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PRESBYTERIAN HIST. SOC. OF CALIFORNIA

THE LATE EARL OF CAVAN.

THE dearly-loved subject of this brief memoir was born in 1815, his days being more than threescore years and ten; and, married in 1838, he was on the verge of completing a happy half-century, during which he tenderly cherished the one who now, in her loneliness, is the centre of the affectionate sympathy of all God's children who have had the privilege of knowing her.

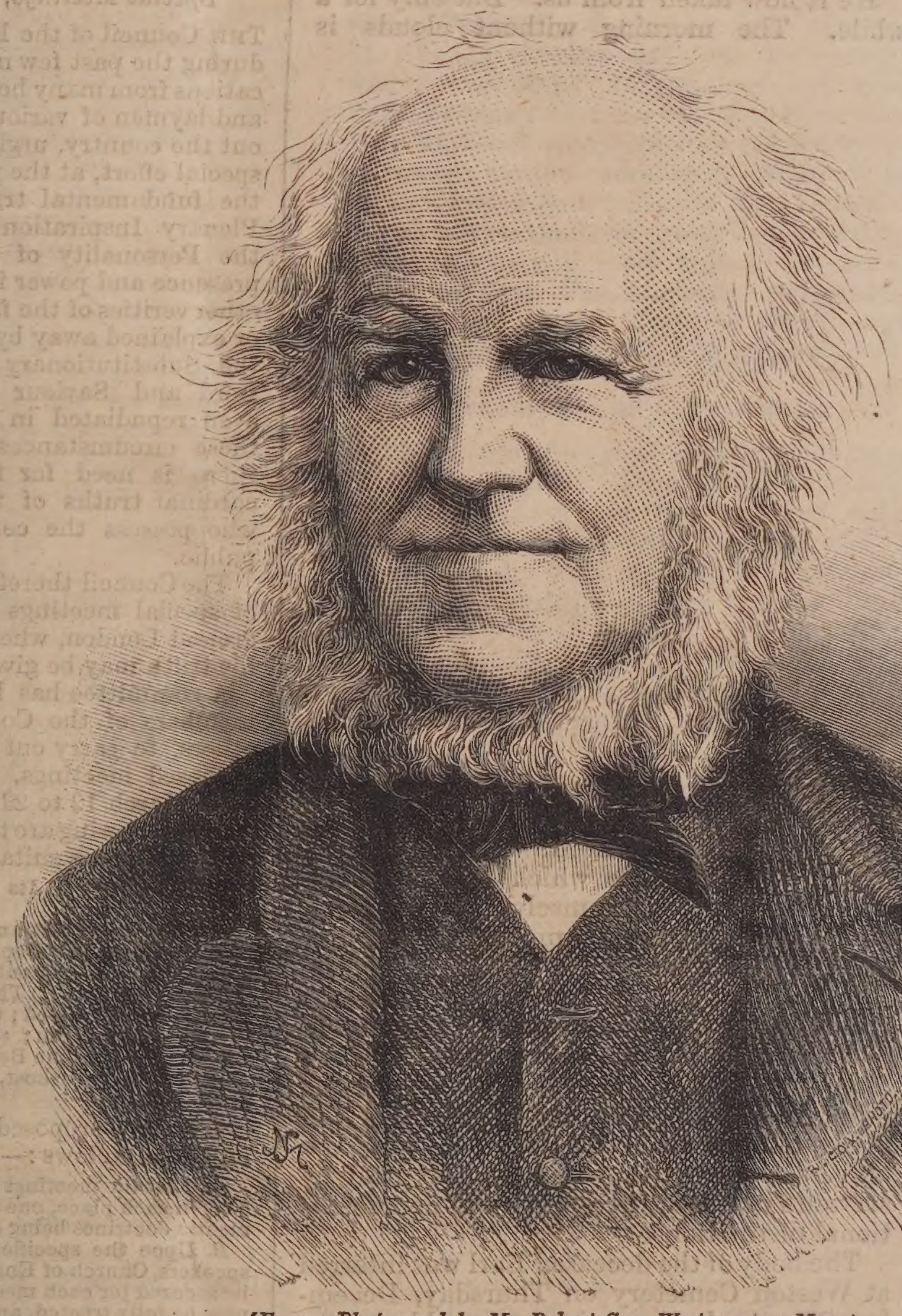
The manner in which the Lord drew him into his fold, singular in its lovingkindness, enhanced the happiness of his married life. No strange hand may venture to lift the veil, but the memory is treasured in one heart's holiest recesses. But, in life's prime, chosen as a signal vessel of the unspeakable grace of God, as with Moses, the person, the cause, and the reproach of Christ became his joy and his glory.

On making Weston-super-Mare his home in 1860, he built the residence which visitors see, with its dark background of woods, as the train on its approach to the town winds round the base of the hill on whose slopes it stands. In this, as in all greater and in lesser things, he sought to benefit the souls of those around him. The workmen, whilst the building was in progress, were daily the subject of his thought and care. Efforts were made to attract them to the Saviour; and holy recollections gather round the erection of the house.

Well he loved that happy home, and with ever fresh satisfaction he returned there. His birds and other simple interests gave him relaxation, until, as he laid hold on eternal life with a constantly deepening gratitude and trust, he ran with endurance a more absorbing course, which placed all lesser interests gradually in the background.

"The Lodge," round which hosts of precious memories cluster, was lent to Lord Radstock in the early autumn of 1866, with the desire that the breath of the Spirit of Life might pass over the place. The Lord granted this desire by a remarkable ingathering into the kingdom of God, which is known perhaps to the ends of the world.

Earl Cavan's personal share of the blessing was like that of Asher and Naphtali and Joseph together: his spirit sent deeper its roots into Jesus Christ his Lord, whom he had already received. He grew bolder: personal outspoken effort, personal winning of souls, became to him as a native element in grace, and he laid out his life in service so delightful to him.



(From a Photograph by Mr. Robert Cox, Weston-super-Mare.)

From the year 1864, during a continued summer residence in the north of Scotland, for the benefit of the health of his family, his experience of the Holy Spirit's anointing power was greatly deepened; and it was graciously given him to perceive how powerfully that Spirit enables those "that do know their God" to be the mediums of bringing multitudes to the knowledge of Christ. In Edinburgh also, in 1874, he was among those who first greeted Messrs. Moody and Sankey in that city

One short portion of Scripture had much to do with awakening this boldness: "He that hath my word, let him speak my word faithfully" (Jer. xxiii. 28). No command was more tenaciously remembered; none more constantly pleaded in prayer; none obeyed with more joyous alacrity.

Quiet in manner, with little action, and no attempt to seem a striking preacher, with his Bible in one hand and his eyeglass in the other, confidence in the Lord gave power to what he spoke. "I am," he would say, "only a plain man, but I speak what I know." He might begin without giving the impression of much power; but after a little, with his heart yearning over those he addressed, his tender manner became full of energy, his tones earnest, and his words very solemn. The true end of preaching was reached; his hearers felt it was for life and death, a message from God.

He was an evangelist from the heart, and spoke just what burdened sinners needed. He took an active interest in mission enterprise, and frequently presided at the meetings held in the town. Both he and Countess Cavan took special interest in the inhabitants of Milton, and were accustomed to visit them and were unostentatiously charitable to the needy. Many years ago, at his own expense, he erected a mission-room, there being at that time very little provision for the spiritual wants of the people of Milton. He often conducted the services, and they were generally well attended. For many years past the Friday morning prayer-meetings held in the Assembly Rooms were conducted by him, and he was also a very diligent worker in connection with the services held in the

Gospel-hall, as well as in mission services in different parts of the county.

His genuine humility did not, in his earlier years, allow him to count himself qualified to instruct believers deeply. Yet one, at least, never forgot the messages of the Spirit from his lips. "To every man his work" comes up before the memory as one of these.

For many years the invitations of the Trustees to the Conference at Mildmay bore his name, and he took a warm interest in the work of the Scripture Readers' Society for Ireland. He had a great love for that poor country, but had no connection with it, except by his title, until in the middle of life, unexpectedly, a small and entangled estate fell to him, and which he subsequently changed for a property in the Island of Achill, where he strove to ameliorate the condition of the people. He tried to get roads made, and to promote fisheries. By his efforts a beautiful little pier was built, and he endeavoured to establish a steamer service, which should help the people to a ready market for their fish. For several years he and Lady Cavan spent some time there amongst them.

His illness a year ago caused great anxiety to his friends; but in answer to the urgent prayer offered on his behalf, God graciously restored him to partial health. After the imminent danger was over for a time, with a movement of his hand in the direction of the cemetery, he said:—"I never once thought of all that down there; the Lord kept me in such perfect peace. I was the happiest man in Weston!" The dark shadow of death for him passed for ever. His feeling was one rather of disappointment at returning from so nearly entering "within the veil." Yet in complete acceptance of his Father's good pleasure, he came back again to order his hours as before.

Of the months of his partial recovery one who was bound to him in singular affection and fellowship, returning from South Russia just too late to see him before his spirit was "carried up into heaven," wrote: "What a fruitful year it has been! What reapings will yet be made manifest from his faithful stewardship!"

The "blessed hope" of the Lord's return, a theme on which he had always loved to dwell, was a very present hope to him during all the time of his protracted illness, his longing for it being only intensified by increasing bodily weakness and pain. While perfect peace was his, undisturbed by the knowledge that death might intervene ere his hopes were fully realised by the bright expectation of a quickly-coming Lord, his thoughts were lifted far above "the valley and the clod," and the true and constant attitude of his heart right down to the last might thus be expressed:—

But, Lord, 'tis for Thee, for thy coming we wait,
  The sky, not the grave, is our goal;
Oh, trump of the angel! oh, voice of the Lord!
  Blessed hope! blessed rest of my soul!

A fitting sequel to the life of one, who so abounded in the hope, is his silver-bordered memorial card, containing simply the following:—

We shall not all sleep, but we shall all be changed.
CAVAN.

—with the date of his departure to be with Christ.

The Gospel which he had loved so well, he sought, to the close of his life on earth, to commend to others. Perhaps the very last act of service in this way was that rendered but a few days prior to his being finally laid aside, on behalf of the workmen at present engaged laying down new water-pipes for Weston. While they were at work opposite his gates, the Earl, constrained by the love of Christ, and with characteristic thoughtful kindness, had them supplied with coffee and Gospel papers, while as they were gathered in a group he spoke to them earnestly and persuasively of the love of God to them; and it gave force to the words of the dear aged pilgrim when he could add—"Praise the Lord! I am soon going home to be with Him."

One of the men on being told the morning after its occurrence of the good Earl's decease, observed, feelingly, "Ah, the dear old gentleman's gone! He told us he was going home, but we didn't think 'twould be so soon!"

Most truly he has died "in harness," and, resting from his labours, his words will follow him. Many may, now that his voice is hushed, recall his earnest words, sounded out in cottage and in hall, amongst the thousands of excursionists and visitors on the Weston beach and esplanade of a summer's evening, by the wayside, and in the railway train, where, "instant in season, and out of season," he sought to make known the Gospel of God.

He is now taken from us. But only for a while. The morning without clouds is breaking for him and for us, when we shall see him walking in white, amongst those that are worthy, with his Lord.

May the words to which he gave such emphasis impress themselves on many a heart: "He that hath my word, let him *speak* my word faithfully."

It was on Friday, December 16, 1887, that Lord Cavan passed away, not on the Sunday, as stated in a recent issue. On the Sunday following his death warm tributes were paid to his memory in several of the places of worship in the town, showing the universal esteem in which he was held by servants of Christ, irrespective of denominational distinctions.

The body of the deceased Earl was interred at Weston Cemetery on Thursday, December 22. A short service was held at The Lodge by Rev. Colin Campbell, vicar of Christ Church, and at the grave Mr. Thomas Newbery gave the address, with an earnest appeal to the unsaved.

A PROMISE REDEEMED.—Mr. John Hibbert, corn, flour, and provision merchant, Cardiff, has just done a very praiseworthy act. In 1876 he failed, and his creditors accepted a composition of ten shillings in the pound; he promised that if his life were spared and business prospered he would pay them all in full. This promise he has nobly redeemed, each of his old creditors receiving a cheque for the balance due. The gifts represent a sum of £10,000.

TO THE NEW YEAR.

Thou standest on our threshold once again,
Thy fair young form unmarred by care or pain;
Thy brow as yet unwrinkled, and thy smile
From many a dark foreboding would beguile.
We greet thee now, Young Year, with outstretched hand,
And welcome thy short sojourn in our land.
Thou comest from a faithful God, and He
Will send the good or ill we need by thee;
For fraught thou art with blessings, joys, and woes,
Which we shall prove ere thy career will close.
Whate'er thou bring'st, submissively we'll trace
Our Father's hand, and trust his promised grace,
For help in time of need, for strength to fight
The fight of faith, till that is lost in sight.
And when thine exit comes, and thou return
To Him who sent thee, happiness to learn
We're one year nearer home where Jesus is,
And we shall reign with Him in endless bliss.

A. B. C

EVANGELICAL ALLIANCE.

TESTIMONY IN REGARD TO FUNDAMENTAL TRUTH.

Special Meetings, March 12 *to* 23, 1888.

The Council of the Evangelical Alliance have, during the past few months, received communications from many honoured Christian ministers and laymen of various denominations throughout the country, urging the importance of some special effort, at the present time, to emphasise the fundamental truths of the Gospel. The Plenary Inspiration of the Holy Scriptures, the Personality of the Holy Ghost, and his presence and power in the Church of God, with other verities of the faith of Christ, are qualified or explained away by some prominent teachers; the Substitutionary Sacrifice of our blessed Lord and Saviour is lightly esteemed, and even repudiated in many instances. Under these circumstances, it is strongly felt that there is need for faithful testimony to the cardinal truths of the Gospel by men of God who possess the confidence of the Christian public.

The Council therefore propose to hold a series of special meetings at various centres in and around London, when such witness to God and his truth may be given.

A committee has been formed, consisting of members of the Council of the Alliance, and others, to carry out the arrangements for the proposed meetings, which will be held (D.V.) from March 12 to 23.

The following are the definite subjects already agreed upon as suitable for the addresses:—

I. Scripture: (1) Its Inspiration; (2) its Authority; (3) its Sufficiency.

II. Sin: (1) Its Entrance by the Fall of Adam; (2) its Extent—Universal Depravity; (3) its Consequences—Everlasting Punishment.

III. Salvation: (1) The Lord Jesus Christ, the Only-Begotten Son of God; (2) The Lord Jesus Christ, the Propitiation for Sin; (3) The Lord Jesus Christ, the Righteousness of the Believer.

IV. The Holy Ghost, the Author and Sustainer of Spiritual Life.

The plan proposed for carrying out the meetings is as follows:—

A. That the meetings should extend over two or three days in each place, one or more of the principal fundamental doctrines being dealt with on each day.

B. Upon the specific topic for the day three or four speakers, Church of England and Nonconformist, should be secured for each meeting, in order that the subject may be fully treated, and in a popular style.

Special prayer is earnestly desired that in this whole matter Divine wisdom and guidance may be vouchsafed to everyone who takes part in the movement.

Alliance House, Adam-street, Strand, W.C.

BATH PUBLIC-HOUSE MISSION.—The work of visitation by the missionary, Mr. C. Smith, appears to be full of encouragement. According to the recently issued report, over 2000 visits were made to public-houses, and 11,000 tracts distributed the first nine months of the year. Many were induced to attend public worship, and the missionary records some hopeful conversions. The treasurer of this excellent effort is Miss Skinner, 5, St James's-square, Bath.

THE NEW YEAR.

By Rev. WILLIAM GUEST, F.G.S.

THE untrodden, unknown, and unpolluted paths of the year lie before us. No thoughtful person can entertain a doubt that grave and momentous events will agitate, startle, and perplex as the months of the year unfold themselves. That there will be trouble of nations cannot be doubted. Deeper grows the unrest of a world apostate from the ordinances of righteousness. The "fire" brought by the great Deliverer in order to purify, and cleanse, and judge, is burning towards the consummation of man's redemption, and of God's full glory. Christ will not check it, even though men's hearts misgive them, and the faithful are afraid. But this we know:

THE SUPREME WISDOM

reigns in the Church, as the Divine eye recognises the Church which is Jesus Christ's. To it the Holy Spirit, proceeding from the Father and the Son, has permanently given Himself. That word of Jesus, "I will not leave you orphans," comprehends more than the Spirit's abiding presence as the Comforter and Advocate, although these functions are included. The promise points to companionship. It makes the Church's solitariness impossible. Those who "follow the Lamb whithersoever He goeth" have always One near to them as their Guide, Guardian, Sustainer, and Monitor. Amidst confusions and fears, the Spirit is leading them. They are made to feel that in their witness for God there is more to fight against than formerly. At the same time there are movements whose import they cannot yet read, but which are pointing to a new development of freedom, unity, and consecration. Old names have lost their spell. Clericalism is held to be a tradition rather than a reality, and officialism of itself never carried less weight. Such vain confidences are ceasing as "The temple of the Lord! the temple of the Lord are we!" That which good men prayed for in exile, and at the martyr-stake, is coming continually nearer. A Christianity is appearing which refuses to be confined to any mere party. It is not human organisations that are doing this, but a secret impelling of the Divine Spirit. The household of faith is being invisibly led on to a primitive manifestation of the sons of God, and the sentiment is becoming recognised among all the Lord's servants that that is the only test of Christian communion which hath its foundation in the Word of God.

Along with this spiritual freedom, must be placed a guiding of the Spirit, whereby many are attaining to

NEWER AND FULLER DISPLAYS

of sanctifying grace. Lifted out of the old conventional forms, there are, in the two hemispheres, millions of Christian disciples, who, seeking no human praise, astonish those brought into contact with them by their saintliness and self-denial. The attitude of daily self-surrender to Christ was never bringing a richer blessedness. We speak of the worldliness of the Church; say rather the worldliness of the "mixed multitude" that have joined themselves to the Church. Never were there so many Christian disciples who are keeping their garments undefiled. As for the workers for Christ in cities, one entitled to be heard on the point has admirably said: "For singleness of purpose, for originality of method, for concentration of energy, for simplicity of faith, for breadth of philanthropy, and intensity of spiritual power," there have rarely been found more eminent servants of Christ.

And with these proofs of the silent leading of the Spirit must be mentioned the movement among Christian ministers with a view to their service for the age. It has not been sufficiently noted how much ministerial conferences were the mark of 1887. Very much of correspondence which has given account of these conferences has passed into my hands. The desire for them has sprung up simultaneously in divers places. One sentiment has pervaded these conferences—the attainment of a truer meetness for the Lord's service in these anxious days; one hope has animated them—that a new Pentecostal blessing from the Lord would be given; one aim has been supreme—that the lamp of salvation might be carried into all dark places of the world. Moreover, less-known meetings for like ends have unostentatiously been held, and in the two Universities young men who fear the Lord have thought upon his name together, and sought to learn how they might serve this tempted and restless generation. These are the signs of the Spirit's presence and monition. While those who arrogate the name of "broad theologians" are professing to find a "credible" Christianity, never were there so many who can say they *know* whom they have believed, and who are pressing on to preach truths more truly broad in sublimity and effectiveness. Nor should we fail to notice that two grand Protestant commemorations will mark this new year, and that another Pan-Anglican Assembly of Bishops will meet. May God give the spirit of discernment, fidelity, and boldness.

WEARINESS OF SECULARITIES

is the posture of a growing number of earnest Christian persons. An excellent minister of religion said last year that he knew only of two denominations—the Church and the world. Many good men are finding three—the openly worldly, and the secular Church, and the spiritual Church. An experiment has been made of enticing men to the Gospel by keeping back its self-denying demands, and attracting people to places of worship by turning them into places of pastime and entertainment. That experiment has not answered its purposed end. Churchmen have multiplied their Popish spectacles, and Dissenters have used their church premises for evenings without religion. If they are honest to themselves they must confess that religiously the effect has been disappointing. A secular age has been made increasingly secular. Instead of withdrawing from the world, the love of it has grown, and at the same time many have been turned backward whose faces were toward the light. Not that the experiment will cease. But godly ones, with other aims, and other ideas, are coming to the front, and making their voice heard. Let a pastor make an effort to find out those in a given church who mourn over this craze for secularities and novelties, and he will be surprised at the number of communicants who are longing for more Christian methods for the winning of souls, and for a new and living energy from above.

And among the people there is more true Christianity than ministers take account of. Men and women have been converted in meetings which were downright spiritual. They love such meetings. While pretentious persons are bewildering themselves, and losing their religion, with their notions of another than an apostolic theology, there are thousands of the common people who have found a living Christ, and with Him new homes, and a new purity and joy in life. Vast numbers of Christian professors have no idea whatever of the extent of this unsectarian piety in our days, of the brightness that presides over meetings where it is strengthened, and how it exists as a salt of preservation among the people. As to

THE AGNOSTICISM

that is professed, it is more a penalty than a creed. There is not in all literature a more distressing passage than where Mr. Darwin tells us that there was a time when feelings of wonder, admiration, and devotion were awakened within him by the grandeur of nature; when he looked on it with a sense of sublimity; but that afterwards the grandest scenes would not cause any such convictions and feelings to arise in his mind, and that he was like a man who had become colour-blind. For myself, when I read these saddening words in the first volume of the Life of the eminent naturalist, I could not help turning to that which an inspired Apostle says of men who "refused," or, as in the margin, "did not approve to have God in their knowledge" (Rom. i., R.V.). Truly all the three volumes of Darwin's Life, which were given as the last year closed, awaken very painful reflections. Here was a mind of unusual strength, a patience of unwearied perseverance, devoting thirty years of life to find a universe without a Beginner, perpetually baffled by insurmountable difficulties, pained by an inability to win to his theory many of the first scientific intellects of his time, and closing a great career with a belief in a Great First Cause becoming, as he confesses, weaker, and yet failing to find any other adequate explanation of the wondrous phenomena, and progressive continuity of Nature.

One of the first literary organs contained last month an able review of the influence on the age of the author of the "Origin of Species," by one who knew him through personal intercourse, and appreciated his high moral qualities. The substance of that paper reflected the judgment of distinguished men in both hemispheres that Darwin had turned away men from the Invisible, had brought over the age a general decay and eclipse of faith, and, in the attempt to build up a system of nature without God, had been a destroyer to many of all that makes life worth living. How terrible has been that eclipse upon vast numbers; how it has withdrawn multitudes from the ordinances of religion, left them with neither consolation nor motive in the battle of life, led to unutterable wrecks of character, and intensified lawlessness among the masses, it is not possible for any pen to portray. Thank God, with the New Year,

A STRONG REACTION

is setting in. Nations, sooner or later are appalled at the hell that infidelity makes. God will not leave the world without a witness, and He overrules man's purposes for his own glory. Darwinism, which meant to suggest that there was no Creator, is beginning to exert, most unwittingly, the very contrary effect. It has accumulated facts and unveiled sequences which go to disclose nature's secret, and to reveal God the more. In the innate tendency of unfallen beings towards perfectibility; in the movement of plants and flowers to richer developments of loveliness; in the hidden power of adjustment of living creatures to outward conditions, the system, unable to prove what was intended, will enable a coming age to find new disclosures of the ministries of nature, and new revelations of the benevolent and all-wise thought of God.

Witnesses for Christ! it is at a time, above all others, pregnant with great duties, that you are summoned to make clear your calling. Lies fail to meet the cry of mortals in their need of God; science, turned aside from its grand mission, and perverted to dispose of God, has in this intention proved a gigantic failure; sects and ecclesiasticisms have had their day, and no longer, of themselves, win confidence; a scenic religion has had a long reign, but the priestism it once led to is everywhere distrusted; an emasculated Gospel is proved to be powerless either to comfort man in his sorrows, or save him from his sins; and a worldly church is becoming as salt without savour, an offence unto men. Now, then, let our blessed duty to the age and our solemn responsibility be realised. If we see, as do others, the mystery of suffering, and the pressure of temptation, we know Him who was sent from God to bind up the broken-hearted, and preach deliverance to the captives.

Surely it is not for nothing that in these days the Spirit is calling out the faithful. When all human devices, and human plottings against Christ's cause have failed, is there not a Divine summons to courage and unity? When inside the church the banner of anti-spirituality is being blazoned, and outside, the enemies of the faith are coming together, is this a time to withhold our united manifestation, and to nurse our sectarianism? O Saviour of mortals, appear for us. Keep us in sympathy with Thyself. Help us to preserve thy truth unimpaired; to lift it into ascendency, and to make it more intelligible by our unity. Make us to hear the cries of men that thicken around us, and the bewilderment of the people in their apostasies from the truth of God. In mercy give us courage so as to make Thy voice to be heard. Lift us out of our party attachments into a more manifested loyalty to Thee. In the sufficiency of Thy grace make us equal to the tasks and wondrous opportunities of the year that is already beginning to unfold its urgencies and its demands.

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"LODGERS" IN ST. GILES.

A new departure has recently been made by the well-known Bloomsbury Chapel Mission, in the shape of a systematic visitation of the different common lodging-houses in the neighbourhood of St. Giles. These refuges, for the poorest of the Metropolitan population contain men who, although they are in their own estimation past hope, can still be reclaimed to a decent state of living. It is with this object that the Lodging-house Mission has been started, under the care of Mr. E. J. P. Francis, and the results of the work are stated to have been most satisfactory. On Boxing night at the Bloomsbury Hall, Soho, between four hundred and five hundred men, drawn from these houses, were entertained at a substantial meat tea.

A social meeting was held after the tea, at which various friends of the movement spoke in a cheerful and encouraging way to their hard-up guests. Forty men signed the pledge, and there were many present who had already done so, including the "deputy" of the largest of the houses, accommodating two hundred and sixty-three lodgers. The greater part of those invited had washed themselves, and put on the best clothing they had at command. The general conduct and attention were excellent.

MR. J. G. RICHARDSON, BESSBROOK.—In our sketch last week of this earnest Christian philanthropist, we omitted to state that some years since he was offered a baronetcy by Mr. Gladstone, then Prime Minister. The offer of this honour was declined, and it was in replying to it that Mr. Richardson took occasion to press on Mr. Gladstone the necessity for temperance reform.

WALKING WITH GOD.

By Rev. ADOLPH SAPHIR, D.D.

[*From a New Year's Sermon on the life of Enoch.*]

Enoch was a man of like passions with ourselves. He did not go into a wilderness to live a monastic life. He had all the distractions, all the duties, all the complications of family life around him. There is no doubt that he committed sins, and that there were many failures and infirmities in his life; but the whole tenor of his life is summed up in these words, "He walked with God." His heart was right with God. And the explanation of this walk with God is given to us by Paul (Heb. xi.). The reason why Enoch walked with God was because he believed.

What did Enoch believe? He believed that God is, and that God is the rewarder of them that diligently seek Him. How much did Enoch know of God, of the holiness of God, of the justice of God, of the wonderful grace of God! Enoch knew that God had created the heavens and the earth; that God had made man after his own image; that man by sin and disobedience had fallen, and that through sin death came into the world; but that there was the promise of the Seed of the woman, the great Conqueror, who, by his own painful agony and suffering, would gain the victory over man's enemy, and would bring salvation and glory unto man. Enoch trusted in this, and because he trusted in this he was continually looking forward to the fulfilment of this promise, and was thus separated unto God. There can be no walk with God upon the broad road which leadeth unto destruction. God cannot be found there. We can walk with God only if we are in the narrow path; and we are in the narrow path only if we have entered by the strait gate.

Enoch walked with God. There was no Law at the time. The Ten Commandments had not yet been given. The simple thing was this—to belong to God, to remember the character of God, to rely on the promise which He had given, and to look forward unto the judgment and the glory. This is the very character of faith—that it sees the things that are invisible, and anticipates the things that are to come; and therefore every man who truly believes is by faith separated from the world. No necessity to go into a monastery or into a wilderness; no necessity to adopt a peculiar garment or a peculiar phraseology. Believe, and you do not belong any more to the world, for "this is the victory which overcometh the world, even our faith."

But what Enoch had he had, after all, only in germ, and the fulness of the blessing has come upon us. How much clearer and brighter is the light which now in Christ Jesus shines upon us! This God who had promised that He would send the deliverer has come at last in the person of his own Son. The holiness and the grace of God have been manifested unto us in the stupendous sacrifice when Christ died for the ungodly; and it is in the person of One who is both God and man, and whom we call "Immanuel," that it is given unto us to walk with the Most High.

And not merely is it that God now in Jesus is our Father, and that Jesus who is God and man is our Lord and Saviour, but the path itself has become quite a different path to us, although it is the same path. Jesus has walked on it. Although He was Lord He became a servant; although He was above the law He became under the law; although He was rich He became poor; although He was true God He suffered, being tempted. In all things He became like unto us, and passed through all stages and experiences of life, yet without sin; and every one that says he believes in Jesus ought also *so to walk as Jesus walked.* What is meant by humility? What is meant by gentleness? What is meant by constant prayer? What is meant by self-denial? What is meant by love? We know it now, when we think of Jesus and his walk on earth.

There are difficulties in walking with God. Enoch lived in a world of godlessness and of unbelief. You see from the prophecy which is recorded in the Book of Jude that Enoch's view of the time in which he lived was that it was ungodly. Men were skilful; men were wise; men were diligent; men were active; men knew how to ornament life with art and culture; but men were ungodly: they were independent of God. They did not tremble at God's threatenings. They said, "He will never come. They have always said He would come; He has not come yet." It was an ungodly world, but Enoch walked with God, alone. God is infinite, and all human beings against God are but as the dust on the balance. Yet he must have felt the pressure as we all feel it; he must have felt the difficulty; he must have felt the obloquy, the contempt, that were poured out upon him as a man behind the age, as a man who set himself up to be better than others, as a man who was fanatical. Yet he walked with God.

There are difficulties *in* the path, too. Sometimes the child of God does not see anything before him but darkness. It is as if he had come to the end. He does not know what step next to take. He does not see the path; he can see only God. "Enoch walked with God." There are difficulties within us. Ah, dear friends, do we say,

> "Oh, for a *closer* walk with God"?

Let me ask you, Have you walked with God at all? Do you regard lukewarmness as a misfortune or as a sin—as the most dangerous condition in which you can be? Have the words of Jesus never pierced you, "Many are called but few are chosen"? Do you think that there will be any crown without fight of faith and conflict, or reward without labour, or making your calling and your election sure without taking heed and giving diligence to these things? But let us remember the wonderful love of God and of Jesus and of the Holy Ghost, that none of us be tempted by the adversary to think that to walk with God is a hard thing or a cruel thing, or puts upon us too great a strain. Do listen to the loving words of Jesus. "My sheep hear my voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, and none shall pluck them out of my hands."

MADEIRA.—In a recent issue we had an obituary notice of "Mrs. Smart, of Madeira." The deceased lady was Mrs. George Smart, and not, as some have supposed, Mrs. William Smart, who is still living on the island.

THE FOLLOWING CURIOUS ADVERTISEMENT appears in *The Guardian.* We fear, says *The English Churchman*, that it will be useless for any lady readers to apply for the "papers" referred to, unless they can give—which we more than doubt—what the promoters of the new Sisterhood consider "reliable references." The advertisement marks one more step on the onward march to Rome:—"A religious superior will be glad to meet with devout women to join an Order of Reparation. The intentions of the Order are reparation for the offences committed against the B.S. Intercessions for the Holy Souls. The obligations of the rule are simple. The work such as will not hinder the primary intentions of the Order. Papers will be sent on application accompanied with reliable references."

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

THE great Meeting of the Evangelical Alliance, recently held in the city of Washington, has thrown light upon the perils and prospects of the country. The Conference was largely attended. At least a thousand delegates were in attendance, representing all the Evangelical Churches. There was not the same high pitch of enthusiasm which characterised the International Conference held in New York about fifteen years ago. For even the most optimistic patriot of to-day cannot treat the grave subjects of the time with hopeful speculation. If the dark clouds are soon to melt away, there must be other ground of assurance than the ardour of natural and patriotic ebullitions. The perils and resources of the country were alike treated thoughtfully, and with becoming gravity. The old question of Co-operation in Christian work received considerable attention.

* * * *

That the Alliance did a thorough work is questioned by men of spiritual foresight. The problems discussed were presented with great ability, and most of the questions are of vital importance. Perils of the city, the misuse of wealth, the relation of the Church to capital and labour, personal responsibilities, and social vice, were thoroughly ventilated by prominent theologians, philanthropists, and specialists. Nevertheless, subjects of prior claim were scarcely noticed. Aggressive and Jesuitical Romanism was fully exposed in the New York Alliance meeting of 1873, yet in the fifteen years intervening the Papacy has been making desperate efforts to push its cause through every religious and secular avenue possible. The Washington Conference failed to spring the alarm, and warn the country against the encroachments of this red dragon.

* * * *

Nor did the prevalent errors of universalism in its multitudinous forms, esoteric science with its divisions and sub-divisions, and especially free-thought, which never fails, within or without the Church, to assail the inspiration of the Scriptures, receive the attention which so eminent an orthodox body would be expected to give these gigantic evils. We cannot understand why prominent supporters of orthodoxy should, in so many instances of recent years, not only apparently shield erratic teachers, but even apologise for their unscriptural speculations. We hope the officers of the Alliance have not fallen into this error, as religious editors and theological teachers have sometimes done.

* * * *

We write in no spirit of fault-finding; we are surrounded with Satanic powers, and confronted with serious problems, and heartily sympathise with every movement seeking the elevation of man and the glory of God. Our fears, however, which we frankly express, are not groundless. The Philadelphia *Episcopal Recorder* similarly remarks:—

> It remains to be seen whether the Conference was a description and treatment of symptoms of national maladies, or a thorough diagnosis and radical cure of the disease of the body politic. We are anxious to see the best results coming from the Conference, but unless the movement which the Alliance contemplates is based upon something more potential than sentiment and human plans of co-operation, no great good will ultimate to men. The evils of the day demand heroic treatment. The evils are positive, and the remedies must be positive.

Anthony Comstock! Announce this name anywhere throughout the land, and you call out the bitterest hate or the profoundest gratitude. We know of no man having more enemies; probably no man has more friends. The enemies have openly declared themselves; the friends, in thousands of instances, are secret. And why? Anthony Comstock is a unique man. Fifteen years ago, a green country lad, he obtained a situation as porter in New York City, where he first discovered traps, pits, gins, and sundry devices destructive and damnable to young men. The revelations of such Satanic ingenuity horrified and terrified him. At once, not poising his actions on their results, but with daring impetuosity, and raging with righteous indignation, he gave himself to God as a protecting shield to young men, and as an avenging sword to their corrupters.

* * * *

During these years he has seized and destroyed nearly fifty tons of plates, stones, and tools, employed in the pestilential and nefarious traffic of mental and physical pollution; arrested, prosecuted, and imprisoned hundreds of proprietors, publishers, and agents; demolished corporations, annihilated lotteries, exposed swindlers, and hunted criminals either into penitentiaries or out of the country. Every villain, blackleg, blasphemer, and unconscionable swindler gnashes his teeth in hot anger at his name; while every parent and friend of youth, whether openly recognising his work or not, must revere it. The Press of the country has hooted him, caricatured him, and conspired against him. No wonder. One chief source of their income, illegal advertising, he has uprooted. The infidels have violently attacked him. A petition of 70,000 signatures, headed by Robert Ingersoll, was laid before Congress for the repeal of the Comstock law, which closed the mails to vendors of impure books and obscene pictures. Comstock prayed, and the infidels were defeated. But he carries an honourable scar on his cheek, where the assassin's knife opened four arteries, almost succeeding in the dastardly attempt to take his life. From our long acquaintance with this brother and his work, we revere him as a man of deep piety, of stedfast faith, of constant prayer, and of earnest purpose.

* * * *

Rev. Jacob Freshman, pastor of the Hebrew-Christian Church of New York City, has established a branch mission in Chicago. New York numbers 80,000 Jews, Chicago 40,000. Several clergymen have been formed into an Advisory Committee, so that the work in Chicago begins under good auspices. But just think of it! An incubus of a mortgage is allowed to weigh down the first and only Hebrew-Christian Church of America, greatly crippling the efforts of Brother Freshman and his corps of workers. But we are not yet properly instructed on our obligations to the Jews, or perhaps our piety is superficial, else this debt would be quickly wiped out.

* * * *

The members of "Covenanters'" churches do not take part in politics nor vote. There are four of these churches in New York City, besides many others scattered throughout the country. They are strong in faith, and rich in good works. They are a synonym for orthodoxy. They do not fail to announce their reason for abstaining from politics, nor are they disloyal to their creed. "Civil government," say they, "is a divine institution, and God is the Sovereign; the will of God is the basis of a nation's law; the object of a nation is to advance the Church of Christ. Because the Constitution of the United States does not recognise God, because the will of the people is taken as the highest authority, and because the State does not confess its obligation to advance the interests of the Church, the Covenanters do not vote. If we should take part in the affairs of this Government by voting, when we really believe that it is adrift, and that it does not recognise God, we would be untrue to our allegiance to Christ and his Church."

* * * *

Mr. James Wharton, who has so successfully worked a Bible carriage for so many years in England, has paid his annual visit to the Southern States. Mr. Wharton labours among the freedmen, and by his humble bearing, and consecration to that special work, has won hosts of friends, and opened to his evangelistic labours many doors of service among that people. The work has its attendant dangers and difficulties. Our brother has had large and varied experience, and acquits himself wisely. Already he rejoices in many professed conversions. At another time we hope to write on Negro evangelism. It is a peculiar and exceedingly difficult question to discuss, surrounded with practical complications and traditions.

BUCKS EVANGELISTIC MISSION.

WE have been having much encouragement of late, and the work of the Lord goes on and prospers. There is much distress all round, this winter. Many are out of work. Our colportage work is of the deepest interest. I should be glad if some of the readers of THE CHRISTIAN would help us; our work grows in the county, but we get little help.

A good conference here for two days would greatly benefit the cause of Christ in the county. I would gladly take the Corn Exchange and make all arrangements, &c., if we could get some good speakers from London or elsewhere. May would be a good time. It is a great pity that conferences should be so often held in the same places, and other needy parts left out altogether. I should be glad to hear from any friends who can assist me in this matter. J. E. TAYLOR, Hon. Supt.,

Bible Depôt, Aylesbury.

A PROSPEROUS CHURCH.

THE Congregational Church at Camberwell-green, of which Dr. Clemance is pastor, is enjoying much comfort and prosperity, in spite of the incessant changes incident to suburban districts. The visit of Rev. R. Balgarnie in October last proved indeed a time of refreshing. Many were then brought to decision for Christ, and have since avowed their discipleship.

In the spring of 1886, a workmen's institute was opened in the very heart of a poor neighbourhood; reading-room, game-room, conversation-room, library, and buffet were provided. This institute is largely appreciated by the men of the district. The cost of its erection, and of the assembly-room, senior class-rooms, infants' room, library, &c., in connection therewith, was about £2,400. Of this sum, over £530 remained due at the beginning of the year. An earnest effort was made to clear off that amount by the one hundred and seventh anniversary meeting, held on December 15, Mr. W. Marten Smith, of Clapham, presiding. Earnest and effective addresses were delivered by Rev. Charles Wilson, of Blackheath, and Rev. H. J. Perkins, of Peckham. At the meeting, it was found that the entire debt had been liquidated, and that there were from 30 to 35 guineas over! Such a result has greatly cheered the church and its pastor, who "thank God, and take courage."

CHRISTIAN LIVING.

By Rev. F. B. MEYER, B.A.

V.—THE WILL.

The one question which the Lord Jesus puts to every one of us, is that which He put, beside Bethesda's pool, to the sufferer who wistfully scanned his face for help: "*Wilt* thou be made whole?" The whole question turns on the attitude of the will. And it is for lack of realising this, that many grope for years in darkness, who might otherwise walk in the light of life.

There are some who lay the chief stress on *Right Thinking*. They demand that the mind should have a clear apprehension of the entire system of Christian truth. Every *i* must have its dot, every *t* must be rigidly crossed. Each doctrine must receive its just place in the homage of the soul; and there must be no uncertainty in the pronunciation of the test-words of the Church. Then, they argue, that the character and experience will necessarily be right and blessed.

But, in practice, it is not so. It is impossible to exaggerate the importance of clear and accurate conceptions of truth. For what a man believes, that he is. At the same time, experience and observation prove beyond a doubt, that to think right is not enough to produce the fruits of the Spirit, or the blessedness of the Beatitudes. Many babes and sucklings in knowledge, whose notions of truth, through no fault of their own, are hazy and partial, have entered the kingdom of heaven; the doors of which are closed against the wise and prudent who have no other claim for entrance than that they could pass muster in the strictest theological examination.

Others lay the chief stress on *Right Feeling*. Their test of rightness is joyousness. When they feel bright and happy, and their heart sings, and the azure blue, unflecked by cloud, canopies their path, they can sit in the heavenlies, and take their place among their peers. But when their glad emotions expend themselves, as summer brooks; and the birds cease their strains; and the sky is overcast; they begin to question even their acceptance.

Surely feeling is too unsatisfactory for any of us to build upon it for peace or power. Choose rather the shifting quicksands as a foundation for your house! We need something more reliable than an experience, which may be disturbed by an east wind, a cloudy day, or a fit of indigestion.

The true basis of religion is in *Right-Willing*. And the reason for this is clear. We are not what we know. We are not what, in some special moment, we feel. We are what we will. We must bore down beneath the alluvial deposits of emotion, and the formations of the intellect, to the granite of the will; there, and there only, can we find a stable basis on which to build the structure of a blessed or useful life; because the will is the true expression of ourselves.

We admit this in daily life. We judge men, not by their intellectual capacity; not by the sensibilities that quiver beneath the passing breath, as the chords of an Æolian lyre; not by exceptional and special deeds: but by their will, which may be called the resolve and intention of the soul, expressing itself in the decisions and actions of the life.

We do not blame the maniac who seeks to fire a cathedral, we simply confine him; his will was impaired. But we condemn the man who clearly meant to take his brother's life, though the deed itself was frustrated; his will was murder. And what we are with respect to one another, that we are also with respect to the Almighty God. His one complaint against us is not that we are dull and stupid, or that we do not feel more deeply, or that we are not swifter and stronger in our obedience, but that we are not willing. "Ye *will* not come unto Me, that ye might have life." "If any man *will* be my disciple." "I would...but ye would not." "If ye be *willing*...ye shall eat the good of the land."

We need not now touch that mysterious province, hidden from mortal ken, where the human will is influenced by the Divine will. Doubtless, there are avenues by which the will of God reaches us, and touches us, of which we know nothing. And there are numberless methods by which God's will can impress itself on ours without violating the individuality of our willinghood. It is enough to know that He does work in us to *will* and to do of his own good pleasure. And it is certain that we cannot will aright except He prompt us. More than this we do not know, and cannot say. We cannot but think, however, that no soul of man is born outside the range of the working of that loving will, which is peace on earth and goodwill to men. Alas, that it is so often resisted, even unto death!

Now let us turn to the practical bearing of this great truth, that our primary concern must ever be with our will. And we may sum up all we have to say in this one sentence: Put your will on God's side in everything, and leave to Him the responsibility of fulfilling in you, and through you, "all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God, and the Lord Jesus Christ" (2 Thess. i. 11, 12).

On the Threshold of Salvation.—How many there are around us like the impotent man at Bethesda! They are waiting for healing with eager desire. To get it they linger for years in the porches of Mercy's House. They wistfully see the gladness with which many go healed away. They hope that their turn will come at last.

But they are waiting for the wrong thing. For some mysterious troubling of the waters rather than for the Healer. For a ceremony, and not for Christ. For an angel, and not for the Saviour. For the help of men to put them into salvation, or to their own lame efforts to shuffle into the pool of healing. They are always trying to get correcter conceptions of Christianity, or to work themselves up into a condition of earnest feeling. Oh if they could only *feel* more earnestness, or more adequate sorrow for sin, or more assurance of faith! They wait year after year for some angel to trouble the inner waters of their soul, and send a ripple of saving feeling across them. But the angel comes not. And they wait on till hope almost dies.

To such the Saviour comes. "*Wilt* thou be made whole?" He does not send the soul to college to study a creed, however Apostolic. He does not wait till it is fired with ardour or steeped in tears. He cuts right through all sorrowful confessions of deficient faith, utter worthlessness, inability to shed pure tears or think right thoughts. All this is with Him secondary. It must be considered, but presently, not first. His one prime concern is the will. What *willest* thou? *Wilt* thou be saved? The question of salvation is a moral one; it hinges on the will.

And if the trembling soul can only look up to Him and say: "I would, but I cannot, feel; I would, but I cannot, believe; I would, but I cannot, repent;" then with great joy the Shepherd takes the lost sheep upon his shoulders. He says: "It is enough. I will work in thee all thou lackest. I will enter through the unlatched door of thine heart, laden with gifts. I will cleanse thee from all that grieves Me; and I will produce in thee all those holy things which thou seekest. They are the gifts of God to the recipient spirit through the agency of the Holy Ghost."

The initial step of salvation is in our willingness to be saved. If that is assured, tell Christ so. Look to Him to begin in thee his gracious work. And there is already commenced in thee a transformation, which starts with forgiveness, and ends in perfect conformity to the Son of God, in heaven's dateless glory.

In our Daily Religious Experience.—We give ourselves to God. Beneath the spell of some stirring appeal, or under the impression of written words, burning as the carbon-points of the electric light, we resolve that we will live a more earnest, devoted, and whole-hearted existence. For some few days the momentum carries us on, and we feel happy and satisfied.

But after a while the blessing we have received seems to expend itself. We are troubled by violent temptation. We lose all pleasure in private prayer. We can get nothing from our Bibles. For some deep and subtle reason, all our feelings are suddenly overcast. The heart, which was like a garden in summer, is as a barren moor, on which clouds brood. At such a time, if we are simply dependent on our feelings, we shall be ready to despair. If, like Peter, we regard the winds and waves, we, like him, must begin to sink. And we shall doubt the reality of the experience of God's truth and grace, which had given us a real lift heavenwards.

But if, my reader, you have learnt the side of truth on which we are laying stress, you will have an unbroken confidence, and will feel a handrail ready to your touch, though you cannot see your way through the murky night. At such a time look up to Christ and say, "I do not feel as I did; the joy of song and rapture, all is gone; but I am still Thine; I will to be only, always, all for Thee; I desire, in the very centre and heart of my being, to abide in Thee; I long for nothing so much as that Thou shouldest hasten Thy work of conquest within my soul, till every thought and feeling are brought captive to Thine obedience."

Even if you are conscious of having swerved for a moment from the path of perfect willinghood, by his grace put your will back again on the side of Christ, with tears and confessions, and ask Him to hold it, as a father holds the hand of his little child on a slippery day. Forget your feelings. Entrench yourself in your will. Ask Jesus to purify and sanctify it by his Spirit, so that it may be true to himself. And believe that He is as eager as you are, to still all the rebellion of the soul, and to make you what you wish and will to be in your best and holiest hours. Your attitude towards Christ is determined, not by your feelings, but by your steadfast desire and will.

In Sorrow and Trial.—As sons we must endure the rod of chastening, which is not joyous, but grievous. The way to the kingdom lies through Gethsemane, with its deep shadows, and its tears, and sweat of blood. All that can abide the fire must be made to pass through the fire. And when our hour comes we cannot but suffer. We suffer as the little one is torn from our embrace, not realising that henceforth there will be always a child in our home. We suffer, as we have to leave cherished surroundings, and venture, as the eagle's nestlings, on the untried air. We suffer, as we have to be the means of inflicting pain upon those who love us; at the call of God taking the knife to slay their hopes. We suffer as we see some creeping paralysis slowly cut us off from the avenues of sense and life; shutting us up in a living cell. And let us not begrudge it all, since we learn obedience by the things we suffer; and we learn the art of comforting others as we have been comforted.

Yet sometimes how hard it is to be submissive! And here it is that so many mistake. They try to *feel* submissive and resigned. But they try in vain. They cannot bring themselves to feel, as they know they ought; and so they write hard things against themselves; and go out into the night in a self-imposed exile.

But it would be comparatively easy if they would only begin with the will. Will God's will. Tell Him that you are willing to be made willing to have his will. Bring Him your will, as a piece of cold iron, and ask Him to renew it, and soften it, and mould it into perfect oneness with his own. Say to Him as Jesus did, "Father, Thy will, not mine, be done." And when thoughts of rebellion or mistrust surge upwards in your soul, do not lose heart; trust God to deal with them. You cannot master them, but God can. Only be sure that your will is as true to Him as the needle is to the pole.

Oh, is not this a sight on which angels love to dwell, when a human soul, amid its keenest agony, still is able to will the will of God; not swerving from it to the right or to the left; sure it must be good and wise, though all appearances are contrary; and daring to cry out from the midst of its agony, whilst all the nature beside is in revolt, "My God, I trust Thee, I choose Thy will."

If thus we yield our will to God, in our blindness, not because we feel it pleasant, but because we dare to believe in Him, we shall find that a wonderful change will steal over us, winning over our emotions and feelings to the self-same side; so that we shall come to accept the will of God with our feelings, as well as to will it with our will.

In regard to Sin.—When temptation besets us, it will sometimes so insinuate itself into our hearts, that we may be at a loss to distinguish the voice of the tempter from that of our own consciousness.

Bunyan tells us, that when the pilgrim was come over against the mouth of the pit, one of the wicked ones got behind him and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put poor Christian more to it than anything that he had met with before.

We all of us know something of this. Such horrid thoughts! Such vain imaginations! Such vile suggestions! Noisome pestilence, indeed! But it is not ours so long as the will remains steadfast in the grace that is in Christ Jesus. Nor can we be held chargeable of sin so long as the spirit cleaves its way through all, tossing the suggestions aside as a ship the foam-crested waves.

Will to be free. Will to walk with God in stainless robes. Will to refuse the tempting bait. Will to deny flesh and to crucify self. Will, because God is working in you to will. And you will find that if the will is present with you, the power to perform will also be forthcoming to your faith, and Jesus will make haste to achieve your complete deliverance. Lift up your heads and rejoice: your redemption draweth near.

Yes, and this will come to you, that your will shall become more and more one with the will of God; so much so, that God will give you the keys of his kingdom, saying, "Ask what ye will, and it shall be done unto you." And in proportion as the will of man is brought into unison and harmony with the will of God, there will be growing peace and growing power. When the will of God is done in the heart, even as it is done in heaven, then the joy of heaven enters it to abide. Eye hath not seen, nor ear heard, nor the heart of man conceived, what God hath prepared for them that love Him. But these things are unfolded to the man who has given up his will to God; and who has received it back again, magnetised by His will; and who now lives in the citadel of a sanctified and devoted will. For this is the law of the kingdom of the Son of God: "If any man wills to do His will, he shall know."

Wilt thou be made whole? Christ asks that question of thee, my reader. Is not the Holy Spirit producing in thee a holy willingness? If so, tell thy Saviour so. He wills; wilt thou? If thou dost, then He waits to do all the rest; producing in thee health and life, wholeness and everlasting joy.

DR. SOMERVILLE IN BUDA-PEST.

This veteran evangelist, for whose visit we had been preparing for some time, arrived on December 1, and remained with us till the 17th. During these days he delivered twelve sermons, addresses, and lectures. The sermons were delivered in English without an interpreter; the addresses and lectures were interpreted on some occasions into the German, on others into the Hungarian language. Much interest was awakened in the city. The meetings were largely attended, and it was cheering to find many professors and students among those who came, evening after evening, to hear the word. The hearers were enchained by the speaker's wonderful Bible-pictures, and were deeply moved by his solemn and most winning appeals to the conscience and heart.

The last lecture was specially for the Jews, and was delivered in a new and splendid hall belonging to one of the clubs of the city. The subject, "What Christianity owes to the Jews," had been announced in the newspapers, and by placards at the street corners. There were, we suppose, six hundred persons present, about the half of them being Jews. The lecture was delivered with great animation, was deeply interesting, and created a profound impression. One young Jew who had been attending also on the previous evenings, said to me as he left, "I am almost converted now." I expressed the hope that the "almost" might become the "altogether." An interesting and appreciative account of the lecture, written, I understand, by a Jew, appeared next morning in the *Tagblatt*. Andrew Moody.

Buda-Pest, December 26.

MR. SPURGEON'S SERMONS.—Last week Mr. Spurgeon published his 2000th consecutive weekly sermon. The publication has now gone on without intermission, in spite of his frequent illnesses, for thirty-three years.

MISS LEIGH S WORK IN PARIS.

Sir,—It is just fifteen years since the Home was first opened at 77, Avenue Wagram, impelled by the gift of tenpence from a Scotch girl; soon after, the entire house was purchased. Since that time a total of 4813 young women have been received, most of whom have obtained situations through the free registry; some have emigrated, others have been nursed through long illnesses, and died within its walls, and many have returned to their own home and friends.

This Home is now associated with over eighty British chaplains and consuls throughout Europe, which practically gives an English-speaking girl in the chief Continental cities a friend in any time of need. This work has also another side in the number of young women whom it counsels not to risk the dangers of foreign cities. During three months eighty-four letters were received and answered (the number representing a fair average) from young women in England wishing to come to Paris to complete their knowledge of French as governesses; but, through the representations made of the hopelessness of obtaining anything like remunerative employment in Paris, only eleven out of the eighty-four actually came, although thirty-two governesses, who were already in France, were received during that time into the Home.

We have, also, our Y.W.C.A. and Home, 26, Faubourg St. Honore, now established nearly fifteen years, for those apprenticed to milliners and dressmakers who, usually, receive no salary during the first part of their apprenticeship; and our Institute and Home for Governesses, Artists, and Students, 8, Rue Bastiat, opened by the late Earl of Shaftesbury, May 10, 1873, where food is provided daily to members, instead of their having to frequent restaurants. It may be of interest to record that one of the first medical students of its earlier days has recently been chosen as a lady doctor to an important post in India.

We have also our Mission Hall with its mothers' meetings, Sunday-school, infant Kindergarten, temperance and band of hope, night school, mission services for the poor, and soup kitchen, all work upon hitherto untrodden ground, which has gone on steadily increasing for the last twelve years; outside the gates of Paris are our Orphanage and Home, 35, Boulevard Bineau, for English and American children. The whole of the property is held in perpetuity for the purposes for which it was acquired through a special licence of the Board of Trade, by an association representing men of well-known standing in England, and a council in Paris.

We have never had a loan or mortgage. At the present moment, however, we are threatened with a serious deficit, not so much on the expenses of the general work—although this has suffered much from the death of liberal friends—as from very heavy repairs in the matter of drainage and water, and the partial rebuilding of three walls of considerable length, which has been made obligatory by the Government.—Yours faithfully, Ada M. Leigh.

77, *Avenue Wagram, Paris, Dec.* 27.

THE CHURCH MISSIONARY SOCIETY will hold a special all-day gathering at Exeter Hall, on Wednesday next, for solemn supplication, confession, intercession, dedication, and praise. The arrangements for the meetings are as follow:—Morning, at eleven o'clock, "Our Spiritual Shortcomings"; chairman, Sir John H. Kennaway, M.P.; speakers: Archdeacon Richardson and Rev. Handley C. G. Moule. Afternoon, at three o'clock, "Our Spiritual Possibilities"; chairman—Rev. Canon Hoare; speakers—Rev. H. Webb-Peploe and Rev. Charles A. Fox. Evening, at seven o'clock, "Our Spiritual Determinations"; chairman—Rev. H. W. Webb-Peploe; speakers—Sir Arthur Blackwood and Rev. Evan H. Hopkins. Tickets can be obtained at the City Mission House, Salisbury-square, Fleet-street, E.C.

For the Young.

A CHILDREN'S CHRISTMAS LETTER.

[The following letter, though somewhat out of date, will be perused with interest by our young readers.]

MY DEAR YOUNG FRIEND,

CHRISTMAS is such a time of meeting and happy greeting that I thought *you* would help to be the means of cheering some other children placed in less fortunate circumstances than yourself.

The little people who belong to our "Theatrical Mission Institute" number about 3000, from the baby of two years old; and most of these during this festive season toil every evening for the amusement of others, and at midnight may be seen wearily tramping homewards long after *you* have gone to sleep.

They are oft times worn out little creatures who are so glad, after the rehearsals are over, to come into the large room called "the Nest" at "Macready House," where they can enjoy merry romps and games of play, and attend the short bright services held almost daily. Many of their homes are far away, and their fathers and mothers are sometimes engaged performing in the country or elsewhere; so that our bairns are rejoiced to find a hearty welcome and a cosy meal at a low charge.

Shall I tell you a story about one of these children? "The Great Little Ernestine," as she is called in her profession, is dark and intelligent in appearance, with long waving hair, her work being to ride on a bare-backed horse, and while galloping round the circus ring to leap through papered-covered hoops called balloons, and over various coloured streamers.

Ernestine was, at the time of which we write, but nine years old, and she had heard from many of her little friends that they received a kind letter every month from some Christian lady connected with the Mission.

"Why should I not have a letter?" she inquired, while performing at Leeds. The child's wish was soon granted, and after a few days the postman arrived with her long-desired note.

Eagerly was the envelope torn open, disclosing a pretty text card—"God commendeth His love towards us, in that while we were yet sinners Christ died for us"—and a letter, clearly written, full of loving messages.

The words contained made a great impression on Ernestine, and on her mother, who was also a circus rider.

For years the claims of Sunday had been disregarded; but, when the Day of Rest next came round, mother and little girl joined with others in worshipping God, and not only so, but the hearts of both were yielded to their loving Heavenly Father; and then the mother became anxious that her husband should hear and know the truth.

So, somewhat reluctantly, Ernestine dropped her treasure into the post, and it was soon carried to Rouen, where her father was engaged with two other clever acrobats; the letter, however, was not blessed to his soul—as had been prayerfully desired—but to one of his comrades, who begged that it might be sent across the seas to his sister in Australia.

Before, however, it was finally despatched, these words were written in red ink across the top, "When read and made a blessing, return to 10, M——-street, Chalk Farm-road, London, England."

At Melbourne the "missive" was read by a whole company engaged in an opera. Two girls were touched by its contents, and they, having abandoned their unreal life, are now working for their Lord and Master, Jesus Christ.

Ernestine is, however, still the fortunate possessor of her very useful note, for it was returned to her according to the instructions, somewhat the worse for wear.

Looking round our children's play-room one day in the summer, a little girl ran up to me, and picture my astonishment when she drew from her dress a green pickle bottle, and holding it up, showed me a letter carefully folded round the inside, the cork being sealed with red wax. "Why is your letter there, Ernestine?" I curiously asked; her quaint but sage reply was: "Oh! after I die, and am buried in the cold ground, I shall rise to meet Jesus, and then I shall hold up this bottle and say, it was this letter which led me first to love you."

Such is one of the romantic cases which come under our notice, and Mrs. Courthope Todd and I are anxious that the children should raise at least one hundred pounds amongst themselves, so that we may be enabled to provide warm clothing for the needy; food for the hungry; medicine for the sick; and other good things for all our little members engaged in theatres and other places of entertainment.—Yours faithfully,

COURTHOPE TODD, Founder and Director.

"Macready House," Henrietta-street,
Covent Garden, London, W.C.

A MORNING PRAYER.

Arrayed are all the lilies
In robes of silv'ry hue;
Remember me, dear Father,
And give me raiment too.

In days of old the prophet
Was by the ravens fed;
Remember me, dear Father,
And give me daily bread.

There chirps no little sparrow
Without a tiny nest;
Remember me, dear Father,
And give me home and rest.

AN EVENING PRAYER.

Before I lay me down to sleep,
I thank Thee, gracious Lord,
For all Thy mercies rich and deep,
And for Thy loving word,
That those who ask of Thee in faith
Shall surely all be heard.

Oh! keep me, Lord, and lead me right,
Nor ever let me stray;
And guard me through the silent night,
And through the coming day;
And grant at last to Thy dear home
My feet may find the way.

[From CHILDREN'S PRAYERS. By Sarah Wilson. 1s. *Eyre & Spottiswoode.*]

Correct Answers to the Christmas Acrostic—"ON EARTH PEACE"—have been received from T.B. N.M.M.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Spiers, Shaftesbury Hall, Ealing, January 9—17. Messrs. W. R. Moore and A. Carless, Crouch End, Jan. 9—14. Mr. Banaster, Birmingham, Jan. 28 to Feb. 4; Brooklands, Manchester, January 16—22. Mr. Hall, Bournemouth, Jan. 2—7; Southsea, Jan. 8—13. Mr. Hutchinson, Liverpool, Jan. 10; Manchester, Jan. 12; Birkenhead, Jan. 13. Mr. Arrowsmith, Newcastle, Jan. 1—20; Hexham, Jan. 22—29.

PAGAN EDINBURGH.—The crowds of debased gamblers who are to be seen even in the large towns of Scotland rushing with feverish eagerness for the evening papers containing the results of the latest races, have too clearly indicated the monstrous growth of a paganism among the broad-cloth population quite as loathsome in its moral aspects as that of the slums. But we were hardly prepared for the information that the brutal champion of the American prize-ring was received in Edinburgh with almost as much *éclat* as if he had been his friend the Prince of Wales, and that "the first of two fistic exhibitions," given in the same hall where Prof. Henry Drummond and other evangelists often preach the Gospel, was actually attended by nearly two thousand people, each of whom had paid from one shilling to five shillings for admission. This in the city of John Knox in the closing days of 1887!—*Christian Leader.*

THE DAY OF REST.

THE Working Men's Lords Day Rest Association has issued a New Year's address which states that 500,000 persons are employed in this country in connection with puplic amusements, and that this number does not include the attendants of museums, picture galleries, public libraries, &c., or those who are indirectly employed such as railway, cab, and omnibus men, refreshment house keepers, &c. The importance to employées of keeping places of amusement closed on Sundays is urged. The attempt to establish Sunday concerts for money payment in Piccadilly failed for want of support, and illegally conducted Sunday concerts at Birmingham have been discontinued.

The address refers regretfully to the Sunday opening of portions of the People's Palace, to the sanction given to Sunday boating in the parks and to the Sunday demonstrations calling into exhausting work thousands of policemen. There are 117,840 public-houses with seven-day licences, and 14,896 with six-day licences. There were 3711 petitions, having 279,884 signatures presented to Parliament last session against Sunday postal work, and a select committee has recommended alteration which if carried out will secure Sunday rest to many postmen. The address concludes by quoting some words of Bishop Ryle's: "For eighteen centuries the proper sanctification of the Sunday has always been one gauge of the religious condition of a country, and it will be an evil day when our English Sunday is exchanced for a continental one. If you will preach for the times as well as eternity, keep Sunday observance well to the front."

◆

THE GOSPEL IN IRELAND.

DEAR SIR,—You have recently directed attention to Ireland, to its needs, and to some of its agencies for spreading the Gospel. In connection with this subject I would like to mention the work done by the Irish Evangelisation Society, that your readers may feel a deeper interest in our country.

During the summer, at various places, there have been five tents at work, continuing about six weeks at each place, as well as a wooden movable hall, capable of holding 700, and in which 388 meetings were held during the past year. This hall is in use all the year, and is sent to places where no suitable building to accommodate the number can be obtained. Generally speaking, the tents are filled, and frequently overcrowded. The evangelists are men of earnestness and zeal, who preach Christ, and seek to win souls for Him as their definite object.

As to results, there is abundant testimony in every place visited that many have been born again through the agency of the Society's operations, and great and precious results, which eternity alone will reveal, have accompanied many of the missions. In the past year about 2500 meetings altogether have been held, ranging from the county Donegal in the extreme north, to Cork in the south. Everywhere the message is well received, and some of our Roman Catholic population have profited by the word spoken.

A recent note from the secretary, Mr. James Barton, Dundalk, has in it, I regret to say, the following:—"Many of our friends in Ireland are now unable to help us as formerly, and at the present time we need a large sum to enable us to close this year without debt; this, by God's grace, we have for many years been enabled to do." H. A. M.

Kilkeel, co. Down.

HAZELWOOD.—A re-union of those who have at any time visited the Home of Rest and Recreation for Commercial Young Men, at Ryde, Isle of Wight, will be held in Exeter Hall on Thursday, February 9. Friends who have sojourned there, and who desire to attend this gathering, should enclose stamped and addressed envelope to Mr. W. Jacobs, secretary.

The Christian.

January 6, 1888.

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Pays **HALF A MILLION ANNUALLY** in Death Claims.

Its INVESTED FUNDS exceed 6½ MILLIONS, increasing yearly, and the New Business for the last Bonus period exceeded the amount transacted by any of the Scottish Life Offices.

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By D. L. MOODY.

SOVEREIGN GRACE.

Its Source, Its Nature, and Its Effects.

Presentation Edition: Cloth, bevelled boards, gilt edges, 2s. 6d.

"Particularly useful as showing the part which the grace of God takes in the work of conversion and regeneration."—*Preacher's Analyst.*

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A Series of Addresses on the Way of Salvation.

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"These new discourses from Mr. Moody's pen are plain, anecdotal, and full of the glorious gospel of salvation."—*The King's Highway.*

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"Mr. Moody presents to the mind a real and Scriptural heaven—the heaven of the apostle John."—*The Baptist.*

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BIBLE CHARACTERS.

Containing Sketches of the Lives and Characters of—

Daniel: | Lot: | John the Baptist: | Joseph of
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"Will help many souls to believe more in God as the hearer of prayer."—*Irish Congregational Magazine.*

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260 Persons maintained weekly.

Hot Dinners four days a week to 200 Poor Children.

3,500 Benefits conferred every week.

£4,000 REQUIRED ANNUALLY TO CARRY ON THE WORK.

Donations will be thankfully received by the Treasurer, W. A. Bevan, Esq. (Messrs. Barclay, Bevan & Co.), 54, Lombard-street, E.C.; Messrs. Ransom & Co., 1, Pall Mall East, W.

PEREGRINE PLATT, *Secretary,*
Field Lane Institute, Vine-street, Clerkenwell-road, E.C.

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has accommodation for 700 Patients.
THE PRESENT INCOME ENABLES the COMMITTEE to RECEIVE ONLY 570.
150 APPLICANTS are EARNESTLY SEEKING ADMISSION by ELECTION.
MANY OF THESE MUST BE DISAPPOINTED UNLESS FUNDS ARE FORTHCOMING.
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REGENT'S PARK CHAPEL,
Park Square East, Regent's Park.

On Sunday, January 15, Rev. W. LANDELS, D.D.
WILL PREACH
TWO SERMONS
ON BEHALF OF THE
Regent's Park Chapel Mothers' Meeting Mission.
Morning at 11. Evening at 7.

Anglo-Indian Evangelisation Society

KANWAR HARNAM SINGH, C.I.E., who was one of the Indian Princes in the Procession at the Jubilee of the Queen, before leaving London sent a donation to the Secretary with a letter of which the following is an extract:—

> "If the Europeans and Eurasians in India would only exemplify a real Christianity before "the people of India, in their walk and conversation, their influence for good would be a "power in itself, and would soon be felt. Therefore, any Society that has for its aim the "spiritual welfare of the Europeans in India, should be considered most valuable. "*I wish the good Christian people of this land took a greater interest in their Christian "brothers and sisters out in India, who are living in out-of-the-way places, and are "isolated from every religious training and influence.*
>
> "We certainly need more men who would readily devote their talents and time to this "admirable work, and yet all this depends greatly on *money*, without which very little "can be done. * * * * *
>
> Harnam Singh"

Contributions may be sent to the Rev. J. Fordyce, 33, Sutherland-place, Bayswater, London, W.; or Messrs. Ransom, Bouverie & Co., 1, Pall Mall East, S.W.; or the Commercial Bank of Scotland, Edinburgh; or to Messrs. Morgan & Scott, through whom several Donations have been lately received, for which the Readers of "The Christian" sending them have hearty thanks. The accounts for 1887 must be closed at the end of January, 1888.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from "Ormonde and Clarance," 1s.; "Iver," 3s.; G. P., £1; Clothing from S. S.; Bread from H. and W.

Rations of Food to Hungry Children. The Infant Day Nursery. Free Ragged Day Schools. Classes for Rough Boys. Sunday Schools. Special Work among Young Girls. Meetings, Classes, Refreshment-room, &c., for Elder Girls and Young Women. Bible Classes for Men, for Women, for Lads, and for Young Women. Mothers' Meetings. Poor Women's Sewing Classes. Mission to Inebriate Women. Mutual Industrial Classes for Lads. Lodging House Meetings. Evangelistic Services. Room to Room Visitation, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

Golden Lane & Hoxton Costers' Mission.

PRESIDENT—THE EARL OF ABERDEEN.

Help for the Winter Work is much needed. In addition to the Evangelistic Meetings, which the Lord has greatly blessed during the past 26 years, successful efforts are made to help the poorest of the poor by means of IRISH STEW, SOUP DINNERS, &c., &c.

Contributions may be sent to THE CHRISTIAN, or to the Voluntary Evangelist, Mr. W. J. ORSMAN, Milton House, Shacklewell-green, Hackney, E.

SERMON LANE MISSION.—Funds are most urgently needed, to enable us to carry on our Gospel Meetings, Youths' Institute, Mothers' Meetings, Young Women's Welcome, Girls' Sewing Class, Gospel Total Abstinence Meetings, Sunday School, Soup Dinners two days weekly during the winter months. Relief to the Unemployed, Help to the Sick and Aged poor creatures. Gifts of Clothing, new or secondhand, are greatly needed.—GEORGE FULLER, Superintendent, 54, Liverpool-road, Islington.

THE INDIA OF THE QUEEN.—The Christian Vernacular Education Society for India is the great Educational Society for imparting Christian knowledge to the people.—Contributions will be thankfully acknowledged by the SECRETARIES, 7, Adam-street, Strand.

SPECIAL RELIGIOUS SERVICES IN THEATRES, Halls, and Mission Rooms. (United Committee.) Twenty-ninth Winter's work. Funds are most urgently needed to carry on this important Gospel Mission to the non-churchgoing people in London. Last winter's services were held in fourteen Theatres and large halls. Grants have been paid to 200 smaller Mission Rooms. Two Shaftesbury Memorial City Mission Halls are now opened and a third is in course of erection. Cheques and P.O. Orders may be made payable to C. M. SAWELL, Secretary, 3, Bridewell-place, London, E.C., or to Bankers, Messrs. Barclay & Co., 54, Lombard-street, E.C.

AN EARNEST APPEAL is made to Christian friends to enable us with the New Year to pay off a debt on a small Mission Room in a poor district. The Lord in answer to prayer has opened the way for the land and building, and we are in pressing need of about £40 for the fittings and fencing.

Rev. T. REAKES, Walsall Wood.

ROYAL ALFRED AGED MERCHANT SEAMEN'S INSTITUTION. Founded in 1867, "To give a Home or a Pension to Merchant Seamen, when old, destitute, and friendless." 107 Inmates of the Home, Belvedere. 197 Pensioners at their own homes. 215 applicants from all parts of the kingdom. Sympathy and assistance will be very gratefully appreciated by the Committee, who earnestly desire, not only to afford these old men (mostly suffering from Bronchitis, Rheumatism, and Rupture) the comforts which their age requires, but also to enable them to spend their last years in peace, free from distracting cares, and thus better able to raise their thoughts heavenwards, and to prepare for their latter end. Funds are urgently needed.—Bankers, Williams, Deacon & Co.; Chairman, Admiral Sir F. Leopold McClintock, F.R.S.; Secretary, W. E. Denny, 58, Fenchurch-street, E.C.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

HOSPITAL FOR WOMEN AND CHILDREN, 9 and 32, Lupus-street, S.W. Medical, surgical, and confinement cases, terms from £1 1s. per week. A vacancy exists for a Lady-Pupil for Dispensing and Midwifery; terms £1 1s. per week.—Apply to the LADY SUPERINTENDENT. Note.—The Trustees desire to thank all friends who so kindly helped in the Sale of Work for the Free Bed Fund, which realised £40.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HOLIDAY AND CONVALESCENT SEASIDE HOME for Boy Clerks and Apprentices.—Funds needed to furnish. Four friends offer jointly to contribute £50 if others will come forward in like manner. £150 still needed. M. C. LEITE ROZAS, Esq., 42, Kensington-park-gardens, W., has kindly consented to receive donations.

HOME FOR CONVALESCENT CHILDREN, 70, Montpellier-road, Brighton. Established in 1855. This Home receives children who from delicacy of constitution or recent illness require sea air, good food, and medical care to re-established health or to avert disease. Girls admitted up to 17 years of age, boys under 10 only. —Apply to Miss FREEMAN, at the Home. Contributions earnestly solicited.

DESTITUTE CHILDREN'S DINNERS SOCIETY. — The Secretary begs to gratefully acknowledge the sum of £60 2s., being proceeds of Concert and Sale of Work per Mrs. Waldy. Funds are earnestly needed to carry on the work of the Society. Subscriptions and donations may be sent to Lord Kinnaird, 1, Pall Mall East; W. Fuller, Esq., Stoughton Grange, Stoke, Guildford; the Secretary, H. Morton Carr, Esq., 89, St. George's-square, S.W.; or to the Bankers, Messrs. Ransome & Co., 1, Pall Mall East, S.W.

CROYDON ORPHAN HOME FOR GIRLS. — New Year's Appeal. Twenty-eight children now in the Home, fed, clothed, educated, and trained for service.—Contributions gratefully received by the Hon. Sec., Miss SMITH, Dalkeith Cottage, Wellesley-road, Croydon.

LATYMER-ROAD MISSION (Christmas Dinners).—Received with thanks, 10s. from "Some old Friends." Further help greatly needed.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—The only Institution which receives Blind Children from two years of age. Subscriptions toward the Jubilee Extension Fund for larger premises will be gratefully received by Miss RYE, or MORGAN & SCOTT.

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BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

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SEASIDE EDUCATION.—An Officer recommends to Christian Parents a high-class Girls' School, where his own Daughters finished. Terms very moderate. Thorough teaching. Christian training.—Inspector-General GORDON, R.N., South Esk, Victoria-road, Southsea.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

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EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

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SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

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HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

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Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

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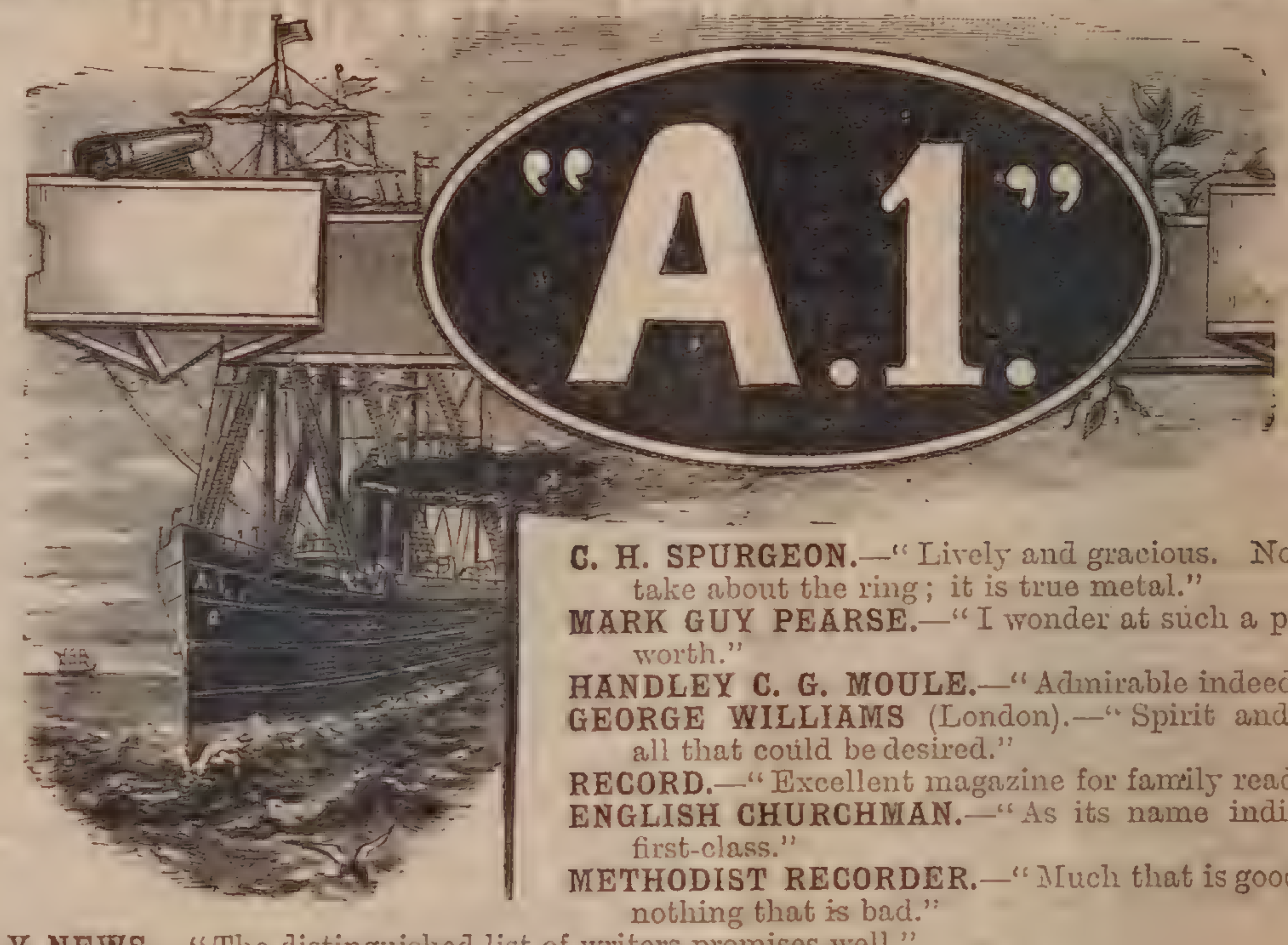

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COMING MISSIONARY CONFERENCE.

REV. JAMES JOHNSON, who recently visited North America in connection with the arrangements for the United Conference on Foreign Missions, to be held in London in June this year, writes to us :—

I am happy to say that I have succeeded beyond my most sanguine hopes. The reception I have met with wherever I have gone has been most cordial, and has assured me of a degree of earnestness and preparation of mind which clearly indicates the finger of God in the movement. In New York, within a week of my arrival, a meeting was called of the most influential representative men among the clergy and laity of the city, which was largely attended. After I had laid before them the commission entrusted to me, and explained our aims in the proposed Conference, it was unanimously and heartily resolved to respond to the call for co-operation; and a committee, representing all the leading missionary societies and churches in New York, was formed, with instructions to call a meeting of delegates from all the societies engaged in foreign missions, from all parts of the United States, to meet with me on December 2. At this meeting representatives were present from Boston, on the north, to Richmond, on the south. The result of the cordial and prayerful deliberations was that twenty-three societies have already expressed their sympathy, and intention to take part in the Conference: this number does not include ladies' societies, nor societies in Canada, both of which will also be represented. The same cordiality was manifested in Canada, on my visit to Montreal and Toronto. Committees were formed in both these cities, to carry out the same objects as in New York.

After the second meeting in the latter city, I felt so fully satisfied with the results of my visits that I wished to return at once; but at the request of the committee I agreed to stay till December 17, and to spend the time in visiting Philadelphia, Baltimore, and Washington. It was well that I complied: I would not have missed the Conference of the Evangelical Alliance in Washington for much. It was a wonderful gathering of great and good men from all parts of the Continent. Never has there been anything like it in America, or perhaps in any other country. The earnestness, ability, and unanimity of the speakers of every shade of denominational diversity, was assuredly the result of the Spirit's presence in answer to much prayer. The longing for unity and co-operation was ardent, and evidently sincere, and cannot but tend to good results. The occasion when it was my privilege to address the great gathering was felt to be peculiarly appropriate. It was when considering "modes of co-operation." And when, in the name of forty-eight Foreign Missionary Societies in Great Britain, united in one committee, I asked for the co-operation of the Anglo-Saxon race, along with our brethren on the Continent of Europe, in carrying out the great commission of our common Master, to preach the Gospel to the heathen, the response was so loud and earnest as to thrill every heart. I wished its echoes could have been heard by those who sent me. From what I have seen of the state of feeling in both countries on this question of Foreign Missions, I feel assured that "the time to favour Zion has come," that a new era in missions is already begun, and that soon "the ends of the earth shall see the salvation of God."

There is a danger, when a movement of this kind takes such a wide reach, and such vast proportions, that we begin to trust human wisdom and human strength. Let me therefore call attention to what we regard as the most important and hopeful feature. An important part of my work here, as with us at home, has been to make arrangements for united prayer, before and during the Conference in June, by the Churches in England, America, and on the Continent, and by missionaries and converts over the whole world. The response to this request for united prayer is very warm and earnest. In this is our confidence for a blessing on the Conference, and on the future of missions.

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THE STEPNEY CRECHE.

THIS Institution, the parent and forerunner of so many others of a similar kind, continues its most useful career, though beset by difficulties not a few. The fact that its daily ministry of merciful help goes on quietly, and without ostentation, tends to make its claims forgotten, amid the multiplicity of calls on the benevolent. We have heard, with extreme regret, that Mrs. Hilton has been compelled, through straitened resources, to close up for the present, her branch at Feltham. For several years past the elder girls have been placed there for education and training prior to entering on domestic service. These objects are far better carried out in the quiet country village than in the overcrowded premises in Stepney Causeway. The closing of the Feltham house is therefore a real calamity to the Institution, and it is devoutly to be hoped that its doors will speedily re-open to receive the band of young maidens who need all possible equipment before going out to fight their way in the world. The sooner this can be accomplished the greater will be the joy in Mrs. Hilton's motherly heart, which yearns with the tenderest solicitude over the helpless children, to whose interests she has devoted her life.

The closing of the Feltham Home has, moreover, re-acted injuriously on the work in Stepney Causeway. These elder girls are taking up room that is much needed for the reception of some of the many fresh applicants. Cases of real need, of the most pathetic and sorrowful kind, are constantly being made known to Mrs. Hilton, both by letter and personal appeal. Even to those who are in daily contact with the sins and sorrows of the great city, it is inexpressibly painful to have to refuse help, when that help would be such a priceless boon. In many cases the applications come from mothers, compelled by some visitation of disease to go into hospital for treatment. Who is to care for their little ones during the period of enforced absence? The temporary help that the Crèche affords in cases of this description can only be valued aright by those who have experienced it. Here is an instance in point. A young mother of two little boys had to go into hospital. The father was out of work. The children were received, and lovingly tended for several months. When the convalescent mother came to fetch them, she found them fat and rosy; her gratitude for the kindness shown and the help rendered in her time of need was most affecting.

Another case was that of a mother in hospital, with a baby wasting away in decline, and nobody but a girl of eleven to care for the child and look after the home. Or, again, it is a mother whose husband has died, and who has herself lost the use of her limbs through repeated fevers. A child of three is received into the Home, and the mother is free to enter the hospital. In some cases the tragic element is combined with the pathetic. Imagine a husband beating and bruising a two-year-old child of his wife's, but not his own, simply that he may torture the mother! She went to the Crèche in sore agony of mind, and, of course, the innocent little victim was taken in. This might well have been a case for the magistrate; but it is strangely true that, even when the mother has to bear in her own person the strain of suffering and the burden of sorrow, she will often endure all silently, rather than bring down deserved punishment on the partner of her life. How much of true heroism never meets the public eye. When those behind the scenes, like Mrs. Hilton, become acquainted with such cases, it sends to the heart an added pang when practical sympathy cannot be shown. What a relief it is to turn to a case of this kind: The mother of two little girls is dead; the father is ill. A brother acts the part of nurse to the little sisters—washing and dressing them, and taking them to the Crèche day by day. He, poor fellow, has fallen into consumption, and so the children have become permanent inmates of the Home.

We had noted down for citation other cases equally, if not more, touching, but the specimens we have given are surely enough. The great bulk of the Crèche work, of course, is in helping mothers to go out during the day to toil for their own and their children's bread. That may be a bald and prosaic statement of fact, but to unfold the full meaning of it, even in a few instances, is more than we can now attempt. Of all the varied forms of kindly human ministry, none seems to us more truly divine than that of caring for innocent babes and deeply tried mothers. In the name of Him who took the little ones in his arms and blessed them, and healed them of their infirmities, we commend this work to all his true-hearted disciples. The Crèche and Home, which are at 12, 14, and 16, Stepney Causeway, London, E., are open to visitors.

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NOTES FROM NEW ZEALAND.

IN May of 1887 it was laid on the heart of Mr. Barr, a gentleman recently arrived from Scotland, to do something for the Chinese residents of Wellington, of whom there are a considerable number. An invitation was given to a Sunday-school to be held in Mr. Barr's house. Several attended, and Mr. Barr, aided by his wife and three daughters and son, commenced his labour of love. Finding the school appreciated, he decided to hold it on two nights in the week also, and it has continued to the present time. As the need arose, other friends gave their help. The results are most gratifying. The average attendance has been about ten. The progress made in reading and writing is very good, and it is hoped that the results spiritually will prove to be real and abiding.

Rev. J. and Mrs. Mountain are evangelising in New Zealand. They conducted a week's mission in Wellington recently, in St. John's Presbyterian Church.

The Y.M.C.A., started in this town by Dr. Somerville, and carried on for some years very successfully, has been compelled to dissolve. The real work of the Association, however, is being continued by some earnest workers, and the wharf preaching and Sunday evening services will be maintained.

The Salvation Army in this town are having lively times. They succeed in attracting large audiences, 2000 being about the usual Sunday evening attendance, while some of our churches are nearly empty. This latter is a sad fact.

Wellington, N.Z. THOMAS JOHNSON.

THE PROVIDENCE-ROW NIGHT REFUGE and Home have for years housed and fed nearly two hundred persons a night, yet so great has been the number of applicants for some time that admission has had to be refused to fifty, sixty, and sometimes a hundred persons for want of accommodation. To meet these increasing claims, a new wing, nearly 50 ft. square, has been added to the Refuge, with lavatories, baths, and more ample room for the inmates. In the Refuge last year about eleven hundred persons have been specially helped. Girls have been saved from the allurements of vice. Deserted women who have been cheated in the promise of marriage, and flung friendless on the world, have been assisted to bear their bitter sorrow. Servants have had situations procured for them. Workmen have had tools provided; flower girls, costermongers, fuzee sellers, and newspaper boys have been furnished with a little stock. Families about to be turned into the streets have had the rent paid, and so were rescued from destitution. A weekly allowance has been granted to parents when there was no work, or when the fathers were sick in the hospitals; and help has been given in time of need to persons in reduced circumstances.

DANIEL GILBERT, D.D.

22, *Finsbury-circus, E.C.*

CHRISTMAS CHEER.

THE festive season, as usual, was signalised by a general distribution of creature comforts to the London poor, and others, by those who labour in the Gospel among them. Detailed accounts of all these dinners and teas and Christmas trees would fill almost every column in this issue. We briefly note a few of the gatherings:—

On Christmas Eve, at Berger Hall, Bromley, the evangelistic centre in connection with Harley House, 400 poor women, representing as many destitute and deserving households, received parcels containing groceries and meat, proportioned in quantity to the number of mouths that were to fill. The women were also regaled with tea. Subsequently they were addressed by various friends, who spoke words of cheer appropriate to the season. Further meetings for the poor have been arranged for at Berger Hall during the fortnight succeeding Christmas.

Many hearts were gladdened at the Sermon-lane Mission Hall on Wednesday week, when articles of warm clothing were distributed. During the evening an impressive religious service was held.

In addition to dinners and clothing distributed the previous week, upwards of 500 of the poor accepted an invitation to a social evening in Hawkstone Hall, Westminster Bridge-road, on Monday week. Several ladies and gentlemen contributed music and recitations. Rev. Newman Hall read part of Dickens's "Chimes." Mrs. Anderson addressed the women present on Christ the giver of true Christmas joy. Refreshments were distributed, with a book to each guest.

In connection with his "Bread of Life Mission," at 24, Lower Marsh, Lambeth, Mr. Edward Wright has on several recent occasions presented to every person attending the Gospel meeting a loaf of bread.

On Christmas Eve at Clapton Park Tabernacle forty families, comprising one hundred and eighty persons, were supplied with parcels of grocery, beef, vegetables, coal, and garments. The Benevolent Society is supplying two hundred and forty families per week with soup dinners.

On Boxing-day about seven hundred of the homeless poor were entertained at dinner at Field-lane. The poor people were waited upon by about a hundred ladies and gentlemen, friends of the Institution. A hearty service had been previously held. Provisions for an equally good dinner were given during the preceding week to over six hundred poor families in the neighbourhood.

RATCLIFF STRANGERS' REST.

The usual gatherings of sailors and others were held at this active centre of work, and were seasons of deep interest. On Boxing-day the place swarmed with sons of the sea, who fared sumptuously on the Christmas fare provided. After the wants of the body had been well supplied, the higher nature was catered for by the temperance and Gospel speech and song of various friends. Almost every guest pledged himself not to patronise the publican, for that evening at least. On the following day the Rest was again a busy scene, with plenty of bright song and cheerful talk. The great event of the evening was the dismantling of the Christmas Tree. Various nationalities were represented, and the warm testimonies expressed in different tongues were good to hear, though not always easy to grasp. The useful gifts, furnished by a host of friends, were gratefully received. The blessed influences thrown around these warm-hearted fellows, most of them far from home, were not only a preservative from evil at a trying time, but must abide with them when scattered far and wide.

An interesting gathering of lads was also held, when there were again tea and tree, and homely, earnest talk.

WEST CENTRAL MISSION.

On Wednesday afternoon of last week three hundred poor boys and girls from Soho and the surrounding neighbourhood were invited to a Christmas tree at Wardour Hall, each receiving gifts of clothing and fruit. In the same place on Thursday a free dinner was given to drunkards and outcasts of both sexes. The guests, who numbered 250, presented a most debauched and wretched appearance, forcibly revealing on the one hand the awful results of strong drink, and on the other the physical effects of exposure and want. The meal was heartily enjoyed by all, and at the close, in answer to an appeal by Rev. Hugh Price Hughes, ninety men and women signed the pledge and donned the blue ribbon. One of these, a man miserably clad, is a B.A. of an Irish University.

SCANDINAVIAN SAILORS.

A large number of sailors—British, Norwegians, Swedes, Finlanders, and Danes—were gathered on Christmas Eve at Miss Hedenström's Temperance Home, in Leman-street. After tea Miss Hedenström and other friends gave short, stirring addresses. The distribution of useful articles from the "Yule Tree" was an interesting sight. Each of the men got three articles. During the evening the sailors were entertained with good music, recitations, &c. At 9 p.m. the national Scandinavian "Tülegröd" (rice porridge) was served and thoroughly enjoyed, and the pleasant evening terminated with a prayer meeting, conducted by Miss Hedenström. On Christmas day a large number of seamen from ships in port partook of a substantial Christmas dinner. In the evening Miss Hedenström conducted her usual Christmas meeting at the "Strangers' Rest." Next week Miss Hedenström's work will be removed from Leman-street into a larger and substantial building opposite the West India Dock entrance.

UNLOADING "THE CHRISTMAS BOAT."

In giving an account of this interesting performance at Miss Child's "Welcome Home" in Ratcliff-highway, on December 29, Mr. Wm. Luff writes:—

"We found it anchored in one of the rooms of the Home. It was a sailing vessel, manned by dolls, clinging in the shrouds; sails were set, starboard and port lights burning, and all complete. Registered A 1. But the cargo was the chief object; it consisted of comforters, cuffs thick and warm, stockings large enough, as one said, to wear over top-boots, needle and sewing cases, booklets, boxes, cards, sweets, and all sorts of things for seamen, and some things for their children. The haven in which this Christmas boat rested was decorated with lamps, &c., and into it the men were allowed to come, previous to the unloading. Bright, happy lads they seemed, who after a good tea were on fair terms with themselves and everybody else. One young man was introduced to me as one who had just returned from his first voyage 'with God on board': and his experience was that it had been the happiest he had ever made. Both his beaming eyes seemed to say 'Amen' to the statement.

"The distribution of gifts was a work requiring thought and care. The men filed in by twenties, the majority being Swedes and Norwegians, interspersed with negroes, Germans, Dutchmen, and men from all parts. After the boat had been lightened, meetings were held in various languages and rooms; the Fo'c-s'le, the shop, and the whole house seemed packed, while one and another gave their testimony to the power of Jesus to save and keep. Hymn followed hymn, with solos between: while as some left others took their places.

"We saw a sample of how sailors are treated by the workers here. A fine young fellow came in tipsy and pushed his way to the front; a seat was found for him next the chairman; he was prayed for and sang to, and we have since heard, went away sober and determined to live an altered life."

Miss Child writes about the sailors who are living at the Home: "Through the mercy of God we have been kept free from the curse of drink. As usual, at this time, much drink is being given away to the sailors and others, in order to draw custom. Our Home was full and everyone of the men showed that they have learned how to spend Christmas without the drink or bad company."

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"CHRISTIAN MILLION" ORPHANS.

ON March 18 there appeared in *The Christian Million* a pathetic little history entitled, "Boy Thieves in Prison." The incidents narrated occurred some time ago in America, and the nature of the story forbad any exact indication of dates and localities. The story was, however, true, and must have been graphically told, for our contemporary received the following letter by an early post:—

"DEAR SIR,—I read in your paper yesterday the case enclosed. Are the boys still in prison? If so, could you interest someone on their behalf to send them down to me? Providing they would come, and promise to be honest, I would send them to school, and try and give them a start in life—with God to help us. I am working in the Great Northern carriage department, have been here nearly five years, and have spent the rest of my life in London, so that I have an idea of the task I am offering to undertake. If my wife and myself can save those two lads from destruction, we shall not have lived in vain."

In reply to this noble letter, the Editor expressed regret that it was not then in his power to send the boys mentioned to the home so generously offered them, but proposed the case of another homeless boy, equally in need of love and care. This circumstance was related in the columns of our contemporary, with the remark added that perhaps there were "other fathers and mothers in God" who had read the story, and would also like to take care of an orphan or a poor lost waif. This suggestion caused a second worthy working couple to write to the Editor, asking him to find for them an orphan child they might adopt as their own.

Here appeared to be a call from God to enter upon new work. The distribution of orphans and "waifs" in homes ready to receive them seemed far more practical and beneficial than the building of huge barracks of orphanages. So there appeared on May 20, 1886, in *The Christian Million*, an editorial entitled, "God's Plan of Adoption," in which the loneliness of childless homes (often rich ones) was depicted in contrast with an orphan's woe, and the "idea" was suggested that wherever there is an orphan or waif wanting a parent there is also somewhere a parental heart seeking a child.

"God's plan" consists in bringing these two together. "Surely these twin sorrows are permitted in this sad world of ours in hope of redemption; are permitted in order that they may neutralise each other." The problem of orphanage and waifage was declared to be "mainly a matter of distribution," and from that day to this the proprietors of *The Christian Million* have been trying to do their part in effecting this redistribution by keeping the subject before their readers and taking upon themselves the trouble and expense of preliminary consultations and arrangements. Letters received from "foster-parents" show how this good work is progressing.

THE MERCHANTS' LECTURE.—The last of these discourses for the year 1887 was delivered on Tuesday last week at Finsbury Chapel, Moorfields, before a numerous audience, by Dr. Allon, who preached from the text, "Let your loins be girded about, and your lights burning" (Luke xii. 35). The lectures are delivered every Tuesday at 12 o'clock, and last but an hour. The attendance, especially of City merchants and others engaged in business in the neighbourhood of the chapel, has during the past year been very satisfactory and encouraging.

A WORD TO MISSION HELPERS.

AN esteemed correspondent writes to us as follows in a recent letter:—

Missionary spirit and missionary enterprise are increasing, and large missionary societies are well known. But do you think that Christians are acquainted with smaller efforts? I think, if they were, they would give them greater support. In recent travels I came across the following. We are glad to mention once more the Missions named; though few if any of them are unknown to our readers:—

Mrs. Hammond's work at Venice.
The American Presbyterian Mission at Cairo.
Miss Whately's Mission, Cairo.
Mrs. Prinsep's work at Port Said (Arab Bible Distribution).
The Jaffa Mildmay Hospital.
Miss Arnott's Jaffa School.
Jews' Society Hospital at Jerusalem.
Nazareth Orphanage.
American Beyrout Mission.
Smyrna Rest.
Constantinople Rest.

There were also two doctors at work at Tiberias and another at Nazareth. Unfortunately we did not meet them, nor did I see the work going on at Damascus, Baalbec, Lebanon, and Beyrout. When we hear attacks on missions, I think people ought to know what missions exist and give them a helping hand. Out of seventy-five objects for which there were contributions in one number of THE CHRISTIAN, I think there were only thirteen or fifteen for missionary work among the heathen. We really must be up and be doing more than we have hitherto done.

CHRISTIAN CONVENTION, SYDNEY.

MANY hearts in the southern hemisphere, as well as in the northern, have been warmed and blessed by the address of the Archbishop of Dublin on "Christian Unity," delivered at the recent Dublin Convention, and reported in THE CHRISTIAN of October 7 last. It is not only in the home land that this desire for Christian union is found. It flourishes down here in the "Sunny South." Two years ago a "Sydney Ministers' Union" was formed; it is now fifty strong, and meets monthly for prayer, praise, and conference. Under its auspices last month there was held in this city for three days, in October last, the Second Annual Christian Convention, having for its aim "the quickening and deepening of spiritual life, the promoting of Christian work, and the furthering of the cause of Christian union."

The subject was "The Holy Spirit." Bishop BARRY, D.D., Primate of Australia, was chairman the first evening, delivering a powerful address on "The Doctrine of the Holy Spirit in Natural Religion, in the Old Testament, and in the New." Since he came amongst us our good Bishop has always shown himself a friend to the cause of Christian Union. There were fourteen addresses in all delivered by as many ministers from all the branches of the Christian Church. So marked has been the impression made upon the world outside by this practical demonstration of the real and substantial Union of the branches of the Church in Sydney, that the Roman Catholic prelate, Cardinal Moran, has taken alarm and publicly declared that our aims are akin to those of the Nihilists! Whether this is ignorance or a direct breach of the ninth commandment it is perhaps rather hard to say. Dr. Barry's many friends at home will be surprised to hear that he has joined the ranks of the Nihilists. The convention was a season of refreshing to many of God's children.

JOHN MACNEIL.

Waverley, Sydney, New South Wales.

PENNY DINNERS IN DUBLIN.—The penny dinner project for the poor of Dublin, established on December 1 by a few benevolent ladies, is, so far, a decided success. The numbers availing themselves of the opportunity of a meal of wholesome and well-cooked victuals at the cost of a penny, have largely increased day by day. Since the opening the attendance has averaged 14[illegible] daily, a large proportion being labouring men engaged in the neighbourhood of Verschoyle-place.

WEEK OF UNITED PRAYER.

STEINWAY HALL.

UNDER the auspices of the Evangelical Alliance, morning meetings were held here daily, as in former years. The company of ladies and gentlemen who met on Monday filled the body of the hall, the gallery, and the platform. The devotional exercises were entered into with heartiness and fervour. Sir Robert Fowler, Bart., M.P., who presided, alluded in feeling terms to the death of Sir W. McArthur, whose name had appeared on the original draft of the programme as chairman.

MR. WEBB-PEPLOE ON PRAISE.

The address was delivered by Rev. H. W. WEBB-PEPLOE. This morning, he said, we have met to offer our pæan of praise to the great God who has done such wonderful things for us. It is well that we should seek to lift our souls into the attitude not only of thanksgiving, but also of praise, remembering that thanksgiving comes naturally first, I suppose, with us poor mortals. Selfish by instinct, we cannot refrain from giving thanks for what God has done for us. But, step by step, we rise higher even than thanksgiving to that attitude of simple adoration, where everything connected with self is put away, and the whole soul is filled with unspeakable delight, as we rise at last to contemplate God.

We thank God to-day for all the magnificent opportunities given to the Church to glorify Him by brighter service; one sees and hears on every hand of glorious tokens of awakening in the Church to the privilege of going forth and being a more missionary Church than ever. It is of no avail to bid the churches to arise and do their duty in missionary labour, and of no avail whatever to bid young Christians to go forth as missionaries, until the elders have been awakened by the Spirit of God to understand their boundless privilege of living as a more sanctified and separated people unto God. Why do Christians, like Israel of old, draw back from the privilege which God would accord to them? It is because they are terrified at the majesty of the Lord. We thank God that there are openings for the Church to do mighty things in the name of the Lord, but the name of the Lord will have no power in the man who shrinks back, because of his inward desires for worldliness, from beholding the glory and the majesty of the Lord. May God open our hearts this morning to see Him in his beauty, that we may be purified by the cleansing power of the Holy Ghost; for only the pure in heart can see God. And when we have seen God, we shall go out into the world endued with experimental Spirit-power, as we have never been before, for the King's service, hastening on the return of our beloved Lord and Master, when He shall see of the travail of his soul, and be satisfied.

THE CITY MEETINGS.

These are arranged by Mr. Hughman, of the Leadenhall-street Y.M.C.A. For two years past the daily meetings have extended over two hours, and the success of the experiment has been deemed sufficient to justify its continuance. City gentlemen cannot always get, even to a prayer-meeting, when they choose, so they drop in when they can, and the extension of the time enables a larger number to attend. At the opening of the first hour on Monday the attendance was small, but it grew with the passing minutes.

Rev. W. R. MOWLL, of All Souls' Church, Langham-place, presided, and read Psalm ciii. as well befitting the subject of the day—thanksgiving for past mercies. The first prayer, or rather ascription of praise, by the venerable ministerial brother, gave a joyous and triumphant tone to the meeting that was well sustained. Mr. MOWLL in his address said that the life of our Lord was distinctly one of praise. How little of praise there is in our lives! And yet it must be in proportion as we render praise to God that we can have communion with Him. During this festive season many of us have been giving little presents to the children and the poor, and we have been rejoiced at the expressions of their gratitude. So it is with God. Praise is literally the price or value we set on anything. If, therefore, we praise little, it indicates that we value God's mercies lightly. Even in our seeming adversities we can find matter for praise; trials and troubles are often God's messengers of mercy to us. Throwing his ideas on Praise into the form of an acrostic, suggested by Ps. ciii., Mr. Mowll said we ought to praise God for

P ardon—forgiveness of sin.
R est of soul, and rest in service.
A ccess to God at all times for the supply of our daily need.
I nterest that He takes in all the affairs of our life.
S ervice in our appointed sphere.
E xpectation of a risen and glorified Lord.

If we are living a life of constant praise, we shall find answers to our prayers for ourselves and for others.

After a brief interval, Messrs. FULLERTON and SMITH, the Metropolitan Tabernacle evangelists, took charge of the meeting. Mr. Smith read and commented on the well-worn, but never threadbare, twenty-third Psalm, remarking, as he read, on the rich comfort to be derived from the gracious words, by the trusting soul. The previous night, he said, his cup ran over with joy at seeing many led to Christ at the Edinburgh Castle, where Mr. Fullerton and himself then began a series of Gospel meetings. A considerable time was then spent in praise and prayer, many tongues in succession recounting the goodness and mercy of God in the past in connection with private and public blessings.

Mr. Smith sang a pleasing melody to words written by the author of "Oh to be nothing!" and the refrain of which was, "For Jesu's Sake." Some comforting words followed from Mr. Fullerton, in the line of praising God for individual mercies in the past, and dedication to a consecrated life in the future. God as our salvation at the beginning and our salvation at the end, with plenty of strength and song in between: let this be the [illegible] of our new year. Let the year be one of unending praise that shall be fruitful in blessing to others.

WANDSWORTH.

Afternoon meetings were held daily at Down Lodge Hall, High-street, Wandsworth. The meeting on Monday was led by Messrs. Fullerton and Smith. The latter read and commented upon a portion of Luke ii., incidentally referring to the joy it had given them to see souls converted at the Watch Night service they had conducted in the Metropolitan Tabernacle. Mr. Smith afterwards sang a solo. A short address was given by Mr. Fullerton. Praising Christians, he said, are happy Christians. It is as natural to be happy as to be healthy. Happy are those who put their trust in God. Trust there means refuge—and as indicated in another passage—refuge from fear, from the fear of evil. Many die a thousand deaths at the thought of one. In another Psalm "trust" means confidence in God, which gives strength. In another place it implies quiet rest, deliverance from all care by resting on God.

THE PIRÆUS, GREECE.—Miss L. [illegible] writes to us that in the visitation of foreign and other vessels here she is enabled to distribute many tracts and Scripture portions. The hospital also affords much scope for such work and for spiritual conversation. This earnest worker has started a ragged school and a mothers' meeting. She would be glad of pieces of coloured cotton to be made into aprons and bed-quilts at the sewing meetings. Her address is Poste Restante, Piræus, Greece.

LONDON MEDICAL MISSION.—In a recent "Occasional Paper" Dr. F. A. Pring pleads earnestly on behalf of the many sick and poor in the neighbourhood of St. Giles who look to the Mission for help. He emphasises the case of the children—without nourishing food or clothing, with constitutions so enfeebled that they become a ready prey to disease. The Sunday-school work, for which more helpers are [illegible], is not without result. Dr. Pring's address is London Medical Mission, 47, Endell-street, W.C.

Notes and Comments.

IN our next issue we hope to give portrait and sketch of the late Rev. Dr. Stewart, of Leghorn.

The New Year opens upon "a world out of breath," and ominous clouds are gathering on the social, political, and religious horizons. The general feeling, unspoken it may be, but none the less intense, is one of unrest and expectancy. At home, we are face to face with widespread distress in London and our large towns, and the labour problem is crying loudly for solution. Among the churches we see on one hand the most unblushing sacerdotalism, on another a tendency to drift from the safe anchorage of the old Scriptural doctrines of Nonconformity. Intemperance, impurity, Sabbath-breaking, and gambling, are sapping the physical and moral sturdiness of the nation. Abroad, there are uncertainty, intrigue, and mutual suspicion; the Continent is a vast armed camp, and the "dogs of war" are straining at the leash. Nevertheless, "the Lord reigneth." The Christian, casting an anxious eye over the troubled waters, will thankfully remember that kings and statesmen, nations and individuals, peace and war, prosperity and distress, are but instruments in the all-wise hands of Him who "worketh all things according to the counsel of his own will."

Among the important events of the New Year must be reckoned the Conference on Foreign Missions, which is to be held in London in June next. Almost all the societies and committees in Great Britain that are engaged in foreign mission work will unite; Churchmen and Dissenters enter into the movement heartily; and the leading American and Continental societies promise co-operation. Nothing can better distinguish the year. Foreign missions constitute the foremost work of the Church, and frank consultation on all their bearings must be eminently advantageous.

The graphic little Psalm (cxxxii.) on the love of citizens of the heavenly country is having its fulfilment this week, and men see how good and pleasant it is for brethren to dwell together in unity. But why should not the goodly sight be seen in other weeks of the year as well as during the first? The disordered and bewildered state of society loudly calls for this abiding witness of Christian unity and brotherly love. There are perpetually recurring modes and opportunities for its manifestation, and the time has come when a more excellent way than aspirings for offices and gifts, demands a practical recognition.

On the other hand, the time has not come for extinguishing our Protestantism. The first number of *The Nineteenth Century* for this year contains an article by the Roman Catholic Bishop of Salford which is an appeal to Englishmen to join in securing the independence of the Pope from civil authority, and the augmentation of his spiritual functions by restoring his temporal power. This threatens to be one of the struggles of the year. Unhappily there is in many influential quarters a growing indifference to truth, and a weakening of old English convictions, that will side with the adherents of the Papacy. Let Protestants beware. For Protestantism to unite with Romanism would not be union but annihilation. The extirpation of heresy, by which is meant Evangelical Protestantism, is a leading tenet of Roman Catholicism.

It is an open secret that the Queen insists on exercising her right of private judgment on all ecclesiastical affairs in which she has to act. Before giving her assent to the selection of a Golden Mass Bowl, as her Jubilee present to the Pope of Rome, the fact possibly escaped Her Majesty's memory that the late Prince Consort's opinion of Romanism was summed up in Adam Smith's statement as follows: "The greatest conspiracy every hatched against human liberty, civil and religious, is the Roman Catholic Church." This quotation appears on the title-page of the Prince Consort's Speeches, edited by His Royal Highness himself.

"One who knows" sends to *The Echo* the following view of Romish tactics in these latter days:—

> Since the unification of Italy the Vatican diplomacy has been directed in all nations to secure two ends: (1) The acknowledgment of the Bishop of Rome as a secular Sovereign by all the Powers—Orthodox, Catholic, Protestant, Turk, Infidel, or Heretic; (2) The obtaining of independence from State interference, and a measure of State support, for Roman Catholic educational institutes in all countries, from the university to the elementary school. If you study the movements of Roman Catholic policy in any part of the world, you will everywhere find thousandfold confirmations of these statements. But our rival parties, striving only to oust each other, see nothing of the man in the middle, who gains from each. When the Italian nation recovered the City of Rome, a terrible blow was struck at the *spiritual* supremacy of the Pope as universal Bishop. It was recognised that, sooner or later, the Pope, as Bishop of Rome, while claiming to be the highest man in the whole world, must become a subject of the secular ruler of Rome. In such a case the bishops, clergy, and laity of the Papal Communion in England, America, France, Germany, Turkey, Persia, &c., would, of course, become "spiritual" subjects of a secular subject of the Italian crown.

Three methods from different quarters were suggested for the averting of this catastrophe, of which two failed:—

> The third was the most practical, and it is the one which we see now everywhere in process. The sovereigns and rulers of the nations were to be led by the old Machiavellian policy of the Vatican, themselves, consciously or unconsciously, to "establish" the Roman Papacy as one of the secular Powers of the World that now is. Even the Grand Turk and the Shah were to be induced, I might, perhaps, say cajoled, into addressing the Bishop of Rome as a brother Sovereign.

It is pitiful that England and America should seem to be yielding to the subtle influence.

The "Catholic Directory" for 1888, which has just been issued, shows that while the number of Roman Catholic bishops in Great Britain remains the same, there has been an increase during 1887, in the number of priests by forty-nine, making a total of 2648, inclusive of invalids, retired, and foreign priests in exile. The number of chapels was increased by twenty-one during the same period. The Directory estimates the number of Roman Catholics in England as 1,354,000, in Scotland as 326,000, and in Ireland as 3,961,000. As Queen and Empress Her Majesty reigns over 9,682,000. In the Imperial Parliament there are 32 Roman Catholic Peers, and 80 Roman Catholic members, and there are nine Roman Catholics in the Privy Council.

A publican in Kensington had a placard in his window, prior to Christmas, to the following effect:—

> A monster Christmas tree within. Whatever child brings a jug on Thursday, December 28, shall receive a handsome present.

This is a most reprehensible attempt to lure the young into scenes of temptation and danger. Has not the landlord brought himself within the scope of the recent Act prohibiting children, under a certain age, from being served in public-houses?

The Tynwald Court of the Isle of Man has set an example to much larger and more pretentious parliaments, for they have passed a resolution increasing the Customs duty upon all classes of spirits imported into the island; the additional revenue, estimated at £4000 per annum, to be applied to public works. By-and-by we trust these intelligent legislators will recognise the fact that the island would be still more prosperous if a Bill entirely prohibiting the admission or manufacture of spirits were passed.

The new Act for regulating the liquor traffic in Austria is a very severe one, a remarkable fact, seeing that Austria is by no means a drunken country. The number of public-houses must not exceed one to each five hundred of the population, and shops where alcoholic drinks are sold must be closed from 5 p.m. on the day preceding Sundays or Feast Days until 5 a.m. on the next working day. How long will it be before we arrive at common sense legislation of this nature in England, where it is far more urgently needed than in Austria?

We are glad to see that attention is again being directed to the hardships of young women "behind the counter." *The Pall Mall Gazette* demands:—

> (1) Many more seats, and much greater liberty in using them; (2) arrangements for midday dinner on the premises, so as to avoid the unnecessary fatigue of a hurried rush to the nearest eating house; (3) regularity in serving and sufficiency of time for eating the dinner; (4) greater care in the selection of overseers; and (5) one free afternoon in the week.

A lady suggested to one of these young women the advisability of wearing elastic socks as a safeguard against varicose veins. "Oh, we all wear those," was the reply; "there is hardly one of us that hasn't suffered more or less from varicose veins, and we couldn't get along at all without elastic socks!" Our contemporary adds:—

> Surely, when they realise this, ladies will no longer object to finding the employées sitting down when they enter a show-room. For the matter rests almost wholly with the customers; as soon as an employer becomes convinced that in permitting his girls to sit down he is not injuring his business, half the battle will be won.

Those who are sceptical concerning the cruelties of vivisection should take in *The Zoophilist*, which must be a thorn in the sides of the perpetrators of these barbarities. Some of the experiments described are revolting to a degree, and call for strenuous opposition to the further legalisation of vivisection in this country. The limits of our space preclude our giving details, but it is certain that the public know very little of the horrors which are of frequent occurrence. If they did their voices would be loudly raised in protest.

Mr. Denham Smith still lies in much the same fluctuating state; at times in greatly increased prostration.

The last party of the hundred missionaries sent out to China by the China Inland Mission during 1887, left England on Thursday, December 29.

"Bible checks on the Down-Grade" is the title of a series of Bible talks which Mr. Oscar Owers is open to give at drawing-room meetings, or in public, as arranged. The series consists of: (1) The Bible—what it professes to be; (2) Bible facts, before Bible doctrine; (3) The Genesis creation true; or, Who is the Creator? (4) The Eden Adam—the first man; (5) Man a fallen and lost sinner, or, Christ no Saviour? (6) The Fatherhood of God—What is it? (7) The hereafter of man. Half-an-hour to be allowed after each talk for questions. Mr. Owers will give them as a series or separately. His address is 39, Richmond Gardens, Uxbridge-road, W.

The loose views of the sanctity of marriage which are obtaining larger adherence in Society have recently been openly discussed, and to some extent advocated, in a novel of no ordinary power. This freedom of discussion of a delicate subject is a decoy duck to catch readers, for the heroine finally becomes enamoured of the Roman Catholic Church. The claims of that communion are powerfully advocated, and so a net is spread for the feet of the unwary. If it be true that the hitherto anonymous author has at length been revealed as being a Roman Catholic priest, the tactical skill displayed in adopting this means of advocating Roman Catholic claims among English readers is worthy of note.

Canon Taylor must regret his commendation of Islamism at the Wolverhampton Congress. Missionaries from almost all parts of the world have contravened his statements. But the last rebuke is the worst of all. *The Times* last week contained a letter from Mr. Bosworth Smith, the author of "Mohammed and Mohammedanism," which charges the Canon with the serious plagiarism of extracting, without acknowledgment, the essence of his own statements respecting Islamism, and keeping back at the same time all its qualifications and reserves. It is dangerous for men to meddle with error in the way of countenancing it. The mind seems to lose its balance.

We are pleased to see that the Committee of the Bible Society is contemplating the appointment of a literary secretary. The rich and varied information of this Society has been very inadequately presented in its monthly journal. There is not a better illustration of what such a record might be than the Chronicle of the London Missionary Society. Besides valuable communications from its own agents, it glances in a very interesting way over the whole mission field, and notices recent missionary literature.

It is satisfactory to know that one difficulty connected with the pressing labour question is likely to have a speedy and sensible solution. It has been arranged that the Imperial Government shall lend British Columbia £150,000 wherewith to effect the removal of 1200 Scotch crofter families to that colony. We have frequently advocated a large scheme of emigration as one remedy for the present distress. Why should not this practical scheme be carried a step further? Let Parliament devote £200,000 or £300,000 to settling large bodies of our able-bodied unemployed farm labourers (not professional paupers or chronic idlers) in Australia. Surely a House of Commons which can merrily vote several millions in a war scare, should not refuse a few thousands in a far more patriotic and righteous cause, such as this.

The recent appointment of M. de Mahy, a Creole, to the post of Minister of Marine in the New French Government has amazed many French people, who inquire, "What has he done to merit this distinction?" The answer to this question is to be found in the *Revue Française* for December, which contains an account of a speech delivered by M. de Mahy at Perpignan, on November 20 last, on Madagascar; for in the affairs of that country the new Minister of Marine has interested himself much. In his speech he did not hide his antipathy to the Hovas, the supreme race in Madagascar, whom he described as "the cause of the last war." The extravagance of the language warrants us in translating for our readers one passage in the *Revue Française*:—

> M. de Mahy recounted the history of the last expedition to Madagascar. It was a strange war, he said, wherein the formal order given to the troops was, "Defend yourselves, but never attack." Veritable cheating, due to the influence in the counsels in the Government of politicians who are the creatures of the English Bible Societies, and of Methodism: Methodism which is the new Jesuitism, and even as was once said of Catholic Jesuitism, "The hilt is at Rome, and the point everywhere," so we may say of Methodism, "Its double hilt is at London and at Berlin, whence they press its point upon the heart of France."

M. de Mahy has now the power to change the "formal order," which he ridiculed and condemned, and make an attack upon this Methodism in Madagascar. The choice of him as Minister of the department which was charged with the last expedition against the Malagasy suggests a sinister object. If M. de Mahy has the improbable experience of prolonged ministerial existence, we may expect renewed difficulties with Madagascar, and fresh expeditions from France to be sent thither. M. de Mahy seems to be possessed of two purposes—to rid Madagascar of English missionaries, and to seize the island for France. There would be cause for grave anxiety in our missionary societies if there were any probability of the Government of which M. de Mahy is a member having a long lease of life.

We commented some months ago upon the appalling revelations made by Canon Franklin, of Newcastle, in regard to the life of street children in that large town. We are glad to learn that a practical result is likely to follow those pitiful revelations, and the expression of public opinion which they evoked. A Bill will be presented to Parliament for the regulation to some extent of street child life, the measure to apply to all towns in Great Britain with a population of over 30,000. According to its provisions, girls under eight years old will not be allowed to sell in the public streets, and boys under fourteen will be equally prohibited between 9 p.m. and 5 a.m. At present the committee have not agreed as to the hours during which girls over eight should be allowed to sell. In some cases such an Act would undoubtedly be productive of hardship, for there are instances in which children of very tender years have to become breadwinners; but they would be very few. The Bill will be a step in the right direction, and will no doubt strengthen the hands of those who are labouring to prevent cruelty to children.

It is not strange that secular papers should advocate the rationalising of the Lord's Day, and the opening of theatres for Sunday evening concerts, but it is surprising and deplorable that an evangelical clergyman should be found doing the same. We have before us a handbill announcing a Grand Sacred Concert by the Midget Minstrels, at the Exchange Rooms, with admission by tickets only, at prices varying from 6d. to 3s., the proceeds to be handed to a Rev. Canon for re-decorating and warming his church. This degrading of the Church of Christ to build itself up by the world's devices, is one of the surest ways to destroy her usefulness, and to bring the name of her Founder into contempt. While the instance above quoted happens to be in the Established Church, the same fatal method is no less to be found amongst the Nonconformist bodies. These earthly and sensuous methods must be abandoned, before the Church of Christ can go forth fair as the moon, clear as the sun, and terrible as an army with banners.

The Croydon Advertiser says:—

> There was a good deal of the irony of fate about the presentation of prizes to the Croydon volunteers. That the wife of the vicar should be called upon to hand out orders for large quantities of beer and wines and spirits to prize winners in the Skating Rink Hall is one of those curious events which will happen sometimes. Almost as soon as Major Poole and his missioners had cleared out of the hall there arrived these bibulous compounds, or some of them, and Mrs. Braithwaite gracefully distributed them to the successful volunteers. The ink on all the teetotal texts and announcements on the walls seemed to start from the paper when Quartermaster-sergeant Ebbutt read out the series of intoxicants which formed many of the prizes. Sad! very sad!

Reporting the same event, *The Croydon Guardian* states that

> Rev. J. M. Braithwaite briefly thanked them on behalf of his wife and himself, and said that was one of the pleasantest duties his wife had had to perform since she had been in Croydon.

Mr. Braithwaite is the vicar of St. John's parish church, Croydon. A correspondent also informs us that "more than once meetings have had to be put off that a dancing class might be held." Can it be that Mr. Braithwaite has mistaken his calling?

It must strike everyone that all the various modes of Christian service, whether in evangelistic work at home or in missionary enterprise abroad, are but indications of the work that might be done if the Church were awake to her privileges and responsibilities, rather than any adequate fulfilment of her mission in the world. We cannot alter this on a large scale, but each one can yield his members as instruments of righteousness to God, and so do his part in carrying out the eternal purpose of infinite love.

The praiseworthy movement in favour of the re-establishment of Irish village industries, such as tradition says one existed in every hamlet, has been brought before the notice of the Executive by an influential deputation. It is to be regretted, however, that the Chief Secretary is disposed to look coldly on the project. Citing the cases of Irish fisheries in the early part of the present century, which flourished only so long as they were subsidised by bounties, and of the Beleek pottery project, which, though established under most favourable auspices, languished and finally expired, he argued that cottage industries could only be kept alive by outside support. But, it may reasonably be asked, if subsidies have aided Ireland in the past, why should not this needed help be given now? The burden of such beneficent enterprises as those of Mrs. Ernest Hart in Donegal, and of Baroness Burdett-Coutts at Baltimore, co. Cork, should not be allowed to fall entirely upon private philanthropy.

Example is better than theory. A report recently published by the Foreign Office on "A working-men's colony in Wurtemberg" comes as a timely and practical help towards a partial solution of the grim problem of the unemployed. A farm of 160 acres near the Lake of Constance has been made into a self-supporting industrial colony for 150 destitute *bonâ fide* workmen of all trades, those unable or unwilling to work being rigidly excluded. The fundamental principle is that all who are admitted must be kept busily employed and obey the rules of the establishment; farm labourers are the most numerous of the inmates, but almost every kind of handicraft is represented; each is free to leave when he pleases, but may not remain longer than three months. Religious principles are observed, strict discipline is maintained, and everything required is made on the spot. The colony is thus neither an asylum for incapables, nor an overgrown casual ward, but a place where the honest workman may maintain his independence, and find employment and residence until he can obtain work. The marked success which has attended this "home colonisation" plan (which is also in operation in fifteen other places in Germany) should forcibly commend it to English attention as one means of relieving some of the present undeserved distress.

We have before now commented upon the cruel folly of dressing children "in the height of fashion," destroying in them that simplicity which ought to be the most prominent feature in childhood, and developing feelings of vanity which are wretched even in their elders. *The Hospital* has just called attention to what appears to be the most recent folly in connection with children's dress, the practice of cutting away the thick woollen stuff to "let in" thin silk or lace, and thereby inducing colds which may develop into bronchitis and consumption. "Children's dress," says our wise contemporary, "is a matter with which fashion should have little to do. Health and comfort should at any rate be the primary, if not the sole, consideration." There certainly is room for very much economy in expenditure upon children's dress, and we commend the above sensible opinions to the thoughtful attention of any who have erred in the other direction.

Not one girl in five of those who are under the control of the Poor Law Board in industrial and other schools, turns out well, yet their education, &c., cost the country £100 each; whereas of the children sent from Liverpool to Canada after a preliminary "boarding out" and time of training, it is asserted that only five in the hundred do badly. It is evidently false economy to continue to go upon the old lines in regard to the training and bringing up of our workhouse orphans and waifs; but even if the Liverpool scheme were more costly, as a Christian people we ought to apply it largely, seeing that the demoralising and destructive influences of the workhouses are potent in sending to destruction many of those who are subjected to them.

It is gratifying to note the development, year by year, of the scheme for boarding out pauper children. Few persons who know anything of what child life in workhouses must necessarily be, would hesitate in freeing the little ones from "the workhouse taint." The new arrangement is in the first instance a little more costly, but that is not of much moment, as the State must in the long run profit by the system. Even if the extra cost were of more importance, of what value would it be compared with the welfare of these little waifs? That there should be only 3040 such children as yet boarded out, points to a want of both sense and sympathy somewhere.

EAST-END FACTORY GIRLS.

Among the several friends at the East-end who have been taking special interest in the welfare of factory girls of the rougher type for some time is Mr. Chorley, of the North-east London Gospel Mission. The Girls' Institute of this Mission is in the Devons-road, Bow, surrounded by various large employers of girl labour, and in close proximity to the best-known match factories.

The premises in question comprise two warehouses thrown together of three stories each. The ground and first-floors only have been hitherto used, but consequent upon the need of more accommodation, the upper floor has now been fitted up with private rooms for a resident matron-visitor, and a dormitory for temporarily sheltering girls in distress from want of work, illness, or other cause, and serving as a Receiving Home for the Training Home at Enfield. The ground floor has has also been enlarged by the erection of a large kitchen for cooking and other purposes.

A gentleman has kindly undertaken to provide the first year's salary of the resident matron, and the expenses of the past year's work have been met. About £100 are required to meet the cost of these enlargements and for furnishing.

Classes are held for cutting out, mending, and making; free teas are given monthly, and a cup of warm cocoa is served free at the close of the spiritual exercises each evening the Institute is open.

Four homeless and friendless factory girls have recently been rescued from inevitable ruin, and are now in the Training Home in the country. Mr. Chorley's address is 2, Marquess-grove, Canonbury, N.

JEWS IN PARIS.—Mr. L. C. Mamlock, 19, Cité des Fleurs, Batignolles, Paris, missionary of the London Jews Society, writes to thank friends who have sent tracts and leaflets for distribution among Jews in Paris. These publications are given away, and thankfully received by those who attend the meetings. On Wednesday afternoons a number of Jews and Jewesses visit Mr. Mamlock to ask Scripture questions, and for private religious conversation.

HOWARD-STREET MISSION.—Free meals are given at this Mission, New-road, Wandsworth-road, S.W., on Sunday mornings and week nights, to the destitute and the deserving poor of the neighbourhood. Distress is very prevalent, numbers of men being out of work. A Gospel service is held at the close of each meal. During the past fortnight several have professed faith in the Lord Jesus Christ, and some have signed the pledge. We need help to enable us to continue the free meals.

John Soames, Superintendent.

CARDIFF STRANGERS' REST. — The fifth annual report of this Sailors' Home is of unusual interest; it gives instances of the wonderful way in which God has dealt with casual visitors. In some cases evidence of abiding fruit has been found after many days; for other prodigals earnest prayer still goes up. During the year the attendances were over 40,000, and 680 pledges were taken, while 450 bags of books were given away. The hon. superintendent is Miss Tilly, 22, The Parade, Cardiff.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.

The seventeenth annual meeting of this Association took place at the Memorial Hall, Farringdon-street, on Friday last, and in all respects proved a great success. The president, Mr. George Williams, occupied the chair. The proceedings commenced with a devotional service, conducted by Rev. Mark Guy Pearse, who gave a most appropriate address. He said a commercial traveller's life was beset by many temptations; but in his opinion the drinking customs were the cause of most of the troubles that befel him. The total abstainer certainly escaped many a snare. Good fellowship often made bad fellowship. A traveller needed all the religion he could get every day in the week. He should be an out-and-out Christian, taking Christ with him into his business and hotel life. While a traveller had difficulties, he also had privileges and many opportunities for doing good. A commercial traveller daily living a consistent Christian life might exert an influence for good on the road, the extent of which it is not possible to estimate.

This service was followed by the general meeting, at which the following gentlemen spoke:—Messrs. Henry Lea, W. J. Palmer, J. McCall, A. Pye-Smith, G. C. Davies, W. Hull-King, and P. J. Whitaker. The report gave evidence of the great success which has attended the operations of the Association during the year. Two hundred new members have been enrolled. Over £100 has been disbursed from the Beneficent Fund. Nearly 12,000 Bibles have been placed in commercial hotel bed-rooms by the Association since its commencement. An interesting feature was the presentation of a despatch-box to Mr. A. D. Slade, a member of the committee, but is now going as a missionary on the Congo.

FOREIGN MISSIONS.—On Monday the special New Year's meeting for prayer on behalf of foreign missions was held in the Library of the Baptist Mission House, Furnival street Prayer was offered on behalf of the missionary work in the year just begun. Dr. Angus, speaking on the missionary work of the Apostles, said they preached that the only way to be saved was through Christ. Some people asserted that ministers needed no learning, understanding the fact that the Apostles were unlearned. This was an assertion of the enemies of the truth, for the disciples were very learned. At Pentecost many gifts were showered on them. Missionaries needed knowledge to convert nations. He considered much of the success of the Apostles was due to their love one to another.

ARTILLERY-LANE MISSION, E.—Fifteen years ago this Mission was commenced by distributing tracts among the inmates of some of the common lodging-houses in this neighbourhood. Thirteen lodging-houses are visited, and in the common kitchens of these the Gospel is preached to numbers of the most depraved men and women, varying from 200 to 500, according to the time of year. Many of these persons are constantly leaving for other parts of the city and country, fresh arrivals taking their places, so we seldom address the same audience on two successive Sundays. During the year we have been encouraged by seeing fruit manifested by thus sowing the seed beside all waters, and are convinced that the Holy Spirit, unknown to us, has imparted life to others. Through the kindness of friends and the Samaritan Society we give a free breakfast every Sunday morning during the winter to the absolutely destitute gathered in from the streets after midnight by some of our workers. At the meetings which followed at 11 o'clock, many professed conversion. We should like to have become better acquainted with these cases, but owing to their homeless condition this was impossible. Mothers' meetings, children's services, and house-to-house visitations have also borne good fruit. Some of the workers, students from Harley House, Bow, are leaving us for service in foreign lands, and two others have "fallen asleep;" so we shall most gladly welcome any brethren or sisters who may be led to help us. (Mrs.) S. Finn, Hon. Supt.

14, *Talbot-place, St. Ann's-road, Stamford-hill.*

The Book World.

Probation after Death.

Protestant Purgatory: Can it be Proved? Rev. H. Lindsay Young. 1s. *Wm. Hunt & Co.* the expression "Protestant Purgatory" Mr. oung designates the view that for those who unsaved there is after death a further chance. at is not a very exact use of the word "Purga- ry," and in some details Mr. Young hardly does argument justice; but his pamphlet will be eful to place in the hands of any who are in- ned to think that there is a sound Scriptural sis for the hope of salvation after death.

The Catacombs of Rome.

One of the most complete and exhaustive works this subject, accessible to general readers, is that aring the above title, written by Rev. W. H. ithrow, M.A. (*Hodder & Stoughton.* 6s.). It ntains numerous illustrations, and many hun- eds of early Christian inscriptions, a large pro- rtion of which have never appeared in English. Believing that the testimony of the Catacombs hibits, more strikingly than any other evidence, e immense contrast between primitive Chris- inity and modern Romanism, the author thinks apology necessary for the somewhat polemical aracter of portions of this book which illustrate at fact. He trusts that it will be found a contri- tion of some value to the historical defence of e truth against the corruptions and innovations Popish error."

Egyptian Discoveries.

The Pharaohs of the Bondage and the xodus. 1s. *T. Fisher Unwin.* In these lectures r. Charles Robinson has here given us an admir- le and popular account of the greater discoveries ich have been made in Egypt during the present cade, and of the bearing that they have upon the idences for our faith. Seti and Rameses II., the araohs of the oppression, and Menepthah, the araoh of the Exodus, Pithom and Zoan, the discovered cities, will soon become household rds with Christian believers, for round them ngs many an answer to those who attack the riptures. Who would have thought that the tual bodies—even to the very features—of Seti and ameses should have been preserved uninjured rough thousands of years, and then come for- rd in this nineteenth century as witnesses of the uth?

Apologetics.

Present-day Tracts on Subjects of Chris- an Evidence, Doctrine, and Morals. By rious writers. Vol. ix. 2s. 6d. *Religious Tract ciety.* In this new volume of a most useful ries we have six "tracts" given to us. Among em is one by Principal Cairns, showing the incredibility of the various attempts that have en made to trace Christianity to a merely natural igin; and two on the Lord's Day, its true nature, d its evidential value. Perhaps, however, the ost practical is that by Mr. J. Kelly, the editor the series, on the present conflict with unbelief. is is both judicial and suggestive—not too en- uraging, we may remark, by any means; but, as rightly points out, there is no advantage, but atly the reverse, in our being ignorant of the tual rate of feeling prevalent with regard to ristianity. If we must err at all as to the mediate issue of the conflict—for there can be mistake about its ultimate issue—it is better to er-estimate the number of our opponents than to der-estimate it. This tract is, we may add, of ecial value for its numerous references to other cts of the same series already published, in ich the various points alluded to are dealt with re fully.

Present-day Tracts on the Non-Christian ilosophies of the Age. 3s. 6d. *Religious act Society.* This, like the volume containing cts on the Non-Christian Religions of the world, a special volume of the series; for it does not essarily contain tracts published in the last few nths, but it is a selection of those tracts which, ring the whole course of the publication of the ies, deal with the immediate subject of modern Christian philosophies. As such, it forms an ly convenient handbook. The tracts them- ves have been some time before the public, and ed no commendation from us. We are thankful have, in so convenient a form, short and trust- rthy guides on such subjects as Agnosticism, terialism, Herbert Spencer's Philosophy, Com- n, Utilitarianism, &c.

Quarles' Emblems.

Emblems: Divine and Moral. By Francis Quarles. *Paterson, Lovell's-court, Paternoster-row.* The writer, whose piety and power Toplady and Ryland praised so highly, and whom even cynical Pope described as "a great poet," will never lack readers and admirers. In an age which, in matters worldly and religious, bears an increasing likeness to the days of the Stuarts, Quarles' quaint pictures and pithy sayings may again do good service. In the present edition, the Latin mottoes are translated, short sayings of Christian fathers and saints are given, and the copper-plate engravings are admirably executed. The work must have been expensive; but we trust the benefit and the circulation will more than recompense the enterprising publisher.

JANUARY MAGAZINES.

New Serials and New Series.

The new year brings with it, as usual, some fresh ventures into the overcrowded domain of literature. Wells and Pastures is a penny illustrated, published by *Mr. W. Walters, 53, Paternoster-row.* Its message is mainly to the unsaved and to the young: judging from the initial number, it will have many comforting words to speak to these, month by month.—The Children's Illustrated Magazine (*Seeley & Co*) is finely printed, attractively illustrated, and contains good reading matter, but it seems dear at 2d.—The Church Monthly (1d. 8, *New Bridge-street, E.C.*) is edited by Mr. F. Sherlock, and is designed "for parish localisation." It seems to contain a little bit of everything, and, of course, is decided in its temperance tone. A capital portrait of Dr. Benson is the frontispiece.—The Mother's Friend (1d. *Hodder & Stoughton*) begins a new series under the editorial guidance of Mrs. Reaney, whose individuality makes itself unmistakably felt in almost every page. In making her bow as editor, she avows an ambition to make the magazine worthy of its name, and we doubt not she will make good her intent.

For the Family.

One of the most attractive serial for the household is The Welcome. (6d. *S. W. Partridge & Co.*). The current issue begins with a new story, written by Edward Garrett. There is some very curious spiritualising in Mr. Baring-Gould's interpretation of the parable of the lost coin. The first of a series of papers on "Our Young Criminals," and one on "Student Life at Oxford," form part of an excellent budget. It is only needful to name the well-known favourites from the same publishing house: "British Workman," "Family Friend," "Mother's Companion," and "Friendly Visitor."—Some particulars are given in The Cottager and Artizan (*R.T.S.*) as to "Fires and Fire Brigades" that will interest the dwellers in large cities.—The Fireside (6d. *Home Words Office*), enlarged with the new year, keeps true to its title and its reputation. Dr. Guthrie is sketched as the first of a series of "Eminent Scotchmen." Mr. Bullock also sends out his attractive monthlies: "Day of Days," "Home Words," and "Hand and Heart"; the portrait of Mr. Samuel Morley, in the last-named, is not a success. In the same group we may mention "Old Jonathan" and "Sunshine."

For the Children.

Messrs. Partridge & Co. are to the front in this department. First of all there is the delightfully attractive Infant's Magazine (1d.) which gives a charming coloured picture, "Master John Bull." The Children's Friend (1d.) also has a coloured picture, besides a profusion of attractions, amongst which the prize competition will find favour. The Band of Hope Review (½d). has a thrilling poem, "A Drive for Life," finely illustrated. Here, too, the young readers are encouraged by prize questions and a prize literary competition.—In point of artistic excellence and varied reading of a general kind, Little Folks (6d. *Cassell & Co.*) must surely bear the palm. This number begins a new and enlarged series; the fresh features promised, and the many prize tournaments, ought to gain for it multitudes of new readers. We can only commend in a word the following well-established favourites: "Little Star" (1d. *George Stoneman*); "Our Little Dots" (1d. *R.T.S.*), with an exquisite coloured picture; and "Child's Companion and Juvenile Instructor" (with plate, 2d. Same publishers). Three excellent missionary serials for the young are "The Juvenile," "Juvenile Instructor," and "Children's Record," issued in connection with the London Missionary Society, the Church Missionary Society, and the Free Church of Scotland respectively.

For Young Men and Women.

The new magazine "A. 1" (6d. 62, *Ludgate-hill*) holds its ground well, and has many attractive features. The current monthly part gives particulars of special competitions, which are gaining such favour in these days. "The Spelling Chase" is a splendid exercise for writers, young and old, and there are certain to be hosts of competitors. "How Sam's Infidelity Failed" is a touching story, that has its message for young married people.—Our Own Gazette (1d. Same publishers) caters as brightly as ever for its particular clients, but seems to us rather lacking in the element of solidity.—That element is more conspicuous in The Home Friend (1d. *Macniven & Wallace*), though it lacks the pictorial sunshine.—The Young Men's Christian Magazine (1d. *Menzies & Co.*) is the organ of the Y.M.C. Associations and Fellowship Unions of Scotland. It aims at the development of spiritual life, as well as being a record of work.—The Young Man (1d. *S. W. Partridge & Co.*) is unconventional and "go-ahead," and by no means restricted in its views. The current issue has contributions from Dr. Clifford, Dr. Thain Davidson, and a second instalment of opinions by popular authors as to the best books.—The Girl's Own Paper and The Boy's Own Paper (6d. each. *R.T.S.*) continue to supply wonderful budgets of reading matter, specially interesting and appropriate to maidens and youths.

Evangelistic.

The British Messenger (1d. *Drummond's Tract Depôt*) is strong and clear in its presentation of Gospel truth. It has also many interesting notes of progress on Bible Classes. The same publishers continue to send out the two telling preachers in print, "Good News" and "The Gospel Trumpet."—The Herald of Mercy (½d. *Morgan & Scott*) keeps true to its rôle of telling out among the people, in varied notes, that the Christmas song is still echoing around the world.—The Tract Magazine (1d. *Religious Tract Society*) opens with a paper for the New Year by Rev. P. B. Power, and has among other good things a portrait and sketch of Mr. Spurgeon. Friendly Greetings (4d. *Religious Tract Society*) is a capital budget of illustrated readings for the people, largely in narrative form, and all pressing home some spiritual lesson.

MISCELLANEOUS.

Out of Self into Christ seems to us a simple and Scriptural guide to the attainment of a life of holy obedience. Written by a clergyman who for many years failed to find "the blessing," though he was seeking it, its few pages are full of practical suggestions as to hindrances to be avoided and means to be used, the most important of all means being the renunciation of self-will. (*Elliot Stock*).

We commended, on its first issue, Dr. Robert Anderson's able book on Human Destiny (*Hodder & Stoughton.* 3s. 6d.), of which the second edition has just appeared. It is an exhaustive review and refutation of the opposing theories of Universalism and Annihilationism. We say exhaustive, not because every statement or suggestion is dealt with, but because each of the above theories is shown to be incompatible with the truth of Scripture as to the person and work of the Lord Jesus. Those who are troubled by these subjects should certainly read this treatise. In addition to the contradiction of the rival errors, the later chapters discard also many mediæval conceptions, and present welcome modifications of views once and even yet considered orthodox. The appendix has a series of helpful expositions of texts referred to in this controversy.

The Faith of the Gospel: a manual of Christian Doctrine. By Arthur James Mason, B.D. *Rivingtons*, 1888. Mr. Mason is, we believe, an earnest mission preacher and a truly godly man, rejoicing in his personal acceptance by God, but we wish that he were not so imbued with High Church doctrines. Yet this volume is not by any means made up of the ordinary High Church views. It draws even more from Martensen than from the Anglican divines. It is, in fact, Martensen made popular and mixed with Anglicanism. That the volume contains much which ordinary theological readers will find new, we do not deny; but we should have liked to see in Mr. Mason more personal originality of thought and less dependence on two or three names, however great. Prayers for the dead, a Propitiatory Sacrifice in the Holy Communion, doubts of the validity of this Sacrament elsewhere than in a church which has the Apostolical Succession, are some of the errors which Mr. Mason teaches. But we are thankful to be able to add that he shows a real appreciation of the need of conversion, and of the privilege of assurance of present forgiveness.

Y.M.C.A. NOTES.

The Camden Town Association signalised Christmas this year by an early breakfast on Sunday week, when the members were addressed by Mr. Russell Hurditch.

Gospel addresses by Mr. Burn, the general secretary, and Mr. Putteril, financial secretary, at the Aldersgate-street branch, are being given on Friday evenings this month.

The Zurich Association opened on December 4 a building containing a recreation-room and a hall seating 250, the latter to be used for active mission work among young men.

A "Y.M.C.A. Japan Mission Band" has been proposed by some young men connected with Association work in Ontario. It is designed to have it on the plan of the China Inland Mission.

The Leicester Association has been actively at work during the past year. To many it has been a home with congenial companions. The religious work forms a prominent feature in the programme. Mr. Alfred Orchin is the secretary.

The Beckenham Association has grown considerably of late. In February, 1885, the members numbered twenty-four and at present there are 101 members and associates. On 31st December Mr. W. Spencer Walton began a ten days' mission, to conclude with a Missionary Conference.

The Y.M.C.A.'s of the United States possess 121 buildings valued at 5,500,000 dollars. There are 258 College Y.M.C.A.'s in the land. In these institutions there are 38,000 students; 18,000 are professing Christians, and 1800 are reported as having accepted Christ during the past year.

Mr. Henry Thorne recently paid a fruitful visit to Bradford; the evangelistic meetings and Bible-readings were alike signally blessed. During the visit of the evangelist, a council was formed, representing various religious organisations, to co-operate with the Y.M.C.A. in aggressive Christian work.

At the Aldersgate-street Association, last Sunday afternoon, Mr. George Williams delivered the customary New Year's address to young men; he has given these addresses uninterruptedly for thirty-five years. He was glad, he said, to record that the Institution still continues to enjoy manifestations of God's blessing and favour. New branches are springing up on all sides, and with these agencies are multiplying having for their object the building up of true, real men after the peerless pattern and ideal of the man Christ Jesus. In spite of the progress, he was mindful that never were the calls for service louder than now, and never greater the need of personal effort for Christ. The members of the Y.M.C.A. should ever strive for first and foremost places in the great army of Christian workers.

The interest in foreign missions amongst Y.M.C.A.'s in Ulster has been much increased by the recent tour of Mr. T. W. Pigott, of the China Inland Mission. During eighteen days he addressed twenty-four meetings and upwards of 7000 individuals on the "needs of China." His lectures were both instructive and entertaining, and were listened to with deep attention by his audiences. Through Mr. Pigott's heart-stirring words many have had an interest awakened in China and its perishing millions. An interesting incident was that of a wee girl, who at the close of the lecture in Belfast came forward to the gentleman who was selling books at the door. With one penny she purchased a copy of "China's Millions," and then shyly gave her remaining twopence to send the Gospel to China. Mr. Pigott purposes sailing from London for China on the 28th of this month.

REQUESTS FOR PRAYER.—For mission services at Great Assembly Hall, Mile End-road, during the present month, by Mr. Charles Inglis.——For a mission being held at St. Ann's, Nottingham, conducted by Rev. Dr. Morris, to Jan. 10.——For blessing on special services, by Mr. Opie Rodway, at Sherston, Wilts. United services of various congregations, to commence on Thursday, Jan. 5, for five days.——For blessing on special meetings, to be conducted by Mr. Richard Weaver, in Hawick, N.B., commencing on Feb. 12.——For an Italian Christian gentleman, that the Lord may graciously restore him to comparative ease from great pain and suffering.——On behalf of a popular music-hall comic singer, who is under deep conviction of sin.

CONTINENTAL & FOREIGN NOTES.

THE KING OF SIAM has given to the American Baptist Mission at Bangkok the sum of £48,000 for school and hospital purposes.

JERUSALEM.—The British and Foreign Bible Society's evangelist-colporteur stationed here has been imprisoned by the Turkish authorities for visiting two Moslem villages.

GUERNSEY.—M. Godel says they have had a joyful revival in Guernsey from one end of the island to the other. This movement was the answer to special prayer, without recourse having been had to any extraordinary means.

RUSSIA.—During the Czar's stay in Copenhagen, the Evangelical Alliance sent an address to him, calling his attention to the attempts against religious liberty in the Baltic provinces. What the result, if any, may be is not yet known.

A HYMN-BOOK FOR THE ZULUS.—Rev. Charles W. Kilbon, of the American Board's Zulu Mission, has been in the United States for two years, preparing a hymn and tune book in the Zulu language, which is now ready. It contains about 250 hymns, and, owing to the peculiarity of the language, both hymns and tunes have had to be largely reconstructed.

FRANCE.—The prize of virtue, given yearly by the French Academy, has this year been awarded to M. Delannoy, a Calais pilot. This intrepid sailor has under most perilous circumstances saved the lives of many shipwrecked men and women. He is the recipient of every suitable acknowledgment of his bravery, among others of the Legion of Honour by the Minister of Marine.

LEPERS IN INDIA.—Mr. Wellesley C. Bailey, 17, Glengyle-terrace, Edinburgh, secretary of the Mission to Lepers in India, writes: From Chamba mission of the Established Church of Scotland, I heard by last mail, of five baptisms; from Lohardugga, Gossner's mission, of five more; and a few weeks back from Pithora (N.W.P.), American Methodist Episcopal mission, of twelve more.

BERLIN.—Like London, the central parts of this ever-increasing city are devoted almost exclusively to business, the inhabitants living in the suburbs. Church accommodation has not, however, kept pace with the needs of the population. To build new churches an ecclesiastical tax of 5 per cent. has been imposed by the Synods, the six lower classes of the people being exempted; 45,500 persons have thus paid about £11,500, which falls far short of the required amount.

BETHEL SANTHAL MISSION. — Seven men and women were recently baptized in India. There are more to follow. A dozen of our people visited two heathen feasts, and disposed of about 2000 New Testaments and Gospels. In our nine dispensaries, patients from 103 villages were attended, during the last six months, removing much suffering. Miss Hollzer arrived safely at Bethel on November 15, and is just now in camp twenty miles north from Bethel with several preachers.
A. HAEGERT, Secretary.

MEDICAL MISSIONS IN CHINA.—In China there are among the different Protestant denominations seventy-nine persons who devote themselves chiefly to medical work. Twenty-seven of these are women. They have formed a Medical Missionary Association, which issues monthly *The China Medical Missionary Journal*, containing valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors—themselves Christians—in the Chinese language, will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

LIBERIA.—Charles H. J. Taylor, Minister of the United States to Liberia, has tendered his resignation, to take effect in January. One reason for his resignation, he said, was the dangerously unhealthy climate. He had also been disappointed in the character of the civilised negroes sent over there. He said, "Instead of a majority of the civilised negroes being honest, sober, industrious, and self-reliant, I found a condition of things that diplomatic reserve will not allow me to state. The native Africans are superior in every way to the civilised negroes sent there, and are susceptible to the highest civilisation."—*Evangelist.*

STUDENTS IN BOSTON.—It is gratifying to notice the formation in Boston of an association of students for a weekly prayer-meeting. These students, about twenty-five in number, represent the different educational institutions of the city and vicinity. Delegates were present at the first meeting from Harvard Medical School, Harvard University, Harvard Divinity School, Massachusetts Institute of Technology, Newton Theological Seminary, the Law School, Medical School, School of Theology, and College of Liberal Arts of Boston University. To these new names are being continually added, and there is reason to hope that this student prayer-meeting may increase in spirituality and good works as in numbers.

C.M.S. WORK IN EAST AFRICA. — The East African mail which came in on Monday, December 19, says *The Rock*, brought somewhat serious tidings. It seems that both the Uyui and Msalala missions must be for a while abandoned. For some time past Ngata, a chief at Msalala, has been pestering Mr. Wise, the missionary there, for *hongo*, and at last he made a demand for three hundred *doti* and five guns, saying that if the missionary would not satisfy his demand they must prepare by the following morning to fight or flee. When the mail left, about October 4, the threatened attack had not been made, but the missionaries were busy packing up, and were uncertain what might happen next. Fortunately, Mr. Mackay, from Uganda, was at Msalala, and could give the benefit of his long experience and intimate acquaintance with native character. Troubles with natives are also reported from Sagalla, where Messrs. Wray and Morris are stationed.

ALGIERS.—I have been in Algiers nearly a year now, and the Lord has blessed me, I have baptized four persons, one Arab, and three French people in the sea, and have organised a little church in "an upper room." To-day I have rented a hall in which to have meetings at night. One of the French baptized is an intelligent, consecrated Christian, who feels called of God to give his time to preaching the Gospel. I ask the prayers of God's people for this city. C. L. POWELL.
Algiers, 2, Rue de la Révolution, Dec. 20.

SPAIN.—In one of the most inaccessible parts of the Sierra Morena a little evangelical church has been formed. One of the villagers received a New Testament from one of the colporteurs at Granada, which, on his return, he read and explained as best he could to his neighbours. The religious knowledge, sincere piety, and Christian life of these people astonished an evangelist who visited them. They were not left without persecution; every effort was made to force them to return to the Romish Church. They remained steadfast, and are now left in peace.

THE MUEZZIN'S CALL.—The weird sunset hour passed while the breeze coming up from the ocean brought to the senses the perfume of the walled gardens which lie in the country outside Tangier. Suddenly above the hum of the motley crowd was heard the report of a cannon, a white flag darted up to the top of the minaret, and the long plaintive notes of the muezzin were heard calling the people to prayer. "Hark!" said the Hadj. "Do you hear him? What a magnificent voice he has to reach us here?" It was as the Hadj remarked. Every tone came out clear as a bell on the soft evening air, and the people around, one after another, fell upon their knees, struck their turbaned heads thrice to the ground, and breathed forth their Moslem vesper. The moor is never ashamed of his religion, nor does he allow the exigencies of business or the fascinations of pleasure to interfere with his devotions.—*New York Observer.*

Mission Appeals.

SOLDIERS' INSTITUTE, SANDGATE.—Would your readers kindly send me 1000 Gospel books to give to the 2nd 60th Rifles on their departure to the North of Ireland? During their stay in Shorncliffe Camp many have professed faith in the Saviour.—H. BULL.

OLD FORD, LONDON, E.—I am anxious to give one hundred deserving poor families in this parish a warm blanket and a sack of coals. Will your readers help? The amount necessary is £35; I would prefer to receive the blankets or coal orders.—ANNIE SETON ADAMSON, The Vicarage, Old Ford, E.

READING FOR THE BLIND.—Dr. MOON's work of embossing the Scriptures, &c., in his type for the blind is greatly needing funds. This work has widely increased, and many thousands of the blind of our own land, and a large number in America and Australia and many other countries are now reading for themselves their precious Bible. Many of the readers are 60, 70, and 90 years of age. Dr. MOON's address is 104, Queen's-road, Brighton.

DISTRESS IN DUBLIN.—Some ninety Protestant heads of families, widows, &c., receive aid each Friday and Sunday evening at Trinity Church, Dublin. Without it many would die of hunger, want, and cold. There are ladies absolutely starving in cold, fireless garrets. There are Irish ladies of gentle birth at this moment in the pauper lunatic asylums, driven mad by want; no rents paid. Any donation gladly received by J. DUNCAN CRAIG, D.D., Minister of Trinity Church, Lower Gardiner-street, Dublin.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — P.A.D. C.C. P.M. J.H.H. A.A. F.A.M.K. E.J.M. T.J. A.H.H. P.P. D.S. E.E.B. J.P.H. H.J.Y. J.S.S. C.W.P. V.M.S. J.K. B.K. K.S. H.G. S.H.R. W.R.N. H.W. A.S.A. E.H. C.I.C. W.H.F. A.A.K. J.W. L.W. R.A.E. J.B. F.M.B. W.F. N.O. E.L.S. F.J.T. W.S. W.G. H.A.N. E.J.P.F. E.F.L. J.J. W.D. H.W. J.F.T. W.A.J. W.M.S. J.T.M. M.C.M. A.J.B. L.C.M. A.M.L. J.C. S.T. N.H. F.B.M. W.T. F.C. S.B. B.C.S. E.S.H. J.L. G.S. T.J.C. A.M.G. P.W.R. J.A.W. E.M.B. H.E. M.H. A.K. G.H.W. D.G. A.M. R.B. G.P. G.T.B. J.A.O'C. J.H. C.H. R.D.F. A.B. W.A. J.W. W.J. A.F.J.D. G.F. J.A.F. W.T.H. W.M. A.B.M. W.P. J.T.R. A.L.W. D.L. P.P. C.M. J.S. A.N. M.C. W.M. S.S.M. W.H. R.T. A.G.B. L.P. C.H. A.G.F. C.T. G.K. P.W. H.D.M. W.W.M. R.H. G.H. L.S. O.R. R.M. J.H.M. J.F. C.R.H. C.M. G.S. D.C. A.L. F.E.M. J.P. M.H.S. H.B. A.S. W.C. S.J.R. J.T.V. R.J.M. D.R. J.K. H.C. S.F. G.E.P. T.W.B. R.C. W.C. C.A.C. J.M. L.J. G.C. F.G.W. J.D. C.J.B. J.T.H. J.B. J.P.H. J.B.H.

APPLICANTS FOR TRACTS.—A. Lee, East Bridge-street, Falkirk, N.B.; H. Page, 12, Clarence-square, Cheltenham; H. Garwood, Bishop Taylor's Mission, care of Mr. J. S. Pratt, Cape Palmas, Liberia, West Africa (*viâ* Hamburg); A. Kilby, 3, Burdett-road, Mile End, E.; J. Brenton, The Mission, Kingsbridge, Devon; D. Mort, 36, Parker-street, Barnsley; M. Coates, Gloucester, West Bournemouth; W. Midwinter, The Park, Gloucester; J. Dawson, 2, Pryme-street, Rochdale-road, Harpurhey, Manchester; R. Butters, 28, St. Oswald-street, Rochdale-road, Harpurhey, Manchester; W. W. Martin, Hughes-common, Fawley, Southampton; Mr. Shepheard, Cambridge House, Drayton-place, Croydon; G. Causer, 64, Medcalf-road, Enfield Lock; W. Henczenberg, Duke of Cornwall's Regiment, Valetta, Malta.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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The Twenty-Third Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"
WHO MAY BE PERSONALLY OR RELATIVELY
INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CONSUMPTION.—CASE of Miss ANNIE McLEOD, UNAPOOL, near LAIRG, N.B.

This patient wrote me in December, 1886. She had lost two brothers by this fell disease. She had been ailing for three years, and had gradually got worse. The cough had now become violent, expectoration profuse, pure fluid blood was brought up, severe pains in the side were felt, accompanied by oppressed breathing, hectic flushes and palpitations. She had lost flesh in all parts of the body, and become exceedingly weak; the appetite had utterly failed, and nothing would digest. "I am recommended (she writes) by Mrs. McKintosh here, who knows of hundreds of cases cured by your treatment."

The Rev. John Ross, Free Church minister, of Staer, writing on behalf of the patient at this time, says:—"She has been known to me from her earliest childhood. *She is sorely affected with Consumption*—of which two of her brothers died. I trust that her circumstances will be taken into consideration, and all be done for her that can be done."

In the spring she writes:—"My cough is much easier, and I am generally improving. Many thanks for your great kindness."

Subsequent letters report a continued progress to recovery, and in a letter dated Sept. 19, a friend, Mrs. McKenzie, speaking of her, says:—"Annie McLeod was far advanced in Consumption before applying to you, and is now restored to good health."

In a letter dated Nov. 16, the patient writing again, says:—"Since I recovered I have not been one day from my usual work. You will be surprised to hear that I lately walked nineteen miles in seven hours and a half. I could wish from the bottom of my heart that all suffering from chest disease would come to you. May God spare you many years. You are welcome to publish my case."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

(*Continued from page iii.*)

A DEVOTED CHRISTIAN, who has been Companion to a Lady (recently deceased), about ten years, and a comfort to her, wishes a re-engagement.—L. M., 8, Phene-street, Chelsea.

LADY (43) seeks situation as Lady-Housekeeper to Gentleman, or Companion to Lady. Domesticated, active. Musical: piano and organ. References given and required.—BETA, care of Mr. Wilding, Bookseller, Castle-street, Shrewsbury.

A DESERVING WIDOW (43) seeks a situation as Housekeeper in business or private house, or similar post. Domesticated. Cooks well. Highest references.—Mrs. P., 10, Gipsy-hill, S.E.

AS MAID, or Useful Maid to elderly Lady, or to children out of arms. Could teach first lessons.—J. C., 10, Homer-street, Marylebone-road, London, W.

WANTED, to find employment for a Woman, aged 45. Speaks French and German: a good needlewoman, and fond of children.—Miss HADDOCK, City of London Infirmary, 2, Bow-road, E.

WARDROBE-KEEPER in a school, or some other trustworthy position, by a Lady. Good references.—T., 2, Garfield-road, New Southgate.

AS HOUSEKEEPER, by a Christian Lady. Business house preferred. Thoroughly competent, being in last situation eight years. First-class references.—X. Y. Z., 1, Lanark-villas, Warrington-road, Ipswich.

A CHRISTIAN WOMAN, aged 42, would be glad of engagement as Housekeeper, or to take charge of young children, teaching English and music. Is also a good nurse.
M. E., Hall Keeper, 188, Aldersgate-street, City.

A LADY HIGHLY RECOMMENDS Christian Lady, 27, Companion or Housekeeper to elderly Lady or Gentleman. Very domesticated, cheerful, musical. Good needlewoman. Would travel. £20.
Mrs. WOOD, 231, Romford-road, Stratford.

A LADY WISHES to find place as Laundrymaid, for a tall, strong, pleasant-looking Girl, aged 18. Thoroughly understands duties. Nearly two years in a Home. Wages £10.
Mrs. A. DELMÉ-RADCLIFFE, Vicarage, Cambridge.

A LADY WISHES to hear of a Situation for strong Girl, 17. Kitchenmaid or Under-Housemaid, or General where mistress would train. Been out before.
Miss SUSETTE ASHBY, Colne House, Staines.

A LADY WISHES to find a daily place for a young person, in great need, as Under-servant. Honest, sober, truthful.
Miss F. COOKSON, 4, Kent-terrace, Regent's-park.

Appointments, Situations, &c., Vacant.

HEATHEN AT HOME AND ABROAD.—Working-men and women wanted to be trained free as Evangelists and Mission Nurses. Is this a call for you?—Apply for details, CHURCH ARMY, 130, Edgware-road, London, W.

CURATE OR LAYMAN, young, wanted for oversight of Mission Work in Glasgow. Oxford or Cambridge Graduate preferred. Must be thoroughly in earnest for salvation of souls. Open-air work, Gospel temperance, &c.—Apply, SPECIAL MISSION, Gowans & Gray, Publishers, Ann street, Glasgow.

A YOUNG SOLICITOR wanted as Partner, in a small City business, on advantageous terms.
LEX, 16, Pevensey-road, St. Leonard's-on-Sea.

Y.W.C.A.—Wanted, for the Burnley Home, a Lady Superintendent, experienced in the work. Able to undertake classes, visiting, housekeeping, &c.—Apply, with testimonials,
G., Park View, Burnley.

DEVOTED CHRISTIAN YOUNG LADY wanted. Total abstainer. Collector for Rescue work. Dress plainly. Musical. Able speak on work preferred. Expenses and small salary.—Write fully, Mrs. DAY, Church-street, Reading.

MAN AND WIFE wanted, pledged abstainers (Church of England), above 35 years of age, as Domestic Servants. No children. Man generally useful, attend to pony, carriage, and small garden. Wife General Servant.—Mrs. GREEN, Post-office, Alcester, Redditch, Warwickshire.

ASSISTANT MATRON wanted, to take charge of sick Boys when there are any; when not so engaged, to assist the Housekeeper and Matrons in training boys to household work.—Apply in own handwriting, stating previous employment, whether widow or otherwise, and enclosing copies of testimonials, to
HOUSEKEEPER, Boys' Home, Chelmsford.

TO CHRISTIAN WOMEN.—Wanted immediately, Hospital trained Nurses, for private work. Abstainers preferred. Also a Probationer, age 25 to 35.—Apply, with photo and testimonials,
SUPERINTENDENT, Nurses' Home, Norwich.

REQUIRED, by January 9, a Nursery Governess, or Mother's Help, to teach two young children, superintend the management of nursery, and the wardrobes of four children. Nursemaid kept. Must be a good needlewoman, fond of children, a member of the Church of England. Active and cheerful. Age about [illegible].—Write, stating full particulars as to salary, &c., to
Mrs. EGLINGTON, [illegible], Surbiton.

AN EARNEST CHRISTIAN wanted to assist in the work of an Institute for Working Lads. Hours, 7.30 to 10 p.m. Central London
S., 5, Gordon-street, W.C.

A WARDROBE-KEEPER wanted, in preparatory school for sons of gentlemen, near London. Christian, Dissenter. Age 30 to 40. Salary £20. Must be experienced.—Apply by letter only, to S. M., The Shrubbery, Grove-road, Wanstead, Essex.

A CHRISTIAN YOUNG LADY wanted as Mother's Help, and Companion to young mother. A happy Christian home, pleasantly situated.—Apply with photo, and full particulars as to age and salary, to
Mrs. SCHOFIELD, 1, Rupert-road, Sheffield.

CHRISTIAN YOUNG PERSON wanted, as Nursery Governess. Must be fond of children, and accustomed to the charge of them. Comfortable home. Small salary.—Mrs. TAYLOR, Malboro' House, East Finchley, London, N.

A MIDDLE-AGED CHRISTIAN LADY who understands housekeeping, and can converse in German, to superintend a small Convalescent Home.—W. J., 3, De Beauvoir-square, Kingsland, N.

NURSE WANTED for two young children. Must have had experience in the nursery and like. Needlework. Wages according to experience. Write to
Mrs. DAVIES, St. Bede's, Bideford.

A CHRISTIAN NURSE wanted, in a Clergyman's family, to bring up a baby by hand, three weeks old.—Reply, stating age and wages,
The VICAR, Stoke St. Gregory, Taunton.

CAN ANY LADY recommend a country Lad, about 15, to be trained as Page, under a housemaid. Good character. Total abstainer. No London boy need apply.
Bramfield, Cavendish-road, Balham.

THOROUGH PARLOURMAID required immediately, for country House. £20, all found except beer. Quiet, regular place. Good character indispensable, and must be tall. Member of the Church of England preferred.
Mrs. CARLILE, Thickhollins Hall, near Huddersfield.

WANTED AT ONCE, a Christian Woman as good Cook. Age 35 to 40. Kitchenmaid kept. Good place. Wages £20, all found.
Mrs. F., Rutherford Lodge, Worthing.

TRUSTWORTHY, CAPABLE PERSON wanted to cook and take the household management of a small Rescue Home, under a resident Lady Superintendent. One of high Christian principle and a total abstainer desired.—Rev. M. WASHINGTON, 35, St. Bartholomew-road, Holloway, N.

REQUIRED IMMEDIATELY, a good Plain Cook, or experienced Kitchenmaid. Age from 25 to 30. A good character important.
H. G., care of Beal & Co., East-street, Brighton.

A PLAIN COOK OR GENERAL SERVANT wanted, in a Clergyman's family.—Reply, with references, stating age and wages required,
The VICAR, Stoke St. Gregory, Taunton.

A RESPECTABLE YOUNG WOMAN wanted in a Christian family, as good Plain Cook. Small wages, but comfortable home.—R. ..., Thurgate & Sons' Library, 18, Harrow-road, W.

GOOD GENERAL SERVANT wanted. Three in family. Country. Assistance given. Must cook well, and be clean and active. State age, wages, &c.—Mrs. DEAN, Welland, Malvern Wells.

TWO RESPECTABLE GIRLS wanted, as Plain Cook and Housemaid in a small family. A quiet, comfortable home.
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GENERAL SERVANT wanted at Ealing, near London, the second week in January. Age 20 to 30. Must be able to do plain cooking well, and have a good personal character. Wages £16.
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Luke xix. 10.

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1 Tim. i. 15.

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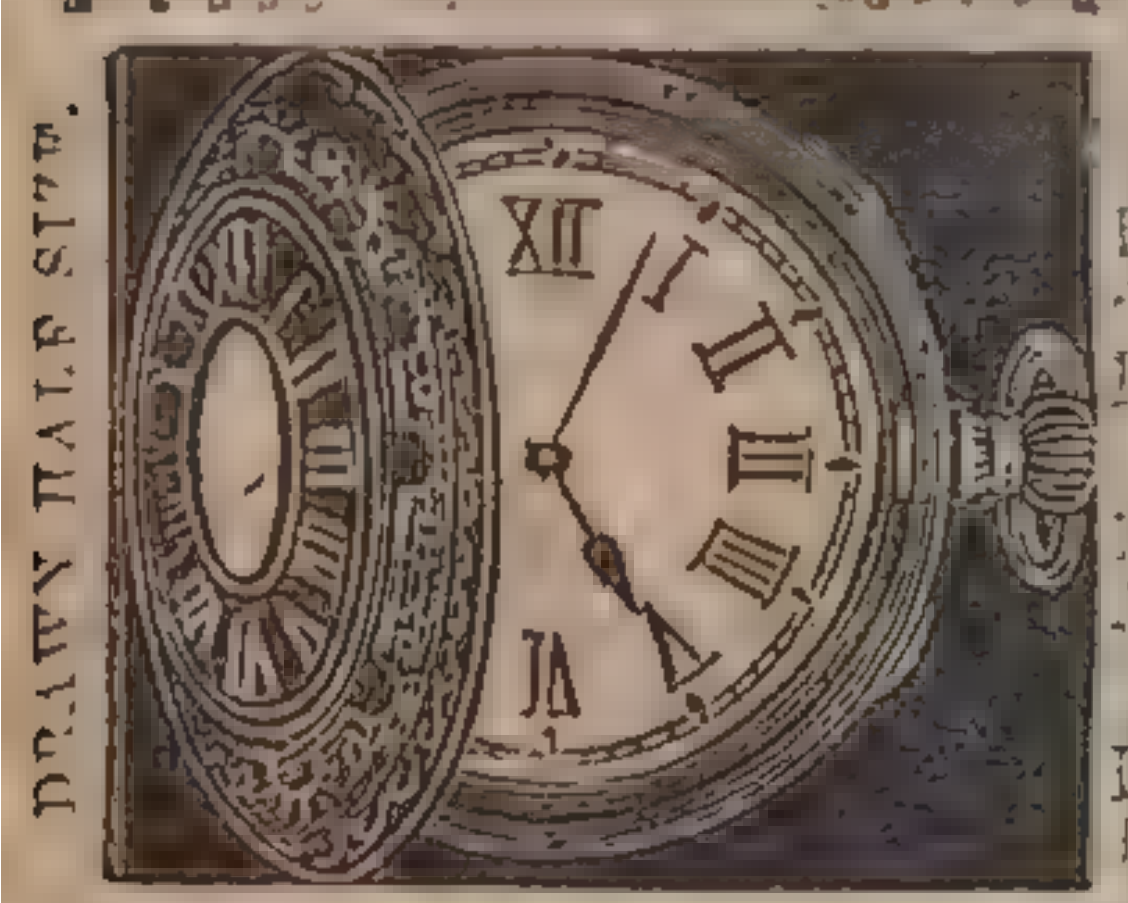
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Letters to the Editor.

A HOSPITAL FOR THE NORTH SEA.

ir,—A colony of 12,000 men, without a single tor in their midst, is a conception a little diffi- t to realise. Yet it is a fact that the North Sea acksmen are, for eight weeks at a stretch, cut entirely from all home ties and comforts and various privileges of the land, and are, by son of the hazardous nature of their occupation, posed to constant and grave peril to life and b. They labour night and day amid furious rms and bitter cold, and the cases of illness accident—fractures, contusions, &c.—are so merous as to appal an average landsman.

or many years there was no succour for the r fellows, and we have before us details of cases which patients suffering from severe compound ctures were perforce detained at sea for a week n one instance thirteen days—before obtaining benefit of surgical treatment; and, under the st favourable conditions, a patient was two days' from the nearest doctor.

his state of things naturally involved a very ious, and, in our opinion, a most unnecessary, rifice of valuable lives; for many men were so lly injured as to be quite unable to survive the ck to the system caused by prolonged neglect exposure. Immediate aid would, in many of se cases, have meant just all the difference ween life and death; but the original malady been greatly aggravated by reason of the ab- ce of skilled assistance.

he eight vessels equipped by this Mission to ise with the trawling fleets are all fitted with ell-supplied medicine closet and surgical chest, the dispensary practice carried on so zealously our skippers—each of whom is fully instructed certificated—has proved an unspeakable boon the toilers; many a rough fisherman has been luenced for his eternal good as a result of skilful and kindly treatment of his bodily ail- nts.

t would be impossible, within the limits of this ter, to give details of the various cases; but the re mention of last year's aggregate — 3633 ients, or more than 25 per cent. of the total mber of North Sea smacksmen—will convince r readers that an enormous amount of suffering been alleviated, and they will not wonder that fisherman cry, "God bless the Mission Ships!"

What has been already accomplished, however, ly compels the conclusion that the means hitherto opted are utterly inadequate, and that a new parture is urgently necessary.

We have at various times been favoured by the its of medical men on board the Mission ships, much of our success in this important depart- nt of the work is owing to the wise counsel and ive help of these gentlemen.

It must, therefore, be conceded that the constant sence of a surgeon in the fleets, combined with rther facilities for the treatment of serious cases illness and accident on board the Mission ship, the retention there of the patients in cots pro- led for their reception, would prove of the most advantage to the thousands of poor fellows o are gashed, bruised, battered, and frequently ffering from severe illness while occupied in reap- the harvest of the sea for our tables.

The Hospital Committee of the Mission to Deep a Fishermen are most anxious to carry out what y consider to be the only suitable method of quately meeting the distressing need of these ousands of our fellow-countrymen, and the ility and practicability of the proposed extension not be doubted.

It is proposed to build and equip a new Mission ssel, which shall in every particular meet the quirements of the case, and serve the purpose of loating hospital. Her Majesty the Queen has aciously signified her deep interest in the scheme, expressed a wish that the proposed vessel ould bear the name of *Queen Victoria*. She has rther consented to become the Patron of the ission, and has contributed £50 to the funds.

We now ask your valued aid in placing before public the facts of the case, as vouched by ose whose experience in the fleets has made them e-witnesses of the terrible sufferings to which brave fellows are exposed. The Council of s Mission are profoundly impressed with the gent need of suitably crowning the work so well gun, but at present their hands are absolutely d by lack of the funds necessary for carrying recommendations of the Hospital Committee. Will not the British public, who profit by the smacksmen's toil, contribute at this season to the help and healing of those whose life, at best, is hard and comfortless?

Andrew Clark, Chairman of Annual Meeting.
Thomas B. Miller, Chairman of Council.
Thomas Gray, C.B.,
Chairman of Finance Committee.
Fredk. Treves, F.R.C.S.,
Chairman of Hospital Committee.
E. J. Mather, Founder and Director.
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PRAYER FOR A LEADER.

Sir,—In these days of rebuke and blasphemy, when on every side the enemy comes in like a flood, and the standard-bearers are fainting, and men's hearts are failing them for fear, we hear many voices asking, "What can we do?" There are many most desirable things we cannot do. There is one very easy thing which we can all do. Let us all plead earnestly with God to raise us up a leader, social, ecclesiastical, or political, or all three, who shall be a man after His own heart, and shall do all his pleasure; and to open our eyes that we may recognise him when he comes. Surely this is a prayer which can be offered without any distinction of denomination or party. And if offered with heartfelt confession of our national sins, and honest desire that the Lord would save England, who can tell what a blessing it may bring upon us? Let us so pray.

Emily S. Holt.

[This is a modern incentive to a very old prayer, "Come, Lord Jesus: come quickly." He is the Leader, social, ecclesiastical, and political, Whom God has made "a Leader and Commander to the peoples." He is the "Man after God's own heart, who shall do all his pleasure." Truly the prayer for his coming will bring "the Desire of all nations" to his rightful throne.—Ed.]

PRAYING FOR THE DEAD.

Dear Sir,—This Popish doctrine has been brought forward in the most unblushing manner lately, and more particularly in connection with the decease of the late Mr. Mackonochie, of St. Albans, Holborn, who recently perished in the snow in the Highlands of Scotland. I read in the London papers that the body had been deposited in the Chapel of St. Sepulchre, that prayers for the dead were being offered, and that the ladies of the congregation were watching by the body day and night. A Churchman spoke of him to me as a man who went much among the poor, and I quite believe that he was a man full of alms-deeds, and good works.

Now, if these self-denying labours sprang from faith in our Lord and Saviour, Jesus Christ, and love to Him, their late pastor is as surely "with Christ" as was the thief on the cross, to whom the dying Saviour said, "To-day shalt thou be with Me in Paradise;" or, as Lazarus, the sorely afflicted beggar, of whom the Lord affirms that he died, and was carried by the angels into Abraham's bosom. That being the case, what a grievous slander Mr. Mackonochie's best friends are perpetrating upon his memory; and, more than that, are they not calling in question Christ's power to save to the very uttermost all that come unto God by Him? Who would ever dream of praying for the believing beggar, *safe* in Abraham's bosom? or for the believing thief, *safe* with Christ in Paradise? Who would think of praying for the great cloud of witnesses spoken of in Heb. xi., who died in faith, and who, with Abraham, Isaac, and Jacob, with all their sins and shortcomings, are now, by the saving power of our once crucified, but now risen and glorified, Redeemer, sitting, or sat down in the kingdom of heaven? What could we sinners do for them by our prayers, beyond what Christ has already done for them?

On the other hand, who, in the face of what Christ has said regarding the condition of the rich man who lifted up his eyes in hell being in torments, with a great gulf *fixed* between him and the sacred beggar, would hope to accomplish or effect by their prayers a crossing for the lost spirit beyond what Christ declares to be a great gulf *fixed* over which neither the one nor the other can pass? It would appear, then, that praying for the dead is a meaningless, unscriptural piece of will-worship.

The origin of it is not far to seek, as is the case with the most of the doctrines of the Romish Church, namely, the enriching of the priests. At the death-beds of their deluded followers the so-called fathers in God are to be found influencing the expiring men or women by the terrors of purgatory, to devote a large slice of their substance for the early release of their souls from the fires of Hades. But this praying for the dead is the legitimate outcome of the "Larger Hope" doctrine which is simply a modern thought name for purgatory. The men of this school profess to evolve their teaching from the love of God, in spite of the plain words of Christ, "He that believeth on the Son hath life, he that believeth not the Son shall not see life, but the wrath of God abideth on him."

R. S.

THE QUEEN AND THE POPE.

Sir,—The act of the Queen in sending a personal congratulation and gift to "His Holiness," the Pope, has, I believe, given pain to every loyal subject.

The Queen holds her position as the very head of those who, in the sight of God, declare his claims to be blasphemous and his practice idolatrous. I do not enter into the question which is right; but I cannot conceive of more flagrant trifling with all truth than to treat blasphemy and idolatry as a matter for congratulation, because it may have been carried on for fifty years. The charge is either the grossest slander, to be repented in dust and ashes, or the act of congratulation the most daring mockery of the Almighty I can conceive.

Neither can I see how the character of the act can be extenuated. The Pope has no temporal sovereignty; the Pope, as such, has no Jubilee. It is an act altogether going out of the way to recognise the priesthood of a sacrifice for discountenancing which as blasphemous and idolatrous the imperial crown of this realm descended on the Queen encircled with a coronation oath. The gift and its superscription are personal if published reports are to be trusted, and the Pope's pointed reference to their character is, they would serve for his "Jubilee mass."

I am, Sir, in common, I doubt not, with thousands upon thousands of others.—Yours, pained and alarmed beyond expression, M. H. Synge.

Southsea, December 31.

EDINBURGH UNIVERSITY STUDENTS.

Dear Sir,—In the opinion of a small, but increasing, minority of students here, the paragraph which appeared in The Christian of December 23, entitled "University Students," is likely to give its readers a wrong impression of the true state of religion in this University. The report referred to omits to mention what appears to have made as much impression on the meeting as anything else that was said at it. Its closing sentence runs as follows:—"The meeting was unanimous in its opinion that strenuous individual effort on the part of the students was the only way in which real permanent good could be done." Dr. Hardyman, who has just succeeded Dr. Paterson as resident Doctor at the Cowgate Dispensary, spoke in a very different strain, and he is certainly not biassed against the meetings, for, he tells me, he has rarely missed an opportunity of being present when in Edinburgh. He has been out of town for the last few days, and had not arrived many minutes, after a long railway journey, when he consented to put to paper, as nearly as he could remember, what he said. I give his own words:—

"I think I can give you a reason why not so many fellows are turning up at the meetings. A number of fellows who took a prominent part in the work, and who got what seemed to be a great blessing, have fallen back again; and these men have had influence on their fellow-students. It is sad to know, and makes the heart of every true Christian man amongst us sore when we think of it. Now, why have these men fallen away? I believe it is because they have not been building their faith on the true foundation. They were happy because they thought they had got what they wanted. But the only true foundation is the Atonement, and that has not been preached in my hearing at any of the meetings."

A dead silence followed these words; a silence which was not broken by Professor Drummond, but which we are still waiting for him to break. And not only we, but the readers of The Christian, and indeed the whole Christian public who have been in any way influenced by Professor Drummond's teaching, have a right to expect him to speak.

An Edinburgh Medical Student.

THE RAILWAY MISSION have removed their offices from 186, Aldersgate-street, to 18, New Bridge-street, Ludgate-circus, E.C., to which address all communications should in future be sent.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of St. Albans is suffering from illness caused by overwork, and has been ordered complete rest.

Rev. Robert Duckworth, head master of St. Peter's School, Weston-super-Mare, dropped dead at Dawlish on Saturday morning.

The Church Army has despatched its first three working men missionaries to India. Some of the worst characters at home are being reached.

Rev. F. R. Conder, who has for some time been helping Canon MacColl at St. George's, Botolph-lane, has been received into the Church of Rome by Father Bernard Vaughan.

Rev. James Johnson, native pastor of the Church Missionary Society at Lagos, West Africa, sends to *The Record* a lengthy letter replying to Canon Taylor's statements with reference to Mohammedanism.

The unemployed of Sheffield attended the parish church in a body on Christmas Day, and at the close of his sermon Archdeacon Blakeney invited eighty of them to take supper with him the following evening.

Dr. Walsham How, Bishop of Bedford, has received £700, which has been subscribed for a memorial of the late Mrs. Walsham How, which he intends to devote to the Walthamstow Home for Girls, in which his late wife was greatly interested.

It is noted as a strange coincidence that Rev. "Father" Lowder, the colleague of Mr. Mackonochie at St. George's-in-the-East, passed away, far from all his friends, in a village in the Austrian Tyrol, just as his associate and friend had died in the Scotch Highlands.

There has been a serious outbreak of cholera in Shanghai and Ningpo. Out of the small congregation of seventy persons of the Church Missionary Society at Shanghai, eight have been called away. A son of Archdeacon Moule and the infant daughter of Rev. J. Bates have died.

At St. Paul's, Upper Norwood, every Sunday afternoon, one of the curates, Rev. T. Taylor Smith, conducts a service intended for young people above the class that usually go to Sunday-school, and whose religious training is often sadly neglected. This service lasts about fifty minutes. So great is the interest created that, on a recent Sunday, the congregation, some of whom came long distances, numbered nearly seven hundred.

BAPTIST.

On Christmas Day Rev. T. W. Medhurst baptized fourteen persons at Lake-road Church, Portsmouth.

In Dr. Clifford's congregation at Westbourne Park the sick and poor are systematically looked after by the visitors.

Mr. A. G. Brown's twenty-first anniversary as pastor of the East London Tabernacle was held on Monday evening; we hope to give a detailed notice in our next.

It was announced on Sunday morning at the Metropolitan Tabernacle that Mr. Spurgeon intended to be amongst his flock on Sunday next, and to preach both morning and evening. On Monday, 9th instant, there will be a public meeting and tea at the Tabernacle to welcome Mr. Spurgeon home, and to celebrate the issue of his two thousandth sermon in connection with the Metropolitan Tabernacle pulpit.

Preaching to young men at Bloomsbury Chapel on Sunday night, Rev. James Baillie said he hoped all manly Christians would set their faces like a flint against the attempt to repopularise prize-fighting. The Prince of Wales might pat John Sullivan on the back as if he were an honourable man, but Christian men and women—England's patriots—could only look with scorn and contempt on the men who would brutalise our manhood by prize-fighting.

METHODIST.

Great blessing has attended revival services at Willington, Hanley, Leeds, Radcliffe (Bolton), Oldham.

Rev. Charles Garrett's work in Liverpool amongst the railway-men and their wives is being much blessed.

Rev. A. M'Aulay and Mr. William Sampson safely arrived at Kingston, Jamaica, on December 4, and immediately commenced their evangelistic labours in the island.

The health of Rev. R. W. Burnett, Primitive Methodist missionary at Fernando-Po, who has been seriously ill, is somewhat improved, but he will be unable to stay in Africa much longer.

Rev. William Rudd, aged eighty-three, superannuated Primitive Methodist minister of Diss, died suddenly in the pulpit of the Methodist chapel at New Buckenham, on Sunday night, while in the act of giving out a hymn.

Rev. Hugh Price Hughes, his wife, and some friends were early on Sunday morning attacked by some young gentlemen in Piccadilly. Describing the occurrence, Mr. Hughes said he and his party left the hall after the Watch Night service, and on coming into Piccadilly were mobbed by scores of well-dressed young men, most of them intoxicated. They conducted themselves in a riotous and disorderly fashion, greatly to the annoyance of those who had attended the service. They were violently assaulting everybody, and one of them stumbled and fell against Mrs. Hughes. Mr. Hughes said he had resolved to write to Sir Charles Warren complaining of the non-interference of the police. Poor men in such a condition would have been locked up at once. Mr. Hughes suggested that good men should enrol themselves as "special constables" on such occasions, and do their best to put down the vice of intemperance. "If," concluded Mr. Hughes, "we could clear the streets of these drunken and riotous young men, we should not long be troubled with 'unfortunates' of the other sex."

SOCIETY OF FRIENDS.

Francis Samuel Davis is paying an acceptable visit of a few weeks to Cambridge in connection with the work there.

The Australian Friend is making its way at the Antipodes, and is at once an evidence and cause of increased zeal among the Friends there.

H. J. Clotworthy is at present conducting an evangelistic mission in the Friends' Meeting House, Long Sutton, Somerset. The door seems wide open for service.

George Wood, of Luton, has been actively engaged in two series of meetings, at Scholes and Rawdon, in Yorks. Considerable interest was evoked, and converting power rested on the work.

On Mount Lebanon the work moves steadily on. At Brumana and Beit Mary, meetings for worship are regularly held. Patients waiting at the hospital are told of Christ, and among the various day and Sunday-schools the Gospel is earnestly spoken and taught.

SALVATION ARMY.

In future the "little soldiers" will be known as "junior soldiers," and *The Little Soldier* will be called *The Young Soldier.*

Commissioner Tucker writes that he has now two officers "prospecting" in China, with a view to commencing work there.

All the World says that in Sweden the Army people are mostly welcomed with open arms, and souls in crowds give themselves to the Saviour.

"Lieutenant" Franklin writes from South Africa that God is blessing the work of the Army throughout the length and breadth of that land.

The annual report states that there are now at home and abroad 2262 corps with 5684 officers. During last year 1,810,380 meetings were held, and 2,717,880 houses were visited.

The Army, writes the Paris correspondent of *Evangelical Christendom,* is going on persevering, diving into depths that no others could sound. There are sixty-four stations and outposts of the Army in France.

A scheme is on foot for providing cheap food and dormitories for the starving poor. Premises have been taken in Limehouse, and good wholesome food, as well as warm and clean sleeping accommodation, will be supplied at prices within the reach of the poorest.

CONGREGATIONAL.

Mr. William E. Goward, of Hackney College, has been ordained a missionary of the London Missionary Society to the South Pacific.

A large number of persons were admitted into fellowship at New Court Chapel last Sunday evening. Most of them had been converted during the mission recently held there by Rev. Robert Balgarnie.

As a result of a recent conference held by the two denominations, in the Gloucester and Hereford County Unions, the Mission Church at Kingston has been amalgamated with the Baptist Church in the same place, amid the best of feeling.

The returns of the Congregational Union of England and Wales show that there are now 4501 churches and mission stations, as against 4461 reported last year, the total number of ministers being 2685; the entire sitting accommodation is given at 1,625,600.

On Sunday morning Rev. Henry Simon, the newly-appointed pastor of Harecourt Chapel, preached his inaugural sermon. Mr. Simon is wêlcomed to Harecourt because of a successful pastorate there in conjunction with the late Dr. Raleigh. There was a very large congregation, to whom the rev. gentleman delivered an impressive address from St. Paul's Epistle to the Thessalonians, "Brethren, pray for us, that the word of the Lord may have free course and be glorified."

PRESBYTERIAN.

An excellent work amongst the poor is being carried on in connection with the church at Bermondsey, S.E.

Mr. John F. Gartshore, of Glasgow, has been ordained a missionary of the U.P. Church to Old Calabar, West Africa.

Dr. Aird, of Creich, N.B., has declined the nomination to the moderatorship of the next Free Church of Scotland Assembly.

An influential committee has been formed for the purpose of raising a monument to Dr. Duff, the Indian missionary, in his native town of Moulin.

Rev. D. Ferguson, minister of the Free Church, Westerdale, near Thurso, while preaching in the church in the afternoon of Christmas day, sat down in the pulpit, remarking, "I can say no more," and died almost immediately.

The new mission in connection with Willesden Presbyterian Church commenced some six months ago, continues to prosper, and the efforts are much appreciated by the people of the neighbourhood. The present meeting-room is found to be too small, and Rev. James Durran, Craven-park, Willesden, will be glad to hear from any church which has an iron building it can dispense with.

St. Andrew's Church, Chatham, was crowded on a late Sunday evening, when the pastor, Rev. S. D. Scammell replied to a lecture recently delivered in Chatham by Mr. C. Bradlaugh, M.P., entitled, "Justification of Scepticism." Many Secularists were present. At the close of the service, several young men remained to testify of a great change which they had experienced that evening in respect of the Christian religion.

NOTES FROM IRELAND.

Rev. J. S. McDade. Methodist general missionary, has held evangelistic services in Longford. There were anxious souls at every meeting.

Rev. Charles Inwood, Methodist Conference evangelist, has concluded a successful series of mission services in Dungarvon and Youghal.

Rev. Dr. W. Pakenham Walsh, bishop of Ossory, has published a New Year's address to Sunday-school teachers, entitled, "How to Build."

The Belfast Free Breakfast Mission is doing an excellent work. During the past year it provided 7153 poor persons with a breakfast free of charge.

The annual sermon to the Belfast Y.M.C.A. was preached on Sunday evening week, in Rosemary-street Church, Belfast, by Rev. Wm. Park, M.A.

Evangelistic services have been held in the Methodist Mission Room, Sydenham, Belfast, by Rev. G. W. Rea. The meetings have been well attended, and some have been led to the Saviour.

The Presbyterian Orphanage at Ballina, of which Rev. Mr. Armstrong is the superintendent, and which has been doing a good work in the West of Ireland for many years past, is now quite full.

The late Mr. Denis Crofton, of Dublin, has bequeathed a sum of £10,000 to the Representative Body of the Irish Episcopal Church, and has also left £15,000 to found in Africa a missionary institution bearing his name.

Mr. William Henderson, a man of honour, integrity, and greatly beloved by those who knew him, and who had been for thirty years a ruling elder in the Presbyterian Church at Duneane, has just died in the eighty-fourth year of his age.

The Week of Prayer is being almost universally observed by the Protestant churches in Ireland this week; it is pleasing to know that not only in Dublin and Belfast, but in many of the smaller towns it will take the form of united services.

Many of the Presbyterian Churches in the South and West of Ireland have suffered severely during the past year from emigration and agricultural depression, and it is believed that the Assembly will have to change its system in dealing with the wants of this part of the country.

A series of evangelistic services, which have been much owned of God, have just been held on the Sligo Methodist circuit. The meetings were largely attended, and it is believed that not a few persons were brought to the Saviour, while the spiritual life of many others was greatly quickened.

"FALLEN ON SLEEP."

Rev. D. Ferguson, Free Church minister, of Westerdale, N.B.—Mrs. Eliza Leng, wife of Mr. Joseph W. Leng, of the National Temperance League.—Rev. Aneurin Lloyd Lodge, rector of Holy Trinity, Wavertree, since 1857.—Mrs. Mary Ann Holway, wife of Mr. Thomas Holway, of South Wimbledon, and late of Upper Gloucester-place, N.W.—Rev. D. Griffiths Davies, vicar of St. Catherine's, Pontypridd.

TEMPERANCE NOTES.

HOME.

Dr. J. H. Rutherford, of Newcastle, says modern science has made it perfectly clear that sipping cold water slowly is the best cure for the drink craving.

In one coroner's district of Surrey eight children were suffocated in bed in a single night—last Christmas Eve. The supposition thrusts itself forward that the explanation may be that more women are drunk on Christmas Eve than at other times.

Mr. William Forbes writes: "There are in Holborn, between Chancery-lane and Gray's Inn-road (about two hundred yards) two bakers' shops and sixteen places where intoxicating liquors can be obtained. The present licensing system makes it easy to get drunk."

Mr. W. D. Stephens, Mayor of Newcastle-upon-Tyne, on a recent visit to the local gaol, found that of the 172 men there not one was a teetotaller, and most of them were there through drink. The Governor in his seventeen years' experience had never seen a teetotaller in gaol.

Several persons have been proceeded against at Cardiff Police-court for keeping illicit drinking clubs, and were in each case convicted in penalties ranging from £10 to £50 and costs. Up to the present time over twenty club keepers have been convicted as a result of the recent raids by the Cardiff police.

FOREIGN.

The Prohibition party in the United States are to meet in convention on June 6, to nominate a candidate for the Presidency of the Republic.

In Austria it is proposed that persons fined under the drink laws three times in one year shall be forbidden to frequent public-houses in their own town and district.

Andrew Carnegie, the Scottish-American millionaire, in a recent address, said, "I never made myself so common that I could enter a public bar and ask for liquor."

For eleven Assizes, consecutively, at Halton, Canada, the judge has been presented with a pair of white gloves, there being no prisoners to try. The Scott Act is in force at Halton.

In Sydney, New South Wales, the Inspector-General of Police states that the drink traffic is becoming a danger to the State. Three thousand in the colony are known to be confirmed drunkards.

otes on Daily Readings.

SUNDAY, JANUARY 8.——EZEKIEL XIII.

We have here the parallel passage to Jere-iah's prophecy (chap. xxiii.) against the false rophets. The false prophesying against which he prophet contends continues substantially o exist in the Church of the New Testament." —*Hengstenberg.* It is worthy of note that we ave also two parallel New Testament protests gainst false prophets (Jude and 2 Pet. ii.).

4.—*Thy prophets are like the foxes.*—" Foxes ere correspond to 'ravening wolves' in Matt. ii. 15, and 'grievous wolves' in Acts xx. 29, epresenting false teachers. '*Ruins*' are a avourite resort of foxes: so also the spiritual oxes; the false teachers flourish the better, the ore degraded the condition of the people."—*Iengstenberg.*

10.—*Saying, Peace; and there was no peace.*—ee Jer. vi. 14, and the contrast, Isaiah lvii. 19.

11.—*Untempered mortar.*—" The word means laster, employed to patch up a wall so as to ive it an appearance without the reality of trength." — *S.C.* "The plastering is the overing up of inward corruption by means of utward appearance."—*Keil.* Sacramentalism, part from the Gospel, is but "untempered ortar," wherewith many souls are being daubed" to their destruction. See, as a arallel to the ruin of the wall, Matt. vii. 27.

18.—*Woe to the women that sew pillows to all rmholes.*—The reference of this very obscure assage seems to be to arts of sorcery which he false prophetesses used in order to deceive. Most ancient interpreters, and many modern nes, understand the 'pillows' and 'kerchiefs,' r whatever else these words may denote, as ppliances to which sorcerers had resort in rder to attract notice."—*S.C.*

MONDAY, JANUARY 9.——EZEKIEL XIV.

The subject of this chapter is twofold: (1) he uselessness of coming to inquire of the ord while "the stumblingblock of iniquity" s still cherished in the heart, and (2) the hope-essness of expecting that when God's judg-nents are being executed any but God's true ervants themselves will be delivered.

3.—*These men have set up their idols in their eart.*—" We should not picture these elders to urselves as given up to gross idolatry, the xpression, 'have set up in their hearts,' means o be mentally busy therewith."—*Keil.*

4.—*The stumblingblock of his iniquity.*—In hap. vii. 19 this expression is used of "silver nd gold," which makes it possible that the dolatry spoken of here may be that recognised n Col. iii. 5 and Eph. v. 5, "covetousness, hich is idolatry." See two forms of idolatry ut together (Job xxxi. 24—28).

7.—*Which separateth himself from Me, and etteth up his idols.*—The Christian's attitude hould be one of separation unto God, not of eparation from Him. It is to those who are 'in Him that is true, even in his Son Jesus hrist," that the Apostle says, "Little children eep yourselves from idols" (1 John v. 21).

9.—*I the Lord have deceived that prophet.*—' Deceived" is not the right word, it should e "persuaded." See 1 Kings xxii. 20.

14.—*Noah, Daniel, and Job.*—These three re mentioned as having been the means of elivering others. Noah, his family; Daniel, he wise men of Babylon (chap. ii.); and Job, is friends (xlii. 7—9). But in such a judgment s was approaching they could but deliver hemselves.

TUESDAY, JANUARY 10.——EZEKIEL XV.

"As the word of the Lord in the latter part f the previous chapter overthrows false con-idence in the righteousness of the godly being vailable for others, so now is opposed the fancy hat Israel cannot be rejected because of its lection to be the people of God, as the figure f the vine suggests. See Ps. lxxx. 8; Isa. v." —*Keil.*

2.—*What is the vine tree more than any tree?* —The answer might be given, its advantage ver other trees lies in its fruit, and this is the very point of the parable. Had Israel been fruitful as a vine, and brought forth fruit to God, its superiority over other trees would have been freely acknowledged; but "Israel is an empty vine, he bringeth forth fruit unto himself" (Hosea x. 1). As Israel is all wood and no fruit, the comparison is between the wood of the vine and that of other trees, where its inferiority is manifest. Useless as wood, it is rendered more useless by being burnt with fire. The New Testament counterpart is John xv., where Christ, as the true vine, is set forth as the source of fruitfulness to his people: "He that abideth in Me, and I in him, the same bringeth forth much fruit, for apart from Me (R.V.) ye can do nothing."

8.—*They have committed a trespass.*—Or, rather, "an act of treachery." (See Jer. iii. 20.)

WEDNESDAY, JANUARY 11.——EZEKIEL XVI.

"The prophet's aim is to show how utterly destitute the people was from the first of any claim to the kindness lavished upon it. Israel was like a child abandoned from its birth. But on such the Lord looked with pity, tended, adopted it, decked it with all that could grace and adorn it. Under such care it grew up to be comely and beautiful, and the Lord joined it to Himself in that close union which is figured by the bonds of wedlock."—*S.C.*

3.—*Thy birth and thy nativity is of the land of Canaan.*—This, along with the succeeding words, "thy father was an Amorite, and thy mother a Hittite," show that the application is not to Israel as a people, who, as descended from Abraham, could not be so addressed, but to the city Jerusalem, the capital of Judah, which, before the Lord chose her "to put his name there," was a city of Canaan (see Josh. xii. 10). As it was the appointed centre of worship for the whole land, it points to the unfaithfulness of the Jewish Church as such as being here chiefly depicted.

6.—*I said unto thee...Live.*—The historical fulfilment was when David took Jerusalem and brought up thither the ark of the Lord (2 Sam. v. vi.). The individual spiritual application is to the time when a soul passes from death unto life. The "covenant" (8) is not the Abrahamic, nor the Sinaitic, but the Davidic (2 Sam. vii.).

13.—*Thou didst prosper into a kingdom.*—"This refers to the reigns of David and Solomon, when the kingdom of Israel attained its highest pitch of grandeur."—*S.C.*

60.—*I will remember my covenant with thee in the days of thy youth.*—Comp. 2 Chron. xxi. 7, "The Lord would not destroy the house of David, because of the covenant that He had made with David."

61.—*Not by thy covenant.*—" But by 'my covenant' (62). The people's covenant was the pledge of obedience. That had been found ineffectual. God's covenant was by promise (Gal. iii. 17)."—*S.C.*

THURSDAY, JANUARY 12.——EZEKIEL XVII.

3.—*A great eagle.*—" Lit., 'the great eagle.' Probably the golden eagle, whose plumage has that variety of colour here depicted."—*S.C.* "The great eagle is the King of Babylon, who is among the kings what the eagle is amongst the birds. The greatness of the wings and of the quills denotes the extension of his dominion (comp. Isa. viii. 8). The mountain chain on the north, separating the heathen country from the abode of God's people, is employed as a figure of the native kingdom. The cedar on Lebanon is the house of David."—*Hengstenberg.*

6.—*So it became a vine.*—The change of character of the "branch of the cedar" is to be observed. When planted in Babylon (12) it is "set as a willow tree" (5). Comp. Ps. cxxxvii. 1, 2. But it there became a vine. Being in its right place, according to God's appointment (Jer. xxix. 4—10), it subserved his purpose, and so fulfilled the figure of the vine in fruitfulness towards God. The carnal mind of those who looked to Egypt for help (the second eagle of ver. 7) thought the vine character, or church position, inseparable from the external ritual of the Temple, and the worldly pomp of the throne at Jerusalem. God thought otherwise.

22.—*I will also take of the highest branch.*—"The rightful representative of the royal house of David—the Messiah."—*S.C.* Comp. "a tender one" with Is. liii. 2, "a tender plant." The sphere in which God plants his "goodly cedar" is described as "a high mountain and eminent. In the mountain of the height of Israel." Comp., as to the kingdom to be established "in the top of the mountains" (Is. ii. 2).

FRIDAY, JANUARY 13.——EZEKIEL XVIII.

"Among the people of Israel, when the Divine judgments burst upon them, the delusion arose that the existing generation had to suffer for their fathers' sins. The word of God here deprives them of this pretext for covering over their sins, and quieting their consciences, by showing that every man bears the guilt and punishment of his own sin."—*Keil.*

2.—*The fathers have eaten sour grapes, &c.*—See Jeremiah's reference to this same proverb (xxxi. 29) as silenced for ever by the mercies of the New Covenant, in the light of which Israel sees and acknowledges every man "his own iniquity."

4.—*The soul that sinneth, it shall die.*—"'Soul' is used here as in many other passages for 'person.'"—*Keil.* As to the death intended (so far at least as to the primary application to Israel) see Jer. xxi. 8, 9. But the words admit of a deeper spiritual application.

24.—*All his righteousness that he hath done shall not be mentioned.*—As "there is not a just man upon earth who doeth good and sinneth not" (Eccles. vii. 20), this principle, viewed in its spiritual application, for ever closes the door of salvation against mere human righteousness. But it must be remembered that the salvation of the soul is not the subject of this chapter, but rather the escape from coming judgments on the land of Israel, and moreover that its teaching is addressed to a people under the law, and deals with principles of law, and is therefore law, not Gospel. Those who are accepted in "the righteousness of God" have more than a mere human righteousness.

30.—*Repent, and turn yourselves from all your transgressions.*—The duty of repentance here urged upon Israel is quite consistent with that further provision of Gospel grace spoken of in Acts v. 31, which alone can cause repentance whether individual now, or national hereafter. This does not lessen man's responsibility, but it enhances God's grace, which alone can produce the condition on which depends the desired blessing.

SATURDAY, JANUARY 14.——EZEKIEL XIX.

"A dirge or lamentation for Jehoahaz and Jehoiakin." — *S.C.* Each of these kings reigned but three months, after which they were deposed by Pharaoh and Nebuchadnezzar respectively, and taken captive, one to Egypt, the other to Babylon. See 2 Kings xxiii. 31—34, and xxiv. 8—15.

1.—*A lamentation for the princes of Israel.*—"The princes of Israel are the kings (see xii. 10, xxi. 25), two of whom are so clearly pointed out that there is no mistaking Jehoahaz and Jehoiakin. They are simply mentioned as examples to show what the end must inevitably be when kings of Israel become ambitious of being lions like the kings of the nations."—*Keil.*

10.—*Thy mother is like a vine in thy blood.*—The difficulty of this latter expression has much perplexed commentators. The most satisfactory solution is that which refers to the blessing of Judah (Gen. xlix. 11), where the juice of the vine is called "the blood of grapes." It would thus denote a fruitful vine. Possibly, also, with a reference to Judah's blessing to be realised in the Messiah, whose blood should be the source of all fruitfulness to Israel.

14.—*Fire is gone out of a rod of her branches.*—"The reference is to Zedekiah, whose treacherous breach of covenant (xvii. 15) led to the overthrow of the kingdom and of the earthly monarchy."—*Keil.* *She hath no strong rod to be a sceptre to rule.*—The allusion is again to the promised blessing of Judah (Gen. xlix. 10), not to be realised till Shiloh come.

International S. S. Lesson.

Sunday Afternoon, January 15.

Matt. xiv. 22—36 (compare Mark vi. 45—56 and John vi. 15—21).

This lesson tells us—I. Of Jesus.

1.—*Under great temptation.*—It is likely that the sudden and almost overwhelming enthusiasm of the great multitude brought Him under great temptation. He was forced afresh to choose the meek and lowly path which led to the cross, in preference to the path of earthly power and greatness which seemed so near. It was like a repetition in another form of the temptation in the wilderness. (See Matt. iv. 9.)

2.—*In his dependence and prayerfulness.*—He needed this time of prayer and communion. Probably, the severe stress of the temptation overcome, made his need the greater. The strength and comfort received in solitary communion with the Father through the Spirit were necessary to Him. If to Him, how much more to us!

3.—*As the Friend* (1) *Watchful.*—From the hill-top, despite the darkness, and despite the fervour of his devotions, "He saw them toiling in rowing" (Mark vi. 48). So to-day, from the fair hills of the glory-land He sees his bewildered, toiling, despairing friends. (2) *Able and Confident.*—His "It is I; be not afraid" bespeaks a happy confidence in full ability to help. The words say, "It is enough that I am with you." Happy are we, in our trouble, if we can answer:—"Yes, Lord; it is enough! 'I fear no foe, with Thee at hand to bless.'" (3) *Pitiful.*—He watched them from the hill-top with compassion. Thus moved, He walked across the deep to their help. His pitiful friendliness is further seen in 34—36, the people crowding around Him so confidently, bringing their sick, and the glorious outgoing of his power to heal. "As many as touched were made perfectly whole." (4) *In his Majesty as Lord of Nature.*—There is indescribable sublimity both in his own walking on the sea and in his kingly "Come!" spoken to Peter. "Where the word of a king is there is power." His power is seen as gloriously in the healing of diseases (34—36).

II. Of his People's Trials.

1.—*They sometimes meet us in the very path He chooses for us.*—The disciples had been unwilling to embark. They wished to stay with Him. He had to constrain them to go. They spend that night on the sea against their wish and in obedience to his. If they could have had their way they would have avoided that storm. Those who yield their wills in obedience to Christ's have often to face troubles they might otherwise avoid. They who would follow Him must expect stormy seas. The brave boy who chooses to obey the right for Christ's sake must prepare to endure many things.

2.—*These trials are often sudden, unlooked for, and terrible.*—That night of toil and weariness and fear spoken of here is a true illustration of the experience of many good men.

3.—*They have often to be met with no outward sign of the Saviour's knowledge and sympathy.*—The disciples felt as though they were alone in the darkness, almost in sport to the elements. Christ was watching, but He gave no sign. So now, good men have to do right steadily and bravely, without sign or even any inward feeling that God knows all, and cares for them in all. They must believe that He sees and feels when they have no sense of his sympathy.

4.—*Deliverance will come, sooner or later.*—It will probably be later rather than sooner, as here. Not till the fourth watch (3 a.m.—6 a.m.) did Jesus come. He left them to toil alone for eight or nine hours in weather so rough that in all that time they could only make about three and a half miles of their journey, a little more than half way. If his help is long in coming, let us wait in patience. "He never is before his time; He never is behind."

5.—*His appearance sometimes brings terror.*—They thought it was a spirit, and cried out for fear. So what we sometimes take to be a new trouble is the Lord's deliverance. We mistake God's helps for hindrances, and cry, "All these things are against me" (Gen. xlii. 36).

6.—*These trials are very precious.*—This one gave the disciples a new view of Jesus (33). This alone was a priceless result. Consider also the good their experience has brought to others.

III. What Faith is, and what it does.

1.—*It seeks a word from Christ Himself.*—Peter cries:—"Lord *bid me* come." He will rely on nothing but his Lord. Promise—command. So, true faith is always looking out for the sure word of God. It looks beyond men and things, feelings and probabilities; it cries for a promise given by God and suited to its needs. This is the way to be saved. Study the Bible, and seek, with prayer and pains, to find a word from the Lord for you.

2.—*It trusts that word.*—Peter, stepping out from the boat on to the water, trusting only to the power of Christ's "Come," is a splendid example of that trust which is simply faith in exercise. Many say they believe the Word of God, but they don't *trust* it. Yet there is no other way of salvation. Saving faith is simply trusting faith. "He that trusts his soul to Jesus, he that trusteth heaven shall win."

3.—*It overcomes gloriously, just so long as Christ Jesus is trusted.*—Peter found no trouble in walking the waves. Doubtless he felt a mighty joy and a glorious liberty. Men of faith, who do and bear in simple trust in the sure promise of God, do so with ease and joy and liberty. The work is easy, as walking the water was easy, so long as the heart rests quietly on the promise.

4.—*Even when feeble and failing its exercise is precious.*—Far better, both for himself and for millions besides, that Peter should venture and fail, than that he should never try at all. If he had feared to go to Christ on the water, this story would never have been told. What we should have lost! This should encourage to boldness in trust.

5.—*See what simple faith in Jesus can do.*—Faith made a way in the waters. "I can do all things through Christ which strengtheneth me;" "According to your faith," &c.

IV. What unbelief is, and what it does.

1.—*It is a turning of the eye from Jesus to surrounding objects.*—While Peter's mind was full of his Lord's enabling command, and while his eyes looked steadily at Him, all was easy. But the rowing, hissing, crashing wave caught his eye and his attention. That sight came between him and Christ—and then unbelief conquered faith—"When he saw the wind boisterous he was afraid." The very soul of unbelief lies in giving heed to anything that seems to deny the promise of God.

2.—*It effectually hinders the forthputting of Christ's power.*—It may seem a simple thing to doubt; yet that act of doubt shuts out from the soul the very power of God. It is a simple thing to break, as any child may do, a thin iron wire. Yet the breaking of that wire destroys a great electric current which is lighting a noble hall. The brilliancy and beauty are gone in an instant—black darkness comes in their stead. So unbelief breaks the glorious current of God's power, and light, and life, and thus brings weakness, darkness, and death. Peter believed, then he walked safely: Peter doubted, then he sank. Unbelief is truly mighty, as mighty to destroy as faith is to restore.

BISHOPSGATE MISSION TO JEWS.—Mr. Abraham Hornstein, a Christian Israelite, who was converted about two years ago, and baptized by Rev. J. M. Eppstein, of the London Society for Promoting Christianity among the Jews, has since been engaged in Gospel work amongst Jews in London. His work embraces house-to-house visitation, distribution of the Scriptures and tracts in Hebrew, German, and English, speaking to Jews individually in the streets, and wherever they are met with, and holding Gospel meetings for them in the large room at 5, Artillery-street, Bishopsgate, E.C., kindly lent by friends for the purpose. Mr. Hornstein's address is 58, St. Paul's-road, Camden-square, N.

EVANGELISTIC NOTES.

Rev. J. T. Vine has been evangelising i Adams' Centre, New York State, by united invit tion of the local churches, with many tokens blessing.

Mr. G. R. Cairns writes from Colfax, Wash ington Territory, U.S.A.:—December 16, crowde meetings at Dayton and Walla Walla; at eve meeting souls came out for the Master. Will yo readers pray for the work, beginning Jan 1, i Colfax, Spokane Falls, and Seattle.

Blackburn.—A month's mission is being co ducted by Mr. Augustine Wolfe, at St. Mary Church. The meetings have been crowded, an several have professed conversion. Every Satu day Mr. Wolfe visits the public-houses and sin and speaks with the men and women there.

Chesterfield. A mission has been conducte here by Mr. G. D. Shipley, of the Breachwoo green Village Mission. It was an encouragin sight to see men and women assemble night aft night to listen to the truth. Some interesting cas of conversion have been witnessed. Many hav been led to see a new beauty in the Bible. M Shipley was assisted by his daughter, who san the Gospel.

Mr. Charles Inglis commenced a month mission at the Great Assembly Hall, Mile En road, E., on Sunday last. Many were greatly im pressed by the earnest appeal made to them t begin the new year on the Lord's side. A re markable watch-night service was held on Saturda night. Mr. Inglis spoke from the words, "Th end of all things is at hand," and inquirers wer dealt with until nearly two a.m.

Lady Henry Somerset, of Eastnor Castl has commenced evangelistic work in Sudbury an neighbourhood. Meetings are held in the Tow Hall every Sunday and Tuesday. A Bible-class i held, and about 150 attend it. A mission hall a the Holly Bush has been built, and meetings ar also held there, as well as in a large granary a Castle Morton. The work is superintended b Mr. H. Rosier, late secretary of the Y.M.C.A Abbey Hall, Reading.

Huntly, N.B.—Under the auspices of th District Christian and Evangelistic Associatio Gospel meetings were commenced here on October and continued until November 6. The servic were conducted by Messrs. Anderson and Towns evangelists of the Gordon Mission. After a interval of three weeks another series of meeting were conducted by Mr. J. A. Smith. The closin nights were very impressive, and some professe faith in Christ. T. G. A.

Mr. W. Spencer Walton concluded a te days' mission at the Edinburgh Castle, Limehouse December 21. Several appear to have savingl believed the truth: backsliders have been restored and saints quickened. Lads in the Youths' Labou House and girls at the Ilford Village Home a among those who have confessed the Saviour durin the mission. The afternoon Bible readings wer well attended, and proved to be times of refreshin Mr. Walton has left many friends behind him a the Castle.

Berwick-on-Tweed.—A five-days' visit t this town and neighbourhood of a deputation of th Glasgow Mizpah Band, led by Mr. Wm. Clyde, ha been much blessed to souls. The simple testi monies of these workers were thrilling and powerfu Christians have been quickened, backslider restored, and souls saved. At a meeting in a country district south from this, where signs blessing have been seen for some time, number of old and young were under conviction of sin, an several young men and women professed decisio for Christ. It was delightful to see Christia parents praising God for the salvation of thei families. We praise God for all He has done.

P. W.

Rev. Robert Balgarnie's mission engagements for th next three months are as follow:—January 7 to 13 Eccleston-square Church, S.W. (Rev. Dr. Hiles Hitchen 14 to 20, Thornton, Bradford; 21 to 27, Brighouse Yorkshire; 28 to February 3, Cockermouth; 4 to 10 Whitehaven; 15 to 19, Victoria-park Church, Londo (Rev. T. Evans); 25 to March 4, London-road Church Brighton; 7 to 14, Kingsfield Church, Southampton 17 to 23, King's Lynn; 24 to 30, Saffron Walden.

SOUL-WINNING AND PRAYER UNION.—Te for January 10 (2 Chron. vii. 15):—"Now mi eyes shall be open, and mine ears attent unto th prayer that is made in this place."

FRIENDLESS AND FALLEN.

Work on behalf of Young Women and Girls

IN PRAYERFUL RELIANCE on DIVINE HELP, this Institution was founded in 1857, and the work commenced almost without unds in hand, but, during the whole of the completed THIRTY YEARS' WORK, the LORD HAS SUSTAINED IT.

8,382 HAVE BEEN ADMITTED to the REFORMATORY HOMES.

3,153 HAVE ALSO BEEN admitted to the PREVENTIVE HOMES, and further, 12,842 young Women and Girls have been sheltered n the OPEN-ALL-NIGHT REFUGE.

ONE SPECIAL CAUSE for thankfulness was the opening of a NEW TRAINING HOME for 50 FRIENDLESS YOUNG GIRLS, : PARSON'S GREEN, costing nearly £2,000, which amount, chiefly by the kindness of CHRISTIAN LADIES, has been wholly defrayed.

OPEN-ALL-NIGHT REFUGE.—The Committee have determined to appropriate the Central Home for this merciful purpose, and the ecessary works to adapt it will be commenced early this Spring.

In 1857, when this Institution was founded, the population of the Metropolis was TWO MILLION, EIGHT HUNDRED and NINETY-SIX THOUSAND, FOUR HUNDRED and TWENTY-FIVE.

THE FUTURE.

In 1885, the latest published return estimated the population at FIVE MILLION, TWO HUNDRED and FIFTY THOUSAND, nd SIXTY-NINE; showing an increase of TWO MILLION, THREE HUNDRED and FIFTY-THREE THOUSAND, SIX HUNDRED and FORTY-FOUR INHABITANTS.

Thank God for the REVIVAL OF CHRISTIAN ZEAL AND EARNESTNESS in this GENERATION; but the enemy's forces ust NOT BE OVERLOOKED.

MUSIC HALLS have greatly increased in the Metropolis in this generation, and proved to be most demoralising in their influence.

OVER-CROWDED DWELLINGS of the poor, consequent of the exorbitant rent charged for apartments, are also a GREAT NDIRECT CAUSE of the low moral tone amongst the masses.

Intemperance is also a terrible cause of immorality. But the UNREGENERATE CONDITION OF MANKIND is the foundation nd source of ALL THESE EVILS.

The SCRIPTURES ASSURE us that "GOD WILLETH NOT THE DEATH OF A SINNER," therefore it is for us to seek nd save as we may be led by the Holy Spirit, so that if the Saviour comes in our lifetime He may find us, each one, "occupying" as He may ppoint.

MESSRS. MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C., will kindly take charge of any contributions for the ork of 1888. Reader, do help by Prayer.

Offices; 200, Euston Road, N.W.

EDWARD W. THOMAS.

CHURCH MISSIONARY SOCIETY.

The Committee invite their Friends to join them in a

Whole-Day Devotional Gathering,

On WEDNESDAY, January 11, 1888, at EXETER HALL.

The arrangements, God willing, will be as follows:—

Morning, at 11 o'clock. *Our Spiritual Shortcomings.*

Chairman—The President of the Society.
Speakers—The Ven. Archdeacon Richardson.
The Rev. Handley C. G. Moule.

Afternoon, at 3 o'clock. *Our Spiritual Possibilities.*

Chairman—The Rev. Canon Hoare.
Speakers—The Rev. H. W. Webb-Peploe.
The Rev. C. A. Fox.

Evening, at 7 o'clock. *Our Spiritual Determinations.*

Chairman—The Rev. H. W. Webb-Peploe.
Speakers—Sir S. Arthur Blackwood.
The Rev. Evan H. Hopkins.

TICKETS CAN BE OBTAINED AT THE CHURCH MISSIONARY HOUSE.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—January 5, 6 p.m., Rev. F. A. C. Lillingston. Jan. 6, 6 p.m., Rev. J. Hudson Taylor. Daily prayer-meeting, 1.15 to 2 p.m. (Sat. excepted), at St. Peter's Vestry, Cornhill. Mission work as usual.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, January 8, 3 and 7 p.m., Mr. Oscar Owers. Young men's Bible-study, Tuesday, 8.15 p.m.; Sunday, 3 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Week of prayer—Meetings held each day, from 1 till 2: speakers—January 5, Rev. H. O. Mackey; January 6, Mr. Gawin Kirkham. Straight talks to men: Sunday, at 3.45, Mr. E. J. Kennedy on "Character." Mr. H. Grattan Guinness, 7 p.m.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, January 5, 8.30 p.m., New Year's address to young men by Rev. W. R. Mowll. Friday, 6, at 8.30, lecture by Rev. T. T. Waterman; subject—"The Fourfold Portraiture of Christ."

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Friends' Meeting House, Mercers'-road, Holloway, N.—Conversational Bible-reading every Thursday, 8 p.m. Any friends will be heartily welcome.

Gospel Temperance Prayer-Meeting first Friday in every month, from 11 to 12, young men's parlour, 186, Aldersgate-st. Requests for prayer sent to Hon Sec.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Friday, January 6, monthly workers' meeting; tea at 6, meeting at 7. Mr. R. C. Morgan is expected to preside. Rev. F. B. Meyer will give a new year's address.

Great Assembly Hall, Mile-end-road, E.—Sunday, January 8, at 11 and 6.30, and week-nights, at 8, Mr. Charles Inglis.

Lieutenant Mandeville will take the services at St. George's Hall, Langham-place, W., during the month of January—on Sundays, at 11 and 7; and Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

Hoxton Hall, N.—Mr. William Noble every Sunday, 6.30 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in January, at 12 noon, Rev. Newman Hall, LL.B.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, January 6, New Year's meeting: 11 a.m., praise and prayer; 3 p.m., address to Christian workers by Rev. Hugh Price Hughes; 7 p.m., "Prospect and Retrospect," by Miss Mason.

Dr. Thain Davidson's monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, N., Sunday, January 8, 6.30 p.m.

Church Missionary Society.—Special all-day devotional gathering for supplication, confession, intercession, dedication, and praise, Exeter Hall, Strand, Wednesday next, January 11, at 11 a.m., 3 p.m., and 7 p.m. Tickets can be obtained at the Mission House, Salisbury-square, Fleet-street, E.C.

Mission Hall, Old Montague-street, St. Mary-street, Whitechapel.—Social gathering of Hebrew Christians, Friday, January 13. Mr. J. E. Mathieson will preside. Tea and coffee at 6.

Noon Prayer Meeting, 186, Aldersgate-street, E.C.—Friday (to-day), at 12 noon, Dr. Baedeker, from Russia, will give an address.

BOSTON AND ITS MAYOR.—Mr. Hugh O'Brien has been re-elected Mayor of Boston, U.S. Mr. O'Brien (says an American contemporary) is best known throughout the country as one of the friends and admirers of the champion prize-fighter of America. Boston has also voted in favour of continuing the saloon by a majority of 8,483. To have the saloons and O'Brien too is indeed a calamity. But the majority for license was not very large in a city of nearly 400,000 inhabitants.

THE POPE'S JUBILEE.—The Rome correspondent of *The Record* writes:—The worldly spirit the Vatican is showing in this jubilee, and the way in which it fosters emulation in the gifts offered to the Pope, the money lavished on useless baubles and jewels to please the vanity of an old man, while it is needed to stem the tide of misery and vice, is a reproach to the Church of which he declares himself the head. Many are scandalised at this lavish waste, and intelligent Italians are making a contrast between the Gospel story of our Lord's simple life and this ostentatious display.

Subscriptions received by Messrs. Morgan & Scott to Monday, January 2, 1888.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Christmas Help to the Poor—Bordighera, £5; L.T. £1; E.S.P. £1 3s 8d; H.H.S. £1	8	3	8
Sailors' Welcome Home (Miss Child)—M.S. £5; M. £2	7	0	0
McAll Mission, Paris—Walworth Young Men's Mission, £2 2s; M.S. £5; Criss, £5	12	2	0
House of Rest (Miss Mason)—M.S...	3	0	0
London Samaritan Society, &c.—W.R. 10s; L.D. 5s; Poor Doctor, 10s 6d; G.F.E. 2s 6d; E.M. 7s 6d; S.L.A.T. £2; (*Convalescent Home, [illegible]*) M.S. £5	8	15	6
Dr. Barnardo's Homes—Criss, £5; Q.H. 5s; L.S.B. 2s 6d; A.C.M. 10s; E.C. 5s; E.S., Paris, £1; G.I. 10s; Miss M. 10s; L.D. 5s; Mrs. G.H. £5; V. 2s; Gertie, 6d; Poor Doctor, £1 1s; Miss R. £1; H. 5s; J.H. 15s; J.C. 10s; Q.C. 5s; Misses C. £1; M. 10s; G.F.E. 2s 6d; Loving Memory of E. & T. 5s; T.B.W. 5s; J.W. £1; E.M. 5s; S.M.P. £1; Mrs. B. 5s; M.O. 10s	20	8	6
St. Giles' Christian Mission—D.J. 2s; A.C.M. 10s; A.C. 10s 6d; G.I. 10s; J.M. 5s; Miss M. 10s; L.D. 5s; Mrs. G.H. £2; Poor Doctor, £1 1s; Miss R. £1; H. 5s; J.H. 15s; Q.C. 5s; Thine Own, 10s; P.W.R. 8s 6d; M.A.H. 5s; Loving Memory of E. & T. 5s; Gal. vi. 10, 1s; Anon. £10; S.L.A.T. £2	21	8	0
Mr. Fegan's Boys' Homes—E.C. 5s; E.S., Paris, £1; J.M. 5s; L.D. 5s; Mrs. G.H. £1; Poor Doctor, £1 1s; J.H. 15s; A.J.R. £1; Q.C. 5s; M.A.H. 5s; M.E.B.C. 10s	6	11	0
Robin Dinners—E.C. 5s; Thanksgiving, 10s; Mrs. G. 5s	1	0	0
Mr. A. G. Brown's Work—E.C. 5s; Gal. vi. 10, 1s 6d; M. £15	15	6	6
Destitute Children's Dinner Society—E.E.S. 5s; Mrs. M. 2s 6d; Poor Doctor, £1 8s 6d; Lieschen, 2s; Minnie O. 2s 6d; Miss C. 1s; G.F.E. 2s 6d; E.Y. 6s; Family at Les Mattries, 5s; Sophia, 5s; E.J. £3; H.S.B. £5	10	0	0
National Vigilance Association—G.J.	0	5	0
Distressed Irish Ladies (Mrs. Lalor)—E.S., Paris, £1; H.M.A.S. 10s	1	10	0
Home of Industry—E.S., Paris, £1; Miss C. 10s; Misses C. £1; W.C. £1; Criss, £5	8	10	0
Latimer Church, Bow (Food, &c., for Poor)—E.S., Paris	1	0	0
Miss de Broen's Work, Paris—Amicus	0	2	6
Free Breakfasts, &c.—Belfast, 1s 9d; Gratitude, 5s; M.R. 2s	0	8	9
Dinners for Sick Children—Mrs. M.	0	2	6
Mr. E. Wright's Work—J.M.	0	5	0
Working-men's Mission, New Cut—J.M.	0	5	0
Soc. for Free Distribution of Scriptures—Miss M.	0	5	0
"My Little Cripple"—Mrs. A.'s Children, 1s; Mrs. M.'s Grandchildren, 1s; B. of Hope, T. Green, 6d	0	2	6
Friendless and Fallen—Miss M. 10s; L.D. 5s; Poor Doctor, £1 1s; M.S. £10 10s; E.J. £3; H.S.B. £5; Mrs. B. 13s 1d	20	19	1
Poor French in London (Mr. G. Barbier)—L.D...	0	5	0
China Inland Mission—Miss M. 10s; S.C. 10s; Miss C. £1; Mrs. J. 18s; G.F.E. 5s; W.C. £1; Friend, Lamlash, 10s	4	13	0
Cow Cross Mission—L.D. 5s; H.D.T. 2s 6d; M.A.H. 10s; A.M. 7s 11d; S.L.A.T. £1	2	5	5
Home Worn-out Governesses—L.D. 5s; C.C. 10s	0	15	0
Thames Church Mission—L.D. 5s; T.J.B. 5s ..	0	10	0
Children's Aid and Refuge Fund—L.D.	0	5	0
Mrs. Hilton's Crèche, &c.—L.D. 5s; H.H.S. £1; S.L.A.T. £2	3	5	0
Mission to Deep Sea Fishermen—L.D. 5s; Mrs. G.H. £2; H.S.B. £5	7	5	0
Homes for Little Boys, Farningham, &c.—Mrs. G.H. £1; M.S. £5	6	0	0
Latymer-road Mission—Mrs. G.H. £1; M.S. £3	4	0	0
Dock Labourers (Mr. Coleman)—Mrs. G.H. £1; Widow, 10s; S.S. 2s 6d; Leicester, 1s; C.D. £1 1s	2	14	6
Indigent Blind Visiting Soc. (Christmas Dinners)—Mrs. G.H. £2; H.M.A.S. 5s	2	5	0
Field-lane Refuges, &c.—Mrs. G.H. £2; L.T. £1; H.H.S. £1; Criss, £5; S.L.A.T. £1..	10	0	0
Dock-Labourers—Mrs. G.H. £2; A.E. £1	3	0	0
General Domestic Servants' Inst.—Mrs. G.H. ..	1	0	0
Gee-street Mission—Mrs. G.H.	1	0	0
Dublin Prison-gate Msn.—J.C. 5s; E.Y. 10s 6d..	0	15	6
East London Training Institute (Rev. H. G. Guinness)—G.E. & W.H.N. £1; Misses C. £1; (*Christmas Dinners*) Petrè M. 5s; S.R. 5s; Mrs. R. 5s..	2	15	0
Mildmay Conference Hall—G.E. & W.H.N. ..	1	0	0
Mission Work in Brazil (Rev. E. Vanorden)—G.E. & W.H.N. £1; E.M. 5s	1	5	0
Figueras Mission (Pastor Rodriguez)—G.E. and W.H.N.	1	0	0
Scutari Medical Mission—G.E. & W.H.N... ..	1	0	0
East London Hospital for Sick Children—Poor Doctor	1	8	6
George-yard Ragged Schools—Poor Doctor, 10s 6d; V. £2 10s; Q.C. 5s; J.W. 10s; C.D. £1 1s	4	16	6
Strangers' Rest, 163, St. George's-street—Miss R.	1	0	0
Prison Mission (Mrs. Meredith)—Misses D. 12s; H.H.S. £1..	1	12	0
Rescue Society—Mr. C. 2s 6d; Thine Own, 10s.	0	12	6
N. E. London Gospel Mission (Mr. Chorley)—J.A. & E.E.L. £1; M. 10s; A.M. 7s 11d.. ..	1	17	11
Birds' Nest Mission, Dublin—E.L.H.	0	10	6
North Bow Mission (Rev. F. Porter)—Collected by Miss White's Pupils and Friends	2	6	0
Scripture Readers' Society, Ireland—Miss M. £5; E.Y. 5s	5	5	0
Medical Mission, Edinburgh (Rev. J. Lowe)—V..	£5	0	
Golden Lane Mission (Mr. Orsman)—V.	2	10	
Orphan Homes (Miss Mittendorff)—Miss C., Italy, £1; H.H.S. £1..	2	0	
Society for the Relief of Persecuted Jews—Miss W. 10s; Misses C. 10s; T.J.B. 10s	1	10	
Italian Peninsula Mission—Collected by Mrs. B. £1 8s 6d; W.M.O. 5s; A.S. 5s; Y.M.C.A. (Fleming Branch) 10s	2	8	
Church Missionary Society—Thine Own	1	0	
Evangelistic Mission—Misses C. £1; M.S. £5 ..	6	0	
Rescue Work, Poplar (Mrs. Wilkes)—Misses C...	1	0	
Miss Arnot's Work, Jaffa—Misses C.	1	0	
Gray's-yard Ragged Church, &c.—Misses C. £1; M. 10s; S.L.A.T. £2; (*Free Breakfasts*) T.N.J. £1..	4	10	
Sermon-lane Mission—M. 10s; Gal. vi. 10, 1s ..	0	11	
Mildmay Mission to Jews—G.F.E. 5s; M.S. £3; (*Deaf and Dumb*) M.S. £1	4	5	
Suppression of Opium Traffic with China (Lecturing & Travelling Agent)—Rev. H.B. 5s; J.W. 5s	0	10	
Irish Evangelical Society—W.C.	0	14	
Commercial Travellers' Christian Assoc.—M.S..	2	2	
Fresh Air Mission—M.S.	2	2	
Homes for Aged Blind Christian Men & Women—M.S. £5 5s; J.W. 10s	5	15	
Haverstock-hill Orphan Schools—M.S...	5	5	
Homes of Hope, Regent-square—M.S.	5	0	
Shoreditch Iron Room (Mr. Knowles)—M.S. ..	5	0	
Dr. Laseron's Work—M.S.	2	2	
Maryland-point Mission—M.S. £2 2s; M. £1 1s	3	3	
London Medical Mission—M.S.	5	0	
Marylebone Medical Mission—M.S.	3	0	
Midnight Meeting Movement—M.S. £5; H.S.B. £5	10	0	
Noonday Prayer Meeting—M.S.	5	0	
National Temperance League—M.S.	2	2	
Girls' Homes (Mrs. Parsons)—M.S.	5	0	
Work, Port Said (Mr. Eoll)—M.S. £3 3s; E.M. 5s	3	8	
Princess Mary's Village Homes—M.S...	3	3	
Mrs. Wall's Work, Rome—M.S.	5	0	
Irish Evangelisation Society—H.M.A.S.	1	0	
Church Army—H.M.A.S...	1	1	
Royal Naval Scripture Readers' Soc.—H.M.A.S.	0	10	
Orphans' Home (Miss Sharman)—H.M.A.S. £1; Gal. vi. 10, 1s 6d	1	1	
Children's Homes (Dr. Stephenson)—H.M.A.S...	1	0	
Farthing Dinners (Mr. W. Sargent)—H.M.A.S...	0	10	
Ladies' Samaritan Soc.—(Paralysed & Epileptic) W.X.	0	10	
Epileptic Home, Polegate—W.X.	0	10	
Poor Jews in London—E.C. £1; Neighbours, 15s	1	15	
Stockwell Orphanage (Rev. C. H. Spurgeon)—Loving Memory of E. & T...	0	5	
Bristol Orphan Homes—J.W. £1; M.O. 10s ..	1	10	
Mr. Rabinowitz's Work—J.W. 10s; C.T. £1 ..	1	10	
Poor Shirt Makers—J.W...	0	5	
Blackdown Hills Mission—J.W.	1	0	
Poor Jews in Jerusalem—Family at Les Mattries	1	15	
Moravian Missions (London Assoc.)—A.Z.	1	0	
Spitalfield's Gospel Mission—A.B.B.	0	10	
Mr. Pascoe's Work, Mexico—M.T.	0	8	
Sailors' Home, Havre—G.W.P..	0	10	
Soldiers' Home, Portsmouth, &c.—E.M.	0	10	
Orphan Homes (Mr. Quarrier)—E.M.	0	10	
Signor Capellini's Work, Soldiers—E.M.	0	5	
Turkish Missions' Aid Society—T.J.B.	0	10	
Society Prevention Cruelty to Children—Sophia	0	5	
Home for Blind Children, Hackney—Miss J.E.G.	0	5	
Halfpenny Dinners—Few Children, Dartmouth, 3s; A.E. £1	1	3	
Bridge of Hope, Ratcliff—E.J.	2	0	
London City Mission—Mrs. B. 5s; Criss, £10..	10	5	
Gratuitous Circ. of The Christian—H.S.B. ..	2	0	
Hope House Home (Mrs. Reaney)—E.P.T.	0	10	
Deep Sea Fisheries, Newfoundland—J.G.	0	4	
London Missionary Society—Criss	10	0	
British & Foreign Bible Society—Criss	5	0	
Destitute Poor (Rev. A. Mearns)—Criss	5	0	
Pastor Chiniquy—Y.E.T.	1	0	
Union Hall Mission—J.C.W...	0	13	
	£385	9	

[Advertisements.]

Railway Mission—Hastings, 10s.

Home of Industry—Miss C., Italy, £1.

Mission to Deep Sea Fishermen—E.L.S. 10s.

Bradshaw's East London Seaside Home—E.L.S. 5s.

Mrs. Hilton's Crèche.—M. & S.E., Parcel of Toys a Clothing.

Mr. Fegan's Homes—Bournemouth, 10s; M.A. 2s 6 Donor, 5s; A.C.W. 10s.

Ham-yard (Leicester-square) Soup Kitchen and Hospic S.R. 5s; M. £1; Anon. 10s.

Poor of St. Luke's and Clerkenwell—Rev. Philip Gast, Noel-street, Islington, acknowledges with thank A.Z., Parcel of Clothing.

London Samaritan Society—(*Free Meals*) Mrs. A.J.J. 1 C.C. 10s; Mrs. B. 7s 6d; M.P.S. 5s; (*Destitute Po* Miss R.W. 10s 7d; A. 7s 6d; Miss M.W. 7s; M S.W. 3s.

Dr. Barnardo's Homes—M.A.H. (Harwich) 5s; S.M. (Wolverhampton) 4s; C.D. (Sidcup) 10s; E.W. (Leeds) 10s; Donor (Dartford), 5s; Miss Cosens (Ital £1.

Talbot Tabernacle New Building Fund—Mr. Frank Whi 12, Princes-square, W., begs to acknowledge wi thanks the following sums: Friend, £3; Southsea, Anon. 1s; McS. 2s 6d.

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ALL-NIGHT RESCUE WORK.

ALREADY 12,000 poor Homeless and Starving Men have been gathered from the streets in the ead of night, Sheltered, Fed, and otherwise assisted, vith most gratifying results.

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The continuance of this much-needed work must epend upon the liberality of those having the neans to support it. Contributions will be grateully received by the SECRETARY; or Treasurer, . A. BEVAN, Esq., 54, Lombard-street, E.C.; or y the EDITORS OF "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
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BJECT.—To try and get the masses to read a short passage of the Bible daily.

Will those interested in Bible Classes, Mothers' Meetings, and unday Morning Schools and Young Men's Societies or Associaons, try to introduce it?

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But the Funds are exhausted. No further debt can e incurred; and unless help is sent this Christmas, me of the Homes must be closed.

Will all readers of "THE CHRISTIAN" TRY and SEND OME NEW YEAR'S GIFT? A. O. CHARLES,
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OVER 40 CHILDREN,

ho are daily instructed in the Word of God; ut the School-house is in an irreparable state decay, the walls being held together by props.

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Contributions towards this proposed new School-house ill be gratefully received and acknowledged by Mrs. MYLY, 35, Upper Fitzwilliam-street, Dublin; or
Mrs. HATT NOBLE, Ardmore, Bray.

The Anchorage.

HEBREWS vi. 19.

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ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. STUART-WORTLEY, osslyn House, Grove End-road, N.W., London, *also r Servants trained in the Anchorage House.* Donations nay be sent to Mrs. Stuart-Wortley for the Anchorage lission, or to Messrs. Morgan & Scott.

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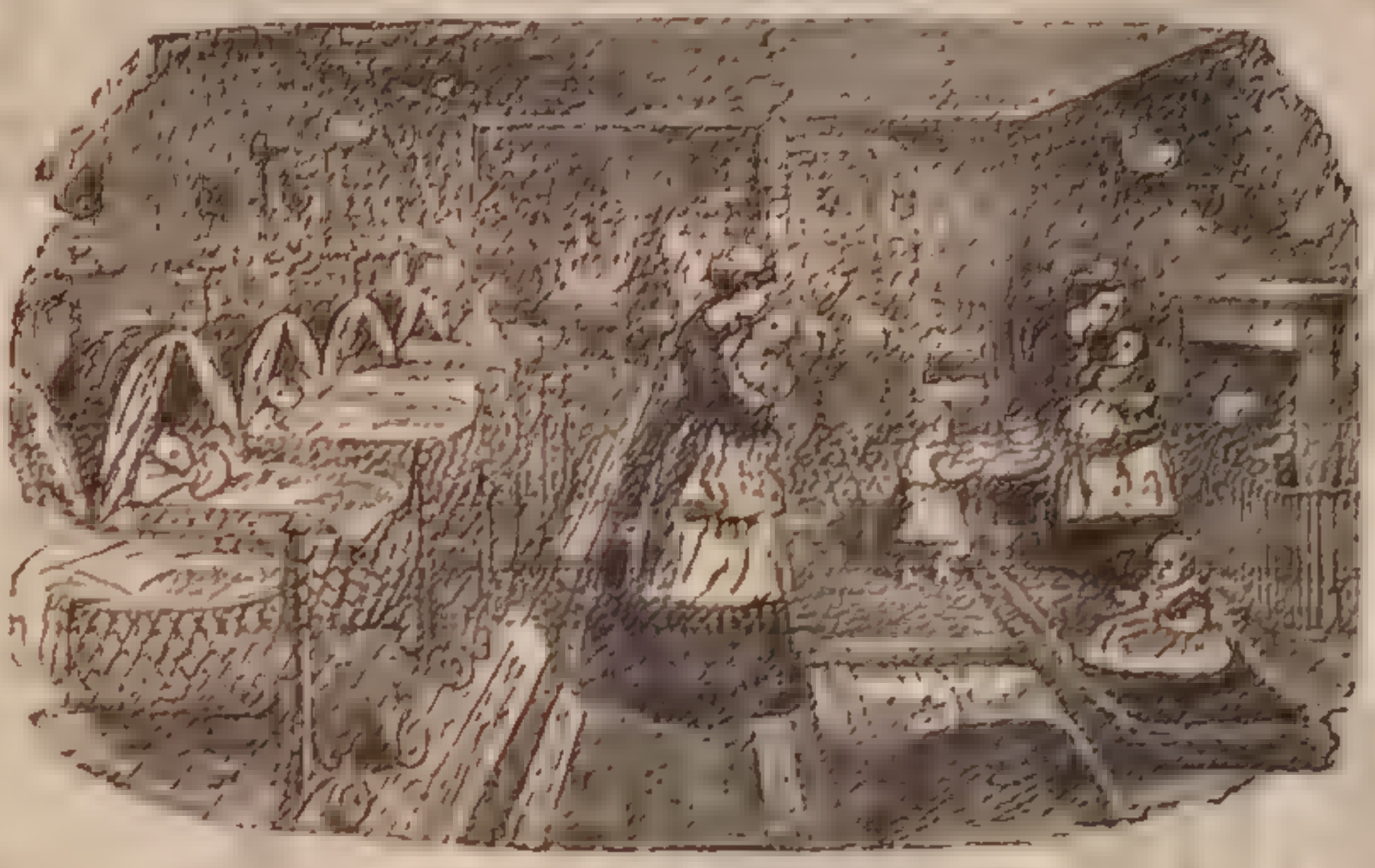

All communications
to be addressed to
Mrs. HILTON,
Founder and Hon.
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Langveld House,
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DEAR FRIENDS,

The present is a time of such extreme need that, unless speedy and liberal help is forthcoming, our work for the dear children must be curtailed, and this at a time of exceptional distress. I therefore appeal to you in hope, feeling sure that the children in their mute helplessness will elicit your sympathy and aid, so that we may be enabled to maintain—if not to extend—the work. Even when all branches are in full operation we can only help a small proportion of those who seek our aid; but I feel sure that it is only necessary to make our need known to insure a liberal response. For seventeen years we have been enabled to shelter thousands of children, and to cheer the hearts of the toiling women whose lives are cast amid the shadows, by the sympathy of those to whom the Lord has given the means of blessing the poor, and they that have no helper.

Yours in the Master's service,
MARIE HILTON.

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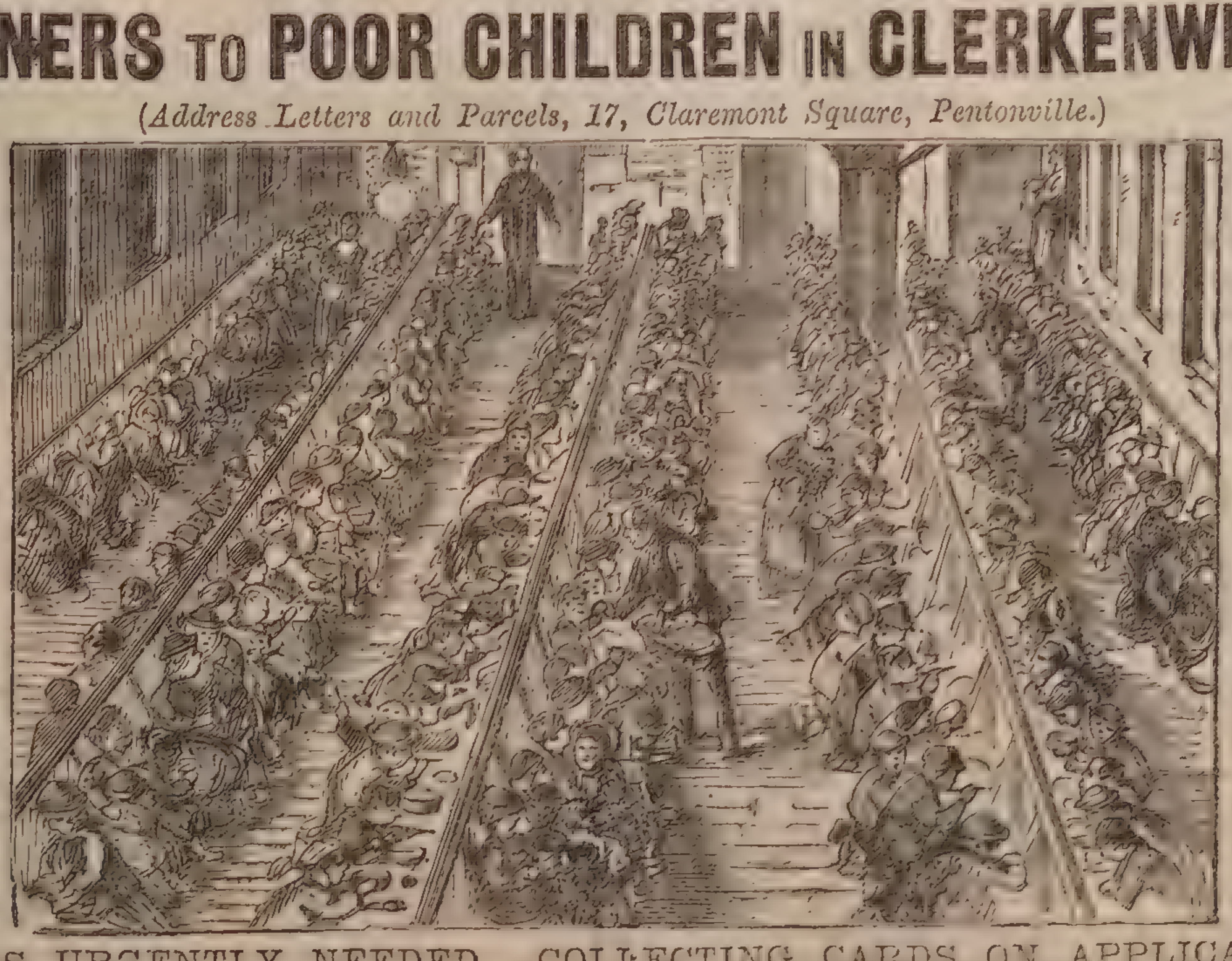

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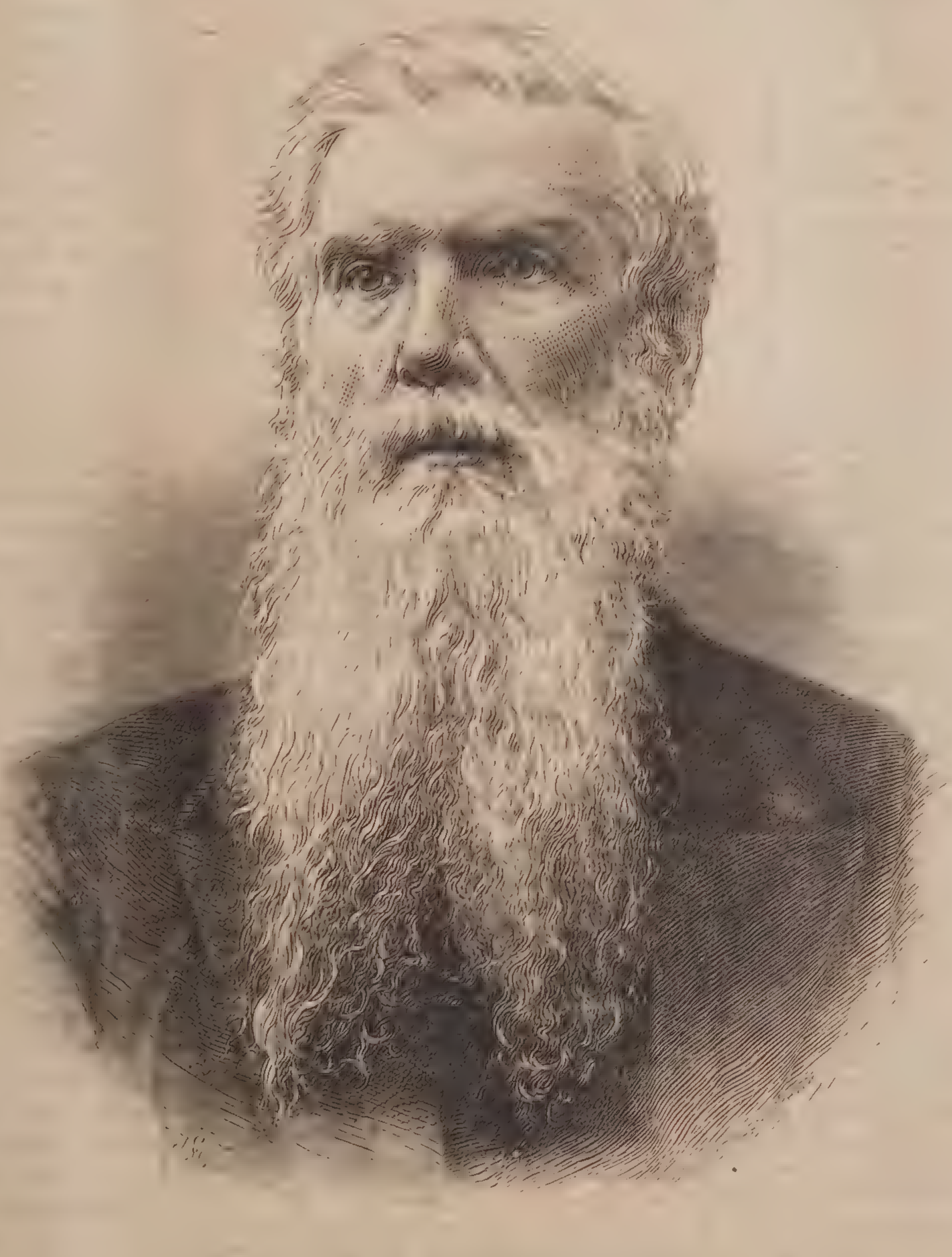
No. 937.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, JANUARY 13, 1838. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE LATE

REV. ROBERT WALTER STEWART, D.D.,

Of Leghorn, Italy.

"HE was a man who faithfully and nobly filled the niche to which God had appointed him!" Such is the honourable testimony that many have borne of ROBERT WALTER STEWART, the subject of our sketch. The place which God had chosen to be the scene of the greater part of his life-work as a minister of Christ was not in his native land. The first few years, indeed, of his public ministry were spent by him in his native parish of Erskine, in Renfrewshire, whose beautiful green parks and shady woods fringe the banks of the Clyde for several miles. Here, for a brief time, as assistant to his father, and alone for a few years after his father's death, he laboured in the midst of a people who were attached to him by many tender bonds. A weakness in his lungs rendered it necessary that he should seek the benefit and healing influence of residence in a milder climate. After sojourning for a time in Malta, and subsequently in Constantinople, some remarkable leadings of Providence brought him to Leghorn. In this important Italian seaport there was a Scottish community mainly composed of merchants attracted by its peculiar trading advantages, and of other residents. In a very short time, after having had ample trial of his gifts, the people, in concurrence with the Continental Committee at home, addressed to Mr. Stewart an earnest invitation to become their minister, and he willingly assented to the call. Thus, in 1845, did he enter on a ministry and a work extending over forty-two years, whose benefits were not restricted to Leghorn, but shed themselves in many blessed forms and influences over the whole of Italy.



Religious liberty was at that time still unknown in this beautiful peninsula. Even to sell or circulate a copy of the Bible involved the penalty of imprisonment or exile. The heart of the young minister burned with a strong desire to work beyond the narrow circle of his own little flock, and to send some light into the surrounding darkness. The secret introduction and scattering abroad of the Divine Word seemed, in the meanwhile, the only way of doing this without discovery, and this was attempted with much caution, mingled with a sense of hazard. Many a time during those dark years that preceded the dawn, copies of the Bible, hidden in bales of merchandise, were brought in ships from England; and this glorious contraband was borne from the harbour and through the gates of Leghorn undiscovered. Silently and secretly this water of life found its way into homes in Tuscany and Piedmont, and became the means of a new and undying life to not a few.

At length, in 1848, the epoch of liberty began to dawn upon Italy in the new Constitution given to his subjects by Charles Albert, the King of Piedmont and Sardinia, which secured to them the priceless boon of religious toleration. The cry of liberty was followed by the call for unification, and not many years passed before the whole of the formerly divided Italy, with its petty states and opposing interests, was wedded and welded into one strong kingdom, under the wise and paternal rule of Victor Emanuel; and liberty of faith and worship became the right of every man from Monte Viso, with its eternal snows, to Mount Etna, with its eternal fires.

The heart of Dr. Stewart rejoiced with a great joy, as he thought how those beneficent political changes threw all Italy open to the efforts of a wise and ardent evangelism. He was not unmindful of the little Scottish and English-speaking communities, which were formed one after another into a congregation with a Presbyterian pastor, and whose united ministers and elders were at length constituted into the Presbytery of Italy. But his chief interest was turned to the Waldensian Church, which the movements we have named had now placed in new and favourable circumstances. For many years it had been his growing impression that this little faithful church, so long imprisoned, as it were, within its own valleys, had a destiny before it, and a great work of some kind for which it was preserved. With intense delight he beheld this ancient church, which for centuries had been subjected to such cruel and humiliating treatment from the enemies of liberty and of the Gospel, rising to the occasion, declaring their conviction that their mission was no longer that of a suffering but of a working church, and preparing to carry the Gospel of Heaven's grace into the very heart of Italy, in so far as God might afford them means and strength to do it.

Dr. Stewart hastened to their help. By means of incessant correspondence as well as personal influence, he did much to awaken interest in the Waldensian Mission in benevolent individuals and churches in other lands, obtaining for them from year to year constantly increasing pecuniary assistance. In their Synods and Committees, he was ever ready with his encouraging words and faithful counsels, winning for himself the unbounded confidence and glowing gratitude of pastors and people. Bursaries were obtained by him for poorer students; a pastor's library was formed; the whole educational system for classical and scientific training, in their little capital at La Tour, was re-constructed and enlarged. And when the Synod, in strong faith, and with a proper conception of the magnitude of the work which Christ had laid to their hand, resolved to found a theological college at Florence in the Palazzo Salviati, for the higher training of its pastors, and especially of its evangelists for Italy, he never rested in his efforts to help until its success was secured. For many years before his death, Dr. Stewart saw Waldensian churches and stations planted in the cities and towns and villages of Italy more than a hundred in number. In the honourable list of friends of the Vaudois Church, in which shine the names of General Beckwith and Dr. Gilly, that of Dr. Robert Walter Stewart must now be placed as the third of the three worthies.

Dr. Stewart's undertaking of the superintendence of the colportage agency of the National Bible Society of Scotland, as well as his Presidency of the Society for the printing and publishing of Christian literature, in connection with the Claudian Press at Florence, put a power into his hands which he was not slow to use. Irrigating streams of religious truth were sent into many a place which the pastor and the evangelist could not so easily reach. By his Commentary on the four Gospels, translated into the language of the people, the ripe work of thirty years, and only completed within the last year of his life, he has also left behind him a rich legacy, not only for the present, but for the churches of the future in Italy.

In the honorary degree of Doctor of Divinity, conferred upon him by Princeton College, America, and in his unanimous election in 1874 to the Moderator's Chair of the Free Church of Scotland, all the churches felt that the academic and the ecclesiastical crown alike could scarcely have fallen on a worthier brow. His jubilee, celebrated last year, had something about it of a holy triumph, and was a most fit and beautiful winding-up of his active life. But few who were present foresaw that the higher jubilee of heaven, in which angels were to share, was so near at hand. Paralysis came, not so much in the failure of any particular member, as in the gradual weakening and prostration of his whole body, which no human skill was able to arrest. The messenger came on Nov. 23, and summoned him away into the presence of the King.

Shortly before his illness, he was cheered by the visit of one of his sons who had been far away in another hemisphere, and whose strong arms and tender ministries contributed greatly to his comfort and happiness. This was one of many causes which filled the soul of this faithful servant of the Lord with peace and joy to the hour of death—a sweet note in the *Nunc dimittis* of the aged saint.

THE DOWN-GRADE.

In our issue of December 2 appeared a letter on "The Down-Grade," signed "A Lover of the Old Truth." The writer is a much-esteemed Congregational minister. *The Congregational Review* thus speaks of him:—

> A writer in The Christian, quoting some passages carefully culled from the papers which appeared in our October and November numbers, contends they prove Mr. Spurgeon's position "up to the hilt." The writer does not seem to understand what the position is, and to be, in fact, in that nebulous state of mind in which everything like discriminating criticism is impossible. What is worse, he is possessed with controversial animus, and that of so severe a type, that he seems to forget he is writing of Christian men, who do not intend to make any points against an adversary, but simply to set forth the truth.

This is a remarkable statement, seeing that the greater portion of the letter consisted of the replies of ten leading Congregational ministers to questions to which answers were solicited by the Editor of *The Congregational Review.* The rest of the letter consisted of the obvious deductions from these replies.

This Down-Grade controversy has been characterised by singular indefiniteness. Mr. Spurgeon has specified, definitely enough, the views against which he contends, but not the persons who promulgate them.

The Christian World, indeed, not only accepts Mr. Spurgeon's statements, but glories in them, imagining that the Down-grade has an upward tendency. But *The Congregational Review* repudiates, on the one hand, *The Christian World* as representing Congregationalists, and Mr. Spurgeon and ourselves on the other. It says, in an article on "The Evil Spirit of Controversy," from which we have already quoted:—

> They do not deny the presence of evil tendencies, and certainly still less do they attempt to show that the theology of Congregationalists generally is that of Mr. Spurgeon, or The Christian. If that were all which had to be proved, there would be no controversy. We frankly admit that not a few, but a vast majority, of our ministers are not of that school, and have no desire to be so regarded.

It then denounces Unitarian doctrine, and adds:—

> But if the charge be that Congregationalists are not of the school represented by The Christian, we must plead guilty. We are as strong Evangelicals as are its members, but we are not of their company...We deny the authority of any men to set up a standard and to read out of the Church of Christ all who will not conform to it. We claim our right to read and to interpret the Word of God for ourselves, and we refuse to be bound by the traditional opinions which have grown up around it, or the interpretations which have been put upon it by great divines, however gifted and however holy. We dare not question the brotherhood of any man who from the heart confesses Jesus as Lord, even though he may reject many conclusions which seem to us to follow from that primary truth.

We have no controversy with this position. We heartily accept it. But to acknowledge brotherhood in Christ is one thing; to be united with those who not only hold but teach false doctrine is another. *The Congregational Review* does not specify wherein it differs from us; but it is evident from the above declaration that Mr. Spurgeon and we are, and *The Congregational Review* is not, at one with the "great divines, gifted and holy," to whom reference is made.

But while speaking thus our contemporary gives no statement of its own views, and we must believe that a large number of Congregational ministers and members adhere to the old truths, which are not Mr. Spurgeon's, nor ours, but those of the Bible and the Reformation.

A VISIT TO BIRMINGHAM.

By the kind invitation of my friend Mr. George Cadbury, of Woodbrooke, Selly Oak, Birmingham, I went down on a recent Saturday evening, in order to see the First-day morning schools for men and women carried on by the Friends at Birmingham. Mr. Cadbury teaches a class of about 350 men.

We began the day early. Rising at a little after five, and leaving Woodbrooke at six, we had a delightful drive of four miles in the crisp morning air; and as the day dawned and the beauties of nature were unveiled, one could not but marvel at the unwisdom which leaves out of our ordinary life the delightsome early morning, the invigorating freshness of its air producing a capacity for enjoyment which passes as the day proceeds.

Having arrived about seven o'clock at the buildings occupied by the British Schools, in Severn-street, we met about forty gentlemen, who are the teachers, and who breakfast together before the school commences, at half-past seven. After breakfast a chapter was read, and a few minutes were spent in silent meditation and prayer. Sometimes audible prayer is offered, as the Spirit may lead. For the distinguishing feature of the faith and practice of the Society of Friends is dependence upon the direct guidance and inspiration of the Holy Spirit.

Leaving the breakfast room, we found upstairs in one of the large halls an assembly of about 220 men. This was the class of Mr. Alderman William White, and was only one of several, many rooms in this and in the new School Board buildings being similarly occupied with classes numbering in the aggregate over three thousand men, from twenty years of age upwards.

The school is opened by reading, in the hearing of all in the room, the chapter which is the subject for the day. Then generally a brief address is given, and they separate into groups of perhaps a dozen each. They then read verse about, and a conversation ensues, in which the men are given the opportunity of freely expressing their thoughts and opinions. These may sometimes be crude enough, but it is a great end gained to know the character and calibre of each individual, for then a wise teacher can adapt his remarks to their actual need; whereas, if he only gave out his own thoughts from his special point of view, he might fail to interest them, and they would cease to come.

Indeed, in some cases the conductor gives great latitude, so that a discussion may arise—(as in one group of about fifty men in another class that I visited)—on Secularism; and a very profitable time this was, giving a judicious leader the opportunity of knowing the views of the men, which proved to be very far from anarchy, or a general distribution of property. For when a man gives up drink and begins to read and think, he gradually but surely rises in the social scale, and saves his money for the use of his family. He then immediately sees that it would be foolish and useless to divide it equally with others, for with inequality of character, of prudence, industry, and thrift, inequality of possession would immediately result.

The school lasts two hours—from 7.30 to 9.30. One hour is given to reading and conversation in class, and one hour to writing; so that after the first hour there is a turn over, and those who have been reading go to the writing desk, and those who have been writing take their turn at reading. Theological or other controversy is discouraged, because the main purpose of usefulness for time and eternity is steadily kept in view, and practical godliness is sought to be built up on foundation truths. There is no endeavour to proselyte to the views of Friends—who are indeed very conservative as to the admission of members; but conversion to God is definitely sought, and then if they wish to become "Friends" they are welcomed.

There are also libraries, savings funds, and other useful and beneficent accessories, which encourage independence of mind and thought, and amazingly develop the natural ability and quality of the men, who manage these things themselves.

This work was begun forty-two years ago, and has been adopted by other bodies, so that there are about 10,000 men in other schools besides those of "Friends."

It may be asked, how are the men induced to come? Largely from temperance and other meetings in Birmingham and its surrounding villages. In many cases they bring their mates; and fathers their sons, as they grow up. These schools afford an admirable opportunity for leading those who have been induced to sign the pledge, into association with others of their own class who are living soberly and frugally, righteously and godly; so that they are strengthened by personal acquaintance and friendship, and are far less likely to fall away than when, as is sometimes the case, they are received into church fellowship, and then are taken no notice of.

The appreciation manifested by the men of the interest taken in them is most gratifying, and not a few of them have advanced to positions of wealth and responsibility through the influence of the First-day morning school.

Leaving the men, I visited the schools for women, of whom there are about 900. The Society of Friends has always fully recognised the value of women's work, and it was interesting to note that the various organisations are conducted as efficiently as in the men's classes by the able Superintendent, and also by the officers of the Sick, Benevolent, and other societies, who are elected in the different classes by the women from among themselves.

My evening was spent at a crowded meeting, at Selly Oak, of the Friends' Christian Society. This organisation was established in 1874, and has now eleven meetings, with eight hundred members, and an average attendance of two thousand every Sunday evening. This is an outgrowth of the adult schools. Three or four took part, either in prayer or address, and the meeting lasted only an hour. A prayer-meeting followed, in which several poured out their hearts in brief, fervent, loving supplication. There was liberty without licence, and freedom of utterance for men and women, which was used to the enjoyment, refreshment, and strengthening of those who were silent, and of those through whom prayer found expression.

Similar work is going on in six or seven other places, chiefly in Yorkshire, and it is great cause for thankfulness that Friends are thus doing some real aggressive Christian work on a more definitely spiritual, and therefore more permanent basis than that in the adult schools. Some of the views of Friends may not be approved by their fellow-Christians. I dissent from their abrogation of the Lord's command to baptize as well as teach, and to show forth his edath until He come, in the Lord's Supper: yet it is surely a far less mischievous mistake to set these ordinances aside altogether, than to pervert them from their Scriptural meaning and their Divine purpose. They are, I believe, object lessons of God's own devising, but they are better disused, than abused to the subversion of the Gospel, which is the case when Divine efficacy is attributed to the symbol instead of to the fact.

The Friends have their post to occupy in the army of the Lord, and if in earnest all through the country, thousands now outside the Church of Christ may be gathered in. Indeed, their history abundantly proves that in proportion to their numbers, no other body of Christians has exercised more influence for good: and in some very important fields of testimony and usefulness, such as temperance, and peace, and social virtue, they have pushed the battle to the gate; and their women are the modern representatives of the model woman of Prov. xxxi. The indirect benefits of their "Christian Society" are as great as the direct ones, for other Christians have been stirred up to renewed effort by seeing men, nearly all dependent on their own labour, in receipt of small weekly wages, giving their leisure to visiting the sick, distributing tracts, promoting temperance, teaching the children; without earthly recompense; prompted by love to Him who first loved them.

On Monday morning, after addressing about 1000 work-people at their usual morning service at a manufactory situated in a peaceful valley in the country, we drove down to the Medical Mission, at the corner of Floodgate and River streets. As these names indicate, they lie at the lower part of the town, and the depressing contrast which this presented to the bright and sunlit village we had just left, gave emphasis to the physical, social, moral, and religious advantage of removing our industries from the "stifling town" to suburban or country villages. Ernest Jones, in one of his poems, deplored the "generations growing down," and prayed—

> Give us, God, to save our nation,
> Less of cotton, more of wheat.

If this cannot be, because other nations supply us with wheat cheaper than we can grow it ourselves, it is possible for manufacturers to build airy premises in the country, and to avoid the hideous compression of their workers into a mass of misery.

We were rather too early for the doctor and his dispensers, but we found something like a hundred patients waiting, to whom we had the opportunity of addressing a few words of human sympathy and of divine promise, which were received with genuine thankfulness.

The work begins at 11 a.m., and goes on busily till 10 at night. The Secretary, regretting that our early visit precluded our seeing the work in progress, writes:—"There is a real, hearty, Christian work going on here. We do not pride ourselves on the number of cases relieved, or rather seen, yet the number is considerable. They do not pass the doctor at one a minute, but every case is as carefully attended as if a guinea were paid; and besides, to each one the question is brought home, 'Are you a Christian?' and we have abundant testimony that it has been blessed to many and many a poor weary soul. All the agencies that are carried on are full of life, and the power is felt to the saving of many."

We called at the rooms of the Young Men's Christian Association, which numbers about 600 members. The Secretary, Mr. Whitwell, is enthusiastic in the work; he has relinquished a lucrative profession to consecrate himself to it.

We also called at the offices of the Gospel Temperance Association, and saw its indefatigable and I fear overworked secretary, Mr. Goodchild, from whom I hope to receive a fuller and more graphic account of that good work than my brief visit enables me to give.

As I left the Midland metropolis, after a full morning's work among agencies for good comparatively little known, even in the town itself, my heart was cheered by knowing that there is an abundance of good work carried on both by the Church of England and the Nonconformist bodies; and what is true of Birmingham is no less true of many other towns, villages, and cities. It would be encouraging to other Christians if those engaged in or cognisant of any earnest work for God, whether in the regular and stated operations of churches or in any special effort within or outside of them, would make them known. Nothing is more calculated to reproduce such work elsewhere than its narration. Who can read the Acts of the Apostles without desiring to be similarly used by the Holy Spirit? Who can read any narrative of the Lord's working in our own day without hearing, like a refrain at the end of every sentence, the appeal of God: "Whom shall I send, and who will go for us?" And the answer which Isaiah gave will rise from every ready heart: "Here am I: send me." To those who are willing but not ready will come the desire to be made ready; and those who are not willing will be convinced of the sin of their unwillingness.

R. C. MORGAN.

PRAYER FOR MISSIONS.—The committee of the British and Foreign Bible Society invite the committees and officers of the various foreign missionary societies to unite with them in special prayer at the Bible House, 146, Queen Victoria-street, E.C., to-day (Friday), at 4 p.m.

THE SELF-HELP EMIGRATION SOCIETY sent to Canada between 400 and 500 souls last year, at an average cost per head under £5. Organised correspondents receive and secure employment in the various townships for those who are sent out, and each emigrant on landing has a small sum given to him. The work of the Society is cheerfully and efficiently done by unpaid agents at home and in the Dominion. This country, says Lord Dorchester, in *The Times*, ought to support a scheme that will bear every scrutiny, and the working of which will bear comparison with any charity in the land as to cost—the mere printing, and under payment of a most valuable and energetic minister who acts as secretary, Rev. R. Mackay, 50, Fleet-lane, E.C., who enters upon and interests himself in the cause, which he understands thoroughly, and who has much experience of Canadian life.

THE WEEK of UNITED PRAYER.

TUESDAY, JANUARY 3.

CONFESSION.

Of vices prevalent throughout Christendom, such as drunkenness, impurity, profane language, and Sabbath-breaking; of great public wrongs, such as oppressive laws, or demoralising trades, or exciting hatred between nations; also of luxury and the wasteful use of God's gifts by some classes of society, and, among others, lawless discontent and covetousness; of hindrances to the acceptance of the Gospel by the inconsistent lives of nominal Christians; of jealousies and rivalries among brethren; of personal unfaithfulness, imperfect consecration to God, faults of pride or temper, and the worldliness and inaction which render so many believers unfruitful.

REV. MARK GUY PEARSE

At Steinway Hall.

THE list of subjects for prayer to-day (he said) is an awful one. We are gathered together in almost the luxury of our religious worship. Through Christendom we have got to bow our heads before God about our drunkenness and impurity—impurity buttressed by the very law of a Christian land! Go through the whole list—oppressive laws, demoralising trades, the opium traffic, exciting hatred between nations, luxury, the wasteful use of God's gifts, and all the rest of it. That is not the worst. The worst is that ninety-nine Christians out of a hundred do not seem to fret about it. Most of us want to make our fortune, and, when we die, to get to heaven; but these terrible evils scarcely make a heart ache, or spoil an appetite even, or break up a night's rest. What can we do in the name of the Lord Jesus Christ? One does want words of fire, for Christ is being scorned because of all this. I would we could get right face to face with Jesus and see that agony of his. If the disciples, when they went forth with the triumphant assurance that Jesus Christ was going to be King, had dreamed for a moment that in the nineteenth century after the commencement of Christianity there would be gathered together in a great capital a number of Christians bewailing a set of evils like these, they would have been simply appalled. How is it? There never was so much energetic evangelistic work as there is to-day. Never was the Gospel preached so fully, so freely, so blessedly; never was there such downright earnest, simple Gospel preaching; never was the Bible so widely circulated; never was good literature so widely dispersed; never were Christians more white hot than now; never were men and women more ready, for Christ's sake, to set themselves to look into evils and see whether they can remedy them.

The great question of total abstinence has been taken up, *at last*, by the churches; and yet here are these evils. I cannot help asking myself, If England is a fair specimen of what Christianity can do for the world, is it worth while to go to the expense of training men as missionaries, and sending them to heathen nations to make them like England? I am told by foreigners of all nations that there is no sight on the face of the earth so appalling, in its hideous debauchery, as the sight which those of us who came out of St. James's Hall on the morning of the New Year, saw in Piccadilly and Regent-street. And that is Christianity, and those are Christians! Is it worth while going on—if we cannot get something better than this? Why not wash our hands of it—eat, drink, be merry, and die?

Then, look at caste—caste as rigid and haughty and as exclusive as anything in India; and yet we call ourselves by the name of the meek and lowly Jesus! Is Christianity not able to do the work God meant it to do? Are we off the lines? If Christianity is able to cast out these devils, why are they not cast out? If Christianity cannot do it, let us pray God to send us something else. If we are off the lines, let us try to get on them. It is time for us to be in downright earnest. I would I knew how to speak about these things. One wants more than simple words; one wants a new method of speaking—the fire of the living God to set our words ablaze. Shall we, every man and woman here—for we are all responsible—set to work and try to find out the lines which Christ has laid down for the Church?

There are three aspects in which one's thoughts about Christianity may be summed up. (1) Christianity is a great revelation of God and of our relation to Him, our Father. (2) Christianity is a means of individual salvation. (3) Christianity is God's power for subduing and regenerating the world. This last we often forget; and yet if we leave it out the other two must be ever incomplete. Looking further we can trace the very evils in our midst to the fact that we forget our own responsibility in relation to the world's conversion. The very evils which Jesus Christ has come to remedy will be perpetuated and intensified by our religion, unless we surrender ourselves to the complete claims and purposes of God in Christ. We can only know the blessings of Christianity when we hold ourselves in connection with the conversion of the world. What do I know about Fatherhood in God, except as it begets in me a great brotherliness towards all men? How can I kneel down and call God Father, unless there be cast out of me the devil of scorn, pride, and unbrotherliness? These are the things we so often overlook. Tracing our holy religion back to its fount and spring, I find them up in the holy mount. "God so loved the world, that He gave his only begotten Son." Wherever that love of God is, it will always shape itself after the pattern seen in the mount: it will be a boundless love to the world.

Now Christianity has become a poor, little, shrivelled thing—every man selfishly seeking the salvation of his own soul. God knows how horribly true it is with most of us. Am I wrong? Thank God, if I am wrong. If I am uncharitable, thank God for that also. No one will rejoice more than I in finding that it is false. But that is the history of the matter: Christianity as revealing the Father, and Christianity as bringing a personal Saviour, has been accepted by Christians; but Christianity as a power, by which God would lay hold of the world and regenerate it, has well nigh dropped out of our thoughts.

Turn to Acts i. There you find Christ laying down the lines upon which the Church is to work. "The former treatise have I made, O Theophilus, of all that Jesus began." It is strange to say, "*Began* both to do and teach." When *men* are dead, we do not talk about what they began to do and teach; the influence of their doing and teaching may live, but their work is over, and they can teach no more. Jesus Christ was a great beginning. "Until the day in which He was taken up." Here you have Christ going on doing and going on teaching, but in a new relation, as the risen Christ; and by a new method—through his Church. Before He spake with human lips, before He looked out upon the world with his own eyes of compassion, before He wrought with his own hands. Now, you, my brothers and sisters, are the eyes through which Christ's compassion is to look out upon this world, and yours are the lips through which his love is to speak. Yours are the hands with which He is to bless men, and yours the feet with which He is to go about doing good, through his Church, which is his body. "After that, He, through the Holy Ghost, had given commandments unto the Apostles whom He had chosen." Here is a strange thing. Could not the Lord have given commandments without the Holy Ghost? Had He not authority to say to one, Go, and he goeth; and to another, Come, and he cometh? If we get at this, we can find the lines upon which the Church is to work. Jesus never did anything until He was filled with the Holy Ghost. Jesus Christ accepted exactly our human conditions from the first—entered precisely into the conditions upon which his Church was to work. He never wrought a miracle for Himself. God wrought no miracles for Him—miracles through Him, but not for Him. Now, He comes to his Church and says: "Ye shall receive power, after that the Holy Ghost is come upon you," *i.e.*, "Ye shall go forth just as I have gone forth, and ye shall be many Christians, living my one life over again. Just as I was fitted for my work, so you shall be fitted for your work." *Ye*—that is where it rests. Jesus Christ has laid the world's conversion upon us. *Ye*—that is how it is to be accomplished. Here is the mistake we make. We are always standing with eyes uplifted. "Lord, wilt Thou?" And Jesus Christ is ever looking down upon his Church, and saying, "No; *ye*." That is where the responsibility rests. Unchristlike Christians are the worst hindrances. The devil, or the world, cannot hinder. The foes are "the foes of his own household."

What, then, can we do? Get right down before the Lord alone and say to Him, "Now, Lord Jesus, here am I; I do want to go out and live thy life all over again. Take me, give me this power." Expect it for the asking, and say, "I am sure the Lord is glad to give, and the power is mine"; and go forth in the strength of it. I see in the papers that Her Majesty was pleased to confer titles upon worthy recipients, because it was the New Year. My heart went up to the King, and said:—Wilt Thou give me a New Year's gift? If Thou wouldst decorate me with an order and adorn me with a new cross, Master, I have this gift to ask of Thee. Be Thou to me the fairest, so dear and so bright that, like the stars dying in the sunshine, all shall be lost in comparison with Thee. Master, I have yet another gift to ask of Thee. May thy work be my ceaseless joy! And yet I venture to add, Master, I would give Thee a New Year's gift. Wilt Thou have it? It is a very poor gift, and not worth thy acceptance; but it is the best I have. Master, wilt Thou take me? So let us deal with Christ, and let Christ deal with us. That is our power for remedying the ills that we deplore.

REV. HENRY DENING

At Centenary Hall.

Let us look at Confession in three aspects; National, Ecclesiastical, and Individual. As to national sins, we look abroad and deplore the Nihilism of Russia, the Atheistic Socialism of Germany, the godless Communism of French society; but let us not forget that at home we have lawlessness which may well cause us sorrow. There is also Scepticism on the part of those who are regarded as leaders in the nation and in the Church. If there is one sin above all others we have to confess nationally, ecclesiastically, and individually, it is that of selfishness, hydra-headed, far reaching, and demoralising. Have we sent the Gospel abroad to the nations of the earth as we ought? Here, in the nineteenth century after our Lord ascended to heaven, millions have not heard his name. We believe that Christianity is the grandest civiliser, but we are willing to make no sacrifice that the Gospel may be proclaimed, and we suffer for this. Look across the Channel and see Ireland groaning under unnumbered woes. If the Word of God were known, and read, and valued there, it would make the Irish people God-fearing and law-abiding and just—then we should not hear of lawlessness and troubles. Centuries ago we should have had the Bible translated into the Irish tongue and circulated amongst the Irish. We failed to do that, and we are reaping the consequences of our selfish neglect.

Then think of a hundred and fifty millions spent in strong drink annually, and one million to send the Gospel to the heathen. We send the Gospel to Africa, but we also send fire-water to demoralise the native tribes. Selfishness, the desire for gain, lies at the root of this drink traffic. What is it but our selfishness that is forcing the opium on the Chinese? To fill our own exchequer we foster the trade, regardless of the ruin that is wrought. It is said, and we must believe it, that our opium has done more harm than our missionaries have done good.

Nationally, have we helped the poor as we [illegible] In Canada and Australia there are vast continents waiting for settlers. We will spend hundreds of millions in war for our own glory and honour, and refuse to spend ten millions in giving the poor a fair chance in these lands. We want to be done with party, and see our legislators as God-fearing men enter on the tasks awaiting them. There is Sabbath-breaking too, one of the crying sins of the day. One day's rest in seven is the law of the human frame, and without it we can look for neither blessing nor success.

And surely we need confession ecclesiastically. What a blessed thing if the Church were united with one heart and mind to make David King. We want to care less for the pence and more for the people. We want more unity in aim and effort. I remember when the gas failed in a parish church, they sent across to the Methodist and the Baptist and the Presbyterian chapels and borrowed the lamps. The lamps were different, but the light was the same; as you passed the church and saw the light shine out, you could not tell whether it came from Methodist, Presbyterian, or Baptist lamps. There may be differences in church polity; but, if we are all shining as lights for God, we will shine to one purpose, and then the world will believe that the Father hath sent the Son.

We are usually ready enough to join in a general confession, but when it comes to changing We into I, that is a different and harder matter. Let us cultivate the grace of confession before God; we shall find it the secret of blessing and power. Real confession includes conviction of sin, contrition for sin, conversion from sin, and consecration to God. There is no true confession if these elements are awanting.

Rev. Hugh Price Hughes was announced to preside during the second hour, but was unable to be present. The time was profitably spent in praise, prayer, and testimony.

WEDNESDAY, JANUARY 4.

PRAYER FOR FAMILIES.

For the hallowing of the home in all its relationships—for the blessing of the Holy Spirit upon the efforts of parents to guide their sons and daughters to Christ; for invalided members of the family; for domestic servants; for both teachers and taught in Universities, schools, and colleges, and for Sunday-schools; for Associations of Young Men and of Young Women, and for every effort to protect the immature against temptation, and to equalise the standard of morality for both sexes.

REV. COLMER B. SYMES

At Steinway Hall.

IN the course of his address Mr. Symes said, We do well to remember that the home is really the unit of the national life; that no nation will ever rise to a higher moral level than the level of its home life. It is there that we must look for the real strength and the ennobling of our English life. Our young people grow up accustomed, to some extent (until they find us false), to look at things from our standpoint, and to copy our judgments and estimates of life. If we are anxious, on patriotic grounds, that England's influence should be stronger morally than it has ever been, that it should have a higher, a purer, a more spiritual tone, I am sure that it is to the home life that we must look.

Our spiritual interest in our children will reveal the reality of our own spiritual life. Do we crave the spiritual for them supremely; being far more anxious what good service they shall render to Christ in the world than we are how they shall stand commercially or socially, or politically? May we not test our own spiritual life thereby? I am surprised very often in conversing with Christian people, to find that, while their hopes for the future of their children are intensely spiritual, their ideas with regard to their present life are very far removed from the spiritual. I would simply say, as a matter of common sense, that in whatever way we wish our young people to walk hereafter, we must train them now. If we do not wish them to be theatre goers, we must not train them to love the theatre by the pantomime and other theatrical displays. If we do not wish them to go into the ball room, we must not train them for the ball room by the gay children's parties at Christmas time, when dances and other occupations of a similar character are introduced. If we do not wish them to make money getting the great concern of their life, we must not encourage them in their youthful days to be so very keen about monetary considerations. If we want them to form high moral standards by which they will estimate life and estimate men, we must accustom them to form those judgments every day, and must at once correct any tendency on their part to estimate life by its worldly standard.

No one who looks out on life to-day can be ignorant of the difficulty of Christian parents, in ruling and governing in the home—the intense anxiety that all feel lest by undue and unwise restraint we shall send our children to the opposite extreme or incline them to think for a moment that the parents who love them so intensely are out of sympathy with what delights and interests their young life. But while we do feel this, and feel it so that it brings us to our knees to ask for the wisdom which God has promised to give, we yet feel that, where God places people in authority and responsibility, they cannot throw that authority away and escape the responsibility of their position. Let us seek grace, then, in our home that God may find—if I may speak after the manner of men—no difficulty in answering our prayer for the conversion of our children, by the atmosphere which we are creating in the home life. Let Him find that the atmosphere is a good conductor for the spiritual influences which must come from above. If thus we are able, in the spirit of love, and spirituality, and prayerfulness, to create the atmosphere, I believe God is willing to do his divine work and to pour his Spirit upon our children.

REV. MARK GUY PEARSE

At Centenary Hall.

The president of the first hour's meeting was Rev. MARK GUY PEARSE, who read "the Householder's Psalm," as it is called, Ps. ci., making some pithy and practical comments as he read. On verse 4, "I will know no evil person," he said: How much more is the social position of our guests regarded than their relationship to the Lord Jesus Christ. There is no blacker and fouler thing in the Christian life than this. Oh, it is a horrible thing, and a libel upon our holy religion, that the bond of union between Christians should not be the fact that they are one in Christ, but money and social position. We can do with bad people if they are only "gentlemen;" but we cannot do with a fellow believer if we know that he keeps a small shop. God help us. Nobody asks the harlot to his table; in God's name, why do we permit the guilty man to enter our household? "Mine eyes shall be on the faithful of the land, that they may dwell with me." Our old men cannot get employment now, because they are not sharp enough, and cannot put on the steam as they once did. But if a man has been a faithful servant, says the Psalmist, I will not find the first opportunity of turning him away. I will find a place for him somehow. "He that worketh deceit shall not dwell within my house." There are many ways of telling lies. A man may have two prices for his goods, or he may under-colour or over-colour. Surely we want a great revival of Quakerism—our words being yea, yea, or nay, nay, and no beating up or beating down.

THE RAISING OF JAIRUS' DAUGHTER.

After prayer on the subject of the day, Mr. Pearse gave an address based on this narrative as contained in Luke's Gospel. Let us think, he said, of the children's need. They need Jesus. A very commonplace thing to say, and of course we all believe it. Indeed we do not; most of us do not believe it at all. Many people treat their children as if they could do without Jesus. A penitent man or woman is pointed to Christ, but the penitent children are told to be good. They can no more break the bondage of evil, or be good without Christ, than we can. We think the children cannot understand theological explanations, for which let us thank God devoutly. Thousands of our children have been so perplexed about faith and repentance that they have gone clean away from Christ. When Jesus said "Suffer the little children to come unto Me," He knew He was down low enough for them to find Him. Do not try to explain salvation; tell them about Jesus, and give Him a chance of loving them. Let every parent take it into their hearts that the need of our boys and girls is the presence of Jesus.

Jairus went forth himself to seek Jesus. This is the responsibility that we have to take to ourselves to-day. We wish that our children should be such good, useful men and women; but our greatest power in blessing them is in finding Jesus for ourselves. There are hundreds of precepts for the training of children, but not one of them is worth a straw to us unless we have ourselves got down at the Saviour's feet, as this ruler did. Then we should know what to do with all the rest. Finger posts will not do much in the religious life. It must be the loving heart, and the brotherly hand, and feet that go in the right way. It is no good talking about Jesus to the children if we are strangers to Him. But most of us have probably come to Jesus. Notice, then, what is said further of this ruler—he besought Christ to come into his house. Ah, that is where He wants to be. He will meet his people in the church, but He loves to meet them in the house. He is so friendly and familiar, and so glad if anybody will open the door, and bid Him come in and stay. He loves to sit at the table and to get in amongst the children. Let us think of Him thus to-day. Many of us put Christ so high up that we can never touch Him; so far off that nobody can get anything from Him. He wants to be one of the family, and to make Himself at home. Let our hearts go forth to Him and say, "Master, I beseech Thee come into my house, sit at the dinner table, and with the children at the day's end, and dwell with us."

See further how Jairus kept close to Jesus; the throng pressed, but he allowed nothing to get between Him and the Saviour. Everything depends on that close walk with Jesus. A man may keep religious usages and be able to tell all about his conversion; but the vision of Jesus, and the close communion with Jesus, has so much to do with the atmosphere of the home. It is not so much the precepts we teach, as the tone, the look, the temper that can only come from a close walk with Christ. Nothing brings sunshine into the home like the abiding presence of Jesus. Let us each ask ourselves if we have got the hand of the Master; if we are in touch with Him. That is the only life that will satisfy us. When we are tempted or tried, let us refer it all to Jesus.

Then, note this man's entreaty; he fell down at Jesus' feet and besought Him. He put his whole heart into his desire. There is a great tendency in us—I know it from my own experience—to think in a vague sort of way:—Our children will get all right by and by; they are very amiable, and all that, and we have much to be thankful for, and so forth. But it seems as if this man put his arms about the Master's feet and said: "Thou shalt not stir from this place until Thou bless my child." There is one thing that Heaven cannot stand. God does not care for all the threats of hell; He laughs in derision at the counsels of the kings and rulers of the earth; but He cannot resist the entreaties of a broken heart.

Is it too much to ask that every father and mother should set aside a quarter of an hour every day for earnest waiting upon God on behalf of their children? A little while ago I was staying at the house of a gentleman not far from London. In conversation I took the opportunity of asking if his family and servants were Christians. "Yes," he said, "thank God, they are, and all working for the Master." I asked him how long that had been so, and he replied, "It came about in this way: my children were growing up to manhood and womanhood, and I began to think that they were not decided for Christ, though they were very amiable and lovable morally. So I set aside a quarter of an hour every day, and began to pray for them all by name, putting the needs of each before the Lord. I cannot tell you how, but one by one they came right out on the Lord's side, and gave themselves up to his work." So I believe, dear friends, that the matter of the conversion of our children lies very much in our own hands. We spend much time, and are in great haste to make money for them; is it much to ask that every father and mother here will spend one quarter of an hour each day this year in pleading with God for the children and for the servants, name by name?

Think of what there was to try the faith of Jairus. As he went along, the woman with the issue of blood touches the Master, and He stops; as though the little maiden were not dying. Then Jairus sees his servant coming, and his heart sinks within him, as the messenger presses through the crowd, lays his hand on his master's shoulder and says, "Trouble Him not; thy daughter is dead." Unbelief seems to fling its cold shadow over Jairus, but he hears the Master speak to the woman who had touched Him, and had faith to believe that Christ would do as much for his little daughter as for her. And Jesus lingered not because his love was slack, or He had forgotten the little maiden, but because He would give her a richer and fuller gift. Jesus never forgets or trifles with the deepest feelings of our nature; but He treasures up a larger gift than we dare to ask from Him. So there comes the tender word, "Fear not, believe only, and she shall be made whole."

We must pass over much that might be said, and note how, after He had restored the maiden to life, He "commanded to give her meat." We cannot give life; that is Christ's work. It is ours to minister to that life. He does not tell them to give her medicine. Alas, how often we misread this passage in our dealings with the children. When one of them is naughty, how often it is, first a punishment and then a lecture upon religion. So they get to associate religion with that which is unpleasant, and dark and gloomy; and they do not soon lose the associations of their childhood. Let us learn of Jesus; give her meat—the daintiest, sweetest, most delicate, and most tempting morsels. We must associate in their minds the religion of Jesus Christ with all that is bright and happy. I heard a story related of a boy who was listening to his grandfather's long, dreary prayer, and at last broke the dreariness by saying, "Father, grandfather has lost his Amen."

Mr. Pearse concluded his address by an earnest plea to employers that they should show sympathy, and extend care towards the young men in their employ, who may be away from the shelter of home. He remembered when he came to London as a young man to study at one of the great hospitals, how delighted he would have been if anybody had asked him to visit them on Sunday; he thought then that the world was the unkindest, dreariest place that ever was. He told an incident related by Mrs. Ormiston Chant, of a young man whom she had found in a music-hall, and rescued from one who wished to lead him into evil paths. She called on his employer, who thanked her for the interest she had taken in the youth. I do not think, said Mr. Pearse, Christian men have any right to take young men or women, and leave them to the temptations and perils of this great London alone and uncared for.

ADDRESS BY REV. W. HAY AITKEN.

The same subject was continued during the second hour in an address to a crowded hall by Rev. W. Hay Aitken. Basing his remarks on the request preferred to Pharaoh by Moses to let the people go out of Egypt with their little ones to worship, Mr. Aitken first traced the progressive enlargement of God's dispensational dealings with men in the history of the ages. God began with man as an individual, and all through the Antediluvian period we read of eminent individual men. Then in the Patriarchal epoch He dealt with the family of which Abraham was the head. After that there came the Divine dealing with a chosen nation. Now is the dispensation, not of one nation, but of the Church, taken from among all the nations. By and by there will come in a world-wide dispensation, when the kingdoms of this world will become the kingdom of God and his Christ, and when God shall sit enthroned over the ransomed and renewed nature of mankind.

The family, said Mr. Aitken, is formed on the same Divine idea as that of the upper world, where the children of the great Father are gathered around his feet, and live in his presence, where sin and sorrow are unknown. So the Apostle speaks in one place of "the Father from whom every family in heaven and on earth is named." In another place he informs us that our children are holy; we are not to regard them as belonging to the world, as though Satan had any sort of claim upon them. The Lord demands them from us, and it is our privilege to place them in his hands. If the Christian Church only realised this more fully, and responded to her privilege more faithfully, what a different world we should soon have. There would be a continual increase of the spiritual Church according to the laws of arithmetical progression in the natural increase of the race. But the fact is, that while the Church is winning some here and there from the outside world, Satan is winning to his side those who are of Christian parentage; so that the gain from without is neutralised by the loss from within. Thank God, there are many of the children of Christian parents who grow up to love and serve the same Master; on the other hand, it cannot be denied that there are not a few who are the children of believers who by their life dishonour Christ's name, and brand with discredit the household of faith from which they have sprung. This fact calls for deep self-examination on the part of Christian parents, that they may see wherein lie the causes of this defection.

Notice, first, that our influence for God, as Christian parents, will always be in exact proportion to the depth, reality, and spirituality of our own piety. Children are very shrewd in detecting inconsistency in character; partly, perhaps, by reason of their natural guilelessness. Where parents are genuine and real in their religious life, a profound impression will unquestionably be made on the minds of their offspring. On the other hand, if the piety of the parents is shallow and superficial, and almost unconsciously hypocritical (for we do not speak of arrant hypocrites), the children will be among the first to detect the presence of this unreality, and it will affect their own estimate of religion. Mr. Aitken repeated in part some conversation he had with the head master of a large private school in England, as illustrating the evil effects on the children of the inconsistencies and failures of professedly evangelical parents. In one case a son had told this teacher that at home family prayer was very regular when pious people were in the house; when the visitors were not pious people the prayers had to go to the wall. If a clergyman or prominent Christian happened to be at dinner, there was a good deal of religious conversation; but, if not, one might wait for many a day before such a thing was alluded to. The young man said he had come to the conclusion that the whole thing was a farce, and he had ceased to believe in it—in fact, he did not believe in anything at all. This teacher's conversation, added Mr. Aitken, had made a deep impression on him, and since then he had kept his eyes open, with the result that he had observed, over and over again, that in cases where there was this unreality in the religious life of the parents, the children did go wrong, and it was not in the least surprising that they should.

Another reason of these defections in Christian families is that parents neglect to take steps for bringing *direct* influence for good to bear on the children. They trust to the general influence that pervades the household. The head master referred to mentioned the case of another youth who said that his parents were in the habit of retiring after breakfast to have a season of prayer and Bible study, but the children were not asked to join in the exercise. If specific and direct efforts are not made to draw the children away from the world and its follies, parents cannot say that they have embraced the opportunities their relationship gives them of influencing them for God.

On the other hand, the danger of turning a Christian home into a spiritual hot-bed has to be avoided. It is a mistake to lead children on too hastily to an outward profession of Christ. Most children are open to the influence of praise, and if they see that a certain course of conduct on their part will lead to expressions of approval from their parents, they are tempted to profess more than they really feel. The result of this forcing process too often is that a violent reaction sets in. As the child grows up, he comes to the conclusion that the whole thing was pretty much a delusion from beginning to end. He professed certain things merely for the sake of pleasing his parents and gaining their approval; when he leaves home and is surrounded by very difficult influences, he cannot stand out against them. How judicious parents need to be, lest in seeking the good of their children they should do them irreparable injury.

Another danger of a very serious kind is the undefined notion, too often entertained, that the children must serve an apprenticeship to the devil before they are converted to God; and that in order to render a genuine conversion possible it is necessary that in the first instance they should be averted from the Great Father to whom from the first they belong. Christian people, of course, will not *say* this, but practically they act as if they believed it. Do we not console ourselves sometimes by saying that sooner or later they will get converted and it will be all right; that he is only a child, and so forth. Only a child! Why, we ought to claim them for Christ from their tenderest years, and teach them to come to Him at the very dawning of their intelligence. Thank God, the Gospel is so simple that a child may accept it, though a philosopher may not be able to understand it. Let us regard it as our privilege to bring our little ones into saving contact with Christ, even though there may not be any very marked conversion, and they are not able to point to any particular epoch in their lives when they consciously passed from death to life. I believe such young people often make the best Christians we have; at any rate that is my own experience and observation. Some of the most devoted, whole-hearted, and God-glorifying Christians I have known have been those who said they could not tell the time when they first began to love and trust Jesus Christ. Yes, the children are to go with us, and we must claim them for Christ from the very first. We cannot afford to lose them; what are we doing to prevent the loss? Thank God for the power of prayer, and for the answers He gives to prayer. But are we definitely laying ourselves out to win our families to Christ? God grant that we may realise our responsibilities in this respect, and take out of the way everything in ourselves that would hinder the attainment of this result

THURSDAY, JANUARY 5.

PRAYER FOR THE CHURCH OF GOD.

For every branch of the one universal Church, that all may be filled with the Holy Ghost and enabled to keep the unity of the Spirit in the bond of peace; for more love and co-operation among Christians; for the removal of needless causes of division; for the better observance of the Lord's Day; for greater wisdom and zeal to labour for the conversion of the ungodly, the religious education of the young, and the growth of believers; for the Spirit of Truth to guide students of his Word into a fuller understanding of it; for bishops, pastors, evangelists, and church councils; for the attainment by all the Lord's people of a higher standard of holiness and consecration to service; for a more faithful testimony against false teaching; and for the speedy coming of our Lord and Saviour Jesus Christ.

REV. DR. DAVID MACEWAN

At Steinway Hall.

IN these days, when tendencies are shown towards errors in doctrine, it is especially important that the Church of God be upheld by prayer, in bearing a full, clear, and unmistakable testimony to the truth as it is in Jesus. Never did the Evangelical Alliance resolve upon a more worthy object than when it recently determined to hold certain meetings and to put forth certain efforts in order to bring prominently before public attention the grand fundamental truths of the Gospel—the Divinity of our blessed Lord, the true atonement that was made for sin upon the cross, the necessity and sanctifying power of God's Holy Spirit, and the great truths concerning the rewards and punishments of the future world. All these truths belong to that testimony which the Church is called to deliver. When we have tendencies that are leading the minds of men away towards Rationalism on the one side, and on the other to Superstition, and the mummeries of mere formalism, it becomes all who have the love of Christ in their hearts, and who are animated by true loyalty to his holy name, to proclaim the great saving truths of the Gospel with fidelity, and with courage. God of old required the trumpet to give no uncertain sound, and He is requiring this of his Church at the present day. Take Christ out of the Bible, and you take the light out of the lamp, the Shekinah out of the Temple. Take Christ from the preaching of the Gospel, and you reduce it to the condition in which Samson was when he was shorn of his locks: its power to convert is gone, its power to regenerate is gone, all its energies are paralysed. Men may speak of the truth in Christ as if it had been outgrown by the progress of modern science and philosophy, but you may as well tell the husbandman that the progress of agriculture has outgrown the fertilising power of the earth, and the vivifying influences of the sun; or the mariner, that the progress of navigation has outgrown the guiding power of the compass and the dimensions of the sea. It is when the Gospel ministry has most of Christ in it and least of self, that the Church is most powerful for the accomplishment of the great ends which the testimony of Christ is destined to secure.

The Church is also called to exhibit a special character. That character is personal holiness. While the utterance of the word of God in our pulpits is of great importance in connection with the Church's history and welfare, and while a sound Christian belief is of unspeakable value, nothing can be so valuable, in a practical point of view, for the accomplishment of the Church's immediate ends, as personal holiness on the part of all who profess to be connected with it.

REV. E. A. STUART

At Centenary Hall.

He based his remarks on 2 Chron. xxix. 27, "When the burnt offering began, the song of the Lord began also." After a brief exposition of the different aspects of our Lord's atoning work, typified by the burnt offering, the meat offering, the peace offering, the sin offering, and the trespass offering, Mr. Stuart emphasised the need of a full and thorough consecration to God before the Christian could enter into the joy of the Lord. This joy is inseparable from self-sacrifice. Let us begin a new year by opening up to God every avenue of our nature that has hitherto been closed to Him. We have been confessing the sins of the Church; it is easy for us to do that, but it is comparatively hard to confess our own sins. We must get down into the inner chambers of the heart, and confess not merely the harsh judgments and the want of charity on the part of the Church, but our own uncharitableness. There can be no burnt offering till the temple has been thoroughly cleansed, and until this burnt offering of whole-hearted surrender is offered there will be no joy. This self-sacrifice may be carried in different spheres of action. Our carnal love of ease, and the promptings of our lower nature, must give way in order to secure the cultivation of the spiritual life. Then we ought to deny ourselves for the sake of our fellow-men. One reason why the Gospel makes so little progress is that the world sees so little self-sacrifice on the part of professing Christian people. The Christian may be just as selfish in attending his prayer-meetings and Bible-classes as the worlding in attending the theatre, if these things are done simply for self-gratification and enjoyment. It is not the general idea that joy is the fruit of self-sacrifice; but, surely, it is true in the deepest sense. And the joy will enable us to render the sacrifice. He who lives for himself alone, though he be a millionaire, is the most unhappy man in the world. God help us to consecrate ourselves more fully and joyously to the Lord.

MR. FRANK A. BEVAN

presided during the second hour, and contributed some practical remarks to the topic of the day. Having read Ephesians iv., in which the Church of Christ is described as "one body," he said: When we hear of the controversies that are going on between those who profess to be members of this one body, we find it difficult to believe that there is one body at all. Much time is spent, or perhaps wasted, in finding fault, instead of forbearing one another in love, and devoting ourselves to work for the Master. Still we *are* one, and such an event as this Week of Prayer brings out the oneness of the Church universal in a remarkable way. The tie that binds us together, whether we be Englishman, Negro, or Chinese, is one which can never be broken.

There are several things set before us in this passage as essential, if the Church of Christ would fulfil her mission. The first essential is *a faithful ministry.* If ever there was a time when we needed to pray for such a ministry it is now. We need men who will keep close to the Word of God, and will feed the Church with the sincere milk of the Word furnished by God for our growth and edification. There is a great temptation in these days of novelty and sensationalism, for ministers to bring forward something new and startling rather than adhere to the simple old-fashioned Gospel of the Lord Jesus Christ. We ought to make all allowance for this, and, out of love to the Master and his Church, never cease to pray that ministers of every denomination may be men deeply instructed in the Word themselves, that they may be able out of it to teach others.

Then, as to Christians generally, there is *the worthy walk* mentioned by the Apostle—"with all lowliness and meekness, with longsuffering, forbearing one another in love." These are not the characteristics probably that we would have suggested; but who can deny that they are needed? I believe that even the most diligent of workers for Christ sometimes fail in these things. We are to speak the truth—to be faithful to our convictions; but that fidelity is to be exercised in love. We must recognise that we have varied gifts, and each is to exercise his own, rather than to find fault with his brother, who may do things differently. Then another great essential is *the effectual working* of which the Apostle speaks. There is a tendency, perhaps, in these days, to magnify work at the expense of walk, but both are equally necessary. We are each to find out the work that God gives us to do and then ask for grace faithfully and perseveringly to do it. If we ask his guidance He will show us whether He would have us remain at home or go to some distant field of labour abroad. If every professing Christian were true to his calling there would be plenty of workers for both, and God would add daily to the Church such as should be saved.

Much prayer was made during the two hours, in connection with the subjects suggested by the Alliance.

FRIDAY, JANUARY 6.

INTERCESSION FOR MISSIONS.

For the quickening of a missionary spirit, and for the power of the Holy Ghost upon the preaching of the Word; for all agents in Gospel work, that they may be kept humble, devoted, and courageous; for native churches and converts, especially such as endure persecution for the Gospel's sake; for Mission Colleges, Bible and Tract Societies, and the spread of vernacular Christian literature; for the conversion of Jews, Mohammedans, and heathen to the faith of Christ; for the overthrow of all false religions; for the more complete opening up of Africa to the light, and the cessation of its slave trade; and for a blessing on all Missionary Conferences to be held this year.

THE address at Steinway Hall was given by Mr. H. GRATTAN GUINNESS, who founded his remarks on the proclamation of liberty to all the inhabitants of the land, that was issued by God's command, at the Jewish year of Jubilee. Applying this to the present condition of the world, he said, has not the Christian Church refrained from fulfilling the great commission which Christ laid upon it, the work He gave it to execute? Christ redeemed the world: He left the Church to carry out the great mission of reconciliation. God was in Christ reconciled, and God is in the ministry of the Gospel beseeching men to be reconciled. The first is accomplished; the second is only partially, hardly half, accomplished: it is in slow process of accomplishment. Do we not need to remind one another of these facts, to stir one another up, and to call upon the Church to obey the Divine command to proclaim liberty—spiritual liberty—bought with the blood of Jesus: to proclaim liberty throughout Africa, and India, and China, and in all parts of the world? Oh, that we might understand, and bow to our great responsibility, and do the work which God has laid upon us! There are in heathendom 870 millions! How small a portion have ever heard the Gospel, or have any chance of hearing and receiving that liberty which we enjoy. Let us continue in prayer and labour this year, crying to God and calling to men—crying to God to pour upon the Church the mighty fulness of his Spirit; and calling upon men, upon churches, denominations, societies, individuals, to proclaim liberty to the captives throughout the whole world, and to every creature, according to the command of Christ that "ye break every yoke and bid the oppressed go free."

REV. F. B. MEYER

At Centenary Hall.

In the course of the preliminary service of praise and prayer, Mr. Meyer succeeded in infusing unusual life and warmth into them. He said the great bane of all our prayers, public and private, is lack of definiteness. In order to be general we must be particular. It is recorded in Harlan Page's memoirs that after he died they found entries in his diary to the effect that on such and such a day he had a great spirit of intercession poured out on his soul for such and such a missionary station. It was his practice to let God's Spirit have His way with him. He used to pray specifically for such and such a place, and it was found that revivals broke out in each different place thus prayed for. Let us believe that now, as each of us flashes a message to the Throne of God, some lonely worker, perhaps in the New

Hebrides, or on the Congo, or in India, or China, shall feel as it were a blessed inspiration, and shall say in the heart: "I am sure somebody is praying for me away in old England." Let us send up, to-day, any number of personal messages to scattered Christian workers by way of the Throne of God.

After a season of silent breathing, a good clerical brother, with a foreign accent, began, unasked, to pray in the usual roundabout and diffusive way, and continued in this strain for some time. A gentle reminder, however, made him resume his seat, and Mr. Meyer said he wanted some twenty or so of the friends present to rise in turn and just tell out to God in a sentence the specific burden that was on their heart. The effect was almost electric; it was as if a fresh breeze from the sea had come sweeping down some valley where the atmosphere was stagnant and stifling. In quick succession, brothers and sisters—as many of the latter as of the former—sent up short prayers on behalf of workers and places in which they were specially interested. The spirit of prayer seemed to descend on the company, and the mouths of the handmaidens were opened—a thing unprecedented, so far as we recollect, in these too formal programmes for the Week of Prayer. Among fields and workers mentioned were North Africa; work among sailors at home; Spanish Honduras; Victoria Nyanza; Russia; Arabia; Wilmot Brooke's mission in Central Africa: Sheikh Othman mission, Aden; missionaries *en route* for China; Miss Reade's work, India; Stanley Smith and Studd in China; Baptist Mission on the Congo; South Africa, &c. Instead of the silent spaces and halting prayers that we have sometimes had during the week, Mr. Meyer had to stop the flow of petition. He said that as we had prayed, now we must believe and praise, in the assurance that—

> Jesus shall reign wherever the sun
> Doth his successive journeys run;
> His kingdom stretch from shore to shore,
> Till moons shall wax and wane no more.

This song of the coming triumph was sung right heartily, and then followed Mr. Meyer's brief address on the

PERSONAL ELEMENT IN MISSIONARY ENTHUSIASM.

We all feel, he said, that during the last few years, the tide of missionary enthusiasm has been rising, until, to-day, the Church at home has become, to a large extent, permeated by the missionary spirit. But, seeing the vastness of the world's need, it is of the utmost importance that that spirit should spread even more widely, and it concerns us to know how best to foster and increase it. We may lay before the people statistics as to the needs of the world, and of the vast numbers as yet unreached by the Gospel. We may also appeal on the side of duty, and bid people remember our Lord's marching orders. But if we rest our appeal on these calls to the intellect of the Christian Church, I am persuaded we shall not stir it as it ought to be stirred in order that the Master's work may be done. Some of you have been thinking of this question and have come to see that the only effectual link between us and missionary work is that of personal sympathy and interest. You first became interested, perhaps, by reading some missionary biography; and there is no better way of quickening the hearts of our young people than by missionary story and adventure, that are often as charming as any romance. Others have been moved mainly by the fact that some dear relative or some close friend has gone forth into a distant land. In other cases individual churches have been linked to some specific point in the mission field; and there is nothing that will keep aglow the spirit of missionary enthusiasm in a church more constantly than this.

But these, after all, are lower efforts. Those tears of Jesus as He wept over the doomed city of Jerusalem must have been ever present to the minds of the Apostles, and the fact that their Master had loved the city so well and shed such bitter tears over it made them feel that, whatever else they did, they must not forget to begin there. Their personal love to Christ must have stirred them to greater exertion than otherwise had been possible. Those tears of Christ over the doomed city were, as it were, but a specimen of the constant sorrow of his heart over a dying world. Do you read the Gospels simply as a narrative of what Christ was—as being so many incidents in past history, or do you not rather read them as being a leaf out of the diary of the living Saviour, who is ever living through the ages the same life of ministry that He lived for thirty-three years on earth? Those tears He shed over Jerusalem are not an isolated instance of his sympathy and the yearning of his heart over lost men. Has He ceased to suffer those pangs of sorrow? In the midst of the throne of God to-day He stands, the Lamb as it had been slain. It is when your ear is put against the bosom of Christ, and you hear his heart beat that you come into personal sympathy with Him, and feel as He feels in relation to the perishing world. Again and again I have sought to lash myself into a sense of interest in the missionary field, but how often it was only the result of a spasmodic stimulus. It is when we approach the dark world through our friendship with Christ, that we become deeply interested in that which is stirring his own nature in the heaven to which He has gone, that we enter into his command and his promise, "Go ye—and I am with you."

Let us consecrate ourselves afresh to-day to the missionary cause. Is there not something that we may do to signalise our attachment to this cause so dear to Christ? Shall we not make some resolve—say, to acquire a more thorough knowledge of missionary methods and missionary enterprise? Or, perhaps, we can spare from our person, our homes, or our purses, of that which would cost us something, in order to bring some alabaster box with which to anoint the feet of Christ. Or, again, we may make it easy for some member of our own family to pursue a cherished purpose in going forth as a missionary, whilst we support them by our intellectual or manual labour at home. And if God should open our way, we will lay our own lives upon the altar, and be prepared to go forth whither He shall call. Above all, should we not bring our hearts into contact with Christ, asking Him to come and incarnate Himself in our mean lives, and weep through those eyes the tears He wept, and feel again in our hearts the love that beat in his, and brought Him to the cross.

MR. J. H. TRITTON

presided during the last hour, and gave a most suggestive address. He remarked at the outset that he was moved by the memory of his own father, who had during the past year gone into the company of heaven, and who took the deepest interest in missionary work. He proceeded to give as a missionary motto the word

"DOUBTLESS,"

which, he said, occurs seven times in the Scriptures, and each time in circumstances that have close application to missionary enterprise. Its first appearance (Num. xiv. 30) is in connection with *lost privileges.* The spies sent out to view the promised land came back telling of a land flowing with milk and honey, but then there were the walled cities, and the Anakim, so that the children of Israel were afraid and refused to go in and possess the land. God was angry with them because of their perversity, and Moses interceded for the people. Then we have what we might call the great missionary charter, "As truly as I live, all the earth shall be filled with the glory of the Lord." But God says, in verse 30, "*Doubtless* ye shall not come into the land." The land lay before them; had they believed, the cities would have been as nothing, even as Jericho was; but they rebelled, and so were not permitted to enter in. Is there not a lesson for us in this? Do we not find all the lands open to us if we will go in with the Gospel in the strength of God; yet we have not done it. We have believed the report of the dignitaries, and the leaders of society, who tell us our efforts are not worth while, and we are surely attempting too much. So we have adopted the attitude of the children of Israel; and might not this bitter word of the Lord go forth against us: "Doubtless ye shall not come into the land."

In 2 Sam. v. 19 we find the second mention of the word, which we may call *obedience rewarded.* It is an incident in the life of David. He had asked of the Lord, "Shall I go up to the Philistines?" Many are asking this question now as to their duty respecting the heathen. Hear the answer to David: "*Doubtless* I will deliver the Philistines into thy hands. Brother or sister, if you are asking that question, may not the answer be a message from the Lord to you?

Another passage is the well-known one in Psalm cxxvi. 5, 6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall *doubtless* come again with rejoicing, bringing his sheaves with him." This is *success assured.* How many of our brethren and sisters all over the world are at this moment sowing in tears. What a blessed promise is here for such! We cannot command results: they are with God. But we can scatter the seed in the assurance that He will give success. Wearied, weeping servant of God, rest thyself upon this "doubtless" of our God.

We find the word again in Isaiah lxiii. 16, "*Doubtless* thou art our Father, though Abraham be ignorant of us." The Jews, as pure monotheists, acknowledged God the Father, but the doubtless here goes far beyond that, for we read on, "Thou, O Lord, art our Father, our *Redeemer.*" So here we have *a proclamation of redemption* backed up by this "doubtless," and that is the message we have to carry to the lost world.

Coming to the New Testament we find the word three times. In 1 Cor. ix. 2, Paul says, "If I be not an Apostle to others, yet *doubtless* I am to you." May not our brethren in the mission field turn round and say the same thing to us? They are apostles in the truest sense of the word. The nations to whom they have gone may not recognise their apostleship, but we certainly ought, for many of them are well known to us; some are members of our own families. And they might say to us, using the argument of the Apostle in the same chapter, "So hath the Lord ordained that they which preach the Gospel should live of the Gospel." These our friends need of that material wealth which we here in England and in London are heaping up. The country is growing richer every day. Do missions share, in anything like their true proportion, in the increase of our property? We may take shame to ourselves, our kindred, and our country that it is not so. Why, we spend twenty times more in unnecessary luxuries every year than we give to support those faithful and true apostles whom the Lord has sent forth.

At the close of that well-known narrative of missionary perils in 2 Cor. xi. we find Paul saying (chap. xii. 1), "It is not expedient for me *doubtless* to glory." Neither is it expedient for us to glory, but rather with shame to take a very low place in this matter of missions. If Paul, recounting his wonderful work, would not glory, what right have we to do so, with so many more opportunities of spreading the Gospel, and so much improved methods in our ships, and telegraphs, and posts; with no hindrance anywhere and, so to speak, no separation? Let us, I say, take home to ourselves how we have done so little.

Lastly, we have in Phil. iii. 8, what may be called *the Christ-like motive*: "Yea, *doubtless*, and I count all things less for the excellency of the knowledge of Christ Jesus my Lord." How many of our friends have done that by giving up all in going to the mission field. How few of us at home have done it in the fulness of its meaning. May the Lord grant that in these considerations there may be a word of warning as well as of cheer and encouragement from our Lord, whose word standeth sure—"*Doubtless* they shall come again with rejoicing, bearing their sheaves with them."

SATURDAY, JANUARY 7.

INTERCESSION FOR NATIONS.

For Kings and for all that are in authority, that we may lead a quiet and peaceable life; for legislatures and judges, that laws may be wisely made and administered; for the abolition of the opium traffic and the cessation of all forms of cruelty; for a pacific spirit among States; for soldiers and sailors; for emigrants and travellers; for the deliverance of the nations from the superstition and idolatry of Romanism; for a kindlier feeling between classes; for the amelioration of the condition of the poor; for a plentiful harvest the world over; for the elevation of public morals, especially in respect of temperance and chastity; for the cultivation of art and science in a reverent and Christian spirit; for the spread of a pure literature; for all philanthropic work among the suffering or degraded.

Rev. J. F. Kitto, in the course of an address at Steinway Hall, said: Look at our social difficulties, the great problem of the unemployed, the social disturbances we have witnessed in the Metropolis. Do they not, all these things, make us feel our helplessness? Do we know how to solve them? The only plan is to put the case into God's hands, and say, "We can do nothing without Thee." If, in attempting to solve these and other questions which perplex us, we are resting on schemes, organisations, or plans of any sort, devised by ourselves, and are not resting on God, they cannot prosper. Oftentimes, in these days, there is a spirit of pride, of self-reliance, and almost of boastfulness, in the Church of Christ; what we want is, in deep self-abasement and humility, to cast ourselves on the help of God.

The special thought before us to-day is of the position of rulers in all countries, especially the rulers in our own land. Persons who occupy prominent positions have an extraordinary amount of influence. What the Church of Christ wants is, and I believe what even the nation that is not godly wants, is that those who occupy high stations should be influenced by high motives, should be guided by high principles, that they should not truckle to the necessities, or the seemly necessities, of the moment; that they should not stoop to win the breath of popular applause, but that they should look to the Lord for their guidance and direction. We must pray, as only Christians can pray, to God that those who guide us in the State, who control all the influence and the destinies of nations, should not rest with self-satisfaction and in the spirit of boastfulness upon the magnitude of the armies or the power of the weapons which they wield, but that they should be content, in all humility, that stand before God, the King of kings, and the Lord of Lords, and say, "We rest on Thee, Lord, be Thou our helper!" If the spirit of religion were to influence those who guide and govern us in this land, the influence of the country would oftentimes be differently used. For Christian people, at least, it is wiser to consider the Christian character of those whom they elect to guide us than the mere party calls, from one side or the other, which vary so much from day to day. Is it too much to hope, too much to pray for, that God would so move the hearts of his people that God-fearing men may be elected to serve Him in the State and in the Government? No, it is not too much to pray for. If we desire the adoption of those measures which will tend to the advancement of true religion, it is our business to pray that those who rule may be men qualified to govern by the sole qualification which, I believe, can qualify a man to guide the affairs of the nation—and that is, devoted love to God, and earnest reliance upon the help which comes from God.

Y.M.C.A. WHITTINGTON-AVENUE, E.C.

Evening meetings were held here in connection with the Week of Prayer. On Monday evening a thanksgiving service was held, when statements of an encouraging nature were made as to the progress of the Association during the past year.

On Tuesday evening an address was given by the Bishop of London, in which he dealt very forcibly with the topic of the day—confession of sins and shortcomings. This, said his Lordship, is a very solemn thing, which ought to be very deep and real. That which lies at the root of so much of the evil, not only in the Church but in the world, is the imperfect consecration of professed Christians. How many Christians there are who do not find Christ's yoke always easy and his burden light, and the reason is always the same—that consecration to God is imperfect. They have not learnt the lesson that it is easier so serve God entirely than partially, and far more blessed. There is such a thing as the endeavour to serve two masters, and it is far more common than we were apt to think. We think of it as a kind of warning to the worldly, the frivolous, and the hypocritical. But there is not one of us who has not good reason for perpetually putting it to himself that he must not serve two masters. There will still be temptations to overcome, and we shall find, as long as we are in this present world, that we are not entirely redeemed. That redemption of the body belongs to Christ's coming again. There is much evil in the world—at our very doors. With sin there is of necessity degradation, and with degradation there is misery. How much suffering is wrapped up in that one word, intemperance. How awful the evils which come from impurity; what a secret poison to the souls of many, and all the worse because it works in secret so deep within the soul that there is not sometimes the slightest suspicion of its presence. Again, there are cruelty, hardness, and the want of sympathy with our fellow-creatures. How much of all the evil that prevails amongst those who do not call themselves Christians is due to those who do so profess themselves. Think of the inconsistent lives of not only nominal but real Christians, only half in earnest. Their inconsistent lives do terrible mischief. They prevent those who are not Christians from seeing the glory and the beauty of the Gospel.

A marked form of imperfect consecration is cowardice. Sometimes a man who really means to serve God is yet too much of a coward to speak when he ought to speak. If a man heard language used dishonouring to God it was his duty to let it be seen that he did not partake in it. There is no sin of which our Lord spoke in stronger language than that of cowardice. In the matter of intemperance, are we doing our utmost to get rid of it by the means within our reach? Then there is the awful sin of impurity. What a stain it is upon a nation—what a stain upon the soul that indulges in it. Consider the awful language used about it in the New Testament, and yet men speak lightly about it, and call upon us not to be too hard in speaking about it. Let each one say to himself: If I am to be indeed a Christian, if I am to belong to the Lord, it must be by determining with my whole soul that I will give myself to Him, and following in his steps. Whatever I can do to remedy or to prevent the sin and the evil that prevail around shall be my constant purpose.

On Wednesday evening a singularly powerful address was given by Rev. W. H. Aitken on "Aggressive Purity." In vivid and expressive terms he sketched the baneful results of impurity on the life of both sexes, and urged that, for those placed in circumstances of special temptation, the only safe course is that of aggressive action on the right side. A merely negative course is dangerous to the individual, and gives no help in the great battle with sin. The true and Christian course is to enrol ourselves in the ranks of those who, in the strength of God, are fighting this giant evil of our time. Mr. Aitken related an encouraging incident of a gentleman who was brought to a saving knowledge of Christ at one of his meetings in the north. Since then this gentleman has been instrumental in establishing an active effort in a Scandinavian town for coping with the outward manifestations of the social evil. At the close of the address an invitation was given to any disposed to help in rescue work among young men in the West-end of London.

On Thursday evening an interesting and helpful address was given by Rev. F. A. C. Lillingston. At the closing meeting on Friday evening an address was given by Rev. J. Hudson Taylor. At the beginning of the year he said they had prayed for 100 missionaries for Inland China. They knew times were bad, but it was for God's glory. If they sent the 100 missionaries it would mean an increase of £10,000 expenditure, and this amount coming in the usual way of small donations of an average of 2s. 6d. each, meant the receiving and acknowledging some 80,000 communications. They asked God to send the amount in large donations, and He delighted to answer prayer. They had received the £10,000 in eleven donations, and they had sent out 103 missionaries, selected from some 600 applicants. He pressed home the argument that if God is willing to answer prayer for one mission He is for others. Mr. Taylor asked the prayers of all Christians for those who are labouring among the homeless and starving thousands in China, who are victims of the awful floods, and that this terrible calamity might be overruled to the opening of that part of China, which has been so hard to get at, for the entrance of the Gospel.

WANDSWORTH.

In his address on Tuesday, Rev. E. A. Stuart led the thoughts of those present by way of self-examination, bringing before them God's standard, in Exodus xx., and inviting them to examine themselves by the light of God's Word. Introductory to this, he read Psalm xxxii., and, commenting upon several of the passages, pointed out some of the most important truths bearing upon confession. It was easy to say they were miserable sinners, but they must put the finger down upon the individual sins, calling them by the names that God gives them. Sins against God they must confess to God; sins against their neighbour they were to confess to their neighbour. Every confession must be made over Christ, as Aaron laid his hand upon the head of the great sacrifice. Confession must be accompanied with submission to the chastisement of the Lord, must be instantaneous, and accompanied with separation; there must be the forsaking, as well as the confession, of sin. "He that confesseth and forsaketh his sin shall find mercy." Lastly, there must be faith in the cleansing blood of Jesus.

The address on Wednesday, delivered by Rev. J. F. Andrewes, Vicar of Roxeth, Harrow, dealt with the power of prayer, as illustrated by the release of Peter from prison, but had no special bearing on the subject for the day—prayer for families. Rev. C. J. New's address on Thursday we hope to give at length in our next issue.

On Friday an address was given by Rev. F. B. Meyer, similar in its purport to that he delivered on the same day at Centenary Hall, and noticed elsewhere. On Saturday afternoon, a service for young people was conducted by Captain the Hon. C. Hobart-Hampden, who gave an interesting address adapted to the juvenile audience. There was a large attendance, the body of the Hall being quite full.

The attendance throughout the week was well sustained. The service was simple, but varied. The prayers were fervent, and with them was blended praise, in which were not forgotten the answers vouchsafed to the supplications of the previous year. A number of ministers, representative of different denominations of Evangelical Christians in Wandsworth and the neighbourhood, participated in the exercises.

Besides the meetings which we have reported above, others were held at Exeter Hall, Mildmay Conference Hall, and various churches and chapels in South London. Correspondents in Bath and Ipswich report that united meetings have been held in these places, with much blessing resting on them.

For the Young.

"MORE BLESSED."

A LITTLE girl, a little purse, and a little money in it. That is what my story is about. The little girl we will call Faith. She was about eight and a half years old, and she had half a crown in her purse, which had taken her *such* a long time to save out of her pocket-money—two whole months, I suppose. Being such a little girl, she did not get very much pocket-money, but she had contrived to save this, and she was going to spend it all on Christmas presents.

"You shall go with me into town after luncheon, to-day, dear, to buy your presents," said her mother, on Christmas eve; at which promise Faith was much delighted, for going into town meant seeing all the shops at their very best, with their bright Christmas dresses on, and *possibly*, it meant seeing a mysterious package or two carried home, of which she was not allowed to know the contents.

Anyhow, it was all very nice, and Faith took her place at the luncheon table, planning again what present each should have, and counting and recounting, in case the money should by any mischance overstep the limits of the precious half-crown.

But during luncheon she listened to some conversation, which turned all her little plans topsy-turvy.

A collection was made at the table for a society which sheltered and trained little orphans; and Faith listened to the talk as it went round, and heard stories told of the poor little ones thus rescued from a life of misery, until a great longing rose in her heart to do something to help on the work.

The society wanted some money, she knew, and everyone at the table was putting bright little coins, of more or less value, into the box that was being passed from one to another.

Faith would very much have liked to put in something too, but then she had only her half-crown, and she did not think she *could* part with that in this way, and miss the pleasure of buying the presents she had planned.

What would her little brothers and sisters say to receive nothing from Faith on Christmas morning? Everyone giving presents, and she the only one excepted! Oh no! she could not put her half-crown in the collecting-box.

Then she remembered a little talk she and Aunt Lucy had had the night before. Aunt Lucy was staying with them for Christmas, and she and Faith were great friends. She had been telling Faith a story of two little children, who had saved up their money and given it to the Lord Jesus for a birthday present on Christmas-day, and she had taught her the verse—"It is more blessed to give than to receive."

Suppose, after all, she were to do the same. Everyone in her home would have plenty of presents at Christmas time, even if Faith gave none, and perhaps those poor little orphans needed the money far more than her own brothers and sisters. "More blessed," too. Yes. She had made up her mind. She would give the half-crown; so, when nobody was looking, she dropped the money into the box, and hardly liking to say what she had done, ran away to get ready to go with her mother into the town.

But it so happened that Aunt Lucy was counting the money collected, after luncheon, and saw the half-crown.

She was quite sure no one else had put one in, and the thought struck her that it must be the little one's gift; so she went upstairs to ask her, and found it was really the case.

"Yes, auntie, I put it in," Faith said; and then she told her the reasons which had led her to give it to the society.

But she could not buy her presents, her money being all gone, and so she told her mother while on their way to the town.

"I've given it all away," she said. "Shall I lend you half-a-crown?" asked her mother.

Faith would like that very much. "But it will be a *very* long time before I can pay you back," she said, "two months!"

However, her mother lent her the money, the presents were bought, which came to two and threepence; and the shopping ended satisfactorily.

That evening, after Faith was in bed, and her stocking hung up in expectation of a visit from Santa Claus, Aunt Lucy told her father the story of the half-crown, which resulted in another half-crown finding its way into the toe of the little stocking hanging at the foot of the bed.

"Oh, Auntie," she cried, coming with it in her hand in triumph the next morning, and forgetting to kiss her, or wish her a Happy Christmas, in her excitement, "see! Jesus has given me my half-crown back again, and now I can pay mother, and have threepence over besides!" and away she ran to discharge the debt, returning presently with a wee, silver threepenny-piece instead.

"I am so glad I gave Jesus my half-crown," she said. "What a number of presents He must have to-day! I have given Him my heart, and you have given Him yours, auntie, and of course, everybody else has done it too!"

But Faith did not know how many people will *not* give the Lord Jesus their hearts, and so let Him have the Christmas present He most longs for. Have you let Him have your heart, like that little child, who gave up her half-crown because she loved Him? If not, will you not do it to-day, and give Him yourself as a New Year's gift, although New Year's Day is past?

EMILY M. FOX.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, January 15, 1 Kings xiii. 1—10; Monday, January 16, 1 Kings xiii. 11—22; Tuesday, January 17, 1 Kings xiii. 23—34; Wednesday, January 18, 1 Kings xvi. 23—34; Thursday, January 19, 1 Kings xvii. 1—16; Friday, January 20, 1 Kings xvii. 17—24; Saturday, January 21, 1 Kings xviii. 1—16.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Spiers, Shaftesbury Hall, Ealing, January 9—17. Messrs. W. R. Moore and A. Carless, Crouch End, Jan. 9—14. Mr. Banaster, Birmingham, Jan. 28 to Feb. 4; Brooklands, Manchester, January 16—22. Mr. Hall, Southsea, Jan. 8—13; Long Clawson, Jan. 21—27; Melton Mowbray, Jan. 28 to Feb. 4. Mr. Hutchinson, Manchester, Jan. 12; Birkenhead, Jan. 13. Mr. Arrowsmith, Newcastle, Jan. 1—20; Hexham, Jan. 22—29.

PROVIDENCE-ROW NIGHT REFUGE.—This Institution, a notice of which appeared in a recent issue, is carried on by Roman Catholics, Dr. Gilbert being the Roman Catholic Rector of St. Mary's, Moorfields. We think it due to our readers to state this fact, of which we were ignorant when we inserted the paragraph.

NURSING THE SICK POOR.—The surplus of the Women's Jubilee Offering to Her Majesty is to be devoted to the foundation of an institution for promoting the education and maintenance of nurses for the sick poor in their own homes. The institution will have its chief centre in London, but similar central institutions will be in Edinburgh and Dublin, and that with one or all of them will be affiliated any institutions desiring such affiliation, and satisfactorily fulfilling, in any part of the kingdom, the general purpose of the foundation. The surplus fund amounts to about £70,000.

Y.W.C.A., DUBLIN.—On Thursday last week a meeting was held at the Molesworth Hall, Dublin, Mrs. Hatt Noble presiding, to bid farewell to Miss Clara Bradshaw and Miss Johnson, two young ladies about to leave Ireland for missionary work in China. The former is the firstfruit of Mr. Hudson Taylor's recent visit to Dublin. Mrs. Hatt Noble spoke from Isaiah vi. on the position of true service, the secret of influence and the yielded will for service; and Mrs. Tottenham gave an earnest exhortation on missionary work. These were succeeded by addresses from Miss Johnson and Miss Bradshaw; after which prayer was offered on behalf of missions, these young missionaries, and the many members of the Y.W.C.A. from Ireland now in the mission fields of India and China.

WEEP—PRAY—WORK!

"He that winneth souls is wise."—PROV. xi. 30.

How many buds of promise rare,
Tended with loving, anxious care,
Are plucked before the blossom fair!

Ah, wherefore mourn? They go to grace
The heavenly Gardener's dwelling-place;
They know the sunlight of his face.

On Time's highway, how many feet
Grow weary ere the noontide heat,
Nor stay the journey to complete!

Yet grudge them not their peaceful rest,
Fold gentle hands o'er gentler breast,
And freely yield to God thy best.

Weep not for these, but weep instead
For those whose feet, unheeding, tread
The path which sin hath overspread.

Thy bitter tears, ah, let them run
For such as see life's setting sun
Decline, with life's great work undone.

Nor weep alone! arise and pray!
Follow the erring where they stray:
Win them for Jesus while you may.

LUCY A. BENNETT.

CONSIDER ONE ANOTHER.

A BIBLE-READING.

CONSIDER ONE ANOTHER.—To provoke unto love and good works (Heb. x. 24).
To exhort daily......lest any of you be hardened (Heb. iii. 13).
To minister the gift received one to another (1 Pet. iv. 10).
By bearing one another's burdens, and so fulfilling the law of Christ (Gal. vi. 2).
By bearing the infirmities of the weak (Rom. xv. 1).
By not putting a stumblingblock......in a brother's way (Rom. xiv. 13).
By being kind one to another, tenderhearted (Eph. iv. 32).
By esteeming one another better than ourselves (Phil. ii. 3).
By looking to the things of others (Phil. ii. 3).
By being subject one to another (1 Pet. v. 5).
By submitting ourselves one to another (Eph. v. 21).
By having the same care one for another (1 Cor. xii. 25).
By praying one for another (James v. 16).
By not defrauding one another (1 Cor. vii. 5).
By not speaking evil one of another (James iv. 11).
By forgiving one another (Eph. iv. 32).
By forbearing one another (Col. iii. 13).
By not lying one to another (Col. iii. 9).
By being kindly affectioned one to another (Rom. xii. 10).
By preferring one another (Rom. xii. 10).
By having compassion one of another (1 Pet. iii. 8).
By confessing our faults one to another (James v. 16).
By not murmuring one against another (James v. 9).
By not being forgetful to entertain strangers (Heb. xiii. 2).
By owing no man anything (Rom. xiii. 8).
By loving one another (1 John iii. 23).—His commandment.

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By considering Him, the Apostle and High Priest of our profession, who for our sakes became poor, that we, through his poverty, might become rich.
By considering Him who endured such contradiction of sinners against Himself.
By considering Him who said, "I have given you an example that ye should do as I have done to you" (John xiii. 15).

Dorking. B. C.

BRIDGE OF WEIR HOMES.—Another cottage to cost £1600 is to be added to Mr. Quarrier's institution. He requires twelve more to enable him to deal with 1600 to 1700 children annually.

BLIND IN SYRIA.

The work among the blind, begun by Mr. Mentor Mott, has been going on more than a quarter of a century. Schools for the blind were established in Beyrout, Damascus, and Tyre, in which the young people learnt reading and handiwork—the girls knitting and basket-weaving, the men broom and brushmaking. We were obliged to give up the men's work, as we found no ready sale, and the expense was greater than our limited means could meet. The Bible teaching being very thorough, several of the young men have become Scripture-readers, and their influence is singularly blessed. We have now six blind men employed as Scripture-readers and teachers, scattered throughout the land. A reader is not unfrequently a welcome visitor, even in the latticed harems of Moslem ladies. Thus the seed of life is sown.

A very few of these Scripture-readers are supported by friends in England; but we require about £200 to keep our work in efficiency.

Beyrout, Syria. Augusta Mentor Mott.

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MANITOBA NOTES.

The Dominion Government has established industrial schools for the Indian tribes under the direction of the different churches; when these have had time to show results we who are interested expect great things from the pupils. The Mosley Methodist Mission is a most successful one, under the care of the large-hearted missionary, Rev. John McDougal, son of the pioneer missionary who died on the prairie. The Church of England has long-established mission stations here and there among these tribes, and the Baptists are about sending teachers to some tribes hitherto neglected. At Long Lake the Government has established an industrial school under Presbyterian auspices. The intention is to teach the Indian boys agriculture and trades.

Our little Sunday-school here has been an experiment. We began on a Sunday last June, when on driving out to the encampment of about eighty tents we found the men, with painted faces and otherwise ornamented, gathered in a large circle on the prairie, engaged in one of their heathenish gambling festivals. None of the squaws or children are permitted to approach when the "braves" are thus engaged. The scene was weird and uncanny enough as one looked at these fierce, paint-streaked faces, distorted with evil passions, while they watched the game which proceeded to the music of tom-toms, and the metallic clinking of a string of bells. Often these poor pagans gamble away horses, wives, tents, and even the indispensable blanket, before giving up the game. May I beg for the prayers of your readers that the missionaries may be blessed in the work of saving these Indians. Our little school has gathered only squaws, some lads and little ones, but they can now sing in their own tongue, "Yes, Jesus loves me," and follow the Lord's Prayer, and in the repetition of John iii. 16. Next spring we hope to have a day-school for them here.

The W.C.T.U. are about establishing a Band of Hope, and have been helping the Y.M.C.A. to make their parlour comfortable. The young men are doing a good work, but have not as yet been able to hire proper rooms, or to afford to keep their room open oftener than once a week. Such rooms are urgently needed as a refuge for the many strangers who come here.

I thank those friends who continue to send copies of The Christian, *The Life of Faith*, and other useful papers and tracts. I could distribute any number of these precious Gospel messages. Some have been saved through them, I know; how much must have been taught by these silent seed-bearers we cannot know till hereafter.

(Mrs.) Annie Davidson.

Brandon, Manitoba.

EVANGELISM IN BOMBAY.

Rev. J. S. Stone, M.D., of the American Methodist Episcopal Mission, Bombay, writes to us:—

Never since the days of "California Taylor," now Bishop Taylor, of Africa, has Bombay been so stirred as under the labours of Rev. G. C. Grubb and Colonel Oldham. In a peculiar sense has the old Cathedral been the hospitable home of the people this winter. Without distinction of sect or denomination, they thronged it night after night. Faces never seen before in the building were then eagerly turned upon the mission preacher. From Roman Catholics and Ritualists to Plymouth Brethren and Salvationists, all classes of religious thought were represented, and all classes drank from the smitten Rock and were refreshed.

In one of his addresses, Mr. Grubb said: "As for Peter, when he, full of the Holy Spirit, preached, he got 3000 souls; but when Stephen, full of the same power, preached, he got nothing but stones. Now, it must always be so, stones or souls. You Bombay Christians need a good drubbing, all of you, from the Bishop down; it would be a good sign of real life among you." Mr. Grubb got more souls than stones while among us; but he got a few hard words, which hurt at times more than stones.

In our missioners we recognised three special marks. They were anointed men; sent of God; they were men of the Book. Mr. Grubb and his Book were very much talked about, especially the Book. He ranged through that Book, from Genesis to Revelation, as a pearl seeker, and we shared in the results. Then Mr. Grubb and Col. Oldham were simple men. They were natural in their manner, both in the pulpit and among the people. No one hesitated to approach them, no one felt abashed in their presence. The young especially were drawn to them. Mr. Grubb has very long arms, and with them he proved himself able to reach, by the Lord's help, people afar off. He also hit very heavy blows. He knew how to throw bombs full of spiritual dynamite. These bombs were usually taken from the Scripture, and they were used as though he meant to kill spiritual do-nothings, spiritual dwarfs, pious worldlings and gossips; and church-going agnostics, who knew nothing, and denied the right of others to know anything about spiritual life, and comfort, and power, he attacked with a heavy hammer, and a two-edged sword, using in every instance the Word of God. Many were hunted out of their hiding-places, abandoning their refuges of lies.

As far as possible the aim in the mission was to reach all classes of people. At 7.30 each morning there was a service for believers; this was largely attended, and many of us considered these meetings the most profitable of all. Two services were conducted in the evening, one at 5.30 o'clock and the other at 8.30. One of these was in the Cathedral, the other in Framji Cowasji Hall, the most neutral ground in the city. The attendance was large in each of these places, and the impression alike profound. From the first the missioners secured a strong grip on the young men; this was never slackened till the end, and many of them were converted publicly; like Andrew, showing the change of heart by hurrying after their friends. We doubt not, however, that the largest returns from the mission will be in the broader, brighter, and more Christ-like lives of Christians. We owe hearty thanks to the originators and promoters of this abundantly precious mission. India is largely the better for its coming.

CHURCH MISSIONARY SOCIETY.—The large hall in Sion College, says *The Record*, was crowded in nearly every part on Tuesday last, when the C.M.S. committee assembled to take leave of eight missionaries, all, except Rev. A. Clifford, proceeding for the first time to the foreign field. Their names and destinations are as follow:—Miss E. Armstrong and Miss A. S. H. Vidal, for Palestine; Rev. Alfred Clifford, Calcutta; Mr. R. F. Ardell, Tinnevelly; Rev. W. S. Moule and Miss A. L. Wright, China; Rev. W. Weston and Rev. W. B. Buncombe, Japan.

ANOTHER PROSPEROUS CHURCH.

On Sunday week Rev. H. E. Stone, Baptist pastor, Nottingham, preached a quarterly sermon to young women, his subject being, "Loose thyself from the bonds of thy neck, captive daughter of Zion." These sermons provoke unusual interest, and on this occasion the pastor and deacons were kept until nearly 10 o'clock seeing these who were desirous of confessing Christ.

On Tuesday, the choir rendered several anthems, and 960 partook of refreshments provided by the friends, thus being drawn from the worldly amusements so prevalent at this time of year. The bread and milk breakfasts for 150 children are given twice a week, and the workers would gladly do more if they had the funds.

On Tuesday a tea was given to poor children in connection with the Ballom Court Mission, situated in one of the poorest localities in the town. God has owned the word preached here, and so interested are the people that after, a room was taken, but not furnished, they urged the friends to hold the service in the unfurnished room, and came bringing their own chairs with them. Since then it has been fitted and furnished, but some help is needed towards the rent, &c.

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ROMISH PROTESTANTISM.

A friend passing through Algiers writes us, among other things, as follows:—

The MacAll Mission in this city has an earnest worker in M. Borel, who has recently come. The outlook is encouraging. The meetings are bright and varied. I hear Mr. Young, pastor of the new Presbyterian church, spoken of as a devoted and admirable minister of Christ.

I attended the English Church on one occasion, and was pained to find it but a stepping stone to Rome. In the one short sermon I heard, the following errors were pressed on the large audience with the utmost dogmatism, viz.:—(1) *Apostolic succession*, by which the Holy Ghost is continuously imparted from "priest" to "priest." None are priests save the Church of England clergy (and, doubtless, by necessary inference, the Romish priests, as the "succession" was *viâ* Rome). All ministers of the "sects" are presumptuous, self-willed, and self-appointed. The "priest" may be far from what he ought to be, but the Holy Ghost is resident in him by the laying-on of hands. (2) *Priestly absolution.* These "priests" have power to remit sins. What they bind on earth is bound in heaven. It is no more for a "priest" to say, "I absolve thee" than "I baptize thee." Both rest on the same authority. (3) *Regeneration and divine illumination in baptism.* The infant receives "illumination" that never leaves it. (4) *The reception of "eternal life" in the Lord's Supper.* These last two are "miracles" that authenticate the mission of these "priests." Thus they, by baptism, give "sight to the blind," and by the Lord's Supper, "raise the dead." Then (5), last of all, this discourse was spiced with *Purgatory*. Some thought, the preacher said, that "priests" would have to suffer for their sins in another world. Why do not such men go at once to their own place—*Rome?*

SYDNEY.—A Registry Office and Home have been opened at 199A, Elizabeth-street, near Park-street, Sydney, New South Wales. The object is to provide a means of escape from the allurements of city life for friendless virtuous young women arriving in Sydney from the country districts or elsewhere. The Home is under direct Christian supervision. A letter advising of the arrival of any young woman will ensure her being met at the station or wharf in Sydney. Address: The Matron, Jubilee Registry Office and Home, 199A, Elizabeth-street, Sydney.

The Week of Prayer.

SINCE the Week of Prayer at the beginning of the year was instituted, it has never been more needed than at the opening of 1888. Whether we have regard to the Church or the world, the nations abroad or the people at home, the rich or the poor, the employers or the employed, parents and children in the family, or those children under tutors and governors in schools—everything is in a condition of transition and unrest. Religiously, politically, socially, morally, scientifically, spiritualistically (if we may coin a word), men, in their relations to this world and the next, are in uncertainty and perplexity; their hearts failing them for fear; the winds and the waves roaring.

In Europe there are rumours of war; at home we have the difficulty with Ireland. Romanism like a cancer is eating its way into the heart of the nation; diligently pressed forward by the Ritualistic party in the Church of England; unconsciously fostered by Nonconformists in the name of religious liberty. Buddhism and Spiritualism are befooling the rich and idle to their destruction. Riches and luxury demoralise and emasculate the children of men who gained their wealth by work; poverty and starvation dishearten and degrade the poor, whose offspring in the country are stunted and dull; in cities, preternaturally sharp and prematurely old. The rich despise yet fear the poor; the poor envy and hate the rich. The professing Church is divided into believers and unbelievers, and these are becoming separated under their respective banners. Even amongst the professedly evangelical a division seems inevitable between those who hold to the doctrines of the Reformation and the disciples of "modern thought."

Everywhere there is a sense of self-helplessness and a general want of confidence. The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God—the saints who shall possess the kingdom. Unconsciously, the Desire of all Nations is the Coming King. In every nation the throne is unstable, because kings have not been "just, ruling in the fear of God." The failure of Governments to secure the welfare of their people, and of the Church to evangelise the world, tell that the time is near when the Ancient of Days shall crown the Son of Man; and Satan shall be cast into the bottomless pit; and the ancient people, having looked upon Him whom they pierced, and mourned for Him as for an only son, and washed away their sin and their uncleanness in the fountain opened to the House of David and the inhabitants of Jerusalem, shall be the Lord's priests and ministers to the nations and the far-off isles, which have not heard his fame nor seen his glory; and there shall be one Lord and his Name one.

But even now, in the midst of so much to cause sorrow and apprehension, there is abundant cause for praise and thanksgiving. God has not forsaken the earth. He is nigh to all that call upon Him. Still one chases a thousand, and two put ten thousand to flight. Never were there so many Christians in the world; never was the Gospel so widely preached; never were works of love and mercy conducted on so grand a scale. Wherever the seed of the Kingdom is sown a harvest springs up; and out of the lost and neglected children of our cities, transfigured by an incredibly brief training under the Gospel of love, we are peopling Canada with God-fearing and industrious men and women. A missionary spirit of unprecedented intensity and extent is pressing out to dark and distant lands the very flower of our Christian youth, and God is doing marvellously by them. But all this is but as the sample out of the sack: intimations of what shall be done very speedily when the enemy of God and man is bound and imprisoned, and Jesus, whose right it is, takes his great power and reigns.

The public meetings in London and elsewhere have had the address for their main feature; perhaps this is inevitable; and the great volume of prayer has been offered individually and socially at home.

The addresses, so far as we have heard them, have been very much to the purpose, and calculated to lead to great searchings of heart in us all, as individuals, as Christians, as church members, as citizens, as men. The words of two laymen, both Lombard-street bankers, were as practical, as useful, as suggestive, as those of their clerical brethren. The study of the word "Doubtless," by Mr. Tritton, was admirably appropriate to a meeting for prayer for missions.

It seems difficult to attain unconstraint of spirit and freedom of utterance in these meetings of an hour in an unaccustomed place. But much depends upon the leader. Mr. Meyer by a very few hearty words succeeded well in dissipating the stiffness, and eliciting from many brethren, and even sisters also (an unheard-of innovation) short, pointed, pithy petitions, which were far more to the purpose, and contained far more actual supplication, than long and laboured utterances.

The "Week of Prayer" should only be the first in a year of prayer. May we each contribute thus to signalise the year upon which we have entered—thus looking for and hastening the coming of the Day of God.

MR. SPURGEON'S WELCOME.

THE more than enthusiastic welcome accorded to the famous pastor of the Metropolitan Tabernacle on Monday evening by an immense congregation, must have been peculiarly gratifying to him at this crisis. Despite the dense fog the great building was full, except a part of the top gallery. The affectionate greeting of so many friends must have compensated Mr. Spurgeon somewhat for the change from sunny skies to the murky atmosphere of London.

It was a deeply interesting story that Mr. Spurgeon had to tell of the wonderful blessing God has vouchsafed in connection with the circulation of his printed sermons, of which the two-thousandth was issued last week. From far and near tidings have come of sinners converted, believers edified, and teachers and preachers helped by their perusal. He had some amusing things to say of the way in which these discourses have been "appropriated" by other preachers; but, as he admitted that he is himself a great collector of good thoughts wherever he can find them, he was lenient in his judgment of the pulpit pilferers. The prevailing note was that of thankfulness to God for making his words to be messengers of blessing the wide world over.

The utterances of the other friends who spoke were naturally of a somewhat laudatory character, but, as the Pastor remarked, it was a family gathering; besides, he said, if any thought he would be overdone with praise, they would do well to remember that he had got a plentiful supply of "the other thing." Those who spoke were Rev. James Spurgeon, Dr. Sinclair Paterson, Rev. D. Davies, Brighton, Rev. W. Stott, Rev. E. H. Ellis, Rev. C. Spurgeon, Greenwich, and Dr. Duncan. All these gentlemen expressed their affectionate regard for Mr. Spurgeon, and their sense of his recent service to the cause of evangelical truth.

Notes and Comments.

IN our next issue we hope to give portrait and sketch of Mrs. Tibbles ("Bright Eyes"), who is now in this country pleading the cause of the Indian tribes of North America.

A special meeting is announced for the 26th inst. at Exeter Hall, to bid farewell to a party of missionaries going out under the China Inland Mission. Miss Geraldine Guinness is amongst the number.

Our London readers will notice with pleasure, from our Church Notes, that Rev. F. B. Meyer, of Leicester, will begin his ministry at Regent's-park Chapel on the first Sunday in February. We congratulate the Metropolis on receiving such a valued accession to the ranks of its preachers.

We are glad to publish the following statement from Rev. J. M. Braithwaite, vicar of St. John's Church, Croydon, in reference to the note which appeared in our last issue. He says:—

> The Croydon Skating-rink was hired by the Volunteers from the Gospel Temperance Committee for their annual distribution of prizes. Mrs. Braithwaite was asked to give the prizes away.
>
> Among a very large number of prizes, consisting of silver trophies, money, watches, books, &c., there happened to be three orders for beer, wine, and spirits, presented by local hotel-keepers. Mrs. Braithwaite could hardly pause in the midst of the distribution to make distinctions between the gifts, and she therefore handed these with the rest to those who came up to receive them. *The Croydon Advertiser* chooses to make fun out of these three orders. You interpret the ill-timed joke seriously, and draw serious deductions from it. My remarks, culled from *The Croydon Guardian*, referred to the distribution of the prizes generally, which were awarded to members of one of the smartest Volunteer corps in the country, of which I have the honour to be chaplain.
>
> Your mention of dancing classes in connection with my name, is only of a piece with the rest of the extract. I have nothing to do with the Skating Rink, and if dancing classes are ever held there it must be by some arrangement between a professor of the accomplishment and the Gospel Temperance Committee, of which I do not happen to be a member. I have always been deeply interested in the temperance cause, and in the two permanent missions connected with my parish church, temperance work plays an important part.

All friends of missions will remember the seven young Cambridge students who went as missionaries to China in 1885; and ten thousand readers have possessed themselves of the record published at the time, under the title of "A Missionary Band," by Mr. Broomhall. That book is out of print, but a new edition, greatly extended and improved, is now ready under another title.* Every page is a study. The book as a whole is an encyclopædia of varied and valuable information. Its compilation has been a labour of love; our brother Broomhall has put his soul and spirit into his useful work. It is beautiful in purpose—for "how beautiful upon the mountains are the feet of him who publisheth peace"; exquisite in execution, literary and artistic; and the charming cover, designed *con amore* by one of the ladies at Mildmay, though mentioned last, inspires us first by its pointers to the Polar Star. We say, with more than common emphasis, that every Christian family should possess this book. It will adorn the drawing-room table; it will "make all glorious within" those who make it inwardly their own.

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* THE EVANGELISATION OF THE WORLD. A Record of Consecration, and an Appeal. By B. Broomhall, Secretary of the China Inland Mission. Cloth, gilt edges. 3s. 6d. *Morgan & Scott.*

Our contemporary, *The British Weekly*, has stated that a beer and wine license has been granted in connection with a bazaar in aid of Christ Church, Leeds, and that application was made for a spirit license also, but was refused by the magistrates. We would commend to the notice of the Bishop of the diocese the recent action of the Roman Catholic Archbishop of Dublin, who has prohibited intoxicating drink being given in prizes at such a bazaar. What with dramatic performances, and raffles, and beer and wine licences, these bazaars are fast becoming a disgrace and a scandal.

The old missionary spirit which sent Columbanus, and Columba, and their numberless Christian colleagues, from Ireland to evangelise Scotland and parts of Europe, is reviving in the sister island, and it is not unusual now to read of farewell services in the case of ladies who are leaving Ireland for missionary work in the East. Perhaps the latest was one held at Clontarf, near Dublin, last week, the Vicar's daughter and several other ladies being about to start for China.

The recent success of a Parsee girl named Sorabji in graduating in the first class at Calcutta, the only others who took a degree at the same time being five male students, ought to do much to stimulate the advocates of female education in the East. Miss Sorabji's scholarship will do something to break down the almost invincible conservatism of India, and may have much wider results than can at present be foreseen or anticipated.

Another singular illustration of the influence in India of Western culture and opinions is afforded by the recent action of the Maharajah of Darhanga in establishing a hospital and dispensary for female patients near his ancestral palace in Behar, and building, at a cost of 55,000 rupees, a new building for the purpose. This step is a remarkable sign of the great social changes which have taken place in India during the past twenty or thirty years. This hospital is the third which the Maharajah has endowed, and he has built and maintains twenty-three schools in addition to many other charitable works, his gifts up to the present representing no less a sum than about £350,000.

As a pendant to the letter on openings for women in California recently reproduced in these columns, the following extract from a letter of "An Australian Visitor," in one of the daily papers, may be found useful and suggestive:—

> In many parts of Australia nursery governesses and useful helps in the family can obtain far more comfortable situations, in a brighter and healthier climate, than in England. Salaries range from £30 to £40. Trained nurses with certificates can make £2 a week by private nursing. Competent dressmakers, milliners, and young women, with good references from first-class English shops, can easily find employment, and at higher pay than here.

In the present glutted state of the English labour market such opportunities may be seized with advantage. But, let it be added, none but sensible, willing, capable women are eligible for these situations. Again, intending voyagers should not go alone, or without making sure that someone will receive and care for them on landing. The writer of the above letter states that a protected party starts on March 1, as to which further particulars may be obtained from Miss Denison, 196, Cromwell-road, S.W.

Not the least of a missionary's trials is that some of his foes should be those of his own country. The news comes from India of a somewhat violent speech at Gwalior, by Sir Lepel Griffin, the Governor-General's Agent for Central India, in which he advised the Mahrattas to look askance upon those natives who had thrown off the shackles of caste and abandoned the national dress. He says: "Cherish and observe your ancient and noble religion, cherish and observe strictly your rules of caste, which missionaries and philanthropists tell you is a bad thing, but which is really the mortar which holds together the building of Indian society." Seeing what a hindrance this degrading caste system is to Christianity, such utterances as these do great harm. If Englishmen in high position in India would but recognise that our responsibility to our Eastern Empire is religious and spiritual, no less than civil and imperial, and that the heathen judge of Christianity by the lives of its professors, there would be less cause for lament that one of the greatest impediments to the spread of the Gospel is the evil example of the ruling population.

More than eleven hundred thousand of the women of England have memorialised Queen Victoria in favour of the Sunday closing of drink-shops. It is well that they should be strongly exercised on this point, and it is also well that Her Majesty should know what subject has been pressing heavily on the hearts of her humble sisters during her year of Jubilee. If Her Majesty could see her way to follow the example of the first lady in the American Republic, and become a total abstainer, the influence in favour of temperance reform would no doubt be great. But after all, in a question of national legislation, any effective appeal must be to the Hall of St. Stephen's rather than to the Court of St. James's.

We are gratified to observe that a serious attempt is to be made in France to repress the flood of evil literature now issuing from its presses. Senator Pressensé describes this movement in last week's *Christian World*. Public lectures are being given, he says, in many of the large towns, and the League of Public Morals is about to petition the authorities to apply the existing laws to pestilential journalism. Dr. Pressensé hopes to raise a debate in the Senate that will strengthen the cause of purity, and every well-wisher of the French nation must surely pray that he may succeed. A movement is much needed in our own country for the stricter application of the laws affecting the publication of noisome literature.

The important correspondence now going on in *The Times* and other daily papers, arising out of Lord Salisbury's recent plea for political clubs, must advance the cause of sobriety. Notwithstanding some disclaimers, there seems to be ample positive and direct evidence that these clubs foster the drink curse to an alarming extent. Surely they ought, at least, to be placed under the same restriction, with respect to hours of sale and consumption, as ordinary public-houses. The difficulty no doubt is that if artisan and middle-class clubs are dealt with, those in the aristocratic region of Pall Mall cannot righteously escape. Too many of the members of these latter are in Parliament, to hope for any sweeping reform that will affect them.

The London Society for the Prevention of Cruelty to Children is doing splendid service in bringing into the light of publicity cases of the maltreatment of tender children. Some of the cases recently reported are horrible in their hideousness; especially one tried at the Derbyshire Sessions, where a mother was sentenced to six months hard labour for abusing her own daughter in a manner worse than brutal. Every lover of the little ones should tender a hearty support to this Society.

While it is always bad generalship to underestimate the power of the enemy, a too pessimistic view does not conduce to victory. The late Dr. Ker, of Glasgow, in a passage quoted in the newly published posthumous volume of his "Thoughts," furnishes a good instance of the way in which we think we ought to regard the seeming Romeward movement of the day. He says:—

> Its strong opposing forces are the mighty sweep of the time towards liberty, civil and religious; the vast field of literature, ancient and modern, which rebels against its *Index*; the activities of the manifold agencies of evangelical churches which outnumber its orders and priests; the appeal of the Gospel to the soul when it is clearly and warmly preached, and the influence of the open Bible, specially in the English tongue, going forth as a world-encircling power.

We hear now and then of defections to Rome among the "classes"; we believe it is a fact that the Popish system loses rather than gains ground among the "masses," into whose hands political power is passing more and more. If Protestant Christianity is true to its mission of permeating the people with the spirit and genius of the Gospel, we can well afford to laugh at all the plots and secret intrigues of Jesuitism and the Vatican.

The Allahabad Pioneer, in its issue of December 1, has a leading article, two columns and a half long, lamenting the probable repeal of the Contagious Diseases Acts in India. Commenting upon this, and upon articles in other Anglo-Indian papers, the Calcutta *Indian Witness* says:—

> Some of the Anglo-Indian papers are excessively mad over the inevitable repeal of the C. D. Acts in India. Mrs. Butler and her "band of fanatics" have "achieved all the success that belongs to zeal and pertinacity," and the "prospect cannot be contemplated by the authorities in India without the gravest and most justifiable alarm!" The Colonial Office has stated that "the people and Parliament are prepared to forego whatever advantage is derivable from the system!" This is excellent. There is hope still. The English people are not ready to repeal the Ten Commandments even if some editors in India think that the interests of the Army demand it. We cannot think that the lamentations of these editors can be called "godly sorrow." It may be difficult to call it by its proper name, but it is certain that Christian men in every land will feel like rejoicing more than weeping over the prospect.

Before the holiday time is over, and whilst some heads of households are perhaps undecided what schools to choose for their daughters, it may be opportune to utter a word of earnest warning and entreaty to Protestant parents not to send their children to convent or "Sisters'" schools, either at home or abroad. The lowness of the terms and the possible superior order of instruction given are, it is feared, a temptation to some. But mayhap the price will be felt to have been all too dear when the family is rent asunder by a "perversion." It is said that no attempt at proselytising is made in these establishments. No overt attempt, possibly; but the accessories of the Roman Catholic religion, with which the inmate is at a particularly receptive age brought into daily contact, are too often presented in such subtle and attractive guise that the deadly seed is then sown which germinates (to all appearance, suddenly) many a year afterwards.

Mr. Denham Smith is now lying in a very prostrate condition, having had a return of some of the more serious symptoms of his illness. He asks that "definite prayer may be made that he may have strength for suffering."

In a pastoral charge the Bishop of Lichfield wisely draws attention to the want of preparation for the Gospel ministry in candidates who present themselves before him for orders. In some cases he has found that the only qualification possessed was a university degree, recently obtained. He recommends that at least one year should be passed at a theological college. He desires that, in future, three months' notice be given to him by intending candidates. It is to be hoped that his lordship's words will receive due consideration in the proper quarter.

The hardships which poor people undergo who, by the pressure of bad times, are compelled to seek a refuge in the workhouse, are, it seems, sometimes unnecessarily increased. Husbands and wives far advanced in years are often separated, put into different wards, and companionship made impossible. A correspondent to the daily papers points out that it is illegal, as, by 10 and 11 Vic., c. 109, s. 23, a married couple, both of whom are above the age of sixty years, can claim, as a right, that they shall not be separated in the workhouse.

The system under which licenses are granted in Pennsylvania is said greatly to commend itself to those who desire to decrease the drink saloons. Besides the payment of a large sum of money, two responsible property-owning sureties are required, who are not engaged in the manufacture of intoxicating liquors. Twelve "reputable electors," who have known the applicant for six months, must also endorse the application, and must join the sureties in an affidavit that no other petition has been promoted by them in the same year. Something like this in our own country might prove a good half-way house to more repressive measures.

We read the following in an American contemporary :—

> In Massachusetts the Supreme Court has decided that young men who have imported packs of hounds, whippers-in, and all the other English provision for fox-hunting, cannot let loose a poor fox who has been kept in confinement, and then, just for fun, ride after him until he comes to grief in some miserable way. Judge Devins rules that the fox is an animal, and that the fashionable hunters are liable to punishment under the act for the prevention of cruelty to animals.

We presume that the crime of "cruelty to animals" does not alter its complexion by being transported across the Atlantic. We feel very curious to know what would be the result of a similar appeal to the law courts of this country on the subject of hunting tame foxes or deer.

The Book World.

The Covenant of Peace.

Dr. Marvin Vincent, of New York, gives us, under this title, twenty excellent sermons dealing with certain puzzling phases of Christian experience, and with some popular misconceptions of duty and privilege. In thought the discourses are marked by breadth, vigour, and penetration; many of them are fresh and original in conception and treatment; all are eminently practical and the glow of spiritual fervour by which they are pervaded makes them tender and telling. Dr. Vincent is known as an able, eloquent and helpful preacher. The reader will find him at his best in these discourses which are worthy of a place beside some of the best pulpit literature. (*J. Nisbet & Co.*)

Free Rum on the Congo.

This is an American book written by Mr. Wm. Hornaday. It contains statements of fact which make the blood curdle, and which should be put before every moral legislative assembly, and every Christian missionary. "The idea that civilisation is an unmitigated blessing to be sought after by every savage is one of the dearest delusions of this age...Were I a king of naked savages on the Congo or the Zambesi, I would resist the Caucasian to the death. No white man, except a missionary, should ever enter my territory and live. It would be far better for me and my people to die by bullets than brandy." These are some of the burning words spoken on this burning subject by Mr. Hornaday. He adds: "If Equatorial Africa is to be 'developed' in the same way as South Africa, then, I say, away with such development! If the savage cannot be benefited, in God's name, let him alone." The book can be obtained from the *National Temperance League's Depôt*, 337, *Strand*, W.C.

Christian Solidarity.

This small volume by Mr. Henry Stanley Newman (2s. *S. W. Partridge & Co.*) contains solid matter and sound thought, in which an important subject is treated with ability, and in a manner thoroughly Scriptural. Christian Solidarity is defined as a joint relationship in which Jesus Christ has so identified Himself with man, and in which men are so related to one another that their interests and responsibilities are identical. The principle is broadly illustrated in relation to human need, family life, representative government, society, sacrifice, redemption, the Christian Church, and the human race. The thought of our oneness with Jesus Christ, with all his wealth of power and sympathy, in the trials and efforts of life and service, is most encouraging, hopeful, and stimulating to Christian workers. Face to face with grave, social, and religious difficulties, we are reminded that Jesus Christ in and through the sympathetic bonds of common brotherhood, is the chief factor in their solution, and that the Spirit of his life and teaching must ever be the soul of all true progress. The book is timely, healthy, and helpful.

A Masterly Treatise.

God without Religion: Deism, and Sir James Stephen. By Rev. William Arthur. Author's uniform edition. *Messrs. Bemrose & Sons*, 23, *Old Bailey*. There can be no question as to the intellectual vigour and masterly grasp of argument shown by Mr. Arthur in this work. As a polemic he takes high rank. His spirit is dispassionate; his tone, conciliatory; his reasoning, logical. Such a work as this might do excellent service among young men of an intellectual cast and inquiring spirit, both by way of fortifying them in the truth and extricating them from the sophistries and the plausibilities of sceptical denial. To one established in the faith, anything Sir James Stephen has to say seems too puerile to deserve an answer. But we live in the age of magazine literature and royal roads to profundity. Mr. Arthur, therefore, has done well to show up with a masterly touch the argumentative weakness of the enemies of the Cross. We cannot but admire Mr. Arthur's patience and judicial candour in treating so fully his adversary's rough and ready assumptions. Every point is closely examined, every detail weighed, every extravagance even, formally and seriously confuted. Our feeling is that Sir James Stephen and his summary of opinions are not worth the expenditure of ammunition that is here laid out. There is, however, a value in the book far beyond any reference of that kind; and, in particular, the treatment of the whole subject of the mystery of life, and what is involved in the antecedents of it in any form, is well fitted to fill the mind of the reader with adoring reverence of God.

A Story for Girls.

The Palace Beautiful. By L. T. Meade. 5s. *Cassell & Co.* The author has chosen an attractive title, and we enter the portal wondering what lies in store. But an announcement meets us at the outset to the effect that the book is intended for lady readers; so with becoming modesty we withdraw in favour of one of the fortunate sex who after perusal pronounces it (with unwonted brevity) to be "a good story well told."

MISCELLANEOUS.

The Earth's Ecliptic Angle. By Edward Dingle. *S. W. Partridge & Co.* This work is exceedingly obscure, and not less mathematically incorrect. Mr. Dingle, we fear, meddles with matters too high for him, and is not to be complimented on the result.

The Curse of the Fevrills, by Sylvia Penn, is a powerfully written temperance tale, mainly illustrating the strength of the hereditary taint in those of intemperate parentage. The story is full of a thoroughly human interest, apart from its immediate object, and we wish for the volume a career of widespead usefulness.

Grace Abounding to the Chief of Sinners. By John Bunyan. Edited, with introduction and notes, by Rev. John Brown, D.D. 5s. *Hodder & Stoughton.* The writings of John Bunyan, in readable type, should be found in every good library. Such, with its companion volumes, is the book before us. The introduction gives some particulars not contained in the narrative, and thus supplies connecting links which enable the reader to gain a more complete idea of this God-made and God-taught preacher of his Gospel.

The Parchment Library Edition of the Gospel, according to Matthew, Mark, and Luke. *Kegan Paul & Co.* This is a very dainty volume. Binder and printer have combined to make the book attractive. The division into verses has been abandoned, but the paragraphs have been carefully arranged after the best authorities on the Greek text. Quotations from the Old Testament are printed in italics, and dialogues are marked by inverted commas. In this way the three Synoptic Gospels are printed as though they were an ordinary English classic. It would make a charming and useful present to a thoughtful young student.

Prophecies concerning England and Egypt in the Last Days. By the Author of "Notes on Dan. vii." 8s. 6d. *Nisbet & Co.* This is a favourable specimen of an Anglo-Israelite book. The anonymous writer is a well-read Biblical scholar, a friend of Israel, and a courteous controversialist. Like many noted expositors, he applies Isa. viii. to England governing in Egypt; unlike most Anglo-Israelite writers he would identify the English, not with the Ten Tribes, but with Ephraim only; unlike them, he believes England, even if it be Ephraim, to be on the verge of a terrible humiliation. His chapters on "A new Map of Europe, and the Jesuit Conspiracy" are exceedingly interesting.

The Divine Word Opened. By the late Rev. Jonathan Bayley, A.M., Ph.D. Published by *J. Speirs, Bloomsbury-street, London.* A volume of Swedenborgian discourses. Dr. Bayley, judging by the brief memoir, was a man of culture and kindness. As a religious teacher we cannot recommend him. The man who asserts that the first eleven chapters of Genesis are not historical, but purely allegorical, must read God's Book with a deplorable bias. The admirer of Jesus Christ who calmly writes that "the doctrine of imputed righteousness has been one of the most fearful plagues of the Church" would certainly be described by Paul as an "enemy of the Cross of Christ." The Divine Word opened by Paul needs opened eyes and hearts to receive it.

The Two Babylons. With 61 wood-cut illustrations from Nineveh, Babylon, Pompeii, &c. By the late Rev. A. Hislop. Seventh edition. 5s. *Partridge & Co.* A book so full of learning that has reached a seventh edition is a literary wonder, and we only hope it will not only be read but thoughtfully digested. The Church of Rome boasts of her antiquity and here she is traced back to ancient heathenism. She delights in rites and ceremonies. Here are exhibited the patterns which she has too closely followed. She decks her churches with images and pictures. Here are the rude and often grotesque originals which proved as ruinous to millions in the East as her modern use of music and art has proved to millions in the West. Dr. Hislop's death is a deep loss to the cause of Protestant truth, but his book cannot die and will not fly. It is too full of God's truth and authentic history.

ASTOR A. G. BROWN'S MAJORITY.

HE twenty-first anniversary of Mr. Archibald rown's pastorate at the East London Taberacle was celebrated on Monday week, when a ublic tea-meeting was held. There was an nmense audience.

Mr. T. A. **Denny** discharged the duties of airman in his usual genial and happy style, nd in his brief introductory speech thanked od for men like Archibald Brown, who have ot outgrown the good old Gospel, but who aintain the primitive method of preaching hrist in the plainest and simplest manner. Ie congratulated Mr. Brown upon his "coming f age," and upon the fact that he was still resh and vigorous, notwithstanding his twentyne years' hard and incessant toil in the service f the Master in the depressing East-end.

Mr. **Brown**, who was most cordially greeted, refaced his address by reading a letter from Rev. Robert Culley (Wesleyan), an old Eastnd pastor, in which the writer bore testimony hat he received great stimulus from Mr. Brown luring his six years' ministry in that neighourhood. Mr. Brown referred to the pleasing act that they had again with them on the ccasion of his anniversary his own mother, emarking, in a jocular way, that as a church hey owed a great deal to her, because he was ure their pastor would have been a terrible capegrace if it had not been for her influence. Adverting to the many changes that had taken lace, since his appointment to the East London Tabernacle, in the church and in the neighourhood, Mr. Brown observed that there was great difference in the style of Christian work s a whole. Many people are putting the ark f God on a new cart, and as it was in the days f David, so it is now, the new cart does not arry the ark safely; there is a rocking to and ro. He did not believe in attracting the eople to places of worship by fine singing, led y cornet; and in this respect he deplored the ot competition that was being carried on in God's work. He was determined that if he ould not fill his pews by preaching Jesus in lain Saxon he would not resort to any new nethods. The church membership was still naintained. There were about 2,040 in *bonâ ide* church fellowship. During the twentyne years over 4000 had been received into the hurch, hundreds and hundreds of whom were ow in different parts of the country. That was a migratory neighbourhood. During the ast year 219 members had been added to the oll, while 210 had removed to other parts. Speaking of what he called his "outside" gencies, Mr. Brown remarked that they were ll in a flourishing condition.

Congratulatory addresses were afterwards given by Mr. Richard Pinney (secretary of the hurch), Mr. Frank White (who is an old ollege "chum" of Mr. Brown's), Rev. Rolfe Fisher, Congregational Church, Burdett-road; Rev. W. M. Smith, Presbyterian Church, Bowoad; and Rev. William Thomas, Grove-road Baptist Church.

. SURREY CHAPEL.—The annual meeting was held on the 2nd instant, when reports of work done were presented, which showed that the portion of this old building still used for religious purposes forms a veritable hive of spiritual industry. The rection of the new chapel is about to be comnenced at a cost of £11,000, of which £7000 is lready guaranteed. Rev. B. Senior still ministers to the congregation.

THE WESTERN PACIFIC.—The British Government has for the last three or four years been attempting to procure an international agreement with regard to the traffic in arms and alcohol in the Western Pacific. From the Blue-book just issued it appears that the attempt has failed, and that the failure is largely owing to the refusal of the United States to become a party to a convention prohibiting its traders from carrying on the work of civilisation in those regions. There can only be one opinion as to the nefariousness of this traffic, which is rapidly demoralising the natives of nearly every group of islands in the long chain which extends from Fiji to the eastern shores of New Guinea.—*The Times.*

GERMANY AND RUSSIA.

At the central noon prayer-meeting, Aldersgate-street, on Thursday last week, Dr. Ziemann gave an account of recent work in Germany. On Friday, Dr. Baedeker gave a report of an extended evangelistic tour in the Russian Empire, covering a period of eight months. Dr. Ziemann referred, in the course of his remarks, to Herr von Schluembach, whom God has so greatly honoured in Germany, and who is now completely prostrated. The present pronounced Christian stand taken by the Crown Prince of Germany was traced by the speaker to the influence of the mighty spiritual work in Berlin inaugurated by this brother now so mysteriously laid aside. The Berlin Y.M.C.A. had also received a mighty stimulus which was still exerting power. Dr. Ziemann knew of no association that was reaching out to evangelise all classes of men to the same extent as the association founded by Herr von Schluembach in the city of Berlin.

Dr. Ziemann proceeded to give some interesting incidents in connection with the work in different cities he had lately visited, chiefly referring to Frankfort and Cologne. In the former town he gathered a little company of Christians, in conferences on the Mildmay pattern. Seventy believers came, and many of the public also attended, the subject under consideration being: "The Gospel, the power of God unto salvation." A commanding officer of hussars rose in the meeting and testified to his personal experience of this power. He has since resigned his commission and brilliant prospects, and has entered a college at Bâle for a year's study of Biblical subjects, after which he proposes to devote himself to evangelistic work in his native country.

To Cologne Dr. Ziemann was invited by the Protestant clergyman, who in former years had not thought a visit desirable. At first the congregations were small, although gathered in a very large and costly hall, for which the husband of an earnest Christian worker paid £14 each night, "to please her." The secular papers derided the meetings, and especially the idea that even a Doctor could teach the Protestant religion. This turned the tide; the people eagerly crowded in to hear his testimony, and the nightly audience consisted of 3000 people till the close. Many personal incidents showed that the preaching of the Gospel was not in vain.

On Friday Dr. Baedeker spoke of the debt of gratitude he felt for fellowship in prayer during the last eight months. His experiences had been made up of light and shade. He had been very near the prison more than once, but God had kept him outside, except when he availed himself of opportunities of visiting the prisoners. His first visit was to Finland. Here he found a young baroness who has devoted her life to the evangelisation of Finnish prisoners. On one occasion when lying very sick and at the point of death she quickly rallied, when her father, a former governor of part of Finland, promised to build for her a Home for discharged prisoners. Not only in this prison, but in others did the governors themselves confess to personal blessing through the testimony of the Gospel. Over the north of Europe, go where he would, Dr. Baedeker found a cloud of blessing discharging itself. He spent eight days at Whitsuntide in Stockholm, intending to rest, but opportunities offered which he could not refuse; and the Lord gave rich blessing amongst high and low.

In Russia there are great difficulties in the way of evangelisation. The Russian minister of public worship conscientiously believes it is right to shut all the people up to the Greek Church, and he uses all the priests and the police to this end. In answer to believing prayer, Dr. Baedeker said he had been preserved from hindrance. If the front door were closed some of the back doors were open. Russia is a wonderful country! Things you could not do in England you can readily compass there. Travelling by train and steamer he had been able freely to distribute Gospels and Scriptures, thanks to Mrs. Robertson's Society for the Free Distribution of the Scriptures. Groups of people furnished with copies in their own tongue will sit and read together the same passage in many different languages. The Russian railway carriages—he always travelled third class, to get amongst the people—will hold 100 passengers. You can read and talk to them all at once. They greatly treasure the books they receive, and literally thirst for the preaching of the Gospel.

In the prisons—unlike other countries—the inmates have nothing whatever to do! and some of them are sentenced for life. Three men whom he well knew were in one of these prisons—suddenly deprived of their liberty and separated from their wives and children—for four years on the charge of fostering a Baptist propaganda. How they did rejoice to see and recognise his face. They have been greatly used and blessed by God amongst their fellow-prisoners.

There is a large field for Gospel work amongst the Tartars, the finest race of men and women the Doctor had ever seen. They are nominally Mahommedans, but their minds are a blank, ready to receive the truth. One band of Christians into which Dr. Baedeker found entrance had separated themselves from the Armenian Church to which they formerly belonged, and which is more dead than the Greek Church. They had been praying for a revival, and abundantly God answered them. When converted, these people go right and left and tell out the good news to all around.

On the Volga there are numerous German colonies. The Lutheran pastors have large fields for work, but evangelisation is unknown. The old rule of the Lutheran Church is observed; one pastor does all the work for a colony of ten thousand! Dr. Baedeker went down the Volga to Orenburg, on to Tiflis, back to Astrakhan and Baku. The latter is a most wicked place—sin unmasked and unashamed; it was very difficult at first to get any footing, the people being so absorbed in pushing for money. Eventually a few Armenians were found, and work was commenced and richly blessed, and is still continuing.

In closing a narrative full of interest and incident, Dr. Baedeker earnestly besought continued prayer for Russia, her prisoners, and her exiles. The people are so receptive: giving them the Gospel is like handing bread to a hungry man; and, remember, a converted Russian is always an evangelist. If sent to Siberia, they take the Gospel with them.

THE CHRISTIAN LIFEBOAT CREW held their New Year gathering on the 3rd inst. at the Welcome Home, Ratcliff Highway, when Dr. Sinclair Paterson gave an interesting and helpful New Year's address, taking as motto texts Romans i. 16, 17. Miss Child spoke of the special work of the "crew," whose aim is to be soul winners. Many of the crew gave praise to God for the help and grace granted through the past twelve months. An earnest spirit of prayer pervaded the meeting and all present felt it a season to be remembered throughout the year, as a time when they re-dedicated themselves to Christ's service.

MILDMAY MISSION TO THE JEWS.—On the first day of the Week of Prayer at Mildmay it is the custom of Rev. J. Wilkinson to give some statistics with reference to the work of this Mission. He said that they had now two doctors, two deaconesses, a night-school for Jewish children, with 157 on the books, a Home at Highgate, and another at Newington-green for little Jewish orphan children, who were taught to love Jesus Christ. The receipts had amounted to £4766 17s. 2d., and the expenditure to £4566 9s. 9d. The New Testament movement was started two years ago, and had proved very successful. They had succeeded in obtaining permission to distribute the New Testament in Russia, and the missionaries had found that not only throughout that Empire, but also in Austria proper, Hungary, Bohemia, and Galicia a large number of Jews were willing to receive the Gospel. Dr. Dixon read the statistics of the Medical Mission during the past year, which showed that in 1887 the total number of attendances had been 13,832.

BREAKFAST TO THE DESTITUTE.

The usual New Year's breakfast given to about 800 destitute persons, took place on Sunday morning, at the Gray's-yard Ragged Church and School, James-street, Oxford-street. Every part of the building was filled. Of the 800 only about 140 were women, who were entertained by themselves. In the principal hall Lord Kinnaird presided. Amongst those who had received a ticket, were a large number of very intelligent-looking men who had evidently seen better days, and there were some with suspicious-looking "crops," very suggestive of the idea that it had not been long since they were being maintained at the expense of the State.

The addresses given were admirable in tone and spirit. Sympathy and hope were the leading topics. Nothing was said which could wound the most sensitive of those who attended, but earnest and loving appeals were made to them to look forward with hope. Mr. John Morley, of Clapton, again sent for distribution 1000 portions of Scripture, neatly bound. Mr. R. C. Morgan, after remarking that it was a painful thing to see so many of their fellow-men in the position of those who then sat before him, said he would remind them, however, that there was never a cloud without a silver lining, and never a cloud which, however dark it might be on the earthly side, was not bright on the heavenly side. The Bible, he said, was a book which told them continually of dark clouds with silver linings, and the great truth he asked them to take away with them was that each one of them belonged to the living God. Mr. George Hanbury impressed upon all present the "faithful saying" that "Jesus Christ came into the world to save sinners." Rev. John Wilkinson wished to tell of the Communism and Radicalism of the Bible, which was very different to the worldly idea of those terms. In the 113th Psalm it was written: "He raiseth the poor out of the dust, and lifteth the needy out of the dunghill, that He may set him with princes, even with the princes of his people." That was God's Communism and Radicalism, but He levelled from the bottom to the top, and not from the top to the bottom. At Pentecost, they read, that none considered that aught he possessed was his own, and they had all things in common; but in the Communism of the present day none considered that aught that his neighbour possessed was his own. The speaker concluded with an earnest exhortation to all to accept salvation. Addresses followed from Mr. Stephen Bourne, Mr. T. A. Denny, Mr. George Rouse, and Captain Helby, R.N., the governor of Pentonville Prison. The addresses were interspersed with singing. Miss Mary Davies again kindly attended, and sang "Our Blest Redeemer," and "The Ninety and Nine." The richness of her voice, and the devotional tenderness of expression with which this favourite singer rendered these pieces, was a rare treat to the ragged and destitute men, who listened with rapt attention. Five rooms were filled with those who had tickets for the morning's meal, but a large number of persons assembled outside, to whom tickets were given for tea in the afternoon.—*Daily Chronicle.*

THE DENABY MAIN DISASTER.—Dear Sir,—The disastrous fire which occurred early in the morning of Christmas-day, at Denaby Main Colliery, has thrown nearly 1500 men and boys out of work, many of whom have not yet recovered from the sad effects of the late trade dispute. On Friday and Saturday I gave, through a committee chosen by the men themselves, relief-tickets to 499 families, containing 2162 persons. Other families will be helped by the committee to the extent of our ability. But I fear there will be a great amount of suffering during the next five or six weeks. If any of your readers will help the committee to relieve the distress of the poor families, their aid will be gratefully received by those in need.

Thomas James Leslie,
Mexborough. Congregational Minister.

AN ANTI-SWEATING EXPERIMENT.

In a letter to *The Daily News*, Mr. W. J. Walker, of 88, Bishopsgate-street, E.C., describes the proceedings of "The Workers' Protection Society," carried on in connection with the mission hall lately opened in Kerbey-street, Poplar:—

"We began work on Dec. 19, in the Shaftesbury Memorial Hall, with some fourteen women, the result being that the wages earned by each were double what they would have been had they gone through the hands of the sweater as formerly. It is true that at the best they cannot earn much; but it is surely something gained if we have enabled a poor, downtrodden race of workers to have fair play granted to them, in that they have had the full amount earned by them paid to them without any deduction. Before starting this movement I visited many of the most wretched homes in Poplar, and found the story the same in almost every case. The women were wearing out bodies and souls in blank despair, with starving children sitting round them in the dark and dismal rooms of their squalid homes. Bound to the sweater by the circumstances of their own poverty, they took from him what he chose to give. The prices paid for what is termed finishing shirts by hand were 2½d. and 3d. per dozen, and for the machine work 6d., 7d., and 8d. per dozen. With the kindly co-operation of a humane-minded manufacturer we are paying 5d. per dozen and upwards for 'finishing,' and 1s. 1d. per dozen upwards for 'machining,' the same class of shirts; and as soon as the workers we have gathered together prove that they can undertake a superior class of article we hope still further to improve the condition of affairs.

"We have commenced in a humble, quiet way with only fourteen workers, but the day is not far distant when Mr. Chadburn's kindly sympathetic heart will be rejoiced and encouraged by the contemplation of ten times that number gathered within the walls of his mission hall, whose brightened lives will amply compensate us for any labour expended in organising the scheme. We shall not stop until our Workers' Protection Society has branches in every centre of industry throughout this great Metropolis. We only pay the women what they earn, and benevolence simply steps in to the extent of providing them with the means of conveying the work to the women and from them, when finished, to the manufacturer. By-and-by we mean to strive at making the operations self-supporting; but in the meantime, for an outlay of some thirty shillings per week, we are making hope take the place of despair in the homes of the toilers of Mr. Besant's 'joyless city.' Our 'Rules for Workers' will show the business-like basis upon which our scheme is started."

FEEDING THE HUNGRY.—Between five and six hundred of the poorest children of Holloway recently received a substantial meal through the kindness of friends at Drayton-park Wesleyan Chapel. A number of unemployed and others were treated to a free tea at the Mission Hall, Barclay-road, Walham-green on Friday. Two free meals have lately been given at Bloomsbury Hall, Soho, to 280 aged men and women, and to 420 poor children respectively. The cost of the former was mainly defrayed by a young ladies' school at Tottenham. At the close of all these meals the Gospel was preached to the guests.

LONDON CITY MISSION.—In connection with the South Norwood branch a Gospel tent mission was held during last summer for sixteen weeks, conducted by agents of the Evangelisation Society, city missionaries, and other speakers. As the result, over fifty souls were blessed, and very many of God's people revived. Out of the Mission has been formed a Gospel band of working men and women, superintended by the city missionary, who holds meetings in different parts of the district. The necessity is much felt for a mission-hall, in which such services may be held all the year round, and steps are being taken to accomplish this end, but the building will not be commenced until all needed funds are in hand.

CITY YOUNG MEN.

Mr. and Mrs. George Williams held thei annual reception on Thursday, January 5. No withstanding the immense number of gues who thronged the rooms, the prelimina refreshments were served with unusual comfor and at eight o'clock the Lecture Hall was fille with a bright array of happy, expectant face The host and hostess gave and received a very hearty welcome; as did also the Hon. J. V. Farwell, of Chicago, who was present.

Mr. Williams, after wishing the young men a very happy and prosperous New Year, said he did not believe in long-faced Christianity. If the Gospel did not make a man happy, it was because he had not understood it. He enlarged on three topics: Christ *in* you; Christ *with* you, and Christ *for* you. After a few hearty and warmly received words from Mr. Farwell, Mr. H. Grattan Guinness—who had greatly brightened the singing during the evening by the accompaniment of his cornet—rose to give a brief Gospel testimony. He took for his theme the thought of "happiness," in connection with the oft-repeated wish "a happy New Year." At the close of his address, which secured unbroken attention from the hundreds of young men, a large number of hands were held up for prayer, and, as the meeting broke up, an unprecedented number of names and addresses were handed to the secretary of those who wished to start out on the New Year with the Lord Jesus Christ as their personal Saviour.

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SAILORS IN RATCLIFF HIGHWAY.

The meetings on New Year's Eve and New Year's Day at the Seamen's Christian Friend Society's Institution opposite the London Docks were largely attended by seamen and were greatly blessed. The Sailors' Annual Festival was held in the same place on Monday, Jan. 2. After tea, in the reading-rooms, a hearty sailors' prayer-meeting was held in the chapel, and this was followed by an evangelistic service in which Colonel Macgregor, Mr. Robert Paton, Rev. G. J. Hill, and many other friends took part. The chapel was crowded—chiefly with British seamen.

Perhaps the most interesting part of the service was when Christian seamen were invited to give testimony. Several rose at once, so eager were they to tell what great things the Lord had done for them. One fine fellow told how, several years ago, he was leading a godless and intemperate life, but through the visits of this Society's missionary to his ship he was led to give up the drink and then to accept Christ. When Christ found him he was a man before the mast; but since then he had prayed and worked, and now he had obtained a master's certificate from the Board of Trade. Some spoke of having been converted whilst at sea, or in the Strangers' Rest and Welcome Home, and all united in urging their brother seamen to start the new year with Christ as their Captain.

These New Year's meetings have resulted in forty-five seamen signing the temperance pledge, and several conversions, besides which numbers were deeply impressed, and will be, it is hoped, led to the Saviour.

BRITISH AND FOREIGN SAILORS' SOCIETY.—Mr. George Clarke, R.N. Association Secretary, will be pleased to attend and address drawing room and other meetings on behalf of this Society. He says:—"My whole life has been spent with sailors, my forefathers being ship-captains, myself commanding a vessel to the Crimea in 1854-55. Returning home, I entered the Navy (retiring last year). Subsequently I helped my chief mate into this Society; he has been a missionary at Malta for twenty-six years. I feel sure I am engaged in a good work in advocating the claims of the sailors. Altogether I have spoken to many thousands, and on 114 platforms, during 1887." His address is 4, Devonshire-road, Greenwich, S.E.

LONDON WAIFS AT TEA.

r. Barnardo claims now to have "the largest ily in the world." The latest bulletin puts e number of the young people under his telage at 2240. Yet he is not satisfied. ere he actually goes and invites a couple of ousand boys and girls to a tea party, with e deliberate intent of adding a hundred of om or more to his household at one fell oop. At the first blush that seems a somehat reckless proceeding, indicative of a greedy d grasping disposition. Why should he want add child to child? Has he not already got ore than his share? Ah, well; these questions ay be soon answered; and best, perhaps, by nother question: Is he not doing what the reat mass of his fellow-Christians are leaving ndone? In truth, it seems to us a most lorious and divine discontent that has seized im; would that every one of us had somehing of this unquenchable ambition—not, ndeed, to boast of having the largest family in he world, but to snatch the greatest number of hese human jewels out of the mire of London's in and misery, and place them as polished ems in the Redeemer's crown.

We can say but little that is new by way of escribing the truly remarkable assemblage rawn to the Edinburgh Castle last week, as r. Barnardo assures us, from nearly all the appy hunting grounds of London's Bedaween. ven the pen of a Dickens might fail to coney to the reader a distinct and accurate impression of this heaving, restless mass of young umanity. A close inspection reveals the fact hat the types are varied enough. Most of hem are young, very young in years, but prematurely old, it is to be feared, in their experimental knowledge of this wicked world and its ways. Our good host says, in his memorandum skilfully prepared for the press:—

> Only a few of these lads know what is meant by a family life. Practically every boy present sleeps every night either in a common lodging-house, in a furnished room, or where he can out of doors, or in the partial shelter obtainable about the riverside, at wharves and docks, on the Embankment shelters, under old baskets, barrels, crates, barrows, or carts at markets, &c. Very many of them have been found sleeping during the cold nights of the last week in public water-closets. The revelations which this year, as on many previous occasions, have greeted our agents on their nightly rounds amongst the lowest haunts of the destitute poor in search of the guests of this evening, have done much to deepen conviction as to the frightful evils and moral dangers which surround the children who live an adventure life on the streets of London.

Of course there are some whose parents are both alive, and who live "at home," such as it is—not much of a home we may be certain, or they would not be here to-night, dirty and ragged and hungry. As to the influences that pervade the common "lodging-houses," or the "furnished rooms," referred to, we fervently hope, kind reader, you know nothing in your own persons. You may take it, on the word of those who have made it their business to find out, that it is something exceedingly bad and degrading; these places are not exactly half-way houses to the celestial city. It would certainly be an interesting and profitable quest, under other circumstances, to trace out the causes that have surrounded these children with such conditions. To-night the great thing is to recognise the facts, and to devise and apply remedial measures as far as may be. And that is what Dr. Barnardo worked up to through the quickly passing hours of the long evening. The great outstanding impression on the mind of the spectator is this: despite the life that these *gamins* of the street have been compelled to lead, they are not irretrievably lost to society, to heaven, and to God. There is abounding life, and, though it may be to some extent tainted at the source, there is yet ample time to guide it into channels of purity and usefulness. The heart that is moved with compassion at such a sight cannot but be heavy and sore at the thought that not more than one out of every ten of those waifs can to-night have their feet set on the upward ladder. What is to become of the rest God only knows.

Much experience has taught Dr. Barnardo wisdom in dealing with his irrepressible audience. Nobody can manage them like himself; even he requires now and then to have recourse to the solid argument of the bag of silver sixpences that await the well-behaved. The tea and victuals are a great civilising factor; their distribution takes time, but it is not time wasted. This year the Doctor took a step in advance, by appointing the sprucely dressed youths from the Labour House to wait on the guests. Here was an object lesson, as to the fruits of settled industry and good living, that could scarcely be missed by the dullest witted of the crowd. Another novelty, and the great success of the evening, was the goodly presence, added to the clever performance, of the half-dozen boys who wore the tartan and played the bagpipes. As they marched to and fro on the platform, in true Highland fashion, piping out their tuneful Scotch melodies, there must, surely, have been implanted in the youthful breasts of the rapt listeners some laudable ambition. On other occasions we have expressed sympathy with any who are fain to preach to such an audience. Unless the sermon is covered up in parable or story, the experiment is almost hopeless. Wisely doing this, however, Mr. Wookey and Mr. Baker held the attention of the congregation to an encouraging degree. "A friend from the country" essayed to sing to his impartial critics with very indifferent success. Dr. Barnardo, of course, gained an excellent hearing, while he told of some who, in past years, were as low down as any of them, but who, with God's blessing on the help offered by his institutions, were now on the high road to prosperity and happiness. He omitted most of his customary catechism as to the occupations and family circumstances of the lads, passing on to the crucial moment of the evening when all who were really anxious to leave the street life and become inmates of the Homes were invited to come apart. This task of weeding out the most needy and the most likely is one that requires infinite patience and skill, but these are not wanting. We chanced to be sitting near a boy of a pleasant and wistful countenance, but very ragged, and without any covering to his feet except dirt. In answer to questions, he said his mother was dead, his father was "locked up," and he slept in some garret with his clothes on. When the Doctor's representative came to that part of the building, and put the question to any who wanted help, the lad sprung forward with an alacrity that told how thankful he was for the chance. If there were many such cases the evening's harvest must have been a truly blessed one.

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OBITUARY.

MR. HENRY DRUMMOND, STIRLING.

We deeply regret to record the death, on Sunday week, of this well-known citizen of Stirling, father of Prof. Henry Drummond, of Glasgow. For some time past he had been in failing health. He was a brother of the well-known Mr. Peter Drummond, the founder of the famous tract enterprise. Though not so prominent as his brother in the religious world, he took an active part in Free Church effort, and in all other good works in the town.

MRS. HARDING.

Known and loved by a large circle, Emily Jane Harding, of Westerfield, fell asleep on December 28. She had been an earnest supporter of the temperance cause for some fifty years, and, later, preventive and reformatory work, and the abolition of State regulation of vice. Her chief life work was the visitation of Union Workhouses, meeting most Sabbath mornings the vagrants in the neighbouring workhouse. She was a beloved minister in the Society of Friends. She had been failing in health for many months, and for the last few lay peacefully waiting the summons, which was welcomed with a sweet smile, and her purified spirit departed to be "for ever with the Lord."

RATCLIFF STRANGERS' REST.

The monthly workers' meeting of Friday last was largely attended, and of a very interesting character. Mr. R. C. Morgan presided, and, after prayer by Rev. E. F. Baldwin, Mr. Bergmann related a very touching incident of a Jew who is now in prison for confessing Christ.

Mr. J. T. Isaac, hon. sec., then gave a short statement of the work of the past month, showing that, in addition to the ordinary daily services for sailors, and the special work on Sundays, there had been a tea for inmates of the lodging-houses, a "Roast Beef and Plum Pudding Supper," tea and Christmas tree for sailors, and also a tea and Christmas tree for the poor lads of the Highway. There had also been the nightly classes for the neglected boys of the district. This latter work is carried on in a house, taken in faith, by Mr. Isaac, on his own responsibility, and we feel sure that this effort to save the boys and girls of this dark—very dark—neighbourhood, from lives of profligacy and vice, only needs mentioning to commend itself to the prayerful sympathy of our readers. Prayer, and workers, and funds are urgently needed.

Rev. F. B. Meyer then gave a powerful address on rolling ourselves, our ways, and our works on God.

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EVANGELISTIC NOTES.

Mr. Geo. Andrews, of the Evangelisation Society, has conducted a fortnight's mission service in the Y.M.C.A. Mission Hall, Wallingford. Several have professed conversion.

Mr. J. C. Rainey has concluded an eight days' Gospel mission at Buckhurst-hill, Essex, following up a mission which he conducted there in October last, when many souls were gathered in. Mr. Rainey goes to Rainham, Essex, for a week's services, commencing on Sunday next. From January 22 to 29 he will be at New Barnet, and from February 5 to 12 at High Barnet, N. Prayer is requested for blessing on these meetings.

Miss Bax and Miss Smith have been lately labouring at Forton and Bedhampton, with much blessing. At the former place, during a fortnight, some fifty adults passed through the inquiry room, and, at a service for children, about thirty little ones were found seeking Jesus. At the latter place, which was a week's mission, a number of adults and children professed to find peace in Jesus. On January 8, the ladies commence a mission at Hastings, for which prayer is desired.

Hounslow. Mr. Wm. Packer, of the Evangelisation Society, has conducted a three weeks' mission at the Gospel Hall, Hounslow. Large audiences listened night after night to the glad tidings of the grace of God, resulting in blessing to many. A number have been truly brought to a saving knowledge of the truth as it is in Jesus; others confirmed and edified, and their desire deepened for the salvation of souls. At the closing meeting on the 26th many bore testimony to blessing received.

THE BIBLE SOCIETY.—*We are not aware that any community in the United Kingdom has supported the Bible Society in the hearty and unanimous method adopted by the town of Brisbane, Eastern Australia. All the congregations there agreed to observe "Bible Sunday," and had a list of the services, with the subjects of the sermons published in the newspapers. The annual meeting of the local auxiliary was held on the following day.*

RAGGED SCHOOLS.—*We heartily welcome the new monthly magazine,* In His Name, *whose special mission it is to advocate the claims of our Ragged Schools. We congratulate the committee of the Ragged School Union upon this addition to their work, though we can scarcely congratulate them on the title chosen. The requirements for the physical, moral, and spiritual training of 50,000 of the very poorest of London children, call for a very river of sympathy and help. We believe the varied information thus supplied will have a beneficial effect, both upon those already at work, and who may be still in the market-place waiting to be engaged. The latter should not fail to communicate with Mr. Kirk, Exeter Hall, W.C.*

Letters to the Editor.

AN OPEN DOOR.

Sir,—May I ask you to make known in your paper the need existing at Biarritz, South France, for Christian workers. Tracts, illustrated papers, &c., are gladly accepted, and there are opportunities for good, only needing willing hearts full of Christ's love.—I am, yours faithfully, M.

BLACKDOWN HILLS MISSION.

Dear Sir,—I desire to thank the readers of The Christian for their sympathy and prayers on my behalf while laid aside through severe affliction for the past three months.

I am much better, and able to resume my pastoral work for the Lord on the Hills, though still prevented from much evangelistic work. I trust to be completely restored in due time in answer to the prayers of the Lord's people.

I am, dear Sir, yours faithfully,
George Brealey.
Clayhidon, Wellington, Somerset.

SUNDAY POSTAL LABOUR.

Sir,—It is undoubtedly a mistake on the part of the Post Office authorities to refer this question to corporations; for thereby the opinion or desire of a very small portion of the community at large will be obtained. If the authorities will take the matter into their own hands, and put an entire stop to the Sunday labour throughout the kingdom, the people will adapt themselves to the circumstances, after a little grumbling, which, as a matter of course, must be done.

I have practised extensively in the law for more than a quarter of a century in one of the principal cities in the kingdom, having had important matters entrusted to me, and yet I never experienced the least inconvenience in consequence of not having had letters delivered to me on Sundays.

In regard to my home life, I have had a standing order at the Post Office for about twenty years that letters must not be delivered at my house on Sundays, Christmas days, or Good Fridays; and yet not the least inconvenience has occurred to me, or to any friends who have been staying with me. I am considerably over sixty years of age, and can, therefore, speak from experience.

Yours faithfully, Truth.

THE SOLITARY IN FAMILIES.

Sir,—There is one form of raising the condition of the very poor which does not appear to have entered largely into the schemes of the benevolent: that of adopting young outcast or orphan children. Of course this requires to be done with judgment, in selecting children who cannot be claimed again; these, however, can be found in abundance. One can hardly imagine a higher work than to reclaim children from a life which will probably land them into pauperism, if not crime, unless some kindly hand be stretched out to succour.

The various orphanages have shown what success may be obtained in raising children from the lowest strata of society. Might not many a little one be privately rescued in the same manner? How many a stripped or solitary home would be cheered by the patter of little feet, and the merry voices of children. I admit that such a duty should be undertaken under a solemn sense of its responsibility, and with a firm resolve not to be easily discouraged; for, at first, patience, firmness, and love would be required in training a child which had for some years been living under degrading influences. But that this can be done has been proved by the writer.

The younger a child is when taken, the less trouble there will be in training. It is surprising and delightful to see the rapid improvement which a change to good living produces in a child, and to see the wan, wistful face change into a plump and healthy one. Some of the wealthy, with large houses and grounds, may be inclined to start small nurseries or homes upon their premises, where children could be trained to useful work, and to become respectable members of society. It is impossible to calculate the good that would be done by transforming into a good and useful citizen one child who might otherwise drift into the criminal class, or at least into the ranks of the great army of incapables, which forms such a sad feature of our present social condition.—Yours truly,

(Mrs.) Emma E. Beck.
97, *Albion-road, Stoke Newington, N.*

QUEEN AND POPE.

Sir,—A number of clergymen propose making a formal protest, to the Queen and Lord Salisbury, against the mission of the Duke of Norfolk to the Pope of Rome. May I, through your columns, earnestly ask—(*a*) for the voluntary help of my brother clergy as honorary secretaries in different parts of England; and, (*b*) for signatures (in full with official designation), to be forwarded as early as possible to yours truly Wm. Adamson.
The Vicarage, Old Ford, London, E.

AMERICAN JESUITS AT WORK.

Sir,—I am sorry to learn by a letter received from my friend, Mr. H. L. Hastings, of America, that "The suppression of religious speech on all public grounds of Boston (U.S.A.), by Irish Roman Catholicism, is now rampant in our municipal government.......It is," says Mr. Hastings, "an infamous page for Boston's history, that we now record; the grip of the Jesuit is upon the throat of American liberty, and Americans are only asleep ......One of our noblest missionaries is in gaol for one year simply for speaking on the open grounds."

We should be glad if our friends and the friends of missionaries would sound the alarm, and do their utmost to let the Boston rum-sellers and the representatives of Popery and tyranny know that it is a dangerous business to send a noble missionary to gaol for twelve months for preaching the Gospel.—Yours truly, J. H. Mitchell.
23, *Vincent-terrace, N.*

A WARNING.

Dear Sir,—I am constantly getting indignant complaints from different parts of the country about boys who are hawking tin-goods, &c., for sale, and representing that they come from here; who rob their customers and insult and wilfully damage the property of those who will not deal with them.

The latest dodge is to say that if they do not earn so much, Mr. Fegan will not keep them. I have had several remonstrances lately about this, and it is calculated to do all accredited Christian work amongst poor boys such grave injury that I ask your kind assistance to make my disclaimer known, and to let The Christian readers understand that my boys do not go out to earn money or hawk for sale any articles whatever.—I remain, dear Sir, yours faithfully, J. W. C. Fegan.
The Boys' Home, Southwark, S.E.

[Dr. Barnardo, too, has had publicly to repudiate any connection with these boys.]

MISCHIEF OF POLITICAL CLUBS.

Dear Sir,—I was very glad to read your remarks on that part of Lord Salisbury's speech at Derby having reference to clubs. I can, from personal knowledge, fully bear out the statements you quote from a country paper, in regard to the temptations placed in the way of young men who frequent such places. I know cases where almost ruin has resulted, and in others where habits of drinking, card and billiard playing have been formed, which probably would have been prevented had there been no club to go to.

In the town in which I live there are a couple of these places—one for Conservatives and one for Liberals. I was asked to support the latter, being myself a Liberal; but well knowing the result that had accrued owing to the sale of drink at the Conservative Club, I of course declined. However, it was formed, and the boast of two gentlemen who had largely to do with its establishment was (one of whom was a teetotaller, I am sorry to say) that it would be the means of shutting up several public-houses, owing to being able to sell *pure drink* at lower prices. However, though it has been opened some two years, no such result has taken place; on the contrary, numbers of young men have been apprenticed, as it were, to drinking, smoking, and card playing, and they equally support the public-house with the club.

It is to be hoped something will be done in reference to licensing these places, and placing them on the level with other drink-shops, which practically they are. I do not wonder at the publicans, who, as the law stands, are legitimate tradespeople, finding fault with places under no police supervision while they are so narrowly watched. I am surprised, too, to find in our Liberal Club, and among frequenters of it, deacons, elders, and local preachers who on temperance platforms denounce the traffic, while, if it is connected with politics, they wink at the evil that results. What can we expect of young members of congregations with such leaders? I enclose my card, and am, yours truly,

A Constant Reader.

THE ENGLISH CONFESSIONAL.

Dear Sir,—Will you allow me to submit the following reasons to any of your readers who may see no harm in the proposal of the "High Church Clergyman" to have "licensed confessors."

(1) There is only one Head of the Church, and He is in heaven "for us," having given all directions for confessions in his inspired Word.

(2) In retiring to his glory He never delegated any man or order of men to hear the confessions of their fellow-men.

(3) He has reserved to Himself exclusively this solemn prerogative and responsibility.

(4) The reason appears to be that no one has the right to hear confessions who has not the authority to pronounce plenary absolution.

(5) And as this is a priestly act, and our Lord created no earthly priesthood, neither the Apostles, nor any subsequent ministry, has what is called "the power of the keys," in the sense of hearing confessions and pronouncing absolution.

(6) That to assume it is to be guilty of presumptuous arrogance of the most daring kind, invading the sacred office of the High Priesthood of Jesus.

(7) Even when there was a divinely ordained sacerdotal priesthood on earth, they never presumed, without a divine warrant, to hear the confessions of the penitent, nor to pronounce absolution.

(8) Such a man-made institution is fraught with immense peril, and fosters pride, arrogance, and tyranny of the most diabolical kind.

(9) It cannot be less than a positive insult to our blessed Redeemer in his work within the vail.

I am, yours truly, William Frith.
111, *Edith-road, West Kensington.*

◆

RELIGIOUS INTOLERANCE IN ITALY.

We extract the following from a letter by Mr. B. A. Heywood, of Beckenham:—

"In the hamlet of Farfa, in the Sabine country, some thirty miles north of Rome, a widow lady has an orphanage and school for Italian children. The orphanage was founded by her in Rome in 1883, and was carried on there for two years with the hearty sympathy of the police and other officials. In 1885 it was transferred to Farfa, and has ever since been the object of constant misrepresentation and petty persecution by the priests residing in the neighbouring village of Fara, and also by those of the local officials whom the priests have been able to influence. Portions of the Bible were burnt by the priests in the piazza in front of the village church, and the local authorities were induced to order the closing of all the institutions by the end of the year. The hamlet of Farfa was purchased from the Government some years ago by an English gentleman, its present owner, who is the son of the widow lady, and the institutions are altogether private property. Previously to the school being opened, no sort of instruction was given in the place, the nearest school being at Fara, which is distant about an hour's walk. The occupation of this neglected spot by this English lady was in no rivalry to any institution in the place, for none existed. The priest who is leading the present violent opposition states he has been sent on purpose by the Pope."

We are glad to have received a letter of subsequent date from Mrs. Morgan, the widow lady in question, in which she says:—

"You will be pleased to hear that we have till now (Jan. 4) been left in peace, after the order to close our schools and orphanage in five days. On Sunday we heard they were fully determined to come on the following day and carry out their threat. On Sunday a rumour reached us that the authorities at Fara had found out their proceedings were not legal. I think some warning had reached them. I know much prayer had gone up that this violent opposition might result in increased blessing on the little work carried on here and more liberty.

"A great struggle is going on in Italy, and those who watch the efforts put forth by the Papacy are glad that Signor Crispi has had the courage to dismiss the 'Sindico' of Rome for congratulating, in his official capacity, the enemy of the Government."

lotes on Daily Readings.

SUNDAY, JANUARY 15.—EZEKIEL XX.

1.—*And it came to pass in the seventh year,* c.—"This date applies to the four chapters, x.—xxiii., which are bound together by their ontents, and by the threefold repetition of the xpression 'Wilt thou judge?' (xx. 4, xxii. 2, xiii. 36)."—*Keil.*

3.—*Are ye come to inquire of Me?*—The ubject of inquiry was, no doubt, as to the hope deliverance. See Jer. xxi. 2.

4.—*Wilt thou judge them, son of man, wilt ou judge them?*—"We should rather say, Wilt thou not judge them?' *i.e.*, pronounce ntence upon them."—*S.C.* The remainder the chapter is occupied with the exposure of rael's guilt from their earliest days in Egypt, nd constitutes the judgment or sentence which he prophet is told to pronounce.

8.—*But they rebelled against Me.*—This lolatry in Egypt is not mentioned in Exodus, ut may be inferred from their readiness at Sinai o worship the golden calf. It seems alluded to n Joshua xxiv. 14.

9.—*But I wrought for my name's sake.*—This evelation of the secret of Israel's preservation, n spite of their frequent rebellions, is afterwards epeated three times (14, 22, 44), and forms the efrain of the chapter. The word for "wrought" s the ordinary verb "to do," and might be endered, "I acted for my name's sake.'" See Ps. xxv. 11.

25.—*Wherefore I gave them also statutes that vere not good.*—Keil explains this by referring o Acts vii. 42, "God turned, and gave them up o worship the host of heaven."

29.—*The name thereof is called Bamah.*—"Bamah" is the Hebrew word for "high place," where idolatrous worship was carried on. There is a play upon the word, for "Ba" means "go," and "Mah" means "what." So that the very name suggested the folly of going there: "Go—for what?"

35.—*The wilderness of the people.*—Better in R.V., "peoples." Israel scattered among the peoples is to find them a wilderness.

MONDAY, JANUARY 16.—EZEKIEL XXI.

To this chapter properly belong the last five verses of the former one. They are found here in the Hebrew text, in the Greek LXX., and in the Latin Vulgate. "The forest of the south" is the land of Israel, viewed from Chebar, where Ezekiel prophesied, which was in the north of Babylonia.

2.—*Set thy face toward Jerusalem.*—This is, as it were, the explanation of the previous prophecy. "Comparing these two verses with xx. 45, 46, we observe that words and order of words are identical, except that for the three words translated "south" there are substituted (1) Jerusalem; (2) the holy places—*i.e.*, the Temple; (3) the land of Israel."—*S.C.*

3.—*Will cut off from thee the righteous and the wicked.*—These here take the place of "every green tree and every dry tree" (xx. 47). Comp. our Lord's use of this metaphor (Luke xxiii. 31). The conflagration means war. "This cutting off of the righteous applies to the outer side of the judgment, inasmuch as both good and bad fall in war, but the distinction between the two (ix. 4) still exists."—*Keil.*

10.—*It contemneth the rod of my son, as every tree.*—"The 'rod' is the sceptre of dominion assigned to Judah (Gen. xlix. 10). The destroying sword of Babylon despises the sceptre of Judah; it despises every tree."—*S.C.* The words "my son" are an allusion to Gen. xlix. 9, where the words occur: "Judah is a lion's whelp: from the prey, my son, thou art gone up."

13.—*Even the rod.*—This is the same word as in the last verse, and should be rendered "sceptre."

25.—*Thou, profane wicked prince of Israel.*—R.V. renders "profane," "deadly wounded," as being the literal meaning of the word. It seems a figurative expression applied to Zedekiah for the death-blow which the monarchy received in him. Comp. Rev. xiii. 3.

27.—*Until He come whose right it is.*—A distinct Messianic promise, to be fulfilled at the Second Coming of Christ.

TUESDAY, JANUARY 17.—EZEKIEL XXII.

"A catalogue of sins which have brought ruin upon Jerusalem, many of which disgraced the heathen inhabitants of Canaan, whom the Israelites were to cast out (Lev. xviii. 27). The commission of like sins would insure like judgment."—*S.C.*

6.—*Every one were in thee to their power.*—Better in R.V., "Every one according to his power have been in thee to shed blood." "All the princes looked to might, not right, and each, in proportion to his strength, was guilty of violence and bloodshed."—*S.C.*

16.—*And thou shalt take thine inheritance in thyself.*—R.V. renders this, with most modern commentators, "And thou shalt be profaned in thyself," *i.e.*, "Thou shalt by thy own fault forfeit the privileges of a holy nation."—*S.C.*

22.—*As silver is melted in the midst of the furnace.*—"Judgment is regarded not in the light of purification, but in that of destruction."

24.—*Nor rained upon in the day of indignation.*—"A land that has no rain in the day of indignation is a land that in the outburst of divine judgment finds no grace."—*Ibid.*

30.—*I sought for a man that should...stand in the gap.*—comp. Ps. cvi. 23, where "Moses stood before him in the gap."—*P. B. Ver. But I found none.*—See Rev. v. 3, and the distress of the prophet, happily removed by the appearance of the Lion of the tribe of Judah.

WEDNESDAY, JANUARY 18.—EZEKIEL XXIII.

"The allegory of Aholah and Aholibah. The chapter closely resembles chap. xvi. Idolatry is represented by the same figure; but here there are two sisters instead of one woman. Aholah (Israel) is, however, chiefly introduced in order to heighten Aholibah's (Juduh's) guilt. See Jer. iii. 6—11, on which the allegory may have been founded."—*S.C.*

4.—*Aholah the elder, and Aholibah her sister.*—"Aholah means 'her own tent or tabernacle'; Aholibah, 'my tent or tabernacle is in her.' Names chosen to express that after the division Israel set up her own tabernacle (1 Kings xii. 32), while with Judah the Temple of God still remained."—*S.C.*

9.—*The Assyrians, upon whom she doted.*—"This was the great sin of Israel that in their political oppression they sought help in man, even in their oppressors, instead of turning with heart confidence to their God, the only One to whom it is no degradation to surrender oneself unconditionally."—*Hengstenberg.*

11.—*She was more corrupt.*—"The idolatries of Manasseh's reign exceeded all that had gone before. Either in Israel or in Judah (2 Kings xxi. 1—16; 2 Chron. xxxiii. 1—10).

16.—*Sent messengers unto them in Chaldea.*—The embassy of the King of Babylon to Hezekiah (2 Kings xx. 12) was an indication of cordial relations between Judah and Babylon, and, through Hezekiah's pride of heart in displaying his treasures, brought down upon Judah the first announcement of the Babylonish captivity (Is. xxxix. 3—7).

45.—*The righteous men.*—"The Chaldeans. They are called righteous according to their mission as ministers of the Divine vengeance."

THURSDAY, JANUARY 19.—EZEKIEL XXIV.

"The prophecies in this chapter were delivered two years and five months after those of the previous section. The day mentioned here was the very day on which Nebuchadnezzar completed his arrangements for the siege and closed in the city" (2 Kings xxv. 1; Jer. lii. 4).—*S.C.*

8.—*I have set her blood upon the top of a rock.*—This denotes an exposure of her bloodguiltiness so as to call down vengeance.

16.—*I take away from thee the desire of thine eyes.*—"The death of Ezekiel's wife took place in the evening of the same day that he delivered the foregoing prophecy. This event was to signify to the people that the Lord would take from them all that was most dear to them—Temple, home, friends, and possessions. The behaviour of the prophet was to show his fellow-exiles that the times that were coming would leave no room for the quiet lamentation for the dead according to the usual forms of mourning."—*S.C.*

27.—*In that day shall thy mouth be opened.*—"There was a time during which God had declared that He would close the lips of his prophet (iii. 26). That day had now come. He had four years been employed in foretelling the approaching calamities. Now the first blow had been given, and until the city had been actually taken the voice of prophecy should cease, so far as Israel was concerned. Hence the intervening series (xxv.—xxxii.) relates to neighbouring and foreign nations. Then (xxxiii.) the prophet's voice is again heard addressing his countrymen in exile. This accounts for the parenthetic character of the next eight chapters."—*S.C.*

FRIDAY, JANUARY 20.—EZEKIEL XXV.

"The four nations most closely connected with one another, by geographical position and by consequent intercourse, are grouped together in this chapter, each being addressed in a few brief sentences, ending, 'Ye shall know that I am the Lord.'"—*S.C.* These four nations form part of a group of seven, which are addressed in this section of Ezekiel's prophecy (xxv.—xxxii.) during the period of his silence to Israel. Keil gives them thus: Ammon; Moab; Edom; the Philistines (xxv.); Tyre; Sidon (xxvi.—xxviii.); and Egypt (xxix.—xxxii); and says: 'These prophecies are divided into thirteen words of God by the introductory formula, "The word of Jehovah came unto me."' The utterances against Ammon, Moab, Edom, and the Philistines being all comprehended in one, whereas there are four against Tyre and seven against Egypt. In the seven nations addressed, and in the seven words against Egypt, we cannot fail to see a symbolical significance."

3.—*Because thou saidst, Aha, against my sanctuary.*—While God Himself will destroy his sanctuary in Israel on account of their sin, He will not allow the enemies of Israel to taunt them with it, without bringing down punishment thereby on themselves.

14.—*By the hand of my people Israel.*—"Pointing to the conquest of Idumæa by John Hyrcanus."—*S.C.* See Josephus Ant. xiii. 9, 1.

16.—*I will cut off the Cherethims.*—"The inhabitants of the southern portion of Philistia."—*S.C.* The whole of Philistia was laid waste by the Chaldeans. See Jer. xlvii.

SATURDAY, JANUARY 21.—EZEKIEL XXVI.

1.—*In the eleventh year, &c.*—"The prophecy preceded by a few days the capture of Jerusalem."—*S.C.*

2.—*She is broken that was the gates of the people.*—The hope of Tyre is that "the entrance and streaming in of the nations previously directed toward Jerusalem would now turn to her. As the position occupied by Jerusalem in relation to the world apparently interfered with the mercantile interests of Tyre, it would excite a malignant pleasure at the fall of the city of God. So irreconcileably opposed are the worship of God and that of Mammon."—*Kiel.*

7.—*I will bring upon Tyrus Nebuchadnezzar.*—"We know from Josephus that the siege of Tyre lasted thirteen years, beginning B.C. 585, about three years after the capture of Jerusalem."—*S.C.*

14.—*Thou shalt be a place to spread nets upon.*—"Modern travellers describe the present state of Tyre as one of utter desolation."—*S.C.*

21.—*Though thou be sought for, yet shalt thou never be found again, saith the Lord God.*—"No great city which has played so important a part for centuries has left fewer traces than Tyre. Ezekiel was a true prophet when he said, 'Though thou be sought for,' &c. A traveller who was not informed of its existence might pass along the whole coast without being aware that he was close to an ancient city. Nearly all that remains is the work of the Crusaders. Tyre is now the ruin of a town built with ruins."—*Renan.*

International S. S. Lesson.

Sunday Afternoon, January 22.

Matt. xv. 21—31 (also Mark vii. 24—30).

Golden text: Jas. v. 13.

Jesus and the Afflicted.

The sufferer brought to Jesus in prayer only.—(Teachers of this lesson should be specially careful to master all its details in their natural order.)

Our Lord starts from Capernaum for the borders of Tyre and Sidon (Tyre was thirty-five miles N.W. of Capernaum, and Sidon twenty miles N. of Tyre). They enter a house, seeking quiet and rest, "but He could not be hid." The news of his coming spreads fast, and soon reaches this afflicted mother. Picture her in her new-born hope and purpose—her haste to go to Him, and her excitement and eagerness as she waits outside his door.

Observe three Tests of her Faith.

Silence.—When she cried, "Have mercy upon me," &c., "He answered her not a word." This alone would have discouraged most people, but she continued "crying after" Jesus, till the disciples were greatly annoyed. Still, He is silent. We have reason, too, to suspect, from the eagerness with which the disciples "besought Him, saying, Send her away," that they had already done their best to discourage her. She kept on in spite of black looks and urgent dissuasions, as well as of the Lord's continued silence.

Strong Objection.—If Christ's silence was hard to bear, his speech was far worse. In effect his answer was, "I have no commission to you Gentiles," and this seemed to mean, "I have no blessing for you." She had no argument to urge in reply, for our Lord's mission during his earthly life was to the Jews only. Though He would refuse no one who came to Him, He did not go to the Gentiles—for this the times were not ripe. So this woman had neither argument nor promise to urge. But though repulsed, silenced, and almost in despair, she holds on. Falling at his feet, she moans out her prayer: "Lord, help me."

Strong appeal.—Even this pitiful pleading, seemingly her last effort, fails. In reply, our Lord appeals boldly to her sense of right: "Would it be right to take the children's bread?" &c. Can she withstand this? She certainly does; she even triumphs over it. We are here reminded of Isa. xl. 31: "They that wait upon the Lord shall renew their strength," for when she cried, "Lord, help me," she was at her wits' end. But in prayer she grew strong, and so was able to turn this last assault to more advantage. "Thou callest me a dog: I thank thee, for now I have liberty to plead for the dog's portion—the crumbs."

There is Peculiar Encouragement in this Story.

Because it tells of successful intercession.—She came for another's good, not her own. This teaches that we are as free to pray for others as for ourselves.

Because it was a most extreme case.—She was a heathen by birth and education—a member of the ancient Canaanite nation. She came to Jesus before the day had dawned when the Gospel was to be preached "to every creature," and so came without invitation and without promise. If she succeeded, who need despair?

Because it shows that delay and apparent refusal need not discourage.—How cold and persistent his refusal seemed; yet how great his joy in granting her request.

Because it shows what real trust in Jesus can do.—She got all she wanted—a glorious miracle of mercy. She won high commendation. She made the Lord very glad, while she set an example which has been a blessing to millions.

Observe the Mother's Self-forgetting Love.—She lives in her child; its health is hers; its sickness hers. So she cries, "Have mercy on"—not "my daughter"—but "*me.*" It is not "Lord, help her!"—but "Lord, help *me.*" The teacher may use this in speaking to children of godly parents who long so deeply for their salvation, and who can say with Paul, "We live if *ye* stand fast in the Lord." Nothing could rejoice this woman so much as her daughter's deliverance: so nothing will rejoice these godly parents so much as the Christlike life of their children will do.

Sufferers brought to Jesus in Person (verses 30 and 31). Note—

The variety of sufferers healed.—"Lame, blind, dumb, maimed, and many others." The kind of suffering matters little. The great thing was to cast the sufferers "down at Jesus' feet."

The people's gratitude and worship.—They saw in all this God's goodness and glory. "They glorified the God of Israel."

Illustration.—Dr. Moffat used to tell this story of his first sermon to the heathen:—"It happened one evening, soon after I began my journey up the country, that I found my way to the homestead of a Dutch Boer, of whom I begged a night's lodging. It was nightfall, and the family must soon go to rest. But first, would the stranger address some words of Christian counsel to them; might they hear what he has to say? Gladly I assented, and the big barn was resorted to. Looking round on my congregation, I saw my host and hostess with their family of three boys and two girls. There were crowds of black forms hovering near at hand; for this surly Boer had some hundred Hottentots in his service, but never a one was there in the barn. I waited, hoping they might be coming. But no; no one came. Still I waited, as expecting something. 'What ails you? Why don't you begin?' said the farmer. 'May not your servants come, too?' I answered. 'Servants!' shouted the master; 'do you mean the Hottentots, man? Are you mad to think of preaching to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them!' This was too much for my feelings, and tears began to trickle down my cheeks, for my heart was too full to hold. After a prayer, I opened my New Testament, and read, 'Truth, Lord: yet the dogs eat of the crumbs that fall from their masters' table.' A second time the words were read, and then my host cried out, 'Stop! you must have your own way. I'll get you all the Hottentots, and they shall hear you.' He was as good as his word. The barn was soon filled. I thus preached *my first sermon to the heathen.*"

CHRISTIANITY AND SOCIALISM.—In the first of a series of papers in *The Christian World*, on this subject, Mr. Coampion answers "some popular misconceptions."

REGENT'S PARK COLLEGE PREACHING STATION SOCIETY.—This Society was founded in May, 1872, by the students of the College, with the object of supplying village and other chapels that are unable to support a settled pastor. The special aim is to build up weak churches and to place them in a position to maintain a pastor, and thus yearly fresh fields of labour are needed. During the past year work has been carried on in eleven places, one new station—Brandon, in Suffolk—having been added this year. The reports from the preaching stations are very encouraging.

POLICE CAUTION.—The police are directing attention to the proceedings of a woman having several aliases, described as about fifty years of age, rather tall, pale, with black wavy hair, generally dressed in black, trimmed with beads, and sometimes wearing a long brown ulster. This woman goes about in answer to advertisements for servants. In some instances she asserts she requires the place for herself, and in others she calls on behalf of her daughter. After gaining the confidence of ladies she alleges that she has travelled from somewhere in the country (frequently from Sevenoaks), and pretends she has no money to pay her fare home. In numbers of cases she has obtained money by these false pretences. The woman is an old offender, but for several years she has succeeded in eluding the police, who are anxious to capture her, and with this object request, if she calls in a similar manner in future, she may be detained, and the police immediately informed.

TEMPERANCE NOTES.

HOME.

John Gratrix, the last of the seven men of Preston, has passed away.

Temperance pledges are taken in the casual ward, Marylebone Workhouse.

Lady Henry Somerset and Lady Elizabeth Biddulph are both active temperance workers.

There seems to be a general movement in Scotland in favour of the earlier closing of drink-shops.

The temperance workers in Enfield distribute 18,000 copies of *The Enfield Monthly Visitor* yearly.

A Queen's Jubilee Temperance Hall, erected by the local Total Abstinence Society, has just been opened at Wallingford.

The Dublin police authorities notified the publicans that the usual Christmas "sweeps" for geese, &c., would not be allowed.

A deputation from the United Kingdom Alliance will visit some of the chief towns in Scotland during the week beginning January 23.

At Leeds there has been formed an influential association to secure the more effectual carrying out of the Licensing Acts in the town.

An influential meeting on the drink traffic with native races was held. recently, at Hoxton Hall, Mr. W. I. Palmer, of Reading, in the chair.

A conference of the Women's Union (C E.T.S.) was held, recently, at the residence of the Earl and Countess of Meath, London, the Bishop of Bedford presiding.

An "Industrial Inebriate Farm" has been started by a gentleman in Kent. He hopes that cheerful, healthy employment under religious influences will prove curative.

In connection with the National Temperance League's temperance lectures in day-schools, Mr. F. Cheshire lecturer, 10,000 essays on temperance were written by the children last year.

From accounts of Rev. Charles Garrett's mission, which appeared in *The Methodist Recorder* on January 5 and December 29, we can understand why he speaks so pathetically on the evils wrought by drink.

At Dumfries, by plebiscite, the inhabitants have pronounced in favour of closing public-houses at ten o'clock. It is hoped that both in Dumfries and in the contiguous borough of Maxwelltown the proposal will be adopted.

In an article in *The Medical Temperance Journal*, on "Alcohol: its Substitutes and Alternatives," Dr. Ridge argues that the known evil effects of alcohol should lead medical men to seek a substitute in every case where possible.

The British Workmen Public-house Company, a movement due to Rev. Charles Garrett, has just issued £10,000 worth of extension shares at a premium without advertisement. The private applications would have covered nearly £30,000.

FOREIGN.

By 7 to 1 the Supreme Court of the United States has decided that State Prohibition is constitutional.

The Church Temperance Society (U.S.A.) has now branches in thirty dioceses and the support of fifty-five bishops.

A Committee is said to be about to proceed to British Columbia to choose a site for a temperance settlement.

All conventions of religious denominations held in Nebraska during the past year have declared against license.

The Orillia branch of the C.E.T.S., Canada, gives much attention to temperance literature, a department too often ignored.

Professor Stewart, of Liberia, estimates that for every missionary who goes to Africa, 70,000 gallons of liquor are sent to that country.

The Eastern insurance companies have given notice to the brewers of Dubuque, Iowa, that they can no longer take risks upon their property.

The brewers' organs in the United States are very indignant at the recent decision of the Supreme Court which declares the brewing of malt liquors a nuisance, and cuts off all hope of compensation in prohibition States.

A law similar to that in force in Ontario, Canada, which does not allow a man who is engaged in the liquor traffic to hold any office under government, would almost wipe out the New York delegation in the Legislature at Albany.

The white ribbon is slowly but surely encircling the world. A temperance society has been formed in the girls' mission school, Saniskor, Turkey, the white ribbon is donned by its members, and all have enrolled their names upon the World's W.C.T.U. petition.

An important feature of the Swiss Alcohol Act, recently passed, giving the Government control over all alcoholic drinks sold in that country is that 10 per cent. of the net revenue which the cantons will gain from the alcohol tax is to be spent in unfolding to the people the effects of alcohol.

The first annual Conference of the Women's Christian Temperance Union of Victoria, Australia, has been held. There are nineteen branches, with a membership of six hundred in all. A deputation was sent to the Minister of Education, urging the abolition of grocers' licenses.

S. A. Haines, of Netherwood, New York, for thirty years a commercial traveller, has originated a temperance organisation which he has named the "King's Temperance Army." The only requisites for membership are a pledge not to drink intoxicants, and each member is expected to get ten others. The especial object is to help his fellow commercial travellers.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Liverpool has been forbidden to preach more than once on Sunday.

The Venerable Archdeacon Matthew was consecrated Bishop of Lahore at Westminster Abbey on Friday last.

Rev. A. W. Robinson, vicar of Bilton, Harrowgate, is leaving Yorkshire to take up mission work in the East of London.

Rev. H. Guildford Sprigg, late vicar of Christ Church, Battersea, has been appointed a diocesan missioner in the diocese of Canterbury.

We regret to learn that Prebendary Billing, of Spitalfields, is again in ill health, and that his condition is giving some anxiety to his friends.

Rev. E. A. Fitch, of the C.M.S. Mission at Chagga, East Africa, is on increasingly friendly terms with King Mandera, but there is as yet no opening for direct spiritual work there.

Rev. O. Sharpe, vicar of the Martyrs' Memorial Church, Smithfield, in order to assist the unemployed, has collected funds and set a hundred men to work renovating the church.

Rev. Alfred Earle, Canon of Exeter, has been appointed new Bishop-Suffragan for London, with the title of Bishop of Guildford. He will be presented to the rectory of St. Michael's, Cornhill.

Dr. Ryle will hold a gathering, on January 26, of the priests he has ordained since he became Bishop of Liverpool, "for the purposes of devotion, mutual edification, and brotherly intercourse."

On Sunday last Bishop Caldwell, of Madras, completed his fiftieth year of residence in India. *The Rock* says there must be many native Christians who can look up to him as a spiritual father.

By the will of Miss Mary Fothergill, late of Hensol Castle, Glamorgan, £300 each have been bequeathed to the Church Missionary Society, the Church Pastoral Aid Society, and the British and Foreign Bible Society.

Archdeacon Moule, of the Church Missionary Society, China, has addressed some congratulatory verses to Rev. W. Muirhead, of the London Missionary Society, Shanghai, on the conclusion of forty years' work there.

CONGREGATIONAL.

Rev. Alex. Mackennal, D.D., chairman of the Congregational Union, will be the preacher at the City Temple on Sunday next.

Dr. Dale left Melbourne on December 15. He is expected to arrive at Plymouth on February 1, and will be met by a deputation from his church at Birmingham.

At an interesting Communion Service held on Sunday, January 1, at Beaconsfield, Rev. W. H. Summers received into the Church twelve persons; ten of them were from the pastor's Bible-class, and five were members of one family.

A Congregational minister, writing to *The Christian World*, says the "one man ministry" of the denomination is doomed. Common sense is against it, as well as all the tendencies of the time. He predicts a sort of partnership, or union, between all the independent Churches in the same community.

METHODIST.

Six Chinese converts were baptized in a Victorian Wesleyan Chapel, in November, by Rev. J. Moy Ling.

Letters from the Bible Christian missionaries in China contain cheering intelligence concerning the progress of their work in that country.

Many remarkable cases of conversion have occurred as the result of special services in Nelson-street Primitive Methodist chapel, Newcastle-on-Tyne.

There are about 260 girls in the three Wesleyan schools at Tumkur, Mysore, India, a new Brahman school having been opened during the year.

A movement has been started by a number of ladies in Hull to raise the whole of the cost of a missionary steam launch for the use of the Primitive Methodist missionaries in West Africa.

Letters from Japan state that there has recently been a gracious revival in the schools in connection with the American Methodist Episcopal Mission at Aoyama, with over seventy conversions, and the work is still going on.

The Jubbulpore Wesleyans have preached the Gospel at the great Bheraghat "Mela," to which thousands of Hindoos resort, to bathe in the sacred Narbadda. They were confronted by some natives who had transacted into the vernacular an infidel book of Colonel Ingersoll's.

Very encouraging reports have been received of the success of the Welsh Calvinistic Methodist missions among the Khassia hills, India. The mission was started in 1840, and since then 112 preaching stations have been established. There are 1100 communicants, and 1158 candidates for membership. In the day schools there are 3467 scholars, and 5034 in the Sunday-schools.

Rev. Thomas Champness has a small pamphlet in the press, entitled "A Letter to John Wesley's Children," being an appeal to Methodism on the question of the conversion of the home and foreign heathen. Mr. Champness, says *The Methodist Times*, plainly challenges the Methodist people to address themselves vigorously to the work of evangelisation, by employing a greatly increased number of lay agents both at home and abroad.

SOCIETY OF FRIENDS.

On Wednesday evening, January 4, an extremely interesting "Welcome Home" was given to Joseph Storrs Fry in Bristol.

At a series of meetings held in Columbus, Ohio, 250 professed conversion, and a mission church of 100 members was founded.

Ohio has lost one of her worthiest sons, and Friends at large have to deplore the departure of the venerable John Butler, of Damascus, O. In the Unitarian controversy of sixty years ago, he stood nobly and ably for the defence of spiritual Christianity.

Charles Brady, of Barnsley, another of the delegates to the Richmond Conference, has been giving his impressions of American Friends to a deeply interested meeting in Leominster. The greatness of the country, and different circumstances of the people, have impressed him much, and account for their different practices in adapting the same principles more widely.

SALVATION ARMY.

The Times recently had a leading article on the annual report of the Army.

Last week's *War Cry* contains an interesting account of "The War in other Lands."

Work has been commenced in Epworth, the village where John Wesley, the founder of Methodism, was born.

A third room has been taken in which to hold meetings in Copenhagen, where there is ample scope for Gospel work.

A new Rescue Home has been opened at Middlesborough. There are now twelve of these Homes in different parts of the country.

In South Africa work is carried on at fifty-two stations, by 150 officers. At Port Elizabeth there is a Home for fallen women, and prisoners on leaving gaol are helped to commence life afresh.

Major Lawley, of Cardiff, asks for Welsh-speaking volunteers for the work in North Wales, where twenty new stations could be opened at once if there were officers to carry them on.

At the Great Western Hall on Christmas day Mrs. General Booth was on the platform about to deliver an address, when she was suddenly taken ill. A doctor was immediately fetched, and it was with great difficulty that she was got home. She is now much better, but unable to do any public speaking.

BAPTIST.

A Baptist Foreign Missionary Society is to be formed in Queensland.

On New Year's Day Pastor Charles Spurgeon received thirty-two new members into fellowship at the church at Greenwich.

There recently came to London a good man in the person of Rev. William Thomas, from Cinderford, who is now pastor of the Grove-road Chapel, Victoria Park.

Mr. Bentley, of the Congo Mission, has completed a dictionary and grammar, which will prove of great service in connection with the work of evangelisation in that region.

On Sunday, November 20, Dr. W. Carey baptized five men and six women at the Baptist Mission Church, Simla, India. Fifty-four believers were added to this church during the past year.

The committee of the Baptist Missionary Society have arranged to purchase, for £10,000, the premises in Rome at present partly occupied by Rev. J. Wall. Towards this Mrs. Kemp, Rochdale, has offered £2000.

Rev. Samuel Cox, D.D., is about to resign the pastorate of the Mansfield-road Chapel, Nottingham, owing to ill-health. For thirteen years he has been unable to preach more than once on Sunday. His ministry will terminate at midsummer.

Rev. F. B. Meyer, of Leicester, has accepted the invitation of the church at Regent's Park Chapel to become its pastor, and will commence his ministry there on the first Sunday in February. The only cause for Mr. Meyer leaving his most successful work at Melbourne Hall is his wife's continued ill-health, which has resulted from her residence in Leicester. We understand that it has been agreed between the church and Mr. Meyer that the characteristic features of the work in Leicester, which have been attended with so much success, shall be introduced into the conduct of the services and general work at Regent's Park Chapel.

PRESBYTERIAN.

Dr. Donald Fraser reports a successful year in connection with the church at Marylebone.

Some ladies connected with Dr. Monro Gibson's Church in St. John's Wood, hold a sewing class for girls in Portland Town.

The new church for the Presbyterian congregation at Bournemouth was opened on Friday last. It will seat seven hundred persons.

The Women's Missionary Association is proving a most helpful and efficient auxiliary to the China Mission of the English Presbyterian Church.

Miss L. Graham, who goes at her own expense to China, has qualified herself for medical mission work, by acquiring experience as a nurse in a London hospital.

The late Mr. R. Bruce, of Quebec, who recently died at the age of ninety, has bequeathed 120,000 dols. to establish bursaries and scholarships in the Presbyterian Colleges of Canada.

We regret to learn of the continued indisposition of Professor Leone Levi, who is an active elder in the church at Regent-square (Dr. Dykes'), and an indefatigable Sunday-school teacher amongst the neglected Italian children of Hatton-garden and the neighbourhood.

Collections in aid of the Jewish Mission of the English Presbyterian Church will be made in all the congregations of the church on Sunday next.

It is proposed to call, as colleague to Dr. Saphir Rev. T. Gregory, M.A. (Oxon), Kilmalcolm. Mr. Gregory is brother of Rev. A. Gregory, of Wooler, who is going out to China.

Dr. Oswald Dykes has accepted the invitation to the Moderator's chair of the next Synod of the English Presbyterian Church. Dr. Dykes is now taking a short rest at Como, Italy. It is said that he has received an invitation to visit the Presbyterian churches of Australia.

NOTES FROM IRELAND.

A successful series of evangelistic services has just been held in the Methodist Church, Carrickfergus.

About forty ministers have signified their intention of taking part in the series of evangelistic services to be held in Belfast Presbyterian Churches the beginning of next month.

It is stated that the bequests for religious purposes, amounting to £25,000, made by the late Mr. Denis Crofton, of Dublin, may be set aside on the ground of testamentary incapacity.

The Week of Prayer in connection with the Evangelical Alliance was observed this year in several places throughout Ireland; the meetings were generally well attended, and very interesting.

The report just presented to the annual meeting of the Belfast Mariners' Benevolent Society shows that that institution is in a very prosperous state, and has been of great service to the seafaring community.

Captain Kearney White, of Dublin, has received letters from Lord Plunkett, Archbishop of Dublin, Canon Sayers, of Ballinderry, Rev. John Spence, of Belfast, and others, bearing testimony to the usefulness and efficiency of the Irish Scripture Readers' Society.

An interesting letter appears in the current issue of *The Irish Christian Advocate*, from Mr. J. Townsend Trench, in which he suggests that a few portable pulpits should be placed during the summer in some of the open spaces of Belfast, and that suitable ministers and evangelists should from these specially address the non-churchgoers of Belfast, of whom he says there are forty thousand in the town.

"FALLEN ON SLEEP."

Rev. H. Oakley, for twenty-one years pastor of the Congregational Church, Chester-le-street. — Rev. H. Jenkins, for forty-three years minister of the Gospel, Bridgend, Wales.—Mr. James Martin, of Aberdeen, author of a book, "Eminent Divines of the North."—Rev. J. Garrett, Primitive Methodist minister, Castleford, at the age of 40 years.—Mr. Lewis Davis, a well-known Christian merchant and philanthropist, of The Mumbles, near Swansea.—Rev. Edward Hill, formerly a Congregational minister at Shrewsbury and Northampton.—Rev. Henry Oakley, chairman of the Congregational Union of Durham and Northumberland.—Rev. J. H. Edden, for seventeen years chaplain of Abney Park, Cemetery, N.—Mrs. Marriage, wife of Mr. Edward Marraige, of Colchester, at the age of 72. She took a lively interest in many Christian efforts.

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CONTINENTAL & FOREIGN NOTES.

FRIENDS' MISSION, CONSTANTINOPLE.—Miss Esther Cohen writes from Stamboul that the work there is making good progress, and God's Word is working among the people. The Medical Mission is a source of great blessing.

JERUSALEM.—The Turkish Government applies very strictly the law which forbids all Jews not born there to reside in Jerusalem. All Jewish pilgrims, on applying at the walls for permission to enter, are obliged to furnish a guarantee that they will depart within thirty days.—*Evangéliste.*

MR. HENRY F. WILLIAMS, lately State Secretary of the Y.M.C.A.'s of Minnesota, has been appointed by the International Committee of Y.M.C.A.'s in the United States, as its secretary in the railroad department, in place of Edwin D. Ingersoll, who for the last ten years has faithfully filled that position, and who has been compelled by the condition of his health to resign.

AUSTRIA-HUNGARY.—Rev. W. H. Hechler, chaplain of the British Embassy at Vienna, delivered a private lecture last week by special request at the Duke of Cumberland's villa at Penzing, in presence of the Queen of Denmark, the Queen of Hanover, the Duke and Duchess of Cumberland, and several guests. The subject of the lecture was Bible history, with special reference to the proofs of Scriptural truth furnished by discoveries in Assyria and elsewhere, a subject which the reverend lecturer has much studied.

WORK IN MOSLEM LANDS.—Rev. Dr. Bruce, C.M.S. missionary in Persia, writes to *The Record*:—"I am now in my thirtieth year of mission work for Mohammedans, and in my nineteenth in Moslem lands. So far am I from thinking it a forlorn hope, that I am willing to spend as many more years, if spared. We want four men at least for the work in Baghdad, Julfa, and Bushire. I am very anxious to return to Persia in September next, but how can I go back without helpers? We have no opposition from Moslem priests or people in Persia worth mentioning. The latter, in nine cases out of ten, gladly receive our colporteurs and evangelists, and welcome their visits. During all my mission life among Mohammedans every persecution and opposition to our work from which we have suffered has been set on foot not by Moslems but by nominal Christians."

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 131, Camberwell New-road, S.E.

THE [illegible] for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting, 1.15 to 2 p.m. (Sat. excepted), at St. Peter's Vestry, Cornhill. Mission work each evening in Bermondsey, Whitechapel, Lambeth, Shadwell, &c.

[illegible] HALL (the Y.M.C.A. [illegible]).—Friday, January 13, 3 p.m., Mr. Smith; 7 p.m., Mr. F. Horsill. Young Men's Bible Study, Tuesdays, 8.15 p.m.; Sundays, 3 p.m. 'Three weeks' Gospel Temperance Mission from Jan. 31.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, Jan. 15, Mr. E. J. Kennedy at 3.15, to men only, subject, "Heaven." Mr. H. Grattan Guinness at 7. Public choir and organ at 6.50.

Y.M.C.A., THE PRIORY, 193, Upper-street, N.—Thurs. January 12, 8.30, lecture by Rev. H. J. Bergner, subject "What a few old Stones say about a very old Book"; 8, Open-air service; 8.30, Evangelistic meeting. Wednesdays, 6 to 10, anxious inquirers and strangers.

Y.M.C.A., [illegible].—Friday, 8 p.m., "Young Men's Objections to the Gospel," Mr. J. H. Pattevill. Sunday, 3.30 p.m., "Work to do and how to do it," by the General Secretary. Monday, 8 p.m., lecture, Rev. Thos. Evans: "Why should not this Dog be Muzzled?" Tuesday, 8 p.m., Christian Evidence lecture: "Jesus Christ's Moral Teaching," Rev. T. T. Waterman.

Y.M.C.A., 26 & 28, NEWINGTON CAUSEWAY, SOUTHWARK.—Thursday, January 12, special address at 9 by Mr. W. [illegible] Horwood. Sunday, at 3.15, Bible-class; subject "Can Christians live without Sin?"

Y.W.C.A., MORLEY HALL, 316, Regent-street, W.—Lecture on "Gleanings from Moravian Mission Fields," by Rev. James Henry, with dissolving views, Monday, Jan. 23, 8.30 p.m. Open to all.

[illegible].—St. James's Hall.—Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. Wardour Hall: Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

LIEUTENANT [illegible] will take the services at St. George's Hall, Langham-place, W., during the month of January—on Sundays, at 11 and 7; and Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

HOXTON HALL, N.—Mr. William Noble every Sunday, 3.30 p.m.

[illegible] LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in January, at 12 noon, Rev. Newman Hall, LL.B.

CENTRAL NOON PRAYER MEETING, 136, Aldersgate-street, E.C.—Daily 12 to 1. All friends very earnestly invited.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, January 13, 7 p.m. Mr. Vernon Bartlet, of Exeter College, Oxford, on "The Metaphors of the Divine Life: their Use and Abuse"; tea at 6.

KILBURN HALL, Kilburn-gate, N.W.—United meeting for prayer and praise, with short addresses, every Wednesday, from 12 to 1. Christians of all denominations affectionately invited.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, January 15, at 11 and 6.30, and week-nights, at 8, Mr. Charles Inglis.

CONFERENCE HALL, Mildmay-park, N.—Sunday, January 15, at 3.30, Mr. F. S. Badenoch; 7, Rev. D. B. Hankin. Tuesday, Jan. 17, at 7.30, illustrated lecture by Pastor Frank White; subject "John Bunyan and his Book." Thursday, Jan. 19, 3 p.m., Bible-reading by Rev. F. B. [illegible].

[illegible], E.—Annual meeting for Christian workers, Wednesday, January 18; tea at 6; meeting at 7. Mr. W. F. A. Archibald and [illegible] friends will give an account of spiritual and temporal efforts on behalf of dock labourers. A supper at the close of the meeting will be served to a number of dock labourers.

DEEPENING OF SPIRITUAL LIFE, Seaford Rooms, Titchborne-st., Edgware-road, W., every Friday, 3.30 p.m. January 13, Mr. W. Spencer Walton; January 20, Rev. J. A. Jacob.

SALVATION ARMY.—Farewell of missionaries for India, Monday, January 16, Regent's Hall, Oxford-street. General Booth will take the chair at 7.30 p.m.

[illegible], Limehouse, E.—Sunday, January [illegible] p.m., Dr. Barnardo; 3 p.m., Rev. [illegible].

SOUTH NORWOOD.—£270 is required to complete the [illegible] needed for the erection of a mission hall for [illegible] of the London City Mission, £230 having been raised locally. Mr. F. Fishwick, Wellingham Lodge, Elder-park, is the hon. treasurer; and the missionary is Mr. J. J. Browne, Meadfield, South Norwood, S.E.

Subscriptions received by Messrs. Morgan & Scott to Monday, January 9, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Miss Eyre—Please send full address.			
Daisy—Please send full address.			
Dock Labourers (Mr. Coleman)—Heb. iii. 17, 18	0	10	0
Thames Church Mission—Gresham Ho., £1; W.G. 5s	1	5	0
Y.W.C.A., Finsbury-square—M.S.	1	1	0
Christmas Help to the Poor—H.L.	1	0	0
Latimer-road Mission—H.L.	2	0	0
Friendless and Fallen—H.L. £2; H.A.Y. 5s; E.R.D. 10s; W.B. 5s; W.G. 5s; Rosario, £5 5s	8	10	0
Mission to Deep Sea Fishermen—H.L. £1; "Lent to the Lord" £5; L. 10s; K.H. 10s.	7	0	0
Cow Cross Mission—H.L.	1	0	0
Destitute Children's Dinner Society—H.L. £1; Collected by Mrs. B. £1; C.L. £1; H.A.Y. 5s; W.G. 5s	[illegible]	[illegible]	[illegible]
Free Breakfasts, &c.—H.L.	[illegible]	[illegible]	0
Halfpenny Dinners—H.L. 10s; H.T. 5s; Miss A.T. 5s	1	0	0
Dr. Barnardo's Homes—H.L. £1; C.A. 4s; Philanthropy, Jersey, 10s; L.T. 10s; Thank-offering, £1; God's Tenth, £1; W.O. 10s; A.B.H. 5s; C.P., Clifton, 5s; C.P., Clifton, 10s; A Clerk, 2s; T.A.G. £2; W.D. 1s 5d; Collected by S.J.M. 10s; E.H. £1; J.G. £2; J.G. £5; Mrs. S.R. 10s; A Methodist, 5s; W.G. 5s; Miss A.T. 5s; M.L. £1; W.E. 5s; H.A. 2s	17	2	5
Gray's-yard Ragged Schools, &c.—Miss O. 3s 6d; J.R.B.B. £5	5	3	6
Homes of Industry—Friend, Belleville, 2s; H.T.W. £5; E.H. 5s; E.R.D. 10s; E.J.M. 5s; E.J. £1	[illegible]	[illegible]	[illegible]
Mr. Fegan's Boys' Homes—A.T.O. 5s; H.W. 10s; M. & J.P.R. 10s; E.R.D. 10s; E.H. £1; J.M., Brighton, £2; E.B.B. 5s; Inasmuch, 10s; Rosario, £5 5s; Miss A.T. 5s; A.E.H. £3	15	0	0
Working-men's Mission, New Cut—A.T.O.	0	5	0
Suppression of Opium Traffic with China (Lecturing & Travelling Agent)—G.U. £1; A.O.W. 5s; J.E. 5s; J.O. 2s 6d; J.P.O. £1; "For Tracts," £1 11s 6d; Rev. M.G.P. 10s 6d; T.A.D. £5	9	14	6
Stockwell Orphanage (Rev. C. H. Spurgeon)—Mary, 10s; Miss A.T. 5s	[illegible]	[illegible]	0
Church Missionary Society—Mary	[illegible]	[illegible]	0
Mildmay Mission to Jews—Mary, 5s; G.M. 10s; L. 10s; J.Y.T. 2s 6d; A.E.H. £2	3	[illegible]	6
London Society for Promoting Christianity among the Jews—L.T.	1	[illegible]	0
Poor Clergy (Miss Bregy)—C.H.	10	[illegible]	0
Kabyle & Berber Missions (Mrs. E. Glenny)—H.C.L.	2	[illegible]	0
Soeia Orphanage—C.P., Clifton	0	[illegible]	0
Salvation Army—C.P., Clifton, 10s; J.M.W. 5s.	0	15	0
St. Giles' Christian Mission—Almond Bank, 4s; E.R.D. 10s; E.G. 2s 6d; E.J.M. 5s; T.A.G. £1 10s; Thank-offering, £1 2s; "Lent to the Lord," £5; A Methodist, 5s; W.G. 7s 6d; Rosario, £5 5s; G.M. 10s; W.E. 2s 6d; A.E.H. £2; H.W. 5s	17	8	6
China Inland Mission—W.S.H. £1; J.M.R.H. £2; J.Y.T. 2s 6d; (*Forty Pounds for Famine Distress*) A Friend, £100	103	2	6
Pastor Chiniquy's Work—H.W.	0	5	0
Children's Aid and Refuge Fund—J.R. 2s 6d; M.S. £2 2s	2	4	6
Prayer Book Revision Society—C.P., Clifton	0	2	6
Mr. Fenn's Work, Spain—M.	5	5	0
Evangelistic Mission—C.P., Clifton, 5s; E.J.M. 2s 6d	0	7	6
Mr. A. G. Brown's Work—C.P., Clifton, 5s; C.L.M.T. £1	1	5	0
Second Memorial Hall, Kerbey-street, E.—E.R.D.	1	0	0
Society for the Relief of Persecuted Jews—E.R.D. £1; E.H. £1	2	0	0
Home Worn-out Governesses—E.R.D.	1	0	0
Aged Pilgrims, Hornsey Rise—E.R.D.	1	0	0
George-yard Ragged Schools—E.R.D. 10s; E.J.M. 5s	0	15	0
London City Mission—E.R.D. 10s; E.J.M. 5s; Rosario, £5 5s; C.L.M.T. £1; Mrs. P.M. £2	9	[illegible]	0
Birds' Nest Mission, Dublin—Hope	0	[illegible]	6
[illegible]—Miss W. [illegible]	1	10	0
[illegible]—Rev. C.R.H. £1 1s; J.M.R. [illegible]	3	[illegible]	0
Robin Dinners—E.J.M.	0	[illegible]	0
[illegible]—E.J.M.	0	[illegible]	0
Mrs. Hilton's Creche, &c.—E.J.M.	0	[illegible]	0
Gratuitous Circulation of THE CHRISTIAN—E.J.M. 2s 9d; E. & T. (in Loving Memory of M.) 5s; T.N.J. 7d	0	8	4
Mrs. Meredith's Mission—T.A.G.	1	10	0
London Samaritan Society, &c.—E.H. £1; Thank-offering, £1 2s; Inasmuch, 10s	2	12	0
Irish Church Missions—E.H.	1	0	0
Orphans' Home (Miss Sharman)—J.M., Brighton	3	0	0
Relief of Distress, China, Inundations—J.G. £5; J.E. £1	6	0	0
National Vigilance Assoc.—"Lent to the Lord"	20	0	0
Gospel Purity Association—"Lent to the Lord"	20	0	0
Midnight Meeting Movement—W.B. 5s; W.S. 10s.	0	15	0
Children's Homes (Dr. Stephenson)—A Methodist	0	5	0
Rev. Peter Thompson's Work, East London—A Methodist	0	5	0
Field-lane Refuges, &c.—W.G. 5s; M.L. £1	1	5	0
Barking Baptist Church—M.H.	1	1	0
Christian Tract Fund—A.S.W.	0	0	11
Bristol Orphan Homes—Rosario, £5 5s; C.L.M.T. £1	6	5	0
Work in Royal Navy (Miss Weston)—Rosario £3 15s; A.H.Y.O. 10s	[illegible]	5	0
Spitalfields Gospel Mission—Hallelujah	1	1	0
Sick Children's Dinners—J.Y.T. 2s 6d; S.D.L. 10s	0	12	6
Irish Evangelical Society—J.Y.T.	0	2	6
Blackgang Mission—T.A.D.	3	0	0
Society Prevention Cruelty to Children—S.D.L.	0	10	0
Union Hall Mission—A.E.H.	1	0	0
Mr. E. Wright's Work—A.E.H.	2	0	0
Christian Community—C.S.H. 10s; E.G. 5s	0	15	0
[illegible] Society—E.G.	0	5	0
[illegible] Missionary Society—E.G.	0	5	[illegible]
Miss E. Hopkin's Work—K.H.	0	10	0
London Bible and Domestic Mission—Mrs. P.M.	2	0	0
Birmingham Working Boys' Home—E.E.J.	0	2	6
Ratcliff Lads' Institute—M.	10	0	0
	£[illegible]	[illegible]	5

[ADVERTISEMENTS.]

East London Institute—(*Christmas Dinners*) Worcester, 5s.

Dr. Barnardo's Homes—Dear Old Women, 5s; Two Little Boys, 1s; E.P. 4s.

Ham-yard (Leicester-square) Soup Kitchen and Hospice—S.J. £1; For the Poor, £1.

London Samaritan Society—(*Destitute Poor*) Miss B. £1 1s; Mrs. Y. 2s 8d; Mr. W. 1s 6d; M.C.T. 1s.

St. Giles's Christian Mission—H.I.M. £10; Collected by a Member of a Christian Household, 13s 3d.

Bethnal Green Free Library, E. (towards £1,000)—Mrs. H.U.P. £5 5s; J.C. £5. F. A. Bevan, Esq., Treasurer, 54, Lombard-street, E.C.

"*My Little Cripple*"—Our British Soldiers' Children, Malta (*per* Miss Hislop), £1; Rickmansworth (dated September 12), £5.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—S.D.S. [illegible] W.A. [illegible] J.L. J.F.M. E.L.G. G.S. [illegible] J.T. C.S. J.D. C.P. J.H. [illegible] W.M. J.C. G.B. J.L.S. W.J. E.H. R.D.F. [illegible] W.H.R. H.M. B.S. [illegible] C.H. T.C.M. R.C. J.J. M.T. J.R. A.P.S. [illegible] W.E.W. [illegible] W.F.L. J.H.H. [illegible] A.T.M. Y.G.A. R.M.B. S.F.W. J.S.T. T.V. [illegible] J.B. H.W.H. W.A. J.H. T.W.B. J.McC. A.S.D. [illegible] A.P. H.G.L. J.S. C.T. H.S.F. W.J. G.A.R. J.L. F.P. J.W.B. J.W.M. H.B. S.R. R.V.B. J.M. J.C.T. J.C. M.S. C.M. J.W. H.E.S. J.O. R.L.P. T.H. E.V. E.B. S.L.B. M.S.O. A.R. S.J.B. J.C.T. B.B.

APPLICANTS FOR TRACTS.—Miss Pearson, 104, Stamford-street, S.E.; J. Knight, 385, Manchester-road, Cubitt Town, Poplar, E.; Rev. J. W. Atkinson, 308, Old Ford-road, E.; P. Jinks, Railway Mission, 25, Cobden-street, Peterboro'; C. Patmore, 6, Teddington-terrace, Beaumont-road, Leyton, Essex; W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; W. Hooper, Porter, Mineral Railway, Par, Cornwall; Mrs. Male, Helston, Camelford, Cornwall; E. G. Everett, Wrotham House, Isleworth, Middlesex; Miss de Stains, 150, Herbert-road, Plumstead; F. C. Young, 151, Cable-street, St. George's-in-the-East, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

HAWICK, N.B.—The usual all-day Christian Conference was held in the Exchange Buildings, on Monday, January 2, when there was the largest attendance and deepest interest that we have ever seen. Mr. H. Groves, of Kendal, spoke with great vigour on Psalm xxiii., and a number of strangers took part, including Mr. J. N. Macrae from India, who gave an interesting account of mission work in that great country. J. H. H.

REQUESTS FOR PRAYER.—For blessing on a special mission, by Rev. W. Hay Aitken, at Roxeth, Harrow, commencing on Sunday next.—For blessing on a mission at Southport, from Jan. 15 to 22, conducted by Rev. J. F. T. Hallowes.—For services by Mr. Opie Rodway, at Gorseley and Crow hill, near Ross, Jan. 11 to 18. From Jan. 19 to 25, at Wirrell hill, Forest of Dean.—For blessing on a mission being held by Mr. J. McAuliffe, at Poole, Dorsetshire.—For blessing on evangelistic efforts at Great Chesterford.

MR. W. R. BRADLAUGH appeals for help to carry on the Anti-Infidel Tract Enterprise. Infidelity is swiftly spreading, not only in this country, but in other lands, and the importance of the work being done by Mr. W. R. Bradlaugh cannot be over-estimated. There is a great and increasing demand for grants of anti-infidel tracts, but the work is hampered for want of funds.

DAY OF PRAYER FOR IRELAND.

THE COMMITTEE OF THE

rish Church Missions' Society

ordially invite all who desire the Temporal and Spiritual welfare of Ireland to unite with them in Special rayer and Thanksgiving for Ireland on **MONDAY, anuary 16.** The

NNIVERSARY PRAYER MEETING of the Society ill (D.V.) be held at the Offices, 11, BUCKINGHAM TREET, STRAND, at **2.30** p.m. on that day, when

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REV. H. W. WEBB-PEPLOE

.d others will take part in the Meeting.

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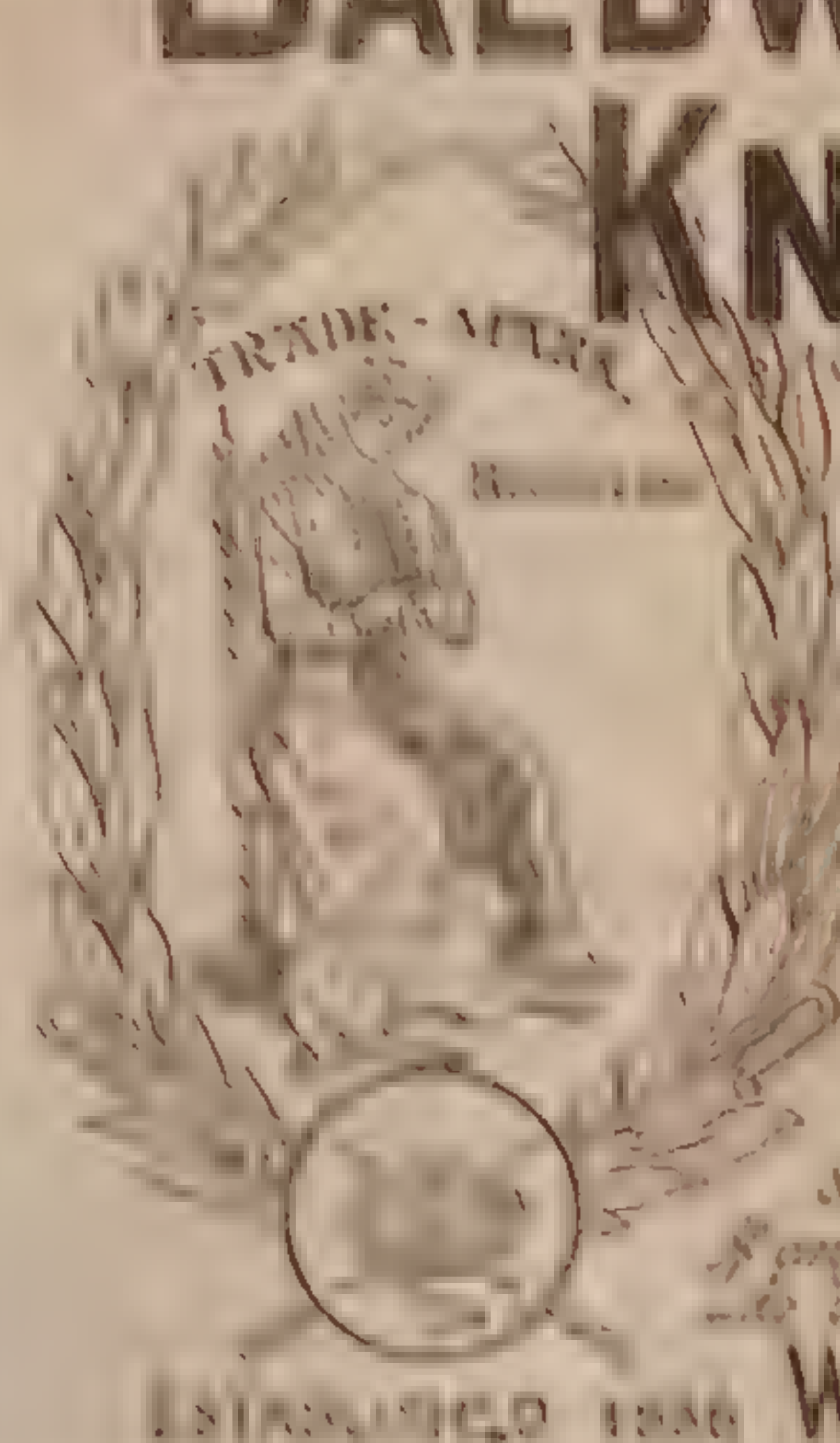

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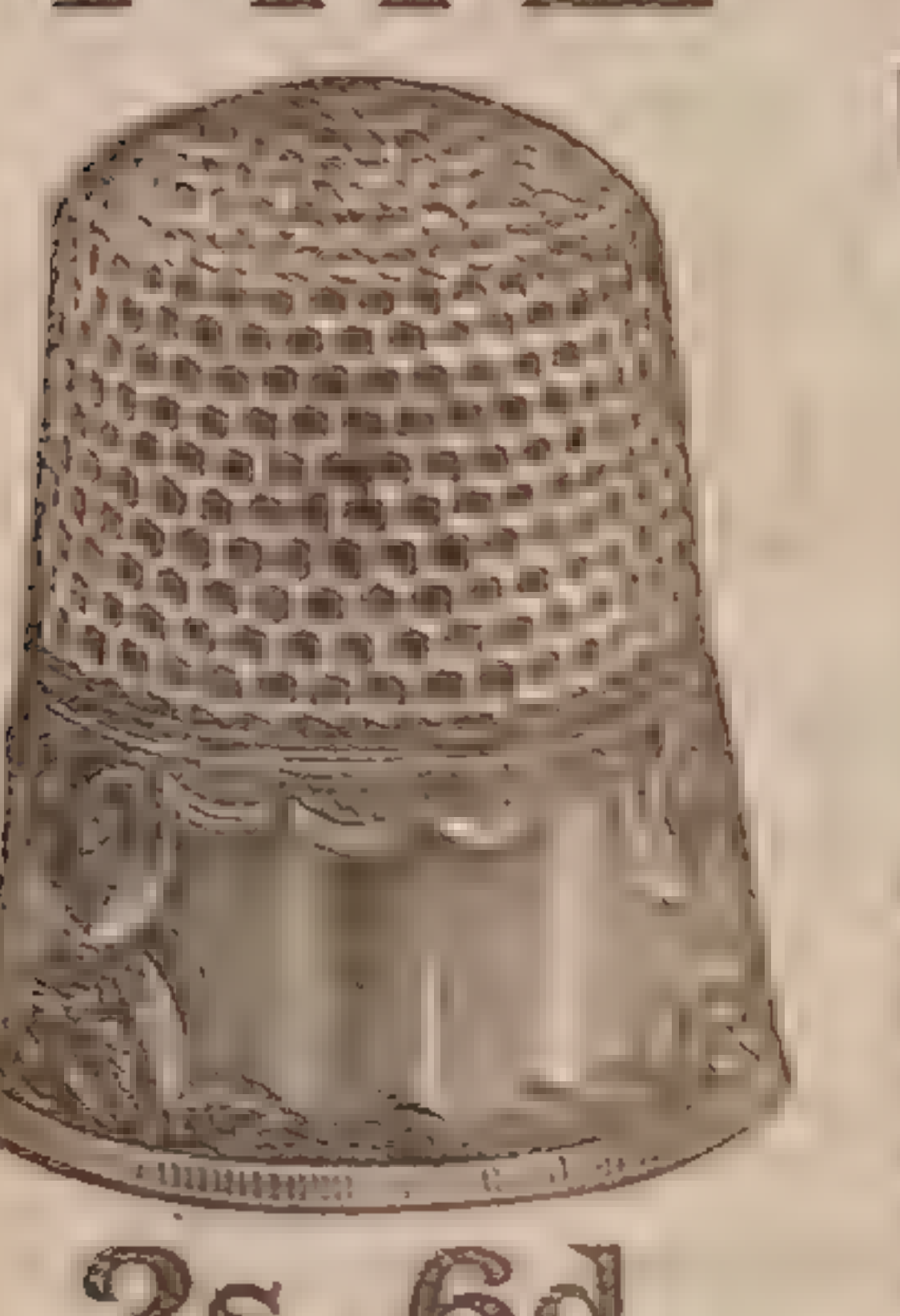

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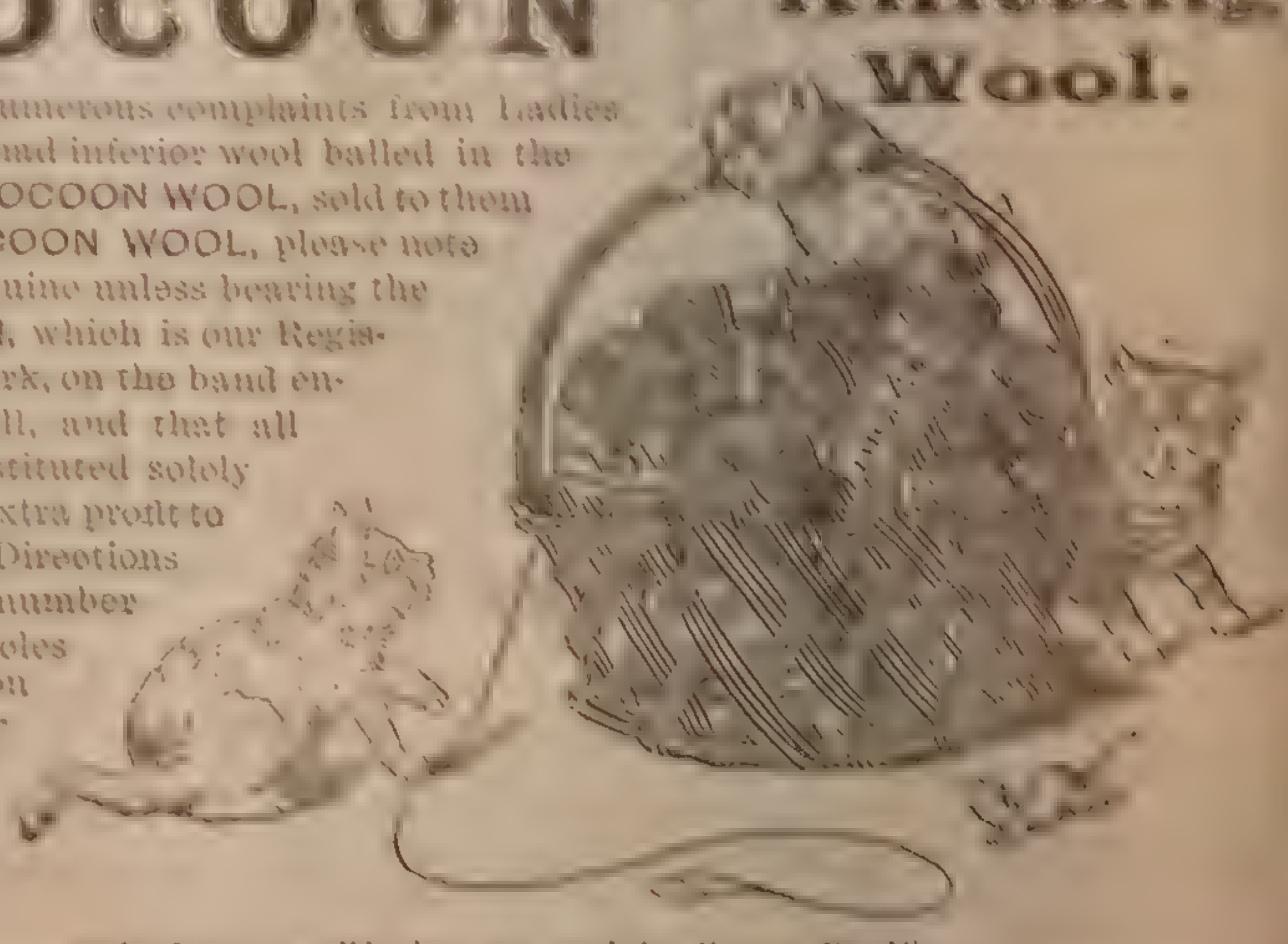

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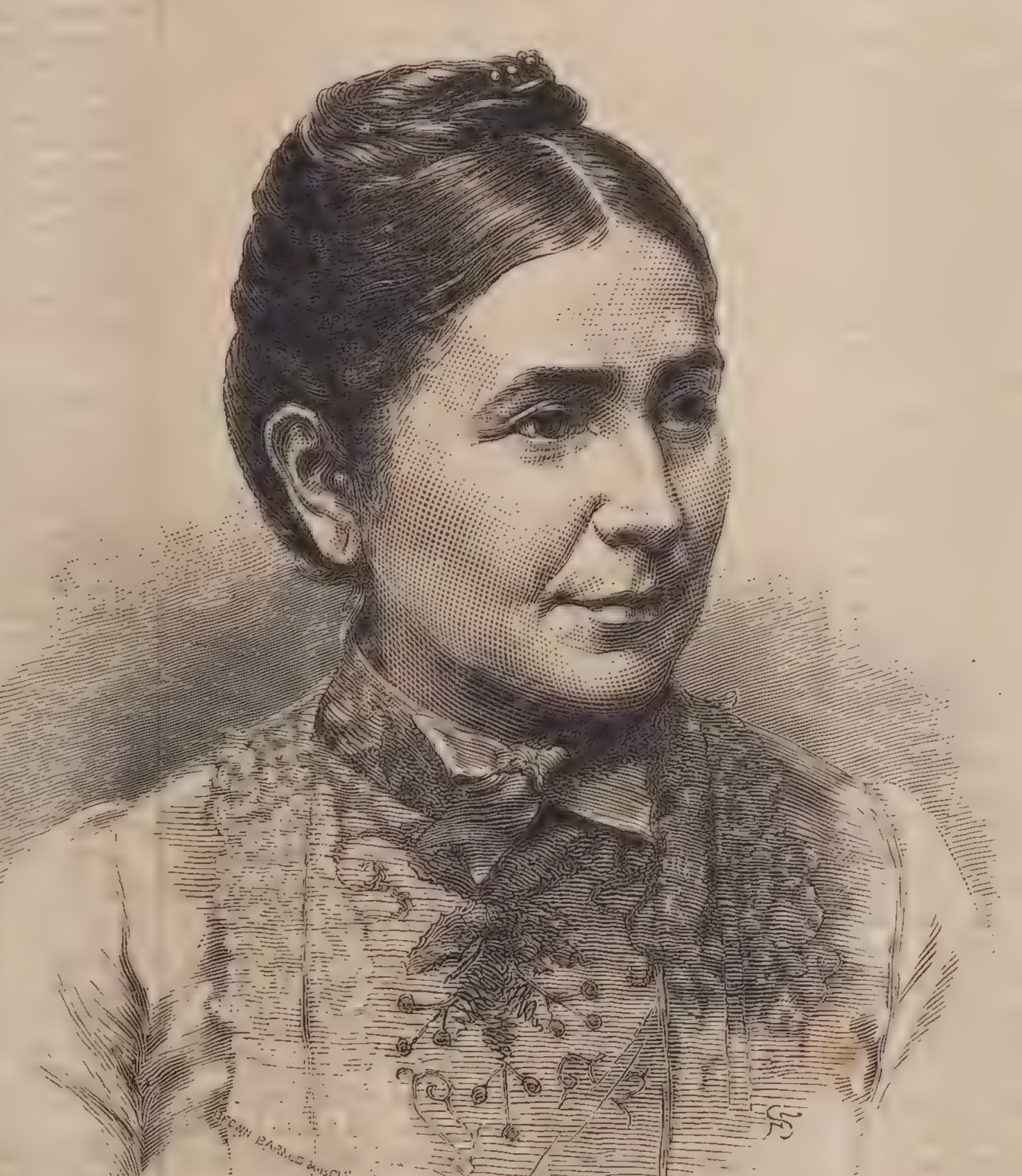
No. 938.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, JANUARY 20, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY POST FREE, 1½d.

MRS. T. H. TIBBLES

(Inshta Theamba,—"Bright Eyes.")

THE people of Great Britain have been somewhat perplexed, since the arrival of the subject of this sketch, with regard to her name. It is Inshta Theamba, and the translation of it is "Bright Eyes." The difficulty which English-speaking people find in pronouncing the Indian words has led them in the United States as well as here to use the translation exclusively, and she is known all over the States as "Bright Eyes."

She is a North American Indian, daughter of Inshta Muzze, "Iron Eye," the head chief of the Omaha Tribe. At the time of her birth the Omahas were a wild tribe of Indians, scarcely advanced beyond the Stone age. And it has been a wonder to all who have become acquainted with her, especially to those who believe that man must advance by slow stages of progress, to see this Indian girl all at once appear in the highest circles of society in the States, speaking to audiences of the highest culture, in a way to command the attention of the closest thinkers. It demonstrates beyond contradiction the truth of Paul's saying, that all men are of one blood, and that the untutored savage, placed under the influences of Christianity and surrounded by the environment of civilisation, may become the equal of races who have an inheritance of a thousand years of culture behind them.



(From a Photograph by Messrs. Brown, Barnes, & Bell.

The Omaha tribe inhabited a large tract of country in the north-eastern part of what is now the State of Nebraska. When the first missionary arrived among them, he was kindly received. Her father, the head chief, was the first man in the tribe to unite with the church, and from that day to this he has used all his energies to secure an education for his children. He sent Bright Eyes to the little mission school, where she first learned English and acquired the merest rudiments of an English education. While at this mission, a Government agent of the Indians suppressed the school, and the children were dispersed, and sent back to their tents and lodges.

A lady who had become acquainted with her, thinking it would be a pleasant thing to have a little Indian girl for a correspondent, asked her to write to her. Letters passed between the two for some months, when Bright Eyes in one of her letters expressed her ardent desire for an education that she might be able to teach and help her people. The lady showed this letter to Miss Read, of Elizabeth, in New Jersey, the principal of a fashionable ladies' boarding school. Miss Read offered to take the little Indian girl and educate her, and notice was sent to her father. He immediately accepted the generous offer. Bright Eyes went, and at the end of two years she took the first prize in English composition, in a competition where the daughters of some of the wealthiest and best-educated people in the United States were her competitors.

The two years after her first return to her tribe she often refers to as the saddest of her life. Here was a young girl, the only educated person in the whole tribe, without friends, penniless and unsupported. What could she do for her people? The tribe in the meantime had been moved to a reservation. The Omahas could no longer follow their original occupation of hunting. They knew nothing of agriculture, they had no implements or tools of any sort to cultivate the land with, and the greatest destitution reigned everywhere among them. Her own family were often suffering from hunger, and there seemed to be no hope for the future. In the treaties made with the tribe, the Government had bound itself to their education, and two miserable day schools were in operation, the teachers being ward politicians, without any qualifications for their places. She resolved to apply for one of these day schools. The authorities in Washington paid no attention to her letters.

At last she wrote them saying that the Government professed to desire the education and Christianising of the Indians, but their whole dealings seemed to indicate their desire utterly to exterminate them, and if no attention was paid to her letters she would make an appeal for sympathy in the public journals. The letter was a caustic epistle, and brought an immediate reply from the authorities at Washington. The Commissioner said he could not appoint her unless she could furnish certificates of a good character. (The thing had never been required of any other employé in the Indian service.) Certificates were immediately furnished by the missionaries who had lived upon her reservation, and from the principal and teachers in the school in New Jersey. A position was given her in one of these day schools, but the salary was reduced from £8 to £5 per month.

Under the Government regulations, as an employée in the Indian service, she was entitled to a house to live in. She took all her younger brothers and sisters into this house, and the first regulation she made was that not a word of the Indian language should be spoken in this house except to old people. —realising that their only hope in their contest with the whites was to acquire the English language. Her youngest sister, who recently took the highest honours at an Eastern college, and was presented with a fifty-dollar gold medal by one of the leading members of Congress, never spoke a word for some weeks in any language while in the house; but, after once trying to speak the English, she rapidly advanced.

Besides her duties as teacher of the day school, she organised a Sunday-school, and out of her meagre salary saved enough money to buy a few singing books and a small cabinet organ. The children of the tribe flocked to the Sunday-school, many more than could crowd into the small schoolroom. "Bright Eyes" was superintendent, teacher, chorister, stoker, and all other things combined.

While thus engaged, a great wrong was perpetrated by the Government upon a kindred tribe, and Mr. Tibbles brought suits in the United States courts to secure their rights. "Bright Eyes" was sent for, to act as interpreter in the High Court of Omaha. There she met Rev. Joseph Cook, of Boston, Bishop Clarkson, of the Episcopal Church, and other men of national fame. All these united in urgently requesting her to go to the eastern cities, and make known the wants of her people. This, it seemed to her, was an impossible thing to do. She is naturally very timid and retiring. It took weeks of constant pressure brought by many of the leading ministers of the United States to induce her to agree to go. The first time she attempted to address an audience she broke down. The ladies of the audience gathered round her, and tried in every way to encourage her. She has never attempted since then to address an audience without her manuscript.

Upon going to Boston, her lectures attracted the attention of all the acutest writers and thinkers of that modern Athens of America. One of the most noted of them remarked that the truest things which had been said since the days of Aristotle, and the widest and most applicable of generalisations of modern times, were made by this Indian girl. When the poet Longfellow met her, he declared in public that this was Minnehaha. When these addresses were printed in the public journals and magazines the universal criticism was that it was impossible that an Indian girl could write such things. A committee of the leading citizens of Boston, the Governor of Massachusetts being the Chairman, appointed a sub-committee, of which Rev. Joseph Cook was a member, to request "Bright Eyes" to write a new lecture in their presence. This she did, Rev. Joseph Cook taking up the sheets one by one as she wrote them, and he made a public statement of the fact afterwards.

The question was too wide a one for one tribe. The principles she advocated affected the whole Indian race, and an agitation arose, which is still going on in the United States, to give to the Indians civil rights and the protection of law. For eight years the contention has gone on, until it may be said the public opinion of the sixty millions of the United States has been changed by the efforts of this Indian girl. But this contest was a political contest. It had to be fought out in Congress and in the courts. This has driven her away from what she regarded as a more vital question. She has constantly claimed that civil rights and civil laws and civilisation, while absolutely necessary, would only end in the extermination of these aboriginal people, unless there was along with it the teaching of the Gospel of Christ.

Wherever she has spoken in the last few years in the United States there has been no hall or church large enough to hold the people, but she is always compelled to speak, by the necessities of the case, upon the rights of the Indians to their soil, the right of protection by law, or kindred subjects. The consequence is that the little Indian church in her tribe, of which she is a member, has never yet had a building in which to worship God. The mission school can only accommodate thirty or forty Indian girls, and their brothers grow up in ignorance and savagery. Her desire is to build a chapel and schoolroom on her own reservation. Anyone desiring to aid her in this may communicate with Mr. T. R. Marshall, 134, Princes-street, Edinburgh; or Mr. J. W. Davis, 32, Sears-building, Boston, Mass., U.S.A.

PILGRIM LIFE.

The "Faith Mission" in Scotland was started in order to reach many of the small towns and villages hitherto little touched by existing evangelistic agencies. In a recently issued report a very cheering account is given of the scope and outcome of the first year's work. Three sisters and six brothers form the Mission band. During the twelve months ending October, thirty places were visited, the time spent in each place varying from ten days to six weeks. In some places there was much hardness and scarcely any interest in spiritual things; in others, ministers held aloof or openly expressed disapproval. In one place a Free Church minister preached against female preaching. At another place when the mission was in full swing the workers were turned out of the hall they had hired, and which was connected with one of the churches.

Nevertheless, the work prospered. The labours of two sisters were greatly blessed in some villages. At Tillicoultry a blessed work of God was apparent at the end of the first week, and the mission was prolonged for a month. At Kincardine a marked revival broke out. The closing meetings, in Peeblesshire, were rich in blessing. At Innerleithen and Walkerburn the halls were crowded nightly, and many testified to newness of life. The Faith Mission Prayer Union has branches in fifteen places, and a membership numbering about eight hundred. The report may be had of Mr. J. G. Govan, South-park, Hillhead, Glasgow.

ANGLICAN SISTERHOODS.

Sir,—Most of your readers will remember something of the case of Allcard v. Skinner, which was so prominently before the public in the Law Courts last year. The action was brought by a lady who had quitted a London Sisterhood to enforce restitution of certain property which, while a member, she had transferred to the "Lady Superior."

The "Law Reports" of last year (Chancery Division, vol. 36, page 146) give a report of this case which is worthy the perusal of persons who are unacquainted with the character of Anglican Sisterhoods. I have copied from the report, and append an extract from the Rules of the Sisterhood relating to "Receiving Reproof" and "Obedience." These rules, it is stated, were formulated by the spiritual director of the Sisterhood— *a clergyman of our "Church of England*."—Yours truly,

A Country Solicitor.

OF RECEIVING REPROOF.

The beginning of strife is as when one letteth out water, but as there is no room for strife between the creature and the Creator, so likewise between thee and thy Superior, who standeth to thee in the place of God... Now, therefore, understand how thou oughtest to receive reproof from thy Superior, whether it be just or unjust. I say not whether unto thee it appeareth just or unjust, for how can the guilty sit in judgment on the judge, and the moment thou beginnest to question the justice of thy Superior's reproof thou beginnest to sin.

First, then, when thou art reproved, remember that the voice of thy Superior is the voice of God. Listen on thy knees in perfect silence and defend not thyself. Keep silence till thou art bidden to speak, and then let thy words be reverent and few.

OF OBEDIENCE.

What, then, is obedience as it must be lived in by you? First, it consists in regarding the voice of your Superior as the voice of God....The letter of your Rule, and the living voice of your Superior are nothing else but helps and guides to the end that ye may the more perfectly do the will of God. Therefore, as in obeying your Superior ye seek to obey God, so in the command of your Superior ye must necessarily hear the voice of God....And let those whose it is to obey consider not the person whom they obey, but in her ever behold Christ the Lord for whose sake they obey her. Let this obedience be willing, loving, absolute, prompt, unhesitating, and trustful. Let them never think it of little moment to obey in any matter, whether great or small, nor ever desire any reason for an act of obedience....

[The Romanising party in the Church of England are simply traitors to the Reformation; to the Church to which they professedly belong; to the eternal interests of the souls over whom they have accepted pastoral care; to Christ whom they profess to serve; and to God whom they profess to worship.—Ed.]

DRAWING-ROOM BIBLE-MEETINGS.—An earnest-minded Christian gentleman, Mr. F. Parker, 7, Westbourne-park, Bayswater, W., is very desirous of promoting this agency as a means of bringing saving truth to bear on those in the higher social ranks of society. He has written a small pamphlet on the subject—"A Layman's Cry;" it seems to us most Scriptural in its teaching, and catholic in spirit. He will be glad to send a copy to any friend interested in such a movement, on receipt of a stamped addressed envelope.

THE CLOUDESLEY INSTITUTE and Home, 34, Barnsbury-street, Liverpool-road, Islington, N., is a bright, cheerful, homely place, where young women can spend a pleasant evening, either in recreation or instruction. There are two hundred members on the books, inclusive of the Sunday classes. Numbers have personally testified to the advantages afforded by the place, and many of the mothers have taken occasion to thank the managers for their kindness to and interest in their daughters. The workers will be glad if friends will kindly make the Institute known to young women. Visitors who may wish to see the Institute will be welcomed on any Monday or Thursday evening.

THE DAY OF SMALL THINGS

MEN often grumble about their circumstances. "I should have been a better and greater man had it not been for these circumstances of mine." But these circumstances are from God; and, if we will, they shall help instead of restraining us. Indeed, if we do not begin to be good or great within these circumstances, we shall never be good or great. There was once a man who got two talents from his master—not great wealth, certainly; but he used them diligently and doubled them, and his master said to him, "Thou hast been faithful over a few things; I will make thee ruler over many things." A fellow-servant of his got only one talent, and he grumbled and made no use of it, and at last it was taken from him, and he got no further chance of trading and acquiring wealth.

There may be circumstances hemming you in still, against which you have been repining for years. Take it as a token of mercy, that you have a chance of achieving something better and greater than you have yet achieved. If you are to "work out your own salvation," it must be within these circumstances; and the fact that they are yet about you is a token that "salvation" is yet possible. The way to get beyond narrow limits is not to beat against them impatiently, in the hope of bursting them, but to press them out with fulness of achievement.

You may be interested in Christian work. The Gospel is in your heart, and you wish it to get into the hearts of others. But you feel hampered, with so few opportunities of doing good, and so little apparent fruit. Are you to murmur and fret impatiently, "I must have more to do, and greater fruit, or I must cease working altogether"? Think of Jesus. [illegible] He grew up to manhood He learned to [illegible] the work that lay before Him. As He mixed with the people He saw the need of it. His soul yearned over men, perishing souls, who needed just the Gospel He came to proclaim, and the work He came to do; yet for years He suffered Himself to be hemmed in, because his hour, fixed by the Father, had not come. So your limitations are from God. This may be all the work He has for you here: it may be only in the next life He will give you the "many things." Or it may be He is emptying the vessel He will afterwards fill, fashioning the instrument He will afterwards use; it may be that more opportunities and greater power and fruitfulness shall follow fulness of achievement within your present limits. In either case, whether this little work you are doing for Him be all the work He has for you, or whether, as you work on, He will somehow break down the hedges and give you fields on the other side, be subject to God and his limitations; not [illegible] with one talent, for only to those who are faithful in few things will He give many things, either in this life or in the next.

Does this doctrine encourage slothfulness? Are not limitations given us to try our courage? This seems to be the opinion of many in our day, who appear unwilling to labour in quiet work for God—work in a [illegible] [illegible], and within narrow limits. But no, it does not encourage slothfulness. It is possible to be content with little and yet be ready for much. True submission goes along with a mind open to the teaching of God and a heart devoted to his service; and he who possesses it has really surrendered himself to God, and is willing to do the work He pleases, be the work great or small. One of whom this is true will not be deceived. He will not be content with narrower limits than God has set, nor murmur if they are narrower than he would wish.

D. R.

ON THEATRES.

BY REV. J. F. T. HALLOWES.

A STRENUOUS effort is being made by the modern theatre to justify itself as an amusement which need not offend any but the morbidly conscientious. While its morals are certainly not advancing, it is pleading its cause with growing fervour. It has not yet, indeed, been possible to abolish the Lord Chamberlain, who is charged to prevent these same morals as exhibited in various plays, from sinking beneath the very accommodating minimum allowed by the State; yet the theatre increasingly poses as an instructor of the people. When, for the time (if time could change it), it ought to be a teacher, it has "need that someone (such as a State official) should teach it the rudiments of the first principles" of morality.

In its present condition of self-congratulation the theatre is being not a little helped both by the preaching and practice of certain clerical advocates, and by the reception of the more prominent actors and actresses into the higher circles of society. Despite this, there are substantial reasons for renouncing theatres altogether, which ought to influence all, but should have special weight with Christians.

A most pregnant reason is found in the fact that many modern plays are distinctly immoral. Mr. Herman Merivale, a playwriter of some note, has admitted this. According to him, the stage badly wants cleansing. At the Church Congress held a few years ago in Leicester, he said, "Oh, reform it altogether, and at once, by sweeping fifth-rate versions of tenth-rate foreign immodesty from the face of the wholesome English stage." This he admits is difficult, because "the motto on the stage, as elsewhere, is, 'Make money, come what may.'" Still these versions appear, and the theatre never is reformed. Pollok's prophetic lines are being more and more justified by the evolution of the drama year after year:—

> The theatre was from the very first
> The favourite haunt of sin.
> Some very good and wise and worthy men,
> Maintained it might be turned to good account;
> And so, perhaps, it might—but never was.
> From first to last it was an evil place.

Like the sensational novel, the drama reflects and dissects the vices of the age. Both are frequently largely indebted for the unwholesome interest they excite to plots which turn on breaches of the Seventh Commandment. It cannot be denied that some very popular modern plays exhibit immorality in conjunction with very attractive surroundings. Vice is glittering, fascinating, witty, and amiable, and, even if judgment is meted out to it at last, which is by no means always the case, its long-drawn triumphs are more dangerous as an example than its [illegible] penalties are serviceable as a warning.

There are professing Christians who will freely admit all this; yet they will deny the conclusion that they should renounce attendance at dramatic performances. "They never patronise immoral plays," so they say. "If at the theatre they frequent one was to be acted at a certain hour, they would leave before it came on the stage, or they would not attend till it was concluded." But in no such fashion can they elude their responsibilities. They are really giving their moral and financial support to the whole institution which ministers to their pleasure. They disapprove of certain plays, but the money goes equally to the support of what they censure as to that which they admire. Thus, in the sight of God, they become partakers of other men's sins, nor can they by any argument unburden themselves of a responsibility the very thought of which ought to be a sufficient argument to deter them from favouring an institution which, in some of its aspects at least, they are compelled to confess makes virtue more difficult and vice more easy.

Other arguments bearing on the evil influence of the theatrical amusements on those who see them and on those who supply them, I would bring forward on a future occasion.

ITALIAN PENINSULA MISSION.

SIG. AMBROSINI and I have now traversed the most mountainous part of our Gospel tour from the Alps to Calabria. We have visited numerous towns and villages that are totally destitute of evangelical testimony. One town we found to be so completely under the power of the Jesuits that with difficulty we were enabled even to distribute the Word of God and Gospel tracts. Such opposition, however, has been our exceptional experience, and we have seen much to cheer our hearts. Many interesting and encouraging cases cheered us on our way during the first week. Avoiding controversy as far as possible, and declaring the simple Gospel message, we got access to much people, and often succeeded in gathering them into little groups. We invited free conversation, which frequently rejoiced our hearts. To some who professed their desire to know and obey the truth we gave a Bible; to others a New Testament, or Scripture portion.

During the second week of our labours we were cordially invited by the local evangelists to visit a number of the churches and stations which are manifestly prospering. I [illegible] to bear my testimony to the [illegible] of [illegible] [illegible] to the Gospel. I had Gospel services on [illegible] evenings, the rooms were often crowded to overflowing.

We have been led to the old Roman town of Acqui as the headquarters of the [illegible] mission. It is the centre of a large population in which there is no evangelical agency at work. I am leaving an evangelist here, and purpose to continue my journey south, accompanied by my companion. I would ask on our behalf the prayers of Christian friends in Great Britain.

JOHN S. ANDERSON.

Via Porta Savona, Acqui, Italy.

MRS. REANEY'S address is now Cavendish House, Victoria Park, Manchester.

CHILDREN'S COTTAGE HOME, KINGSTOWN.—The eighth annual meeting of this Home for little Children was recently held in Kingstown, near Dublin, when the new Home was formally opened by the president, the Earl of Meath. It provides accommodation for fifty children; thirty of the cots have already been subscribed for or promised. These have mostly been given by children. The number of children in the Home throughout the past year averaged thirty-two, the total annual expenditure for each child being [illegible]. Since the Home was established in 1879 it has been the means of benefiting [illegible] young children. Addresses were given at the meeting by the Earl of Meath, the Archbishop of Dublin, Mr. T. P. Cairnes, Mr. Townsend Trench, Professor Barrett, and others. The hon. secretary of the Home is Miss R. M. Barrett, 4, De Vesci-terrace, Kingstown, co. Dublin.

THE STATE OF SOUTH LONDON.

It is not possible to pass over, in unconcern, the very serious and important paper in relation to the religious condition of South London which, in its first issue for the year, filled thirteen pages of *The Record*, and which is the result of months of inquiry. It is well, at the outset, to call to mind the stress which was laid by the Saviour and his Apostles on the conversion of cities. It was in towns that most of the Lord's mighty works were done, and his language was—"I must preach in other cities also: for therefore am I sent." He thus identifies his Father's interest in cities with his own. The Apostles laboured in the same spirit. According to the Acts of the Apostles large towns occupied their special attention. It was probably in one-half the cities of the Roman Empire that Paul, by the guidance and grace of the Spirit, planted Christianity.

Neither should we forget that the religious condition of the Metropolis powerfully affects the whole country. London, by its morals, its opinions, and its literature, influences every town and village in the land. Its unbelief, or its indifference, in regard to the religion of Christ, are incalculable in their effects, and must be increasingly, so in these days of railways and of human intercourse. And this consideration must not be overlooked: There are not merely eight hundred thousand souls between Battersea and Greenwich (the area embraced in the inquiry of *The Record*), but the numbers are growing with "tremendous rapidity," and it is impossible to anticipate without serious apprehension what must be the condition of this vast population in years to come.

Objections are taken to the representations made on the ground that the investigation has been mainly confined to the results of one order of Church action. Although there is justice in this and other objections, the broad facts are nevertheless indisputable. "Christianity is not in possession in South London." The people are sunk in leaden indifference. "The vast mass of them do not care about religion, and feel no interest in the Gospel. Active unbelief is not so prevalent as it is often assumed to be, but blank callousness is almost universal. Trouble and want, and the everlasting struggle for the bare means of life, seem to harden the heart and deaden it to higher impressions." No man who knows the population can deny these things, and *The Record* has done good service by presenting them in their terrible bearings, and compelling attention to them. There are thousands of devoted Christian workers. Nothing seems to be wanting on their part. Their work, however, instead of being easier becomes more anxious. The indifference they meet with is their "ever-recurring complaint."

This portentous question urgently demands the attention, nay, the prolonged and most prayerful consideration, of the wisest and best men in the land; for it is one that affects every large community. It ought to be met with fearlessness, and courageous statement. There ought, however, to be no misgivings about our religion. The Gospel, when properly presented, and unhindered by its own advocates, is still the power of God unto salvation; and we have come to the time for grave inquiry whether the message which the Son of God brought to earth *is* preached, or rather whether certain prevalent surroundings and misrepresentations of the Gospel have not firmly lodged in the heart of the people an utterly perverted conception of it. In the region under notice there are 120 churches and mission chapels; 130 places of worship of Nonconformists, and of Roman Catholics, and it is justly asked—"Must there not be something wrong in a machinery so vast, so costly, so long sustained, and so prominent, which yet produces results startling in their sad meagreness, even to those who do not allow themselves to forget the warning concerning the 'narrow way'?"

We note two statements in the paper of *The Record*. "It is no uncommon thing in this part of South London [Camberwell] to hear people plead, as an excuse for not going to church, that they do not like the stereotyped form of service." We read of Deptford that "simpler services are being asked for by the clergy in this neighbourhood." We are not ignorant that the remedy for that of which the clergy and people complain presents difficulties. But ought they to be accounted insuperable? If this is maintained is not human organisation lifted into an ascendency that discredits our very religion? Meanwhile, until conscience becomes imperious in this matter, should there not be more resolved effort that forms shall not appear unintelligible, and that they should be made instinct with life? Is there not, moreover, liberty given in extempore prayer before and after the sermon for a clergyman to spread, in tender sympathy, the present sorrows, temptations, poverties, struggles, and fears, of his congregation before the Lord?

We further observe that in more than one case the clergyman of a church has "smoking concerts with the men." Measures, if not the same, yet of a like nature, are adopted by others. These secular church and chapel entertainments are new to this age. They are doubtless well-intentioned. The ministers mix socially with the people, and are entertained along with them. Our opinion is that the result is abortive, and that the new customs are incongruous and baleful. The 800,000 souls of South London and the multitudes elsewhere are going daily in a long procession into eternity. Many of them are going out of a world in which the Son of God died for man's salvation, and going unforgiven, Christless, and unsaved. The minister of religion is a messenger from God to tell the people of this, and if he multiplies amusements for them, or sits amid fumes of tobacco, listening to, yea, even singing songs with them, they will inevitably come to lose faith in the urgency and supreme importance of the message he professes to bear. Said a clergyman, "I have tried cricket matches, charades, and penny readings, but now I find nothing but the full and free grace of God can change the parish and make Christians." A vicar in Southwark took the hint; now in the evening his church is filled, and he has every Sunday morning a Bible-class of 200 costermongers.

Are we not called upon, by solemn searchings of heart, and deliberate counsel, to revise our modern methods? The workmen who say they "don't care twopence about Christianity," ought at least to feel that it carries a grave warning to them. They have almost come to think that they are being cajoled into religion. It is the true Gospel that is in demand—a Gospel with its John the Baptist trumpet appeals before the coming of the Lord, and its melting invitations to flee to the refuge set before men. Sad will it be if the matter ends with getting more money, and augmenting machinery. It is a reformation that is needed, that will strip off all that now hides the authority, claims, and real nature of the Gospel from myriads of our countrymen. The hour seems fast approaching when we shall be confronted with a state of social life appalling and most menacing, and when we shall demand Christian reality and primitive sacrifice in all who profess and teach it. The lengthy and important article in *The Record* ought to open our eyes to the imperativeness of this new reformation.

ASKING AND RECEIVING.

Dear Sir,—Many of your readers will rejoice to know that marked prosperity is accompanying the work of missionaries in divers countries. From a scene of special blessing in China amongst believers, Mr. Stanley Smith, of the China Inland Mission, writes to a near relative, and I am privileged with the perusal of the letter, and allowed to furnish you with the following extract:—

MEETINGS OF CHRISTIAN WORKERS.

I think during these meetings the word "received" has been brought home to me with fresh power. I remember after a meeting in London, at which L. B. and Miss W. were present, they two went away together. Meeting Miss W. afterwards, L. B. said to her the impression on her mind made during the meeting, was expressed in these two verses:

All things are yours.
Drink abundantly.

Now right here (to use an expression of Mr. Moody's) it seems to me lies the secret of a full salvation, and a life that gives out rivers of living water. We must take, drink, eat, receive. There is many a slip 'twixt the cup and lip, and I believe this proverb has a very deep spiritual application. Many ask God for spiritual blessing, but few stretch forth the grateful hand of faith and receive. It is plainly the privilege of all. "We beheld Him full of grace," says John, "and of his fulness have all we received." Christ has ascended up on high, and received gifts for his Church—gifts which, if she would but receive them at his hand, would make her down here upon earth "Clear as the sun, fair as the moon, and terrible as an army with banners." But she sits in his presence as did the woman at the well, and her want of appropriation calls out his rebuke, "If thou knewest the gift of God thou wouldst have asked, and He would have given."

I daresay you have often dwelt on the verse, "Everyone that asketh receiveth," and you have sometimes, perhaps, had such thought as this cross your mind, "Well, I see that many 'ask,' but it seems to me there is 'a great gulf' between the asking and receiving." Of course there is not, for the Saviour's words admit of no two interpretations. Is not this the truth: So few *ask*?

If I were back again amongst those dear little schoolboys, when I was at ——, and I had in my possession so many valuables which I gave them to understand they had only to ask for to receive, and that they should come to me one by one and so do, you would notice that each one who asked me would not only ask but stretch forth his hand. Now I ask this question: Are we asking God *with stretched forth hands?* Does the stretched hand invariably accompany the petition?"

The letter also tells that his old comrade, Mr. Charles Studd, had so far regained strength after his fever that Mr. Stanley Smith was able to leave him in order to stretch out to fresh fields.

Now, on behalf of honoured missionaries, old and young, men and women, over the world, and on behalf of the many who will doubtless speedily be following them to the front, should we not only plead for them but accompany our pleading with the outstretched hands Mr. Stanley Smith speaks of, in full expectation of clasping the God-given answer for this present year 1888? How stimulating to those at the front it will be to know that such prayer is being made for them. Still Mr. Stanley Smith is not entreating our prayers for those in the mission field. But his letter reminds us that all things are ours in Christ, and entreats each of his readers *to drink abundantly*, and be filled with all the fulness of God in Christ. He implores us to come to our heavenly Father each for himself, with outstretched hands. Then shall we indeed have power to pray for others.

If this young brother's urgent entreaty be thus responded to, what a circle of fire may girdle the earth! What thousands of us living in Christian lands may be filled with the Holy Ghost, and started to pray, as did our brother Elijah [of like nature as ourselves] when the people cried, "The Lord He is the God"; and simultaneously our noble brethren in the front receiving the Pentecostal blessing shall in the alone power of the Holy Ghost "declare the wonderful works of God."—Faithfully yours,

REGINALD RADCLIFFE.

1, *Victoria-street, Liverpool.*

THE GOSPEL FOR THE CHURCH.

BY REV. CHARLES J. NEW, HASTINGS.

(Address at Wandsworth, Jan. 5.)

THE words of the departing Lord to his disciples, "Abide in Me, and I in you," correspond exactly with the subject of our prayers to-day. It is not too much to say they are the supreme words of Christ to the Church—the distinct secret of all that God would have us to be, and do, and possess. If "Believe on Christ" be the Gospel for the world, "Abide in Christ" is the Gospel for the Church. Yet it may be that many who have come to the first point have not advanced to the second. If I might so speak, they are but half saved: saved fully, no doubt, from condemnation, but hardly saved at all from sin. We cannot think too much of "Christ *for* us"—as our atonement on Calvary, and for us as our Intercessor in heaven; but we may and do think far too little of "Christ *in* us." And yet we need each of these for perfected salvation. McCheyne said, "Christ *for* us is our righteousness before a holy God; Christ *in* us is our strength in an unholy world." On the evening of his last discourse, our Lord unfolded to his servants the doctrine of the Holy Ghost in New Covenant measure: the baptism of the Spirit, as the Apostles received it, henceforth available for every believer in Him. He unfolded to them the truth of the believer's spiritual incorporation into Himself—"baptized into Jesus Christ," as the Apostle says: a truth which, up to that moment, had been hidden in the Divine mind. Then it became the basis of the Apostolic Epistles; it runs like a vein of finest gold through them all. It is a new creation; we are complete, filled full, in Him. To the Romans the Apostle speaks of our being graft into Christ, and of our being the Body of which He is the Head. To the Corinthians he speaks of our being in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; again, to them, of our being the body of Christ, and members in particular. To the Ephesians he speaks of our being blessed with all spiritual blessings in the heavenlies in Christ. He prays that Christ may dwell in their hearts by faith; and to them again he speaks of the Church as the body of Christ. Writing to the Philippians he declares it is his one desire to be found in Him. To the Colossians he speaks of our being dead and of our life being hid with Christ in God; again, to them, of the Church as the body of Christ. And so all the way through, until nowhere is this truth more conspicuous than in the First Epistle of John, with its constantly repeated "Abide." Must we not trace all this teaching back to the words which our Lord spake on that last night?

There are other words used to show that we are in Christ. We are in Christ, for example, as the manslayer was safe in the city of refuge; in Christ, free from condemnation; again in such words as "Your body is the temple of the Holy Ghost." But neither of these is the main, essential, central idea of our Lord and the Apostles. The union of which they speak at such length and so often is the union of a common life. "I in you," He says, "and you in Me," as the vine and the branches are one, as the head and the body are one. We are not one with Christ merely in the sense of having Him as our representative, or in the sense of having Christ with us; but the union of which He speaks to us so often is that union in which we become part of Him, joined to the Lord, one spirit—"As Thou Father art in Me and I in Thee, that they also may be one in us." Nor is this less true because we cannot understand how it is. It passes analysis. But when we begin to act it out we find that it is true.

We see that Christ's words, "Abide in Me, and I in you," become a call to concious vital union with Him—conscious we are in Christ as believers. "Know ye not that Jesus Christ is in you, except ye be reprobate," *i.e.*, rejected. On the moment of our first faith in the Son of God we became graft into Him; graft into the olive tree, partaking of its root and fatness. Our Lord referred to a conscious, vital union, because you see He distinctly spoke of the union with Him which bears fruit. "Except ye abide in Me, ye cannot bear fruit." Only the conscious union is the fruitful union. No doubt many Christian people are not faithful, not because they are not in Him, but because they are not *conscious* they are in Him, *i.e.*, the union is not realised. They do not draw from Him the available fruit-bearing power. We have to realise that we are nothing in ourselves; mere dead branches apart from Him. I am but a branch; I cannot maintain my position in the tree; I cannot maintain my life; I cannot, in the least degree, glorify the Divine Husbandman by fruit-bearing, save as I draw power from Him. Branchlike, I have to abide in Him, the Vine.

Further, the assurance of all his fulness is for us. He tells his disciples, in John xv., that his joy is theirs: "That my joy may remain in you." His love is theirs: "Love one another as I have loved you." His knowledge is theirs: "Whatsoever I have heard of my Father I have made known unto you." His right is theirs: "Whatsoever ye ask in prayer in My name, He will do it for you." His persecution is theirs: "If they have hated Me they will also hate you." His work, too, is theirs: "My Spirit will bear witness of Me, and ye also shall bear witness." That is the substance of John xv.

But this figure of the vine now suggests to us how this call may be fulfilled. How can we thus abide in our Lord? Graft into Him already as believers, how can we become more closely joined to Him, more deeply rooted into Him; and thus obtain more abundantly of his fulness? That is the question. There are degrees of being thus joined to Christ. Union to Christ has to be grown into. Some Christian people have a much closer union with Him than others have, and consequently they bear more fruit. The reason is, they have struck the fibre of their spiritual being deeper into his being, and so they are more closely knit to Him; his fulness more freely flows into their hearts. This idea of growth into Christ is not infrequent in the New Testament.

How can we become thus, graft-like, more closely joined to Him, more firmly rooted into Him, and so have more of Him? The cords of meditation and prayer must bind us closely to Him. Formal prayer, the ill-used Bible, the half-deserted closet, are destructive of the hopes of nearness to Christ. Sin weakens our desire and our faith, and hinders us from receiving. If this be true of us, every wrong thing must, nay will, be put aside; or it will be a barrier between the spirit of Jesus and our spirit, so that, though the whole tide of Divine vitality beat against it, it cannot pass through to us. There must be a perpetual drawing upon the fulness of the Lord Jesus, for we are told that He dwells in our hearts by faith, *i.e.*, by appropriation. He is made unto us wisdom, and righteousness, and sanctification, and redemption. It is according as we draw these from Him, or anything else we need from Him, that they pass into us; or, in other words, that Christ passes into us. As we draw upon his atonement, as we draw upon his mediation, as we draw upon his sufficient grace, as we draw upon his sustaining strength, as we draw upon his tender love, as we draw upon his perfect fidelity, all these things come into us; we possess Him.

From this there would surely come to us, there would be in us, all that God wills concerning us. Here we have some idea of his high and holy will concerning us; we see it far, far off in the person of his Son, for we are predestined to be conformed to the image of the Son. Is is, indeed, far off; we long for it, we strive for it, and again and again we despair of it. Christian brethren, we can give up the despair. The secret of coming to all that is just in these words: this is our Lord's one comprehensive requirement of us; this is our sole business as Christian men and women, all that God would have us be, possess, and do—"Abide in Me, and I in you."

It is often thought that, before Christ can come in, we must put the evil out. We have not got to put the evil out. What we have to do is to let our Lord in, and the evil will be put out by his incoming, just as the light puts out the darkness; and, as natural founts of that life, there would flow love, joy, peace, long-suffering, gentleness, goodness, faith. From that, too, would flow a heart at rest. When we know that all the fulness of the Lord Jesus Christ is for us, what need to trouble about the inadequacy of our poor resources. We need not be afraid of any burden, any work, any difficulty, suffering, or temptation, if only we understand that we are in Christ, and Christ is in us; and though *we* have no strength, all his strength is ours. Here is the secret of peace.

Last of all, there would be secured the power of Christ working through us. Can you think of anything more unutterably precious to us than the thought of being the channel through which the sweet will of the Lord Jesus may just flow forth? That is now our possibility—of God working in us to will and to do of his good pleasure. Paul gained it: "I live, yet not I, but Christ liveth in me." Think of the words of Christ, which show that our Lord was so truly one with the Father that the Father gave Him his words and his works. That is exactly our possibility. Just as Christ was one with the Father so can we be one with Christ, and He can work through us as the Father worked through the Son. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." "Abide in Me, and I in you." There is the secret of power.

SAILORS IN NAPLES.—The work among sailors here is very encouraging. Since Mr. McCartney, the harbour missionary, went here on October 23, over 1000 sailors have visited the Bethel, and have listened to the Gospel message. Mr. McCartney would be glad to receive tracts or books, addressed to the Bethel.

FULHAM GOSPEL MISSION.—Rescue work was started a year ago, and is still carried on by voluntary lady workers. Many encouraging cases have been successfully dealt with, the only difficulty being that there is no Home in the neighbourhood. Something must be done in this direction. There are many mere children as well as fallen girls in Fulham who need to be rescued from a life of degradation and shame. Clothing or other help will be thankfully received by the treasurer, Mrs. Dell, 279, North End-road, Fulham, S.W.

CHRISTIAN LIVING.

By Rev. F. B. MEYER, B.A.

VI.—GUIDANCE.

Many children of God are so deeply exercised on the matter of guidance that it may be helpful to give a few suggestions as to knowing the way in which our Father would have us walk and the work He would have us do. The importance of the subject cannot be exaggerated; so much of our power and peace consists in knowing where God would have us be, and in being just there.

The manna only falls where the cloudy pillar broods; but it is certain to be found on the sands, which a few hours ago were glistening in the flashing light of the heavenly fire, and are now shadowed by the fleecy canopy of cloud. If we are precisely where our heavenly Father would have us to be, we are perfectly sure that He will provide food and raiment, and everything beside. When He sends his servants to Cherith, He will make even the ravens to bring them food.

How much of our Christian work has been abortive, because we have persisted in initiating it for ourselves instead of ascertaining what God was doing, and where He required our presence. We dream bright dreams of success. We try and command it. We call to our aid all kinds of expedients, questionable or otherwise. And at last we turn back, disheartened and ashamed, like children who are torn and scratched by the brambles, and soiled by the quagmire. None of this had come about, if only we had been, from the first, under God's unerring guidance. He might test us, but He could not allow us to mistake.

Naturally, the child of God, longing to know his Father's will, turns to the sacred Book, and refreshes his confidence by noticing how in all ages God has guided those who dared to trust Him up to the very hilt; but who, at the time, must have been as perplexed as we are often now. We know how Abraham left kindred and country, and started, with no other guide than God, across the trackless desert, to a land which he knew not. We know how for forty years the Israelites were led through the peninsula of Sinai, with its labyrinths of red sandstone, and its wastes of sand. We know how Joshua, in entering the Land of Promise, was able to cope with the difficulties of an unknown region, and to overcome great and warlike nations, because he looked to the Captain of the Lord's host, who ever leads to victory. We know how, in the early Church, the Apostles were enabled to thread their way through the most difficult questions, and to solve the most perplexing problems; laying down principles which will guide the Church to the end of time; and this because it was revealed to them as to what they should do and say, by the Holy Spirit.

The promises for guidance are unmistakable. Psa. xxxii. 8: "I will instruct thee and teach thee in the way which thou shalt go." This is God's distinct assurance to those whose transgressions are forgiven, and whose sins are covered, and who are more quick to notice the least symptom of his will, than horse or mule to feel the bit.

Prov. iii. 6: "In all thy ways acknowledge Him, and He shall direct (or make plain) thy paths." A sure word, on which we may rest; if only we fulfil the previous conditions, of trusting with all our heart, and of not leaning to our own understanding.

Isa. lviii. 11: "The Lord shall guide thee continually." It is impossible to think that He could guide us at all, if He did not guide us always. For the greatest events of life, like the huge rocking-stones in the West of England, revolve on the smallest points. A pebble may alter the flow of a stream. The growth of a grain of mustard seed may determine the rainfall of a continent. Thus we are bidden to look for a Guidance which shall embrace the whole of life in all its myriad necessities.

John viii. 12: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." The reference here seems to be to the wilderness wanderings; and the Master promises to be to all faithful souls, in their pilgrimage to the City of God, all that the cloudy pillar was to the children of Israel on their march to the Land of Promise.

These are but specimens. The vault of Scripture is inlaid with thousands such, that glisten in their measure, as the stars which guide the wanderer across the deep. Well may the prophet sum up the heritage of the servants of the Lord, by saying of the Holy City, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

And yet it may seem to some tried and timid hearts, as if everyone mentioned in the Word of God was helped, but they are left without help. They seem to have stood before perplexing problems, face to face with life's mysteries, eagerly longing to know what to do, but no angel has come to tell them, and no iron gate has opened to them in the prison-house of circumstances.

Some lay the blame on their own stupidity. Their minds are blunt and dull. They cannot catch God's meaning, which would be clear to others. They are so nervous of doing wrong, that they cannot learn clearly what is right. "Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?" Yet, how do we treat our children? One child is so bright-witted and so keen that a little hint is enough to indicate the way; another was born dull; it cannot take in your meaning quickly. Do you only let the clever one know what you want? Will you not take the other upon your knee and make clear to it the directions which baffle it? Does not the distress of the tiny nursling, who longs to know that it may immediately obey, weave an almost stronger bond than that which binds you to the rest? Oh! weary, perplexed, and stupid children, believe in the great love of God and cast yourselves upon it, sure that He will come down to your ignorance, and suit Himself to your needs, and will take "the lambs in his arms, and carry them in his bosom, and *gently lead* those that are with young."

There are certain practical directions which we must attend to in order that we may be led into the mind of the Lord.

(1) Our motives must be pure.—"When thine eye is single, thy whole body also is full of light" (Luke xi. 34). You have been much in darkness lately, and perhaps this passage will point the reason. Your eye has not been single, There has been some obliquity of vision. A spiritual squint. And this has hindered you from discerning indications of God's will, which otherwise had been as clear as noonday.

We must be very careful in judging our motives: searching them as the detectives at the doors of the House of Commons search each stranger who enters. When, by the grace of God, we have been delivered from grosser forms of sin, we are still liable to the subtle working of self, in our holiest and loveliest hours. It poisons our motives. It breathes decay on our fairest fruit-bearing. It whispers seductive flatteries into our pleased ears. It turns the spirit from its holy purpose, as the masses of iron on ocean steamers deflect the needle of the compass from the pole.

So long as there is some thought of personal advantage, some idea of acquiring the praise and commendation of men, some aim at self-aggrandisement, it will be simply impossible to find out God's purpose concerning us. The door must be resolutely shut against all this, if we would hear the still small voice. All cross-lights must be excluded, if we would see the Urim and Thummim stone brighten with God's "Yes," or darken with his "No."

Ask the Holy Spirit to give you the single eye, and to inspire in your heart one aim alone; that which animated our Lord, and enabled Him to cry, as He reviewed his life, "I have glorified Thee on the earth." Let this be the watchword of our lives, "Glory to God in the highest." Then our "whole body shall be full of light, having no part dark, as when the bright shining of a candle doth give light."

(2) Our Will must be surrendered.—"My judgment is just; because I seek not mine own will, but the will of the Father which hath sent Me" (John v. 30). This was the secret, which Jesus not only practised, but taught. In one form or another He was constantly insisting on a surrendered will, as the key to perfect knowledge, "If any man will do his will, he shall know."

There is all the difference between a will which is extinguished and one which is surrendered. God does not demand that our wills should be crushed out, like the sinews of a fakir's unused arm. He only asks that they should say "Yes" to Him. Pliant to Him as the willow twig to the practised hand.

Many a time, as the steamer has neared the quay, have I watched the little lad take his place beneath the poop, with eye and ear fixed on the captain, and waiting to shout each word he utters to the grimy engineers below; and often have I longed that my will should repeat as accurately, and as promptly, the words and will of God, that all the lower nature might obey.

It is for lack of this subordination that we so often miss the guidance we seek. There is a secret controversy between our will and God's. And we shall never be right till we have let Him take, and break, and make. Oh! do seek for that. If you cannot give, let Him take. If you are not willing, confess that you are willing to be made willing. Hand yourself over to Him to work in you to will and to do of his own good pleasure. We must be as plastic clay, ready to take any shape that the great Potter may choose, so shall we be able to detect his guidance.

(3) We must seek Information for our Mind.—This is certainly the next step. God has given us these wonderful faculties of brain power, and He will not ignore them. In the days of the Reformation, He did not destroy the Roman Catholic churches or pulpits; He did better, He preached in them. And in grace, He does not cancel the action of any of his marvellous bestowments, but He uses them for the communication of his purposes and thoughts.

It is of the greatest importance then that we should feed our minds with facts; with reliable information; with the results of human experience, and above all with the teachings of the Word of God. It is matter for the utmost admiration to notice how full the Bible is of biography and history: so that there is hardly a single crisis in our lives that may not be matched from these wondrous pages. There is no book like the Bible for casting a light on the dark landings of human life.

We have no need or right to run hither and thither to ask our friends what we ought to do; but there is no harm in our taking pains to gather all reliable information, on which the flame of holy thought, and consecrated purpose, may feed, and grow strong. It is for us ultimately to decide as God shall teach us, but his voice may come to us through the voice of sanctified common-sense, acting on the materials we have collected. Of course at times, God may bid us act against our reason; but these are very exceptional; and then our duty will be so clear that there can be no mistake. But for the most part God will speak in the results of deliberate consideration, weighing and balancing the *pros* and *cons.*

When Peter was shut up in prison, and could not possibly extricate himself, an angel was sent to do for him what he could not do for himself; but when they had passed through a street or two of the city, the angel left him to consider the matter for himself. Thus God treats us still. He will dictate a miraculous course by miraculous methods. But when the ordinary light of reason is adequate to the task, He will leave us to act as occasion may serve.

(4) WE MUST BE MUCH IN PRAYER FOR GUIDANCE.—The Psalms are full of earnest pleadings for clear direction: "Show me thy way, O Lord, lead me in a plain path, because of mine enemies." It is the law of our Father's house, that his children shall ask for what they want. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

In a time of change and crisis, we need to be much in prayer, not only on our knees, but in that sweet form of inward prayer, in which the spirit is constantly offering itself up to God, asking to be shown his will; soliciting that it may be impressed upon its surface, as the heavenly bodies photograph themselves on prepared paper. Wrapt in prayer like this the trustful believer may tread the deck of the ocean steamer night after night, sure that He who points the stars their courses will not fail to direct the soul which has no other aim than to do his will.

One good form of prayer at such a juncture is to ask that doors may be shut, that the way may be closed, and that all enterprises which are not according to God's will may be arrested at their very beginning. Put the matter absolutely into God's hands from the outset, and He will not fail to shatter the project, and defeat the aim, which is not according to his holy will.

(5) WE MUST WAIT THE GRADUAL UNFOLDING OF GOD'S PLAN IN PROVIDENCE.—God's impressions within and his Word without are always corroborated by his Providence around, and we should quietly wait until these three focus into one point.

Sometimes it looks as if we are bound to act. Everyone says we must do something; and indeed things seem to have reached so desperate a pitch that we must. Behind are the Egyptians; right and left are inaccessible precipices; before is the sea. It is not easy at such times to stand still and see the salvation of God; but we must. When Saul compelled himself, and offered sacrifice, because he thought that Samuel was too late in coming, he made the great mistake of his life.

God may delay to come in the guise of his Providence. There was delay ere Sennacherib's host lay like withered leaves around the Holy City. There was delay ere Jesus came walking on the sea in the early dawn, or hastened to raise Lazarus. There was delay ere the angel sped to Peter's side on the night before his expected martyrdom. He stays long enough to test patience of faith, but not a moment behind the extreme hour of need. "The vision is yet for an appointed time, but at the end it shall speak, and shall not lie; though it tarry, wait for it; because it will surely come; it will not tarry."

It is very remarkable how God guides us by circumstances. At one moment the way may seem utterly blocked, and then shortly afterwards some trivial incident occurs, which might not seem much to others, but which to the keen eye of faith speaks volumes. Sometimes these signs are repeated in different ways, in answer to prayer. They are not hap-hazard results of chance but the opening up of circumstances in the direction in which we should walk. And they begin to multiply, as we advance towards our goal, just as lights do as we near a populous town, when darting through the land by night express.

Sometimes men sigh for an angel to come to point them their way: that simply indicates that as yet the time has not come for them to move. If you do not know what you ought to do, stand still until you do. And when the time comes for action, circumstances, like glow-worms, will sparkle along your path; and you will become so sure that you are right, when God's three witnesses concur, that you could not be surer though an angel-hand beckoned you on.

The circumstances of our daily life are to us an infallible indication of God's will, when they concur with the inward promptings of the Spirit, and with the Word of God. So long as they are stationary, wait. When you must act, they will open, and a way will be made through oceans and rivers, wastes and rocks.

We often make a great mistake, thinking that God is not guiding us at all, because we cannot see far in front. But this is not his method. He only undertakes that *the steps* of a good man should be ordered by the Lord. Not next year, but to-morrow. Not the next mile, but the next yard. Not the whole pattern, but the next stitch in the canvas. If you expect more than this, you will be disappointed, and get back into the dark. But this will secure for you leading in the right way, as you will acknowledge when you review it from the hill-tops of glory.

We cannot ponder too deeply the lessons of the cloud given in the exquisite picture-lesson on Guidance (Num. ix. 15—23). Let us look high enough for guidance. Let us encourage our soul to wait only upon God, till it is given. Let us cultivate that meekness which He will guide in judgment. Let us seek to be of quick understanding, that we may be apt to see the least sign of his will. Let us stand with girded loins, and lighted lamps, that we may be prompt to obey. Blessed are those servants They shall be led by a right way to the golden city of the saints.

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MR. FEGAN'S HOMES.

DEAR SIR,—I send you some particulars concerning the boys sent out from Mr. Fegan's Homes to this land. Our distributing Home in Toronto is now empty, and we have a large number of applications from respectable farmers for members of the next party. Thus far about 400 boys have been located, and these lads, after supplying themselves with necessary clothing, have sent in over 1000 dols. for deposit in the savings bank. Mr. Brace makes surprise visits to the farms for the purpose of having private conversations with the boys, and the reports he brings back are most satisfactory.

In dealing with the younger children God has marvellously opened up the way for us. We endeavour, as far as possible, to place brothers in the same family, or in families residing in the same neighbourhood, and the way in which Christian homes have been opened to us has often called forth notes of praise. Our two babies of this year's party were aged five and seven. We would not separate them, though requested several times so to do. At length there came along a Christian farmer and his wife. Having no children of their own, they wanted some to love and fill up the vacancy in their home. They took to our babies at once, and soon all was arranged.

No work done for the poor boys of the old land could possibly be such a blessing to them as that of helping them out to homes among the farmers of this thriving Dominion. Could our generous friends at home see the happy homesteads in which hundreds of little English boys are found to-day, they would, I feel certain, double their gifts to the institution.

Yours very truly, WM. GOODERHAM,
Toronto. Member of Canadian Council.

COLLIERS' RENTS.—A letter in a contemporary describing the mission work carried on here in connection with the London Congregational Union, says:—Letters have reached Rev. Andrew Mearns at the Memorial Hall, Farringdon-street, from men and women now occupying good positions in society, who, not long since, were homeless wanderers. One is to-day in a good position as a commercial traveller in the South of England, and invariably pays a visit to his old friends when he has an opportunity of coming to London. Another, similarly engaged, is in a good social position, and bids fair to realise a competency. Every penny advanced to him was honourably repaid as soon as the tide set in his favour. Another is occupying a position of responsibility, not far from the Law Courts, and gratefully acknowledges his indebtedness to Mr. Mearns for the help extended to him, by means of which he has been able to reach his present position. Another is in a good position in connection with a large shipping company—a man who, but a few months ago, was utterly comeless and penniless.

THE STORY OF TORONTO.

IT was an eloquent and interesting story which Mayor Howland, of Toronto, had to tell at Steinway Hall, New York, on a recent evening, of the way in which the Canadian city has been emancipated from the rule of rum. Mr. Howland has been Mayor of Toronto for two consecutive terms, being elected both times by immense majorities, on the issues of temperance and Sabbath observance. One of his first acts as Mayor was to cause the following passage, written in large letters, to be placed in a conspicuous position on the walls of his office, "Except the Lord keep the city, the watchman waketh but in vain." It was first written on canvas; it is now engraved on an arch of stone. The words express the ruling and guiding principle of Mayor Howland's administration. He himself is an active member of the Christian Church, a mission worker, and has associated with him in the government men of like character. He assumed office with the express understanding that the affairs of the city were to be administered in the interests of temperance, order, and a quiet Sabbath, and he has been faithful and true to his trust.

As the result of his wise, firm, and fearless course, Toronto enjoys the reputation to-day of being one of the most orderly, law-abiding, prosperous cities on the American continent. The number of drinking-places in the city has been reduced to one hundred and fifty, and of these only four are actual saloons, that is, places where the only business is selling liquor. The others have hotel licences, and are forced to provide accommodation for guests. All forms of Sunday work and traffic have been stopped, including the running of street-cars, the sale of cigars, confectionery, and newspapers. The Sunday laws have been enforced with such impartiality and with such obviously good results that they now have the cheerful support of all elements of the population, not excepting the Germans and other foreigners. The working classes of the city are particularly earnest in their support of the laws which secure them a Day of Rest. Not long ago a deputation of livery-stable keepers waited upon Mayor Howland and asked that they too might have the benefit of the rest day. The Mayor read a letter before the meeting at Steinway Hall which he had received from the chief of the Knights of Labour in Toronto, expressing gratitude at what had been done towards giving working men a peaceful and quiet Sabbath.

Saturday afternoon is a holiday in Toronto all the year round. The saloons are closed at seven o'clock on that evening and are not allowed to be open again until six o'clock Monday morning. Under a general law of the Province no man engaged in the liquor traffic in any form can hold any public position in the gift of the people. The Province has compulsory temperance education in all its public schools. The general government holds the power to issue licences. A Local Option Act has been carried in sixty-three counties and cities in Canada, and the result of it is that between the licence law and local option the amount of liquor used has been reduced to three-and-a-half gallons per head, as compared with thirteen gallons per head in the United States.

The story of Toronto, as told by Mayor Howland, is a story that might be told of many another city, if all the citizens who believe in law, order, and sobriety, would drop their minor differences and work together for high ends. The story is not too good to be true. It is possible to have Christian sentiment dominating in the government of our cities, to dethrone the saloon from its place of power in politics, if the same effort is put forth that was put forth in Toronto. The Canadian city stands to-day as a practical example of what may be accomplished when honourable, high-minded Christian men are given the reins of government.—*New York Observer.*

A BRIEF LIFE SERVICE FOR BRITISH SOLDIERS.

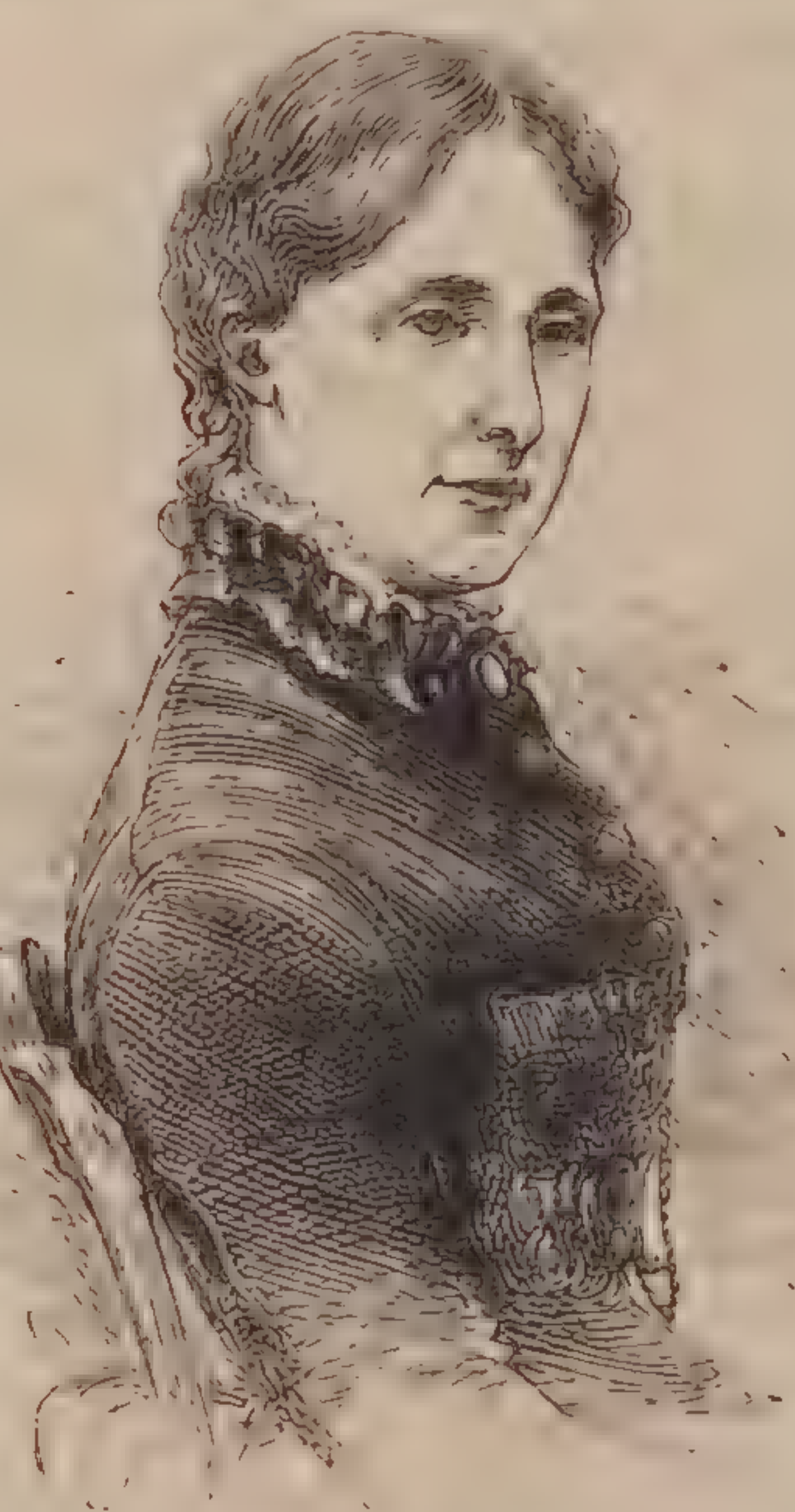
"I will never give up any man so long as Christ does not give him up," was the motto of a young and consecrated army chaplain's daughter, the thrilling and fascinating Memoir of whom has reached a second edition.* The life isdestined to stimulate many, and will be regarded as a beautiful proof of the wonderful spell which a self-forgetting love exerts over men insensible to other appeals.

Miss Wesley, according to Mr. Stevenson (author of "Memorials of the Wesley Family"), was in the direct lineal descent from ancestors whence proceeded the founders of Methodism. Of two brothers, one became the rector of Epworth; the other, the great grandsire of Rev. Samuel Wesley, who is now Army Chaplain at Hounslow, and who has made the churches his debtor by sending forth these memorials of his saintly and sainted daughter. [See Preface, and p. 171.]

Elizabeth A. Wesley was born in 1852 at Rugby, where her father was settled as a Methodist preacher. Those who in after life knew the loveliness of her personal appearance will not be surprised to learn that persons who saw her as a child, with "her fair complexion, open sunny countenance, rich auburn hair, and clear hazel eyes," stopped in the streets, exclaiming, —"what a lovely little girl." Her earliest emotions concerning soldiers were awakened by what she heard of the Crimean rigours of the winter of 1855-6, and by family prayers at that time for our British troops. Fathers inadequately estimate what precious seed may be lodged in the hearts of little ones, by intercessions at the domestic altar. In 1866, the girl of fourteen wrote home from school, telling her parents of her newly found joy in the Saviour, and of her prayer—"Oh, that I may be found faithful." Blessed are the boarding schools where efforts are made, as in this case, to secure affectionate Gospel preaching for pupils, and where the pointings of a young girl's nature are early directed to the love of Christ.

In 1873, when Miss Wesley was in her twenty-second year, her father was appointed by the Wesleyan Conference to Gravesend. This was a military station. The Musketry Depôt, Milton Barracks, was on the southern side of the town; relays of young recruits were constantly sent to learn rifle-practice in the long ranges of the Milton marshes; and Colonel Gordon's character and presence at the Fort-house on the Thames had diffused a weighty influence in favour of Christian efforts for men in the artillery and infantry service. Mr. Wesley was acting chaplain to the Methodist soldiers, and here it was that his daughter began her remarkable career. "I am convinced," was her language at that time, "that my special service will be among these soldiers who are so much left to themselves." Immediately the potent charm of her tact exerted itself. She would cross the street as she saw the red-coats on the other side, and, looking into their face with a smile of pure lovingness and confidence, would tell them that she was a friend of soldiers, and wanted them to help her in doing good to their comrades. From that time, and till the close of her consecrated life, such appeals from her, in hundreds of cases, were followed by responses, often choked by tears, to the effect that they would do as she desired for them, and come where they were invited. A room was hired for her use; fitted up as a Soldiers' Institute; made as bright as possible; and here, night after night, cheap refreshments were served, books provided, and attractive Christian services held. No night passed when the soldiers did not find their way to their new friend in order that she might read the Scriptures with them, and gladden them by her wondrously winning sympathy and encouragement. Many of them preferred the services at the Methodist Chapel hard by, but there she would, by a second meeting, manage to be among them, and there it was in the winter of 1874, that the power of the Spirit was remarkably present, so that backsliders were recovered, and young recruits put their surrendered hands into those of the Saviour, who kept them through many a temptation, and was with some of them through sanguinary campaigns.

The commissioned officers admired and helped this work among their men. A schoolroom in the barracks was placed at Miss Wesley's service, and a godly sergeant, along with converted soldiers, began to add their testimony to hers in recommending Christ. "I am perfectly astonished at the change in many of these men," said one of the officers. "Their very countenances are altered, their movements quickened, and the trouble we had with some is all over. If all Christian people acted as the Wesleys in Gravesend, we should, I think, have a converted army."



MISS E. A. WESLEY.

In the first year of the present decade Mr. Wesley was located at Winchester. Immediately a welcome was given by men who knew them of the 3rd-60th Rifles. "Did they not shake our hands?" writes Miss Wesley. "I am praying every day to be given up to Christ fully," was the spirit in which she undertook the new service before her. With her wonted charm of grace and dignity, and with the same absence of self-assertion, she entered on that service. A soldiers' social evening meeting was at once instituted. "The men must be made to feel at home," was her idea; yet no sociality excluded prayer. She asked no human notice; never could labours have been less ostentatious. Accompanied by a sister of the commanding officer, her solicitudes carried her into the cells of the immense barracks, the hospital, and the married quarters. For a fortnight she alone nursed a sick wife, at the same time taking care of two little children, and led the husband savingly to Christ; while among the men of the Army Reserves who came home from Egypt with broken health she was as an angel of mercy. "I am going," said a dying soldier. "Send for the lady who prayed for me yesterday." Two needful characteristics were hers. She well understood soldiers, and she well understood also the way of salvation. There was no healing of souls slightly. Case after case is given of men who had lived recklessly brought in contrition to the feet of Jesus; and then, when they had gone away to Ireland, Canada, India, and elsewhere, her letters, urging to steadfastness, followed them. Half her nights were often spent in looking up for the Spirit's help in writing these letters. Occasionally she would travel to Aldershot and other places to visit a wounded soldier or a sick wife. Meanwhile meetings for religious service were not neglected; and the Lord so used her that we are told "night after night there were blessed cases of conversion." Nor did she make the mistake which is so fatal to Christian usefulness. The little tract, "Converse with Christ," met her view as to the danger of substituting efforts on behalf of others for personal communion with the Lord.

From Winchester she went to live at Hounslow, on her father's appointment there. Here she found herself among cavalry as well as infantry corps; and, under the patronage of the commanding officer, at once plunged into her altered work among Hussars. Her power of speaking in religious addresses was now very marked. There was pathos, directness, and uncommon readiness of wit and wisdom in the use of incidents that had arisen. Still, however, there was no air of superiority, no asceticism; all was remarkably natural, with an unfailing vivacity. This sketch must not follow details of the work at Hounslow. Christ's compassion for the unsaved flowed through her freely. We find her ministering among soldiers' wives; working among the Militia, who were a thousand strong on Hounslow Heath, and beholding during a month's mission, with other helpers, marvellous triumphs of courage and evangelism; giving nine addresses to the 2nd-60th Rifles, before they left for Egypt; journeying to Tilbury to say parting words of guidance and encouragement to one soldier before he sailed for Canada; interesting herself in temperance work, so that hundreds were led to take the pledge; visiting Gravesend to rejoice with brave converts standing firm; travelling to Windsor to give a Gospel farewell to Grenadier Guards, about to depart to the Soudan; speaking at Chelsea to those whom she called "the faithful, brave blue jackets." Wherever she went in these incessant labours, her ardent affection, sweet face, cheery laugh, and womanly helpfulness, drew all hearts to her.

It is easy to criticise such unflagging energy. But, when the longing of the heart is finding its answer, the florist might as well be expected to grow indifferent when the rare flower was opening as the follower of Christ to pause when the reward of prayer and labour was being given. In 1885, the last year of her life, she went again to Winchester to meet a request to assist in a mission service for soldiers and civilians. The former welcomed her with tears, and Canon and Mrs. Josephine Butler gave her valuable help and sympathy. The whole garrison was stirred. Although Miss Wesley's time of departure to live among the angels was drawing near, her voice was still musical and penetrating, and the power of the Spirit was upon her. After she had spoken, soldiers in long lines—single file—were seen marching up the aisles of the chapel to the inquiry-room, while the building rang with the martial strains of men who had found their King. For the rest, the instructive memoir by her father must be read. The present writer, who belongs to another church, knew her, and something of her brief but marvellous life-work, concerning which, with blessing to himself, he has written.

W. G.

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* Memorials of Elizabeth A. Wesley. By her Father. 3s. 6d. *Woolmer, Castle-street, City-road, E.C.*

JAFFA.—Rev. A. Ben-Oliel, late of Rome, has commenced a mission among Jews in Jaffa, Palestine. He hopes by visitation and other agencies (including work on behalf of the women, in which Mrs. and Miss Ben-Oliel will assist) to carry the Gospel to the people.

FOREIGN AID SOCIETY.—The workers of this Society have great cause for thankfulness at the beginning of the New Year. The accounts of the increased interest in pure evangelical truth and the reading of the Scriptures among the nominally Roman Catholic populatian of France and Belgium is very encouraging. In many places little knots of inquirers are forming themselves into congregations, and small but well-built churches are springing up, under the nurturing wing of the Eglise Réformée, and are supported by the various Evangelical Societies, assisted in their turn by the Foreign Aid Society. Thus the permanence of the work is aimed at. The committee send out their grants early next month to assist this work. The assistant secretary of the Society, Miss Sophia Burgess, 7, Christchurch-road, Hampstead, N.W., will gratefully receive help.

WESTGATE-ON-SEA. — Superior teaching in every branch of a liberal Education, with motherly care, home comforts, and decidedly Christian training for Girls between the ages of 6 and 14 years. Terms moderate.
Madame and Miss PAGNY, Templemore.

CHRISTIAN TRAINING HOME FOR GOVERNESSES to spread Evangelical Scriptural Truth, with sound improved secular knowledge. Terms nominal. Aged 15 to 25. Situations provided. Kind, healthy home.—DIRECTRESS, 74, Marquess-road, Canonbury, London, N.

TUTORSHIP, or charge of delicate children needing mild climate, required by Oxford Graduate (married). Some years' experience in tuition. Home or Continent.
W., 2, Highview-road, Upper Norwood, S.E.

MORNING TUTOR wanted immediately, temporary engagement, two boys, 10 and 11. Half-hour's rail from Liverpool-street.— W. R. Mayling's Library, Wood-street, Walthamstow.

A LADY WANTED as Governess (Member of the Church of England), who has had good experience, and can teach thorough English, French, Latin, music, drawing, and plain needlework. Age not over 30.—Apply by letter,
Box 1, Post-office, Yeovil, Somerset.

A GOVERNESS wanted for a Clergyman's family in Kensington; boy of 9, girl of 7, to superintend a school-boy of 11. Good French required. Earnest Christian desired.
Mrs. G. THORNTON, Broxbourne, Herts.

THOROUGHLY EFFICIENT GOVERNESS required to teach two little girls. Must be a thorough Christian.—Fullest particulars to
Miss FORD, Post-office, Marshfield, Chippenham.

ARTICLED PUPIL required, in a small high-class School, at seaside. Great educational advantages. Refined Christian home. Moderate premium.
PRINCIPAL, 5, Sussex-place, Southsea.

CLERGYMAN'S WIFE recommends her Nursery Governess, as Lady Nurse or Useful Companion to mother with one or two children. Evangelical. Abstainer. Experienced. — Address particulars, requirements, salary,
ALPHA, Greyfriars Vicarage, Reading.

YOUNG LADY, 23, desires re-engagement as Governess, family or school. English (thorough), music, good French, German, Latin (rudimentary). Teacher's certificate, Home and Colonial. Good references.
E. M. B., care of Saunders, Belsize-road, Kilburn.

CAMBRIDGE.—A married Graduate receives Boys into his house to educate and train them. Candidates for different examinations are carefully prepared. Home comforts.
M. A., 14, Regent-street, Cambridge.

AS GOVERNESS - PUPIL for a young Girl of 16, in a School. Has good musical abilities, also capable of assisting in arithmetic.
F. O. B., Hazel Mount, Shide Cross, Isle of Wight.

A CHRISTIAN GENTLEWOMAN desires engagement as Governess to young children, or as Companion. Very successful in preparing boys for school. English, Latin, French, drawing. Good references.—Miss W., Ham Street, Kent.

Appointments, Situations, &c., Wanted.

AS MISSIONARY and Superintendent of Refuge or Home for Fallen Women, by an experienced worker. Could take meetings.
M. H. D., 193, Jubilee-st., Mile End, East London.

JUNIOR PARTNERSHIP, or position of trust wanted, by a Gentleman, who for Christ's sake has recently given up a lucrative position in the brewing trade.
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N., 33A, Wood-street, E.C.

A LADY WISHES to recommend a crippled Lad as Assistant Clerk or Relief Stamper. —Apply to JOHN SHIPP, care of Mr. Scott, Post-office, Pitsford, Northampton.

A GENTLEMAN, giving up, wishes to recommend his Gardener (head working). Been in his service eleven years. Thoroughly experienced under glass and out-doors.—C. ENSOR, Esq., Ladbroke, West Cliff, Bournemouth.

A CHRISTIAN MAN seeks situation to attend plain garden, horse. Understands cows. Willing to make himself generally useful. Married, one child. Age 35. Leaving through estate being sold.
Mrs. S. BONNER, Tilford, Farnham, Surrey.

COACHMAN. — Thoroughly trustworthy, and understands his work. Very careful, and clean with horses. Can ride and drive well. Age 25. Lady can give him life character of good conduct.—J. C., Post Office, Pavenham, Bedford.

YOUNG MAN (experienced). House to house Visitation, and other Missionary work; or could act as Clerk, Book-keeper, Collector, any position of trust, giving other services voluntarily. Country town preferred —THEOPHILUS, Box P 2328, Smith's Agency, 132, Fleet-street, E.C.

YOUNG WOMEN.—A worker among young women has a few months' vacant time, and would like to find occupation in some sphere of usefulness in London or the provinces.
WORKER, 25, Horsefair-street, Leicester.

TO GROCERS.—Wanted, a situation in a Christian home. Accustomed to books and counter. Age 21. Eight years' character.
A. WINTER, Purton, Berkeley, Gloucestershire.

GROOM, under coachman. Five years' character, will bear the strictest investigation. Very fond of horses. Can ride and drive well. Clean and smart-looking. Age 19 years.
H. G., Reading Room, Pavenham, Bedford.

AS COMPANION, OR GOVERNESS to one or two young children.—Re-engagement desired in Christian family near London. English, music, singing, elementary French.
C., 13, Church-road, Willesden, N.W.

MATRON OR HOUSEKEEPER.— Re-engagement required, in institution, college, or family, by a thoroughly practical Manageress. Highest references. Five and half years in last situation.
Miss BUCKLEY, 77, Chiswell-street, Finsbury, E.C.

AS COMPANION-HOUSEKEEPER, or Attendant on invalid. Experienced in sickness. Three months' hospital training. Very fond of children.
A. B., Seymour's, 15, Mortimer-street, W.

A WIDOW LADY, over 40, seeks re-engagement in parish work as a Biblewoman or Sick Nurse; or Assistant Matron in a Home. Only a moderate salary required.—E. B. S., care of Mr. Hunt, Stationer, High-street, Poole, Dorset.

A LADY can thoroughly recommend a useful Companion, who has lived with her four years. Domesticated; good needlewoman; has had experience with elderly and invalid ladies.— L. B., Mr. Lloyd, Stationer, George-street, Richmond, Surrey.

A HIGHLY RESPECTABLE WOMAN, experienced, aged 55, seeks situation as Cook-Housekeeper, or Cook in a small family.—Mrs. GARDNER, care of Mr. Mitchell, Stanford Dingley, Reading.

MISS G. THWAITES, Daughter of the Rev. E. N. Thwaites, Fisherton Rectory, Salisbury, requires a situation as Teacher of very young children, or any position of usefulness. Small salary.

RE - ENGAGEMENT as Mother's Help in small family. Dissenter. Abstainer. Comfortable Christian home desired, rather than a large salary. Aged 19.—E. M., Marlboro' House, Somerset-road, Ealing Dean, W.

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A LADY wishes to recommend a Girl of 15, as Under Nurse, or to help in house and kitchen. Been in service a year.
Mrs. C., Combe Grange, Bath.

WILL ANY CHRISTIAN LADY take a young person, rather deaf, as Needlewoman, and to assist in light housework? Age 21.
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A LADY WISHES to place a Girl, aged 16, where she will be well trained in House or Kitchenwork, by an older Servant. Has never been out, but is active, willing, and well principled. London or the suburbs.—Miss HEAD, 13, Craven-hill-gardens, Hyde-park, W.

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CHRISTIAN LADY is willing to take a child or young girl to train for domestic service. Orphan preferred. Good home, religious influences.—Letters only,
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Appointments, Situations, &c., Vacant.

HEATHEN AT HOME AND ABROAD. —Working-men and women wanted to be trained free as Evangelists and Mission Nurses. Is this a call for you?—Apply for details, CHURCH ARMY, 130, Edgware-road, London, W.

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CHRISTIAN MAN AND HIS WIFE, total abstainers, and without children wanted, to take the charge of a Boys' Home. Salary 30s. per week.—Apply by letter only, enclosing copies of testimonials, to L. H. B., 4, Primrose-terrace, Underhill-road, East Dulwich.

TRAVELLING BOOK HAWKER wanted, for the South Essex Society.—Rev. L. PRANCE, Stapleford Tawney Rectory, Romford.

A YOUNG MAN, about 30, required as Coachman, and make himself useful. Must be a Christian, and a total abstainer.—By letter only, J. T. T., Post-office, Outwood, near Redhill, Surrey.

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V., care of Hart & Son, Saffron Walden.

A LAUNDRESS for an Orphanage of 55 Girls, wanted immediately.—The MATRON, H. F., Orphan Asylum, Southampton.

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SERVANTS seeking quiet, comfortable situations should apply to Miss MAULDEN (late missionary). Vacancies for Cooks, House-Parlourmaids, Nurses, and good Generals.—Address, Church-street, Paddington-green. Stamped envelope for reply.

A LAUNDRESS wanted, for Plymouth Penitentiary. Testimonials as to character and ability required. Total abstainer.
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BRIGHTON.—A few Boarders received in a Lady's private House, close to West [illegible]. Liberal table. Terms 25s. to 2 guineas. References to clergymen and others

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Address PROPRIETRESS.

Death.

COOMBE.—Died, on the 5th inst., PHILIPPA MATILDA WRIGHT, wife of PERCY COOMBE, Esq., and daughter of the late B. A. Grantoff, Esq.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. 1 Tim. i. 15.

AN EVANGELICAL CLERGYMAN, who hopes to take a sea-voyage to New Zealand or Australia in February, for the benefit of his health, would like to hear of any Christian people who might be going there too, with a view to joining them.—A., care of Housekeeper, 13, Rose-street, Newgate-street. E.C.

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503, Commercial-road, E.

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For the Young.

A LETTER FROM INDIA.

The little English boys and girls who go to school in this cold weather wrapped up warmly in their thick coats and furs would be amused and interested if they could see the children of India running about in the warm sunshine, and needing, even at this time of the year, very little clothing.

In the North-west Provinces of India, near Allahabad, there is a Christian village belonging to the Church Missionary Society. The people who live here have given up their idols, and worship the true God, and the difference may easily be seen in their homes and in all their surroundings. Their houses are clean, though small, and the women are neatly dressed, and do not wear the ugly rings in their ears and noses, that are so common among the Hindoos.

There is a large school-house in the village, where the children are taught very much the same as in England. We visited the school one afternoon, just as lessons were over, and a class of girls were putting away their work. They looked very nice in their little pink frocks, with bare feet, and glossy black hair, smoothly plaited; and their bright brown faces and shining eyes told that they were happy and well cared for. They ran to get their sewing for us to see, and displayed it with evident satisfaction. Each piece of work was carefully wrapped in a pocket-handkerchief, and the clean calico and neat stitches did great credit to the little workers. One tiny girl, scarcely higher than the table, had hemmed a handkerchief beautifully. She had taken such pains with it that her teacher said it had taken her a month to get it done. They also showed us their copy books. Some were English ones, but some were written in the funny Hindustani characters, and begun from the last page of the book instead of the first.

Outside, in the street, an old man with very white hair, was seated on a low stool, with a little group of boys round him who listened very attentively as he gave them a lesson in Persian.

A little further up the street we saw the village shop, with open front so that the goods could be seen by the passer by, and there was no need for a shop-window to display them. We saw the church, and the dispensary; the 600 people who live in this village seem to have all that they require, and are a very happy little community. There is no public-house, and, I need scarcely add, no police-station.

We could not help contrasting the peaceful happiness of this village with the dirt and squalor of some of the streets of Allahabad which we had lately seen. The name Allahabad means "the City of God," but it is a city of idols. There are a great many heathen temples, and the children are taught that they must bow down before the ugly images made of stone and offer gifts to them. Some of the temples are large and grand buildings, but some are very small and would not hold more than a dozen men. The people have no Sabbath day of rest such as you have in England, but go on with their work, buying and selling, or working at their trades, just the same every day of the week. How dreary life must be without any happy Sundays to look forward to! They have many festivals during the year in honour of their gods, but these are times of riot rather than of rest.

One great fair is held every year at Allahabad, on the banks of the river Jumna, where it joins the Ganges. The people come from far and near, bringing with them jewels and money, the most valuable things they have, to throw into the river as offerings to their god. The worshippers have their heads shaved, and the hair may be seen lying in great heaps by the river side. Then they bathe in the river, and think that by so doing they will get their sins washed away. When the great fair is over they go back to their homes, believing that they have pleased their gods by the sacrifices they have offered, and that so they will be safe, and no harm will befall them, although many people are snatched away by cholera while attending this very feast.

In this way thousands of these poor people live year after year, and the little ones are taught to do as their parents have done. They do not know that it is only Jesus who can take away our sins, and keep us safe and good. Many of them have never heard the beautiful story that you love to listen to, of how the Saviour came into the world to live among men, and to die for them. We are praying that our heavenly Father, who loves the coloured children as well as the white ones, will send many more of his servants to India, to teach them the way to heaven.

Lucknow, Dec. 20. E. A. C.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, January 22, 1 Kings xviii. 17—29; Monday, January 23, 1 Kings xviii. 30—46; Tuesday, January 24, 1 Kings xix. 1—8; Wednesday, January 25, 1 Kings xix. 9—21; Thursday, January 26, 1 Kings xx. 1—14; Friday, January 27, 1 Kings xx. 19—30; Saturday, January 28, 1 Kings xxi. 1—19.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Spiers, Shaftesbury Hall, Ealing, January 9—20. Mr. Banaster, Birmingham, Jan. 28 to Feb. 4; Brooklands, Manchester, January 16—22. Mr. Hall, Long Clawson, Jan. 21 — 27; Melton Mowbray, Jan. 28 to Feb. 4. Mr. Arrowsmith, Hexham, Jan. 22—29. Mr. Hutchinson, St. Barnabas Schools, Birmingham, Jan. 28 to Feb. 3; Mr. Herbert W. Pewtress, Cowlinge, Suffolk, Jan. 21—27. W. Rickards, Boston, end of January.

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"ONE TUN" RAGGED SCHOOLS.

In a voluminous record of this interesting work, recently issued by Mrs. Barker Harrison, we are reminded of the immense difficulties encountered when the movement was in its infancy. The retrospect shows also what great things have been wrought through its instrumentality.

An important feature of the work at the outset was the erection of a plain and substantial building to accommodate sixty families of the poorest class, the rents ranging from 1s. 9d. a week for one room to 4s. 3d. for three rooms. This scheme was greatly advanced by the hearty co-operation of the then Duke of Westminster, and the details, as given in the report, are well worth attentive consideration when so much is being said about the housing of the labouring classes.

The late Lord Shaftesbury was a warm friend of the Mission from its earliest days. When, on the twenty-fifth anniversary, he proposed to give a Bible to all the former scholars who had received the school prize for good conduct in their situations, it was found that one hundred and twenty-five young people, in the colonies and United States, as well as in England, were entitled to receive the volume. These were representative of a far greater number of wild, unkempt, and scarcely clad children, who by sympathy and careful training, and instruction in the Holy Scriptures, had been raised from the mire, and enabled to fill honourable positions in society. Sunday-school, Band of Hope, Bible-classes, prayer-meetings, and simple Gospel services, with other minor though influential agencies, were contributory to the glorious results. All these varied endeavours are in fruitful operation at the present time. Cases are mentioned of the wonderful change effected in the lives of once degraded men by the teaching given.

The address of Mrs. J. Barker Harrison, who has long taken such a kindly oversight of the work is 32, Eaton-terrace, Eaton-square, S.W.

A MINISTERING ANGEL.

She came to me when stricken low,
She spake to me, so soft and slow,
Of healing balm for every blow
From Gilead's mount.

Her words so hush'd, so quieted down
The inward surge, the outward frown;
Brought stillest love that I had known
For many a day.

Her voice was like the cooing dove,
Her theme was Jesu's tender love:
Such tender love, enough to move
The stones to praise.

But, ah! poor I could only sigh,
And in my weakness wish to fly
To his dear arms, and there to lie
For aye at rest.

She read from out the holy Psalms
Of havens quiet, in summer calms;
She knelt, and then she asked an alms
For stricken me.

She rose—she whispered Jesu's name,
Her soft, warm hand on mine was lain;
Methought I heard the angels' strain
Long afterward. H. T. S.

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EAST LONDON SEWING CLASS FUND.

The depression of trade and the suffering caused by the overcrowded state of London make it most necessary that every effort should be made to help the very poor through the long winter months. In addition to the temporal relief, many a weary woman is soothed and rested by working for a few hours weekly in a quiet warm mission-room, where she hears in simple words of the love and compassion of a mighty Saviour. The reading of the Bible, the singing of hymns, and the prayers offered, all raise the women's hearts to higher, holier thoughts, even whilst they are earning money to help their families.

It is earnestly desired that help to this work may be sent in as soon as possible, to enable classes to be opened. The number of classes must depend on the amount of help received. They are opened during the worst winter months, and enable the women to earn the small sum of 1s. or 1s. 6d. a week; and this often decides the question whether bread or firing can be afforded.

Mr. George Holland writes from Whitechapel:—"The present winter, we are afraid, will be one of great trial and sorrow. The poor seem to be poorer; they have parted with many things to obtain bread. The hopping season was a failure, and persons who visited the hop-gardens, hoping to earn a little money, returned in most cases, penniless. Applicants are very numerous just now for admission to the Sewing Classes, which we shall be glad to re-open once more."

Another earnest worker writes:—"We have commenced the work of another winter under very depressing convictions that the destitution is certainly deeper and more widespread than heretofore. Some of the aged women have fairly broken down, and sought refuge in the union; but the younger portion (those in middle life) are brave still, and anxious to struggle on. These are chiefly widows and their children. The Sewing Class is the one hope to these poor women through the winter."

Mrs. van Erckelens is still working under the Ladies' Committee, and her long experience in the East of London makes her varied services most valuable. Every £1 subscribed gives help to one poor woman by letting her earn 1s. 6d. weekly through the most trying months of the winter, and every £15 provides for a class of fifty women for one month. Help may be sent to Lady Albinia Hobart-Hampden, 63, St. George's-road, S.W.

CHURCH MISSIONARY SOCIETY.

WHOLE-DAY DEVOTIONAL MEETINGS.

By the arrangement of the Committee of the C.M.S., Wednesday last week was set apart for solemn supplication, confession, intercession, dedication, and praise in reference to the Society's work. Exeter Hall was the place of meeting, and, no doubt, had the weather been favourable, the Committee's invitation would have been more largely accepted. The fog was so dense that only those with a fair measure of physical strength could be expected to face it. Nevertheless, the large hall was in the morning well filled, and throughout the day the attendance was most encouraging. At the morning meeting,

Sir John Kennaway, President of the Society, in a brief opening address, said it had not been found possible to carry on the February Simultaneous Meetings every year, but they felt that this year they could not be without something of the kind, and this meeting was the expression of that desire. There were some dangers ahead which should not be overlooked; they were carrying the work into the heart of the enemy's country, and it was not to be supposed that the enemy would be indifferent to the success which was achieved. Their work was such that it drew them near to the Master, and in proportion as they did this, they might be sure that the great enemy of souls would seek to discourage them. They should be encouraged to take from God's armoury the weapons wherewith they might be able to subdue the adversary.

Archdeacon Richardson said: "Lift up your hearts" should be their cry that day, present as they all were before God. Everyone in communion with God, in the examination of self, and in the expectation of the Holy Spirit's grace and light, that self-knowledge may be accurate and sincere—such were to be the leading features of their position. They wanted to make some discoveries as to what they were, whose they were, and why they were in the faith, and the fellowship of their Lord. In proceeding, he took as the text of his address, "Coming Short of Salvation," and spoke of the need of godly sorrow for sin, of an assurance of peace, of the full cultivation of gifts and graces, and of unflinching courage in walk and testimony. In closing, he pressed two considerations to be kept in mind—that the power of the Spirit should rest upon them, and that the presence of the Holy Ghost must be felt within their hearts.

Rev. H. C. G. Moule, taking 2 Cor. viii. as the text of his address, said that the whole chapter was eminently to the purpose of their present gathering; for scattered over it there were points of suggestion, of searching, encouraging, teaching of a blessed kind for all lovers of missionary work, who desired to love it in the Spirit of God and to work for it in God's love. It was a blessed thing to see the C.M.S., through its friends, humbling itself, and sure he was that, if the founders of the Society had any knowledge of things below, it would be to them an augury of future blessing to see a meeting of this character. Proceeding to speak a few practical words, he said they were thankful that the Society continued faithful to-day to its foundation, a witness to the old Gospel, to an open Bible, to the atoning Cross, to the converting and regenerating Spirit. Sometimes there were some things in their C.M.S. meetings for which they might humble themselves. There was not always, as there should be, what may be called the highest spiritual tone, and he prayed that to-day might prove an opportunity for resolving that in all future meetings they would lovingly and resolutely promote that tone. He did not mean by that that the meetings should be devoid of solid, first-hand information; but the question he should like them to consider was whether their meetings henceforth should not always be those in which the presence of their Lord and Master is quite unmistakable as pervading the whole. One deep, longing desire of the C.M.S. at the present time was for workers for the field, and no sort of meeting was so likely to prove useful as that which he had tried to sketch. Information of the most interesting kind was not enough, and general appeals were not enough. The meeting which would prove most valuable was one which would bring home in a most definite, clear, and searching way to the heart of every hearer the claim upon him of the Lord Jesus Christ.

Rev. Canon Hoare took the chair at the afternoon meeting, and asked them to bear in mind the difficulties before them in the mission field; for there were enormous difficulties. China, for example, might be said to require nothing short of a miracle to bring it to Christ, and the Mohammedan world presented quite as grave an obstacle. Some are pointing out that there is very little being done in the Mohammedan world; but can it be supposed that we have not known and felt that all along, and that we do not deeply and profoundly feel it to-day? In proceeding he opened the subject of "Our Spiritual Possibilities" set down for consideration. All the possibilities seemed to him to be summed up in one, which, if given, all the rest would follow—the special manifestation of the omnipresent power of the Holy Ghost.

Rev. H. W. Webb-Peploe said that where God has given principles of guidance it was for his children to act according to his will. They had it in their power to act out the Divine purposes concerning themselves on the understanding that God has made his gifts conditional. The command of God is, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." If this was a command addressed to them, surely the one great question which should be asked was, What may we do to arise and shine? This subject of the glory of the Lord passes from end to end of God's Word in a most remarkable manner. When we speak of the manifestation of the glory of the Lord we understand that the beauty, the magnificence, the power, and the glory of the Lord are to be seen among men, and there are certain distinct promises in reference to this, such as, "The glory of the Lord shall be revealed." There are four most magnificent promises of the same kind, showing that it is no spasmodic idea, but one distinct purpose of God; and the Church is waiting for the fulfilment of that purpose. The promise was not only distinct, but the means equally so, and brought before us step by step in different stages. God is seen revealing his glory in the form of a person, and for the purpose that men may be able to take it in, and rise stage by stage to a clearer vision of it.

Rev. C. A. Fox said there was no limit on the Divine side to spiritual possibilities, for God the Holy Ghost can only be restrained by men themselves. The object of this meeting surely should be that they should now consecrate themselves afresh to the Master's service; that it should be a new and complete consecration by the power of the Holy Ghost, and that anything which has been held back should be given up to be used by Jesus for his glory, and for the glory of his cause, the Church. The first question to be answered was, Had they given to Him the true sacrifices of God—the broken spirit? for there is not any sacrifice which God will own if that is left out. It was his firm conviction that the Church of Christ had lost her power because of the want of this broken spirit in the Church and in her members.

The meeting in the evening was under the presidency of Rev. H. W. Webb-Peploe, who reminded the gathering that the definite purpose of the entire series was to lead Christians to a more thorough consecration of themselves to missionary work.

Sir Arthur Blackwood, introduced the topic of the evening, "Our Spiritual Determinations." The true power they needed was Holy Ghost power, and if that graciously rested upon the hearts of Christian workers in this Metropolis and upon those in the foreign field, they would have the strength needful to enable them to carry out their best determinations, for his grace would be found sufficient for them. He impressed upon them that it was not a question of their determinations, but rather a question of the attitude of soul in which they were found. Rev. Evan H. Hopkins said that all their spiritual activities towards God assumed the antecedent manifestation of God's loving kindness towards them. What He has done for man, what He is doing and has promised to do, form the basis of all spiritual determination. It was most important to bear in mind that in respect of ownership Christ claims possession of the soul. Rev. H. W. Webb-Peploe having delivered an address, in the course of which he touched upon the importance of all making the Lord their strength for service, Mr. Eugene Stock offered prayer that the Divine blessing might largely rest on all the proceedings of the day.—*Abridged from "The Record."*

MR. AND MRS. MOUNTAIN.

A correspondent writes that these evangelists have completed a most successful ten days' evangelistic mission in the Presbyterian Church, Napier, New Zealand. At the farewell meeting a large congregation assembled, and listened to the soul-stirring addresses with sympathetic attention. An invitation was given to those who had trusted Christ during the mission, and those who wished to trust Him, and all others who had received blessing to remain; from two-thirds to three-fourths of the congregation remained in their seats.

A very prominent feature in Mr. and Mrs. Mountain's mission is the thought and attention bestowed upon the children and young people. Both evangelists are pre-eminently qualified for this work. They possess the power of attracting them in a very marked degree.

Mr. and Mrs. Mountain, after conducting missions at Gisbourne, Waverley, and Patea, visited Auckland and its district.

GENOA HARBOUR MISSION.

For fourteen years this Mission has been energetically at work among the sailors frequenting this important harbour, and also among the emigrants leaving the port. Its influence has been far-reaching. Some idea of the extent of the work may be gathered from the fact that Signor Delfino, the colporteur and Scripture-reader, in the twelve months of which the last report speaks, visited 40,000 emigrants, besides thousands of sailors, and all of them of various nationalities. With many of these conversations were held, and many listened gladly to the Gospel, besides buying a copy of the Scriptures. Occasionally there is proof, in some returning emigrant or sailor, of the way in which the good seed thus sown is springing up into life everlasting.

The acting agent of the Mission, Captain Clucas, reports that more than 6000 sailors have attended the various meetings held in the hall, and more than eight hundred have spent week evenings in the Bethel reading-room. An interesting diary is appended to the report, a noticeable feature in which is the frequent recurrence of the words "This has been a month of great encouragement in the work." Rev. Donald Miller, of the Scotch Church, Via Peschiera, Genoa, superintends the Mission.

JERSEY BRANCH OF THE SAILORS' REST AID SOCIETY.—A public meeting was recently held here, presided over by Col. P. D. Marrett, and addressed by Mr. Stephen Burrowes, and Rev. D. Cameron, as representing the Sailors' Rest Aid Society. Favourable reports were given of the work of the Society in various ports, and also of the new branch in Jersey, where the Society have a missionary, under an influential local committee. It is contemplated to have a Sailors' Rest at St. Helier's, as the present mission-room is not in a convenient place. Tracts and books may be sent to E. Kent, 36, Aubin-place, Don-road, St. Helier's, Jersey.

MILDMAY MISSION TO THE JEWS.

In our last issue we referred to the meeting in the Conference Hall, Mildmay, on Monday, January 2. On the following evening the annual tea-meeting for Jewish adults was held at Sion Chapel, Whitechapel-road, E., where more than three hundred Jews and Jewesses sat down to tea, before and after which grace was sung. How the guests enjoyed themselves! Many of them are in deep poverty. At the subsequent Gospel service an earnest address was given by Dr. Dixon. Rev. J. Wilkinson addressed them affectionately, calling on all to surrender to the Lord Jesus. Earnest words were also spoken by Messrs. Adler, Gray, and Baron.

On Wednesday evening Mr, Wilkinson entertained at tea more than three hundred Jewish lads and lasses, of whom more than a hundred have attended the Mission night-school; a very happy meeting followed. Mrs. Jang gave an earnest address, and Mrs. Atthill charmed the little ones, and their elders also with her sweet rendering of, "There is a green hill far away," and other pieces. At the close of the meeting prizes for good conduct, regularity, &c., were presented by Mr. S. Field, an old and tried friend of the Mission.

FROM THE CONGO.

The following is an extract from a letter by a missionary in the Congo Free State, dated November last:—

I have been ill, so ill that my wife and others thought I was dying. I had slight fever and dysentry, and was exceedingly week and ill for some days, and friends decided I should go home at once. On the day following that decision I was lifted from my bed into a hammock and carried to Underhill Station, and two days later came down the river. The change did me good, and I am now much stronger and able to think for myself, so I am going away back again. Not that I feel a strong man—I am weakly, and the doctor thinks prudence should prompt me to leave; but I am satisfied my place, *pro tem.*, is at Palabala. It would give me great joy to visit my old home—to see my dear children and other friends, but I think my Lord will tell me plainly when He would have me leave. Whatever lies before me I know all is well. When the darkness seemed closing round me and earth and its claims seemed fading, I felt the Lord was near, and as in the past so will it be in the future.

The work goes on with a few tokens of blessing here and there. At Lukunga, and specially Banza Manteke, they have very good results. At Palabala, about a month ago, just before I grew ill, four young men came to me one day, inquiring the way heavenward, and several stood up in our public service, and said they wished to leave their old ways and follow Jesus. I pray they may stand fast and witness for Him. I examined them pretty carefully, and they one and all bore testimony to the Spirit's work in them, convincing them of sin.

BRAZIL.—Rev. E. Vanorden on Tuesday, January 3, addressed the French congregation in Mulhausen, Elsass, of which Revs. Arnal and Mathieu are the pastors. At present Mr. Vanorden is in Glasgow, interesting Christians in his work in Brazil.

CENTRAL TURKEY.—The serious distress, resulting from the famine, has roused the attention of the people to spiritual things. Mr. Montgomery writes that at Adana their Friday evening prayer-meetings have an attendance of one thousand, and that there are equally large audiences at the Wednesday evening lectures. A second service on the Sabbath has been organised, and they have larger audiences than ever before. In the surrounding villages also there is a greatly increased interest. While some may be drawn in by a desire for relief, the large majority do not expect any direct aid. The missionaries call for earnest prayer for a spiritual blessing in connection with this religious movement.

YOUNG WOMEN IN HYDE PARK.

In a little report, lately issued, of the "Park" Branch of the Y.W.C.A., some touching extracts are given from the diary of the Hyde Park visitor. She says:—

"I started one evening for Hyde Park, about 6.45, and soon reached the Marble Arch. Going from thence to Hyde Park Corner, I spoke to nearly twenty girls, the greater number of whom were strangers to London and seemed glad to speak to me. Coming back, near the Marble Arch, I saw a girl sitting on a seat looking very downcast and miserable. A little patient, quiet talking induced her to tell me what was the matter. She had been out of a situation six weeks, had paid her lodgings till that morning, when, having spent her last penny, she begged them to keep her only two days till she heard from a place she had been inquiring about, but they refused, and she was utterly homeless and alone. I took her to a Home and gave her some food; she is now in a situation, doing well.

"Another night I spoke to two girls as they were coming into the Park from the Bayswater-road. It was a damp, miserable night, and they looked wet and wretched. I took them to a Home. One had come from Tunbridge Wells six weeks before. She knew no one, and on asking a girl at the station where she could lodge, was taken to a bad house. She was only nineteen, and is now doing well. Her companion had been only a fortnight out of a place; she is also doing well.

"Another evening I saw a young girl sitting alone, and on speaking to her, found she had come from Bath nearly seven weeks before, and had not succeeded in getting a place, and was drifting slowly down the road to destruction. She afterwards came to me, and we are now trying to get her a situation as house and parlour maid, which she was before."

Many respectable girls in service as nurses have joined this branch of the Young Women's Christian Association through the invitations given in the Parks (for Regent's Park and Green Park come in for a share of the visitors' time). All will agree in the necessity of doing something to stop the tremendous number of young women and girls who are constantly being drawn into the vortex of sin. The hon. superintendent of the branch is Hon. Mrs. H. Tollemache, 23, Prince's-gardens, S.W.; and the Park Visitor is Miss Norris, 16a, Old Cavendish-street, Oxford Circus, W.

TOWER HAMLETS MISSION.—Mr. J. D. Charrington has given £1000 towards the liquidation of the debt on the Great Assembly Hall, Mile End-road, of which Mr. Frederick N. Charrington is an honorary superintendent.

CHARITY DISPENSING SOCIETY.—A well-attended meeting for the establishment of the Charity Dispensing Society was recently held at the Memorial Hall, Farringdon-street. Mr. W. Darley (of the Sheerness Benevolent Society for the Relief of the Afflicted Poor) presided, and stated that it was very necessary to call into existence a society which should be worked by honorary almoners. The principles upon which the society to which he belonged had worked, and upon which the new one should work, was to distribute its funds without regard to sect or party, colour or country, and to obtain the co-operation of the ministers of all denominations. The action of the Charity Organisation Society toward the poor had rendered it necessary that the new society should be founded. Those who intended to support it and co-operate with its founders must make up their minds to work hard. The impositions practised upon the benevolent were such that it was absolutely necessary that the greatest care and watchfulness should be exercised so that the society and its friends might not be deceived by designing and low-class men and women. The following resolution was unanimously carried:—"That a society be established to undertake the distribution of all kinds of charity and charitable relief through the medium of honorary almoners representing every district in the Metropolis." Mr. Bowden Green was appointed secretary.

MISS HAVERGAL'S CONSECRATION HYMN.

Rev. E. F. Baldwin writes:—I recently met a devoted Christian nurse, who attended upon Miss F. R. Havergal in her last illness, and was with her when she "fell asleep in Jesus." The minute details she gave me of those days were most thrilling. Some other circumstances she narrated, which I had not seen so fully in print, interested me, and none more so than the story of the origin of those incomparable lines known as the Consecration Hymn, which have since sung their way into many thousands o human hearts. As the readers of The Christian well know, they begin—

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

The nurse of whom I speak was walking with Miss Havergal one day, in the spring of 1878 (about a year before her call home), around the garden at Leamington, where she then lived. She said, "I want to tell you of the gentle way by which the Lord led one to Himself whom I have long known. He had, for years, avoided all services. But in the first year of this leading he began to come to the church, sitting just inside the lobby. The next year he sat just inside the church. The third year he began seating those who came and took a comfortable seat himself. A short time after this I went by invitation to stay with his family. As I alighted from the carriage he met me at the door and said, 'Miss Havergal, I hope you have come to be a great blessing to us.' On his saying that, I went straight to my room and asked God to give me every soul in that house, and before I left my prayer was answered. Ten in number, they all became anxious about their souls, and found peace. The night this transpired I was so overjoyed I could not sleep. As I lay awake, the lines of the hymn—

Take my life, and let it be
Consecrated, Lord, to Thee,

passed through my mind, and I put them down in pencil. The next morning I was writing to Rev. ——, the head of the Irish Society, and I enclosed these pencilled lines. He had, strange to say, just been preparing an address on Consecration, which he delivered to several hundred people. In the middle of his discourse he read these lines aloud. After the service a gentleman came to him and asked if he might have them printed. He did so; and thus within three weeks after they had passed through my mind thousands of copies were circulating in England and Ireland."

POPISH CONVERTS.—The controversy which raged in the English and American journals in Paris with respect to Lord Lyons' alleged change of faith has at length subsided. The impression which it has left on the minds of most thinking people may, perhaps, be summarised thus:—Lord Lyons was all his life long, until he left Paris in July last, a staunch Protestant; for a few weeks before his death he occasionally accompanied his relatives, with whom he was visiting in London, to the services of the Church of Rome, whether merely out of compliance with their wishes or otherwise has not been proved; he never abjured Protestantism; and he was quite unconscious when the Bishop of Southwark "received" him into the Church of Rome. The rumour of the perversion of another illustrious person in Paris, M. de Freycinet, which gained currency a few weeks ago, and was generally believed, has, I am happy to say, been contradicted on the best authority. In this case the supposed "convert" is fortunately alive and able to speak for himself; and M. de Freycinet, who was accused of abjuring Protestantism with a view to the Presidential election, writes to the editor of one of the French journals, "The rumour is a ridiculous calumny, which you can positively contradict."—*Record.*

Notes and Comments.

NEXT week we hope to give portrait and sketch of Canon Wilberforce, of Southampton.

A telegram recently received from China states that the Chinese Government is amply providing for the sufferers by the terrible floods in Honan.

It would appear that the tide of unrighteousness running from West to East is increasing in strength. It is announced that the French authorities have engaged a large number of Chinese in Hong Kong, including seventy opium boilers, to carry out the preparation of opium in Tonquin. Yet we dare not utter one word of protestation against this proposed increase of the demoralising agent; at our own door a still greater guilt is lying.

Mr. F. Peek is exceptionally fitted to write in the current *Contemporary* on the grave question—How can we help the poor without demoralising the industrious and encouraging improvidence? His experience in one line of inquiry led him to conclude that of those he saw, not two per cent. of the really destitute were persons of good character. He maintains that since, of the present unemployed, the vast majority are thriftless and worthless, there ought to be test work to separate the industrious from the undeserving.

The present undoubted distress, be the destitute people what they may, ought not to be met by a merely transient remedy. We must be frank with ourselves as Englishmen. We have multiplied facilities to drunkenness, and temptations to corrupting associations; and are now beginning, and only beginning, to reap the fruit of our own doing. Magistrates have licensed a dozen taverns in a space of a hundred square yards. We have built places of worship with no provision for the poor, except that of social degradation. We have had services of religion which made the poor say, "Churches and chapels are not for the like of us." A terrible Nemesis is sure to come; and the question of the hour is not so much how to relieve the present distress, as how to remove the causes of our grave social evils.

The Salvation Army have taken large premises in the West India Dock-road, Limehouse, where they propose to establish a very cheap food depôt, and to furnish a sleeping shelter for the homeless. No argument is needed to prove the crying need for such a beneficent work. Mr. T. A. Denny generously offers £100 towards the £600 needed for fitting and furnishing the premises, on condition that the whole amount is subscribed at once. We hope that the present terrible distress will lead to the immediate acceptance of Mr. Denny's proposal.

It is stated that the year 1887 was a noteworthy one on account of the large number of wealthy persons who died during the twelve months, and the total amount which has been bequeathed by them is an almost incredible one. Yet comparatively little has been left to charities and religious objects, most of that which has been so bequeathed having, it is said, been left by ladies. Six persons bequeathed five and a half millions, and when the number of huge fortunes which others left is taken into account, it becomes more and more painful to read of cases of death from starvation in the midst of all this wealth.

For there are deaths from starvation in our large cities, and in myriads of cases a depth of poverty which is little more than a lingering death. In Greenwich and Deptford it has been found that there are streets, from every house in which every available article that could be sold or pawned has gone for food. In two families, it was discovered that for several days eleven persons had been subsisting upon cabbage leaves and other refuse from the dust-heaps and gutters, and families were found who had not tasted food for two days.

There must be some radical defect in our Poor Law system, when people in this depth of suffering refuse, as they do, to go to the workhouses. At Deptford "the general response was that they would rather die than go to the union," and the same answer meets charitable visitors in all parts of the country. As the Baroness Burdett Coutts has said in her recent admirable letter to *The Times* on the subject of the death of the old man Ansdell, who died from want of nourishment, and who, with his old wife, would not go to the workhouse, "Perhaps it is contrary to all the principles of political economy" to wish that the Poor Law regulations were a little more elastic, but matters as they stand are disgraceful to our Christianity; and if it is a question between the New Testament and Political Economy, as undoubtedly it is, there should be no room in a Christian country for hesitation in relegating the principles of political economy to the lower and inferior position.

Canon Taylor is now sailing on another tack. In a letter to *The Times*, written from Cairo, he apparently argues that it is a work of supererogation to preach the Gospel to Mahommedans, inasmuch as they are already three-parts Christians. He says that one, Zatif Selim Bey, formerly Lieutenant-Governor of Cairo, showed "a competent acquaintance with the teaching of St. Paul and St. John," and represented himself and his fellow Moslems as receiving for inspired all the writings of the Apostles. The Bey "accepts Primitive Christianity, but he thinks that in the time of Constantine the purer teaching of the Apostolic age became overlaid with certain superstitions which Moslems are unable to receive:" further, he knows of only three conversions to Christianity at Cairo, as against many to Islamism. All this, however, adds no strength to the Canon's anti-missionary arguments and statistics, which have been sufficiently refuted and exposed by Mr. Eugene Stock and others. It may be remarked, however, that the Moslem does not allow his alleged acquaintance with and acceptance of Apostolic teaching, to interfere with his vices or habits of life.

It was a happy thought of a medical missionary in India to write a prescription for his patient upon the blank page of a tract, or Scripture portion. Thus the Gospels for soul and body were carried away by his visitors. As an instance of the inventive power of a sanctified intellect, it is worthy of note, and it may be found worthy of imitation.

The sum of £20,000, required for the foundation of a Pension Fund for Nurses and Hospital Officials, has been contributed by the munificence of four London merchants, Messrs. Gibbs, Hambro, J. S. Morgan, and Rothschild.

All who have the cause of temperance at heart, and who realise the importance of pressing forward temperance legislation, should endeavour to make it a test question in electoral contests. "England sober" is far more important than "England rich," or "England supreme."

Again we have to record an abatement in Mr. Denham Smith's symptoms and sufferings, after alarming attacks of sickness at the commencement of last week. The inflammation of the throat and mouth also has subsided, and, with the returning power to take food, the prostration has again diminished.

The missionary meeting in Exeter Hall, announced in our last issue, will be held on Monday next, January 23, not, as stated, on January 26. The occasion is a farewell meeting to a band of missionaries from Harley House, departing for various foreign fields, and not specially in connection with the China Inland Mission.

A faithful servant of Christ, who has attained his majority, and who will be easily recognised as the pastor of a large flock gathered by himself out of the wilderness, writes us as follows, in a private letter:—

> There is a style of work popular now that I can have nothing to do with. Plain Bible teaching is at a discount. There must be "something to attract." As if the Gospel needed any help in the matter. I fear the result of all the amusements and recreations the Church of God is now providing for the people. God never called the Church to cater for the world's recreation, but to bear witness against it. What with Sunday afternoon oratorios, with full band and chorus, it is no wonder if work for God is getting demoralised. I fear you will say, "There is Brown at his old grumble again." Forgive me if I weary you; but, believe me, the matter weighs on my heart. The ark of God is being put on "a new cart." Modern methods are working an evil second only to modern thought.

We are far from charging him with grumbling; we think he is largely right.

The census of the mission-halls of London, taken on the last Sunday of November, and published in *The British Weekly* of Jan. 6, is valuable. The evening attendance, for the whole of the Metropolis, was 127,037. The undenominational halls reached the highest number, 37,809. This was more than the combined attendance in halls provided by the Church of England, and the Congregationalists, Baptists, Presbyterians, Wesleyans, and Primitive Methodists.

Statistics show that during Christmas week 104,097 paupers were relieved in London, showing an increase of 5486 over the number for the corresponding week of 1886, and of 10,000 over the number for that week in 1885. The vagrants relieved on the last day of the year numbered over 1000. What can be done with this huge army of necessitous and starving men, women, and children, and what shall be done to prevent the numbers increasing day by day? These may be questions for the Imperial Parliament, but they are primarily subjects for the thoughtful study and for the prayer of the Christian men and women to whom all this suffering and sorrow are appalling.

It appears from a recent announcement of the Secretary of the Anglo-Jewish Association in London that fresh persecutions of the Jews are imminent in Russia, which may lead to much disturbance and consequent flight of great numbers of them, probably to England. Apart from the wider significance which would attach to such an event, there is a side phase of it which may demand our serious attention. In the face of the poverty-stricken condition of so many of our East-end toilers, and of the difficulty of finding labour for our own unemployed, the arrival on our shores of crowds of these poor people, prepared to work at the very lowest rates, would greatly complicate an already intricate question. Would it not be well if the heads of the Jewish community here and the parochial or other authorities took counsel together on this matter, so that the event may not find them unprepared?

The Paris *Figaro* has an interesting and instructive article on the subject of "Alcohol and Lunacy." The writer adduces statistics to show the prodigious and alarming increase of lunacy in France of late years. Fifty years ago the proportion of lunatics confined in asylums throughout the country was 3·4 for every 10,000 of the population; it has now reached 12·65. The writer ascribes this alarming state of things to the increased consumption of alcohol. Statistics show what other evil effects are brought about by this deplorable vice. The number of suicides, which was 1739 in the years 1826 to 1830, has now risen to 6259 during a similar period. The number of accidental deaths caused by intemperance, and of convictions for violent assaults, has risen in an almost equal degree. The article very wisely suggests as a remedy, or at least a mitigation of the evil, a thorough reform in the licensing laws, and a great reduction in the number of taverns, which abound at every turn; it concludes with the impressive warning:—

> If this evil continue to grow, it will be vain to multiply hospitals, friendly societies, savings banks, or other beneficent institutions, for all the efforts of public and all the miracles of private charity, the wisest forethought of economists and statesmen, all will inevitably succumb before this fatal scourge of alcohol.

The annual clerical meeting of evangelical clergymen in Islington was held under the disadvantage of the fog which prevailed last week. Nevertheless, it is computed that there were 400 of the clergy present, and that the meeting had not been better attended for fifty years. Doctrinal subjects were mainly discussed, which was, perhaps, to be expected just now. Mr. Spurgeon's name was received with loud and prolonged cheering. We are glad to observe that Bishop Perry contended that the "Holy Catholic Church" of the Apostle's Creed meant not the visible but invisible Church; that a firm protest was uttered against the present laxity of some of the clergy in relation to worldly amusements; and an admonition was sounded against keeping back questions as to the standard of Christian living, because the speaker's life might not be fully consistent therewith.

It is stated that, in the hope of doing something "to bridge over the gulf which separates class from class in London," a sum of two hundred pounds per annum has been guaranteed for five years to support a mission for the benefit of the men employed at the Great Eastern Railway at Stratford. The movement is in charge of a committee of Oxford undergraduates, and a house has been taken at Stratford, where the Trinity College men will stay while engaged in the work. It is not unlikely that in doing good in this way the University men will get good, and, in view of the prominence which questions affecting labour are taking, it is desirable that more of those who, probably, in the future will be leaders of thought, should thus practically make themselves acquainted with the condition and needs of the working classes.

Father McGlynn seems very satisfactorily to have survived his excommunication by the Pope, which was fulminated nearly six months ago. He continues to preach in America to crowded and enthusiastic audiences. The other day he replied to the Popish "Vicar-General" of New York, who had preached the supremacy of the Pope in politics as a branch of morals. Over three thousand persons listened to Father McGlynn with rapturous approval as he denounced this doctrine. There was tumultuous applause when he asserted that the modern world would never tolerate the theory of the Pope's supremacy in American politics. It would appear that the time has gone by when the Papal anathema was feared or respected, for even Roman Catholics join in the crowds who applaud him, and their newspapers give him uncompromising support.

Members of the Bible and Prayer Union, now studying Ezekiel, will find very suggestive help in a pamphlet by Miss E. S. Elliott (a relative of the author of *Horæ Apocalypticæ*), entitled, "The Prophecies of Jeremiah and Ezekiel, arranged for reading in chronological order, together with Notes on the Transfer to the Christian Church of the New Covenant, and on Ezekiel's Temple Vision," with Diagram and Map. (*Morgan & Scott.* 6d.).

The Nottingham Daily Express reports an able and opportune sermon, preached by Rev. E. Medley, B.A., a Baptist pastor of that town, on "Papal Pretensions." Referring to the Pope's Jubilee, and to the Queen's untimely present, he quoted from the sermon preached on New Year's Day by Cardinal Manning, who put it very plainly when he said, "It is your duty to think with the Church, to feel with the Church, to believe with the Church" (meaning of course the Romish Apostasy). It would be doing good service if other Nonconformist ministers should, like this Nottingham pastor, awaken and enlighten their people as to the present advance of Papal pretension.

The Presbyterian Review (Canada) asks, with reference to the attacks of the Romanists on the Salvation Army, "When will Protestants learn that the Church of Rome only tolerates Protestantism because she has not the power to crush it? Rome has not changed since the time of the Huguenots." One of the delusions encouraged by some organs of the religious Press in England is in contradiction of this self-evident fact. The best antidote to the growing Romanism, next to the Bible, is the story of the early Christians in the Catacombs of Rome. Professor De Launay's lectures and illustrative diagrams afford invaluable information in an interesting form, of which we hope advantage will be taken. He has just been at the Y.M.C.A., Bournemouth, through the invitation of a lady who had read our reports, and invited him over from Paris. He will be in England for some weeks, and may be addressed at this office.

The British Weekly has distinguished itself by an attack upon Miss Finkelstein, which has also somewhat imperilled cordial relations between the Sunday-School Union and some representatives of the Y.M.C.A. Good sense and right feeling have, however, we trust, obviated a breach. Miss Finkelstein herself behaved unwisely in the excitement of the attack, but what is said in heat of spirit under provocation is far more excusable than unprovoked assault on insufficient grounds. We think that Miss Finkelstein and the Sunday-School Union, which has defended her throughout, have the best of the argument, and we hope that the series of lectures arranged for will be all the more successful for these unwarranted criticisms. We understand that Miss Finkelstein has taken the first step in legal proceedings against *The British Weekly.* We trust, however, that the editor will duly apologise, and thus save his publishers the annoyance and loss arising from an appeal to the law.

Bishop Andrews, responding to the President's opening address at Washington, U.S., at the recent meeting of the Evangelical Alliance, said that "its distinctive principle was that each denomination should be loyal to its own forms of belief and worship, and in this loyalty was the highest Christian unity." This is well said, but we should prefer to say that loyalty to Christ, as his will is revealed in his Word, is the true bond of unity. Not by deserting Christ for the sake of standing together will the Church ever reach the unity for which its Lord prayed.

Several correspondents write to us traversing the statement which recently appeared in our columns, that only one in five of the girls educated in workhouse or pauper schools turns out well. The writers quote recent official statistics which show that the percentage of "very satisfactory" cases in the Metropolitan Unions for 1887 was 46 per cent., and "fairly satisfactory" 39 per cent. The statement we published was made on the authority of Mrs. Nassau Senior's Report to the Local Government Board, as quoted by Mr. F. Peek, in his volume, "Social Wreckage." We are glad, however, to believe that the state of matters has considerably improved since Mrs. Senior's report was made; and to this, the kindly action of the Metropolitan Association for Befriending Young Servants has largely contributed.

The deputation appointed by the Council of the Baptist Union to confer with Mr. Spurgeon had an interview with him last week, at his residence in Norwood. The deputation consisted of Rev. Dr. Culross (president of the Union), Dr. Clifford (vice-president), and Dr. Booth (secretary). Mr. Spurgeon, we believe, is still unable to see his way to withdraw his resignation of membership in the Union. He suggested that the Council should adopt a simple basis of Bible truths, such as are usually described as evangelical doctrines. He declined formally to specify any member or members of the Union whom he considers heretical. The deputation were to report the result to a special meeting of the Council of the Union on Wednesday afternoon, subsequent to our going to Press. The decision of the Council will be anxiously awaited by many.

CONSTANTINOPLE.—An American living in the Turkish capital, writes to a United States journal statin there are now four Mormon missionaries proselytising there. The Mormons do better to get recruits from th disciples of Mahomet than from the members of Christian churches.

ENGLAND at the FEET of the POPE.

SIR,—The world has been recently informed by the Roman and English Press of the arrival here of the Duke of Norfolk, where he has come to prostrate himself at the feet of the Pope. We are informed of his kneeling before the Pontiff (who was standing) and in that position reading an address. Now as a Catholic, the Duke has a perfect right so to degrade himself if he pleases, and if even he desired to lick the pavement where stands the chief priest of the most mischievous superstition the world has known, just as I have seen poor people licking the floor of the church of Soreto, I for one would not do anything to hinder him. But it is declared that he comes here not as a private individual, but as the special envoy of the Queen of England, and to many it seems that in him the English nation does homage to the Pretender to the Italian throne, and the usurper of the place of Christ.

The *Popolo Romano* furnished its readers with a mention of another interview accorded to his Grace, in which a present from Queen Victoria was handed to his Holiness. Here is the paragraph:—"Yesterday morning the Duke of Norfolk betook himself to the Vatican with his retinue, to offer to the Pope the present of the Queen of England. The gift consists of a large chalice of gold, with paten to match, for the use of the Pope in celebrating mass. The two objects are a copy of those existing in Windsor Castle. The paten has in its centre an address to the Pontiff, and both objects are executed in high relief."

Now this is humiliating, both from a political and a religious standpoint. If it were possible to consider the public acts of Royal personages as simply the acts of private individuals, the only evil done would be that of setting a pernicious example before those persons (a very large class) who are always ready to imitate dukes, princes, and queens, even in their follies and vices. But when the Prince of Wales fraternises with prize fighters, and the Queen sends a special envoy to the Vatican to present to the Pope such a questionable gift, the nation is more or less misrepresented and outraged by these acts.

If it were necessary for the Queen to send a gift to the Pope at all, one would have thought that a less objectionable one might easily have been suggested. A Bible, a handsomely bound copy of the History of Protestantism, or a fisherman's garment, such as would have been worn by the Apostle Peter, might have been considered offensive; but, surely, it was not necessary to go to the other extreme, and openly approve and sympathise with the central point of the Roman superstition! The mass gives the priesthood all its power. It is not merely the profanation of the Lord's Supper and the destruction of all communion, though that were bad enough, but it is the degradation of man before the most grovelling of all superstitions; and if we put the cup in the priest's hand, and admit his right and power to offer the sacrifice he pretends to offer, we are bound logically to submit to his teaching, and deliver ourselves up body and soul to his government. Considering the present condition of Church and State, it would have been sufficiently humiliating to see the Duke himself—the patron, if I am rightly informed, of a couple of dozen livings in the Church of England—prostrate before the Pope. But, in addition to that, we have the edifying spectacle of not only England's Queen, but the head of the National Church which some good people continue to regard as the "bulwark of Protestantism," putting the chalice and paten into the hands of the great enemy of truth and liberty, with complimentary words!

But why send a present at all, or a special envoy? If the Pope were still a temporal Sovereign there might be some fair political reasons for doing this: but now that he is only the head of a great ecclesiastical organisation, why should Her Majesty thus offend the Protestantism of her British people, and go some way towards insulting the friendly Italian nation, by thus complimenting the Pretender? The answer is found in one word—Ireland! It is said here that this step of Her Majesty is only preliminary to the re-establishment of regular diplomatic relations with the Vatican; and the Papal Court is in high hopes of being able to make political capital out of our unfortunate relations with the Irish people. The theory that in a constitutional monarchy like our own "the king can do no wrong" is a very good one, and we have to look to Her Majesty's advisers as the real actors in these matters. What, then, are we coming to? Is all that we hold most sacred to become the mere shuttlecock of politicians? Is the Government, from fear of Home Rule, about to try to govern Ireland with the aid of the Vatican? Is it to this that the glory of old England is fallen? Many good people have objected to Home Rule for Ireland because they said it meant Rome Rule. They have said: "Mr. Gladstone is a High Churchman, and, consciously or unconsciously, is playing into the hands of the Pope. We have no right to abandon the Protestants of Ulster to such a fate."

I express no opinion on the Irish question in this letter, but hope, at least, that the people of Ulster, together with the majority of the inhabitants of the three kingdoms, will protest vigorously and practically against this unfaithfulness to principles in high places, and will confide for the stability of the Empire rather in justice, and righteousness, and true freedom, than in any alliance with a power which is hateful in proportion as it is known, which is the negative of liberty, the masterpiece of Satan, and the greatest enemy of God and man on the earth.

We missionaries in Italy, while we are carrying on God's war against forces far more formidable than those arrayed against our brethren in other lands, and comfort ourselves with the reflection that our efforts are all the more necessary on that account, have, at least, the right to demand that our own Government shall not enter the field against us, and shall not for mere political expediency throw principles away and fraternise with and encourage the enemy.

Rome. N. H. SHAW.

THE THEATRICAL MISSION.—A correspondent writes:—Probably few of your readers have seen the hostile criticism to which Mr. and Mrs. Courthope Todd have been subjected the last week or two in *The Era*, the leading theatrical organ, and *The Whitehall Review*. The objection to the work naturally arises from the fact that these friends conduct a Christian mission, that its aims and objects have no uncertain sound, and that its records teem with interesting cases of blessing to the theatrical employés. The editors of the journals named called at the office of Macready House, and after gaining much information, somewhat discourteously refused to furnish their names. The objects of the Society were plainly declared to them, and being told that "God would care for his work" and that "He and a man make a majority" they indignantly left the Institute and proceeded to pen articles which, while aiming at damaging the cause, will only afford it greater publicity.

LAKE TANGANYIKA, CENTRAL AFRICA.—DEAR SIR,—Please give our hearty thanks to those friends who have caused THE CHRISTIAN to be sent to us; it has now arrived here regularly for some months, except once, when our mail was stolen by highwaymen in Usagara. Your readers will be pleased to learn that after some years of anxious work the *Good News* mission vessel is at last running upon this lake. We made a very successful trial voyage in her recently to Ujiji and back proving her efficiency and seagoing qualities, and sail again in a few days for the south end of the Lake, hoping there to meet Revs. D. P. Jones and R. Stewart Wright, who are now coming to join our Mission.—Yours sincerely,

EDWARD C. HORE,
London Missionary Society.
Kavala Island, Lake Tanganyika, Central Africa,
September 19, 1887.

YOUNG MEN AT EXETER HALL.

IF the young men of West Central London do not appreciate the remarkable opportunities afforded them at the Exeter Hall Y.M.C.A., we cannot say much for their discernment. Besides all the benefits of a well-appointed club, it seems to combine the special advantages of a high-class college, a lecture bureau, a drill hall, an employment agency, and we know not what besides. In short, it caters for the equipment of the whole man—physical, social, mental, spiritual. In his very interesting statement at the New Year's reception meeting last week, Mr. E. J. Kennedy, the general secretary, announced a lavish programme for the next three months, including sixty-seven educational classes, lectures on Christian evidences, on eminent men of letters, on travel (by the Earl of Aberdeen and Lord Brassey), and on Eastern life. Besides, there are the attractions of the enlarged gymnasium, a series of musical evening, and, most important of all, the Gospel meetings for the proclamation of the grace of God in Christ. We gathered that a good many of the young men present at this reception were recent arrivals in the Metropolis; we sincerely trust that many of them had the good sense to enrol themselves at once in the ranks of the Association.

The hosts of the evening were Lord and Lady Kinnaird. His lordship presided, and in a hearty speech commended the work of the Association, not only for the personal benefits it confers on the members, but for the opportunities it offers of doing good to others. In a recent visit to America he had discovered that membership in the Y.M.C.A. was an instant introduction to hosts of willing and helpful friends.

Some idea of the far-spreading nature of the last week's fog may be gathered from the fact that it detained Canon Wilberforce at Southampton, and prevented his appearance on the platform at Exeter Hall. At a moment's notice Mr. J. H. Raper, the well-known temperance advocate, took the Canon's place, and filled the blank splendidly. With all the skill of the practised orator he played on the emotions of the crowd of young fellows before him as a musician moves the stops of his instrument. His pleas for total abstinence were irresistible, and equally pathetic were his appeals to his brethren to give their hearts to Christ in the heyday of their youth. A clear and convincing address on what it is to trust God for salvation followed from Rev. A. G. Brown, and everyone must have felt that Exeter Hall had made a good start for another year.

WORKING WOMEN.—A new crèche, originated by a few of the residents of Kilburn and Hampstead, and situate at 36, Hemstall-road, West Hampstead, was opened last week by Lady Holland. Her ladyship referred to the low rate of wages which were paid to working women at the present time, and said such an institution as that must be an incalculable blessing to them, and a source of happiness to the kind people who had planned it.

REQUESTS FOR PRAYER.—For a mission in Stirling, conducted by Mr. George Clarke, to Jan. 30.——For a mission at Worrell Hill, Forest of Dean, conducted by Mr. Opie Rodway.——For a three weeks' mission at Polruan, Fowey, Cornwall, conducted by Mr. F. S. Ball.——For evangelistic meetings at Collooney and various towns in County Sligo during January and February, by Mr. T. R. Galbraith.——For blessing on an eight days' mission in connection with the Ryde Young Women's Christian Association, by Miss Naish, of Weston-super-Mare, from Jan. 25 to 31.——For services by Mr. John Elliott, at Llantrissant, South Wales.——For five days' mission services at Yarnbrook, Wilts, conducted by Rev. T. A. Judd, to commence Jan. 23.——For mission services at Cross-street Presbyterian Church, Burton-on-Trent, by Mr. W. R. Bradlaugh, to Jan. 29.——For a mission in the Parish Church of Chirk, North Wales, by Rev. Walter Bradbury.

GLASGOW "MISSION SHELTER."

(Formerly "Prison Gate Mission.")

New Year's Day was a bright and happy spot in the lives of our women, the whole day being set apart for rest and enjoyment. A sumptuous dinner was provided by ladies, and the inmates of the Home were presented with various gifts. In the evening, after tea, a meeting was held and addressed by several members of the Mizpah Band, who gave their personal experiences in a most interesting and touching manner. Many of the younger women were quite broken down, and the workers had personal conversation with a large number.

A free breakfast has been opened this winter, in a room opposite the prison, for discharged female prisoners. Ladies go to meet them at 8 a.m. It is the saddest sight imaginable to see twenty to sixty wretched-looking women and girls liberated every morning—a few decently dressed, but most in rags or faded finery. An average of ten accept the invitation to breakfast, and out of these one or more of the most likely are taken to Homes. Our Mission Shelter has received so many as to tax to the utmost our resources both for beds and bedding. Some of the cases thus gathered in promise to be real rescues. Some twelve women have gone to situations during the past three months. Agnes A. Bryson.

1, *Belmar-terrace, Pollokshields, Glasgow.*

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WEEK OF PRAYER.

At Cheltenham the meetings held during the week of prayer were concluded by a very impressive united communion service at Salem Baptist Chapel, conducted by Rev. H. Wilkins. Several hundreds of friends from various churches, including the Church of England, met together to show forth their oneness in Christ. Ministers of nearly all sections of evangelical Nonconformity in the town took part in the service.

Long Clawson, Leicestershire. — In this village the Church of Christ is represented by the Church of England, Wesleyans, Primitives, and Baptists. The week of prayer brought us all together as in two former years. The meetings were held in each place of worship in succession. Several have testified since as to blessing received, and expressed a wish that such meetings could continue. God has greatly blessed me in this place, both in my own soul, and to the souls of many others, and I cannot but think these united prayer-meetings have in some measure led to it. The population is 750; at several of the meetings there must have been nearly 200 present.

Frederick Hart, Vicar.

Clacton-on-Sea.—This year the week of prayer was observed here for the first time. The meetings were well attended; a delightful spirit of unity prevailed. The Vicar opened, and the resident Wesleyan minister closed the services. Much earnest prayer was offered, and it was felt to be a time of real refreshing. M.

San Remo, Italy.—In a place like this, where strangers come for health from many lands, the week of prayer is especially welcome, as it brings Christians together, and causes them to know each other. Meetings were held each day, and, although the attendances were small, they steadily increased day by day. The English chaplain and ex-chaplain, Rev. N. Dimock and Rev. G. L. Fenton; the Scotch clergyman, Rev. Alexander Robertson, and others, took part in the proceedings. A feature of Friday's meeting was an address by Miss Philip, of the London Missionary Society, who has returned from China on sick leave. On Saturday an account was given by Mr. Edward Clark of the work of the Spezia Mission.

THE BIBLE SOCIETY.—The Committee are inviting about 250 representatives of the chief Young Men's Christian Associations in the Metropolis to a meeting in the Bible House, at 7 p.m., on Wednesday, February 8, to hear matters of interest connected with the Society's foreign work. On the application of Mr. Walter Besant, a grant of large-type Bibles has been made for use in the library of the People's Palace for East London. It comprises copies in English, Welsh, Dutch, French, German, Modern Greek, Hebrew, Italian, Norwegian, Polish, Portuguese, Russ, Spanish, and Swedish.

DR. BARNARDO'S HOMES.

Our readers will be interested in the following figures and facts, which Dr. Barnardo has just supplied us with. He has now actually in the Homes 2336 orphan and otherwise destitute children, the largest number that has ever been under his care. During the twelve months which closed with December 31, there were admitted to the Homes no less than 1722 fresh cases. These came from almost every town, country, and district in the United Kingdom, while numbers of the boys and girls represented far away countries. Dr. Barnardo is now actively undertaking the care of *cripple* children, and of children blind from their birth. Every night six or eight destitute little ones go to sleep in the Homes who had not been there in the morning. The first party of stalwart young emigrants from the Labour House for Dr. Barnardo's new settlement in Manitoba is preparing to leave (D.V.) about the middle of March, and he hopes to place out in selected situations during the present year about 650 boys and girls who have passed through the severe tests applied in the Homes. During the past twelve months nearly 1200 boys and girls passed out of the Homes on their life's journey. Of these 414 were placed in situations in the colonies.

In the face of these facts we regret to learn that the work is at the present time hindered from lack of funds.

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FACTORY GIRLS IN THE WEST.

The Shaftesbury Institute, Lisson-grove, which is the outcome of Miss Meredith Brown's mission to the West-end factory girls, was inaugurated on Saturday afternoon by a crowded meeting of friends and supporters, presided over by Mr. G. L. Dashwood.

After devotional exercises a deeply interesting statement was read by Miss Brown relating to the work, past, present, and future; the main portions of this statement we hope to give next week.

After some sympathetic words from Revs. Armstrong Hall and E. W. Moore, the chairman supported Miss Brown's appeal for helpers. There are thousands of people calling themselves Christians, he said, who do nothing for God. Let all who can come forward and become co-workers with Miss Brown for the elevation and salvation of these sadly neglected young sisters. Lord Radstock said it was estimated that there are 150,000 factory girls in the West-end of London. What need, therefore, there is for such work as that of Miss Brown. While there is great reason to thank God for what is now being done, he regarded it only as a starting-point of what he trusted would be a gigantic campaign against the wickedness and misery all around.

In the regretted and unavoidable absence of Lady Edith Ashley, Dowager Lady Dynevor declared the Institute open, remarking: "I trust it will always be used for the glory of God." Then Miss Brown's father—the venerable Principal of the Free Church College, Aberdeen — who travelled all the way from the Granite City for the express purpose of taking part in the proceedings, spoke a few sentences. He blessed God for the Institute. In Scotland, he said, they heard a great deal about the dreadful condition of London, but he did not hesitate to say that there is no city in the world to be compared with London as regards Christian and philanthropic effort.

In the evening about two hundred girls were entertained to tea in the Institute. It could be seen at a glance that on the part of some of the lasses special care had been exercised to appear neat and respectable, but many of them were miserably clad. All, however, were in the happiest mood, and enjoyed the excellent meal provided. The neat and brilliant appearance of the Institute was the subject of such appreciative comments as—"Ain't it pretty?" "Just imagine this for us." They listened with more than usual attention to the brief addresses delivered during the evening by various friends, Miss Brown especially riveting their attention by her recital of the history of the Institute. Very encouraging gatherings were also held on Sunday.

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EVANGELISTIC NOTES.

Rev. W. Haslam has been giving daily Bible readings at Cannes, and commenced special Gospel services there on January 15.

Rev. E. P. Hammond, after leaving Denver, conducted Gospel services for a week in Albuquerque, New Mexico, whence he proceeded to San Diego, Cal. At both places a great blessing rested on the earnest labours of the evangelist.

Rev. Robert Balgarnie conducted a very successful mission last week at Eccleston-square Church, Belgrave-road. The mission lasted six days, and a considerable number of persons professed to have given their hearts to Christ.

Mr. Thomas Cauker (of Carlisle) has, during the past two months, conducted evangelistic services at various villages in Kent, and has met with encouraging results, especially at Marden, where eight days' services were held. A praise and testimony meeting was to be held on Wednesday evening after which Mr. Cauker goes to labour in Scotland.

Mr. George C. Needham had a happy experience in Philadelphia on New Year's Day. He preached three times in the commodious Beacon Presbyterian Church on that day. Not far from one hundred inquirers entered the inquiry-room, a large number of whom professed conversion. Mr. Needham has been holding Gospel services in Baltimore, Alexandria, Va., and Philadelphia. In the latter city he has appointments for several weeks. Mrs. Needham is holding Bible-reading services.

Atworth, Wilts.—This village has again been visited by Mr. John Elliott, of the Evangelisation Society, who has conducted a fortnight's mission. Some of the worst characters have attended every night. Some have professed faith in the Saviour, while many more seem to be "not far from the kingdom." Many who were saved during previous missions, conducted by preachers from the same Society, are standing firm, and some are preaching the Gospel themselves in the surrounding villages.

Dr. L. Munhall closed his mission in Cleveland, Ohio, on Sunday, Dec. 18. His farewell words, as reported in the local *Leader*, were marked by much pathos and power, and the immense audience were deeply impressed. The evangelist made a specially urgent plea for work among young men, of whom, he said, there are 40,000 in the city, only 2000 of whom are professed Christians. Dr. Munhall, accompanied by Professor and Mrs. Towner, will next labour in the Gospel at Balti more, and then at Buffalo.

Beckenham.—A ten days' mission, conducted by Mr. Spencer Walton for the Y.M.C.A., was concluded with a missionary conference on Thursday, January 12. The special feature of this mission has been the strengthening and building up of Christians, although there have also been many conversions, several associates of the Y.M.C.A. having come out on the Lord's side. On Friday, January 13 a bright and helpful meeting on behalf of the Railway Mission was held, at which addresses were given by Lady Sebright, Mr. Eliot Walton, and some of the railway-men. E. F. L.

Peterhead, N.B.—We have had a season of refreshing here in connection with Gospel services, conducted by Mr. J. W. Moodie, Mr. D. Carnegie, evangelist, Aberdeen, and Mr. John Thomson, Cockenzie. The word was preached with power; sinners were awakened and saved, and believers edified. At our annual New Year's Conference testimony was given by many as to blessing received. Rev. T. H. Tibbles and Mrs. Tibbles ("Bright Eyes") were with us for a few days, pleading the cause of the Red Indians, and telling of Christian work amongst these tribes of North America. W. S.

CHINA.—A telegram from Shanghai, dated Tuesday, January 10, says that news has been received there of a fanatical outbreak in the province of Fuh-Kien, in which some twenty Christian churches have been demolished, and some others burnt. A considerable number of native Christians have been massacred.

The Book World.

An Old Friend.

Stepping Heavenward. By Mrs. Prentiss. This book has done good service in days gone by, and has stimulated many a young woman to usefulness and piety. A very handsome illustrated edition in large type has just been brought out by *Messrs. Hodder & Stoughton*, price 5s., which will make a tasteful gift-book of sterling value.

A Preacher's Treasure.

One Thousand New Illustrations. By Rev. H. O. Mackey. 5s. *Hodder & Stoughton*. One of the most effective means of gaining the popular ear in preaching is the use of illustrations, which serve as pegs on which to hang many an important lesson. Great difficulty is experienced in getting good incidents for this purpose, and we venture to say that this book, carefully compiled, and full of well-selected matter, will meet with a cordial reception for use in "pulpit, platform, and class."

A Pioneer Worker.

Memoir of Henry Townsend, forty years C.M.S. missionary in West Africa. By Mr. G. Townsend, of Exeter. *Marshall Bros.* An admirable account of the Yoruba Mission and its devoted founder. When Mr. Townsend began his labours the African Slave Trade was unassailed. Dahomey was a scourge to all surrounding races, and Crowther a slave in body and soul; the Niger a stronghold of heathenism. What God hath since wrought by missionaries and travellers in the Dark Continent is miraculous. But Yoruba is the Christian "Torres Vedras," and Townsend a missionary Wellington. As Mr. Eugene Stock says in his friendly preface, the only fault of the book is its brevity.

Mrs. Shipton's New Book.

"The Lord Was There." Incidents from my Journal. By Anna Shipton. 2s., 1s. 6d. *Morgan & Scott*. A delightful fragrance as of tried faith, an odour of deep, rich sanctity, pervades these pages. Experience, begotten of abiding communion with the living Jehovah; complete immolation of self in the wondrous love and will of God; and bright, beautiful records of service by the way, stimulate the reader's heart, and fill him with the desire to be used of God as He uses the writer of this little mosaic. The rich juice of the fruit of the true Vine is here—it is a book for Christians to read, to digest, and, above all, to be influenced by; it strikes the true key-note for all Christian service, the consecration of *self* before any work for God can be commenced, and then the utter dependence of the soul upon Him for the Word, the teaching, the service by the way and "in the way." This record of "Christ in me," by the power of his indwelling Spirit, will open to many the gates of the blessed life of unbroken communion with *Jehovah Shammah*.

M. B. G.

MISCELLANEOUS.

Evans' Temperance Annual for 1888 (6d. 337, *Strand, W.C.*) contains a capital repertory of temperance readings, recitations, poems, tales, and wise saws. Just the thing for Bands of Hope.

A Dictionary of Cookery is now being issued in sixpenny monthly parts by *Messrs. Cassell & Co.* It is well arranged, the recipes not being extravagantly expensive, with abundant illustrations, and will claim a high place amongst such works.

Dot Your Prayers. By Emily P. Leakey. 6d. *Shaw & Co.* Under this strange title the author strongly urges definiteness in prayer, taking her thought from the distinctness which a "dotted i" and a "crossed t" give to a word, and the ambiguity and indistinctness which is caused by the absence of these trifling marks. It is a bright and thoughtful little treatise, containing also striking examples of definite answers to definite petitions.

☞ In our recent notice of Dr. Robinson's book on "The Pharaohs and the Bondage," published by Mr. Fisher Unwin, the price (which is 5s.) was erroneously stated as 1s.

Daily Truth. By H. Bickersteth Cook. *Suttaby & Co.* Two neat little text-books for morning and evening use. The print is clear, the size portable, the arrangement of verses intelligent and spiritual.

The National Temperance League's Annual contains an appreciative biographical sketch, with portrait, of the late Mr. James Barlow, of Bolton, by Rev. Charles Garrett, with a budget of other useful information invaluable to workers in the temperance cause. (1s. 6d. 337, *Strand, W.C.*)

The Private Note-book Opened. By F. M. Macrae. *S. W. Partridge & Co.* Notwithstanding the strange title, there are many very worthy pieces in this little volume of poems.

Waymarks for Pilgrims, Young and Old. By Rev. Jas. Inglis. 1s. *Gall & Inglis.* Gracious truths presented in unpretentious guise. Here are suggestions enough for a hundred sermons.

Courtship: for all who intend to get married, by Rev. Chas. Bullock (3d. "*Home Words*" *Office*), has some well-chosen words, addressed to a very large class. But we question if these books are really read by the interested parties at the right time.

"I've Got my Receipt." A true story. By E. S. Elliott. 2d. *S. W. Partridge & Co.* True to the life, full of tender pity, and brimming over with God's truth, this beautiful little book ought to go the round of mothers' meetings and Dorcas readings.

Christmas Cards, Scraps, Prints. — Mrs. Ross, Regent-square, Doncaster, heartily thanks all kind friends for the beautiful cards sent her last year, for poor children's scrap-books, and will thankfully receive more. The donors little know the pleasure they bestow.

Wood Cottage and The True Story of a Hymn are the later issues of the excellent series of "Interesting Life Stories for Old and Young," being issued by *Mr. A. Holness*, 14, *Paternoster-row*. In each of these we have for a penny a complete narrative written in a style which cannot fail to engage the attention of the reader, and in which the Gospel is clearly stated. Tract distributors and district visitors should take note of these.

The Life of Christ. By Professor Salmond, Aberdeen. 6d. *T. & T. Clark.* It is only fitting that a series of Bible Primers should commence with that Life of which the Bible is the case and commentary. A clear map is prefixed. The divisions and sections are clear. Information and comment are judiciously intermixed, and the "points for further inquiry" at close of each chapter are very suggestive. Cloth copies at 9d., are wonderfully cheap.

The Pastor's Diary and Clerical Record for 1888. Prepared by Dr. Louis H. Jordan, Pastor of Erskine Church, Montreal. 2s. *J. Gemmell, Edinburgh.* A neat little book, with some specialties of no small value. On the first pages are the International Sunday-school Lessons. At the close a few well-chosen texts for visitation of the sick. There is also a list of books useful to ministers. The Congregational Directory is on a plan that seems to have given great satisfaction. A pocket and an elastic band might be advantageously added.

More January Magazines.

The Christian Treasury. 6d. *Marshall Bros.* We commend this old friend to the notice of our readers. There is plenty of Gospel truth in every number.

The Quiver (6d. *Cassell & Co.*) supplies an abundance of bright, healthy, and interesting reading, and keeps its place as a high-class family magazine. The new serial story promises exceedingly well.

The Contemporary Pulpit (6d. *Swan Sonnenschein*) reports at length a service at Dr. Allon's Union Chapel, Islington. It has also a very interesting sermon to children, by Rev. James Vaughan, of Brighton.

The Housewife (6d. 20, *St. Bride-street, E.C.*) purports to be "a practical magazine concerning everything in and about the home," and it answers admirably to that description. Young housewives will find it most helpful.

The Christian Worker (1d. *Partridge*), published last year as a weekly, has returned to its original form of a monthly, and well represents the work of the Boys' and Girls' Refuges, Strangeways, Manchester, besides giving some excellent general literature.

The Expositor (1s. *Hodder & Stoughton*) contains a first-class etching of Professor A. B. Davidson, with a sketch of his character and work, by Professor Elmslie, written with all his accustomed skill. Professor Godet's paper on "The Pastoral Epistles" is admirable.

All the World (2d. *Salvation Army*, 101, *Queen Victoria-street*) contains a likeness of Mrs. Bramwell Booth, with a bright "literary portrait," which will be warmly welcomed by many. We are delighted, too, with Eileen Douglas's second paper on "Outer Circles of the Salvation Army."

In his personal "Retrospect" Mr. Hudson Taylor reaches a very important epoch in the current number of China's Millions (1d. *Morgan & Scott*)—the founding and launching of the Inland Mission. It is a record that ought to strengthen the faith and fire the zeal of every Christian worker.

Rest and Reaping (1d. *Morgan & Scott*) is conducted by Miss Mason, in connection with the Houses of Rest, but she widens its scope so as to embrace questions of widespread importance. In the number before us Mr. Pearce Clark expounds Mark ii. 18—22, and the story of the House of Rest is continued.

The Homilist (6d. *Houlston & Sons*). Many of our hard-working lay preachers and Bible-class teachers will find this monthly of great service in suggesting fresh thoughts and subjects of discourse. In this number the Editor, Dr. David Thomas, writes on "My Ideal Independent Church." It is certainly a timely subject, and is treated with great ability.

The Sunday Magazine and Good Words (6d. *Isbister & Co.*) each make a good start for another year. Dr. George Macdonald's new story in the former promises to furnish some helpful unfoldings of character, and Edward Garrett's "friendly talks" to husband and wife ought to have a large audience. So, indeed, should the delightful paper "On Children," by the Bishop of Rochester in *Good Words*; it seems to us full of sanctified sense. The same magazine has a curiously interesting study in natural history, by Professor Drummond.

Our Own Gazette (1d. 62, *Ludgate-hill, E.C.*) well maintains its liveliness of tone and variety of contents.

Woman's Work (4d. *S. W. Partridge & Co.*) is a record of most valuable but unpretending work. There is also much in it to instruct and encourage.

Footsteps of Truth (3d. *Shaw & Co.*) has an excellent budget of teaching matter, and is well fitted to establish in the faith the earnest student.

Night and Day (4d. *John F. Shaw & Co.*) is as bright and telling as ever. The number contains a really thrilling little story entitled, "Saved from a Crime."

Illustrations (3d. *Kent & Co.*) in its new and enlarged form is a singularly attractive serial. The present issue has some fine specimens of Margaret Thomas's artistic skill.

The Free Church of Scotland Monthly (1d. *Nelson & Sons*) stimulates the zeal of the members of that body by its full record of Christian work at home and abroad, and by edifying articles, sketches, &c.

Our Darlings (3d. *Shaw & Co.*), in addition to its profusion of pictures and other standing attractions, has a story by Miss Holt, and a series of brief sketches of birds and beasts by Rev. J. G. Wood.

Mr. Spurgeon's reminiscences of "The Old Manse at Stambourne," in The Sword and the Trowel, are not only marked by a strongly personal interest, but are turned to account in connection with the "Down-Grade" controversy.

Regions Beyond (*Partridge & Co.*) is excellent in its new form as a threepenny monthly. Mr. Meyer's magazine, "Worship and Work," is now incorporated with it, and there are several contributions from his facile and stimulating pen. We hope it will gain hosts of fresh readers, so that the circle of its influence on behalf of world-wide missions may be greatly increased.

BOOKS RECEIVED.

Mr. Elliot Stock:—Christ, the Key of the Psalter, by an Oxford Graduate.

Mr. T. Woolmer:—Sermons and Addresses, by Rev. R. N. Young, D.D. 5s.

Mr. T. Fisher Unwin:—More than he Bargained for, by J. R. Hutchinson. 6s.

National Temperance League, 337, *Strand, W.C.*:—Victor or Victim, by John Saunders.

Messrs. Longmans, Green & Co.:—The Church and the Eastern Empire, by Rev. H. F. Tozer, M.A.

Messrs. Marshall Bros., 10, *Paternoster-row*:—The Railway Signal. Annual Volume.

"*Home Words*" *Office*, 7, *Paternoster-square*: — The Home Songster, compiled by Rev. Charles Bullock. 6d.

Mr. R. D. Dickinson, 89, *Farringdon-street, E.C.*:—A New Volume of Outlines and Sketches of Sermons, by eminent Wesleyan Preachers.

Messrs. J. Nisbet & Co.:—The Presbyterian Church: its world-wide history and extent, by Rev. J. Moir Porteous, D.D. 2s. 6d.

Messrs. Hodder & Stoughton:—The Congregational Year-Book, 1888. 2s.—A Bright Sunset. 1s.—Lectures on Preaching, by the late Rev. John Ker, D.D. 7s. 6d.

"PAGAN EDINBURGH."

I noticed in your issue of January 6 an extract from an article in *The Christian Leader* with the above heading. That article must have been written by a person not well acquainted with Edinburgh, or he would have known that the Drill Hall, where the prize-fighting exhibition took place, is not used for religious services, and that Professor Drummond preaches in another hall, though in the same street. So far from any widespread public interest being manifested in the man or his doings in Edinburgh, the whole thing fell flat. There were but few at the first performance, and a mere sprinkling at the second. One who had very good means of judging, stated to my informant that "a hundred pounds must have been dropped over that job."

I have good authority for stating that among the students at our University the prevailing feeling about the pugilist mentioned is either disapprobation or disgust. A very strong feeling of disapproval was manifested at the large Gospel temperance meeting in Carrubbers-close Mission when the subject was alluded to. We have sins enough of our own, but the ring is certainly not one of them.

Edinburgh. T. R. Marshall.

IRISH COASTGUARDS.—Will any earnest servants of God join with others in seeking to spread his kingdom among the coastguards of Ireland by corresponding with them at regular intervals, and supplying them with small packets of Gospel papers monthly? Many of these men are stationed in the most remote parts of the country, far distant from any place of worship. Friends desiring to help will kindly communicate (stating the number they can take) with Mr. William A. Garratt, Glenwar, Blackrock, co. Dublin.

THE BLACK HAND IN INDIA.

By ALFRED S. DYER.

The extraordinary character of the facts connected with the licensing of sin by the British Government in India has frequently been the cause of incredulity in regard to them among good people at home. Christian men and women have been loath to believe that such things could be done under British rule. Unprincipled persons, interested in the continued concealment from the British public of the hidden deeds of darkness in India, taking advantage of that not unnatural incredulity, have denied the public statement of facts in the most emphatic terms, assuming in some instances superior knowledge on account of an alleged previous residence in India.

I was present at a public meeting at Exeter Hall, London, some time since, and heard Rev. Hugh Price Hughes thus emphatically contradicted when he stated that licensed harlots in India were moved from place to place with British regiments on the march, under the sanction and direction of the authorities. The partisans of falsehood have had their time. By careful personal investigation and inquiry amid the scenes of the official enormities in question, I have collected evidence that is incontrovertible. In some cases I have seen the things which I shall describe. In others, my information has been gained from Christian missionaries and ministers, chaplains to the forces, Christian laymen who have held or now hold important public positions, Christian soldiers (officers and privates), influential and well-informed members of the native community, and others. To every fact I can add a name or names.

Yesterday I visited the barracks and camp at Lucknow. Temporarily encamped there under canvas was the 4th Rifle Brigade. A few days since it came from Chakrata. A few days hence it will proceed on its march to Dinapore. Adjoining the encampment of the 4th Rifle Brigade were thirteen tents, occupied by licensed prostitutes, who, by the direction of the commanding officer, had come with the brigade. One tent was occupied by the chukladarin, or overseer. My companion, Mr. E. Morgan, an influential Lucknow resident, entered with me into conversation with this woman. She was entreated to leave her sinful occupation, and was offered a home until she could earn a respectable livelihood. She declined. She talked with boldness of the lucrative commission which she received on all the hellish trade done by her subordinates, flourishing before our eyes as she spoke the jewellery and ornaments with which she was covered.

A short distance from these tents we visited the quarters of the licensees permanently attached to the barracks at Lucknow. The residences of these women were built specially for their occupation by the British authorities, out of public (Cantonment) funds. There are seventy-two substantial-looking dwellings (quite a contrast by their superior appearance to the ordinary houses of working-class natives), thirty-six on each side of the street. On entering the street we were, of course, immediately accosted by several of the women, each of whom held a Government licence to sin. My companion asked a young woman pitted with small-pox to show us her certificate. She produced an imposing-looking case resembling a portfolio, about foolscap size, on the inside of which, numbered twenty-three, was pasted her authority to violate the law of God. I was reminded of a conversation which I had a week previously with a native Christian preacher at Cawnpore. I had asked him what he thought of the establishing of this system of licensed impurity in the midst of the heathen millions of India. He said, our Queen-Empress Victoria is called "Defender of the Faith," and he thought it very inconsistent and strange and sad that such awful wickedness should be perpetrated in her name.

That is the feeling with which we walked away from the Government bazaar of licensed harlots at Lucknow. That the scenes I witnessed at Lucknow were not exceptional will be illustrated by the following facts. The commanding officer of a regiment—on the eve of being moved from a town and military station, about five hundred miles from Bombay, requisitioned some licensed prostitutes to accompany his regiment. In this regiment there was a considerable number of Christian men. Some of them went to the Chaplain and bitterly complained of, and protested against, the proposed action. The Chaplain went with their protests to the commanding officer, and asked him how he found it possible to reconcile his profession of a Christian, and his work as a lay preacher, with his course in ordering licensed harlots to accompany his regiment on the march. The officer excused himself by saying that he was obliged to do so. The clergyman who gave me this information from his personal knowledge of the incident did not say whether the Chaplain referred this man with an accommodating conscience—this betrayer of his Lord—to the answer of the Apostle Peter to the authorities on a notable occasion: "We ought to obey God rather than men" (Acts v. 29).

At one corner of the encampment of the licensed women attached to the Fourth Rifle Brigade at Lucknow, I noticed a flag flying. At every halting-place of a regiment on the march a similar flag is run up, to mark the quarters of the camp followers. A prominent member of a Baptist Church in one of the capital cities of India informed me that he had repeatedly seen such a flag planted right in the centre of the tents of the prostitutes, so that the soldiers might know where to resort to. He has also had personal knowledge of conveyances for these women on march having been provided, out of the profits of the regimental canteen—a co-partnership not much to be surprised at. Commanding officers are presidents of regimental canteens.

At Allahabad, during the recurring outbreaks of cholera, the troops are removed to some distance to what is known as the Cholera Camp. But at such solemn seasons, when the dread and silent messenger of death, with awful suddenness, is smiting on the right hand and on the left, the authorities are not turned aside from providing for the flesh, to fulfil the lusts thereof. Licensed prostitutes accompany the soldiers even to the Cholera Camp. Nor are distance and expense considered as any bar in the carrying out of the horrible system. An officer, holding our Queen's commission at Kohat, on the borders of Afghanistan, ordered a supply of native women, certificated to sin, from one of the Plain stations of India, about 700 miles distant, specifying in the order that they were not to be more than twenty-two years of age, and were to be good looking.

The British officials engaged in working this machinery of hell appear to act with an utter absence of shame. We see here exemplified the truth of the Lord's words, "If, therefore, the light that is in thee be darkness, how great is that darkness." In the recently issued annual report (for 1886) of the operation of this system in the North-West Provinces and Oudh, printed at the Government Press at Allahabad, it is stated in regard to Bareilly:—

> It is proposed to endeavour to induce a greater number of prostitutes to reside in cantonments, by making their residence there more attractive. To effect this, they would be permitted to live in their own houses, or in houses provided for them in whatever part of the bazaars they chose. Assistance would be given them from the cantonment funds, which are in a flourishing condition, to enable the women to furnish their houses, so as to make them convenient, both for themselves and their visitors.

Referring to the harlots licensed by British authority at Lucknow, the report states, "this number the medical officer considers to be too small." The medical officer at Fyzabad, in order to make licensed prostitution more attractive to the soldiers, suggests that the present establishment of these women should be replaced "by others who are younger and better looking." I might continue with similar quotations; but those already given are sufficient to condemn this hateful thing of darkness at the bar of the Christian public of Great Britain out of the mouth of its administrators, and to illustrate the awful blindness, shamelessness and depravity which overtakes men who make it the business of life to trample under foot the law of God.

At Deolali, where English soldier lads are taken direct on their arrival in India, my heart was deeply stirred as I stood on the border of the large camp, and beheld, planted within a stone's throw of the school of the Church Missionary Society, the official quarters of the licensed prostitutes. At the former the native children are taught the obligation of the Ten Commandments. At the latter they and their parents learn with what unblushing and blasphemous effrontery a so-called Christian Government violates the seventh.

At Jubbulpore, the building where the Government women ("Queen's ladies" they are commonly called in India) are examined, to ascertain their fitness for the market of lust, is situated in close proximity to a heathen shrine. A few yards away I visited a Wesleyan native school. As I gazed upon the bright-looking little children, so like in appearance to some I had left at home, except in the colour of their skin, how could I help feeling the burden of the conditions with which they are surrounded? They are growing up not merely in an atmosphere charged with the abominations of heathenism, but charged also with the added and atrocious abomination which has been forced upon India by the Government of the people who chiefly send and support the missionaries.

Here is a paradox indeed. How are the impurities of heathenism to be sternly rebuked by a preacher whose own Government has sunk to a deeper depth? The difficulties of the devoted men and women whom the churches of Great Britain and America send to India are sufficiently great without being added to in this manner. When standing up in the streets or bazaars to speak, it is not an uncommon thing for a missionary to be told by some of his audience to go and preach to his own countrymen.

There is no question as to the corrupting effect of licensed iniquity upon the troops. The authority which provides chaplains being the same which provides certificated harlots, the feeling is induced that this sin is excusable. The testimony I have received from soldiers furnishes abundant evidence on that point. Here is a sample. A private, who since his conversion two years ago has won the esteem and love of some of the most consecrated Christians in the town where his regiment is stationed, furnishes me with facts to prove that the infection of this sinful governmental inconsistency has spread even to many men who profess the name of Christ. He particularised "Christian" soldiers whom, on their return from church, he has seen resort to that house which God's Book describes as "the way to hell." One had been a professing Christian for twelve years. When he rebuked them, they defended their action declaring that it was permissible, and that no man could lead a pure life. They had learnt too well the lesson of their superiors in rank.

One of the most eminent missionaries of the American Methodist Episcopal Church in India, Dr. Thomas Stewart Johnson, who at Shahjehanpore was brought much into contact with soldiers, adds his testimony to another aspect of the lamentable influence of licensed vice upon them. For some time, he says, he was at a loss to understand why so many promising converts among these men fell away. Eventually his observation and intercourse with the troops convinced him that the result he so much deplored was largely due to the temptations of licensed sin. Christians at home cannot view with indifference either aspect of the result of the Government temptation to lust among the soldiers who are drawn from British homes, although the man who falls and acknowledges his sin is incomparably a more hopeful case than the Pharisee who pursues his unlawful desires under the garb of godliness.

If men, brought up in British homes, are led by the action of Government to regard the practice of impurity as consistent with the Christian profession, how much easier is it for those who have had fewer privileges to be led by the same action to fall into this awful delusion. Alas! there are many natives who regard the lusts of the flesh as sanctioned by the Gospel of Christ. I will give one case only. A native woman came to a missionary and wished to be baptized. In answer to his questions she said she fully believed on the Lord Jesus Christ as the Saviour. Her profession seemed so sincere, and her desire to be baptized so great, that he felt he could not refuse to comply with her request. A few days after the ceremony he discovered that she was a licensed prostitute. Her idea in desiring to become a Christian was that it would be advantageous to her in some ways while pursuing her unholy career. Who shall say that she was not as good a Christian in the sight of the discerner of the secrets of the hearts, as any of the authorities who had licensed her to sin, for God is no respecter of persons.

There are educated natives, of course, who are better qualified to make distinctions, but these detest the system of lisecensed vice, and are not pre-disposed towards Christianity by it. A native barrister in one town made celebrated by the events of the great Mutiny of 1857, who has rejected heathenism, but has not accepted Christ as the Divine Saviour, spoke to me in terms of strong indignation of the criminality of the British Government in encouraging and tempting its subjects to licentiousness by the system of licensed sin.

Thus, whether we regard the eternal interest of the native population, or of the British soldiers who are stationed in India, licensed impurity stands forth as a tremendous barrier to missionary success. Moreover, it corrupts the general administration of public affairs. Men cannot be constantly engaged in violating the Divine law, and in treating women as the mere instruments of lust, disregarding the high capacities of womanhood, without having their whole being depraved. Thus numberless wrongs and cruelties are callously perpetrated, of which the natives are the victims. In some places in India, at least, British government is carried on over a volcano. The natives may or may not again mutiny. But if the churches of Great Britain are true to their allegiance to Him who executeth "righteousness and judgment for all that are oppressed," *they* will mutiny against the monstrous iniquity of licensed sin, and the evils which follow in its train.

Lucknow, India, December 16.

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NOTES FROM NOTTINGHAM.

THE monthly sermon at the Tabernacle to young men, by the Pastor, was preached on Sunday week. The immense building was crowded with a congregation mostly men. The subject of "Betting" was referred to, and the preacher suggested that a petition be signed and sent to those high in the realm, asking that they withdraw their patronage from the turf with its demoralising influence of betting—a protest that roused the audible assent of the crowded house.

The railway-men celebrated their first anniversary in their new room in Queen's-walk last week. Rev. H. E. Stone preached in the afternoon, when the place was crowded to excess. The railway-men are doing a splendid temperance and Gospel work here, and the companies would be wise in building them a large hall. All grades of railway-men were present at the meeting, from porters to superintendents.

About 400 men and friends assembled in the Albert Hall, on the afternoon of Sunday week, prizes for regular attendance being given by Alderman Gripper, J.P. This is in connection with the "Pleasant Sunday Afternoons," which partake of a kind of free and easy service of testimony, sacred music, &c.

JAPAN.—A glorious revival, says *The Methodist Advocate*, of Yokohama, is in progress in Tokio and Yokohama. Street preaching is carried on with grand success. Nearly all the students in the Tokio Ei Wa Gakko have either accepted Christ or are seeking Him.

THE GOSPEL IN SPAIN.

IN gratefully acknowledging the help received from some of our readers, Mr. Fenn writes:—

The past year was a year of blessing. Notwithstanding all the opposition of priests and friars, our meetings were well attended, our five schools were fuller than ever, and all the year we found a wide door and effectual opened for us by the Lord. Several souls were added to us from time to time, who had given proof of their conversion to God, and thus we have been cheered and strengthened in our efforts to bring sinners to Christ. During the year some of the Christians have carried on a little work in a village about twenty-five miles off involving no small labour and expense, but they have been abundantly repaid in the conversion of several precious souls. In this place and some others near, the people press to hear the word of God.

With such opportunities we long for more helpers. Who will come to the help of the Lord; to the help of the Lord against the mighty? In one district of Chamberi alone a dozen true-hearted servants of Christ might find as much work as they could do, and could do it with almost as much liberty as at home. —Yours ever in the Gospel of the Lord Jesus Christ, ALBERT R. FENN.

Cardenal Cisneros 55, Madrid, Spain.

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DUTCH MISSION IN SUMATRA.

AT the annual meeting of the Rhenish Missionary Society, Count von Limburg-Stirum, a Dutch gentleman, gave an interesting report of a visit he had paid to the stations of the Society in the island of Sumatra. He had been travelling for four years in the Dutch East Indies, and at first allowed himself to be prejudiced against missionary work by what Europeans living there had told him concerning it; but, having met with a missionary, he went to see some of the stations, and at once his views were entirely altered. He says the results of the mission to the Battas are so striking that the worst enemy of missions must be compelled to rejoice in them.

The last report of the Society shows that a remarkable work is in progress in the island. Some of the chiefs recently chosen are Christians, and use their influence in favour of the Gospel. At some of the stations, too, the elders of the churches are doing their utmost to bring the people to the knowledge of the truth, and hundreds of persons are coming forward to be baptized. The people are so eager to hear the word that preaching has to be conducted in eight different places every Sunday, and it is expected that six new sub-stations will thus be formed.

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PERSECUTED SALVATIONISTS.

THE Salvation Army is being badly treated on the borders of Lake Zürich, to read the story sends one back to something like the time of the Huguenots. No meetings had been held in the village of Stafa for a fortnight; a band of young men determined to allow no one to enter the hall. They patrolled round the building every day till late at night, so that the "officers" could not go out, nor the converts come in. They even forced the door of the private room, insulting and abusing the occupants, the police doing nothing to prevent this.

It was then decided to try what female "officers" could do. These were kindly received in a house at the other end of the village, so leaving the hall empty. At five o'clock on the Sunday morning, in the clear starlight, the newly-converted came creeping softly and furtively from all sides, and in this house, with carefully closed shutters, so that no light might appear outside, they had a good hour of prayer, praise, and renewed consecration. With hearts so joyous it was difficult to sing in a sufficiently subdued tone of voice—before daylight they parted very happy, strengthened, and sure of victory. The greater number of the converted are factory women and girls.—*En Avant.*

TEMPERANCE NOTES.

HOME.

Mr. W. S. Caine, M.P., writes that the Japanese are "an unusually sober people."

In Gilbey's list of drink agents there are no fewer than eighty post-offices. Is this right?

Within the last ten years at Bristol, out of 49 public houses used by seamen, 22 have been closed.

The Excise Revenue for the past nine months of the current financial year show an increase of £590,000.

The Weymouth magistrates have been discussing if it be desirable to revive the stocks as a punishment for drunkards.

Temperance pledges are taken in the Marylebone casual ward, and only ten per cent. of those who sign ever return.

A writer in *The Reformer* states that a recent religious revival near Glasgow is said to be due to a temperance address in the open-air during the summer.

In *The Methodist Temperance Magazine* lately it was pointed out that in a number of the most prominent Methodist enterprises at present the ministers in charge are all total abstainers.

Lord Brassey told an interviewer recently that the "love of opium is the foundation of finance in the far East. The Chinaman's two great vices are opium smoking and gambling"

During a temperance mission at St. Mary Magdalene's, Paddington, nearly seventy men and women took the pledge. At a solemn service recently they were publicly received into the church.

The Alliance Executive offers £5, £3, and £2 as prizes for the three best songs on temperance and prohibition. All songs must be sent to the secretary, 41, John Dalton-street, Manchester, before February 1.

At a meeting at Newcastle, recently, Mr. W. D. Stephens, the Mayor, said they had never had in that town such a sober Christmas and New Year before. That morning eleven pledges were taken in the court.

Writing in *The Church of England Temperance Chronicle* a traveller of twenty-five years' standing says he is "positive grocers' licences have done more to ruin women, and drinking clubs to ruin men, than anyone who had not studied the question would believe."

The London Temperance Hospital has been established fourteen years. In that time alcoholic stimulants have been resorted to in not more than five cases, and in these instances the results have proved no more successful than where remedies ordinarily used in the hospital were employed. Up to the present time over 30,000 patients have been under treatment, more than 12,000 of whom were non-abstainers and 18,000 abstainers.

FOREIGN.

In many of the missions to the hill tribes in India total abstinence is a *sine quâ non* of church membership.

It is said the Republican leaders in the United States are beginning to see that in the prohibition movement they must either lead or follow.

An all-night sitting of the Legislative Assembly of Victoria was held lately for the discussion of the Licensing Amendment Bill in committee. The local option law remains as before.

The World's W.C.T.U. petition, placed in circulation in Ceylon by the Misses Leitch, missionaries at Oodooville, received 16 000 signatures within six weeks, many of the natives signing their names with a prayer for the success of the work.

In the New South Wales Assembly lately a brewer handed a speaker a glass of water. The speaker (Mr. Hutchinson) held the glass high above his head, and said solemnly, "Would to God that Mr. —— never gave to any man a worse drink than that."

The Christian Advocate (Nashville) says that during a hot spell in summer, the John Hauck Brewing Company, Cincinnati, stopped the supply of beer to their employés while the hot weather continued. *The Advocate* does not think this speaks well for the value of beer.

The new chairman of Cook County Prohibition Club made it a condition of acceptance that several representative W.C.T.U. women be appointed on the executive committee, and that a delegate be invited from every W.C.T.U. in the county to serve as regular members of the committee.

A BLIND PREACHER IN PERSIA. One of the most successful missionaries in Ooroomiah is a blind Armenian from Harpoot, Turkey. He knows the Bible thoroughly, and, riding on a little donkey, which is led by a deaf man with only one eye, he goes boldly from village to village preaching the Gospel. His blindness protects him, and the people crowd to see the wonder—a blind man reading.

SLAVERY IN THE SOUDAN.—A letter which Mr. A. B. Wylde has written to the Anti-Slavery Society discloses the fact that there is a great revival of the slave trade in the Soudan, and that slaves "were never cheaper in Arabia, nor more numerous than at the present moment." Mr. Wylde states that "when the friendly tribes, after the fall of Tamai, captured a large number of woman and children, about three hundred and fifty of them were taken to Suakim. Some were given away among friends in the town, or were shipped by Khedivean steamers to Jeddah, furnished with liberation papers; but on the arrival there the papers were taken from them, and they were sold into slavery." It is simply shocking that things should have been so mismanaged at Suakim that women and children who were thrown upon British hospitality should have found their way to the slave market at Jeddah. Mr. Wylde points out that the Mohammedan officials at the Turkish ports on the Red Sea are implicated in the enslavement of their own co-religionists—a fact worthy of the attention of Canon Isaac Taylor.—*Daily News.*

Notes on Daily Readings.

SUNDAY, JANUARY 22.—EZEKIEL XXVII.

"THE dirge of Tyre. Tyre is compared to a fair vessel, to whose equipment the various nations of the world contribute their stores, launching forth in majesty to be wrecked and to perish." The nations enumerated point out Tyre as the centre of commerce between the eastern and western world. This dirge is grounded upon the dirge of Babylon (Isa. xiv. 3—21); the connection shows that in each case the city named represents the world-power antagonistic to God."—*S.C.* Hence both passages contribute language to make up the description of mystical Babylon, or the great world-city of apostate Christendom, as described in Rev. xviii.

17.—*Pannag.*—Various conjectures have been made as to the meaning of this word, which only occurs here. Furst's Hebrew Lexicon takes it to be the name of a place, like Minnith.

29.—*The pilots of the sea, shall come down from their ships.*—"As Tyre is figured by a large vessel, so are the subject states by smaller boats which accompany the great ship. These, terrified by the storm, approach the land, and their crews disembark to gaze on the wreck."

30.—*Shall cast dust upon their heads.*—See the reproduction of much of this figurative language in Rev. xviii. 19; but there is a sudden fall predicted of the mystical Babylon which is wanting here.

MONDAY, JANUARY 23.—EZEKIEL XXVIII.

2.—*Thou hast said, I am a God, I sit in the seat of God.*—"Comp. Nebuchadnezzar's speech (Dan. iv. 30). Pharaoh's boast (xxix. 3) and Herod's pride (Acts xii. 21); also 2 Thess. ii. 4, where St. Paul uses the language of Ezekiel." —*S.C.* The LXX. render "I sit in the seat of God" by "I dwell in the dwelling of God." St. Paul combines both renderings when he says that the man of sin "sitteth in the temple of God." As no literal temple is to be thought of here, so it would seem to be out of place in 2 Thess. ii. 4.

3.—*Thou art wiser than Daniel.*—The language is ironical. "On the fame of Daniel in Ezekiel's time, see on xiv. 14; for his wisdom, comp. Dan. vi. 3."—*S.C.*

10.—*Thou shalt die the deaths of the uncircumcised.*—This language is in keeping with the proud pretensions of the prince of Tyrus to "sit in the seat of God"; and as he herein foreshadows Antichrist, so is this description of his fall peculiarly applicable to one who claims the highest seat "in the temple of God."

14.—*Thou art the anointed cherub that covereth; and I have set thee so.*—An ironical description of the preposterous claim of the proud prince of Tyrus. "The mind of the prophet is still in the Temple. The prince of Tyre was (or claimed to be) anointed as a sovereign prince, covering or protecting the minor states as the cherubim with their outstretched wings."—*S.C.* The correspondence of this to the pretensions of the Papacy is very striking, and especially the claim to be anointed of God.

16.—*I will cast thee as profane out of the mountain of God.*—The Douay version's note on "the mountain of the Lord" (Isa. ii. 2) is, "This shews the perpetual visibility of the Church of Christ, for a mountain upon the top of mountains cannot be hid." Erroneous as is this application to the visible Church of a prophecy which refers to the latter day glory of Jerusalem, yet it suggests, "Out of thine own mouth will I judge thee." If Rome claims the position assigned by God to Jerusalem, her prince must be "cast as profane out of the mountain of God."

25.—*When I shall have gathered the house of Israel.*—The time of the gathering of Israel is "when I have executed judgment upon all those that despise them round about them." Whatever preliminary fulfilment, therefore, this prophecy against the Prince of Tyrus may have had in the days of Israel's return from Babylon, its final fulfilment is still future, and would seem to coincide with the judgment upon Antichrist whom he typifies.

TUESDAY, JANUARY 24.—EZEKIEL XXIX.

1.—*In the tenth year*, &c.—"Jerusalem had been besieged, but not taken. It was about the time that Jeremiah (xxxvii.) delivered his prophecy against Egypt when the approach of Pharaoh Hophra's army caused the Chaldeans for the time to raise the siege."—*S.C.*

2.—*Set thy face against Pharaoh.*—Pharaoh Hophra, the king of Egypt at the time, used to boast that "not even a god could dispossess him of power."—*Herodotus* ii. 169.

3.—*The great dragon that lieth in the midst of his rivers.*—"The crocodile, the standing symbol of Egypt in the prophets (Isa. li. 9, xxvii. 1; Ps. lxxiv. 13). As the crocodile lies quietly in the Nile as though he were lord of the river, so did Pharaoh regard himself as the omnipotent lord of Egypt."—*Keil.*

6.—*A staff of reed.*—Comp. Isa. xxxvi 6.

11.—*Neither shall it be inhabited forty years.*—"We have no record of the circumstances of the Chaldean invasion of Egypt, except the account which Josephus gives, that 'Nebuchadnezzar, five years after the destruction of Jerusalem, invaded Egypt with a hostile army, slew the then king, and placed another on the throne.' We gather of what nature it must have been by comparing the description of the results of Sennacherib's conquest (Isa. xxxvii. 25) and of the ravages of an invading army as described in Joel. Comp. also 2 Kings xxi. 13 and Jer. xlvi. 19, where the removal of the inhabitants is especially mentioned."—*S.C.*

18.—*Yet had he no wages, nor his army, for Tyrus.*—Jerome says that "Nebuchadnezzar imposed upon his soldiers a very heavy task in filling up the strait separating Tyre from the mainland in order to bring up his battering rams and other engines of war; but the Tyrians carried off their valuables by ships, and so deprived the king and his army of the rich spoil which they had anticipated."

WEDNESDAY, JANUARY 25.—EZEKIEL XXX.

5.—*Libya, and Lydia.*—These words are in Hebrew "Phut" and "Lud," both of them apparently African tribes, the latter not to be confounded with the Lydians of Asia Minor. "Both names occur repeatedly on Egyptian inscriptions. The name 'Chub' occurs here only. The most probable suggestion is that which connects it with 'Copt.'"—*S.C.*

9.—*In that day shall messengers go forth.*—"The tidings of this judgment of God will be carried by messengers to Ethiopia, Egyptians who flee by ship to Ethiopia."—*Keil.*

15.—*Sin, the strength of Egypt.*—"Sin" is Pelusium, a border fortress on the Nile.

18.—*At Tehaphnehes also the day shall be darkened.*—This is the same as Tahpanhes of Jer. xliii. 10 (Daphne), whose site was identified the other day by Mr. F. Petrie. There Jeremiah foretold that Nebuchadnezzar would set up his throne, and as this was during his invasion of Egypt, this event is probably what is meant by the day being "darkened."

21.—*I have broken the arm of Pharaoh.*—"This can only be the great defeat at Carchemish in the fourth year of Jehoiakim, seventeen years before this prophecy. By this battle the fate of Egypt was decided for ever, and from this it has never recovered."—*Hengstenberg.*

THURSDAY, JANUARY 26.—EZEKIEL XXXI

1.—*And it came to pass in the eleventh year*, &c.—That is about five weeks before Jerusalem was taken. See Jer. xxxix. 2.

3.—*Behold, the Assyrian was a cedar in Lebanon.*—"This prophecy is a warning to Pharaoh by the fate of the Assyrians. The Assyrian empire, after having been supreme in Asia for four centuries, had been overthrown by the united force of the Babylonians and Medes in the year of the battle of Carchemish (B.C. 606), which had broken the power of Egypt. This gives force to the warning to Egypt from Assyria's fall."—*S.C.*

9.—*The trees of Eden, that were in the garden of God.*—"In Gen. ii. 8, a distinction is also made between Eden and 'the garden in Eden.' It was the garden planted by Jehovah in Eden which formed the real Paradise."—*Keil.*

14.—*To the end that none of all the trees... exalt themselves.*—"A lesson for all the high things of the earth, to place before their eyes the dangers of pride. Genuine humility brings to elevation its only corrective."—*Hengstenberg.* *Stand up in their height, all that drink water.*—Better, "nor all that drink water stand up by themselves." "They have nothing but what they receive as water drinkers. To stand up by themselves is to appropriate what belongs to God,"—*Ibid.* Independence belongs to Him: dependence to us. Comp. Ps. i. 3. with John xv. 5.

FRIDAY, JANUARY 27.—EZEKIEL XXXII.

1.—*And it came to pass in the twelfth year, in the twelfth month.*—"About one year and seven months after the destruction of Jerusalem. In the meantime had occurred the murder of Gedaliah (Jer. xli.—xliii.) and the flight into Egypt of the Jews left behind. Jeremiah, who accompanied them, foretold their ruin in a prophecy (xliv.) probably cotemporaneous with this."—*S.C.*

2.—*Thou art like a young lion . . . and thou art as a whale.*—A.V. misses the point of this, which is a contrast, "Thou wast likened unto a young lion . . . yet art thou as a dragon"—R.V. —"or 'crocodile,' as in xxxix. 3."—*S.C.*

7.—*And when I shall put thee out.*—Better in R.V., "When I shall extinguish thee." The extinction of Egypt is compared to the extinction of the light of the heavens by "covering the sun with a cloud." There is, too, probably, a further reference to the day of the Lord of which all such national judgments are the precursors, when such figurative language shall have a literal fulfilment. Comp. Matt. xxiv. 29.

27.—*And they shall not lie with the mighty.*—Better (as in R.V., margin), "And shall they not lie?" &c. "The custom of burying warriors with their swords, shields, or helmets, is well known, natural, and common to most warlike nations."—*S.C.*

32.—*In the midst of the uncircumcised.*—"The section containing prophecies against the heathen, closing with this description of the kings who had gone down to the grave, seems to mean that all the powers of the world shall be annihilated to make way for the kingdom of God."—*S.C.*

SATURDAY, JANUARY 28.—EZEKIEL XXXIII.

"There seems here to be a new designation of Ezekiel to the prophetic office, previously to his undertaking his new duty of encouraging his countrymen to hope for forgiveness and restoration. Hence we may regard it as the commencement of the third and final of Ezekiel's prophecies (the two previous groups being i.—xxiv., and xxv.—xxxii.), the date being reserved, because it applies equally to the whole series."—*S.C.*

1.—*When I bring the sword upon a land.*—To the end of ver. 6 is a parable, in which the watchman is a literal sentinel (as we should call him). In what follows the parable is applied to Ezekiel as spiritual watchman to the House of Israel.

12.—*The righteousness of the righteous shall not deliver him.*—To the end of ver. 20 is very much a repetition of chap. xviii.

21.—*It came to pass in the twelfth year of our captivity.*—We now read of the opening of the prophet's mouth, which had been shut to Israel since xxiv. 27.

24.—*Abraham was one...but we are many.*—"The antithesis of the 'one' and the 'many' points to the descent of the many from the one."—*Keil* (see Rom. v. 15—19, where there is the same antithesis). The point of the saying comes out more clearly by remembering the meaning of Abraham. Thus: "One was the father of a multitude, and we are the many—*i.e.*, those forming the multitude who inherit under the promises to him." It is the same claim as "we have Abraham to our father" (Matt. iii. 9), and the prophet is made to refute it much as our Lord did (John viii. 39). "If ye were Abraham's children, ye would do the works of Abraham." See also Isa. li. 2, as rendered in R.V., "When he was but one, I called him, and blessed him, and made him many," a passage to which this probably refers.

International S. S. Lesson.

Sunday Afternoon, January 29.

MATT. XVI. 13—28. Golden Text: Matt. x. 32.

PETER CONFESSING CHRIST.

THIS lesson contains so many points to be explained, and so many great truths to be taught and enforced, that no one can hope to teach the whole in the time allotted. Each must choose for himself the points to be dealt with.

EXPLANATIONS.

Thou art Peter, and upon this rock I will build my Church (ver. 18).—At his first calling, Simon had been told (John i. 43) that he would afterwards be called Cephas—*i.e.*, a stone. Here is the fulfilment. Though Christ is spoken of (1 Cor. iii. 11, &c.) as the only foundation, still the Apostles are also said to be foundation stones (Eph. ii. 20; Rev. xxi. 14). Distinguish between Christ, the bed-rock, unhewn, and eternal, and the twelve Apostles, the rock-like foundation stones, which are laid upon the living rock. Rock-like men are men of deep conviction. According to the depth of their conviction is the strength of their character. Peter's God-given conviction that Christ was the Messiah, and the Son of God, made him a rock-like man, whom Christ could use as a foundation stone. Christ fulfilled this promise literally by using Peter to lay the foundation of his Church, first among the Jews (Acts ii.), then among the Gentiles (Acts x.).

My Church.—Show the nature of Christ's Church, that it is a spiritual building, not membership in any body—*e.g.*, Church of England, Wesleyan, &c. We can be stones—living stones in that Church, only as Peter was a stone. God opened his eyes to know Jesus, to trust and love Him, and this heart-conviction of the truth about Jesus made him a stone—a foundation-stone.

And I will give thee the keys, &c.—Whatever this may mean, it was soon after *applied to all the Apostles* (Matt. xviii. 18), so that the claim of the Pope, as Peter's successor, to supreme authority in the Church, has no foundation in this passage. As to its meaning, the phrase "to bind and loose" was used constantly by the Jews in the sense of forbidding or permitting. Their Rabbis were said to "bind" this when they forbad it, or to "loose" that when they permitted it. So our text means, "I give you (*i.e.*, Peter, and presently *all* the Apostles) authority to act for Me as stewards of my Church. What you forbid or permit, it shall be as though I Myself had forbidden or permitted it. This tremendous authority was both exerted by the Apostles and acknowledged by the Church at large, as the Acts plainly show. Even we ourselves do the same, for do we not receive their writings as Christ's own word to us?

Get thee behind me, Satan, &c. (ver. 23).—This may seem like calling Peter by the worst of names. It was rather our Lord's intimation to Peter—made with the vividness of intense feeling—that Satan was speaking through him. In the wilderness the devil had tempted Him to save himself from hunger by miraculous means; and here, through Peter, he is tempting Him to save himself from the cross by the same means. The temptation is very great, all the greater because spoken by loving Peter. His tender and perfect humanity shudders at the cross; but far more is He horrified by the temptation. So He addresses Peter exactly as He spoke to Satan in the wilderness (Luke iv. 8).

There be some standing here, &c. (ver. 28).—What is meant by "The Son of Man coming in his kingdom," or (Mark ix. 1) "The kingdom of God come with power"? Some say, his coming in judgment at the destruction of Jerusalem (A.D. 70), when both John and Philip were still alive; others, his coming in spiritual power, establishing his Church on earth at Pentecost and after; and others, his Transfiguration, which Peter afterwards alluded to as "the power and coming of our Lord," see 2 Pet. i. 16—18. There is most to support this last view.

LESSONS.

We may think very highly of Jesus, and still reject Him.—Every man had some idea about Christ, as most have now. Though they differed in their ideas, they all agreed that He was a great prophet—either John raised from the dead, or Elijah, or Jeremiah, &c. But this did not save them. Till they knew Him as the Messiah, their Saviour and King, they went on in sin—they crucified Him. Apply this—show the children that reverent, kindly thoughts are not enough. We must know Him, so that we love—trust—worship Him, and He is first in the heart—"My Lord, and my God."

Point out the personal nature of the question.—"Whom say *ye* that I am?" We may be busy about other people's faith, and yet have none ourselves.

Everything depends on having this true knowledge of Christ.—Note *when* these words were spoken, and *why*. It was near the end of our Lord's life, when multitudes were taking offence, and walking no more with Him, and when his enemies were growing in hatred, and boldness, and numbers day by day. His concern was for his disciples, that they should stand firm in the great trial now so near. He prepares them by drawing forth this confession of their faith, for He knew they would endure to the end, as long as they believed in Him as the Son of God. Apply this to the children: everything depends on Jesus, the Son of God, being *real* to them. If they have true faith, and so know Him as their Saviour and their Friend, they will love and serve Him. Their faith will make them rock-like, as Peter's made him.

Christ's disciples must follow Jesus only; they may not lean on others.—Peter was very true and loving; yet Peter could bring his Lord into sharp temptation. So really good people, with very kind intentions, may mislead others. It's never safe to follow men; we must learn to judge all by the Bible.

On following Christ.—The stupendous responsibility thrown upon each one. Each is left to choose: "Whosoever is willing to save his life," &c. Christ often knocks, but never forces the door of the heart. He sets before everyone life and death, and everyone must make that great choice. Show that delay is choosing, doing nothing is choosing—death.

The stupendous folly of choosing a selfish life (verses 26 and 27).

We must follow Jesus very truly. We must so know Him and love Him that we put his will before ours, and so "deny ourselves" that we bear pain and shame for his sake, and so "take up our cross." We know of a workshop where nearly 300 meet at their work. One of their number, a very young man, has given all his heart to Jesus. He has taken his stand boldly as a Christian. The men laugh and jeer, take away his tools, and throw things at him. He has often gone home with a bruised head; but he is a singularly happy young fellow. There is another in the same shop who is most miserable. He says, with tears in his eyes, that he can have no peace till he knows Christ as his Saviour. He knows all about the Gospel, yet he is perhaps the most wretched man there. Why? He is afraid to take his stand on Christ's side, and wants to be a secret disciple. "He that loveth his life shall lose it."

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the first meeting of directors for this year, held in Glasgow on Monday week, the total income for 1887 was reported to have been £33,432 7s. 1d. The expenditure had been £30,992 6s. The issues in 1887 were 632,073 copies or parts of Scripture, including 164,729 Bibles, 180,662 Testaments, and 286,682 portions. Though somewhat less than the exceptional circulation of the last two years, these figures are considerably beyond any former record. The issues at home were 220,754 copies, and abroad 411,319.

ASSURANCE.

How often, as we sit within our room,
And in its well-loved silence work or pray,
Asking of God the radiance for the gloom,
Wond'ring if He will answer all we say—
There comes a knock upon the fastened door,
And they who enter ask with us to speak,
Adieu to self and all we've puzzled o'er—
We hear One saying, "They shall find who seek."

And then we know the heart-grace that renews
Itself the while it dries another's tears,
Or shares another's joys. For heavenly dews
Give newness for decay, and hope for fears.
E'en as we talk together, love's great tide,
With which we do not wrestle, binds each shore;
And hearts united thus ope oft and wide
To give to others of their Christ-sent store.

At first we wanted much to be alone,
But when God sent these seekers to us, thus
We buried self; for did not Christ atone
By giving up Himself for each of us?
And so we know He hears us when we knock,
And that He'll answer when we, trembling, call;
And that He'll set our feet upon the rock,
And, gently list'ning, let us tell Him all.

M. BUTLER GERDS.

FEEDING THE HUNGRY.

UNEMPLOYED AT KILBURN HALL.

ON Wednesday, January 11, Kilburn Hall was a scene of bustle and activity, owing to the presence of some five hundred of the unemployed, who were entertained to a hearty meal. The applications for tickets were painfully in excess of the supply. At the close of the tea Mr. Russell Hurditch expressed hearty sympathy with the men in their troubles, and earnest addresses were given by Messrs. W. R. Lane, E. Hurditch, James L. Stanley, E. J. Thomas, and Charles Inglis. The men dispersed in a quiet and orderly manner, as they entered, each one receiving a half-quartern loaf, a Testament, and other reading matter.

TRAMPS IN RATCLIFF-HIGHWAY.

On Friday evening last it was my privilege, for the third time, to be present at a tramps' supper given at the Strangers' Rest, Ratcliff-highway. The large room was crowded with poor, ragged, men, who looked "Weary, and worn, and sad." Outside, quite a small crowd clamoured for admission, and a harder heart than any present seemed to be possessed of was needed to turn them supperless away; a large room at the top of the building was opened and was as soon crowded. There were boys there who apparently had never known the joy and brightness of boyhood, and I am afraid they never will. There were men, some of whose faces looked pure and kind; others that told a tale too sad and bad for words, though some of them seemed quite young.

Supper being over, Miss Ellen Everett, of West Norwood, sang, with much feeling, "Knocking, knocking; who is there?" and then followed brief addresses from several friends. Those present will not soon forget Mr. Isaacs' story of a runaway lad, whose parents had fourteen years mourned for him as dead. He visited the Strangers' Rest, and was there led to Christ. Mr. Isaacs found out his parents in Wales, and the boy's aged mother came up. The lost was found; the dead was alive again. It was a study to watch the eyes bedimmed with tears, and the keen interest the men took in this narrative, as the speaker pressed home God's tender love towards all. At the close he requested any who desired to give themselves to Christ to hold up the hand. Very soon a dozen hands went up, and I trust as many hearts were yielded to God. The thing that caused me most sadness was that funds do not permit these meetings to be held oftener.

JAMES B. WOOKEY.

Among the Churches.

CHURCH OF ENGLAND.

Sufficient funds have now been subscribed to complete the Wakefield Bishopric fund, and to secure the foundation of the new See.

The Bishop of Colchester and Canon Francis Holland will preach at St. Mary's, Bryanston-square, on Sunday next, in aid of the Building Fund of the Samaritan Free Hospital.

On Wednesday afternoon last week the Archbishop of York opened a new mission church in the populous working-class district of the Holmes, Kimberworth, Rotherham.

METHODIST.

Rev Thomas Champness has now fifty evangelists at work.

Rev. Owen Watkins, the well-known Wesleyan missionary, sailed on Thursday last for South Africa, where he will resume his missionary labours.

Mr. Walker, the contractor, who is a Wesleyan, has asked Rev. Charles Garrett to appoint five evangelists to work among the men engaged in constructing the Manchester Ship Canal.

At a meeting of the Primitive Methodist missionary committee, on Friday week, the brethren present agreed to start a ministers' list of subscriptions in support of the new mission to Central Africa.

Rev. J. B. Stephenson is appealing for ministers and local preachers for Queensland. The work is extending rapidly in the colony, rendering such an increase of ministers and preachers necessary.

Urgent requests come from the Bible Christian ministers in the Australian colonies for additional missionaries, and it is hoped that some suitable men will soon be found for those important fields of labour.

Rev. Edward Smith, of Clerkenwell, has taken premises in which to carry on work amongst work girls. He will be glad of the help of lady friends to teach the girls sewing, &c. Good literature of all kinds will also be welcome. His address is 52, Myddelton-square, E.C.

News has been received of the sudden death, from cholera, of Mrs. Jones, wife of Rev. J. Pengwern Jones, missionary at the Khassia Hills, India. Mr. and Mrs. Jones were among the band of missionaries who left for India in September last, and were married shortly before their departure.

Rev. T. Champness recently visited Humber-street Chapel, Hull, and gave an emphatic condemnation of the pew rent system. Street preaching he especially dwelt upon as calculated to secure the people. If the names "churches" and "chapels" repel the people, we must do away with them, and adopt new names.

CONGREGATIONAL.

Rev. J. B. Figgis, of Brighton, and Rev. C. New, of Hastings, had their annual interchange of pulpits on the second Sunday in the year.

Rev. J. F. T. Hallowes has concluded an eight days' mission at Wimborne, Dorset, with large and successful services. He is now at Southport.

The ministers of the Congregational churches of Sheffield have arranged for a monthly interchange of pulpits for eight months of the present year.

At the Borough-road church a number have recently been received into Church fellowship, including two of the grandsons of the late pastor, Rev. G. M. Murphy.

Mr. Albert Spicer left Sydney on November 30, sailing for Samoa, from whence he proposed visiting the stations of the London Missionary Society in the South Sea Islands.

During the past year Rev. Charles New, Hastings, received into fellowship 157 persons, about fifty of them being from the villages around, in which evangelistic work is carried on.

After a public lecture at Wanstead Hall on the 13th inst., by Rev. J. W. Atkinson, a liberal offering was taken on behalf of East London Mission and relief work. Other suburban churches are to follow this good example.

The Sick Man's Friend Society, in connection with the Argyle Church, Bath, for the temporary relief and religious instruction of the sick poor of Bath, without any denominational distinction, has been doing good work during the past year.

The Young People's Associations in connection with Oxford-street Church, Leicester, recently gave a free tea to about five hundred poor children of the district, and a week later a hundred poor persons of the congregation and neighbourhood were entertained.

The new church at Mount View, Stroud Green, N., may be congratulated on the advent of Rev. E. D. Braimbridge, of Portsea, who has accepted the pastorate. He commenced his ministry on Sunday last. He has left a church of 600 members to undertake this rising cause.

A correspondent of *The Christian World* says that all the ministers of the Welsh churches in London, Liverpool, and other places interchange pulpits every Sunday. The stated minister never preaches more than once a day to one congregation. This arrangement works admirably.

Rev. W. Clayton Fuidge, of the Congregational Church, St. Ives, Cornwall, writes that the work of God goes on steadily in his church, but it is so hard to keep a good spirit amid so much depressing influence. The fishery is in the most deplorable condition, and great poverty abounds in the homes of many of the fishermen

BAPTIST.

There is some talk of Rev. Dr. Clifford, of Westbourne Park Chapel, receiving a call to succeed Mr. Henry Ward Beecher.

Rev. Edwin H. Ellis, of Devonshire-square Church, Stoke Newington, will preach on the second Sunday evening in each month to young men.

A new church has been formed at Tunstall, being the outcome of a men's Bible-class, for three years conducted by Mr. Perrins and the town missionary.

Rev. J. E. Martin, of Erith, has received a very pleasant surprise in the form of £100 from a member of the Church of England towards the enlargement of his chapel.

The Gospel Mission Band connected with Church-street Chapel, Edgware-road, gave a free tea to 200 poor people residing in the Lisson-grove district. The work of the Mission is being carried on with much success.

The conference between Mr. Spurgeon and the deputation of the Baptist Council took place on Friday last at Mr. Spurgeon's residence. The Baptist Union Council meeting was held on Tuesday, when the result of the interview with Mr. Spurgeon was discussed.

SALVATION ARMY.

Staff-Captain Chuckerbutty and a party of twelve Swedes will sail for India to-day (Friday).

Work has been commenced in Jamaica. Colonel Davey had an enthusiastic welcome on his arrival at Kingston.

A telegram from Ceylon reports a remarkable tour, with crowded meetings, and conversions of high-caste Brahmins and Hindoos.

It has been decided to start a new monthly, which will contain articles about the best way to get the children converted, and to teach them to tell the Gospel to others.

In Germany the work advances amid great difficulties. At Murrhardt the lasses have to walk eight miles through deep snow up the hills and through the woods, having to make their own track.

"The Story of an Eventful Life, as told by Captain Bell at the Great Western Hall," and given in last week's *War Cry*, is a remarkably interesting narrative of the life of a Salvation Army soldier.

In some parts of Switzerland opposition is being renewed. At Romanel an order was issued to put a stop to all Salvation Army meetings. This order being disputed by the young leaders, they were commanded to return to their homes. One was taken by two *gendarmes* to Neuchatel, greatly to the surprise of her parents—the other young girl, whose home is in the South of France, was conducted to Pontarlier, the French frontier town, and left without friends or money.

The annual report of the Army shows that 1,800,000 meetings were held, 2,700,000 houses visited, and 150,000 souls professed conversion during the past year in Great Britain alone. Detachments of the Army have been sent out to every quarter of the globe, nearly half of the officers being employed abroad. Large numbers are in America and Australia, and smaller detachments are scattered about throughout France, Germany, Italy, Switzerland, South Africa, India, Ceylon, St. Helena and the West Indies.

PRESBYTERIAN.

Rev. James Graham, of Broughty Ferry, is arranging for the publication of a memoir of his late brother Professor Graham.

The elders of Regent-square Church have commenced the holding of prayer-meetings in each district embraced by the Church operations.

Dr. Hamilton has commenced holding a service for young people of both sexes in his church at Brighton, after the ordinary service on Sunday evening. The meetings are proving a great success.

The London Presbytery have endorsed the arrangement that Dr. Adolph Saphir be retained as senior minister of Belgrave Church, taking the morning service on Sunday during seven months of the year.

An attendance of over 500 is maintained at the Wednesday prayer-meeting in Free St. Matthew's, Glasgow. Rev. James Stalker, the pastor, takes the second half hour for an exposition of one of the Psalms.

A meeting was lately held in Glasgow to bid farewell to three missionaries of the U.P. Church—Rev. James A. Wylie to Manchuria; Rev. John F. Gartshore to Old Calabar; and Mr. Miller, returning to Jamaica.

Eighteen ministers of the United Presbyterian Church of Scotland who have attained their ministerial jubilee still survive, the oldest being Rev. Dr. Bryce, of Belfast, who was ordained in 1824. In October next Rev. Dr. Ritchie, of Dunse, enters upon the fortieth year of his ministry.

The Established and Free Churches of Scotland last week suffered heavy loss in the death of two ministers who have been prominent for years in the Church Courts—Rev. Dr. Phin and Rev. Dr. Wilson respectively. The latter was for some years Clerk of the Free Assembly, and subsequently held the office of Convener of the Sustentation Fund Committee.

On Sunday week, Dr. Donald Fraser, of Marylebone, repeated, by request, a sermon which he had preached a few weeks previously on the "Dilemma of Unbelief." The object of the discourse was to show that unbelief involves men in inextricable difficulty, intellectual and moral, and obliges them to believe things vastly more strange and perplexing than the Gospel.

At a meeting of students in the Free Church College, Glasgow, to bid farewell to Rev. William Ewing, who goes to labour amongst the Jews at Tiberias, Mr. Ewing said it was sorrowful that so many young men should crowd into particular spots already overstocked with clergy, while immense tracts of country all over the globe are inhabited by people who have not yet heard the name of Christ.

NOTES FROM IRELAND.

Successful evangelistic services have been held in the Presbyterian Church at Richhill.

A branch of the Commercial Travellers' Christian Association has been formed in Belfast.

The annual meeting of the Women's Temperance Union was also held last week in Belfast, and was well attended.

Rev. J. S. McDade, general missionary, has held Gospel services in the Methodist Mission Room at Jennymount, Belfast; at the closing meeting several professed to have received Christ.

At the anniversary of the Irish Temperance League, held last week at Belfast, Mr. James N. Richardson, jun., of Bessbrook, presided at the opening meeting; he stated that in Guinness's Dublin brewery there are now about fourteen millions of capital invested, and about three thousand people employed, while there is about the same amount invested in the linen business of Ulster, but in the latter case that amount gave employment to 100,000 persons.

"FALLEN ON SLEEP."

Rev. Dr. Donald Mackinnon, for nearly thirty-five years parish minister of Strath, Syke, and formerly for ten years minister of Fearn, near Tain, Ross-shire.—Rev. R. L. Thomas, for twelve years minister of the Borough Welsh Congregational Church, S.E.—Rev. Dr. Phin, who has for many years occupied a most prominent position in the Established Church of Scotland.—Dr. Vincent William Ryan, rector of Stanhope, Darlington, Durham, and previously Bishop of Mauritius.—Rev. Samuel Black, rector of Ballyeaston, co. Antrim, in the 68th year of his age.—Rev. Ringland Fisher, Presbyterian minister of Raffery, co. Down, an able preacher and a faithful pastor, in the 69th year of his age and forty-fifth of his ministry.—Rev. James Irwin, of New Ross, in the 68th year of his age and fortieth of his ministry.—Mr. William Daunt, for more than half a century a successful Methodist class-leader and Sunday-school superintendent at Ballineen, co. Cork.—Miss Diamond, an earnest Christian worker, at Tenaleek, co. Longford.—Rev. Matthew Cochrane, minister of St. Peter's parish, Glasgow, since 1849.

CONTINENTAL & FOREIGN NOTES.

NEUCHATEL.—The New Year prayer-meetings have passed off very peaceably and not without blessing, says the Neuchatel *Journal Religieux*.

TAHITI.—The first stone of the new House of Prayer at Moorea was laid by King Pomare V., on September 16 last. The chapel is for the use of the French Evangelical Mission.

AT RUTI, near Zürich, a Home for Epileptics was opened in 1886, since which 60 patients have been received and 66 refused for want of room. It is now proposed to erect a new building for female epileptics.

WOMEN IN INDIA.—An interesting illustration of the power of Western culture to penetrate the almost invincible social conservatism of India has lately occurred in Bombay. The brilliant career of the now famous English "girl graduate" has been repeated in India, in exceptionally difficult circumstances, by a Parsee girl named Sorabji. Miss Sorabji has distinguished herself throughout her University course, and has succeeded in winning sholarships each year.

GERMAN MISSIONS IN AFRICA.—The Herrmansburg Mission reports that during last year 232 Zulus were baptized under its auspices. The number of Zulu Christians is now about 1530. The first German missionary station in Wituland has been founded by Missionary Würz, of the Neukirchen Society, at Ngao, on the river Tana. The German East African Mission has secured an Abyssinian, trained at Crischona, as helper to Mr. Grenier, their missionary at Dar-es-Salaam. Deacon Karpinski, who has spent some years in work among epileptics and others, is also to join Mr. Grenier.

MADRAS PRESIDENCY.—Twenty-one years ago the Nellore district was most unfavourable for missionary work. Not a single Christian amongst the natives, and no European residents. Dr. L. Jewett, after carefully going over the field, was led to pray that it might be occupied. God was meanwhile preparing a young man in America to work out the answer to that prayer. That brave man is in the Nellore district this day, and through his instrumentality over thirty thousand men and women are singing "Happy day, happy day, when Jesus washed my sins away." Thousands more are inquiring the way to Zion. Rev. J. E. Clough, D.D., to whom I refer, is over fifty years of age, and is still strong and healthy, with all the vigour, zeal, and faith of youth undiminished. He is praying that God may give him thirty thousand souls more. Will not your readers join us in that prayer?

J. KIERNAN, American Baptist Mission.
Ongole, Nellore District, Madras Pres., India.

THE ZAMBESI.—Correspondence has been received from M. de Chatelain, of the French Protestant Mission on the banks of the Zambesi. He complains that the political organisation of the Zambesians is most defective, and that too many of them are semi-nomadic in their habits. They are dependent upon the king even for supplies of ammunition and clothing. M. de Chatelain is of opinion that so long as personal property is not recognised in the country it is doomed to sterility. Even in the matter of education the missionaries are bound by iron rules. They must not teach the young men and women in the village near the mission station because they are slaves; but while this interdict exists, it yet appears that the slave attendants of the children of the chiefs will be able to profit by the instruction. M. de Chatelain sighs for King Leopold to make another Congo of the Zambesi. The French Protestants, says *The Daily News*, have surmounted far greater difficulties in other parts of Africa.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting, 1.15 to 2 p.m. (Sat. excepted), at St. Peter's Vestry, Cornhill. Conference of Christian workers, Thursday, January 19, 6 p.m. Mission work each evening in Bermondsey, Whitechapel, Lambeth, Shadwell, &c.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Three weeks' Gospel Temperance Mission, commencing January 21. Sunday, Jan. 22, 3 p.m., address to children; 7 p.m., Mr. E. T. Smith. Meetings every evening, 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sundays, at 3.45, straight talk with men only; and at 7, public, by Mr. H. Grattan Guinness, M.R.C.S. Mid-day prayer-meeting every day, Saturday excepted, from 1 till 2. All made welcome.

Y.M.C.A., THE PRIORY, 193, Upper-street, N.—Thursday, January 19, at 8.30, address, Rev. John Parry. Sunday, Jan. 22, at 3.15, Bible-class, Mr. Pewtress; subject—Eph. v. 15; at 8, open-air service; at 8.30, evangelistic meeting. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., 186, ALDERSGATE STREET, E.C.—Friday, Jan. 20, 8 p.m., address to young men, by Mr. Robert Burn; subject—"What is Saving Faith?" Tuesday, 7.45 p.m., lecture by Rev. T. T. Waterman, B.A.; subject—"Obstacles to Belief."

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, January 19, annual meeting of members, Mr. W. E. Shipton, chairman, 8.30. Friday, Jan. 20, lecture, Rev. T. T. Waterman: "Obstacles to the Acceptance of Christ's Teaching."

Y.M.C.A., 26 & 28, NEWINGTON CAUSEWAY, S.E.—Thursday, January 19, 9 p.m., address to young men, by Rev. Burman Cassin.

Y.W.C.A., MORLEY HALLS, 316, Regent-street, W.—Lecture on "Gleanings from Moravian Mission Fields," by Rev. James Henry, with dissolving views, Monday, Jan. 23, 8.30 p.m. Open to all.

WESLEYAN WEST CENTRAL MISSION.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

LIEUTENANT MANDEVILLE will take the services at St. George's Hall, Langham-place, W., during the month of January—on Sundays, at 11 and 7; and Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

HOXTON HALL, N.—Mr. William Noble every Sunday, 6.30 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in January, at 12 noon, Rev. Newman Hall, LL.B.

CENTRAL NOON PRAYER MEETING, 186, Aldersgate street, E.C.—Daily 12 to 1. All friends very earnestly invited.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, January 20, 7 p.m., the Deepening of Spiritual Life; tea at 6.

KILBURN HALL, Kilburn-gate, N.W.—United meeting for prayer and praise, with short addresses, every Wednesday, from 12 to 1. Christians of all denominations affectionately invited.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, January 22, at 11 and 6.30, and week-nights, at 8, Mr. Charles Inglis.

CONFERENCE HALL, Mildmay-park, N.—Sunday, January 22, at 3.30, Mr. P. S. Badenoch; at 7, Rev. G. Stringer Rowe. Tuesday, Jan. 24, at 7.30, lecture by Pastor Frank White; subject—"John Bunyan and his Book," with dissolving views. Thursday, Jan. 26, at 3, Bible-reading by Rev. F. B. Meyer; subject—"Exodus—Redemption."

GOSPEL WORK AMONG JEWS.—Meeting for prayer of the committee and friends of the London Society for Promoting Christianity among the Jews, at Society's House, 16, Lincoln's-inn-fields, W.C., Friday (to-day), 3 p.m.

DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-st., Edgware-road, W., every Friday, 3.30 p.m. January 20, Rev. J. A. Jacob.

CLAPTON HALL, Upper Clapton.—Mr. J. W. C. Fegan during January, on Sundays, at 6.30; Fridays, at 7.30.

CORNWALL HALL, Cornwall-road, Notting-hill, W.—General Anderson, Sunday next, January 22, 7 p.m; and Tuesday, Jan. 24, 8 p.m.

A MISSIONARY CONFERENCE will be held in the Victoria Hall, Weston-super-Mare, on Wednesday and Thursday, January 25 and 26, 11 a.m., 3 p.m., and 7.30 p.m. Rev. J. G. Garratt (C.M.S., Ceylon), Rev. J. Hudson Taylor, General Haig, Mr. Reginald Radcliffe, Mr. E. H. Glenny, and others, are expected to take part. Rev. Colin Campbell will preside.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly meeting of the "Christian Lifeboat Crew," Tuesday, February 7, 7 p.m. All friends welcome.

EDINBURGH CASTLE, Limehouse, E.—Sunday, January 22, 11 a.m., Dr. Barnardo: 3 p.m., Rev. Henry Bright; 7 p.m., Rev. H. Grattan Guinness.

ORPHAN HOME, Eastfield House, Hoe-street, Walthamstow.—Monthly meeting for Christian workers, Wednesday, January 25, 4 p.m. Mr. George Kelsey will give an address. Praise and prayer in connection with Christian work are invited.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Prayer-meeting and Bible-reading, every Saturday, at noon.

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Mission Appeals.

ANTI-INFIDEL TRACT ENTERPRISE.—The address of Mr. W. R. BRADLAUGH, who appealed in our last issue for funds to carry on this excellent work, is 70, King's Cross-road, London, W.C.

JUBILEE GOSPEL MISSION (32, Jubilee-place, Chelsea).—This mission, commenced last November, is unsectarian and self-supporting, but at present it is an uphill fight. We would be glad of any Bibles, copies of "Songs and Solos," or tracts.—WILLIAM GLASSBY, 15, Hobury-street, Chelsea, S.W., Secretary.

ALBION HILL HOME, BRIGHTON.—Unless larger funds are forthcoming, the workers of this Rescue Home will be compelled to reduce the number of the inmates. Mrs. Vicar's death has greatly affected the subscriptions and donations. Applicants are being refused daily. I feel sure I have only to make our needs known to get a liberal response.—L. S. BUCHANAN, Lady Superintendent.

◆

Notices.

Miss F. M. Cowherd, Stony Dale, Grange, Cornforth, has a large number of pressed leaves, which she will be glad to send gratis to any who may desire them for use in mission work.

COMMUNICATIONS RECEIVED WITH THANKS.—G. de G. G. J.S. M.C. B.B. S.J.B. H.E.B. A.R. M.S.O. S.L.B. R.J.P. A.J.P. M.C.P. S.R. T.R.M. N.B.S. J.W.A. S.M. G.E.A. L.C. R.H.H. J.F.J.G. T.A.J. A.F.C. J.A.J. A.T. W.H.S. W.M. H.W. G.H. Z.M.O. L.A H.H. A.S.S. J.K. L.S. M.E. E.J.M. F.P. J.W.L. T.H.S. S.H.B A.M.G. J.E. B.M. R.F. N.L.B. C.E.C. J.S.A. C H. M.S. A.G.B. C.F.M. C.R.B. E.V. R.C. W.C.H. W.B.D. R.E. J.A.S. S.B. W.F.C. J.T.B. G.P. C.M.B. A.H. A.R.F. C.A.T. H.R F. G.C.N. R.B. S.T.F. H.V. H.W. W.A. M.B. C.C. A.E.W. F.M.C. J.F.P. F.H.W. H.G.G. J.P.H. C.T. J.B. A.T.M. M.F. D.M. E.S.J. G.T.S. G.S. G.C. F.B.M. M.B.G. J.G.A. F.B. E.F.L. W.S. R.A.V. E.C.H. G.B. A.S.C.A. W.F. F.G. J.F.T.H.

APPLICANTS FOR TRACTS.—J. Jackson, Ottringham, Hull; J. Ellis, Halsham, Hull; A. Butcher, Granville-street, Lincoln-road East, Peterborough; M. Williams, 44, High-street, Cefn Mawr, Ruabon, N. Wales; Mrs. Howard, 27, Montpelier-vale, Blackheath, S.E.; G. Davies, Signalman, 190, Third-avenue, Queen's-park Estate, W.; F. W. Davies, 78, Brighton-road, Stoke Newington, N.; W. Blake, 67, Bressingham-road, Sheffield; Miss Eliza Roberts, 14, Trafalgar-row, Truro, Cornwall; C. A. V. Jennings, 45, Hart-street, Covent-garden, W.C.; J. Williams, 2, Gough-road, Trevelyan-road, Stratford, E.; J. W. Maskell, 12, Castle-street, Brecon, South Wales; E. Baker, Manor House, Broadway, Ilminster; J. R. Taylor, 1, Park-street, St. Helens, near Liverpool.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

MORLEY ROOMS.—A very pleasant evening was lately spent by the young women who attend these rooms in John-street, Bedford-row, when an illustrated lecture was given by Mr. Wakeley, of the Band of Hope Union. These young women, who are engaged in restaurants, refreshment bars, &c., have long working hours and little to brighten their lives; such occasions are therefore greatly valued.

FIRE AT A RESCUE HOME.—SIR,—At 2 o'clock on Monday morning last our Preventive Training Home for Girls at Woodford was completely destroyed by fire. The inmates escaped with their lives, except one poor child afflicted with deafness, who could not escape in time, so terribly rapid was the destruction. Nothing has been saved from the burning building. Temporary shelter has been provided for the poor girls. To reinstate the Home in full working order will probably necessitate an outlay of, at least, £1000 beyond the amount of insurance. May I plead for clothing, suitable for girls of fourteen to sixteen years of age; for bedding and all kinds of furniture, as well as contributions.—Your obedient servant,

C. STUART THORPE, Secretary.

Rescue Society, 79, Finsbury-pavement, E.C.

Subscriptions received by Messrs. Morgan & Scott to Monday, January 16, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Old Ford Mission (Mr. Farnan)—M.S...	2	2	0
Paris City Mission—M.S.	2	2	0
Rescue Society—M.S.	5	0	0
Railway Mission (Miss Campbell)—M.S.	2	2	0
Ragged School Union—M.S.	3	0	0
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Spitalfields Gospel Mission—M.S...	5	0	0
Scripture Readers' Society, Ireland—M.S... ..	5	0	0
Miss Sharman's Orphan Homes—M.S.	5	0	0
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Sailors' Home, Havre—M.S.	5	0	0
Tower Hamlets Mission—M.S..	5	0	0
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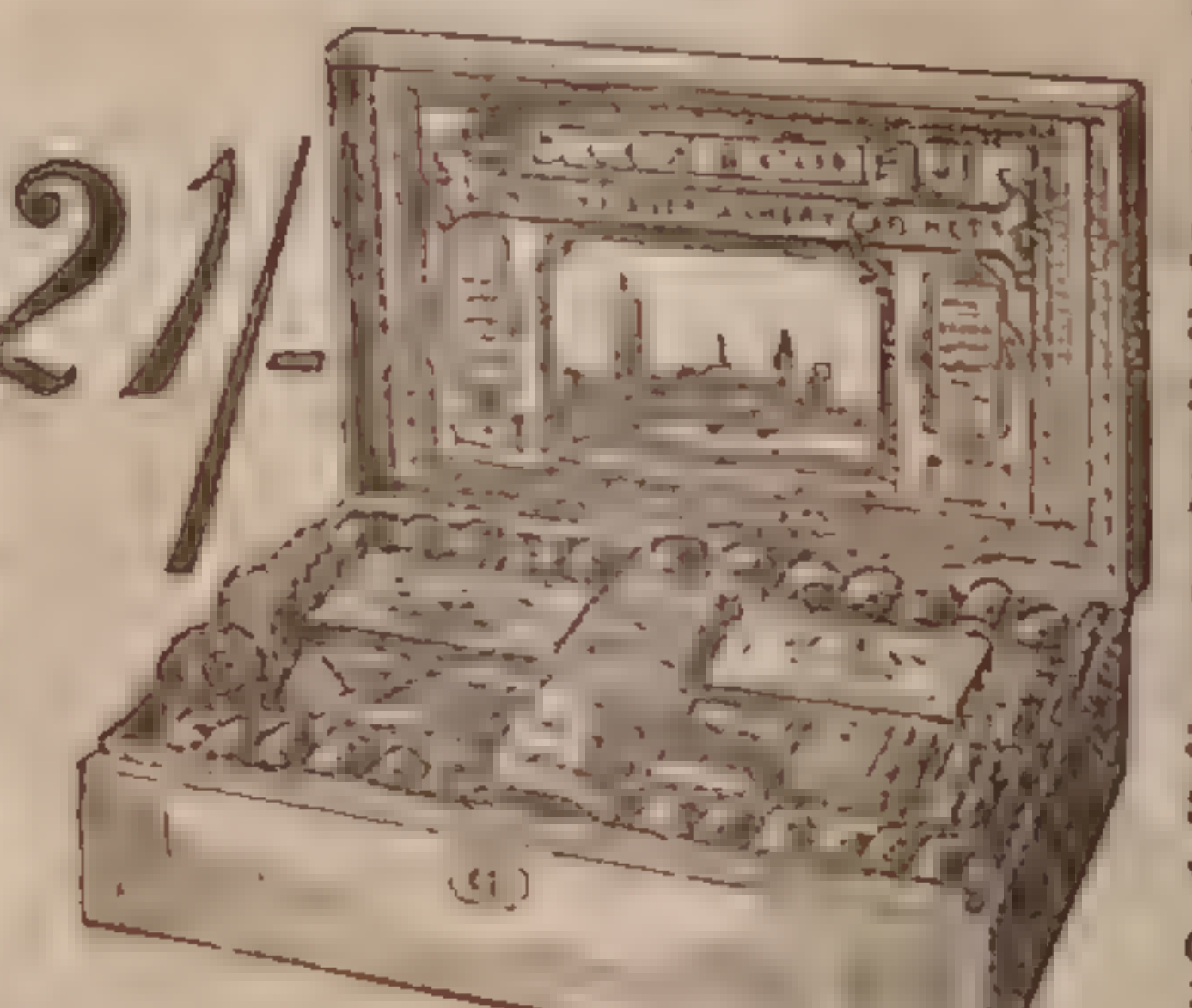

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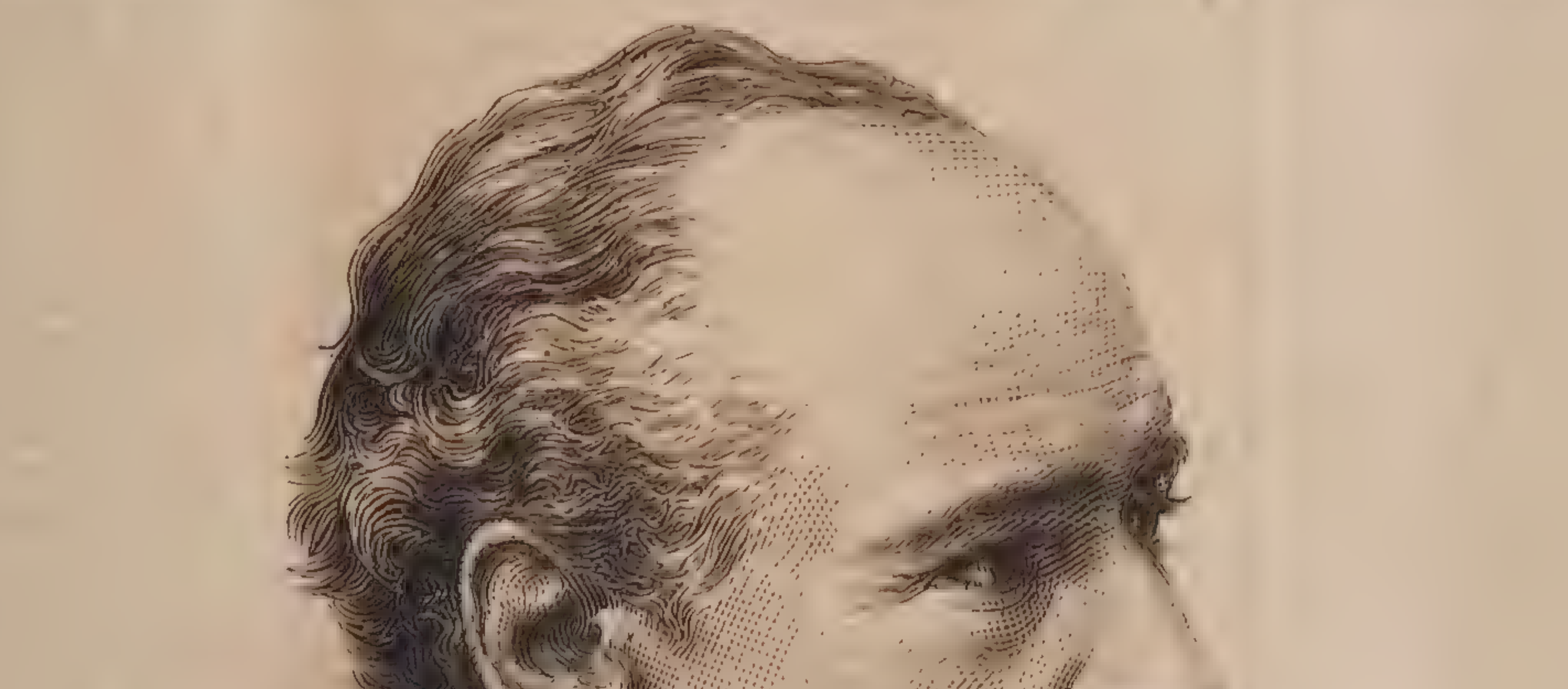
REV. CANON WILBERFORCE.

ALBERT BASIL ORME WILBERFORCE, a grandson of the celebrated William Wilberforce, M.P., the fourth son of the late Bishop Samuel Wilberforce, and the younger brother of Ernest Wilberforce, the present Bishop of Newcastle, was born in The Close, Winchester, February 15, 1841, his father being at that time a prebendary of Winchester Cathedral, and rector of Alverstoke, in Hampshire. Before he was a month old he was deprived of his mother (Emily Sargent), to the poignant and lasting sorrow of his father, who was most tenderly attached to her, and who now with double fondness yearned over her last-born child. The delicate health of this beloved son in his earlier days on more than one occasion racked the Bishop's heart with aching anxiety, as some touching letters in his Life, by Canon Ashwell, record.

In 1865 Mr. Basil Wilberforce graduated at Oxford from Exeter College, and in 1866 was ordained by his father to the curacy of Cuddesdon, a village near Oxford, wherein the episcopal palace was situated. He held this till 1867, when he accepted, it is stated, a curacy at Seaton, a maritime village of South Devon. His last curacy was at St. Jude's, Southsea, from 1869 to 1871, and in this last year, at the age of thirty, he was collated by his father, then Bishop of Winchester, to the rectory of St. Mary's, Southampton. He had hardly been here two years when, in 1873, he was deprived by death of his distinguished father, and a funeral sermon for him preached at St. Mary's Church was, we believe, the earliest of his published works. In 1876 he was advanced by the present Bishop of Winchester to an honorary canonry in his Cathedral.

St. Mary's is a very extensive parish in the north-east quarter of Southampton, reaching to the broad estuary of the Itchen, and teeming in that direction with a shipbuilding and manufacturing population. The rectory-house, or more properly the "Deanery," is a good family residence within spacious walled grounds, in the centre of the parish, furnishing some of the charms of a rural parsonage without removing the pastor from contact with his parishioners. It was a favourite resort of the Bishop after his son had come into the occupation of it.



(From a Photograph by Messrs. Elliott & Fry.

From his first connection with St. Mary's Basil Wilberforce threw himself into its duties with all the ardour which so important a sphere demanded, and which only the love of human souls for Christ's sake can adequately supply. The scenes of misery and vice into which he was constantly called deeply moved him, and in seeking for instrumental remedies he was soon led to take a warm and active interest in the temperance movement. What induced him to pledge himself formally to it was not any discovery in Scripture of a sin in tasting fermented liquor, nor any in physiology of its deleteriousness, nor yet was it any conviction that entire abstinence was in itself a higher virtue than moderate use, for he thought it a lower one. It was rather the blessed motive of mercy and humanity. He saw that the virtue of the tempted classes had not sufficient stamina to stand firm at the appeal of remonstrance and exhortation, but needed support in the ever-present example of one who knew their temptations, and would give up something for their salvation. The Rector of St. Mary's, like many another pastor in similar circumstances, did not hesitate to give that pledge of brotherhood in his own person.

Becoming warm in the cause he had adopted, and taking a wider view, he felt ashamed at observing that the National Church, instead of occupying the van of such a cause, was leaving that post of honour far too exclusively to the Good Templars and other zealous Nonconformist agencies. Had theTemperance Society of the Church of England been then to found, Basil Wilberforce would have been the man for the occasion; but it had, in fact, already existed since 1862, and when he came to Southampton there were a thousand abstaining clergymen connected with it. Early in 1873 this society made a new start, having been in a re-organised form adopted by Convocation, and inaugurated at Lambeth Palace under Archbishop Tait. The Archbishop and Bishops at once gave it their sanction, and subsequently Her Majesty became its patron. Mr. Basil Wilberforce was among the earliest to forward the movement under this new impulse. In May, 1874, besides speaking for it, he issued a tract, which, under the title "Doctors and Brandy," discussed the question of employing that stimulant in sickness, giving numerous medical *dicta*, which are worthy of the perusal of anyone, whether an abstainer or not. But it was probably on April 5, 1875, that he made his mark as a leading platform champion of temperance, and on Sunday evening, November 19, 1876, that he achieved his pulpit reputation as its advocate. On the former day he was the principal supporter of Bishop Ellicott at a great meeting in Gloucester; and on the latter he preached under the dome of St. Paul's on the text of Joel: "Sound an alarm." It would require more space than we can command to dwell adequately on Canon Wilberforce's life-work of Gospel total abstinence. He has had a share in the signing of about half-a-million pledges, and registered over 6000 during his recent short sojourn in America.

The kindred vice of impurity has also found in Canon Wilberforce an eloquent and most determined denouncer. In a well-remembered trial he openly and ardently took the side of the incriminated editor. In his largest work, "Trinity of Evil" (1886), he deals with this subject, the other two of the triad being infidelity and intemperance.

It was possibly a frequent co-operation in this triple crusade which led Canon Wilberforce into an apparently intimate alliance with workers of other denominations, and to some extent possibly coloured some of his Church views. In the most frank manner possible he ever avowed himself as of the High Church school, and on all fit occasions sought to impress upon others the privilege of belonging to what he regarded as a ministry of Apostolic descent in a pure branch of the Church Catholic. He had been brought up, as he once expressed it, in the straitest sect of High Churchmen. Yet he never unchurched Nonconformists. On the contrary, he said of them, "Though they are not in communion externally with us, [they] are yet built into that spiritual fabric of which Christ is the chief corner-stone, which is the Holy Catholic Church, and cannot, therefore, be stigmatised as heretics and avoided as lepers." Such sentiments must have attracted much of the sympathy of the Southampton Nonconformists, and on one occasion led to a very marked act of fraternisation on their part, with a reciprocation of it on his. This occurred on one Sunday when the whole body of their ministers attended at St. Mary's Church, and there received the Sacrament at his hands. His brother High Churchmen, we should imagine, must have been hardly so much astonished at their receiving as alarmed at his administering. In the course of the year 1886, the members of the Albion Congregational Chapel in St. Mary's parish were accustomed on one Sunday evening every month to allow their seats to be occupied by invited outsiders who never attended any place of worship, and so made the building in fact, for that night, a mission room. On December 26, Canon Wilberforce became the preacher, and the news of what had occurred, not quite fairly transmitted, very soon travelled to Farnham Castle. A correspondence ensued between the Bishop of Winchester and the Canon, the former expressing his strong disapproval, and the latter explaining that he had not "officiated" in the ordinary sense of that word, and would not have done so, but had simply preached, and that in his own parish. After vindicating himself both in law and divinity, and arguing out his right to repeat the act if he thought fit, he dutifully gave way to the strongly expressed wish of his diocesan. This incident illustrates the place which the doctrine of the Catholic Church held in the High Church system of Canon Wilberforce.

Another doctrinal point of no mean importance leads us back for a moment to the temperance question. He always pressed upon his temperance converts the truth that their main strength lay in Christian motives alone. Thus, indeed, he was in full accord with the very first principle of the Church of England Society, which lays it down "that the Gospel of the Lord Jesus Christ is the one appointed means for the recovery of men from this as from every other shape of sin." It was "Gospel temperance" that the Canon laid stress upon: mere pledges were not to be depended on, nor could they make a Christian. It would indeed have been a grand delusion to preach pledges instead of Christ crucified and risen and the sanctifying power of the Holy Ghost.

We have hardly touched upon the third evil which Canon Wilberforce has been using his eloquence and his energies to combat, that of infidelity. He was once preaching to a congregation of men at Oxford in reference to this matter, when in the fulness of his heart he said that, as he might never address them again, only one thing and only one name would he preach, Jesus, Jesus only; the one Name by which the sin of the world can be overcome, the Name of Jesus, God and Man. That was indeed a noble sentence. There is no clergyman in the diocese of Winchester whose opportunities of usefulness are superior, if anything like equal, to those of Canon Wilberforce. His preaching talent, his unaffected sympathy with all classes of the people, his unwearied devotion to parochial duty, have made him an immense favourite, as was amply shown in his recent illness and his restoration to health. His views on many subjects, which we regard as of great importance, differ widely from our own; but we are glad to recognise in him a man of abundant human sympathy, great power of utterance, and a sincere desire to teach and to do what he believes to be right.

THE SOUTHSEA MISSION does its work chiefly through the Gospel tent pitched on the Common, and the Bible-carriages which go their rounds during the summer season. More than 300 places have been visited, and Bibles, Testaments, Gospels, and tracts, &c., have been sold, to the value of £1000. One woman dated her salvation from the words she read on the side of the carriage, "Behold, now is the day of salvation." A kindly reception of the brethren is appealed for by any who may meet them "on the road." The new mission hall, opened last September, requires £100 to free it from debt. The address of Mr. John Denning, the founder of the Mission, is Ebenezer Cottage, Inglis-road, Southsea, Hants.

CHURCH AMUSEMENTS.

The Church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "an age of progress," so called, and the Church has entered the market, and is in competition with these great caterers.

The discovery has been made that the Church, in order to hold its young people to its altars, must provide for the natural craving for amusements. It used to be held that Jesus and his work furnished ample resources to meet the loftiest aspirations of a saved soul. It was sung—

Thou, O Christ, art all I want;
More than all in Thee I find.

That sort of sentiment is now thought not to be up to "the times." Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep the people from the theatre and opera, our churches must be made into semi-theatres and semi-operas.

The holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They prepare dramas, farces (very farcical), suppers, fairs, and entertainments of every sort. They are spending their wretched strength for nought. So far from preventing attendance upon a full-grown theatre and opera, by these efforts, they are whetting the appetite of the people therefor.

The Church-theatre is a preparation for the world-theatre. Satan is delighted with these inventions. But this is serious business—dreadful business. It is eating out the life of the Church—it is destroying our young people, rendering them unfit for all true spiritual exercises. We counsel every follower of Jesus resolutely to discountenance these church amusements. Be kind, but firm. Loyalty to Jesus demands it. Give your money liberally for every laudable church object, but stand aloof, positively, evermore from the unholy festivals.—*Guide to Holiness.*

◆

MRS. WALL and the POOR of ROME.

Mrs. Wall writes on the 8th instant:—Our hearts are very sad at the state of our dear native land. English Christians in general do not know what Roman Catholicism really is, or they would treat the action of the Queen much more seriously. Were it not that our strength is in the Lord of Hosts, and that we are sure "He will reign whose right it is," we should be dreadfully discouraged.

I am thankful to say our special services this Christmas have passed off very well, perhaps even better than in any previous year. There has been a deeper spiritual element. One of my very poor women, whose bed is only a sack of leaves, with nothing more than her rags to cover her, came to me after their treat, saying, "Signora, I am so happy; I feel I am a saved woman. Oh, where would my poor soul have been had I died before I came to your meetings?" Several others, by their tears, told how much they felt. Last week we had two hundred and more at our meeting. It is sad to think how many of these are still in the far country. Pray for us and our work.

SHADWELL.—An eight days' Gospel mission has been held at the Sailors' Institute. Large numbers attended, nearly all seamen. Brief Gospel addresses were given, with plenty of bright singing and hearty testimonies.

888.*

By FRANK H. WHITE.

That this is the year of three eights is to my mind a most suggestive fact. Without attempting any exposition of the symbolism of Bible-numbers, let me take you to a few passages in which the number "eight" figures conspicuously, and see if we cannot find therein something to help us forward for the days that remain.

"Seven" is admittedly the number of perfection—the seventh day; as also the seventh year, speaks of perfected rest. If this can never be fully realised here, we know such is our Lord's purpose concerning us. Faith sees, and by anticipation enters into, that "rest which remains for the people of God." "Eight" is the number of *activity* and *result;* it follows seven, which must first be reached. The land of Israel was to rest the seventh year; the "eighth" was to be a year of sowing. "When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord." "In the seventh year shall be a Sabbath of rest... and ye shall sow the eighth year" (Lev. xxv. 1—4, 22). Rest first, then activity as the fruit thereof. We rest not to rest, but to work. But it is not so much activity after rest that the number "eight" expresses, as restful activity. Seven is embodied in the "eight." In it is enfolded all that has gone before. Oh! that this year may be a year not only of abounding activity, but activity accompanied by and exercised in the power of sweet rest in God.

Eight is the number of activity following upon full acceptance. In Ezekiel xliii. 26, 27, we read the instructions given respecting the Temple of the restoration, and its services: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the 'eighth' day, and so forward, the priest shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." So also the consecration of Aaron and his sons: the "eighth" day is seen as a day of blessed activity, not for God merely, but with and in God. In Lev. viii., Aaron and his sons, though called, cleansed, clothed, anointed with oil, and strengthened with altar food, their hands also filled with the best things of the sanctuary, were not permitted to enter upon their priestly work till seven days had been accomplished—*seven days of waiting before God*—at the door of the Tabernacle. Under pain of death they might not pass from the door of the sacred tent till the "eighth" day. Then they might begin their blessed ministry, which commenced with offering the sin-offering, and ended in Aaron, the fully consecrated man, fresh from the altar fire and its holy food, blessing the people. Thus our glorious Lord, fresh from the cross, where He had offered Himself without spot to God, after He had rested in the grave the seventh, rose on the first, or "eighth" day.

Again, it was on the "eighth" day, when the doors were shut for fear of the Jews, that He appeared in the midst of his disciples, and blessed them, saying, "Peace be unto you." This blessing *thrice* repeated (answering to the three-fold character of Aaron's blessing, when he came down from offering the burnt offering) was followed by Pentecost, which was an "eighth"-day as well as an "eighth"-week event. Pentecost answered to the feast of weeks, or feast of fifty days. Seven Sabbaths were to run their course between the feast of the sheaf of the firstfruits and the feast of weeks. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord" (Lev. xxiii. 15, 16). The fiftieth day was, of course, an "eighth" day, as well as the first day of an "eighth" week. The Year of Jubilee also was, of course, an "eighth" year. The sheaf of the firstfruits, type of the Lord's resurrection, was to be waved on the morrow after the Sabbath—the "eighth" day (Lev. xxiii. 11). So Jesus rose on the first or "eighth" day, and when fifty days were accomplished, came Pentecost, and the outpouring of the Holy Spirit, as the proof of accomplished redemption. May this year on which we have entered be a year in which a three-fold measure of the Spirit of God shall be received by us—a triple eighth year indeed—a year of threefold spiritual activity, as the result of the indwelling and inworking of the blessed Spirit of God.

The waving of the sheaf of the firstfruits was an ordinance for the land. "When ye be come into the land which I shall give you, and ye shall reap the harvest thereof, THEN ye shall all bring a sheaf of the firstfruits of your harvest unto the priest." When Israel crossed the Jordan it was the time of barley-harvest. Their first act therefore on entering the land of promise was to wave the sheaf of the firstfruits, on the morrow after the Passover—the "eighth" day; and so lift up before the Lord, and one another, a precious type of the resurrection of Christ, their Passover and ours; blessed pledge, too, of our own resurrection, for it is written, "Christ the firstfruits, and afterwards they that are Christ's at his coming" (1 Cor. xv).

Thus Baptism and the Lord's Supper, setting forth our legal and vital union with the crucified and risen Saviour, and consequent participation in all the glorious and blessed results of his sacrificial death, are "eighth-day" ordinances. Noah, saved by water, the instrument by which, in virtue of his being within the Ark, he was carried forward into a new world—separated unto God, as well as saved from Divine wrath—is called an "eighth" person—type of the true believer saved "by the resurrection of Jesus Christ from the dead" (1 Pet. iii. 21, 25). May the coming year be marked by a fuller separation to God and a deeper realisation of our everlasting oneness with our ascended Lord.

Following upon the feast of the sheaf of the firstfruits, came the feast of trumpets and the feast of Tabernacles. The great day of the latter feast, celebrated on the 15th day of the seventh month, was an "eighth" day, and kept as a Sabbath (John vii. 37; Lev. xxiii. 36; Num. xxix. 35; Neh. viii. 18). It was a day of unwonted gladness, and pointed onward, not only to the glad hour of Israel's restoration and blessing (Zech. xiv. 16), but to the glorious hour when the holy city, prepared as a bride adorned for her husband, shall come down from God out of heaven to the new earth, and the saying shall be brought to pass, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God" (Rev. xxi. 3). Peter seems to have foreseen the harmony between the type and the anti-type, when, after "eight" days, standing with his glorified Lord on the Mount of Transfiguration, he said unto Jesus, "Master, it is good for us to be here; let us make three tabernacles, one for Thee, one for Moses, and one for Elias."

Among the detailed descriptions of the temple of Ezekiel, we read that the "going up" to the inner court had "'eight' steps" (Ezek. xl. 34). Here the number "eight" is the number of *access*—near and intimate access. Oh! that this may also be ours in the year that is before us. May it be, in a threefold sense, a year of RESTFUL ACTIVITY, GLAD ACCEPTANCE, RARE ACQUISITIONS, and a nearer and yet NEARER ACCESS to God. May we each dwell in the "Secret of His Presence," until the hour of our ascent into his glory, when "we shall see his face, and never, never sin, and from the rivers of his grace drink endless pleasures in."

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WORKING-MEN AT NOTTINGHAM.

"Pleasant Sunday afternoons" is the title given to an effort which is being carried on in this important town for the various classes of working men.

The movement was commenced on October 2 last year, when the audience was composed of 150 men—the meetings being only open to men—and the numbers have steadily increased, until, on a recent Sunday, 410 were present. The most interesting feature is that each Sunday afternoon is devoted to a certain class, and the meeting on that occasion is addressed by one or two men of the same station in life. Whether it be policemen, miners, railwaymen, omnibus and tramcar men, or the workmen of the Corporation, speakers were forthcoming who understood the needs and temptations of those present, each having to experience the same himself in his own daily toil.

The meetings consist of an abundance of bright singing, either by the choir, or as solos, duets, and quartettes, led by a grand organ and band; a brief exposition of Scripture adapted to the spiritual necessities of the audience; prayer, testimony, and preaching of the Gospel; and these very simple but effective means have, by the blessing of God, produced fruit for eternity.

Several members keep the registers of attendance, others visit absentees, or administer relief to the distressed out of the money collected at the services. A provident fund has also been started.

This remarkable work is the outcome of a Bible-class connected with the United Gospel Mission. It only shows what can be done by patience, tact, and perseverance.

HOME OF HOPE, GLOUCESTER.—This Home has been quite full during the past year, while many were refused admission through lack of room and funds. Ladies needing servants are requested to apply to Miss Watkins, the new matron, at the Home, who regrets the increasing difficulty experienced in obtaining for her reclaimed ones suitable situations, owing to the demand having greatly lessened of late.

CHRISTIAN LIBERALITY.—Five and a half years ago, Mr. Arthur Scoullar, of the well-known firm of Scoullar and Chisholm, of Dunedin and Wellington, offered Mr. Duncan Wright a subsidy of £200 a year, on condition of devoting himself to evangelistic work in New Zealand. Mr. Wright accepted the offer, and has for over five years prosecuted evangelistic work throughout the colony with much success. We regret to learn that the prevailing depression constrained Mr. Scoullar to terminate the subsidy at the close of last year. Our readers (says *The N.Z. Presbyterian*) will hold with us that a gift of £1100 for the diffusion of the Gospel is at once handsome and substantial. We trust that the churches will devise means for securing to our common Christianity the services of Mr. Wright, which are as effective as they are acceptable. He proceeded in November to fulfil evangelistic engagements in North Otago and Canterbury, which were to extend over several weeks.

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* 666 is the number of the Antichrist, 888 of the Christ (*Iēsous*). "Let him that hath understanding count the number."

THE "UP-GRADE."

IT seems to me that in the heat of discussion as to the "Down-Grade," there is serious risk of our thinking too little of the distinctive marks by which the "Up-Grade" is to be distinguished, and forgetting that the more closely we strive to follow the latter the less will be our danger of getting upon the former.

I find in the Word of God teaching as to this "so plain upon the tables that he may run that readeth it," in such passages as the following, for instance: "Forgetting those things which are behind, and reaching forth unto those which are before, I press toward the goal for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14); "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. xii. 1, 2).

Here I find the "Up-Grade" most unmistakably; but, if I look for any line of rails, doctrinal or ecclesiastical, such as many good men consider as test of the upness of the grade, and necessary thereto, I find such conspicuous by their absence, and that I am met, if I would travel upon it, by sign-posts as it were, having upon them such directions as the following:—

"The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John iv. 23).

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14).

"But as many as received Him, to them gave He power (or right) to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13).

From these and other passages I gather:—

(1) That no man can be on the "Up-Grade" who is not "born of God"—"If any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9).

(2) That every one who is led of the Spirit is a child of God, and, therefore, on the "Up-Grade."

(3) That, as a man becomes regenerate—born again (as from above)—not by heredity or personal relation, or by the will or act of any man, but only "of God," he cannot possibly get on the up-grade by any orthodoxy of his own, or by any recognition of fitness for it on the part of others, nor, if on it, or born of God, can he be moved from it one hair's breath, though all Christendom, so called, could for once agree, and pronounce him heterodox and a heretic.

Therefore, I gather it to be my duty, if, indeed, I have the Spirit of Christ, to let it be seen that I am one of his disciples, by bringing forth the fruits of the Spirit, one of the very first of which is love for the brethren; and, in the exercise of that love, and trying others, as I must be tried myself, not by doctrine, but by fruits, to rejoice whenever I discover in the life of another fruits which I know can be from no other source than the Spirit, to recognise such a man as a brother, and to have fellowship with him, and unite with him as far as he will allow me in serving God, even though he differs widely in doctrine from me, and fails to recognise me as other than a schismatic.

Surely it must grieve the Holy Spirit exceedingly, when a believer, because another does not agree with him in doctrine, refuses fellowship with him, though he sees in his life the fruits of the Spirit; and especially so when the first shows a readiness to recognise another man as a brother, and to hold outward fellowship with him, because he finds they agree in doctrine, though he fails to find him responsive to spiritual fellowship, or to see in his life the fruits which are distinctively those of the Spirit.

It must not be supposed that I think it of no moment what doctrines a man holds: very far from it. But I will not trespass upon your space by entering upon that subject. My contention is that to determine whether a man is on the "up" or on the "down-grade," we must first ascertain if he brings forth the fruits of the Spirit.

R. SCOTT MONCRIEFF.

CHRISTIANITY & MAHOMMEDANISM

THE paper on "Christianity and Mahommedanism," by Canon Isaac Taylor, read before the Church Congress at Wolverhampton, though written in lamentable ignorance of what Mahommedanism really is, has done good from the correspondence which it has elicited. It has shown the worthlessness of the opinions expressed by many writers both as to Mahommedanism being a revelation from God, and as to the benefit it confers on the human race. It has shown at the same time how little really has been effected or even attempted in the conversion of Mahommedans, especially in countries not under British rule.

With reference to the first of these points, I would refer those who may be under the delusion that Mahommedanism is a religion to be encouraged, to the Koran itself, of which cheap translations are procurable. Neither individual followers of any religion, or any communities of them, are a true criterion as to what that religion is. The book or books from which the tenets of any religion are obtained are alone authoritative. If, for instance, Christianity were to be judged by the lives or the creeds of individuals, or by the various articles of faith adopted by Christian sects, a very inadequate impression might be conveyed of what Christianity is.

We would, then, ask those who say that the Koran was inspired by God, and that it was a revelation from Him, if they have ever read it. We will quote only two passages from it. "They are infidels who say, Verily, God is Christ, the Son of Mary" (chap. v.). "The Christians say, Christ is the Son of God... May God resist them; how infatuated they are" (chap. ix.). Will anyone dare to say that the Holy Spirit inspired a book containing such passages as these, which are in direct opposition to the express declaration of God: "This is my beloved Son, in whom I am well pleased." Further, can anyone who writes "Islam is not an anti-Christian faith, but a half-Christian faith" have read such passages? If so, we fear the writer must be ignorant of what true Christianity is.

A great deal of ignorance prevails, even in the Christian world, as to what Mahommedanism really is; some, merely hearing a few of its moral precepts, take the optimist view to which we have referred, but the great majority, taking no trouble to get any information in the matter, conclude that it is some form of heathenism, and suppose that missions to the heathen include missions to the Mahommedans. The great missionary societies ought to give greater assistance in clearing up the ignorance that prevails; if they are missions to Mahommedans as well as to heathen, let them distinctly announce the fact, and let them at their public meetings give definite accounts of their work among the Mahommedans as distinct from their work amongst the heathen. Let prayer at their meetings be offered up for the conversion of the Mahommedans as distinct from the conversion of the heathen. A prayer for the conversion of the heathen is no more a prayer for the conversion of the Mahommedan than it is a prayer for the conversion of the Jew or the Roman Catholic.

In missionary meetings, on days of intercession, little is said of the Mahommedans. I was present at a large prayer-meeting on the last day of intercession for missions in one of our cities, and in spite of the attention that is at present being directed to the Mahommedanism question, the word, in any form was only once introduced. A local secretary and treasurer of one of our principal missionary societies recently expressed astonishment at being told that Mahommedanism is totally distinct from idolatry, and that the Mahommedan is a worshipper of the same one true God as the Christian. The Mahommedan is fully in earnest in the detestation and destruction of idols, pictures, images, as the most zealous iconoclast in Christendom. His formula of initiation is, "There is no God but the God of gods, and Mahommed is the prophet of God."

The Koran is compounded of the precepts of Judaism, its history, legends, and traditions, some small parts of the New Testament much perverted, and a great deal evolved out of Mahommed's own brain. Mahommedanism, more correctly, Islamism, is a monotheism extracted out of this heterogeneous jumble; it has some precepts that are good, some that are bad, some arrant rubbish. It is essentially anti-Christian, as can be seen from the passages quoted in the early part of this paper. It permits polygamy (chap. iv.), it permits slavery (chap. xxiv.), it offers as an eternal reward a sensual paradise (chap. lv.). Can it be said that such a religion which is a mixture of good precepts, bad precepts, and nonsense, but which is opposed to Christianity, is one which a Christian has any right to encourage?

With so much ignorance on the part of even Christian people as to the benefits of Mahommedanism, and as to the difference between it and Christianity, it is not surprising that there has been so much apathy in the matter of any special effort amongst Mahommedans, and that there have been comparatively few conversions from Mahommedanism to Christianity. What adds to the difficulty of making converts is the persecution to which they are subjected in countries under Mahommedan rule. Death by law is awarded to anyone who becomes an apostate from the Mahommedan to any other form of religion. In the Koran it is written, "They are infidels who say God is Christ" (chap. v.). War is enjoined against the infidels; here then is a clear command to destroy Christians. It is not to be wondered at, then, that in reply to the remonstrance of our Government in the case of executions for apostasy in Turkey, the Grand Vizier wrote; "The laws of the Koran are inexorable as respects a Mahommedan who embraces another religion. No consideration can produce a commutation of the capital punishment to which the law condemns him without mercy." Later on our ambassador was informed that "executions are obligatory under the law considered by Mahommedans as Divine." After repeated remonstrances and a firm demand by our Government that the Sultan abandon so revolting a principle, he engaged "to take effectual measures to prevent henceforth the execution and putting to death of the Christian who is an apostate." It cannot reasonably be expected that the head of a religion which makes execution an obligatory punishment for apostasy will be whole-hearted in carrying out a concession so unwillingly wrung from him, and which must not only be against the dictates of his conscience if he believes in the religion of which he is the head and whose precepts he is bound to enforce, but must bring him into contempt with his co-religionists and spiritual subordinates.

D.

(To be concluded.)

A HALL, built for evangelistic purposes, in which a good work has been done and is still doing, needs the voluntary help of a Christian gentleman in preaching, visiting, and general superintendence. Address, A. B. C., care of Editor.

CHRISTIAN LIVING.

By Rev. F. B. MEYER, B.A.

VII.—THE FULNESS OF THE SPIRIT.

Nothing can compensate the Church, or the individual Christian, for the lack of the Holy Spirit. What the full stream is to the mill-wheel, that is the Holy Spirit to the Church. What the principle of life is to the body, that is the Holy Spirit to the individual. We shall stand powerless and abashed in the presence of our difficulties and our foes, until we learn what He can be, as a mighty tide of love and power in the hearts of his saints. Amongst the readers of these lines there may be many who are suffering from different forms of spiritual weakness, all of which are directly attributable to the lack of the Holy Spirit. Not that they are completely destitute of Him, for if they were they would not be Christians at all; but that, being within them, He is present only as an attenuated thread, a silver streak, a shallow brook. Why should we be content with this? The Pentecostal fulness, the enduement of power, the baptism of fire, are all within our reach. Let us be inspired with a holy ambition to get all that our God is willing and eager to bestow.

Do you lack *assurance?* Sometimes you do not, for you feel happy and content. The sun shines, and the birds of hope mirror themselves on the placid waters of your heart. But, anon, these happy hours are fled, and your rest is broken, as the surface of the mountain tarn is overcast and ruffled by the gathering storm. You need a basis of settled peace, and it is only to be found; first, in a clear apprehension of what Jesus has done for you; secondly, in the sealing of the Holy Spirit. It is his sacred office, to witness with our spirit, that we are the children of God. He is the Spirit of adoption, whereby we cry, Abba Father.

Do you lack *victory over sin?* This is not to be wondered at, if you neglect the Holy Ghost. He is the blessed antidote to the risings and dominion of the flesh. He lusts against the flesh, so that we may not fulfil its lusts. When He fills the heart in his glorious fulness, the suggestions of temptation are instantly quenched, as sparks in the ocean wave. Sin can no more stand against the presence of the Holy Ghost than darkness can resist the gentle, all-pervasive beams of morning light. If, however, He is grieved, or resisted, or quenched, so that his power and presence are restrained, there is no deliverance for the spirit, however bitter its remorse, or eager its resort to fastings, mortifications, and regrets. The law of the Spirit of Life, which is in Christ Jesus, can alone make us free from the law of sin and death. But it can, and it will, if only we yield ourselves to its operation.

Do you lack the *fruits of holiness?* Some whom we know are so evidently filled with the fruits of righteousness, which are to the praise of God, that we are instinctively drawn to them. Their faces are bright with the presence of the Lord, though they drink of the cup of his sorrows. Their spirit is tender, their disposition sweet and unselfish, and their childlike humility flings the halo of indescribable beauty over their whole behaviour. We lack these graces. There is little in us to attract men to Christ; much to repel. Our boughs are naked and bare, as if locusts had stripped them. And the reason is evident. We have not let the Holy Ghost have his way with our inner life. Had the sap of his presence been mightily within us, we should have been laden with luscious fruitage; it would have been impossible to be otherwise.

Do you lack *power for service?* You have no burning thirst for the salvation of others. You are not on fire for souls. You have never been in agony over the alienation of men from God. And when you speak, there is no power in what you say. The devils laugh at your attempts to exorcise them. The sleeper turns for a moment uneasily, but soon falls into profounder slumber than ever. The home, the class, the congregation, yield no results. No hand-picked fruit fills your basket. No finny shoal breaks your nets. No recruits accept your call to arms. And you cannot expect it to be otherwise, till you obtain the power, which our Lord promised, when He said, "Ye shall receive the power of the Holy Ghost coming upon you." It was when the early Christians were filled with the Holy Ghost, that they spake the word of God with boldness, and gave witness, with great power to the resurrection of the Lord Jesus.

These and many other deficiencies would be met, if only we were filled with the Holy Spirit. There would be a joy, a power, a consciousness of the presence of the Lord Jesus, an habitual rest in the will of God, which would be a joyful discovery to us; if only we refused to be satisfied with anything less than the full indwelling of the Holy Spirit.

Entire consecration to the service of the Lord Jesus is a great step in advance of the experience of most Christians; but even that is not enough. It is *negative*, but we require something strongly *positive*, to meet the necessities of our hearts and of our times. And this is to be sought in our entire possession by that mighty Spirit, whose advent at Pentecost has dated a new era for the Church and the world.

Of course He was always in the world. It was the Holy Spirit of Pentecost who brooded over chaos; and spoke in prophets and holy men; and nerved the heroes and saints of Old Testament times. The day of Pentecost did not introduce a new Spirit into the world, but inaugurated an era, in which the weakest and meanest of the saints might possess Him in the same measure as they did who lived upon its farther side. Before that momentous day his fulness was the prerogative of only the few, the *élite*, the Elijahs, and Isaiahs, and Daniels; but since that day He has been shed forth in all his plenitude on the many; on women and children; on obscure thinkers and hidden workers; on handmaids and servants; on all and any who were prepared to fulfil the conditions, and to abide by the results. Why not on us?

We are willing to admit that the special gifts of the Holy Ghost belong to the Apostolic age. Given for a specific purpose, they are now withdrawn, though it is a serious question whether they might not have been continued, if only the Church had been more faithful to her sacred trust. But the special gifts of the Holy Ghost are altogether apart from his blessed fulness. That is not the exclusive right of any age. Confined to no limited area or epoch in the history of the Church, it pours its tides of light and power around us, as the Nile in flood; nor is there a single plot of garden-ground, however remote, into which it will not come, to fertilise and enrich, if only the channel of communication be kept cleansed and open.

"Be filled with the Spirit" is an injunction as wide-reaching in its demands as "Husbands love your wives," which is found on the same page. It is a positive command, which we must obey at our peril, and all God's commands are enablings. In other words, He is prepared to make us what He tells us to become. Moreover, on the day of Pentecost, in words which are the charta of our right to the fulness of the Holy Spirit, the Apostle Peter told the listening crowds that the fulness which had suddenly come on them from the ascended Lord; and which was a direct fulfilment of ancient prophecy; was not for them only, or for their children, but for as many as were afar off, even for them whom the Lord God should call. Are you one of his called ones? Then rejoice, because that fulness is for you. Be not faithless, but believing. Lay claim at once to the covenanted portion; and thank God for having cast your lot in an age of such marvellous possibilities.

(To be concluded.)

REVIVAL INCIDENTS. 1.

Twelve months ago I was invited to the north of England to conduct a Gospel mission in connection with the opening of a new chapel erected under rather extraordinary circumstances. The gentleman who built it had been for many years a deacon of a church and superintendent of a Sunday-school—so he told me (on the evening of my arrival at his house)—but though having a form of godliness, he had never been born again, and consequently knew nothing of the peace and rest of those who have passed from death unto life. Slowly but surely his true state before God dawned upon him, and he felt himself enveloped in terrible darkness and despair. Only one voice seemed to speak, and that bade him curse God and die. He felt that to do this in the town where he had taken such an active part in religious work would cause great scandal. So he made up his mind to get far away from everyone who knew him. On a certain day he found himself at the railway-station with his coat linings full of bank-notes. His idea was to get to some seaport town, take ship for America, where he could die and be buried unknown. But the express for London had just steamed into the station; scarcely knowing what he was about, he took a ticket, and entered a carriage, in a few hours to find himself in the surging crowds of London streets.

For two months he wandered about hither and thither, feeling as if he were already one of the damned. Not a glimmer of hope came to his poor weary soul. He thought every day must be his last. At times he was tempted to spend his money in prodigality and sin before he committed suicide, but he felt the devil had enough in having his soul, so resisted this temptation. But brighter and better days were in store for him. It so happened one day, when hell itself seemed moved against him, that he stopped at a second-hand bookstall, and picked up a book with the following printed on the title-page:—

THE JERUSALEM SINNER SAVED;
OR, GOOD NEWS FOR THE VILEST OF MEN.

Being a help for despairing souls, showing that Jesus Christ would have mercy in the first place offered to the biggest sinners.

By John Bunyan.

He began to read till tears blinded his eyes, and there and then was enabled to rest his weary soul on Christ's finished work. He was soon filled with joy unspeakable, returned home, and told what great things God had done for him. He soon after presented an organ to the church as a kind of thanksgiving offering. But he felt this was not enough. He was intensely desirous of preaching the same kind of Gospel that Bunyan preached in "The Jerusalem Sinner Saved," which had been the means of his conversion.

So he bought a piece of ground in a very poor neighbourhood, and put up quite a handsome building, and invited me to conduct a ten days' mission in connection with the opening. Quite a number of poor people were brought out of darkness into light; they formed themselves into a church, and elected my friend who had put up the building as their lay pastor. There he may be found week by week preaching to the people "that Jesus Christ will have mercy even on the biggest sinners."

J. B. W.

THE GIRLS' MISSION at Stratford has been carried on for fourteen years, and continues to provide a place of safety and recreation for factory girls after the hours of business. The little report just issued complains of increasing difficulties, arising through counter-attractions and the scarcity of suitable helpers. A morning service has been started on Sundays, which bids fair to succeed. Mr. Dowding-Sansom, the hon. superintendent, who devotes all his spare time to the work, speaks of his faith being tried through lack of funds. His address is Hazelmere, Atherton-road, Forest Gate, E.

For the Young.

BURMA AND ITS PEOPLE.

An extremely interesting little book on this subject has been published by Mr. T. Woolmer, 2, Castle-street, City-road, E.C., price 2d. We give several extracts describing the life and characteristics of the people. We trust many of our young friends will get the booklet, and read it all. It will tell them what has been done in past times to take the Gospel message to the Burmese, and what is now being done:—

The Burmese are inveterate smokers, the very children at the breast being indulged with an occasional whiff; and as long as they can take a pull at a long cigar they take life easily. They are cheerful to a fault, in spite of the wretched system under which they have lived. The inhabitants of a burnt-out quarter have been known to erect a theatre on the ruins, in order to console themselves in their trouble by a little amusement. As might be expected, they, as distinguished from their rulers, now happily got rid of, are a pleasant people to deal with. They are not treacherous nor habitually untruthful, although their love of the ridiculous leads them sometimes into monstrous exaggerations. They make jokes freely, but are not so ready to take them, and have a bitter dislike to being teased. Their manners are courteous, but quite free. Even the poorest, while frank, are well-bred, except when betrayed by ignorance or temper into arrogance. They are not an industrious race, yet we ought not to call them lazy. A moderate amount of work for two days supplies them with ample provision for both, and for a third, which they spend in meditation, boat-racing, football, or other recreations, according to taste.

The Burmese are born petty traders, and the women especially know how to drive a good bargain. Although few are rich, none are very poor. Pauperism is quite unknown. Should a man, whether native or stranger, be unable to provide the necessaries of life through misfortune or ill health, his neighbours help him with the utmost readiness. But if they are too badly off to assist him, he has only to knock at the door of the nearest monastery to get immediate relief. There is no caste in Burma, as in India, but there are certain outcasts who live by themselves, and with whom no one will associate. These are the lepers and other incurables, deformed persons, policemen, undertakers, and people employed in certain trades.

Rice is the staff of life in Burma, and breakfast, dinner, and tea are called morning, noon, and evening "rice." And although, as Buddhists, the people are professed vegetarians, both fish and flesh find their way to their tables. A soup composed of sea-swallows' nests is much relished, and thought to be very strengthening. The lower orders will eat rats, lizards, and snakes. In each case, however, they like someone else to do the killing for them, as their religion forbids them to take away life. When the meal is served up, the guests eat off one dish in the way all used to do before knives and forks were invented. Almost the only beverage is water, which is greatly reverenced and valued. The water festival is one of the most honoured of all the year. It is begun on New Year's Day, and lasts for the best part of a week. At daybreak the people repair to the pagoda, which they sprinkle with water, and pray for a plentiful season. A jar of the fluid is then presented to the priest, with a prayer that any wickedness they may have committed in the past may be forgiven. After this ceremony is over the play begins, which consists in drenching one another with scented water. Bad luck is supposed to attend those who have not been thoroughly wet at least once, and who have not soaked somebody else through and through. The custom is connected with the idea of the cleansing of sin and the washing away of any ill-feeling which may have sprung up during the year.

In such a country as Burma the principal industry is agriculture. In the mountains, among the wild wandering tribes, the methods of tillage are very rude and wasteful. A patch of forest is burnt, which manures the soil. The ground is next sown, and then, after a few harvests, the tribes move on, and do the same over again. But a better system prevails elsewhere. Under British rule a number of peasant proprietors have been created, who purchase small farms of about twelve acres at a cheap rate, and many of them are now in a prosperous way. All the agricultural implements are of wood, except the ploughshare, which is of iron. The plough is drawn by a pair of oxen or buffaloes.

As the mulberry plant grows luxuriantly all over the country, there is an extensive silk industry. The material is very strong, and the dyes are permanent and beautiful. The people have a keen sense of colour and design. The orthodox Buddhists look down with great abhorrence on this manufacture, and the poor people who are engaged in it are treatad as outcasts by those who wear the fabrics they weave. Very pretty lacquered ware is also made in Burma, and jewellery that will compare with much that is made in England. Besides all this, a good trade is done in wood carving, bronze casting, boat building, weaving in various textures, and in paraffin oil made from the abundant petroleum wells on the banks of the Irriwady. The native markets are held in the open air, where all the retail business and much of the wholesale is done by the women.

When the people die, there is terrible lamentation, for their religion gives them little hope in death. Messengers are sent to friends, who come to offer condolence, and make arrangements for the funeral, the expenses of which are met by voluntary gifts. The body is next washed, and a coin called "ferry hire" is placed in the mouth, from the idea that death is a river whose waterman requires pay. It is then placed on an open bier in front of the house, where it remains for three days, when it is placed in a coffin. When the priests come to conduct it to its last resting-place, a procession is formed, in which the white-robed mourners are conspicuous. On reaching the cemetery, water is poured on the coffin, alms are distributed amongst the guests and the poor, and pickled tea is passed round. After these and other ceremonies the body is burned, and three days after the relatives return, and gather the ashes to bury them or to place them in an urn. On the tenth day a great feast is held in honour of the deceased.

The religion of these people is somewhat mixed. Originally it was what is called Shammanism, and it still survives in the form of the adoration or dread of *nats* or *dewas*, good and evil spirits. These nats, so they say, live in the six heavens beyond the moon, but can transport themselves from place to place with great rapidity, and every mountain, tree, river, town, village, and important object is presided over by them. The thunder and lightning which ordinarily precede rain in Burma are supposed to be caused by nats playing in the air and flourishing their spears. When rain is wanted badly, the people assemble in the streets, and pull a long rope backwards and forwards, and, with loud cries, invite the nats to come forth and play and produce rain. The Burmese also believe in witches, who haunt solitary places and woods, and live on human flesh. They are thought to have a gigantic but shadowless body, and a mouth so small that a needle cannot enter it. Notwithstanding all this, they call themselves Buddhists; members of a religion which embraces 500,000,000 of the human race.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, January 29, 1 Kings xxii. 1—14; Monday, January 30, 1 Kings xxii. 15—29; Tuesday, January 31, 1 Kings xxii. 30—40; Wednesday, February 1, Psalm xxxii. 1—11; Thursday, February 2, John i. 1—14; Friday, February 3, John i. 15—28; Saturday, February 4, John i. 29—39.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Banaster, Yardley End, Birmingham, Jan. 28 to Feb. 4. Mr. Hall, Long Clawson, Jan. 21 — 27; Melton Mowbray, Jan. 28 to Feb. 4. Mr. Arrowsmith, Hexham, Jan. 22—29. Mr. Hutchinson, St. Barnabas Schools, Edgbaston, Birmingham, Jan. 28 to Feb. 3; Mr. Herbert W. Pewtress, Cowlinge, Suffolk, Jan. 21—27. Mr. Rickards, Boston, end of January.

AT THE FOUNDLING CHAPEL.

Gleaming through coloured panes like ruby fire,
The light fell on the children in the choir,

Tinting the quaint mob-caps with soft pink glow,
As doth the setting sun the winter snow;

And brightening up the ruddy crimson vests
Until the lads seemed robins in their nests.

A flood of music like a summer tide
Swept softly through the place, the organ sighed,

And then a clear voice sang, "For ever keep,
O Saviour, these thy frail and trembling sheep."

But I was sorrowful: I could not sing,
Nor could I pray, or think of anything

So sweet; for I had seen what made me sad,
Up in the choir, a tiny foundling lad,

Railed off from all the pews, amazed,
Who clasped his pleading little hands and gazed

Upon another child, in rich attire, who stood
Just kept apart from him by that thin wood;

And yet with all a world between them there—
One had a mother's hand upon his hair.

Tears welled into mine eyes: the woes of life,
The mysteries of sin, of wrong, and strife,

The waste and lack of love, the seeming loss,
The children toiling 'neath their heavy cross—

Weighed on my weary heart and on my brain,
A bitter load of others' grief and pain;

Until I thought I heard the martyrs' cry,
"How long, O Lord, how long?" continually.

But soon the cry was hushed; the chapel rang
With all the foundlings' voices as they sang

The promise of our God for that new day
When sorrow and all sighing flee away;

And they, the ransomed of the Lord, draw nigh
To Zion, with their songs of endless joy:

And, as the anthem ceased, my heart found rest,
I left the world's grey grief with God, who knoweth best

And, looking up, I saw the child's rapt face
Illumined with a ray of Heaven's own grace.

James Bowker.

THE SCRIPTURE TEXT MISSION publish their fourth annual report, showing the several tramcars and 'busses in which their advertisements appear. It says:—"In this age of advertisements, when special study is made to attract the eye, it behoves us to exhibit the Word of Life to the millions who travel in the tramcars and 'busses." Blessing has marked the efforts of the past year, though the funds have fallen short of the need. Communications may be addressed to Mr. W. Walters, 53, Paternoster-row, E.C.

THE ORPHAN HOMES at Leominster are evidently not without honour in their own country. Never have so many presents been sent in, "from the dripping reserved by the cook to the suits of clothes set aside by the merchant." In surrounding places also collections have been made in churches. Others have invited the orphans to spend a happy day. Mr. H. S. Newman, treasurer and secretary, has certainly produced an attractive report, containing a number of illustrations. The printing press has been as busy as ever, and almost overdone with work. The secretary's address is Buckfield, Leominster.

PAUPER CHILDREN.—With respect to this subject, to which reference has been made in recent issues, a letter reaches us from Mr. E. S. Macharg, secretary of the Reformatory and Industrial Schools, Herald-buildings, 69, Buchanan-street, Glasgow. He says: As regards industrial schools, the report to Parliament last year (p. 30) states that of girls discharged from industrial schools in England in 1883, '84 and '85, about 84 per cent. were doing well; while, in the case of our schools in Glasgow, the result is even better, out of 148 girls discharged in the same period, 135, or 91 per cent., being returned as doing well. The average expense is also considerably overstated in the note which appeared in your issue of January 6.

An EVANGELIST in NEW S. WALES.

COMING home from my last mission it struck me that, as many of your readers are interested either directly or indirectly in Australia, a line from one of the harvest hands down in the sunny South might not be amiss. The advent of an evangelist into the majority of the centres of population in N. S. Wales is quite an event. Many muster the first night out of mere curiosity to see what kind of a wild or tame animal a live evangelist is; some of the knowing ones come to see the collapse of the whole thing, for "such meetings will never answer here."

Many were the prophecies of failure before our last mission began at Tenterfield, a town of two thousand inhabitants, away upon the Queensland border, four hundred miles north of Sydney. After the Sabbath's work among our own people in Sydney, we left on Monday night by boat for Newcastle (our chief coal field), thence on Tuesday morning by train to Tenterfield, arriving there at 1 o'clock on Wednesday morning. "Gaius mine host," in the person of a sheep and cattle station manager, is waiting for us with his buggy and pair. That evening at 8 o'clock the mission begins. We find that, though we have come up at the invitation of the Presbyterian Church, the mission is a united one; Methodists and Episcopalians are well represented in the hall in which all the meetings are to be held.

The first night is devoted to Christians, seeking to get them ready for the work of "bringing in the sheaves." The second night an inquiry meeting is held, to which about two-thirds of the entire congregation stay. When the request is made that all who are seeking the Lord should fall upon their knees, such is the power present that nearly every seat is empty, and scores are upon their knees seeking mercy. It is our custom to deal with every inquirer individually, but to-night this is impossible; it would keep us till daylight to get over them all. Having spoken to just a few to satisfy ourselves as to the genuineness of the movement, we ask them to rise, and we address the company as we would one seeker.

The mission lasts eight days, and every night there were fish in the net. At the close we had taken the names of about sixty inquirers, most of whom were "in the light." These names were handed to the different pastors, that by them they might be shepherded. The night after the mission closed there was a ball in the township, which we have the satisfaction of knowing was well crippled by the mission, as many a one has been before.

We started for home again at 4 a.m., with a pile of about a hundred CHRISTIANS and numbers of tracts on the carriage seat beside us. As the train thunders along, hundreds of souls are passed who are nearly all shut out from the means of grace. Gatehouse keepers, line repairers, swagmen, teamsters, &c., and, as far as we are able, something is dropped from the carriage window for each, till all our seed is gone. Not for many a long day have so many CHRISTIANS been flying about "New England," as that district of the Colony is called. After about twenty-five hours' travelling, home is reached near Sydney. Here we go on quietly with our pastoral work for about three weeks, when the date comes round again for beginning our next mission; and thus the work goes on, a spell at home and then a spell away, gathering in the lost ones for whom our Lord did die. Some of your readers might pray occasionally, "God speed the work of the harvest hands away down in the sunny South."

EVANGELIST.

DOCK-LABOURERS' MISSION.—Mr. C. Coleman has completed twenty-five years' service among the poor men who daily seek work in the neighbourhood of the London Docks. He asks our readers to join with him in thanking God for all the success given to the Mission during that period.

ANTI-INFIDEL LITERATURE.

A VERY important though unostentatious work is being done by Mr. W. R. Bradlaugh (the brother of the notorious Secularist). His monthly organ, *The Anti-Infidel*, is a strong weapon for the defence of the truths of the Gospel. As "An Old Canon" wrote to *The Record* a short time ago: "It is soundly evangelical in its teaching, and highly suitable for distribution among working-men in large centres of industry. Workshop scoff and ridicule are honestly dealt with and refuted, and infidel objections met and answered. The price (one penny) places it within the reach of the working classes, with whom it becomes very popular when brought under their notice." Besides this, Mr. Bradlaugh has written a number of powerful and convincing tracts to the same end, and the "Anti-Infidel Tract Enterprise" is established for the free distribution of such literature. Subscribers of 5s. and upwards receive grants of these at half price; but, as hundreds are given away free of cost, the "enterprise" cannot be sustained without outside help. Lovers of the Gospel who desire to further this end should communicate with Mr. Bradlaugh, whose address is 70, King's Cross-road, W.C.

A MISSIONARY'S MESSAGE.

CHRISTIAN FRIENDS,—While my wife and I are returning to our work in South Africa, I have had time to think of the many Christians I have met in the different towns I have visited in England, Scotland, and Ireland, with the view of increasing the interest in foreign mission work. I am filled with devout thankfulness for the hospitality, and Christian sympathy and help, given by so many friends.

At the same time I am saddened by the remembrance of many who, as yet, do not seem to realise their great responsibility in connection with the work of giving the Gospel to the heathen world. If, as the Bible teaches, responsibility is in proportion to knowledge, then that of European Christians must be great indeed. Yet many are evidently not awake to it, and are not ashamed to acknowledge their indifference; leaving the heathen in their darkness, and thus wilfully disobeying Him who is their light and their salvation. We are the Lord's, body, soul, and spirit; and it is for Him to use our gold and our silver, our property and our children, and ourselves, as He shall choose.

I do not write this with a view of asking special help for the work given us to do in South Africa, although we can only do a small part of the work needed for want of that help, but with the prayer that all may be roused to take a fair share in the great and blessed work of publishing the good news of salvation to all for whom Christ died.—Yours in Him,

ELBERT S. CLARKE.

R.M.S. "Athenian," Algoa Bay.

THE BREAD AND MILK BREAKFASTS for poor children provided last winter by Rev. Walter Hobbs, of Gipsy-road, Norwood, are being repeated at the present time. Those who are looking about for ways and means of helping the unemployed may learn in Mr. Hobbs's little report how it can be done, in one of the very best forms we have seen. Mr. Hobbs will forward his pamphlet to any who apply to him.

THE UNION HALL MISSION has entered on the twenty-eighth year of its evangelistic operations. At present there are six mission halls in the poorest parts of London, where a good work is being regularly sustained. This includes Gospel preaching, Sunday-school teaching, mothers' and fathers' meetings, house-to-house visitation, Bible-carriage, work, &c. Through the last-named agency thousands of Testaments have been sold. There are also open-air preaching and tent work. Mr. Robert Bilke, Greenhill-road, Harlesden, London, N.W., is the superintendent.

MR. HENRY THORNE AT OXFORD.

THE visit of Mr. Thorne to this city has been a marked success. The mission has resulted, not only in the quickening of many dead souls, but in a very gracious revival in the hearts of those who had long known the Lord, but were conscious of their need of a more real and deep consecration to Him.

The meetings were held from January 8 to 16, at first in the Town Hall, and latterly in the Corn Exchange, a much larger building. The attendances increased nightly, and on Sunday afternoon and evening the large building was crowded to its utmost capacity. Mr. Thorne's remarkable felicity of illustration, his simple and pointed presentation of the vital truths of the Gospel, and his tender and sympathetic spirit, have endeared him—and, best of all, have endeared the Saviour whom he so faithfully proclaims and represents—to many hearts in this city.

E. C. A.

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AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

IN a recent trip to Virginia I made some inquiries into the physical, mental, and moral condition of the Negro. For years past I have made similar inquiries during frequent visits to the Southern States, and find myself to-day, as in the past, unable to solve the problem of the Negro's future. There is positive deterioration of the race in many sections; there is just as positive evidence of advancement intellectually and morally, but only here and there. And this, because of patient concentrated effort on the part of laborious Christian philanthropists, who believe in the race, and who spend time, money, and energy for their social and spiritual improvement.

* * * *

Whatever the political views of the Southern whites, they generally vote the same "ticket." They fear the political ascendency of the blacks; they dread subserviency to former slaves. And this, as a well-informed friend remarked to me, "not because they are black, or because they were slaves, but because, as yet, they are too ignorant to rule, and, like all ignorant classes, would abuse their power."

* * * *

Interest in the freed man deepens with a growing knowledge of his needs and resources. Recently I enjoyed the rare privilege of meeting daily with nearly a score of ministers for mutual Bible study. Several of them were negroes. There was no discourtesy shown by the white brethren towards them, not even a slight put upon them by word or act. The coloured brethren were very intelligent, very earnest in inquiry, humble, devout, polite. All were brotherly, cordial, courteous. They represented two races, hence to my queries, privately and personally, neither the white brethren nor the coloured, wished for social equality. The one would not give it; the other would not accept it.

* * * *

The question arises: Is it wise to enforce a principle repudiated by both classes, North and South, and urge forward an unwelcome reform which is impracticable, and can only result in loss of influence? The existing difficulties cannot be immediately swept aside. An unwise aggressive policy may rebound upon the coloured people, however innocent themselves, while the white missionary seeking their best welfare will thereby minimise his opportunities for good, and greatly lessen his influence with both races. Even in Northern cities the coloured people prefer their own preachers and churches.

A TRUE INCIDENT

IN CONNECTION WITH THE

WEEK OF PRAYER FOR YOUNG WOMEN.

Some years ago, in God's providence, I was left alone during the winter months in a large house. Being a regular reader of The Christian, and seeing there was to be a Week of Prayer for Women, I felt a strong desire to join with other Christians; but as the house was quite in the country, and the weather severe, I could not attempt to go out.

Having two lady friends about two miles distant, I wrote asking them to come and join me in prayer, explaining that the first week in February was set apart as a Week of Prayer for Women. Their reply was that, much as they would like to come, they were quite unable on account of their health. It then occurred to me to assemble the servants of the house—one of them being a bright Christian—to join me in praying for women everywhere, explaining to them what was going on in other parts. They gladly consented, and though none of them prayed audibly, I knew their hearts went with my words. Very precious days they were, the *Lord being in our midst.*

One morning I was led to ask Him to "let us see some answer in our neighbourhood, that our faith might be strengthened." Now, notice God's power to work upon the heart. In the course of the day our Biblewoman wished to see me. When I entered the room she exclaimed, "Oh, Miss ——, there is that girl Jane ——, who gave us so much trouble in the village, asking for you. She has walked eight miles without a bonnet, and declares she has had a letter from you, saying you would be her friend at any time, if she wished to change her life. I told her not to tell me any more falsehoods, as I was sure you had not written to her, or you would have told me. However, I have brought her to see you, as she persisted in her statement, and have left her in the kitchen. Would you like to see her?"

I shall not forget Miss G——'s surprise when I said I *had* written to her, some months previously.

It must now be told that this poor girl had given our missionary and Biblewoman great concern. She was the eldest of a large family in our neighbourhood, all of them quite indifferent to religion; but J—— had seemed rather impressed during a season of revival services in our church, and joined a number of young people under me to lead the singing of Sankey's hymns—not so well known then as now.

An aunt, who was said to keep anything but a respectable house, induced this girl to go and live with her. We were anxious to get J—— into a "Home." Our missionary and Biblewoman went to the aunt's to try and persuade her to come, but in vain. She seemed most hardened, and would not listen to a word they said. I was much grieved on reading this in the missionary's journal, and pleaded with the Lord on her behalf. As the aunt's address was given in the journal, a thought struck me to write J—— a letter, telling her that, though I did not know her, yet I understood she was amongst those who joined the young people in singing praises to Jesus, and how sad for her to be shut out from singing them above, &c.; adding that, if at any time she wished to change her life, I would be her friend. When sealing the letter, the thought crossed my mind, the aunt may keep this from her, and I breathed a prayer that *He who could, would see that she got it.*

I told no one of this, and must say the incident had almost passed from my mind. It seems that J—— had gone with the stream, not at all troubled in mind, till this Week of Prayer for Women, when she felt so wretched, that she could not bear to hear the swearing, &c., in her aunt's house. Just at this time her aunt sent her to look for something in a drawer, when, to her surprise, she came upon my letter. So God had not permitted the aunt to destroy it, though she had not given it to her. J—— resolved at once to run away and ask for me; hence her appearance without any bonnet.

Oh, how changed was her manner now—willing to do anything we wished! We first had to provide her with suitable clothing, and our missionary wrote to know if she could be received into a "Home." The answer was favourable, and J—— gladly accompanied the missionary, though so averse to it before. She remained there some months, and her conduct was most satisfactory. She then came to live with her parents, and testified by her life that she was a new creature in Christ Jesus.

I told her she had now to be a missionary at home. Her father did make a profession, and was admitted a member of the Church. J—— died a few years ago, and is now, I trust, in glory.

Surely this is an encouragement to us to plead with our Heavenly Father on behalf of our sisters, however they may be situated, knowing that He knows all about them, and can bring them out from any evil surroundings, and enable them to live to his glory.

S. A. B.

TRAVELLING SHOWMEN.

On Sunday evening, January 15, the London branches of the British Women's Temperance Association gave tea to the travelling showmen now gathered from all parts of England at the "World's Fair," Agricultural Hall, Islington. The programme has included a school for the children, as, owing to their roving life, the show people are unable to obtain any education for their little ones. Every morning about fifty are gathered in a corner of the Berners Hall (kindly placed at our disposal), and with very imperfect appliances these children are taught by a number of devoted friends—who have given up all their holiday time to the work.

On Sunday evening between 300 and 400 men, women, and children, sat down to tea, and afterwards, under the presidency of Mrs. Stewart, an excellent meeting was held. The speakers included ladies and gentlemen. Not the least interesting feature was that three of the "travellers" themselves gave addresses. Mr. G. Nokes spoke with pathos and power, evidently reaching the hearts of those assembled. The visible result of the meeting was that 68 pledges were taken; but who can doubt that some Gospel message shall find its destination in weary souls?

THE SCUTARI MEDICAL MISSION is carried on with increasing usefulness and blessing; many sick bodies have been cured, and hundreds of patients spoken to about their souls. Jews and Mahommedans alike gather to hear the Word of God read, and confess to its influence. The recent disastrous fire furnished additional and abundant scope for the medical aid of Dr. and Mrs. Alexandrian, the conductors of the Mission. The report recently published contains a preface by Dr. Grattan Guinness, who lately visited the place, and commends the work. Dr. Alexandrian may be addressed, care of Dr. Bliss, Bible House, Constantinople.

THE MISSION TO SAILORS at Madeira, established twelve years ago, reports much good work done during the past year. Many thousands of tracts and periodicals were given to seamen and passengers; parcels of reading were sent to twenty vessels, and visits were paid to men-of-war. The Rest has proved of very great value, thousands having availed themselves of the recreation and spiritual advantages which it provides. The work done has been "real rescue work, and some extremely sad cases have been met with." The systematic attempts made by "Guides" to keep sailors away from the Rest, have been largely defeated by counter-Guides who watch for foreign sailors, and conduct them to the Rest. Mr. W. Smart, 183, Rua dos Ferrieros, Funchal, is the superintendent.

THE BRIDGE OF HOPE.

Miss Steer's well-known work among young women in the East of London was the subject of a "conversational hour" on Wednesday, last week, at the new Home of Industry, 29, Bethnal Green-road, kindly lent for the occasion by Miss Macpherson. Nearly a hundred ladies and gentlemen assembled, and listened to addresses which showed the great importance and value of rescue and preventive work. Miss Macpherson, in opening the proceedings, called upon those who could do nothing else, to spread information as to the pressing needs of young women in the East-end.

In the course of her interesting address Miss Steer said that when she commenced in Ratcliff-highway nine years ago it was very difficult to get people to interest themselves in the matter. Now, a great change has taken place. With an increase of interest, however, there has come increased difficulty. There are still people who think that such endeavours do very little good, but she affirmed that results demonstrate the contrary view. Apart, however, from results it is enough that such work is distinctly in accordance with God's will. Having sketched the progress and extension of the Mission, Miss Steer showed that her endeavour has always been to meet the needs of the poor women and children who find their way to the refuge. It is well known to the women of Ratcliff-highway that the institution is not hampered by rules under which they might be refused admission; in fact, they know that the houses are always open to them. Cases from the country are sometimes refused for want of accommodation, but cases from the neighbourhood never. Many of the girls who have been taken in hand are now doing well in respectable ways of life, and there is great cause for encouragement. Having urged ladies to show their sympathy by co-operating in some of the many methods open to them, Miss Steer spoke next of the anxieties of the work. Sometimes girls are received for the second and even the third time, but they are always freely and gladly taken in, and as long as they can be persuaded to stay they are willingly helped. The extent of the work may be judged from the fact that 116 Christmas remembrances were recently sent to girls who are being corresponded with in situations, or with their friends, or who are still in the Homes. For the most part the mission efforts are of a preventive character. The night shelter, where women are always cared for, is distinct from the Refuge; it has been extremely useful, and is highly appreciated.

Miss Jones, who has assisted Miss Steer for the past six years, delivered an earnest address, as also did Miss Smedmore, who has been a helper for three years. Miss Stock emphasised the fact that Miss Steer never refuses the poor girls of Ratcliffe-highway. Miss Macpherson appealed to the ladies present to show a genuine interest in this good work. While there is much evil in London, there are also many righteous people in the city. Such people need never be without work. She commended the Bridge of Hope to them, and asked all to pray for its success, and to remember its needs.

At the conclusion of the "hour" Miss Macpherson's little ones, numbering over seventy boys and girls, sang some melodies, and showed the efficiency of their training in Scripture knowledge and intelligence.

THE DISTRIBUTING SCRIPTURE TRUTH SOCIETY continues to supply railway waiting-rooms, workhouses, hospitals, prisons, asylums, &c., with rolls of texts, and other publications. Though the report does not recite any particular case of blessing, it is evident from the testimonies received that the value of the Society is being recognised, not only at home, but in nearly all parts of the world. The Depôt is 47, Pevensey-road, Eastbourne; and Mr. Woodhouse is the secretary.

The Christian.

January 27, 1888.

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Society for the Rescue of Young Women and Children.

FIRE AT GIRLS' TRAINING HOME.

On the morning of the 16th January, one of our Preventive Homes was TOTALLY DESTROYED BY FIRE, with the loss of the life of one poor afflicted inmate.

The Matrons and all the other inmates escaped in their night dresses, having lost everything but their lives.

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This has occurred when our Funds are absolutely exhausted, with OVER **150** GIRLS IN OUR HOMES.

Will not every reader send a Contribution to help at this time of great and dire necessity?

Contributions will be kindly received by Messrs. Morgan & Scott; and the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street; or will be gratefully acknowledged if sent to the Secretary,

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The NEW YEAR'S DEVOTIONAL MEETING will be held (D.V.) on TUESDAY, the 31st INSTANT, IN EXETER LOWER HALL, AT 6.30. GEORGE WILLIAMS, ESQ., will preside.

The end sought is the SPIRITUAL AND ETERNAL WELFARE of all those admitted to the Homes; and there have been many blessed instances of young women and girls being won for Christ by the power of the GOSPEL OF THE GRACE OF GOD.

From the last complete return made it appears that in the year there had been 1,976 Gospel Services and Bible-Classes held; also 988 Temperance, Educational, and other Classes; and all these were conducted by Voluntary Workers, both Ladies and Gentlemen.

Christians who sympathise especially with Preventive and Rescue Work are invited to attend the Meeting, or join in prayer at the above hour; for in relation to Christ's Spiritual Kingdom, Zech. iv. 6 teaches Workers the source of all true success.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

LITTLE CRIPPLE CHILDREN.—The Committee of Dr. Barnardo's Homes are now prepared to investigate all cases of Cripple Boys or Girls, either Orphans or of destitute parentage, for whom special care and training are necessary. A preference will be given to Girls, and the degree of destitution will determine the choice in each case. Many candidates whose address have not been retained, and whose applications were made in the middle of 1887, and were then necessarily deferred, are invited to communicate again with Dr. BARNARDO, 18 to 26, Stepney Causeway, London, E.

PLATELAYERS' MISSION, MIDLAND RAILWAY.—I am anxious to interest the Lord's people in the work amongst the Platelayers on this line. The work commenced a year ago, now 85 men are receiving monthly packets of Gospel papers. Some have written testifying of the blessing they have received; in two or three cases souls have been led to the Saviour through means of these papers. I have still a number of men unsupplied, and shall be glad to give all information to anyone who will help forward the work.—Miss MURRAY MACGREGOR, 17, Castle Hill-avenue, Folkestone.

Y.W.C.A. HOME, MILDMAY BRANCH, 41 and 41A, Pyrland-road, N.—A Sale of Useful Articles made by the Members of this Branch will be held (D.V.) at the above Rooms, Tuesday and Wednesday, February 28 and 29. The proceeds of which are needed to complete the furnishing of the second house, which could at once be filled if ready. The help of all who sympathise with this important work amongst young women, is most earnestly asked. £100 is required. Articles or Donations will be most thankfully received by the LADY SUPERINTENDENT.

LITTLE BLIND CHILDREN.—The Committee of Dr. Barnardo's Homes are now prepared to investigate all cases of Blind Boys or Girls, either Orphans or of destitute parentage, for whom special care and training are necessary. A preference will be given to Girls, and the degree of destitution will determine the choice in each case. Many candidates whose addresses have not been retained, and whose applications were made in the middle of 1887, and were then necessarily deferred, are invited to communicate again with Dr. BARNARDO, 18 to 26, Stepney Causeway, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
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W. H. HUGHES, Secretary.

SERMON LANE MISSION.—Funds are most urgently needed, to enable us to carry on our Gospel Meetings, Youths' Institute, Mothers' Meetings, Young Women's Welcome, Girls' Sewing Class, Gospel Total Abstinence Meetings, Sunday School, Soup Dinners two days weekly during the winter months. Relief to the Unemployed, Help to the Sick and Aged poor creatures. Gifts of Clothing, new or secondhand, are greatly needed.—GEORGE FULLER, Superintendent, 54, Liverpool-road, Islington.

BRITISH and FOREIGN SAILORS' SOCIETY.

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LORD BRASSEY (President) "pleads with increased confidence."

LORD BISHOP OF LONDON (Vice-President), presiding at the Mansion House Meeting, "wished the Society's operations better success, and hoped the fund of **£10,000** would be completed this Jubilee Year."

Contributions may be sent to the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. The Committee earnestly appeal for funds to meet the many applying for training. R. C. L. Bevan, 50 guineas (scholarship); Miss Vine, £39 15s. (scholarship, collected); Friends, £12 15s.—Hon. Sec., Dr. GRIFFITH.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families.—Contributions in money, clothing, coal, or bread tickets will be gratefully acknowledged by the Committee.

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CONSCIENTIOUS, REFINED WOMAN desires permanent Home with Gentlewoman, wishing reliable practical aid. Generally skilful. Well recommended either for Orphans, or Widower's household. Salary required.
SIGMA, 103, Alexandra-road, S. Hampstead.

RE-ENGAGEMENT WANTED by a Lady; Companion to invalid or otherwise. Would take charge of patient suffering from paralysis, epilepsy, or any nervous disease not mental. Good needlewoman. Highest references.
A. Z., care of Miss Davis, Queen-street, Watford.

YOUNG LADY seeks engagement as Useful Companion or Help. Cheerful, musical, thoroughly domesticated; good needlewoman. Age 26. Moderate salary. Clerical reference.
E. A., 22, Derby-street, Burton-on-Trent.

AS NURSERY GOVERNESS to young children, or Mother's Help, wanted by a young Lady, 21. Salary not so much an object as a comfortable Christian home. Easy distance from Wandsworth preferred.—M. N., 2, Richmond-villas, Eglantine-road, Wandsworth.

A LADY WISHES to recommend a young person as Under Housemaid where two are kept, or singlehanded in a quiet family. Three years' excellent character as Under Housemaid. If possible, a situation in Brighton preferred.—Mrs. E. HELY-HUTCHINSON, 5, Belvedere-terrace, Brighton.

AS KITCHEN-MAID in a Gentleman's Christian family, near London. Good character. Age 21. Church of England.
M. S., Feltwell Rectory, Brandon, Norfolk.

AS SEWING-MAID and attend on young Ladies; or Sewing-Maid and wait upon Invalid Lady. Excellent references.—M. A. L., care of Mrs. Shaddick, 18, Walters-road, Swansea

SITUATION WANTED for three or four Girls from the Uxbridge Home for Girls, as Under-Housemaid, Kitchen-maid, and Nurse-girl.
Apply to MATRON, 70, St. Andrews, Uxbridge.

WILL ANY CHRISTIAN LADY undertake to train a Girl, aged 15, in household work.—For particulars apply to Miss WARDLAW-RAMSEY, 11, Selwood-place, S.W.

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PARLOUR AND SEWING-MAID, and to wait on elderly Lady, wanted in Mission household of three or four ladies in London. Good character. Total abstainer. Wages £20, all found.
Address, by letter, L., 143, Clapham-road.

GOVERNESS.—Wanted in London, for a little Girl, nearly nine years of age, a thoroughly good Governess (resident), to undertake her whole charge. Good conversational French, good music, and English required. An earnest Christian and total abstainer preferred.—Address, stating terms, and with copies (only) of testimonials, to RESIDENT GOVERNESS, care of Messrs. J. F. Shaw & Co., 48, Paternoster-row, E.C.

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W., 6, Warwick-road, Upper Clapton, E.

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Mrs. DALBY, 21, Norfolk-road, St. John's Wood.
Luke xix. 10.

A WIDOW LADY, with grown-up Daughters, offers to a Lady a quiet but cheerful Home in a good house with garden, in a very healthy suburb, 20 minutes by rail from Paddington. References exchanged.
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CHRISTIAN HOME for Commercial Young Men.—W. A. ROXBURGH has a few vacancies in his well-appointed private residence, 77, Queen's-road, Finsbury-park, London, N. Every convenience to all parts of City. Railway quarterly tickets, Broad-street (2nd class), only 30s.; King's Cross, 25s. Terms exceptionally moderate.

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BLACKHEATH.—Invalid Lady offers her clean good furniture for £150, and will Let handsome House of eleven rooms, rental £55 only. Suit "Massage" home.—C., 3, Eliot-park, S.E.

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(Continued on page vi.)

A HAPPY CHANGE.

About a year ago a gentleman consulted Mr. Garratt on behalf of his wife, who had been an invalid for some time, life having become a burden she would willingly have laid down. He said: "This time last year she was one of the brightest and happiest of mothers, with a baby only five weeks old. Four months afterwards a severe cold developed into a kind of delirium. For over two months her doctor treated her for nervousness and general debility of the system, and at the end of that time he discovered internal displacement.

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"For the past six months I have put off from day to day writing you of my wonderful recovery, and time has really passed away far more quickly than ever I could have anticipated. Last year was so miserable and so full of mental and bodily suffering that when I look back I feel just as if it had been one long horrible dream. No words of mine could ever express to you how debilitated I was, or how completely I despaired of ever being myself again, and I even feared my mind would altogether give way.

"It was truly remarkable how quickly the improvement came about in my own case. I had not worn the appliances more than ten days when I felt decidedly better, and the benefit went steadily on. So very rapidly did I get well that by the end of three months I lent my Belt to a young lady friend who had Rheumatic Gout, and is, I fear, in consumption. She had tried every imaginable remedy, but obtained no relief, for nights together getting no sleep, and her joints aching and paining so intensely that she could not walk across the room. Before she had worn it more than a fortnight not only had the pains left her completely, but she said she felt like a new creature.

"God in His great mercy has strengthened me with a strength which has been remarkable; and, in spite of the dreadful worry connected with family matters, which I have lately passed through, I am better and more free from pain than I have been for many years.

"Your appliances have indeed been a wonderful blessing to me, and I am a living testimony to the efficacy of your Treatment."

Mr. B. COPSON GARRATT may be consulted, personally or by letter, free of charge, daily at 16, Finsbury-square, London, E.C. Information post-free.

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DOCK LABOURERS at SPITALFIELDS.

THE good work done among dock labourers by the Spitalfields Gospel Mission was explained on Wednesday evening, last week, at the usual workers' meeting in the Home of Industry. There was a goodly attendance of interested friends.

Mr. R. C. MORGAN, who presided, called attention to the significance of the words, "Certainly I will be with you," printed as a motto on a card circulated in the meeting. It is recorded in Hebrews xi. that the worthies of old "obtained promises," and he counselled those who are engaged in this difficult work among dock labourers to take hold of the motto, to grasp the promise and make it their own. The promise of the motto is as true to-day as when it was originally given to Moses.

Mr. W. F. A. ARCHIBALD, an active worker in the cause, described the dock labourer, and set forth the varied efforts being made to help him. These men have no regular employment, and know no trade. They form one of the lowest strata of society, and include many who have sunk from much more exalted positions. They go to the docks, where men are employed by the day, without questions as to character, to do very rough work. There are thousands of these men in London, and a large proportion of them have fallen into their present condition through drink. Others have been the victims of "sheer misfortune," while others have fallen through sickness, or loss of character. Some have been school-masters, or gentlemen who have spent fortunes, or have been in good conditions of life. From the dock gates they too often drift to the workhouse to die in the infirmary. Invitations have been sent to them, about 200 at a time, to come to free teas, at the Spitalfields Mission; after tea the Gospel is preached to them. Being low down, having lost all hope in this world, they are predisposed to receive the message of salvation. Throughout the winter season these teas have been given, and many have been thoroughly saved. As surely as they get converted they rise in other ways: they become new men, and some way opens for them to lead happier lives. Mr. Archibald expressed a hope that some means would be devised whereby the work could be made more permanent, so that the men may be enabled to leave the scenes of wickedness and misery by which they are surrounded.

Mr. W. C. MILES, another worker, gave particulars of cases of conversion that had come under his notice. A good many of the men attributed their downfall to the reading of penny sensational papers, which made them dissatisfied with their lot, and through which they started upon lives of adventure. After turning over a new leaf, they shudder to go back to the common lodging-house; for the past few weeks many have been sleeping on hard forms in the school-room, in Hospital-place, with rags thrown over them, rather than return to their old surroundings.

Mr. WILKE gave an account of the work done in the Victoria Home, in Commercial-street, where 273 beds are let at 4d. a night, and where the necessaries of life are supplied at a cheap rate. Many men have to be turned away for want of accommodation, but the adjoining house is about to be taken to meet the pressing needs. The institution is self-supporting, and is a complete success.

Mr. JAMES SHARPLESS, superintendent of the Spitalfields Mission, spoke of the delight which the men had expressed at being able to sleep in the schoolroom. Before that arrangement was made, some of them made it a custom to retire to rest as late as one and two o'clock in the morning, and to get up at five in order that they might not be in the lodging-houses when their old acquaintances were about, cursing and blaspheming after their usual way.

The meeting having been closed, many of the friends remained to a tea and Gospel meeting, attended by about 140 dock labourers. The men seemed thoroughly to appreciate the kindness shown them.

ON PREACHING.

REV. W. B. LARK spoke of the need of the Holy Ghost in preaching, at the last monthly Conference of the South London Auxiliary of the Open-air Mission. No preacher, he said, is worth the name who does not labour from the conviction that he has a Divine call. Every preacher should retain his own individuality, studying all, but imitating none. He referred to the attempt to substitute entertainments for preaching, with a view to make religion more palatable. Christians are not sent to conciliate but to convert the world. Too high a premium is put in these days on rhetoric and mere machinery.

As to the need of the Holy Ghost, Mr. Lark dwelt forcefully upon the oft-quoted passages, "Tarry ye...until ye be endued with power from on high" (Luke xxiv. 49), and "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8). It is no fresh revelation that is needed, but old truths proclaimed with new power. The Holy Ghost is not given to save us the labour of preparation, for we are bound to give our best to the Lord. Nor is it to save us from difficulties and discouragements in doing the work. The help of the Holy Spirit is in understanding the Word, in our preparation for our work, in selecting and treating our subjects, in giving power to speak, and in accompanying the Word when spoken. In these respects we must be inspired men.

CHRISTIAN P.O. ASSOCIATION.

ON Thursday, January 19, a meeting was held at the Shaftesbury Hall, Aldersgate-street, E.C., to inaugurate the General Post-office branch of the Christian Post-office Association. Sir Arthur Blackwood, who presided, said it was now nearly thirty years since he had been led to take a Christian interest in the servants of the Post-office, long before he had ever joined their ranks, or had any idea that he would become one of them. He gave a brief, but deeply interesting sketch of the work of the London City Missionaries in the Post-office, the wide and blessed bond of the Civil Service Prayer Union, and the Association they were inaugurating to-night, started specially to suit the convenience of the Post-office officials, and to meet their special needs. The movement started by friends outside the office has begun very successfully; there are branches nearly all over London, as well as in Edinburgh, Manchester, Derby, Nottingham, Leicester, Sheffield, Portsmouth, &c. The Association is undenominational.

Special addresses on the Christian Life were given by Evan Hopkins, of Richmond; Rev. F. B. Meyer, of Leicester: Messrs. H. Thorn, H. Maynard, and A. C. P. Coote, all overflowing with words of deep profit and power, and with earnest, glowing appeal for immediate decision for Christ and full consecration to his service. Early in the proceedings the hall was crowded with Post-office officials (of every grade in the service), and their friends, and those actively engaged in the work of the Christian Post-office Association in various parts of London. Deeply interesting it was to note the eager attention of the audience.

THE NEW LIGHT.—A neat pamphlet bearing this title is the record of good work done by the Christian Institute, Hoxton Market, N.E., showing an extensive programme of effort among the poor and needy. All sorts of cases are dealt with; their bodily needs are relieved and the Gospel is preached to them. The Mission is carried on by voluntary helpers. Though quite unsectarian the Institute is largely under the fostering care of Rev. F. Williams, pastor of Rectory-road Church, Stoke Newington, whose congregation contribute systematically to its needs, and to whom help for the poor may be sent.

PRAYER MEETING NOTES.

AT a recent meeting at Aldersgate-street, a worker told of great blessing amongst seamen in the neighbourhood of the London Docks. Amongst several incidents mentioned was the following:—A man employed in the docks, formerly a drunkard, who had been saved by the Gospel testimony at the sailors' meetings, induced a friend to occasionally attend. He had arranged to row for an amateur gold challenge cup, for which he was considered to have a good prospect of victory. On telling this to his friend in the docks he met with a very earnest remonstrance, winding up with the words "I had rather go round to that seamen's meeting than win a thousand gold cups." The young man was persuaded to accompany his friend to the meeting, where that day he found the Lord Jesus Christ as his personal Saviour. His brother was induced to attend on the Sunday following. In the after-meeting he rose and testified to the striking alteration in his brother's life during the previous week and his own desire at once to accept Christ.

On another occasion a working-man desired prayer (in fellowship with two of his mates, who, with himself, are constant attendants at the meetings, and were then present) for their foreman at the point of death, given up by the doctor. He had been so fierce and outspoken against the Gospel in life that they hardly dared to approach him in his sickness; but in answer to prayer his heart had been so softened that Christian workers had been admitted to his bedside. He seemed to be trusting Jesus, and prayer was now asked that he might leave such a testimony behind as should greatly affect the men over whom he had been placed in life.

TEMPERANCE IN BIRMINGHAM.

THE past year's record of the Birmingham Gospel Temperance Mission embraces a large amount of successful effort in the four quarters of the town. Forty-one missions have taken place, comprising a total of 518 meetings, besides mothers' meetings, and the many local meetings assisted by the officals of the Mission. The meetings have been well scattered throughout the town, the following being the number held in the respective divisions:—South, 168; North, 128; West, 123; East, 99. During the summer 242 meetings were held in tents. A large number of pledges have been enrolled and visited. The testimony of the visitors is that an increasing number are faithful to their promises, and that hundreds who formerly neglected the house of God, are now regular worshippers. In many cases the whole personal and home life has been altogether changed. The churches have been stimulated to more vigorous efforts, and many are now holding regular Gospel temperance meetings.

The Police Court Agent has carried on his trying but useful work day by day, to the benefit of the many unhappy drink victims found in the cells at Moor-street. His efforts meet with the full approbation of the magistrates and police authorities. Mr. J. T. Forder, the mission agent has been very successful in the conduct of several missions in the neighbourhood of Birmingham. Gratifying testimonies have been received from ministers and others, as to the permanent nature of the work.

It is hoped that during the current year, even greater results may be achieved. Efforts will be made to secure an increased number of visitors who shall take the charge of small districts, and promptly see the newly pledged. In addition to tent meetings a number of large open-air gatherings will be held during the summer. Sunday afternoon addresses will be given in the Town Hall. The secretary of the Mission is Mr. J. M. Goodchild, Lancaster Buildings, Corporation-street.

"RADLEY'S MEETING."

ACCORDING to yearly custom, Mr. George Williams invited the members of committee and the secretaries of the various Metropolitan and Suburban Associations to a friendly Conference last week. There was a large muster of old and new friends. The opening remarks of the chairman touched upon the inestimable privilege of seeking to save young men, and the secret of success in the work, namely, abiding in Christ. The meeting was then devoted for more than two hours to a stream of testimony concerning the progress of the work in various centres. Mr. Holme spoke first of the Commercial Travellers' Christian Association—the blessing that had resulted from the labours of their secretary, and the deep foreign mission interest amongst the members, one of their number having been recently accepted by the Baptist Missionary Society as a candidate for the Congo. The same speaker also testified to the work at

FINSBURY PARK.

Last year the work was in a state of great weakness, but has now mightily revived, and is most prosperous in all departments.

CLAPHAM COMMON.

Dr. Dunbar spoke of the formation of a new Association in this popular residential district, and the prospect of good success.

BRIXTON.

Mr. Swift, the hon. secretary, reported the recent appointment of a new secretary, George E. Williams (late of Peterboro', Ontario). The work is being reorganised. The members are full of zeal and expectation. Brixton Hall is rented every Sunday night for a public evangelistic meeting, which has proved most successful.

BLACKHEATH.

This branch, in this its fourth year, has moved into new premises, and not only covered all incidental expenses, but secured £160 for a furniture fund. Great blessing rests upon the spiritual work. Two of their members, Messrs. Aspinwall and Brooke, have recently gone into the foreign mission field.

FULHAM.

Established eight years; has forty-four average attendance in Sunday Bible-class; holds a special meeting every night; members distributed 46,000 tracts during the season at the American Exhibition. One American gentleman, interested by this means, amongst other gifts, has lately handed £50 to the Society towards the Building Fund, which now amounts to £480.

WOOLWICH.

The Secretary reported an excellent Sunday Bible-class (not evangelistic, but conversational), conducted by Captain Sherrard, R.E.

LAMBETH.

The late Secretary narrated an anecdote concerning a bill of exchange which, having been transmitted to Canada for collection, was returned marked, "Acceptor deceased." By some means it was sent again, and endorsed with the further memorandum, "Acceptor still deceased." Lambeth was "still deceased," having been absorbed into the South Branch in Fentiman-road. The joint association was going ahead; Bible-class very good: open-air work well sustained; training class, literary society all in good condition. The members are about to undertake a house-to house canvass for young men.

STRATFORD.

Mr. McCall reported that the evangelistic work, of which he could personally speak, was doing well. The hall is crowded. Many infidels have been reached. Two excellent Bible-classes are held weekly.

SHOREDITCH.

By an expenditure of £600 some dirty, ill-adapted buildings have been transformed into a model association, of modest dimensions, with 230 members. Open-air work, special mission to young men, and other methods have resulted in the conversion of many young men. Their annual expenditure £350—of which £300 is guaranteed.

CROYDON.

Notwithstanding hindrances, doing well: 261 members and associates; good Sunday Bible-class.

FRENCH ASSOCIATION.

Fourth year: many trials of faith; God had answered prayer and revived their work.

GERMAN ASSOCIATION.

Last year President reported: "Consolidation; growing at the roots." This year, "extension; growing at the branches." In the East of London a German Home has been established; in the West-end a Bible-class has been maintained; a similar meeting in the north of London, at Mildmay; and now a good prospect is opening for establishing a Bible-class in Dulwich, in the south.

Dr. GLADSTONE interposed a few words, by invitation, on the Christian stand of some of the foremost scientific men. His own opinion is that the souls of men are not wanting philosophy, nor theology, but Christ.

SOUTH NORWOOD.

The Hon. Secretary reported hopefully, and closed by expressing his conviction that a Y.M.C.A. must be a spiritual success or a financial failure.

EXETER HALL.

Mr. Kennedy reported successful Sunday afternoon and evening evangelistic meetings. A string band had formed a helpful attraction: also good nightly meetings.

ALDERSGATE-STREET.

Mr. Burn spoke of the increased interests in the Gospel meetings since they had been restricted to young men. He spoke of much recent blessing, especially in connection with social meetings, both small and large.

STAFFORD ROOMS.

Mr. W. H. Mills said it was fifteen years since they had closed a financial account with a deficit. They had recently received legacies from two young members, one of £1, the other of £20. His experience was that the work of the association was never more difficult than to-day. But it is a glorious ministry, and, "having received it, and obtained mercy, we faint not."

KING'S CROSS.

Prospering spiritually: Bible-class specially encouraging; as also open-air work, under the notorious Midland arches.

The meeting was brought to a close by a brief testimony from Mr. J. HERBERT TRITTON, who said he was an intense believer in the Y.M.C.A., and his heart rejoiced at the prospect before the Association. Their common platform for all Christians is a noble feature. Briefly referring to the miracle of the lad with the five barley loaves, he compared the Association to the rank, beyond rank; to whom the workers were the distributors of the Bread of Life. The meeting was a great success.

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Conference on Foreign Missions.

REV. JAS. JOHNSTON, Secretary of this Conference, writes:—"In looking back on my brief mission to America, I feel deeply impressed by a sense of the importance of this Centenary Conference on Missions. It is so evidently of God. No power but that of the Divine Spirit could have led to such unanimity as has been manifested at home, and such readiness to co-operate on the part of the societies in America. It was my privilege to address between 1500 and 2000 ministers of all denominations, at different meetings in the principal cities of the U.S.A. and Canada; and the unanimity and earnestness manifested were the best evidence of the presence and power of the Spirit of God. Seventy-five societies are now combined in this great movement. That there are so many divisions is a cause for regret. That they are all united in the desire to meet in brotherly conference, with a view to combined and harmonious action in the future is a ground of thankfulness and hope. Let the whole Church unite in prayer that the Spirit may be given to those who are arranging for the meetings, and that a great blessing may attend them."

MARGATE Y.M.C.A.—There has been an increase in the attendance at the devotional meeting and Bible-class held weekly. The Bible-class has been doubled in four weeks. Prayer is asked for the outbreak of a converting work of grace. The usual classes, &c., are all in a promising condition.

J. M. PAMMENT, Secretary.

Y.M.C.A., BRISTOL.—Mr. Thomas Jameson, who has for nearly ten years occupied the position of secretary of this Association, has now accepted a similar post in Liverpool. A farewell meeting was held on the 19th inst., at which were manifested the warmest feelings of goodwill. J. S. Fry, Esq., the President, presided, and spoke very highly of the work which Mr. Jameson had been permitted to do. Mr. and Mrs. Jameson were then presented with a handsome clock, a pair of bronze ornaments, and a purse containing £55. Mr. Rayner, from Weston-super-Mare, who is to fill Mr. Jameson's place, received a hearty welcome.

MR. CHARRINGTON'S WORK.—1.

BY REV. JOHN E. LINNELL.

AWAY down in the country, some of our village folk will be thanking God, at the prayer-meeting to-night, that their Sabbath has already begun. But little is there here to suggest that the Sabbath is even nigh. Rather does the constant "whizz" of countless vehicles in the road, and the ceaseless tramp of the thousands of people who throng the pavements on either side, remind one of that "troubled sea," which the prophet says "cannot rest."

"The Assembly Hall" is well filled, and no one can grudge a "God-speed" to Mr. Charrington, who realises that but for this counter-attraction, which he supplies through Professor Malden, numbers of those who are so thoroughly enjoying the Professor's lecture and magic lantern would have probably been spending their Saturday night in the curse-laden atmosphere of the public-house, or amid the demoralising influences of the music-hall.

But certain soul-cravings that have been created by the remembrance of the prayer-meeting at home refuse to be satisfied here, and so I pass on to the Y.M.C.A. room to find myself at one of the most delightful gatherings of God's people I have been privileged to join for many a day. The holy enthusiasm that prevails soon thaws the frost I have felt in my heart, and I get warmed up for the self-imposed task that still lies before me. I loathe the idea, but I have determined to see to-night what the music-hall is like; and oh, what a contrast! Numbers too are here, greater numbers than I have left behind me in "The Assembly Hall," for the place is crowded from end to end, civilians and soldiers, women and men, they seem to be sitting in such endless rows that the eye grows weary of looking at them; nor, as I listen to the continual popping of corks, and watch the movements of the busy waiters, do I wonder that the young ex-brewer still wages a war of extermination against all such dangerous places. But I cannot resist a growing conviction that his determined efforts to grapple with such evils have begun to tell *even here*; and when, after a ten minutes' sojourn in the place, I seek the open air again, I feel more convinced than ever that the labours of himself and his noble fellow-workers have been blest with a greater measure of success than many have believed.

Before I finish this, I must just say a word about the Sabbath services. Most cheering, indeed, is this of the morning; but the sight of "The Hall" to-night is one that memory must retain for ever. A chorus of Mr. Sankey's breaks on the ear like the roar of the sea, and partly prepares one for what is before him; but who would have expected to see such an assembly as this? The dullest of preachers, with life in his soul, would be fired to enthusiasm here. But no dull preacher is Charles Inglis; he grasps the attention of the thousands before him, and holds it till, with the solemn poem,

> Gone, gone, gone;
> And the bell tolls solemnly slow,

he finishes an address of some fifty minutes, and hurries off to the inquiry-room, to which several anxious souls are soon seen following him.

It is a question with many heads of churches, "How shall we get the people to us?" Here, to-night, it is rather a question of getting them away, for singing, praying, and encouraging each other with appropriate texts of Scripture, it is not till the clock strikes ten that, keeping step to the music, they strike up the chorus, "Homeward," and leave "The Hall" for home.

Pavenham Vicarage, Bedford.

BALLYCLARE Y.M.C.A., CO. ANTRIM.—This Association has been much benefited by the recent visit of the travelling secretary for Ireland, Mr. R. McCann. Meetings have been held for sixteen days, and much blessing was given. The children's meetings were especially interesting.

A MISSION AT BRIXTON.

A TWELVE days' mission is being held by well-known members of the Evangelisation Society, at Immanuel Church, West Brixton, of which Rev. Aubrey C. Price is the minister.

Much blessing has been manifest at the meetings during last week, under the teaching of Capt. Carey Brenton, R.N., Gen. Anderson, R.A., Messrs. J. H. Lydall, and William Taylor. Souls have been saved, and Christians stirred up to renewed zeal, and love for the Lord.

An interesting innovation has been adopted. Some twenty or thirty friends have banded themselves together, and, lighted by Chinese lanterns, go forth half an hour before the services into the surrounding streets, singing and giving invitations to all to come and hear the good news of salvation.

The South London Evangelistic Choir is greatly adding to the success and enjoyment of the mission by its sweet singing before each meeting, and in leading the hymns in the services.

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REV. J. H. TAYLOR IN HASTINGS.

IT is not long since we noted the increase of spiritual blessing in Hastings and St. Leonard's. The quickening received by many, on the occasion of the mission held by Mr. Meyer, abides. And now again special "times of refreshing" have come through the visit of Rev. J. Hudson Taylor, of the China Inland Mission. It was the happy thought of Mr. J. Barnabas Bain, the evangelist, to invite him. He also took the responsibility of all the arrangement for meetings, thus relieving Mr. Taylor of that heavy item, an example worthy of imitation. Signal service of this important work in China could be rendered in the same way by many in different towns.

Meetings were held on Thursday afternoon and evening, last week, at which accounts of the work of the China Inland Mission were given. On Friday afternoon and evening the subject was "The Christian Life," and these gatherings were occasions of great blessing. The word was spoken in much simplicity and with great directness and power. The night services were in the large public hall. At some of the meetings many were unable to get in. On the following Lord's Day Mr. Taylor preached three times to large audiences.

In narating how, a year ago they had begun praying for a hundred workers to be sent out during last year, he gave some interesting details. Each of the bands had been able to report conversions on the voyage. Interwoven in all Mr. Taylor's teaching were two vital thoughts too much ignored by most teachers. The one was that in consecration, whatever position we take before God, God will test, and test by trial. The other thought was the solemn one that in the churches are many self-deceived people, who, though full of religious work, yet, because they are not doing "the will of the Father in heaven," are lost, and will have an awful awakening when Jesus comes (Matt. vii. 22, 23).

TOTTENHAM.—A good work has been carried on at Westerfield Hall, by Messrs. Eastty and Myerson, for the last two years. God has greatly blessed the preaching and singing. The services are looked forward to, and well attended. E. J. BRAY.

Y.M.C.A., AMPTHILL (BEDS.).—At the twelfth annual meeting recently held, Rev. W. Hay Aitken delivered an address. He conducted a very successful mission in the Parish Church last October, and therefore attracted a large audience. A peculiar merit, he said, of the Y.M.C.A. is that all denominations can meet together. We might be wrong in our theories, ideas, and convictions, but could never be in love. By mixing with those who differed from us our grasp of truth was strengthened, and our view of truth widened, resulting in our charity being broadened. Our need is more aggressive Christianity.

EVANGELISTIC MISSION.

THE fourteenth anniversary of the work at Malden Hall brought together a good company of friends on the afternoon of Thursday, January 19, for praise, prayer, and exhortation. Mr. C. Russell Hurditch expressed gratitude to God for the progress of the work during the past year, at the same time remarking on the losses which had been sustained by the removal of old and valued friends. Several brethren engaged in prayer, after which Mr. W. R. Lane read and commented on Matt. xi. 20, &c. Mr. Charles Inglis followed with a concise address on the four promises contained in Isa. xliii. 1—4. Mr. Robert Paton remarked that the longer he lived the more he felt that the most important thing was not the grasp which we have of truth, but the grasp the truth has of us.

At the close of the afternoon meeting a large number of friends sat down to tea, and the evening meeting was resumed in the hall at seven o'clock. Mr. Robson and Mr. Bateman gave cheering statements of the continued progress of the work at Malden Hall, especially rejoicing in the harmony which prevailed among the workers in the various departments. The mission services, conducted by Mr. Connor in November, had been followed by cheering results.

Dr. McKilliam, in a very happy and pointed address, drew some striking lessons from the invitation to retirement which our Lord gives to his disciples in Mark vi. 30, 31. Mr. James L. Stanley read 1 Kings xix. 9—12, and offered a few words of encouragement to workers who might be cast down in their service because of apparent failure. Mr. George Hucklesby commented briefly on Ps. l. 5, "Gather My saints together unto Me," referring to the present gathering of his people to Him, and the future gathering at his coming. Mr. Finlay Gibson made some spirited remarks on a few passages from the Epistle to the Colossians, in which he believed we might find something suited to all the errors of the present day. A happy and profitable evening was brought to a close with singing and prayer.

GOSPORT.—An evangelistic service was held last week, on board the *Herald of Mercy*, lying in the Bursledon river for repairs, ere she leaves for Plymouth, for her campaign among seamen. Several speakers gave addresses, and some were much moved by Mr. Cook's description of the conversion of seamen, and of the marvellous work done in various ports and roadsteads in England and France.

AGED POOR.—The annual social gathering of the inmates of the Homes in Wallerton-road, Minford Gardens and St. George's-road, was recently given. Sixty-nine, of various ages, met in St. Johns Hall, Prince's-road, Notting-hill. After an excellent tea, Rev. W. E. Emmet, vicar of St. Mark's, and Rev. Dr. Thornton, vicar of St. John's, Notting-hill, gave addresses. Several friends supplied the musical part of the evening's enjoyment. Each guest received a present in the shape of some article of clothing.

KENSAL TOWN.—The opening of a new hall in connection with the Gospel Mission, Kensal Town, took place on Monday afternoon, January 16, Mr. T. A. Denny presiding. The hall will hold 500 people, and is in the midst of a working-class population. Mr. A. B. Stoney, one of the trustees, gave a short account of the commencement and growth of the work, telling how, through blessing received during three consecutive summers in tent meetings, the workers had been led to desire a permanent building. After some cheering words from the chairman, Miss Thompson described the various branches of work in connection with the Mission. Mr. C. C. M. Baker, the treasurer, Rev. W. Mitchell Carruthers, Pastor Frank White, Mr. Reader Harris, Mr. George Hanbury, and others, followed. In the evening over 300 gathered to tea, and a soul-saving time followed. On Tuesday there was a tea for the members of the Kensal Christian Band, who help largely in the work, and on Wednesday 350 men, mostly out of work, were gathered to tea, followed by a bright Gospel meeting.

"FAITHFUL UNTO DEATH."

AFTER describing a severe outbreak of cholera from which they have been suffering at Ranee Khet, the military sanatorium situated on one of the spurs of the Himalayas, at which he is stationed, Rev. G. M. Bulloch narrates the following touching story of a young English soldier:—

For a time, the cholera only affected the natives, but ultimately it spread to the European troops stationed in what is called 'The Standing Camp,' where the men are entirely under canvas the whole season. One of the first to be stricken was Private Rose, of the 17th Lancers, who was a member of our Soldiers' Bible-class, a Baptist by religious persuasion, and an earnest and devoted Christian young man, much admired and respected by his comrades. Another member of my Bible-class, Gunner Ridge, hearing of his friend's illness, besought most earnestly to be allowed to attend upon his friend, and was at last permitted to do so; but it was only for a couple of days that he was able to do so, for the fell disease also took hold of dear, devoted Ridge—for he, too, was an earnest and true Christian, never ashamed to witness for the Saviour. He and Rose both lingered for a few days, and sometimes we had hopes that they might recover; but it was not to be. The Master had higher service for them, though we thought there was lots of work for them here, and that they were just the men for it.

Ridge, on the last day of his illness, took his Bible out from below his pillow (a rather unusual thing, I am sorry to say, for sick soldiers in hospital, at least so far as my experience goes), and said to his attendant: 'If you were taken ill as I was, would you be ready to die?' His comrade, with tears in his eyes, replied: 'No, I am afraid not; I wish I was.' Then in a sort of half-conscious state, Ridge said to him: 'I am going to be with Jesus; take my Bible, and read it, and it will show you how to get there too.' Soon after he passed away quite peaceably. His body was wrapped in his military blanket, and carried to the forest close by, where we buried it beneath the waving plumes of the pines, to the sweet but mournful music of the sighing of the wind through the branches of the pine trees. The bodies of those who died had to be buried quietly and quickly, in order not to increase the panic.

To show how much Ridge's conduct was admired, I quote the following honourable mention from Station Orders, which appeared the other day:—"Of these three men" (three men out of twenty-one are specially noticed for their unceasing care and attention to their stricken comrades), "Gunner Ridge, R/3, R.A., lost his life through devotion to a dying comrade, Private Rose, 17th Lancers. This young soldier, when actually seized with symptoms of cholera, still stuck to his post, and more, concealed those symptoms, lest he should be sent away from his dying friend. The officers of the various regiments and corps at this station will be glad to do honour to the memory of Gunner Ridge. A monument will be erected over his grave, and a tablet placed in the church."—*L.M.S. Chronicle.*

IRISH CHURCH MISSIONS. — On Monday week, January 16, the Society, as usual, invited its London friends to commemorate its foundation by a devotional meeting, in the offices, at Buckingham-street, Strand. Sir Robert Phayre presided. Rev. Horace W. Townsend said the work of the Society has been actively carried forward during the past year. Access to Roman Catholics is increasing day by day in, perhaps, every branch of the Mission, notably in the city of Dublin, and there is cause for special gratitude, owing to the unusually large numbers who were last year called out of darkness into light, and that there had been so many fresh openings for mission work in all parts of Ireland. Prayer was offered by Revs. H. W. Webb-Peploe, and C. A. Fox, and General Haig.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. E. J. Mather, Founder and Director of the Mission to Deep Sea Fishermen.

At the meeting last week of the Council of the Baptist Union the resignation of Mr. Spurgeon was unanimously accepted. A special meeting is to be held in February to consider Mr. Spurgeon's proposal of a doctrinal basis on similar lines to that of the Evangelical Alliance.

It would be a very salutary lesson to wine-bibbers, if they only knew the exact composition of the liquors which they consume. The British Consul at La Rochelle has recently issued an official report, from which it appears that a very large proportion of the "French brandy" imported by us is, in reality, only a concoction distilled from the potato. This spirit is manufactured very cheaply in Germany, whence it is shipped to Bordeaux, and exported from the Cognac district to England, where it is sold as the "finest French brandy," at a profit of some 600 or 700 per cent. It is remarkable that all who take part in the iniquity of the liquor traffic invariably become utterly demoralised, and prepared to pander to the lowest forms of fraud. No one having a regard for his own true welfare should have any dealings with this unholy traffic, which has, alas! so often accomplished the ruin of the unwary.

We hear that a project is on foot to send up the Congo vessels laden with fiery spirits, and that German authorities will do nothing to prevent the nefarious traffic. German merchants have waited till the natives could barter through the civilising influence of Christianity, and then rush in to spoil the work of the missionaries. We offer our profoundest sympathy to the Baptist Society. We do not wonder that the matter is seriously troubling the Committee. Is not this an occasion for English opinion to make itself heard?

Mr. Henry Varley writes to us from Cape Town, dated Dec. 28, that his chest weakness has been much relieved by the voyage. He speaks with pardonable enthusiasm, after leaving the London fogs, of the beauties of nature, and the balmy atmosphere of the Cape at this season, and thinks that the change to such a clime would benefit many home-bound invalids. He hoped to sojourn in the colony for some weeks before proceeding further south; this would enable him to visit Kimberley, in the region of the diamond fields, as well as to revisit places where he has formerly laboured in the Gospel.

The census returns of the unemployed in London recently taken through the enterprise of the Waterbury Watch Company have been analysed and tabulated by a firm of City accountants. Two facts are stated to have been clearly established—that almost all expressed willingness to accept relief work, and that the bulk of the unemployed are Londoners and not new-comers from the country. About half of the 17,700 registered are described as "labourers"; this points to the great necessity for paying larger attention to technical education in our elementary schools, so that every boy, if possible, may have a practical acquaintance with some useful handicraft.

☞ Will our correspondent Miss (or Mrs.) A. J. Crookshank kindly send to us full address.

Mr. Denham Smith continues to lie in much the same state, but this week has brought him increasing difficulties as to food and rest, which are gradually telling on the little strength that remains.

A wonderful story well told is Miss Gordon-Cumming's narrative of Rev. W. H. Murray's Mission to the 500,000 Blind of China. Whether we regard the persistent courage and earnest godliness of the missionary, the revelation made to him of a method of teaching the blind to read, and the patience and ingenuity with which it was studied and applied; or, on the other hand, the difficulties to be overcome, the degraded condition of the blind people, and the glorious success which has attended his labours, we have before us one of the most prosaic yet romantic stories of missionary enterprise. "Work for the Blind in China" is published by Messrs. Gilbert & Rivington, St. John's House, Clerkenwell-road, E.C., 2s. per dozen, with extra postage, 4½d. for one and 7½d. for three dozen. It will be doing good service in many ways to circulate it widely.

Our grumbling propensities often find vent in complaints as to the fickleness and unhealthiness of our winter climate. Comparing our lot in this respect with that of dwellers in some other countries, we ought rather to be profoundly thankful. We know nothing of the terrible "blizzards" that periodically afflict the far Western States, and one of which has recently caused the death of over two hundred persons, many of them children, who were caught in the storm on the way home from school, and met a sudden fate. Monday's papers tell of several deaths in Hungary from the attacks of wolves, grown bold by the excessive rigour of the season. When we are tempted to repine at what we have to suffer, let us rather think of what a kind Providence has preserved us from.

It cannot excite surprise in relation to the late Islington meeting of evangelical clergy that a desire should find a voice in *The Record* for shorter papers and more practical subjects. Are not theological treatises, which have to be read over twice before their meaning is got at, altogether unsuitable for our modern conferences? When men travel long distances to attend a meeting where they expect a free interchange of ideas on the duties they owe to the times, it is disappointing that long papers should be read, which, instead of opening the way to discussion, attempt to be exhaustive, and are (as we are told some were at Islington) "inexpressibly wearisome."

The Times lately published a most interesting notice of the life and habits of "the Peculiar people." The leading tenet of their creed is absolute disbelief in the efficacy of medical skill, founded on an interpretation of Scripture which has on more than one occasion brought them into collision with the law. Apart from this peculiarity, they appear in every way to be most estimable people. Although they are all poor labourers, they never allow a member of their body to become chargeable to the parish; their family life is irreproachable; they never touch alcoholic drinks, and are scrupulously clean and neat. It is further stated that no member of their sect has ever had to answer a charge in a court of justice, except for neglecting to obtain medical help for the sick. Their mode of worship and practical Christian habits recall the days of primitive apostolic Christianity, and remarkable cases of faith-healing have been reported among them. Whatever may be thought of their tenets, they cannot but inspire admiration and respect by their willingness to undergo obloquy and imprisonment for the sake of their honest convictions.

Every member of the British and Foreign, and of all other Bible Societies, and, indeed, all who believe in the wide dissemination of the Scriptures as one of the most effective agencies for evangelising the world, must be intensely interested in a pamphlet entitled, "The World-wide Distribution of the Word of God" (*J. F. Shaw & Co.* 3d.), just issued by Rev. John Wilkinson. Its facts are chiefly derived from the report of the above-named Society, and are expressed with warm appreciation of its invaluable work. But it is clearly shown that this and all other agencies fall lamentably short of the fulfilment of the purpose for which they exist—that of supplying every human being who can read it with the Word of God in his own language.

The subjects treated are (1) The needs of the world; (2) To what extent supplied; (3) The methods employed; (4) The methods suggested. One chief feature is an examination and a signal refutation of the argument that selling the Scriptures is far preferable to giving them away. And in more than one instance the very reverse of some current statements is shown to be the truth. We shall return to the subject, which is of the highest importance. Meanwhile we urge our readers to possess themselves of Mr. Wilkinson's contribution to the discussion which he has thus ably inaugurated.

The lengthy report of the Commission upon the New South Wales liquor traffic contains some interesting and suggestive information. During the decade from 1876 to 1886, there has been a slight decrease in the consumption of wine and spirits, but an increase in that of beer: yet, for all that, the United Kingdom consumes more than twice as much beer per head as the Colony. The sum spent in liquor during 1886 is estimated at £4,634,000, or £4 14s. 6d. per head of the population—which proportion, however, the Commissioners congratulate themselves, is less than that of Victoria and Queensland. With regard to the percentage of crime caused by drink, the estimates of the witnesses varied, some putting it at 75 per cent., and others, *e.g.*, the chaplain of one gaol and the governor of another, placing it as high as 90 per cent! The amount of lunacy traceable to this source is reckoned by the Commissioners at 12 or 14 per cent., but one of the witnesses gave it as his opinion that three out of every five cases of insanity were due to excessive drinking. These figures speak for themselves.

The New South Wales beer and spirits, it also appears from this same report, are composed largely of fusel oil. The Commissioners therefore recommend the infliction of a heavy penalty upon anyone selling liquor thus adulterated, the second offence to be punished by forfeiture of the license. It is also advised that several months' residence in some retreat or asylum for inebriates should be substituted for the usual drunkard's sentence of seven or fourteen days' imprisonment. As a further means of restricting the traffic it is also proposed that not more than one liquor license to every eighty electors shall be permitted; this recommendation certainly does not err on the side of stringency, and indeed throughout the report the nettle seems to be stroked with a tender hand. It is to be noted that Sunday closing is compulsory throughout the Colony, but, especially in Sydney, the law is habitually transgressed or evaded. Local Option has also been tried, but, owing almost entirely, it would seem, to the apathy of the population, has not proved very successful. Let the English people, however, once obtain this power, and they would rapidly set the men of New South Wales a wholesome example in the application of it.

The New York *Independent* relates the following testimony:—

> The Pundita Ramabai, who has been visiting Boston, who has more lately been with Miss Willard, at Evanston, Ill., and who is preparing to return to India to engage in teaching high caste Indian women, does not find it easy here to tell what denomination she belongs to. A reporter asked the question, and she answered:—
>
> "I belong to the universal Church of Christ. I meet good Baptists, Methodists, Episcopalians and Presbyterians, and each one tells me something different about the Bible. So it seems to me better to go there myself and find the best I can. And there I find Christ the Saviour of the world, and to Him I give my heart. I was baptized when in England and I commune with all Christian people who will allow me to do so. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of our Saviour, are a sufficiently elaborate creed. I believe as the Saviour has told us, and his message through John has come to us, that God is a spirit, is light, and love; in his threefold nature He creates, illuminates, and pervades the universe; that Jesus, his Son and servant, the Apostle of our faith, was sent by Him to be the Saviour and leader of his children; that as many as believe on Him have the right to be the sons of God, and that the Holy Spirit is our Guide and Comforter, the great gift of God through Christ; that there is but one Church, and that all who acknowledge Jesus as their Saviour are members of that Church. I believe that whatever is needed for my salvation will be given me, and I pray earnestly that God may grant me the grace to be a seeker and follower of truth and a doer of his will....I am simply a Christian, and the New Testament teaches me my religion."

The Pundita appears to us to be one of those who are willing to do the will of God, and to whom, according to the promise, shall be made known the doctrine of the Christ.

The following extract from Lord Robert Montagu's recent pamphlet, "Scylla or Charybdis: Which?" illustrates rather startlingly how history repeats itself:—

> In the year 1687 there was a very great conspiracy which had proceeded from a small beginning and had grown rapidly every year. It was utterly unknown to the nation, and was suspected only by a few of the longest-headed and most far-seeing, and if they ever spoke of it they incurred ridicule and were thought to have a craze....In England there was an endeavour to introduce by degrees into the Church of England the ritual and practices and doctrines of the Church of Rome, and to favour a movement for reunion with the Church of Rome.

Do not these words accurately describe the insidious disease which has for the last fifty years been gradually eating into the vitals of the Established Church, and the treatment meted out in press, on platform, and in ordinary conversation, to those who have correctly diagnosed the complaint, and have in vain tried to awaken the patient to a sense of her danger? For example, only a few days ago a weekly critical paper superciliously dismissed this pamphlet as "not to be taken seriously."

Patriotic Italians are greatly perplexed at the effusive remarks of certain English newspapers on the occasion of the Pope's Jubilee, which have been widely circulated in the Peninsula by Papal journals; meantime the Jesuits are "straining every nerve to win England for the Pope, and felicitate themselves that the English are running into the net spread for them."

As Miss Finkelstein has taken legal action against the proprietors of *The British Weekly* our note of last week might be taken as prejudging or prejudicing the case. This is not our wish. We sincerely and deeply regret that a question of fact between Christians should be carried into a court of law; but as this is so, we can only hope that it may be thoroughly sifted, and that the truth may be made manifest.

Do any of the playgoers who at this season crowd to witness the gorgeous stage spectacles upon which immense sums have been lavished, ever think of the bitter contrast between the brilliant scenes before them and the wretched home-surroundings of many of the gaily-bedecked figures when the spangles and tinsel are off? Do they ever consider that, in order to furnish them with amusement, children of the tenderest age are often subjected to a morally poisonous atmosphere, where they, all too early, see vice tricked out in attractive garb? Eighteen hundred years ago, in the crowded amphitheatre, human beings were "butchered to make a Roman holiday." Is professedly Christian England free from the guilt of purchasing some of its amusement at the price of childhood's purity and innocence?

The startling pictures of starving workmen and thriving "sweaters" lately drawn by Mr. Burnett and others, have elicited a reply from the London Jewish Tailors' Benefit Society, and the Tailors' Mutual Association, wherein it is stated that no Jews are employed in that branch of the trade which has been singled out for special criticism. They imply that high rates of wages are the rule rather than the exception in the "trousers and vest trade." Which of the conflicting statements is right is not for us to decide; but whatever may be the exact state of the case in some particular branch of trade, there is only too abundant evidence that vast numbers of the poorer classes are in the deepest distress, and these representations must not be allowed to weaken or suspend any of the efforts being made for its alleviation.

Much has been said and written about the evils of "sweating" in London; but it may be doubted whether the system has not "deeper depths" still in Germany. In 1885 the German Parliament ordered an inquiry into the wages of the women employed in the sewing and dressmaking industries of that country, and the information thus collected, much of which has been summarised by the American Consul at Barmen, shows an amount of misery which is appalling. The wages paid to seamstresses, it appears, are so low that, though a poor girl may work twelve hours a day, she cannot, unless she have some family support to fall back upon, earn sufficient to provide herself with the commonest necessaries. When it is stated that, according to the estimate of the Berlin Trade Council, bare food and a place in which to sleep alone cost 8s. 6d. per week, and that in some branches of work only the most skilful dressmaker can earn 8s. or 9s. a week, and an inexperienced one only 4s. or 5s., for a season of four or five months, is it matter for surprise that, as is unhappily proved to be the case, the ranks of the "friendless and fallen" should be largely recruited from this class? Cannot some of the money which nations so lavishly spend upon perfecting torpedoes, guns, and other destructive engines of war be spared for the more righteous cause of bettering the welfare of their toiling subjects?

A correspondent of *The Bristol Times and Mirror* adverts to a phase of the Sunday labour question which is deserving of attention—viz., Sunday funerals. The writer says that he has been in the employ of a funeral-carriage proprietor for ten years, during which period he has been unable to attend a place of worship more than nine times, Sunday being the day in which his employer does the most business with his horses. He aptly remarks that "it is no use calling upon undertakers or funeral-carriage proprietors to stop Sunday traffic as long as the cemetery gates keep open." In many towns Sunday afternoon is a favourite time for interment; but, apart from other considerations, in the interests of a body of men who are as much entitled to a day's rest as others, it is to be wished that burial boards and corporations would abolish the practice. In some places this has already been done, with a manifest gain to the cause of Sabbath quiet and order. Now that the Saturday half-holiday is general, the plea that week-day funerals entail the loss of half a day's wage, and that Sunday is the only available day, has lost most of its force.

The Romanising tendencies of the German Government are calculated to arouse considerable fears in the minds of thorough-going Protestants. An exceedingly objectionable feature is the wholesale appointment of Roman Catholic officials in Protestant districts. It appears that these officials form a nucleus for Romish congregations, and that in course of time their churches and chapels are actually erected in districts where the idolatrous worship was formerly scarce known by hearsay. In a country like Germany, where officialism is supreme, this system of sending men of an alien creed is exceptionally objectionable, and we are glad to note that serious protest has been raised against it in the German press.

The Indian Government is trying to solve a scholastic puzzle of its own construction. It appears that one result of the recent extension of education has been to develop in the rising generation of India "tendencies favourable to irreverence," and consequently it has become difficult to maintain discipline or morality in the Government colleges and schools. Such a result of the official attitude of entire neutrality or indifference in matters of religion need surprise no one. The teacher without any religious code or standard to which he may appeal, in order to enforce his authority, soon finds himself at sea in a rudderless ship. It is, therefore gravely proposed to arm him with "a moral text-book, based on the fundamental principles of natural religion." But how, it may be asked, is such a text-book to be compiled out of the conflicting religions of India, each with its own special standard of "morality"? Such an ill-tempered weapon, even if it can be forged, will but break in the teacher's hands.

Parliament will reopen early in February, and then, we are glad to learn, an attempt will be made to constitute a Purity Section in the House of Commons. Its success will depend upon the definiteness and practicability of the objects adopted by the promoters of the scheme as the basis of such a section. In the House of Commons, and elsewhere in the region of practical politics, every object must have its practicability demonstrated before it can gain adherents. The chief difficulty in the way of those who propose to form this section is the want of one simple defined object, attainable by legislation. It is surely not a hard task to find it. When we suggested in these columns a short time ago that a Purity Section might be formed, we did so because we saw the importance of keeping together in active unity all the forces, both in and out of the House of Commons, which carried the repeal of the C. D. Acts. It is certain that any Purity Section must consist in the main of repealers.

This indicates the direction in which to prosecute future work. It should complete the work of repeal. It should seek to extirpate the legislative patronage of vice in every place where Government control exists. The C. D. Acts and their iniquitous concomitants exist in India, and linger hesitatingly in some of our Crown colonies, such as Fiji, and Hong Kong. A resolution condemning the maintenance of the system in India will, we believe, be moved in the House of Commons next session. The first object of the Purity Section should be to support and carry that resolution. After consultation with wise and prudent men of great political experience, a plan for the future can be formulated. Immense advantage will accrue to the Purity movement, and to the whole political world, if such a section be formed. But its immediate energies should be directed to the extinction of the system of licensing vice in India and the colonies.

It seems hopeless to expect that our police authorities will take any steps towards cleansing the foul spot in Western London which is nightly the scene of a pandemonium of flaunting vice. The supineness of the police lays an additional responsibility on the shoulders of the Christian citizens of the Metropolis. We rejoice that a Vigilance and Rescue Committee has been appointed specially to deal with this black business. The aims of the Committee are—

> (1) To make every effort to bring to justice those vicious persons who break the law, or who haunt the district with a view to tempt or entrap the young or foolish; (2) To prevent the young from falling into the temptations thus offered, by sending out workers who will offer them friendly warning, counsel, and assistance, as need arises; and (3) To rescue those who have fallen, and to establish a refuge or shelter on the spot, in which women who are willing to abandon their vicious courses may be at once received and kept from danger until satisfactory provision can be made for them elsewhere.

If this programme is energetically and persistently carried out, we may hope for some improvement, but we need preventive as well as, if not more than, reclamatory action, and we trust the Purity Section of the House of Commons, referred to above, will espouse the cause of the West-enders who feel the stigma that is now cast upon them.

Londoners are being favoured, at the expense of the provinces, in the advent of some excellent men to Nonconformist pulpits in the city and suburbs. The congregations of the Rev. F. B. Meyer (from Leicester) at Regent's Park, Rev. E. D. Braimbridge (from Portsea) at Stroud Green, and Rev. Evan Thomas (from Cinderford) at Victoria Park, will not be subjected to anything like "Down-Grade" teaching. We only hope their places will be adequately filled at the churches they have left.

Dr. John Brown, in his Introduction to the Library Edition of "Grace Abounding" (*Hodder & Stoughton.* 5s.), gives prominence to the fact that the few outward events mentioned in Bunyan's narrative are simply given as throwing light on that inner life of the soul which is to him the one great reality of all:—

> He lived through those memorable years when the constitutional liberties of England were trembling in the balance; he heard the boom of cannon when appeal was made to the wager of battle; saw the dashing charge of Rupert's dragoons and the deadly onset of Cromwell's ironsides. Yet all these things, important as they were, have scarcely left a trace on the life-story he has given to us. External scenes and circumstances have only interest for him as they bear upon internal conflicts and victories. There is a far-off look in his eyes, and he scarcely sees the figures in the foreground. The struggle between Charles and his parliament is for him as though it were not, for his soul is fixed in one long concentrated gaze upon that other struggle which is the one conflict of all the ages, the struggle between darkness and light, between the man and his temptations, between Satan and God.

This is the Pauline method of autobiography. How rare it is in other men! Yet how excellent a plan would it be for each of us to give its true significance and value to the inner over the outer life. That is a grand title of old Peter Sterry's sermon, "The Rise, Race, and Royalty of the Kingdom of God in the Soul of Man."

It is so far agreeable to learn that the projected renewal of diplomatic relations between Great Britain and the Papal See are pretty certain to fall through for lack of a common agreement between the parties. But our satisfaction on this score is somewhat damped by the discovery of a Papal plot in connection with the system of elementary education in this country. Strenuous efforts are to be made, we are told, during the approaching session of Parliament, to secure such an alteration of the system as will place all denominational schools on an equality with the Board schools in the receipt of State support. This, of course, means that Romanists and their Anglican allies would be enabled to propagate their peculiar tenets among the young at the expense of the nation. We should hope it is only necessary to state the fact of such a plot to ensure its utter and ignominious failure.

Seldom has the machinery of our Metropolitan Police Courts been put to better use than that to which Mr. Montagu Williams, the Greenwich Stipendiary, is now applying it in the relief of the unemployed poor of that neighbourhood. Distress is specially prevalent within his jurisdiction, he says, in a letter to *The Times*, and he has resolved to devote the three days a week, when he is not sitting as a magistrate, to the investigation and relief of deserving cases. This mingling of mercy with justice is a pleasant thing not always found in such surroundings, and we trust Mr. Williams will be well supported in his new function.

Several noteworthy decisions have recently been given from the judicial bench. The churchwarden at Netley, who sought to exclude Reformatory boys from the parish church is successfully baulked in his intent by a highly satisfactory and common-sense judgment from Mr. Justice Stephen. The attempt to ostracise these unfortunate boys was surely a most discreditable one on the part of any official connected with a Christian institution. In giving judgment Mr. Justice Stephen well remarked:—

> As a general rule, the difficulty is to get people to go to church, not to keep them out of it. The fact of a boy being in a reformatory is no reason to keep him away from church; rather the reverse indeed. It seems to me very unfortunate that this dispute should have arisen at all, and especially that it should have taken the form of excluding boys from church.

This spirit of exclusiveness, and the erection of artificial barriers between rich and poor, has much to answer for in alienating the masses from the Gospel of Jesus Christ, and we cannot but rejoice in the discomfiture of this ill-advised churchwarden.

Another decision, on a different subject, is equally gratifying. A Welsh lady destroyed or defaced some grossly indecent posters in Llandudno, and, when sued for damage, paid twenty shillings into court. The jury decided that she had done as much as the justice of the case required; but an appeal was lodged. This appeal has been decisively dismissed by the Divisional High Court, with the expression of an opinion that the action of the righteously indignant lady was not unwarranted. Surely, however, it ought not to be left to the irregular action of individuals to conserve the morals of the people. We have ample cause in London to complain of the laxity of the authorities in dealing with indecent posters. Our laws bearing on the subject seem to be in abeyance, or there is no one authorised to set them in motion. We wish some British Anthony Comstock would arise.

THE BIBLE SOCIETY.—Rev. George Wilson, of Canonbury, has been appointed Literary Secretary of the British and Foreign Bible Society. Mr. Wilson is the minister of Trinity Presbyterian Church, Church-road, Canonbury, N., and is well known for his earnest Christian spirit, and high literary culture.

ZENANA MEDICAL COLLEGE.—Rev. C. A. Fox, of Eaton Chapel, presided at the Bible-reading held there on Thursday evening, last week. His address was greatly enjoyed by the students; it was based on Phil. iv., and was spiritual and practical. A prayer-meeting and Bible-reading is held at the College (58, St. George's-road, S. W.) every Saturday at noon.

SEAMEN IN ROUEN.—According to statistics recently published, some 15,000 British seamen annually visit Rouen. Friends there have started a Mission and Reading-room, which is open every night. The Mission premises, now in course of erection, will be a very great boon to the port. The work is entirely undenominational.

ROBERT A. CROSS.

12, *Ursula-street, Battersea, S.W.*

BATH CABMEN'S MISSION.—On January 16 about 150 cabmen, bath chairmen, and grooms, were entertained to a meat tea, by Mrs. Skinner, in the Mission Hall, St. James's. An earnest Gospel address was afterwards delivered by their missionary, Charlie Smith, who gave an account of his own conversion. The Rector of the church and Miss Skinner, the author of "The Friendly Letters," also spoke. Marked attention was shown throughout.

PARIS.—In our days, rebuking prophets are not stoned, but ridiculed and jeered. This is what has happened to M. de Pressensé, who lately raised his voice at Lyons against the publication of immoral literature; but he has the support and best wishes of all Christian patriots.—*Le Signal.*

A SATCHEL OF SONG.

The pauses in a busy life Mr. Fox has once more filled with heartful music.[*] We see him on this occasion in, if not a new, at least an unwonted dress. The little volume is made up of a number of sonnets, a somewhat lengthy poem in English heroics, and a still lengthier one in blank verse.

Of the sonnets, probably the finest of all in its truthfulness, as well as its nobility of form and its richness of fancy, is the "Palace of Words,"—("without and within"):—

I stood without the gates of Westminster,
While, crowned with clamour, England's Chief passed by,
And watched a circling flock of pigeons high
Wheel in white clouds of innocence mid-air,
Till soft on winnowing wing they lighted there,
Right in the very courtyard fearlessly,
Unheeding the proud State's imperial eye,
Or surging crowds, or April's staring glare.
But, ah! within, the wrangling Fates, I ween,
With soulless and irrevocable shears,
Carving what must be from what might have been,
Sxared the fair Future's white-winged flock of years—
Blind to a thousand beckoning hands unseen,
Heedless of Hope's rich sungleams and her tears!

The quaintness of Herbert lives still in such lines as these:—

He who o'er dark Gethsemane could sing,
First bowed his will like some majestic bow,
And placed it strung within his Father's hand,
Thence all the purposes of Heaven took wing.
("Cross-bearing.")

Humanity's the keyboard where, in time,
God plays rich preludes of some deathless world!
("The Mighty Past.")

How fresh is the following picture:—

This woodland wilderness,
Where Spring, soft crowding, heals each rent recess,
'Mid rippling roof, and breezy labyrinth
Of lighted leaves, rest on this fall'n oak plinth
Stretch'd 'mid a sapphire sea of hyacinth,
That, crowned with floating sapphire mist, low broods,
Like heaven's blue stillness carpeting the woods.
("The Syrophœnician Woman.")

What felicity of phrasing there is in such words as those in which Canon Battersly is spoken of as setting himself:—

From Doubt's cold, chilling tenure to reclaim
Truth's waste Crown-lands, reclaim them for the King;

or those in which the "Independent Statesman" is said to be given to

No fingering of light coins of speech;

or yet again, when of Lord Iddesleigh it is said that amid all the strife of political life, the misunderstanding, and noise of it:—

His life's horizon still touched quiet sky.

The poet finds, for the most part, nothing but old used words, feelings and yearnings waiting his advent; but their transparency is his opportunity, and he, and no one else, looks through them with that strong fascination which makes them thrill into newness. The true singer needs no apology; but the strange persistency of the instinct to sing—traced through the creature to the Creator Himself—the marriage of words and music, the place of refreshment and the catholicity of the welcome, are all set forth in words which apply in no small measure to the book itself from which these last lines are taken:—

Seeking perchance to sing themselves to rest,
Strong feelings down the channel of sweet sounds
Find natural vent, as God Himself hath made
The streams to mate with music, till the call,
"Come to the waters," echoes everywhere.

John Hogben.

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[*] A Satchel of Song. By Rev. Charles A. Fox. *S. W. Partridge & Co.*

Missionaries at Exeter Hall.

The year of grace 1887 will long be memorable in the history of the modern Church, as that of "the hundred missionaries" who went to labour among China's millions, in connection with a single society; besides large parties commissioned by others. What 1888 has in store we may not foretell, but, at any rate, it has begun auspiciously. Its first month has seen a party leaving the shores of old England for distant China, and individual workers moving on to their chosen fields.

We have seen a good many remarkable missionary farewells at Exeter Hall and elsewhere, but few have been characterised by such overflowing numbers and rapturous enthusiasm as that which took place in the historic building last Monday evening. It reminded us of the never-to-be-forgotten good-bye to the Stanley Smith and Studd party three years ago. It was convened by Mr. and Mrs. Grattan Guinness, and its special interest arose from the fact that one of the departing ambassadors of the Cross is Miss Guinness, whose earnest and successful work among East-enders has endeared her to many. She goes to China in association with the Inland Mission, and is accompanied by Miss Mary Reed, daughter of the late Mr. Henry Reed, of Tasmania, a name that is fragrant in connection with foreign missions. Several of the Harley House students, who have finished their course of studies there, are designated for different parts of the field.

The meeting at Exeter Hall was noteworthy, not only for the peculiar personal interest attached to it, but for the probable bearing it may have on the future development of the missionary spirit in our midst. The addresses were mainly directed to the awakening of this spirit in the hearts of the many young people present. In his brief opening remarks, as President of the meeting, Mr. T. A. Denny referred to the vastness of the heathen field, and the responsibility that rests on Christians in this land of light to carry some of that light to those who sit in darkness and the shadow of death. In the course of an earnest address Dr. Barnardo naturally touched on the pressing needs of the East-end, that are his special burden. No better place, he said, could be imagined as a training ground for intending missionaries to the heathen abroad; and he pointed out the wisdom that had led Mr. and Mrs. Guinness to plant their Missionary Institute in the middle of East London with its teeming multitudes. He bore warm testimony, from his own experience, to the fidelity, devotion, and success with which Miss Guinness had laboured in the Gospel among the rough youths of Bow and its neighbourhood, and prayed that many might be led to imitate her, not only in that kind of work, but in the step she has now taken. One of Dr. Barnardo's sentences deserves to be writ in letters of gold:—"Two questions are rapping at the Church's heart—how the poor live at home, and how the heathen die abroad."

Mr. Farwell, of Chicago, having given some interesting recollections of a visit paid by Mr. Grattan Guinness to that city many years ago, spoke of the inspiration that he drew from the sight afforded by the meeting, and urged the departing missionaries to take Jesus Christ as their model in their work among the benighted heathen. He alluded to the self-denial involved in going, and in giving up dear ones to go among the heathen, but this view of the case was not endorsed either by Mr. Guinness or his daughter: in her touching and impressive address later in the evening, Miss Guinness said that instead of a feeling of self-sacrifice, she had, since the matter of her going was settled, experienced a joy that was a fulfilment of the hundredfold reward promised in this life to those who yield all to Christ. A very interesting interlude in the flow of the evening's speech was the urgent entreaty of Mr. John Haffenden for an increased interest in Christian work in the large islands of the Malay Archipelago, where, for five years, he has represented the British and Foreign Bible Society. The spiritual needs of Borneo, Java, and Sumatra, he said, are most clamant, and very little has been done to meet them. He is hoping at some time in the future to be able to distribute the Word of God even in the Philippine Islands, but it would be useless to attempt to send a colporteur there at present, as the islands are under Spanish rule, and closed to Protestant Bible and missionary work.

Mr. Reginald Radcliffe's address, which came next, was mainly an impassioned plea, in his characteristic manner, for unreserved surrender to the will of God on the part of Christians. That is, he urged, really the best way to further the cause of foreign missions, because such full consecration is inevitably followed by a practical solicitude as to the state of the heathen world. This point was most impressively pressed home by Mr. Radcliffe, and he quoted with effect the recorded words of David Livingstone, in which in the closing year of his devoted life he reconsecrated himself to the work of God in Africa. Mr. Grattan Guinness spoke with deep and suppressed feeling, in view of the departure of his beloved daughter; still he greatly rejoiced at the honour laid upon her in being made a messenger of the blessed Gospel to her sisters in China. Miss Guinness herself took up the same lofty strain. Her calm but most earnest words were devoted to an appeal to all for that fulness of consecration which had been the keynote of preceding speeches. She asked for intercessory prayer on behalf of herself, Miss Reed, her companion, and all the other friends leaving Harley House at this time. Some words followed from the Rev. A. G. Brown, in keeping with what had gone before, and after a further appeal from Dr. Grattan Guinness, chiefly addressed to his young brethren in the meeting, the stirring proceedings were closed with prayer by Rev. C. A. Fox, as they had been opened with prayer by Pastor Frank White.

We have not space to give any details of the very interesting statement of progress on the Congo, by Mr. McKitterick, who has recently returned from that region, accompanied by two negro lads. We hope to have another opportunity of telling, in part, at least, his encouraging story.

CHINA INLAND MISSION.

A much smaller gathering of friends, in connection with the outgoing China Inland Mission party, met at the Mildmay Conference Hall on Saturday afternoon. The proceedings were more of a devotional nature, in keeping with the usual Saturday prayer-meeting held by the Mission. Words of farewell were spoken by Mr. and Mrs. Pigott, and Mrs. Schofield (widow of the late Dr. Schofield), who, with Mr. and Mrs. Hunt, are returning to China after a stay in this country. Miss Guinness, Miss Mary Reed, Miss Annie Sanderson, and Miss Malin, all of whom are going for the first time, also spoke, and the occasion was felt to be one of singular impressiveness and spiritual power. As the custom is, all the members of the Mission now in the field, or on the way, were remembered before the Lord by name, and earnest petition was offered by various friends.

On the previous Thursday evening a valedictory meeting was held in the Gospel Hall, Southgate Wood, Wood Green, N. Miss Annie Sanderson, one of the outgoing party, is, so to speak, the second child of this little church who has resolved to obey our Lord's last command in its relation to the heathen world. The first, Miss Ellen A. Barclay, who went in 1884, is now working in Tsin-Chau (Kansuh province), in the far north-west of China, with much encouragement and success. The Gospel Hall was filled by a sympathetic audience, and the proceedings throughout were most impressive. Mr. R. C. Morgan presided, and addresses were given by Mr. T. W. Pigott, Mr. H. W. Hunt, and Misses Malin and Sanderson. The party of missionaries sailed yesterday (Thursday) by P. & O. steamer.

TWO POSTHUMOUS VOLUMES.*

READERS of the two volumes of "Sermons," by the author of these later productions, will expect to find rare pleasure in the perusal of further writings from the same pen. Nor will they be disappointed; they are the work of a true "Master in Israel," and show an erudition and Christian sagacity of the highest order. Homiletics have been dealt with by many writers of repute, and furnish a somewhat wide range of literary effort, but we have read no book on the subject with keener relish or truer satisfaction than the first-named of the two before us now. For ten years, prior to his death, Dr. Ker held the Chair of Practical Training for the Work of the Ministry, in the Theological Hall of the United Presbyterian Church, and the twenty-one lectures contained in this book were given in that capacity. The first seven deal with the preachers and preaching of the early Church down to the Reformation period, while the remainder treat exclusively of German Protestantism and its heralds. The mode of treatment is intensely practical, and deals closely with the subject as bearing on the greater efficiency of the modern pulpit.

One great charm of the volume lies in the combination there is of firm adherence to evangelical truth, with readiness to profit by anything which may come to us from other sources. As, for instance, referring to "the allegorical tendencies of Origen," "the extreme self-inspection of Jonathan Edwards," and "the constant moral-essay preaching of the Tillotson school," he says, "we may learn how vitally important it is to breathe into all duties the life and the moving power of the person and work of Christ, to remember that Christianity is a plan, not of moral teaching, but first of all of redemption and reconciliation; birth before life, and life before work." Very discriminating and important in reference to much that is transpiring around us are such words as these, "If some turn to what is called the Broad School, may it not be because evangelical preachers have not been showing how the Gospel touches all that is human, and gives to common life a tenderness, and beauty, and meaning which Broad Church doctrine has not in itself. If others are turning to confessionals, and spiritual directories, and the corporeal presence of Christ in the sacraments, is it not because we have not shown clearly and warmly enough the humanity of Christ brought close as a guide and friend always and everywhere?... So let us study the preaching of past times, that we may add to it that which was wanting; and, while we maintain the unchanged centre, Jesus Christ, we shall bring into the circumference a richer and fuller provision, that as He Himself says, the sheep may go in and out, and find pasture."

Historically and critically the book is rich in interest and worth, and should be read by all students and preachers without delay.

The second volume is of a different class, but by no means of an inferior type. Dr. Simpson, of Derby, says truly, in an admirable introduction:—"When we consider the number and variety of subjects which he passes under review; the knowledge which on all of them he seems equally to possess; the historic, ethical, or Scriptural light which he sheds over them, and the lucidity and calmness, free from the spirit of dogmatism which characterise his carefully balanced judgments, we feel as if we had more of Dr. Ker in the fragmentary but many-sided character of this book than in any other from his hand." The table of contents contains seventeen distinct sets of subjects upon which the author's thoughts are given, among them being "Men and Manners," "The Bible and Bible Studies," "Philosophy and Theology," "Churches," "Science," "Art and Music," &c. These subjects are treated on in an aphoristic style which admits of the book being taken up for a few minutes and laid down again without loss of continuity or link with what has gone before. Compressed thoughts, suggestive ideas, striking analogies, and illustrations from many sources, abound under each heading. Dr. Ker was no mean poet, as a selection of poems and translations at the end of the volume will prove. A striking and beautifully executed portrait of the author adorns this work, which, with that on "preaching," should be in the hands of all who delight in refined and cultured thought on high and holy themes.

G.

KEY WORDS OF THE BIBLE.

A MOST useful and suggestive book with this title, by Rev. Dr. A. T. Pierson, of Philadelphia, is published by *Messrs. Hodder & Stoughton* (2s. 6d.). Dr. Pierson's phraseology is terse, clear cut, and expressive, lending itself admirably to the production of such severely condensed writing as this. The book may be described as a bird's-eye view of each book of the sacred Scriptures that can be taken in and apprehended at a glance. We have here the fruits of much patient and skilful study, and to young students of the Word of God we deem the work an invaluable one. It need hardly be said that Dr. Pierson's standpoint is that of the strong evangelical in matters of doctrine, and the pre-Millennialist in matters of prophetic interpretation. An introduction, on the best methods and principles of Bible study, will be found of great service. At recent Northfield Conventions Dr. Pierson gave some of these Bible studies in a more amplified form than that of the book, and they were heard with remarkable interest. We cannot doubt that in this permanent shape they will prove even of greater value. We give as specimens the brief introductory notes to the Prophets and the Gospels:—

THE PROPHETS.

Here begins the third and last division of the Old Testament. A prophet is not necessarily one who predicts, but one who speaks for God—an inspired teacher. Prediction was one form in which the divine seal and sanction were set upon the prophet. The prophetic and historic books are closely related. The Hebrew nation is always the centre of both, and other nations are viewed only as related to this central subject and object.

There are seventeen prophetic books: five belong to the major and twelve to the minor prophets; but these terms refer to length, not to comparative importance. They are not in chronological order; four or five of the minor prophets antedate Isaiah. The period covered by these books spans over four centuries, from about 870 to 440 B.C., and is marked by three divisions: Pre-Exile, Exile, and Post-Exile. It is of great importance to study the prophecies in relation to the period which they cover, as the history will often interpret the prophecy.

The Hebrew is the central figure in prophecy, first in the national or organic aspect; secondly, in the ecclesiastical or spiritual, with reference to the believing remnant; and thirdly, in the personal or Messianic. These are so intermingled as often to be indistinguishable. Predictions relate either to Judah or Israel, or the nations by whom they were oppressed. Whatever judgments are foretold, a promise of restoration relieves the darkness; the believing remnant survives to become a blessing to all people.

Two expressions abound in prophecy, "The Last Days," and "The Day of the Lord." The first covers all that series of events associated with the period bounded by our Lord's First Advent and by the Final Judgment. The Day of the Lord is the dark aspect of judgment seen in connection with those last days, and marks the crisis and catastrophe.

Some principles of interpretation should be observed. Prophecy often presents at first an outline or profile of coming events, which successive prophecies fill out and complete; so that only by combination and comparison the whole picture is seen. Again, prophetic perspective often foreshortens the future. Events are seen in outline, and in series or succession, without regard to intervals between, or comparative proportions or dimensions. One outline may correspond to different events; a prediction, apparently fulfilled, may still await a grander accomplishment. Later prophecies will often be found to expand previous predictions, and analyse and separate what was before vague, confused, and general. The horizon enlarges as it is approached.

The key to all prophecy is the Kingdom of God; its rise, progress, conflicts, and final triumph; from first to last, however various its aspects, in essence and principle one and unchangeable.

THE GOSPELS.

This fourfold story of Christ's life is proven genuine by its harmonious testimony and undesigned coincidences. Each presents the subject from a different point of view, and the combination gives us, like a series of concentric mirrors, not an outline picture or a mere image, but a Divine Person reflected, projected before us, like an object with proportions and dimensions.

Matthew wrote for the Jew, and shows Jesus as the King of the Jews, the Royal Lawgiver, the *Lion* of the tribe of Judah. Mark wrote for the Roman, and shows Him as the power of God, the Mighty Worker, the *Ox* for service and sacrifice. Luke wrote for the Greek, and shows Him as the wisdom of God, the human Teacher and Friend, the *Man* Christ Jesus. John, writing to supplement and complement the other Gospels, shows Him as Son of God, as well as Son of Man, having and giving eternal life, the *Eagle* soaring to the Sun, undazzled by its splendour.

These Four Gospels are the counterpart of the Four Living Creatures of Ezekiel, Daniel [?] and the Apocalypse. Marvellously joined, intertwined with coincidences, yet separated by differences, they face different ways, yet move in one direction, as one Spirit guides: wing with wing, wheel within wheel, full of eyes, the scope of their rings dreadful, and their speed like that of lightning.

These are not Gospels *of* Matthew, &c., but one Gospel of Christ, according to Matthew, Mark, Luke, and John. The first three present the person and work of Christ from the outward, earthly side; the last, from the inward and heavenly. In the beginning of each Gospel we find emphasised—in Matthew, Christ's genealogy; in Mark, his majesty; in Luke, his humanity; in John, his divinity. So in the close of each: in Matthew, his resurrection; in Mark, his ascension; in Luke, his parting benediction and promise of enduement; and in John, the added hint of his second coming.

JEWS IN SPITALFIELDS.—Mr. Israel I. Aschkenasi, missionary to the Jews, is receiving considerable encouragement in his work in connection with the Spitalfields Gospel Mission. The services and Bible-classes for adults are well attended, and the Sunday-school for children is proving a useful feature of the work. Some nine meetings are held each week, and Mr. Aschkenasi has been gratified by seeing fruit of his labours.

ST. ETIENNE, FRANCE.—Dr. Hastings Burroughs, who is in charge of this branch of Mr. McAll's Mission, writes: We have a solid band of a hundred Christians who walk together in harmony and in love. Many others come nightly to listen to the preaching of the Gospel. The dispensary is receiving large patronage from poor patients; lately I decided on making it self-supporting; each patient pays five sous, so that the expenses of the medicine are thus defrayed. Any person unable to pay that small sum is received nevertheless. Through the kindness of Mrs. Robertson, New Testaments are given to the new comers. The Asile de Nuit is affording nightly shelter to thirty poor wayfarers.

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* HISTORY OF PREACHING. By JOHN KER, D.D. 7s. 6d. *Hodder & Stoughton.* THOUGHTS FOR HEART AND LIFE. By JOHN KER, D.D. 4s. 6d. *David Douglas, Edinburgh.*

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Will be held on **MONDAY, JANUARY 30, 1888,**
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REFRESHMENTS FROM 6 TO 7 P.M.
SAMUEL MONTAGU, Esq., M.P., will Preside.

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A short Statement will be submitted, showing the work already accomplished, and the present position of the effort.

There will be opportunity for INSPECTION OF THE ENTIRE PREMISES, including the Class and Work Rooms, Museum, Dormitories, and the newly opened Gymnasium and new Lecture Hall.

THE CHRISTMAS AND NEW YEAR'S OFFERINGS AND COLLECTIONS WILL BE RECEIVED.

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THE same afternoon at 4, A SERVICE OF THANKSGIVING will be held in the New Lecture Hall. R. C. MORGAN, Esq., will preside. Admission free.

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OF LEICESTER,
Having accepted the Pastorate at

REGENT'S PARK CHAPEL,

Park Square East, Regent's Park, will commence his Ministry there on SUNDAY, February 5. Morning at 11. Evening at 7.

A VERY PRESSING NEED.

IN a village in the West of Ireland, a Scriptural School has been carried on with much success for many years. It has been maintained by the personal efforts of the family of the resident proprietor, whose means, under existing circumstances, do not admit of his rebuilding it. The School is attended by over 40 children, who are daily instructed in the Word of God, but the School House is in a state of irreparable decay, the walls being held together by props. A new building is absolutely necessary if a Romish education, without the Bible, for the villagers is to be prevented.

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WM. B. KILLALOE.

I beg fully to concur in his Lordship's recommendation.

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Contributions towards this proposed new School House will be gratefully received and acknowledged by—

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Above 30 men have been brought to Jesus.

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(*Continued from page* iii.)

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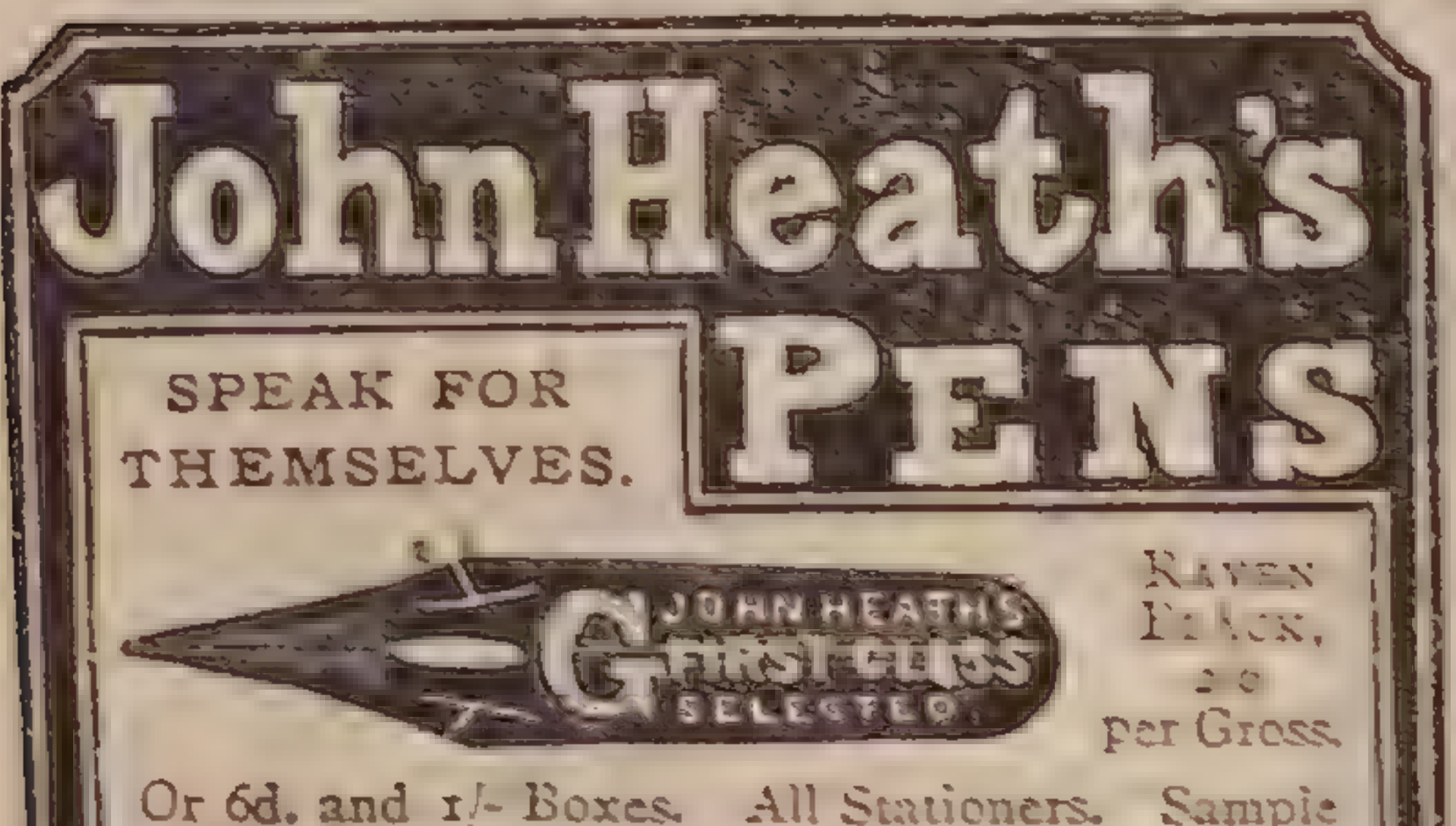

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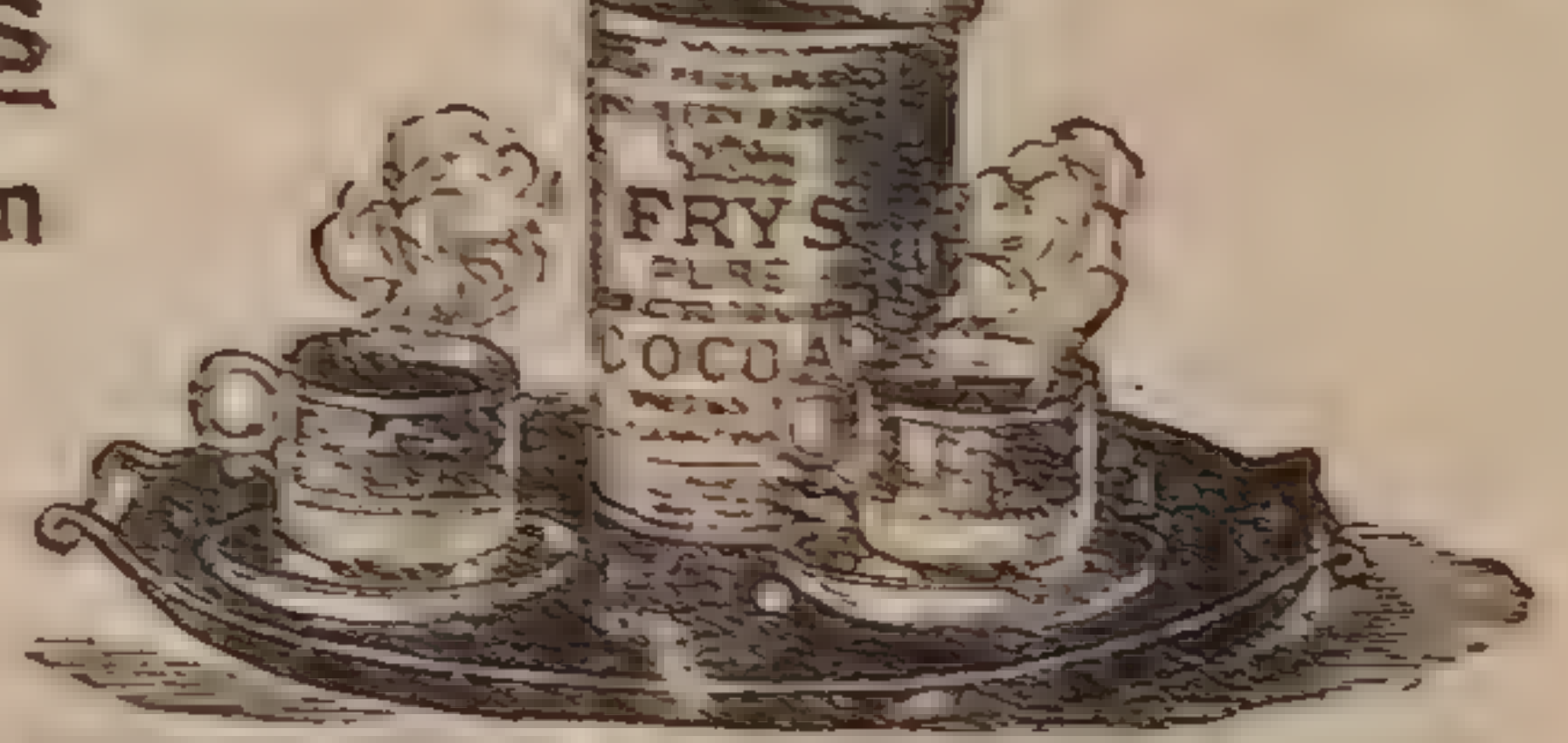

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DR. WYLIE'S new work on Popery* is calculated to attract a large number of readers. The subject is one upon which much has been written, but at the same time it is one on which few can write with the knowledge and power of this author.

The argument of the book, in brief, is: That our fathers in the Revolution of 1688, placed our constitutional liberties on the only basis on which they believed those liberties could be secure and lasting; that we have abandoned this basis, and, by concessions to the Papacy, compromised British liberty as secured by the famous Settlement; and that, by following this mistaken policy, we are encouraging the advance of a foreign power, which, under a spiritual guise, is marching—through the destruction of our laws, the subversion of our institutions, and the corruption of our nation—to the establishment of a spiritual supremacy and a temporal dominion in Great Britain.

The book is full of valuable information, replete with timely instruction. The aims of Rome are laid bare; her spiritual professions are put alongside her political practices. Canon law is explained; Papal pretensions are exhibited; the condition of Ireland and the dangers impending upon England and Scotland are dealt with at length. Among some quotations from Cardinal Manning's writings, Dr. Wylie gives the following well-known sentences respecting the English people:—

> I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule an imperial race. We have to do with a will that reigns throughout the world, as the will of old Rome reigned once. We have to bend or break that will which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet here, and, therefore, in England the Church of God must be gathered in its strength! (p. 213).

The words may well be pondered by those who are infected by the "heresy" specified.

Dr. Wylie's book should wake up some Protestants. It conclusively shows that if "always the same" needs any qualification with regard to Rome, the qualification must be to the effect that in arrogance and wickedness the Papal system becomes "worse and worse." Let Dr. Wylie speak on British concessions to Rome during the past half century:—

> Securities and privileges which our fathers won in the battle of the patriot, or at the stake of the martyr, have been in our eyes but of small price, and we have been ready to part with them. The story is wearisome from its very monotony of demand and concession, demand and concession, in endless iteration. First, we opened the doors of Parliament to the Romanists; second, we established Maynooth; third, we endowed it; fourth, we purged our Statute Book of some forty enactments which hindered no honest and lawful business, but which stood in the way of projects fondly cherished, but which dared not be avowed. Next, we permitted the popish bishops to appoint chaplains in our prisons, next in our workhouses, next in our reformatories, and then in our navy. Next, we permitted them to build convents and monastries, and to dot our country with little colonies immediately and directly governed by Papal law, and reft, as regards both acres and persons, from the protection and control of British law.
>
> Then, when we had done all this, we opened the National Exchequer to them. We thought that "money would do it." And verily we were not sparing of our gold. Our yearly payments, not to the starving people, but to the greedy priests, rose rapidly from thousands to ten of thousands, from tens of thousands to hundreds of thousands, and from hundreds of thousands to a million, and now it stands some two hundred thousand above a million.

The division of England into dioceses, the publishing of canon law, and the erecting of courts of spiritual and temporal jurisdiction, whereby Romanists are governed in the name of the Potentate of the Vatican, are described, and the manner in which the Irish hierarchy has made claims, which one after another have been conceded, is set forth in detail:—

> All offices in the United Kingdom, two excepted, we have thrown open to the nominees of the priesthood... And, finally, to expedite the advance of this enemy to the throne, whence he may absolutely govern us and make all the three kingdoms as full of darkness and as full of wretchedness as Ireland is, we have abolished the oaths of the Royal Supremacy and the Protestant Accession. And, as if we wished to point out beyond the possibility of mistake to an ambition which verily needs nothing to excite or inflame it, the chair in which we should like to see it ultimately enthrone itself, we have prepared for its chief a seat where meanwhile he may sit and display his own and his master's power. We have said to the man who exchanged the English lawn for the Roman purple, and demitted the title of the rector to assume that of cardinal: Come up here, and sit on the right hand of the Queen. And there verily he sits, the nobles and prelates of England at his feet. We wonder they don't toss their coronets from their head and disdain to wear honours from which the glory is departed.

Dr. Wylie makes it abundantly clear that the word Protestant has a distinctive political signification. He denies to no one freedom of religious opinion, but he maintains with great force that adherents of the Papacy can bear no allegiance to our sovereign and yield no submission to our law, but they are subjects of a foreign prince, whose throne is in the Vatican, and whose country is the "Church." Retracing our steps—returning to the "old paths," is strongly urged.

The book is written in Dr. Wylie's well-known vigorous style, and is provided with a full index and a useful synopsis of contents.

---

*WHICH SOVEREIGN—QUEEN VICTORIA OR THE POPE? By J. A. WYLIE, LL D. 3s. 6d. *Morgan & Scott*, 12, *Paternoster-buildings, E.C.*

OBITUARY.

REV. A. LAMB, MELTON MOWBRAY.

WE regret to announce the death, last week, of this pastor. He was converted under the preaching of Richard Weaver, and for some years laboured as an evangelist before becoming pastor at Melton. He was especially earnest in work amongst the poor and needy, and will be greatly missed.

DR. R. R. KALLEY.

This veteran missionary, formerly of Madeira and Brazil, fell asleep in Jesus on the morning of January 17, after a few hours' illness. He was born in 1809. For some years he practised medicine in Kilmarnock; but, his heart being stirred up to go and work amongst the Chinese, he relinquished his practice early in 1838. On account of health, he was compelled to give up the hope of work in China and to go with his family to Madeira. He felt that he could improve his stay there by working for his Master amongst the poor people of that island, ministering to their bodily sufferings, and at the same time speaking to them of the great love of God for sinners manifested in Jesus. The Lord blessed this work, and thus his servant was enabled to preach the glad tidings to thousands.

In 1843, the work aroused the enmity of the adversaries, so that many of the believers suffered much persecution. In the month of July the Doctor himself was cast into prison, and there he remained till the following January. Still the Word of God continued to be taught to many, both in the prison and outside. During 1844 the persecution became fiercer, so that the Doctor required great caution to avoid being separated from his flock. In this extremity God sent Rev. W. Hewitson to work together with Dr. Kalley. He arrived early in 1845, and for a year worked diligently in the Gospel, while the former labourer devoted himself more specially to the treatment of the sick, and to personal dealings with their souls.

In May, 1846, Mr. Hewitson left the island. The sufferings of the converts increased, till the passions of the mob, stimulated by the Romish priests, resulted in a determined attack on Dr. Kalley's residence. He had a narrow escape from the island, but God watched over him, and preserved him from the hands of his enemies. During the next months over one thousand persons left the island for conscience' sake; many of their descendants are now living in Trinidad, and in Illinois, and other places.

In 1855, Dr. Kalley went to Brazil, and was enabled to found the Igreja Evangelica Fluminense in Rio de Janeiro in 1857. In 1873 he went to Pernambuco, and formed the Igreja Evangelica Pernambucana, in connection with which some of Mr. Grattan Guinness's students are now working for the Master. Eleven years ago the Doctor was obliged by failing health to retire from Brazil, and since then he has resided in Edinburgh.

The funeral service was conducted on Tuesday last, by Rev. J. Hudson Taylor, and the interment was in the Dean Cemetery. J. G. R.

Letter to the Editor.

POOR JEWISH IMMIGRANTS.

DEAR SIR,—Allow me to say a few words on the subject of your paragraph about persecuted Jews who seek shelter (if only temporary) in England. There is considerable misapprehension as to the effect which their presence has on the employment of our own working people. Many of these Jews work for and with English Jews in trades which Jewish enterprise has kept from leaving for the Continent. But for the Jews, cheap tailoring (like making of ladies' cloth jackets and mantles) must have gone to Germany, because our workers do not work for the wages that Germans accept. A class of ladies' shoes, till lately imported from abroad, is now made cheaper in London by foreign Jews.

Again, many support themselves by dealing in small wares such as Englishmen do not meddle with. With very small profits they manage to rise, because they are not only thrifty, but sober. When they become shopkeepers they bear their share of our rates and taxes, and they contribute largely to all our charities. At last year's Hospital Sunday collections the Jews with their small community stood fourth on the list (which was headed by the Church of England with £28,565), giving £14,595 odd, while their average of each collection stood highest of all.

Jews do not, as Germans do, carry our trade away to the Continent. Instead of undermining us, they become loyal, peaceable citizens, who promote British interests to the utmost of their power both at home and abroad. Whole streets in the East-end that were squalid, disorderly, and disreputable, are transformed into decent, quiet, respectable abodes of law-abiding Jews whose sober habits enable them to live where others only supported the drink-shops.

Fierce persecution by nominal Christians drives Jews to England. Let us beware how we deal with these outcasts. In succouring Jewish refugees we need not injure our own poor. The vast majority of Jews do not compete with our people in their industries. Let us help them in getting work that does not interfere with our people. Our Jewish authorities in London work in this way. Besides keeping all poor English Jews from becoming paupers or burdening our parish rates or workhouses, they deal with refugees by the same admirable system of relief; and they have found homes in America and elsewhere to which they have removed tens of thousands of Jews, and with wonderful skill they open up new industries for others.

But the work is too vast for even the wealth and benevolence of the Jews. Nor should it be left to them, for the persecutors abroad are nominal Christians. We rejoice to have been enabled to deal with at least some of the heart-rending distress silently endured by these Jewish strangers in our midst. Some of those found in the fogs and wretchedness of our streets, homeless and perishing, have been fed and warmed, some clothed, some set up with tiny stock of wares, some enabled to get away to friends in America. In no one case have the industry or comfort of our poor English Christians been prejudiced. These things have been done—a minute portion of the vast work—"in token of Christian sympathy."

(MRS.) E. A. FINN, Sec. Syrian Colonisation Fund.
41, *Parliament-street, S.W.*

MIDNIGHT MEETING MOVEMENT.—Mr. John H. L. Christien, assisted by friends, has been holding mission services in Sermon-lane, Islington. Seven meetings were held last week, and a number of women were present, gathered from the district around. The various gatherings were addressed in faithful but affectionate terms by various ladies and gentlemen. Many of the poor women listened with the greatest attention. Similar services to the above are being held throughout London during this month.

MELBOURNE EXHIBITION.—In view of the great importance of taking every opportunity to spread the Gospel, Christian workers thinking of going out to the forthcoming exhibition at Melbourne, are invited to communicate with Rev. N. L. Bluett, La Grande Borde, Lausanne, Suisse, in order to facilitate united effort in the formation of a missionary conference to be held (D.V.) at Melbourne, and other schemes of evangelistic work. As time presses, friends are requested to respond to this invitation with as little delay as possible.

EVANGELISTIC NOTES.

Mr. and Miss Parker, from England, have concluded successful evangelistic services at South Amboy, N.J., and Freehold, N.J. They were next to hold union meetings at Salem, N.J.

Lancashire.—A week's evangelistic services, conducted in Bethel Chapel, Bury (Lancs.), by Rev. P. Sutton, of Openshaw, Manchester, have been instrumental in leading many to decision.

Mr. G. C. Norrish, of the Evangelisation Society, has been conducting a three weeks' mission at Creech, Somerset. Large numbers attended the meetings. Christians have been quickened, and not a few have professed to find liberty in Christ.

Mr. Samuel Mackenzie, evangelist, has concluded a series of successful meetings at Sighthill Free Church, Glasgow. A large number of inquirers had the way of salvation pointed out to them, and professed to find peace in believing. Christian workers were stirred up to prayer and effort.

Nottingham.—Rev. Dr. Morris has conducted a mission to believers at St. Ann's Church, in this town. The work has been thorough, definite, and deep. The pointed and searching addresses of Dr. Morris were richly blessed to many believers. The Bible to many Christians will be a new book. At the last service over 500 partook of the communion.

Greenock, N.B.—Since September last Gospel and other services have been conducted in the Music Hall, Hamilton-place, with much encouragement. Helpers have heartily come forward to aid those in charge of the work, and friends from various places have addressed the large assemblies. The fruits of these efforts are chiefly seen among young men. The workers are all voluntary and unpaid, and the expenses of the Mission have been met by contributions from various friends.

Dublin.—A very successful mission to men has been held in Dublin in the Gregg Memorial Hall. The Archbishop, and the Dean of Christ's Church took part in the opening services. The addresses on each night of the week, and the concluding sermon, were given by Rev. W. E. Burroughs, of Kingstown. The large hall was crowded every evening by young men, and the services have been blessed to many. The keenly practical addresses have been well calculated to appeal to those who needed some such loving invitation to lead them to spiritual decision. It is to be hoped that this mission is only the first of a series; the missioner is eminently able to present the truth as it is in Jesus.

POOR IN POPLAR.—On Tuesday week a dinner was given to two hundred unemployed mechanics and their wives at the Brunswick Hall, Poplar. It was really sad to learn the tales of woe and sorrow told by those present. After dinner short stirring Gospel addresses were given. Any help towards this work will be welcomed by Mr. George Fuller, superintendent, Welcome Hall, Culloden-street, Poplar, E.

MR. ARTHINGTON'S OFFER.—The offer of £15,000, made by Mr. Robert Arthington, of Leeds, for the establishment of a mission to the Indians of North Brazil, has been alike declined by the Foreign Mission Committee of the Free Church of Scotland, the London Missionary Society, and the Baptist Missionary Society. The Free Church committee point out that the region Mr. Arthington is desirous to see entered upon is within reach of the Episcopalians, Moravians, Methodists, and American Presbyterians, who already occupy Central America.

REQUESTS FOR PRAYER.—For blessing on a special mission at Cirencester, from Jan. 29 to Feb. 5, to be conducted by Rev. J. F. T. Hallowes.——For blessing on evangelistic services at Hawick, N.B., to be conducted by Mr. Richard Weaver, commencing Feb. 12.——For blessing on special services by Mr. Opie Redway, at Baptist Chapel, Eastcombe, near Stroud, from Jan. 30. Also, for a week by Mr. Redway, in the Wesleyan Chapel, Westonzoyland, near Bridgwater, to commence on Feb. 3.——For blessing on a ten days' special mission at Gospel Hall, Axminster, commencing on Jan. 29, to be conducted by Mr. Herbert Veasey, of Torquay.——For blessing on a mission now in progress at the Hope, Merton, Surrey, conducted by Mr. John McAuliffe, and praise for much blessing at Poole, Dorset.——For blessing on mission work at Helensburgh, N.B.

CONTINENTAL & FOREIGN NOTES.

MR. McALL has opened, at St. Germain, Paris, his one hundred and thirteenth station—the tenth or eleventh within the last three months.

A CHRISTIAN LADY is providing at her own expense a home for poor women, at Belleville, Paris, similar to one already existing for poor men.

PORTUGAL knows and tolerates no other religion besides the Roman Catholic, except among foreign residents, who may worship privately in their houses, but not in a church.

PARIS.—It is said that some Americans are about to build three large chapels in different parts of Paris for the use of those who now regularly frequent the popular mission halls.

INDIA.—Reports have come from Poonah, Madras, and Calcutta, telling of much blessing in connection with the special mission of the Church Missionary Society in different parts of India.

HAVRE.—We have good reports of the evangelistic work among Bretons here. Well attended meetings are held in the Rest, the use of which is kindly granted by Lady Beauchamp, and a new meeting has been begun in the suburbs where Bretons abound.

BISHOP TAYLOR'S MISSION IN AFRICA.—Writing from Vivi, Congo, on October 12 last, Bishop Taylor says:—"During the past three months we have founded and manned five new stations between Vivi and Isangola. We have built a steam waggon that hauls at one time up those steep, stony, crooked Vivi hills one hundred man-loads, or two tons."

HARVARD UNIVERSITY.—As a result of Professor Henry Drummond's recent visit to America the Christian students of Harvard University have rented the Globe Theatre in Boston, and arranged for the holding of Sunday evening services to be conducted by college preachers. The students have been personally distributing the tickets in the workshops of the city.

WEEK OF PRAYER.—In Brussels the meetings were presided over by the different Protestant pastors in turn, and were conducted alternately in French and Flemish. If the numbers attending were fewer than last year the life and cordial brotherhood were not less. In Berlin the interest increased day by day; encouraging meetings were also held in different parts of Switzerland.

MADAME DALENCOURT'S REPORT gives an exceedingly interesting account of her Mission in Paris for the benefit of working women. The new part of the work is a school for girls. Four classes for different stages of efficiency in needlework are held, the most proficient being rewarded with a baby doll in the shape of a prize. Some measure of neatness, cleanliness, and order is thus acquired. Other valuable departments in the work are referred to in the report.

INTOLERANCE IN RUSSIA.—The St. Petersburg correspondent of *The Daily News* telegraphs:—"Religious intolerance here is likely to assume dimensions which have been hitherto unknown. It is asserted on competent authority that the Government has decided that in future only persons of the Greek faith shall be appointed to public offices. The numerous Lutherans and Catholics now occupying such posts will not be dismissed, but their promotion will be made difficult, or perhaps impossible."

MEDICAL MISSIONS IN PALESTINE.—The Jerusalem correspondent of *The Record* writes:—"From your correspondence we learn that Miss Lloyd is coming out to establish another Medical Mission in Jerusalem. Probably if she had consulted anyone here she would have been told Jerusalem is the last place for a Medical Mission, as it is already overdone. If such a Mission as is proposed is needed here, a band of nurses would help it on far better than a lady doctor. Nurses are needed, doctors are abundant. There are many places in the country where a Medical Mission would be a great boon, for instance Hebron, where there is no mission work, and where the people are begging for a doctor."

AN INTERESTING COLONY.—As an instance of how kindly relations are fostered between employers and employed, we have read with much interest the history of a colony of French workmen, who were taken to the Grand Duchy of Baden in 1865 to produce mirror glass. To-day the colony consists of 340 families, each of which has a comfortable dwelling, to which is attached a large piece of land for flower and vegetable cultivation. Schools are provided to which the children must go until they are fifteen; libraries are established, and there is a hospital supported by the company. The old people speak French, but the young ones German—and it is not unusual to find three generations, grandfather, father, and son working side by side.

ABYSSINIA.—Prayer is requested for the Swedish missionaries at M'Kullo (three miles from Massowah) where the Italian army now has its headquarters. This mission was begun in 1866, and several stations were founded among the tribes north of Abyssinia, which, however, it has been necessary to give up, owing to the insalubrity of the climate and the enmity of the Abyssinians and Mahommedans. Sixteen of the missionaries have died of different diseases, and three have been murdered. Now the mission is chiefly confined to M'Kullo where there is a commodious mission-house surrounded by the huts of native converts, and schools for boys and girls, most of them liberated slaves. The Italians have shown our Lutheran brethren much sympathy and kindness. Pray that our tried missionaries may be preserved, and have wisdom and courage given them, and that the impending war may lead to the opening of Abyssinia and the Galla countries for the Gospel.

G. S. LÖWENHIELM.

Stockholm.

THE AMEER OF AFGHANISTAN is described as exactly the reverse of the typical Asiatic despot, being a grave, careful man and sovereign, the persistent enemy of aristocratic usurpation of the rights of the people and a wonderfully clement and discerning friend to the humbler classes in his kingdom. He receives everyone personally, gentle or simple, who has a petition to present, and relies on no intermediary officials.

THE EVANGELICAL ALLIANCE in America have issued a letter suggesting that in each city, town, and neighbourhood, pastors of all denominations, and such laymen as they may select, be invited to meet and carefully study the needs and problems of their special locality. This may include such organised visitation as shall give a certain knowledge of those who do not attend religious services, and as far as possible the reasons which keep them away. It is especially desirable to devise plans for winning the confidence of working people. Such visitation can readily include a knowledge of the sick and deserving poor, the number and location of saloons and places of ill repute, and all the evil influences that affect the moral character of the community. Such study will draw Christians into closer sympathy, and will so reveal needs as to stimulate earnest and united action, by which alone the desired work can be effectively done.

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TEMPERANCE NOTES.

HOME.

Last year's fines for the adulteration of beer exceeded £10,000.

The new Bishop of Guildford elect is said to be an ardent abstainer.

At Glasgow Police courts, on a recent Monday, there were 366 cases, mostly due to drink.

It is stated in *The Watchword* that "the bogus clubs of Cardiff are practically annihilated."

The Glasgow Y.M.C.A. has protested against the recent election of two drink-sellers to the office of magistrate.

Dr. B. W. Richardson suggests that for Bank Holidays systematic efforts should be made to provide healthy recreation for the people.

The Bishop of Salisbury, writing to the diocesan organising secretary, C.E.T.S., prays "earnestly for a blessing" upon the secretary's labours in "the noble cause" to which he has devoted himself.

Mr. W. Aronsberg, J.P., writes to the Mayor of Manchester, urging that the social clubs in various parts of the city are mainly used for "drinking, betting, and gambling" after licensed hours, and ought to be brought under more complete police control.

The Act enabling the authorities in Scotland to close public-houses at ten o'clock is being largely taken advantage of. The arrangement has been enforced in Forfarshire, Perthshire, Fifeshire, and Aberdeenshire, and also in the burghs of Perth, Montrose, and Arbroath. Unfortunately it does not apply to the localities where it is most needed—to places having over fifty thousand inhabitants.

A conference of the committee of the London Auxiliary of the United Kingdom Alliance with the committees of the various Local Option Unions of the Metropolis (comprising some twenty-two organisations and nearly four hundred members of the various committees) was held last week, to consider the advisability of adopting and circulating for signature among the electors of all the London constituencies a pledge in favour of the direct veto over the issue of liquor licences. The subject was fully discussed by various representatives from all parts of London, and there was a general concurrence as to the importance of taking steps to secure an early advance in favour of the direct veto form of local option, both in and out of Parliament.

FOREIGN.

The New Zealand drink bill last year showed a decrease of £159,158.

The State of Vermont is about to spend 50,000 dollars on scientific temperance school books.

It is stated that in Chicago there is one baker to every 470 families, and one liquor saloon for every 35.

Judge Mayo, now Chief of the Cherokees, Indian Territory, is said to be an ardent temperance man.

The Woman's National Temperance Union (U.S.A.) has now a membership of 136,477 in 6505 local unions.

Mr. Joseph Malins, junior, has translated from the *St. Petersburger Zeitung* a stirring "war cry against intemperance."

Professor Stewart of Liberia estimates that for every missionary who goes to Africa, [illegible] gallons of liquor are sent to that country.

The report of the New South Wales Commission on the drink traffic shows that the drink rate per head in the colony is lower than that of the United Kingdom.

At a Teachers' Convention in Bruce co., Canada, recently, it was resolved that all teachers should use their influence in favour of the use of temperance text-books in schools.

The Alliance News states that the wife of a late millionaire brewer in New York has been adjudged by a sheriff's jury to be a habitual drunkard and unable to take care of her own property.

In *The Union Signal* it is stated that the night after the Atlanta election a young man, Mr. Hightower, was attacked by a mob of roughs and killed because he had voted on the temperance side.

Seventeen of the cities of Massachusetts voted on licence on December 6. Eight voted no licence, namely, Cambridge, Somerville, Malden, Chelsea, Newton, Brockton, Lawrence, and Fitchburg. Nine voted for licence, among them Northampton and Springfield. The parties are very evenly balanced in not a few of the cities.

Notes on Daily Readings.

SUNDAY, JANUARY 29.—EZEKIEL XXXIV.

2. — *The shepherds of Israel.* — Although "shepherd" is mostly used in the Old Testament to describe the kingly office, it would seem here to include all who were responsible for the care, and guidance, and direction of the people—prophets and priests, as well as kings.

11.—*Behold, I, even I!* — "Jehovah is the shepherd of his people (Ps. xxiii,). He will do all which the shepherds should have done, and did not."—*S.C.*

17.—*I judge between cattle and cattle, between the rams and the he goats.*—Better in R.V., "I judge between cattle and cattle, as well the rams as the he goats." The judgment is not one of discrimination between rams and he goats, but between both, and the rest of the "sheep," as the following verses show. The rams and he goats are identical with the fat and the strong in ver. 16. This is the foundation of our Lord's parable of the sheep and the goats (Matt. xxv.), where the goats are loveless professors, as distinguished from real Christians possessed of "faith which worketh by love."

23.—*My servant David.*—David means "beloved." Here evidently "The Beloved" (Eph. i. 6): "The root and offspring of David" (Rev. xxii. 16).

29.—*A plant of renown.*—"A plantation," R.V. See Matt. xv. 13.

MONDAY, JANUARY 30.—EZEKIEL XXXV.

Edom was one of the nations against which Ezekiel prophesied (xxv. 11—14). The doom of Edom, here again predicted, serves to bring out in brighter contrast the future blessing of Israel. Comp. the first fifteen verses of the next chapter (xxxvi.) with these fifteen verses.

5.—*Because thou hast had a perpetual hatred.*—"Edom was ever distinguished for its bitter hatred to Israel."—*S.C.*

10.—*These two nations, and these two countries.*—"Judah and Israel. The words, 'Whereas the Lord was there,' are not those of Edom, but of the prophet. They point to a great flaw in the reckoning of the Edomites. Whoever appropriates God's portion to himself will ever be a loser."—*Hengstenberg.*

13.—*Ye have boasted against Me.*—The Lord regards what was spoken against his land and his people as spoken against Himself. See Zech. ii. 8.

14.—*When the whole earth rejoiceth, I will make thee desolate.*—The time when the whole earth rejoiceth is when the Lord cometh (Ps. xcvi. 11—13). This also is the time of the great judgment upon the Edom of Isa. lxiii. 1—4, which seems there to mean the professing Church—the vine of the earth (Rev. xiv. 18). Jewish writers regard Edom as typifying Rome, which has been the great enemy of Israel during the whole dispensation.

TUESDAY, JANUARY 31.—EZEKIEL XXXVI.

Ver. 16 to the end of the chapter is a continued prophecy of a most glorious kind, setting forth first Israel's pollution of their land while they dwelt in it, and their profanation of the Lord's name among the heathen when cast out of it. Then (21) the principle of grace is firmly established as that on which alone God will deal with them in the future. "Not for your sakes, but for my holy name's sake" (22), and then follows their restoration to their own land (24), their forgiveness and cleansing (25), their renewal by the Spirit (26, 27), and re-establishment in their own land, and blessing there (28—30), and consequent humiliation on account of their past sins and evil ways (31—32); but before the close it is intimated that, first, "the Lord will be enquired of by the house of Israel to do it for them."

25.—*Then will I sprinkle clean water upon you,* &c.—The reference seems to be to the purifying "water of separation," which removed pollution arising from contact with death (Num. xix.). This is referred to in Heb. ix. as typical of the cleansing effected by the blood of Christ, which no doubt is the real element of purification here spoken of, though expressed in figurative language.

26.—*I will give you an heart of flesh.*—Though this is a promise to Israel to be fulfilled in their national conversion hereafter, yet it is one of "their spiritual things," of which believing Gentiles, along with Jewish believers, even now partake. See 2 Cor. iii. 3.

WEDNESDAY, FEBRUARY 1.—EZEKIEL XXXVII.

9.—*Prophesy unto the wind.*—"The same Hebrew word is used for "wind," "breath," and "spirit" (5, 6, 8, 9, 10, 14), just as in like manner the same Greek word stands for "wind" and "spirit" in John iii. 5—8. Our Lord doubtless had this passage of Ezekiel as well as that in the last chapter (xxxvi. 25—27) in his mind when He said to Nicodemus, "Art thou a master of Israel and knowest not these things?" He should have known that even in the sphere of "earthly things" (to which Israel's conversion belongs) water—the element of cleansing—and breath, or spirit—the element of life-giving power—must combine (according to Ezek. xxxvi., xxxvii.) to bring about the regeneration of Israel. The "water" of Ezek. xxxvi. points to the death of Christ (see Heb. ix. 13, 14) as the true cleansing element (the flesh cannot be cleansed, it must die), and the "breath" of Ezek. xxxvii. to the Spirit of God (14) as the true life-giving power. These two must combine to effect regeneration now in any soul individually, as well as in Israel hereafter nationally.

13.—*Brought you up out of your graves.*—An anticipation in figurative language of the truth of Eph. ii. 1, "You hath He quickened who were dead in trespasses and sins," as applied to Israel's conversion to God.

23.—*I will save them out of all their dwelling-places.*—This expression much perplexes commentators. Perhaps 2 Cor. v. 1—4 is the best key to unlock the difficulty. If the "dwelling-places wherein they have sinned" be the bodies of sin and death in which Israel will be on earth, even during the Millennial blessedness (Isa. lxv. 20), then this passage gives the answer to the question, "What will become of Israel after the Millennium?" and describes "the deliverance of Israel from the Canaan of this life to the glorified new and eternal Canaan."—*Kliefoth.* See the words, "Dwell therein ... for ever" (25), which go beyond the Millennium, and describe the "new heavens and new earth" (Rev. xxi. 1).

THURSDAY, FEBRUARY 2.—EZEKIEL XXXVIII.

2.—*Gog, the land of Magog, the chief prince of Meshech and Tubal.*—Better in R.V., "Gog of the land of Magog, prince of Rosh, Meshech, and Tubal." The Hebrew word for "chief" is Rosh, and this the LXX. render as a proper name as above. Rosh, Meshech, and Tubal point to Russia, Muscovy, and Tobolsk. This great northern power, "in the latter years" (8), leads a confederacy of nations (5, 6) against restored Israel. But whether this is the post-Millennial attack upon "the camp of the saints and the beloved city" (Rev. xx. 8) is a difficult question. Mark the expressions, "in the latter years" (8), "it shall be in the latter days" (16), and the fact that, as in Rev. xx., fire from heaven is the (22) instrument of their destruction.

14.—*In that day when my people of Israel dwelleth safely.*—This would seem to describe Millennial times, and therefore the coming forth "out of the north parts" of verse 15 may possibly be post-Millennial. The difficulty of such a rebellion occurring at the close of the thousand years' reign of Christ and his saints over the earth is met by Rev. xx. 7, where Satan, loosed out of his prison, becomes the instigator of the revolt of "Gog and Magog."

20.—*The mountains shall be thrown down.*—This "great shaking" may be parallel to the introduction of the new heaven and earth of Rev. xxi. 1.

FRIDAY, FEBRUARY 3.—EZEKIEL XXXIX.

6.—*I will send a fire on Magog.*—Comp. Rev. xx. 9, "Fire came down from God out of heaven and devoured them."

12.—*Seven months shall the children of Israel be burying of them.*—The immense number of those slain by fire corresponds with what is said, Rev. xx. 8, "the number of whom is as the sand of the sea."

22.—*From that day and forward.*—This great deliverance would seem to be the final lesson whereby God's reception of his people Israel to their close relationship to Him is impressed upon them and the nations then upon earth.

23.—*And the heathen shall know,* &c.—From this to the end of the chapter is a recapitulation of the general subject of Israel's restoration to their land, and final reception, and that for ever (29), into the everlasting favour of their God, of which the outpouring of his Spirit upon them, nationally, is the earnest and pledge, as it is now to the believer individually (Eph. i. 14).

SATURDAY, FEBRUARY 4.—EZEKIEL XL.

The last nine chapters of Ezekiel (xl.—xlviii.) contain a magnificent vision of "a rebuilt Temple, a reformed priesthood, re-organised services, a restored monarchy, a reapportioned territory, a renewed people, and, as a consequence, the diffusion of fertility and plenty over the whole earth."—*S.C.* The interpretation of this vision is one of the great difficulties of Scripture. The principal solutions may be classified thus: (1) Ideal, viewing the whole as symbolical of spiritual blessings in Christ. (2) Real, and fulfilled more or less in Zerubbabel's Temple. (3) Real, but conditional on Israel's repentance (xliii. 11), failing which the promise has lapsed. (4) Real, and to be fulfilled hereafter literally in the Millennium. Against which lie the following objections: (1) Unsatisfactory in view of distinct promises elsewhere of future earthly blessing to a restored Israel. (2) Inadequate to be considered a fulfilment. (3) True as against 2, but Israel's future repentance is overlooked, which fulfils the condition. (4) Most natural interpretation, and most in accord with language used, and with position following prophecies of Israel's restoration and conversion; but it involves the great difficulty of the restoration of literal sacrifices, which, in the light of Heb. x. 18, seems well-nigh insurmountable. A combination of 3 and 4 offers an escape from the difficulty. The promise of the prophetic vision may have lapsed owing to Israel's non-fulfilment of the condition. When hereafter made good on Israel's God-given repentance, it may be so far modified in its fulfilment as the new and better covenant brought in by Christ's death has abrogated the first (Heb. viii. 13). The difficulty, however, of literal sacrifices during the Millenium is not so great as might at first appear if the difference be borne in mind between the heavenly calling of the Church of God and the future earthly position of converted Israel. In Col. ii. 20 it is being "dead with Christ from the rudiments of the world," which gives freedom from earthly ordinances, and being "raised with Christ" (Col. iii. 1) which entitles one to "set their mind (R.V.) on things above, not on the things that are upon the earth." In Heb. iii. 1 those addressed are called "partakers of the heavenly calling." Surely these privileges are peculiar to "the Church of the firstborn" (Heb. xii. 23) by reason of their being one with Christ. This is the distinctive glory of "the Bride, the Lamb's Wife," and not of restored and converted Israel. We cannot, therefore, argue from present Christian privileges as to what must be Israel's position during the Millenium, nor can we ignore the distinction clearly pointed ont as hereafter to exist even "in the dispensation of the fulness of times," between things "which are in heaven and which are on earth" (Eph. i. 10).

2.—*Set me upon a very high mountain, by which.*—Marg. "upon which"; R.V., "Whereon." An important correction, showing that the city is "upon a very high mountain," which recalls Isa. ii. 2 and Micah iv. 1, and connects the ultimate fulfilment with the latter days.

International S. S. Lesson.

Sunday Afternoon, February 5.

THE TRANSFIGURATION.

MATT. XVII. 1—13. Golden Text: Luke ix. 35.

EXPLANATIONS AND SUGGESTIONS.

The time.—"After six days," *i.e.*, six *entire* days, and so exactly one week after He had foretold his own death, &c. (Matt. xvi. 21—28). The dark shadow of his coming sorrows and death had begun to darken the sky. It was then that a glimpse of his glory and majesty was granted. "I will be with Him in trouble." "When earth saddens the Saviour or the saint, Heaven draws nigh to cheer." Ask for Scripture examples, such as the Hebrew youths in the furnace with their mysterious Visitor, Stephen at his trial (Acts vi. 15), and in his dying (Acts vii. 55 and 56), and Paul and Silas rejoicing in prison.

Also, this glory was seen *after*, not before, Peter's confession of faith. God's order is first faith, then feeling. Show the children that we must wait for no wonderful feeling, or vision, but take God's Word as true, and trust and obey it, leaving God to give us bright and glorious views of Jesus, just as He wills.

The Transfiguration—What and How?—Taken by itself, the word means simply change of form or appearance; but we are accustomed to apply it only to such changes as are wonderful and glorious. In Christ transfigured was seen the perfection of beauty, nobleness, and sublime majesty. Further, it took place in the presence of disciples, and while they were looking on, for both Matthew and Mark were careful to state, "He was transfigured *before them*." Imagine their wonder and joy. What was the *source* of the glory-light—heaven? or Christ Himself? Doubtless, the latter: the light shone *from*, not upon, Him.

The Transfiguration of the Lord Jesus was the fulfilment of the promise, "There be some standing here which shall not taste of death, until they see the Son of Man coming in his kingdom" (Matt. xvi. 28). It was the outshining of the inherent glory of the Christ; and a foreshadowing of the day when He shall come in his own glory, and of the Father, and of the holy angels (Luke ix. 26).

The body both hides and partially reveals the mind and spirit of man. Lovely faces may mask black thoughts and wicked hearts; or the very beauty of holiness may hide behind a most unsightly face. But, as years roll by, characters show themselves more and more in face and figure, the bad disfiguring the brightest beauty, and holiness glorifying the plainest face. The faces of very good people and of dying saints have often astonished those who saw them. In the other world, this shining forth of the spirit is perfected. Men there are as great and glorious in appearance as they actually are in mind and heart. Perhaps this throws a little light on the Transfiguration. It may be that it was the visible outshining of "that splendour which is natural to holiness," which, in the other world, is always seen where holy ones are. Teachers may apply this, urging the importance of the beauty of character (1 Pet. iii. 1—5), that it is eternal, and will be fully seen in the next world.

Why did the disciples ask about Elias?—Probably, because his appearance reminded them of Mal. iv. 5 and 6, and led them to hope that perhaps he might soon come, and "restore all things," so that opposition would be overcome. and Jesus would not die. Christ's answer suggests that while Malachi's prophecy was in some sense fulfilled in John, who came in the spirit and power of Elijah, the perfect fulfilment will take place just before his Second Coming. Similarly, Joel's prophecy, Acts ii. 16—21, was only *partially* fulfilled at Pentecost. The perfect fulfilment is yet to come.

LESSONS.

This scene attests the Godhead of Jesus.—(1) So the witnesses themselves felt through all their after life. "We beheld his glory," said John; but Peter's reference to this scene (2 Pet. i. 16—18) is specially to be noted; (2) Both the law and the prophets were full of references to Christ; but here we have Moses, the representative of the law, and Elijah, of the prophets, *living* men, holding visible and audible intercourse with Jesus; (3) The glory-cloud. This was the acknowledged symbol of the presence of God; (4) The voice out of the cloud. "This is my beloved Son in whom I am well pleased. Hear ye Him." Hear—not Moses, nor Elias—but Him, first and always.

It teaches that Jesus must be always first.—Peter would build three tabernacles, or booths—as though the Master and his glorified servants were nearly on a level. But the solemn, awful cloud of Divine glory came and overshadowed them, and the voice said, "Hear Him." The servants were taken away, and they saw "Jesus only." God would have us love and honour his servants, but we must always put Jesus first. Yet do we? Children sometimes care more to please and obey some parent, teacher, friend, whom they love, than Jesus their Lord.

It gives us a glimpse of the life of God's people after death.—They are alive, in full activity, not asleep. They are blessed and glorified. They talk with Jesus face to face. "They shall see his face." "To be with Christ which is far better." Though wondrously changed and glorified—how much Moses must have grown in godlikeness during his 1400 years' residence in glory—they were still recognised. They were the same *persons* still. We shall know our friends in heaven.

It teaches us to think far more of plain, daily duties, than of wonderful visions.—Peter wanted to stay on the mountain, he cared not how long. But that could not be; Christ's people must fight in this world. To very few does the bright vision come, and very seldom. Our care should be to do the will of the Father. The best proof of Christ-life is, not happy feelings, but faithfulness to please Christ in all things.

ILLUSTRATION.

An old legend tells how a godly monk, praying in his cell, was astonished by a vision of his Lord. He lay prostrate before it for a while in rapturous joy. Then came the jarring note of a bell, calling him away to some lowly task. It filled him with conflict. Ought he to go and leave such a visitant, such glory, behind? Never again might he see the same. At last conscience won; he went, did his task, and returned, sadly expecting to see a cold, dark cell. But no! the glory was still there. His Lord smiled on him, and spoke: "If thou hadst not gone, I should not have stayed."

A CORRECTION.—For "a hundred square yards" in a note in our last issue, relating to the licensing of public-houses, read "a space a hundred yards square."

THE AFFLICTED POOR.—A dinner to about 400 halt, maimed, sick, blind, and otherwise afflicted and indigent poor was given last week at Bloomsbury-hall, Meard-street, Soho, by Mr. Wm. Harrison, on behalf of Mr. T. Holt. On leaving the hall each man received a Cardigan jacket, and each woman a warm shawl.

REV. JAMES CHALMERS IN NEW GUINEA.—*The Welcome* for February contains the first instalment of Mr. Chalmers' journal of his life and adventures in New Guinea since his arrival there in September last. Mr. Chalmers—though warned he would be killed—visits the natives unarmed, and bids them lay down their arms, and make peace with their enemies and the Government. He has still the old charm and influence over the people, and they do as he advises. The Moveaveans further promise to rebuild their village, now that "Tamate" has come back. With characteristic modesty, Mr. Chalmers refrains from treating this bit of heroism as other than an ordinary incident of missionary life. The account of his reception and work on the island is most interesting, and full of happy augury for the future of British New Guinea.

"NO CROSS, NO CROWN."

WISER than I, He planned this life for me,
Mapped out my course, and bade these things to be;
And dare I even think to ask from whence
So many trials come, such long suspense.
No light beyond the present time is given,
Unless by faith I gain a glimpse of heaven.
The future lies before me unrevealed,
The pages of my life-book closely sealed;
The Guiding Hand seems hidden from my sight,
Though I may wholly trust its leading right.
I cannot see, nor even guess the way.
Wilt thou, O Father, lead me day by day?
Hold Thou me up, yea, take me by the hand,
Till 'neath heaven's gleaming portals I shall stand;
And give me faith more firmly to believe
Whate'er is for my good I may receive.
Grant me such faith that I may ever see
All, all that Thou hast done is well for me.
"No cross" borne here, "no crown" awaits the brow
The victor THEN, is he who suffers NOW.

MYRTLE.

FRIENDLY LETTER MISSION.—Miss Skinner, of Bath, has had a message from the Queen of Sweden. Her secretary writes:—"Her Majesty had already heard of your Mission-work, and is much interested in it; she would, with much pleasure, see it carried on in Sweden and Norway."

VILLAGE WORK IN INDIA.—My daughter and Miss Adam are well, and out in their tent work among the Santhal villages. The man who was saved three years ago, and baptized while they were out tenting, is going on nicely, and earnestly working with them now as an evangelist, and has been the means of bringing some to Christ. Praise the Lord; it cheered my daughter to find him standing well and intelligent in prayer.

Cardiff. CECILIA HOLLYER.

GIRLS IN SPITALFIELDS.—A most interesting gathering took place last week at Artillery-lane, Spitalfields, being the first anniversary of a work amongst rough girls. The use of a room at 5, Artillery-lane has been gratuitously granted one night a week, and the girls value this boon very much. Through the beneficence of a lady, a good dinner was provided on this occasion for about ninety girls and teachers. Prizes of warm and useful garments added to the happiness of several members of the sewing class. This humble effort is carried on by Mrs. Ellen E. Sowerbutts, whose five years' work amongst rough girls of Kent-street, Borough, has given much cause for rejoicing.

THE PENNY DINNER MOVEMENT is spreading in Dublin, and arrangements are being made to open rooms on the northern side of the city. It is said that the arrangements pay when over 120 dinners per day are supplied, the weekly expenses being under one pound. We would heartily commend the movement as a means of assisting the poor without running the risk of demoralising them. At the well-known Christian Union Buildings, Dublin, day by day a crowd of respectable poor people partake of a noonday meal of an excellent bowl of soup and a quarter of a loaf for a penny. This movement, we may add, is under the superintendence of Mrs. Charles Martin, 12, Fitzwilliam-street, Dublin.

EVANGELISATION OF LONDON.—An interesting conference on this subject was held last week at the Shrubland-road Congregational Lecture-hall, Dalston; convened at the instance of the Christian Instruction Society. Rev. T. C. Udall, Pastor of the Church, read a paper on "The Religious Condition of London," in the course of which he offered some useful suggestions as to reviving the aggressive spirit of the churches. A deeper concern must be felt for the perilous condition of those outside the Gospel. Sunday-school teachers should visit the homes of the children. Earnest invitations should be given to the careless. Bands of Christian workers should go forth. Welcome should be given in the churches to strangers. More help should be given to the temperance movement. Well-conducted missions, with competent missioners, should be held. Conferences should be called together about Christian work and suggestions adopted as to the mode of evangelistic operations amongst the people. Every large suburban church should link itself with one or more of the struggling churches in the poorer neighbourhoods and help them by means of finances and personal work. Mr. Flower, Dr. Wickson, Rev. Dr. Evans, Rev. E. Austin, Rev. James Townley, Mr. Abbott, and other speakers followed, mostly agreeing with and adding to Mr. Udall's plans.

Among the Churches.

CHURCH OF ENGLAND.

A branch of the Church Army has been inaugurated at Aberdare.

A strong desire is expressed by many that the Bishop of Ripon (Dr. Boyd Carpenter) should be the first Bishop of Wakefield.

At St. Werneth's, Oldham, a twelve days' special mission has been held. There were general services nightly, and separate services for men, women, and children. The mission-preacher was Rev. H. Guildford Sprigg.

The Council of the Church of England Parochial Mission Society are still in search of a suitable successor to the late secretary of the Society, Rev. S. W. Darwin Fox, who was recently appointed to St. Paul's, Maidstone.

A branch of the Trinity College (Oxford) Mission has been opened at Stratford. The Mission district includes the Great Eastern Railway Company's works at Stratford central station, where from four to five thousand men are employed.

CONGREGATIONAL.

The Congregational Union of England and Wales will hold its next Autumnal Meetings at Nottingham.

Rev. J. F. B. Tinling, of East Finchley, is giving a series of Sunday evening discourses on "The Papacy: in Scripture, in fact, and in the future."

Professor Elmslie is delivering his course of lectures on "The Early Chapters of Genesis," in the lecture hall of Abney Congregational Church, Stoke Newington.

The Sunday-school in connection with Albion Church, Southampton, recently provided a dinner for two hundred poor children, and subsequently a tea to over three hundred more.

Rev. G. S. Barrett, Norwich, was recently presented by his congregation with a cheque for 300 guineas and a beautifully illuminated address, on the completion of his twenty-one years' work as pastor of the church.

Mr. C. Sylvester Horne, of Mansfield College, Oxford, has been invited to accept, at the close of his college career, the pastorate of Allen-street Church, Kensington, vacant by the resignation, some months ago, of Rev. Colmer B. Symes.

The ladies of Airdrie Church have formed a "King's Daughters' Society," and meet one evening in each week to make clothing for the poorer children of the congregation. Subscriptions for material, coal, &c., are given by a circle of "King's Sons."

About two hundred of the unemployed of Sheffield were present on Sunday week at the service in Broom Park Congregational Chapel, when Rev. H. H. Oakley preached on the practical ministry of prayer. A dinner ticket was given to each of the men on leaving.

Rev. Robert Balgarnie has concluded a week's mission at Kipping Chapel, Thornton, near Bradford. The attendance has been large. On Sunday afternoon a united service was held of the Wesleyan, Methodist Free Church, and Congregational Sunday-schools. During the mission eighty-six persons remained to be conversed with as anxious inquirers.

Rev. Arthur Hall accepted the call to Craven Chapel, W., conditionally on certain improvements being made in the building. This was promptly done, and the new pastor entered on his work a year ago. God has greatly blessed this work. During the year the congregation has considerably increased, and there have been many conversions, and between eighty and ninety admissions to the Church. The Sunday-school, with 600 children, is well maintained, the mothers' meetings largely attended, and various benevolent agencies are in active operation.

PRESBYTERIAN.

Dr. Thain Davidson's sermons to young men have been translated into Welsh, Norwegian, French, and Hindustanee, and others.

Rev. Dr Alex. Whyte, of Free St. George's, Edinburgh, preached a special sermon to the students at Edinburgh University on Sunday afternoon last.

Most of the churches of Aberdeen are uniting in a series of evangelistic services to be held in that city, commencing on Sunday, February 5, and continuing for five weeks.

Since the opening of the new halls in connection with Bonnethill Free Church, Dundee, the young men's Bible-class has increased to a membership of nearly 200, with an average attendance of 150.

An aggressive home mission movement has been commenced in the densely populated neighbourhood of Bow, under the direction of Rev. W. M. Smith, pastor of the church in Bow-road.

Rev. William Miller, LL.D., principal of the Free Church College, Madras, and for over twenty-five years a missionary in India, who is at present in Scotland, is spoken of as the Moderator of the next Free Church Assembly.

The Countess of Aberdeen was present recently at a meeting, in Bell-street U.P. Church, Dundee, of the Ladies' Union, which exists in that town for furthering the interests of friendless girls, and delivered an admirable address on women's share in Christian work.

Rev. W. Balfour, of Edinburgh, has given notice in the Edinburgh Presbytery of an overture to the Assembly to the effect that the presbyteries be empowered to censure such books or pamphlets by Free Church ministers as contain anything contrary to the doctrine, worship, discipline, and government of the Church.

A meeting of the Students' Missionary Society of the English Presbyterian Church was held on Monday, last week, when Dr. Monro Gibson delivered a most interesting and suggestive address on "The Relation of Home to Foreign Missions." The secretary stated that the Society had been permitted to send deputations to four churches in London Presbytery, to plead for funds in aid of the Medical Mission work of the Church in Formosa, and twelve other churches had promised to receive deputations.

SALVATION ARMY.

Miss Eva Booth is slowly recovering, and is now able to get out in an invalid chair.

A holiness convention, similar to that recently held at Exeter Hall, is to be held in the Free Trade Hall, Manchester, on Monday and Tuesday, next week.

News has been received of the death of Captain Hannah Franks, one of the missionaries in India. a portrait and sketch of whom appears in last week's *War Cry*.

New barracks are being erected at Oxford, Southend-on-Sea, Borough-Green, and Ramsgate. Work has been commenced at Wilsden, and at Dudley a building has been secured.

Two stories given in last week's *War Cry* entitled, "Dubby," and "The Infidel's Story," are full of thrilling incidents, and prove that none are too far gone in sin and misery, to be saved.

METHODIST.

There are now six hundred members in the men's Bible-class at Old Market-street Chapel, Bristol.

New features of interest are developing in connection with the West London Mission. Two spacious rooms have been taken, in which workgirls can meet during the evenings.

An important Wesleyan Home Mission Convention was held last week in Nottingham, in which Revs. J. Ernest Clapham, Mark Guy Pearse, Hugh Price Hughes, Peter Thompson, S. F. Collier, and others took part.

For some time members of the lawless classes have indulged in threats to burn down every place of worship in Canning Town. The Wesleyan and the Primitive Methodist chapels have both been destroyed by fire.

Great interest in foreign missions is being created in different parts of the country by the address of Rev. G. Mackenzie Cobham, of Trivellore, Madras, and of Gnanmuttu, one of his fellow labourers in the missionary cause in Southern India.

At a revival service, Friday, January 20, at Smeed-road, North Bow, a touching scene ensued after an address by Rev. J. F. Porter. A boy about ten years old came out as a penitent. He had scarcely knelt down at a chair in front of the platform before he was joined by his mother and his grandmother. It was a joyous sight to see three generations of one family besieging the mercy-seat together.

SOCIETY OF FRIENDS.

There seems the prospect of revival in Swansea meeting, where, owing to a variety of causes, it had almost ceased to exist. At present a spirit of earnestness and hope pervades many. Help and prayerful sympathy are needed.

Brighton Y.M.C.A. has just shown its appreciation of the valuable services rendered so long by its president, Marriage Wallis. The members have presented him with a portrait of himself, which, we understand, is to be placed in the Association rooms.

The Christian Worker, of Chicago, tells of great activity among Western Friends. In reports "from the field" many series of meetings are described, and conversions and renewals prove the success of repeating "the old, old story," to weary and sinful hearts. The door is wide open among the settlers from the Eastern States, and Friends are welcomed everywhere.

Henry Stanley Newman attended South Wales monthly meeting, at Neath on the 12th inst., and gave an able address on Palestine, in the Town Hall, to a large audience, dressed as an Arab Sheikh. Passing through Swansea, and attending a social tea there, he went to Cardiff, where he had excellent service and good meetings on Sunday the 15th. His visit will be pleasantly remembered.

Bristol and Somerset quarterly meeting was held in Bristol on the 16th and 17th inst., and was well attended. Joseph Storrs Fry gave a thrilling account of his American tour, and of the Friends' and Peace Conferences held in Richmond. Elwood Scott, of Indiana, proclaimed the doctrines of the Gospel very powerfully, and looks to extended service in England, and Ireland, the Continent, and Asia.

BAPTIST.

The British Weekly says there is some doubt as to whether the annual conference of the Pastors' College will be held this year.

Rev. T. Lardner, pastor of Battersea Park Tabernacle, is speedily recovering from the late severe accident, and is expected to resume his duties shortly.

A lecture hall, to seat 450 persons, which will be used as a place of worship prior to the erection of Highgate Archway Chapel, has been opened at Holloway.

During the past year there were ninety-five additions to the membership of the church at Melbourne Hall, Leicester, of which Rev. F. B. Meyer has now resigned the pastorate.

Mr. Spurgeon receives cheering words of approval of his recent action from prominent men of all denominations, in many instances accompanied by large gifts towards the Tabernacle institutions, such as the College, Orphanage, &c.

Rev. George Rogers, for many years principal of Mr. Spurgeon's Pastors' College, and who is now more than eighty-eight years of age, preached a Sunday or two since at Norwood, displaying wondrous vitality and vigour of mind and speech.

The Quarterly Reporter of the German Baptist Mission, founded by Pastor Oncken, of Hamburg, notes the opening of new chapels in Berlin; Buda-Pesth, Hungary; Grandenz, Prussia; Mosejuwka, Russia; and Schmölln, Saxe-Altenburg.

A committee of the Baptist Union recommend the constitution of a distinct mission, to be designated the Irish Baptist Home Mission. To this new committee will be transferred the direction, control, and general management of such departments of the work, and such portions of the funds of the British and Irish Home Mission, as exclusively relate to the work in Ireland.

NOTES FROM IRELAND.

A goodly number have professed conversion during a series of Gospel meetings recently held on the Castlederg Methodist circuit.

The Church of Ireland Temperance Society has added to its roll during the past year sixty-one branches and 8721 new members.

Rev. Charles Inwood, Methodist Conference evangelist, has concluded an eight days' mission at Carlow, and is now successfully at work in Newry.

As several Jewish families have recently come from Russia and other Continental countries to reside in Dublin and Cork, special services in their interests, with encouraging results, have been held in each of these cities by Rev M. Wolkenberg.

The late Mr. Isaac McKinstry McNiell, of Crew, Glenavy, has left the bulk of his property, amounting to eleven or twelve thousand pounds, to be equally divided between the Wesleyan Foreign Missionary Society and the Moravian Mission Society.

The annual meeting of the Belfast Town Mission was held last week in Belfast. The mission has seventeen agents, who have been actively employed during the year, and through whose efforts, 141 families, hitherto unconnected, have joined the different churches.

Rev. J. A. Smith, Presbyterian chaplain to the Cork garrison, is recovering from his recent severe illness. The high estimation in which he is held by the general public was evidenced when he was very low, by prayers being offered up for his recovery in six or seven of the Protestant churches in Cork.

A series of evangelistic services was held last week in the Protestant Hall, Glenavy, Co. Antrim, by Mr. Michael O'Toole, of Dublin. There was a large attendance night after night, but especially on the last night, when Mr. O'Toole narrated the story of his own conversion from Romanism. At the close several stood up to testify that they had been led to Jesus during the meetings.

"FALLEN ON SLEEP."

Rev. James Pearse, Mansfield, pastor of Silver-street Congregational Chapel, Trowbridge, Wilts.—Rev. W. Fox, of the Congregational Church, East Dereham.—Rev. W. H. Hull, a devoted evangelical clergyman, and formerly vicar of Billinghurst.—Rev. John Hazleton, for thirty-six years pastor of the Baptist Church, Chadwell-street, Clerkenwell. — Rev. W. Fox, pastor of the Cowper-street Congregational Church, East Dereham.—Rev. James Knowles Harrison, vicar of Bridgerule, Holsworthy, North Devon. — Alderman Sir Robert Carden, well known for his interest in the work of Ragged Schools.

Mission Appeals.

Old Christmas Cards.—Captain Knox, R.N., writes to ask for Christmas and New Year's Cards for his Bible albums. He has used the greater part of those kindly sent him two years ago. They can be sent—by parcel or book post—to 36, Seymour-street, Portman-square, W.

Craven Chapel, W.—In repairing the building and making it attractive and comfortable, £2494 was laid out. Towards this the congregation subscribed £913; £1581 remains as a debt, which, under the special circumstances, is a heavy burden and discouragement. Contributions will be thankfully received by the pastor, Rev. Arthur Hall, 1, Oval-road, London, N.W.

The School of Evangelisation at Marseilles, which gave four evangelists to France last July, and has at the present time nine pupils, is just now in financial difficulties. The school fund is not only exhausted, but the director has not yet been able to meet the expenses of the foregoing month; 6000 francs (£240) are wanted to get through the present scholastic year. Nevertheless, he feels sure that God's children will help him to carry on a work which is so necessary to France. Contributions gratefully received by Rev. S. J. Richard, Director, 75, Rue Saint-Jacques, Marseilles; Mr. W. J. Berger, Villa Talbot, Cannes; Rev. Grattan Guinness and Mrs. Guinness, Missionary Institute, 3), Bow-road, London.

THE EMPEROR WILLIAM, in a letter thanking the Red Cross Societies for their New Year's congratulations, says:—"Trusting to God's omniscience, I indulge in the hope that for the sake of the whole Fatherland the time may be far distant when serious work will devolve upon the Red Cross Societies."

THE SCRIPTURES IN INDIA.—In the course of a paper on "The Bible in India," read at the last Calcutta missionary conference, Mr. Ball said:—"The most cheering thing in our work to-day is the demand for the Scriptures. A Hindoo doctor bought 100 copies of the Gospels recently to distribute among his friends; and a still more extraordinary fact is that a Hindoo priest has bought some Bibles and given them away. The missionaries who have attended *melas* this year report an unprecedented sale of Bibles.

EAST AFRICA.—In 1881 and 1882 an attempt was made by the Swedish East African Mission to enter the Galla country (where Rev. John Houghton and his wife were murdered last year). Two missionaries and five native assistants left Massowah and reached Fanaka in safety, by way of Suakim, Berber, and Khartoum. The opposition of the Egyptian Government, and an attack of illness, made the efforts of the band futile, and two of them lost their lives. In 1885 and 1886 another attempt was made to enter the vast region by way of Taggiurra, but the hostility of the king again barred the way. A third attempt is now being made, through Aden and Zanzibar.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, 1.15 to 2 p.m. (Sat. excepted), at St. Peter's Vestry, Cornhill. Mission work in Bermondsey, Whitechapel, Lambeth, Shadwell, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, January 29, 3 and 7 p.m., Mr. William Noble, United Gospel Temperance Mission. Meetings every evening, 7.30 p.m; and on Mondays and Wednesdays at 3.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, January 26, at 8.30, lecture by Rev. H. J. Berguer—"Can there be a God?" Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., 186, Aldersgate Street, E.C.—Friday, Jan. 27, 8 p.m., Gospel address, "A Judge in a Dilemma," by Mr. J. H. Putterill. Monday, Jan. 30, 8 p.m., popular talk, "Needles, Mummies, Pyramids, and Sphinxes," by Rev. Gordon Calthrop. Tuesday, Jan. 31, 7.45 p.m., Christian Evidence lecture by Rev. T. T. Waterman, B.A.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, January 26, 8.30 p.m., address to young men on Daniel, by Rev. D. Connan.

Y.M.C.A., 26 & 28, Newington Causeway, Southwark, S.E.—Thursdays, February 2 and 9, Dr. Biss will lecture on "The Prophetic History of Christianity," 8.45 p.m., open to ladies.

German Y.M.C.A., 28, Finsbury-square, E.C.—Sunday, 4 p.m., and Friday, 7.30 p.m., Bible-classes for young men. Thursday and Saturday, 5 p.m., prayer-meeting. Thursday, 8 p.m., evangelistic meeting in the Gentlemen's Waiting-room, Conference Hall, Mildmay-park, N.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Lieutenant Mandeville at St. George's Hall, Langham-place, W., on Sunday, at 11 and 7; and Wednesday, 8 p.m., at Burlington Hall, Savile-row.

Hoxton Hall, N.—Mr. William Noble every Sunday, 6.30 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesday next, at 12 noon, Rev. Newman Hall.

Central Noon Prayer Meeting, 186, Aldersgate-street, E.C.—Daily 12 to 1. All friends very earnestly invited.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, January 27, 7 p.m., the Deepening of Spiritual Life; tea at 6. February 3, all-day meeting; Miss Weston, 3 p.m., on "Work in the Royal Navy;" 7 p.m., "Progress in the Divine Life."

Kilburn Hall, Kilburn-gate, N.W.—United meeting for prayer and praise, with short addresses, every Wednesday, from 12 to 1. Christians of all denominations affectionately invited.

Great Assembly Hall, Mile-end-road, E.—Sunday, January 29, at 11 and 6.30, and week-nights, at 8, Mr. Charles Inglis.

Conference Hall, Mildmay-park, N.—Sunday, January 29, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. A. Bax. Tuesday, Jan. 31, 7.30 p.m., illustrated lecture by Mr. P. S. Badenoch; subject—"Light and More Light." Thursday, February 2, 3 p.m., Bible-reading by Rev. F. B. Meyer; subject—"Leviticus—Worship."

Open-air Mission.—Quarterly meeting, Y.M.C.A., 186, Aldersgate-street, E.C., Monday, January 30; address on "How to Face Difficulties," by Rev. J. Hudson Taylor.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, Feb. 3; tea at 6; meeting at 7. Address by Rev. J. Hudson Taylor, "Have Faith in God." Mrs. Osborn and party, shortly leaving for the Cape, will take part.

Deepening of Spiritual Life, Stafford Rooms, Titchborne-st., Edgware-road, W., every Friday, 3.30 p.m.

Clapton Hall, Upper Clapton.—Mr. J. W. C. Fegan on Sunday, at 6.30; Friday, at 7.30.

Zenana Medical College, 58, St. George's-road, S.W.—Prayer-meeting and Bible-reading, every Saturday, at noon.

Midnight Meeting Movement.—Annual devotional meeting, Exeter Hall, Strand, January 27; tea, 4.30 p.m.; meeting, 5.30 p.m.

Commercial Travellers' meeting for prayer and praise, 185, Aldersgate-street, E.C., Saturday, Jan. 28, 2.30 p.m., for one hour.

Subscriptions received by Messrs. Morgan & Scott to Monday, January 23, 1888.

	£	s.	d.
"*Maggie*"—Please send full address.			
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Dock Labourers—E.H. 5s; Mrs. S. 5s	0	10	0
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Salvation Army—E.H. 10s; The Lord's Portion, £1 10s; D.A. 2s 6d	2	2	6
London City Mission—E.H. 5s; "Shwebo," £1; M.A.P. 2s 6d; M.O.M. 15s; M.OM. 7s 6d	2	10	0
Ogle Mews Ragged School—E.H.	0	5	0
Home of Industry—M.C.O. £5; E.H. 5s; Mrs. D.G. 10s; Chy. £1; (*Emigration Fund*) The Lord's Portion, £1 5s; (*Widows*) R.T. £5; The Lord's Portion, 10s	13	10	0
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Soldiers' Home, Cork—"Shwebo"	1	0	0
Miss Weston's Work, Sailors—"Shwebo"	1	0	0
Miss Mason's House of Rest—"Shwebo"	1	0	0
Miss Jerrom's Work, Lodiana—Misses C.	1	0	0
Dr. Commandi's Schools, &c., Florence—Misses C.	1	0	0
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McAll Mission—R.T. £10; Mrs. G.P. 10s	10	10	0
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Tower Hamlets Mission—R.T. £5; S.C.E. £1; "Thank-offering," £1	7	0	0
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Field-lane Refuges, &c.—S.B. 2s 6d; E.M. 10s; L.C. £1; Mrs. S. 10s; E.H. 10s; A. 2s 6d	2	15	0
Evangelistic Mission—A Lady at Ryde	1	0	0
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Mission to Deep Sea Fishermen—E.N. 10s; J.B., Jun., 3s 6d; W.G. £1; S.C.E. £1; M.O.M. 15s; D.C.H. 10s	3	18	6
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Bridge of Hope, Ratcliff—E.N. 10s; T.L. 5s; A.Z. £1	1	15	0
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Craven Chapel—M.S	2	2	0
Blind Pension Society—M. 10s 6d; "Thank-offering," £1	1	10	6
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Mildmay Conference Hall—C.T.	1	0	0
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Christian Community—"Thank-offering"	1	0	0
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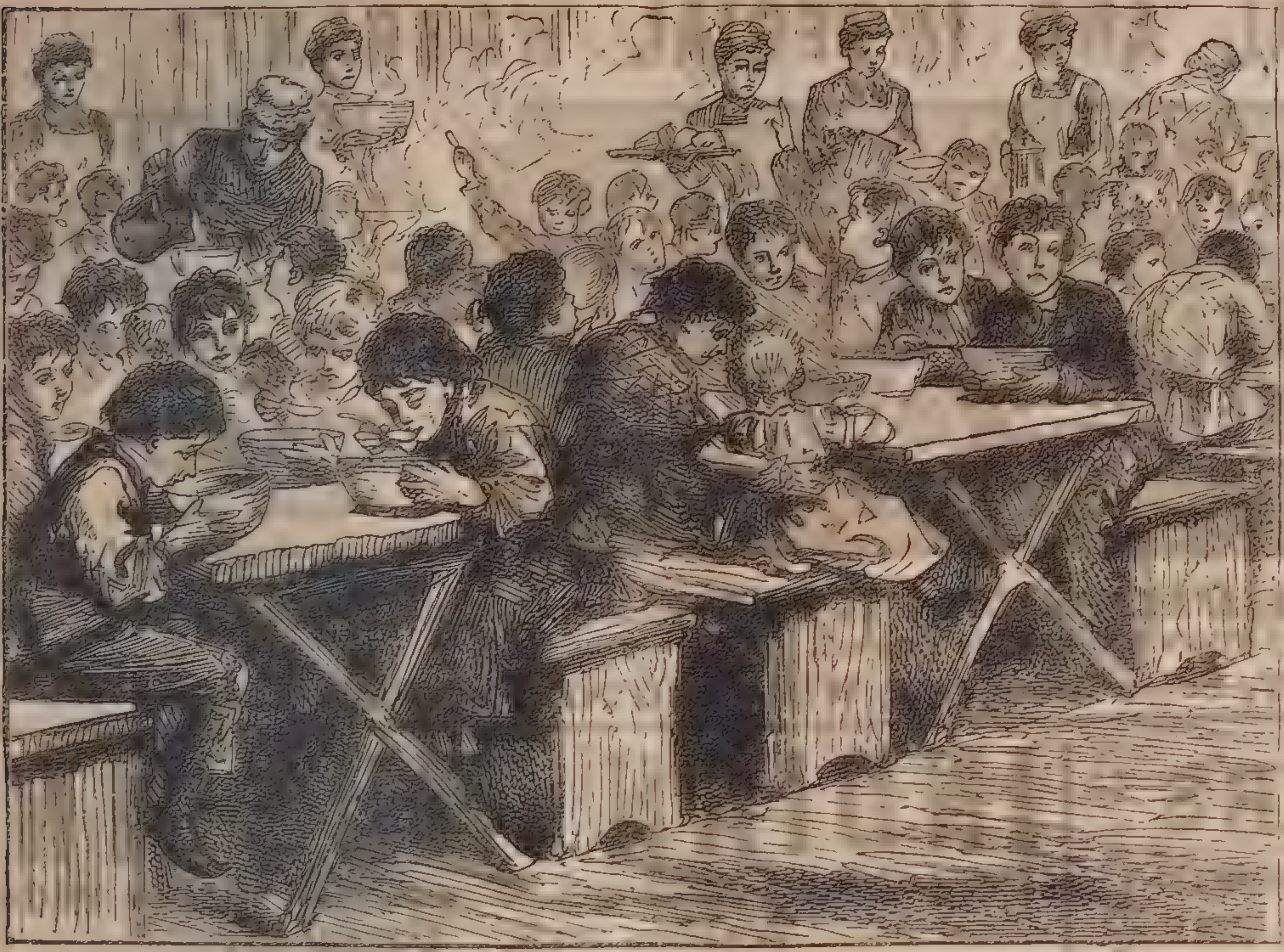

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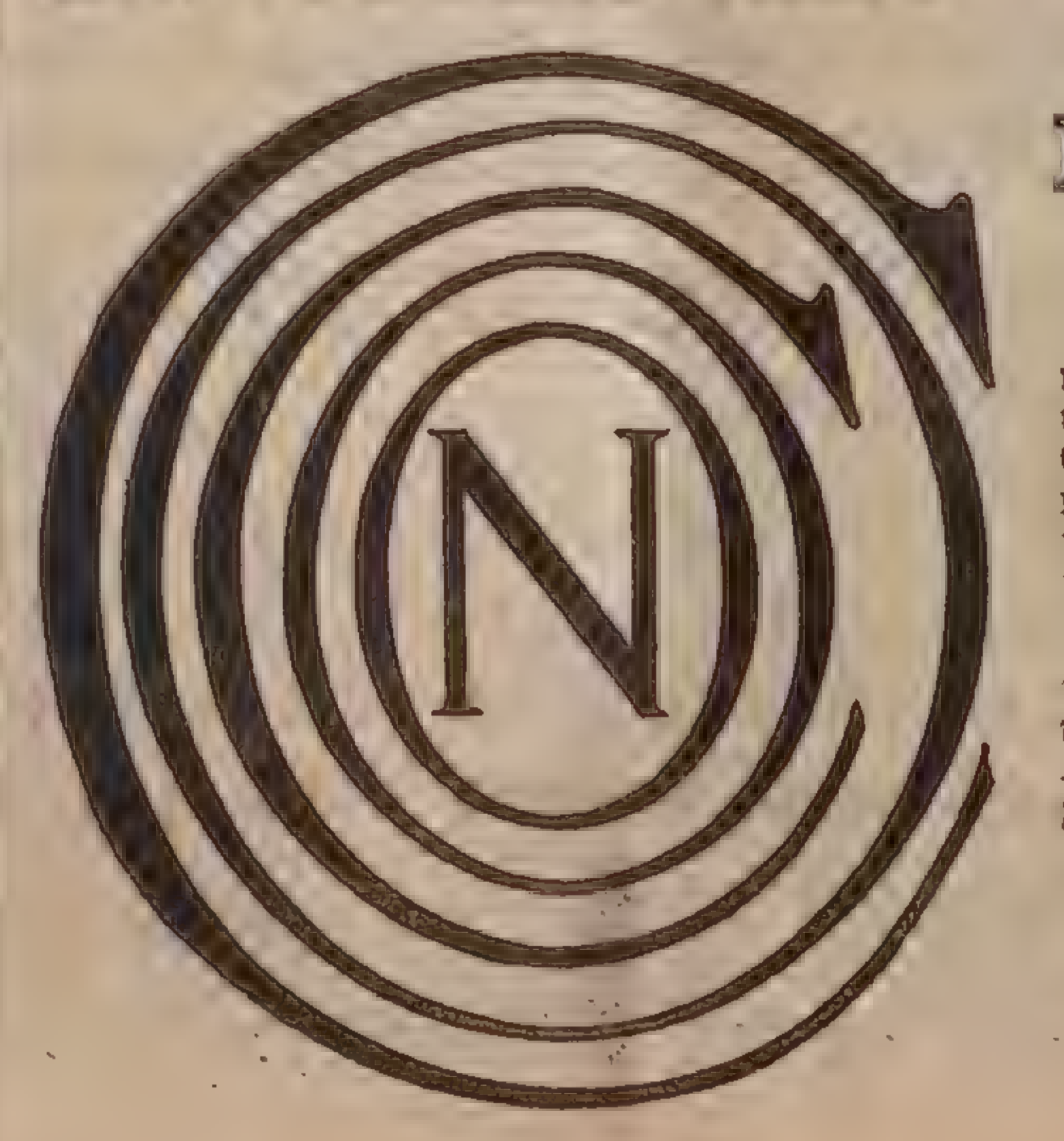

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A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

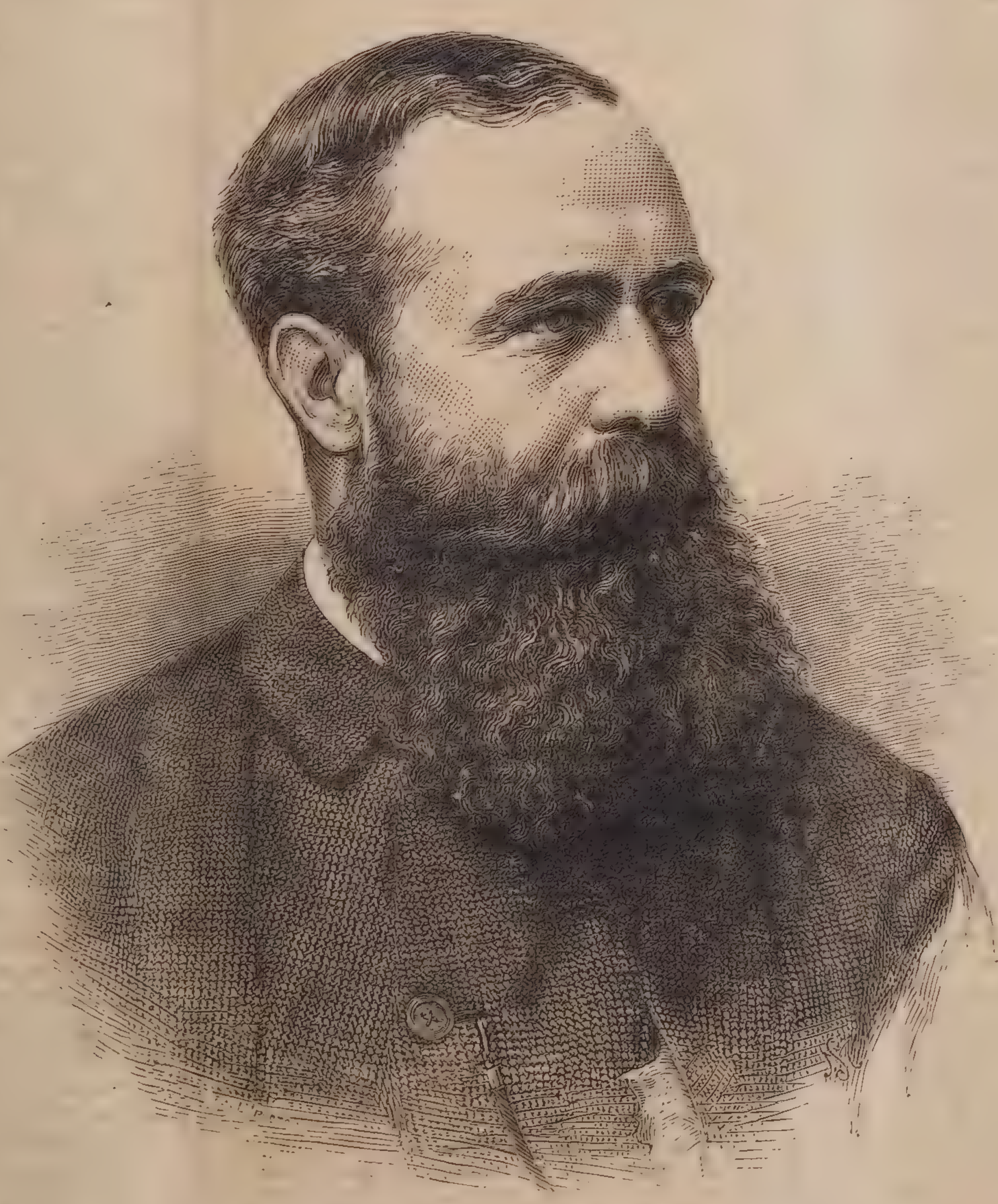
No. 940.] LONDON: MORGAN & SCOTT. 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, FEBRUARY 3, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. Post Free, 1½d.

MR. E. J. MATHER,

Founder and Director of the Mission to Deep Sea Fishermen.

IF it be true that more evil is done from want of thought than from want of heart, we suppose it is equally true that much good is left undone from lack of knowledge. And yet the same want of thought may be the parent of our ignorance. How many years have passed since England's hardy sons began to reap a perennial and perilously won harvest among the finny treasures of the North Sea, we know not. One thing we do know—that any effort to realise their condition and to relieve their pressing wants, temporal and spiritual, is but a thing of yesterday. Our present purpose, however, is not to dwell on the shortness of vision or the slowness of foot of the Christian Church. A much more pleasant task it is to tell, in brief, a truly wonderful story of mission work—one of the most gratifying, we think, that this century of missions has seen.

Many great movements have sprung from apparently trivial causes, and it was a casual question asked some six years ago that led to the founding of the Mission to Deep Sea Fishermen, which has now eight mission ships actively and steadily engaged in their blessed work of help and healing among those isolated sons of toil.



(*From a Photograph by Mr. Thomas Fall, Baker-street, W.*)

It was in the autumn of 1881 that Mr. E. J. MATHER learned of the existence of "a floating population, numbering upwards of twelve thousand, year in and year out tossed on the wild North Sea, too far from land to run for shelter, and compelled to ride out the heaviest gales or founder." To the skill, endurance, and daring of these men, unseen, and so long unthought of, London owes a large proportion of its constant fish supply. The London citizen buys his fish, pays his bill (often with a grumble), and thinks no more of the matter. Mr. Mather confesses that he did the same until his eyes were opened to the true state of the case, and he saw that "beyond the price demanded by the fishmonger there is another price rigorously exacted and duly paid." In the pathetic words of Lady Nairne—

> They're no brought here without brave darin'...
> Wives and mithers, maist despairin',
> Ca' them lives o' men.

If that be true of the fishermen of Eastern Scotland, who nightly go in search of herring spoil in the summer season, much more is it true of those thousands of men who frequent the region of the Dogger Bank, all the year round, not excluding the wild winter time, when the stormy winds do blow, and the sea runs mountains high. Further inquiry showed Mr. Mather that the spiritual interests of these men were entirely overlooked, and he at once resolved that something must be done. First of all, he would ascertain for himself exactly how matters stood. So, in the company of a sympathising friend and fellow-worker, he took a trip to the North Sea in one of the fish-carrying steamers, visiting the "Short Blue" fleet, stationed some 300 miles from the Thames. It consisted of 200 fine smacks of from fifty to eighty tons burthen, and employing 1500 hands. This visit vividly brought home to Mr. Mather's mind the stern realities, vicissitudes, and perils of the North Sea smacksman's life. He witnessed the distribution, from the carrier, of the empty fish boxes, and the still more dangerous process of ferrying the fish and placing them on board the London steamer. This latter he describes as "the most perilous part of a smacksman's calling." In one large fleet thirty-five men, on an average, lose their lives every year in boarding the fish, not to speak of the many other fatal disasters occasioned by storms and accidents. Seeing that there were nineteen fleets at work in the North Sea last summer, some idea may be gained of the price, in "lives o' men," that London pays for its deep-sea fish.

Mr. Mather found that in this "Short Blue" fleet there were "perhaps twenty-five or thirty professing Christians, but the great majority were utterly careless and Godless." It was encouraging to find a little band who had remained true to God amidst so much to hinder the Christian life, and who were greatly rejoiced at the thought of something being done for them. One said he had been praying for thirty years that God would interpose and provide them with some means of grace, and this Mr. Mather accepted as a token that success would crown his efforts. In addition to the soul destitution of these floating communities, he was not long in discovering that their physical needs were almost equally great. Bodily injuries through accident were of frequent occurrence, and there was no readier resource in such cases than transporting the wounded man by steamer to London, where he was sent to hospital. He had thus to endure at least two days' suffering, aggravated by the discomforts of the sea, before he came within the circle of medical or surgical aid.

But this was not all. As if the dangers incident to their perilous calling were not enough, these men were exposed to another peril from which we might have expected them to be free. Although Christ's messengers had been slow to recognise their duty towards the far-away smacksmen, the devil's servants had been quick enough to see and to seize their opportunity. The isolated life and hard lot of the deep-sea fisherman makes the soothing weed seem an almost indispensable adjunct, not to say a coveted luxury. This may be a circumstance of which it is not easy for the strictly trained landsman to recognise the necessity; though plenty of them (and high-placed Christians too) indulge in the habit without the same excuse. However, it is a fact that must be accepted, and one that the "coper" at any rate had not been slow to accept and act upon. The "coper," be it understood, is a Dutch trader, who, knowing the demand for tobacco, has in past days made haste to supply it at a price about two-thirds below that for which English duty branded tobacco could be procured. At the same time he carried on board an ample supply of strong drink, with the results that anyone can easily anticipate. For upwards of fifty years, says Mr. Mather, these foreign traders have visited the English trawling fleets, and though ostensibly there for the supply of tobacco, they have been nothing more nor less than floating grog shops. As we have said, the results can well be conjectured. Drunkenness, fraud, theft, suicides, loss of smacks, and consequent loss of life, not to speak of the ruined homes and broken hearts on shore—those, with many other ills and sorrows, have tracked the course of the "coper." Mr. Mather rightly calls them "the devil's mission ships," and every honest smacksman admits that they have been the curse of the fleets.

Such, in bald outline, was the situation that revealed itself to the subject of our sketch, on his first visit to the Dogger Bank. His soul was stirred within him, and well it might be. He determined that something must be done, and he entered on his new crusade with all the ardour of a Paul moved to action at the sight of Athenian idolatry. To the landsfolk, on his return, he told his story and formulated his cherished project. Said he:—

> Let a fishing smack be equipped for missionary purposes, with a medicine chest, a Christian skipper and crew, and a special cabin for any missioner who may be prepared to volunteer his services.

Much interest was expressed in the suggestion, but those to whom he communicated his ardent desire, had not, like himself, *seen* the field, and he found it no easy matter to translate the project into actual fact. The months went by, and his faith was much tried; but Mr. Mather had long before then learned, in every matter, and especially in every difficulty or trial, to "take it to the Lord in prayer."

And here we may fittingly break the thread of our story for a moment to relate an instance, in his life history, of God's clear and marked interposition, the remembrance of which must have sustained him at this critical stage of his chosen undertaking:—

> During the winter of 1874 Mr. Mather contracted an illness, so serious that his life was despaired of. In the following spring he was placed under fresh treatment, but even then little hope of his recovery was entertained. It was at this time that a very remarkable incident occurred. There had been a consultation of London physicians, and it was felt right to inform the invalid that the verdict was unfavourable. He desired to be left alone, and there, in the quiet of his sick room, commended his loved ones to his heavenly Father's care.
>
> While thus engaged, the 17th verse of Psalm cxviii.—
>
> "I shall not die, but live, and declare the works of the Lord,"
>
> was brought so vividly to his mind as almost to appear as if audibly addressed to him. From that day there was marked, though very gradual, improvement, and after a further period of six months on the sofa, followed by three months' use of crutches, the patient finally took leave of his doctor, who remarked on going, "If you live to be ninety, you will always be subject to attacks of pain."
>
> Thirteen years have elapsed, and the verse of the Psalm has been blessedly verified; but the doctor's prophecy has also proved true, for repeatedly when engaged in active Christian work Mr. Mather has been stricken down by spinal neuralgia, so severe as at times to induce delirium, the attacks coming on without the slightest warning, and as suddenly terminating, the intense suffering being succeeded by utter prostration, lasting for several days. He has often remarked, when telling the story of the M.D.S.F., "It has occurred to me that possibly all that intense suffering may have been sent to me in order that I might learn to sympathise with the smacksmen in their deep and unalleviated distresses."

Space would quickly fail us if we attempted to tell, in any detail, the way in which Mr. Mather's prayers in this matter, joined to those of others, have been graciously heard and answered. We regret this the less since the whole story has been told circumstantially by our earnest friend in his fascinating book, NOR'ARD OF THE DOGGER, the publication of which we noted some weeks ago. We can only indicate the main facts of the remarkable success which, under God, has attended Mr. Mather's efforts to supply the great needs of those brave fellows, who for the benefit of us landsfolk reap the harvests of the North Sea at such peril and discomfort to themselves. The first answer came close on the back of a little prayer-meeting that Mr. Mather had in his office with two North Sea skippers. A friend lent £1000 to purchase a smack to be fitted up as a trawler and mission vessel combined. Within three weeks the *Ensign* was ready for sea; it left Yarmouth amid the benedictions of a host of interested well-wishers; though there were still some who expressed doubts as to the ultimate success of the scheme. Events have falsified these doubts in a marvellous way. The *Ensign* speedily proved its utility, not only as a little floating hospital and surgery, but as a centre of spiritual blessing. "The work of healing for body and soul progressed side by side." The effects began to appear in the improved condition and behaviour of the men, and the practical sympathy of the owners of the fleets was awakened. Messrs. Hewitt & Co., of the "Short Blue," who had heartily favoured the movement all along, became regular subscribers to the funds of the Mission, and others followed suit. So the blessing grew and multiplied. Further unmistakable answers to prayer were experienced, resulting in the addition, by way of loan, of three other mission vessels. It became evident before long that the cherished idea of the smacks paying their own way by the fruits of trawling was untenable, and after much anxious consideration, the trustees of the Mission, with the help of Christian friends, became registered owners of the four vessels. Mr. Mather devoted his whole time and energy to the rapidly growing work, and yet other vessels were gifted to the Mission, to meet the great demands for increased facilities. It may be well, however, to remind the public that every new mission ship means a very considerable addition to the current expenses of the work, as the maintenance of the vessels is a very costly item.

It became a serious question—what ought to be done to circumvent the baleful tactics of the "coper." The men *would* have tobacco, and if it could not be conveyed to them apart from the temptations of the "grog shop," these temptations would remain. Mr. Mather manfully faced the many perplexities of the situation: in the result he has been able to surmount difficulties that at one time seemed absolutely to bar the way, and now the coveted weed being supplied to the men on very low terms, the "coper's" occupation in many of the North Sea fleets is almost gone. Moreover, the International Conference that recently met at the Hague, has driven the last nail into the coffin of the floating hell, by the prohibition of the liquor traffic in the North Sea; an edict that will doubtless receive the legislative sanction of all the countries concerned. If the Mission to Deep Sea Fishermen had done no greater service than help to bring about such a consummation, it would have justified its existence and operations a thousand times over. The joy that has come to the hearts of the many Christian and well-disposed men in the fleets may be expressed in the words of one fisherman, who wrote:—

> The copers that formerly always used to be with the fleets, doing a good trade, now seldom show themselves. Praise the Lord for that! May the time soon arrive when we shall see a mission vessel with every fleet in the North Sea, and when the abundance of the sea shall be converted to God.

This is the point at which Mr. Mather and his tried friends (of which he now has many, from the Queen on the throne downwards) are aiming; it is one which every reader of these lines will surely pray may soon be reached. It is a question that concerns all who share the benefits of these men's toil, and in estimating "the price of fish" we cannot leave out the most important factor of all—the conditions and surroundings of the fisherman, who carries his life in his hand, so to speak, on those wild and dreary wastes of water, in order that we may be fed. As we have already remarked, the fishing harvest is a perennial one, and cannot be relinquished in the winter season, when the dangers are the greatest. Mr. Mather's latest project is the establishment of a floating hospital, for the relief and care of those wounded in the prosecution of their daily toil. We cannot doubt that this most desirable scheme will in due time come to full fruition. We believe it only needs that the Christian public in these islands should know the facts, in order to have this need also met in a way adequate to the occasion. Much good is being accomplished, not only by the preaching of the Gospel, but by the supply of good and interesting reading. Our lady friends have their special department of work in ministering to the comforts of the men exposed to such vicissitudes of wind and weather. These and all other matters relating to this truly admirable Christian effort, may be learned by a perusal of Mr. Mather's stirring volume. Therefore our last word of advice is to get the book: if you do you cannot fail to read it, and to help on the work of which it tells.

Mr. Mather, we regret to say, is at present suffering from the strain of over work, through excessive devotion to the interests of the Mission which he has founded, and which he now directs, with the help and counsel of the influential body of practical men by whom he is surrounded. He is sojourning for a brief period in the South of Europe; he will return to his post, we trust, fully restored in health, and with large plans for the further development of one of the most blessed and remarkable Christian endeavours of modern times.

A TREASURY OF GOOD THINGS.*

Those who have studied Mr. Gray's "Topics for Teachers," and "The Class and the Desk," will readily accord to him the assurance that he has rendered great and efficient service to instructors of the young in religious truth. But his efforts have not stopped here, for already The Biblical Museum has won an honourable place on many a preacher's table as an important aid in the study of God's Word. It only needs to be consulted to establish its position, and a few extracts will speak with more eloquence than a page of commendation.

The work consists of a running comment upon almost every verse, accompanied by explanatory allusions to manners and customs of the East, with here and there a "sketch," showing how to treat the subject under consideration, whilst illustrations in abundance, now in verse, now in anecdote, provide ample material for thoughtful consideration and development. Wise sayings and lucid expositions are quoted from a variety of Bible students and writers, and the reader is provided with the choicest fruit of their labours.

For example, he must indeed be a dull preacher who could not give a helpful discourse with such a start as this:—

A BIBLE STUDY.

Gen. i. 4. I. The light God has made. ("God saw the light, that it was good.") (1) *Physical* light—"good"; light, sweet; pleasant. Sun, the emblem of many things; cheerful, revealing. (2) *Mental* light—"good"; hence, in some parts, an idiot is called "dark." (3) *Gospel* light—"good"; the light of the story of God; light that shined out of darkness to enlighten the Gentiles; Christ, the Light of the world, the Sun of Righteousness. (4) *Spiritual* light—"good."

II. The law by which it is governed. (1) Not mixed, but separated. ("God divided the light from the darkness.") (2) Sons of light must have no communion with darkness. (3) Churches should be lights in the world. (4) Truth not to be mixed with error.

Learn—(1) Love the light. (2) Walk in it. (3) Enforce the law concerning it.

"God's speaking is his willing, and his willing is his doing."—*Bp. Hall.*

Then again in Gen. xliii. 26—28:—

(27) I. The great prince thinking of his shepherd-father. A hint to young men who get on in the world.

II. A brother interested in his brethren's welfare.

FRIENDLINESS IN ADVERSITY.

"As it is with the deer that is hunted, when the huntsman goes into the park, he rouses the whole herd, and they all run together, but if one be shot, and they see the blood run down, they will soon push him out of their company. Or, as a man being in his travel upon the road, and there being a sun-dial set up in the way, if the sun shine, he will step out of his way to take notice of it; but if the sun do not shine, he will go by a hundred times and not regard it. So, let but the sun of prosperity shine upon a man, then he shall have friends more than a good many; but if a cloudy day come, and take away the sunshine, he may easily number his acquaintance. And, so when a man goes on in the credit of the world, he shall be welcome into all companies, and much made of by everyone; but if he come once to be shot, and disgrace put upon him, then he shall soon perceive a cloud in every man's face, no one as much as regarding him" (*Spencer*).

Then, to teach a different lesson, Mr. Gray gives the following nugget from A. Warwick:—

"He gives not best who gives most, but he gives most who gives best. If then I cannot give bountifully, yet I will give freely, and what I want in my hand, supply by my heart. He gives well that gives willingly."

From Lev. x. 1—7 some beautiful lessons are educed, the comments on the texts being also useful:—

Ver. 1.—Nadab...Aaron, see Exod. xxiv. 1—10; censer, fire-pan; and...thereon, frankincense was sprinkled over coals of fire to yield a pleasant, fragrance; Strange, *i.e.*, not taken from the altar which...not, probably referring to Exod. xxx. 9.

Ver. 2.—Went, &c., punishment, prompt, signal, terrible.

Ver. 3.—Said, &c., Moses explains the meaning of this visitation. Aaron...peace, striking example of submission in a father who at once had lost two sons (Job. i. 22).

Ver. 4.—Mishael, &c., Exod. vi. 18—22; Brethren, kinsmen; strictly, they were their father's cousins.

Ver. 5.—Coats, long white linen tunics.

THE SILENCE OF AARON.

Of the silence of grief there is no example more renowned than that of Aaron. This was truly the silence of grief, and no reproach of insensibility can be attached to him. I. The impressions and the conduct of Aaron cannot be usefully estimated without a knowledge of the event. The slaying of his sons was a necessity; they had profaned God's holy ordinances. II. It is a case of humility to be thus silent in the bosom of an irreparable loss, of a profound affliction. III. In this mute sorrow there is also more than wise humility; we must see there also acquiescence. He cannot hide from himself that his sons merited their fate. IV. It is just to recognise in this conduct lowly and firm resignation. Rebellion speaks, resignation holds its peace.

"The fire which had just before sanctified the ministry of Aaron as well-pleasing to God now brought to destruction his two eldest sons because they did not sanctify Jehovah in their hearts, but dared to perform a self-willed act of worship; just as the same Gospel is to one a savour of life unto life, and to another a savour of death unto death."—*Keil.*

"Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storms. He that will venture out, without this to make him sail even and steady, will certainly make shipwreck and drown himself; first, in the cares and sorrows of this world; and then in perdition."—*Hopkins.* Lay by a good store of patience, but place it where it will be easily found.

RESIGNATION.

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow
And all my heart in anguish shivers
And trembles at the fiery glow.
And yet I whisper, *As God will!*
And in his hottest fire stand still.

He comes and lays my heart, all heated,
On the hard anvil, minded so,
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, *As God will!*
And at his heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow;
And yet I whisper, *As God will!*
And in his mighty hand hold still.

Why should I murmur? For the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me.
So I say, trusting, *As God will!*
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand,
And all his heaviest blows are surely
Inflicted by a master hand.
So I say, praising, *As God will!*
And hope in Him, and suffer still.

J. Sturm.

Ver. 6.—Eleazar...Ithamar; See Exod. vi. 23—25. Uncover...Heads, literally, make not your heads loose: an uncovered head is a sign of mourning. Neither...clothes, another sign of sorrow. Lest, &c., they were not to manifest any symptoms of dissent from the Divine procedure. Bewail, &c., they were to mourn over the sin which had incurred so fearful a punishment.

Ver. 7.—Shall...Door, &c., the event was not to hinder the discharge of their official functions.

PERSONAL GRIEFS AND PUBLIC DUTIES.

I. Why public duties should be discharged. The benefit of the many, &c. II. Why the private grief should not be indulged openly. Aaron might seem to side with his sons, or pronounce an opinion upon their punishment. "Let the dead bury their dead," said Jesus. There are times, then, when private sorrows must be kept in abeyance for the public good: nor can it be right that private griefs of high officials should be long permitted to interfere with the duties of office.

"The Christian ought to examine what operation, what influence, his religious performances have upon him. Prayer, hearing, reading, and such-like duties do naturally tend to enlighten the mind, purify the heart, increase our love, strengthen our faith, and confirm our hope; and, therefore, where this is not the effect of them, we may conclude that they are not discharged in that manner, and with that sincerity they ought."—*Lucas.*

FLEEING FROM SIN.

We often say, "Flee from sin, as from the face of a serpent." Perhaps few of you know how a man feels when, for the first time, he finds himself, as I remember finding myself, within a few inches of a serpent—when he sees the cobra de capello rearing its head ready to strike, and knows that one stroke of those fangs is death, certain death. That moment he experiences a varied passion, impossible to describe; fear, hatred, loathing, the desire to escape, the desire to kill, all rush into one moment, making his entire being thrill. Now, take two men: one is in the face of that serpent, the other is in the presence of the old serpent called Satan, the devil. One is in danger of the sting, the other is in danger of committing sin. Which of the two has the most reason to flee? Oh, thou that art tempted to sin this day against God, flee from sin as from the face of a serpent—a far deadlier serpent is that old serpent the devil than the other. Fear every sin—"abhor it." The Apostle's word is not "dislike it," "disapprove of it," "have a distaste for, an aversion to it"; it is not even the ordinary word "hate," but a word much stronger than any of these—a word which in the original is never used except this once in the whole of the New Testament. The literal meaning of it seems to be, Hate it as you would hate the River Styx; and to the people to whom he wrote, the idea conveyed was, Hate it as you would hate the way to hell. So it is the way to hell. Hate it always as you would hate the way to hell.

The demands upon our space prevent out giving further extracts, but we have quoted sufficient to show that, as a commentary, this work is of immense value, and the cheap edition just issued will greatly enlarge the scope of its usefulness.

Y.M.C.A., DEVONPORT.—This Association, inaugurated last autumn, is doing a good work at the new premises, 12, St. Aubyn-street. Vice-Admiral Grant, C.B., the president, conducts a class for Bible study on Sunday afternoons, and with many other active agencies in operation, it is hoped that the Association will greatly benefit the young men of the town.

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* The Biblical Museum. By Rev. J. C. Gray. In 15 vols., Cheap Edition, 3s. 6d. each. *Elliot Stock.*

CHRISTIAN LIVING.

By Rev. F. B. MEYER, B.A.

VII.—THE FULNESS OF THE SPIRIT.

(*Concluded.*)

(1) Excite holy desire by considering what the Fulness of the Spirit means.—We cannot expect to have it, if we are quite content to live without it. Our Father is not likely to entrust this priceless gift to those who are indifferent to its possession. Where the flame of desire burns low, there can be no intelligent expectation that the Holy Spirit's fulness shall be realised.

And it is not enough to have a fitful and inconstant desire, which flames up to-day, but will remain dormant for months and years. There must be a steady purpose, able to stand the test of waiting, if need be, for ten days; and to bear the rebuff of silence or apparent denial.

And yet the flame of desire needs fuel. We must nurse before that fire can burn. And it becomes us, therefore, to stir up the gift that is within us, by a quiet consideration of all that is meant by becoming Spirit-filled.

There is no book which will so move us in this direction as the Acts of the Apostles. It is perfectly marvellous to see what this fulness did for those who first received it. Cowards became brave. Obtuse intellects, which had stumbled at the simplest truths, suddenly awoke to apprehend the Master's scheme. Such power attended their words that crowds became congregations; Christ's murderers became his worshippers and friends; councils of clever men were not able to withstand the simple eloquence of indisputable facts; towns and countries were shaken, and yielded converts by the thousand to the unlearned but fervid preachers of the Cross. And all this was simply attributable to the power which had become the common property of the whole Church. And there is not a fragment of reason why it should not do so much for us. And, as we contrast that triumphant success to our halting progress, shall not we be filled with incontrollable longings that He should work similar results by us? We may still further secure the same results by studying the biography of saintly men, belonging to recent centuries. Happy the man within reach of a library, the shelves of which are well lined with books of holy biography. He will never be in want of additional stimulus. He will not envy or repine, but he will constantly lift eye and heart to Heaven, asking that as much may be done through himself.

And moreover, the promises of the Scripture are enough to incite us to the uttermost. That rivers of water should flow from us. That we should never need to be anxious about our words, because they would be given. That we should be taught all things and led into the whole circle of truth. That we should know Christ, and be changed into his image. That we should have power. All this is so fascinating, that it is impossible not to glow with a holy desire to be charged with the Holy Spirit, as a jar with electricity. And, if needs be, we shall be prepared to bear the test of long waiting, as the faithful few did in the upper room.

(2) Seek this blessed Fulness from the right Motive.—God will not find water for us to turn our own water-wheels. He will do nothing to minister to our pride. He will not give us the Holy Spirit to enable us to gain celebrity, or to procure a name, or to live an easy, self-contented life.

If we seek the Holy Spirit merely for our happiness, or comfort, or liberty of soul, it will be exceedingly unlikely that He will be given. His one passion is the glory of the Lord Jesus; and He can only make his abode with those who are willing to be at one with Him in this. "Can two walk together, except they be agreed?" But if you are actuated simply by the desire that the Lord Jesus may be magnified in you, whether by life or death; if you long, above all, that men should turn away from you to Him, as they did from John the Baptist; then, rejoice, because you are near blessing beyond words to describe. If your motives fall below this standard, trust in Him to enlighten and purify them, and offer Him a free entrance within. It will not then be long ere there shall be a gracious response; and the Lord, whom ye seek, shall suddenly come to his temple, and He shall sit as a refiner of silver, that the sons of Levi may offer an offering in righteousness.

(3) Consider that Holy Scripture is his special Organ.—A subtle danger besets the teaching of this most helpful doctrine, and one that we need to guard against. Some earnest people have magnified the inner light and leading of the Holy Spirit to the neglect of the Word which He gave, and through which He still works on human hearts.

This is a great mistake, and the prolific parent of all kinds of evil. For directly we lay aside the Word of God we lay ourselves open to the solicitation of the many voices that speak within our hearts, and we have no test, no criterion of truth, no standard of appeal. How can we know the Spirit of God, in some of the more intricate cases which are brought into the court of conscience, unless our judgment is deeply imbued with the Word of God?

We must not be content with the Spirit without the Word; or with the Word without the Spirit. Our life must travel along these two, as the locomotive along the parallel metals. The Word is the chosen organ of the Spirit; and it is only by our devout contact with it that we shall be enabled to detect his voice. It is by the Word that the Spirit will enter our hearts, as the heat of the sun passes into our chambers through the beams of light that enter the open casement. We need a widespread revival of Bible study. These mines of Scripture, lying beneath the surface, call loudly for investigation and discovery: and those who shall obey the appeal, and set themselves to the devout and laborious study of the inner meaning of the Word, shall be soon aware, that they have received the filling that they seek.

(4) Be prepared to let the Holy Ghost do as He will with you.—The Holy Ghost is in us, and by this means Christ is in us, for He dwells in us by the Spirit, as the sun dwells in the world, by means of the atmosphere vibrating with waves of light. But we must perpetually yield to Him, as water to the containing vessel. This is not easy; indeed it can only be accomplished by incessant self-judgment, and the perpetual mortification of our own self-life.

What is our position before God in this respect? We have chosen Jesus as our Substitute, but have we also chosen Him, by the Holy Spirit, as our Life? Can we say, like the Apostle: "Not I, but Christ liveth in me"? If so, we must be prepared for all that it involves. We must be willing for the principle of the new life to grow at the expense of the self-life. We must consent for the one to increase, whilst the other decreases, through processes, which are painful enough to the flesh. Nay, we must ourselves be ever on the alert, hastening the processes of judgment, condemnation, and crucifixion. We must keep true in our allegiance to the least behest of the Holy Spirit, though it cost tears of blood.

The perpetual filling of the Holy Spirit is only possible to those who obey Him; and who obey Him in the dotting of an *i*, and in the crossing of a *t*. There is nothing trivial in this life. By the neglect of slight commands, a soul may speedily get out of the sunlit circle, and lose the gracious plenitude of Spirit-power. A look, a word, a refusal, may suffice to grieve Him in ourselves, and to quench Him in others. Count the cost; yet do not shrink back afraid of what He may demand; He is the Spirit of love; and He loves us too well to cause grief, unless there is a reason, which we should approve, if we knew as much as He.

(5) *Receive Him by Faith.*—"As you received Christ Jesus the Lord, so walk in Him." Faith is the one law of the Divine household. And as once you obtained forgiveness and salvation by faith, so now claim and receive the Holy Spirit's fulness.

Fulfil the conditions already named; wait quietly but definitely before God in prayer, for He gives the Holy Spirit *to them that ask Him;* then reverently appropriate this glorious gift; and rise from your knees, and go on your way, reckoning that God has kept his word, and that you are filled with the Spirit. Trust Him day by day, to fill you, and keep you filled. According to your faith so shall it be done to you.

There may not be, at first, the sound of rushing wind, or the coronet of fire, or the sensible feeling of his presence. Do not look for these, any more than the young convert should look to feeling as an evidence of acceptance. But believe, in spite of feeling, that you are filled. Say over and over, "I thank Thee, O my God, that Thou hast kept thy word with me. I opened my mouth, and Thou hast filled it; though, as yet, I am not aware of any special change." And the feeling will sooner or later break in upon your consciousness, and you will rejoice with exceeding great joy; and all the fruits of the Spirit will begin to show themselves.

There is, of course, more in the doctrine of the Holy Spirit than is at all realised by the writer of these feeble lines. The fiery baptism of the Holy Spirit may be something far beyond. Let us then not be content to miss anything possible to redeemed men; but, leaving the things that are behind, let us press on to those before, striving to apprehend all for which we have been apprehended by Christ Jesus. And if we persevere, we shall realise possibilities in our lives that shall recall the days of the Apostles, and enable us to understand what Jesus meant when He spoke of those greater works which should be wrought by them that believed in Him since He went to the Father.

Y.W.C.A CHANGE AND ADVANCE.

The London Y.W.C.A. publish their report containing a list of the working Associates, the various branches, the Bible-classes, and other meetings. The reader will find here a complete compendium of everything needing to be known with respect to boarding-houses and restaurants, convalescent homes, institutes, &c. The membership has increased during the year to 13,500; fifteen new branches have been formed, and the entire income of the Society amounted to upwards of £6000. The development of the "Travellers' Aid" is a marked feature of the year's work; many girls have been rescued from the clutches of the designing women who haunt the railway stations in order to entrap the ignorant. Among the art students it is hoped that many have given their hearts to God. The Servants' Home is much appreciated, and a steady growth and increasing spiritual interest have marked the progress of the various institutes. This is true of the "Public-house Visitation;" two hundred of these resorts are under the visitors' care, as well as two large music-halls and the Aquarium. In connection with the Factory Helpers' Union, a more extended field of operations is contemplated.

Friends in the country are requested to give young women, coming to houses of business in London, letters of introduction to the "resident superintendents" near the district in which they will be located, or write to Miss A. Ely, 16a, Old Cavendish-street, W.

CHRISTIAN EVIDENCE CONFERENCES.—The newly-formed Christian Evidence section of the Edinburgh University Missionary Association is at present holding a series of extremely interesting meetings. Discussion is allowed, and many secularists attend and have an opportunity of stating their views and objections, which are answered by the lecturer. The meetings appear to be popular, and are likely to be productive of good.

DR. CLIFFORD ON "THE SACRAMENTS."

A lecture by Dr. Clifford has just been published treating of the true place and significance of Baptism and the Lord's Supper. The subject is of so much importance, and bears so closely on questions now rife in the public mind, that such an utterance on it, from the pen of the Vice-Chairman of the Baptist Union, has special interest for many beyond the bounds of his own community.

Six aspects of the theme are dealt with; the undoubted appointment of both institutions by our Lord at the outset of his ministry on earth; their permanent obligation on the Churches of to-day and of all coming time; their connection with the present dispensation as "severely spiritual" in its character; their value as the oldest historical monuments of Christianity; their corruption by the admixture of Gentile sacerdotalism; and their indissoluble relation to Jesus Christ, as the Sole Redeemer, and Sole Legislator of his Church.

In the first division, the Saviour is represented as accepting baptism at the hands of John, "as the sign of his cordial welcome to the Baptist's message, joy in the hopes, and choice of the responsibilities, of the national movement towards the rule of God and righteousness, which the bold and daring reformer had inaugurated." This is true so far as it goes, but it is a very insufficient exposition of the baptism of Jesus. The baptism of our Lord in Jordan was much more than this; it was the confession, on the part of the Sinless One, of the sins of the people, as though they had been his own. Paul wrote to Philemon, "If he have wronged thee, or oweth thee aught, put that to my account, I will repay thee." Jesus, in subjecting Himself to the baptism of John ("after all the people had been baptized," as Luke significantly says), definitely and officially entered upon the work which God had given Him to do. He then confessed our sins, saying, as it were, "Put them to my account: I will repay Thee." And on the cross He discharged the awful debt, when He "put away sin by the sacrifice of Himself."

All who came to John's baptism, came "confessing their sins," hence John's demur to baptize the Holy One. But as the promised Sin-bearer the Lord Jesus now took the first step in fulfilment of Daniel's prophecy, that He should "bring in everlasting righteousness," and therefore answered the Baptist, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." This was the beginning, as his death was the finishing, of his redeeming work. By sharing the Divinely-appointed immersion, He foreshadowed his own death and resurrection as the sinner's substitute, being thus symbolically introduced to men as "the Lamb of God that taketh away the sin of the world."

In view of this, Dr. Clifford's explanation of Christian baptism, as appointed by Christ, while true in its statements, falls short of the whole truth it is designed to convey. "Baptism," he says, is "the picture of an entire devotion to a supreme and all-sufficient Master." It is also "an identification of the disciple with his Master in aim and experience, in separation from sin and death, and in ascent to newness of life and experience." But it is also a sign of the believer's identification with Christ in the vicarious aspects of his death and resurrection. In his death we died; in his resurrection we were raised; in his ascension we were made to sit together with Him in the heavenly places, in Christ Jesus (Rom. vi.; Col. iii. 1—4; Eph. ii. 6). The practical outcome is well stated by the lecturer; the underlying basis on which it rests, the source from which it springs, must, however, be as clearly discerned and as unequivocally asserted. Our baptism is not only "into the *likeness* of his death and ascension from the grave, to his new and conquering life at the right hand of the Father," but also into the *fact* of his death as having "died for our sins, and been raised again for our justification." The Lord's Supper equally proclaims this twofold aspect of identification with Christ.

The spirituality of both ordinances, as distinguished from mere form and ceremony is emphatically set forth, and the paganised type of them called Ritualism and Sacramentarianism is shown to be directly traceable to heathen corruptions and materialistic conceptions utterly at variance with the genius of Christianity. The sublime simplicities of these ordinances as instituted by Christ, have indeed been overlaid with the traditions and dogmas of men, and object lessons designed to promote spiritual life have thus been made to minister to priestly pretensions and degrading superstitions.

The following protest is as timely as it is true:—

> "Washing," according to Tertullian, is the door by which the heathens are initiated into the wide-spread worship of Isis and Mithras. Murder and other crimes could be expiated in these and other religions by certain processes of cleansing with water and blood; and so the rite of baptism first becomes the occasion of the remission of guilt, then it is tied up with it, and at length it is inseparable from it. Men "are born again for ever" by it. "Waters become healing through religion." Cleansing is conditioned upon a purely material act. Then, surely, there is every reason why infants and "the dead" should share in it, the former in their own names and immediately, and the latter by proxy. Why should so great a good, so easily accessible, be delayed? for as Keble says:—
>
> What sparkles in that lucid flood
> Is water by gross mortals eyed,
> But seen by faith 'tis blood
> Out of a dear friend's side.
>
> A few calm words of faith and prayer,
> A few bright drops of holy dew,
> Shall work a wonder there
> Earth's charmers never knew.
>
> Well, indeed, may the question be asked, "Can there be a more striking instance of the survival of those material conceptions in religion which we designate as heathen, than the belief that God's wrath with an infant a few days old will be turned into favour by the sprinkling of a few drops of water and the recitation of a Scripture phrase? How long will spiritual Christianity cling to these beggarly elements of old Gentile cults?" How long! How long, indeed! Is this anti-Christian teaching never to cease? Having begun in the Spirit, are we always to try to make ourselves perfect by the flesh? Will men, who love a spiritual and New Testament Christianity, for ever persist in supporting an organisation that by this Pagan dogma strikes at the very root of all spiritual religion? At least we may rejoice that in non-sacerdotal communions the theory of what Canon Liddon calls "the great Sacrament of our Regeneration" is being displaced by the healthier and more spiritual doctrine that the baptism of an infant is only declaratory of the privileges of children in the redemption of Christ, and does nothing whatever towards its "regeneration," or "grafting into the body of Christ." May it not be long before we understand that it is more in accord with the mind of our Lord to "dedicate" our children to God in the presence of his people, and then to leave them the joy of expressing by their own act in baptism their loyalty to Him as consciously their only Master and Lord!

The most striking part of Dr. Clifford's argument is that which discusses the means by which the sacerdotal element is to be purged out of modern ideas on the sacraments of the New Testament. The "three reliable tests" he propounds are admirably worded, and furnish the only safe ground to go upon. They are these:—

"(1) Do the institutes spring from the express appointment of the Founder of the Christian religion? If not, they are none of his. (2) Do they enshrine the central ideas of his religion, and none other? If not, they are 'of men, and not from heaven.' (3) Do they give pure and genuine aid in realising his spirit and continuing his work? Otherwise, how can they be according to his mind?"

It follows that "it is an infringement of the rights of the King Himself to add to the number, or change the significance of the New Testament rites."

Valuable also are the paragraphs, in which it is shown that the ordinances of Jesus "enshrine the substance and significance of his religion," and "are the fitting organs of his thoughts and ideas, revelations, and service." Forcible also are the warnings against the notion that ordinances can in themselves, apart from the spiritual and experimental nature of their observance, be a means of grace. But in this division, as well as in the first, we could wish the objective side of truth connected with the symbolism of Baptism and the Lord's Supper were as fully stated as the subjective. Its bearing on the substitutionary nature of the work of Christ is surely as important as its influence in the formation of a Christlike character.

Denominational Baptists will hardly relish the statement by one of themselves that "in the New Testament baptism has no assigned relation to a local and particular church," and, again, that "it is not itself the qualification for church membership;" John Bunyan being quoted to support the assertion that "the Word nowhere testifies to its being the entering ordinance of Church communion." Brotherhood among the regenerate is said to be so much the governing principle of the teaching of Christ as that "nothing is to be suffered in connection with these ordinances which affronts the spirit of fraternal affection and co-operation."

The general purport of this lecture is, so far as it goes, so good, that we would fain avoid anything like carping criticism; but we cannot refrain from regretting the Doctor's mode of referring to our Lord as coming for baptism "to his cousin John," a style of reference which painfully reminds us of his description of Christ in another work as "the unique young man of Galilee." Such phrases, to say the least, are offensive to good taste, and minister to an irreverent spirit prevalent in theological circles, which it is surely desirable to repress rather than promote. In this instance it forms a blot on what is, when regarded as a whole, a really effective and timely protest against a pernicious but advancing sacramentarianism. G.

BRETON EVANGELICAL MISSION.

The annual report of this work is most encouraging, and but for the lack of funds the work might now extend indefinitely on all sides. Notwithstanding the fierce opposition of the priests, there have been twenty-two members added to the little church at Tremel, during the past eighteen months. The priests have assumed the aggressive, and much suffering has been undergone by the indefatigable colporteur-evangelists by whom the work is carried on, and by the converts who have usually to fly for their lives. Conflagrations have been made of the copies of the New Testament purchased by the poor Breton peasants of the colporteurs out of their very scanty means. But in not a few cases the truth had, previous to the discovery of the books by the priests, entered and found a permanent lodgment in the hearts of the people.

The progress of the year includes the opening of new branches at Jersey and Havre, the latter being very prosperous; and the erection and installation of the much-needed school for girls at the chief station for Tremel. Help is greatly needed in every department. M. Lecoat pleads for assistance in the erection of a modest place for worship in the Breton language, at Brest, where the land and a nucleus for building is in hand. He says he would not have the slightest difficulty in gathering four hundred for worship had he a building. Mr. Joseph Wates, 2, Princess-road, Lewisham-hill, London, is secretary. W. L. Lang.

Cheltenham.

PROFESSOR DE LAUNAY gave lectures on "The Catacombs," last week, to two large and deeply interested audiences at Oxford.

SOUTHSEA MISSION.—There is much distress in Portsmouth, through the large discharges from the dockyard and other causes. Numbers out of employment; homes without fire and food, and children without necessary clothing to keep them warm, are frequently coming under my observation, and the sad tales one has to listen to are very painful. In order to relieve the distress a little I have, many weeks past, given soup suppers, bread, &c. Large numbers have eagerly received what we have been able to provide. They willingly have stayed to a Gospel service, and listened attentively. I am most anxious to continue this if help is forthcoming. John Denning.

Ebenezer Cottage, Inglis-road, Southsea.

For the Young.

CHRISTMAS FESTIVITIES IN INDIA.

BY MRS. A. S. DYER.

It had been a matter of speculation with our little party, as we travelled from place to place, spending a few days in one city, and a week in another, as to where we should find ourselves at Christmas. But our heavenly Father, who guides us' step by step, had so arranged our pathway that on December 22 we arrived at the home of some good missionaries in a country district, who warmly invited us to stay with them and see how the native Christians spend Christmas.

It was difficult to realise we were anywhere near that festive season. Abounding sunshine, trees as green as in England in July, roses and green peas, did not seem to connect themselves naturally with holly and plum-pudding; to say nothing of their frequent accessories of frost and snow.

Our friends are connected with the American Methodist Mission, and have a district assigned to their care containing hundreds of villages, with about two millions of inhabitants, great numbers of whom have never heard the Gospel preached. Our friends are the only foreign missionaries in the district, and although they have a faithful band of native helpers, they are few indeed in comparison to the immense population around. A great portion of the cooler part of the year is spent in camping out among these villages. The missionary and his wife take their two little children and pitch their tent in the midst of a group of villages, and go from one to the other telling the glad tidings of salvation from sin. While the missionary addresses the men, his wife gathers in the women, sometimes using a magic lantern to illustrate the subject she is talking about. The people usually listen so eagerly to the good news that they would gladly spend all their time in this way if it were possible. But they are also father and mother to the little community of native Christians, among whom they dwell, and Christmas finds them at home.

The mission bungalow is situated in a beautifully wooded district, laid out with nice roads, about a mile from the native city. Adjoining is a boarding-school for girls, the daughters of native Christians. Those who show by their lives that they have really accepted Christ as their Saviour are trained as Bible-women, and teachers, and a useful sphere of life is found for each. Another department of work is the large Sunday-schools of Hindu and Mahommedan boys (the children of heathen parents), carried on in the city and some of the nearer villages. These were to have a grand méla, or fête, at Christmas. Christmas Day falling on Sunday this year, the festivities were held on Saturday instead.

About eleven o'clock in the morning, all the boys, to the number of about eight hundred, had assembled in a grove near by, the appointed place of meeting. Like the boys at home on similar occasions, they took care not to be late. Then a procession was formed. The missionary walked first with his large cork hat, and umbrella up to protect him from the sun. The band came next, a native band hired for the occasion. I am afraid I cannot describe either their music or their instruments; they must be heard to be appreciated. The boys thought it perfection, no doubt, but to our unaccustomed ears it sounded as if each were trying to play a tune of his own composing, independently of the others. Then came the boys, two and two, of all ages from eighteen to five; and every grade of life seemed to be represented, from the young Mohammedan of the first rank in green silk dress and scarlet tunic, embroidered with gold, to the Coolie boy with a few rags around his body. The diversity of dress made the scene picturesque. No two were dressed alike, and, as they use as many bright colours as possible, they looked very gay. Many carried banners, too. One very pretty one had "Victory to Jesus" in Hindu characters. Another in Urdu, "Masih se Najat" (Salvation through Christ); another "Bara-din" (the Great Day), being their name for Christmas. After the boys, came the girls of the boarding-school before mentioned. They looked very nice in their clean white chuddahs. Between the boys and the girls, I should have said, came an elephant, on which the gentleman of our party was mounted. The ladies were to have had one too, but a howdah, the proper appurtenance in which ladies ride on elephants, could not be obtained, so we brought up the rear in an ordinary conveyance.

After marching through the native city the procession arrived at the large tent, which had been erected under the shade of some noble trees. The floor was spread with carpet for the children to sit upon, with just a few seats at one end, where was a small table piled up with books for prizes.

All being seated the proceedings of the day commenced. One lad of the native Christian community recited the golden texts of the whole year from the International Sunday-school Lessons. One of the girls did the same. A Mohammedan lad read an essay of his own composing on the advantages of speaking the truth. Another, a Hindoo, read an essay advocating total abstinence from all intoxicants, including opium and native drinks, as well as English liquors. Other essays and recitations followed, interspersed with singing. The verses of the Hindi hymns are mostly in couplets. The chorus comes first, and nearly every line is repeated over and over again. One of the most musical of those sung at the méla, commenced, "Jai Prabhu Yishu" (Victory to Jesus). Another favourite, we have heard so much that it is getting to be quite familiar to us; it has for chorus:—

Kyún mana bhula hai, yih sansárá
Mana mata de, tuka kera le guzera.

I inquired the subject of this. It is a genuine Hindi composition on the unsatisfying nature of earthly things, and a faithful transcript of life's experience, concluding with the thought that in Christ alone is peace to be found.

After the recitations, &c., one of the visitors gave a short address, and then the boys came forward to receive their prizes. Their names sounded strange to English ears: Juggernath, Brahma, Budri, Ganesha, &c., interspersed with the Bible names of the Christian boys. Four boys received a Bible each for having passed an examination on the first ten chapters in Matthew's Gospel. Others had books and pictures for various degrees of proficiency and regular attendance. Surely this Scripture teaching must bear fruit in after days. More than one hundred prizes were given. The girls sang "God save the Queen" in Hindi, and the proceedings, as far as the inside of the tent was concerned, were at an end.

Outside, under the trees, were several native sweetmeat dealers busily weighing out a liberal quantity of sweets for each child. A leaf was dexterously fashioned into cup-shape, and fastened by a large thorn; into this each child's portion was put. We did not remain to see the end of the distribution, but hastened back to the mission bungalow to prepare for the next event on the day's programme.

This was no less an event than a double wedding. Silas, one of the schoolmasters, was to be married to Grace, a Christian widow. It was a satisfactory arrangement. They were both still young, and Silas was also a widower. The other, however, was the most interesting affair. One of the servants of the house, a respectable young man, about nineteen years old, wanted a wife. A suitable girl could not be found on the spot, so he and his mother had started early in the week to a city about a hundred miles away, where there is a large orphanage for Christian girls. Before they started, the mother armed herself with all the information she could obtain about these girls, being especially careful to take the names of a few who had earned for themselves an unsatisfactory reputation, so that she might avoid the mistake of choosing one of these. Mother and son had returned from the expedition that morning, accompanied by the bride-elect, seemingly well satisfied with their choice; although it was rumoured that her complexion was not so fair as they would have liked, white being their ideal of beauty, and this young person's was about the blackest type seen in India. However, her character was good, and that was more important than her complexion.

Carpets were spread on the grass in front of the mission bungalow, within a semi-circle of beautiful trees. Nearly the whole of the native Christian community were present, the girls and women seated on the ground on one side, and the men on the other, with a row of chairs at the end for the missionary and visitors. The ceremony appeared to be the same as used at other Christian marriages, except for the language. Immediately it was over, brides and bridegrooms turned their backs to each other and went their several ways, the women to sit among the women, and the men among the men.

Then another curious ceremony took place. A native preacher, a widower with five children, was publicly betrothed to the head teacher of the girls' school. They knelt on the carpet a short distance from each other, repeated a few sentences and exchanged presents. The lady received a ring, and the gentleman a Bible, a pocket-handkerchief and five rupees.

Meanwhile the wedding dinner had been all day in course of preparation. Two immense brass pots had been simmering on separate fires a short distance off, and now large dishes of putao (meat and rice cooked together) were passed around, and scooped out plentifully into the bright brass panikins held out to receive them; curry from the other pot was added. Knives and forks were dispensed with. Each mixed his portion up with his hands, and put it in his mouth in the same way. Flat cakes of bread, something like our pancakes in appearance, completed the meal. Sweetmeats were distributed as a sort of desert, then all dispersed to meet again in the church at six o'clock to an entertainment, to which all the native Christians were invited.

A guava tree, condemned because it bore no fruit, had been cut down in the mission garden the day before. This was set up at the end of the church, and did duty excellently for a Christmas tree. The scene was very pretty, home-like, and yet strange. The girls of the boarding school were arranged on one side of the room, the rest of the people on the other. The majority of the girls wore a broad red badge with an inscription in gilt letters. This was to show that they belonged to a society to prevent quarrelling among themselves. The president of the society read the rules during the evening. The first part of the entertainment consisted of singing and recitation by the girls. They sang Hindu versions of some of our favourite Christmas hymns and carols. Five of the tiniest sang together very prettily—

When mothers of Salem their children brought to Jesus,

to the tune so familiar to English children at home. One anthem was sung in English by the older girls, and another bright little lass about twelve recited in very good English:—

Hark! the glad sound, the Saviour comes.

Others recited portions of Scripture. After about an hour, profitably passed in this manner, the gifts from the Christmas tree were distributed. There was something for everybody. A concertina for the chief Bible-woman, to help her in her village work. Useful books, towels, and handkerchiefs, with here and there a garment for the older people, kites for the little boys, dolls for the little girls. Large bags of coloured paper filled with popcorn, parched rice, sweets, and cakes for nearly everybody. Cards and picture-books to fill up. Everybody seemed happy, their faces shone with delight, and one little girl, in making her salaam for the evening, said it had been indeed "a great day" with "Kushi par Kushi" (pleasure upon pleasure) all the time.

Sunday was a quiet day after the festivities. We attended the morning service and Sunday-school in the native church. The native pastor, Nabi Baksh, who is almost entirely supported by the congregation, gave us a sermon from one of the Christmas texts which adorned the walls —"Glory to God in the highest, on earth peace, and goodwill to men." We regretted that we could understand so little of it.

In the afternoon the missionary's wife had her mothers' meeting in the corner of the verandah. About fifteen women were present. Many of the older women cannot read; others, although really interested in the story of the Cross, are very ignorant and need constant teaching, line upon line, here a little and there a little, to enlighten their dark minds, and ground them in the principles of Christian truth. Three of those present had accepted the Gospel only very recently. Their appearance was a remarkable contrast to that of the others, and bore a striking, if indirect testimony to the elevating and softening influence of the Gospel of Christ.

In the evening we attended the service for English soldiers in the barracks, which is also under the care of our friends. Miss Collins spoke. It was an interesting occasion, though few were present.

Sitapur, Oudh.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers writes:—I have been holding a twelve days' Mission for children, at Ealing, n the Y.M.C.A. Hall. We had twenty-one services, and the interest was fully sustained throughout. Three hundred of the children made portfolios to contain the hymn sheets, music hand-bills, and picture leaflets. The hymns and tunes from Gems of Praise were much appreciated; that book ought to be better known.

Mr. Banaster, Yardley End, Birmingham, Jan. 28 to Feb. 4. Mr. Hall, Melton Mowbray, Jan. 28 to Feb. 4. Mr. Arrowsmith, Leeds, Jan. 31 to Feb. 1; Norwood, Feb. 3—8. Mr. Hutchinson, St. Barnabas Schools, Edgbaston, Birmingham, Jan. 28 to Feb. 3; Wetherden, Suffolk, Feb. 12—14. Mr. Hankinson, Bengeo, Herts, Feb. 14. Messrs. Hutchinson and Sayer, Palestine-place Schools, Cambridge Heath, Feb. 14—17.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, February 5, John i. 40—51; Monday, February 6, John ii. 1—12; Tuesday, February , John ii. 13—25; Wednesday, February 8, John iii. 1—13; Thursday, February 9, John iii. 4—24; Friday, February 10, John iii. 25—36; Saturday, February 11, John iv. 1—14.

"PEACE AND GOODWILL."—The current issue of this serial records the doings of the various Peace Associations throughout the country. A thrilling speech upon the horrors of war, by one who was present at the siege of Paris, will be read with real interest. Several new "peace tracts" are announced; also an "Appeal to Women Everywhere"; these may be had gratis on application at the depôt, at Wisbeach, Miss Wade, manager.

GENERAL GORDON.—The recurrence of Gordon's death day reminds us all of the duty incumbent on each of us to live as Gordon lived, ever in the conscious presence of God, and to work as Gordon worked, ever with the tenderest compassion and sympathy for "the least of these my brethren." Simplicity of soul even as of a little child, tenderness exceeding that of a woman, combined with single-souled sincerity to make him an ideal for us all. Courageous he was as a lion, patriotic if ever Englishman was, but the element of his character which appealed most to the popular heart was the combination of all these heroic virtues with a passionate sympathy for the poor and the oppressed, and an absolute self-sacrifice in the service of the weakest and the most helpless of human beings. He, too, sought to seek and to save those which were lost. And therein in death, as in life, he has helped to bring men nearer their Divine Exemplar. —*Evening Paper*.

LOSS OF LIFE AT SEA.

Sir,—You have always shown an interest in saving the lives of those imperilled by the sea. The magnitude of some recent disasters leads us to inquire: Might not these have been prevented? When a vessel is in her final peril she must put her passengers into the boats: what sort of boats ought they to be? When a vessel has been wrecked and has passengers still on board, a lifeboat is often the only means of rescuing them: of what sort should the lifeboat be?

There are mainly two sorts of lifeboats:—(1) Those that are flat in the water, and low over the water: the main feature of these boats is that it is impossible to sink them and almost impossible to upset them. (2) There are those that are deeper under water because they are sharper, and are much higher over the water: the main feature of these boats is that in case they upset in deep water they will right themselves again, and that they have a considerable wind-draught, being high out of the water. So great indeed is the wind-draught that it is almost impossible to pull them against a heavy gale.

It was an unlucky day for seamen when self-righting lifeboats were invented! Far better invent a boat that will not want self-righting, because it won't capsize. Such are the lifeboats made by Messrs. White, of Cowes; such was the lifeboat which, in 1864, under the intrepid management of Captain Kearney White, carried her crew in safety through a tidal wave that would have swamped a man-of-war, at Valencia, off the West Coast of Ireland. Yes, the *low, irreversible* lifeboat is bound to supersede the *high, self-righting* boat.

There are, besides, two serious objections to the high, self-righting boats. In the first place, the reason why they resume their natural position, if upset, is because their ends are so high that they cannot remain balanced floating up-side down, or on their sides. But these high ends present a target for the wind and waves. The seamen at Valencia, co. Kerry, take one of their own ordinary whale boats in preference to the self-righting lifeboat, if they have to pull out against a heavy sea.

Will you, sir, then allow me to make a suggestion. Let statistics of what each type of boat has accomplished be collected, and let the opinions of men who have had experience of each or of both types of boat be invited, and let an effort be definitely made to improve the British lifeboat; for the recent disasters to shipping clearly show that there is room for improvement.

Again: renewed and continuous effort might be made to employ human ingenuity in improving and simplifying the boat-launching apparatus of vessels, by the offer of liberal money prizes.

Again: in *The Times* of Feb. 23, 1876, there was a very interesting article upon White's lifeboat bridges. This is a contrivance whereby the ordinary bridge of a vessel is constructed so as to consist of a detachable lifeboat raft, capable of being released when required, from a sinking ship, and capable of saving 200 or 300 people. It takes up no extra room in the vessel, as the bridge must be there in any case, and yet because it costs a trifle it has not been generally adopted. Public opinion and public influence might be profitably brought to bear upon this great question.

When we remember the horrors of a wreck, the melancholy features of a death by drowning, the broken hearts that are left to weep over the gallant dead, we shall not regard our best efforts to improve Great Britain's apparatus for saving life at sea an effort thrown away.

Your obedient servant,
J. Townsend Trench.
14, *Molesworth-street, Dublin.*

DOWN GRADE AMONG THE JEWS.

Speaking to an enthusiastic audience in the Free Trade Hall, at Oldham, on Sunday, Jan. 22, Herr Cohen maintained that the Down Grade amongst the Jews is as evident as amongst the Gentiles. The traditional Jew is always looking forward to the coming of the Messiah, and his only hope, consolation, and prayer is that, previous to his death, he may visit and die in Jerusalem; and in order to accomplish this object he is ready to spend all he possessed. On the other hand, the modern Jew of the English type has no desire to go to Jerusalem, because there he could not dispose of his jewellery, open a pawnshop, or become a money-lender. To such an extent have the Jews fallen away from the old traditions that we actually see Jewish proprietors of large pork and bacon establishments. This is an article which amongst the orthodox is the most abhorred of any in the world. In the East there is no greater prophylactic against pickpockets and petty thievery, than for a person to be known to carry a piece of pork or bacon.

◆

WORK IN EAST LONDON.

While a vast amount of practical good is being done outside the limits of the denominations, there are not wanting many instances in which an organised church is seen throwing its energies into philanthropic labours with a zeal worthy of its object, with the pastor also doing the work of an evangelist. Rev. W. Evans Hurndall, in a pamphlet bearing the title, "Fighting Poverty and Sin in East London," shows that at the present moment the outlook is appalling; that the fangs of starvation are driven deeply into multitudes of men and women, and that exaggeration is scarcely possible. Mr. Hurndall sees in the abounding misery and crime an ever-increasing danger and menace, and suggests by way of remedy or alleviation Government help, Gospel preaching, and temporal aid.

Among the numerous forms which his mission work takes, are the visitation of the poor, finding situations, dinners for children, suppers for unemployed, saving homes from brokers, taking things out of pawn, literature, preaching from room to room, open-air and temperance meetings, free Sunday evening services, with special aid to widows and aged persons, and many other such things. To accomplish this, house to house visitation is done by nine missionaries, who with the aid of voluntary helpers call regularly and systematically on over 6000 families, finding out and supplying their needs. Three more missionaries will be added to the staff when the requisite funds are provided.

One of the latest departures in effort has been a special mission to barbers and coffee-house keepers. Out of thirty-five barbers in the district, only one closes all day on Sundays. Many are ruined by gambling, which evil practice obtains largely among them.

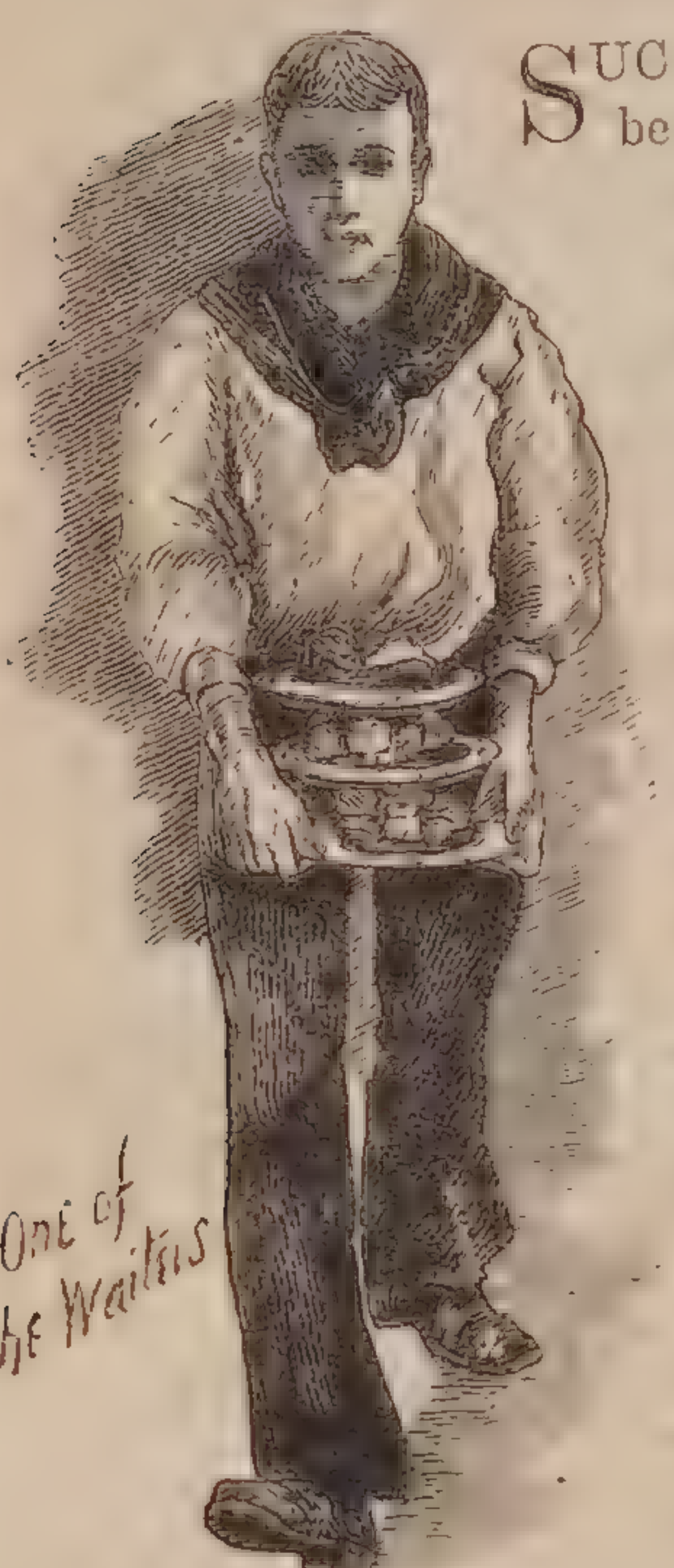
On the "Sad Statistic" page there is a revelation of terrible neglect of religious worship on Sabbath days. In several districts less than one-fifth of the adult population attend any sort of church, chapel, mission-room, or other place of worship.

The new projects comprise a crêche, a flower show, baths, and other efforts.

SCANDINAVIAN SAILORS.—The removal of the Scandinavian Sailors' Temperance Home last Saturday from its old quarters in Leman-street to the new building, near West India Docks, was inaugurated by a meeting to ask God's blessing upon the effort. A number of sailors and Scandinavian friends were present. Pastor Grondahl (Norwegian) offered prayer, and Pastor Snellman (Finnish) referred to the immense importance of the work among sailors. Miss Hedenstrom will hold Gospel meetings twice a week, continuing her work also at the Strangers' Rest. The formal opening of the Home, conducted in English, will take place at the beginning of March.

TWO REMARKABLE GATHERINGS.

I.—"NO MAN HATH HIRED US."


One of the Waiters

SUCH might well have been the motto of the 1200 guests who assembled at Dr. Barnardo's Edinburgh Castle, Limehouse, on Tuesday, January 17. The ticket of admission passported "Unemployed men, not under twenty-five years of age, rejected that morning at the dock gates," and the appearance of the crowd indicated that the tickets had "gone to the right address." The sight of so many squalid forms and toil-hardened faces was enough to melt the ice of selfishness which encrusts too many hearts when the claims of others come up for consideration. There had been an unexampled rush for the tickets that morning among the disappointed crowds who stood outside the dock gates, and even while the favoured guests were discussing their viands, the buzz of a throng of ticketless applicants might still have been heard coming in from the street. Most of the guests seemed to be in the prime of manhood. The gusto with which they attacked the admirable dinner of beef, potatoes, bread, plum pudding, and a cup of tea, spoke volumes for the boon which the dinner constituted. After dinner there followed some excellent music, consisting of hymn solos by Miss Goodhew, the audience taking up the chorus, organ and cornet solos, band pieces, and selections by the little handbell ringers, who were cheered to the echo.

Speeches, or rather conversational addresses followed, the men proving themselves the most attentive of auditors, even though dissent was occasionally expressed to some of the views advanced. Dr. **Barnardo** was warmly welcomed, and though he proceeded to tread upon some obviously tender corns among his hearers, was listened to with courteous attention. His assurance of the deep sympathy of Christian people generally with their unemployed brethren, was accepted with an honest and hearty cheer that if it meant anything it meant that there is a narrower gap between "classes" and "masses" than some persons imagine. Proceeding amidst the closest attention to a little talk about remedies, he decried some of the theories of Socialism, notably on the subjects of community of property and the nationalisation of the land, and showed how property, like snow, if it lay level to-day would be blown into drifts to-morrow. "Socialists" ascribe most of the evils from which the community suffer to purely legislative causes. But, alas! many of the wrongs that call for redress are due to moral causes; they demand reform in the individual heart and conduct rather than in the civil constitution. Dr. Barnardo put it plainly to his guests whether they would not have been better off to-night if they had always been sober, thrifty, and frugal, and had never given way to vice and dissipation? ("Yes! Yes!") At the same time he strongly asserted that no one, whatever may be his position, has a right to live upon the misery and degradation of others. Dr. Barnardo concluded a brisk and telling address by advocating emigration for, at least, the younger men present.

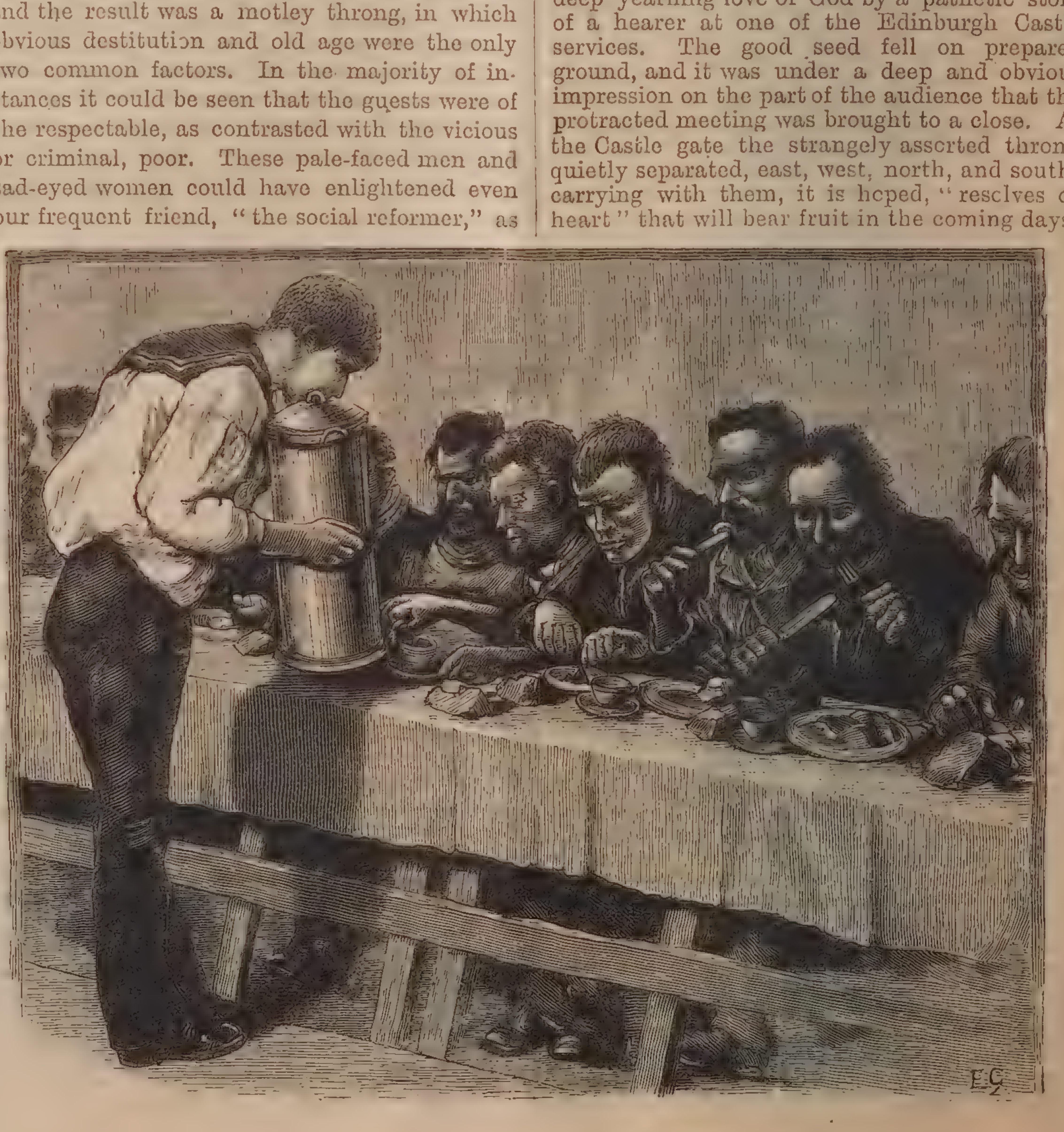
Ned Wright secured the attention of his hearers at once, by making an object lesson of himself. "*I* know what it is to stand at the dock gates waiting for a job. I've stood four days without earning a penny." Then the lesson of beginning better things from the heart outwards was preached with all faithfulness and loyalty to the Saviour; but with all the quaint, personal touches that have made Ned a power among working-class audiences. Dr. **Harry Guinness** followed up the advantage which had been gained, and preached Christ fervently to an audience that was attentive to the last syllable, albeit it was now past ten o'clock. After a few words from Mr. C. C. M. **Baker** this remarkable meeting came to a close at a late hour. The men filed out in quiet and orderly fashion, but to the seeing eye a sad and sombre crowd. "I hain't done a stroke of work for five months, mate," said one of them in conversing with a neighbour at the gate, "and the missus and four little 'uns are pretty nigh wore out with it."

II.—GREY HAIRS AND EMPTY POCKETS.

Last Friday, the Edinburgh Castle witnessed another turn in the kaleidoscope of destitution. The guests upon this occasion consisted of old men and old women, gathered from the byways of London, none of them under fifty-five years of age. Far and wide the tickets had been sown, and the result was a motley throng, in which obvious destitution and old age were the only two common factors. In the majority of instances it could be seen that the guests were of the respectable, as contrasted with the vicious or criminal, poor. These pale-faced men and sad-eyed women could have enlightened even our frequent friend, "the social reformer," as to several much debated hows and whys. There were representatives from England, Scotland, and Ireland, and of very many counties in each. On one bench, cheek by jowl with an illiterate carman, born and bred in Whitechapel, sat an Irish weaver whom bad trade had sent over from Belfast to pick a precarious living in London. An elderly man with a fine head was no way backward in admitting that he had once been a solicitor's clerk, earning £350 a year; but—but—it was drink, of course, that did it! A begging letter writer boasted that he was once "the head of his purfession; but there ain't the grub in it that there wor." And so the hall full of "ageds," as one of them dubbed the gathering, represented the whole varied elements of lower London life. Quiet, decent, struggling poverty, upheld by the ambition of "making both ends meet," with which all who know the East-end poor are familiar, was conspicuous only by its absence; for the majority were manifestly among those who had abandoned, and been abandoned by, Hope.

Dr. Barnardo had an admirable programme, after dinner had been served, and hugely enjoyed to all appearance. There were the boys' band, the little Scotch pipers, some sacred solos, admirably sung by Miss Rich and Miss Goodhew, winding up with the "Village Chimes" of the little handbell ringers.

Mr. S. **Gurney Sheppard** felicitously and cheerily welcomed everybody. Mr. T. A. **Denny**, in a wise little speech of blended humour and pathos and Gospel fervour, told the audience how God loved them, and how his service would lighten even the hard times amidst which most of them lived. Mr. **Farwell**, of Chicago, urged home the message of Divine affection, with stories from Mr. Moody's experience, and Mr. J. B. **Wookey** followed with a powerful and tender Gospel appeal. Dr. **Barnardo** told a secret in asking a vote of thanks to the real giver of the feast, Mr. John Howard Angas, of South Australia—a vote which was enthusiastically given. A heart-searching Gospel appeal followed, the Doctor illustrating the deep yearning love of God by a pathetic story of a hearer at one of the Edinburgh Castle services. The good seed fell on prepared ground, and it was under a deep and obvious impression on the part of the audience that the protracted meeting was brought to a close. At the Castle gate the strangely assorted throng quietly separated, east, west, north, and south, carrying with them, it is hoped, "resolves of heart" that will bear fruit in the coming days.



The Christian.

February 3, 1888.

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Society for the Rescue of Young Women and Children.

FIRE AT GIRLS' TRAINING HOME.

On the morning of the 16th January, one of our Preventive Homes was TOTALLY DESTROYED BY FIRE, with the loss of the life of one poor afflicted inmate.

The Matrons and all the other inmates escaped in their night dresses, having lost everything but their lives.

The rebuilding must commence as soon as possible; but to reinstate the Home in full working order will probably necessitate an outlay of at least **£1,000** beyond the amount of insurance.

This has occurred when our Funds are absolutely exhausted, with OVER **150** GIRLS IN OUR HOMES.

Will not every reader send a Contribution to help at this time of great and dire necessity?

Contributions will be kindly received by Messrs. Morgan & Scott; and the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street; or will be gratefully acknowledged if sent to the Secretary,

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(The original Leicester Square Soup Kitchen and Refuge),
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Each Box will contain **£6** or **£12** worth, respectively, of articles; and much valuable aid will be given to the Homes by kind friends who are willing to order these Boxes for the purposes of Gifts to their friends or to the poor, or for holding small Bazaars in their own houses.

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Full particulars, Reports, &c., can be obtained on application to the Secretary,

Captain JAMES KEARNEY WHITE.

People's Bible Union for 1888.

MEN'S BRANCH. YOUNG MEN'S BRANCH.
WOMEN'S BRANCH.

OBJECT.—To try and get the masses to read a short passage of the Bible daily.

Will those interested in Bible Classes, Mothers' Meetings, and Sunday Morning Schools and Young Men's Societies or Associations, try to introduce it?

For Specimen Copy of Calendar of Daily Passage, please send stamped envelope to

Rev. HERBERT H. DIBBEN, 12, Oaks-crescent, Wolverhampton.

DOCK LABOURERS' MISSION.

TWO and three teas a week have been given to the unemployed since October last. Our Lady helpers have taken great delight in giving the poor men a small piece of cake at the close of each tea.

Above 30 men have been brought to Jesus.

C. H. COLEMAN.

THE REV. F. B. MEYER, B.A.,
OF LEICESTER,
Having accepted the Pastorate at
REGENT'S PARK CHAPEL,
Park Square East, Regent's Park, will commence his Ministry there on SUNDAY, February 5. Morning at 11. Evening at 7.

The Anchorage.

Hebrews vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply *(by letter only)* to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

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BY THE
REV. F. B. MEYER.
EDITED by LUCY E. GUINNESS.

☞ **Feb. No.** NOW READY.

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On WEDNESDAY, FEBRUARY 8, 1888,
AT FOUR O'CLOCK PRECISELY.

It is earnestly requested that friends will make a special effort to attend. Practical sympathy is greatly needed at the present time.

MARY H. STEER, *Hon. Supt.*

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

LITTLE CRIPPLE CHILDREN.—The Committee of Dr. Barnardo's Homes are now prepared to investigate all cases of Cripple Boys or Girls, either Orphans or of destitute parentage, for whom special care and training are necessary. A preference will be given to Girls, and the degree of destitution will determine the choice in each case. Many candidates whose address have not been retained, and whose applications were made in the middle of 1887, and were then necessarily deferred, are invited to communicate again with Dr. BARNARDO, 18 to 26, Stepney Causeway, London, E.

LITTLE BLIND CHILDREN.—The Committee of Dr. Barnardo's Homes are now prepared to investigate all cases of Blind Boys or Girls, either Orphans or of destitute parentage, for whom special care and training are necessary. A preference will be given to Girls, and the degree of destitution will determine the choice in each case. Many candidates whose addresses have not been retained, and whose applications were made in the middle of 1887, and were then necessarily deferred, are invited to communicate again with Dr. BARNARDO, 18 to 26, Stepney Causeway, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
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GERMANY.—Young Lady (Vicar's Daughter), Senior Oxford cert., musical, would enter family or good school as Companion Governess, or English Teacher. Required in return, board, German, music, and travelling expenses.

H., 33, St. Luke's-road, Westbourne-park, W.

PARENTS wishing to send their Daughters abroad for instruction in modern languages, music, &c., where they would be under special Christian influence, and trained for Mission work if desired, are invited to communicate for terms, &c., Rev. B., Monsieur Vielle, Professeur (Université de France), Evian-les-Bains, France.

FRENCH GOVERNESS wanted in a school, at the commencement of the next term. Christian. Good teacher, and agreeable, lady-like person.—MADEMOISELLE, care of Mrs. Slater, 7, Josephine-avenue, Brixton, London.

RESIDENT GOVERNESS wanted, after Easter holidays, in Ladies' School in Devon, for class of girls tolerably advanced in general studies. Christian. Good disciplinarian, and Lady capable of preparing for examinations. House duties shared with French governess.—PRINCIPAL, care of Miss Rouse, Hill's Court, Exeter.

YOUNG LADY requires a situation as Governess to young children, or any position of usefulness. Refined Christian home more an object than salary. Highest references.

BETA, Lasham's Library, Guildford.

LUCTON SCHOOL, HENFIELD, (near Brighton). Home School for Girls. Every educational advantage of High Class schools, based on Christian principles. Boys also received, with entirely separate supervision, under the care of Mr. E. J. H. Churcher, M.R.C.P., and F.S.Sc. London. Great experience with foreign pupils. From five guineas per term. References.—Address,

LADY PRINCIPAL.

Appointments, Situations, &c., Wanted.

WORKING PARTNER (£1,000), or Manager.—Christian Gentleman, aged 30, married, desires such position in old-established firm.

R. A., Rev. Love, Fishponds, near Bristol.

YOUNG MAN (experienced). House to house Visitation, and other Missionary work; or could as Clerk, Book-keeper, Collector, any position of trust, giving other services voluntarily. Country town preferred.—THEOPHILUS, Box P 2328, Smith's Agency, 132, Fleet-street, E.C.

CITY MISSIONARY is anxious to hear of situation in warehouse, or similar place of trust, for earnest Christian young Man of 20. Abstainer.

1, Wyndham-road, Upton-park, London, E.

AN EARNEST EVANGELIST will shortly be open to conduct Meetings free of expense. Has been blessed by God specially to Young Men.—Address EVANGELIST, care of Mr. G. Fielder Quinton, 61, Carisbrooke-road, Newport, Isle of Wight.

A YOUNG WORKING MAN, aged 28, who has had much experience in dealing with navvies, tramps, and working men in connection with Mr. Meyer's work in Leicester, is anxious to devote his life to Mission work, in any part of the kingdom.—References permitted to Rev. F. B. MEYER, Regent's-park Chapel, London.

J. M., 10, Dunkirk-street, Leicester.

A LADY WISHES to recommend a most respectable Man (35) for any situation of trust. Abstainer and Christian.—Mrs. DUMMER, White Rose Coffee Tavern, Netley Abbey, Hants.

LADY SUPERINTENDENT. — A Lady (37) desires appointment as Superintendent of a small Home (Convalescent preferred), or otherwise. Not preventive.

T. M., Stent's Library, Guildford, Surrey.

RE-ENGAGEMENTS in Evangelistic or Mission work required by two Ladies. Five years' experience. Good references. Moderate terms. — W., care of Henry Dove, 140, Stockport-road, Manchester.

GARDENER (Head).—A Gentleman wishes to recommend his late father's Gardener to anyone requiring a thorough, trustworthy, practical man. Total abstainer. Age 39. 16 years' excellent character.

H. L., Hestercombe, Hayne-road, Beckenham.

GARDENER, where two or three are kept. Highest references. Married, one child. Christian, abstainer. Wife could do dairy work if required.

J. MARTIN, Redhouse, Newdigate, Surrey.

WANTED BY CHRISTIAN WOMAN (40), Nonconformist, situation as Matron in girls' training home, or orphanage. Good needlewoman. Experienced in training children. Good references. —M. B., 165, Junction-road, Upper Holloway, London, N.

A CLERGYMAN'S WIDOW can highly recommend a well-educated Lady, of middle age, as Companion to an elderly Lady, Housekeeper in a widower's family, Matron in a school, or any position of trust. She is quiet and gentle in manner. Can be well recommended.

K., Mrs. Aylward, Chesham, Bucks.

A CONSCIENTIOUS PERSON seeks a re-engagement as Housekeeper, or in any place of trust. Good references.

M. A., 2, West-end Villa, Basingstoke.

A DOMESTICATED, MUSICAL LADY will give her services as Companion-Housekeeper, for a comfortable home.—E. B., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

RE - ENGAGEMENT wanted, by Lady as Housekeeper or any position of trust; or Companion to invalid. Good needlewoman. Active and cheerful. Highest references.—M., care of Miss Bragg, Cleveland-terrace, Darlington.

A LADY, experienced in general management, teaching, and housekeeping, wishes a responsible position. Suitable for orphan family. Good references.—N. D., Harrison & Hill, Church-road, Upper Norwood.

MRS. DAY, Saint Giles' - close, Reading, desires Home with Christian abstainers for young person, thirty. Good pianist. Teach music. Useful, willing help. Small salary. Country preferred. Reclaimed from drink.

A LADY RECOMMENDS a middle-aged person who has lived in good families. Is an earnest Christian (Dissenter) and abstainer. She is fitted for position as Housekeeper, or Attendant on an invalid. Is a good plain cook, understands needlework, and all household duties.—H. C., 73, Camden-road, Tunbridge Wells. Reference permitted to Rev. W. Guest, Tunbridge Wells.

A LADY earnestly desires re-engagement as Matron or Housekeeper in institution, college, or family. For 5½ years Matron of the Hastings Home. Good references.
M. B., 2, North-road, Clapham-park.

DAUGHTER of a professional man (31) seeks comfortable home as Companion to an elderly Lady or invalid. Good reader. Small salary.
Z. A., May's, 159, Piccadilly.

RE-ENGAGEMENT desired, as practical Housekeeper-Companion to Lady; or Governess-Housekeeper. Held both positions. English, French (eight years in France), German, music, needlework, nice cooking. Abstainer. Experienced. References.
Miss BAYLEY, 28, Kilburn Park-road, N.W.

CHRISTIAN LADY, of good position, desires engagement; Companion, or any post of trust. Good housekeeper. Capable, kind, thoughtful. Could care invalid. City or country.
38, Kempshott-road, Streatham-common, London.

MRS. TROTTER, The Rectory, Trowbridge, recommends a young Christian as Nursery Governess, who would take entire charge of children, wardrobes, &c. Comfortable home desired.

NURSERY GOVERNESS, Mother's Help, to take charge of two children, one and four years. Good needlewoman. Protestant.—Apply, with particulars and references, to Mrs. THURMAN, 17, South-street, Dorchester, Dorset.

A MATRON'S DAUGHTER (age 35) desires engagement in Training or Rescue Home. Sole charge or assistant. Good disciplinarian, economical manager. Musical. Moderate salary.
A. Z., 40, Malpas-road, New Cross, S.E.

NO SALARY.—A young Lady, of good family, wishing to go abroad until May, offers her services as Companion to a Lady. Understands nursing. Cheerful, reliable. Experienced traveller. Good French scholar.—S. M., Dodd's, 9, Netherwood-road, West Kensington-park.

AS MOTHER'S HELP, or to assist in Nursery. Aged 15. Able to teach young children. Domesticated, willing, and amiable.
FAITH, 128, Cambridge-road, Kilburn.

ASSISTANT DRESSMAKER (Bodice hand), or Improver with small salary; or Children's Maid, where dress-making needed. Christian home indispensable.—H. T., care of Hon. Sec., Village Home, Ilford, Essex.

A LADY WISHES to recommend a quiet, well-mannered young person as Mother's Help in a Christian family. Can cut out and sew well.—S. A., 34, Torrington-square, W.C.

AS WARDROBE-KEEPER, or any similar place of trust. 11 years' experience in a large public school. Good reference.
E., Gazette Office, Taunton.

A GENTLEMAN WISHES to recommend a bright Christian country Girl, abstainer, between 12 and 13, as a little Nurse-girl in a Christian household. Willing, good tempered, and fond of children.—Dunkeld Lodge, St. Albans.

A LADY WISHES to recommend a faithful Servant, who lived in her family for many years, as Attendant on an aged or invalid Lady; or would go as Wardrobe-keeper to a school.
Miss HENDERSON, 55, Finchley New-road, N.W.

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MADAME MARZIALS, Barnave, Luc-en-Diois, Drôme, France, wishes to place one of her orphan girls in Christian family as Under Nurse. Age 16. Strong and healthy.

A CERTIFICATED NURSE and London Obstetrical Society Diplomée Midwife desires district work, Matronship, or otherwise. Christian and abstainer. Highest testimonials.—Miss M., 2, Eastbourne-villas, St. Paul's-road, Bournemouth.

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Mrs. MAY, Vallance House, Chadwell Heath, Essex.

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Appointments, Situations, &c., Vacant.

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WORKING MATRON wanted, for Home at Southend. Can any Lady recommend an earnest Christian woman. Qualifications necessary, good cook, gentle but firm disciplinarian. Methodical, economical manager. Knowledge of plain needlework.—Apply first by letter to Mrs. AMAND ROUTH, 6, Upper Montagu-street, Montagu-square, W.

MAN AND WIFE.—Steady, active, Christian Man and Wife wanted, 30 to 40 years of age, without children, to live upon large business premises. Man to clean windows, floors, &c., and wife to do a little plain cooking. Salary £1 per week, house and gas free. Must have first-class references.—BOOT, Limited, Nottingham.

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HAMPSTEAD HOME HOSPITAL AND NURSING INSTITUTE.—Wanted, Trained Nurses for private nursing staff. Ladies preferred. Salary from £20, with uniform.—Apply to the SISTER-SUPERINTENDENT, any day before one o'clock. R. A. OWTHWAITE, Hon. Secretary, Parliament Hill-road, N.W. January 10, 1888.

A YOUNG WOMAN wanted, as Leader for a Mission, worked on Salvation Army principles.—Apply with testimonials, T. G. COOKE, 13, Stephenson-row, Bramley, Leeds, Yorkshire.

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S. N., care of J. W. Vickers, 5, Nicholas-lane, E.C.

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S., Hendry's Library, Grove-road, Eastbourne.

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YOUNG GIRL WANTED, about 16, as Nurse to two little children in Somersetshire. Must be thoroughly trustworthy, and able to do plain sewing. Apply by letter,
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GOOD GENERAL SERVANT wanted by a Gentleman in Windsor. Must be a good plain cook, and understand her duties thoroughly. Age from 30 to 40. A Christian and abstainer preferred.
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H., 33, Newton-road, Bayswater, W.

GENERAL SERVANT wanted, in small family. No children. Must be clean and neat. Abstainer.—Address, stating age, and wages required, to
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(*Continued on page* vi.)

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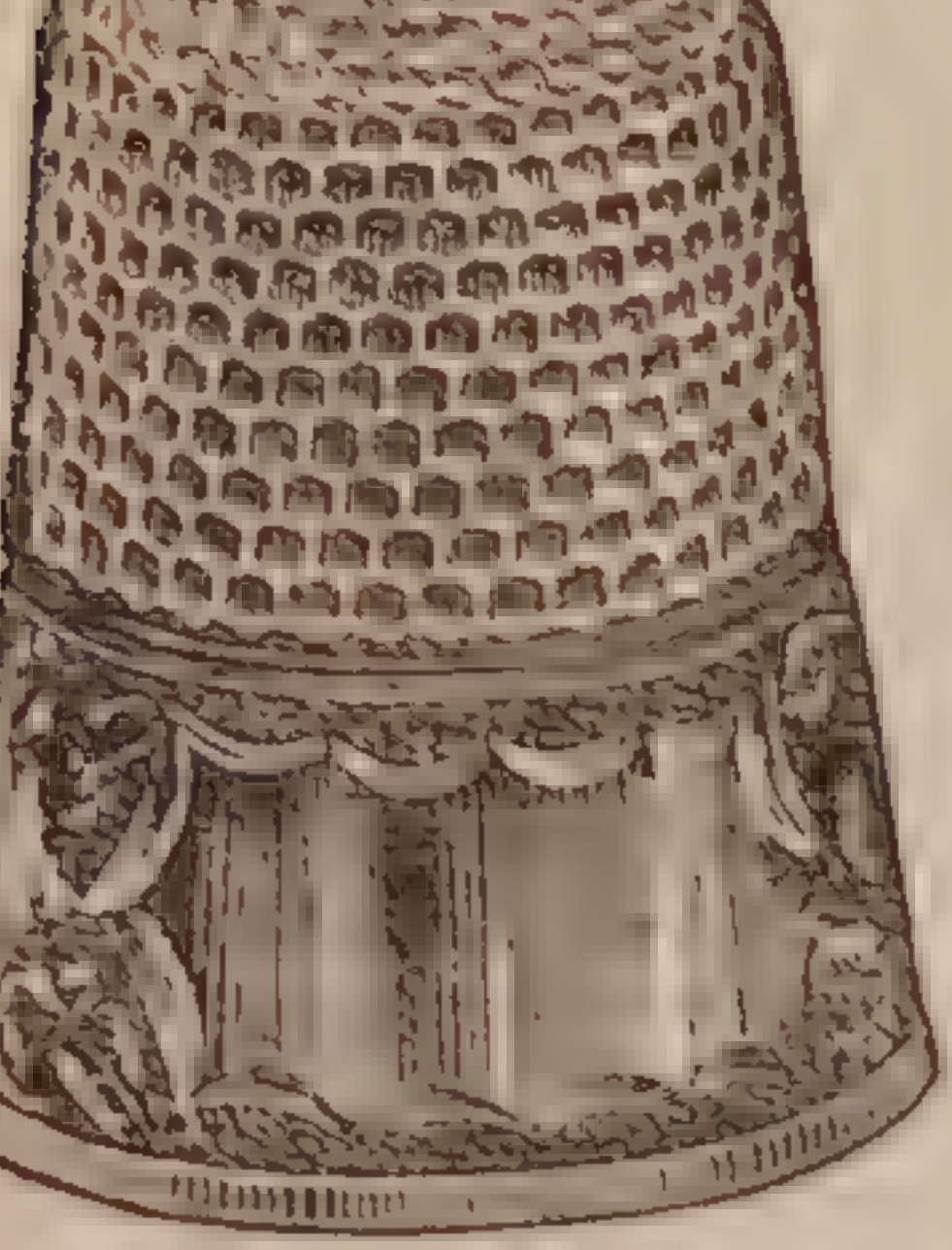

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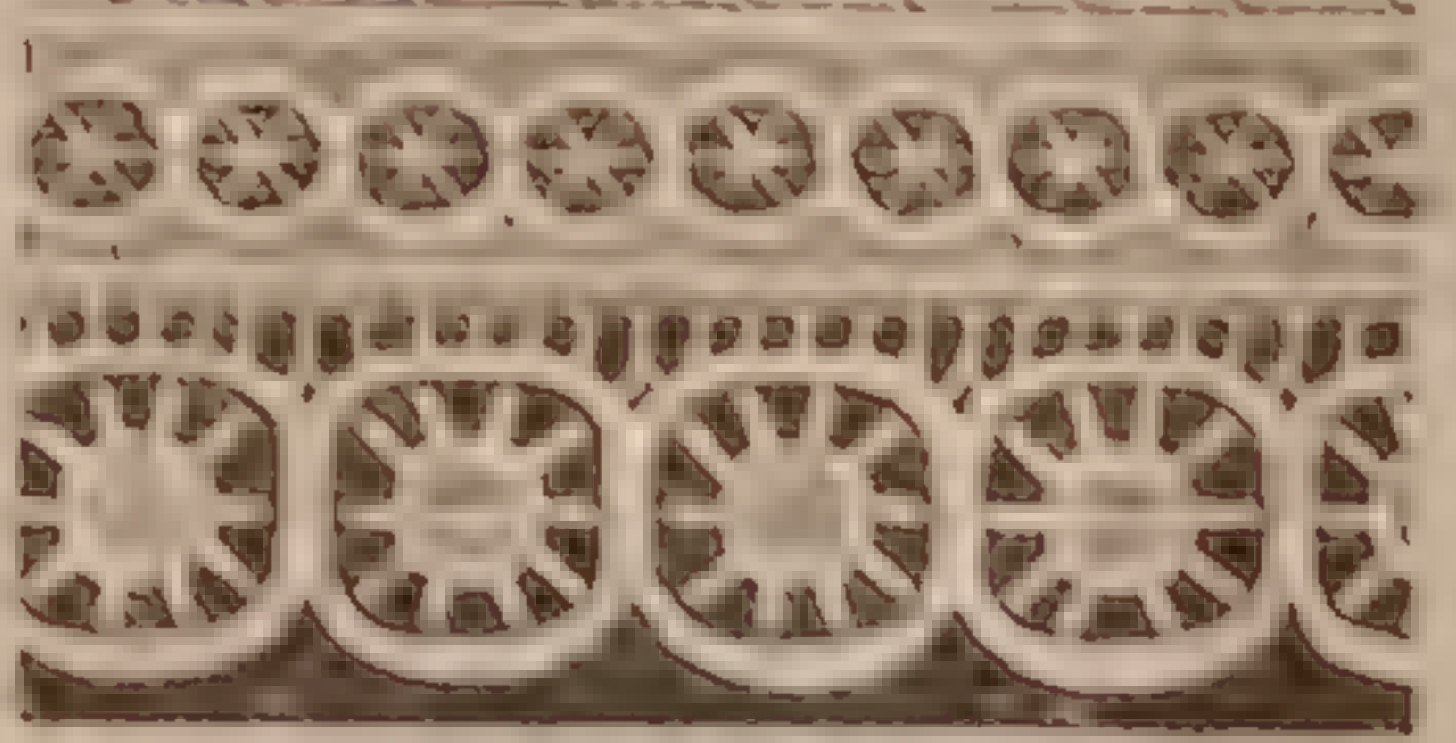

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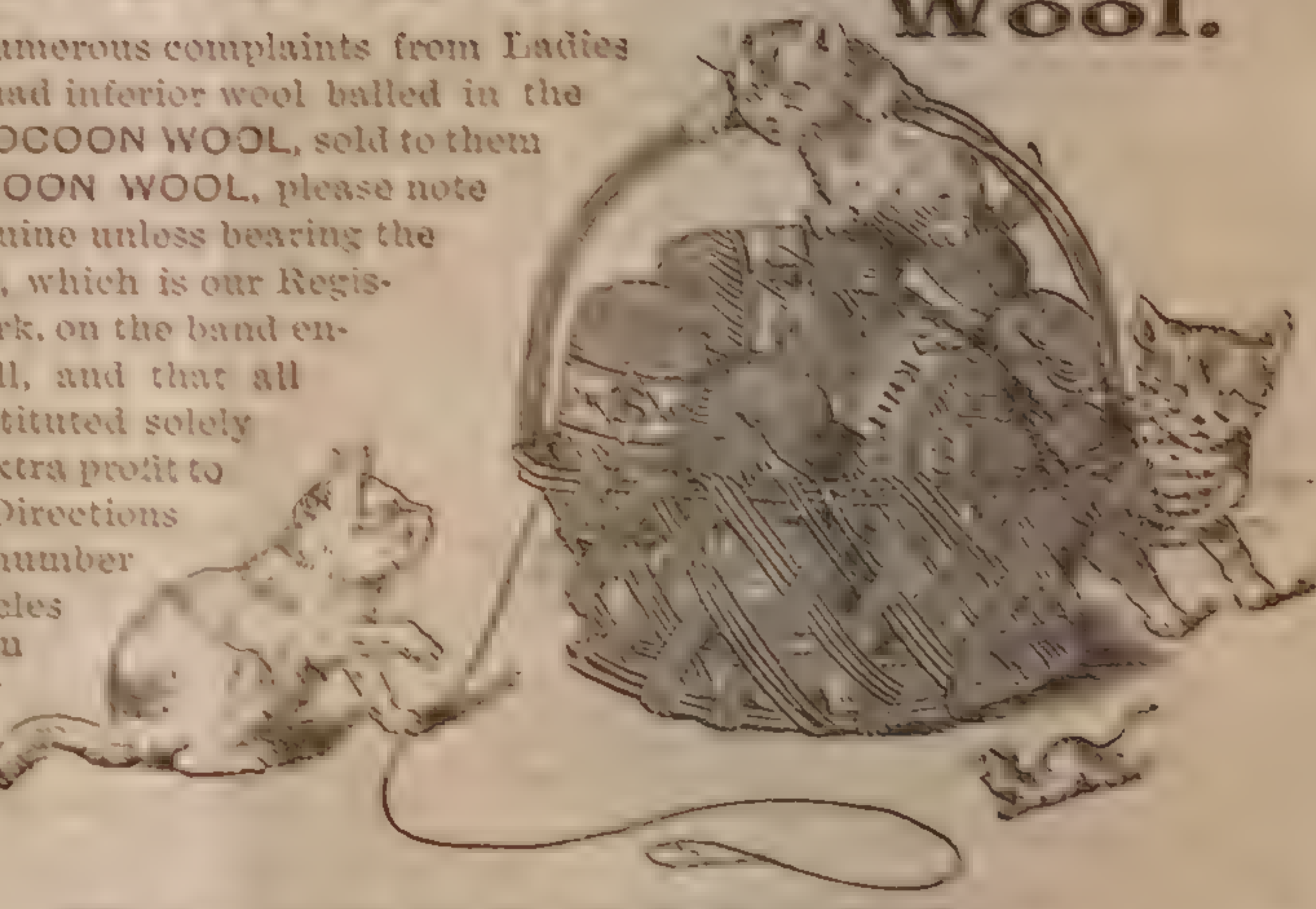

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A VISITOR'S IMPRESSIONS.

Dr. Henry E. Robins, Professor of Christian Ethics in Rochester Baptist College, N.Y., writes to us concerning a recent visit to our shores. As to Bournemouth in particular he says:—

Among the many experiences of which we are glad to cherish the recollection, not the least pleasant is the privilege which we enjoyed of hearing the preaching of Rev. J. W. Rodger, of the Presbyterian Church, to whom we are indebted for the intellectual stimulus and the spiritual quickening which we found in his Sabbath ministrations. Coming from Germany, after eight months' residence among a people of foreign speech, we were hungry to hear in the tongue wherein we were born the wonderful works of God. Not only was this longing gratified, but we were permitted to hear the Old Gospel from the lips of one to whom it is not a matter of the letter merely. He gave us none of the speculations of the new theology. He uttered with no uncertain emphasis the great fact of Christ's atoning death as the ground of the sinner's hope. He seemed to us to represent the better Christian life of England.

You who are keenly alive to the manifest evils of the type of civilisation amid which you live, can only with difficulty appreciate the superiority of the order of life in your happy island over that of almost any other country under the sun. Surely God has wonderfully blessed England for her fidelity, on the whole, to his truth. Judging from the recollections of previous visits, never before, I think, was that truth so potently operative among you as now; never before were there so many Christian enterprises, whose object it is to make the Gospel an uplifting and purifying force in the hearts and homes of your people.

There are dark aspects of the case, I admit. You are contending against grave political evils, against startling doctrinal defections, against enormous social abuses; but you are awake to these. Brave hearts are uttering with courageous voice a protest against them—a protest which makes itself heard the world over. God bless your consecrated soldiers of the cross! Let them look on the dark side, but let them look on the dark side hopefully. It is the part of children to look altogether on the bright side of things. Let no leader of Christ's hosts be guilty of such folly. On the other hand, let no note of despair be heard from those who follow the great Captain, of whom the infallible Word declares, "He shall not fail, nor be discouraged, till He have set judgment in the earth."

CLOUDESLEY INSTITUTE, N.—We have had much spiritual blessing, both amongst boarders and members. We have had the great joy of seeing some brought into clear Gospel light and peace. The Home is in excellent order, and constantly full. We have recently had girls from France, Sweden, India, Scotland, and Ireland, all young, and needing care and guidance. We need material aid. Some of our furniture and fittings greatly need renewing. Susan T. Paton.

27, *Highbury place, N.*

ODESSA, RUSSIA.—Dear Sir,—Here, amidst many difficulties and much opposition, there is a true work for Christ going on among working people. Coachmen, carpenters, poor peasants, working women, and others, all of them, unlearned Russians, knowing scarcely how to read, meet for worship in their poor cottages or in the drawing-room of a Christian lady. They are closely watched; some of them have been put in prison, sent away to desert lands, even lately. The writer is herself in a deep, deep furnace; but she has discovered that there is no such place for peace and comfort as the furnace with the Son of God in the midst. The Christian is for us an immense help and value. May the Lord bless abundantly the English lady who has sent it to me for seven years. May I ask your prayers for us, lonely and oppressed.

A Russian Sister in the Lord.

MR. CHARRINGTON'S WORK.—2.

By Rev. JOHN E. LINNELL.

If reminded on the Saturday night of the ocean in its restlessness, I seem to see it only, to-night, as its waters throw up "mire and dirt," such are the undreamt iniquities that appear to rise up to view through the whole of our midnight walk from what are still, to many, the hidden depths of life in this great city. It is a little past eleven o'clock when my fearless host proposes to show me the effects of his recent raid on evil houses, and, in the first place, we are to start for "Lady Lake's Grove."

What Mr. Charrington's thoughts are I may not venture to say, but I feel as if we are entering "the valley of the shadow of death." If but a tithe of the stories that have been told about this place are true, many have entered it to find here more than "the shadow of death." So prompt and determined has been Mr. Charrington's action in using "The Criminal Law Amendment Act," that even now there are night-birds who fail to realise that their nests have been disturbed, and who still linger about these old abodes of vice.

But now we are in a worse place still. Here the police themselves have had to patrol the locality in pairs. As the well-known hat and umbrella of my friend have been recognised by some of the unfortunate class who still find harbour in this neighbourhood, the news of our advent is transmitted from place to place by scouts, who are on the watch. Before long, things begin to look so black, that I expect, ere reaching home again, we may both have to exercise a so-called art we each acquired a knowledge of in other days. We have a friendly wrangle, too, between ourselves. Mr. Charrington wishes me to enter an awfully dark place, which commands a view of the neighbourhood generally. I don't like to admit a failing nerve, but I prefer to walk quietly on. Encountering a sympathetic friend on the return journey home, he exclaims, "You have never been there alone!" We have, though, and I whisperingly ejaculate a hearty "thank God," that we have got away with a whole skin.

But more work remains to be done. "The people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestina," says Moses. May we reverently wrest the words of Scripture, to express the effect of Mr. Charrington's work in closing these places of evil report. Through the whole of one night, have handcarts been used to remove the furniture of those who have fled from fine and imprisonment. And those who are left must have no rest; the places must be marked, and the people prosecuted, if these hotbeds of iniquity are to be destroyed. So now we start forth again: but in stronger force to night. We are very soon detected, and "clank, clank, clank," go chains across doors that but a few minutes ago were standing only too open. The labour is not in vain, either. One wretched woman recognises the inevitable, and promises to close her house at once; others who now know what awaits them, will doubtless do the same. One man, who has evidently taken the alarm, comes to watch us from the end of a dark, narrow lane, while another is eyeing us from a bedroom window. A fellow whose brutal aspect but too truly bespeaks his occupation approaches a little too near to one of the party; but an ex-military brother advances, and the other beats a speedy retreat.

It is nearly one o'clock by the time we get home again, and as Mr. Charrington, Mr. Mumford, of "The Railway Mission" (who to-night has been one of our party), and myself, get back to our quarters at Stepney-green, I once more thank God for preservation from peril, but feel more than ever the need of keeping our good Charrington before God in prayer. As fearless a man as I have ever met with, and, physically, very strong, still I can see that the effort by which he has closed about forty houses in two or three months, and ruined wholly or partially the trade of a dozen public-houses that were chiefly supported from these, has told upon him rather seriously. Threatened, insulted, and sometimes assaulted, as he is in his noble work, I feel, together with Divine support, he has need of human sympathy. And returning home I now commend him to the protection of God, and hope next time I may visit London, to find him safe in such gracious keeping, and still more successful in his many labours.

Pavenham Vicarage, Bedford.

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FROM THE FAR WEST.

Working as a colporteur for the American Bible Society in Kingsbury County, and visiting from house to house, I get a glimpse into the lives of the people. This part of Dakota is only eight years old, so far as civilisation goes, and very rapid has been its development in that time. Most of the European countries are represented, particularly Norway and Denmark. In supplying the spiritual needs of this mixed multitude, the American Sabbath-school Union has sent out missionaries to plant Sunday-schools wherever an opportunity offered, supplying these schools with cheap lesson helps, hymn-books, &c. The schools frequently develop into Church organisations.

De Smet is a thriving little city, a model of sobriety and order. The prominent citizens when it first settled were sturdy temperance workers, and the county, since its organisation, has enjoyed a prohibitory liquor law, with the exception of six months. Three Protestant churches are established—Baptist, Congregational, and Methodist Episcopal. A formal religion is very popular, but one that cuts at self-life is not so much in request. At Esmond, a small new town, eighteen miles south-west of De Smet, I met with an earnest band of Christian workers. Two churches have been built, and each has a good Sunday-school. I found a spirit of unity and Christian forbearance among the brethren, which in some degree accounted for their prosperity. Rivalry among Christian sects, when taking possession of new districts, has often brought much disgrace upon the cause of Christ. H. Gregory.

De Smet, Kingsbury Co., Dakota, U.S.A.

JERUSALEM.—Mr. D. C. Joseph, of the Evangelical Mission to Israel, writes:—We have opened a night-school and reading-room, the need of which we felt very much. It will prove a great boon both to Jew and Gentile. We are in need of Christian books and periodicals in Hebrew German, Jewish, Spanish, Arabic, &c. Good tracts in these languages will also be thankfully received.

Y.M.C.A., 91, EUSTON-ROAD., N.W.—A most excellent work is carried on by this Association, which is situated in the midst of a district frequented by large numbers of young men. Evangelistic meetings, Bible-classes, prayer-meetings, open-air services, social reception meetings are regularly held, and occasional popular lectures are delivered. A comfortable reading-room and library is provided, and the secretary, and the members of the Association are every ready to accord a hearty welcome to strangers, especially young men newly arrived from the country, when opportunity is afforded for intercourse, and for the forming of helpful friendships. The hon. secretary is Mr. David J. Lewis.

A PROTESTANT PROTEST.—Rev. William Adamson, The Vicarage, Old Ford, E., has drawn up a protest, for which he solicits the signatures of all bishops and clergy of the Established Church, and of all ministers of the various Protestant denominations of the kingdom, to be presented to the Queen and the Marquis of Salisbury, upon the recent mission of the Duke of Norfolk to the Pope. The signatures ought to be an interesting and instructive study. In it the Queen is uncompromisingly reminded of her Coronation Oath; of the enactment under William and Mary, by which the "people of these realms are absolved from their allegiance," should the Sovereign hold communion with the Church or See of Rome; and the danger of playing with such edged tools as the Papal Supremacy.

MOB RULE IN LAUSANNE.

That a fearful but quiet leavening of the lower and darker strata of society is going on, and that nothing yet known can stop the process, until some tremendous upheaving bursts upon the world—is but a trite remark.

In the Swiss towns on the northern and western shores of the Leman, as in the villages above, there is found a certain amount of genuine piety, much church and chapel-going of women, and a goodly show of Pharisaism; while around and below these respectabilities grovels a tremendous mass of sin, a heavy stolid resistance to religion in ordinary, from whence flash out scorn, hatred, and violence, against any effort whatever to break into its deadly ranks with the Gospel. Drunkenness, with its fearful concomitants, binds this mass together, and the liquor-vendors guard the outposts. Christian people sometimes succeed in drawing away, here and there, an individual, but discouragement has for years been the order of the day. The Vaudois character is not self-reliant and energetic; initiative is almost an unknown virtue, and where it appears, it is generally dubbed pride, and eccentricity, and pooh-poohed.

The temperance movement, now commencing its second decade, has manfully braved opposition, and scorn, and rowdyism, and begins to reap the fruit of its Gospel labour, and make its mark. The testimony of rescued drunkards tells upon their comrades in sin, and individuals are saved.

The Inner Mission is brightly doing its best; it moves, however, in the strata above the "dark, dismal swamp," bringing in souls that were hovering around the Gospel doorway; but the roughs very rarely come within hearing of "the joyful sound."

The heart-yearning and cry of those who feel the lack and urgent need is, Who can face the lion in his den? The reply of those who know the times is the Salvation Army. Even the Countess de Gasparin is stated to have recently said, "The Salvation Army is the one only power that can oppose Socialism."

This Army has come; it has tried, and step by step it has prevailed. In each place its advent has unveiled, perchance, unsuspected depths of wickedness; scorn, rage, hatred, malice, murder have arisen, hideous, ghastly, monstrous. Those who trusted to Sunday-school training, and church-going, and cried "Peace and safety," are brought palpably to know somewhat of the volcano seething beneath, and to ignore which is fatal folly.

We have had the good fortune of witnessing the first skirmish of the vanguard in Lausanne. A small band of Salvation soldiers had been gathering by means of private meetings for the last year, and an outpost four miles off at the village of Romanel had been formed. Certain fellows, big in mischief, came under the power of Divine grace, and the goodly change was so conspicuous that the foe must needs create a hubbub, sack the barn in which the meetings were held, turn the village "upside down," bring the police from Lausanne and get the two gentle lasses who led the meetings carried off by gendarmes to their respective homes. Two other officers of the Salvation Army immediately succeeded them, the barn was repaired, the law appealed to, and the work goes on; not a meeting without results of soul-saving. One of the most murderous opposers is now groaning on a bed in the Cantonal hospital, both his feet having been crushed by his falling drunk under a train.

A brave little woman (trust the women for valour!), Roman Catholic by birth, long knocked about a rough world as agent for Singer's sewing-machines; she caught a glimpse of the Salvation Army, and carefully scrutinised every member she met, on the point of unblemished life and walk. She was satisfied, and concluded that they came up to the criterion in her mind of what the true followers of Christ should be. After four years of this careful scrutiny, she realised a little money, and opened a temperance café, to be used for Salvation Army meetings. Upset in one town, she removed to another, till she came to Lausanne, dauntless, to try again. The house is a sort of large workshop, well-supported on three sides by the mountain and large stone buildings; the wooden front facing the wide Place du Tunnel; and adjacent to one of the nests of sin and drunkenness, of which there are more than one in the Athens of Switzerland. The place was soon opened, as a pleasing Café de Tempérance, offered to the Salvation Army for meetings, and accepted. All legal points were secured. The short opening skirmish ran thus:—

On January 10 a quiet holiness meeting of about fifty Salvation Army "soldiers" and friends.

On January 13 a second meeting of the same kind commenced, but an invasion of half tipsy men shouting the tunes vociferously, banging saucepan lids, and other implements found ready to hand in the kitchen, drowned the voice of prayer, exhortation, and singing. The countenances of the modest young officers were closely scanned by quiet people outside the noisy ones, and the approving verdict was given in our hearing: "*Ces dames ont du caractère!*" (these women know how to behave themselves), with other like favourable expressions.

On January 15 a magic lantern, with Old Testament slides, was shown to about fifty street children, by a friend of the Salvation Army, whose officers were needed at Romanel. Quiet time; children thoroughly interested, grateful, and glad to have another similar treat the next day. When all was over, and the place empty, a band of boisterous roughs forced an entrance, made free with eatables, broke window panes, and ended by a thundering exit.

On January 16, children and mothers came in larger numbers, glad and grateful; when, just as enjoyment had begun, a score of half-drunken men and boys rushed in, and scorned, and mocked, and chattered blasphemies, to the disgust of the parents and indignation of the children, some of whom fairly sobbed their disappointment. The exhibition was interrupted by a hubbub indescribable, and the vociferous shouting of well-known Sunday-school hymns in mockery.

Momentary silence received the flashing texts: "The wages of sin is death"; "After death the judgment"; "Behold, the Lamb of God," &c.; but noise prevailed; the shade was put on, and the disturbers, supposing all was over, reluctantly left, punching each other, smashing the windows, and shouting and pounding upon the doors. When all was locked and barred, the shade was taken off, the children had their quiet time, and the young officers, who had been in an adjacent room unobserved, because shut in by the close-packed roughs against the door, were liberated, and spoke, and sang, and prayed. A young woman concluded to give herself to the Lord.

On January 18 every prudent precaution was taken; police attendance promised; no one admitted without a card—thus constituting it a private meeting legally—and many respectable persons wishing to see what a real Swiss Salvationist meeting is like, availed themselves of the opportunity.

But after sixty had been admitted, and the doors closed and double-locked (no visible police being there), the mob from without made a rush, broke open the premises, smashed the remaining panes of glass, and 300 at least crammed in, some leaping over the others' shoulders to reach the trellised gallery. The Salvationist lads could not pierce the crowd, and were compelled to remain near the entrance, while the two gentle lasses stood upon velvet chairs, placed for them to be a little above the forest of heads, and commenced a hymn. A minute or two of listening was all; the hymn was drowned in laughter, derision, and the shouting of the Marseillaise and other songs. A soft cushion came down from the gallery as a missile, soon followed by every article of clothing and bedding hands could be laid on; two open umbrellas came flying like parachutes, and flakes of horsehair drawn from some sofa, floated over the whole. Aimed at the lasses, these missiles were generally caught on the way, and secured by the nearest friends. Men got astride of partitions, and began to play with the petroleum lamps, turning the flame up and down. One was extinguished. The young "captain" quietly asked the nearest man for a few matches, which she kept in her hand, ready for the fearful emergency of the second lamp being possibly put out. Not the shadow of a policeman appeared during the whole time. Those who should have been there were afterwards found in a café.

A journalist climbed some wooden steps, shouted "silence!" and endeavoured to address the crowd; immediately a stunning outcry was raised, and kept up for several minutes; the lofty iron flue of the stove was shaken and came down with a crash. Petroleum was poured over a bed in the gallery.

Not a momentary cloud passed over the open countenances of the two young "officers"; their faces fairly beamed with perfect peace, as ever and anon they raised their song to God. This was greatly remarked by many, who had not come to mock.

The peril became extreme; ill-mannered ones began to hustle their feet, and two quiet men in front whispered, "Now is your time, follow us close!" They stepped from their chairs and followed. The crowd had become too boisterous to notice their most difficult exit, and when at length they reached the outer door, they met friends, and slipped away without being pursued. The mob then broke up all that could be broken up, and then, but not before, came in two burly policemen turning out the remaining rioters and taking down the names of a few of them.

A hard frost had secured all the stones and gravel, locking them up in the deep rock-like mud; otherwise injuries to life and limb would certainly have ensued. As it was, providentially deprived of their usual missiles, the boisterous stragglers could only indulge in dastardly cuffs and kicks from behind against any who were supposed to be connected with or favourable to the Army. Legal steps are being actively taken by the authorities against the perpetrators of the outrages.

The barn at Romanel resounded on the following Sunday with songs of salvation, and more than one soul bowed in new allegiance to the Saviour. No instruments of music were used.

Now, what occasioned these outrages? (1) The natural enmity and resistance of the "strong man armed"; the lion will roar if bearded in his den; (2) the Demetrius spirit of publicans and liquor dealers; (3) The fatal joining of hands between mistaken Scribes, Pharisees, and even sincere Christian writers and speakers, with the radical press for months past, first stirring up the people to frenzy against the Salvation Army, and then at the very last moment drawing up short, entreating all good people to put the Army into quarantine, to stay away, and boycott it!

Anyone at all acquainted with revolutionary tactics, knows that this is the surest method cowards take to provoke mobs and mob law.

If the poor inebriate tools are punished, how much severer penalty is deserved by the writers and speakers who have spurred them on?

What will be the result of this vanguard skirmish? Read the Acts of the Apostles. Results are in the hand of God; but if we may judge by the past, a glorious harvest of souls will attend the opening of the permanent hall already purchased, but not yet ready for use.

One who stood by the Lasses.

P.S.—I write from the Hirondelles, where I am staying, a pleasant, comfortable, and most reasonable family boarding-house, where English and other Christian friends would find true welcome and accommodation. (Apply to Mdlle. Guye, Hirondelles, Lausanne, Suisse.)

REVIVAL INCIDENTS.—2.

Harry (number 1) was a fine, well-built, intelligent, happy-go-lucky youth, seventeen years of age. He had been sitting listening to me preaching the Gospel, and, with many others, remained to the prayer-meeting that followed. I approached him, Bible in hand, and pleaded hard (as I had done many times before) that he would that night accept the wonderful salvation offered him by our blessed Lord. I could see that he was deeply impressed, but he would not yield. I pressed him to tell me why. "Well," said he, "it only wants a few weeks to Christmas. I have saved up thirty shillings in the penny bank, and I intend to have a spree with it; but I'll start the New Year a Christian." I reminded him of God's, "Now is the accepted time," but it was no use; hardening his heart, he went his way.

Two days after, he was seized with a violent cold, and took a strong dose of sweet nitre; while the pores of his skin were still open, he went out with some companions, was caught in a heavy storm, and came home drenched with rain. Next day he was unable to leave his bed, and on the day following he died—it is to be feared totally unprepared. Under his pillow was found his bank book; and the very money that had caused him to reject Christ, and with which he intended to have a spree, bought him a shroud, and helped to pay the expenses of laying him in a Christless grave.

Harry (number 2) was a poor boy, the son of a drunkard. He had been put out of the meetings over and over again for misbehaviour. One night he was exceedingly troublesome; he would neither listen to the Gospel himself nor allow those sitting near him to do so. The door-keeper at last took him by the shoulder, and, thrusting him outside, said he should not be admitted again for three weeks; adding that he hoped by that time he would have learnt to conduct himself more decently.

Two nights only of the three weeks had passed when the hall-keeper was summoned to another part of the country. Harry heard of it, and said there was no one either to keep him or turn him out of the meeting now. That night he was again present, and the service was certainly one of the most solemn that I have ever been in. I was led to preach from the story of the Prodigal Son, and towards the close of the address spoke of the danger of delaying our return to the Father's house, illustrating it by the foregoing story. At the close I found Harry in deep distress of soul, weeping bitterly. I shall never forget kneeling in prayer with this poor, sobbing lad. While I was praying for him I could hear him, with choked utterance, crying, "O God, have mercy on me; I am a very wicked lad." By and by, when he was more calm, I was enabled to show him from God's Word that our Lord Jesus Christ would save even such as he. Before we parted that night he knew by happy experience the meaning of those precious words, "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed."

At six the next morning he had gone to work with a companion, singing along the road—

My Jesus, I love Thee, I know thou art mine!

A little after seven the varnish which he was using to cover some zinc goods caught fire, and in trying to extinguish it, he himself was soon wrapped in the flames. He was hurried away to the hospital, and a few hours after I was kneeling by his side. As may be imagined, he was suffering excruciating agony in body; but on my asking about his soul, he answered, "I was sure Jesus saved me last night, and I am more than sure now." A few days after we laid him in a humble grave, over which my wife sang—

We shall sleep, but not for ever,
There will be a glorious dawn;
We shall meet to part—no never,
On the resurrection morn.

There were few dry eyes in the crowd of working-men and lads that surrounded that grave, and we had reason to hope that many accepted Harry's Saviour as their own. J. B. W.

MESSRS. FULLERTON & SMITH.

These brethren conducted an evangelistic mission in Reading, from Jan. 7 to 22, at the invitation of the Reading Sunday-school Union. The evening meetings were held mainly in King's-road Chapel; afternoon meetings, twice a week, took place in two other chapels of the town; and song services, meetings for men, and public services were conducted on Saturday evenings and Sundays in the New Town Hall; meetings for women being held on Sunday afternoons in King's-road Chapel. An earnest band of workers found abundant employment in the inquiry-rooms.

Now that the meetings are over, we look back upon them with thankfulness and joy, and ample work has been found for all the churches reached by the mission in the oversight and training of the three hundred inquirers who have been aroused, and led to the Saviour. One characteristic feature of the work of these evangelists is the "Song service." On Saturdays they gather large throngs of men and women by the attraction of these bright services, in which solo and part singing are delightfully blended with pungent and earnest preaching of the truth. The very first of these song services in the Reading mission was blessed to the conversion of some who were present, and they are eminently useful as feeders of the more directly evangelistic meetings.

The services for men only were held on Sunday afternoons in the Town Hall, which was filled on each occasion. The intense and eager interest with which the vast audiences of men hung upon Mr. Fullerton's words was very impressive. The afternoon gatherings were felt to be very refreshing to Christian people. As Mr. Fullerton led his hearers into the "King's Chambers," and displayed before them the "King's Jewels," the King Himself drew near. The closing service in the Town Hall will not soon be forgotten. Crowded to excess, about 2500 persons being present, it was also pervaded with spiritual power.

Many interesting incidents might be told of the good done in these meetings. There are several instances of three members of a family, three servants in one household, four or five members of one Sunday-school class, being brought to Christ. A Sunday-school superintendent had been forced reluctantly to request an elder scholar to discontinue attending the school, as he persistently turned the teacher to ridicule, and so hindered the good work in the whole class. This superintendent went into the inquiry-room after one of the meetings, and the first sight that met his eyes was this young man upon his knees, weeping on account of sin. Several of the ministers of the town took part in the work, and the fortnight has been felt to be a time of refreshing from the presence of the Lord. From Reading the brethren went to Pontypridd, carrying with them the hearty good wishes and prayers of many Christian hearts. C. A. Davis.

REV. F. B. MEYER.—Under the auspices of the Scottish Evangelistic Association, Mr. Meyer will conduct meetings in Edinburgh from March 6 to 9, and give addresses on "Christian living." Prayer is earnestly asked on behalf of these meetings. All communications for Mr. Meyer should be addressed to Regent's Park Chapel, Park-square East, Regent's Park, N.W.

ISAAC.

By Mrs. SHIPTON.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."—Ps. ciii. 13, 14.

Not within thy heart's best chamber,
In fond memory's fragrant amber,
Hoard the treasure God hath given;
For the moth of time will fray it,
And the rust of earth decay it:
Lay thy loved one up—in heaven.

He who lent it safe can keep it:
While He sees thee over-weep it,
Will He spurn thy sob of sorrow?
Tenderly He bendeth o'er thee;
Forty-fold He will restore thee,
In the cloudless land—to-morrow.

Up the mountain—slowly—slowly,
For the sacrifice is holy:
Doth He call dead hearts to follow?
Nay, but living ones: well-knowing
That the life-tide overflowing
Pays no tribute cold and hollow.

Clings the sick child, faint and ailing;
Doth the mother mock its wailing,
Feeble though the hands that hold it?
Closer, closer to her bosom
Will she clasp the fading blossom,
And in deeper love enfold it.

Lay it down—thy heart's best treasure;
Christ alone the pang can measure.
Doth He count thee an offender,
For the trembling hand that brings it,
Or the sigh when sorrow wrings it,
O'er a love so true and tender?

Through the falling tears, bedewing
All the piled wood of thy doing,
He his loving heart revealeth:
Every silent pang is needed,
Not a tear-drop falls unheeded;
He his sweet acceptance sealeth.

Wilt thou trust Him, though He gather
Back thy loved one? 'Tis thy Father!
And He knows thee sad and lonely.
Up the mount! One standeth near thee,
And thy sorrows more endear thee;
Journey on with "Jesus only."

Wait not: thy warm breath may mar it,
Loving bonds but bind and bar it
From a higher, holier soaring;
Now upon God's altar lay it:
Canst thou trust Him? Will He slay it?
He may prove thee by *restoring*.

Love, his love, doth mark thy going.
With compassion overflowing;
Hark! He whispers, "I am with thee,
I upheld thy first faint struggle;
Child, I will reward thee double,
And thy treasure back will give thee."

Lay it down! Beyond the river
Thou shalt praise anew the Giver,
Through a life of endless glory;
Trace the path by which He brought thee,
Sing the melodies He taught thee,
Tell to angel hosts thy story.

Faint thy whispered love is spoken;
Ah, thy words sound cold and broken
Unto hearts less fond and fervent.
Christ hath caught the sob that mourned it,
And His smile to prayer hath turned it,
While He saith, "My faithful servant!"

Lay it down! Ah, thou hast laid it;
Richly hath thy love arrayed it!
Yet 'twill fairer be, and never
Shall the dust becloud its sweetness;
But, transformed to heavenly meetness,
Thou mayst call it THINE FOR EVER.

—From The Brook in the Way. *Morgan & Scott.*

Mr. Spurgeon and the Baptist Union

THE Baptist Union Council passed a vote of censure on Mr. Spurgeon, and in the current issue of *The Sword and Trowel* Mr. Spurgeon severely censures the Council. It would be deplorable that this discussion should drift into a personal dispute, and we see no good end to be attained by continuing it in print. The public is unable to decide in such a case, because it has not all the facts before it, and, if it had, it is no competent tribunal. We therefore must, for ourselves, decline to enter into it. Surely a few men of God connected with the Union could meet Mr. Spurgeon and a few of his friends, observing towards each other the exhortation, "Be pitiful, be courteous," and might very soon, "forbearing one another in love," straighten out the personal difficulties which have arisen.

Then it would be easy, without fear of Law Courts, to define differences of view. The fact of being brought together in heart would go far to promote unity of judgment. But, even at the worst, if the divergence of doctrine should prove so great as to render continued fellowship in Christian work impossible, it would honour the Head, who is Christ, unspeakably more, that a separation should take place in mutual courtesy and brotherly kindness, than that opposing parties should remain bound together by a tie which was only in name and not in heart.

Our convictions and sympathies are entirely on the side of the older and against the newer thoughts of the Atonement, the Propitiation, of our Lord Jesus Christ. But this subject is too sacred, and too tender to the heart of God, to be handled in any other than a reverent and tender spirit. If the place where the symbolic bush burned, and yet was unconsumed, was holy ground, where Moses needed to take his shoes from off his feet: and if before the God of Abraham and Isaac and Jacob he trembled and durst not behold: with what reverence and godly fear should we stand before God manifest in the likeness of sinful flesh, the antitype of that burning bush, and in the presence of the God and Father of our Lord Jesus Christ? If the presence of the Captain of the Lord's host rendered the ground holy, so that Joshua, like Moses, must put his shoe from off his foot: is it not meet that we should, like Joshua, fall with our faces to the earth, and worship the risen Captain of our salvation? And if, when asked by Joshua, "Art thou for us or for our adversaries?" He replied, "Nay, but as Captain of the Lord's host am I now come:" does it not become us above all things absolutely to leave the ordering of the battle in his hands? It may be that God Himself will throw down the Jericho of false doctrine, without our doing more than walk round it, blowing with rams' horns the old, old story.

The present controversy, however, is not as between Israel and the Canaanites, but as within the tribes of Israel itself. We may therefore gain instruction from the war of the other tribes against Benjamin, their brother, in the matter of Gibeah. Twice was Israel sorely smitten by Benjamin, before Benjamin was subdued by Israel. Because there was sin in Israel, which must first be judged, before they could be used to judge Benjamin. Only a deeply humbled Israel could overcome a transgressing Benjamin. But under these conditions Israel feels that every blow is a sorrow to itself; every fallen Benjamite is a loss to the Commonwealth of Israel. And after the victory the one concern is the restoration of Benjamin, that one of the twelve may not be wanting when the tribes go up to appear before the Lord in Zion. This is the spirit in which a discussion on the doctrine of Christ should be undertaken and conducted. At present, there is much danger of personal feeling becoming so exacerbated that the real question should be lost sight of.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. W. Stott, Baptist minister, St. John's Wood.

Since our last Mr. Denham Smith has passed through periods of much bodily distress. Some of the symptoms, however, which last week caused his family and friends grave anxiety, have yielded to treatment. He himself feels that he is losing his little remaining strength.

We beg to call the attention of our readers in the North to the Missionary Conference at Sunderland, from Tuesday to Thursday of next week, each day at 10.30, 2.30, and 7.30. The programme, which is of deep and varied interest, and includes representatives of several societies, may be obtained of the Hon. Secretaries, Y.M.C.A., Sunderland.

On Monday evening, at Exeter Hall, Rev. James Neil gave the first of four lectures on Life in the Holy Land, as confirmatory of the Scriptures. The Lord Chancellor presided, and the attention of the large audience was closely riveted by the graphic and instructive descriptions of the speaker. In our next issue we hope to give extracts from the lecture.

Mr. W. S. Caine, M.P., has been visiting Singapore, on his journey round the world, and has written a severe criticism on the work done by Christian missionaries there. He says:—

> The heathen of the Straits Settlements are not much troubled by missionary zeal. How is it, I wonder, that we so persistently neglect the conversion of the heathen at our own doors in our various Crown colonies? Can it be that the specimens of Christianity which form our governing and merchant classes are of such quality that missionaries find it impossible to get the heathen to believe in the religion whose products they are? The existence of 7000 Eurasians in the Straits colonies, the illegitimate offspring of "Christian" fathers, combined with the fact that a "Christian" Government draws the bulk of its revenue from the encouraged vices and degradation of the population, may go far to account for the obstinate preference of a Mahommedan native for a religion which enjoins total abstinence, and forbids the social habits which produce Eurasians? The merchants say the missionaries are idle and worthless; the missionaries retort in kind, and, for myself, I fear that in Singapore at any rate there is truth on both sides.

These words are worthy of close attention. If the "governing and merchant classes" were Christians in deed and truth, they would by consequence be "epistles known and read of all men." But if Christian doctrine is completely neutralised by un-Christian living, the condition of things is deplorable in the extreme. Those who fear the Lord, and think upon his name, would do well to pray that the British "governing and merchant classes" in heathen lands may speedily undergo a change of mind, and not only practise what they profess, but become heralds of the Gospel of the grace of God. Mr. Caine, however, has evidently written with very superficial knowledge of missions and missionaries.

Some excellent words were spoken by Mr. Phelps, the American Minister in London, at a recent meeting in the Birkbeck Institution, on occasion of a prize distribution to students. Young people who wish to make the most and the best of their lives, will do well to study these weighty utterances:—

> The young man who presents himself modestly at the beginning of his career in some calling or profession, thinks the world does not need him. "Really the ranks are so full; there are so many better men, more experienced, better instructed; they are occupying the field, there is no room for me." Now do not make such a mistake. The world is waiting; it always was waiting and always will be waiting for the men and women who can do first-rate work in any of its callings or industries; not because there are not such men now, but because they are always too few. There is always room in the upper story; it is the lower stories that are full. The great crush of competition is among the crowd of men and women who can do pretty well what almost anybody can do. There is no competition to be afraid of among those people who can do what most people cannot do. Therefore, whatever your calling may be—whether it is conspicuous in the world's eye, or in the modest and happier obscurity of private life—be sure of one thing: the world is waiting for you if you can do first-rate work.

Prince Krapotkin lectured at Harrow on Monday on "The Moral Effects of Prisons on Prisoners." Having described from experience the prison systems of France and Russia, he gave it as his opinion that the effects were such as made prisoners return to prison after liberation, for a repetition of their offences:—

> There are a great many causes of demoralisation in the prison itself. One of the causes is that the work imposed is debasing and demoralising. A good deal of the work done by prisoners is simply fit for slaves. In the case of ordinary prisoners, they receive no impressions at all except those of the regular life of prison discipline. That leads to the loss of mental energy, nervous energy, and also bodily energy. The consequence is that when the prisoner is liberated he is surrounded by thousands of temptations which he has not the will to resist. The remedy suggested by the Prince was that more assistance of an individual kind should be given to prisoners on leaving gaol, though he fully recognised the efforts of societies in that direction.

From Prince Krapotkin's remarks it is clear that social reformers and Christian philanthropists have yet much to do in and about the prisons of this and other countries.

We have sometimes had occasion to notice the absence of charitable bequests in the wills of those who have had much wealth at their disposal. The late Mr. John Fulton, of Edinburgh, has made his name worthy of remembrance by the munificent legacies he has bequeathed, amounting in all to £39,000, free of legacy duty. The Edinburgh University head the list for £5,000, and the colleges and schemes of the Free and the United Presbyterian Churches and the National Bible Society of Scotland share the remainder between them.

The missionaries in the province of Shantung, China, are just now suffering from a violent panic of hostility which has been excited amongst the people. This seems to be directed chiefly against the Roman Catholic missionaries. A riot has recently occurred in the district of T'an-chèng, to the south of the province, in which their chapel, which was in course of erection, was destroyed. This riot arose out of a dispute concerning some property purchased by the priests for the purpose of building this chapel. For the foreigner to secure property is a great source of vexation to the natives. They hate a foreign building above everything, more than the foreigner, and much more than the foreigner's religion. They consider it an outrage when their prejudices in favour of the conventional national form of building are not satisfied.

A wise missionary will yield to native prejudices in everything but Christian essentials, and such a prejudice as this ought not to be disregarded, since it does not affect Christian faith or Christian life. A new and commodious hospital, in connection with the United Presbyterian Church of Scotland mission at Monkden, erected entirely, so far as its external appearance, after the Chinese plan of architecture, has just been opened in the presence of the leading mandarins of the city, and with the approval of the native community. It has been built under the direction of Dr. Christie, who will be its controller, and who is to be congratulated on its successful inauguration amid general approval.

There is a call from Kandy, in the centre of Ceylon, for a lady missionary who will devote herself to winning the confidence of the Buddhist women in their homes. "To please the women" in the matter of religion has become a proverb in Ceylon, and the most effective way of spreading Christianity there is by converting the women. Not long ago the Hon. Mr. Sharpe, a Government agent, who had whilst at Kandy taken an interest in Mission work, wished to ascertain how the many lads who had passed through Trinity College there, in his time, had stood by their Christian teaching. He found there had been many defections, which, in almost all the cases investigated, were due to the influence of their wives, who were Buddhists. The Kandyan girls are as yet practically unreached. Schools have been tried, and fail through national custom and prejudice. Their homes are much more accessible to the missionary than the private dwellings of Hindu, Mohammedan, or Chinese. Rev. J. G. Garrett, of the C.M.S., writes:—

> The visits of the missionary would be welcomed by all; the climate is really delightful for the tropics, while the civilisation of the chief of Crown colonies makes residence in this lovely country quite comfortable. About £150 a year would supply the necessaries of civilised life.

Who will accept that call?

We are not of those who greatly lament that the scheme for building a cathedral in Liverpool has fallen through for the present. In our day such costly edifices are not essential to worship. We hope Bishop Ryle may be able to spend such sums as are placed at his disposal to much more useful purposes. Even the testimony of Canon Gregory as to the value of St. Paul's does not alter our opinion. He is reported to have said:—

> The music attracts people who are not in the habit of going to church, and as they come again and again, they eventually learn to say their prayers, and now the reredos is there, as a friend remarked, it will teach the people what to believe.

The whole question of methods for attracting people to church, chapel, or hall, as well as what they are taught when they have been got there, seems to us to require reconsideration, in the light of New Testament doctrine and example, and of the power of the Holy Ghost.

Pleas for attendance at theatres and music-halls have called forth a letter in *The Nonconformist*, from a gentleman in Edgbaston, Birmingham, who for more than half a century has been a superintendent in one of the largest Sunday-schools, has been a visiting justice for twenty-five years, and has been for thirty-six years on a committee in charge of the police. He says music-halls in Birmingham are vast tap-rooms, and that the four theatres there have their licences to sell beer, wine, and spirits on the premises. He testifies, as a magistrate, that hundreds of prisoners have confessed to him that the beginning of their ruin was attendance at places where there were stage-plays.

The official record of the Tenth Synod of the Old Catholic Church in Germany has been printed, from which we learn that with profound seriousness and forbearance a discussion took place on the question of a liturgy in the language of the people. Dr. Reinkins argued for this, and the important change was carried with only two dissentients. When we recall the effect in England of changing the Latin services for the vernacular, and turning the people from being spectators into worshippers, we cannot but anticipate from this action a serious blow to priestly assumptions, and advance among these old German Catholics.

An excellent and learned paper appears in *The Record* on the Structure of Genesis, by the Principal of St. John's Hall, Highbury. It argues that the eleven "generations," beginning with Gen. ii. 4, mean the history and outcome of the subject matter, and are not fragmentary but a continuous record: that the name Jehovah was not unknown to the patriarchs, as some scholars contend, but that, according to Exod. ii. 2, 3, God manifested Himself to them not by that name but by that of El-Shaddai, the Omnipotent God. He, therefore, dismisses the opinion which has obtained with many that the Elohistic and Jehovistic passages were by different writers, and claims for the whole Book, which varied with the records of the generations, one authorship.

An evening contemporary has stated that, whereas the death-rate in the district of St. George's, Bloomsbury, is only 15 per 1000, in another London district, that about Shelton-street, Drury-lane, it is 53½ per 1000. The excessive mortality in the case of the latter is due to overcrowding, and it would seem, therefore, that, in addition to being so important a factor in the production of immorality, the "one room" system is equally powerful in multiplying the sad records of untimely death. Some day our rulers may come to recognise the value of human life, and then we may hope to see the question of the housing of the poor taken up again, and in earnest. That time will not come, however, until our legislature becomes more imbued with the Spirit of Christ.

In a letter on this subject of the Housing of the Poor, which appeared in *The Standard* a few days ago, Rev. F. Thorne, rector of Holy Trinity, Gray's Inn-road, asks if it is too much to hope that something may be done in regard to the matter during the next session, and points out that whilst in 1884-5, "there was quite a flutter about the matter," the interest appears to have died out. He goes on to say he is convinced that "it seems almost futile to try and bring religion to bear upon the masses while they are so crammed together." The illustrations taken from an afternoon's visitation in Mr. Thorne's parish are exceedingly painful. Surely, as Mr. Thorne says, the people "have not house-room enough to be either healthy or decent." Yet he can testify to their wonderful patience with their lot, and to the touching instances of neighbourly kindness among them. Will not some of our Christian members of Parliament take up the subject and keep at it until something is done beyond the mere issuing of a Blue Book.

The Dublin University Professor of Ecclesiastical History, who is also vicar of one of the suburban churches, recently said:—

> My idea of Christian preaching is not to speak smooth things to the people, but to tell the truth, and under such conditions alone will I, at least, ever exercise it.

There are, perhaps, few of our readers who will dissent from this view of the duty of the preacher. The circumstances under which the declaration became necessary seem, however, to point to the truth of what Dr. Stokes has asserted, that "congregations take with great complacency and approval reproofs directed against their opponents, while they resent bitterly any allusions to the shortcomings and defects of themselves and their friends." It would appear that the preaching, in St. Patrick's Cathedral, Dublin, of a sermon on "The Responsibilities of Existence," a sermon with weighty words to those who are wasting life in the pursuit of pleasures, and those even not of a very refined kind, gave so much offence in certain quarters as to necessitate an explanation from the preacher that he had no intention to be personal or to refer to some "recent events."

The excavations now in progress at Sidon are likely to throw considerable light upon the Old Testament Scriptures. Already eighteen sarcophagi have been discovered, some being of very large size and in perfect preservation. One of them contains the body of a man and a large amount of jewellery. The features and body were intact, with the teeth perfect. The inscription on the lid is in seven and a half lines of Phœnician characters, with also some Egyptian hieroglyphics, the stone being black basalt from Egypt. The date is as yet only conjectured, but it is thought to be between 800 and 1500 B.C. The writer of a letter from Syria asks, "Who is he? What if he should be Ethbaal, 'King of the Sidonians'!"

The stupendous armaments of war in Europe appear to overshadow every other end of the human family. This last week one's breath has been taken away by the announcement that the German Empire purpose to increase the army by 700,000 men, at an additional cost of fourteen millions sterling.

It is to be hoped that the letter recently written to *The Times* by the honorary secretary of the Emin Pasha Relief Committee will allay the anxiety which has not unreasonably been felt at the absence of news from Mr. Stanley. He explains that the delay is reasonably accounted for by the time required for communication with Major Barttelot's camp; that news of the expedition may be expected about the end of February, and that in the meantime "there is no cause to apprehend unfavourable news."

CHRISTIANITY & MAHOMMEDANISM

(Concluded from our last.)

LARGE numbers of Mahommedans are under British rule, and they enjoy full liberty to change their religion as often as they please; so they practically do in parts of Africa and in some islands, but there is no such liberty in Turkey, Palestine, Central India, Persia, Afghanistan, Arabia, nor was there in Egypt till its occupation by British troops. At the Mildmay Conference in 1878 it was stated that there had been up to that time only some three converts from Mahommedanism to Christianity at Constantinople, two at Cairo, and three at Jerusalem, and at the same conference it was stated that of three converts in Egypt one had had to flee to Scotland, a second into Italy, the third alone had remained unmolested. There are, and have for a long time been, Christian missions in several of these Mahommedan countries; but, as relates to adults, they are chiefly to the Copts, Nestorians, Armenians, and other corrupt Christian Churches. The youth of the Mahommedans of both sexes come in considerable numbers to our mission schools and there learn the truths of Christianity; but they have no liberty to embrace it, though the belief in their own religion is rudely shaken.

Interpretations of prophecy are so numerous that I hesitate to adduce any reason for work amongst Mahommedans from any exposition of prophecy which may not be shared by all your readers. But there is a remarkable consensus of opinion as to the little horn of Dan. viii. being the Mahommedan power, and that this is now about to fall. But if we regard history that is now being enacted, it is impossible to do so intelligently without observing the great part that Mahommedan countries are playing in contributing to the history of the period; and no one who sees God in history can fail to notice that God has apparently at this time a special purpose with Mahommedanism, apparently to break the yoke of that apostasy. It is of the greatest importance to the peace of the world that our statesmen should recognise the fact.

Have not all the unrest and disquietude of many past years been in the countries connected with Mahommedanism? On the north we have Morocco forcing itself upon attention. Algiers, Tunis, Tripoli: one after another create alarms, and are coming under foreign protectorates. Bulgaria and Turkey are in chronic unrest. On the West we have Palestine, Persia, Central Asia, Afghanistan, causing uneasiness, and threatening to embroil European nations. From the mouth of the Congo to Zanzibar we have a remarkable movement, commercial and missionary, cutting off Mahommedanism on the South. As for Afghanistan, our Government has several times had to invade that country without effecting what appears to be God's purpose, opening it up to the Gospel. The policy of Great Britain has the effect, however unintentional on the part of our Government, of hermetically sealing it against the Gospel, and of keeping its inhabitants in the darkness and sensuality of Mahommedanism.

We believe the Bible to be the key to the whole of the Eastern questions; and any settlement of them which props up Mahommedan powers without taking adequate security for the dissemination of the Gospel and for liberty of conscience, must be fraught with danger, at least to the nations that prop them up, if not to the peace of the world. If these countries, now closed to the Gospel, are not opened up, by diplomacy, probably it will be done at the point of the sword, with a vast expenditure of precious life and treasure. The peace of Europe thus offers an additional inducement for taking interest in and furthering missionary work amongst the Mahommedans.

The facts being as stated, the practical question arise: What steps are to be taken to advance the cause of Christianity amongst Mahommedans? The first step appears to be for Christian people to realise what Mahommedanism is? what are the barriers to the advance of Christianity amongst the Mahommedans? and to bring the matter before the Lord and ask Him to remove these barriers. Some years ago it appeared almost impossible that Italy, Spain, and other Roman Catholic countries should be opened up to the spread of the Gospel. Much and incessant prayer was made, and the walls that hedged in Roman Catholic superstition and shut out the Gospel, fell, and great was the fall thereof. Great, too, will be the fall of Mahommedanism as soon as Christians realise what it is, and are earnest in prayer and effort for its downfall.

The second step appears to be to press upon our Government the necessity for exacting from Governments such as Persia, Afghanistan, &c., concessions similar to those arising from the Sultan of Turkey; further, to take care that they are not allowed to become a dead letter, and for those who become cognisant of any authenticated breach of them, to bring it promptly to the notice of our Government.

The third step is for the Christian world to take up Missions to Mahommedans on an extensive scale, either by the formation of a distinct society for the purpose, or by the enlargement of the scope of existing societies. The proposed Missionary Conference in June presents a suitable opportunity for taking some definite action in the matter, and the time between now and the Conference may well be employed in spreading information, in correcting mistakes, and arousing interest in the matter.

A Peter the Hermit is required to preach another crusade; not now with the merely sentimental object of obtaining possession of stones and mortar, and sites, however hallowed, but for the far more practical object of gathering living stones for that great spiritual building, of which Jesus Christ Himself is the Chief Corner Stone. He did not exclude Mahommedan countries from the operation of his last command, and He never gave a command that could not be carried into execution. With the effort will come the opening up of the way. The obstacles which Mahommedanism presents to the advance of Christianity will surely be made to remove so soon as adequate effort is made. It only remains, therefore, for the effort to be made in downright earnest, in faith, with much prayer, and in firm assurance of success, remembering that obedience is obligatory, and not optional.

D.

MISSION AT WEST BRIXTON.

REV. AUBREY C. PRICE writes describing the twelve days' mission just held in Immanuel Church, West Brixton. All the workers were greatly blessed; many who had made no profession have yielded themselves to the Saviour.

There has been no unhealthy excitement, though there has been intense earnestness. The after-meetings have been peculiarly solemn times, and the presence and power of the Holy Spirit have been manifest to all. The preachers have all been members of the Evangelisation Society—viz., Messrs. J. H. Lydall, William Taylor, J. Weatherley, Oscar Owers, General Anderson, and Captain Carey Brenton. The individuality and ordinary life work of each evangelist has been apparent in his presentation of God's truth, but there has been no discord. The old Gospel of God's grace, without any additions or subtractions, has been preached throughout the mission, and God has wonderfully blessed it.

WEST LONDON WESLEYAN MISSION.—Twelve young ladies, daughters of Wesleyan laymen, have devoted themselves as a sisterhood to work among the poor. They are bound by no vows, and can leave at any time, but in their work they wear a distinctive dress. They are attached to the Wesleyan West Central Mission. No one can doubt that there is an abundance of work waiting their attention in that needy locality.

DR. WHYTE ON DOLEFULNESS.

DR. ALEXANDER WHYTE, of Free St. George's Church, Edinburgh, is delivering a course of lectures on John Bunyan's "Grace Abounding," at the Tuesday evening prayer-meeting held in that church. As his texts for last week's lecture, Dr. Whyte took Isa. xiii. 21, "Their houses shall be full of doleful creatures," and the following extract from the eighty-seventh paragraph of "Grace Abounding"—"I counted man as unconverted, the most doleful of all the creatures." He said that outside of the Bible and some half-dozen little-read books they seldom got anything like this. In the language of the English Prayer-book they called themselves "miserable sinners," but they did not believe it. When they read David and Paul they gave a gingerly assent to what they say, but they did not believe it for all that. David might say—"My sin is ever before me," and Paul might say—"I am sold under sin," but only a few here and there believed such things. They did not carry that belief about with them in a spiritual understanding, or a sanctified imagination, or a broken heart. A writer has well said, "Most professors play at their religion." Bunyan said God did not play with him when He was convincing him of his sin, and that he did not play with his religion when he lay as in the bottomless pit.

"Grace Abounding," said Dr. Whyte, is not a playing book, but a book for men and women in dead earnest. The first thing to be noticed in the paragraph he read, and the source of its sadness, is the thought of man's original nobility. "Man," said John Bunyan, "is the most noble by creation of all creatures in the visible world; but by sin he has made himself the most ignoble." Talk about books dealing with the nobility of man! Where are there any that can equal those written by the Puritans and Calvinists? Divines debate as to what the image of God consisted in, but the doleful soul, searching in his heart for the remnants of his original nobility, knows better than the divines what the image of God is. Such a man will never think he has risen from beneath, and sprung from the brutes; he will feel that he is like a dethroned son of the King, with some far away memory of that from which he fell.

Then this paragraph contains a hint of the mutability of man's noble origin. Men and angels were both made of the same brittle stuff, though not in the same way. They both sinned; but man's sin did not come from the walls of the body; it arose from the soul, and made the body unclean. There was something in man's make of which he took advantage, and then turned against his God. In their very constitution somewhere the mischief was done; and until the will is cleansed there is no stability in us. So keenly did Bunyan feel the greatness of the contrast between the original nobility of human nature, and the dolefulness of its fallen state that he felt sorry God had made him a man. He would rather have been a beast, born in the lowest condition, and have stood where God put him, than have been born in the highest position and have sinned. Bunyan counted it a doleful thing to have been born a sinner.

Darwin has told us in his autobiography how he used to watch his little children, in order that he might try to prove from whence they came. But Christian parents do not need to make any experiments to see where their children came from. The child is a beautiful object, and it is dear and sweet and winning to have children about; but that man must be a born fool who can gaze upon children and not have his heart moved. Even Christ, who said, "Suffer the little children to come unto Me," had also said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Is it not a doleful thing to be told that it would have been better for us not to have been born at all, if we are not born again?

CHILDREN'S MISSION at NEWCASTLE.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, has concluded a successful work in this town among the children and young people at home for their holidays. The Principal of the Durham College of Science, Professor Garnett, and Mrs. Garnett, attended the services at Scarborough last summer, and were greatly interested. They invited Mr. Arrowsmith to give an account of the work in their drawing-room, and arrangements were made for a visit in the Christmas vacation.

A goodly band of Oxford and Cambridge undergraduates accompanied their friend, and threw themselves heart and soul into the work. Every morning they held special services for boys, and in the afternoons went with them to the football field and entered into the game with unflagging spirit—proving to the lads that vital Christianity is no foe to innocent manly amusement. On Saturday paper chases took place; on one occasion over eighty boys started, and nearly two hundred sat down to a sumptuous tea in the Banqueting Hall of the Corporation, the whole expense being defrayed by the mother of one of the undergraduate helpers. The Mayor (Mr. Stephens) gave a brief address to the boys, expressing his great delight at seeing a band of young men engaged in such a noble work, and wishing them God-speed in their endeavours to win the boys for Christ. Another mode of reaching them was by the evening meetings in the drawing-rooms, offered by some of the most influential residents in the town. These were well attended, and fruitful in spiritual results. Many had the joy of knowing that their houses had become hallowed ground, as one after another could say of their drawing-rooms, "He blessed me there!" It is, indeed, a cheering sign of the times to see University men willing to give up their well-earned rest to devote themselves to a work amongst such an important class as the future men of wealth and position in our land.

Every morning at eleven a children's service was held in the hall of the Y.M.C.A., which had been prettily decorated by the lady workers, who rendered invaluable service throughout the mission. This was always largely attended, and greatly enjoyed by the children. In response to an appeal made by Mr. Arrowsmith, on behalf of work in the East-end, his youthful congregation contributed enough books, toys, &c., to fill seven large cases, besides others containing boots and clothing. A prettier sight could hardly be witnessed than was afforded by the glad faces of the children as they came trooping in with their parcels, containing, in many instances, their most valued treasures; thus learning, from practical experience, that it is more blessed to give than to receive.

Afternoon meetings for parents, Sunday-school teachers, young ladies, and other special gatherings, were addressed daily by Mr. Arrowsmith. These were well attended, and much blessed. At the special invitation of Professor Philipson and Dr. Mears, a gathering of medical students took place in the library of the Royal Infirmary to meet the University men, who gave brief addresses. The Bishop of Newcastle showed his sympathy with the work by inviting Mr. Arrowsmith and his friends to dinner; and Mrs. Wilberforce manifested great interest in the mission. The importance of Bible reading was strongly enforced at the services, and as a result nearly 500 have joined the Scripture Union, and new members are coming in daily. Temperance meetings were also held, and a goodly number of signatures obtained. Four special addresses were given to young men; and soldiers, business employés, patients in the hospital and infirmary, were not forgotten.

Much prayer had been made on behalf of the mission, and consequently the spiritual results were most encouraging. The changed lives of many testify to the reality of the work in their souls, and the Bible-classes which have been arranged will strengthen and confirm their faith. Mr. Arrowsmith and his friends feel under a deep debt of gratitude to Mrs. Garnett for her unwearied zeal and earnest sympathy in their efforts; and they are thankful to leave behind one so qualified to carry on the work of the Children's Special Service Mission.

THE OPIUM TRADE.

REV. GOODEVE MABBS has been holding meetings in the West of England, in connection with the movement for educating and stirring up public opinion against the opium trade. At Bridgwater, the Mayor (Mr. W. Hurman) presided over a meeting in the Memorial Hall of the Y.M.C.A., and among the speakers was Rev. E. J. Dukes, formerly of China. At Bristol a meeting was held in the schoolroom of Arley Chapel. Rev. S. J. Whitmee presided, and in the course of an address referred to the fact that both political parties were culpable on the opium question. He said that he intended, whenever he might be called upon to vote for a member of Parliament, to refuse his support to a candidate who was not prepared to press for the righteous settlement of moral questions, such as those involved in the opium trade and the drink traffic.

Mr. Mabbs also addressed the congregation at Stapleton-road, Bristol. Rev. John S. Fordham recently delivered a lecture on "Our Opium Trade with China," at Market Weighton.

OBITUARY.

THE AUTHOR OF "MY AIN COUNTREE."

MRS. THEODORE F. C. DEMAREST recently died at Los Angeles, California. She was the author of "My Ain Countree," which has been sung by many thousands who never knew the author's name, owing to her dislike of publicity. She had been an invalid for several years, and was in California for her health, but her death was unexpected.

REV. R. C. MURRAY, MHOW, INDIA.

With much regret we receive the intelligence of the death, from sunstroke, of this devoted missionary, in India, of the Canadian Presbyterian Church. It was only on September 18, last, that his wife was called to her reward, and now in little over three months he has followed her. His death is a tremendous loss to the Mission, which was only started in 1877. Mr. Murray went to India in 1885.

MR. JAMES SPICER, J.P.

We regret to record the death of Mr. James Spicer, on Monday week, in the eighty-first year of his age. He was justice of the peace for Essex, a deputy lieutenant of the same county, and also of the City of London. His loss will most be felt in Nonconformist circles, and especially among the Congregationalists, for his sympathy and help were ever ready to be extended to ministers and laymen who sought them. Many Congregational churches owe their existence to his support, and many others he liberally aided. Mr. Spicer was trustee and treasurer of the Congregational Union, and for upwards of thirty years he was treasurer of the Colonial Missionary Society. His sons are largely interested in religious and philanthropic work, the second of whom, Mr. Albert Spicer, already occupies a prominent position in public life.

EVANGELISTIC MISSION.—In connection with this Mission, another free tea was given to the unemployed, at Malden Hall, Kentish Town, on January 26, when 450 men were entertained by Mr. C. Russell Hurditch and friends. Every care was used to ensure the tickets falling into the right hands, and in this the workers were successful. After tea the men adjourned to the hall above, where the rest of the evening was occupied with hymns and addresses by various friends.

DOCK LABOURERS AT SPITALFIELDS.—Mr. J. Sharpless, superintendent of the Spitalfields Gospel Mission, writes to say that some of the dock labourers and others who have been brought to Christ through the instrumentality of the Mission are good useful workmen of various occupations, and he would be pleased to find situations for them. Rather than live in the lodging-houses, with their evil associations, these poor fellows are glad to sleep at nights on hard forms in the schoolroom in Osborn-place, with rugs thrown over them. This fact was referred to in last week's issue, but by error the coverings were said to be "rags."

HOME OF INDUSTRY.

MANY thousands in this corner of the busy East London have during January had a dinner, a supper, or a meat tea. These have been all accompanied by faithful Gospel messages, reminding each one that the Lord Jesus thinks of them, and pressing home the invitation, "Come unto Me!"

These gatherings were composed of the down-hearted, uncared for poor, starving, needy, and forlorn of all ages. Voluntary lady workers visited hospitals, infirmaries, workhouses, garrets, and thieves' dens, factories, with useful gifts, and many a court and alley to find the starving children for a soup meal given at the old Home. Eighty young children, bereft of kindred, have been rescued, and they are now blooming in our Hackney Training Home, with a work of grace going on in their midst, being tested for Canada. Widows have had blankets, packets of tea, and their weekly sixpences and meals. Struggling mothers with large families have each had a joint of beef, and a bundle of children's clothing.

Blessing has rested upon the work amongst the Jews, and the Gospel services. Much true loving gratitude has been expressed by all. Will kind donors through THE CHRISTIAN accept our united hearty thanks. Matt. xxv. 40. ANNIE MACPHERSON.

SOLDIERS' INSTITUTE, GIBRALTAR.

SINCE the opening of the new Soldiers' Institute, which, like other similar institutes at home, is conducted on decided unsectarian principles, and is free and open to soldiers of all denominations, Roman Catholics included, the Roman Catholic Bishop, Canilla, has on more than one occasion forbad from the pulpit of the Catholic Cathedral any soldier of that persuasion entering the building for any cause whatever. Consequently, many who used to come for the sake of the reading-room and refreshment bar, &c., are now afraid to do so.

An intelligent Roman Catholic sergeant the other day, who was anxious to join a St. John ambulance class, conducted at the Institute, said that, much as he wanted to join this class, so useful for soldiers, he was afraid to do so. As there are about 1000 Roman Catholic soldiers on the Rock, this intolerant prohibition debars many of them from attending who otherwise would gladly do so.

The Channel Squadron, consisting of several men-of-war, are now here, and during the past week special services have been conducted at the Institute by several Christian blue jackets. The meetings have been well sustained, and several soldiers have professed conversion, among them a Roman Catholic; notwithstanding the bishop's prohibition. We are expecting Miss M. S. S. Herdman for a short mission next month. H.

A GOOD EXAMPLE.—In Leeds, arrangements have been made to bring trained nurses to the homes of the very poor. The town is divided into five districts, to each of which a nurse has been assigned. Each nurse makes from fifteen to twenty visits daily on an average, and where it is needed continued attendance is provided. There is an office to which all who know of needful cases may send information. Leeds has set an example worthy of wide imitation.

AN ABLE AND LEARNED ADDRESS, by Lord Robert Montagu, was delivered in the Great Hall, Tunbridge Wells, on the 27th ult. A large and influential audience was present, and the platform was occupied by the clergy and ministers of the town. The address started with affirming that pagan idolatry had its origin in Babylonia during the hundred and fifty years between the Flood and the Dispersion. That its practices were afterwards incorporated with all heathen worship, and that many of them were adopted by the Church at the beginning of the Roman Apostasy. The line of argument was supported by proofs from pagan and Christian writers, and was exceedingly valuable. The conclusion was that Ritualism in England was drifting to this old paganism under a Christian name. Rev. Dr. Strickland and Canon Hoare moved the vote of thanks.

EVANGELISTIC NOTES.

Southwold.—A three-weeks' Gospel mission here has been attended with great success. Believers have been quickened. Souls have professed conversion, and the work of God has received a fresh impetus.

Potterne, Wilts.—An eight-days' Gospel mission has been held in this village, by Mr. John Line, sen., of Reading. With much power he presented to his hearers the truth as it is in Jesus. Several have professed conversion.

Major J. H. Cole was recently called home to Michigan, from his work in Missouri, because of serious sickness in his family. He has done some evangelistic work near Adrian, but has taken cold and is now sick himself.—*Christian Worker.*

The Kirkley Runs Mission-room, near Lowestoft, completed its first year's work on Sunday week. Placed in the centre of a populous neighbourhood, it has already done a noble work, the place on Sundays being crowded, a good Sunday-school having been established.

Hastings.—Miss Smith and Miss Bax, of Southsea, have conducted a mission in connection with the Primitive Methodist Societies at Hastings and St. Leonard's. Members of various churches have testified to the reception of definite blessing, and a number of souls have been brought to the Saviour, both adults and children.

Mr. John MacAuliffe has been holding a ten-days' mission in St. Paul's schoolroom at Poole. A steadily increasing interest was manifested each night. The first meetings were times of special work amongst the Christians. Workers of all denominations were greatly drawn together, and a real quickening has taken place. The afternoon Bible-readings on "Ruth," were blessed times of refreshing to us all. The power of the Spirit was felt in the way in which some very stubborn hearts were led to Christ.

Mr. Henry Varley has been having good times at the Cape, where large crowds have gathered to listen to the word of life from his lips. A Salvation Army soldier informed him that some years since he found peace at the Tabernacle, Notting-hill, through the preaching of Mr. Varley's son. Mr. Varley has gone with Mr. Hannington, who has been working in Natal, to Melbourne, after preaching in many places in South Africa. He is rejoiced to find much fruit remaining from his last visit over twelve months since.

WORKHOUSES.—A correspondent points out that daily and weekly newspapers may, after perusal by their purchasers, well be sent to workhouses for the amusement and instruction of the inmates.

MISS MITTENDORFF'S HOME continues to shelter and train seventy to eighty destitute and deserted children at the Institute, Clayton House, Epsom. This year Mr. Joseph Weatherley, a tried friend of the work, has prepared the new report, owing to the continued illness of the beloved founder of the Home. He is able to say that every need has been supplied, though Miss Mittendorff's indisposition has caused great anxiety. One of the girls has gone to Canada, and several others have left for situations. Two have been admitted, and others are waiting in hope of entering when the necessary funds are provided. Last year £1250 was contributed and expended. Friends are asked to continue the help so long and so kindly given.

REQUESTS FOR PRAYER.—For blessing on a mission, conducted by Mr. W. R. Lane, just concluded, at Trinity Presbyterian Church, Pendennis-road, Streatham, S.W.——The Church Missionary Society ask for definite and persevering prayer that men may be raised up for their half-manned missions in the Punjaub, Japan, Bengal, Travancore, Eastern Equatorial Africa, and amongst Mohammedans. The London Missionary Society also request prayer that they may be enabled to send out at least fifteen additional missionaries this year.——For a mission to be conducted at Cambridge, by Rev. W. H. Webb-Peploe, for members of the University only, from Feb. 9 to 14.——For blessing on a mission in Chippenham, commencing Feb. 6; to be conducted by Rev. F. C. Spurr, of Cardiff.——For special blessing on a six-days' mission at Northampton, from Feb. 7 to 12.——For Gospel services by Mr. William Forbes, at Hornton-street Chapel, Kensington, commencing on Sunday, Feb. 5.

YOUNG WOMEN IN SOUTH LONDON.

Sir,—Now that special attention is directed to South London, may I commend to your readers our Y.W.C.A. work there, at the Rochester Institution and Home, 209 and 211, Walworth-road. Our experience of years in this locality certainly tends to corroborate the impression that "Christianity is not in possession" in South London. Drunkenness, street fighting, and Sabbath desecration *are* largely in possession, and the prevalent drinking habits among the poorer work-girls, who swarm in the streets at night, are truly appalling.

The Y.W.C.A. has hitherto directed its chief efforts to the shop-girl class, but the late hours for closing business make the work peculiarly difficult. We now earnestly desire to push forward more effectually, and to this end we need volunteer lady workers and also funds, to enable us to throw out a network of agencies over the moral wildernesses of South London. Wherever the loan of a good-sized room and the services of a worker can be secured, we could open a fresh branch and gather in numbers of hitherto uncared for work-girls.

One friend has generously offered £1000 and another £500 to give an impetus to London Y.W.C.A. work, on condition that £4000 be speedily raised. Of this we have received £300. Will those of your readers who have it in their power to help, bear in mind the needs of our toiling, tempted sisters, the work-girls of South London. Mary Weitbrecht, Sec.

16a *and* 17, *Old Cavendish-street, W.*

RATCLIFF HIGHWAY.—Special meetings for seamen have recently been held in the Seamen's Christian Friend Society's Chapel, Ratcliff-highway. The meetings have been well attended, and followed by most cheering results. The addresses of Mr. John Bell, Mr. R. C. Morgan, Mr. Charles Inglis, Mrs. Mackenzie, Miss Hill, Miss Mesier, and others, were listened to with the most earnest attention. Nearly every evening soul-stirring testimonies were given by Christian seamen.

CAMBRIDGE UNIVERSITY.—A mission will (D.V.) be held by Rev. H. W. Webb-Peploe, for members of the University, in the Guildhall, at Cambridge, from Thursday, February 9, till Tuesday, February 14. The Cambridge Inter-collegiate Christian Union specially ask the earnest and faithful prayers of every reader of this paper on behalf of this effort made in the name of Christ to bring the unconverted men of the University to a saving knowledge of Him.

MR. AULAY MACAULAY was presented with an address and testimonial a few days ago, in token of his services during the past twenty years as hon. secretary and superintendent of the Latymer-road Mission. Colonel Petrie made the presentation. The address had been beautifully illuminated by Miss Irene Petrie, and signed by two or three dozen of the teachers, and a large number of the children attending the Mission Sunday-school. Great regret was expressed at the loss of Mr. Macaulay's skilful and energetic guidance, and sincere wishes for his speedy and complete restoration to health.

HOLLOWAY MISSION HALL.—In our little hall, at 301, Holloway-road, N., we have lately given a rice supper twice a week. We boil the rice, mixed with milk and sugar. With fire for cooking, and everything included, except the labour of preparation, it has cost under one penny per head. The meal has given satisfaction, and supplies a good supper for a hungry man. After supper the Gospel is sung and spoken to those present, and we have reason to believe that the good seed of the kingdom has entered some hearts. We also give free breakfasts on Sundays. H. Putterill.

OMNIBUS AND TRAMCAR MEN.—A meat tea was given to about one hundred and twenty men on Thursday, last week, in the Shaftesbury Memorial Hall, Orde Hall-street, Ormond-street, W.C. After tea the meeting was presided over by Mr. George Williams, who delivered a very hearty address on "Christ as the Working Man's True Friend." Mr. John A. Arnold, the missionary to the omnibus and tramcar men, stated that a Teetotal Sick Club had been started, and already sixty-four had enrolled themselves as members. He has held meetings in the various yards, in farriers' and harness-makers' shops, and also in tramcars. Three of the men next spoke, and testified to the good they had received through the missionary's visits.

Mission Appeals.

Christmas Cards, Scraps, &c.—Mrs. Ross, Regent-square, Doncaster, would be glad of cards, scraps, prints, &c., for books for poor children, which have given so much pleasure.

Scripture Readers' Society for Ireland.—£100 are needed for important itinerant mission purposes. Help thankfully received by the hon. sec., Captain J. Kearney White, 27, Lower Pembroke-street, Dublin.

Omnibus and Tramcar Mission.—Mr. John A. Arnold, missionary, would be glad to receive mittens, scarves, and gloves, or any warm clothing, for the omnibus and tramcar men, who are exposed to all weathers. Mr. Arnold's address is, 24, Risinghill-street, Pentonville, N.

Chiswick.—Mrs. Ginever's orphan girls recently gave a service of sacred song in the Mission Hall, Chiswick, in aid of a fund which is being established for purchasing and furnishing a house adjoining the Shaftesbury Ragged School. £30 is still required, and contributions will be thankfully received by Mr. R. T. Smith, 13, Barrowgate-road, Chiswick.

East-End Poverty.—Rev. J. W. Atkinson writes from 308, Old Ford-road, E., appealing for help in relief work in East London. He says that with his voluntary committee he is doing all in his power to find employment for the unemployed, and to provide food, fuel, and clothing for the necessitous honest poor. A copy of the last report and balance-sheet is sent to every donor of money, food, or clothing.

The New Talbot Tabernacle.—The first contract for the new building is now nearing completion, and, with the exception of a few promised sums which have yet to be received, all the needed money has been subscribed. But this outlay only secures the shell of the building. It is proposed to leave the galleries for the present, and to do simply that which is absolutely necessary, in order to render the building suitable for the purposes of public worship. This will involve expenditure amounting to quite £1500. Donations are earnestly solicited, and may be paid into the London and County Bank, Westbourne-grove; or sent direct to Pastor Frank H. White, 12, Princes-square, W.

Bermuda is the headquarters of the West Indian squadron (some 2000 men), and a naval establishment is located at Ireland Island. On the island there are no temperance rooms or halls suitable for the holding of meetings, while canteens and kindred institutions abound. The squadron boasts some five branches of temperance societies, and these languish for want of a hall. Some months since a subscription list was opened to form a fund to build one, and £70 has been received. A grant of land has been obtained, and now what is needed is either an iron building or some £100 in cash to build a stone one on the spot. Will you let me appeal through your pages for help in this matter? The treasurer is Rev. C. H. Harbord, R.N., Bermuda.—H. D. Capper, R.N.

NICE.—Mr. E. J. Mather writes to us from this southern retreat: "I have spent an intensely happy fortnight amongst the numerous Protestant communities of Ardêche, Drôme, and Vaucluse, meeting with many old friends, and finding a genuine missionary spirit, and much real Divine blessing."

THE ENGLISH CONFESSIONAL.—The letter on this subject by Rev. William Frith which appeared in our issue of January 13 can be had as a leaflet from the office of the Monthly Tract Society, Bridge House, Blackfriars, E.C., 1s. per 100. The texts have been added confirming the statements in the letter.

THE ITALIAN EVANGELICAL PUBLICATION SOCIETY presents the twentieth report of their proceedings, which contains testimonies to the value of the work. Instances of priests tearing Testaments out of the hands of children and destroying them, sufficiently prove the need of such a counteracting agency. In the Island of Maddalena a barber was led to renounce Popery; and when dying said to the priest, "I have Christ, and therefore have no need of you." Rev. James B. Will, 51, Via dei Serragli, Florence, is the secretary and treasurer.

BAND OF HOPE UNION.—The annual soirée, in connection with the Christmas and New Year's collection of the United Kingdom Band of Hope Union, was held on Monday evening at the Memorial Hall, Farringdon-street, Rev. J. R. Diggle, Chairman of the London School Board, presiding. In the course of an address, the chairman said that he knew of no way in which the interest of the children of London could be better advanced than by inculcating the principles of total abstinence. It is, he said, encouraging to know that out of 111,000 boys in daily attendance at the Board Schools, 37,477 belong to Bands of Hope, and out of 95,000 girls, 31,000, a little army that would in the future do good service in the promotion of the work on a larger scale. He had heard it said that in some Board Schools a practice exists of sending out children who stay in school at the dinner hour for beer. The Board would strongly disapprove such a practice, and he appealed to every child and adult to assist them to suppress it if they knew of its existence.

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Funds are Urgently Needed to meet the current Expenses of this Institution. From 500 to 700 Casuals and Tramps are here supplied with Bread and Coffee every Sunday, after Gospel Services. Nearly £3 per week required for Food alone.

Contributions will be thankfully received and acknowledged by George Hanbury, Esq., Treasurer, 21, Portman-square, W.; Philip Gough, Esq., Hon. Sub-Treasurer, 33, Cambridge-street, Hyde-park, W.; or by Messrs. Morgan & Scott.

HELP FOR THE HELPLESS POOR.

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Much Distress exists in the neighbourhood, and consequently there is a severe tax upon our Sick and Relief Fund. But we have **no money in hand,** and unless help is speedily forthcoming the Committee will be obliged to curtail their operations. HUNDREDS OF POOR CHILDREN BESIEGE THE DOORS OF THE MISSION EVERY DAY! **Must we turn all away?**

Contributions are earnestly solicited, and may be sent to Miss Gladstone, Hon. Secretary Latymer-road Mission, Blechynden-street, Notting-hill; The National Bank, 158, High-street, Notting-hill; or to Messrs. Morgan & Scott.

CHAS. SMALLMAN, Secretary.

(Continued from page iii.)

BOURNEMOUTH, MANCETTER, West Cliff.—Boarding House. Best position. Close to sea and pines. Very comfortable winter residence. Moderate terms.
Address, PROPRIETRESS.

TORQUAY.—The Mildmay Consumptive Home, to receive six Female Patients, open at Smyrna, Warberry-road, W. Terms 10s. 6d. or 7s. weekly. Application to SECRETARY. Entirely dependent on voluntary contributions. Subscriptions solicited to enlarge and maintain this work. (Matt. xxv. 40.)

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. 1 Tim. i. 15.

AUSTRALIAN EMIGRATION. Lantern Slides, three different sets, photographed from woodcuts in Sydney papers, with lectures, lent free to show labourers.—W., Silsoe Villa, London-road, St. Leonard's-on-Sea.

TENT WANTED.—Good Second-hand Tent for Evangelistic Work to accommodate about 300 persons. Anyone prepared to offer such or new Tent, please correspond with
JOHN HENDRY, Dunkeld, Perthshire.

TO PARENTS AND GUARDIANS.—A Surveyor (Christian), established in the City, with good connection, can receive an Articled Pupil to be thoroughly taught the profession. Moderate premium (part returned in salary). Good references.—A. B., 13, Rose-street, Newgate-street, E.C.

BYWATER, TANQUERAY & CO., 79, Queen Victoria-street, London (late BYWATER, PERRY & CO.), are Agents for Residents abroad, Missionaries, Chaplains, &c., in every part of the world. Goods and Outfits supplied at Wholesale prices. Shipping and passages arranged. Banking in all its branches. Full descriptive Catalogue post free. Specially appointed Agents to seven of the leading English and American Missionary Societies. 2000 References.

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DISSOLVING VIEWS.—High-class Triple Lantern to be Sold. A bargain. Owner going abroad. Splendid instrument; used but once. Four-inch condensers, jets, dissolvers, latest improvements. £20, worth £50.—Quite new brass-fronted Biunial. Ten guineas, worth sixteen. On view at Mr. CATLIN'S, 17, Claremont-square, Pentonville, London.

SUCH HAPPY HOMES. — Fifty Thrift Picture Entertainment for the working classes, with Burning Chemicals. Sailors' Rest, Portsmouth, February 22. Now dating for the neighbourhood. Lecturing and Preaching from 10th till end.—J. DOWNE COX, 63, Stockwell-park-road, London.

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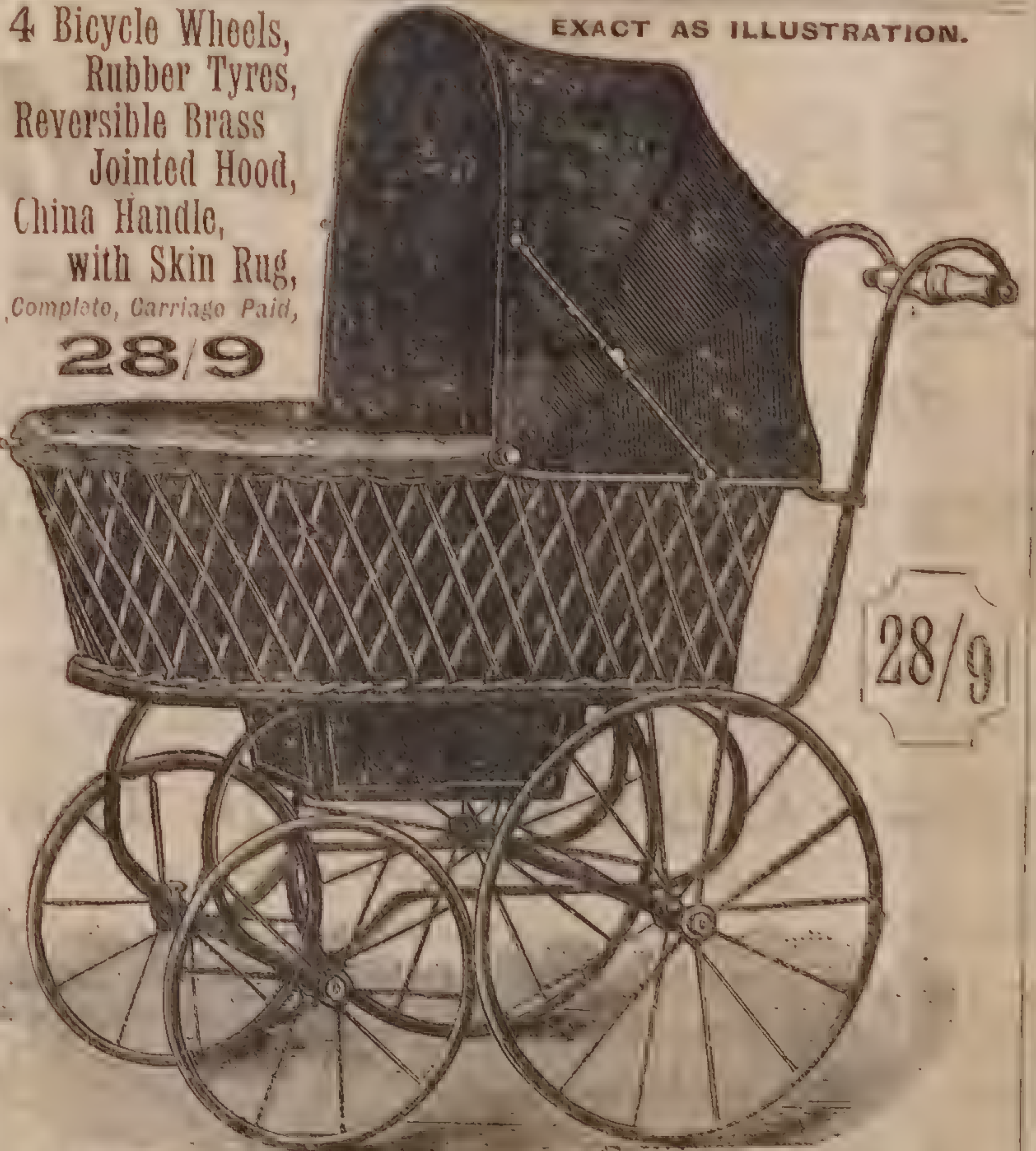

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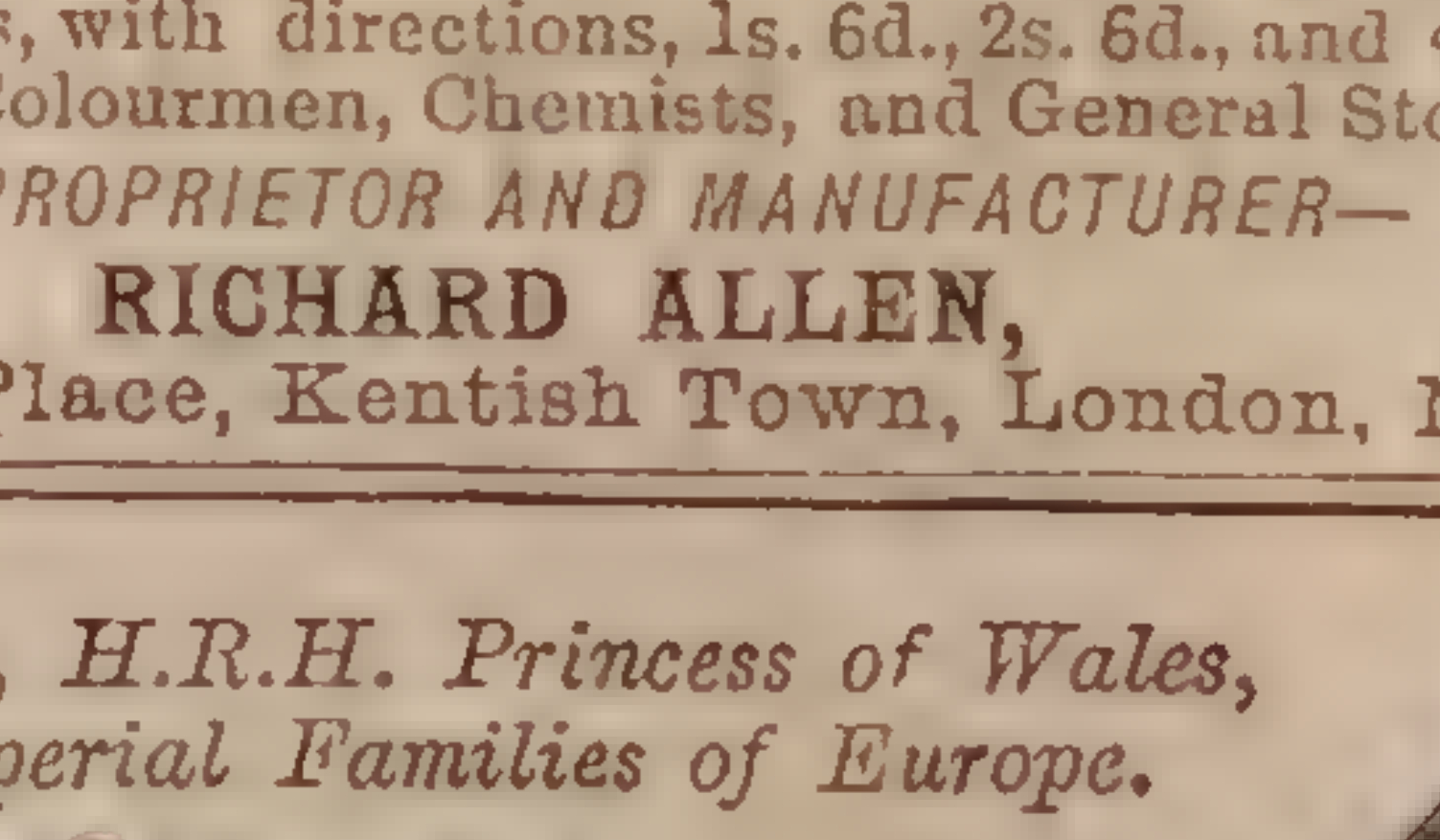

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Church History.

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A Book for Teachers.

The Story of Jesus in the Words of Scripture. By Alexander MacKeith. 1s. *Maclure. Macdonald & Co., Glasgow.* We recommend this book without reserve, especially to workers in ragged schools and similar institutions. It will show how audiences of 1200 or 1400 waif-children are interested in simple Gospel stories, with the assistance of pictorial and blackboard illustrations. The author has unbounded faith in the attractiveness of Scripture. Would that all our teachers had the same. His splendid success in Glasgow proves the soundness of his belief.

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The Knowledge of the Holy. By Rev. Frederick Whitfield. *James Nisbet & Co.* Mr. Whitfield's books are always very readable, and deeply spiritual. In this one we have a collection of sermons or addresses, given on different occasions without, as it seems, much connection, but each is helpful. The hymns, many of which, we presume, are original, are far above those one usually finds in books of devotion other than professed hymnals.

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A new volume of Outlines and Sketches of Sermons, by eminent Wesleyan preachers, is published by *Richard D. Dickinson, Farringdon-street.* The outlines, which are not of the barren skeleton type too frequently served in books of this description, represent a great number of authors upon a great variety of interesting and useful topics. They are plain, pithy, methodical, concise, and suggestive, with substance and aptitude for easy and large amplification. Such a quiver of stout, polished, pointed, Gospel-tempered weapons, cannot fail to be of much service to many Christian workers who are taxed with "bewildered industry," and whose duties allow them but scant opportunity to equip themselves with efficient preparation for their noble warfare.

A Memoir of the late Rev. G. M. Murphy, by his sister, Mrs. Henry Taylor, is now in the press, and will shortly be published.

A stirring temperance sermon, full of startling and impressive facts, lately preached by Rev. John Robertson, Stonehaven, N.B., is published at a penny by Mr. David Bell, bookseller in that town. We hope many copies of it will be circulated.

Mr. G. E. Williams, the new secretary of the Brixton Y.M.C.A., has prepared a "Record of Enquirers," for the use of Christian workers, and specially intended to be used in evangelistic meetings of the association. It will, however, be found suitable for general use in the inquiry-room. Copies may be had (price 2½d., 2s. per dozen) of the compiler, 10, Tunstall-road, Brixton, S.W.

FEBRUARY MAGAZINES.

The Sentinel (*Dyer Bros.*) is very strong and strenuous this month in its protests against legalised vice, and the encouragement which that evil too often finds in influential quarters. Workers in the Repeal movement should preserve the little map which forms a supplement, to act as a constant reminder of the things that are still left undone.

The Railway Signal is moving forward with the times. This year it has begun to give in each issue a portrait of some valued friend of the Mission. Last month there appeared a speaking likeness of Mr. T. A. Denny, vice-president; and this month an equally good portrait is given of Mr. S. Gurney Sheppard, treasurer. The general contents of the magazine are of a thoroughly live character.

The Cottager and Artizan (1d. *R. T. S.*) has a most admirable full-page portrait and sketch of the work of Canon Fleming.

Regions Beyond for February (2d. *S. W Partridge & Co.*) contains pages which cannot but interest the friends of foreign missions. The removal of Rev. F. B. Meyer from Leicester to London justifies a brief account of the work which has for over six years been in progress in and around Melbourne Hall, Leicester. The departure of Miss Guinness for China is also the subject of a short article.

The Leisure Hour. The serial stories are well sustained, and there are some capital occasional papers in this number. Among these we mention a slight sketch, well illustrated, of Rouget de l'Isle, the author of the *Marseillaise*; a sensible paper on Our Boys and Girls, by Dr. Schofield; the Sweated Sweaters, by F. Hastings; and Forbidding the Banns, a ballad for the people, by Tom Brown, author of "The Prayer Meeting," which appeared in the January *Sunday at Home.*

The Quiver opens with an extremely stimulating paper on the new Quiver Mission. Young couples (and old ones, too) would do well to ponder Rev. Gordon Calthrop's paper on "How to Sanctify Marriage." In "The Salt of the Earth," Edward Garrett tells a story of great work done by lowly workers. We have greatly enjoyed Rev. Hugh Macmillan's sermon on "God's Righteousness like the Great Mountains," written with his usual beauty and power. The records of Christian labour given in "Short Arrows," and elsewhere, abound with interest and suggestion.

The Sunday at Home is "all alive" this month—an excellent number. Dr. Monro Gibson's sermon on "The Impossibility of pleasing God without Faith" is quite a message for the times. Interesting records of Christian work are found in the two papers, "The Problem of the Poor," by W. J. Gordon, and "A True Mother of Charity." "The Worries of Daily Work," by Rev. Alex. Rowland, is very helpful. Ruth Lamb contributes two extremely sensible papers entitled, "For Better, for Worse." We hope that the much-needed warnings they give will be heeded by the younger readers, and noted by the elder. The Young Folks' Corner is well filled by the story of "Missie."

Y.W.C.A., RYDE, I.W.—An eight days' mission to women, comprising several services daily, has just been concluded. The mission was conducted in the Y.W.C.A. New Mission Hall, at Garfield House, by Miss Naish, from Weston-super-Mare, and attracted large audiences. God graciously blessed the mission, not only in conversions, but in quickening the spiritual life of professing Christians.

MISS MEREDITH BROWN writes from 18, Upper Montagu-street:—"The streets of Lisson-grove are as sad on the Lord's Day morning as Petticoat-lane. We propose to start Sunday free breakfasts in the Shaftesbury Institute, provided the means are sent to us for this work. Additional workers are much needed. About one hundred and eighty girls have received probationary cards; of these about eighty attend nightly: we are compelled to close the doors when we have admitted this number, as we cannot take more girls than we can look after. The Sunday evening services are most encouraging. The audience consists, besides factory girls, of mothers with shawls over their heads, and quite a number of men and rough lads. The Saturday evening entertainments are fairly well attended. We hope to start a mothers' meeting shortly."

WORKING LADS' INSTITUTE, WHITECHAPEL.—A new hall, capable of seating 550 persons, a swimming bath, and gymnasium, have been added to this Institution; and though the ceremony of formally opening these additional premises has not yet taken place, but is to be made the occasion of a special celebration in the future, a service of thanksgiving and prayer was held on Monday afternoon, to commemorate the completion of the work. Miss Hill unveiled three painted windows—symbolical of Industry, Religion, and Art—which, dedicated to the memory of her father, who was a generous supporter of the Institute, have been presented by her brother, Mr. Henry Hill, the founder and hon. secretary. Prayer was offered by Mr. Creath, and addresses were delivered by Mr. Garland and Mr. R. C. Morgan. Mr. Hill made a statement, in which he explained that £6000 was urgently needed to meet the present deficit. In the evening a conversazione was held, special features in the programme being an address by Mr. Samuel Montagu, M.P., a vocal and instrumental concert, a gymnastic display and musical drill, and a performance by the Institute band.

MIDNIGHT MEETING MOVEMENT.

The New Year's devotional meeting in connection with this work took place on Friday evening, at Exeter Hall. Mr. Drysale said the work of the movement was gradually and most hopefully extending itself, not only in London and the provinces, but in more distant parts. They had received invitations to carry their work as far as Dublin (where they had held meetings with much success), and also from Paris and America. In England 72 meetings had been held in less than ten months, with marked blessing and success.

After a period passed in devotional exercises, Rev. J. Dixon (Wesleyan minister) addressed the meeting. This work of female reclamation, he said, required much faith and patience. Prayer was continued by several brethren for definite objects connected specially with the work of preaching the Gospel to the fallen.

Mr. Christien, organising superintendent of the movement, gave some particulars of the plan in which the work is proposed to be carried on in future. He suggested that, instead of holding isolated meetings in certain localities at fixed periods, some distance apart, a certain district should be selected, and there a successive series of meetings should be held, lasting at least for a fortnight, so that the good work might be carried on without intermission.

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HIGHWAY and HEDGEROW MISSION.

A new experiment in mission work is about to be tried in the form of a movable mission-room, designed to reach hamlets and out-of-the-way places. It is being constructed of wood in sections, and will be easy of erection and removal. Its originator is Mr. Henry A. Bruce Moorhouse, a retired military officer, who has been missioning by sea and by land for seven years. He has been ably helped by his wife, who not only preaches, plays, and sings, but composes the hymns and music used at the services. For some time they used a mission yacht, and laboured among the sea-faring population of our own coast. Then they resided on the French coast, and worked among the French people. Again, they were drawn to the Channel Islands, and a blessed harvest rewarded their labours in Guernsey. But gradually they were impressed with the spiritual destitution of our neglected villages, and after several journeys, gipsy fashion, in vans, they last year had two large vans constructed, in which they resided with their family through the summer, and purpose doing so again this year.

Last year they travelled nearly 3000 miles, and gave 340 addresses indoors and out to about 50,000 people; at present they are in the New Forest. God has blessed his word through these self-denying wayside evangelists to the in-gathering of many. In some places their labours have led to the erection of mission-rooms, and to the formation of Y.M.C. Associations. They carry Bibles and good books for sale among the people, and practise photography as a means of supporting the work. Mr. Moorhouse has shown how thoroughly devoted he is to his mission by spending £1000 from his own purse during the last seven years; but, as a matter of course, outside help is also needed, specially with the advent of the movable mission hall.

Gawin Kirkham.

14, *Duke-street, Adelphi, London, W.C.*

A MISSIONARY FAMILY.—Rev. W. B. Collins, rector of Elvington, Yorkshire, is resigning his living to go out as a missionary to China, in connection with the C.M.S. He is a brother of Rev. J. S. Collins, who sailed lately for Fuh-chau; and his sister is shortly going to India, under the auspices of the Church of England Zenana Society. These three from one family are children of Rev. W. H. Collins, now rector of All Saints' Church, York, who was a C.M.S. missionary in China from 1857 to 1880.

CONTINENTAL & FOREIGN NOTES.

CHINA.—Rev. Ch. D. Tenney, formerly an American Congregational missionary, has been appointed preceptor to the sons of Li Hung Chang, the Viceroy.

BELGIUM. — M. Réveillaud has given lectures in several Belgian towns. The audiences were numerous, and consisted of working-men, men of science, Romanists, Protestants, and Freethinkers.

CHILI.—Some Swiss Protestants, having emigrated to Chili, Pastor Grin has visited them with a view to inquiring into their spiritual needs. He finds their chief wants are schools and places of worship with pastoral oversight.

OPIUM.—In Tahiti and other Oceanic islands opium-smoking is said to be greatly on the increase. A law forbids the sale of opium to any but Chinese, but the law is not applied, and men, women, and even young girls are to be found in the opium dens.

ITALY.—M. Pons, pastor of the Vaudois Church in Naples, opened last November a Gospel Hall in a working-man's quarter of the city. The hall is filled, and the behaviour of the audience proves the progress that toleration has made in that part.

PARIS.—M. Andru, pastor of the Baptist Church, Rue de Lille, being obliged to resign through ill health, M. Saillens, of the McAll Mission, takes provisional, if not permanent charge of the church, without relinquishing his part in the Mission.—*Le Signal.*

SECESSION FROM THE ROMISH CHURCH.—We hear, says *The Rock*, that a body of about eight hundred persons, with their sheikh, Murar, at Madebah, and their priest, M. Bandoli, an Italian, are anxious to secede from the Roman Catholic Church to become Protestants, and that the Latin Patriarch has instigated the Pacha of Jerusalem to arrest the sheikh and the priest on a false accusation of sedition. The priest has escaped to Cairo.

ONE OF THE GREATEST OF WOMEN PHILANTHROPISTS, and one about whom society knows little or nothing, is Mrs. Elizabeth Thompson, of Boston. Her income is about £10,000 a year, which she receives quarterly, and it is said that she is often penniless before the end of the quarter. She has no children, has no house or home. She spends her time and money in charity, and that without identifying herself with the objects of her generosity.

MARTYRS IN MEXICO.—The Evangelical Mission in Mexico has again been consecrated by the blood of the martyrs. Abraham Gomez, a Presbyterian pastor, Miguel Cipriano, and the wife of Philippe de Zaragoza have been assassinated in the town of Ahuacuatilan. A Romish priest and a judge are said to have been the direct instigators of the massacre. President Diaz, to whom complaint was made, is personally the friend of religious liberty, but the roots of Jesuitism are very deep in Mexico.—*L'Eglise Libre.*

SUNDAY-SCHOOLS IN SWEDEN.—The Sunday-school system of Sweden is being greatly developed. At Norrköping, a great manufacturing centre with 82,000 inhabitants, there are three schools, with 100 teachers, and about 1500 children. Several villages in the vicinity have their Sunday-school, there being perhaps 25 teachers, and 350 children in all. In a little town of 2000 people, in which a single individual last winter opened a school with nine children, there were in the summer four others at work, with a total attendance upon their teaching of 60.

AFRICA.—In the "Missionary Notices" of the United Methodist Free Churches there appears a touching letter from Rev. T. Truscott, of Sierra Leone, giving details of the recent raid made by the Younies on the mission station in the Bompah country. The native teacher in charge succeeded in escaping with his wife and child. Several native Christians were massacred, and others treated in a most inhuman fashion. An interesting letter from Boca del Toro tells of substantial progress made, and of a new mission commenced amongst the Valientes, a large race of Indians.

LI HUNG CHANG, Viceroy of China, has undertaken to provide ample means for the support of a class of Chinese women who are to study medicine under Mrs. King, M.D., of the London Missionary Society, Tientsin. Lady Li, who was cured by Mrs. King in 1879, takes a deep interest in the Mission Hospital, and in the provision of means for training Chinese students of medicine, and keeps up an intimate friendship with Mrs. King. Her ladyship has been greatly concerned about the condition of her fellow countrywomen, who are prevented by prejudice from seeking the aid of the foreign physician, and suffering grievously from the ignorance of the native doctors.

JAMAICA.—Mr. Josiah Dillon, of the Friends' Mission, Jamaica, writing as to the spiritual needs of this island, says:—"One might suppose that being under English rule and influence so long, and lying so near America, the people of Jamaica would all be Christianised and educated. Whether it is so let the facts show. Of the six hundred thousand inhabitants about four hundred and fifty thousand have no church connection whatever. The belief in and practice of Obyism, a kind of witchcraft, is common among the people, both professors and non-professors. Wakes and drunkenness are common at funerals. The old and sick are often furnished with nothing better than a board to lie on, with a few old rags for a pillow. The parents of thousands of families are not married, and more than sixty per cent. of the births on the island are illegitimate. More than eleven hundred rum shops disgrace the island with their blighting and wicked influences. The degraded condition of the people may be judged by the drudgery imposed upon the women. There is no kind of toil here that she is exempt from. Public horse-racing is common, in which the Governor and other officials take part as spectators, and in making up the 'purse.'"

GERMANY.—In the little province of Waldeck the necessary authorisation for contracting marriage will be refused to all habitual drunkards, until they can furnish conclusive proof that they are reformed.—*Le Messager.*

BASSES PYRENEES.—During the winter season the large towns of this part of France are the health resort of many of our countrymen. Having recently returned, after a twelve months' sojourn there, I can speak of their spiritual needs. I would particularly plead on behalf of the native populations, who are so ignorant, priest-ridden, and superstitious. A good work can and may be done by tract distribution in Bearnais or French. I can testify to having only met with one or two cases of positive refusal to accept when courteously offered; whereas I have had men and women run after me, begging for a tract similar to the one I had given someone else. A Constant Reader.

ZURICH.—For some time past an evangelist from Crischona has presided over a meeting held in a private house at Schöfflisdorf, many persons in that locality not finding the sermons of the rationalistic parish pastor edifying. On Sunday, December 11, the evangelist on his way to the village was attacked and maltreated by several men who did not approve that their fellow-citizens should thus meet, and for that day the meeting could not be held. The head of the Crischona Institution politely informed the mayor and the pastor what had happened, but to no avail. The following Sunday the evangelist was again stopped by about twenty men, and forcibly taken to the nearest railway station. This in free Switzerland!—*Volksbote.*

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TEMPERANCE NOTES.

HOME.

Mr. Coad has concluded a successful temperance mission at Crossley Hall, Openshaw, Manchester.

Arrangements have been made for monthly temperance services in some of the principal churches in Glasgow.

The annual meeting of the Sunday Closing Association was held recently in Manchester, and was largely attended.

A drinking fountain in memory of ex-Bailie Torrens, Glasgow, a zealous temperance reformer, has just been erected in that city.

The Band of Hope connected with the Tabernacle, Nottingham, of which Rev. H. E. Stone is pastor, numbers nearly five hundred members.

At Canterbury, a temperance union for the city is proposed. The object is the employment of a solicitor to represent temperance interests in the law courts.

The annual meeting of the Temperance Society, St. George's Market, Southwark, was held on Wednesday, January 25, when Rev. G. W. M'Cree presided. The hall was crowded; and a very satisfactory report was presented by Mr. Garner. Since the formation of this Society 3000 pledges have been taken.

A correspondent of *The Pall Mall Gazette* writes that on the occasion of a recent social party at his house, his wife arranged with a coffee-stall keeper to locate himself close by. Hot coffee, &c., and currant cake were supplied free to the coachmen, &c., very much to their satisfaction. They said it was better than the public-house.

FOREIGN.

The Echo says the drink bill of America in1887 was the largest it has ever had.

The Swiss Blue Cross Temperance Society report over five thousand members.

Mr. Francis Murphy is engaged in a temperance revival at Pittsburg, U.S.

About five-sixths of the counties in Dakota recently decided in favour of Prohibition.

Mr. Aitcheson, of Natal, finds his mission work amongst the Kafirs hindered by beer drinking.

In the Department of the Seine, during the present century, the population has only doubled, while lunatics, owing to spirit drinking, have increased tenfold.

Rev. J. H. Bateson, Burmah, reports successful temperance meetings, held at Yeu. Some officers offered to sign the pledge if a certain number of the men would do so also. The number was obtained.

SOUL WINNING AND PRAYER UNION.—Text for February 10 (Joel ii. 21):—"Fear not, O, land; be glad and rejoice: for the Lord will do great things."

MATLOCK.—On Monday and Tuesday evenings, last week, Mr. J. B. Wookey addressed meetings of men only on "Personal and Public Morality." No meetings of this kind, so far as we can learn, have been held there before. Special interest was therefore created, and there was a good attendance, especially at the second meeting. Mr. Wookey's denunciation of the laws for the regulation of vice, still enforced in many parts of the British Empire, met with hearty sympathy; his exposition, and enforcement by argument and fact, of the eternal principles of right and wrong, his warnings of danger, his earnest exhortation to purity of life and of speech, reached the hearts of all his hearers, and touched the consciences of not a few. At the close of each meeting, a resolution embodying a pledge of personal purity and a protest against immoral laws was carried unanimously.

Notes on Daily Readings.

SUNDAY, FEBRUARY 5.—EZEKIEL XLI.

1.—*Afterward he brought me to the temple.*—"Properly the holy place, as distinguished from the porch and the Holy of Holies. This latter (4) exactly corresponds in measurement with that in Solomon's temple (1 Kings vi. 20)"—*S.C.*

13.—*So he measured the house.*—These measurements must have been of intense interest to Israel in their captivity, as holding out a definite hope of a restored Temple; and there is reason to think they were followed so far as circumstances permitted in Zerubbabel's Temple.

18.—*Cherubims and palm trees.*—"These were found also in the Temple of Solomon (1 Kings vi. 29) and probably denote all creation animate and inanimate. Of the four faces of the cherub only two could appear here as these are not statues but figures depicted on a plain surface."—*Hengstenberg.*

22.—*The altar of wood... This is the table that is before the Lord.*—"The altar of incense. It is called the altar of wood in contrast to the brazen altar described further on. The golden plating (1 Kings vi. 20) is not mentioned here, as a deep silence is generally observed in Ezekiel concerning gold which was so plentiful in Solomon's temple."—*Ibid.* Some think that this altar "was intended to combine the old table of shewbread and the altar of incense." So Newberry, "The altar and table are combined; worship and communion are united."

MONDAY, FEBRUARY 6.—EZEKIEL XLII.

1.—*The utter court.*—"Utter" means outer.

13.—*They be holy chambers, where the priests that approach unto the Lord shall eat the most holy things.*—"The most holy things were that portion of the meat offering not burned upon the altar (Lev. ii. 3—10, vi. 9—11, x. 12), and the flesh of all the sin and trespass offerings, except those burned outside the camp (Lev. vi. 19—23, vii. 6)."—*Keil.*

14.—*There they shall lay their garments wherein they minister; for they are holy.*—The holy chambers were not only to be places where the holy food was to be eaten, but where the holy garments were to be changed, so that they might leave the holy garments in a holy place, and go outside in their ordinary dress.

20.—*To make a separation between the sanctuary and the profane place.*—"This broad separation is peculiar to Ezekiel's Temple, and serves, like many other arrangements in the new sanctuary and worship, to symbolise the inviolable holiness of the sanctuary. The early sanctuary had nothing answering to this. In the sanctuary of the future a safeguard was to be placed by this surrounding space, which separated the holy from the common. Moriah supplied no room for this space of 500 reeds square; but the new Temple was not to be built upon Moriah, but upon a very high mountain which the Lord would exalt and make ready for the purpose."—*Keil.*

TUESDAY, FEBRUARY 7.—EZEKIEL XLIII.

This is the counterpart to chap. xi. There, "Jehovah had left the house to destruction, because it had been polluted and profaned. He now returns to take possession of his holy habitation, prepared and sanctified for his reception."—*S.C.*

4.—*The glory of the Lord came into the house.*—This tells strongly against the view held by some, that Zerubbabel's Temple is represented, for the absence of the Shekinah, or Divine glory, was a well-known feature of the second Temple.

8.—*In their setting of their threshold by my thresholds.*—This seems an allusion to the spiritual teaching of that distinctive feature of Ezekiel's Temple just noticed (xlii. 20), the great space between the Temple and the outside world. See Ezek. xix. 12; Josh. iii. 4; Isa. lv. 8, 9.

10.—*Shew the house to the house of Israel, that they may be ashamed of their iniquities.*—This is followed, in ver. 11, by "And if they be ashamed of all that they have done, shew them," &c. One way of explaining these closing chapters of Ezekiel, which treats the whole as a "lapsed promise," rests mainly on this passage. The late Duke of Manchester has well stated it thus: "The day upon which Ezekiel had the vision (xl. 1) was the Day of Atonement, which ushered in the year of Jubilee (*S.C.* thinks this "highly probable"); the day upon which there was a universal national profession of repentance. Had the nation then truly turned to the Lord, that glorious state of things there shown to the prophet in vision would have been established, and the Lord would have dwelt in the midst of them for ever; but they did not take advantage of the proffered mercy, therefore the promise lapsed."—*The Finished Mystery.* But, though the promise lapsed then, may not Israel's future repentance bring about a future fulfilment?

12.—*This is the law of the house.*—"Both by its situation upon a very high mountain, and also by the fact that not merely the inner sanctuary, not merely the whole of the Temple house, but also the whole of its surroundings (all its courts) are "most holy," the new sanctuary is distinguished from the earlier one."—*Keil.*

20.—*Thou shalt take of the blood.*—"The command is given to Ezekiel, as a prophet upon whom (as is frequently the case in prophetic narratives) things are said to be enjoined which are set in operation through his proclamation."

WEDNESDAY, FEBRUARY 8.—EZEKIEL XLIV.

3.—*It is for the prince.*—Not the high priest, as many supposed, but the David who will be Prince of Israel at that time."—*Keil.* Who this prince may be in the final fulfilment of the prophecy it is very difficult to say. Some things would seem to point to Christ Himself. Others as distinctly exclude the thought (xlvi. 4—16). Some "viceroy," or human representative of Christ, would seem to be most probable. Such, if really appointed by Christ, would not be, what he who now claims such a position must be, Antichrist.

9.—*No stranger, uncircumcised in heart,* &c.—Hitherto "circumcision, which is outward in the flesh," had sufficed to admit the strangers to the privileges of Israel. This is a new departure, and, in its spiritual significance, a most important one.

15.—*The sons of Zadok, that kept the charge of my sanctuary.*—A most difficult passage to comprehend in its bearing on the future. Only in resurrection would it seem possible for those who acted, as thus described, in times past, to be on the earth during the Millennium. Possibly, a priesthood may be "raised up" for service in the Millennial Temple in every sense of the word. The word "Zadok," meaning righteous, may, in this connection, be significant. The change of garments alluded to in ver. 19 has by some been thought to refer to such a change of "form" (Mark xvi. 12), as our Lord has shown to be possible in a resurrection state.

THURSDAY, FEBRUARY 9.—EZEKIEL XLV.

"A definite tract of land (called the 'holy oblation') is to be set apart for the Lord, his sanctuary, his servants, and for the city (1—8). On both sides of this domain the prince is to receive a possession in land to guard against all exaction. Everywhere unrighteousness is to cease (9—12), and the people are to pay certain heave offerings to provide for the sacrifices binding upon the prince (13—17). Then to the end of the chapter, and on to xlvi. 15, follow instructions concerning the festal and daily sacrifices."—*Keil.*

1.—*The length of five and twenty thousand (reeds).*—"The numbers only are given, but A.V. rightly supplies 'reeds,' since we know from xlii. 20 that the precincts were five hundred reeds square."—*S.C.* Some have thought that "of this measure shalt thou measure" (ver. 3), following the mention of "cubits" in ver. 2, points to that measure being the one intended, which would reduce the scale of the measure to an eighth of the larger, the reed being 12 feet, and the cubit 18 inches. Jerome, however, and almost all commentators (including the Jewish one Raschi) confirm the view that the larger measure is the correct one. This brings us face to face with the difficulty arising from the enormous size of the holy oblation, which Lightfoot has expressed thus, "Ezekiel's Temple is delineated larger than all the earthly Jerusalem, and his Jerusalem (or rather this holy oblation) larger than all the land of Canaan. But to meet this difficulty we have, in Zech. xiv. 4, 10, clear intimation of physical changes which may alter the whole surface of the land, and upset all calculations based upon its present state.

15.—*To make reconciliation for them, saith the Lord.*—This is the well-known expression used in Leviticus for propitiatory sacrifice. It is repeated (ver. 17 and 20), and seems to preclude the idea that these sacrifices as here described are commemorative only. The new covenant, however, may modify all this hereafter.

FRIDAY, FEBRUARY 10.—EZEKIEL XLVI.

1.—*On the Sabbath...and in the day of the new moon.*—St. Paul's words (Col. ii. 16) about the new moon and the Sabbath days being "a shadow of things to come" here present a difficulty. If the things prefigured have come, why should the shadow be kept up? It must, however, be remembered that the Apostle is writing to "saints in Christ Jesus" who have "died with Christ from the rudiments of the world," (20), and are "risen with Him" (iii. 1), and who ought not, "as though living in the world," to be "subject to ordinances." Ezekiel, on the other hand, contemplates Israel as an earthly people still in the flesh, and though converted and restored, by no means possessing either the privileges or the standing of the Church of God of this dispensation. The portion of the Bride, the Lamb's wife, who is to reign with Christ, is not to be confounded with that of Israel who are to be subjects, though highly privileged subjects, in the kingdom.

13.—*Thou shalt daily prepare a burnt offering.*—This daily burnt offering differs from that of the Levitical law in that it is only to be offered in the morning, not morning and evening (Exod. xxix. 39). The meat offering, too, is larger.

16.—*If the prince give a gift unto any of his sons.*—The spiritual teaching of these two verses, marking the distinction between servants and sons, agrees with John viii. 35 and Gal. iv. 7, and illustrates how sons retain the inheritance which mere servants forfeit. "The prince" here, however, would seem not to be Christ, but his representative.

SATURDAY, FEBRUARY 11.—EZEKIEL XLVII.

1.—*Waters issued out from under the threshold of the house eastward.*—However typical these waters may be of salvation, there is no reason to deny their being literal and as such one of the physical wonders of the latter day. See Zech. xiv. 8, when they are again spoken of.

5.—*Waters to swim in.*—This was at four thousand cubits from the source, or more than a mile. Beware of such a spiritualising interpretation as the following, "When under Constantine the Roman Empire had become Christian, the Church may be contemplated as the full river."—*S.C.* A muddy stream indeed!

8.—*Which being brought forth into the sea, the waters shall be healed.*—The waters of the Dead Sea seem here to be meant. "The Rabbinical interpretation takes the healing to be the turning salt water into fresh" (2 Kings ii. 21).

14.—*One as well as another.*—"Tribes, not individuals. Each tribe is to have an equal breadth of land assigned to it."—*S.C.*

18.—*From the border unto the East Sea.*—This is generally supposed to mean the Dead Sea, "but 'the oblation,' measured according to xlv. 1, extends to a considerable distance beyond the Jordan." Some, therefore, have supposed that by the "East Sea" is meant the far-off Persian Gulf and Indian Ocean, and that the portions of the tribes are to extend across the whole of Arabia, from the Mediterranean to the Indian Ocean. This would afford a much larger sphere for the fulfilment of this grand prophecy and possibly such passages as Isa. xxxv. 1, viewed in the light of this chapter, point to a literal change of the Arabian desert into a "fruitful field."

International S. S. Lesson.

Sunday Afternoon, February 12.

Jesus and the Little Ones.

Matt. xviii. 1—14. Golden Text: Matt. xix. 14.

EXPLANATIONS AND SUGGESTIONS.

Ver. 1. *Who is the greatest?*—From Mark ix. 33 and Luke ix. 46 we learn that the question had been hotly discussed by the Twelve. While Jesus thinks of his suffering and death, they are full of the honours to be gained in the coming kingdom. They, like many of us, think more of their deserts and rewards than of the rights of others, especially of Christ. "It is always the least that asks, 'Who is the greatest?'"

Ver. 2. *And Jesus called a little child unto Him, and set him in the midst.*—Mark adds the charming touch, "And when *He had taken him in his arms*, He said," &c. The teacher might ask, "Was the child frightened?" "No!" "How do we know?" "If he had shown distress and fear, he would have been a bad text for the discourse that followed." "Was there anything there to terrify a young child?" "Yes, much; taken suddenly, as he was, into the midst of a group of rugged, stranger-men, the very men who soon after this forbad the mothers from bringing young children to Jesus." "Why, then, was he trustful and happy?" "Because of the warm welcome, the gentle kindness, and loving grace with which Jesus received him. He made it so easy for a little child to be at home with Him. He is just the same to-day."

Ver. 10. *Their angels do alway behold the face of my Father*, &c.—"Among men, those who nurse and rear the royal children, however humble, are allowed free entrance with their charge, and a degree of familiarity which even the highest State ministers dare not assume. Probably our Lord means that, in virtue of their charge over his disciples (Heb. i. 13; John i. 51), the angels have *errands* to the throne, a *welcome* there, and *a dear familiarity*...which on their own matters they could not assume."—*Dr. David Brown.*

LESSONS.

Childlikeness essential to entrance into the kingdom, and also to advancement therein.—Note the strength of the statement, "Verily, I say...except...ye shall not enter." Compare this with the first and third Beatitude: "Blessed are the *poor in spirit*: for theirs is the kingdom of heaven. Blessed are the *meek*: for they shall inherit the earth." See also Matt. xi. 28—30, "I am meek and lowly in heart." "God resisteth the proud; but giveth grace unto the humble."

But what is involved in childlikeness?—(1) Openness of soul—readiness to receive God's word—gifts—love—*i.e.*, trustfulness; (2) Simplicity, no secrets with God; (3) Happy sense of dependence—the child content to know the Father cares; (4) Readiness to submit to rightful authority, *i.e.*, obedience; (5) Joy in Father's approval; (6) More concern for the Father's honour than its own. These and more are all involved in the humility and simplicity of a little child. Augustine being asked, "What is the first article in the Christian religion?" said, "Humility." "And the second?" "Humility." "And the third?" "Humility."

Our duty towards Christ's little ones.—Little ones—the childlike, whether young or old. (1) We must receive them for Christ's sake, as if we were receiving Him (ver. 5). Teachers should labour to make this point very simple, and real, and *practical*—that Jesus *Himself* can be actually served, helped, loved in the person of his lowly followers. Show who these are, classmates, perhaps, or poor folk, or old, whom most despise; the sick, their parents, perhaps, or relatives, and some rich people. Teach respect for Christ's character *wherever* found. The privilege of serving Jesus Christ *personally* is immensely attractive to generous souls—and children are generally generous.

We should fear above all things the terrible sin of causing any of Christ's people to stumble.—Rather than do that, said Jesus (ver. 6), 'twere better to die a sudden and violent death. Show children that the very worst injury we can do to anyone is to cause him to sin—to weaken his love to God. Show, too, how easily this may be done. A schoolmate, or brother, or sister, begins to think of eternal things, to pray, to seek God. Companions, annoyed, try to make him forget serious thoughts, persuade, persecute, mock—all to cause him to stumble in his seeking after Jesus. Or, we may commit this great offence, without intention, simply by being wrong ourselves and setting a bad example. This is especially the case, if we are professing to follow Jesus ourselves. Thus a bad example set by us may do endless harm.

We must guard, at any cost, against anything which is likely to cause us to stumble.—This is the meaning of vers. 8 and 9. In them He speaks not of things dangerous to others, but of things which may bring us into peril. "Probably the offending eye stands for some greed or lust; the hand for some power or ability, the possession of which prompts to evil; the foot, the going member, some habit or tendency that has danger in it. No one of these is easily got rid of. We must *cut them* off. As they cannot be destroyed except by sternest self-denial, they cannot be cherished without great penalty." The teacher should study this point with great care, so as to be able to mention the very things—most of them innocent in themselves, perhaps—which imperil *their* children's souls, *e.g.*, companions, story-books, amusements, habits. Equal care should be taken not to forbid innocent enjoyment. Make the reason of the restriction very clear, otherwise tender consciences will be enslaved. *E.g.*, stories that are means of grace to one may be a real temptation to others. The great thing is to seek *first* the kingdom of God.

ILLUSTRATIONS.

A prominent member of the Society of Friends, well known to the writer of these notes, used to tell how much she learnt from her children. For instance, on one occasion, when they were expecting a number of Friends to attend a quarterly meeting of their Society, she said to her son, "William, thee must mind and be a good boy, for Friend So-and-so and So-and-so will be there." "Why, mother," said the boy, "I thought I ought to be good because God sees me!" The mother never forgot this artless rebuke; while the boy—this true child—grew up to live a singularly pure and useful life. It is now many years since he died, yet his memory is still cherished very tenderly by a large circle.

Some thirty years ago a Scotch student was teaching, during the long summer vacation, in a school. He was diligent and faithful, and, as the head of the school, a secret drinker, neglected his work, the burden fell on the assistant. Yet he treated that assistant with the greatest injustice, till at last the latter said to himself: "I'll stand this no longer. I got nothing but blame, and yet I do all the work. I'll go, and then he'll know the difference." Then, after reflection, he said: "No! I'll not go! I'll stay and do my work just as though I saw the Lord Jesus Christ looking on, and I'll not mind the man." "Well," he said, as he told the writer this bit of his history, some years since, "I did stay to the end of the term; he was just as unjust as ever, but I didn't feel it as before. I just went quietly on trying to please Jesus Christ." God has greatly blessed this child-like man. He is now enjoying the highest honours that both his university and the religious body to which he belongs can bestow. His name is revered far and wide.

MRS. REANEY, Cavendish House, Victoria Park, Manchester, requests us to state, for the benefit of her many correspondents, that she has given notice to the postal authorities in Manchester not to deliver letters addressed to her residence arriving on Sunday mornings.

A CALL FROM BOMBAY.

LADY WORKERS WANTED.

There is a great and pressing need in Bombay of lady workers among the poorer European and Eurasian classes, as well as among those who are living more or less abandoned or questionable lives. The Church Missionary Society's English church and congregation afford an admirable centre in connection with which such work may be carried on. Rev. H. C. Squires, the Society's secretary for Western India, who is also incumbent of the English church, would most thankfully welcome volunteers for such work. He has long been hoping that Mildmay might send out a small band of two or three experienced workers to initiate and carry on systematic Christian labour of this kind.

Those who know the circumstances of Christian work in India will understand how absolutely non-existent in many places that kind of work is which is denominated "district visiting." Missionaries cannot, of course, be withdrawn from their special spheres of labour to undertake duties of this kind; and it has been found practically impossible to secure from the ordinary English residents in a city like Bombay volunteers to visit among the poor and the outcast. The consequence is, that those many Christian ministries which can be performed by women only, remain altogether neglected and undone. There are all the ordinary calls for women's work in Bombay that we find in English towns and cities: the poor, and ignorant, and sick to be visited and comforted; the young to be counselled and influenced; the fallen to be reclaimed; Bible-classes and Sunday-schools to be organised and carried on.

It is a noble and interesting field that calls for labourers. Are there not some able to live at their own charges who will hear their Master's call to work in Bombay? At least one lady is needed of experience and powers of organisation, not of advanced age but of mature experience, and bodily vigour; and one or two associates, who might be young, if they have had training and are of earnest, spiritual character. One should have been trained as a nurse. Three ladies (who have not less private income than three or four hundred pounds a year between them) might be able to live together simply and yet with such comfort as health and the circumstances of the climate require, and be able to meet all expenses. Even with less means at their disposal those who feel this appeal is a call to them, need not hesitate to volunteer, as doubtless arrangements could be made for providing house accommodation. The cost of outfit, passage, &c., need not exceed seventy or eighty pounds each, and it is not necessary that one should delay going if other fellow workers are not immediately forthcoming.

Such a sphere of labour offers this important consideration, that the workers can at once on their arrival enter upon their work, without that long period of study and preparation which is usually a part of the missionary life. It is most earnestly hoped that some Christian sisters in England may be led to consecrate themselves to this particular work, and help to roll away the reproach that, while the extreme High Church party has many "Sisters" engaged in religious and philanthropic work in Bombay, the Evangelical party has so few engaged in women's work of this kind. In fact, till Miss Helen Richardson and Miss Walker, went recently to Bombay, to carry on rescue work there, there was not one such representative of the Church Missionary Society in this part of India.

All correspondence on this matter, should be addressed to Rev. R. A. Squires, 66, Pembroke-road, Clifton.

THE COTTAGE HOME, KINGSTOWN.—Miss Barrett, hon. secretary of this Institution, writes, with reference to the recent notice of the work in our columns, that the annual expenditure for each child is not £20, as stated, but only £14. The smallness of this sum is accounted for by the fact that all money subscribed goes direct to the support of the children, there being no official expenses whatever.

Among the Churches.

CHURCH OF ENGLAND.

Rev. F. S. Webster has resigned his position as principal of the Church Army Training Home.

Dr. Earle, the newly-appointed suffragan Bishop of London, will take the title of Bishop of Marlborough, and not Bishop of Guildford, as previously stated.

Three working-men, officers of the Church Army, have arrived at Amritsar, Punjaub, to work in the villages under the direction of the C.M.S. missionaries.

Rev. Sir Lovelace Tomlinson Stamer, Archdeacon of Stoke-on-Trent, has been appointed suffragan Bishop of the diocese of Lichfield, and will bear the title of Bishop of Shrewsbury.

A short mission to university men at Cambridge is to be conducted by Rev. H. W. Webb-Peploe. Earnest prayer is asked for blessing on this effort. The meetings will be held in the Guildhall.

The Bishop of Liverpool has been lamenting the large number of small clerical incomes in his diocese, caused by a decline in royalties, rents, and the difficulty in collecting tithes. It has become a serious question, says Dr. Ryle, with the promoters of new churches, how the clergymen are to be paid.

The Archbishop of York has been boldly criticising some recent observations of one of Her Majesty's judges with reference to the Criminal Law Amendment Act. That Act, he said, would never be repealed, and he did not envy the men who would make a proposition to remove it from the Statute Book.

A special mission will be commenced in Birmingham on Sunday next. Services will be held simultaneously in forty churches, over thirty-five clergymen taking part. Amongst those announced to preach we notice the names of Rev. W. Hay Aitken, Rev. J. H. Haslam, Rev. H. Armstrong Hall, Rev. John E. Linnell, and others.

The Church Missionary Intelligencer for February forcibly pleads for more University men for the mission field, especially clergymen of two or three years' experience of ministerial work. Dr. H. P. Parker, Bishop Hannington's successor, writes most earnestly for more labourers for Eastern Equatorial Africa, which is a grand field for vigorous and whole-hearted men, who can endure hardness, and win the degraded African tribes by patient love.

PRESBYTERIAN.

Rev. Dr. Adolph Saphir will resume his Sunday morning services at Belgrave Presbyterian Church, Halkin-street West, W., on Sunday next.

Rev. J. B. Meharry, of Trinity Church, Newcastle, has been invited to the pastorate of the church at Crouch-hill, lately vacated by Dr. A. C. Murphy.

An enthusiastic meeting was held last week at Berwick-on-Tweed, to bid God-speed to Rev. Alex. Gregory, who goes out as missionary of the Presbyterian Church of England at Amoy.

A farewell meeting in connection with the departure to Madras of Miss Matilda Macphail, a medical missionary, was held in the Free Church Presbytery Hall, Edinburgh, on Monday, last week.

In remittances amounting to £150, lately received from China by the Presbyterian Church of England for the China Mission, £125 was from a missionary working in the service of the church at Formosa.

The annual report of the Regent-square Church shows that the work continues to prosper under the ministry of Dr. Oswald Dykes. There are now 843 members, 33 being received into fellowship during the past year.

The Earl of Aberdeen presided over the annual meeting of the Ladies' Missionary Association in connection with the Scottish Establishment in Aberdeen, and spoke from his own observation of the good work done by missionaries in India.

As a result of recent special evangelistic services at Leicester, the spiritual life of the Church has been quickened; twenty members have been added to the communion roll, and a number have joined a band of workers amongst the poor.

Rev. Thomas Barclay, English Presbyterian missionary in Formosa, seems not to be satisfied with devoting his life as a missionary to the Formosans, and has sent a donation of £125 to the treasurer of the committee under whose direction he works.

The introduction of the hymnal into Finnieston Free Church, Glasgow, of which Dr. Andrew A. Bonar is pastor, is said to have resulted in the retirement of some of the members and office-bearers, who disapprove of the "human inspired" hymns.

A recent mail from China brings intelligence of the opening of commodious hospital buildings at Moukden, the capital of Manchuria, in connection with the United Presbyterian Mission, part being fitted up as an opium refuge. Many of the leading mandarins of the city took part in the ceremony.

On Tuesday evening, January 24, a tea-meeting, at which upwards of two hundred persons assembled, was held in the hall beneath the Presbyterian Church, Bow-road, for the purpose of inaugurating mission work in the district, in conjunction with helpers from St. John's Wood Presbyterian Church.

Dr. John Brown's church at Haddington is enjoying a spiritual revival under the ministry of Rev. James Nelson, fifty persons having been received into membership during the past year. A series of evangelistic services are to be held in the first week of February, when Mr. Nelson will be assisted by Rev. John Smith, of Edinburgh, and other ministerial brethren.

Intelligence from China shows that the Presbyterian Chapel at E-mung-Kang, a suburb of Amoy, had a narrow escape from destruction through the terrible explosion of a gunpowder magazine there on November 12 last. The chapel had its doors and windows driven in and its roof damaged. Nearly all the houses between it and the sea were burned, but as the wind blew the flames towards the harbour the chapel escaped.

Rev. James Wells, of the Free Church, Pollokshields, speaking at Trinity United Presbyterian Church, Glasgow, recently, on the subject of Christian union, said:—"Could we all disentangle this great question of Christian union from merely political questions, one distressing reproach might soon be rolled away from Scottish Christianity. This is a reproach for which the United Presbyterian Church is not responsible. We must cherish the hope of a wider union, but it seems that the day for that has not yet come."

BAPTIST.

The first anniversary of Rev. Frank M. Smith's settlement at Norfolk-street Chapel, Peckham, was held on Monday week, when it was reported that the membership had risen from 55 to 161, being an increase of 106 during the year.

The twenty-second annual report of the London Baptist Association shows that there are 160 churches, representing upwards of 45,000 members connected with the Association. Twenty-four chapels have been opened under the auspices of the Association.

The Church at Rayleigh, Essex, are experiencing much blessing. The usual "Week of Prayer" was extended to three weeks, and there has been an evident awakening. Several have professed conversion, and believers have been aroused to greater consecration of life.

Rev. F. B. Meyer will commence his ministry at Regent's Park Chapel (Park-square East, Regent's Park, N.W.), on Sunday next, preaching at eleven and seven. *The Methodist Times* of last week has an interesting article describing the work carried on at Melbourne Hall, Leicester.

Rev. E. Roberts, who recently took the oversight of the South London Tabernacle, is making great progress in the work at that place. Messrs. Mateer and Chamberlain concluded, on Sunday week, an eight-days' mission. There has been great blessing, especially amongst the young.

During the past few months there has been an encouraging awakening amongst the children in the Sunday-school at Vernon-square, Kings' Cross, with the result that a large number of scholars have been led to accept Christ as their Saviour. A Christian band has been inaugurated, and numbers 120 members.

On Tuesday a meeting was held in Trinity Chapel, John-street, Edgware-road, in connection with the retirement of Rev. J. O. Fellowes from the pastorate, after two-and-twenty years' happy and successful labours. Mr. Joseph Peters, who presided, delivered a very sympathetic address, in which he expressed his thankfulness to God for the way in which Mr. Fellowes, for so long a period in that chapel, had preached the truth as it is in Jesus. Mr. Fellowes was presented with a cheque for £100.

CONGREGATIONAL.

At Soho-hill Congregational Chapel, Birmingham, the New Year's offering for church work was £278 3s. 7d.

Mr. H. Hilton has lately been evangelising with much success at the Wood-street Chapel, Southam, Warwickshire.

Rev. R. D. Wilson, late of Craven Chapel (1, Princess-road, Regent's-park, N.W.), is open to preaching engagements either in London or the country.

In connection with the church in Lewisham High-road, of which Rev. J. Morley Wright is pastor, there are now 840 members, of whom 112 were added during last year.

Rev. John Hunter, of Glasgow, after having been laid aside for nearly five months, began his work again last Sunday; he will preach at the forenoon service only for some weeks.

A meeting to welcome home Dr. Dale from his Australian tour will be held in the Town Hall, Birmingham, on Monday, February 20. Dr. Dale arrived in England last week.

In connection with the church at Brighton (Rev. W. Crosbie's) a dancing academy, in a low part of the town, has recently been secured, and converted into a mission hall, where much active Christian work is being done.

At the annual meeting of Arley Chapel, Bristol, it was reported that during the past year the weekly prayer-meeting has been attended by largely increased numbers, and sixty persons have been received into Christian fellowship.

Mr. C. Sylvester Horne, of Mansfield College, Oxford, has promised to accept the call of the Congregational Church, Allen-street, Kensington, at the close of his college career. Meanwhile Rev. Edward White takes charge of the congregation.

Rev. J. Guinness Rogers, speaking at the Memorial Hall on Tuesday week, said Mr. Spurgeon had said that Congregationalists were more tainted with heterodoxy than many others. Mr. Rogers contended that there was no foundation whatever to justify these sweeping accusations.

Speaking at a meeting in Liverpool on Tuesday, last week, Rev. C. A. Berry, of Wolverhampton, said:—"Men are not to be lifted into the kingdom of God by the Artisans' Dwelling Act, or technical schools, or jubilee-parks. The man must be got at, or he will find new and wide scope for the evil that is in him. A new spirit must be created. Men must be born again, and can never be uplifted by culture without piety, or civilisation without Christ."

By invitation of Rev. S. Pearson, of Great George-street Chapel, Liverpool, some fifty or sixty ministers, representing various denominations, met together at the Liverpool Reform Club on Tuesday, last week, in connection with the annual meetings of the Liverpool District of the Lancashire Congregational Union, to discuss the question, "How Best to increase the Efficiency of our Ministry." The conference was felt to be of a very helpful and stimulating character, and much indebtedness was expressed to Mr. Pearson for the happy thought which prompted him to convene it.

SOCIETY OF FRIENDS.

William V. Wright, of Canada, is going out with his young wife as a missionary to Japan.

As a result of meetings in Winona, Ohio, thirty-six were received into membership on December 21, and others were much blessed.

Marianna Marriage Allen, of Dublin, is again at work in Virginia, and is spending the winter in labours among the coloured people of the South.

Trinidad R. Martinez, an earnest native Christian Friend, of Santa Barbara, Mexico, has just had his house burned down by Romish incendiaries, and barely escaped with his life.

At Cold Creek, in Canada, sixteen accepted Christ through the labours of Howard Nicholson; and at Buffalo, Kansas, a new meeting-house has just been opened where one was destroyed by dynamite through the rum influence.

METHODIST.

A site has been secured close to Southwark-street for the erection of commodious premises in connection with the South London Mission.

A new development of the West London Mission is a proposed receiving-house, in which men and women can be temporarily sheltered for the night.

The Wesleyans of Fiji have recently sent another contingent of native missionaries to carry on the work of evangelisation in the island of New Britain.

A portrait and sketch of Rev. Hugh Price Hughes appears in the February number of *The Young Man.* This is the commencement of a series of sketches of "Successful Young Men of To-day."

Mr. W. Walker, of Derby, has concluded a fortnight's evangelistic mission at Caistor, Lincolnshire. Mr. W. Hundleby, who is known as "The Lincolnshire Revivalist," has conducted similar services at Brigg.

Rev. P. T. Stanford, ex-slave negro preacher from Canada, recently gave an address at the Wesleyan Chapel, Wombwell, on the "Manners and Customs of the Indians." Mr. Stanford said he was born a slave, and when but about three years old his mother was sold from him; he learned the Indian language. John Elliott, he said, was the first missionary to the Indians, who were a very blood-thirsty people; but by his self-denying labours in the cause of his Master he was enabled to do a great deal of good.

NOTES FROM IRELAND.

A successful fortnight's evangelistic mission has been held in the Methodist Church, Portadown, by Mr. Charles Mackson, of Liverpool.

Mr. W. F. Lawlor, of Dublin, whose death is recorded, was for many years an earnest temperance worker, and a leading member of Abbey-street Methodist Church.

A series of Gospel meetings were conducted during the past week in the Methodist Church, Newry, by Rev. Charles Inwood, Conference evangelist, at which several were led to decision.

The annual meeting of the Belfast Female Mission has recently been held. During the year the district agents paid over 15,000 visits, held over 1000 services for those unable to attend any place of worship, and distributed a very large number of Bibles and Testaments.

During the past week evangelistic services were held in the First Presbyterian Church, Ballymena, and also in the Presbyterian Church, Dundrod. Earnest Gospel addresses were delivered by Rev. Henry Montgomery, of Belfast, and others, and it is believed many have received spiritual good.

"FALLEN ON SLEEP."

Rev. Howel Lewis, pastor of Mount Zion Baptist Church, Swansea.—Rev. A. R. Storry, parish minister of Carmunnoch, N.B.—Rev. J. P. Mansfield, Congregational minister, of Trowbridge.—Mr. James Livingston, an honoured office-bearer of the North Free Church, Edinburgh.—Rev. Rees Evans, Welsh Calvinistic Methodist minister, of Merthyr Tydfil.

MANCHESTER Y.M.C.A.—The annual social meeting of the Manchester Y.M.C.A. was held on Friday evening last week. There was a very large gathering of members and friends. The chair was taken by Mr. Herbert Philips, J.P., president of the Institute. The secretary, Mr. W. H. Newett, read a summary of the annual report, which testified to the value of the work done during the year, and the flourishing condition of all departments. Over 900 new members and associates had been enrolled since the presentation of the last report. The Bishop of Manchester delivered an address, dwelling mainly on the evidence afforded by Nature of the existence of a Supreme Creator. There was a representative attendance of ministers of various denominations, and the proceedings were agreeable throughout.

CHRISTIAN POST-OFFICE ASSOCIATION.—A meeting was held on Thursday evening, Jan. 26, at Stafford Rooms, Titchborne-street, W., to inaugurate the Western and Paddington branches of this Association. Sir Arthur Blackwood presided, and, in the course of an earnest address, pointed out some of the distinctive features of the Association. He closed with an earnest appeal to the telegraph messengers to decide early for Christ. Helpful and stirring addresses were given by Rev. Mitchell Carruthers, Rev. W. R. Mowll, and Mr. T. A. Denny, all alike expressing hearty sympathy with the Association, and pointing out its benefits. The postmasters of the Northern, South-Western, Western, and West Central Districts were present, and there was a fairly good attendance.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C., late 1, Gracechurch-street.—Daily prayer-meeting, 1.15 to 2 p.m. (Sat. excepted). Mission work each evening in Bermondsey, Whitechapel, Lambeth, Shadwell, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, February 5, 3 and 7 p m., Rev. Dawson Burns, D.D. Gospel temperance mission meeting every evening, at 7.30, until Feb. 11.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, Feb. 5, straight talks with men, at 3.45, by Mr. E. J. Kennedy; public service, at 7, address by Mr. H. Grattan Guinness. Thursday, Feb. 2, musical evening. Feb. 6, lecture by Rev. James Neil, M.A., on "Jerusalem." Feb. 8, lecture by Mr. W. J. Dixon, B.A., on "Sir Walter Scott. Feb. 10, lecture by Mr. H. Picton, on "Secularism Unmasked." Prayer-meeting each day (Saturday excepted), from 1 till 2 p.m.

Y.M.C.A., The Priory, 198, Upper-street, N.—Sunday, February 5, address, at 3.15, by Rev. T. W. Drury, M.A., Principal of Church Missionary College; 8 p.m, open-air service; 8.30 p.m., evangelistic meeting. Wednesday, 6 to 10 p.m., anxious inquirers and strangers welcomed by the secretary.

Y.M.C.A., 186, Aldersgate-street, E.C.—Sunday, February 5, 3.30 p m., address to young men, by Dr. Robert Anderson. Monday, Feb. 6, 8 p.m., Mr. Frederick Villiers, on "A War Artist's Experiences." Tuesday, Feb. 7, 7.45 p.m., lecture by Rev. T. T. Waterman, "A Mythical Origin of Christianity Impossible."

Y.M.C.A., Burlington Hall, 22, Savile-row, Regent-street, W.—Thursday, February 2, at 8.30 p m., public lecture, on "Missionary Travels in China," illustrated with maps, diagrams, idols, costumes, &c., by Mr. A. G. Parrott, F.R G.S. Sunday, Feb. 5, at 3.15, address on "China's Need, and how to meet it," by Mr. Parrott.

Y.M.C.A., 10, Tunstall-road, Brixton, S.W.—Annual meeting, February 21, Brixton Hall; chairman, Mr. George Williams. Speakers, Hon. J. V. Farwell, Dr. H. Grattan Guinness, Rev. Marcus Rainsford, Jun., and others.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m, Rev. Mark Guy Pearse; 3.30 and 7 p.m, Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, February 3, all-day meetings; 11 a.m., prayer and praise; 3 p.m., Miss Weston, on "Work in the Royal Navy;" 7 p.m., "The Christian's Life and Prospects."

Great Assembly Hall, Mile End-road, E.—Sunday February 5, at 11 and 6.30, and week-nights at 8, Mr James B. Wookey.

Conference Hall, Mildmay-park, N.—Sunday, Feb. 5, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Edward Brewer. Tuesday, Feb. 7, 7.30 p.m., illustrated lecture, by Mr. G. Kirkham; subject—"Switzerland," with dissolving views. Thursday, Feb. 9, Bible-reading by Rev. F. B. Meyer; subject—"Numbers—Wilderness Journeyings."

The Gospel on Ramsgate Sands.—Annual meeting, Exeter Hall, Strand, Tuesday, February 7, at 7.

Mr. T. Shuldham Henry will take the services at St. George's Hall, Langham-place, W., during February, on Sunday, at 11 a.m. and 7 p.m., and on Wednesday at Burlington Hall, Savile-row, at 8.

Finsbury-park Hall, Seven Sisters-road, N.—Sunday, February 5, young men's Bible-class, 3.15 p.m.; leader, Mr. H. Holme; open-air evangelistic service, 7 p.m., conducted by Mr. P. S. Badenoch.

Salvation Army.—Monday, February 13, 7.30 p.m., first anniversary of London slum work, Great Western Hall, Edgware-road, W., Mr. T. A. Denny in the chair. Tuesday, Feb. 28, at 7, Exeter Hall, French anniversary; Marechal and Colonel Booth-Clibborn.

Conference on Christian Missions, at Sunderland Y.M.C.A., Monday, February 6 to Thursday, Feb. 9.

"FLOODS."—Many friends of Missions will be glad to know that the rousing paper, by Mr. Reginald Radcliffe, with this title, which appeared in our columns some time ago, and which is now included in Mr. Broomhall's book on "The Evangelisation of the World," may be had in neat leaflet form from this office, price 3d. per doz. Fifteen thousand copies have already been supplied to the China Inland Mission, the Church Missionary Society, and the Mildmay Missions, for distribution.

Subscriptions received by Messrs. Morgan & Scott to Monday, January 30, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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Halfpenny Dinners—"The Children," 3s; J.F.M.G. 5s; A.F.C., Bayswater, 5s	0	13	0
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Rescue Society—J.A.R. 5s; Lancastrian, 5s.

Mrs. Hilton's Creche—J. Gray, a Parcel of Toys.

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Notices.

Communications Received with Thanks. — T.N. A.G. F.C.S. E.J.P. C.P.L. M.E. H.G. T.S. H.W. S.H. H.E.B. J.T.R. A.M.G. J.F.G. R.M.B. S.A.H. H.R.D. P.H.S. W.H.N. J.K. E.E.T. R.M. J.D. W.S. M.W. J.I. H.E.S. B.M. S.E.H. P.W. G.H. C.R.H. V.M.S. G.K. E.J.S. A.W.I. R.S. B.W.W. W.H. C.H. A.L.W. T.H.S. E.N. B.L.P. W.C. E.H.H. S.B. L.E.M. A.N. W.M.J. C.H.C. J.F. J.S. J.E.B. J.P. H.T.R. R.C. G.F.T. J.F.T.H. J.M.K. H.C.S. A.S. J.W.A. R.T.S. A.C.P. J.B. E.C.E. A.H. F.L. J.E.W. A.McP. H.E.B. E.D.M. H.B.W. R.B.P. C.S.M. C.A.D. G.M. J.P.H. F.H.W. C.J. W.G. G.E.R. G.W. J.G.R. F.E.W. E.A.K. R.D.T. G.B. J.H.M. J.D. J.C. H.H. M.W. T.J. M.E.H. I.B. R.E.S. W.L.L. J.A.C. W.H.N. C.S.J. H.D.C. J.H. A.G. J.M.P. A.E.W. S.V. H.W.E. J.I.F. N.A. W.C.V. F.C. L.S. J.D. L.R. H.T. J.C.P. J.D. A.M.H. A.M.B. S.P. W.F. W.G. L.S. L.C.B. H.B.W. M.M.C. T.G.T. R.H. T.P. G.J.H. R.B. E.S. E.B. W.M. P.M.C. J.M.K. A.C.P. J.A.J. M.B. W.J. E.W.M. T.F. G.E.W. C.V.

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INDUSTRIAL INEBRIATE FARM.—In answer to various correspondents, we would state that the "J. B. Gough Memorial Farm for Inebriates" is at Crowborough, Kent. Communications should be addressed to Lieut.-Col. Whale.

THE OPEN-AIR MISSION.—On Monday evening the quarterly social gathering of the members and friends was held at the Y.M.C.A., Aldersgate-street. The company, which numbered about two hundred, having partaken of tea, Mr. T. A. Denny, chairman, alluding to the absence of the secretary through illness, referred in eulogistic terms to the untiring devotion and exertions of Mr. Kirkham throughout the many years of his secretaryship. Rev. J. Hudson Taylor delivered a special address, entitled, "How to face difficulties." Having read the 140th Psalm, he observed that nothing brought them nearer to the presence of God than difficulties No one could expect to go through this world without encountering trials and difficulties; but what they had to do when beset by them was to consider that it was the will of God. God put difficulties in our way in order that we might have the supreme pleasure of asking Him, who could do all things, to put them away from us. Difficulties did not grow in men's lives as weeds grew in the field; they were sent by God, and should be considered in such a light. There was no royal way of knowing the will of God; but he felt satisfied that any person who walked with God, who studied his Word, who trusted in Christ, and made Christ's will his law, would know the voice of God when He spoke, and would have no difficulty about following the true Shepherd.

WESTWARD HO!

200 Trained Lads (the First Party this year) will (D.V.) leave our various "Homes" for Canada on March 23. Of this number about 50 will be bound for our New Industrial Farm, Manitoba, the remainder for Ontario.

If only the needful Funds are forthcoming, at least **600** *carefully trained youngsters will (D.V.) be placed out in the Dominion this year.*

But the question of want of Funds is more serious this year than formerly, for we are very much poorer now, and dare not arrange for the departure of one boy or girl unless the whole sum needed is received or promised beforehand.

£8 10s. *will defray the entire cost of Emigrating one Boy to Ontario.*

£51 *will do the same for Six Boys;* **£102** *for Twelve boys;* **£170** *for Twenty Boys.*

To send Youths (of 16 to 21 years of age) to Manitoba is more expensive, a railway journey of 2,000 miles further West having to be paid for; but the greater advantages of placing the big fellows from our Labour House there, rather than in Ontario, are well worth paying the higher rate to secure.

£11 *will defray the entire cost of Emigrating one Youth to Manitoba.*

£66 *will do the same for six Lads;* **£132** *for twelve Lads; or* **£220** *for twenty Lads.*

Probably it lies in the power of many who will read this page to help me to divert the current of these young lives into healthful channels, and at the same time to relieve our overcrowded English Cities, by sending gifts in aid of our Emigration Fund.

Readers of The Christian *do not now need to be assured that this is really God's work, or that the whole is being carried on, on strictly Christian lines; but I am sure they will rejoice to know that many of the dear fellows now on our list of Candidates for Emigration have been brought to a knowledge of the Truth, while under my care, and appear to be sincere followers of Christ. They will doubtless carry the Gospel with them to the New Country of their adoption, as very many of their predecessors have done.*

Who then, by promising one or other of the above amounts, will strengthen my hands yet more to do God's work, and at the same time help to give a real start in life to some of these young fellows who have been rescued from utter destitution and evil surroundings, and carefully tested and trained for years or months past in our "Homes?"

Contributions to our Emigration Fund will be gratefully received and acknowledged by

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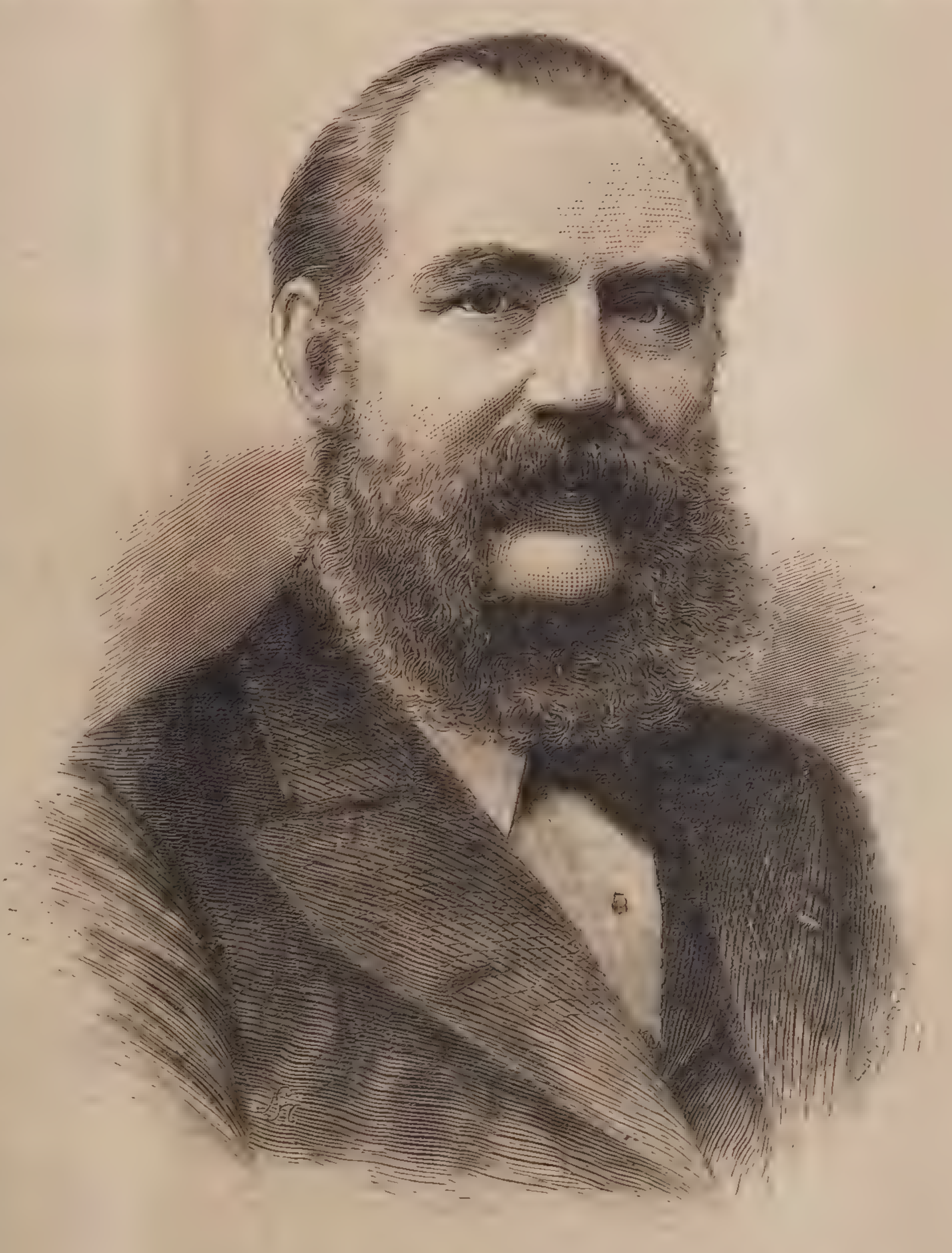
REV. WILLIAM STOTT,

President of the London Baptist Association.

NOT many workers in the Lord's vineyard are permitted to see so much fruit of earnest labour as the subject of this sketch has been privileged to witness. During a period of over twenty-five years Mr. Stott has been pastor of a Baptist Church in London, and a few days ago he entered on office as President, for the coming year, of the London Baptist Association.



A Yorkshireman by birth, WILLIAM STOTT served his apprenticeship as a mechanic, and showed that competence in his calling which gave promise of a successful business career. While still young he became a disciple of the Lord Jesus Christ, and exerted himself in furtherance of the cause of religion; in due course it was made clear to him that God had a special work for him to do, and as soon as the call was recognised it was lovingly obeyed.

It was in the year 1862 that Mr. Stott first entered London. The city was at that time full of people of all nations, brought together by the second great International Exhibition. All the week long business and pleasure absorbed the attention of the multitudes. Shops were opened on Sundays as on other days, and men, women, and children seemed indifferent to the observance of a seventh day of rest, oblivious of any religious demands upon their hearts and minds. The young man newly come from the country was filled with sorrow at the sight; a zeal for the honour of God, and a desire for the good of his fellows, consumed him. He knew little or nothing of the ways of London, and thought that a kindly word to the busy traffickers would be quickly heeded. Surely he had only to tell the people of their folly, and they would at once alter their conduct! Young Stott's mind was soon disabused of this idea: when he pointed the worldlings to the paths of wisdom and the ways of piety, he was unceremoniously pushed on one side and contemptuously laughed at as a hair-brained enthusiast. With a heart enlarged in view of the prevailing irreligion, Mr. Stott embraced opportunities to preach the Gospel to the crowds which thronged the parks and other public places. He also accepted an invitation to speak at St. John's Wood at a meeting of a branch of the Y.M.C.A. The occasion was rendered memorable, for the word was with power, and many people were reduced to tears of contrition, while some fell on their knees, asking, "What must we do?" That the efforts of a country stripling who had not received a college training should be attended by such spiritual demonstration caused much astonishment, and many asked, as Saul asked Abner concerning David, "Whose son is this youth?"

At that time it did not seem that a ministerial career was appointed for young Mr. Stott. The happy results of his preaching, however, excited the attention of several earnest Christian workers, who were led to request his continued proclamation of the Gospel in their midst. He was waited upon and asked to remain in London and to preach in the Wellington Rooms, the meeting place of the Y.M.C.A. He replied that he could only give a night or two more in the Metropolis, for it was his intention to proceed without delay to America with his friend, Rev. James Caughey. It had long been his ambition to visit the United States and Canada, and it was his hope that, by accompanying Mr. Caughey, a man who had been greatly blessed in the work of winning souls, he himself would "learn more perfectly the holy and sacred science of saving men." The demand of the deputation was made the subject of prayer, and in the result Mr. Stott clearly saw it to be his duty to remain in London. A berth had been secured in an ocean liner, and all arrangements made for the voyage: satisfied, however, as to the path of duty, the young preacher cancelled his engagement of a berth in the steamer, and all the other arrangements were allowed to fall through.

Work was carried on in the Young Men's Rooms, with encouraging success, and in a short time the large Assembly Room at the Eyre Arms was taken for the Sunday night services. Out-door meetings were held at other times on Sundays and week days, and these were also owned of God. Spiritualism was to the front in those days, and Mr. Stott's exposure and denunciation of this delusion attracted many people, some of whom decided to "seek unto the Lord," and to worship Him in spirit and in truth. In the course of time the sheep thus found sought a fold, and after careful and prayerful consideration it was decided to form a church. The new converts were baptized, but the church was formed on the broad evangelical principle of open fellowship. All the while there were religious onlookers who were not friendly to Mr. Stott's vigorous progress, and they prophesied speedy collapse; but in the name of Christ wonders were wrought, to the praise of God's name and glory.

The beginning of the church of which Mr. Stott thus became pastor was on a small scale, and there were many difficulties in the way of progress. At no time, however, was there want of reliance upon the Great Head of the Church; so difficulties were regarded as incitements to increased activity, and one by one obstacles were triumphed over. Even before the church was formed, a committee was appointed to provide a permanent structure in which to carry on public worship. This committee was composed of faithful men, who had, however, to set over against Mr. Stott's cheering counsel very much discouragement from the world and the enemies of God. Throughout this anxious time Mr. Stott held himself as of no personal account. There was great need of a place of worship on evangelical lines in St. John's Wood, and he steadily refused to stand in the way of that need being speedily supplied. Finding that the offerings of the people were not sufficient to meet all the incidental expenses of the rent of the Assembly-room besides giving him three guineas a week by way of stipend, he called the committee together, and said, "Gentlemen, I cannot take your going into debt as an indication that I should remain among you; and only by falling back upon my old plan of trusting God for everything, can I feel comfortable to remain." "Then, what do you propose to do?" asked one present. Mr. Stott replied, "I propose that you let all moneys go into one treasury; pay your way, keep free from debt, and whatever may be left, little or much, I will accept as my portion for labour." "But," rejoined the good brother who had put the first question, "if you rely on that plan for your support, you will go to the wall." "Very well," said Mr. Stott, "let me go to the wall; but of one thing I am certain, the Lord will go with me if I do. I have trusted Him fully, for body and soul, nor has He ever put me to shame, or let me want any good thing." This plan was agreed to, and instead of three guineas a week Mr. Stott received seventeen shillings! With that he was perfectly content, and to his pleasure, though not to his surprise as a man of faith, all his needs were supplied, and some of them in a remarkable way. Confidence in God was his spiritual support then, as it has been ever since—both when he has repeated his insistence upon receiving no stipend which his people could not afford, and when he has administered a large church in times of trouble and in perplexing circumstances.

After many futile attempts to secure a site for a chapel—in those days it was more common than now for landlords to stipulate that not a yard of their land should be sold for the purpose of Dissenting churches—Mr. Stott and his flock obtained ground in Abbey-road, and a beautiful place of worship was erected. Men of influence, Baptists and others, now came forward to help the struggling church, and in a short time a Sunday-school was established, and many agencies organised for carrying on the work of God. In the raising of money the pastor exerted himself greatly, and success crowned his efforts, which were well seconded by his loving people. As years went by, the church sought fully to keep up its early activity, and by the public and private ministrations many were added to the Lord in St. John's Wood. Thorough harmony prevailed between pastor and flock, and one year Mr. Stott was released from duty in order that he might recruit his health and store his mind by travel in Italy, while another year he was presented with a cheque for a hundred guineas to defray the expenses of a tour in America.

The voyage across the Atlantic was made in 1878, and a perilous voyage it was. Liverpool was left on July 2, in the steamship *Adriatic*, but through someone's mistake the morning tide was lost, and near Queenstown a fog was encountered. What happened there is told in the following words by Mr. Stott himself in his book, "A Ministry of Twenty-one Years in London" (*W. Mack*):—

> In the fog we came into collision with another large steamer, which was in a disabled state; the grinding sensation was awful and indescribable. A young gentleman from South America said, "A collision, sir; what are you going to do, sir? Go on deck, sir, and see the damage?" "No," was my prompt reply; "if we are going down, it is just as near to heaven from this cosy bed as it is from the deck, and if there is a chance of saving the ship why, our presence on deck will only hinder and bewilder the seamen. So I shall lie still, and give myself to prayer." "So, then, will I; good night!" The engines were soon at work again, and so we were assured that nothing very serious had happened.
>
> The fog continued, and before night came on, another terrible collision had occurred; this time it was a brigantine, sailing without fog-horns and so making no response to our constant cry. The small ship suddenly emerged from the misty gloom, and before our captain could avert the collision, or reverse the engines even, the ponderous *Adriatic* cut her clean in two. Then followed a scene never to be forgotten to our latest hour: the hull of the ill-fated vessel was heavy with five hundred tons of cement, and this, going down like a vast stone, caused the upper deck to separate from the body of the broken ship and rise to the surface, and then go all to pieces, so that everywhere, as far as we could see at all, was a mass of wreckage. All the crew had gone down (their very cabin becoming their coffin) excepting one man; he was seen trying to keep afloat by holding on to a water barrel, for he was the only sailor who could not swim, and, he said, the only man who had a family. The captain promptly ordered the boats to be lowered, and for two hours the *Adriatic* lay-to, in the hope that some other life might be rescued; but the rest, to the number of fifteen, found a watery grave.

On the Sunday following these sad and shocking events, Mr. Stott preached on board the steamer, and the word was greatly blessed. The stay in America was enjoyable and profitable in the highest sense. On returning home, our friend gave himself with renewed energy and enlarged experience to the important work he had in hand, and he has ever since continued plainly to preach the old, old story, from various standpoints, and with simply phenomenal results. On this head he thus writes in his book just mentioned:—

> For our house of God the simple, straight, old-fashioned Gospel has sufficed for half a lifetime, bringing week by week an eager throng, and not by man's wisdom, but by the operation of the Spirit, making the word quick and powerful. More than sixteen hundred souls have been won to Christ, and it has been our honour and joy to baptize, in the name of the Divine Trinity, over fifteen hundred men and women and children, who had believed on the Lord Jesus Christ. What hath God wrought! "The Lord hath done great things for us, whereof we are glad."

Mr. Stott's career is a story of faithful work honoured by conspicuous success. Ever since 1865 the pastor has had the advice and help of a loving wife, whom he fetched from Gomersal, Yorkshire, his native place.

His methods have never been extreme, nor has his labour been one-sided. The many duties of the Christian minister have ever been fully recognised, and pastor and church have alike been blessed and been made a blessing. There has been no wearying in well-doing. One evidence of this is found in the generosity and activity of the people in matters of finance: during the past twenty-five years this working-class congregation has raised over £40,000 for various religious and philanthropic purposes. May the example presented by the life of William Stott, and the goodwill of his church, be long continued, and may it find abundant imitation, to the glory of God and the good of man!

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CIVIL SERVICE PRAYER UNION.

The quarterly meeting, on January 30, of the Edinburgh branch of the Civil Service Prayer Union was an exceptionally interesting one, on account of the presence of Sir S. Arthur Blackwood, the president of the Union. There was a large attendance. Sir William Muir, Principal of the University of Edinburgh, presided, and in a few introductory remarks explained the nature of the Union, and pressed its claims upon the Christian members of the Civil Service.

Sir Arthur Blackwood said there had been held that day, under the auspices of the Union, meetings for prayer in South Australia, in various towns in India, in Lagos (West Africa), and in many places in England, Scotland, and Ireland, and one would be held a few hours later in Canada. The Union had been in existence sixteen years, and had now 1250 members. He then read Isa. xli. 6, 7, and said the lesson here was one of union for mutual encouragement and support. He went on to refer to union under various aspects. The address, which was marked by freshness and power, will be published *in extenso* in the next Quarterly Paper of the Union.

THE POPE, QUEEN VICTORIA, AND THE PROTESTANT ALLIANCE.—The Executive Committee of the Protestant Alliance has sent a memorial to Lord Salisbury, expressing profound regret at the recent despatch of a special mission to the Vatican on the occasion of the sacerdotal Jubilee of Leo XIII., and calling attention to the well-known political aims of the Papacy. The memorial concludes with the following question and petition:—"Is Great Britain to mix herself up with the policy now avowed by the Papal Court, and to entangle herself in an intrigue that attacks the principle of national government in Italy, and threatens to disturb the peace of Europe? Your memorialists humbly pray that no step may be taken tending in any way to countenance or encourage the avowed aim of the Papacy to establish diplomatic relations with Great Britain."

THE NEED OF THE CHURCH.

WHAT a multitude of varied answers should we get if we sent out a circular to the churches, asking "What is your present pressing need?" "Money," a host would answer, "to free us from debt." And yet Christ's servant said, "Owe no man anything, but love." Others would say, "We want a new organ, or some musical voices for the choir;" others again, "We want brighter and more attractive services," or, "We want a more liberal theology, as the old dark belief will not do for present thinkers." These, and a hundred similar answers might be given; but they would all be wrong. The Church has education enough, surely: look at the long list of academical honours adorning thenames of her preachers. She has money enough, if jewelled chalices, costly windows, and gorgeous appointments are true indications of her condition. She has music enough, if choirs, bands, and professional artists go for anything. She has buildings enough also, if we are to credit recent figures, showing her buildings scarcely half full. What, then, is the want of the Church? It will be found in an Old Testament vision looked at with the New Testament lamp. The Church is languishing, dull, dry, dead, from want of Breath!

Ezekiel saw a valley full of bones, many and dry. He was told to prophesy the bones to their places, and call the sinews and skin to cover them. And it was so. It seems as if the Church was just now in this very position. Pastors, preachers, teachers, bells, bills, and innumerable other means have been used, and multitudes of the people are in their places. But the majority are dead where they sit. Calm, poetic, cold are the prayers; tuneful and musical is the singing; logical and learned is the sermon. But where is the Breath that brings life?

Satan seems to be entirely successful nowadays in arousing the interest of the Church in a crowd of side issues. And thus his fell purpose is gained. What meetings to arrange meetings; what appeals for money; what pet schemes to help men, to the exclusion of the essential thing. The one thing the Church must have, and have from heaven, not from earth, is life! What foolishness, to be occupied in trimming the sails when the ship is sinking! Erect a reredos to a dead Christ! The spiritually dead may, but that is certainly not a fruit of the Spirit. Arrange a mission, with a famous preacher! Yes, to attract a crowd, if the speaker is eloquent enough. But to call the dead to life is beyond the power of mortal tongue. And yet that is the work for which the Church is left on earth. The old vision says, with terrible iteration and emphasis, "Prophesy! prophesy! come, O Breath, and breathe on these slain, that they may live!"

I know that some are anxious for the revival of the Church: may God in his mercy multiply their number! If the reader is one of these, may I ask him to put this paper aside at once, and spend a few minutes in definite, earnest, believing prayer for this one thing: "O God, revive thy Church with the manifest presence of thy Holy Spirit, for Christ's sake. Amen."

The prophet was commanded to prophesy to the Breath. Delilah first woos her victim with pleasant vices, and then exclaims, "The Philistines be upon thee.' While politicians, social reformers, scientists, join in crying, "Lo, here!" or "Lo, there!" to call the Bride's attention away from the one thing needful.

What a blessing would come upon the whole Church, if her faithful members would for once agree to ask in their assemblies as well as privately, not for new light on old texts, or fresh thoughts from human brains, but for a renewal of Pentecostal blessing. Pentecost was a yearly feast, while it is now nearly thirty years since the last general gracious awakening in England, Scotland, and Ireland took place. The prophet did as he was commanded, and the effect was wonderful: the dry bones became a living, mighty army, not a mob. Soldiers are for fighting, not arguing; for stern conflict, not childish trifling. By their distinctive dress, freedom from luxurious entanglements, and personal physical activity, they show to the servants of Christ what manner of men they ought to be: separate, ready, obedient, swift to see and do.

Would to God there was such a general overmastering sense of the need of the Church that believers would come together persistently for that one thing only. Elijah sent his servant seven times to look for the fulfilment of the promise, and prayed while he waited. Oh that God's faithful remnant would do the same! Even our prayer-meetings too frequently degenerate into mere opportunities for talking. Could not one Sunday even be set apart for special prayer for the outpouring of the Holy Spirit on the whole Church of God? Ezek. xxxvii. 1—10 would be a Scripture suitable for the morning, and Acts ii. for the evening. Let us, for ourselves, leave, at least for a time, other schemes on one side, and bracing up the loins of our mind, seek the fulfilment now of what is perhaps the plainest, freest, and most inclusive promise of the Word of God: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him." We give our best to our children gladly, and our Father will, in answer to the prayers of his people, perfumed with the merits of his exalted Son, give his Church that life-giving, energising Presence which brings with Himself all other blessings in his train.

I know that here and there signs of revival are visible, but I am thinking now of the coming of the Breath of the living God on the whole Church: not on geographical fragments, but on the gatherings of believers in China, Africa, India, Europe, Asia, America, so that the question scornfully asked so often in these latter times, "Where is your God?" may be at once answered with mighty power and pity, "Lo, God is here in the midst of his people! Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation."

GEORGE EVANS.

West Norwood.

WIGGAN'S EVANGELISTIC MISSION.—The report and balance sheet of the Mission, conducted by Mr. and Mrs. Wiggan in the Tabernacle. Herries-street, London, W., has been published, The Tabernacle was taken in 1886, and therein have been continued the successful tent services which Mr. and Mrs. Wiggan have held during several summers in different parts of London. The undertaking is burdened by debt amounting to £375.

TORONTO MISSION UNION.—Many poor outcasts have forsaken their evil ways through the efforts of this Mission, and souls have been won for Christ. A larger hall has been built; 600 families visited; free suppers provided for the destitute, and Roman Catholics brought to rejoice in the Saviour. As elsewhere, the drink curse is found to be the greatest hindrance to the progress of the work. The report tells of grateful converts having become earnest workers.

INTERNATIONAL HONESTY.

WRITING in the New York *Independent*, Mr. Maurice Thompson repeats what he said years ago, that "the condition of American copyright permitted, nay, invited, foreign literature to dominate home literature in all our book markets." He traces to foreign books the recent outbreak of anarchy in Chicago, and adduces it as proof of what he said long ago, that this introduction of foreign literature

> was the most insidious danger that ever threatened the permanence of American institutions, provided that foreign literature was really inimical to our development along the lines sketched by the makers of our fundamental law. Then I boldly asserted that foreign literature was, in the main, directly inimical to that development, and ought not to have domination of our literary field, and that we stood in need of statesmanlike action in the matter of international copyright.

Mr. Thompson, however, has singular and self-contradictory views as to international copyright; early in his article he says:—

> Unquestionably, if foreign literature is better mental food for Americans than American literature is, there ought to be no international copyright, the mental food of the nation should be the best, and the cheaper the better. On the other hand, however, if foreign literature is no better, or if it is worse for Americans than our own literature, we should certainly have the legislation which will most favour the production and dissemination of American books. Neither publishers nor authors have rights superior to the right of the nation to have its people fed upon that intellectual food which will best develop a stalwart and steadfast patriotism.

But later on he acknowledges the moral right of foreign authors to the fruit of their labour, for he shows that to use it without payment is theft:—

> So long as publishers can steal the matter of alien books there will be a great inducement for them to prefer it to the work of home authors for which they have to pay a fair price...First let Congress grant a wise copyright guaranty to foreign authors; this will give home authors an equal chance with them in the markets.

The article thus concludes:—

> With our gates wide open to immigration and with a standing premium offered on alien influences in our literature and our art, with our bookstalls domineered over by ten cent stolen editions of pessimistic and Nihilistic books of foreign authorship, with our critics singing peans to communistic novels, and with our pulpits bellowing adoration of Tolstoï and Turgéneff and the rest, who shall wonder that anarchy dares to lay its train and explode its bomb in our midst?

Mr. Maurice Thompson appears to us to adopt the very principles which he condemns, for it is clearly deducible from the above paragraphs that it is, in his opinion, right to "steal the matter of alien books" so long as it is "better mental food for Americans than American literature," and that there would be no objection to their bookstalls being "domineered over by ten cent stolen editions" of "good books." But the writers of "pessimistic and Nihilistic books of foreign authorship" ought to have the advantage of international copyright, because it would act as a deterrent against its being sold so cheaply and so extensively Advocacy of legislation on such selfish and dishonest principles as these, appears to suggest that Mr. Maurice Thompson has himself been demoralised by the literature which he condemns. "A stalwart and steadfast patriotism" will not be best developed by denying the rights of the individual in the supposed interest of the State. "He that ruleth among men must be *just*, ruling in the fear of God."

THE LAND AND THE BOOK.

UNDER this title a course of four popular and realistic lectures was begun at Exeter Hall on Monday week, under the joint auspices of the Y.M.C.A. and the Protestant Educational Institute: an effort to signalise this bi-centenary and ter-centenary of special and merciful Protestant deliverances. The lecturer is Rev. JAMES NEIL, formerly incumbent of Christ Church, Jerusalem, author of "Palestine Explored," &c. He embodies in the addresses his discoveries amongst the manners, customs, and natural features of the Holy Land, which throw new light on the Bible. The first two lectures are directed against Rationalism, and the last two against Superstition.

The subject of the opening lecture was "Joppa; or, Discoveries on stepping ashore." There was a large attendance. Lord Chancellor Halsbury took the chair, and introduced the lecturer. His lordship spoke of the great importance of seeking, by all proper means, more light upon God's Holy Word; coming to it as learners, and using all the great helps to understand it that are now being so abundantly given. The lecture, which was crowded with deeply interesting matter, was much too full for us to reproduce at any length, but we are glad to furnish notes of some of the most interesting portions. Mr. Neil said:—

Let me impress upon you very strongly three most important, but little realised, facts. First: the Bible is an Eastern book; fully inspired by the Holy Spirit, but, as to its human side, written in the East, by Easterns, and for Easterns—indeed, as to a great part of it, during ages for Easterns *alone*—and, therefore, only to be rightly interpreted in the light and colouring of the East. Secondly: the life of Palestine is most ancient. Its modern manners, customs, rites, phraseology, climate, and natural features, are all essentially the same as those seen and heard by Abraham 4000 years ago. Thirdly: Palestine life is most uniform. No different modes, no passing fashions change, or ever have changed, the simple appliances of Palestine life. To Western minds, and in an age like ours, this seems little less than a standing miracle. Thus wonderfully has the power and goodness of God afforded us, throughout the lands of the Bible, as it were, a living, accurate, divinely preserved, commentary on its inspired pages!

THE APPLE OF SCRIPTURE.

After a vivid description of the delightful Joppa gardens, laden with their rich golden produce of miles of orange, Mr. Neil went on to support the contention that the orange is the "apple" of Scripture. The "apple" of our Bible may be known by four marks. First, a golden colour—"apples of gold." Secondly, a peculiarly rich fragrance—"the fragrance of thy nostrils is like the apples." Thirdly, a dense foliage—"I sit down under his shadow with great delight." And lastly, sweet fruit; "his fruit is sweet to my taste." Now these four marks meet in the orange, and in that tree alone. This wonderful tree of life bears, often for hundreds of years, an immense quantity of handsome, nourishing, sweet, and highly medicinal fruit, a mass of beautiful and exceedingly fragrant flowers, and an abundance of thick, shining, rich green leaves, all on the tree together throughout a great part of the year, and especially that part, winter, when other trees stand bare. The peerless vital powers of the orange singularly fit it to be the emblem of the Lord Christ, and thus we find it said—

As an orange tree among the trees of the rocky-mountain-forest,
So is my beloved among the sons.
I sit down under his shadow with eager desire,
And his fruit is sweet to my taste.

Its singularly reviving and refreshing scent sheds a flood of light on a passage which would otherwise be without any meaning. In our version it is, "Comfort me with apples, for I am sick of love." But the word "comfort," *raphad*, which occurs here, in the only two other passages where we find it (Job xvii. 13, xli. 30), means "to spread, or strew"; hence it should be "strew me," not "comfort me." Observe, it is the *bride* in the Song of Songs who is represented as using these words, when faint with emotion. Now, the idea of spreading over a bride either branch, blossom, or fruit of the apple-tree possesses no significance whatever. But if we supply the name of the true tree, do we not at once see the appropriateness of the exclamation of the bride, "Strew me with orange"? This is just what is done with a bride down to the present day; and here, surely, we have the often inquired-for, natural Eastern origin of the customary Eastern bridal wreath; and, more than this, we have the very reason for its adoption, namely, that, to an Eastern, its pungent and reviving perfume acted as a vinaigrette or bottle of salts would some sensitive English maiden.

Observe, too, in the light of this explanation, the beauty of that proverb which tells of the excellence of graceful and gentle speech: "A word spoken on its wheels is like oranges of gold in figured work of silver."

The bloom of the orange is a brilliant white, resembling the hue of the molten silver which is so much seen in the jewellery of the East. As the rich ripe fruit is constantly seen standing out amidst clusters of the shining bloom, it is naturally, to a vivid Oriental imagination, "like oranges of gold in figured work of silver." "A word spoken on its wheels" means "a smooth, courteous word:" "flowery language," such as men value so exceedingly in lands like Syria, and carry to the extreme of countless formal compliments and much fulsome flattery. But, while avoiding excess and insincerity, well is it for us when, in all our intercourse with others, the golden orange of good matter is seen set off by the fair silvern flowers of a good manner! Some earnest believers do not attach to this subject the importance it undoubtedly deserves.

Here is a sturdy young Jew, who has just staggered past us with a huge burden on his back. He is

THE 'ATAL, OR PORTER, OF PALESTINE.

No sooner does a traveller land at Joppa than he finds his belongings frantically contended for by a shouting, struggling crowd of such porters. In the complete absence of carts, their services are necessary in all the towns. They wear a coarse, indestructible tunic of camel's hair cloth, the "sackcloth" of Scripture (which, as the dress of the lowest class amongst the people, became a sign of distress and mourning), and they carry a strong rope, about five yards long. They can lift and transport enormous weights. They crouch down in front of a pile of heaped up boxes, or some huge packing case, and skilfully arranging their rope without any knots, so as to catch and sustain the whole load. Then with a sudden spring they rise to their feet, and bring the burden to bear upon their shoulders and the upper part of their back. I have sometimes watched these men with wonder, as they have passed by, laden with burdens so huge in bulk and heavy in weight as to seem altogether beyond human strength.

The familiar office of the *'atal*, the porter, or burden-bearer of the East, is evidently the source of the figure used by David in the words, "My iniquities are gone over my head: like a heavy burden, they are too heavy for me." Constantly have I seen the porter's huge load reaching far over and above his head, which he has had to hold down in a bowed and painful position, while he staggered along under a weight so monstrous that, had he fallen, it would probably have crushed him to death. Solemn, never-to-be-forgotten picture of a soul under a deep sense of sin!

Our blessed Lord plainly refers to the toil of the *'atal* when, denouncing the cruelly oppressive ceremonial traditions forced upon the masses by the hypocritical Scribes and Pharisees, He tells us that these spiritual taskmasters "bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with their fingers." In beautiful contrast to such wearisome ritualistic and ceremonial observances, which only tend to bondage and oppression, Jesus emphatically declares, "My burden is light."

Let me call your attention to the great importance of these realistic Biblical studies as

A MEANS OF SILENCING INFIDELITY.

Take, for example, the highly damaging objection often urged by Atheists against Holy Scripture, on the ground of the coarseness of the expressions it contains, and the handling of subjects, the very mention of which in such plain terms we should account immodest and even impure. Indeed, I know that this has been a grave and honest difficulty to many earnest and sensitive minds. Yet a comparatively short residence in Palestine serves to remove it altogether. No Eastern could possibly see any objection whatever on this score. They still, as in ancient times, use the greatest plainness of speech throughout Syria. As soon as one acquires a knowledge of colloquial Arabic, the ear is assailed by a plain speaking on the most delicate subjects, which is extremely embarrassing until such time as one learns to become accustomed to it. Things that are never so much as mentioned amongst us, are spoken of publicly in the East by people of the highest class, and of the greatest respectability and refinement. This explains at once the naturalness and innocency of the use of expressions and the mention of matters in the Bible, which our translators have softened down in some instances, and public readers have tacitly, and, as I believe, wrongly, agreed to omit in others. The purest-minded Eastern woman would smile at an objection to the Bible on this score! But I may go further, and boldly say that seeing the Bible purports to be an Eastern book, written in the East, and first—and for long ages only—addressed to Easterns, it could not possibly be genuine if these very matters which have given rise to such blasphemous cavils were absent from its pages! Thus, in the light of Palestine life, one of the most terrible objections of coarse infidelity not only melts away, but actually becomes transformed into a very strong evidence of the genuineness and authenticity of Holy Scripture!

At the close a vote of thanks was passed to the Lord Chancellor and the lecturer. The Lord Chancellor, who responded for both, described the lecture as a very interesting one, and said that he had himself learnt much in listening to it. The next lecture of the course will be given in Exeter Hall, at 8 o'clock on Monday, Feb. 13, entitled "Similitudes; or, Light on the Figurative Language of Scripture."

THE BLIND OF BELFAST.—The report of mission work last year among the blind of Belfast states that in many cases there has been fruit of labour. The workers meet with nothing but gratitude and thankfulness; they serve by love, and thus win the hearts of those whom they wish to benefit.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, February 12, John iv. 15—30; Monday, February 13, John iv. 31—42; Tuesday, February 14, John iv. 43—54; Wednesday, February 15, John v. 1—13; Thursday, February 16, John v. 14—24; Friday, February 17, John v. 25—35; Saturday, February 18, John v. 36—47.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Hutchinson, Wetherden, Suffolk, Feb. 12—14. Mr. Hankinson, Bengeo, Feb. 14; Hertford, Feb. 15. Messrs. Hutchinson and Sayer, Palestine place Schools, Cambridge Heath, Feb. 14—17. Mr. M. J. Hall, Emmanuel Schools, Forest Gate, Feb. 12—17, at 6.30. Mr. T. Sayer, Blenheim-road, Stroud-green, Feb. 20—24, at 7. Mr. H. Lidshire, Princess Mary Village, Addlestone, Feb. 20—24. Mr. E. Arrowsmith, Hexham, Feb. 12—19; Stockton-on-Tees, Feb. 20—21; Hull, Feb. 22—26.

NOTES FROM THE NORTH.

THE LAPSED MASSES.

AN effort has been made by the Glasgow Presbytery of the Church of Scotland to ascertain the extent of non-church-going, and its causes, within its bounds. Out of a population of 118,753, it has been found that the non-church-goers number 19,050, or about 17 per cent. This average would give about 120,000 non-church-goers within the bounds of the Presbytery. As might have been expected, intemperance is regarded as one of the principal causes of abstention from church. Among other causes are enumerated low religious tone, the debasing influence of Romanism, non-attractive services, Sabbath labour, want of parental authority, and cheap and unhealthy literature. The remedies suggested are wise, and to the point: Plainer dressing on the part of those attending church, the abolition of seat-rents, early closing on Saturday, and no labour on the Sabbath.

PRESBYTERIANISM AND THE PAPACY.

The descendants of the Covenanters have naturally viewed with much alarm the interchange of compliments between Her Majesty and the Pope. Although a leading Scottish newspaper has advocated the re-establishment of diplomatic relations with the Vatican, it does not in this reflect the mind of Scotland. Various notices of motion have been given in different Presbyteries, expressing emphatic condemnation against this country being entangled in diplomatic relations with the Pope of Rome, and strongly protesting against the proposal, on any ground whatever, as perilous to the civil and religious interests of the land.

FEMALE CHRISTIAN WORKERS.

The churches of Scotland are beginning to realise the place of woman in the Christian vineyard. A circular has been issued from the General Assembly of the Church of Scotland, asking the influence of the various Presbyteries in forming branches of the Women's Guild within their bounds. In discussing this circular in the Presbytery of Auchterarder, Dr. Rankin said the deaconesses of the Church should be parellel with the elders. Rev. J. Hunter, however, opposed this modest suggestion, for fear that the people might want to hear the "sweet voices and eloquent tongues" of the deaconesses. He made the astounding and ignorance-betraying remark that "a band of women preachers would be an intolerable pest."

CHRISTIAN VERNACULAR SOCIETY.

The report of the Glasgow Committee of the Christian Vernacular Education Society for India shows a good record for the past year. Colonel Young, who is the travelling secretary for Scotland, points out that the missionary operations of all denominations would inevitably suffer from any diminution of its support. All missionaries look to it for that religious and instructive literature which, by the blessing of God, counteracts the baneful influence of the sceptical and atheistic teaching so rife in India. Much of the literature of this Society is from the pen of Dr. John Murdoch, whose portrait recently appeared in your columns.

TEMPERANCE.

The Act passed last year conferring upon the licensing authorities of Scotland the power to close public-houses at ten o'clock, instead of eleven, is being widely applied. In some burghs the magistrates have manifested a reluctance to adopt the earlier hour, but in the majority of cases this reluctance has had to give way before the overwhelming majorities voting in favour of the public-houses being closed at ten o'clock. At Dalkeith the publicans, disapproving of coercion, have spontaneously resolved to close at ten o'clock, instead of eleven. Professor Charteris, of Edinburgh, thinks there is something in the air of Scotland which makes a man unwilling to take the pledge, and yet everything in social life shows that the temperance cause is advancing. Sir William Collins believes that in the next Parliament such a measure of legislation will be passed as will greatly lessen the drink traffic, if it does not utterly destroy it. These sentiments were expressed at the annual soirée of the Edinburgh University Total Abstinence Society last week.

PURITAN.

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AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

JUST now the Romish question is coming to the front from two different sources, and a deep agitation is not far off. President Cleveland's gift to the Pope receives hearty condemnation from certain quarters, while the crusade in Boston, headed by Dr. J. D. Fulton, is creating a great excitement in that city. So long as the people regarded the President's gift as a purely personal affair there was little criticism; the Pope's reply, however, acknowledging the gift from America's sixty millions through the President as *their representative*, is calling out a burst of indignation, the first mutterings of which are already heard. The Methodist preachers of Baltimore, an able and influential ministerial body, have adopted a series of resolutions protesting against President Cleveland's recognition of Rome's hierarchy.

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The hubbub, at present confined to Boston, over Dr. Fulton and his crusade against Rome, will be heard in other leading cities before many days. His book, "Why Priests should Wed," has created a perfect furore. Already 300,000 copies are ordered. This "plan of campaign" is novel and exciting. Every purchaser of a ticket to the lecture gets a copy of the book, and, as the manufacture of the book has produced a startling sensation, everybody wants to read it. The book is not for sale on the market, hence purchasers attend the lectures, so that by voice and pen a double blow is aimed at the pollution of the Papacy. One bookseller wanted 20,000, but was refused.

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Dr. Fulton's publishers, a leading Boston firm, have had no end of trouble. During the progress of printing "Why Priests should Wed," the compositors threatened to strike, on account of alleged obscenity, compelling the firm to break its contract. On the discovery that the "strike" was a Papal trick, and after the expurgation of certain expressions, the publishers were legally compelled to complete the contract. Defeated at this point, the agents of Rome endeavoured to buy up the whole edition, going so far as to purchase thousands of tickets to the lectures, in order that the people at large might neither see the book nor hear its author. All of these matters becoming public through the press, the syndicate adopted such measures, sparing neither time nor money, as to crowd an immense building with eager people to hear the lecturer, and thus 15,000 books were given away the first two days.

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The agents of this remarkable crusade have engaged the largest halls in the leading cities for Fulton's lectures, and his Syndicate have now decided to send him on a tour around the world, spending some time in Great Britain. In a few weeks the edition of 100,000 copies will be exhausted, as 20,000 copies can be disposed of every week. The book is intense in its denunciation of priestly pollution. It treats of the abuses of the Confessional, and of the evils caused by the compulsory celibacy of priests and nuns.

The New York *Observer*, a strong religious weekly, has taken a new departure—not, we are thankful to say, in its theology, but in its policy. It adds to its bill of fare an "Evangelistic Department." It not only reports the work done by accredited evangelists, but opens its columns to articles from their pens. It has been the habit of other great papers to publish squibs from pens dipped in gall against this class of earnest Christian workers, and only occasionally have they received from the religious press just consideration. *The Observer* has the foresight to recognise the accumulative power of evangelism, and the great utility of evangelistic effort. No doubt the managers will enlarge their clientage, increase their circulation, and influence and benefit general evangelism in this departure.

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It was the privilege of this writer to lay before the energetic publisher of *The Observer* the policy of the London CHRISTIAN. To this pioneer journal certainly belongs the credit and honour of introducing evangelists and their work to the Christian public of Great Britain. And nobly has it from the first pursued the object of advancing every good word and work. By its faithful efforts in this direction large fields have been opened to ready workers all over the world, and not a few evangelists have been dug out of the privacy of their original lowly sphere to become honoured public servants of the Universal Church. We hail its many modern contemporaries who are now doing a like service.

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Philadelphia has recently been the centre of concentrated evangelistic effort. Apart from any pre-arranged plan, Rev. Geo. C. Needham, Rev. S. H. Pratt, and Rev. B. Fay Mills have been preaching and teaching in various churches throughout the city. The meetings have all been well attended, and much precious fruit has been gathered. Their preaching is thoroughly orthodox, wise, earnest, and salutary. Evangelist Needham has been giving Bible lectures at a noon-day meeting, recently organised by business men, in the hall of the Sunday school Union. They are the largest noon meetings held for years, and the brethren in charge are both encouraged and gratified.

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At this date Mr. Moody is still at Louisville; Dr. Munhall is at Baltimore; Dr. Pentecost continues at Lawrence, Mass.; Mr. Needham commences work in a few days at Springfield, Mass.; Mr. Fay Mills goes to Fall River; Mr. S. H. Pratt has started meetings at Somerville, Mass.; while Major Whittle and other evangelists are in the Western States. Mr. McGranahan is unfortunately invalided, and needs the earnest prayers of all lovers of Jesus.

SOCIETY FOR PROMOTING INDUSTRIAL VILLAGES.—The New Year's appeal issued by the Society refers to several occasional papers, in which its objects and *modus operandi* are defined. These may be obtained from the hon. secretary, Mr. G. J. Knight, at the offices of the Society, 32, Craven-street, Charing-cross. The present time is deemed most opportune for pressing forward the aims and claims of the Society, and facilities are offered for the establishment of village industries side by side with agricultural operations. To further these ends the co-operation of the public is appealed for, in the offering of drawing-rooms for meetings, and by informing the secretary of openings for suitable industries.

RAISING THE FALLEN.—The first report of the Home for Mothers and Babies, 6, Pope's-road, Brixton, S.W., shows that Mrs. H. Harrier and her Home have been instrumental of much good. Altogether 47 women and 22 children have come under Mrs. Harrier's care, and most of them are now doing well. The character and success of Mrs. Harrier's efforts are spoken for and attested by ladies of position and name in works of love and mercy. There is a danger, however, that the Home will have to be closed shortly, as there is a balance due to the treasurer, and funds do not come in to sustain the work. This calamity may be prevented by timely generosity on the part of the friends of the fallen and the weak.

DR. WHYTE ON OLD WORLDLINGS.

In continuing his lectures on "Grace Abounding," Dr. Alexander Whyte, of Free St. George's Church, Edinburgh, took for his text last week the following words from the eighty-fifth paragraph—"There were two things would make me wonder: the one was when I saw old people hunting after the things of this life as if they should live here always; the other was when I found professors much distressed and cast down when they met with outward losses."

Dr. Whyte said those words recall similar words of our Lord's: "He marvelled at their unbelief." Christ wondered that while there was so much need for faith any man could live and die without it. He knew that He Himself could never have gone through his life without faith; He was the first and chief of believers. When John Bunyan wrote those words he was not much of a believer to boast of; it was not his faith but his misery that made him wonder when he saw old people hunting after the pleasures of the world. He must have seen many young people hunting after the things of the world, but he did not wonder at that, and neither do we. But how pathetic it is to see old men, with one foot in the grave, still beating the bushes of life in the hope of finding something to feed their souls! To a wise man there is no such deplorable spectacle as a worldly old man, unless it be a worldly old woman.

God was proud of Job because he was above a life like that. At the close of his life the patriarch could thank God for a grey-haired man's heart in his bosom. When his sons and daughters came and asked whether they might go to their brother's to feast and dance, he said, "Certainly you may go, my children; go, and God bless you. But don't expect me to go with you; I will remain at home and sacrifice for everyone of you by name, lest the father lose a daughter or a son in the pleasures of the world." Happy children with such a father! Happy father with such a heart!

Job's example, Dr. Whyte continued, is a reminder of a prayer which John Milton penned in anticipation of old age when he was yet only twenty-five years old.

And may at last my weary age
Find out the peaceful hermitage,
The hairy gown and mossy cell,
Where I may sit and rightly spell
Of every star that heaven doth show,
And every herb that sips the dew;
Till old experience do attain
To something like prophetic strain.

Bunyan, without the old age of Job or the scholarship of Milton, attained as high an elevation of soul as either of them. What age did for Job and scholarship for Milton, a wounded spirit did for Bunyan.

And now, as the prayer-meeting is the place for experimental religion, let us ask, How about ourselves? Most of us have crossed the sky-line and watershed of life. Are we a wonder to good men, and do they weep over us as they see us hunting the pleasures of the world? The days of our youthful follies are past; our hill is shot over; our last barrel has been discharged; our gun has burst in our hands, and why linger we yet among the young when we should be at home sacrificing? Let us look to ourselves. Do you know the profound humiliation of the man who looks at himself and discovers what he is truly hunting after? There is a very simple test by which we may tell whether we are withered old worldlings or not. What do you think, and how do you feel when you realise that you are growing old? It is a sad sign when a man numbers up his days, and regrets that they are so few, when the withered heart will not turn toward the home Christ has gone to prepare for it.

Do you know the last pages of the two parts of the "Pilgrim's Progress?" They are pages for a trembling old hand to hold up before spectacled eyes, and to be kept near us while we die. What a company those pages picture for us, and how triumphant they were over death! If all the Puritans died like this, where have we wandered to that we have so few like death-beds now? God helping me, I will preach, and you shall hear, such doctrines as will save us from losing ourselves in the world's hunting-grounds. It is true the Puritans did not enjoy life, but then they lived in times when it was impossible for a good man greatly to enjoy life. It is true they were men of Hebrew spirit, but God baptize us all with the same Hebrew spirit.

REV. F. B. MEYER IN LONDON.

Rev. F. Brotherton Meyer, B.A., of Leicester, commenced his ministry at Regent's-park Chapel on Sunday last. Morning and evening there were full congregations, and it was felt that the day was epochal in the history of the Baptist Church worshipping in this building. In the afternoon Mr. Meyer visited the Sunday-school, and there his influence was felt to be cheering and invigorating. The day's proceedings were not severely introductory. The light impress of commencement upon the services was, however, such as gave abundant promise of good things to come.

Both morning and evening, at suitable intervals, Mr. Meyer made some remarks on his methods. Before the second prayer he intimated that at its close he would lead the congregation in the words of the Lord's Prayer. He also observed that he always liked to hear his people's response—to hear them endorse his petitions by a sincere "Amen." Before the sermon, Mr. Meyer announced that in future there will be no service on Wednesday evenings, but every Monday evening there will be a prayer-meeting, for the present in the school-room; this he will make it a point to attend, in order to deliver a short address. Mr. Meyer also gave it out as his purpose, every Monday afternoon, from three to six o'clock, to be in the vestry, ready for consultation with anyone who might call upon him, to make him their friend, to ask his advice, or to communicate to him distress of any kind. He added that he hoped to be informed of any sickness or sorrow in which he could show his sympathy; a postcard addressed to the chapel would secure his attendance as quickly as possible. Remarking with pleasure, both morning and evening, upon the fulness of the galleries, Mr. Meyer said that part of the chapel had now been thrown quite open. The pews in the area will be appropriated to persons who wish to have seats of their own, but no longer at fixed rents, which introduce class and money distinctions, but on optional quarterly payments. Every Sunday before the sermon there will be a collection from seat to seat as a part of the worship, and he hoped that this would be performed as conscientiously and reverently as the singing of a hymn or the engaging in prayer. Every Sunday afternoon he will conduct a men's meeting. If upon one matter Mr. Meyer laid more stress than he did upon others, it was upon the prayer-meeting. "Don't forget the prayer-meeting," he said. "My work will be an utter failure unless I am backed up by your united prayers." In the morning Mr. Meyer spoke to the children for five minutes words of great simplicity and beautiful tenderness.

The sermon in the morning was founded on Revelation xxi. 2: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." The discourse was replete with instruction and comfort. The fair city, Jerusalem, had been destroyed, and John, an exile in Patmos, on account of "the Word of God and the testimony of Jesus," was in great wonder at such a disaster; while sorrowing at the destruction of the Holy City, John was permitted to stand upon the mount of vision, and to see the New Jerusalem descending from God out of heaven. God breaks up our ideals that we may seek his ideal. In his wonderful providence He demolishes our plans and schemes, and compels us to look up to Himself—to look from earth to heaven. The date of the vision having been enlarged upon, its contents were considered as a second point. John beheld in vision the completed Church of Christ. The Church is unity in variety—Christ being both the foundation and the builder; as the body is one, and yet has many members, and as the tree is one, and yet has many branches, and so forth, so also is the Church. God has been building unseen, and from the dust and chaos of the final convulsion which shall pass over the world there will emerge the fair fabric of his workmanship, which shall stand for ever. Ecclesiastics have tried to include all Christendom in one Church, but their dreams can never be realised, for the New Jerusalem, the bride, the Lamb's wife, is not formed on earth for heaven, but comes from heaven to earth. If joined to Christ we are members of the Church, although not included in any roll of church members on earth. This thought was powerfully followed up, after which the preacher spoke, thirdly, on the inspiration of the vision. John saw the foundations of the building first, and his own name inscribed there amongst the "names of the twelve Apostles of the Lamb." We, none of us, know what this life is doing for us, what inconspicuous deeds, which the world forgets, may in reality be effecting. Having asked his hearers whether their names were in the great fabric, the preacher concluded with some words of exhortation, in which he asked his church to work in association with God, who had appointed them to such glorious building work.

In the evening the text of the sermon was John's Gospel, chapter xix. 5: "Pilate saith unto them, Behold the Man!" Having depicted the scene in the court of the Roman Governor, the preacher analysed the conduct of the Jews in seeking Christ's death. He proceeded to remark, first, that the facts showed suffering nobly borne. Christ had been scourged—a punishment under which the patient always fainted, and often died. This was calculated to take the manhood out of any man; but, notwithstanding the scourging, and the many insults which followed thereupon, Pilate was compelled to behold in the Messiah a man amongst men, a man of mark; "Behold a Man!" The second point was that Christ's lofty claims were not discredited, and the third noticed the fact that Christ's innocence was not attended by weakness. Both these were considered at length in a very suggestive manner, and the supreme manliness of the Saviour emphasised. The fact that while helping others Christ restrained his power to help Himself was dwelt upon, after which the preacher called upon his audience to render worship, devotion, and trust to the God Man. Observing that the Jews chose Barabbas rather than Christ, he besought his hearers there and then to decide for Christ.

On leaving Melbourne Hall, Leicester, Mr. Meyer was presented with addresses and testimonials from various branches of his work, including a purse containing a hundred guineas from members of the church and congregation. Not yet awhile will he be able to forget his late church and congregation, nor, indeed, the people of the Midland town; for even on Sunday night, after preaching in Regent's-park Chapel, he was waited upon by a poor lad, who had walked from Leicester to London to obtain work; not having succeeded, however, and being cast down, the lad trustfully went to see Mr. Meyer, whose counsel and cheer were willingly given.

PREVENTION OF CRUELTY TO CHILDREN.—The third annual report of the Glasgow Society for the Prevention of Cruelty to Children shows a considerable extension of operations. During the year ending October 31,1887, no fewer than 7355 meals were given, 806 children fed, 246 clothed or partially clothed, and 1186 sent to industrial schools and other similar institutions, or placed under the supervision of the School Board. Also, through the agency of the Society, parents have been punished in many cases for cruel neglect or inhuman treatment of their children. Additional subscriptions, to the amount of about £200 per annum, are required to meet the present expenditure.

A CONVERTED MUSIC HALL.

THE WESLEYAN EAST LONDON MISSION.

THE ranks of Christian workers in the East-end received a splendid acquisition some two years ago, when Rev. Peter Thompson was appointed to take charge of the Eastern branch of the London Wesleyan Mission, which seems destined to leave its mark upon the religious life of the century.

The Wesleyan Conference showed great discernment when it chose Mr. Thompson for this work. *He*, at any rate, is no square peg in a round hole. His goodly, "jolly" presence, his untiring activity, his *bonhomie* of disposition, and kindliness of heart, all mark him out as specially fitted for work in a neighbourhood where artificiality or stuck-uppishness would be fatal to success. If any readers would like to know something of what has been achieved by this Mission in the region of Cable-street and Ratcliff-highway during the past year, let them procure and give a careful reading to the green-back "Record of Work" that Mr. Thompson has lately sent out; a copy may be had from him at 242, Cable-street, E. To condense the story of soul-saving work for a year into its few pages is of course a moral impossibility, but the facts and incidents it contains are an index of the signs and wonders that have been wrought in that neighbourhood in the name and strength of Jesus Christ.

A year ago there was great rejoicing when "Paddy's Goose" was snatched out of the hand of the enemy and pressed into the service of the Mission. Last week another forward step was taken, in the formal opening of "the Old Mahogany Bar and Wilton's Music-hall" for Gospel work. These premises, situated at the north-west corner of Wellclose-square, like "Paddy's Goose," have borne an evil reputation in the past. Without going into unsavoury detail, we may say that they have been centres of corrupting influence among the people of the district, especially the young. Their future we may confidently hope will do much to atone for that black past.

The story of the conversion of these buildings is a somewhat remarkable one. Some three years ago, Mr. and Mrs. Radcliffe and Miss Macpherson chanced to be passing the door of this music-hall. They were moved to enter it, paying the usual fee for admission. What they saw and heard we cannot exactly say, but they were constrained, in the very middle of the performances, to kneel down in the hall and pray to God, in the presence and hearing of the people, that the devil's work going on there might in some way be stopped. Within a few months of that time certain legal proceedings ensued, and the hall had to be closed. It was never opened again for public use till it was opened last Thursday for the purposes of the Wesleyan Mission. The fine hall, capable of seating about one thousand people, instead of being the scene of ribald and hellish revelry, will now re-echo to the proclamation of the Gospel story. The Old Mahogany Bar is transformed into a coffee-palace. Some houses adjoining have also been acquired, and in these accommodation will be found for about thirty men and women workers, who, with those already on the ground, will assist Mr. Thompson in his ceaseless and multifarious efforts to reach the masses of people around.

It was to hear this welcome and wonderful tale, and to take part in the dedication of the reconstructed premises, that Mr. Thompson called together his friends and neighbours on Thursday last. It was a full day. In the forenoon there was a well-attended meeting of workers for prayer and thanksgiving. Among those present was Miss Macpherson, who related the circumstance to which we have referred. Mr. J. E. Vanner gave an address. In the afternoon, Rev. F. J. Sharr preached an earnest discourse to a goodly congregation, and warmly commended the new effort. After tea Mr. Thompson, with admirable generalship, had arranged a programme by which the visitors should see something of the past achievements of the Mission. First of all there was, in the lecture hall of St. George's Chapel, a large array of women connected with the mothers' meetings. These were regaled with tea, and were afterwards addressed by Miss Mason, of Kilburn. Half an hour later there was a muster of men in Paddy's Goose. They flocked in and filled the lower room—by no means an attractive-looking congregation. Many of them, however, are the trophies of the Mission, and are now leading changed lives, though still bearing some marks of former dissipation. Mr. J. Beauchamp, of Highgate, presided, and addressed to them some excellent counsel. He was followed by a ministerial friend, who told some stories that must stick in their minds for many a day. Tea was provided in this case also.

Meanwhile a great throng of children had gathered in St. George's Chapel, and afforded perhaps the most striking and hopeful sight of the entire day's proceedings. These exceedingly live young people are brought together several evenings a week, and the results of their training were seen in the ready way in which they followed the lead of Mr. Jameson (who is Mr. Thompson's principal helper) in repeating and singing hymns, with a degree of lung power that speaks volumes for the general healthiness of the East-end soap and water; a freer use of the needle would certainly have improved the outward appearance of some of these sharp and restless atoms of humanity, but altogether they formed a splendid body of "raw material" to work upon. Close to the chapel is a large new Board school, built on the site of a demolished nest of unclean birds. We were glad to hear that the Christian teachers in this school are heartily co-operating with Mr. Thompson in his many-sided work.

The large meeting in the evening in the new hall in Wellclose-square was a fitting crown to the engagements of the day. Mr. Morgan Harvey presided, and among those who spoke were the President of the Conference (Rev. John Walton), Rev. Walford Green, Rev. H. Price Hughes, and Mr. Watson, the present proprietor of the hall. Mr. Watson is a bluff, shrewd, hale, old man of eighty summers, and has been for many years a local preacher. The story he told was a bit of biographical romance, the like of which is seldom heard on a public platform. After reciting some early experiences, he told, amid the breathless interest of the audience, how he lost all the money he had accumulated, and was left with nothing to pay his debts. In his distress he cried to the Lord, who gave him the assurance, as he felt, that deliverance would come. When in the city one day, with scarcely a shilling in his pocket, his attention was directed to a large block of model buildings for sale. He was able to negotiate the purchase, and after two or three years found himself the possessor of a considerable amount of money, out of which he bought this Old Mahogany Bar and Music-hall, thinking to put them in order, and himself conduct in them a Gospel mission. Increasing infirmity led him to offer the buildings to Mr. Thompson, with the result, as we have stated, that they are now part of the machinery of his Mission.

In his own statement Mr. Thompson detailed the interesting circumstances connected with the acquisition of the building. At first it was intended to lease the premises, but he had been induced to try and secure the freehold from Mr. Watson at the price of £6000. Towards this Mr. Watson himself gives £1000, Mrs. Henry Reed £2000, and another friend £1000. At the close of the meeting on Thursday the whole of the amount had been promised except some £700, which it is believed will soon be made up, so that these splendid premises may be free, without any annual charge, for the work of the Gospel among the East-end poor. Mr. Hughes, in the course of his lively address, expressed the fervent hope that the proprietors of the Pavilion would hand over to him that splendid building, on "the finest site in the world," for the purposes of the West London Mission; to which we add a hearty "Amen."

WHO TEACHETH LIKE HIM?

WHO can teach us like our Father?
  Who can make us understand
Half so well life's mystic lessons,
  Written by his loving hand?

When in characters resplendent
  He unfolds each one in turn,
Then we wonder that we ever
  Thought the lesson hard to learn.

Sweetly we are taught his kindness,
  When we hear in vale and wood
Gentle voices softly singing,
  "God, our God, is very good."

Grand the language of his thunder,
  Clothed in words that all must heed,
Telling loud in solemn accents,
  "God, our God, is great indeed."

Mysteries no more perplex us,
  When from some far mountain range,
We are taught the rest of waiting
  Till we earth for heaven exchange.

Of the vastness of his mercy,
  How his thoughts our thoughts excel,
Chant the ceaseless waves of ocean
  In their grand harmonious swell.

Lessons manifold He giveth;
  Yet the sweetest and the best
Is the one that bringeth comfort
  To a heart by sin opprest.

God, our God, so loved the sinner
  That for him his Son He gave;
Jesus came, He lived, He suffered,
  Freely helpless man to save.

CHARLOTTE MURRAY.

DOWN LODGE HALL, WANDSWORTH.

FROM the last annual report, it appears that a good work is being done at Down Lodge Hall, Wandsworth. The attendance at the Sunday services continues to be satisfactory. To a large extent the services have been conducted by evangelists and gentlemen provided by the Evangelisation Society. Among the preachers were officers in both the Army and Navy, professional men and merchants, an experienced traveller in heathen lands, and also on many occasions, a well-known clergyman who resides in the neighbourhood. The open-air services, held in a neighbouring field on Sunday afternoons, and sustained mainly by working men from Down Lodge Hall, were resumed early in June and continued with regularity until the close of the summer. The report gives an encouraging account of the Bible-classes and other agencies.

The monthly meetings for conference and prayer continue with unabated interest and usefulness, as also does the service for children and young people, held on the first Saturday in every month. The statement of receipts and expenditure shows that the larger portion of the sum received as donations and subscriptions was contributed, as in previous years, by the trustees themselves. But it is hoped that, as the Mission becomes better known, Christian friends, in and beyond the neighbourhood, who are in sympathy with evangelistic efforts, will favour it with their warm support, and thus aid the trustees in their desire to make Down Lodge Hall yet more useful.

THE OPIUM TRADE.—Rev. Goodeve Mabbs met the Congregational ministers of Bristol on Monday, January 30, and asked their co-operation in the proposal to hold a Conference of ministers of all bodies, to consider how best to interest their congregations in the question of putting an end to our opium trade. The proposal was sympathetically received, and it is hoped that a Conference may soon be held. Mr. Mabbs has, during the past week, addressed meetings on this subject at Cardiff and Birchwood, near Colchester.

DR. ZIEMANN IN FRANKFORT.

We extract the following from the *Gemeindeblatt* of January 27:—

Dr. Ziemann has completed here a successful mission. He had a very busy time. We had drawing-room meetings, Bible-readings, services for the people, and meetings for men only. The attendance was large, and the impression profound.

The meetings for men only were a great success. Every night the large hall was filled by over 3000 men, of whom the Doctor got from the first a strong grip. He dealt with the Scriptural thesis: "Earthly, sensual, devilish." His treatment of this dark subject was masterly. Not only was there the deepest attention, but the evident moving of conscience was very marked as he drew the picture of the downward way, reaping the sentence of the law of nature, as well as of the law of God: the end—death. As he then lifted up Christ, who came to destroy the works of the devil, the effect was soul-stirring. We cannot but believe that much good has been done.

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RESCUE WORK IN BRIXTON.

Dear Sir,—In Pulross-road, Brixton, a disused stable and loft have been hired; having been refreshed with an abundant supply of whitewash, and dignified by the name of Shaftesbury Hall, they are open every evening from seven till ten o'clock. Here gather from twenty to fifty young "roughs," as they would generally be termed, "rough diamonds," as the workers at the Mission rightly believe them to be. They are lads, or young men, whose ages vary from about sixteen to two-and-twenty. They belong to that class who seem to remain outside of all good and holy influences unless sought out by some special effort. There a bright warm fire, and brighter smiles, and warmer hearts, always await them.

Proceedings commence, and close, each evening with singing and prayer, and Bible-reading or Gospel address. The intermediate time is spent, sometimes in amusement, sometimes in reading, and sometimes in mending up their clothes. Time is always found for plenty of singing. Several have been reformed, have been removed from their old evil associations, and have been emigrated to Canada, where they are now doing well in every way. Several more are under serious conviction of sin, and might with advantage be separated in a similar way, were the means forthcoming. Some have been started in honest trading.

At Hope Cottage, not far from the Hall, there is a nursery, where poor women can leave their babies while they go out to work. Mrs. Cunningham, who superintends both Shaftesbury Hall and the nursery, does a great deal in preventive and rescue work among girls. This is by no means the least important branch of the work. During last year twenty-four girls were dealt with, only two of whom have turned out unsatisfactorily.

To carry on this work and extend it, help is urgently needed. Mrs. Cunningham gives all her time to this work. But she wants more helpers and more money. Better premises are needed, and are being sought near Brixton Station. (Rev.) W. H. Richards.

46, *Burton-road, Brixton, S.W.*

YOUNG CHRISTIANS' UNION.—The second annual report of this Union shows progress in good work. Boys and young men, of ages ranging from ten to eighteen years, are invited to join the members of the Union every Friday evening, for spiritual edification, in No. 1 room at the Wesleyan Chapel, Mildmay Park. The Union is not attached to any denomination. Mr. F. Neal, Norfolk House, Queen Elizabeth's-avenue, Stoke Newington, N., is the hon. secretary.

MR. H. R. FRANCIS IN VIRGINIA.

Mr. Francis writes from Norfolk, Va., U.S., on January 13:—

The work hitherto has been very encouraging, though chiefly amongst the white Churches. I have had nightly services in the Methodist Church, and many have professed salvation.

I preached on Sunday last to 1500 blacks, and I felt the deep need of getting the word of life to them. They shouted a great deal, and seem fond of just that kind of outward manifestation; but, singularly, they do it when the speaker is dealing with the imaginative. There is no Bible Society, and no tracts, no books as we have them, no "children's special services." When I mentioned a service for children, they thought it was a grand idea. I am now speaking of Dr. Tudor's church and people, white. Great difficulties are in the way: one is the want of a place to preach in, where you can hold meetings for instruction. You see no Bibles in any of the seats, only in the pulpits.

◆

THE COMING BATTLE FOR INDIA.

Dear Sir,—I send you to-day a copy of the last report of our Federation, published by Dyer Brothers, and should be very much obliged if you would bring it before the notice of your readers. Mr. Dyer's deeply interesting communication which you have published is most important. Our report, however, gives a view of the subject with which our friends in England, and especially in Parliament, will have to grapple—I mean the Imperial and Parliamentary side of the matter. It was no light task, working for Home Repeal for eighteen years, and we have now a task still more elaborate and difficult—that is, of obtaining repeal in India by means of the action of our Parliament at home, supported by the English constituencies and opposed by, no doubt, the bulk of the Anglo-Indian officials in India.

This Anglo-Indian opposition, I believe, will be very strong, and I fear the present chiefs of our India Office at home will be only too glad to avail themselves of the strength of this Anglo-Indian opposition, in order to delay the victory on our part. We have the native population of India strongly with us.

For this, and for other vital reasons in connection with the government of India, many of us strongly desire that certain natives of India, now residing in London, should succeed in obtaining seats in Parliament. The Hon. Dadhabai Naoroji, formerly of the Bombay Legislative Council, and from the first an ardent opponent of the legalisation of vice, is a candidate for Parliament; the other is Mr. Ghosh, who has just been accepted as the Liberal candidate for North Lambeth. I may mention that these gentlemen are very strong on the temperance question, and both embrace in their political programme the Social Purity question. Both are desirous of certain much-needed reforms in India, and are naturally grieved at the present increase of the heavy taxation and the deepening poverty there which was so forcibly pointed out by Mr. Samuel Smith, M.P., after his visit to India.

The moral character of both these gentlemen entitles them to our highest esteem. If in Parliament, they would take up the difficult question of repeal in India, concerning which there is no need that I should add anything to the burning words of Mr. Dyer.—I remain, yours, &c., Josephine E. Butler.

MISS ROBINSON'S NEW MONTHLY MAGAZINE, *Ready* (2d.), has made an excellent start. The cover is such as will greatly attract soldiers and sailors, to whose benefit Miss Robinson has so long devoted her energies. The reading matter is varied, and presented in a form which quite invites attention. It is to be hoped that *Ready* will be a valuable adjunct of Miss Robinson's work. It is published in the middle of each month at the Soldiers' Institute, Portsmouth.

FRIENDLESS AND FALLEN.

The January meeting, convened by Mr. E. W. Thomas and the Committee of the London Female Preventive and Reformatory Institution, was held on Tuesday evening last week in Lower Exeter Hall. As on former occasions, the social gathering preceding the meeting was well attended.

Mr. George Williams, who subsequently presided, said they had met at the commencement of another year for mutual encouragement and help, and to pray that the year may be a useful and a happy one in connection with the work. He found it difficult to say which branch of this excellent Institution's work he liked the best, the rescue aspect of it or the preventive. It has for years successfully stood in the breach and saved many from the destroyer. He trusted that their now venerable friend, Mr. Thomas, and those co-operating with him, would receive new inspiration to continue their labours, and that all present would assist them by their earnest prayers and sympathy.

Prayer was offered by several friends present, interspersed with testimonies from workers, as to the blessing which has rested upon their labours throughout the past year. Words of encouragement were spoken by Mr. F. Smith, Mrs. Payne (who told a touching little story of the manner in which two young girls had been rescued and taken in at 200, Euston-road), Mr. Ireton, Mr. Schoburgh, a coloured minister from Jamaica, Mr. Stuart Thorpe, and Mr. E. W. Thomas.

◆

MISSION WORK IN SPAIN.

Madame Lopez Rodriguez, of Figueras, writes:—

About a fortnight ago it blew a very heavy gale from the mountains, and we thought no one would venture out. But twenty-one persons came, and three men stayed behind to say that they had taken Christ for their Saviour, and were decided to follow Him, a step which needs some courage in a working man out here. Two of them having been known in the town as bad characters, their changed lives give a good testimony to the Gospel. One evening my husband went to preach at San Pedro Pescador, and was much cheered to find at least two hundred fishermen (mostly) and their wives, anxious to hear the Gospel.

We have just opened a new Sunday-school in a village some ten miles off, with an attendance of sixty, and a number of children stood outside who dared not enter, as the priest told the village schoolmaster and mistress that they were to beat every child who went to the Protestant school. Every Thursday night we have a prayer-meeting. Last time forty were present.

The medical branch of the Mission also grows in the estimation and appreciation of the people. Many of its bitterest enemies, being cured, have become its helpers. A year ago it was unsafe for anyone to attempt the distribution of Protestant literature in Castillon, one of the most priest-ridden towns in Spain. Now, however, a large number are coming to the Mission for treatment. In less than two years over a thousand patients have been attended to, and in many cases have been visited in their homes.

Rev. J. Stewart Mathias, Aldringham Vicarage, Saxmundham, acts as treasurer to the Mission.

PLYMOUTH Y.M.C.A.—The year just ended was one of steady effort, attended by good results in the various agencies and adjuncts of this Association. The report, lately issued, concludes with a suggestion that employers should encourage their young men to join the Association, that they may come under good influence and be guarded from temptation, to the benefit of themselves and their employers. The balance-sheet shows a small sum in hand.

The Christian.

FEBRUARY 10, 1888.

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A LADY who has been long accustomed to tuition, is desirous of meeting with a comfortable Home in a Gentleman's or Clergyman's family, where she can teach for a small remuneration.—C. M., Post-office, Wymondham, Norfolk.

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A LADY accustomed to Indian children wishes to take charge of one or two boys to Educate with her own, aged 5. Highest references. Terms moderate. Companionship chief object.—H. T., Mr. Tamplyn, 8, Ladbroke-grove-road, Notting-hill.

Appointments, Situations, &c., Wanted.

AN EARNEST EVANGELIST will shortly be open to conduct Meetings free of expense. Has been blessed by God specially to Young Men.—Address EVANGELIST, care of Mr. G. Fielder Quinton, 61, Carisbrooke-road, Newport, Isle of Wight.

A YOUNG WORKING MAN, aged 28, who has had much experience in dealing with navvies, tramps, and working men in connection with Mr. Meyer's work in Leicester, is anxious to devote his life to Mission work, in any part of the kingdom.—References permitted to Rev. F. B. MEYER, Regent's-park Chapel, London.
J. M., 10, Dunkirk-street, Leicester.

SECRETARY.—A Gentleman of large experience in religious and philanthropic work, and possessing some income, desires congenial occupation as Secretary, Director, or otherwise. Highest references.
BETA, Deacon's, Leadenhall street.

CHRISTIAN MAN (total abstainer) desires occupation. Has had a varied business experience, home and colonial. Good testimonials and references as to qualifications, integrity, &c. Thoroughly efficient in general office duties, and well able to fill the post of Secretary.
PERSEVERANCE, 39, Worsley-road, Leytonstone, E.

A POSITION OF TRUST wanted in coffee palace or any Christian Institute by an Army pensioner. (First-class Staff Sergeant.) Excellent testimonials.—S. T., Mildmay Mission, 6A, Trinity-street, Borough, S.E.

GARDENER.—Understands greenhouse, flower and kitchen garden, and willing to be useful. Age 33; married, no family. Christian and abstainer.
F. THOMPSON, Rottingdean, near Brighton.

FOOTMAN.—Under a butler, or second, where two are kept. Age 19. Height 6ft.
Mrs. ARBUTHNOT, East Grinst ad.

MADAME MARZIALS, Barnave, Luc-en-Diois, Drôme, France, wishes to place one of her orphan girls in Christian family as Under Nurse. Age 16. Strong and healthy.

GARDENER (second), where several are kept. A Christian and total abstainer. Several years' excellent character. Age 20. — GARDENER, care of Mr. Scott, Reigate-lane, Outwood, near Redhill.

AS CARRIAGE GROOM, or single-handed in country. Good reference. Abstainer. Age 22. Height 5ft. 8½ in.
E. T. M., 14, Sloane-terrace, London, S.W.

AS PLAIN GARDENER, and to look after a horse and trap; or as Caretakers; or as Chapel Keepers; or any place of trust. Abstainers. Good testimonials. Age 33, wife 33.—Mr. W. SEYMOUR, 4, Windsor-terrace, West Green-road, Tottenham.

A MIDDLE-AGED CHRISTIAN WOMAN desires an engagement to take charge of Mission house, coffee tavern, or any similar appointment.—A. B., 327, Vauxhall Bridge-road.

AS MATRON, Housekeeper, Caretaker, or any place of trust. Widow. Son's services can be had if required. Good reference.
L. A., 22B, Juniper-street, Shadwell, E.

A LADY will be glad to recommend a Y.W.C.A. member as Matron of small Convalescent or Training Home for girls.
Mrs. ARMSTRONG, 19, Castle-street, Reading.

THE FRIENDS of a young Lady are seeking for her, position in earnest Christian family, as Nursery Governess, for one or two little children. Has been well trained, and is a nice pianiste. Member of Baptist Church.
L. C., 202, Kennington-park-road, S.E.

AS GOVERNESS OR COMPANION. —A Lady warmly recommends her late Resident Governess (24) as Companion or Governess in truly Christian family. Thorough English and French, German (two years' residence N. Germany), good music, singing (cert. R.A.M.), drawing and painting, violin (junior). Near London preferred.—Address, with salary (liberal), Miss OAKESHOTT, O. Kissel, Esq., Mobberley Hall, Cheshire.

COMPANION.— Christian young Lady seeks an engagement as Companion to a Lady; in England preferred. Well educated, thoroughly domesticated. — Apply by letter, X. Y. Z., 80, Huddleston-road, Willesden-green, London, N.W.

COMPANION. — Young English Lady (orphan) desires an engagement as such to a Lady (elderly or young), or as Governess to young children. Good references.
A. N., 9, Bruntsfield-place, Edinburgh.

YOUNG LADY seeks engagement as Useful Companion or Help. Cheerful, musical, thoroughly domesticated; good needlewoman. Age 26. Moderate salary. Clerical reference.
E. A., 22, Derby-street, Burton-on-Trent.

AS USEFUL COMPANION, Housekeeper, or Nursery Governess. A Lady (24) desires an engagement. Cheerful, active, domesticated, good needlewoman. Good references.
F., care of Mr. Harris, 116, Norwood-road, S.E.

MISS G. THWAITES, Daughter of the Rev. E. N. Thwaites, Fisherton Rectory, Salisbury, requires a situation as Teacher of very young children, or any position of usefulness. Small salary.

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Mrs. BENNETT, 12, Piercefield-place, Cardiff.

AS CHILDREN'S MAID. Dressmaker. Good character. Church of England.—Mrs. STOCKS, 19, Lawn-terrace, Blackheath, Kent, S.E.

A YOUNG LADY requires an engagement as Companion to an elderly Lady. Home necessary. Highest references.—A. G., 38, Cambridge-terrace, Hyde-park, London, W.

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E., 4, Trinity-place, Eastbourne, Sussex.

PLAIN COOK.—Will some Christian Lady give a trial as above, to one who is earnestly struggling against intemperance.
COOK, 48, Fratton-street, Portsmouth.

A LADY WISHES to place two Girls, each 18 years of age, in general service. Good workers. — For particulars apply, Mrs. DELMÉ-RADCLIFFE, Christ Church Vicarage, Cambridge.

A LADY WISHES to place in Christian Gentleman's family, in the West of England, as Housemaid or School-room Maid, a Girl (17), who has been in her service three years.
Mrs. C. PLUMPTREE, Claypole, Newark.

MISS DENT wishes to recommend a member of her Bible-class as Under-Housemaid in a Christian family. Age 18. South Kensington preferred.—20, Thurloe-square, S.W.

COUNTRY LADS.—Wanted, situations in Christian homes, for two steady country Lads, aged 16. Genteel appearance. Would be suitable for pages, or any similar post.
C. DRING, Corn Merchant, Spalding.

MISS WARING is anxious to find a quiet and comfortable situation for a thoroughly efficient and trustworthy Parlourmaid whom she can warmly recommend.—ANN WASLEY, Buryfields, Upton-on-Severn, near Worcester.

A YOUNG LADY, aged 19, just leaving a finishing school in Belgium, is anxious to meet with a situation as useful Companion to an elderly Lady. She has the highest references.—Mr. G. JARMAN, 69, Darley-road, Wandsworth-common, S.W.

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A LADY WISHES to recommend a young Girl as Under-Housemaid. Leaving through family going abroad. Situation in London preferred.—Mrs. WATERHOUSE, 58, Great Cumberland-place, W.

A LADY SEEKS situation (not in Brighton) for a young person, aged 21, as Housemaid where parlourmaid is kept, or Under-Housemaid. Quick, willing. Christian household where she would be watched over desired.
N. N., 13, Buckingham-street, Brighton.

LADY RECOMMENDS Christian Sewing-maid. Could manage one child, do light work. Trustworthy. Wages £12. Also Housemaids, Generals, and untrained girls, members of Bible-class.
MENTOR, Brenchley, Staplehurst, Kent.

LONDON CITY MISSIONARY seeks situations for daughter and son. Former 19, as Under-Housemaid. Wants to learn to wait at table. 2½ years' good character. Had £14. Town or country. Total abstainers. Latter 15, as Page or help to Gardener.—EDGAR OSBORNE, 18, Aboyne-road, Lower Tooting, S.W.

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(Continued on page vi.)

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Letters from Bishops, Clergymen, and distinguished Nonconformist Ministers representing the leading denominations will appear in the Christian Commonwealth, next week's issue, February 16. These letters are answers to the following questions propounded by the Editor of the *Christian Commonwealth*:—

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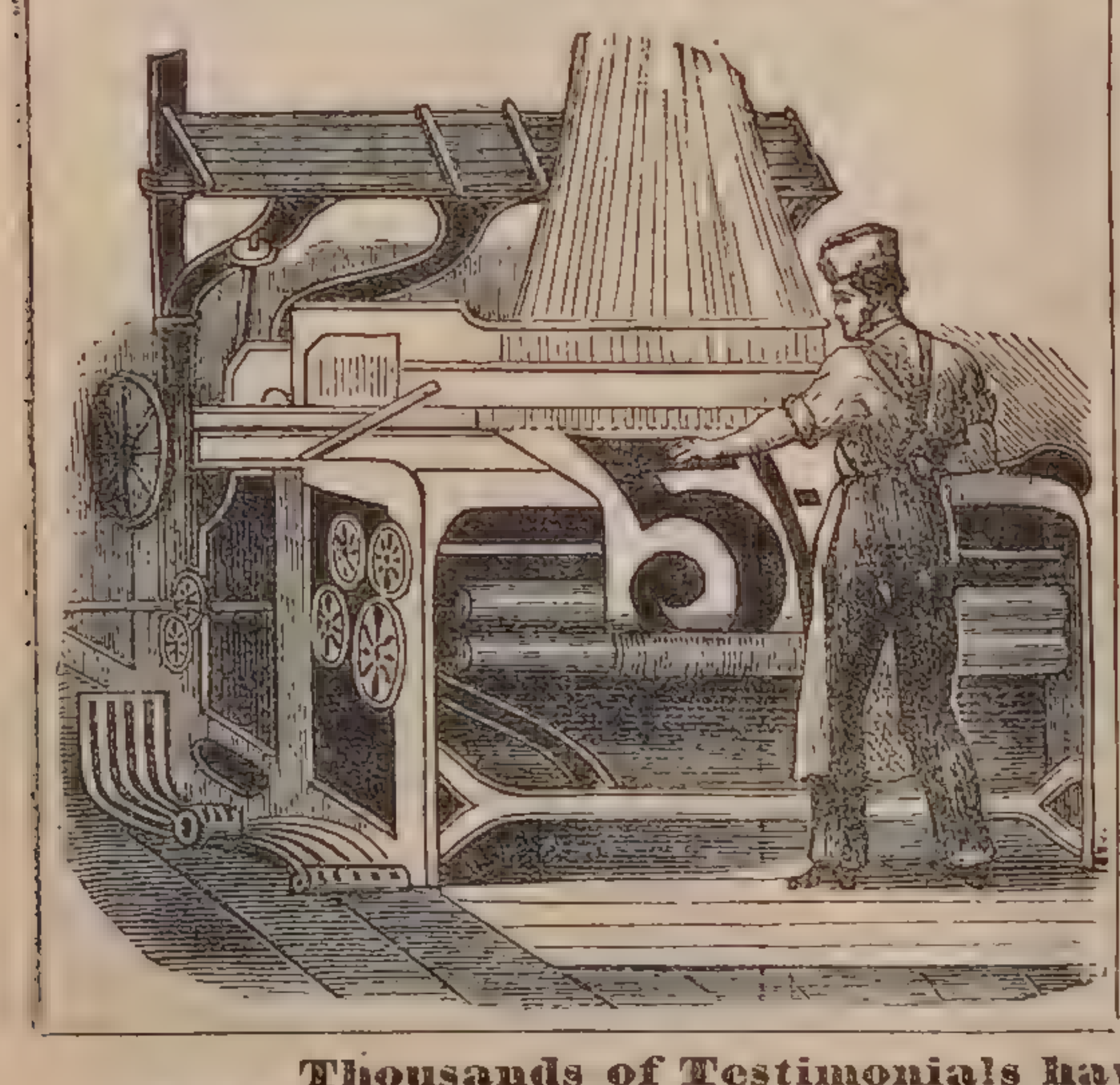

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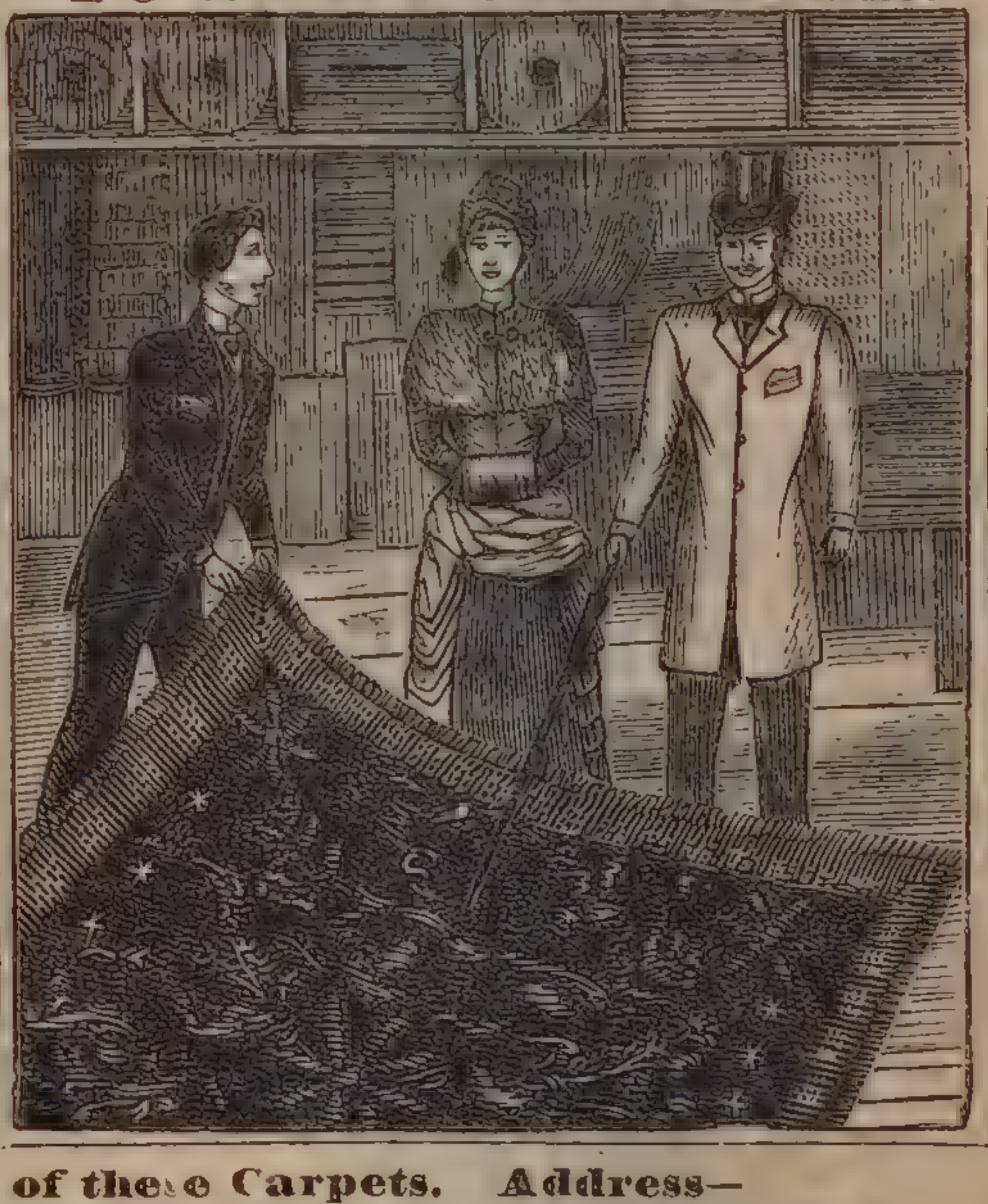

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AT WORK IN NORTH CHINA.

THE following extracts of a recent letter from Miss A. G. Broomhall, who is stationed at Tai-yüen-fu, in the province of Shansi, give an interesting glimpse into missionary work among the women of China. The introductory paragraph, on the joy that comes from serving Christ in a heathen land, should prove a source of encouragement to all intending missionaries :—

I can never tell you how glad I am that the Lord allowed me to come to China : I get more and more glad. When I was undecided whether to come or not, someone said, "If you go you will regret it neither in this life nor the next." I have often thought of those words : they were true. Regret it ! I cannot thank God enough for the measure of fellowship with Jesus which life in a heathen land brings, and for the glorious privilege of being "put in trust with the Gospel of Christ." Fellowship with Jesus has been a subject much in our thoughts lately. Some of us feel we know very little of it compared with what we might know. The Lord is giving us grace to ask for a deeper knowledge of Him, for a truer fellowship with our blessed Redeemer, though we know this must mean suffering ; but is it not the most precious thing our God has to give us in the "little while" that lies between us and glory ? May He keep us true to Him.

This year we have had twenty-one baptisms in Tai-yüen, and expect to have more before long ; many are truly interested, and we believe we are going to see yet greater things. During the summer, street processions have been started on Sunday afternoons : of course we women folk can have no part in that sort of thing, but from what we hear they have been very successful, and I hope they will be continued. We want the people to see we are in dead earnest about their souls, it is so difficult to get them to look beyond this life. The work among the women has a brighter outlook than it has had since I have been here, they are coming about us more freely ; on Sundays we generally have more than forty, last week I think there were nearly sixty. A new chapel is being built ; the present one is not nearly large enough.

I have two Christian women living here, who are great helps in the work. One is no more than a girl, but she preaches the Gospel beautifully ; she reads the character, and when I have been out, has given the women Bible lessons. Just now the natives with us are being stirred up to more earnestness. We are getting them to seek the baptism of the Holy Ghost. The other day one woman, who is far from strong and has small feet, walked quite a long way to see two women who were interested in the Gospel, rather than wait for a cart another day. That sort of spirit rejoices our heart, and fills us with hope for the future.

HOLINESS MEETINGS AT BERMONDSEY.—During the past two months, meetings for the promotion of Scriptural holiness have been held weekly in Bermondsey. Denominational differences have been kept in the background, and ministers of various orders have taken part. While there has been much mutual edification, there has also been a manifest deepening of spiritual life.

"A CONTRAST IN A SOUTH LONDON PARISH."—This is the title of a tract which may be obtained on application to Rev. S. A. Selwyn, or Mr. H. Bristow Wallen, of St. James's, Hatcham. The parish presenting the "contrast" is none other than St. James's, Hatcham, where the old order was a very close imitation of Romish ritual and doctrine, but where at the present time good work is being done on evangelical lines. The parish is replete with religious agencies, which are the concern of many hearty labourers. The church is often too small to accommodate the worshippers who assemble, and, in view of this fact and of the special needs of the artisan classes, it is proposed to erect a mission church at Nynehead. This will cost £1500, a great part of which must be raised outside the parish.

WORK IN IRELAND.

IN June last we had a series of tent meetings in a little fishing village in the north of Ireland. The ten days were prolonged to nearly three weeks, but at the end of that time we were compelled to return to England. The desire of the people, however, to hear Gospel truth was so great that we went back in September, proposing to stay a month, but felt it impossible to leave until Christmas-time came round and obliged us again to do so.

Unable to obtain any building in which to hold the meetings, we had simply to gather the people into the house—the only little hall in the place being closed against us, chiefly, we are sorry to say, through the influence of the clergyman, who, with his fellow minister, seemed desirous that everything should remain in the cold, dead state in which we found it. Great, however, as was the opposition at first—on our opening night the drums were sent out in order to disturb the meeting, and a letter was received ordering the tent to be removed at once—God did not allow those to be disappointed who were so eager and willing to listen to the "truth as it is in Jesus." Night after night the people flocked to hear the Gospel, never seeming to weary, and undeterred by any kind of weather. The earnest, fixed attention of those poor fishermen, their wives, and children will long remain imprinted on the memory, and most encouraging and refreshing it was to see the numbers, especially amongst the young men and women, that yielded themselves to Christ, some of them coming out so brightly and decidedly on the Lord's side.

It gladdened our hearts to hear the frequent testimonies to the change that had taken place. One of the most decided conversions was a young man, whom we afterwards found had been a leader in the ranks of those who had, by beating the drums just outside the field where the tent was, sought to upset our first meeting. His bright, happy countenance used to testify to the firm hold tnat God's grace had of him, and the Bible became his constant companion.

On Sunday evenings the people walked miles to get to the meetings, and the place was so packed that overflow meetings had at last to be held, while again and again the poor things had to be turned away for want of room. As the time approached for us to leave, earnest prayer was offered that God would not allow the work to fall through. He heard, and answered. A large empty room was at length found, taken, cleaned, and papered, and although there was no one in the place to carry on the meetings, one or two Christians from a distance, who had become deeply interested, promised to do what they could. Will your readers ask that God may yet continue to bless abundantly these poor people, and also that He will send forth more labourers into dark Ireland, where there are fields indeed "white unto harvest" sadly calling for the tardy reapers ?

A. M. B.
E. L. S.

PASTOR CHINIQUY writes that more than two hundred Roman Catholics have broken the heavy and ignominious yoke of the Pope during the last twelve months, in the different places where it has been his privilege to preach the Gospel. Among those converts there are two priests, who are now preaching Christ and Him crucified.

MR. GAWIN KIRKHAM, Secretary of the Open-air Mission, writes from Hastings :—I see in THE CHRISTIAN that my illness is mentioned. As exaggerated statements are abroad, perhaps you would kindly state that the doctor considers my loss of strength is owing to overwork. He sent me here for a fortnight. I am thankful that, by God's blessing, I am feeling much stronger, and hope soon to resume my work again. My experience ought to be a warning to Christian men to moderate their exertions. I have kept careful daily records, and find that during the last ten years I have travelled more than 12,000 miles a year, and have given an average of more than 500 public addresses a year, indoors and out, during the same period.

THE "STRANGERS' REST."

THERE was a large gathering of workers and friends at the Strangers' Rest last Friday, to hear an address from Mr. Hudson Taylor on "Have faith in God," and to commend to God Mrs. Osborne and other labourers departing for the Cape. Mr. Isaac, the secretary, pointed out the field open for service for the Lord in the work of the Rest and at the Lads' Institute, and asked prayer for more workers and for the necessary pecuniary help.

Mr. Hudson Taylor then followed with a most instructive and practical address, an abstract of which we hope to give in our next issue.

Mrs. Osborne asked prayer for herself and others going with her to the Cape. She was brought to the Strangers' Rest to work before she went out there seven years ago. She said, "One of the greatest blessings in the work abroad is that we are cast upon God, and then we learn to know Him." Miss Wright and Miss Scott go with her to work amongst the soldiers and sailors, and the latter also amongst the young women out there. Mr. Howe, who is returning to the Cape, drew attention to the great need for workers out there, Cape Colony alone being about five times the size of England. The diamond and gold fields attract immense numbers of people, and offer good centres of work for the Lord.

MR. GEORGE CLARKE IN STIRLING.

THIS evangelist recently concluded a successful mission in Stirling. A sign of the unity which prevailed in the work was given at the closing meeting, in the fact that ministers of five denominations took part in the service. The mission seems to have pervaded the entire community by its influence ; and we do not know that since the old days of the Kilsyth revival the town and neighbourhood have been so generally and deeply moved. Sections of the community which have scarcely been reached in previous movements, including many holding a position of great social influence in the town, have been much impressed. The chief subject of conversation, indeed, in the locality, has been this mission ; and one special effect has been that people have talked with each other about spiritual things in a way which would scarcely have been possible previously.

Looking at the human instrumentality, we attribute no little of Mr. Clarke's influence to his clear and reverent way of presenting the truth, the comprehensive plan of his series of addresses, the healthiness of his tone and teaching regarding the Christian life, and his refined and manly bearing. There had been much preparatory prayer previous to his coming ; and Mr. Clarke, it should be added, was much aided by the large band of ministers and Christian workers who welcomed him, and stood by him throughout. A. C.

LOWESTOFT SAILORS' MISSION.—For nearly forty years Mr. William Johnson has conducted this Mission, and the Home and Bethel in Commercial-road are institutions of great value in the town. More than that, the Lord has greatly blessed the Mission from the first. At present the Bethel stands in need of thorough renovation, and for this there is not sufficient money in hand.

FEMALE CONVALESCENTS FROM LUNATIC ASYLUMS.—The After-Care Association, for poor and friendless female convalescents, on leaving asylums for the insane, is doing a good work. There are about 30,000 women, of various callings and conditions of life, in lunatic asylums in England and Wales. Of these a large number are discharged in the course of the year, recovered. Many of these are entirely friendless, but anxious to earn their own living, and are often very capable of doing so. The chief object of the Association is to facilitate the re-admission of poor and friendless female convalescents from lunatic asylums into social life. Information as to details may be obtained from the secretary, Mr. H. Thornhill Roxby, Emblewood, Osbaldeston-road, London, N.

LONDON'S WORKING WOMEN.

Shaftesbury Institute, Lisson Grove.

PAST, PRESENT, AND FUTURE.

We make the following extracts from the interesting account given by Miss Meredith Brown at the recent opening of this Institute, The complete address will shortly be issued in neat pamphlet form.

It will be of interest to some to know that we are not now commencing a work amongst West-end factory girls, but are taking a new departure from a work started fifteen months ago in this district; and we are enlarging our borders by amalgamating with a small Institute where work amongst this class has been carried on for the last six years in another part of Mary-lebone, under the superintendence of Miss Handfield Jones and Miss Crichton Stuart. Their Mission was especially to the girls engaged in a large artificial flower factory. It may be asked, What led me to start a Mission to factory girls in this neighbourhood? Upon a warm, sunny evening in June, seated at a harmonium at the corner of a street, and whilst singing to the gathered crowd, a band of girls, with thick heavy fringes over their foreheads, wide-brimmed hats with coloured feathers, and large white aprons, stopped to listen. "Ain't it fine? Don't she sing nice?" remarked one of them. "Come along, Poll!" was the rejoinder; "I ain't a-goin' to stop for that 'ere man;" and, seeing her companion not inclined to move, she added, "I say, Poll, you're gettin' religious now, you are!" As we held our open-air services Sundays and Saturdays, I was able to observe (besides the swarms of uncared for children, shouting and yelling in the streets) the number of girls dressed in the uniform I have described strolling along, sitting wearily on doorsteps, or standing at the corners of public-houses. Our mission services did not reach them. Here were thousands of girls in the West-end, neglected by their drunken parents, and totally ignorant of a Saviour's love—heathen at home!

Stirred by a sense of the deep need, I was led to start an Evening Home for working girls in a mission-house in this neighbourhood. Numbers of girls attended nightly, and it was found that the sphere reached was a large one. Such a Home draws girls from the whole of the North-west of London. But the difficulties of working in a mission-hall were greater than we anticipated, for the girls were lower down than we had supposed; and we felt that if we were to do them permanent good, a separate building was indispensable—an Institute—where, under a resident matron, the girls might be gathered in at the dinner hour, as well as to evening classes; a place to which they might come for advice and sympathy, and where they might be trained to cookery, house work, and other branches calculated to raise them.

Now a word or two as to the future, and what we propose to do. Outside the Institute there will be factory and district visitation: public-house visitation; missions to the doors of theatres and music-halls. In the Institute we shall have cheap dinners, a coffee-bar open every night, musical drill or games, and various occupations, such as sewing, mending, dress-making, and instructive classes. We also propose to teach cookery, and the recreation-room will be used as a laundry during the day. At 9.30 every evening the girls will all meet in the hall for family prayers. On Saturday nights we are arranging concerts, magic lantern entertainments, services of song, &c., to keep the girls out of low places of amusement, and these entertainments are open to the fathers, mothers, and friends. Upstairs we have two dormitories (only one of which is at present furnished) for girls who have no homes, or whose homes are overcrowded. One room in the Institute I have furnished for myself, that I may have little private parties with the girls, and see them individually. Last spring, once a fortnight, I invited the girls, four at a time, to tea in my own house, which plan I found most effectual in bridging over the distance that separated their lives from mine; and such was the intense enjoyment which these simple entertainments gave that it was with difficulty when ten o'clock came that I could induce the girls to leave me, and this part of the work I hope to carry on with the general supervision.

On Sundays we have arranged Bible-classes and Sunday-evening meetings. Last, but most important, are our Training Homes. One to hold ten girls is at Southend, under the superintendence of Mrs. Amand Routh, and specially intended for girls who have received blessing, a plan by which they are removed from their surroundings and trained to service and emigration. The other, for six girls, is supported entirely by Miss Paschkoff. Both have excellent matrons, and the change in the girls who have gone to these Homes is marvellous. During Miss Handfield Jones's work and ours in the past, not a few girls have been brought to the Saviour. When these girls become Christians, they are new creatures in every sense of the word—the fringes, coloured feathers, and aprons, all disappear.

We are deeply grateful to the ladies and gentlemen who have contributed so generously to the work. Many are to-day praying for this work all over the country. I trust it may be said of the Shaftesbury Institute: "The Lord, when He writeth up the people, shall count that this man was born *there*." Finally, we need workers. We ask not only your aid and your sympathy, but we want *yourselves* for the work. For God so loved the world that He gave His Son!

Young Women in the West.

A pleasant evening was arranged for their members by the managers of the central branch of the Y.W.C.A., on Saturday week, at the Portman Rooms, Baker-street. The large hall was crowded with young people (not excluding young men) gathered from the houses of business in the neighbourhood, and a very interesting and profitable time was spent. Through the kindness of two friends, the 700 members received invitations to tea, provided in a second hall. As all could not be served at once, during the interval the Misses Stanley arranged music and singing, and there was time for social intercourse.

Lord Kinnaird opened the meeting, and was followed by Rev. W. Mowll, who gave a hearty welcome, exhorting those present, not only to read, but to study their Bibles. Rev. James Neil gave his interesting lecture, entitled, "Joppa to Jerusalem."

The programme for the quarter at the Central Institute (17, Old Cavendish-street) is full of variety, as the aim of the managers is to meet the requirements of those who are engaged in business all day, and to provide recreation for their evening hours. The reading-room is always open for quiet and rest. Classes are held for book-keeping, arithmetic, dress-cutting, French, writing, drawing, cooking, singing, shorthand, English grammar, reading, and dictation. On Tuesdays Miss Ely is "at home," and is always glad to see any who are in need of counsel or help. The Institute is becoming a centre, not only for work within its own walls and in its own neighbourhood, but its members help other branches. The membership fee of the Association is 1s.; of the Central Institute, 1s. 6d. a quarter, but its doors are always open to non-members. Ladies (and gentlemen, too) are invited to visit 16a and 17, Old Cavendish-street.

Besides the evening work, the rooms in Old Cavendish-street are the centre of the work of the Y.W.C.A. all over London; here are the Travellers' Aid office, and the Park Visitors' department. The Association is spreading in all directions, and a special department has been formed in order to push the work among factory girls. All information can be had from the hon. secs., Mrs. H. Arbuthnot and the Hon. Emily Kinnaird; or at the office, 16a and 17, Old Cavendish-street, W.

Factory Girls of East London.

EDINBURGH CASTLE.

The large hall of the Edinburgh Castle Coffee Palace, Rhodeswell-road, Burdett-road, London, E., was the scene of very gratifying proceedings on Tuesday evening, last week, when the factory girls of East London were entertained to tea by a friend of Dr. Barnardo's Homes and Mission. This treat to factory girls has become an annual institution, being connected with the Factory Girls' Club and Night Schools, which are held in a room adjoining the hall. The spacious building was bright and comfortable, and before the proceedings commenced Dr. Barnardo addressed his army of helpers on the best way to make the gathering happy and successful. This was a very necessary measure, as it is at best a difficult task to maintain order and decorum in a meeting of over two thousand lively girls.

The large company of guests consisted of workers at the match, jam, jute, rush, and rope factories of the district. In the large hall no fewer than 1820 girls sat down to tea, and in the small hall 350. The guests, numbering in all 2170, were easily packed into the larger building after tea, and entertained in a manner which they seemed to appreciate most thoroughly. Dr. Barnardo was very successful in manipulating the meeting, and he evidently enjoyed very cordially the scene of happiness presented by the girls. The many helpers and friends present were manifestly pleased with the proceedings, and the meeting was clearly just what the supporters of the movement desired. The fare consisted of tea, cake, bread and butter, and sandwiches. The commands to fill mugs with tea and distribute the bags of food were greeted with loud cheering, and a second "go" at tea caused great delight. It was observed that after tea most of the girls had in reserve some bread and cake to take to their homes.

Dr. Barnardo's remarks to the girls were few but timely. Brief Gospel addresses were also delivered by Ned Wright and Mr. J. B. Wookey. Madame Rich and Miss Goodhew rendered songs, to the accompaniment of the organ; the band from the Stepney Home played selections; and the hand-bell ringers and pipers from Leopold House gave performances. All these efforts pleased the girls. In the course of the evening the prizes for regular attendance and successful work were distributed to girls who attend the evening classes held in connection with the Coffee Palace. Dr. Barnardo remarked that some time ago he expressed a willingness to give prizes to girls who would, at the class, make their own dresses, but he was sorry to find that no one was then recommended for such a prize. It gave him great pleasure, this year, to find that five girls had been awarded prizes for making their own dresses at the class. The prize-distribution was an interesting portion of the evening's proceedings, the prizes consisting of articles of utility.

The behaviour of the girls was better than on any previous occasion. There were signs of improvement; still, many were objects of pity, and many were pictures of misery. On all hands there were sad indications of neglect; forms that might have looked fair bore a repulsive appearance. The picture was one calculated to excite the sympathy of philanthropists and move the hearts of Christians. The momentary recreation was certainly welcome to the girls, and it is hoped that impressions for good will be among the results.

HOME OF INDUSTRY.

On the same evening there was a much smaller gathering of young women engaged in factories, in the new Home of Industry, Bethnal Green-road. As they were chiefly those who attend evening classes at the old Home in Commercial-street, and are thus brought under good Christianising influences, the aspect of the audience and the engagements of the evening were of a very encouraging kind. Miss Turner, who superintends the work, was there, as well as Miss Macpherson, Mrs. Merry, and many other helpers, all of whom were active in ministering to the enjoyment of their toiling young sisters.

After a hearty social tea, a delightful hour or so was spent with the magic lantern, which carried the deeply interested company to some of earth's fairest spots across the Atlantic. Some of the slides represented those who have been the subjects of Miss Macpherson's emigration work, and who, from a very low estate indeed, have been lifted into circumstances of comfort and happiness. These were made the text for earnest interlocutory chats and explanations from Miss Macpherson, Mrs. Merry, Miss Stock, and other lady friends, who did not forget to press home on the girls that the true secret of earthly happiness is found alone in saved and consecrated lives. Altogether it was a delightful and enjoyable evening, and one that must carry with it into the future the happiest of memories.

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MISSIONARY NOTES.

(Compiled mainly from the February Magazines.)

PERSIA.

REV. DR. BRUCE, of the C.M.S., earnestly appeals for more labourers for Persia. He asks for at least four men, full of the Spirit of God, for the work in Baghdad, Julfa, and Bushire.

UNIVERSITIES MISSION.

There has been a disastrous fire at Magila, the chief station in U-Sambara of the Universities, Mission to Central Africa. The losses of property and the hindrance to Mission work, have been very great.

MEN AND MONEY WANTED.

The secretaries of the London Missionary Society emphasise their need of an additional £10,000 a year, and ten new ordained missionaries, as well as lady and medical missionaries, to carry on their existing work.

BIBLE TRANSLATION.

The Bible Society have received nine chapters of Matthew's Gospel in the Aino language, the work of the C.M.S. missionary to the Aino aborigines of Yesso, Japan, Mr. John Batchelor. The whole of Matthew is now in MS.

A NEW MISSION TO NORTH AFRICA.

Dr. and Mrs. Nystrom and their niece from Stockholm left England on January 10, to found a new Swedish Mission in Algeria. Dr. Nystrom goes in connection with the Swedish Missionary Association, and prayer is desired on behalf of this new departure.

AMERICAN MISSIONS.

The annual report of the Foreign Missions of the Protestant Episcopal Church of America states that in Japan the advance is rapid; in Africa the work is being systematically prosecuted; in China the evangelistic work is largely conducted by the native clergy, as well as the parochial work among the converts.

The labours of the missionaries of the Presbyterian Church of the United States, at Kwange, on the Ogri River, West Coast of Africa, has of late been greatly blessed. Two hundred of the Galwas have become earnest inquirers, and over 150 have decided for Christ. The Society also reports great prosperity in the work in Syria. The same is true of Persia. Of Siam, it is said that, though the first missionaries could scarcely get a footing, every place is now open to them. From the northern provinces in the Laos field every letter is full of surprise and thanksgiving at the success achieved. In South America openings are abundant, but more men are wanted.

NORTH CHINA.

The Bishop of North China has commissioned Mr. Sprent to commence work at Tai-an-Foo, a large city about four hundred miles south of PeKing, where no foreigners have hitherto resided.

A PIONEER MEDICAL MISSIONARY.

Rev. Peter Parker, M.D., of whom it has been said that "he opened China to the Gospel at the point of his lancet," died at Washington, U.S., on January 10, in his 84th year. To him is due, under God, a large portion of the success which has attended Christian missions in China.

BAPTISM OF JEWS.

On Christmas day eight Jews and Jewesses were baptized in Christ Church, Mount Zion, Jerusalem. This is the largest number ever admitted into the Church there at one time. Several other Jewish candidates are awaiting baptism. The three daughters of Joseph Rabinowitz, the leader of the Hebrew Christian movement in South Russia, have lately been baptised.

A CHRISTIAN PRINCE AND PRINCESS.

The Church Missionary Gleaner for February has an excellent full-page photographic group of the Kanwar Harnàm Singh, of Kaparthàla, Punjaub, and his wife, the Kanwaràni, with three of their children. As our readers will recollect, they were among the visitors from India who came to England for the celebration of the Queen's Jubilee. They have left their three sons in England to be educated, in the charge of a Christian family.

LIBERIA.

One of Bishop Taylor's missionaries, writing from Liberia, thus speaks of the natives of that country:—"The people universally believe in one God. They treat us with much respect, and could teach many a white man lessons in kindness and interest in each other's welfare. Often have we been touched by their friendly greetings, and the respect shown by children in meeting adults, when it is customary to kiss the hand in token of esteem.

SIERRA LEONE.

Miss E. G. Henderson, of the Church Missionary Society, writes to us from the Annie Walsh School, Freetown, Sierra Leone, on December 23:—"This school, of which I am principal, is for girls. We have a Y.W.C.A. numbering about fifty members and hold fortnightly meetings for Bible-readings and prayer." Miss Henderson thinks Sierra Leone deserves to have a new name: no longer the "White Man's Grave," but the "White Man's Garden."

CHRISTIAN KARENS OF BURMAH.

In an address to the Edinburgh University Missionary Association, Sir Charles Bernard, late chief commissioner in Burmah, who has two sisters working as missionaries of the Church of Scotland in India, gave some interesting details regarding the Christian Karens. They number about 200,000, being a third of the Caren people, and there are from 500 to 600 congregations, practically, if not entirely, self-supporting. It is their practice to set apart so much of the produce of their land as will suffice for the support of their native pastors, and this they do before they appropriate any of their harvest to themselves. Nor are they content with self-support. They send missionaries into Siam and regions beyond, where hardships and privations of no ordinary character have to be endured.

MOHAMMEDANISM.

Those who are interested in the discussion with respect to the Christianising of Mohammedan lands, ought to read the opening article by Rev. C. C. Fenn, in the February *Church Missionary Intelligencer*. He says:—

"Of all the fields occupied by the Society, or likely to be occupied by it, British possessions are by far the most advantageously circumstanced places for schemes of this nature to be carried out. There only are to be found large numbers of Mohammedans so situated, through the presence of a firm and just government, that toleration will be secured for free and open discussion with Mohammedans, and for free and open profession of faith in Christ by such Mohammedans as may desire to make it. And yet what is the amount of missionary strength applied to the evangelisation of Mohammedans in the British possessions? In West Africa the work can scarcely be said to exist. In the whole of British India, out of the Panjab, but three of the Society's missionaries are devoted to this enterprise. How can we wonder, then, at the scantiness of the success obtained?"

OPPOSITION IN CHINA.

The English Presbyterians have been trying for some time to find a footing for mission work in Chang-poo, but a bitterly hostile and determined native faction have as yet successfully prevented the projected advance.

SOUTH AMERICA.

A recent number of the Valparaiso *Record* contains an earnest plea for missionary work in Peru and Bolivia. The writer says:—"The extremest forms of idolatrous practice may be seen in the churches of their inland towns and villages. People there are without God and without hope. So-called Christian ceremonies are really orgies of dissipation, revels, instead of acts of devotion, feasts, not of piety, but intemperance. As missionary fields they are not sown, nor irrigated, but positively shunned." The South American Missionary Society is about to commence a mission among the Paraguayan Chaco Indians. The number of those congregated on the east of the River Paraguay is about 2000. Their language is entirely unknown. Mr. Henriksen, of the Bible Society, considers the opening for missionary work very favourable.

EASTERN EQUATORIAL AFRICA.

Rev. A. Downes Shaw has been invalided home, and his absence will be greatly felt at Frere Town, where he has for some time done most valuable work. From Mombasa comes the news that an old mission house has been again taken possession of. No systematic evangelistic work has ever yet been carried on in Mombasa town among the Mohammedans. People are already coming to Dr. Ardagh for medicine who cannot be reached otherwise; and he writes that a little later on there will be abundant work for a lady doctor for the zenanas, and for a nurse. Mr. Taylor has been itinerating in the Giriama country, and finds a ready hearing everywhere for the Gospel message.

From Chagga, Rev. E. A. Fitch writes that he is on increasingly friendly terms with King Mandara, but laments that he is still unable to commence directly evangelistic work.

THE C.M.S. MISSION TO INDIA.

Encouraging tidings continue to arrive from the missioners, telling of the progress of this mission. Rev. G. C. Grubb, speaking of Bombay, says that Hindus, Mohammedans and Parsees flocked to the Cathedral, and many spoke to him privately. The Parsee authorities took alarm, and set spies to note down the names of those who attended. At Poona, where Mr. Grubb and Colonel Oldham have since been labouring there has also been much blessing. Rev. Filmer Sulivan and Mr. E. Clifford have been at Calcutta, where "the mission has, indeed, been a most blessed time." Rev. H. E. Fox and Mr. Swann Hurrell report favourably as to Madras, "that a very real impression has been made on the people. Some of the students of the Christian College seem to have received the Gospel in power, and to have passed from a nominal to a real knowledge of Christ."

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Mr. CHAS. INGLIS at the EAST END.

FOR nearly five weeks Mr. Chas. Inglis has been holding special meetings at the Great Assembly Hall, Mile End-road. Perhaps no previous visit of his has been so blessed of God, as the one just brought to a close. From the first meeting to the last, anxious souls have gone into the inquiry-room seeking the Lord, and many have left rejoicing in Jesus.

Some of the cases of conversion have been very striking. One man was on his way to a music-hall, but felt compelled to go into the meeting, and so marked by the power of God was that meeting that the man, in the deepest agony of soul, cried out for mercy, during the address, and we believe left that night a new creature in Christ.

The last Sunday night of Mr. Inglis's visit will not easily be forgotten. The huge building was crowded with nearly 5000 persons, who paid the greatest attention, as the preacher spoke on the solemn words, "Thou art weighed in the balances and art found wanting."

Mr. Inglis is now at Nottingham, where he expects to labour during the present month.

THE MARQUIS OF BUTE intends, it is said, to erect a Roman Catholic cathedral in the island of Bute, at a cost of £16,000.

Notes and Comments.

IN our next issue we hope to give portrait and sketch of the late Rev. A. Lamb, of Melton Mowbray.

Our good friends at Hoxton Hall, E., celebrate the tenth anniversary of the Blue Ribbon Gospel Temperance movement tomorrow (Saturday) evening, We trust there will be a large muster of sympathisers to rejoice with Mr. Noble and his helpers in what God has enabled them to achieve during these ten eventful years. They will also need cheer and encouragement in their future service, for the battle still rages fiercely, and the foe is strong.

A correspondent promised to pay us £5 if we would insert the following note. We were very pleased to accept the offer, which has been duly fulfilled, and shall remit the £5, with a like sum added by ourselves, to Mr. Spurgeon's Orphanage. The note is this:—

> Those persons who censure Mr. Spurgeon's refusal to disclose the names of the preachers of the New Theology, might well ask themselves whether it would be just to call upon a lecturer on Sobriety or Morality for the names of the persons who transgress in the town in which he delivers the lecture. The disclosure of such names, were it generally adopted, would soon put an end to all preaching and lecturing, by poverty or imprisonment.

We shall be pleased to insert any reasonable number of notes of the same length and tenor, or in reply, for £5 each, and to send the proceeds to the Stockwell Orphanage.

Some weighty observations were made by Mr. Justice Butt in his "summing up" in a divorce case which recently occupied the attention of his Court for six days. As to the question of the drink, he said:—

> It is a common experience in this Court that there is nothing which more frequently leads to adultery, as it leads to other crimes, than the habit of excessive drinking.

A little judicious reflection might, perhaps, have led the judge to omit the adjective "excessive," for he must know well enough that there is an inherent tendency in alcoholics towards excess. The remark, however, qualified as it is, ought to carry great weight, and to quicken the zeal of all temperance reformers in seeking to remove out of the way this foe to family peace and purity.

In the course of the same charge to the jury, Mr. Justice Butt had occasion to allude to what is covertly termed "the social evil." One of the witnesses in the case was a young woman who had led an openly sinful life, but professed to be reformed. Her demeanour in Court was, however, of a highly unsatisfactory nature. This led the judge to say that, though sorrow and commiseration were the feelings which one ought mainly to cherish towards these unhappy creatures, often "more sinned against than sinning," the fact could not be overlooked that such a life as they lead inevitably produces a spirit of recklessness and disregard for truth. This only confirms the general experience of all who have had a share in rescue work, and who know something of its discouragements. And here also we find an added plea for the strengthening of preventive effort in all its varied forms.

A recent issue of *The Agricultural Gazette* contains an interesting sketch of the rise and growth of the leviathan seed-producing establishment of Messrs. Sutton & Sons, Reading. The story is a striking illustration of the success that attends business enterprise and commercial probity. In a postscript to a brief autobiographical note by Mr Martin Hope Sutton, the editor of the *Gazette* says:—

> Mr. Sutton's whole savings were devoted in the very outset, as they have been largely devoted since, to works of kindness and benevolence. His whole life has indeed been an illustration of both sides of his character. In illustration of the latter—as Sunday-school teacher and superintendent—founder, too, of one of the earliest ragged schools, distinct from national and Sunday-schools—observer and promoter of every good thing, in connection not only with his parish and his town, including a Y.M.C.A., of which he has been chairman forty-one years, but with the large body of young men whom the firm have gathered round them in their employment—it was not without reason that on the occasion of the jubilee celebration of the firm, in 1882, we referred to their various benevolent and religious institutions for the benefit of their people, as including everything that a father could desire for son, or brother for his brother.

Professor Mivart must, indeed, be sorry that he ever ventured to refer to the case of Galileo, perhaps the one subject which of all others a Roman Catholic ought to avoid. It is interesting to find him now declaring that he had no intention of compromising the infallibility of the Pope by contending that a mistake was made in the case of Galileo by theologians, cardinals, and the Sovereign Pontiff. However the professor and his compeers may quibble, the circumstances of Galileo's condemnation for heresy in holding that the earth revolves round the sun affords a complete disproof of Papal infallibility.

The silence of infallibility is, however, more remarkable than its utterances, but the Pontiffs have learned the wisdom of proceeding slowly. There are to-day scores of questions upon which it would be of tremendous importance to a Romanist to have accurate views. But the Pope refrains from giving a word of guidance to his flock, and is, perhaps, waiting until he sees on which side the scale goes down. It certainly does not need the gift of infallibility to enable anyone to be wise after the event.

Theory must give way to fact. Great stress is sometimes laid upon the alleged eagerness of the working-classes for the Sunday opening of libraries, but Canon Stowell, in a letter to *The Manchester Courier*, puts a somewhat different complexion on the matter. He points out that at Chester it was discontinued after three months' trial; at Maidstone the results of three years' Sunday opening were so unsatisfactory that the practice was abandoned; at Stoke-on-Trent it was found, *inter alia*, that those whom it was intended to benefit were conspicuous by their absence, and after four years' trial the experiment was given up; and one month's experience of Sunday opening was sufficient to convince the Worcester town council of its inexpediency. With regard to the fallacy that it would be a counter-attraction to the public-house, the Canon aptly suggests that "a more excellent way of promoting the interests of temperance would be to close the public-houses on Sundays." The fact is that in this anti-Sunday movement the working-classes are being made the stalking-horse for the idle and frivolous who find the Day of Rest hang heavily upon their hands.

Mr. Sankey has rejoined Mr. Moody, and is assisting in his meetings at Louisville, Kentucky.

Mr. Denham Smith has passed another week free from suffering, and the improvement of his strength recently observed is still maintained.

The working of Prohibition laws in America well deserves investigation by practical Englishmen, more especially as, with the salutary progress of the Temperance movement in this country, the prospects of the adoption of similar legislation for ourselves are becoming more promising every day. The law has been found on the whole to work very satisfactorily in Kansas, despite the prognostications of the antagonistic and the lukewarm. A decision recently given by the supreme court in the United States has settled the difficulty on the score of compensation. The manufacturers and purveyors of liquor had claimed to have the losses entailed upon them by the law made good, but the court decided that the depreciation in the plant, buildings, &c., of the liquor trade could not be considered in law to be "a seizure of property for public use," and that therefore no case lay for compensation. This verdict should encourage other States which have not yet adopted the Prohibition law to entertain it, and must be warmly welcomed as a most important triumph in the crusade against the evils of drink.

Professor de Launay, lecturing on the Catacombs, said that, when travelling from Saratoga to Montreal, he was shown on the slopes of the Adirondack Mountains the tomb of John Brown, and the cottage where his family reside. He was hanged for striking, at Harper's Ferry, in the interest of the slave, the first blow which led to the American Civil War. M. de Launay asked if the family treasured and showed to visitors the rope with which he was hanged, or a representation of the gallows on which he was executed. The reply was, "Certainly not. Who ever heard of such a thing?" Yet professing Christians wear the representation of the ignominious cross on which their Lord by wicked hands was crucified and slain.

One of the first symptoms of the declension which followed the ages of the Apostles and martyrs was the praise of the cross in such artificial, extravagant, and unscriptural words as these:—

Bend thy boughs, thou Tree of Glory,
  Thy relaxing sinews bend,
And the weight of the world's Saviour
  On thy bosom gently tend.

O Tree of Glory, Tree of Light,
  O Tree with heavenly beauty dight.
One and only noble tree,
  Sweetest wood and sweetest iron,
Sweetest weight sustaining free.

And this is not only continued by Romish and Ritualistic churches; for even some who are nothing if not orthodox and evangelical sing—

The Cross! the Cross! oh that's our gain,
Because on that the Lamb was slain.

This is not the thought of the Apostle, who said, "God forbid that I should glory save in the cross of the Lord Jesus Christ, by whom the world is crucified to me, and I unto the world." He always speaks of the shame and humiliation of the cross, and glories in it only because he glories in suffering shame with and for his Lord.

After the praise of the cross, as the tree of life, comes the praise of sin:—"*O felix culpa! quæ tantum et talem meruit salvatorem*" (O blessed sin! which deserved such and so great a Saviour). This was an utterance of St. Augustine's, and shows how far a good man may be led, if he gets out of the highway of truth into some by-path meadow of error. The next step would be the heathen praise of the serpent, as the benefactor of the human race, because he was the giver of knowledge, which is power.

The Roman execution of Jesus painted by Verestchagin gives probably a more accurate conception of the crucifixion than any other representation in existence. Placed between a picture of the Russian execution of Nihilists by hanging on the one hand, and the British execution of Sepoys by blowing from the guns on the other, we feel that the death of the cross is more degrading than that of the gallows, and more barbarous than that of the gun. Gazing upon this picture, and with the thoughts reflected from those on either side of it, it is impossible to speak of those heavy timbers, with the tortured form suspended therefrom, in the false and sickly sentiment of the mediæval poets.

In a trenchant article on the religious state of South London, *The Church of England Temperance Chronicle* shows that if Christianity is not "in possession" the drink is; and that so long as the latter fact is true, the former follows as a matter of necessity. Here is the gist of our contemporary's indictment:—

> Let anyone test, by the rules of common sense and experience, the strength of combined opposition on the part of fifty public-houses in a single parish, and he will cease to wonder that the church is not thronged by poor parishioners. Who then is responsible for this, the foremost among many factors of misery, immorality, and irreligion in South London? We have no hesitation in saying that the sin and responsibility lie at the door of the nation and legislature; above all, of the Churches, which have never grappled conscientiously and courageously with the foe that has been so long sapping the life, moral and physical, of the country. The hard-working clergy are doing all they can to help the nation, but the nation cares not to help the clergy; and then there is a chorus of surprise, we had almost said indignation, that so little is accomplished by church and chapel for the masses. It is the drink which nullifies self-denying effort and baffles the most careful organisation; and as we listen to the chorus of horror that rises from every section of the Christian community over *The Record's* exposure of facts, we cannot help thinking there must be a strong element of Pharisaism or of self-deception in our national religious life. What section of the Christian Church has, as a united whole, risen to fight in real earnest against the sin of intemperance, to lessen—if possible, to remove altogether—the facilities for indulgence in this bestial vice, and do away with the pitfalls and traps which an overgrown traffic has mercilessly multiplied for the destruction of the people?

The easiest way to help Christianity into possession in South London, as in other parts of our great city, is to dispossess the drink. Until we do that, we may lament and wring our hands in vain.

The British Weekly is conferring a weekly benefit on its readers by its exposure of the temptations of Tempted London. The music halls and variety theatres of London, of which the latest issues speak, are not worse than those of the provinces, and both are disgusting and demoralising in the extreme. It is a fact that while high-class theatrical performances are witnessed with composure by large houses, low-class entertainments are attended, and songs having an immoral drift are listened to, by crowded audiences, which never weary in according cheers and applause. This conclusively shows that the tendency of the popular theatre is the opposite of elevating.

Rev. Hugh Price Hughes, preaching on "The Administration of Justice," on a recent Sunday afternoon, in St. James's Hall, said:—

> I have studied verdicts and judgments for years, and my blood has often boiled within me when I have noticed the fearful leniency with which crimes against women are treated, and the yet more fearful severity with which the crimes of poor women are punished. There was a case the other day of a poor starving girl who left her child behind her in the hope that someone would take it, and thus save them both, perhaps from death. For this she was sent to penal servitude for five years. On the other hand, I read to you two or three Sundays ago the cases of men who, for nearly murdering their wives, got only three or four months' imprisonment.

There is no doubt that much depends sometimes upon the health and temper of our judges. Christian people cannot but realise the necessity that the seat of justice should be occupied by pure and reasonable men. With a high-minded Parliament we might secure laws that would leave less to the caprice of the judges.

Preaching a few days ago on "Midnight Manchester," Rev. Dr. Macfadyen said that he had personally investigated the condition of affairs in that city, with the result that his heart had been made heavier than it had ever been during his ministerial life. Indeed, he said that he took shame to himself that he had for twenty-five years presided over a church in Manchester without knowing the facts of the case; and, now he knew them, he dared not utter one-tenth part of what he had seen and heard. This is a statement calculated to sadden the heart. On it *The Methodist Times* remarks:—

> We are persuaded that if Christian ministers will but leave their book studies for awhile, and read the open book of the streets, we should soon hear that the churches are setting themselves in array to wage a hand-to-hand fight with our national vices. Preachers, we believe, sometimes find it difficult to choose texts for their discourses. A peep at midnight life might be of service to such brethren.

Mrs. Besant has been preaching from a text taken from the Old Testament, "Am I my brother's keeper?" A contemporary describes the deliverance as "a profoundly Christian and most beautiful sermon," and declares it to be "one of the brightest, and also saddest signs of the times that some of the most enthusiastic advocates of applied Christianity seem to be blinded against Christianity." It ought to be clear to discerning minds that those persons who are in this way called "advocates of applied Christianity" are only praising that which their efforts are totally powerless to produce or sustain. As sure as effect follows cause, so "applied Christianity" owes its origin to a spiritual relation to God in Christ. We have yet to learn, however, that Mrs. Besant is willing to be regarded as an "advocate of applied Christianity."

There is a singularly striking article in this month's *Contemporary Review* on the subject of "Islam and Christianity in India," the object of which is to deprecate the excessive training of converts in Western conceptions. For it is to this, the author thinks, that the comparative failure, as he views it, of missions in India is due. We have given the natives too exclusively Western views, while Islam meets them as an Oriental religion, and keeps them Orientals. That it is a mistake to denationalise the native Christians no one doubts; but what method would the writer have us pursue so as to avoid this? We do not at all share with him the belief that, if the English were to withdraw from India to-morrow, Christianity would die out. We are, on the contrary, convinced that it would remain and develope. We wish the tone of the article were more truly Christian; but, for an analysis of the Hindoo mind, and for a noble tribute by an outsider to the Christ-like zeal of the missionaries, it is most interesting.

In the same Review Dean Perowne concludes his essay on the Pentateuch, and we rejoice to find that so erudite a scholar sees no reason to depart from the received view. He allows, indeed, that, in its present form, the Pentateuch, or, as he prefers to call it, the Hexateuch, including Joshua, has been touched up by a later hand than Moses, but on the great question, the relative date of its contents, he is convinced that the priority of the "Priests' Code" in Exodus, Leviticus, and Numbers to the Book of Deuteronomy is, on critical grounds, by far the most probable solution of the problem.

We have received a long letter from "A Student for the Church," in which there are some sad statements. The writer says that not more than two out of every fifteen of the divinity students of his acquaintance are "out and out" for Christ. We should be glad of information on the subject from correspondents who are well qualified to form an opinion. What is the present spiritual condition of our theological colleges, so far as the students are concerned? Communications signed by their authors will be specially welcome.

M. Renan is generally more entertaining than trustworthy. His latest deliverance is on the spirit and genius of the French language; and, while the manner is that of the philosopher, the matter is that of the pseudo patriot. M. Renan is by no means moderate in the virtues he attributes to his mother tongue as an instrument of civilisation. He says:—

> Was there ever a language that so advanced sociability, free thought, and human rights, as French has done since it was first lisped twelve centuries back? Liberty, equality, fraternity, the French trilogy, has made the tour of the world. One of my Oriental friends has nearly worked a religious revolution is Persia with these three words. The doctors of the Kerbela came to the conclusion that there was nothing in the Koran equal to them, and that nothing short of a Divine revelation could have impelled a nation to utter them, and accept them as expressing the active principle of modern civilisation. Our French clarion, with its high thin notes, often becomes, no one can say why, a trumpet of Jericho.

The ideas thus put together are not wanting in attractiveness. But as there is an end of all earthly devices, so "liberty, equality, and fraternity" is a trilogy of distinctly limited operation. Much more than M. Renan is able to say of the "French clarion" may be affirmed of another trilogy which we would commend to his attention—Faith, Hope, and Love—and one which is potent for the attainment of everlasting results. Wherever it has dominion a heavenly spirit is breathed, even as the formula itself is heaven-breathed.

Rev. Dr. Badenoch has resigned the secretaryship of the Protestant Educational Institute, and is succeeded by the organising secretary, Mr. Geo. L. Thomson.

The Bishop of Jamaica is the latest witness against Canon Taylor. In reply to the latter's assertion that "in Jamaica the negroes nominally Christian are lapsing into Oboism," it is pointed out that, although much remains to be done before the Jamaicans are thoroughly Christianised—for fifty years do not suffice to eradicate the superstitions of centuries—yet the following manifest improvements have already been effected by the preaching of the Gospel: simple and pure Christian worship has taken the place of idols and gross savage rites and ceremonies; the negroes are learning to be honest, truthful, self-respecting, and industrious; the sanctity of marriage is becoming better understood: and—in the very land of rum, be it noted—"nothing is more striking than their temperance with regard to drink." The writer of this reply states that the only drunken persons he saw during the Jubilee celebration at Kingston were whites. With justice, therefore, it may be claimed that "the religion which can so mould and improve the character of its votaries is something more than nominal."

By the time these lines are in print Parliament will have assembled. Is it too much to hope that the present session will witness a serious effort to grapple with the many pressing social and domestic questions of the day? The housing of the poor, the causes and cure of the present distress, work for the working man (not the habitual loafer), intemperance, impurity, pauperism—these and similar matters clamour for attention. The first duty of a Government is to govern for the welfare of the people. Power is becoming more and more vested in "the masses," and, unless something is done to improve their condition, they may make their power felt in a forcible and unwelcome manner. Let statesmen and politicians lift these questions out of the mire of party strife and jealousy. Let citizens and electors sit loose to mere party ties, and support only those conscientious, earnest men who will enter St. Stephen's with the fear of God before their eyes.

Although no new facts of importance relating to the condition of the working classes, nor any new remedies, were brought forward by the representative deputation which waited upon the Prime Minister last week, yet it is well that the attention of the Government should be officially drawn to this question. The schemes advocated by the several speakers were three—a general inquiry as to the extent and nature of the distress throughout the country, state-aided emigration, and the prevention of the immigration of foreign paupers. Judging from the limited experiment of last year, it is doubtful whether any practical benefit would accrue from the first of these; the last two have been more than once advocated in these columns. The Prime Minister confined himself entirely to pointing out the difficulties in the way of each of these proposed remedies, and undertook that the matter should "have full and careful consideration." But it is earnestly hoped that this will mean something more substantial and practical than a Royal Commission, a big Blue Book, and then—the shelf.

With the great pressure on our space we have this week omitted our usual contribution for the young, but would direct the attention of our youthful readers to Mr. Neil's interesting lecture on "The Land and the Book."

It is stated that the King of Sweden and Norway refused either to congratulate the Pope upon his jubilee, or to send him a present. Certain influential parties are reported to have remonstrated with His Majesty, and to them the Swedish Government replied:—

> Our king is the monarch of a Protestant people and he sees no cause, as he feels no obligation, to do honour to the Pope.

On this *The Standard* has made the following sensible comment:—

> One cannot but respect a logical and conscientious declaration like this. If a man really see no cause to give another a present, and feel no obligation, it is very stupid and not quite honest to spend money and trouble in doing so. But how many of us have the courage of these sturdy Swedes?

Both in religion and politics these are days of much thoughtless compromise, and it is quite refreshing to read an incident showing at once religious consistency and political shrewdness in high places.

In this month's *Nineteenth Century* Professor Huxley writes ably on the matter of technical education. But does it not show some misgiving as to his position, that the Professor must always introduce, as he does here at considerable length, his peculiar beliefs as to the descent of man? Primitive men, he says, were low savages. They knew nothing of *meum* and *tuum*. But there arose the ethical man who taught this and introduced peace and civilisation. But do we now see anything corresponding to this? Where, out of the bosom of the savagery of Africa, New Guinea, or Australia, has the ethical reformer arisen? And why are we to believe that he was evolved from a low type of savages at the first?

In the same Review Miss Sewell enters a long protest against pedantic methods of education in girls' schools. She contends that there is a despotism of fashion in our present systems of teaching which is quite as bad as any other tyranny; that a uniform routine utterly unsuitable to some girls is indefensible; that to treat thoughts of great authors merely as affording scope for grammatical analysis is a kind of intellectual vivisection barren of any adequate result; and that the professors in girls' schools whose sole aim is to develop the intellect, may produce pedants, but not really educated women. There is hardly a modern question of more importance than this. Perhaps the fault lies more with those who frame our education codes than with those who administer them.

Thrift is not generally considered an English virtue. All the more reason, therefore, why its growth should be fostered, especially in early life. How much may be accomplished in this direction is shown by the results which have attended the working of the Liverpool Penny Banks Association, of which some particulars were given at the recent annual meeting. There are, it appears, one hundred and seventy-five of these penny banks connected with elementary schools on the Mersey, and last year the deposits, "made up of the pennies of poor children," amounted to £22,660, involving 682,350 transactions. At one school, it is stated, 75 per cent. of the boys, 77 per cent. of the girls, and 78 per cent. of the infants, were depositors. Such a large average must surely, however, be the exception rather than the rule, for in very many schools the majority of the children must be unable, from sheer poverty, to deposit anything; but is not the Liverpool experiment worth trying in other towns?

SHALL WE?

'This is wrote sarcastical."—*J. Billings.*

Shall we have, in our churches, fairs, suppers, teas, concerts, operettas, raffles, &c., as a means of raising money?

I say yes, by all means, and I beg you closely to consider the following reasons.

(1) *We must have money.*—No enterprise ever yet was set on foot and successfully carried on without money. We must have money. The more the better. These things bring in money. The conclusion is plain. And, besides, we can get more of it for less return in this way than in any other I know of, unless, maybe, it might be on Wall-street. Why, only the other night the Methodist Church cleared ninety dollars on a ring cake! I did hear that two young men got into a difficulty about it, and the police had to be called in before order could be restored, but don't say anything about it, as the church authorities want to keep it quiet, and I promised the person who told me not to mention it. And that might have been in our church. I mean the money, of course.

(2) *We don't have to give so much ourselves.*—The winters are getting to be very hard and long, and what with the drought in Texas, and all, I feel we can't be too careful, nor begin too soon to lay up for a rainy day, and I like, now and then, to squeeze a dollar out of those wicked fellows who hold the Church in such contempt, and talk so dreadfully about Church piety. It is a kind of balancing of the scales, and does me good.

(3) *It enlists outsiders.*—A great many people never are seen inside a church except on these occasions. How important, then, that the Church should devise ways to attract them thither. And, between you and me, we have to hustle to keep something that will draw nowadays. It used to be that a plain oyster supper would bring a good house, but now it's got to be a pink tea, or a Japanese tea, or something of that sort. It's too bad, I think. Why, Annie caught a dreadful cold at our Japanese tea last winter; she exchanged her high shoes for sandals (she was one of the waiters, and had to be in costume), and you don't know the trouble I've had with her since. The anxiety has kept me awake many a night; but, la! you have to have something new and attractive like that or you won't get a cent; and it's the money we want, you know.

(4) *We must have recreation for our young people.*—As the Church is so severe on dancing and theatre-going, we must have something to take their place. "All work and no play makes Jack a dull boy," says the Bible [?], and I believe it. Yes, I know that some people say that religion compensates for these things. I would not hurt anybody's feelings, nor say anything that would be unpopular—not for the world; and, mind, I don't say there *isn't* any such thing, but what I do say is, that if there is, I don't know anything about it."—*New York Observer.*

MISS DE BROEN'S PARIS MISSION.

BY the blessing of God, many have come to the knowledge of Him through the Mission during the past year, and the present one opens with encouragement. In the very first week a young man rose, after one of the services, and gave thanks that Christ had saved him. Another man, who had been long visited by one of the evangelists, at last overcame his indecision, and in due course was invited to the special meeting of Christians—a peculiarly happy and friendly gathering. Two days ago he came for the first time, and at the end of the evening said, "I thought that in leaving my old friends and ways I should be entering a desert, but I find now that I have entered a happy family, and that the desert was where I was before."

The medical mission continues to bring many who would otherwise probably never hear of the love of God. People take any amount of trouble to come from far, and even in this extreme cold, which many of the sick dare not face, there are upwards of a hundred on each medical mission day. Last year the total attendance was 23,397. Among other touching letters received by Miss de Broen was the following:—"I can never say often enough that it is from you I have got bodily benefit and health of soul, which is much more precious. I am still ill, but have reason to be very grateful to the dear Saviour, for He is with me, and I live in precious communion with Him." Is it not worth while to work among the infidels of France to have, from time to time, such firstfruits?

Besides the medical mission, as above stated, the attendance at the other meetings last year was 25,257. That at the Sunday-schools 5392, and at the other schools (day, night, and Thursday), at all of which religious instruction is given, was 10,463; besides 3000 visits in the homes of the poor. 1534 Testaments were bought by the people; and we know many cases in which they are truly valued. 30,000 tracts were given. Add to this the work connected with the Orphanage of twenty children, and the many thousand conversations with the sick in the waiting-room.

It is anxious work keeping all going, and providing for the needs of the Mission. Amidst all the home work of England, let her still stretch out her hands to give of her bread to the perishing in Paris.

Belleville, Paris. A WORKER.

THE SHAFTESBURY INSTITUTE, BURTON-ON-TRENT.—The first quarterly tea-meeting of the members of the Y.W.C.A. and the Shaftesbury Institute, Burton-on-Trent, was held a few days ago, under the presidency of Mr. H. Wardle, M.P. It was stated in the course of the proceedings that fifty-two members had joined the Association.

HOLLOWAY EVANGELISTIC AND OPEN-AIR MISSION.—The annual report of this Mission tells of much blessing bestowed on the work during the past year. The indoor and open-air services have been well attended; free breakfasts and teas to the poor have occasionally been given; frequent visits have been paid to the sick and the dying, a number of fallen women have been induced to give up their life of sin, and lodging-house visitation and other agencies have been regularly carried on. The superintendent, Mr. H. Putterill, 28, Wray-crescent, Tollington-park, N., will send a copy of the report on application.

MISSION TO DEEP SEA FISHERMEN.—We understand that Mr. James Knott, of Newcastle-on-Tyne, has just presented to the Council of the Mission to Deep Sea Fishermen a valuable 58-ton sailing yacht, suitable for their work amongst the smacksmen on the North Sea. It is to be hoped that this generous gift will stir up others to aid the Association in their much-needed efforts, especially in view of the fact that each acquisition to the Mission Fleet involves a heavy additional charge upon the general expenditure. The summary of work for 1887 shows that nearly 4000 cases were medically or surgically treated on the various vessels during the past year, and over 1700 services were held in the different fleets.

CURE for a DULL PRAYER MEETING.

IN the current number of THE CHRISTIAN TREASURY (6d. *Marshall Bros.*), there is a characteristic discourse on "Peter's Deliverance," by Rev. John McNeill, the popular Edinburgh Presbyterian pastor. We extract the following quotation:—

"He came to the house...where many were gathered together praying." Any man who cannot see a parable looking at him there should pray God to perform an operation on his eyesight, for he must be blind. What should one do who has got a great deliverance, but come into the company of God's people, to give us the benefit of it, to make our faces bright with the reflected glory that has fallen upon himself, to make our songs fuller, to take the cracked tone out of them, and to put a truer music into them by joining his voice in the choir? I do not suppose it took Peter very long to consider before he went straight away to the little house of prayer, where his friends were gathered in instant, earnest supplication for his deliverance, as the beginning of the chapter tells us. And some of you, perhaps, need this word, "Not orsaking the assembling of yourselves together, as the manner of some is." You remember that other time in the experience of the disciples, where they had been buffeted and threatened by the world; when they were let go they went to their own company. As surely as the horse makes for the stable door when he comes out of the shafts at the close of the day, so surely do Christians, when they are free, make for each other's presence, and for the place where prayer is wont to be made.

Well, if that kind of thing went on, what a delightful exercise prayer would be. How the prayer and the answer would be continually coming, one upon the heels of the other, and the prayer would be sublimated into praise. Here is the cure for a dull prayer-meeting: Set yourselves to pray for some definite and distinct object, with honest sincerity and dead earnestness—something that binds together your praying powers; that tests God's promises and tests your own earnestness. While you are doing that, the answer will come knocking at the door to get in, straight from heaven. You will rise off your knees and understand that prayer is a reality, because prayer will pass into praise. Why should such exercises ever stop? There are always plenty of things to be prayed for; and God will give definite answers, largely as there is definite thanksgiving for deliverances received. So the circle will go on—prayer, earnestness, strenuousness, almost agony; then a relaxing when the answer comes, and the sending up of special thanksgiving; then to it again in prayer for something else. This, I repeat, is the cure for a dull prayer-meeting.

MR. CHAS. COOK continues to hold large evangelistic meetings every Sunday night at the Metropolitan Music Hall, Edgware-road, which accommodates 2000 persons. An excellent choir does good service in singing the Gospel. On Tuesday evenings and Sunday afternoons meetings are held in the Hyde-park Hall, which has now been occupied by Mr. Cook for over fifteen years (and stands greatly in need of repairs). The address is, Stourcliffe-street, Edgware-road.

THE DOWN-GRADE CONTROVERSY.—At the annual meeting of the church worshipping at the Metropolitan Tabernacle, held a few days ago, a resolution was passed expressing sympathy with Mr. Spurgeon in his testimony for the truth, and endorsing his action in withdrawing from the Baptist Union. A meeting of London ministers educated at the Pastors' College was held on Friday last, when a resolution was passed protesting against the censure passed upon Mr. Spurgeon by the Council of the Baptist Union and appealing to the Assembly to reverse the vote. In his sermon at Carr's-lane last Sunday evening, Dr. Dale referred to the discussion, stating that while his affection for Mr. Spurgeon prevented him from becoming his critic and judge, some of the charges made by Mr. Spurgeon might do great harm if they led to the Church indulging in suspicious criticisms of their pastors instead of caring supremely for their personal loyalty to Christ.

THE RAILWAY MISSION.

THIS important Mission has, from the wide scope of its operations, assumed very considerable dimensions, and great blessing is apparent wherever a branch of it exists. On Tuesday, last week, a capital meeting was held at Cambridge, in the Guildhall, to report progress and to enlist new and continued interest in the work. About eight hundred persons sat down to tea, and the large hall was densely crowded, aisles and all, at the public meeting which followed.

Since the inauguration of the movement some years ago, the work of evangelisation among the railway servants of Cambridge has made steady advance, and the Mission has in many ways exercised an inestimable influence for good. Mrs. Paine, a lady who took a deep interest in the welfare of the Mission, and whose services were highly appreciated by those among whom she has worked for several years, has recently left Cambridge; a good substitute has, however, been found in the person of Mrs. Brown, who is already a great favourite with railway men.

Mr. T. A. Denny presided, and Mr. D. Spencer, the general secretary, told how the work had developed during the past six years from small beginnings to a powerful influence for Christ and the Gospel from one end of the country to the other. Addresses were given by the Chairman, and Mr. S. Gurney Sheppard (treasurer of the Mission), Lady Sebright, and local ministers and friends.

A leading feature was the brief but effective testimony given by delegates from various places. Their glad faces and bright cheering words went far to enlist the sympathy of the audience on behalf of this great and good work. Considering how much the safety of the public depends upon the sobriety and steadiness of railway men, the Mission has a special claim for support. The circumstances in which the men are placed renders hypocrisy impossible. Those converted have to stand to their colours amid much derision, and in consequence they become strong in the faith and joyful in the Lord.

Volunteer missionaries are greatly needed to evangelise the railway men of South Africa and India. A lady and gentleman have promised £200 in furtherance of this. Ladies who will undertake to supply a monthly packet of healthy literature to some railway man are invited to communicate with Mr. Spencer, at the office of the Mission, 18, New Bridge-street, E.C. Nearly a thousand ladies are thus engaged, but hundreds more are needed.

WARNING.—Miss de Broen, of Paris, begs to warn readers of THE CHRISTIAN against a man who attempts to obtain money from Christian people on the false pretence of being a relative of hers, or a helper in the Mission.

LADIES' SAMARITAN SOCIETY.—The annual meeting of this Society, in connection with the National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, was held on Tuesday, January 31, Mr. R. Denny Urlin, F.S.A., treasurer, in the chair. The report and balance-sheet were presented and approved. As the work of the hospital grows, and the out-patients' department becomes more and more used, the scope of the Samaritan Society necessarily widens, and the committee need extended help.

BILLINGSGATE CHRISTIAN MISSION.—A good work has been carried on among the men engaged in the Fish Market and its surroundings. The scope for such a work may be imagined from the fact that some 10,000 men in this locality, comprising fish and fruit salesmen, buyers, clerks, porters, &c., daily frequent the locality. In 1886 the Mission premises were required for municipal purposes, which seriously impeded the work, though Gospel meetings have regularly been held in the subscription rooms of the London Fish Trade Association. An excellent site has been secured, facing the Market, on which it is intended to erect a suitable building. The hon. sec. is Mr. A. Walters, 10, Billingsgate Market, E.C., and the treasurer, Mr. F. A. Bevan, 54, Lombard-street, E.C.

AMONG THE SOUTH AFRICANS.

MALAN CLIFF.

Mr. W. Christison, who carries on an undenominational mission at this place in Natal, sends to a friend an account of visitation work among the native kraals. After describing a visit to one at some distance from the mission house, where the Gospel was preached for the first time, and where a favourable reception was given to the message, Mr. Christison says:—

"On our return we stopped at a kraal where I had often before preached the Word. On this occasion the women asked me to stop and speak with them. I read and explained to them the parable of the sower—a portion they always like, especially the women, as all the digging, sowing, hoeing, reaping, &c., falls to their share. That I might see that they understood, I asked some of them to repeat what they had heard, and with a little help they managed fairly well. They said, 'Oh! that good, very good, but our hearts are bad and hard, and we always forget what you tell us.' In different ways I showed them how they might become happy, and how they might redeem the time. I also taught them this short prayer: 'Great King, enlighten me, help me, save me.' They seemed delighted to have a prayer so short and easy, and they promised to repeat it morning and evening. When we got outside we heard them saying it over again amongst themselves. Poor things! their case is pitiable. They are bought for so many cows, and thereafter they are completely in their husband's power. They can do little of their own accord, indeed they scarcely dare think for themselves. These women would, I believe, under a better system, know how to act in the matter of religion, but to do much as things stand, means more than many of them could face.

"I cannot tell you how great a burden these poor benighted creatures are upon my heart, or how often I ask God to help us so as to be able to do more for them. Going from krral to kraal, although to me delightful work, is at the same time terribly exhausting: so many hills to climb, and so often to use the voice, while frequently the heat is intense. If I had the means I would get up a few large huts as preaching places at convenient centres amongst the people, and visit them regularly, when I believe hundreds would turn out to hear the Word. It is only a matter of a few pounds, but I cannot do anything in the matter till the Lord raises up a few more friends for us who might assist us. Will you pray to God on our behalf, that in his mercy He may save thousands of these Zulus and Pondos about us."

IKWEZI LAMACI.

Mrs. Aitchieson, of this mission, writes on Dec. 12, telling of a terrible storm, during which two horses were both struck dead in the stable They were much used in the work, and the loss is a heavy one to the Mission. After some particulars as to individual converts, Mrs. Aitchieson says:—

Umpekna, the Majalie chief, still insists upon our giving him a teacher. Services are regularly kept up by some of our helpers, so that if we cannot yet give him a teacher the hut which he is building will be nice for Sabbath gatherings. It has long been on my heart to open a boarding-school for girls, that they may not require to go home to the daily contact with all that is so opposite to our teaching; greater good would result, but I would need a trustworthy person to take charge, and this and the necessary building means increased funds.

Any aid towards replacing the lost horses, or for any of the objects of the Mission, will be acceptable. Parcels of material and clothing will also be gratefully received by Miss Macpherson, Home of Industry, 29, Bethnal-green-road, London, E.; or by Miss Agnes A. Bryson, 1, Belmar-terrace, Pollokshields, Glasgow.

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BOSTON and OPEN-AIR PREACHERS.

The Christian population of Boston, Massachusetts, U.S.A., are greatly incensed at the conduct of their civil governors, who are doing their best to hinder the out-door proclamation of the Gospel. Of all the places in which open-air preaching can be carried on in the city, none is so desirable as the park known as Boston Common. The city governors, however, steadily refuse to allow preaching on the Common without permits being first obtained, and they persist in refusing to grant such permits when application is made for them.

There are in Boston some Christians who hold that the governors of the city are acting tyrannously in refusing permission to preach on the Common. Some of these earnest men, knowing that on the Common an audience is always assured on Sundays, have not hesitated to assert their right as citizens to preach within its borders. Thither they have repaired, and done their best to rebuke the world of sin, and arouse the people from the prevailing indifference to the command which has gone forth calling upon all men everywhere to repent. The Common is continually the scene of concerts and dancing parties on Sundays. Must the name of God and the honour of Christ only be heard therein in the oaths and curses of the blasphemer?

Several highly respected Christian workers have been prosecuted for breach of the obnoxious law which the city authorities are administering in opposition to the wish of the most religious and patriotic of the inhabitants. Among these was Mr. H. L. Hastings, well known all the world over as editor of "The Anti-Infidel Library"; for reading the Bible and preaching on the Common he was sent to gaol for a term of four months, in default of paying fines. Indignant friends in a short time secured his release by paying the fines. Mr. W. F. Davis, another out-door preacher, has been repeatedly fined for preaching on the Common, and recently, in default of paying a heavy fine, he was committed to prison for twelve months! The sentence is disgracefully severe, and the proceedings are a stain upon the fame of the city of Boston. It has not been alleged by any reasonable person that open-air preaching on the Common was an annoyance to the public, nor has it been insinuated that it caused obstruction of thoroughfares. The fact is, the city governors are perverse and cruel. Their conduct, however, finds ready explanation in the fact that they are, in great part, Irish Roman Catholics, who do the bidding of their priests. With large stakes in the liquor traffic, encouraging rum-drinking rather than Gospel-preaching, these rulers of Boston may think that their summary removal of unoffending, submissive people is firm and creditable government. It is sincerely hoped, however, that they have over-reached themselves in dealing with Mr. Davis, and that public sentiment will bring about such a change as will enable Christians in Boston to enjoy the liberty and privileges which until recently they thought they possessed. There has been a vigorous protest, led by Drs. A. J. Gordon, A. H. Plumb, Joseph Cook and others. We are sure that Mr. Davis will not want sympathisers, but that Christians everywhere will pray that his bonds may be blessed to the furtherance of the Gospel.

PLATELAYERS' MISSION.—I am anxious to interest the Lord's people in the work amongst the platelayers on the Midland Railway, which commenced a year ago. Now, eighty-five men receive monthly packets of Gospel papers. Some have written, testifying of the blessing they have received; in two or three cases souls have been led to the Saviour by means of these papers. I have still a number of men unsupplied, and shall be glad to give all information to anyone who will help forward the work.

(Miss) Murray MacGregor.
17, *Castle Hill-avenue, Folkestone.*

MR. AITKEN AT ROXETH.

[From a Correspondent.]

A most interesting and successful parochial mission, extending over a fortnight, has just been held in the parish of Christ Church, Roxeth, Harrow. Much prayer had been offered by believers for many weeks before, in public meetings and in private. The vicar of the parish, Rev. J. F. Andrews, who formerly assisted Mr. Aitken in parochial mission work, realised fully that all the power for successful work must be of God, and held daily meetings for prayer, when he not only invited, but urged the privilege and duty of united supplication. He also instituted daily house-to-house visitation, and by this means evangelical mission literature was widely distributed. At each house in the parish an endeavour was made to speak to and plead with the inmates, and invite them to the services. It is solemn to think that even before the mission began, all were "without excuse" for neglecting salvation.

This earnest preparation increased the faith of Christians, and the sense of expectation of blessing, which expectation has not been disappointed. The mission preacher, Rev. W. Hay M. H. Aitken, came in the power of the Spirit, indeed in very fulness of power, for his words were manifestly of God, not of man. The opening prayer-meeting in the church room, on Saturday, January 14, was a very hallowed time, when he urged an entire dedication of our whole selves to God. "None of self, and all of Thee," may be called the keynote of this meeting, as it truly was of all the subsequent services in the church, mission rooms, and school-rooms. Each day throughout the fortnight there was a short service, with an address on the Spiritual Life in the morning, and a mission service in the evening. These were well attended from the first, but each day the numbers increased, and towards the close of the mission the crowds became very great, many who had never been to a place of worship being attracted by what they heard from others.

The pleadings of the mission preacher were very powerful as he set Life and Death, Heaven and Hell before his hearers, and urged them for the love of God and for the safety of their own souls to forsake sin and accept the gift so freely offered to them. He set forth the danger of hypocrisy, formality, and lukewarmness. Not only were sinners saved, but the Christians were roused and refreshed, and built up in their most holy faith. The half-hearted ones were warned against trying to serve God and Mammon; the weak, desponding ones were shown that the grace of God is sufficient even for them; and those in danger of spiritual pride were reminded of the requirements of God's holiness in such a way as must have left on all who were not blinded by Satan a deep sense of their own unworthiness. All were constrained to utter from the heart—

> "Just as I am, without one plea,
> But that thy blood was shed for me,
> O Lamb of God, I come."

Besides the morning and evening services, Mr. Aitken had a short afternoon service with an address in the parish church of St. Mary's, Harrow, distant about half a mile from Christ Church, Roxeth. This service was also well attended. Rev. F. Hayward Joyce, vicar, gladly welcomed the mission preacher to his pulpit. Though not seeing eye to eye on every point of Church administration, nor perhaps even of doctrine, it may be truly said of the two vicars, and of the workers, in the two parishes, "See how these Christians love one another."

On Sunday afternoon a special service was held in St. Mary's Church for men, and it was largely attended, there being between 500 and 600 present on the last occasion. Two lady missioners came to the parish at the same time, and held meetings and gave school-room addresses in outlying parts of the district.

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This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS OF "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
28, Enfield Road, Kingsland, N.

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Society for the Rescue of Young Women and Children.

FIRE AT GIRLS' TRAINING HOME.

On the morning of the 16th January, one of our Preventive Homes was TOTALLY DESTROYED BY FIRE, with the loss of the life of one poor afflicted inmate.

The Matrons and all the other inmates escaped in their night-dresses, having lost everything but their lives.

The rebuilding must commence as soon as possible; but to reinstate the Home in full working order will probably necessitate an outlay of at least **£1,000** beyond the amount of insurance.

This has occurred when our Funds are absolutely exhausted, with OVER **150** GIRLS IN OUR HOMES.

Will not every reader send a Contribution to help at this time of great and dire necessity?

Contributions will be kindly received by Messrs. MORGAN & SCOTT; and the Bankers, Messrs. BARCLAY, BEVAN & Co., 54, Lombard-street; or will be gratefully acknowledged if sent to the Secretary,

Mr. C. STUART THORPE, 79, Finsbury-pavement, E.C.

(*Continued from page* iii.)

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Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. 1 Tim. i. 15.

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THE ADVERTISER'S SON is ready to receive a Pupil at his Ranch, near Goshen, Tulare County, California.—For particulars apply to Dr. DUNBAR, 2, The Cedars, Clapham Common.

TO BOOKBUYERS AND LIBRARIANS of Free Libraries.—The February Catalogue of valuable New and Second-hand Works, offered at prices greatly reduced, is now ready, and will be sent post free upon application to W. H. SMITH & SON, Library Department, 186, Strand, London W.C.

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4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me, and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted.
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray: we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
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CASE FOR THIS WEEK.

CASE of INCIPIENT PHTHISIS.—Miss E. RICHARDSON, of 37, Pleasant-street, BOLTON, Lanc.

This case was brought under my notice by a ministerial friend of the patient on the 16th of February last. She had been ailing for six months, unable to do any work, and under medical treatment. There was every indication of commencing lung disease.

In less than one month I received a letter stating that she had derived much benefit from my medicine, also from use of liniment prescribed by me.

In May she had been doing too much, and too early, and her progress was retarded for a short time, after which, however, she speedily recovered.

On September 14 I received a letter, in which "Miss Richardson desires to say how much benefit she has received from your treatment. She is wonderfully better."

And on the 11th of November last:—"Miss Richardson continues in an improved state of health. She has had a severe test in the nursing of a sister and sitting up with her at night. But she says she is better than she has been for years. All pain and cough is gone. She is very grateful to you."

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Letters to the Editor.

CHRISTIANS AND THE THEATRE.

DEAR SIR,—If the arguments in the article by Rev. J. F. T. Hallowes, in THE CHRISTIAN, of January 20, are right, I would like to ask:—Should Christians withdraw their support from public companies systematically breaking the commandments? The majority of the railway, tramway, and omnibus companies run vehicles on Sunday, and so break the fourth commandment. Is it not just as wicked to break one commandment as another?

Are Christians holding shares in companies, or attending theatres in the way Mr. Hallowes describes, really sinning in "giving their moral and financial support to the whole institution which ministers to their pleasure." Dramatic performances are now quite common in connection with Christian churches and schools, and it is high time this question should be threshed out and settled once for all.

Arguments such as those brought forward in the article I refer to cannot, in my opinion, do much good. Most Christians are agreed that the Drama might be made pure and good and profitable. Why, then, cannot Christians, who regard the Drama in the same light as poetry, music, sculpture, painting, and the other fine arts, lead the way, and show "the world" how to do it?—Yours faithfully,

AN OLD SUBSCRIBER.

REJOINDER BY MR. HALLOWES.

SIR,—Please allow me to reply to "An Old Subscriber," who fails to see the force of my argument against theatres, in the article published in your paper. The substance of the argument was as follows:—"Some persons, admitting that immoral plays are acted in certain theatres where also moral plays are exhibited, patronise only the latter, and regard themselves as having no responsibility for the former. This conclusion, however, is illegitimate, as they are giving their moral and financial support to the whole institution which ministers to their pleasure." Your correspondent questions whether Christians are really sinning by such partial and guarded patronage.

He instances the case of public companies habitually breaking the commandments of God; and, broadening the matter at stake, inquires as to the moral liability of their shareholders.

Doubtless the conscience of the Christian community needs to be quickened on these points, if there is to be that "ethical revival" which is one of the wants of the age. Though public companies have "neither a body to be kicked nor a soul to be saved," they have responsibilities which must, to a certain degree, reach the shareholders, who never attend their periodical meetings. It has been the recognition of such responsibilities which has prevented consistent "total abstainers" from taking shares in Limited Liability Brewery Companies lately formed from private businesses. Such persons, conscientiously and intelligently alive to the overwhelming evils of the "drink traffic" in England, must needs shrink even from a remote participation in their maintenance and extension though they have to forgo an investment financially profitable.

And he, too, who knows the history of the theatre in this country, and its influence as a whole upon the morals of the community, may well regard himself as bound to refrain from attending moral plays when these are often exhibited on the same evening with others distinctly vicious in character. A certain section of well-meaning persons have, for at least a century, been uttering lamentations over the English theatre, begging it to see the error of its ways and to reform the looseness of its morals, occasionally cheering themselves with anticipations that the time of its repentance was at hand, and that the prodigal of the present would become the prophet of the future. But, alas! the prodigal wooed, awed, blessed, and cursed, remains obdurate still. So much preaching ought to be followed by a little practising, and should at least have prevented the English stage being inoculated with the poisonous virus of the French play.

Your correspondent finally asks, "Why cannot Christians lead the way, and show 'the world' how to do it?" that is, how to conduct a theatre on strictly Christian principles. Nothing need hinder them trying, if only they have sufficient financial faith in the realisation of such a scheme. Have any of them? Has "An Old Subscriber"? A series of plays emended and commended by the Church would run a terrible risk of being voted dull by the world.—Yours faithfully,

J. F. T. HALLOWES.

TRUTH AND LOVE.

DEAR SIR,—Will you allow me to express my sense of the timeliness, and very great importance of the article on "The Up-Grade," in your issue of January 27, bearing the signature R. Scott Moncrieff? No candid observer can fail to perceive, nor should he hesitate to admit, that deep spirituality may and does exist in the case of Christian people whose beliefs on confessedly important theological or ecclesiastical points are very dissimilar. The sacred instincts which are born of love and loyalty to the adored Redeemer, manifest themselves in all these persons, in an earnest craving for fellowship with fellow-saints, however divergent their convictions. Surely it must be regarded as acceptable to their common Lord that they should dwell together in love, and in the interchange of all the amenities which love inspires. For myself, I can affirm that I thirst for, and when realised exceedingly rejoice in, association with brethren from whom on points of doctrine I greatly differ, but in whom I discover that peculiar taste for, and delight in, the truly spiritual, which we shall all agree in attributing to the indwelling of the Spirit of God.

By no means would I advocate concealment of principles. I regard it as both unmanly and unchristian. Only let not infallibility be assumed, nor that oneness of belief is essential to oneness of heart. Fidelity to truth itself requires that we should ever breathe the loving spirit of Him who is "The Truth," and whose name we bear. Such a spirit, more than anything besides, will disarm prejudice, and dispose those from whom we differ to consider candidly our positions, and the arguments by which we support them.

It is the fact that very often, where union among the faithful is advocated, language is employed which carries the implication that only of brethren who subscribe to some certain formulation of theological truth can it be recognised that they are faithful; which fact has impelled me to make this communication.

If we really answer to the description, "the spiritual," "the love of God is shed abroad in our hearts by the Holy Spirit given to us." This love, when duly developed, originates the sentiment, and prompts the benediction, "Grace be with all them who love our Lord Jesus Christ in sincerity." By all means let us cherish this love, and be jealous of any such zeal for individual conviction as would either diminish its intensity or qualify its expression.—Yours very faithfully,

WILLIAM MIALL.

236, *Richmond-road, Hackney.*

PRAYER-BOOK REVISION.

SIR,—There can be no doubt that Prayer-book revision occupies men's minds more than many are willing to confess. I am aware that many Evangelical Churchmen hold aloof from this movement, through fear lest revision, if it should be attempted, might be carried out in a wrong direction. Whilst sympathising with their fears, I would at the same time ask if fear always dictates a wise policy. If Prayer-book revision were a mere abstract theory, one might be disposed to say with them, "Let well alone." But is it well to hesitate? Sooner or later the revision of the Prayer-book must and will come. What, then, is our plain duty now? My answer is emphatically: Instruct, instruct, instruct!

Other revisions (1552, 1559, 1604, 1637, 1662) have taken place when the people knew little, if anything, of the subject, and when no one had experienced the advantage taken by Ritualists of a few errors in the Prayer-book. How shall we answer before God if another revision should overtake us while in similar ignorance, but with the vantage ground of error taken up by the Romanisers? Through the ignorance and supineness of the people, the work of revision would then be left in the hands of the Romanising confederacy to be moulded to the advantage of Popery.

The Prayer-book Revision Society has the sympathy of nearly fifty members of both Houses of Parliament (several of whom have recently joined the Society), and they are, I believe, unanimous in the opinion that the people must be educated up to the necessity of the crisis.

The aim is not to force on a revision, but to strengthen our position by instructing the people. This involves an expenditure of money, and the Society earnestly pleads for financial aid. Their exchequer is very low, and they urgently need increased subscriptions and donations. Will the friends of our Protestant religion give some assistance?

The Bishops of Liverpool, Gloucester and Bristol, and Peterborough have spoken within the last few months in favour of revision, and the Secretary is working most energetically, addressing meetings on Prayer-book Revision and on the work of the Reformation. Almost daily applications are made to him for lectures (with dissolving views) adapted both for adults and children. Over forty applications for lectures are now in his office.

I earnestly trust that this appeal will not only have the effect of gaining new members, but also of inducing many of the Society's old friends to spare a special donation. Mr. James Butcher, 17, Buckingham-street, Strand, will receive and acknowledge any help.—Your obedient servant,

41, *Queen's-gate, W.* ROBERT MONTAGU.

PERPLEXED.

DEAR SIR,—Can you or any of your readers find the solution of a question that has often puzzled and troubled my mind? Perhaps I can best explain my difficulty by relating an incident that occurred to myself. In the course of a conversation with a gentleman whose life I knew to be outwardly pure and most beautiful, but who was a Freethinker, and on whom I was urging the importance of a prayerful study of the Bible, with the certainty of true light being eventually given, he answered, "Mrs. S., for years I have searched the Scriptures, and have entreated God, have agonised in prayer that He would reveal Himself to me; but I got no light, and so at last I turned unbeliever."

In my own mind I feel there must be something wrong about that man, but wherein his mistake lies I cannot quite make out, and the whole thing is a mystery which I cannot solve. Why should such a one not find the truth? Was he self-deceived as to the reality of his seeking? Is there a chance of its being revealed at the last moment of life, if not sooner, or even in eternity itself? Will some of your readers think this subject out, and see if they can find any satisfactory answer to my question? As the wife of an officer in India, whither I hope shortly to return, I not unfrequently meet with instances of those who say they would believe if they could, and when they tell you this with unmistakable earnestness and sincerity, it is so hard to know what to say—one seems to be silenced, nonplussed.

For myself, I have implicit faith in God's Word, and in God's love in Christ to man; but I want to know better how to meet and deal with such cases as these.

Another puzzle is the outwardly pure and blameless lives of many such. In some ways I have found them apparently better men than professing Christians, having more control of the temper, being more high-minded, honourable, and kinder in speech, and act, and so forth. Why is this? Is the great enemy of souls content to leave them alone, knowing them to be safely his, and, therefore, as it were, not worth the trouble of outward temptations, but, on the contrary, more likely to remain in his camp because they do not openly transgress?

I enclose my card, and beg to remain, yours very faithfully,

B. S.

["Let God be true, and every man a liar!" There must have been some hindrance in the heart of him who thus prayed and got no answer. Many things prevent belief. "How can ye believe who receive honour one of another?" Any known sin unrepented of; any pride, self-will, or sense of personal sufficiency or merit; any unforgiveness of others—these are among the things which restrain God from answering prayer. It is evident that the officer referred to did not believe God, otherwise he would have been satisfied that God would be as good as his word. If the suppliant had really prayed, not regarding any iniquity in his heart, God would have given him an answer in peace.—ED.]

MIDNIGHT MEETING MOVEMENT.—We are asked to state that in his remarks at the recent devotional meeting in connection with this society, Mr. Christien did not refer to meetings held in Dublin, but in Ireland.

THE GOVERNESSES' INTERNATIONAL INSTITUTION is the name of a society in Paris, having for its object the providing of engagements for young members, the giving of information, advice, and addresses of cheap places of residence in France and elsewhere, and the helping of members by facilitating mutual intercourse by means of weekly receptions at the houses of ladies of practical experience. While desirous of discouraging young girls from going to Paris with the idea of being governesses, there being already far too many governesses in the city, these ladies are anxious to render all possible help to those whom necessity obliges to repair to the Continent for educational purposes. One of these ladies is Miss Osborne, 65, Avenue de Neuilly, Neuilly-Seine, near Paris.

MISCELLANEA.

MISSIONARY VOLUNTEERS.—Seven members of the Hastings Y.M.C.A. have offered themselves for foreign service, if the way is opened.

MR. WM. NOBLE has been addressing a series of successful meetings at Stratford Conference Hall (where over 150 came forward as the result of two addresses), Dorking, Basingstoke, Hitchin, Clacton-on-Sea, and other places.

SCANDINAVIAN SAILORS' HOME.—This new Home, situated near the West Indian Docks, E., will be opened, not at the beginning of March, as recently stated in our columns, but on Monday next, February 13, by Prince Oscar of Sweden and Norway.

MISS HAVERGAL'S CONSECRATION HYMN.—Rev. J. T. Wrenford writes in reference to the letter under this title in our issue of January 20:—It was quite erroneous to say it was sent by Miss Havergal to "the head of the Irish Society," and by him made known and published. It was sent to myself, and through the late Mr. Bewley first printed and published.

BRITISH AND FOREIGN SAILORS' SOCIETY.—Nine hundred and sixty-five Christian captains have joined the Bethel Union Register of this Society. Will friends who have CHRISTIANS and other literature of the right kind, never forgetting Testaments, send them, with any book-bags, cuffs, &c., to the Secretary of the Society, Rev. Edward W. Matthews, Sailors' Institute, Shadwell, London, E.

A WAY OF HELPING THE POOR.—A correspondent suggests that a plan should be devised for collecting scraps of food from houses in the West-end of London for the satisfaction of the needs of the poor in the East-end. "There might be a depôt to receive contributions brought in by carts, and means might be arranged for conveying the collection to some mission agencies in the East-end."

LONDON MISSIONARY SOCIETY.—At the monthly prayer-meeting at the Mission House, Blomfield-street, on Monday, an address was delivered by Rev. Nundo L. Doss. The subject was Hindu Home Life in Bengal, with special reference to religious training. It was shown that all the religious acts of the Hindus are outward and without any spiritual counterpart or bearing. Mr. Doss leaves England this week for America, and will extend his travels to Australasia.

BIRMINGHAM.—During this week all the Episcopal churches are holding a Gospel mission. The Bishop of Durham spoke at a meeting of the White Cross Army in the Town Hall last Friday. In the same hall on Monday evening a very successful meeting of the Midland Counties Vigilance Association was held, presided over by Mr. Alexander M. Chance, of the firm of Chance Brothers, glass manufacturers. Among the other speakers were Mr. Samuel James Capper and Mr. R. C. Morgan.

A CORRECTION.—*The Christian Leader*, of Glasgow, points out that we made a mistake in our sketch of Canon Wilberforce. Commenting on the Canon's praiseworthy willingness to fraternise with Nonconformists, it was stated that on one Sunday the "whole body" of the Nonconformist ministers of Southampton received the sacrament at his hands. The fact is, says our contemporary, that only three out of about a dozen ministers did what our sketch attributed to all. The incident, also, took place on a week-day, and not on a Sunday.

DEACON ABRAHAM'S NESTORIAN ORPHANAGES.—Dr. J. H. Shedd and Rev. J. G. Coan, American missionaries, resident in Oroomiah, Persia, speak highly of these Orphanages. The boys are instructed in religion as well as morality, and are taught to work. The accounts for the last financial year show that nearly half the expenses were met by the products of the Orphanage lands and the earnings of the school. The remainder of the money was received from England. Though last year's working incurred no debt, there is a debt of nearly £300 on the institution, handed down from preceding years. Every day there are applications for the admission of needy children; but, through lack of funds, they have to be turned away. Deacon Abraham's Orphanages are declared to constitute one of the greatest blessings ever introduced into a land utterly lacking in philanthropic institutions. The Metropolitan of Nowchiah has expressed pleasure at the work that is being done. Mr. Henry Tasker, Brookside, Andover, Hants, will be pleased to forward any sums that may be sent to him towards this work.

EVANGELISTIC NOTES.

Rev. J. B. Bain is conducting a fortnight's meetings at the Farnley Mission, Queen's-road, Chelsea, with tokens of blessing.

Canisbay, Caithness, N.B.—Mr. J. A. Smith, evangelist, has concluded a successful series of meetings in the Free Church here.

Rayleigh, Essex.—Mr. G. Hefford, of the Evangelisation Society, has just concluded a fortnight's mission here with encouraging results.

Rev. W. Haslam, having completed his visit and work at Cannes, has gone to Amsterdam and the Hague. He requests prayer for his work in Holland.

Rev. J. F. T. Hallowes has just conducted a Gospel mission at Portland-street Congregational Church, Southport. The services were calculated to quicken the life of the church and to be productive of lasting results.

Llantrissant, South Wales.—A successful mission has been conducted here by Mr. John Elliott during the past three weeks. Several have professed conversion to God, while backsliders have been restored, and believers greatly blessed.

Gloucestershire.—A successful series of mission services was held during last month at Poulton, Maiseyhampton, and Ashbrook, in Gloucestershire. Mr. James Sprunt, superintendent of the West Marylebone Mission, London, was the mission preacher.

Rev. R. Balgarnie has held a week's special mission in connection with the Congregational Church, Cockermouth. The congregations were large, and at every service numbers were led to decide for Christ. The church has received quite a Pentecostal blessing.

Chirk.—The first mission ever held in this parish is now being conducted by Rev. Walter Bradbury, of Weston-super-Mare. The colliers showed much interest, and crowded into the vestry for prayer amongst themselves before and after sermon. The mission will be remembered as a refreshing season.

Wishaw, N.B.—Mr. J. W. Moodie had a series of meetings in the Baptist Chapel here in January, which were very successful. The people came out in large numbers, and the truth plainly and faithfully spoken told upon many. About one hundred were dealt with personally.

GEORGE WHITTET.

Baptist Manse, Wishaw, near Glasgow.

Rev. J. F. T. Hallowes, M.A., has concluded an eight-days' mission at Cirencester. The meetings were full of interest, and well attended, many testifying to good received. Special features of the mission were an address on "The Claims of Foreign Missions on the Christian Church," and a Sunday afternoon meeting for men, when a large company assembled to hear an address on "Purity," and steps were taken for forming a branch of the White Cross Army.

Brighouse.—A most successful twelve-days' mission has been held in connection with the Congregational Church, Brighouse. The meeting was conducted by Rev. R. Balgarnie, during the first week, and continued by Revs. S. R. Antliff, Huddersfield; H. Sturt, Dewsbury; and A. Galbraith, pastor. A deeply solemn, earnest feeling pervaded all the services. Upwards of one hundred and forty, chiefly young persons connected with the two Sunday-schools of the church, have declared their acceptance of Christ as their Saviour and Lord.

Wisconsin.—In this far western town, the Lord is wondrously pouring out his Spirit. Mr. Swayne, who sings the Gospel, and myself, have been here but a short season, and yet the word has taken deep hold upon the hearts and consciences of the people. Between seventy-five and one hundred have confessed Christ, and the work seems only begun. Will your readers earnestly pray for the salvation of multitudes in this great north-western region of the U. S. Infidelity, Unitarianism, and general indifference characterise the masses.

J. E. WOLFE.

Lancaster, Wisconsin.

Mr. William Grove has concluded a mission at the "New Hall," Rudmore-road, Landport. His earnest, stirring addresses have been blessed alike to saved and unsaved.

Ayr, N.B.—A most successful three weeks' mission, conducted by Mr. John Climie, in James-street Hall, has been brought to a close. Christian workers were drawn together, and the spirit of prayer was very manifest. Mr. Climie's addresses were full of real Scripture truth, and told upon the consciences of many openly ungodly men and women who gathered in the hall. Numbers were led to turn their back upon their old life and make a confession of faith in Christ.

Mr. Henry Thorne in Lancaster.—Lancaster has again had a visit from Mr. Henry Thorne for evangelistic work. For a week previous to his coming meetings were held in seven evangelical churches of the town to ask God's blessing on the mission. Mr. Thorne opened with a preliminary meeting with the workers and committee of the Y.M.C.A., on Saturday; then for nine days, to January 29, he was in the Palatine Hall, generally with three meetings daily. The afternoon Bible-readings especially brought out Mr. Thorne's aptness to teach, and in them the word was with power. The Gospel addresses at night were very earnestly given. The mission closed with praise and testimony of Christians and converts. Mr. Thorne has again left a blessing behind him. S.

MR. W. SPENCER WALTON commences a ten-days' mission at Plymouth on Saturday next, which will be followed, on March 1 and 2, by a conference on The Spiritual Life.

CHURCH PAROCHIAL MISSION SOCIETY.—The following missions, for the month of February, have been arranged in connection with this Society, for which prayer is requested:—

Rev. W. H. Aitken, Carnforth, Lancs., Feb. 26—Mar. 9.
Rev. C. I. Atherton, Chudleigh, Devon, to Feb. 14; Staverton, Totnes, Feb. 20—24; Braunton, Barnstaple, Feb. 25—Mar. 5.
Rev. J. E. Brown, Mayland, Essex, Feb. 18—29.
Rev. W. Bryan-Brown, Llanfair, Anglesea, Feb. 20—27.
Rev. R. Catterall, Accrington, Lancs., Feb. 18—28.
W. E. Cleworth, Dittisham, Torquay, Feb. 14—21.
Rev. A. R. D'Arcy, Leyton, Essex, Feb. 25—Mar. 7.
Rev. H. Armstrong-Hall, Shooters Hill, Feb. 28—Mar. 2.
Rev. J. H. Haslam, St. Stephen's, Battersea, S.W., Feb. 18—28.
Rev. W. Hayton, St. Mary Cray, Kent, Feb. 11—14; Maldon, Essex, Feb. 18—29.
Rev. Canon Lester, St. Stephen's, Paddington, W., Feb. 16—17.
Rev. R. D. Monro, Wicken, Cambridgeshire, Feb. 11—20.
Rev. Dr. Morris, Burton-on-Trent, Feb. 26—Mar. 5.
Rev. H. W. Webb-Peploe, Cambridge, Feb. 9—15.
Rev. J. Simpson, Wortley (near Leeds), Feb. 25—Mar. 7.

LADY DUFFERIN'S SCHEME.—In the current issue of *Medical Missions*, Dr. Burns Thompson writes:—"I have read with sorrow the reply of Lady Dufferin to the article by Dr. Maxwell, in which he points out a blemish in her otherwise admirable Association for providing medical aid to the women of India. There is so much in that scheme to commend it to our profession that it would give us unfeigned pleasure to be able to wish for it the fullest success. We regret, therefore, sincerely, that Lady Dufferin utters no word to encourage the hope that the unchristian pledge required of the agents of the Association may be withdrawn. It seems to me that the gravity of the restriction imposed by the National Association on Christian liberty and Christian obligation is not adequately realised."

REQUESTS FOR PRAYER.—For blessing on a three-weeks' mission at Croft, conducted by Mr. G. Hefford.——For blessing on mission work at Watford, Herts, and Aylesbury, by Mr. J. C. Rainey.——For blessing upon addresses now being given on "The Pilgrim's Progress," at Chalford, Brimscombe, and Brownshill, Gloucestershire, by Rev. J. Hixon Irving.——For blessing upon a special mission in Lower Tooting, to be conducted by Mr. Packer (of the Evangelisation Society), from Feb. 12 to 26.——For much blessing on the mission being conducted in Birmingham, in upwards of forty churches, commenced on Sunday last.——For blessing on a mission to be held by Mr. W. R. Lane, at Union Tabernacle, Wandsworth-road, S.W., from Feb. 12 to 17.——For blessing on a mission at Tunbridge Wells, being conducted by Mr. John McAuliffe.——For blessing on meetings being held at Northampton, by Lord Radstock.——For the outpouring of the Holy Spirit on Wangamu, New Zealand.——That the indifference which prevails amongst Christians on the Vivisection question may pass away, and that the tortures and cruelties performed in the name of science may be made illegal.

Notes on Daily Readings.

SUNDAY, FEBRUARY 12.—EZEKIEL XLVIII.

2.—*And by the border of Dan.*—"From north to south seven tribes succeed each other: Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, each occupying the full breadth of the land from east to west. Then comes a portion separated as an offering to the Lord, subdivided into: (1) a northern portion for the Levites; (2) a central portion for the priests and the Temple; (3) a southern portion for the city and those who serve it. These three form a square, which does not occupy the whole breadth of the land, but is flanked on either side, east and west, by portions assigned to the prince. Then follow, south of the city, five portions for the five remaining tribes — Benjamin, Simeon, Issachar, Zebulun, and Gad—similar to those assigned to the seven. Thus the Levites, the Temple, and the city are guarded by Judah and Benjamin, the two tribes who had throughout preserved their allegiance to the true Sovereignty of Jehovah."—*S.C.*

35.—*It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.*—Ezekiel's city is nine times larger in circuit than the Jerusalem of our Lord's time, the circuit of which Josephus reckoned as four miles. This is more than thirty-six English miles. This city, great and glorious as it is, must also be distinguished from that of the post-millennial new heaven and earth as described in Rev. xxi. 10—27, one essential feature of which is, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Ezekiel's millennial temple will probably fulfil an educational purpose, and when the earthly Israel and the nations (through them) have learned the deep spiritual lessons which even Christians now derive from studying the Levitical law, it will in the next dispensation (Rev. xxi.) give way to a higher and holier state, in which no temple will be needed.

MONDAY, FEBRUARY 13.—DANIEL I.

1.—*In the third year of Jehoiakim king of Judah.*—"It appears from Jer. xxv. 1 that the fourth year of Jehoiakim was the first year of Nebuchadnezzar. It is clear that Nebuchadnezzar is called king by anticipation."—*S.C.*

8.—*But Daniel purposed in his heart that he would not defile himself.*—"Not so much because the food was not prepared according to the Levitical ordinance (Lev. xvii. 13), or perhaps consisted of the flesh of unclean animals, for then there was no necessity to refrain from the wine; but because the heathen at their feasts offered up in sacrifice to their gods a part of the food and the drink, whereby the meat and wine, as a whole, were the meat and the wine of an idol sacrifice (1 Cor. x. 20)."—*Keil.*

12.—*Prove thy servants, I beseech thee, ten days.*—"The request is perfectly intelligible from the nature of living faith, without having recourse to Calvin's supposition that Daniel had received by secret revelation the assurance that such would be the result if he and his companions lived on vegetable diet."—*Ibid.*

17.—*As for these four children.*—Better in R.V., "youths." The Hebrew word is used of Joseph when he was seventeen years old (Gen. xxxvii. 30; xlii. 22).

TUESDAY, FEBRUARY 14.—DANIEL II.

21.—*He changeth the times and the seasons.*—This power which Daniel attributes to God, Antichrist "thinks" to exercise himself (vii. 25).

38.—*Thou art this head of gold.*—Though spoken to Nebuchadnezzar personally, this really applied to his dynasty. So that "after thee" meant after Belshazzar, the last of the Babylonian kings.

39.—*Another kingdom inferior to thee.*—The Persian Empire which lasted 200 years from A.D. 536 to A.D. 331, when Alexander the Great defeated Darius Codomanus at the battle of Arbela, and broke up the Persian power. *Another third kingdom of brass.*—The Grecian or Macedonian kingdom, set up by Alexander the Great, and carried on by his successors for 300 years, till Cleopatra, the last of these, was defeated by Augustus Cæsar at the battle of Actium, A.D. 31.

40.—*The fourth kingdom shall be strong as iron.*—The Roman Empire, commencing with Augustus Cæsar and continuing (in its divided state) till the Lord's second coming, which is the falling of the Stone upon the feet of the image, breaking it all to pieces.

41.—*The kingdom shall be divided.*—This was fulfilled when the Goths poured down upon the Roman Empire in the fifth century and broke it up into its present divided state.

43.—*They shall mingle themselves with the seed of men.*—For "with" R.V. has in margin "by." It seems to denote that by intermarriage there will be an international mingling of the Gothic and Roman elements, but the essential features of Roman rule (iron) and Gothic liberty (clay) remain distinct to the end, monarchial and democratic principles never coalescing.

44.—*In the days of these kings shall the God of heaven set up a kingdom*—These are evidently the kings or kingdoms corresponding to the toes of the image. Hence the kingdom "set up" is that of Christ at his second coming.

WEDNESDAY, FEBRUARY 15.—DANIEL III.

1.—*Nebuchadnezzar the king made an image of gold.*—The object of this image is disputed. Some consider it to have been a proud self-deifying act, and one in which the king claimed worship for himself as God; but this does not accord with vv. 12 and 14, in which there is a distinct recognition of "gods" whom he served, and whom the worshippers of the image also were supposed "to serve." Others consider it to have been an image of his god "Bel," but this is not stated. The true view seems to be that the king, filled with pride, from the vision of the last chapter, set on foot that deification of empire in subjection to, and connection with, the gods of the nation, such as afterwards prevailed extensively in the days of the Roman Empire, and which led to the requirement of divine honours being paid to an image of the Emperor, as a test for persons suspected of Christianity. Nebuchadnezzar's conduct would thus be a foretaste of how Gentile powers would, more or less, act during the whole period of Gentile domination, and thus this chapter is, and has ever been, a storehouse of consolation to God's persecuted people. The idea symbolised by thus paying divine honours to the image of empire is well expressed by Luther (as he felt it in his day), in a letter to the Emperor Charles V., written ten days after his stand at the Diet of Worms: "God, who is searcher of hearts, is my witness that I am ready most earnestly to obey your Majesty in all affairs of this present life. But when eternal interests are concerned, God wills not that man should submit unto man; for such submission in spiritual matters is a real worship, and ought to be rendered solely to the Creator" (see Rev. xiii. 15).

THURSDAY, FEBRUARY 16.—DANIEL IV.

"The verses 1—3 are, by the Hebrew, Greek, and Latin texts attached to chapter iii., from the view that the king wished to proclaim by his edict the 'signs and wonders' wrought by God in the deliverance of the three youths. There is no question but that A.V. is right, and that the royal edict is to be associated with the events of chapter iv."—*S.C.* What is here related evidently occurred at the close of Nebuchadnezzar's long reign of forty-four years.

4.—*I...was at rest in mine house.*—"Significant words, which go far to indicate the period of his life referred to. He was resting in undisputed possession of a dominion which extended 'to the end of the earth'" (22).

8.—*In whom is the spirit of the holy gods.*—"The language of the king constantly vacillates between polytheism and monotheism, but he never admits one God to the exclusion of all others; his monotheism only implies that one God is supreme among many."—*Archdeacon Rose.*

27.—*Break off thy sins by righteousness, &c.*—"It is a frivolous objection, that Daniel here teaches the atonement of our transgressions by virtuous actions. The word simply means 'break off'—make an end of thy sins by a change of life. It is almost equivalent to 'sin no more and change thy ways.'"—*Ibid.*

33.—*He was driven from men, and did eat grass, as oxen.*—There is abundant medical testimony that this is a well-known form of madness. The "head of gold" (ii. 38) thus becoming a beast is a preparation for the second series of visions (vii.), where the various parts of the metallic image of chapter ii. reappear as "beasts," and it also suggests that the mystic period of "seven times" (16) points to the whole period of Gentile domination, or the twice 1260 (*i.e.*, 2520) prophetic day-years which, reckoning from B.C. 606, are not far from their close.

FRIDAY, FEBRUARY 17.—DANIEL V.

1.—*Belshazzar the king made a great feast.*—It used to be one of the objections urged against the Book of Daniel that a king Belshazzar was unknown to history. "Cuneiform discovery now comes in to explain the existence of Belshazzar." The last king of Babylon known to Herodotus is Labynetus (or Nabonahid of the inscriptions); but an inscription has been found at Mugheir (Calneh) in which this king writes, "and for Belshazzar, my eldest son, the offspring of my heart," &c. He was "associated with his father in the government." —*S.C.* Hence Daniel (29) is made only "third ruler in the kingdom," Belshazzar himself being the second. Thus wonderfully is the truth of Scripture confirmed.

11.—*Whom the king Nebuchadnezzar thy father.*—Four kings reigned between Nebuchadnezzar and Belshazzar, and there was no connection in blood between these two, but Nabonahid (Belshazzar's father) married the daughter of Nebuchadnezzar. Hence she could call her father (in the prevailing free use of the term father) her son's father.

25.—*Mene, mene, tekel, upharsin.*—The interpretation is an expansion of what the words express. "Mene" means "numbered," repeated for emphasis, "surely numbered." "Tekel" is "weighed," with the result added, "found wanting." "Upharsin" signifies "and breakings," with a play upon the word (brought out in "Peres") that the breaking up would give the power to the Persians.

SATURDAY, FEBRUARY 18.—DANIEL VI.

1.—*It pleased Darius.*—Who this "Darius the Median" can have been is one of the problems of Scripture, which many consider as yet unsolved. That he was appointed to the kingdom as a sort of Viceroy by Cyrus who was the real king, appears from the words of the last verse of chap. iv., "took (or received) the kingdom." Darius is not a proper name, but an official name, like Cæsar, so that it is no wonder that history knows nothing of him by that name.

7.—*Shall be cast into the den of lions.*—Another form of persecution to which Christians under the Roman Emperor were constantly subjected, is here anticipated and tested by Daniel (whose absence during the fiery trial of his three companions may have been designed to link his testimony to theirs as to God's power of deliverance in every form of persecution). "The cry 'To the lions' so often raised in the days of the early Christian Church against those who would not sacrifice to the deified Cæsar was first raised against Daniel." —*S.C.*

10.—*He kneeled upon his knees three times a day, and prayed.*—Mere kneeling is not prayer, so it is added "and prayed." This form of persecution is different from that of chap. iii. There there was a positive requirement of idolatrous worship which had to be refused. Here it was a prohibition of legitimate worship which had to be disregarded. This form of persecution is more common in the present day as many a schoolboy amongst scoffing companions, and many a pious soldier in his barrack-room, can testify.

14.—*The king...was sore displeased with himself.*—The gold of absolute monarchy had thus given place to the silver of law-bound constitutional monarchy.

International S. S. Lesson.

Sunday Afternoon, February 19.

Matt. xviii. 21—35. Golden Text: Matt. vi. 12.

On Forgiveness.

Then came Peter, &c. (ver. 21).—Jesus had been telling them (ver. 15—17) how to act towards one that had trespassed against them. There was to be the private and brotherly remonstrance, with a view to winning the offender. This failing, a further remonstrance, in the presence of a friend or two as witnesses. Last of all, the affair must be brought before the Church. Having said this, our Lord began to speak about united prayer. But meanwhile Peter is lost in this question of forgiveness—is thinking, perhaps, of certain enemies. So he breaks in, at the first chance he gets, with "Lord, how often," &c.; "till seven times?" The Rabbis set the limit at the third time. Doubtless, Peter considered a sevenfold forgiveness was the utmost to be expected. But the really forgiving consider forgiveness a privilege, not a hard duty to be avoided. They give pardon without grudging, only too glad to forget the offence that hurt them. "Until seventy times seven,"—*i.e.*, without limit. It is a question of spirit, not of numbers. Get the right spirit, and you will not count the offences forgiven. When you forgive, you will forget, as God does.

Ten thousand talents.—An incalculable sum, probably two millions and upwards. "Have patience with me, and I will pay thee all." How little he comprehended his vast indebtedness! What could he pay? Nothing. So each of us before God. This speech explains what follows. Not realising debt and helplessness, he does not realise value of pardon. Is frightened, not humbled or softened. If we think that by prayer and pains we can make up for past sin, we are as blind and foolish as he.

His lord...forgave him. Without any idea of repayment—grace free and full.

One of his fellow-servants, which owed him 100 pence (about £3 8s.)—Mark, the pence were really owing. He was claiming only what was legally due. Show children from this that it is no answer to say, "He has wronged me; I have a right to satisfaction." If God insisted on his rights, as we do on ours, where should we be?

Have patience with me, &c.—His fellow-servant repeats his own plea in his own words, and in his very manner—a touch in the parable which exposes afresh the hideous nature of unforgiveness.

His fellow-servants were very sorry...his lord was wroth.—Good men are indignant in presence of great sin; but, remembering their own sin and frailty, they are more sorry than angry. The sight of sin in others humiliates the truly good. But God is more than sorry—He is wroth. The grieved indignation of good men is terrible: what must the "wrath of God" be! "A man without compassion has all against him, God and the world." "If ye from your hearts forgive not." Show how real forgiveness must be. Expose the hollowness of saying, "I'll forgive, but I can't forget." Real forgiveness forgets.

We should remember the distinction between forgiveness, and readiness to forgive. A comparison of Luke xvii. 3, 4, with Matt. xviii. 15—17 shows that confession of the wrong must go before pardon. As it takes two to make a quarrel, so it takes two to effect forgiveness. There must be, on the offender's part, repentance, confession, and grateful acceptance of the pardon offered. In the parable the servant is frightened, but not repentant: he accepts the relief, but is not touched by the goodness; just as a child may accept a gift, and yet never comprehend the love that gave it. Even God cannot pardon an unrepentant and unbelieving sinner. But He is always *ready to forgive* (Psalm lxxxvi. 5)—sincerely, eagerly desirous to pardon, waiting to be gracious at any cost but that of making light of sin, by pardoning the unrepentant.

LESSONS.

The awful contrast between our wrongs and our sins, i.e., the offences offered to us, and our sins against God. According to one calculation, 100 pence are to 10,000 talents as 1 is to 1,250,000! Teachers should supply themselves with some strong examples of offences hard to be forgiven—especially such as rouse intense indignation and hatred in children. Strive to realise to the full man's inhumanity to man, and then add:—Yet this is but the 100 pence! What must our sin be before God!"

The hideous nature of an unforgiving spirit. It fills men with shame and sorrow, and God with burning wrath.

Our want of forgiveness is a sure sign that we do not understand God's pardoning love. Either we have forgotten it for the time, or we never knew it. Tender readiness to pardon is a necessary proof of faith in God's pardoning grace.

The only way to learn true forgiveness is to receive and rest in God's pardoning love.

ILLUSTRATIONS.

When Mr. Wesley was on his voyage to Georgia, General Oglethorpe, threatening revenge on a servant who had offended him said, "I never forgive!" "Then, I hope," said Mr. Wesley, "you never sin."

In the early Christian times two Christians at Antioch quarrelled. One sought reconciliation; but the other, a priest, refused. Soon persecution arose; and the priest, Sapricius by name, having boldly confessed Christ, was condemned to death. On his way to the place of execution, the other, Nicephorus, met him, and once more sued for peace. He was refused, and was actually pleading with him when they arrived at the place of death. Here the condemned man was offered life and liberty if he would sacrifice to the gods. Nicephorus pled with him to stand firm for Christ. But his faith failed—he made shipwreck of his faith; while Nicephorus, confessing Christ, was seized in his stead, and so gained the martyr's crown, which Sapricius had lost.

"A traveller in Burmah, after fording a river, found his body covered over by a swarm of small leeches, busily sucking his blood. His first impulse was to tear the tormentors from his flesh, but his servant warned him that to pull them off by mechanical violence would expose his life to danger. They must not be torn off, lest portions remain in the wounds and become a poison: they must drop off spontaneously. The native forthwith prepared a bath for his master, by the decoction of some herbs, and directed him to lie down in it. As soon as he had bathed, the leeches fell off. Each unforgiven injury in the heart is like a leech sucking the blood. Mere human determination to have done with it, will not cast the evil thing away. You must bathe your whole being in God's pardoning mercy. You will stand up free."—*Arnot.*

"WHO WAS JESUS CHRIST?"—The course of lectures on this topic is being continued at the Y.M.C.A., Aldersgate-street, on Tuesday evenings. On Tuesday week, the lecturer, Rev. T. T. Waterman, gave an historical sketch of early Christian writers, showing how impossible it was at any period to introduce a fictitious and exaggerated account of the life and character of Jesus Christ for the acceptance of Christians. Last Tuesday he dealt with the historical value of the letters of the Apostle Paul.

SEIZING THE OPPORTUNITY.—On Sunday evenings during summer scores of persons flock to our railway station to see the passenger trains come in, and loiter away an hour. Last summer a few Christians determined to sow the good seed of the kingdom. Accordingly, they appeared on the scene. Hearty singing was mixed with short, stirring addresses. As the trains steamed in a lady was ready with Gospel leaflets, which were given to guards, drivers, and passengers. The work continued all the summer, with increasing congregations seated ready for service. Results are with the Lord of the harvest. Some of the hearers were pricked in their hearts, and asked, "What must we do?"

A. A.

Widdrington, Northumberland.

NATURE AND FAITH.

We wept—'twas Nature wept; but Faith
Can pierce beyond the gloom of death,
And, in yon world so fair and bright,
Behold thee in refulgent light.
We miss thee here, yet Faith would rather
Know thou art with thy heavenly Father;
    Nature sees the body dead;
    Faith beholds the spirit fled.
Nature stops at Jordan's tide;
Faith beholds the other side;
That but hears farewells and sighs;
This, thy welcome to the skies.
Nature mourns a cruel blow;
Faith assures it is not so.
Nature never sees thee more;
Faith but sees thee gone before.
Nature tells a dismal story;
Faith has visions full of glory.
Nature views the change with sadness;
Faith contemplates it with gladness.
Nature murmurs, Faith gives meekness;
"Strength is perfected in weakness."
Nature writhes, and hates the rod;
Faith looks up, and blesses God.
Sense looks downward, Faith above;
That sees harshness, this sees love.
Oh, let Faith victorious be,
Let it reign triumphantly.
But thou art gone—not lost, but flown:
Shall I then ask thee back, my own?
Back, and leave thy spirit's brightness?
Back, and leave thy robes of whiteness?
Back, and leave thy angel mould?
Back, and leave those streets of gold?
Back, and leave the Lamb that feeds thee?
Back from founts to which He leads thee?
Back, and leave thy heavenly Father?
Back to earth and sin? Nay, rather
    Would I live in solitude.
I would not ask thee if I could;
But patient wait the high decree
That calls my spirit home to thee.

[A reader will be glad to know if this is published as a leaflet, and who is the author.]

THE GOSPEL IN SEVILLE.—Some months ago a portion of the roof of the Church of San Basilio in Seville, a fine old Roman Catholic church, which has long been used for evangelical work, suddenly fell in. The workers were in great distress, but the Spanish and Portuguese Church Aid Society came to their help; repairs were rapidly effected, and the church was recently re-opened. The work in Seville is in a very healthy condition. Mr. Caldwell, the United States Consul, is a member of the Church of San Basilio, and renders important service in the cause of evangelisation. The pastor, Rev. F. Palomares, is also working with great energy. He not only preaches the Gospel, but, as a licensed medical practitioner, attends to the bodily ailments of the poor. He has opened a free dispensary, which is the means of reaching many who might otherwise never come under religious influence.

A BARBAROUS LAW.—The correspondent of *The Times* in Victoria, writing with respect to the recent Acts passed in that Legislature, says:—One of these, it must, as I think, be admitted, is a distinct and substantial improvement in the law of libel, which has been, by lawyers and laymen alike, regarded as a disgrace to English law. It seems a strange anomaly in this our age of professed regard for even-handed justice to man and woman alike that—as the cases tell us—"words imputing unchastity or adultery to a woman, married or unmarried, however gross and injurious they may be, are not actionable, unless she can prove that they have directly caused her special damage." The only exception is when the words are spoken within the jurisdiction of the local Courts of London, Southwark, and some say Bristol. Lord Campbell once described this state of things as "unsatisfactory." "Instead of the word 'unsatisfactory,' I should substitute the word 'barbarous,'" said Lord Brougham. The Spiritual Courts once dealt with such matters in England, but as that jurisdiction is at an end at home, and never existed here, our Parliament have, *nem. con.*, passed an Act which gives a right of action in such cases without the necessity of the plaintiff proving special damage. We may, therefore, on Lord Brougham's authority, claim in this advance to be less barbarous than are the old folks at home.

Among the Churches.

BAPTIST.

In the current number of *The Missionary Herald* there is an able article on "Christianity and Mohammedanism," by Rev. E. S. Summers, of Serampore, Bengal.

Mr. Spurgeon has written to Rev. F. Lawrence, secretary of the Funeral Reform Association, saying that anything which will lessen the foolish expenses of funerals and make them less pompous has his hearty approval.

Rev. E. H. Ellis, in a paper read before the London Baptist Association, complained that the Theological Colleges in many instances turn out schoolmasters and not preachers, ministers who reach the heads and not the hearts of the people.

SOCIETY OF FRIENDS.

George Wood, who has been holding a mission in Norwich, has had to take rest on account of his health failing.

A lady Friend, Susanna M. Salter, has been elected mayoress of Argonia, in Kansas. The "W.C.T. Union" elected her in spite of the anti-prohibitionists.

Frances C. Jenkins, a minister of Western yearly meeting, U.S.A., has begun her service in this country by attending Lancashire and Cheshire quarterly meeting at Bolton. Such friendly exchanges of visits strengthen the existing unity of England and America.

Frederick Sessions and Isabella Young have completed a very successful mission in Birmingham. A large number received and believed the Gospel message, and are to be visited. Children's meetings, lectures on the Bible, temperance meetings, and four addresses to about one thousand of Cadbury Brothers' workpeople formed part of the service.

METHODIST.

In connection with Liverpool-road Wesleyan Chapel, Islington, an effort is being made to reach the young men and women engaged in the shops and warehouses in the North of London.

About 220 persons have professed to find Christ in connection with special revival services at Shildon, near Darlington, including a number of drunkards and gamblers, most of whom have signed the pledge.

As a further development of the West London Mission, Wardour Hall is now opened for services every night in the week. A band of open-air workers go out into the streets, bearing lamps to illuminate the hymn-sheets.

A district convention was held at Lincoln last week. Speaking on "Village Methodism," Rev. Thomas Champness said a great revolution was about to be witnessed in this country, and the Church that loved the people most, and was prepared to suffer for the people, was the Church that would have the people, whatever Church it might be.

Barry-road Chapel, Peckham-rye, where Mr. Price Hughes at one time laboured, has another popular minister. It is only a few weeks since Rev. J. H. Hopkins, a Manchester man, commenced his duties at Barry-road, and he is already making for himself a name in the district, and whenever he preaches the congregations are always large.

PRESBYTERIAN.

Rev. John Baird has delivered a series of addresses on the spiritual life, in Moray Free Church, Edinburgh. Deep interest was awakened.

In connection with Camberwell congregation there are five cottage missions in operation. The office-bearers are nearly all earnest preachers of the Gospel.

At the annual meeting of the church at Somers Town, of which Rev. Z. B. Woffendale is the pastor, it was reported that there are now 916 members, of whom 180 were received into fellowship during the past year.

The Presbyterian Mission Chapel at Seacombe, Cheshire, has been distrained upon for £2 due for tithes. The Presbyterians, "for religious reasons," declined to pay, and the harmonium was seized by the bailiffs.

Rev. Hugh Stevenson, of Melrose, in a recent sermon referred to those young men who have "gone mad over cricket, and madder over football." Are these contests, he asks, which take place from Saturday to Saturday, fit preparation for the Sabbath day?

At the quarterly meeting of the congregations of South London a discussion arose on the subject of "The Church Services." Rev. A. N. Mackray said that if there were occasional interchanges of pulpits, the ministers would be less overworked and the congregations more united.

We much regret to learn that Dr. Somerville has been laid prostrate at Buda-Pest with severe cold and influenza, the winter in the regions where he has been so successfully labouring having been very severe. Much anxiety will be felt by the Doctor's numerous friends in this country concerning him.

Referring to Mr. W. S. Caine's attack on the Presbyterian Mission in Singapore, Dr. Donald Fraser says that the official statistics for 1886 show that the small congregation at Singapore provided £170 19s. 6d. for their local mission to the Chinese, and that the converts themselves proved the genuineness of their faith by giving more than six hundred dollars to the work, as well as by much voluntary effort.

Rev. Dr. Donald Fraser is delivering a series of striking discourses on Sunday mornings on "Our Lord's Relation to Collective Life," in his church at Marylebone. The first was entitled, "Christ and the Family," and was followed by "Christ and the Social Order," and "Christ and Industry." "Christ and Culture" will be the subject on Sunday next, the rest of the series being entitled, "Christ and the State" and "Christ and the Church."

CONGREGATIONAL.

Under the pastorate of Rev. Henry Simon the congregations at Hare-court Chapel, Canonbury, have greatly improved.

During the past year the Congregational Church at Upper Norwood raised £441 towards the London Missionary Society.

The young men of the Bible class in connection with the church at Vicar-lane, Coventry, have completed the erection of a village mission chapel at a cost of over £200.

Dr. Parker will resume his ministry in the City Temple next Sunday, February 12. The noonday service will be resumed the following Thursday, February 16, at twelve o'clock.

Miss Meachen, a member of the congregation at Chapel-in-the-Field, Norwich, sailed last week for Bombay to labour in connection with the London Missionary Society at Almora, Kumaon, North India.

Rev. C. Houghton, preaching at Holbeach on the social problem, "Unemployed Labour," as a remedy for existing distress, urged that steps must be taken to reinstate upon the land a large number of people, under conditions that would enable the land to sustain to its fullest extent human life.

Mr. Albert Spicer, who accompanied Dr. Dale to Australia, sailed from Sydney for England on January 23, and is expected home early in March. He has lately visited Samoa with a view to establish, if possible, satisfactory relations between the missionaries of the London Missionary Society and the German authorities, who are now supreme in the group.

Rev. Edward White, speaking at a meeting at South-place, Finsbury, said we are the slaves of writings, institutions, and ancient words and phrases; we require to have freedom to consult the Divine oracles and revelations. Such freedom would end in the diminution of the authority of priests and Parliament, but would increase individual freedom of men, and tend to the greater glory of the Christian religion.

A remarkable career has been closed by the death, at the age of fifty-eight, of Rev. Edward Hayton, for thirteen years pastor of the church at Blennerhasset, Aspatria, Cumberland. The son of a mariner at Flimby, with an education well-nigh limited to a knowledge of the alphabet, between eight and nine years of age he had to contribute to his own maintenance, and was apprenticed to a blacksmith. When blowing the bellows his habit was to have a book before him, and intervals allowed for rest were similarly utilised, until he had succeeded in acquiring a large amount of information. Before twenty he joined the Primitive Methodists, and became a local preacher. In 1875 he was invited to the pastorate of the church at Blennerhasset: here he laboured with much acceptance until his death.

SALVATION ARMY.

At Croydon, where a new barracks was lately opened, the work is progressing rapidly. Large numbers of conversions are reported.

In Rome the work goes steadily forward; the meetings are gradually getting to be more largely attended, and numbers of conversions are reported.

Work has been commenced at Highgate, N., under favourable circumstances. Large numbers attended the opening meetings, and several persons professed conversion.

At a town in New Zealand recently a magistrate passed a sentence of imprisonment on a Salvation Army officer, and after two days of unrest, himself went and paid the fine for his release.

Last week's *War Cry* contains an article in reply to the question, often asked, "Does the Salvation Army reach the masses?" and facts are given which, according to the writer, "are simply unanswerable."

Captain Elizabeth Fry writes from Ceylon that a strict Buddhist recently sent for two of the officers to talk to them about the "new religion." If they could convince him that their religion was better than his own he was willing to change.

NOTES FROM IRELAND.

During this week a special evangelistic work is being carried on under the direction of the Presbytery over the whole town of Belfast.

A most blessed work of grace has been going on for a few weeks in Maralin, near Lurgan. Many young men have come to a knowledge of Christ, and openly confessed Him.

Successful evangelistic meetings have been conducted in Limerick by Rev. Thomas Greer, Methodist minister, of Rathkeale, who lately has had showers of blessing in his own circuit.

A four weeks' Gospel mission has been held near Irvinestown by Rev. G. W. Rea, Methodist minister. As the result, whole familes have been converted, backsliders have been restored, classes have been revived, many new church members have been enrolled, a Sabbath school has been started, and sixty persons have signed the pledge.

"FALLEN ON SLEEP."

Rev. John Allan, for forty-four years parish minister of Peterculter, N.B.—Rev. A. S. Patton, D.D., editor of the New York *Baptist Weekly*.—While on a short visit to this country on account of his health, Rev. D. Wareing, Baptist minister, of Belize, British Honduras, and formerly of Leigh, Lancashire.—Rev. John James, for nearly thirty years vicar of Long Sutton, Somerset.—Rev. J. F. Hone, for sixty years vicar of Tirley, Gloucestershire.—Rev. T. G. Barlow-Poole, vicar since 1884, of St. John's, Newbury, Berkshire.—Mrs. Warren, wife of Rev. C. F. Warren, late of the C.M.S. Japan Mission, and for many years an earnest worker in Japan.—Mrs. Bailey, wife of Rev. Arthur Bailey, of the C.M.S., Kotgur, Punjaub.—Rev. Thomas W. Baker, Methodist minister, of Rathmines, Dublin, in the sixty-sixth year of his age, and forty-first of his ministry.—Rev. James Tuckey, at an advanced age, for many years rector of Ardfield, in the united diocese of Cork.—Mr. Wm. Trimble, of Enniskillen, in the ninety-first year of his age, proprietor and editor of *The Impartial Reporter*, and a leading member of the Presbyterian Church.—Mr. Alex. Beckett, M.D., J.P., of Moneymore, an attached member of the Presbyterian Church, and a man of high Christian character.—At Chefoo, Mr. John Henry Sturman, for four years a successful missionary in China, in connection with the China Inland Mission.—Rev. A. M. Wilson, minister of Bathgate Evangelical Union Church, N.B.—Rev. D. Hardin, M.D., a medical man who practised at West Drayton, where for years he carried on a Free Church of England mission side by side with his medical work.—Mr. George Vine, at Bournemouth, Jan. 30. A devoted and faithful evangelist connected with the Open Brethren. For twenty months he suffered intensely from a most painful malady, but without a murmur. His last words were, "God is love."

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TEMPERANCE NOTES.

HOME.

Bishop Dowden, of Edinburgh, laments the fact that "Bible-loving Scotland is not sobriety-loving Scotland."

The final re-union of the two sections of the Good Templars in England is expected to take place at Easter, at Sunderland.

Mr. George King, of Norwood, has recently been addressing good audiences in Kent, Surrey, and Suffolk on Gospel temperance.

The Secretary of the Sunday Closing Association asks voters to urge their representatives to support Mr. Stevenson's Bill in the ensuing session.

The British Women's Temperance Union recently entertained the showmen in Edinburgh, at Carrubber's Close Mission. Rev. J. Neil gave an address.

A plebiscite on the liquor traffic was taken recently at Middlesborough, and the papers returned showed an overwhelming majority on the temperance side.

It is stated that in connection with the Diocesan Temperance Sunday, January 29, about two hundred sermons were preached in 136 churches in Liverpool.

The Birmingham Daily Mail recently gave an account of the temperance movement in that town during the last fifty years, which was a striking record of progress.

In *The League Journal* a life abstainer urges that temperance owners of property place themselves in a false position when they let their houses for the liquor traffic.

About a million of Four and a Half per Cent Debentures were offered at £107 recently by the Bass (Brewing) Company, and, it is said, offers were received to the extent of £30,000,000!!

A social meeting and conference of the Baptist Total Abstinence Association was held recently at the Baptist Mission House, Rev. Dr. Burns in the chair. Rev. J. M. Henson gave a cheering account of his mission work.

The Pastors' College Temperance Society would send speakers to any meetings in and around London on payment of travelling expenses. Application should be made to Mr. P. A. Hudgell, Pastors' College, Newington Butts, S.E.

Alderman Berkley, Jarrow-on-Tyne, said, recently, that in spite of the prevalent distress in that town the consumption of liquor averaged £3 per head per annum for each person in the town, including children and teetotallers.

Under the auspices of the Vegetarian Society, Dr. B. W. Richardson lectured recently in the Free Trade Hall, Manchester, on "Foods for Man." The lecturer said "a properly cultivated vegetable diet" was as nourishing as an animal or an animal and vegetable system of feeding.

The Bishop of Liverpool, at a meeting to promote a home for inebriates in that city, attributes the deplorable increase of intemperance among women to grocers' licences. Archdeacon Lefroy said female drunkenness was not confined to the poorer class. Among the luxurious and influential there might not be excessive drinking of wine and spirits, as generally understood, but ladies who resorted to sal volatile took spirits in a form inaccessible to the poorer classes.

At the annual meeting of the Women's Temperance Association, in Dublin, Mr. T. W. Russell, M.P., made the startling statement that, in Killarney, with about 3000 inhabitants, there are 78 public-houses; that in Mitchelstown, with 2500 inhabitants, there are 62 public-houses; that Castleisland, with over 1500 inhabitants, has 52 public-houses; and that in the village of Caherciveen there is not a shop of any description that does not sell drink. According to the report of the Registrar-General, Dublin is the most drunken city in the universe.

FOREIGN.

Good Health says a peculiar kind of "ginger drinking" is becoming prevalent in some American States. The liquor is said to be more intoxicating than whisky.

Dr. F. Srungmucht, a German chemist, has gone to California to make experiments as to the possible profitable use of the unfermented juice of grapes. Hitherto it has been difficult to utilise.

The Texas liquor interest, in revenge upon their prohibition ministers, propose to put a special tax on the clergy, and also to repeal the laws exempting the clergy from militia and jury duty and from working on the highway.

At Regina, North-West Territory, Dominion of Canada, a North-West Prohibitive Alliance has been formed with a view to make prohibition real. Delegates were present from various parts, and the prohibition law was declared to have done immense good.

Toronto, says *The Christian Leader*, has taken a decided backward step, the liquor party having carried their candidate for Mayor by a majority of nearly a thousand. The bye-laws for the further decrease of licenses were also defeated, so that the hopes of continuing the good work so successfully initiated by Mr. Howland have been for a time disappointed.

Mission Appeals.

HOPE COTTAGE, SOUTHEND.—This Institution reports well of last year's work. New subscribers are needed to take the places of those who from one cause and another fall off year by year.

THE ORPHAN APPRENTICE HOME (Upland Cottage, Bathwick-hill, Bath).—Some of the lads in this Institution have made great progress in their work. Another sale in aid of the funds will be held in March. Contributions and parcels of new or cast-off clothing may be addressed to Mrs. CLARKSON, Uplands, Bath.

WORKING MEN'S MISSION (Collingwood-street, New-cut).—This Mission is endeavouring to alleviate the abounding distress by distributions of bread, soup, clothing, &c. More than 1000 have every week been supplied with a good hot meal. Help is needed, and will be thankfully received by the Brothers T. & J. YOUNG, 82, Nelson-square, Blackfriars-road, S.E.

THE ORPHANAGE AND INDUSTRIAL HOME, which was opened at New Brompton, Kent, in January, 1882, and a few months ago removed to Penrhyn Lodge, Hastings, is conducted on sound Protestant evangelical lines. Gifts of clothing, &c., will be gratefully received by Mrs. WILLIS (head of the Home); and money contributions by Revs. SHOLTO J. H. NEWMAN, and G. N. H. TREDENNICK, Hastings.

OLD FORD MISSION.—This is in the midst of a very poor class of working people, who suffer much privation during the winter. Meals of soup and bread are given; poor children are provided with breakfasts and boots, and warm garments are given to the sick and needy. Donations and presents will be gratefully received by the hon. superintendent, Mr. ARTHUR FARMAN, Melcombe House, Gascoyne-road, South Hackney, E.

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Notices.

SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH, Eastbourne. Secretary, Mr. F. Woodhouse, 47, Pevensey-road.—Chaplains of workhouses, hospitals, or missions, and superintendents of public institutions, baths, &c., desirous of obtaining free grants of Scripture rolls and books should apply to the Secretary as above.

COMMUNICATIONS RECEIVED WITH THANKS.—A.R. D.C.J. J.E. D.R. A.C. R.C. J.G. F.T.H. J.B. D.S. F.N. J.P.H. M.L.W. A.L.W. J.F.A. G.J.B. E.L.P. R.N.B. L.S. P.H. G.C.N. W.G. G.P. C.I. W.C.T. G.E. F.W.M. B.P. A.S.D. M.B. C.R.H. A.W. E.P. J.S. J.B. W.H. E.C. E.A.D. T.R.M. H.N.C. P.A.H. E.T.E.P. J.E.L. J.M. A.C.E.K. L.K.S. G.H. W.C.B. J.M.G. E.W. G.K. F.B.S. J.F. F.G.B. W.S.W. J.D.M. G.A.C. W.B. C.N. A.G.W. F.W.M. A.D.F. M.A.C.M. W.H.F. R.D.F. T.R. H.R. W.H.R. P.G. F.P. C.N.B.M. N.R.T. W.H. A.L. E.F.E. C.E. W.R. P.T.M. J. d. B. E.L.G. T.M. J.M.M. S.A.B. E.K. C.H.A. E.L.G. J.L. W.A.B. A.J.C. W.R.B. W.H.R. J.B. G.E.T. T.R. S.D. R.H.H. H.R. H.T. R.B. G.W. C.H. L.G. J.N.F. L.B.A. A.J.B. P.McA. M.E.S. W.A. A.G. R.S. P.J.M. E.B. C.M.W.

APPLICANTS FOR TRACTS.—Miss Stront, Port Isaac, Wadebridge, Cornwall; D. Huggins, Launceston, Cornwall; C. W. Greenstreet, 32, Wood-street, Woolwich; F. T. Hewitt, Soldiers' Home, Conyngham-road, Dublin; E. Moore, 1, Ellesmere-avenue, Eccles, Manchester; Miss F. B. Smith, Queen-square, Winchcombe, near Cheltenham; Miss Miller, Officers' Quarters, Ordnance-road, Enfield Lock; Rev. J. Lewis, 3, Stafford-villas, Kilburn, N.W.; C. Norcliffe, 33, Commercial-street, Gargrave-road, Skipton, Yorkshire; R. Sheppard, 14, Amview-terrace, Broughton-road, Skipton, Yorkshire; W. Willcock, 271, Deansgate, Manchester; Rev. J. W. Atkinson, 308, Old Fore-road, E.; A. Friday, 2, Alma-row, Henfield, Sussex; J. Wheelhouse, 16, Juxon-street, Oxford; C. Hart, 1, City-buildings, Moor-lane, E.C.; J. Onions, Moreton Hampton, South Devon; Mr. Bowman, 16, Industrial-road, Sowerby-bridge, Yorkshire; Miss Beswick, 45, Egerton-street, Chester-road, Manchester.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

THE BRITISH AND FOREIGN BIBLE SOCIETY are sending out three young men, who have in different ways shown a strong desire and aptitude for the work, to strengthen their staff of European colporteurs in the Malay peninsula, of which Singapore is the headquarters.

MR. RABINOWITZ, the energetic Jewish reformer, has recently had an embargo laid upon him by the Russian Government, whereby he will in a great measure be prevented from carrying out his Christian and missionary intentions towards his brethren under the dominion of the Czar in the south and west.

A LEADING JAPANESE STATESMAN, who only four years ago wrote in favour of the exclusion of Christianity from Japan, has now entirely changed his views, and is strenuously advocating the Christian faith. Some members of his family have become Christians, and two of his sons have been sent to America to study.

TONGA.—Some weeks since, writes a correspondent of *The Leeds Mercury*, I spoke of an improved state of things in Tonga. Latest reports represent religious persecution to be as bitter as ever; that the governing authority as represented by "Rev." Mr. Shirley Baker utterly ignores the pledges given to the Governor of Fiji, in his capacity of High Commissioner for the South Pacific. Representations are about to be made to the British Government to bring effective pressure to bear upon the king and his chief advisers.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C., late 1, Gracechurch-street.—Daily prayer-meeting, at St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Mission work in Bermondsey, Whitechapel, Lambeth, Shadwell, &c.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, February 12, 7 p.m., Mr. Herbert Taylor. Meetings for prayer, Wednesdays, 7.30 p.m.; Friday, mid-day; Saturday, 7.30 p.m.; Sunday, 7.45 a.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, Feb. 12, at 3.45, straight talk with men, by Mr. E. J. Kennedy; subject—"A1"; Mr. H. Grattan Guinness, M.R.C.S., at 7. Lectures—Feb. 10, "Secularism Unmasked," by Mr. H. S. Picton (free); Feb. 13, "Biblical Similitudes," by Rev. James Neil, M.A. (free); Feb. 15, "Sir Walter Raleigh," by Mr. W. J. Dixon, M.A.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, February 9, 8.30, address by Rev. Canon Huret. Wednesday, 6 to 10 p.m., anxious inquirers and strangers welcomed.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, February 9, 8.30 p.m., social meeting for young people, address by Rev. E. A. Stuart. Friday, Feb. 10, 8.39 p.m., lecture by Mr. William Stokes, illustrative of acquired memory.

Y.W.C.A., MORLEY HALLS, 316, Regent-street.—Address in German, by Dr. Baedeker, Friday, February 10, 8.30 p.m., "Alle ausläuderinnen sind herzlich engeladen."

—— Meeting, Tuesday, Feb. 14, for united prayer and conference on "How to promote Evangelisation among the Masses of the Metropolis"; subjects—Census Returns—Down Grade Tendencies—Methods, Old and New—Personal Fitness—The Needed Revival—Practical Suggestions. Meeting at 4; interval for refreshments at 6. Representatives of all Christian churches and missions earnestly invited to attend.

WESLEYAN WEST CENTRAL MISSION.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Feb. 12, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. P. Carmichael. Tuesday, Feb. 14, 7.30 p.m., illustrated lecture by Rev. Mark Jukes; subject—"Manitoba as a Field open for Emigration." Thursday, Feb. 16, 3 p.m., Bible-reading by Rev. F. B. Meyer; subject—"Deuteronomy—Consecration."

HOME OF INDUSTRY, 29, Bethnal Green road.—Monthly meeting for Christian workers, Wednesday, February 15; tea at 6; meeting at 7. Dr. Baedeker, lately returned from Russia, will give an account of work in that country. Mrs. Osborn and party, shortly leaving for the Cape, will also take part.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, February 12, at 11 and 6.30, Mr. James B. Wookey.

REGENT'S PARK CHAPEL, Park-square, W.—Sundays, Rev. F. Brotherton Meyer, 11 a.m. and 7 p.m. Visitors welcome. Gallery seats free.

POWIS HALL, Talbot-road, Bayswater.—Sunday, Feb. 12, morning at 11, Mr. Finlay Gibson; evening at 7, Mr. Maynard.

REV. DR. THAIN DAVIDSON'S monthly sermon to young men, Sunday next, at 6.30, Presbyterian Church, Colebrooke-row, Islington, N.

HOUSE OF REST, 8, Cambridge gardens, Kilburn, N.W.—Friday, February 10, 7 p.m., "The Deepening of the Spiritual Life"; tea at 6.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in February, at 12 noon, Rev. Henry Allon, D.D.

UNION TABERNACLE, Wandsworth-road, S.W.—Sunday, February 12, at 11 a.m., 3 and 6.30 p.m., Mr. W. R. Lane. Anniversary meeting on Monday, Feb. 13; tea at 6.30; meeting at 7.30.

METROPOLITAN MUSIC HALL.—Mr. Charles Cook's mission. Sunday evening next at 7, Mr. J. B. Farwell.

EDINBURGH CASTLE, Limehouse, E.—Sunday, Feb. 12, 11 a.m., Rev. J. W. Atkinson; 3 p.m., Rev. Henry Bright; 7 p.m., Ned Wright.

THE HISTORICAL ASPECT OF CHRISTIAN MISSIONS.—Four lectures, Steinway Hall, Lower Seymour-street, W., by Miss Mary L. G. Petrie, B.A., Tuesdays, February 14, 21, 28, and March 6 at 3 p.m. The subjects will be:—Lecture I. "Christianity in the Roman Empire;" II. "Christianity in Europe;" III. "Christianity in the World;" IV. "Christianity in the World" (continued). The proceeds will be given to the Church Missionary Society.

Subscriptions received by Messrs. Morgan & Scott to Monday, February 6, 1888.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Mission to Deep Sea Fishermen—F.W. 1s; G.H.C. 5s; Beta, £2	2	6	0
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Children's Home (Dr. Stephenson)—New Quay Children's Concert, £2 7s; J.L.P. 1s	2	8	0
London Med. Mission—Haggai ii. 8, £1; M. 10s	1	10	0
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Salvation Army—M.	0	7	0
N. E. London Gospel Mission—M.	0	8	0
Relief London Poor—O'C...	4	0	0
Spitalfields Gospel Mission—Frank	0	12	6
Gray's-yard Ragged Schools—M.S...	0	5	0
Anti-Infidel Tract Enterprise—H.H.S...	1	0	0
Dock Labourers (Mr. Coleman)—H.H.S. £1; W.W. 2s 6d; B. & B. £5; Anon. 10s	6	12	6
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Miss Mittendorff's Homes—M. 10s; H.T.W. £5	5	10	0
Mrs. Meredith's Mission—M.	0	10	0
George-yard Ragged Schools—M. 10s; Beta, £5	5	10	0
British Soc. Propagating Gospel among Jews—H.	0	5	0
Irish Society—H....	0	5	0
London Samaritan Society, &c.—Island, 7s 6d; Beta. £1	1	7	6
Evangelistic Mission—G.H.C....	0	5	0
Railway Mission—G.H.C	0	5	0
Bridge of Hope, Ratcliffe—Beta	2	0	0
Field-lane Refuges, &c.—Beta	1	0	0
Miss Lee's Orphan Home—Beta	1	0	0
Mrs. Wilkes' Rescue Work, Poplar—Beta	1	0	0
Miss Mason's House of Rest—Beta...	1	0	0
Evangelisation Society—Beta...	2	0	0
Home of Industry—Beta	5	0	0
London City Mission—Beta	2	0	0
Bristol Orphan Houses—Beta, £3; C.L.M.T. £1	4	0	0
Children's Special Service Mission—Beta	2	0	0
British & Foreign Bible Society—Beta	2	0	0
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Scripture Readers' Society, Ireland—C.L.M.T. ...	1	0	0
Free Breakfasts, &c.—C.L.M.T.	1	0	0
Irish Evangelisation Society—T.J.N.	1	0	0
Destitute Children's Dinner Society—S.N.... ...	0	10	0
East London Sewing Class Fund—C.M.	0	10	0
Mr. Rabinowitz's Work—Remembrance, Perth Conference, E.G.	5	0	0
Free Meals for Poor (Mr. G. Fuller, Poplar)—Maggie	0	5	0
Bethnal Green Board School Children—Maggie	0	5	0
Stockwell Orphanage—B.P. £5; Editor THE CHRISTIAN, £5	10	0	0
	£264	17	7

[ADVERTISEMENTS.]

Bethnal Green Free Library (towards £1000)—Miss H. £3; Miss T. 10s. F. A. BEVAN, Esq., 54, Lombard st., E.C.

Hoxton Hall Gospel Temperance Mission (Mrs. William Noble)—E.V. Parcel of Warm Clothing and 10s.

Latymer-road Mission (Poor Children's Dinners)—H.W. 5s.; L.P. £1.

Dr. Barnardo's Homes—E.S. 10s; W.H. 2s.

London Samaritan Society (Free Meals)—Mrs. R.M. £2; Miss L.J. 12s; Mrs. C. 5s; C.E.L. 1s 6d.

Evangelistic Mission—Anon. 1s; M.L. 1s.

WESTWARD HO!

200 Trained Lads (the First Party this year) will (D.V.) leave our various "Homes" for Canada on March 23. Of this number about 50 will be bound for our New Industrial Farm, Manitoba, the remainder for Ontario.

If only the needful Funds are forthcoming, at least **600** *carefully trained youngsters will (D.V.) be placed out in the Dominion this year.*

But the question of want of Funds is more serious this year than formerly, for we are very much poorer now, and dare not arrange for the departure of one boy or girl unless the whole sum needed is received or promised beforehand.

£8 10s. *will defray the entire cost of Emigrating one Boy to Ontario.*

£51 *will do the same for Six Boys;* **£102** *for Twelve boys;* **£170** *for Twenty Boys.*

To send Youths (of 16 to 21 years of age) to Manitoba is more expensive, a railway journey of 2,000 miles further West having to be paid for; but the greater advantages of placing the big fellows from our Labour House there, rather than in Ontario, are well worth paying the higher rate to secure.

£11 *will defray the entire cost of Emigrating one Youth to Manitoba.*

£66 *will do the same for six Lads;* **£132** *for twelve Lads; or* **£220** *for twenty Lads.*

Probably it lies in the power of many who will read this page to help me to divert the current of these young lives into healthful channels, and at the same time to relieve our overcrowded English Cities, by sending gifts in aid of our Emigration Fund.

Readers of **The Christian** *do not now need to be assured that this is really God's work, or that the whole is being carried on, on strictly Christian lines; but I am sure they will rejoice to know that many of the dear fellows now on our list of Candidates for Emigration have been brought to a knowledge of the Truth, while under my care, and appear to be sincere followers of Christ. They will doubtless carry the Gospel with them to the New Country of their adoption, as very many of their predecessors have done.*

Who then, by promising one or other of the above amounts, will strengthen my hands yet more to do God's work, and at the same time help to give a real start in life to some of these young fellows who have been rescued from utter destitution and evil surroundings, and carefully tested and trained for years or months past in our "Homes?"

Contributions to our **Emigration Fund** will be gratefully received and acknowledged by

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They are very valuable in **Consumption, Pleurisy, Whooping Cough,** useful in **Hysteria,** by wearing the Plaster over the navel. **Chronic Costiveness** is greatly relieved by wearing one over the bowels.

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No. 942.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, FEBRUARY 17, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE LATE

REV. ABRAHAM LAMB,

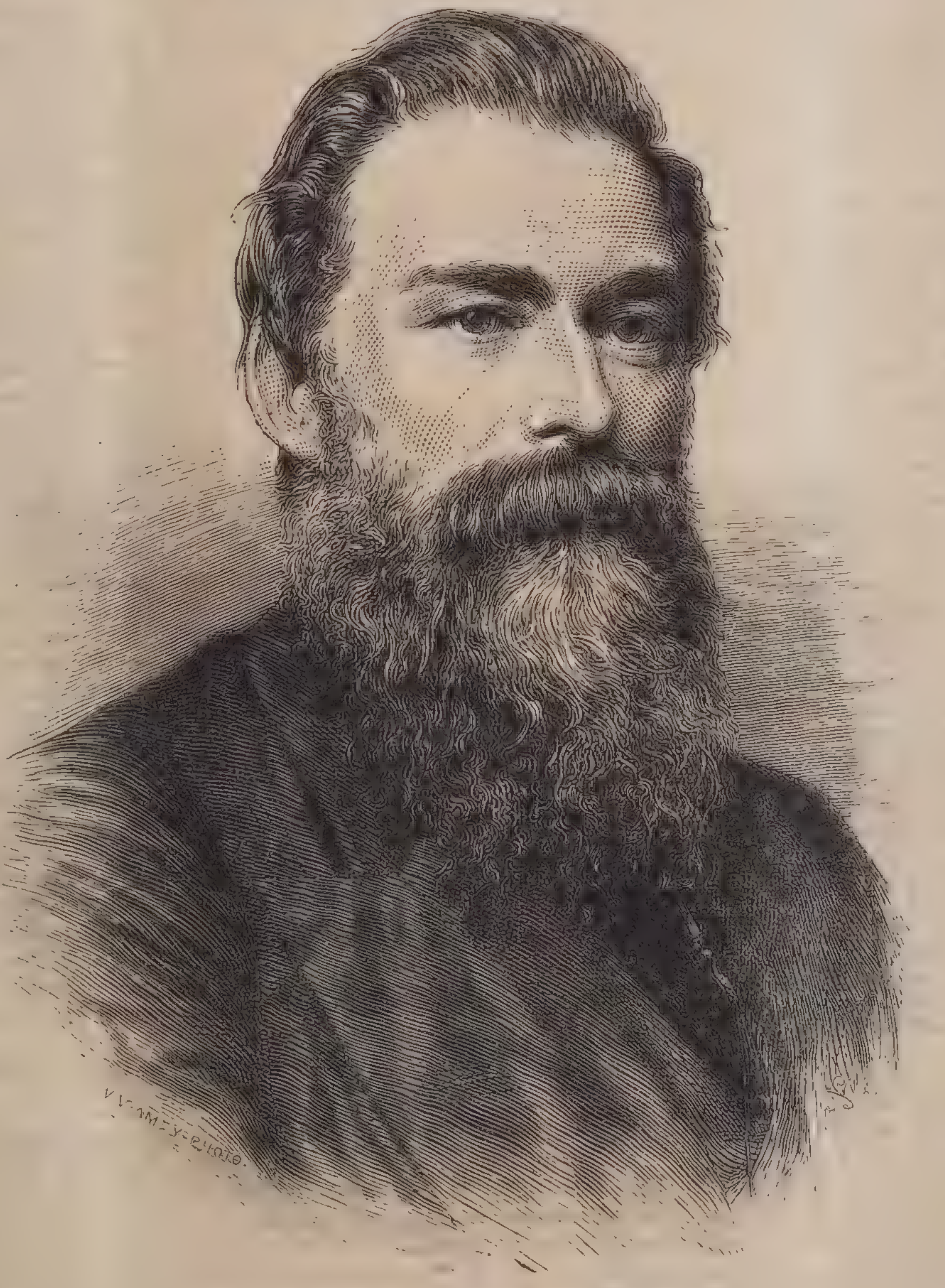
Evangelist and Pastor.

◆

THE career of Rev. Abraham Lamb, who recently "fell on sleep" at Melton Mowbray, Leicestershire, was one of conspicuous success as an evangelist. A humble servant of Christ, "Father Abraham"—for so Mr. Lamb was fondly called by many who knew of his anxious solicitude for the highest good of others—led a distinctly unselfish life, and his loving work for his God and Saviour was greatly blessed.

Born at Colchester, Essex, in the year 1840, Abraham Lamb repaired to London at the age of nineteen, and was converted under the preaching of Richard Weaver in Mr. Spurgeon's old chapel in New Park-street. He submitted to baptism at the hands of Rev. Charles Stovell, and at once exerted himself in a quiet way for the enlightenment of those with whom he was brought into daily contact. At that time he was occupying a position of trust and responsibility in a business house, and his Christian bearing and straightforward conduct secured for him not only the esteem but the full confidence of his employer. The poor and friendless, the outcast and fallen, were greatly pitied by young Mr. Lamb, and the pity was such as impelled him, shortly after his conversion, to pursue diligent and loving labour in some of the lowest districts of the Metropolis. This work was steadily carried on for some time, until at length Mr. Lamb's sense of duty led him to turn his back on promising worldly prospects, in order to devote himself, heart, mind, and strength, to the work of a Christian evangelist.

Leaving London, Mr. Lamb first laboured among the soldiers and sailors of Portsmouth. His exertions in behalf of the souls in his care knew no limits: his sympathies went forth unrestrained, and, in return for love, he secured profound respect at the hands of all. This respect was often demonstrated, and once in a very peculiar manner. A transport vessel laden with men ordered to war was about to leave the harbour, when the entire body of troops saluted the evangelist! Mr. Lamb had been a blessing to the men, and in saying good-bye the men invoked blessings on his head.



(*From a Photograph by Mr. W. V. Amey, Portsmouth.*)

Hammersmith was Mr. Lamb's next sphere of activity, and for a year he engaged in work of an arduous character there. Going thence to Stockton-on-Tees, Mr. Lamb found himself among colliers and ironworkers. He was not long in realising that, if his new field was one calling for heavy labour, it was also one affording full promise of fruit. Every Sunday evening the Star Theatre was filled to overflowing with men and women who were strangers to ordinary religious worship. Mr. Lamb was indeed a herald of mercy to the town: hundreds of men and women were raised from the miserable gutter of inebriety to the pleasant places of sober life; hundreds, moreover, were pointed to the Great Salvation, and, by the grace of God, lifted from the mire of sin, and set upon the Rock of Ages. On some occasions Mr. Lamb addressed thousands of people at one time at Stockton, and when he left the place for Leicester, where God had more work and blessing in store for him, it was to the unconcealed grief of multitudes. On the day of his departure the railway station and its approaches were so densely crowded by the classes to whom the evangelist had become endeared that the station-master was unable to despatch the trains. Mr. Lamb was, in the circumstances, prevailed upon to leave the station for a road beyond, and, as his friends followed him, the station premises were cleared, and traffic allowed to proceed. As, however, the best of friends must part, so he must perforce leave his people. At a given signal he was admitted to the railway station by a private door, and hurried into a carriage; and he was on his way south before those whom he loved and by whom he was loved had come to realise what had happened.

At Leicester Mr. Lamb's work had similar features, and its results were of a like kind. There was incessant toil for Christ, but it was owned of God and much blessed. Then there was loving compassion for men, and this was recognised and returned by respectful affection. But in Leicester the work was spread over a period of ten years, and was, if possible, in every other sense "more abundant" than previously. The first eight months were spent in connection with the Christian Mission, but when that organisation changed its character and became the Salvation Army, Mr. Lamb left it, as he disapproved of the newer methods. He was, however, induced to remain in the town as superintendent of the Evangelistic Mission. The Sunday evening services were held in the Temperance Hall. At first the meetings were very small, but as time went on they were so large that standing-room could not always be made for the people who sought admission; and, on the night of the religious census a few years ago, Mr. Lamb's congregation outnumbered by about three hundred any other in the town. The week evening services were held successively in the Friends' Old Meeting House (Talbot-lane), York-street Mission Room, and the old wooden Workman's Hall (Halford-street), until at last a substantial building, also known as the Workman's Hall, was erected in Bread-street.

Mr. Lamb's visits to the homes of the Leicester poor, his distribution of soup—which he made twice a week during the winter months—his persistent following of individual men and women who had fallen under the curse of strong drink, until he had reclaimed them, his holding fifteen services almost every week for years, and his constant labours in the surrounding villages, won for him the confidence and help of all classes. Such constant work would have shortened the life of many a stronger man, and it is not surprising that in this case a grand and noble life has been, humanly speaking, cut short by excessive application to anxious labour.

In the Master's service Mr. Lamb knew no fear. As the crowds of giddy pleasure-seekers made their way to the Leicester racecourse, he would stand and display a board bearing words of rebuke and warning against sin and its consequences. At other times when timidity would deter ordinary men, he would "cry aloud, and spare not." Amid the din of a fair he would preach the Gospel, and although sometimes his words of love and peace commingled strangely with the savage shouts of competing showmen, he often learned afterwards that his testimony for God on such occasions was blessed to some who heard his voice. One of his friends wrote just after his decease:—

> During the winter he was always foremost in making soup for the poor, and under such difficulties that we have heard him say he was roasted in front while the water dripped and formed icicles on his coat-tails. Our fallen sisters were objects of his deepest pity and sympathy. Several midnight meetings and suppers were held, where some, we trust, were rescued for happier days. He started a Drunkard's Rescue Society, from which a band of devoted men would go out on a Saturday evening to watch for those under the influence of drink. They would take them home, and, after visiting them for some time, persuade them to sign the pledge, and induce them to attend the services. He started the tramps' Christmas breakfast, and had preached in every court in Leicester.

About three years ago Mr. Lamb lost his only son; this, combined with the wear and tear of a life of constant work, greatly impaired his health. Everything was tried, change of scene and perfect rest, and all that human skill could do to alleviate his malady was done. At length the doctors said he must leave the heavy work of Leicester, and seek a smaller charge. After a very severe mental struggle, Mr. Lamb severed his connection with Leicester, and though he had many invitations to accept pastorates in other and larger towns, he selected Melton as his future place of residence. When Mr. Lamb left Leicester the farewell service was a most imposing and touching one. The Workman's Hall was crowded with rescued men and women and Christian workers, and he and his family were loaded with tokens of love and esteem.

Though during the year which elapsed from his acceptance of the pastorate of the Melton Baptist Chapel until his death, Mr. Lamb was in poor health, he worked hard, and won the sincere regard of the church and congregation. Moreover, his labours were not confined to the members of his own fold; indeed, he went into houses which some religious workers would never think of entering. Having suffered much from a painful malady during the last few weeks of his pilgrimage, he breathed his last with smiling countenance on January 18 last, in the 48th year of his age, looking with confidence unto Jesus, the Author and Finisher of our faith. His last words were, "The grave has no terror for me. All is peace, perfect peace."

Of Mr. Lamb and his work in Melton, a Leicester newspaper said just after his death:—

> His heart beat with a warm and earnest love for the poor, the fallen, the outcast everywhere. No house was too wretched for him to enter, no human being was so far fallen, or so sinful, that he could not take by the hand and endeavour to uplift to a higher and nobler life. There were corners and crannies, in out-of-the-way places, even in Melton, known to few save the relieving officer. or the nuisance inspector, but with which Mr. Lamb had become well acquainted; and in these dreary, godless homes, his loving voice has uttered words of hope, of salvation, and of prayer, where hitherto the name of God was never reverently used, and the Gospel of Christ had never been heard.

The same paper further said:—

> During the whole of Mr. Lamb's career he has never received a large stipend. He has had a numerous family, most of whom have passed away. He was generous to a fault, and we are informed that his widow, his mother, ninety-three years of age, whom Mr. Lamb regarded with great affection and whom he maintained for many years, and his daughter, are left comparatively destitute: but it is satisfactory to know that steps are being taken to make provision for the bereaved.

Devout men in many towns have mourned the loss of Abraham Lamb as a real friend. The mourning was obvious on the Saturday following his death, for then it was that his remains were interred in Leicester Cemetery. The funeral service was conducted by Rev. F. Brotherton Meyer, now of Regent's Park Chapel, who, in speaking of the mournful character of the proceedings, remarked that he little thought that one of his last public services in Leicester would be such a service as that. He had the pleasure of being the first minister to welcome the deceased when he entered the town, and it was nearly his last act in Leicester to see him to the grave.

The story of the life of Abraham Lamb is, in brief, a record of whole-hearted work for Christ. As "the memory of the just is blessed," so may his faithfulness, as exhibited in this sketch, be sanctified to the praise of the name of the Lord whom he so lovingly served.

PRAYER ANSWERED IN FRANCE.

The following is an extract from a letter of the late Mr. Duncan Matheson, dated St. Servan, France, May 27, 1867:—

"I am alone in this strange land, unknown to anyone, and knowing no one. Poor, poor France! You can have no idea of the perfect despotism that reigns. No happy smile seems to light up the people's countenances. There is a restlessness and a yearning after something—they know not what they want. Alas, alas! no Gospel is preached, no salvation made known, and, as far as can be seen, no souls saved. I often almost weep, as I see the masses here, rushing on to eternity, not knowing that 'God so loved the world, that He gave his only begotten Son.'

"God will not forget the prayers of many a martyred Huguenot. The soil of France was drenched with their blood. The cry, 'How long, Lord, how long?' has gone up from those 'beneath the altar.' Many a time on entering the churches here, and seeing the mummery on every side, have I prayed, 'Lord, send forth Thy light and Thy truth,' and often have I blessed God that Scotland had a Knox, a Cameron, a Cargill."

It was impossible that this earnest prayer of faith should not come down in blessing. Note how it has pleased God to use Scotch Christians as his instruments in bringing about the answer. Twelve years later an old Scotch nurse suggested to her Scotch mistress to invite Rev. A. N. Somerville, D.D., of Glasgow (who was then preaching in Paris), to come to St. Servan. The matter was mentioned to the English chaplain and the Wesleyan minister and at their invitation Dr. Somerville came.

For over a fortnight he preached the Gospel by interpretation to the poor French, who crowded to the meetings. The mission thus planted has taken root and grown—flourished would be too much to say, for the soil is hard, the opposition and persecution great. A day-school, as well as Sunday-school, was established, and a plot of ground bought (memorable as the landing-place of Louis XIV. when on his way to sign the Edict of Nantes), on which an iron hall was erected, where the Gospel is preached, and other evangelistic work carried on. Many thousands of tracts, Gospels, New Testaments and Bibles have been distributed, not only in the town, but carried by the market people to all the villages around. Thus the seed has been widely sown—has sprung up, too, and borne fruit to the glory of his name who gives the increase. Some have been gathered in, witnessing a good confession on their death-bed, and some have been forced to leave the place to seek their living elsewhere: so thinning the *visible* results here—their names known and registered above. If the interest of any Scotch or other Christians should be awakened in this work, further information will be gladly given by the writer,

(Mrs.) A. D. Fraser.

La Corbinière, St. Servan, France.

THE GOSPEL IN SPAIN.—The Association for the Diffusion of the Gospel in Spain in its last report gives interesting particulars of the spread of light and liberty in some of the provinces of the Spanish Peninsula. The report contains the following paragraph:—"It is cause for deep thankfulness to our heavenly Father that, during the twenty years through which this little Association has been working for souls in Spain, we have never been allowed to want money. During a considerable part of the time subscriptions have not even been applied for, but have come in unsolicited. In this we have been greatly aided by our principal agents, Mr. and Mrs. Armstrong, who have not only supported themselves, but have also assisted others. The last three years have shown a change in this respect. At the end of 1884 there was a balance due to the Liverpool treasurer, and 1887 leaves both treasurers considerably behind." The names and addresses of the treasurers are, Mr. J. B. Hunter (of J. Rew & Co.), Brown's-buildings, Liverpool; Mr. William Harvey, Headingley, Leeds.

THE DOWN-GRADE ENGINE.

Pæans are being sung over the decease of Calvinism. And well enough it is that some ideas which have passed under that name should be no more remembered. But the foundation truth of Calvinism, the Sovereignty of God, cannot be forgotten without deadliest ruin to the souls of men.

It is true that false and dishonouring conceptions were formed in tyrannous times, and the Sovereignty of God was represented as a tyranny; like that of the despots of the earth. But, in spite of men's misconceptions, the truth abides, and though God is a Despot, his rule is the despotism of love and wisdom as the directors of his power. The souls under the altar cry, "How long, O Despot, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" The bitter experience of human rule has knit the ideas of selfishness and cruelty to absolute power, and justified the words of Sheridan concerning "that which always did and always must corrupt and degrade the human heart, despotic power." But the despotism of God is the despotism of everlasting love, which sacrifices itself for the object of its love. And as human tyranny has reddened the meaning of the word "despotism," to the colour of blood, so did it, especially in earlier days, render the word "sovereignty" a synonym for arbitrary rule.

But now human sovereignty is at a discount. The royal prerogative has been so selfishly, wilfully, and tyrannously used, that God who gave it has permitted it to decline from gold to silver, brass, iron, clay, so that in these days of popular government the respect for sovereignty has become extinct, and the old ideas concerning it are as impossible now, as the modern gospel of the universal Fatherhood was impossible in the days of the Divine right of kings to do their own self-will. The consequence has been that this generation has substituted benevolence for righteousness, and the Fatherhood of God for the Sovereignty of God.

But though men, and men's ideas, change, God and his Gospel change not. We must go back to the Scriptures of truth for an answer to our inquiry, Is Sovereignty or Fatherhood the relation of God to fallen and rebellious men? The question is no sooner asked than answered. When God's voice had been silent for four hundred years, John the Baptist, says Matthew, came preaching, "Repent ye: for the Kingdom of heaven is at hand" (iii. 2). And after John was put in prison, Mark records that "Jesus came into Galilee, preaching the Gospel of the Kingdom of God," in other words, the good tidings of the Sovereignty of God (i. 14). Luke carries on the testimony, saying that Jesus "called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the Kingdom of God." And afterward appointed other seventy also, and bade them heal the sick, and say, "The Kingdom of God is come nigh unto you" (ix. 1, 2; x. 1, 9). And, leaving the synoptic Gospels, we learn from John that the first word of Jesus to the ruler of the Jews who came to Him by night was, "Except a man be born again, he cannot see the Kingdom of God" (iii. 3).

The first chapter of the Acts tells us that the last question of the disciples to the ascending Christ was, "Wilt Thou at this time restore again the kingdom to Israel?" and the book abruptly closes with Paul, in the metropolis of the world-kingdom, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (i. 6, xxviii. 31).

The Kingdom of God, whether latent or expressed, is a fundamental element in all the Epistles, and in the Revelation it shines out like the sun in the firmament.

Sin, judgment, righteousness, law, grace, propitiation, expiation, forgiveness, justification, are all governmental rather than parental terms. They do not belong to Fatherhood, but to Sovereignty; and they prove, if further proof were needed, that the Gospel of God is first the Gospel of the Kingdom, and after that, of Fatherhood; that we must be willing subjects before we can be acknowledged sons; that only to those who receive the Word of God is given authority to become the sons of God; that we must obey God as our Sovereign before we can enjoy Him as our Father; and that the sonship, to which the Spirit of truth bears witness with our spirit, is in union with the risen Christ, who suffered on account of our sins, and rose again on account of our justification.

The substitution of the so-called Gospel of Fatherhood for the Gospel of the Kingdom is the special fundamental error of the present time. Even in the parable which is insisted on as the basis of this modern gospel which is not the Gospel, the prodigal, when he has come to himself, acknowledges his sin against heaven, as well as against his father, and confesses that he has forfeited his right to sonship. This parable is one of five illustrations in one discourse, beginning with grace to publicans and sinners, and closing with the exposure of unrighteous stewards and judgment on luxurious Pharisees. A discourse in perfect consistency with the Gospel of the Kingdom, but not with the so-called Gospel of Fatherhood.

This spurious gospel is the engine which moves the train of doctrine along the down-grade. For it is righteousness and sovereignty, not benevolence and fatherhood, that require expiation of sin; and so the doctrine of the Atonement is explained away. The Fatherhood of God implies that all men, as his children, are partakers of the Divine nature, and as the depravity of human nature is inconsistent with this, that doctrine must be given up; and such statements as "The carnal mind is enmity against God," and "Ye must be born again," if not denied, are not affirmed, except as figures of speech, not as essential and foundation truths.

And if all men are his children, how should the all-loving Father send them away into everlasting punishment? How shall He not in his mercy save them all? Or, if sin have indeed brought death into the world, and there is only life in Christ, then, though it be so terrible, the Father will rather annihilate them than let them suffer.

And if it be difficult to reconcile all this with express statements of the Scriptures, then the theory of partial inspiration comes to our aid, and the Bible (it is said) contains, indeed, the Word of God, but is not itself, from first to last, given by inspiration of God, through holy men as they were moved by the Holy Ghost.

And as words are taken away from the Book, so other things are added, and "the larger hope," and "probation after death," are opiates for those who have been awakened by its stern testimonies of righteousness, temperance, and judgment to come, and by the Spirit's conviction of sin, of righteousness, and of judgment.

Thus this idea of the Universal Fatherhood of God, as it is conceived and taught by men who claim to be evangelical, draws after it, one by one, a whole train of consequences which are not the truth of God.

We do not wish to speak disrespectfully or harshly of those who have committed themselves to these views. Let it be candidly conceded that as "the thoughts of men are widened by the process of the suns," so the minds of Christians are influenced by the spirit of the age; and that in this democratic period the tendency to discredit sovereignty is very strong, and they have yielded to it. God grant that they may retrace their steps. For let us never forget that only through righteousness can grace reign unto eternal life in Jesus Christ our Lord. "Wherefore we receiving a Kingdom which cannot be moved, let us hold fast grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." M.

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WORK AMONG SAILORS.

Perhaps there is no port in the world where the highest needs of seamen are more assiduously looked after than at Glasgow. As far back as 1822 the Glasgow Seamen's Friend Society was instituted, and during last year its various agencies were worked to better purpose than ever before. The record of the sixty-fifth year's work of the Society says:—

> Our first and foremost aim in all the work is to try to lead the sailors to Jesus as their own Saviour, for we feel that unless they know Him, whom to know is life eternal, there can be no lasting blessing. The eight agents employed by the Society have been fully occupied from day to day, in the various duties devolving upon them, such as conveying the sad news of the death of a sailor to his widow or family; again pointing an anxious soul to the Saviour; pleading with a drunken sailor to give up his evil ways and companions and do what is right; visiting sick ones in the hospital; writing for sailors who cannot do so themselves to their friends; conducting the usual services; endeavouring to find a ship for some who are needing help; clothing others who are in distress; and in a hundred other ways trying to befriend the sailor while he is in port. In addition, the families of seamen are visited when the husband or father is at sea, and the widows and orphans are looked after. Such work, along with the visitation of ships and boarding-houses, absorbs a great deal of time, and there is much we would like to see accomplished, but it cannot be overtaken with the present staff. We are much indebted to a large band of voluntary workers, who give great assistance both at the Institute and Chapel and Bethel in conducting the various services, and also in the house-to-house visitation of seamen's families, as without their aid the work accomplished would be very much less.

The Society's work is on a large scale, and all the auxiliary adjuncts seem to be in hearty operation. Last year was one of very great blessing, no fewer than 822 persons having professed to give themselves to the Saviour at the various meetings. Labour among the foreign sailors has also been fruitful of good results, many of the men having been converted, and returned to their own countries with tidings of salvation. The new Seamen's Institute, erected at a cost of £7700, has been paid for, with the exception of £796, without any special solicitation, and at the annual meeting, held a few days ago, three gentlemen promised £100 each, on condition that the remaining £496, to clear the building of debt, was contributed at once. Mr. Richard H. Hunter, 27, Jamaica-street, Glasgow, is the hon. secretary and treasurer of the Society.

THE SELF-HELP EMIGRATION SOCIETY, an undenominational organisation formed in aid of the unemployed or underpaid in Great Britain, has issued its report for 1887. The objects of the Society are:—(1) To afford reliable information regarding the different colonies; (2) to make grants to suitable and needy applicants; and (3) to procure employment for emigrants sent out under its auspices. Centres of correspondence have been established from Quebec to Vancouver, and work has been found for every emigrant of full age sent out by the Society. The office of the Society is at 50, Fleet-lane, Farringdon-street, London, E.C.

CHRISTIAN LIVING.

By Rev. F. BROTHERTON MEYER, B.A.

Minister of Regent's Park Chapel.

VIII.—OUR WORK FOR CHRIST.

The Christian life is sure to manifest itself in holy activity; as certainly as the life of a vegetable or plant manifests itself in flower and fruit. It is perfectly true to speak of such activities as *work*; "to every man his work." But to describe them as *fruit*, brings out another shade of meaning, and indicates our entire dependence for all successful work, on our living connection with our glorious Lord.

The Lord Jesus is Himself the great Worker. He came to finish the work which his Father gave Him to do. St. Mark fitly describes Him during his earthly career, as the swift and incessant worker, whose days were crowded with incident from early dawn far on into the night. "I must work the works of Him that sent Me, while it is day." And it is a great mistake to suppose that his work has ceased. The Gospels tell us only of what He *began* to do and teach. But the Book of the Acts of the Apostles, which might be better called the Book of the Acts of the living and ascended Lord, takes up the wondrous story, and tells us of what He continued to do and teach, after He had passed through the heavens to the right hand of God. He is still the great Worker throughout all the ages, both in the universe, and in the Church. And the sacred record, already mentioned, closes abruptly with great fitness, because the wondrous story of the Acts of the Lord did not finish when Paul had reached his hired house. It runs on throughout the centuries, and is still being written by angel fingers in the chronicles of eternity.

But is it not true that the ascended Lord requires organs and instruments for the expression and working out of his mighty thoughts and purposes? He is the Head of the body, the Church: and He needs members, as the medium through which He may convey his purposes of grace and power towards the world. As of old He passed the blessings that throbbed in his heart through the hands, and lips, and presence of his mortal body; so now He must employ his own beloved ones, to be his hands, his lips, his feet, his body, by which men may receive healing virtue. St. Paul was therefore consistent with the deepest truth, when "he declared particularly what things *God had wrought* among the Gentiles, by his ministry." And we shall work effectively when we understand that we are not required to originate or execute work *for* Christ, so much as to work out his schemes, in his own strength.

Who, amongst the readers of these lines, does not long to be as useful as possible in this brief life, to fulfil all the possibilities of usefulness, and to apprehend that for which Christ has apprehended him? But this can never be until all the powers of the nature, which Christ has redeemed, are placed absolutely at his disposal, with this prayer, "Do with me, in me, to me, by me, as Thou wilt; only make as much of me as can be made, on this side of the gates of pearl. Work out thine own ideal. Fulfil in me all the good pleasure of thy will. Perfect that which concerneth me."

The maker of the organ can best develop the sweet and mighty tones which sleep within its compass. The inventor of the ingenious machine can best unfold its varied appliances. And surely it stands to reason that He who knows what is in us can best call forth our faculties, and use them, and manipulate them for his glory, and to our joy. Oh, what could not the Lord Jesus do by us, if only we were wholly yielded to Him!

Let us note a few hints which may be of assistance to Christian workers.

(1) Work from Pure Motives.—Legends tell that when the Emperor Justinian had built the Byzantine Church with a view to his own aggrandisement and glory, on the day of dedication, he looked in vain for his own name on the memorial stone. Angel hands had obliterated it, and substituted for it that of the widow, Euphrasia, whose only merit was, that out of pure devotion she had strown a little straw in front of the beasts that drew the heavily laden trucks of marble from the quarry to the sacred pile. His motive was so ignoble that heaven ignored his gift. Hers was so pure and lovely that she received credit for the whole.

Alas! how much of our work vanishes, without note in heaven, because it springs from no motive that can pass muster there. Earth rings with its fame, and therein we find our only and sufficient recompense; but the tidings never travel further. Whilst other deeds, which arrest no notice here, stir all heaven with interest and wonder, because of the mighty motives that gave them birth.

With what shame do many of us review the ignoble and worthless motives by which we have been prompted. To gain a livelihood; to win a name; to excite applause; to outvie some neighbour; to win a victory; to accomplish a difficult and almost impossible task; these have inspired us in many deeds of Christian service, which have received the commendation of those who judge by appearance, and not by heart. How could our God be pleased with us, or accept our service! Our most splendid deeds have been irreparably spoilt by the meanness of the motives that prompted them.

Our motives must be pure. The root will affect all the fruit. The stream cannot rise higher than its source. We must get rid of the constant thought of self. We must become oblivious to the praise or blame of man. We must let the sun of Divine love burn out the fires of selfish ambition and personal aims. We must bring our weak and weary hearts to the Heart-physician, asking Him to cleanse them by the inspiration of his Holy Spirit, disentwining the clinging evil of self, and filling us with his own sweet, disingenuous, and perfect love. May our hearts burn with the pure flame of devotion that trembles in the hearts of seraphs! This our cry, in life and death: "Glory to God in the Highest!"

(2) Work on God's Plan.—One of the most suggestive texts in the Bible, far-reaching in its many applications, is that in which God says to Moses, "See that thou make all things according to the pattern showed thee on the Mount." Not a stake, or a curtain, or an atom of fragrant spice was left to the genius of the artificer, or the fancy of the lawgiver. All was unfolded to Moses in elaborate detail; and all he had to do was to produce that plan in careful and exact obedience, until at last it stood complete before the wondering host of Israel. And God provided the material in abundance, out of which that plan was to be elaborated. If we will execute his plans, we need have no anxiety about the stuff; for that He will make Himself responsible.

Does not this touch the secret of much of our failure? We reason thus: this seems a feasible thing; it promises well; other men are doing it; success seems within grasp, and would be very sweet; I shall certainly go in for it. We do not stay to ask whether it is one of those good works which God has before prepared for us to walk in. We do not seek to know, by prayer and waiting, whether it is in God's plan for us. We do not humbly wait to be taught if God wants our help in this especial direction. And it is only when we have plunged deeply into our course, and have met with all manner of discouragement, that we begin to question whether we should have adopted it at all. Then we run to ask God to extricate us, to help us out, and to forgive us for having built, and launched, and chartered our ships, without asking Him if we were acting in accordance with his will.

The fact is, we start an enterprise, and presently ask God to help us, instead of first asking what He was doing, and whether we could help Him.

Do not think that this mode of life will lead to listless dreaming. None are so energetic, so swift, so mighty in their holy activities as those who know that they are on God's lines; doing their little bit in the mighty scheme of tesselated pavement; sure that his accomplished plan will amply justify them, and casting all responsibilities on his perfect wisdom.

Do not run hither and thither, asking for work. How can anyone tell you what the Master wants you to do? We can but guess at the best. Go straight to the Lord Jesus for yourselves. Tell Him you cannot bear to be shut out of his glorious fellowship. Entreat Him to indicate your place. And never rest content until, like Peter, you turn from the vision to the task, and, in the knock of the far-travelled messengers, you are summoned to the work which needs you.

(3) Work as those Freshly Cleansed.—The priests must wash in the laver before they did the service of the Sanctuary. They must be clean who bear the vessels of the Lord. A man must purge himself from iniquity, if he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared for every good work (2 Tim. ii. 21).

If, in haste, we would give a draught of refreshing water to a traveller, we take from our shelf the first vessel which is *clean*. We will pass over the elegant and richly chased cup for the earthenware mug, if the latter has a cleanliness, which the former lacks. And our Lord Jesus will gladly use us for his service, though we be of but common ware, if only we are clean and ready for use.

In our hospitals, the instruments used in operations are constantly kept in carbolic acid, that they may not carry the slightest contagion to the open wound, and we cannot touch the open and festering wounds which sin has caused without injury to ourselves and others, unless we are ever in the flow of the blood and water of which St. John speaks.

(4) Work in God's Strength.—No man is sent to the warfare on his own charges, and yet many Christians argue as if that were one of heaven's standing orders. None, however, are ever called to a work which God does not know is within the limits of the strength which He has given, or which He is ready to give, to the opened, upturned heart. He does not want our strength, it is often a hindrance to Him, because we are so apt to rely on it, to the exclusion of Himself. He wants our weakness, our infirmities, our nothingness, "that the excellency of the power may be of God, and not of us." So far from your consciousness of powerlessness being a barrier to your efficient work, it will be one of the strongest elements in your success, if only you are driven to lay hold on his strength, and be at peace. "My grace is sufficient for thee, my strength is made perfect in weakness. Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me."

When asking Christians to undertake certain branches of Christian work, one is so often met with the excuse, "I cannot do it. I am not fitted for it. I have no power to speak." Such have much need to get back to the desert and learn the significant lesson of the rod which Moses held in his hand. He was questioning his sufficiency to take up the work which was being thrust on him; but he learnt that, if only a rod is cast down before God, it becomes endowed with new powers; it can do and be what would be impossible by nature; and through the power of God it may become invested with such might as to carve a way through the waves, roll back the hosts of Amalek, and bring water from the flinty rock. Why should not we be as that rod in the hands of Christ? Without Him we cannot be other than broken reeds; but in and with Him we become pillars in the temple, from which we shall go no more out. "I can do all things in Him which strengtheneth me." And there is no way so good of getting God's strength as being diligent students of his precious Word. This is the medium of conveying strength to our inmost souls, as the grain conveys the strength of the earth to the nutriment of our natural life. Read your Bibles, Christian workers, if you would be strong. And it also stands to reason that the Holy Ghost is much more likely to use marvellously the man whose mind is steeped and saturated with the thoughts and phraseology of Scripture, which has been indited by Him as the medium of eternal truth to human hearts.

(5) WORK IS BELIEVING EXPECTANCY.—How often and how truly it has been said that God never uses a discouraged man. No great measure of success will ever come to him who does not believe in it, and expect it. In this, as in all other spiritual work, we are governed by one unchanging law: According to your faith be it done unto you.

And why should we not go forth with the elastic tread of those who know that they shall doubtless come again with rejoicing, bringing with them their sheaves? We go on God's errands; we are provided with his seed; we are directed by his unerring wisdom to our plot in the field; we are sure of his co-operation in giving sun and shower, dew and rain. We may have to wait, as all true husbandmen must; but there can be no doubt as to the ultimate issue.

Oh, what a glorious work is ours! To give effect to the yearnings of Divine love. To be the organs and instruments of the redemptive purpose of God. To be associated with Christ in the salvation of the lost. To pluck men as brands from the burning, and to hold them aloft as torches for the progress of the King. To hasten the glad day of his second coming. To be his heralds and ambassadors. These were enough to lure an archangel from his seat. Well is it to have been summoned to do it; and a thousand times better to know that it is to be the employment of eternal ages, of which it is written, "His servants shall serve Him."

◆

LIVERPOOL SHELTERING HOMES.

THE Sheltering Homes of Liverpool, for orphan, fatherless, and destitute children, continue to do a good and useful work. Children are thereby trained in industrial pursuits, and provided with an elementary education; and then homes are found for them in Canada. The Home doors are open every day, and without delay, committees, or voting papers, any boy or girl of the ages specified (girls from four to fourteen, boys from ten to fourteen) may be admitted. The poor child's needy condition is the one plea upon which it gets at once taken into a Sheltering Home.

At the annual meeting, held recently, it was stated that during the fourteen years the Homes had been open, each year two, and sometimes three, bands of destitute, neglected children had been trained, outfitted, and taken to Canada, where they had received a warm welcome. The boys had been hired as "helps" on the farms, and the elder girls had been engaged for domestic service. The little ones of both sexes had been adopted, brought up, and educated by the good people of the Dominion. Two hundred boys and girls were admitted yearly for training and teaching previous to emigration, and during last year 136 were placed in homes in Canada. Mr. Stephen Williamson, M.P., is chairman of the Homes, which are situate in Sugnall-street and Byrom-street, Liverpool.

THE SEAMEN'S REST, MARSEILLES, is an institution which has highly commended itself to prominent Christian workers. It exists for sailors of all nations, and has a wide sphere of usefulness. Last year the donations showed a fall in amount, and by alterations to the Home the debt with which the year began was increased.

THE SHIPWRECKED MARINERS' SOCIETY.—On Tuesday next, the 21st inst., this organisation enters upon the fiftieth year of its national existance. In the January issue of *The Shipwrecked Mariner* (6d. quarterly) there is a sketch of the rise and progress of the Society. This interesting periodical is published by Mr. T. Fisher Unwin, 26, Paternoster-square, E.C.

REVIVAL INCIDENTS.—3.

LITTLE JIM was the child of a professedly godly family. From babyhood he had been taken to chapel and Sunday-school, and taught to say his prayers and read the Bible. As the youngest child he was, unfortunately, very early in life allowed to have his own way, more or less, and to follow the bent of his inclinations. Being of a fierce, passionate nature, the natural consequences followed—constant trouble and disgrace.

> We are not worst at once; the course of evil
> Begins so slowly, and from such slight source.

His parents were not much alarmed. "Boys will be boys," they said, and fervently did they hope that with the coming years he would improve. By bitter experience they learned that unregenerate children do not get better, but worse; resembling the apparently sound apple with its rotten core, that only requires keeping long enough to become wholly corrupt.

The troublesome boy became the reckless youth. Although started in life with a good business, he spent his evenings in the company of gamblers and men of doubtful character. Sin seemed very pleasant to him in those days, for he was among that unhappy crowd whom the god of this world hath blinded, and he did not and would not believe that following close upon the track of a so-called gay life was poison of the deadliest kind and death eternal. He was still a mere youth, when ruin dogged his footsteps. A precious mother pleaded, a stern father rebuked, a loving sister held out an inviting hand to lead him in a more virtuous path; but no—

> He flew to drink, for he was desperate.

That was his refuge—refuge of despair.

His business soon went into the publican's till, and he felt it were better for him that he had never been born. But darker days were yet in store, for they that have "sown the wind" shall "reap the whirlwind." He committed a crime, was dragged to the police-station, and next day taken before the magistrates. A solicitor whom his friends had engaged defended him, but the case was proved, and all the skill of the attorney could not avert the sentence of a short term of imprisonment. Jim's mother was taken out of the court more dead than alive, while he was thrust inside of a prison cell, to learn by bitter experience that "the way of the transgressor is hard."

How many vows did he make while sighing and sick for liberty and home! But they were all made in his own strength, and consequently broken. I remember, as though it were but yesterday, the morning on which he was liberated; the indescribable scene, as he was again locked in a loving mother's embrace, the kiss of forgiveness, the offer to place him with an uncle in a large way of business in the country, where he would be unknown, would not be surrounded by so many temptations, and, above all, would be free from his old companions. He went, but in a few weeks he was back again, and became far worse than ever he had been before.

At last the day came when, for the sake of his family, he had to leave home, and he left it a poor shattered wreck. With the exception of his mother, everyone said, "The sooner he was dead the better." He came to London, and for fourteen weeks lived a life of wild dissipation. His mother sent him money to purchase the daily necessaries of life. He received it on Saturday mornings, but it was all spent in drink before the day closed. Not satisfied with this, he parted with all his available chattels, so that Christmas, 1879, found him without sufficient clothes to keep his shivering limbs warm. In describing those terrible days I have heard him say, "No one would look at me, or if they did it was with contempt and disgust."

What agony of soul he was in during those days! The devil said, "Drown yourself," and he made the attempt; but as he looked into the Paddington Canal he thought he could see his mother's care-worn face, and could hear her say with trembling voice, "O Lord, take care of Jim!" There he stood, halting between two opinions, envying the very carcases of dogs as they floated by, and wishing he had died years ago. Battling with the powers of darkness, he at last started off, hardly knowing where to fly. The church bells were ringing a merry peal for Christmas. To him it seemed like God laughing at his calamity. While hurrying along he was attracted by a bill announcing a "love-feast" that night. Glad to get shelter from the cold, he went in. The building, like the service, was exceedingly simple and plain. The meeting opened with the singing of

> I heard the voice of Jesus say,
> "Come unto Me and rest."

Then several working men prayed, and there followed another hymn, which had a most startling effect on poor Jim:—

> In evil long I took delight,
> Unawed by shame or fear,
> Till a new object met my sight,
> And stopped my wild career.
>
> I saw One hanging on a tree
> In agonies and blood,
> Who fixed his dying eyes on me,
> As near the cross I stood.
>
> Sure never till my latest breath
> Can I forget that look:
> It seemed to charge me with his death,
> Though not a word He spoke.
>
> My conscience felt and owned my guilt,
> And plunged me in despair,
> I saw my sins his blood had spilt,
> And helped to nail Him there.
>
> A second look He gave, which said,
> "I freely all forgive;
> My blood is for thy ransom paid,
> I die that thou may'st live."

Though he tried hard he could not restrain his tears. All the dark and damning sins of the past came up before him like so many unholy ghosts. Some half-dozen working men now spoke as to what religion had done for them. But the address that affected him most was that of a young man who said he had lately taken the hand of his dying mother, and promised to meet her in heaven. He also told how she used to pray with him, and how just before her feet touched the cold river of death, she said, "God's promise is true; I feel Him so precious. Oh, Johnnie, my lad, be faithful, and meet your mother in heaven." Jim felt that if ever he was to be saved it must be that night; but he seemed to himself too bad, and although he tried, he could not pray. During the prayer-meeting William Stevens, who has now gone to his rest, came and put his kindly hand on Jim's shoulder, and tenderly said, "My lad, Jesus died for you." Jim had heard that from childhood, but never as he heard it that night. After a long struggle he was enabled to say—

> I lay my sins on Jesus,
> The spotless Lamb of God,
> Who bore them all, and frees us
> From the accursed load.

God's Word brought light to his soul, his burden rolled away, and he experienced for the first time the meaning of those beautiful words, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." More than eight years have passed since Jim was born again. He is now a preacher of the same Gospel that was the power of God to his own salvation. He has been privileged to lead many hundreds of young men to Christ. People sometimes ask why he always seems so anxious, when preaching, to win the young for Christ: if the readers of this story knew him, they, at least, would understand. Pray for him!

J. B. W.

KONIGSHEIM HOUSE OF REST, Edinburgh-place, Weston-super-Mare.—The object of this Home is to provide a temporary residence, with board, for ladies engaged in teaching, who require a short change and rest; other ladies engaged in the Lord's service may also avail themselves of the quiet and comfort of the Home for a brief period. In each case the terms are moderate. During the past year the house has been full, and current expenses have all been met. Communications should be addressed to Miss Fanny Bulkley, honorary lady superintendent.

BIRMINGHAM CHURCH MISSION.

(BY OUR SPECIAL REPORTER.)

DURING the whole of last and the first three days of the present week, an evangelistic mission has been held among the Established churches of this busy metropolis of the Midlands. In one or two cases the special effort has extended to a fortnight. I find from a local directory that the population of the town and its suburbs is now close upon half a million souls. From the same source I gather that the number of Episcopal churches exceeds ninety. As the churches taking part in the mission have been thirty or thereabouts, it can scarcely be called a "general" one; but a wide interest has doubtless been created in some of the centres where the meetings were held. A good authority informs me that, taken as a whole, the Birmingham churches are less tinged with the Ritualistic element than some other of our large cities. Certain of the High Church clergy declined to be associated with their evangelical brethren in this special effort; but, as my few days' experience in the city amply showed, this abstention was not universal. Whether that is a matter for rejoicing or regret I do not undertake to say. The mission had the warmly expressed approval of the Bishop of Worcester. The influx into the city of so many experienced workers, and the proclamation of spiritual truths day after day by so many fresh voices, must have awakened no inconsiderable movement in the community; but, so far as I have observed or ascertained, it would be an exaggeration to say that the town has been deeply stirred. I am led to understand that there has been a regretted absence of coherence or unity in the arrangements, so that the influence of the mission has been local rather than extensive.

It has been a physical impossibility for me, within the allotted limits of time and space, to do more than visit a few of the churches where the mission was in progress; but these, I imagine, have been favourably representative of the whole. Foremost in point of general interest and importance, I may safely assert, has been the work at St. Martin's Parish Church, with Rev. W. H. AITKEN as missioner. It need scarcely be said that here the congregations have been very large; the messages of the preacher have been most powerful, and the ascertained results highly encouraging. On the week evening when I was present, the spacious church was filled from end to end, with a concourse made up, to a singular extent, of all sorts and conditions of men. The church is almost in the heart of the town, and is surrounded by a dense population, among whom the pinch of poverty is sadly familiar. The workers have assiduously visited the courts and alleys, inviting the dwellers to attend, with the result that "looped and windowed raggedness" has been plentifully intermingled with the crowds of well to do and thoughtful people whom Mr. Aitken never fails to attract to his ministry. The clear statements of Gospel truth, driven home with all the preacher's force of irresistible argument, tenderness and intensity of pathos, and wealth of burning speech, have produced a very marked effect in large after-meetings, and in many cases of spiritual concern and decision. On the evening to which I have referred the diversity of *personnel* in the audience was reproduced among those who found their way to the side chapel to be personally dealt with. I myself had the privilege of some conversation with a boy of twelve, who told me that his father was dead, and his Christian mother, who had to go out charing, had sent him to every evening meeting; and also with a poor old wreck of a woman, who said she scraped together a scanty subsistence by selling matches in the streets. There were others from far higher ranks of life. I do not pretend to fix the exact social status of the two or three actresses who, I am told, were found that night among the inquirers; but I greatly rejoiced to know that they had not been deterred from attaining the common level of "the penitent form," where they anxiously inquired, not only as to the way of life, but as to how much they would have "to give up" if they became disciples in the school of Christ.

Mr. Aitken's mid-day addresses to business men on the life that is worth living and the way to live it, drew large and eager companies day by day. So also did his afternoon talks on the Christian life, in which he expounded the epistles to the seven churches of Asia, applying the lessons of each to the circumstances, duties and responsibilities of to-day. While the week-day gatherings at St. Martin's were large, those of the two Sundays were overflowing. The services here are continued throughout the present week, and are certain to be among the most fruitful in blessing that the past fornight in Birmingham has had to show. Canon Wilkinson, the rector, and his helpers have entered heartily into the work.

St. George's Church is splendidly situated, also in a central district of the town, and in the heart of a working-class community. The leading missioner here has been Rev. JOHN HASLAM, son of the famous author of "From Death to Life." I heard of some visitors in the town who went to hear Mr. Haslam, thinking he was his father. That mistake could not be made by any resident in the neighbourhood, for Mr. John Haslam was for years the popular and much esteemed vicar of the adjoining parish of St. Matthias. This fact may, in some degree, account for the great crowds that day after day filled St. George's Church, which for seating capacity is scarcely, if at all, inferior to St. Martin's. Mr. Haslam has inherited much of his father's fiery zeal and evangelical fervour, and, judging from the address which I heard him give to men on Sunday afternoon, the congregations at St. George's have been well served in the matter of preaching. He is a true missioner, removed as far as possible from the dilettanteism that merely tickles the palate of the hearers and leaves no decided mark on the spiritual life of the people. There were good congregations of women and children day by day, and much interest was created by Mr. Haslam's morning addresses on "The Christian Life." He took up in succession various of the "Mysteries of the Kingdom," and applied their teaching in a practical way. The week evening Gospel services were crowded to excess. The after-meetings were very large, and were seasons of real power and blessing to many. Connected with the parochial agencies are several mission-rooms, and there the work was earnestly carried on by the assistant missioners, Revs. G. Turnbull and F. Hasluck. Altogether the work at St. George's has been of a very substantial and encouraging nature, which is all the more remarkable as hardly anything was done, I believe, by way of preparatory visitation and announcement. The church stands in a large open space, away from the thoroughfares, and I saw no posters of any kind, so that the success achieved cannot be attributed to subsidiary and outside influences.

Passing from Birmingham proper to the suburbs, I was glad to hear of a good work accomplished at Christ Church, Sparkbrook, where the mission preacher was Rev. F. WEBSTER, late of the Church Army. With his characteristic energy he threw himself into the mission, in which he had the complete sympathy and ready aid of the vicar, Rev. G. Tonge. Early prayer-meetings were held throughout, with a steadily increasing attendance. The spirit of intercession on these occasions was not fettered by any liturgical bonds, but free prayer was offered, and brief addresses given on practical religion. To excellent gatherings in the forenoon Mr. Webster discoursed on the Christian's walk and warfare. In the afternoon there were really splendid assemblages of children, who were drawn and held by the "object" talks of the missioner. With such simple aids as a sponge and a glass of water, candles, the superscriptions on a penny, he taught, and riveted on the minds of the youthful hearers, many a valuable truth relating to sin, forgiveness, faith, and testimony. The church was well filled every week night, and, of course, crowded on the Sundays. Mr. Webster adopts Mr. Moody's plan of asking the anxious ones to indicate the fact by rising in their places, and the numbers who responded night by night showed that the message had been with power and demonstration of the Spirit. From all that I could gather, the special effort at Sparkbrook, which is a middle-class suburb, seems to have been of a most encouraging sort.

I also paid a visit to one of the wealthier suburbs, but there the channel of the mission did not appear to me to run so deeply as elsewhere. In a large church, with a missioner bearing a well-known name, I found a splendid congregation, but the preaching, though clear and earnest, lacked that "accent of urgency" which one expects to find in connection with such an unusual effort. The after-meeting was large, but the second address was also diffuse, and not at all calculated to sway the people in the direction of deep spiritual concern or decision. An invitation was given to any who wished to remain for prayer or conversation, but not a solitary soul out of the great throng of well-dressed ladies and gentlemen availed themselves of it. In such an aristocratic community there are, of course, special hindrances to spiritual upheaval; but, with some preachers, I felt that the impressions made must have been deeper. I can only hope that the general course of the mission was more satisfactory than the sample of it I was enabled to see.

At other centres which I could not visit, and about which I did not gain any detailed information, there were such able and earnest evangelicals as Dr. Morgan (of Leamington), Dr. Harrison (of Liverpool), Rev. H. J. Thwaites (of Carisbrook), Dr. Morris (of the Parochial Mission Society), Rev. J. E. Linnell (of Davenham), Rev. T. Richardson (of Stepney), and others. I cannot doubt that they experienced a share in the blessing which I found was being vouchsafed at the places where I made inquiry.

As an impartial chronicler, I made it my duty to see something of the work as it was carried on in churches known as "Ritualistic," which had joined in the mission. Of these I visited three. One was in the fashionable suburb to which I have already alluded. Circumstances prevented me from hearing the missioner, but he was described to me as being an able and eloquent preacher. I found the large and highly aristocratic-looking congregation, largely composed of young ladies, kneeling and joining in a recital of one of the "short acts of faith, hope, charity, contrition, trust, and self-surrender," embodied in the Durham Mission Hymn-book, revised by Canon Body, and which was in use for the mission at this church. I may quote the "Act of Faith":—"My God, I believe in Thee, and I believe all that Thou teachest me through thy Church, because Thou hast said it, and thy Word is true." In the same book I find a list of "helps to a holy life," one of which is "Fasting or abstinence on Fridays, Vigils, and in Lent." To the dispersing congregation were given copies of a tract by Canon Body, in which much that is excellent is mixed with some strongly sacramentarian doctrine. Slips were scattered about, inviting any persons wishing to speak with the missioner to do so after any of the services. On that evening, at any rate, nobody appeared to wish it. In a "High" Church in the centre of the town I found very meagre congregations, both morning and evening, on Sunday; and, judging from what I myself heard and saw, I could not quarrel with the people for staying away, when they could get so little that would have been of real service to them in the battle of life. The list of week-day services at this church was phenomenally large, numbering no less than ten between 7.30 a.m. and 9 p.m. With so much effort, in addition to outdoor processions, with banners, the smallness of the Sunday evening congregation was the more noteworthy.

The third church of this description I attended, and one notoriously known for advanced ritual, is situated in one of the most poverty-stricken parts of Birmingham. The mission here virtually ended on Sunday evening, and I was fortunate enough to hear the closing address of the missioner, in which, as he said, he summed up the teaching he had been giving the people throughout. His text was, "Hold fast that which thou hast." He was a man of ready utterance, spare in figure, evidently of ascetic habit, and most earnest in his manner of address. He expressed himself as greatly cheered by the results of the special mission; seeing that, at this, the crowning meeting, the small church was only about half full, though hemmed in on every side by a dense population, it appeared to me that he was thankful for somewhat small mercies. Most of those present were clearly of the poorest class, and if the matter of the discourse had been equal to its earnest beseeching manner, I would have sincerely rejoiced. But, mixed with a great deal that I could heartily endorse, he proclaimed the "Catholic" doctrine of baptismal regeneration in the most unqualified way. One, he said, who had been baptized, could not help being a Christian; if he afterwards turned away from God, then of course he needed to be converted. He pressed home the duty of daily prayer and the reading of the Word of God, but said it was foolish for them to expect to be able to understand the Bible without the help of the Church, whom God has appointed to teach his truth. "The blessed Sacrament" he compared to the wire, without which the electric force could not possibly be conveyed out of the battery where it is stored. In like manner, the spiritual life cannot be nourished except through this appointed channel. Such are specimens of the mixed teaching given by this preacher, who repeatedly spoke of the "altar," on which, by the way, there was an array of lighted candles. I came to the conclusion, from personal observation at these churches, that while Ritualistic teaching and practice may be acceptable with those on whom the cares and burdens of life do not press hardly, and who feel a certain satisfaction in "playing at religion," they are well-nigh powerless in meeting the needs of the poor. Nothing could be more striking than the contrast between the small congregations at these two city churches and the crowded eager audiences that hung on the words of Mr. Aitken and others who were proclaiming a full, simple and unadulterated Gospel.

The very last thing I did on Sunday evening, at the close of a busy day, was to look in at the Central Hall, where a splendid work is being done among the masses by the Wesleyans, under the direction of a young and ardent minister, Rev. F. L. Wiseman. I was told the hall had been crowded out earlier in the evening, and an overflow meeting held. Though the time of my visit was late, I found a large after-meeting in progress, with earnest hand-to-hand personal dealing going on. I felt the sight to be a satisfactory and hopeful finish to my wanderings among the Christian workers of the city.

This week, besides the continuation of the Church mission, there are special evangelistic meetings at the Congregational Church, Moseley-road, with Rev. J. F. Hallowes as the preacher. In the course of the morning service on Sunday at Carr's-lane Chapel, Dr. Dale prayed earnestly for the success of these special efforts extending over the past and present weeks.

MR. HEALEY AT HIGHGATE.—The Gospel Temperance Mission recently held at Highgate was not arranged on a large scale, nor to cover an extensive area, the object being to bring about a personal contact between the mission and the people. To a certain extent this was accomplished, for very shortly after his arrival in Highgate, Mr. Healey visited nearly all the public-houses, and sought out special cases which were brought under his notice. Results of a permanent character are reported, and the Christian workers have been much cheered.

THE "NINETY-FIRST."

Our esteemed friend, Mr. S. G. Prout, of Braunton, Barnstaple, sends to us the annexed stirring poem, with the story attached to it. He says:—

Rather more than twelve months since, Miss Rundle, a young lady of Birmingham, who has for some time been doing, very quietly, splendid work in the King's service, in connection with the Wesleyan Missions and Homes for Soldiers and Seamen, and who was at the time labouring earnestly at Chatham, had the idea of forming a Christian regiment from all grades and branches of the Service, to be called "The 91st." The idea and title were suggested to her by the concluding chapter of my small soldiers' book—"Hurrah!"—which had been reproduced, slightly enlarged, as a separate booklet, and several thousands given me for free distribution in the Egyptian campaigns.

The title of the regiment is, of course, taken (as was that of the chapter) from the grand old 91st Psalm. I wrote the hymn (after long waiting for it) by Miss Rundle's wish, as a regimental hymn, to be given with the little books. A gifted, earnest Christian cousin of mine kindly composed for it a stirring melody, and both tune and hymn seem to have received most gratifying acceptance by the men.

Miss Rundle's "Standing Orders" [given below], will, I think, have your fullest approval. "The 91st" is now, I believe, over a thousand strong, of all ranks at home and abroad, who are constantly endeavouring to enlist their comrades and others as "Christ's Own" men, under the banner of the Cross. Since the formation of the "Regiment," Miss Rundle has from time to time given me very interesting quotations from happy letters received by her. This young Christian's devoted, evangelistic work, which is supported altogether from her own resources and exertions, is truly deserving of a warm and practical sympathy.

THE HYMN OF THE "91st."

Under the shadow of the Almighty.
The shout of a King is among them.
Ps. xci. 1; Numb. xxiii. 21.

Close your ranks, Men! they're upon us—
Far, uncounted thousands strong! [fight—
Through the long, dark hours we shall have to
Fight, and fall, till the morning light;
So, pass the word along,
"The Lord of Hosts is with us,
Our Captain and our King!—
Ready! ay, ready!
Ready for everything!"

For that column's on—on coming,
And the crownless king at its head!—
In a lifted look at our Colours' fold—
On the Cross, there blazoned in living gold,
Set in its field blood-red—
In the power of the death, and the glory
Of our own loved Saviour-King,
"Ready! ay, ready!
Ready for everything!"

"Cannot stand those thousands' on-crush"?
Then we'll fight them on our knees;
And look into their eyes with stern delight,
As we meet the black wave of their gathered
Each face our Captain sees! [might—
Our van, and rear, and centre
Kept in *his* hand! we'll sing
"Ready! ay, ready!
Ready for everything!"

Fallen? Hurrah! our comrades answer
The roll-call of "Christ's Own": [bent,
And the rust of their arms, war-battered and
Rays out ruby light in the glad "Present!"
Before our Leader's throne.
As a wall of steel, close up, men;
And let your cheer outring—
"Ready! ay, ready!
Ready for everything!"

In the conquering love, we conquer!
While dark, countless hosts surge on:
When beneath the low stars their slain lie dim,
We will think of that fight, fought alone, by Him
Who died, as its day was won!
We have surely set on Him our poor love,
To whose death-strong love we cling:—
Let them hear our "Ready! Ready!
Ay, ready for everything!"

In his secret place we are dwelling;
With his soft, strong feathers round:
Within the shadow of our God
A pasture green is the battle-sod:
There, may none afraid be found:
For the light that spreads our shadow-guard
Is the love unwavering.
Are we not "Ready," brothers,
"Ay, ready for everything?"

Ready, *only* in his changeless truth
Our fortress, and our shield;
No refuge-rock but the Most High:
"None other Name" for warrior-cry,
Where never a man may yield. [hymn
In the heart-sure prayer, and the heart-felt
To the Saviour's throne we bring,
Let *Him* hear our "Ready! Ready!
Ay, ready for everything!"

Humbly "ready," for the Victory-Cross,
When the battle-clash is still; [march
When we hear Heaven's "Halt!" to the weary
And the burst of her songs through her gate's
That the golden glories fill: [pearl arch
Through the might of that Name our hearts have
In the Home of Christ our King, [known
Ready—*wonderfully*, ready!
Aye ready for everything!

S. G. P.

STANDING ORDERS.

(1) Exod. xx. 3—17; Ezek. ii. 6; Gal. v. 1; Joshua i. 9, xxiii. 10.

(2) Read your Bible every day, and Psalm xci. as often as possible.

(3) Pray at your cot or hammock night and morning, unless *very urgent* circumstances prevent.

(4) Always be leading another to Jesus.

(5) As one who must give an account, look after your comrades or messmates, especially those in *your* room or mess; be like Christ (John xx. 21), and a Bible (2 Cor. iii. 2) to them. Pray for them (the XCI. especially) every Sunday.

(6) Do nothing over which you cannot pray

(7) Go to no place where you must leave Jesus outside.

(8) Never be ashamed of your colours. If you confess Christ before men, He will confess you (Matt. x. 22—23).

For further information apply to the Secretary, care of Mr. Rundle, Hillside, Moseley, Birmingham.

A WORD OF WARNING.—Mr. William Catlin writes to caution persons who, out of kindness, are offering to lend magic lantern slides for the benefit of poor missions. He says that he has on several occasions lent slides and lost them; so the benevolent should inquire into the character of persons who propose to borrow slides.

CHRISTIAN EFFORT IN WHITECHAPEL.—A large number of evangelistic agencies are actively carried on in connection with the parish church, Whitechapel—a part of East London which is sadly in need of such effort. In a report just issued, giving an account of the work, we are told that mothers' meetings are held in every part of the parish, and "some of them may fitly be described as mass meetings." A somewhat unusual thing is a "fathers' meeting," which is attended by a very large number of men, many of whom never enter church or chapel. The common lodging-houses in the district are visited every week. One young man, who gained his first experience of mission work in this way, has recently gone out as a missionary to Africa. House-to-house visitation is regularly and systematically carried on by a band of working women. Friends wishing to know more of this work should write for a copy of the interesting report to Rev. Arthur J. Robinson, The Rectory, Whitechapel, E.

For the Young.

RECEIVING CHRIST.

Luke xix. 1—10.

I was once asked by a boy, "What do you mean by 'being converted' or 'being saved'?" We have what it means, in a nutshell, in three words—"He received Him" (verse 6).

Some years ago, before I could swim, I was down at the seaside for a holiday, with my two brothers, who were able to swim. We thought we would have a bathe; we got undressed, and entered the water, which was just up to my chest. Though I could not swim, I enjoyed the bathe, and as the sun was shining I felt very happy. I did not know, however, that the tide was running out, but as a fact it was, and in a few minutes the water was up to my neck. Thinking that I had better make for the shore, I turned to get inland; but the current was too strong for me, the water was soon up to my chin, and I found that I was drifting out to sea. Anyone in such a position as that, stands in need of "being saved." I wanted saving, and fortunately, in the mercy of the Lord, there was a boat near at hand, and I was rescued just in time to escape drowning. All that I had to do was to accept this saving. So, if ever you get puzzled, remember that "being saved" means to receive salvation.

I must tell you something about Jericho, the place where Zacchæus received the Saviour. It was an important centre of the trade in a valuable scented gum, called balsam, which was used for healing wounds, and sent to all parts of the world. Numbers of busy merchants lived in the town. With other articles this balsam was taxed by the Roman Government, the tax being collected by men called publicans. As traders entered or left the town they were given a ticket, and told how much duty they would have to pay. Unfortunately, these tax collectors did not go by any fixed scale of charges, but sometimes asked for as much as double the sum which was really due on the goods. The merchants were obliged to pay, for they feared the Roman soldiers. In this way the tax-gatherer soon grew rich. Sometimes, moreover, he increased his wealth by worse deeds. He would accuse a trader of smuggling, or bringing or taking away things without paying duty, and would say, "If you don't give me so much, naming a certain sum of money, I shall tell the governor about you." The poor trader, though quite innocent, was often glad to pay the money, in order to escape prosecution. Now Zacchæus was the chief of these tax-collectors in Jericho, and had made himself hateful to the people by false accusation, and putting on too high charges.

Another set of people living there were the priests, who, above all other men, ought to have received the Lord Jesus. But they thought they had no need of being saved, and it was of such that Jesus said, "They that are whole need not a physician, but they that are sick."

Now, which of these classes of people—the merchants, the tax-collectors, or the priests—did the Lord go to Jericho to seek? He went to seek Zacchæus, the greatest sinner, perhaps, in the whole place. No one thought that the publican would ever be saved.

Near the end of chapter xviii. we see what happened just before the Lord went to Jericho. He found blind Bartimæus sitting by the roadside, begging, and He had mercy on him, and opened his eyes. No doubt Zacchæus heard of this, and very likely he heard also of the son of the widow of Nain being raised from the dead, of the man with the legion of devils being set free, and of the daughter of Jairus being restored to life. So, probably, he had begun to think, "Jesus can save me."

We notice that there were difficulties in his way, but that he quickly got over them. He was only a little man; the crowd was large, and none of the people would make way for one who was so much disliked as Zacchæus. So he ran before the crowd, and climbed up into a sycamore tree, and there waited to see Jesus. Presently the Lord came up the road, for, as a fact, He was seeking Zacchæus! Perhaps you are sometimes told to seek salvation; remember that it is also true that the Lord is always seeking you and me, and what we have to do is to accept Him and to receive his salvation.

Zacchæus proved that he had received the Lord by giving half of his goods to the poor, and by restoring fourfold to those men whom he had falsely accused.

Twenty years ago an evangelist was holding mission services in the Temperance Hall, Bolton. One night whilst he was preaching, a man got up in the midst of the audience, advanced to platform, and confessed to the preacher that he had committed a robbery. It was found that he was liable to severe punishment, but the man was willing to suffer the imprisonment if he could only receive salvation. In the same mission a business man, through the words he then heard, decided to give back fifteen hundred pounds to a widow from whom he had received it, because he saw that in receiving it he had not acted in accordance with "the royal law"—"Thou shalt love thy neighbour as thyself." And he gave back the money.

Some time ago there was a young lady anxious to find Christ, but she had been guilty of robbing several of her school-fellows. She had all sorts of things belonging to them, breast-pins, brooches, handkerchiefs, pencils, &c. She asked "What am I to do?" She was told in reply, "You must give them back." At once she set to work. It took her I don't know how long, but she did it, and received forgiveness.

We cannot expect to have salvation until we have given up anything we may have in our possession that does not belong to us, and which we have wrongly got. To be kind and helpful to those around us is a proof that we are Christians. Will you not make up your mind now to receive the Lord Jesus Christ? Then you will have Him in your heart, and He will keep you as long as you are willing to let Him stay there. "But as many as received Him, to them gave He power to become the sons of God." (1 John i. 12.)

Bolton. H. G. Harris, B.A.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, February 19, John vi. 1—14; Monday, February 20, John vi. 15—27; Tuesday, February 21, John vi. 28—40; Wednesday, February 22, John vi. 41—58; Thursday, February 23, John vi. 59—71; Friday, February 24, John vii. 1—13; Saturday, February 25, John vii. 14—27.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Bankinson, Broxbourne and Turnford, Feb. 16; Walthamstow, Feb. 24. Messrs. Hutchinson and Sayer, Palestine place Schools, Cambridge Heath, Feb. 14—17. Mr. M. J. Hall; Emmanuel Schools, Forest Gate, Feb. 12—17, at 6.30. Mr. T. Sayer, Blenheim-road, Stroud-green, Feb. 20—24, at 7. Mr. H. Lidstone, Princess Mary Village, Addlestone, Feb. 20—24. Mr. E. Arrowsmith, Hexham, Feb. 12—19; Stockton-on-Tees, Feb. 20—21; Hull, Feb. 22—26.

THE CURRAGH SOLDIERS' HOME.—The frequent change of regiments at The Curragh, co. Kildare, brings many soldiers under the sound of the Gospel at the Home, of which Mrs. William Perry is the hon. secretary and superintendent. During last year the meetings were more largely attended than ever before. The statement of accounts shows a balance on the wrong side.

BATH.—A very interesting meeting of this branch of the Evangelical Alliance was held on the 6th instant in the Friends' Meeting-house, York-street. It was the second of a series of monthly meetings which have been arranged to be held in connection with already established prayer-meetings in the city. The address was given by Mr. Benjamin Thomas, president of the Bristol branch, on 1 Cor. xii. 12, on the importance, not of endeavouring to make a unity in the Church, but of keeping that unity which already exists; not an ecclesiastical unity, but a spiritual one. It was the most numerously attended meeting that has been held for many years in connection with the Alliance.

WORK AMONGST HOTEL EMPLOYÉS.

It may not be generally known that a quiet but earnest endeavour has long been made to meet the spiritual need of a much-neglected class—the hotel employés at home and abroad. The absence of any effort on their behalf impressed itself painfully on the mind of a lady, whose travels some years ago brought her much in contact with this class. Warmly supported by her husband, the late Colonel Chancellor, a special Mission was commenced, and is still carried on.

Mrs. Chancellor began by speaking to the various hotel employés and servants who came under her notice, got their names, and supplied them monthly with Gospel papers. They were afterwards regularly visited, invited to Gospel meetings and Bible-classes, which were held either in mission-rooms, private houses, or in hotels, where the rooms were kindly lent for this purpose. Such meetings have been very successfully held in London, Brighton, Buxton, Clifton, Torquay, St. Leonards-on-Sea, Edinburgh, Dublin, Brussels, Geneva, &c.

As a rule, the workers have met with courtesy from the managers of the hotels, and many letters have been received from servants and housekeepers, testifying to the interest awakened and benefit gained. But much remains still to be done. It is with the earnest hope that some of your readers may be induced to take up this work in their own towns, or carry it on in connection with the Christian Associations for Young Men and Young Women that this notice is given. Any further information or hints will gladly be given by Mrs. Chancellor, 70, Princes-square, London, W.

Margate. H. P. Ziemann.

EAST LONDON CHRISTIAN MISSION.

The annual meeting of the East London Tract Society and Christian Mission was held a few days ago in the Town Hall, Poplar. There was a large attendance of friends of the work, and, in the absence of Mr. Sydney Buxton, M.P., the chair was occupied by General Anderson.

The superintendent, Mr. George Fuller, gave an account of the year's operations. During the winter months 800 breakfasts, dinners, and teas had been given each week. Children were specially cared for, being, as the committee said, less able to bear the pinchings of hunger than their parents. A number of hot dinners, consisting of roast beef and potatoes, had been given to dock labourers. Poor widows and others had been supplied with free teas and other meals. Many workmen who lacked decent apparel had been supplied with old clothes which friends had sent, and had thus been enabled to obtain work. A Spectacles Mission has been started, the object being to provide the aged poor with such helpful articles free of cost. House-to-house visitation, open-air services, mothers' meetings, police, railway, omnibus, and tramway missions, and other adjuncts to evangelical work have been carried on. Providing temporary relief for the unemployed is an object the committee has very much at heart. A number of women can be recommended for plain needlework, charing and washing, if friends will communicate with the superintendent, whose address is "Welcome Hall," Culloden-street, Poplar, E. Through depression of trade and other causes, the subscriptions and donations have so fallen off that with much regret the committee have had to curtail their efforts.

SOLDIERS' CHRISTIAN ASSOCIATION.—A public meeting in connection with the Hounslow branch of this Association was held in Hounslow Congregational Church, on Friday, the 3rd instant. Bishop H. O. Meyers, Free Church of England, presided. Addresses were delivered by Colonel Young, Major Thomson, and members of the Society. Also by Rev. R. Mobbs, pastor-elect of the church. Much interest was evinced by Church members and others.

The Christian.

FEBRUARY 17, 1888.

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DR. H. GRATTAN GUINNESS
AND
REV. F. B. MEYER, B.A.,
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To be held EVERY FRIDAY, at
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The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply *(by letter only)* to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

OUR EAST END FACTORY GIRLS.

WHAT SHALL WE DO?

SOME weeks since a notice appeared in the pages of "THE CHRISTIAN" of our work among the poorest class of Factory Girls in London. These are mostly the daughters of dock labourers, in whose surroundings there are not wanting the elements of the worst forms of vice, and the hardest conditions of poverty.

The premises forming our Factory Girls' Institute are amongst the most extensive and complete of their kind devoted to the care of these poor girls in the East of London. We are surrounded with the homes of girls working at Bryant & May's and other large employers, large numbers of whom are systematically "reached." We have a qualified Matron living on the premises, which include a Dormitory for Girls, and are situate 205—207, Devon's-road, Bow Common-lane, E. Suitable training is found for such as desire domestic service.

The recent Enlargements and Furnishing have cost close upon **£200.** Towards the large balance due, we regret to say we have received in reply to our recent notice only a few shillings. It therefore has become a serious question what we shall do to meet our heavy liabilities.

While we can all rejoice to see that so much has been recently done for the Factory Girls of the West End, is it too much to ask that the poorer and less-favoured Girls of the East End may not go unhelped and unblessed.

Mrs. FRANK BEVAN, 59, Prince's-gate, S.W., would thankfully receive Contributions for our Girls' work; or they may be sent to the Editors of "THE CHRISTIAN;" or to the Director,

Mr. WILLIAM CHORLEY,
2, Marquess Grove, Canonbury, London, N.

Bankers: Messrs. BARCLAY, BEVAN & Co. *Hon. Auditors:* Messrs. THEO. JONES, HILL & Co., Chartered Accountants, 1, Finsbury-circus, E.C. The Freehold of the premises might be purchased now for £700. Worn Shoes or Clothing of any description would be most acceptable. Voluntary lady workers would be much welcomed.

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ADDITIONAL
SACRED SONGS AND SOLOS.
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309 HYMNS AND TUNES; IN ONE VOLUME.

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This Book is now ready; and is published under the Title of

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The Cheapest Edition of the Words will sell at .... **1d.** (Ready about First Week in March.)
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This Book is not intended to interfere in any way with the publication of "SACRED SONGS and SOLOS" (411 Hymns); which will be on Sale as heretofore.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 32, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

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THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families.—Contributions in money, clothing, coal or bread tickets will be gratefully acknowledged by the Committee.

WILL ANYONE HELP by sending Work or Fancy Articles of any kind for the benefit of Homes for Gentlewomen, 47, Upper Tulse Hill, addressed to Miss JANE CROMBIE, Hon. Treasurer, who will thankfully acknowledge, if name is given. The Annual Sale will be held March 20, 21, and 22.

THE COMMITTEE of the Working Men's Lord's Day Rest Association respectfully ask for subscriptions to enable them to meet heavy expenses, incurred in defending the Sabbath at East London and Salford.—CHARLES HILL, Secretary, 13, Bedford-row, London, W.C.

MRS. BOTTING'S Orphanage.—Children taken at any age, kept until 16, maintained, clothed, educated, and trained for service. Funds greatly needed.
23, Ridley-road, Dalston, London.

THE BETHSHAN, LEEDS.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30, Thursdays, 7.30 p.m. Friends desirous of benefiting by the teaching, can be received into the house. Miss GIBBS, 10, St. John's-terrace, Belle Vue-road, Leeds.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

A CONFERENCE on Holiness, or the Promotion of Spiritual Life, will (D.V.) be held, in the Congregational Church, East Finchley, on Wednesday, Thursday, and Friday, 22nd, 23rd, and 24th instant. Conference of Christian Workers at 3.30: subjects, "Holiness in relation to Divine Grace," "Holiness in relation to Divine Claims," "Holiness as attained by Faith." Tea, to which members sending names beforehand are freely invited, at 5.30. Public meetings at 7.30., addressed by Revs. J. B. Figgis (Brighton), F. B. Meyer, R. F. Horton (Hampstead), W. Guest, R. Balgarnie, J. F. T. Hallowes and others.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.
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"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
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LUCTON SCHOOL, HENFIELD, (near Brighton). Home School for Girls. Every educational advantage of High Class schools, based on Christian principles. Boys also received, with entirely separate supervision, under the care of Mr. E. J. H. Churcher, M.R.C.P., and F.S.Sc. London. Great experience with foreign pupils. From five guineas per term. References.—Address,
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PREPARATION BY CORRESPONDENCE, for London University or other Examinations, by experienced Tutor. Class for June matriculation now being arranged. — W. H. ALEXANDER, B.A., 5, Bishopsgate Without, London, E.C.

GOVERNESS-STUDENT required in select finishing school near London. English, music, French, German, and drawing under first-class professors. Premium 18 guineas. Light duties. Home comforts.—PRINCIPAL, Clarendon College, 16, Dalmeny-rd., Tufnell-park, London, N.

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TUTORSHIP REQUIRED in England or on the Continent, by an Oxford Graduate (married). Some years' experience in tuition.
C. W., 2, Highview-road, Upper Norwood, S.E.

BOURNEMOUTH EDUCATIONAL HOME FOR BOYS.—First-class masters and governesses, resident and visiting. Children from India receive special care and home comforts. A few little Girls received to educate with the Principal's own daughter. Terms and references on application to Mrs. HOLLIS, Moorlands School, Westbourne, Bournemouth.

CHRISTIAN PARENTS are recommended to a YOUNG GENTLEMEN'S BOARDING SCHOOL, combining first-class training and Gospel teaching. School discipline, with home comforts. Seaside (two hours from London), playground, field. Good situation. Perfect sanitary arrangements, &c. Moderate terms.
Dr. THORN, Paddington, London.

EDUCATION.—High-class School in an attractive suburb of London. Principal, a Graduate in honours. Preparation for Woolwich, Sandhurst, and London Matriculation. A sound moral and religious training. Two pupils under thirteen can be received at thirty-three guineas per annum.—DELTA, Major, Stationer, Twickenham.

KELVEDON SCHOOL, ESSEX.—Boys prepared for Civil Service Examination. Education, with French, Latin, algebra, drawing, and drill, from £7 7s. per term. Liberal board, separate beds, warm baths. A class for young or delicate boys under Mrs. Foster's care. Referee, George Williams, Esq. Captain Morcton says: "Mr. Foster is anxious to train children in spiritual things."

YOUR BOYS will have a Christian home and sound education with Mr. and Mrs. DIXON, Middle Class School, Kingston-on-Thames. Abundant diet. Beautiful neighbourhood. 20 to 30 guineas yearly. Prospectus. Jesus only. Boys can enter at any time; payment on entrance.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

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HAPPY HOME for Child in France (with English Lady) to share the educational advantages of another. Terms required merely to pay board and laundry expenses.
J., 30, Queensdown-road, Clapton, E.

MINISTER'S DAUGHTER (20) seeks re-engagement. Junior Oxford and Cambridge Certif. (English, zoology, music theory, drawing), arithmetic, French, calisthenics, needlework.—W., Mrs. Hooper's Governess Institute and Home, Compton-terrace, London, N.

Appointments, Situations, &c., Wanted.

AN EARNEST EVANGELIST will shortly be open to conduct Meetings free of expense. Has been blessed by God specially to Young Men.—Address EVANGELIST, care of Mr. G. Fielder Quinton, 61, Carisbrooke-road, Newport, Isle of Wight.

A YOUNG WORKING MAN, aged 28, who has had much experience in dealing with navvies, tramps, and working men in connection with Mr. Meyer's work in Leicester, is anxious to devote his life to Mission work, in any part of the kingdom.—References permitted to Rev. F. B. MEYER, Regent's-park Chapel, London.
J. M., 10, Dunkirk-street, Leicester.

WANTED, by a young, energetic, Christian Man, a situation or place of trust. Is experienced in coffee bar management. Total abstainer. Highest references.
B. C., 3, Ferndale-cottages, Denzil-road, Guildford.

MR. WILLIAM FORBES, Evangelist, Gospel Temperance Advocate, and Lecturer, desires all applications to be sent only to 71, Windsor-road, Holloway, London, N. Prevents delay.

YOUNG MAN (respectable, honest) in poor circumstances, afflicted with Paralysis, requires situation at desk, or employment with pen.—H. W. LOVEL, 6, Galway-street, St. Luke's, London, E.C.

BOOK-KEEPING wanted, by man of business; good arithmetician; or any position of trust, where fullest confidence can be relied on. First-class references.
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MADAME MARZIALS, Barnave, Luc-en-Diois, Drôme, France, wishes to place one of her orphan girls in Christian family as Under Nurse. Age 16. Strong and healthy.

AS GOVERNESS OR COMPANION.—A Lady warmly recommends her late Resident Governess (24) as Companion or Governess in truly Christian family. Thorough English and French, German (two years' residence N. Germany), good music, singing (cert. R.A.M.), drawing and painting, violin (junior). Near London preferred.—Address, with salary (liberal), Miss OAKESHOTT, O. Kissel, Esq., Mobberley Hall, Cheshire.

COLLECTOR, or any place of trust.—A Gentleman, 31 years of age, is seeking an appointment as above.
R. M., 12, South-street, Greenwich, S.E.

GASFITTER.—A situation wanted for a Gasfitter. A trustworthy workman of experience. Total abstainer, and Christian worker.
Miss SMITH, Woodhouse Hall, Leeds.

A GENTLEMAN wishes to recommend his Coachman, who has been with him three years. Smart, sober, trustworthy, and excellent stableman. Weight, 8 st. 7 lbs. Rides and drives well. Married. Age 30.
W. O. BENEKENDORFF, 43, Mincing-lane, E.C.

AS BUTLER.—A respectable Man, aged 43; single. Height 5 ft. 10 in. Total abstainer. Recommended by
Rev. Dr. MORGAN, St. Mary's, Leamington.

A CLERGYMAN strongly recommends a Man-servant, to wait on an invalid Gentleman, or on a small, quiet family, and help in garden. 17 years' character. Age 40.
Rev. J. BARTON, East Leigh, Havant, Hants

AS MATRON, in Girls' Training Home or Orphanage, wanted by a Christian Woman (40). Experienced in training children. Nonconformist. Good needlewoman.—M. B., 165, Junction-road, Upper Holloway, London, N.

ENGAGEMENT wanted, as Matron of Convalescent or other Home. Six months' experience in hospital nursing, and several years in convalescent work.—A. Y., care of Mrs. Brown, 18, Pembroke-road, Kensington.

A BIBLE-WOMAN seeks position under Evangelical Clergyman. Several years' experience.
F., Otterton Villa, Cumberland-road, Bristol.

AS MATRON, HOUSEKEEPER, or Attendant to wait upon an invalid. Age 40. Good references.
M. H., 13, Lansdowne-terrace, Eastbourne.

LADY RECOMMENDS a Widow, aged 40, without children, as Under-Matron in a Girls' Home, preventive or other, or in a Convalescent Home.—Mrs. JEBB, 5, The Gables, Derby.

MISS LEIGH wishes to recommend a young woman as Nurse to sick children. Would do capitally for a Crèche, or Children's Home. Has been five years nurse at the English Orphanage, Paris.—Address Miss LEIGH, 22A, Queen's-road, Bayswater, W.

ELDERLY CHRISTIAN WIDOW seeks an engagement as Housekeeper. Good cook, nurse, and needlewoman. Educated. Highest testimonials. Salary nominal.
Mrs. H., 4, Montague-place, Milwall, E.

YOUNG CHRISTIAN LADY, Clergyman's daughter, desires companionship. Well educated, musical, cheerful. Or would teach one or two little girls. Refined home essential. Experienced.—Miss B., Wadhurst, Sussex.

A LADY OF EXPERIENCE desires re-engagement as Useful Companion, or Companion-Housekeeper, to an elderly or invalid Lady. Church of England. Highest references.
M., 6, Alwyne-road, Canonbury, N.

A LADY RECOMMENDS a middle-aged Widow as Housekeeper, with a servant under her, to a Gentleman in chambers, or otherwise.
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LADY HOUSEKEEPER desires a re-engagement in March, either in a private or business house, having had experience in both. Total abstainer. Age 30. Salary £50.—X. Y. Z., care of Mrs. Barbour, 11, George-square, Edinburgh.

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TRUST, 88, High-street, Weston-super-Mare.

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L. WORTHINGTON, 87, Mulgrave-street, Liverpool.

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Miss LOXTON, Bathford, Bath.

COMPANION (age 22). Domesticated, needlewoman, reader, musical. Abstainer; Baptist. Moderate salary.—By letter,
A. B., 39, Royal-terrace, Upton-park, Stratford.

A LADY DESIRES a situation as Housekeeper or Companion, or any place of trust. Can be highly recommended.—R., care of Mrs. Rust, 122, Regent-road, Leicester.

YOUNG LADY desires re-engagement as Lady Help, Companion, or Assistant Housekeeper in Christian family. Fond of children. Good references. Church of England. Brighton preferred.—L. W., 75, King's-road, Brighton.

A LADY, experienced in general management in housekeeping, wishes a responsible position, Chaperone to orphan Girls, or Companion to elderly Lady.—Mrs. A. JAMES, care of Post Office, Bickley-station, Kent.

WILL ANY LADY kindly take as Parlourmaid or Housemaid, in small light place, a Girl of 22, wishing to regain her character.
Hon. Mrs. A., Firlands, Bracknell.

A LADY WISHES to recommend a young Woman as Young Ladies'-Maid. Understands dressmaking and hairdressing. Wages moderate.—Miss KEEP, 25, Phillimore-gardens, Kensington, W.

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J. S., 135, Tyneham-road, Lavender-hill, S.W.

RESPECTABLE YOUNG WOMAN seeks post where trust is valued, business or private family. Domesticated, cheerful, and willing. Musical. Good correspondent, office experience. Handy with needle. Would not object to go abroad. Good traveller and packer. Good reference.
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Miss LEIGH, 22A, Queen's-road, Bayswater, W.

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R., 27, Clement's-lane, E.C.

BUTLER.—Wanted, a reliable Butler, Christian and abstainer, where footman is kept. Wages £50.—S. Y., care of Mr. Gledsdale, Deansgate, Bolton-le-Moors.

AN INDOOR SERVANT wanted, in a small Church of England family, in the suburbs. English, active, clean, steady. Abstainer preferred. Window cleaning.—Letter to H., 13, Buckingham-street, Strand, W.C.

A MATRON wanted, thoroughly competent to Superintend Washing department of a Magdalen institution in Lancashire. Must be decided Christian. Salary £25.—Apply, stating experience, to W. C., 36, Lorne-street, Liverpool.

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A MIDDLE-AGED CHRISTIAN WOMAN, who understands sickness, is required as Matron to a Home for Aged Women. Must be a Churchwoman and abstainer.
Mrs. A., 27, St. James'-road, Tunbridge Wells.

WORKING HOUSEKEEPER wanted, who can cook. A girl under her. Family living near a country town.—Apply, in first instance, to
Mrs. FOX, 7, South-terrace, Surbiton, Surrey.

SUPERIOR WORKING HOUSEKEEPER wanted, for small business house, with four indoor assistants. Gas, cooking, and every convenience.—Write, with reference, 153, Bute-road, Cardiff.

TRUSTWORTHY PERSON wanted to attend upon an invalid Lady. No lifting required, but some housemaid's duties. Two Ladies in family. Another servant kept. State reference and wages.
Mrs. —, Brighton Villa, Stoneygate-road, Leicester.

AN ATTENDANT wanted, early in March, for a young Lady who suffers from epilepsy. Any applicant who has had some experience of such cases may write to Z., 14, Cotham-park, Bristol.

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YOUNG PERSON wanted, in small, private family, to do plain cooking and housework. Comfortable home. Another kept, and washing sent out.—Apply by letter,
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HOUSE PARLOURMAID wanted.—Two in family. Must thoroughly understand her duties. Personal character indispensable.—Write, stating wages, to Mrs. RICHARDSON, 16, Marlborough-road, N.W.

A CHRISTIAN NURSE wanted (superior). Well experienced. Strong. Good needlewoman. Can any lady recommend?
Mrs. OSWALD, New Place House, Southampton.

NURSEMAID.—Can any Lady recommend a respectable, conscientious Girl, 15 or 16, as Nursemaid, to assist Lady. Three children.—Apply by letter,
S., 16, Heathland-road, Manor-road, Stamford-hill.

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THOROUGH COOK for large, quiet family. Country; baking. Kitchen and scullery maids kept. Abstainer. No perquisites. State age and wages.—Arbuthnot, East Grinstead.

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GOOD PLAIN COOK wanted for a quiet family (three).—Housemaid and parlourmaid kept. Member of some Christian church preferred. Good wages to a suitable servant.—Apply by letter, or between 12 and 2, or 5 and 6, to
W., 6, Warwick-road, Upper Clapton, London, E.

GOOD PLAIN COOK wanted. Abstainer, Church of England, decided Christian. Housemaid also kept. One in family.—Address, stating wages, &c., Miss O'BRIEN, 24, Broadhurst-gardens, South Hampstead, N.W.

COOK.—Wanted in a Gentleman's family, near London, a good Cook who understands dairy and baking. A kitchenmaid is kept. Wages £35 to £40.
Mrs. E. NOEL, Manor House, Stanmore, Middlesex.

A LADY REQUIRES a very good plain Cook. Age about 28. Assistance given. Excellent character indispensable.—Write, stating wages, &c., to
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COOK.—Wanted, in a Clergyman's family, a thorough Cook, who can bake. She must be a communicant of the Church of England.
Mrs. H., Holbrook Rectory, Ipswich.

COOK.—Wanted, a superior Cook for a country house, where kitchen and scullery-maids are kept. Wages £40. Christian and abstainer.—S. T., care of Mr. Gledsdale, Deansgate, Bolton-le-Moors.

WANTED, SHORTLY, a plain Cook and an experienced Housemaid. Comfortable home. Christian servants would be valued. Wesleyan preferred.
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GENERAL SERVANT wanted, in a household of three. Middle-aged Christian woman.—Miss ARNOLD, Glen Lea, 13, Buckleigh-road, Streatham-common.

SERVANTS seeking quiet, comfortable situations should apply to Miss MAULDEN. Vacancies for Cooks, Parlourmaids, House-Parlourmaids, Nurses, Invalid Attendants, and good Generals.—Church-street, Paddington-green. Stamped envelope for reply.

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HOME.—The friends of a Lady or Gentleman mentally or physically weak, or otherwise requiring care and SUPERVISION (not insane), are offered a comfortable HOME, with every medical and other attention, upon moderate terms, by a married TOTAL ABSTAINER of great experience, living in the south-west of England, within easy access of London.
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A WIDOW LADY would be pleased to receive in her home, either a Gentleman engaged in the City all day, as partial Boarder, or a Lady to board. Must be decided Christians. It will be a quiet, comfortable home. Terms moderate.
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MAISON RECOMMANDÉE.—Appartements et chambres meublées, avec ou sans pension, proximité du Bois de Boulogne. Exposition plein midi. Leçons Français, Allemand. English spoken.
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Apply to the Lady Principal, Miss SHILLINGTON.

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(*Continued on page vi.*)

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A NARROW ESCAPE.

A LADY who visits among young women in city warehouses and workshops received a letter from a young woman to whom she had been made a blessing.

The letter, sent unsolicited to encourage her in her work, tells that the writer was led to leave her Protestant home, when only fifteen years of age, that she might join the Romish Church. She remained in this evil system for some years, and was about to go into a convent; but, by the goodness of the Lord she was saved therefrom through what she considered to be "a plot."

She had told the priest of her desire, and after a little while he asked her to go to a convent in London (which she names in her letter) not far from his church, just to see it; and she writes, "I got to the convent just after they had dined. The old nuns made me welcome, and persisted in laying a lunch for me, and they placed a pale brown drink by the side of my plate, and left me alone to eat what I liked. I did not care to drink the mixture, because I did not understand what it was; but when they saw that I had not touched it, they would not be content until I drank a little. After doing so I felt uneasy, and said, "I must go." Then one began to show me over the convent, and afterwards played and sang some music; but I insisted on leaving, and I had hardly got home before I fell into a deep sleep, and slept for hours. When I told "Father"—— of the visit, he said, "Then, did they not say that they wanted to see me?" and I could see that he was disappointed; then I concluded that all could not have been right.

The young woman lost confidence in the priest; yet still attended the Romish Church, till she was converted to the truth of the Gospel by reading one of Messrs. Partridge & Co.'s little books, "Joy and Peace in Believing," which the Christian lady had given to one of her companions. From that time she saw how all her sins were forgiven; and she herself found joy and peace in believing and trusting in Christ as her own substitute and Saviour. She had been much troubled in consequence of the uncertainty of the pardon of her sins; and writes, "This is such a contrast to the Romish Church, where sins are split into four divisions; namely, original sin, venial sin, actual sin, and mortal sin." She wrote to let the priest know of her new-found joy, but he did not reply, nor ever afterwards call to see her.

For the past few years this young woman has been saving what money she could and devoting it to the service of the Gospel; she has sent one hundred and sixteen Testaments to Ireland for the poor there, and done other kind service for the poor in her own district. Further, she has opened her own room, and there girls and young women meet for instruction and prayer, and to plan other work for Christ; in this work all who assemble are encouraged to unite, and to visit cases of sickness and poverty, and to do other benevolent acts. This young woman gives her address, and writes: "Anyone may come and see what God can do with a factory girl's spare moments," which service she attributes to the example of the Christian lady worker. She has grown in grace and knowledge, and adds, "If I had the gift, I could explain much that might bring out many who now sit in darkness...and prove Roman Catholicism to be a lie from its origin to its end, as their own portions of Scripture show."

Here is a very pleasing incident to encourage Christian workers to go on writing and circulating precious Scripture truth, and to do kind service in the name of the Lord. One object that I have in writing this is to ask the readers of THE CHRISTIAN who may know of other converts from the Romish Church from whom they could obtain any information that would be a warning to our sisters and others not to countenance this evil system, to put it into few words, and send brief accounts to the Editor of THE CHRISTIAN, for the compilation of a little book for general circulation. Alas! many of our sisters are decoyed, with the hope of obtaining salvation, into convents, where they lose their freedom for life, and where (humanly speaking) no Gospel light can enter. G. K.

◆

NOTES FROM THE NORTH.

RETRENCHMENT IN MISSIONS.

THE Presbyteries of the United Presbyterian Church are busy discussing an overture from their Synod with reference to the Mission in Spain. The Mission Board desires to withdraw from that country, the expense being great, and the results small. Dr. Fergus Ferguson, in the Glasgow (South) Presbytery, thought the Church could sustain the work, but his counsel did not prevail. In Edinburgh Presbytery Rev. Gavin S. Muir advised that, instead of giving up the Spanish Mission, the Synod should make an effort to create greater interest in it.

THE HON. KEITH-FALCONER LIBRARY.

In accordance with the wish of the late beloved missionary, his widow, the Hon. Mrs. Keith-Falconer has presented upwards of four hundred of his Semitic books to the Free Church Foreign Missions Committee. The volumes, which form the most valuable Arabic library in Scotland, have been received by Dr. Davidson, and will have a separate place and name in the fine library hall at Edinburgh. Another portion of the library has been sent to the mission at Shaikh Othmân as the nucleus of a mission library there.

ARMY SCRIPTURE-READERS' SOCIETY.

As chairman of the annual meeting of the Scottish branch of this Society, the Earl of Haddington expressed the opinion that the efficiency of the army depended on the spiritual as well as the temporal well-being of our soldiers. As another reason for supporting the Society he declared that the army chaplains, however hard-working and earnest men they might be, were hardly able to discharge efficiently the duty of bringing before each individual soldier the Gospel appeal. The value of the Society to the young soldier exposed to the temptations of sin and vice in the barrack life of large garrison towns was incalculable. During the past year the Scottish branch has considerably extended the sphere of its labours.

SABBATH OBSERVANCE.

Falkirk U.P. Church Presbytery adopted last week a recommendation to the Synod to appoint a committee on Sabbath observance. It was suggested that such a committee might issue a pastoral letter on the subject, and, further, that ministers should exchange pulpits during the summer months, and preach a special sermon on the sanctity of the Lord's day. At Ardrossan a well-attended meeting was held to protest against Sunday labour there in the new dock extension works. At the last meeting of the Glasgow Town Council, Mr. M'Kellar, gave notice of a motion requesting the magistrates to give effect to the law for the suppression of Sabbath trading. In view of the greatly increased Sabbath trading in Glasgow, the fate of this motion will be watched with great interest.

SCOTTISH HELP FOR MISS DE BROEN.

An association has been formed in Edinburgh to relieve Miss de Broen of coming to Scotland to collect subscriptions. Lord Polwarth has accepted the presidency, and among the members of the committee are Drs. Moody Stuart, and Alexander Whyte. Friends willing to form districts in Scotland should communicate either with Miss Douglas, 1, Rosebery-crescent, Edinburgh.

CHRISTIANS AND AMUSEMENTS.

Rev. Robert Craig, of Edinburgh, has been endeavouring to decide what should be the attitude of Christians towards amusements, He said that he thought the Bible laid down the principle not of prohibition or discouragement of recreation, but of regulation and moderation of all amusements that were innocent. Two rules might be mentioned: Any kind of amusement contrary to godliness should be shunned by Christians; and, if a man could ask God's blessing on his amusement, it was good.

A SCOTTISH TRACT SOCIETY.

Some eloquent figures of tract distribution transpired at the annual meeting of the Scottish "Monthly Visitor" Tract Society in Edinburgh last week. During the year, 6,055,744 English tracts and 59,992 Gaelic have been distributed, giving an average monthly circulation of 509,647. Since the formation of the Society 175,503,150 tracts have been issued. In Edinburgh alone there are 900 monthly distributors.

WEEK OF PRAYER FOR YOUNG WOMEN.

During the whole of last week the Glasgow noon-day prayer-meeting was devoted specially to supplications on behalf of young women. Among the addresses delivered were two by Revs. James M'Caul and J. F. Daly, on "The Martyrs of Scripture" and "Lydia." So far as the West-end branches of the Y.W.C.A. were concerned a splendid impetus was given to the week of prayer, by sermons by Revs. James Stalker and F. H. Robarts. The former minister's discourse was based upon Ruth i. 14, "And Orpah kissed her mother-in-law; but Ruth clave unto her." In describing Naomi as a soul-winner, Mr. Stalker said that the two qualities of large-heartedness and thorough religiousness were absolutely necessary in those women who sought to win their sisters for Christ.

EVANGELISTIC.

Last week Rev. John M'Neill, of M'Crie-Roxburgh Free Church, Edinburgh, conducted a very successful mission in Aberdeen. Mr. M'Neill is exceedingly popular in Edinburgh, and has been the means of the conversion of vast numbers. His services in Aberdeen have been attended by crowded audiences, many of whom have been led to decide for Christ.—Mr. George Clarke has just concluded a ten days' mission in Inverness, where great blessing has rested upon his labours. This week he is conducting a mission in Aberdeen, shortly after the conclusion of which he hopes to sail for Australia.—Last Sunday, Mr. W. R. Bradlaugh began a series of evangelistic services in Govan-hill U. P. Church, Glasgow. The mission is being continued all through this week, and will probably be prolonged for another week.—A deputation of four students from Edinburgh University conducted an impressive service in the Glasgow Christian Institute on Sunday evening. The audience was limited to young men, but a service for young women was conducted at the same hour in Free St. Peter's Church, by Miss Ludwig. PURITAN.

THE SANCTIFICATION OF THE LORD'S DAY.—The Sabbath Observance Prayer Union Society is issuing its tenth annual call to prayer for this object. The circulation of the call last year, in many languages, amounted to 248,000 copies. It is intended now to circulate 300,000 copies in the Metropolis, and for this purpose £40 is to be raised. Subscriptions are being received by Mr. Joseph W. Leng, 337, Strand, W.C.

CHRISTIAN WORK IN BETHANY.—It is proposed to establish in Bethany ("the town of Mary and her sister, Martha," where the Lord raised Lazarus from the dead), a Home which shall form a centre of Christian work. The village has to-day about five hundred inhabitants, who live in squalor and die in ignorance of the Gospel. A piece of land has been secured, and Miss M. M. Crawford (care of the English Consul, Jerusalem), hopes that means will be forthcoming for the erection of the house.

THE LAND AND THE BOOK.—2.

REV. J. NEIL'S second lecture at Exeter Hall, entitled, "Jerusalem; or, Discoveries during Life in the Holy City," was delivered on the 6th inst., before a still larger audience than the first, the Hall being quite crowded. Mr. George Williams presided. The lecturer's first point was the modern recovery of

THE ANCIENT STRONGHOLD OF ZION,

which was regarded in the days of David as the Gibraltar of Palestine fortifications. The very blind and the lame, so said the Jebusites, could here turn David and his forces away. Josephus gives a magnificent account of the defences of the city, natural and artificial, in his day, and specially at or about this point. The first of the three enclosure walls ran round the summit of Mount Zion. It had sixty towers.

In 1874, Mr. Henry Maudslay, following the former work of Sir Chas. Warren, fully explored and laid bare the rock foundation of this wall on the south-west brow of Mount Zion, in all probability the famous Jebusite fortress, "the stronghold of Zion." It proved indeed a magnificent natural fastness, rendered by human art practically impregnable. The limestone crag at this point appeared as a perpendicular scarp, that is, cut smooth and straight as a wall, to an average height of thirty feet, as far as the Turkish authorities would allow him to lay it bare, a distance of some hundred and thirty yards. A base of a huge tower was exposed to view, in the shape of a projecting scarp forty-five feet square. Thirty-six steps were seen cut in the face of the scarp for the purpose of ascending the base of a second smaller projecting scarp, or square buttress, the base of a second tower. The bases of three towers were found to contain no less than eighteen *beers*, or water-cisterns, hewn in the rock. These "cisterns to receive rain-water," and these "steps" are specially described by Josephus. A number of fallen stones, from three to four feet long, were found at the bottom with marks indicating Roman work. A ditch twenty feet wide was found at the foot of this scarp with a steep rough rock slope below, and, in one place at least, a second deeper scarp beneath the other, giving a rock-cut perpendicular face of some fifty feet in height!

"Well might David, rejoicing in the security of God's people, allude in enthusiastic language to these remarkable features as fitting symbols of the Divine protection, and to the awe with which they struck the minds of those monarchs who came to besiege the city when they first beheld them."

> Beautiful for elevation, the joy of the whole land,
> Is Mount Zion. . . .
> . . . . .
>
> For lo! the kings were assembled,
> They marched on together.
> They beheld, and so they marvelled,
> They were troubled, they hasted away.
> . . . . .
>
> Walk about Zion, and go round about her,
> Count her towers;
> Mark ye well her bulwarks.
> . . . . .
>
> For this God is our God for ever and ever,
> He will Himself be our guide over death.

"JERUSALEM! MOUNTAINS ARE ROUND ABOUT HER."

Equally striking, as viewed at the Holy City, are the words of the next verse:—

> Jerusalem! mountains are round about her;
> And Jehovah is round about his people,
> Henceforth, even for evermore.

Here I can very well imagine the sceptic exclaiming, "Do you call these slight elevations 'mountains'? Why, they are only very small hills! The loftiest of them, Mount Scopus, does not rise more than about 150 feet above the highest point of the city, and only some 400 feet above the deepest point of the valley at its foot. Is this the accuracy of the Bible?" To him I should reply that, though it has been generally overlooked, they are, indeed, in the fullest sense of the English word, "mountains," for each of these apparently small hillocks is the summit of a mountain mass that all must allow is indeed respectable. Scopus is 2721 feet above the level of the sea, the Mount of Olives 2641 feet, the Mount of Offence 2411 feet, and the Mount of Evil Counsel 2548 feet. Thus each of these comparatively slight elevations above the surrounding country is indeed a true mountain peak. Why, in the whole county of Kent, there is not a point of ground above 900 feet high! But this is not all. The Hebrew word "mountain" (*har*), is given in Scripture both to the highland, or mountain region, in general, and also to any hill or ridge such as Scopus or Olivet. Thus Ebal and Gerizim are each called a *har*, or "mountain." Zion, which is lower than most of the hills that stand round it, is repeatedly spoken of as a *har*, while Olivet itself is in one place actually called by this name. It is, therefore, literally and minutely accurate to speak of the Holy City as surrounded by *harim*, or "mountains."

"The mountains," in a most striking manner, are indeed "round about her." With their deep, narrow, intervening valleys, more or less precipitous on each side, they stand like vast earthworks and fosses—a natural fortification around "the city of the Great King."

So much for the light thrown on Scripture by some of the topographical features of the Holy City. Let us now turn to its life.

There is a very remarkable and regular provision of nature, peculiar to Bible lands, which may be observed in a first sight of Palestine on any night in the hot season, when a west wind is blowing. I allude to

THE SEA NIGHT-MIST OF THE HOT SEASON.

It explains in a very striking and hitherto unsuspected manner the numerous mentions of the Hebrew word *tal*, uniformly rendered "dew" in the Authorised Version of the Bible. Some of these mentions have presented hitherto insuperable difficulties, such as the statement of the wise man, that—

> The clouds drop down the "dew."

which, if "dew" in the scientific sense of the word is understood, is just what they do not, no dew ever forming when clouds are about! Take the words in Isaac's blessing—

> God give thee of the "dew" of heaven;

in that of Moses—

> Blessed of Jehovah be his land,
> For the precious things of heaven, for the "dew;"

in the proverb which says of an Eastern king—

> His favour is as "dew" upon the grass;

and in the promise—

> The remnant of Jacob shall be,
> In the midst of many peoples,
> As a "dew" from Jehovah.

Such words as these, and those in many other passages, bespeak a peculiar excellence and value which dew does not possess even amongst us, and still less in Palestine, where it only occurs in the winter, the time of abundant sub-tropical rains, which render it comparatively useless!

From April till the end of October no rain falls; while each day, for some ten to twelve hours, the sun shines with great strength, unveiled by a single cloud. This fierce heat is in May and October intensified by a burning wind, the *shirocco*, which gathers its withering, scorching power as it sweeps over the vast sands of the Arabian desert, and is the awful "East wind" of the Scripture. During this period, but more especially at its close in September and October, the West wind, which then prevails, comes up laden with moisture from the Mediterranean Sea, which is condensed in low-lying clouds of mist as soon as it reaches the land. These cloud-masses sweep low down over the ground, leaving behind them an immense amount of what is misnamed in our version "dew," but which is really a very fine, gentle rain, in the form of a light Scotch mist.

This explanation exactly accounts for "the clouds" being said "to drop" it down, which is just what they do. Very beautiful are the silvery-shining mist-clouds which may be seen as the day dawns being drawn up and dissolved into thin air, the fugitive clouds to which Hosea compares Israel's brief and transient seasons of goodness—

> Your goodness is like the morning cloud,
> And like the night-mist (*tal*) which early goes away.

It also displays the naturalness of the great amount of *tal*, or "night-mist," which fell miraculously on Gideon's fleece. It adds a new intensity to our Saviour's pathetic appeal—

> Open to me...
> For my head is filled with night-mist (*tal*),
> And my locks with the drops of the night.

There is an icy chill often attending exposure to these "night-mists," which is not experienced on a dewy night; the latter being always fine. In a word, let "night-mist" be written in each of the thirty-three places where the word "dew" occurs, and it will be found to give a new meaning and a new force in every instance!

What fresh point and power now clothe the gracious promise—

> I will be as the night-mist (*tal*) to Israel.

What an altogether new and appropriate meaning is thus given to those words of Psalm cx., which have so puzzled the commentators—

> Thy people are free-will offerings in the day of thy power.
> In holy beauties;
> From the womb of the dawn,
> Thou hast the night-mist (*tal*) of thy youth (or birth).

"The womb of dawn" seems an Eastern highly figurative expression for those night-mist clouds from which an autumn morning in Palestine seems to emerge. At Zion the night-mist comes in richest abundance at this season of autumn, which is the time of the Feast of Tabernacles, or Ingathering, the feast typical of that glad coming age when "all Israel shall be saved," and "the receiving of them back be as life from the dead."

Psalm cx. 2, the force of which has hitherto entirely baffled the efforts of commentators, is as much as to say, "The freshness of thy new birth dates and is derived from the dawn of 'the day of the Lord,' 'the day of Jesus Christ,' earth's seventh millennial day of rest after six millennial working-days of toil and sorrow. At that day, the day of Jehovah's power, Israel shall have those "times of refreshing from the presence of the Lord," which like gentle, quickening showers—"the night-mist of their birth"—will bring about their new and glorious life at the commencement of the millennium, when "a nation (the Lord's ancient people) shall be born at once," and, converted, saved, and restored to their own land, shall begin a new, fruitful, endless course of peace and glory. Then, and not till then, will the people of Israel as a nation be all presented as freewill offerings before the Lord, and "in holy beauties," that is, in the glorious ceremonial services of Ezekiel's Temple, appear every one of them in Zion as true worshippers of the triune Jehovah. But from the very earliest breaking of that day shall commence their new life. "From the womb of dawn"—from its very first hours—the Spirit's influences, like a life-giving night-mist sweeping over a parched and barren soil, shall renew their youth.

The last lecture of this course, entitled, "More Similitudes; or, Further Light on the least-known Branch of Bible-study," will be given in Exeter Hall, on Monday, Feb. 20, at 8 p.m.

RESCUE WORK AT PORTSMOUTH.—The Portsmouth District Christian Rescue Association, in a report recently issued, gives an encouraging account of work done. As soon as the financial position of the Association justifies the step, it is intended to open a suitable Home, where the girls can receive training in surroundings such as may influence them for good. The treasurer of the Association is Mrs. Church, Burlington Lodge, Victoria-road, Southsea.

VIGILANCE WORK IN BIRMINGHAM.

A public meeting in connection with the anniversary of the Birmingham and Midland Counties Vigilance Association was held on the evening of the 6th inst. in the Birmingham Town Hall. The attendance was large, and Mr. A. M. Chance, who presided, was supported on the platform by many gentlemen of influence. Letters were read from Sir E. A. H. Lechmere, M.P., Alderman Kenrick, M.P., Mr. G. Dixon, M.P., and Mr. J. E. Spencer, M.P., all of whom expressed their sympathy with the Association and its objects. Fifty-four clergymen and ministers of the town had written to express regret at their inability to be present, and not one dissentient view against the object of the Association had been received. Mr. Kynnersley, the stipendiary magistrate, wrote that no society in Birmingham was doing a more useful work.

In the course of an address, the Chairman defined the objects of the Association as the repression of criminal vice and public immorality. The Association wanted to work hand in hand with other associations, and such was the case with the White Cross Army. He should be very pleased if the two joined together, and made themselves stronger in the one common cause.

Speaking to a resolution which commended the Association to the hearty and liberal support of all lovers of purity and justice, Rev. J. J. Brown remarked that two things were aimed at—one was to educate and train the moral feeling of the entire community, and the other was to afford some protection to those who were led astray by wicked and designing men. The Society had had nearly fifty cases brought before its notice during its existence. In several of them convictions had been obtained, and in others some redress had been secured.

Mr. Samuel James Capper maintained that the cause of public morality is making progress. There is, he said, no question of politics so important as the relationship between the men and women of the country. In Jamaica he had been co operating with some noble-minded men. Meetings are being held there in every church and chapel, and the members are joining the White Cross Army. He said he had been told that not a thousand miles from the Town Hall of Birmingham there were to be found mansions of the highest respectability, presided over by those whose social position gave them the name of ladies, where wicked sons made it perilous in the highest degree for any female servant to enter.

Mr. R. C. Morgan, of London, also supported the resolution, and, referring to domestic service, said it was necessary for a girl going to service to ascertain the character of her employers.

Mrs. Ormiston Chant made an earnest appeal on behalf of the work. She claimed that it belonged to the nineteenth century, and held that the present generation has every reason to be proud of it. Mr. A. J. Naish also spoke in support of the resolution.

"NATURE AND FAITH."—The poem under this title which appeared in our last issue was written by Miss Elizabeth Webb, Rose Cottage, Addlesdrop, Chipping-Norton, who supplies twelve copies post-free for 6d. It may also be had of various publishers.

THE SPANISH ARMADA.—The council of the committee formed for the purpose of promoting the commemoration of the defeat of the Spanish Armada in 1588, and of the accession of the Protestant dynasty in 1688, has suggested the formation of local committees to arrange commemorative meetings. To accomplish the objects of the council a fund is to be raised, and in the first instance a sum of £50,000 is called for. Information as to these objects may be obtained from the secretaries of the council, at 9, Strand, London. The central council will do its best to send deputations about the country to address public meetings.

MISSION WORK IN MOROCCO.

The following passages from Miss Herdman's diary of work in Morocco among the Kabyles will be read with interest:—

January 2.—Yesterday morning several parties of Jews came shouting New Year congratulations, singing a Spanish rhyme, wishing many years of life to the inmates of the house—playing timbrels and huzzahing. They expected a good deal of money, but did not even get in to see us; as on Sundays we always refuse all comers during the morning, in order to consider our house a church, and have our worship quietly. The Spaniards, of Larache, give a little present on New Year's Day to all who come to their house. We gave out that they were to expect nothing from us, as we give medicine and food to the sick poor.

We have not been visited by large numbers, but yet we have scarcely had the house empty all day—a few boys, a few girls, Moors; four or five Christian girls, that is, Roman Catholics, to sing hymns; people in for medicine, Jews and Moors, men and women. On Sunday afternoons we admit Moors and Christians, and on the other six days Jews, devoting Saturday almost entirely to them. The captain and mate of an English vessel and three Moors came in yesterday afternoon and had tea; they sang with us a great many English hymns from *Songs and Solos*. Detained as they are in the harbour by storms, any books are eagerly read, and much blessing will attend those who in England have cared for our sailors, and have given them the Bible and wholesome literature. A Roman Catholic young lady asked me yesterday for a Bible. I lent her a New Testament, and to-day I recommended her to buy a Bible for herself. She has come a great deal latterly with her young companions, to learn to sing Spanish hymns.

After performing various other duties, including visiting the sick, we were reminded this morning by guns and trumpets that this was to be the day of the entrance of the new governor of Larache, accompanied by two of the Sultan's sons, who were to come here for their education. So we followed the multitude who flocked through the market gate to see the procession enter. However, although we went back and forth visiting a family and marketing, we did not see the sight, as we could not spare so many hours, nor sit on the damp grass as many were doing. While we were at dinner guns announced the arrival, and a class of young girls who sat with us in the afternoon told us of the splendid horses and powder-play, and of the three young princes, each on a fine horse, led by two slaves and with a female slave each as servant. The boys are, from what we gathered, from eight to ten years old.

This evening Miss Carey visited a Jewish boy who had convulsions, and appeared to be dying. According to the Jews' custom, the mother left the room, so as not to see the death of the child, while a woman brought salt and sprinkled the child therewith; then, bringing a long bamboo cane, the woman first spoke to the child, and afterwards broke the cane in pieces and laid it on his chest. These doings are intended to exorcise demons, and those who practise them are called "wise women." The child's father, in the meantime, repeated Hebrew prayers, the neighbours having been first assembled. Everything is done in public in this country. There is no privacy. The child rallied, and may yet live.

January 6.—The boy died to-day, after repeated convulsions. These fine days have enabled us to walk up to the Moorish quarter to visit, and also to go and see several families of Jews. Almost every minute of the day has been occupied, in teaching either in the houses of the people or in our own house. Sometimes we go together, at other times separately so as to cover more ground. I sometimes wish a photo could be taken of the groups of attentive listeners. We have felt during this Week of Prayer that the prayers of fellow-Christians are being answered. The boys and girls, who are a little troublesome sometimes, coming when we would rather be studying, are certainly teaching their elders. Several mothers have said to us lately, "I am so glad my boy (or my girl) goes to your house. You teach them."

MISS HEDENSTROM'S HOME.

On Monday afternoon last the Scandinavian Sailors' Temperance Home, West India Docks, E., was opened by His Royal Highness Prince Oscar of Sweden and Norway. The building was gaily decorated within and without with bunting. The gathering included many friends of sailors, and ladies and gentlemen interested in religious and philanthropic effort.

The proceedings were presided over by Mr. T. A. Denny, who gave an account of the Home in its origin and its work.

The Prince was loudly cheered on declaring the Home open. His remarks showed a high appreciation of the efforts of Miss Hedenström.

In the course of a brief address, Miss Hedenström declared herself happy in realising that the Home had been built, and had entered upon its career of usefulness.

Mr. David Carnegie, who is engaged in large commercial transactions with Scandinavia, made a short speech, after which the Bishop of Bedford expressed pleasure at being able to show his sympathy with the work.

The ceremony passed off successfully, to the great encouragement of the friends of the Home.

CONFERENCE AT SUNDERLAND.

A second annual Missionary Conference was held at Sunderland for three days last week. It is interesting as the effort of a young tradesman, Mr. Walter Price, who, not having been accepted as a foreign missionary, has done what he could to evoke missionary interest in the town where he resides.

This year's gathering was a great advance, both in interest and numbers. Two or more have gone to the foreign field, as the result of last year's meetings, and we shall be surprised if this year is not far more fruitful.

Mr. Baron supplied the place of Rev. J. Wilkinson who was ill, and deeply interested us by his openings of Scripture as well as his narative of personal work among the Jews in England and abroad. Mr. Radcliffe was as thrilling as ever. Rev. J. Hudson Taylor, in his calm and simple yet influential way, stirred the hearts of all to personal consecration and to foreign work.

Dr. Barnardo's presence necessitated a move to a larger place, and the neighbouring Wesleyan chapel was filled. He told of a family of tramps, the children of which were preserved pure and innocent, while a pretty little city girl, in one of his Homes, is obliged to be kept apart from the rest, her language is so terrible. The moral seems to be that children moving through the country are receptive of a ministry of nature from which the waif of the city is debarred. "God made the country; man made the town." Mr. Glenny described the North Africa Mission, and Mr. Bailey, secretary of the Leper Mission, told the story of his recent tour in India. Mr. Fyson spoke of Japan.

The Baptist Mission on the Congo, and Bishop Taylor's self-supporting Mission in Central Africa, were also deeply interesting.

Mr. Burn, and Mr. Seagram, who took part in this Conference, also visited York, and revived a dying Y.M.C.A. there.

Local Conferences of this kind are most desirable, and the experience at Sunderland shows how much can be done by one man who means it.

Notes and Comments.

IN our next issue we hope to give portrait and sketch of Rev. Nundo L. Doss, of the London Missionary Society.

Great interest is manifested in Rev. J. Neil's lectures at Exeter Hall. As only one more will be delivered to complete the present course, on Monday evening next, we counsel those desirous of obtaining some fresh thoughts on the written Word to make a point of being present.

Rev. John Wilkinson, in his important pamphlet, entitled, "The World-Wide Distribution of the Word of God," to which we referred in a recent issue, suggests that "the principal channel or agency should be the missionaries of all evangelical societies throughout the world," and says:—

> These existing missions in all parts of the world should be utilised to the utmost extent in Bible distribution, as the most economical in expense, and the most efficient as to agency. We humbly suggest also that the obligation should not be all on one side, but should be cherished as mutual—the missionary agencies, grateful for an abundant supply of Scriptures, at small cost to their funds, to be distributed widely and freely, not only at their stations, but by itinerant missions; and the Bible Societies, grateful for inexpensive channels for wide distribution, and by efficient agents, of those copies of the Word of God for which the Christian public have so willingly subscribed their tens of thousands of pounds.

This is a wise proposition, which deserves careful consideration, and we trust that the friendly discussion will lead to the world-wide circulation of the Word of God, which is given to us "without money and without price."

Dr. J. E. Rankin, writing in the New York *Independent* on the Andover controversy, says:—

> Some of us have come to think the great mistake of modern Congregationalists is that they have set up to be a *denomination*; when they are really a *fellowship* of kindred churches. Individual churches could protect themselves against heresy. And how shall they protect themselves against a Council which undertakes the furnishing of a theological judicature which publishes and claims quasi-authority for a creed, which was never asked for, authorised, or adopted; a creed, that covers into this fellowship, without the consent of its members, many who do not accept evangelical views? I recall the emphatic expressions of the venerable Dr. Hopkins, at the house of his son-in-law in Washington, *that the creed was a great mistake: it was not needed.* I believe it to be worse, even the source of all our present woes. We have thus made our boundaries so broad, that we dare not send to the heathen, men whom this luxurious, easy-going period accepts as evangelical.

This is worth consideration in connection with the present proposal for a creed. Every creed is partial and imperfect. The basis of the Evangelical Alliance excludes, by its articles on the Ordinances and Ministry, the Friends and the Plymouth Brethren, while it admits those who use the same term (*e.g.*, Baptism) in totally different senses. The Apostles' Creed might be subscribed by those who deny the existence of the devil. Neither the Thirty-Nine Articles, nor the Assembly's Catechism, nor any other human formula, is accepted to-day by all Evangelical Christians. Only in Christ can we all be one.

We are increasingly indisposed to subscription to a human formula. No man, or body of men, can be expected to construct a formula which should maintain the proportions of the faith. Gases in given proportions form air and water; in other proportions they would produce neither air nor water. The food of the soul is the Word of God, revealed to us by our Father in Heaven through his Spirit. Why should we have forced upon us man's imperfect and faulty summary instead? "Will a man leave My fields for the snow of Lebanon? Shall the living waters be exchanged for the cold waters that come from another place?"

Rev. James Thew, of Leicester, writes to *The Christian World*:—

> I too believe in the atoning death, in the punishment of sin, in the work and power and personality of the Blessed Spirit, in the incarnation and deity of our Lord Jesus Christ, and in his glorious resurrection from the dead. If I ceased to believe one of these things I would go out of the denomination. They are my life, and the reason and inspiration of my ministry. But, except on matters of historic fact—on which, if we believe at all, there cannot well be difference of opinion—I do not hold these things as Mr. Spurgeon does.

What honesty is there in saying we believe the same things, but not in the same sense? Or, if there be honesty, what is the use of a form of words which does not mean the same to different persons; or which shifts its meaning as they shift their views?

The French Government having made a proposal for the re-opening of the Coolie labour traffic between India and Réunion, Mr. C. H. Allen, secretary of the British and Foreign Anti-Slavery Society, promptly addressed the British Foreign Office on the subject. This led M. Waddington, the French Ambassador in London, to forward to Mr. Allen, for the information of the Anti-Slavery Society, certain documents which the French Government hoped would remove the Society's objection to the course proposed. But the information went not a single step towards removing the serious objection which must exist to British-Indian subjects being imported into the colonies of a foreign country. So the Anti-Slavery Society continues its opposition. In a letter to M. Waddington, Mr. Allen says:—

> Even in British colonies where slavery had once existed—such as Guiana, the West India Islands, and the Mauritius—it was found that the proper protection of free immigrants was almost a matter of impossibility. Indeed, so great was the oppression in some cases, that the Indian Government, on hearing the reports of commissions sent out from England, peremptorily stopped any further exportation of indentured Coolie labour to British colonies. The re-introduction of this labour into British possessions has only been allowed after the enforced establishment of a rigorous system of inspection by officers appointed by the Government, and unconnected with the planting interest, by which means something like a fair treatment of the immigrants could be ensured.

An illustration of the misery arising from the convent system is furnished by a recent occurrence at Vigo, which has caused much excitement and indignation. A young lady of small fortune, but in very bad health, entered a convent against her father's wishes: religious excitement, and the severities of the *régime*, made her worse, and the doctors ordered her removal: this the "superior," supported by the Bishop, refused to allow. The father then obtained an order from the civil authorities, directing his daughter to be given up to him, but on the morning of the day fixed the sick novice took perpetual vows, thus rendering the order practically useless: eight days afterwards she died, leaving her property to the convent. What mingled subtlety and cruelty are involved in this transaction! Yet there are those among Protestants who see no harm in imitations of this soul-paralysing system, whose unhappy subjects are trained to suppress all the tender, God-given impulses of the heart, and unquestioningly to place their will, their liberty, and their conscience at the disposal of an erring, fallible mortal like themselves.

It is sad to hear every now and again of young Englishwomen being deceived and ruined by wicked foreigners. The other day it was reported that three more British girls who had married Frenchmen in England, had, on arriving in Paris, discovered to their sorrow and dismay, that their weddings were not valid,—that the law of France did not recognise English marriage contracts. In each case the husband "had omitted the necessary formalities in France" before the ceremony in England took place! *The Echo* remarks:—

> The danger lies in the number of young Frenchmen who come over here for their education. They board in respectable families; are impressionable themselves, while our maidens are susceptible. When they marry the English girl, they doubtless, in many cases, intend to behave honestly; but on their return to France their relatives protest, they yield, and the young wife is deserted.

Young women need to be constantly reminded of the dangers which beset them. Let those who have opportunity be ready at all times to speak a word of warning against these disreputable foreigners.

When the enemy begins to cry out, it is a sure sign that he is hit. The deputation of licensed victuallers which recently waited upon the President of the Local Government Board gave expression to the feelings of concern and alarm with which they view the prospect of the transfer of control over licences from the magistrates to an elective body which shall be a true reflection of the feelings of the people. We join issue with the assertion that the justices are the fittest persons to judge of the alcoholic requirements of a particular place. The inhabitants who live within a stone's throw of half a dozen public-houses, and are subject to all the annoyances directly and indirectly consequent thereon, are surely better qualified to deal with the question than the magistrate who lives in the quiet suburb, away from all the demoralising sights and sounds.

Mr. Ritchie has also been waited upon by a deputation from the United Kingdom Alliance, but his reply to their statements did not throw much additional light on the proposals of the Government. The immediate duty of temperance reformers seems to be to secure that the new licensing authority should be one really representative of local views.

In a leader on the latest "turf scandal," *The Times* naïvely admits that that institution is "not as pure as it might be," that "the temptations to dishonesty are endless," and that betting is "at the least a demoralising pursuit"; yet, in the same issue, five columns are devoted to the report of some alleged dishonest practices among the shining lights of the racing world. The latest attempt on the part of a nobleman to purify the race-course will only result, as did the efforts of the mythological Sisyphus with his stone. The matter will be a nine days' wonder, and then things will go on as before. "The turf" is an Augean stable, which can only be cleansed by pulling it down. As has before been insisted upon in these columns,

THE GOVERNMENT versus GOD IN INDIA.

THE following is another of Mr. Dyer's terrible letters from India. We have so printed it that it may be removed by any who think it necessary to do so. It will no doubt appear, in larger type, in *The Sentinel* for March. We deplore the necessity of publishing these facts, but we prefer to sacrifice our own feelings, and to accept the consequences, rather than shrink from a God-given responsibility (Ezekiel xxxiii. 1—11), and be found with the blood of souls upon our skirts. A contemporary says these facts are too vile for a family journal. But is not the Bible a family journal? There is nothing protested against here that is not denounced there in much stronger language than is here employed. It is suggested that a meeting should be called of men only, that the Missionary Societies and the Churches should be urged to move the Government, and that if all this fails, the last appeal must be to God and the people. It is no use taking these steps one by one; they are all good, except the exclusion of women. It is their subject at least as much as ours, and nothing will be done unless they do the most. But all these methods, and every other that can be devised, are all needed to combat this tremendous evil, which must bring the judgments of God upon this guilty nation. For if it be declared emphatically that those who thus sin "God will judge," how much more intolerable will be his judgment on the Government, and the people it represents, who are really and practically the procurers, the bawds, the panderers, the Balaams, to these supra-Midianitish crimes, which exceed in horror the infamies of Baal-peor. (See Lady ——'s letter at the end.)

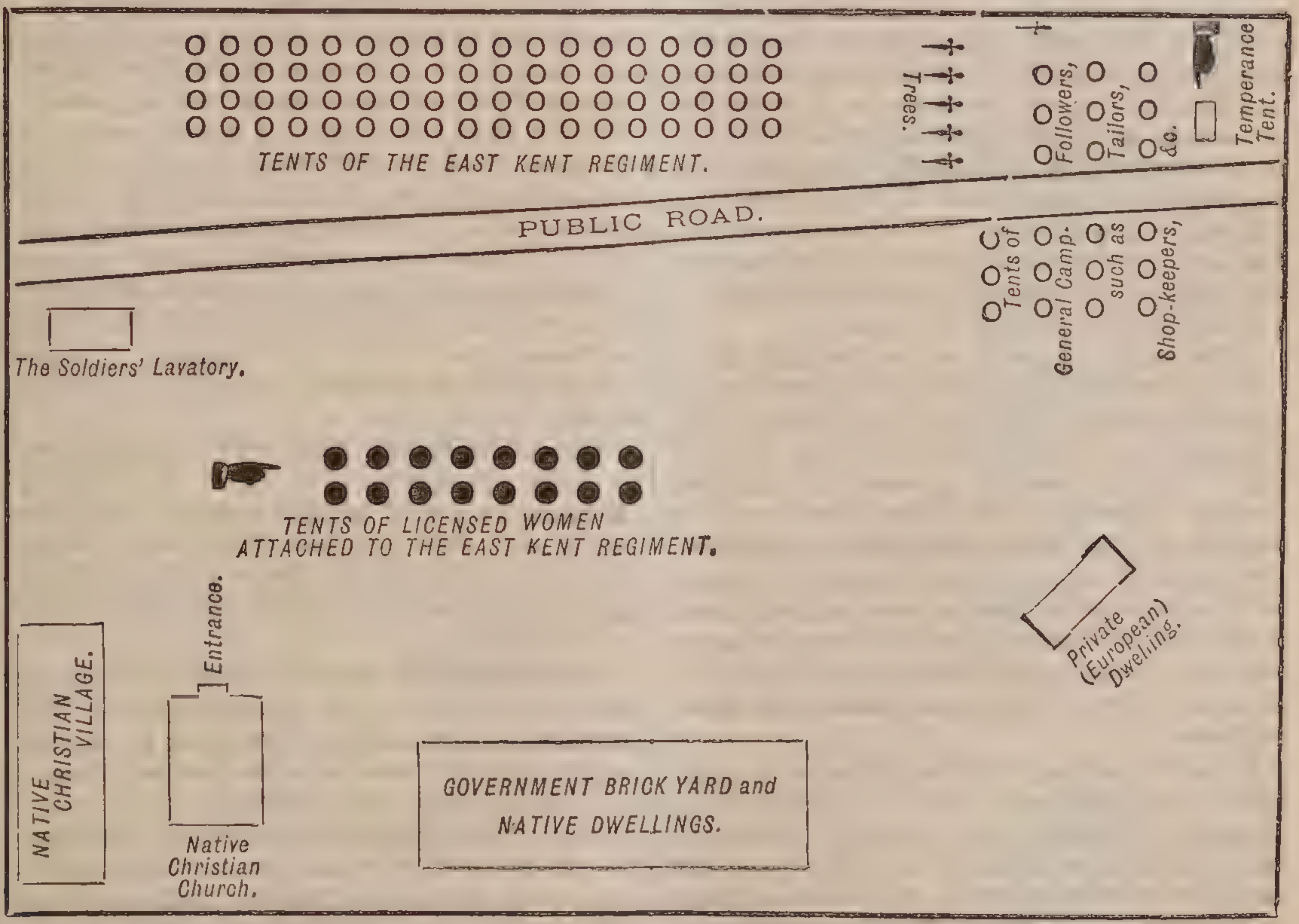
SITUATED between the great cities of Allahabad and Delhi, from 150 to 200 miles from each, on a newly made loop-line of railway, is the town and military station of Sitapur (sometimes written Seetapore). Mr. and Mrs. J. C. Lawson, devoted missionaries of the American Methodist Episcopal Church, reside there. The district assigned to them to labour in is 80 miles long by 40 broad, and contains a population of nearly two millions. They are the only foreign missionaries to this great multitude—one to a million souls. They have six valued native pastors, it is true, and Mr. and Mrs. Lawson in the cool months itinerate, pitching their Gospel tent from village to village; but, notwithstanding all this, there are still hundreds of villages in their district in which the people are in the densest heathen darkness, no preacher of the Gospel ever having penetrated into their midst. The churches of Great Britain are doing nothing for these people. Permit me to call attention to what the British Government is doing.

At Sitapur there are three bazaars of Government certificated women. Soon after noon, on the day following that upon which the Christian Church throughout the world celebrates the birth of Him who came to save his people from their sins (Matt. i. 21), Mr. Lawson accompanied me to see one of the above-mentioned establishments which the Government of a Christian nation has set down in the midst of a vast heathen population. There was no difficulty in reaching it. In India this thing is not done in a corner. Soldiers were going in and out of the large open enclosure, without any appearance of shame, where the licensees reside. One beardless youth, probably fresh from some English country home, who entered before we could speak to him, did not appear to be more than seventeen years of age. Native lads and men were lounging about (some of them doubtless connected with neighbouring native shops); and little children were playing near the entrances to this vestibule of hell.

One soldier with whom we conversed was on patrol duty to keep order there. We asked him whether he thought that that was a proper occupation for him. He answered that he had no option. That the authorities consider that this soul-destroying business should be systematised and facilitated is illustrated in their last issued official report for the North West Provinces and Oudh, where it is stated with satisfaction in regard to Sitapur, that "the houses of these registered women are well kept, and provided with requisites for the maintenance of cleanliness." It appears from the same document that at Sitapur there is one licensee to every eleven soldiers.

While we were talking to the soldier on patrol duty, two of them came boldly out and joined the group. Mr. Lawson addressed the most forward of the two on the sinfulness of her life, and earnestly pointed her to Him who is able to save to the uttermost. She saucily asked if there were two gods. The Hindoos have a popular, but hideous god, named Mahadeo, which is the personification of sensuality. What the exact thought was that prompted the question, I shall not endeavour to determine, but if it was the supposition that Mahadeo is the god of the British authorities, from whom she received her certificate to sin, I would not question its suitability.

Two days after, a number of these women were on the march to Lucknow, by order of the officer commanding the troops at Sitapur, as an escort to a part of his regiment *en route* for the camp of exercise there. They pitch their tents near those of the soldiers, night by night, on the march; they encamp close to them at Lucknow, and presently return with them to Sitapur. While Mr. and Mrs. Lawson itinerate for God, and the advancement of his kingdom, these women, under the auspices and by command of the Imperial Government of India, itinerate for Satan and the damnation of souls. The officers commanding regiments say they have no alternative. In arranging such a provision they only obey orders. Like certain soldiers of old, with a perverted obedience, they crucify the Lord, and sit down and watch Him there, under the awful illusion that they can shift their responsibility to another (Matt. xxvii. 35, 36). But there is no authority higher than God.



The day following the march of the 2nd Battalion of the Norfolk Regiment from Sitapur to Lucknow, I visited the barracks and camp at Bareilly. The ordinary garrison at Bareilly includes the 2nd Battalion of the Seaforth Highlanders and the F Battery of the 4th Depôt of Field Artillery. There is a permanent barrack or bazaar of licensees for each of these, and a third bazaar in the native city, where the women are licensed, both as to soldiers and natives.

In addition, there are at Bareilly, for winter manœuvres, the 2nd Battalion of the East Kent Regiment and the 2nd Battalion of the Scottish

Rifles (late the 90th Foot). Each has brought with it a complement of women. The tents of those attached to the Scottish Rifles are sixty-four yards from, and in full view of, the Serpentine-road, a favourite drive of the inhabitants of Bareilly. The foregoing plan of the encampment of the 2nd Battalion of the East Kent Regiment will speak for itself. It is an illustration and sample of how the system is forced upon the British soldier, and how the native population is corrupted by the British Government in India. While the temperance tent is in a comparatively obscure corner, the tents of the Government women confront the troops from morning to night, separated from their own tents only by a public thoroughfare, without any buildings or trees intervening.

Their encampment, as shown in this plan, is in full view of the entrance to the native Christian church. A school is also held in that building. I asked Mr. Thomas, the native pastor (the translator of a work by the Bishop of Oxford), if he knew who occupied the tents in question. Yes, he knew. I then inquired what he thought about it. He answered in a tone of hopelessness, "What can I do? It is the action of the Government." He said that Mr. Jermyn, a former chaplain at Bareilly, had protested in writing against this monstrous evil, but there had been no change. Mr. Thomas also said that, when preaching in the streets of the city, his fellow-countrymen had resisted him with the remark, "You preach to us to be pure, but look at what your Christian Government does."

Of course the natives mark the contrast between Christianity as taught by Christian ministers and as practised by the Government, which in their eyes authoritatively represents Christianity. A regiment which is now at Bareilly, was some time since on the march from Calcutta to Cawnpore, accompanied as usual by an establishment of licensees. But when Gya was reached, in consequence of an outbreak of cholera, the troops were ordered to take train. A number of respectable Bengalese witnessed the embarkation, and were astonished to see provision made on the train for this escort. A discussion arose among the Bengalese as to whether they were really there under the sanction of the Government. It was an aspect of Christian rule with which some of them were not familiar. A Christian Englishman who was present was appealed to. He was obliged reluctantly to acknowledge the sin of his Government.

Scotch regiments, such as the Seaforth Highlanders, now stationed at Bareilly, have Scotch chaplains attached to them, who, unlike other chaplains, move with the regiments from place to place. It will painfully interest the Christian churches of Scotland to know that representatives of hell are also moved with Scotch regiments, sometimes, of course, through districts missioned at the expense of the churches north of the Tweed. A chaplain who has been thus called upon to march with such a company has recently expressed to me his sense of the incongruity and humiliation of the position.

I wish I could say that the shameless arrangement of the temporary camp of the East Kent Regiment at Bareilly (see plan) is exceptional. The permanent situation of the official marts of infamy at Bareilly and other places I have visited has been equally shameless. Those for the Seaforth Highlanders open directly upon the regimental canteen, the sergeants' mess, the orderly room, and the gymnasium, within a few yards of each. At Delhi they are in Esplanade-row, a leading thoroughfare facing the fort and barracks, and within eighty paces of the entrance to the Baptist Chapel. At one end of Esplanade-row is the Baptist College.

The official report, referred to in the third paragraph of this letter, demonstrates that the licensed houses which the Holy Scriptures describe as "the way to hell, going down to the chambers of death," are not placed right across the path of the British soldier in India by accident, but by design. In that report there are repeated suggestions for making such houses still further "attractive" and "convenient" both "to soldiers and prostitutes" (pages 5, 13, 15). The report shows that in some places considerable progress has been made in that direction. At Muttra a portion only of the women licensed to sin by Government "live in specially-built quarters." The medical officer suggests that the others "should have special quarters provided for them." He then complains "that the regimental matron lacks energy, and does not take trouble to attract good-looking women," and he asks that she "be got rid of, and a more suitable woman appointed." The medical officer at Jhansi goes a step farther, and, in order to tempt the soldier to sin by providing greater variety, puts forward the ghastly thought of "a limit" being "fixed for the stay of the same women in the regimental brothels, others being substituted for them at intervals."

The result of the increasing temptations to vice provided by the Government is, of course, an increase of disease among the men. The statistics of the fourteen districts embraced in the report in question show that in two of the fourteen places cursed by licensed sin, the Government certifies one licensee to every six soldiers. Those two places, and another where the proportion is one to ten, stand highest on the disease list. On the other hand, at the three places where disease is lowest, the ratio is one to twenty-one, one to twenty-two, and one to thirty-seven. Of course a great deal of ingenuity is displayed to explain away the significance of these figures, but the results remain, a startling commentary upon the fact that God has made the moral and physical laws which relate to the human frame to work in unison, and that what is morally wrong can never be physically beneficial.

The head official who sums up the fourteen divisional reports above mentioned (Surgeon-Major J. Richardson, Officiating Sanitary Commissioner, North-West Provinces and Oudh) is obliged to confess that, notwithstanding all the degrading expedients that have been adopted to bring about a different effect, "the ratio [of disease among the European troops] is still higher than the mean of the previous five years, and also than the mean of the five years prior to the opening of the Lock Hospitals." That is to say, there is more disease among the soldiers, resulting from immorality, than there was before the perfecting of the machinery of State-regulated vice by the opening of prison hospitals for the enforced seclusion of diseased women.

The results for the whole of the British army in India are similar. The report of "Sanitary Measures in India" for 1885-6 shows that there was a progressive rise from 1871 to 1885. In the former year the ratio of disease among the European troops was 196 per 1000, and in 1885 it was 342 per 1000.

The awful moral depravity which overtakes the officials engaged in the administration of this machinery of sensuality is illustrated by the last words of this Surgeon-Major Richardson. Instead of proposing that the Government should retrace its steps, by lessening the temptations to vice among the troops, and increasing the agencies for their moral and spiritual elevation, he suggests that as "the soldier is a rational being, he might be put in possession of some practical hygienic knowledge which, if made use of, would assuredly enable him to escape, in a great proportion of instances, the consequences of the risks" of impure practices. He adds that "medical officers know the direction which such special teaching should take, and would have no more difficulty in communicating to the soldier a knowledge of the art of preserving his own health, than they have in training him to be helpful to his comrades when they are hurt."

It is difficult to find words sufficiently strong adequately to characterise such a hideous, wicked, and infidel suggestion. No wonder that under the régime of functionaries like Surgeon-Major J. Richardson, and the higher officials who countenance and foster their unholy expedients, the British army in India is rotting away, and that the British soldier is being made into a half brute and half devil. Because God is true to his word, and to the law of cause and effect which He has set in the human body, such remedies must necessarily be as futile as they are abominable.

At the expiration of their term in India, multitudes of these short service soldiers, bearing in their bodies the marks of their vices, return to England to infect the population with the ideas and habits with which they have here been indoctrinated by authority.

I am confident that the churches of Great Britain only need to know the facts concerning this abuse of British rule in India to demand the immediate stoppage of its calamitous course. The number of Christian missionaries that are sent to India by the Churches of the world (Great Britain and Ireland, United States, Canada, Australasia, Germany, Switzerland, Sweden, Denmark, &c.), is exceeded threefold by the emissaries of hell who are here licensed by the British Government. Add to this the disastrous moral influence of the majority of the fifty thousand European troops whom the Government has debauched, and the blight, antagonistic to the reception of Christian teaching, which a knowledge that the Government licenses sin produces among the natives, and some still inadequate idea will be formed of the gigantic barrier that confronts missionary progress among vast masses of population through the action of a Government for which the people of Great Britain are practically responsible.

This matter of the legalisation of sin must become a burning question with everyone who desires the salvation of the millions of India. The missionaries sow their grain. The Government sows broadcast the tares which choke it.

Let a sense of the wrong which we have inflicted upon India in this respect appeal to Christian hearts to render abundant compensation. Christian missionaries in our Indian Empire ought to be at once multiplied tenfold, and still the needs of the teeming population would be insufficiently met. The question is not only, Who will cast into the treasury of the Lord for this purpose, and who will consecrate their lives to the work? but, Who will do both? There are in the home country hundreds of true disciples of the Saviour who possess sufficient means to support themselves in the foreign mission field, and who would be unspeakably happier through thus presenting their "bodies a living sacrifice, holy, acceptable unto God." Who among the readers of this letter will practise consecration in the spirit of Miss Frances Ridley Havergal's well-known hymn, as well as sing it?

Ever, only, *all* for Thee.

Any missionary society's secretary can doubtless advise as to vacant fields; or my friend, Mr. Wallace J. Gladwin, Bombay, will gladly point out where missionary volunteers (men or women) possessing an income of from fifty to eighty pounds a year, can advantageously locate themselves.

ALFRED S. DYER.

Umballa, India, January 14.

A LADY OF TITLE, an earnest working Christian, writes us concerning Mr. Dyer's former letter, "The Black Hand in India":—"Feb. 9, 1888.—I have been talking with a gentleman connected with the Anglo-Indian Evangelisation Society, this afternoon, about the awful revelations of Mr. Dyer, which you published in THE CHRISTIAN. We agree that they ought to be made widely known. Would it be possible for you to reprint his paper as a small quarto volume, in large type? It ought, we think, to be sent to every member of both Houses of Parliament, and circulated broadcast. But the first thing is to reprint it, so as to be able to buy it for circulation, in an attractive, readable form. I venture, therefore, to trouble you with this note. The guilt is national, and ought to be brought home to the national conscience."

THE POOR;

AND WHAT GOD'S WORD SAYS ABOUT THEM.

BY PASTOR A. G. BROWN.

The great problem of poverty attracts more attention than ever. Every newspaper has an occasional "leader" on the subject. The magazines contain articles by those who are supposed to be "experts" in the matter. The theme comes up for discussion in drawing-rooms, lecture halls, and railway carriages, and all kinds of authorities are quoted to demonstrate the cause, and point out the best ways of dealing with the perplexing evil. We have noticed, however, that amid all the authorities quoted there has been one strangely ignored. It might almost be thought that God has nothing to say upon the matter, and that his book was "out of court" as a volume of reference. This omission is not surprising on the part of the world. It would be a strange thing if those careless about God's mind in greater matters were anxious to know it upon the question of their attitude towards the poor. It is, however, both strange and sad that many professed Christians seem to forget that they have a book in their possession which deals largely with the question agitating their minds and troubling their hearts. We have thought it well to gather a collection of Divine utterances concerning the poor and our relation towards them. He cannot act wrongly who has a "thus saith the Lord" for his action. Let us be guided by infallible authority.

THE WORD BY MOSES.

Sympathy with poverty must not pervert justice:—

> Neither shalt thou countenance (favour, R.V.) a poor man in his cause (Exod. xxiii. 2).

The weakness of the poor must not be an opportunity for injustice:—

> Thou shalt not wrest the judgment of thy poor in his cause (Exod. xxiii. 6).

The rights of rich and poor to be equally respected:—

> Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty (Lev. xix. 15).

The poor are not to be plundered by usury, or stripped of home and garments:—

> If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.
>
> If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:
>
> For that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious (Exod. xxii. 25—27).
>
> When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.
>
> Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.
>
> And if the man be poor, thou shalt not sleep with his pledge:
>
> In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee: and it shall be righteousness unto thee before the Lord thy God (Deut. xxiv. 10—13).

The poor are not to be kept waiting for wages due:—

> Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:
>
> At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee (Deut. xxiv. 14, 15).

In all ages there are to be poor, and the wealthy find in them their opportunity for kindness:—

> The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land (Deut. xv. 11).

THE WORD IN SAMUEL.

There is a Divine sovereignty in the distribution of this world's wealth. He that hath it may well walk humbly, for God can reverse positions:—

> The Lord maketh poor and maketh rich, He bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill to set them among princes...for the pillars of the earth are the Lord's, and He hath set the world upon them (1 Sam. ii. 7, 8).

THE WORD IN JOB.

Those who eat all and leave none for others are on the high road to want:—

> Because he hath oppressed and forsaken the poor, he hath violently taken away an house which he builded not. Because he knew no quietness in his greed, he shall not save aught of that wherein he delighteth. There was nothing left that he devoured not; therefore his prosperity shall not endure (xx. 19—21, R.V.)

Can we all say this without any fear of losing our arms from the shoulder blade?—

> If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof...If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone (xxxi. 16—22).

THE PSALMS.

He who catches the poor, shall catch more than he bargains for:—

> In the pride of the wicked, the poor is hotly pursued.
>
> The wicked lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: *he doth catch the poor*, when he draweth him into his net.
>
> He croucheth, and humbleth himself, that the poor may fall by his strong ones.
>
> Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand (x. 2; R.V. 9, 10—14.)

He who requites those who catch the poor, remembers those who consider them. God makes the bed of those who soften the lot of others:—

> Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble.
>
> The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.
>
> The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness (xli. 1—3).

No deliverer of the poor like unto the Lord:—

> All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and needy from him that spoileth him (xxv. 10).

These shall be the glories of the reign of Christ. "Thy kingdom come":—

> He has judge thy people with righteousness, and thy poor with judgment.
>
> The mountains shall bring peace to the people, and the little hills, by righteousness.
>
> He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
>
> For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.
>
> He shall spare the poor and needy, and shall save the souls of the needy.
>
> He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight (lxxii.)

Here is something we may be certain about:—

> I know that the Lord will maintain the cause of the afflicted, and the right of the poor (cxl. 12).

THE PROVERBS.

Poverty pitied is Christ crowned:—

> He that oppresseth the poor reproacheth his Maker; but he that hath mercy on the needy honoureth Him (xiv. 31, R.V.).

Yet many would rather be seen with a well-dressed liar than an ill-clad saint:—

> A poor man is better than a liar (xix. 22).

Yes, and with a bonus into the bargain:—

> He that hath pity upon the poor lendeth unto the Lord; and his good deed will He pay him again (xix. 17, R.V.).

Rich and poor are on the same level in birth; in death; at the cross; before the throne. Then let them meet more often between these points:—

> The rich and poor meet together (xxii. 2).

The most graceful attitude our daughters can attain. Heaven teach them the posture:—

> She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy (xxxi. 20).

ISAIAH.

Cruel competition is a mill that grinds many a face. It grinds health out, haggardness in:—

> The spoil of the poor is in your houses. What mean ye that ye crush my people, and grind the face of the poor? (iii. 14, 15, R.V.)

Feeding others is the fast that God prizes; but with gifts bestowed there must be a "drawn out soul":—

> Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
>
> Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?
>
> And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:
>
> And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (lviii. 6, 7, 10, 11).

JEREMIAH.

God save our garments from this stain:—

> Also in thy skirts is found the blood of the souls of the innocent poor (ii. 34, R.V.).

AMOS.

We do not buy men and women now, but we buy their labour, and I have often seen the toil of a day bought for the value of a pair of shoes, and those old ones too:—

> Thus saith the Lord; for three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes (ii. 6).
>
> Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,
>
> Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes (viii. 4—6).

THE GOSPELS.

Christ's answer to the question—"Art Thou He that should come?"—

> The poor have the Gospel preached to them (Matt. xi. 5).

Christ was pre-eminently the poor man's preacher :—

He hath anointed Me to preach the Gospel to the poor (Luke iv. 18).

Guests that bring a blessing and meals that God will pay for :—

When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just (Luke xiv. 13, 14).

THE EPISTLES.

"This grace also." Let us remember the "also" :—

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich (2 Cor. viii. 7—9).

Paul was as broad in sympathy, and deep in compassion, as he was high in doctrine :—

They would that we should remember the poor, which very thing I was also zealous to do (Gal. ii. 10, R.V.).

The Lord help us to remember the words of the Lord Jesus, "how He Himself said, It is more blessed to give than to receive" (Acts xx. 35, R.V.).

Thus we close with what "He Himself said" :—

Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in Him? (1 John iii. 17).

Friends who desire to possess the foregoing in separate form will find it in the current report of Mr. Brown's work.

THE BRITISH AND FOREIGN BIBLE SOCIETY circulated during the ten months ending December, 1887, over one million seven hundred and forty-seven thousand copies of the Scriptures. These numbers do not include the concurrent circulation going on from those agencies abroad which print and circulate versions for their own fields.

MANCHESTER POLICE-COURT MISSION.—At the annual meeting of the Manchester Women's Christian Temperance Association and Police-court Mission, held a few days ago, it was shown that much good work had been accomplished during the past year. Numbers of pledges had been taken, and an encouraging proportion of them kept; also, many women and girls had been helped to a better life. Information as to the Society's operations will be gladly given by the honorary secretary, Mrs. Gamble, Hilton-lane, Prestwich.

THE ENGLISH EGYPTIAN MISSION.—Miss M. L. Whately writes commending this Mission to the prayers and help of Christians. She says in her letter :—"I cannot let the first month of the new year close without a few lines to express my sense of the kindness with which appeals from Egypt have been answered during the past year by your readers, and offering the thanks of the Mission to you and to them. They would have felt rewarded, could they have seen the troops of poor sufferers last autumn who came to our medical mission, especially those affected with eye maladies which were peculiarly prevalent after the excessive inundation."

In his annual message to the legislature, Governor Larrabee of Iowa, declared that the enforcement of the Iowa prohibitory law had been so efficient in reducing crime that he recommended the consolidation of judicial districts, so as to reduce the number of judges from 44 to 40.

The following figures are official, and show the success (?) of high licence in Chicago. In 1882, the last year of low licence, the number of arrests was 32,800; the number in 1887, after four years of high licence, was 45,400, an increase of 38 per cent. The growth of population during the same period, taking the very highest figures claimed, was not over 35 per cent. In 1882 Chicago had 38 breweries, now there are 41. In that year she consumed 872,000 barrels of beer; last year, 1,374,188, an increase of 57 per cent.

The Book World.

The Psalter Interpreted.

STUDIES IN THE BOOK OF PSALMS. By John Forbes, D.D., LL.D., Emeritus Professor of Oriental Languages, Aberdeen. Edited by Rev. James Forrest, M.A., Lonmay. *T. & T. Clark.* We regard this book as an exceedingly valuable contribution to Biblical literature. The design of the writer has been to show that the Psalms are not to be regarded merely as isolated productions; but that they have been carefully arranged in systematic order, so as to emphasise important truths. It is the contention of the author that we shall never adequately understand the Psalms until we study them as a liturgical whole in the order in which they now stand in our Bibles. In support of his argument Dr. Forbes brings forward an amount of learning and study which throws fresh light on many important passages. The method of interpretation laid down is certainly an original one, and the book will be found to supply deeply suggestive teaching. We commend it to the notice of all students of Scripture.

The Lord's Prayer Expounded.

THE PATTERN PRAYER PLAINLY PUT. By John Herridge Batt. This is an excellent exposition of the prayer which our Lord taught his disciples. The treatment is in nine chapters; the arrangement is helpful, and the expression clear. The author is a minister of the Bible Christian Connexion, and in the spring of last year he presented the substance of these chapters to his congregation at Great Torrington, Devon, in a series of sermons. Premising that the Doxology is dealt with as part of the prayer, we will make a brief extract from the concluding chapter :—"The Pattern Prayer begins with God, '*Thy* name,' '*Thy* kingdom,' '*Thy* will'; and it ends with Him, '*Thine* is the kingdom, and the power, and the glory for ever. Amen': *our* earthly wants, material and spiritual, intervening, '*our* bread,' '*our* sins,' *our* trial. The Pattern Prayer, therefore, like its Author, came from God and returns to God. Its first petitions are bound about the Eternal Throne; then become fastened by the Teacher of prayer around our earth-born life, whose needs it links in sympathy of communion with the things of God; then it is carried back to God again, and ends in Him." (*F. W. Bourne, 26, Paternoster-row.* 1s.)

A Treatise on the Lord's Day.

DIES SACRA.—This is the title of an essay on the institution and observance of the Lord's Day, by Rev. Robert Gumley, B.A., rector of Killadeas, diocese of Clogher. (*Elliot Stock, London.*) The author argues that, in relation to man, the day on which God "rested from all his work" was the first day; that the day of the Sabbath observance was afterwards changed to the seventh in commemoration of the redemption of the children of Israel from Egypt, which took place on the seventh day; and that "under the dispensation of grace, the restoration of God's favour is characterised by a return to the day sanctified in Paradise, which was *for man* the first day of the week." The inquiry is conducted in an interesting manner, but it can hardly be said that the author sustains all his points. The social advantages of a day of rest are considered in their relation to the duty of the State, and the religious objects of the institution of the Lord's Day are duly enforced. "The great thing is to preserve the religious character of the day, and at the same time to provide for those who are confined or labouring during the week the recreation which a beneficent God intended they should enjoy, and which is necessary to their healthy development in body and mind."

Studies on Great Themes.

THE WORD. Addresses delivered at the Believers' Meeting for Bible Study, held at Niagara, Ontario, July 19 to 28, 1887.—In the year 1875, a few brethren met by agreement in a country cottage not far from Chicago, U.S.A., to spend a week in Bible study. The little party only numbered six or seven, but their meeting was blessed to them, and indirectly to others, with whom, as Christian leaders, they subsequently came into contact. As year by year other such conferences have been held, and as the interest in them has increased, the attendance of students has become larger; and last year, at Niagara-on-the-Lake, which is now regarded as the "home" of this annual meeting, the gathering numbered several hundreds, all men and women of Christian character and superior intelligence. The addresses delivered on the occasion were on many subjects, covering such great themes as these: The names of God, Christ as Saviour and Judge, the Holy Spirit and His Operations. Other addresses dealt with Vicarious Atonement in the Old Testament, Christ in the Old Testament, the Church and the Kingdom, the Old Testament and the "Thousand Years," the Inspiration and Authority of the Scriptures, and Christian Work and Testimony. One important result of last year's conference is this very useful book of nearly 200 pages. Some of the addresses are profoundly interesting, and altogether they constitute a body of sound teaching on glorious topics. That the treatment is reverent as well as thorough need hardly be said, in view of the fact that the principal speakers were, Rev. Drs. N. West, S. H. Kellogg, J. H. Brookes, A. T. Pierson, and A. Erdman. (*Willard Tract Depository, Toronto, Canada.*)

MISCELLANEOUS.

HYMNS AND OTHER VERSES. By Canon Baynes, M.A. This little book contains some forty hymns and other poetical compositions. Some of the hymns are of considerable merit. (*Sampson Low & Co.* 1s.)

THE STORY OF SMYRNA MEDICAL MISSION, in connection with the Church of Scotland, is a pleasantly-written account of faithful work done among Jews, Greeks, Turks, and others. (6d. *Edinburgh: R. & R. Clark.*)

HOW TO GROW STRAWBERRIES. This is No. 1 of the Fruit-Grower's Library, published at the office of *The Horticultural Times*, 127, Strand. Four writers contribute information sufficient to guide any who may wish to engage in strawberry culture, either for pleasure or profit. (2d.)

OUR MOTHERS' MEETINGS. By Mrs. R. D. Bolton. 1s. 6d. *National Temperance Depôt.* These short readings are admirable. Mrs. Bolton has large experience of and deep sympathy with the class she here addresses. She has, too, the happy knack of correcting household faults without causing needless pain.

FIFTY ANSWERS TO INFIDEL OBJECTIONS. By W. R. Bradlaugh. 6d. *John Snow & Co., 2, Ivy-lane, E.C.* This is part i. of the Artisan Series of publications, by the editor of *The Anti-Infidel*. It is much to be hoped that these "Answers" will be read by thousands of the class for whom they are now brought together in a compact and cheap form.

MILTON'S PARADISE LOST. *Cassell & Co.* have commenced a re-issue in serial form of their large edition of this famous epic. The typography is beautiful, and, in addition to being illustrated by Doré, the work is enriched with a life of Milton and notes on the text by the late Rev. Dr. Vaughan. The work is to be completed in twenty-five monthly parts, at 7d. each.

THE COMING OF THE KING. Rev. J. Robinson Gregory. 1s. *T. Woolmer.* A series of thoughtful papers from a post-Millenarian point of view. If the prophecies of Messiah's reign do not apply to Palestine and the Millennium, the Bible becomes a hopeless riddle. Apart from controversy, the writer seeks to fix all hearts on a risen Saviour, all eyes on his promised return.

THE PROPHECIES OF JEREMIAH AND EZEKIEL, arranged in chronological order, together with notes on the transfer to the Christian Church of the New Covenant, and on Ezekiel's Temple Vision. By E. S. Elliott. (6d.) This pamphlet embodies a careful analysis of two portions of the Old Testament, of which but few popularly written expositions are accessible. Every page is rich in suggestion. (*Morgan & Scott, London.*)

"A 1," edited by Mrs. Stephen Menzies, has many attractions, literary and artistic. In the February part, containing the January numbers, there are some very readable articles, by Phyllis Browne, on "Love, Courtship, and Marriage." Rev. Dr. J. Hiles Hitchens writes well on "Anatomy Spiritualised," and there are other contributions to meet the varied tastes of different classes of readers. (*S. W. Partridge & Co.*)

ARROWS OF TRUTH. By the late Marcus Wright, Birdsgrove. With short biographical sketch. 2s. 6d. *Norman & Sons, Hart-street, Covent-garden.* These fugitive papers on plain texts and deep Scriptures are well named "arrows." They are pointed and winged by one of God's choice marksmen. The most interesting memoir tells how, after nearly fifty years of worldly success and happiness, Mr. Wright's heart and abilities were yielded entirely to the Son of God. By lip, life, and pen he magnified the Saviour for twenty-two years, and these posthumous papers will, we firmly believe, lead many sinners to Christ, and enlighten many a saint.

gambling and betting are the be-all and end-all of its existence, and so long as these vices are encouraged by the daily published betting lists of the newspapers, spasmodic efforts of reform are useless.

The following are extracts from a leading daily newspaper's critique on a play written by a lady, and recently brought out before a crowded audience (including the Prince of Wales):—

> This is an essentially disagreeable play: its tone throughout is immoral...If one could find a redeeming point in the story it would be only a too welcome task to make the most of such a relief from the prevailing unhealthiness of the play...A thorough revision might make it a better acting play, but could not alter the deep-rooted disregard of social morality with which the whole story is impregnated.

When a professional critic uses such terms, can it be wondered at that earnest Christian men and women should look askance at the theatre?

Archdeacon Earle, the Bishop-Designate of Marlborough, has lost no time in making known what position he means to occupy with regard to London society. With the Bishop of London he has driven through the crowded thoroughfares of the Metropolis, in which were to be seen brazen, flaunting, public-houses, all more or less crowded with poor people. From thence he passed to wider streets where luxury and plenty dwelt. He says:—

> I found myself arguing with myself in this way: How terrible it is that, from two such different stand-points, so much of all that is best, and noblest, and truest, in humanity, should be injured, depraved, and ruined! On the one hand true manhood and womanhood are being crushed out by luxury and idleness; on the other, true humanity is being depressed and disgraced by adversity, misery, want, lack of work, and by this terrible intemperance, which seems to accompany those other evils in the awful degradation of the human race. I mean to be plain in my speech to the rich. They will surely come to realise that it is far nobler to stand in the midst of sorrow, and misery, and shame, and to try and raise, and relieve it, than to stand (as I read, with a blush, of one standing the other day) with three hundred dead pheasants at his feet.

We wish the new Bishop all success in his endeavour to link Belgravia with Bethnal-green in closer bonds of sympathy and help.

Dean Perowne, in a sermon on "Apostolic Succession," preached recently in Peterborough Cathedral, made some statements which merit the attention of many who, while professing Christian enlightenment, are labouring under counsels of darkness. He said:—

> The doctrine of Apostolic Succession, as it is now put forward—the exclusive claims that are now asserted for Episcopal government—are entirely novel, so far as the Church of England is concerned, and date from Oxford between the years 1830 and 1840....I desire that an entirely novel view of the claims of the Church, one which has obtained currency only within the last fifty years—one which I believe is opposed alike to Scripture and the Church of England—should not be accepted without a single word of protest...For myself, I would think and act the spirit of the High Church prelate, Archbishop Sancroft, who enjoined the bishops and clergy of his day "that they warmly and most affectionately exhort" our brethren, the Protestant Dissenters, to join with us in daily, fervent prayer to the God of Peace, for the universal blessed union of all Reformed churches, both at home and abroad, against our common enemies; that all they who do confess the holy name of our dear Lord, and do agree in the truth of his holy Word, may also meet in one communion, and live in perfect unity and godly love.

These are seasonable words from an Episcopalian whose judgment is widely respected. Sentiments like these, and those set forth by the Dean in his sermon on Christian Union (see p. 18), should do something towards promoting Christian liberality at least where no point of Scripture doctrine is involved.

As an evidence of the aggressive efforts of the Romish party in England, it may be mentioned that a new church, of cathedral-like proportions, is at present being erected at Cambridge. The object, no doubt, is to present a gorgeous ritual and its usual musical accompaniments for the purpose of attracting the young men who go up to study at the University. It is to be hoped that the project will defeat its own ends, by calling the attention of the members of the University, and the visitors to Cambridge, to the attempts which Romanism is now making to extend its influence in quarters essentially Protestant.

The re-opening, the other day, of Southwell Cathedral, after restoration, appears in some respects to have rivalled that of Truro a few weeks back. We read of crucifers bearing aloft a cross, of silver maces, of trains supported by boys in scarlet cassocks, of the "altar" vested in rich cloth of crimson and gold, and bearing candlesticks and vases containing "choice arum lilies," and of a throne having been set up for the Archbishop. It is, therefore, remarkable that after so elaborate a ritual the Bishop of Lichfield should in his sermon on the occasion have taken the opportunity to decry the present day as being one in which men find delight in "sensuous worship" and "emotional experience," and in "running after ornate services."

Some of his words, however, were full of power, as, for instance, when he stated that the preachers of to-day—

> Had need to ask themselves if we were as bold as Christ would have been in rebuking vice, even when it sat in high places; if they were as faithful as He would have been in our day in denouncing the vices of the fashionable world, and the thinly veiled immorality of society, the dishonest luxury of those who defrauded the poor, the tricks of trade, the frauds of commerce, and the grosser sins of all sorts and conditions of men and women. If not, would they be held guiltless, that with smooth words and pleasant pictures they delighted the ears of men?

And perhaps it was not out of place that he should conclude his sermon by warning his hearers, clerical and lay alike, that their efforts in the direction of "adding to their spiritual agencies" should not be allowed to hinder the winning of souls to Christ, and that "the highest triumphs of his Church would be found in the multitude of the saints."

We would call the attention of our lady readers to an interesting paper in the current number of *Eastward Ho*, on "Lady Visitors in Workhouses." Dealing chiefly with an admirable movement for which we have to thank the Countess of Meath, and of which we cannot speak too highly, it points to more than one way in which, in connection with workhouse visiting, those who have spare time may utilise it in God's service, and to the advantage of the unfortunate pauper classes. The question which the Countess of Meath puts so forcibly, "Have those who think it right to attend three or four Sunday services given much thought to less favoured souls, who would gladly welcome anything approaching to one service on this holy day, but for whom not any are provided?" may be put to themselves by many to whom the Sabbath is a day of almost luxurious spiritual enjoyment. We trust that the answer may come in an increase to the number of those who are doing something to make the Sunday indeed a Lord's Day to those who are within the four walls of our workhouses.

Another movement, too, in connection with our workhouse poor, the "Brabazon Pauper Employment Scheme," deserves careful consideration at the hands of all who are anxious to ameliorate the condition of the poor, and the Hon. Secretary, at 83, Lancaster-gate, W., will be happy to give information to guardians and others who wish to introduce and develop the system in their districts. From the Kensington workhouses there come pleasant reports of workers now maintaining themselves after a short period of training, who formerly were "those crippled, blind, disabled ones, whose time, until the Countess started her benevolent scheme, hung heavily on their hands." As Miss Blanche Medhurst, the writer of the paper to which we have referred, says, it seems as if "the day of workhouse reform has dawned."

The importance of the subject of the Housing of the Poor has just been illustrated by a statement made by the Chairman of the Dublin Artisans' Dwellings Company, to the effect that amongst the persons who occupy the Company's dwellings the annual death rate is 17·4 per thousand of the living, against the average mortality of 30·5 for Dublin taken as a whole. Admitting the accuracy of Sir Richard Martin's consequent argument, that the difference represents the effect upon the public health of good and bad sanitation, &c., it follows that in the localities of Dublin occupied by the labouring classes no less than 3000 preventible deaths occur annually. Looked at in this terrible light, the question, "Am I my brother's keeper?" seems capable of very wide application.

Pastor Robin, of Paris, well known for his works of philanthropy, has hit upon a very sensible way of helping unemployed workmen. On condition that they pay a franc and a half as entrance fee, and work every afternoon, men are received into a house in Belleville; during the morning they are allowed their liberty in order that they may look for situations. Only a short stay in the house is guaranteed—a week or two. The plan is a good one, and capable of being worked on a large scale. Pastor Robin shelters in this way about fifty men per month, and all expenses are covered by the money received and earned.

Under the title of "Our Church," a letter from a correspondent appeared in our issue of December 30, describing an attempt to force priestly confession upon a sick man in "a Convalescent Home in the South of England." Two correspondents, to whom we privately communicated the name of the Institution in question, have, however, on the authority of the Chaplain and one of the Sisters, denied the truth of the story. One declares that "no such conversation has ever taken place." The other is "prepared to take his oath" that such an expression as "There is no salvation for your soul" (*i.e.*, without such confession) "was never uttered by any clergyman of the Church of England under circumstances such as these." In fairness to the parties concerned, we are glad to state this view of the case, but our first informant maintains the assertion originally made.

"SECULARISM UNMASKED."

On Friday evening last, at Exeter Hall, the first of a series of anti-infidel lectures was delivered by Mr. H. G. Picton, an Australian gentleman. The audience was for the most part made up of people holding Christian principles, but there were a few "Secularists" present. Nevertheless Mr. Picton was accorded an attentive hearing throughout, and, doubtless, this was owing to the fact that he was careful to attack principles, and not persons.

Mr. Sydney Gedge, M.P., occupied the chair, and in a few words explained the object of the four lectures which Mr. Picton had arranged to deliver on successive Friday evenings. That object is twofold—the confirming of Christians in the faith, and the bringing of atheists and others over to the faith of Christ.

At the outset of his lecture, Mr. Picton showed that the term Secularism means "a doctrine or system of teaching pertaining to this world," and proceeded to deny that Secularism is what it pretends to be. He asked, "Where is Secularism, and what is it?" For an answer to this compound question he appealed to Secularist literature, but no coherent reply was forthcoming. In fact, it was shown that there is no accepted definition of the word Secularism; and that, whatever the word means, the agitation is one which deals largely with religion, which it seeks to involve in contempt. The claims of Secularism to be "the light of the world," to be "the liberator of humanity" from what it regards as the incubus of religion, were referred to, and then its origin was explained—how that it was a name given to infidelity by Mr. E. J. Holyoake, but whether the name included atheism had from the first been disputed by men in the secularist ranks. The lecturer proceeded to deal with the moral tendencies of Secularism, and by quotations from the writings of its leaders, and on other indisputable evidence, showed that the marriage tie had been attacked, and immorality not only countenanced, but openly advocated. He allowed that it is possible for a man to be superior to his creed, and that, therefore, some Secularists may be superior to the teachings of Secularism, but he pointed out that the relation of Christians to their creed is quite different. If a Christian goes wrong, commits an immoral act, his religion condemns him. If a Secularist goes wrong, commits an immoral act, does Secularism condemn him? If it does, where? The lecturer proceeded to ask what Secularism had done for the world during the forty years of its existence. Where is the man or woman who has been raised by the principles of Secularism from the depths of vice and degradation to nobility of life? He impeached Secularism, (1) as being unnatural. Denying the supernatural, it maintains that religion is natural in its origin; yet it endeavours to destroy religion! He also impeached it (2) as coarse and revolting, destitute of reverence; it produces scoffers, carpers, and men who do not hesitate to offend against the sensibilities of religious people. In conclusion, the lecturer maintained that Secularism is a curse and not a blessing, and tends to that which is debasing, demoralising, and pernicious.

In concluding the proceedings, the Chairman spoke a few words on the historic basis and supernatural sanctions of Christianity. There was running through his remarks a feeling of loving pity for unbelievers. As to Mr. Bradlaugh, he said, that he did not despair of his becoming a convert to Christianity, and devoting his abilities to the building up of the religion which he has hitherto sought to pull down. He added that he had often prayed that Mr. Bradlaugh might, by God's grace, take upon himself the Christian name, and he hoped others would also pray so. The remark was greeted with a fervent "Hear, hear," followed by "Amen."

THE JOY OF CONVERSION.

Paragraph ninety-two in "Grace Abounding" furnished Dr. Alexander Whyte, of Free St. George's Church, Edinburgh, with the theme of his Bunyan lecture last week. He also took as a parallel text, Ps. xxx. 11: "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness." Dr. Whyte began his lecture by a quotation from an article written by Miss Frances Power Cobbe: "Solitary religious emotion produced by lonely prayer and communion with God is the climax of purest joy vouchsafed to man." That passage, he said, ought to be added to "Grace Abounding" as a foot-note, for there never was more lonely prayer and closer communion with God than Bunyan's had been. In a previous paragraph of his book, Bunyan had recorded how, when "comforting time was come," he had heard a comforting sermon preached. He recognised that there was a season for everything; a time to kill and a time to heal; a time to weep and a time to laugh; a time to mourn and a time to dance. Bunyan had passed through his time of sorrow, and now the healing, laughing, dancing time has come. His dolefulness was as Divine as were his compensation and joy. Indeed, the one is the measure of the other; the depth of dolefulness is the gauge of the height of joy. Had his sense of sin and misery been only skin deep, then his comforting would have been only skin deep too, and he could easily have told it to the crows he saw sitting on the ploughed fields. Passages like this in "Grace Abounding" are a crux and a condemnation to some of Bunyan's literary critics. A man may be in the front rank of the literature of his time and yet his soul be as to sin and salvation as shallow as a child's toy saucer.

In the "Pilgrim's Progress" Honest is made to ask, "What should be the reason that such a good man should be all his days so much in the dark?" Greatheart replies that there are two reasons for it, one of which is "the wise God will have it so; some must pipe, and some must weep. And for my part I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass." The heavenly musician has been touching the bass notes of Bunyan's nature up to now, and now He lays his hand upon some of the sweeter notes. Weeping like that of Bunyan's may endure for a night, but joy cometh in the morning. How sad is the lot of those whose joy is a thing of the day and whose weeping will begin with that night which knows no end!

Bunyan does not give us the name of the preacher who preached the sermon that comforted him. He was a strange minister; his own minister had been sent away because he could not preach the sermon Bunyan needed just then. John Gifford could do the harder work, but he was not good at preaching comforting sermons. But John Gifford and that strange minister are rejoicing together in glory now over John Bunyan. One gave him the dolours, and the other comforted him. A London merchant who travelled through Scotland in Bunyan's day made this entry in his diary:—"I went to St. Andrew's, where I heard a sweet, majestic-looking man, and he showed me the majesty of God. I afterwards heard a little fair man preach, and that man showed me the loveliness of Christ. Then I came and heard at Irvine a well-favoured proper old man with a long beard, and that man *showed me all my heart.*" Most of you know that Robert Blair and Samuel Rutherford were at St. Andrew's in those days. I fancy I can see that "little fair man," Samuel Rutherford, running up to London, and sanctifying the assembly where he sat. I have tried to bring the dates together, so that I might have shown you John Bunyan sitting in the pew while the "little fair man" preached. But it would not do; I could not squeeze the dates. If it was not Rutherford whom Bunyan heard that day, it was one of his school of preachers—the Solomon's Song school of preachers.

Observe that it was not in the church under the sermon that light came to Bunyan. It was on the way home that the Holy Ghost showed Christ to Bunyan's soul. We may depend that the wicked one was waiting at the door of the church for Bunyan; but he was off like a thief with treasure in his hand, and the Holy Ghost and he made a conversion of it that afternoon. Oh how joyful Bunyan was then! You see here a believer beside himself with joy, and he could not tell how to contain himself till he got home. Happy man that he had a home where he could tell such joyful news! On his way to church that afternoon he had seen the crows sitting on the ploughed land, and could have wished himself one of them, because they had never sinned as he had. He looked for them when he came home again, and his state of heart was so altered now that he says, "I thought I could have spoken of his love and told of his mercy to me even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me." But there was a woman's heart at home waiting to receive the glad message he had to impart, and Bunyan and his wife sanctified that Sabbath evening with the theme of redeeming love, and began to be merry because comforting time had come.

GOSPEL TEMPERANCE MOVEMENT.

The tenth anniversary of the introduction of the Gospel Temperance Movement into England was celebrated on Saturday last, at Hoxton Hall, Hoxton-street, London, N. There was a large attendance of friends from all parts of the city and suburbs.

After tea and conversation, a Conference of workers was held. Mr. William Isaac Palmer presided. A long report was read by Mr. J. T. Rae, secretary. Much testimony was borne therein to the usefulness of the movement, and much was advanced that was suggestive as to methods of work.

In the course of the Conference the Chairman maintained that the temperance side of the movement should ever be kept to the front. It was not a Gospel movement that had been started from Hoxton Hall, but a temperance movement on Gospel lines. Mr. Edward Whitwell concurred in this. Friends of the movement ask people to sign the pledge, and then to look to the Saviour for strength to keep it. Major-General Tulloch (Ealing), urged that those who advocate total abstinence should work in the faith of God, never doubting that their labours would be blessed. Mr. Ivey remarked upon the disappearance of the Blue Ribbon from the coats of many who once wore it—anyhow in the City of London. Mr. Green (Stratford), advocated the formation of Mizpah bands, the members of which wear the blue button.

A working woman, who owed her present comfortable position in life to the Blue Ribbon movement, bore a vigorous testimony to the blessed character of the work, and asked teetotal advocates to "preach out." She pronounced benedictions on Mr. Noble, praying that his life might yet be spared for many years. A police constable and other gentlemen having spoken, Mr. Noble delivered a short address, in which he declared that he intended to continue the work on the same lines as he had conducted it thus far. The proceedings were agreeable throughout.

A public meeting was afterwards held, when several representative members of the movement made speeches, to the pleasure and encouragement of a crowded audience of workers.

THE PORTRAIT OF REV. WILLIAM STOTT, which appeared in our last issue, was engraved from a photograph by Messrs. Elliott & Fry, Baker-street, W.

THE "BRIDGE OF HOPE."

On Wednesday last week the foundation-stone of the new mission-house, laundry, and night shelter, was laid by Louisa Lady Ashburton. A number of visitors were present to witness the interesting service, and amongst those on the platform were Miss Steer (Hon. Superintendent of the Mission), Rev. Harry Jones, Rev. C. H. Turner, and other members of the council, Miss Annie Macpherson, Miss Lowe, Mrs. Frank Bevan, Mr. T. A. Denny, and Mr. Percy Bunting.

We have known this work from its commencement. Steadily and quietly it has grown from the one room to its present wide dimensions. Undaunted by difficulties, Miss Steer pioneered her way step by step, starting alone, and gradually gathering round her those whose hearts are knit with hers in this effort to prevent evil, as well as to rescue those who have erred. No girl or woman entering the "Bridge of Hope" can ever fall into the error that Christianity is a mere sentiment. They are taught that "turning over a new leaf" means a radical change.

The inmates were present to witness the laying of the foundation stone; we were especially interested in seeing the children from the Preventive Home (Ashburton House), and Lady Ashburton must have felt gratified by the sight of those who through her kindness have been sheltered and trained, during the past five years, in the house she has lent Miss Steer for this purpose. We understand that only about £1500 is needed for the completion of the buildings, but we also learned with deep regret that the preventive work has to be curtailed, because the necessary means for carrying it on are lacking. Surely we shall not allow funds to be wanting for this many-sided work. The training of these young girls means constant expense, but such an investment will bring an interest which will only be known in "that day." No one can plead for practical sympathy on behalf of this work so eloquently as the faces of those girls and women pleaded on Wednesday, but more eloquently still pleads the Master as He says not only, "Inasmuch as ye did it," but "Inasmuch as ye did it not."

We cannot notice at length a part of the work to which Miss Steer is giving special attention. The night shelter will, perhaps, be one of the most interesting as well as most needed additions to this Mission. We are glad to see that one of its wards is to bear the honoured name of the late Mr. Samuel Morley, who was a member of the council and a generous friend to the work.

Looking over the present Refuge and the buildings now in progress, we are reminded at every step that the whole site was once, and not long since, in the possession of those only seeking to entrap and ruin those who now find shelter and help in the "Bridge of Hope." Miss Steer's address is 26, Princes-square, St. George's-in-the-East, London, E.

BISHOP GREGG, D.D., of the Reformed Church of England, has just brought to a finish arrangements for a Protestant Church to be established at Birkenhead, where Ritualism is very busy. It would be a great blessing to many a small town where Romanism is being forced upon the people, if they would communicate with this honest and fearless Protestant, at Southend, Essex.

WALWORTH MEDICAL MISSION.—In his report of the first quarter's work in connection with the Medical Mission at Walworth, S.E., Dr. H. Marston, the missionary in charge, says that, as a result of the medical work in the district, the Sunday service has an increased attendance. Many have been gathered within sound of the Gospel by this agency, who formerly never came to the mission services. There is much reason to thank God for the way in which He has blessed the work. "May He grant that we shall have still further cause for praise, in seeing the souls of many, who come for physical healing, cured of that most hopeless and most terrible of all diseases—the disease of sin."

PREPARATORY WORK in CALCUTTA.

The New Year has opened very blessedly for us. The Holy Spirit is working in the hearts of my girls, twelve of whom have consecrated themselves to Christ. As they are the oldest and most influential girls in the school, their example is being much felt among their companions. These young people are being educated to go out by-and-by to teach among the heathen. Being one with them in habits, manners, and speech, they are much better adapted to reaching them and doing them good than we with our foreign accents and manners. My heart is therefore filled with joy and thankfulness that they are getting that one preparation without which all the rest of their training would be useless—that preparation that shall make them vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.

Sarah Gardner.

39, *Elliott-road, Calcutta.*

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"REACHING THE MASSES."

The United Committee for Special Religious Services in Theatres, Halls, and Mission-rooms, established under the presidency of the late Earl of Shaftesbury, has entered upon its twenty-ninth winter course. Since the institution of these services many of the early and more wealthy friends of the movement have "finished their course," and the Committee has been compelled, year by year, to seek a broader constituency of subscribers. In the report of last year's work we read:—

"The aim of this Committee from the very commencement has been to utilise any and every building for the preaching of the Gospel of the Lord Jesus Christ which was sufficiently popular with the people during the week to secure their attendance on the Sunday. Churches and chapels, it is true, exist in abundance in the localities worked by this Committee, and are often a world too wide for their shrunken congregations, but they represent a form of Christian life and worship the mass of the people have never reached; unless, therefore, the Church of Christ is altogether to lose her hold on the population, other methods of influencing the people must be adopted. And when we read that there are in the Tower Hamlets nearly 100,000 persons within measurable distance of starvation; that the population increases at a rate of 75 per cent. more rapidly in Bethnal Green than in St. George's, Hanover-square, chiefly due to the crowding of families on each other in poor parishes; and that the great 'Joyless City' of the East-end, and not of the East-end only, but of many other parts of our Metropolis, is left to its own dead level of poverty and morality, 'without a gentleman among them, or a rich man, or a nobleman, or an artist, or an author, or anybody at all lifted above themselves by culture and education, except the clergy,' can we wonder, we say, that people thus 'stranded,' and 'deserted' by those who should be their 'betters' and teachers, should have but low views of the beauty and dignity of religious worship."

During the past series of meetings, 749 services were held, attended by about 355,000 persons, making in all, from the commencement of this effort, 8712 services, attended by 7,123,000 persons. The report gives a detailed account of the work. Mr. Charles M. Sawell is the secretary of the Society, whose office is 3, Bridewell-place, New Bridge-street, E.C.

MISSION IN ST. LUKE'S, LONDON.—The twenty-second report of the Gee-street Christian Mission and Ragged Schools (late Bell-alley), Goswell-road, carried on by voluntary workers, states that the agencies clustering around 5, Gee-street, are in successful operation. The work is among the poor, and support looked for from outside.

The "CHRISTIAN LIFEBOAT CREW."*

On life's sea, beneath its tempest,
  Wrecked ones sink and die:
Lo, we man the Gospel Lifeboat,
  Summoned by their cry!

    Launch away! the signal rises!
      Face the stormy wave!
    Jesus watches o'er the billows,
      Jesus waits to save.

Who will cross the stormy waters?
  Who for Christ will go,
Braving fear and deadly danger,
  Saving friend and foe?

Brother, at thy side we linger,
  Hailing, warning thee:
Leap for life! 'tis now, or never!
  God thy Saviour see!

Leave the wreck! it sinks beneath thee!
  Leave thy worthless all!
Life is better far than riches,
  Leap at mercy's call!

Must we pass thee, clinging, dying?
  Brother, trust this hour!
Praise the Lord! He grasps thee! saves thee!
  Rescued by his power.

William Luff, One of the Crew.

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* An Association of Christian Mariners, Bargemen, &c., formed at Miss Child's Welcome Home, Ratcliff-highway, London, E., February 21, 1887.

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PHILADELPHIA Y.M.C.A.

The thirty-third anniversary of the organisation of the Philadelphia Young Men's Christian Association was recently celebrated with appropriate exercises.

An interesting address was delivered on the occasion by Rev. Dr. Phillips Brooks. The work of this Association, he said, illustrates the new largeness and freedom with which men can now work for Jesus Christ. Such work is especially important in view of that peculiar characteristic of modern life, the gathering of men into cities. We may see that such a phase of society has its dangers, but it is not for brave men to hesitate. There is a growing broadness in the conception of these associations of the way in which they should work for God.

The year just past was made memorable by the completion of the building enterprise. In November the 200,000 dollars remaining unpaid were covered by subscription. The mortgage fund represents 389 subscribers of amounts varying from 1 dollar to 50,000 dollars. Philadelphia has been for thirty-four years among the leaders in this particular branch of union Christian work; but every large city in America has now come to regard a Young Men's Christian Association as a necessity. The American Association now owns, including 121 buildings, property amounting to 6,500,000 dollars, and increasing at the rate of 1,000,000 dollars a year, though their current expenses involve the outlay of another million.

HOMES FOR WORKING GIRLS IN LONDON.—The sum of five hundred pounds has been given by Thank-offering towards the extension of "Victoria House," by adding to it the adjoining house, 137, Queen's-road, Bayswater, thus providing, in the dual house, accommodation for sixty young women.

KIRKLEY RUN MISSION.—During the past year a good work has been in progress at Kirkley Run, near Lowestoft. The building which it was found necessary to erect is not yet free from debt. The cost was £100, and of this £80 has been paid; an effort is being made to raise £15, as then a friend of the movement will give £5, and clear the work from financial burden. There is a Sunday-school, which is well attended. The mission is conducted by voluntary labourers, and is unsectarian in character. Mr. J. Goldsmith will furnish particulars to interested readers.

UNIVERSITY MISSION at CAMBRIDGE

THE mission for which prayer was asked in a recent issue was commenced on Thursday week by a preliminary service in Holy Trinity Church. On subsequent evenings the meetings for undergraduates only were held in the Guildhall, and were well attended. God has been graciously pleased to answer prayer on behalf of this effort, and the result has been the experience of much blessing.

The Rev. H. W. Webb-Peploe, M.A., the mission preacher, declared "the old, old story" with much power and acceptance. The chief feature about the services has been the quiet way in which they have been conducted, and the solemnity produced in consequence. No attempt was made to work upon mere feeling, or to move the men by emotional efforts. But God's presence has been felt, and many of the undergraduates have taken a definite stand for Christ, in the face of no little opposition. We are praying that the work may be a permanent one in the souls of all who have been led to decision.

In addition to the evening services, Mr. Webb-Peploe delivered addresses in the afternoons on "The Spiritual Life," in Holy Trinity Church. R. C.

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THE YOUTHS' LABOUR HOUSE.

ON Friday last, Dr. Barnardo entertained a thousand tramps, vagabonds, and unemployed youths, under twenty-one years of age, to a hot supper in the Edinburgh Castle. The majority of the guests were from seventeen to twenty years old. All were rough and penniless, and entering upon manhood with miserable prospects. The meal was soon over, and an entertainment which followed was highly appreciated. The combined treat put the motley company into a very happy frame, and then Dr. Barnardo introduced a more serious subject. He spoke of employment, and the reasons why many were without it; and then he told the familiar story of the Youths' Labour House, and expressed himself desirous of helping still more lads into useful courses of life. An apt incident of successful reclamation and subsequent prosperity on the part of one lad who had emigrated, led to an explanation of the conditions of admission to the House, and a description of the life of its inmates. None who had been convicted of crime could be admitted, and no one need volunteer who was afraid of work, or was vicious in character or practice. But any who were ready to exert themselves in working out a good reputation in the House might, after being carefully tested and trained, have the offer of an emigrant's berth to Canada, where, at least, the miseries of the lodging-house, and an empty pocket, need never trouble them again.

Dr. Barnardo's words were listened to very attentively, and the Labour House lads present, who had acted as waiters, stood up during the address as an object lesson. Ned Wright and Mr. J. B. Wookey having made some remarks of a practical character, the process of sifting and dealing with a number of applicants commenced. Then, if not before, the real value of the supper was apparent, for over a hundred young fellows presented themselves for admission to the House. If only three parts of this number are ultimately transferred from the loss to the profit side of the social ledger, surely the end will have more than justified the means. The issue of the meeting may well awaken the gratitude, and stimulate the thanksgiving, not merely of Christ's servants, but of all men who have any love for their neighbours.

QUEBEC.—The Presbyterian Church here is making an effort to reach the rough element of the population. It has now eleven French evangelists. Rev. T. Z. Lifebare meets with encouraging success; fifty people and upwards attend his evening services, some of them professing to have received Christ. His mission school has an average attendance of twenty-seven, the children of Roman Catholic parents.

EVANGELISTIC NOTES.

Paisley.—Mr. Richard Weaver has been holding a mission here, and good results are being rejoiced in.

Kensington.—A successful five days' mission has been held in Hornton-street Chapel by Mr. William Forbes. Earnest appeals have been made to the unsaved, and the Lord's people encouraged.

Hawick, N.B. — Mr. Malcolm McKinnon, evangelist, has laboured here in the Gospel for the last three weeks with success and apparent blessing. Nearly every night souls have been saved and the saints have been much encouraged. J. H. H.

Australia.—Rev. D. Shearer, of Perth, Western Australia, asks the prayers of God's people for a large blessing on the efforts that are being put forth in that colony. He wishes to thank those kind friends who sent him supplies of tracts for distribution.

Rev. W. Humpstone, an Englishman who went to the United States twenty-three years ago, expecting to return in the course of a short time, found so much work to his hand that he could not think of the old country and its ties. He has travelled over several of the States, and his ministry has been greatly blessed by God.

Whitehaven.—Rev. R. Balgarnie has concluded a week's mission at the Congregational Church here. The senior classes from other schools in town were invited to the Sunday-afternoon service, and the invitation was largely responded to. Much blessing has been experienced; among the young the mission has had marked success.

Taunton.—Mr. G. C. Norrish has conducted a mission at Norton Fitzwarren which has been a most happy success from beginning to end. The work has shown that there is an attraction in the quiet intelligent presentation of the Gospel, which wins the attention, and takes a deep and lasting hold upon the hearts of the people. The mission is being continued at Bishop's Lydeard. J. R. D.

Railway Institute, Willesden Junction.—In connection with the work of the Willesden Presbyterian Church at this institute, Mr. W. R. Lane has concluded a week's special services. Great interest was awakened, the audience growing steadily in numbers, until, on the closing night, it entirely filled the hall. It is hoped that the impression made by Mr. Lane's powerful and searching addresses will be permanent, and that not a few were added to the Church of such as shall be saved. Those who took part in the work, and other Christian people, assuredly felt it to be a time of refreshing.

Streatham, S.W.—A twelve days' mission, conducted by Mr. Wm. R. Lane, was commenced in Trinity Presbyterian Church, on Sunday, Jan. 22, and brought to a close on Friday, Feb. 3. The meetings throughout were well attended, especially the two services on the Sunday evenings, and from the first the presence and saving power of the Lord were manifested. Over forty persons have given in their names as having been brought to Christ at the meetings, and it was a time of refreshing and reviving to many believers. This has proved the most successful mission that has ever been held in connection with the church.

Mr. Henry Lakin in Glasgow.—Many of your readers over the land have been praying for Henry Lakin's mission at Garscube Hall, Glasgow, during the past month: will they now unitedly give thanks to God? Large numbers of men and women have come out night by night to hear the glorious Gospel message from the fire-touched lips of the ex-publican. Many of these have heard the voice of the Son of God, and have come forth from the grave of sin to walk in newness of life. Backsliders have been restored, halting ones have been brought to full decision, saints have been blessed, and the work of God generally has received a healthy stirring-up. D. J. F.

Sherborne, Dorset.—A seven days' mission has been successfully conducted in the Congregational Church here by Rev. W. A. Meaton, of Acton. The pastor, Rev. J. Ogle, rendered cordial help at each service. At the children's meetings the attention of the little ones was perfect, and at the close about ninety professed to be anxious to find the Saviour. The adult services, in spite of very severe cold, snow, and sleet, were well attended, and the power of the Holy Spirit was manifest. A large number of undecided ones closed with the offers of mercy, while Christians were led to entire consecration to the Master's service. Mr. Meaton visited the silk factory, which, by the earnest efforts of the Rev. J. Ogle, has been reopened, and addressed the toilers during the dinner-hour.

Mr. Moody and Mr. Sankey have been holding meetings in Louisville, Kentucky. The tabernacle specially erected for the purpose, capable of holding about five thousand people, was crowded daily, and the inquiry meetings were well attended. Ministers of all denominations have been cooperating with great heartiness.

Tunbridge Wells.—On Monday evening Mr. J. M. McAuliffe closed a fourteen days' unsectarian mission in the John-street Mission-room. The Bible-readings and Gospel meetings were well attended. The number of those who have professed to receive definite blessing is such as to greatly cheer Christian workers in the district.

Devonshire.—The inhabitants of Seaton and neighbourhood have enjoyed a season of great spiritual refreshing during an eight days' mission in connection with the Congregational Church, held by Mr. and Mrs. Leach, of Bristol. The afternoon drawing-room meetings, for "the deepening of spiritual life," were made a means of blessing to believers who resolved to be more fully consecrated to the Lord and to his service.

Belfast.—Evangelistic services on a gigantic scale have been going on in Belfast during the past week. A nightly service was held in every Presbyterian church in the town, and forty-five ministers from the country co-operated in conducting the services. Three meetings for conference and prayer were held, at which the following subjects were considered, namely, (1) "How to deal with our young men;" (2) The Sabbath-school, its management and relationship to the Church;" and (3) How to secure that families and individuals coming to town shall be got into Church connection." The services and meetings were all well attended, and it is believed that much real spiritual good has been done.

Woodstock, Oxon.—A fifteen days' mission has been conducted by Messrs. Newell and Hall, of the Evangelistic Mission, London; the Baptist, Wesleyan, and Methodist Free Churches all uniting. Prayer-meetings, children's services, and open-air meetings were all well attended, and the meetings in the chapels increased nightly, so that at the closing meetings on the 7th and 8th inst. they were crowded. Nearly all the houses in the place were visited by the evangelists. Backsliders have been reclaimed, and souls converted. About twenty young people have confessed Christ, and a teacher who had decided to give up her class of boys because she "could do nothing with them," was cheered to see several of them saved: she will not give up now.

CALIFORNIA.—Messrs. Moody and Sankey are expected at San Bernardino, California, towards the end of February. The prayers of the Lord's children are asked, that great blessing may result from the meetings. Mr. Philip Hannington, who writes thus, also says:—"We are very fortunate in having an excellent minister in the Presbyterian church here, Mr. Morrison. I feel sure he would gladly co-operate with anyone who loves the Lord Jesus, and is willing to give his or her time to his service."

"FIGHTING POVERTY AND SIN IN EAST LONDON."—Rev. W. Evans Hurndall's work, which was recently noticed in these columns, is carried on in the neighbourhood of Bow. Those who desire details may communicate with Mr. Hurndall, whose address is 16, Cottage-grove, Bow, E. In a letter a few days ago, he said:—"I have just met all my missionaries, and they give appalling accounts of the distress in their districts. The sufferings of many of the people are intense, and the poor children are having a very sad time."

THE CHRISTIAN MEDICAL MISSION, Southend, for the sick poor held its third annual meeting on Thursday, the 9th instant, in the mission-room, Clarence-road, Southend, Essex. This work began in January, 1885, and is self-supporting. The number of cases seen during the three years of its existence have been respectively, 1706, 4296, and 4397. This Mission is entirely unsectarian, and is open every Monday for the sick poor of every name and of any place, many coming long distances to receive benefit. The physician and all the workers give their services gratuitously, the money received from patients being used in defraying the expense of medicine, interest on mortgage, and paying off the amount due upon the mission-house which was built last year, the debt upon which has been reduced from £671 18s. 7d. to £450. The treasurer is Mr. T. M. Eastwood, 10, Prittlewell-square, Southend, Essex.

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(Continued from page iii.)

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Death.

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1 Tim. i. 15.

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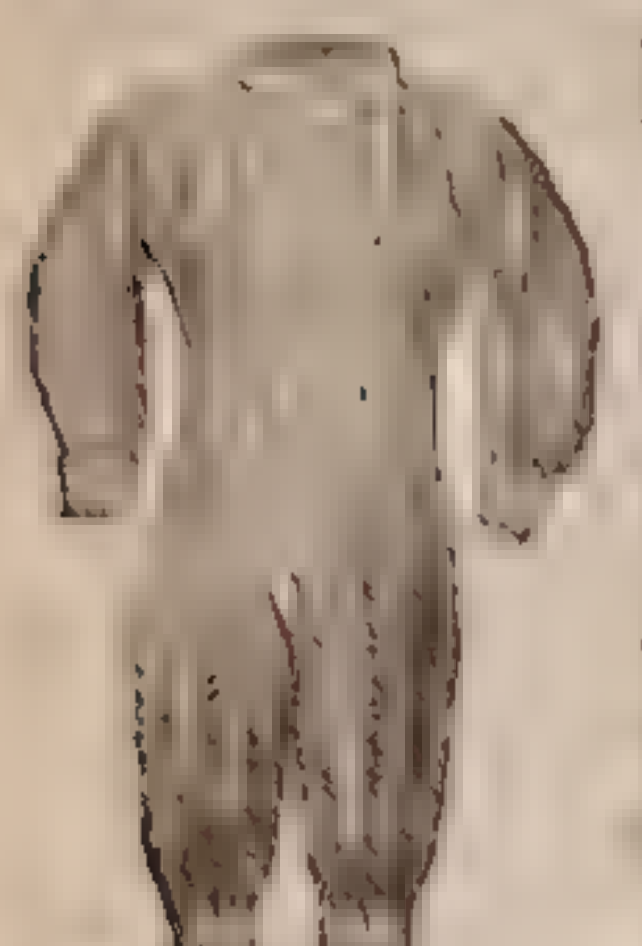

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CASE FOR THIS WEEK.

PLEASING TESTIMONY from MALVERN.

My correspondent is a gifted Christian lady, well known as an earnest worker on behalf of missionaries and ministers, for whom she has established a "Home of Rest" among the glorious hills of Malvern.

(If any desire to help an excellent Christian institution, let them send to Miss Anna Boobbyer, Dulwich House, North Malvern, Worcestershire.)

Writing me Nov. 22nd last, she says: "Your medicine, under God, did wonders for Miss Graham, for whom I wrote you some time ago."

It was nearly three years before this that Miss B. sent me a statement of Miss Graham's case. The illness had commenced with a chill, and the cold settled on the lungs; severe hæmorrhage followed; then acute pains (slightly relieved by iodine), shortness of breath, and hectic fever. Strength for more than twelve months gradually declining. General loss of flesh, especially the chest had become very sunken. Cod Liver Oil, which had seemed of some benefit at first, had failed to be of any service. Two physicians, who had before this said that "*a cold at any time might seal the patient's fate*," now pronounced it to be "*a most critical case.*"

Consumption had been very fatal in the family, six aunts on the father's side having died. Knowing this, Miss Boobbyer was very anxious that Miss Graham should commence my treatment.

She did so, and in three months Miss G., writing me herself, says: "I have derived much benefit. Shall I continue your prescription for Liniment with the Balsam?"

Some symptoms of dyspepsia having arisen, I advised her thereon, also as to diarrhœa at a later period; and for some months there was a fluctuation in her general state of health. Her chest, however, was carefully examined by a doctor at Malvern, who told her that her lungs had become very much stronger. After this, improvement went on. She was the more encouraged to persevere by seeing a gentleman then staying in Malvern, who (she says) "told my sister last week that he had been kept alive for years, and able to attend to his business, through taking your medicine."

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MR. VARLEY AT THE CAPE.

In a private letter, dated Jan. 16, Mr. Varley writes;—I have paid a visit to the Paarl and French Hoocke. In each place numbers gathered to the meetings, and many confessed Christ. At the Paarl the people were joyfully grateful for the meetings, and at the last one thirty-six rose to confess their trust in the Lord. The French Hoocke, which means "Corner of Fastness," is about twenty miles from Paarl, and quite in among the mountains. The day I drove there was deliciously cool, and in the Cape "cart" were two famous ponies. We followed the valley round the mountain mile after mile, until we came to the lovely spot to which, more than 200 years ago, some of the French Huguenots fled for refuge. They seem to have gone as far away as they could from their pursuers, until the encircling mountains seemed to say to them, "You must stop here," for certainly they could not climb their precipitous and rocky sides. We had service in the Dutch Reformed Church at four p.m., and twenty-one confessed the Lord that lovely afternoon.

I returned to Cape Town next day, and on Sabbath morning preached in the Congregational Church. It is good to see the leading politicians and well-to-do folks at the services. The deepest interest prevailed. Hundreds could not get into the building at night; it was a blessed time, and twenty-nine confessed the Lord.

I next went to Simons Town, the naval station. The place was well awake concerning the service, and the Dutch Reformed Church was filled, numbers being outside listening through the open windows. Many rose to take for the first time the Lord Jesus as their personal Saviour. One old man, a Dutch farmer, clasped my hand and said, "Oh! thank you, thank you, sir. Oh, dese are 'glad tidings of great joy.'" The tears were in his eyes, as he with many others thanked me again and again.

THE COUNTESS DE GASPARIN writes to us emphatically denying the statement (made recently in the letter entitled "Mob Rule in Lausanne") that she had declared the Salvation Army to be "the only power that can oppose Socialism."

THE COW CROSS MISSION spent about £120 more, and received about £100 less in 1887 than in 1886. In communicating this fact, Mr. William Catlin points out that the Metropolitan charities in the aggregate show a falling off of more than a hundred thousand pounds last year as compared with 1886.

OUR OPIUM TRADE.—On February 6, Rev. Goodeve Mabbs lectured in the school-room of Boston-road Chapel, Brentford, on "Our Opium Trade with China; a Crime, a Blunder, and a Disgrace." Rev. W. Edwards presided. The room was quite full, and the numerous questions asked at the close showed the interest taken in the lecture. On the 9th Mr. Mabbs gave a short address at the West-end Lecture Hall, Hammersmith, at the week-night prayer-meeting.

THE BIBLE SOCIETY.—A most interesting meeting was held in the Library of the Bible House, Queen Victoria-street, on Wednesday evening last week. Special invitations had been issued to about three hundred young men connected with the Y.M.C.A. Half an hour was spent in visiting the warehouse and issue department, and in inspecting some interesting Bibles displayed in the Committee-room. After the opening devotions in the Library, Mr. George Williams gave an address, marked by his usual hearty geniality and earnest Christian zeal. Mr. John Haffenden, the Society's agent in Malaysia, spoke with much spirit and persuasive force on the claims of his field for more labourers to spread throughout it the Word of God in many tongues. After a few impressive words from Rev. George Wilson, recently appointed to the superintendence of the Literary Department, Rev. T. Aston-Binns, of Reigate, gave some most interesting details of the Society's work upon the Continent. The meeting was thoroughly calculated to interest young men in the Society's noble work abroad, and to bear fruit, one may hope, in offers of personal service to proclaim it.—*Record.*

SALVATION ARMY SLUM WORK.

On Monday evening the first annual "Slum Review," in connection with the Salvation Army, was held in the Great Western Hall, Lisson-street, Edgware-road. Mr. T. A. Denny presided over a large attendance. Among those supporting him on the platform were Colonel Nicol and staff, Staff-Captain and Mrs. Cooke, superintendents of the Slum Mission, and forty "slum sisters." In the course of a brief address the chairman expressed his opinion that the lowest of the poor are neglected by the churches.

The history of the work was narrated by Staff-Captain Cooke. It was commenced in November, 1886, with one Home; now there were seventeen Homes in London. There are forty-three officers—young women who have devoted their lives to the welfare of the poor. Many of these young women are of good education, but they do not hesitate to scrub filthy rooms, and clean dirty children. The poor are nursed and instructed; the weak and erring are befriended and reclaimed. A woman who had lived a life of sin at Woolwich for eighteen years was got hold of by one of these "slum sisters," and is now, through the exertions of this agency, a respectable member of society. There had been thirty or forty cases of rescue work. Colonel Nicol stated that in the past three months 96,983 houses, and 3312 public-houses had been visited; 717 persons had professed conversion; 2120 had been relieved; and 2783 garments, and 200,000 tracts and newspapers had been distributed.

Thank God for such workers as Staff-Captain and Mrs. Cooke, and Captain Clinton, whose whole-hearted service is shown by the fact that they are willing to live on 10s. a week. All of us cannot go and do likewise, but let us see to it that the work is not retarded for want of support.

WEST KENSINGTON HALL.—This branch of the Evangelistic Mission celebrated its anniversary last week, when addresses on Christian life and labour were delivered by Messrs. W. R. Lane, Jas. L. Stanley, C. Russell Hurditch, R. Paton, John Short, and Dr. Popham. The last-named gentleman, who has charge of the branch, said that the work is not superficial, but quiet and genuine, and some who have been converted in the Hall are now exerting themselves in distant places in the Lord's cause.

THE CONGO.—The traffic in ardent spirits in the regions of the Upper Congo has at last been brought under legal regulation. Anyone desirous of carrying on the traffic is now required to obtain a licence from the Governor-General, or some official designated by him. Special conditions may be enforced for the prevention of abuses by means of licences. Every licence is to cost two thousand francs yearly, while in respect of vessels carrying on the traffic outside the permanent factories a sum of five thousand francs per annum is to be paid. This decree affects all the territory beyond the river Iskissi, which falls into the Congo below Stanley Pool.

REQUESTS FOR PRAYER.—For blessing on a mission to be held at Ealing, from Feb. 26, by Mr. John Wood.——For blessing on a week's mission for young women, at Cairns House, Brandram-road, Lee, commencing Feb. 20, to be conducted by Miss Hull, of Eastbourne.——For the work of the Mission to the Kabyles and other Berber races in North Africa.——For great blessing on special services at Baptist Chapel, Hampton, near Stroud, by Mr. Opie Rodway, to commence Feb. 18 to 22.——For blessing on an eight days' services at the Medical Mission Hall, Edward-street, Brighton.——For special blessing on the Word, carried to cottage homes, and meetings in and around Stonehouse, Gloucestershire, during the next few weeks.——For blessing to follow Mr. Richard Weaver's meetings at Hawick, N.B.——For blessing on a united mission in Newry, Ireland, by Mr. George Clarke, to be commenced on Feb. 24.——For blessing on Rev. F. B. Meyer's meetings in Edinburgh, from March 6 to 9.——For great blessing on a mission at Wortley, from Feb. 25 to March 7.

TEMPERANCE NOTES.

HOME.

In Scotland 157 post-offices are in houses licensed for the sale of drink—viz., 28 inns, and 109 grocer's shops.

"A magistrate," writing in *The Manchester Guardian*, commends the use of the lash for habitual drunkards.

"A small, bigoted, fanatical, and puritanical set" is the description a liquor organ applies to the temperance party.

The Irish Temperance League entertained about seventy deaf mutes to tea recently at Belfast; sixty-three took the pledge.

Plebiscites taken in "the five exempted towns" in Ireland show large majorities in favour of entire closing of public-houses on Sunday.

The Dublin Licensed Grocers' and Victuallers' Association, Mr. J. Jameson, distiller, in the chair, recently protested against the increase of licences beyond public needs.

Dr. Norman Kerr suggests a mixed commission of legal and medical experts to consider the laws for the punishment of drunkenness with a view to their revision.

A vigorous temperance sermon was preached by Rev. David M'Queen in Edinburgh on Sunday week. It was the first of a series under the auspices of the Scottish Temperance League.

Mr. Evan H. Llewellyn, M.P., hopes hobby men and faddy men will not be elected on the expected county boards. He regards total abstinence as a monomania which blinds its victims.

At a conference on the subject at the Town Hall, Manchester, the Mayor presiding, resolutions were passed declaring more stringent legislation for the treatment of habitual drunkards desirable.

The arrests for drunkenness in Ireland in the Sunday Closing Act districts, during the last three years, averaged 2711, a reduction of 40 per cent. from the number in the year prior to the passing of the Act.

The temperance committee of Buchan U.P. Presbytery has recommended that all the ministers within its bounds should draw the attention of their congregations to the enormous evils resulting from the liquor traffic in British India.

Rev. John M'Neill says he fails to conceive what notion drink-sellers have of the religion of Jesus Christ and at a recent temperance meeting he advised those who had come from behind their counters never to go back again, or to go back and put an end to the traffic.

Miss Weston's work is being followed by gratifying results in the navy. H.M.S. *Lizard* was commissioned for foreign service the other day. As the rum ration was being served out the first day, a number of the crew avowed themselves "Miss Weston's boys," and refused to receive it.

Mr. George Blaiklock, of Hoxton Hall, has lectured during the past week at Swansea, Llanelly, New Milford, Pembroke Dock, and Haverfordwest. The audiences have been large and enthusiastic. This week Mr. Blaiklock is lecturing at Neath, and returns to Swansea for three days' meetings.

The Manchester Women's Christian Temperance Association held its annual meeting in the Town Hall, and there was a large attendance. The report gave facts showing great success. Mrs. Bradley held forty-five meetings in November and December. The Police-court Mission is increasingly valuable.

The honorary secretary of the Liverpool and District Off-licence Holders' Association writes, disputing an assertion of Bishop Ryle's, that intemperance amongst women is increasing. The Committee of the Association have resolved that the Bishop be requested to justify his depreciatory remarks concerning grocers' licences.

It is surely a step in the right direction that has been taken by the guardians of the Holborn Union, in allowing temperance work to be carried on in the various workhouses under their care. A beginning has been made at Mitcham, where twelve hundred adults are located. At the first meeting eight hundred voluntarily attended and at the close the pledge was taken by fifty-one men and seventeen women.

Members of the committee of a drawing-room Band of Hope, in connection with the Society of Friends in Bristol, have sent a circular to the local clergymen and ministers, suggesting the formation of such associations in religious congregations. The circular states: "The meetings of our band are held monthly on Saturday afternoons. A drawing-room is always available. We have recitations and singing, sometimes an address sometimes a black-board temperance lesson. The children like to attend. Those who are members wear a badge in the form of a rosette; and a year after they have signed the pledge, they are entitled to a medal. They may not take the pledge unless they bring a form of consent, signed by one or both of their parents. Once a year the children are taken into the country, and have tea together out of doors." Mary A. Gayner, Chalfont, Napier-road, Redland, Bristol, is honorary secretary of the committee.

FOREIGN.

"Father" McGlynn has been chosen president of the Brooklyn (N.Y.) Central Temperance Alliance.

It is said the "horrible dens of iniquity in Antwerp are the worst of the kind in the world, "except, perhaps San Francisco."

New Haven, Conn., has 425 licensed saloons; 233 of the licensees are of Irish birth, 111 are Germans, and 56 are Americans.

The American Brewers' Journal, in view of temperance action, urges as mottoes to be placed in every brewery "earnest talking" and "efficient working."

Rev. W. G. Carstens, who is employed by the Texas W.C.T.U. as missionary among the foreign population of that State, since October 7, has visited nine counties preached 30 sermons and delivered 28 lectures; visited 400 families and five prisons; scattered 4000 pages of literature, and secured four ladies and six gentlemen persons of education and influence, as local workers.

CHRISTIAN UNION.

Rev. Dr. J. J. S. Perowne, Dean of Peterborough, preached on this subject lately in Peterborough Cathedral. Taking for his text, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they all may be one in us: that the world may believe that Thou hast sent Me" (John xvii. 21), he said:—

It is, perhaps, one of the most encouraging and hopeful symptoms of our times that there is on all sides a growing desire for union among Christians. Men are beginning to be weary and ashamed of their divisions; they are beginning to feel the need of co-operation. Instead of arraying themselves in opposite and hostile camps, they are beginning to stretch out hands of amity. In sight of the great moral evils of the world; in sight of the many assaults that are being directed against the Christian faith, those who love Christ are beginning to say, Why should we waste time in quarrelling one with another and exaggerating and magnifying our differences? Our differences, after all, are nothing compared with the differences which separate us from infidelity at home or from idolatry abroad. How can we hope to recover the masses in our own country from indifference and secularism; how can we blunt the polished arrows of a sceptical criticism or a sceptical science; how can we hope to throw down the altars of Paganism and conquer a world for Christ, when we are squabbling among ourselves as to the true form of Church Government, or the precise statement of a doctrine, or the exact ritual of a service? We need to escape into a higher atmosphere. We need to approach more nearly to Him who is the fountain of love and life. We need afresh the Pentecostal baptism that shall kindle in us such a supreme love to our one Lord and Master, that jealousies, strifes, divisions, animosities—all that hinders a godly union and concord, may cease in the light of his presence.

Is that a beautiful dream? Can it never be realised? Certainly the history of the Church hardly encourages us to hope that it will be fulfilled. How strange it is to look back upon that history; what a sad and dispiriting retrospect it is! For one golden moment, indeed, following closely upon the Pentecostal gift, we read that "the multitude of them that believed were of one heart and of one soul," but that "clear shining after the rain" of heavenly grace was as brief as it was glorious. That vision of peace and concord was as beautiful as the rainbow upon the cloud, and, alas! vanished as quickly away. Within a quarter of a century after the ascension the picture of the church at Corinth was one of rivalries and dissensions. Christians were arraying themselves under party leaders, and St. Paul had to rebuke them for their schisms. Nor was this a solitary instance. The exhortation "to be of one mind," "to speak the same thing," is found in many of his Epistles. Heresies sprang up; even cardinal doctrines were denied; men sensual and not having the Spirit vexed the peace of the Church. Even the Apostolic Church was not free from reproaches such as these, whilst the Apostles were still alive to guide and direct it. In the succeeding ages the same want of unity manifested itself.

Now, at least, we may be thankful if we are beginning to form a larger and truer conception of the Church and of what constitutes Christian unity. It is good always to take a wide view and not a narrow one; good always to seek for comprehension rather than exclusion, and, therefore, it is a thing to be thankful for that so many men of earnest mind, are, from different quarters and with different intentions, looking again at the question of Christian unity, and asking themselves in sober seriousness whether unity is impossible.

If the world is to be converted to Christ, it must be by the spectacle of Christian unity. In the minds of many men, Christian union has come to mean simply union under some particular organisation. An excellent and venerable Bishop of the Church of England said not long since, "There can be no union except in the recognition of Episcopal Government." Surely an utterance like that is absolutely fatal to union. For who could believe for one moment that the great Presbyterian churches of Scotland or of the Continent, or the powerful bodies of Nonconformists in England would so abjure their principles or surrender their independence as to acknowledge the necessity of Episcopal ordination for their ministers? We must abandon all hope of union if we look for it on terms like those. Men will and must differ in externals; men must and will have different opinions about Church Government and worship, and even the precise mode of stating doctrines, and it would be a miserable thing if we could force all men to take the same views exactly on such matters; we should have a stinted, impoverished, narrow, shrivelled-up Church, instead of a healthy, vigorous, free, living community.

Perhaps some will ask, How is it possible to have unity without a uniform ecclesiastical organisation? Why should we not? If in one empire there may be many peoples, each with their own several administrations, while acknowledging one sovereign, why may there not be many churches having each their several organisations, and yet acknowledging the one Lord and Master, Jesus Christ? No doubt the spectacle of Christian divisions, heartburnings, and contentions is saddening enough. No doubt there is in these things a terrible obstacle to the conversion of the world. But let us take care that we acknowledge where the real offence lies. It does not lie in the fact that our churches have different forms of worship, different systems of government, differences even of doctrine. The real offence is in the bitterness, the jealousy, and the alienation. And what does this prove? Not the need of outward uniformity, but the need of a larger spirit of Christian charity. Divisions abound, not because we have different ecclesiastical systems, but because our faith is weak and our love cold; our profession of Christianity a name; our holiness but a feeble gleam amidst the darkness of sin and evil which surrounds us; because we love our party more than our Church, and our Church more than our Christianity, and our Christianity more than truth. We may condemn schism and sectarianism, but we are all of us more or less schismatics and sectarians.

I plead for a larger sympathy and a larger toleration, and a freer recognition of all that is good. Until you obliterate the nature of man, or make him the mere slave of a system, there must be differences. Let us gladly recognise the sacred freedom of intellectual conviction. Let us hold what we believe to be the truth, not hesitatingly, coldly, feebly, but earnestly and with all our hearts, only let us hold it in love. Large-mindedness is a Christian virtue, and thus we must acknowledge that the love of Christ and work in the name of Christ is greater than all ecclesiastical symbols. Let all who are working for Christ, even if they follow not with you, receive your hearty sympathy and co-operation. Do not keep them aloof as if they were heathen men and publicans. God, perhaps, has revealed something to them which He has not revealed to you. They may be nearer to Christ than you are, though they are Nonconformists, and you orthodox Churchmen. And whether they think with you or not, whether they worship with you or not, let your prayer for them be that sharing with you the love of a Common Father, and the grace of a Common Saviour, that they and you may be one even as the Father and the Son are one. So you shall help forward the fulfilment of this Divine prayer, and enter at last into the perfect and consummated unity of all those who, having washed their robes and made them white in the blood of the Lamb, shall hereafter join in the same worship, and the same work, in his eternal and glorious kingdom.

CONTINENTAL & FOREIGN NOTES.

MR. ANTHONY COMSTOCK, says an American contemporary, has been raiding the scandalous anatomical museums in Broadway and the Bowery, New York city. Cart-loads of indecent figures in wax and clay were seized, and fourteen of the proprietors arrested.

SEAMEN IN ROUEN.—A mission hall and sailors' reading-room and institute is being erected at 36, Quai de Paris, Rouen, the ancient capital of Normandy. It is estimated that 19,000 English-speaking sailors visit this port yearly, for whose benefit no Home or Refuge of the kind has hitherto existed.

RELIGIOUS PERSECUTION.—Pastor Thümmel, of Reimscheid, who had been condemned to nine months' imprisonment for having shown up Romish errors, appealed against this decision, and the case was again tried at Cassel, with the result that M. Thümmel is now sentenced to six weeks', and his printer to ten days' imprisonment. "Decidedly," says the *Evangéliste*, "the Pope ought to be pleased with Germany; he is taking his revenge on Luther."

TUNIS.—Mr. J. Bureau, one of the agents of the Mission to the Kabyles and Berber races of North Africa, is translating Matthew's Gospel into the spoken dialect of Tunis, which differs greatly from the Arabic of the Bible and the Koran, also from the dialect spoken in Syria. About eighteen Arabs attend a day-school, conducted by Mr. Bureau, who instructs them in French, and reads the Gospel to them. Among the scholars is a priest from a neighbouring mosque.

SWEDEN.—Madame de Ramsay writes from Wilhelmsro, Jönköping:—As to the Christmas Letter Mission and Bible and Prayer Union, I may tell you that we have been much encouraged. Both were begun at Wilhelmsro about the same time as the English Unions. The Christmas letters were sent to many prisoners, and never have we known more grateful recipients. The Bible and Prayer Union counts 3000, and is much valued by all members. It has branched out into Denmark and Finland.

BOHEMIA.—A Protestant Church was opened at Kutná Hora, Kuttenberg, on January 8. The event was one possessing great interest, not only for Protestants in the land of Huss, but also for many Christians in other lands. More than twenty years have passed since Dr. Moody Stuart, after a visit to this country, said that he would strive before he died to see a church erected near the silver mines, into which so many thousands of confessors of the truth were thrown in early times. Gradually hindrances were removed, and the church was opened amid great rejoicings.

OPIUM SMOKING IN CHINA.—Miss Ellen A. Barclay, of the China Inland Mission, writing from Lan-chau, the capital of the Kansuh province, says:—The opium-smoking in Lan-chau is something fearful. It is said that eight or nine out of every ten smoke, and really I do not think it can be an exaggeration. I never realised so much as during this last few weeks what an awful thing it is, day after day, to see women—and I believe it is still worse among the men—with that tell-tale look upon their faces, and to know that they are helpless slaves to a habit that is ruining body and soul; it is almost unbearable! And then to be reminded again and again that "*Your country* sent it here!"

MRS. ADA M. BITTENBENDER, a successful lady lawyer, of Lincoln, Nebraska, is in Washington, where she has begun her work as superintendent of legislation and petitions of the National W.C.T.U. As a lawyer Mrs. Bittenbender holds high rank. She has never lost a case in the Supreme Court, where she has had considerable practice as well as in the District Courts of her State. She has won many cases growing out of violation of the liquor laws, and has made a specialty of that class of practice. Through her management and leadership the Bill providing for temperance instruction in schools, the anti-tobacco measure, and other statutes have been passed by the Nebraska legislature. She was the originator of the Bill which passed the last Legislature, providing for an Industrial Home for Women.

BRITTANY.—There are not enough workers amongst the 25,000 Bretons here. M. Le Quère does his best, and is much loved by the people. Our new place out at L'Eure is all too small. Last Monday a hundred persons were packed in the room, as tight as figs in a box. Nearly a hundred more are trying to get in. What is wanted is a large wooden hall. It is so delightful to see the people bursting their bonds, and coming out of darkness; at any rate, they are wishful to listen to the truth, in spite of two furious curés here, who do not love M. Le Quère. But the Bretons laugh at the curés, as, thank God, they are free to do as they like. Mary E. Bonnycastle.

Le Havre, France.

"RESCUE WORK IN BRIXTON."—It was with much pleasure that I read Rev. W. H. Richards' letter in your last week's issue. The self-sacrificing labours of Mrs. Cunningham should be better known. This lady, almost single-handed, has in twelve months taken twenty-four of our poor fallen sisters *into her own house*, and given them a new start in life. Almost every evening Mrs. Cunningham is to be seen in her mission-room, surrounded by her rough (very rough) diamonds. In addition to all this, she has a crèche at her house (Hope Cottage, Bellefields-road, Brixton), where weary, struggling mothers may leave their children during the day, knowing they will be carefully tended.

O. W. Spyer.

Notes on Daily Readings.

SUNDAY FEBRUARY 19.—DANIEL VII.

THIS vision of the four beasts is parallel to that of the image of chap. ii. The kingdoms represented by the beasts are the same as those represented by the four parts of the image, and the ten horns of the last beast correspond to the ten toes of the image.

8.—*Another little horn.*—The likeness between the Papacy and this little horn is most striking. It has been but a small kingdom, a "little horn." Its farseeing policy and statecraft correspond to "eyes like the eyes of a man." Its proud and blasphemous pretensions to "a mouth speaking great things," and "whose look was more stout than his fellows." Its "making war with the saints and prevailing against them" is a matter of history. The uprooting of three horns before it has had a historical fulfilment in the overthrow successively of Vandals, Ostrogoths, and Lombards, to make way for the development of its temporal power.

25.—*He shall speak great words against the Most High.*—The Chaldee (the language of this chapter) for "against" is literally "by the side of," and denotes rather identification with than opposition to. "It denotes that he would use language by which he would, setting God aside, regard and give himself out as God" (compare 2 Thess. ii. 4).—*Keil.* The Greek version of Symmachus (A.D. 230) renders it thus, "Shall speak words as God." The Benedictine editor of Origen's Hexapla, renders it "ex parte Altissimi," "on the part of the Most High," which happens to be the very expression used by the Popes in their bulls of excommunication, as for example in Pope Pius V.'s bull "in Cœnâ Domini." "We excommunicate and anathematise on the part of (ex parte) Almighty God...all Hussites, Wicklifites, Lutherans, &c."

MONDAY, FEBRUARY 20.—DANIEL VIII.

"The two great visions of chap. ii. and vii. are in Chaldee, the dialect of the chief Gentile power. In this chapter Hebrew is resumed, and is used in all the visions that follow. It is natural to infer that in the former prophecies, the Holy Spirit reveals the course of Gentile dominion; and in the latter describes mainly the fortunes of the Jewish nation."—*Birks.*

3.—*A ram which had two horns.*—The Medo-Persian Empire.

5.—*An he goat came from the west.*—The Grecian or Macedonian Empire, "the notable horn" being Alexander the Great.

8.—*Four notable horns toward the four winds of heaven.*—Alexander's successors and their respective kingdoms, the Syrian, the Egyptian, the Macedonian, and the Thracian, including Asia Minor.

9.—*Out of one of them came forth a little horn.*—Not to be confounded with the little horn of vii. 8. That springs from the fourth, or Roman kingdom. This from the third, or Grecian. This little horn seems to be Antiochus Epiphanes, one of the Syrian successors of Alexander, whose persecution of the Jews, and profanation of the Temple (A.D. 168) are matters of history, and are related in the Apocryphal books of the Maccabees. Many regard him as a type of Antichrist. Others consider Mahomet to be the little horn.

14.—*Unto two thousand and three hundred days.*—R.V. better, "evenings and mornings," referring to the twice daily offered sacrifice, and so equivalent to 1150 days.—*Delitzsch.* This is not far from the period of the profanation of the Sanctuary, as related in 1 Macc. Others take it of 2300 years on the year-day system, the end reaching to the final cleansing of the Sanctuary, or deliverance of Jerusalem from Gentile profanation.

TUESDAY, FEBRUARY 21.—DANIEL IX.

24.—*Seventy weeks are determined.*—Although just upon the close of the seventy years' captivity, seventy weeks (or heptads) of years must elapse before real blessing comes in the person and work of the long-promised Messiah. *To finish the transgression, and to make an end of sins, &c.*—Six purposes to be effected within 490 years from a specified date. Some refer these to final Jewish restoration, but to do this the last week of the seventy has to be separated from the rest and postponed till "the end of the age." It is more natural to understand the passage as describing here Christ's finished work, and thus avoid destroying the definiteness of the prophecy by indefinitely prolonging it. *Anoint the Most Holy.*—"Anoint" is the very word from which "Messiah" (spoken of in the following verses) comes. The anointing of the Most Holy One to his priestly office may well be the last and crowning blessing of the six.

27.—*He shall confirm the covenant with many for one week.*—This is best understood of the Messiah. There is no ground for introducing Antichrist, who is not named in the prophecy, and whose manifestation is long afterwards. "The prince that shall come" is clearly the Roman Emperor, whose "people" destroyed Jerusalem. He is so called, because the Jews who rejected "Messiah the Prince," said, "We have no king but Cæsar." *In the midst of the week he shall cause the sacrifice and oblation to cease.*—The shadow ceases when the substance is fulfilled. *For the overspreading of abominations he shall make it desolate.*—Better in R.V., "Upon the wing of abominations shall come one that maketh desolate." The reference is to the Roman army with their idolatrous standards. Both in this verse and the last the reference to the siege and consequent desolation of Jerusalem are mentioned as results following the rejection of Messiah, the Prince; but they do not fall chronologically within the seventy weeks. Inattention to this led, in early times, to the postponement of the last week, in order to include the siege of Jerusalem, and later on to its postponement to the end of the age, in order to include Antichrist, thus destroying the chronological definiteness of one of the most important prophecies in Scripture.

WEDNESDAY, FEBRUARY 22.—DANIEL X.

"Chaps. x.—xii. form a section of themselves. They occupy the position naturally assigned to them by their date (x. i.) and by their contents; in the latter point being a development of the prophecies contained in chaps. viii. and ix. The section is in three parts. First an introduction (x. 1., xi. 1) giving details of the vision and of the mode of its communication. The second (xi. 2—45) the revelation of leading events in the history of the great southern and northern powers (Egypt and Syria) and of the Old Testament Antichrist (Antiochus Epiphanes). The third (xii.) the victory and deliverance of God's people in Messianic times, accompanied by some words of comfort to Daniel himself."—*S.C.*

1.—*But the time appointed was long.*—R.V. renders this "even a great warfare." It seems to be a brief summary of the subject of the vision in chap. xi., which is the warfare between the kings of Syria and Egypt leading up to and including the times of Antiochus Epiphanes and the Maccabees.

5.—*A certain man clothed with linen.*—The description which follows "points to the revelation of the 'likeness of the glory of the Lord' (Ezek. i.) and shows that this 'man' seen by Daniel was no common Angel-prince, but a manifestation of Jehovah, *i.e.*, the Word. This is placed beyond doubt by a comparison with Rev. i. 13—15."—*Keil.*

13.—*The prince of the kingdom of Persia.*—"There are actual celestial powers which correspond to the powers and kingdoms of earth. Behind all that is visible is that invisible and higher power which is necessary to, and the connecting link of, all human things."—*Ewald.*

THURSDAY, FEBRUARY 23.—DANIEL XI.

This chapter contains a prophetic anticipation of the leading events of Persian and Macedonian history bearing upon the Jews. The fulfilment in the events no one can dispute. The rise of Alexander the Great, and division of his kingdom into four parts after his death (4, 5), and the subsequent wars between the Syrian and Egyptian dynasties (respectively "north" and "south" of Palestine), 5—20, are matters of history. At ver. 21 Antiochus Epiphanes, the Antichrist of the third kingdom, comes upon the scene as "a vile person," and the history of his acts, and their results, is continued to the end of ver. 35. Then there seems a break, marked by the words, "to the time of the end; because it is yet for a time appointed," and ver. 36 contains at once a transition to the greater Antichrist of the times of the fourth kingdom, or from the little horn of Dan. viii. to the little horn of Dan. vii. St. Paul's reference to ver. 36 (2 Thess. ii. 4) favours this.

36.—*Shall speak marvellous things against the God of gods.*—The distinction here made between the Most High God and "every god" is brought out in 2 Thess. ii. 4, "All that is called god or that is worshipped," where apparently earthly rulers are meant. Ps. lxxxii. 6.

37.—*Nor the desire of women.*—"All the early writers, whether Jews or Christians, seem to have understood by this phrase a pretence of chastity, or a contempt for marriage, or some kindred idea."—*Birks.*

FRIDAY, FEBRUARY 24.—DANIEL XII.

1.—*And at that time.*—These words link the destruction of the wilful king, as described in the last chapter, with the deliverance of Israel, "every one that shall be found written in the book," and the resurrection (2).

2.—*Many of them that sleep.*—"Aben Ezra's opinion that the words are 'many out of' is grammatically defensible."—*S.C.* Dr. Tregelles strongly upheld this view (which he shows was held also by Rabbi Saadiah in the tenth century), reading the passage thus: "Many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers) shall be unto shame and everlasting contempt. Just so in Rev. xx., after the first resurrection has been mentioned, we are told, 'the rest of the dead lived not again until the thousand years were finished.' It is at the coming of the Lord Jesus that Israel is delivered; it is then that the first resurrection takes place."

7.—*When he shall have accomplished to scatter the power of the holy people.*—This definition of the period of time, times, and a half, agrees with another (Rev. xi. 2), "the holy city shall they (the Gentiles) tread under foot forty and two months." As the seventy years of the Babylonish captivity had more than one beginning and ending, so has this period of 1260 mystic days or years, as has been well shown by H. G. Guinness in his "Light for the Last Days." It is the latter half of the great mystic "seven times" of Gentile bestial power, during which Israel is in the dust, from which she is at last to "shake herself" (Isa. lii. 2).

SATURDAY, FEBRUARY 25.—HOSEA I.

The Book of Hosea carries us back about 250 years, to the days when Isaiah prophesied in Judah, to whom Hosea was called to be a contemporary prophet in Israel. He began to prophesy, it is generally thought, about forty or fifty years before the carrying away of the ten tribes by Assyria, B.C., 721.

4.—*I will avenge the blood of Jezreel on the house of Jehu.*—Dr. Pusey thinks that this was the blood shed by Jehu when inflicting judgment on the house of Ahab; but, as that was done by direct commission from God, it seems rather to be "that blood-guiltiness of Ahab which brought such terrible retribution upon his house, and also that whole course of bloody persecution of Jehovah's worshippers (1 Kings xviii. 4; 2 Kings ix. 7), as well, no doubt, as other oppressive tyrannies of which Jezreel, as the court residence of Ahab and Jezebel, had been the centre."—*S.C.* Jehu's house, though rewarded for his zeal (2 Kings x. 30) had apparently themselves followed Ahab's ways.

10.—*In the place where it was said unto them.*—Israel was to be scattered among the Gentiles, and, as such, disowned as God's people, but there (among the Gentiles) would there be gathered in "sons of the living God," and that by reason of a sowing of God, which is the meaning of the word "Jezreel" (Rom. ix. 25; 1 Pet. ii. 10). See also Matt. xiii. 3.

International S. S. Lesson.

Sunday Afternoon, February 26.

Matt. xix. 16—26. Golden Text: Matt. vi. 24.

The Rich Young Ruler.

Ver. 17. *Why callest thou Me good? None good but one...God.*—Jesus would remind him that, in using the word "good," as he does, he either uses it idly, or he takes Jesus to be God, and He seems to say, "If you take me for a merely human teacher, do not honour me with the honour that belongs to God only." He suggests that in the great question of eternal life, God was the only real teacher.

Keep the commandments.—"If you mean to save yourself, and to win heaven by doing good works, you must simply obey the commandments."

Ver. 18. *Which?*—He fancied that he had kept the Ten Commandments, and that Jesus would give him something new, and more difficult still, and thought it was enough to keep from outward acts of sin, whereas God looketh at the heart, the thoughts, wishes, words.

Ver. 20. *All these have I kept,* &c.—He thought he had, because he knew so little of God. Had he really known God and his love, he would have been ashamed that he was not more like Him. It is easy to think that a dusty room is clean so long as it is really dark. But open the shutters, and then you will see the dust. We never can know how sinful we are till we know God and feel his love. *What lack I yet?*—He was dissatisfied in spite of all. Could get no real peace by trying to be good. We get that when we are forgiven freely, for nothing.

Ver. 21. *Go and sell,* &c.—This was putting him to the test; for the love of money was his weak point. Jesus knew that this man's wealth was a special temptation to him, a "right hand, or foot, or eye," causing him to stumble (Matt. xviii. 8, 9), so He bids him cut it off, pluck it out. The Lord can trust some of his people with riches, but not all. To some, as in this case, He says, "Sell all...and give." *Give to the poor.*—"You say you love your neighbour as yourself; then prove it." See how He desireth truth in the inward part.

Ver. 25. *He went away sorrowful.*—Yes, but he "went away." How he felt mattered little; what he did was the great question. He turned from Jesus: he chose the world.

Ver. 23.—*A rich man shall hardly enter.*—"Hardly"—with difficulty. It is hard for any man to repent of sin and feel spiritual need; how much harder when wealth and power and honour make him outwardly comfortable, and draw him from God. Few of us know how solemn a thing it is to be rich.

Ver. 25.—*Who then can be saved?*—A cry of amazement and alarm. Jews thought wealth a sign of God's favour. If, then, the rich could not be saved, what chance for the poor!

Ver. 26.—*With men . . . impossible.*—In case of rich and poor alike. The rich are in greater danger; but no one can save himself. *With God all things . . . possible.*—It needs his almighty power to change any man's heart. But He can change it, and He loves to do so.

As the chief interest of the lesson centres in the person of this young ruler, teachers should study his character very carefully. Observe: (1) *His beautiful frankness*, how he tells the truth, so far as he knows it, and boldly faces the truth, as far as he understands it. He is fair-minded, and transparently honest. (2) *His purity and concern for spiritual things.* He was in the prime of life, very rich, honoured, and powerful, must have had many great temptations to injustice and impurity, also every opportunity. How tempted, too, to live in pleasure without thought of eternal life. In spite of all, he is pure, just, and deeply concerned about eternal life. (3) *His noble earnestness and courage.* At this time the feeling against Jesus was such that to be one of his disciples was a disgrace, perhaps a great danger to a man of means. Yet he comes to Jesus in the open street (how much bolder than Nicodemus!), running, kneeling to Him, and speaking to Him with the deepest reverence. (4) *His deep longing for something not yet attained.* He could rest neither in his wealth nor in his righteousness.

LESSONS.

(1) How much we may be, or have, and yet lack the "one thing." So long as we lack sincere and whole-hearted surrender to Jesus, no beauty of life will avail.

(2) It is not enough to seek Jesus, even earnestly, bravely, and reverently. It is yielding all to Him, trusting Him, that alone can save. We may have deep desires, fine feelings, "and do many things," and still come short of possessing Christ as our own Saviour and Lord.

(3) Nothing is freer than the love of Jesus, and yet nothing so searching. It is offered to everybody; yet nobody can really receive it into his heart who does not give Jesus *everything*, and "crown Him Lord of all." He will receive anyone, but He cannot accept anything short of a whole heart.

(4) Reluctance to do wrong is no excuse for doing it. This ruler's sorrow in going from Christ does not in any way atone for his sin in refusing Him.

(5) The great refusal—of eternal life! What a pitiful, awful spectacle, this man turning away from Jesus! Yet how easily done! Apply this.

ILLUSTRATION.

There is a plant found in the Brazilian forests which men call the *matador*, or murderer. It first sends out a slender shoot, which creeps along the ground till it reaches some tree. This it grasps, climbs, embraces, for it grows very rapidly, and is ever throwing out tendrils, which clasp the tree like arms. As it mounts higher, each tendril and branch grows thicker, and holds with a tighter grip. On it goes, day by day, up and up—100 feet, 200 feet—crushing and strangling the forest tree as it grows, till it has reached the top. There, as in triumph, it spreads itself out in a huge flowering crown, which soon sends forth a multitude of seeds, with which it does again its deadly work. What "the murderer" is to the tree, the love of this world is to us.

FROM TOWN TO SEA.

Two Homes in connection with the Y.W.C.A. at Southend-on-Sea are engaged in important work.

In 1866 the Holiday Home was founded, and it speedily proved a successful institution. Indeed, the demands made upon it could not be fully met, and so, last year, the Alexandra Home was established. The young women engaged in shops have made good use of these Homes, especially during the spring and summer months. At the Alexandra Home accommodation is made during the autumn and winter months for six or eight girls who desire to leave factory life, and to undergo training for domestic service or laundry work. At present six young women of this class are being trained, and it is proposed in due course to draft them into service either at home or in the colonies, through the agency of the Y.W.C.A. or the Factory Helpers' Union. The latter agency takes care that the Alexandra Home is always full.

The reports of these Homes give interesting details as to methods and results. Information respecting both institutions may be obtained from Mrs. Amand Routh, 6, Upper Montagu-street, Montagu-square, W.

Y.W.C.A., CONVALESCENT AND HOLIDAY DEPARTMENT.—Should any of your readers know of small or private convalescent or holiday Homes suitable for young women in any sea-coast places in Great Britain or Ireland, they would render valuable assistance by sending us prospectuses and full information as to terms, railway orders, class of inmates received, and management, whether distinctly evangelical or not. We also want to hear of a small holiday Home for factory girls, quite near London, to accommodate six or eight girls, for Whitsuntide and the summer months, free of expense as regards rent, matron's salary, and girls' board and lodging. Could any friend supply this need before next holiday season? Answers to hon. sec., Miss F. M. Fraser, 30, Onslow Gardens, London, S.W.

Letters to the Editor.

BLIND CHINESE.

Dear Sir,—I heartily thank you for recommending my pamphlet in aid of Rev. W. H. Murray's work among the blind Chinese. Messrs. Nisbet & Co. have just issued a little shilling book containing the pamphlet, with photo of Mr. Murray and of a blind Chinaman, my paper on "The Last Commandment" (*i.e.*, missions), and the diagram showing Britain's expenditure on missions and drink.

Since their return to Peking, Mr. and Mrs. Murray write very cheerily, full of hope for their work, and much pleased that the one blind woman whom he was allowed to instruct has now, with the full consent of her family, come to Mrs. Murray to be trained for work as an evangelist in the zenanas—the firstfruits of blind female work for sighted women. Mr. Murray had also heard from a missionary in Manchuria that he was forwarding two very hopeful blind men to be trained. So the little leaven will spread.—Yours faithfully,

Constance F. Gordon-Cumming.

Glen Earn House, Crieff.

DR. CLIFFORD ON THE SACRAMENTS.

Dear Mr. Editor,—Permit me to express my sincere thanks for your kind and most generous estimate of my treatment of the "Sacraments." May I add a word in explanation of two points, with which, I think, my reviewer will agree:—

First: Such phrases as "the cousin of our Lord," "the young man of Galilee," "the boy Jesus," "the babe of Bethlehem," signalise, in my judgment, one of the most precious and revealing facts of the New Testament—*i.e.*, the manifoldness and completeness of our Lord's humanity; the entireness with which his Deity enters into and transfigures all our human life. They serve to bring Jesus Christ before the mind as a living, historical being, sharing our human experiences in their whole range, and so quicken trust and love, and inspire adoration and hope, as we bow before Him, saying, "My Lord, and my God."

Again, I accept the exposition given by my reviewer of the "intent of baptism," if it be remembered that the basis of it is found in *germ* only in Matt. iii., but in full and explicit statement in Rom. vi. Again thanking you,

I am, sincerely yours, John Clifford.

31, *Castellain-road, Maida Vale.*

[We must respectfully but decidedly differ from Dr Clifford. The assertion of what the Holy Spirit does not assert; the emphasizing of what He does not emphasize; tends to throw the parts of the revelation He has given us out of proportion; and when this is done in relation to our Lord, the effect is, so far, to give us a human conception, instead of the Divine revelation, of the great mystery of godliness, God manifested in flesh.—Ed.]

POLICEMEN'S SOCIAL MEETING.

The Gospel Hall at Wood Green has celebrated its twenty-second anniversary. A number of policemen and their wives or friends were invited to tea by Mr. Morgan, and were afterwards addressed by friends of the Policemen's Gospel Association. Miss Miller said her life-work was to be one of the Lord's remembrances, and related many striking answers to prayer.

Mr. Reader Harris, barrister-at-law, said he was the son of a constable, who retired with the rank of commissioner. Mr. Harris gave a highly interesting account of a mission work he had carried on amongst the men of the V division (Battersea district) for some time, in the course of which his experience has abounded in facts of thrilling interest, illustrating the power of "the faith of Christ" in the case of those who accept Him; and on the other hand the uncertainty of life, and reason, and opportunity to "seek the Lord," if not done in God's time, which is *Now—To-day.*

Ned Wright, in a few vigorous and characteristically eloquent words, solemnly pressed home the immediate and hearty acceptance of "the grace of God that bringeth salvation."

Inspector Lock testified that he was not "ashamed of the Gospel of Christ," and told how he and fourteen other men of the force had renounced years ago the service of the devil, as the result of attending a Bible class, and how he ofttimes realises his solitary walks on his rounds of duty in the small hours of the morning to be a time of communion with God.

It was resolved to commence at once a Bible-class for policemen, their wives, &c.

Among the Churches.

CHURCH OF ENGLAND.

St. Paul's Cathedral is to be illuminated by electricity before next winter.

It is stated that the Bishop of Rochester is moving for the appointment of a Suffragan-Bishop for his diocese.

Dr. Walsham How, Bishop of Bedford, has been appointed to the newly-constituted Bishopric of Wakefield.

A new mission church has been opened at Shabnall, Burton-on-Trent; the cost of erection has been borne by a local firm of brewers.

Rev. Philip Norton, for four years curate of St. Nicholas, Worcester, has relinquished that post, and has been appointed Deputation Secretary of the Italian Mission.

In connection with the Church Missionary Society, a special service was held on Tuesday evening in St. Paul's Cathedral, when a sermon was preached by Rev. E. A. Stuart, of St. James's, Holloway.

The consecration of Dr. Earle, the new Suffragan-Bishop of London, under the title of Bishop of Marlborough, and of Sir Lovelace Stamer, the Bishop-Suffragan of Lichfield, under the title of Bishop of Shrewsbury, will take place in St. Paul's Cathedral on March 24.

Rev. H. Armstrong-Hall, Incumbent of Brunswick Chapel, W., has been appointed Organising Secretary of the Church of England Parochial Missions Society, in succession to Rev. S. W. Darwin Fox. Rev. F. S. Webster, late Principal of the Church Army Training Home, has been appointed a missioner of the Society.

Miss K. Tristram, a daughter of Rev. Canon Tristram, of Durham, has been accepted for mission service by the Church Missionary Society, and appointed to Japan. The C.M.S. College at Fourah Bay, Sierra Leone, is sending another helper into the mission field in the person of Mr. J. Grant, who will work in the Niger country.

During Lent, at the Church of St. Andrew Undershaft, Leadenhall-street, E.C., the Bishop of Bedford (Vicar), proposes giving, on Wednesdays, a series of addresses on "St. Peter's Fall and Penitence." The service commences at a quarter past one, and is over by two o'clock. The attendance of merchants and others engaged in business in the neighbourhood is earnestly invited.

BAPTIST.

At the annual meeting of the Sunday-schools in connection with Lake-road Chapel, Portsmouth, it was stated that there are eighty-nine teachers, and 1675 scholars in the schools. Fourteen scholars joined the church last year, and eighty-seven of the teachers are members.

At the annual meeting of Upton Chapel, Lambeth, the pastor, Rev. W. Williams, gave cheering reports of work among the young. The Sunday-school has been much blessed, and during the year two new schools have been started in neighbouring mission halls. The pastor has engaged a missionary to labour amongst the poor.

In connection with the Metropolitan Tabernacle there are, in good working order, thirty-seven mission stations, with sitting accommodation for 4900 adults; twenty-two Sunday and ragged schools, 584 teachers, 7731 scholars; besides every variety of mission work, Gospel temperance meetings, open-air and indoor services, singing in the streets, 130 evangelists, house-to-house visitation; besides which Mr. Spurgeon's students regularly employ a part of their time in taking the Gospel to the homes of the people in the neighbourhood. The church has been the means of raising up from eighty to 100 churches which were once missions, but are now self-supporting.

PRESBYTERIAN.

Sir Peter Coats has presented Algiers with a neat little Presbyterian church.

Dr. Horatius Bonar's ministerial jubilee is to be celebrated next month, and an urgent effort is being made to make the testimonial fund up to £1000.

A daughter of Rev. Dr. A. T. Pierson was recently married in Philadelphia to Rev. F. S. Curtis. Mr. and Mrs. Curtis have sailed for Osaka, Japan, where they go to work as missionaries of the American Presbyterian Board.

Through the generosity of Mr. Samuel Stitt, of Liverpool, each of the students of the Theological College of the English Presbyterian Church, has been presented with a copy of the late Dr. John Ker's "Lectures on the History of Preaching."

The rumours respecting the withdrawal of members from Dr. Andrew Bonar's church in Glasgow on account of the introduction of hymns, to which we referred in our issued of February 3, were much exaggerated. Only one elder has left, and the twenty-eight members who objected have returned.

A legacy amounting to £400 was left to the United Presbyterian Church, for a mission on Lake Nyassa, Central Africa, but that Church, having no mission there, and not contemplating the establishment of one, has handed the sum to the Foreign Missions Committee of the Free Church, to be used as they may think most suitable in the region indicated.

The annual report of Prospect-street Church, Hull (of which Rev. J. G. Train is now minister, in succession to the late Dr. W. P. Mackay), shows a membership of 622, being an increase of thirty-five during the year. There are no pew-rents, and the chief sources of income are the weekly offering and the "envelope system" for ministerial support. There are four Sunday-schools connected with the church, and numerous evangelistic agencies are carried on.

SOCIETY OF FRIENDS.

A deeply interesting meeting of young Friends was held at the house of Rutland Saunders on 7th inst. The subject of consideration was early decision to work for Christ.

As population moves westward in America so do Friends. As a result two new Quarterly meetings have just been opened, one at Newburg in Oregon and one in Wildomar, California. In both cases revival services were held with much blessing.

John T. Dorland, of Canada, has been holding Gospel meetings at Poughkeepsie, N.Y., before coming to England and Ireland, for which he was liberated some time ago. Wm. and Susan Thompson are coming over on similar service, expecting to sail at the close of next month.

In Kansas revival meetings are resulting in many conversions, renewals, and additions to the Church. The same may be said of Indiana, Iowa, North Carolina and Ohio. Great Christian activity prevails, and men's hearts are reached and won by the preaching of Christ crucified.

A blessed time has been that of the past week at the Meeting House, Croydon, for Bible-readings by Henry Stanley Newman, of Leominster, on the "Epistles to the Seven Churches." Never have Church of England, Baptists, Wesleyans, and Protestants of all denominations been so brought together in loving fellowship.

SALVATION ARMY.

The Junior Soldier work was commenced in Sweden two months ago and has now 4000 junior soldiers.

Work was commenced at Carlstadt, Germany, at the beginning of December, and since then 210 souls have professed conversion.

The holiness meetings held in the Free Trade Hall, Manchester, were considered a great success. Similar meetings have been held at Bristol this week.

Staff-Captain Young, of Manitoba, is anxious to commence work among the inhabitants of the Indian Reserves, and has recently paid them several visits.

Commissioner Tucker, writing of progress in Ceylon, reports that in Colombo he found the barracks packed to overflowing with a large congregation of Singhalese.

All the World is partly produced by five of the inmates of Mrs. Bramwell Booth's Rescue Home at Whitechapel. The binding is wholly done by these young women, and others are learning the trade.

A Prison-gate Home, opened in Sydney, New South Wales, about twelve months ago, has now become far too small, and a new one has been taken, which provides accommodation for twenty men. The comptroller-general of police has promised to assist the work in every way possible.

METHODIST.

Rev. Dr. Dallinger has resigned his position of Governor and Chaplain of Wesley College, Sheffield.

Rev. George Warner is meeting with much success and encouragement in his evangelistic labours in Australia.

Rev. Thomas Wakefield, Primitive Methodist missionary from East Africa, is stirring up much interest in the Primitive Methodist churches in foreign missions by his addresses on "The Galla Country."

At the annual meeting of Dr. Stephenson's Children's Homes, held on Tuesday, last week, in Great Queen-street Chapel, Dr. Stephenson stated that 2265 children had been admitted during nineteen years. The financial report showed liabilities amounting to £6786.

At the request of a Christian lady, who is much interested in the moral welfare of the service, a portion of the gallery in St. James's Hall will be appropriated on Sunday evenings for soldiers. The soup kitchen at Wardour Hall will shortly be open every day of the week.

A ten days' mission has recently been conducted at the Wesleyan Chapel, Cheadle, by Mr. Charles Garnett. Large congregations were attracted, the church has been greatly revived, and many have been converted to God, some seventy of whom have already joined the Society classes.

At the annual festival of the Louth Wesleyan Circuit, Rev. T. Haslam said the circuit covers an area of 200 square miles, and every chapel is free from debt. There are more than 1500 members, seventy-seven local preachers, nine mission bands, two evangelists, and three travelling ministers.

Rev. G. W. Clutterbuck reports the opening of two new churches at Byculla and Igatpura, in connection with the Wesleyan mission at Bombay. At Colaba such satisfactory progress has been made, and the attendances at the meetings have become so large, that the church has had to be considerably enlarged.

Rev. Olla B'n Alayomi, a West African Wesleyan minister, a convert from Mohammedanism, and whose father is a Mohammedan priest in the Soudan, has been addressing large gatherings in the North of England. Mr. Alayomi has been set apart by the African Conference for the purpose of securing aid for the establishment of technical and industrial schools among his own people.

The Primitive Methodist missionaries in Fernando Po, West Africa, have recently passed through considerable perils. Mr. Luddington, returning to Santa Isabel in the open mission boat, was exposed to the full fury of a terrible tornado, while at George's Bay an epidemic of small-pox has been raging among the natives; but, up to the latest date, none of the mission families had been attacked.

CONGREGATIONAL.

During the past year the congregation at Queen-street, Leeds, have raised nearly £290 for foreign missions.

An Oxford University Auxiliary of the London Missionary Society has been started with much promise of success.

Rev. C. A. Berry's congregation at Queen-street, Wolverhampton, have decided to elect two assistant ministers, so as to free the pastor for more general work.

Miss Nannie Jones, a normal graduate at Fisk University, is to go, under the auspices of the American Board, to the south-eastern part of Africa, about 600 miles from Natal. She is the first single coloured woman sent out by the American Board.

At the annual meeting of the Congregational Church at Blackheath, the sixth anniversary of the settlement of Rev. Charles Wilson as pastor was celebrated. Mr. Wilson gave a detailed account of the mission work carried on at the different centres, and a very cheering record it was.

At the annual meeting of Queen's-park Church, W., it was stated that the year's work, under the pastorate of Rev. Charles Leach, formerly of Birmingham, was most encouraging. Several societies have been formed, and are doing useful work. The pastor has recently commenced a theological class, with the object of teaching Christian doctrine, and training young men for active service in mission rooms or in the open-air.

Rev. Thomas Hall, who has been doing deputation work in Great Britain on behalf of the Colonial Missionary Society, announces that the "Great North-west" is to be invaded by Congregationalism. Rev. Hugh Pedley, a man of experience and power, has gone to British Columbia, and will, it is expected, found a church in Vancouver City; and Rev. A. W. Gerrie has gone to Manitoba, and is expected to render similar service at Brandon or Portage.

At the church at Bowdon, under the pastorate of Dr. Mackennal, the whole of the morning service on the fourth Sunday in the month is specially adapted for the children, and the evening service on the first Sunday in the month is of a simple evangelistic nature, lasting about an hour, and followed by a prayer-meeting in the lecture hall. There are in connection with the church five rural missions, having a united membership about equal to that of the number of members resident at Bowdon.

NOTES FROM IRELAND.

The Presbyterian General Assembly's Committee on the state of religion and evangelisation is considering the propriety of appointing an experienced minister to act as an evangelist in Ireland.

Special evangelistic services have been held at Broughshane. The meetings were largely attended, and much good is believed to have been the result. Successful mission services have also been held at Clonmain, on the Charlemont Circuit.

"FALLEN ON SLEEP."

Rev. James Cleland, of Risley, Warrington, "the father of the Presbyterian Church of England."—Rev. Dr. Peter Macleish, of the Free Church, Dunlop, N.B.—Rev. Dr. David Chrichton, senior minister of Inverbrothock Free Church, Arbroath.—Rev. Thomas Dymock, senior minister of the Free Middle Church, Perth.—Rev. Frederick Watkins, rector of Long Marston, near York, and formerly Archdeacon of York.—Rev. Joseph F. Hone, for sixty years vicar of Tirley, near Tewkesbury.—Rev. John M. Dawson, for upwards of fifty years a faithful minister of the United Methodist Free Churches.—Rev. Samuel Oliver, pastor of the Congregational Church, Great Wakering, Essex.—Rev. J. Jenkins, of Rhyl, a prominent minister of the Calvinistic Methodist body.—Rev. George Burnett, parish minister of Overtown, N.B.—Mrs. Tyler (wife of Rev. Josiah Tyler), who has for thirty-nine years laboured under the American Board as a missionary among the Zulus in Natal.—Mr. Joseph B. Geake, of Launceston, an earnest Christian, and beloved by all who knew him.—Rev. Alex. Gray, LL.D., minister of College-square North Presbyterian Church, Belfast, and Presbyterian Chaplain of the County Antrim Prison, in the 59th year of his age and 38th of his ministry.—Rev. Robert Irwin, vicar of Laracor, diocese of Meath, in the 80th year of his age.—Rev. James Buck, for thirty years pastor of the Seamen's Friend Society's chapel at Liverpool.

FRIENDLY LETTERS.—Miss Skinner's latest letter is addressed to lamplighters and lighthouse keepers. In sending us a copy, Miss Skinner writes:—"I should be glad if ladies and others would circulate this letter amongst the lamplighters in their own towns. They are a class of men who have few opportunities or means of grace; and they are difficult to reach, except by those living on the spot." Miss Skinner's address is 5, St. James's-square, Bath.

HOMES FOR THE AGED POOR.—The 18th annual report of this charity, which has eight Homes in London, presents some very interesting facts and figures. From its commencement the charity has sheltered and cared for 295 inmates; at present 111 persons, many of them advanced in years, are in residence. There are over 60 applicants now awaiting admission, but as yet there is no chance of the charity being enlarged to any extent. Miss Harrison and Miss S. A. Harrison, 5, Grandacre-terrace, Anerley, are the honorary secretaries.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. excepted). February 22, meeting of workers at Y.M.C.A. Mission Hall, Melior-street, Bermondsey, 7 p.m. Feb. 28, lecture by Mr. J. McCall, on "The Tabernacle" (with model). Mission work each evening.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, February 19, 3 p.m., Mr. Boardman; 7 p.m., Rev. John Wilkinson. Thursday, Feb. 23, 8 p.m., medical talk to men only, by Mr. H. Grattan Guinness.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday next, straight talk with men, at 3.45, by Mr. E. J. Kennedy; subject—"Overdue"; Mr. H. Grattan Guinness, 7 p.m. Feb. 16, lecture (free), "Round About the Mediterranean," illustrated, by Mr. William Muir. Feb. 17, lecture (free), "The Evolution Craze," by Mr. H. G. Picton. Feb. 20, lecture (free) "More Biblical Similitudes," by Rev. James Neil, M.A. Feb. 22, lecture, "Dr. Johnson," by W. J. Dixon.

Y.M.C.A., Finsbury Park Hall, 255, Seven Sisters-road, N.—Friday, February 17, 8 p.m., annual meeting; Chairman—Mr. George Williams; Speakers—Rev. F. B. Meyer, Mr. W. Hind-Smith, and others. Sunday, Feb. 19, 7 p.m., evangelistic service, Mr. G. E. Morgan, M.A. Mon., Feb. 20, Professor De Launay will lecture on "The Catacombs of Rome," 8 p.m.; admission free.

Y.M.C.A., 186, Aldersgate-street, E.C.—Friday, February 17, 8 p.m., address to young men, by Mr. Robert Burn; subject—"I Don't Like to Make a Profession." Monday, Feb. 21, 8 p.m., "Volapuk, the New Universal Language," by Mr. K. Dornbusch. Tuesday, Feb. 22, 7.45 p.m., lecture, by Rev. T. T. Waterman, "The Resurrection."

Y.M.C.A., 17, Camden-road, N.W.—Thursday, March 1, lecture, by Mr. Henry Thorne, at 8.30; subject—"From the Stage to the Cross." Sunday, March 4, at 2.15, address by Mr. H. M. Bompas, Q.C.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Dr. Baedeker will give an account of the Lord's work in Russia, Saturday, February 18, at 3.30. Open to all.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Conference Hall, Mildmay-park, N.—Sunday, Feb. 19, 3.30 and 7 p.m., Mr. P. S. Badenoch. Tuesday, Feb. 21, 7.30 p.m., lecture, by Mr. J. B. Bain; subject—"What the Church of Rome has done for Spain." Wednesday, Feb. 22, 7.30 p.m., missionary farewell service; addresses by Mr. Reginald Radcliffe, Mrs. Osborne, Miss Wright, Mr. Howe, &c. Thursday, Feb. 23, 3 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"Joshua—Rest."

Great Assembly Hall, Mile End-road, E.—Sunday, February 19, at 11 and 6.30, and week-nights at 8, Mr. James B. Wookey.

Regent's Park Chapel, Park-square, W.—Sundays, Rev. F. Brotherton Meyer, 11 a.m. and 7 p.m. Visitors welcome. Gallery seats free.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, February 17, 7 p.m., "The Christian's Prospect"; tea at 6.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in February, at 12 noon, Rev. Henry Allon, D.D.

The Historical Aspect of Christian Missions.—Lectures at Steinway Hall, Lower Seymour-street, W., by Miss Mary L. G. Petrie, B.A., Tuesdays, February 21, 28, and March 6, at 3 p.m. Subjects—Lecture II. "Christianity in Europe"; III. "Christianity in the World"; IV. "Christianity in the World" (continued). The proceeds will be given to the Church Missionary Society.

Plymouth Conference, March 1 and 2. Subjects—"The Christian Life and Mission Claims." Rev. Colin Campbell, J. Hudson Taylor, F. B. Meyer, Dr. Barnardo, Messrs. Reginald Radcliffe, E. H. Glenny, W. Spencer Walton, and others are expected to take part.

Open-air Mission (South London Auxiliary)—Annual meeting, Haddon Hall, Bermondsey New-road S.E., Wednesday, February 22, 7 p.m., Sir Robert Phayre presiding.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, March 2; tea at 6; meeting at 7; Rev. John Wilkinson will give an address.

East London Training Institute.—Workers' prayer-meeting, every Friday, at Harley College, Bow, at 3 30.

Hyde Park Mission, Metropolitan Music-hall, Edgware-road, W.—Sunday next, 7 p.m., evangelistic service; address by the Hon. J. V. Farwell, of Chicago.

——— Hyde Park Hall, Stourcliffe-street, Edgware-road.—Sunday, 3 p.m., address to Christians, by Mr. Farwell.

Alexandra Hall, Blackheath.—Prophetic conference, Tuesday, February 21, 3 p.m.; subject—"Character and End of the Age"; addresses by Revs. J. Douglas and William Frith; 7 p.m., subject—"The Hope of the Church"; addresses by Revs. W. Fuller Gooch and G. D. Hooper. Wednesday, Feb. 22, 3 p.m., subject—"Restoration of Judah and Israel"; addresses by Rev. Charles Graham and Mr. Fred Newth; 7 p.m., subject—"The Millennial Age"; addresses by Rev. Hudson Taylor and Dr. Robert Anderson.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Ned Wright.

Mission Appeals.

Chiswick.—Mrs. Ginever's recent visit to the Mission Hall, with her orphan girls, who gave a service of song, was for the purpose of benefiting the funds of Mr. R. T. Smith's crèche. Assistance will be thankfully received by Mr. Smith, whose address is 13, Barrowgate-road, Chiswick.

Anglo-Indian Protestant Mission.—At a meeting recently held in the Protestant Hall, Portsmouth, on behalf of this Mission, a gentleman promised ten pounds, provided four others gave a like amount. The Mission is designed to extend the principles of the Protestant Reformation among our own countrymen in India. Help may be sent to Mr. J. N. Foley, general secretary, 18, Paternoster-row, E.C.

Tyndale Memorial Church (Brookfield-road, South Hackney).—The tender for the erection of this church has been placed, and the cost will be £979. It is intended (D.V.) to lay the memorial stones on Easter Monday. Financial help is greatly needed. Romanists and Ritualists are very active in the locality. The Tyndale Memorial Church will supply Gospel ministrations, and endeavour by its agencies to neutralise the efforts of the Anti-Protestant party. Mr. John Fletcher Porter, 59, Driffield-road, North Bow, London, E., will give information and receive subscriptions.

The French Protestant Episcopal Church, Savoy.—The appeal which is being made on behalf of the old Huguenot Church of St. John the Evangelist, Bloomsbury, should enlist the sympathies of all who honour self-sacrificing loyalty to God. It appears from the brief published history of this church that it is almost the only survivor of those in which the old Huguenots worshipped; and, by what certainly appears an arbitrary and unjustifiable action on the part of successive Governments, it has been dispossessed of all means of providing for the stipend of the minister, hitherto paid by the Treasury in the shape of interest on a specific sum raised in aid of the French refugees after the revocation of the Edict of Nantes. There are still amongst us many descendants of those noble men who gave up everything for their religion, and we are sure that this appeal only requires to be known to be responded to by those who cherish the memory of their ancestors, and will not willingly let this memorial of them languish. The treasurer is Mr. W. M. Beaufort, 18, Piccadilly, London, W.

Notices.

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200 Trained Lads (the First Party this year) will (D.V.) leave our various "Homes" for Canada on March 23. Of this number about 50 will be bound for our New Industrial Farm, Manitoba, the remainder for Ontario.

If only the needful Funds are forthcoming, at least **600** *carefully trained youngsters will (D.V.) be placed out in the Dominion this year.*

But the question of want of Funds is more serious this year than formerly, for we are very much poorer now, and dare not arrange for the departure of one boy or girl unless the whole sum needed is received or promised beforehand.

£8 10s. *will defray the entire cost of Emigrating one Boy to Ontario.*

£51 *will do the same for Six Boys;* **£102** *for Twelve boys;* **£170** *for Twenty Boys.*

To send Youths (of 16 to 21 years of age) to Manitoba is more expensive, a railway journey of 2,000 miles further West having to be paid for; but the greater advantages of placing the big fellows from our Labour House there, rather than in Ontario, are well worth paying the higher rate to secure.

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£66 *will do the same for six Lads;* **£132** *for twelve Lads; or* **£220** *for twenty Lads.*

Probably it lies in the power of many who will read this page to help me to divert the current of these young lives into healthful channels, and at the same time to relieve our overcrowded English Cities, by sending gifts in aid of our Emigration Fund.

Readers of The Christian *do not now need to be assured that this is really God's work, or that the whole is being carried on, on strictly Christian lines; but I am sure they will rejoice to know that many of the dear fellows now on our list of Candidates for Emigration have been brought to a knowledge of the Truth, while under my care, and appear to be sincere followers of Christ. They will doubtless carry the Gospel with them to the New Country of their adoption, as very many of their predecessors have done.*

Who then, by promising one or other of the above amounts, will strengthen my hands yet more to do God's work, and at the same time help to give a real start in life to some of these young fellows who have been rescued from utter destitution and evil surroundings, and carefully tested and trained for years or months past in our "Homes?"

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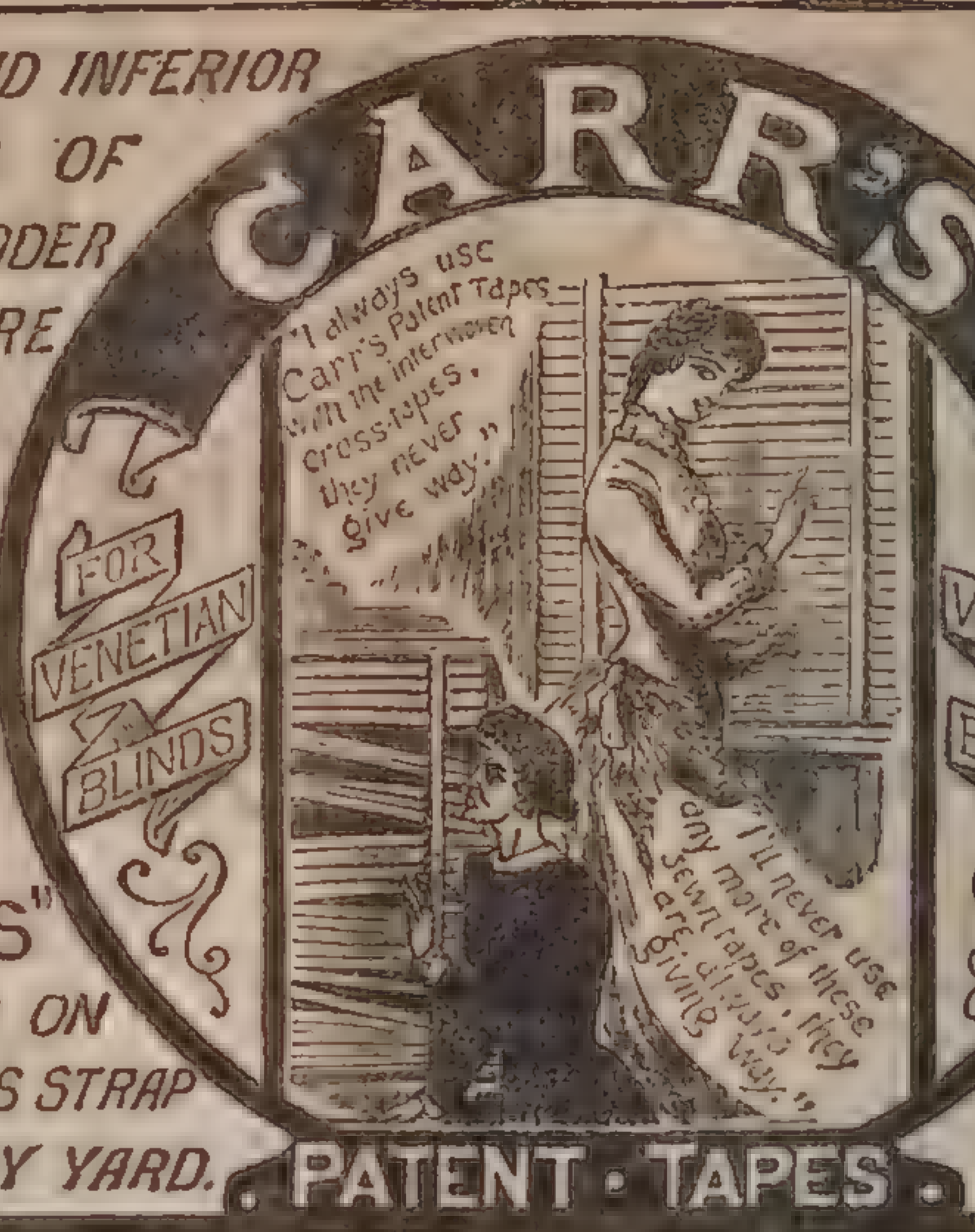
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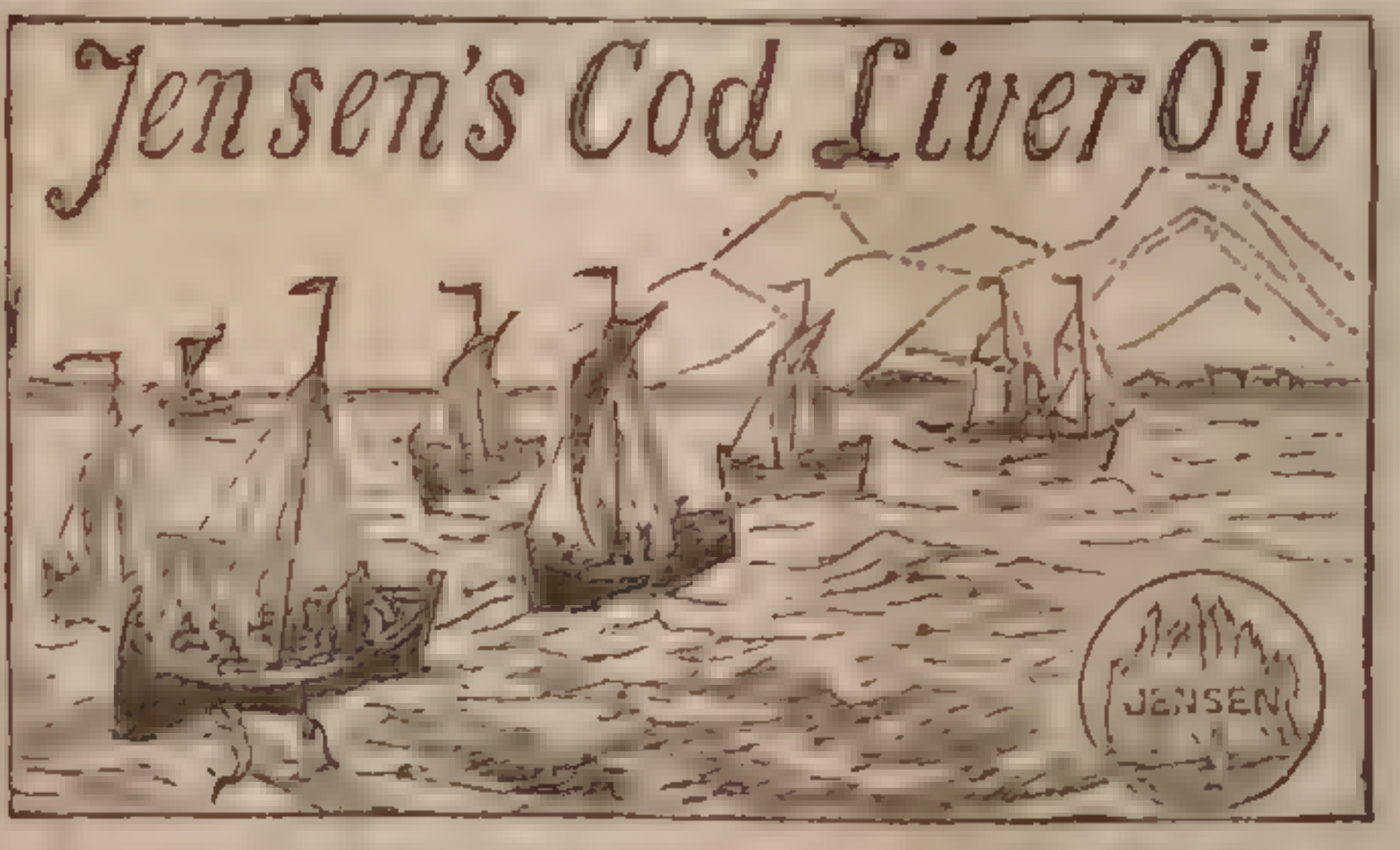

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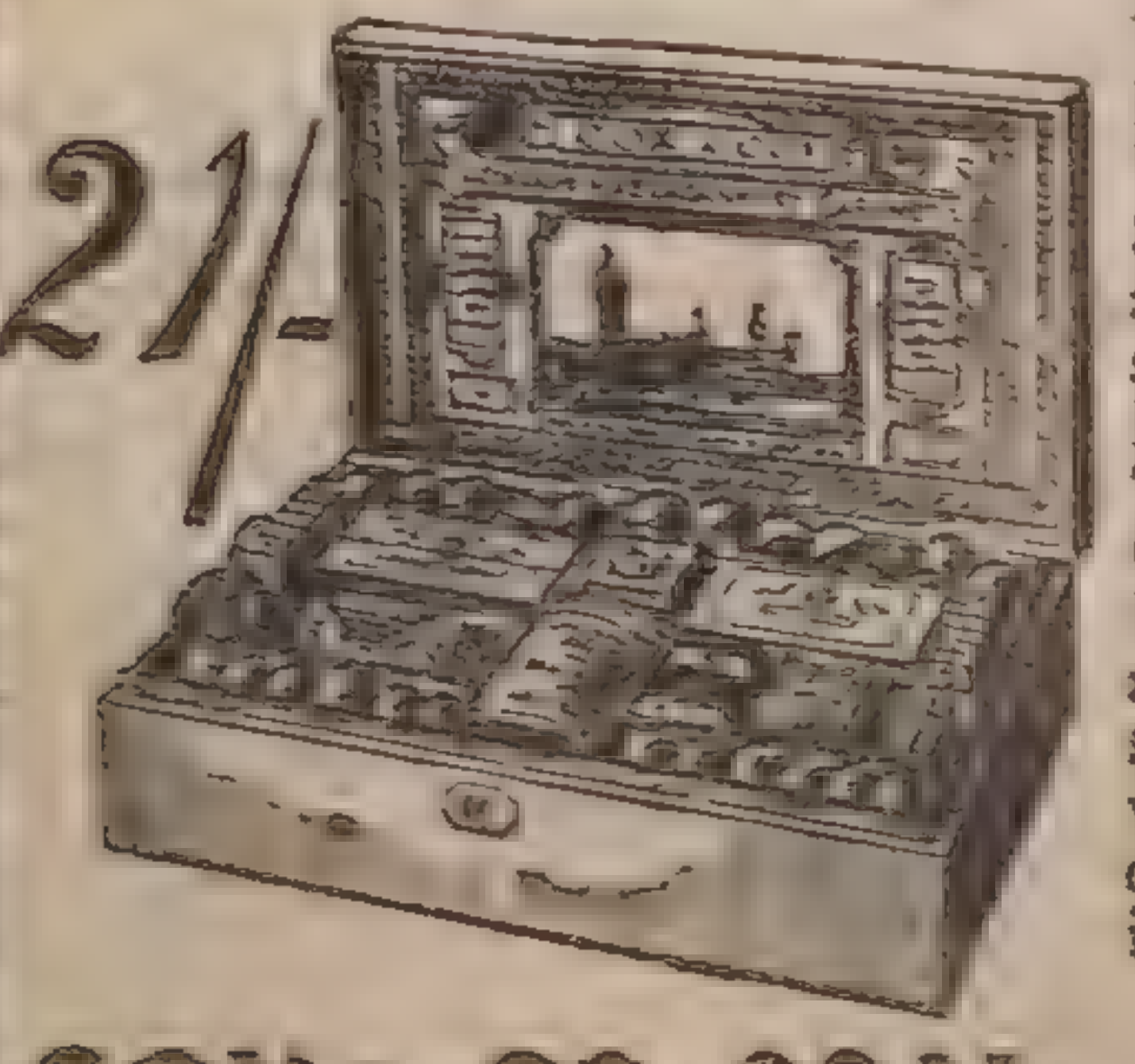

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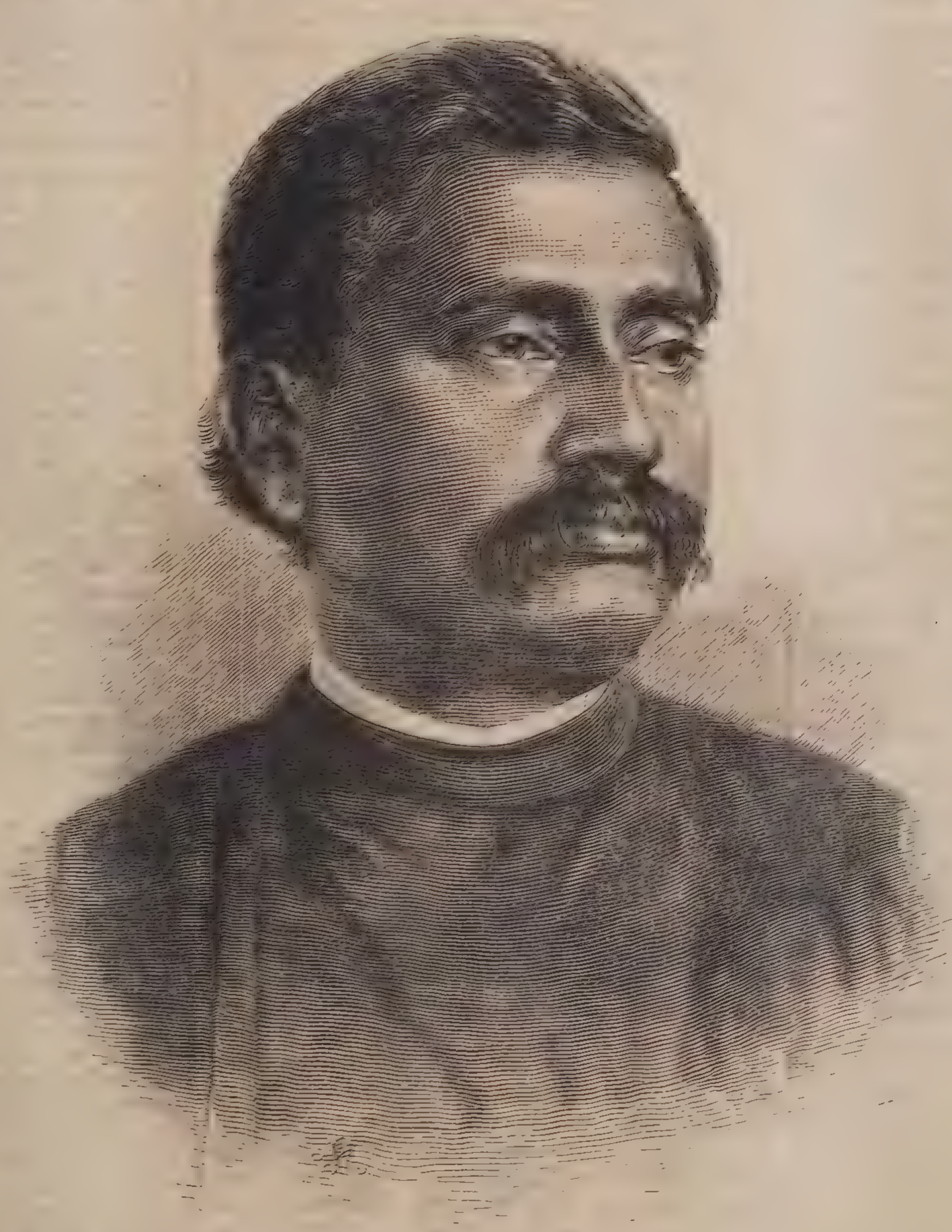
No. 943.] London: Morgan & Scott, 12, Paternoster Buildings, E.C. FRIDAY, FEBRUARY 24, 1888. Registered at the G.P.O. as a Newspaper. [One Penny. Post Free, 1½d.

REV. NUNDA LAL DOSS,

Of the London Missionary Society.

IT is seldom that the churches of this country can see an Indian native convert face to face, and judge for themselves of the power of the Gospel over the mind and character of a Hindu. Narayan Sheshadri, from Bombay, and the late Rajahgopaul, from Madras, visited the Free Churches of Scotland some years ago, and spoke in the General Assembly. The late Goolzah Shah and G. C. Dutt. of the Bengal Baptist Mission, were introduced to a few of that denomination. A Jani Ali, a Satthianathan, and a Jagenathum, have studied at Cambridge or Edinburgh, and become known to a limited circle of friends. But the London Missionary Society recently took a more formal step, and specially invited as a deputation to the Congregational Churches of England Rev. Nunda Lal Doss, one of its most valued and respected Bengali missionaries.



Personal intercourse aids us to realise the fruits of Christianity in those who, like Mr. Doss, have been brought up in the bosom of heathenism. In these days, when there is such a demand for results, no better or more tangible one could be given than that of one born a Hindu, but now able to tell us in our own tongue of the work of grace in his heart, and to testify to the many blessings which India is receiving from the Gospel of our Lord and Saviour Jesus Christ.

Rev. Nunda Lal Doss was born in Bhowanipore, Calcutta, in 1839, of a respectable family of the Sudra caste. His mother died when he was very young, but his father is still living, and continues a devout worshipper of Ram and Kali. When Nunda was about ten years of age, he was sent to a non-Christian school to begin his English education. It was his earnest desire to attend the London Missionary Society's Institution, but it was a long time before he could prevail on his father to let him do so. Looking back on his past life he recalls with much interest the impression made on his mind by the first question in the Christian Catechism, which is, "Who made you?" and the answer is, "God made me." His first feeling was one of surprise, but further instruction led him to accept its truth. He says we can scarcely conceive the degree of mingled joy and pride which filled his mind that this great Being should be his Creator, and that he should have received this knowledge of which so many of his countrymen were profoundly ignorant. Notwithstanding these impressions he was induced, not long after, by a companion to offer obeisance to his father's sacred picture of Ram and to some idols, to procure assistance in his studies. When this failed to give him promotion into a higher class he revenged himself by beating the picture with his shoe. His belief in one God was thus re-established, but he determined that, whatever other lads might do, he would never become a Christian.

In 1855 he had made sufficient progress to be admitted to a higher class, which had the personal instruction of Rev. E. Storrow. His opposition to the truth now began to take an outward form, for he discovered that one of his classmates had become convinced of the truth of Christianity, though he had not the courage to tell his teacher or parents of what was in his mind. Nunda, along with four others, determined to annoy him on every available occasion out of school hours. This was done for a long time, till one day, when they had driven him to bay in a corner of the road to their homes, he burst out with the exclamation, "You may say what you will, but of one thing I am certain, and that is that I am a sinner, and I need a Saviour." The words were uttered in an impressive manner, and Nunda says they went straight to his heart, and pierced his soul as with the arrow of conviction. His part in the persecution now ceased, and, instead of worrying the young believer, he became an inquirer himself.

A complete change passed over him. The Bible lessons were filled with fresh interest, and the young persecutor began to pray to Jesus in secret. He, however, told no one of what was passing in his mind. But one day a Brahmin neighbour called, and while waiting to see his father, who was busy with his idol worship, began talking in praise of Kali, the goddess of the neighbouring celebrated temple. To his horror, Nunda proceeded to abuse the idol, saying that it was only an ugly black stone. The Brahmin was filled with rage, which became louder and more violent when Nunda wished the idol were there that he might defile it. This brought out the father, who, conjecturing whence these heretical notions had been derived, turned suddenly round, and asked his son to say distinctly whether he believed in Christ or not. The prompt reply followed that he did. The father, overcome with anger and disappointment, beat his son most unmercifully, and locked him up in an inner room. Nunda submitted meekly, and made no further reference to religion. On this account, perhaps, he was released in a few days, and permitted to return to the Missionary College.

Much diligence was now shown in his studies, and in 1857 he rose to the highest place in the Institution. His convictions were kept secret, and he had not the courage to talk of them, even to the native Christians. But one Sunday a relative came in from the country with the sad news that seven members of the family had died of cholera within a week. This information roused the young man, and brought home to him the sin and danger of delay. After passing through much remorse and dread, he summoned courage to open his mind to Rev. Surjya K. Ghose, the pastor of the native church. This honoured servant of Christ did all he could to encourage the young man. Secret visits were also paid by night to Mr. Storrow, and before long the resolve was taken to be baptized. His father came to the mission-house, and, when he found that all his arguments were in vain, appealed with tears to his love for home. It was a severe trial, but Nunda was enabled to pass through it without wavering. The father then said he would leave him to his Christ, for he would have no more to do with him, and ordered him never to enter his house again. This stern resolve was adhered to for seven years; but, even at the occasional visits which are now permitted, he must eat apart, on a plate kept specially for him, and the spot where he sits must be afterwards purified with holy water.

Thus caste cut off the young disciple from all that he deemed dearest on earth; but the Lord was with him and sustained him. The advantage of the long course of Bible teaching he had gone through was now apparent. He grew rapidly in grace and in the love and confidence of the Christian brethren, and when he offered himself for the Lord's work, it was felt that he was quite fit to enter the higher class for training evangelists. At the close of his studies, he was duly set apart to the work of preaching the Gospel to the heathen and of aiding in the Christian teaching in the College. Not long afterwards he was happily married, and the young couple were given the charge of the new converts whom the iron rules of caste had driven from house and home.

Mr. Doss's commanding form, and clear voice, and earnest straightforward manner, never failed to gain for him the respectful attention of every audience he addressed. But, excellent as he was as a preacher, the mission early recognised in him still greater talents as a teacher, and intrusted him with much important work in the Institution. In 1868 the time had seemed to come for opening a similar institution in the station of Berhampore. The missionaries in Calcutta were very loth to lose his services, but they felt that Rev. S. J. Hill could not have a better colleague and coadjutor than Mr. Doss, and he was accordingly ordained as a missionary of the Gospel and sent to Berhampore.

There he continued for thirteen years. His duties were at first confined to educational work, into which he entered heart and soul, gaining the respect and affection of both the young Hindus and their parents. In 1870, the pastorate of the native church was added. He found that his congregation was not only composed of a very poor class of the people, but also that their moral, intellectual, and even spiritual condition was at the lowest ebb. For some years Mr. Doss could report nothing but what was most discouraging. In 1876, the first signs of life appeared in a prayer-meeting which the people started amongst themselves, and carried on for three months without the pastor's knowledge, and the condition of the Church has slowly but steadily risen since that time.

His labours amongst his pupils were unremitting, but it was not till 1878 that the first convert was baptized. He was a Brahmin, and was subsequently joined by his stepmother, and later on by his young Hindu wife. Both mother and son have proved to be most zealous workers for Christ. Another young man was afterwards baptized, and, though he has left the station, he still corresponds with his teacher, and may yet become of much service in the Lord's kingdom. Many others benefited by his instructions, but have not had the courage to meet the social ostracism which follows baptism amongst the higher castes of Hinduism

In 1881, death and sickness in Mr. Doss's family rendered necessary his transference to the healthier district of Mirzapore. After steady and unobtrusive labour for two years in that station, he received an earnest call to the pastorate of the principal Bengali Congregational Church in Calcutta. The church, however, being able to provide but a part of the minister's support, it was thought best that he should not relinquish his position as missionary of the Society, but should resume, as far as his leisure allowed, his old work in the Bhowanipore College. His ripened experience, soundness of judgment, and earnest vigour, as well as his unblemished reputation and sterling worth, soon won for him a prominent position amongst the Bengali ministers of Calcutta. As a pastor he has gained the affection of his people by his patient and persevering efforts and loving sympathy in both their joys and their sorrows, and, in his work in the College, it is gratifying to know with what respect and esteem he is regarded by both teachers and pupils.

Those who have listened to his addresses in the various churches of this country, which he has visited, have been struck with the elegance and correctness of his English. It may seem surprising, but he is not the only native of India who has attained greater facility in English than in his mother tongue. In illustration of this, he says that his sermons are composed in English, and turned into Bengali from English notes taken into the pulpit. When he was chosen as the first Bengali minister of the London Mission to come to England, it was felt that a more judicious choice could not have been made, and he left Calcutta with the hearty good wishes of his Bengali brethren of all denominations. The visit has been productive of much good, and in the many churches where his voice has been heard, he has succeeded in giving a higher and clearer idea of what the Indian native Church may become; and has shown, in a way which no English missionary could, how elevating, purifying, and ennobling is the influence of our holy religion. The Australasian churches have invited him to spend a short time in their colonies before returning to his native country, and it may be hoped that he will do much to quicken and increase the interest of those southern lands in Indian missions.

THE FLOODS IN CHINA.

We have received the following letter from China, written by our missionary, Mr. W. S. Johnston, acknowledging contributions sent from the residents of Shanghai and Hankow. Contributions in aid of the sufferers will be gratefully received by this Mission, and promptly telegraphed to China. B. Broomhall,
Sec. of the China Inland Mission.
2, 4, *and* 6, *Pyrland-road, London, N.*

With deep gratitude to God we acknowledge the receipt of the drafts you have forwarded from the residents of Shanghai and Hankow towards the relief of the suffering and distressed in this part of the province. The officials are rendering considerable service towards alleviating the present cry. They have selected fields some distance from the city gates, caused mud walls to be made around them to a height of about five feet, and then erected small tents in the enclosure for the people. In this rude structure, with some straw spread upon the cold ground, whole families may be seen. Not having room inside to sit upright, women and children are to be seen in numbers standing outside, while the men continue the work of erecting tents, for the people are still coming.

The wind is now bitterly cold, and the sight is sad indeed. The people are also being provided with food by the Chinese officials and soldiers, and it is said that this will be continued during the winter months; but, even if it be, what about the ensuing spring and summer, and the consequent misery that must ensue from a winter spent in such circumstances, in which disease and suffering must follow?

The brethren who will be directly engaged in the work will need much special prayer for wisdom and guidance, as the taking up of a work in which the officials are already active might involve their withdrawing and leaving the entire work upon us, so that the demands would be beyond us; while, if wisely done, both works may proceed, and our *greatest* effort be made in the early months of the year, when it is very probable the efforts of the officials will relax somewhat.

We must remember that these people are without the prospect of food for almost a year yet, as far as their labour is concerned. The land is still practically submerged, though the water is greatly abated; and, suppose they can return to their homes in two or three months' time, where is the seed for planting to come from, and where their sustenance in the interval of growth?

The suffering is beyond language to express or calculate in its far-reaching extent. Let us in deep sympathy remember them in our prayers, and by our practical help seek to alleviate their sorrows, and it may be that out of this dire calamity shall be opened a wide and effectual door for the Gospel.

China Inland Mission, W. S. Johnston.
Chau-kia-k'co, Ho-nan, Dec. 12.

"PERPLEXED."

WE have received a number of letters respecting the communication "Perplexed," which appeared in our issue of the 10th inst., wherein "B. S.," the wife of an officer in India, stated the case of a gentleman of her acquaintance, who, though a man of pure and beautiful life, had thus expressed himself: "For years I have searched, the Scriptures, and have entreated God have agonised in prayer that He would reveal Himself to me; but I got no light, and so at last I turned unbeliever." These are some of the points urged in the letters received in reply:—

The gentleman's prayer, right so far, should have been supplemented by another—that God would enable the suppliant to see his own true condition: "Show me Thyself; show me myself."

God has already revealed Himself to man. Was it quite reasonable for the gentleman to expect some personal visitation? God waited for the man to acknowledge himself a sinner, and to accept Christ as his Saviour.

"He that willeth to do God's will *shall* know of the teaching" (John vii. 17). The great question in every case is—Is there that genuine willingness to do God's will at any cost? An honest doubter will be an honest seeker: but, unfortunately, much of the so-called honest doubt of these days is at bottom intellectual self-indulgence, which, like all other self-indulgence, brings its own punishment.

Several correspondents emphasise the fact that God should be approached in the name of, and for the sake of, the Lord Jesus Christ. "B. S." is urged not to be discouraged, but to persevere, presenting the truths of Christianity to the understanding, heart, and conscience of the gentleman in question, not omitting the duty and privilege of arranging for the meeting together of "two or three" believers to pray for the Divine blessing on her efforts. Then, by God's grace, light will shine into the dark place, and joy and peace will follow upon believing from the heart. Among the books recommended by some who have written to us are: Liddon's "Some Elements of Religion" (*Rivingtons*, 1s. 6d), and Gall's "Instant Salvation" (*Gall & Inglis*, 4d.).

ILLUSTRATIVE CASES.

DEAR SIR,—Reading in THE CHRISTIAN a lady's question, headed "Perplexed," one or two incidents recur to memory which possibly might suggest some useful thoughts; three of these I will briefly narrate.

The first individual was a well-read, talented young lady. She had been brought up among Socinians; so had I; but the Lord had set me free from that delusion, and I laboured much to set before her a train of thought which had proved useful to myself. It was in vain: no argument would touch her. To my question, "Have you read the Bible through—with prayer?" she replied, "I have, more than once—and upon my knees, asking earnestly for light to see the truth; the result has been that, more firmly than ever, I remain a Unitarian."

Looking back after many years, I perceive that this young lady's mind was fully taken up with self. She was fully satisfied with every conclusion that sprung from what she called the sovereign power of her own reason. Now God will not share His sovereignty with a creature. He abhors a proud heart. See 1 Peter v. 5, 6.

The second case was that of an old gentleman, most genial and amiable, who not only disbelieved in the Deity of Jesus, but who seemed to ignore the existence of a God; he never went to church, spent the Sabbath in reading newspapers, and resolutely avoided all religious conversation. I was then young, and, being very happy in God, considered it my duty to attempt this gentleman's conversion. The difficulty was how to set about it, he being old enough to be my grandfather. So I began very cautiously, saying how I had been walking in the Necropolis, and was surprised to see what a number of children's graves were there; how it had set me thinking of the miracle of life, and how wonderful it seemed, that amidst so many antagonistic influences anyone should live to be old. "You, for instance, Mr. D., how many troubles, dangers, sicknesses, you must have passed through! yet here you are nearly eighty years of age, still hale and hearty." "You are wrong," said he; "I have had a very agreeable life, fairly prosperous and happy; and never had a day's illness in my life."

I was astonished. After a pause I observed, "Very few persons can say as much. You have been favoured indeed; and I should think you must be very thankful to the Lord for such mercies, and love Him very much."

"Oh, I don't know about that," he replied. "He has no fault to find with me, that's very plain."

"But do you find none with yourself?" I asked.

"Why, no! I have always done my duty, and kept a good character; indeed, I have lived a better life than most people."

"But don't you remember what Jesus said to a church which supposed itself to be very good: 'Thou knowest not that thou art wretched, and miserable, and poor, and naked.' God's standard of holiness is higher than yours."

He would hear no more. He darted a look of extreme anger upon me, turned a cold shoulder to me, and walked away without saying good-bye, leaving me in tears. I did not, however, forget to pray for him. He went on a distant visit. I did not see him again for four years, and when we met he was a changed man. He loved nothing so much as to hear of Jesus. The Bible was his constant companion, and he was sitting, humble and repentant, at the feet of Christ. I never knew how the change came, but it showed me that it needs the finger of God Himself to convert a soul, and that nothing but the touch of Deity can bring light out of darkness, and life out of death.

The third case was that of an astute man of business. We were both middle-aged, and our friendship permitted me to use much freedom in our conversation with each other. He had imbibed many of the views now set forth under the name of "Modern Thought." He did not believe in the inspiration of the Bible; called the histories of Genesis "myths." "We thinking men," as he delighted to call himself and his companions, "have got above all that, which is only teaching for children; God is too good to be unkind. He does not call sin the dreadful thing that you think it. If a man's duty be done to his family and to society, what more would you have?"

I was speaking about him to a dear Christian friend. She said, "You must pray for him." "So I do," said I, "but I feel that is not enough—he must pray for himself." "Well," she added, "ask the Lord to teach him to pray for himself. He will do it."

I had just been reading a sermon of Mr. Spurgeon's—in which he says: "Up, Christians! carry your unbelieving friends in the arms of your spirit to the Lord's feet, and deposit them there," &c. I did just that. In spirit I bore him to the feet of Jesus, and knelt with him there, with prayers that seemed as though they would not be denied! And the Lord heard, and answered.

My friend fell ill; all his clever reasonings came to nothing. He wanted a rock to stand upon; all his pride of intellect gave way, and he became humble as a little child. So he departed, as I firmly believe, to be with God, through Jesus Christ our Lord.

Now these things show that prayer is the mighty agent, and the Spirit's touch is the only secret of power. No laboured argument, no earnest persuasion, will answer without prayer and the Holy Spirit's influence. The heart must be emptied of self; must be humble and earnest: then the Lord will give an answer of peace. We cannot give this precious peace, but we can pray that the Lord would teach the tempted soul how to seek it. Often does God, in tender mercy, send heavy affliction, to bring down the self-sufficiency of the natural heart, and cause it to see itself as it really is, in the sight of God.

I. N.

[Will B. S. kindly send us her full address?]

FROM THE SOUTH PACIFIC.

THE NEW HEBRIDES.

WRITING to thank the friend who has for several years sent him a copy of THE CHRISTIAN weekly, Rev. James H. Lawrie, a missionary of the Free Church of Scotland, on the island of Aneityum, one of the New Hebrides group, says:—

I heartily thank you for your long-continued kindness in sending me such a valuable paper. During recent years it has become quite a foreign mission advocate, and is thus interesting and useful to us as a spur to greater faithfulness in our endeavours to bring in the heathen, and strengthen the hearts of those who have already made a profession of faith in our Lord Jesus Christ.

Mission work in the New Hebrides has been extending rapidly of late years. On several islands the natives almost wholly profess Christianity, and strong efforts are being made to place at least one European missionary on all the principal islands in the group.

Four new stations were opened up during last year on the islands of Malekula, Malo, and Espiritu Santo. Along with other of my brethren I assisted in the building of three of the new mission-houses. At each place visited we found that the heathen natives were quite willing to allow a missionary to settle among them. At one place, on being asked if he desired a missionary to reside in his district, the owner of a piece of land on which one of the mission-houses has been built, replied in the affirmative, by saying in broken English, which he had learned in Queensland, "Yes, me plenty too much want missionary." Quite a feeling of rivalry was raised by the people of a neighbouring village as to where the missionary's house should be built, on the land of one party or that of the other. The day has been when any white man attempting to set foot on any of these islands would have been driven away at the point of the spear. Only last year one of our older missionaries was nearly clubbed while trying to introduce the Gospel among the inhabitants of a small heathen island who had long resisted every effort to break down their heathen customs.

On Aneityum, where we labour, the natives have long professed Christianity. Some weeks ago I made a tour round the whole island, and find that at all the village churches public worship is conducted regularly every Sabbath by the native pastors; the teachers also keep up morning schools. At the central mission station we have classes for candidates, and last year thirty individuals were admitted into full church fellowship.

JAMES H. LAWRIE.

Rev. James Sleigh, of the London Missionary Society, writes to our publishers from Lifu, Loyalty Islands, near New Caledonia, on December 8, 1887, as follows:—"I return many thanks to you, or to some other unknown friend, for kindly sending me for some years *The Herald of Mercy*. I have frequently read portions in Lifu to the young Lifuans, who listened with pleasure and profit, and were delighted with the engravings. I am leaving here in a few days for England, so kindly do not address more to me at Lifu." Rev. James Hadfield will succeed Mr. Sleigh as missionary at Lifu. Mr. Hadfield is already supplied with THE CHRISTIAN.

THE LAND AND THE BOOK.

THE FIGURATIVE LANGUAGE OF SCRIPTURE.

THE third of Rev. JAMES NEIL's course of four popular realistic lectures on Monday evenings in Exeter Hall was delivered on February 13, the subject being "Similitudes; or, Light on the Figurative Language of Scripture." There was again a crowded audience, who listened with the deepest interest, and indicated a hearty appreciation of the lecturer's remarks.

"I have used similitudes by the hand of the prophets," cries the Lord, and in doing so uses a "similitude"; for "the hand" here does not mean a literal hand at all, but is employed as a figure for "the ministry" of the prophets. The extent to which God has so used "similitudes" has been fully realised by few. The East is the very home of flowery and figurative language. In Palestine a knowledge of colloquial Arabic soon reveals the astonishing and charming fact that the ordinary conversation of the humblest and most uneducated of the people, who can neither read nor write, and who have not the scientific knowledge of a well-taught English child of seven years of age, abounds with figures of speech which, in the West, would be thought worthy of a great poet. Take the

STREET CRIES OF JERUSALEM

as a striking instance of this delightful feature, and contrast them with the coarse, hoarse, meaningless cries of our far more highly educated street hawkers. Here comes the cake-seller, calling out, "Delicate morsels, buy, O ye children"; next comes the vendor of roses, sold in large quantities to distil for perfume, with the cry, "Roses, roses of many odours." The sweetmeat man announces his wares with "Peace to the throat! palm candy"; while he with melons shouts, "O melon pips—solace of the uneasy." Here comes the baker with his tray of bread, crying, "O Thou All-bountiful! O God! fresh bread! O Thou All-bountiful!" The water-seller tinkles his little copper bowls, or drinking cups, and calls to the passers-by, "O all ye thirsty ones, come to the water!" or quotes a verse of the Koran which promises heaven to those who give a cup of cold water to the thirsting. The hawker of henna, the fashionable yellowish brown staining for the nails, lifts up his voice with, "O henna, henna, fragrance of the fifth paradise! flowers of henna!" From a fruit-stall you may hear equally figurative language: "Dates, dates of the heart; but not for the avaricious"; while stoneless raisins are offered as "Daughters of Damascus." The very beggar calls out "Charity, charity, God will repay it," and then, "May thy mouth be always filled with sugar," to which those who refuse an alms invariably say, "Pass on! God will give thee."

The modes of thought and speech in Palestine being such as I have said, the Bible could not possibly be genuine if it were otherwise. Countless surface difficulties which are alleged by the freethinking objector, or which force themselves on the sensitive conscience of the believer are due to this simple cause. Take an instance of each. "Where," cries the Atheist triumphantly, "is it spoken by the prophets,

HE SHALL BE CALLED A NAZARENE?"

Nowhere is Nazareth so much as mentioned in the Old Testament, and Jews as well as Atheists, taking this literally, triumphantly point to an error in the Gospel. But observe the true answer. In thus claiming a distinct fulfilment of prophecy in Matt. ii. 23, the Apostle used a double figure. First, *enallage*, or exchange, where "He shall be called," or "his name shall be called," is put for "He shall be." This is a common Hebrew idiom. It occurs very strikingly in Isa. vii. 14, "Shall call his name Emmanuel (God with us)," in Isa. ix. 6, "His name shall be called Wonderful, Counsellor, Mighty God, &c.," and in Jer. xxiii. 6, "He shall be called Jehovah Tsidkainu (the Lord our Righteousness)." Our Lord Jesus Christ has not borne these as his names, but He has borne them as his characteristics. The idiom "to be called," means not only "to be," but "to be recognised and renowned as." It is, therefore, "he shall be a Nazarene." But to "be a Nazarene," here is the figure of metaphor, and means "to be like a Nazarene."

Now the Nazarenes in our Lord's day were despised and held in great contempt and treated as worthless and ignorant people. Nathanael, who was a good man, and lived at Cana, only some six miles away, and therefore well knew the village where Jesus was brought up, cries, "Can any good thing come out of Nazareth?" (John i. 46). Now how clear is the fulfilment claimed, "He came and dwelt in a town called Nazareth: that it might be fulfilled which was spoken by the prophets that He should be called a Nazarene" (Matt. ii. 23). Several of the prophets tell us of the contempt and shame that would cover Messiah; that, as Isaiah puts it, "He is despised and rejected of men, a very sorrowful man [literally "a man of sorrows"], and acquainted with grief, and like one causing men to hide their faces from Him; He is despised, and we esteem Him not" (Isa. liii. 3). Had our Blessed Lord lived in his own city, Bethlehem, or even in Judea, he would have been known and esteemed as of the lineage of David; but brought up in Nazareth, in "Galilee of the foreign nations," or "heathen Galilee," in the providence of God He came through this circumstance to be looked down upon and utterly despised as "Jesus of Nazareth," or as it should be, "Jesus the Nazarene."

Again, to deal with a case of sensitive conscience. When I was a child, I felt

A TERRIBLE DIFFICULTY

in those words of our Saviour's first sermon where we are told "to pluck out" our right eye and to "cut off" our right hand, if they make us offend, and so to practise self-mutilation (Matt. v. 29, 30). Still greater the difficulty seemed in ver. 39, 40, 41, where we are told to turn the left cheek to be smitten to him who smites us on the right; to give to "any man" our "coat" who rightly or wrongly sues us at law and takes away our "shirt"; to go two miles for "whomsoever" may force us with unpaid and compulsory labour to go one. Greatest of all seemed the difficulty of ver. 42, where we are to give to everyone who asks us, and not to turn away from any borrower; though, if the words are to be taken, as I thought, literally, a man often could not "provide for his own, and specially for those of his own house," and so would have "denied the faith," and be "worse than an unbeliever" (1 Tim. v. 8), to say nothing of often giving money to those whom he knew intended to apply it to wrong and even criminal purposes! In my young heart, taking these words, as I did, in their literal Western sense, and finding them in a plain and most practical discourse, I was led to reject the teaching of Christ as unreal, unpractical, and even immoral! I know now that these forms of expression are highly figurative, being nothing less than the powerful figure of hyperbole, or exaggeration, and mean no more than that we are strongly to avoid a litigious spirit where our own rights are called in question, that we are not to give way to bitter resentment in regard to personal injuries, and that we are to be very ready to lend a sympathising ear and a helping hand to the suffering and deserving poor.

Mr. Neil, having first described or illustrated the figures of simile, or comparison, and metaphor, then proceeded:—Next in order, I would call your attention to the even more powerful figure of

HYPOCATASTASIS, OR IMPLICATION.

This well-defined and exceedingly beautiful figure is often mistaken for metaphor, but there is a distinct difference. It is where the resemblance is not actually stated either with or without the words "like" or "as," but intimated or taken for granted. The Bible abounds with this strong and beautiful figure, which, it has been well said, gives "a refined delight in the reader's making the application for himself." Our Lord constantly uses it with great effect.

Take an example in his words addressed to his disciples, when, having crossed to the East shore of the Lake of Galilee, it was discovered that they had forgotten to bring bread. "Take heed, and beware of the leaven of the Pharisees and Sadducees." Here the Saviour does not say that the doctrines of these men are "like leaven," for that would be a simile; or "are leaven," for that would be a metaphor; but He simply implies that their doctrines resemble leaven—the Torula, or yeast-plant—because they spread with fatal rapidity, destroy what is sweet, work only in darkness, and are in themselves bad and worthless, leaven being a foul and destructive fungus, akin to that which causes dry rot in wood, and, according to the latest medical theories, akin to those fungi which cause all the different diseases which afflict and destroy the human body. The disciples, making the mistake so constantly made in the professing Church ever since, of taking our Lord's figurative words literally, thought He spoke this because they had forgotten to bring bread. The *fellahheen*, or peasants in Palestine, to which class our Blessed Lord and his disciples belonged, always eat thin, pancake-like loaves of whole wheat-meal, unleavened bread. These simple men, therefore, thought, not unnaturally, that our Saviour was simply warning them against the luxuries of the rich and great, to whose houses they might be invited, when He said, "Beware of the leaven of the Pharisees and Sadducees."

Or, again, observe the powerful implication in our Saviour's words to the much-tried Syrophenician woman, whose "great faith" He has called us to admire, "It is not meet to take the children's bread, and cast it to the little dogs" (puppies, *kunaria*, the dimunitive of *kuon*, "a dog"). It is a matter of surprise that this has not been so rendered in our Revised Version. "Dog," in the East, is an awful term of contempt, as I have already shown, a name for everything that is unclean and hateful. Our Blessed Lord would not have used, and I rejoice to know, did not use such a term. On the other hand, He went out of his way by this word "*kunaria*," or "puppies," to suggest to her just that hope which a faith like hers could lay hold of. "Dogs" are never allowed in the houses, never stroked by the master, never fed by the children, but "little dogs," or "puppies" are. When quite young, these poor despised brutes are often carried into the mud houses of the *fellahheen*, fondled, and fed! This the Lord Jesus Christ, as a *fellahh*, knew well, and He knew that the woman knew it too, and, therefore, to that humble, believing soul—thank God for it—He said "little dogs." She caught at it at once, and cried "*Nai*" [the Hebrew *na*, that is, I beseech you] Lord, but even the little dogs (*kunaria*) under the table eat of the children's crumbs!" (ver. 28). And He then crowned and rewarded, as He ever does, the faith He had so deeply tried.

In conclusion, Mr. Neil showed how full of deep importance a clear understanding of figurative language is in considering many of our Lord's strong doctrinal statements, five of which were taken as examples and fully explained. Lieut.-Gen. Sir Robert Phayre, at the close, in replying to a vote of thanks to himself and the lecturer, spoke of the great importance of Mr. Neil's treatment of this subject, to which his own attention had been strongly called, owing to his forty-six years residence in India.

Mr. Neil will repeat this course of lectures at Morley Halls, Y.W.C.A., 316, Regent-street, W., beginning on Monday, March 5, at 8.30.

"FLOODS."—In addition to the thousands of this little appeal, by Mr. Radcliffe, being sent out to friends and contributors of the Church Missionary Society, Mildmay, and the China Inland Mission, the Baptist Missionary Society, chiefly through the generosity of a friend, is now sending out 32,000 to be enclosed in its magazine.

CHRISTIAN LIVING.

By Rev. F. B. MEYER, B.A., Regent s Park Chapel.

IX.—CONCLUDING WORDS.

"Keep yourselves in the love of God."—JUDE 21.

THE longer we live, the less we care to speak of our love to God, and the more we dwell on God's love to us. As we climb the hill of Christian experience we see the ever-growing horizon of the ocean of divine tenderness, and we become ashamed even to mention the little pool of our love that lies far away in the vale beneath. Besides, we come to see that all true love to God in us is only a reflected gleam of his great love toward us. "We love Him because He first loved us."

There is no sweeter atmosphere in which to live than the perpetual consciousness that God loves us. Like the steady heat of the hot-house producing flowers and fruit amid the frosts of December, so in this icy world the genial glow of the love of God, experienced perennially by the believer, will produce those results which are exotics to this world, though they are native to the soil of the New Jerusalem.

When the Apostle bids us keep ourselves in the love of God, he surely does not mean that we can ever cease to be loved. The love of God is without variableness, or shadow of turning. Having loved his own which are in the world, He loves them unto the end. We may rest satisfied that nothing can separate us from the love of God which is in Jesus Christ our Lord. If we are faithless, He remaineth faithful. If we wander away into backsliding and coldness, He continues immutably the same. If we, like Peter, deny Him, yet He still looks on us with yearning affection, enough to break our hearts. Oh, clasp this blessed thought to your inner consciousness, that the love of God is more tenacious than a mother's—"she may forget"—and more lasting than hills or mountains, which "may depart."

But the love of God to us is one thing, and our appreciation and enjoyment of that love is quite another. The one is unalterably the same, while the other is fitful and intermittent. Sometimes we are very sensible of the warm beam of God's love shining blessedly into our souls; at other times we have no such joyous consciousness of his love; but we must remember that God's love to us does not in any way depend on our consciousness of it. It is not most, because we happen to feel it most; or least, because we have almost ceased to feel it at all. The one is no gauge of the amount of the other. God's love to us is ever constant, however much our appreciation of it may vary. When the sunlight beams seem to touch only a rim of the moon's surface, we do not argue that the sun is growing cold and dark. When a child wanders far afield from home and mother, we do not suppose that the love has necessarily died out in that mother's heart.

Nevertheless, though our consciousness of God's love does not determine its amount or constancy, yet it is very delightful and helpful to realise it always. Thus we become most sensitive to sin. Thus we acquire purity of heart. Thus we become strong and fearless. Thus, too, we become magnetic, attracting others to Him who has made us what we are.

This then is the question: May we not live in the hourly consciousness of the love of God toward us? Not always or exclusively dwelling on it, but continually looking up from our work, and finding that that benignant face is still smiling on us, and that that overarching heaven of love is still above and around. Not able to speak much of our love to God, but always able to speak of his love to us. Like a child, who plays about the house, without questioning for a moment, because it feels instinctively that all around it is shining the love of the mother. Is not this what Jesus meant when He said, I have kept My Father's commandments and *abide* in his love? Is not this what He meant, when He bade us keep his commandments and abide in his own love? And what else did Jude mean by bidding his fellow Christians to keep themselves in the love of God?

There are three or four brief hints that may be of service:—

(1) TAKE TIME TO CONSIDER GOD'S LOVE TO YOU.—God loves the world, because He loves each unit in the great sum of human life. We see the parterres of spring; to Him each flower is distinct. To us the sparrows are so similar that we cannot distinguish one from the rest, but He marks each sparrow's fall. We stand in wonder beneath the arch of the starry sky, and are bewildered by the multitudinousness of the star-dust. He calls each atom by its separate name. And so when we think of God's love to us, we must not think He loves us as part of the race, but with a special individualising love, which singles us out of the crowd, as a father loves each child with a love in which no other can share.

> Thou art as much his care, as if beside
> Nor man, nor angel lived in heaven and earth.

This belief in God's personal love is very helpful. It prevents us from feeling lost in a crowd. But it is not natural or easy at first. We must be patient, and take time to allow the thought to possess us, in its mighty grasp. We must get alone, and shut the door upon the busy world, and set ourselves to comprehend the meaning of those three small words, *God loves me*. We must learn that it is of the very nature of an Infinite Being to be as much in one place as though He were in no other place; and to love one lonely heart as if there were none other to share his love in all the wide universé. In the morning, before you enter on the calls of daily duty, take time—five minutes—quietly to realise that you are the object of the deep personal love of the Infinite God.

(2) ACCEPT ALL THE INCIDENTS OF THE DAY AS COMING FROM HIS LOVE.—I do not see how we can make distinctions between God's ordaining and his permissive providence, any more than we can between his special and general providence. All life, and its many incidents; what comes to us directly from his hand equally with what is permitted to happen to us through the means of others, must be traced back to Himself as the ultimate final cause. Our Lord was delivered by the determinate counsel and foreknowledge of God, though this did not lessen the wickedness of the hands, by which He was crucified and slain. Here is the mystery of the ages, but let not the mystery rob us of the undoubted truth, that God is behind all events.

And God is love. All events, therefore, must be consistent with his love. And we must recognise this, if we would keep ourselves in its glad and constant enjoyment. When any bright thing befalls you, when anyone says anything kind of you, when an unexpected gift falls at your feet, when a new friendship enters your life, when the sun shines brightly on your path, look up and know that all lovely and helpful things are the children of the love of God. Do not be so occupied with the gift, or the channel through which it comes, as to ignore the giver Himself.

And when unkind things are said or done; when robber bands steal your goods, as Job's; when friends disappoint you, and Shimeis curse; then look up, and be sure that all is permitted by a love that cares for you none the less tenderly when it withholds its help. "Jesus loved Martha, and her sister, and Lazarus: when He heard, *therefore*, that he was sick, He abode two days still in the same place where He was."

Thus every event that comes to you will link you, by a golden clasp, with the love of God.

(3) BE CHANNELS OF GOD'S LOVE TO OTHERS.—In the spring, the vine-root, bursting with life-power, longs for branches, through which it may pour its tides of life forth to refresh thirsty souls; and surely the love of God is ever seeking for kindred hearts, who shall be channels of communication with the world. The world, too, needs love. There is nothing which can slake its thirst, but the love of God. It will ever thirst again till it drinks of that stream.

Why should not you, my reader, be one of the channels through which God's love may pour itself out to refresh him that is weary? If you are willing, you will find yourself beginning to care for men, as never before; and there will be a new power of affection opened within you, which shall betray its Divine origin.

And what, think you, shall be the effect of this upon yourself, except to teach you the meaning of God's love to *you*? For the water which flows along a channel can refresh the flowerets that grow upon its banks. Those that live in love to others know the love of God to themselves; and to keep other men in our love is to keep ourselves in the love of God. Forsake wrath, jealousy, and envy, in the power of God's grace, and learn the new, glad lesson of love.

(4) ASSOCIATE WITH THOSE WHO LOVE GOD.—No one of us can know the fulness of God's love in the loneliness of our own communings. We need to associate *with all saints* to learn its height and depth, and length and breadth. It is a mistake to isolate ourselves from communion with Christians, or from corporate church-life; and it is my earnest advice to all young Christians, as to all secret disciples, to find some happy centre of Christian fellowship, and join it.

We see the love of God from different angles. It shines on us with different hues. And no one can fully appreciate it, and its full extent, who has not spoken with other Christians about it, and tried to catch some new beauty in their conceptions. Talk much of the love of God to those around you. Hear them, and ask them questions. So shall your hearts burn within you, and Jesus will make Himself known in some deeper, sweeter guise. Christian converse is a great help towards the abiding realisation of the love of God.

(5) LIVE IN OBEDIENCE TO EVERY KNOWN COMMAND.—"If ye keep my commandments, ye shall abide in my love; as I have kept my Father's commandments, and abide in his love." This is the secret. To search the Word to see if you are keeping all his commands; to seek and keep his laws; to put the government upon his shoulders; to do his will, at whatever cost to self-will; to obey, not to win aught from his hand, but just to please Him; to ask forgiveness and restoration if you have erred or gone astray. Here is the essential condition of walking in the light of his love.

Who has not been conscious of a sweet manifestation of love, when some difficult duty has been done for his dear sake alone? As when Jesus was baptized, the heavens were opened, and the voice of God declared Him to be his beloved Son.

Let us walk in the light, as He is in the light, so shall we be conscious not of light only, but of love.

There is no need for us to live in a cold and arctic zone, if only we fulfil the conditions here set down. We may not always be equally buoyant, or equally exuberant, or equally responsive; but we shall never lose the bright glad consciousness that we are loved by the Love that spared not the only begotten Son.

[These papers on "Christian Living" will shortly be published in separate form.—ED.]

THE HISTORICAL ASPECT OF CHRISTIAN MISSIONS.—Miss Petrie delivered the first of a course of four lectures on this subject, at Steinway Hall, on February 14, before a considerable audience, chiefly composed of ladies. The lecturer sketched the extension of Christianity under the Roman Empire with much skill and clearness. She took Jerusalem, Antioch, Ephesus, Rome, Alexandria, and Constantinople, as six cities whose successive prominence in the early Church marked epochs in its history. She strikingly suggested that the first impetus to the self-assertion of the Roman See was given by the fact that the removal of the seat of empire to Constantinople left it without a rival authority, quoting Hobbes's saying that "the Papacy is the Ghost of the Roman Empire."

DR. WHYTE on THE VOICE OF GOD.

In continuing his lectures on "Grace Abounding" last week, Dr. Alexander Whyte, of Free St. George's Church, Edinburgh, selected these words from paragraph ninety-three:—"Now, about a week or a fortnight after this I was much followed by this Scripture, 'Simon, Simon; behold, Satan hath desired to have you.'" Heb. iv. 12, "The word of God is quick and powerful," was used as a parallel text.

Dr. Whyte remarked that, when Luther said Paul's words are living words, and have hands and feet, he but paraphrased that text. The words of men are living words, according to the life and power of those who speak them, and they have hands and feet, according to the hands and feet of those by whom they are used. In considering the quick and powerful word of God which came to Bunyan, they should look first at its form. It came in this form, "Simon, Simon; behold Satan hath desired to have you." Those words were first spoken in the upper room when the Master was preparing his unprepared disciples for his departure. He used his power to break Peter of his self-righteousness and self-sufficiency, and settle him on another foundation. By his solemnest words, and with his solemnest looks, He discovered things to Peter which Peter otherwise would never have known. The word "desired" was much too feeble; it was really, "hath *demanded* to have you." All the force of the Greek verb is needed to bring out the boldness and impudence of Satan in claiming Peter as his own.

Those words, addressed by Christ to Peter, were the words which seemed to ring and rattle in the ears of John Bunyan. A voice seemed to say, "John Bunyan, John Bunyan, thy old master Satan still desires to have thee." Although his name was not Simon, he felt that the voice meant him. This whole region of mysterious voices and visions is a region of Scripture that has never been fully explored, and, perhaps, it is too deep for mortal insight to probe. The Old and New Testaments are full of visions and voices and intimacies that make us shrink away back from them. At his baptism and again on the Mount of Transfiguration our Lord heard a voice from the excellent glory. A voice came to Saul as he was on the way to Damascus, and a voice spoke to Augustine as he sat under a tree in the garden. These voices belong to regions impossible for experimental religion to explore. There are more things in the philosophy of our experimental religion than we have yet dreamed of.

John Bunyan was as really under the personal care and protection of Jesus Christ among the hedgrows of Bedfordshire, as Peter was in the Passover room at Jerusalem; He loved the tinker of Elstow with the same love as He loved the fisherman of Bethsaida. And He got as good and fruitful service out of the author of the "Pilgrim's Progress," as out of the author of the First Epistle.

Our secular and sensuous poets sing that there are "tongues in trees, books in the running brooks, sermons in stones, and good in everything," and if they sing thus why may not the man of God? It is a measure of your spirituality whether the world is dumb or eloquent to you of the love of God. Shall the mighty God make nature speak to me, and shall I not hear it? Bunyan says that he did not understand at first why this voice came to him. Paul says there are many voices in the world and not one of them is without significance. The voice that came to the Lord at his baptism was sent to reassure the Man, Christ Jesus, to confirm his soul that he was the Messiah. The voice that came to Saul on the road to Damascus was sent to snatch him from the service of Satan, and make him a builder in that Church of which he had been a destroyer. And Bunyan found that the voice which spake to him was meant as a warning of a cloud and storm that were coming down upon him.

Have we such interviews with God through such voices as these? The stone which Jacob set up for a pillow was eloquent to him all his days, and he must have heard an echo of the love of God in every ripple of the brook of Jabbok. Have we any such stones or brooks scattered over Scotland? When you become spiritually minded the world will be full of such voices, your ears will be circumcised, and you will understand how nature and the world can become eloquent with the voice of God. A young communicant once pointed out to me the very slab in your own Princess-street where a voice from heaven arrested him, and from which he had no peace till he was hunted into the communicants' class. The word of God is still quick and powerful for such ends as these.

CANADIAN NOTES.

[FROM A SPECIAL CORRESPONDENT.]

The question of divine healing has been attracting some little attention, articles and letters having recently appeared in *The Toronto Mail*. A few Christians in this city have taken up the subject, and are making the question a ground of fellowship, under the pastorate of Rev. John Salmon, late of the Baptist Church.

A note from Ottawa tells of excellent and well-attended meetings being held there by Messrs. Crossley and Hunter. Among other notables Sir John A. Macdonald, Premier of the Dominion, has been on several occasions an interested attendant.

Rev. Dr. Shaw, of Montreal, contributes to a religious weekly a very interesting paper on the desirability of greater unity among the evangelical churches. This subject has attracted a great deal of attention lately. Dr. Shaw, however, claims that organic union is not a necessity for the fuller and more perfect development of Christian effort.

The Methodist Guardian gives a long account, by Mr. Charles Teeter, missionary in the North-West, of his work in the Territories. He prefaces his letter by remarking that the Roman Catholic Church has made converts of nearly all the halfbreeds and some of the Indians, and are putting forth every effort to increase the number of their converts. The cloud on the horizon is as yet no bigger than a man's hand, but many careful students believe that the question of religious supremacy will one day call for settlement.

There are not too many Christian ministers in this land who have acquired a reputation of bravery in attacking whatever evil they see, no matter how securely entrenched in the public life of the nation, and these can ill be spared. One such was Rev. John Smith, pastor of Erskine Presbyterian Church, in Toronto, who recently died very suddenly of apoplexy. He was born in Armagh, Ireland, in 1827, and at eighteen commenced his studies for the ministry. The first twenty-five years of his ministerial life he spent at Bowmanville, Ont.; the rest with Erskine Church. He was a fearless and energetic speaker, strong in his temperance convictions, and his public and private ministry was greatly owned of God.

The "Hamilton Conference" of Believers held in Hamilton, Ontario, was very largely attended, and strangers from every part of the Dominion were there. Among those prominent in Christian work here were Messrs. Alex. Marshall, Donald Munro, Chas. W. Ross, John Grimason, and others, and the presence and blessing of the Lord were known and felt. After these meetings were over at Hamilton, they were continued at Toronto, where about twenty evangelists took part in two days all-day meetings. They were most happy and blessed "times of refreshing from the presence of the Lord."

THE WORD AND ITS POWER.

Rev. Henry Wace, D.D., Principal of King's College, London, delivered an address, on Friday, Feb. 3, at the College, to members of the Church of England Scripture Readers' Association. The occasion was the annual tea given by the Committee to the Readers and their wives, the party numbering over two hundred. The chair was occupied by Rev. Marcus Rainsford, clerical secretary of the Association.

Dr. Wace claimed that in taking the Bible into the houses of the poor and sick in the Metropolis, the Readers were carrying out the first principles of the Church of England. At any rate, he said, since the Reformation the distinctive mark of the English Church had been that it was a Bible-reading Church. The Reformed Churches of Europe had produced as great, or perhaps even greater, Bible students, but he believed it to be an acknowledged fact that in no country were the Scriptures so widely known and honoured as in England; and this he attributed very largely to the simple reading, without note or comment, of the Word of God from day to day and week to week in the appointed services of our National Church. At a time when all classes, both by law and custom, attended public worship to a larger extent than is unhappily now the case, the public reading of God's Word was probably sufficient; but with the enormous growth of population and the large number of those who absented themselves from Divine worship, arose the necessity of the Bible being carried to the people by such means as those adopted by the Scripture Readers' Association.

Dealing with the objections urged against the authenticity of the Scriptures, and more especially of the Gospels, he stated as a fact that most of those which several years ago were thought unanswerable have been shown to be baseless, and have been given up by the critics themselves, although still frequently paraded by their more ignorant followers. He urged the Readers to try and realise more fully for themselves, and to impress upon those whom they visit, the actuality of the persons and events recorded in the Gospels. They would agree with him in testifying to the marvellous influence produced upon the minds and hearts of all by the simple reading of the words and works of the Saviour; and how his sayings, even when not entirely understood in all their depths and fulness, brought comfort, peace, and joy to the weary and worn and sad.

Dr. Wace concluded a powerful address by referring to a case which had come under his own observation when labouring as a curate several years ago. He had been visiting a sick man, and reading portions of Scripture, when he was met by the remark, "Yes, that's all very well, but I never saw anyone trying to live up to it." He could not but sorrowfully admit to himself that there was some truth in this. The man subsequently went to a convalescent home, and returned a believer. The secret of the change was that his heart had been touched by the Christlike and self-sacrificing lives of the Christian ladies who had tended and instructed him in the home, and he had judged the tree by its fruits.

The Church of England Scripture Readers' Association is now employing over a hundred and twenty Readers in the Metropolitan portions of the dioceses of London, Rochester, and St. Albans. Their work is greatly valued by the clergy under whom they are placed, and the Committee would gladly increase the number if their funds permitted.

THE GIRLS' TRAINING HOME, AUCKLAND-HILL, WEST NORWOOD.—This Home, known as Auckland House, has completed its second year. During the twelve months, six girls have been sent to service, and, with one exception, they are doing well. There is a public laundry connected with the Home, and the profits arising therefrom help to make the institution self-supporting. Miss E. J Romanes is the lady superintendent.

SAVED IN THE KITCHEN.

AT a recent prayer-meeting held in the rooms of the Christian Colportage Association, attended by about thirty colporteurs, from different parts, many interesting testimonies were given.

One of the colporteurs related an interesting case. He called at a large house in the south of London and two of the servants came to the door. They seemed very light and frivolous, and did not care for his books at all, and he could not induce them to buy; but he said he would leave with them "a message from God," repeating to them once or twice John iii. 16, "For God so loved the world, that He gave his only begotton Son, that whosoever believeth in Him should not perish, but have everlasting life." On the occasion of his next visit to this house, he found that one of these servants, the cook, was in a state of deep anxiety about her soul. She told him that she had turned up the passage he referred to, and had read the chapter several times over, and she was very anxious to be saved. He told her the way of salvation through Jesus Christ, and she asked if he would come in and pray for her: he did so, and while he was praying this young woman was enabled, by faith, to receive the Lord Jesus Christ as her own Saviour. She was full of joy and gladness, and he told her she must now try to bring her fellow-servant to Christ, and he promised he would pray for her. About a fortnight afterwards, one Sunday afternoon, both these young women came to his house, telling the good news that the second also was now rejoicing in Christ. The cook said, "Just to think, we have been going to church all our lives, and we have been saved in the kitchen."

Another colporteur mentioned the case of a young footman, whose mistress, an earnest Christian lady, had asked the colporteur to try to influence him for good. He sought him out, and, giving him a copy of "Grace and Truth," told him what a blessing it had been to his own soul, and then spoke to him seriously and definitely about salvation. From time to time he met him on his rounds, and found that he was reading the book, and was deeply impressed by it. Meeting him one morning lately, the young man said: "It is all right now; I went down two nights ago to a meeting at the Young Men's Christian Association, and there I yielded myself to the Lord."

A third colporteur stated that a cottager in a village had told him that her daughter, who was out at service, was anxious about her soul, and she asked him to recommend a book that she might send to her. He recommended "Salvation: the Way made Plain," and they both knelt down and asked that the Lord would bless the message through the book to the young woman's soul. The following month, when passing through the same village, this woman called him and told him she had good news. Not long after she sent the book, she received a letter from her daughter, saying that the book had been a great blessing to her, and that she had now found perfect peace. "But," she added, "it was only just in time, for three days after I got my daughter's letter, I had a telegram telling me to come, as she was very ill. When I arrived I found that she was dying, but in perfect peace, resting on Jesus; and she begged me to thank you for selling me that book; it had been a great blessing to her. She said that her dying prayer would be that the book might be a blessing to many souls."

Many similar testimonies were given, showing how richly God is blessing this agency. The secretary would gladly give any information to those who wish to inquire further about the work. The address of the Association is 37, Farringdon-street, London.

THE NEGROES OF GUELPH, Ontario, seem to be well looked after by Mrs. A. Linton, of that place. A mothers' meeting has been organised among the women, and the men are by several agencies brought under influences for good.

CHRISTIANITY IN NORTH AFRICA.

PAST AND PRESENT.

IN propagating the Gospel of Christ in North Africa, we are only resuming the work begun in Apostolic days, and continued up to and beyond the days of Augustin. When the Holy Ghost came down in mighty power on the day of Pentecost, to give witness to the glorified Jesus and his finished work, and the Father's complacency in it, amongst the multitude there gathered, were those from "the parts of Lybia about Cyrene." The colony of Cyrene was the chief of a group of five cities which the Greeks held, 600 B.C., and is now represented by Tripoli and its vicinity. Libya was the common Greek name for the African territory as far as it was known to the Greeks. It was Simon the Cyrenian, the father of the well-known disciples, Alexander and Rufus, who bore the Saviour's cross to Calvary, and the fervent and zealous character of these people in causes bad and good was shown by them in disputing with Stephen. Many Jews were settled there, and not a few Christians had received the Spirit's power, and zealously engaged in spreading the Saviour's work and name, not only in Libya, but westward to Tripolitana, Numidia, and Mauritania, now comprised in Tripoli, Tunis, Algeria, and Morocco, the sphere of the present Gospel work of the Kabyle and Berber Mission, of which Mr. E. H. Glenny, of 21, Linton-road, Barking, Essex, is hon. secretary.

So widely was the truth spread that at the end of the second century the Church of North Africa was more numerous and more influential than that of Rome or Constantinople; it was always independent of Rome, and reached the culminating point of its history in 418 A.D. In the time of Augustin there were 466 dioceses, some consisting of several towns and villages, and some smaller; but later there were as many as 579 sees, and numerous councils were held, at one of which was defined the Canon of Scripture. (See "North African Church." By Julius Lloyd. *S.P.C.K.*)

"The Church of North Africa emerges suddenly out of darkness into broad daylight about A.D. 198, in the apology for the Christian faith which was addressed by Tertullian to the Roman governors." The labours and martyrdom of Cyprian took place in the third century. The work of Augustin in the fourth. Heathenism was dethroned, the Bishop of Carthage entered the temple of Juno Astarte, the great Punic goddess, and consecrated it to the true God, as well as Baal's temple, and how often these basiliques of Carthage then resounded with the Christian accents of Cyprian and Augustin. What horror would have seized their minds if they could have been witnesses of what took place recently on this very spot at the inauguration of Romish worship by the Cardinal Archbishop, as related by one of the priests, who states that a series of seven litanies had been prepared by Cardinal Lavigerie addressed to these North African bishops, saints, and martyrs, and he adds: "Our emotion redoubled when we saw the venerable prince of the Church go on his knees and invoke one by one all the glorious bishops, the courageous confessors, the heroic martyrs, and the holy women, whose virtue and glory he had traced, and we chanted in choir after each invocation: 'All ye saints of Africa pray for us'—a fervent prayer indeed, and well worthy to obtain the blessings of Heaven on this unfortunate country."—and thus, after all the judgments of God by the Moslem woe-trumpet, the worship of demons is still practised; and, as Gibbon says, "the throne of the Almighty is darkened by a cloud of martyrs, saints, and angels," and yet Rome repents not of the crime.

The various edicts of persecution of the Roman emperors brought untold woes, death, torture, banishment, to the faithful members of Christ's body. Sometimes the local authorities avoided carrying out to extremity these edicts, and issued, for a certain sum, written certificates that so and so had offered the prescribed worship to the gods of Rome. This was taken advantage of by some, and became naturally a cause of great offence to upright minds, who could not tolerate such hypocrisy in their fellow Christians. They acquired by this conduct the name of "traditores," and ultimately caused a schism in the Church. Donatus was strongly opposed to this proceeding, and united with the Numidian bishops in condemning it and those who sanctioned it. He insisted on purity of communion, holding that there should be a spotless Church, composed of spotless members.

Rival bishops were elected, and the Donatists became more numerous than the Catholics; many of the former were those Numidians, the fathers of the Kabyles of to-day. In 311 Constantine was appealed to, to decide between two rival bishops of Carthage, and his decision was against the Donatists, requiring that their possessions should be given up to the Orthodox. The order was resisted by them, and they retired to the Atlas Mountains, and in 348 with their wild Numidian cavalry defeated an army sent for their forcible conversion. Their uncurbed zeal and indiscipline soon led to a [illegible] of their religious principles, and, when successive wars and struggles with Roman, Vandal, and Saracen armies told upon them, Okba-ben-Nefa, and Hassan, without much difficulty, induced them to embrace the Moslem faith, and there is apparently at the present day not a trace of their former Christianity; and our work lies before us, with the help of God's Holy Spirit, to lead them back to it with other weapons than those of the sword and tribute.

Walls of adamant confront us, but the faith of the early Cyrenian missionaries, accompanied with a Pentecostal power, can lay such walls level with the ground, and lead these beloved Kabyles to pay their ancient homage to their glorious King.

Paris. GEORGE [illegible].

METROPOLITAN TABERNACLE TRAINING CLASSES.—The annual tea and public meeting of the Metropolitan Tabernacle Country Mission and Evangelists' Training Classes were held last week. It was stated that Christian young men of all denominations are admitted as members; a clergyman of the Church of England has rendered good service in the cause, while a sergeant of the Salvation Army has been in the ranks for some time. During last year a total of 218,000 persons heard the Gospel through the agency of the training classes.

MR. MONTAGU WILLIAMS, at Greenwich Police Court a few days ago, gave an account of the expenditure of £600, which had been entrusted to him, as the result of his [illegible] for assistance for the relief of the unemployed and those suffering from poverty. Altogether 1650 families have been relieved; sometimes by gifts of coal, sometimes by gifts of food. Mr. Williams said that he had made himself personally acquainted with a number of the cases relieved, and he had found a combination of misery and want such as he never thought he could realise. But he had in every case seen the suffering borne with the greatest patience and fortitude.

"THE RELIGIOUS CONDITION OF SOUTH LONDON" was considered at a conference of clergy and laity at Camberwell last week. It was contended that, though there are only 3000 church-goers out of a population of 40,000, there is no reason to fear that Christian principles are failing to influence the people. The rural dean of Lambeth thought it was a great mistake to suppose that only the poor wanted spiritual attention. If wealthy citizens had to cook their own dinners, mend their own clothes, and get their children and themselves ready for morning service, he believed many of their fashionable West-end churches would be nearly empty. The Bishop of Rochester held that the chief causes of social and religious degradation are: (1) drink, (2) overcrowding, and (3) poverty. Dr. Butler, master of Trinity College, was of opinion that the present religious state of South London demands the residence among the very poor of a number of ladies and gentlemen who have the means and the inclination to relieve their present necessities and to minister to their spiritual wants.

For the Young.

A DAKOTA BLIZZARD.

On January 12 a very severe snow and wind storm passed over the Territory of Dakota, and extended to the adjoining States. In Dakota alone more than one hundred persons were frozen to death, not a few little children amongst the number. Some perished in attempting to reach home when returning from school. This storm reached De Smet, a small city situated on the Chicago and North-Western Railway, in Southern Dakota, about 2 p.m. It had been telegraphed about a quarter of an hour previous that a severe snow-storm would soon be upon us. This news was circulated as quickly as possible, and several took the precaution and did not return home on that account.

During the morning the wind had been blowing from the south-east, strong enough to raise a good deal of loose snow into the air that had been increasing since the beginning of winter. At noon the wind gradually subsided and the weather became much warmer. Our first warning of the approaching tempest was the wind gradually shifting round to the north-west, then in a few minutes it came upon us.

Soon after the blizzard made its appearance a person might have been standing in the middle of main street, and the buildings on either side would be invisible on account of the air being filled with loose snow as fine as the finest sand. Many persons in town had narrow escapes from being lost. The school bell was rung a good part of the afternoon and evening, so that if any person had missed their way they might know in which direction to steer their course, and thus avoid wandering away from town.

If, as the gloom of night spread its mantle over the broad prairies, we had been able to view the many poor wanderers who had lost their way and were battling with the terrible storm and gradually succumbing through its severity, the thermometer recording about thirty degrees below zero, and the cold being much intensified by the gale which was still raging with unabated fury, perhaps none would have attracted more of our sympathy than a father and his three children; the eldest, a son, fifteen, a little girl aged twelve, and her sister only ten. The father was a school teacher, and had taken his children with him to school in a cutter, or small sledge. The day being stormy, there was no other attendance.

As soon as the storm made its appearance he at once started for home, it being only about a mile and a half distant; but, unfortunately, he missed his house, and wandered over an unsettled portion of prairie. After going a considerable distance the horse became exhausted, on account of travelling through the deep snow, lay down, and was soon frozen to death.

All hope of reaching home before night now disappeared; so the father determined to do all in his power to save the lives of his children. He turned his cutter upside down; placing the children under, and, wrapping them up as snug as possible, buried them with snow with a shovel that he had fortunately taken with him. By shovelling snow, and moving around, he endeavoured to keep himself from freezing all through that terrible night.

When morning dawned the storm was still in its strength, but towards noon it quieted down, and a dwelling-house was discernible about a mile and a half distant. The father now partially uncovered the sledge, so that his son was able to get out, and, although his feet were badly frozen, he determined to start out at once and procure help to rescue his father and sisters. After he had walked a mile, his feet gave out, and the remaining half mile he was obliged to crawl on his hands and knees. When only a short distance from the house, he attracted the attention of one of the inmates, and was at once tenderly cared for, and assistance sent to rescue his father and sisters; they were soon safely housed, and loving hands doing all that they could to minister to their needs. The smallest girl was seemingly unharmed, but her sister was so benumbed that it took between four and five hours to restore her. The boy has been obliged to have both his feet amputated, and the father will lose several of his fingers and toes.

The family who had this great affliction brought upon them was a God-fearing family. The father has always taken an active interest in Sabbath-school work. The doctors were uncertain whether the lad would survive the amputation, he being in such an exhausted state. A minister who was present inquired if he were prepared for death. To this question he calmly responded that his trust was placed in his Saviour, and thus he felt fully prepared for the worst that might come. I have known him for many years, and he bears the character of being kind and noble-hearted, and has been the main stay of the family. God's providences are often very mysterious. H. Gregory.

De Smet, Kingsbury Co., Dakota.

The fearful blizzard developed a heroine. Miss Minnie Freeman, a young girl in her teens, was teaching in a country schoolhouse in Nebraska, right in the blizzard's track. It struck the schoolhouse about three o'clock, the first gust tearing the door from its hinges; a second unroofed the schoolhouse, leaving the frightened children exposed to the elements. To remain there was certain death; to reach the nearest house seemed equally hazardous. But the plucky teacher determined to attempt it. In her drawer was a ball of strong twine. With this she tied the children all together, three abreast, except the youngest one, whom she took in her arms. She then tied the end of the cord around her own body, and, cheering her charge with words of encouragement, started out in the storm, and brought them all safely to the farmhouse three quarters of a mile distant.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Hankinson, Walthamstow, Feb. 24; Caterham, March 6; Chenies, March 15—16; Watford, March 17. Mr. T. Sayer, Baptist School, Tottenham, March 5—7, at 7. Mr. S. Rickards, Portsmouth, Feb. 26 to March 1. Mr. H. Hutchinson, Camden-road Chapel, Feb. 27 to March 2, at 7; Walworth-road Baptist Schools, March 5—9, at 7; Liverpool, April 8—12. Mr. Josiah Spiers, Presbyterian Church, Haverstock-hill, March 4—14, at 7. Mr. Pericles Green, Abergavenny, March 13—16. Mr. Martin J. Hall, Trinity Hall, Battersea, Feb. 27 to March 2, at 7; Harvey street Mission Hall, Hoxton, March 5—9, at 7.45.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, February 26, John vii. 28—39; Monday, February 27. John vii. 40—53; Tuesday, February 28, John viii. 12—30; Wednesday, February 29, John viii. 31—47; Thursday, March 1, John viii. 48—59; Friday, March 2, John ix. 1—14; Saturday, March 3, John ix. 15—29.

PRINCESS CHRISTIAN, as president of the newly formed British Nurses' Association, attended and spoke at a meeting a few days ago at St. George's Hall, Langham-place, held for the purpose of furthering the objects of the Association, for which it is proposed to obtain a royal charter. It will associate nurses for their mutual help and protection, and in various ways advance the work of the profession.

GREAT FORTUNES are being constantly left by deluded people to their unfortunate heirs. Many young men and young women are so handicapped with gigantic money bags that they fail utterly in the noble race. But it is useless to argue with those who curse their children with too much gold, instead of using their wealth to promote the happiness of mankind. Until their thoughts are revolutionised, until they are lifted into quite another spiritual atmosphere, they cannot even understand why Christ so emphatically prohibited the laying up of treasure upon earth. The first necessity of the hour is to shatter lazy, self-indulgent Christianity and to bring back the simplicity, the reality, and the intensity of Christ.—*Methodist Times.*

BEULAH.

They have come to the land of their happies
From a dark and a stormy tide; [dreams
And a light like an Indian summer beams
O'er valley and mountain side.

From an ocean that breaks on the burning coast,
And that shrieks on the shores of time,
They have sailed in the vessel that saves the lost
To this beautiful Beulah clime.

Here the fountains of evil and sorrow are dried,
And the sins of the soul are forgiven;
For the kingdom of God stretches over the tide
To this land on the border of heaven.

O land of the never-declining sun!
Of the pure and unclouded air!
With the glory of heaven upon earth begun,
Jehovah Shammah—the Lord is there!

Donemana, Ireland. J. K.

"OLD WELCOME" RESTAURANT

Much blessing has attended another year's labour in connection with the "Old Welcome" Restaurant and Institution in Little Britain, Aldersgate-street. Mrs. Fisher writes:—

"At a meeting, lately held in a warehouse, where my first visit was the means of weekly services being convened by the principal of the establishment, through which many of the workmen, women, and boys have been converted to Christ, a young man rose, and told of my first call at the warehouse, some years back. He said that when he was told that there was a lady downstairs, who wanted to hold a meeting in the workshop, he replied, 'We do not want any meeting here.' However, he said that he went to see me, and that I gave him a flower, with a text, which quite turned the current and softened his heart, and he asked me to go up and hold the meeting; also, that he well remembered the passage of Scripture which I read on the occasion. Our visits continued, and blessed results have followed to the praise and glory of God.

"One of our members invited some from her work-room to tea in our 'Welcome,' after which Gospel addresses were given, and she had the joy of seeing several (who had formerly been her persecutors) brought to own Jesus as their Saviour and Lord. Many work-rooms are open to us that we cannot occupy for want of visitors; we greatly need more ladies who could give, at least, one hour a week to this service. This year we have had to increase our expenses by an addition to our rent of £40 per annum."

Communications for Mrs. Fisher should be addressed to the care of the hall-keeper, 186, Aldersgate-street, E.C.

TRACT WORK IN SPAIN.—The Monthly Tract Society (Bridge House, 181, Queen Victoria-street, E.C.) have commenced printing tracts in Madrid, which they are to post to the upper classes in Spain. Mr. J. R. Mackenzie is secretary.

THE SOUTH WOODFORD Y.M.C.A. is making progress in a useful course. At the annual meeting, held last week, it was reported that there had been an increase of seventeen members during the year—all of them decided Christians. A growing spirituality and zeal in evangelical effort characterise the members generally, and these features were greatly rejoiced in.

A SERIES OF UNITED SERVICES for the deepening of the spiritual life of the members, and for the manifestation of true Christian unity, have been held in several of the Peckham and Dulwich Nonconformist churches, and have been attended with much success. The closing meeting was held at Rye-lane Baptist Chapel, Peckham, on Sunday evening week, when a united communion service, largely attended, was engaged in. A spirit of fervent and devout zeal seems generally to have been roused, and much permanent blessing is confidently anticipated.

EVANGELISATION OF THE MASSES.

On Tuesday afternoon and evening, last week, meetings of Christian workers were held at the Morley Halls, Regent-street, for prayer and conference on, "How more effectually to promote the evangelisation of the masses of the Metropolis."

Mr. T. A. Denny presided over the afternoon meeting, when prayer was offered by several brethren with special reference to the subject in hand. In the course of his remarks, the Chairman said that he believed it to be very little use to offer Gospel truths to men who are half starving. There are, he said, people numbered by thousands who live in wretchedness and despair, and are very little looked after by the churches. To care for them is hard work, and he honoured those who could do it. Christians ought to be up and doing without wasting time, and not only show energy but also exhibit ingenuity in their methods of working. Men of the world are active and ingenious. Why should not the children of light be wise in their generation? Things that appear little ought not to be despised, as it is doubtful whether anything done for the glory of God is little.

Mr. C. R. Hurditch delivered an address, in which he showed that the attendance of the masses at churches and chapels is comparatively small, and maintained that Rationalism, Ritualism, and worldliness are doing great mischief at the present time. He reviewed some of the new methods of attracting public attention to the Gospel, emphasised the importance of evangelists and others being personally fit for their work, and urged that fervent prayer should be offered for a revival of God's work in the Metropolis.

Mr. Vines held that a spirit of prayer is the one pre-requisite to a revival. Mr. J. B. Bain contended that faith in God is lacking; until workers take up a more acceptable attitude in this respect, they cannot expect to be used to the glory of God. Mr. J. Gill maintained that religious effort is burdened by selfishness and ambition; he asked workers to cultivate humility.

Mr. Robert Paton urged the importance of a proper estimate of sin, and the preaching of the justice of God. Men should hear more of the consequences of sin; evangelists also should pray God to search them. Mr. W. H. Mills (Stafford Rooms) felt convinced that the core of the question is that people have not a due fear of God. Infidelity, frivolity, and want of reverence, prevail; and he believed that the world sees through Christian workers more keenly than the workers themselves see through the masses. The things of God must be dealt with in a godly spirit, and doubtful methods ought never to be resorted to. So long as workers are unfaithful to the Word of God, a revival cannot be expected.

The deliberations were followed by more prayer. In the evening the Conference was resumed, the proceedings being preceded by prayer offered by a number of those present. Several friends delivered short addresses. Dr. Popham urged that the Gospel has still its own power, and that it should be plainly preached. Other speakers maintained that the temporal as well as the spiritual needs of people should be attended to. Mr. Newth (New Barnet) expressed himself quite prepared for increased difficulties in work as the coming of the Lord draws nigh. Mr. Oscar Owers said that the Word of God should be grasped more tenaciously. To deal with the masses, evangelists must know more of the Bible; and Christian ministers should thrust out from their congregations those men and women who are able to go forth and preach, and do other active service.

It was resolved to arrange a weekly meeting of evangelists and other workers for conference, and prayer, and the study of the Bible, to take place on Thursday afternoons, at half-past three o'clock. Other details were entrusted to a committee.

REV. ARCHIBALD G. BROWN'S WORK.

In his little book, "The Poor, and What the Word says about Them," Mr. A. G. Brown, of Stepney Tabernacle, gives a very readable account of a year's service. Each agency has its financial statement, and the figures help to show the large extent of the operations. The Mission Fund deals with £2889; the Orphan Home with £765; the Seaside Home with £469; and the Thankoffering Fund (raised entirely by the Stepney Church) with £437.

Mr. Brown's work is firstly religious, then philanthropic. He says:—"Much as we love the poor we could not toil the hours we do, had we no deeper inspiration than the alleviation of their earthly wretchedness. That this is not forgotten, a glance at our expenditure will abundantly prove. But we want our readers to clearly understand that their gifts are bestowed to a Mission, the first aim of which is to bring the poor to the Saviour. Should any object to this, the remedy is in their own hands. We would rather suffer the loss of helpers than take money which would not have been bestowed had the donors known they were giving to a distinctly evangelistic enterprise."

Springing from this object there is quite a network of agencies, of which Mr. Brown says:—"We could never have designed and drawn out in plan all we are now doing. Room-to-room visitation was the original germ, and sympathetic evolution accounts for the rest. The germ, however, still abides, and keeps on evolving fresh forms of Christian enterprise."

The three mission chapels in poor districts are each subsidiary centres of activity. The mothers' meetings are instrumental of much good. Of these Mr. Brown says:—"Connected with our mission chapels, and including the one at the Tabernacle, conducted by our dear wife, which we also aid, we have nearly one thousand mothers on our books. Think what this means in the shape of clothing alone!"

As to finance, we are glad to learn that all that has been needed has been received. There is no debt whatever on any branch of the work, and last year was closed with a balance in hand. It is a blessed fact that Mr. Brown is dispensing blessing to thousands of people in that part of London where the need for loving labour is greatest.

MISS VON FINKELSTEIN had a crowded and enthusiastic audience in the Free Trade Hall, Manchester, at her farewell lecture there. She has also addressed large gatherings in Halifax, Huddersfield, Rochdale, and other northern towns.

THE THEATRICAL MISSION has received £100 from sermons preached on Sunday week, by Rev. Dr. Bennett, of Chelsea. Mr. R. C. L. Bevan has also given £100 towards the purchase of Macready House, Covent Garden. This commodious Institute has been used during the last two months by 13,600 young persons engaged in theatres. Much blessing is attending the efforts amongst the young people, and Mr. and Mrs. Courthope Todd feel assured that God will carry on the work, notwithstanding the ungodly opposition to which the Mission has recently been subjected.

THE THEATRICAL CALLING is certain ruin, both mental and physical, to the bulk of the persons who embrace it; and, although there are not wanting very many examples of God-fearing, respectable, hard-working people therein, yet they are but the exceptions. The topsy-turvy manner of living which it necessitates, the highly objectionable people with whom it is not only absolutely necessary to come into contact, but to make close friends of as well, the looseness of conversation, the impertinences of managers and others with whom engagements and salaries rest, combine to hedge it round with dangers both for male and female. To permit a son to go on the stage is, in the majority of cases, to doom him to ultimate penury, and to intervening foolishness of life; but to send a daughter to the theatre for her living, no matter how easy and proper the earlier stages may seem, is in ninety per cent. or more cases, to expose her to temptations presented in such guise that it is almost impossible for her to resist them, and to prosper in her profession.—*British Weekly.*

EVANGELISTS FOR INDIA.

I shall be thankful for a little space to report upon the experiment which was made last year in an endeavour to supplement modern missions with a corps of evangelists, whose only duty would be to preach the Gospel to the people of India. It was proposed that these evangelists should be sent by Sunday-schools, churches, or by private individuals, at the small cost of £5 a month, for a period of five years. One such has gone forth, and I have been asked by a friend in India if fifty more can be sent, of the same stamp, as there is room for them in Central India to preach the Gospel without coming in touch with any existing work.

Here then is an opening for the full development of this Evangelistic Mission on simple Gospel lines, without interfering with the present educational system of existing missions. There are friends in India ready and willing to arrange for men on their arrival, and to see that they are properly located. We are asking the Lord of the harvest to thrust out his own labourers into his harvest.

Bradford. J. Gelson Gregson.

MISSION WORK IN BERLIN.

An English lady writes concerning the work of Mr. Rohrbach in the German capital:—

The hall, which is attached to the house, seats about 250 people. Mr. Rohrbach has hired another hall for the winter (in the summer he uses a tent) at Charlottenburg, a pleasant suburb about five miles from Berlin. In this hall one week-night service is held, and on Sunday two services and a very flourishing Sunday-school. Here, in Moabit, there are four week-night services, including a children's meeting, and two on Sunday, as well as a large Sunday-school and young men and women's Bible-classes. Mr. Rohrbach also often preaches in Berlin.

An earnest little church of 100 has grown up here in Moabit. This means a good deal amongst these people, to whom, for the most part, Christianity is only a name, and who consider the religion preached here as something quite different to what they have been brought up in. They call it "the English religion," or "Prediger Rohrbach's religion."

The other day, someone to whom Mr. Rohrbach was speaking about his soul, answered him that he should not think of changing his religion, the one he had been brought up in was good enough for him, and he meant to remain in it. Poor souls! a living, loving union with Christ forms no element in their conception of Christianity; baptism, confirmation, and communion comprise the whole of it, and how are these, when they are only forms, better than the Mass? In the prayer-meetings here, as the Christian working men and women pour out their hearts to God, I often feel the truth of Eph. iv. 4—6:—At home and here "One body and one Spirit...One Lord, one faith, one baptism, one God and Father of all ...above all, and through all, and in you all." The oneness of the Church of Christ is a very real thing.

MR. F. N. CHARRINGTON has received a donation of £1000 towards the liquidation of the debt on his Assembly Hall. The donor does not wish his name to be made public. Another gentleman has offered to give £1000, on condition that others come forward and pay off half the debt. Mr. Charrington has also received a cheque for £100, chiefly to help him to meet the cost of providing for the late inmates of the houses in Lady Lake's Grove and Cottage Row. In a letter, the donor of the money intimates a willingness to give another sum of £100 towards the expenses that may be incurred in a repetition of Mr. Charrington's late success in the suppression of houses of ill-fame.

THE GOSPEL IN SYRIA.

DEAR SIR,—Some kind friend sends me THE CHRISTIAN through your office, and I write to thank the unknown benefactor. As your columns are open to statements of the work of evangelistic agencies, allow me to mention two which are established in Beirut.

(1) The Orphanage Zoar of the Prussian Protestant Deaconesses. This school I have been familiar with for twenty-seven years. It always affords a home and Christian instruction to 130 Syrian orphan girls, and has already trained more than 800. I was recently saddened to learn that its funds are low, and the institution is in great need of help. The support of each child costs about £8 per annum. If this should meet the eye of any desirous of aiding in the training of Syrian orphans, let them address Sister Sophie Graff, Prussian Orphan House, Beirut, Syria.

(2) Miss Taylor's Moslem Girls' School, Beirut, which has more than thirty Moslem and Druze girls as boarders, is doing a thoroughly benevolent and missionary work. I have attended its examinations for nearly twenty years, and know that it is doing a greatly needed work. It is also in need of help, which can be sent to Mr. W. Ferguson, Kinmundy, near Mintlaw, Aberdeenshire, Scotland.

I could add to this letter much of interest to British Christians with regard to the work being done here by the American Mission, the British Syrian Schools, the Church of Scotland Jewish Mission, and the schools of Dr. Carslaw, Miss Adie and Miss Proctor, in Mount Lebanon. But most of these are already well known in England, especially the British Syrian Schools, whose work in Syria for twenty-eight years has constituted an important element in the social, moral, and religious elevation of the Syrian people.

GREEK AND MOHAMMEDAN.

Two voices have recently come to us from high places in England which have a somewhat confusing effect on the Orientals. One high dignitary of the English Church proposes union with the Greek Church, with all its picture worship, Mariolatry and saint worship, its priestly absolution, transubstantiation, and confessional; while Canon Taylor lauds Mohammedanism with its polygamy, slavery, its low moral standard, and its hatred of the cross of Jesus Christ. The three Mohammedan journals of Syria, one in Damascus and two in Beirut, have translated and printed Canon Taylor's address, with remarks of exultation over such a eulogy from a Christian minister.

But whatever bishops and canons may say of the Greeks and Moslems, it is certain that the missionaries in Syria and Palestine, of all Protestant Churches, are of one mind in the view that both Greeks and Moslems need the simple Gospel of Jesus Christ. Both Islam and the Greek and Latin Churches agree in resting salvation on good works, on human merit. Both require fasts and penances, and encourage pilgrimages as a means of expiation for sin, while the Gospel holds up justification by faith as the foundation of Christianity and the sole ground of salvation.

Those Anglican clergymen who are courting the favour of the Greek Church would do well to remember that the Greek Church refuses to recognise either the baptism or ordination of the Church of England. Trine immersion at the hands of a Greek priest is essential to church membership and salvation. In this respect the Greek Church is even more exclusive than the Latin, for it recognises no baptism but its own. The Archbishop of Canterbury would not be allowed to officiate in the humblest Greek chapel, unless he would submit to be immersed three times, and then ordained by a Greek bishop or House of Bishops.

The favourable feature in the Greek Church is its allowing the people to read the Scriptures. But to acknowledge it as a sister Church, with its unscriptural teachings, can only postpone indefinitely the day of its reform. If the Anglican Church would devote itself, as its missionaries in Palestine are doing, to the education of youth, the preaching of the pure Gospel, and the distribution of the Scriptures among the Greeks, the day of the reform or evangelisation of the Greek Church would not be far distant.—Yours sincerely,

HENRY H. JESSUP.

American Mission, Beirut, Syria.

ANOTHER HOME for the ORPHANS.

BY ANNIE MACPHERSON.

A FRIEND in Scotland has kindly presented the Home of Industry with two large farms, comprising 640 acres, in a well-settled part of Southern Manitoba.

His wish is that one of the farms should become another Distributing and Supervising Home for those we send out; the second farm he suggests should be divided among our young men in Ontario, who have acquired a thorough knowledge of the climate, who are able to work the land, and have saved sufficient money to begin stocking each their fifty or sixty acres.

Eight years ago, my brother-in-law, Mr. Merry, saw one of his sons settled there, and prospected the land for our orphans. Then it was but sparsely settled; now all is changed. Winnipeg will be our nearest centre, with its population of 22,000.

Last summer we visited Winnipeg, and made a number of Christian friends, and since then my Manitoban nephew has decided to become the manager of this new outlet; he has had an apprenticeship upon an Ontario farm, and spent his married years (he is a father) in the North-West. He writes that he believes "for our children there are great chances, with God's blessing."

We shall be glad of the help and prayers of any who befriend the emigration of the young, and would like to aid us in stocking the farm, or adding the additional accommodation required. We hope to sail with a party in July for the North-West. A party of boys sail on March 29; the girls, accompanied by Mr. and Mrs. Merry, on May 17.

Home of Industry, Bethnal Green-road, E.

MR. CHAMPNESS intends very shortly to send one of his most devoted and useful evangelists to India. This will be a tentative movement, but the friends of *The Joyful News* Mission cherish the expectation that it will prove the commencement of a new method of evangelising India.

ORTAKEUY TRAINING SCHOOL FOR GIRLS.—This industrial Institution at Constantinople seems to be engaged in work mainly for the benefit of the Jewish community. Last year many difficulties had to be contended with, but progress is reported notwithstanding. The balance-sheet shows a deficit.

MISSIONS TO SEAMEN.—A letter to Rev. R. B. Boyer, Cambridge, superintendent of Missions to Seamen, contains one result, witnessed by a gentleman in Sunderland, whose business brings him in contact with the sailors almost daily. He says:—I see a great deal more of the sailor than most business men, and, in looking back a few years, what a wonderful change your Mission has made here. Every day, for a great many years past, from two to three hundred sailors have met here, and there used to be a lot of dry land sailors who lived out of the real sailors. Crimps, spongers, touts, boarding-house keepers of the worse class, and the usual bad women, all living by plundering the sailor. There were some sad sights, weeping wives and broken-hearted mothers, and two or three stand-up fights every day; it was a dreadful place. Now, thank God, it is like another part of the world altogether; it is so long since we had a fight, I cannot name the month when there was one. If the sailor can be kept from strong drink and bad company, he is easily led in the right way. He naturally wants more looking after when on shore than a landsman. Often living for weeks a monotonous life, there is a reaction to excitement. As soon as he lands he should be taken in hand by the chaplain, and brought to the Institute amongst good company.

MR. G. CLARKE IN INVERNESS.

BY REV. GEORGE ROBSON.

IT was feared by some that Mr. Clarke's second visit to Inverness would compare unfavourably with his first. Some thought he was coming too soon, ten months being too short a sowing-time after such a harvest; others that there would be too much disposition to look to the man, and therefore less blessing; others that it would be impossible to gather such crowds again, or to have so deep an impression repeated. All these fears were happily disappointed, and we can only praise the Lord for a work of grace wider and deeper than on his first visit.

Owing to the nature of the after-meetings we may not be able to chronicle immediately so great a number of converts, but the mission all through was felt to be telling in a more solid way, and with deeper power on the community. The audiences throughout were larger. The afternoon Bible-readings had to be transferred from the Victoria Hall to Union-street Church, and it was overcrowded, the deepening interest in the upper circles of society becoming very marked. The very first night, the Free High Church, the largest building in Inverness, was filled, and every night thereafter, during the ten days' mission, was uncomfortably crowded. On the Sabbath Mr. Clarke addressed two public meetings in the Music Hall, one exclusively composed of women, the other of men. The crowd of women overflowed the hall in the afternoon, and in the evening it was crammed with men long before the hour of meeting, and several hundreds could not get near the door.

Mr. Clarke was thought to be quieter in his manner than on the previous occasion. His Bible-readings were certainly far richer in their exposition of spiritual truth, and gave evidence of growing insight and maturity of view; and what differences might be detected in his evangelistic addresses and work were in the direction of greater trust in the simple presentation of the truth and in the hidden operation of the Holy Ghost. The mission has had the happiest results in the way of breaking down prejudices against evangelistic work, and there is no doubt that if Mr. Clarke should, after an interval, again visit Inverness, he will receive a cordial welcome from many prominent men who have hitherto declined to be associated in any way with such work.

The mission has also been rich in touching incidents. One correspondent writes giving thanks for the conversion of four sisters. At one of the after-meetings a man with whom Mr. Clarke had had a long dealing the previous evening was encountered by him on the landing of the pulpit stairs. Still the old difficulties about "feeling" and "trying" were preventing him from trusting. Mr. Clarke asked him what was holding him up seven feet from the ground; it was the platform; feeling and trying had nothing to do with it, he was simply trusting the platform by standing on it. It was beautiful to mark the light breaking on the man's face as there, in front of the large after-meeting, he exclaimed, "I see it!" and entered into rest in believing on the Saviour.

A young school-girl, telling of blessing received, added softly, with tears in her eyes, and a heaving breast, "And we've begun to show our colours." Then came the story of how she and a few like-minded companions were being laughed at by the other girls, but were resolving to help each other by forming a Bible circle. Many such incidents might be added, but space forbids. On Sabbath evening, after Mr. Clarke had left, a thanksgiving service was held in the Music Hall, which was crowded, and several ministers and laymen took part in the meeting.

NOTES FROM THE NORTH.

FREE CHURCH ZENANA WORK.

AMONG the many annual meetings held in Glasgow last week that of the Free Church Ladies' Society for Female Education in India and Africa furnished the most interesting addresses. As chairman, Colonel Young referred to the prosperity of the Society as a vindication of woman's competence in the Christian vineyard. He argued that Christians would take a deeper interest in missionary work if they knew the names and stations of their missionaries. Rev. D. Whitton, who labours in Nagpore, declares that the common opinion with respect to women in India still is that they are incurably bad. The missionaries have induced the Hindoos to make the experiment of educating their women, but the Hindoo mind needs many impulses. He pleaded for a continuance of Zenana work, on the ground that it, and it alone, would prepare the way for a general movement towards Christianity in India. Rev. W. M. Alexander, of Bombay, while speaking hopefully of the work, said that the Parsees in Bombay send a spy to all religious meetings.

SCOTLAND'S BIBLE SOCIETY.

There was a good attendance at the annual meeting of this society, and the president, Sir William Muir, had ample ground for rejoicing over the past year's work. Dr. Marcus Dods made a speech which seemed to give mingled pleasure and pain. At the outset he showed that the severe Biblical criticism of the past fifty years has left the authenticity of the New Testament unimpaired; but he went on to say that even ministers did not know what to make of the Old Testament. Looks of astonishment appeared on the faces of many of his hearers when he announced his disbelief in verbal inspiration.

DUNDEE Y.W.C.A.

For the past ten years this Association has been carrying on an excellent work. Last year was the most successful year of its history. The membership has grown to 320, and its organisation is of a most comprehensive character. The premises now in use have become too small, and efforts are being made to provide enlarged accommodation. There is no town in the United Kingdom where the work which the Y.W.C.A. seeks to do is more needed than in Dundee.

EVANGELISTIC.

At the Glasgow noon-day prayer-meeting last week among the many requests for thanksgiving was one for the blessings which have attended Mr. J. M. Scroggie's labours in various districts of the city. Rev. D. Lowe, of London-road Free Church, where Mr. Scroggie was conducting a mission last week, bore testimony to the spirit of revival and anticipation existing in his congregation. Mr. Scroggie's labours have been owned to the conversion of many. A gracious work has been going on in connection with Dr. Andrew Bonar's Church at Finniston, Glasgow. Last summer three members of the church agreed that during one month they would spend one hour each day in praying for a revival. Prayer has been answered; a wave of unobtrusive blessing has arisen in the church.

At the Carrubber's-close Mission Hall, Edinburgh, last week, Mr. F. H. Revell, of Chicago and New York, delivered a pointed address, and expressed his great pleasure in visiting the Mission, whose foundation-stone he saw laid by his brother-in-law, Mr. Moody. Mr. Henry Lakin, Mr. Richard Weaver, and Mr. W. D. Dunn also addressed the meeting, at the close of which many were found asking their way to the Saviour.

The Grassmarket Mission, Edinburgh, is straitened for want of room. Mr. Fairbairn says that if larger premises cannot be secured, the Mission will have to be abandoned.

In two of the remote parishes of the Island of Lewis, revival movements, unparalleled since 1860, are taking place. The great bulk of the people are in an intensely interesting spiritual condition, among whom the West Coast Mission is prosecuting a comparatively unknown but greatly needed Gospel work.

Last week Mr. Hill closed a very successful mission in the East Free Church, Arbroath.

On Sunday evening Mr. George Clarke delivered an address to men only in the Carrubbers'-close Mission Hall, Edinburgh.

IN MEMORY OF A MARTYR.

Last Friday was the two hundredth anniversary of the martyrdom of James Renwick, the last of the Covenanters to yield up his life in witnessing for Christ. To commemorate the bi-centenary of his death several meetings took place on Friday, and special services for the same purpose were held on Sunday.

MR. SPURGEON'S COLLEGE.

AT a recent meeting of the London Committee of the Pastors' College Conference, it was decided by a large majority to address a circular to all the pastors composing the Conference, requesting their vote on the question of a doctrinal basis, prior to the assembling of the Conference in April next. In a letter to *The Christian World*, justifying his withdrawal from the Conference, Rev. J. C. Thompson, of Brondesbury, gave a detailed account of what took place at this meeting. Some of his statements are challenged, as will be seen from the appended manifesto, also addressed to the members of the College Conference, and a copy of which has been sent to us for publication:—

"DEAR BROTHER,—Amid the discord of conflicting counsellors and much criticism, we feel it to be our solemn duty to bear our testimony to the noble, unselfish, and Christian attitude of our honoured President, in the matter of the resolutions passed at the recent Conference Committee meeting, and especially to repudiate the statements of Mr. Thompson, by which we regret to find so many brethren have been misled.

"Mr. Thompson was never more respected by the members of the Conference Committee than when he, with choking emotion, and what seemed to be manly tears on his cheek, declared that he differed altogether from the original basis of Conference fellowship, and that he must therefore withdraw. For Mr. Thompson's sake, we could wish he had there let the matter drop.

"He says that the resolutions were forced upon the meeting; that 'Mr. Spurgeon would have no amendment of any kind'; and that 'many did not vote either way.' We declare each of those statements to be utterly without foundation.

"Mr. Spurgeon with the tenderness of a mother appealed again and again to the brethren to exercise their individual liberty in the matter, and to feel themselves absolutely free, and the only one thing he claimed of them was that he might be allowed peaceably and with brotherly love to exercise the same freedom for himself. He pleaded for the sake of the old love and friendship of the years gone by, that the separation, since it must come, might be without ill-feeling and strife. He felt we had come to 'the parting of the ways,' and, like Abraham and Lot, we must divide. He repeated most kindly and with the utmost affection his willingness to withdraw from the Conference, and leave the brethren free to act as they pleased; but we are sure you will feel that such a course would not have been fair to the faithful man in whom there has been no change, nor to the brethren who, not only in London, but in the country, are in hearty sympathy with him.

"Respecting the amendments Mr. Thompson admits that they were all 'withdrawn'; but he leads you to a false conclusion. He says, 'Mr. Spurgeon would have no amendment'; whereas each amendment proposed was freely and fully discussed, and was for the most part met by verbal alterations in the original resolutions.

"Concerning the numbers who refrained from voting, we can only express the hope that the very great excitement under which Mr. Thompson was labouring prevented his seeing very clearly what actually took place, and hence his mistake. We think you will form your own conclusion as to the liberty enjoyed in the discussion when we inform you that nearly two hours and a half were spent in their consideration; that no set speech occupying any considerable time was delivered; and that in each case the vote was not taken until the meeting demanded it.

"Then as to the basis. Mr. Spurgeon is charged with introducing 'a new basis.' We submit that no new basis has been suggested. Some of us are accused of being docile followers of Mr. Spurgeon, but we follow no man. We find Mr. Spurgeon to-day exactly where we found him when we entered the College. Fixed on the rock of immutable and eternal truth, we find him unmoved and immoveable. He has not, as far as we are aware, swerved one hair's breadth in his teaching, and to that extent, we do not follow him, but, earnestly and loyally for the truth's sake, we take our stand by him.

"Mr. Spurgeon again and again, as clearly and as kindly as possible. declared that by 'the doctrines of grace' he did not mean to imply that we should all see eye to eye on every point; but, that, in a general sense, we should hold and maintain the vital doctrines of the Gospel as they were understood by us when we entered the College, and as we were supposed to have understood them when we became members of the Conference. The basis remains then what it was.

"If any justification were needed for Mr. Spurgeon's action, surely we have it in Mr. Thompson's letter to *The Christian World*. Speaking of the 'Doctrines of Grace,' as taught by Mr. Spurgeon, he says: 'I am not ashamed to say I never held them, nor could I credit any devil with conceiving them.' We will not inquire under what 'pretences' then he managed to get into the College; what his character must have been all the time he was receiving the daily benefits of that Institution, and leading Mr. Spurgeon to suppose that he was his sympathetic pupil, nor whether now his views harmonise with those of the London Baptist Association, in one of whose chapels he is the minister; but I think we may fairly and seriously ask our brethren everywhere whether any man has a right to feel aggrieved if our President declines to be in fellowship with one who openly declares the teaching at the Tabernacle to be more than diabolical?

"Many of our brethren have, we know, been misled by the letter referred to, and we feel bound by the love we have for you, and the esteem in which we hold the man who, through evil and through good report, has ever remained unflinchingly loyal to our Lord, to ask you prayerfully and seriously to reflect before you allow yourself to be influenced by these inexplicable misrepresentations. To talk of 'fetters' and 'thraldom' is solemnly absurd. The thought of legislating for the Conference never entered the minds of the President nor of the Committee. The resolution simply asks the Conference in the fairest way possible, by plebiscite, to legislate for itself. The sole object of the resolution was to resubmit the original basis of Conference membership to each member, and to ask his vote, 'Yes' or 'No.'

"Trusting, dear brother, that you will be divinely guided in this, and with every assurance of love and esteem, we are, for Christ's sake, yours in the faith once for all delivered to the saints,

(Signed)
A. G. BROWN, C. SAWDAY,
W. H. BURTON, FRANK H. WHITE,
W. CUFF, W. WILLIAMS,
and others."

Mr. Thompson has addressed further letters to several of our contemporaries on the subject of his withdrawal from the Conference. In *The British Weekly* he says, "The rigid imposition of a basis including the dogmas of Calvin, made it impossible for me to remain." In *The Christian World* he says that the basis contains three specific points; viz., (1) The doctrines of grace; (2) Believers' baptism; (3) Earnest endeavours to win souls to Christ. "With regard to two of these none of us have any difficulty; nor should we have any with regard to the first, if we did not know the construction which the President of the College insists we shall put upon the phrase." "The doctrines of grace," he says, include the Augustinian and Calvinistic doctrines of election and reprobation. In support of the statement Mr. Thompson quotes from Hodge's "Outlines of Theology," and Coles's "God's Sovereignty," both text-books in use at the College; he also cites passages from Mr. Spurgeon's own sermons in *The Park-street Pulpit* and *The Metropolitan Tabernacle Pulpit.*

The result of the scrutiny of the voting by members of the Pastors' College Association is that an overwhelming majority of the ministers residing in the United Kingdom have agreed to the London Committee's explanation of the basis on which the Conference was formed.

THE DOWN-ER GRADE.

THERE is a lower depth. Perhaps the Down Grade in doctrine leads the way to the Down-er Grade in practice; though, truth to tell, the churches referred to in the following pitiful narrative are of nearly all denominations, and of both Down-Grade and Up-Grade tendency.

Last Saturday night I accompanied Mr. Charrington through a district occupying perhaps a quarter of a mile square, comprising several streets of houses which my companion by his own determined and fearless action had cleared of their vicious inhabitants. His method is not to proceed against the tenants, but the landlords and house agents, under the Criminal Law Amendment Act.

But the most shocking feature of the case is that in nearly every street the churches, by the direct complicity of some of their members, or by inexcusable ignorance and neglect, are aiders and abettors of this iniquity. These are the facts:—

(1) Action was first taken against a notorious house next door to a chapel and Sunday-school. Keeper fined £20. A regular attendant at another chapel; used to go every Sunday morning with his books under his arm punctually at 10.45.

(2) A member of a mission-hall owned five houses; a regular attendant at church owned four. Others owned by racing men, receiving £4 a week for houses worth 7s. 6d. For goodwill of one house £120 was paid, though only weekly tenancy. Think what that means.

(3) Street used to be lighted up at night in every window. The agent for six houses, an old man, superintendent of Sunday-school and deacon of chapel, wanted to know what earthly reason for disturbing them—well conducted, clean, sanitary; was told the law of the land (to appeal to no higher motive) awarded three months for so letting, and unless cleared within a week law would be put in motion. Cleared accordingly. Members of same chapel were owners of three more; excused themselves by deacon's example.

(4) Same deacon agent for a whole row in another place, owned by a female member of a chapel. She complained bitterly at being obliged to get rid of her tenants. Agent's partner member of an influential church further east.

(5) This street has a chapel at one end, a mission hall at the other, a church nearly opposite, and a little Zion close by. Half street cleared.

(6) At the head of this street stands a chapel; the houses on both sides are still occupied, and, figuratively speaking, the blast furnaces are at white heat.

Please read between the lines of this bald statement, and fill up the outlines of the sketch, remembering that the same thing exists, more or less, in every square mile of London.

Unconverted people complain that houses in their locality are let for these nefarious purposes to the deadly peril of their children; while Sunday-schools with hundreds of children are the hunting grounds of harpies, and the churches connected with them make no sign.

Let prayer be made that God will raise up in every church at least one brave man to do the work which Mr. Charrington is doing singlehanded in the East.

R. C. MORGAN.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. Mark Knowles, Barrister-at-law.

Rev. F. B. Meyer will begin on Sunday evening next, at Regent's-park Chapel, a series of discourses on the Life of Abraham, which will appear in these columns, weekly, revised by himself.

We direct the attention of clergymen, ministers, evangelists, Christian workers, and all who are interested in the progress of the Gospel, to the noon-meeting at 186, Aldersgate-street, on Monday, when reports of the previous day are given. Many a preacher who has a dull time in his study would be exhilarated and refreshed by coming into touch with the life of God manifested at this meeting.

We have received a few complaints, and many earnest expressions of thanks, for the publication of Mr. Dyer's letters, especially the last. It has been sent to the Queen, the Prince of Wales, the other Princes, the Cabinet, and every Member of Parliament. God grant that the voice of Christian protest, which is beginning to be heard, may gather volume and intensity, until the legalised iniquity referred to is banished from every dependency of the British Empire.

We have received contradictory communications respecting the article on "Mob Rule in Lausanne," published in our issue of Feb. 3. On the one hand, a correspondent, who does not wish his name to appear, says that the Juge de Paix-Informateur informs [or warns] the proprietress of the café where the disturbances took place that he has pronounced against twenty-two persons an order to appear before the Tribunal of Police of Lausanne, in consequence of her complaints in regard to the public scandals in her coffee-house on Jan. 15, 16, and 18. The day on which these twenty-two persons are to appear has not been fixed—so that no one has been tried or punished as yet.

Another correspondent trusts that we will "do what we can to clear our Swiss brethren from such misrepresentation as is contained in the latter part of the article." Our original correspondent, on the other hand, says that "the 'free' churches in this part of Switzerland are exceedingly narrow, and need expanding. About forty-five years ago they expanded, and broke from the National Church, and were treated by press, by pulpit, and by the mob, exactly as, in their turn, they are now helping to treat the Salvation Army."

None of these correspondents wish their names to be given. Those who write on behalf of the Salvation Army are not connected with it. They, as well as those on the other side, are Christians of unimpeachable integrity, and active and long-tried workers in the cause of Christ. They take very different views, and we must await the issue of events to be able to form a full judgment.

In a recent issue we reported that the Evangelical Alliance in America had circulated a letter suggesting that in each city, town, and neighbourhood, committees of Christian pastors and laymen should be formed to study the social problems of their special localities, and also the needs of particular individuals. A respected correspondent writes to us on the matter:—

> Why should not a similar plan be adopted in our own country? Why should not a Christian Union of members of all denominations be formed for evangelistic and philanthropic work, with a central council in London and local councils or committees throughout Great Britain and Ireland? Would this not be the means of putting into practical form the desire for union which, during the last few years especially, we have heard so often expressed from the platform, pulpit, pew, and press?
>
> Perhaps at present (even if it were best) the time is not ripe for uniformity of modes of worship. But would not a working union, such as I have roughly sketched, be a long step towards the realisation of our Lord's desire and prayer, that all his disciples might be one, that the world might know that the Father had sent Him?
>
> As your columns constantly testify, there are hundreds, probably thousands, of rich gentlemen who are proud to call themselves, and be, Christ's servants, and thousands of other equally devoted men and women, who have not been entrusted with the stewardship of material wealth, who are ready to devote their time and talents for God, but who want organising on a non-sectarian basis.

In a note last week on the partiality and imperfection of creeds, we stated that the basis of the Evangelical Alliance excludes, by its articles on the ordinances and ministry, the Friends and the Plymouth Brethren. We are informed that this statement is erroneous; as a fact, there are many Quakers and Brethren on the roll of the Alliance, as well as a representative man of each body serving on the Council.

A correspondent writes:—On Sunday week, in his sermon in Carr's-lane Chapel, Birmingham, Dr. Dale announced a somewhat remarkable discovery, and made an equally remarkable confession. His discourse was about the diversity and distribution of gifts for service in the Christian Church as set forth by Paul in 1 Cor. xii. Touching upon the truth that the Holy Spirit of God alone distributes these gifts, and qualifies for their right exercise, the preacher said:—

> I tried to find a hymn to be sung at the close of the sermon which should recognise frankly and completely our dependence upon the Spirit of God for the faculty for service, and which should recognise the power the Holy Ghost confers upon Christian people, but I could not find it, either in our own Congregational Hymn-book or in another to which I turned. There is just a hint of this great truth in one or two of the older hymns of a few centuries ago, but only a hint; and hardly a trace of it in hymns of more modern composition.

The confession which Dr. Dale made was a personal one, and, if I had not heard him make it himself, I should have been slow to give it credence with respect to a pastor of such gifts and experience:—

> I have preached on different parts of this chapter a great many times; but, to my shame, I must acknowledge that, to the best of my belief, I have never asked you to pray that you might have these "greater gifts." I have reminded you of the different gifts that God's Spirit bestows, and of the duty resting on all Christian men to do some work, and render some service in the Church. But I very much doubt whether I have ever pressed upon you this as one of the duties that you have to discharge —to desire and to pray earnestly for the greater gifts of which the Apostle here speaks.

In a previous part of the sermon Dr. Dale had admitted that his congregation was chiefly composed of professing Christian men and women, and in view of this, his confession seemed all the more strange. If any number of his ministerial brethren have followed his example in this important respect, it would not be difficult to account for a "Downgrade" in theology. When pastors and people are intently set on the possession of spiritual gifts, and are busy in the God-directed exercise of them, they will find little time and less inclination to entertain theories on such speculations as future probation and conditional immortality. Is it not too often the case that we take refuge in vain philosophisings and theorisings about that which has not been revealed, in order to excuse ourselves for the neglect of plain and present duty?

The author of a brochure, "Converts to Rome," which created some sensation a while ago by giving the names, &c., of perverts, writes to a Roman Catholic newspaper to the effect that his small work "is far from being complete. Some twenty Anglican clergymen have been received since the last edition was issued, and the names of many influential people have been kept back by request."

Not only are Romish practices being followed to an alarming extent in the Church of England; Romish doctrines are also being promulgated in full blaze of day. We have had brought under our notice a recent "Quarterly Intercession Paper," and other documents of the "Guild of All Souls." The prime object of this Guild is to promote the offering of "intercessory prayer," (1) for the dying, and (2) for "the repose of the souls of deceased members, and all the faithful departed." Members must be connected with the English Church, or with churches in open communion with her; they pay a subscription, and undertake, among other things, the recitation on a fixed day, once a week, of collects for "the dying and faithful departed." The "Quarterly Intercession Paper" contains "the names of departed members, and of the relatives and friends of members for whom the prayers of the Guild are desired." In scores of churches these prayers are periodically offered by "advocate-priests" at "Holy Sacrifice." To what end? The fact is not disguised: the end is the emancipation of souls from Purgatory into the bliss of Paradise! Romish words, Romish doctrines, Romish practices! Can nothing be done to rid Protestant pulpits of Romish preachers?

Political patronage, whereby prestige and power are being restored to the Pope, is bearing bitter fruit against Protestantism in Roman Catholic countries. A correspondent, whose lot is cast in Spain, writes:—

> The action of Protestant England has caused great surprise and grief amongst Spanish Protestants, and has naturally weakened their hands in their protest, by words and deeds, against what they (and the noble confessors of the sixteenth century) consider to be the radical cause of the degradation and woes of their splendid country.

The hands of the Jesuits have been considerably strengthened by recent events. Prince Bismarck's policy has had an invigorating effect upon the Papal organisers, and in Spain especially the screw is being steadily applied. This leads a Spanish Protestant to exclaim, in a letter written a few days ago:—

> Would that the Protestant countries would claim for their brethren in Roman Catholic countries the liberty which in their own they extend to Roman Catholics! Instead of this, however, they have aided to increase the persecutions and sufferings of the poor Spanish Protestants, to whom work is denied, and who are driven out of their houses.

The "aid" referred to has taken the form of political patronage. Rome receives this with voracity, and proceeds without delay to increase her arrogant demands. Clearly toleration is not yet understood in Spain. Only on Monday week the newspapers reported that two Protestants had been condemned to fines and imprisonment for refusing to kneel and bare their heads in the streets of Madrid while a Romish priest was passing with the viaticum, which he was taking to a dying parishioner. An article of the Constitution guaranteeing liberty of conscience was pleaded, but altogether in vain.

The economic effects of the saloon is the subject of a symposium in this month's *Chautauquan;* several of the most thoughtful men in the United States, including Rev. Joseph Cook, of Boston, Bishop Merrill, of the Methodist Episcopal Church, and Dr. Seelye, President of Amhurst College, discuss the question from various standpoints. Mr. H. W. Mabie, associate editor of *The Christian Union* says:—

> It is clear that no revenue in any form can in the slightest degree compensate society for the wholesale breeding of criminals and paupers, the destruction of family life and social morality, the wide-spread political corruption, and the demoralisation of whole communities, which are the direct outcome of the liquor traffic as now carried on. From every point of view economically, the liquor traffic is a public nuisance and danger.

May we express the hope that these words of Captain Swann, of the Mission-ship *Good News*, Lake Tanganyika, will be read, considered, and acted upon by every Missionary Committee and Board of Management:—

> I have buried no fewer than four of my companions, and I am sure that the greater part of their sufferings might have been alleviated, if I had only a little knowledge of medicine—not to speak of the possibility of saving their lives. You can scarcely imagine what it was to stand over one comrade after another, and see them sinking day by day, and yet be utterly unable to relieve them. A little knowledge of medicine would have enabled me to do much in the way of checking these diseases, for they were, in all these cases, only common diseases.

We are glad to know that Captain Swann is now attending medical classes at Edinburgh before returning to his labours in Africa. But what is to be said of this waste of valuable lives?

The recent opening of a new church at Kuttenberg, Bohemia, was an event of great interest, not only to Protestants in the land of Huss, but also to many Christians in Great Britain and other lands. More than twenty years have passed since Dr. Moody Stuart, after a visit to the country, said that he would strive before he died to see a church erected near those silver mines into which so many thousands of the confessors of the truth had been thrown in ancient times. There were many difficulties and hindrances, but these were gradually overcome, and the building has now been opened for the preaching of the blessed Gospel. It bears in front the symbol of the cup, and under it the words, in golden letters, "In memory of the martyrs of Kutná Hora."

Mr. White Mortimer, British Vice-Consul at Los Angelos, California, has been condemning Mrs. Margaret E. Parker's scheme, under which needy gentlewomen are assisted in emigrating to California. In a letter recently published he declared that a number of Mrs. Parker's emigrants had called upon him for assistance, which he had "felt compelled to extend to them, to save them from starvation." In a letter to us on this subject Mrs. Parker says:—

> I feel quite sure that there is a mistake in Mr. Mortimer's statement that some of my *protégées* have applied to him for assistance. His letter is dated Jan. 11; at that time only nine of my women had arrived. All of them were engaged the first day. *The Liverpool Mercury* contains a letter from Miss Jones, of Liverpool, in which she says, "We are all comfortably settled, and have met with such whole-hearted kindness from all parties concerned, that no one whom you may send need have the slightest fear or hesitation about coming here."
>
> On the same date, Jan. 11, another party went out. Two of them were desired by their friends to cable a single word. One cabled the word "splendid," the other "delighted." I hope shortly to hear of their welfare by letter. The Woman's Missionary Society, of Riverside, have sent me word, through their president, Mrs. T. O. Johnson, that they will take charge of my temperance women on arrival, and provide a free home for them to rest in till they are placed, and that there are fifty homes waiting for each one I have sent.

A correspondent refers us to an address by Professor Drummond, in which he is reported to have said:—

> Returning from a tour over half the earth, during which he had seen many of the wonderful things God is doing, he still felt there was nothing better worth the doing than the work of conversion. He believed that a man could be born again when he is old, because he had seen it. There was a good deal of spurious evangelistic work, but he was convinced a great residuum of good remained. Although he had not changed his views concerning the work of conversion, he had changed his views as to the way that kind of work could be done. He used to think that the pulpit was the great factor therein, but he did not think so any longer. Last winter he fitted up a penny gaff in Edinburgh for the purpose of reaching the lowest classes of the people. At the meetings held there they had the best speaking that Edinburgh could furnish, professors from the University, and the ablest of students taking part. These men delivered earnest and evangelical addresses, and yet no good was done. The reason was because they had no workers. Men and women were not to be taken in or influenced except by personal dealings with them. Even Mr. Moody, he found, during his visit to the evangelist three months ago, rarely preaches now.

What the Professor says as to personal dealing is as important as it is true. But the last sentence, as reported, conveys a false impression by the omission of two words—"at Northfield." What the Professor said was that Mr. Moody rarely preaches in his own town, but that by living a kindly, Christian life, he has won the hearts of all the people of his native place.

Erroneous teaching in pulpits makes the duty of officers in the churches at once difficult and imperative. However eloquent a preacher may be, the Christian men who have been called to fill responsible positions are required to guard against violation of trust deeds. There is one door of entrance opened for lost men into a state of salvation, through "the word of the truth of the Gospel." There may come times, therefore, when at all costs good men in churches will be summoned to protect congregations from having that door closed.

The case of Rev. Joseph Halsey, minister of Anerley Congregational Church, is one in point. He had been remonstrated with for preaching doctrines contrary to the spirit of the trust deed, and resigned his pastorate. Recently, a meeting of members was held to consider the matter. On the one hand it was contended that the pastor was required to preach according to the doctrines set forth in the schedule of the trust deed; on the other hand it was maintained that the pastor could not be dismissed for ceasing to preach the doctrines specified. In response to numerously signed memorials, Mr. Halsey agreed to withdraw his resignation. It was shown, however, that Mr. Halsey had suppressed vital evangelical truths: "Christ had," it was said, "been lost sight of as our Mediator and Advocate, and in his place Mr. Halsey had brought in Darwin, Huxley, and evolution." After much discussion, it was decided by a large majority that Mr. Halsey's withdrawal of his resignation should be upheld. If a pastor and church are to ride rough shod over the clearly expressed provisions of a trust deed, we fail to see what practical purpose such a deed can serve. Surely this is a matter that requires impartial adjudication.

No word is more suitable for bewildered young Christians than that which our Lord addressed to Peter after his resurrection. Amid theological controversies, strife of words, polemical agitations, and external discussions, the direction of the Saviour may be the monition that would guard from the temptation of being shaken in mind, "What is that to thee? follow thou Me." In following Him light will arise in the darkness.

A painful abuse of territorial privilege is reported from the village of Abberley, near Southport. It seems that the squire of the place has no good opinion of the Wesleyan Methodists, who for some time have had a little chapel there. Of late this chapel has been closed, but efforts have been made to re-open it. The squire, however, is determined to do his best to prevent Methodism from taking root in his domain, so he has threatened to turn out of their homes those who have received and entertained an evangelist who has recently been appointed to the village. This is a discreditable, as well as ignorant display of zeal, and it is hoped that the gentle but powerful pressure of public disapproval will bring the intolerant squire to his senses.

Among those who flock to our cities in search of employment are many young countrywomen, who, ignorant of the snares of town-life, are liable to become the victims of designing scoundrels. A lonely girl, bewildered on arriving at the huge busy station, or finding perhaps that the train by which she was to continue her journey has left, may easily fall into evil hands. It has been calculated, says *The Bristol Times and Mirror*, that an average of fifteen respectable women requiring shelter from these dangers arrive at Bristol station every week. A temporary refuge, whither railway servants might direct such travellers, was therefore opened in that city a few years ago, and an appeal is now being made in order to provide a more convenient and suitable refuge close to the station and tramway terminus. Bristol has set an example of quiet and thoughtful philanthropy which other large towns would do well to imitate.

In a recent letter to *The Times*, Mr. Francis Peek, philanthropist, and author of "Social Wreckage," calls attention to the sufferings of the poor needlewomen who work under the sweating system. He points out that any increase in the wages paid is "practically impossible," and that situated as these helpless women are, with little education, and without either capital or organisation, some such intermediate agency as the middleman is a necessity; but the women are obliged to pay an extravagant price for their plant (*e.g.*, half-a-crown a week for a sewing-machine, for which ninepence would be a fair charge), and they have to pay twice as much for their thread, buttons, &c., as would be the case under a better system.

As a remedy for this state of things Mr. Peek writes that it is proposed to start a limited company for the purpose of taking over an established business, which, as soon as the workers are sufficiently instructed, will be turned into a co-operative society, in which each shall hold a small share. This scheme, which will be carried out on strict business principles, has been carefully matured after two years' experiments in the East-end, and, besides at once finding remunerative employment for five hundred women, will, if finally successful, "effect a thorough revolution in this terrible sweating system." Mr. Peek's name is a sufficient guarantee that this is no crude or impracticable project and we wish it every success Those who are willing to help may obtain further particulars from Mr. A. H. Ernest Champness, 76, Colman-street, E.C.

Archdeacon Blakeney, vicar of Sheffield, has done a sensible thing, in testing for himself the nature of the relief work (that of breaking stones) given to a number of unemployed artisans in that town. The attitude of these unfortunate men towards the Archdeacon shows how a little kindly, practical sympathy goes a long way in enabling the poor to face the discomforts of their lot.

The Church of England may well pray to be saved from some of its professed friends. *The Church Times* of Friday last makes a most unchristian and ungenerous attack on Mr. E. J. Mather, director of the Mission to Deep Sea Fishermen, because he is more solicitous of seeing these hardy sons of the sea, for whom he has dared and done so much, led to a saving knowledge of Christ than into the ranks of any particular Church organisation. Mr. Mather is himself a conscientious adherent of the Established Church, and so are many of his warm supporters and helpers in this work; but he has been careful to establish it upon a thoroughly unsectarian basis. As it is maintained by the contributions of Christians of every name, he could not well do less. Our High Church contemporary has the effrontery to advise all "Churchmen" to boycott the Mission unless it becomes an appanage of the Church of England. We trust no right-minded "Churchman" will follow this advice; and also that the Christian community at large will show its sympathy with Mr. Mather under this unprovoked attack, by an increased support of a truly noble effort.

The Bishop of Llandaff has refused to institute a clergyman ignorant of Welsh to a parish in which one hundred of the people are unable to speak in any but the Welsh tongue, and an action has been taken against him in consequence, to compel him to make the appointment. The Bishop, however, has stated that, if beaten in one court, he will take the case to another, and, if beaten there, he will resign his bishopric. This consideration for the spiritual interests of the people in his diocese is to be heartily commended. What a different picture does it suggest to that given in the striking old volume, "Jones on the Causes of Dissent in Wales," of days not very long ago, when such a thought as that of requiring a clergyman to be able to speak in the language of his flock, never would have entered into the head of a bishop.

That gambling in stocks and shares is on the increase was made abundantly clear a few days ago during the hearing of a case in the Queen's Bench Division of the High Court of Justice:—

> Mr. Baron Huddlestone declared that the vice of gambling in stocks and shares, which appeared to be largely on the increase in London, was one offering facilities to everyone, not only to go on the Stock Exchange, or employ persons to go there to deal, but to go to one of these gambling shops, which are now open in every part of the Metropolis affording the opportunity to everyone of engaging in this pernicious species of gambling; a vice far more pernicious than such as is carried on upon the gaming table or at a horse race, for in these, at all events, a person can only play for ready money, and when his purse is exhausted he must stop, whereas in these places gambling in its most pernicious form goes on upon credit.
>
> Mr. Justice Manisty concurred, remarking that while such gambling was permitted, the notion of putting down gambling in certain other cases was a complete farce.

Last week reference was made in these columns to the law of France respecting marriages of Frenchmen with English girls. In a circular on the subject, Miss Ada M. Leigh asks:—

> Why should not marriages between British subjects and foreigners in Great Britain be celebrated at the French Embassy, or in the presence of the French Consul? This is the law when any British subject marries abroad.

In a letter to us, Miss Leigh says:—

> England cannot afford to let this matter rest where it now is. We shall gladly welcome the help of Members of Parliament, and those friends who can devote their time to giving effect to the provisions made by the French Government, before a marriage can be legally solemnised between French and English subjects.

The circular referred to contains important information on the subject; it may be obtained of Messrs. J. Collins & Co., 76, King-street, Manchester.

THE SWISS TEMPERANCE APOSTLE, M. Rochat, is carrying on a vigorous crusade against intemperance in Paris, with some success.

ST. BERNARD.—The telephone has been set up at the Hospice, communicating with the Swiss and the Italian sides. It is probable that many lives may be saved by this means.

BALE FOREIGN MISSIONS.—At a meeting held January 25, it was decided that the Inspector, M. Th. Oehler, and M. G. Preiswerk should visit the missionary stations in India and China, starting in September and returning in June, 1889.—*Le Journal Réligieux.*

THE CHRISTIAN UNION, of Paris, says the *Eglise Libre*, desires to erect a large building in the capital that shall be a centre for French Protestantism. Whilst various religious societies may have their offices there, it is proposed that the edifice should be used by, and in charge of, the Y.M.C.A. A million francs will be required.

PASTOR STOCKER.—The meeting of the friends of the Berlin City Mission, over which Prince William presided a few weeks back, continues to call forth bitter articles in some Government and Romanist newspapers. Hatred to Evangelical Christianity seems to be the source of the opposition, which is manifested also by some Jews in influential positions.—*Le Journal Réligieux.*

NEW ZEALAND.—The Bill for introducing the Bible in schools has been defeated in the New Zealand Parliament by fifty to thirty-two votes. In last Parliament the Bill was supported by only eighteen, so that the movement is advancing, and its friends are well satisfied with the latest vote.——The Baptist Church of New Zealand is initiating a movement in favour of a mission to the Maoris. The Salvation Army are preparing to open fire, and the United Methodist Free Church Missionary committee in England is, at the instance of Mr. W. Bowron, of New Zealand, discussing a similar project.

THE RATCLIFF WELCOME HOME.

VISIT OF THE QUEEN OF SWEDEN.

The deep interest shown by Her Majesty the Queen of Sweden and Norway in Miss Child's work was again proved on Friday, last week, by a visit, accompanied by Prince Oscar of Sweden, ladies and gentlemen from the Swedish Court, and Lord Radstock. The royal party stayed over an hour. The Fo'c's'le was crowded with sailors. Lord Radstock led the meeting, and showed, in a very striking way, how God saves and keeps all who put their trust in Him. When the meeting was thrown open for prayer and testimony, some of the sailors poured out their hearts before God, whilst others testified to the change which the Lord had wrought in them.

At the close of the first part of the meeting, the Queen retired with the Prince and Miss Child to a sitting-room, where Her Majesty expressed her great pleasure at being able to again visit the Home, and wrote her name as referee in the "Christian Life Boat Crew" book. Prince Oscar also expressed his interest in the Home, and referred with pleasure to his previous visit the day after his arrival in London. An interesting coincidence took place on that occasion; His Royal Highness met a sailor who was with him in the same ship seven years ago.

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MEETINGS for UNITED TESTIMONY.

Responding to the urgent request of numerous Christians of various evangelical denominations, the Evangelical Alliance have been actively engaged in preparing an elaborate plan far holding a series of meetings for faithful testimony to the cardinal truths of the Gospel. The meetings will be for testimony, not for controversy. They will be held at several centres in the Metropolis—viz., at Exeter Hall, on March 14, which is the opening; Kensington Town Hall on the 16th; Mildmay Conference Hall on the 20th; and the Great Assembly Hall, Mile End-road on the 21st and 22nd. There will be morning, afternoon, and evening meetings (excepting at the Great Assembly Hall, where no morning gathering is to be held). The afternoons are reserved for special prayer, save the 22nd, when at least three addresses will be delivered, as at all the morning and evening meetings, by selected speakers, about thirty in number.

These include the Revs. Canon Girdlestone (Oxford), C. H. Spurgeon, Canon Fleming, Dr. Angus (Regent's Park), Dr. Bruce (Congregational), H. W. Webb-Peploe, Dr. Sinclair Paterson, Canon Taylor, P. Colborn (Congregational, Birmingham), E. E. Jenkins (Wesleyan), Dr. MacEwan (Presbyterian), F. B. Meyer (Regent's Park Chapel), H. C. G. Moule (Cambridge), and many others. The subjects chosen are: (1) Scripture, (2) Sin, (3) Salvation, (4) The Holy Ghost, the Author and Sustainer of Spiritual Life—to which main topics there are several sub-divisions assigned to the various speakers. Similar gatherings to these in London are contemplated in provincial centres.

THE LATE REV. A. LAMB.—In the sketch of this earnest Christian worker which appeared in our last issue, reference was made to a fund which is being raised to make provision for his widow and family. We are desired to say that Mr. Theodore Walker, of Leicester, will gladly receive contributions towards this object, or they may be sent to our care.

DR. THAIN DAVIDSON'S monthly sermons to young men, in the Presbyterian Church, Colebrook-row, continue to attract large congregations. On the second Sunday in the present month the text of discourse was Job xvii. 9. The secret of a successful life was shown to lie in piety, perseverance, and probity—a gracious soul, a forceful will, and a blameless life. The sermon is fully reported in *The Islington Gazette* of February 15.

Letters to the Editor.

THE GOVERNMENT *v.* GOD IN INDIA.

Sir,—Without in any way wishing to weaken Mr. A. Dyer's efforts for the repeal of licences to prostitutes in India, I must, in justice to myself and others, call attention to the following paragraph of his letter in your last issue. He states:—"The officers commanding regiments say they have no alternative. In arranging such a provision they only obey orders. Like certain soldiers of old, with a perverted obedience, they crucify the Lord, and sit down and watch Him there, under the awful illusion that they can shift their responsibility to another (Matt. xxvii. 35, 36). But there is no authority higher than God."

Now, I have never been a commanding officer in Bengal, but I have in the Madras Presidency, for six months in 1887, and took some little trouble to see if I was responsible in any way for what my conscience could not approve. I found I had about as much power over these women of the station as I had over the hackney carriages, and was consulted in no way in the licences of either. Up to a certain period bazaars were in the hands of commanding officers I believe, but they are now under the civil authorities.

There were in the bazaars, I believe, licensed brothels, but they were not licensed for any regiment, and I had nothing to do with either the brothels or the bazaar itself, nor did they come under my power in any way. I was not consulted or asked, and had about as much right to interfere as I should, for instance, with the interior rules of the civil police.

As regards Bengal or Bombay I can say nothing, I do not know the present regulations; let others speak who do: but I wish to clear the character of Christian military officers in the South of India.

Yours faithfully,
W. J. Robertson, Royal Horse Artillery.
Woolwich, Feb. 17.

THE "DOWN-GRADE" AND ITS CAUSE.

Sir,—Writing to a beloved brother in Christ, an aged Congregational minister, and, having the present false teaching in my mind, I remarked on the fearful minority the Christian world is in. His reply, I think, is worthy of a place in your pages, as expressing the opinion of one who clings to the commission received from the Master—"Teach and observe all things whatsoever I have commanded you" (Matt. xxviii. 20). He said:—

"Very true, the 'Christian world' (if there is such an anomaly) is in a fearful minority—hardly less so than it was at the close of the Apostolic age! But the Church which is not of the world, and which alone is the Body and Bride of Christ, is, I fear, an equally small minority, when compared with those who, while in and of the world, are called by that worthy name, and this after more than eighteen centuries of professedly Christian teaching.

"This may well raise the question whether the teaching has been, or is, Christian and Apostolic? Are there not great omissions and most unwarrantable adulterations? Is the standpoint of Christian teaching exclusively *within* the inspired Word? Is it not more frequently the echo of man's opinions, human creeds, and party interests? 'What is the chaff to the wheat, saith the Lord?' The commission is, 'Teach and observe all things whatsoever I have commanded you.'

"This and this only is Christian teaching. Even Apostles could not go beyond this. Under the Spirit's teaching they have left us a clear statement of these commands, which human expositions have mystified into almost inextricable confusion. The message to all, outside the body of believers, is very clear and concise. God's love—the Saviour's work—the call to repent and believe the Gospel—the promise of acceptance, and the threatenings in case of refusal. Hence the Word is addressed mainly to believers. See the reason and object of this: 2 Tim. iii. 16, 17; no other equipment will fit any man for Christian work, Christian conflict, and for all the service of the Christian life. Reliance on any other equipment must involve failure.

"Have we not here the key to the state of things around us? What does the Church generally know and teach about this equipment, beyond a few elementary truths, and often these imperfectly? What about the Headship of Christ? What about his Body? our completeness in Him? What about our oneness in nature, peace, acceptance, place, destiny with Him? What about our co-heirship with Him, our heavenly citizenship and calling, with all its great possessions and glorious hopes, &c. These belong to the class of truths on which Apostles dwelt, which separates from the world, builds up Christian character, and equips for that which is really Christian work.

"*Teignmouth.*" "John Averill.

There are many questions here. May the Lord give spiritual understanding to teachers to grasp them and expound them.—Yours faithfully,

Sidcup, February 14. R. H. M. Jackman.

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OBITUARY.

MRS. WEITBRECHT.

After an illness of two years, the last twenty months of which were passed in severe suffering, this well-known missionary fell asleep in Jesus. The end was very quiet and peaceful; after her long, busy life of toil she has entered into the joy of her Lord, whom she served with deep love and devotion. Mrs. Weitbrecht was for many years in India, but returned after her husband's death in 1852. She has since taken part in home mission work in London (Mildmay and elsewhere), but her chief attention has always been directed to the development of the Zenana Mission in India. Ten years ago she again returned to India for a year and a half (being then in her seventieth year) in the interests of this work, and till within twenty months of her death, all her energies were devoted to its furtherance.

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Mission Appeals.

Dock Labourers' Mission (32, Chamber-street, London Docks, E.).—In seeking to alleviate the poverty around us during the past few months we have exceeded our income, and the year has left us with a debt of £69. Will your readers kindly assist us in the discharge of the burden?—C. H. Coleman.

Food and Fuel for the Poor.—Our large voluntary Committee is now in the very midst of its winter relief-work in East London. The severe weather renders the need of help doubly pressing. Will your readers send help? Every gift, great or small, will be promptly acknowledged by (Rev.) J. W. Atkinson, 308, Old Ford-road, E.

Bournemouth Y.W.C.A.—The sum of £1000 is needed at once to furnish and enter the new Institute; and, as Bournemouth is a place to which young women come from all parts, it is hoped that many friends will gladly help. Contributions will be thankfully acknowledged by the hon. secretary and local president, Miss Wingfield Digby, 13, Westover-villas, Bournemouth.

Old Montague-street Mission-hall.—This hall, which is so well known to East London Jews and their Christian friends, is in such a dilapidated condition that it cannot possibly be used much longer. It is proposed to rebuild it, at a cost of £700, and an earnest appeal is being made for the necessary funds. The treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C.

SAILORS' REST, NAPLES.—Every branch of the work here is in healthy operation: Sunday visits among the ships, Gospel services in the Rest, weekly entertainments to the seamen, and hospital visitation. Her Majesty's Consul at Naples heartily supports the Institution, which stands in need of increased accommodation. Newspapers are received with much pleasure. They should be addressed, Mr. Stephen Burrowes, 36, Flavia Goija, Naples.

Y.W.C.A. COLONIAL WORK.—The Council of the Colonial and Missionary Division of the Young Women's Christian Association are anxious to extend its work in all the colonies. Having received assurances of welcome from them, the Council are thankful to have found a tried and valued worker, who is willing to visit Australia, Tasmania, and New Zealand with this object. Miss Faulkner (a Mildmay deaconess) sailed February 9, in the P. & O. steamer *Carthage* for Adelaide. Prayer is earnestly desired for her and for her work.

PRESBYTERIANS AND CREEDS.—Some time ago Professor Candlish induced the Free Church Presbytery of Glasgow to meet in private Conference on the subject of clerical subscription of the Confession of Faith. His object was to procure, if possible, some relaxation of the rigid laws of the church on that matter. The Conference has been held, but without practical result. At the monthly meeting of Presbytery this week Dr. Candlish intimated that the proceedings had not encouraged him to go on, either with a motion or an overture to the General Assembly. There was, he said, "too much timidity in the minds of many people on this matter, and a tendency to subordinate principle to expediency."—*The Times.*

THE EAST LONDON POOR.

The Salvation Army has made a new departure in East London—a departure having promise of much usefulness, and, it is hoped, destined to be greatly blessed. On Saturday last premises were opened at Limehouse wherein the hungry are to be supplied with food, and the homeless are to find shelter at what may certainly be called nominal rates of payment. At the same time efforts are to be made to bring Christian influence to bear upon the people making use of the institution.

This good work has been inaugurated most auspiciously. Quite a large number of people found their way to the large premises, 21, West India Dock-road, on Saturday afternoon, in response to General Booth's invitation; the place was "viewed" upstairs and downstairs, and the arrangements were declared to be excellently adapted to the purpose in hand. There is accommodation for ninety men, provided on a plan whereby cleanliness may be very easily ensured. The building is large enough to admit of the present accommodation being considerably increased, and, doubtless, in a short time there will be two hundred occupants every night. Soup is to be sold—to children for a farthing; to adults for a halfpenny. For a penny, an adult will be able to buy soup and bread; coffee, cocoa, and tea will be supplied at similarly low rates. Occupants of the Shelter will be entitled to soup at night and soup or porridge in the morning, and threepence will cover all. Salvation officers will conduct services night and morning, and by direct personal dealing seek to point the hungry and homeless to the Saviour.

Mr. T. A. Denny presided at the "view" on Saturday. He declared himself hopeful of the project; and said he trusted the Homes would be the model of many more in different parts of the country.

In the course of some remarks explanatory of the project, General Booth said that he had for some years been turning the matter over in his mind. In the event of the scheme succeeding, an attempt might be made, in a similar way, to befriend poor women, and also to get hold of street arabs. Bible-women, city missionaries, and other workers will have tickets of admission distributed among them, and persons who wish poor people to have the benefit of the Shelter or its supplies may buy bundles of tickets and give them away. But in no case will Salvation Army officers have tickets to give away. The Home will be altogether separate from the religious work of the Army, so that no one shall "get converted" in the hope of receiving a free ticket to the Shelter.

Commissioner Railton having made a few remarks, expressing delight that the Army is stooping down as low, if not lower, than ever, Mr. Harry Grattan Guinness spoke favourably of the scheme, saying that he was sure there would soon be other such institutions.

About £700 has been expended in adapting and furnishing the premises. Subscriptions amounting to £468 were received before Saturday's meeting, at the close of which several additional sums were promised. On all hands it was held that the new effort is of an exceptionally interesting and promising character.

BOURNEMOUTH Y.W.C.A.—Mrs. W. E. Legg, of Hampstead, has just concluded a ten days' mission here, taking Bible-readings on "The Christian Life" every afternoon, and evangelistic services every evening. The meetings, after the first few days, were held in the Beckford buildings, a large block just purchased at a very heavy cost for an Institute for the Y.W.C.A. The Bishop of Winchester has promised to open this new Institute (which will, it is hoped, supply seventy beds) in Easter week.

Y.M.C.A., FINSBURY PARK.

TWO REMARKABLE FACTS.

The anniversary of this branch of the Y.M.C.A. was held on Friday evening, in the Finsbury-park Hall. A reception was given by Mr. and Mrs. George Williams, and the young men and their friends came in good numbers. Mr. Williams presided, and after the secretary, Mr. Henson, had given an excellent account of work done, the treasurer, Mr. J. L. Aukland, made a statement worthy the attention of all Y.M.C. and other associations. A year ago the expenditure was £1400, and the ordinary income not more than half that sum. The committee feared that the outlay could not be greatly diminished without seriously crippling the work; nevertheless, as they could not spend what they had not got, the financial committee met definitely to consider how the inevitable reduction could be made. The result was retrenchment all round, and the reduction of the expenditure from £1400 to £700. The blessing which maketh rich has rested on the determination to live within the income, and the branch is more prosperous and useful in every way than ever. Its chief purpose is to win young men for Christ, and to have them for evangelistic work. Their mental improvement and physical recreation and development are also provided for. But a debt of £1480 remains, and the treasurer offered £110 if others would help to raise the amount within the year. Similar sums were promised by the president and by Mr. Porter, one of the originators of this branch, and Mr. George Williams added fifty guineas. It is hoped that by the end of the year it may be free of debt.

A very remarkable incident was mentioned by Mr. Holme, to whom the branch largely owes its prosperity. A young man, Mr. Roberts Horsfield, while passing the hall, was invited by one of the young men to enter. He did so, and ultimately became a Christian. His spiritual regeneration led also to a quickening and concentration of mental power, and this young man has invented an instrument likely to prove of untold benefit to the brave men who work in our coal-mines. It has long been desired to find some method of getting coal from the seam without blasting, a process always dangerous, and often fatal. Mr. Roberts Horsfield has invented, and, with the assistance of Mr. Porter, has patented, a small machine by which the coal can be brought down in convenient quantities, and without danger. It is in use in several collieries, and some of the men, and more of their wives, wept for joy that one of the collier's greatest perils is thus removed.

BOARD SCHOOL CHILDREN'S FREE DINNER FUND.—From this fund the destitute children attending thirty Board Schools are provided with free dinners. The work is organised so that, with few exceptions, only the children of poor widows and sick parents are reached; much good has been accomplished through the kindness thus shown. Reports will gladly be sent by the hon. treasurer, Mr. H. E. Allen, 44, Marlborough-hill, St. John's Wood, N.W.

ALGIERS.—Mr. C. L. Powell and Mr. Camatte hold services four evenings each week in a hall which they have succeeded in renting. Generally a goodly number of people assemble, and it is hoped that much blessing will attend the efforts put forth. The expense incurred is about £20 a month. In January a sum of £15 was received from the Church of the Strangers, New York, and thereby the work had a good start. Mr. Powell's address is 2, Rue de la Révolution, Algiers.

THE CHRISTIAN COMMUNITY.—The all-night rescue work among the homeless has been continued this season with increasing usefulness in the mission hall, Thrawl-street, Spitalfields. Each night about one hundred and eighty destitute men are admitted, many being turned away for want of accommodation. Relief has been liberally distributed to the poor, and, after bodily assistance, the Gospel is always presented with earnestness, and in simplicity, as the one thingneedful.

OPENING of a MISSIONARY HOME.

An interesting meeting was held on Friday last at 8, York-terrace, Regent's Park, to inaugurate the opening of a new House under the auspices of the Indian Female Normal School and Instruction Society (Zenana Bible and Medical Mission). Sir William Muir, Principal of the Edinburgh University, presided. Mr. W. T. Paton explained that it involved no extra expense to the Society, the cost being undertaken by a few friends who feel strongly the importance of such a House.

Its objects are: (1) To receive the medical students of the Society, who must reside in London for at least four years; (2) to receive and train any candidates for Zenana work whom the committee consider to require training; (3) to receive and welcome their missionaries on their return from India.

Six bedrooms are still unfurnished, and it is hoped that the expense of furnishing will be undertaken by different ladies, one then present having contributed £20 to the fund. It is also hoped that this House will become a nucleus of interest for the Society, as it is proposed there to hold working parties, prayer and missionary meetings, sales of work, &c.

Lord Kinnaird spoke earnestly on the importance of uniting in associations for Christian work, and thought that, while we avoided the errors into which the Roman Catholic Church has fallen in her conventual establishments, we might learn from her the value of organisation.

Earnest prayer was offered for a blessing on this effort, as well as for the medical and Zenana missionaries of the Society. Prayer was also asked for the missioners now visiting India, and for Miss Bromley, who went out with the Church missionary party, and is holding meetings for ladies, and visiting all our missionary stations.

Mrs. Silmore, an honoured member of the Committee (through who generosity mainly this Missionary Home has been opened), will make it her residence, and she hopes that many young ladies will seek admission. We are sure they will find her a warm and sympathising friend. She will be glad to give further information in person or by letter. The office of the Society is at 2, Adelphi-terrace, W.C. Rev. A. H. Lash is the secretary.

REQUESTS FOR PRAYER.—For blessing on a mission now being held at St. Stephen's Church, Battersea, by Rev. John H. Haslam, that many may be converted, and many built up in faith and godliness.——For blessing on a special mission at Priestgate, Peterborough, from Feb. 26 to March 4, to be conducted by Rev. J. F. T. Hallowes.——For blessing on special services, to be held in Corn Exchange, Huntingdon, from Feb. 26 to March 4. Mr. Charles Inglis will conduct the meetings from Feb. 27 to March 2.——For special services by Mr. William Forbes, at Weybridge, commencing on Sunday, March 4.——For blessing on a series of evangelistic meetings to be conducted in Avoch, Ross-shire, from Feb. 19 to March 4.——For much blessing on a series of evangelistic services in the Free Church Hall, Campsie, by Glasgow, beginning on Feb. 27.——For blessing on a mission now being conducted by Mr. John McAuliffe, at Tachbrook, Leamington.——For much blessing upon a fortnight's special services, in the Mission Hall, Tadcaster, commencing on Saturday, Feb. 25, to be conducted by Mrs. Leng, of Middlesbro'.——For much blessing at Biarritz, France, that God in all things may be glorified, and many may be added unto his Church.——For blessing on the means used for the recovery of the Crown Prince of Germany.——For much blessing upon a series of special services at Tarbet, commencing on Feb. 28, to be conducted by Mr. James Walter, evangelist, of Leith.——Before returning from Hungary, Dr. Somerville is anxious to visit M. Rabinowitz. It has been found difficult, however, to obtain the services of an interpreter to accompany him, and prayer is asked that this obstacle may be removed.——For blessing on a United Y.M.C.A. and Y.W.C.A. mission at Ealing, by Mr. John Wood (Evangelisation Society), from Feb. 26.

UNION TABERNACLE, S W.

THE second anniversary of this Mission was held on the 13th inst., Mr. Robert Paton presiding. After tea, addresses were given by Dr. Dunbar, Mr. W. R. Lane, who has also been holding evangelistic meetings at the Tabernacle, Mr. G. E. Morgan, M.A., Mr. D. M. Cameron (pastor and superintendent), and others.

God has greatly blessed the work in this densely populated neighbourhood since the Tabernacle was opened in 1886. The building accommodates about 800 persons, and is situated in the midst of the artisan class, engaged on the numerous railways, gas works, and other factories which abound in the neighbourhood. The interest that the men have taken in the work, and the conversions to God which have taken place, amply testify to its value. An interesting fact is that some of the converts now occupy positions in the foreign mission field. The expenses of the evangelistic work are largely met by the contributions of the men themselves. The tabernacle itself has been paid for entirely, but on the freehold land on which it stands there remains a mortgage of £1000.

A sale of work will be held on May 15, 16, and 17. Contributions of work, such as ladies' and children's underclothing, aprons, pinafores, frocks, or any other useful or fancy article, will be most thankfully received by Mr. Cameron, addressed to Union Tabernacle, 515, Wandsworth-road, S.W., or by Mr. John Peaston, 422, Wandsworth-road, S.W.

Y.M.C.A. CONFERENCE AT STOCKHOLM.—The eleventh triennial meeting of the Y.M.C.A. will be held in Stockholm on Aug. 15 to 19. A large party of delegates and friends is being made up in America with a view to attending this Conference.

MISSIONARY BREAKFAST.—More than three hundred members of the University of Oxford, together with many of the parochial clergy and Nonconformist ministers of the district, accepted Canon Christopher's invitation to breakfast a few days ago, for the purpose of hearing an address from Rev. F. E. Wigram, hon. sec. of the Church Missionary Society, who has recently visited the missions in India, Ceylon, China, Japan, and North-West America. The address showed that if mission work is arduous, it is also attended by many evidences of God's blessing. At the annual public meeting of Oxford supporters of the Society, it was stated that the auxiliary raised £692 last year.

Y.M.C.A., NEW YORK.—The ninth annual Conference of the New York Y.M.C.A. was held on Thursday, Friday, and Saturday last week at Brooklyn. The following were among the topics to be considered:—Difficulties in the work in small towns. Our duty to the young men in our State in towns where no Associations exist. How far is physical work practicable in towns of ten thousand and under? How may we increase an intelligent interest in our work on the part of business men? What mistakes did you make in your early experience as general secretary? Success and failures in boys' work. The lessons they teach. Sample methods of preparing to teach a Bible-class lesson. Each topic was opened by a paper, limited to ten minutes, and followed by conversation. One hour at each meeting was devoted to miscellaneous conversation on such topics as secretaries desire.

SOUTH LONDON.—The annual meeting of the Sunday-schools in connection with Christ Church perpetuation of Surrey Chapel, was recently held under the presidency of the pastor, Rev. Newman Hall. Rev. Burman Cassin, rector of St. George's, spoke of the importance of Christian workers recognising and not overlapping one another. His rule always was to restrain his helpers from ground already occupied. He worked on true church lines, which were those of the catholic church of all believers. The report stated that in the Southwark Sunday-school Society, founded by Rowland Hill, having its head-quarters at Christ Church, there were now fourteen schools, with 400 teachers and more than 4800 scholars. The teaching is unsectarian. On week evenings there are evangelistic and temperance meetings, concerts, penny banks, sewing classes, &c. The New Year offerings at the close of the meeting amounted to £181.

EVANGELISTIC NOTES.

Rev. W. Hay Aitken will conduct a mission in Carnforth and Warton, Lancashire, Feb. 26 to March 9. Prayer is requested for blessing on these services, and thanksgiving for the great blessing given in St. Martin's, Birmingham.

Gaelic Services for Highlanders in London were held on the two past Sundays in Whitfield Presbyterian Church, Drury-lane. The preacher, Rev. D. F. Mackenzie, of Campbeltown, Argyle, drew large audiences. The services were seasons of special refreshing and blessing.

Mr. W. R. Bradlaugh is conducting a three weeks' mission in the United Presbyterian Church, Govanhill, Glasgow. The nightly services have awakened keen and wide-spread interest, and each has been accompanied by manifest tokens of the Divine Presence and blessing.

Turriff, N.B.—Mr. C. G. Roger, Scottish Y.M.C.A. evangelist, conducted a fortnight of special evangelistic services here under the auspices of the local Y.M.C.A. The attendance was good from first to last. Not a few professed faith in Jesus, and believers were much quickened.

Mr. William R. Lane has just concluded a six days' Gospel mission in Barclay-road Hall, Waltham Green, S.W. The numbers attending were not extraordinary, but the blessing received, by saved and unsaved, was most marked. Over twenty persons gave their names as professing conversion.

Mr. G. Weller, of the Evangelisation Society, concluded, on Sunday last, a successful three weeks' mission at Leicester. The services were held at Carley-street Chapel (Rev. J. C. Forth, pastor), which is situated in a very poor part of the town. Considerable interest was awakened, and between forty and fifty professed decision for Christ.

Donald Ross, the veteran Scotch evangelist, the fellow-labourer and bosom friend of the late Duncan Mathieson, now resides in Chicago, and though on the "sunny side" of sixty, he is active and energetic in the work of the Lord. He has pioneered in Gospel work in various States, and during eight months of the past year he has, with a fellow-labourer, Mr. James Goodfellow, evangelised "under canvas" in San Francisco, Oakland, Santa Cruz, and other towns of the "Golden State."

Mr. Samuel Mackenzie has concluded a successful series of meetings at Letham, Dunnichen, near Forfar. A large audience assembled in the Free Church Hall night after night to hear the Gospel. Many were deeply impressed, and a considerable number professed to find peace in believing. There have been some interesting cases of decison among young men and women. The mission was arranged for a fortnight, but so great was the interest manifested that the meetings were continued for another week with a increasing attendance and much blessing.

Rotherfield.—In spite of many difficulties, the Lord has given us great encouragement, in the conversion of some and the up-building of others. Miss Logan, through whose liberality and personal efforts, ably aided by her friend, Miss Beard, a light has for several years past been kept burning in this dark spot, has a high place in the affections of the people. Through her kindness we have been enabled to give relief to many unemployed during the winter. By this means many have been brought under the power and influence of the Gospel.

Ferndale Cottage, Rotherfield. W. MAPSTONE.

The Evangelistic Week in Belfast has come to a close. It was continued in one or two of the churches, and the Central Presbyterian Association throughout the past week had evangelistic meetings in the Assembly's Hall. We have seen and heard enough about these special meetings to lead us to the undoubted conclusion that the Presbytery took the right course when it organised them, and ought to feel satisfied that they have been held. The Gospel has been published afresh all over the town—published by many different voices, and viewed in many different aspects. Multitudes have heard it, and have enjoyed it—and who can doubt that many have profited by it? The results are with the Most High. It would be a good thing if the meetings, now that they are over, were followed up by continued earnest efforts to reach with Church ordinances the great outlying masses of our population. An annual effort is far from being enough. The work is great and arduous, and needs constant and earnest toil. There is a great field in this town, and it has the first claim on us.—*Belfast Witness.*

Mr. Richard Weaver has been for some weeks evangelising in Scotland. He has, during the past week, been having good meetings at Hawick, where a number of persons have professed to find peace through the blood of the Lamb. He will be at Hawick until Sunday next, and will then go to the Edinburgh Castle, Limehouse, for three weeks.

Plymouth.—Much blessing has attended evangelistic services held on board the *Herald of Mercy*, one of Mr. Henry Cook's mission ships, lying at Plymouth for a short season. At times over two hundred fishermen have assembled on board, and some have publicly stated that they have derived great blessing. One evening, a fisherman, who had been noted as a profligate among his shipmates was so moved that he gave himself to Christ, and left the Bethel ship rejoicing.

Mr. Spencer Walton held a mission here in connection with the Y.M.C.A., lasting from Saturday until Thursday, which has been abundantly owned of God. One feature of the mission was the large number of men gathered together on Sunday afternoon, many remaining for conversation. The Bible-readings proved seasons of refreshment to all. Mr. Walton conducted a successful mission here twelve months ago, and it is satisfactory to note the work abides.

Ramsgate. JENKIN C. HAYNES, Hon. Sec.

Captain Grundy, of the Church Army, has begun a work for Christ in North Camp, Farnborough, and Cove. A number of people have take the temperance pledge. The meetings have been a decided success, especially at Cove, where many persons who have not been in the habit of attending any place of worship, have been brought under the sound of the Gospel, and received blessing. It is proposed to give a free tea to the poor of the district. JOHN POATE.

Sherbourne-road, Farnborough, Hants.

Rev. W. Haslam's forthcoming engagements: March 4, St. Ann's, Lancaster; March 18, St. Mark's, Preston.

MR. DENHAM SMITH, after some comparative respite, is again suffering from a return of the more serious symptoms of his illness, and these are accompanied by much prostration.

EMIGRATION.—In connection with this branch of the Manchester Y.M.C.A. work, the second party for this year of young men going, with the consent of their friends, to learn farming, sailed from Liverpool last week, per ss. *Sarmatian*, for Winnipeg, Manitoba. The party includes young men from Manchester, Nottingham, Leicester, Holmfirth, York, Lymm, and the Isle of Man.

PRIZE COMPETITION for Motto Card Designs. First, £5; Second, £1 10s.; Third, 5s. The committee of the Y.W.C.A. offer the above prizes to the public for original designs. An exhibition will be held at their head offices if 100 acceptances are sent in before March 10. For particulars send a stamped and directed envelope to Mr. G. L. Dashwood, Hon. Sec., 316, Regent-street, London, W.

THE PALMER-PLACE MISSION.—It is now rather more than four years since this unsectarian Mission was started at Holloway. During last year all the agencies were worked with encouraging results. The Bible-class Aid Society, having for its object the temporary relief of the deserving poor, has been the means of much good. Mr. E. W. Jones, 27, Park-street, N., is the superintendent and treasurer of the Mission.

MR. WILLIAM NOBLE has been addressing enthusiastic Blue Ribbon meetings at Bristol, Cheltenham, and other places in the West of England. Wherever he has gone he has been well received by temperance workers, and his addresses have been highly appreciated by large audiences. He insisted that the success of the temperance movement cannot be measured by numbers, but by influence. The time is coming when men will have to be weighed as well as counted.

THE EVOLUTION CRAZE.—This was the subject of an able lecture at Exeter Hall last Friday evening, by Mr. H. G. Picton. He showed very conclusively that evolution, as an explanation either of the origin of life or of the diversity of species, is a pure hypothesis for which there has not yet been forthcoming a fragment of conclusive proof. The citations from such "scientists" as Mr. Darwin, Profs. Huxley, Tyndall, and Hæckel, not only revealed the hopeless contradictions of these speculative thinkers, but went in many cases to sustain the position of the lecturer.

The Book World.

A New Edition.

THE FOUNDATION OF DEATH. By A. and Z. B. Gustafson. This classic work on the Drink Question has now reached a fifth edition, revised. No student of the subject ought to be without this storehouse of fact and argument. Photographic portraits are given in this edition, which excellently show the features of the distinguished authors. (5s. *Hodder & Stoughton.*)

Mr. Champness and Evangelistic Work.

SHALL METHODISM ACCEPT THE WORK OF "JOYFUL NEWS" LINES? This is the title of "A letter to John Wesley's children, by Thomas Champness." The *Joyful News* Methodist lines are as follow: (1) To be the ally, and not the rival, of existing agencies; (2) To use our own sons ourselves, instead of letting other agencies have them; (3) To hold out no premium to unworthy motives, because no salary shall be given; (4) To send into the foreign field only those who have proved themselves equal to it by the work they have done in England, and the economical way they have lived; (5) To secure none but efficient men, because they are obliged to retire if, after a trial, they are not successful; (6) To pass into the ranks of the ministry those who have proved themselves fit to do the work; (7) To depend upon the unsolicited gifts of God's people, so as not to interfere with subscriptions and collections for Connexional purposes. Mr. Champness (editor of *Joyful News*) has been training and sending forth evangelists on these lines, and he calls upon others to imitate his example. (2s. 6d. per 100. *Joyful News Book Depôt, Rochdale.*)

India and the Drink.

THE LIQUOR TRAFFIC IN BRITISH INDIA; or, Has the British Government done its Duty? By Robert Needham Cust, LL.D. This pamphlet is an answer to statements made in speeches delivered last year by Archdeacon Farrar and Mr. Samuel Smith, M.P., at a meeting held in London to protest against the demoralisation of native races by means of the drink traffic. On that occasion Archdeacon Farrar said: "We found India sober, and left it drunken"; and Mr. Smith said, "Before the English were in India, the sale of strong drink was unknown," but now "the very beggars and boys and women" have taken to it. In this pamphlet Mr. Cust sets himself to shew that in all periods of its history India has had classes who have been addicted to drunkenness, and that what has really happened since British possession is that the evil has been intensified by the importation of the liquid poison of Europe. He maintains that the much-abused Government of India is the most sympathetic, the most just, the most tolerant, and the most influenced by Christian wisdom, liberality, and conscientiousness, that the world has ever seen. In conclusion, he makes some valuable suggestions for the strengthening of temperance principles in the country. (*Trübner & Co.*)

The Book of Revelation Explained.

THAT GLORIOUS FUTURE! OR, KEY TO THE REVELATION. By Rev. J. L. Thompson. This is a tersely written analysis of the Apocalypse. In the space of 128 pages we have the sacred text plainly divided up and clearly explained. No dates are fixed, no far-fetched notions introduced. The treatment is suggestive rather than thorough. Mr. Thompson may be described as a literalist and a futurist, although he says nothing either of theories or methods. He regards the letters to the Seven Churches as applicable to every separate church and Christian in various conditions and circumstances up to the end of the present era. He holds that the present long dispensation of grace, and truth, and tribulation is covered by the first five seals; the sixth seal covers the dispensation of Christ's appearing, and the resurrection and ascension of the saints; the outpouring of the righteous judgment and wrath of God (in trumpets, woes, and plagues) is comprehended in the seventh seal. The Millennium of glory, honour, and peace, ensues upon the outpouring of God's long-suffering anger. Two other dispensations follow—the judgment of the unjust dead, and the new creation—and the future is glorious, indeed. This is the interpretation in brief; and, in developing it in his interesting little volume, Mr. Thompson has endeavoured to write in harmony with the teachings of the Old Testament prophecies, and the predictions contained in the Gospels and Epistles. As an outline exposition of the Book of Revelation "That Glorious Future" will certainly find appreciative readers. (*Passmore & Alabaster.*)

MISCELLANEOUS.

The February part of THE HOMILIST is replete with analytical and expository matter presented in a useful form. (1s. *Houlston & Sons.*)

THE PULPIT TREASURY (1s.), an American monthly published in England by Messrs. J. Nisbet & Co., is just what it professes to be. The February issue contains a large variety of select information of an expository and homiletic kind.

In a trenchant little pamphlet, entitled, "What saith the Scripture?" and published by *Messrs. Alexander & Shepheard* (1d.), Mr. W. P. Lockhart, of Liverpool, speaks some words "to those who think of leaving the Baptist Union." His contention, strongly supported by New Testament references, is that Apostolic teaching and practice, not only do not favour but discountenance schism in a Christian organisation because some of its members have departed from the common faith.

PRECIOUS THINGS PUT FORTH. Arranged by M. Chenevix Trench. 1s. *Marshall Brothers.* This volume, though of small compass, is one of those that requires careful study, and to the Bible student is simply indispensable. A great many mystic passages of the Old Testament are given in the original Hebrew, and make many of the verses clear and easily understood. Miss Chenevix Trench is an earnest student herself, and whatever she undertakes to do, she does it well, and this volume is a specimen of her earnestness.

CHRISTIAN SOCIALISM VERSUS PRESENT-DAY UNSOCIALISM. 1s. By E. D. Girdlestone, B.A. *W. Reeves, Fleet-street.* The writer draws a strong line between Anarchists, Social Democrats, and those whom he claims to represent, Christian Socialists. He considers competition to be the root of all social evils, and co-operation, if applied as he suggests, the cure. He draws a distinction between self-interest and selfishness, which is rather theoretical, and uses justice in a loose sense, but there is much information, and some sound arguing in his lectures. The real secret of all he deplores is not lack of organisation, but lack of a perfectly Righteous Ruler. Selfishness will never be universally kept under until the self-devoted Son of God holds the sceptre of the world.

SEEK AND YE SHALL FIND: Studies in Holy Scripture. (The Four Greater Prophets.) Part ii.—Jeremiah. By E. M. and S. L. M. 1s. *Nisbet & Co.* For ten Bible readers who thoroughly know the New Testament, we find but one who knows equally well one book of the Old Testament, especially if it be one of the prophets. For various reasons they are shunned as difficult and unpractical. Small and unpretentious as is this little work, if its companions resemble it, it will greatly remove such fallacies. In simple but never undignified language, we see first the solitary sensitive young preacher of Anathoth described; then follow the chief prophecies and events under striking headings—e.g., sound the alarm, obedience better than sacrifice, Rachael weeping, &c. Throughout we are reminded that Jeremiah specially typifies a greater Prophet and Sufferer. It is a book for every home and school.

THE BARDS OF THE BIBLE. By the late G. Gilfillan. Seventh Edition. *Hamilton, Adams & Co.* A book written more than twenty years ago on this subject ought to have no little vitality to bear republishing in the present day. Certainly, Mr. Gilfillan did not do his work superficially. Not only did he enter fully into the structure and peculiarities of Hebrew poetry, and specially of what are generally termed the poetical books, but separate chapters are devoted to the poetry of the Epistles of Paul, Peter, James, and John. The last chapter of the book is of special value. The author believes firmly and states eloquently that, in spite of defective translations, adverse criticisms, and contemptuous rejection, the Bible is in the fullest sense God's Book, and will, as long as this world continues, be not only the rule of faith and practice for believers, but a governing and elevating power in all moral, social, and political movements.

OUR BOYS AND GIRLS, 1887. The yearly volume of this popular monthly will gladden many a home [illegible]. (1s. *Wesleyan Methodist Sunday-School Union.*)

The Young Man for March has a brief but weighty paper on "Economy: What it is and How to Achieve it," by J. Herbert T[illegible] (President of the London [illegible] of Commerce).

Rev. J. G. Rogers intends shortly to publish his lectures on "The Congregationalism of To-day," with some other papers on the questions which are raised by the Down-grade controversy.

In the March number of *The Congregational Review* will be commenced a series of Papers on the [illegible] Commission. The [illegible] will give in full some of the most important evidence, with comments.

In "The Place, the Power, and the Claims of Gospel Total Abstinence" (*Macniven & Wallace*, [illegible]), Canon Wilberforce presents strong arguments for the Christian's duty in relation to the drinking customs of the day.

MARGARET CRAWFORD: A LIGHT IN A DARK PLACE. This is the story of a poor woman who on account of her consistent Christian character, was respected in life and honoured in death. (1d. *Edinburgh: United [illegible].*)

FROM THE WORKHOUSE TO HEAVEN is the title of a little book by "R. H." 1d. *Partridge & Co.* It narrates in simple language the cheerfully borne sufferings and trustful decease of an inmate of a workhouse infirmary in the North of England.

BROUGHTON MANOR. By Edith [illegible]. A [illegible] little illustrated story of family [illegible]. [illegible] and tenderness are beautifully [illegible], and the language and style are such as will delight [illegible]. (1s. *Wesleyan Methodist Sunday-School Union.*)

Rev. J. T. Wrenford's last booklet is entitled, I WISH YOU WOULD PRAY FOR ME (6d. per dozen. *Partridge & Co.*) It relates a striking case of the conversion of a young man. A new edition of ALL FOR JESUS, by the same author and publisher (3d. per dozen), is now ready.

Two papers read at the Keswick Convention last year—THE WAY OF HOLINESS, by Rev. J. Elder Cumming, D.D.; and WHAT IS THE BLESSING? by Rev. Evan H. Hopkins—have been published in a neat form, and may be had at a penny each (*Marshall Bros.*, 10, Paternoster-row).

THE ARMADA OF 1588. THE REVOLUTION OF 1688. This is the title of a tract by Rev. J. A. Wylie, LL.D., published by the Scottish Reformation Society, 17, George IV. Bridge, Edinburgh. The tract contains succinctly written summaries of two important chapters of English history.

A lecture by Mr. George Smith, of Coalville, on "The Canal, Gipsy, Van, and other Travelling Children," has been printed, and may be obtained from the author, Crick, Rugby. It [illegible] taken, and the measures now in [illegible] improving the condition of the [illegible] described.

Archdeacon Farrar's article on [illegible] AND THE [illegible] TRADE, which appeared in *The Contemporary Review* of July, has been reprinted in pamphlet form, and may be obtained from [illegible] Office, [illegible]. There are three interesting appendices, which, [illegible] on native and other testimony, the Archdeacon's indictment is emphasised.

A pamphlet entitled THE [illegible] OF [illegible], by Mr. J. W. [illegible], treats in a very clear and [illegible] tions between capital and labour, [illegible] of the taxation of [illegible] who are no real producers.

"THE [illegible]"—Rev. F. M. Needham, M.A., chaplain of [illegible], has given this title [illegible] containing four letters on the Holy Communion. In some respects the letters are [illegible] the author, but in other respects they are [illegible] simplicity. More attention [illegible] the memorial character [illegible]. ([illegible], 3d.)

A VOICE FROM THE [illegible] OF HEAVEN. [illegible]

DRURY-LANE WORKING GIRLS' HOUSE.—This Institution provides safe lodgings and a comfortable home for working girls in the neighbourhood, and for young persons [illegible] to London. Among the allied agencies are a club for young girls, a day nursery, a temperance society, and sewing, cooking and Bible classes. The third annual report, just published, gives an account of much good work done. Miss [illegible] is the devoted lady superintendent.

THE BIRMINGHAM CHURCH MISSION.—Rev. J. G. Dixon, rector of St. George's, Birmingham, writes, with reference to our report last week of the Mission in that city, that every house in his large parish was visited three times, and [illegible] of the Mission distributed. The [illegible] in connection with St. George's Church were closed for the time, and the work concentrated in the church. Mr. Dixon adds that the Mission at St. George's Church has been a season of great refreshment to himself and his colleagues, and he looks for blessed results in the parish.

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* *The Zoophilist* is the organ of the Victoria-street Anti-Vivisection Society, and can be obtained from the secretary, B. Bryan, Esq., at the office, 1, Victoria-street, London, S.W. ([illegible])

A TALK WITH THE VICAR. This is the title of a bright little penny tract, written by Miss Emily S. Holt, and published by the Church Association, 14, Buckingham-street, Strand. The "talk" is on the Real Presence and [illegible] the Eucharistic [illegible].

lotes on Daily Readings.

SUNDAY, FEBRUARY 26.—HOSEA II.

1.—*Say ye unto your brethren, Ammi; and your sisters, Ru-hamah.*—This should be- g to the last chapter. It is the concluding rt of the reversal of the sentence upon Israel ich had been expressed in the names of the phet's children, Jezreel, Lo-ruhamah, and -ammi. These names of judgment are now to reversed: (1) Jezreel, by being taken in a new nse—viz., "God's sowing" (instead of the old nse, which recalled the place of God's judg- nt on idolatry). The two others by reversal. would appear from Rom. ix. 26, and 1 Pet. 10, that Israel having been scattered ongst the Gentiles, and having thus become tually Gentiles (Lo-ammi), are called by the spel into the higher privileges of becoming hildren of God by faith in Christ Jesus." ey and the children of Judah are thus athered together "in Christ, their appointed ad, and come up out of the land (or "out of earth," as it might be rendered), as Eph. i. testifies, and as 1 Thess. iv. 17 will make od. This, however, leaves room for a further eral restoration of a remnant of Israel to thly blessing "in the latter days," as s chapter and chapter iii. testify.

2.—*Plead with your mother, plead.*—From s to the end of the chapter is a connected ssage. Jehovah now comes forth into view Himself the husband arraigning Israel, the thless wife."—*S.C.*

7.—*I will go and return to my first husband.* 'The stage of feeling is precisely that indi- ed Luke xv. 17."—*S.C.*

14.—*Speak comfortably unto her.*—Margin, o her heart;" it is the same phrase used xl. 2.

15.—*The valley of Achor for a door of hope.*— uding to Israel's discovery of "the accursed ng" in their midst which had caused their feat, which being put away, victory was eedily granted them (Josh. vii.).

16.—*Shalt call Me no more Baali.*—"Hence- th I call you not servants...but friends" hn xv. 15).

22.—*They shall hear Jezreel.*—The name eaning "God will sow" (Yidsreel) is now en to Israel (Yisrael); a play upon the mes. Israel is now contemplated as the wing of God, and so restored to his favour at all the blessings (corn, wine, oil) which He d withdrawn from them for their sins are ain, in answer to prayer, abundantly vouch- fed.

MONDAY, FEBRUARY 27.—HOSEA III.

1.—*Go yet, love a woman.*—All such questions whether this woman is Gomer, which per- ex those who take these three chapters erally, are avoided by regarding them as mbolic actions occurring only in the sphere vision. *Love flagons of wine.*—R.V. renders is "cakes of raisins." It seems intended to scribe luxurious living, which had been one use of Israel's fall. "Gomer the daughter of blaim" (i. 3) means "Consummation or mpleteness (see Matt. xxiii. 32), the daughter luxury."

4.—*Without a king, and without a prince,* &c. The great Jewish commentator, Kimchi, ecognises this description in the present ndition of his people."—S.C. It is very re- rkable that Israel should have remained for 00 years without sacrifice to God, and yet thout an image, *i.e.*, free from idolatry.

5.—*Afterwards shall the children of Israel turn.*—This points to the latter-day con- rsion of Israel to Christ, which will make em partakers of earthly blessing "even in im" (Eph. i. 10.) But this must be dis- nguished from the blessing of i. 11., which, cording to Rom. ix. 6 and 1 Pet. ii. 10, is being w fulfilled in those "whom He hath called, t of the Jews only, but also of the Gentiles." e blessing of chap. ii., however, is connected th the earth (v. 23), and speaks of God's "people," t not of "sons" (i. 10). *David their King.*— The elder Jews of every school explained this Christ."—*Pusey.*

TUESDAY, FEBRUARY 28.—HOSEA IV.

From this to the end of the book are many detached prophecies, the arrangement of which it is difficult and precarious to define. "It has, however, been generally felt that this fourth chapter is linked together into a separate whole."—*S.C.*

2.—*Blood toucheth blood.*—Rashi explains this "the blood of one murder shed upon the ground lies close to the blood of another." Comp. Isa. i. 15.

4.—*Thy people are as they that strive with the priest.*—Referring to Deut. xvii. 12, 13, where every lawsuit was to be ultimately decided by the priest and judge, and whoever resists the judgment of this tribunal is threatened with sentence of death. "The nation resembled those who are described in the law as rebels against the priest."—*Hengstenberg.*

6.—*Thou shalt be no priest to Me.*—The sin of lack of knowledge is traced to the priesthood who should have imparted it. See Mal. ii. 7.

15.—*Though thou, Israel, play the harlot, yet let not Judah offend.*—The faithfulness of Judah was a matter of far more importance than that of Israel, seeing that God's dwelling-place was there (Ps. lxxvi. 1, 2), and all the promises as to the Messiah were bound up with Judah (Gen. xlix. 8—12).

16.—*Israel slideth back as a backsliding heifer.*—"Hath behaved himself stubbornly like a stubborn heifer," R.V. Israel would not submit to the yoke of God's law, hence "let him alone," the most solemn sentence God can pronounce.

17.—*Ephraim is joined to idols.*—"The most powerful of the ten tribes is frequently used for Israel of the ten tribes."—*Keil.*

WEDNESDAY, FEBRUARY 29.—HOSEA V.

"The reproof of the sins of Israel is now specially addressed to the priests and the king's house, *i.e.*, the king and his court. As to what king is intended, probably either Zachariah or Menahem (2 Kings xv. 8—22), probably both." —*Keil.*

1.—*A snare on Mizpah, and a net spread upon Tabor.*—"There is an old Jewish tradition that lyers-in-wait were set in these two places to intercept and murder those Israelites who would go up to worship at Jerusalem, and this tradition gains countenance from the mention of slaughter in the next verse."—*Pusey.*

6.—*But they shall not find Him, He hath withdrawn Himself.*—As to the spiritual lesson, see Song of Solomon v. 6. The historical fulfilment is explained in 2 Kings xxiii. 25—27.

11.—*He willingly walked after the commandment.*—"Doubtless that of Jeroboam contained in 1 Kings xii. 28—33."—*Pusey.*

13.—*Sent to King Jareb.*—"The word means 'warrior,' and is an epithet formed by the prophet, and applied to the King of Assyria."—*Keil.*

15.—*In their affliction they will seek Me early.*—"The prediction awaits the perfect accomplishment in the time indicated in Rom. xi. 25, 26."—*S.C.*

THURSDAY, MARCH 1.—HOSEA VI.

1.—*Come, and let us return unto the Lord.*—This verse, with the two which follow, is closely connected with the close of the preceding chapter, the words "He hath torn" being a reference to "I will tear" (v. 14). The LXX. connects these opening verses with what goes before, by inserting as the first word "saying." Viewed thus it is prophetic of Israel's repentance in the latter days.

2.—*In the third day He will raise us up, and we shall live in his sight.*—"In all ages Christian piety has very generally recognised here a reference to our Lord's resurrection, which is for all penitents the sole and certain ground of their being freed from the state of sin and condemnation, and rising again to live in God's sight."—*S.C.*

3.—*His going forth is prepared as the morning.*—One of the many passages which connect the Lord's second coming with the figure of the morning dawn; that "morning without clouds," of which David spoke (2 Sam. xxiii. 4).

6.—*For I desired mercy, and not sacrifice.*—"The Lord Jesus cites this in justification of his admitting publicans and sinners to close personal intercourse with Himself."—*S.C.* "Mercy" would seem here to denote loving-kindness, such as Christ Himself practised, which, combined with "knowledge of God," would give the two great requirements of the Law—the first and second great commandments.

FRIDAY, MARCH 2.—HOSEA VII.

1.—*The wickedness of Samaria.*—"This was the capital of the kingdom of the ten tribes. and the seat of the court, the wickedness of which now engages the prophet's attention."—*S.C.*

3.—*They make the king glad with their wickedness.*—It is generally thought that to the end of ver. 7 there is an allusion to the murder of King Zachariah (2 Kings xv. 10), and that by the "baker" is meant "Shallum," the instigator of the plot, which seems to have culminated in a drunken carouse, in which the king was murdered. He was the last of the four descendants of Jehu to whom the throne of Israel had been secured by God's promise (2 Kings x. 30). His death, therefore, was an event of no small importance.

7.—*All their kings are fallen.*—Commentators see here a prophetic allusion to the rapidly succeeding deaths or murders of the kings that followed; but it may refer to the death of Zachariah, as contemplated, in the light above mentioned, as the last of Jehu's line to whom any continuance had been promised. The fact that "none among them calleth unto Me," would thus mean that what is said of Jehu (2 Kings x. 31) remained true of his descendants to the end, thus justifying the approaching judgment upon Israel.

8.—*Ephraim, he hath mixed himself among the people.*—R.V. (better) "peoples." The Gentiles are evidently meant. *A cake not turned.*—A cake is turned in order to bring both sides, and so gradually the whole, under the influence of the fire. Israel outwardly and with their lips drew nigh to God, while their hearts were far from Him. "Such are too many professing Christians, they unite outward performance and inward lukewarmness; the one overdone, but without any wholesome effect upon the other."—*Pusey.*

SATURDAY, MARCH 3.—HOSEA VIII.

1.—*He shall come as an eagle.*—"Pointing back to the threat of Moses" (Deut. xxviii. 49).

2.—*My God, we know Thee.*—This "feigned recognition of Him in the hour of distress (*S.C.*) has a New Testament parallel in Matt. vii. 22. The Lord's rejoinder is in both cases the same in principle. Comp. "cast off good" with "ye that work iniquity," and "I knew (it) not" (4), *i.e.*, do not recognise them, with "I never knew you."

3.—*Israel hath cast off the thing that is good.* —Or, as Jerome renders it, "Him that is good." Comp. Matt. xix. 17; where, see R.V.

5.—*Thy calf, O Samaria, hath cast thee off.*— "Israel had cast off God, his good. In turn, the calf which he had chosen to be his god has cast him off."—*Pusey.*

6.—*The workman made it; therefore it is not God.*—"The workman was rather a god to his idol than it to him. To say that it was made was to deny that it was God."—*Pusey*, who adds, "Nor do the prophets heed any subtleties (such as the heathen alleged) that the idol might be indwelt by some influence." It had been well had Dr. Pusey maintained as firm a front against Romish subtleties which allege the indwelling of God in the wafer as an excuse for their sacramental idolatry.

7.—*They have sown the wind, and they shall reap the whirlwind.*—"The harvest answers to the sowing (Gal. vi. 7, 8)."—*Keil.*

11.—*Ephraim hath made many altars to sin.* —"Israel was only to have one altar, and that in the place where the Lord would reveal his name (Deut. xii. 5). Instead of that Israel had built a number of altars in different places." Such, too, has been the sin of Christendom, which, not content with the one altar of Heb. xiii. 10, has turned its communion tables into altars, and that in spite of "the great things of God's law" which utterly condemn such practices.

International S. S. Lesson.

Sunday Afternoon, March 4.

Matt. xx. 17—29. Golden Text: Matt. xx. 28.

Christ's Last Journey to Jerusalem.

Ver. 17—19. See in Jesus, as here described, the perfect Example of Bravery and Obedience.—He stands in full view of his coming death, all its details before his mind. *Shall be betrayed.*—By one of his own! What bitterness in that! *Unto the chief priests*, &c.—The great leaders of his people. Thus, the awful guilt of his death would lie upon the nation He specially loved as his own. *Shall deliver him to the Gentiles.*—Godless and cruel heathen. *Mock.*—Even little children can understand how mockery can hurt, and wound, and torture. Jesus, more sensitive than other men, because no sin in Him. So mockery would hurt him more than others. *Scourge.*—The cruel suffering inflicted by Roman scourge was horrible. *Crucify.*—The shame of this death was far more than the shame of hanging is to us, and the tortures indescribable. *The third day He shall rise again.*—He saw the crown beyond the cross. "For the joy that was set before Him He endured the cross, despising the shame." All this to happen in about two weeks from that time! If one of us knew we must die in a fortnight—knew how, and when, and where—how agitated he would be. With what glorious calmness Jesus sees all, speaks of what will happen, and then goes steadfastly on to meet his shame and death! He was perfectly courageous, because (1) He loved us, and longed to give his life a ransom for many (28); (2) He must do his Father's will; (3) He foresaw the glorious reward; and (4) He had perfect faith in God. "For the Lord God will help Me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isa. l. 7).

ILLUSTRATIONS.

As Luther drew near the door which was to admit him to the presence of his judges, a noble knight, the celebrated George of Freundsberg, tapped him on the shoulder, and, shaking his head, said: "Poor monk! poor monk! Thou art now going to make a nobler stand than I or any other captain have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." Luther went forward with Christ-like courage, and God delivered him gloriously.

Christ's example makes good men brave, as it did John Bunyan. He was engaged to preach at the little village of Samsell: he knew that a warrant was out for his arrest, and that arrest would certainly mean imprisonment—probably exile or death. He had just married a second time: his children depended on him, and one o fthem was blind. Yet he went boldly to Samsell, preached there, was arrested in the act, and was cast into Bedford jail, where he lay twelve years, and where he wrote the "Pilgrim's Progress."

Ver. 20- 23. See the perfect Patience, the kindly, generous Forbearance of Jesus.—His mind was full of the awful vision of the cross. He tells his dearest friends for the *third* time (see Matt. xvi. 21; xvii. 22—23) what is to happen to Him. Now, when we are very full of something, and speak to our nearest friends about it, we look for their sympathy. If they don't understand us, or won't enter into our thoughts, we feel hurt, disappointed; are often irritated, impatient, and angry. What a trial to Jesus, that, when He told his disciples of the horrors that lay before Him, they only answered by questions about their future honour and greatness! Yet there is no anger, no impatience. The rebuke that follows—how gentle, kind, and considerate! Doubtless He dwelt lovingly on what was good in Salome's rash and inconsiderate request—on the faith that believed in his future glory, in spite of present humiliation, and coming shame and death; and on the courage which would face danger and suffering to win the glory. What a tender, generous, patient Friend is Jesus!

Ver. 28. See Jesus the perfect Example of loving Self-sacrifice.—Self-sacrifice was practised by Him, though He was Lord of all. How much more should his servants obey it.

Give his life a ransom for many.—*I.e.*, his life for theirs—He in their stead. "He shall bear their iniquities"; "He was made sin (sin-offering) for us"; "Who his own self bear our sins," &c. Notice, the cross was no *accident*. "He *came*...to give his life," &c.

Jesus always, of set purpose, put self-seeking and honour aside, as not even to be thought of; He went about doing good—not as a pastime, but as *the* business of his life. His joy was in blessing others—the cost to Him was not considered. "The lowest place was the one which the Highest chose.'

Y.M.C.A. BIBLE LESSONS.

OUTLINES PREPARED BY HENRY THORNE.

March 4.—Wisdom.—Prov. iii. 13—26.

(1) The Praise of Wisdom.—The wisdom set forth here is not worldly wisdom (1 Cor. i. 19), but "the wisdom which is from above" chap. ii. 6. See also James iii. 17). Note here (*a*) *Happiness* (ver. 13).—See the word "blessed" (Gr. *makarios*, equivalent of happiness) in the Sermon on the Mount. (*b*) *Treasure* (ver. 14, 15).—Silver purchased a grave (Gen. xxiii. 16). Wisdom ensures resurrection from the grave (Dan. xii. 3). Silver secured Joseph and made him a slave (Gen. xxxvii. 28). Wisdom raised him to the place of authority (Chap. xli. 39). The people of Tyre heaped up fine gold (Zech. ix. 3); but they perished. So much for the gain of gold. Comp. the gain of godliness (1 Tim. vi. 6). Comp. the rich fool (Luke xiii. 16—21), and the poor who are rich in faith (James ii. 5). (*c*) *Long Life* (ver. 16).—"Length of days"—not exclusively a Jewish blessing (Eph. vi. 3). Wisdom blesses with both hands. Comp. "his left hand" and "his right hand" (Cant. ii. 6), and "his hands" (Matt. xix. 15). (*d*) *Pleasant Surroundings* (ver. 17).—"Her ways." Comp. the way of Samaria hedged up with thorns (Hosea ii. 6), and the ways of the Lord (xiv. 9). Pleasantness is allied with peace (see Rom. xv. 13). (*e*) *A Memory of Paradise.*—"Tree of life." This was a Divine growth (Gen. ii. 9), full of vitality (Gen. iii. 22), well placed (Gen. ii. 10), fruitful and possessed of healing virtue (Rev. xxii. 2).

(2) The Pattern of Wisdom.—(Ver. 19) "The Lord." Note the wisdom of God in: (*a*) *The Earth* (Job. xii. 8).—We see here adaptation and design. Order is apparent everywhere, and order is a revelation of mind. In the earth we see "the reign of law." These things suggest the characteristics of true wisdom. The wise man considers the fitness of things (Micah vi. 8), has regard for order (1 Cor. xiv. 40), and for law (Ps. xl. 8). (*b*) *The Heavens* (lit., "the heaved-up things").—Note the might of wisdom (Prov. viii. 27; Ps. civ. 2), its beauty (Job xxvi. 13), and the honour which is its due (Ps. cxxxvi. 5). (*c*) *The Depths* (Ps. ciii. 27—29). (*d*) *The Dew.*—How precious (Isa. xviii. 4).

(3) The Pursuit of Wisdom.—Wisdom must be: (*a*) *Sought* (ver. 13, "findeth").—Solomon sought it by prayer (1 Kings iii. 11), and in that way it is to be sought still (James i. 5). (*b*) *Secured.*—"Lay hold upon her" (ver. 18). Here is earnest purpose, "whole desire" (2 Chron. xv. 15). (*c*) *Retained.*—"Everyone that retaineth her" (ver. 18). Comp. "retain my words" (Prov. iv. 4); and "my words abide (*meno*, to remain, continue) in you."

The closing verses show us wisdom as a theme for meditation (ver. 21), and as causing beauty of character (ver. 22); a safe walk (ver. 23); restful sleep (ver. 24), and security in the day of judgment (ver. 25, 26).

TEMPERANCE NOTES.

HOME.

The Sale of Liquors on Sunday (Ireland) Amendmen Bill has been read a second time, and referred to a Selec Committee.

Mr. Moody says that persons who persists in sellin intoxicating liquors should not be admitted to Churc membership.

It is understood a Bill will be brought in this sessio to give effect to the International Convention for th regulation of the North Sea liquor traffic.

In a Northern paper, "A Working Man's Wife" complains bitterly of the gambling clubs by which workin men are tempted to the ruin of themselves and thei families.

Edinburgh U.P. Church Presbytery has appointed deputation to wait on the Midlothian justices, with view to getting the public-houses in the county closed a ten o'clock.

The fiftieth annual meeting of the Manchester Cit Mission was recently held. In the report it was state that in 1887 2143 drunkards had been reformed, of who 1099 stood fast.

The fifty-first annual festival of the York Temperanc Society was held recently. Temperance sermons wer preached in the Minster by the Dean and Canon Wilberforce. The report was encouraging.

Mr. J. C. Stevenson's Bill for Stopping the Sale of Intoxicating Liquors during the whole of Sunday was rea a first time in the House of Commons on February 1 Special prayer is requested that God would bless th efforts to carry this measure this session through bot Houses of Parliament.

Mr. William Copleston (formerly secretary of th Nottingham and Notts. Band of Hope Union), has bee appointed travelling secretary to the Central Associatio for Stopping the Sale of Intoxicating Liquors on Sunda for London and the South Eastern District, in succession to Mr. Conway Stidstone, resigned.

A curious case of ecclesiastical discipline came befor Lord Penzance. Mr. Hawkes, a clergyman in the diocese of Hereford, used water in administering the Hol Communion instead of wine, the latter not having bee provided in time. The churchwarden complained to th Bishop, who instituted proceedings, and Mr. Hawkes ha been consequently admonished, and compelled to pa the costs. To cite a clergyman before Lord Penzanc for this harmless departure from ordinary usage, says contemporary, seems the height of absurdity.

FOREIGN.

Several seizures of liquor have been made at workmen's clubs in New South Wales.

At military athletic sports held lately at Colomb Ceylon, the non-abstaining competitors won the chie prizes.

The Washington *Sentinel*—a brewer's paper—lament that "the Democratic States are wheeling into the Local Option line one after another."

In the New York *Independent* Dr. Ezra M. Hunt calls attention to the "marked change" in the views of th medical profession concerning the use of alcohol in disease.

The drink-interest some time since caused the destruction by dynamite of the Friends' Meeting House, at Buffalo, Kansas. A new one has been erected on the same site.

The New South Wales Liquor-traffic Commission has recommended that drunkards should be sent for some months to an inebriates' asylum, instead of, as now, a few days' imprisonment.

As soon as the Supreme Court decided that the Kansas State Prohibition laws were constitutional, the proprietors of two breweries in Sioux City closed without even consulting their lawyer.

At a christening feast, at Mount Carmel, U.S.A., recently, tipsy guests upset a stove and thus caused the destruction of a row of seven framed houses, three men, a woman, and a child, by fire.

The Copts at Cairo, descendants from the early Christians in Egypt, were horrified on learning that fermented, or, as they called it, shop-wine, is used by the Western churches as a Communion wine.

The temperance hospital at Chicago is not only a financial success, but the medical and surgical results are so favourable that the general public are realising alcohol is not needed in the treatment of disease.

The Bishop of Jamaica writes in high terms of "the temperance of the negro with regard to drink." He says, the Queen's Jubilee Fête was, in this respect as well as others, "a triumphant illustration of the power of Christianity."

The mayor of New York (Mr. Hewitt) told the aldermen recently that a visit to the charitable institutions of the city, the inmates of which numbered 14,000 persons, would convince the most sceptical that the chief cause of crime, sickness, and poverty was drink.

The Turks, who are prohibitionists by order of the Koran, are working to abolish saloons kept by the "Christians" in Constantinople. All drinking places within 250 feet from the houses of Turkish worship have been ordered to be closed, and the police are enforcing the decree.

Professor Pattison writes from Rochester, N.Y., to *The Freeman*:—There are signs that before long a real war will have to be waged with the liquor interest in the United States; and some calm men, not usually given to exaggeration, say it will be with blows and death. Here, in Rochester, every saloon is open on Sunday in defiance of the law, which the mayor does not dare imperil his re-election by enforcing, and the beer chiefly sold is brewed by the Secretary of State, a prominent democratic politician. The evil will probably go on a little longer, and then some spark of indignation will set public opinion in a blaze. When this happens the liquor men will fall, as surely as did the Southerners and their peculiar institutions in the War of the Rebellion.

Among the Churches.

CHURCH OF ENGLAND.

Rev. H. Morden Bennett, son of the founder of St. Peter's, Bournemouth, has, with his wife, been received into the Roman Catholic Church.

Rev. Brooke Lambert has charge of two fine churches at Greenwich; from one he is said not to receive a penny, while the receipts from the latter last year were £31 2s. 5d.

Rev. W. Salter Price, vicar of Wingfield, Suffolk, is about to proceed to East Africa to resume, for a time, the charge of the work of the C.M.S. at Frere Town, [illegible] in the absence of Rev. A. D. Shaw, who has [illegible] home.

In connection with the visit to Ireland of Rev. F. E. Wigram, hon. secretary of the Church Missionary Society, large meetings were held at Belfast and other places. At one of the Belfast meetings, the Archdeacon of Connor announced that he had received for the Society a legacy of £3000.

Rev. G. Ayerst, of Cambridge, has been appointed Principal of the Operative Jewish Converts' Institution, Palestine-place, E., to succeed Rev. J. H. Brühl, who, after labouring as a missionary of the London Jews' Society at [illegible], [illegible], and Vienna, has superintended the Institution since 1871.

Oxford Hall, Victoria-park-square, Bethnal-green, was opened on [illegible] by the Archbishop of Canterbury. It is an addition to Oxford House, an institution founded by Oxford men for the social elevation of the working classes, and in connection with it are four working-men's clubs. The new hall is capable of accommodating nine hundred persons, and has been erected at a cost of £1100.

SOCIETY OF FRIENDS.

Frederick J. Gavéd, of St. Austell, has been paying very acceptable visits to Friends, and holding public meetings as the way opened in Neath, Swansea, Tenby, Cardiff, and Newport (Mon.). Refreshment and blessing have resulted.

Adult school conferences have been held in York and Bradford. Both have been well attended, and ably conducted, and one aim characterised them, the christianising and elevating of working men; great success and blessing are manifest in the schools.

In Madagascar the work of evangelising and teaching is well sustained, though the workers are sadly short-handed, straining eyes look homeward for [illegible] in the field. "The labourers are few." A similar need is felt in Mexico, where a door is wide open for Gospel service. Local Christians who have qualifications are hindered through poverty.

BAPTIST.

Pastor Frank H. White has been delivering a series of lectures in Glasgow and neighbouring towns in connection with the Bunyan bicentenary.

Rev. J. Compston has resigned the pastorate of the church at Fivehead, Taunton, and intends to devote himself exclusively to evangelistic work.

Rev. [illegible] Wood, for 23 years pastor of Tetley-street Chapel, Bradford, died very suddenly whilst conducting a prayer-meeting there on Monday week.

A new chapel at Honor Oak was opened on Thursday last by Rev. J. T. Wigner. The whole of the money has been [illegible] for this building, and a generous friend has promised to defray the cost of pulpit supplies for a year.

At the Shoreditch Tabernacle, on Sunday week, Rev. Isaac Levisohn, for many years a missionary to the Jews, baptized a Russian Jew, on the profession of his faith in the Lord Jesus. A considerable number of Jews were present.

A [illegible] mission has been held in Trinity Chapel, [illegible]. The [illegible] about three hundred persons [illegible] several professed conversion, and about eighty temperance pledges were taken.

The church at Wood-green, N., under the pastorate of Rev. W. Winston Haines has added 55 members to its numbers during the past year, making a total of 258 since the present pastor's settlement. All the organisations of the church are in a flourishing condition.

Mr. R. Cairns, of the Evangelisation Society, concluded on Sunday week a month's mission in the Baptist Chapel, [illegible], near Wimborne, Dorset, which has been attended with great blessing, not a few having professed to have found peace through believing "the faithful saying." It is said to be the greatest awakening ever known in the parish.

Pastor Archibald G. Brown preached his twenty-second annual sermon to men at the East London Tabernacle, on the evening of Sunday week. The Tabernacle was filled with about 3000 men of all classes—dock-labourers, [illegible], sailors, &c., to whom Mr. Brown gave an earnest address from the words "Things not seen as yet."

One result of the Down Grade controversy, says a correspondent of *The Baptist*, has been a great stir through the churches of Australia and Tasmania. At the recent meeting of the Baptist Union of Victoria a [illegible] basis of fellowship, upon evangelical lines, was adopted; while in Tasmania a creed, upon the same lines, but more pronounced, has been formulated and adopted.

The first anniversary of Pastor G. T. [illegible] [illegible] was held on Tuesday [illegible]. The church now numbers [illegible] members. The Sunday-school [illegible] nearly [illegible] hundred scholars, and a [illegible]. Open-air preaching has been carried on and [illegible] [illegible] they had not heard the Gospel for [illegible] years.

SALVATION ARMY.

The Coming Army is to be the title of a new monthly in connection with the junior soldiers' movement; the first number will be published on March 15.

A new barracks has been opened at Northgate, Darlington. The building includes, besides the chapel, which will accommodate 1700, a lecture-room, containing sittings for 450 persons.

Notwithstanding the fact that the publicans have been doing their utmost to upset the meetings and to make a disturbance, at Little Lever, Lancashire, there have been over one hundred converts in three weeks.

Staff-Captain Davis reports that at Rye, Sussex, where work has only recently been commenced, sixty souls were saved during the first fortnight, including "drunkards, outcasts, gamblers, publicans' sons, and some of the worst."

Captain Maynard writes from India that at Coimbatore there is a very fair band of soldiers, several of whom have been won from heathenism. One specially interesting case is that of an old man, a poet, who has tried all the religions of India, but failed to find true peace until he went to the meetings at Coimbatore, where he got converted. Eight or nine "real full Brahmins" have recently been saved at Trichinopoly.

The Salvation Army, writes the Geneva correspondent of *The Record*, continues to meet with considerable opposition in some parts of Switzerland. The *Tribune de Genève* reports that at a recent Sunday evening meeting of the Army at Birsfelden, in the environs of Bâle, some young men, having been refused admission to the room, drew their knives and struck the person who kept the door, and two ladies who had come to his assistance, wounding them seriously.

PRESBYTERIAN.

Professor Francis Patton, D.D., has been elected President of Princeton University in succession to Dr. M'Cosh, who will retire in June.

There is some prospect of Dr. Aird being induced to reverse his decision not to accept the Moderatorship of the next General Assembly of the Free Church at Inverness.

The health of Dr. William Chalmers, the venerable principal of the English Presbyterian College is such that his medical adviser recommends him immediately to retire from the duties of the chair.

On Sunday week Rev. Alex. Jeffrey preached a special sermon on "Mohammedanism and Christianity," being the first of a series on "Comparative Religion," to be delivered monthly in his church at Ipswich.

At the annual meeting of St. James's Presbyterian Church, Wood-green, N., it was reported that all the agencies of the church are in a prosperous condition, sixty-three new members having joined during the year.

Dr. J. J. Bonar's application for a colleague and successor has been approved by Greenock Free Church Presbytery. Dr. Bonar was born in 1803, and was ordained to the pastorate of St. Andrew's, Greenock, in [illegible].

Rev. John Robertson, of Stonehaven, has held a series of evangelistic meetings in Moray Free Church, Edinburgh. Although the weather was very unpropitious, the hall was nightly filled with eager listeners, and there was much blessing.

A week of special evangelistic services have been held in Dr. John Brown's old church (U.P.) at Haddington; large congregations were attracted, and deeply impressive and stimulating addresses were delivered by the several brethren who took part.

At the opening of new class rooms added to the Established Church Training College at Aberdeen, Professor Milligan spoke in very complimentary terms of the character of the five hundred female teachers who have been sent out from the institution during the fifteen years of its existence.

Rev. R. W. Barbour, of Bonskeid, offers to pay outfit, passage, and salary of a missionary for China, in connection with the English Presbyterian Church. He promises that, when the Committee are in a position to undertake the cost of this new agent, he will do the same in the case of another.

The bi-centenary of the execution of James Renwick, the last of the Scottish martyrs, occurred on Friday last. Alluding to the martyrdom of Renwick in an address at Paisley, Rev. R. Dunlop said the best way to commemorate Renwick was to maintain the Scriptural principles for which he testified on the scaffold.

CONGREGATIONAL.

Rev. W. G. Lawes and his devoted wife have arrived in Sydney from New Guinea, having come to recruit their health.

Rev. Edward Hamilton, late of Newbury, has entered upon his work at Southend-on-Sea. A cordial recognition service was held a few days ago.

Rev. J. S. Drummond, of Ormskirk, Lancashire, has accepted an invitation to [illegible] and [illegible] in co-operation with Rev. C. A. Berry, at Wolverhampton.

At a meeting of Congregational ministers at the Memorial Hall, on Tuesday week, Rev. Samuel A. Barnett, vicar of St. Jude's, Whitechapel, read a paper on "Culture and Religion."

Mr. Alfred Thompson, one of the missionary students in connection with the Aldersgate-street Y.M.C.A. Foreign Missionary Society, has been appointed by the London Missionary Society to labour at [illegible], South India. He will sail for his new sphere of work next month.

Dr. Parker has asked his church to supply him with a colleague, "well trained, skilful, enthusiastic, to be a pastor amongst us, to gather up the young men, to consolidate the whole brotherhood, to make himself master of the district, as to its poverty, its necessities, its ignorance," and to do other work which the Doctor cannot accomplish. He says he knows just the man for the post, and would, at first, himself bear the cost of his support if his congregation would authorise him to engage such an one.

An enthusiastic meeting was held at the City Temple on Monday week, to welcome Dr. Parker back from his American tour.

Rev. Frank Soden, pastor of the church at Lower Clapton, has resigned his charge, owing to continued ill-health.

Over twenty of the scholars in the Sunday-school have decided for Christ as a result of a special mission at the Congregational Church, Hucknall Torkard, Notts., conducted by Rev. J. McClune Uffen, of Nottingham.

Rev. J. H. Budden, of Almora, North India, is retiring, after forty-six years of able and successful toil. Mr. Budden has worked nobly in many branches of missionary endeavour, and in his retirement the London Missionary Society loses one of its ablest workers and most successful leaders.

A Conference on holiness and the deepening of the spiritual life is being held at the Congregational Church, East Finchley, N., on Wednesday, Thursday, and Friday this week. Meetings are held each day at 3.30 and 7.30. Revs. F. B. Meyer, J. B. Figgis, W. Guest, R. Balgarnie, and others were expected to take part.

METHODIST.

The [illegible] of Rev. Alexander M'Aulay and Mr. [illegible] in Jamaica is being attended with great blessing.

A "Temperance Army" has been formed at Llangefni, in Anglesea. At a Sunday evening meeting held in the Wesleyan Chapel eighty-nine persons joined the ranks.

Mr. James M. Cole, of Roxholm Hall, Sleaford, Lincolnshire, offers to give £20 towards the erection of ten Methodist chapels in any small country villages which are in need of them.

The American Episcopal Methodists having successfully crossed the "million dollar line" during the last year, have pledged themselves to raise during the present year 1,200,000 dollars (£240,000), for foreign mission.

On Saturday week at the Lycett Memorial (Wesleyan) Chapel, Sir Richard Temple, M.P., delivered an address on "India, and Christian Missions," which, says *The Methodist Recorder*, "was a powerful and conclusive apology for foreign missions."

An association of Methodist New Connexion ministers has been formed in London to strengthen and extend the Connexion in the Metropolis. All the London ministers are members, and in addition three lay representatives may be sent from each circuit or mission.

In connection with a mission at Birstall, conducted by Rev. Thomas Cook, 375 persons professed to find peace with God, whilst at Grimsby, as an outcome of special services held by Rev. Thomas Waugh, 400 have given in their names as anxious to join the Christian Church.

Rev. R. Browell, district missionary, has concluded a fortnight's revival services, which have been largely attended and very successful, in connection with the Wesleyan Society, Tadcaster. Over sixty adults have professed to find peace, and many of the Sunday-school scholars have been led to Christ during the mission.

Mr. O. L. Heatley, of the London Wesleyan Mission, on February 5 commenced a thirty-five days' mission in the Wesleyan chapels of the Devonport Circuit. His meetings at Morice-street and Gloucester-street Chapels have been most encouraging; he is now at Ker-street, and on Sunday next will begin work at Belmont Chapel, Stoke.

An eight days' mission has been held at Stoneycroft in connection with the Grove-street (Liverpool) Wesleyan Methodist circuit. The meetings were conducted by Rev. W. H. Tindall. It is stated that one man, who had not attended any place of worship for years, was attracted by the string band, and converted to God in one of the services. As a result of the mission, a mothers' meeting has been formed, and seventy or eighty families given into the hands of ladies who for some time will visit them weekly.

NOTES FROM IRELAND.

A Salvation Army band are making a tour through the North of Ireland. Their meetings have been largely attended, and many have professed conversion.

Successful evangelistic services have been concluded in the Comber and Charlemont Methodist Churches, and also in Westbourne Presbyterian Church, Belfast.

The Christian Advocate is pleading for the establishment of a Belfast Town Mission, with a Central Hall, similar to the Wesleyan Missions in Birmingham, Manchester, and London.

A most blessed revival of God's work, the like of which has not been witnessed for many years, has taken place in the town of Swanlinbar. Many careless young people were aroused and sought the Lord.

The annual meeting of the Belfast Domestic Mission was held last week in Belfast. The report showed a satisfactory state of affairs, and that the work of the Mission had been very successful during the year.

On Sunday evening week Revs. Samuel Prenter and George Hanson, Presbyterian ministers, interchanged pulpits with Revs. Wesley Guard and H. H. McMeekin, Methodists. This is an instance of Christian brotherliness which deserves to be widely imitated.

"FALLEN ON SLEEP."

Mr. John Nixon, of Cloonean, Drumkeerin, an earnest Christian worker in the Methodist Church.—Rev. Edward Condell, Methodist minister, of Ballybay, a most promising young man in the fifth year of his ministry.—Rev. T. A. Pryce, pastor of Zion Baptist Chapel, [illegible].—Rev. John Graham, for forty-two years a faithful minister of the Methodist New Connexion.—Rev. John Wynne Jones, vicar of Bodedern, Anglesea, and formerly Archdeacon of Bangor.—Rev. John Leach Porter, for twenty years vicar of St. John's, Ladywood, Birmingham.—Mr. F. Stenhouse, of Trinity College, Oxford, a zealous worker for Christ among University men.—Rev. Dr. John Hewitt Jellett, provost of Trinity College, Dublin.—Rev. Sir St. Vincent Hammick, for fifty-two years vicar of Milton Abbotts, near Tavistock, Devon.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. excepted). February 28, lecture by Mr. J. McAll, on "The Tabernacle," 6.30.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday February 26, 3 and 7 p.m., Mr. John Penfold (from Evangelisation Society). Young men's Bible-readings, Sunday, 3 p.m., and Tuesday, 8.15 p.m. Young men heartily invited.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday next, at 3.45, straight talk to men only, by Mr. E. J. Kennedy; subject—"Enemies"; evening at 7, public meeting, speaker, Mr. H. Grattan Guinness. Feb. 23, lecture (free) "Australian Portion of a Tour Round the World," by the Earl of Aberdeen. Feb. 24, lecture (free), "The Credibility of Miracles," by Mr. H G. Picton. Feb. 29, lecture, "Lord Byron," by Mr. W. J. Dixon, M.A.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, February 23, at 8.30, public lecture, by Rev. T. Eynon Davies, on "The Pilgrim Fathers," Sunday, Feb. 26, Bible-class for young men, "Paul before Felix."

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, February 23, at 8.30, address by Rev. F. A. Jones. Sunday, Feb. 26, at 3.15, Bible class, Mr. Pewtress; subject—"Psalm lxii.; Solomon as a Type of Christ": at 8, open-air meeting; at 8.30, evangelistic meeting. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., 17, Camden-road, N.W.—Thursday, March 1, at 8.30, lecture, by Mr. Henry Thorne; subject—"From the Stage to the Cross." Sunday, March 4, at 2.15, address by Mr. H. M. Bompas, Q.C.

Wesleyan West Central Mission.—*St. James's Hall*: Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m, Rev. Mark Guy Pearse; 3.30 and 7 p.m, Rev. Hugh Price Hughes. *Wardour Hall*: Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1 30 to 2 p.m. All seats always free.

Conference Hall, Mildmay-park, N.—Sunday, Feb. 26, at 3.30, Mr. P. S. Badenoch; at 7, Rev. W. H. King.

Great Assembly Hall, Mile End-road, E.—Sunday, February 26, at 11 and 6.30, Mr. James B. Wookey.

Regent's Park Chapel, Park-square, W. (near Portland-road Station)—Sundays, Rev. F. B. Meyer, 11 a.m. and 7 p.m. Visitors welcome. Gallery seats free.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, February 24, 7 p.m., "The Deepening of the Spiritual Life"; tea at 6. March 2, all day meetings, 11 a.m., 3 and 7 p.m.; 3 p.m., address, by Rev. Mark Guy Pearse.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesday next, at 12 noon, Rev. Henry Allon, D.D.

The Historical Aspect of Christian Missions.—Lectures at Steinway Hall, Lower Seymour-street, W., by Miss Mary L. G. Petrie, B.A., Tuesdays, February 28, and March 6, at 3 p.m. Subjects—Lecture III. "Christianity in the World"; IV. "Christianity in the World" (continued). The proceeds will be given to the Church Missionary Society.

Plymouth Conference, March 1 and 2. Subjects—"The Christian Life and Mission Claims." Revs. Colin Campbell, J. Hudson Taylor, F. B. Meyer, Dr. Barnardo, Messrs. R. Radcliffe, E. H. Glenny, W. Spencer Walton, and others are expected to take part.

Strangers' Rest, 165, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, March 2; tea at 6; meeting at 7; address by Rev. J. Wilkinson; subject—"Who is Jesus Christ?"

East London Training Institute.—Workers' prayer-meeting, every Friday, at Harley College, Bow, at 3.30.

United Army and Navy Prayer-meeting, for all who are serving, or who have served, as officers in the army or navy, Saturday, March 10, 2 p.m., City Terminus Hotel, Cannon-street, E.C.

Christian Convention, Norwich, April 11 and 12.

Powis Hall, Talbot-road, Bayswater.—Sunday, March 4, 11 a.m. and 7 p.m., Mr. Frank White.

Caledonian Christian and Temperance Union.—Gospel and Temperance gathering of Scotch friends, Mildmay Conference Hall, Tuesday, February 28, 7.30 p.m. Speakers—Rev. John Mackay (Cromarty), Rev. Dr. Donald Fraser (Marylebone), Rev. P. Carmichael (Highbury), and others.

Sailors' Welcome Home, 175, St. George's-street, Ratcliff-highway, E.—First anniversary meeting of "The Christian Lifeboat Crew," Tuesday, March 6, 7 p.m. Mr. C. Russell Hurditch, and others will give addresses. Christian friends heartily invited.

Deepening of the Spiritual Life.—Conference, Congregational Church, East Finchley, Thursday and Friday, February 23 and 24. Conference of Christian workers, at 3.30; subjects—"Holiness in Relation to Divine Claims," "Holiness as Attained by Faith." Public meetings, at 7.30, addressed by Revs. J. B. Figgis, F. B. Meyer, W. Guest, R. Balgarnie, J. F. T. Hallowes, and others.

Bunyan Bi-centenary.—Lecture, by Pastor F. H. White, on "John Bunyan and His Book," at the Metropolitan Tabernacle, Newington, S.E., Tuesday, February 28, at 7.30. Pastor C. H. Spurgeon will preside.

Rev. James Neil will give his course of lectures, on "The Land and the Book," at the Y.W.C.A., Morley Halls, 316, Regent-street, W., commencing Monday, March 5, at 8.30.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Ned Wright; 3 p.m., Rev. Henry Bright.

Commercial Travellers' meeting for prayer and praise, 185, Aldersgate-street, E.C., Saturday, February 25, 2.30 p.m., for one hour. All commercial travellers invited.

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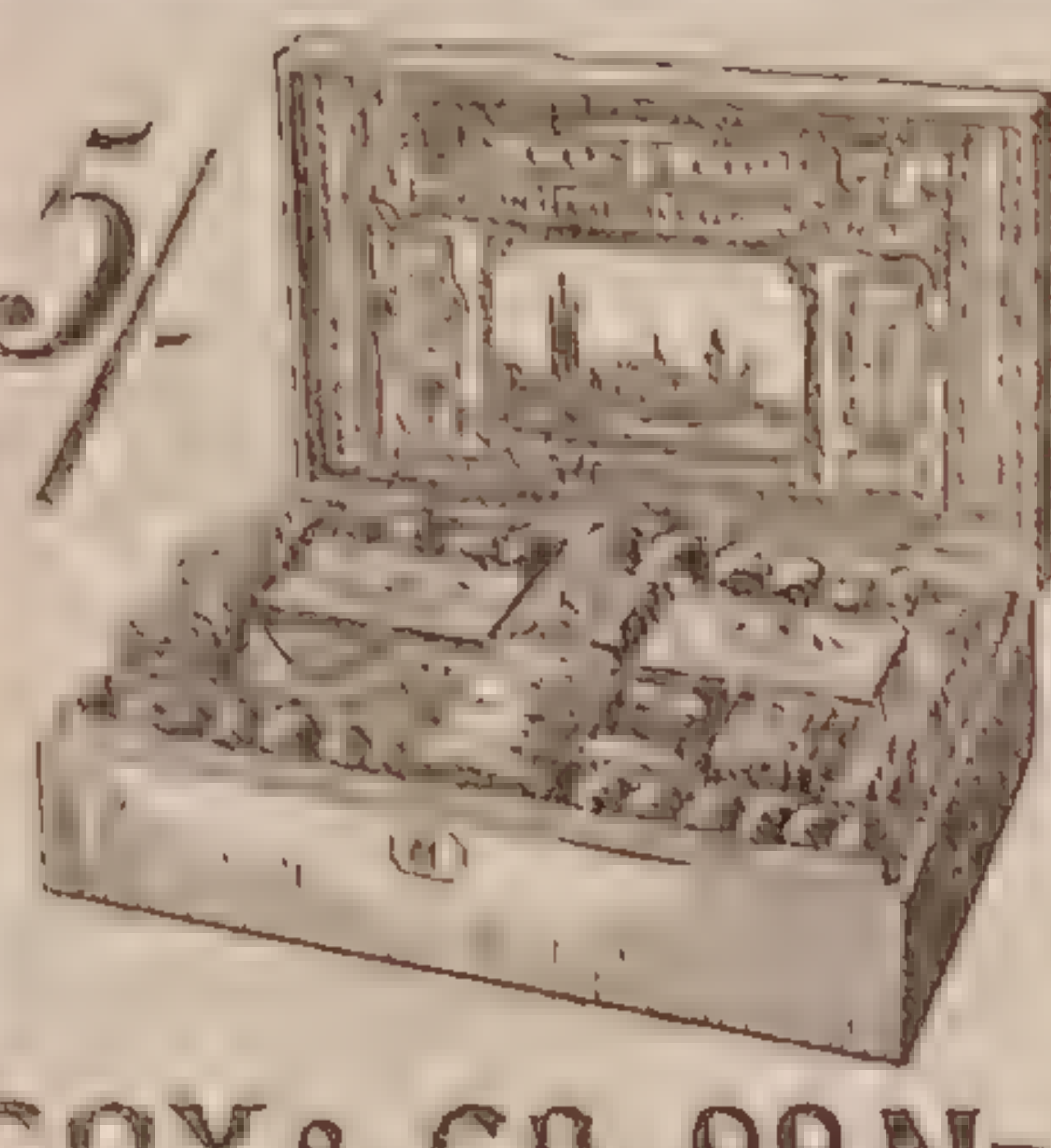

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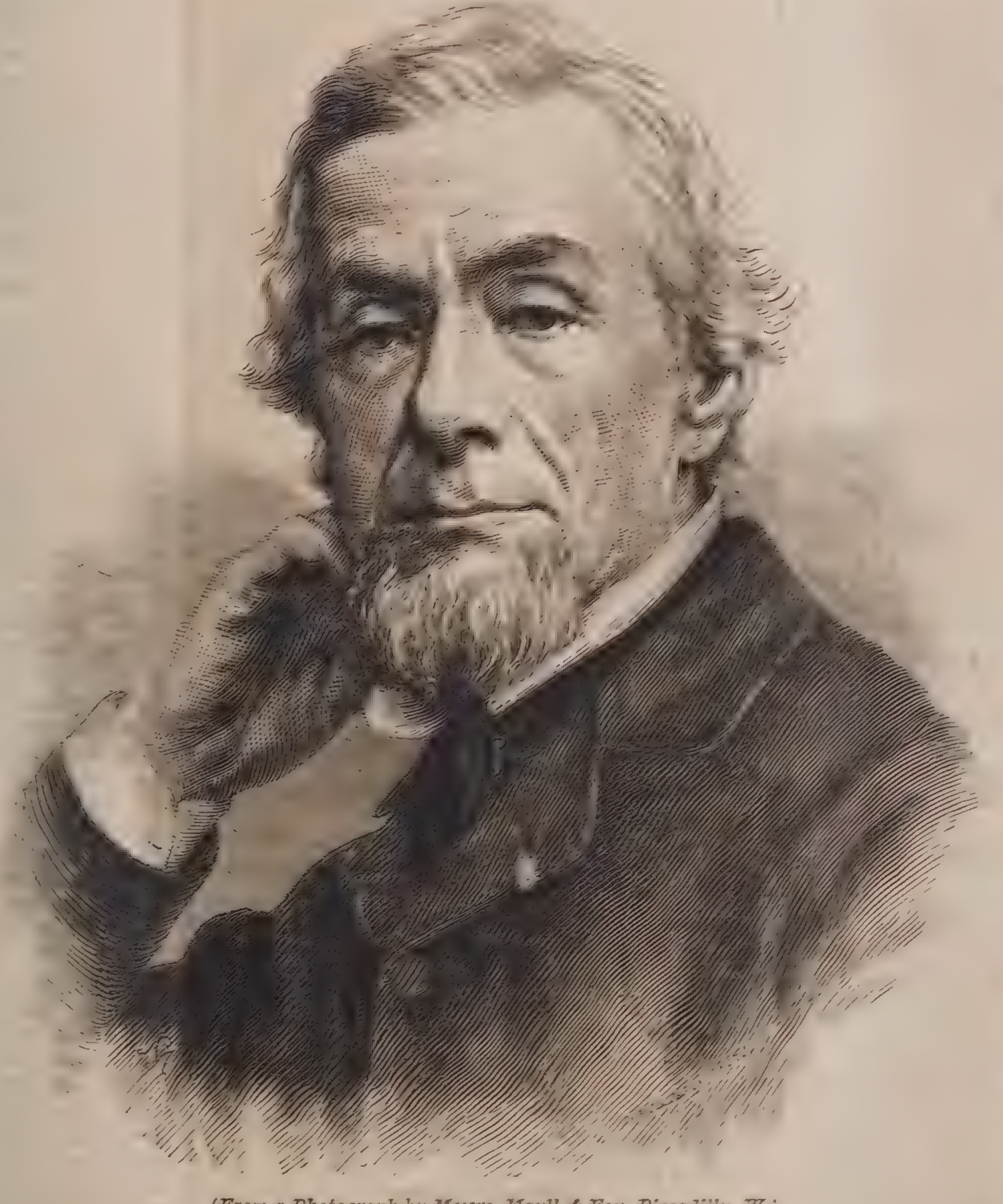
MR. WILLIAM WHITE, J.P.,

Alderman, Birmingham.

A SHORT time ago we published an account of a visit to the Severn-street Adult Sunday-school in Birmingham, in which reference was made to the teacher of the first class, Mr. ALDERMAN WHITE, whose portrait accompanies this brief sketch of his career. Mr. White has been an indefatigable worker in this school for forty years. When, in 1848, he went from Reading to live in Birmingham, the school had been established about three years, under the care of some members of the Society of Friends, of which Society he was a member, and is now a minister. He at once began to teach in the school, which at that time numbered 100 scholars. Now Mr. White has three times that number in his class alone, and the total number of scholars in the school exceeds 3000.

Compassionate, gentle, and tender-hearted, Mr. White speedily won the admiration and affection of his scholars and his fellow-teachers. He has deservedly acquired a peculiarly powerful sway over the minds of his scholars, who speak of him with great affection as "our dear teacher, William White." We have before us many testimonies of the enduring spiritual and temporal good that numbers of them have obtained through his teaching. Our space is too limited to quote from them. They all tell of lives made pure, of homes made happy, and of hearts filled with love for our Lord, and with an ever-increasing delight in the perusal of the Scriptures.

A work which was found so useful and so successful in Birmingham was worthy of emulation elsewhere, and, thirty years ago, Mr. White, with one or two others, particularly with Mr. J. S. Fry, of Bristol, the clerk of the Friends' Yearly Meeting, travelled over England and Ireland, urging the formation of such schools; and at this time they exist in connection with the Society of Friends in many places, and are attended by more than 22,000 adults. But Mr. White has not confined his advocacy of these schools within the borders of his own Society. Many have been called into existence by his exertions, which are in connection with the Church of England, and the places of worship of Baptists, Congregationalists, and Methodists. His broad-minded and unsectarian zeal has been fitly recognised in the Midlands by his election as President of the Association of all the adult Sunday-schools within twelve miles of Birmingham, which are attended by over 20,000 scholars, and which are taught by members of every denomination of Christians.



(From a Photograph by Messrs. Maull & Fox, Piccadilly, W.)

Mr. White was born and educated in Reading. When quite a boy he began to teach in a Sunday-school, and his success as a teacher was such as to indicate to observing minds the sphere in which his usefulness would find its greatest scope. When he was about twenty years old he united with several young Friends to form and carry on a Sunday-school in the poorest and most squalid district in Reading. At that time he was a member of the Wesleyan Methodist body, but, brought into association with Friends, he was attracted by their simplicity of life and gentle quietness of demeanour, and soon afterwards became a member, and subsequently a recognised minister in that Society. He has travelled much, and there are few places of any importance in England or Ireland where he has not preached the Gospel of Christ with life and power. He has very considerable literary skill, and is the author of a goodly work entitled, "Friends in Warwickshire," and of various pamphlets elucidating the principles of the Society of Friends. He is also the editor of *The Monthly Record*, a magazine which reports the doings of the adult Sunday-schools, and of the Friends' foreign missions.

Distinguished as Mr. White has been for many years as a teacher in and popular advocate of adult Sunday-schools, he is scarcely less distinguished amongst the advocates of temperance. When fifteen years old, at a time when teetotalism was a strange and unpopular practice, he signed the total abstinence pledge, and joined the order of the Rechabites. He quickly sprang to the front as a platform speaker, and five years after was elected the chief ruler of that admirable body of teetotallers.

Fifty years ago a large amount of moral and physical courage was required in the advocate of temperance, who encountered much violent opposition, and received little support or sympathy. Mr. White has always possessed a singular suavity of manner, which, combined with great fearlessness, admirably fitted him to meet and overcome opposition. When he was about twenty years old he was appointed secretary of the Berkshire Temperance Association, and in that capacity visited all the towns and villages in that county, advocating teetotalism. He met with many rebuffs, and much rough treatment, but he was able to plant good seed, which bears fruit in many places to-day; and he learned for himself that as steel is tempered by great heat, so the true man is softened and strengthened in the heat of passionate opposition.

In 1855, Mr. White, in conjunction with the late Joseph Sturge, commenced the Band of Hope movement in Birmingham. He visited most of the Sunday-schools in that town, and by his eloquent entreaties induced many of the teachers and scholars to interest themselves in this excellent work. A very large Band of Hope Union has existed for some years in Birmingham, of which Mr. White has been the president for twenty years. He is officially connected with every phase of temperance work. He is president of the Birmingham Branch of the United Kingdom Alliance, the honorary secretary of the Birmingham Temperance Society, the Chairman of the Birmingham Coffee-house movement, and a director of the Blue Ribbon Association. He celebrated his temperance jubilee on February 9, 1886, by inviting representatives of all the temperance organisations in and about Birmingham to partake of his hospitality. The enthusiastic cheers which followed his speech at that time, wherein he recounted with humour and pathos some of the early struggles of the temperance cause, were intended to express the unanimous opinion of his fellow-workers, that in those struggles Mr. White's energies have never flagged, and his loyalty to the cause has never swerved.

It was not till 1873 that Mr. White was induced to take an active part in the municipal life of Birmingham. A powerful representative of the Licensed Victuallers' Association was then seeking election to the Town Council, and Mr. White was prevailed upon to become the champion of temperance to oppose him. After a severe contest Mr. White was elected. Very speedily it was found that his knowledge of the habits and homes of the poor would be of the highest service to the town. This knowledge had been acquired in the frequent visits which he had made to the homes of the scholars of Severn-street School, and by ceaselessly interesting himself in the lives of the very poor.

In 1875, the Town Council adopted a great Improvement Scheme, under the Artizans' Dwellings Improvement Act, which was to clear a vast area infected with disease, caused by overcrowding, and to substitute for the wretched dilapidated dwellings houses in which the poor might live in comfort and health. Mr. White was unanimously elected to be Chairman of the Committee appointed to carry out the scheme. In that capacity he made a very able report upon the character of the district which it affected, which was so valuable and interesting that it was ordered to be printed. It shows that he not only visited the miserable habitations of 10,000 of the poorest of his fellow townsfolk, but also that, having listened with sympathy to their many tales of sorrow and suffering, he was resolved and able to find a remedy for many of their ills.

In connection with the then mayor, Mr. Joseph Chamberlain, M.P., he controlled the execution of the Improvement Scheme with so much ability, and performed all the arduous and wearisome duties of his post with such tact and skill, that, in 1882, his colleagues unanimously elected him to be Mayor of Birmingham. Into this high office Mr. White carried his gentleness and generosity, and adorned it by his many virtues. He used his distinguished position to give greater force to his teaching of religion and temperance by an exalted example. He gave the prestige of his official recognition to Sunday-schools, Bands of Hope, and every other kind of religious and temperance work. His mayoral receptions and conversaziones were given to those who were engaged in such work. All his great civic hospitalities exhibited the desire which has been evident in all his life's work: to win the affection of the lowly rather than the adulation of the great. His term of office will be long remembered for his generous entertainments given to those who are mostly unnoticed by town magnates, the lowest class of corporation employés, the police, the postmen, and the telegraph boys.

During his mayoralty, in 1883, Mr. White was elected an alderman, and in the following year he was appointed a Justice of the Peace. For some years he has been Chairman of the Baths and Parks Committee of the Town Council, and in that position has exhibited his constant thoughtfulness for the poor by promoting the multiplication of public parks, and the conversion of disused churchyards, and waste public spaces, into gardens and playgrounds for the enjoyment of the poor and their children.

Mr. White is the senior partner of the firm of Messrs. White & Pike, printers and stationers; they employ over three hundred hands, who regard him as a friend to whom they can go for advice or assistance whenever they need either. His energies and his benevolence seem to be never tired or overtaxed. His eminently useful and successful career, which we fervently hope is still far from its close, is a brilliant example of the rich blessing which attends the man who is "not slothful in business, fervent in spirit, serving the Lord."

THE BRUSSELS EXHIBITION, 1888,—The important International Exhibition to be held this year at Brussels is likely to be utilised for the advancement of the Saviour's kingdom. Pastor de Jonge, conductor of the Brussels City Mission and Flemish Training School, is proposing to obtain a piece of ground on which to erect the tent which did such good service at the Exhibition of 1880; he hopes, with the assistance of the Belgian Missionary Church, to organise daily services in the Flemish, French, and German languages. The Monthly Tract Society intends also to erect a kiosque for the distribution of tracts in all languages. I hope many of your readers will join in prayer and help for a blessing on these efforts.

Bridwold, Croydon. JOSEPH G. ALEXANDER.

SPRING'S TOKENS.

"Behold, I come quickly."—REV. xxii. 7.

"THIS is not spring,
Ah, no!"
So cry the many voices of despair.
"The birds may homeward wing,
The zephyrs whisper low, [bare,
The catkins deck the hedgerows brown and
And even daisies spring up here and there.
This is not spring;
For bitter winds will blow, [air:
And hailstorms whistle through the startled
To-day the sun shines fair,
To-morrow's clouds declare
That winter still is king."
Yet hark! Spring whispering:
"Lift up your hearts, I come;
Forth from my sunny home
I send these signs, my messages to bring.'
Look forward to the light,
And ere the day be bright,
Keep watch upon the tower.
Sing till the streaks of dawn
Have spread, and night is gone.
Happy the heart that watches in that hour.

Our spring, too, draweth nigh:
Dawn reddens in the sky. [spread.
Soon far and wide the glorious beams shall
Yes! Let the signs be read
With hopeful eyes that greet each token near.
Lift up your hearts, and cry,
In sweet expectancy,
"Our spring will soon be here."
Thus in our souls shall ring,
Though sunshine come and go, [spring;
The heavenly chimes which herald in the
Each token welcoming,
As sign of what the future will bestow.
And so
We wait, and, waiting, sing.

MARGARET BERESFORD.

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THE PALMER-PLACE MISSION.

THE work of this Mission, which was briefly referred to in last week's issue, is carried on mainly by the exertions of Mr. M. H. Rackstraw, of Upper-street, Islington, and his employés. There are other large business establishments where ready workers might be found if similar agencies were organised. In Mr. Rackstraw's houses this work is the outcome of the mission held by Messrs. Moody & Sankey, at the Priory, Islington. On that occasion many persons in Mr. Rackstraw's establishment were converted. Since then Bible-classes have been held, and Gospel addresses given in the house at intervals by many honoured servants of the Lord. A blessing has attended their labours.

One of the agencies of this interesting mission is the Bible-class Aid Society, which is supported mainly by monthly subscriptions from the assistants in the house. The work of dispensing relief is also carried on by the assistants, who go in pairs and visit the poor in their homes in the neighbourhood.

The Ladies' Dorcas Society is also carried on by the assistants, many of whom give one night a week to the making of useful garments, which are given away when needed. The free breakfasts, Sunday-school, and Gospel services connected with the Mission are the means of doing much good. Mr. Rackstraw's assistants welcome help from any who seek the glory of God.

GIFTS OF PHOTOGRAPHS TO INSTITUTIONS.—The directors of the London Stereoscopic Company announce that on the closing, at the end of this month, of the third annual exhibition of photographs taken by amateurs, now being held at their gallery in Regent-street, the whole of the 4000 photographs sent in for competition will, with the exception of the prize pictures, be distributed among various hospitals and charities. Applications for the pictures should be addressed, not later than March 15, to the Manager, London Stereoscopic and Photographic Company, Limited, 108 and 110, Regent-street, W.

NOTES ON DOCTRINES.—1.

THE present unsettlement of mind as to the truths of the Gospel is not an unmixed evil. Some of the views which are causing so much disquietude are the result of a reaction of mind and feeling from exaggerated statements in the opposite direction. Some may even be corrections of errors which have come down to us from Reformation or earlier times. We must, therefore, distinguish between the condemnation of evil doctrines, and the condemnation of those who hold them. Paul obtained mercy because he sinned ignorantly in unbelief. It behoves us to remember the "beam" and the "mote," and that we must pull the beam of pride or jealousy or any other evil thing out of our own eye, before we are able to see clearly to take the mote out of our brother's eye. And if anyone be overtaken by an error of doctrine the spiritual ones must seek to restore him, in the spirit of meekness, considering themselves lest they also be tempted.

In our discussions of Scripture truths it is very necessary to keep close to Scripture, and to see that the same words are used n the same sense by all parties in the discussion.

PROBATION AFTER DEATH.

We are in unqualified and unreserved sympathy with those who contend that probation after death is no part of the Gospel of God. When the Duke of Wellington was asked if he thought it worth while o carry the good tidings to the heathen, he imply asked, "What are your marching orders?" That is the main question for all who claim to be ambassadors of Christ.

The risen Lord commanded his disciples, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark xvi. 15, 16, R.V.) There is no hint here of any probation beyond the present life. In the body Adam sinned; Jesus his own self bare ur sins in his own body on the tree; with egard to the deeds done in the body the aints are to be manifested before the judgment seat of Christ; and the judgment of he sheep and the goats, and that of the reat white throne, relate to the life lived n the body upon earth. Unless it were xpressly stated, there could be no reason to xpect another probation of the soul and pirit, after they have been separated from he body. For one who claims to be an ambassador of Christ to declare that he had ooked into the face of the dying Son of God, nd gathered thence a "larger hope"; and or him to supplement, with that false hope, he Gospel which the risen Christ commissioned his disciples to preach to every reature under heaven, is (how little soever t may be so intended or understood) downight treason to the King, and a cruel rifling with the souls of men.

JUDGMENT OF THE HEATHEN.

Scripture never says, nor even hints, that he heathen will be judged for the rejection f a Saviour of whom they never heard. hey will be judged for the rejection of the ght and knowledge of God which they ave, and no more. "For the invisible hings of Him from the creation of the world are clearly seen, being understood by he things that are made, even his eternal ower and Godhead; so that they are without excuse" (Rom. i. 20; and compare x. 8 with Ps. xix. 4). On the other hand, this is the condemnation [of those who ave heard the Gospel], that light is come nto the world, and men loved the darkness rather than the light, because their deeds were evil."

SUBSTITUTION AND UNION.

Substitution, as a description of the Gospel, is true so far as it goes; and the typical sacrifices of the Old Testament did not teach more than this—that the sins of the people were laid upon a sinless Substitute, who suffered in the sinner's stead. Nor does Isaiah liii., nor even John the Baptist's testimony to the sin-bearing Lamb of God, carry us beyond the truth of substitution. But the Epistles teach us far more —even union with Christ. As by birth we are one with Adam, so by regeneration we are one with Christ. As in Adam all sinned (Rom. v. 12), so are we made the righteousness of God in Christ (2 Cor. v. 21.) "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "We are baptized into his death." "We are in Him that is true"..."Our life is hid with Christ in God."

M.

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BELIEVING GOD.

HEBREWS XI.

IN this Divine list of overcomers we have the simple fact recorded of Abraham, that he "believed God." It is not much to say. It is the common practice of our everyday life to act on the word of those we have to deal with. But it meant much to Abraham; it gained for him the heirship of the righteousness of faith, and the priceless friendship of God. All his earthly prosperity and all his heavenly blessing hung upon this habit of believing. It was not attainment in grace, or activity in service, or denial of himself; it was the conclusion of Abraham's judgment that God was faithful, and the consequent exercise of Abraham's trust in the word He had spoken. And so, when God called him, he went out, "not knowing whither he went." And yet Abraham did not go without unfailing guarantee, for God knew, and God had promised. He forfeited nothing when he left behind him Ur of the Chaldees, to go into a land which he should after receive for an inheritance; because the truth of the promise was a reality to Abraham, and he merely exchanged a place of sojourn for the certainty of an abiding rest.

Have we, like Abraham, chosen the promise and oath of Jehovah before the passing shadows around us? Then let us talk of *getting* and of *gaining*, and never of *giving up for God*. There is a danger of dwelling on our faith until it seems to be magnified into a something that we bring to God as a kind of barter, if not an equivalent, for the fulness of grace and glory so freely opened up to us; as though, if we have much faith, God is responsible to give us much blessing. Are we beginning at the wrong end, and unknowingly putting God last in the reckoning of our account? This would be a fatal mistake, as all our enriching depends on giving Him the glory.

God had promised Abraham sevenfold blessing, as we read in Genesis xii. 2, 3. These things were freely bestowed. He was to offer nothing in exchange, only it was clearly necessary for him to believe the word of promise, that he might possess them. All the wealth of blessing depended upon his saying "Yes" or "No" to God. Whether to accept it, or to let it slip, was a question for Abraham. God, in grace, might make much of Abraham's faith: He might count it to him for righteousness, because it was the one thing that linked Abraham's feebleness with Almighty strength; and yet it was simply believing, because he could do nothing else with the word of Jehovah.

At Beersheba, there came the crowning test of obedience, "Go, take thy son, thine only son, Isaac, whom thou lovest." God knew what He was asking of Abraham. He dwelt upon the reasons that would make it impossible to nature to obey. But it was not impossible to faith. It was not because Abraham loved Isaac less; not because he was willing to forego the promises; but because still he trusted in the word that he had proved before. He *knew* God would do as He had said, and he was not careful to know how He would do it. He looked past all the impossibilities to the promise which could not be broken, "In Isaac shall thy seed be called." It was God's part to see to the fulfilment of his own word: it was Abraham's only to obey. And thus he reaped all the blessing, and God got all the glory of that wondrous act of what seemed blind obedience; but it was obedience *to God*, and, therefore, blessedly safe obedience.

But let us look closer, and see what sustained Abraham in the fiery trial of his faith as he rose early in the morning, hastening to the place which God had told him of, and pursued for three days his journey to the mountain of sacrifice. We are not told of one word of pleading, of one sign sought for of the meaning of God's dealing, or the truth of God's promise. Abraham's power was this—*he began with God.* It was not a question of Abraham's faith, but of God's faithfulness. If his eye had been upon his faith, he would have fainted in the way. But he put God first. God's promise: God's oath. Abraham kept fast hold of these. He got his eye filled with GOD, and then he could look calmly upon Isaac. Reminding us of One, infinitely more blessed, the Author and Perfecter of faith, who once for sinners stedfastly set his face to go to Jerusalem, hastening to the hour of wrath and of forsaking: trusting while He sank in the deep mire, because He knew, even there, God's deeper faithfulness.

But Abraham never tasted the forsaking: the dregs of this cup of trembling were wrung out by God's beloved Son, when He took upon his spotless soul the curse of our sin, and there was none to help. God found no ram caught in a thicket that He might deliver Jesus. And so the last wave of wrath passed over Him, that there might be none left for us.

When Abraham must cast out the bondwoman and her son, it was very grievous in his sight, yet we read of no grief for the heir of the promise. In this deeper trouble, Abraham did not look from it up to God, but he looked down from God upon the trouble. There is a difference. It is well to look out of the depths to our God, better still, in fellowship with Him, to look upon the depths, which, for reasons known to Himself, He may call upon us to pass through.

Have we thus believed God? Have we so trusted, not only for salvation from the day of wrath, but trusted that we may glorify Him? Have we let ourselves go in the tide of blessing and of rest which He has made our rightful portion in Christ Jesus—believed his word, not in one particular only, or in two, but altogether, to be *all* He has promised to us, his redeemed ones. Then, as our hearts get filled with his faithfulness, the depth and height of his grace and love to us, we shall be carried out of ourselves before we know it; out of sight of the feebleness of our faith, and all that is our own, into the unspeakable rest of his presence.

A. E. W.

THE LAND AND THE BOOK.

The last of Rev. James Neil's course of lectures in Exeter Hall was delivered on Monday evening last week, before a crowded audience, who listened with intense interest. The subject was, "More Similitudes; or, Further Light on the Least-known Branch of Bible Study." The Hon. H. Dudley Ryder, presided.

Mr. Neil, having defined the first of the figures of Syntax, Ellipsis, or Omission, to be "the leaving out from a sentence of a word or words necessary to complete the grammatical construction, but not absolutely necessary to make out the meaning," proceeded to give, amongst others, the following important Scriptural instances.

THE ANSWER TO PRAYER.

This figure of Omission throws light on a number of passages which in our day are, by many people being taken literally, and thus made to teach what the Spirit of God never meant them to convey. I allude to such words as those of our Lord, "If ye have faith ye shall say to this mountain, 'Be thou removed, and be thou cast into the sea,' and it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." I must confess that these words were once a great difficulty to me, and not least so when the Jews in Palestine, to whom I was preaching, stopped me to quote them, and then putting a Bible on the ground, said, "Now if you have faith you can make that move at least a foot—we won't ask you to move yonder mountain—and, if you really are able to make it move, we will all believe in Jesus and be baptized!" But I see it clearly enough, now. Even Jesus our Master, the Great Exemplar of a perfect faith, as Matthew himself tells us, when praying in an agony of earnestness and trust to be delivered from that which his human soul so greatly feared, after He had cried, "Let this cup pass from Me"—and who doubts that it was the prayer of faith—immediately adds, "Not as I will, but as Thou wilt." Again, on praying the second time about it, He added, "Thy will be done." Don't you see that this is the essential, inseparable complement of every prayer: "Not as I will, but as Thou wilt"? It is, and must be, in the very nature of things, understood in every petition that is offered by us short-sighted, ignorant, finite children to the infinite wisdom of our Heavenly Father! The figure of Ellipsis, which human frailty and Divine sovereignty alike demand, is here, and the words simply mean, "All things whatsoever ye shall ask in prayer, believing, if it be my Heavenly Father's will, ye shall receive." So when the Lord Christ says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it," the same explanation applies, and the same necessary reservation of infinite wisdom, sovereign power, and perfect goodness is clearly conveyed under the figure of Ellipsis.

THE KISS OF SALUTATION.

This figure throws a flood of light on a still greater difficulty. Five times in the Epistles the command occurs for believers to kiss one another. We first find it in Paul's letter to the Romans, "Salute one another with a holy kiss." Three times afterwards this Apostle repeats it. Again it occurs in Peter—the Apostle of the circumcision agreeing with the Apostle of the Gentiles in enforcing the same truth—"Salute one another with a holy kiss." It cannot be doubted that the command to kiss thus solemnly repeated five times is, in its true meaning, as binding as any other command of the Gospel. The kiss enjoined is evidently that of friendly salutation, such as passes between equals as the ordinary act of Syrian greeting. They do not, on meeting one another, shake hands as we do. Each in turn lays his right hand on the other's left shoulder, and kisses his right cheek, and then, reversing the action, places his left hand on the other's right shoulder and kisses his left cheek. This was the way in which Absalom flattered the common people when he was trying to draw away their hearts from his father David. Our Lord upbraided Simon the Pharisee, who had invited him to dinner, with his unkind and contemptuous behaviour, in the words, "Thou gavest Me no kiss," or, as we should say, "You did not shake hands with Me;" for the proud, unconverted Pharisee did not care to appear too intimate with the lowly "Man of sorrows," the despised carpenter-prophet!

"If the Holy Spirit had been writing in our age and clime, instead of eighteen hundred years ago in the East, we may say, with all reverence, but with perfect certainty, that He would have commanded believers to 'salute one another with a holy shaking of hands'; to meet, that is, as brethren of one rank before God, members of the same body, children of the same father. 'Let the brother who [is] low, glory in his exaltation; but the rich in his humiliation.' Let it not be said that 'you have dishonoured the poor man,' or that 'you have respect to persons.' This is the glorious truth contained in the words, 'Salute one another with a holy kiss.'" So Chrysostom explains it in his Commentary on the Epistle to the Romans. This is why believers, high and low, rich and poor, learned and simple, are called "brethren" 133 times in the New Testament. This spiritual equality before God is stated by the Master in the plainest possible terms of Matthew xx. 25—28 and xxiii. 8—12. Christ, addressing his disciples, says, "All ye are Brethren." Around Him his whole Church is gathered as one universal brotherhood, to whom a common ruin in sin, a common redemption through his blood, and a common renewal by his Spirit has levelled all earthly distinctions of birth, rank, wealth, or intellect, and brought all alike as sons and daughters of the Heavenly Father, joint heirs with Himself, into the "fellowship of the saints," making them in a word "perfect in one."

Christ, in the spirit and precepts of his Gospel, has fully met men's yearnings for a universal brotherhood, and has provided a noble plan of levelling up, by lowliness and love, which a mistaken modern communism is parodying by a proud, loveless levelling down.

NO PRIESTLY CASTE IN THE CHURCH.

Consider a most important aspect of the "kiss of peace," which I have shown to be simply the pledge and token of all Christ's people meeting together as brethren and spiritual equals. The account given everywhere in the New Testament, of the Church as one great brotherhood of saved men of all sorts and conditions gathered around Christ in perfect spiritual equality, children of one Father, fellow-servants of one Master, and taught, without any distinction, not only to regard one another as friends and equals, but even to esteem each other better than themselves, and to submit themselves one to another, in the very nature of things, utterly precludes the existence, within that Church, of a priestly caste. Such a fundamental view of the *Ecclesia* (the "Church," or "Assembly," as the word means) positively and for ever settles this point, and razes to the ground the very stronghold of Anti-Christ's superstition. It leaves no place or possibility for the lofty claims of a special sacerdotal class. "One is your Master, even Christ, and ALL YE ARE BRETHREN." All of you, without exception, as redeemed men, are "equal in dignity, in destiny, in privilege; a spiritual republic, a theocratic family." But if, in the Church of Christ, one order of men had been set apart to offer up a sacrifice for the living and the dead, to hear the confessions and pronounce the absolution of the rest, to act as their sole judges and rulers, to stand as the indispensable mediators between God and man, to be clothed, in a word, with far more powers and privileges than were bestowed on the Jewish, or claimed by the Pagan, priesthood, surely, instead of believers being commanded to "salute one another with a holy kiss," as being all alike on one perfect spiritual equality, they would have been commanded to kiss the hand of the priest, in token of the lowliest submission!

Here we are led to right views of the ministry. Service not Rule is its distinguishing feature. Whosoever of you would become great shall be your servant; and whosoever would be chief [or first] among you shall be your slave. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. It has been well said, "The officers of a Christian Church are simply a body of men who are willing to become their brethren's ministers (that is, servants)—to take upon themselves additional labours and responsibilities for their brethren's benefit, which they are not bound, otherwise than through love, to perform. The characteristics of a Christian minister, ideally considered, are humility and kindness and self-denial. The whole worth and significance of his service are that it be done for the society's sake, and not for his own. Having no interests to seek, but some to renounce; finding his wages mainly in his work; denying himself for the sake of others, and desiring not to be ministered unto but to minister; superior to his brethren only because more like his Lord, and honourable only in virtue of his humbleness—such is a Christian minister."

These lectures have proved most successful. Young men have said that they were inclined to so-called "High Church" views; but, since hearing the lectures, they have seen things quite differently. All who value simple, earnest, evangelical, Protestant teaching in these days should make a point of hearing Mr. Neil.

OUR SAILORS.

On Tuesday evening last week, Lord Brassey, president of the British and Foreign Sailors' Society, met a large number of its friends and supporters, at a conversazione, in the Stepney Meeting Schoolroom, Stepney-green. Rev. E. W. Matthews, secretary, pointed out that this is the seventieth year of the Society, whose efforts extend to sailors of all nations. The Society is not in debt; with increased funds, however, it could do much more work in various parts of the world. Rev. J. Kennedy, D.D., and Rev. W. Tyler, D.D., who have been on the board of management 41 and 36 years, respectively, in a few words welcomed the President, and spoke of the importance of the work of the Society.

Lord Brassey bore testimony, from personal observation, to the great usefulness of the Society. He pleaded its cause without reserve, saying that instead of spending £12,000 per annum, the Society could well apply four or five times that sum. Mr. J. Herbert Tritton spoke cheerfully of the success which had attended attempts made, by agreement with foreign countries, to put a stop to the baneful practice of "crimping." He besought Lord Brassey's assistance to obtain the co-operation of France and Belgium in this direction. Mr. Thomas Scrutton said that there are in London 10,000 sailors. Hundreds of thousands of pounds of these men's wages are saved every year from the crimps, thanks to legislation, and the action of the sailors' friends. At San Francisco, however, the system is still doing its demoralising work.

ORPHAN HOMES OF SCOTLAND.—The new church erected in connection with Mr. Quarrier's Homes at Bridge of Weir is to be publicly opened by services on Tuesday next, March 6. The first party of boys for Canada will sail about the middle of March, a fortnight earlier than usual. As our readers may recollect, Fairknowe, Brockville, Ontario, is now the Canadian Distributing Home connected with the work.

SIN IN THE SAINT'S HEART.

DR. ALEXANDER WHYTE'S Bunyan lecture in Free St. George's Church, Edinburgh, last week, was based upon the following extract from the ninety-sixth paragraph of "Grace Abounding":—"Whole floods of blasphemies, both against God, Christ, and the Scriptures, were poured upon my spirit to my great confusion and astonishment." At the opening of the lecture a comparison was instituted between Bunyan's book and the memoirs of Fraser of Brae. Dr. Whyte said he always liked to think of the two together, for they were brethren in tribulation, and we are the heirs of their splendid faithfulness. Fraser's book had an extraordinary value of its own, although he lacked Bunyan's imagination, dramatic power, and sweetness of spirit. He regarded his book as one of the four great books written on experimental religion. After choosing the subject of that lecture he had often shied at it, and felt a strong inclination to pass by the page, and fix on another. And he would have done it if he had not read the sixth chapter of Fraser's Memoirs, where he says that he could never get book or minister to speak to his case. After reading that, he said to himself, What am I that I should not give what is put into my hand? Perhaps, I thought, there may be some blasphemer in the prayer-meeting of Tuesday night, some young Edinburgh tradesman, or an earnest student who has had his faith shaken and stands in need of this word.

John Bunyan expected that his "Grace Abounding" would be read by some who felt they had sinned against the light, and therefore he was not afraid to sound the deepest depths of his past life. Our Lord said that "Out of the heart proceed evil thoughts, blasphemies." What does that word "blasphemy" mean? The Greek word means evil-speaking, but in our language the word has been appropriated to mean evil-speaking against God. Bunyan and Fraser make blasphemy to mean anything from atheism to a momentary forgetfulness of God, and they regard irreverence even in the saintliest and most watchful soul as being of the nature of blasphemy. Thomas Goodwin says, "There are secret entrails of atheism in us all." All these things direct our thoughts to that great mystery of Satan's power over regenerate men. The power of sin and Satan in a regenerate heart is one of the darkest mysteries of our faith. When our Lord said that blasphemies proceed out of the heart of man he was speaking of the unregenerate man, but the difficulty is as to how sin gets into the heart of those who are regenerate. How is it that regeneration does not take away all our natural aversion to goodness and those entrails of atheism? To that mysterious region of sin's power over the regenerate heart all this belongs. Philosophy does not deal with this subject; your boy will never hear of it at college. It is only the Puritan theology that opens up the inner life, and deals with such mysteries as these.

Fraser in his book indicates some of the ends of God in permitting man to be tempted with blasphemous thoughts:—(1) We are thus tempted that we may see the evil of our own hearts in such a degree as we never saw it before. (2) To acquaint us with the Lord's ways of conversion and the terrors of the law. (3) To make us live by faith and wean us from sense and feeling. In addition to these ends of God, Fraser points out some lessons for us to learn:—(1) That there is much corruption to be mortified in every religious man. (2) That the greatest flowings have also the greatest ebbings. He means that the greatest saints have the deepest consciousness of sin and grace; and if you know nothing of the ebbings it is because you know nothing of the flowings. (3) Folks most often have sharper convictions of sin after conversion than before. (4) The evil under which the soul mourns will never destroy it. Bunyan took comfort from the fact that those blasphemies which flooded his soul were distasteful to him. How do you entertain those thoughts of evil with which you are sometimes invaded? Can you say that you hate both them and yourself for entertaining them? If you can, that is an evidence of grace, although it may not give you much comfort. Distaste of sin is the best evidence of grace.

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REVIVAL INCIDENTS.—4.

THE prayer-meeting was about to close, and I had just finished pleading with an avowed atheist, when he turned sharply round upon me, saying, "If your God can save anybody, why does He not do something for that poor chap," pointing to one of the most ugly and depraved young men I have ever met. He was a criminal, and the son of a criminal, his father at that very time being in penal servitude.

I confess, with shame, that even I looked upon his case as hopeless, but the taunt of the atheist had stung me, and sent me away dumb; do what I would, I could not shake it off, and I felt utterly wretched. That night, at family prayers, I happened to read Psalm xlii., and was much impressed with the last verse: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God." While engaged in prayer, the words, "With God *all* things are possible," came tremblingly from my lips, and I was enabled to hope that the poor criminal youth might yet be won as a trophy for the Lord Jesus.

The next night he was at the meeting, and sitting close to the atheist. With a strange feeling of timidity I approached him, and told him I had been praying for him, at which he burst into a loud jeering laugh. I began to tell him it was no laughing matter, when he deliberately spit in my face, and hurriedly left the hall. While I was wiping my face a small Christian boy laughingly said to me, "If at first you don't succeed, try, try, try again." And I did try again, many a dozen times, but seemingly to no purpose. Suddenly we missed the youth from the meetings, and on inquiry I found that he had gone to prison once again for six weeks. A few of us prayed for him daily, and arranged that on his release from the House of Correction I should meet him, and bring him home to breakfast.

The morning arrived, and a beef-steak was being grilled for him, and I was standing outside the gaol patiently waiting. Soon the iron gates opened, and out he came, looking so fearfully evil and ferocious that—how shall I write it?—I ran away as fast as my legs would carry me, and did not stop till I was safe inside my own home, when I felt like a second Jonah! But that night, and the next, he was present at the meetings, after each of which we had a special half-hour prayer-meeting, pleading with God on his behalf. He stayed to both.

When we had finished prayer on the last night, and were about to leave, we noticed that he did not move, but sat with his head buried in his hands. On my asking him if anything was the matter, he burst into tears, and said, "I don't know; I feel like a blooming baby, I never remember crying before." We asked whether we should pray with him. "Yes, if you like," he said, and quite a little crowd of us were soon on our knees. As may be imagined, there was no little emotion manifested, while, with tears, we made our requests known unto God, with the result that poor N——, so ignorant that he did not even know the alphabet, so wicked that he was looked upon as a kind of outlaw, left that service in possession of "the gift of God, which is eternal life through Jesus Christ our Lord."

Very many beloved friends seemed afraid that the change was not real, and that it might prove a nine days' wonder. But a little incident happened on the ninth day which wonderfully strengthened our faith in the reality of his conversion. Poor N—— was met by an unconverted priest, who stopped him and sneeringly said, "I hear you have been converted." "Yes, sir," was the reply. "Well, now, have the goodness to tell me how you know that?" The question was asked in a sarcastic manner, and poor N—— was terribly confused. He had no religious phraseology at his command, and could answer nothing. Then the priest reproachfully said, "I tell you what, N——, God can do without such chaps as you." Poor N—— looked up, with tears streaming down his rough cheeks, and replied, "Yes, sir; you are quite right. God can do without N——, but poor N—— cannot do without God!"

It is now four years since this incident occurred. A few months ago I heard that N—— is still a humble, steadfast, devoted follower of his Lord and Master Jesus Christ, who came into the world to save sinners, not excepting the very chief. J. B. W.

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A GOOD WORK AT BARNES.

AN evangelistic mission, which was commenced nine years ago in a poor district, known as Westfields, Barnes, has from time to time been brought before our readers. During these nine years members of the Evangelisation Society have preached the Gospel three times weekly, in a small room holding only one hundred and twenty people. Evangelistic and temperance work of all kinds has also been systematically carried on. The work has been much blessed, and the services so well attended that a hall capable to hold nearly three hundred people has been built opposite the old room.

The opening services will (D.V.) be held on Tuesday, March 20, at 4 and 7.30 p.m. Friends of the work are specially invited to be present. A mission will be commenced in the hall on March 21, conducted by Mr. E. Matthews and Mr. H. Murch, of the Evangelisation Society. Any help towards the needs of the work will be thankfully received by Miss Ellen A. Wilkinson, hon. secretary, Morden House, Barnes Common, S.W.

HOME FOR THE FATHERLESS, 64, 66, 70, to 76, Lewisham-road, S.E.—Mr. Henry Toye, Superintendent of this Home, has received notice from a Railway Company that nearly the whole of the buildings will be wanted. As the greater portion are only rented, Mr. Toye is in great anxiety, although he has no doubt that the apparent calamity will issue in good. We have known him for twenty years as a faithful man above many.

WESTBOURNE GROVE Y.M.C.A.—The second annual meeting of this Association was held on Tuesday, Feb. 21, at the Paddington Baths. A good number of young men and others were present, and a deep earnest tone marked the proceedings. Mr. W. Wild, the secretary, read the annual report, which told of much blessing during the year. The Earl of Aberdeen (chairman) gave an admirable address on the importance of the Y.M.C.A. work. Revs. T. B. Harvey Brooks, Joseph Olphert, Pastor F. H. White, Messrs. J. D. Allcroft, F. C. J. Miller, Q.C., A. T. Schofield, and W. H. Mills, gave stirring addresses. This is quite a young branch, but no one present on Tuesday evening could doubt that the hand of the Lord is with the workers. The expenditure for the year was £500, and the year was closed with £2 5s. 9d. in hand. The Committee thank God and take courage.

REV. A. G. MARMENT.—This servant of God went to Texas in 1872, where he laboured as a missionary to the Indians and negroes. He received injuries during the whisky riots, and was invalided home in 1882. After partially recovering his health, he commenced as a temperance advocate, and held missions in Great Britian and Ireland. In January, 1886, he was engaged as missionary at the Central Hall, Newcastle, and his labours were bearing much fruit. Unfortunately, he fell down some stairs, breaking a blood vessel and injuring his spine in a way that has left him for the time being in a helpless state, without means, and totally unable to support his wife and three children. Any of our readers who may be disposed, in view of the circumstances, to minister to the needs of this tried brother, should communicate with Rev. G. Mallet, Chaplain, Mariners' Church, Kingsholm, Gloucester, where Mr. Marment is at present residing.

AUSTRALIAN NOTES.

From a Melbourne Correspondent.)

A PROSPEROUS YEAR.

The past year has been a most prosperous one for most of the colonies. It is pleasing to note that the wealthy in their prosperity have not forgotten the poor. The contributions to the suffering humanity of Melbourne have never been so large as they were at Christmas, 1887. The leading daily paper of this city acknowledged the receipt of £2500 for charities in two or three days.

CENTENNIAL CELEBRATIONS.

The year 1888 will be memorable in the history of Australia, as it is the centennial year of the colonies, and also that in which the International Exhibition is to be held in Melbourne. Great preparations, both in New South Wales and Victoria, are being made for the celebration of the centenary. A Centennial Mission in the two colonies will be formed for the purpose of spreading the Gospel throughout the land. Representatives of the Episcopalian, Wesleyan, Congregational, Presbyterian and Baptist Churches in Victoria have joined in the mission. One of the most active and energetic members of the committee is Dr. Ll. Bevan.

TEMPERANCE REFORM.

In this sunny land, where for everyone with brains and hands there are work and food, it seems strange that intemperance should be so crying an evil; but such is the case. Temperance evangelists hold missions; Blue Ribbon armies are formed; the Victorian Parliament has passed a local option Bill that has closed many of the hotels and gin-palaces. One of the most recent ideas of temperance reformers is a large milk palace in one of the chief streets of Melbourne. Here in cold weather hot and spiced milk may be obtained. In the summer, frozen milk, iced soda and milk, and milk pure and simple are sold. This institution deserves the fostering care of all friends of the temperance reform.

THE SABBATH IN SYDNEY.

The ministers of Sydney seem to be roused by the Sabbath desecration prevalent in that city. Christmas Day falling upon a Sunday, last year, the lessees of two Melbourne theatres ventured to try to hold concerts on Christmas night. The Premier at once checked the holding of these entertainments. But in Sydney, concerts and entertainments of a more or less sacred kind are held regularly on the day of rest. It is only quite recently that the sale of Sunday newspapers has been suppressed in the capital of New South Wales. At a recent meeting of the leading ministers of Sydney, special attention was directed to the extent of Sabbath desecration, which, it was considered, would not be tolerated in any other Australasian city.

BISHOP BARRY

has lately been lecturing on Methodism and the Evangelical Revival. He is a large-minded and clear-brained prelate, and is always ready to give honour where honour is due. His Lordship is a great force in the Southern Hemisphere; one reason of this is his power of recognising the merits of all sections of the Christian Church.

MR. HENRY VARLEY.

This well-known evangelist is expected in Melbourne next month. He has two sons and a daughter in this city, besides other relatives. His friends are looking forward to his visit with pleasure. Many Australians regard him as more than an ordinary evangelist, a great power for good, and a dauntless champion of right against wrong.

DR. MARSHALL LANG,

of Glasgow, has been warmly received by the Christians in Melbourne. At a public breakfast given in his honour, he delivered an eloquent speech in which he deprecated petty distinctions in the Christian Church, and acknowledged himself to be broad and evangelical in the true sense. If the word "broad" meant dissolving Christianity into a soulless morality, he certainly was opposed to it. It is the general opinion that Dr. Lang's visit to the Scots' Church is timely, and all Australian Christians hope that the unhappy broils that have torn asunder the Presbyterian Church in Melbourne, are now at an end.

Melbourne, January 12.

PREVENTION OF CRIME.

To prevent misery or crime is sounder philanthropy than to relieve or suppress it. To rescue boys at an early age from the wretched courts and alleys of London, and train them to earn an honest livelihood, is wiser and more practical than to neglect them until they swell the ranks of pauperism. The report lately issued of two years' work at the Chertsey Preventive Industrial Home bears encouraging witness to the success which attends even a modest enterprise of this kind under judicious management.

The scheme contemplates the accommodation of one hundred and fifty boys in five houses, only one, however, of which is yet completed. In this sixteen boys, chosen out of "the most destitute and deplorable cases," and many of them "exceedingly difficult to deal with," were lodged and taught last year, with most encouraging results, the inmates having acquired great proficiency in carpentering, dairy work, and gardening: the latter department having, after supplying all home requirements, yielded a profit of £100. Such an undertaking deserves all support, and some of the vast amount of money spent every year in indiscriminate and misdirected benevolence might with great advantage be diverted into similar channels.

J. F. H.

ITALIAN PENINSULA MISSION.

By the blessing of God, my companion, Signor Ambrosini, and I have now accomplished our evangelistic journey from the Alps. Having crossed the Peninsula, we came down the Adriatic coast, along which we found a vast field for work. Several have professed conversion; as the firstfruits of the Gospel in these towns, I feel deeply interested in these lonely souls, and hope soon to be able to send an evangelist there. Romish priestcraft has held the people in this district in painful ignorance, out of which Christ is leading his redeemed.

Here in Calabria, although the work presents special difficulties, it is comforting to observe how the Gospel conquers these. We have found several openings for the preaching of the Word in this the darkest province of Antichristian Italy. I pray the Lord of the harvest that He may provide the means, so that his evangelists may soon enter upon this urgent work of further evangelising the tribes that lie in darkness from the Alps to Calabria.

Rossano, Calabria. John S. Anderson.

THE EARL OF ABERDEEN delivered a lecture on Thursday evening, last week, at Exeter Hall, entitled "The Australian Portion of a Tour round the World." The lecture formed one of a series of "pleasant evenings," specially intended for young men. With regard to emigration, Lord Aberdeen divided emigrants into three classes. Firstly, the people who had got capital and want an opening for it; secondly, those with a fair allowance of brains and a good education, who are well qualified to engage in mercantile pursuits without capital; and thirdly, those prepared to use their hands in manual labour. He could not speak as to capitalists, but with reference to the second class of emigrants he could not say he saw any great encouragement for men of that stamp to go out to Australia just at present. Then with regard to those prepared to go out to do manual labour, he was afraid that for them, too, there was not exactly a very large field of enterprise at the present moment, partly from circumstances of a temporary nature.

DOING THE WILL OF GOD.

By Rev. J. HUDSON TAYLOR.

The importance of doing the will of God has been pressed on my mind lately as never before. The words of the Lord Jesus are very striking:—"Not every one that *saith* unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." How easy to say, "Lord, Lord," and yet all the time being, and intending to be, our own master; doing *our own* will. There is a great deal of spurious conversion about, which leaves a man just where he was before—pleasing himself. Have we got the right kind of conversion? If we have we shall not find it difficult to have faith in God. Pharaoh asked, "Who is the Lord, that I should obey Him?" Let us take more time for meditation, especially on the character of God, on the person and work of the Lord Jesus Christ, and then we shall find it easy, and not difficult, to "have faith in God."

If we really know God we shall not be able to doubt Him. He is our Father with unlimited resources. Realise this, also his wisdom and love, and unbelief will disappear, and a glad trust will take its place. Our circumstances are such as God has arranged for us and not those that have come to us by chance. They are prepared for us in order to give Him the opportunity of blessing us and making us a blessing in them. There are no adverse circumstances for the child of God. Everything comes to us from our Father, and is the very best for us. Everyone of his own is surrounded by the very best circumstances. Let us glorify Him in them.

What wonders were wrought by those of old, who had faith in God in various circumstances. Look at the record in Hebrews xi. What a difference it made in their lives. What confidence and joy it gives us to have faith in God!

We are the children of a King, with a royal endowment, the promise of God to supply all our need (Phil. iv. 19).

One may say, It grieves me that I have not the faith in God that I should have. How am I to get this? Now just imagine a mirror struggling and trying to produce a reflection. Turn it to the object to be reflected, and you have it. If you want faith in God, do not struggle and try, but look at Him—his love and his power. God never falls short of our faith, but always goes beyond it. As Miss Havergal has said—

> Those who trust Him wholly,
> Find Him wholly true.

The original may be translated, "Have the faith of God," that is to say, reckon that God is faithful, count upon it. It is very important to realise, when we come to God in prayer, that it is not what we are, but what He is, that is the ground of our confidence. We are authorised to come to God in the name of the Lord Jesus. What is that name worth? Do not look within and measure your faith, but look at Him and the measure of his faithfulness which is so great that it is immeasurable. Thank God He never leaves us without difficulties, because He always wants us to come to Him, and gives us reasons and excuses for coming.

Our Father never feels that we come too often. He wants to see holy confidence in his children. It is not presumption on the part of the little child to reckon on the mother's love. Reckon on his love and faithfulness. Hold God's faithfulness. Whatever else you let go, hold that. When you reckon on God's faithfulness you will not be able to doubt. Keep in the right position. Walk in the light. Be altogether given up to Him. If there is a curtain between the mirror and the object there can be no reflection. If there is anything between us and God, we cannot expect his faithfulness to be seen, as it otherwise would be.

For the Young.

WHAT IS YOUR LIFE?

JAMES iv. 14.

RATHER more than a thousand years ago our forefathers used to worship idols, the gods Tiu, Woden, Thor, &c., after whom our days of the week are named. But missionaries came to England to tell us about the true God and eternal life, and up in Northumbria a great meeting of the wise men was held to decide whether they should give up idolatry and become Christians.

After some other speakers, an old Saxon noble stood up and said he was in favour of the new religion. "Our life is," he said, "something like this:—Sometimes on a dark night, when we are having a banquet in a brightly lighted hall, a sparrow flies suddenly through an open door or window; for a moment only it stays in the light, and then darts out at the other end into the darkness. Our life," said the old noble, "is like the short moment when the bird is in the light. We know nothing about the future before us, it is all dark; but now these missionaries have come with the Bible, which tells of a bright hope for the future, so I am in favour of their religion."

Well, our life on earth is like the swift flight of the bird through the room; St. James says, "It is even a vapour, that appeareth for a little time, and then vanisheth away." Job says, "Man cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job xiv. 2).

Where are all the flowers that bloomed last spring? Can you find any of them alive today? No, they are all faded and dead. But still you have something besides that sort of life.

> Life is real, life is earnest,
> And the grave is not its goal,
> "Dust thou art, to dust returnest,'
> Was not spoken of the soul.

No, these words were only spoken of the body. Then how long will the soul live? Suppose for every drop of water in the sea we could count a thousand years, for every blade of grass in the world another thousand, and then count a thousand years for every star in the sky. Add all those years together, but they would not be so long as eternity, for it has no end. So that this life on earth is only like a span compared with the life of the soul for eternity.

FOUR SORTS OF LIFE.

Everything that is alive uses or enjoys something outside of itself. (1) A flower enjoys the sunshine, air, and moisture. (2) A bird enjoys more than a plant; it moves and works, builds its nest, sings its gay songs, can see, and hear, and feel—it has a higher life. (3) Human life. A man enjoys far more than any other animal. He has the power of speech, he enjoys work and rest, love and friendship, reading, music, and much else, which the plant or bird can have no idea of. (4) Spiritual life. This is to enjoy the love of God, the presence of Jesus Christ, reading his Word, and speaking to Him in prayer and praise.

Two years ago I met a boy at the seaside. His name is Dick. He gave his heart to the Lord Jesus during the holidays, and a few weeks ago I had a letter from him. He wrote: "My little pocket Testament is a true friend to me, and I know the benefit of prayer. I used to be careless, shirking my lessons at school. So I prayed to the Lord Jesus to help me with my lessons, and He heard my prayer, and has helped me ever since."

When I read this letter I said to myself, "That boy has got spiritual life, for he knows his Saviour, and he enjoys his Bible and prayer." These are the marks that show whether you are sham Christians or real; whether you are alive or dead. All of us are "dead in trespasses and sins," until we have received new life from Christ. "The gift of God is eternal life, through Jesus Christ our Lord."

To trust in Jesus as your Saviour is the same thing as taking the gift of eternal life, and if ever you are in doubt about it, whether you have it or not, look straight to Him at once, and remember the words, "He that believeth on Me hath everlasting life" (John vi. 47).

Bolton. H. G. HARRIS, B.A.

VISITING THE ZENANAS.

IT is the custom among the natives of India for the children to be married while they are very young. The parents choose husbands for their girls, and when they are old enough they go to live with them, but they usually stay in their father's house for some years after they are married.

The women and girls of the higher classes are never allowed to be seen in the streets. They do not often go out, and then always in a closely covered carriage. The little girls are allowed to go out to school until they are nine years old; but after that age they are expected to stay in purdah (seclusion).

In consequence of this, many of the women, even the wives of teachers and educated men, are very ignorant. They cannot read, or write, or sew, and have nothing to do all day long but sit and listen to the stories told them by their servants. The wives of rich men have a great many servants to wait on them, and they employ some solely for the purpose of telling them stories, as that is their only amusement.

The missionary ladies who visit in the Zenanas are now teaching some of these women to read and write English. They teach them also history, geography, and music, and other useful things, so that they may have some pleasant employment. They often read the Bible with them, and the Bible-lessons are valued very highly by many of the women. One girl complained that she had not had her English lesson for some time and was afraid she would forget all she had learned. Her teacher said—"Then, shall we have the English instead of the Bible-lesson, to-day? You shall choose." She answered, "Why, of course, the Bible."

One of the Zenana workers took us with her into some of the houses. The first was the residence of a well-to-do Bengali, who is a master in the college. We saw his wife and three daughters. One of them, a bright intelligent girl, who appeared to be about fifteen years of age, has learnt English sufficiently to read simple books and to join in conversation. She is married to a young man who is studying for his B.A. degree, and she is soon to go and live with him. We were told some interesting facts about her childhood. When she was a very little girl she went to the mission school, and learned to love Jesus. A little girl, who was married to the eldest son of a Babu (or teacher), came to live near, and they played together. She soon told her little companion about Jesus, but her parents were idolaters; and, when it was found out, they forbade her to speak of Him.

One day her teacher at the school was surprised by her coming up, tearful and unhappy, with a written request that she should be beaten before the whole school. The teacher inquired why she must be beaten; she was one of the best girls in the school, and always obedient and attentive. She answered, "For disobeying my parents. But I could not help it," she added, bursting into tears. And then she went on to explain that her parents had forbidden her to speak to her little companion of Jesus.

"But," she said, "we used to play together, and all the time we would be thinking of Jesus, and we used to look at each other, and want to speak of Him, and at last we did speak. We were talking of his death, and my little playmate was crying. Her father found us, and he was so angry that he has turned my father out of his house, for he is our landlord." The teacher, of course, refused to beat the child, but she was not allowed to play with her little friend any longer.

A few years afterwards, the teacher was called to visit a young girl who was dying. She went, and found her very weak and ill, but rejoicing in Jesus as her Saviour, and she found that this was the little girl who had heard the story of a Saviour's love from her friend who could not help speaking of Jesus, though her father had forbidden it.

This dear little Bengali girl had a baby brother of whom she was very fond. One day as the Zenana missionary entered the house she greeted her joyfully, exclaiming, "Oh, Mamsahib, what name do you think my little brother can say? The first word he has learned to speak." "I don't know," the lady answered, "was it mother?" "No," she said, "I would not teach him that first: it was the name of Jesus." And then she told how she often took her little brother on to the top of the house, and said to him, "Where does Jesus live now?" and he would point to the sky. And when she asked again, "And where else does Jesus live?" he would put his hand upon his heart. The baby could not have understood the beautiful truth of what his little sister had taught him, but it showed how earnest she had been to teach him, even from his babyhood, about the Friend who was so dear to her. When he was four years old, this little boy one day saw another sister bowing before an idol. He said, "Why do you worship that thing? It is only made of mud."

We went to another house where an old woman lives who is a widow. She is an earnest Christian, and every day gathers together all the young people who live in the same compound, and they sit round her and listen as she reads to them from the Bible, and prays. On being told of a lady who was an invalid, she said, "But there is one thing she can do—she can pray for the others."

A lady who has been working in the Zenanas has just gone away. She was dearly loved by the people, and they miss her very much. One little boy came home to his mother crying bitterly because she was going away, and for some time would not be comforted. But presently he said, "When I go to bed to-night I must say, 'Our Father,' and that will include my teacher and all, and I shall see her again in heaven."

We are very glad to know that some of the women and children in the Zenanas have accepted the Gospel simply, as little children, and though they are looked down upon in this world, as being only women, they are none the less children of the King. E. A. C.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, March 4, John ix. 30—41; Monday, March 5, John x. 1—18; Tuesday, March 6, John x. 19—30; Wednesday, March 7, John x. 31—42; Thursday, March 8, John xi. 1—16; Friday, March 9, John xi. 17—31; Saturday, March 10, John xi. 32—46.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. S. Rickards, Portsmouth, Feb. 26 to March 1. Mr. H. Hutchinson, Camden-road Chapel, Feb. 27 to March 2, at 7; Walworth-road Baptist Schools, March 5—9, at 7; Manchester, March 12—18; Liverpool, April 8—12. Mr. Josiah Spiers, Presbyterian Church, Haverstock-hill, March 4—16, at 7. Mr. Pericles Green, Abergavenny, March 13—16. Mr. Martin J. Hall, Harvey-street Mission Hall, Hoxton, March 4—11, at 7.45; Trinity Hall, Stewart's-road, Battersea, March 12—16, at 6.30. Mr. T. Sayer, Romford, March 19—23. Mr. George Banaster, Anvil-street, Bristol, March 11—18.

PENNY BANKS.—In a recent issue we called attention to the excellent results of the working of the Liverpool Penny Banks Association. A correspondent informs us that these banks are of Glasgow origin. "In that city the number of these auxiliary Penny Banks is at present 228, with 65,000 depositors, whose deposits last year were over £40,000. As the Glasgow Trustee Bank has besides 137,000 depositors, of whom 103,000 of the smallest have an average deposit of about £10, the fact of so many people having even so small a balance has been a great help in tiding through the recent bad times, which have been chiefly felt by the well-paid shipbuilders, who were not [illegible] improvident." The system is also in operation in Manchester and other places.

THE OLD HOME OF INDUSTRY.

AT THE SIGN OF THE SPITALFIELDS "BEEHIVE."

As our readers know, Miss Macpherson and the main body of her helpers have migrated from Spitalfields to Bethnal Green, where the wonderful work associated with her name seems to have taken a new lease of life. But the old Home at 60, Commercial-street, has not been forsaken or diverted to lower uses. The sign of the Beehive still hangs there for all the world to see; and the reality within is not belied by the symbol without. The needs of the neighbourhood seem to be as great and pressing as ever; and the old building, sacred to so many hearts by reason of its precious memories and associations, is still the busy centre of daily work for God and humanity. Though it remains in affiliation with Miss Macpherson's general work, the old Home is personally supervised by Miss Okell.

In epitomising the varied forms of Christian work that find a common centre in the old Home, we naturally begin with the children. Under Miss Okell's régime these are by no means forgotten. For their special benefit a soup kitchen has been established, and day by day, at dinner time, many a hungry little stomach is filled with a warm and nourishing meal. On one of the most biting of the wintry days of last week, our representative was present during the dinner hour, when a little cavalcade of children, of all ages, flocked in and had their bodily wants supplied from the basins of soup and bread served out to them by Miss Scott. It was most pathetic to hear some of the sorrowful tales that the children whispered into the sympathetic ear of Miss Okell; telling of destitution and sickness in the home; or perchance of a lonely orphan life in the lodging-house. Most of the children showed ample traces of the pinch of want, and it was delightful to see how they enjoyed the hot and savoury soup, anon retiring quietly and contented, each carrying a substantial slice of bread and jam. There was a sprinkling too of poverty-stricken men and women who claimed one's sympathy more, perhaps, than the children, seeing that with them the hopeful period of life had passed away, and the outlook was drear enough. Things must have come to a sore pass with grown men or women before they will confess their utter poverty, and thankfully accept a halfpenny dinner of soup. For this democratic coin represents the charge made by Miss Okell for a dinner, and she finds it sufficient to meet the cost, if every visitor were to pay down hard cash. But even a halfpenny is more than can be raised in all cases, and every day a proportion of the diners have to be admitted free, or to go unfed. The soup, we may say, is a most savoury and substantial compound of potatoes, carrots, peas, oatmeal, barley, and other vegetables, boiled with a due quantum of meat bones. When served out, bread-crumbs are added. The whole forms a dish off which we should be glad to dine any day, yet it is produced at so small a cost. Any generous-hearted friend of the starving poor could, therefore, by the gift of a five-pound note, allay the hunger pangs of quite a host of children. The little folk as they enter are interrogated, if they be strangers, as to their home circumstances, and Miss Okell verifies their stories by after visitation. In this way an entrance is gained into many a poor and sorrow-laden home, and help is rendered in various ways, while words of cheer and spiritual consolation are the more readily received that they are backed up with something tangible. Among the greatest needs in connection with this department of the work are clothing, boots and shoes. After seeing the ragged attire, and naked, shivering feet of some of these young immortals, we felt constained to go home, clear out a parcel of unused attire, and forward it to Miss Okell, at 60, Commercial-street, Spitalfields. Will not many who read these lines follow suit, taking care to prepay the carriage of their parcels? [In a private note, dated Saturday last, Miss Okell writes: "I have been visiting to-day. Words would fail me to describe the suffering and destitution I have seen."]

This work for the children, however, is only a small corner of the programme. Twice a week the factory girls troop in for their sewing-class, which now numbers nearly two hundred. As they sit and sew, they are encouraged to learn to sing some of the sacred songs now so plentiful, and in this way empty gossip is avoided. Words of counsel are addressed to them, so that the evenings pass away cheerfully and profitably. During the day Miss Turner visits the factories where the girls work, and finds many opportunities, in the dinner hour and otherwise, for influencing them for good. This is a very happy and hopeful part of the Mission. Scarcely less so is the effort to train young women in the Home, chiefly for domestic service. At present there are ten under training, one of them being a young Jewess who has endured not a little in her open confession of the Messiah, but who keeps true to her Lord, and plays an active part in the household economy of the establishment. She hopes, by and by, to devote her life to Christian work among her own kinsfolk after the flesh.

A considerable work is carried on in the Home among Jews and Jewesses. On Monday evenings there are Scripture classes for Jewish boys and girls. On Thursday afternoons the class for Jewish mothers, so long sustained by Mrs. Way, is held under the charge of Mrs. Pridham. On Saturday afternoons Mr. Paul Aschkenazi has a splendid meeting for males, when free conversation is encouraged on matters touching the mission and work of Jesus Christ. There are meetings of a similar kind on Sunday evenings, and a spirit of earnest inquiry is abroad among these sons of Abraham. Opposition is so strong that open confession of Christ is not easy in their case. There are Gentile mothers' meetings on Wednesday afternoons, and on Friday evenings an effort is being made to gather together the matchbox makers, a class with whom the early history of the place is closely associated. Sunday, of course, is a busy day for the workers, when the four resident ladies are reinforced by helpers from without. In addition to the meetings and classes inside, these friends have invaded Wentworth-street (the famous Petticoat-lane), and have planted the Gospel flag among the crowds who flock thither to do business on the day of Gentile rest. There has been a good deal of opposition, but the workers continue to hold the fort, and tell out the Gospel story.

It will thus be seen that there is plenty of active life circulating in and about the old Home; which, in fact, may be said to have made a new start with the infusion of fresh blood. We warmly commend the efforts of Miss Okell and her devoted helpers to the prayerful sympathy of our readers, who, we trust, will sustain their hands as they seek week by week to minister to the needs of the population that lies so thickly around.

DEACON ABRAHAM, writing from Geog Topa, Oroomiah, on January 14, gives an account of the week of prayer with which the year was opened in that part of Persia. On the Sunday some five hundred people assembled; on week-days the attendance ranged from fifty to two hundred persons. Altogether, in houses and public places, thirty-six meetings were held in the week.

"A LITTLE TESTIMONY."—Mr. Wm. Joseph Lewis, of Ryde, I.W., in a circular letter, says:—"I have entered upon my 30th year of service for the Lord, and upon my 22nd year of dependence on Him for temporal support; and now, after so long an experience, I bear testimony to his praise and glory I that have never rested and trusted in Him in vain. For five and twenty years I proved the power of the Gospel in the darkest, lowest, and vilest dens I could discover in sunken Spitalfields. Since I removed to this town in 1883, on account of the complete breakdown of my health rendering me quite unfit for active labour any longer amidst the fogs, &c., of East London, I have proved the grand reality of his word more than I had done in all my past experience."

NOTES FROM THE NORTH.

EVANGELISTIC.

UNDER the pointed appeals of Mr. J. M. Scroggie in the London-road Free Church many have professed faith in Christ. Mr. Daniels is conducting a fortnight's mission in Blochairn Free Church, Glasgow. Many difficulties had to be contended with, but the workers' faith and prayer have not been in vain.

FREE CHURCH TEMPERANCE WORK.

Although but three years old, the Glasgow Free Church Temperance Society has accomplished great things. Fifty-four branches have been formed, and untold numbers have been rescued from the curse of drink. Mr. J. H. Dixon mentioned at the annual meeting in Glasgow last week that for thirty years past there has been no increase in the number of public-houses in Glasgow. Vigorous addresses were delivered on the question of liquor traffic among the native races.

GLASGOW'S FEMALE PRISON MISSION.

There was ample justification for the warm words of commendation which the speakers at the annual meeting of the houses for sheltering female prisoners in Glasgow bestowed upon the report of those Institutions. It told of effective and successful work both in the House of Shelter and the Mission Shelter. The extracts from the letters of previous inmates bore testimony to the change of heart many of them had experienced. Dr. Wallace, of the U.P. Church, gave several striking examples of the beneficent results of the work done in the Homes. Other speakers addressed the meeting, all of them emphasising the fact that drink was the potent factor in the degradation of men and women.

THE SILENT WORD.

At the noon-day prayer-meeting in Glasgow last week three different testimonies were given to the power of the silent word of Scripture. Mr. George Jackson, an Edinburgh cab-driver, said he had had painted in his cab for twenty-five years the Spirit's question: "What think ye of Christ?" and many had praised the Lord for it. Mr. M'Lachlan said that a revival of religion had been caused in Musselburgh by a man who had been seen at the races there with the words printed round his hat, "God is Love." A third testimony came from Mr. Farwell, of Chicago, who said that at the door of the building where Mr. Moody carried on his work in Chicago they had a gas jet illuminating the words "God is Love," which led to a remarkable conversion in the case of a half-drunken soldier who had seen it as he passed by.

MR. STEAD IN EDINBURGH.

A crowded and enthusiastic meeting gathered in the Free Church Assembly Hall, Edinburgh, last week, to hear an address from Mr. W. T. Stead. Dr. Alex. Whyte moved a resolution pledging the meeting to attack immorality in all its forms. In support of this resolution Mr. Stead delivered a remarkable address. He said there were three great reasons why it was pre-eminently important that this subject should be taken up seriously and thoughtfully at the present time. A great change is now taking place in the position of woman. Hitherto there had been two distinct standards of morality in relation to all questions governing the sexes. That cannot last. The great divine and human institution of the family is going to pieces in the press of modern industrialism in civic life. In proportion as we take the man or the woman out of the family, and make him or her a lone unit in the workshop or in the counting-house, we take a retrograde step, which is certain sooner or later to be followed by disastrous immoral influences. Mr. Stead was warmly thanked for his past services in the cause of social reform.

The Christian.

March 2, 1888.

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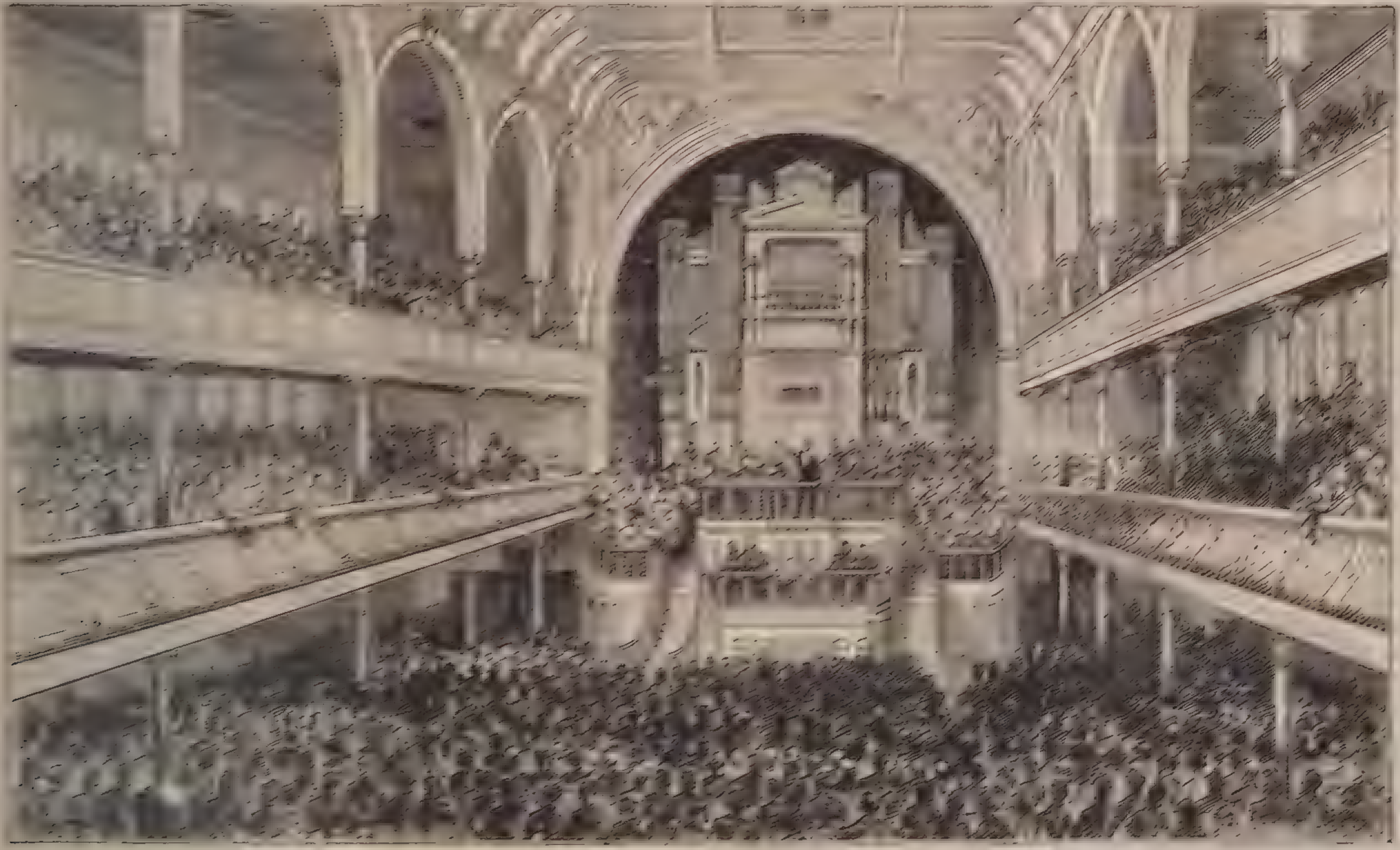
TOWER HAMLETS MISSION.

OFFICE—31, MILE END ROAD, LONDON, E.

Sunday Evening at the Great Assembly Hall.



Open Every Evening all the Year round.

The above picture is a faithful representation of an ordinary Sunday evening at the Great Assembly Hall, which is also pen every night in the week. This alone is a considerable expense in itself; but we regret to say we have a large debt still maining on the building, and we now earnestly appeal to the readers of "The Christian" to help us remove this heavy rden. One gentleman has kindly offered

ONE THOUSAND POUNDS

condition that others come forward and clear off half the debt. Will our readers respond to this generous offer?

Our recent successful efforts in the Purity Cause, in closing about Fifty Houses of Ill-fame and rescuing and assisting any of the inmates, have also entailed an additional expense. One kind donor has already sent us

ONE HUNDRED POUNDS

r this object, with the promise of a similar amount if the work is continued, but we still need a considerable amount to p r Rescue Home out of debt.

Altogether we are just now greatly in need of immediate help, and Donations (large or small) will be gratefully received by

Yours most faithfully,

FREDK. N. CHARRINGTON, Hon. Supt.,
31, MILE END ROAD, LONDON, E.;

by the Editor of "The Christian," 12, Paternoster-buildings, E.C. Bankers—Messrs. BARCLAY, BEVAN & CO., 54, Lombard-street, E.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness from M. W. B., 10s.; G. D. (yes), 8s. 6d.; "O. C." a carpet; "A Well-wisher," woollen things; M. M. S., clothing; Anonymous, 7s. 6d.

"Sympathy."—The children have been fed daily, 350 at a time, and adults as well. The aged poor (especially those of the "household of faith") have been supplied with coals and other necessaries. "Worn children's shoes" will be acceptable. Our little "Shelter" for girls is full.

The Infant Day Nursery. Free Ragged Day Schools. Evening Classes for Rough Boys. Industrial Classes for Big Boys. Meetings, Classes, Tea, and Soup Room for Elder and Young Women. Gospel Temperance Meetings. Evangelistic and Lodging House Services. Room to room Visitation. Bible Classes, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s., to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For farther particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families.—Contributions in money, clothing, coal or bread tickets will be gratefully acknowledged by the Committee.

AT LEAST A HUNDRED HUNDREDWEIGHTS OF COALS wanted, to warm the bodies of poor saints in the West of London; also help for Soup Kitchen, in which daily the hungry are fed.
FRANK H. WHITE, 12, Prince's-square, Bayswater.

MRS. BOTTING'S ORPHANAGE.—Children taken at any age, kept until 16, maintained, clothed, educated, and trained for service. Funds greatly needed.
23, Ridley-road, Dalston, London.

A SPECIAL AND URGENT APPEAL is made for help to purchase the Premises used as a Sailors' Rest and Ragged School, at Amlwch, Anglesea. £700 required to purchase, rebuild, and furnish. — Contributions will be received and acknowledged by RICHARD MORGAN, Sailors' Rest, Amlwch, Anglesea, North Wales.

THE BETHSHAN, LEEDS.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30, Thursdays, 7.30 p.m. Friends desirous of benefiting by the teaching, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Belle Vue-road, Leeds.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m.; Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.
Postal address, Balclutha Lodge, Southgate, N.

Educational.

MORAVIAN EDUCATION.—Fairfield Boys' School, near Manchester. Established 1790.—For terms and all particulars apply to the Rev. W. J. BIRTILL.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.
B., The Ferns, Duffield, Derby.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

FINISHING SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken. — Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. First term commenced January 18.—Apply for particulars to
Miss OSBORNE, Ockbrook, Derby.

EXETER.—Rougemont School, 5, Bradninch-place, Principal, Miss WREFORD.—Pupils prepared for Oxford, Cambridge, and Trinity College Examinations. Careful Christian training. Home comforts. Terms moderate.

THE CROSS, St. Neots, Hunts.—School and Kindergarten for Girls. Educational advantages combined with home comforts. Christian principles instilled. Pupils prepared for public exams. Terms from 25 guineas. Prospectus on application to Mrs. CROFTS, Principal.

DUSSELDORF ON THE RHINE.—One or two Ladies can find a comfortable Home and best advantages to study German Conserv. music and painting, in a highly educated German family. Best of English ref. Inclusive terms £5 a month.
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A LADY (Widow of an Officer), highly recommends an excellent School for the Daughters of Gentlemen, where her two daughters are completing their education. She can speak confidently and gratefully of the benefits they have received in mental culture, physical health, and sound Christian training, and will be gratified to reply to any parents seeking such information.—Mrs. H. C. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

MALVERN, FONTHILL HIGH-CLASS SCHOOL FOR GIRLS. Careful training and home comforts. Resident English and foreign governesses. Visiting professors. Vacancy for a student on half terms.—Principals, the Misses GEATER.

FRAULEIN EIBACH, Villa Schönblick, Wiesbaden, Germany, receives a limited number of pupils. Professors attend, and there is a resident French and English governess. Great advantages for languages, music, singing, and painting. References and prospectus on application.

LUCTON SCHOOL, HENFIELD, (near Brighton). Home School for Girls. Every educational advantage of High Class schools, based on Christian principles. Boys also received, with entirely separate supervision, under the care of Mr. E. J. H. Churcher, M.R.C.P., and F.S.Sc. London. Great experience with foreign pupils. From five guineas per term. References.—Address,
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PREPARATION BY CORRESPONDENCE, for London University or other Examinations, by experienced Tutor. Class for June matriculation now being arranged.—W. H. ALEXANDER, B.A., 5, Bishopsgate Without, London, E.C.

A YOUNG LADY would be received in a high-class School, and receive all advantages at half terms (30 guineas), in return for two hours daily devoted to juniors' music, and would be prepared for any musical exam. Great advantages in languages, French and German being spoken. Highest references.—PRECEPTOR, Messrs. Baker & Son, Booksellers, Clifton, Bristol.

INWORTH HALL SCHOOL, Kelvedon, Essex. (Boys.) Thorough commercial education, 24 guineas, including French, laundress, and books. Unlimited diet, happy home, lovely grounds. No quarter's notice. No corporal punishment.
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RESIDENT GOVERNESS wanted for two little Girls, aged respectively five and seven years. One preferred who would be willing to assist with older children's home lessons, and to generally help mistress in conducting household. — Apply by letter, stating age, qualifications, references, and views as to salary, to O. J. S., care of Messrs. Deacon's, 154, Leadenhall-street, E.C.

BOURNEMOUTH EDUCATIONAL HOME FOR BOYS.—First-class masters and governesses, resident and visiting. Children from India receive special care and home comforts. A few little Girls received to educate with the Principal's own daughter. Terms and references on application to Mrs. HOLLIS, Moorlands School, Westbourne, Bournemouth.

CHRISTIAN PARENTS are recommended to a YOUNG GENTLEMEN'S BOARDING SCHOOL, combining first-class training and Gospel teaching. School discipline, with home comforts. Seaside (two hours from London), playground, field. Good situation. Perfect sanitary arrangements, &c. Moderate terms.
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YOUR BOYS will have a Christian home and sound education with Mr. and Mrs. DIXON, Middle Class School, Kingston-on-Thames. Abundant diet. Beautiful neighbourhood. 20 to 30 guineas yearly. Prospectus. Jesus only. Boys can enter at any time; payment on entrance.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

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A LADY WISHES to recommend an old-established School for the daughters of Gentlemen, situated in one of the healthiest suburbs in the south-west of London. Large modern house, with good garden and tennis court. The Principals, who belong to the Evangelical Church of England, take great interest in the religious and moral training of their pupils, giving them also a sound education, combined with home comforts. Resident foreign governess, visiting masters.—For prospectus, apply to
Mrs. SPENCER, 14, Beauchamp-place, Brompton.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

HANWORTH HOUSE, Weston-super-Mare.—Educational Home for the Daughters of Gentlemen.—Mrs. CHARLES NASH receives a limited number of Pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Efficient resident governesses and visiting professors. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, the Rev. Prebendary Hunt, M.A., Weston-super-Mare, &c. Prospectus on application.

PARIS EN FAMILLE.—Madame de Pradel (sister of Lieut. Bellot, who perished in the search for Sir John Franklin), receives a few boarders wishing to acquire conversational French, or studying at the Sorbonne Collége de France, where free lectures are given by the most eminent professors.—Apply at 86, Boulevard de Port Royal, Paris. Highest references from late English boarders.

HIGH-CLASS SCHOOL for Girls.—Comfortable home, careful Christian training, and thorough teaching. Successful preparation for public examinations. Vacancy for Kindergarten student.
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A. G. M., 25, Countess-road, Kentish Town, N.W.

ADVERTISER desires to meet with a young Lady, 13 to 15 years of age, to reside with family and share educational advantages with an only daughter. Refined home. Every care bestowed. Healthy locality. Further particulars and terms, with highest references, on application.
D., care of Emery, Stationer, Finsbury-park.

LADIES' SCHOOL FOR DISPOSAL. Healthy locality; 25 minutes by train from London. Six boarders, 19 daily pupils. Agents need not apply.
T., 42, Melbourne-grove, East Dulwich, London.

TUTORSHIP REQUIRED in England or on the Continent, by an Oxford Graduate (married). Some years' experience in tuition.
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DINARD.—French Protestant Lady, many years in England, offers comfortable Home to Ladies. French, English, German, Italian, music, drawing, painting lessons if required. Highest references.
DINARD, Tapper's Library, Westbourne-grove.

A YOUNG LADY, speaking fluent French, can be received in a first-class Ladies' school, on half terms, in return for conversational French.—KENT, care of Messrs Relfe, 6, Charterhouse-buildings, Aldersgate, London.

ENGAGEMENT AS GOVERNESS in a Gentleman's family. Thorough English, good French (conversational), music (theory and practical), drawing, botany, political economy, and elementary German. Salary £35.—K., Box, Wilts.

RE-ENGAGEMENT desired by experienced foreign Governess. Perfect North German, thorough French, music, elementary English. Excellent references. Salary not under £50.—C. N., 10, Charlotte-street, Portland-place.

REQUIRED, A LADY with capital, or eight pupils, to join Advertiser in a high-class School for the Daughters of Gentlemen, on South coast. No agents.—Adress first to
BETA, 39, Cromwell-grove, West Kensington-park.

Appointments, Situations, &c., Wanted.

AN EARNEST EVANGELIST will shortly be open to conduct Meetings free of expense. Has been blessed by God specially to Young Men.—Address EVANGELIST, care of Mr. G. Fielder Quinton, 61, Carisbrooke-road, Newport, Isle of Wight.

AS EVANGELIST or Town Missionary. Re-engagement wanted by young Man, age 24. Advertiser can speak Welsh. Good references.—M. WILLIAMS, 44, High-street, Cefn Mawr, Ruabon, N. Wales.

LAY READER.—Wanted employment for an earnest Christian young Man, trained at the Birmingham Blind Institution. Would devote whole or part time to the work. Has sufficient sight to go about unaided. Can be highly recommended as Visitor to blind or sighted.
SCHOOLMASTER, Blind Institution, Birmingham.

YOUNG MAN (experienced). House to house visitation, and other missionary work; or could act as Clerk, Book-keeper, Collector, any position of trust, giving other services voluntarily. Country town preferred.—Theophilus, Box P. 2459, Smith's Agency, 132, Fleet-street, E.C.

A CHRISTIAN MAN (26) seeks an engagement in Coffee Tavern or Institute where Mission work forms part. Good waiter; four years steward. Good references.
W. P., 37, St. George's-street, Peckham.

AS MANAGER of Coffee Bar, wanted by young Man, age 27. Experience good. Christian, and total abstainer. References, five years, also seven months. — WILLIAM CRISP, Wetherden Mills, Stowmarket, Suffolk.

AS MANAGERS of Coffee Palace or Tavern. Wanted by a Man and Wife. Good reference. Total abstainers.—F. S., care of Mrs. Lowther, Rose and Crown Coffee Palace, High-road, Knightsbridge, S.W.

TO COUNTRY GENTLEMEN, and Estate Holders, &c.—A Christian, nearly 60, would be glad of an engagement to correspond, pay employés, &c., for small residence, garden, &c., with salary. No denominational connection whatever. Would gladly take a village service, free of any remuneration.
J. W. T., 79½, Gracechurch-street, London.

AS BUTLER. — Wanted by a decided Christian Man. Married; age 30. Abstainer. Four years' excellent character. Country preferred. Eph. vi. 6, 7.
E. S., 63, Friars-street, Warwick.

AS INDOOR SERVANT, or Barman in coffee-tavern, by a young Man, aged 18. Abstainer. Height 5ft. 8in.—W. WHAYMAN, Castle-terrace, Orford, Wickham, Suffolk.

COACHMAN.— A Gentleman giving up can highly recommend his Coachman. A Christian; total abstainer. Married. Nine years' good character. Would make himself useful.
W., 9, Victoria-place, Duppas-hill, Croydon.

AS CARETAKERS, or position of trust, wanted by a Christian Man and Wife. Man to act as Messenger. Characters will bear the strictest investigation.
A. B., 57A, Smith-street, Warwick.

GARDENER (Head Working). —A Gentleman wishes to recommend his late father's Gardener to anyone requiring a thorough trustworthy, practical Man. Total abstainer. Age 39. 16 years' excellent character.
H. L., Hestercombe, Hayne-road, Beckenham.

AS PLAIN GARDENER, and to look after a horse and trap; or as Caretakers; or as Chapel Keepers; or any place of trust. Good testimonials. Age 33, wife 36.—Mr. W. SEYMOUR, 4, Windsor-terrace, West Green-road, Tottenham.

A GENTLEMAN highly recommends his Gardener as second. Age 29, married, three children. Experienced both inside and out. Christian and abstainer.
GARDENER, Dunholme, Bournemouth.

WILL ANY CHRISTIAN GENTLEMAN take respectable Youth of 17? Has been used to looking after horse and trap.—Mr. CREES, Longford Cottage, Buckhurst-hill, Essex.

YOUNG MAN, aged 20, steady, industrious. Certificated shorthand and good longhand.—EDWIN, care of S. S. Bagster, 22, Newington green, N.

A WIDOW LADY wants an appointment for her Son as Junior Clerk in the office of a Christian Man. No premium given.
Mrs. C., 4, Hazlitt-road, Kensington, W.

AS PAGE.—Wanted, first situation for steady Boy (15); tall; rather nice-looking.
Miss CORBETT, Thame Vicarage, Oxon.

A LADY DESIRES to recommend her late butler as Butler where footman is kept; or any place of trust. Married, no family. Age 31.
Care of B., Rusthall-common, Tunbridge Wells.

GOVERNESS - HOUSEKEEPER. — An experienced Gentlewoman, highly recommended, seeks the entire care of delicate or motherless young children. Knowledge of sickness, and good needlewoman. English, French, music. £35 to £40.—M., Wynford, Sevenoaks.

A LADY, fully experienced in the duties of Matron or Housekeeper, seeks re-engagement. Practical and trustworthy. Fond of children. Good needlewoman. Excellent references.
M. B., 2, North-road, Clapham-park.

LADY DESIRES a re-engagement as Housekeeper in a school, business house, or hydropathic. Aged 30. Total abstainer. First-class references.—X. Y. Z., Mrs. Barbour, 11, George-square, Edinburgh.

AS MATRON in Girls' Training Home or Orphanage. Wanted by Christian Woman (40). Nonconformist. Experienced in training children. Good references.
M. B., 165, Junction-rd., Upper Holloway, London.

AS UNDER-MATRON.—A young Woman, age about 30. Church of England. Fond of housework, and willing when necessary to do a little scrubbing. One desirous of working to win souls for Christ. Small salary. Very bright, comfortable home. Apply to
MATRON, G.F.S. Lodge, Brixton-rise, S.W.

A DAUGHTER of Mr. W. Catlin wishes to meet with a re-engagement as Matron, or in some other useful capacity. Accustomed to economical housekeeping; some knowledge of nursing and dispensing. Good education. Age 37.
17, Claremont-square, Pentonville, London.

A YOUNG LADY (experienced) requires re-engagement as Matron in a boys' school. Can teach German (acquired abroad) and junior music. Would take an engagement as Companion to a Lady. No objection to travelling abroad.—A., 115, Dover-road, Folkestone.

A RESPECTABLE WOMAN wishes engagement as Matron or Assistant Matron in either a prison or union. Has been employed as such for the past 14 years in Scotland. Understands her duties. Highest testimonials.—L., care of Miss Farquar, 64, Princes-street, Dundee, Scotland.

A LADY WISHES to recommend a young Lady, a Christian, aged 17, as Nursery Governess, Companion, or Mother's Help. Nothing menial. References exchanged. — Miss MILLS, Cranwell House, Rusthall, Tunbridge Wells.

A LADY highly recommended as Companion, Assistant Housekeeper-Companion, or Nurse-Companion. Fully qualified to nurse serious cases. State salary.
G., 16, Pinder-street, Moss-lane East, Manchester.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles, are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

A LADY WISHES to recommend as Nurse to aged invalid Lady, one who been in her service for eighteen months.
Miss LAMBERT, Rose-court, Headingley, Leeds.

NURSE-ATTENDANT to Lady or Gentleman, by elderly person. Experience in sickness nearly four years. Personal references from Lady or Doctor.
M., 119, St. Clement's-road, Notting-hill, W.

AS GOOD COOK, in a gentleman's family, where kitchenmaid is kept, in London,
S. S., Newman's Library, 106A, Crawford-street, W.

A LADY RECOMMENDS a Girl, nearly 16, to assist with children, or Housemaid's work. Eleven months' character. An abstainer. Comfortable, guarded situation; not as under-servant. London or immediate neighbourhood.—Miss BENNETT, 16, Park-village East, Regent's-park, N.W.

A LADY WISHES to recommend a good General Servant, where help is kept. Plain cook, sober, trustworthy. Small wages, but wants comfortable home. Country preferred.
Miss GURNEY, Oakley House, Bedford.

WILL ANY LADY take as Kitchen or Housemaid, a well-grown, healthy Girl of 18, who, unfortunately, is a mother. Out before. Church of England; good needlewoman.—SUPERINTENDENT, Working Women's House, 53, Horseferry-road, Westminster.

AS SCULLERYMAID (18). Three and one and a half years' characters. Not as cook or general. Also **USEFUL LAD** (17). One year's character as groom, 2½ with tradesman's cart.
Miss GREENE, Midgham Reading.

AS LAUNDRYMAID.—Wanted, a place in a Gentleman's family, or institution. Wages £16. Age 20.—Please address Miss CREED, Twickenham, for recommendation.

A LADY WISHES to hear of a situation for a Girl of 16, where she will have good training. Housework and needlework preferred.
Mrs. N., The Manor House, Stanmore, Middlesex.

A LADY would be very glad to hear of suitable situations for several Girls of respectable families in whom she is interested. Ages 14 to 18.
Miss WALLIS, Faegerfeld, Basingstoke.

A LADY RECOMMENDS a Girl as Under-Housemaid, or to help with children. Also a Girl as young Ladies' Maid. Been apprentice to dressmaker.
IDA BURROUGHES, 5, Sloane-terrace, S.W.

AS UNDER - HOUSEMAID.—Respectable Girl of 15.—Apply, enclosing stamped addressed envelope, to
E., Conference Hall, Clapham-road, S.W.

WILL ANY CHRISTIAN LADY take a Girl, 16, not been out before. Lost father. Personal care and comfortable home appreciated. Very fond of children.
Mrs. PRICE, 7, Cottenham-road, Holloway.

Appointments, Situations, &c., Vacant.

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APPRENTICE, IRONMONGERY.— Wanted, a well-educated Youth, about 16, as out-door Apprentice in a first-class establishment, in a good market town.—C. W., care of Fordham & Son, York-road, King's Cross.

USEFUL MAN wanted, as Groom, to clean knives, boots, windows, &c. Wages 18s. with cottage. If wife could take the washing that would be extra.—A., Woodville, Welling, Kent.

MISS SHARMAN'S ORPHAN HOMES.—Wanted, an Assistant Teacher and a Workroom Mistress; also a Matron for a country home. Christian character, and some knowledge of institution work indispensable.
Miss SHARMAN, 20, West-square, S.E.

BIBLE-WOMAN wanted, for a village in Herts. An earnest Christian, who has been trained in her work, and who has some knowledge of nursing. Widow with daughter preferred, and member of Church of England.
Mrs. NORMAN, 7, Belgrave Mansions, London, S.W.

WANTED IMMEDIATELY, in a Widower's family, a Christian Lady (not under 40) as Companion and Chaperone to three young Ladies. Evangelical, musical. Widow preferred. Small salary.—Mrs. W., care of Rowsell, Newsagent, Albert-road, Southsea.

WANTED, FOR MANITOBA, to sail April 12, a Widow under 40. Working Housekeeper.
Mrs. ROSS, 33, Chepstow-villas, Bayswater.

AS WORKING HOUSEKEEPER.— Well-disposed person wanted, in family of three brothers. Servant kept. Washing put out. Must be a good cook, and of pleasant manners. Widow and Christian preferred. Wages about £20.
W. S. OAKDEN, High-street, Burton-on-Trent.

MOTHER'S HELP wanted, two children, aged four and five years, and baby three months old. General servant kept.
Mrs. BONNETT, 124, Maida-vale, London.

CAN ANY LADY recommend a good, steady Upper Housemaid, age 38 to 40. Competent to undertake charge of linen and mending. Large household. Also a good Christian (Head) Nurse, age 40. Thorough manager and needlewoman. Firm and gentle with children (youngest five). Also a second Nurse, age 30 to 35 Good needlewoman; partly for children's maid, but under head nurse. All three must have good characters, and be Churchwomen and communicants. —Mrs. WHITE, Clarence House, East Cowes Park, I. of W.

COOK-HOUSEKEEPER wanted, in a family of four. Housemaid kept. Age 30 to 40. —Apply by letter, stating wages required, to Mrs. CRAIG, Redlynch, Sunnyside-rd, Hornsey-lane, N.

LAUNDRESS wanted, for family in the country. Married. Husband, as Horseman. Abstainers preferred. Good references required.
Mrs. E. CHRISTY, Bayton Hall, Chelmsford.

A HOUSE-PARLOURMAID wanted, to assist another. Must thoroughly understand her business. Personal character indispensable. Comfortable home. Write in first instance to
Mrs G. V. WATSON, 9, Harley-street.

EXPERIENCED PARLOURMAID wanted, not under 26. Good waitress and needlewoman. To do drawing-room and small library. Church-goer. Two Ladies in family.
Miss FARISH, The Barton, Hereford.

SERVANTS seeking quiet, comfortable situations should apply to Miss MAULDEN. Vacancies for Cooks, Parlourmaids, House-Parlourmaids, Nurses, Invalid Attendants, and good Generals. — Church - street, Paddington - green. Stamped envelope for reply.

CAN ANY LADY recommend a Girl as Nursemaid? Must be thoroughly trustworthy, good-tempered, and clean.
Mrs. BELLERBY, Glynmere, Margate.

WELL-TRAINED CHRISTIAN GIRL required, about 15, used to children, to assist mother with two little ones. Neat sewer. Quiet home. Small salary. No other servant kept.—Mrs. CREES, Longford Cottage, Buckhurst-hill, Essex.

NURSE wanted for two little boys aged two and four years. Good character required. Abstainer. Age from 18 to 22.
Mrs. DAINTREE, 32, Dingwall-road, Croydon.

GOOD-TEMPERED, gentle young Nurse wanted for delicate baby boy (two years) and a little girl of eight. Must be good needlewoman, healthy and clean, of gentle manner.
LADY, 11, Carlton-crescent, Southampton.

WANTED AT ONCE, Nurse for Baby 18 months old. Good needlewoman. Abstainer. Able also to take baby from the month. Apply personally,
Eversley, Lawrie Park-avenue, Sydenham.

CAN ANY LADY recommend respectable young person, to do plain cooking and housework. Nurse kept, and washing sent out. Comfortable home. Good wages to competent young woman.—M., Fernleigh, Sevenoaks.

GOOD PLAIN COOK wanted, for a quiet family (three). Housemaid and parlourmaid kept. Good wages to a suitable servant.—Apply between 12 and 2, or 5 and 6, or by letter, to
W., 6, Warwick-road, Upper Clapton, London, E.

COOK (good plain) wanted, in quiet family (three). Age about 30. Wages £23, all found. Parlourmaid and housemaid kept.—Apply personally or by letter,
NORLAND, Champion-park, Denmark-hill, S.E.

COOK wanted, for small, quiet family, under 40. Abstainer. Superior, careful cooking required. Also long personal character. Wages £25. No kitchenmaid. Help given.
Mrs. PRYOR, West-street, Dorking.

GOOD PLAIN COOK wanted, for one Lady. Two servants kept. A kind, Christian woman much valued.
7, Rosslyn-gardens, Belsize-lane, Hampstead.

PLAIN COOK wanted; also a House - Parlourmaid. Abstainers, early risers. Five in family. Page kept. Must have excellent characters. Wages about £20 and £15.
Mrs. P., 17, Leyland-road, Lee.

REALLY SUPERIOR GENERAL SERVANT wanted, who cooks well. Trustworthy, quiet. Two in family. Washing put out. State age, and wages required. Good character indispensable.
Mrs. E., 2, Blomfield-road, St. Leonards-on-Sea.

CAN ANY LADY recommend a young person, who can cook, as good General Servant in a Wesleyan family? Other servant kept.
Mrs. PERCY POCOCK, Egham-hill, Surrey.

WANTED BY MARCH 19, two good Servant Girls, one as General or Plain Cook, the other as Nurse and Housemaid combined. Friends wishing to live together would suit well. Comfortable home. Wages according to capabilities.
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A GOOD GENERAL SERVANT wanted, who understands plain cooking. Strong, early riser. Honest, clean, abstainer, age over 20. Small, quiet family.—Mrs. D., 84, Sterndale-road, Brook-green, Hammersmith.

FLAT.—Thorough General Servant wanted. Cook well. Abstainer. About 28. £22. No washing. Family three. Willing to accompany family to Scotland for summer.—Write or call from 12 to 2 or 5 to 7.—M., 1B, Oxford and Cambridge Mansions, Marylebone-road.

GENERAL SERVANT.—Required in a small Christian family, a good General Servant, who understands cooking. Not under 20 years of age.—F. B., 19, Finborough-rd., South Kensington.

RESPECTABLE GENERAL SERVANT wanted, in small household. Clean; early riser. Plain cooking.—State age, wages, &c., Mrs. TOLLEMACHE, 2, Hurst-road, Eastbourne, Sussex.

To Let, Apartments, &c.

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This First-class Private Hotel is highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.
Mrs. LLOYD HARRIS. Proprietor.

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This first-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. Weekly boarders from £2 2s. Beds from 1s. 6d. Tariff on application.—Mrs. GRACE PERCY HENDERSON, Proprietress. Late of 40, Bedford-place.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Arrangements for winter residents. Every comfort. Terms 21s. to 2 guineas. — LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

HASTINGS.—A Lady Boarder can be received in the family of an Evangelical Clergyman.—B. S., 5, Pelham-place.

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(*Continued on page vi.*)

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EDINBURGH MEDICAL STUDENTS.

Sir,—May I ask space in your columns to present your readers with a few statements bearing upon a subject which, at the present day, shares the attention of a somewhat large section of the Christian community, and which I understand was recently dealt with in your columns in a letter from an Edinburgh correspondent.

Although, in the face of adverse criticism, it is due to Professor Drummond and his supporters that a fair and true account of his Mission among the students of our University should be given; yet I write, not in the spirit of controversy, which, in this case at any rate, would be in poor harmony with the spirit of Christianity, but in the hope that such an account may be of some use, as a source of encouragement to those who may perhaps be taking a too despondent view of whatever Christian work they may be struggling to maintain against difficulties. For, if difficulties existed anywhere, they did so in this city four or five years ago, when the entire being of the average student, as I knew him, was so steeped in a mixed atmosphere of scientific and worldly thoughts, that the energising influence of Christianity was but little allowed to interfere with his actions, or mingle with any of his studious reflections.

At that time the most sanguine of us would hardly have dreamt of the present condition of the Edinburgh student; and indeed, when, on my return, after an absence of three years from college, I take advantage of the opportunity which has been given me of comparing the students of former days with those I now meet, I feel that God has richly answered the prayers and exertions of his people.

One of the most marked results of the Mission is seen in the institution of religious services in the wards of the different hospitals of Edinburgh and Leith. These services are conducted entirely by medical students, who, every Sunday morning, invade each ward in small bands, and there join the patients in Divine worship. The benefits resulting from this spiritual communion cannot be too greatly insisted upon; but, apart from these benefits, it serves to unite the patients and students in close friendship and sympathy, while at the same time it creates in the minds of the sufferers a greater trust and faith in the students as their medical attendants. A most remarkable increase is seen in the membership of the Medical Students' Christian Association, which some four years ago was the smallest society connected with the University, while it is now the largest, so that its success dates from Professor Drummond's meetings. I may also refer with pleasure to another child of the Mission, which began its existence a few weeks ago—viz., the Art Students' Christian Association.

With some hesitation I refer to the Foreign Mission movement, for though I was greatly impressed with the fact that a large number of undergraduates were preparing to enter upon this work, yet I am uncertain that there is a definite increase in the number of candidates for the mission field as a direct result of Professor Drummond's teaching. Still I am pleased to know that they are earnest and faithful workers with him. Somewhat amusing, but still signally characteristic of the earnestness which guides them, is the eagerness with which they lie in wait to entrap some unsuspecting missionary home on furlough, and, having got him to their meeting, subject him to such a cross-examination as will leave him dry-sucked of all the mission experience of which he is possessor.

What a glorious way of enjoying the vacations it is to those little batches of students, who enter some of the outlying labour districts, and there plunge heart and soul into the good work. Some are sent bearing the seal of authority from the Association; others engage in the same work independent of all commands save those of duty and conscience.

A distinctly new feature in University life is the establishment of what are known as "Settlements," which can only be compared to miniature Toynbee Halls, and consist essentially of a students' residence situated in the midst of the dwellings of the poor, among whom duties both socially and spiritually elevating are carried on by some half-dozen settled students. This work can never be sufficiently estimated, but, judging from their pleasant meetings together, their classes for working men, and their social gatherings for the wives and children, all conducted in the spirit of friendly communion, and with a levelling of caste distinctions, one cannot help regarding these mission settlements as of the first importance in furthering Christian principles.

Among the most visible and truly satisfactory results of the Mission is the altered life, the changed manners and bearing of students in their relations with each other, as compared with the habits and demeanour of the students of four years ago, when the chief bond of union between man and man lay in the delirious experiences of the previous night's debauch; when serious views were received with indifference and contempt; when one never knew whether his neighbour in the Lecture Theatre was a churchgoer or not, for one would have been as shy of inquiring as the other would have been ashamed of confessing.

But now, as the new bond of Christianity has been increasing, so do we perceive its influence in the heart of College life, and, instead of a diffidence and shyness, we everywhere meet with a growing interest in, and a readiness to talk of religious questions. Frequently we are asked on Monday morning, "How did you like the sermon last night?" and very often during the few odd moments which can be snatched from the busy round of classes, views are exchanged, and feelings are uttered, which prove how deep the words of the preacher have sunk in the minds of his hearers.

Never have I observed among College men such a desire to perform those little acts of kindness which go so far to make life happy, and labour easily borne, and such a kind and encouraging way in which helpful advice is given; and how glad some of them are to aid in smoothing over those little difficulties which daily beset the young student. And besides, we do not need much telling to understand the efforts which are made to reclaim the fallen brother: the plans to which his fellow-students resort, and the influences which are brought to bear upon him, in the way of controlling his movements; in one very bad case which I recall, even managing his finances, and sharing his room with him turn by turn.

Following naturally upon the better-conditioned student, we now see springing up a closer relationship between him and his Professors. And, while referring to this topic, I gladly pay a warm tribute to some of our Professors for the almost fatherly interest which they exhibit towards their students; for while there is a corresponding increase of affection and respect felt by the latter towards their teachers, there is also engendered a greater earnestness in the pursuit of knowledge, better attended classes, and busier note-taking.

When one brings to mind the medical student of former days, one cannot help feeling a strange pleasure in being able to record and testify to all the wonderful blessings which, by God's grace, have been so plenteously shed upon our University, and everyone will pray with me that Professor Drummond may be long spared to carry on his work, and that he may be further encouraged by still greater blessing.—I am, Sir, yours faithfully, Jean D'Hugo.

Edinburgh University.

DOCK LABOURERS.—By the kindness of Messrs. G. and R. Wills & Co., of Chapel-street, E.C., and their clerks, free suppers have been given at Medway Hall, Ratcliff, to dock labourers and other needy men, whose case had come under the notice of visitors to lodging-houses. We hope that such a good example will be followed by other commercial houses.

REVIVAL AT ST. HELENS.

For three months past a remarkable work of grace has been going on in St. Helens. In connection with the Congregational Church there are two mission halls, one at Gerard's Bridge and another at Cyril-street. Both these are situated in the midst of a working-class population, and are under the charge of Rev. W. Arthur.

In November last, at a conference of Baptist and Congregational ministers in Liverpool, which was addressed by Rev. F. B. Meyer, Mr. Arthur received such a blessing to his own soul by full surrender and faith, that when he returned home a new stimulus was at once imparted to the work under his care. A week's mission was arranged in Cyril-street, and fruit appeared immediately in a marvellous manner. Some of the most wicked people in a low neighbourhood were brought under the power of the Gospel. Week after week the meetings were continued nightly, and the result has been such that the police declared that the neighbourhood is completely changed.

The revival spread to Gerard's Bridge, where a similar harvest was reaped. Then it went on to Peasley Cross, where a fortnight's mission was held with great success. All this has been done without any external help or attraction in the way of special missioner. The services at the three places that have been mentioned went on nightly for eight weeks, and at the close of this period it was found that more than 300 had declared themselves on the Lord's side.

In view of the connection between all this good work and Mr. Meyer's visit to Liverpool, it is not surprising that special interest should attach to a visit paid by Mr. Meyer to St. Helens a few days ago. Only two days could be spared by Mr. Meyer, but they were fully occupied and greatly blessed. Various churches and ministers united in the services, which were held in the Congregational schoolroom. On Tuesday evening, February 14, after a preliminary prayer-meeting, Mr. Meyer addressed a large audience on the subject of "Christ's Rights to us."

On the following morning, Wednesday, a ministers' meeting was held, the gathering including Nonconformist ministers of the town and district, and three clergymen of the Church of England. Mr. Meyer unfolded the story of his own life, and told of the mighty change which had come over him since his full surrender to the Lord Jesus three years ago. In the afternoon, to a well-attended meeting, Mr. Meyer spoke on "Abiding in Christ." Two meetings were held in the evening. At the larger one, in the Assembly Room, Mr. Reginald Radcliffe spoke on missions, and Mr. Meyer on the Holy Spirit. He also addressed a roomful of young men on the subject of purity.

One of the many blessed results of Mr. Meyer's visit to St. Helens has been the establishment of a weekly united prayer-meeting on Saturday evenings. R. J. W.

HOMES FOR GENTLEWOMEN, Warwick House, Upper Tulse Hill, Brixton, is an Institution affording homes for elderly ladies of small means. It has fifteen inmates, whose needs (not luxuries) are contributed to by the charity. Particulars may be obtained from Miss Jane Crombie, 47, Hogarth-roads, Earl's-court, S.W.

NEWFOUNDLAND.—Rev. Charles F. Hubbard, New Harbour, Trinity Bay, Newfoundland, writes:—I thank you for inserting my appeal for "The Gospel in Newfoundland." Some sixty-three cases of conversion have cheered our hearts since that appeal was mailed to you, and the special services are being well attended. We need small books, tracts, &c., for our fishermen on the Banks, to Labrador, and the railway labourers. Any of your readers who send me tracts, copies of The Christian, *The British Workman*, *Band of Hope Review*, or small Gospel books, would be doing much in promoting the spiritual welfare of their poorer friends here.

REV. DR. SOMERVILLE IN HUNGARY.

On Feb. 19, Dr. Somerville completed his five months' mission in Austro-Hungary. During that period he has visited Bohemia, Moravia, Lower Austria (Vienna), Styria, Transylvania, and Hungary, and has preached in about fifty different cities and towns. As may be supposed, this mission has entailed an immense amount of labour. The greatness of the distances, the numerous difficulties of transit, the unpropitious weather, the hindrances and loss of time connected with obtaining permission to hold certain services, and with procuring suitable places for meeting, and the countless obstacles in the way of making the services known, &c., have all tended to make this latest mission one of the most arduous.

In many respects, however, it has been one of the most remarkable. The permission granted by the authorities to hold public religious meetings for Jews and Gentiles (a thing hitherto quite unknown in some quarters), the heartiness of reception and co-operation on the part of the ministers, the thronging of the people in multitudes to hear the simple Gospel, even in the coldest weather, when snow lay deep on the ground, the open door to the House of Israel, and the readiness with which the Jews came out to listen to a Christian Gentile, and the general stirring in the towns where the mission was carried on, make us acknowledge that God's Holy Spirit has been manifesting Himself specially at this time, and cause us to praise God for answering our prayers.

In Hungary the size of the audiences was sometimes surprising. There, in many towns, the Reformed Church consists of a single congregation, composed of many thousand members—*e.g.*, 20,000—and meets in one huge building. On one occasion Dr. Somerville addressed the largest audience he has ever spoken to under a roof, numbering 7,000. He had many other opportunities of preaching in Hungary to congregations of from a few hundred people to those of two or three thousand. These audiences consisted of ministers, professors, students of theology, and persons of all classes.

A very special feature of the mission has been the manner in which Dr. Somerville has been received by the Jews. Not only did they attend the ordinary public meetings; but, when on several occasions Dr. Somerville gave a public address, specially to themselves, they came together in crowds, both men and women, even to the number of 1,500. Instead of referring to controversial points, which would have aroused his hearers' indignation, Dr. Somerville adopted the plan of showing how much Christianity owed to the Jews, and having gained the ear and hearts of his audience, he then set forth Christ as the crucified Messiah.

With one or two exceptions, the method of interpretation has been used, the interpreter in each case belonging to the country. No less than twenty-four different interpreters have assisted Dr. Somerville on this mission. Rev. Mr. Szalay, of Nagy Becskerek, translated with great efficiency twenty-two times in Hungary. The service of sacred song has all along been conducted by Mr. Frank Knight, the Doctor's grandson. Mr. Sankey's hymns were used, and the singing led by Mr. Knight and choir was hearty and stirring.

After finishing with Hungary, Dr. Somerville passed on to Servia. For some weeks permission to hold meetings was refused him, the reason given being "the unsettled state of the country." But at last, through the action of Mr. MacKenzie, of Belgrade, Dr. Somerville was allowed to hold private meetings in that city. Dr. Somerville is now on his way to Kischineff, in South Russia, to see Rabinowitz; and, after visiting him, he expects to return to Scotland. His health is better than it was a month ago, but the severe winter and hard work are trying for him at his age.

"CHRISTIAN WORKERS' RÉUNION."

In response to a widely expressed desire, a weekly gathering of pastors, evangelists, and other Christian workers of both sexes has been established for the study of God's Word, for prayer, and for mutual acquaintance and edification.

This *Réunion* will be held every Thursday afternoon until further notice, from 3.30 to 5.30 in the parlour of the Young Men's Christian Association, 186 Aldersgate-street, E.C., which has been kindly lent for the purpose, as being a central meeting-point. The parlour will accommodate about one hundred persons.

A portion of time is devoted to praise and prayer, in relation to the special needs of revival. A speaker, previously selected, opens the Bible topic appointed for the day, his exposition occupying twenty minutes. The subject is then open for conversation and inquiry. After the meeting tea is provided for those who desire it at a small cost.

The first of these reunions was held on Thursday afternoon, last week, and proved to be a season of spiritual power and refreshment. Mr. R. C. Morgan introduced the subject of "Sin as a Hindrance to Christian Work," that subject also being pursued at this week's gathering.

THE LEEDS GUARDIANS OF THE POOR have selected from among the children in the Union workhouse twenty, whom they intend to put through special domestic and industrial training, with a view to emigration in August next.

MR. GAWIN KIRKHAM, secretary of the Open-air Mission, commenced work again last week after his recent illness by expounding his picture of "The Broad and Narrow Way," in Hatherley-lane and Lower Alstone Schoolrooms, both in the parish of St. Mark's, Cheltenham. The vicar, Rev. G. P. Griffiths, presided on both occasions. Mr. Kirkham has now expounded this allegorical picture eight hundred and seventy-three times in public during the last eighteen years.

KING'S LYNN.—Within the past ten years three mission-rooms have been erected in different parts of the parish of Terrington St. Clements, affording accommodation for three hundred worshippers. An evangelist visits the people at their houses, and holds meetings throughout the week. In connection with the third of these rooms, the Vicar, Rev. Marlborough Crosser, has personally incurred serious liability, and he seems to have but few helpers on the spot.

EAST LONDON.—A new branch of work among the East-end poor folk has just been opened in connection with the East London Institute. About three weeks since a medical mission was commenced to give free advice and medicine to such needy cases as were met with during the ordinary house-to-house visitation. So far the result has been entirely satisfactory. Many persons gladly avail themselves of the opportunity thus given, and they come in constantly increasing numbers. Dr. Guinness wishes to establish a "Flower Mission," and would be glad to receive from interested friends gifts of flowers, sent per parcel post, so as to arrive at Harley House on Tuesday and Thursday mornings, addressed to Mr. W. M. Upcraft, Harley House, Bow-road, E.

ARBITRATION IN THE UNITED STATES.—Mr. David Dudley Field, the eminent American jurist, has sent to Mr. Henry Richard, M.P., the hon. secretary of the English Peace Society, 47, New Broad-street, E.C., some interesting documents, showing the recent progress of International arbitration. Mr. Field has drawn up a list of fifty-eight instances in which, since the year 1815, various disputes between nations have been referred to and settled by this mode of disposing of differences. Mr. Field and five other gentlemen, including the Mayor of New York, have forwarded a memorial to the Senate and House of Representatives at Washington, urging their members to support the President in any efforts which he may make to arrange for a permanent resort to arbitration in disputes henceforth between the United States and other countries, but especially with Great Britain. The Committee of Congress on Foreign Affairs have already given a hearing to Mr. Field and his colleagues, and have reported favourably to their proposals.

CONVALESCENT HOME, SANDGATE.

This Home, which has done excellent work in past years, has been in active operation during the winter months. Situated almost upon the sea, and in the midst of many charming features, both by land and water, "Beach Rocks" enjoys exceptional advantages as a health resort. The gratitude of hundreds of patients has been freely expressed for the kindness shown to them, as well as for the blessing of health restored.

In the coming season there will be a large extension of the system of relief to the suffering under the management of Mr. Jones. A new Home for women and children will be opened at Sandgate, in a truly palatial residence facing the sea, and seated in the midst of beautiful grounds.

At Brighton, also, it is in contemplation to open a Convalescent Home. These, with Beach Rocks, now so favourably known to so many, besides the additional house secured last year, and also that at Bournemouth, will constitute a series of Convalescent Homes suited to the various needs of patients.

The London Samaritan Society is to be congratulated on the remarkable growth of this branch of effort, by means of which so great benefits are being conferred on the large class to whom a stay at the seaside during the period of returning health is of inestimable value. Communications should be addressed to Mr. John James Jones, 98, High-street, Homerton, London, E.

RYDE Y.W.C.A.—The ninth annual report states that this Institution is making its influence felt in the town. During last summer about three hundred young women from different parts of the country availed themselves of the accommodation and comforts of the Seaside Home connected with the Association. The large mission-hall which was opened in May last has proved very serviceable in promoting Christian work. The Home, which is known as Garfield House, has been purchased by the Committee with borrowed money, £400 of which has yet to be repaid. Mrs. J. T. O. Johnstone, Caithness House, Ryde, is the hon. secretary.

EAST LONDON NURSING SOCIETY.—The committee, in their report of last year's work, state that the increasing interest taken by the general public in nursing has enabled the Society to add to the number of its nurses. Much has been done to relieve suffering, and to cure disease as well as to prove that by good, well-trained nurses, comfort and hope can be introduced even into the most miserably poor homes. Commencing 1887 with a deficit, the Society closed the year with a balance in hand. Copies of the report, which gives full details of the year's operations, may be obtained from the Society's office, 49, Philpot-street, Commercial-road, London, E.

DUBLIN VISITING MISSION.—Work was steadily pursued last year, and though there are results patent to the eyes of those who sow the seed, yet it is unquestionable that very much of what has been done will not be apparent until the great day of account. The Mission is connected with the Society for Irish Church Missions; its operations are ordered with excellent judgment, and all the agencies seem to be in a state of healthy activity. The report for 1887 emphasises the need for evangelical effort in Ireland by setting forth in brief "the way to God in the Church of Rome." Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin, is secretary of the Mission.

THE PURE LITERATURE SOCIETY was established thirty-four years ago to counteract the pernicious influence of impure literature. It has been most useful, and has encouraged a taste for thoroughly wholesome reading. The Society, during these thirty-four years, has granted 7,547 libraries at half the cost of the books. Its agents have visited, in London and the country, 20,842 shops and towns, 1,100 parcels of suitable periodicals are sent out monthly. £1000 is required from the public, in addition to the amount raised by annual subscriptions. Mr. George Hanbury, of 21, Portman-square, appeals by circular to all who have the welfare of the rising generation at heart to assist in carrying on this excellent effort.

CHRISTIANITY IN INDIA.

On Friday evening last, Sir William Wilson Hunter, the accomplished author of the "Imperial Gazetteer of India," read a paper on "The Religions of India," before a distinguished audience at the Society of Arts. Sir William was apparently moved to make this survey by last year's controversy concerning the relative progress of Christianity and Islam in India and elsewhere.

Holding that a religion must stand or fall by what it does for the well-being of its own people, Sir William considered the effects of Mohammedanism, Hinduism, and Christianity upon the population of India. In the course of his preliminary remarks, he said:—

> There is a dense and dark mass of fifty millions of human beings in India, lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. I believe that within fifty years these fifty millions will be absorbed into one or other or the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity. But a cordial recognition of the wide field for evangelical labours does not exempt Christianity in India from being judged by its present results. Nor need the friends of missionary enterprise shrink from the test; for while the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline. It is the result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labours to keep its flock unspotted from the world.

It was shown that converts to Mohammedanism in India are attracted less by religious fervour and conviction than by considerations of social convenience. Islam offers "to the teeming low castes of Eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organisation." Hinduism, in like manner, exhibits within itself a principle of emancipation and adaptation more gradual, and, therefore, comparatively speaking, less attractive.

Having given an interesting account of the introduction of Protestant Christianity into India, Sir William shows that, if figures are to be taken as the test, Christianity has no reason to shrink from it. Numerical comparison is, however, only a small part of the matter. The question is, "How does Christianity compare with Islam and Hinduism in its capacity to adapt itself to the social needs and spiritual aspirations of India?" With the spiritual aspect of the question Sir William Hunter does not directly concern himself. "Christianity," he says, "holds out advantages of social organisation not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care, which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and completeness to which Hinduism is a stranger...Christianity also raises the position of woman to a degree unkown to Hinduism or Islam." All these are, of course, contrasts to the advantage of Christianity.

On the important question of temperance Sir William said:—

> The native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus to touch liquor is the sign of low caste. I do not agree with the old Colonel who writes in the newspapers that every Christian servant in India drinks. But it is very sad that the careless, honest observer should so often arrive at this generalisation. I, for one, believe that if Christianity is to be an unmixed blessing in India it must be Christianity on the basis of total abstinence. This self-imposed restriction would, in India soon grow into a binding custom, and would raise the Christian communities out of the rank of the liquor-drinking castes.

The future of Christianity in India was thus referred to:—

> I believe it is reserved for Christianity to develop the highest uses of Indian caste, as a system of conservative socialism which has for ages done the work of a poor-law, of public opinion, and of a moral police. But it will be Indian caste humanised by a new spiritual life. The wonderful growth of the native clergy in recent years has done something to bring Christianity closer to native institutions. The appointment of native bishops, for which the time is manifestly at hand, will do more. Indian Christianity, organised on the Indian communal basis, and in part directed by native spiritual leaders, would reproduce, as far as the divergent creeds of modern times permit, Tertullian's picture of the early Churches united by "the communion of peace, the title of brotherhood, the token of hospitality, and the tradition of one faith"...Speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the wide-world national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and Imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.

KABYLE MISSION IN TUNIS.

Mr. Jocelyn Bureau, agent of the Kabyle Mission in Tunis, in a recent letter, refers with satisfaction to the conduct of the young Arab whom he baptized some months ago, as the first-fruits of his labours. Mr. Bureau says:—

Five months ago we established the mission station in the centre of one of the suburbs of Tunis, which consists of a population of 60,000 inhabitants—nearly all Arabs. Through bills stuck on the walls, I announced that I was going to open a school, wherein French, geography, and arithmetic would be taught, as well as the Bible. During the first month the prejudices against us were so strong that nobody came. But when the people saw through our daily intercourse with them that we really wished to do them good, these prejudices vanished, and Arabs began to come. At first we had but two scholars, then five, and now we get between seventeen and twenty people every night, all Mohammedans. Amongst them there is a priest, and one of the teachers in the great Mosque in Tunis. Besides, I generally have a good number of visitors during the day. Through Mrs. Robertson's kindness, I have been able to give either a copy of the Bible or of the New Testament to all the men who frequent the Mission: some of them seem anxious to understand God's Word, while others have already been tainted with European scepticism.

THE CALLANDER Y.M.C.A., which is eighteen years old, is in a remarkably flourishing condition. Last year a junior branch was started, and has been carried on most successfully.

BRIXTON Y.W.C.A.—During the recent week of special prayer for young women, a prayer-meeting was held every evening, followed by a Gospel address. Much blessing followed, several were led to decision for Christ, and Christians were encouraged and strengthened. Several joined as members. As an outcome of the mission, 200 shop-girls and dressmakers of the neighbourhood were invited to a tea, the members bearing the cost.

M. E. Garrett, Hon, Sec.

VICTORIA JUBILEE NEW TESTAMENTS.—The committee which had charge of the movement for presenting all the scholars of the State schools of Victoria with a Jubilee New Testament, containing the fac-simile of a verse of Scripture chosen and written by Her Majesty, and also Her Majesty's autograph, has issued its report. For the purposes of distribution, the colony was divided up into about a hundred and eighty districts, some of them covering areas ranging from a hundred to two hundred miles. Parents and scholars of all classes gladly received the Testaments, 200,000 in number, supplied by the British and Foreign Bible Society.

TYNDALE MEMORIAL CHURCH.—There is a Church of forty-four members, already joined in Christian fellowship, awaiting the erection of these buildings in Brookfield-road, South Hackney, E. The indifference of the parents towards the religious education of their children makes them an easy prey to the proselytising labours of the sisterhoods of both the Roman Catholic and the Ritualistic churches; and it is absolutely necessary, if these children are to be saved from the errors of such organisations, that there should be clear and faithful Protestant ministries. Until Protestants give both their money and their lives to Christ and his Gospel, as Romanists and Ritualists give their lives to the systems to which they have consecrated their all, the mere mourning over sacerdotal triumphs is a fruitless procedure.

John Fletcher Porter.

59, Driffield-road, North Bow, E.

OBITUARY.

REV. DAVID PAYN.

This faithful minister of the Gospel has finished his course after a somewhat trying illness. He died on February 9, at Leamington, at the age of 80, and was buried at Albion Chapel, Kenilworth.

MRS. VAWSER.

After some years of intense suffering from cancer, Mrs. Vawser, wife of Mr. W. K. Vawser, superintendent of the Theatre Mission, Cambridge, fell asleep in Jesus on February 21. The end was very peaceful. She glorified God in suffering more than many in active service.

MR. JAMES CLARKE.

We regret to record the death, on Friday last, of Mr. James Clarke, proprietor of *The Christian World*. He had been in poor health for some time. We understand that for a good many years past Mr. Clarke has not taken any active share in the conduct of his journal, which is now the inheritance of his three sons.

REV. GEORGE BOWEN, BOMBAY.

About three months ago we announced that this well-known missionary had met with an accident whereby in all probability he would be rendered lame for life. Two months ago, when presenting an illustrated sketch of him to our readers, we expressed a hope that his useful life and testimony might yet be spared to India for a season. But the time of Mr. Bowen's departure was "at hand," for we now learn that he has been called to rest, aged 72 years.

MR. JOHN HENRY STURMAN, CHINA.

This devoted agent of the China Inland Mission died at Chefoo on December 8. He was a native of Rothwell, in Northamptonshire, and went to China in 1883. At T'ai-yuen, where he laboured for some time, he was smitten down with typhus fever. He recovered, however, and betook himself with renewed vigour to his work. Being again attacked with the malady, he endured with fortitude much pain; now he sleeps the sleep of the righteous, after having done what he could in a great field of toil.

DR. ENOCH WOOD.

A career somewhat remarkable for missionary activity has just been closed by the death of Dr. Enoch Wood, at the age of eighty-five. At the age of sixteen he exerted himself in his native town, Gainsborough, Lincolnshire, in conjunction with his friend, Thomas Cooper, to educate the poor by means of a Mutual Improvement Society. In 1826 he entered the mission field, and for two years laboured in the West Indies. His next sphere was New Brunswick, where he laboured for eighteen years, chiefly in Frederiston and St. John. During his declining years infirmity debarred him from active work. He endured much in the way of domestic affliction, but in trouble and bereavement he would say, "I fear God, and that is enough for any man."

MISS BIGGS, ISLINGTON.

A member of Union Chapel, Islington, this lady has just passed away. She had for years consecrated herself to Christian activity, and expired at the mature age of 74. She had weekly classes for parents—men and women—classes for young women, sometimes numbering 300 in attendance. Every Sunday evening she conducted a simple evangelistic service. She was one of the district visitors of the church, and one of the School Board managers for the North of London. She was the manager of a penny bank, an assiduous visitor of the sick, and would take any trouble to obtain relief for the necessitous. She was the life and soul of several agencies. Not satisfied with the possibilities of the church and its neighbourhood, she organised and regularly conducted classes for young women in Regent-street and in Upper Holloway. She was frequently called upon to conduct evangelistic services in different parts of the country, and was the means of the conversion of many.

LODGING-HOUSE FREE BREAKFAST.— On Sunday week the lodgers of the Army and Navy Chambers, Strutton-ground, Victoria-street, were treated to a free breakfast in the kitchen of the house, by the East London Evangelisation Society. About a hundred men and lads partook, and there was Gospel preaching afterwards. Twenty of the company signed the pledge, and some professed to have derived good of a higher nature.

Basis of the Evangelical Alliance.

We said a fortnight since, as one illustration of the objection to creeds, that the article of the Evangelical Alliance Basis concerning Ministry and Ordinances excluded Plymouth Brethren and Friends. It has been replied that Christians of these denominations are not only members of the Alliance but of the Council. This is the article we referred to:—

> (9) The Divine institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

The Friends and the Brethren very decidedly deny the Divine institution of the Christian ministry, as it is generally understood by other denominations. As to Baptism (not to mention Baptismal Regeneration, because it is non-evangelical), some mean by it an ordinance in which an infant makes, by sponsors, certain promises; others regard it as a recognition by the Church that the infant is a child of God; others consider it a sign of a covenant; others as a dedication; while others baptize only such as are old enough to make an intelligent confession of faith in Christ; and, lastly, the Friends abjure the ordinance altogether unless in a spiritual sense. And yet the same form of words is subscribed by all alike!

It has been replied to these remarks of ours that "they are not asked to understand it as others do. If they can satisfy their own consciences it is enough." But what in that case is the use of the creed? A creed is intended to satisfy other people as to the soundness of those who sign it. But if it is not asked that the same words shall mean the same things to all, the document may mean anything, and therefore nothing. If a declaration, consisting of several articles, were signed by twenty persons on this principle, and each of the twenty were to paraphrase it, so as to express what he really believed, it is scarcely probable that any one of the twenty would sign anyone else's paraphrase. Clearly, then, the original document would be useless as a test of their oneness of belief.

The Evangelical Alliance, however, does not impose its Basis "as a creed or a confession," but regards it "simply as an indication of the class of persons whom it is desirable to embrace within the Alliance." We humbly submit that the one word "evangelical" serves this purpose more effectively, and without the incoherence and ambiguity of the articles.

But, asks a friend, "Would not deniers of many of the truths asserted in the Basis call themselves '*evangelical.*'" Well, if they were not asked to "understand the word as others do," and if it were regarded as "enough for them to satisfy their own consciences"—as in the above method of signing the creed—perhaps they would.

We should not have referred to the Evangelical Alliance Basis at all, had it not been for the suggestion that subscription to it, or to something like it, should be required as a test of soundness in the faith, thus giving it a significance which the Alliance for itself expressly disavows. We must, in faithfulness to ourselves and to many other evangelical men, who are as firmly opposed to Down-grade theories as any of our most evangelical brethren, declare that we cannot persuade ourselves to build upon so loose a foundation.

It is our daily-deepening conviction that the irritated personal feeling which has been caused on both sides must first be allayed before any useful action can be taken. "The wrath of man worketh not the righteousness of God." Personal *amour propre* and denominational *esprit de corps* are at present too much in the ascendant to allow of anything being calmly or wisely settled. Things done now in heat and haste will be repented at leisure by us and our children for years to come. We, therefore, entreat our brethren to wait on God, and on one another: "Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, even this shall God reveal unto you: only whereunto we have already attained, by that same rule let us walk."

It is quite evident that any division made at present will not accurately distinguish Down-graders from Up-graders, but will certainly separate evangelical leaders one from another; and the people will follow those they love. Although, therefore, we are misunderstood and misjudged by some of our oldest friends, we declare that we do not believe either side of this controversy is in a condition to take any present action, but that we should all, like Daniel (ix.), humble ourselves and confess our own and our people's sins. Love is the discriminating grace. Only love can discern between the precious and the vile. "And this I pray," says Paul to the first European church, "that your *love* may abound more and more in *knowledge* and all *discernment;* so that ye may approve the things that are excellent [or prove the things that differ]: that ye may be sincere, and without offence unto the day of Christ."

The love which all bear to Mr. Spurgeon is a lever in his hands like that with which Archimedes undertook to do otherwise impossible things. Hard words on either side must be retracted; mistakes of procedure on either side confessed; and the Lord's business will be well done if done in the spirit of meekness.

FIVE HUNDRED STUDENTS of Harvard University (U.S.A.) recently assembled in the Globe Theatre, Boston, for a Sunday evening prayer-meeting.

THE HOME OF HOPE and other institutions conducted under the direction of Mr. G. Ardill, at Sydney, New South Wales, are in successful operation. During the half-year ending December last, 136 inmates were received into the Home of Hope, 60 of them from the police courts. The Discharged Prisoners' Mission has carried the work of rescue and salvation to thousands of souls.

MR. JOSEPH COOK has commenced his new course of lectures in Boston. The subject is "God in the Bible," and the first lecture was devoted to the question, "Did Christ teach by Inspiration?" Mr. Cook said that one cannot escape the doctrine of eternal punishment without lowering the standard of inspiration, and gave as a provisional definition of inspiration this: "Such a Divine superintendence over the books of the Bible as makes them a trustworthy, infallible, and safe guide respecting the way of salvation."

BIBLE-CARRIAGE FOR SOUTH WALES.—On Thursday last, at the Mission-hall, Pontymoile, a new Bible-carriage, specially constructed to work amongst the hills of South Wales, was opened. Mr. Wintle, the hon. superintendent, stated that it was upwards of five years since he first had the desire to pray that a Bible-carriage might be given to the Mission, and now he had the joy of seeing prayers answered. The carriage bore appropriate and striking texts of Scripture in Welsh and English. It is not a commercial speculation or book agency, but like every other branch of the mission is for evangelistic work. Fairs and fêtes will be attended, and every dark corner in the mining districts of South Wales will be periodically visited. Mr. Jas. A. Vicary, Bristol, afterwards delivered an address. The Bible-carriage is fitted up for the purpose of selling Scriptures and Gospel books, and provided with a preaching stand at one end.

MEETINGS OF LONDON MINISTERS.

On the invitation of Rev. F. B. Meyer, a large number of Baptist and Congregational ministers met on Monday afternoon in Regent's Park Chapel to consider the advisability of holding a short series of meetings, with the object of promoting increased spiritual life in themselves and their churches. Mr. Meyer presided, and the spirit of the meeting was most cordial and unanimous throughout.

The resolutions were proposed and seconded by Revs. Messrs. Wigner, Horton, Briscoe, A. Hall, Evans Hurndall, and Fuller Gooch. It was finally decided to hold a ministers' meeting at Regent's Park Chapel, on each Monday in March, from 3 to 4.30; for all ministers belonging to the Baptist and Congregational bodies in the London district. Hopes were expressed that ultimately similar meetings might be arranged without reference to any special religious bodies, and for all ministers wishful to attend.

The subjects proposed are as follow:—"Confession," opened by Rev. Frank White; "Renewal of Consecration Vows," by Rev. W. Fuller Gooch; "The Reception of the Holy Spirit," by Rev. R. F. Horton; "Fruitfulness in Work," by Rev. J. F. B. Tinling.

SOUL-WINNING AND PRAYER UNION.—Promise for March 10 (Ps. l. 15):—"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

SEASONABLE BENEVOLENCE,—Mr. W. J. Orsman, hon. superintendent of the Golden-lane and Hoxton Mission, writes:—"Our expenses during the severe weather are very heavy, and we shall be glad to receive help from the Lord's stewards. In addition to the Irish stew and soup dinners, we are giving a pint of cocoa and bread and butter to 150 poor children who would otherwise go to school breakfastless. The head masters of four neighbouring Board schools discreetly issue the tickets of invitation." Mr. Orsman's address is Milton House, Shacklewell Green, E.

THE THIRD BLACKHEATH CONFERENCE was held on February 21 and 22, and, although the weather was severe, the attendance was still larger than last year, and the Lord's presence realised in a large measure. Revs. Jas. Douglas, M.A., and W. Frith spoke on the Character and End of the Age; Rev. G. D. Hooper and Dr. McKilliam on the Hope of the Church; Rev. Chas. Graham and Mr. F. Newth on the Restoration of Judah and Israel; and Rev. Hudson Taylor and Dr. Robert Anderson on the Millennial Age. Sir Robert Phayre, Mr. J. S. Rivolta, Dr. G. Saunders, C.B., and Dr. R. McKilliam presided over the meetings. Generals Anderson, Halliday, and Field, C.B., also took part in the proceedings.

JUBILEE OF DR. HORATIUS BONAR.—The Committee having charge of the Bonar Jubilee Fund have arranged that the presentation of the testimonial shall take place on Thursday, April 5. As the desire is simply to secure an honourable testimonial suitable to the occasion, the amount aimed at has been limited to £1,000, of which sum about £250 is still required. It is believed that some of Dr. Bonar's friends and admirers are still unaware of this movement, and would be glad to have this opportunity of showing their regard for him, and their appreciation of his services to the Christian Church. These friends should send their subscriptions not later than March 20, to Mr. H. G. Kilpatrick, hon. treasurer, 104, South Bridge, Edinburgh.

REQUESTS FOR PRAYER.—For blessing on a special mission at Bettws, Caedewen.——For blessing on a mission to be held by Mr. D. M. Cameron, at a village near Enfield, from March 4 to 9.——For special services at the Tabernacle Chapel, Bristol, from March 5 to 9, to be conducted by Rev. A. J. Jones, of Newport, Mon.——For a great blessing on a special united mission, to be conducted by Mr. Henry Thorne, under the auspices of the Y.M.C.A. and the Y.W.C.A., at Melton Mowbray.——That Mr. Henry Toye, superintendent of the Lewisham-road Home for the Fatherless, may be sustained in his present trial (described in a paragraph elsewhere), and that in God's own time there may be deliverance.——For special services by Mr. William Forbes, at North Kensington, commencing on Sunday, March 11.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Lord Plunket, Archbishop of Dublin.

We learn with much pleasure that the Committee of the London City Mission have decided to increase their staff of missionaries from 480 to 500. This important step has been taken, we believe, in consequence of some recent bequests to the Mission.

When the Crystal Palace was first opened at Sydenham it was proposed to be a great educational and elevating power; but this was never even seriously attempted to be realised. The people wanted recreation rather than instruction. But they never asked for the indecent abomination with which the grand pantomime of "Robinson Crusoe" disgusted some, and demoralised others, of the spectators during the past season.

Attention has very properly been called by a Western paper to the growing indulgence of the House of Commons in relation to "the shameful way in which the Scriptures are dragged into a debate to cast dust in the eyes of the members by a miserable joke." Certainly a Scriptural joker ought not to be tolerated. Let our Bibles be preserved from profanity. A joke from the Bible to elicit a cheer ought to cover the joker with indignation and confusion.

Reference was made in our columns last week to the refusal of the Bishop of Llandaff to institute an English-speaking clergyman to a parish where Welsh is the only tongue known to a considerable portion of the population. The Marquis of Abergavenny, the lay proprietor of the living in question, went to law in the hope of being able to compel the Bishop to institute his nominee. Mr. Baron Huddlestone, before whom the case was heard, upheld the Bishop's decision. The result is distinctly satisfactory. There can certainly be no good reason why Welsh-speaking people should not have Welsh-speaking pastors.

Mr. Charrington's Great Assembly Hall is doing good service in the Mile-end-road. Real Gospel testimony is given by men like Charles Inglis, James B. Wookey, and others, twice on Sunday and almost nightly during the week. We lately found an earnest band of workers in a warm and hearty prayer-meeting on Saturday night; and, as may be supposed, many of these render efficient help in the after-meetings. Not a week passes without some, sometimes many, being gathered into the kingdom of God. The temperance work, and the operations for the suppression of iniquities forbidden by the law and ruinous to the well-being of the community, are carried on with a capacity, courage, and continuity which have no parallel. It has been suggested to us that gaffs, music-halls, and theatres should be visited in order to obtain evidence of their vicious character. It is worthy of remark that Mr. Charrington, who has done more than most men in opposition to such places, has not been inside one of them, and believes it quite unnecessary. We hope the debt on the Great Assembly Hall will soon cease to be a burden on his mind.

We would direct the attention of our London readers to the formation of "The Christian Workers' Reunion," as announced on p. 10. There is a great need for such opportunities of fellowship and intercourse as these weekly reunions will afford.

We read of "the treasures of the snow." And whatever inconvenience the thick covering of the late snows throughout the kingdom may have brought, there has been a marked providential blessing. Meteorologists predicted a drought unparalleled for a hundred years. Nothing so fills wells and hidden reservoirs as melting snow from plains and hill-sides. Men still see the riches of God's goodness and long-suffering in timely provision for his creatures.

Is Cardinal Manning coming back to the purer faith of his early days? The report of his sermon at the Pro-Cathedral, Kensington, last Sunday morning, as given in *The Pall Mall Gazette* of Monday, hardly contains a sentence that the most ultra-Protestant could not subscribe to. The subject was the forgiveness of sin, and the exposition of it was evangelical to a degree. He declared a free, full, and immediate salvation, received through repentance and faith in the atoning blood of Christ. He even seemed to go out of his way to discount the idea of penance or good works as a condition of salvation.

Surely this sentence must be regarded by orthodox Romanists as flat heresy:—

> It is a mistake to suppose that only priests, or monks, or nuns can aim at the highest; every child of God may be a saint.

If that is good Catholic doctrine, we should imagine that the days of monasteries and convents are numbered; for who would choose to immure himself for life, and afflict his body, unless some merit could be accumulated in the process? There is one sentence in the report that puzzles us. The Cardinal is said to have explained "at some length that, unless impenitent, man is already in a state of salvation, and is predestined by God." We could wish that the reporter had given us a little of the preacher's lengthy explanation; as the matter stands, it leaves us hopelessly in a fog. But, with the exception of the two sentences we have quoted, the sermon would have done credit to the Metropolitan Tabernacle, and we rub our eyes with wonder, fearing lest they may have deceived us.

But stay: we have overlooked an important phrase at the beginning of the report:—

> Abandoning the elaborate Catholic theology which he so eloquently expounds, the Cardinal, in the simplest of language, and on the broadest Christian basis, explained the words of the text.

What we should like to know is this: Did the Cardinal abandon the "Catholic theology" for this occasion only, or has he forsworn it for ever?

Canon Taylor's eulogy of Mohammedan sobriety and morality has been amply shown to be without ground or reason. Mr. J. Bureau, agent of the Kabyle Mission in Tunis, in a letter to us, tells a sad story of the habits of drunkenness and depravity of morals among Moslems. He says:—

> After having been more than four years a missionary among the Mohammedans, I speak from experience when I say that drunkenness is one of the greatest difficulties we encounter in our work in North Africa.

Mr. Bureau says he could quote numerous facts to show that the Mohammedans, taken as a whole, are a very depraved and immoral people. It is not pleasant to think that in the matter of drunkenness such a poor example has been set by those bearing the Christian name. We trust the weighty words of Sir W. Hunter, given in another part of this issue, will be well considered.

The English are not the only people who carry their vices with them to corrupt and demoralise the inhabitants of the countries which they annex. In a recent debate in the French Chamber one of the deputies severely censured the Government for having licensed gaming-tables in Tonquin. By the Annamite code gambling is prohibited; yet France has officially re-established it. Well might the speaker call it "a strange fashion of civilising and moralising a country."

In another part of the horizon, however, a ray of light appears. It is stated that at Monte Carlo the gambling traffic is depressed, and that efforts are being made to attract a poorer class of dupes. So low, it is said, are the funds, that the subsidies to newspapers for advertising the meretricious charms and subtle attractions of the establishment have been withdrawn. If the press will use its newly found freedom in giving publicity to the many suicides, crimes, and miseries caused by the gaming-tables, it will do good service in the crusade against this "plague-spot of the Continent."

When a body of grave and conservative men like Presbyterian ministers in the north of Scotland meet in public conference (as they did at Dingwall the other day) to consider the land question in its relation to the people, we may be sure the necessity is a pressing one. But it is a question beset by many and complicated difficulties, both ethical and economic. We do not believe it can be solved satisfactorily through the medium of legislation pure and simple. There will have to be a willingness on the part of "owners" of the soil to forego selfish considerations in dealing with the best interests of the community at large. On the part of tillers of the soil there will have to be more enterprise and inventiveness, and a breaking up of the false conservatism which leads men to overcrowd particular spots of the earth's surface rather than scatter to those parts of the globe that await the ploughshare and the reaper. If the earth is the Lord's, the children of men ought to feel at home in any part of it where the conditions of life are suitable.

At the Liverpool assizes the other day one of our judges, in sentencing a sailor to penal servitude for a murderous attack upon his wife, condemned in strong terms the action of the publicans, who, "making unholy profit out of the horrid traffic," had poisoned the prisoner with drink. He said that immediate steps should be taken to punish them. Children, said his Lordship, are dying of starvation, and brutal crimes are being committed, and "rich publicans are responsible." These are just words. But does not grave responsibility also attach to those who find the sinews of this unrighteous war, by investing their money in the vast brewing companies lately launched? For instance, in only four days, applications were received for stock and shares in one of these concerns to the value of six millions and a half.

In these dark and difficult times it is very necessary to remember the two-fold relation in which we are placed. On the one hand we are taught to be gentle unto all men, manifesting the spirit of our Master's yearning love, and meekly instructing those that oppose themselves. But on the other, we are commanded to hold fast the form of sound words, and to contend earnestly for the faith once delivered to the saints. The two positions are not incompatible. We must be strenuous in our opposition to any form of error which has ever borne bitter fruit in the history of the Church and the world. But we must not employ harsh speeches, or poisoned weapons, or methods inconsistent with the most perfect Christian charity. Those who denounce the heterodoxy of the head must beware of the heterodoxy of the heart.

We live in an age of associations. When men approach any great enterprise, they band themselves together with other men, and share with them the toil and the reward. This is a sign of the times, and is consistent with what Scripture has led us to expect. And this spirit has latterly invaded the Christian Church, so that we hear on all hands of unions, and societies, and united action. And it is this state of things which has brought the question of creeds so prominently to the front; because men must have an agreed and common basis of action before they can co-operate. Now we have no hesitation in admitting the immense amount of work which has been effected by combinations of Christians for specific purposes. We would be far from pronouncing them to be inconsistent with the genius of the New Testament. But we are sometimes tempted to wonder, and the more especially when we see the difficulties that crop up as to the basis of association, whether they are as much according to the mind of the Lord as the work of individuals, in sympathy of course, but each doing his own work in dependence on the Master alone.

Most of the great work of the world has been wrought by individuals. A Moses, an Ezra, a Paul; a Wycliffe, a Luther, a Calvin; a Wilberforce, a Müller, a Shaftesbury. It would appear as if, when our God has had some vast scheme in hand, He has chosen his instruments in comparative obscurity, has curiously wrought them in the lower parts of the earth, subjecting them to special preparatory discipline; using them as He willed, and then laying them aside, when his purpose was accomplished. Of course, other men, of lesser calibre, have been drawn in to assist them; this has resulted from the very force and momentum of their movement. But they were by no means necessary to the lifework of the elect ones around whom they gathered; and they dropped back into obscurity when it was done, as the phosphorescent waves in Southern seas drop back into the dark, after one brief gleam in the vessel's wake.

It is a marvellous tribute to the Divine wisdom of our Lord, that He has left no creed to his Church, but has been content to leave us to the guidance and teaching of the Holy Spirit. Who can be more jealous of the truth than He is? Is it not He who fills our hearts with dread of anything which might seem to detract from the glory of the truth as it is in Jesus? He is resident with us still. Let us trust Him. He will not fail in his special office. There may be times in the history of the Church, when it would seem as if truth were to be submerged by error, and the beauty of the Gospel hopelessly obscured. But no such calamity can ultimately befall. The Ark may rock, but it cannot be upset. The pendulum may swing far, but it will reach its limit, and return. The enemy may come in like a flood, but the Spirit of the Lord will check it, ere his victory is complete, saying, "Thus far but no farther." The Spirit of God is the sure guarantee that Gospel truth shall hold its ground. If quenched in one place, it will break out in another. Let us trust and not be afraid, willing to be used in accomplishing his designs.

The differences which have arisen between Dr. Dallinger and other members of the Wesleyan body, with reference to evolution and prayer, are deeply to be regretted. If, however, the Doctor's declaration that—

> In all supplication touching the things of Nature and the present life we pray, not to change God's will—that were blasphemy—but to be mentally and morally changed to his,

has been correctly quoted, it is difficult to see how the dispute could have been avoided. We trust that Dr. Dallinger will yet explain away some of the points which have been objected to in his recent statements. We remember with delight his pulpit utterances of some years ago, when he was not less celebrated in science than he is to-day, and we should be sorry to learn that he has in any way departed from the settled belief in regard to the nature and effect of prayer.

We are glad to see that Mr. De Cobain is again bringing forward in Parliament a measure to provide for weekly payment of wages in Ireland, as we are given to understand that in some districts much suffering is caused by payment being deferred. The men have in the meantime to patronise credit shops, and to pay more than would otherwise be the case. It seems strange that a Bill of the kind should be necessary; for it must be evident to every employer of labour that the value of wages is much depreciated by delay in payment.

A pathetic story has appeared in the papers with reference to a death from exposure and want. It appears that two old women, named respectively Pearce and Piggott, each over seventy years of age, got their living by hawking a few domestic articles. Owing to the severe weather, Pearce was unable to leave the room in Alfred-street, Bermondsey, which they occupied, and although her companion helped her as well as she could "out of her own scanty means," she died "of starvation upon her bed of rags." Yet there are people who spend upon luxuries for a single dinner what would have kept these two industrious old creatures in comfort for years.

The question has been propounded, "Why orthodox men do not preach the Gospel." No more important one could be asked. It is not enough to reply that it is because Gospel preaching is thought to be commonplace. Neither can it be that it has been found useless. Two reasons are obvious: The supreme truths which constitute the Gospel message are not really believed. Men may indignantly repudiate denial of orthodoxy, and yet be out of sympathy with God's great controversy with alienated men. And this also is true: it requires more labour in prayer and study to preach the Gospel powerfully than to dilate on the circumstantials of a text, about which modern books furnish an abundance of information.

There is another cause. We cannot blink the fact that all modern customs of public worship have on them a dark shadow of apostasy. Who can think of Apostles deriving their means of support from men who did not receive their message? In our days, do not ministers of Christianity look for their income from seatholders who dislike Gospel preaching, because they know it carries high spiritual requirements? Who can measure the temptation to even orthodox men from this cause? The times are crying out for prayer that the Holy Spirit may give the age preachers who, like the prophets, shall proclaim the Word of the Lord, whether men shall hear or forbear.

CHRISTIAN MISSIONS.—Miss Petrie gave the second of her lectures at Steinway Hall, on Tuesday afternoon, Feb. 21. The subject was "Mediæval Missions." Incidentally sketching the rise of Mahommedanism, she pointed out that it excluded Christianity from heathendom on the East and South, and changed missionary effort in those directions from preaching into crusades. By crushing the great patriarchates of the East, it indirectly helped on the exaltation of the Papal power. In the North and West, missionary effort reached the invaders of the Roman Empire, and gradually evangelised them all, the Lithuanians being the last to accept the truth.

RESCUE WORK.—A gathering of those interested in the work of rescuing the fallen, took place at the house of Mrs. Gussey, in Ladbroke-terrace, on the 23rd inst. Some information of the work carried on at 195, Ledbury-road, which is a branch Home of the Reformatory and Refuge Union was afforded by the workers, and addresses were given by Dr. Sinclair Paterson, Revs. W. Tucker and L. Caley, Pastor Frank White, and others. The chairman, Mr. Frank Bevan, commended the efforts of those engaged in the work to the sympathy of all Christians. Mr. A. B. Stoney gave some encouraging facts, telling of the truly Christian lives now led by many of those who have been reclaimed.

THE KABYLE MISSION.—This Mission will henceforth bear the name of the NORTH AFRICA MISSION. Mr. Baldwin, his wife and daughter are arranging to break new ground, probably in Morocco. Considerable interest has been felt in his work by friends in America, as well as some in England, to whom he thinks he can now, under God, look for support, and thus relieve this Mission of any further necessity of sending him funds. Although the Council are no longer responsible for the direction of Mr. Baldwin's work, it will be carried on in full harmony and sympathy with the North Africa Mission. Records of Mr. Baldwin's labours will be given from time to time in *North Africa*.

COUNT CAMPELLO reports from Terni that he has opened a room for mission services close to the steel factory in the Via Cornelio Tacito, where meetings are held twice a week. This room was taken at the express desire of some of the workmen, as being nearer their work and for their sole use, is likely to be the centre of an important mission. Count Campello has also opened a new station or mission at Castel di Lago, a village about an hour's walk from Arrone. Mission services are held once a week in a room expressly set apart for the purpose, and four times a week there is an evening school for adults, which is very well attended. At Arrone an evening school has been opened, which is attended by about thirty young men.—*The Record*.

THAMES CHURCH MISSION. — Prebendary Tate presided last Friday evening at a meeting at Kippington, Seven Oaks, on behalf of this Society. He expressed his warm admiration of the efforts being made to take the Gospel to the men in their ships on the Thames. The Society had been nursed in prayer, and he was glad to know that its one grand object was to tell to men the story of the redeeming love of the Lord Jesus Christ. Speaking of the improved condition of the sailors, he said it was no uncommon thing to hear men who aforetime blasphemed now singing the praises of the Saviour while they were at their work. Rev. Henry Bloomer, secretary and superintendent of the Mission, gave an interesting lecture illustrated with dissolving views.

Letters to the Editor.

DR. CLIFFORD ON THE SACRAMENTS.

DEAR MR. EDITOR,—Had I anticipated the possibility of your objecting to my reply, I should have cited some of the Scriptures on which the usage in question rests.

The point in dispute is, whether such phrases as "the cousin of our Lord," "the boy Jesus," "the babe of Bethlehem," "assert what the Holy Spirit does not assert"; "emphasise what He does not emphasise"; and "tend to throw the revelation He has given us out of proportion"? (See THE CHRISTIAN, February 17, page 20.) You will, I know, allow the finality of an appeal "to the law, and to the testimony," and therefore I say nothing of the fact that similar phrases are used by Justin Martyr and Cyril of Alexandria, Godet and Pressensé, Delitzsch and Neander, Ellicott, Fairbairn, and many others. If your charge of misrepresenting the teaching of the Holy Ghost can be sustained, then the list of names is only another proof added to the melancholy catalogue of illustrations of the way in which good and wise teachers may be mistaken.

Now to the proof. First, the angel of God speaks distinctly of the mother of the Baptist as the "kinswoman" of Mary, the mother of our Lord (Luke i. 36). In Matthew's Gospel the angel of God describes Jesus as "the young child"; in the Gospel of Luke we read of Jesus as "a babe," "the babe," "this child," "and the child grew" (ii. 12, 16, 18, 40). Paul does not shrink from saying, "Of the other Apostles saw I none, save James, *the Lord's brother*" (Gal. i. 19; cf. also Matt. i. 25, xiii. 55; Luke viii. 21; Mark iii. 31; John ii. 12, vii. 3). Indeed, the New Testament writers boldly assert the actual and thoroughgoing humanity of Jesus Christ, and his perfect experience of our human life in its entire range, save that "He did no sin:" John, indeed, going so far as to signalise as the most fatal of denials, the assertion that Jesus Christ is not come *in* the flesh (1 John iv. 2).

As to emphasis, I need only refer you to the appeals for steadfast faith, unwearied prayer, and thoroughgoing humility contained in Hebrews ii. 5, 18, and iv. 14—16, Phil. ii. 5, 10, and based on the completeness of our Lord's humanity.

I ask, then, in the light of these Scriptures, whether the solitary use of a phrase describing the Baptist as "the cousin of our Lord," in an address extending over 26 pages, many of which are devoted to the exposition of the "Sacraments" as aids to the adoration of our Divine Redeemer, is anti-scriptural in itself or in its emphasis.—I am, sincerely yours, JOHN CLIFFORD.

21, *Castellain-road, Maida Vale, W., Feb.* 20.

[We are very far from wishing to make a man an offender for a word; and still further from questioning the true manhood of the Lord Jesus in the most far-reaching sense of that word. That the Scriptures affirm this, and speak of his human relationships, Dr. Clifford has sufficiently proved. The only question is whether, when we attempt to do the same, we do so in a way which obscures the equally important truth of the true Divinity of the Man Christ Jesus. In the New Testament, when He is spoken of as babe, or child, or man, the connexion does not permit us to forget that He is the Word made flesh; that his home is the bosom of the Father; that He is the Lord from heaven; or the Son of Man who is in heaven. And when, on three occasions, the mother of Jesus spoke or acted as though her own motherhood were more present to her mind than the claims of the Eternal Father, his reply reminded her that He was the Only-begotten of the Father—the First-begotten sent into the world: "Wist ye not that I must be about my Father's business?" "Woman, what to Me and thee? Mine hour is not yet come." "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Luke ii.; John ii.; Matt. xii.).

In relation to John's baptism of Jesus, the fact of their cousinship is not brought out in the Gospel narrative, but John acknowledges his greater holiness, and so far from referring to their relationship he says, "I knew Him not; but He that sent me to baptize with water the same said unto me, upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I saw and bare witness that this is the Son of God" (John i.).

We do not wish to attribute to Dr. Clifford any intention to under-state the Divinity of the Lord, which he asserts in the last sentence of the above letter; but we are persuaded that the tendency of the time is to assert the claims of man more than those of God; and we still think that to speak of the Sent One of the Father as "the young man of Galilee," and to introduce Him as the cousin of John, where John would bow before Him, are symptoms of a tendency in this direction, of which ministers of Christ never needed to be cautioned more than now.

We willingly admit that had not Dr. Clifford previously written of the Saviour as "the young man of Galilee," our reviewer would probably not have noticed his being called "the cousin of John" in the recent pamphlet; and the former was linked with the latter in our mind in writing our editorial note.—ED.]

GIVING OR SELLING SCRIPTURES.

DEAR SIR,—In your issues of January 27 and February 17 you have drawn attention to Mr. Wilkinson's "Plea for the world-wide distribution of the Word of God." I have read and re-read with the deepest interest the pamphlet issued by our beloved friend, and fully agree with him that the various Bible Societies should be supplied with funds much more liberally than they are, and that existing missions in all parts of the world should be utilised to the utmost extent in Bible distribution.

I cannot, however, endorse his conclusion that giving away Scriptures is preferable to selling them, nor can I see the possibility of carrying out Mr. Wilkinson's wish without the employment of colporteurs, especially in such countries as Africa, India, and China, where the number of missionaries is so very small, and tens of thousands of towns and villages can only be reached by colportage. It may be a question whether such colporteurs could with greater advantage be directly associated with the Bible societies or with the missionary societies. Were the latter practicable, the advantages would be very great.

The question of Scripture colportage is one to which I have devoted no little attention. In the year 1854 I threw myself heart and soul into the distribution by gift of the million Testaments. After giving much time to this work for several years, I was fully convinced that this line of work was a mistake. The British and Foreign Bible Society did then exactly what Mr. Wilkinson now urges them to do; nearly every British missionary I then knew gladly assisted them to the extent of his power, and I do not remember one with whom I have had the opportunity of comparing notes, who was satisfied with the results. Their present plan of discouraging gifts as a general rule in China, while assisting largely and liberally any missionary willing to undertake or superintend sales at reduced prices, so fully commends itself to our judgment, that we have declined offers more than once of grants for free gifts. As Mr. Wilkinson's pamphlet shows, and the British and Foreign Bible Society have all along known, sales cannot guarantee against misuse; but from personal observation I can testify that they considerably lessen the danger. The comparison of the gratuitous circulation of books, the character of which is not known, with the gifts of affection of valued friends is, to my mind, utterly fallacious. Do we not all receive gratuitously through the post publications which without ceremony we consign to the waste-paper basket?

The British and Foreign Bible Society, as the pamphlet shows, have always recognised the desirability of giving portions of Scripture to those who were too poor to purchase. They have also in China, for the last 30 years, utilised the efforts of missionaries as far as possible, and have stimulated them by liberal offers of assistance, where necessary, of the very kind that Mr. Wilkinson finds so useful in Europe. They have latterly thought it well to supplement this, as have the National Bible Society of Scotland, and the American Bible Society, by having depôts and colporteurs of their own, and I cannot see that the mere fact that this agency is expensive, as the Societies in question have themselves pointed out, is any condemnation of the system, unless it can be shown that on other grounds there are serious objections to the plan, or that at least approximately good results can be better arrived at.

With great affection for our friend, Mr. Wilkinson, I deprecate exceedingly his method of dividing the gross expense of colportage, &c., by the number of copies put into circulation: it were as reasonable to divide the gross expenses of missions by the numbers of supposed conversions; this method of dealing with work in Mohammedan countries, or in pioneer efforts, would simply result in the two grave evils of discouraging the hearts of supporters at home, and of tempting the more sanguine missionaries to make too much of hopeful cases. One of the chief dangers of colportage by Bible societies arises from this line of comparison. If the colporteur gathers that the number of copies he circulates is of more moment than the spiritual influence he exerts, he may make a good bookseller, but leave an impression behind far from commending the book, or facilitating subsequent missionary operations. It is hard enough for the poor colporteurs who have not the softening influences and joys of gathering native Christians into churches and watching their growth in grace, to be always moving about among indifferent heathen, without their having the commercial feeling pressed upon them that they must show a sufficient number of sales to compare with the expense of the work. Unless the colporteur be a spiritual man, actuated by the highest motives, and as sincere, earnest, and enthusiastic as missionaries engaged in other branches of labour, it were better not to employ him at all. If on the other hand he is such, the highest results of his work can never be tabulated.

Excuse the length of this letter. The importance of the subject is one which cannot be exaggerated. —Yours faithfully, J. HUDSON TAYLOR.

BRITAIN'S SIN.

DEAR SIR,—I desire to call the attention of Christians to the fact that Great Britain as a nation is at this moment guilty of the twofold sin for which Israel was overthrown. On the one side we have "idolatry," as displayed in that erection lately unveiled in our once Protestant Cathedral of St. Paul's. On the other side there are the national recognition and legalisation of sin, in direct opposition to the Divine law, as shown by Mr. Dyer's recent letters.

Is it not time that true children of God, whatever the section of Christ's Church to which they belong, should rise above their petty differences, and cry mightily unto the Lord that He would have mercy on our guilty nation, and purge away the wickedness which is sanctioned in high places. —Yours very truly,

Cambridge. H. M.

MENAGERIE FATALITIES AND BARBARITIES.

SIR,—May I appeal to your readers to discountenance in every way they can the rage for menageries and performing animals?

The report of the "Royal Society for Prevention of Cruelty to Animals" says: "It is a matter of extreme anxiety and regret to the Committee that there is a tendency at the present time to find entertainment for the public in performances and sports involving the ill-treatment, and often the torture, of animals."

A *Daily News* article three or four years ago remarks: "Probably no animals (except acrobatic children) suffer more from cruelty than the performing wild beasts. Wild animals have no inherited instinct for jumping through paper hoops, or dancing on their hind legs, or firing off guns. It is difficult to teach a bear to dance, and hasty masters have encouraged him by placing him on iron plates inconveniently warm."

The Daily Telegraph, last July, says: "Not a week passes without some horrible accident in a menagerie."

Serious and fatal injuries to the showmen and keepers abound, caused by human greed, and cruelty, and recklessness. Your space will not admit of detail. Eyes put out, arms torn off, bodies crushed and mangled to death.

The Daily Telegraph describes, a few months ago, a tamer having "half his skull snapped off, and his spinal column cracked in twain, as he was making his beasts perform before a large crowd."

Well does one of your contemporaries say, in referring to a similar fatality: "Such are the terrible scenes, which, at intervals, more or less lengthy, are presented within the cage of some lion or tiger that has been irritated beyond endurance."

A letter to *The Daily News*, of last October, calls public attention to the prolonged and cruel beating, and piteous cries, of performing wolves, which the writer saw and heard at the Royal Aquarium.

The Daily News, of February 6, tells of a female lion tamer at Dublin being photographed with her head in a lion's mouth resulting in the animal's closing his mouth suddenly on her head.

Within the last few days, a pack of wolves, belonging to Sanger's Amphitheatre, got out of their iron-barred cage, and ravenously devoured one of the circus horses, spreading terror through the neighbourhood of Westminster-bridge-road.

It is true that, in order to stamp their nature out of them, you can beat bears with a thick stick on their shins till the stick breaks; you can stab elephants, and strike them with pitchforks, and put out their eyes; you can beat lions with iron truncheons and pitchforks.

But, after all, is it safe for men, and is it use, or abuse, of animals? Surely the lower creation suffer enough for our necessities, without our imprisoning them, and wantonly tormenting them for our entertainment.

It is to be feared that, for the sake of amusing children, or for some other such object, even humane persons thoughtlessly encourage menageries, and circuses, and wild beast shows, where cruelty is generally so cleverly kept out of sight that the animals almost appear *before the public* to enjoy the performance.

Earnestly trusting that Christians will use their influence against this popular source of suffering, and wrong.—Faithfully yours,

Bonchurch, I.W. S. S. MONRO.

EVANGELISTIC NOTES.

Birmingham.—A correspondent writes that great blessing attended the mission at St. Basil's, Deritend, one of the churches joining in the Birmingham mission lately reported at some length in our columns. Dr. Morris was the mission preacher.

Rev. G. Frankling Owen has conducted a week of special services at Marlborough Baptist Chapel, South Devon. Much interest was taken in the services. God's blessing was upon the work in the conversion of souls and in the refreshing of believers.

Revivals are reported from several places in the State of New York. More than two hundred persons have been converted at services held in connection with the First Reformed Church of Albany; while at Herkimer hundreds of souls—no one can tell how many—have found peace in believing in Christ unto salvation.

Mr. William F. Holt, evangelist, having completed a three years' charge of the Cuckoo-road Mission, Nechells, Birmingham, was recently about to look for another sphere of labour, when the people among whom he had been so successfully working besought him to remain among them. A new mission hall, to hold seven or eight hundred persons, is to be built for Mr. Holt's use.

Hereford.—Gospel services have been held by Messrs. Leonard Weaver and William Grove, in the Corn Exchange, and other places in this city, during the past fortnight. All the meetings have been numerously attended, and many have confessed Christ. Both evangelists have laboured earnestly and successfully amongst the masses of people here. They have left for Oldham, and then intend visiting Blackburn and Liverpool, after which they proceed to Belfast.

Mr. Henry Thorne conducted services in connection with the Y.M.C.A. and Y.W.C.A., Swansea, from February 15 to 20. The Bible-readings were most profitable, and at the Gospel meetings a number of persons desired prayer, or decided to serve the Lord Jesus. On Sunday, Feb. 19, a large meeting of men was held, and several desired prayer. While praising God for his blessing, we desire prayer that those who decided for Christ may be kept steadfast in the faith.
W. N.

Ottawa, Canada.—Messrs. Crossley and Hunter have been holding evangelistic services in the Methodist Church, Ottawa, for the past five weeks. Over one hundred have professed conversion. Christians also have been wonderfully refreshed and strengthened. The daily papers must have credit for the bountiful space they have given in publishing the good news. Another evangelist, Rev. Mr. Meikle, is labouring in the Presbyterian churches of Ottawa, and truly the Lord is with him.
J. C. D.

Tollington Hall, Hornsey-road, N.—Several earnest Christian brethren have lately been working here. The Lord has blessed the effort, and manifested his saving grace in setting some souls at liberty. We have a short, bright service in the afternoon for any poor wanderer who may feel disposed to come in. We visit the public-houses as they close, at 3 p.m., and give an invitation into the service, when the Gospel is preached plainly and simply. On Sunday week one dear man stepped out of darkness into light, and went home rejoicing in the Lord. A Gospel service is also held in the evening, and an after-meeting for dealing with anxious ones.
JOHN R. BULLOCK.

Mr. G. C. Needham at Springfield, Mass.—The first week of the special services under the direction of Evangelist Needham has, says *The New York Observer*, closed in the State-street Baptist Church, Springfield, Mass. From the first there were signal indications of a genuine work. The pastor and people had been on their knees for weeks before the arrival of the evangelist, who was immediately impressed with the spiritual and reverential tone of the meetings. Mr. Needham's preaching is literally teaching. The people were taught day by day their privileges in Christ, their dignity as sons of God, their ground of present joy, and the full assurance of faith. The outworking of this method of preaching soon became apparent in the steadily increasing tide of enthusiasm and earnestness possessing the audiences. There has been no appeal to workers, and yet the Christian people are not only ready for work, but are doing it. There has been no appeal to sinners, notwithstanding the scheme of redemption in its systematic presentation has brought peace to many, and there have been several conversions—clear, intelligent confessions of Christ.

Mr. James B. Wookey, during the past month, has been working with much success at the Great Assembly Hall, Mile End. On Sunday next he commences a month's mission at the Gospel Hall, Southgate-road, Wood-green, N.

Mr. Packer, of the Evangelisation Society, recently conducted a mission in Rev. Nevile Sherbrooke's district (East-street, Marylebone), with much blessing. His clear, earnest preaching of the simple Gospel went home to many hearts.

Inverness.—Mr. J. A. Smith, evangelist, has concluded a series of meetings in the Shore-street Hall. The labours of this earnest evangelist have been much appreciated by those in the district, and manifest tokens of blessing have attended his work.

Rev. J. F. T. Hallowes has conducted eight days' special mission services at Moseley-road Church, Birmingham (Rev. George Type, pastor). In spite of the unfavourable weather, the congregations were good and the results encouraging, a number having been brought to decision.

Dr. Pentecost, assisted by Mr. Stebbins, has held a series of very successful meetings at Lawrence, Mass. He delivered seventy addresses, and conducted a large number of after-meetings. At the last after-meeting over fifty persons acknowledged Christ. The effects of the mission are declared to be far-reaching, and of a lasting character.

Darlaston.—Captain W. W. Dennis has conducted a fourteen days' mission here with blessed results. During the mission, services were held for men only, women only, and adults only, which latter embraced the adult Bible-class, the membership of which is now nearly 800. This class furnished a good proportion of the converts. Bible-readings of a very interesting character were given every afternoon. The total number of names taken was 370.

Stapenhill, Burton-on-Trent.—A very successful mission was held in this parish in connection with the Church of England from Feb. 5 to 19, conducted by Mr. J. Wood. His addresses were very searching, and believers were brought into close contact with spiritual realities. The mission rooms of the parish were well filled each Sunday, and on the last Sunday afternoon Mr. Wood addressed a very large congregation of young people in the parish church.

South London.—For several months very successful evangelistic services have been held every Sunday evening in the Peckham Public Hall by Rev. Frank M. Smith, pastor of Norfolk-street Baptist Church. Conversions are frequent. During the last fortnight a great impetus has been given to the work by a mission conducted by the Misses Bax and Smith, of Southsea, through whose earnest Gospel services of speech and song, a large number have been brought to decision for Christ. Special services for children were held and with blessed results. Many of the little ones testified to having received Christ.

Kingston-on-Thames.—The Elms-road Mission Hall, Kington-on-Thames, was erected by the kindness and generosity of Mr. David Hallett, a resident in the town. It was built to provide Gospel teaching for those who did not attend the Churches. The hall was finished and prepared, but the people did not seem disposed to come. At this critical period the Evangelisation Society supplied relays of able preachers, who have succeeded in gathering a steadily increasing congregation. Mr. Taylor has been delivering a series of addresses on Sunday and Wednesday evenings, ending Feb. 29. His soul-stirring words and simple explanation of Gospel truth have been greatly blessed to many. The audiences have been chiefly composed of working people.

Rev. Robert Balgarnie has lately conducted mission services at the Victoria Park Congregational Church (Rev. Thomas Evans, pastor). Each night during the week the church was filled by congregations which listened with eager attention to the words of the preacher. Every address was of a most soul-stirring character, and suitable to the occasion. While the youngest child could understand, the most experienced Christian could find spiritual food suited to his appetite. A large number confessed decision for Christ. Teachers and Christian workers have been stimulated by seeing their senior scholars come forward in large numbers, while many of the regular attendants of the church, who before were following afar off, have declared themselves as serving under the banner of the Cross.

Mr. J. E. Simester has been conducting special services in Kensington Town Hall, with much success, blessing having followed each service.

Hawick, N.B.—Mr. Richard Weaver has concluded a successful two weeks' mission here. Some professed conversion every night. Christians of all names attended the meetings and gave their help. In fact they have been the best meetings we have seen for many years. Mr. Weaver has left to go to the Edinburgh Castle, London, where many prayers will follow him.
J. H. H.

Low Fell, Newcastle-upon-Tyne.—A three weeks' successful mission has been held in the Southern Memorial Hall by Mr. T. Canning, and, notwithstanding the very inclement weather during the greater part of the time, the hall was nightly filled, and great power rested on all. Many have professed conversion, and believers have been abundantly blessed. A thank-offering of £25 has been sent to the Evangelisation Society.

MR. DENHAM SMITH'S physicians again report an increase in the symptoms of his malady, which is making decided progress, and reducing his already feeble strength.

THE GOSPEL IN THE OPEN AIR.—From the seventh annual report of the Brighton United Open-Air Mission, it appears that during last year many fresh Christian workers added their names to the roll of preachers. The meetings were well attended, and nearly every one of them was characterised by blessing.

EAST-END FACTORY GIRLS.—On Tuesday evening, last week, nearly two hundred of this class were gathered to a social tea. The meeting was in connection with the Factory Girls' Institute, of the East London Tract Mission, which is opened two nights a week. The object is to bring them under good influences. The lady superintendent, Mrs. Merrel, will be pleased to receive any left-off clothing or help at the Institute, Welcome Hall, Culloden-street, Poplar, E.

FLOODS IN CHINA.—The disastrous inundations of the Yellow River, in Northern China, have been followed by another terrible occurrence. During the repairing of the embankment of the river two thousand bamboo rafts were laden with stones to create a breakwater. They put out into the stream, and were all engulfed, three mandarins and 4000 coolies being drowned. The operations on the river consist in stopping the gaps, strengthening the banks, widening and deepening the channel, digging parallel channels, and cutting off the curves.

ATTACK ON MISSIONARIES IN AFRICA.—News was received on Friday last at the Free Church Offices, Edinburgh, by mail, that Arab traders had attacked the missionaries at the upper end of Lake Nyassa. Rev. Dr. Laws, writing from Bandawe on Jan. 19, says that Consul O'Neil and all the Whites had been attacked for five days and nights by Arabs. The Consul digged trenches and pits, affording shelter in the enclosure to three hundred Whites and friendly natives. The battle ended in only two natives being wounded. Dr. Laws further states that the assistance of 5,000 natives was procured, after which the Arabs withdrew. Dr. Kerr Cross, writing from Nyassa says that he had gone to procure more ammunition, and they intended making a strong stand. The Free Church authorities intend to bring the state of affairs before the Government, as the outbreak is entirely due to the slave trade.

AN EARLY-RISING MISSION BAND.—Mr. G. H. Hooton, of 19, Miranda-road, Upper Holloway, N., writes to *The Methodist Recorder*:—Every morning for years past, by the 7.3 Midland train from South Tottenham to St. Pancras, a band of Christians (who are good singers) on their way to business assemble in a specially-engaged compartment sanctioned by the company, who have given instructions to their servants that they are not to be molested. Amongst the number are two ladies, whose voices blend nicely with the men's. A few only start from South Tottenham, but at each station they increase. When Upper Holloway is reached they are closely packed. The hymns they select are from *Songs and Solos* and *The Christian Choir*. At Kentish-town, where the train stops for a few minutes, many of the passengers who change for the City gather around the carriage and listen with rapt attention. The good seed sown in the early morn, when men are fresh for the day, and when they are most susceptible to good influences, may abide in some hearts and bear fruit to the glory of God.

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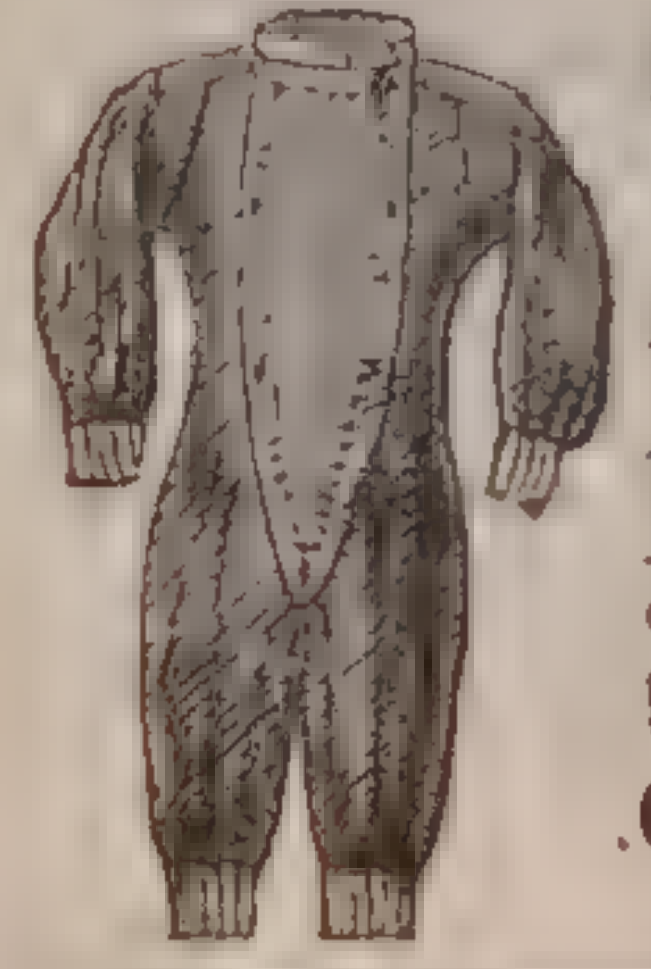

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CHRONIC BRONCHIAL AFFECTION WITH HÆMOPTYSIS. — TESTIMONY OF A PATIENT AT BOW.

Mrs. Mary Ann Immins was suffering from the above, and had suffered for more than four years, until Rev. J. F. Foster, of Old Ford, recommended her to adopt my treatment. It was scarcely to be hoped that such immediate benefit would be realised as that which followed the use of my medicine—the patient being sixty-two years of age. She writes me, October 17, as follows:—

"I beg to tender my sincere thanks for the great and lasting benefit I have received.

"It was in April last the Rev. J. F. Foster induced me to try your remedies, which I did with wonderful success.

"At that time my symptoms were bad Cough, and expectoration mixed with blood (this had been a long-time trouble), pains in the chest and side, great irritation, loss of appetite, sleeplessness. I was brought into a state of great debility.

"I tried three medical men, without deriving the slightest benefit or advantage in any way.

"*But in one single week I felt better, with your medicine, than I had felt for four years under other treatment.*

"I trust this acknowledgment will afford you great satisfaction," &c.

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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THE DOWN-GRADE CONTROVERSY.

THE BAPTIST UNION COUNCIL.

At its adjourned meeting last week the Council resolved, after a four hours' discussion, and with five dissentients, to adopt a declaration of belief in evangelical doctrine, the points of which were enumerated. They do not differ from those usually ranged under that head except that, in the case of "the eternal punishment of the wicked," a clause was added to the effect that some have interpreted the Scriptural statement of this doctrine in a way different from that commonly understood, and that the Council had found no difficulty in holding fellowship with them.

MR. SPURGEON'S COLLEGE.

(*Communicated.*)

An important meeting of the London Committee of the Pastors' College was held in the College buildings on Friday last, to receive the scrutineer's report of the poll taken of the entire body of the ministers in great Britain educated in Mr. Spurgeon's Institute as to the original basis of the College Association. There had not been time, of course, to receive that of the foreign brethren. Professor Gracey occupied the chair.

The result was announced, and it was found that of the 496 replies sent in, 432 were in full accord with Mr. Spurgeon's interpretation of that basis; sixteen voted an unqualified, seven a qualified, "No." With a very few exceptions, the letters which in many instances accompanied the returns expressed the heartiest concurrence in the step taken, and, even in cases where the "Yes" was not recorded, breathed the warmest affection personally to the President, and the strongest loyalty to the truths which he has spent his life to promote and defend. In proposing a hearty vote of thanks to the scrutineers, Professors Gracey and Fergusson (seconded by Pastor A. G. Brown), Pastor Frank White said he believed that the result, when known, would redound in much thanksgiving to God far beyond the circle of the Pastors' College.

Mr. Gracey read a letter from Mr. Spurgeon, to the effect, that though he did not know in whom was vested the power to do so, as such a step was never contemplated, he, as its founder and president, did thereby dissolve the Pastors' College Conference; adding that if any objected to this course as unwarrantable he should resign the Presidency. He trusted to be able in a few days to invite those brethren who had sent in "Yes," and as many others as could conscientiously sign its articles, to join a new Conference established on the same basis as the old, only with that basis more clearly and fully defined. He hoped that there would be no break in its history, and that it would meet at the time appointed.

Mr. Spurgeon's letter contained some touching and affectionate allusions to those who had differed from him. We believe the future Association will be open to the admission of brethren who have not been educated in the Pastor's College, but who heartily approve of its terms of brotherhood. Though, of course, not unexpected, the receipt of the letter gave unmingled satisfaction to all present. This was unanimously expressed by a show of hands, not one being held up either as "contrary" or "neutral."

Mr. Spurgeon intends to carry on the new Conference on the identical lines of the old, and to conduct its sittings with the sole view to the spiritual edification of its members. Every reader of The Christian will, we are sure, join in the prayer that whatever may be the future of this new, yet old, association of Gospel ministers, it may be largely possessed by the spirit "of power, and of love, and of a sound mind," and that its example may encourage in all evangelical denominations very many others in these days of division and peril to draw closer together on the old lines of the old Gospel, and, at the same time, "as far as possible, live peaceably with all men."

OUR OPIUM TRADE.—On March 24, Rev. Goodeve Mabbs lectured on our opium trade with China, in the Albion Hall, Horsham, by request of the Total Abstinence Society. The Rev. J. Hill occupied the chair, and urged that those who had votes should use them at election times against this iniquitous trade. The statement made by the lecturer that, during the current year, there had been a falling off of upwards £1,000,000 in our opium revenues, was received with marked applause. A hearty vote of thanks was passed at the close.

CONTINENTAL & FOREIGN NOTES.

FRANCE.—Protestants are thankful that M. De Mahy has resigned his office as Minister of the Marine, for which his extreme prejudice against England and Protestant missionaries of whatever nation evidently unfitted him. He is now succeeded by Admiral Krantz. And so once more God has heard the cry of the oppressed. *Evangelical Christendom.*

THE SABBATH IN ITALY.—An Italian journal deplores the growing disregard of Italian employers of labour for the Sabbath. The day is "brutally disregarded and trampled under foot in Italy." The Government and the municipalities, "the omnibus and the railway companies, and numbers of contractors for public and private undertakings" make neither cessation or abatement of labour on Sundays.

RUSSIA.—The Emperor of Russia is not, as is generally thought, the chief authority in religious matters. In the Holy Synod, composed of the Metropolitan, Archbishops, and Bishops, rests all spiritual power as to worship, discipline, &c., only as regards temporal affairs is the sovereign chief. The Bishops are chosen almost exclusively from the convents. In Russia there are not fewer than 667 monasteries, 420 for men and 247 for women.

ITALY.—Dom Bosco, who in Italy has carried on a work similar to that of George Müller in England, died in Turin, January 31, in his 73rd year. In the space of thirty years he founded thirty homes for destitute children in different countries. These houses have received gratuitously nearly 150 thousand children. This Christian hero exercised an extraordinary moral power over his fellow-workers and the children. The popular voice attributes miraculous cures to him.—*Semaine Religieuse.*

THE CHRISTIAN ENDEAVOUR MOVEMENT.—There are now 3500 Societies of Christian Endeavour in all the evangelical denominations in America, containing 250,000 members. It is not unusual to hear of a hundred new societies formed in a week. Nearly every State has its Christian Endeavour Union. The local unions have been of great benefit in bringing the young people of the communities together two or three times a year, to talk over the best plans for Christian work, and then sending them back to their churches to put these plans into operation.

FRENCH FOREIGN MISSIONS.—There are flourishing stations in Lessouto, Senegal, Zambesi, Algeria, and Tahiti, with work just beginning at the Congo. The *Journal des Missions* for February makes known the deep poverty of the Lessouto tribes and missionary station, resulting from the commercial crisis. A very hopeful sign of progress has appeared in the union, at the dedication of a new chapel, of the partisans of the brothers Joel and Jonathan, whose irreconcilable hatred has for years proved a real calamity to the country, and a great hindrance to missionary work.

NOTES FROM INDIA.—Special revival services at Bangalore have been greatly blessed. A number of soldiers and medical students were amongst the converts.——The 13,958 native Christians attached to the North Indian Bengali Mission of the Church Missionary Society, contributed in twelve months some £600, or about half a rupee per head.——A new Wesleyan chapel has been opened at the Kolar (Mysore) Gold Fields.——By a recent decision it has been laid down that a Travancore man loses all claim on his family property as soon as he becomes a Christian convert.

MLLE. CHRISTINE HERMANN fell asleep at Heidelberg on February 8, aged fifty-one. She had been an invalid for many years, and was endowed with a special ministry of consolation and encouragement to other sufferers far and near. From Germany, Switzerland, England, and America letters from invalids seeking counsel and prayer were addressed to her. To help these she wrote an account of her life, which, with some of the letters to the members of the Invalid Union, has been published in German and French. Christine, as she was usually called, though blind, and quite dependant on others, carried on by the help of a friend a vast correspondence in her mission of consolation.—*Journal Religieux.*

AMERICAN STUDENTS.—A very large number of Yale students gathered recently to hear a deputation from Princeton College. Three young men spoke earnestly of their personal interest and experience in religious things, referring to the stimulus given to the students there by the visit of Professor Drummond, who has urged this deputation service in various colleges, and the young men have taken up the work in earnest and with blessed results. Yale has sent out deputations to, and received them from, different colleges, and this simple, earnest, witnessing for Christ, and his renewing Spirit and grace in their hearts, often by the athletes of the classes, is very effective, reaching the unconverted in the colleges as no other efforts have done. The good work is increasing.

SCHOOL FOR EVANGELISTS.—The Johanneum at Bonn, which is directed by Dr. Christlieb, is making favourable progress. During the first winter only three young men were there; now there are already six, and a few have entered into practical work from thence. The question of evangelisation, and kindred matters, will be treated at the "Free Conference of Christian men" which is to take place at Gnadau in May. The Conference is convened by men, laymen and pastors, who take an interest in the greater development of real Gospel work, especially also of lay preaching. The necessity of lay work, sanctification, and Christian fellowship are to be the chief topics. It was originally intended to hold the meetings in Berlin; but, owing to some difficulties, a smaller place has been chosen.—*Evangelical Christendom.*

NEW ZEALAND.—In the New Zealand Parliament a Bill was recently discussed advocating the introduction of the Bible into the public schools. The Bill was defeated by sixty-four, but in a subsequent division on a similar measure fourteen of the opponents came over. Perhaps with a little perseverance the friends of the Word of God may succeed in carrying the Bill; it is not a good beginning in a young colony to banish the Bible from the scheme of public education.

PUBLIC MORALS IN FRANCE.—At the Oratoire, Paris, a meeting was recently held by the "League for elevating Public Morals in France." M. de Pressensé showed the necessity of stopping by all means, legal and personal, the spread of corrupting literature. M. Jalabert, a lawyer, made known the law as at present existing and how to apply it. M. Tallot, the instigator of the campaign, spoke of their programme, and led the subject to its true standpoint—the rights of woman.—*Signal.*

TEMPERANCE NOTES.

HOME.

Mr. Richard Coad has concluded a successful six days' temperance mission at the Public Hall, Rusholme, Manchester.

A great failure in the spirit trade occurred recently in Glasgow, and it was feared the result might cause another crisis in the trade.

"G," in *The Alliance News*, fears that unless much altered, the new Local Government Bill may prevent rather than further prohibition.

The licensing authorities in Inverness-shire have unanimously decided to close all public-houses and licensed grocers' shops at 10 p.m., in terms of the recent Act.

Rev. J. M. Hewson, Baptist Temperance Travelling Secretary, recently gave an interesting account of additions made to church membership through his temperance work.

The Archbishop of Canterbury, presiding at the opening of a new hall in Bethnal Green, spoke of drunkenness, and early reckless marriages as great hindrances in the East-end.

A writer in a Belfast paper points out that whereas whisky was formerly in request even after the most solemn religious ceremonies, it is now seldom seen on the tables of church members.

Mr. Malins told the President of the Board of Trade at a recent interview that compensation was due, not to the publican, but to the community to which the drink traffic has caused such damage.

The *Bond of Union* tells how, at a public lecture—not on temperance—a dissipated young man was led to resolve to sign the pledge and "turn over a new leaf" by seeing the blue ribbon in the lecturer's coat.

The police of Dundee lately seized a quantity of liquor at an unlicensed "club," and afterwards proceeded to sell it at the police-office—of course without a licence! Much better have poured it into a common sewer.

Rev. Robert Primrose, a young Greenock minister, the other evening delivered his soul on the subject of the drink traffic. He pointed with indignation to the fact that of the 169 public-houses not one was situated at the West-end. "It is a shameful injustice," he said, "that the rich should be able to keep public-houses from their villas, while the poor are left helpless and unprotected to their most foul temptations."

FOREIGN.

A liquor licence law has been passed for the city of Atlanta, Ga. The drink seller has to pay 1500 dollars to the city treasury.

The customs of Norway favour drinking, but the temperance societies are making rapid progress. The Good Templars have done noble work.

In the recent discussion in Parliament on India, Sir John Gorst assigned as one of the causes of a deficit in the Indian revenue the falling-off in the opium revenue.

The St James's Gazette says that at a commune near Mon, Belgium, a man found drunk has next morning to choose between sweeping the streets and being prosecuted.

A Local Option League is flourishing in Sydney. A committee of its members was recently appointed to consider the advisability of bringing out a local option newspaper.

A Bill has been introduced in the New Jersey legislature providing that, on the petition of one-tenth of the voters in any county, the question of the sale of liquor shall be submitted to a popular vote in that county.

The New South Wales Royal Commission on the drink traffic has presented a report. It appears that the colony consumes more and worse liquor than almost any other place in the world. The evil consequences are terrible.

The Hope and Help Mission for Women, started one year ago by the W.C.T.U., of Washington, D.C., has proved a success and far exceeded the expectations of its projectors. The Mission started with 100 dollars in the treasury, and has sustained itself during the year. Many women have been reclaimed, and the work has so grown that it has been found necessary to secure a larger building for the Home.

One evening recently a party of Hungarians took to drinking in a house at Hazelton, in Pennsylvania. They naturally became quarrelsome, and in a short time fought. Being drunk and fighting, they not unnaturally overturned a lamp, which set fire to the house. The net result was that seven men, two women, and one infant were burned to death, and six persons severely injured in attempting to escape from the flames.

The Book World.

A Temperance Veteran.

Messrs. Hodder & Stoughton have issued a third and cheap edition of Mr. Thomas Whittaker's rousing autobiographical narrative, LIFE BATTLES IN TEMPERANCE ARMOUR. With the earnest-minded author, we hope for it a wide distribution. Temperance workers need all the encouragement they can get, and much of that commodity may be gathered from this stirring and hopeful record of triumphs won in the cause of social sobriety. (3s. 6d.)

Talks by Talmage.

AROUND THE TEA TABLE (*Wm. Paterson*) is a collection of eighty brief, chatty chapters, by the popular pastor of Brooklyn Tabernacle. Dr. Talmage seems at home on every conceivable subject, and in these gossipy pages gives free rein to his gift of entertaining and improving loquacity. The talks have the defects as well as the virtues of his exuberant literary style, but the uncritical reader will overlook the one and find much satisfaction in the other. (2s. 6d.)

A Noted Authoress.

There are few more charming biographies than THE LIFE AND LETTERS OF ELIZABETH PRENTISS, the well-known authoress of "Stepping Heavenward." We gladly welcome a new edition. The volume is largely made up of the letters of this gifted Christian lady, who has carried comfort and counsel into countless homes all over the world. The young woman who possesses a copy of this book has a treasure trove into which she will often dip, and never without genuine profit. (5s. *Hodder & Stoughton.*)

Purity Poems.

WOMEN MUST WEEP. By Professor F. Harold Williams. 1s. *Swan Sonnenschein & Co.* Professor Williams is the laureate of the "New Crusade." These poems are red hot with holy passion and fierce with the righteous indignation that rises unbidden at the sight or the story of woman's woes and wrongs. Here and there the thought seems to us to be overlaid in the rush of rhythmic feeling, but those who are in sympathy with the writer and can read between his lines, must at least catch somewhat of his glowing hate for the devices of evil men, and his all-consuming pity for the weak and unsuspecting victims.

"Prove the Spirits."

HERMES, A DISCIPLE OF JESUS. This book, of 450 large pages, not only professes to give the "life and missionary work" of Hermes, but also an account of the "travels of Anah and Zitha, two Persian evangelists sent out by Hafed," and likewise some "unrecorded incidents in the life of Jesus." The whole of these claim to be "spirit communications received through the Glasgow Trance-painting Medium, Mr. David Duguid;" and altogether the notes give the results of sixty-eight "sittings." The matter is extremely puerile and mysterious, and the style discursive, but the language is vigorous withal. "Hafed" seems to be the "familiar spirit" of Mr. Duguid, for this book is a sequel to a previous publication entitled "Hafed, Prince of Persia." Those who know Jehovah will, we believe, "seek unto" Him, rather than lend themselves to "spirit communications." The apostolic injunction is still timely, "Believe not every spirit." (*Glasgow: Hay Nisbet & Co.*)

"The Story of the Nations."

Surely there is no more fascinating sort of literature than history, written by impartial and well-informed experts. It has been generally recognised that these characteristics belong to *Mr. Fisher Unwin's* finely conceived series, two volumes of which are before us. IRELAND, by the Hon. Emily Lawless, is a deeply interesting review of the chequered story of the Green Isle. She appears to us to hold the balance with an unbiassed mind, and her record will help to an understanding of how it is that Irish rule remains still an unsolved problem. We are glad to notice that the book has reached a second edition. CHALDEA, by Z. A. Ragozin carries us much further into the remote antiquities and uncertainties of the past, and deals largely in legendary lore, which may or may not be history. The introduction gives a lucid and learned *résumé* of Layard's explorations and those of his successors, and so we gather a goodly store of information to which the coming years will doubtless add. These volumes are 5s. each, and ought to be in the library of every student.

Cassell & Co.'s Publications.

These include: THE CROWN BIBLE, which has reached part 7: its plates and illustrations give it a special value.—THE OLD TESTAMENT COMMENTARY FOR ENGLISH READERS, of which the forty-second part has appeared. This is a work of great erudition.—THE COUNTRIES OF THE WORLD is a publication of wide interest: part 46 is as instructive and entertaining as its predecessors.—CASSELL'S ILLUSTRATED HISTORY OF ENGLAND is a copious and impartial work: part 17 brings the history down to 1543.—THE ENCYCLOPÆDIC DICTIONARY, of which part 50 is to hand, is a storehouse of practical lexicography, beautifully arranged.—MILTON'S PARADISE LOST, illustrated by Doré, is really luxurious.

New Testament Homilies.

FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY. By Rev. Alfred Rowland, B.A., LL.B. *Nisbet & Co.* Forty "sermonettes," as the author entitles them, or short homilies, form the chief feature of the book; but these are prefaced by a brief introduction, and a few pages of simple, exegetical notes. The homilies cover the entire Epistle, and are a faithful and interesting exposition of its words, and of its spirit. The author's treatment of the Atonement, as given in his discussion of chapter ii. 5—7, where he deals first with the "Godward" and then with the "man ward" side of the Atonement, and then points out "the moral power of the Atonement," is a most satisfactory exposition. We commend the book to those students of the Bible who wish to make a thorough acquaintance with the contents of the Epistle in question.

God and Mammon.

CONSCIENCE AND SYSTEM IN THE STEWARDSHIP OF MONEY. By a Business Man. There are in this little book some plain words on a great subject. The Christian sense is appealed to very strongly, both in the work itself, and in an introduction written by Rev. Hugh Price Hughes, M.A. "Countless facts," writes Mr. Hughes, "compel me to confess that, inside my own church, the love of money is a more disastrous curse even than the love of drink. What drunkenness is outside the pale of the Church, that Mammonism is inside." An active partner in one of the largest houses of business in Great Britain, "A Business Man," is no mere theorist. His very practical remarks are given under seven heads, as follow:—The Principle of Christian Stewardship; Objects Demanding our Financial Help; Advantages of Systematic Giving, with Examples; Unfaithfulness in Giving; Motives which Must Underlie all Acceptable Giving; The Principle of the Tithe, with its Scriptural Authority; and, How it Applies to Various Cases and Social Grades. This is a tract for the times, and it is devoutly to be hoped that it has not been written in vain. (2d. *London: Morgan & Scott.*)

MARCH MAGAZINES.

THE FIRESIDE (6d.) is a good number of a good magazine. "Hand and Heart," "The Day of Days," and "Home Words," from the same office (7, *Paternoster-row*), are all well illustrated. The editor is very successful in his endeavours to provide instructive and entertaining reading matter.

Messrs. S. W. Partridge & Co.'s magazines are, as usual, very attractive:—THE WELCOME (6d.) contains matter on a wide range of subjects, which are fully illustrated.—THE ILLUSTRATED MISSIONARY NEWS (2d.) furnishes much information on the progress of mission work, and on topics relating to evangelisation in foreign parts.—THE MOTHER'S COMPANION (1d.) is a very useful magazine.—"The Family Friend," "The Friendly Visitor," "The Infants' Magazine," "The Children's Friend," "The British Workman," and "The Band of Hope Review" are all eagerly looked for and highly prized in thousands of homes throughout the world.

THE QUIVER is this month exceptionally strong in interest of a personal kind. Rev. John Telford briefly recounts the story of Dr. Morley Punshon's life. An article on the United Kingdom Alliance has portraits of seven of its leading temperance advocates. There is also an admirable sketch by a special commissioner of Rev. W. H. Aitken and his connection with special missions in the Church of England. Besides a lifelike portrait, there are views of Mr. Aitken in his study, and preaching to business men in the Guildhall, London, with the Lord Mayor as President of the meeting. Among the other contributors are Rev. P. B. Power and Prof. Blaikie.

ON AND OFF DUTY, the Policeman's Monthly, contains a good selection of suitable matter. Copies of this magazine for distribution may be obtained by addressing the Editor, 18, Adam-street, Adelphi, W.C.

Among the cheap monthly magazines of the *Religious Tract Society* are:—FRIENDLY GREETINGS 4d. Capital reading for humble homes.—THE TRACT MAGAZINE (1d.), which contains a specially interesting "talk" for the young about the Sparrows, by Rev. A. N. Mackray.—THE CHILD'S COMPANION, an excellent juvenile instructor.—OUR LITTLE DOTS, with its big type and pictures of pretty children, cannot fail to delight those for whom it is intended.—THE COTTAGER AND ARTISAN (1d.) is full of sound and simple reading, well fitted to interest and instruct its special *clientèle*.

In GOOD WORDS, the Duke of Argyll begins an inquiry into "Darwinism as a Philosophy," and finds it no difficult task, as it seems to us, to expose the hollowness of the theories which the great naturalist built up on the facts disclosed by his painstaking researches. We quote two weighty paragraphs from Mary Linskill's clever portraiture of north country life in the same number: "I do not believe much in that old and wretched adage which declares that every house has its skeleton. I, for one, am acquainted with houses wherein the study of the anatomy of secret misery would certainly be impossible."..."If the histories of all the lives that have been wrecked by a few angry words could be written faithfully, what a record would be before us! And for the most part the harm is wrought between those who love and are loved greatly." The contributions by Bishop Thorold, "On Children," and the Countess of Aberdeen on "Our Mothers and Girls," help to make up a fresh and readable number.

In the current SUNDAY MAGAZINE, Dr. George Macdonald thus describes the down-grade in the commercial ethics of the Wall street speculator; we suppose he would apply it equally to Capel-court:—"Constantly under the softly persuasive influence of low morals and extravagant appreciation of cunning, he came by rapid degrees to think less and less of right and wrong. At first he called the doings of the place dishonest; then he called them sharp practice; then he called them a little shady; then close sailing; then he said this sort of transaction was deemed clever; then the man was more rogue than fool; then he laughed at the success of a vile trick; then he touched the pitch, thinking all the time it was but one finger, was presently besmeared all over—as was natural, for he who will touch is already smeared." Dr. S. Cox expounds the parable of the householder and his hired labourers, with their unequal work and their equal pay, with a view to show that the inequalities of this life are a strong proof of human immortality.

No. 53 of THE NEW BIOGRAPHICAL SERIES (1d. *Religious Tract Society*) is devoted to the noble career of Henry Cooke, of Belfast.

The March number of IN HIS NAME, the Ragged-School Record, contains a faithful portrait and sketch of the late Sir Robert Carden, one of the warmest friends of Ragged-school effort.

THE CITY PULPIT. Every Thursday afternoon a sermon is preached in Bow Church, Cheapside, by Rev. E. A. Stuart, M.A., the well-known vicar of St. James's, Holloway. These discourses are published weekly by Mr. J. Kensit, 18, Paternoster-row. Price one penny.

POVERTY, PAIN, AND PATIENCE is the title of a tract giving some account of work in Bethnal Green by the Christian Instruction Society of Victoria Park Congregational Church. The cause is not one of sect or party, but rather it is an endeavour to help the needy and unfortunate. The bread which perisheth is dispensed, that the bread of life may be presented. The writer of the tract is Mr. William George, 19, Church-crescent, South Hackney, E., honorary secretary of the Society.

THE CONDITION AND OCCUPATIONS OF THE PEOPLE OF TOWER HAMLETS—1886-7. This is a paper which Mr. Charles Booth read last year before the Royal Statistical Society. It should be interesting to Christian workers in Whitechapel, Stepney, Poplar, St. George's-in-the-East, and Mile-End Old Town. The sections dealing with work at the docks, the Jewish immigration, the sweating system, and the unemployed, are valuable contributions to social problems. (*Edward Stanford, Charing Cross.*)

CREED-FOUNDATIONS: DO THEY HELP OR HINDER? A month ago Rev. J. P. Clark, of Streatham, read a paper on this subject to the London Baptist Board; this is the paper in pamphlet form. Mr. Clark has put forward some strong arguments in a very kindly spirit, for the consideration of his brethren in the ministry of the Baptist denomination, at the present critical time. He holds, among other things, that, in case of appeal, creed-subscription displaces the Word of God; it becomes a question of "How reads the Creed?" rather than of "What saith the Scripture?" Mr. Clark maintains that the true defence against error lies in "a constant insistance on such principles as the supreme authority of Scripture, our individual responsibility to God alone, both to find his truth and to obey it, and our freedom from all human authority." (2d. *Alexander & Shepheard.*)

Notes on Daily Readings.

SUNDAY, MARCH 4.—HOSEA IX.

1.—*Thou hast loved a reward upon every cornfloor.*—See ii. 12: "These are my rewards which my lovers have given me." The prophecy contained in this chapter "appears to have been suggested by some idolatrous festival, on the occasion, probably, of a good harvest."—*S.C.*

3.—*The Lord's land.*—"Canaan was, of all countries, that which Jehovah claimed as peculiarly his own" (Jer. xxv. 23; Matt. v. 35). *Ephraim shall return to Egypt.*—"Egypt" seems here used figuratively of the Gentile world, into which Israel was to return, as they had originally been called out of Egypt to be a separate people. "Assyria is mentioned immediately afterwards as the actual land of banishment."—*Keil.*

8.—*Ephraim was a watchman with my God.*—This verse is better rendered, "The watchman, O Ephraim, is with my God; even the prophet, on all whose ways there is the fowler's snare, even rancour in the house of his God."—*S.C.*

9.—*As in the days of Gibeah.*—Referring to Judges xix. xx., where the sin of Gibeah nearly brought extermination to the tribe of Benjamin.

10.—*They went to Baal-peor.*—A figurative way of describing the lengths of idolatry to which Israel went. "Baal-peor had stamped itself indelibly in the national remembrance as a most flagrant instance of national transgression. See Deut. iv. 3; Joshua xxii. 17; Ps. cvi. 28—31."—*S.C.*

15.—*All their wickedness is in Gilgal.*—It was in Gilgal (Joshua v.) that Israel consecrated themselves afresh by circumcision, and kept the first Passover in the land. This aggravated their sin in there asking for a king, and afterwards making it a centre of idolatrous worship.

MONDAY, MARCH 5.—HOSEA X.

1.—*Israel is an empty vine.*—R.V. better, "a luxuriant vine." "The Hebrew for 'empty' is more properly 'emptying,' *i.e.*, emptying itself forth, pouring forth its internal strength in abundance of growth and fruit."—*S.C.* It was difficult to see how an empty vine (A.V.) could bring forth fruit, even to itself, but the point evidently is that all this exuberance is for itself, not for God. See Isa. v. 2. R.V. misses this point by rendering "to himself" as if it merely meant "his." The fruit indicates temporal prosperity "in the reigns of Joash and Jeroboam," which betrayed them into deeper idolatry.

5.—*The calves of Beth-aven.*—For "Beth-el" (see iv. 15). It means "house of vanity," instead of "house of God." The plural is probably "a sarcastic application of the Hebrew plural of majesty, for the words which follow make it clear that only one calf-idol was in the prophet's thoughts."—*S.C.*

6.—*It shall also be carried unto Assyria.*—We have no reason to doubt that this was the fate of the great idol of Israel. See 2 Kings xvii. 3, where the word "presents" is the same as that here used.

8.—*They shall say to the mountains, Cover us.*—Our Lord applies these words to the approaching judgment on Jerusalem, with the significant addition, "Then shall they begin to say," &c. (Luke xxiii. 30). The further full and final fulfilment is connected with the great day of the Lord in Rev. vi. 16.

9.—*The battle...did not overtake them.*—Better in margin R.V., "Shall not the battle...overtake them?" As in Gibeah (Judges xix.) of old, sin provoked punishment, so shall it be now.

14.—*As Shalman spoiled Beth-arbel.*—An allusion to some unrecorded deed of cruelty, of which nothing is now known.

TUESDAY, MARCH 6.—HOSEA XI.

1.—*Called my son out of Egypt.*—The primary reference is to Israel; but, as the Messiah is called "Israel" (Isa. xlix. 3), a further reference is traced in Matt. ii. 15 to a literal fulfilment in the infancy of Him who is the glory of his people Israel.

2.—*As they called them, so they went from them.*—"Wherever or by whomsoever they were called, they turned away in the opposite direction to serve their idols. So when Christ came and called them ('If any man thirst, let him come unto Me and drink'), the more diligently He called them the more diligently they went away from Him."—*Pusey.*

4.—*I drew them with cords of a man, with bands of love.*—The latter metaphor explains the former. Men are more drawn by that which touches the heart than by that which forces the body or even the mind. "The love of Christ constraineth us" (2 Cor. v. 14). "Draw me, we will run after thee" (Cant. i. 4). *As they that take off the yoke on their jaws.*—"As merciful masters lift up the yoke upon the cheeks of their oxen, *i.e.*, push it so far back that the animals can eat their food in comfort, so has the Lord made the yoke of the law, which had been laid upon his people, both soft and light, partly by alluring them to reciprocate his love, partly by the institution of sacrifice by which was shown the forgiveness of sins."—*Keil.*

5.—*He shall not return into the land of Egypt.*—This seems to contradict viii. 13, ix. 3; but there the reference is to Israel scattered amongst the Gentiles, and so virtually sent back to Egypt. Here, it is to the historical fact of Israel not having been permitted to return to Egypt as they wished to do (Num. xiv. 4).

9.—*I will not enter into the city.*—As He did (Gen. xviii. 21) to see "Whether they have done altogether according to the cry of it." For Admah and Zeboim see Gen. xiv. 2, xix. 25.

10.—*The children shall tremble from the West.*—"For 'from the West' have most come in."—*Pusey.* See Matt. viii. 11 and Acts xvi. 29, 30.

12.—*Judah yet ruleth with God.*—See the language of the Lion of the tribe of Judah (John xvii. 24), "Father, I will." See throughout the same chapter his faithfulness with the saints.

WEDNESDAY, MARCH 7.—HOSEA XII.

1.—*Oil is carried into Egypt.*—"Oil was a chief product of Palestine." In bribing the Egyptians therewith to help them, Israel foreshadowed in type one of the great sins of Christendom, which first appeared in Simon Magus (Acts viii. 18).

3.—*And by his strength.*—R.V. renders it "in his manhood." "As the words 'in the womb' point to God's electing grace (see Rom. ix. 11), so 'in his strength' refers to the time when he put forth hearty endeavours of his own."—*S.C.* It is, however, worthy of note that "his strength" might be rendered "his nothingness" (see *Gesenius*), and this was certainly the secret of Jacob's having "power with God."

4.—*Yea, he had power over the angel.*—"The angel is the Angel of Jehovah, the Revealer of the Invisible God."—*Keil.* The words "had power" and "prevailed" are from Gen. xxxii. 28. The weeping is not mentioned in Genesis, but was a natural concomitant of the earnestness with which Jacob solicited a blessing, and of the distress of Jacob's mind at the time (xxxii. 7—12). See also Gen. xxxv. 3."—*S.C.* *He found Him at Beth-el, and there He spake with us.*—This does not refer to Gen. xxviii., but to xxxv., where Jacob found God when his household "put away their strange gods." These words of Jacob (xxxv. 2) are still applicable to Israel, which is probably the meaning of "there He spake with us." See v. 6.

8.—*Yet I am become rich.*—Comp. Rev. iii. 17.

12.—*Israel served for a wife.*—"Jacob chose poverty and servitude rather than marry an idolatress of Canaan."—*Pusey.*

THURSDAY, MARCH 8.—HOSEA XIII.

1.—*When Ephraim spake tremblingly, he exalted himself in Israel.*—"It is better with the great majority of commentators to render, 'When Ephraim spake there was fear,' *i.e.*, his words were listened to with deference, through the power with which he could back them. Compare Job. xxix. 21, 22, and as to the pre-eminency of the tribe of Ephraim, see Gen. xlix. 26; Deut. xxxiii. 17; Judges viii. 1, xii. 1."—*S.C.* Notwithstanding his former prosperity, sentence of death has gone forth upon him for his idolatry.

2.—*Let the men that sacrifice kiss the calves.*—"It has been the practice of idolaters, both in heathenism, and in Roman Catholic countries, thus to express affectionate adoration."—*S.C.*

7.—*Therefore I will be unto them as a lion.*—The lion, leopard, bear, and wild beast may be an anticipation of the four Gentile powers of Dan. vii.

9.—*O Israel, thou hast destroyed thyself; but in Me is thy help.*—R.V. gives the rendering most approved by modern criticism, "It is thy destruction, O Israel, that thou art against Me, against thy help." The passage is difficult, owing to the extreme conciseness of the original, but A.V. seems on the whole best to express the sense. Dr. Benisch (Jewish school and family Bible) renders it, "O Israel, thou art thine own corruption; but in Me is thy help."

14.—*I will ransom them from the power of the grave.*—St. Paul quotes the words which follow (1 Cor. xv. 55) as referring to the resurrection; and thus this passage would seem to teach that only through death and resurrection can Israel attain ransom and redemption.

FRIDAY, MARCH 9.—HOSEA XIV.

1.—*O Israel, return unto the Lord thy God.*—This is not only an exhortation to repentance, but a prophetic anticipation of Israel's conversion in the latter day.

2.—*Take away all iniquity.*—"The position of 'all' in the Hebrew is peculiarly emphatic, 'all do Thou forgive of iniquity."—*S.C.*

5.—*I will be as the dew unto Israel.*—Reversing the malediction of xiii. 15. "The Assyrian was 'the east wind' to Israel; but Jehovah Himself will be to them for dew."—*S.C.*

Joy cometh in the morning!
  O Israel it shall be
Indeed a glorious dawning—
  Long banished one for thee.

Transplanted from the desert
  To where thy fathers grew,
Thou shalt be God's own lily,
  And He shall be thy dew. J. T.

6.—*His branches shall spread*, &c.—"Jehovah confers upon his people perpetual fruitfulness in population; the unfailing exhibition of virtues and graces; and sweet acceptableness before God and man."—*S.C.*

8.—*I am like a green fir tree.*—"God compares Himself to a green cypress, not only to denote the shelter which He will afford his people, but as the true tree of life on which the nation finds its fruits."—*Keil.*

SATURDAY, MARCH 10.—JOEL I.

Joel was "the earliest prophet of Judah, in the early years of the reign of Uzziah."—*S.C.*

4.—*That which the palmerworm hath left.*—The four kinds of locusts here mentioned are supposed to have a mystic significance. The Jews of St. Jerome's day interpreted them of the four great Gentile empires of Dan. ii. vii.

5.—*Awake, ye drunkards.*—"The only specific sin laid to the charge of his countrymen by Joel is drunkenness."—*S.C.*

9.—*The meat offering and the drink offering is cut off.*—"Israel could not suffer any greater calamity than the suspension of the daily sacrifice; for this was a practical suspension of the covenant relation—a sign that God had rejected his people. Therefore, in the last siege of Jerusalem by the Romans, the sacrificial worship was not suspended until it had been brought to the last extremity, and then through lack of sacrificers."—*Keil.*

15.—*The day of the Lord is at hand.*—"The first intimation that the visitation of the locusts is typical of, and completed in, the final visitation on the great day of judgment. This idea is afterwards expanded in the next chapter. The mention of the day of the Lord is first found in Joel."—*S.C.* If the locusts typify the four great successive Gentile powers who desolate Jerusalem up to the time of the Lord's second coming, the commencement of their work of judgment may fitly be connected with that which is to follow upon its conclusion—the coming of the Lord Himself.

International S. S. Lesson.

Sunday Afternoon, March 11.

Matt. xxi. 1—16. Golden Text: Ps. cxviii. 26.

Ver. 1.—*And when they drew nigh unto Jerusalem.*—Bethphage lay on the eastern slope of Olivet, probably a little nearer to Jerusalem than Bethany. Bethany itself was fifteen furlongs, *i.e.*, $1\frac{7}{8}$ miles, from Jerusalem, and so just within the limit set to a Sabbath day's journey (two miles). The Mount of Olives was about a mile from the city, and formed the "Park"—the open pleasure-ground—of Jerusalem.

Ver. 2.—*An ass.*—In the East the ass is not despised, as with us, but highly esteemed. "Statelier, livelier, swifter than with us, it vies with the horse in favour." The latter was used in war, while the ass was the symbol of peace, being ridden by kings and princes on peaceful occasions. "*And a colt with her.*"—Jesus rode upon the colt. "Animals not previously used for labour were accounted specially pure, and fit for sacred services. Hence only oxen unused to the yoke were offered on the altar."—*Kitto.*

Ver. 4.—*All this was done that it might be fulfilled.*—See Zech. ix. 9, spoken nearly 600 years before! (Point out the marvellous exactness of this prophecy.) Yet it was not till afterwards that the disciples recognised this fulfilment (John xii. 16).

Ver. 5.—*Behold thy King cometh.*—Jesus quietly assumes the kingly dignity due to the true Messiah. The only time we hear of Jesus riding. *A very great multitude.*—At one Passover, in the time of Nero, there were 2,700,000 Jews in and about Jerusalem. *Spread their garments in the way.*—A just and royal honour. So Sir Walter Raleigh took off his new plush mantle and spread it over a miry place over which Queen Elizabeth had to walk. *Branches from the trees,* &c.—Palm branches (John xii. 13), the symbol of victory. Strewing the path of a great hero or king with flowers and branches, a common expression of honour and gladness. A modern traveller saw the path of a Persian ruler strewn with roses for three miles.

Ver. 9.—*The multitudes that went before, and that followed.*—Dean Stanley supposes that a great multitude came *from* the city, and, meeting the other multitude which was coming from Bethany *towards* the city, turned and marched before them. *Hosanna,* &c.—Words that show clearly that the multitude hailed Jesus as the King Messiah. Just here, in the midst of all this triumph and joy, probably when they were still high up the slope of Olivet, Jesus wept for Jerusalem (Luke xix. 41—44).

Ver. 12.—*Jesus went into the Temple,* &c.—This what happened on the next day—Monday. *Cast out them that sold and bought, i.e.*, from the outer court, the court of the Gentiles. He had done the same at the beginning of his ministry (John ii. 13—17). Worshippers needed to buy beasts, oil, wine, &c., for their sacrifices, and so a great trade was created. In time, the court of the Gentiles became the Temple market, from which the priests drew a large revenue. Thus what should have been the abode of peace, the place of prayer, "for all nations," was filled with noise, confusion, and extortion. True picture of our hearts—the true anti-type of the Temple—till Christ comes to drive out intruders. *Tables of the money-changers*—Who exchanged foreign money for Jewish coin, especially for the half-shekel, in which coin alone the Temple tax due from every Jew could be paid. *Doves.*—Required for offerings. The trade in doves very much controlled by priests. One high priest said to have made much profit by his dovecotes on Olivet. *A den of thieves.*—Strangers were charged extortionate prices, and cheated, and the religion of Jehovah brought into contempt. So God as well as man was mocked.

LESSONS.

This passage gives us successive views of "Jesus as our King."

Ver. 3.—*The King in his authority.*—The ass and colt were to be taken without leave or scruple. He made all things, so had right to demand as He willed. It was answer enough—the kingly answer—"The Lord hath need of them." (Teachers should apply this, pointing out the Lord's *right* to *all*—right by creation and by redemption—show the sin of slighting such rights, and the beauty of simple loyalty to our King.)

Ver. 8, 9.—*The King in his triumph.*—Picture the most exulting multitude, and ask what it will be in heaven. This scene is but the symbol of the final triumph. May we be there to swell the shout of victory!

The King in his sorrow (Luke xix. 41—44).—Wonderful sight indeed! Weeping in the midst of triumph, and for his enemies! Weeping for their impenitence and for the judgment it will bring!

Ver. 12, 13.—*The King in his wrath.*—How sublime his indignation! He is unarmed: they are very many and very strong. But conscience makes cowards of them all, and the dignity of holy wrath makes Him terrible. How awful is his wrath! "The wrath of the Lamb"—the most fearful sentence in the Bible! If He comes to our hearts, He will come to cleanse. He will make no truce with sin.

Ver. 14.—*The King in his mercy.*—First He cleanses the temple, then He shows mercy. The cleansed heart will feel his gracious power.

Ver. 15.—*The King in his joy.*—How glad He was to hear the children sing his praise! Very little children can give Him joy. He delights in their loving praise.

ILLUSTRATION.

Crowning the King.—When Mr. Dawson was preaching in South Lambeth he spoke of Christ as Teacher and Priest, and then as the King of saints. He marshalled patriarchs and kings, prophets and apostles, martyrs and confessors of every age and clime, to place the insignia of royalty upon the head of the King of the universe. The audience was wrought up to the highest pitch of excitement; and, as if waiting to hear the anthem peal out for the vast assemblage, the preacher commenced singing, "All hail the power of Jesus' name." The audience started to their feet, and sang the hymn as perhaps it was never sung before. That was a moment of thrilling joy to everyone present. But what will it be to sing the King's praise with the multitude that no man can number, in perfect purity, and in his very presence!

CORSICA.—Miss E. G. Grant-Brown, accompanied by a lady friend, is now in Corsica, labouring among the peasantry in the interior, in conjunction with Pastor Mabboux (McAll Mission). This devoted lady writes from Vico (a small mountain town), telling of a meeting at the great Café of Vico, attended by a good many women and all the men of Vico. She experiences some difficulty as to securing places of meeting, though there are not a few encouragements. She says, "My visit to Cauro last week was all joy. The people made me promise to return there. We are going to a village up in the mountains from here."

POOLE FREE PUBLIC LIBRARY.—This institution is a sermon in stone, as well as a memorial of the public spirit of one of its citizens, Alderman J. J. Norton. It cost £2,500, exclusive of site and furniture, and on this Alderman Norton says: "I reckon that two shillings per day is the lowest average expenditure in intoxicants in a tradesman's home, and thus about thirty years' savings at this rate would amount, with interest, to the sum named." While the building is thus a protest against intemperance, the library shelves are a protest against the smoking habit. The volumes, five hundred in number, represent the cost of tobacco to one smoker in ten years. The origin of the Poole Free Library is, therefore, a very interesting one.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, March 11.

The Rich Fool.—Luke xii. 16—21.

In our last lesson we pondered the wisdom of Solomon; but, as we read this parable, we may say, "A greater than Solomon is here." In the Proverbs we meditated upon lessons of wisdom suggested by the experience of a wise man; but, in the parable we are now to consider, our Lord teaches a lesson of wisdom from the experience of a fool.

Note.—(1) A Plentiful Harvest (ver. 16).—This harvest proclaims the faithfulness (Gen. viii. 22), the goodness (Ps. lxv. 11), the mercy (Ps. lxvii. 1, 6), and the bountifulness, of the Lord (1 Tim. vi. 16). How painful the contrast between the open hand of the Divine love and the closed hand of the selfish recipient (comp. Ps. civ. 28 and Prov. xi. 26)! The Corinthians were enriched "to all bountifulness" (2 Cor. ix. 11). Bountifulness begets bountifulness (comp. Matt. x. 8).

(2) A Perplexed Soul (ver. 17).—His concern is not about what is spiritual, but what is material. It is not "What shall I do to be saved?" but "What shall I do with my goods?" Even blessings become burdens to unregenerate men. Compare "Cast thy burden"—margin, "thy gift"—"upon the Lord" (Ps. lv. 22). Note how Zacchæus relieved himself of the larger portion of his burden (Luke xix. 8).

(3) A Poor Resolve (ver. 18).—The small soul of the man thinks not of greater liberality, but of greater barns. In this resolve there is no sense of stewardship ("my barns," "my fruits," "my goods"). Note the contrast when the Holy Spirit purged the hearts of the early Christians (Acts iv. 32). See also, "Of thine own have we given Thee" (1 Chr. xxix. 14).

(4) A Pleasant Outlook (ver. 19).—Pleasant from the man's point of view, though sad enough from that of Christ. Eve saw pleasure (Gen. iii. 6) where God saw death. The man here anticipates rest, in the enjoyment of what is material. Ease is associated with goods—rest with riches. How common is this mistake! Here is one aspect of the deceitfulness of riches. The heart can never pillow with comfort upon gold.

(5) A Pitiful Sequel (ver. 20).—Those who sinfully forget God will some day be awfully reminded of Him. How foolish to count upon years of life and worldly ease, when we know not "what a day may bring forth!" Compare James iv. 13, 14.

(6) A Practical Application (ver. 21).—The world's rich men are often spiritually poor (Rev. iii. 17, 18).

> He whose wealth is alone in gold,
> Is the veriest pauper this earth doth hold.

To be "rich toward God" we must realise "his love toward us" (Rom. v. 8); cultivate repentance toward Him, and faith toward our Lord Jesus Christ (Acts xx. 21); and the manifestation of "good will toward men" (Luke ii. 14).

CLEVEDON CONVALESCENT HOME.—This is an Institution of a distinctly evangelical character, for the accommodation of persons in a weak state of health, upon recovery from sickness, or requiring change of air. The admissions last year numbered 239, of both sexes; these were from sixty-one places in different parts of the country. Details may be obtained from Rev. E. Forbes, Granard, Clevedon, Somerset.

A SERVANT IN A COUNTRY HOUSE writes to us on the subject of "lessening in part the misery of tramps." With the sanction of her mistress, she has adopted a plan which she commends to others who may be in a position to adopt it. Scraps of food and odd meat bones are carefully put on one side, and, with a slight addition to the store, broth is made and warmed for the tramps who call. Failing soup, tea or coffee, fried potatoes or bread pudding, are prepared, and opportunities are embraced to speak kindly words to the needy wanderers.

Among the Churches.

CHURCH OF ENGLAND.

Rev. W. Carlile is in the South of France, seeking to promote the work of the Church Army.

The Bishop of London has declined to take any part in the great Missionary Conference in June. The Society for the Propagation of the Gospel have also declined.

Bishop Harper, primate of New Zealand, has announced his intention of retiring from the Bishopric of Christchurch, after thirty-two years of episcopal work.

It is stated that a clergyman has given £25,000 to the funds of the Society for the Propagation of the Gospel, probably the largest donation, as distinguished from a legacy, ever given.

Archdeacon Farrar advocates the revival of an order of missioners or organised clergy, living permanently amongst the poorest, and temporarily bound "by vows of poverty and obedience."

Speaking at a meeting of the Free and Open Church Association at Chester, Mr. Thomas Hughes, Q.C., said it was of infinite importance that churches for the poor should be free and open.

Addressing a meeting of the Church Association at Clifton, Bristol, Rev. A. A. Isaacs, of Leicester, said that the way in which ritualistic clergymen were appointed to positions in the Church caused the ritualistic party to become bolder than before.

A daughter of Rev. Robert Gault, Free Church minister of Glasgow, who is at present in India, recently paid a visit to Miss Tucker, better known as "A.L.O.E." She is about seventy years of age, and is still engaged in active work amongst the women of India.

Three Chinese converts, in connection with the Church Missionary Society, were lately ordained by Bishop Burdon, of Hong Kong. Several workers in connection with the China Inland Mission are about to take Orders in the Church of England, and to be licensed by Bishop Moule.

The Record understands that a remonstrance has been addressed to the Committee of the Church Army, by two of their most prominent supporters, directed against the circumstances attending the withdrawal of Rev. F. S. Webster from the principalship of the Training Home.

The staunch Protestants attending a church in a Manchester suburban village are much exercised by the ultra-Ritualistic practices of their rector. The latest innovation is that, on pain of a charge of irreverence, they are expected on entering the church to bow to the "altar."

SOCIETY OF FRIENDS.

Great results in conversions and renewals are following the Gospel labours of Susie C. Berry and Eva Parker in Kansas.

Frederick Sessions, Gloucester, has been giving Bible-readings and lectures, and conducting Gospel meetings in Lynn, and at Newcastle-on-Tyne.

At Dewsbury Mrs. R. F. Crosland defended and urged the duty of women in work for Christ, saying, "The Christian religion is the only one which had something for women to do."

Adult school and mission anniversaries show very encouraging results in Ashford, Oldham, Cambridge, and Dewsbury. Henry S. Newman deeply interested the Cambridge meeting by his vivid descriptions of the East, and Jonathan Grubb spoke on temperance.

CONGREGATIONAL.

Dr. Mackennal, of Bowdon, ex-chairman of the Congregational Union, proposes that Rev. Griffith John, of China, should be elected chairman for the ensuing year.

The new Congregational Mission Chapel at White Roothing, Essex, was recently opened, free of debt. It will comfortably seat 130. The pastor is Rev. J. Rattee.

Rev. D. W. Purdon has accepted the invitation offered him by Queen-street Church, Wolverhampton, to superintend the branch churches at York-street and Stafford-street, under the pastorate of Rev. C. A. Berry.

Dr. Dale's public welcome in the Town Hall, Birmingham, on Monday week was marked by great heartiness of feeling. In his speech of response Dr. Dale said he found that the Christian faith had a firm hold of the vigorous people of Southern Britain.

Rev. Joseph Halsey, of Anerley, declares that the accusations of heresy brought against him are calumnious falsehoods, wicked and wilful perversions of his teaching, based on misrepresentations and garbled reports of private conversations.

Rev. Edward White preached his farewell sermon, on Sunday evening, in St. Paul's Church, Hawley-road, Kentish Town. There was a crowded audience. The text was John iii. 17. The atoning character of the work of Christ was set forth with great power, and "the deadly error" of Universalism shown to be without any Scriptural basis. The Lord's Supper was celebrated at the close of the service.

The Evangelical Union Church, of Scotland, has recently been attacked on the ground that "notwithstanding its broad and sympathetic creed it has not sent a single missionary abroad." Its assailants, says a contemporary, seem to be ignorant of the fact that the Evangelical Union Church contribute to the London Missionary Society every year as much as will support a number of missionaries.

A report for the past year of the Fishergate Congregational Church and Missions states that the pastor, Rev. J. Thornberry, has held 258 services in the Church and Mission Rooms, besides Bible-classes, prayer-meetings, &c. Open-air preaching was carried on during eight months of the year. Sunday-schools at Fishergate and Southern Cross are continuing to do a good work. The pastor spent much time in visitation. Many of the visits were to the sick and dying, irrespective of denomination.

METHODIST.

Methodists have established fourteen Homes for Soldiers, at an outlay of over £20,000.

A ten days' mission has been held at Luzley Brook, Bolton, by Mr. Charles Garnett, with most blessed results.

"Pleasant Evenings for the People" are now being held with success in each branch of the London Wesleyan Missions.

Rev. G. E. Butt, of Lavender-hill Primitive Methodist Church, has sailed for South Africa, where he goes to take charge of the mission station at Aliwal North.

Sir George Hayter Chubb proposes that a Soldiers' Home should be opened at Hounslow, as a memorial of the life and work of the late Miss Elizabeth Ann Wesley.

A Staffordshire gentleman has bequeathed the sum of ten thousand pounds to the United Methodist Free Churches, for the purpose of building and helping to build new chapels in London.

The Mayor of Northampton (Mr. F. Covington), who is a Baptist and a local preacher, occupied the Primitive Methodist Chapel in that town, on Sunday week, both morning and evening, and preached to large congregations.

Intelligence from the Bible Christian missionaries in China reports that they are making rapid progress in the acquisition and use of the language, and that they are greatly encouraged in the work they have undertaken.

In connection with the Old Leysian Mission, Whitecross-street, E.C., a "Girls' Parlour" was opened in November last, and is attended by a good number of factory girls, but there are not sufficient workers. Mrs. Chubb, Chevender, Chiselhurst, Kent, appeals to young ladies to help. The class meets in a room adjoining City-road Chapel.

Bishop William Taylor is now *en route* for the United States, but it is expected that he will not arrive there before the beginning of May. He is to be present at the General Conference of the Methodist Episcopal Church, which is to be held at New York in that month. The Bishop says that while in Africa he has enjoyed much better health than when in America.

In an address at Hull, Rev. J. E. Clapham, referring to village work, mentioned that there is a village near Stourport where a Methodist chapel has been closed for two years, because the landowner threatened to turn out of his employment the labourers who attended the chapel. The landlord has evicted from her cottage a poor old woman who had lived in it for thirty-seven years, because she sheltered the man who had preached in that place.

BAPTIST.

Dr. Alex. Maclaren, of Manchester, has stated that it is his intention, with the permission of his congregation, to visit Australia. He will probably sail about the middle of September.

The Freeman proposes that the president of the Baptist Union for next year should be Rev. J. T. Wigner, of New Cross. "The mature wisdom of years of service, combined with an indomitable youthfulness, indicate him to be just the man for the post."

At the annual meeting of the church at Duckpool-road, Newport, Mon., the pastor, Rev. A. T. Jones, reported that during the past year eighty-six new members had been added, and the labours of the pastor and his helpers had been much blessed.

On Monday, a meeting of Baptist and Congregational ministers of London, was held at Regent's-park Chapel by invitation of Rev. F. B. Meyer, to consider some scheme for a series of meetings to promote among ministers "a quickening of the spiritual life, and to seek together for a special enduement of Divine power."

Mr. George Cameron, of the Congo Mission, is at present staying in his native village in Scotland, recruiting his health, a severe attack of fever having sent him home an invalid. He has recently completed the revision of the last proof sheets of his translation of the Gospel according to John into the Congo language.

On Monday week Mr. Archibald Brown sat in his vestry all day, as he is wont to do on this date, to receive offerings from those who have reason to thank God for the Tabernacle being built. The people came in a steady stream all day from 7 a.m. to 8 p.m., and the amount thus voluntarily contributed was £409 2s. 5d.

In connection with the Bethel church, Nantyglo, Mon., a good work is being done by the pastor, Rev. J. C. Roberts. In seven months Mr. Roberts has added sixty to the membership of the church, and gathered around him in a Sunday-school class sixty-five young men, whose ages vary from eighteen to thirty-five. Mr. Roberts's success lies in his happy way of drawing young men around him.

Mr. Spurgeon states that he has been completely inundated with letters of sympathy with him in the present controversy, many of them containing practical help for various departments of his work. One gentleman (a Congregationalist), a perfect stranger to him, a month or two since sent, with a warm expression of regard, the sum of £100 for his institutions, and the same person has now forwarded an additional £500, with permission to draw upon him to any amount needed.

John-street Chapel, Theobald's-road, W.C., for many years the centre of earnest Christian work, under the ministry of Revs. J. Harrington Evans and Hon. Baptist W. Noel, has, during the past twelve months, been the scene of much activity, under the direction of Rev. J. E. Shephard. Dr. Underhill presided at a tea and public meeting held a few days ago, when it was shown that a good work is proceeding among young and old connected with the church and congregation.

SALVATION ARMY.

Work is soon to be commenced in Spain.

At Camberwell, on Monday week, fifty new "soldiers" were publicly sworn in under the Army colours.

Nineteen Swiss soldiers have recently entered the Training Home at Paris to be trained as officers for the work in Switzerland.

At Norkoeping, one of the older Swedish corps, says *The War Cry*, 200 souls have been saved during the last four months. Of these, 105 are now soldiers. Capt. P. A. Andersson has been sent for repeatedly to pray with people who were in distress about their souls.

Commissioner Tucker, of India, is expected in England in April. He says that the Parsees of Bombay, who have hitherto been hostile, are turning round. One of the richest has promised him £100 per year for three years to be spent in special efforts amongst drunkards.

Some months ago a gentleman made his will, leaving £5000 to his daughter, an officer in the Salvation Army, on condition that she left the Army within six months. The £5000 was to be held by trustees who were to give the money to hospital and other funds, if, at six months' end she had not left the Army. His daughter went on over the six months. The trustees met, and distributed the £5000 in accordance with the will.

PRESBYTERIAN.

Rev. Martin Lewis, late of Toorak, Melbourne, is at present assisting Dr. Saphir at Belgrave Church.

Some of the members of the church at Neston, near Chester, in conjunction with the Primitive Methodists, have commenced a mission amongst the colliery-men of the district.

A large number of pupils from the Royal Normal College for the Blind now attend the services at St. Andrew's Presbyterian Church, Upper Norwood, and take a leading part in the singing.

A class for girls engaged in factories has been opened in connection with the church at Bootle, Liverpool. It gives them a much-needed opportunity to meet for pure social intercourse and religious teaching.

Miss Emily White, daughter of Rev. Dr. Verner M. White, of South Kensington, has accepted from the Free Church of Scotland the principalship of the Normal School, Calcutta, for the training of native teachers.

Mr. George Sturge, a member of the Society of Friends, has lately forwarded to the Foreign Missions Committee of the English Presbyterian Church a donation of £100. This is Mr. Sturge's eighth instalment of a gift of £1000 to the Missions.

In two parishes of the island of Lewis a revival of religion is taking place unparalleled since the memorable revival of 1860. The agents of the West Coast Mission state that in some places in the Hebrides visited by them the state of religion is unworthy of a Christian land.

Madame Heiss, superintendent of the Free Church Mission Schools, at Baalbeck, Syria, addressing a meeting at the East Free Church, Arbroath, said that at first she experienced great difficulty in gaining admission to Moslem homes, but now she has a kindly welcome everywhere. The most bitter opposition she has to bear comes from the Roman Catholic missionaries.

At a great children's missionary gathering in the U.P. Synod Hall, Edinburgh, Mr. John Tod spoke very effectively of what the children of that church had done in early days in providing a mission ship, and a few years afterwards in adopting six hundred starving orphans in India, and providing for them. He pressed home the duty of children contributing what they could for foreign missions.

NOTES FROM IRELAND.

A successful series of evangelistic services has just been held in the Independent Chapel, Cork, by Rev. S. Griffiths, of Belfast.

A pleasant reunion of the members of the various Protestant churches has taken place in Sligo, under the auspices of the local Y.M.C.A.

Rev. Chas. Inwood, Methodist Conference evangelist, assisted by Mr. Mackson, of Liverpool, has held a fortnight's mission in Lurgan, with good results.

Sermons on the subject of temperance were preached in over one hundred churches of the united diocese of Down, Connor, and Dromore, on Sunday week.

An interesting series of six lectures, by Rev. Professor Witherow, D.D., on the Continental Reformed Churches, has been delivered in Magee College, Londonderry.

The Ulster Society for Promoting the Education of the Deaf, Dumb, and Blind has 140 children (of whom 110 are deaf and dumb, and 28 blind) under instruction.

A remarkable spiritual work has been going on for some time in Lagan View Tabernacle, Belfast. Several of the most noted pugilists and drunkards in the locality are said to have been savingly converted.

"FALLEN ON SLEEP."

Rev. John Watt, parish minister of Strathdon, N.B.—Rev. W. H. Hoare, of Oakfield, Crawley, Sussex, an aged clergyman, whose kindness of heart and unselfish love of doing good endeared him to rich and poor alike.—At Koloa, Sandwich Islands, Rev. James W. Smith, who went in 1842 as a missionary physician to Hawaii, where he laboured for many years under the American Board.—Rev. H. G. Walsh, for nearly fifty years vicar of St. John's, Redland, Bristol.—Rev. Thomas May, for forty-six years vicar of Leigh, Tunbridge, Kent.—Rev. Francis Storr, for thirty-four years vicar of Brenchley, Staplehurst, Kent.—Mr. David Kennedy, well known throughout Ayrshire for his earnest evangelistic work.—Mr. J. B. McAuley, of Belfast, an attached member of the Presbyterian Church.—Mr. Forrest Reid, Sessional Crown Solicitor for Londonderry.—Mr. Joseph Nicholson, of Bandon, co. Cork, for many years an able, earnest Methodist local preacher.—Rev. G. P. Badger, late chaplain Bombay Presidency.—Rev. Peter Parsons, Wesleyan minister, of Devonport, for fifty-six years a successful preacher of the Gospel.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Mission work each evening at Bermondsey, Whitechapel, Lambeth, Canning Town, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, March 4, 3 and 7 p.m., Mr. Oscar Owers. Young men's Bible study, Sundays, 3 p.m., and Tuesdays, 8.15 p.m. Wednesdays, public Bible study, 8.15 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday next, 3.45 p.m., straight talk with men, by Mr. E. J. Kennedy; subject—"Crossing the Line"; 7 p.m., Mr. Harry Grattan Guinness. March 1, musical evening (free). March 2, lecture (free), "Alleged Gospel Discrepancies Answered," by Mr. H. G. Picton. March 5, lecture, by Rev. S. Wainwright, D.D., in commemoration of 1588, "The Defeat of the Spanish Armada" (free). March 7, lecture, by Mr. W. J. Dixon, on "Thomas Carlyle."

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, March 1, at 8.30, address by Rev. P. Carmichael. Sunday, March 4, at 3.15, special address, by Rev. C. B. Sawday. Wednesdays, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., 26 & 28, Newington-causeway, S.E.—Thursday, March 1, 9 p.m., address to young men, by Rev. J. T. Briscoe. Monday, March 5, 8.45 p.m., Professor Gladstone on "Religion and Science."

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Deepening of the Spiritual Life. Rev. Mark Guy Pearse will give addresses Tuesday and Wednesday, March 6 and 7, 8.45 p.m. Open to all.

Burlington Hall, 23, Savile-row, entrance by Mill-street, Conduit-street.—Mrs. Yapp will give six addresses on "The Brides of Scripture, as Unfolding some of the Glories of the Church of God," on Thursdays, March 8, 15, 22, and April 5, 12, 19, to women only.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Conference Hall, Mildmay-park, N.—Sunday, March 4, 3 30 p.m., Mr. Finlay Gibson; 7 p.m., Mr. John G. McVicker.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—All-day meeting, Friday, March 2; 11 a.m., prayer for nations and missions; 3 p.m., Rev. Mark Guy Pearse; 7 p.m., holiness meeting.

Great Assembly Hall, Mile End-road, E.—Sunday, March 4, at 11 a.m., 6.30 p.m., and week-nights at 8, Mr. W. R. Lane.

Regent's Park Chapel, Park-square, W. (near Portland-road Station)—Sundays, Rev. F. B. Meyer, 11 a.m. and 7 p.m. Visitors welcome. Gallery free.

Children's Special Service Mission.—Presbyterian Church, Haverstock-hill, N.W., special mission, by Mr. Josiah Spiers, Sunday, March 4, to March 16. Meetings each evening (Saturdays excepted) at 7. Also on Wednesday and Saturday afternoons, in the Lecture Hall adjoining the church, at 3.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, March 2; tea at 6; meeting at 7; address by Rev. J. Wilkinson; subject—"Who is Jesus Christ?"

East London Training Institute.—Workers' prayer-meeting, every Friday, at Harley College, Bow, at 3.30.

United Army and Navy Prayer-meeting, for all who are serving, or who have served, as officers in the army or navy, Saturday, March 10, 2 p.m., City Terminus Hotel, Cannon-street, E.C.

Christian Convention, Norwich, April 11 and 12.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—First anniversary meeting of "The Christian Lifeboat Crew," Tuesday, March 6, 7 p.m. Mr. R. C. Morgan, Mr. C. Russell Hurditch, Colonel McGregor, and others will give addresses.

Rev. James Neil will give his course of lectures, on "The Land and the Book," at the Y.W.C.A., Morley Halls, 316, Regent-street, W., commencing Monday, March 5, at 8.30.

Mr. Frank H. White will begin Sunday morning expositions of the Epistle to the Galatians, Powis Hall, Talbot-road, Bayswater, W., Sunday, March 4, 11.

St. George's Hall, Langham-place, W.—Mr. G. Hucklesby, during March. Sunday 11 and 7. Wednesday, 8 p.m., Burlington Hall, Savile-row.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

Dublin.—Meetings of believers, May 29, 30, 31, and June 1.

Conference on Christ's Second Coming, at Miss de Broen's Iron Room, Belleville, Paris, Wednesday, March 14. Addresses by Rev. Melville Pym and others. Christians of all denominations invited to attend. Inquiries as to hospitality to be addressed to Miss de Broen, 3, Rue Clavel, Belleville, Paris.

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Subscriptions received by Messrs. Morgan & Scott to Monday, February 27, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
New Talbot Tabernacle—Miss E.	0	3	0
Dr. Barnardo's Homes—A.D.A. 5s; M.A.M. £2; D.B.F.S. £10; E.C. 5s; M.O.P. £5; C.M.R.P. 6s; L.P. £1; Thankoffering, £1; S.M. 2s 6d; Friends, 5s; Jack & Agnes, 1s; *Dear Old Women*—H.M.A.S. 10s	20	14	6
Destitute Children's Dinner Society—S.S. 5s; H.M.A.S. 5s; A.P. 10s; C.X.C. 10s; L.P. 10s; M.S. 4s	2	4	0
London Samaritan Soc., &c.—S.S. 5s; H.M.A.S. 5s; Elusendy, 5s; W.H.R. £1 1s; T.G. 10s; C.C. £1	3	6	0
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Salvation Army—M.M.R. 10s 6d; John vii. 17, £10; *Night Shelter, &c., Limehouse*—John vii. 17, £5; E.A.F. £1; D.S. 5s; H.H. 9s; *Slum Work*—John vii. 17, £10; *Rescue Work*—John vii. 17, £10...	37	4	6
Home for Aged Blind Christian Men & Women—C.J.H.B.	1	0	0
Mission of La Seyne—J.M.	0	5	0
Family late Rev. Abraham Lamb—Supplied, 10s; D.McL. £2; Poor Evangelist, 2s	2	12	0
Church Missionary Society—Mrs. G. 5s; F.W. £1; E.C., Ross, £1	2	5	0
Tower Hamlets Mission—Mrs. H. £2; C.P., Clifton, 15s; T.G. 10s; *Debt, Assembly Hall*—C.P., 10s	3	15	0
Miss Sharman's Orphan Homes—Mrs. H.	1	0	0
Houseless Poor (Banner-street)—H.M.A.S.	0	5	0
Lambeth Ragged Schools—H.M.A.S.	0	5	0
London City Mission—H.M.A.S. £1 1s; M.O.P. £5; E.C., Ross, £1; *Poor Shirt-makers*—A.P. 10s	7	11	0
Home for Worn-out Governesses—H.M.A.S... ...	0	10	0
Free Meals Poor, Poplar (Mr. Fuller)—H.M.A.S. 5s; C.P., Clifton, 5s; H.N.D. £1; C.C. £1 ...	2	10	0
Cow Cross Mission—G. & M.P. £1; A.P. 10s ...	1	10	0
China Inland Mission—D.B.F.S. £20; C.X.C. 10s; C.T.C., Clonmel, 5s; E.C., Ross, £1; M.S.R. 3s 4d	21	18	4
Colar Orphanage (Miss Anstey)—D.B.F.S.	5	0	0
Mr. A. G. Brown's Work—C.P., Clifton, 5s; C.C. £1	1	5	0
N.E. London Gospel Mission (Factory Girls)—C.P., Clifton, 10s; J.I.D. £2; Candahar, 2s 6d; S.M. 2s 6d	2	15	0
Bridge of Hope, Ratcliff—C.P., Clifton, 5s; T.G. 10s	0	15	0
Deacon Abraham's Orphanage—P.T.	0	4	6
George-yard Ragged Schools—E.J. 5s; L.P. 5s; C.C. £1	1	10	0
Dock Labourers (Mr. Coleman)—M.M. 5s; Help, 10s; A Lady, £10; Sympathiser, £1; J.M. 2s; Thankful, £1; M.S.R. 2s	12	19	0
Pastor Chiniquy—A.P.	0	11	6
Friendless & Fallen—A.P. 10s; Elusendy, 5s; Thankoffering, 15s; H.P. £1	2	10	0
Mrs. Wilkes' Rescue Work—Elusendy, 5s; C.C. £1	1	5	0
London Medical Mission—Elusendy	0	5	0
Home of Industry—Elusendy, 10s; W.H.R. £1 1s	1	11	0
Christian Medical Mission, Southend—Elusendy	0	5	0
Gospel Purity Association—T.W.	1	0	0
Suppression of Opium Traffic with China (Lecturing & Travelling Agent)—T.M. 10s; S.T.M. £1 1s; J.F.B. £2	3	11	0
Hospital Sick Children, Gt. Ormond-st.—M.O.P.	5	0	0
Latymer-road Mission—J.I.D. £2; Thankful, £1	3	0	0
Rescue Society—J.I.D. £2; Thankoffering, 15s; *Fire at Home*—L.P. 10s...	3	5	0
Field-lane Refuges—J.I.D...	1	0	0
Relief London Poor—C.R.G. £1; Mrs. S.R. 5s...	1	5	0
Open-air Mission—C.R.G	0	10	0
Rev. W. E. Hurndall's Work—Inasmuch, 5s; S.A.T. 10s	0	15	0
Mr. Fegan's Home—F. & R.V. £1; W.H.R. £1 1s	2	1	0
East London Sewing-class Fund—H.N.D.	1	0	0
Halfpenny Dinners—H.N.D.	1	0	0
Mission to Lepers, India—H.N.D.	2	0	0
Moravian Misn. (New Home, Lepers, Jerusalem)—H.N.D.	1	0	0
Miss Weston's Work, Royal Navy.—L.P., 5s; C.C. £1	1	5	0
Blind Chinese Scripture Readers—Thankoffering	1	10	0
Mrs. Harrier's Rescue Work, Brixton—M.S. ...	2	2	0
Mildmay Mission to Jews—H.H.	0	5	0
Children's Penny Dinners—F. & J.	0	10	0
Gray's-yard Rag. Schs.—Help, 10s; Thankful, £1	1	10	0
Hoxton Blue Ribbon Mission—W.H.R.	1	1	0
St. Giles' Christian Mission—W.H.R. £1 1s; C.C. £1; H.P. £2; Thankful, £1	5	1	0
Spitalfields Gosp. Msn. (Mr. Archibald's Teas to Dock Labourers)—Choral	1	2	6
Sufferers from Cholera, Sicily—E.H.	2	2	0
Dock Labourers—T.G.	0	10	0
Miss Lee's Home, Eastbourne—C.C.	1	0	0
Irish Evangelisation Society—C.C.	1	0	0
Bible & Colportage Society, Ireland—C.C.	1	0	0
"The Christian" Tract Fund—C.C.	1	0	0
Day in Country Fund—C.C.	1	0	0
Union Hall Mission—C.C.	1	0	0
Free Circulation of Mr. Dyer's Letter on India—R.B.M.	0	1	6
Christian Community—Thankful	1	0	0
Aged Pilgrims' Society—F.C.	0	10	0
Mr. Rohrbach's Work—F.C.	1	0	0
Mr. Rabinowitz's Work—F.C.	1	0	0
Irish Society—E.C., Ross	1	0	0
Latimer Church, Bow (Food, &c., for Poor)—H.D.W.	0	5	0
East London Training Institute—M.S R.	0	3	4
Kabyle & Berber Mission—M.S R....	0	3	4
Birds' Nest, Mission, Dublin—M.S.R.	0	2	0
Anchorage Mission—M.S.R.	0	2	0
Missionary Leaves Association—M.S.R.	0	1	0
	£204	0	0

[Advertisements.]

Work amongst the Very Poor of East London (W. Evans Hurndall)—H.M.R. 15s.

Mrs. Parsons' Orphan Home—Anon., Sunderland, 10s.

Mission to Deep Sea Fishermen—St. Mark xiv. 8, 27 Magazines, 6 Books.

London Samaritan Society (Free Meals)—Mr. W.G. £1 1s; Misses O. 11s; Mr. W.T.P. 10s; Mrs. O.T. 5s.

Thames Church Mission—The Secretary tenders his best thanks to X.Y. for the generous contributions paid through The Christian for this Mission.

Notices.

Will Mrs. A. G. Mansfeldt-Smith kindly send us her address?

Communications Received with Thanks.—C.F.H J.M.M. W.W.D. W.H.G. J.E.R. J.G. H.L. A.A. M.E.G D.T. J.F.P. J.W.A. E.F. L.B. J.R. J.C.B. S.S. A.M.P W.F. D.M.C. J.D.M. A.G. H.D.H. W.N. S.W. A.S.W. H.T. H.F.G. W.D. H.G.H. E.P. C.G. W.Q. A.H.G. R.D.F. F.B. M.S. A.G.P. W.W. S.O.H. A.J.B. T.R.M. J.L. A.H. M.C.G. J.E.K. W.M.D. M H.H. B.S. E.C. E.R.K. M.H.P. W.B. T.H.C. M.P. E.J.W. D.L.F. G.K. P.S.O. F.N. P.P. S.A.B. A.W. K.H.P. K.T. C.S. E.R. D.C.P. E.A. M.K.W. J.H.P. W.S. M.E.H. A.C.R. J.H.R. A.J.C. H.B. E.J.M. F.R.G. J.F. G.C.N. E.W. A.B. J.A. A.S. W.C.J. C.M. J.P.H. A.M. G.S. G.F.O. H.C.K. E.H. D.N. W.F.S. T.M.W. G. de G.G. G.E. W.H. E.S. H.N.C. A.T.J. E.J. H.B. A.A.S. J.B. J.W. J.G.G. G.M. G.F.A. W.M B. F.H.W. E G. M.H.C. J.C.A. F.T.B. W.H. C.T. H.W. W.C. J.H.H. T.F. J.G.T. G.T. J.B. B.A.M. W.T. G.L.T. M.H. H.P. A.J.C. J. de B. J.L. F.B.M. H.G.H. A.N.W. J.D. R.R. T.M.W. J.U. A.O.C. M.E.H. C.N. T.L.B. W.G. J.L. J.T.W. F.W.M. L.H. G.K. H.F. R.S.M. W.C.V.

Applicants for Tracts.—J. Lewis, 3, Stafford-villas, Kilburn, N.W.; W. Willcock, 271, Deansgate, Manchester; A. Wilson, 65, Cromwell-road, Peterborough; C. Hand, 15, Fair View-terrace, Manor Estate, Salisbury; J. G. Davidson, 40, Union-road, Nottingham; C. Sparrow, 11, Perry-street, East Park, Northampton; W. Nichols, jun., near the Chapel, Ringland, Norwich; W. Burbridge, 186, Heneage-street, Ashsted, Birmingham; J. P. Squire, 2, Adelaide-terrace, New Benwell, Newcastle-on-Tyne; H. Murch, 46, Willis-road, Kentish Town, N.W; J. Edwards, Bank Cottage, Lodge Brymbo, near Wrexham; J. P. Baker, Temperance Hotel, Camelford, Cornwall; Mrs. Garland, 18, Clarendon-place, Citadel-road, Plymouth; Miss M. Simpson, Station-road, South Cernay, near Cirencester, Gloucester; — Ellis, 83, Duncan-terrace, Lord Duncan-street, Cross-lane, Salford, Manchester; W. Ridge, 111, Shakespear-road, Stoke Newington, N.

JAPAN.—The number of attendants in December last at the Methodist College was 380, and the prospects of an increase were very good. A thorough education in English science and mathematics is given, and the college finds its lower classes always quite full. The aim is mainly to secure the conversion of the students, and much blessing is reported in this direction. In the past ten months seventy-one have professed Christ, most of these are from the higher classes, and are all energetic and active young men.

SPAIN.—Count A. Bernstorff, President of the German Branch of the Evangelical Alliance, last year visited Spain. He has recently described the difficulties which evangelical truth has to contend with in the Peninsula, and he points out that the little apparent fruit of mission work is explained by the great opposition which converts from Romanism have to undergo. Nevertheless, there are encouraging features in the reality of the work, such as it is, and in the purity of the profession of those who have to suffer for Christ's sake.

Undenominational Christian Mission and Ragged Schools.—Help is needed to carry on the work of this Mission in South Wales. There are four halls for preaching and other work. During the winter many thousands of free meals are given to unemployed parents and their children. Mr. Thomas M. Wintle, Pontymoile, Pontypool, Monmouthshire, is the hon. superintendent of the Mission.

A VERY PRESSING NEED.

IN a village in the West of Ireland a Scriptural School has been carried on with much success for many years. It has been maintained by the personal efforts of the family of the resident Proprietor, whose means, under existing circumstances, do not admit of his rebuilding it. The School is attended by over forty children, who are daily instructed in the Word of God, but the School House is in a state of irreparable decay, the walls being held together by props. A new building is absolutely necessary, if a Romish education, without the Bible, for the villagers, is to be prevented.

"Clarisford, Killaloe, County Clare.

"I most cordially recommend the Appeal for the rebuilding of Abraham School House, the advantages and importance of which I am well aware of.

"WM. B. KILLALOE."

"I beg fully to concur in his lordship's recommendation.

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11, Buckingham-street, Strand, London, W.C."

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Mrs. SMYLY, 35 Upper Fitzwilliam Street, Dublin; or,
Mrs. HATT NOBLE, Ardmore, Bray.

Contributions received by Mrs. Smyly up to February 25, 1888:—Anon, 5s; Mrs. Gossett, 12s 6d; A Friend, 5s; Mrs. Riddell, £1; Mrs. Clay, £1; Anon, 5s; Anon, 1s; Miss Lily H. Southcomb, £1; Miss Nicholson, 1s; Mrs. Malone, £2; T. A. Denny, Esq., £5; Mrs. Stoll, £2; G. O. £5; Mrs. Burton, £2; Thomas Williamson, Esq., £1; Ed. Pennefather, Esq., £1; Mrs. Warner, £1; M. 2s 6d; Mrs. Duncan, 10s; A Lady, 10s; Mrs. Cairnes, £1; Mrs. Fuller, £3; Mrs. Heywood, 10s; Miss F. Meredith, 2s 6d; Miss Markley, 10s; W. H. Hunt, Esq., £1; A. Patton, Esq., M.D., 10s; Rev. J. Fleming, 10s; Mrs. Yeates, 4s; Mrs. Smith, and Miss Alley, £1; Rev. O. H. Phipps, £1; Mrs. Birley, 10s; Anon, 2s; J. W. A., £3; Mrs. T. W. Lacey, £1; Miss Borbridge, 1s 6d; P. Roberts, Esq., (coll.) £1; Geo. F. W. Irving, Esq., £1; Mrs. L. Bell, £1; A. C, 2s 6d; Mrs. Dawson, 10s; Wm. F. C. S. Corry, Esq., 10s; T. B. Dale, Esq., £1; G. C. Courthope, Esq., 5s; Miss Newcombe (coll.), £2; Mrs. Clarke, £1; C. P. Bushe, Esq., 10s; Miss Brown, £2; J. C. Clarke, Esq., £1; Miss Boileux, 10s; A Friend, 10s; Herbert Clarke, Esq., £1; M., 2s; Rev. C. E. Cairnes, 10s; Anon, 2s; Mrs. Alexander, £1; Miss Warren, (coll.) £5 2s 6d; Miss Mason, 5s; Lady Acland, £2; Miss Clutterbuck, 2s; Miss Berron, 5s; Miss C. F. Bannister, 5s; Mrs. Trimmell, 5s; Mrs. and Mrs. E. F. Kennedy Davis, £1; Miss Bourne, 5s; Miss Gibbs, 5s; Mrs. Fenton, 2s 6d; R. J. Coddington, Esq., 5s; Mrs. M'Calmont, £1; Miss Cairns, £1; Mrs. R. S. Hudson, £1; Miss Hawkins, 2s; Anon, 1s; Miss Gilston (coll.), 10s; Mrs. Little, 10s; Mrs. Falkiner, 10s; Mrs. Jameson, £1; Mrs. Harris, 1s; Alfred D. Price, Esq., 5s; Mrs. Ferris, (coll.), 3s; Mrs. Augustus Bushe, £1; Mrs. Henry, £1; Mrs. Gyles, £1; Mr. and Mrs. Yarburgh Lloyd Greene, 10s; Mrs. Hall, £1; Lady Fitzgerald, 10s; Mrs. Hobbs, 5s.

Per Mrs. Hatt Noble:—Duchess of Grafton, £2; Irish Lady, £1; R. Maddock, Esq. £2; Colonel D'Oyley, Battley, £1; Rev. Cuthbert Hackett, 10s; E. H. B., £1; Thomas Allen, Esq., 1s 6d.

HOMES FOR LITTLE BOYS,

Farningham, and Swanley.—24th Anniversary.

On Saturday, March 10, being the Silver Wedding of the Prince and Princess of Wales (Patrons of the Homes), there will be an AFTERNOON ASSEMBLY in the ROYAL ALBERT HALL, with a CONCERT by 500 Boys, and a GYMNASTIC DISPLAY in the arena. The chair will be taken at 3 o'clock, by the President, the EARL OF ABERDEEN. Tickets for numbered seats, One Shilling; for the gallery, Free. May be had at the Hall, and at the Offices of the Homes.

On Saturday, March 17, the Anniversary Banquet will take place in the WHITEHALL ROOMS of the HOTEL MÉTROPÔLE, at which the Treasurer, W. H. WILLANS, Esq., J.P., will preside. The names of Ladies and Gentlemen wishing to attend the Banquet will be gladly received by the Secretary. Dinner at 7, precisely.

On Monday evening, March 19, the ANNUAL SERMON will be preached at ST. BRIDE'S CHURCH, Fleet Street, by the REV. CANON FLEMING. The anthems and music will be sung by the Swanley Orphans' Choir. Divine Service will commence at 7 o'clock. A. O. CHARLES, *Secretary.*

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HEBREWS vi. 19.

To Shelter, and give Spiritual care to Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

THE FUNDAMENTAL TRUTHS OF THE GOSPEL.

At the earnest request of a large number of Christian Ministers and Laymen of various Evangelical Churches throughout the country, the Council of the Evangelical Alliance, in July last, agreed to arrange for a series of Meetings at several centres in London, when united Testimony to the Cardinal Truths of the Gospel should be given. A Special Committee was appointed to carry out the details of the plan, and the programme of arrangements is given below. While the Meetings are convened by the Evangelical Alliance, the selection of speakers has not been limited to members of the Alliance.

PROGRAMME.

Exeter Hall, March 14.

MORNING at 11.	AFTERNOON at 3.	EVENING at 7.30.
Chairman: **LORD POLWARTH.**	*Chairman:* **DONALD MATHESON, ESQ.**	*Chairman:* **Sir JOHN COODE.**
Speakers: Rev. CANON GIRDLESTONE. „ C. H. SPURGEON. „ CANON FLEMING.	*Speakers:* Rev. E. W. MOORE. „ F. B. MEYER.	*Speakers:* Rev. H. C. G. MOULE. „ E. E. JENKINS. „ Dr. MacEWAN.

Kensington Town Hall, March 16.

MORNING at 11.	AFTERNOON at 3.	EVENING at 7.30.
Chairman: **Rev. Dr. STOUGHTON.**	*Chairman:* **General Sir A. LAWRENCE.**	*Chairman:* **W. SHEPHERD ALLEN, Esq.**
Speakers: Rev. Dr. ANGUS. „ E. A. STUART. „ TALBOT GREAVES.	*Speakers:* Rev. C. A. FOX. „ W. FULLER GOOCH.	*Speakers:* Rev. H. W. WEBB PEPLOE. „ H. BATCHELOR. „ Dr. SINCLAIR PATERSON.

Mildmay Conference Hall, March 20 & 21.

TUESDAY, MARCH 20th.

MORNING at 11.	AFTERNOON at 3	EVENING at 7.30.
Chairman: **ARCHDEACON RICHARDSON.**	*Chairman:* **J. E. MATHIESON, Esq.**	*Chairman:* **Gen. Sir ROBT. PHAYRE, K.C.B.**
Speakers: Rev. T. McCULLAGH. „ Dr. MacEWAN. „ COLMER B. SYMES.	*Speakers:* Rev. CHAS. A. FOX. „ CHAS. NEW.	*Speakers:* Rev. C. H. WALLER. „ CANON TAYLOR. „ P. COLBORNE.

WEDNESDAY, MARCH 21st.

Afternoon, 3 o'clock, Special Address by Rev. C. H. SPURGEON.

Great Assembly Hall, Mile End Road, March 21 and 22.

MARCH 21st.	MARCH 22nd.
AFTERNOON at 3. PRAYER MEETING. *Chairman:* **Rev. A. G. BROWN.**	AFTERNOON, at 3. *Chairman:* **Rev. J. PULLEIN THOMPSON.** *Speakers:* Rev. C. H. WALLER. „ W. PARK.
EVENING at 7.30. *Chairman:* **Gen. Sir Robt. PHAYRE, K.C.B.** *Speakers:* Rev. H. E. BROOKE. „ CANON TAYLOR.	EVENING at 7.30. *Speakers:* Rev. Dr. BRUCE. „ CANON TAYLOR. „ G. STRINGER ROWE.

Admission to the morning and evening Meetings at Exeter Hall will be by ticket until the time of commencing, after which the doors will be thrown open to the public. For the Morning Meeting seats will be reserved at One Shilling each. All Tickets may be obtained on application at Exeter Hall, or at the Office of the Evangelical Alliance; if by letter, stamped envelope to be enclosed.

J. FIELD.
A. J. ARNOLD, } *Secretaries.*

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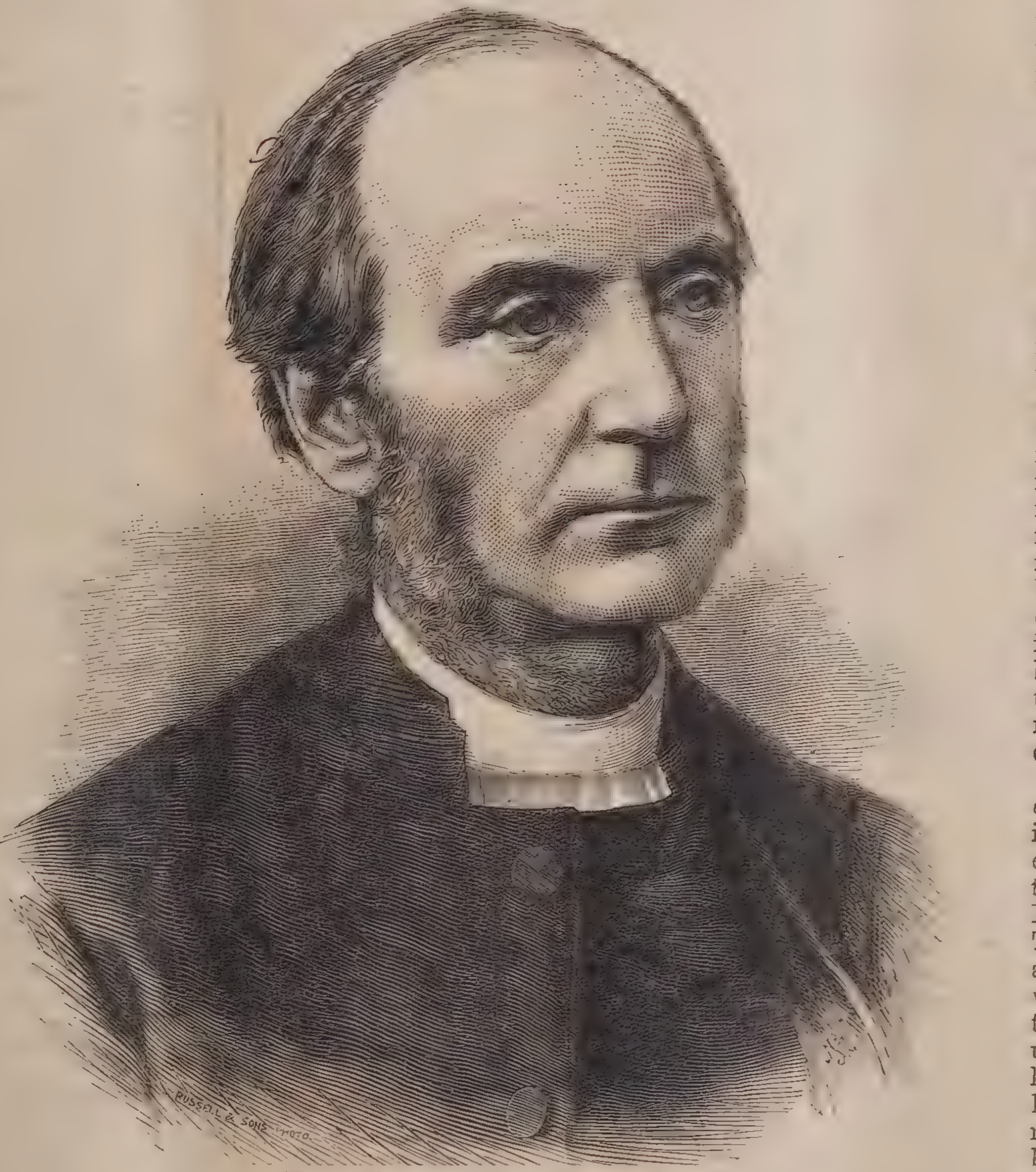
No. 945.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, MARCH 9, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE RIGHT HON. LORD PLUNKET, D.D.,

Archbishop of Dublin.

THE present Archbishop of Dublin was born in August, 1828, and educated at Trinity College, Dublin. He was ordained in 1857, and became rector of Kilmoylan and Cummer in 1858; in the following year he was appointed domestic chaplain and private secretary to his uncle, the Bishop of Tuam. In 1863 he married the daughter of Sir Benjamin Lee Guinness, Bart., and in 1864 he was elected treasurer of St. Patrick's Cathedral, Dublin. In October, 1876, he was consecrated Bishop of Meath, which diocese he ruled with such exemplary judgment that, in 1884, it was almost generally felt no better choice could be made for a successor to the Archbishop, who, after long and distinguished service, had, under the pressure of failing health and advancing age, honourably resigned his high position.

The late Archbishop, Richard Chenevix Trench, whose death at a ripe age, and burial in Westminster Abbey, are still fresh in the memory of many of our readers, was one of those rare men, gifted in various directions, who influence their fellows perhaps as much from the study as from the pulpit, the platform, and by personal contact. He was a poet of a high order, whose power over the hearts of appreciative and devout students is growing day by day, and whose poems, written as they were, "beneath the pressure, but in the light of eternity," are quite free from that spirit of doubt which drives so many of our poets into the wilderness, a critic whose opinions are invariably of value, a commentator who brought to his labours a breath of that Spirit which he himself believed the Almighty to be "now and evermore breathing over his Church," and last, but first in importance, a preacher of a masculine type, whose sermons had in them an element of universality which made them eminently suitable to the mixed congregations to whom they were delivered.


RUSSELL & SONS PHOTO.

(From a Photograph by Messrs. Russell & Sons.

Dr. Trench held so high a place in the minds and affections of the multitudes who knew him as to make it very difficult for anyone to succeed him without running the risk of provoking invidious comparisons. Therefore when the Bishop of Meath was elected to the position which Dr. Trench had resigned, there were not wanting those who professed to find in the Bishop's evangelicalism, and in the comparative simplicity of his preaching, ground for questionings in regard to his exact fitness to follow one whose tendencies were assumed to be in the direction of High Churchism, and whose pulpit utterances invariably gave evidence of high literary skill and scholarly attainment. It is perhaps due to the fact that the present Archbishop of Dublin has not in any way aimed at "pulpit popularity," or striven to win a name in the world of literature, that he has succeeded in stilling all dissentient voices, and has won undivided and general regard. If his preaching is not marked by signs of deep research and by oratorical effort, it has, what is much better in these days, a matter-of-fact directness similar in its aim to that of the first preachers of the Gospel, and it is marked by the pathetic sincerity of a loving, large-hearted man, deeply influenced by the Divine humanity of Jesus, and burning with a desire to bring others within the hallowing and saving power of the Redeemer. There is, also, the deep, solemn earnestness of one who remembers that the day is far spent, and the night cometh when no man can work. Preaching of this class cannot be left without a seal in conversions, and, although it may never be followed by the rich harvest of the revival, there will be ripe spiritual fruit in changed hearts and lives.

A Bishop's life, however, is not all preaching; it is crowded full of other duties, and in respect of these the Archbishop of Dublin has a full share. They are discharged with a firmness and gentleness which have endeared him to the large body of clergy under his care. His willingness to lend a helping hand in any parochial and mission effort is proverbial; but not more so than his readiness to take part in all sorts of meetings, public and otherwise, having for their object the benefit of charitable and philanthropic societies. Hence his calm, grave-looking face is a pleasantly familiar object in the religious world of Dublin and elsewhere. Those who earnestly desire Christian union pray that it may long be so, for the Archbishop's views in regard to this important matter are of so pronounced a character as to have carried him far beyond the arid regions of sectarianism. Neither have his views on this point remained mere opinions;

they have been borne out in deeds, as those who were present at the last Dublin Christian Convention will remember. Those who read in our columns the report of that address will be surprised to learn that the Archbishop's action in attending the Conference and his words on that occasion brought upon him the censure and strongly worded disapprobation of a section of the clergy and of their organs of the press. This fact doubtless gave the Archbishop no little pain, not on his own account but on theirs; for, eminently familiar as his Grace is with the moral and spiritual needs of Ireland, no one better knows how essential Christian unity is to the religious welfare of the country, and what a powerful weapon disunion puts in the hands of the enemies of the Cross of Christ.

With reference to the High Church movement, the flowing tide of which has, as yet, scarcely reached the shores of Irish Church life, the attitude taken by Archbishop Plunket is one of opposition. Preaching last August, on the occasion of the Jubilee service to commemorate the opening of the Mariners' Church at Kingstown, the Archbishop said that in the desire of those who wish to see in Ireland "some reflection of that 'more pronounced Churchmanship' (as it is called), and of that more advanced ritual which prevails in many portions of the sister Church of England," he could have no share; the need being not for "that other new departure," but for more zeal, more holiness, and more self-sacrifice. Those who are anxious in regard to the future of evangelical Protestantism in Ireland may be re-assured by the calm expression of opinion, in the same sermon, given after twenty years' wide experience, that there are in Ireland no tokens of progress in the direction of the Oxford movement. The words of warning which the preacher uttered with reference to "the new departure" may well be taken to heart also by those of his Nonconformist brethren who are making progress on the dangerous lines of unfaithfulness to revealed truth:—

> Development may lead, as experience amply proves, to destruction......It is, indeed, the duty of theologians, as well as statesmen, to be ever struggling for the light. But while it is very right to burst forth from the chrysalis-darkness of error and prejudice, and to seek the blessed sunshine above, there is a danger lest, having escaped from the former gloom, we may, after all, be loved by a candle's gleam, and perish in its flame.

Under the guidance of a Primate whose mind is so evenly balanced, and the chief point in whose creed is "Christ the true ladder, whereby heaven and earth have been brought near—the Intercessor by whom our petitions can be wafted up, the Mediator by whom grace cometh down," there need be little fear, either that the Episcopal Church of Ireland will take retrograde steps, or develop unhealthy growths. If, indeed, in the past she has been far from faithful to her splendid opportunities, there is reason to hope that now, in her new freedom, she will ever make fresh ones, and do her full share in the work of widening the boundaries of the Lord's kingdom in a land which, in the midst of unrest, is sighing for peace. This result will be hastened by all those who at the mercy-seat pray that God may indeed save Ireland.

TRACTS FOR ALGERIA.—Could some of your readers send me French or Arabic tracts for distribution. The need is very great indeed in this city, with its various nationalities. Tracts in English, Spanish, or Italian would be also acceptable.
A. Brunel.
3, Rue Tanger, Algiers.

LINKING HANDS.

The arrival of the Buckie fishing boats was watched with great anxiety yesterday. Heavy seas swept across the mouth of the harbour, and a strong nor'-easterly gale prevailed. In the course of the afternoon the fishing boat *Zulu*, belonging to Cullen, was struck by a sea when close to the entrance of the harbour, and one of the crew, named Alex. Runlie, was washed overboard. A number of men joined hands, and, at great personal risk, rushed into the water, and rescued the drowning man.—*Daily Paper*, Feb. 1, 1888.

The fishing boats came back again,
And anxious hearts were watching near;
As rising tempests lashed the main,
And woke the sleep of many a fear.

A bleak nor'-eastern gale blew down,
And snow was on the distant hill;
While angry clouds appeared to frown,
And waves broke rudely, cold and chill.

Across the harbour's mouth there swept
High heavy seas, as if in wrath
The entrance to that rest were kept;
While none came in, and none went forth.

Mark yonder boat! The haven seems
All but within her reach, when, lo!
A wave has baffled all their dreams,
And, in despair, they let her go.

But one is missing! Washed away
By that rude sea. Where, watchers, where?
There, riding in the foam and spray
Of yonder wave! Look, brothers, there!

Near for a moment! Quick, link hands!
'Tis done, and swift the living chain
Obeys an instinct's stern demands,
And braves all danger: nor in vain.

The man was snatched as from the jaw
Of death by that brave, simple deed.
And, as I read, I thought I saw
A model all might wisely heed.

One sometimes cannot work alone
To save a struggling soul from death;
But linking hands it may be done.
"Unite and conquer," wisdom saith.

Has sickness swept a brother down?
Wait not the lifeboat's tedious aid;
Link hands! and, ere he sink and drown,
The threatening danger may be stayed.

Has stern misfortune dashed thy friend
Amid a wild tumultuous sea?
Link hands! and mutual succour lend,
Together you may saviours be.

Has sin, some sudden wave, removed
An old companion from thy side;
Link hands! and grasp the soul still loved,
And lift him from the raging tide.

Fear not the spray, the chill, the grave;
Shrink not to seek another's aid;
Quick! ere the next succeeding wave
Destroy. Link hands! be not afraid.

Who goeth first? Behold, He leads,
Whose hands can show the nail-prints still;
He grasps the sinking, but He needs
Linked hands his mission to fulfil.

William Luff.

AMONG EAST-END POOR.

Rev. J. W. Atkinson's work in the East-end is many-sided. Among young and old, among unemployed men who are willing to work, and helpless people whose miserable condition can hardly be exaggerated, material relief is dispensed and Christian love shed abroad.

In the report of last year's operations Mr. Atkinson says that, as far as possible, relief is confined to the honest and respectable poor, regardless, however, of church association or parochial connection. In coping with the terrible destitution of the winter months it has been found preferable, in many instances, to give relief in kind rather than in money. Thus, after due investigation, thousands of shilling provision tickets, bread tickets, and coal tickets were distributed during the year. This method of relief has been found to work most satisfactorily. Mr. Atkinson writes:—"Who can tell the meaning of a shilling food-parcel in a starving home? How a poor mother's heart is cheered, and little eyes grow bright again, and the pangs of hunger are appeased—for another forty-eight hours, at any rate."

The report contains details of the working of the other agencies, religious as well as philanthropic, of the Mission. Mr. Atkinson's address is 308, Old Ford-road, London, E.

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SPEZIA PROTESTANT HOSPITAL.

It is now twelve months since the frequent cases of sickness among our poor brethren gave me the impulse to try and start a Protestant Hospital for this town and neighbourhood that would be open to any poor Protestant, no matter their denomination.

I regret to say that the end of the year came without my being able to take definitely on my hands the premises for the proposed hospital for want of sufficient help, and that at the end of next March both premises and a security of £20 given to the landlord will be lost. These premises could be had on a lease of ten years; and the rent is £120, a portion of which would come out of the well-cultivated land that surrounds the building. The total amount required annually for this work would not exceed £400.

I just wish to point out to our dear friends in England, who give so liberally for the propagation of the Gospel in Italy, that with us a large work of evangelisation is carried on among the poor, and that it is with the poor that most conversions take place. Now, the only refuge for the poor when sick is the hospital; so it generally happens that when these people fall ill they dread going to a Catholic hospital, for fear of being badly treated and molested in their hour of weakness, and they prefer to remain in their uncomfortable homes or squalid lodgings, suffering pains and deprivations of which few only know, especially in the case of a protracted illness.

We have the sad case just now of a respectable old woman, who has kept her bed for the last fortnight in great weakness and pains. Several members visit her and bring her some help; but what is it compared to the comfort and care she would receive in a good hospital? Still that woman would never hear of going to the Catholic hospital, and chooses to remain in her only and lonely room.

La Spezia, Italy. A. A. Coates.

LODGING-HOUSE MEN.—Another tea was given on Friday, Feb. 24, at the Strangers' Rest, 163, St. George's-street, E., when more than 200 poor fellows were welcomed from the dreary streets without to bright rooms and an ample meal. Earnest, faithful Gospel addresses followed from several friends. Over a dozen hands went up indicating a desire that prayer should be made for them, and there is good reason to believe some started that night, by the grace of God, for the bright home above.

THE SPIRIT OF MAN.

BY REV. JAMES DOUGLAS.

IN treating the subject of Biblical Psychology in the pages of THE CHRISTIAN, we shall not attempt to cover the whole field of inquiry; but rather to call attention to one or two points of prime importance in the constitution of man, which concern the fundamentals of the subject, and of which it is scarcely possible to find even in elaborate treatises any clear or adequate explication. Briefly put, our object is first of all to ascertain, what man's distinctive faculty is; and in the next place to show how that distinctive faculty may intellectually and morally be distinguished. The first of these ends need not occupy us long. We think that Gen. i. 27 is decisive as to the leading constituent in the nature of man:—"So God created man in his own image, in the image of God created He him; male and female created He them." Here we have man marked off by a glorious and superb difference from every form of earthly creation. Of man alone it is said that he is created in the image of God. Other creatures, in common with man, are the products of the Divine power and wisdom, and, as St. Basil observes, "Everything that is made bears some mark or character of Him who made it." But of man alone it is said: *Let us make him after our own image*—a distinction this, as Archbishop Leighton observes, excellently expressed by the schoolmen, who say, "All other works are stamped with the print of his foot; but only man, of all the visible creation, has been honoured with the image or likeness of his face."

Now, with this Scripture before us, we need have no hesitation in arriving at this conclusion, that man in his distinguishing faculty is related to God. Lately, Professor Franz Delitzsch took occasion, the King of Saxony being present at the time, to point out the anti-Darwinistic character of man's constitution, how that "God created him in contradistinction from lower animals, according to his own image, that is, gave him spirit from his Spirit." This sentiment, we hold, is immoveably set in Holy Writ. Since "God is Spirit" (John iv. 24), and man is created in his image, after his likeness, it must needs be that the base, the fundamental and ruling constituent, in the nature of man, must be spirit likewise. Man's distinctive faculty, therefore, is spirit. He is no mere natural product, no mere piece of animated clay, no mere animal, however highly organised. If he were that, and no more, the Scripture which assures us that he was created in the likeness of his Maker would be meaningless; and if it were true that by the Fall he had lost spirit—then it would follow that man by the Fall had ceased to be man, and that redemption was undertaken in the interests of an animal only—a truly unthinkable hypothesis. The conclusion then stands: man has spirit-faculty, spirit-capacity, a capacity for communion with the great Creator, a power, if we may so speak, to take on God, even as Augustine has so well said: "Thou, O Lord, hast created us for Thyself, and hast redeemed us for Thyself, and our hearts are restless until they rest in Thee."

It will be our endeavour now to trace by strictly psychological tests the presence of spirit-power in man, for we believe that it is here all that is mainly distinctive of him is to be found. It is one thing to hold sincerely that man is spirit as well as soul and body, because the teaching of the infallible Word is conclusive on the point, and another thing to discern the hidden quality of spirit, to note its outstanding intellectual and moral lineaments, to perceive the sure proofs of its presence and operation in the domain of intellect and moral sense. Our object now is to make the hidden quality of spirit known so that alike in the regions of morals and mind there may be no difficulty in understanding how much we owe to this magnificent endowment.

And, first, in respect of the intellect, the play and stamp of spirit are seen in the ability which man has to frame notions which are universal and necessary. In this respect man's superiority over the animals is one of kind, and not simply of degree. Mere practical reason fails to evidence forth man's distinctive faculty. The dog is often found concocting schemes and carrying them out with not a little sense and intelligence. The wit of the horse and the sagacity of the elephant have passed into a proverb. Even the domestic birds, and creatures tinier far, such as the ant, possess an intellectual lobe of singular refinement, which fits them for rational processes of thought and action. But, withal, there is a difference in kind, and not simply in degree, between the human and the animal mind, a difference, we believe, constituted by the presence in man of *spirit*. We refer now to the ability which man has to exercise abstract thought, to formulate notions and conceptions which have the stamp upon them of irreversible necessity, and which, though occasioned by experience, are not really contained in it.

It is manifest at a glance that *time* could never have produced a conception of *eternity*, for time does not contain it. Yet though we are but creatures of a day, nevertheless we are assured that eternity is. God has put upon man the stamp of his own eternity, and He has done it by giving him spirit from his Spirit. Likewise with the conception which the human mind forms of immensity. Nothing save the operation of spirit in man could have yielded this intellectual product. For what do we experimentally know of immensity? Not so much as an animalcule knows of our globe in the drop of water which it inhabits. Even a drop of water bears some proportion to the sum of the earth's contents, but our sensible experience of space bears none at all to immensity. Yet the idea of *immensity* is clearly ours. There is that mysterious something in us which necessitates our belief in the illimitableness of space on every side. Can we come to any other conclusion than this, that that mysterious something which enables us to do this is due to the distinctiveness of man's origin, as one created in the Divine image, and "constituted," as has been beautifully observed, "for the breath of the eternal Father"?

Why should we know that the ends of a straight line produced can never meet? The notion is abstract, incapable of sense verification, and yet it is instantly perceived as necessary and universal. And so with respect to the whole region of abstract and axiomatic truth. Into this region the animal mind, however trained, educated, ingenious, never enters. All this is reserved for the mind that is informed and transfigured by spirit. What a wonderful being, then, constitutionally is man! And how true the estimate of Novalis, "Man is the higher sense of our planet; the star which connects it with the upper world; the eye which it turns towards heaven."

Thus far we have given a tracing from the side of intellect of what is involved in the place man holds in virtue of his creation in the image of God. But spirit-capacity has a moral as well as an intellectual side; a side of conscience and of will, the due consideration of which we reserve for a subsequent paper.

MR. WALTON AT PLYMOUTH.

A VERY successful ten days' mission in St. Andrew's Hall has been concluded by this earnest and successful evangelist. The Bible-readings have been times of refreshing to Christians, and much appreciated by the numbers attending. The evenings were given to evangelistic addresses, and not one evening passed without souls being brought to the Lord. Some very remarkable cases came to light.

This mission was closed by a two days' conference. Mr. Spencer Walton has a remarkable gift in bringing together men from different sections of the Church, who are one in spirit and aim; and the result in the present case was most happy. Amongst the speakers were Revs. Hudson Taylor, Colin Campbell, F. B. Meyer, Messrs. Reginald Radcliffe, E. H. Glenny, E. Arrowsmith, J. McAuliffe, Eliot Walton, and notably Dr. Barnardo, whose addresses excited much interest. Some of the most helpful and enjoyable meetings were those held in the tea-room, when special addresses were given to Christians on their life and work.

The meetings were largely attended, and many of the local clergymen and ministers were present. Altogether a very profound and marked blessing has been received; and the after-meetings on each evening were times of very definite surrender to the claims of Christ, and especially for missionary work. At the closing meeting it seemed as though a tidal wave of blessing was carrying all before it. Surely such times must mark eras in the spiritual experience of many.

GIRLS' SCHOOLS, BEYROUT.

DEAR SIR,—I have read in your issue of Feb. 24, Dr. H. H. Jessup's interesting letter on "The Gospel in Syria." I am identified with Miss Taylor's work, which has now been going on for twenty years, it having been begun in February 1868, under a mulberry tree, with a group of ragged girls, gathered out of the gutters of Beyrout—a class for which, at that time, no one cared. Miss Taylor has dovoted herself to this work without fee or money reward. Miss Turner, who now assists her, has done the same. Neither of them have any money of their own; their necessities are supplied along with those of the children they care for.

At present the work comprises a school at Bashura, where forty Moslem and Druse girls are lodged, clothed, fed, and taught. A day-school, connected with the same, with forty in attendance. A second day-school at the other side of the town in Ras-Beyrout, with from thirty to forty. Three mothers' meetings, two held on Sundays at Bashura and Ras, and one on Thursdays in the house of an old scholar, now the head of a family; and work among the poor in visiting, almsgiving, clothing, &c., on which last year £26 4s. was spent. The total cost of all these operations was about £500. Including teachers and assistants, this gave a cost of about £3 17s. for each person. A work of such extent and of such varied character accomplished at so small an outlay claims the confidence of the Christian public, and will surely be sustained not only with unfailing but with increasing liberality.

Reports are published forming yearly chapters of Miss Taylor's biography. I shall be glad to forward copies of the last to any sending me their addresses.—Yours truly,

WM. FERGUSON.

Kinmundy, Mintlaw, N.B.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

I.—THE HOLE OF THE PIT.

ACTS vii. 2, 3, and ISAIAH li. 1.

IN the grey dawn of history, the first great character which arrests our attention for any length, is that of Abraham; who would command our notice for this, if for nothing else, that he is spoken of as the Friend of God. Surely it must be well worthy of our devout consideration to study the inner life, and outward carriage, of such a man; that we too, in our smaller measure, may become not servants only, but friends; the favoured confidants of God; from whom He will not hide his secrets, to whom He will make known his will.

Many rays of interest focus in the story of Abraham. His portrait is drawn with such detail, that it lives before us, with the same hopes and fears, golden hours and hours of depression, as are so familiar to us still. Then also, his life is so constantly referred to in the Old Testament, and in the New, that it would seem as if the right understanding of it is necessary to give us the clue to many a difficult passage, and sacred doctrine, in the succeeding pages of the Bible. Nor can it fail to interest us to discover the reason that the wild Bedouin of the desert and the modern Englishman, the conservative East and the progressive and swift moving West, the Mohammedan and the Christian, can find in the tent of the first Hebrew a common meeting-ground, and in himself a common origin.

Our story takes us back 2000 years before the birth of Christ, and to the ancient city of Ur. And it may be well, by the aid of modern discovery, to consider the earliest conditions amid which this life was cradled. We like to stand in that lone spot among the hills, where, amid the bracken and the gorse, or from some moss-grown basin of rock, there springs forth a river, which drains a continent, and flows, laden with navies, to the sea. We ask the biographer to tell us something of the scenes amid which a great life was nurtured; because we think that we can better understand its colour, current, and drift. So do we thank modern discovery for having cast its lantern on the ruins of that old-world city, which was the busy home of life when flocks browsed on the seven hills of Rome; and red deer, with light foot, trod the site of St. Paul's, and came down to drink the undefiled and pellucid waters of the Thames.

We must look for Ur, not in Upper Mesopotamia, where a mistaken tradition has fixed it, but in the ruins of Mugheir, in the near vicinity of the Persian Gulf. Forty centuries, slowly silting up the soil, have driven the sea back some 100 miles. But at the time of which we speak, it is probable that Abraham's natal city stood upon the coast, near the spot where the Euphrates poured its volume into the ocean waves.

"The present remains of the town consist of a series of low mounds disposed in an oval shape, measuring about two miles in extent, and commanded by a larger mound of seventy feet in height, on which are the remains of what must have been once a vast temple, dedicated to the Moon." In olden days it was a large and flourishing city, standing on the sea, and possessed of fleets of vessels, which coasted along the shores of the Indian Ocean, freighted with the products of that rich and fertile soil. It would be foreign to our purpose to attempt a description of the luxuriance of that land, watered by its two mighty streams, and in which the corn-plant and the date-palm attained to an extraordinary growth, and richly repaid the scanty labours of the people; and where pomegranates and apples, grapes and tamarisks grew wild. Suffice it to say, that it was a long green strip of garden-land, sufficient to attract and maintain vast populations of men, and specially suitable for the settlement of those shepherd-tribes which required extensive pasture lands for their herds and flocks.

These sons of Ham were grossly *idolatrous*. The clearness of the atmosphere, in which the heavenly bodies blaze with extraordinary beauty, beguiled them into a system of Nature-worship, which speedily became identified with rites of gross indulgence and impurity, such as those into which the heart of man always falls, when it refuses to retain God in its knowledge, and gives itself up to the dictates of its own carnal lusts. The human family seemed verging again on the brink of those horrible and unnatural crimes which had already necessitated its destruction; and it was evident that some expedient must be speedily adopted to arrest the progress of moral defilement, and to save the race. This enterprise was undertaken by Him, whose delights have ever been with the sons of men, and who, in after days, could say, with majestic emphasis, "Before Abraham was, I AM." And He accomplished his purpose then, as so often since, by *separating* to Himself one man, that through him and his descendants, when they had been thoroughly purified and prepared, He might act upon the fallen race of man, recalling it to Himself and elevating it by a moral lever, working on a pivot outside itself.

Four centuries had passed away since the Flood, and they must have been full of emigration. Population multiplied more rapidly than now, and all the world was open where to choose. Leaving the first seats of life, swarm after swarm must have hived off in every direction. Concentric waves of men, pressed outwards by hunger, love of conquest, or stronger hordes behind, spread outwards over the world. The sons of Japheth pushed northwards, to colonise Europe and Asia, and to lay the foundations of the great Indo-European family. The sons of Ham pushed southwards, over the fertile plains of Chaldea, where beneath the lead of the mighty Nimrod, they built towns of baked clay, reared temples, of which the ruins remain to this day, and cultivated the arts of civilised life to an extent unknown elsewhere. They are said to have been proficient in mathematics and astronomy, in weaving, metal-working, and gem-engraving; and to have preserved their thoughts by writing on clay tablets.

Now, it so happened, that into the midst of this Hamite colonisation there had come a family of the sons of Shem. This clan, under the lead of Terah, had settled down on the rich pasture lands outside Ur. The walled cities, and civilised arts, and merchant traffic, had little attraction for them, as they were rather a race of shepherds, living in tents, or villages of slightly constructed huts. And if Noah's prediction were verified (Gen. ix. 26), we may believe that their religious life was sweeter and purer than that of the people amongst whom we find them.

But, alas! the moral virus soon began its work. Their close association with idolatrous and abominable practices tainted the purity and simplicity of their earlier faith, and it is certain that a levelling-down process was subtly at work, lowering their standard to that of their neighbours. Joshua (chap. xxiv. 15) says distinctly that the fathers of the children of Israel, who dwelt beyond the flood of the Euphrates, "served other gods." And there are traces of the evil in the home of Laban, from which Rachel stole the gods, the loss of which so kindled her father's wrath. It is a heavy responsibility, for godly people to live amid scenes of notorious godlessness and sin. If they escape the snare, their children may be caught in it. What right have we heedlessly to expose young lives to foul miasma, which may taint and defile them for evermore! If we are compelled to live in such baleful and noxious atmosphere, let us ask that the fire of Divine purity may be planted like a cordon of defence around our home; and that our dear ones may dwell in the secret place of the Most High.

Amid such scenes Abraham was born, and grew from youth to manhood. But, from the first, if we may credit the traditions which have lingered in the common talk of the unchanging East, he must have possessed no ordinary character. According to those stories, which, if not literally true, are no doubt based on a substratum of fact, as a young man Abraham offered an uncompromising opposition to the evil practices which were rife, not only in the land, but in his father's house. He employed the weapon of sarcasm, used so effectively afterwards by the prophets to his own descendants. He broke the helpless images to pieces. He refused to bow before the subtle element of fire at the bidding of the monarch, and under the penalty of martyrdom. Thus early was he being detached from the quarry of heathendom, dug from "the hole of the pit," preparatory to being shaped as a pillar in the house of the Lord.

There is nothing of all this in Scripture, but there is nothing inconsistent with it. On the contrary, as the peculiar movements of a planet suggest the presence of some celestial body of a definite size, which is yet hidden from view in the depths of space, so the mature character, the faith, and the ready obedience of this man, when he first comes under our notice, convince us that there must have been a long previous period of severe trial and testing. The mushroom is the child of a single night; but the oak, which is a match for the tempest, is the result of long years of sun and air, breeze and storm.

At last, *the God of glory appeared unto him*. The light had been growing on his vision, and finally the sun broke out from the obscuring clouds. In what form of glory He revealed Himself we cannot guess, but we must believe that there was some outward manifestation which dated an epoch in his life, and gave him unmistakable basis of belief for all his future. Probably the Son, who from all eternity has been the Word of God, arrayed Himself, as afterwards on the plains of Mamre, in an angel form; or spoke to him, as afterwards to Isaiah, from the midst of the burning seraphim. In any case, the celestial vision was accompanied by a call, like that which in all ages of the world has come to loyal hearts, summoning them to awake to their true destiny, and take their place in the regeneration of the world: "Get thee out of thy country and from thy kindred, and come into the land which I shall show thee." If we live up to our light we shall have more light. If we are faithful in a very little we shall have the opportunity of being faithful in much. If we are steadfast in Chaldea we shall be called out to play a great part in the history of the world. God's choice is never arbitrary, but is based on some previous traits in those whom He summons from amongst their fellows to his aid. "Whom He foreknew, He also did predestinate."

It is impossible to tell into whose hands these words may fall. Young men amid the godless tea-planters of India, or the wild bush-life of Australia. Sailors on ship-board, and soldiers in camp. Lonely confessors of Christ in worldly and vicious societies; where there is everything to weaken, and nothing to reinforce the resistance of the brave but faltering spirit. Let all such take heart. They are treading a well-worn path, on which the noblest of mankind have preceded them; and which was much more difficult in those days, when few were found in it, and the Father of the Faithful trod it alone.

One symptom of being on that path is *loneliness.* "I called him alone." A loneliness that pressed hard on the heart of Jesus. But it is a loneliness which is assured of the Divine companionship. And though no eye seems to notice the struggles, and protests, and endeavours of the solitary spirit, they are watched with the sympathy of all heaven; and presently there will be heard a call, like that which started Abraham as a pilgrim, and opened before him the way into marvellous blessedness.

Despair not for the future of the world. Out of its heart will yet come those who shall lift it up to a new level. Sauls are being trained in the bosom of the Sanhedrim; Luthers in the cloisters of the Papal Church; Abrahams under the shadow of Ur's great temple to the Moon. God knows where to find them. And, when the times are darkest, they shall lead forth a host of pilgrim spirits, numberless as the sand on the sea-shore, and as the star-dust, lying thick through the illimitable expanse of space.

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NATIVE WOMEN OF CEYLON.

DEAR SIR,—Returning after six years spent in Trinity College, Kandy, among the young men in the Kandyan provinces of Ceylon, I would bring before the Churches at home, through your paper, the need of making some real effort to reach the women of this beautiful up-country central portion of the island, which is rightly named the Queen of Crown Colonies.

The Kandyan women are as yet practically unreached. Custom and prejudice prevent the ordinary method of schools being successful. Rev. W. Oakley, just gone to his rest, after fifty-one consecutive years of mission work in the district, recommended a Ladies' Visiting Mission to the Kandyan Walowas. The difficulties of this scheme are serious, these Kandyan homes being scattered over a large extent of country, but I feel that the time has come when we really must make an effort.

Our immediate want is, first, two consecrated Christian women who will devote their lives to this pioneer work. The climate, though tropical, is wonderfully healthy; and the numbers of planters in these tea and coffee districts make the circumstances of civilised life far from impossible. If workers are raised up the means for their support will assuredly be given. A special fund for this purpose is opened by the Missionary Leaves Association. There are about £100 in hands, and £60 promised. The baneful influences of Buddhist alliances for our young men, who are starting in the Christian life, urge upon us the need of completing the work of Christianising these Kandyan provinces, which has been well begun among the male population by our missions and schools.

Yours faithfully, J. G. GARRETT, C.M.S.
Chingford, Essex.

THE GRACE OF TEARS.

DR. ALEXANDER WHYTE, of Free St. George's Church, Edinburgh, selected the following extract from the one hundred and third paragraph of "Grace Abounding" as the topic of his Bunyan lecture last week:—"And now my heart was, at times, exceeding hard; if I would have given a thousand pounds for a tear I could not shed one." As a parallel text from Scripture, Jer. ix. 1 was chosen. Dr. Whyte said that in the first place he would advise his hearers always after sin to seek the grace of tears. As soon as the thought is aroused, the wish well formed, the word spoken, and the deed done, before the recording angel has time to write it down, seek the grace of tears. Tears would not atone for the sin, but the atonement that can atone will never be applied to any man who has not tenderness of heart. And not only immediately after sin, but *always* after it. Some men make it an article of evangelical religion to forget their past sins. Ezekiel charged Israel with forgetting her sins, and thus opening the door to let them in again. When Satan sophisticates a man's soul to forget his sin he is plotting to make him sin again. The sin of fifty years ago is burning as much before God to-night as when it was first committed. Whatever easily self-justified sinners may say, there is no more evangelical sentiment in the Word of God than this: "My sin is ever before me." It has been truly said that no true penitent ever forgets or forgives himself. God pardons us on the condition that we never pardon ourselves.

We should take great care lest our tears do not become dry after a supposed act of penitence; we can tell their quality by the time they run. A true penitent weeps more for his pardon than for his guilt; and those are the tears God puts in his bottle, and which help to reward Christ for his sufferings on the cross. The real heartbreak comes after pardon—after the reception of those spiritual mercies that make men wonder. When George Fox came to a town or village, and after he had tested the people, he would go back to his inn, and write in his journal, "The people were untender," or else, "The people were tender." Although I don't care much for George Fox's journal, yet that word pulls me through it. It is the great outcome of life to have tears on the cheek and tenderness in the heart.

This tenderness is not the possession of the great sinner, but of the great saint. Tenderness is one of the graces that are grown far on in the Beulah-land near the kingdom. No man in Scotland has a more saintly memory than Robert Murray M'Cheyne, and yet he said, "No one but God knows the abyss of sin in my heart." To another saintly man of England someone said, when he was on his death-bed, "How happy you must be; the gates of heaven will be crowded with your converts waiting to greet you." But he replied, "Take the man away; if I can but crawl into heaven on my hands and knees before the gate shuts, I'll be the blessedest man in heaven." An aged father, when he was complimented on his work for Christ, said, "Call me not a saint, I am a devil." It is only after pardon, you see, that real tears and tenderness come.

There are special times of tenderness that come to the people of God. You have your marriage-days and other days that you celebrate, and God's people have anniversary days in their religious life. Strange days they are, set apart for weeping which is seen in heaven, if not upon the earth. Days which mark the anniversary of their first fall into sin, of their first learning some accursed sin that has blighted their life ever since. Such men go all through life planting associations and memorials that ever after give out fountains of tears. As the sinner looks back and remembers where he has been and what he has done, his head becomes waters and his eyes a fountain of tears.

And now here is a strange fact—it is among such men God comes for his best servants. Out of the twelve, that man was most useful to Christ whose head was waters and his eyes a fountain of tears. And among the Puritans none have rendered God so much service as this distressed, sorrowful John Bunyan. When a certain preacher was praised to Dr. Duncan he remarked, "Yes, but he is too unbroken for me." God has to come to broken men for his best servants, and He brings them in to administer his covenant mercies. The early Church had a story that if a cock crowed while Peter was preaching the sermon was cut short: he could go no further. The memory of that horrible night when he betrayed his Lord overcame him, but when he began again what an unction and tenderness must have rested upon his words!

When Christ was going up to Mount Calvary He saw a crowd of women weeping and bewailing Him, but He turned to them and said, "Weep not for Me, but weep for yourselves." I am not wrong in saying that as He looks down on this congregation He says, "Weep for yourselves." Yes, Lord, we will weep for ourselves, we must compassionate ourselves. When a man is stricken with consumption or cancer, how he compassionates himself! All the world changes to him—pleasures, politics, and ambitions, they all change. But no cancer-filled corpse ever pitied himself half so much as the man who knows the plague of his own heart, and there is no man so difficult to pacify and gladden as that man. John Owen has said that the human heart has chosen a great object for its enmity, and so have a believer's tears.

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CHRISTIAN P.O. ASSOCIATION.

THIS Association, although only recently organised, has branches throughout England and Scotland, and it is hoped that a good footing will soon be gained in Ireland, America, and elsewhere. The welfare of the large army of post office employés was for many years made the subject of earnest prayer by a Christian lady who felt that this was a neglected field; in due course the way opened for the desired organisation, and earnest and efficient helpers soon came forward.

The Association has been formed on a strictly unsectarian basis, having for its objects the promotion of Christian fellowship and the spread of Divine truth and life in the post and telegraph offices. There are prayer unions for members who are trusting the Lord Jesus; members who desire Christian sympathy and help are classed as "associates." There are also branches for young women and telegraph messengers. Members subscribe 3d. per annum towards the expenses of the Association, and are entitled to receive *The Quarterly Mail*, which contains news of work in connection with all the branches.

On Tuesday evening last week, in Miss Macpherson's Home of Industry, 29, Bethnal Green-road, the inaugural meeting was held of a branch of the Association for the Eastern District of London. Invitations to tea were accepted by about seventy men; after tea about thirty more joined the company, and a happy evening was spent. Sir Arthur Blackwood, K.C.B., was expected to attend and preside, but he was absent through ill-health. Rev. Archibald G. Brown was an excellent chairman, and among those who delivered addresses were Mr. A. C. P. Coote, and Rev. T. Richardson.

LORD'S DAY OBSERVANCE.—It is proposed that 300,000 copies of a "Call to Prayer for the Sanctification of the Lord's Day" be circulated immediately in London and vicinity, through means of the churches and the Young Men's Christian Associations. They are to be sent out by the London section of the Sabbath Observance Prayer Union Society, which is composed of representatives from all parts of Christendom. To enable this distribution to be made, help is earnestly asked to be sent at once to Mr. Joseph W. Leng, 337, Strand, W.C.

Bishop Taylor's African Missions.

Bishop Taylor's self-supporting missions in Africa have, from their commencement, attracted considerable public attention. The first expedition was accompanied by prophecies of a terrible disaster, and, after its safe arrival in Loanda, the death of one of its members and the sickness of others gave rise to greatly exaggerated sinister reports. These were since emphatically contradicted from the field, and followed by more correct news of growing success. The following is an impartial view of the work done at the five stations of Angola during the last three years.

The space allowed does not admit a statement of Bishop Taylor's principles, but fairness requires the following quotation, to show his own plans and expectations: "Much time is needed to master languages and prepare the way, just as years are required to grow an apple-tree; but, instead of planting a tree, and spending a quarter of a century in developing it, we propose, on the self-supporting plan, rapidly to plant an orchard, continental it its dimensions." Bearing this numerical extension in mind, nobody can expect every station (or tree) to grow as if all means and attention had been concentrated upon it. Another point to be considered before a judgment can in justice be formed, concerning the growth of a tree, is the nature of the soil in which it is planted. It must be remembered that Angola is a Portuguese colony, where religious liberty exists only by toleration and not by law, where, consequently, much prudence is wise, where further, two languages, the Portuguese and the native Kimbundu, have to be learned before communication with the population is at all possible. And I can say, by experience, that it is no play to pick up a language in the study of which all the rules of your own grammar simply help to puzzle you; while no friendly manual assists you in bringing order into the apparent chaos of contradictions. Besides, the atmosphere and the sun of the topics soon teach everyone that *chi va piano va sano* (who goes softly, goes safely).

Passing now to the first station, Loanda; it is situated in a large city and seaport, capital of the province, and seat of the Bishopric of Angola and Congo; population about 10,000, 4000 of whom are European and mulattos, the rest blacks. Two young laymen were left in charge, with the commission to build up a self-supporting school. Although having to compete with a free high school, free normal schools, and half a dozen cheap private and boarding schools, the two workers were able to get along without assistance, and work up a school of eighteen paying boys. This school, however, would not have kept the teachers without the addition of income from giving private lessons in languages. The missionary feature of the work consisted in singing Gospel hymns, about fifty of which were taught to the boys; in the reading of the Bible by those who were able; and in the selling of Scriptures and tracts. The first depôt of these was opened at Loanda, and thence sub-depôts were successively established at all the other stations. Private daily conversation further exerted an influence. A Sunday-school for the few Kroo-boys of Loanda was started, but it gradually declined, and another free school for native baker-youths had the same fate. One of the chief drawbacks is the lack of a mission-house, which has made it necessary for the work to be shifted four times, each moving entailing loss of money, time, and pupils. Since this station has as fine and comfortable a house as can be desired, and two ladies to take charge of the girls' school, the work has made a new start, and when last seen there were three boarders, about a dozen day scholars, and the promise of several more. Sunday-school work and meetings are also on the programme. With a complete staff of workers, this station may yet see abundant fruit of its labours. Alarmed at the work already done, the Roman Catholic clergy have called in the Jesuits, who are showing opposition.

The second station was established at Dondo, the terminus of the Guanza River navigation, at the special request of the principal men. Dondo may be compared for heat and fever to Sierra Leone. Here the population of 5000 is nearly all native, and to a large extent fluctuating. Thousands of carriers belonging to eight or ten different tribes are constantly coming in with cargoes for shipping or trading, and going out with the goods exchanged for rubber, ivory, coffee, &c. At the outset a good house was purchased in the street traversed by the caravans, and manned with an ordained preacher, a lady doctor, and a young missionary apprentice. A farm was tried, but finally given up as not paying. The school made a grand start with about thirty adult night scholars, who came to learn English. Their numbers, however, gradually went down, and this department had to be abandoned; two reasons for this being the heat and the insufficient knowledge of Portuguese. The paying day-school has been doing well from the beginning, averaging four or five boarders, and a dozen day pupils. The free evening school and Sunday-school for young folks is, however, the most interesting and cheering part of the work. The attentive audience generally fills the place to overflowing, and heartily joins in the plantation songs and Gospel hymns. Step by step Portuguese is taking the place of English, and it is hoped that within a few years the native language will be the chief medium through which Divine truth will be set before the people. Not long ago the preacher in charge began to preach regular sermons in Portuguese, and his Bible-class of native lads makes encouraging progress. While the lady physician lived, and was allowed to practise, her assistance was highly appreciated. A well-manned and well-equipped mechanical department has for a long time done much toward the support of the place (which pays rent for an adjoining house), and, though at present unoccupied, is expected soon to be again in working order. This station has been visited with the death of two ladies, and tried by the departure of several members; nevertheless it marches steadily forward. New helpers are greatly needed just now.

Nhangue a Pepe, the third station, derives its name from a bird that always follows the cattle, and all its importance and value from the rich pastures extending far to the right and left of the trade-path to and from the interior. The native population, living under native chieftains, is rather scattered, and two neighbouring traders make up the white population. Little support is to be expected from them by schooling. In spite of appearances, the thing was tried, by requiring boys to work on the farm for their instruction, and so up to the present a farm-school has been maintained under many vicissitudes; but it may be expected to be transformed into a free school. A farm on a large scale has been tried, and heroically kept on with frequent modifications, but as yet, without satisfactory results. The cattle herd, on the contrary, is thriving. Two new houses have recently been built, one for the farm school, the other for a tannery and shop. The independent tribes on the opposite side of the river are in the habit of selling all their produce at incredibly cheap prices as they gather it in, and of buying it again for double the amount when the season of want comes. At their own suggestion, the Mission intends to open a little shop to trade with them, and to store their provisions, of course, not without profit. This may become a valuable help to support the missionaries, and to establish regular relations with those tribes. A Sunday-school has been started, but the attendance is not large. Medicine is regularly dispensed to the sick. At this altitude the climate is less weakening than at Loanda and Dondo, but by no means fever-free.

Dungo Andongo, the fourth station, also on the main trade-path, is hidden in a narrow alley, between immense towering pillars of conglomerate, the like of which I never saw, nor ever expect to see. Owing to the rapid daily changes from chilly morning mists to noon-day heat under a vertical sun pouring his fiery darts down the funnel of the dazzling rocks, and again to the cold winds blowing through their narrow channels at night, the place is only tolerable to persons of strong constitutions. The brave missionaries, who have held this fort so long have had very few weeks without attacks of biliousness or fever. Still they keep on. They are three, an ordained minister, his wife, who is a preacher as well as a teacher, and their daughter. Support was at first expected from a school as in Dondo and Loanda; for the civilised population seemed large enough; but that source of income proved insufficient, and so, little by little, a shop grew, with the help of friendly traders, to a nice little business, which not only keeps the family, but has enabled them to call for a helper who can devote his time to teaching, studying languages, and mission work as it develops. The paying school having ceased, a new free school has commenced with about ten scholars, and, after a time, it may be paying again. The Sunday-school at this place is one of the most cheering sights. The large schoolroom is regularly filled, and young folks stand beyond the street door. The children are full of life and fun; they sing the Gospel hymns, hear the Bible read in Portuguese and explained.

The fifth and last station, on the border of Portuguese domination is at Malanga, a village of about 1000 population, lying about 300 miles east of Loanda. It is a good country; for all its hollows contain springs, and the soil only demands an extra supply of water during the three or four dry months of the year, to produce abundantly all the year round. And the temperature is mild enough to allow a white man to work out-doors from morning till night. Only there is the large swamp at the foot of the village, and when, in the dry season, its borders are exposed to the sun, deadly miasmas arise, and numbers of the inhabitants are struck down by fevers. The people put in charge by Bishop Taylor in person are still standing firm at their post. As this is the best place for agriculture, much attention and much muscle was given to this department. A large tract of land was cleared, well laid out, ploughed, and planted, and houses built on it; but, as farming in a new country is rich in disappointments, it has not yet paid sufficiently to support the station. The mission-house, which was old and out of repairs, has been made comfortable, and a school and chapel-room added. For lack of white or half-caste children, the school never paid, and was abandoned with the departure of the teacher. The Sunday-school was kept up, but not, till recently, was it possible to obtain a regular attendance. The change was due to the arrival of a new teaching staff, and to the introduction of Portuguese and Kimbundu as channels for Gospel teaching and preaching and singing. Recently, too, the first regular native free school was opened here, English being never used except when taught to the boys, and Portuguese only for explanations. Paying day scholars and private lessons amply supported the teacher. Assistance has also come from the carpenters' shop, and from the practice of the medical missionary. A shop doing legitimate trade is probably in operation by this time, and helping to make the missionaries more comfortable, also to bring the natives within reach and under personal influence.

We cannot pass by in silence the gratifying success of Dr. Summers' work. His skill and devotion won him the hearts of the people, and through their generosity he was enabled to equip thirty-six carriers, and to start with them and a few petty native traders for the primary goal of the missionary expedition, the land of the Bashilangue. After a march of more than three months, having no company but that of his blacks, he reached Lubuku in safety, and was cordially welcomed by the great King Mukengue, Kalamba. When last heard of (letter dated Luluaburg, January 1, 1887), he was earning his support by collecting medicinal plants for the Congo State, treating the blacks in their infirmities, studying the language and preparing things for the missionaries expected to follow soon after him. Without inaccuracy this may be called the sixth station. H. CHATELAIN.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

EVANGELISTIC work has taken hold in a marked degree within a few years throughout our country. Only a few years ago Hammond, Earle, Moody, Needham, and Whittle were the men who pioneered and laboured all over the land. They are now reinforced by others who are evidently qualified for the work, and upon whose efforts the blessing of God has rested. There are at least fifty evangelists to-day, "men of might and men of war, fit for the battle," who are not only skilful to preach the glad tidings of salvation, but who also boldly contend for the faith once for all, delivered to the saints. While it is not noted as a year for great revivals, yet the reports from the evangelists this winter are full of good cheer. One cannot, however, fail to perceive also the growth of an apostasy which widens and deepens year by year.

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There have been some defections in ministerial ranks. Unitarianism, as a sect, is not increasing, but Unitarian tenets permeate this part of Christendom; thus it is that orthodox preachers have imbibed heterodox doctrines. For a time there was great outcry against evangelists, and some very bitter attacks have been made on them, as a class, by writers in certain religious journals. But the pendulum swings the other way, and pastors, who deplore the inertness of their churches and the spread of *un*-truths, are summoning evangelists to their assistance. Others, not able to secure such help, are bestirring themselves to greater activity in pastoral work. In some of the cities a system of visiting has been adopted, so that the homes around every church shall have, at least, one call from a church member, who gives an earnest invitation to the families to attend both the church and Sunday-school. The principal leaders in this movement inform me that, as yet, there has not been much practical result from this effort.

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The work is good, so far as it goes, but the Church services must be somewhat changed. A long heavy service of uninterpreted anthems and unmeaning jargon, called classic singing, finds no interest with the great public. An analytical study, or a cold piece of pagan philosophy, served up with a religious garnishing, does not go down happily with the hunger-bitten who cry for bread. Such preaching has failed. With the renewed activity in visiting, let there be more earnest, simple, and practical Bible preaching, in order to hold and save the people. This, we believe, is now the great *desideratum*.

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Is your correspondent in an unhappy mood? or is he looking at matters with "a jaundiced eye," for he has another complaint to make? Nor would he utter his secret fears were it not that THE CHRISTIAN reaches the Society he now lovingly criticises. Perhaps his words will thereby stir up the pure minds of dear brethren concerned, by way of remembrance. I refer to that historic Institution, the Y.M.C.A.

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This scribe has observed, with great sadness, the moral deterioration of the Y.M.C.A. in our cities and towns. We cannot forget its usefulness in the past; its faithfulness, its devotion to a high spiritual standard; its loyalty to doctrine, its quenchless ardour for souls, its burning zeal in every good form of evangelism. But how are the mighty fallen! How has the gold become dim! and the most fine gold changed! I assert, what is said to me, by leading pastors, by spiritually minded business men, by prominent evangelists, and by many Y.M.C.A. secretaries, that this noble agency, originally founded by a godly brother for high and holy purposes, has fallen to the plane of a decent school of physical culture. True, it is now stronger in membership, richer in wealth, more popular as a caterer to human nature—"rich and increased in goods, and having need of nothing, and knowing not that ——"

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Is it a growth and a gain if the humorous supersedes the holy; if physical culture crowds out spiritual conversion; if games of chance or skill absorb more time than Bible study? We have seen one Y.M.C.A. building where "Christian" has dropped out, and cut upon its forefront reads the title, "Young Men's Institute."

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I wish to end these Notes pleasantly. It has been my privilege to visit the "School for Christian Workers," at Springfield, Mass., where over fifty young men are in training for Y.M.C.A. secretaryships, Sunday-school superintendents, pastors' assistants, and, mayhap, evangelists. It is a noble college, and promises great things. I could perceive no material difference between the class of splendid fellows there and the theological students of other institutions. Among them I found Englishmen, Irishmen, and Canadians, as well as Americans. Their training is thorough; we shall hear good reports of their work in the future.

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Prof. F. L. Patton is elected President of Princeton College, in lieu of Dr. M'Cosh, whose resignation was so unwillingly accepted. Prof. Patton is a sound divine; he is well remembered as the man who drove Prof. Swing out of the Presbyterian Church for his disloyalty to the faith. Dr. Swing tried to convert his people to his Unitarian scepticism, but through the efforts of Dr. Patton the Presbytery deposed him from their ministry. Prof. Patton has filled a chair in Princeton for several years. Princeton must be evangelical: she can be nothing else. The influence of Dr. Hodge still lives.

THE COW-CROSS MISSION.

THIS MISSION is an undenominational agency. Beginning in the Cow-Cross district in 1865, it sought to carry the light of the Gospel into unoccupied fields, and it has ever since been doing a good and useful work in and about Clerkenwell.

In a "special notice," issued with the annual report, just published, Mr. Catlin says, "It is a question with us how we shall be able to continue till next autumn." The Home of Rest at Ventnor was a great blessing last year to a score of weary workers, but it will have to be given up this year unless the funds of the Mission increase. The report records with thankfulness that the converts remain steadfast, showing that the work is of God, and not of man. Mr. Catlin's address is 17, Claremont-square, Pentonville, N.

A POPULAR MISSIONER.—During the many years that Mr. Aitken has been engaged in this work, he has, of course, conducted missions in numerous towns, particularly in the old parish churches of our country, and in the cathedrals also. He is, we believe, the only mission preacher who has conducted services in Canterbury Cathedral, in York Minster, and in the cathedrals of Manchester and Bristol. In the summer of 1886, he went on a long evangelistic tour in America. He also enjoys the distinction of being the only clergyman who has preached in the Guildhall of London. He did so on two occasions, on the 18th and 22nd of October, 1878. Mr. Aitken, in his note-book, penned the following entry:—"A very solemn feeling aroused, and a great impression seemed made; crowded with people, mostly men."—*The Quiver, for March.*

MR. SCROGGIE IN GLASGOW.

THE last fortnightly division of the comprehensive series of evangelistic services, conducted by Mr. J. M. Scroggie, in the Free Churches in the East-end of Glasgow, reached a prosperous conclusion on Friday, February 24. London-road Free Church was the scene. Much blessing has attended these labours of this servant of God, since their commencement in September last. The attendance during the fortnight has been larger than this church has known since 1882, when the same evangelist had the help of Mr. Sankey in the service of song.

The spiritual power of the services increased as the mission proceeded. In the course of the meetings more than 120 cases of special interest were dealt with by the workers in the after-meetings, with results more or less satisfactory. These persons have all been already visited in their own homes. The resultant blessing is found in more than one direction. Christians have been refreshed. Workers have been more closely drawn together, and have done much hard work with perfect harmony and cordiality. A fresh spirit of hopeful service and believing prayer has been evoked, and ordinary work has received an impulse, which it is hoped will continue many days.

Praise is offered to God alone for all this blessing. Under Him, the workers in Glasgow feel much gratitude to Mr. Scroggie, for the way in which, during all this lengthened campaign, he has thrown himself upon the gracious power of God, and the spiritual need of the multitudes. Our readers are earnestly requested to remember this evangelist in prayer, with respect to future labour in Edinburgh, Glasgow, and elsewhere.

ORPHANS AT KOLAR, INDIA.

A CORRESPONDENT who has recently visited Miss Anstey's Mission here sends some interesting details:—

I can only say, with an experienced Christian gentleman well known here that it is truly a noble work. I wish friends at home who have money for foreign work would oftener remember the famine Orphans at Kolar, as well as the evangelistic and medical work done there by four European ladies and their native helpers. I was delighted to pass from the infant school with its twenty little ones under five years to the classes from children of six up to youths and girls of seventeen—all learning from the Bible. Afterwards I saw the workshops; the lads were learning trades and the young women to keep house, preparing the food, &c., and all were so busy.

It did me good to see the young mothers take their baskets, and go to work earning what they need, so as to leave their husbands free to save all they can towards the purchase of the needed bullocks, &c., for a little farm. This is to be given to each couple as soon as they have money enough for these bullocks and tools, and to keep them till they can reap and sell their first crops. Some twenty couples hope to do this in eighteen or twenty months, when they will be settled, ten or twelve families in a group; a native Christian village in the midst of a heathen people. Each village has its little school-chapel, &c., and the farms are worked partly by the younger boys, for the Mission, till these young men claim them. I think I never saw so healthy a set of young people, nor so neat and pretty a lot of little ones: all clean and tidy, though it was soon after 8 p.m. when I saw them. Every one seems to have her or his work, and to know it, and, however hard it is, it is done cheerfully.

SOUTHAMPTON Y.W.C.A.—There are 81 members on the roll, 36 having joined during last year. The Travellers' Aid Society has proved of great service to young women arrived by boat or rail, and all the other agencies have been well worked.

MISSIONARY NOTES.

CHURCH MISSIONARY SOCIETY.

OF a number of missionaries who have recently left for work abroad three ladies go at their own charges, and three at least (two ladies and one clergyman) owe their missionary impetus to the Keswick Convention.

COREA.

Mrs. Scranton, wife of Rev. W. B. Scranton, M.D., of the American Methodist Episcopal Mission, Seoul, Corea, writes:—"Rev. H. G. Appenzeller, of our Mission here, is soon to administer the ordinance of baptism, for the first in Corea, to a woman. That is, it is the first Protestant baptism. This woman is the wife of one of the colporteurs."

A CHRISTIAN COLLEGE FOR SIAM.

Rev. L. A. Eaton, of the American Baptist Mission, who has been in the United States for some months endeavouring to obtain funds for the erection of a Christian High School in Bangkok, has returned to his field of labour, having secured in America the sum of 15,000 dollars, to which the King of Siam will add 5000 dollars. The erection of the school will now be proceeded with.

IN MEMORY OF ADONIRAM JUDSON.

The one hundredth anniversary of the birth of Adoniram Judson, the famous pioneer missionary to the Burmese, will occur on August 9 this year. In commemoration of this event it has been decided to erect a Judson Memorial Church in Mandalay, the capital of Upper Burmah, within sight of the prison pens of Ava and Oung-pen-la. The building of the church will be commenced in July next, and the corner-stone will be laid on August 9.

JAPAN.

Rev. E. R. Fulkerson, who is at present engaged as tutor in the Tokio Anglo-Japanese College in Aoyama, reports that "all the students in the dormitories, with the exception of two or three, have been brought to Christ. They all seem to want to preach to others as soon as they are converted. Nor are their efforts in vain. They returned recently, and reported about two hundred hearers and twenty conversions during a single afternoon."

THE CONGO COUNTRY.

One of Bishop Taylor's missionaries writing from Kinchessa, Congo, recently, says:—"I have not seen anything like piety in Africa so far, among whites or natives, excepting among the missionaries. Licentiousness and drunkenness abound. The natives have learned the white man's sins; and so his Sabbaths, when he is not obliged to work, are spent in dancing, drinking, or worse. This I have seen again and again. Rid this land of the drink traffic, and then it may be possible to civilise and Christianise it."

A MEMORIAL HOSPITAL IN CHINA.

Dr. E. H. Edwards, of the China Inland Mission, in his annual report of the work at Tai-yuen-fu, Shansi (the scene of the labours of the late Dr. R. Harold A. Schofield) says:—"The friends of the late Dr. Schofield will be glad to know that a house has been bought in a most eligible position, which we hope will eventually be the memorial hospital. We have already obtained possession of the greater part of the premises, but before they can be occupied for medical work various alterations and additions will have to be made. For the present it is used as an opium refuge."

TRIAL AND PERSECUTION IN CHINA.

Miss F. M. Britton, of the China Inland Mission, writes from Wun-chau, Chehkiang Province, on Sept. 23:—"Cholera is raging now, and we are having a sad time. The people are dying in hundreds; the poor ones are just thrown into a hole and buried without a coffin. Several of our members have been taken home quite suddenly. The medicine we have given away in several cases appears to have saved life......Two men have just come here from an out-station, who have been dreadfully beaten, and can scarcely move. They are Christians. This is the second time they have been persecuted and turned out from home. Both are young men. Their backs are dreadfully swollen and cut with the beating they have had. Their persecutors are very desperate characters. Pray much that good may come from this great trial."

CHINA.

The province of Honan will, in a short time, receive a preacher of the Gospel from Canada. Rev. Jonathan Goforth and his wife have left Quebec to engage in Christian work in the province.

CENTRAL INDIA.

Dr. Elizabeth Beatty, a medical missionary of the Canadian Presbyterian Church at Indore, Central India, during last year treated over six thousand patients. Miss Beatty thinks that the institution of a hospital and training school for Hindoo women would open a wide door for the entrance of Christianity.

RIOTS IN CHINA.

The mail from China, which arrived in London on Saturday week, brings the news that anti-missionary riots are prevalent in Chi-nan-fu, one of the principal towns in Shantung, and great damage has been done by the mob to various Christian buildings. American, British, and French missionaries are the victims.

THE PANAMA CANAL.

The British and Foreign Bible Society has for the last two years supported a colporteur on the scene of the engineering operations being conducted by M. de Lesseps in the Panama Isthmus. During the first year he sold nearly £40 worth of Bibles, and last year his work was even more important, both Spaniards and Chinese being reached, besides the English-speaking population. There is a Sunday-school, and also a day-school at Panama.

A MISSION BOAT FOR LAGOS.

Rev. J. F. T. Halligey, of the Wesleyan Mission, Lagos, West Africa, has been provided, through the kindness of friends at York, with a beautiful little boat to help him in his work of visiting outstations, &c. The name of the boat is *Alafia*, a Yoruba word which means "Peace." The lagoons and rivers with which Lagos is connected make it possible for the boat to voyage hundreds of miles in smooth water. Already several trips have been made to villages accessible from the lagoons, enabling the missionary to proclaim the message of "peace" to many who would otherwise seldom, if ever, hear a Gospel truth.

MISSIONARIES IN TURKEY.

General Lew Wallace, formerly United States Minister to Turkey, in a recent speech, bore the following testimony to the American missionaries in Turkey:—"I have often been asked, What of the missionaries of the East? Are they true? and do they serve their Master? And I have always been a swift witness to say—and I say it now, solemnly and emphatically—that if anywhere on the face of the earth there exists a devout band of Christian men and women, it is these. Their work is of that kind which will in the future be productive of the greatest good. They live and die in the work. They are God's people, and they should be remembered and sustained by us."

SOUTH AMERICAN INDIANS.

Mrs. C. A. Huntley, of Demerara, in a recent letter gives an account of a visit paid to Indian settlements. She was enabled to take the Indians many temporal comforts, and, having attended some of them during sickness, she stirred them up to attend Gospel meetings. Mr. Henry Taylor, who was brought up among the Indians, has since left all and gone to make his abode in the midst of these poor people. This is matter for rejoicing to the Indians, but to Mr. Taylor, who has a wife and family, the decision was a loving response to the call of duty, made in faithful dependence upon God. Mrs. Huntley has been staying for some time at Port of Spain, Trinidad, in a weak state of health.

FRIENDS' MISSION, MADAGASCAR.

Besides a large amount of work in connection with schools, training of teachers, hospital, printing, &c., in the capital (Antananarivo) the district of Madagascar under the care of the Friends' Foreign Mission Association covers about 2000 square miles, and contains 133 congregations, with nearly as many schools. Mr. H. E. Clark writes that there is a pressing need that more workers should be sent out this summer. In Antananarivo there are only five Friends' missionaries (not including ladies), two of whom will shortly be leaving to take up work in the country districts of Arivonimamo and Mandridrano, whilst the health of one of the ladies is so shattered that she will be compelled to come hame on furlough at once.

PERSIA.

A French paper published at Teheran reports that Dr. Torrence, the medical missionary of the American Presbyterian Board, has received authority from the Shah to establish a hospital in that city, where persons without regard to religion or nationality may receive treatment. The services of Dr. Torrence have produced quite an impression on the officials of Persia, and he has been decorated as an officer of one of the distinguished orders.

OPIUM REFUGES IN CHINA.

In a recent letter, Mr. Stanley Smith writes:—"Tracts, opening new opium refuges, &c., form an inexhaustible receptacle. £30 would open a good opium refuge. Anyone with £30 to give can open a Hien city (capital of a country) to the Gospel, and that means that all the villages in connection with that country have a chance of being evangelised. We are looking for all the Hien cities south of Tai-yüen, in Shan-si—about sixty—to have opium refuges in each, and thus be opened to the Gospel." Dr. Stewart writes from Tai-yüen Fu on November 18:—"The refuge is as full as it can hold of people, and four of the patients this week say that they want to be baptised and enter the Church."

CHRISTIAN UNITY IN NORTH INDIA.

A mission hospital has been built lately in Ferozepore by Rev. F. Newton, of the American Presbyterian Mission. It was opened by the Bishop of Lahore (Dr. Valpy French). Such acts as this on the part of the Bishop go far to promote that "Unity of the Spirit" and to strengthen that "Bond of Peace" which all those who love the Lord long for. Had we more such kindly acts and intercourse in the Church at large, there would be less of strife and more of blessing. The hospital is doing a good work. Mr. Newton, the medical missionary in charge, is greatly cheered in his labours of love by a number of non-Christian native gentlemen, who have raised considerable sums collected amongst themselves for the furtherance of this work.—*Punjaub Mission News.*

BAPTISMS IN CHINA.

Miss M. Williams, of the China Inland Mission, writing from Ho-k'eo, reports the baptism, on the Kwang-sin River, province of Kiang-si, of forty-six Chinese converts. Says Mr. Hudson Taylor, in *China's Millions*:—"We believe that the seven baptized at Ho-k'eo are the firstfruits of that station. So are the four baptized at Gan-ren. At Kwei-k'i we witnessed the baptism of the first convert about the beginning of June, 1886; now six men and nine women are added to the church. The interest near I-yang, another out-station opened last year, is very cheering. It is worthy of note that the stations on this river have only been occupied by lady missionaries, co-operating with married native pastors and preachers. We have had no men to spare for the fifteen millions of Kiang-si!"

SCENES AT MILLWALL DOCKS.

THE numbers of unemployed men flocking to these Docks seem to grow larger and larger, and the fighting for the free dinner tickets, given away towards noon to those who have lingered about in the forlorn hope of a job, becomes fiercer each week. Yesterday so terrible was the struggle that one man was seriously injured, and the sight was heart-aching to witness. After filling our benches to the fullest extent, till our last basin was spent, a crowd of weary, hungry men were obliged to be sent empty away.

The poor men have found our address and come to our door, after the hall is closed, till close on midnight, for a free lodging order. We have found, however, a large number to have "homes," though in the last state of destitution, and invaded with sickness and death in some instances. We have been actively collecting their addresses this week, and visiting them, and shall be glad to minister to these lonely ones at "home," as our friends enable us. WILLIAM CHORLEY.

2, *Marquess-grove, Canonbury*, N.

BRIXTON Y.M.C.A.—Mr. George Williams presided over the sixth annual meeting of this branch a few days ago. The report showed that the Association had made considerable progress during the year, having secured the services of a general secretary who devotes his whole time to its interests. It was stated that the Association buildings are quite inadequate to the needs.

The Christian.

March 9, 1888.

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COLD AND HUNGER IN ST. GILES'.

TO THE READERS OF "THE CHRISTIAN."

Dear Friends,

Kindly permit me to mention the needs-be for a little special help for the struggling Poor of St. Giles' during this exceptionally severe weather. The fag-end of the winter is invariably the most trying of all in a district like ours. The first two or three months the Poor manage to pull through by all sorts of shifts and contrivances, disposing of everything in their scantily-furnished rooms that can be turned into ready cash. Thus they secure food and manage to exist; but the last month or two of the cold weather invariably produces much suffering and want, as all their little means are then gone. Add to this the recent snowfalls and bitter winds, interfering as they do with the trade of all costermongers and street traders, and you have a fair idea of the necessity that exists for rendering a little timely assistance in the shape of coals and food until our poor folks can again get a fair chance of fighting want and hunger from their doors. Any moneys entrusted to us I think I can fairly promise shall be wisely distributed, and can be forwarded to our Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or to yours sincerely,

GEO. HATTON,

Superintendent, St. Giles' Christian Mission,

Feb. 28.

4, Ampton Street, Regent Square, W.C.

P.S.—Warm Cast-off Clothing, Blankets, &c., will be most acceptable, and can be sent to me as above.

HAM YARD SOUP KITCHEN & HOSPICE. 1846
(The original Leicester Square Soup Kitchen and Refuge),
GREAT WINDMILL ST., HAYMARKET, W.
Hon. Treasurer—
W. ASH, Esq., Tower House, 119, Camden-road, N.W.

Funds much needed. Open all the Year.
20 BEDS IN HOSPICE. Particulars sent by
Office—Ham Yard, W. W. STEVENS, *Superintendent.*

AS THE SPRING COMES ROUND
Choirs like to sing of Nature, Out-door Life, Flowers, &c., in
PART-SONGS, CANTATAS, GLEES, CHORUSES.
Send, therefore, for a List of such Compositions to
J. Curwen & Sons, 8 & 9, Warwick Lane, London, E.C.

Issue at par of £74,000 in 7 or 5 per Cent. Land Mortgage Debentures, running for a term of 7 or 5 years, being the balance of an issue limited to £150,000.

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This Company receives money on loan, for which it issues its Mortgage Debentures at 7 and 5 per cent., amply secured under a deed of Trust by real and personal property valued at £645,000. The Debentures are, in the opinion of the Directors, a safe and desirable investment.

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Full particulars may be obtained of the Manager or any authorised Agent.

Wm. C. PRESCOTT, Manager.
Offices—Dashwood House, 9, New Broad Street, London, E.C.

"Hitherto hath the Lord helped us."

FIFTY-THREE years have elapsed since the establishment of the SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST. It was formed for the purpose of giving instruction to women in the Zenanas of *India*, and in their own homes in *China*. Thus it is the oldest Zenana Society in existence. It was found impossible then to carry the object of the Society into effect, for the doors of those prison-homes were locked and double-barred. The Committee, therefore, while biding their time, turned to School-work, finding it more practicable to collect and to teach children, especially of the lower classes, than to reach those of more mature age and of higher social position. Beginning with Schools in *India* and *China*, the work of the Society was subsequently extended to other countries also, and now includes *Japan, the Straits, Africa, the Levant*, and *Persia*.

The object of the Society has been strictly evangelistic—that of carrying the Gospel to the homes of the East. To this end, *education* was felt to be of great importance, in order that those who should be reached by these missionaries might each be carefully instructed in the truths of the Christian religion, enabled to read the Word of God for herself in her own tongue, and qualified to impart her knowledge to others. Thus the object of the Committee included evangelisation, education, and training in teaching.

The work of the Society may be thus briefly summed up:—Zenana Missions; Medical Missions; Village Missions; work among the crowds assembling at native festivals; house and hut visiting; boarding, day, infant, and Sunday Schools; Bible and sewing classes; training native Zenana missionaries, district visitors, school-mistresses, and Bible-women; mothers' meetings; also branches of the Bible and Prayer Union, and of the Young Women's Christian Association.

The souls that have been given to the Society's missionaries for their hire, out of many nations and kindreds and people and tongues, are not to be counted by human arithmetic. There are thousands now gladdening the hearts of those who led them to the Saviour, adorning his doctrine, and working in His service.

"This is the Lord's doing, and it is wonderful in our eyes."

The Committee very earnestly appeal for funds to enable them to carry on, and to extend, their various operations.

SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

President—THE MARCHIONESS OF AILSA.
Hon. Secretaries—Miss Ellen Rutt, Lower Clapton, N.E.; Miss L. Hope, 7, Ovington-gardens, S.W.
Secretary—Miss Webb, 267, Vauxhall Bridge-road, S.W.
Cash Secretary—Miss Tait, 66, Wilberforce-road, N.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from M. W. B., 10s.; Oranges, 1s.; "Anonymous," Clothing.

Rations of Food to Hungry Children. The Infant Day Nursery. Free Ragged Day Schools. Toy Classes. Rough Boys' Classes. Industrial Classes for Boys on Tuesdays, Wednesdays, and Fridays, at 8 p.m. Meetings, Classes, Tea Room, &c., for Elder Girls and Young Women. Bible Classes. Gospel Temperance Meetings. Mothers' Meetings. Lodging House Services. Room to room Visitation. Library. Evangelistic Services. Mission to Inebriate Women. Sewing Classes for Poor Women.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 32, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 93, High-street, Homerton, London, E.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families.—Contributions in money or clothing will be gratefully acknowledged by the Committee. A few old dresses are much needed.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., urgently appeals for help to provide Food, Fuel, and Clothing for destitute but respectable East-end families during this severe and most trying weather. Also Free Meals for poor starving little children. Every gift promptly acknowledged by above.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. The Committee earnestly appeal for funds to meet the many applying for training. B. N. Pratt, £1 1s.; Miss Nelson, £1; the Misses Shawe, £3 3s.; Mrs. Walford, £1.

Hon. Sec., Dr. GRIFFITH.

MRS. BOTTING'S ORPHANAGE.—Children taken at any age, kept until 16, maintained, clothed, educated, and trained for service. Funds greatly needed.

23, Ridley-road, Dalston, London.

THE BETHSHAN, LEEDS.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30, Thursdays, 7.30 p.m. Friends desirous of benefiting by the teaching, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Belle Vue-road, Leeds.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

Educational.

MORAVIAN EDUCATION.—Fairfield Boys' School, near Manchester. Established 1790.—For terms and all particulars apply to the Rev. W. J. BIRTILL.

THE PRINCIPAL OF HIGH-CLASS SCHOOL for Young Ladies, desirous of leaving home for the short vacation, offers one or two vacancies to pupils of good social position, at greatly reduced terms on early arrangement. Sound Christian training. Strictest investigation solicited. References to the Evangelical clergy, ministers, and parents who are anxious to recommend.—Miss D., care of Caretaker, 13, Rose-street, Newgate-street, E.C.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

NEED & REASONS FOR ASKING.

NEED.—A House with lower rooms large enough to hold meetings in—Gospel Meetings, Y.W.C.A., and Gospel Temperance Meetings, &c.; Class and Committee Rooms. Upstairs: Rooms for occasional Visitors, Tired Workers, &c.; and perhaps as a permanence for some whom the Lord has laid aside from active work.

REASONS FOR ASKING.—*1st.* Because the present Rooms to let in Bristol for these purposes are very expensive, and quite beyond most societies' funds; mostly too large or too small; very noisy, from being near to the trams. *2nd.* Because two Houses are now being offered for Sale, in capital positions, with good rooms. *3rd.* Because the words of the Lord Jesus to His disciples were, "Hitherto ye have asked nothing *in My Name*; ask, and ye shall receive" (John xvi. 24); and again, "WHATSOEVER ye shall ask the Father *in My Name* He will give it you" (John xvi. 23).

The Lord has indeed blessed the Work here, which makes the workers bold to claim His promise, and ask those of His servants who have been given abundance of this world's riches to help in the good work.

It is calculated the amount needed will be about £4,500; which will secure the House, with some Furniture, and enable the start to be made free of debt. Any Donations will be most gratefully received and acknowledged, as well as further particulars given, by MARGARET M. LURY, Bellevue, Upper Redland, Bristol; or may be sent to MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

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THE MEADS EASTBOURNE.

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FINISHING SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

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B.; The Ferns, Duffield, Derby.

A LADY (Widow of an Officer), highly recommends an excellent School for the Daughters of Gentlemen, where her two daughters are completing their education. She can speak confidently and gratefully of the benefits they have received in mental culture, physical health, and sound Christian training, and will be gratified to reply to any parents seeking such information.—Mrs. H. C. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

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EDUCATION.—Young Children.—The Widow of a clergyman, residing in Bedford, close to good Preparatory and Kindergarten schools, undertakes the care of children under 12 years of age, during the school terms. Every home comfort. Inclusive fees, £20 per term. References exchanged.

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EDUCATION IN FRANCE.—Pension Protestante, highly recommended by English and French clergymen. Excellent Christian education. Good accent. Terms moderate.—For references and particulars apply, Mademoiselle MOLLARD, St. Quentin, Aisne, France.

SWITZERLAND. — Educational Establishment for young ladies. Every advantage. Pleasant home. Beautifully situated.—For prospectus apply to the Directress,

Mlle. ALLIDER, Chatelain, Vevey.

SWITZERLAND.—A Lady wishes to recommend a happy Christian home in Lausanne, where a few young ladies are received on moderate terms, and arrangements made that they should have every educational advantage.

Mrs. DE CARTERET, Les Magnolias, Lausanne.

PARIS EN FAMILLE.—Madame de Pradel, (sister of Lieut. Bellot, who perished in the search for Sir John Franklin), receives a few boarders wishing to acquire conversational French, or studying at the Sorbonne College de France, where free lectures are given by the most eminent professors.—Apply at 86, Boulevard de Port Royal, Paris. Highest references from late English boarders.

A LADY WISHES to recommend an old-established School for the daughters of Gentlemen, situated in one of the healthiest suburbs in the south-west of London. Large modern house, with good garden and tennis court. The Principals, who belong to the Evangelical Church of England, take great interest in the religious and moral training of their pupils, giving them also a sound education, combined with home comforts. Resident foreign governess, visiting masters.—For prospectus, apply to

Mrs. SPENCER, 14, Beauchamp-place, Brompton.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

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WELLINGTON, SHROPSHIRE.

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Head Master, R. H. VINE, M.C.P.

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NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

STUDLAND HOUSE, Bracknell, Berks, Boarding School for Boys. Good commercial and classical education. Comfortable home. Religious training. Terms from 8 guineas per term.

Address, PRINCIPAL.

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Combe Down is situated 1½ miles distant from the G.W.R. Station, Bath, and one mile from Monkton Combe.

INWORTH HALL SCHOOL, Kelvedon, Essex. (Boys.) Thorough commercial education, 21 guineas, including French, laundress, and books. Unlimited diet, happy home, lovely grounds. No quarter's notice. No corporal punishment.

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PREPARATORY SCHOOL for Little Boys, conducted by a lady of great experience, and with high recommendations. Very comfortable home for the children of parents going abroad.

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A YOUNG LADY, speaking fluent French, can be received in a first-class Ladies' school, on half terms, in return for conversational French.—KENT, care of Messrs. Rolfe, 6, Charterhouse-buildings, Aldersgate, London.

TUTORSHIP REQUIRED in England or on the Continent, by an Oxford Graduate (married). Some years' experience in tuition.

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CHRISTIAN TRAINING HOME FOR GOVERNESSES, to spread Evangelical Scriptural Truth, with sound improved secular knowledge. [illegible] provided. [illegible], London, N.

A LADY, aged 30, wishes a re-engagement as Governess to young children. English, French, music, drawing, and painting. A comfortable home more desired than a large salary.

Miss DREW, Ince, near Chester.

GOVERNESS REQUIRED (daily). Thorough English, conversational French, Latin, good music, drawing. Two girls, 13 and 12, and two boys, younger.

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NURSERY GOVERNESS or Mother's Help wanted, in a clergyman's family in North Wales, to teach two little girls elementary subjects, music. Small salary. Comfortable home.—Mrs. JONES, Castell, Penygraig, Pwllheli, Carnarvonshire, North Wales.

CHRISTIAN NURSERY GOVERNESS wanted, to instruct three young children and to assist with child two years old. Requirements, good English, elementary French, and music. Interview desired, and one with experience preferred.—Mrs. W., 4, Kensal-place, Kensal-green.

A LADY WISHES to recommend a Governess. Thorough English, arithmetic, [illegible]. Young boys preferred. Would go as attendant, companion, or travelling maid. Good needlewoman.

M., 33, Onslow-gardens, S.W.

Appointments, Situations, &c., Wanted.

A GENTLEMAN recommends his Coachman (married), who has been with him nearly three years. Steady. Drives well. Light weight. Thoroughly understands horses. Age 31.

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COACHMAN.—Situation wanted, by Christian married Man. Age 31. Abstainer. Excellent character. Ride and drive well. Willing and obliging.—A., 51, Albert-road, Alexandra District, Penge, S.E.

AS GARDENER.—Young Man (22), [illegible] experience [illegible]—W. [illegible], [illegible] Villa, Brunswick-[illegible], W[illegible].

A LADY WISHES to recommend a [illegible] BROWN, [illegible]

AS GAMEKEEPER, by Christian Man, army pensioner. Age [illegible]. Married, two children. Available March [illegible]. Good character.

G. F., [illegible] cottages, Sandown, Isle of Wight.

MIDDLE - AGED MAN desires employment as Coffee Manager, small place, or generally useful anywhere. Good character. [illegible]

MRS. G. E. GRAHAM highly recommends Christian Governess [illegible]. Experienced with motherless children. English, French, music, elementary drawing. [illegible] Laundry and travelling expenses.

[illegible] near Worthing.

HOUSEKEEPER - COMPANION to delicate Christian Lady; or Caretaker. An educated Christian Lady (41) desires re-engagement. Domesticated, trustworthy, and total abstainer. Would travel. Good reference.
CARA, 30, Sandringham-road, West Hackney.

AS WORKING HOUSEKEEPER (or any position of trust), to Lady, Gentleman, or elderly couple. Superior, capable person. Middle-aged. Clerical references. Christian home appreciated.—MOORE'S, 27, St. James-street, Dover.

GENTLEWOMAN wishes to obtain a situation in April, as Housekeeper or Matron. Previous experience. Highest references.
Miss TOWNSEND, Sandwell Hall, near Birmingham.

AS WORKING HOUSEKEEPER to a Gentleman, or Cook in a small quiet Christian family. Aged 38. State wages.—A. B., care of Mr. Goddard, Confectioner, High-street, Walton-on-Thames, Surrey.

AN EDUCATED CHRISTIAN LADY (Church of England) earnestly seeks a re-engagement for Easter, either as Governess-Housekeeper, Housekeeper, or Useful Companion to invalid or elderly Lady or Gentleman. Domesticated; good manager and needlewoman. Age 40. Excellent references.—M. B., Coombe Bissett, Salisbury.

MATRONSHIP WANTED. Children's orphanage, training or factory girls' home. Age 46. Thoroughly active, experienced, and interested in work. Could combine ordinary school instruction and teach sewing, Scripture, &c. Or teacher s post separately. Good disciplinarian. Testimonials.—L., 4, Hutchings' Library, 90, Uxbridge-road, London, W.

AS LAUNDRY MATRON (working), in a Training Home for Girls. Thoroughly experienced. Good references.—Miss HUGHES, Red House Home, Buckhurst-hill, Essex.

A LADY (middle-aged) will give her services as Companion-Attendant to invalid Lady, for a Christian home and small remuneration. References exchanged.
Miss H., Aston Hall, Shifnal, Salop.

CHARGE OF SMALL HOME wanted, by Mission Worker. West-end preferred. Salary £40.—B., 17, Old Cavendish-street, W.

COMPANION.—A Christian young Lady seeks an engagement as Companion to a Lady. Thoroughly domesticated, well educated, cheerful, good needlewoman.
N. D., 47, High-street, Barnstaple, Devon.

WELL RECOMMENDED LADY as Companion. Very useful dress and fancy worker. Domesticated and adaptable. Would travel. Control or assist in any way. Salary required.
Mrs. E. KING, Mortimer-crescent, N.W.

CHRISTIAN LADY, 40, desires re-engagement. Companion, Housekeeper, or any position of trust, where the duties are light. Thoroughly trustworthy, good reader, and total abstainer. Stote salary.
HOPE, Penn, Stationer, Maidenhead.

YOUNG CHRISTIAN LADY, Clergyman's daughter, desires engagement as Companion. Well educated, musical and cheerful. Or would teach one or two little girls. Refined home essential. Experienced.—Miss B., Wadhurst, Sussex.

A CHRISTIAN YOUNG PERSON seeks engagement as Useful Companion to a Lady (elderly or young). Servant kept. Refined Christian home desired.—By letter, L., Beta, 32, Military-road, Northampton.

A LADY WISHES to recommend strongly a young Lady, now living with her, as Mother's Help. She is willing and obliging.
Mrs. JOHNSTON, Greenlands, Sidcup.

A YOUNG LADY wishes to find a situation as Nursery Governess or Mother's Help. Thoroughly good references, experienced. Protestant, certificated. Salary £18 to £20.
192, Upper Parliament-street, Liverpool.

MOTHER'S HELP, or Nursery Governess, in small family. No perambulator. Dissenter. Comfortable Christian home desired rather than large salary. Servant kept. Age 19.
M., 5, Market-place, Acton, W.

USEFUL HELP (domesticated) seeks situation in a Christian family, where servant is kept. Two Nurses disengaged. S.E. district preferred.—SECRETARY, Young Women's Christian Association, Cairns House, Brandram-road, Lee, S.E.

USEFUL MAID to an elderly or invalid Lady. Good needlewoman and amanuensis. Abstainer. No objection to light housework. Good reference.—E. S., 1, Alexandra-terrace, Strood, Rochester, Kent.

RECOMMENDED by Dr. Miller, of Hampstead.—A young Lady wishes to find an engagement as Nurse-Companion to an invalid. Has had experience in nursing.
K. M., Clifton House, Willow-road, Hampstead.

AS ASSISTANT-NURSE IN HOSPITAL.—Can have good references. Has been short time in a hospital.
P., 11, Endsleigh-gardens, Euston-square, N.W.

AS NURSE OR HOUSEKEEPER, required by a Christian Woman. Accustomed to children of all ages. Would teach English and music. Age 42. Cheerful and healthy.—M. E., Churchill Home, 77, Chiswell-street, London, E.C.

AS USEFUL OR CHILDREN'S MAID, in a Christian family. Age 25. Knowledge of dressmaking and good personal character.
M. O., 9, Clifton-gardens, Margate.

LADY'S - MAID.—Miss Fergusson Abbott recommends her late Maid. Trustworthy. Good servant and dressmaker. Earnest Christian, Nonconformist. Desires situation where she could have religious privileges. Good wages. London preferred.—TONKS, 29, Danvers-street, Paulton-square, Chelsea, S.W.

A LADY WISHES to recommend a young Girl of 16 as Under House or Nursemaid. A good needlewoman.—Miss H. REYNOLDS, Epping New-road, Buckhurst-hill.

A LADY SEEKS a situation for a Girl, 17, as Kitchenmaid or Under Housemaid.—Mrs. J. MACINNES, 2, Gayton-road, Hampstead, N.W.

A YOUNG GIRL, 23, with good references, desires a situation as Useful Sewing-Maid, but having only an aged mother, is anxious to sleep at home.
K. S., 13, Rose-street, Newgate-street, E.C.

LADY RECOMMENDS young Girl (short) as House-Parlourmaid, in small family. Good character. Kensington preferred.—D., Plum's Library, 102, Richmond-road, West Brompton.

WILL ANY KIND LADY take as Under Housemaid or General Servant, a Girl who is anxious to regain her character.—Miss FOWLER, Snaresbrook House, Wanstead, Essex.

A LADY IS ANXIOUS to find first places for Girls of 17 as Under in house and kitchen, or where one other servant is kept.
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SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

Appointments, Situations, &c., Vacant.

HEATHEN AT HOME AND ABROAD.—Working-men and women wanted to be trained free as Evangelists and Mission Nurses. Is this a call for you?—Apply for details, CHURCH ARMY, 130, Edgware-road, London, W.

CHAPEL-KEEPERS (Man and Wife) wanted, for Bloomsbury Chapel. Total abstainers preferred.—Apply by letter only, enclosing testimonials, and stating remuneration required, to S. R., 693, Messrs. Deacon's, Leadenhall-street, E.C.

ACTIVE MAN wanted, to invest £100, and assist Advertiser in working up Suburban House Agency, &c. Good opportunity. Small income only guaranteed. Special knowledge not essential.—E., 8, New Bridge-street, E.C.

A MATRON wanted, in a small Home for Destitute Little Girls, in connection with Christ Church, Claughton. An earnest Christian, Church of England. With some experience in the work. Small salary.
M., 36, Devonshire-road, Claughton, Birkenhead.

TO GROCER'S ASSISTANTS.—Wanted (out) a Christian young Man, about 22. Good at Provisions.
SMITH & VOSPER, Kingston-cross, Portsmouth.

AN ARMY PENSIONER wanted, for House Service. A Christian, and an abstainer, of good appearance and address. Without family. Age between 30 and 40.—C. F. CARPENTER, South Devon Health Resort, near Teignmouth.

A MARRIED LADY, whose husband is in delicate health, wishes to secure the aid of an experienced Christian Lady Help to assist in the management of her household, and to act as an occasional amanuensis. Some experience in nursing desirable.—Address, with full particulars of age, salary expected, &c., to E. E., care of C. Mitchell & Co., Red Lion-court, Fleet-street, E.C.

AN EVANGELICAL Church of England Lady, as Hospital Superintendent, required. Voluntary or otherwise. Vacancies for two paying Probationers—The SECRETARY, 31, St. George's-square, Belgravia, S.W.

USEFUL MAID wanted. Thorough needlewoman. House-Parlourmaid kept. Assist in light household duties, and take entire charge of drawing, morning, and one bed-room. Aged 25 to 30. Wages £20, all found.—Address by letter, Mrs. HENRY G. THOMPSON, 86, Lower Addiscombe-road, Croydon.

CAN ANY LADY recommend good Cook (country). Small family; four servants. Wages £21 to £22, all found. No beer. Age 25 to 30.—Mrs. CARUS-WILSON, Nonington Vicarage, Wingham, Kent.

A THOROUGHLY TRUSTWORTHY young Woman wanted, as Plain Cook for the Y.W.C.A. Home, Brighton. Age 25 to 30. Abstainer.
LADY SUPERINTENDENT, 51, Old Steyne.

PLAIN COOK, also PAGE, wanted. Abstainers. Five in family. Three servants kept. Cook's wages about £20. Boy could be trained. Excellent characters required.
Mrs. P., 17, Leyland-road, Lee.

A CLERGYMAN'S WIFE requires a steady, trustworthy Plain Cook for a family of three. No knives or boots.—Mrs. TUGWELL, Havering Vicarage, Romford, Essex.

GOOD PLAIN COOK wanted by April 5. Age 25. Wages £16. Small family, all found. One year's good character indispensable. No beer.
Mrs. LANG, 49, Rosslyn-hill, Hampstead, London.

AS UNDER-MATRON.—A young Woman, age about 30. Church of England. Fond of housework, and willing when necessary to do a little scrubbing. One desirous of working to win souls for Christ. Small salary. Very bright, comfortable home. Apply to
MATRON, G.F.S. Lodge, Brixton-rise, S.W.

A THOROUGHLY GOOD PLAIN WOMAN COOK wanted. Also an experienced MAN BAKER, for bread, pastry, &c. Also a HOUSE AND PARLOURMAID. Must be a good needlewoman. Consistent Christians earnestly desired, as it is for a temperance establishment where Gospel mission work is carried on, and everything done with an eye to God's glory.
OLIPHANT, 455, Strand, London.

A SUPERIOR EXPERIENCED SERVANT wanted, by a single Lady. Age between 30 and 40. Girl kept. Washing put out.
Miss B., The Lydiate, Sandown, Isle of Wight.

A MAID wanted, for Lady and two daughters. Good dressmaker. Some knowledge of millinery and good packer essential. Care of two bed-rooms. Age about 26. Tall.—State wages last received, and all other particulars, to Mrs. TWENTYMAN, Green Hill-park, New Barnet.

HOUSE-PARLOURMAID.—Wanted by Clergyman's Widow, two in family (comfortable home), good House-Parlourmaid, not under 24 Good needlewoman. Good character indispensable.—Write, stating wages, length of character,
Mrs. POSTLETHWAITE, Southwell, Notts.

CAN ANY LADY recommend a nice House-Parlourmaid, clean, neat, with good character. Abstainer; not under 20. Comfortable home. Wanted at once.—Mrs. WILLIAMS, St. Eulalie, Harold-road, Upper Norwood.

HOUSE-PARLOURMAID and Plain Cook, aged 25 to 30, wanted, for Gentleman's family in Hertfordshire. Good wages.—Mrs. WILSON, Rivers Lodge, Harpenden, St. Albans.

GOOD HOUSEMAID wanted, by March 31. Able to wash. Abstainer. Strong. Age about 23. Must have good character.
Miss HOWORTH, Park View, Burnley, Lancashire.

THOROUGH GENERAL SERVANT wanted immediately. Plain cook. Early riser. Experienced. Family two. Wages £20. Abstainer preferred. Personal character.—Mrs. EAST, Hythe Villa, Cintra Park, Upper Norwood.

GENERAL SERVANT, in the country. Elderly, single woman, or widow without children. Lady and child. Small wages but comfortable home.—Arbuthnot, East Grinstead.

GENERAL SERVANT.—Wanted, first week in May, a good General Servant, who understands plain cooking. Age from 25 to 35. Church of England. Two in family. Good wages given. No beer.—Apply by letter to
M. G., 5, Brunswick-square, Camberwell, S.E.

STEADY GENERAL SERVANT required, where girl assists. Most of the washing sent out. Wages commence £14, to increase according to efficiency.
Mrs. B., 19, Albion-road, South Hampstead.

RESPECTABLE GIRL wanted (17), as General Servant in minister's family. Only one child. Good home to clean, trustworthy girl. Wages from £6 to £7.
Mrs. B., 67, St. James's-road, Tunbridge Wells.

GOOD GENERAL SERVANT wanted, for Somersetshire. Age about 20. Must have satisfactory references, and be able to do plain cooking and housework.
Mrs. S., Maperton, Northfields, Bridgwater.

GENERAL SERVANT wanted, about 18, with slight experience, and willing to learn. Wages 2s. 6d. a week, to begin with.
Hope Cottage, Durham-road, East Finchley.

SERVANTS seeking quiet, comfortable situations should apply to Miss MAULDEN. Vacancies for Cooks, Parlourmaids, House-Parlourmaids, Nurses, Invalid Attendants, and good Generals.—Church-street, Paddington-green. Stamped envelope for reply.

YOUNG SERVANT WANTED for housework, of some experience, in a Christian family. Teachable, active, well grown. Good plain needlewoman. Comfortable home. Careful guidance.
ALPHA, 1, Paradise-row, Holloway, Bath.

To Let, Apartments, &c.

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HASTINGS.—Boarding Establishment, Sunnyside, Cornwallis-gardens.—Pleasantly situated. Central position. Thoroughly comfortable, and well recommended as winter residence. Hall and staircases heated. Smoking-room. Liberal table.—Proprietress, Mrs. BUTTERWORTH.

HASTINGS HYDROPATHIC.—For Christmas Holidays. Sheltered from north and east winds. Baths include celebrated Droitwich and Ozone; also Turkish, with sea-water plunge. Excellent cooking. Liberal table. Superior accommodation. Moderate charges. Illustrated Prospectus on application.

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Mrs. DALBY, 21, Norfolk-road, St. John's Wood.
Luke xix. 10.

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(Continued on page vi.)

HELP! for the CAUSE of TRUTH and LOYALTY in IRELAND.

THE ISLAND AND COAST SOCIETY FOR IRELAND.

Established in the Year 1833.

FOR THE EDUCATION OF CHILDREN, AND PROMOTION OF SCRIPTURAL TRUTH IN REMOTE PARTS OF THE COAST AND ADJACENT ISLANDS.

Secretary: Rev. C. W. FLEURY, M.A., 30, Lower Sackville Street, Dublin.
Hon. Secretary for England: Rev. D. HOLDEN, Mickleham, Dorking, Surrey.

THE Committee of the above Society earnestly call the attention of the Christian public to its claims. Never in its long history were more urgent appeals pressing upon them for help for Scriptural schools in the remote and thinly-populated coasts and islands of Ireland. Local aid is all but gone through failure of rents and the existing agitation. The clergy in these parts, perplexed as to how to maintain their little "Forts of Truth" where children of the loyal and patient Protestant poor are instructed in the way of Life, earnestly look to this Society; and its Committee with a similar anxiety look to those whom God has blessed with peaceful homes and means to aid them in their work.

The following valuable testimonies come from prelates in whose dioceses the Society's schools are chiefly located:—

The Lord Bishop of Derry and Raphoe writes November 17, 1887:—

"The Island and Coast Society for Ireland has rendered true and valuable aid to poor and remote parts of the diocese of Raphoe, for which we are very grateful."

The Lord Bishop of Cork, at the last Annual Meeting, says:—

"In his own diocese fifteen schools were supported by this Society, and he was there that day to express what he felt, that the work of this Society had been of very great benefit and advantage to those distant and remote parishes."

Contributions will be most thankfully received by the Secretary or Hon. Secretary at the above addresses, or may be lodged in the Provincial Bank of Ireland, Dublin.

FREE DINNERS to HUNGRY CHILDREN.

SOUP KITCHEN (provides a good meal to 2,000 Poor weekly), RELIEF FUND, EVENING SHELTERS for BOYS and GIRLS (crowded every night), INFANT DAY NURSERY, TEMPERANCE and GOSPEL MEETINGS, and other Agencies.

FUNDS URGENTLY NEEDED.

Contributions thankfully received by **Miss F. M. GLADSTONE**, Hon. Sec. **Latymer Road Mission,** Blechynden-street, W.

CHAS. SMALLMAN, *Secretary.*

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ALL-NIGHT RESCUE WORK.

ALREADY **12,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS OF "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
28, Enfield Road, Kingsland, N.

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SALVATION ARMY on the CONTINENT.

FROM the Exeter Hall point of view at any rate there seems little declension in the popularity of the Army. The great auditorium was packed from end to end on Tuesday evening last week for the seventh anniversary of the work in France and Switzerland. The absence of the General and Mrs. Booth, in consequence of the illness of the latter, was much regretted, and there were various references to it in the course of the evening. Barring this, everything went merry as a marriage bell. Colonel Booth-Clibborn virtually presided, though his fragile-looking wife, the Maréchale, sat in the seat of honour, with that faithful friend of the Army, Mr. T. A. Denny, by her side.

The song and prayer of the evening were of the usual intense, realistic, and unconventional character. In his petition Colonel Clibborn told the Lord that he was "tired of religion without results," and entreated that much fruit might be given to their labours for the salvation of the people. Before giving an account of the past year's work, Colonel Clibborn said he was more and more convinced that the Christian religion to be successful must walk on two feet—doctrine and testimony. The Church must overcome by the blood of the Lamb and by the power of her testimony. There have been many difficulties in France and Switzerland in the course of the year. But he could say that the pulse of the Army in those countries beats to-day with a strong and healthy life. He spoke of many officers up and down the lands receiving only the necessaries of life and no salary, who are yet rejoicing in continual triumph. The tremendous persecution in Neuchatel has not cowed the spirit of the people, and a site has been secured in the city on which a hall is now building, much to the consternation of the authorities. They have done their best to upset the purchase, but the place is "so gloriously tied up" that it cannot be disturbed; and now, in a town from which they had been expelled for so long, they have a little piece of land from which they can expel anyone who may oppose. One encouraging feature of the work is the increase in the number of native officers, so that France and Switzerland will soon be evangelised, so far as the Army is concerned, by the people themselves. A splendid beginning has also been made in German Switzerland.

The MARÉCHALE said that during the past nine months rapid progress had been made everywhere, not only in numbers, but in spiritual power. Forty-three new corps and outposts had been opened; 102 cadets had passed through the Training Homes, and of these 95 are now officers. Divisional officers have been appointed, the better to apportion the work. A token of the confidence that the Army is gaining is found in the publication of a tractate describing the work in glowing terms by the editor of a Paris literary paper, *La Vie Moderne.* The work has grown, too, in official recognition on the part of the authorities in different towns. In a degraded part of the wicked town of Lyons, a most blessed work has been accomplished; lost women, infidels, and socialists have been saved. More and more the Army is making its way among Roman Catholics, and some of the Catholic women have received a remarkable baptism of love and devotion. A man who was a priest for two years has found salvation. The work is very hard and slow in some of the garrison towns, where vice is deplorably prevalent, but an impression is being made. In Paris there has hitherto been only one hall, but that has been resorted to in a wonderful way, and has been the scene of salvation to many from among the poorest of the poor. On one Sunday upwards of fifty testimonies were given by converts; some striking instances of thoroughgoing conversion were related by the Maréchale. One was that of an infidel journalist who came to the meetings to study the Salvationists "medically" as he thought them a little bit "touched." By and by he confessed his own misery, and found peace at the penitent-form. He is now a doorkeeper at the hall, and desires as an Army officer to devote his life to the God whom he formerly denied. The prospects of the work, said the Maréchale in closing, are grander than ever, and she appealed for generous help.

After the collection Mr. T. A. DENNY made a homely and hearty little speech. We used to think, he said, that it was impossible to convert a Frenchman. Now, what do we see? Two hundred and thirty-five thoroughly saved and sanctified native officers at work in France and Switzerland. Compare that with the records of any of our societies, and we must come to a very favourable conclusion respecting the work. When we think of the exhibition of so-called Christianity to which the French people have been accustomed, we cannot wonder at their deep aversion to religion. But a change is coming over them, and it is our privilege to take shares in such a glorious concern as this Salvation Army work. He was accustomed to judge things by results, and therefore he felt bound to stand by it.

In another brief address, the Maréchale said she had been able in the past months to visit thirty-five towns, and it would take the whole night to tell them the signs and wonders she had seen with her own eyes. A new rescue-work is about to be opened in Nismes and one in Geneva, as there is a terribly urgent need of such work. Extension is also proposed in Paris. A splendid hall in the centre of the city has been secured for head-quarters. In all the cantons of France and German Switzerland advances are contemplated.

Mdlle. Roussel, of Geneva, in charming French-English, told something of the triumphs of the Gospel in that city. Though the meeting was more subdued in tone than Army meetings usually have been, it was none the less full of genuine interest, and, to our thinking, far more enjoyable. Colonel Clibborn said they wanted at least £600 for the necessities of the work in view of its extension. Towards this Mr. Denny gave £100, Mr. S. Gurney Sheppard £25, and many other donations, larger or smaller, were announced from the platform.

THE GOSPEL IN BRITTANY.

ALTHOUGH Pasteur Lecoat meets with much opposition, his work in Brittany is bearing good fruit. Each forward step is contested by the priests of the Church of Rome, but it rarely happens that M. Lecoat has to retreat before them.

At St. Carré, however, retreat has been inevitable. In the church of St. Carré is installed what is really a Romish idol, known as "Our Lady of Pity." It is had in great reverence, and at certain times in the year thousands of pilgrims pay their adoration, and offer their more substantial gifts at her shrine. In defence of this idol the people have been taught the art of boycotting, and the missionary has been refused any longer the use of the preaching room. This station was one of the most hopeful of the smaller sub-stations.

All the other stations are progressing well. A colporteur-evangelist has been placed at Brest, where there is pressing need for a large preaching place. The completed Breton Bible is anxiously looked for by the Christian community; and the Société Evangélique of Geneva has again generously borne the expense of the production of the "Breton Almanac," both of which works are the product of Mr. Lecoat's arduous toil. The Religious Tract Society, too, has charged itself with the printing of his translation of Bunyan's "Pilgrim's Progress," and also a number of useful publications in the Breton language.

SEDGLEY TEMPERANCE HOME MISSION.—The twenty-eighth annual report shows that a good work is still being done at Sedgley by F. A. Homer, Esq., J.P., who has now secured the services of an assistant.

MISS LEIGH'S WORK IN PARIS.

BY the kind permission of the Earl and Countess of Meath, a drawing-room meeting was held last week at 83, Lancaster-gate, Paddington, W., in aid of Miss Ada M. Leigh's work in Paris. H.R.H. the Princess Mary Adelaide, Duchess of Teck, President of the London committee, was present. Rev. C. J. Ridgeway, vicar of Christ Church, Lancaster-gate, presided, and spoke of a very pleasant visit he had paid to Miss Leigh's work in Paris, which he strongly commended.

Miss Leigh briefly described the Y.W.C.A. and Home at 26, Faubourg St. Honoré, where there has been much blessing, and where Bible-readings, &c., are held on Sunday and during the week. The Governesses and Artists' Institute and Home, 8, Rue Bastiat, where one of the resident lady artists has obtained the first prize for composition in art, and another medical student, an important position in a hospital in India; also the Homes, 77, Avenue Wagram, where last year 372 young women were received, and of whom over 200 had obtained situations through the free registry. Every effort is made to prevent young women coming to Paris, and out of over 240 applications only 33 have come to the Homes direct from England, the rest having been dissuaded from venturing upon ground so precarious as to the prospect of any remunerative employment.

The Homes are now associated with over eighty Continental chaplains or consuls in Europe; this is found to be of the greatest value to young women leaving Paris for other parts of Europe. There are now Homes in several of these cities, and applications have been made to Miss Leigh, asking her to spare some of her workers to superintend them. She will gladly communicate with any lady who is willing to be trained for this purpose. Although the work in Paris reaches hundreds of young women, its great aim is to win each individual for Christ.

Mr. J. D. Allcroft and Rev. G. P. Merrick addressed the meeting. Mr. Merrick spoke from experience of Miss Leigh's work. The children at the orphanage, he said, are well instructed in Bible knowledge. They are bright, intelligent, and happy, governed by wisdom and ruled by love. He spoke also of the Mission work among the English poor in Paris, and of its efficient character and blessed results. He knew cases of governesses saved in very distressing circumstances. Rev. N. J. Devereux and Mr. C. A. Roberts bore testimony from personal knowledge of the work that it was one done to the glory of God.

Miss Leigh explained that besides the heavy daily expenditure of the Homes, they were now building a third wall upon their property, of considerable length, which had been made obligatory by the French Government. All the property of the Mission Homes in Paris is held in perpetuity by the Association for the purpose for which it has been acquired.

MRS. WM. M. ROBERTSON, Trout Lake P.O., Ontario, Canada, wishes to thank those of our readers who have sent books, papers, and tracts to her since the death of her husband. She distributes them, and they are most welcome to many who have little change of scene, and during winter have few opportunities of getting to church.

PECKHAM AND EAST DULWICH VIGILANCE ASSOCIATION.—This Society has fully justified its existence. It was formed in 1886, and from the first report, just published, it is clear that substantial good has been accomplished. A temporary shelter has been opened, and several women have availed themselves of its accommodation. The Society is emphatically vigilant, its members patrol the streets at night, visit low music-halls and other places of resort, and bring legal pressure to bear on landlords of such house property as is found to be in the hands of traffickers in immorality.

For the Young.

A STORY OF TRUST.

ONE day, on entering the parlour, I found two guests there. The one, our minister's wife, looked very excited and ill at ease; the other put up a face as bright, peaceful, and happy as anything—a striking contrast to the severe words I overheard spoken to her.

"Well, I must say, you are very proud indeed, and no humble Christian; not bending to the opinions of a lady who has seen much more of the world than you, and who is, besides, the wife of your minister!" To this the girl cheerfully replied, "Oh no, Madam, I do not think I am very proud, only *I* think dancing a sin, and *I* could not dance; what help then to me, even if you tell me that Luther found nothing wrong in dancing? I am responsible to my own conscience all the same."

This was my first introduction to Ingeborg, and my thoughts about her were: Whatever this girl be like, she is no coward, telling our minister's wife so frankly what her opinions are, and raising her standard in the very front of an adversary; for to all these views of Christianity, I knew from experience, she was an adversary, and a very active one too.

Then another day we met again. I came walking along, and there, sitting in a cariole, I saw a very pale-looking girl, scantily dressed, but with a face beautifully sweet and calm. Where had I seen that calm expression before? Oh, now I know; it is my friend from the parlour, the one who had given our minister's wife such an inner shock that I had myself to see her safe home, after several fits of crying and fainting on account of having been opposed in a dispute—in a dispute with a poor, uneducated village girl!

"Well, Ingeborg dear, how are you?"

"Thank you, Miss, I'm always happy, only the consumption will have its own way, I fear."

I was about departing from my dear, dear valley up in the mountains; it was my last morning there, and I could not help walking for the last time to the grave of my dear sister and friend. Little did I think that my Heavenly Father Himself was guiding my footsteps, and that I was to go to the churchyard that morning on behalf of his own child—his dear disciple, Ingeborg Myhre.

I was sitting pondering upon all the different questions of life and death, time and eternity, when my attention was drawn to somebody out in the road, running along the churchyard. "Why, indeed, Ingeborg, you here at this early hour?" "Well, Miss, I am just out repeating the lesson to depend solely on God, and on no human assistance. Somebody had promised to take me in his carriage free from charge to-day, as I am on my return to Christian friends in the capital again; but now, you see, he has not kept his word. Only, God will surely keep his promises, and they are that He shall never leave me nor forsake me."

"Dear Ingeborg, I am sure you shall be helped, only I pity you being so poor that you have got no money for the journey yourself. I wish I were rich, only for the sake of helping you. But, as I have met you this morning, would you kindly give me your address in Christiania?" "Certainly, and if ever you should like to get some lines from Ingeborg, I may ask yours in exchange?" "Very well." This act completed, we parted.

A few weeks had elapsed, and one fine morning I found myself sitting in a cosy room at the house of my much-esteemed Scotch friend, Mr. G——, listening to the roar and thunder of the mighty Atlantic, as it came booming and thundering against the rocks. It gave the peaceful little Scotch village a piece of its mind, and made the very brick buildings round the crescent look serious; it shook them as if to ascertain whether they could hold their foundations.

Well, I was sitting writing, when my friend suddenly asks, "What are you busy writing there?" I said, "Just a letter for a friend;" and then I turned my chair, and told him about poor Ingeborg: how we had met, and what a deep impression she had made on my mind, so that now I could not help writing to her, just to ask how she was getting on, and, by kind words, try to cast a ray of sunshine on her thorny path in life.

That day my friend posted my letter, and great was my joy and surprise when he told me he had enclosed a bank draft for £3.

I shall not, however, tire the patience of my readers by giving all particulars concerning Ingeborg's fate, and all the strange ways in which God made it plain to me that, come what may, his own child, Ingeborg, was to be helped at any cost.

I cannot help telling though, how, in the beginning of winter, the cold Norwegian winter, she was sitting one night quite alone on a stair, not knowing where to stay or whither to direct her steps. Her money was spent; she had been obliged to leave her lodgings, not being able to pay for them; she had no food, was ill, scantily dressed, and felt so cold—oh, so bitterly cold! Her few friends were poor, and could not assist her, and she did not think it right to beg her food and clothes. Then, sitting there on the step, she joined her hands in fervent prayer, and thus she put the matter before God:—"O my God, Thou seest me sitting here alone and desolate, with no shelter and no refuge to go to. Thou knowest that I am thine own child, and Thou knowest that I am a human being, and that I must needs have all these things if Thou wantest me to live. Then, O God, I ask help, and assistance, and strength from Thee; but if not bodily help, then I ask a speedy death, and that Thou wouldst kindly take me as soon as possible."

I shall not try to picture out how that night was spent, but early the next morning, Ingeborg happening to look in at her former lodging, she found that a letter had arrived for her containing £5, God showing her thus that even before she asked Him He had given. I need hardly tell that this time, too, Mr. G—— was the instrument used in the hand of the Lord.

When Ingeborg got the letter she wept joyful tears of thankfulness, and she poured out her heart to God in thanks and praise; and then she wrote a letter telling the simple facts of how wonderfully she had been helped just at the time of utter distress, and how God had dealt with her like the tenderest father.

That winter Ingeborg got very ill, and was at the verge of eternity, but her letters were glowing with joy and praise in the midst of pains and trials. It was indeed strange to notice how God always cleared the way for her, and led her onward in the light of his own presence. Not one among a thousand of poor ones ever experienced such wonderful direct assistance from above; but I am sorry to add, not one among a thousand of them ever prayed to God and actually wrestled with Him like Ingeborg did, or else I venture to say they might have had the same chance of being helped. She was a true child of God, and her life illustrated her faith.

I remember she told me once how she had been tempted to listen to the splendid future views held before her by a worldly gentleman of wealth and possession, who wanted to marry her on account of her beauty. Yes, indeed, she *might* have been a lady of wealth and rank in life; but she knew too well that it would be at the cost of her peace of heart, and so she got strength from the Lord to refuse, and be content to be poor, lonely, and desolate, rather than entangling her own soul in unknown dangers of worldly temptations.

She went on her way in life quietly, and always happy in her low situation, as servant in a family whose income was very scanty, yea, so scanty that Ingeborg used to add from her own little purse what more there was needed when she was sent to market, and had not money enough from her mistress. Dear, kind Ingeborg! She never told what she had done, but God surely kept it in mind, and in due time she got her reward, even here on earth.

For more than two years Ingeborg was not able to do anything to support herself, the consumption having gradually taken away all her strength, and for the most part confined her to her bed. At first the thought of being cast thus directly on the mercies of other people brought her exceedingly low, and she wrestled with God that He should Himself undertake the task, and open a door to her, and—how can I tell how wonderfully it was opened, how safely and carefully she was guided on during those two long years of sufferings and trials?

The address given to me that morning showed itself to be the first step laid by God Himself in order to help Ingeborg out of all perplexities and cares which poverty always liberally offers its subjects, and under the weight of which even Christians sometimes are in danger of being crushed.

As I have told, Ingeborg was downhearted about her poor state of health and her entire want of means to support herself; but now, as before, she told all the heavy secrets of her heart to God, and the answer was not long in coming.

I got a letter from Mr. G—— in which he told me how Ingeborg's fate was weighing heavily on his heart, and that he felt it a message from God to him to assist her with all his power, and that he wished me to go and tell her that from this hour henceforward she should never be in want of house, nor food and clothes, nor medicine, for all that was needed he should supply; he should feel most happy in doing so, as he felt that she was a true child of God, and, looking upon her as a dear sister in Christ Jesus, he could not bear to think of her suffering any pains from want of the necessaries of life.

I need hardly tell that this letter brought tears of thankfulness and joy to my eyes, nor that Ingeborg was quite overcome with emotion when I translated the letter to her. Fancy a poor Norwegian girl among the crowds of poor ones in Christiania being picked out by a Scotch gentleman, helped on like a sister for years, and getting letters of help and comfort in a language she did not understand a syllable of, from a friend whose face she had never seen!

Ah! her lot was a happy one indeed—to see the Word of God so literally fulfilled in her own experience. May we all be able to discern his leading hand in whatever befalls us in life!

Dear Ingeborg has gone home now, and she left like a happy girl leaving school for the "jolly holidays." She trusted her Friend and Saviour to the last, and, dying, she pressed her hand against her heart, and said, "Oh what a happiness I feel here!"

It was on May 10, 1887, at half-past four in the morning, that the message came for her. How empty and bare her cozy room looked as I saw it for the last time! The clean, white curtains waving their last farewell through the open windows; the sweet flowers that had been such a source of joy to her bending their little heads with sadness from want of their usual supply of water; the books on the shelves dusty and neglected!.....

But what a sweet contrast up at the chapel, where the earthly remains had found a temporary and sanctified resting-place — within the boundaries of peace and stillness. No sound to be heard except the cheerful twitterings of the feathered inhabitants of the cemetery trees; no traces left of human strife and busy work. Ingeborg herself, with the wreath of myrtle in her jet black hair, resting peacefully among roses and hyacinths, the very image of peace eternal, illustrating in death as in life the precious promise: "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

C. R.

Children's Special Service Mission.

FOREIGN BRANCH.

Dear Sir,—Last April our Committee issued an appeal for £2000 to enable them to print three millions more of the illustrated children's tracts in fifty languages. Of this we have only received £1150, and it seems a sad pity that we should not complete this much-needed collection. In our own highly favoured land, the children are so bountifully supplied with excellent magazines, little books, and Gospel tracts; but all this is reversed as regards other countries, where by far the larger portion of children have never received a tract in their lives, and the others have only received perhaps one or two.

The deep need of these two hundred millions of children presses upon us as a heavy burden, and it is high time that the Church of Christ rolled away the reproach of their bitter though unconscious cry, "No man careth for my soul." The children are learning to read nearly all the world over, but the question is, What shall they read? What is provided for them to read? Shall infidels pour their pernicious literature into these lands? and will not Christians provide us with the means of scattering broadcast our beautiful picture leaflets, which tell so simply and plainly of the Saviour's love to the little ones?

These children's tracts are now actually printed in forty-three languages, and the translations are far advanced in several others, but to keep up the supply in so many languages and to print them in fresh ones, requires a much larger income than is at present entrusted to us. Our plan of distribution is very simple and inexpensive. We give the tracts quite free of charge to the missionaries of all the different societies, and by thus utilising existing agencies a great saving is effected. The Lord has greatly owned the circulation of these messengers of salvation, and the testimonies received from various parts of the world are most encouraging, but the cry is for a larger supply.

We have issued a series in Lettish, for the poor children in Livonia and Courland, North Russia; and the Russian will shortly be ready. The Tahitian are now being printed, and several translations are made into Samoan. The Roumanian and Ruthenian are also printed. Dr. Baedeker has asked us to issue them in Armenian, Tartar, and Turkish.

We have printed a new series in Arabic, and have sent 5000 of them to the Kabyle Mission, and 6000 to the American Mission to Egypt, and smaller numbers to other workers. We have fifty-six different tracts in German, but our stock is exceedingly low. Our tracts are issued in thirteen of the principal languages of India.

May the Lord incline the hearts of his people to take a deep and practical interest in this work.—Faithfully yours, Josiah Spiers.

13, *Warwick-lane, London, E.C.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, March 11, John xi. 47—57; Monday, March 12, John xii. 1—19; Tuesday, March 13, John xii. 20—36; Wednesday, March 14, John xii. 37—50; Thursday, March 15, John xiii. 1—11; Friday, March 16, John xiii. 12—30; Saturday, March 17, John xiii. 31—38.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Walworth-road Baptist Schools, March 5—9, at 7; Watford, March 17; Liverpool, April 8—12. Mr. Josiah Spiers, Presbyterian Church, Haverstock-hill, March 4—16, at 7. Mr. Pericles Green, Abergavenny, March 13—16. Mr. Martin J. Hall, Harvey-street Mission Hall, Hoxton, March 4—11, at 7.45; Trinity Hall, Steward's-road, Battersea, March 12—16, at 6.30; Stockwell Orphanage, March 26—29. Mr. George Bannister, Anvil-street, Bristol, March 11—18. Rev. E. A. Stuart, M.A., President of Mission, Town Hall, Bromley, Kent, March 15, at 8.30.

FRENCH IN LONDON.

Mr. Weylland writes to us as follows, with respect to missions to French residents in London:—

To Christians who feel that in its spiritual sense there should be "one manner of law, as well for the stranger as for one of our own country" (Lev. xxiv. 22), it must be a satisfaction to know that to residents and visitors from France, our neighbour, "the law of the spirit of life in Christ Jesus" is made known with its fulness of blessings. In Soho, where our Gallic friends most do congregate, the London City Mission has for many years past been actively at work. Their centre is the *Maison des Etrangers*, 6, Frith-street, around which is *la petite France*. The shops are called *boutiques*, a baker writes up his name as *boulanger*, and a shoemaker as *bottier*, while such papers as *L'International* are sold in the streets. Though a Communist colony, men and women of every social grade are there, from the reduced count to convicts from New Caledonia. There are also a number of well-to-do artisans, and many who are wretchedly poor.

Years of earnest plodding from house to house—a continuous expression of Christian regard has won the hearts of the people, and now their missionary is popular with them all. Utterly ignorant of the Bible, atheistic or superstitious, it was hard to make headway among them, but a certain success has been granted. At one time there was not a Bible in the whole colony, now there is scarcely a family without one. The meetings are usually crowded. These consist of *Une Union Populaire* on Sunday afternoons, and in the evening a *Réunion des Chrétiens*, at which converts study the Scriptures and unite in praise and prayer. On Mondays, at 2.30, a *Réunion des Dames*—a mothers' meeting—of forty members is conducted by two English ladies, and on Thursday evening *Une Réunion Evangélique* for Gospel addresses and singing of revival hymns. After each meeting library books are lent, a large number, chiefly of a religious character, being in demand. The result is the spiritual enlightment of this "France in London." The salvation of souls and the protection of our own people from the moral corruption of Paris and from atheism and "red" communist opinions.

In the far East spiritual care is exercised over a large number of French seamen and others. Many ships are visited, the Scriptures read with expositions, and Testaments given. Many are indifferent, infidel, or Roman Catholic, but the missionary, as a rule, is well received. One line entirely French, running to Marseilles, is visited every week. The crew of forty to forty-five men, with captains and officers, are each instructed in saving truth. Officers have taken the visitor down to the mess-room that he might hold a meeting among the crew. The cooks call their ships "sea-water hotels," and, as they can rarely go on shore, they are grateful for the visits and the Word. In the restaurants of Ratcliff-highway, at their lodgings, and at the Sailors' Rest, many other seamen are brought under teaching, while many Frenchmen of various trades, and others of bad character, are met with. For instance, several men were engaged for four months with a patent process for restoring stone upon the church of the clergyman who superintends the missionary. They were instructed in the truth that saves, and upon their return to Paris took Bibles for their families, and they now attend Mr. McAll's meetings.

Signs which follow the efforts of this Mission prove that the old religion established by our Lord and his Apostles is "the power of God" among the French. They rejoice in freedom from ceremonies and priestly claims, which they only know to hate. There are disappointments and failures, but also encouragements. One of our converts, a clever mechanic, intends to devote his life to Gospel service, and one, a matron, devotes much of her time in evangelising among her countrywomen who discredit our streets. We, therefore, ask the prayerful aid and support of fellow-Christians that this testimony of Jesus may be sustained and increased.

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LETTERS FROM INDIA.

Rev. James Smith, Principal of the American Board's College at Ahmednagar, near Bombay, writes on February 9:—During the past month we have had cheering words from Rev. G. C. Grubb and Colonel Oldham. Twice a day for a week they held meetings for native Christians and heathen educated natives in the hall of our Institution here. Our Christian people were cheered and quickened to a more earnest and spiritual life, and many of the heathen were deeply impressed, though I have heard of no conversions among the latter. Last Sabbath again we had powerful addresses from two distinguished American pastors and authors who are on a tour visiting Christian missions.

While thus we are cheered by these strangers and stimulated to greater endeavours, we have to mourn the loss of the prince of missionaries, the saintly George Bowen, of Bombay. He was an apostolic man in every particular—an imitator of Paul in the letter and in the spirit. His humility and self-denial ever and always will be a rebuke to Christian and heathen. He went peacefully to his reward on Sunday morning, Feb. 5.

In a letter, dated Jan. 31, to the lady who forwards to him weekly a copy of The Christian, Rev. T. E. F. Morton, of the American Methodist Episcopal Mission, Mhow, Central India, says:—

In the month of March last we organised our Vernacular Mission. Our native city is visited several times during the week, when hundreds of Parsees, Mohammedans, and Hindus of all castes and sects hear the Gospel of Christ. A building for preaching, day and Sunday-school purposes in a most prominent part of the city, where great crowds could be reached, has been secured. Two vernacular day-schools and eight Sunday-schools have been organised in different parts of the cantonment, where there is an attendance of nearly three hundred children. On Sabbath days we have a most interesting service for beggars at 12 noon, at the close of which financial aid is given to the attendants.

We have on our staff of workers three native preachers and two Hindu schoolmasters, besides others. The work is opening up grandly. It is our desire to organise schools for native girls, and to have the zenanas visited, but at present funds will not permit. Our English work is conducted on the self-supporting principle, and our vernacular on that of the grant-in-aid. The work of our Lord Jesus Christ is truly going forward in this land. May the time soon come when India's millions shall "crown Him Lord of all."

MR. DENHAM SMITH.—We regret we are unable to report any improvement in Mr. Denham Smith's condition. The prostration that characterises his illness is this week more pronounced than for some time past.

SUNDAY OBSERVANCE IN EAST LONDON.—Up to March 2, 11,668 persons had joined the "People's League, to Oppose the Sunday Opening of the People's Palace." The great bulk of those joining give their trades, and in most cases their age. Out of 300 of the forms filled up, 148 different trades and occupations are mentioned. Nearly all of those signing the protest reside in the Tower Hamlets, and within a walk of the Palace. The trades include every class of workmen and working women.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. F. W. Macdonald, Handsworth College, Birmingham.

We ask the special attention of our London readers to the addresses to be given in different parts of the Metropolis, beginning at Exeter Hall next week, on the fundamental truths of the Christian faith. The programme will be found on a succeeding page.

The Echo has a pungent article on the working of the Criminal Law Amendment Act, showing the appalling crimes which are constantly taking place, and the unwillingness of some police magistrates to give effect to the Act. It says, "At least three are notoriously unwilling to act; hereafter we may have to mention their names."

It is surmised now that Mr. H. M. Stanley's mission was not simply to relieve Emin Pasha, but to co-operate with that European chief in following up and completing the work that lay so near the heart of the late General Gordon—the tapping, at its source, of the slave trade supply. If Mr. Stanley can succeed in healing this "open sore" of the African Continent, he will cover his name and memory with lasting honour.

The Contemporary Review has two articles of considerable interest relative to the United States. The first is "Europe *versus* the United States," by G. T. Bettany, who applies the Darwinian theory of "the survival of the fittest" to the balance of power, not now as between the European nations, as between Europe and America. His forecast is a far-reaching one, and anticipates the supremacy in the world of the American Union, unless counterbalanced by a confederation of Great Britain and her Colonies.

The other article is by George W. Cable, on "The Negro Question in the United States," and shows the injustice, the impolicy, and the danger of the present exclusive and oppressive attitude of the white population toward the freedmen. It is an able and exhaustive paper, and its recommendations morally, socially, and politically, are sound and wise; but the key of the situation lies, we believe, in the Christian Church. As long as ministers and churches treat Christ with contempt in the persons of their coloured brethren, it cannot be expected that others will treat them righteously. At all events the present attitude of Christians in the Southern States is inexcusable, and will bring a costly retribution on themselves and their country.

We have before us *The Universe* of March 3, containing a full report of Cardinal Manning's sermon on Sunday week, to which we referred in our last issue. This report is so different from the briefer account given in *The Pall Mall Gazette*, on which we commented, that we feel our evening contemporary has misled its readers in supplying such an incorrect version. Seeing that the sermon, as given in *The Universe*, blankly teaches baptismal regeneration, "the sacrament of penance," and priestly absolution, it passes our comprehension how *The Pall Mall* reporter could take upon himself to say that the Cardinal "abandoned the elaborate Catholic theology." We leave it to our contemporary to explain or defend this method of reporting as best it may.

In reply to the inquiries of various friends, we wish to say that Mr. Sankey left England in December last, with the intention of returning in the approaching summer to conduct meetings in this country. When any definite arrangements have been made we will inform our readers to that effect.

The High Church party protest against their movement being considered as a feeder of Rome. The Romanists themselves, however, think otherwise. Speaking recently at Preston, the R. C. Bishop of Salford, Dr. Vaughan, said:—

> The Protestant Church of England has lent herself unwittingly, but truly and efficiently, to the service of the Catholic Church. There has been going on a disintegration and separation of the good from the bad, of the true from the false, and the human from the Divine. This showed itself in a remarkable manner in the rise and development of what was called the Tractarian Movement, during which over one thousand most learned, most conscientious, and most self-denying ministers and other members of the Protestant Church, after availing themselves of the liberty of that heresy, which was part of their system to examine all things and test all things for themselves, joined the Catholic Church, satisfied that that Church must be Catholic as to time, doctrine, and place. Then there arose what was commonly called the Ritualistic Movement. A few years ago the Anglican Bishops, with one or two exceptions, were shocked by the departure of the Ritualists, and the Legislature was again and again invoked to put down the Romanising tendencies. Still the practices have gone on; churches in which Ritualism is adopted are arising all over the land, under the jurisdiction of Anglican bishops, until Catholics can scarcely distinguish between such places and the churches belonging to their own communion.

And in reference to the recent erection of the reredos in St. Paul's Cathedral, Dr. Vaughan said:—

> Even the great Cathedral of St. Paul in London is being turned to resemble more a Catholic church than anything else; a magnificent altar and reredos have been erected, which could not have been more effectively designed by an architect in Rome, so perfect are the outlines and decorations. It is now only necessary to provide the relics of the saints and secure the blessing of the Catholic Church in order to celebrate High Mass.

This is a pretty substantial straw to indicate the flow of the stream.

On the subject of popular entertainments and the attitude of Christians in regard to them, a correspondent writes from Scotland:—

> In our part of the country we have lately been hearing much of the "success" of what is called "Kinderspiel." But is it a success after all? Let Christian parents answer the question. Has the physical excitement no injurious effects upon the tender frame? Is the moral tone of the children's future life in no danger of being influenced? Supposing that a few years hence we find that some of these children have chosen the stage as their profession in life, shall we blame?—shall we even wonder? The dazzle of a brightly lighted hall, the pretty dress, the consciousness of being admired, the loud applause—have they nothing to captivate the young heart?

These questions should be considered by all thoughtful Christians, so that they may have not only rules for their own conduct, but counsel for those persons who do not see what may result from such training of the young. How "wretched, and miserable, and poor, and blind, and naked" must that church be which falls back on juvenile theatrical performances for the support of its ministrations?

In the Lower House of the Convocation of Canterbury a debate took place last week, during which the urgent need of an increase of clergy was dwelt upon, while, on the other hand, there was lamentation as to the insufficient means to support them. It seems extraordinary that, in the presence of these two facts, a motion to set apart qualified laymen, who might be willing to aid the clergy as deacons, was rejected by a large majority. It is very difficult to reconcile this action with the teaching of the Acts of the Apostles. The destitution of parochial clergy will go on, and the fact will force itself on attention, that few things could better serve the age, or the Established Church, than the visits among the people of qualified lay workers. The age thinks less of officialism than do many members of Convocation.

The question of questions which is, in God's providence, coming to the front, and imperatively demanding attention, is that which relates to the condition of the people. Our so-called Christian society has allowed social temptations to appeal to the poor on all sides, and has so shamefully neglected the most obvious sanitary precautions in their case, as very much to have made them what they are. It is gratifying to observe that *The Nineteenth Century* for March has three articles on the subject; and it is equally so that the Government has agreed to appoint a Special Committee to deal with one branch of it. An accurate picture of the hours the people work in the tailoring trade, and the places in which they work, is needed. But this is needed also, that Christian professors should no longer, like the priest and Levite in the parable, pass by on the other side.

In the same review there is an article by Mr. Courtney, M.P., on "The Swarming of Men." He shows that, as by a natural law, there is everywhere a force at work which drives people for livelihood into towns or foreign countries. We cannot oppose this force. But Christians ought to have something to say in relation to guiding it. The whole matter of town immigration and invasion by foreigners is grave and full of difficulty. Others places feel it as well as London. Mr. Arnold White's paper, also in *The Nineteenth Century*, is a valuable contribution. Out of thought, discussion, and prayer, a solution may come

Whilst sympathising with the present widespread distress and welcoming all practical Christian efforts for its relief, it is well to bear in mind that much of it is preventable. The Archbishop of Canterbury did good service the other day by his condemnation of reckless early marriages. The common result of this thoughtless and improvident habit is that a numerous family grow up to be a prey upon public or private charity, or to drift into the criminal ranks. Moreover, it is from the offspring of such marriages that our lunatic asylums are largely recruited. Has not a mistaken silence on this subject unwittingly countenanced the evil which is deplored? In Switzerland no young peasant is allowed to marry without proof that he is able to maintain a wife. Such a proviso, however, is impossible in England: with us the remedy must be sought in the inculcation among the working-classes of habits of temperance, self-restraint, and prudence, and higher views of the sanctity of marriage.

A gentleman (who does not wish his name mentioned), after reading "Nor'ard of the Dogger," has paid £1000 to the credit of the Mission to Deep Sea Fishermen to pay off one of the existing mortgages, thus leaving a balance of £1000 only to be raised finally to expunge the item of "mortgages" from the M.D.S.F. accounts. Two years ago the debt was £10,000.

No stone is being left unturned to bring about, if possible, the restoration of Roman Catholic supremacy in this country. This is indicated by the appearance of the first volume of a work undertaken by command of the Pope, and entitled "Henry VIII. and the English Monasteries." Though historically interesting, it is really a very heavily marked brief for monastic institutions, in which the author blackens the character of those responsible for their suppression, and, by the substitution of the ideal for the real, casts a fictitious charm over one of the worst features of the Romish system. That there were monks and nuns who lived good lives is not denied; but these occasional gleams of light served only to intensify the surrounding darkness. The verdict of the contemporary records upon the monastic orders and houses has, we would fain hope, been too emphatically endorsed by centuries of national abhorrence of such institutions to be shaken by volumes of special pleading, such as that of "Father" Gasquet. Nevertheless, a word of warning as to the true import of this book cannot be out of place.

It is hoped that the mass of details which will doubtless be collected by the proposed Select Committee on the "sweating system" will not be left to accumulate cobwebs in official pigeon-holes, but will form the basis of an adequate measure of redress. The main facts (which, however, Dr. Herman Adler considers greatly exaggerated) have been made sufficiently familiar by the reports of Mr. Burnett and others, and by the revelations made from time to time in the Press: in the cramped and crowded "sweating dens" of East London, surrounded by filth and squalor, upwards of 20,000 people, of whom nineteen-twentieths are German and Russian Jews, are toiling from fourteen to eighteen hours a day for wages barely above starvation level. Is not this broad statement sufficient to indicate the main lines upon which any effective reform must run? viz., first, the Factory Acts should be extended, and the powers which they already confer should be more vigorously applied; secondly, some effectual check should be placed upon the wholesale immigration of foreign paupers, who flood the cheap labour market, burden the poor rates, and increase the distress of our own workers without bettering themselves.

In a recent lecture on "Life in Australia," Lord Brassey gave some encouraging particulars as to the rates of wages and openings for work in that colony. It appears that on the Western Australian railways all classes of workmen may earn ten shillings a day; in other branches of labour, from ten to twelve shillings per day of eight hours is the rate. An able seaman in the ports can earn six pounds a month, and the wages of domestic servants are far beyond those paid in Europe. Now that emigration is forcing itself to the front as a possible means of restoring the balance between population and employment, these figures are worth noting; but it cannot be too plainly pointed out that only real, honest, persevering work, and steadiness of character, will command these wages: the incompetent and the thriftless are not wanted in Australia, and will fare no better there than in England.

It is with great regret that we hear of the proposal on the part of the United Presbyterians to withdraw from mission work in Spain. Their work has been solid if slow. A Christian worker engaged in another mission in Madrid recently expressed to us a very strong desire that they should continue the good work there, leaving results with God. The impression which a recent visit to that city left upon our minds, of the Presbyterian mission there, was not that it was a failure by any means. We hope that the "lack of result" which is the reason given for withdrawal will call forth more active energy, and not cause withdrawal.

In the great meeting held recently to celebrate the release of Messrs. Graham and Burns, the chairman, Mr. Michael Davitt, enumerated several points on which he advised his audience to insist. Amongst others was "the administration of relief in a more Christian method." This is not the time or place to deal with the abuses or mistakes by which this demand was suggested. We simply note it, as an interesting indication of the respect with which the great mass of the working classes still regard genuine religion; and as a confession that the Christian Church alone possesses the power to deal with the mass of misery and need which mainly lies at the root of the discontent and socialism of the present day. The memory of the first age of Christian history, and of many a succeeding age, lingers in men's hearts as an inspiration; suggesting the only mode of cure for the evils of the state.

At the same time, it becomes us to bear in mind, that our primary object is not philanthropy. Certainly the care of man is one of the glorious results of the teaching of Jesus Christ, which has sown Christendom with hospitals and institutions for the relief of suffering. The sentiment which when first enunciated was received with rapturous applause, "I am a man, and nothing human is uninteresting to me," is now one of the common-places of our religion, made so by our Lord, "who went about doing good," leaving us an example that we should follow his steps. But we shall miss our mark, if we confine our attention to this necessary ministry, and rest satisfied with nought beyond. Our true province is not the body, but the spiritual nature of man. We must make all else subservient to the great inner revolution, which alone can really change him. If we fail here, much of our philanthropic work will be disappointing and abortive. If we succeed, we shall effect much in the lower sphere also, for godliness has an aspect and a promise for this life also; and the converted man soon begins to level-up in the social scale.

It is becoming a very serious question, as to whether it is not the duty of the Christian Church (*i.e.*, of individual Christians) to strip off some of the superfluities which are now paralysing its movements, rendering it as unlike to the Master, and as like to the world, as possible. Christians cling to their money with the same tenacity, adorn their persons with the same ornaments, crowd their houses and tables with the same lavish expenditure, as men of the world. Their carriages are as well-appointed, and their style as extravagant, as those who may be excused for concentrating their whole attention upon the present life. We profess to be pilgrims, and yet we do not cultivate the tent-life as pilgrims should. It is certainly wrong. We have no right to spend so much on ourselves when our Master's affairs are languishing for money. We are not only hiding the talent, we are squandering it on ourselves; and it cannot fail to go hard with us some day. What right have we to spend on ourselves, that which was entrusted to us as a sacred deposit to be administered for Christ's sake?

One great need of the present day is systematic giving, arising out of the systematic devotion of a fixed proportion of every sovereign to the cause of God. The ideal way is to count *all* as God's, and to administer it for Him, reserving enough only to bring up children, and to occupy the position to which we have been called. But many professing to adopt this system give less than the old patriarchs, who, in the grey dawn of religious light, were satisfied with nothing less than a tenth. It is, therefore, necessary to educate people into the higher, by beginning with the lower, and insisting that all Christians should set apart a certain proportion of their income for the cause of God, just as they set apart a certain sum for living or house-rent. Then there would be no need for bazaars and entertainments, and the constant pressure of debt on so many of our noblest institutions.

It is not a moment too soon that a memorial has been presented to the Upper House of Convocation, calling attention to the great increase of Sunday desecration amongst "the upper classes." What right have they to disregard the sanctions of that day, demanding toil from those who must minister to their pleasures in some form or another, when they have the whole week in which to indulge their fancies? Even if they have thrown off the restraints of religion, the nation has a claim on its leading men, that they should maintain the rest of the English Sunday for the physical well-being of the people. We cannot work hard all the week at business, and on Sunday at pleasure. There must be a pause between the systole and the diastole of the national heart, else there will come sudden disaster upon our national vigour and health, together with the curse of Nature on those who break natural law; and what is Nature but God? The institution of one day's rest in seven is not only of spiritual but of physical necessity.

We are thankful that Convocation passed several resolutions bearing upon the disgraceful opium traffic with China, and also in regard to the introduction of Indian opium into the recently annexed district of Upper Burmah. We heartily join in the hope expressed by Archdeacon Norris, that the committee originally appointed to consider the opium question will "still be enabled to act as a sort of vigilance committee for watching the conduct of the Government in this matter."

We learn with very much sorrow, just as we are going to press, that our dear friend and brother, Mr. George Brealey, of Clayhidon, so well known in connection with the Blackdown Hills Mission, died of apoplexy on Tuesday at Weston-super-Mare. Particulars will be given next week.

PROTESTANT COMMEMORATIONS.

One of the doughtiest champions of the Reformed faith in London is Rev. Dr. Samuel Wainwright, whose phenomenal gifts of straight and satirical speech have found scope many a year on many a Protestant platform. His powerful advocacy has been secured by the Protestant Educational Institute for the delivery at Exeter Hall of four lectures in connection with the Bi- and Ter-centenary Commemorations of the present year. The first of these, on the Spanish Armada of 1588, was given last Monday evening before a large and enthusiastic company, presided over by Sir William Willis.

Dr. Wainwright began his oration by a reference to the death of "bloody Queen Mary," the fruits of whose reign were "the stake and the fire," according to Dickens's Child's History of England, which the lecturer took occasion to commend. The "long, horrible nightmare" of Mary's reign was described in a few ringing and brief sentences, and then the popular rejoicings at Queen Elizabeth's accession. Incidentally he said that every reign or Government in this country that has favoured Popery has been one marked by national disaster. The night of gloom instantly passed away when Elizabeth came to the throne—prisons opened, martyr fires extinguished, the yoke of Popish bigotry removed, and commercial prosperity restored. In speaking of the line of Popes in that day, Dr. Wainwright broadly hinted that the frequent changes in the occupancy of the Papal Chair was due to the action of the Jesuits, who had a way of getting rid of those who were not sufficiently subservient to them. Another "aside" that brought down the house was a reference to the "sinuous, subtle, secret, and stealthy ways of Convocation," which, said the Doctor, require to be carefully watched. The Jesuits, he described, as "the sappers and miners" who have gone so far in London that it is now with the greatest difficulty you can get a thoroughly Protestant book issued by any of the great publishers. One of the great religious publishing societies lately published a book, in which the idea of Jesuitical plots was laughed at, but the book, owing to remonstrances, had to be withdrawn from publication. The most dangerous thing about the Jesuits is that we know not what they are doing, or where they are doing it. Dr. Wainwright asserted that there is not a single leading secular London journal that is not, more or less, under papal influence, in dealing with questions of Protestant truth. It is with the utmost difficulty that a speech in Parliament, of a strongly Protestant kind, can be fairly and truthfully reported.

After tracing the course of events in the Parliament at that time, in opposing Popish intrigues, in view of the Massacre of Bartholomew, the assassination in Holland of "William the Silent," and conspiracies in this country, Dr. Wainwright passed on to the preparations made in Spain for the Armada, through which Philip II. hoped to extinguish Protestant heresy from the world. This king was gluttonous of power and of blood; the Armada even was a mere bagatelle to what he did in the Netherlands. The entire seaboard of Spain was turned into one scene of busy activity, in building and provisioning of the great fleet of 150 vessels, carrying 8000 sailors, 20,000 soldiers, besides volunteers, with many pieces of gunnery. The English navy proper of that day consisted of twenty-eight sail, whose total tonnage did not exceed that of one modern ocean-going steamer. The utmost secrecy was observed in these Spanish preparations, and every English suspicion was lulled. The Queen did not see fit to sanction adequate defensive measures. Another fleet was to come from Flanders, to co-operate with that sailing from the Tagus. This second Armada also carried large contingents of troops, and it was believed that England's last hour had come. Meantime the Pope had absolved all who might revolt against Queen Elizabeth, and had handed over the nation to King Philip. As to opposing forces, England was miserably poor by way of contrast with Spain, but the people were stout of heart, and the Queen, by her action, encouraged her troops. A disaster by shipwreck at Cape Finistere destroyed some of the ships and delayed the fleet for three weeks. The stirring lines of Macaulay's "fragment," in which he describes the preparations throughout England, were effectively given by the lecturer, amid the hush of the audience, which broke into rapturous plaudits as he concluded the thrilling recital.

The encounters between the opposing forces, the defeat, flight, and subsequent shipwreck of the Spanish fleet on the coasts of Norway, Scotland, and Ireland, were graphically described. In some closing words the results were told—as to Spain, confusion and disgrace; as to England, triumph and thanksgiving to God for so great a deliverance.

The lecture on Monday next is on "The Seven Bishops in the Tower," and it is anticipated that an adjournment to the large hall may be found necessary.

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NOTES FROM THE NORTH.

U.P. MISSIONARY WORK.

On Wednesday evening, last week, a remarkable missionary meeting was held at Alloa to advocate the claims of the United Presbyterian missionary work. Rev. John Trail, for seventeen years a devoted labourer in Rajpootana, stated that the entire field of his district was taken up by the missionaries of the Church. They had ten mission stations, seventeen missionaries, ten Zenana ladies, nearly forty native assistants, 1000 members, and 5000 children in their Sunday-schools in that province. The membership had been trebled within the past twenty years. Rev. J. Buchanan, foreign mission secretary, said two of the missionaries now labouring in Spain had been priests. One of them was at one time a very distinguished preacher among the Jesuits, in fact the most popular pulpit orator of the order, but was now contentedly preaching to their little Christian congregation in Madrid. Mr. Buchanan also pointed out the promising nature of the Mission in Japan. As the total missionary statistics of the U.P. Church the following figures were quoted:—112 missionaries, between 400 and 500 native evangelists, 87 regularly formed congregations, 18,000 members in full communion, and nearly 12,000 children in the Sabbath schools.

Y.M.C. AND FELLOWSHIP ASSOCIATIONS.

In Scotland the Y.M.C.A. is cordially welcomed by the churches as an invaluable auxiliary in Christian work. The annual meeting of the Alloa Y.M.C.A. furnished an admirable illustration of this. Ministers of all the denominations took part, and many words of hearty approval were spoken. Mr. Henderson Smith, travelling secretary of the Scottish Y.M.C.A., urged all the members to do their part by bringing in young men, which would give them a zest for the work that nothing else could.

A VILLAGE WITHOUT A POLICEMAN.

For twenty years past the little Sutherlandshire village of Rogart has been without a policeman, and the normal condition of the district is one of almost absolute immunity from crime. When it is stated that Rogart has no public-house, the reason for this satisfactory condition will become apparent. Last week, however, for some unaccountable reason, a policeman was intruded upon the peaceful and sober villagers, who have justifiably resolved to petition the Secretary for Scotland to remove him again.

INVERNESS Y.W.C.A.—The members of the Y.W.C.A. held their annual meeting in the new hall in Bank-street, last week. The report drawn up by the secretary, Mrs. Black, showed that the membership and work of the Association are increasing. The Bible-class on Sabbath afternoon has an attendance of between ninety and a hundred; and the meetings held on other days have also increased in number. A branch of the Association is carried on in Davis-square, and another in the Merkinch; and the attendance at the classes at both places is very gratifying.

TRAVELLERS' AID.

Sir,—Seeing in your issue of Feb. 24, in "Notes and Comments," the paragraph respecting the dangers to which the inexperienced country girls are exposed who flock to our cities in search of employment, I am led to ask for space to bring before the notice of your numerous readers the "Travellers' Aid" Society, which has been quietly at work for over two years endeavouring to counteract the very evils you refer to. Indeed, the Refuge you mention at Bristol is, I believe, one of the many agencies affiliated with this Society. It is not advisable, for obvious reasons, to publish the modes by which the Society's agents frustrate the machinations of evil-designing people who lie in wait for these country girls; suffice it to say, that a careful watch is kept at the London and other stations; and that the most cordial assistance is rendered by the station authorities.

One case that came under the notice of the Society three days ago shows that there is need for all their vigilance. A little girl of fourteen, well dressed, and with tidy luggage, arrived at one of the London stations. She had not been long on the platform before a "lady," in a black silk dress, and with nothing in her appearance that would excite suspicion, spoke to her, and tried to persuade the girl that she knew all about her, and would take her to her friends. The woman did not succeed in taking the girl away, but she might have done so; and surely mothers ought not to leave their children waiting for hours at a station (as was the case here) before sending for them.

With regard to the girls who through some mishap are stranded at a "huge busy station," as mentioned in your paragraph, the Secretary of the Travellers' Aid tells me of a girl who came under their care yesterday afternoon. She was sent from a "Home" at Southampton to another Home in the suburbs of London, and was to have been met at the London station by a lady belonging to the Home to which she was going. No lady was, however, there to meet her as arranged, and the girl was utterly bewildered. It seems to us a culpable piece of neglect that the girl should not have had the address to which she was to go carefully written down, with full directions as to what she was to do in case the lady failed to meet her; but it is a fact that the girl did not even know what Home she was being sent to. The officials, as a matter of course, sent the girl to the Travellers' Aid office, where she was questioned by the Secretary, who found out which Home she was to go to, and had her taken to it the same evening.

The secretary of the Travellers' Aid, Miss M. E. Dimock, 16a, Old Cavendish-street, London, W., will arrange to meet any girl, either at the London stations or at nearly any of the large towns, if three days' notice is given her. The Travellers' Aid was originally started by the Y.W.C.A., but now includes also representatives from many other societies working for girls on its committee. It does not confine its work to England, but is rapidly spreading all over the world.—Yours truly, Kinnaird.

MISSION TO LEPERS IN INDIA.—The Archbishop of Dublin presided over the annual meeting, held in Dublin a few days ago, of the members and friends of this Missionary Society. A letter was read from Lady Dufferin, a patroness of the Mission, intimating that, with others, she was working for the Asylum for Lepers at Simla, and also for other similar institutions. The report stated that, according to some estimates, there are half a million lepers in India. The Mission utilises as much as possible existing agencies, and is carrying on work in many parts of the country. Addresses were delivered by several friends, who declared this to be the very flower of mission work. The Society has been in existence fourteen years, and has been instrumental in greatly relieving the sufferings and brightening the hopes of the poor outcast lepers.

THE OPIUM TRAFFIC.

On Wednesday evening last week a meeting in aid of the movement for the suppression of the opium trade in China, India, and Burmah was held in the Friends' Meeting House, St. Martin's-lane, W.C. Sir Joseph W. Pease, who occupied the chair, maintained that all the evil of the Chinese opium cultivation, now increasing, as well as the damage done by the traffic in India, lie at the door of England. He had himself presented to Parliament a petition, supported by representatives and members of all the religious bodies in the United Kingdom, yet the system which every religious denomination had declared immoral, continues to flourish. He believed the people of China would be quite ready to co-operate with us in putting down the trade entirely. As to the revenue derived in India from opium, it was generally grossly exaggerated by Indian statesmen, because they took the gross instead of the net proceeds. The revenue had been reduced to about £3,200,000—nearly half what it was in 1881. Thus the Government had done without half the revenue they formerly received, and if they had retained some duties which they had given up, they could have done without the remainder of the opium revenue.

Canon Wilberforce moved a resolution, recognising the evil, and urging that action should be concerted with a view to placing further restrictions on the importation of opium into India. He looked at the subject from the Christian standpoint, and held England had committed a great political sin against India. We had excited the appetite of the Chinese for the drug; they were now cultivating it for themselves, and our revenue was suffering on account of the appetite we had created. He asked whether anyone would tell him that England could not take upon herself the amount of the revenue from the accursed thing. He had no doubt she could, and that without any national grant, merely by voluntary effort. Other gentlemen spoke in condemnation of the traffic.

CANADA Y.M.C.A.—The annual meeting of the Y.M.C.A. Convention recently took place in Toronto. Mr. S. Caldecott, a well-known and active Christian, was elected to the presidency for the coming year. The reports of all the various branches of work were very satisfactory, and gave evidence of much good having been accomplished through the work of the several associations.

REQUESTS FOR PRAYER.—For blessing on special services at the Y.M.C.A., Sheffield.——For blessing on evangelistic meetings at The Green, Woodford, Essex, March 11 to 18, to be conducted by Rev. J. F. T. Hallowes.——For blessing on a special mission in connection with the English Presbyterian Church, Denbigh, to be commenced on March 10.——For special blessing on the opening and following services in a new Gospel hall in Watlington.——For much blessing on a special mission at the Gospel Hall, Southgate-road, Wood-green, N., being conducted by Mr. James B. Wookey. Pray that many may have their eyes opened, and that they may be turned from darkness to light, and from the power of Satan unto God.——For blessing on a prayer-meeting lately established in Galway.——For special services by Mr. Opie Rodway, at Oldway, Fownhope, Herefordshire, from March 10 to 14.——For blessing on a special mission at St. Saviour's Church, Everton, Liverpool, being conducted by Rev. T. J. Madden.——For blessing on a mission at Moresby, Whitehaven, by Rev. Dr. Morris, to March 25.——For blessing on a mission in the Albany Hall, Kingston-on-Thames, to March 15, being conducted by Mr. W. Spencer Walton.——For the outpouring of God's Spirit on Cambuslang, N.B., and that a week of special services there, beginning on March 11, may be greatly blessed.——For blessing on the work of the Hebron Mission, among the coloured people, Philadelphia, conducted by Miss Jennison and Miss Parrish.——Miss De Broen asks earnest prayer for great blessing on the Conference of Pastors and Christian Workers, to be held in the Iron Room, Belleville, on March 14.

RATCLIFF STRANGERS' REST.

The monthly meeting of workers was held on Friday evening, Mr. Robert Paton presiding. Mr. J. T. Isaacs, the hon. secretary, said they had asked for more workers, and they had received a great increase of help in this direction. A large number of copies of the Scriptures had been circulated among the sailors of different nationalities; and many interesting cases of conversion had occurred through the work in the lodging-houses. Last week twenty Arabs had come into the Gospel meetings, and an interpreter is now working among them. The chairman read a letter received from Miss Reade, who is working among Mohammedans in India, in which she said that by means of a magic lantern she gathered a number of people together, and instructed them in the truths of the Gospel, the story of the Prodigal Son being especially effective.

Rev. John Wilkinson, of Mildmay, addressed the meeting on "Who is Jesus Christ?" Speaking of the doubts and erroneous teaching which so widely prevail at present, he brought forward Scripture proofs to show that there was one particular angel seen in all the Old Testament, and that was the Angel Jehovah, Jesus Christ, the Incarnate God. There is nothing in the realms of literature that can charm the soul like the Bible when read with prayer, humility, and intelligence. The question is: What is the personal relation existing between ourselves and Jesus Christ? We ought to absolutely surrender ourselves to Him.—*Daily Chronicle.*

Y.M.C.A., WEST BRANCH.

On Thursday evening last week, in the Burlington Hall, Savile-row, Regent-street, the annual meeting was held of the West London Branch of the Y.M.C.A. After a cheering report of the year's work had been submitted by Mr. Pearce, the esteemed secretary, Lord Kinnaird, who presided, spoke warmly of the large amount of good being accomplished by the Associations.

"City life" was then considered by three speakers from various points of view. Rev. W. Hay Chapman, referred to its sins, snares, and temptations. Having deplored the fact that God's standard of sin is largely rejected, and a low human standard set up, he spoke of intemperance and impurity, which almost stare people in the face wherever they go. Gambling, scandalous and idle talk, untruthfulness, and dishonesty, were then alluded to, special attention being directed to some of the most insidious forms that these sins assume. Among the snares indicated were bad company, fear of man, and costly dress. The temptations against which words of warning were spoken were—places of amusement, the low and light literature of the day, and doubtful conversation. "Keep thyself pure" was emphasised; young men were urged to give their hearts to God, hate sin, avoid temptation, and never put themselves in the way of being snared by the devil.

Rev. Joshua Harrison pointed out the importance of young men seeing that their recreations are healthful and conducive to nobility of life; he urged that the service of Christ should be decided upon as the great safeguard against all evils, and that the privileges of divine life and work should be eagerly embraced. The opportunities for mental culture and Christian service in London was the subject dealt with by Rev. G. P. Gould, in a pleasant and instructive manner. He spoke of the advantage of intercourse of man with man, and of the accessibility of books and advanced teaching in London. He advised young men to improve their opportunities.

THE LATE REV. GEORGE BOWEN.

Dear Sir,—A few weeks ago your paper contained a sketch of the career of a remarkable labourer and witness for the Lord in India, dear old George Bowen. Last week's mail has brought the news of his falling asleep, at his post, after three days' illness. I am sure that his testimony, so quiet and so consistent for so many years, must have told upon many, both Europeans and natives, in a way which, perhaps, will never be fully known till the day shall reveal it. To some of us his death is the severing of one more of those links which have connected us with a past, full of interest.

May the Lord stir up many to take a path of equal earnestness, transparent simplicity, and self-denial.

J. G. Halliday.

The Bombay Guardian of February 11 contains a detailed statement of facts connected with the death of its late editor, Mr. Bowen, and also a sketch of his remarkable life. Only three days before his death he had taken part in a farewell meeting on the Wednesday evening to Dr. Stone, and caught a severe chill. He passed several restless days, but there were no symptoms of the near approach of death. At six on Sunday morning the nurse carried him some refreshment, which he declined to take, and at seven he was found to be dead. "In the short interval, and most probably while lightly sleeping, the weary wheels of life stood still, and he was not, for God took him."

Several of our American contemporaries have long sketches of Mr. Bowen's life. In one of them Rev. Dr. Thorburn, of Calcutta, now in the United States, says:—

"Never was the sweet rest of heaven more faithfully earned, and after his long, patient waiting his rest must be sweet to him, doubly sweet. I never knew so patient a saint, one who so perfectly lived as his faith implied a saint should live. He renounced the world, and yet was no recluse. He was never sour, never sad, and never despondent. He believed all things, hoped all things, endured all things. He was patient beyond all men I have ever known. He was hopeful in the midst of discouragements, and humble in the midst of prosperity. His last letter to me was largely taken up with plans for the better prosecution of the work, and it breathed a spirit of confidence and hope."

PRINCESS BEATRICE has consented to open the bazaar to be held on March 13, in the Kensington Town Hall, in aid of the unendowed French Protestant charities in London, placed under the superintendence of Pasteur Du Pontet de la Harpe, D.D.

RAFFLING.—Rev. Arthur Hall, of Craven Chapel, Regent-street, W., recently wrote to the Home Secretary asking if raffling in connection with a church bazaar was illegal, and in reply was informed that "*all* lotteries are illegal." Mr. Hall says:—A raffle is a lottery, and the A B C of gambling. Is the Church of Christ to sanction what the law of England condemns as immoral and injurious to the commonwealth? Is it not time that in the endeavour to raise money for Christian purposes, Christians should abstain from the "appearance of evil," and "not do evil that good (money) may come"?

"THE DOWN-ER GRADE."—It has been reserved for Mr. Charrington to make by far the most serious assault that has ever been directed against organised churches. In The Christian it is stated, on Mr. Charrington's authority, that in nearly every street of the East-end the churches are aiders and abettors of vicious houses, either by the direct complicity of some of their members or by inexcusable ignorance and neglect. We cannot doubt that this complaint will form matter for searching investigation. It will be Mr. Charrington's duty to give the names of the delinquents to the ministers of the places of worship he refers to, and what their duty is, if the allegations are proved, it is needless for us to say.—*British Weekly.*

Letters to the Editor.

EMIGRATION OF WOMEN.

Dear Sir,—We are having the same plans this season for the protection of young women and girls wishing to go to Canada. Our matron will make five journeys; the first, all being well, on May 3, the second May 31. I shall gladly be of use to any who would like to correspond with me on the subject. There are excellent openings for young girls throughout the Dominion. Emigration to Queensland is still free.—Yours faithfully,

Adelaide Ross.

38, *Chepstow-villas, Bayswater, W.*

SEVENTH DAY ADVENTISTS.

Sir,—For some months a lady has been visiting my family for the purpose of instructing them on prophetic subjects. It turns out now that her avowed object is to impress upon them that the seventh day, and not the first day of the week, is binding on Christians, and the penalty is receiving the mark of the Beast of Revelation. The subject is not in the least unsettling to me, but I should be glad if you or your readers could inform me of any book which deals with the subject, as I understand this lady is most active in disseminating her principles in this neighbourhood.—Yours truly,

V. J. Auber.

15, *Ingestre-road, Dartmouth Park Hill, N.*

MR. SPURGEON AND THE BAPTIST UNION.

Dear Sir,—As multitudes in all denominations are watching with great interest the unhappy conflict now waging between Mr. Spurgeon and many of his brethren, it is surely important that *both* sides of the question should be presented to the general Christian public. You have already published more than one statement of the case from Mr Spurgeon's side; will you kindly allow me to speak from the other point of view?

No one can judge righteous judgment in this matter who assumes that opposition to Mr. Spurgeon means opposition to evangelical truth. And yet this is being done continually. Mr. Spurgeon himself has written as though all those faithful to Gospel truth would side with him. I have now open before me the current number of a religious weekly which, alluding to the large number of Mr. Spurgeon's men who have stood by him, remarks:—"Faithful men are not wanting. All will rejoice to know that at least this number are prepared to maintain firmly Scriptural lines of teaching and preaching." The suggestion of these words, of course, is that the opposition are unfaithful, and are not "prepared to maintain firmly Scriptural lines of teaching and preaching." If the editor of this paper knew how many thoughtful, earnest, spiritual men, and men, too, who are exceedingly zealous for the old-fashioned Pauline theology of the cross, belong to that opposition, he would surely withdraw such a suggestion with shame, as a gross injustice. So long as such men as Alexander Maclaren, Jas. Culross, Chas. Williams, John Aldis, and thousands, many thousands more, who sympathise heart and soul with their theology, are opposed to Mr. Spurgeon, it comes very near to slander to identify the opposition with the unfaithful.

It is just as unfair and unchristian, too, to say that we are in opposition because we care more for our Union than for the truth of God.

As a matter of fact, many of us who are now so freely denounced as unfaithful have shown great concern for central truth. Rev. C. Williams tells us how he and others urged Mr. Spurgeon—in vain, apparently—to lift up his voice for Gospel truth within the Union. Not long since the secretary of our Union paid one of the heaviest penalties possible through his determined opposition to unsound teaching. The very paper alluded to above quotes with high approval a splendid protest against Christianity without the cross, by Dr. Maclaren—one of the unfaithful, forsooth. Dr. Underhill, who has taken a leading part in withstanding Mr. Spurgeon, stated at the last meeting of the Council of the Union that he hailed the earlier Down-Grade articles. He, along with multitudes of us, felt the need of such a protest.

Indeed, sir, the evidence is overwhelming that, while the opposition *of necessity* contains those among us who are more or less unsound in the faith, it is composed mainly of those who love and preach the old Gospel. *Our opposition is not to Mr. Spurgeon's protest, but to the manner of it.* From the protest itself (leaving a few rash and unjust statements out of account) we expect great good; but from the method adopted we look for much evil. Feeling keenly the essential injustice and unbrotherliness of Mr. Spurgeon's action, we dread the widespread revulsion from evangelical truth which has already been generated by his conduct. Indeed, it is in the interests of central truth, as well as of justice and freedom, that we are driven to oppose one so justly beloved. If it once gets abroad that men may do, in the name and interests of Christ's Gospel, what no one would permit in an ordinary secular society, evangelical religion will, indeed, be wounded in the house of her friends. It will then seem to myriads of our most hopeful and thoughtful young people to be a choice between fairness, consideration, and freedom on the one side, and orthodox truth on the other; and they will choose the former.

Our complaint against Mr. Spurgeon is twofold. He has wronged us (1) in what he did *not* do, and (2) in what he did.

First, in what he omitted to do. The purity of every Christian society can be preserved only by the vigilance of the individual members that compose it. When a member of the body sees gross evil, and does not take steps to correct it, he becomes blamable. Mr. Spurgeon tells us that for months, if not for years past, he has known of great evils existing among us. On one occasion he did formally protest against what grieved very many among us. Such explanations were then given that he professed to be at any rate fairly satisfied. But, apart from this incident, we cannot hear either that the false teachers have been appealed to privately according to Matt. xviii. 15—17, and Gal. vi. 1.; or that he has ever called together leading men and laid the case before them in private, as he might well have done; or that he has laid a careful formal statement of it before the Union Council; or even that he has ever gone to any of the meetings and made a general appeal to his brethren to arise and defend the truth. We know from Mr. Charles Williams that he was urged to do the latter, but he refrained. Beyond what I have just stated, and two or three informal talks with the secretary, when nothing was said that was even intended to be taken up officially, I can hear of absolutely nothing done by Mr. Spurgeon to correct matters within the Union. I, for one, cannot escape the conclusion that, if Mr. Spurgeon knew so much, he neglected his duty most seriously in not giving distinct and effective warning.

Then he offended in what he did. The Down-Grade articles were published. Of that we do not complain. In the main we sympathise very strongly with them. Mr. Spurgeon expected that they would be discussed at the autumn meetings, which took place soon after. But this could hardly be; for, besides that these articles were not specially addressed to us as a body, they contained exaggerated statements which did not apply to us, and yet statements which had excited much feeling. It was hardly for the Union to take up this general indictment, and so proclaim to all "that the cap fitted." Unfortunately, at the last meeting of the Union, one or two exceedingly ill-judged and wrongly conceived utterances were dropped by two speakers, which gave many who did not attend the meeting the idea that Mr. Spurgeon's solemn appeal had been met with frivolity and, perhaps, scorn.

He resigned, publishing to the world that his conscience would not allow him to remain "*in an evil confederacy with those who make void the Gospel*" (see note to sermon published about Dec. 8, 1887). Such action, by such a man, explained by such terrible words, led men to think that the worst charges in the Down-Grade articles applied to us generally, that men who deny our Lord's Divinity, scout the idea of future punishment, and treat the Bible as waste paper, were not only common among us, but that we were confederated to protect them.

We knew of no one among us answering to this description; so, refraining from hard words, we quietly asked for names and evidence. Our request—a simple necessity, surely, in the interests of justice—being refused, our Council simply resolved that "such charges should not have been made." This quiet, dignified reply to a terrible and unjust indictment, is now bitterly resented by Mr. Spurgeon and his friends. He says that we have "kicked" him, and his supporters are preparing to contend to the uttermost, at no one knows what expense of peace and Christian feeling, to get the so-called "censure" reversed. We are to be asked next April to vote (substantially) that the charges are true, *i.e.*, that we are "an evil confederacy," &c. And this, too, without any formal evidence of our guilt being laid before us!

If my space allowed I would show that we are driven to dissent from Mr. Spurgeon in the interests of that freedom of thought, and that charity, which is essential to deep spiritual conviction. I am, dear Sir, yours truly,

Streatham, S.W. John Pearce Clark.

THE DOWN-ER GRADE.

Dear Sir,—Absence and pressure have caused that I only this day have read The Christian for February 24, and seen the article on "The Down-er Grade." It is so awful, that until I came to your name at the foot, I thought it simply incredible, and that the Editor had been imposed upon.

A dead profession, that cheats the self-deluded soul into a sleep of death until it finds itself in hell, is one of the main hindrances of the Holy Spirit's work in our Gospel-favoured land. But that the self-delusion could go so far as your bald facts prove, I had never dreamt.

I thank God that He has let you know these things, and given you the courage to publish them. It is the truest kindness to the professing Church to do so, that so she may examine herself, and prayer be made for her continually, that she may repent and be cleansed of her filthiness.

Your fearless action in publishing her shame will certainly lose you some offended subscribers; so I have planned to send you a few instead, as per list below; and enclose a cheque for £2 5s., for the rest of this year, commencing with February 24.

Again thanking you for this thrust of the surgeon's lancet of truth, I am, dear Sir, your friend and brother in Christ, W. M.

March 4.

EDINBURGH MEDICAL STUDENTS.

Dear Sir,—Your correspondent, "Mr. D'Hugo," is mistaken when he says the institution of Ward Services is a result of the Medical Students' Mission, for they were first instituted some ten or twelve years ago, as was pointed out by the former Ward Secretary in one of the annual reports. This branch of work has, however, certainly been greatly extended during the last year or two; and those of us who have been privileged to engage in it, know what a delightful way it is of beginning the Sunday; what opportunities it gives of speaking a word in season to those whom accident or disease has perhaps made willing to receive it, and what reflex benefit to one's own spiritual life results from it.

The conversational meetings, as they are called, in connection with the Foreign Missionary Association, to which your correspondent refers, are in no way connected with Prof. Drummond's meetings. They were started but a few months ago, at the suggestion of a few men who thought this the best way of getting information about the foreign field, which might both guide those who think of giving themselves to this work, and perhaps encourage others to do the same. The meetings have already proved very helpful.

Permit me to say that the subject of my letter in your issue of Jan. 6, to which your correspondent refers, was not Professor Drummond's work, but his teaching. This, the minority I spoke of, believe to be not only defective, but contrary in many ways to the express teaching of God's Word.—Yours sincerely, B. Lewis Paton.

127, *Marchmont-road, Edinburgh.*

OBITUARY.

REV. J. G. SMALL.

Rev. James G. Small, B.A., for many years minister of the Free Church at Bervie, N.B., has recently died at the age of seventy-one. He was a faithful and diligent pastor, and took advantage of every means, such as the distribution of tracts, and the religious training of the young, to advance Christian teaching, and to promote the good of the people. Mr. Small was the author of a number of hymns, for many of which he provided special tunes.

COLLEGE Y.M.C.A.—Mr. L. D. Wishard, secretary of the College branch of the Y.M.C.A. of America, purposes to spend three or four years in India, China, Japan, Persia, and Turkey, organising similar associations.

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Christian Progress, March, 1888.

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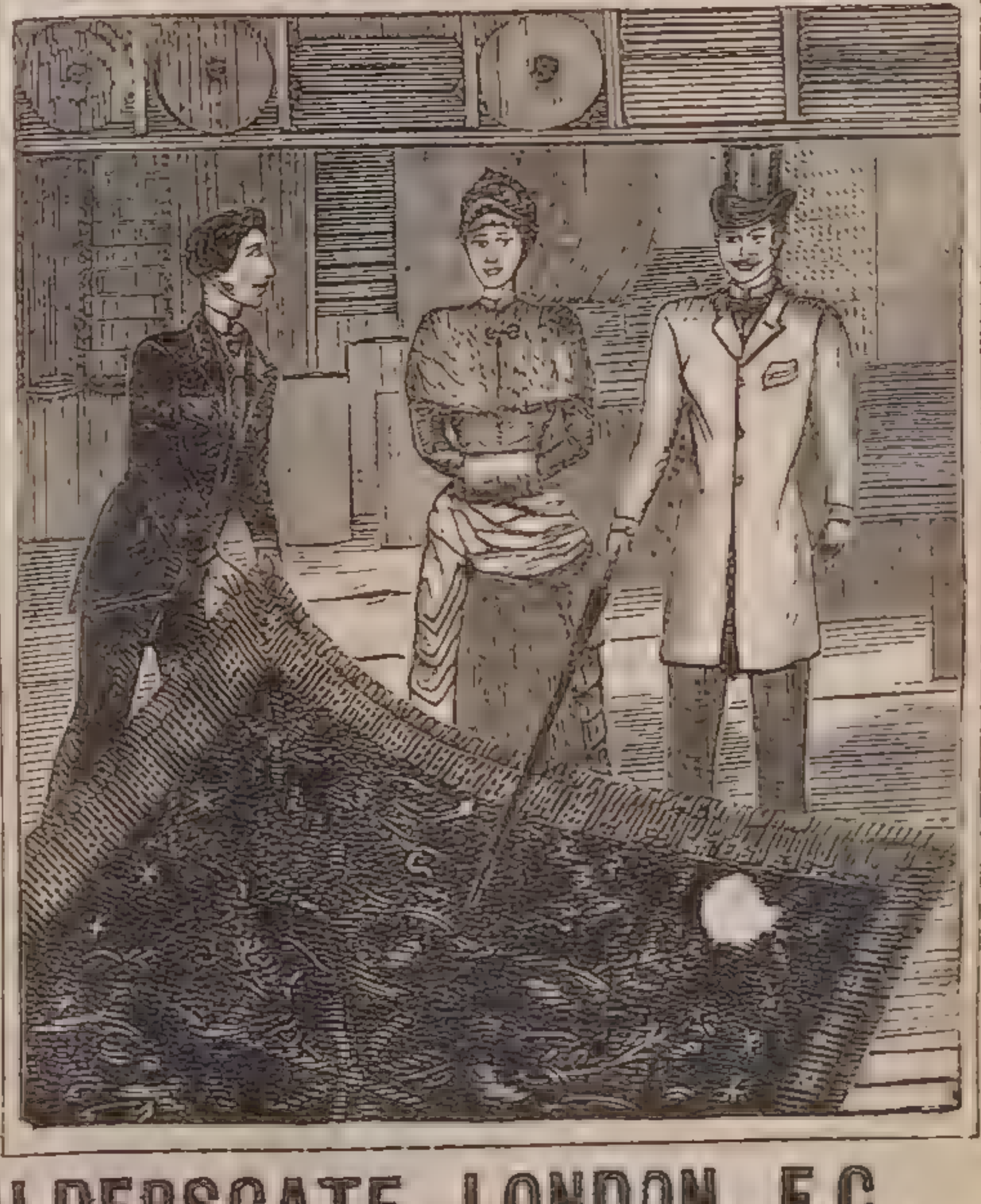

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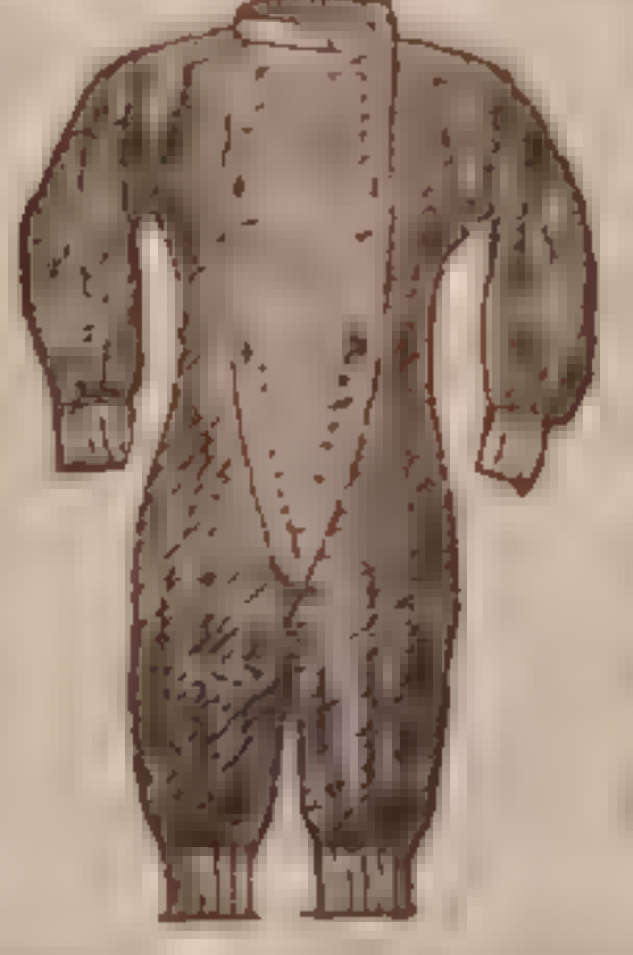

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NOTICE TO THE READERS OF "THE CHRISTIAN"
WHO MAY BE PERSONALLY OR RELATIVELY
INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

DISEASED RIGHT LUNG.—CASE OF A LITTLE BOY AT STOURBRIDGE.

In the spring of the year before last, I received a letter from MR. DAVID GUEST, of BELBROUGHTON, near STOURBRIDGE, with statement of his son's case, recommended by an uncle who had benefited under my treatment. The medical report was that the right lung was diseased.

The lad was nine years of age. His mother had died of Phthisis. Appetite had failed; general loss of flesh; pains in the shoulders, chest, and side, increased on breathing (which was hurried and oppressed). Flushes of the face. Secretions all faulty. Cough; but not severe.

The first sign of amendment was, "the appetite improved." In two months he was reported, "stronger and better generally, and less pain." (The father then took the medicine also, having a severe attack of bronchitis.)

In November of the same year, Mrs. Guest writes me: "Our little boy keeps pretty well. Many thanks for your kind advice; for *he was sinking fast. The change was wonderful.*"

In a letter, dated Dec. 26, 1887, Mr. Guest, writing me on another case, says:—"You made a wonderful cure of my son, Charles. It was nothing but your medicine, by the blessing of God. If you like to publish it for the good of others, please do so.—Yours gratefully, DAVID GUEST."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

THE CHURCH MONTHLY.

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MESSRS. MOODY AND SANKEY.

These evangelists, after closing a very successful mission at Louisville, Kentucky, proceeded to Burlington, Iowa, where Major Whittle had been evangelising for a week, and where a three days' Convention was held. Among the addresses at Burlington was one by Mr. Sankey, on the attendance of children on church services. A correspondent of *The New York Observer*, writing of the Louisville meetings, says:—

"Thus have closed the extraordinary revival services of Mr. D. L. Moody, with an exhibition of immediate fruits and unparalleled practical results. Men received payments of accounts which had been blotted out in bankruptcy fifteen years ago, as the result of his sermon on 'Restitution.' Old grudges and feuds have been wiped out, and hundreds of homes made happy by the spirit of forgiveness. Every church and every charity in the city have received a new and mighty impulse. The accessions to the churches will be very large. A spirit of serious consideration of the claims of eternity *versus* time, seems to prevail and impress all classes of society."

◆

REV. F. H. WHITE ON BUNYAN.

Rev. Frank H. White delivered his very able lecture on "John Bunyan and His Book," at the Metropolitan Tabernacle on Tuesday last week, illustrated by dissolving views. Mr. Spurgeon presided, and, in spite of the bitterness of the weather, the floor and lower gallery were well filled. In opening, the Chairman said that next to the Bible the Pilgrim's Progress was the man of his right hand. There was great stillness and attention all through, and one man, who had been weeping, was heard to say as he went out, "I have been converted over again to-night."

The illustrations are both costly and beautiful, painted specially, by an old Polytechnic artist. The proceeds of this lecture, which Mr. White is open to deliver by arrangement, go towards completing the sum of £1000 required to open free of debt the new Tabernacle at Bayswater, of which Mr. White is the pastor. Friends who arrange for the delivery of such lectures, and those who hear them, will derive exceeding benefit thamselves, as well as aid a true and worthy cause.

MRS. ORMISTON CHANT leaves England on March 13, to attend the International Convention to be held at Washington, commencing on March 31. The Convention will deal with Women's Suffrage, Temperance, Purity, Vigilance Work, and kindred subjects, affecting the social, moral, and religious welfare of women. All friends wishing to communicate with Mrs. Chant while in America should address their letters, care of Mrs. Cady-Stanton, International Convention, Washington, U.S.A.

BETHEL SANTHAL MISSION.—Miss Emmeline Hollyer writes from a tent in the Bengal jungle :—My connection with this mission has ceased since Feb. 1, but I am still working for the Lord in this country, and desire the prayers of Christians on our labours. At present Miss Adam and myself are working together in the Santhal villages. For the last three months we have been out in a tent sowing the seed with much encouragement, as many have listened with earnest attention.

SCRIPTURE READERS' SOCIETY FOR IRELAND.—The Ladies' Auxiliary of this admirable Society, in one of the occasional papers recently issued, pleads for renewed support. The paper says:—'At no period, perhaps, of Ireland's history has there been so great an opening for disseminating the Scriptures, and notwithstanding the sad state of the country during the past few years, the Scripture readers have been very favourably received. The income of the Society is quite inadequate, however, to send forth messengers into every part of the land. The itinerant missionaries are sent out to districts in Ireland where the localisation of permanent Scripture readers is, for many reasons, impossible. This branch of the work has been greatly valued and blessed. Some ladies have undertaken each to obtain the amount of one Scripture reader's salary.

The Book World.

MAGAZINES FOR MARCH.

In The Church Monthly (8, *New Bridge-street*) there is an account of Elstow Church.

Young England (*Sunday School Union*) is a really excellent publication for boys and girls.

The Hospital is having a remarkably successful career. It is eminently readable and very useful.

Woman's Work in the Great Harvest-field (*S. W. Partridge & Co.*) is a very helpful visitor to ladies engaged in Christian work.

Our Darlings (*J. F. Shaw & Co.*) will afford much pleasure to those for whom it is intended.—The Children's Illustrated Magazine (*Seeley & Co.*) and The Child's Own Magazine (*Sunday School Union*) are also capital serials for the young.

"The Silver Wedding Number" of The Illustrated London News (1s.) contains a very interesting sketch of the married life of the Prince and Princess of Wales. Illustrations abound; this will form a fitting sequel to the mementos of the Jubilee.

The Herald of Peace reprints a comprehensive memorial to the United States Congress in favour of arbitration for the settlement of international disputes. The memorial contains a list of no fewer than fifty-eight arbitrations in settlement of international controversies.

There is much that is useful in The Young Men's Christian Magazine (*Elliot Stock*) the organ of the Young Men's Christian Association and Fellowship Unions of Scotland. In The Young Man (*S. W. Partridge & Co.*), Mr. J. Herbert Tritton, president of the London Chamber of Commerce, has a short paper entitled "Success: what it is, and how to achieve it."

In Rest and Reaping (*Morgan & Scott*) Rev. Dr. J. Elder Cumming writes helpfully on "The Death of Self."—The Reaper (*Houlston & Sons*) contains a plain paper by Rev. John Smith, of Edinburgh, on "The Nature and Effects of Sin."—The organ of the Evangelical Alliance, Evangelical Christendom, is replete with intelligence from all parts. The Christian Worker, and Cry of the Children (*S. W. Partridge & Co.*) serves many useful purposes.

The Home Friend (*S. W. Partridge & Co.*) performs a useful function as a Young Women's Christian Association organ. In a "Peep" at the Bodleian Library, by Minora Rivers, there is an account of the New Testament used by Queen Elizabeth when a captive princess at Woodstock; on a fly-leaf of the book is some of the princess's hand-writing, which is reproduced in fac-simile.—The Y.W.C.A. Monthly Journal, for secretaries and workers, issued from the head office, 316, Regent-street, W., is a first-class helper in good work.

In The Expositor Professor Bruce commences an exposition of the Epistle to the Hebrews: the introductory article is an augury of an important and useful contribution being made to the study of a great subject. Professor A. B. Davidson writes suggestively on the interpretation of the Book of the Prophet Joel; and Mr. A. Taylor Innes contributes an interesting analysis of a part of the "Apocalyptic" division of what is generally known as the Fourth Book of Esdras. Dr. C. H. H. Wright begins a valuable series of critical papers on Biblical commentaries.

There is a large amount of intelligence in The Friend of Missions (*S. W. Partridge & Co.*). In The Church Missionary Intelligencer and The Church Missionary Gleaner there is a very full record of work.—Regions Beyond contains a very interesting account of the great Balolo nation and Central Africa.—All the World tells of the work of the Salvation Army in all lands.—Among other missionary monthlies are Medical Missions (*T. Ogilvie Smith*) and The Church Missionary Juvenile Instructor.

The Gospel Magazine (*W. H. & L. Collingridge*). Rev. Dr. Doudney has edited this excellent magazine for forty-eight years. In the introductory article this month he says that he is seventy-seven years of age, but he still wields a vigorous pen.—In The Sword and Trowel (*Passmore & Alabaster*), the writer of the first "Down-Grade" paper has a contribution entitled, "Separation not Schism; Or, the Old and New Connexions of General Baptists."—Footsteps of Truth (*J. F. Shaw & Co.*). The contents are varied, and include much that is instructive and comforting in the Christian life.

In Scribner's Magazine Robert Louis Stevenson continues his series of essays by some recollections of "Beggars," whom he has known. These recollections lead him to some pertinent and general reflections in regard to charity and gratitude (as they are popularly interpreted), which are in his best vein of delicate humour and satire. Mr. Franklin Leonard Pope, one of the leading ing authorities on the practical applications of electricity, contributes to the magazine a clear account of the origin, development, and present state of perfection of the electric motor, with its applications to various industries.

Mr. and Mrs. Grattan Guinness have just completed a new work on "The Divine Programme of the World's History," which is now passing through the press, and will be published shortly by Messrs. Hodder and Stoughton.

BOOKS RECEIVED.

Mr. T. Fisher Unwin:—Inspiration and the Bible, by Rev. R. F. Horton. 6s.

Messrs. Saxon & Co., 23, Bouverie-street, E.C.:—Everybody's Pocket Cyclopœdia. 6d.

Messrs. J. Maclehose & Sons, Glasgow:—The Gospel of St. John: An exposition, exegetical and homiletical, by Rev. Thomas Whitelaw, M.A., D.D.

Mr. Elliot Stock:—The Life of Rev. George M. Murphy, by Mrs. Annie Taylor. 3s. 6d.—Nella; or, "Not My Own." A Story for Girls, by J. Goldsmith Cooper.

Messrs. J. Nisbet & Co.:—"Seek, and ye shall find": Studies in Holy Scripture.—Ezekiel, by C. M. and S. I. M. 1s.—"Behold the Man!" and other poems and hymns. 1s.—Work for the Blind in China, by Miss C. F. Gordon-Cumming. With Portrait of Rev. W. H. Murray. 1s. 6d.—Ripples in the Moonlight, by Rev. J. R. Macduff, D.D. 2s.—The Victory of Christ over Satan, by Rev. J. Rate, M.A. 2s.—Isaiah: His Life and Times, by Rev. Canon S. R. Driver, D.D. ("Men of the Bible" series). 2s. 6d.

"LENT."—A correspondent writes :—With reference to the observance of fasting during "Lent," may I inquire where is there any authority enjoining it from Scripture?

MISSION HALL, CHISWICK.—The district in which our mission work is carried on is a very poor one. Every morning of the week we give a breakfast to 50 poor children. We have usually about 170 juvenile guests at the penny dinners provided on Thursdays, and our soup kitchen is open every Wednesday and Friday. The services are well attended both morning and evening on Sunday, and there are 700 children under instruction in the afternoon of the Lord's Day. Nearly 100 mothers meet on Monday afternoon. Robt. T. Smith.

13, *Barrowgate-road, Chiswick.*

HOME FOR TIRED WORKERS.—A House of Rest, thoroughly unsectarian in principle, and intended for men and women who are labourers for God in definite mission work, has been taken at Eskbank, where six can be accommodated at one time. It is within half-an-hour's distance by train from Edinburgh. The attention of clergymen is specially invited, so that they may make the existence of the House of Rest known to all workers who might like to take advantage of it. All applications for admission to be addressed to the lady superintendent, Fairhaven-villa, Eskbank, Midlothian, N.B.

CHURCH OF SCOTLAND MISSIONS.—On Sunday evening last week, a largely attended meeting was held in Greenock to hear addresses from representatives of the various mission schemes of the Church of Scotland. Mr. James Reid emphasised the need of the Jewish mission. Rev. J. M'Murtrie, in speaking of the foreign mission, said it was a mistake to suppose that the slave trade in Africa was decreasing. It was never so bad as at the present time. The Arabs knew that if the missionaries succeeded in bringing the people of Africa to Christ, their trade was gone, and so they were constantly attacking them.

MISS HAVERGAL'S CONSECRATION HYMN.—Mrs. Crane, sister of Miss Frances R. Havergal, writes to correct part of the statement lately made in The Christian by Rev. E. F. Baldwin. She says:—"The gentleman of whom he states that 'he had for years avoided all services,' cannot be the head of the house in which the Consecration Hymn was written, as his habit was exactly the reverse; and as many are aware of his name, I cannot allow the imputation to pass. Two histories are probably mixed up in Mr. Baldwin's mind. He also implies that all the persons in the house were, previous to her visit, unconverted, which was not the case. It was from my own home that my sister proceeded for the visit in question, and the true account of it is to be found in her 'Memorials,' pages 132 and 133."

EVANGELISTIC NOTES.

Messrs. Leonard Weaver and William Grove have been holding evangelistic services at Hereford, where the Lord has given them souls for their hire.

Mr. Robertson, of Carrubber's Close Mission, Edinburgh, began a mission last week in Trinity Free Church, Glasgow. Of the many inquirers dealt with nearly half were young people.

Under the auspices of the Pastors' Union of the city of Sacramento, California, Rev. E. Payson Hammond has been conducting a series of revival services. The inquiry meetings have been seasons of much blessing, many conversions having taken place.

Mr. William Nobbs has during the past few months been labouring, with tokens of attending blessing at Bristol and Weston-super-Mare. He greatly missed the sympathy and presence of the late beloved Earl Cavan, which had always been a feature of his previous visits to Weston.

Inverkeithing, N.B. — Mr. Steedman, of Edinburgh, has been here for two weeks, during which he addressed twenty meetings. The interest and numbers increased nightly. There have been several professed conversions, and the Christians have been revived. It is intended to continue the meetings.

Pastor B. Dinnick has concluded a week's mission at the Slade Hall, Plumstead. The workers have been stirred up to greater zeal for the Master. Though the addresses were chiefly to Christians, many surrendered to Christ for salvation. At Bolton-on-Dearne, Mr. Wm. Aspland, of Newark, has also been greatly blessed.

Mr. H. Hilton, of the Evangelisation Society, London, assisted by Mrs. Hilton, has concluded a three weeks' mission at Worthing, in connection with St. George's parish (Rev. S. L. Dixon, vicar). Although the weather was unfavourable, the attendances increased to the end of the mission. Much blessing has resulted, and many have cause to be thankful for Mr. and Mrs. Hilton's visit.

Hassock, Sussex.—Rev. J. B. Bain concluded a most successful eight days' mission here on Sunday week. There have been times of refreshing from the presence of the Lord. It was grand on Sunday night to see one after another trusting the Saviour, and more men than women. Truly it was God who was thus working. Mr. Bain begins work on Sunday, the 11th, at Burgess Hill, and asks prayer that there may be much blessing.

Latymer-road Mission.— Special services were held here from Feb. 19 to 26. Simple and stirring Gospel addresses were given by Messrs. Mitchell and Taylor, of the Evangelisation Society, Mr. John Short and Mr. H. W. Scriven. Notwithstanding the severity of the weather the meetings were well attended, the audiences being entirely composed of working people. A praise and testimony meeting was held at the end of the week, and many testified to having received great blessing through the services.

Southsea Mission.—Having completed a five months' tour in Cornwall with our No. 2 Bible-carriage, we ask prayer for a blessing on the Gospel meetings held. Hundreds of Gospel books have been sold, some to send to relations, saved and unsaved, all over the world. The large texts on the carriage were a great attraction, thus bringing Scripture truths before the people. In the cathedral town much interest was shown, a large crowd listening each night with marked attention to the tidings of salvation. Summercourt fair was visited, and hundreds of Testaments, &c., sold; while numbers listened to the word of life. We hope to work the south coast of England during the summer.

J. E. Burt.
F. Charlton.

Mr. Henry Lakin.—During the three weeks ending Feb. 27, Mr. Henry Lakin, of Manchester, conducted nightly meetings in connection with the Carrubber's Close Mission, Edinburgh. The attendance and interest increased as the meetings were continued. There were many interesting cases of inquiry and conversion, including some who had been slaves to strong drink, and were attracted to hear an evangelist who had formerly been a publican. At Mr. Lakin's closing meeting some interesting testimonies were given. Mr. Lakin's visit has also been largely blessed to the stirring-up and strengthening of Christian workers. After a brief period of rest, he is to return to conduct a mission in Leith.

C. N. B. M.

A three weeks' mission has been held in Croft and Huncote, Leicester, by Mr. G. Hefford, of the Evangelisation Society. The congregations were good, and the results encouraging. Much fruit was also seen of former missions held here.

Mr. H. Eliot Walton has recently held services at Eastbourne in connection with the Railway Mission, which have been attended with much blessing. He has given several Gospel addresses to the boys in one of the boarding schools. These have been the means of a great awakening among the pupils.

Tewkesbury.—Rev. J. Fleming Shearer, of Middlesborough, has conducted a week's mission in connection with the Y.M.C.A. at Tewkesbury. One of the features of the mission was the participation in the services by clergymen of the Established Church, and a general sinking of the denominational element.

Lee and Lewisham Y.W.C.A.—We have reason to thank God for the rich blessings given during our mission at Cairns House, Brandram-road, Lee. Miss Hull spoke with much spiritual power, and we are all greatly refreshed and looking trustfully forward to a continuous revival in our branch. We have now been in our little Institute three years, and thankfully remember the way God has led us in every department of our work.

Church Parochial Mission Society.—The following missions have been arranged in connection with this society for the month of March. It is hoped they will be made a subject of prayer by our readers:—

Revs. W. Hay Aitken and James Stephens, March 11—24, St. Nicholas', Whitehaven; March 25—April 1, Holy Trinity, Whitehaven.

Rev. C. I. Atherton, March 11, Exeter Cathedral; 12—16, Staverton, Totnes; 18, Bristol Cathedral; 20, Lympstone; 23, Chudleigh; 25—31, Stoodleigh.

Rev. R. Catterall, to March 13, Rochdale Parish Church; 17—26, Christ Church, Accrington.

Rev. W. E. Cleworth, to March 16, Bampton; 17—26, Colyton; 27—29, St. Mary Major, Exeter.

Rev. J. Cullin, March 10—20, or longer, Littlebourne, near Canterbury; 26—27, St. Gregory the Great, Canterbury; 28—29, St. Matthias', Stoke Newington, N.

Rev. A. R. D'Arcy, to March 12, Loddon, Norfolk; 17—27, Woodford Wells, Essex.

Revs. H. Falloon and C. E. Meeres, March 11—22, St. Thomas', Launceston.

Rev. H. Armstrong Hall, March 22, 23, St. Mary's Kilburn.

Rev. William Haslam, to March 14, St. Anne's Lancaster; 18—28, St. Mark's, Preston; March 28—April 9, Christ Church, Great Broughton, Carlisle.

Rev. J. H. Haslam, March 10—16, St. Augustine's Bermondsey; 17—22, Christ Church, Surbiton; 24—31, St. Paul's, Norwood.

Rev. R. D. Monro, to March 14, Emmanuel Church, Weston-super-Mare; March 24—April 3, Long Ashton, Bristol.

Rev. Dr. Morris, March 11—23, Moresby, Whitehaven; March 29—April 2, Ullenhall, Henley-in-Arden.

Rev. J. Simpson, March 11—25, Holy Trinity, Whitehaven.

Rev. F. S. Webster, to March 13, Kenilworth; March 17—April 1, St. Mark's, Cheetham Hill, Manchester.

Notices.

Communications Received with Thanks.—J.E.M. T.S. J.H.L.E. M.B. A.M. C.S. E.L.F. J.M.C. J.L.B. E.S.C. W.F. C.N.B.M. H.H. W.T.H.B. A.J. A.L.W. W.D. A.B. A.W.L. C.E.R. E.R. W.N. J.G.H. J.D.M. D.F. W.T. E.E.E. E.J.M. J.A.W. D.A.M. W.M. E.G. D.T. J.B. A.K. J.S.A. R.D.F. F.W.F. E.T.S. W.B. W.L. P.D.P.Z.H. A.E.W. W.C. J.W.L. W.J M. W.H. O.T. A.R. R.C. F.B.M. A.J.A. S.W.R. J.H. J.W. J.P.C. H.A.C. H.E.B. S.M.J. J.G. F.J.P. C.H J. C.H. T.W T.C.V. A.R.H. D.S. J.P.H. J.V. G.B. R.T.S. E.L. C.V. W.E.H. T.M.W. C.F.C. M.J.S. A.F. F.J.B. T.C.N. L.B A.J.B. G.R. A.P. E.G.G. C.C. J.W.C. C.C.F. A.W.

Applicants for Tracts.—H. Ellis, 174, High-street, Poplar, E.; W. Blake, 67, Brissingham-road, Sheffield; Miss Watson, 49, Cranbrook-road, Bethnal Green, E.; W. H. Walters, Pinxton, Alfreton, Derbyshire; H. J. Hadfield, 29, Hanover-gardens, Kennington-park-road, S.E.; H. Garwood, care of J. S. Pratt, Cape Palmas, Liberia, West Africa; H. Ashworth, 34, Vere-street, Eccles New-road, Salford, Manchester; J. Owen, 48, Darwen-street, Weaste, near Manchester; J. Johnstone, 2, Gilcomston-place, Aberdeen; W. Catlin, Cow-cross Mission, 17, Claremont-square, N.; Rev. George Marsh, Elk Falls, Elk County, Kansas, U.S.A.; Mr. Biddick, Camelford, Cornwall; J. Jackson, Ottringham, Hull; H. J. Page, 12, Clarence-square, Cheltenham; E. Mellinger, 10, Mount Pleasant-terrace, Dartford, Kent; H. Clench, 39, Worsley-road, Leytonstone, E.; H. Wilson, 401, Rutherglen-road, Glasgow; F. W. Alstead, Netherton, Maryport; J. Kibble, 2, Caspian-street, New Church-road, Camberwell, S.E.; Colonel M. Millett, Montgomery, India (Hebrew, Chinese, Turkish, and Continental languages); W. J. Bowman, Sowerby-bridge; J. Beck, Travellers' Rest, Salisbury-street, Blandford, Dorset.

TEMPERANCE NOTES.

HOME.

The chief constable of Edinburgh reports a continued decrease of shebeening.

A new temperance hall, which has cost £3150, has been opened at Northampton.

It is proposed to raise £1,000,000 as a "National Guarantee" Fund in defence of the liquor trade.

Mr. W. S. Caine's notice of motion in the House of Commons on the liquor traffic in India is put down for March 13.

Glasgow Free Church Presbyterial Temperance Meeting has now 136 branches, an increase of 54 in three years.

The Saturday Review demands "some effectual check on the sale of drugs which, whether they be called beer, wine, or spirit, are in fact poisons."

In *The Nineteenth Century* Mr. G. S. Layard speaks of the appalling amount that a regular expenditure on cigars will reach at the end of the year.

Mr. Walker, contractor for the Manchester Ship Canal, has arranged with the Liverpool British Workman Public-house Company to supply refreshments to the men on the entire route.

The Union of Temperance Societies in Banffshire recently made arrangements for taking a plebiscite in the county on the subject of early closing of public-houses. The result in every place was overwhelmingly in favour of later opening as well as earlier closing.

Our readers will regret to learn that Mr. Edward T. Smith has been compelled to cancel all engagements in the north from the middle of March to the end of April, as he is advised by his medical man to remain in the warmer climate of the South Coast, Devon and Cornwall.

Rev. Edward Parry, of Newtown, Mon., speaking recently in Manchester, said that in Newtown there was only one man who kept a public-house, and he was a total abstainer. The rest of the public-houses there were kept by widows whose husbands had been prematurely destroyed by drink.

A Gospel temperance mission has been held in Portman Rooms (late Madame Tussaud's), Baker-street, W. Mr. William Noble, of Hoxton Hall, in the course of a telling address, said that there has been a great change for the better among the working classes, but the middle classes are still great victims to the drinking habit.

FOREIGN.

The next International Temperance Convention will be held during the summer in Norway.

New Alabama with 30,000 inhabitants has not one public drink-shop. Money formerly spent on liquor now pays for food, clothing, or land.

Colonel Coope writes that the whole country lying between Delagoa Bay, the Lebombos, and the Mapoota River is debauched by the liquor traffic.

Mr. Caine, M.P., states that in Ceylon the natives would welcome the prohibition of the distillation of arrack, the native spirit, and also of the retail sale of imported spirits.

Mrs. Salter, the Mayor of Argonia, Kansas, the first woman in the world who has filled such a post, has shut up all the drinking saloons in the place, and has made matters extremely uncomfortable for gamblers and sharpers of all sorts.

CHRISTIAN MISSIONS.—Miss Petrie, B.A., in her third lecture at Steinway Hall, delivered February 26, dealt with Romish missions to the heathen. They were started to prove the missionary character of that Church, and to redress its losses on the Continent of Europe. They were supported by the secular power of Spain, Portugal, and France successively; and they were content with mere external conformity, and did not insist on a change of heart. Results, considering these and other advantages, and the long continuance of their working, contrasted very unfavourably with those of Protestant missions even on their own statistics, misleading as these latter were. One striking fact was that Rome had created not one independent native church in all the three hundred years of its working; while already several flourishing Protestant native churches were in existence.

IRISH PROTESTANTISM (some may blame us for saying it, but that does not make it the less true) is too supercilious, unsympathising, and self-complacent, to possess the influence that should belong to it as a missionary force in Ireland. This is not as it should be, after centuries of splendid opportunity: and most glad should we be could it be shown that we are wrong. This view, however, has been forced upon us by prolonged and sorrowful experience. Someone has said that the greatest hindrance to Protestantism in Ireland is Irish Protestantism. This is an extreme statement; but he is a poor observer of the religious currents that surround us in this country who does not know that it is at least partially true. Indeed, we believe it to be largely true; and in saying this, we have no political question whatever in our view. As a rule, we Irish Protestants do not understand Roman Catholicism as a religion.—*The Christian Irishman.*

Notes on Daily Readings.

SUNDAY, MARCH 11.—JOEL II.

Under the figure of the invasion of the land by a plague of locusts is set forth the approaching invasion of the Gentile powers that are successively to devastate Israel (27) until the judgment culminates in the coming of "the great and terrible day of the Lord" (31). Some commentators question whether the invasion of locusts is to be understood literally or allegorically. Dr. Pusey well points to the words of ver. 17 as explaining the allegory "that the heathen should rule over them." Also to ver. 20, where "the northern" would point to the usual inroad of invading nations, but would not suit literal locusts, which "almost always by a sort of law of their being make their inroads from their birth-place in the south."

14.—*Even a meat offering and a drink offering unto the Lord your God.*—The cutting off of these "from the house of the Lord" had been threatened as an approaching judgment (i. 9, 13). Repentance, however, would avert this judgment, and leave behind this "blessing."

23.—*The former rain moderately.*—Marg., "a teacher of righteousness," or, strictly to follow the Hebrew, "the teacher for righteousness." Pusey, Hengstenberg, and others maintain this rendering; so do the most eminent Jewish writers, one of whom, Abarbanel, adds: "He is the King Messiah." In these words, "He hath given you the Teacher for righteousness," are contained the whole Gospel.

28.—*Afterward I will pour out my Spirit upon all flesh.*—From this verse to the end of the chapter was the text of Peter's great sermon on the day of Pentecost (Acts ii. 17—21).

32.—*The remnant whom the Lord shall call.*—"This is the first appearance of the doctrine of 'the remnant' in Scripture. It is the Old Testament form of the doctrine of the election of grace (Rom. ix. 27, xi. 5)."—*S.C.*

MONDAY, MARCH 12.—JOEL III.

From the earlier Messianic days of the gift of "the Teacher for righteousness," and the outpouring of the Spirit, Joel goes on to the closing days of the dispensation, ending with the judgment of the Gentiles, and the salvation of Israel.

3.—*They have cast lots for my people.*—"During the Jewish war Titus took 97,000 prisoners, of whom he publicly sold all that were under seventeen years of age. After Hadrian's Jewish war four Jews were sold for a measure of barley at Hebron."—*S.C.*

10.—*Beat your ploughshares into swords*, &c.—"Joel's cry is addressed to the heathen before the judgment of Jehovah upon them. Isa. ii. 4, and Micah iv. 3, reverse the words when describing the state of the world after the judgment has been passed, and the Lord has assumed his kingdom in Zion."—*S.C.*

11.—*Thither cause thy mighty ones to come down, O Lord.*—"This seems to point to 'the coming of our Lord Jesus Christ with all his saints'" (1 Thess. iii. 13).

12.—*Let the heathen be wakened.*—The word "heathen" is the same as Gentiles or nations. The Greek for "all the heathen" (LXX.) is what our Lord uses (Matt. xxv. 32). The aim of the present dispensation is to "disciple all the nations" (Matt. xxviii. 19). Hence the judgment of the nations so discipled at the Lord's Second Coming (Matt. xxv. 31—46), where both sheep and goats are his flock.

13.—*Put ye in the sickle, for the harvest is ripe.*—The harvest and the vintage are figures, respectively, of the ingathering of the saints, and the judgment of the professing Church left behind. (See Mark iv. 29, and Rev. xiv. 14—20.) The words, "Come, get you down," between these two, strikingly confirm the teaching of 1 Thess. iv. 17, where the saints are "caught up to meet the Lord in the air," and then apparently return with Him to judge the world.

19.—*Egypt shall be a desolation, and Edom shall be a desolate wilderness.*—Egypt typifies the world outside the Church, and Edom the professing in contrast to the true Church.

TUESDAY, MARCH 13.—AMOS I.

Amos prophesied during the reigns of Uzziah (Judah) and Jeroboam II. (Israel): they were cotemporary from B.C. 809—784. He seems to have followed Joel.

2.—*The Lord will roar from Zion.*—"Amos here repeats the words of Joel (iii. 16), and thus links his own prophecy with his."—*S.C.*

3.—*For three transgressions of Damascus, and for four, I will not turn away.*—Eight times is this formula repeated, expressive of coming judgment upon Damascus (Syria), Gaza (the Philistines), Tyre, Edom, Ammon, Moab, Judah, and Israel: the point of "Judah and Israel" occupying the seventh and eighth places being a severe rebuke for their apostasy. Whereas Israel should have been God's witness to the nations around, their unfaithfulness to Him had brought them down to the level of these nations, with whom they are here associated in judgment.

11.—*Because he did pursue his brother with the sword.*—"Israel had been taught from the first to regard Edom as a brother. Moses thus addressed them, 'Thus saith Israel thy brother' (Num. xx. 14), but Edom refused to let Israel pass through his land. From the days of Saul the Edomites were ever ready to attack Israel. We have numerous instances of their aggressive warfare recorded in the historical books."—*S.C.*

WEDNESDAY, MARCH 14.—AMOS II.

1.—*He burned the bones of the king of Edom into lime.*—"Something very like this is recorded in an obscure passage (2 Kings iii. 26), if by the words, "took his eldest son," &c., be understood the son of the king of Edom. Several Jewish and some Christian commentators so understand it."—*S.C.*

4.—*Because they have despised the law of the Lord.*—Judah's chief privilege was that "unto them were committed the oracles of God" (Rom. iii. 2). To despise this privilege is here counted their chief sin. "Their lies" means idols, images of false gods.

6.—*Because they sold the righteous for silver*, &c.—"Four kinds of crimes are condemned in Israel: (1) Unjust treatment or condemnation of the innocent through bribery in the administration of justice. (2) Their thirst for the oppression of the quiet (the meek and lowly) in the land. (3) Their profanation of the name of God by shameless immorality. (4) Desecration of the sanctuary by drinking carousals."—*Keil.*

12.—*Ye gave the Nazarites wine to drink.*—"The abstemiousness and ascetic life of the Nazarites were a standing rebuke to the sensual and luxurious. Amos speaks of the drinking of wine as a habit marked by excess in his day (ii. 8, iv. 1, vi. 6)."—*S.C.*

THURSDAY, MARCH 15.—AMOS III.

1.—*The whole family which I brought up from the land of Egypt.*—Both Judah and Israel are included in this expression.

2.—*Therefore I will punish you.*—The thought is the same as Heb. xii. 6—8.

3.—*Can two walk together?*—"Before making any further announcement of the judgment of God, Amos propounds in enigmatical language his right and duty to prophesy. The illustrations are evidently selected with the view of showing that the utterances of the Prophet originate with God. This is obvious in ver. 7 and 8."—*Keil.* "The key to these short parables that follow is in ver. 7 and 8."—*S.C.* The words "unless they be agreed," as any Hebrew concordance will show, refer to meeting together at an appointed place; and as the word is used in Exod. xxv. 22, xxix. 42, in reference to the "mercy seat" and "altar," the appointed meeting-places of God and his people, it suggests that here the first qualification of a prophet is that he should have met with God, *i.e.*, have been reconciled to God. The New Testament parallel is John x. 9, spoken of under shepherds, He who is Chief Shepherd being also the door into the fold. To "go in and out and find pasture" is the shepherd's work. See Num. xxvii. 17. "The two who walk together are Jehovah and the Prophet."—*Keil.*

6.—*Shall there be evil in a city?*—In the sense of calamity, not moral evil.

8.—*The lion hath roared.*—The lion is Jehovah (see i. 2). Let Israel fear and repent, or he will find himself as a prey to be seized, as a bird to be snared.

12.—*As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear.*—"The most worthless parts. Only a remnant impoverished and despised should be rescued."—*S.C.*

FRIDAY, MARCH 16.—AMOS IV.

1.—*Hear this word, ye kine of Bashan.*—"In figurative language princes and the mighty are spoken of as fatlings of Bashan (Ez. xxxix., applying here as well to the dissolute nobles of Samaria as to their wives."—*S.C.*

4.—*Come to Bethel, and transgress.*—Spoken in irony. Bethel and Gilgal were places both consecrated by early associations (Gen. xxviii. 19, Josh. v. 2—9) and soon desecrated by idolatrous worship. So has it been with the so-called holy places at Jerusalem. *Bring your sacrifices every morning.*—"There was no want of diligence in their 'will worship.' Every morning the accustomed sacrifice was offered as at Jerusalem."—*S.C.* So is it now in Christendom.

5.—*Offer (by burning,* marg.) *a sacrifice of thanksgiving with leaven.*—"This was expressly forbidden (Lev. ii. 11). In two cases only, in which the offering was not to be burned, was leaven allowed" (Lev. xxiii. 17, and vii. 13, 14). Self-will was their only rule." *Proclaim and publish the free offerings.*—"The whole is said in irony. For some there are who appreciate magnificently the gifts and services which they offer to God."—*Pusey.*

12.—*Because I will do this unto thee, prepare to meet thy God, O Israel.*—He does not say what He is about to do, but interrupts the record of the threat by a last appeal to Israel to repent. See a parallel in Ps. ii. 12, and for a New Testament parallel Luke xii. 58, 59.

13.—*The Lord, The God of hosts, is his name.*—"The God of hosts" implies one to be met who has heavenly hosts at his command. Luke xiv. 31, 32, teaches us how alone this can be done. The folly of those who refuse to sue for peace is described Job xv. 25, 26. God's "conditions of peace" are given in 2 Cor. v. 20, 21. He sends the "embessage" to us.

SATURDAY, MARCH 17.—AMOS V.

4.—*Seek ye Me, and ye shall live.*—See this thought expanded in Isa. lv. 3, where "mercy" and "abundant pardon" are promised.

5.—*But seek not Bethel*, &c.—Those who are truly seeking the Lord must cease from seeking Him in idolatrous connections. "They sought Bethel and Gilgal as if God had chosen to put his name there. But there He was not to be found."—*S.C.* "Beersheba" was another of the holy places "where God had revealed Himself to the patriarchs, and where their descendants had set up idolatrous worship."—*S.C.*

8.—*Seek Him that maketh the seven stars and Orion.*—R.V. better, "The Pleiades and Orion." These two striking constellations, upon which Amos, when he watched his herds by night, must often have gazed, attest God's glory and his handiwork (Ps. xix. 1). In Job ix. 9, the Lord is spoken of as the Maker of "Orion and Pleiades."

25.—*Have ye offered unto Me sacrifices and offerings in the wilderness?*—These words and those which follow are quoted by Stephen (Acts vii. 42) to prove the idolatry into which Israel fell from the time of Sinai onwards, which he regards as a "judicial delivering up" (Alford) on account of the worship of the golden calf. "Gave them up to worship the host of heaven." See as a parallel instance of "gave them up" in the case of the heathen, Rom. i. 24. "Have ye offered, &c.," is equivalent to a denial. During the forty years even the circumcision of the children was suspended (Josh. v. 5—7) and the sacrificial worship fell more and more into disuse."—*Keil.* In the meantime the seeds of idolatry grew and brought forth abundantly in Canaan (Judges ii. 12).

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, March 18.

THE PALSIED MAN.—MARK ii. 1—12.

THE miracles of Christ were not merely credentials of his Messiahship and revelations of his power, but one of the most important of the methods He employed for the purpose of imparting lessons of life and godliness. In the graphic story now before us, note :—

(1) THE STIRRING NEWS (ver. 1).—"Noised" (Gr. *akouō*, to bear). They were bearers of good tidings who told of the presence of Jesus (Is. lii. 7). His presence secured a good congregation (ver. 2). There is no greater attraction for the human heart than the manifest presence of Christ (John xii. 32). Comp. the small house with the large heart of Jesus—"Yet there is room" (Luke xiv. 22). Room enough there for all who come (John vi. 37).

(2) THE SPOKEN WORD.—"He preached the Word." Note here (*a*) *The Preacher*.—Jesus was anointed that He might preach (Isa. lxi. 1), and therefore He spoke with authority (Matt. vii. 29). (*b*) *The Method*.—He preached (Gr. *laleō*, to talk). It was quiet conversational discourse, rather than the cry of the herald. The method was wisely adapted to the place. (*c*) *The Theme*.—"The Word." When Jesus quoted Scripture, He called the quotation "the Word of God" (Mark vii. 13). We see here the unity of Scripture. Christ speaks not of words, but "the Word." The Scriptures were written in different languages, in different ages, in different forms, and by a great variety of men, but one idea pervades the whole. The house has many stones in it, but it is one house (John x. 35). The Scriptures may fitly be called "the Word of God," because they express the mind of God. The words of all preachers should harmonise with this Word. Comp. Acts xvi. 32; Rom. vi. 17, and xvi. 17.

(3) THE SICK MAN (ver. 3).—Sir Risdon Bennett tells us that Luke uses the technical Greek word for pronounced paralysis (see Luke v.). The sick man represents fallen humanity. His weakness, doubtless, originated in his sinfulness (see ver. 5, comp. 1 Cor. xi. 30); his case was humanly speaking hopeless (comp. Eph. ii. 12); his sickness made him conscious of his need of the Great Physician (comp. ver. 17).

(4) THE SYMPATHETIC HELPERS (vv. 3, 4).—Note: (*a*) *Their Number* ("four").—Four to carry one. United effort is often needed in Christian service (comp. "striving *together*," Phil. i. 27). (*b*) *Their Difficulty*.—The crowd. Good works are often impeded by serious obstacles ("Satan," 1 Thess. ii. 18; "The wind" Mark vi. 48). (*c*) *Their Perseverance*.—"Uncovered the roof." "Difficulties are things to be overcome." (*d*) *Their Inspiration*.—See this in "their faith." Comp. Heb. xi. 32—34.

(5) THE SAVING POWER (ver. 5).—Note: (*a*) *The Pardon of Sin*.—Sin forgiven first (comp. Ps. ciii. 3); fully ("thy sins"); at once ("are forgiven") assuredly. The man was told he was forgiven (Eph. i. 7; Acts xiii. 38). (*b*) *The Healing of the Body*.—This was immediate ("straightway") and complete ("took up the bed," ver. 12). (*c*) *The Manifestation of Power*.—The healed man a living witness. He took up his bed. Let us take up the cross—the cause of Jesus, and of humanity, and thus show the reality of his salvation (1 Pet. ii. 12).

(6) THE SMOTHERED SNEER (vv. 6—8).—Cold rationalism sits by to criticise the beneficence of Christ. Reason is degraded when it reflects upon the Saviour. A higher standard of reason found expression in the "Why?" of Christ. For the answer, see Rom. viii. 7.

(7) THE SATISFACTORY SEQUEL.—God was glorified (ver. 12). The men honoured Jesus. Jesus put honour upon the faith of the men (ver. 5), and the people glorified God. We see here God glorified by the work of Jesus (comp. Luke ii. 14), and in the restored man (1 Cor. vi. 20; 1 Pet. ii. 9).

International S. S. Lesson.

Sunday Afternoon, March 18.

THE SON REJECTED.

MATT. xxi. 33—46. Golden Text: John i. 2.

Ver. 33.—*Husbandmen*.—The recognised leaders and teachers of God's people, the people themselves being represented by the vineyard. *Went into a far country*.—So God *seems* to men to be absent. He thus leaves us free to obey or disobey. Could we see God our faithfulness would not be tested. Let us not think that because we do not see Him, He does not see, and does not care.

Ver. 34.—*His servants* (*i.e.*, prophets).—Extraordinary messengers specially sent by God to call his people to repentance and obedience. See in the householder's long waiting, and in the sending forth of these messengers, one after another, his marvellous patience and forbearance (Rom. ii. 4, 5). *That they might receive the fruits of it*.—*I.e.*, "the householder's share, as his stipulated rent for the use of the vineyard. It is the system known in India at this day as ryot rent; the cultivator undertakes to give the owner a certain fixed quantity yearly from the produce of the farm, and all that is over belongs to himself."—*Arnot*.

Ver. 35.—*Beat one* (Jer. xxxvii. 15, xxxviii. 6). *Killed another* (Jer. xxvi. 20—23). *And stoned another* (2 Chron. xxiv. 21. See also Luke xxiii. 37).

Ver. 36.—*Other servants more than the first*, &c.—(2 Kings xvii. 13, 14; 2 Chron. xxxvi. 15, 16; Neh. ix. 26. Also Acts vii. 52; Heb. xi. 36, 37).

Ver. 37.—*But last of all he sent unto them his son, saying, They will reverence my son*.—It is of greatest importance to observe how sublimely Jesus speaks of Himself as *the Son*, as one altogether distinct in position, relationship, and nature from Elijah, Isaiah, Moses, or any of the Prophets. They were but *servants*, human messengers: He the only and beloved Son (see Mark xii. 6; Luke xx. 13; Heb. i. 1—3, iii. 5, 6). *They will reverence my son*.—To do this they must know him as the son. From this, then, it is plain that the Jewish leaders did to some extent know who Jesus was. This knowledge was not clear and full, as we know from 1 Cor ii. 8. In their inmost hearts, almost unconsciously, they felt his truth, goodness, and authority, though the stubborn self-will refused to acknowledge Him. Teachers may make effective use of this. Apply it to those who know in their hearts that Jesus deserves their best, their all, but who will scarcely admit his claims, even to themselves, simply because they do not wish to yield to Him.

Ver. 38.—*Come, let us kill him, and let us seize on his inheritance*.—What absolute madness, for, of course, the owner will avenge his son's murder. Show that this in no way exaggerates the folly of wilful sin. "To crucify Christ by the hands of the Romans, or to crucify Him afresh through unbelief, was, and is, a short-sighted policy."—*Arnot*.

Ver. 39.—*Cast Him out of the vineyard*.—So Jesus three days after was "cast out," "delivered to the Gentiles" (Heb. xiii. 11—13).

Ver. 43.—*The kingdom of God*.—God's visible kingdom or Church on earth. Had the Jewish nation received Christ, they would have been the centre of that kingdom; but, rejecting Him, both their city and their Temple were destroyed, and their position of privilege was given to the Gentiles (Rom. xi. 25, 26).

Ver. 44.—*Whosoever shall fall on this stone shall be broken*.—The truth taught is that opposing Christ and his truth (or rejecting Him, which is only another form of opposition), is like stumbling over a great stone. It remains immovable, but we are wounded. Further, the injury will be in proportion to the weight and impetus of the man moving against it. Sinning against great light is like rushing against a rock with terrible force. Self-injury is the necessary result of opposing Christ. *But on whomsoever it shall fall it will grind him to powder*.—This refers to the awful overwhelming of Christ's enemies by his own power put forth in the day of judgment. The stumbling upon the stone is the rejection of Christ by unbelievers: the falling of the stone is the rejection and condemnation of unbelievers by Christ in the day of account.

This parable is an awful warning against

WILFUL SELFISHNESS.

Let us seize on his inheritance is the keynote. Here is the root of all evil: the desire to have our way, and so to refuse obedience to Jesus. These Jewish teachers, the husbandmen, were in charge of God's people, to rule, and teach, and train them for God. But they only thought of themselves, their ease, power, honour. They despised the people, and they feared not God. "They loved the praise of men more than the praise of God." Now Jesus came condemning their selfishness, claiming what was due to the people of God on the one hand, and to Him, as the Son of God, on the other. They must either acknowledge Him, confessing their sin, or reject and oppose Him. Too proud and selfish to submit, they grow more and more wilful, more and more wicked. The more clearly He speaks, the harder they become, till, in simple desperation, they plot his death. "*It was only wilfulness, in its ripe form, that nailed Christ on the cross*."—*Glover*.

Teachers will do well to press home this lesson against wilfulness—this proud "*I shall*," no matter who suffers, what consequences follow, or what laws are broken. Show that the husbandmen began by simply overlooking their responsibility to the householder. They never thought of violence, much less murder; least of all, murder of his only son. They only wanted to enjoy what was not theirs, privileges without the duties that go with them. Respect for law, a deep sense of the force of the words, "I ought" or "I ought not," lies at the very foundation of a good life. "How then can I do this great wickedness, and sin against God?"

Children even are greatly tempted to grasp privilege and overlook responsibility. They like to receive the love and care of parents and others, and of God, but forget what is due to those parents and to God. They like to hear of Jesus as the Friend of children and of sinners: do they also think of what is due to him as Lord and Saviour?

ILLUSTRATION.

The rejector rejected.—A prisoner lay in his prison cell awaiting trial. He was hopeless and yet careless: no friend had he to plead his case. Presently the door opens, and a stranger, humbly dressed, but kind and gentle in appearance enters, and pleads to be allowed his confidence. A surly refusal is the only answer given. This entreaty is repeated day by day with no better result. At last the time of trial arrives. The prisoner walks towards the court with despair in his heart. He enters, glances up to the judgment seat, and lo! there upon it is seated the very man who had so often entreated him to trust him with his case! To-day, Christ Jesus asks our trust and love: to-morrow we must, if we reject Him, meet Him as the stern and awful Judge.

Mission Appeals.

PASTOR O. TIDMAN, Park-street, Blaenavon, near Pontypool, Mon., urgently appeals for garments of every description for distressed families. The very severe weather, he says, has made sad disclosures, which compel him to do all that is possible to alleviate some of the suffering both among the destitute and the sick.

THE Y.W.C.A. AT BRISTOL are making an endeavour to secure two houses which are for sale, to hold meetings in connection with the various branches of the work and to provide accommodation for classes and committees, and for tired workers. £4500 are needed to secure, furnish, and open free of debt. Particulars from Miss LURY, Bellevue, Upper Redland, Bristol.

A CLERGYMAN'S WIFE appeals for help to enable her to clear off a debt of £150 upon a village church, where the population are chiefly agriculturists, and not able to help. She has worked very hard for upwards of five years to raise the money for building a small schoolroom and church, the accomplishment of which gives great satisfaction, but the debt is a great burden. Contributions thankfully acknowledged by Mrs. LISTER, Thornthwaite Vicarage, Ripley, Yorks.

HEIDELBERG.—In Feb. last eleven children fourteen years old, who had received the usual religious instruction in the Old Catholic Church, together with fourteen men and several women, also of the O. C. religion, were received into the Protestant Church. Several persons also took a similar step at an earlier date.—*Evan. Kirch Anzeiger*.

NEW VERSION OF THE SCRIPTURES FOR WESTERN AFRICA.—Mr. Héli Chatelain, till recently a member of Bishop Taylor's American Episcopal Methodist Mission on the West Coast of Africa, has laboured at Malange, inland from Loanda, among people of the same race as those described by Livingstone, and he is visiting England and America to obtain the means for providing the Scriptures for "those studious, industrious and progressive natives." He reports that in Angola there are plenty of native scholars able and willing to be of use to the man who sets to work translating the Scriptures into the principal dialects, only they cannot afford to give their services without payment. The Committee of the British and Foreign Bible Society have expressed to Mr. Chatelain their readiness to undertake the work he desires, as soon as they have sufficient preliminary evidence that the translations will be correct and satisfactory.—*Bible Society Reporter*. [See Mr Chatelain's article on Bishop Taylor's African Missions, p. 6 of this number.]

Among the Churches.

CHURCH OF ENGLAND.

The Church Missionary Intelligencer for March contains a number of letters describing the progress and bearing testimony to the value of the Special Mission to India.

On Friday last Rev. Bartholomew Edwards, rector of Ashill, Watton, Norfolk, who is the oldest clergyman in England, attained his hundredth year. Mr. Edwards is in good health, and is constantly present at meetings in his parish.

Rev. James Henry, who has for the past six years been Clerical Secretary of the London Association in aid of the Moravian Missions, has been appointed Association Secretary for the West Midland District of the Church Pastoral Aid Society.

Mrs. Isaac Scott, of Brow Top, Workington, who died a few days ago, has bequeathed to the rector and churchwardens of St. Michael's parish, Workington, the sum of £1000, the income of which has to be given annually to the deserving poor of the parish.

The Church Missionary Intelligencer for March contains an interesting sketch of the late Sir Robert Montgomery, by General Maclagan. It is much feared that there will be a deficiency of £10,000 or £12,000 in the Society's income this year, unless special donations are forthcoming before March 31.

According to a telegram received from East Africa, Rev. E. C. Gordon was safe in Uganda on Nov. 17 last, and King Mwanga was friendly. The mail received on Feb. 13 brought the news that difficulties had arisen at Mpwapwa between the German settlers and the Wa-Gogo, and bloodshed was only averted by the intervention of the C.M.S. missionaries.

Rev. Canon F. R. Wynne is preaching a course of sermons in St. Matthias' Church, Dublin, on Sunday evenings in Lent, on "Obstacles to Christian Earnestness." On Sunday week the subject was "Frivolity," and the preacher spoke in simple, yet searching language about the many lives wasted in frivolity, which, he said, arose often from want of reverence, want of conscience, and want of heart.

An impressive manifestation of Christian Unity, says a correspondent of *The Rock*, has occurred at Dunmow, Essex. The venerable and revered vicar of the parish, Rev. W. L. Scott, was called to his rest and reward on Feb. 22. The rev. gentleman was deservedly respected by all classes and creeds of his parishioners, his catholicity of spirit securing for him the goodwill of Churchmen and Nonconformists alike. During the short illness which preceded his death, frequent inquiries were made at the vicarage by Rev. J. B. Dadd, the Congregational minister, and prayer was regularly offered at the chapel for the vicar's recovery. At the interment the church was crowded by members of all denominations. The local papers contain a touching tribute to the Christian character of the late vicar from the pen of the Congregational minister.

METHODIST.

During the last eighteen months Rev. Peter Mackenzie has lectured no less than seven hundred times.

Rev. T. Waugh has held a special mission at Leeds. Scores of men and women came out boldly and decided for Christ.

The labours of the Wesleyan chaplain at Malta have been much blessed of late, and there have been many conversions in connection with special services held at the Soldiers' Rest.

A blessed work of grace has been going on at Willington, Bishop Auckland. As the result of special evangelistic services, about two hundred persons have professed conversion.

The threat of the squire to evict any of his tenants who gave shelter to the Methodist preacher at Abberley, near Stourport, has been revoked, owing to the publicity given to the persecution by Rev. J. E. Clapham.

The March number of *Gleanings in Harvest Fields* contains a portrait of the native pastor, Rev. Sun Tzu Ch'un, who has been a useful agent of the Chinese missions of the Methodist New Connexion for sixteen years.

In connection with the Benevolent Society at Clapton-park Tabernacle, during the past fortnight Rev. T. Jackson has distributed, through the kindness of a West-end gentleman, ten tons of coal among the destitute.

The meetings in connection with the Wesleyan Mission at Wardour Hall continue to be well attended, and the hall is usually crowded in every part. Services are held daily, and there are constantly interesting cases of conversion.

The members of Mr. C. R. Parsons' well-known men's Bible-class, at Old Market-street, Bristol, now number seven hundred. Mr. Parsons is anxious to have the number increased to one thousand. He has started a Bible-class for lads on Sunday mornings which has a membership of ninety-six.

Mr. Josiah Nix, of the Wesleyan West-end Mission, Wardour Hall, Little Chapel-street, Wardour-street, W., asks all tradesmen and others who want labourers, porters, painters, carpenters, tailors, tailoresses, &c., to please let him know, and he can supply them at once, as he has a large number of applications for employment.

In the course of an address at a Wesleyan District Convention at Portsmouth, last week, Rev. Hugh Price Hughes urged that a Rescue Home should at once be established in that town. He hoped those who had resources, and were the stewards of God's bounty, would provide the necessary means to establish a Home, as there are godly women who have enough moral courage and devotion to Christ to do the work.

The Methodist New Connexion have recently appointed Dr. W. W. Shrubshall as medical missionary to China: he will sail about the middle of this month.

Rev. J. E. Clapham announces that in addition to the large mission centres established in London, Manchester, Birmingham, and Hull, a centre is to be created at Bristol; Wesley Chapel, Leeds, is to be turned into a mission hall; and Sans-street Chapel, Sunderland, has been purchased by some energetic laymen, that it may be made the scene of aggressive evangelism in that town. It is also proposed to convert the chapel at Oxford-place, Leeds, into a mission centre.

BAPTIST.

Mr. Spurgeon says that until recently he knew by name and by face all the five thousand members of his church.

The Baptist Magazine for March contains an excellent portrait, with biographical sketch, of Rev. James R. Wood, of Upper Holloway.

Rev. T. R. Stevenson, pastor of St. Mary's-gate Chapel, Derby, has announced that as soon as he can make arrangements he will resign his pastorate.

Mr. C. H. Spurgeon presided last week at a meeting for the formation of a church at Beulah Baptist Chapel, Thornton Heath, under the pastorate of Rev. J. W. Harrald. Seventy-nine persons have already joined.

At the annual congregational meeting of the Church at King's-road, Reading, held last week, Rev. C. A. Davis stated that 80 members were added to the church during the past year, and that a village chapel had been erected at West Ilsley at a cost of £400.

On Monday next a special farewell meeting will be held at Regent's-park Chapel (near Portland-road Station), W., to take leave of Rev. J. H. and Mrs. Weeks and Mr. Arthur D. Slade, proceeding to the Congo on the 19th inst. Rev. F. B. Meyer will preside, and deliver a special address.

PRESBYTERIAN.

Rev. William Ross, of Cowcaddens Free Church, Glasgow, received into his church thirty new members at the last communion.

It is expected that steps will shortly be taken towards forming a congregation at Tulse-hill, S.W., where a site for a church was purchased a few years ago.

Partick Established Church, Glasgow, has over 700 names on its communion roll, of whom 403 have joined the church during the past eighteen months.

The number of students attending New College, Edinburgh, this session is 174, which is believed to be the largest in any Theological College out of Germany.

Rev. Dr. Aird, of Creich, yielding to the pressure put upon him to reconsider his decision as to the moderatorship of the Free Church, writes, stating that he places himself in the hands of the Church.

Mr. William R. W. Gardner and Mr. Matthew Lockhead have been accepted for service by the Foreign Mission Committee of the Free Church of Scotland, and appointed to the Keith-Falconer Mission in South Arabia.

During the past year Dr. Donald Fraser's congregation at Marylebone have raised the sum of £3447, of which £1425 was for missionary and benevolent purposes. The number of names on the communion roll of the church is nine hundred.

Rev. Dr. Peddie celebrated the sixtieth year of his ministry in connection with Bristo U.P. Church, Edinburgh, last Thursday. Addresses were presented from the Edinburgh Presbytery, and the session, trustees, and managers of the congregation, besides a cheque for 200 guineas.

The Jewish Mission Committee, of the Church of Scotland, are anxious to obtain the services of a missionary to be the head of their station at Smyrna. To a man whose sympathies are with Jewish Missions it presents a field of the utmost usefulness. Communications should be addressed to Rev. John Alison, D.D., 1, South Lauder-road, Edinburgh.

CONGREGATIONAL.

Mr. Alfred Thompson was, on Monday evening, at Camden-road Chapel, ordained as a missionary to Nagercoil, Travancore, South India, in connection with the London Missionary Society.

The American Board appeal for six new men for their mission in Madura, South India. This mission field embraces about ten thousand square miles and has a population of a little over two millions of souls.

At the annual meeting of Marlborough Chapel, Old Kent-road, London, the pastor (Rev. H. E. Arkell) reported that there are now 500 members on the church roll, nearly 1600 schools in the four Sunday-schools.

Rev. James Sleigh, of the London Missionary Society, has arrived in London after labouring for upwards of thirty years as a missionary at Lifu, Loyalty Islands, South Pacific. Rev. G. H. Lea, from Central Africa, has also arrived in England.

On Sunday morning the Lord Mayor and Lady Mayoress, with several members of the Corporation, attended Divine service at Finsbury Chapel, Moorfields, where a sermon was preached by Rev. T. Kench, on behalf of the London Philanthropic Society, whose object is to relieve the poor in all parts of the Metropolis, by means of gifts of bread and coal during the winter months.

At the annual meeting of Christ Church, Westminster-road (Rev. Newman Hall), it was stated that the number of church members is 940. There are 13 schools, 5000 scholars, and 450 teachers. In connection with the Southwark and Lambeth Mission to the working classes, 3000 visits were made, and 5000 visits by the City missionary. 500 temperance pledges were taken during the year. The sum total of contributions for the year was £4503.

At the annual meeting of the Camberwell-green church held on Thursday week, Dr. Clement Clemance, (pastor), presiding, it was reported that the membership of the church is 500, there having been an increase of 100 during the past four years. In addition to pew rents, over £1300 has been raised during the year for various purposes.

SALVATION ARMY.

Several officers sail for Australia shortly.

A new barracks has been opened at Hull, where the word has been much blessed of late.

Commissioner Smith has returned from a tour through Holland, Sweden, and Denmark, and reports most hopefully of the work in those countries.

Staff-Captain Fry reports encouragingly of the work at St. Neots, Hunts; during a recent visit upwards of fifty converts were "sworn in" as soldiers.

The Jamaica *War Cry* now has a circulation of 5000 weekly. None of the other secular or religious papers in the island have yet reached this number.

A work of revival is going on at Findochty, N.B. Captain Gilroy says, "Souls are being saved every night. Right through the village there are singing and prayer."

An illustrated Parisian journal, *Vie Moderne*, gives a detailed account of the rise and working of the Salvation Army. Statements of fact are made in an impartial manner.

A public reception was accorded to four Salvationists who returned to Torquay after undergoing seven days' imprisonment for taking part in a procession accompanied by music on a Sunday.

Commissioner Railton is paying a visit to Germany for the purpose of seeing if some better understanding with the authorities cannot be obtained. He is also visiting the Continent generally, looking out for buildings.

Four missionaries in Algeria have written to General Booth, asking him to send officers to commence work there. An English gentleman, travelling in Japan, is anxious that the Salvation Army should begin operations in the Land of the Rising Sun.

Mr. Colman, of the well-known firm of mustard manufacturers, has been inspecting Salvation Army work in Ceylon. He was much pleased with what he saw of the work in Kandy, and reports himself delighted with what he hears of it all over the island.

NOTES FROM IRELAND.

Successful Gospel services have been held in Claggan Presbyterian Church, by Mr. Jas. Thompson, of the Irish Evangelisation Society.

A midnight mission has been restarted in Cork. Some years ago a very blessed rescue work was accomplished by the members of this Society.

Another pleasing instance of Christian unity has taken place in Dublin. Rev. A. Rentoul, Presbyterian minister, and his elders, assisted at Gospel services in the Sandymount Methodist Church, last week, while Rev. Wm. Harpur, Methodist minister, and his leaders, are assisting at similar services in the Presbyterian Church, this week.

"FALLEN ON SLEEP."

Mr. Thomas R. S. F. Whitty, missionary of the Universities Mission at Mkunazini, Central Africa.—Mr. W. L. Elliston, for ten years missionary in China, in connection with the China Inland Mission.—Rev. Wm. E. Houldey, rector of Etherley, near Bishop Auckland.—Admiral Sir Cooper Key.—Mr. James Jameson, of Dublin, an attached member of the Methodist Church, and a man of primitive zeal and simplicity, at an advanced age.—Rev. Archibald M'Tavish, who has been conducting the services at the Free Church at Kilmallie, Fort William, for three months.

BERLIN CITY MISSION.—Herr Stöcker one of the Berlin Court preachers is resigning the direction of this mission.

BURMAH.—Rev. G. Holbeck writes from Burmah that there is a great movement Christianwards in Mandalay and district; many persons have been baptized. He concludes his letter, which is quoted at length in *The Guardian*, by a statement that the people are ripe for religious teaching, and an appeal for help.

ST. ETIENNE.—Dr. Hastings-Burroughs states that the Night Refuge at St. Etienne continues to render good service in this inclement weather. In 1887 more than 4500 tramps were housed for the night, and 30,000 bowls of soup distributed. The 30 beds are always occupied and every evening from 10 to 20 destitute people are turned away for want of room. The doctor has it on his heart to do something for discharged prisoners.—*Le Journal Religieux.*

TONGA.—A telegram from Sydney says that Rev. J. E. Moulton, the Tonga Wesleyan missionary, whose resistance to the action of Mr. Shirley Baker, in influencing King George in his persecution of the native Wesleyans some time ago caused such a stir, is in Sydney. He has come to report to the Wesleyan Conference the results of his missionary work on the island. He states that things are gradually quietening, but that there is still a good deal of underhand prosecution, and many Christians who were deported are still afraid to return home, while many others are equally afraid to show their former allegiance to the old Methodist faith. On the whole, however, a brighter time is dawning for the Wesleyans than they have had for years.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue E.C.—Course of lectures by Mr. John McCall, on "The Tabernacle," March 15, 21, and 27, 6.30 p.m. Workers' Bible-class each Monday, 6.30 p.m. Mission work nightly.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays, March 11 and 18, 3 and 7 p.m., Mr. Thomas H. Morris, of Walthamstow. Bible-readings, Sundays, 3 p.m.; Tuesdays and Wednesdays, 8.15 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday next, straight talk with men only, at 3.45 p.m., by Mr. E. J. Kennedy; subject—"An Heirloom." March 12: "1688. The Seven Bishops in the Tower," by Rev. S. Wainwright, D.D. (free).

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, March 8, 8.30 p.m., medical talk with young men, on "Alcohol," by Dr. Herbert Habershon.

Y.M.C.A., 17, Camden-road, N.W.—Thursday, March 15, 8 p.m., twenty-eighth annual meeting. Chairman, Mr. W. J. Palmer, Reading; speakers, Rev. H. W. Webb-Peploe, and Rev. F. B. Meyer. Open to ladies.

Burlington Hall, 23, Savile-row, entrance by Mill-street, Conduit-street.—Mrs. Yapp will give six addresses on "The Brides of Scripture, as Unfolding some of the Glories of the Church of God," on Thursdays, March 15, 22, and April 5, 12, 19, to women only.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m, Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Conference Hall, Mildmay-park, N.—Sunday, March 11, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. J. G. McVicker.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, March 9, 7 p.m., holiness meeting; tea, 6 p.m.

Great Assembly Hall, Mile End-road, E.—Sunday, March 11, at 11 a.m., 6.30 p.m., and week-nights at 8, Mr. W. R. Lane.

Regent's Park Chapel, Park-square, W. (near Portland-road Station)—Sundays, Rev. F. B. Meyer, 11 a.m. and 7 p.m. Visitors welcome. Gallery free.

Children's Special Service Mission.—Presbyterian Church, Haverstock-hill, N.W., special mission, by Mr. Josiah Spiers, to March 16. Meetings each evening (Saturday excepted) at 7. Also on Wednesday and Saturday afternoons, in the Lecture Hall adjoining the church, at 3.

Clapton Hall, Alkham-road, Cazenove-road, Upper Clapton.—Mr. C. Russell Hurditch, Sunday, 6.30 p.m., and Friday, 7.30 p.m.

East London Training Institute.—Workers' prayer-meeting, every Friday, at Harley College, Bow, at 3.30.

United Army and Navy Prayer-meeting, for all who are serving, or who have served, as officers in the army or navy, Saturday, March 10, 2 p.m., City Terminus Hotel, Cannon-street, E.C.

Christian Convention, Norwich, April 11 and 12.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in March, 12 noon, Rev. Dr. John Kennedy.

Rev. James Neil is giving his course of lectures, on "The Land and the Book," at the Y.W.C.A., Morley Halls, 316, Regent-street, W., on Monday evenings, at 8.30.

St. George's Hall, Langham-place, W.—Mr. G. Hucklesby, during March. Sunday 11 and 7. Wednesday, 8 p.m., Burlington Hall, Savile-row.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

A Conference for mutual edification and help (the Lord's second coming being the chief subject), Wednesday, March 14, Miss de Broen's Iron Room, 32, Rue Bolivar, Belleville, Paris. Pastor Armand Delille, Rev. Howard Gill, Rev. Dr. Morgan (American Church), Rev. A. Beaton (Scotch Church), Rev. Dr. Hough (American Chapel), Dr. Roberts, Mr. W. Hoste, and many other pastors and Christian workers are expected to attend. Those residing at a distance are requested to write at once to Miss de Broen, 3, Rue Clavel, who will gladly arrange for two days' hospitality.

New Mission Hall, Barnes, S.W.—Opening services, Tuesday, March 20, 3 and 7 p.m.

Glasgow Meetings of Christians, Queen's Rooms, Clifton-street, and Christian Institute, 70, Bothwell-street, Monday and Tuesday, April 2 and 3.

Dr. Thain Davidson's monthly sermon to young men, Sunday evening next at 6.30, Islington Presbyterian Church, Colebrooke-row, N.

Christian Workers' Re-union for Bible study and prayer, 186, Aldersgate-street, E.C., every Thursday, 3.30 p.m.

Fundamental Truths of the Gospel.

SPECIAL MEETINGS FOR UNITED TESTIMONY.

March 14—22.

EXETER HALL.

Wednesday, March 14.—11 a.m., Meeting in Great Hall. Chairman: Lord Polwarth. Speakers: Revs. Canon Girdlestone, C. H. Spurgeon, and Canon Fleming. Subjects: The Inspiration, Authority, and Sufficiency of Scripture. The Unchangeable Gospel. The Work of the Holy Spirit.

3 p.m., Special United Prayer Meeting (in Lower Hall). Chairman: Mr. Donald Matheson. Brief addresses by Revs. E. W. Moore and F. B. Meyer. Subject: The Person and Work of the Holy Spirit.

7.30 p.m., Meeting in Great Hall. Chairman: Sir John Coode. Speakers: Revs. H. C. G. Moule, E. E. Jenkins, and Dr. MacEwan. Subjects: The Lord Jesus Christ, the only Begotten Son of God, and the Righteousness of the Believer. The Holy Ghost, the Author and Sustainer of Spiritual Life.

KENSINGTON TOWN HALL.

Friday, March 16.—11 a.m. Chairman: Rev. Dr. Stoughton. Speakers: Revs. Dr. Angus, E. A. Stuart, and Talbot A. L. Greaves. Subjects: The Inspiration, Authority, and Sufficiency of Scripture. The Lord Jesus Christ, the Righteousness of the Believer. The Person and Work of the Holy Ghost.

3 p.m. Chairman: General Sir A. Lawrence. Addresses by Revs. C. A. Fox and W. Fuller Gooch. Subjects: The Lord Jesus Christ, the Propitiation for Sin. Fundamental Truth in its Relation to Spiritual Life.

7.30 p.m. Chairman: Mr. W. Shepherd Allen. Speakers: Revs. H. W. Webb-Peploe, H. Bachelor and H. Sinclair Paterson. Subjects: The Entrance of Sin into the World; its Extent and its Consequences. The Lord Jesus Christ, the Propitiation for Sin, and the Righteousness of the Believer.

MILDMAY CONFERENCE HALL.

Tuesday, March 20.—11 a.m. Chairman: Archdeacon Richardson. Speakers: Revs. Colmer B. Symes, Thomas McCullach, and Dr. MacEwan. Subjects: The Lord Jesus Christ, the Only Begotten Son of God. The Holy Ghost, the Author and Sustainer of Spiritual Life.

3 p.m. Chairman: Mr. J. E. Mathieson. Addresses by Revs. Charles New and Charles W. Fox. Subject: The Lord Jesus Christ, the Propitiation for Sin, and the Righteousness of the Believer.

7.30 p.m. Chairman: General Sir Robert Phayre. Speakers: Revs. C. H. Waller, Canon Taylor, and P. Colborne. Subjects: The Inspiration, Authority, and Sufficiency of Scripture. The Lord Jesus Christ, the Propitiation for Sin, and the Righteousness of the Believer.

Wednesday, March 21.—3 p.m., Special Meeting. Chairman: Mr. H. M. Matheson. Address by Rev. C. H. Spurgeon.

GREAT ASSEMBLY HALL, MILE END-ROAD.

Wednesday, March 21.—3 p.m., Special United Prayer Meeting. Chairman: Rev. Archibald G. Brown. Address by Rev. Frank White.

7.30 p.m. Chairman: General Sir Robert Phayre. Speakers: Revs. H. E. Brooke, Canon Taylor, and P. Colborne. Subjects: The Entrance of Sin into the World; its Extent and its Consequences. The Lord Jesus Christ, the Propitiation for Sin, and the Righteousness of the Believer.

Thursday, March 22.—3 p.m. Chairman: Rev. J. Pullein Thompson. Speakers: Revs. C. H. Waller and Wm. Park. Subjects: The Inspiration, Authority, and Sufficiency of Scripture. Sin, its Nature and its Consequences.

7.30 p.m. Chairman: Mr. T. A. Denny. Speakers: Rev. R. Bruce, Canon Taylor, and G. Stringer Rowe. Subjects: The Inspiration, Authority, and Sufficiency of Scripture. The Lord Jesus Christ, the Righteousness of the Believer. The Holy Ghost, the Author and Sustainer of Spiritual Life.

REGULATED VICE IN INDIA.—Questions on the subject of the appalling revelations made by Mr. A. S. Dyer with regard to India, were asked in the House of Commons by Mr. Williamson and Professor Stuart. Sir J. Gorst, the Under Secretary of State for India, said that a copy of the publication should be sent to the Government of India, and that a detailed report on the various allegations would be called for. "If anything like the practices alleged by Mr. Dyer prevails in India, measures will be taken to secure that any such practices shall be stopped forthwith."

NORTH KENSINGTON, W.—We have recently opened a young Men's Christian Institute in the parish of St. Andrew's North Kensington, which is situate in a poor district of Kensal Town. In connection with the Institute, we have a spacious reading-room for the use of our members, and we have commenced some evening classes on Bible study. We are hoping to do a good work amongst the young men of the district. We have incurred some small liabilities by furnishing, &c., and are anxious to clear these off as speedily as possible.

T. C. Newman, Hon. Sec.
18, *Bonchurch-road, W.*

Subscriptions received by Messrs. Morgan & Scott to Monday, March 5, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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E.C.—Please send full address.			
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Destitute Children's Dinner Society—Hannah, 5s; A.F.C., Bayswater, 5s; E.T. 5s; C. & E. 10s; Matt. xxv. 40, £1	2	5	0
Family of late Rev. A. Lamb—J.E. 5s; C.R.C. £1; E.B.S. 5s	1	10	0
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Mildmay Mission to Jews—Effie, 10s; J.W. £1; *Hopital Ship*—E.M.W. 5s	1	15	0
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Dock Labourers (Mr. Coleman)—S.E.O. 5s; Freeoffering, £5; F. & Co. 5s; Knutsford, 5s; G.W. 5s	6	0	0
Church Miss. Soc. (Foreign Msns.)—Mr. P.... ...	0	4	0
Latimer Church, Bow (Food, &c., for Poor)—A.F.C., Bayswater, 5s; C. & E. 10s...	0	15	0
Stockwell Orphanage (Rev. C. H. Spurgeon)—G.S.	1	0	0
Homes for Working Girls, London—G.S.	0	10	0
Salvation Army (Poor, &c., Limehouse)—G.S. 10s; E.S.T. £1; E.M.S. 5s	1	15	0
Miss Mittendorff's Homes—J.M.B. £4; C.T. £1	5	0	0
Dr. Barnardo's Homes—E.P. 5s; J.W. 10s; E.M.W. 5s; C.R.C. £1; G.H.R. £1; A.G.S. £5; Matt. xxv. 40, £2	10	0	0
Dinners for Sick Children—E.P. 2s 6d; E.L.P. £1; C. & E. 10s	1	12	6
China Inland Mission—J.W. 10s; E.M.W. 10s; *Inundation Fund*—E.R.T. 3s; E.S.T. £2 ...	3	3	0
Keith Falconer's Mission, Arabia—J.W.	0	5	0
Christian Community—C.R.C. £1; E.S.T. 10s; M. 10s...	2	0	0
Relief Poor (Rev. G. T. Cull-Bennett)—M.B. ...	0	10	0
St. Giles' Christian Mission—Rev. J. & Mrs. B.	0	5	0
Halfpenny Dinners—E.T. 5s; M.G.G. 5s; Knutsford, 5s	0	15	0
Tower Hamlets Msn.—Miss M.A.G. 10s; M.G.G. £1 1s; *Expenses Closing Disorderly Houses*—W.E. £5	6	11	0
Miss Daniell's Work, Soldiers—H.M.D.	0	2	0
Soldiers' Institute, Portsmouth—H.M.D.	0	2	0
Soldiers' Institute, Dublin—H.M.D.	0	2	0
Billingsgate Christian Mission—C. & E. 10s; *Special Appeal*—E.S.T. £1	1	10	0
Mr. Quarrier's Orphan Homes—G.H.M.	2	0	0
Mr. A. G. Brown's Work—E.M.S. 5s; Knutsford 5s	0	10	0
Gratuitous Circulation of The Christian—E.S. 5s; W.E. £2	2	5	0
Free Meals Poor, Poplar (Mr. Fuller)—E.M.S. 5s; Matt. xxv. 40, £1	1	5	0
Glasgow Seamen's Friend Society—T.N.J.... ...	0	10	0
Rev. W. E. Hurndall's Work—T.N.J.	0	10	0
Y.M.C.A., W. Bromwich—M.S.	2	2	0
Relief London Poor—M.G.G.	0	5	0
Penny Dinners—B.B. & R. 4s; Knutsford, 5s ...	0	9	0
East London Training Institute—W.N.	0	10	0
Y.M.C.A., Islington—M.S.	2	2	0
Y.M.C.A., Burlington Hall—M.S.	5	5	0
N.E. London Gospel Mission—M.	0	10	0
Miss Whately's Schools, Cairo—W.E....	5	0	0
Bitter Cry of Outcast London—M.L.	0	5	0
Paddington Hosp. Sick Children—Matt. xxv. 40	1	0	0
London Samaritan Society, &c.—W.R.	0	2	6
Lambeth Ragged Schools—Knutsford	0	5	0
Old Home of Industry (Miss Okell's ½d. Dinners)—Knutsford	0	5	0
Waldenses Colporteur—Collected R.C.P., Southsea	0	4	6
	£82	15	6

[Advertisements.]

Ham-yard Soup Kitchen—Miss C.L. £1; A.Z. 10s.

Bethnal Green Free Library (towards £1000)—Duchess of G. 10s; Mrs. W. £1; F.R.S. £1 1s. Mr. F. A. Bevan, Treasurer, 54, Lombard-street, E.C.

Thames Church Mission—E.L., £1.

London Samaritan Society & Homerton Mission (Free Meals)—Miss A.D. £1; A. 10s; Mrs. M.D. 7s; Mr. F.P. 2s 6d.

Dr. Barnardo's Homes—L.E.M. £1.

East London Mission & Relief Work (Rev. J. W. Atkinson)—Lent Savings, 5s.

Church Pastoral Aid Society—The Committee gratefully acknowledge £100 from H.S.M.

Madame Hiss, to whom reference was made in our last issue, is Superintendent of the British Syrian (not the Free Church) Mission Schools at Baalbec, Syria.

SPANISH & PORTUGUESE CHURCH AID SOCIETY.

THE MOST REV. LORD PLUNKET,

ARCHBISHOP OF DUBLIN

(Chairman of the Executive Committee),

SAYS:—

"HAVING TWICE VISITED SPAIN AND PORTUGAL FOR THE PURPOSE OF TESTING THE REALITY OF THE WORK,

I KNOW IT TO BE A GENUINE ONE."

FUNDS ARE MOST URGENTLY NEEDED FOR THE WORK OF SPREADING THE GOSPEL IN SPAIN AND PORTUGAL.

Contributions will be gratefully received by the ARCHBISHOP OF DUBLIN, The Palace, St. Stephen's-green, Dublin; or by the Rev. L. S. TUGWELL, 8, Adam-street, Adelphi, London, W.C.

IRISH CHURCH MISSIONS

TO THE

ROMAN CATHOLICS.

THE COMMITTEE

MOST URGENTLY APPEAL

For increased CONTRIBUTIONS to the FUNDS of this Society.

Owing to many causes, but partly, it is believed, to Jubilee Collections, the income for 1887 was £2,175 less than that for 1886.

Consequently interesting and successful Mission Work must be abandoned unless contributions amounting to

£2,000

be given within the next three months.

HORACE W. TOWNSEND,
Clerical Secretary and Supt. of Missions.

This Appeal is cordially supported by—
The Right Rev. the Lord Bishop of EXETER.
The Rev. Canon HOARE.
The Rev. Canon McCORMICK.
Lord KINNAIRD.
Sir ARTHUR BLACKWOOD, K.C.B.
Lieut.-General Sir ROBERT PHAYRE, K.C.B.

An old friend of the Society offers to contribute £10 before the end of March provided nine or more friends will send similar amounts previous to that date.

Communications should be addressed to the Secretaries, Irish Church Missions, 11, Buckingham-street, London, W.C.

Remittances should be made payable to WILLIAM PASLEY, Lay Secretary. Cheques crossed "Ransom and Co.," and Post Office Orders on Charing-cross.

Homes of Hope,

4, 5, & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted from their previous good character and position to mix with others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case where it is possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent, that every shilling has been spent.

Bankers—LONDON AND WESTMINSTER BANK (Bloomsbury Branch), 218, High Holborn.

HENRY THOMPSON, Esq., *Treasurer*,
38, Mincing-lane, E.C.
WM. HORNIBROOK, *Secretary*,
17, Bloomsbury-st., Oxford-st., W.C.

THE FUNDAMENTAL TRUTHS OF THE GOSPEL.

At the earnest request of a large number of Christian Ministers and Laymen of various Evangelical Churches throughout the country, the Council of the Evangelical Alliance, in July last, agreed to arrange for a series of Meetings at several centres in London, when united Testimony to the Cardinal Truths of the Gospel should be given. The programme of arrangements is given below. While the Meetings are convened by the Evangelical Alliance, the selection of speakers has not been limited to members of the Alliance.

PROGRAMME.

Exeter Hall, March 14.

MORNING at 11.	AFTERNOON at 3.	EVENING at 7.30.
	Prayer Meeting.	
Chairman:	*Chairman:*	*Chairman:*
LORD POLWARTH.	DONALD MATHESON, ESQ.	Sir JOHN COODE, K.C.M.G.
Speakers:	*Brief Addresses by*	*Speakers:*
Rev. CANON GIRDLESTONE. " C. H. SPURGEON. " CANON FLEMING.	Rev. E. W. MOORE. " F. B. MEYER.	Rev. H. C. G. MOULE. " E. E. JENKINS. " Dr. D. MacEWAN.

Kensington Town Hall, March 16.

MORNING at 11.	AFTERNOON at 3.	EVENING at 7.30.
	Prayer Meeting.	
Chairman:	*Chairman:*	*Chairman:*
Rev. Dr. STOUGHTON.	General Sir A. LAWRENCE.	W. SHEPHERD ALLEN, Esq.
Speakers:	*Address by*	*Speakers:*
Rev. Dr. ANGUS. " E. A. STUART. " TALBOT GREAVES.	Rev. W. FULLER GOOCH.	Rev. H. W. WEBB PEPLOE. " H. BATCHELOR. " Dr. SINCLAIR PATERSON.

Mildmay Conference Hall, March 20 & 21.

TUESDAY, MARCH 20th.

MORNING at 11.	AFTERNOON at 3	EVENING at 7.30.
Chairman:	*Chairman:*	*Chairman:*
ARCHDEACON RICHARDSON.	J. E. MATHIESON, Esq.	Gen. Sir ROBT. PHAYRE, K.C.B.
Speakers:	*Speakers:*	*Speakers:*
Rev. T. McCULLAGH. " Dr. MacEWAN. " COLMER B. SYMES.	Rev. CHAS. A. FOX. " CHAS. NEW.	Rev. C. H. WALLER. " CANON TAYLOR. " P. COLBORNE.

WEDNESDAY, MARCH 21st,
AFTERNOON, 3 o'clock. *Chairman:* H. M. MATHESON, Esq.
Special Address by Rev. C. H. SPURGEON.

Great Assembly Hall, Mile End Road, March 21 and 22.

MARCH 21st.
AFTERNOON at 3.
PRAYER MEETING.

Chairman:	*Address by*
Rev. A. G. BROWN.	Rev. FRANK WHITE.

EVENING at 7.30.

Chairman:	*Speakers:*
Gen. Sir Robt. PHAYRE, K.C.B.	Rev. H. E. BROOKE. " CANON TAYLOR.

MARCH 22nd.
AFTERNOON, at 3.

Chairman:	*Speakers:*
Rev. J. PULLEIN THOMPSON.	Rev. C. H. WALLER. " W. PARK.

EVENING at 7.30.

Chairman:	*Speakers:*
T. A. DENNY, Esq.	Rev. Dr. BRUCE. " CANON TAYLOR. " G. STRINGER ROWE.

Admission to the Morning and Evening Meetings at Exeter Hall will be by ticket until the time of commencing, after which the doors will be thrown open to the public. For the Morning Meeting seats will be reserved at One Shilling each. All Tickets may be obtained on application at Exeter Hall, or at the Office of the Evangelical Alliance; if by letter, stamped envelope to be enclosed.

J. FIELD.
A. J. ARNOLD, } *Secretaries.*

EVANGELICAL ALLIANCE, 7, ADAM STREET, STRAND, LONDON.

MANUFACTURERS to HER MAJESTY the QUEEN.

Wm Polson's CORN FLOUR.

The Original and First Manufactured in Great Britain.

UNRIVALLED FOOD OF HEALTH, for Children and Invalids; THE BEST KNOWN MATERIAL for PUDDINGS, CUSTARDS, CAKES, BLANCMANGE, and a variety of delicious Preparations for the Table.

Every Packet is Warranted Pure, and its genuine qualities are certified by the highest medical authorities in the kingdom.

The *Lancet* affirms:—"It is preferable to most descriptions of Arrowroot, on account of its sweeter flavour." Dr. Lankester, Superintendent of Government Food Collection at Kensington, in a note to the Manufacturers said:—". . . I am so well satisfied with our Corn Flour that I have given directions for its use in my own amily."

Wm. Polson & Co., Paisley and London.

BALDWIN & WALKER'S KNITTING AND FANCY WOOLS

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REGISTERED

HIGHLAND WOOLS
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In Great Variety

Special makes for Machine Knitters
Prices and Patterns of which on Application.

SOLD BY ALL LEADING DRAPERS & HOSIERS.

If any difficulty is found in obtaining, apply to Manufacturers, who will gladly send address of nearest Retailer.

ESTABLISHED 1836 WEST CROFT MILLS, HALIFAX, YORKSHIRE.

GOLD MEDAL LIVERPOOL, 1886.

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FASHIONABLE DRESS MATERIALS

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Unsurpassed for Beauty, Novelty, and Sterling Value.

Prices for Ladies—from 10½d. to 5s. 6d. per yd.

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Any Length of Material Sold.

Carriage Paid on Orders of £1 in value to any Railway Station in the United Kingdom.

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CAUTION—**NO AGENTS. NO REPRESENTATIVES. NO BRANCHES.**

Address—EGERTON BURNETT, Serge Warehouse, WELLINGTON, SOMERSET.

INDIAN MUSLIN.

Pure Cream-coloured Muslin (25 inches wide). Washes well. Useful for

DRESSES,
CURTAINS,
BLINDS,
DRAPERIES,
SHADING, &c.

45 Yards for 6s. 6d. Free per post on receipt of Postal Order.

90 Yards for 12s. 6d. Free per post on receipt of Postal Order.

And in Colours. Much used for Decoration, Bazaars, Entertainments, &c. Beautiful Effects at a Small Cost. Novelties also in Useful and Fancy Fabrics for Dresses and Draperies.

Patterns and Prices Post Free.

JOHN KAY AND SONS, BURNLEY WOOD MILLS, BURNLEY.

"COCOON" Knitting Wool.

Having had numerous complaints from Ladies that they have had inferior wool balled in the same style as COCOON WOOL, sold to them as genuine COCOON WOOL, please note that none is genuine unless bearing the word COCOON, which is our Registered Trade Mark, on the band encircling the ball, and that all others are substituted solely for the sake of extra profit to the retailer. Directions for knitting a number of useful articles free of charge on receipt of stamped and addressed envelope, ~~mentioning name of this paper.~~

"The fastest possible dyes are used for Cocoon Wool."

WOOD & BURTT, SPINNERS, HOLMFIRTH.

ALLCOCK'S POROUS PLASTERS.

MR. HENRY THORNE, Travelling Secretary of the Y.M.C.A., says:—

Exeter Hall, Strand, London, Feb. 2, 1888.

Dear Sir,—I desire to bear my testimony to the value of "Allcock's Porous Plasters." I have used them for pains in the side and back, arising from Rheumatic and other causes, never without deriving benefit from their application. They are easily applied, and very comforting. Those engaged, as I am, in public work, which involves exposure to sudden changes of temperature, will do well to keep a supply of "Allcock's Porous Plasters" in their portmanteaux.

ALLCOCK'S POROUS PLASTERS act safely, promptly, and effectually; do not burn or blister, but soothe and relieve while curing.

They are the standard remedy for Weak Back, Rheumatism, Lumbago, Sciatica, Colds, Coughs, Sore Throat, Pulmonary and Kidney Difficulties, Malaria, Dyspepsia, Heart, Spleen, Liver, and Stomach Affections, Strains, and all Local Pains.

BEWARE OF IMITATIONS, AND DO NOT BE DECEIVED BY MISREPRESENTATIONS.

Ask for "ALLCOCK'S," AND LET NO EXPLANATION OR SOLICITATION INDUCE YOU TO ACCEPT A SUBSTITUTE.

HAVE YOU CORNS?

USE

ALLCOCK'S CORN PLASTERS.

HAVE YOU BUNIONS, or ENLARGED TOE JOINTS?

USE

ALLCOCK'S BUNION PLASTERS.

They give **EASE AT ONCE**, and are far superior to any remedy of a similar kind.

INSIST ON HAVING ALLCOCK'S. TAKE NO OTHER.

22, HAMILTON SQUARE, BIRKENHEAD.

The Christian:

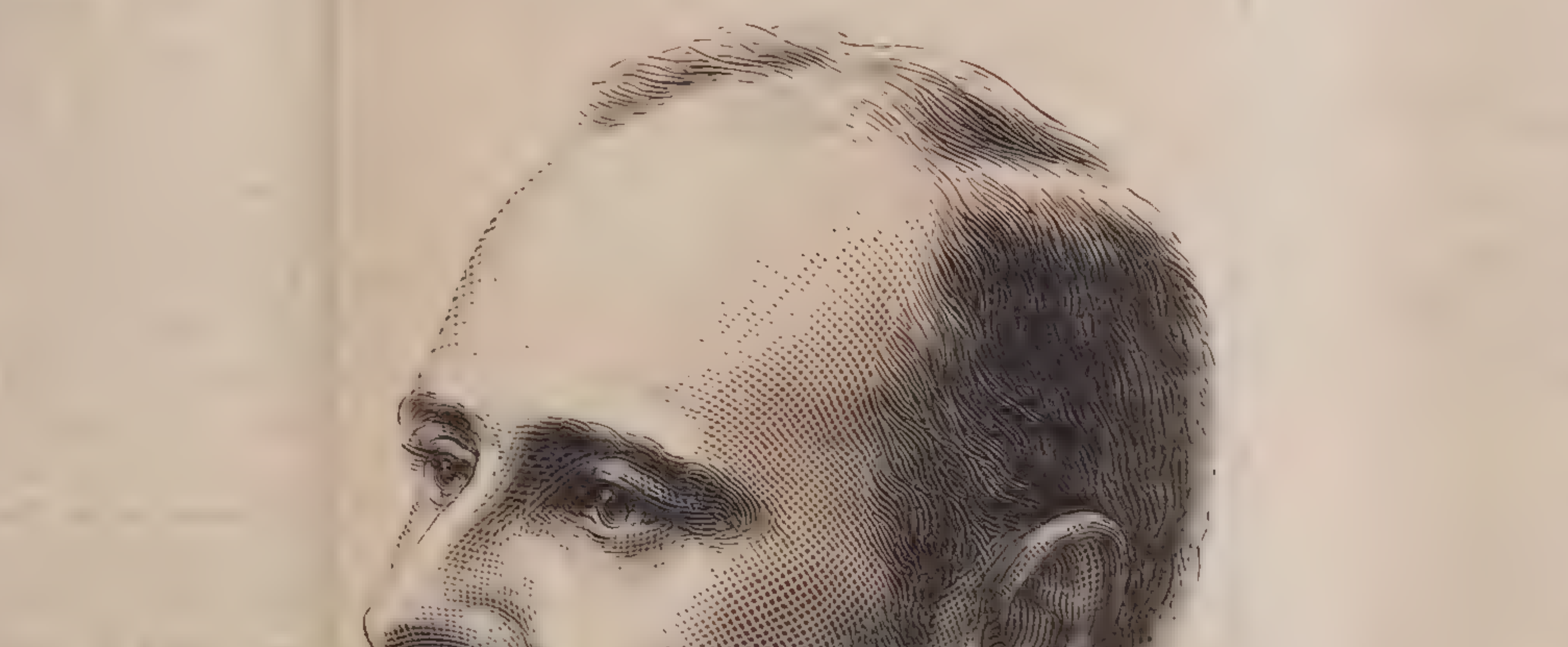
WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 946.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, MARCH 16, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

REV. F. W. MACDONALD,

Handsworth College, Birmingham.



(*From a Photograph by Messrs. Wyles & Co., Southport.*)

WELL known and much beloved in his own Church (the Wesleyan), his recent Life of Dr. Punshon will introduce Mr. Macdonald to a wider circle, and thereby increase his already great influence and usefulness. Not that this is his first literary effort. For, a few years ago, he wrote an admirable little monograph on "Fletcher of Madeley," for the series of "Men Worth Remembering," published by Messrs. Hodder & Stoughton. Also, a wise and masterly vindication of "The Dogmatic Principle in Christian Belief," which he delivered as the Fernley Lecture for 1881, was subsequently issued by the Wesleyan Book Room. But his biography of Punshon is both on a larger canvass and deals with a more popular subject. To the preparation of that volume he gave much time and pains, and he now has his reward in the emphatic approval with which it has been received on every side. Its reviewers have not withheld their due praise of the ability and candour with which, while claiming for Dr. Punshon a supreme and even unique position as the impassioned orator, he shows at the same time why he cannot be matched as a lyrist with Keble of the "Christian Year," or, as a preacher, with many examples of deeper thoughtfulness or of simpler pathos.

Frederic W. Macdonald was born at Leeds in 1842. His father, Rev. George B. Macdonald, was an eloquent and powerful preacher of the same Church. His grandfather, likewise a Wesleyan minister, called into the work by Wesley himself, also made his mark in the Connexion, as the editor for some time of its serials, and as the author of an excellent memoir of the great preacher and commentator, Rev. Joseph Benson. Mr. Macdonald received his education first at St. Peter's School, London, then at Mr. Patrick Neill's, Jersey, and finally at Owen's College, Manchester, where he took first prizes in classics, in the Greek Testament, and in English literature. Seriously disposed from childhood, in spite of high spirits and a keen sense of humour, he joined the Methodist Society when but fourteen years of age. His early studies and hopes were directed to the law but the conviction of his call to the ministry gradually assumed strength and clearness, and at length, partly through the influence of Mr. Punshon, he offered himself for acceptance to the Wesleyan Conference. The rule that every candidate for the ministerial office should pass through a course of training in the Theological Institution was not then in force; and so, his powers as a speaker having been tested and proved by much preaching and lecturing, he was at once appointed to the Burslem Circuit. There he spent his full term of three years, achieving an instant and conspicuous popularity; and there also (by the way) he won the heart of the most sweet woman who for the past twenty-one years has been "the angel in his house." The rest of his circuit life was passed in Liverpool, Manchester, Waterloo, Southport, London, and Bristol, with ever-growing favour and usefulness. Then at the Conference of 1881 he was elected as the first occupant of the Theological Chair in the newly-erected college at Handsworth, Birmingham.

As a public speaker Mr. Macdonald possesses—to some extent, no doubt, by inheritance — great natural advantages. He has a fine intellectual aspect, an exquisite elocution, a never-failing fluency of speech, and a voice which, if not decidedly powerful, is yet most mellifluous and winning. To some men of course such gifts would be fatal; but Mr. Macdonald, regarding all these things as of little value by themselves, has maintained an unflagging self-culture by the approved methods, has kept himself well abreast of the highest thought of the times, and is always in touch with the "live" questions of our current life and society.

As a Preacher, perhaps Mr. Macdonald does not dominate the multitude equally with his very popular father; but, if not, this is compensated, dynamically, by the impact of a higher intellectuality upon a more influential, if less numerous, class of hearers.

In his Chair he exerts an influence over the students of a highly stimulating and quickening kind. And while true to the teaching of evangelical Arminianism, as in duty bound, he guides them also over the entire ground of historical and comparative theology. Here, however, as in all other practical spheres, "the tree is known by its fruits," and it is yet too early to apply this test.

We might have referred to other sides of the rich personality before us; such as Mr. Macdonald's quick sympathy with everything that is truly human; or the readiness, only too prompt for his not-robust physique, with which he complies with the incessant requests for his services, not on Sundays only, but often on the evenings of days that have been severely taxed in the lecture-room; or his passionate love of books and the luxury he finds in them—a luxury not selfish however, for he makes many others sharers of his joy by delightful lectures on "A Kempis and Bunyan," "England a Hundred Years Ago," "An Hour in My Library," &c., &c.

But no notice of Mr. Macdonald ought to omit his great social charm. The writer of a notice of Dr. Punshon's life in *The Scotsman* complains of the too sombre tone of the book, and ventures the guess that "the biographer is a cheerless man who never smiles." Never was a worse shot. Those who know Mr. Macdonald intimately are well aware of fountains of wit and humour in him only too full and swift.

PILGRIMAGE.

Ezra viii. 21—30. Matt. xxv. 14—30.

By the river of Ahava
We had knelt to ask our God
That his hand would be upon us,
Leading safely by the road,
Till our feet should once more stand
Where our hearts desired to be,
Even in our fatherland,
O Jerusalem, in thee.

By the river of Ahava,
Speaks our leader to us then:
Lo, the sacred vessels counted,
Keep them safely, watch like men,
Till your burdens shall be laid
Where our hearts desire to be,
Till our feet at length be stayed,
O Jerusalem, in thee.

By the river of Ahava,
Took we up our burdens rare;
Toilsome days and nights went o'er,
But within the city fair,
When we laid our treasure down,
Gladder hearts there might not be
Than were ours. And this the crown
Of our gladness was to see
All the silver and the gold
We had guarded with our lives,
In the weary days of old,
Shine with lustre new and rare
In the Temple service fair.

. . . .

By the river of your days
Ye have knelt, to ask your God
For his blessing on your life,
For his guidance on the road;
Gifts of mercy manifold,
Costly treasures lie around,
Gifts outweighing all the gold
That in Persian land was found.
Speaks your Leader to you now:
"Take those treasures, use them well,
Till before my Throne you bow."
O the gladness, who can tell,
When you hear the "Well done" spoken,
Enter on the rest unbroken? A. J. G.

BETHEL MISSION.—The Battersea branch of this Mission recently held a public meeting to inaugurate the opening of the Liberty Hall, Henley-street, Battersea Park-road. Mr. Richards read a gratifying statement of work hitherto done at Chelsea and Westminster. Various friends gave addresses, cheering on the workers in their endeavours to evangelise the people. Mr. J. W. Clarke, Rose-hill House, Geraldine-road, Wandsworth, S.W., will answer any inquiries with respect to the work.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

II.—The Divine Summons.

Genesis xii. 1.

Whilst Abraham was living quietly in Ur, protesting against the idolatry of his times, with all its attendant evils, and suffering bitter persecution for conscience sake, "The God of glory appeared unto him, and said, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee" (Acts vii. 2, 3).

In what form the glorious God appeared, we cannot tell, but in all probability it was as the Angel of the Covenant. For it was in this way that He appeared in after days to Abraham on the plains of Mamre, and to Joshua by the walls of Jericho, and to many others. How and when it came we do not know; it may have been in the still and solemn night, or in the evening hour of meditation, or amid the duties of his position; but suddenly there shone from heaven a great light round about him, and a visible form appeared in the heart of the glory, and a voice spoke the message of heaven in his ear. Not thus does God now appear to us, and yet it is certain that He still speaks in the silence of the waiting spirit, impressing his will, and saying, "Get thee out."

This same voice has often spoken since. It called Elijah from Thisbe, and Amos from Tekoa; Peter from his fishing nets, and Matthew from his toll-booth; Cromwell from his farm in Huntingdon, and Luther from his cloister at Erfurt. It ever sounds the perpetual summons of God, "Come out from her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"; "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Has it not come to you? Strange, if it has not. Yet, if it has, let nothing hinder your obedience; strike your tents, and follow where the God of glory beckons; and in that word *come*, understand that He is moving on in front, and that if you would have Him, you must follow.

(1) This Call involved Hardship.—He was a childless man. He had sufficient for the supply of his needs. He was deeply attached to those who were united to him by the close ties of a common nature. It was no small matter for him to break up his camp, to tear himself from his nearest and dearest, and to start for a land which, as yet, he did not know.

And so must it be always. The summons of God will ever involve a wrench from much that nature holds dear. We must be prepared to take up our cross daily if we would follow where He points the way. Each step of real advance in the Divine life will involve an altar on which some dear fragment of the self-life has been offered; or a cairn beneath which some cherished idol has been buried.

It is true that the blessedness which awaits us will more than compensate us for the sacrifices which we may have to make. And the prospect of the future may well allure us forward; but still, when it comes to the point, there is certain anguish as the last link is broken, the last farewell said, and the last look taken of the receding home of past happy years. And this is God's winnowing-fan which clearly separates chaff and wheat. Many cannot endure the test so severe and searching in its demands. Like Pliable, they get out of the slough by the side nearest to their home. Like the young man, they go away sorrowful from the one to whom they had come with haste. Shall this be the case with you? Shall you hear the call of God, and shrink back from its cost? Count the cost clearly indeed; but, having done so, go forward in his name and by his strength in whom all things are possible and easy and safe. And in doing so, you will approve yourself worthy to stand with Christ in the regeneration.

(2) But this Call was eminently Wise.—It was wise for *Abraham himself*. Nothing strengthens us so much as isolation and transplantation. Let a young man emigrate, or be put into a responsible position; let him be thrown on his own resources; and he will develop powers of which there would have been no trace, if he had ever lived at home, dependent on others, and surrounded by luxury. His soul will put forth all her native vigour.

But what is true of the natural qualities of the soul is pre-eminently true of faith. So long as we are quietly at rest amid favourable and undisturbed surroundings, faith sleeps as an undeveloped sinew within us; a thread, a germ, an idea. But when we are pushed out of all these, with nothing but God to look to, then faith grows suddenly into a cable, a monarch oak, a master-principle of the life.

As long as the bird lingers by the nest, it will not know the luxury of flight. As long as the trembling boy holds to the bank, or toes the bottom, he will not learn the ecstasy of battling with the ocean wave. As long as men cling to the material, they cannot appreciate the reality of the promises of God. Abram could never have become Abraham, the father of the faithful, the mighty exemplar of faith, if he had always lived in Ur. No; he must quit his happy home, and fare forth into the untried and unknown, that faith may rise up to all its glorious proportions in his soul.

It may not be necessary for us to withdraw from home and friends; but we shall have to withdraw our heart's deepest dependence from all earthly props and ministers, if ever we are to learn what it is to trust simply and absolutely on the eternal God. It may be that He is breaking away the shores just now, that the ship may glide down upon the ocean wave.

It was wise *for the world's sake*. On this one man rested the hope for the future of the world. Had he remained in Ur, it is impossible to say whether he would have continued true, or whether he might not have been seriously infected by the idolatry around. Or, even if he had been enabled to resist the adverse influences, his family, and, above all, his children, might have failed beneath the terrible ordeal. Was it not, therefore, wise for the world's sake, for the sake of the Divine purposes, that he should be taken right away from his home and early associations, to find a fresh starting-point for the race, on new soil, and under new conditions.

Was it not thus that, in days of abounding vice and superstition, God led the Pilgrim Fathers to cross the seas, and found a new world, on the inhospitable shores of New England? And has it not been the plan of the Divine government in all ages? It is impossible to move our times, so long as we live beneath their spell; but when once we have risen up, and gone, at the call of God, outside their pale, we are able to react on them with an irresistible power. Archimedes vaunted that he could lift the world, if only he could obtain, outside of it, a pivot on which to rest his lever. Do not be surprised then, if God calls you out to be a people to Himself, that by you He may react with blessed power on the great world of men.

Sometimes, indeed, He bids us stay where we are, to glorify Him there. But oftenest He bids us leave unhallowed companionships, irreligious associations, evil fellowships and partnerships, and at great cost to get ourselves away into the isolation of a land which He promises to reveal.

(3) THIS CALL WAS ACCOMPANIED BY PROMISE.—God's commands are not always accompanied by reasons, but always by promises, expressed or understood. To give reasons would excite discussion, but to give a promise shows that the reason, though hidden, is all sufficient.

We can understand the promise, where the reason might baffle and confuse us. The reason is intellectual, metaphysical, spiritual, but a promise is practical, positive, literal. As a shell encloses a kernel, so do the Divine commands hide promises in their heart.

If this is the command: Believe on the Lord Jesus Christ; this is the promise: And thou shalt be saved. If this is the command: Sell that thou hast and give to the poor; this is the promise: Thou shalt have treasure in heaven. If this is the command: Leave father and mother, houses and lands; this is the promise: Thou shalt have a hundredfold here and everlasting life beyond. If this is the command: Be ye separate; this is the promise: I will receive you and be a Father unto you. So in this case: Though thou art childless, I will make of thee a great nation; though thou art the youngest son, I will bless thee, and make thy name great; though thou art to be torn from thine own family, in thee shall all the families of the earth be blessed. And each of those promises has been literally fulfilled.

It may seem that the hardship involved in the summons to exile is too hard to be borne; yet study well the promise which is attached. And as the city which hath foundations looms on the view, it will dwarf the proportions of the Ur in which you have been content to spend your days; and you will rise to be gone. Sometimes, therefore, it seems easier not to dwell on the sacrifice involved, but on the contents of the Divine and gracious promise. Bid people take, and they will give up of themselves. Let men find in Jesus the living water, and, like the woman of Samaria, they will leave their water-pots. Fire the hearts of the young with all the beauty and blessedness of the service of Jesus, and they will not find it so hard to leave nets, and fishing-boats, and friends, to forsake all and follow Him. "When it pleased God to reveal his Son in me . . . . immediately I conferred not with flesh and blood."

(4) THIS CALL TEACHES US THE MEANING OF ELECTION.—Everywhere we find beings and things superiorly endowed over others of the same kind. This is markedly evident in the religious sphere. And there is at first a jarring wonder at the apparent inequality of the Divine arrangements; until we understand that the superior endowment of the few is intended to enable them the better to help and bless the rest. "I will bless thee, and thou shalt be a blessing."

A great thinker feels that his end is approaching; he has made great discoveries, but as yet he has not given them to the world. He selects one of his most promising pupils, and carefully indoctrinates him with his system; very severe on any inaccuracies and mistakes; very careful to give line on line. Why is all this care taken? For the sake of the young man? No; but that he may be able to give to the world those thoughts which his dying master has confided to his care. The young disciple is blessed that he may pass the blessings on to others.

Is not this a glimpse into the mind of God, when He selected Abraham, and in him the whole family of Israel? It was not so much with a view to their personal salvation, though that was included; but that they might pass on the holy teachings and oracles with which they were entrusted. It would have been worse than useless to have given such jewels directly to mankind. As well put a banquet of food before a hungry babe. To say the least, there was no language ready in which to enshrine the sacred thoughts of God. The genius of truth required that the minds of men should be prepared to apprehend its sacred lessons. It was needful that definitions and methods of expression should be well learnt by the people, who, when they had learnt them, might become the teachers of mankind.

The deep question is, whether election has not much more to do with our ministry than with our personal salvation. It brings less of rest, and peace, and joy, than it does of anguish, bitterness, and sorrow of heart. There is no need to envy God's elect ones. They are the exiles, the cross-bearers, the martyrs amongst men; but, careless of themselves, they are all the while learning God's deepest lessons, away from the ordinary haunts of men; and they return to them presently with discoveries that pass all human thought, and are invaluable for human life.

(5) THIS CALL GIVES THE KEY TO ABRAHAM'S LIFE.—It rang a clarion note in the very outset, which continued to vibrate through all his after history. The key to Abraham's life is the word "Separation." He was from first to last the separated man. Separated from his fatherland and kinsfolk; separated from Lot; separated, as a pilgrim and stranger, from the people of the land; separated from his own methods of securing a fulfilment of the promises of God; separated from the rest of mankind by special sorrows, which brought him into closer fellowship with God than has ever been reached by man; separated to high and lofty fellowship in thoughts and plans, which God could not hide from him.

But it was the separation of Faith. There is a form of separation known amongst men, in which the lonely soul goes apart, to secure uninterrupted leisure for devotion; spending the slow-passing hours in vigil, fasting, and prayer; hoping to win salvation as the guerdon of its austerities.

This is not the separation to which God called Abraham, or to which we are summoned, and which is rather the separation, not of those who wish to be saved, but of those who are saved. Not towards the Cross, but from it. Not to merit anything, but, because the heart has seen the Vision of God, and cannot now content itself with the things that once fascinated and entranced it; so that leaving them behind, it reaches out its hands in eager longing for eternal realities, and thus is led gradually and insensibly out and away from the seen to the unseen, and from the temporal to the eternal.

May such separation be ours! May we catch the Divine Call, irradiated by the Divine Promise! And as we hear of that fair land, of that glorious city, of those Divine delights which await us, may we leave and relinquish those lesser and injurious things which have held us too long, spoiling our peace, and sapping our power; and, striking our tents, obey our God's behest, though it may lead us whither we know not.

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ANCIENT RELIGIONS.*

IN this new work a great task is undertaken, which Dr. De Pressensé has executed with much ability. Insight, sound and logical thinking, discriminating judgment, and complete mastery of all the topics under discussion, are marks by which the author's mind is impressed upon every page.

A wide, critical survey is taken of ancient religions, in their root-ideas, their source, development and distinctive aspects, as they appear in life, history, creeds, philosophy, or science. He undertakes this as a necessary mental preparation for the study of Christianity, and in order to show that Christianity is not merely the sum and fruitage of religious culture, the synthesis of pre-existing elements under a new name, but a new principle of life introduced by the direct operation of God, a new revelation from heaven, the last and the highest.

The work is divided into five sections. The first deals with religious evolution from its starting-point in prehistoric times, and in the religions of Assyria, Egypt, and Phœnicia. The second and third deal with the Oriental Aryans and the great religions of India. The fourth with Hellenic Paganism and Greek Philosophy. The last treats upon Græco-Roman Paganism and its decline, in which a vivid picture is drawn of the hopeless condition of the pagan world at the coming of Christ. The author, in conclusion, does not relegate the origin of things into the limbo of the unknowable; neither does he countenance the so-called science which imagines that the evolutions of matter explain not only all natural but all spiritual phenomena. He declares conscience to be the organ of knowledge in the moral world, whose voice through all the religions of antiquity was ever uplifted in support of the law of right, even when it was gravely obscured. We thankfully welcome the book, as the result of a study in comparative religion which utters the conviction that the Cross of Christ divides the history of the world; that it interprets the past, that it embraces the future, that it still is, and shall be through the ages, the symbol of victory. Such a work on the development of religious history supplies a distinct want, and will materially help to dispel much of the nebulous philosophy that goes by the name of the science of religion.

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* THE ANCIENT WORLD AND CHRISTIANITY. By E. D Pressensé, D.D. 9s. *Hodder & Stoughton.*

MRS. AMANDA SMITH.

In a letter to a friend, from Cape Palmas, Liberia, dated January 4, acknowledging receipt of remittances and of a box, Mrs. Smith writes:—

"I was very weak, and was waiting to go to Monrovia in November, but on the 6th thirteen of Bishop Taylor's missionaries landed here, and the Bishop had left me, in connection with his agent, Mr. Pratt, to see them settled in their new stations. I was so weak I could do but little, yet I felt I could not leave; so I cried to the Lord for help and strength, and He has wonderfully sustained me. The house in which I am now residing was given me about ten days before the missionaries came. Mr. James Thompson, the President of the Republic, sent me word I could have it; that he would charge me no rent, and I could keep it as long as I liked. It was so providential for me just now, for I was able to take in six of the dear missionaries, and care for them for eight weeks. They were hindered from going to their stations on the river by one of the tribes who have revolted against the Government. A small faction have a town not far from the mouth of the Cavaly river, and they refused to let the missionaries pass. They have been trying to fight for two years, but the Liberians are slow to begin, so these fellows thought if they stopped the missionaries from passing it would hasten on the fight; I think that was their only object.

"After being detained at that town, men, women, and children, for a day and a night, they had to come back to Cape Palmas. Several of them were taken down with fever, and were very sick. Besides attending on the sick in the house I had those outside to look after, making soups and arrowroot, and doing all I could to help them. The kind friends at Old Calabar had given me a good supply of these things, so that I was able to do what no one else here could in supplying their needs. I was so glad to be able to do a little; and just as I had got nearly to the end of my store, the box came, and the flour and oatmeal. What a blessing they were! all the missionaries like them so much."

More than a year before, Mrs. Smith had established a school at a place called Plukie, some distance from Cape Palmas, where there was a great opening for missionary work; when obliged to leave on account of her health she placed it in charge of a Christian woman. Respecting this work she writes: "Among this party the Lord has sent a trained teacher for Plukie, an earnest, devoted Christian, joyfully consecrated to God and to his work in Africa. I am expecting Bishop Taylor will put a house at Plukie this year; if our teacher could stay there she could have eight or ten boys under training, and it would soon be a self-supporting mission. She has given up a good salary at home, and come here to teach for nothing. She has been solicited to commence a school for girls, and, if she is able, will begin in a week's time, having a sewing school that will be such a help to the girls here.

"This house is beautifully situated in the front and main street of the town, where you can look off into the beautiful sea, and have a lovely breeze all the time; so that I named it The Bishop Taylor Mission House, just what is needed here now for the dear missionaries in his work. Surely—

> God moves in a mysterious way,
> His wonders to perform.

The missionaries have nearly all reached their stations now, and all who were ill have got better, except one family. God bless all the people who so nobly helped you to help me, and to help so much in Africa. You do not know all you have done through your faithfulness to me since I have been in Africa."

Remittances and goods for another box will be thankfully received by Mrs. Thomas Davis, Foxrock, co. Dublin.

FACTS FOR FEMALE TRAVELLERS.

Some time ago a gentleman connected with the Vigilance Association, who was seeing a young girl off by train from the North to the West of England, observed on the platform of a certain station a suspicious-looking man, who watched the movements of this girl, and then got into the carriage where she was placed. The gentleman went to the guard and asked him to keep his eye upon the girl; he promised to do so. The first thing he did was to move the girl from that carriage to the one next his own van. At every station he saw that this girl was all right, and spoke a kindly word to her. On arriving at Birmingham he handed her over to a mate who took charge of his train. Thus the girl was shielded by the kindness of railway guards, both of whom are Christians and members of the Railway Mission.

A recent mission was held in a seaport town by one of our evangelists. The company's servants belonging to the boats were invited to attend, and some of them did. Two stewards were converted, and were at once urged to use their position not only for the preaching of the Gospel, but for the protection of young women and ladies who frequently cross by their boats. They gladly accepted printed information on vigilance effort, and are daily to be found watching with care the safety of females who are upon their boats. In this way they do good service.

A few weeks ago a young girl got into the wrong train on her way home from a place of service. She unfortunately got out at a station many miles from her home, at a place where she knew no one and with very little money in her pocket. A Christian porter converted at one of our Bible-classes took her over to the waiting-room, where a meeting was at that very moment being carried on. He handed her over to the lady conducting the class, who most kindly took her to a comfortable home for the night, sent a message to her friends, and saw her safely off the next day. These are ways in which our Christian railway-men can, and do, serve the Lord and their fellow creatures. Readers of these lines need not hesitate at any time, and in any place, to speak to guards or porters when they are sending their young people hither and thither, who require some protection. We have known many instances of railway-men who have gone out of their way and spent money and time for the sake of sheltering women and girls from the machinations of evil men. The more we can extend our efforts among our railway friends, the safer will it be for those who travel.

D. Spencer, Secretary.

Railway Mission, 18, *New Bridge-st.*, *E.C.*

MANCHESTER FEMALE STRANGERS' LODGING-HOUSE.—This Institution was found specially useful during the exhibition season last year. The report, just issued, shows that 3405 beds were occupied during the year, and that by vigilance, and a due enforcement of the rules, the respectability of the house is well maintained. The scheme is unpretending, but worthy of more general adoption; and it is greatly in its favour that it provides many opportunities for deeds of kindness to the weak and helpless. The hon. superintendent is Miss Wright, 9, Addison-terrace, Victoria-park, Manchester.

CRYSTAL PALACE BIBLE STAND.—The subscriptions and donations received last year reached an amount in excess of that of 1886; the distribution of the Scriptures during the twelve months was widespread, and not without promise of good results. Year by year valued supporters are lost by friends of the Stand being called to rest, but it is gratifying to know that new sympathisers are constantly coming forward. Last year's circulation, by gifts and sales, at home and abroad, of Bibles, Testaments, portions, text-books, cards, and leaflets, amounted to 434,596, making a total circulation since the Stand was inaugurated in 1862 of considerably over twenty million publications.

A PECULIAR Y.M.C.A.

At least we hope it is a peculiar one. It is the Association in the city of Bombay to which we refer; and our reason for so designating it is found in the following paragraph from a letter by Mrs. Leavitt, the "round-the-world-missionary" of the American W.C.T.U., which appears in *The Union Signal*. Writing of Bombay, she says:—"A rather unusual experience awaited me here, in that the president of the Y.M.C.A., Mr. Conder, refused to have me speak in their rooms, either upon temperance or purity. Mr. Dyer, of England, so well known in the Purity Reform, also was refused the hall recently. But amusements resembling the theatre, and those of the 'darkey-minstrel' sort, have been allowed. Before I came away I heard that the better part of the young men, largely owing to recent missions, are indignant at this state of affairs, and will choose another president at the New Year."

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THE MILLIONS OF INDIA.

How are they to be reached? The masses of heathen which crowd the streets of the large Indian cities. Ignorant, blinded by superstition, and full of prejudice, how shall we win them to the Christian faith? Let me draw attention to what was seen by a traveller passing through one of the large cities of the Punjaub. Precious souls are being brought out of darkness into the marvellous light of the Gospel. Let us see how it is accomplished.

In one of the native streets of the city is a room used as a mission hall. Its low thatched roof and mud walls would not suggest the character of the place. The room is entirely destitute of furniture, and the preachers as well as the congregation sit on the floor. Here day by day a few earnest Christian ladies proclaim the good tidings of the grace of God. The room is quickly filled, crowded even to the doors, chiefly with men, many of whom are standing, all listening intently, with their earnest dark eyes fixed on the speaker.

Why do they come and crowd that little room, where all is so plain and seemingly unattractive? There is no music, no display, nothing to draw them but the simple Gospel story told out from earnest loving hearts. They are hungering for the bread of life and so they come and listen, drinking in the good news, and, in spite of the fierce persecution which they well know will follow, some of them yield themselves to the Lord.

Instinctively our thoughts go back to the time when our Lord, whom we wish to follow in all things, lived here on earth; when the people pressed upon Him to hear the Word of God; when the common people heard his words with gladness, and wondered at the gracious sayings that proceeded out of his mouth.

In the olden time it was the wondrous story of the love of God, told and lived by Jesus Christ, that attracted the multitudes. So in these latter days it is still the story of the Saviour's love, told by those who have left all to follow after Him, and shown in their consecrated lives, that will win the heathen masses for Christ.

E. A. C.

Umballa.

MISSIONARY ARROWROOT.—During the year ending December last, the native Christians on the island of Aneityum, one of the New Hebrides group, prepared and sent home, through the Free Church missionary, Rev. James H. Lawrie, 3650 lbs. of arrowroot, as their contribution to the foreign mission work of the Free Church of Scotland. Referring to this, *The Free Church Monthly* says:—"The finest arrowroot from Aneityum is for sale at 1s. 6d. per lb., in packets of not less than 2¾ lbs., free by parcel post, 4s. 6d. Any quantity above 3 lbs. will be supplied, with the late Mrs. Inglis's directions for use, up to a cask of 185 or 200 lbs. Apply to 21, Napier-road, Edinburgh.

CHRISTIAN EXCAVATORS' UNION.

SIR,—It may interest your readers to hear a little of the work of this Union during the past eight months. God is blessing us still. We have members now at thirty-nine places which have been visited by the district secretaries. At most of these weekly prayer-meetings are held; at some of them these gatherings are impossible, on account of the long distances the members live from each other. To hear the men pray at these C.E.U. meetings is very touching. The total number of members is 379; of these sixty are scattered, or wandering in search of work; three are in Africa, one in New Zealand, three in America, sixteen in Australia, and one in Buenos Ayres.

It is singular how many of our C.E.U.'s die suddenly—crowned on the battle-field. Two quiet, holy men, one in London and one in Yorkshire, have gone home during the past month without any warning. Just now some of our members are in deep poverty on account of the hard winter which in some places has only allowed the work to go on for three days a week. Now this terrible storm is lasting so long they have had none at all for three weeks. The suffering has been bitter, and yet at one of the worst places, out of their own poverty, they have, with quiet self-denial, ministered to the temporal as well as the spiritual needs of a dying mate, now with Christ.

At a place on the moors above Darlington, where a reservoir is making for Stockton and Middlesbro', the contractor, a liberal and kind-hearted gentleman, has commissioned our missionary to provide soup and bread. He wrote to me on March 3: "The distress is fearful; whole families have nothing, and I do not think a needless ticket has been given. We are having services every night this week. Over seventy men, not counting women and children, came to the service on Sunday night, and we had sixty-five men, ten women, and some children last night. We had a good prayer-meeting, and the C.E.U.'s are working splendidly."

Whitsuntide will soon be here, and then at London, Cardiff, and Leeds, our three head centres, we shall meet for the happiest day in the year—that of our annual meeting. Those only will stay away who cannot possibly afford the long railway fare; they make great struggles to come.—Faithfully yours,

Ripon. ELIZ. GARNETT.

JEWS IN PARIS.—Since the opening of our new hall at 6, Rue Malder, our meetings have been well kept up, notwithstanding a good deal of opposition. Numbers of Jews who formerly opposed now attend the meetings regularly, and frequently tell me that they prefer them to the cold, indifferent services and ceremonies of the synagogue. We have added to our work a free dispensary, which is very much needed here; it is open twice a week. In one month one thousand one hundred and thirty Jews and Jewesses had the Gospel preached to them in connection with this branch. L. C. MAMLOCK,

Missionary of the London Jews' Society.

19, *Cité des Fleurs, Batignolles, Paris.*

WIDOWS' FRIEND SOCIETY.—We have often drawn attention to the hardships that result from the sweating system, and we are reminded by a report of the Widows' Friend Society, just to hand, how severely this competition is felt by widows left with little children. If the work be needlework, it is almost impossible to earn enough to exist on, without a sewing-machine. To widows striving to earn their living in this and numerous other ways the Widows' Friend Society renders valuable aid. They do it in a practical and sympathetic manner, after visitation by Christian members of committee, who are often able also to give timely spiritual counsel and consolation. Of 146 cases thus visited during the year, 20 were assisted to sewing-machines, 15 to mangles, 16 to wringers, ironing-stoves, &c., 9 to stock for shops. In fact all the assistance given has been of a permanent character. The income last year was £293, but this is not sufficient to meet the increasing demands and keep up the 12 pensions of £5 to aged Christian widows. The secretary is Mr. M. Kenchington, 27, King-street, Cheapside.

ADULT SUNDAY-SCHOOLS for LONDON

ADULT Sunday-schools have done, and are doing, work of a unique character in the Midlands, and there is no reason why that work should not be carried on with a like success in London. The largest school in London is carried on by the Society of Friends in Roscoe-street, Bunhill-fields. The February average attendance (including a women's division) is 295. It is sometimes said that the London working man is more difficult to reach than his brethren in the other great towns, but this is disproved by the success of a school which was opened at the Assembly-rooms, Putney, in Dec., 1886, and of which it is my privilege to be the superintendent. We began with eight members, and have now 139 names on the books, our average attendance for Feb. being 96. Treat men as men, in the country or in London, and they will respond readily enough.

At the lowest computation there are 500,000 working men in this Metropolis, and, at the present time, there are only eleven of these schools established here, with a total attendance of about 600. Such facts speak for themselves, and surely prove that there is a great field of Christian labour open to any man or church having faith, pluck, and energy, sufficient to enter upon it. The one qualification for the work, is, in Alderman White's words, "sanctified common sense." As the schools reach men who are never influenced by other Christian institutions, it is important that the religion of the workers in them should be shown rather by their lives than by their tongues. I may add that schools unconnected with any particular church or chapel are more likely to succeed than those started upon a sectarian basis.

Should any of your readers desire further particulars of this most interesting work, I shall be happy to reply to any questions they may address to me, and the Putney School will help in any manner possible in the extension of the work in London—which extension we are most anxious to see.

J. R. BLANCKENHAGEN.

Westfield, Santos-road, Wandsworth, S.W.

NORTH QUEENSLAND.—Since I last wrote to you, from the Johnstone River, I have moved a hundred miles farther north. Where I find Infidelity and Romanism greatly prevalent. A new line is being made, and I intend staying for a time, after which I purpose visiting Cooktown. I earnestly thank all the friends who sent me books and tracts. Letters and papers may be forwarded to the Cooktown Post-Office, North Queensland.

H. A. CHAMBERS, Evangelist.

TRAMPS AT FOLKESTONE.—Gipsy G. William Smith, late of Poplar, has commenced a work among the tramps at Folkestone. He says: "I have at last got a place where they can meet once a week. There is a blessed work going on amongst them. God is saving them, and they are coming out from the lodging-houses. These lodging-houses are drinking houses, and when these poor fellows sign the pledge, and give their hearts to God, they shudder to go back again. They sit at night around my house afraid to go back." Mr. Smith wants help for these poor fellows, which may be sent to him at 1, Victoria-terrace, Folley-road, Folkestone; or to Mr. Gawin Kirkham, 14, Duke-street, Adelphi, London, W.C.

THE DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—The extensive building operations commenced three years ago are now completed. In addition to a large increase in the accommodation for poor non-paying patients, there is also a wing of the building specially set apart for private patients, where ladies and gentlemen requiring medical and surgical treatment can find excellent provision for their comfort. The hospital, which is furnished with every modern convenience, is situated in a lovely garden, and extensive grounds, and affords all the advantages of good nursing, fresh country air, and Christian surroundings, under excellent medical supervision. Visitors are invited to inspect the premises. Written applications to be made to the director, Dr. Laseron, or to the Lady Superintendent, Christian Dundas.

THE OLD PATHS.

"KEEP to the Old Paths" is the title of a little book on Bible teaching as to sound and unsound doctrine, with an introduction by Mr. J. Denham Smith.

The introduction was written at the early stage of Mr. Denham Smith's illness. It is as follows:—

> Much has been said of late concerning those who are teachers of unsound doctrine, but seldom is a word given to those who hear. Numbers who know what false doctrines are, compromise the truths which they do believe by listening to errors which they do not believe.
>
> None need ask what they are—a huge system of denial of Divine truth is working all around us. The Scriptures themselves are being denied. This touches our only sure foundation. The doctrine of sin; also atonement for sin by the death of Christ; the Godhead of Christ; the judgment and even existence of the finally impenitent; and other doctrines more and more multiplying in the present day are denied. It is remarkable that all the men of so-called advanced religious thought hold more or less of these errors.
>
> The first to deny punishment for sin was our great adversary (his personality and even existence too are denied), who said the woman, "Ye shall not surely die." How could God say it—a Being who is Love? The tempter well knew better, but "he abode not in the truth."
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> God's word is very clear, leaving all hearers as well as teachers without excuse. It is its own witness against the errors we have named. Can anything be plainer? "He that hath the Son hath life," *i.e.*, hath it now; and "he that believeth not the Son shall not see life" (viz., that life to be had in Christ, having no more opportunity of salvation, and no hope of restoration after this time-state), "but the wrath of God abideth on him." To say wrath would abide on one who is annihilated or non-existent would show a blindness to the very meaning of words.
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> Is it uncharitable? Is it not rather true charity, according to the Word, when I affirm that I cannot understand how any person that denies the Godhead of Christ, or Atonement by the death of Christ, can be a Christian; for what do such believe? They believe in a man, and their religion is a bloodless one, and yet "without shedding of blood there is no remission."
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> The Apostle's words (Jude 22, 23) are of value here, as showing how those who have fallen should be dealt with. With many who have the Lord's anointing on them—both teachers and taught—faithful words of warning should be uttered in the spirit of Samuel, who, when told of Saul's rejection (1 Sam. xv. 11), "cried unto the Lord all night."
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> "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves [not professed unbelievers] shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx. 29, 30).
>
> The following passages, carefully collated, and which have led to these remarks of mine, have just come to hand; and as they are the pure Word of God, I would confidently commend them as guides to others.

The teaching is exhibited under the following heads:—Doctrine to be tested; unsound doctrine to be avoided; false doctrine hated by the Lord, and judged in the Church; sound doctrine to be held fast; the preaching of sound doctrine; and the only true safeguard.

Mr. J. E. Hawkins, 17, Paternoster-row, is the publisher of the tract, which is likely to have a very large circulation: twelve copies cost sixpence.

THE LEPER HOME AT JERUSALEM.—The sixteenth annual report gives a deeply interesting account of the occupation of the new asylum in the Valley of Rephaim. At the close of the year the inmates were over twenty in number, Mr. and Mrs. Fritz Müller being as assiduous as ever in their ministry of mercy. The treasurer is Dr. W. V. Drury, Lingmoor, Dean-park, Bournemouth.

CHRISTIAN MISSIONS.—Miss Petrie's last lecture at Steinway Hall, on Tuesday, last week, contained a rapid sketch of Protestant missions. After mentioning the work of Moravians and others upon the Continent of Europe, she turned to the efforts of English-speaking races. In spite of the existence of the S.P.G. and S.P.C.K., so late as 1792 there was no Englishman engaged in preaching to the heathen. The first step was in 1786, when Wm. Carey brought before the discussion class, to which he belonged, the since famous problem, "Whether the command of God to preach the Gospel to all nations is binding upon Christians to all time, seeing the promise is so applied." The lecturer concluded with a survey of and answer to the usual objections to missions. There was a large and appreciative audience, including several clergymen. As the whole expense of hiring the hall is borne by Miss Griffith, all the proceeds will go to the C.M.S.

MISSIONARY MESSAGES.

An Appeal from Korea.

In *The Missionary Review of the World* for March there is a strong plea for the evangelisation of Korea. We reproduce some portions of it, in the hope that it may find a ready response in the hearts and consecrated lives of many:—

Seoul, Korea, Nov. 27.—I have been very much surprised in reading the home papers, secular as well as religious, to see the paucity of news concerning this land and the work that has been done here, and the falsity of the little "news" that has reached these papers. I feel that this lack of knowledge is injuring the cause and retarding the work that could and ought to be going on at this time. Misapprehensions exist at home, and these misapprehensions may be classed under three heads:—

First, as to the attitude of the Government and the stability of the present dynasty. It is supposed that the present Government is opposed to Christian work, and that therefore the sending of more men is useless. It is also supposed that Korea is *always* in a perfect turmoil; that at any moment the present Government may be upset; that therefore life and property are not safe, and that on this account we had better go slowly until the Government either changes or becomes more stable. On both these points the prevailing opinion at home is contrary to the real facts of the case. The Government is *not* opposed actively to Christianity, but is simply passive on the matter. Protestantism is preferred to Romanism. The king himself, we have every reason to believe, favours us and our work, and I do not think that he is alone in this.

About the stability of the Korean Government, as to whether it will be absorbed by China or Russia, we on the field have little fear. It does not appear to us at all probable; but is the Church of God, from fear of a possible future calamity, to hold back from work that she ought to be doing now? The Korean Government is more stable and steady to-day than it has been for years.

The second misapprehension is as to the work that has been done in the Presbyterian mission here. It is known that there is an orphanage and a hospital, and there it is supposed that the work ends. Under the care of the Presbyterian Mission there are the Government hospital, Government medical school and orphanage; now there is need for a new school that shall be the beginning of a Christian college. But this is mere educational work, and it is supposed that here the work of the missionary in this land has stopped. But this is not the case. For nearly two years we have had a constant and steadily increasing number of inquirers after truth. We have done our best to teach them, and to-day we have a regularly organised Presbyterian church with a native membership of over a score. Bibles, Gospels, and tracts have been distributed around Seoul and in parts of the country. To-day on all sides we are receiving word about men desirous of baptism.

A third and great misapprehension is as to *what can be done in Korea to-day.* In Seoul alone there is educational work now in the hands of the Mission that can only be carried on by at least *four men*, and there is only *one* here to do it. The way is also open for direct Christian work in personal work with individuals, the superintending of the work of evangelists and colporteurs, the examining of candidates for baptism. Were there here to-day eight men with a thorough knowledge of Korea, every one of them could find *more direct* Christian work before him than he could do. According to the French treaty we have now the right, under passport, to buy property and live anywhere in Korea. We are not limited to the open ports. Schools and dispensaries can be established in the capitals of each province, and were this done now they would meet with Government encouragement and aid. From these centres, too, the whole of each province could be reached for real Christian work.

In the light of this wide open door, what has the Presbyterian Church [in America] done? She has sent two doctors, whose hands have been full of medical work, and whose work has opened up for us many doors of usefulness; one lady physician, who attends the Queen and the female department of the hospital, and one minister. We need at this moment four more men for the educational work, and as I can now use the language, I ought to be free to do direct Christian work. Then there ought to be seven more physicians, one for each of the other seven provinces, and seven more teachers. *Now* is the time to work here. If we do not work the Romanists will soon have this country in their hands, and we will have Romanists to convert instead of heathen.

Horace G Underwood.

Back to Kaffirland.

We are thankful to tell of the goodness of God in giving us a favourable voyage, and in permitting us to resume our work amongst the Kaffir people after our year of absence in England. It was touching to see the pleasure with which those among whom we had laboured welcomed us back, both Christians and heathen coming from the sub-stations to Rock Fountain to see us on our return.

We rejoice to find that the interest in spiritual things, instead of diminishing, has increased during our absence. Some who were impressed before, have confessed Christ since our return. They are stripped of their ornaments, washed, and clothed, thus showing to the heathen that they are following Jesus. Many others express their desire to do the same, but have not the courage openly to confess Christ. We ask earnest prayers for these who are "almost persuaded."

Soon after our return, I visited the chief Inyaman, and found him as anxious to have a teacher as ever, still expressing his wish to come to school himself, and saying that he had long been looking for us to come back to help him.

On December 30, we started in the waggon to give the school treat at Hope Vale the next day, and to visit Sakayedwa and his people towards the Drakensburg mountains, taking with us a plentiful supply of cake and coffee, and other requisites for the school treat, besides food and all things necessary for living in the waggon till our return home. It was pleasant to meet the scholars and their parents after our absence, and to find that the school is still flourishing and much appreciated. The people are very poor, and almost starving this year, through the failure of the maize crop last year. It was surprising to us that two shillings and two fowls were brought as thank-offerings.

Sakayedwa welcomed us most cordially, bringing a sheep for us to kill, and in every way showing his appreciation of our visit. The Roman Catholics have bought a very large piece of land joining his location, and are doing their utmost to proselyte the people, using means which we should not feel it right to use. The people are confused between the Protestant teaching, they had received so gladly before we went to England, and the teaching of the Roman Catholics, who came in our absence, saying (the people tell us) that they were sent by the Government. Their practice seems to be to buy the people, working through the chiefs. They have bought, and are buying, large tracts of country near to each of our stations, and as near as possible to other mission stations, and many of the people have been decoyed from their missionaries by these emissaries of Rome, whose false teaching, we are grieved, indeed, to find, has been more or less received by many for want of someone to point out how it is at variance with the Word of God. Sakayedwa seems really anxious to do what is right, and he and the Christians we left there are earnestly praying that some Christian teacher may be sent to them.

On our return home we began at once to prepare to move our headquarters from Rock Fountain to this place, where we are now busy settling, while we are working Rock Fountain as an out-station.

Elbert S. Clarke.

Entakamu, Ixopo, Natal, January 23.

Light for Dark Morocco.

In a recent letter to Mr. M. J. Sutton, of Reading, Miss C. S. Jennings writes from Larache, Morocco, N. Africa:—

You would be interested to see our hospital, which is just finished, the first that has been opened in Morocco for these poor Moors. Already we have two lads; our earnest prayer is that God will work in the heart of each poor sufferer, and that all patients may find within its walls perfect healing for soul as well as body.

I am really stationed in Tangier, but am staying for a short time in Larache—a little seaport town of about 5000 inhabitants, lying sixty miles south of Tangier—where are but two workers—earnest, devoted ladies, whose whole life is given up to these poor dark Moors, the few Spaniards, and the many Jews who abound. We are thankful that many of them come here to read and hear God's word. Every Saturday is kept for the Jews; men and boys assemble in our own sitting-room, and, though wild and unruly, they do hear each week portions of their own Old Testament relating to the Messiah.

On Sunday mornings we go down to the ports when any vessels are in, and invite the sailors, Spanish, Portuguese, and French, and sometimes English, to come to our house in the afternoon, and read and hear God's Word in their own tongue, and then these two ladies speak earnestly to them of Jesus. Miss Herdman, the senior missionary here, is a good linguist, and has unreservedly consecrated all her talents to the Lord. It is delightful to hear with what fluency she will address all who come in Arabic, Spanish, French, and German, and she can read with them in Hebrew, too. Our other worker here, Miss Caley, is a semi-doctor, and most wonderfully God has blessed the remedies (homœopathic) she has used, and the skilful advice given. She had sixty-one patients last week. We four are living together now. and feel our great responsibility in being the only Christians in this town.

Do pray that the Lord will speedily send out fresh workers, filled with his Holy Spirit and power, to dark Morocco.

Answered Prayer in China.

Dear Sir,—A few months ago you kindly inserted a letter from me, telling of persecution in this city which had compelled me to remove my family away, on two occasions, to Chefoo, about twenty miles from here. Much prayer went up to God for this place and for ourselves, and now I want your readers to praise the Lord for prayers answered. I have been here for about four months since then, mostly alone, my wife and children have been back here for a month, and thus far undisturbed. Those who have lived in a hostile Chinese city without any disturbance, even for this short time, know how precious the peace is.

Not that we have been without the most evident attacks of Satan in various ways. One specimen of many slight annoyances occurred yesterday. A professional beggar, of which there are many besides the really poor, came into our little preaching-room and demanded some clothing, of which he was by no means destitute. I offered him food, which he refused, and, throwing himself on the floor, threatened us with various dangers if we did not yield to his demand. A crowd gathered around, which a few months ago would have made a riot; but, thank God, we are gaining the hearts of many of the poor at least. My first thought was to send to the officials to remove him before any disturbance arose, but the Lord suggested that I should go to him only. I left the man lying in the room with the crowd around, and went myself in prayer to the Lord. Soon afterwards I found that the bystanders had urged the man to go away and not trouble us. A few months ago, under similar circumstances, they raised a riot. This small matter shows how God is answering prayer for us.

We have now four applicants for baptism, and I believe that scores at least are deeply impressed with the Gospel of the Lord Jesus Christ, but have not yet the courage to openly confess Him. Will your readers still pray for us that we may be kept pure and full of the Holy Spirit, and that there may be a great breaking down among these people, and many fully saved? The Lord is doing great things for China, especially in those places where there has been years of preparatory work; but the work here is new, and my wife and myself are alone in this part of Shantung, not having seen a European, except our children, for a month. The labourers are few indeed; pray ye the Lord of the harvest that He will send forth labourers into his harvest.—Yours faithfully in Christ Jesus,

CHAS. H. JUDD, China Inland Mission.
Ninghai, near Chefoo, China, Jan. 12.

HOXTON WOMEN'S WORK.

THE annual meeting of what is generally known as the Help One Another Society was held at Hoxton Hall on Monday, March 5, under the presidency of Mr. William I. Palmer, J.P., of Reading. He was supported by Mrs. William Noble, president; Mrs. J. Christie Mackenzie, vice-president. Mrs. Howell, the secretary, read an interesting report, showing an increased influence and usefulness on the part of the workers. The Society, as designated by the title, is of a missionary character. It was inaugurated on Dec. 1, 1884, by Mrs. Noble, with thirty-two members on the roll, which now shows a record of 170 full attending members. It is interesting to know that one woman brought in fifteen last year and thirteen this. Mrs. Howell has paid 1200 visits, and the "Rainy Day Club," "Maternity Society," and kindred agencies have proved useful attractions.

After an encouraging speech from the chairman, Mrs. Woodford Fawcett, Mrs. Lynn, Mr. Fawcett, and Mr. J. R. Cheyse took part in the proceedings, which were of a highly encouraging character; 270 attended at tea, increasing to about 700 after.

CHRISTIAN LIFEBOAT CREW.

ON Tuesday week, at the "Welcome Home," the first anniversary was held of the "Christian Lifeboat Crew." After tea the Fo'c's'le was crowded by sailors and friends, who came together to hear and speak of the Lord's goodness during the twelve months. In addition to bright and touching testimonies from members of the "Crew," Mr. C. R. Hurditch gave an appropriate and genial address.

A leaflet has been issued giving an account of the year's work, under the happy title of "A Few Droppings from the Showers." It tells of vessels boarded, the Tower entered, and Gospel shot (tracts) and shell (Bibles) scattered far and wide. Miss Child says, "The power of God has been frequently seen amongst our sailors during the past year......Many who had fallen so very low have been raised by the power of Christ." Not only have those who frequented evil resorts been saved; but, the report says, "We have cause for much thankfulness in that a large dancing saloon close to us has been closed during the year."

The "Crew" are ready to come to the rescue of sinking sinners if signalled for from any mission-hall. Copies of "Droppings from the Showers" may be had of Miss Child, Welcome Home, 173, St. George's-street, Ratcliff Highway, London, E.

PARIS CITY MISSION.

THE annual meeting of this Mission was held on Monday week. Professor Yeatman, who presided, gave an eloquent address, and made a stirring appeal in favour of the work. He showed that the Mission was necessary, practical, and promising.

The secretary, Mr. W. J. LOCKIE, stated that during the year an additional missionary had been placed on the staff, raising the number from seven to eight. He appealed for help to add a ninth missionary, whose special work would be amongst the English at Chantilly as well as in Paris. A good work is being done amongst the English in Paris by means of mothers' meetings and Bible-readings conducted by Miss Temple and the Baroness de Langsdorff. A juvenile temperance society has been recently commenced amongst French children.

Rev. R. W. MCALL said the increasing population of Paris would ever leave a large number of persons unsought and unreached by the Mission. He was very grateful for the two excellent agents which were furnished to him by the Paris City Mission; but what are two missionaries for thirty-six stations in Paris and twelve stations in the environs? He would like to have a missionary for every two stations, *i.e.*, nineteen agents; better still, a round number, say twenty. He knew Miss de Broen would be glad of another agent, and Rev. W. Gibson also wanted his missionary for Chantilly. We have eight missionaries as the result of the Exhibition of 1878; may we not expect to double that number in 1889, the next Exhibition year? This is a really necessary and important Society, and experience proves that the missionaries do not labour in vain. Mr. McAll gave instances that had come under his personal knowledge of success resulting from the efforts of the agents.

Pastor THEODORE MONOD said we read in the New Testament of "helps," and in the Old Testament about "coming to the help of the Lord against the mighty." This was a "helpful society," as its French title implies, "Comité auxiliaire d'évangélisation de Paris." His helper was Monsieur Guillon, a converted Breton, who does a good work amongst the Bretons in Paris, teaching them to read the Bible, and explaining it to them at his own house. Pastor Monod read extracts from the reports of his agent, and gave a description of the good work done at a prayer-meeting held near the Rue Sainte Marguerite, one of the worst streets in Paris.

Monsieur CERISIER (agent of Rev. R. W. McAll), gave several instances of persons who had received the Gospel by means of home visits. Rev. R. S. BROWN pleaded earnestly for the work at Chantilly amongst the stable lads, jockeys, and trainers of horses. A good man is waiting to be called to this good work.

A similar meeting, at which the proceedings were in French, was held the same evening. The hon. secretary in England of the Paris City Mission is Mr. J. M. Weylland, 31, Carlton-hill, St. John's Wood, N.W.

Y.W.C.A., KENSINGTON BRANCH.—There are 142 members, 40 of whom are enrolled as "abstaining members." The branch supports a Biblewoman in Ningpo, China. Last year's report has some encouraging features; the balance-sheet, however, shows a deficit of £57.

THE ITALIAN EVANGELICAL SCHOOLS.—The seventeenth annual report of the schools connected with the Free Christian Church in Italy, has just been issued. Between the reactionary influence of the Papacy, which would make schools simply nurseries of superstition, and the deadly influence of a materialism which would ignore religion altogether, these evangelical schools appeal to thoughtful people of all classes, and are, it is gratifying to know, being cordially supported. The school in Rome is carried on under the very eyes of the Papacy, and at a very short distance from the Vatican Palace. In each and all of these schools the Bible is read every day.

UNEMPLOYED IN WEST LONDON.

ON Wednesday week, 550 poor men and women were, by the kindness of the Hon. Thomas Holt, entertained at dinner in the Bloomsbury Hall, Meard-street, Soho. The selection of the guests was entrusted to Mr. William Harrison. They were all very poor, but looked clean, and of the sober, careful class. They thoroughly enjoyed the meal, and were much pleased with the sympathy and attention they received from the Misses Holt and their friends.

After dinner Rev. W. R. Mowll addressed the assembly with much acceptance, and greatly interested the poor people as he enforced the saving truths of the Gospel. Rev. F. Schoburgh, a coloured minister from Jamaica, also spoke; he created much interest by his singing, and the earnest way in which he told of a Saviour's love.

SOLDIERS IN GIBRALTAR.

DEAR SIR,—During the past year the work in the Soldiers' Mission Home, Europa Main-road, Gibraltar, has gone on steadily, and the Lord has been giving blessing. In the early spring General Heath paid a visit to the Rock. He remained a few weeks, and while he was there (Miss Archibald writes) "we had crowded meetings, and also blessing. All through the year there have been manifestations of the Lord's presence with us in soul-saving power."

On our return from Scotland, in November, we received a hearty welcome from the soldiers. The little band had kept together, and Captain Armstrong had faithfully worked among them, and helped them in the study of the Word of God. The meetings gradually increased in numbers after the cool weather came in, and we had the joy of seeing many new faces at every meeting. One young soldier came and trusted the Lord. It was his first and last night; next day he was taken to hospital, where a few weeks after he died. We did not think so many had been brought in until Christmas-time, when one and another told us how they had spent the last one. The meeting-room is filled every night, and on Sunday nights it is crowded.

There is great need of good Gospel tracts for troopships, guardrooms, and barrack visiting. We have decided to buy the property in which our Home is. Of the purchase-money (£1400), there has been sent in nearly £700. The Lord has proved, by the blessing given, that this house is needed for his work and glory. Will your readers give thanks with us for blessing received, and will they pray that Miss Archibald, Miss Douglas Dale, and Captain Armstrong may be more and more used in this service among the soldiers on the South end of the Rock of Gibraltar.—Faithfully yours,

ALICIA TODD OSBORNE.
Ripland, Newton Mearns, N.B.

POPERY IN PORTUGAL.—A correspondent in Oporto describes the Romish ceremony of washing an image of Christ in Lisbon, and adds:—"If those who are drifting Romewards could only see the depths of greed, hypocrisy, and deceit to which the Church descends in these countries where she holds sway, and how immorality, infidelity, and spiritual darkness rule among the people from high to low, they would surely hesitate to introduce Popish mummeries into free England."

BIBLE SOCIETY OF SCOTLAND.—The islanders of Tanna, New Hebrides, have a traditional fear of books, and few of those who are willing to learn to read are willing to take the book home with them. But the Gospel is making its way among the Tannese, and the Society has agreed to publish the New Testament in their tongue, as translated by Rev. W. Watt. A revision of the Spanish version has been begun by a representative committee in Madrid. During the last two months of 1887, 3000 Scripture portions were applied for by native Chinamen, who are paid no wages, but who support themselves on the proceeds of sales.

NOTES FROM THE NORTH.

GLASGOW CITY MISSION.

THERE was a large attendance at the sixty-second annual meeting of the Glasgow City Mission, held in that city last week. The report told of persevering labour and much spiritual good accomplished. During the year thirty-four agents have been employed, and the usual agencies kept vigorously at work. Many deeply-touching incidents of the power of the grace of God over the most abandoned were given, and special and grateful mention was made of the blessing resting upon the work among the showmen at Camlachie fair. Mr. John Burns, the chairman, bore testimony to the admirable results which have followed the establishment of cabmen's rests in the city, and remarked, amid approving cheers, that the work of the missionary who laboured in the small-pox and fever hospital was as noble as that of the Moravians in the leper hospitals of Africa.

MR. MATHER IN EDINBURGH.

During the past week Mr. E. J. Mather, of the Deep Sea Mission, has been addressing largely-attended meetings in Edinburgh, and awakening much interest in the work with which he is associated. In Barclay Free Church Mr. Mather said that a very great change has taken place in the men's religious beliefs since the Mission began its labours among them seven years ago, and that many of them are earnest believers.

LANDMARKS OF PROTESTANTISM.

A conference to consider the best means of commemorating the defeat of the Spanish Armada in 1588, and the accession of the Protestant dynasty in 1688, was held in Edinburgh last week. Dr. Wylie, the well-known historian of Protestantism, referred to the progress made by the Papacy in Scotland, and said that nothing of all the security that their forefathers fought for two hundred years ago now remained to them but the Act of Settlement and the Bill of Rights. How long these would last no man could say. Rev. W. Barras, however, denied that there was any disposition on the part of Scottish people to patronise the Papacy, and asserted that the crisis and the catastrophe were on the Romish and not the Protestant side. Rev. George Macauley declared that society in Great Britain is honeycombed with Jesuitism. Sabbath, June 24 next, was recommended to be set apart as a day of thanksgiving and prayer, and it was agreed to hold a National Protestant Convention in Edinburgh during the week commencing June 24.

BUDDHISM AND CHRISTIANITY.

In the course of his Duff missionary lectures in Edinburgh last week, Sir Monier Williams exploded some of the deeply ingrained fallacies current on Buddhism. It is entirely false to say that Buddhism is the religion of the majority of the human race, for Christianity now stands even numerically at the head of all the creeds of the world. It is doubtful whether, if a trustworthy census were possible, it would give even 150 millions of Buddhists as against 450 millions of Christians in the world's population of 1500 millions. Sir Monier Williams said the Buddhist priests of to-day are conspicuous for their apathy and mental inertness, and a vacancy of countenance which almost amounts to idiocy.

WALDENSIAN MISSIONS.—From the last report of the Waldensian Commission of Italian Evangelisation, it appears that some who are spreading the light in the dark places of the Roman Peninsula have very encouraging experiences. The churches and stations continue to extend, and the membership to increase. The Central Committee in Scotland, in aid of the Missions, was not able last year to remit so much as in previous years, the sum sent being only £1250. The hon. secretary of the Aid Society is Mrs. Ford, 17, Grosvenor-crescent, Edinburgh.

RATCLIFF STRANGERS' REST.

To say that it is a specially useful institution is but to hint the high claims of the Strangers' Rest for Seamen, Ratcliff-highway, upon the support of Christian people. Anyone desirous of knowing the extent of the influence of the many agencies radiating from the Rest, should write to Mr. J. Theodore Isaac, Hon. Sec. of the Rest, 163, St. George's-street, Ratcliff-highway, for the tenth annual report, just published. Every page of this little book tells of real evangelisation.

Not far from the Rest is the Lads' Institute, which gives promise of being very beneficial to the large number of lads, from twelve to eighteen years of age, found in the neighbourhood. The first annual report has been issued by Mr. Isaac, and on the cover the question is proposed, "Shall the Institute be given up? An appeal is made for earnest Christian ladies and gentlemen to come forward and exert themselves to maintain in active operation the educational and spiritual agencies connected with the Institute, classes for whose enlightenment our efforts should know no stint. Here are some sentences, setting forth the general aims and efforts:—

Other and kindred institutions aim at caring for the moral and temporal welfare of sailors, and we heartily wish them God-speed; but our one aim is to win them to Christ. The daily preaching of the Gospel in the one centre in Ratcliff-highway may be truly said to be world-wide in its influence and effects. We know of several now labouring for the Lord as missionaries and workers in foreign lands, who were brought to the Saviour at the Rest. And, in addition to these, who can estimate the result of the life testimony of the hundreds of Christian sailors to whom the Rest has been a harbour of refuge, and who have there resolved to sail henceforth under the Gospel flag? Ours is an every-day work; from two p.m. at which hour the Rest is opened, until closing time at nine, sailors have free access to the Rest, and, when meetings are not in progress, are welcome to spend their time in reading or writing. Gospel meetings in English are held every afternoon and evening all the year round, as well as a nightly Bible-class for Christian sailors. A meeting for Scandinavians is conducted six nights a week, and is well attended. A German meeting is also held nightly, in connection with which some interesting cases of blessing amongst Jews have been met with.

HORNSEY-ROAD, N.—Since September last, Tollington Hall has been the centre of well-directed evangelistic operations. Earnest men connected with various denominations conduct Gospel services and advocate the principles of temperance. Meetings for working men on Sunday afternoons have resulted in a number of pledges being taken, and some who have thus entered upon a new course of life have found their Saviour in Christ. Sunday evening Gospel meetings are largely attended, and there have been many conversions. Details of the work may be obtained from Mr. F. J. Brazier, 56, Seven Sister's-road, N.

LIVERPOOL SHELTERING HOMES. — Sixty children sailed for Canada on the 1st inst. The boys were under the care of Mr. Drummond, the head teacher, and the girls were accompanied by Miss Metcalfe, the lady teacher, whom they all love. Mrs. Louisa Birt, superintendent, writes:—"I am remaining behind to gather in a fresh family for training, and have many applicants waiting to fill up the vacant beds and desks. There are thousands of children suffering from neglect while their parents are out earning a small pittance wherewith to buy food. The little ones get cold, are injured, are drawn to early graves after painful lives. Therefore, it does rejoice our hearts to see a detachment sailing away to brighter homes and happier lives, and also to know that friends in Liverpool are making an effort to secure more suitable premises in which to carry on this rescue work."

THE GOSPEL OF JOHN.*

CONSISTENT commentaries on the "Golden Gospel" are always welcome. Dr. Whitelaw's work is of sterling value. On the title page it is described as "for the use of clergymen, students, and teachers;" to all who desire a learned and exhaustive exposition and commentary, this work may be confidently recommended.

In a luminous introduction, Dr. Whitelaw discusses questions as to the authenticity, authorship, composition, purpose, and plan of the Gospel. One by one he disposes of rationalistic objections, his method being ever that becoming a lover of sincerity and truth. Writing on John's specific purpose, Dr. Whitelaw says:—

"This was fourfold: (1) To show how the pre-existent Word of God, who became incarnate in Jesus of Nazareth, 'came unto his own' (the Jewish people), unfolding before them his glory as 'the glory of an only begotten from a father'; (2) how that glory was either not discerned by 'his own,' the Jewish people, through inward moral and spiritual blindness, or, if perceived (as one can hardly help thinking it was by the ecclesiastical leaders) was deliberately rejected, because 'they loved the darkness rather than the light'; (3) how, notwithstanding, this glory of the incarnate Son was recognised and received by another 'own,' the spiritually born, who were inwardly drawn of God to believe upon his name; and (4) how by further revelations of his glory in dying for them on the cross, and rising again to a super-terrestrial form of existence, He gave to these latter the right and the power to become sons of God" (i. 11, 12).

To carry out this specific purpose, object, or aim, John arranged his work in three main divisions—a prologue or exordium (i. 1—18), a history or record of the life and death of Jesus (i. 19—xx. 31), and an epilogue or conclusion (xxi.)

This commentary has the advantage of being based on the Revised Version. The homiletical sections are suggestive throughout. The authorities quoted are legion; certainly the author is no respecter of persons while in quest of information in elucidation of the text. He not only pronounces a sound judgment himself, but sets it off well against the views of materialistic critics. This is his method (xi. 35):—

"JESUS WEPT. *edakrusen; lacrimatus est* (Vulg.); not sobbed aloud, as over Jerusalem, *eklausen* (Luke xix. 41), but shed silent tears, which were not insincere, theatrical (Baur), and unnatural (Keim), but a genuine expression of sympathy with the sisters and of sorrow for Lazarus; a proof of our Lord's true and tender humanity, and an indirect demonstration of the authenticity of the narrative, since 'a cold or stony-hearted raiser of the dead would belong to the region of fiction' (Hengstenberg)."

Careful discrimination is apparent throughout this work, and many opportunities have been embraced to show the unreasonableness and hollowness of much that passes under the name of modern criticism. For some time to come, Dr. Whitelaw's book will occupy an important place among commentaries of its class.

Students who have been troubled with questions raised by reckless or irreverent expositors will find relief in perusing its pages, while many who lean to the judgment of Lange that John's is "the Diamond among the Gospels," will be glad to have had their attention directed to a book which would certainly never have been written but for its author's fervent love of Divine truth and enthusiastic diligence in Biblical research.

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* THE GOSPEL OF ST. JOHN: AN EXPOSITION EXEGETICAL AND HOMILETICAL. By Rev. Thomas Whitelaw, M.A., D.D. 14s. *James Maclehouse & Sons.*

THE SILENT INTERLUDE.

THE brook goes singing down the glen,
The music from the hills set free,
Through river-silences again
To break in ripples of the sea.

So shall this heart of mine, dear Lord,
Sing on the song Thou gavest me,
And, passing through the river's hush,
Break forth anew in praise to Thee.

—*New York Observer.*

The Christian.

March 16, 1888.

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WOMEN'S MISSION HOUSE IN JERUSALEM.

FRIENDS are earnestly asked to help the establishment of this much-needed PREPARATION PLACE FOR WOMEN'S WORK IN BIBLE LANDS.

Money is wanted to fit up Premises for Seven Ladies going out to organise Medical and other Missions to Moslem Women and Children, and others to whom they may be sent.

"The times of the Gentiles" are fast running out.

There is not a moment to be lost. When once the sign of the Son of Man appears, we shall have done our work; *and then cometh the night*.

We shall not have gone over even the cities of Israel before the Lord comes, *but we shall be found going over them* till He come!

This appeal to our sisters will, we feel assured, meet a cordial response, and many will avail themselves of our invitation to join us.

We also trust that money will be contributed largely for this work, which surely will touch the heart of Christians.

As we must decide on the premises in Jerusalem, those who give quickly give twice.

Cheques payable Rev. H. Pelham Stokes, *Treasurer*, crossed "Union Bank, Charing-cross," will be gratefully acknowledged by Miss M. A. LLOYD, *Hon. Secretary*, 143, Clapham-road, S.W.

N.B.—Every SATURDAY at 4.15 p.m., in Room 2, Eccleston Hall, S.W., a PRAYER MEETING for this Jerusalem Mission House is held, after which information can be obtained from the Hon. Secretary.

Homes of Hope,

4, 5, & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted from their previous good character and position to mix with others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case where it is possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent, that every shilling has been spent.

Bankers—London and Westminster Bank (Bloomsbury Branch), 218, High Holborn.

HENRY THOMPSON, Esq., *Treasurer*,
38, Mincing-lane, E.C.
WM. HORNIBROOK, *Secretary*,
17, Bloomsbury-st., Oxford-st., W.C.

HAM YARD SOUP KITCHEN & HOSPICE. 1846

(The original Leicester Square Soup Kitchen and Refuge),
GREAT WINDMILL ST., HAYMARKET, W.
Hon. Treasurer—
W. ASH, Esq., Tower House, 119, Camden-road, N.W.

Funds much needed. Open all the Year.
20 BEDS IN HOSPICE. Particulars sent by
Office—Ham Yard, W. W. STEVENS, *Superintendent.*

OPEN-AIR MISSION.

THE THIRTY-FIFTH ANNUAL MEETING
Will (D.V.) be held in
EXETER (LOWER) HALL, STRAND,
On MONDAY EVENING, MARCH 19, 1888.
The Chair will be taken at Seven o'clock by
Sir ARTHUR BLACKWOOD, K.C.B.,
And Addresses will be delivered by
The Hon. and Rev. CANON PELHAM; Rev. BURMAN CASSIN, M.A.; FRANK A. BEVAN, Esq.; Dr. HARRY GRATTAN GUINNESS.

Tea, Six o'clock; Tickets, ONE SHILLING each. No Tickets required for the Public Meeting.

Office: 14, Duke Street, Adelphi, London, W.C.

"Hitherto hath the Lord helped us."

FIFTY-THREE years have elapsed since the establishment of the SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST. It was formed for the purpose of giving instruction to women in the Zenanas of *India*, and in their own homes in *China*. Thus it is the oldest Zenana Society in existence. It was found impossible then to carry the object of the Society into effect, for the doors of those prison-homes were locked and double-barred. The Committee, therefore, while biding their time, turned to School-work, finding it more practicable to collect and to teach children, especially of the lower classes, than to reach those of more mature age and of higher social position. Beginning with Schools in *India* and *China*, the work of the Society was subsequently extended to other countries also, and now includes *Japan*, *the Straits*, *Africa*, *the Levant*, and *Persia*.

The object of the Society has been strictly evangelistic—that of carrying the Gospel to the homes of the East. To this end, *education* was felt to be of great importance, in order that those who should be reached by these missionaries might each be carefully instructed in the truths of the Christian religion, enabled to read the Word of God for herself in her own tongue, and qualified to impart her knowledge to others. Thus the object of the Committee included evangelisation, education, and training in teaching.

The work of the Society may be thus briefly summed up:—Zenana Missions; Medical Missions; Village Missions; work among the crowds assembling at native festivals; house and hut visiting; boarding, day, infant, and Sunday Schools; Bible and sewing classes; training native Zenana missionaries, district visitors, school-mistresses, and Bible-women; mothers' meetings; also branches of the Bible and Prayer Union, and of the Young Women's Christian Association.

The souls that have been given to the Society's missionaries for their hire, out of many nations and kindreds and people and tongues, are not to be counted by human arithmetic. There are thousands now gladdening the hearts of those who led them to the Saviour, adorning His doctrine, and working in His service.

"This is the Lord's doing, and it is wonderful in our eyes."

The Committee very earnestly appeal for funds to enable them to carry on, and to extend, their various operations.

SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

President—THE MARCHIONESS OF AILSA.
Hon. Secretaries—Miss Ellen Rutt, Lower Clapton, N.E.
Miss L. Hope, 7, Ovington-gardens, S.W.
Secretary—Miss Webb, 267, Vauxhall Bridge-road, S.W.
Cash Secretary—Miss Tait, 68, Wilberforce-road, N.

FREE DINNERS to HUNGRY CHILDREN.

SOUP KITCHEN (provides a good meal to 2,000 Poor weekly), RELIEF FUND, EVENING SHELTERS for BOYS and GIRLS (crowded every night), INFANT DAY NURSERY, TEMPERANCE and GOSPEL MEETINGS, and other Agencies.

FUNDS URGENTLY NEEDED.

Contributions thankfully received by **Miss F. M. GLADSTONE**, Hon. Sec. **Latymer Road Mission**, Blechynden-street, W.

CHAS. SMALLMAN, *Secretary*.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from Anonymous, 5s.; An Unknown Friend, a parcel of tracts and books.

The Infant Day Nursery opens at 7.30 a.m. The Day Ragged Schools commence at 9 a.m. and 2 p.m. Classes for Rough Boys on Mondays and Thursdays at 8 p.m. Industrial Classes for Boys on Tuesdays, Wednesdays, and Fridays, at 7.30 p.m. Classes for Elder Girls and Young Women, Mondays and Thursdays at 8. Bible Classes, Saturday afternoon at 4, Sunday at 3 p.m. Mission Meeting for Inebriate Women, Thursdays at 3 p.m. Prayer Meeting, Tuesday evening at 8.15. Evangelistic Services, Sundays at 7 o'clock. Rations of Food to Hungry Children, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 33, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families.—Contributions in money or clothing will be gratefully acknowledged by the Committee. A few old dresses are much needed.

RESCUE WORK IN POPLAR.

A Three Days' Sale of Needlework

Will take place (D.V.) in the Town Hall, Poplar, on the 25th, 26th, 27th April, for the benefit of the above work, carried on at Manor Cottage, Kerbey-street, Poplar.

COMMITTEE:

Mrs. F. A. BEVAN, 59, Princes-gate, S.W.
Mrs. CORNER, Manor House, East India Dock-road.
Mrs. HENRY GREEN, Cherry Orchard, Old Charlton.
Mrs. MARSH, 71, East India Dock-road.
Mrs. C. NEIL, St. Matthias' Parsonage, Poplar.
Miss BRAY, The Rectory, Shadwell.
Mrs. WILKES, Manor Cottage, Kerbey-st., Poplar.

Contributions of Needlework, Plain and Ornamental, Clothing, and articles of all kinds suitable for sale, are earnestly solicited, and will be thankfully received at Manor Cottage, as above.

A Working Party commences at Manor Cottage on Wednesday, 9th February, 1888, and will meet each succeeding Wednesday till the Sale. Any Lady wishing to join it will be cordially welcomed. Hours, from 3 to 5.30.

THE CANCER HOSPITAL, Free (founded 1851), Fulham-road, Brompton.—Subscriptions will be most thankfully received for this Hospital, which is free. Bankers, Messrs. Coutts & Co., Strand, W.C.—W. H. HUGHES, Secretary.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

TRANSVAAL GOLD FIELDS. — Educational Mission. Help in contributions of money or work is earnestly asked.—For prospectus, address HON. SEC., 5, Aspley-road, Wandsworth.

THE BETHSHAN, LEEDS.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30, Thursdays, 7.30 p.m., Friends desirous of benefiting by the teaching, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Belle Vue-road, Leeds.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balcluths Lodge, Southgate, N.

NEED & REASONS FOR ASKING.

NEED.—A House with lower rooms large enough to hold meetings in—Gospel Meetings, Y.W.C.A., and Gospel Temperance Meetings, &c.; Class and Committee Rooms. Upstairs: Rooms for occasional Visitors, Tired Workers, &c.; and perhaps as a permanence for some whom the Lord has laid aside from active work.

REASONS FOR ASKING.—1st. Because the present Rooms to let in Bristol for these purposes are very expensive, and quite beyond most societies' funds; mostly too large or too small; very noisy, from being near to the trams. 2nd. Because two Houses are now being offered for Sale, in capital positions, with good rooms. 3rd. Because the words of the Lord Jesus to His disciples were, "Hitherto ye have asked nothing *in My Name;* ask, and ye shall receive" (John xvi. 24); and again, "WHATSOEVER ye shall ask the Father *in My Name* He will give it you" (John xvi. 23).

The Lord has indeed blessed the Work here, which makes the workers bold to claim His promise, and ask those of His servants who have been given abundance of this world's riches to help in the good work.

It is calculated the amount needed will be about **£4,500;** which will secure the House, with some Furniture, and enable the start to be made free of debt. Any Donations will be most gratefully received and acknowledged, as well as further particulars given, by MARGARET M. LURY, Bellevue, Upper Redland, Bristol; or may be sent to MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C.

THE COW CROSS MISSION 22nd Annual Report, just published, price 3d., will be sent free to any address. Entirely free to subscribers.—WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

Y.W.C.A., Teignmouth, Devon.—Will any friend help on Gospel-meetings for young Girls, gathered in from the streets, by the gift of an old piano.—CAROLINE FRY, Secretary.

PADDINGTON HALL, and Hyde-park Mission, 90, Church-street, Paddington-green, W.—This Mission has a Sunday-school of poor children; works amongst fallen women, dust-sifters, and poor of the neighbourhood. Gospel services in and out of doors. £40 urgently needed, to pay debt on Mission. A local Gentleman kindly promises £5, if remainder obtained by March 31.

Mr. J. DAVIDGE.

Educational.

MORAVIAN EDUCATION.—Fairfield Boys' School, near Manchester. Established 1790.—For terms and all particulars apply to the Rev. W. J. BIRTILL.

THE PRINCIPAL OF HIGH-CLASS SCHOOL for Young Ladies, desirous of leaving home for the short vacation, offers one or two vacancies to pupils of good social position, at greatly reduced terms on early arrangement. Sound Christian training. Strictest investigation solicited. References to the Evangelical clergy, ministers, and parents who are anxious to recommend.—Miss D., care of Caretaker, 13, Rose-street, Newgate-street, E.C.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 22, 1883.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

FINISHING SCHOOL for Gentle-men's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. First term commenced January 18.—Apply for particulars to

Miss OSBORNE, Ockbrook, Derby.

HIGH-CLASS SCHOOL for Girls.—Comfortable home, careful Christian training, and thorough teaching. Successful preparation for public examinations. Vacancy for Kindergarten student.

Miss BASTIN, Glebe-place, Stoke Newington, N.

EDUCATION IN FRANCE.—Pension Protestante, highly recommended by English and French clergymen. Excellent Christian education. Good accent. Terms moderate.—For references and particulars apply, Mademoiselle MOLLARD, St. Quentin, Aisne, France.

SWITZERLAND. — Educational Establishment for young Ladies. Every advantage. Pleasant home. Beautifully situated.—For prospectus apply to the Directress,

Mlle. ALIDA CHATELAIN, Vevey.

SWITZERLAND.—A Lady wishes to recommend a happy Christian home in Lausanne, where a few young Ladies are received on moderate terms, and arrangements made that they should have every educational advantage.

Mrs. DE CARTERET, Les Magnolias, Lausanne.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.

B., The Ferns, Duffield, Derby.

A LADY (Widow of an Officer), highly recommends an excellent School for the Daughters of Gentlemen, where her two daughters [illegible]ing their education. She can speak confidently and gratefully of the benefits they have received in mental culture, physical health, and sound Christian training, and will be gratified to reply to any parents seeking such information.—Mrs. H. C. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

MALVERN, FONTHILL HIGH-CLASS SCHOOL FOR GIRLS. Careful training and home comforts. Resident English and foreign governesses. Visiting professors. Vacancy for a student on half terms.—Principals, the Misses GEATER.

FRAULEIN EIBACH, Villa Schön-blick, Wiesbaden, Germany, receives a limited number of pupils. Professors attend, and there is a resident French and English governess. Great advantages for languages, music, singing, and painting. References and prospectus on application.

LUCTON SCHOOL, HENFIELD, (near Brighton). Home School for Girls. Every educational advantage of High Class schools, based on Christian principles. Boys also received, with entirely separate supervision, under the care of Mr. E. J. H. Churcher, M.R.C.P., and F.S.Sc. London. Great experience with foreign pupils. From five guineas per term. References.—Address,

LADY PRINCIPAL.

EDUCATION.—Young Children.—The Widow of a clergyman, residing in Bedford, close to good Preparatory and Kindergarten schools, undertakes the care of children under 12 years of age, during the school terms. Every home comfort. Inclusive fees, £20 per term. References exchanged.

F. M. T., 16, Linden-road, Bedford.

BRIGHTON.—A few vacancies in a High-class School for Girls. Healthy and pleasant situation. Home comforts. Every educational advantage. Professors in attendance. Terms moderate.

Misses NORTON, Farndon House, Stanford-road.

REDUCED TERMS.—Earnest Chris-tian Girl will be received in a school as Companion to Principal's younger daughter (16), preparing for Senior Oxford, and subsequently for Matriculation.—INSTITUTRICE, care of 42, Craven-hill-gardens, Lancaster-gate.

HOME in Clergyman's vicarage (great educational advantages) offered for Child, Children, or Lady.

VICAR, 25, John-street, Bedford-row, W.C.

PARIS EN FAMILLE.—Madame de Pradel, (sister of Lieut. Bellot, who perished in the search for Sir John Franklin), receives a few boarders wishing to acquire conversational French, or studying at the Sorbonne Collége de France, where free lectures are given by the most eminent professors.—Apply at 85, Boulevard de Port Royal, Paris. Highest references from late English boarders.

A LADY WISHES to recommend an old-established School for the daughters of Gentlemen, situated in one of the healthiest suburbs in the south-west of London. Large modern house, with good garden and tennis court. The Principals, who belong to the Evangelical Church of England, take great interest in the religious and moral training of their pupils, giving them also a sound education, combined with home comforts. Resident foreign governess, visiting masters.—For prospectus, apply to

Mrs. SPENCER, 14, Beauchamp-place, Brompton.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

BOURNEMOUTH EDUCATIONAL HOME FOR BOYS.—First-class masters and governesses, resident and visiting. Children from India receive special care and home comforts. A few little Girls received to educate with the Principal's own daughter. Terms and references on application to Mrs. HOLLIS, Moorlands School, Westbourne, Bournemouth.

EXETER.—Rougemont School, 5, Bradninch-place, Principal, Miss WREFORD.—Pupils prepared for Oxford, Cambridge, and Trinity College Examinations. Careful Christian training. Home comforts. Terms moderate.

CHRISTIAN HOME. — First-class teaching. Boys between 7 and 14. Great success. Highest references. £48 per annum.—SEXTUS, M.A., care of Alfred Denny, 304, Strand, W.C.

HANWORTH HOUSE, Weston-super-Mare.—Educational Home for the Daughters of Gentlemen.—Mrs. CHARLES NASH receives a limited number of [illegible] combine the highest educational advantages with maternal care and Christian training. Efficient resident governesses and visiting professors. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, the Rev. Prebendary Hunt, M.A., W[illegible]-Mare, &c. Prospectus on application.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

STUDLAND HOUSE, Bracknell, Berks, Boarding School for Boys. Good commercial and classical education. Comfortable home. Religious training. Terms from 8 guineas per term.

Address, PRINCIPAL.

LONDON UNIVERSITY EXAMINA-TIONS.—Experienced Tutor prepares by Correspondence. Reading prescribed, questions set, answers carefully corrected, and hints given each [illegible] B.A., 5, [illegible] Without, London, [illegible].

YOUR BOYS will have a Chris-tian home and sound education with Mr. and Mrs. DIXON, Middle Class School, Kingston-on-Thames. Abundant diet. Beautiful neighbourhood. 20 to 30 guineas yearly. Prospectus. Jesus only.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

[illegible] Mr. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter. [illegible] date at the various u[illegible]. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors [illegible]. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. [illegible]

Head Master, E. H. FINE, M.C.P.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. COZENS, M.C.P.), [illegible] London University [illegible] being of [illegible]. Drilling, [illegible] class-singing. [illegible] French, German, &c., are included [illegible]. Preparation for Exams. [illegible]

PREPARATORY SCHOOL.

[illegible] LODGE, COMBE DOWN, BATH.

To be opened (D.V.) after Easter

By CHARLES HOWARD, M.A.,

Of Corpus Christi College, Cambridge

(Eight years a Form Master at Monkton Combe School.) [illegible]

Boys prepared for entrance [illegible]

References—[illegible] M.A., Principal of Monkton [illegible] Rev. [illegible] ACWORTH, M.A., The V[illegible]; Rev. G. F. H[illegible], M.A., [illegible] Vicarage, Hampstead; A. [illegible], Esq., M.A., Lancaster-road, South Norwood.

Combe Down is situated 1½ miles distant from the G.W.R. Station, Bath, and one mile from Monkton Combe.

INWORTH HALL SCHOOL, Kelve-don, Essex. Boys. Thorough commercial education, 24 guineas, including French, [illegible], and books. Unlimited diet, happy home, lovely grounds. No quarter's notice. No corporal punishment.

Address, PRINCIPAL.

PREPARATORY SCHOOL for Little Boys, conducted by a Lady of great experience, and [illegible]. Very comfortable home for the children of parents gone abroad.

PRINCIPAL, Heath [illegible], Ilkley, Yorkshire.

A YOUNG LADY, speaking fluent French, can be received in a first-class Ladies' school, on half terms, in return for conversational French.—[illegible], care of Messrs. [illegible], 3, Charterhouse-buildings, Aldersgate, London.

TUTORSHIP REQUIRED in England or on the Continent, by an Oxford Graduate (married). Some years' experience in tuition.

C. W., [illegible], Upper Norwood, S.E.

GOVERNESS OR COMPANION.—Re-engagement desired by a young Lady, late student of Queen's College, London, W. Experienced. Good testimonials.

A. B., The Ridge, Kington Langley, Chippenham.

A YOUNG LADY, certificated Teacher, from the north of Scotland, with six years experience in teaching, wishes to find a situation as [illegible] in a family [illegible] children under twelve. She desires a comfortable home, where she would make herself useful. Satisfactory references.

A. C., Cambridge Villa, Scarborough.

RESIDENT GOVERNESS required, after Easter, for young children. Thorough English, French, and German, good music (performer), drawing, and elementary Latin. A Christian earnestly desired; under [illegible].—Letters.

K., 6, Jeffrey's-square, London, E.C.

A FRENCH GOVERNESS wanted, in a Ladies' school. Christian. Good teacher. Disciplinarian.—Miss L., Manadon-villa, Plymouth.

EXPERIENCED KINDERGARNERIN desires immediate engagement in school or good family. Fond of children when not spoilt. Christian home would be much valued. Highest references.
A. L., 13, Notte-street, Plymouth.

GOVERNESS. — Required, by a young Lady in her 20th year, engagement as Governess, in family or school. Senior Oxford and Cambridge honours. Thorough English, arithmetic, French, elementary Latin, drawing, harmony. Nonconformist. Highest references.
FLORENCE R. SMITH, Chipping Norton.

A CHURCH MISSIONARY SOCIETY'S MISSIONARY, returning to Japan, desires a young, well-educated Christian Lady as Governess. Eldest boy nine. Climate healthy. Quiet, happy home.—For salary and other particulars, apply to W. A., Cannanore, Boulevard, Weston-super-Mare.

A YOUNG LADY leaving school at Easter, wishes for an engagement as Nursery Governess, or Junior Teacher in a School. Good English, French, German, and dancing.—E., care of Mr. Snellgrove, 11 and 12, Newland-terrace, Kensington.

A MINISTER'S DAUGHTER desires re-engagement in a family, or as English Governess in a school for next term. Ten years' experience. Advanced English and arithmetic, music, drawing, French, Latin, elementary German, algebra. First-class testimonials.
BETA, Adams, Bookseller, New Brighton.

Appointments, Situations, &c., Wanted.

YOUNG MAN requires situation as Clerk. Can be thoroughly recommended.
J. W. B., Y.M.C.A., 12, Sloane-terrace, S.W.

YOUNG MAN (experienced). House to house visitation, and other missionary work; or could act as Clerk, Book-keeper, Collector, any position of trust, giving other services voluntarily. Country town preferred.—Ebenezer, Box P. 2459, Smith's Agency, 132, Fleet-street, E.C.

YOUNG MAN desires situation in any capacity abroad, with view to Mission Work. At present clerk in railway accountant's. (Acts xx. 34).—39, Stanley-road, Bromley, Kent.

SERGEANT, discharged to pension, good conduct medal, Christian, total abstainer, requires situation in soldiers' or sailor's home, caretaker, position of trust, or Christian work.
J. L., 45, Shambles-street, Barnsley.

AS BUTLER, single-handed, or where a footman is kept. A Christian man. Single. Age 28. Abstainer. One year and four months', and five and a half years' excellent character.—CHARLES COLES, Manningford Bruce, Marlborough.

REV. J. E. RATTEE highly recommends young Man, Christian, abstainer, age 21, seeking situation to drive trade cart, assist in warehouse, or as Useful Man generally. — C. SMITH, Grange Cottages, Gillingham, Chatham, Kent.

A LADY highly recommends an experienced Christian couple as Caretakers, Managers of Coffee-house or Bakery, or any position of trust. Total abstainers. 8 years foreman baker. Excellent testimonials.
Mr. HICKS, 3, Paradise-place, Wells-road, Bath.

A GENTLEMAN recommends his Coachman. Married, no family. Age 30. Christian, abstainer. Leaving through giving up. Two years' good character.—J. J., Mr. Preston, Harness Maker, High-street, Wimbledon.

A GENTLEMAN, giving up, can highly recommend his Coachman, single-handed; or as Coachman and Gardener. Nine years' good character. Married. Two children. Christian. Total abstainer.—B., 31, Tanfield-road, Croydon.

GARDENER.—Wanted, situation as above, by Christian young Man. Well up in all branches. Three years in last place.—T. MORRIS, Pear Tree Cottage, Shirley, near Birmingham.

GARDENER. — Christian, total abstainer, had fourteen years' experience, both inside and out. Age 30, married, no family. Country preferred. Good character.
W., 48, Vicarage-road, West Ham, Stratford, E.

AS GARDENER. — Experienced. Twenty years' practice under glass and out-door gardening. Christian. Married; two children. Age 38. State particulars.—BAKER, care of Mrs. James Martin, Harrow Weald, Stanmore.

A CHRISTIAN LADY (28) seeks a position as Sub-Secretary, Matron, or Housekeeper in Y.W.C.A. or similar institution. Thoroughly competent.
E. N., The Laurels, Wetherden, Haughley, Suffolk.

LADY WISHES to help in Mission work abroad. Would go anywhere for the Master. Fluent French (Paris), German (Germany), very little Italian.
NORAH, 45, Fairmead-road, Upper Holloway, N.

AS GOVERNESS-HOUSEKEEPER, or any position of trust. A Gentlewoman desires re-engagement. Advanced English, French, fluent German, music, drawing, and elementary Italian. Active, useful, and thoroughly conversant with social and domestic duties. 6½ years in last situation. Excellent references.—Miss WATERS, Woodside, Haywards Heath, Sussex.

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(Continued on page 33.)

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THE GOSPEL IN CEYLON.

ON Wednesday evening, last week, Room No. 6, at the Conference Hall, Mildmay-park, was well filled by friends assembled to hear addresses from the Misses M. and M. W. LEITCH, of the American Board's Mission at Jaffna, on Gospel work amongst the high-caste Tamils of Ceylon. These devoted sisters related in succession some of their experiences, and told of wide openings for spreading the Gospel in Ceylon. They also rendered very sweetly several of the songs sung by the native Christians.

The district in which they have laboured contains a population of over 20,000 souls, and theirs are the only white faces ever seen amongst them. In the homes of the people they are always welcomed, although at first they had to encounter some opposition. Now, however, the people are delighted when the missionaries go amongst them. In the day-schools, in connection with the Mission at Jaffna, there are more than 2000 scholars, almost all of whom also attend the schools on the Sabbath. The teachers in these schools are all native Christians. Fourteen of the native Churches, in connection with the Mission, are entirely self-supporting, whilst the Christians also give largely to other objects. The native Christians' prayer-meetings are full of life. The homes of the people are regularly visited by unpaid Bible-women, who are very warm-hearted and earnest in their work, and who go from house to house, conversing with their inmates, holding meetings, &c.

The Gospel of Christ is assuredly taking root and spreading in Ceylon. The Christianity of those who confess Christ is real, not nominal, as in many so-called Christian lands. An earnest appeal was made to those present that they would pray to the Lord of the harvest that He would thrust forth labourers into his harvest.

It is specially to obtain funds on behalf of the Christian College at Jaffna that the Misses Leitch have now come to England. Some particulars were given of this college, which which was started by native Christians in 1872. It was established with a view to giving a superior Christian education both in the English and vernacular languages. It is strictly unsectarian, and has on its board of directors missionaries of each of the Societies at work in Jaffna, besides a number of representative native Christian gentlemen.

There are at present 167 students, with seven teachers, in the High School—a preparatory school for the College and 73 students in the College itself. Many of the graduates of the Institution have become pastors, catechists, and teachers, not only in missions in Ceylon, but also in various parts of India. It is now proposed to make the Jaffna College a First-grade College; to extend its course of study; to add to its staff of foreign and native professors, enlarging and improving its building accommodation, and providing bursaries in aid of poor students. To accomplish this, the sum of £30,000 will be required. Friends in America have promised to raise half of this amount, if the rest can be obtained in Great Britain.

Rev. J. INGHAM PICKFORD, of the C.M.S., missionary in Colombo for ten years, spoke from personal knowledge of the work of the Jaffna College, and emphasised the need for a Christian education for the rising generation in India. Mr. Pickford, with deep emotion, referred to a telegram which had been received in England the previous day by the wife of a C.M.S. missionary in Kandy for twenty-three years, announcing the sudden death of her husband.

MR. JAMES B. WOOKEY asks us to state that he is open to address meetings at churches in or around London for the purpose of obtaining signatures in favour of the repeal of the Contagious Diseases Acts in India. His address is 90, Almack-road, Clapton, London, E.

MESSRS. FULLERTON and SMITH.

THESE esteemed brethren continue in their good work, "the Lord confirming the word, with signs following." The postponement of their projected visit to Scotland left them free to visit several places from which applications had been received, and they welcomed the opportunity Pontypridd, at the junction of the Taff and Rhondda valleys, was the first place visited, and here they found themselves in the midst of a population of 200,000 people. The services were held in the Presbyterian, Congregational, and Baptist Chapels, and for nine days crowds flocked to hear the Gospel. It was a time of blessing. At Crosskeys, midway between Risca and Abercarne, with a scattered population of 100,000, success crowned their labours, the whole district being moved, and many of the worst characters brought to the Lord.

Despite the alarming colliery accidents which have taken place here, ungodliness is prevalent, and the growth of the churches does not keep pace with the increase in the population. Twenty-five years ago Mr. Spurgeon preached to 30,000 people here, and many lingered till near midnight, the preacher delivering several sermons in one of the chapels. The memory of this event is still cherished, and the results have not disappeared. Verily "the fields are again white unto harvest," and our brethren hope soon to be able to arrange for an extended visit.

Returning to England, they were brought into contact with a totally different class of people, but they were as much at home with the refined suburbans of Sutton as with the rough miners of the Principality. In both cases the same Gospel proved "the power of God unto salvation." Rev. J. M. Bergin, through whom the services were arranged, threw himself heartily into the work, and was as heartily supported by the members of his church. No efforts were spared, and prayer was made continually for a blessing upon the mission. The visit will never be forgotten; the town was moved, and scores were dealt with in the inquiry-room.

The success at Sutton points the moral that our suburbs are amongst the most promising fields of labour to the evangelist. With a Divine quickening and a renewed consecration, the denizens of Villadom will awake to a sense of their responsibility to the masses of our towns and cities, who are left unreached by our impoverished churches. There are whole districts in London in which there is scarcely one resident Christian family, and the consequence is, that the people are tending to a lower depth. There is a "bitter cry" which ascends to the ears of "the Lord God of Sabaoth," from hearts saddened well-nigh to breaking, and the response must come from those who are entrenched in snug villas, if it is to be silenced. With nothing but the gin-shop and the low theatre to break the sad monotony of their lot, the worst passions are being nursed, and there will be an awful harvesting from the guilt gardens in our midst. Carlyle truly says, "Soul is kindled by soul," and never was there a truer word spoken. Let it be pondered by season-ticket holding Christians, who pride themselves in the competency which enables to live out of town, and then let them answer the old pharisaic query, "Am I my brother's keeper," by the persistent resolve to "seek and to save the lost" in our vast centres of population. City missionaries, ragged and Sunday-school superintendents, and struggling pastors will welcome their co-operation, and who can tell with what results?

After leaving Sutton, the evangelists held a few days' mission at Ampthill, in Bedfordshire, with, as a friend writes, "crowds and blessing," and now they are labouring in Rotherham and Masboro', in Yorkshire. At Sutton-in-Craven, the last place visited before Rotherham, they were able to reach a cluster of large villages, where they found ministers and people ready for work after a season of earnest prayer. Preparedness for blessing usually precedes its bestowal, and the rule has obtained here. Crowds flocked to the services: while the inquiry room was filled with adults each evening, about forty children were seeking the Saviour. It has proved a time of exceptional blessing, and "the thanksgiving of many abound to the glory of God." Messrs. Fullerton and Smith, on returning to London, hope to conduct services at Putney and Wandsworth, and after the Pastors' College Conference in April will, God willing, visit Huddersfield, Burton-on-Trent, Greenock, and Tobermory. C.

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MR. QUARRIER'S HOMES.

ANOTHER step forward in the development of these Orphan Homes was taken last week in the opening of a new church at Bridge of Weir. It has been erected specially for the benefit of the orphan children resident at the Homes, though there is a gallery for the public. It is a handsome erection, costing altogether some £6000, all of which has been subscribed. In addition there are a clock for the church tower, and a peal of bells, with a carillon machine, that plays hymns and national airs—all the gifts of friends of the work.

The opening of the church was signalised by an all-day meeting and conference, at which various friends delivered helpful addresses on spiritual topics. In the course of the day Mr. Quarrier said all he wanted now was £20,000 to build twelve more houses for the orphans. Every existing house is filled, and still the children are coming to him for shelter.

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THE GOSPEL SHIPS.

THE French Gospel ship, after a very stormy voyage across the Channel from Bordeaux, has safely reached Portsmouth, for which we can only praise and thank God. During the voyage home, many serious disasters to the shipping and to our brave seamen have taken place.

The vessel has been on this Mission cruise in France for the past nine months at La Rochelle, Nantes, St. Nazaire, and, for the whole of the winter, at Bordeaux, where she was lent with her little crew for the use of Mr. McAll's Mission. The captain and crew have occupied their time in visiting English and other ships, holding meetings on board for the English, and distributing the Word of God, Gospel books, letters, cards, &c. A wish has been expressed that the British and Foreign Sailors' Society should take up the English work among the sailors visiting that Port. We are unable to do this ourselves, and must be content to pioneer and leave others to follow up the work.

The *Herald of Mercy* has been for the past two months at Plymouth, with our crew working very happily and successfully among the fishermen and seamen, several of whom have been led to Jesus. Christian seamen and fishermen have also experienced much blessing. For knitted cuffs, comforters, and waistcoats made by Christian ladies, the men are most thankful, and send their sincere thanks to those of your readers who have thus laboured for the comfort of these hard-worked toilers of the sea.

Other ports in France will shortly be visited for Gospel work, for which we ask a deep interest in your prayers. Bibles, Gospel books, &c., are always welcome.

Gosport. HENRY COOK.

PRAYER FOR MISSIONS.—A correspondent draws our attention to the "Cycle of Prayer" at the end of the pocket almanack of the Church Missionary Society, in which the work of that Society is so arranged as to make some part of it a subject for specific prayer each day of the month. It is suggested that all missionary societies should adopt this plan.

For the Young.

"SHAKING OUT A REEF."

LOOKING OUT FOR THE FISHING-BOAT.

A PRETTY sixpenny book with this nautical name has been prepared and published by Miss AGNES WESTON, of the Sailors' Rest, Devonport, who is now known all over the world as "the sailor's friend." In this book she gives many very interesting facts about the wonderful progress that has been made in helping "Jack" to lead a sober, happy, and good life. We want very much to enlist the warm sympathies of our young readers on behalf of the splendid work that Miss Weston and her helpers are doing, and we therefore give on this page some choice extracts from the little book. By Miss Weston's kindness we are able to give also several of the pictures; they will speak for themselves. If any of our young friends should want to write to Miss Weston, and tell her how much they approve of her goodness to "Jack," they should address her at the Sailors' Rest, Devonport:—

"Bright times coming for us, Miss Weston, when you shake out a reef or two at this dear old Sailors' Rest; and it's about time you did it, too. You don't know how we're crowded at night! we're like herrings in a barrel," said a stalwart blue-jacket; "we're not particular; we sleep on the ground, the bagatelle-boards, or anywhere." Such is the overwhelming answer given after thirteen years' trial, by the blue-jackets and marines of H.M. service, to the gloomy prophecies of many, that these men would never come to a place where coffee reigned instead of beer, and where every effort would be made to do them good in body, soul, and spirit.

"Are you comfortable here?" asked the Crown Princess of Germany, on a visit to the Sailors' Rest. "Yes, ma'am, we are; this is a jolly place; just walk into the reading-room, and see." Here we take a peep at them, almost as comfortable as if they were at home, reading the news, turning over bound volumes of illustrated papers, and spinning a yarn over the fire—those two shipmates, who have met after a long cruise.

"No blue-jacket or marine ever to be turned from the door, even if 'three sheets in the wind.'" "No compulsion of any kind to be used to draw men into meetings and classes; the men to feel as free as if in their own homes." "Men to pay a fair price for food, beds, and baths, but to be able to use the Sailors' Rest in every other way without payment." What is the result? Many a man, once a drunkard, now thanks God for the rule which admitted a man in drink. "I'm glad Miss Weston's got the 'Napier,'" said a seaman. "I'd spent every farthing there, and was roaring drunk, and they kicked me out into the gutter, and there I lay until the dear people at the Sailors' Rest came out and carried me in, publican's leavings as I was, and I turned to a new life, God bless 'em." "Never was so happy in my life," a sailor called out, regardless of the impropriety of disturbing a meeting; "been away four years, but here I am spending my first evening at the Sailors' Rest, and moored fore and aft;" and he pointed to the happy wife on one side, and the children on the other.

More than thirteen years ago one of Her Majesty's ships was paying off at Devonport; with Miss Wintz to help me I had just begun active personal work in the port. We were holding large Sunday gatherings in a furniture warehouse and auction room, when a seaman asked me for a few minutes' conversation. With tears in his eyes he told how he had gone adrift, and numbers of his shipmates, too. "What we want," said he, emphatically, "is a place here, close to the dockyard gates—a nice little place where we could be safe, when we paid off, from the land sharks and alligators, where there would be no drink. We talked all about it before we paid off, and we said, 'Wonder whether Miss Weston will be outside the dockyard gates to keep us from going wrong; she has written to us so often, daresay we shall see her.' We came out with a band of music at our head, and there were the publics dressed out with flags and evergreens, and fiddles going, but you weren't there; so we got 'ticed into the publics, and we all got pretty well cleaned out." Thus the first idea of the Sailors' Rest came from a sailor; there had been Sailors' Homes doing a good work, but none on the spot he pointed out, and none which could be called "Jack's Coffee-House."

The sailor boys claimed almost our first interest and attention. "Somebody's boys" they undoubtedly were, from every part of the country; but who was to look after them, and give them a happy home when ashore, amidst all the temptations of a great naval arsenal? Fine young fellows they were; very anxious to be every inch sailors, and each with his home-history to tell; many a one had a Christian mother, whose prayers followed her boy; others were orphans, and some had led a rough life before joining. Two thousand young seamen are something to deal with. "Shy birds," said one of their officers; "you will never catch them, and if you do you will never keep them." Ominous words, but with a great deal of truth in them, as was learned by bitter experience.

In "shaking out our reef," one great object will be to provide a coffee bar, and a large reading and recreation room, expressly for the sailor boys, that much larger numbers may be welcomed under our roof than is possible now.

SOMEBODY'S BOY.

If the whole scope of the work was simply to rescue and to help our future Navy, it would, as has been truly said, have been worth all the money that has been spent upon it; and a great deal more besides. I attribute the wonderful hold that the work has on the service at large, to the last thirteen years' work among the boys who now constitute the men of the fleet all over the world.

This sailor boys' work was also most appropriately commenced by one of themselves—a fine bright young fellow, full of life and spirits, and a devoted Christian. In 1875 he was

THE OLD FOLKS AT HOME.

training in H.M.S. *Impregnable*, and when the difficulties seemed almost insurmountable in getting the boys in, he volunteered to recruit. "I'll go out," he said, "into the streets and Park, and see if I can get them to come." He did so; dozens of boys followed him, and earnest and hearty were his prayers that the work might grow and prosper. We all felt that the service lost a fine young seaman when, shortly after this, he met his death by falling down into a chain-locker. I often look round on the crowds of boys under our roof, and can see how God has answered, and is answering, his prayers; and I also see the immense and increasing need of "shaking out a reef" for our future sailors.

Our Sailors' Rest would cease to be worthy of its name if we did not take a deep interest, not only in Jack, but in those near and dear to him. The mothers and fathers, the wives and little children, are living to a great extent around us, and the Sailors' Rest is very dear to them. These "little ships' companies" of children are often more than the mother can possibly keep from starvation, and they turn to us as their friends. The devoted band of ladies who work voluntarily with Miss Wintz and myself visit them, and give them needful help from our funds, invite them to our meetings, and aid them in every way. I am sure that many a reader of this little book would be willing to help me in this part of the work; little garments of all kinds for sailor babies, larger ones for the little children, and still, again, garments and warm clothing for women are constantly needed. I only wish I had a hundred working parties, plying the busy needle for me!

Many an interesting incident I could tell about the fishermen, with whom we communicate by sending them monthly a nice packet of *Blue Backs* and *Ashore and Afloat*. The fisherman's life is dangerous indeed, and he is a seaman to the backbone; his boys go afloat in our Royal Navy, and make some of our finest blue-jackets. The wife watches and prays for the return of the fishing-boat she loves so well. A fisherman wrote from the Short Blue Fleet: "We have received your parcels, and do look out so eagerly for them; our men are all reading your papers, and feeling that they have a friend who prays for them, and tries to lead them to Christ, and I do pray to God to mesh those books into a net, and to use them to save many souls for his eternal kingdom." To this fisherman's prayer we say earnestly and heartily, "Amen." I am sure that I may say, "Help me in shaking out reefs all over the world; help my Gospel and temperance work; and help me to build our Sailors' Rest, in which our men learn all that is good."

One of the prettiest sights on Whit Sunday last was an old couple from the most rural part of Essex—the old father with his gaiters and cut-away coat, the mother with her red shawl; they sat in our Hall, and the tears stood in their eyes as a very fine bronzed young seaman got up, and simply and earnestly told how he had been persuaded to come into that Hall, and that God had spoken to him, and that he had become a Christian, and that no one in the Navy was happier than he was; then the tears ran down the old people's cheeks, and they said, "To hear their boy speak like that filled their cup of joy to the brim."

I specially want to increase my children's band of "little naval volunteers," and to any little boy or girl who will become enrolled in that band, and collect if only a small sum, I will send a pretty box free on receipt of name and address.

With a paragraph from a sailor's letter, I will complete the shaking out of this reef:—"I often think of the Sailors' Rest; it has been a rest to me. Please give my love to all the kind friends there; I shall not forget what they have taught me; *I have got something to live by.* I have been telling my mates that we are treated at the Sailors' Rest as if we were lords of the Admiralty, and not blue-jackets. I shall try to get numbers to come, and shall look forward myself to being with you, if God spares me."

Mr. CHAS. INGLIS at NOTTINGHAM.

Mr. Charles Inglis has concluded a month of special services at Nottingham, attended with great blessing. The Albert Hall, which holds some 2500, has not only been filled on Sundays with all classes, to hear the story of a Saviour's love, but many have remained behind to be spoken with personally about their souls.

The week-night services held in the different chapels or mission halls throughout the town will long be remembered. Many in those services were found under deep conviction of sin, and many left the inquiry-room rejoicing in the realisation of their sins being all forgiven. One remarkable case amongst those who were blessed was that of an old woman aged ninety, who was deeply anxious about her soul, and, after being spoken to by one of the workers, went away fully trusting the Lord Jesus. The afternoon Bible talks at the Y.M.C.A. proved a great help to the Lord's people. Many a weary worker got refreshed, while many a disheartened one was greatly encouraged to toil on till the crowning day. One cheering feature of the united Gospel mission has been to see some who were brought to Christ on a previous mission of Mr. Inglis's to the town some twenty years ago not only stedfast, but seeking to win others for the Lord.

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"MOB RULE IN LAUSANNE."

The trial of the persons concerned in the riot against the Salvation Army in Lausanne, described under the above title in our issue of Feb. 3, was concluded on the 5th inst. The prisoners were twenty-two rioters, five Salvationists, and the woman who kept the café in which the meeting and riot occurred.

Three of the rioters were acquitted; the remaining nineteen were condemned to fines, varying from fifteen to forty-eight francs, to pay collectively two hundred francs as damages, and to defray three quarters of the costs of the trial. The Salvationists were fined fifteen francs each, and ordered to pay the rest of the costs. The café proprietor was acquitted; the meeting having been held in a private room, did not thus contravene the decree passed in 1883.

The quiet speech and bearing of the Salvationists as compared with the demeanour of their opponents have been commented upon by various local newspapers. It is to be hoped that these unfortunate collisions will now give place to more friendly relations between the Army and the people.

SOLDIERS' INSTITUTE, SANDGATE.—Would your readers kindly send me some Gospels or Testaments, to give to the Oxford Light Infantry on their departure from this camp to the Isle of Wight? This regiment attends the Institute exceptionally well, and a few have professed conversion. H. Hull.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, March 18, John xiv. 1—15; Monday, March 19, John xiv. 16—31; Tuesday, March 20, John xv. 1—15; Wednesday, March 21, John xv. 16—27; Thursday, March 22, John xvi. 1—15; Friday, March 23, John xvi. 16—33; Saturday, March 24, John xvii. 1—13.

MR. SPIERS has been holding a very successful mission at the Presbyterian Church, Haverstock-hill, N., of which Rev. Duncan Sillars, M.A., is the minister. On Sunday week 950 children came to the first service, and on Sunday last, in spite of the rough weather, 1100 were present. In the daytime Mr. Spiers has visited various schools and colleges in the neighbourhood.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Watford, March 17; Liverpool, April 8—12. Mr. Josiah Spiers, Presbyterian Church, Haverstock-hill, March 4—16, at 7. Mr. Pericles Green, Abergavenny, March 13—16. Mr. Martin J. Hall, Trinity Hall, Stewart's-road, Battersea, March 12—16, at 6.30; Stockwell Orphanage, March 26—29. Mr. George Banaster, Anvil-street, Bristol, March 11—18. Rev. E. A. Stuart, M.A., President of Mission, Town Hall, Bromley, Kent, March 16, at 6.30. Mr. E. Arrowsmith, Norwich, March 17—18; Lausanne, March 23—27. Messrs. Lidstone and Hutchinson, Ipswich, April 17—19.

HOMES FOR LITTLE BOYS.

The silver wedding day of the Prince and Princess of Wales, and the twenty-fourth anniversary of the Farningham and Swanley Homes, were celebrated by an excellent musical and gymnastic display at Albert Hall on Saturday afternoon, the Earl of Aberdeen presiding. The secretary, Rev. A. O. Charles, was unfortunately absent through illness, his place being taken by Canon Freemantle.

The Homes now contain five hundred homeless and orphan boys, who are received in families of thirty each, with a man and his wife as superintendents. They are fed, clothed, educated, and taught useful trades, until able to go out into the world and support themselves in an honest and God-fearing manner. Even then they are not lost sight of, and each year the "old boys" who are within reach receive an invitation to revisit their former quarters. In annual subscriptions and other sources of revenue a sum of about £3000 is annually available for carrying on the work of the Institution, but an amount of £13,000 is needed each year for maintaining the full benefits, and for the balance of £5,000 an appeal to the public is compulsory. The London offices are at 1, Bank-buildings, Ludgate-circus, E.C.

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TEMPERANCE AT THE WEST END.

An eleven days' mission under the auspices of the Marylebone Temperance Federation and General Committee of the Gospel Temperance Movement, was concluded on March 9. The first five meetings were held in the Portman Rooms, Baker-street, formerly occupied by Madame Tussaud's exhibition; the latter six in St Mary's Hall, Crawford-street.

The mission was opened on Monday, Feb. 27, by Mr. William Noble, who gave an able and convincing address. Referring to the former uses of the rooms, he said, "Although there is no Chamber of Horrors here now, we may say there is a chamber of horrors in the memory of every drunkard."

Among those who subsequently addressed the meetings were Messrs. William J. Palmer, J.P., Dr. B. W. Richardson, Canon Wilberforce, W. S. Caine, M.P., Rev. Canon Barker, Hon. and Rev. Canon Leigh, Rev. Thomas Evans, Rev. William Mottram, Mr. J. H. Raper, and others. Canon Wilberforce's address created a marked impression on the large audience. He appealed to his hearers, on the highest grounds, to fight the drink traffic. A very successful meeting for ladies only was held. Mrs. W. S. Caine presided, and Mrs. William Noble, Mrs. J. Christie Mackenzie, and Mrs. Howell addressed the meeting.

This very successful mission was brought to a close on Friday last when Canon Leigh, Rev. William Stott, and Mr. William Noble addressed the meeting. Messrs. W. Sutherland and J. T. Rae acted as joint secretaries for the united committees.

THE HEBRIDES.—At the annual meeting of the West Coast Mission, held recently, one of the speakers said the present destitution in the Highlands and the want of roads in some parts were unworthy of a Christian land. There are cheering accounts of the spiritual condition of the people.

THE FOREIGN MISSIONARY CONFERENCE.—Some 8000 copies of a circular letter on the subject of the approaching Conference have been sent to the secretaries of Missionary Societies, to be forwarded to their agents and workers among the heathen, in all parts of the world. The circular embodies a request that all missionaries should unite in earnest prayer for a blessing on the Conference.

Y.M.C.A., LEYTON AND WALTHAMSTOW.—The members of this branch number sixty-seven, nearly half of whom joined last year, when more central premises were taken. At the annual meeting Ransome Wallis, Esq. presided, and addresses were delivered by Rev. Colmer B. Symes, B.A., Mr. R. Burn, and Mr. G. E. Morgan, M.A. It was shown that new agencies are being added, and that the old ones are being worked with increased vigour.

Notes and Comments.

NEXT week we hope to give portraits of the Queen of Sweden, and of Prince and Princess Oscar of Sweden.

A valuable contribution to the literature of the questions bearing upon the Board School system of education has been made by Dr. More Madden, who has had an experience of many years in connection with an extensive Children's Hospital in Dublin. Dr. Madden says:—

> Nature has unmistakably pointed out that the first eight or ten years should be mainly given up to the domestic development of the religious and moral faculties, and to the physical training of the child, rather than to futile efforts at forcing its mental powers beyond the limits of the most elementary education.

In reference to the large proportion of the children who in our cities come within the supervision of the Education Department, he advocates State provision for a supply of food. We commend these views to those who are in doubt as to the wisdom of feeding the semi-pauper children who are compelled to attend the Board Schools; they are the opinions of one whom long familiarity with the subject in question has qualified to speak with authority.

A contemporary, referring to the recent mass meeting in the Irish Metropolis of the representatives of the beer, wine, and spirit trades in Great Britain and Ireland, in regard to the coming legislation upon Sunday closing and the drink question, disposes of the speakers' arguments very briefly:—

> It was a large gathering, but its size only proved what everybody already knew—that a great many persons depend upon the liquor trade for their sustenance.

It is a more painful fact, however, that of these persons so many are Christians who do not see any inconsistency in their being engaged in a traffic which is potent in producing poverty and crime, and who give to Christian works a tithe of the wealth which has resulted from the infliction of misery and ruin upon others.

A Roman Catholic contemporary, in an article upon Sunday-schools, pays the following tribute to theBible:—

> It is certain that the Bible, even looked at as a human production, is the very best book in the world. No other is equal to it in vivid description, in varied interest, in force of expression, in power of appeal to the heart and conscience. When read intelligently, so as to bring out its meaning, it never fails to make an impression on young people.

The writer too goes on to quote the opinion of the Roman Catholic Bishop of Birmingham, that Bible histories

> seem to us to destroy half the beauty of the Scripture narrative, by not giving them in the Scripture language. We see no reason, so far as they may do so with propriety, why Catholic children should not have the same advantage as Protestants have in a familiarity with the sacred text—a familiarity which, with Protestants, undoubtedly does more for their intellectual culture than all mere literary study put together.

To this we can only add: Neither do we. We earnestly hope that the effect which the writer of the article attributes to the reading of the Bible, "with care, and reverence, and with prayer for the grace and blessing of God," as he properly puts it, may not be confined any longer to the children in our Protestant schools. But whatever an individual Romanist here and there may say, one thing is beyond question—that the Romish Hierarchy is an inveterate enemy of an open Bible, and that notwithstanding an evangelical sermon or sentiment now and then, ignorance and superstition are the Jachin and Boaz of its temple.

Historians tell us that at Christ's first advent the heathen not only felt despair because of the injustices around them, but their own consciences haunted them in their dreams, and they knew not where to fly. An article in the current *Contemporary* goes to show that the same hopelessness is passing over Russia. Political despair among multitudes has been succeeded by apathy; the nerves of the people are wrecked; suicides are continuous; terror and uncertainty appal; necromancy and spiritualism are resorted to; the world is forsaken for solitude. Probably the writer has not got at the heart of the pessimism that, with others, despairs of help from the world, and is looking to Christ. But he pictures a state of society that has not been paralleled, perhaps, since our Lord's first coming.

The same Review presents an aspect of the question of the freedmen in the American Southern States that is full of foreboding. A people is doomed when the subjugation, and not the elevation, of the masses is its policy. There are seven millions of freedmen, mostly in the South, and, instead of equality, an incompletely abolished slavery is perpetuating injustices, caste restrictions, social wrongs and heartburnings, which will again demand the protests of philanthropy; and no nation can escape the judgments of God while it tolerates and inflicts them.

A minister among Congregationalists writes in their Magazine of Christian Life in Switzerland, and says:—

> That which strikes one accustomed to our Congregational methods is, the division of labour adopted amongst the pastors. Our "one man, one church" system—which, in an age that in every other department demands constant change and variety, shuts up a congregation to the utterances of one man, to the speedy exhaustion of the brain of the one and of the patience of the other—has no place here.

Nor had it any place in the Apostolic Churches. We read of, at least, five prophets and teachers in the church at Antioch. A promising movement seems to have begun among some Nonconformist churches in this direction. We hear of deacons preaching and young men invited to exhort. A return to New Testament usage in this respect would be very fruitful of blessing.

During recent years the best efforts of Bible publishers have been exerted to providing large type Bibles in a really portable form. Messrs. Eyre & Spottiswoode have been very successful in this direction, and one of their latest productions does them great credit. It is a beautiful octavo book, in bold brevier type, with marginal references, printed on specially prepared Indian paper. Although the deservedly popular "Queen's Printers' Aids to the Student," in their fullest and best form, are bound up with this Bible, the volume is only a little more than half as thick as similar Bibles printed on ordinary paper. Strongly bound in Russia leather, it makes a specially serviceable Bible, and doubtless will prove a favourite edition with preachers, teachers, and others who have to carry the Scripures about with them.

Rev. Dr. Wylie's timely work, "Which Sovereign? Queen Victoria, or the Pope?" has been published in an abridged form, the reading of which will, it is hoped, stimulate many people to inquire further concerning the subjects discussed. The abridgment (3d. *Morgan & Scott*) contains a complete synopsis of Dr. Wylie's book, and several of the most important sections in full. At the end there are copies of several documents bearing on the forthcoming combined commemoration of the defeat of the Spanish Armada in 1588, and of the accession of the Protestant Dynasty in 1688.

As drink and poverty are twin sisters, it is not surprising to find a Dublin contemporary, *The Medical Press*, dealing in a recent issue with the question of the evils arising from the tenement house, with its terrible "one room" system. What life really is under such circumstances, and what probability there is of purity and piety remaining, may be inferred from the statement which the writer makes:—

> In what was called the parlour of one of these old mansions, we found one of the occupants had the ceiling hung with wet bladders to dry them for sale; another inmate had some hens to assist in providing bread; a third had the refuse fish of the market, in the hope that some wretchedly poor creature would buy even them before starving. In the centre of the room, on a miserable bed, was a child whose scalded legs were gangrenous; and a stifling stench, intolerable to all except those who, driven by poverty, had become inured to it, permeated the house. Yet in that room ten individuals, men and women, ate and slept.

There are in the Irish metropolis thousands of such "homes"; and, knowing this, the high death-rate and the terrible drink-rate are not difficult to account for. How long will it be, we again ask, before some practical result follows the appointment of the Royal Commission upon the Housing of the Poor?

A correspondent of one of the daily papers lately drew attention to the alarming increase of sham working-men's clubs in London. Without endorsing all that he says, his description of these places as mere "drinking-shops and petty gambling hells" must, we fear, be accepted as only too faithful. The whole system of clubs requires a thorough overhauling and re-adjustment, but no statesman has yet appeared with the courage to grapple with the subject, and face the indignant outcry of Pall Mall and St. James's at the idea of their luxurious haunts being brought into line with the workman's tap-room. The public has, however, a right to demand that the powers and penalties already existing should be exercised and enforced by the authorities against these "bogus" institutions. Are they to be allowed to work demoralisation and ruin unchecked until some Charrington arises to head a crusade against them?

At a meeting held at Liverpool a few days ago, Mr. G. S. S. Vidal, secretary of the White Cross Society, in the course of an address he gave on "True Manliness," spoke in encouragement of theatre-going. Asked to withdraw this advice to young men, he declined to do so. In explanation, he admitted that theatres are now a power of evil, but argued that efforts should be made to render them a power for good. He certainly did no kindness to music-hall performers when he said that they lent themselves to the singing of immoral songs, because such songs are in demand, rather than from a personal liking for that which is depraved. A Liverpool correspondent writes to us expressing his amazement that none of the clergymen present at the meeting challenged Mr. Vidal's advice. He asks how, in the face of the prayer, "Lead us not into temptation," White Cross young men can be recommended to seek amusement at theatres, which, with music-halls, are notoriously resorted to by immoral characters.

It has been stated that some of those who have taken part in the Down-Grade discussion are possessed of considerably more theological knowledge than Mr. Spurgeon. The assertion goes to indicate that the word "theology" is being used in a new and unjustifiable sense. A preacher who, by the Spirit's concurrence, has won thousands to Christ; who has assisted in the training of hundreds of successful pastors; whose "Commentary on the Psalms" aids preachers everywhere; whose "Morning and Evening Exercises" are read by myriads of devout persons; and whose sermons are eagerly welcomed wherever the English language is spoken, and year by year are always felt to be fresh and stimulating to Christian devotion and faith—such a man may err, but he ought not to be spoken of as a less furnished theologian than preachers who are comparatively unknown.

In last week's issue of THE CHRISTIAN was reproduced a note from *The British Weekly* on the short article, "The Down-er Grade" (Feb. 24). That note was incorrect, (1) in making Mr. Charrington responsible for the article, and (2) in exaggerating its statement. The original article said:—

> Last Saturday night I accompanied Mr. Charrington through a district occupying perhaps a quarter of a mile square, comprising several streets of houses, which my companion, by his own determined and fearless action, had cleared of their vicious inhabitants.
>
> But the most shocking feature of the case is that in every street the churches, by the direct complicity of some of their members, or by inexcusable ignorance and neglect, are aiders and abettors of this iniquity.

The note in *The British Weekly* was as follows:—

> It has been reserved for Mr. Charrington to make by far the most serious assault that has ever been directed against organised churches. In THE CHRISTIAN of last week it is stated, on Mr. Charrington's authority, that in nearly every street in the East-end the churches are aiders and abettors of vicious houses, either by the direct complicity of some of their members, or by inexcusable ignorance and neglect.

It will be observed that we spoke of several streets in an area of "a quarter of a mile square," not of "every street in the East-end." To describe the statement regarding some of the churches in that locality as "the most serious assault that has ever been directed against organised churches," is inaccurate, even though it was added that the same state of things as was described exists more or less in every square mile of London. The editor of *The Weekly* kindly undertakes that his mistake will be corrected in this week's issue.

While Germany has been mourning the death of its first Emperor, the Heir Apparent to the English throne, and his popular consort, have celebrated their "Silver Wedding." The festivities at Marlborough House have, of course, been shadowed by the gloom of the death-chamber in Berlin. Perhaps it is not amiss that their Royal Highnesses, even in the midst of their family rejoicings, should be reminded of the transitory nature of earthly pomp and glory. At the same time, all the Queen's loyal subjects will wish and pray that the Prince and Princess of Wales may see a long, happy, and useful life in their exalted position.

We know that it is no enviable thing to live and move in the fierce light that beats about a throne, or the steps that lead to it. But we could wish that the past record of the Prince had been such as to call for unqualified approval and congratulation. Even *The Times*, in its long, laudatory and courtly review of the Prince's wedded life, cannot refrain from a word of protest and advice:—

> Happily the cases are rare when his conduct is less free from reproach than his warmest well-wishers could desire. Amongst them is the unfortunate weakness which has led him to patronise American cattle-drovers and prize-fighters. It is to the eternal honour of the Princess of Wales that her marked disapproval of the cruel practice of pigeon-shooting has rendered it unfashionable. It would be a serious evil if anything said or done by the Prince should cause any diminution in the loathing with which the brutal practice of pugilism ought to be regarded.

We trust that with years will come wisdom, and a nobler conception of the great responsibilities and duties of one who in the providence of God seems set to rule over a mighty empire.

We turn with a sense of relief to the earliest official utterances of the new Emperor of Germany, who by marriage is so closely related to the English Royal House. In a letter to the German people, he sets forth a programme of peace and international amity that bodes well, we trust, for the future of Europe. In another manifesto, addressed to Prince Bismarck the Emperor declares himself on behalf of the largest religious toleration, and also says, on the question of education:—

> Only a generation growing up upon the sound basis of the fear of God and simplicity of morals can possess sufficient resisting power to overcome the dangers which in a time of rapid economical movement arise for the entire community through the examples of the highly luxurious life of individuals.

Many who desire to be "imitators of God as dear children" are observing with anxious and painful interest some of the features of the Wesleyan West-end Mission, and the views propounded in the first articles of the last two numbers of *The Methodist Times*.

A misleading advertisement, headed "The Down-grade Controversy," &c., was inadvertently inserted in this and other religious papers. The pamphlets advertised represent the so-called New Jerusalem or Swedenborgian Church, whose teaching we regard as erroneous and mischievous.

EXETER HALL Y.M.C.A.—The forty-fourth annual meeting of this Association is to be held at Exeter Hall, on Tuesday evening, March 20. The speakers include Rev. Canon Basil Wilberforce, Rev. C. H. Spurgeon, and Rev. John McNeill (of Edinburgh). Mr. McNeill is announced to give special addresses on the following Wednesday and Sunday evenings.

RYDE Y.M.C.A.—This Association is thirty years' old. The report for 1887 shows that it is serving many useful functions. There has been an improvement in the attendance at the Sunday afternoon Bible class. The library has been added to, the volumes now numbering 8,000; and Hazelwood, the home for young men of the commercial class, continues to be extensively patronised. The auxiliary agencies are numerous and in good working order.

MR. SPURGEON'S NEW CREED.

IN inviting the 432 ministers who said "Yes" to his recent inquiry to a Conference fixed for April 16, the week preceding the Baptist Union meetings, Mr. Spurgeon encloses *two* creeds. No. 1 is the basis already agreed to. No. 2 is much more precise and extended, and Mr. Spurgeon says, "It will be a far greater pleasure to me if many of the brethren will prefer to sign No. 2. This I have drawn up for *those who may wish to enter afterwards, for all future students and associates.*" The new Conference is to consist of persons who have been students of the Pastors' College, such other brethren as may now be admitted by the President, and those who may be elected by three-fourths of a meeting of the Conference.

The new creed, which is preceded and followed by a good deal of explanation, runs thus:—

> We, as a body of men, believe in the "doctrines of grace," what are popularly styled Calvinistic views (though we by no means bind ourselves to the teaching of Calvin, or any other uninspired man), but we do not regard as vital to our fellowship any exact agreement upon all the disputed points of any system, yet we feel that we could not receive into this our union any who do not unfeignedly believe that salvation is all of the free grace of God from first to last, and is not according to human merit, but by the undeserved favour of God. We believe in the eternal purpose of the Father, the finished redemption of the Son, and the effectual work of the Holy Ghost.
>
> (1) The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
>
> (2) The right and duty of private judgment in the interpretation of the Holy Scriptures, and the need of the teaching of the Holy Spirit, to a true and spiritual understanding of them.
>
> (3) The unity of the Godhead and the Trinity of the persons therein, namely, the Father, the Son, and the Holy Ghost.
>
> (4) The true and proper Godhead of our Lord Jesus, and his real and perfect manhood.
>
> (5) The utter depravity of human nature in consequence of the Fall, which Fall is no fable nor metaphor, but a literal and sadly practical fact.
>
> (6) The substitutionary sacrifice of the Lord Jesus Christ, by which alone sin is taken away, and sinners are saved.
>
> (7) The offices of our Lord as Prophet, Priest and King, and as the one Mediator between God and man.
>
> (8) The justification of the sinner by faith alone, through the blood and righteousness of the Lord Jesus Christ.
>
> (9) The work of the Holy Spirit in the regeneration, conversion, sanctification, and preservation of the saved.
>
> (10) The immortality of the soul, the resurrection of the body, and the judgment of the world by our Lord Jesus, which judgment will be final, according to the words of the Great Judge: "These shall go away into eternal punishment, but the righteous into eternal life."
>
> (11.) The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Believers' Baptism and the Lord's Supper.
>
> We utterly abhor the idea of a new Gospel or an additional revelation, or a shifting rule of faith to be adapted to the ever-changing spirit of the age. In particular we assert that the notion of probation after death, and the ultimate restitution of condemned spirits, is so unscriptural and unprotestant and so unknown to all Baptist Confessions of Faith, and draws with it such consequences, that we are bound to condemn it, and to regard it as one with which we can hold no fellowship.

REQUESTS FOR PRAISE AND PRAYER.—PRAISE for much blessing and answered prayer during special services at the Corn Exchange, Huntingdon.——That God has manifested his power in the enabling many to give their hearts to Him during the mission services and cottage visitations of Miss Grace Abbott and Miss Fisher, in Stonehouse, Glos.——PRAYER for blessing on an effort to rescue discharged prisoners and released convicts in Glasgow.——For blessing on Christian work at Lewes and Brighton, by Messrs. H. A. Squire and H. M. Barnett.

THE LATE GERMAN EMPEROR.

At a very advanced age, and amid the sincere regrets of the civilised world, the Emperor William I. of Germany has been gathered to his fathers. It is not needful in these columns to refer to the chequered and stirring career of the deceased Emperor; the facts have been very fully supplied by the daily press. Though by the necessities of his position, and the circumstances of his time, he was as much "a man of war," perhaps, as Joshua of old, it is interesting to know that his personal sympathies have ever been on the side of peace, and he has probably done more in late years than the world is aware of to conserve the peace of Europe. The military supremacy of Germany, however, it must be said, is upheld at a tremendous cost to the Empire. Though a man of strong will and great force of character, the influence of the late Emperor was largely overshadowed by the potent personality of Prince Bismarck, who survives his august master.

"The King is dead; long live the King!" is a well-worn phrase which scarcely has its usual application in this case, since the life of the new Emperor seems so precarious. As his sentiments are known to be strongly in favour of the preservation of peace and the true development of Germany's vast resources, we can but pray that the threatened blow may be averted, and that Frederick III. may long reign over a people among whom socialistic discontent will disappear before their lessening burdens and their growing happiness.

Some deeply interesting comments on the death of the late Emperor were made by Rev. Dr. Adolph Saphir on Sunday last in the course of the morning service. He said:—

"It is a very important and solemn event to speak about as a believer to believers, and as we are met together for worship I shall limit myself to one aspect of the great man's life—his relation to the kingdom of God. Christ is King of kings and Prince of the kings of the earth; and we ought to remember the testimony lifted up by one who, in the providence of God, has sat upon a great throne. A few years ago, when serious changes were proposed to be made in the national Church of Prussia, and also in the schools, the Emperor, in an address which was published to the whole nation, used these weighty expressions:—

"'The Christian religion is the foundation on which we must abide. There is a movement in the present day in the churches—a leading astray of souls, which deeply grieves me; and a falling away from religion as the sole basis of morality. Our religious education must become much deeper, and more and more decided. That is of greater importance in the education of the young than the quantity of knowledge: the scientific training of the intellect will not produce moral elevation of character. If there is anything that can give stability in the present life, it is the one only foundation which is laid in Christ Jesus. We must all build on the one foundation of the Bible and the Gospel.'

"I was very much struck at the time by the value of this testimony to the whole nation, and, indeed, to all nations, especially in this day of confusion. I marked the words years ago, and I now translate them, because, I think, they will be solemn and interesting to us all.

"There are some other words of the late Emperor that I think we ought to remember. In the year 1873, the late Pope Pius IX. wrote to the Emperor, 'Everyone, who has received baptism belongs in a sense to the Pope.' The Emperor immediately replied, 'The Reformed faith which I, like my ancestors and most of my people, confess, does not permit us to acknowledge any mediator but our Lord Jesus Christ in our relation to God.' A year later the Emperor wrote to an English statesman, 'I have been called to lead the conflict with a power [that is, Papal Rome] whose history has proved it to be incompatible with the peace and welfare of nations; and the victory of which power would endanger in our days the blessings of the Reformation, liberty of conscience, and the authority of the law, not merely in Germany.'

"It is very evident what is meant by the words 'not merely in Germany.' In this country not only 'the world,' who, of course, do not understand these things, but even the Christian people, are blind to the danger of that fearful Church of Rome, which never changes. Strange to say, the danger of unbelief, the danger of lawlessness, the danger of Popery, are hidden from the eyes even of those who are Christians, and who are ministers in the Church of Christ. As for this great man, who has confessed the Lord Jesus Christ, and who has now been taken away after his long and eventful life, our full trust is, that when the blessed words of Scripture were spoken to him by a faithful minister of the Gospel, there was given unto him that last victory; these were the words, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me.'"

THE EMPEROR'S DEATH-BED.

(*From "The Times" of Monday, March 12.*)

The following account of the late Emperor's last moments will be read with interest—all the more as it is understood to come from the pen of the Court Chaplain, Dr. Kögel, who was called in to administer the spiritual comforts of Christian consolation to his dying Majesty:—

Dr. Kögel repaired to the Emperor's sick bed at five o'clock on Thursday evening. After a few observations, in the course of which the Chaplain spoke of the nation's prayerful sympathy with the august patient, he repeated the verse of Ps. xviii.: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me." Then the verse of Isaish liv.: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." And afterwards part of the first verse of Isaiah xliii.: "Fear not: for I have redeemed thee by thy name; thou art mine." After each of the above quotations the Emperor said: "That is beautiful." When the Chaplain continued, "I know that my Redeemer liveth; Christ is the resurrection and the life," the dying monarch broke in with, "That is right."

During the evening a number of further passages of Scripture were repeated, among them Isa. xiv. 27, "For the Lord of Hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?" Rom. v. 1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ;" Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world;" 1 John i. 7, "The blood of Jesus Christ his Son cleanseth us from all sin"; John i. 29, "Behold the Lamb of God, which taketh away the sin of the world;" and Rom. xiv. 7—9, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that He might be Lord both of the dead and living."

These passages were not repeated at one time, but at intervals, so that the Emperor's strength might not be overtaxed. Verses were also read from church hymns, including one of the Emperor's favourite verses. When the chaplain repeated the words of Simeon, "Lord, now lettest Thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation," the Grand Duchess of Baden asked her father if he had understood what had been said. He gave an affirmative reply by repeating the last words of the passage, "Mine eyes have seen thy salvation." In one of the pauses the Emperor remarked quite spontaneously, "God has helped me with his name." At another time he said, like one dreaming, "We are going to have a devotional hour together." Then, after an interval, he explained, on coming to himself, "I have had a dream; it was the last ceremony in the Cathedral." He evidently had in mind the picture of his own obsequies.

At four o'clock on Friday morning Court Chaplain Kögel offered up a prayer; and in the repetition of the Lord's Prayer, which followed, the Empress joined aloud. Then the chaplain began Ps. xxvii., "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" And the Grand Duchess of Baden again asked, "Papa, do you understand?" The expressive answer was, "It was beautiful." Upon this the devoted daughter inquired, "Do you know that mamma is sitting by your bed and holding your hand?" At these words the dying Emperor opened his eyes, and turned them for a long time upon his mournful consort. When he closed them again, it was for ever. Thus his last looks were given to his wife.

The approach of death being unmistakable, the Court Chaplain pronounced a benediction upon his expiring Sovereign in the words: "The Lord bless thy going out and coming in from this time forth for evermore. Enter into peace. There remaineth, then, a rest for the people of God. Father, into thy hands we commend his spirit. Thou hast redeemed him, O faithful God." When life had left the frail body, the Imperial Family knelt down, and Dr. Kögel offered up a prayer, in which he thanked God for his goodness in preserving so long the life of the Emperor, and in redeeming him and taking his spirit to Himself. He commended Prussia and the Empire, the Empress, and all members of the Imperial Family, with their relatives, to the Divine care, and concluded with the words: "Have mercy upon our Royal House, our nation, and fatherland; and now in death fulfil to the Emperor the promise, 'I will bless thee; and thou shalt be a blessing.' Amen."

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THE LATE MR. G. BREALEY.

The announcement of George Brealey's departure will have been read with sorrow by very many friends throughout the country, and also by hundreds of others in distant lands, for his name was very widely known in connection with his work for Christ on the Blackdown Hills, and through his "Blackdown Tracts," and "Arrows Shot at a Venture."

As was reported at the time, Mr. Brealey was last autumn struck with paralysis, by which he was deprived for some time of the power of speech, and so generally weakened that he was quite laid aside from active service. By the blessing of God on the means used, he partially recovered strength, and was able quietly to take part in Christian labour. In company with his wife, he proceeded a few weeks since to Weston-super-Mare. The change made him feel better, and he purposed returning to Clayhidon on Monday last week; but on the previous Saturday, in the afternoon, he suffered an apoplectic seizure, and on the Tuesday morning the Lord received his spirit.

From the beginning of his illness, Mr. Brealey suffered much from pain in his head; during the last twelve hours of his life he was quite unconscious. The funeral took place on Thursday afternoon. The hymns, "Hiding in Thee" and "Simply Trusting" (the last hymns sung by Mr. Brealey prior to his fatal illness), were sung, and addresses delivered, also affectionate references to the departed one. Mr. Thomas Newberry spoke from John xi. 26: "If any man serve Me, let him follow Me; and where I am, there shall also my servant be: if any man serve Me, him will my Father honour." And Mr. James Wright, of Bristol, from Phil. i. 21: "For to me to live is Christ, and to die is gain." Mr. Douglas Russell afterwards read a touching letter from Mr. Stancomb, of Yeovil, and Mr. J. A. Vicary closed the service with prayer, and at the grave "For ever with the Lord" was sung.

The work on the Blackdown Hills will, God willing, be continued on the same lines as before by Mr. Walter Brealey, who has been for the past eighteen years his father's fellow-labourer in all departments.

LIVERPOOL STRANGERS' REST.—Eleven years ago, when this Rest was first opened, Park-lane was one of the worst districts of the city, sailors and emigrants being there surrounded by temptations, and profligacy abounding on every hand. Now the character of the neighbourhood is much improved, the better state of things being in a large measure consequent upon the operations of the Strangers' Rest mission. With the exception of the keeper, all the workers are volunteers. During last year meetings were held in English, German, French, Spanish, Finnish, and the Scandinavian languages. Mr. T. A. Leigh, Alexandra-buildings, James-street, Liverpool, is the hon. treasurer of the Rest.

Letters to the Editor.

SCRIPTURE DISTRIBUTION.

SIR,—Having had some little experience in the work of Bible distribution at my own charge, I send a few thoughts in harmony with some of the suggestions of Rev. J. Wilkinson, in his recent pamphlet.

In March last, needing a milder climate for a time, I made my way to Algiers, North Africa. On my arrival in that city, in my first walk through the busy streets, looking on the many nationalities represented, with their diversities of language and costume—French, Spanish, Italian, Jew, Greek, Arab, and others—I seemed to myself of a sudden to be in Jerusalem on the day of Pentecost. I was impressed with the thought of the city as a grand centre for the distribution of the Word of God, and was glad to find a Depôt of the British and Foreign Bible Society. The agent and his assistant, a colporteur, kindly gave me much information about the work in this part of the Bible Society's great field.

I purchased a supply of Gospels in the various languages and began the distribution, spending several weeks, more or less daily, going into the cafés, shops, market-places, and among the French soldiers at the barracks, and about the governor's palace. The books were well received, with few exceptions, even among Jews and Mohammedans. I enjoyed my work, and felt it a great privilege to give the Gospels, in so many languages (thanks to the British and Foreign Bible Society), to many who had never seen them and to whom they had, at least, all the freshness of novelty.

I gave portions rather than whole New Testaments, believing that in the first work of evangelising, a Gospel was all-sufficient to guide to eternal life. In giving a Gospel rather than the whole New Testament it was with the conviction that they were more likely to read it through, and possibly repeat the reading, and, further, if they were not interested and blessed by the part, and that containing a summary of all saving truth, they probably would not be by the whole; on the other hand, if the portion was found sweet to the taste, they were sure to seek the whole, and be quite ready, if they have the means, to pay for it.

As my object was to distribute as widely as possible, I found I could give away four Gospels in the different languages, in good print, and neat binding, for one whole New Testament, of inferior print, and less attractive.

As to the question of giving or selling the Scriptures, I *gave* them; and for the chief reason that at Algiers the field for giving is very large, and the field for selling very small. Of the hundreds one could give away, I am sure not one in fifty could be sold. My compassion was moved when I saw the intelligent and faithful young colporteur going forth with his well-stored package of Bibles, Testaments, and Gospels for sale, and, after the toils of the day, returning with the weight of his precious burden hardly less than when he started; and for the reason that the people had not sufficient knowledge of the worth of the book to buy it.

In giving a Gospel I first questioned as to the ability to read it, and if this was lacking, as was mostly the case with Arabs, I did not generally give it, and when I did, it was with the hope that curiosity might stimulate the recipient, like Belshazzar of old, to seek some Daniel who could read the writing and make known unto him the interpretation thereof.

While I gave freely I knew it was quite possible that some of these Gospels might be destroyed; when Jesus Himself sowed the good seed, did He not know that some would fall by the wayside, and others upon the rocky places, and others upon the thorns, as well as others upon the good ground, but this did not hinder his freely sowing. If some of our books were burned, did not the Lord of the harvest permit some of his living witnesses to be burned? Did He not cause the blood of the martyrs to be the seed of the Church? and might not the blaze of a few portions of Scripture attract such attention to the meaning of all this opposition—for there are inquiring minds who are more likely to read a book that is forbidden—that the ashes of the little Gospels would become a fertiliser of the great field of the kingdom?

Shall we not, then, sow broadcast the Gospel in the very words of Jesus, and which may be printed for less than a penny? Shall not our missionaries be liberally supplied with all they can well distribute? And are not all Christian travellers called to be agents of the Bible Societies in the blessed work? We live in a day when we may penetrate every part of the world. We circumnavigate the globe in greater numbers than in former days we traversed to Italy. Christian men and women go on excursions to India and China, to say nothing of North Africa, and all the ports of the Mediterranean. What finer field for distribution of the Word of God than the deck of an Oriental steamer, where usually all nations are represented, and where they sit about the decks in groups or singly with nothing to do, and are ready to receive any book that promises to answer curiosity or give occupation. Is not here a call to every disciple, who finds himself in such companionship, from his Master saying "Freely ye have received, freely give"? And should not every such traveller when he returns to report to his friends what he has seen and what he has done, feel that a grand opportunity and privilege of his journey has been lost if he has failed to leave in his wake on the sea and on the land the light of the Gospel of Christ?

MAC.

Rev. J. Wilkinson writes:—I would call attention to one or two points in Mr. Hudson Taylor's recent letter, to prevent misunderstanding. In the second paragraph Mr. Taylor seems to understand me as opposed to colportage. On pages 28 and 29 in my pamphlet I state the contrary, as follows:—"It might be desirable, and even necessary, to supplement by colportage the distribution of the Scriptures by missionaries. In this case the expenses of the colporteurs might be borne by the Missionary Societies, or by the Bible Societies; or partly by both, according to the state of their funds, and by mutual arrangement."

In the third paragraph he says:—"The comparison of the gratuitous circulation of books, the character of which is not known, with the gifts of affection of valued friends is, to my mind, utterly fallacious. Do we not all receive gratuitously through the post publications which, without ceremony, we consign to the waste-paper basket?"

I reply:—The Scriptures are love-gifts from the best of friends, and are distributed as such; and should the recipient, after reading the book, pronounce it worthless and consign it to the waste-paper basket, he would have the satisfaction that it had cost him nothing. Further, it is true numbers of publications gratuitously received by post are consigned to the waste-paper basket, but their character is known pretty well before this takes place. Our registered and other letters, though received gratuitously, are not consigned to the waste-paper basket. It is not because books are gratuitous that they go to the waste-paper basket, but in many, if not most cases, because they are books of no value, or circulars appealing for money we are not able or not willing to give. With a moment's reflection I think my good friend will admit that this comparison is "utterly fallacious."

I thank Mr. Taylor most sincerely for having given his views on this subject so frankly and kindly, even though not quite in harmony with my own. We must, however, keep before us the needs of the world, and seek to ascertain the best methods and agencies for supplying those needs.

THE HYDE-PARK HALL, where Mr. Chas. Cook conducts mission work, was re-opened on the 6th inst., having been re-furnished after fourteen years of service. Addresses were delivered by Rev. D. M. Cameron, Battersea, Hon. J. V. Farwell, Chicago, and Mr. Cook. On Sunday afternoon Mr. Farwell addressed the workers, and preached in the Metropolitan Music Hall in the evening.

SOUTH LONDON COAL PORTERS.—A few evenings ago, about three hundred coal porters, in the employ of various firms south of the Thames, partook of tea by invitation of the Working-men's Mission, Collingwood-street, New Cut. A public meeting was afterwards held, when addresses were delivered by several friends, as well as by some earnest Christian porters. Gospel temperance was powerfully advocated, and at the close of the meeting several total abstinence pledges were taken.

EDUCATION FOR THE BLIND.—A class for the education of blind men and women was commenced on Thursday, 8th inst., in the Jubilee Hall, in rear of the North London Homes for Aged Christian Blind, Hanley-road, N. An inaugural service of a devotional character was held, at which Rev. John Jackson gave a suitable address. The classes will be held every Thursday afternoon from 2.30 to 4.30, the first hour being devoted to the study of God's Word, the second to instructing the blind in those systems most adapted to their age and capacity.

DISTRESS in SOUTH-EAST LONDON.

DURING the past winter the destitution caused by the lack of employment in our south-eastern suburbs has been of an exceptional character, and the distress has been simply appalling in its severity and magnitude. On December 31 *The Times* published an article showing that the workhouse at Greenwich was overcrowded; that the poor, whose bread-winners could find no work to do, had parted with every available article, and pawned all the wearing apparel belonging to themselves and their children for food; that two persons had actually died of starvation; and "that even for several days eleven persons had been subsisting upon cabbage leaves and other refuse, which had been picked up in the gutter." This is, indeed, a sad picture to be presented in the richest and most highly civilised capital in the world. At that time, however, the distress had not reached its climax; it was during February and the severe weather in the beginning of March that it assumed its worst phase; and at the present moment there is an immense amount of misery amongst the poor workers who cannot find work to do.

We have much pleasure in drawing our readers' attention to an effort, begun so far back as November last, for endeavouring to do something towards alleviating the intense suffering, and not only to assist poor men to get work, and thus provide food for their families, but also to draw them, and their wives and little ones, under the influence of the Gospel, and so to bring them comfort, and elevate them from the miserable, in many cases almost hopeless state, into which they have fallen. At that time Major Cox had his attention drawn to the lamentable state of affairs existing, and he determined to devote his energies to the service of the poor destitute people in Greenwich and Deptford. As it had been calculated by those best able to arrive at a correct conclusion that there were at least 2000 men out of employment, in the parish of Deptford alone, Major Cox undertook a formidable task, but he resolved to limit his operations to those who registered their names at the Police Stations, under the recent orders of the Commissioner of Police. By adopting this course, he avoided having to deal with professional medicants, or dishonest, or convicted people, who have a not unnatural disinclination to enter police stations under any circumstances.

Out of Major Cox's efforts shortly sprang the Society for Assisting Deserving Working Men, with a powerful committee, including Lieut.-Gen. J. Field, C.B., the well-known secretary of the Evangelical Alliance. Considerable sums have been collected, but we regret to learn that the funds are now nearly exhausted, although there is very much more to be done by this Society, not only in the direction of getting employment, if possible, for the large number still on its books, and in assisting people until employment can be obtained, but also in evangelistic work, and in improving, if possible, the social status of those assisted, as well as giving help in emigration to suitable cases.

The Society has taken a small house as officers' waiting-rooms, &c., at No. 8, Blackheath-road, S.E., in a central position, just where the parishes of Greenwich and Deptford join. In the beginning of December, in this house, Major Cox commenced a Gospel service on Sunday evenings. The first was attended by five working men, but soon the numbers increased to such an extent that he had to seek the assistance of Rev. F. Storer Clark, the Vicar of St. Peter's, Greenwich, who most kindly placed St. Peter's Mission Hall, in Bridge-street, Greenwich, at the disposal of the Society. Here have been assembled on Sunday evenings as many as 300 of these poor people, many of whom would shrink from attending any regular religious service because they have no decent clothing.

Almost every Thursday evening a good tea has been given in St. Peter's Hall, to about two hundred of these hungry people and their children, and after the tea there has been an entertainment of some kind—dissolving views, lectures, music, singing, and recitations. These teas and entertainments have been thoroughly appreciated, and have given evident pleasure and satisfaction to those who have been able to shake off for an hour or two the squalid associations of their wretched homes, where, alas! they are obliged to herd together, sometimes seven or eight in a single room.

The attendance at the Gospel services growing so rapidly, Major Cox felt that he required experienced assistance in conducting them, and on application being made, Captain Smith has supplied preachers from the Evangelisation Society.

In another brief article we hope to state of the results achieved.

The Book World.

Poor Poems.

LIFE'S INNER LIFE. By P. Chantrey. *Remington.* Mr. Chantrey gives us no preface to this collection of short poems, and it is hard to tell from the poems themselves whether he has any greater purpose in publishing them than the desire to see them in print. But it may be that his book is a well-meaning attempt to lead the men and women of the world to more unselfishness and decision of character. One poem, "The King," seems to us to be worth all the rest of the volume.

Sermons on Ephesians.

THE MYSTERY OF HIS WILL. By Marcus Rainsford, B.A. 3s. 6d. *Hodder & Stoughton.* This neat little volume contains twenty-one sermons on topics in the first chapter of the Epistle to the Ephesians. Various aspects of the believer's life, hope, and prospects are set forth with charming simplicity, while blessed truths connected therewith are made to shine with self-revealing beauty, as Scripture is summoned to expound Scripture in the preacher's felicitous and impressive style. Such high-toned teaching, so full of ripe and helpful thought, so fragrant with devotion, so rich with the bloom of spiritual sympathy, cannot fail to please and to profit the thoughtful reader.

A Practical Book.

THE RELIGION OF THE CROSS. By Rev. H. B. Chapman, vicar of St. Luke's, Camberwell. *Swan Sonnenschein, Lowrey & Co.* This book at first sight rather repelled us, with its rough and ready, not to say occasionally uncouth, phraseology upon the holiest of subjects. It is, nevertheless, an extremely practical book, written by an active and genial man. It deals with evangelical religion as brought out into daily life. It insists, and very rightly, that our religion, if it is real, must be seen under the daily annoyances which meet us all, and that it is useless for us to find fault with our health or our surroundings, when in most cases the fault lies precisely in this, that we are too lazy to take trouble for others, and too selfish to put their welfare before our own ease. We could, indeed, hardly recommend the volume to those souls which are seeking Christ, but we very heartily commend it to all who have found Him and desire to live worthily of Him.

Messianic Prophecy.

RAYS OF MESSIAH'S GLORY. By David Baron. 3s. 6d. *Hodder and Stoughton.* The second edition of this scholarly work is now issued with additional notes and a valuable appendix. The author, a converted Jew, is a profound and earnest student of Holy Writ. He is eminently qualified to treat the somewhat difficult subject of Messianic prophecy. With the vigour of an earnest thinker, and the fervour of deep conviction, he most conclusively proves Jesus to be the hope of Israel, and the light of the Gentiles; to whom all the early dispensations pointed, of whom the prophets spake, and in whom are centred the prospects and glory of the latter days. The pages of Old Testament Scripture are illumined with light from the cross, as many of their wonderful predictions are shown to be realised in the person of Christ, the son of David and the Son of God. The book is worthy of a careful study; it is well calculated to convince unbelieving Israelites, and to confirm the faith of believers in respect of the Messiahship of our Lord.

Moral Difficulties in the Old Testament.

MORAL DIFFICULTIES IN the OLD TESTAMENT SCRIPTURES. In No. 56 of the "Present Day Tracts" this subject is considered by Rev. Eustace R. Conder, D.D. Moral difficulties are shown to be either apparent discrepancies in Biblical teaching, or discrepancies between some Scriptural representations of God's character and dealings, and the judgment of an enlightened conscience. Such difficulties are examined and solutions offered, and among the subjects discussed are the following:—The Sin and Sentence of our First Parents, The Deluge, The Destruction of the Cities of the Plain, The Slaughter of Heathen Nations, The Trial of Abraham's Faith, and the Imprecatory Psalms. In the end, it is pointedly shown that no difficulties evoked by either devout study or hostile criticism of the Bible, are comparable in magni-
de, importance, or stubborn reality to the diffi-
involved in rejecting Him who has said of
hom his teaching is not received, "The
have spoken, the same shall judge
is a very useful one. (4d. *Re-*

Some Story Books.

We have received a number of attractive story books from the *Wesleyan Methodist Sunday-school Union*:—FRANK ARMSTRONG AND OTHER STORIES (9d.), by Sarson C. J. Ingham, contains seven wholesome tales.—ELSA'S HOLIDAY AND WHAT CAME OF IT (6d.), by Alice Briggs, is calculated to impress upon the young the duty of tender regard for others, and likwise to show the wisdom of trusting in God at all times.—IN PAWN. By Annie M. Young. 1s. 6d. Sorrow attends the steps of a son who turns a deaf ear to the wise counsel of a loving mother. Misery follows hard upon intemperance. These and other morals are pointed out in a forcible manner.—HAZEL HALDENE. By Eliza Kerr. 2s. 6d. This is a good tale, showing the beauty of a forgiving spirit.—SIRE AND SON: A STARTLING CONTRAST. 2s. 6d. Rev. Amos White's excellent temperance story has undergone revision for this edition.—DUCHESS RENEE, AN EPISODE IN THE HISTORY OF THE REFORMATION. 3s. By Sarson C. J. Ingham. The subject was worthy the interesting treatment it has here received. As a tale the book will doubtless have many readers; but its historical basis invests it with a peculiar charm. Indeed, "Duchess Renée" ought to be put in the way of young persons who are inquiring into the meaning of the Reformation.

EVANGELISTIC NOTES.

Blackburn.—Messrs. Leonard Weaver and William Grove have held a twelve days' mission here. Large congregations gathered nightly, and the meetings have been wonderfully owned of God in the conversion of many.

Rev. Dr. Morris, of the Church Parochial Mission, has conducted a mission at Christ Church, Burton-on-Trent (of which Rev. Chas. Guest is the vicar), attended with great blessing. He is now engaged in similar work at Whitehaven.

Acton.—Rev. W. A. Meaton has concluded a six days' mission in the Congregational Church (Rev. W. F. Adeney pastor). The results have been threefold—the quickening of spiritual life in believers, the decision of the undecided, and the response of the little ones to the love of Jesus.

Mr. W. R. Lane has closed an evangelistic mission, held in the Presbyterian Church, College Park, W. Interest in the meetings was sustained throughout, and it is believed that much good was done. Believers were quickened, and not a few who had formerly been careless made profession of faith in Christ.

Rev. W. Hay Aitken will conduct a mission, March 11—24, in St. Nicholas, Whitehaven; March 25 to April 1, in Holy Trinity, Whitehaven. Prayer is requested for blessing in these parishes. There has been an abundant answer in blessing at Warton and Carnforth, for which our readers are asked to unite in praise.

Tamworth.—We have closed a short mission here, conducted by Mr. W. Smith, of the Evangelisation Society. It has been greatly owned of God. Mr. Smith is a most earnest and gifted evangelist. We praise God for souls saved, and a desire on the part of believers to be wholly consecrated to Him and his service. E. P.

Victoria Docks.—During the past three months Gospel and temperance meetings have been held three times a week in Alnwick-road Custom House. The congregations consist of the rough lads from fourteen to twenty who stand about the street corners; thirty-three have signed the pledge, and several of them have manifested signs of deep contrition and faith in the Lord Jesus Christ. Mr. J. Waite, who has conducted the meetings, has made the Gospel message so plain and simple that these lads are becoming much attached to him, and are thronging the room. THOMAS STUART.

Cheshunt, Herts.—A week's mission has been held in St. Mary's Public Hall, with most encouraging results. From Monday to Friday the preacher was Rev. Robert Wood, of Ramsgate, except on one occasion, when Rev. F. B. Meyer gave an address to Christians, which was much enjoyed. The interest shown was so great, the afternoon meetings being well attended and the hall filled in the evenings, that it was decided to prolong the mission for two days. Mr. J. Jackson, of London, conducted the closing meetings. The interest was well sustained to the last, and culminated in a crowded meeting on Sunday night. Almost all the evangelical Christians of the town united in this mission, including many of the students from the college.

Dr. Munhall has been holding revival meetings in Buffalo, New York. During three weeks over seven hundred people have confessed Christ.

Mr. William Forbes closed his services in Surrey on Friday last, and on Sunday he began a six days' mission at Bosworth-road Chapel, North Kensington.

Mr. J. W. Moodie, soldier-evangelist, held meetings on Sunday and Monday last at Redhill, with very good results. He has just left for Cairo, Alexandria, Malta and Gibraltar, to labour in the Gospel among the soldiers.

Y.M.C.A., Birmingham.—The visit of Rev. B. Dinnick, late of Birmingham, has been accompanied with much success. The audiences were large, especially the last evening, when Pastor Dinnick gave three addresses.

St. Mabyn, Cornwall.—The Lord has been giving showers of blessing in this village. During the past month special services have been conducted by Mr. John Elliott. Some have been won to the Saviour, and are now rejoicing in a new-found peace.

Ilfracombe Y.W.C.A.—Mrs. W. E. Legg has concluded a ten days' mission among women here. There have been many professed conversions, and much definite blessing among believers. All who had received blessing met around the table of the Lord on the last Sunday evening in the church of St. James' and St. Philip.

Crieff, N.B.—For the past three weeks evangelistic services and Bible-readings have been held in various parts of this town, by Messrs. Smith and McNab. Every evening the word of truth was preached to increasing audiences with great power. Many have been convicted of sin, and not a few have been led to embrace the truth as it is in Jesus. It has been a time of much refreshing and encouragement for believers. G. M.

Messrs. Moody and Sankey have visited Sioux City, Iowa, where a conference of ministers and workers was held, when many practical topics were discussed. At the conference Rev. Geo. Knox said there are over 6000 young men in Sioux City, and not over one-tenth of them can be found in the churches. One night there were 165 young men in a gambling saloon in the city. The Gospel meetings were large, and there were many inquirers.

Leamington.—John M. McAuliffe has just concluded two exceedingly interesting missions at Tachbrook, South Leamington, and at St. Mary's, of which Rev. S. C. Morgan, D.D., formerly of Swansea, is vicar. In the former mission at Tachbrook he was largely assisted by Rev. A. Lester, vicar of Thorndyke, Yorks. Very much interest was aroused, and many souls confessed Christ. Special meetings were held for men, women, and children, and also for Christian work, at which John M. McAuliffe pleaded for the Lord's work in the villages of England. Very real work for the Lord is being done at St. Mary's, Leamington, by the vicar and his devoted wife.

Rev. Robert Balgarnie has concluded a nine days' mission at the London-road Chapel, Brighton (Rev. Edmond Phillips pastor), with a result which has surpassed even the most hopeful, and filled all hearts with thankfulness and praise. More than two hundred persons came forward as anxious inquirers, most of whom professed to find rest in Christ, Many more were led to publicly confess Christ for the first time. A pleasing feature of the mission was its catholicity. Invitations were given to other churches to send their senior scholars; many of these gave themselves to the Lord, and will have their names returned to the schools from which they came.

The Metropolitan Tabernacle Country Mission will be pleased to communicate with Christian men who are efficient preachers desirous of becoming members. Mr. A. J. Millwood, 4, Park-villas, Colliers Wood, Merton, S.W., is secretary.

THE BARCELONA PROTESTANT COTTAGE HOSPITAL.—During last year about forty patients were cared for, 34 of them being treated within the hospital. The patients were mostly Spaniards, but England, Scotland, France, Germany, Sweden, and Brazil were represented at one time or another in the wards. Among the offerings received during the year was one of £15 3s., proceeds of the sale of used postage stamps. Further particulars of this unsectarian work may be obtained of Miss Thackrah, 33, Woodberry-grove, Finsbury-park, N.

A VERY PRESSING NEED.

In a village in the West of Ireland a Scriptural School has been carried on with much success for many years. It has been maintained by the personal efforts of the family of the resident Proprietor, whose means, under existing circumstances, do not admit of his rebuilding it. The School is attended by over forty children, who are daily instructed in the Word of God, but the School House is in a state of irreparable decay, the walls being held together by props. A new building is absolutely necessary, if a Romish education, without he Bible, for the villagers, is to be prevented.

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"WM. B. KILLALOE."

"I beg fully to concur in his lordship's recommendation.

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The Lord Bishop of Derry and Raphoe writes November 17, 1887:—

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The Lord Bishop of Cork, at the last Annual Meeting, says:—

"In his own diocese fifteen schools were supported by this Society, and he was there that day to express what he felt, that the work of this Society had been of very great benefit and advantage to those distant and remote parishes."

Contributions will be most thankfully received by the Secretary or Hon. Secretary at the above addresses, or may be lodged in the Provincial Bank of Ireland, Dublin.

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INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

PHTHISIS — BOTH LUNGS DISEASED.— CASE of a YOUNG MAN at MILE END.

The patient came to Coombe Lodge in June of last year. Examined by Dr. B——. Both lungs diseased in upper lobe, and heart slightly affected. He had never been well since an attack of rheumatic fever eight months before. Had been under treatment at Victoria Park and by several doctors since. Symptoms of decided phthisis were present, and he was losing flesh fast.

The patient (named S. Brooks, and residing in Bancroft-road) was sent to me by an old patient (Mr. F. J. D. Sawle). He rapidly recovered. In a few months he was thoroughly well.

In a letter of Dec. 11th, Mr. Sawle says: "Concerning the young man Brooks whom I recommended to you, I am pleased to say he continues well and attends to business. His friends are so thankful for your kindness. *He came to you as a last hope.* I myself cannot speak too highly of your treatment. I was a patient of yours in August, 1884, as you will see by your books. I am well known at the Sunday School Union.—Yours truly, F. J. D. Sawle, 58, Canal-road, Mile End."

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A SERIOUS CRISIS IN INDIA.

IT is impossible to believe in the God of the Bible without believing that He will punish deliberate and persistent sin. God cannot be defied without the certainty of an approaching judgment and a day of shame and confusion. In the olden times God's prophets warned rulers and peoples of the results of trampling his statutes under foot, and setting his will at nought. Has God now abdicated his position as Supreme Ruler of the world? Has he been bowed out of the universe which He created? He is in authority still. Let his own people, therefore, bear witness for Him, and, taking heed of wickedness in high places in our own day, dare to confront it with "Thus saith the Lord."

The Government that in India rules, for the time being, over one-sixth of the human race, has blotted the word "not" out of the seventh commandment, so far as its own practice is concerned. In the Bible the sinful woman is described as pursuing her course under cover of cunning and secrecy and darkness. The Government of India declares that such a veil is unnecessary. It legitimatises her calling, and provides her with a licence (*vide* Act 14 of 1868; also Cantonment Acts). In order that none of its subordinates shall mistake its intention, it has issued and re-issued to them an "Exposition" of the regulations under which impurity is encouraged by law. "Well-meaning men" (Government officials) are there warned not "to attempt to suppress prostitution," nor to aim at "a reduction of the number of prostitutes" (*vide* "Cantonment Regulations," framed under Act 22 of 1864, and re-enacted in Act 3 of 1880).

That caution is followed in the "Exposition" by an explanation of what local officials are expected to do under one of the Rules in the vain endeavour to checkmate God, and to enable men to sow to the flesh, without of the flesh reaping corruption. The filthy technicalities cannot be produced here. The Rule which is thus explained is so drawn as to give to a moral mind no clue to its real intention. Only the filthiest of the brutish would understand its purport from its surface. It is not surprising, therefore, that this particular explanation closes with :—

> "It may be said that the desired object might be declared more distinctly than has been done in the Rule, and that the procedure to be followed should be more clearly defined. We have, however, thought it best to frame the Rule in the manner that has been adopted, because the subject is one regarding which it is not desirable to enter into details in Rules of general character, which will be published by the Government. Under the Rule the necessary objects can easily be obtained *without needless publicity*."

The "Exposition" explains that "the interests of the army and of the civil population in this question are identical; and, although the measures which will now be undertaken have for their primary object the prevention of disease among the troops, the benefit of these measures will be shared by the civil community. If they prove successful they may, probably, be widely extended hereafter, and it would be a complete mistake to suppose that they concern the European soldiers only."

I witnessed at Umballa, on January 16 last, the carrying out of that expressed intention to extend the system of licensed licentiousness to the civil population. At that place, accompanied by an American missionary, I visited the Kucha Bazaar *Chuckla* (Government brothel), consisting of a square of dwellings opening on to the main street of the Kucha Bazaar. I found that the women in that *Chuckla* were licensed to sin with natives only. Their statements as to the particular character of their licences, which they exhibited to us, signed by the local (European) magistrate, were subsequently confirmed by the superintendent of police, and the assistant doctor of the Government lock hospital. The Europeans, however, were not left unprovided for. In five other *Chucklas* at Umballa the women were licensed for Europeans only.

No sin brutalises the whole character so much as the sin of impurity. The connection between licentiousness and brutality is the same now as it was in the days preceding the Flood, when "all flesh had corrupted his way upon the earth," and "the earth was filled with violence through them." It is the same as it was the day preceding the destruction of Sodom. The British soldier in India, whose evil desires are intensified by being pandered to and provided for, illustrates by his treatment of native women how great a brute the training of his masters has made him. At one of the *Chucklas* for Europeans which I felt it my painful duty to visit at Umballa, a woman had had one eye knocked out by one of the pupils in vice of the God-defying Government. Another woman exhibited the scars upon her body caused by having her clothing set fire to by a soldier. Of course it is not private soldiers alone who are thus brutalised. Officers, and civil servants, and civilians are also affected. Several medical officers in succession at Umballa have thought it proper to suggest in their official reports that "recruiting *dhāis* might be employed in importing younger and more prepossessing women at a small capitation fee" to minister to the brutal desires of Europeans (*vide* Reports on the Umballa and Mooltan Lock Hospitals for 1886). That this Satanic solicitude is not in the interest of private soldiers alone is indicated by an offer from one of the Government-paid *Chuckla Mehuldarnies* (head-women) at Umballa, to supply me at my house, under the supposition that I was a British officer, with a child of fourteen years of age. At a city farther north, which I visited after I left Umballa, it transpired some time since in the course of a law suit, that a *Mehuldarnie* kept a register of women whom she sent out to the order of British officers, the reason she assigned for thus registering her official customers being that sometimes the young victims were missing.

Is it extraordinary that in the face of such things, and with a knowledge of them spreading among the native population, Christian missionaries make comparatively so little progress?

The brutality with which British soldiers and licensed officials, under the Acts, are drilled into treating Indian women, necessarily induces a tendency and disposition to treat the men of India also with coarseness, brutality, and contempt. Let no one think that this is a matter of minor importance. British rule is not so firmly established as to bear this unnecessary strain. It is not the coolies only, and the uneducated, who are thus treated, and are sensitive regarding it. Peculiar feelings arise in the heart of a cultured native when he hears himself addressed or alluded to as a "nigger" by some officially brutalised Englishman, who regards him in the same light as the women the Government has provided, perhaps mere girls, upon whom in some cases infinitely worse outrages are committed than can be mentioned in a letter like this. Go where he will the educated native is not free from the likelihood of being made bitterly to feel the recoil of the British degradation of his countrywomen. A native judge of the high court and his son purchase first-class railway tickets, but a British officer in the carriage to which they go, resents the indignity of having to travel with "niggers." He prevents their entrance. With feelings I shall not attempt to describe they go elsewhere.

This tension of feeling is further strained by the consciousness that women who do not lead an openly immoral life are made the victims of the British system of licensed sin. This has been reiterated in my presence by native editors and others. Indeed how is it possible for it to be otherwise, when its administrators are ever moving in a seething circle of corruption, in which the business of life is to regard women as the mere tools of wicked men? In such a circle, fraud, and lying, and bribery, and perjury, are as much at home as brutality.

If the people of Great Britain, and especially the Christians of Great Britain, do not interfere to stop the mad career of the handful of sin-supporting politicians who are at present in power in India, there can be no doubt that that career will be stopped by other means. Men "whose eyes are full of adultery and who cannot cease from sin," may regard lightly the virtue, the happiness, and the lives of Hindoo women; but the time is surely at hand when the Lord will execute righteousness and judgment for all that are oppressed. The victims have appealed to His tribunal against their abusers and murderers. Will the churches of Great Britain arouse themselves to humiliation and prayer, and action, if perchance God will stay the impending judgment, or will they allow events to take their course?

God's dealings with mankind in all ages prove that the end is the same with governments as with individuals. The execution of judgment is not hard. God has only to let events take their course. As I stood amid the scenes of the Mutiny at Cawnpore, and then at Lucknow, and then at Delhi, I realised how easily national judgment can follow national sin, as effect follows cause. I realised it afresh as a few weeks since at Peshawur, the border city of India and Afghanistan, I looked towards the entrance of the Kyber Pass, of disastrous memory, and remembered the tale of the first British-Afghan campaign. History uses the convenient word *émeute* to cover the character of the incident which led to the fatal ending of that unjustifiable enterprise. The truth seems to be that the indignation of the Afghans at the treatment of their women, principally by the officers, led to the rising which turned the tide against the English, and led to the retreat to Jellalabad, in which the whole army perished with the exception of one man.

Another so-called *émeute*, similar to that, may occur among the hardy race in northernmost India at any time. Licensed sin is in full blast at Peshawur and other cities, and places near. At Peshawur one of the Government brothels is planted close to the gate of the church. From the door of their compound the women can see the men for whom they are licensed, paraded to "Divine service." The people talk about these things. The impurity of the officers, as well as of the rank and file, is thrown up in the faces of the missionaries, as two at Peshawur themselves told me. Strange stories are current. One speaks of a commanding officer at a border military station requisitioning some young and good-looking women, and one of them dying the first or second morning after her arrival, through the outrages inflicted upon her—murdered, like the woman who perished "at the door of the man's house where her lord was," as recorded in the Book of Judges. Here are the conditions which invite retribution. Other parallel conditions it is, perhaps, best not to mention. An *émeute* in the Punjaub might ignite a train which would sweep British rule from India in a few days.

The Government of India should have hastened the coming of the kingdom of God among the more than 250,000,000 of this vast Empire. It ought to have been a lamp in the midst of heathen darkness. But the light that is in it being darkness, how great is that darkness? Has not the Hand that setteth up one and putteth down another begun to write upon the wall, "Mene, ———." Will He finish the sentence, or will the Hand be stayed by the bringing forth of fruits meet for repentance? It is the fool who has said in his heart, "There is no God." ALFRED S. DYER.

Allahabad, India, February 18.

We have received a letter from a British Army officer in India, in which he frames the following grave indictment against the authorities, and especially the chaplains of our forces in that country :—

"I have just read Mr. Dyer's article 'The Black Hand in India,' in your issue of January 20, which concerns Lucknow. I have no doubt of the correctness of his facts, but I confess my surprise that people in England have only so lately become acquainted with them. Mr. Dyer is, however, too hard on commanding officers of regiments, who have no power whatever to abolish licensed prostitution, and would simply subject themselves to trial by court-martial, and dismissal from the service for disobedience of orders, if they refused to allow the system in their regiments: nor could they stop it by refusing. The chaplains (Church of England, Roman Catholic, and Presbyterian) are the people who might speak and protest: *but they never do, and affect to know nothing about the matter.*

"The Government plan is to encourage as many prostitutes as possible to take up their abode in or near the regimental bazaars, all to be licensed women, of course; and I myself (though usually it is not my duty to attend them) have been at Cantonment Committees, where the views of the authorities as to the advantages of extending the number of licensed prostitutes, and the plans proposed have been read and discussed.

"Soldiers are practically encouraged by their superiors to commit fornication, and no doubt consider it in this light. Being mostly young and ignorant, are they not deserving of commiseration as well as censure?"

THE GOVERNMENT *VERSUS* GOD IN INDIA.

Dear Sir,—Some years ago an account of an almost unbelievable case of callousness of heart went the rounds of the North Country newspapers. A little girl, playing on the banks of a canal with some other children, fell into the water and was drowned. At the inquest it came out that a man, a strong able-bodied miner, whose name was given, was standing near by smoking his pipe, and did not so much as take his hands out of his pockets towards the rescue of the child, but stood and watched it drown. The coroner's jury very justly passed a very strong rider of condemnation on this unnatural monster, and the coroner regretted that there was no legal method of punishing him.

But every reader of Mr. Dyer's appalling letters, who has taken no prayerful action thereon must search and see whether, in condemning such a one as this hard-hearted miner, they are not in danger of bringing upon themselves Nathan's rebuke to David, "Thou art the man!" The Committee of the Gospel Purity Association would strongly urge upon every individual reader of The Christian the duty of writing (1) to the Member of Parliament, Liberal or Conservative, of the district in which they live; (2) to Viscount Cross, the Secretary of State for India. The address of the latter is 12, Warwick-square, S.W. The House of Commons, through its financial prerogative, has the power instantly to stop the infamous system of State Licensed Harlotry in India. The Secretary of State for India has also the power to send out, to-morrow, if he chooses, a telegram sweeping it away.

Do not be satisfied with merely writing the letter, but see that a reply acknowledging its receipt is sent by the member of Parliament, or the Secretary of State, as the case may be. If no such reply is received, write again, expressing surprise. This individual action is the more necessary, as the subject has been almost completely boycotted by the London Press: only one morning paper reporting one or two answers to the questions that Professor Stuart, M.P., is now putting in the House of Commons. No doubt the action of the editors would have been the same if four thousand years ago, there had been a great and powerful newspaper Press in Egypt: but the Israelites would have come out, for all that.

Christians in India are working, and working splendidly. We have just received at this office petitions against this evil system for presentation to the Queen, and both Houses of Parliament, from the missionary women of India. They are signed entirely by native and European women who are working in the Gospel in all parts of India. All the most important languages are represented. I wish it were possible to give a fac-simile of these interesting sheets, in which English, Gujerathi, Bengali, Hindu, and other languages are curiously mixed up together. The petition to the Queen has a clause in it which runs as follows:—

> We also humbly beg to draw your Majesty's attention to the fact that whereas no girl under sixteen years of age is at liberty, by law, to change her religion, or under twenty-one to dispose of her property: a child of twelve can choose a life of sin and be brought under the Provisions of the C. D. Acts.

Shall we stand by, like the North Country miner, and see this Hindu child of twelve perish? God forbid!—Faithfully yours,

Maurice Gregory,
Hon. Sec. Gospel Purity Association.

31, *Paternoster-square, E.C.*

WOMEN IN INDIA.

In the course of an address on Saturday week, at the annual meeting of the National Indian Association, Sir William Hunter made the following observations as to the position of women in India:—"The political result of the educational movement has been to make broader the basis of British rule, and its social results are numerous and complex. Conspicuous among the latter is the agitation to improve the position of women in India. I do not join in unreserved condemnation of the restrictions found in a woman's life in India, because those restrictions have a protective as well as a restraining end. In all the social relations which can be tested by statistics the position of women in India is exceptionally high. The proportion of female criminals and prisoners to male criminals and prisoners is but a mere fraction of the proportion existing in England. Female drunkenness in India is unknown, and a woman's life is safeguarded from poverty and crime in a manner which some of her English sisters might well envy. But the question has arisen whether Indian women do not purchase their safety at too high a price, and whether security is not compatible with a larger measure of freedom. And this question has presented itself most prominently in the movement against child-marriage and enforced widowhood among the Hindoos. These customs are neither of them practised by the great masses of the people, but only among the great majority of the upper classes—the very people who come most strongly under Western modes of thought. In Bengal, out of every thousand girls between the ages of five and nine, 271 are married and 11 are widows. Among the high caste all girls are either practically wives or widows before they reach their fifteenth year. It is estimated that there are about one million of young widows belonging to the Brahmin and Rajput castes, to whom the system of enforced celibacy must be a cruel infringement of their natural rights. To simply forbid such customs by legislation is difficult, for it is the imperative duty of a Hindoo father of good caste to absolutely secure that no daughter of his house should ever be without a protector; and the re-marriage of widows is closely bound up with the liability of the husband's heirs to provide that no woman of the family should ever be without a home. Native opinion must ultimately decide the question, many of the difficulties of which are already being removed. The leaders of Hindoo thought are beginning to perceive that these restrictions rest upon no injunctions of the Vedas, but upon mediæval customs and texts; and British legislation has declared the right of Hindoo widows to marry again, and to carry their property with them if they have renounced the Hindoo faith, and adopted some other religion. A large sect of the Brahmin caste, which supplies the intellectual leaders of the people, is in favour of reform, and they are supported by large numbers in the lower castes. The more conservative castes will yield when they find that the only alternative is a loss of influence with the people.

KIRKCALDY, N.B.—A Working Lads' Institute has been started here; to a large extent it is the outcome of Mr. George Clarke's first visit to the town in 1886. Mr. Clarke was present at the opening of the Institute recently, and gave to the 400 lads who were present some excellent advice.

BRIDGEGATE, GLASGOW.—The workers of the Bridgegate Slum Mission recently held their first annual meeting, when reports of the work were read. Gospel effort is much needed in the district, and the mission has been greatly blessed and prospered during the past year. Owing to the increased attendance at the evangelistic meetings, the first premises of the Mission became too small, and a much larger place has therefore been secured.

RESCUE WORK AT BRIGHTON.—With nearly 500 houses licensed for the sale of intoxicating liquors, Brighton has a sad drunkards' list. The Police Court and Rescue Mission directs its efforts to reclaiming the victims of intemperance. The report of last year's work shows that the missionary attended the police court [illegible] times, paid [illegible] visits to prisoners in the cells or on their discharge from custody, and also visited [illegible] persons in their homes, instructing them in the Gospel, and helping to supply their temporal necessities. Fallen females and workhouse inmates have likewise been brought under Christian influences, and many public meetings held in connection with the Mission.

SOCIETY AND SUNDAY.

It is gratifying to find that the Press has almost unanimously approved the action of the Upper House of Convocation in its protest against the increased desecration of the Lord's Day by the idle and wealthy classes. For them there is not the excuse pleaded for those who work hard during the week. During the London season certain sets in "society" have begun to choose Sunday for a variety of amusements, some of which are disreputable on any day, or at any season. Without discussing the religious or social aspects of the question, I ask your permission to mention a few historical facts.

When the Marquis Wellesley, the Duke of Wellington's brother, went to India as Governor-General, he found that the English community, civil and military, had thrown off almost every restraint of religion. In fact, it was a common saying in those days that every Englishman left his Christianity behind when he rounded the Cape of Good Hope. As the Marquis believed religion to be the best safeguard of law and order, he resolved to throw the whole weight of his government on the side of decent observance of Sunday. After he had been a few months in the country, he issued a Proclamation, forbidding horse-racing, and other sports out of keeping with the Christian Sabbath. He spoke plainly of these amusements on that day, as being contrary at once to English customs and to the ordinances of the Protestant religion. He ordered all magistrates, and officers in command of stations to prohibit such practices; and he announced that anyone disregarding his order should forfeit the protection of Government, and be sent back forthwith to Europe. As long as Lord Wellesley's firm hand was at the helm, and his own noble example was witnessed, the despisers of religion were kept in check, as we are told in Marshman's Life of Dr. Carey.

It was from the good influence of George III. that Lord Wellesley took his ideas of what an English Sunday ought to be, or, at least, what it ought not to be—a day of reckless and profane revelry, such as we are now threatened with in England. George III. had not been many months on the throne before he abolished the Sunday levées and the Court entertainments which had been the usage in the time of George II. In the first Proclamation made by the good King "against vice and immorality," he referred to the desecration of the Lord's day by those who ought to set a better example to the nation. In his biography many incidents are recorded which show the strong feeling he had on this point all through his life. On one occasion, when the palace at Kew was being repaired, the King missed a workman with whom he had sometimes held communication on religious subjects, as was his custom on meeting with persons like-minded, in every rank of life. On hearing that the man had been dismissed because he refused to work on Sunday, the King was greatly offended, and commanded that he should be at once restored: saying, "the man who respects the law of God is the man *for me*, let him be sent for." It will not tend to the stability of the throne if the example of George IV., in this and other public matters, is followed by our future King, instead of that of George III.

The same respect for the Divine law and for English usages, in regard to Sunday, has been always shown by Queen Victoria. Let one instance suffice. When the Queen and the Prince Consort paid their first visit to Paris, the Emperor Napoleon (whose knowledge of English opinion on religious observances did not extend much beyond the Bohemian circles of Blessington House) had prepared special amusements for Sunday. The Queen and the Prince sent a courteous intimation to the Emperor that they would like to pass the Sunday quietly; and their wish was respected.

I may add that during the first International Exposition, in the Champ de Mars, the whole of the English department was closed on Sundays. So far from this being met with ridicule by the French, many expressions of surprise and approval were heard, and a lesson of a practical kind was given, which working men in this country would do well to ponder.

A Sunday of pleasure to the rich means a Sunday of labour to the poor. Once break through the restraints of religious and social usage, and the Continental Sunday, with its toils, as well as its so-called amusements, will take the place of the good old English "day of rest and gladness." M.D.

Notes on Daily Readings.

SUNDAY, MARCH 18.——AMOS VI.

1.—*Woe to them that are at ease in Zion, and trust in the mountain of Samaria.*—"This woe applies to the great men in Zion and Samaria, *i.e.*, to the chiefs of the whole of the covenant nation, because they were all sunk in the same godless security. In order to define with still greater precision the position of these princes in the congregation it is added 'to whom the house of Israel cometh' (so R.V.)—namely, to have its affairs regulated by them as rulers."

6.—*But they are not grieved for the affliction of Joseph.*—"Joseph signifies the people and kingdom of the ten tribes."—*Keil.* Upon these first came the judgment of God in the earlier invasions of Assyria. Luxury and self-indulgence were out of place at such a time.

9.—*If there remain ten men in one house, that they shall die.*—"In the straitness of the siege of Samaria (2 Kings xvii. 5) famine must have been followed by pestilence.'—*S.C.* The scene which follows reminds one of the fearful scenes described in Defoe's history of the great plague of London, when a cart went through the streets with the cry, "Bring out your dead!" The despair of the sufferers is vividly described by being forbidden to make mention of the name of the Lord.

12.—*Shall horses run upon the rock?*—"The questions represent what is absurd and fruitless. Is the conduct of the nobles and judges of Israel more reasonable who have turned God's law and equity into a means of oppression and violence, and yet hope to escape the Divine judgment?"—*S.C.*

MONDAY, MARCH 19.——AMOS VII.

"The prophet had just announced the punishment to be inflicted on Israel by a powerful enemy. He now adds a series of visions in which the Lord showed him some details of the approaching calamity. The first three correspond with the gradual advance of the Assyrians. First, Pul invaded the land (2 Kings xv. 19, 20), but retired on receiving from Menahem 1000 talents of silver (this would correspond to ver. 3, 'It shall not be, saith the Lord'). Secondly, Tiglath-pileser, at the invitation of Ahaz, made a second invasion, and carried captive the tribes on the north and east (2 Kings xv. 29, xvi. 7; 1 Chron. v. 26) (this would correspond to ver. 6, 'It shall not be, saith the Lord God'). Lastly Shalmaneser subdued and carried away the remainder of the people (2 Kings xvii. 3—6)."—*S.C.*

6.—*This also shall not be, saith the Lord.*—"This points not to what was past, but to some greater unnamed calamity that was to follow. A respite was granted."—*S.C.*

8.—*I will not again pass by them any more.*—"He will no longer spare as hitherto."—*Keil.*

10.—*Amaziah, the priest of Bethel*—"The high priest at the sanctuary of the golden calf at Bethel."—*Ibid.*

14.—*I was no prophet...but I was an herdman.*—"Amos repudiates the insinuation (12) that he practises prophesying as a calling or profession by which he gets his living."—*Ibid.*

17.—*Israel shall surely go into captivity.*—A repetition of the words (11) which he was charged with having used.

TUESDAY, MARCH 20.——AMOS VIII.

"Under the symbol of a basket filled with ripe fruit the Lord shows the prophet that Israel is ripe for judgment (1—3); whereupon Amos, explaining the meaning of this vision, announces to the unrighteous magnates of the nation the changing of their joyful feasts into days of mourning, as the punishment of God for their unrighteousness (4—10), and sets before them a time when those who now despise the word of God will sigh in vain in their extremity for a word from Him (11—14).—*Keil.*

2.—*A basket of summer fruit...the end is come.*—There is a play upon words: "summer fruit" is *kaits*, "end" is *kets*. "At harvest time there is no more to be done for that crop. Good or bad it has reached its end, and is cut down. Israel was ripe, but for destruction."—*Pusey.* See, as to the world, Rev. xiv. 15.

7.—*The Lord hath sworn by the excellency of Jacob—i.e.*, by Himself.—So *Pusey* and *S.C.*

9.—*I will cause the sun to go down at noon, I will darken the earth in the clear day.*—"The correspondence of these words with the miracle at our Lord's death (Matt. xxvii. 45) was noticed by the earliest Fathers."—*Pusey.* When Christ died "for that nation" (John xi. 51) the words were fulfilled (7) "I will never forget any of their works," for they were visited upon the Substitute. To those who reject Christ another day is coming when "the sun shall be darkened" (Matt. xxiv. 29), and their works shall be visited in judgment upon themselves, seeing that they reject God's salvation.

12.—*They shall wander from sea to sea.*—The restless, unsatisfied, wandering life of Israel among the Gentiles is here depicted. They have rejected the Word of God in the person of his Son (Heb. i. 2), and cannot elsewhere find it.

WEDNESDAY, MARCH 21.——AMOS IX.

1.—*I saw the Lord standing upon the altar.*—"It has been disputed what altar is meant. Some suppose that the altar at Jerusalem must be intended, since that alone deserved the name. Others more naturally take it as the altar set up by Jeroboam; for the context relates to Israel, and to Israel alone. The destruction of this same altar had already been foretold by Amos (iii. 14)."—*S.C.*

11.—*In that day will I raise up the tabernacle of David that is fallen.*—This prophecy does not relate to the throne of David, but to the tabernacle of David. The Tabernacle of David is that which David erected on Mount Zion (2 Sam. vi. 17; 1 Chron. xv. 1) for the ark of the Lord, in which it remained all his lifetime, until removed to Solomon's temple. It was thus separated from the tabernacle of Moses, which continued all this time at Gibeon (2 Chron. i. 3), where the regular Levitical ceremonial was carried on. David thus enjoyed by anticipation the Gospel privilege of access into the holiest (Heb. x. 19), *i.e.*, direct access to God without priestly intervention. He could go in and "sit before the Lord" (2 Sam. vii. 18), and hence the psalms of David breathe the spirit of direct communion with God, which makes them suitable to the Church of God in all ages. This explains the meaning of James at the council of Jerusalem (Acts xv. 15), who quotes this passage to justify admitting Gentiles to a like privilege, viz., direct access to God without the burdensome ceremonial of the Levitical law. David's Tabernacle was thus a type of Gospel worship.

12.—*That they may possess the remnant of Edom.*—For "Edom" the LXX. evidently read "Adam," which differs but in one letter. Hence their rendering "that the residue of *men.*" They also read "seek" for "possess," which also differ in Hebrew by but one letter.

THURSDAY, MARCH 22.——OBADIAH.

"The silence of Holy Scripture as to the Prophet Obadiah stands in remarkable contrast with the anxiety of men to know something of him. Hence they hoped that he might prove to have been the faithful protector of the prophets under Ahab, or the son of the Shunammite whom Elisha recalled to life, or the Obadiah whom Jehoshaphat sent to teach in the cities of Judah, or the Levite set over the temple in the reign of Josiah. Fruitless guesses at what God has hidden."—*Pusey.*

1.—*Let us rise up against her in battle.*—"Vv. 2—9 contain the denunciation of Edom; 10—14 the cause of the denunciation; 15, 16 an expression of the denunciation; 17—21 a declaration of the glories of Zion following the fulfilment of the denunciation."—*S.C.*

3.—*Thou that dwellest in the clefts of the rock.*—"The word 'rock' is *Selah*, and by it the prophet probably designates 'Selah,' which was the name of the Edomite capital, whose site was afterwards occupied by 'Petra,' a word of like import. The site abounded with cliffs, honeycombed with caverns, and in these caverns the Edomites dwelt."—*S.C.*

12.—*Thou shouldest not...neither shouldest thou...neither shouldest thou.*—All these should be corrected, as in margin, to "do not." So R.V. "Look not thou," "rejoice not," "neither speak." It is a warning to Edom as to the future, not a remonstrance as to the past.

17.—*But upon Mount Zion shall be deliverance.*—R.V. better "shall be those that escape." Comp. Joel ii. 32.

21.—*Saviours shall come up on Mount Zion.*—"Under the saviours the Saviour is concealed."—*Keil* and *Hengstenberg.*

FRIDAY, MARCH 23.——JONAH I.

All we know about Jonah is to be found in 2 Kings xiv. 25. He flourished in the reign of Jeroboam II., near the time of Amos and Hosea.

2.—*Their wickedness is come up before me.*—Comp. Gen. vi. 2; Acts x. 4; Rev. xvi. 19.

3.—*To flee unto Tarshish.*—"Probably the Phœnician settlement of Tartessus in Spain. Jonah wanted to get away to the furthest point westward that he knew of; so averse was he from the mission eastwards to Nineveh."—*S.C.* *He found a ship going to Tarshish.*—The success of our plans does not always indicate Providential guidance.

6.—*If so be that God will think upon us.*—"It was common among the heathen, in their more serious moments, to raise their minds above the gods of their mythology to a higher Deity."—*S.C.*

7.—*Come, let us cast lots.*—Josephus in relating how they suspected one of their number to be the occasion of the storm, and how they cast lots to discover who it was, adds "as is usual in such cases" (Ant. ix. 10, 2).

17.—*The Lord had prepared a great fish.*—The LXX. rendering of "great fish" which is quoted in the New Testament, means, "any sea-monster, or huge fish" (Liddell and Scott), so that our English "whale" is by no means necessary. "The great fish was not a whale, because this is extremely rare in the Mediterranean, and has too small a throat to swallow a man, but a large shark or sea-dog, which is very common in the Mediterranean and has so large a throat that it can (an instance is given) swallow a living man whole."—*Keil.*

SATURDAY, MARCH 24.——JONAH II.

1.—*Then Jonah prayed unto the Lord his God.*—"What follows is not a petition for deliverance, but thanksgiving and praise for deliverance already received. The *sentiments* are those he then felt, but the *form* we must suppose to have been the production of a later and more tranquil hour. It consists for the most part of reminiscences of passages in the Psalms."—*Keil.* *Three days and three nights.*—"Signify, according to the Hebrew usage, that Jonah was cast out by the fish on the third day. Comp. Esth. iv. 16, with v. 1."—*Keil.* See also, Sam. xxx. 12, 13.

3.—*All thy billows and thy waves passed over me.*—"The expression is identically the same as Ps. xlii. 7."—*S.C.* There it is a prophecy of the baptism with which Christ should be baptized (Luke xii. 50), and here, although fulfilled literally in Jonah's case, he thus became a type of Christ in death and resurrection, as our Lord teaches (Matt. xii. 40).

6.—*I went down to the bottoms of the mountains.*—Jonah does not regard the fish's belly as the place of danger, but the previous sinking into the depths of the sea from which the great fish rescued him. So with the Antitype, not the grave, but the previous death was the baptism which the Lord Jesus underwent. In Matt. xii. 40, the heart of the earth corresponds to the whale's belly.

7.—*My prayer came in unto Thee.*—As though once within the fish's mouth he realised his deliverance, which came fully on the third day.

9.—*Salvation is of the Lord.*—Almost identical with the words of Ps. iii. 8.

10.—*The Lord spake unto the fish.*—The Lord's intervention has special significance in view of the resurrection of Christ.

International S. S. Lesson.

Sunday Afternoon, March 25.

QUARTERLY REVIEW.

HEROD AND JOHN.

Matt. xiv. 1—12. Golden Text: Matt. xiv. 12.—Here we see *the man of this world contrasted with the man of God.*—Herod, the king, with John, his prisoner and victim. How tremendous this contrast in respect of *situation*, *character*, *true happiness*, and *fame*. In that day men pitied the lonely, helpless prisoner; but now he is the glorified martyr. Then, Herod was great in power; but now, how dishonoured!

Lesson points in Scripture words.—"Herod had laid hold on John, and bound him, and put him in prison" (ver. 3). "And he sent and beheaded John in the prison" (ver. 10). "And his disciples came, and took up the body, and buried it, and went and told Jesus" (ver. 12).

THE MULTITUDE FED.

Matt. xiv. 13—21. G.T., John vi. 35.—We have here *a great lesson in doing good.* Observe: (1) The *Compassion* of Jesus, shown in his care for the sick, the hungry, and the ignorant; (2) the glorious power of Jesus, and what can be done by feeble disciples who go to help others at his bidding, and (3) the privilege of working for, and with Jesus. He did not really need the lad's loaves and fishes. How glad and honoured the lad was when Jesus made so much of his little store!

Lesson points in Scripture words.—"His disciples came to him saying...Send the multitude away... But Jesus said unto them, They need not depart; give ye them to eat" (vv. 15, 16). "And they did all eat, and were filled" (ver 20). "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. cvii. 9).

JESUS WALKING ON THE SEA.

Matt. xiv. 22—36. G.T., Matt. xiv. 27.—This lesson reveals *Jesus as the great Friend of his people.* (1) *Watchful.*—They toiling in rowing, He on the hill-top praying, but watchful (Mark vi. 48). (2) *Encouraging.*—"It is I; be not afraid." (3) *Majestic.*—Lord of Nature, Himself walking on the waves, and bidding Peter "Come."

Lesson points in Scripture words.—"He saw them toiling in rowing" (Mark vi. 48). "Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled. And straightway Jesus spake...It is I; be not afraid" (Matt. xiv. 25—27). "Behold, He that keepeth Israel shall neither slumber nor sleep" (Ps. cxxi. 4).

JESUS AND THE AFFLICTED.

Matt. xv. 21—31. G.T., James v. 13.—This lesson shows *how we may prevail with God.* This was the most extreme case possible, for the petitioner had no claim, no promise. Christ met her first with chilling silence, and then with most discouraging speech. Yet she prevailed gloriously—winning our Lord's highest commendation.

Lesson points in Scripture words.—"A woman of Canaan came...and cried unto Him, saying, Have mercy on me, &c.; my daughter is grievously vexed with a devil. But He answered her not a word. And his disciples besought Him, &c. But He answered, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. xv. 22—29).

PETER CONFESSING CHRIST.

Matt. xvi. 13—28. G.T., Matt. x. 32.—This lesson urges upon us the great question of life, "Whom say *ye* that I am?" It will not do to be concerned about other folk, unless we ourselves have a true heart-knowledge of Jesus.

Lesson points in Scripture words.—"Whom do men say that I the Son of Man am?...But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (vv. 13, 15, 16). "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3).

THE TRANSFIGURATION.

Matt. xvii. 1—13. G.T., Luke ix. 35.—This scene tells us that Jesus is God—the "beloved Son"; and that He must be *first.* "Jesus only." It also gives us a glimpse into the life of God's people after death.

Lesson points in Scripture words.—"And as He prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with Him two men, Moses and Elias: who appeared in glory, and spake of his decease....And there came a voice out of the cloud, saying, This is my beloved Son: hear Him" (Luke ix. 29—31, 35). "We beheld his glory," &c. (John i. 14).

JESUS AND THE LITTLE ONES.

Matt. xviii. 1—14. G.T., Matt. xix. 14.—This lesson teaches that only childlike people can possess the kingdom; that the childlike, whatever their age and position, are very sacred and precious in his sight; that we should fear, above all things, to cause any of his "little ones" to stumble; and that the worst evil that can befall us is sin.

Lesson points in Scripture words.—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such little child in my name receiveth Me....Take heed that ye despise not one of these little ones....If thine eye offend thee, pluck it out, and cast it from thee" (Matt. xviii. 3, 5, 10, and 9).

A LESSON ON FORGIVENESS.

Matt. xviii. 21—35. G.T., Matt. vi. 12.—We here learn the awful contrast between the wrongs we suffer from others and the sins we commit against God. They are as 100 pence to 10,000 talents, *i.e.*, as 1 to 1,250,000. This is a strong way of saying the difference cannot be measured. We learn, too, the awful nature of an unforgiving spirit; and that the only way to *learn* forgiveness is to *receive fully* God's pardoning love.

Lesson points in Scripture words.—"One...owed him 10,000 talents....The Lord forgave him the debt. But the same servant went out, and found one of his fellow servants which owed him an hundred pence, and...he took him by the throat, saying, Pay me that thou owest...He cast him into prison. And his Lord was wroth," &c. (Matt. xviii. 24, 27, 28, 30, 34).

THE RICH YOUNG RULER.

Matt. xix. 16—26. G.T., Matt. vi. 24.—This is a very solemn lesson on the importance of the one thing needful. Without thoroughgoing decision for Jesus the life is lost. How pitiful, this young man's great refusal of eternal life!

Lesson points in Scripture words.—"Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me...He went away sorrowful: for he had great possessions" (Matt. xix. 21, 22). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15).

CHRIST'S LAST JOURNEY TO JERUSALEM.

Matt. xx. 17—29. G.T., Matt. xx. 28.—This teaches our Lord's perfect courage and obedience. All the details of his suffering and shame are before his mind. He knows that two weeks or less will bring Him to his cross. Yet how calm He is, and resolute, and how free to care for others! We see Him, too, the perfect example of self-sacrificing love.

Lesson points in Scripture words.—"Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 18, 19—28).

CHRIST ENTERING JERUSALEM.

Matt. xxi. 1—16. G.T., Ps. cxviii. 26.—This lesson reveals *Jesus as our King*: in his *authority* claiming the ass as his—his *triumph*, his *sorrow* (Luke xix. 41—44), his *indignation*, terrible in his wrath as He cleanses the Temple, his *mercy*, healing the sick, and his *joy*, in the children's praises.

Lesson points in Scripture words.—"Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in" (Ps. xxiv. 9). "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass" (Zech. ix. 9). "His name shall endure for ever: and men shall be blessed in Him" (Ps. lxxii. 17).

THE SON REJECTED.

Matt. xxi. 33—46. G.T., John i. 11.—We have here an expression of the desparate sin of determined, wilful selfishness. The husbandmen are set on holding the vineyard as their own against all right. The end is murder and destruction. The Jewish leaders, too, hold their place and power for their own profit. The end is the murder of God's Son.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). "Kiss the Son, lest He be angry...Blessed are all they that put their trust in Him" (Ps. ii. 12).

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, March 25.

NEIGHBOURLINESS.—PROVERBS iii. 27—35.

All men are neighbours. Some are so because they live in the same street; others because they live in the same country; and all, because they live on the same planet. The law of Moses said much of the duty men owe to their neighbours (Exod. xx. 17), and our Lord emphasised this duty in one of his most graphic and pointed parables. The spirit of neighbourliness, in its best and truest sense, is one of the firstfruits of love for Christ. This spirit is the chief theme of the verses we are now to consider.

Note.—(1) The Character of Neighbourliness.—The neighbourly spirit is (*a*) *Equitable* (ver. 27).—Dues must be regarded. Note the dues named in Rom. xiii. 7. (*b*) *Charitable* (ver. 28).—Needs as well as dues to be observed. We must beware of deferred beneficence. (*c*) *Harmless* (ver. 29).—To "devise" means here to "cut out." There is often great ingenuity displayed by the devisers of evil. (*d*) *Peaceful* (ver 30).—The persecution of the innocent is a heinous sin. See our Lord's words about being angry with a brother without cause (Matt. v. 22).

(2) The Character of Bad Neighbours.—Five classes of persons are described in the lesson, and they may all be regarded as bad neighbours. These are (*a*) *The Overbearing* (ver. 31).—"The oppressor" is one who presses hardly upon others. Note the violent hand and the corrupt heart (Gen. vi. 11—13). (*b*) *The Proud* (ver. 32).—"Frowardness" here means "perversity," and the root of this is pride. Note the seven abominations in chap. vi., and how pride heads the list. (*c*) *The Malicious* (ver. 33).—Wickedness is wrongness. See the curse of the wicked, as described in this book. The tenth chapter shows how there is a curse upon his substance (ver. 3); his mouth (6); his name (7); his work (16); his affections (20); his life (24). (*d*) *The Scornful* (ver. 34).—The men who sneer at what is good. See how hateful such persons were to the Lord (Luke viii. 53). (*e*) *The Foolish.*—The fool of this verse is a self-confident person. See the word defined in chap. xxviii. 26. Note the irony of this verse. In the ranks of Satan promotion is disgrace. (Comp. the better promotion, chap. iv. 8).

(3) The Character of Good Neighbours.—They are (*a*) *Righteous* (ver. 32).—Literally, upright. No stooping to wrong doing. The bent body indicates physical weakness, and the bent soul indicates moral weakness (comp. "The stature of the fulness of Christ," Eph. iv. 13). (*b*) *Just* (ver. 33).—Here is righteousness in relation to others. (*c*) *Lowly* (ver. 34).—"Humility," it has been said, "is the rarest of Christian graces." It is also the noblest. It is the grace which was, perhaps, the most characteristic of our Lord (Matt. xi. 29). (*d*) *Wise* (ver. 35).—Neighbours are often consulted in times of difficulty. How well it is when they can give wise advice (chap. xii. 18).

For such persons there is the wisest counsel (ver. 32), the greatest happiness (ver. 33), the highest honour (ver. 34), and the most glorious prospects (ver. 35).

RAMSGATE.—The report for 1887 of St. Luke's Convalescent Home and Workers' Rest shows steady progress in the work of the Home. Rev. W. T. and Mrs. Hathaway are living in it that they may superintend personally, and make it more homelike for visitors who will value Christian fellowship with themselves and their co-workers. A large number of those engaged in Christian work and in teaching avail themselves of the quiet rest and refreshing offered by the Home. Rules, &c., may be had on application to Mrs. W. Hathaway, Hon. Sec., Finsbury House, Ramsgate.

THE LAND AND THE BOOK.—Many of our readers will be glad to know that the four lectures lately delivered by Rev. J. Neil on this subject, at Exeter Hall, are being published in separate form. The first two lectures will form one of the "Penny Library" series, and will be entitled "Strange Scenes." The last two will compose another of the series under the title of "Figurative Language of the Bible." This "Penny Library" series, which is being edited by Mr. Neil, and published by Messrs. Woodford Fawcett & Co., Dorset Works, Salisbury-square, E.C., is a most valuable addition to popular literature, and deserves to be widely circulated. The first issue, "Talking Trees," has already had a circulation, we understand, of over 60,000.

Among the Churches.

CHURCH OF ENGLAND.

Rev. Charles Davis has been appointed organising secretary of the Church Parochial Mission Society.

The Rock of last week contains a portrait and biographical sketch of Rev. E. A. Stuart, of Holloway.

Rev. T. Aston-Binns, of Reigate, has been appointed honorary Home Secretary of the British and Foreign Bible Society.

The Archbishop of Canterbury opened the new mission hall of the Wellington College Mission, South-street, Walworth, on Saturday last.

The Bishop of Truro, whose state of health for some weeks past has been such that he has been prohibited by his medical adviser from doing any active work, has been ordered abroad for a month's rest.

Rev. William Wetton Cox has been appointed clerical secretary of the London Association in Aid of the Moravian Missions, in place of Rev. James Henry, now one of the secretaries of the Church Pastoral Aid Society.

PRESBYTERIAN.

Rev. J. B. Meharry, of Newcastle, has accepted the call to the church at Crouch-hill.

The children of the Presbyterian Church of England, during the past year, have contributed £1723 for foreign missions.

£50,858 was contributed for charitable and religious purposes by the Established churches in Edinburgh presbytery last year.

Professor Henry Drummond, it is stated, is to visit America again this year, and will be one of the Carew lecturers at Hartford Theological Seminary.

Dr. Oswald Dykes, minister of Regent-square Church, and Moderator-elect of the English Synod, is to be invited to a professorship in the Presbyterian College, London.

Rev. J. A. Hogg, minister of Galston Established Church, has resigned his charge and seceded from the Church of Scotland because of his inability to conform his preaching to the Confession of Faith.

The Bible-class in Cowcaddens Free Church, which is one of the most remarkable classes in Glasgow, has in four years quadrupled its membership, which is now 435. Four years ago it numbered only 70.

Edinburgh Free Church presbytery, acting on the report of the committee appointed to consider the application for increased accommodation for the M'Crie-Roxburgh church (Rev. John McNeill's) unanimously and cordially recommend the project to public sympathy and encouragement.

METHODIST.

A series of special evangelistic services at Exeter, conducted by Rev. T. Cook, have resulted in much blessing. Over 450 persons sought Christian counsel and prayer in the inquiry-room, and many have been born again.

Barry-road Chapel, East Dulwich, is a hive of spiritual industry. The congregational and mission premises are seldom closed, every agency for good being in vigorous operation. The Sunday-school has nearly 1000 children on the roll.

A special mission has recently been held at Bradley, Wednesbury, by Rev. J. G. Mantle, of Birmingham. The village has been mightily moved, and some of the worst characters brought to Christ. The good work is still going on.

Priory-street Chapel, York, has a vigorous young men's class, which has just attained its quarter-centennial. It has a membership of 553. In connection with the class a bright little *Monthly Messenger* is published, which has a circulation of 1000.

The work of God continues to prosper in connection with Clapton-park Tabernacle. The increase for the year is 28 church members, 11 teachers, 111 scholars, and 80 Band of Hope members. Seventy adults have been led to the Saviour at the services during the year.

There has been a great awakening at Shildon in connection with a series of evangelistic services, conducted for several weeks by Mrs. Coates, of Hull. About three hundred persons have professed conversion. The same lady proceeded to hold services at Gilkes-street Chapel, Middlesborough, and at the close of the mission over two hundred had come forward to confess Christ.

CONGREGATIONAL.

A week's Gospel mission has been concluded by students of Cheshunt College at Stanstead, where much bright and happy result has followed.

Rev. Professor Elmslie, of the Presbyterian College, has received a unanimous invitation from the congregation at Westminster Chapel, to fill the pulpit vacant by the removal of Rev. H. Simon to Canonbury.

Owing to family circumstances, Rev. E. Reeves Palmer has resigned the position he held for five years as agent for the British and Foreign Bible Society in Spain. He has returned to England, his present address being 3, Carisbrook-terrace, Walthamstow, Essex.

A successful eight-day mission, in Christ Church, Rhyl, has been conducted by "Gipsy" Smith, of Hanley, whose labours were greatly owned of God. He was assisted by Rev. D. B. Hooke, pastor of the church, and by ministers of various denominations.

Dr. Joseph Parker, of the City Temple, proposes a "Rural Mission" to Scotland in the autumn. He thinks Scotland the finest field in the whole world for preaching, and that the Scotch are prepared to go in energetically for any wise scheme for making the Gospel better known.

The anniversary of the church at Victoria-park, South Hackney, was held on Tuesday, 28th ult. The pastor, Rev. George Snashall, gave a short review of the moral and spiritual aspects of their work. They had enjoyed a year of peaceful and harmonious labour. The spiritual life of the church was deepening and giving promise of fruitfulness.

The result of eight consecutive weeks of nightly evangelistic services at the branch chapels connected with the church at St. Helens has been that 400 persons have declared themselves on the Lord's side. *The Liverpool Congregational Magazine* says that the work has been done without any external help or attraction in the way of a special missioner, and that among the converts there are quite as many men as women.

The report of the past year's work of the Church at West Croydon, of which Rev. J. P. Wilson is pastor, speaks of good progress in connection with all the agencies of the church; thirty-five members have been admitted into fellowship during the year, and the amount contributed was £1875. A new mission-hall was opened a few weeks ago, where a working-men's club has been established and a religious service is held every Sunday evening

SOCIETY OF FRIENDS.

Under the auspices of the Friends Foreign Mission Association, Caroline Southal, of Leeds, is going out to China; and Henrietta Dean, of Leeds, will proceed to Madagascar to support the work there.

William Hobson, of Cardiff, has finished a ten days' mission in Manchester and Oldham. The meetings throughout were lively, and the interest sustained. The hearts of not a few young people are devoted to Christ and his work in those great centres.

Henry C. Andelott, writing from Fall River, U.S.A., on the 13th ult., says:—"The revival here is wonderful. It is estimated there were 400 conversions yesterday, as men count. The men's meeting last night numbered over 2000; the women's, 1500. The meeting to-night was one of great power."

At home the missionary spirit seems spreading. Joseph Farrar, of Kendal, is to devote a part of his time to home mission service. Frederick de Carteret, of Jersey, will again serve the Home Mission Committee during the summer, while Agnes Thompson, a young Friend of Barnard Castle, has been led to engage in similar work.

SALVATION ARMY.

Work has been commenced in Aalborg, one of the most northern towns in Denmark.

The Army have opened a new barracks at Ballinderry, co. Antrim, under hopeful auspices.

An officer in Sweden—a young woman of nineteen—has been imprisoned for holding meetings after 9 p.m.

Last week's *War Cry* has a very interesting illustrated article describing the work at the new Night Shelter and Food Depôt in Limehouse.

Commissioner Tucker is to be married to Miss Emma Booth, General Booth's second daughter, on Tuesday, April 10, at the Congress Hall, Clapton.

Bishop Gregg, of the Reformed Church of England, laid the foundation-stone of a new Salvation Army barracks at Southend on-Sea, on Thursday last week.

The Salvation Army corps at Berwick, on Sunday week, paid their second annual visit to St. Mary's Episcopal Church on Sunday week, at the special invitation of the vicar, Rev. James King.

Staff-Captain Cooke appeals for "at least twenty young women, filled with God's love," to carry the Gospel to the thousands living in misery in the London slums. The Foreign Secretary appeals for twelve officers for the work in Australia.

Fifty-one summonses were heard before the Torquay magistrates last week against twenty-two members of the Salvation Army for contravening a clause in the new local Act, by taking part on the past four Sundays in street processions with instrumental music. Fifteen defendants were sentenced to terms of imprisonment ranging from a fortnight to one month, and "Colonel" George Nicholson was fined 40s. The remaining summonses were adjourned or dismissed. The decision of the Court has caused great excitement in Torquay, and the matter will probably be brought under the notice of the House of Commons.

BAPTIST.

Rev. J. H. and Mrs. Weeks and Mr. Arthur D. Slade leave England for the Congo on Monday next.

The British Weekly suggests that Rev. William Cuff, of Shoreditch, should be the next president of the Baptist Union.

The Baptist church at Ayr, of which Rev. John Horne is pastor, has purchased the "Queen's Rooms," at the price of £1350, including the building which was formerly for many years the theatre, the church having become too small.

The annual report of the church at Stanningley tells of a year of unusual prosperity. "For the past six months we have," it is said, "had baptisms each month, and we have still a numerous and well-attended class of inquirers."

On Monday week a meeting was held in Camden-road Chapel to bid farewell to Mr. Alfred Thompson, who has been educated at the Regent's Park College, and is setting out as missionary to Nagercoil, Travancore, South India, under the auspices of the London Missionary Society. Rev. Dr. Kennedy presided.

Mr. Alf, the Russian Polish Baptist evangelist, writes Dr. Harwood Pattison, is in America just now. He is making friends everywhere, and will no doubt profit by his visit. A man who has been twenty times imprisoned, who has marched weary miles with chains on his arms and feet, and with the threat of Siberia hanging over his head—and all this because he would be true to his conscience—is the right timber from which to make a martyr.

At the missionary prayer-meeting at the Metropolitan Tabernacle on Monday week, Mr. A. H. Baynes, Secretars of the Baptist Missionary Society, and Rev. Francis James, of North China, were present. Mr. Baynes mentioned that the Society in four years had nearly quadrupled its work in China, doubled it in Africa, and strengthened it in India. Mr. James gave a few interesting incidents that had come under his notice, and made an earnest appeal for the prayers and sympathy of the congregation.

NOTES FROM IRELAND.

A successful series of evangelistic services have been held in Crumlin Presbyterian Church.

The annual report of Methodist Sunday-schools in Ireland has been issued. There are at present 314 schools, with 2857 officers and teachers, and 24879 scholars.

The death of Rev. Isaac Nelson, Presbyterian minister, of Donegal-street, Belfast, has taken place, in the 77th year of his age and 50th of his ministry. He was a man of great ability; and, as he considered it his mission to expose "shams" of all kinds, religious and political, a few years since he resigned his pastorate and entered Parliament. He soon found himself in uncongenial company, and withdrew into private life, in which he remained till his decease.

"FALLEN ON SLEEP."

Mrs. Saibai Sheshadri, wife of Rev. Narayan Sheshadri, D.D., of the Free Church of Scotland Mission, Jalna, near Poona, India.—Rev. Isaac Nelson, one of the oldest Presbyterian ministers in Ireland.—Mr. David Crawford, of Londonderry, an earnest local preacher, suddenly after preaching, and a zealous temperance worker, whose house for years has been the home of many a Christian philanthropist.—Rev. H. R. Holahan, of Dublin, a respected minister of the Church of Ireland, in a good old age.—Suddenly, at Kandy, last week, Rev. John Allcock, for tweny-three years a missionary of the Church Missionary Society in Ceylon.—Rev. William Niven, an aged evangelical clergyman, formerly for upwards of a quarter of a century vicar of St. Saviour's, Upper Chelsea.—Rev. Canon Charles A. Hulbert, vicar since 1867 of Aldmondbury, Huddersfield.—Rev. P. R. Atkinson, Canon of Winchester, and Archdeacon of Surrey. He was for many years vicar of Dorking, but since 1885 had been vicar of Frensham.—Rev. John Yardley, for nearly fifty-two years vicar of St. Chad's, Shrewsbury.—Rev. Richard Hornabrook, for twenty years a missionary in the West Indies, and one of the oldest ministers of the Wesleyan Connexion.—Rev. E. Goodall, late pastor of Rehoboth Congregational Chapel, Morley.—Rev. William Bull, for twenty-five years pastor of the Baptist Tabernacle, Wellingborough.—Rev. Thomas Price, for forty-two years pastor of Carmel Baptist Chapel, Aberdare.

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OBITUARY.

REV. WALTER DE VEAR, M.A.

THIS devoted servant of the Lord finished his course, at the age of sixty-three, at the beginning of the present month. Formerly vicar of St. Stephen's, Tovil, Maidstone, and of St. Peter's, Stonegate, Ticehurst, he was latterly chaplain to the Hahnemann Convalescent Home, Bournemouth. He was closely connected with the Y.M.C.A., conducted a Bible-class for young men, and was universally beloved, alike as a man and as a follower of Christ.

RAILWAY MEN'S MISSION.—The first Gospel tea-meeting in connection with the Shields Branch, Glasgow, took place last week, about 300 of the Railway men and their friends being present. Mr. William S. Ross, Bridge-building Department, Clutha Iron Works, president, occupied the chair, and gave a very encouraging account of the progress of the branch. Started only fifteen months ago, it has now a membership of sixty. The attendance on Sunday afternoons averages about a hundred. Every Tuesday evening there is a fellowship meeting. The testimony of the deputation sent by the branch to other meetings has been greatly blessed of God.

OUR OPIUM TRADE WITH CHINA.—On Tuesday, last week, a public meeting was held in the Assembly Room of the Y.M.C.A., Brighton. Mr. Marriage Wallis, J.P., presided. Rev. Goodeve Mabbs proposed the following resolution: "That our national opium trade with China is wrong in principle, disastrous in its consequences, a hindrance to the spread of the Gospel in China, and a disgrace to Great Britain; and that it is the duty of British citizens who desire the exercise of righteousness in our national policy, to use their influence to put an end to our connection with it." Rev. T. Rhys Evans seconded the motion, and Rev. E. Storrow, late of Calcutta, supported it. The motion was carried unanimously.

DUBLIN PRISON GATE MISSION.—At the annual meeting recently held, the Archbishop of Dublin, who presided, gave some account of the nature of the work done. Ladies connected with the movement wait at the gate of the prisons at all times, in all weathers, sometimes amid many jeers, to receive their erring sisters on their being liberated after undergoing terms of imprisonment. To these frail creatures, no matter what their creed, and without any unreasonable conditions being imposed, the Mission gives advice and renders help in earning a livelihood or emigrating from surroundings of evil and misery. The annual report showed that some new industries for women have lately been adopted in connection with the Mission.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Lectures on "The Tabernacle," by Mr. John McCall, March 15, 21, and 27, 6.30 p.m. Workers' Bible-class, Mondays, 6.30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, March 18, 3 and 7 p.m., Mr. Thomas H. Morris, of Walthamstow. Mondays, 2.30 p.m., mothers' meeting. Wednesdays, 7 p.m., Women's Mizpah Band.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday next, at 3.45, straight talk with men, by Mr. E. J. Kennedy; subject—"Up Stream;" Mr. H. Grattan Guinness, at 7. March 15, lecture, at 8 (free), "Australian Travel, and Facts on Emigration," by Mr. J. E. Crocknell. March 19, at 8, lecture (free), by Rev. S. Wainwright, "In Hoc Signo Vinces: 1688." March 20, 44th annual meeting; speakers, Canon Wilberforce, Rev. C. H. Spurgeon, Rev. John McNeill.

Y.M.C.A., Burlington Hall, 25, Savile-row, W.—Thursday, March 15, 8.30 p.m., lecture by Mr. G. L. Dashwood, on "A Visit to the United States and Canada."

Y.M.C.A., 186, Aldersgate-street, E.C.—Friday, March 16, 8 p.m., "A Memorable Drive," by Mr. Robert Burn." Tuesday, 7.30 p.m., "Christian Evidences," by Rev. T. T. Waterman.

Burlington Hall, 25, Savile-row, entrance by Mill-street, Conduit-street.—Mrs. Yapp will give addresses on "The Brides of Scripture, as Unfolding some of the Glories of the Church of God," on Thursdays, March 22, and April 5, 12, 19, to women only.

Wesleyan West Central Mission.—*St. James's Hall*: Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall*: Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Conference Hall, Mildmay-park, N.—Sunday, March 18, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. J. G. McVicker. Thursday, March 22, 3 p.m., Bible-reading by Rev. W. H. Barlow; subject—"Security" (John x. 28, 29; 2 Peter i. 10, 11).

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, March 16, 7 p.m., holiness meeting; tea, 6 p.m.

Great Assembly Hall, Mile End-road, E.—Sunday, March 18, at 11 a.m., 6.30 p.m., and week-nights at 8, Mr. W. R. Lane.

Regent's Park Chapel, Park-square, W. (near Portland-road Station)—Sundays, Rev. F. B. Meyer, 11 a.m. and 7 p.m. Visitors welcome. Gallery free.

Clapton Hall, Alkham-road, Cazenove-road, Upper Clapton.—Mr. C. Russell Hurditch, Sunday, 6.30 p.m., and Friday, 7.30 p.m.

East London Training Institute.—Workers' prayer-meeting, every Friday, at Harley College, Bow, at 3.30.

Open-air Mission.—Annual meeting, Exeter Hall, Monday next, 7 p.m.; tea, 6 p.m. (1s.) Chairman, Sir Arthur Blackwood.

Hyde Park Hall, Stourcliffe-street, Edgware-road.—Tuesday, March 20, address to Christians, by Rev. H. S. Martin.

Metropolitan Music Hall, Edgware-road.—Sunday, 6.30 p.m., Mr. Charles Cook; subject—"Shipwrecks."

Christian Convention, Norwich, April 11 and 12.

Glasgow Meetings of Christians, Queen's Rooms, Clifton-street, and Christian Institute, 70, Bothwell-street, Monday and Tuesday, April 2 and 3.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

Rev. J. Neil is giving his course of lectures, on "The Land and the Book," at the Y.W.C.A., Morley Halls, 316, Regent-street, W., on Monday evenings, at 8.30.

St. George's Hall, Langham-place, W.—Mr. G. Hucklesby, during March. Sunday 11 and 7. Wednesday, 8 p.m., Burlington Hall, Savile-row.

New Mission Hall, Barnes, S.W.—Opening services: Tuesday, March 20, 3 and 7 p.m.

Christian Workers' Re-union for Bible study and prayer, 186, Aldersgate-street, E.C., every Thursday, at 3.30.

Commercial Travellers' Christian Association.—Conference in the Parlour of the Y.M.C.A., 186, Aldersgate-street, E.C., March 17, 5 p.m. Mr. A. D. Slade will read a paper on "The Successful Commercial Traveller." March 24, devotional meeting at 185, Aldersgate-street, 2.30 p.m., for one hour.

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wednesday, March 21; tea at 6; meeting at 7. Mr. Edward Wright will give an address on "A Witness on Oath." A party of boys leaving the following week for Canada will be present to take farewell.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in March, 12 noon, Rev. Dr. John Kennedy.

Women's Mission House at Jerusalem.—Prayer-meeting for the above, No. 2 Room, Eccleston Hall, every Saturday, 4.15 p.m.

Sermon-lane Mission.—Annual meeting, Monday next, Middleton Hall, Upper-street, Islington, N., 7 p.m. Chairman, Sir A. K. Rollitt, M.P. Addresses by Rev. Gordon Calthrop, Rev. Henry Simon, Mr. W. Haig Miller, and others. Tea at 6.

Finsbury Park Hall, 255, Seven Sisters'-road, N.—Sunday, March 18, evangelistic service, 7 p.m., conducted by Mr. E. J. Kennedy.

Union Hall Mission.—Annual gathering, Union Hall, Carlisle-street, Edgware-road, Thursday, March 22, 3.30 p.m.; tea, 5.30 p.m. The chair will be taken at 7 by Mr. R. C. Morgan. Addresses by Mr. R. Paton, Mr. J. G. McVicker, Mr. J. E. Hawkins, Mr. W. R. Lane, Dr. Saunders, and others.

A Re-union for Prayer, Praise, and Edification, Kilburn Hall, Kilburn-gate, W., Bank Holiday, Monday, April 2, 4 p.m. Revs. F. B. Meyer, H. Sharpe, D. M. Cameron, Dr. R. McKilliam, Messrs. R. C. Morgan, R. Paton, C. Russell Hurditch, C. Inglis, and others are expected to speak. Tea at 5.30; meeting will be resumed at 6.30.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. Richard Weaver.

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Notices.

Seventh Day Adventists.—T. W. Bradbury, 26, Hanover-gardens, Kennington Park, London, S.E., writes:—"My pamphlet, 'The Sabbath Day and the Lord's Day,' deals with the subject of the seventh day and the first day of the week in respect to the Sabbath. I should be glad to forward a copy to anyone who will send a penny stamp, or directed and stamped newspaper wrapper."

Communications Received with Thanks.—W.E.I. F.A.S. E.M. T.A. E.F.O. R.B. F.A.C. M.C.S. W.A.M. E.P. M.R.A. L.H. A.H.W. G.S. F.H.W. E.P. H.S. J.R. W.H.N. J.D.M. G.D. M.C. H.T. J.T.M. D.M.M. C.C.M. T.R. J.C.H. M.S.Q. G.K. F.L.P. D.J. W.J.L. H.G.H. O.H. W.H. J.H.S. H.H. F.R.M. E.D.P. F.S. T.W.R. C.W.P. G.M. C.M.H. I.M. E.P. E.R. R.B. F.L. J.C. G.H. G.M. J.P. W.D. E.A.H. J.P.T.H. F.S. M.N. A.B. R.C. S.S.M. W.H. J.D. C.J. K.M.T. G.M.H. M.M.P. J.F.T.H. C.F.G.C. D.B.H. T.A.C. G.M. S.L.R. L.O. de S. J.B. J.S.M. W.G. J.A.M. J.P.H. R.G. E.N.W. A.S.D. G.B. H.F. M.A.L. W.H. D.C. C.S. W.S.H. W.M.W. [illegible] A.C. [illegible] T.J.Y. C.R.H. A.R. W.H.A. L.F.H. T.S. J.H.G. M.G. W.H.F. I.M.R. E.H.L. J.T.I. J.P.C. W.F. A.G. G.R. J.C. S.H.H. M.A.R. H.M.R. J.H.P. J.P.G. H.V. W.H.G. A.H.G. D.R. N.O. E.A.F. C.G. R.K. C.N.

Applicants for Tracts.—Messrs. Seal and Cooper, No. 1 Bible Carriage, Post-office, Reading, Berks; Mrs. Lever, Bonnie Doon P.O., Manitoba, Canada; A. J. Humphryes, 7, Cressy-place, Stepney-green, E.; Mrs. Ham, Wadebridge, Cornwall; S. Harris, Smart's-lane, Loughton, Essex; F. D. Ford, 5, Clissold-road, Albion-road, Stoke Newington; G. Bickle, Melrose, Camelford, Cornwall; Mr. Bath, 58, Oldfield-road, Stoke Newington, N.; Mrs. [illegible], [illegible], Lavender-hill, [illegible], N.; J. [illegible], [illegible]; R. Gardiner, 107, [illegible]-square, Kennington, S.E.; E. A. [illegible], 15, [illegible]-avenue, [illegible], E.; Rev. J. W. Atkinson, 318, Old Ford-road, London, E.; Miss [illegible], [illegible], Sewardstone-road, Victoria Park, London, E.; F. Porter, 6, Sutherland-road, St. Ann's-road, Stamford-hill, N.; J. Rowe, 51, [illegible]-street, Commercial-road, London, E.; W. Deacon, Cherry Hinton, Cambridge; R. Graham, 26, Mary-street, King's Cross, Halifax.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

CENTRAL AFRICA.—At the meeting, last week, of the commission of the General Assembly of the Free Church of Scotland, Edinburgh, Professor Lindsay drew attention to recent events in Central Africa. He said that through the powerful personal influence of Dr. Laws war between the Angoni and Atonga had disappeared, and they were under no great concern about the safety of their missions on the west side of Lake Nyassa. The matters on the north side of the lake did not so much concern their mission station as they concerned other peaceful legitimate traders. Their missionaries had not asked for Government protection, and they, as a committee, did not wish to ask for Government protection for their missionaries. The committee were, however, already in communication with various missionary and benevolent societies both in England and in Scotland, and they wished to make some real representation some time or other to Government to see whether they could not do something to follow out the line of policy laid down by Livingstone long ago, and to follow out the pledges which they believed they gave to Livingstone long ago to do something to make the slave trade cease at that its very centre and source.

Subscriptions received by Messrs. Morgan & Scott to Monday, March 12, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Old Home of Industry (Miss Ovell)—T.O. 2s 6d; Freely, £5 ...	5	2	6
Relief London Poor—E.F. ...	5	0	0
Tower Hamlets Mission—J.G. £5; J.M.C. 2s 6d; T.B.W. 5s; E.J.M. £2; C. & O. 5s; O.W.L.I. 5s; Hope, 2s 6d; *Tent ... Rescue Home*—Mrs. R. £3; *[illegible] Homes [illegible]*—Freely, £10 ...	21	0	0
Miss Mason's House of Rest—J.G. ...	2	0	0
[illegible]—E.F. ...	0	2	6
Salvation Army—J.G. £5; *Shelter, &c.*—Freely, £5; *Slum Work*—Freely, £5 ...	15	0	0
Superintendent of [illegible]—F.H. 10s; E.B. 10s; E.F. 10s ...	1	10	0
China Inland Mission—C.H.H.C. 5s; W.A. 10s	0	15	0
British & Foreign Bible Society—[illegible] £1; C.L.M.T. £1 ...	2	0	0
Mildmay Mission to Jews—A.E.B. ...	2	0	0
Dr. Barnardo's Homes—S.A.T. 5s; E.S. £1; N.B. 2s 6d; E.J.M. £1; H.M. £1 ...	3	7	6
Destitute Children's Dinner Society—E.F.W. ...	0	2	0
Mission to Deep Sea Fishermen—E.H. 15s; E.S. 10s; Freely, £5 ...	6	5	0
[illegible] Work—E.H. ...	0	15	0
Children's Penny Dinners—A.E.B. ...	2	0	0
Cow-cross Mission—A.E.B. £2; M.A.H. 5s ...	2	5	0
Dock Labourers' [illegible]—[illegible] £1; E.F.T. 5s; L.H. 10s; A Merchant, £1; Hope, 2s 6d ...	2	17	6
Miss Whately's Schools, Cairo—S.P. 10s; *Medical Mission*—S.P. 10s ...	1	0	0
Female Education in the East—S.P. ...	0	10	0
Distressed Irish Ladies (Mrs. Lever)—S.P. ...	0	5	0
Society Prevention Cruelty to Children—S.P. ...	0	10	0
St. Giles' Christian Mission—E.F.P. 5s; N.B. 5s	0	10	0
[illegible] Cruelty to Animals—E.F.P. ...	0	10	0
[illegible]—E.F.P. ...	0	10	0
[illegible]—E.F.P. 5s; C.H.S. £5 ...	5	5	0
[illegible] Mission [illegible]—J.B. ...	0	10	0
Mr. Fegan's Boys' Home—E.S. 10s; N.B. 2s 6d; G.H.S. £2 ...	2	12	6
Home of Industry—E.S. 10s; *Widows*—E.S. 10s	1	0	0
[illegible]—Freely ...	5	0	0
N.E. London Gospel Mission [illegible]—S.T. £1; *[illegible]*—Freely, £5 ...	6	0	0
[illegible] Work among Young Women—Freely	5	0	0
Mr. A. G. Brown's Work—Freely, £5; [illegible] 2s 6d ...	5	2	6
Railway Mission—Freely ...	5	0	0
E. London Sewing-class Fund—Freely, £5; Hope, 2s 6d ...	5	2	6
Mrs. Tibbles' Work among Red Indians—Freely	5	0	0
Rev. Jacob Freshman, N. York (Extinctn. of Debt)—Freely ...	20	0	0
Mr. [illegible] Orphanage—Freely ...	10	0	0
[illegible]—Thank-offering, E.A.S.	0	12	
Gratuitous Circulation of The Christian—N.B. 2s 6d; W.M. £2 5s ...	2	7	6
S.S. Union (Continental Missions)—E.G. ...	0	5	0
House of Hope, [illegible]—E.G. ...	0	5	0
Cripples' Home, Marylebone—E.G. ...	0	2	6
Bristol Orphan Homes—C.L.M.T. ...	1	0	0
London Samaritan Society, &c.—L.I.W.S.M. 10s; Whitehill, J.M.S. & P.H. ...	1	0	0
[illegible] Mission—J.B. ...	0	10	0
Y.M.C.A., Aldersgate-street—J.B. 10s; M.S. £3 3s	3	13	0
[illegible]-road Mission—J.B. ...	0	10	0
Mrs. [illegible] Rescue Work, [illegible]—J.B. ...	0	10	0
Billingsgate Christian Mission—M. 10s; *New Premises*—H.W. 5s ...	0	15	0
[illegible] Orphan Homes—J.B. ...	0	4	6
[illegible] to Poor—J.B. ...	0	4	6
London Medical Mission—Hope ...	0	2	6
Friendless & Fallen—F.P. ...	0	8	0
Protestant Alliance (Commemoration Fund)—Mrs. E. B. ...	50	0	0
Mr. [illegible] Work, [illegible]—M.S. ...	5	0	0
Miss Rye's Emigration Work—M.S. ...	2	2	0
Royal Albert Orphan Asylum—M.S. ...	1	1	0
Rev. D. M. Cameron's Church, Battersea—M.S. ...	3	3	0
Latimer Church, Bow (Food, &c., for Poor)—M.S. ...	2	2	0
	£221	7	6

[Advertisements.]

Ham-yard Soup Kitchen & Hospice—H.W. 5s; Old Subscriber left London, 5s.

Old Home of Industry—O.E. 5s.

Archibald G. Brown's Work—Mr. Henry B. 10s 6d.

London Samaritan Society (Free Meals)—Mrs. H. £1 1s; Capt. & Mrs. W. J. 11s 6d; Miss E. 10s; Mr. W. W. 5s

Bethnal Green Free Library (towards £1000)—R.M. £5; General S. £5. Mr. F. A. Bevan, Treasurer, 54, Lombard-street, E.C.

Dinners for Dock Labourers (Mr. Charrington)—M.M. 10s; Well-wisher, 5s; London, W. 10s.

A BRIGHT START IN LIFE!

◆

DEAR FRIENDS,

The time has come to draft off the boys rescued and trained in our Homes during the past year away from the sins and sorrows of this over-peopled City, to the healthy, happy homes of our farming kin across the sea.

We have **150** bright, well-diciplined boys ready to start. Through the generosity of one who himself 54 years ago left England's shores a poor boy, we have a Distributing Home in the "Queen City" (Toronto), to receive them comfortably on their arrival. Our Canadian Council have carefully selected capital openings for them to enter upon after a few days' rest, in the families of highly respectable farmers, carpenters, blacksmiths, &c. The following extracts, received by last mail (a few out of scores of similar testimonies continually coming to hand), will show you

What they say in Canada:—

From *The Christian Guardian.*

"My own knowledge of this work, together with the constant reports from Mr. Brace, superintendent in the Dominion, convinces me that great attention is paid to their moral and spiritual training. *This is evidenced in the fact that numbers of the lads have joined Churches, and are active Christian workers in this country.*

"A lengthened tour of visitation, recently made by the superintendent, found the boys giving general satisfaction, and farmers anxious to re-engage. What could be better for this vast Dominion than to encourage such enterprises, and what more Christ-like than to remove these lads from overcrowded centres of the Old Land, where they have no chance of success, to a country where broad acres invite the toiler, and certain reward will crown honest effort?"

COVENTRY.

DEAR SIR,—I can endorse the statements you made in *The Guardian* so far as my knowledge of Mr. Fegan's boys. I am personally acquainted with three of them in our neighbourhood. They attended our Sabbath-school last summer, and one took the prize for attendance and diligence.—Yours, W. McK.

OAKVILLE.

DEAR MR. BRACE,—I drop you a few lines to say that W—— was much pleased with your kind remembrance of him. H—— is a good, steady boy, and is a useful lad about the farm. He is not very strong, but is always civil. We like him, too, because we have always found him honest and truthful, and we have never yet heard an ill word fall from his lips. This is important, as our little Dewart and Annie are much in his company, and we feel confident always that they learn no harm from him.

He is very kind to the children, too, so that we can leave them in his charge, and feel no uneasiness about them.—I am, yours truly,

R. A. FLEMING.

AURORA.

SIR,—I would like to know if you have a boy about 14 or 16 years of age, as quite a number of my neighbours have got them from you, and they like them splendid?—Yours, WM. A. B.

Mr. D. S. says: "I have seen Mr. McM.'s boys, and like them and their behaviour very well. I should like one like them, or, brother and sister, or two brothers.

Mr. W. writes: "Your boy P—— is doing well. I leave the place at 12 o'clock every day, and he has charge of the whole affair—horses, fowls, land, and everything. I tell him my interests are his, and he feels the responsibility of keeping the place right. I want to keep him another year."

I attach great importance to our boys having a comfortable outfit, and their whole kit betokening that they come from friends who carefully consider their comfort, and will not cease to watch over their future welfare. I am convinced that more depends upon this than is generally supposed. We cannot send out boys in this style, and pay all expenses connected with their emigration, from the time they leave our doors till they reach their new homes, under **£10** a head. A boy thus transplanted into an industrious, God-fearing family in Canada, will never again need a farthing of English money to be spent upon him.

IN MEMORIAM.

SEVERAL friends have given £10 in previous years to send out one boy—some as a special protégé, with whom they have corresponded, and whose future they have watched with prayerful interest—others "In Memoriam" of some John, Richard, or Alfred, dear to their heart, whose memory has been cherished in the living monument of one of "Nobody's Boys," provided with a bright start in life.

Will you, dear reader, at least send some little token of your loving interest in these dear boys, that they may leave the "Old Country" with memories of kindness shown them for Christ's sake, which will for ever endear to them the land of their birth?

Ever yours indebtedly,

J. W. C. Fegan

THE BOYS' HOME,
95, SOUTHWARK STREET, LONDON, S.E.

Cheques may be crossed "London and County Bank," Southwark Branch, and P.O. Orders be made payable at G.P.O.

(Continued from page 11.)

ST. LEONARDS. — 88, Warrior-square.—Winter Residence. Superior boarding establishment. South-west aspect. Good cuisine. Bath-room, and every home comfort. Tennis. Terms moderate and inclusive.

ST. LEONARDS-ON-SEA, 92, Marina,—Board and Residence (superior). Home comforts. Liberal table. Highly recommended. Beautiful house near St. Leonard's Church, library, gardens; two stations, and good bathing.—Address, L. J.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

WESTON HALL,

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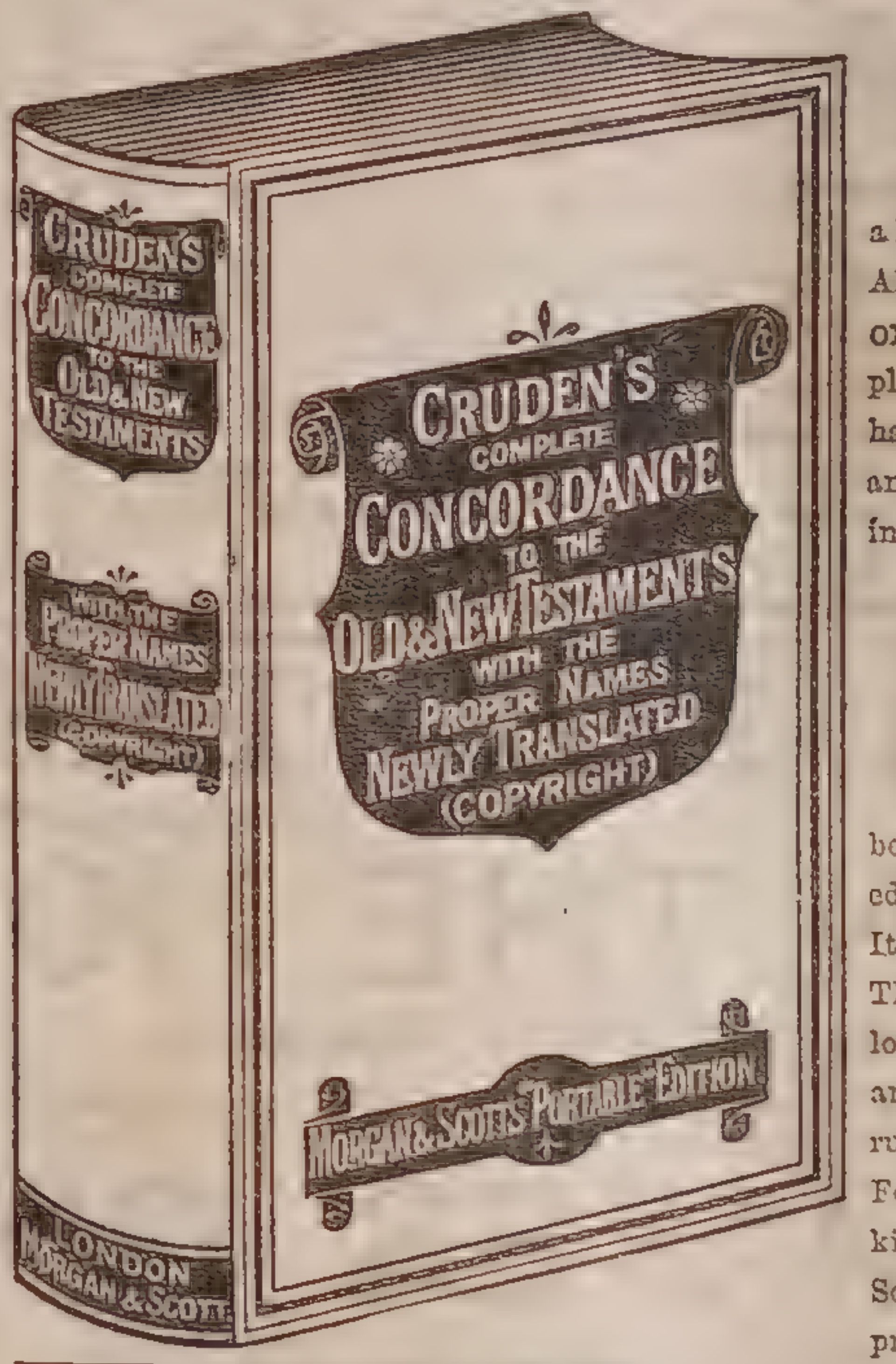

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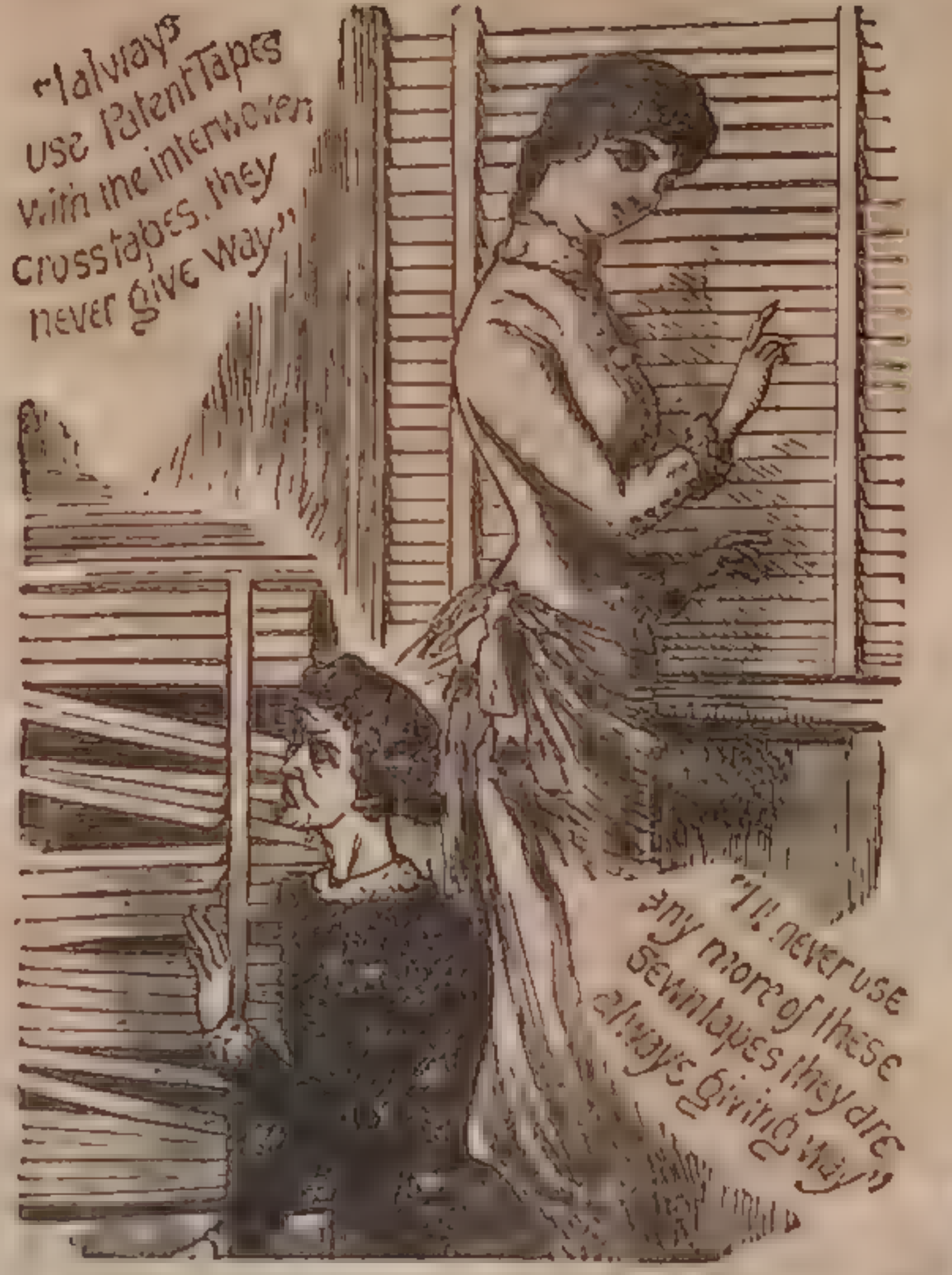
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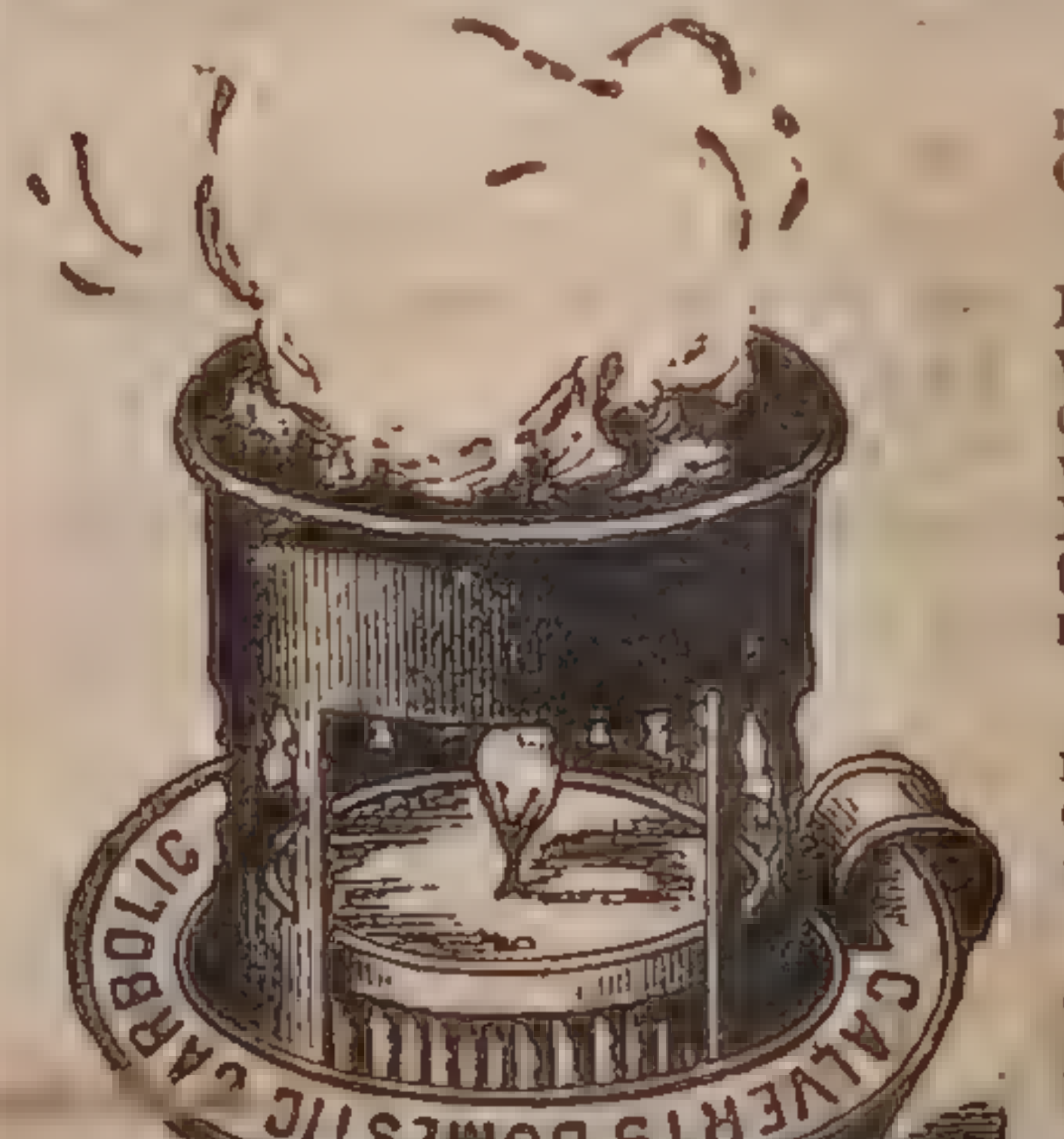

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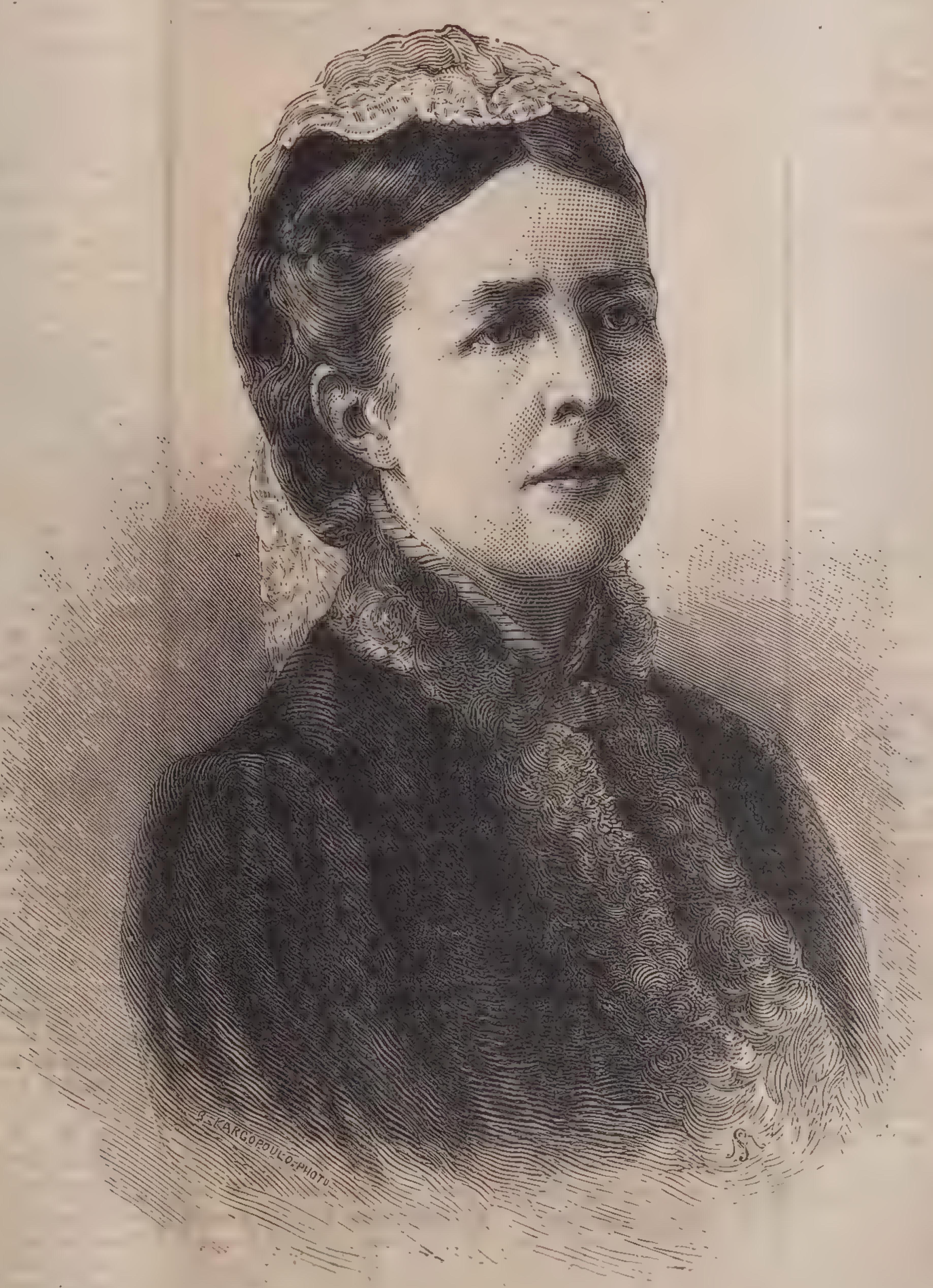
No. 947.] London: Morgan & Scott, 12, Paternoster Buildings, E.C. FRIDAY, MARCH 23, 1888. Registered at the G.P.O. as a Newspaper. [THREE HALFPENCE. Post Free, 2d.

SOPHIE, Queen of Sweden and Norway.

THE great blessings resulting from the life and work of Christian women—even when they are in the humblest station of life—can hardly be exaggerated. In a high position, however, this influence is more significant. The religious revival that has taken place in Sweden and Norway during the last twenty years has doubtless helped largely to mould the character and influence of the illustrious lady whose portrait we have to-day the pleasure of presenting to our readers.



Her Majesty the Queen of Sweden and Norway, born in 1836, was the youngest child of William, Duke of Nassau, and Princess Pauline of Wurtemberg. The Duke died August 20, 1839, when the Princess was quite an infant; therefore the responsibility of her education entirely devolved upon her mother, the Duchess Pauline, who, after the death of her husband, took up her abode in Wiesbaden. This responsibility was discharged with great care and judgment. Princess Sophie had the best masters, and, being gifted with much natural ability and an ardent thirst for knowledge, she made great progress. Her musical talent, which was by no means insignificant, was developed under the celebrated Rubenstein.

During her residence at Wiesbaden the Princess was brought in contact with several English families, and from some of these she received religious impressions which bore fruit in later years. At this period she became much interested in the literature and life of the English people.

The year 1854 saw the Princess staying with her aunt, the Grand Duchess Hélène, in St. Petersburg, herself a most accomplished lady, and her house the resort of savants, politicians, and professors of arts in St. Petersburg. Two years after she sustained a great loss in the death of her beloved mother, when she found a home with her half-sister, Princess Marie, eleven years her senior, who, in the year 1842, had married Prince Hermann, of Wied. The Princess had previously spent many happy holidays with her sister at Castle Mont Repos, a very strong attachment existing between them, so that the Castle was a real home to the young orphan.

During her stay at Mont Repos the hereditary Prince Oscar of Sweden and Norway came on a visit to the Prince and Princess of Wied, and he soon became attached to Princess Sophie. Prince Oscar, who had great personal charms—tall and of dignified bearing, gifted, extremely fond of poetry and music—was not likely to prove an unsuccessful suitor. The tastes of Princess Sophie and Prince Oscar were so much in accord that an engagement was entered into during his first visit. After a brief betrothal the marriage took place at Bieberich, June 7, 1857, and soon afterwards the royal couple left for Sweden. A very enthusiastic reception awaited their Royal Highnesses on their arrival at Stockholm.

The alliance of these illustrious personages proved a very happy one. Strong affection and perfect harmony of taste and pursuits were the links that bound them together. Princess Sophie's education and experience had admirably fitted her as a companion in Prince Oscar's literary researches and musical studies. The evening pursuits and pastimes of the Prince and Princess were of a very simple and homely character, and show a great similarity to that recorded of Queen Victoria and her Royal Consort.

The happiness of the royal couple was increased by the birth of the present Crown Prince in 1858. The following year Prince Oscar was born, who, with his mother, is now in England; in 1861 Prince Carl, and in 1865 Prince Eugen. Her Royal Highness has always taken a deep personal interest in the education of her children. At an early age they were sent to Pastor Beskow's public school, their intercourse with boys of their own age giving them an independence of spirit and a knowledge of human nature which they could not have acquired had they been educated privately at the palace. The Princess watched with interest the progress of her children, often visiting their school as well as the Royal Training School for Teachers at Stockholm. God's blessing has rested on her efforts in the education of her sons. The unanimous opinion throughout Sweden is that the Queen, in this respect, has been an example to all the mothers of the country.

In 1866, the Princess showing signs of delicate health, her Royal Consort provided for her a beautiful retreat on the coast of

Southern Sweden, which he named after her "Sophiero" (Sophie's Rest). In later years she has often been confined to her couch, but during these days of enforced rest she has found strength and consolation in the study of God's Word. She also gained spiritual help from Pastor Gustaf Beskow, through whose efforts a large Lutheran Free Church in Stockholm was built. Pastor Beskow was in training to enter as an officer in the Navy, but on his conversion decided to study for the ministry, went to the university at Upsala, and, on the completion of his theological course, was ordained priest in the Lutheran Church.

King Carl of Sweden and Norway died on September 18, 1872, leaving issue Princess Louisa; but, as, according to Swedish law, a woman cannot ascend the throne, his brother, Prince Oscar, became king. The King and Queen were crowned on May 12, 1873, and the bright expectations then raised have been fully realised. King Oscar at his accession to the throne took as his motto "The welfare of the sister countries," and, though strictly constitutional, he has always used his great learning, ability, and energy in promoting the happiness of his Scandinavian subjects. The Queen has given her Royal Consort her best support in this matter; but she has always considered it to be her first duty to "look well to the ways of her household."

The splendour of the throne did not diminish Her Majesty's religious interest. She felt herself more and more anxious to submit herself entirely to the King of kings. But it was during the Queen's stay at Heidelberg in 1876 she found "the peace of God which passeth all understanding." It is stated that a German clergyman, Pastor Frommel, was, under God, the instrument of her gaining that great blessing.

In the beginning of 1881 Queen Sophie came for the first time to England. Her Majesty took a lively interest in religious work in the Metropolis, and experienced much blessing in listening to such preachers as Rev. W. Hay Aitken and Rev. Neville Sherbrooke. She found a pleasant resort in Bournemouth, where she took up her residence, and spent there a very happy time. Her bodily strength was improved, and she enjoyed the company of Christian people there, especially the late Lord Chancellor and Countess Cairns. The Y.M.C.A. in Bournemouth has a remembrance of the Queen's first visit in a text painted by Her Majesty's own hand, "I live, ye shall live also."

The Queen was suddenly recalled from Bournemouth to the sick-bed of King Oscar at Stockholm, but she had the happiness of seeing him recover, whereupon the King followed his Royal Consort to England. They resided at Bournemouth for some time, and returned with improved health to Stockholm.

Court life in Sweden is in many respects a model one. A distinguished Englishman who has visited many capitals in Europe, and sojourned a winter in Stockholm, has said, "There is at present no country in the world which has got such a Queen and such Princesses as Sweden now has." Everyone who knows anything about the Royal Family, its life and active benevolence, must with thankfulness to God, say the same. The King's sister, Princess Eugénie, is known as a very earnest Christian, and it is related how some years ago she sold her jewels to raise money for erecting a much-needed hospital.

Whilst the Sabbath is not observed in the same way in Sweden as in England; the Royal Family never give dinner-parties on that day, and are careful to allow their servants as much rest as possible.

The Queen generally rises at an early hour, and very often spends a great part of the forenoon in seeing persons of different classes who come to her for counsel and help. She is always ready to support and encourage those who are engaged in philanthropic work in Sweden. Her Majesty takes a great interest in the political affairs of the country, and reads daily several Swedish and Norwegian newspapers of different shades of opinion. As already mentioned, she takes a great interest in English literature, more especially that of a religious character. The works of Anna Shipton she values much, and has received great blessing through them.

Since 1878 Queen Sophie has been a constant reader of this paper, and is very familiar with Christian work in England, the Conferences at Mildmay, and the progress of missionary enterprise. Her Majesty has taken a deep interest in missions to seamen. Miss Child's "Welcome Home" for sailors in Ratcliff-highway has twice had the honour of receiving a visit from her. She is also patroness of the Scandinavian Sailors' Temperance Home conducted by Miss Agnes Hedenström.

Last year was one of great trial for Queen Sophie. Her health, which for years has been delicate, became much worse. She suffered greatly from severe seizures of cramp, and recovery did not seem possible. But she was still kept in the most peaceful frame of mind, the result of her deep trust in her God and Saviour. According to the advice of the Court physicians she decided in the beginning of April to undergo a very dangerous operation. It was a question of life or death. Deep sympathy was felt all over the country. Whilst the anxiety and sorrow felt by the Royal household was beyond description, Queen Sophie herself remained calm and hopeful. The operation was performed by Her Majesty's physician, Dr. Salin, and, happily, was most successful. A special service of prayer was held at the time in the Royal Chapel, conducted by Pastor Wallin, Court chaplain, and was attended by the foreign ministers resident at Stockholm, and other Court representatives, the chapel being crowded. Many informal gatherings of Christians were held throughout the land to entreat the Divine Physician on behalf of their Queen. These supplications ascended to Him who hears and answers prayer, and He turned their united prayers into universal praise.

Her Majesty, however, made but slow recovery, which was a trial to her faith, but she bore it with great patience and fortitude. Remembering the benefit she had derived from her former stay in England, it was decided at the end of last year that she should come to Bournemouth for a time. She came to England on February 10, and stayed in London for a few days, most of her time being occupied in seeing religious and philanthropic work. She also paid a visit to Regent's-park Chapel, to hear Rev. F. B. Meyer. At Bournemouth her face has become familiar at meetings held at the Shaftesbury Hall, and in connection with other good works. In May next the King purposes coming to Bournemouth, after which time the Queen will return to her native land. We trust that the visit to our Southern shores may prove highly beneficial to Her Majesty in the renewing of her health.

◆

HOMES FOR LITTLE BOYS.

The twenty-fourth anniversary dinner in aid of the funds of these Homes took place on Saturday evening last, at the Hôtel Métropole.—Mr. W. H. Willans, the treasurer of the Institution, presided, and amongst the numerous company present were Lord Kinnaird, Sir T. Chambers (Recorder of London), Mr. W. A. M'Arthur, M.P., Major-General Sir P. Lumsden, Mr. Alderman Savory, Mr. R. T. Turnbull, vice-president, and Dr. Donald Fraser. The chairman said that since the Institution was established twenty-four years ago, more than 1000 boys had passed through them. They were all taught trades, and were not sent out without the directors knowing what became of them. They had the present addresses of 460 of them.—Mr. Joseph Weatherley, a member of the committee, said they had now 500 boys under their care—320 at Farningham and 180 at Swanley. They had frequent visits from old boys, bringing with them testimonials from their employers of their efficiency, their honesty, and the way in which they were conducting themselves in their positions in life. We greatly regret that during the past year two of the Homes have been closed for lack of funds.

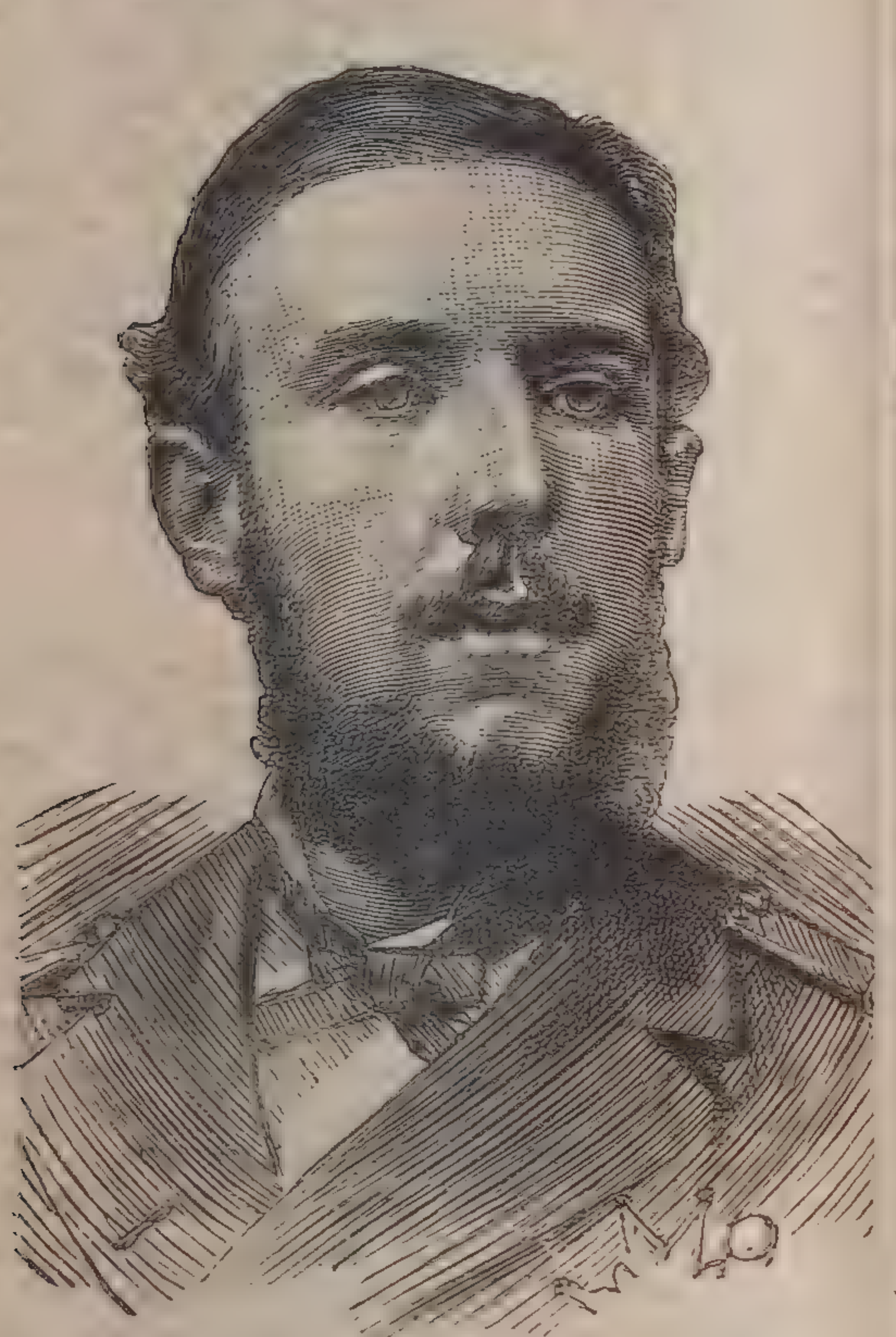
PARIS Y.M.C.A.—An important meeting of the clergy and ministers of the English-speaking congregations in Paris was held recently at the rooms of the Young Men's Christian Association, Rue Montmartre. Rev. T. Howard Gill presided. Mr. Skepper, president of the Association, and Mr. Long spoke of the remarkable development of the work of late, both in the French and the Anglo-American branches, and of the great interest which is being manifested at the present time by the pastors and members of the French churches, and by friends in America. The Association had resolved to erect a large permanent building for its future work. This project was advocated in addresses by Rev. R. W. McAll, Rev. Dr. Morgan, and Rev. Patrick Beaton.

BLISSETT-STREET MISSION, GREENWICH, with something of its present development, has been in operation for about twelve years. Gospel meetings are held in the mission-hall and in the open air, and in connection with it are a Sunday-school, Temperance Society, Band of Hope, and provident societies for men, women, and children. Until lately it has been attached to Greenwich Presbyterian Church, which, on account of responsibility for another somewhat similar work, now withdraws from this Mission. The workers, who belong to various denominations, believing that their operations should go on, remain at their posts. They can, with their friends, hope to contribute about £20 annually, but, as the expenses must reach above £80 each year, they are constrained to ask for the sympathy of fellow-Christians. Further information will be gladly given by Mr. Thomas Watson, 89, Lewisham High-road, New-cross, London, S.E.

Prince and Princess Bernadotte.

The royal marriage at St. Stephen's Church, Bournemouth, was, in several respects, remarkable. Probably it was the first time that a wedding ceremony has been conducted, according to the ritual of the Swedish Lutheran Church, in a place of worship belonging to the Church of England.

The romantic story connected with this union has given it an immense interest, but for us this interest is intensified by the knowledge of the fact that H.R.H. Prince Oscar of Sweden and Norway and Miss Ebba Munck (now Prince and Princess Bernadotte), are both devoted Christians. Amongst others, we have been assured of this by the Court chaplain, Pastor Beskow, whose important work in Sweden we have referred to in another article.



The ceremony in the church was very simple. After the bride and bridegroom had taken their places at the chancel steps, Psalm cxxi., "I will lift up my eyes unto the hills, from whence cometh my held," &c., was sung in Swedish verse. Before Pastor Beskow conducted the marriage service according to the Lutheran rites, he gave the following address, of which we give a translation :—

"'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin' (1 John i. 7).

"In these words we have an exhortation to walk in the light—in the everlasting light; though we are here below in a dark world, we can walk in the light, and then we shall have fellowship with God, who is Himself the everlasting Light, and with the innumerable company of angels which surrounds Him. We then have communion with our heavenly Father, with the King of kings, and are led by the Holy Spirit through the whole of our life's journey. If one should ask us how we members of a fallen race can have communion with the heavenly world, the answer lies in the last part of our text: 'The blood of hisSon Jesus Christ cleanseth us from all sin." Through the Atonement, the way is open to the home of everlasting light.

"May that light be shed upon this wedded pair, who have now come before this altar! The light of truth has shone upon your ways till now; from henceforth you will tread a different path from heretofore as you walk together hand in hand. We are not told that the light of earthly happiness shall cast its mild sunshine upon your life's course. Here light and darkness interchange; but if you walk in the light of which our text speaks, you will, when your wanderings on earth are over, enter into the kingdom of everlasting light.

"Such unions as these are but for a time, they must all be cut asunder by the hand of death; but when the covenant, which to-day is to be sealed, is dissolved by death, may both husband and wife meet one another at the heavenly bridal-feast, where they neither marry nor are given in marriage, but the Church and her great Chief Shepherd celebrate their eternal union.

"These heart-felt desires we here assembled express to you, and they are re-echoed by the sister-people on both sides of the Koelen. From our snow-covered mountains and valleys a thousand voices greet you, and I would remind you of this before I seal with the Church's blessing the union in which your hearts are already knit."

At the end of the service the Swedish hymn, "*Jesus är min vän den bäste*," was sung, of which we hope a translation will be acceptable to our readers :—

Best of Friends is Jesus to me,
No one can with Him compare;
Shall I with the thoughtless worldling
E'er forget or leave Him here?
There is none can separate me
From the One who holds me dear;
One our will upon life's journey,
Till we endless glory share.

He in death for me has suffered,
Nothing can condemn me more;
He has prayed his Father for me,
And my life with Him is sure.
Who is there that can accuse me,
When Himself has chosen me?
Who can ever draw me from Him,
While He keeps me safe and free?

I am certain and assured
Neither life, nor death, nor pains;
Neither mighty powers, nor angels,
Things to come, nor what remains;
Neither height, nor depth can ever
Separate me from God's love—
Take my soul away from Jesus,
Till we meet in heaven above.

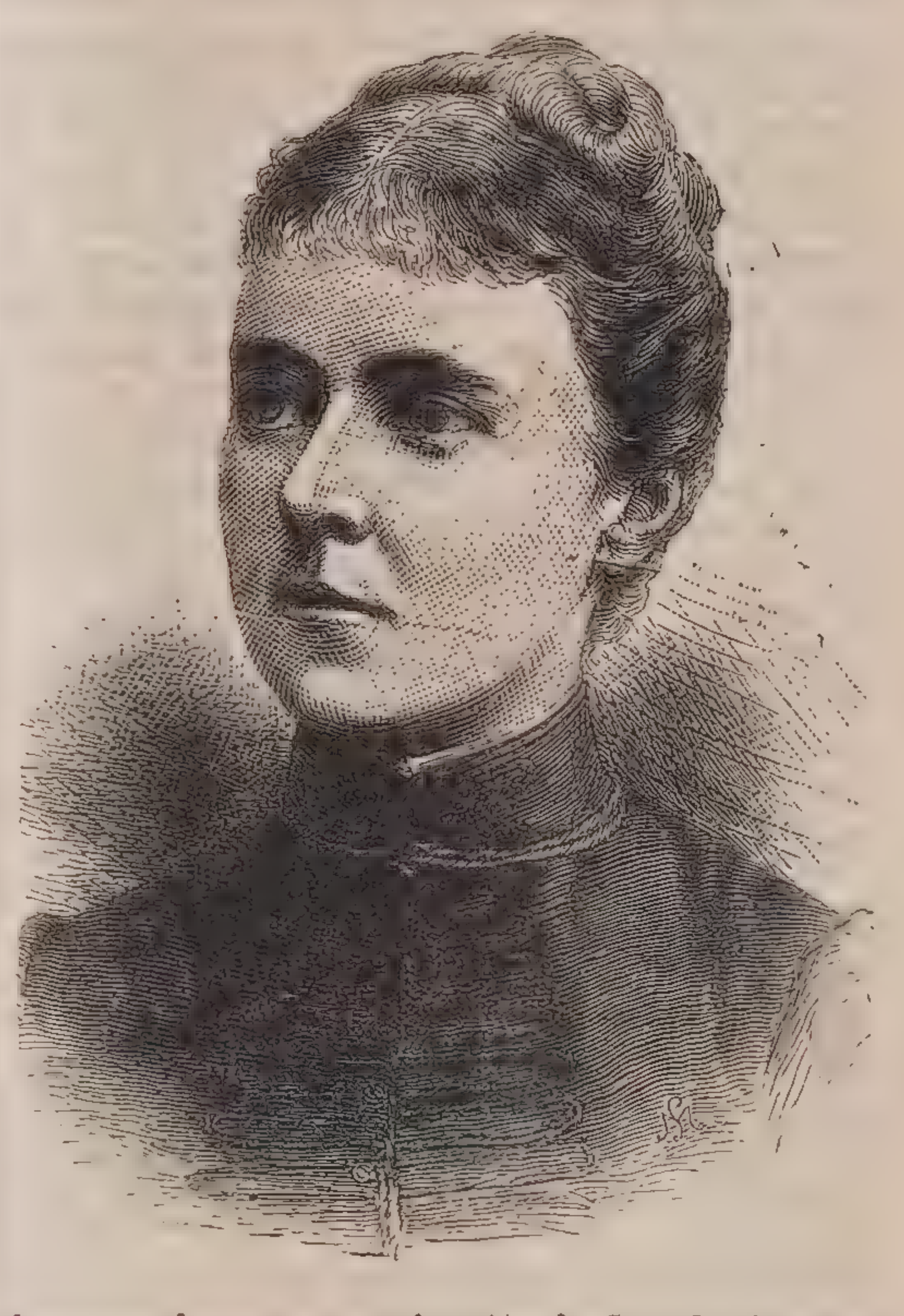
* * * *

Prince Oscar Charles Augustus Bernadotte was born November 15, 1859. He is the second son of King Oscar and Queen Sophie of Sweden and Norway, and received at his birth the title of Duke of Gothland. As we have already stated in the sketch of Queen Sophie, the young prince received a very careful education. Prince Oscar attended Pastor Beskow's school at an early age, and was very much beloved by the teachers there, especially by the Pastor himself, who gave him divinity lessons. The Prince was the best pupil in the class in that subject, and showed, even as a boy, a lively interest in religious matters.

From Pastor Beskow's school, he went to the Royal School of Naval Cadets, and, after having served several years on board Swedish men-of-war, he passed a successful examination and entered as an officer in the Swedish navy. The Prince has always been a great lover of the sea, and spent his happiest hours on board ship. He has developed his great natural gifts by ardent study and by travelling a great deal both by land and water. As an officer on board the Swedish frigate *Wanadis*, Prince Oscar made a tour round the world in the years 1883—1884. The Prince returned in the winter to Sweden, and the sudden change from a warm to a cold climate proved very bad for his health. Following the advice of the physicians, the Prince went to Amsterdam to undergo "massage" treatment in Dr. Metzger's celebrated establishment there. The Crown Princess of Sweden and Norway, who was staying at Amsterdam at the same time, was attended by her charming maid of honour, Miss Ebba Munck. Prince Oscar soon became very much attached to the latter, and it is stated that it was their religious sympathy that brought them together.

Miss Munck's history is, in short, the following: After the death of her father, Colonel Carl Jacob Munck, of Fulkila (of an old noble family), Miss Munck became attached to the Swedish Court. Here one of the Crown Prince's equeries, a young and wealthy cavalry officer, soon made her an offer of marriage, and, after some consideration, she accepted him.

Shortly before the marriage was arranged to take place, Miss Munck, to her intense grief, found him unworthy of her affections, and the engagement was broken off. Miss Munck then gave up her position at the Court, and went over to England. During her visit to Countess Cairns, at Bournemouth, she came under Christian influence, and after a time Miss Munck had found in her God and Saviour a better friend than the one who had deserted her. When she returned to Sweden it was evident that a great change had taken place in her, and she had to suffer much because she refused to take part in worldly pleasures, &c. She became, however, again attached to the Swedish Court, and met, as we have already heard, Prince Oscar at Amsterdam.



The King as well as the Queen disapproved of the Prince's affection for her, and hoped that time would cool his feelings. As for Miss Munck, she considered it to be her duty to resign her position at the Court. Nevertheless she did not lose the favour of the Queen and the Crown Princess, who both entrusted her with several commissions concerning charitable work. The Queen became more and more interested in Miss Munck, whose high Christian character she had learnt to admire, and at last her approval of her son's choice was gained. The King's consent, however, was more difficult to obtain.

By marrying the daughter of a private gentleman, the Prince had to give up his privileges as a member of the royal family, his right to the throne and the annual allowance from the diet. Consequently, this marriage was a question which required His Majesty's greatest consideration. Owing to the entreaties of the Queen, the King yielded to his son's wish, and the betrothal took place at the Royal Castle at Stockholm. The day following, the Queen together with Prince Oscar and Miss Munck left Sweden for England.

During his stay in England, the Prince has taken a lively interest in philanthropic institutions, the Y.M.C.A. and other Christian works. We trust that this marriage will prove a great blessing, not only to the princely couple, but that the whole of Sweden will be benefited by their Christian example and life.

The Evangelical Alliance Conference

THE meetings arranged by the Evangelical Alliance, as a testimony on behalf of cardinal truths, have been attended by a large amount of success. The first one, on Wednesday morning, was unusually crowded and enthusiastic, largely owing to Mr. Spurgeon's presence and speech. Though the meetings could hardly be called representative gatherings, yet they have revealed a very strong feeling in many quarters, of sympathy with Mr. Spurgeon in his recent protests against what he happily designated Down-grade teaching, which is undoubtedly quite as prevalent as he said it is.

Exeter Hall is not the place to argue out contested points, but it is always the gauge of the sentiment of that great body of Christian people who are most deeply interested in missions, who give most liberally to religious objects, and who furnish some of the most devoted Christian workers of the age. And, from the way in which they cheered the successive points, it was clear that they were not inclined to compromise, but were true to their traditions. And, whilst the great body of Christian people are firm, there is every reason for hopefulness about the future. The leaders and teachers of the people are much more affected by the state of opinion in their congregations than they would care to admit.

The Alliance deserves hearty thanks for having brought forth such a body of testimony to foundation truth; and to the speakers for their timely and valuable testimonies.

Canon Girdlestone's remark that the true Vicar of Christ, and his true Interpreter, is the Holy Ghost, is worthy of remembrance. It not only disallows Popish claims, but shows that the true antithesis to the papal assumption of authority in the interpretation of Scripture is not the right of private judgment, but the revelation of the Holy Spirit to the individual soul. Canon Fleming also well said, and history has overwhelmingly proved it, that Christian union is not to be effected by creeds, or anything else but by the cementing, uniting power of the Holy Spirit.

Rev. Ebenezer Jenkins gave a noble and eloquent testimony to that Gospel of which Paul was not ashamed. By more than one speaker the wickedness of sin was dealt with, in contradiction of its palliative treatment by those who subordinate the Sovereignty to the Fatherhood of God. No truth is more fundamental than the inspiration and authority of Scripture, and its assertion by Dr. Angus was an able summary of unanswerable proofs. The treatment by Mr. Webb-Peploe, of the subject of Future Punishment, was calculated, on the one hand, to relieve the minds of many as to the salvation of infants and the judgment of the heathen; but, on the other, to show the certain and terrible retribution awaiting those who reject the Son of God their Saviour; who know the will of God and do it not.

It is interesting to notice the drawing together of many different sections of the one Church at this juncture. And it would be, indeed, a marvellous result of the present controversy, if men who have been divided on points of church order, but who are agreed in their main views of Christian truth, should be led to recognise and exemplify that real unity of which our Lord spoke. It may be that the hand of the Breaker is at work among us, destroying our little systems, with which we have been too content, and compelling us to seek out and prize that oneness of which the vine and its branches are the type. It would be a work worthy of the Spirit of God, in these last days, to disclose the thought of God Himself with respect to the unity of Christians; and to achieve it in living embodiment before the gaze of the world.

Notes and Comments.

☞ OUR next weekly issue will be an Extra Number (price 1½d.); and will contain a report of the addresses on Fundamental Truth given at the Evangelical Alliance meetings held this week.

The extended space devoted to our report of the Evangelical Alliance Testimonies compels us to hold over many articles.

Next week we hope to give portrait and sketch of the late Dr. Kalley, of Edinburgh.

When the Affirmation Bill was thrown out of the House of Commons five years ago the snake was only scotched, not killed. The Oaths Bill which has now been read a second time is but the re-appearance of the previous agitation in another form. Tear away the mask, and we find an Atheists' Relief Bill. The plea of "conscience" is entirely out of place in this connection. It is not a question of altering the form of the oath out of regard to the sincere scruples of God-fearing and law-abiding men, but of practically abolishing all oaths at the desire of a few to whom the fear of God and spiritual religion are meaningless terms. With the spirit of restlessness and aggressive impatience of restraint, of coarsely obtrusive infidelity and delicately veiled Agnosticism, busy all around us, this is no time for removing from our Law Courts that which constitutes a real, visible link between "religious" and "secular" affairs. If this Bill become law, a distinct forward step will have been taken along the treacherous path which leads to individual demoralisation and national decay.

The following conversation between Mr. Bradlaugh and the representative of a contemporary clearly shows that the present measure is but a step to still further and more drastic changes:—

> "After the Oaths Bill is passed, what will be your next point of attack? The Basphemy Laws, I suppose?"
>
> "We shall not rest content until we have established perfect equality before the law—in short, not until we have realised the ideal that is set forth in the programme of the National Secular Society, whose object is to agitate for the removal of all laws which impose any penalty or disability with regard to religious belief. Of course that goes very far, for it includes Disestablishment, and *its realisation is incompatible with the compulsory teaching of any form of religious belief in national schools.* It is for this the National Secular Society was formed, and with its attainment, its object of existence having been achieved, there would no longer be any reason for it to exist."

The italics are ours. We are glad to know what Mr. Bradlaugh is really aiming at. We trust that this bold assertion will open the eyes of those who have hitherto been blinded by the plausibility of the Oaths Bill. It will be a sorry day for us when the children of England are brought up without "any form of religious belief."

Our readers will learn with great sorrow that Miss Clara M. Lowe, who has been so long associated with Christian work in this country and India, is now quite blind. Many prayers will, we are sure, be offered that her declining days may be cheered with an especial sense of her Master's presence.

The rejoinder of Mr. Gooch (p. 8) to the letter of Mr. Pearce Clark must close that correspondence. The correctness of the view taken by each must be judged by the reader. But these letters, both by men sound in the faith, testify to the truth of what we have before said, that we are in danger of losing sight of the enemy in contention with one another.

What a testimony was furnished to the power of the Bible to sound the depths of human experience, and to cast the spell of its influence over human hearts, in the account of the last hours of the great German Kaiser. What other book could have so calmed and quieted a spirit on the brink of eternity? Well might Sir Walter Scott exclaim on his own death-bed: "Reach me the Bible, it is the only book for a dying hour." It is the guide of youth; the stay of mature years; the comfort of age and weakness; the torch for the dark valley. Happy is he who has his memory well stored with its helpful and comforting words, which ring as silver bells in the heart.

The recent debate in the House of Lords on the sale of intoxicating spirits to the native population of British and other Colonies, beyond forcibly recalling the attention of the Government to the question, cannot be said to have produced any satisfactory result. The Government, it appears, are waiting until they have received replies to certain circulars which have been sent round to the Colonies. Past experience does not justify the expectation of much practical good from this process. The difficulty, apparently, is to secure united action on the part of all the countries interested, and the refusal of the United States to join in an international agreement for the suppression of the traffic in West Africa is especially to be deplored. The single bright spot appears to be in Basutoland, where, according to the official report, "the drink traffic has ceased to exist." One thing only seems certain, viz., that unless some stringent measures are taken, and taken quickly, the native races will soon have disappeared under that "trinity of evil"—arms, gunpowder, and alcohol.

It is one thing to pass an Act of Parliament, another to ensure its being carried out. A recent incident at the Thames Police Court illustrates this, and shows how "vested interests" impede reform. The secretary of an organised trade society applied to the magistrate to grant a summons, as provided by statute, for the compulsory inspection of certain unsanitary dwellings, used as workrooms. He further stated that he had a list of two thousand of such places, known as "sweating dens." In answer to the magistrate's remark that it was the duty of the local authorities to take the matter up, the applicant is reported to have said:—

> The fact of the matter is that some of the members of the Vestry are really the owners of these dens, and that is why they will not take any notice.

It is high time that the primary responsibility for much preventable misery and sickness and over-crowding was laid at the right doors—viz., of those owners, whether corporate or private, who fail to recognise that property has its obligations and its duties no less than its rights.

At Lambeth Police-court the other day the owner of several houses, who knowingly allowed them to be used for immoral purposes, and in spite of the fact that some of his previous tenants had been convicted for such an offence, was sentenced to three months' hard labour without the option of a fine. A disgraceful state of things was shown by the evidence to exist in the neighbourhood in consequence of these places. The magistrate in sentencing the prisoner reminded him that he had power to give him three months' imprisonment for each house, and said that he was glad to find the authorities had reached such a man, who, doubtless, lived a very godly life at home, but had no compunction in coming to London to get his rent for these dens of infamy. These strictures were richly deserved, and it is earnestly hoped that the action of the overseers of St. Mary, Newington, in thus tracing out and prosecuting such an offender, and the well-merited punishment inflicted, will act alike as an example and a warning.

We are pained and shocked by the profanity of which *The Pall Mall Gazette* is guilty in turning the Word of God into burlesque. Some weeks ago one of the Irish prisoners was represented *sans culottes*, and a verse from the Revelation was prostituted as descriptive letter-press. Last week a coarse caricature of Mr. Chamberlain with Cabinet Ministers bowing down to him was entitled "Joseph's Dream." And words of Scripture, given by inspiration of God, were similarly outraged. Those who see in Joseph a type of the Son of God are inexpressibly pained to see words which they hold sacred thus abused. No Law and Liberty League, though all its intentions should be fulfilled, will undo the mischief done to men or expiate the sin perpetrated against God, by thus degrading words taken from his perfect Law of Liberty.

We have received from Rev. A. F. Buscarlet, of Lausanne, the translation of a letter written by Mons. Galliard, "one of the most esteemed and aged Christian men" in that city. The letter has reference to the recent report on "Mob Rule in Lausanne," and to subsequent notes, in which a correspondent stated that the "Free Churches" of Switzerland have sanctioned the attacks on the Salvation Army. Mons. Galliard says:—

> The Free Church (of the Canton de Vaud) vindicates for others, as well as for itself, religious liberty, and deplores any law passed by the civil power which is contrary to it. The Free Church looks upon such decisions as a violation of the Cantonal and Federal Constitution. Let me express the keen sorrow I have felt at seeing your anonymous correspondent casting an accusation, without any proof, in the face of a Christian church. We meet it with the most positive denial of its truthfulness.

At length there are signs that the discussions on the condition of the poor are about to bring forth fruit. Notice has been given of a Bill to be brought before Parliament "to facilitate the better housing of the working classes." The measure seems to be a somewhat comprehensive one, as it will give power to purchase land and lay it out to provide "baths, lodgings, washhouses, and halls," inside or outside the Metropolitan area. We hope no time will be lost in carrying the schemes into effect, should the measure pass, for the condition of things is becoming worse and worse day by day.

Some time ago we commented upon some terrible revelations as to the moral condition of street children in Newcastle. We are glad to observe that at the recent Assizes in Newcastle the foreman of the grand jury stated he was authorised to bring before the judge the frequent occurrence of assaults upon little children, to request his lordship to bring the matter before the Home Office, and to urge upon the executive the desirability of authorising the infliction of the punishment of flogging for such offences. We trust the matter will receive the careful consideration of the Government, for ordinary means seem not to have the desired effect of preventing crimes of this nature.

Commenting upon the evil results flowing from the publication in England of translations of impure French works of fiction, *The British Weekly* says:—

> No line of demarcation can be drawn which has not already been passed over, and from the Press, even from the religious Press, there has been practically no protest.

Generally speaking this may be correct, but our readers are aware we have very frequently called public attention to the matter in the strongest possible terms. It certainly seems to us that if the law cannot interfere to prevent the printing and dissemination of the pestiferous volumes, an enactment should be obtained to put an end to the shameful trade, by the side of which the traffic in indecent prints and photographs is respectable, and comparatively harmless.

In a paper in the current issue of *Eastward Ho*, the Earl of Meath says:—

> The law of elevenpence halfpenny is a law which is fatal to religion, and one which must crush out of the minds and souls of those who are subject to it all desire to cultivate a spiritual life. How can this be otherwise? He must be a truly good Christian whose temper will stand continuous work for sixteen or eighteen hours a day on starvation diet, for a wage which he is satisfied is no remuneration for his services. I wonder how many of us who have had the advantage of education and of spiritual training would come triumphantly out of some such ordeal as falls to the ordinary lot of thousands of our poorer countrymen and women? Think of the fatigued body, the weary brain, the disordered digestion, the absence of all spiritual life, example, or encouragement, the degrading surroundings; and then let each answer for himself my question in the affirmative if he dare. I for one unhesitatingly say, I dare not.

We commend the paper, from which these noble words are taken, to the thoughtful attention of our readers.

It is hard to please scientific dogmatism. There was a time when the Duke of Argyll was not only regarded as a great thinker, but a great scientist, and he was placed in high official positions in scientific associations. Now, because he contends in *Good Words* that a true principle of evolution involves that of creation, his science is disparaged. One writer designates him as having "evolution on the brain." There never was a more outrageous violation of the common sense of man than a system of development that excludes design. The transmutation of a caterpillar into a butterfly is certainly a creation, and we are glad that the Duke leads a reaction against a designless and Godless philosophy.

Spite of Freethinkers in Northampton it appears that during the last thirteen years four additional ecclesiastical parishes and churches have been formed there with their staffs of workers. Further church extension is contemplated. Very timely, however, was the advice of Bishop Magee—to begin, not with the building, but with the man. This is the true order, and applies to others besides Episcopalians: first, the loving spiritual man, then the people in a room, and last the church. A disastrous mistake has been made of late years by Christian givers, who have begun with the last first.

We may hope that the prominence given in the newspapers of Germany to the confession of Christ, and to the authority of Scripture, on the part of the late Emperor, is an evidence that the reign of scepticism is being weakened. And may not England learn a lesson? On the one hand, that assurances of Scripture give confidence in the supreme crisis of life; and on the other hand, that the fashion of ignoring in public notices the consolations of the Christian faith of those who in dying have made prominent mention of them, is a concession to infidelity, and to modern custom, which has nothing to justify it.

The future policy of Germany, and the direction that shall be given to European affairs, sway just now in great uncertainty. An Emperor is on the throne who is a friend of peace, and capable of giving a new impulse in favour of international conciliation; but he is, unhappily, an invalid, receives ambassadors in silence because of physical disease, and holds a most precarious life. It is at such a time as this that men are silently but powerfully called to turn their thoughts to One who does according to his will among the inhabitants of the earth. None can conceive what this unusual aspect of human affairs means. We have to look to Him who by unexpected events will hasten the coming of the kingdom that cannot be moved.

SANCTIMONIOUS SELFISHNESS.

As surely as darkness follows sunset will the alienation of the masses follow sanctimonious selfishness in the Church. If a Christian's motto is "Look out for number one," then let him look out for estrangement and coldness on the part of number two. The Church millionaire stands at exact antipodes to the Church millennial, and in proportion as the former flourishes, the latter will be hopelessly deferred. It is not an orthodox creed which repels the masses, but an orthodox greed. Let a Christian man stand forth conspicuously in any community, as honest as the law of Moses, and yet let it be seen that he is building up an immense fortune by grinding the faces of the poor and compelling them to turn the grindstone for him while he does it, and he will wean a whole generation from the Gospel. The reckless "I don't care for the Church," which is coming up in loudening chorus from the poorer classes, is but the echo of the stolid and selfish "I do care for myself and my own that we may live luxuriously and fare sumptuously," which is the undeniable expression of so many Christian lives.

We have no power to prevent men of the world from heaping up colossal fortunes if they wish to do so. But our Gospel plainly forbids *Christians* to do it. "*Lay not up for yourselves treasures on earth*," said Jesus to his disciples for all time—a text which requires no very skilful exegesis to explain; but which it would require a very ingenious exegesis to explain away.—*Rev. Dr. A. J. Gordon.*

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

III.—"He Obeyed."

Ah! how much there is in those two words. Blessedness in heart, and home, and life; fulfilled promises; mighty opportunities of good lie along the path of obedience to the word and will of God. If Abraham had permanently refused obedience to the voice that summoned him to fare forth on his long and lonely pilgrimage, he would have sunk back into the obscurity of an unknown grave in the land of Ur, like many an Eastern sheikh before and since. So does the phosphorescent wave flash for a moment in the wake of the vessel ploughing her way by night through the southern seas; and then it is lost to sight for ever. But, thank God, Abraham obeyed, and in that act laid the foundation-stone of the noble structure of his life.

It may be that some shall read these words whose lives have been a disappointment, and a sad surprise: like some young fruit-tree, laden in spring with blossom, but which, in the golden autumn stands barren and alone, amid the abundant fruitage of the orchard. You have not done what you expected to do. You have not fulfilled the prognostications of your friends. You have failed to realise the early promise of your life. And may not the reason lie in this, that, away back in your life, there rang out a command which summoned you to an act of self-sacrifice from which you shrank, and *that* was the mistake of your life. The worm at the root of the gourd. The little rot within the timber. The false step, which deflected the life-course from the King's highway into a blind alley.

Would it not be well to ascertain if this be not so, and to hasten back to fulfil even now the long-delayed obedience, supposing it be possible. Oh, do not think that it is now too late to repair the error of the past; or that the Almighty God will now refuse, on account of your delay, that to which He once summoned you in the young, glad years, which have taken their flight for ever. "He is merciful and gracious, slow to anger, and plenteous in goodness and truth."

Abraham, as the story shows, at first met the call of God with a mingled and partial obedience; and then for long years neglected it entirely; but the door stood still open for him to enter, and that gracious hand still beckoned him; until he struck his tents, and started to cross the mighty desert with all that owned his sway. It was a partial failure, which is pregnant with invaluable lessons for ourselves.

(1) At first, then, Abraham's Obedience was only partial.—He took Terah with him; indeed, it is said that "Terah took Abram his son, and Lot the son of Haran, and Sarai his daughter-in-law; and they went forth with them from Ur of the Chaldees" (Gen. xi. 31). How Terah was induced to leave the land of his nativity, and the graves of his dead, where his son Haran slept, we cannot tell. Was Abraham his favourite son, from whom he could not part? Was he dissatisfied with his camping grounds? Or, had he been brought to desire an opportunity of renouncing his idols, and beginning a better life amid healthier surroundings? We do not know. This, at least, is clear, that he was not whole-hearted; nor were his motives unmixed; and his presence in the march had the disastrous effect of slackening Abraham's pace, and of interposing a parenthesis of years, in an obedience, which, at first, promised so well. Days which break in sunlight are not always bright throughout; clouds, born of earth, veil the sky for long hours; but presently the sun breaks out again, and, for the remaining hours of daylight, shines in a sky unflecked with cloud. It was so with Abraham.

The clan marched leisurely along the valley of the Euphrates, finding abundance of pasture in its broad alluvial plains, until at last Haran was reached; the point from which caravans for Canaan leave the Euphrates to strike off across the desert. There they halted, and there they stayed till Terah died. Was it that the old man was too weary for further journeyings? Did he like Haran too well to leave it? Did heart and flesh fail, as he looked out on that far expanse of level sand, behind which the sun set in lurid glory every night? In any case, he would go no further on the pilgrimage, and probably for as many as fifteen years, Abraham's obedience was stayed; and for that period there were no further commands, no additional promises, no hallowed communings between God and his child.

It becomes us to be very careful as to whom we take with us in our pilgrimage. We may make a fair start from our Ur, but if we take Terah with us, we shall not go far. Take care, young pilgrim to eternity, to whom you mate yourself in the marriage-bond. Beware, man of business, lest you find your Terah in the man with whom you are entering into partnership. Let us all beware of that fatal spirit of compromise, which tempts us to tarry where beloved ones bid us to stay. "Do not go to extremes," they cry; we are willing to accompany you on your pilgrimage, if you will only go as far as Haran! Why think of going further on a fool's errand, and whither you do not know." Ah! this is hard to bear, harder far than outward opposition. Weakness and infirmity appeal to our feelings against our better judgment. The plains of Capua do for the warriors what the arms of Rome have failed to accomplish. And, tempted by the bewitching allurements, which hold out to us their syren attractions, we imitate the sailors of Ulysses, and vow we will go no further in quest of our distant goal. It is a fatal mistake to take the old man with you. "Put off the old man, with his affections and lusts."

"When his father was dead, he removed him into this land." Death had to interpose to set him free from the deadly incubus, which held him fast. Terah must die, that Abraham might resume the forsaken path. This is the reason why your hopes have withered, your schemes have miscarried, your income has dwindled, your children have turned against you. All these things were hindering your true development, and, out of mercy to your best interests, God has been compelled to take the knife in hand, and set you at liberty. He loves us so much that He dares to bear the pain of inflicting pain. And thus Death opens the door to Life, and through the grave we pass into the glad world of Hope and Promise which lie upon its further side.

Glory to God, to God, he saith
Knowledge by suffering entereth,
And life is perfected through death.

(2) Abraham's Obedience was rendered possible by his Faith.—"So Abram departed, as the Lord had said unto him. And he took Sarai his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth." No easy matter that! It was bitter to leave the kinsfolk, that had gathered around him; for Nahor seems to have followed his old father and brother up the valley to their new settlement at Haran, and we find his family living there afterwards. There was no overcrowding in these ample pastures. And to crown the whole, the pilgrim actually did not know his destination, when he turned his back on the Euphrates, and his face towards the great desert. Do you not suppose that Nahor would make this the one subject of his attack?

"What do you want more, my brother, which you cannot have here?"

"I want nothing but to do the will of God, wherever it may lead me."

"Look at the dangers: you cannot cross the desert, or go into a new country without arousing the jealousy of some and the cupidity of others. You would be no match for a troop of robbers, or an army of freebooters."

"But He who bids me go must take all the responsibility of that upon Himself. He will care for us."

"Tell me, only, whither you are going, and where you propose to settle?"

"That is a question I cannot answer; for, indeed, you know as much about it as I do myself. But I am sure that if I take one day's march at a time, that will be made clear, and the next, and the next, until at last I am able to settle in the country which God has selected for me somewhere."

This surely was the spirit of many a conversation that must have taken place on the eve of that memorable departure. And the epithets so common to our words, "Enthusiast," "Fanatic," "Fool," would be freely passed from mouth to mouth. But Abraham would quietly answer:—"God has spoken, God has promised. God will do better for me than ever He has said." At night, as he walked to and fro beneath the stars, he may have sometimes been inclined to give up in despair; but then that sure promise came back again on his memory, and he braced himself to obey. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed" (Heb. xi. 8). Whither he went, he knew not; it was enough for him to know that he went with God. He leant not so much upon the promise as upon the Promiser; he looked not on the difficulties of his lot, but on the King eternal, immortal, invisible, the only wise God; who had deigned to appoint his course, and would certainly vindicate Himself.

And so the caravan started forth. The camels, heavily laden, attended by their drivers. The vast flocks mingling their bleatings with their drovers' cries. The demonstrative sorrow of Eastern women mingling with the grave farewells of the men. The forebodings in many hearts of imminent danger and prospective disaster. Sarai may even have been broken down with bitter regrets. But Abraham faltered not. He staggered not through unbelief. He knew whom he had believed, and was "persuaded that He would keep that which he had committed to Him against that day." "He was fully persuaded that what God had promised, He was able also to perform."

Moreover, the sacred writer tells us that already some glimpses of the city which hath foundations, and of the better country, the heavenly, had loomed upon his vision; and that fair vision had loosened his hold upon much which otherwise would have fascinated and fastened him.

Ah, glorious faith! This is thy work, these are thy possibilities! Contentment to sail with sealed orders, because of unwavering confidence in the love and wisdom of the great commandment. Willinghood to arise up, leave all, and follow Christ, because of the glad assurance that earth's best cannot bear comparison with heaven's least.

(3) Abraham's Obedience was finally very complete.—"They went forth to go into the land of Canaan, *and into the land of Canaan they came.*" For many days after leaving Haran, the eye would sweep a vast monotonous waste, broken by the scantiest vegetation; the camels treading the soft sand beneath their spreading, spongy feet; and the flocks finding but scanty nutriment on the coarse, sparse grass.

At one point only would the travellers arrest their course. In the oasis, where Damascus stands to-day, it stood then, furnishing a welcome resting-place to weary travellers over the waste. A village near Damascus is still called by the patriarch's name. And Josephus tells us that in his time a suburb of Damascus was called "the habitation of Abraham." And there is surely a trace of his slight sojourn there in the name of his favourite and most trusted servant, Eliezer of Damascus, of whom we shall read anon.

But Abraham would not stay here. The luxuriance and beauty of the place were very attractive. But he could not feel that it was God's choice for him. And, therefore, ere long he was again on the southern track, to reach Canaan as soon as he could. Our one aim in life must ever be to follow the will of God, and to walk in those ways which He has preordained for us to walk in. Many a Damascus oasis, where ice-cold waters descending from mountain ranges fill the fevered air with delicious coolness, and temper the scorching heat by abundant verdure, tempts us to tarry. Many a Peter, well-meaning but mistaken, lays his hand on us, saying, "This shall not be unto thee: spare thyself." Many a conspirator within the heart counsels a general mutiny against the lonely, desolate will. And it is well when the pilgrim of eternity refuses to stay short, in any particular, of perfect consecration and obedience to the extreme demands of God. When you go forth to go into the land of Canaan, do not rest until into the land of Canaan you come. Anything short of complete obedience nullifies all that has been done. The Lord Jesus must have all or none; and his demands must be fulfilled to the last *iota*. But they are not grievous.

What a glorious testimony was that which our Lord Jesus uttered when He said, "The Father hath not left Me alone; for I do always those things that please Him." Would that it might be true of each of us! Let us give, henceforth, Christ our prompt and unlimited obedience; sure that, even if He bids us ride into the valley of death, it is through no blunder or mistake, but out of some sheer necessity, which forbids Him to treat us otherwise, and which He will ere long satisfactorily explain.

Ours not to question why,
Ours not to make reply,
Ours but to do and die.

BILLINGSGATE CHRISTIAN MISSION.—At the March monthly meeting, which was largely attended by salesmen, clerks, and porters of the market, Mr. W. H. Williamson, the treasurer of the Mission, explained that it is the intention of the committee to erect, as soon as possible, a Mission House. The new building is to stand immediately in front of the market, and is to be thoroughly adapted to the special requirements of the Mission, the office of which is at 83, Lower Thames-street, E.C.

REV. F. B. MEYER, of Regent's Park Chapel has arranged to conduct a series of Bible-readings for young men at the City of London Young Men's Christian Association, 186, Aldersgate-street, E.C., on Friday evenings, commencing April 6, at eight o'clock. The subjects will be: "Joshua, the Warrior," and will be divided as follow: April 6, "Strong to Follow Fully"; April 13, "Through the Jordan of Death"; April 20, "Victory and Defeat;" April 27, "Portioning Out the Land." All young men will be heartily welcomed.

For the Young.

A WALK IN DELHI.

BY AUNT HELEN.

(*A Letter to Katie her Niece in England.*)

I should like to take you for a walk down the Chandui Chowk, the principal street of this interesting old city of Delhi. So shut your eyes, and imagine for once that you have skipped over six thousand miles of land and sea, and can see for yourself what I point out to you as we go along.

It is a fine broad street, with a raised pavement, or rather causeway, about fifteen feet wide down the centre. This pavement is edged with trees on each side, green and leafy, though it is winter time. The weather is cool and pleasant, something like a bright English day in the early spring. But we must keep our umbrellas up while walking in the sunshine, for it is curious what effect the direct rays of the Eastern sun have upon us English people. Even in the coolest part of the year it is unsafe to expose our heads or necks to it, though the natives sit and bask in the sun with very little clothes on, or none at all.

The end of Chandui Chowk at which we enter is just opposite the fort, and there on our right is a grove of trees, with a band of monkeys disporting themselves. They are very shy, and we cannot get near enough to see them very closely as they run from branch to branch. I am afraid it will be a long time before we get near enough to catch one. All the way along we shall see these dear little Indian squirrels, with their handsome brown striped backs and bushy grey tails. They are only about a quarter the size of our English squirrels, but have just the same cunning ways. Here is one running up this tree with a scrap of sugar cane in his mouth. See how he stops and nibbles it, holding it between his forefeet as an English squirrel would a nut. Where did he get the sugar cane? you ask. Do you see that man there with that bundle of long green rods over his shoulder? That is the sugar cane just as it is cut down in the fields where it grows. He has sold a stick to this man in front of us for a few pies. The purchaser is whittling and munching it as he goes, dropping many such scraps as the one Master Squirrel has possessed himself of.

Now you want to know what pies are. A pie is the very smallest coin. There are twelve pies to one anna. An anna is worth at present rather more than a penny. On the pavement in front of those shops on the other side is a man sitting with piles of copper money on the ground beside him. He has also piles of tiny shells. They are cowries, and are used instead of money by the poorest people. An anna is worth fifty or sixty cowries. He takes the cowries which the poor people earn by working in the fields, and gives them pice in exchange. There are no anna pieces. Quarter annas are most used, and are called pice. The smallest silver coin is two annas. Now that you know something about the money, you will be able to do your shopping to better advantage.

You think they are funny shops? So do I. They always put me in mind of the spacious china closets of our grandmothers' days. They are raised a little from the ground, and the floor does duty for counter, seat, and all. Here the baniya sits, with his goods conveniently arranged around him. The floor projects a little, and forms a sort of platform in front in many instances. All the shops are of this class, though the houses, of which they form the lower story, vary considerably. Here are some broken-down places falling to pieces with age, and the grass growing out of the roofs; and yonder are smart new blocks with brightly painted balconies rising tier above tier.

That large white stone building, with its pillared portico, at the beginning of the street, is the chapel belonging to the Baptist Mission, although no one would know it unless they were told. There is no writing of any sort to indicate that it is a building used for the worship of God. Notwithstanding, it was filled with natives on the morning of New Year's Day. Mr. Smith, who worked for so many years in Delhi, is back again in India, and he had the pleasure of baptizing thirteen converts.

(*To be concluded.*)

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, March 25, John xvii. 14—26; Monday, March 26, John xviii. 1—14; Tuesday, March 27, John xviii. 15—27; Wednesday, March 28, John xviii. 28—40; Thursday, March 29, John xix. 1—15; Friday, March 30, John xix. 16—30; Saturday, March 31, John xix. 31—42.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Martin J. Hall, Stockwell Orphanage, March 26—29, at 6.45; Camberwell, April 9—13; Mr. H. Hutchinson, Mission Hall, Phythian-street, Liverpool, April 9—13; Altrincham, Cheshire, April 14. Mr. E. Arrowsmith, Lausanne, March 23—27. Messrs. Lidstone and Hutchinson, Ipswich, April 17—19. Mr. T. Lewes Sayer, Union Church, Tooting, March 30 to April 4; Sutton, April 8—13; Kilburn, April 16—20; Romford, April 29 to May 4. Mr. Josiah Spiers, Wakefield, April 24 to May 4; Park Chapel, Camden Town, May 6—20.

CHRISTIAN POLICE ASSOCIATION.

The fifth anniversary of this excellent Association was celebrated on Tuesday, last week, at Exeter Hall, when over two thousand members of the police force and their wives and friends assembled. The several engagements of the day were entered into with much zest, and many of the men and their wives sat down to tea. There were conferences in the morning and afternoon, and meetings at five and eight o'clock. The conferences were presided over by Mr. J. E. Mathieson and Mr. A. C. P. Coote; the earlier of the evening meetings was presided over by Sir Charles Warren, Chief Commissioner of the Metropolitan Police, and addresses were delivered by Rev. H. W. Webb-Peploe, Lieutenant H. Mandeville, R.N., Major Ross, and Baron Pollock.

The second of the evening meetings was preceded by one for testimony, at which a number of members of the police force related their Christian experience. Mr. J. Herbert Tritton, who occupied the chair, delivered a hearty address, in which he urged the policemen to appreciate the distinction between joining the Association and becoming united to Christ. He pointed out the danger of reliance being placed upon externals, and impressed upon each and all the imperative nature of the Lord's words: "Follow thou Me."

Rev. H. Dening, in a speech full of practical counsel and abounding with appropriate illustrations, advised the policemen to cultivate pluck, brain, and muscle, but, above all, to become servants of Christ. Now, indeed, policemen may take into custody, but in due time death's hand is laid upon all; and then even policemen must either be prisoners at the bar or princes on the Bench.

Rev. Mark Guy Pearse delivered an address couched in very kindly terms. His topic was Salvation, and his mode of appeal was such as the occasion specially called for. He declared his strong sympathy with policemen in the difficulties of their calling. Some years ago a policeman told him that, having to do with so many bad people, he had doubted if there were any good; also that, having to suspect people so much, it was very difficult for him to exercise faith. Christian policemen would, Mr. Pearse said, feel their loneliness less if association with other Christians was one of heart and hand all through the year.

Mr. Reader Harris also spoke. He urged the men to decide for Christ without delay. The entire proceedings gave great pleasure to the policemen in general.

THE OPEN-AIR MISSION.

We were favoured in London, last Monday evening, with an incipient blizzard—not the *beau ideal* of a time for an Open-air Mission anniversary. Mr. Gawin Kirkham and his subalterns, however, are not arm-chair, fair weather Christians, so they mustered in good strength at Exeter Hall, to support their Secretary-chief.

Though suffering from an attack of rheumatism, Sir Arthur Blackwood faced the wintry blast, and presided on the occasion. He spoke very warmly of the work of open-air preaching. He was, in his earlier days, a pretty regular outside preacher himself—so much so that when he entered the civil service, *The World* certified that he had fully developed his "tub thumping proclivities." He regarded the proclamation of the Gospel message as not only a thoroughly apostolic practice, but one most applicable to the needs of the present time.

Mr. Secretary Kirkham was by no means like the needy knife-grinder—without any story to tell; quite the contrary. His story of the past year's work is a very full and a very fascinating one, as those who will read the printed report, when it appears, may discover. But, of course, there was no time to tell it on Monday evening. We may say that during the year nearly 1000 preachers have been at work, and it is computed that three million persons have heard the word of life from their lips. About 10,000 tracts, books, &c., have been distributed. The Secretary has been the hardest worker of them all. He has visited ninety-three towns, scattered over thirty counties, and travelled about 11,000 miles. A good work has been done at fairs, among hop-pickers, and in other ways; for this special kind of work a number of men are set apart. The nature of the work of the Mission is such that the fruit can only seldom be seen by the workers, but we may confidently believe that a great harvest has been reaped, if not always by the hand that sowed the good seed.

The other addresses on Monday evening were really excellent, both in supplying illustrations of the power of the preached Word, and in suggestions as to how it ought to be preached. Rev. Canon Pelham had a very gratifying story of success to tell in connection with his parochial work at Lambeth. Mr. F. A. Bevan gave several striking instances of the power of Gospel song, and urged that this agency should be more assiduously cultivated. Mr. Harry Guinness expatiated in glowing style on the glorious character of the message that the Gospel preacher is entrusted with, and counselled his fellow-ambassadors to be careful in so presenting it that the people shall be attracted, and not repelled. He told some ludicrous incidents showing the unwisdom of some preachers in selecting their illustrations, and in affecting an unnatural tone of voice.

In closing the meeting, the chairman acknowledged the spiritual stimulus he had received, and we fancy the experience of others was the same.

WAKEFIELD Y.M.C.A.—The second annual public meeting of this branch was held on March 13, and was presided over by the retiring President (Mr. Alfred W. Stanfield, J.P.) The Association has more than doubled its membership during the past year, the number now being 269. Among the speakers was Rev. F. B. Meyer, of London, who gave a most stirring address to the young men on "True Christian Manliness." The gathering was quite a success.

THE MONTHLY TRACT SOCIETY hopes to have a kiosk near the International Exhibition at Brussels for the free distribution of tracts and Gospels in various languages. Adjoining the kiosk there will be a tent, where Gospel addresses will be delivered in French and Flemish. Work of this kind at former exhibitions has been greatly blessed, and the Society appeals for help in aid of their fresh endeavour. Mr. J. R. Mackenzie, Bridge-House, 181, Queen Victoria-street, London, E.C.

MR. SPURGEON AND THE BAPTIST UNION.

A REJOINDER.

Dear Sir,—I have read with no little surprise and regret the letter from Rev. J. P. Clark, *re* Mr Spurgeon and the Baptist Union, in your issue of the 9th inst; and after waiting a week to see whether anyone would give an equally certain sound on the other side, write to call attention to one or two important points involved. I trust to your well-known fairness and regard for truth to give insertion to another version of the story.

Mr. Clark says, "the opposition (to Mr. Spurgeon) of necessity contains those among us who are more or less unsound in the faith." This is precisely what Mr. Spurgeon has asserted, and forms the ground of his withdrawal from the Union, and of all his charges against it. Surely an organisation which necessitates union with those who are "unsound in the faith" cannot be in harmony with the Word of God, as see 1 Cor. i. 10; Gal. i. 6—10; 2 Thess. iii. 6, 14, 15; 1 Tim. vi. 3—5; 2 Tim. ii. 16—21; Jude 3, 4; Rev. ii. 2, 6.

The point at issue is not whether Drs. Maclaren, Culross, and others, whom all good men love and respect, are true to the doctrine of the Atonement—no one doubts that—but whether union with men who are "unsound in the faith" is of God. Mr. Spurgeon feels, and many others feel with him, that it is not; and to say that, because he declines to mention certain men by name, as though he were their individual censor and judge, he is therefore unjust and reckless in his charges, is only to shirk the general question he has raised, and to cover up the principle for which he contends.

To allege, as Mr. Clark does, that Mr. Spurgeon has "omitted" to take steps to purge the Baptist Union of complicity with error, is to contradict years of faithful testimony, as well as of patient and brotherly waiting to see if such testimony would avail, before taking such action as he has been compelled at last to take. Leaders have long known Mr. Spurgeon's uneasiness, and some at least have shared it, while some members have withdrawn on similar grounds years ago, and have watched eagerly the result of the growing conflict between his unbroken testimony and the spirit of compromise which has seemed to prevail.

It has been proved and admitted that Mr. Spurgeon has "called together leading men and laid the case before them in private." The action taken by him, and admitted by Mr. Clark, when he says, "On one occasion he did formally protest against what grieved very many among us," is itself a proof that he has not "omitted" to give "distinct and effective warning." Mr. Clark says Mr. Spurgeon professed then to be "fairly satisfied." What is meant by "fairly," I cannot say, but at least it indicates a modified satisfaction, which, in the case of a man of Mr. Spurgeon's position and calibre, was in itself a warning of further action, if matters did not change.

As to offending "in what he did," the fact that he resigned on the general principle of refusing to be confederate with men "who make void the Gospel," appears to be objected to, because he declined to introduce personalities, and become the accuser of individuals. It is positively untrue to say that Mr. Spurgeon "led men to think that the worst charges in Down-Grade articles applied to us generally," for again and again he has said that he believed the Baptist communities were freer than others from the errors he exposed. Mr. Clark admits that the Down-Grade articles were needed as a protest, and cites Dr. Underhill as having hailed their appearance; and, further, from them "expects great good," and "in the main sympathises strongly with them." If they were thus called for, and I for one believe every word of them is true, then assuredly the writer of them cannot be blamed for resigning a position in which those who condemn them, and found the "cap to fit," are in nominal union with him, and thereby shielded, while practically neutralising his most earnest convictions and most faithful testimony.

As to permitting, "in the name and interests of Christ's Gospel, what no one would permit in an ordinary secular society," it may be asked, Would any such society retain members who were adverse to its highest aims, or acting counter to its first principles? Would a Radical Club, for instance, retain a member after it was known he was a Conservative, although willing to sail under Radical colours? I trow not, and nothing can be of more moment in the interests of Christ's Gospel than fidelity in its testimony and purity of fellowship on the part of its adherents—fidelity such as will not allow the rebuke addressed by our Lord to the Church at Pergamos to be applicable to themselves (see Rev. ii. 14, 15).

No, Sir, Christ is not wounded in the house of his friends, as Mr. Clark says, by those who, like Mr. Spurgeon, refuse to be in an association which finds a place for deniers of truths vital to the glory and grace pertaining to his person, work, and Word; but by those who, while they admit the presence of men "more or less unsound in the faith," take no steps to have it otherwise, but even censure and speak hardly of those who do. These are no days for compromise, and, while to some of us union is as dear and as desirable as it can be to any around us, truth is dearer still, and fellowship is to us of nothing worth unless it be fellowship "in the truth."

May God speed Mr. Spurgeon in the noble, self-denying stand he has taken, and crown his efforts to uphold and display the banner of truth with abundant blessing and success.—Faithfully yours,

Wm. Fuller Gooch.

West Norwood, S.E.

SAILORS IN ANTWERP.

For years the British and foreign seamen coming to Antwerp, the largest port on the Continent, have been more or less in the clutches of "crimps" and boarding-masters. Thousands of "Jack Tars," paid off there with large sums, were homeward bound to parents, relatives, and friends in Great Britain, the Scandinavian countries, and elsewhere. Alas, they never got further than the almost innumerable "pubs." and "dens" in Antwerp.

The British and Scandinavian Missions to seamen have during the past years given help to many poor fellows, and a few months ago Pastor Hansen started a Home, the very thing wanted, and the first opened in Belgium, on Gospel temperance principles. God has been with the Pastor. I found the Home crowded last week on visiting Antwerp. During the first three months of its existence it has proved to be self-supporting. Pastor Hansen, whose address is Rue Osy, No. 83, will be glad for any papers, books, &c., Christian friends can send him. Their prayers are also earnestly requested for this good work. Pastor Hansen is now raising a small reserve fund for the furnishing of some spare rooms, and for the defence of the work against the attacks of the well-organised "crimps." Norseman.

REAPING TIME.

A series of gatherings of young people of both sexes have been organised this winter in different centres by the Committee of the Ragged School Union. A selected number of senior scholars, who have either given proofs of their conversion, or shown heavenward desires, have been invited to central missions in different districts, and most enjoyable, hallowed seasons have been experienced, with every prospect of permanent good, as the result.

The last of these meetings took place recently at George-yard Ragged School, Whitechapel, when nearly 200 young people, from twenty surrounding Ragged School Missions, met for tea. They subsequently re-assembled in the large room, under the presidency of Earl Compton. His lordship gave a helpful address to young Christians, drawing some inspiring lessons from the life of good Lord Shaftesbury, for whose work, especially in Ragged Schools, he expressed the heartiest sympathy. He also said that both he and Lady Compton, who sat by his side, felt it a privilege to be present, and to do anything that would advance the cause Lord Shaftesbury had so much at heart.

The meeting was thrown open, and many rose to testify of the good they had received at the schools, and some were already amongst the ranks of workers. An address followed upon Elisha from Mr. R. C. Morgan; and also some heartfelt words from Mr. George Holland, who proceeded with evident emotion to speak of some of Lord Shaftesbury's visits to George-yard, and his affectionate regard for the poor children.

THE SWISS PRESS ASSOCIATION have lately passed a resolution condemning the accumulation of sensational matter in criminal cases that are reported; they also pledge themselves not to publish suicides, except in cases when local circumstances render the publication necessary.

The Christian.

March 23, 1888.

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COLD AND HUNGER IN ST. GILES'.

TO THE READERS OF "THE CHRISTIAN."

Dear Friends,

Kindly permit me to mention the needs-be for a little special help for the struggling Poor of St. Giles' during this exceptionally severe weather. The fag-end of the winter is invariably the most trying of all in a district like ours. The first two or three months the Poor manage to pull through by all sorts of shifts and contrivances, disposing of everything in their scantily-furnished rooms that can be turned into ready cash. Thus they secure food and manage to exist; but the last month or two of the cold weather invariably produces much suffering and want, as all their little means are then gone. Add to this the recent snowfalls and bitter winds, interfering as they do with the trade of all costermongers and street traders, and you have a fair idea of the necessity that exists for rendering a little timely assistance in the shape of coals and food until our poor folks can again get a fair chance of fighting want and hunger from their doors. Any moneys entrusted to us I think I can fairly promise shall be wisely distributed, and can be forwarded to our Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or to yours sincerely,

GEO. HATTON,
SUPERINTENDENT, ST. GILES' CHRISTIAN MISSION,
Feb. 28. 4, Ampton Street, Regent Square, W.C.

P.S.—Warm Cast-off Clothing, Blankets, &c., will be most acceptable, and can be sent to me as above.

Irish Church Missions
TO THE
ROMAN CATHOLICS.

THE COMMITTEE
MOST URGENTLY APPEAL

For increased CONTRIBUTIONS to the FUNDS of this Society.

Owing to many causes, but partly, it is believed, to Jubilee Collections, the income for 1887 was £2,175 less than that for 1886.

Consequently interesting and successful Mission Work must be abandoned unless contributions amounting to

£2,000

be given within the next three months.

HORACE W. TOWNSEND,
Clerical Secretary and Supt. of Missions.

This Appeal is cordially supported by—
The Right Rev. the Lord Bishop of EXETER.
The Rev. Canon HOARE.
The Rev. Canon McCORMICK.
Lord KINNAIRD.
Sir ARTHUR BLACKWOOD, K.C.B.
Lieut.-General Sir ROBERT PHAYRE, K.C.B.

The Secretaries gratefully acknowledge responses amounting to £1,050.

An old friend of the Society offers to contribute £10 before the end of March provided nine or more friends will send similar amounts previous to that date.

Communications should be addressed to the Secretaries, Irish Church Missions, 11, Buckingham-street, London, W.C.

Remittances should be made payable to WILLIAM PASLEY, Lay Secretary. Cheques crossed "Ransom and Co.," and Post Office Orders on Charing-cross.

WESTWARD HO!

A FAREWELL MEETING to dismiss **200** Trained Lads (who, it is hoped, will leave for Canada on the 29th inst.) will (D.V.) be held in

THE LARGE HALL, EDINBURGH CASTLE,

RHODESWELL ROAD, LIMEHOUSE, E.

(Close to the Burdett Road Station on North London and Blackwall Railways),

On MONDAY EVENING, 26th inst., at 8 o'clock.

The Attendance of Christian Friends is desired. Admission to any part of the Hall is FREE; but as a very large audience is expected, Special Tickets admitting to RESERVED SEATS, and possessing Facilities for Ingress and Egress, can be had on application at the Office, as below.

The same 200 Lads will also, as usual, attend (by kind permission of the Secretary).

THE NOON-DAY PRAYER MEETING at the Y.M.C.A., Aldersgate Street, on Monday, the 26th, when the prayers of those assembled will be asked on their behalf. Friends who cannot attend the Evening Meeting are invited to be present at Noon.

18 to 26, Stepney Causeway, London, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND has received with much thankfulness from J. C. H., £2; "A Friend at Richmond," 5s.; "Southsea," Left-off Clothing.

Rations of Food to Hungry Children. Infant Day Nursery. Free Ragged Day Schools. Children's Services. Band of Hope. Industrial Classes for Boys. Classes and Meetings for Elder Girls and Young Women. Evangelistic Services. Temperance Meetings. Bible Classes for Men, for Women, and for Young People. Lodging House Services. Mission to Inebriate Women. Sewing Classes for poor Women, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 32, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 36, High-street, Homerton, London, E.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £3 3s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next term opens April 13. A few vacancies for paying Students. Many applications for Free Scholarships, for which funds are urgently needed. Dr. J. H. Theobalds, £5.

Hon. Sec., Dr. GRIFFITH.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families.—Contributions in money or clothing will be gratefully acknowledged by the Committee. A few old dresses are much needed.

PARIS CITY MISSION. — Eight Missionaries of this Society are now labouring among the ungodly and dangerous masses of Paris, with many proofs of the blessing of Almighty God. One of these to the scattered English poor. Funds are urgently needed before the close of the month, as £60 is necessary to make up the ordinary income. Treasurer, F. A. Bevan, Esq., 54, Lombard-street. The Hon. Secretary for England, Mr. J. M. WEYLLAND, 31, Carlton Hill, N.W., will gratefully receive contributions, or send to any address reports and papers with full information about the operations of the Mission.

RESCUE WORK IN POPLAR.

A Three Days' Sale of Needlework

Will take place (D.V.) in the Town Hall, Poplar, on the 25th, 26th, 27th April, for the benefit of the above work, carried on at Manor Cottage, Kerbey-street, Poplar.

COMMITTEE:

Mrs. F. A. BEVAN, 59, Princes-gate, S.W.
Mrs. CORNER, Manor House, East India Dock-road.
Mrs. HENRY GREEN, Cherry Orchard, Old Charlton.
Mrs. MARSH, 71, East India Dock-road.
Mrs. C. NEIL, St. Matthias' Parsonage, Poplar.
Miss BRAY, The Rectory, Shadwell.
Mrs. WILKES, Manor Cottage, Kerbey-st., Poplar.

Contributions of Needlework, Plain and Ornamental, Clothing, and articles of all kinds suitable for sale, are earnestly solicited, and will be thankfully received at Manor Cottage, as above.

A Working-Party commences at Manor Cottage on Wednesday, 9th February, 1888, and will meet each succeeding Wednesday till the Sale. Any Lady wishing to join it will be cordially welcomed. Hours, from 3 to 5.30.

A LAUNDRY is being started by an experienced worker, with the object of teaching young destitute girls, to fit them for usefulness, and thoroughly train them for service. Price list on application to the LADY SUPERINTENDENT, Somerset Laundry, 4, Glaucus-street, Devons-road, Bow, E. Contributions towards covering initiatory expenses will be gratefully received. Reference kindly permitted to Mrs. Henry Varley, Miss Ellice Hopkins, and others. Vacancy for four girls.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, [illegible] p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

NEED & REASONS FOR ASKING.

NEED.—A House with lower rooms large enough to hold meetings in—Gospel Meetings, British Women's Gospel Temperance Meetings, &c.; Class and Committee Rooms. Upstairs: Rooms for occasional Visitors, Tired Workers, &c.; and perhaps as a permanence for some whom the Lord has laid aside from active work.

REASONS FOR ASKING.—*1st.* Because the present Rooms to let in Bristol for these purposes are very expensive, and quite beyond most societies funds; mostly too large or too small; very noisy, from being near to the trams. *2nd.* Because two Houses are now being offered for Sale, in capital positions, with good rooms. *3rd.* Because the words of the Lord Jesus to His disciples were, "Hitherto ye have asked nothing *in My Name;* ask, and ye shall receive" (John xvi. 24); and again, "WHATSOEVER ye shall ask the Father *in My Name* He will give it you" (John xvi. 23).

The Lord has indeed blessed the Work here, which makes the workers bold to claim His promise, and ask those of His servants who have been given abundance of this world's riches to help in the good work.

It is calculated the amount needed will be about £4,500; which will secure the House, with some Furniture, and enable the start to be made free of debt. Any Donations will be most gratefully received and acknowledged, as well as further particulars given, by MARGARET M. LURY, Bellevue, Upper Redland, Bristol; or may be sent to MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C.

ONE HUNDRED GUINEAS.—A Conditional Promise.—A retired naval officer, having an extensive experience of sailor life, desires to HELP poor Jack in his temporal and spiritual wants. He offers to give £10 10s. if nine other friends of our brave, but often unfortunate, seamen will give a like sum during this month. He hopes that in this or other ways the amount will be made up, and has asked the British and Foreign Sailors' Society (Rev. EDWARD W. MATTHEWS, Secretary), Mercers-street, Shadwell, London, E., to receive the same. Cheques may be sent to above, or to the Treasurer, THOMSON HANKEY, Esq., Bank of England.

PADDINGTON HALL, and Hyde-park Mission. 90, Church-street, Paddington-green, W.—This Mission has a Sunday-school of poor children; works amongst fallen women, dust-sifters, and poor of the neighbourhood. Gospel services in and out of doors. £40 urgently needed, to pay debt on Mission. A local Gentleman kindly promises £5, if remainder obtained by March 31.

Mr. J. DAVIDGE.

THE BETHSHAN, LEEDS.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30. Thursdays, 7.30 p.m. Friends desirous of benefiting by the teaching, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Belle Vue-road, Leeds.

THE COW CROSS MISSION 22nd Annual Report, just published, price 3d., will be sent free to any address. Entirely free to subscribers.—WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—A Piano sadly wanted for a country branch; for work carried on there. Will any kind Christian friend give us one?

Miss PAYNE, Clarence House, Ipswich.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., Urgently Appeals for Help to provide Food, Fuel, Clothing, and Employment for Industrious but Destitute East End Poor. Also Free Meals for great Army of poor starving Little Children, often crying for Bread. Every gift promptly acknowledged.

Educational.

MORAVIAN EDUCATION.—Fairfield Boys' School, near Manchester. Established 1790.—For terms and all particulars apply to the Rev. W. J. BIRTILL.

THE PRINCIPAL OF HIGH-CLASS SCHOOL for Young Ladies, desirous of leaving home for the short vacation, offers one or two vacancies to pupils of good social position, at greatly reduced terms on early arrangement. Sound Christian training. Strictest investigation solicited. References to the Evangelical clergy, ministers, and parents who are anxious to recommend.—Miss D., care of Caretaker, 13, Rose-street, Newgate-street, E.C.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements: but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

FINISHING SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. First term commenced January 18.—Apply for particulars to

Miss OSBORNE, Ockbrook, Derby.

EDUCATION IN FRANCE.—Pension Protestante, highly recommended by English and French clergymen. Excellent Christian education. Good accent. Terms moderate.—For references and particulars apply, Mademoiselle MOLLARD, St. Quentin, Aisne, France.

SWITZERLAND. — Educational Establishment for young Ladies. Every advantage. Pleasant home. Beautifully situated.—For prospectus apply to the Directress,

Mlle. ALIDA CHATELAIN, Vévey.

SWITZERLAND.—A Lady wishes to recommend a happy Christian home in Lausanne, where a few young Ladies are received on moderate terms, and arrangements made that they should have every educational advantage.

Mrs. DE CARTERET, Les Magnolias, Lausanne.

DUSSELDORF ON THE RHINE.—One or two Ladies can find a comfortable Home and best advantages to study German Conserv. music and painting, in a highly educated German family. Best of English ref. Inclusive terms £5 a month.

Mrs. HAAG, 29, Schützenstrasse.

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HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

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A LADY (Widow of an Officer), highly recommends an excellent School for the Daughters of Gentlemen, where her two daughters are completing their education. She can speak confidently and gratefully of the benefits they have received in mental culture, physical health, and sound Christian training, and will be gratified to reply to any parents seeking such information.—Mrs. H. C. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

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BOURNEMOUTH EDUCATIONAL HOME FOR BOYS.—First-class masters and governesses, resident and visiting. Children from India receive special care and home comforts. A few little Girls received to educate with the Principal's own daughter. Terms and references on application to Mrs. HOLLIS, Moorlands School, Westbourne, Bournemouth.

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CHRISTIAN HOME. — First-class teaching. Boys between 7 and 14. Great success. Highest references. £48 per annum.—SEXTUS, M.A., care of Alfred Denny, 304, Strand, W.C.

A LADY WISHES to recommend an old-established School for the daughters of Gentlemen, situated in one of the healthiest suburbs in the south-west of London. Large modern house, with good garden and tennis court. The Principals, who belong to the Evangelical Church of England, take great interest in the religious and moral training of their pupils, giving them also a sound education, combined with home comforts. Resident foreign governess, visiting masters.—For prospectus, apply to

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LUCTON SCHOOL, HENFIELD, (near Brighton).—Home School for Girls. Every educational advantage of High Class schools, based on Christian principles. Boys also received, with entirely separate supervision, under the care of Mr. E. J. H. Churcher, M.R.C.P., and F.S.Sc. London. Great experience with foreign pupils. From five guineas per term. References.—Address,

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BRIGHTON.—A few vacancies in a High-class School for Girls. Healthy and pleasant situation. Home comforts. Every educational advantage. Professors in attendance. Terms moderate.

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HANWORTH HOUSE, Weston-super-Mare.—Educational Home for the Daughters of Gentlemen.—Mrs. CHARLES NASH receives a limited number of Pupils and endeavours to combine the highest educational advantages with maternal care and Christian training. Efficient resident governess [illegible]. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, the Rev. Prebendary Hunt, M.A., Weston-super-Mare, &c. Prospectus on application.

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Boys prepared for entrance examinations at Monkton Combe or other Schools.

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Combe Down is situated 1½ miles distant from the G.W.R. Station, Bath, and one mile from Monkton Combe; it is much recommended for its bracing air, being 500ft. above sea-level.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established **YOUNG GENTLEMAN'S BOARDING SCHOOL**, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class education.

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TUTORSHIP REQUIRED in England or on the Continent, by an Oxford Graduate (married). Some years' experience in tuition.

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MRS. THOMPSON SHAW wishes to obtain an afternoon engagement for a young Lady, whom she can highly recommend, in the neighbourhood of Bickley or Bromley.

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GOVERNESS.—Required, by an experienced, certificated teacher, a re-engagement to teach advanced English, mathematics, and French. Excellent testimonials and references. Salary moderate.—M. K. T., 36, Highbury-hill, London, N.

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WANTED, BY A GENTLEMAN of ability, employment as Secretary, or in any position requiring business habits and method.—ALPHA, 26, Gloucester-crescent, Regent's-park, N.W.

AS SUPERINTENDENT of large Mission, village stations, or country churches. Can organise or travel. Understands Y.M.C.A. work. Zealous; 20 years' experience. Testimonials. Wife (worker) and family.

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LONDON, COUNTRY, OR FOREIGN situation, as Traveller or Clerk, wanted by Advertiser. Age 35. Married. 19 years' varied mercantile experience in United Kingdom and Germany. Or would undertake Mission work.

P., 613, Fulham-road, S.W.

WILL ANY CHRISTIAN GENTLEMAN make an opening in business for a bright, clever Youth, 16, trained by Godly relations (no mother).—MIZPAH, 10, Estelle-road, Gospel Oak.

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A CLERGYMAN wishes to recommend his Gardener, who thoroughly understands his duties, for a good single-handed place, or where help is given. Age 40. Married. No family. Five years' good character.—G. L., Frant, Sussex.

WILL ANYONE give a young Man, who has lost his character through drink, an opportunity of regaining it. Has taken the pledge. Would go as Footman, odd Man, or in almost any capacity. Age 29. Low wages. Has been in good service.—Hon. Miss GATHORNE HARDY, 17, Grosvenor-crescent.

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AS COACHMAN, or Coachman and Gardener. Married. Two children. Total abstainer. Five years' good character.

R. H. LEONARD, 6, Polsham-road, Paignton.

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A CONSCIENTIOUS LADY (30), well recommended for any position. Clever needleworker. Practically domesticated. Congenial, methodical. For family or single lady valuable. Would travel.

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NURSERY GOVERNESS, or Young Lady's Companion. Age nearly 17. Has had five years' training in Commercial Travellers' Schools. Good at needlework, and domesticated.

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WANTED, BY A DEAF YOUNG GENTLEWOMAN, aged 24, a place as Companion-Governess to deaf and dumb girl, or one or two young children.

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A CHRISTIAN LADY, accustomed to town or country, wants situation as Companion to an elderly Lady. Salary less an object than a comfortable home.

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CONSCIENTIOUS WIDOW, cheerful, active, energetic, musical, seeks engagement, daily or resident. Fond of Mission work; experienced governess; good amanuensis. London or suburbs preferred.—META, Mildmay House, 37, Wellington-square, Hastings.

AS MATRON of a small Home for Girls, or Refuge, or Home for Servants. Has had considerable experience.

B., care of Mr. Maddison. 32, Charing Cross, S.W.

HOUSEKEEPER, middle-aged, to Lady or Gentleman, where assistance is given. Wages moderate. Good references.—A. B., 20, Eckington-crescent, Monson-road, New Cross, S.E.

HOUSEKEEPER.—A Lady desires an engagement as Superintendent, Matron, Housekeeper, or any situation of trust. Is a member of a Christian church. First-class references.

A., Castle Thorpe, near Wolverton, Bucks.

LADY HOUSEKEEPER, or Companion, to Lady or Gentleman. An educated, experienced Christian Lady desires re-engagement as above. Can be highly recommended.—Dr. HERBERT, Church-street, Uttoxeter, Staffordshire.

AS HOUSEKEEPER to elderly Gentleman, where servant is kept, or in small family, by a Lady (33). Thoroughly domesticated. Excellent needlewoman. References exchanged.

A. B., Mrs. Lenton, Hayward's Heath.

AS WORKING HOUSEKEEPER (or any position of trust), to Lady, Gentleman, or elderly couple. Superior, capable person. Middle-aged. Clerical references. Christian home appreciated.—MOORE'S, 27, St. James-street, Dover.

A LADY WISHES to recommend her late Housekeeper, as thoroughly useful, practical, and economical. Good needlewoman. Fitted either for school or family.

BETA, 175, Manor road, Brockley, S.E.

A CHRISTIAN WOMAN (abstainer) desires re-engagement as Housekeeper to Widower, with or without children, where servant is kept; or superior Nurse to one or two children just out of arms. Good needlewoman. Highest references.—J. J., care of Mr. Wilson, Stationer, 40, Evering-road, Stoke Newington.

WILL SOME CHRISTIAN LADY befriend a lady-like person, age 25, who is willing to undertake any light duties? Has some knowledge of music and needlework. Could keep accounts, if necessary, and make herself generally useful, and would be willing to accept a moderate salary.—Further particulars,

Miss DITMAS, Y.W.C.A., 316, Regent-street, W.

WANTED, BY AN ITALIAN, situation, as Companion Maid (travelling), or to children. Good French and Italian, fair English. References, Rev. C. W. Stubbs, Stokenham; Mrs. Butler, The Close, Winchester.

Miss FASULO, Post-office, Frogmore, Kingsbridge.

TWO LADIES, experienced in hospital and institution work, require re-engagement. Would like to work together as Lady Superintendent and Matron. Highest references. Y. Z., 2, Olive-cottages, Staines-road, Twickenham.

A CHRISTIAN LADY (28) seeks a position as Sub-Secretary, Matron, or Housekeeper in Y.W.C.A. or similar institution. Thoroughly competent.

E. N., The Laurels, Wetherden, Haughley, Suffolk.

A WIDOW LADY is urgently in need of a Home for her Son (a youth in his 16th year), where he would gain a knowledge of business. No premium could be paid down, but the sum of £3 a quarter would gladly be paid for one year. Needful clothing would be provided, and no remuneration would be expected.—Mrs CLARK, Matron, The Friends' School, Ackworth, near Pontefract.

ALBERT AND FRANK RAVILIOUS having conducted Gospel Services at Tonbridge for three years, are now open for engagements, Town or country. References given.

Christian Mission, Old Town Hall, Tonbridge.

A CHRISTIAN LADY who has travelled abroad and on the Continent, desires a situation as Companion to an elderly or invalid Lady. Salary no object.—MARY, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

CHRISTIAN LADY (26), Clergyman's daughter, desires re-engagement as Companion. Well educated, musical, cheerful. Or would teach one or two little girls. Highest references.

Miss B., Post-office, Wadhurst, Sussex.

AS YOUNG LADIES' MAID.—Age 18. 4 years' experience of dressmaking. Wages to begin, £10.—For recommendation please address

Miss CREED, Twickenham.

LADY NURSE OR MOTHER'S HELP wanted, by English Lady living in Ireland, to take charge of four children, eldest six, youngest eight months, and teach first lessons. Also good needlewoman. Nursery-maid kept.

Mrs. ODLUM, The Elms, Portarlington.

HOME OR BOARDING SCHOOL.— A Worker of experience in both of the above, seeks employment as Matron-Housekeeper or Superintendent. Accustomed to large numbers.

A. B., 32, Gilbert-road, Kennington, London, S.E.

WILL ANY LADY give a trial to Matron, who has lost her place through drink. Has kept pledge three months. Is very penitent. Excellent needlewoman. Highly recommended in all other respects.

Miss TEMPLE, 20, Trinity-st., College-green, Bristol

YOUNG WOMAN wishes engagement as Nurse or Maid to young ladies in Christian family. Good sewer. Good references.

N., 24, Lee-crescent, Portobello, Scotland.

A LADY WISHES to recommend a Girl of 16, as Under Housemaid or Schoolroom Maid, in a gentleman's family near London. Country desired. — Mrs. E. NOEL, The Manor House Stanmore, Middlesex.

A LADY CAN RECOMMEND a Christian Woman, age 33, as Sewing-maid in a school or private family. Wages £14.—Miss K. SQUIRE, 25, Park-road, Haverstock-hill, London.

A SCRIPTURE READER'S DAUGHTER, age 19, seeks situation as Useful Maid, or Companion, in Evangelical Church family. Not out before. Reference kindly permitted to Mrs. LITTLEHALES, Clovelly, Bexley Heath, Kent.

DOCK LABOURERS' MISSION.—A strong Girl needs a situation. Please enclose stamp. —Mrs. COLEMAN, Children's Home, Boleyn-road, Upton-park, E.

AS GOOD PLAIN COOK, where housemaid and parlourmaid are kept. Town preferred. Wages £20 to £22. Age 33. Good characters.

C. GRAY, Sea View, Rottingdean, near Brighton.

A LADY, aged 32 years, desires a situation as Secretary or Accountant. Would prefer a position in connection with Christian work. Ten years' experience. Strongly recommended by the Rev. M. Washington, Vicar of St. George's, Tufnell-park.—ALPHA, care of Mrs. Pond, Stationer, St. Peter's-road, Tufnell-park.

LADY HOPE can recommend a Girl of 18, who wishes to be in the Nursery or Under-Housemaid. Has been well trained, and has some experience. — ELLEN BRANSCOMBE, 12, Great Cumberland-place, W.

Appointments, Situations, &c., Vacant.

HEATHEN AT HOME AND ABROAD. —Working-men and women wanted to be trained free as Evangelists and Mission Nurses. Is this a call for you?—Apply for details, CHURCH ARMY, 130, Edgware-road, London, W.

A THOROUGHLY EXPERIENCED BARMAN wanted at once, for Coffee-bar. Must be strong and active. Abstainer and Christian. Highest references required. Also, a thorough good Barmaid, well up in her work, for Coffee-bar. Earnest Christian desired.

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A GROOM AND GARDENER wanted (Christian). Wages 16s. a week and lodgings. State age and experience, and if single.

Y. Z., Stamp Office, Abergavenny.

SHORTHAND.—Evening employment offered to a Christian Young Man in South Kensington.—R.S.V.P., Bruton & Co., 28, Tenter-street, Moorfields.

LADY SUPERINTENDENT wanted, Homes of Rest for Ladies and Servants in Folkestone (under the presidency of Rev. Claude Bosanquet). No salary offered, as it is hoped a Lady with small income will accept board and lodging in return for her services.

Mrs. DEAN, 4, Ingles-road, Folkestone.

CAN ANY LADY recommend a thoroughly capable, trustworthy Head Nurse, for infant and three children. Country house. Good needlewoman. Churchwoman. Age about 30.

Mrs. MONTAGU, Melton Park, Doncaster.

LAUNDRESS in a Reformatory Home for Young Women. Must be a Christian and abstainer. Also a good laundress.—Address application, T., 195, Hampstead-road, N.W.

CAN A LADY recommend a young Person as Laundry Maid, to take entire charge of laundry and to assist in the house.—Mrs. GARDINER, Harold House, Waltham Cross, Herts.

TWO SERVANTS wanted at once. General Servant, who can cook. Also Nurse-Housemaid. Good characters indispensable.

17, Dealtry-road, Putney, S.W.

A GOOD WOMAN wanted to act as Ladies' Bath Attendant.—Apply to C. F. CARPENTER, South Devon Health Resort, near Teignmouth

YOUNG PERSON wanted as Nurse to two children, ages 5 and 2. One fond of children, active and willing, preferred.—Write full particulars to J. M., Fernleigh, Sevenoaks.

A LADY LIVING IN SOUTH OF GERMANY wishes to hear of a good Christian Nurse. Must have good references, and be competent to take charge of an infant, and of a boy of three years. Wages £30. A sectarian preferred.—Mrs. H., care of Madame de Schonlepnikow, Villa Nassau, Wiesbaden.

NURSE-HOUSEMAID wanted, in a quiet Christian family, for two children, ages nine and three.—State age, wages, and capabilities,

F. J., 33, Lincoln-road East, Peterborough.

A COOK, not under 25, wanted, for the Orphan Working School, Maitland-park, Haverstock-hill, London, N.W. — Apply to the MATRON, from whom form of application may be obtained.

A RESPECTABLE YOUNG WOMAN wanted at once, as Cook in small family. Must undertake some housework.—Apply by letter to

M. M., 22, Westmoreland-road, Bayswater, W.

GOOD PLAIN COOK wanted, small, quiet family, London, N. Wages £20, all round. No beer.—Write particulars, state age, to S., care of Leathwait & Simmons, 1, Pope's Head-alley, Cornhill, E.C.

CAN ANY LADY RECOMMEND two good servants, as Cook and House-Parlourmaid, in a clergyman's small family. Must be active, and well acquainted with their duties. Wages £18 and £15. Mrs. HOWELL SMITH, St. James' Rectory, Dover.

A HOUSE-PARLOURMAID wanted, in a quiet family, where one other servant is kept. Abstainer. Good character indispensable.

Mrs. G. H. DEAN, Sittingbourne, Kent.

A GOOD GENERAL SERVANT wanted, who understands plain cooking. Age over 40 preferred. Comfortable home. Good character or references required.—Miss EDWARDS, Chapmansford, Whitchurch, Hants.

GENERAL SERVANT wanted, in small private family (clergyman's). Also young Girl to assist in housework, and be generally useful. Early risers and total abstainers.

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STEADY, RESPECTABLE young person wanted, as General Servant in a small Christian family. Quiet, comfortable home. Plain cooking required. Dissenter.—Apply by letter, Mrs. SMITH, Grove End Lodge, Highgate-road, N.W.

THOROUGH GENERAL SERVANT wanted in April, who understands cooking. Small family. Comfortable home. Good wages to suitable person. No beer.

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MISS MAULDEN has numerous vacancies for Plain Cooks and good Generals. Comfortable situations. Small families. Town and country. Good wages to competent servants. —Address, Church-street, Paddington-green. Stamped envelope.

(Continued on page 30.)

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THE WALKING PESTILENCE.—1.

I do not refer to the pitiful army of friendless children who dog our footsteps, to beg a cup of coffee or a piece of bread, or worry us to buy a box of lights or evening paper. Our only feelings towards them are those of tearful pity and tender compassion. Nor do I speak of that ever-increasing number of wretched men and women who through the curse of strong drink and sin find themselves, like the prodigal, "to be in want." For these we have no unkind word; on the contrary, we count it a privilege to go in and out amongst them in their misery and despair, and remind them of our heavenly Father's house, in which there is bread enough and to spare.

The pestilence of which I speak is dressed in fancy tweed and broadcloth, silks and satins. It is to be found nightly at the gorgeous houses of so-called "pleasure" in the neighbourhood of the Haymarket, where everything is done that can be done "To make vice pleasing and damnation shine."

It is not too much to say that hundreds of fresh youths are enticed into these "trap-doors to hell" every week. Those in authority, the Government and the police, do almost nothing to suppress the awful traffic in the bodies and souls of young people that is carried on wholesale in this terrible centre of Satanic activity. Let those who congratulate themselves that profligacy and lewdness are no longer legalised, or "regulated," in this country, take their stand any night in the week at the triangular space known as Piccadilly Circus, and witness for themselves how sin, open and unconcealed, is allowed to flaunt itself without let or hindrance. I am afraid they would feel that, as a nation, we are not trying to suppress vice, but are virtually doing much to encourage it. If the Salvation Army were to cause one-tenth of the obstruction that the devil's army causes here, they would soon find themselves in durance vile. Unfortunately the sound of the Army drum, or the voice of the Christian witness-bearer, is seldom heard in this place. Is it not high time for Christians to awake out of sleep and lay the axe to the root of the tree?

What is wanted just now is a band of a hundred men and women, filled with the Holy Ghost, who will nightly cry in this wilderness of sin, "Repent ye therefore and be converted, that your sins may be blotted out." I have seen many an old profligate coming out of one of the places of amusement tremble from head to foot simply at having the words, "The wages of sin is death," repeated in his ear. One old man seemed to break down as I kindly said to him, "The gift of God is eternal life." Will not some respond to this appeal and say, "So much as in me is, I am ready to preach the Gospel to you that are in the twilight, in the evening, in the black and dark night." The devil's agents plan and plot, spend time and money that they may destroy souls. Shall not

> We, whose souls are lighted
> With wisdom from on high,

pray and work, spend time and money to save those for whom Christ died? Is there not power still in the Gospel, not only to save the youth who has been mercifully kept from gross sin, but also to save those who resemble the Cretan sinners, whom one of themselves described as "evil beasts" (see Paul's Epistle to Titus)?

The Young Men's and Women's Christian Associations ought to be able to supply a band of workers whose hearts God has touched, who, constrained by the love of Christ, and full of pity for those who are

> Sowing the seed of a lingering pain,
> Sowing the seed of a maddened brain,
> Sowing the seed of a tarnished name,
> Sowing the seed of eternal shame.

Remember there is more joy in heaven over the bringing in of one repentant sinner than over any other kind of work we may do to benefit our fellow-creatures.

But there may be many Christians willing to help in this special class of work, who cannot come into London at midnight. To such we would say, Scarcely any of the poor fallen girls live in the centre of London, but in the outlying districts. Their whereabouts are by no means difficult to find out; nearly any shopkeeper or postman could give the necessary information. Christian ladies could visit these houses, and seek, by the power of the Gospel, to win these sisters for Christ and heaven.

The closing of evil houses can now be accomplished without much difficulty under the Criminal Law Amendment Act. All that is required is that a house should be watched say for two or three nights, by two thoroughly trustworthy watchers, who will say nothing, but note everything. Then apply to the landlord or agent of the property, and in nine cases out of ten the centres of corruption will be cleared in twenty-four hours. The Criminal Law Amendment Act for the suppression of these houses provides that any person who (1) keeps or manages, or acts or assists in the management; or (2) being the tenant, lessee, or occupier, knowingly permits such premises or any part thereof to be so used; or (3) being the lessor (or landlord) of any premises, or the agent of such lessor or landlord, lets the same, or any part thereof, with the knowledge that such premises or some part thereof are or is to be so used, or is wilfully a party to the continued use of such premises or any part thereof; shall on summary conviction in manner provided by the Summary Jurisdiction Acts be liable (1) to a penalty not exceeding twenty pounds, or, in the discretion of the Court, to imprisonment for any term not exceeding three months, with or without hard labour, and to a severer penalty on a second or subsequent conviction.[*]

I shall be glad to hear from any who may be willing to help in this midnight work, outside theatres, music-halls and dancing saloons, and I would ask every reader of this to pray that there may speedily be begun a crusade of really godly men and women who will nightly "cry aloud and spare not."

James B. Wookey.

90, *Almack-road, Clapton, London, E.*

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[*] The Act may be obtained of the Queen's Printers, price 4½d. It should be diligently studied, and put in force. The way to stop this atrocious trade is to hunt it out. "Move on" is the policeman's most formidable weapon. So in this case also.

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BOUND FOR THE CAPE.

Mrs. Osborn writes, on board the ss. *Garth Castle* at Dartmouth, on March 14:—

We leave England to-day, five in number, for our Mission at Cape Town. We shall be thankful for the prayers of your readers for the work in our hands. Mr. Greene, of the Children's Special Service Mission, accompanies us in order to spend a few months in evangelistic work.

During my absence from England, Miss Barclay, Hill-side, Reigate, will act as honorary secretary; and will be glad to use opportunities which may occur for giving information about Christian work in the Colony. Captain Clay, Highfield, Beulah Hill, Upper Norward, is honorary treasurer for the Soldiers' Homes at the Cape.

THE GOSPEL FOR IRELAND.—The Committee of the Crystal Palace Bible Stand has resolved to send several thousand copies of Gospels to Ireland. Some fifty Christian people in the country have been corresponded with, and twenty of them have become active workers in connection with the movement. Much prayer is being offered on behalf of this work, and it is hoped that there will be great results of good by thus sowing the seed of the Gospel amongst the farmers, artisans, and peasantry throughout Ireland. The committee desires to circulate a quarter of a million portions of the New Testament in Ireland, and towards this, one Irish gentleman has offered £100.

NOTES FROM THE NORTH.

MISS VON FINKELSTEIN IN GLASGOW.

On Tuesday and Thursday last week, Miss von Finkelstein lectured in Glasgow to large audiences, and created great interest by her realistic explanations of Eastern manners and customs. At the lecture on Tuesday, Dr. Thomas Morrison, of the Free Church Training College, presided; and Mr. Robert Gourlay on Thursday.

SCOTTISH BAND OF HOPE UNION.

Sir William Collins presided over the seventeenth annual meeting of this Union, which took place in Glasgow last week. It was reported that there are 570 societies embraced in the Union, and that the membership and average attendance compare favourably with last year. Nearly 12,000 membership cards and 2000 motto cards have been issued during the past twelve months.

PRESBYTERIES AND EVANGELISTIC WORK.

According to custom, Glasgow Free Presbytery received last week a report of the evangelistic work done within the Presbytery bounds during the year. Twenty-eight congregations held evangelistic meetings in 1886, but last year the number was thirty-nine. One church reported an addition of 220 members, one 180, and several over 100. Most of these have been gathered from the lapsed masses through Gospel meetings carried on night after night.

SCOTTISH BIBLE SOCIETY.

At the annual meeting in Edinburgh of this Society, Dr. Struthers reported that its operations had considerably extended, and that several ladies interested in the crofter, fishing, and agricultural populations had caused many copies of the Word to be distributed among them. The circulation of 1887 exceeded that of the previous year by nearly 1000 copies, and the treasurer's account showed such a balance in hand as to warrant supplies of Bibles being issued to ministers at about half-cost.

THE WIDOWS' FRIEND SOCIETY.

At the annual meeting of this Society, held in Glasgow, on Thursday evening, Professor Henry Drummond remarked that the rich owed more to the poor than the poor to the rich. The world was meant to be an education and a discipline, and one great agent would be gone if they had not the widow in their midst. The great secret of happiness in life consisted in making other people happy. It would be a good thing to convert the weekly prayer meeting of the churches once a year into a widows' friendly society, for it was preposterous that a special society should have to be erected on the weaknesses and imperfections of the Church, in order to do that which every church ought to do for itself.

RESCUE WORK IN EDINBURGH.

The report issued by the Edinburgh Union for the care and protection of young girls deals with two years' work, and states that about 150 girls have been dealt with by the preventive branch. Many have been rescued, placed in good situations, and are doing well. A room has been rented for more than a year in the house of a respectable married couple, where any homeless, friendless, and destitute girl can be boarded while inquiries are made, and a fresh start in life procured for her. Of the sixty-five children received into the Neglected Children's branch many have been sent to Canada. Altogether the report speaks of such an amount of good work being done that the falling of in subscriptions is greatly to be regretted.

DUNDEE TEMPERANCE JUBILEE.

Well attended and remarkably successful meetings were held in Dundee on Tuesday week to commemorate the jubilee of the introduction of the total abstinence movement into that town. A conference was held in the afternoon, at which the Church's relation to the temperance cause was discussed, and a resolution was passed declaring that the time had come when the whole force of Christianity should be brought to bear upon the destruction of the drink trade. At a crowded evening meeting it was stated that fifty years ago there was only one minister of the Gospel in Dundee who was a teetotaler, but now there are upwards of thirty. A stirring address was delivered by Rev. J. M'Neill, of Edinburgh, who remarked that he regarded the name "Gospel Temperance" as a happy omen, showing, as it did, that the movement was becoming more distinctly spiritual.

MRS. SPURGEON'S BOOK FUND.

Mrs. C. H. Spurgeon writes pleasantly in "The Book Fund and its Work," during the year 1887 (*Passmore & Alabaster.* 6d.). She says :—

"Now, more than ever before, is the quiet, kindly, unobtrusive work of the Book Fund needed. In these day of doubt, and deliberate divergence from the plain truths of the old Gospel, it is comforting to know that this finger-post stands steadfast, still pointing wayfarers to the right way, and that those who follow its guidance need not fear being belated in the grounds of Giant Despair, or finding themselves shut up in Doubting Castle. Solid, old-fashioned, Scriptural, Puritanic theology alone goes forth from the Book Fund shelves; and if I may judge by the letters I receive on the subject, those who apply to me for grants of books are as free from the taint of 'Modern Thought' as the author of the articles on the 'Down Grade' himself."

The books distributed last year numbered 10,311 volumes, making a total of 100,391 during the twelve years the Fund has been established. Many thousands of tracts and pamphlets were likewise distributed. The recipients were 706 in number, of whom 183 were Baptists, 110 Independents, 147 Methodists, and 160 clergymen.

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MR. S. WALTON AT KINGSTON.

During the thirteen days from the 3rd to the 15th inst. inclusive, Mr. Spencer Walton has conducted a series of afternoon Bible-readings, and evening Gospel meetings, in connection with the Evangelistic Association of Kingston-on-Thames and Surbiton, which have been greatly blessed and owned of God, to the salvation of many precious souls, both amongst the rich and poor. Not a day went past without manifest and abundant tokens of the Lord's presence. The after-meetings were largely attended, and on several nights so many remained to be spoken to that they continued until a late hour. Several of the Christians, who have been working for some years in the town, say they never remember seeing such a revival, and so many thorough cases of conversion. Some were very remarkable, and some well-known characters were brought to a knowledge of the Saviour; one of the last dealt with was a known thief, who, like many others during the Mission, fell on his knees completely broken down, and seeking Christ.

The Bible-readings have been abundantly blessed, and God's children have been brought into a deeper sense of rest and victory. The addresses on these occasions were very searching, worldliness and unbelief were brought to light and judged, and not a few consecrated themselves fully to the Lord. Mr. Walton has left many friends behind, who will follow him with their prayers that his Master will continue to use and bless him. We do indeed thank God for his faithful words, and the fearless way in which he attacked dead profession and worldliness in the Church of Christ. He did not fail to present the fulness in Christ Jesus for all believers.

We understand he has two weeks still disengaged, before his proposed visit to the Cape in June, and would recommend some of your readers to arrange for a Mission. J. Y. H.

STANHOPE HOUSE, LEAMINGTON.—The thirteenth annual report of the Young Women's Christian Association and Young Dressmakers' Home, Leamington, is a record of devoted labour, attended by much encouragement. By means of Bible-classes and evangelistic meetings, frequenters of the Home and members of the Association are influenced for good. The report gives the testimonies of several young women who have been directed in the right path within the walls of Stanhope House.

REV. F. B. MEYER IN EDINBURGH.

Dear Sir,—It is our privilege to send you a brief report of the four days' special services recently conducted here by this honoured servant of God. Much prayer and expectation awaited his visit, and it was felt that he would surely come "in the fulness of the blessing of the Gospel of Christ." Time alone can show the results of this mission, but it is already abundantly clear that the blessing vouchsafed has far exceeded all expectation. Of the instrument we would only say that as "a chosen vessel" in the hands of the King he had the glad experience of causing "rivers of living water" to flow forth, to the satisfying and refreshing of many a thirsty soul.

It was most striking to see the crowded audiences which at the morning and afternoon meetings overflowed the Masonic Hall, in spite of very unfavourable weather. Indeed, on the first afternoon the crush was so great that many had to turn away from the doors disappointed. The evening meetings were really much larger; but, being held in the spacious Free Assembly Hall, there was always ample room. The preparedness of heart with which the people met was very marked; and the intense earnestness and sympathy of his audience seemed to draw forth all the power and pathos of the speaker, as he sought to win them by fervent and loving appeals to the blessed possibilities of the "Christian life."

On the second day there were signs of a desire to linger at the close, and so an after-meeting was held. Nearly half the audience remained each day, and an opportunity was given for answering questions which had been handed in bearing upon difficulties concerning the Christian life. These were found to be most helpful, and many will look back to the solemn moments when they definitely yielded themselves and their all to God, to be ruled over by the strong, but loving empire of Jesus. Day by day our hearts are being gladdened by the testimonies given of fetters of sin and unbelief broken, difficult problems solved, doubts dispelled, and peace and love restored in many previously perplexed or unrestful lives.

Another feature of the work was the large numbers of men at all meetings especially in the evenings; and special mention should be made of the meetings for men only gathered in the Moncrieff Hall, after the general evening meeting, which grew in size and earnestness night by night, and can never be forgotten by those who listened to the impassioned appeals and faithful counsels so lovingly addressed to them. The day of perfect knowledge will unfold fully what has been done. Meanwhile we praise God for what we have seen and heard, and are confident that, should the Lord send his servant to us again, he will receive the warm and brotherly welcome of Christians of all denominations in Edinburgh.

A. S. L. C.
Scottish Evangelistic Association, A. J. C.
5, St. Andrew-square, Edinburgh.

SOLDIERS' AND SAILORS' HOME, MALTA.—Rev. J. Laverack, officiating Wesleyan chaplain, writes from Floriana, Malta :—God's blessing still rest upon his work here. At the Home at Floriana six or eight, mostly sailors, have come out for the Lord during the past three or four weeks, while at the Rest, the branch Institution, over thirty, mostly soldiers, have professed conversion within the same period. We still need over £1500 on the Rest purchase account. We should be glad, also, to hear from any of the Lord's stewards prepared to give £500 to build and furnish a large hall in connection with the Rest. Very much also do we need, at both institutions, some strongly bound volumes of *The Sunday at Home*, and the like. The latter may be sent to the Wesleyan Mission House, Bishopsgate-street Within, London, E.C., for forwarding.

CONFERENCE IN BELLEVILLE.

Our Lord's Second Advent.

A hearty response was made to Miss de Broen's invitation to pastors and members of the different French and English churches to meet Rev. J. Melville Pym, who had proposed to hold a Conference on this subject during his month's stay in Belleville. The warm regrets expressed by many who were prevented from coming showed that the subject had wider interest than some of our friends imagined would be felt for it in France.

The day opened with a preparatory prayer-meeting. At 11 o'clock many people of different denominations and languages assembled. Mr. Melville Pym spoke on the faithfulness of God throughout past ages, a pledge of the fulfilment of his promises in the future. From the promise in the Garden of Eden of the Deliverer, his accomplished work, and parting with the message of return, the minds of those assembled were led to consider the disciple's fitting attitude of mind. It should be that of Christ Himself, which was, "I come to do thy will, O God."

M. le Pasteur Appia followed with striking remarks on "The Bride says, Come." Many Christians practically say, "Do not come," or "not yet." The hindrances to the desire for his coming were mentioned. Perhaps someone we love hinders us, or our own failures do so. Pastor Wood followed, with definitions of the word "waiting," and Rev. Mr. Anderson, in an admirable address, spoke of the urgent need of preparing for the coming of the King.

At the afternoon meeting Rev. Howard Gill presided. He maintained, on the strength of Titus ii., that the subject of the Lord's Second Coming is the most practical in the Bible. The servant who believes his Master is at the door will be in readiness for his return. The Old Testament, the Epistles, the Apocalypse are all full of the subject, and this Scriptural attitude was much more attained by the early Church than by the Church of the present day; they looked for the Saviour from heaven, we look to the Saviour in heaven.

Rev. J. Melville Pym spoke on 1 Thess. i. 1—3. The Thessalonians turned from idols, and so must all who live the life of faith. The Sandwich islanders threw their idols into the sea. If we do not live the life of faith it is because we have not turned from our idols, whatever they may be, which are taking the first place in our hearts. The wickedness of the world, the hardness of the human heart, everything shows that, as a whole, there will be no conversion of the world till Christ returns. "The heavens contain Him till the time of the restoration of all things."

In the evening the iron room was filled with the French poor—a highly interested audience. The subject was new to them, but the speakers knew well how to join it to the simple practical elements of the Gospel. After two evangelists, agents of the Paris City Mission, had spoken, Mr. Pym, on Mark xiii. 33, said that, if not ready for his coming, we must be assured that we are not fit to live. He did not send us into this world for our own gratification, but to live to the honour of God; and, if we do not this, we are hastening to eternal death.

Dr. Anderson gave an admirable address on "Waiting for his appearing," with illustrations from his own experience of the great expectation with which one waits for the coming of an illustrious person. Mr. Anderson, from Sweden, well known as an evangelist in Finland and Lapland, next spoke. An after-meeting followed, with prayers from the people themselves, and even after that some individuals remained for earnest individual prayer.

This is the first Conference, in the English sense of the word, that has taken place in Paris, but it is not likely to be the last, for many are thankful for it; and, as one wrote to Miss de Breen, "it remains a sunny memory." No controversy was attempted, and the most helpful discourses on this great topic were the result.

Y.M.C.A. ANNIVERSARIES.

CAMDEN TOWN.

The twenty-eighth annual meeting was held in the Lecture Hall, on Thursday, March 15, when about 400 people were present, Mr. W. J. Palmer (Reading) presided, and addresses were given by Revs. H. W. Webb-Peploe and Rev. F. B. Meyer. Mr. Peploe gave a most powerful address on Timothy, based on 2 Tim. ii., and viewed in the sevenfold light of a son, soldier, athlete, husbandman, workman, vessel, and slave.

The report, read by Mr. Jervis, secretary, was very encouraging, and showed that God had been in the midst in mighty power. Altogether it may be said to have been the most encouraging annual meeting ever held in this branch, which was formed in 1859.

HACKNEY.

The fourth annual meeting of this association was held last week, at the new premises, 275, Mare-street, Hackney. Mr. Geo. Rayner (chairman of the committee) presided. Mr. Frederick L. Porter, the general secretary, made a statement showing the progress of the association since it was started in two rooms over a chandler's shop. Since that time 422 young men have joined the association, and during the last twelve months they have received 137 new members. Their actual strength at the present time is 214. He referred to the spiritual and educational work carried on in connection with the association, and pointed out that the physical welfare of the young men was not neglected. About £200 is required to make the premises of the institution thoroughly complete.

Addresses were delivered by Mr. Alfred H. Cocks (treasurer), Rev. J. De Kewer Williams, Mr. W. B. Wilson, Mr. Douglas, and others. Mr. Rogers, of the London City Mission, testified to the help he received from the members of the association in carrying on spiritual work at a men's lodging-house, and in visiting about 750 poor families in the neighbourhood.

In the evening another meeting was held in the large hall. Mr. George Williams being unable to attend through indisposition, his son, Mr. Howard Williams, took the chair. Mr. Studd, who attended as a substitute for Mr. Quintin Hogg, spoke on Christian Manliness. Mr. Michael Young delivered an admirable address to young men, giving several practical lessons, in short and pithy sentences. The Chairman, in making an appeal for funds, said he had been over the premises, and must congratulate the committee on the able way in which they had expended the money entrusted to them. Dr. Barnardo also gave a stirring and impressive address.

THE MANCHESTER ANNUAL CHRISTIAN CONFERENCE is this year fixed for September 25, 26, and 27. It is expected that men from various parts of the world, whom God has blessed, will be present.

BRIGHTON Y.M.C.A.—A pleasant gathering was recently held at Steine House, on the occasion of an "at home," given by Mr. Marriage Wallis (the chairman of the committee of the institution), and Mrs. Marriage Wallis. At a public meeting held afterwards two life-size portraits of Mr. Wallis were unveiled; these had been presented by the members and associates of the branch. The proceedings testified a high appreciation of Mr. Wallis's influential interest in the affairs of the Association.

JOHN WILSON MEMORIAL SCHOOLS, BAAKLEEN, SYRIA.—Encouraging reports continue to be received of the growing prosperity of these schools, which were established in 1880, to supply Bible and other knowledge to the Druses. The American missionary of the district has the charge of them; but help is now much needed to pay the rents and teachers. They are the only Christian schools in the place, and are under the sanction of the local authorities. English ladies reside in the place, at their own expense, to help the work. The treasurer is Mr. Alexander Melville, School for the Deaf and Dumb, Llandaff, South Wales.

SPITALFIELDS GOSPEL MISSION.

The special efforts among dock labourers and lodging-house men during the winter have been greatly blessed. Upwards of six thousand men, from all parts of London, have attended the free teas held, since December, on Thursday and Saturday nights. A short Gospel service is held on each occasion. Many have been rescued from lives of sin. The open-air Gospel work is continued on Sunday nights.

Two hundred women were gathered from the lodging-houses and off the streets to a free tea. At the inquiry-meeting many sad tales were told of sin and sorrow. As a result of efforts since made several of these women are now leading happier lives. The poor children, over three hundred in number, attending our juvenile services, have been treated to a "Robin Dinner," kindly given by the Ragged School Union.

SIR JOHN MACDONALD'S CONFESSION OF CHRIST.

The *Montreal Star* publishes the following account of some recent services at Ottawa:—

Ottawa, Feb, 21.—The revival services conducted by Messrs. Crossley and Hunter during the last six weeks in the Dominion Methodist Church here were to have been brought to a close to-night. The interest they have excited in all classes of society has been great, and augmented by the fact that Sir John and Lady Macdonald have been attending as often as two and three times a week. To-night a very perceptible thrill went through the audience as the Premier and Lady Macdonald entered the church. During the course of the preliminary exercises your correspondent learned that the evangelists to-day lunched with Sir John, when he told in all sincerity that he had experienced a change of heart. His well-known features wore a rather serious and troubled expression as he walked to his seat. He took part in the singing with earnestness, and those in the neighbourhood, who were observing him, were not surprised when, in answer to an appeal by Mr. Hunter that all who wished to become Christians and desired the prayers of the audience would stand up, the Premier of the Dominion arose with his wife. It made a distinct sensation.

Mr. Carson made a motion, which he said had been his secret purpose for two days, to the effect that the evangelists be besought to remain in Ottawa another week, although they are due in Belleville almost immediately. The speaker looked straight at Sir John in requesting some gentleman in the audience to second the motion, and the veteran statesman did it. Later the question, "All who love Jesus," brought Sir John again to his feet. The evangelists decided on the spot to remain.

CUBA.—Rev. W. F. Wood, agent of the Jamaica Baptist Missionary Society, writes to the Jamaica *Baptist Reporter* about his work in Cuba, where he has been labouring a little over a year. The church, which is only a year old, numbers 175 members. There is a mission day school of 130 boys. This progress has roused the hostility of the Jesuits. Mr. Wood has been cursed in the cathedral at Cienfuegas with candle, bell, and book. Many little annoyances are given, but the most serious trouble is that there is no available burial-ground for Protestants who die. They must not be buried in the Roman Catholic cemetery. It is illegal to bury them anywhere else, except land be especially set apart for the purpose. The city authorities refuse to sell land for such a use, and if any private person is inclined to do so he is immediately beset by the Jesuits. The result is he either refuses, or demands a prohibitory price for it. There have been public lectures against Protestants night after night, and placards warning against them posted all over the town. But God's work goes on. William Head.

Cave Valley P.O., Jamaica.

"BECAUSE HE DIED FOR ME."

With sin my soul is weary,
No help, no hope have I,
Save only that for sinners
A loving Christ did die.
But, ah! I've often grieved Him,
And scorned his proffered love,
How can I hope my pleading
Will now his pity move?

And yet Thou art the Refuge,
The Saviour of the lost,
The Shepherd of the straying,
The hope of tempest-toss'd.
I flee to Thee to hide me,
Without another plea
But that I know Thou lovest
Poor guilty ones like me.

I want Thee for my shelter,
I nestle at thy side.
There from the dreaded tempter
My fearful heart would hide;
I own that I am sinful,
Deserving nought from Thee,
And yet, O Lord, I trust Thee,
For Thou hast died for me.

My great High Priest in heaven,
Before the throne He stands;
Each prayer or praise I utter
Is offered by his hands;
I dare not have a trouble,
Or carry any care,
But cast them all on Jesus,
Who will each sorrow share.

My heart lies hushed before Him
In a deep sea of praise,
Unruffled by the storm-winds
That sweep o'er life's dark days.
And when in heaven I see Him,
My glory-song shall be
One long, glad hymn of triumph,
Because He died for me.

Eva Travers Evered Poole.

MISS MACPHERSON'S LITTLE EMIGRANTS.

A hundred more boys from Miss Macpherson's Home are to leave on Tuesday next for Canada in the steamship *Pomerania*. They attended the noon prayer-meeting on Monday at Aldersgate-street. Several of the gentlemen who took part in the proceedings supplicated the Divine blessing on the lads, and also on Miss Macpherson's good work.

In the course of a brief address, Miss Macpherson said that some of the boys had no father, some no mother. She was pleased to say that a number of the children had accepted the Lord Jesus Christ. They had been instructed on the old lines of definite teaching, and the teaching had not been in vain. Among recent encouragements, Miss Macpherson mentioned a letter received from a lad who had been taken from the streets and cared for in the Home. Dropping into a place where Canon Farrar was preaching, his attention was arrested, and he had now become truly converted. The lad is about to enter upon training for a ministerial career, the entire expense being borne by a godly gentleman who had become interested in the case.

MR. GEORGE CLARKE writes from Dublin on the 16th inst.:—May I ask prayer for a mission in Australia, which I am leaving England on Friday next, 23rd inst., per ss. *Britannia*, accompanied by Mrs. Clarke, to conduct, in connection with what is termed the "Centennial Mission" in Victoria and South Australia. I would ask that prayer might be offered at noon prayer-meetings, at family prayers, and in private, for this effort to reach the careless and godless in our Australian colony. For a six months' mission in Ireland I expect to return at the end of January, 1889.

SHOW SUNDAY.

Among the forms of Sunday desecration specified by the Bishops in Convocation is what is now commonly called "Show Sunday." To some of our country and foreign readers it may be necessary to explain that, on the last Sunday of March, it is the custom for artists to receive invited guests at their studios, to inspect the pictures painted for the various exhibitions, which are open to the public later in the season.

To look at pictures in a private house may not seem a very heinous offence, but the proceedings of Show Sunday are altogether objectionable and offensive. The crowds gathered in the studios come as much for mutual exhibition as for inspection of the pictures, and the scenes are very like rehearsals of the parade at the Royal Academy on "private view" day, only without the more reputable elements of that assembly, who retain some respect for the Lord's day. There are also Jews, who would not be seen on their own Sabbath in such a place. The greater the crowd the more is the vanity of the artist flattered, and the fame of his new works spread. The business motive of advertising the works can hardly be taken into account, because the Sunday loungers are not usually buyers of pictures.

It is what passes outside the studios that forms the chief scandal. The roads, especially near Kensington and Hampstead, are in a turmoil all the afternoon with carriages and horses, coachmen and servants being thereby deprived of their day of rest, and getting no good by being brought together on such an occasion.

It is right to say that this custom, although very general—the example of the highest artists having descended to lower grades of the craft—is not universal. There are some professional artists who are also English gentlemen; and others who, on Christian principle, refrain from this desecration of the Lord's day. The card of invitation in this case is for a week-day visit, and some have the consideration to give the choice of a week-day or Sunday.

Let us hope that the number will increase of those who refrain from breaking the Divine law and outraging public opinion in this matter. To encourage such men to be firm, I would remind them that the biography of art records noble examples of consistent piety along with highest genius and skill. The anecdote is familiar about Dr. Johnson speaking to his friend Sir Joshua Reynolds, and Sir Joshua never touched a brush on Sunday afterwards. The greatest sculptor of that time, John Bacon, R.A., one of the founders of the Church Missionary Society, was known to all men for his religious strictness, and he never opened his studio on the Lord's day. To mention an instance nearer our own time, David Cox, who was loved as well as honoured by all, always remembered the Sabbath to keep it holy, or sacred from professional work. We have been told by more than one artist that the example of David Cox was not without good influence among the frequenters of the Royal Oak at Bettws-y-Coed. They speak with warm remembrance of the walks with him to church on Sundays, and of their still following the genial artist's example of honouring the Lord's day.

Let no one regard this protest against "Show Sunday" as a trivial matter. We may be having a proposal by-and-by to open the Exhibitions at Burlington House or the Grosvenor Gallery on the Lord's day; and thus helping to bring upon England the disgrace and danger of the "Continental Sunday."

M. D.

"THE IRISH ECCLESIASTICAL GAZETTE" says in a recent issue:—*The Christian*, an English organ of what may be described as the new sect of undenominational religionists, has in its number for the 5th inst. a most admirable likeness of the Archbishop of Dublin, together with an appreciative biographical notice.

THE SELF-HELP EMIGRATION SOCIETY.—The third annual report holds out a prospect which should be very tempting to the surplus labouring population of these crowded islands. The committee state that if suitable candidates present themselves they are prepared to find situations, in Canada alone, for a large number of women, and to ensure work for a thousand emigrants in all during the coming spring and summer.

EVANGELISTIC NOTES.

Mr. Richard Weaver addressed a crowded audience at the Edinburgh Castle on Sunday evening last, when several manifested great anxiety of soul.

Mr. William Forbes has just concluded a six days' mission at Bosworth-road Chapel, North Kensington. The clear, lucid manner with which the Gospel was made known was the means of great good, especially to members of the Church.

Mr. H. Veasey has held a fourteen days' Gospel mission at Thorncombe, Somerset; the meetings have been well attended and souls have been brought to Christ. Many who professed conversion thirteen months since, when the evangelist was there, are still rejoicing in the Lord.

Rickmansworth.—A week's mission in the Parish Church, conducted by Rev. J. G. Dixon, rector of St. George's, Birmingham, which has been manifestly greatly blessed, was concluded on Monday week. No effort of this kind has previously been put forth, and only another proof has been afforded of the words, "If I be lifted up, I will draw all men unto Me." Large numbers of non-church-goers have attended the services, and many Nonconformists have appreciated the faithful preaching of the missioner.

Melton Mowbray.—A ten days' mission has been conducted in the Corn Exchange by Mr. Henry Thorne, in connection with the Y.M.C.A. and Y.W.C.A. here. The attendance and interest increased as the mission progressed. It is trusted that as the result of the mission many have been led to seek for better and for higher things. Several young men, members of the Y.M.C.A., have determined to continue the early morning prayer-meeting that Mr. Thorne conducted the two Sundays he was in Melton.

Kaynsham.—Mr. G. C. Norrish, of the Evangelisation Society, has been holding a three weeks' mission in this town with ever-deepening interest, and very largely increased congregations. All denominations have been represented at the meetings, and religious life and activity have been greatly increased in the various churches. He has also given addresses in cottages and private houses to those who were not able, through age or other causes, to attend the services in the parochial schools. There are numerous indications that the result will be a permanent blessing to the locality.

Woodford.—Rev. J. F. T. Hallowes has concluded an eight days' mission in the Congregational Church (Rev. W. E. Anderton), with which the churches at George-lane (Rev. Thomas Hammond, pastor) and at Ray Lodge (Rev. G. H. Giddins, pastor) have heartily united. Notwithstanding the inclement weather, the attendances have been large, nearly all remaining to the after-meetings. There have been not a few instances of definite blessing received, and the churches have been quickened and stirred. Mr. Hallowes, in his future work, will be followed by the sympathy and prayers of many whom his earnest and faithful services have blessed here.

Rev. W. Haslam has concluded a very successful mission at Lancaster. Some gratifying results are reported, showing that the energetic efforts put forth have not been in vain. On the last Sunday the spacious Church of St. Ann's was crowded in every part. On Tuesday, the last day of the mission, a large number of corn merchants were present, and throughout the day all the services were well attended. The people testified their warm appreciation by a liberal contribution as a thankoffering to the Church Parochial Mission Society. The meetings for women in the Association Hall were regularly and well attended. Mr. and Mrs. Haslam are going to St. Mark's Church, Preston, to conduct another mission.

Mr. Payson Hammond's meetings in Sacramento, San Francisco, have been greatly blessed to large numbers of people. They were held in a building seated with two thousand chairs, besides a large number of benches; these were all filled, and many persons stood throughout the services. Gospel hymns and songs of praise were sung with much spirit, and the interest increased day by day. *The Sacramento Daily Record Union*, in some remarks on the meetings, says:—"It is not Mr. Hammond's eloquence that holds the attention of his audience and draws the listener close to him, but his earnestness, his pleading, his sincerity of purpose, which cause everyone to pause and consider, to apply his words to themselves, and involuntarily say, 'He means me.' He makes everyone reflect upon his past life, his present existence, and anxious about the future."

Birmingham.—The Christian Help Mission in Coventry-road is doing good work among the poor by visiting, Gospel preaching, and helping them to help themselves.

Mr. Gibbens, of the Evangelisation Society, aecently conducted a mission at Purton Schools, near Berkeley, with quiet spiritual power to believers and unbelievers. Christ was exalted, his Gospel proclaimed, and souls were blessed.

Bible Carriage Work.—The Liverpool and Bethany Bible carriages have for some time past been located at Leeds, in charge of Mr. Northcote Wills and a Mr. W. H. Llewellyn. Some thousands of Testaments have been distributed, besides Bibles and Gospel books. During the stay of the Liverpool carriage at Hunslet, in charge of Mr. Llewellyn, it was decided to commence mission work in that place. A suitable room has been obtained, and, with the assistance of some of the Leeds Christians, Mr. Wills has been the means of pointing many to the Saviour. The Liverpool carriage is now at Dewsbury, but owing to the rough weather little has as yet been done in that neighbourhood.

Hucknall Torkard, Notts.—A Mission Society was commenced here eight years ago, by about twelve men, in an old barn. An old chapel being for sale in the town it was subsequently obtained and used for some years; this became too small and has recently been enlarged. It was re-opened by one of the resident clergymen, and holds about 500 people. This is a mining district, and the majority are of the working class. Many of the members are rough, hard-handed men, whose very faces tell you what they have been before their conversion; they sit at the Master's feet, clothed and in their right mind. Though a mission church it is continually feeding the other churches in the town, and it has the sympathy and support of all the clergy. Its preachers are supplies drawn from all denominations in the neighbourhood. Many have professed conversion, and backsliders have been brought back to the fold.

A. Cooke.

MR. C. INGLIS at SOUTH SHIELDS.

A series of powerful meetings was concluded here by Mr. Inglis on Sunday, March 11. The afternoon Bible-readings were a source of real spiritual strength and instruction in the Christian life, while the evening Gospel meetings were times which many will long remember for power and holy enthusiasm.

Numerous incidents are used, culled from the extensive experience of the evangelist of more than twenty years in many lands, which serve good purposes, as illustrating the truths enforced. Each evening the results in the after-meetings were encouraging, and not a day passed without definite blessing being manifested.

THE LONDON JEWS' SOCIETY, by the death of the Emperor of Germany, has lost a good friend, and a life member. His Majesty gave every year the sum of £25; and, as the last report shows, the Society had thus received in all £625 in these annual subscriptions.

BEDFORD COLPORTAGE SOCIETY.—The annual meeting of the Bedford Colportage Society was held on Friday week. The report stated that during the year an additional colporteur and book agent had been appointed; and there had been sold 500 Bibles and Testaments, 2000 volumes of books, and 11,000 magazines.

THE SHOREDITCH IRON ROOM.—For nearly twenty-five years out-door preaching has been carried on in connection with this Mission, in the streets near the Great Eastern Goods Station, and in the well-known Sunday Bird Fair. The superintendent is Mr. Joseph Knowles, who, having retired from the Army after serving in India, seeks to enlist soldiers under the banner of the Cross. The funds show a deficiency. Copies of the last report may be had from Mr. Knowles, whose address is 21, Benthal-road, Stoke Newington, N.

GIFFORD HALL MISSION.—The anniversary services of this Mission were held last week. On Thursday the annual tea and meeting were well attended. Mr. T. A. Denny presided, and addresses were given by Rev. Andrew Mearns, Messrs. J. E. Flowers, E. W. Gates, Barry Wake, John Tod, and H. W. Whittenbury. Mr. Benjamin Clarke read a very interesting report of the year's doings at the mission-hall. The Mission deserves the support and sympathy of Christians living in suburban and well-to-do neighbourhoods, who have not the poor always with them.

FUNDAMENTAL TRUTHS OF THE GOSPEL.

EVANGELICAL ALLIANCE CONFERENCES.

As far back as July last it had been resolved by the Council of the Evangelical Alliance to convene a series of Conferences for the promulgation and exposition of what are commonly believed to be the fundamental truths of the Gospel. The first series of these gatherings were held last week—on Wednesday at Exeter Hall, and on Friday at Kensington Town Hall. In this issue we report with considerable fulness (though not verbatim) the important addresses delivered on these occasions. With the exception of the opening meeting at Exeter Hall, the attendances were not so large as might have been expected, considering the intrinsic worth of the subjects set down for consideration. The presence and speech of the pastor of the Metropolitan Tabernacle on Tuesday morning doubtless accounted in large measure for the great throng of hearers at that meeting; proving that the name of C. H. Spurgeon is still one to conjure with in the evangelical world.

Well-known friends of evangelical truth presided at the meetings, and gave brief introductory words; the chairmen included Mr. Donald Matheson, General Ward, Sir Robert Phayre, Dr. Stoughton, General Sir A. Lawrence, and Mr. W. Shepherd Allen. Lord Polwarth, the President of the Alliance, was to have presided at the opening meeting, but was prevented by the illness of Lady Polwarth. He sent a letter, however, expressing the most cordial sympathy with the object of the gatherings.

On Tuesday, Wednesday, and Thursday this week the series of Conferences were continued at Mildmay Conference Hall and the Great Assembly Hall, Mile End-road. In our next issue we purpose furnishing a similar report of the utterances at these meetings.

EXETER HALL,

WEDNESDAY, MARCH 14.

[MORNING MEETING.]

The Inspiration, Authority, and Sufficiency of Scripture.

By Rev. CANON GIRDLESTONE.

It is not easy to discuss such a list of subjects as this in half an hour, so as to guard against all misunderstandings. I can only attempt to give the outlines of these three topics, and I would ask you to pursue them for yourselves. It seems to me my first business is to face the last word, and that word is "Scripture." What are the Scriptures? We divide them into Old and New Testaments. The former consists of thirty-nine books that are held by Jew and Christian alike. This collection is the growth of a thousand years, a period that closed in the days of Nehemiah or thereabouts, 400 B.C. After that time I do not suppose that anything material was added to the Old Testament. It is accepted by Christians on the authority of Christ and his Apostles. We have literary reasons for knowing that the Scriptures spoken of by Christ are those which are in our Hebrew Old Testament. The Jews accepted the collection on another ground, into which I need not go.

THE BOOKS AND THEIR AUTHORS.

As to the books themselves, the prophetic ones have the names of the writers and the dates of the writers. Some of the other books may be judged by their contents, and their authorship ascertained; but a large number are anonymous, and we can only gather their dates from their possession of certain literary signs. I will only mention one—that it was the habit of the sacred writers to make use of the writings of their predecessors; consequently you can go back from Nehemiah to Ezra, from Ezra to Chronicles, Kings, and so on to Moses. Nor need we stop there, because Moses no doubt had patriarchal documents in his possession. There are now in the British Museum tablets or brick documents as old as the days of Abraham. Doubtless Abraham possessed and carried documents out of Ur of the Chaldees; and they were added to as time went on, so that they got into the hands of Joseph, and, together with his remains, came into the possession of Moses. It is highly probable that we have in Genesis historical documents put together by Moses, or on his authority, many of them dating back to the earliest time of the patriarchal history.

In dealing with the New Testament we are in a different position altogether. It is held by Christians to have been written in one generation, or two at the most—the generations from which Christianity streamed over the world; and to be the work of the Apostles and prophets of Christ. You may trace each individual book of the New Testament by the aid of manuscripts, versions, and quotations, back through the age of printing to the generation in which the books were written. The Epistles almost always bear the name of the writer, with one notable exception—the First Epistle of John—the style of which is so manifest that there cannot be any doubt it was written by the author of the fourth Gospel. As to the Gospels there is this remarkable fact, that, though they are all anonymous, yet they have all got names that have been handed down by very early tradition; and we depend on early tradition for the authorship of almost every classical writing we possess, such as Thucydides and Herodotus, neither of whom was named as having written their books within a century of the books having come into being.

With reference to these New Testament books, the first five contain the testimony of eye-witnesses of the great facts on which Christianity hangs. They are the work of men whose eyes beheld, and whose hands handled, the Word of life. We know they are not myths or cunningly devised fables, but the literature of the men in whom Christ breathed and in whom the Spirit wrought, and who taught, worked, and died for Christ. The collection of these books was gradual, as the individual books spread from country to country. Probably two centuries elapsed before all the churches scattered through Christendom had got complete collections of the books, and by what we may call the survival of the fittest, under the providence of God, they had come to an agreement as to what books might be regarded as the work of the apostles and prophets of the New Testament. It is sometimes said that the Church gave us the Bible. It is quite true each generation of Christians has handed down the Scriptures to the next generation; and I hope we shall hand them down intact to the next generation after us. But the Church, before it gave the Bible, received it from the apostles and prophets, who received it from the Spirit of God.

INSPIRATION.

Now I come to the question of inspiration. I do not accept the Bible because it is inspired, but I accept the inspiration because I have got the Bible. The foundation of the whole matter lies in this, that the inspiration of the Old Testament is accepted in the New. How, then, do I get at the inspiration of the New? First, by analogy; because the case is analogous with that of the Old Testament. Second, I rest it on the strength of certain promises made by the Lord Jesus, and recorded in the Gospels, especially in the 14th and other chapters of John, and in certain chapters of Matthew, such as the 10th. People say all writings are inspired. No doubt they are, either by God or the devil. But there are distinctions. In a certain sense every good book is inspired, and I do wish that every writer—every newspaper writer, everybody who writes a book, would pray God for the inspiration of his Spirit before he begins to write. But we must distinguish as to the Spirit's action. The various writers were possessed of what we call spiritual and mental faculties, and by the Spirit's action these faculties were rightly influenced. You must distinguish between faculty and the influence brought to bear on it; as you distinguish between eyesight and light. God has given the light of inspiration to the whole world, for all nature testifies of God; to the Jew, because the whole of the Old Testament teaches the Jew that God is in providence and in history; and to the Christian by bringing before him the truth as it is in Jesus. But besides this ordinary function of the inspiring Spirit, there are extraordinary functions; as when God gave wisdom to Bezaleel, strength to Samson, and to the prophets power to predict, as in the case of Micaiah, or to other prophets power to write. The inspiration of the Scriptures is contrasted with other classes of inspiration. Many persons prophesied, whose words we have not got; and many things we have in Scripture are not direct prophecies, and are not, strictly speaking, revelation. We have to distinguish between what is the revelation and what is the historic or literary framework of that revelation.

What then do the Scriptures contain? They contain a selection of the Divine revelations on various subjects, and the historic and literary framework. As to the first, God spake in sundry ways and in divers manners; many times by dreams and visions, and voices and angels: so God's truth came to man. As to the second, God used various instruments to set forth the framework of truth. The whole man of these inspired writers was used—their mind, memory, knowledge, imagination, power of arguing and illustrating, and their language. They made use of various materials, oral or traditional, the archives of kings, the decrees of monarchs. In describing natural phenomena they would use the language of that age; not of this age, or of the last age. In putting down visions men would use their mother tongue to express what God had printed on the mind or brought before the eye. Thus you have the treasure in earthen vessels; but you have the treasure. God was at work, predicting, suggesting, controlling, quickening the memory, opening the understanding, inclining the heart, guiding the reason, giving in each case just the aid needed to enable each man to carry out his commission to write.

AUTHORITY OF SCRIPTURE.

From inspiration we come to authority. If inspiration is settled, authority becomes an easy matter. The authority of Scripture is absolute. Some say there are degrees of authority. Yes, there are various degrees, as the authority of the parent, of the Church, the ruler, of learning, of antiquity, of intuition, of consciousness; but we must not despise one of God's gifts. We are sometimes in a false position, driven from one extreme to another. We should be careful to acknowledge all those things that God has bestowed upon us. But, say some, you must read the Scriptures *cum grano*. Yes, *cum grano salis*. Use your sense, your intelligence, the verifying faculty, and the praying faculty. Keep your eye and heart open as you read; your head clear, and your heart warm. See that you draw your proof from plain texts of Scripture, not from fancy texts. Do not let an argument hang upon an illustration. Compare Scripture with Scripture. Consider the age in which the writers lived—whether it was a fully developed or an immature age of truth. Consider the various points of view from which the various writers, under God's Spirit, set forth the same truth. When you have done this, then bow to the truth; you have got it from God; stick to it. Why do we believe such a doctrine as the Trinity, say, or as God's future judgment of men? One man may say: "I believe it because my mother believed it." That is a very good reason: let nobody despise it; it is a blessed reason. Another says: "I have learned it in my Catechism." Another: "It is part of the trust deed of my chapel." Another: "It is in the Thirty-Nine Articles." Another: "I find it in creeds, and in the councils of the Church." All these point back. Who presided over the first councils? There was then a community and a Church. The Gospels were the chairman of the first councils. Every authority of the Church to which we bow points back to the words: "It is written." Observe the authority given to the Old Testament in the New. There is one little word translated "It is written" which occurs twenty-five times in the New Testament, and always having reference to the Old. Our Lord and his Apostles never overthrew a single fact recorded in the Old Testament. They never said, "That is all in the past." Why, if a thing happened it happened, all the same whether one year ago or ten million years. Truth is not altered by age. Christianity is really built upon the Old Testament, and grows out of it. Look for yourselves at the doctrines of the New Testament, and see if there is anything in it that has not got its roots in the Old. There are 600 quotations from the Old Testament in the New. If, as we may conclude, both the Old and the New are equally inspired, then their authority rests on the same level.

SUFFICIENCY OF SCRIPTURE.

Lastly, there is the sufficiency of Holy Scripture. I belong to a church which says in the Sixth Article, "Holy Scripture contains all things necessary to salvation." That is my idea of the sufficiency of Holy Scripture. Rome says it is not sufficient, and needs to be interpreted. I agree that it does. Do not set up as omniscient because you are able to read and possess a Bible. Receive and use the gifts which God has bestowed upon you. Even the youngest of us are liable to error! Do not despise the dictionary or the grammar, or the parental or pastoral voice. Do not be above using a commentary. First get out of the Word all you can yourself, and if you cannot make it clear, take advantage of helps. Do not despise the judgment of the men who composed the old councils, and wrote the Creeds and Catechisms. These things were not lightly put together. Study the minds of great men who have passed away, or who remain. They are God's gifts. Get all the help you can, especially in considering the state of things in the time of Christ. What a mercy we have got the writings of Josephus, which throw light upon many of the events that happened in the early days of the Church. We read that it was said to Ananias, "God shall smite thee, thou whited wall," but we should not know the fulfilment of that but for Josephus, who tells us that he hid himself in a drain, but was pulled out and slain. But while you may take helps and illustrations from other sources, keep things in their own order. There is no library like these old books; no commentary like that; no illustrations like those contained in this wonderful Book. From the fathers go to the grandfathers, and from things mediæval to things primeval. Remember that the true Vicar of Christ, and his true Interpreter, is the Holy Ghost.

Canon Girdlestone closed by urging that the way to advance Christian union is to recognise that Holy Scripture leaves certain matters of minor importance open questions, but on the great saving verities light enough is given, and all may be at one. As to the sufficiency of the Scriptures we have only to look to the triumphs it has achieved in the past, and is achieving to-day among all classes of people—from the poorest of the poor to the aged, dying Emperor of Germany, who said, when comforting passages were read to him, "That is beautiful; that is good; that is true."

The Unchangeability of the Gospel.

By Mr. C. H. SPURGEON.

You may be aware, dear friends, that I am an especially harsh and ungenial individual, accustomed to great fury in speech, and, therefore, that I may confine myself within due limits, and say nothing that should be too strong this morning, I intend to read you a passage of Scripture, promising you that I will not go beyond it in any of the strong utterances that I may use. It is Gal. i. 6—9: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel," &c. Paul is in an amiable and charitable mood, as I hope I am. But he declared that if anyone, even an apostle himself, preached another Gospel, he should be accursed. He even ventured further, and said the same of an angel from heaven. The Gospel was once for all delivered to the saints, who are to maintain it and scatter it throughout all the nations that it may be the means of life to the rest of mankind. It is a definite faith, a definite statement entrusted to the Church of God. And to make sure, it was written in black and white, so that it might remain. Moreover, the Book which contains the Gospel is sealed by these closing sentences: "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the holy city." The Gospel, therefore, is an absolutely perfect thing, without variableness or shadow of turning. If it had been intended that the Gospel should be improved, surely there would have been some hint that at least in this nineteenth century, the most glorious of ages! men would arise who would give new revelations and bring in superior light. But there is no such intimation. There is, however, an intimation that in the last days there shall be mockers walking after their own lusts. There are plenty of intimations of a departure from the faith in the last days, but there is nothing to say that there will be a clearer knowledge of something which was but dimly revealed before. Whatever may be said about evolution in creation, I know of no evolution in theology. God has spoken, and it is man's duty humbly to receive the word. The idea of an evolution in theology gives the strongest temptation to trust in men and in human theories, and must lead to an utter unsettlement of faith, especially in regard to the inspiration of Scripture. It is now sometimes said that one part of Scripture is inspired and another not. I would suggest that in future the inspired part should be printed in black, and the rest in red, so as to prevent any misunderstanding. I wonder whether the text, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," should be regarded as inspired or not. Assuredly a great many people have found their way to heaven by it. It is sometimes asked whether the words spoken by the devil or by either of Job's friends are inspired. The record of it is inspired, and when such a question is asked it only assumes that the person addressed is an idiot. Indeed, it is one of the characteristics of modern culture that it regards everybody who differs from it as an idiot. I hope we are not quite reduced to that level. If the Bible is not wholly inspired, I should like the distinction plainly marked. If we have not in Scripture an infallible Book, we should be better off without a Book at all.

MAN HAS NOT CHANGED.

The Gospel cannot be a changeable, variable, shifting Gospel, because, first of all, man has not changed. He is the same sinful being as ever; and, if man is the same, God's mode of dealing with him will be the same. If an atoning sacrifice was wanted 1900 years ago, it is wanted still. If it was once true that without shedding of blood there is no remission, it is true to-day. Again, death is the same. Coming, as I often do, from sick-beds, I thank God that I have such a Gospel to preach to dying sinners. If I had to tell a dying sinner that he must do his duty or he could not be saved, what duty could he do, whose life is drawing to an end? Dying saints always rest on the old Gospel, in whatever way they may express themselves. Again, Jesus Christ is the same, the Father is the same, and the Holy Spirit is the same. A fact that happened ten thousand years ago is just as much a fact as if it happened yesterday; if only two witnesses saw it, that is as good, to my mind, as if two thousand witnesses saw it. It is idle to say that certain books or monuments do not mention it. A negative does not disprove a positive.

But it is said by some that there is always an advance. No one has suggested a change in the multiplication table; the fundamental points of mathematics are still the same, and so the fundamental truths of the Gospel of Christ remain unchanged. Some persons, indeed, may go beyond the truth; I know of several who have done so. I wish that they could have grace to come back again.

The Gospel is the same, because it is sufficient for all the purposes for which God sent it. Wherever it is carried it has the same power as of old. The Gospel was a match even for the cultured and philosophical Greek, and to-day it still commands some of the most stupendous intellects on the face of the earth. As an old-fashioned believer, I do not feel a bit ashamed of my company. Great names can be quoted on the other side, but they will not be quoted in the next generation except with execration, while those who stand up for God and eternal truth have names that will live while time lasts. It is said that some persons believe the Gospel, but do not preach it. If so, they are all the more guilty before God. If I had within my breast a single truth reserved, I should expect to be banished from the presence of God. If a thing is true, out with it. The people want more of the Gospel and not less. It is God's Word and not man's comment on it that is needed to save men's souls. In the case of those converted under my own ministry, I usually find that it was not what I had said, but a text that I had quoted that sealed the work. Read of the martyrdoms of Diocletian, and then the story of Bishop Hannington and the martyrs in Central Africa, and the story of Madagascar forty years ago. These stories are like what occurred just after the Master went to heaven. The Gospel is still elevating character to the very highest degree; it is equal even to the immoralities of great cities; it is our duty to trust it, and, instead of using wooden swords of modern invention, to keep to the old Jerusalem blade—"Jesus Christ, and Him crucified."

ALTERATIONS NOT IMPROVEMENTS.

The modern alterations in the Gospel are not improvements. I have observed one thing—that the preachers of the improved Gospel seldom display any joy, delight, enthusiasm. One person writing to me, standing at the antipodes of my faith, said: "You ask me, does it make me happy? There is nothing in what I preach that could make anybody happy." That is quite true there is little, there is nothing left—it is all gone. They can prove, and prove, and argue, but they have no joy. Contrast that with the preachers I used to hear. How they warmed up, and how they seemed to enjoy it, feeding themselves while they were feeding the people. Their faces beamed like angels' faces while they told of free grace and dying love, and "rang those charming bells." The dolorousness of modern prophets is striking. They remind me of what Tom Hood said to the clergy man who came and talked to him in a serious, solemn, sad manner: "Excuse me, sir, I do not think your religion agrees with you." The religion of the Gospel so thoroughly agrees with those who receive it, that it is a well-spring of joy and a delight to them. Therefore let us not depart from it.

We require no improved Gospel, because there is nothing in it which needs to be mended. Great things were promised from a revision of the Holy Scriptures. It was, no doubt, a very proper thing, but then it was said that the old orthodox people would never show their faces again. The truth is we are pleased with the Revised Version after all. As to doctrine, we are quite content, for we have lost nothing, and even fancy that here and there we have gained a bit. At any rate it is a gain to have a clearer view of truth, and to have the Word of God better translated. The science of theology ought to be grammar. He who understands grammar so as truly to interpret the language of God is, to my mind, the theologian of the day. It is said that science is somehow or other disproving something in the Bible; but it is impossible that God's works can contradict his words. There used to be a school that said all science was in the Bible, but I never could see that! At the same time I would rather believe that than believe that there is anything in heaven or earth that can really come into conflict with what God has spoken. If religion is to be altered as science increases, the alterations will have to be very frequent. I do not know how many times Dr. Stoughton [who sat near the speaker] would have had to change if he had changed with the science of the age. He would certainly have had to take in all the daily morning papers, and the evening papers as well. The history of philosophy is the history of human folly. There is no insanity which has ever yet had a philosophy that is greater than the insanity of the present time, and I expect to live till it is known to be so. I am not inclined to go on following the wriggling snake through all its twistings and turnings, and windings, but am inclined to say, "Let God be true and every man a liar."

Then I maintain that the alterations being made by different persons are dangerous, because they lead the way for every error to creep in. The error of purgatory is even now creeping in through Rationalism, and will naturally lead the way to praying for the dead, and perhaps, the sale of indulgences. Again, "improvements" in doctrine tend towards laxity in morals. Wherever the Old Gospel has come to be despised, there has uniformly sprung up with it a widening of the moral range, and men have done, even with a clear conscience, what they never would have thought of doing before. Mr. Spurgeon concluded with an earnest appeal to all who hold the Old Gospel to be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour shall not be in vain in the Lord.

The Work of the Holy Spirit.

BY REV. CANON FLEMING.

This is the most solemn and clinching part of all that has come before our minds to-day. It is the key which turns the lock of God's truth, his gracious Gospel, and fixes it indelibly upon the heart and soul, firmer than in the rock for ever. We are living in days when men are talking a great deal about power, and are coveting power. The Christian should covet spiritual power. The prophet of old said, "Truly I am full of power by the Spirit of the Lord." There, I think, we have the secret of all true power: the power of faith, the power of love, the power of prayer—all are set before us there. It was true language for the prophet to use; it was not too strong for the prophet, and not too strong for us to-day.

"THE OLD IS BETTER."

Now the Bible is God's Book for all his children, at all times, in all nations. We have no novelties to bring you now. You have heard none, and I have none to introduce. I can only speak a closing fragment of that Gospel which has been set before you. Whatever churches we represent, whatever may be the cry for something new, we can, I trust, put our hands upon the Bible, and say, "The old is better." Faith is still the same; it is God's great power to-day. You have only to read the eleventh chapter of the Epistle to the Hebrews to see what it was in the olden times, and what the heroes did then. We have the same faith now. Prayer also is the same, and it is all linked to the work of the Holy Spirit. Prayer moves God, because it moves the arm that rules the world. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Love also remains the same as in the Book of the God of Love. It is the strongest power in the world to-day. Love will melt the heart when no other power can touch it. Unless we are inspired by God with his love, and have sympathy with Him and with the souls around us, we shall never be instrumental in saving souls. We have all need of this power to-day. A man has gone down for want of love; he has drifted away, and thought that no one cared for him because he cared for nobody. Many a man, too, has been saved through this love, which is but a dim reflection of the love of God. "When we were yet without strength, Christ died for the ungodly. Scarcely for a righteous man will one die: yet, nevertheless, peradventure, here or there, now and then, say, in the history of the world, "for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This wealth of love, this wealth of faith, this wealth of prayer, is all ours by that power which the prophet spoke of—the power of the Holy Ghost.

THE CITADEL OF THE HEART.

We do not despise intellect, we do not despise learning, we do not despise wealth. All these must have their place, and will have their place without us, whether we will or no But none of these can take the place of the work of the Holy Spirit. Some think these truths respecting God's Spirit are not wanted now. This is such a refined age, such a different period from the times of old, there is such progress and power now, that we must guide the intellect, the reason, the head! These people seem to leave out the heart, but God never does so. The Bible tells us that Christ came to save the fallen and rebellious heart of man. The head and intellect, and wealth and learning, will all take their places when the heart's needs are attended to; and then we shall have a redeemed body as well as a redeemed soul.

It takes more than eloquence to recreate a soul; nothing less than the power and work of the Holy Spirit can do that, and the man who tries to save a soul, apart from the work of the Holy Spirit upon the word spoken, and written, and read, will certainly be baffled and defeated. This is the great want of the Church to-day. It is, indeed, for the lack of this that the Gospel has not brought the world to the feet of Christ. All churches want this: the ministry wants it. Some say we want an educated ministry. Yes, but we also want a ministry "full of power by the Spirit of the Lord." This is what the laity also want. We want to see sons and daughters better than their fathers and mothers have been; but unless we have this power we shall not find the children better than those who went before them.

THE UNION OF SANCTIFIED HEARTS.

All through my ministry I have laboured for Christian union. The power and work of the Holy Spirit upon our hearts is the only and the strongest bond of union. True union among the churches of God is a thing possible, but no vague holding of any creed will unite men together. The affinity of sanctified hearts is what will draw men more and more together. "The night is far spent, the day is at hand." I do not despair, because the world is growing older, of yet seeing more of that which we now represent and pray for. All who by the Holy Spirit are being made more like the Lord Jesus Christ are being drawn together, whether they know it or not, whether they admit it or not. In a naval war between England and France, two ships came into action in the dead of the night. It seemed in the darkness that neither would conquer, and when the day dawned it was found that they were friends and not enemies. So it is that we come out of the darkness, and as we meet to-day we see that we are not enemies but friends, that we are not defeated, but bound together. And I say that if there is anything in the world that will tend to do this, even if we are not to live to see it done,—if anything will bind the Churches of Christ together, with all their imperfections, deficiencies, and squabblings,—it is not to be creeds, nor, indeed, platforms like this, nor organisations; certainly not politics, and not nationalities; but what is here spoken of, the one true, uniting, cementing power of the Holy Spirit, which leaves each distinct as the billows, but shows them one like the sea. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "It is the Spirit that quickeneth; the flesh profiteth nothing."

Special Prayer-meeting.

In the afternoon a special prayer-meeting was held in the Lower Hall. The Hon. General Ward presided. In the course of the proceedings two addresses were delivered.

The Person and Work of the Holy Spirit.

BY REV. F. B. MEYER.

There is perhaps no form of words in which we join more often than "I believe in the Holy Ghost." Yet many a congregation which is accustomed constantly to utter the formula might say with those that do not utter it, "We have not so much as heard whether there be a Holy Ghost." It is our desire now to accentuate the great and glorious doctrine of the personality and work of the Third Person in the ever-blessed Trinity. We must never forget that we live this side of Pentecost, for many Christians seem to be living on the other side. What is it to be living this side of the day of Pentecost? It is to realise that the Holy Spirit, which before Pentecost was reserved for the few, is now the heritage of all Christians, of all who believe. Before Pentecost He was still working in the world. It was He who brooded over chaos, and brought order in creation. It was by Him that holy men were led to write the Word. He was superintending the entire course of human history, bringing about the fulness of the times and the coming of the Son of God. Before Pentecost He was reserved for the few, for the *élite*, for the spiritual aristocracy of men. But when that day struck, Peter well stated its true import when he said that the Holy Spirit now is shed forth upon handmaidens, and upon servants, upon young men and old—in fact upon the common people and obscure disciples, those who shall never stand forth as the leaders of the Church. These have got as much right to claim the filling of the Holy Spirit as those who in the ancient days received Him.

"When the Comforter is come," said our Lord, "He shall testify of Me;" and it is a remarkable fact in the dispensation of God's providence that the Holy Spirit never reveals his own presence, and it is perhaps for this reason that the world and the Church have almost forgotten Him. So that the only way, or the means by which the presence of the Holy Spirit is indicated, is in the exaltation of the Son of God Himself. And you will know that you have received the fulness of the Spirit when the Lord Jesus becomes to you inexpressibly precious. Also you will know that a church has received the fulness of the Holy Spirit when in the members of that church, in the preaching and witness-bearing of that church, the name of the Lord Jesus Christ is as ointment poured forth.

Our Lord, in telling us that the Holy Spirit should come to witness of Him, gave us an assurance that, however recreant the Church might be to her duty, and however evil the times into which she might be thrown, there never would be lacking in the Church and in the world at least one Agent and one Voice that should maintain the unimpaired glory and beauty of the Lord Jesus Christ Himself. This was so marked in the first ages of the Church that the Apostles, when before the tribunals, not only styled themselves witnesses of the Saviour but also quoted the Holy Spirit: "We are his witnesses of these things; and so also is the Holy Ghost, whom God has given to them that obey Him." And throughout the Apostolic age this witness-bearing on the part of the Holy Spirit was continued, so that towards its close St. John says that among those that bear witness, not in the believer's heart only but in the Church and the world, is also "the Spirit of truth." We all know that there is no close to the Acts of the Apostles, and that is because that book is never complete. In that book we have the commencement of the work of the Holy Spirit in the Church and the world, but that work has proceeded all through the ages, and God the Holy Ghost is as real to us to-day as his work is Divine; his witness-bearing also is as personal as ever it was in the days just after He had been first given to the Church.

Mr. Meyer went on to recapitulate various outstanding facts in our Lord's life to which the Spirit may be said to bear special witness. These points were enforced, with illustrations from Apostolic history, and references to present testimony. In conclusion, he thanked God that in these days there is so great a movement of protest against unevangelical teaching. This, also, is to be attributed to the working of the Holy Spirit.

Rev. E. W. MOORE

briefly continued the consideration of the subject, reading Acts i. 8: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me." We have no lawful calling here except to bear witness for the Lord Jesus Christ. For this end, surely for nothing else, we are left on earth; our lives are prolonged that, whether we eat or drink, or whatsoever we do—whether we speak or whether we work—we may be witnesses for Christ, may represent our absent Lord. We are to represent Him on earth, for He condescends to represent us in heaven. The first thing in a witness is personal knowledge. It is the privilege and responsibility of every Christian to bear witness to a living Saviour. That is the work, but where is the power? The Apostles manifested Christ in their lives, but how? Not through worldly knowledge, not through power of arms, not through wealth. It was through power received from the ascended Lord by the Holy Spirit. "After that the Holy Ghost is come upon you." That we may have fellowship with the Father, and with his Son Jesus Christ, we should crave the power of the Holy Spirit.

[EVENING MEETING.]

Jesus Christ the Son of God.

By Rev. E. E. JENKINS.

I believe Christ to be the Eternal Son of God, not only because I consider the doctrine to be clearly taught in Scripture, but because I cannot conceive of a teacher for all the ages, a leader of all the races, and a deliverer from all evils, having no other attributes than those which are common to us all. If Christ is merely human He is simply one of several religious and philosophic founders of renown. But we claim for Christ that He is not one of many, but One over all. And in demanding for Him this position we affirm that the human race cannot be regenerated by the wise men who belong to it. The men of science and letters to-day are certainly not wiser than the sages of other days. Science has increased their knowledge, and the material conditions of the race are more accurately understood now than at any former time; we are masters of forces of which our fathers never dreamed. But those advantages have not increased the wisdom which addresses itself to the moral needs of humanity. They have not increased among us moral power. Modern knowledge has not sent one ray of light into the region of human destiny; it has not improved the clearness or the force of one of those motives which lead to righteousness. It lends us no help in the fight between conscience and passion. It is not in the power of any intellectual acquirement or any degree of training to make us better men. He who proves to me that there is no God in the world, makes it equally clear that there is no hope for the world.

HOPE ONLY IN CHRIST.

But I believe there is hope for the world. I cannot imagine that man, the grandest product of creation, is destined merely to indicate vast capacity, and to be always destitute of the power of using and perfecting it. There are aspirations and emotions which our philosophic teachers imagine they get rid of by calling them the errors of feeling and the material of superstition. But to discredit an emotion is not to get rid of it. These sentiments are not the abstractions of the metaphysician or the dream of the recluse. They are associated with common life; they are the motives of duty, or the sources of sorrow, or the inspirations of strength and nobleness. They are the possession of all races; they are the heritage of man. Human treatment of human needs is wanting in the qualities of knowledge, authority, and sympathy. But I have hope for the world, for all these are found in Christ; because Christ is man, and more than man.

The universality of human wickedness, which has been the standing puzzle of moralists, is made clear at once by the doctrine of hereditary alienation from God. Those wonderful contrasts in man of grandeur and meanness, of the angel and the devil, of lofty purpose and ignoble failure, of better things in the hope, and found nowhere else than in the hope—these are explicable in a nature that has fallen from a high estate. When Christ claims to be sent of God to bring the race back to that estate, is not the claim supported by the desperate need of the race; and also by the fact that the labours of other teachers in this direction have been, and continue to be, a standing failure? These have in some instances been widely beneficent, but they have failed to penetrate the source, to touch the roots of the hereditary disease of the mind. Let us take this proposition, *that there is no help for man in man*, and place it beside the claim of Christ to be more than man. "I am the bread of life." When we examine Christ's sayings, and measure the standard of his life, and see that standard rise beyond all ideal gradations of excellence, outstripping the imagination; when we behold the purpose of his life consummated in sacrifice, do not all these features of the Christ harmonise the position He claims for Himself, and naturally follow it?

THE ORIGINAL CHRIST OR NONE.

Consider the remarkable fact that the teaching, the life, and the death of Christ have commanded the profound attention, I had almost said the equal admiration, of nearly every school of thinkers. But there is something equally remarkable—the strange inconsistency between their devout admiration for his character, and the verdict they pass upon his pretensions. They offer Him intellectual homage; they quote his wisdom and reverence his career; but they are critics, not disciples. They take care that nothing of Him, and nothing from Him, shall be accepted which does not agree with what they conceive to be the laws and conditions of nature. The miracle is impossible; the testimony of the miracle is, therefore, invalid. How do they know that the miracle is impossible? Have they attained that vast knowledge of the forces and movements in operation outside their system, which can justify the enormous assumption that a miracle is impossible? They confess that Christ is infinitely above them in the knowledge of the human heart, in purity of life, in grandeur of character; yet they sit down to study his history with the coolness of a reader of proofs, and put their pen through this passage, because it is a myth; through that commandment, because it is an antiquated superstition; through the other statement, because it violates probability. When their work is done, what do they leave us? A Christ reduced to their own stature: a piece of modelling and waxwork. We will have the original Christ or none. Away with these critics, who know exactly what Christ ought to be and what He ought to mean. He is his own interpreter, and He will make it plain. They confess that He manifests the profoundest insight into our nature; why do they reject his testimony when He speaks of his own nature? If they applaud the Sermon on the Mount as displaying the purest pattern of human life, they are bound, in all consistency, to accept the passage of another discourse: "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If Christianity has done a noble service for mankind, has it been done by a Christ criticised or a Christ followed? What is the secret of the spell, or charm, which invests the proclamation of the Gospel; which makes the common people hear it gladly; which makes its invitations music to the heavy laden, to the poor, to the sorrowful and the dying? The very mystery which these critics would discredit. The sympathy, the power, the presence, the personality of the Son of God; the promised peace by an atoning sacrifice; the rest from guilt, from doubt, from fear, not in a proposition, a statement, a community, but the rest of faith in a risen Christ.

GIVE US THE OLD GOSPEL.

There are several Gospels preached in this city of London. Which of them commands the largest following? Which attracts for its preachers the largest congregations? Which brings the new heart to the hearers? Which brings new life into the family, order and sobriety into the neighbourhood? Not "another Gospel," but the old Gospel, which was not of man, neither by men, but by Jesus Christ, and God the Father who raised Him from the dead. As one who has visited many countries, and studied many religions, I thankfully affirm, that the triumph of the Gospel is its ethical power, and its ethical power is born of its mysteries. Strip it of these, and its glory departs with them. Talk not of the wisdom and poetry of its literature; the Aryan and Greek muse can furnish the sublimest strains of prudence and devotion. As for stripping the Gospel of its mysteries, it looks absurd even in the assumption of an argument. The chemist may change the constituent elements of air, but he only affects the atmosphere of his laboratory, while the unchanged air outside continues to give life to millions. So the critic in his study can eliminate the divine from his local text, but the breath of God holds on its way, sweeping over the wastes of humanity, to make humanity rise up and live.

Should all the forms which men devise
  Assault my faith with treacherous art,
I'd call them vanity and lies,
  And bind thy Gospel to my heart.

Jesus Christ the Righteousness of the Believer.

BY REV. H. C. G. MOULE.

ONE of the first duties and deepest instincts of the Christian in face of any great truth concerning our Lord and Redeemer surely is to veil the face of his soul, to bow down in inward awe and adoration, and humbly to ask of the Holy King and Master such grace and guidance as that we may in some sense truly set Him forth. Let me introduce this holy subject with two verses of the Word of God: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John ii. 1, 2).

The passage is brief but divinely full. I desire to concentrate my words only and wholly on some few great facts and considerations which seem to me to constitute the heart and centre of the subject. As to its limits, in the phrase "Christ our Righteousness," as commonly understood among evangelical Christians, we have not only the doctrine of the Atonement implied. We have a special aspect and application of that doctrine. It may be stated thus: Jesus Christ in his atoning merits, Jesus Christ for me a sinner is my immediate ground, is my one real ground of peace with God, not only at first, but always to the end. As my sinless sacrificed Peace, I, believing, am welcomed to the refuge, the hiding-place, the home, which is, in fact, Himself, my Head and Lord.

Now look a little at that short pregnant passage I read, which stands in one of the inner sanctuaries of the Bible, so to speak. This first Epistle of John is very possibly the latest page of Scripture in date. Assuredly in it the Holy Spirit takes the reader into the recesses of spiritual life and experience. He leads him into the most penetrating views of holiness, obedience, and love. He twice says that God is love. He repeatedly speaks of the Christian life as such, as a life without sinning. A tone and air of serene, yet awful sanctity, at once spiritual and practical, characterises the pages. The Christian contemplated in this letter is a man of God indeed. He has fellowship with the Father and the Son. He walks in the light of God. He possesses eternal life now; is a child of God now; and, when the Son shall appear, he is to be like Him, seeing Him as He is.

THE BELIEVER NOT SINLESS.

All the more remarkable and significant, in relation to such a person, that in such a passage comes in the language I have read. For one thing, we are here warned that the heights and depths of grace leave the actual liability to sinning there still. The whole weight, indeed, of the revelation John is making is to act against his sinning, "These things I write unto you, that ye sin not." But conceivably the man *may* sin. And if he does—whether the sin look greater or less, whether deed, word imagination, impulse, tendency—what, when the sin happens, is to be the man's thought? Is he to say:—"I am sorry, I regret it; though, after all, it is from some points of view, 'a fall upward,' a development, a something not adjusted yet, but to be corrected and harmonised soon"? Is he to say:—"My true law is the realisation of my deepest individual life, and a certain mysterious knowledge of evil may need to be a factor in the process"? Is he to say, on the other hand:—"I am an item in a vast solidarity of regenerate humanity, of spiritualised human life, and all partial evil within this is universal good?" Is he to say, in simpler thought and phrase, "God is a Father; for me the Divine Fatherhood is the Alpha and Omega—my creed, and articles, and confession: my spiritual life is just insight into that, and sympathy with that; all other phases of religious thought, if true at all, are but broken lights of that, and the sooner we merge them in that great ray the better. As a man, certainly as a spiritually developed man, I am akin to God. I am one with God; there is nothing in God for me to fear; a deviation from his idea is indeed calamity, disease, imperfection, but the life and love of God suffusing me must heal and restore, and the burthen of the fact is lost in the sea of love!"

Are these, or any of them, the ways in which the man is to deal with the event of his having sinned? No, not according to John the Apostle. The truth with which he meets the case is at once sterner and tenderer; harder and firmer. "We have an advocate with the Father." The Father, then, is yet a judge, and a judge needing urgently a perfectly valid plea on the man's behalf. And our advocate is "Jesus Christ the Righteous." Not now Jesus Christ the meek and lowly, the altogether lovely with the charm of an eternal love, but Jesus Christ the Righteous, the keeper, and honourer, and glorifier of eternal law; Jesus Christ at once the Lord and the Bond-servant of everlasting Deity; Jesus Christ in whose eyes the smallest sin is hateful and abominable beyond imagination; Jesus Christ whose pleading for us, we may be sure, will not palliate our sin, nor tone it down, nor talk about falling upward and development.

PROPITIATION.

"And He is the propitiation for our sins." Here is the basis of the advocacy, the strength of the plea, the reason why of the sinning believer's, the deviating, the defective believer's, non-condemnation, non-exclusion. Mark the words well. First "the propitiation"; we know what that is. It has but one meaning in Greek or English; it means sacrificial pacification of an offended power. And then "*He is* the propitiation." Not *it* but *He;* not merely a thing done, but a person who has done it; not merely suffering, but a sufferer; not merely obedience, but an obeyer; not merely death, but the Lamb of God slain. It is a phrase in which we see merit, profound, mysterious, valid, prevailing; merit such that the sinner before the Father-Judge is an accepted child still, not for his own sake, but for this Merit's sake; a merit all the while lodged in a Person, because such and such things have been done and borne by Him. It is a memorable phrase. It is doubly memorable standing where it does, in this supreme context of life and love. We are in this Epistle suffered, indeed, to look into the heart of God, who is Love.

I might say much more on the details of this mighty, tender, holy passage. But I want to leave a few deep impressions on our minds, and let this one be our sufficient impress from the deep-cut seal of these verses—the truth that Jesus Christ, the Advocate, the Propitiation, is the infinitely necessary preservative of the regenerate man's acceptance, standing, and peace before the Father, in the event of his ever sinning, be it in violation or in defect. "Christ for us" is no mere introduction to a state in which "Christ in us" is to be all in all; "Christ for us" still less is an "element" of rudimentary and imperfect Christianity. It is to remind us of this, if I mistake not, that the Apostle adds the great words—"and not for ours only, but also for the sins of the whole world." Sacred and blessed statement, but why *here?* Is it not to remind the awakened and penitent believer, long in Christ, but today conscious of wandering from the true, close walk with God, that he must stand for purposes of acceptance, of justification, of peace, precisely on the same old humbling ground? Yes, he must leave Christian experience alone for this purpose, and kneel down at the foot of the cross, and wrap himself in the Lord's merit, precisely the same as the last, the newest, the least instructed penitent of the whole world has to kneel in the first moment of his first faith.

TRUE WITNESSES.

A strong thinker of the past, Isaac Taylor, of Ongar, somewhere says that to the end of time, a vicarious atonement (in the old evangelical sense of the words) will be assailed with objections, and that to the end of time the awakened conscience will gravitate to it as to its one possible rest. True witness; let me put my seal humbly to it in both its parts. Another great Christian of a remoter past, Count Zinzendorf, has left on record, in the like connection, a notice of a personal experience of his own, which has powerfully impressed me; let me read you the words: "About this time I met with the work of Düppel, in which the doctrine of the imputed righteousness is attacked. Its system seemed to aim at eliminating from the idea of God the notion of his wrath, and just so far as I sympathised with that view I liked the system. I was then in the attitude of the natural theologian, and 'the good God' distressed me when his acts seemed to lack a sequence of mathematical precision. I sought to justify Him at all costs to men of reason. But when I came to think over my own conversion I saw that in the death of Jesus, and in the word Ransom, there lay a profound mystery; a mystery before which philosophy stops short, but as regards which Revelation is immovably firm. This gave me a new intuition into the doctrine of salvation. I found its blessing and benefit, first in the instance of my own heart, then in that of my brethren and fellow-workers (in the Moravian Church). Since the year 1734, the doctrine of the expiatory sacrifice of Jesus has been and will for ever be our treasure or watchword, our all, our panacea against all evil, alike in doctrine and in practice."

True witness, I say again, All that I would add to it is a brief word on one great and glorious truth—the union of Christ and his people. Deeply convinced am I that in that blessed truth, of which the New Testament is really full, there lies not, indeed, a solution for us here below of all the problems that can be started about atonement and acceptance, but a most precious assistance to the believer's thoughts, as he grasps the reality of atonement and acceptance, and awaits the light of eternity upon them. Union with Christ is the radiatory centre, or the attracting centre; the uniting centre of the whole range of saving truth. What is the true virtue of faith? Its revealed function is bringing the man into actual oneness with our glorious Head. The special virtue of that oneness, from the point of view of our need as sinners, is that, in the holy solidarity of Head and members, the member now receives—not arbitrarily, but in a profound and real union—the benefits of the merit of the Head on the one hand, and the influx of the life of the

Head on the other. Our Advocate and Propitiation is also our elder Brother, our celestial Bridegroom, our vital Root, our living and life-giving Head.

THE NEED OF THE TIMES.

In closing, I would seek to bear a brief, earnest witness to one profound need of our times. It is a far-spread need in all sections of the Christian Church, one which is fitted to humble and hide the face as we essay to speak of it; a need traceable not to any special doctrinal aberrations, but to the fallen heart of man. I mean *the deep, solemn need of a keener, tenderer, profounder sense of sin*. I rejoice in the manifold proofs of Christian life at this time, but I must utter my deep conviction that we are not growing, on the whole, in the sense of the sinfulness of sin. And I remember with sad distinctness that most true saying that there has never been a great deviation from Scripture in Church history, but an inadequate sense of the sinfulness of sin has had to do with it. Oh let us pray for an intuition, so far as we can bear it, into the sinfulness of sin, into the awful wrongness and rebellion of sin; into the condemnableness of sin; into sin as "by the commandment becoming exceeding sinful." Let us pray that, while we mourn it as a calamity, and as disease, and loathe it as pollution, we may have some deep, awful sense of it as guilt, as the thing which the holy law of God must to all eternity abhor, and denounce, and doom. What shall we do meanwhile? We will gaze in the glass of the Word, and upon the revelation of the holiness of God. Let us learn the oft-forgotten use and habit of adoration, of holy fear, of the sight of God, which makes the soul veil its face with its very wings, while yet it sings the solemn praises of the Infinitely Holy. To see Him so is both to die and to live—to die to the last dream of claim, or refuge, save beneath the cross; to live to and in the discovery of the love of God, which is in Jesus Christ our Lord.

It is long years now since, in the morning of manhood, after many a mental wandering, the question was driven home upon my inmost being, by a power which, indeed, was not myself: "What must thou do to be saved?" But that question came in a way over which the lapse of time has no power. The soul got intuition then which it can never lose, into self, into sin, into holiness, and into the need, the reality, the eternal rightness of the blood of the Lamb, of the righteousness of the Mediator. Yes, long years have rolled, but those things are above time. Meantime, I have seen abundantly enough, in observation of a richly varied world of acquaintance and connection, to assure me, amidst a universe of mysteries, that in the living grasp of these mighty truths, in the application and assimilation of them into man's life, there is a "power of God unto salvation" in a sense most profound which there is in nothing else. Christ crucified—He is still a stumbling-block, still folly; but still for ever the power of God and the wisdom of God. Let us not rest without some deep sight of the Holy One in his holiness. It will show us self and sin; but, blessed be God, it will show us the glory and wonder of the cross, the glory of the Lamb, the peace of pardon, the bliss of acceptance, the moral strength of the joy of the Lord, and the joy of ceasing from our own works to behold the full beauty of Jehovah Tsidkenu, the Lord our Righteousness.

"I believe in the Holy Ghost."

By Rev. Dr. DAVID McEWAN.

All the fundamental truths of the Gospel are alike important. But when we regard Christianity, not as a system, but as a living force, I think there is one article of belief that must be allowed to have the pre-eminence. That grand fundamental doctrine is expressed in the words, "I believe in the Holy Ghost." I am afraid very vague ideas prevail and have long prevailed among Christians concerning the work of the Holy Spirit. Controversy in its old acute form may have ceased. But on this and other subjects there are worse things than controversy. To ignore and lose sight of an important Bible truth is as great an evil as to fight over it. Error is all the more dangerous when it is unchallenged, and its deadening effect all the more insidious when it is latent. And there has been a failure, I fear, in acknowledging and honouring the Spirit of God, as that Divine agent without whom the Gospel itself is powerless to save. If only the whole of Christendom were to rise to a full practical conception of what is involved in the words, "I believe in the Holy Ghost," nothing would be so likely to lift her up to a higher plane of life and action, to bring down upon her a Pentecostal baptism of spiritual energy, and to open up before her a new era of holy progress and unprecedented triumphs.

THE SPIRIT DIVINE AND PERSONAL.

What does believing in the Holy Ghost include? and what are the great practical lessons this fundamental truth carries with it? It includes, undoubtedly, faith in his own divinity and personality. We can have no right conception of the Spirit's work, unless we have right conceptions of Himself. That He is Divine all admit who believe in the Trinity of the Eternal Godhead. That He is a Person is a doctrine no less Scriptural and important than that He is Divine. To say that the Spirit of God is only the Divine power or energy in active operation, to speak of Him as an influence, and nothing more, or as a mere personification of the Divine attributes, is to lower the whole tone and practical value of Bible teaching concerning the Spirit's work. To be brought into contact with a mere power or influence in the matter of our personal salvation is surely a very different thing in a moral point of view from knowing that we are dealing with a Divine Person, and that He is dealing with us. What could our Lord mean by commanding his Apostles to "baptize in the name of the Father, the Son, and the Holy Ghost," if the Holy Ghost is not a Person equally with the Father and the Son? What could He mean by "blasphemy against the Holy Ghost" as a sin not to be forgiven, if He intended simply blasphemy against a power or influence? Besides, we find in Scripture all the acts and elements of personality, the exercise of individual intelligence, and an independent will, predicated of the Spirit—such as commanding, counselling, comforting, witnessing, quickening, striving; being tempted, being grieved, helping men's infirmities, and making intercession for them; sealing, searching, taking of the things of God and showing them to us, and distributing to every man severally as He willeth. What can be the force or use of language, if all this is not intended to represent a person?

THE GREAT WORKER.

But believing in the Holy Ghost includes more than this. It includes faith in Him as the Author, Sustainer, and Perfecter of the Divine life in the human soul. He is, no doubt, the great Architect and Worker in creation; and in no pantheistic sense his all-pervading presence operates effectively in maintaining and controlling the laws and elements of nature. All that is noblest in human intellect; best and purest in human genius; all that in any age has contributed to human progress and welfare, are also due to Him. But infinitely higher than these common operations of the Divine Spirit is his special office and work of imparting the life of Christ, sustaining and promoting it, and finally perfecting it in the souls of the redeemed. Though the means of grace, as well as the minds and hearts of men themselves, have an important and responsible part to do in connection with it, the work itself, from the beginning of spiritual life in the new birth to the last consummation of it in glory, must be traced to no inferior instrumentality, but to the supreme agency and effectual operation of the Divine Spirit.

I grant there is a side of mystery to this truth. What truth has not its side of mystery? I cannot define the mode in which the Spirit operates; or adjust the relation in which his working stands to human responsibility, or the freedom of the will. Our Lord does not attempt this; but says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, nor whither it goeth: so is every one that is born of the Spirit." I admit, too, that the truth may seem utterly incomprehensible to the world. This should not surprise us. Christ expected as much, for He said: "Whom the world cannot receive, for it seeth Him not, neither knoweth Him; but ye know Him, for He is with you, and shall be in you."

CONSTELLATIONS OF TRUTH.

One has to admit too, with regret, that it is a truth which has not been without its liability to abuse; and that in the course of centuries it has occasionally suffered and been brought into contempt through the ignorant zeal and misguided enthusiasm of weak and ill-formed minds. But none of these things affect the truth itself. There it stands as a truth "most surely believed among us," established and attested by the Word of God in passages so numerous that to afford even a glimpse of them one would have to do with them as astronomers do with the stars when they arrange them into separate groups and constellations. Some are in the form of prayers, as when the Psalmist prays, "Take not thy Holy Spirit from me," or the Apostle that we be "strengthened with might by the Spirit in the inner man." Some are in the form of promises, as when God promises to "put his Spirit within us," or the Saviour that He would "send the Comforter, which is the Spirit of truth." Some are in the form of predictions, as when the prophets declare that the Spirit shall be "poured out in the latter day upon all flesh;" "poured out as water on him that is thirsty, and as floods on the dry ground." Some are in the form of warnings, as when we are told not to grieve, not to vex, not to quench, the Holy Spirit; or when God declared that his Spirit "will not always strive with men."

Some are in the form of doctrinal statements, as when the Saviour says, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," or when the Apostle affirms that we are saved, "not by works of righteousness which we have done, but by the renewing of the Holy Ghost." Some are in the form of passing allusions, as when the Apostle speaks of "the love of God being shed abroad in our hearts by the Holy Spirit which is given to us," or of Christians "beholding as in a glass the glory of the Lord, and being changed into the same image from glory to glory, even as by the Spirit of the Lord." And some are in the form of practical exhortations, as in the words: "Be ye filled with the Spirit," and "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" It is, therefore, the Spirit that quickens, it is the Spirit that enlightens, it is the Spirit that strengthens, it is the Spirit that sanctifies, it is the Spirit that bears witness with our spirit that we are the children of God, it is the Spirit that seals us unto the day of redemption, it is the Spirit that makes us meet for the inheritance of the saints in light, and it is the Spirit that is the earnest of the inheritance. And thus the testimony to this great truth concerning the Spirit's work is interwoven into the whole texture of Scripture—not a solitary golden thread, but multitudes of such threads running in all directions through the entire web; all combining to proclaim Him the supreme author, promoter, sustainer, and perfecter of the Divine life in the human soul, the highest gift to his Church of the ascended Lord, without which all earthly ministries, sacerdotal services, and human instrumentalities, are vain—a gift shed forth abundantly with the exalted aim of making us living members of the living Christ, or, as Isaac Barrow so eloquently expresses it, that we might be made "temples of his divinity, thrones of his majesty, orbs of his celestial light, paradises of his blissful presence."

PRACTICAL LESSONS.

Believing in the Holy Ghost, therefore, includes faith also in his abiding presence with the children, and his indwelling in the hearts of all true believers. But I do not dwell on this. I wish rather to call attention to the fact that there are *important practical lessons* which a true and Scriptural faith in the Spirit necessarily carries with it. There is one thing, indeed, which it does *not* teach. It does not teach us to be less diligent or earnest in the use of means. The circulation of the Word, the preaching of the Gospel, the observance of religious ordinances, and the putting forth of human efforts to bring men to Christ, are not in any way diminished in importance or urgency by this doctrine. God's Spirit, we must remember, works by means, not by miracles. And so far from slackening our diligence, or damping our zeal, or cramping our energies in seeking by all instrumentalities in our power the salvation of men, a true and enlightened faith in the Divine Spirit should just have the opposite effect. We should be inspired with all the greater courage, and influenced with all the more glowing zeal, to use the means, by the very knowledge that we depend on the Spirit of the living God to give them effect. Looking to the magnitude of the evils we have to combat, we might well despair of ourselves, and of the weapons we wield, but for this assurance, that behind and beyond us and all our feeble instrumentalities, there is the power of Him in whose hand even the worm Jacob can become as a sharp threshing instrument, having the power to thresh the mountains, and beat them small. Relying on his Divine agency, we can therefore say to the most gigantic of obstacles to the progress and triumph of the truth, either in the heart, or in the world, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." For it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Does it not teach us, moreover, the terrible depth of the sinner's needs? Does it not proclaim his spiritual condition to be one that demands something higher than mere human remedies? Earthly physicians may do much to mitigate pain, relieve sickness, and restore the enfeebled and emaciated human frame to health, but one thing they cannot do, they cannot bring back life when it is gone. Let the vital spark be once extinguished in a human breast, they have no more power to rekindle it there than to create a world, and the doctrine of the Spirit assuredly teaches a similar truth concerning all who are "dead in trespasses and sins."

THE PENTECOSTAL AGENT.

Does it not teach us, also, the true source of the Church's power? that it is not in her wealth, nor her numbers, nor her powerful organisations, and eloquent ministers—important as these may be in their own sphere—but in the degree in which she is filled by the Spirit of God, and accompanied in all her efforts and service with his Divine presence and power. It is through want of this at the present day that in so many cases it is not the Church that is converting the world, but the world that is converting the Church. What can she be but feeble in her efforts, and crippled in her resources, and limited in her progress and triumphs, so long as there is so much in her divisions and jealousies, her dependence on outward forms and ceremonies, and her conformity to the world, to hinder the manifestations of the Spirit's presence in the midst of her, and the glorious forth-puttings of his almighty power. Think of Pentecost and of the thousands converted in one day. Think of the blessed times of revival which the Church of God has witnessed, when, under the baptism of the Holy Ghost, whole communities have been aroused to a sense of their sin, and their need of a Saviour. And were only a day to come that, throughout her whole extent, and through all her varied denominations, the Holy Spirit made her indeed his habitation, and her heart the throne of his power, so that all her movements became but the breathings of his Divine life within her, and all her enterprises and energies but the weapon in his mighty hand, who might not hope soon to see her mission accomplished, and the whole world through her instrumentality converted to God? Then should the mountain of the Lord's house be speedily established in the top of the mountains, and exalted above the hills, and all nations flow into it, and soon should "the knowledge of the Lord fill the earth as the waters cover the sea."

Does this not teach us above everything the necessity for fervent and believing prayer? Is it not to this that God referred when He said, "Prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." As expressing, therefore, the best and richest of blessings—the blessing that brings all other blessings in its train—life, peace, hope, holiness, qualification for every service, courage for every enterprise, grace for every trial, victory over death, and meetness for heaven: as involving prayer's strongest argument, its mightiest plea, its purest motive, and its highest aim, let the words be engraven on every heart, deeply, savingly, lastingly—

"I Believe in the Holy Ghost."

KENSINGTON TOWN HALL,

FRIDAY, MARCH 16.

[MORNING MEETING.]

Our Rule of Faith and Practice.

By Rev. Dr. ANGUS.

The subject I have undertaken to introduce, the Authority, the Sufficiency, the Inspiration of Scriptures as our rule of faith and practice, is of great moment. It is, indeed, vital. Deny it, and whence can we get our knowledge of God, of salvation, of Christian duty, of eternal life? The alternative is Popery or Rationalism, each man his own teacher and law, or the darkness of heathendom. Deny it, and everything is denied — God's method of forgiveness, of renewal, of holiness. In a sense, the subject includes all that is noblest and most blessed in the Gospel itself. If this foundation be destroyed, the whole Christian fabric will totter and fall.

And yet we are charged with the worship of a Book. Bibliolatry, it is said, is the weakness of Protestantism, though I believe it is our strength. The Book we believe to be the Book of God, the "God of Books," as one calls it. God, having spoken of old time unto the fathers by the prophets, hath in these last days spoken unto us in his Son, in a sense the Divine Word, Scripture as the *word* being the utterance of the Divine love and righteousness: the Son, the Divine Word, the visible living form with unspeakably greater tenderness and power.

But the meaning of these statements needs to be made clear by explanation and examples. The New Testament is made up almost entirely of the teaching of the Lord Jesus Christ, of five of his Apostles, whom He commissioned to give his Gospel to the world, and of the Epistles of Paul. The Old Testament consists chiefly of the revelation given through Moses, the Holy Writings, including the Psalms and other books, and the Prophets. This double collection of three sets of books each make up nearly the whole volume

THE NEW TESTAMENT.

Let us begin with the New Testament. My statement is that in all the three parts we have the strongest assertion of the Divine authority of each. Take two Gospels as representing them all—Matthew and John. They contain together forty-nine chapters and one thousand nine hundred and forty verses, and of these one thousand nine hundred and forty verses, eleven hundred and forty verses were spoken by our Lord. They describe the purpose of his coming and the nature of his kingdom. They tell of the glory He had with God before the world was, and how men are to honour the Son even as they honour the Father. In his earliest recorded discourse, He describes the nature and the necessity of the new birth, speaks of the "exaltation," the lifting up that awaits Him. By and by He speaks more plainly, and shows how He must suffer and give his life a substitutionary ransom for many, his blood being shed for the remission of sins. God's love and righteousness are again and again revealed, and again and again men are warned to flee from the wrath to come. He that believeth is saved. He that will not believe—the wrath of God abideth on him. All this, the very essence of the Gospel, is taught by our Lord again and again, while He asserts in various forms the Divinity of his mission and his authority in the world and in the Church.

Mark how our Lord describes his teaching—"If God were your Father," said He to the Jews, "ye would love Me: for I came forth and am come from God; for neither have I come of Myself, but He sent Me" (John viii. 42). "My teaching is not mine, but his that sent Me" (John vii. 16). "The words I speak unto you I speak not from myself. Believe Me that I am in my Father, and the Father in Me" (John xiv. 10, 11). And again, addressing the Father, He says, "The words which thou gavest Me, I have given them, and they have known of a truth that I came forth from thee" (John xvii. 8). His words abiding in us are life and holiness. We give, therefore, to the words Christ spoke the authority Christ claimed for them. And though we do not speak of them as inspired, any more than we speak of the Decalogue as inspired, each coming direct from God Himself, we regard them all as Divine. Lord Jesus, to whom can we go? Thou hast the words of eternal life. Nor less emphatic is the claim put forth by Paul. As the Apostle of the Gentiles, his authority was questioned, and, therefore, he vindicated it in the strongest terms. One advantage of the opposition he encountered is that we have learnt from his case what inspired authority meant, and how all the Apostles claimed it. "Paul, an apostle, not from man, nor through man, but through Jesus Christ and God the Father." Such is his title (Gal. i. 1). "For," adds he, "I received (the Gospel) not from man, nor was it taught me, but it came to me through the revelation of Jesus Christ" (Gal. i. 12), "We speak God's wisdom...revealed to us through the Spirit; not in words which man's wisdom teacheth, but which the Spirit teacheth" (1 Cor. ii. 6, 10, 13). The Gospel, therefore, he preached was to be received not as the word of man, but (as it is in truth) as the Word of God, which also worketh effectually in all that believe (1 Thess. ii. 13). These claims he makes for himself, only that he may be not a whit behind other Apostles, and so makes it also for them. He makes it, moreover, for what he writes as well as for what he speaks, and he repeats his claim in nine, at least, of his Epistles, and in some of them (notably in 1 and 2 Corinthians and in Galatians) he repeats it again and again.

CHRIST'S COMMISSION.

To five of the Apostles who have written books in the New Testament Christ gave commission to publish his Gospel to the world; and promised them, on four different occasions, the presence of the Holy Spirit, who was to recall to their remembrance what He Himself had taught, and to guide men into all the truth. After his resurrection He renewed and extended the promise (Matt. xxviii. 18—20;

Acts i. 14). To the five this promise was fulfilled; the Lord working with them, and confirming the word by the signs which followed (Mark xvi. 20), and the good news, the Gospel which they proclaimed, was proclaimed in and by the Holy Ghost sent down from heaven. So Peter defines and affirms the facts (1 Pet. i. 22).

I am not now dealing with the evidence of these claims. I am dealing only with the fact that all the teachers of the New Testament make theirs. But I may add that the claims are vindicated by all the evidence which supports the truth of the Gospel itself. Christ's mighty works, the signs of Apostles, were seen wherever they went. The Master and the disciples alike gave themselves to the cultivation and practice of holiness. Their lives they laid down in attestation of their sincerity and truthfulness; and multitudes, through the Spirit, became obedient to the faith. Whatever evidence there is, in short, of the truth of the Gospel is evidence of the Divine authority of these first teachers. They claimed it, and there is no middle place between the recognition of this claim, and the alternative that they were deceivers and not true.

THE OLD TESTAMENT.

The Divine authority of the Old Testament is best proved in our times from the teaching of our Lord and his Apostles. They accept as authoritative the books whose authority the Jews had accepted, and they ascribe them, in various ways and in many passages, to the Holy Ghost or to God. They speak of the rites and symbols of Judaism as intended by the Holy Ghost to set forth evangelical facts and truths; as they speak of the facts of Jewish history, and of the lives of good and bad men, as rich in moral and spiritual lessons. They reason again and again from single words and expressions, and quote all as intended by the Spirit to have such meanings and uses. All Scripture being inspired of God is also profitable for instruction in righteousness. No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost (2 Pet. i. 21).

Such are emphatically the claims of the Old Testament as described by our Lord, by Peter, and Paul. Like claims are put forth and vindicated by the Old Testament writers themselves. But the short and easy proof of their claims is the authority and example of our Lord and his Apostles. The Gospel is the completion of the Law, and both are from God.

The *inspiration* of Scripture is another mode of describing the theme I have been discussing. It adds to the authority and sufficiency of Scripture a statement of the way in which authority and sufficiency were given to it. "Men spake as they were moved by the Holy Ghost." All Scripture is "God-inspired." *Externally*, through study of facts and records, under Divine guidance, by visions and direct utterances, the full meaning of which the prophets themselves did not always understand, God revealed his will. *Internally*, the Spirit trained and instructed them, and they sought to know what the Spirit that was in them did signify. Large portions of the Psalms and of the Epistles are traceable to this gracious work of the Spirit in the hearts of those who believed. The Psalms often record the personal experience of the writers. Paul, the writer of the Romans, passed through a spiritual training that made the teaching of that Epistle in the highest degree clear and precious to him. The disciple whom Jesus loved is the disciple who has written most of love both in his Gospel and in his Epistles—just as the evangelists first witnessed the things they saw, and then described them.

This gracious preparation of men's hearts to write *experimentally* of what they were instructed to teach does not lessen the work of the Spirit in them. It augments and ennobles it. The fact that they knew whom they believed, and really felt the truths they teach, adds to the naturalness, and, in a sense, even to the authority of their teaching.

THE ONLY POSSIBLE RULE.

The Authority, the Sufficiency, the Inspiration of Scripture, the rule of our practice and faith. My theme includes another point—the sufficiency of Holy Scripture. It is not only a rule of faith and practice, it is *the* rule. It contains all that is necessary to our salvation and holiness. What cannot be proved from it is no matter of faith, but, at most, of opinion. Nor can we accept any new revelation as from God unless it come supported by the same miraculous evidence which proved and vindicated the old.

We need and use our *reason* to investigate its evidence and to ascertain its meaning. We use the *teaching* of learned and spiritual men whom God has taught. Above all we seek the *guidance and teaching of the Holy Ghost*, the lessons of a loving and devout heart. But each of these helps we use with caution. Reason may become Rationalism, which interprets truth only to deny it. The teaching of good men may become mere human tradition, and even the experience of a devout heart may lead to mysticism or prove a delusive spirit. No one of these helps, nor all combined can be regarded as of co ordinate authority. They are not parts of the inspired law, they only help to expound it. To follow them when they contradict the Bible is to deny it. To follow them when they add to it is to admit another revelation, and so to add to God's words, and to make them our guide when they agree with it is to rest our obedience on the wisdom of man rather than on the truth of God. Use them all, especially the loving and devout heart, only remember that it is to the law and to the testimony we are to make our final appeal. Studied with holy simplicity and humble teachableness, the Bible is the Divine means whereby men are led by the Spirit into all the truth.

The Sufficiency of Scripture.

The Old Testament is the revelation of God to Abraham, to Moses, to Psalmists, and prophets—a continued revelation, extending over 2000 years. Every part of it was a light shining in a dark place! By it, as we know, thousands believed and were saved; and such characters were formed as Heb. xi. describes. The earlier portions of it enlightened the eyes, converted the souls, and rejoiced the hearts of multitudes; and the later portions give lessons on God's character and government, and even on the work of our Lord, hardly inferior to the fuller disclosures of the New Testament. The Bereans examined it, and *therefore* they believed. From a child Timothy had been taught it, and he became wise unto salvation, and his profiting appeared unto all. How often have we wished to spend a day with Christ, to hear the gracious words that proceeded from his lips! How often have we wished that we could have been present when for the first time one of Paul's letters was read to the Church he addressed! Now, through the New Testament, we know more of the teaching and spirit of our Master than any one disciple knew; and we read, not one of Paul's Epistles, but at least thirteen of them—the entire library which was provided for a dozen churches. The whole circle of truth and duty, as revealed and applied, is ours. We know all that was known by the Churches of Asia, and Italy, and Greece. And, if Old Testament believers had reason to chant the 19th Psalm, and the 119th, in praise of only a portion of the sacred books, what shall our song be, to whom all these revelations have come, with the added teaching of the ever-living Christ, and the added influences of Pentecost, and of the dispensation of the Holy Spirit.

CLOSING SUGGESTIONS.

Let me mark, in closing, two or three lessons suggested by this theme.

(1) Let me repeat, with renewed emphasis, the warning with which I began: the question of the Divine authority of the teaching of our Lord, of Paul, and of the other Apostles, is vital. If they have not spoken with Divine authority, there is for us no Divine revelation on earth. The very revelation they profess to give, noble as it seems, is rendered untrustworthy by the claims they make. None has come to tell us of heavenly things.

No provision has been made for forgiveness. The great and precious promises of the Gospel are of human origin only, and cannot sustain or sanctify us. Every religious feeling, every virtue, all practical benevolence, the hopes that strengthen us in struggling against sin, and give us peace in dying—all of which are maintained as Christians know by those views of God and Christ which his Word gives—all must cease. The very light in us is darkness: how great must the darkness be!

(2) All the weapons of the Gospel are defensive except one; the shield of faith, the helmet of salvation, the breastplate of righteousness—all are defensive. The one aggressive weapon is the sword of the Spirit, the Word of God! Master it, use it in your individual life and in your church work. Use it and you will conquer. Be mighty in the Scriptures and full of the Holy Ghost and the tempter will flee from you; nor shall any be able to withstand your reasonings and appeals.

(3) Free yourselves from the cant of our modern unbelief, that the work of the Bible is over, that the Book itself is effete, and that it fails to meet the difficulties or even to define the duties of our modern civilisation. All flesh is as grass, and all the glory of man, modern culture included, as the flower of grass. The grass withereth, the flower falleth away, but the Word of the Lord endureth for ever, which Word is by the Gospel preached unto you. Let man catch its spirit and apply its principles, and there are no modern social difficulties it cannot solve, no new duties it cannot explain and enforce.

(4) The want of our times, in the higher department of theology, is the profounder and the simpler study of our Bibles. We often go beyond Scripture in our explanations. We still oftener fall short of it in our beliefs. Let us say all it says, and no more, and let us believe all we say. The result will be clearer light, more reverent knowledge, larger usefulness, and more complete evangelical fellowship. I cannot expand these thoughts; I can only suggest them as appropriate to my theme to this gathering of the Evangelical Alliance, and to the needs of our age.

Christ the Propitiation.

By Rev. E. A. STUART.

It is commonly said that the Pauline age is passing away, and the Johannine age about to dawn. On that account I am glad that it is in the writings of John himself that Christ is twice spoken of with great distinctiveness as the propitiation for our sins. Not that it may for a moment be supposed that the teaching of Paul was pure dogma, for he has plainly set before us that the fruits of the Spirit are love, joy, peace, and so forth; and in the first Epistle to the Corinthians, by his panegyric on love, he has shown us that he is not one whit behind in spiritual life. Let us consider, first, the need of propitiation; secondly, the method; and, thirdly, the result.

The necessity for propitiation arises from the fact of separation having taekn place between God and man through sin. This separation concerns not only man but God, and therefore there is a Divine as well as a human necessity for a propitiation. We believe, not only in a subjective atonement, but in an objective one. Some tell us that it was only needful for fear to be removed from man, and that wrath had not to be removed from God. We thoroughly believe that God is love, and unchangeable love, and that no sacrifice was required to induce Him to do that which He was previously unwilling to do. At the same time, we maintain that the Son is as loving as the Father, and that there is no variance between them as to justice and holiness. Further, we declare that the love of God is the antecedent cause of the propitiation of our Lord Jesus Christ. In fact, Christ died for us because God loved the world. But the attributes of God were, so to speak, put out of harmony by man's sin. If things had been normal, love, justice, and holiness would have flowed forth, but when sin came in, neither justice nor holiness was met. Therefore, propitiation was necessary for the reconciliation of mercy and truth, for the bringing together of righteousness and peace. It is only at the cross of Christ that these things meet together. Love always implies anger, and it is because God loved man that He was angry at the coming-in of sin. The heathen had an idea of a jealous God, but no idea of the world being under the wrath of God, because they had no conception of a God of love. Justice must be satisfied, holiness must be inculcated, and God's love must be drawn forth, before the sinner could be restored to God's favour. In the cross of the Lord Jesus Christ this problem is solved.

As to the means by which the propitiation could be effected, we observe that it must be by condemning sin, and by entirely putting away this interrupting principle. "In his own body He bare our sins upon the tree." To do that, Christ must be God as well as man. If we deny his Divinity, we can make nothing of the atonement, or substitutionary work of Christ. "God was in Christ, reconciling the world unto Himself." Christ's humanity made propitiation possible; his Deity made it efficacious. I believe that, before the beginning of the world, Christ was the slain Lamb. By virtue of the eternal covenant between Father, Son, and Holy Spirit, He has the right to be cur Representative. Before the creation He made Himself responsible for his creation. Observe how, in the Epistle to the Colossians (i. 14—17), creation and redemption are placed in juxtaposition.

The result of this propitiation may be summed up in the word "gratitude." In this the religion of our Lord Jesus Christ differs from all others. Every other religion is a servitude —a trying to pay a debt. Our religion is one of thankfulness because the debt is paid.

As for the righteousness of the believer, I believe that it is the overlooking of that old-fashioned truth of justification by faith, which leads to many of the errors of the present day. There is a great difference between justification and pardon. The soul that has accepted pardon through our Lord Jesus Christ will very soon begin to realise that it wants a character in which it may stand in the presence of a holy God. Not only has the death of our Lord Jesus Christ provided a pardon for our sins, but his perfect fulfilling of God's law has provided a righteousness, clothed in which we may stand in the very presence-chamber of God. "Not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The hymn puts it well: "Jesus thy blood [for pardon] and righteousness [for character]; my beauty are, my glorious dress."

[Afternoon Meeting.]

Truth as related to Spiritual Life.

By Rev. W. FULLER GOOCH.

God has been pleased to give to man a tripartite nature, which is, in 1 Thess. v. 23, set forth as "spirit, soul, and body," not body, soul, and spirit, as it is generally put, but in the true order of precedence. The spirit, first, as man's highest element of being; the soul, or intellectual faculty, second; and the body, the material environment of both, last. The spiritual predominates in every case where the Divine order is observed, and spiritual life is life in its highest and chiefest form. Apart from its possession, man is represented in Scripture as dead—"dead in trespasses and sins." The great distinction between the true Church of God and the world, the saved and the unsaved, is found in this, that the former are quickened by the Holy Ghost into newness of life, are regenerated, and have "passed from death unto life," while the latter abide in spiritual and judicial death. That which is instrumental, therefore, in producing spiritual life is from every point of view of deepest moment and of priceless value.

We cannot too earnestly assert that when we speak of fundamental truth, we do not mean truth which is essential to any particular party, creed, or form of Church government. All possessed of spiritual life meet in reference to major points on common ground, and even though it may not be that all pronounce the same Shibboleth, or cast their forms of expression in the same mould, yet all in heart set seal to truths which, affecting the salvation of the soul and its communion with God, are fundamental and supreme.

SPIRITUAL LIFE NO CHIMERA.

In dealing with our theme, we would first remark that spiritual life is a fact which can only be accounted for and explained by the truths which we call fundamental. That spiritual life as a distinct experience, and as a powerful factor in the history of mankind, is a fact, not a chimera or enthusiastic dream, is indubitably proved by the annals of the Christian Church from its commencement until now. Spite of all the defects and blots which mark the records of Christianity, as developed in the character of its adherents, there remains so large a residuum of truest sainthood, and noblest triumph over the flesh and sin, as well as of deeds and impulses born not of man but of God, that it is impossible to deny the constant flow through all the ages of a stream which, traced to its earliest consciousness as a Christian experience, finds expression in the words, "I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh is a life of faith on the Son of God, who loved me and gave Himself for me." But such a life is only possible on certain conditions, and in the presence of certain facts. For instance, how can it be explained apart from the sacred Scriptures, which find one of their most powerful proofs of Divine origin and authority in the answer of man's heart and conscience to their revelations of sin and holiness, of salvation and of grace? Further, spiritual life is asserted in Scripture to be only possible where there is vital union with Christ: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." But here, again, we are confronted with the whole mystery of the incarnation, life, death, and resurrection of our Lord, the fact of spiritual life necessitating the whole. This is equally true of the work of the Holy Spirit. Man has no power to quicken himself into spiritual life, nor can this life be produced by aught but a power Divine. "Who can bring a clean thing out of an unclean? Not one." If, therefore, this life is possessed at all, it must have been begotten of the Holy Spirit, even as it is written: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Secondly, we remark that spiritual life depends for its origin upon fundamental truth. Thus is its awakenment within the soul accounted for. "Of his own will begat He us with the Word of truth." "Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth for ever." That Word is said to be "the Word of life"; it is in its nature "quick and powerful"; its contents are "lively oracles"; they are "spirit and life." The whole Gospel record is written that we "might believe that Jesus is the Christ, the Son of God, and that believing, we might have life through his name." Spiritual life is ever preceded by conviction of sin, accompanied by faith in the redeeming work of Christ, and rejoices to acknowledge its indebtedness to the Holy Spirit for its origination and production in the heart.

SPIRITUAL PROGRESSION.

Thirdly, we again remark that spiritual life is incapable of development and sustentation apart from fundamental truth. We might appeal for proof of this to the sad decline of spiritual power which has accompanied and followed the present widespread decline in reference to evangelical faith. Apostasy from the truth necessitates experimental as well as practical decay. The only point of contact between the soul and God is found in the risen Christ. If the spirit's hold on Him is loosened, the whole fabric of communion totters to its fall. Spiritual life is evidenced by a faith which works by love. Once let that faith be shaken, and truth becomes ignored, or loosely held, love grows cold, the fire within burns low; and smouldering embers, or at best a flickering flame, is seen, where aforetime the genial glow of spiritual fervour lit up and gladdened the soul. Hence the force of our Lord's own words: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." And again: "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The rule of spiritual progression is: "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." Neglect the study of the Scriptures, and spiritual life cannot develop; its most essential nutriment is lacking.

Fourthly, spiritual life cannot answer its appointed end, or fill its sphere in the outer world apart from fundamental truth. The purpose of God in the regeneration of a soul is not simply its own blessing and blessedness, but the advantage of others. The glory of the Divine name is the fruit brought forth. It needs not that we be logicians, subtle disputants, or skilled controversialists, in order to fulfil the functions of our spiritual position as made alive in Christ, but it is a positive necessity that the truth of God be in us, his Word our guide, his salvation our joy, his Spirit our personal and abiding Paraclete. There shall be no lack of power if our feet are found in the way of the Divine testimonies; we shall walk at large while we keep God's precepts.

NO SURRENDER.

Lastly, let us remark that spiritual life is dependent for its joy, its inspiring influence, upon fundamental truth. One who knew much in olden time of its power has said, "Thy statutes have been my song in the house of my pilgrimage." The angel of the Lord declared to the wondering shepherds on Bethlehem's plain that the message of Christ was "glad tidings of great joy"; and is it not so, that wherever the Gospel of the grace of God exerts its power, there joy attends its course? But the joy comes from those truths which modern thought most obscures and disavows. Shall we reject the plenary inspiration of the Scriptures, and in their place accept the shifting forms of human thought; leave the place of lowly confession, and exchange the spirit of contrition for that of self-righteous confidence, in view of the vaunted dignity of man; regard the Cross of Christ as a moral influence, and an example of self-sacrifice, rather than as a vicarious offering for sin, and a substitution of the Just for the unjust; lower the Divine person of our Lord to the level of a merely perfect man; lay aside the robe of our Saviour's perfect righteousness for the filthy rags of our own doings; and, instead of the communion of the Holy Ghost as that of a living, personal Friend, substitute an influence or a negation? Never! Spiritual life needs it all, clings to it all, refuses to part with aught so vital to its own existence.

Never was it more essential than now that would-be champions of the truth should be filled with the Spirit of God, baptized, suffused with the Holy Spirit. Heated words, bitter strife, brilliant repartee, intolerant zeal, are carnal weapons, wholly unsuited for the spiritual warrior, or the holy war. "Our weapons are not carnal, but mighty through God to the pulling down of strongholds."

[EVENING MEETING.]

The Consequences of Sin.

By Rev. H. W. WEBB-PEPLOE.

The subject entrusted to me, as it appears in the body of the syllabus, is broader than I propose to undertake. "The entrance of sin into the world: its extent and its consequences," is too large a subject to deal with in the short time at my disposal, and so I shall confine myself to the third branch, "The consequences of sin," announced in another part of the syllabus as "everlasting punishment." Upon this alone was I invited to speak. In the Word of God it is clearly stated that sin entered into the world by the craft of Satan working upon Adam and Eve. Sin brought death as its consequence, and death passed upon all men, irrespective of their position, irrespective of their circumstances or their works, because "through the offence of one many died." The extent of the consequences being universal, it is perfectly clear that, if men are to be delivered therefrom, and God Himself is to be "clear when judged," universal provision must be made for man's need, and the sons of Adam must be placed in such a position that God may be both just and the justifier of those who have been ungodly; some provision must be made for their guilt, and yet some retribution for their evil; and, a satisfaction having been found, they must be so conditioned that they may be received again into their Maker's favour. This we believe was accomplished in Jesus Christ: and yet we believe that men may be eternally punished for resisting the offers which God has made.

Now, in speaking on the solemn subject of what we believe to be the penal effects or consequences of sin—namely, everlasting punishment—I do feel that I need the sympathy of my hearers more perhaps than any of my brethren who will be called upon to speak afterwards on more engaging themes.

Let me refer you to two passages of Scripture, namely, 1 Peter iv. 17, in which appear the words, "What shall the end be of them that obey not the Gospel of God?" and to Luke xii. 58, 59, which says: "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

God is love. So our Scriptures tell us. I am told, however, that when Mohammedans enter a kiosk where the Word of God is being sold, seeing a motto setting forth that God is love, they immediately turn round to the colporteurs and say, "That's a lie!" We should marvel, I think, if anyone amongst ourselves openly dared to contravene such a statement; yet, however unintentionally, this is just what is being done by declarations made on every hand at the present time. Men dare not word it, as the Mohammedans do, and say "That's a lie!" when we affirm that God is love; but nevertheless, in effect or by counter-affirmation, those who object to the Gospel make this very declaration. One would, indeed, have thought that after eighteen centuries of preaching it would not have been needful for anyone in a Christian country like our own, to speak in justification of God; one would have thought that the creature proposing to defend the Creator would have been absolutely out of place amongst such a people as ourselves. Yet, I fear that, with all our lights and opportunities, one great charge upon Gospel ministers at the present day seems to be to clear the character of God, if possible; not by argument, which would be only a human effort, but by a removal of errors which have gathered round the utterances of men concerning God's holy truth, and then by positive affirmations from the Word of God, to show what the Scriptures really contain.

If we endeavour to discover the consequences of sin by looking into our Lord's words, as recorded by St. Luke, we shall see that the passage is full of imagery. If we attempt to explain it, perhaps we are justified in saying that it gives us some such idea as this: While we are in the way with our adversary the Law, to appear before Almighty God, who is described as the Magistrate, we must take care to be delivered from that Law, lest we be brought before our Lord Jesus Christ as our Judge, who would deliver us to the officer—the angels; and they would take us and cast us into prison, by which we should understand the place of punishment, "hell." If once we be cast into it we should never come forth from that awful place, until we have paid the very last mite; which must mean, of course, till we have made actual atonement for, and compensation for, every sin that we have committed since we were called into existence. Such being the imagery, we may well ask ourselves, what is really the common idea, and the common declaration, concerning these things, as supposed to be put forward by "orthodox" preachers? The affirmation concerning the ordinary evangelical preacher is, that while describing eternal life as the free gift of God, he yet limits the provision to an exceeding few; Calvinists declaring that God intended the salvation of a small number only, and Arminians, while throwing the doors open more widely in appearance, restricting God's mercies to those who consciously accept them. On both sides, then, while on the one hand it appears that the Gospel of Christ is offered to all men, we are generally represented as preaching that as only a few accept Christ, only a few can be saved; and that all except those who believe in Christ will be consigned hereafter, irrespective of their position or condition in this world, irrespective of their age or their light, irrespective of their opportunities or their action, to a state of everlasting distress and anguish, which is only described, physically as torment and fire; only described, mentally and spiritually, as remorse, bitterness, and gnashing of teeth. In fact, the condition has been regarded as one that could only be pictured by piling up expressions displaying the most utter torture, mental and spiritual, through all the ages of eternity. Such is the declaration made with regard to us, and then the challenge is boldly thrown out to us: Can a God, who consigns his creatures to such torment throughout eternity, be described as a God of love in any sense?

Our first question is, Is the matter so described in God's Word. Again we ask, Is it so in the preaching of those who hold the Gospel of our Lord Jesus Christ? And we declare that not one syllable of such an awful creed as that is to be found in God's Holy Book, and I do not know a single man who would dare to give expression to such sentences as if they emanated from God in heaven. We meet the charge with a direct negative at the outset. Our next step is to inquire from whence such a creed as this can possibly have sprung. We find that it never sprang from men who knew the full, free Gospel of salvation through our Lord Jesus Christ in its totality. It originated with the fathers, and is found in the writings of Origen and Augustine; and from Augustine it is commonly thought originated the idea that infants who have not been baptized and received into the Church would be damned to all eternity. From that time the creed developed and increased in width, because it was found productive of prosperity to those who undertook to deliver men from perdition. As the power of the Romish Church increased, and the darkness of her influence spread over the world, this doctrine proved an exceedingly paying one; the creed was gladly accepted as the real teaching of God's Word, and all those who were not in the pale of the Church and absolved at the hour of departure, were said to go to everlasting destruction, whatever that might mean, unless their souls were delivered by the powers of the Church. Holding the keys of hell as well as heaven, the ecclesiastics affirmed that no one could be let loose without some provision being made to meet the case. Hence arose the doctrine of purgatory, to which of course was speedily added the belief that by paying sufficiently people could secure the release of relatives and friends from misery, and their entrance into eternal bliss. This creed respecting future punishment grew in force and horrors as men lost all Scriptural knowledge, and by the utterances of half-educated monks and priests, until at length hell became an absolutely material condition, in which men were throughout eternity frizzled and fried, and subjected to exquisite torture of body and soul—in pain, without a door of hope; in darkness, without a ray of light.

But the moment the Reformation commenced, and God began to give light to the nations, we see the dawn of a glorious deliverance from the dark bondage put upon them by Rome. The first thing made clear was the glorious truth concerning God's provision in Christ Jesus. Romans v. in the mouth of Luther, as well as Romans vi. and viii., became magnificent manifestations of God's universal love. "As by the offence of one, judgment," &c. (Rom. v. 18), God has made a provision equal to, yea, exceeding, the loss sustained through the sin of Adam. In the person of Christ there was provision made for all the disease, as well as all the sin that had come upon humanity through the Fall. At length men came to understand the fulness of God's love and power—that the Lord Jesus had been "made a curse for us," that through Him the curse had passed from humanity—been borne away, as the scapegoat took it of old. It was seen that Christ took the sinner's place, that, as shown in John iii. 14, 15, and 2 Cor. v. 21, He had "become sin" on behalf of the human race, and had redeemed the race from the curse and the effects of sin. The light of this glorious provision at once swept away all that figment concerning the harshness and the cruelty of God, who had been represented as punishing all his creatures simply because Adam had fallen long ages before. Then came another manifestation of truth—the willingness of God to accept everyone who would accept the Gospel, every one who would believe into God's dear Son; so that, wheresoever there was an exercise of simple faith, man was changed into a condition in which, in God's sight, he took the place of his perfect Son, and was made the very righteousness of God in Christ Jesus our Lord. Such was the doctrine that came when Luther began to preach the Gospel of justification. But still there lingered among men an awful figment concerning hell; and, while the provisions of God were announced as being so perfect, there still clung the idea that, whenever men did pass into hell, they would go into such a condition as their forefathers had been preaching.

But God gives *us* to-day educational advantages, as well as the spiritual revelation found in his Book. In the enlightened age in which we live, man's thoughtful mind has refused to bow down to the dark traditions of the ancient fathers, and the revulsion of feeling has produced a literature widely spread; very reverent (in some cases), and exceedingly interesting; in others flippant, but, on the whole, a literature demanding great attention; and, for this reason, that the instinct of an enlightened mind revolts against the material hell of the fathers of the Roman Church, and men are yearning for light concerning this subject. When we look for a manifestation of this feeling, we find at least five different schools of thought,—different from what is called "orthodoxy"—although, God forbid that what I have described should be regarded any longer as the orthodox belief.

The first of these views is known as "Life in Christ." It was set forth by an earnest and devoted writer forty years ago. It holds that there is no immortality inherent in man, and, if men do not receive Christ, they ultimately pass into a condition of annihilation, and are lost as beings for ever and ever. According to this view, everlasting punishment means an absolute destruction of being for ever, and this is for those who are not vitally, and by faith, united to God's dear Son.

The second view is known as "Eternal Hope." In it we are led to think that the great majority of men—all, in fact, but a very few saints;—all who have lived in sin and are not assuredly saved and sanctified, will pass into a purgatory, or place in which they will undergo a what is termed "æonial pruning." The end will be the translation of those souls—that is, nearly the whole of the human race, into the glory of God, because the æonial pruning has done what the offers of salvation on earth failed to do. The expounder of this view practically yields the point in dispute by admitting that almost certainly those who determinedly and obstinately refuse God's offers of mercy will be doomed to everlasting pain and suffering. It becomes merely a question of numbers in meeting this view!

The third view makes annihilation absolute as soon as the soul passes from the body, for all who are not savingly united to Christ.

The fourth view is known as the Christadelphian, which appears to be, in some respects, distinct from, though so closely resembling, the doctrine of conditional immortality. The Christadelphian deems it right and just that sinners should be punished for sins committed while here below, and that while on passing from earth they cease to exist absolutely (because they are not united to the Lord Jesus Christ), yet God will recreate them at the day of judgment, in order that He may inflict punishment in proportion to the measure of guilt. This appears to involve a charge, against God, of incomprehensible cruelty!

The fifth view is, of course, the most pleasing of all, and is known as the "Restitution of all things." According to this view, not only will all men who accept the Lord Jesus Christ on earth be translated into the everlasting joy of the kingdom of God, but, hereafter, by some process which is hardly defined, all those who have known even the depths of depravity will gradually be purged and exalted to God's kingdom, actually including Satan himself.

Such are briefly, the doctrinal developments of those who have expressed diverse views on this subject. Now, as I read that blessed passage in Rom. v., and many others corresponding to it in purport, I find that the provision of God is complete for the race, and the righteousness of Christ is also complete; God has made such provision that all might be saved if only the Gospel could be made known and be accepted by them, and all who do not consciously reject it are really placed in a position of acceptance before God. [At this point the speaker was told that he had only five minutes more, and at once he had to drop the chief threads of his argument.] Let us consider, that more than half the human creation, as I have heard, die before they reach the age of five years. Therefore, if God's provision is perfect for all the human race, and if God has put the righteousness of Christ to our credit, so that it can only be taken away from us through our knowingly and consciously sinning and refusing the provision God has made, it follows that more than half the creation passes at once into the Kingdom of God, because dying in infancy, and not having knowingly and wilfully rejected the provision that is made in Christ Jesus, they are accepted before God through the atonement of Christ. At once we sweep away that foul accusation that God hurls unconscious babes and infants into everlasting damnation and pains of hell.

Secondly, let us remark that God never speaks of the heathen as if He intended to punish them except in proportion to their sinning against light. From Romans ii. and Luke xii., &c., we judge that God's punishment will be proportionate to man's sin—those who have rejected much light will receive many stripes, and to those who have had little light few stripes will be administered.

Thirdly, we know that all who believe on the Lord Jesus Christ will pass to God's right hand in glory.

To recapitulate, we may safely say that if infants are saved, and they form half the creation; if the heathen, by far the larger portion of the race, are to be judged according to their light; and if all believers go into everlasting joy through our Lord Jesus Christ, then, at least, one great argument (viz., that of numbers) has been swept away altogether from those who oppose the really orthodox view.

We are left to deal only with the case of those who, having received the offer of salvation in some sense or other, whatever that may be, according to the measure of their light have wilfully turned away their ear from the Gospel, and despised the grace of God. Of such men as these what can we say? What but that God, having made full provision, having offered to men that which is a token of his highest love and goodness, must deal with them upon the basis of their rejection and determined refusal of his offers of mercy? It is not of God's purpose that any man is lost or is found outside the bounds of his grace and glory; but if men decline the offer God makes to them in Christ, if they wilfully refuse the mercies of God, I cannot see how there can be in the world to come, *even arguing on the ground of reason*, any further hope; for they are simply abandoned to their own determined perdition.

If, however, we turn to the passages of God's Holy Word, which deal with this subject, we see what God has plainly revealed. We find two sets of passages, both very distinct. One set of passages makes use of the word "death"; it is often spoken of as if it meant annihilation by those who would overthrow the doctrine of everlasting punishment. It never can mean annihilation; it only means separation. It means separation of parts, separation from a person, separation of the spirit from the body, separation from those we love in position or condition; that is all it can ever mean. Secondly, death is not spoken of as the punishment of sin, but as one of the penal consequences of sin. That being so, where there is sin, there is separation from God; and it is only as separation from God can be obviated by a removal of sin that there can be a bestowment of the life which is offered in Christ Jesus our Lord. "Whosoever will, let him take of the water of life freely." Where God deals with infants or heathen, there is a provision for the bestowment of life in the Lord Jesus Christ, in whose person death has been swept away, so that no man is now sent to everlasting death, or the everlasting consequences of sin, except he has rejected the gracious offer of God made to him. When you read in the Book of Revelation of "the smoke of their torment ascending for ever and ever," and in the Second Epistle to the Thessalonians of "everlasting destruction from the presence of the Lord," you should consider the context, and you would see that this is the punishment of those who have wilfully and determinedly come forward, in an anti-Christian spirit, against the Lord Jesus Christ.

The second set of passages uses the word "destruction." Now there are *ten* Greek words which in the New Testament are translated "destruction," of which only four are concerning the fate of the wicked, viz., the words *olethros*, *apôleia*, *apollumi*, and *katargeô*. Not one of these words, however, nor others which are found in the New Testament, means annihilation, or anything which we can regard as the destruction of existence. The word *aiônios*, rendered "everlasting," and "eternal," occurs seventy-one times in the New Testament, and has been much disputed. We are even told that it is a misrepresentation to bring it forward and say that it means "everlasting" or "eternal." I can only say, however, that long before "Eternal Hope" was put before the world the matter had been fully considered, and we had been told that the word had its origin in the two words *aei ôn*, which signify "ever being."

The word must, then, mean everlasting, in the deepest sense, whether employed in reference to God Himself, to the saints, or to the lost—as lengthened an existence as is possible for the subject of the sentence in which it is used. There has been much misapprehension of the word, but I may not stay to explain. Years ago, a person holding the Christadelphian view, which I have set forth, told me that *aiônios* could not set forth the everlastingness of God; only the word *aïdios* could do that, and that that word was only used once in the New Testament (viz., Rom. i. 20) to express "the eternity of God!" I acknowledged my fault in being ignorant of this. But a few days later, remembering the statement, I was reading the Epistle of Jude in the Greek Testament, and I there found (ver. 6) that the fallen angels were reserved *en aïdiois desmois*—"in everlasting chains" under darkness, unto the day of judgment. Men say that the chains only last to the day of judgment; but surely the passage seems plainly to mean "reserved in everlasting chains for the judgment that will take place on that day;" but that this does not in any way remove the chains.

While my heart aches to close with words that seem to take hope from any soul, yet from the depths of conviction, gained through many years study of this painful subject, I feel that men deceive themselves and their brethren, injure the cause of the Gospel, and are likely to bring multitudes down to everlasting destruction, whatever is meant by that term, if they attempt to overthrow the simple truth of God's Word that some "go away into everlasting punishment," and that that means pain (as well as loss) "for ever and ever." Men make new translations and additions to Scripture; they give "reason and conscience" a place side by side with God's revelation, and thus put another authority on a par with the Bible. That authority they follow, and make paramount. Listen to the consequences: A man stood face to face with me, a worldling. I have had others very nearly say the same, but only he said these words: "I have found from the writings of a learned Canon, a far greater gun than you in the Church, that if I do sin ever so greatly there is an eternal hope for me in the world to come; and I tell you plainly that if it means millions of years I am ready to go into whatever that damnation means for the sake of enjoying my pleasures now, and all your preaching won't touch me, for I tell you the Canon is bigger than you. I intend to sin, and take the consequences, for I know now that I shall be saved at last." This man sadly misrepresented the writer, but see what may result from the careless reading of such books. "What shall the end be of them that obey not the Gospel of God?" I say, "Take heed whilst thou art in the way with thine adversary, and be delivered from him." Believe in God's Son, who died to show that God is love, and be saved by Him, for if ever a man does get into that prison, he shall never come out until he has "paid the very last mite."

Christ's Atoning Work.

By Rev. H. BATCHELOR.

I have to say a few words on the Lord Jesus Christ as the propitiation for sin. We all know that death is the penalty of transgression. Christ had no personal sins to die for. A perfect and spotless life has been claimed for no one besides Christ in the history of the world. Christ truly died for others—died that others might live. Our Lord's death was vicarious and substitutionary.

These are not speculations, but plain, palpable realities from the pages of the Divine record. The sole reason that so many refuse to believe in the vicarious sacrifice is that they do not like the doctrine, and they will not have it. They have taken up in relation to our Lord's redeeming sacrifice a position precisely similar to that taken up by the Pharisees of old against a suffering Messiah. Unless our Lord and Saviour suffered in our stead, how shocking that one who never sinned should undergo the extreme penalty for sin? We are, indeed, obliged to ask—Where was God? If our Lord did not die for our transgressions, what a discouragement to loyalty and virtue is offered in his cross? The only Sinless One was stricken down! Who would dare to walk in his footsteps with this portentous spectacle before him? But these terrible spectres all flee when we remember his own words: "It is written that the Christ should suffer, and rise again the third day; and that repentance and remission of sins should be preached in his name among all nations."

In view of the spectacle on the Mount of Transfiguration when our Lord conversed with Moses the giver of the law, and Elijah the prophet, concerning "the decease which He was to accomplish at Jerusalem," we are constrained to accept St. Paul's statement that Christ "died for our sins according to the Scriptures." The significance of our Lord's death is strikingly shown or proclaimed in the memorial Supper. It is not the incarnation, it is not the stainless example, that the Church commemorates in that ordinance; not our Lord's miracles, nor his long-suffering endurance during his public ministry, nor indeed his resurrection and ascension followed by the descent of the Holy Spirit. The memorial supper sets forth none of these, but rather it proclaims the one great truth of our Lord's death—his death for us. We come here to live; but He came to earth to die.

Christ our Righteousness.

By Dr. SINCLAIR PATERSON.

To give practical proof of the absence of denominationalism in speaking of Jesus Christ as the righteousness of the saints, I will take for my text the Eleventh Article of the Church of England:—

> We are accepted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings.

I could not wish it more clearly or distinctly stated than in these few words. And indeed when we look at it there are only two possibilities: we must stand on our own merit, or we must stand on the merit of the Lord Jesus Christ. Either we are saved by works or by grace. We have only to read with open eyes and mind such a Scripture as the Epistle to the Romans to discover that no man can stand before God for a single instant with any hope of acceptance as he is. Read Romans iii., and take the description God gives there of the human heart—a description that none of us would dare to give and that none of us will accept for ourselves until we know that God reads the heart as we do not, and sees its secrets as we can never see them. Read that awful indictment of human nature, in which it is declared that our feet are swift to shed blood, destruction and misery are in our paths, the way of peace we have not known, and there is no fear of God before our eyes. That absolutely describes sinful human nature in the best of us. Even in the saint that is what the heart is, according to God's judgment; and, therefore, if we are to enter into his presence and enjoy his favour, we must have another righteousness than man's, and that is the righteousness which is of God through faith in Christ Jesus. Paul says that he rejoices to have this righteousness; that he puts aside altogether his own righteousness, and trusts absolutely and entirely to the finished life and obedience unto death of the Lord Jesus Christ.

You remember how Christ replied to the rich young man who wanted to know what he must do to inherit eternal life. When he said that he had kept the commandments from his youth up, he had little conception of what the law of God really implies. In his reply Jesus shed light upon the whole matter: "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." That was law-keeping. If he loved his neighbour as himself, according to the commandment, he would not have kept more to himself than he gave to his neighbour. Which of us will dare to say that we love our neighbour as ourselves? Who will dare to say that he loves the Lord with all his strength and soul and mind? If not, do we truly take up the cross and follow Christ? We never can be saved on the basis of law-keeping. There is only One who ever lived on earth whose righteousness could be accepted by God. If Jesus Christ had not come down and lived here, and obeyed the law, and fulfilled and honoured it, God could never have been honoured on earth at all. This He did as the representative of man. The first man was our representative; we sinned and fell in him. Sin exists, and we cannot explain it away. The only logical, as well as Scriptural, explanation is the first three chapters of Genesis. So the Second Man came, and by his obedience the many are made righteous. The first man brought in sin that wrought ruin and disaster; the Second Man wrought righteousness, on the ground of which each one may enter into the fulness of fellowship with God, and know what it is to be accepted in the Beloved.

It is a sad thing, and yet it is true, that the very people to whom the Lord came, to prepare them for this righteousness, stumbled over that stumbling stone. "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness" (Rom. ix. 30, 31). Christ was to them "a stumbling stone and a rock of offence." He is the end of the law for righteousness to everyone that believeth. It is a blessed thing to know that we have in the Lord Jesus Christ something far better than Adam had when he fell in the garden of Eden. He lost all his privileges and brought in sin and death. What do we read of Christ? "God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Did you ever think what the merit of Christ implies? There is nothing we cannot claim if we go to God in the meritoriousness of Christ. There can be no true obedience rendered by us until we come under the full sway and blessing of this meritoriousness of Christ. This is our one plea of prayer—"for Jesus' sake." The merit of Christ is the righteousness of Christ, made perfect in obedience unto death, and we come under the full power of that merit when we accept Him as "the Lord our righteousness."

MR. DENHAM SMITH has passed through a week of increased suffering, and his physicians consider that the disease has assumed more definite symptoms, notwithstanding which his mind remains still calm, peaceful, and submissive.

A CONFERENCE of BIBLE CARRIAGE WORKERS and those interested in colportage work will be held at the Gospel Hall, St. Nicholas-road, Bristol. Tuesday and Wednesday, April 24 and 25, at 11, 3, and 7 each day. Any who purpose attending, and need accommodation should communicate with James Vicary, Ebenezer House, Dalrymple-road, Bristol; or A. G. West, Warkwood, Redland, Bristol.

REQUESTS FOR PRAISE AND PRAYER.—Miss de Broen requests Praise, for the great blessing the Lord granted to the Conference in her Iron Room, March 14.——PRAYER for blessing on special meetings in Fifeshire, from the 14th to the 26th inst.——For blessing on a mission being conducted by Miss Herdman, among soldiers at Malta.——For blessing on special services at Douglas, Isle of Man, from Sunday next to April 1, to be conducted by Rev. J. F. T. Hallowes.——For a deeper work of grace in the pastor and workers in a church in South London, and that there may be an awakening among the unsaved.——For second mission by Mr. William Forbes, at Weybridge, commencing on Sunday next.——For the increasing population of Walthamstow, that the servants of the Lord may have grace so to live and to speak of Christ, that many shall believe in Him and be saved.——For the recovery of Miss Gurnet, Superintendent of the "Rosslyn Mission," Tollington Hall, Hornsey-road, who has been laid aside by an over-strain, mental and physical.

OBITUARY.

MR. JABEZ HORNE.

This Christian brother, Inspector of Schools of the New Orphan Homes, Bristol, recently passed from earth at the age of seventy-two years. He had suffered from a short attack of pleurisy and consequent exhaustion. He went to the New Orphan Homes only the day before, as usual, and was conducting the examination, when he fainted away, and after a time was sent home, where he succumbed to the attack. Our readers may remember that, a few years ago, Mr. Horne compiled a series of most instructive Biblical questions that appeared week by week in these columns.

MR. HENRY BERGH.

This well-known philanthropist, of New York, has recently died, at the age of sixty-five. The son of a Government shipbuilder, he was for a few years in the public service. After travelling extensively, he decided upon devoting his life to humanitarian enterprises. He vigorously pleaded the cause of dumb animals, and consequent upon his exertions laws were passed, and a Society for the Prevention of Cruelty to Animals formed. In 1874 the deceased rescued a little girl from inhuman treatment under circumstances which attained great publicity, and which led to the founding of a Society for the Prevention of Cruelty to Children.

MR. E. BOUSTEAD.

On the last day of February the Lord took to Himself Mr. Edward Boustead, of 34, Leadenhall-street, and Clapham Park. Mr. Boustead was an earnest Christian, a successful merchant, and a faithful steward. He was in his eighty-eighth year, and was one of the first who took sittings at the Metropolitan Tabernacle, and was a liberal supporter of its many institutions. Being a man of sound judgment, combined with much gentleness of spirit, he became the trusted and revered counsellor of many. Like Gaius of old, the truth was in him and he walked in the truth; he did faithfully whatsoever he did to the brethren and to strangers, and many could gladly bear witness of his generous but unostentatious deeds.

REV. SAMUEL M'ALL.

This venerable Congregational minister has just entered into rest at the age of eighty-one. He commenced his ministry in 1829. For thirteen years he laboured at Doncaster, and for seventeen at Nottingham. After these pastorates he accepted the Principalship of Hackney College, where he also held the post of Theological Tutor. From this he retired in 1881, after twenty-one years' work. He was of a beautiful spirit, and was held in esteem by men of all classes. His wife survives him, as also do two of his sons and a daughter, who is wife of Rev. A. D. Philps, of Coggeshall. During the last thirty years of his life the deceased was a total abstainer.

THE HIGHGATE TRACT AND VISITATION SOCIETY, in connection with which forty workers visit over 1000 families weekly, has lately organised a book loan movement. The poor and aged are invited to read good and interesting books, as well as tracts. The new agency is highly appreciated, but its operations are cramped by the shortness of the supply of volumes.

THE WILLING HANDS SOCIETY.—Miss Reade, 4, Goldington-road, Bedford, and Miss H. Polhill-Turner, Howbury Hall, Bedford, the secretaries of this little Society, recently formed in aid of missions in China, would be glad to welcome members for the above Society, and will give full particulars to those wishing to join, and to help by the work of their "willing hands."

PRAYER FOR CHINA.—Writing from Paoning Fu, N.E. Sz-chuan, lately, Mr. Hope Gill asks for prayer for the opening up of the immense and densely populated cities of Western China; and that suitable premises may be got in these cities in which to live and labour for God. "This station," he says, "is newly opened, and we are craving to see the heathen turn from their idols and superstition to serve the living God.

JEWS ON THE CONTINENT.—On Monday last Mr. David Baron, accompanied by Mr. Barnett, started on another three months' mission tour. They go through to Vienna, and hope to visit many places in Hungary, where they have not been before, and then proceed to Roumania, where they hope to spend most of the time. Their work will be chiefly directed to the distribution of the Hebrew New Testament, and they desire prayer for a rich blessing on their efforts.

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On Sunday afternoon, March 25, at 3.15 (D.V.),

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This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS OF "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

BRONCHITIS of LONG STANDING and LEFT LUNG DISEASED.—Mr. DAVIES, of MENAI BRIDGE.

It is nearly two years since Mr. John Davies, of Rose Hill, Menai Bridge, Anglesea, applied to me for advice and medicine. He was recommended by Mrs. Morris, mother of the young lady whose case appears (No. 29) in the Appendix of my book recently published, and who was restored to health under my treatment about three years before.

The patient had got wet about a year and a half before writing me. Cough and expectoration after some time ended in bronchitis. Loss of flesh all over the body, gradually followed with much weakness. The medical report at this time was, "Bronchitis, liver affected, and left lung diseased."

Correspondence continued to the end of the year. After a month he says: "I am thankful to the Almighty for your valuable treatment. I am gaining flesh and strength." Letters in July, August, September, and in November, 1887, testify to continued improvement.

Writing me in October, 1887, on behalf of a poor man, he says: "I want him to take your Balsam, &c., it did me so much good; *in fact, I am a new man.*"

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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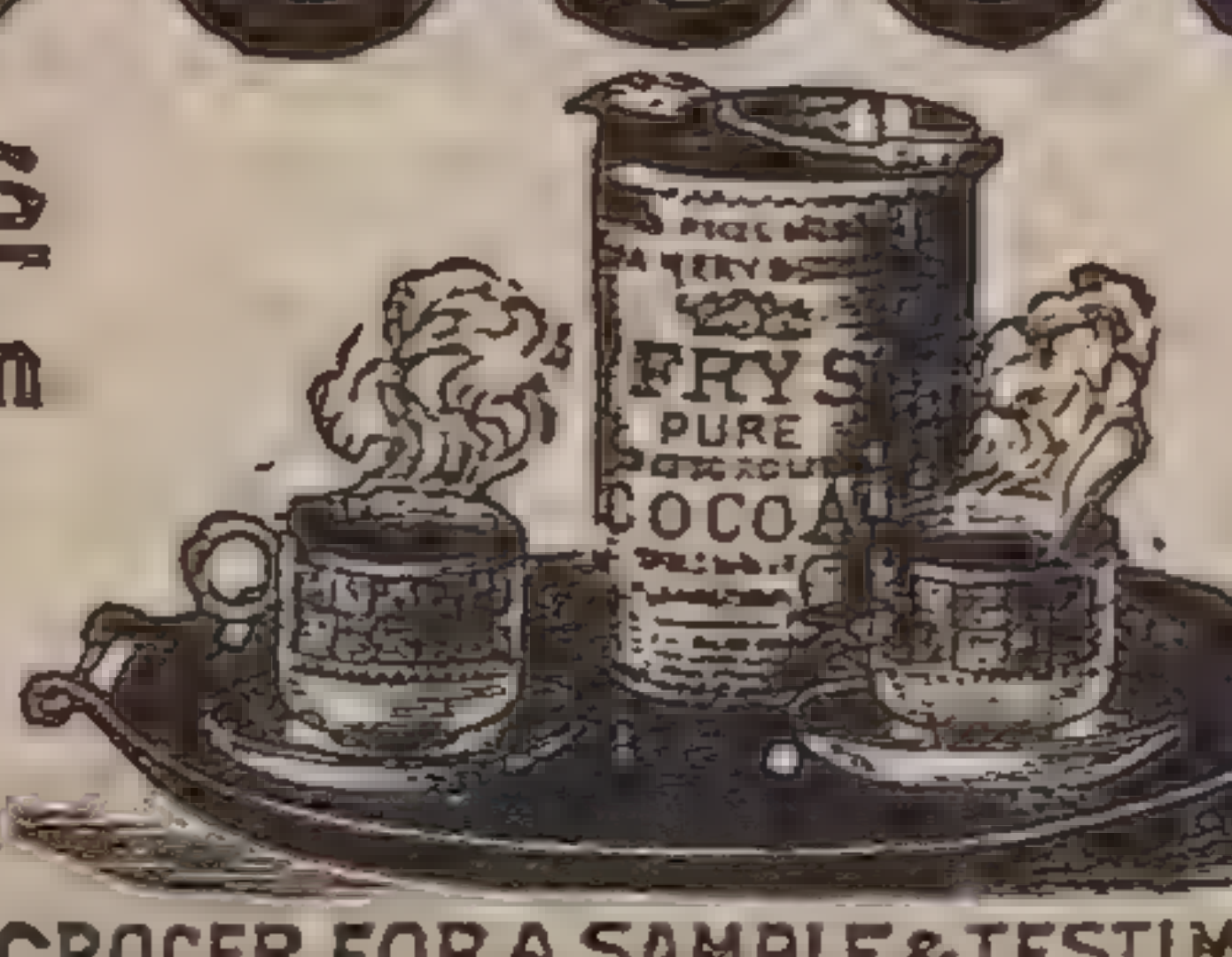

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(*Continued from page* 11.)

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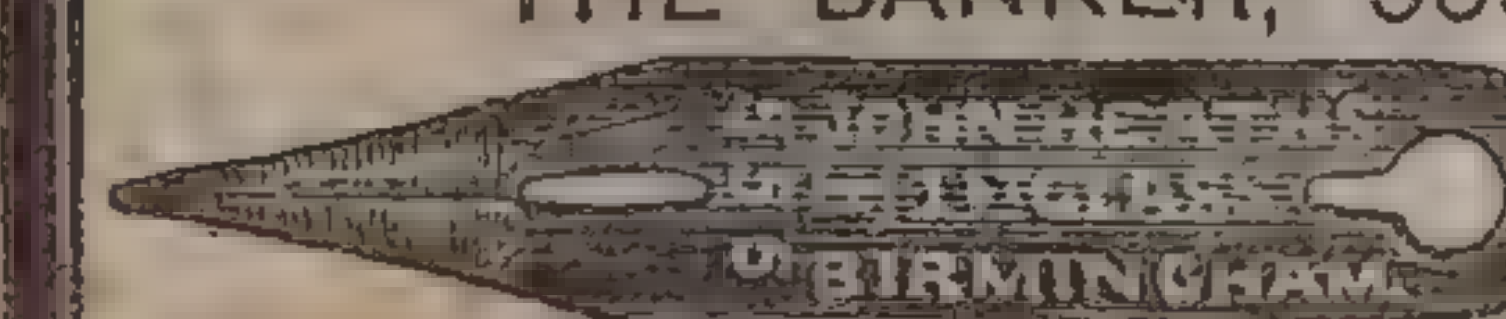

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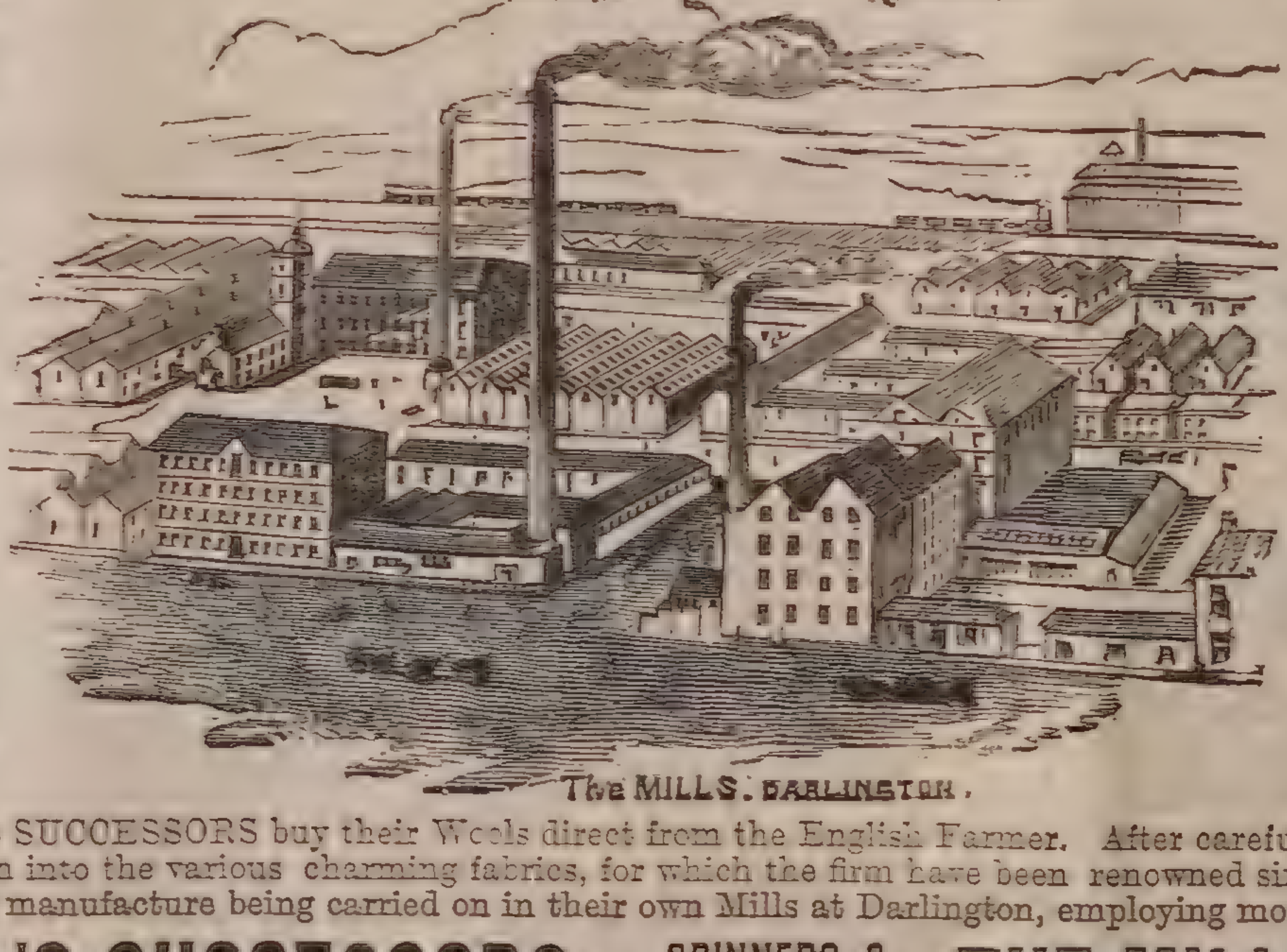

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Dr. Alexander Whyte's Bunyan lecture on Tuesday, March 6, was based on the following:—Matt. xii. 36, "Idle words;" 1 Cor. xiv. 19, "Five words with my understanding;" Bunyan's "Grace Abounding," par. 109, "My whole soul was then in every word." Dr. Whyte remarked that Chinese grammarians make the science of words much more simple than we do in the West. They are wont to speak of words as being living and dead, full and empty; of words that stand and work, and of words that fly away. He thought it would be well to make a Chinese grammar of moral and religious words, and to look at our spiritual vocabularies in this childlike way.

Our Lord made a suggestion in this direction by describing words by their moral qualities, and speaking of some of them as being "idle." Those idle words are the children of our minds, which they sadly impoverish by their indolence. There are other kinds of words. Paul speaks of some as being without significance, and Luther speaks of Paul's words as having "hands and feet"; while Archbishop Trench describes some words, which were once bursting with life, as fossils. How many religious words there are without brain or heart, and how many religious vocabularies there are which are now effete and extinct. In the Epistle to the Romans the minister can observe this process of fossilising going on in the mind of Paul. Words that were once dead to the apostle have become alive with meaning, and words that were once alive have become fossilised.

By the way in which Bunyan changes his use of words, it can be seen that he is now becoming a scholar as well as a saint. Bunyan is learning to put his soul into his words now, and we shall do well to notice a few of those words, and how he speaks them. Observe how he uses that greatest of all words, the word "God." He says that at times he had "heart-affecting apprehensions of God." It was not always he had this experience, not always that he was enraptured with God, but at times he had heart-affecting apprehensions of Him. It is impossible to explain that experience; each man must get it for himself. But it is the want of it that makes prayer so cold, and leads men to look about for artificial means to help them sing God's praise. One of the greatest saints of the present day has said that God once so revealed Himself to him as to blot out everything else, and that though he has often doubted the existence of his fellow men, he has never doubted the existence of God. Bunyan has not reached that high experience yet, but he has taken the first step on the road. When once a man has tasted of those heart-affecting apprehensions of God he will never be satisfied with anything else. Let us labour to put our whole soul into the word "God," and let us be jealous how we speak it. It is one of the trials of a minister that he must speak of God even when he has no heart-affecting apprehensions of Him. Like the Trappist monks, it would be well for some of us to make a vow of silence until we have got some soul to put into the words of our religion.

Another word into which Bunyan puts his whole soul was the name of Jesus Christ. Some of us have names into which we put our whole souls, when we write or speak them. How precious the name of Christ is to a believer! It makes his heart dance within him when he hears it. In his own sweet way Bunyan tells us how the name of Christ took his soul captive and how God was pleased to reveal his Son in him as He did in Paul. He says he seems to have had a view of the life of the Lord Jesus from his cradle to his cross, and that he seemed to see Him leaping out of the grave's mouth for joy, because He had accomplished his salvation. If, like Bunyan, we feel that Christ lived, and died, and rose again, for our justification, we should not complain of a lack of feeling.

Bunyan put his whole soul into the word "sin." Many seem to think that Bunyan had morbid thoughts about sin, but he only had God's thought about it. God loves everything but sin, He hates nothing but that; and Bunyan so caught the thought of God that he put his whole soul into the word when he began to write about sin. Then there is that phrase "the blood of Jesus." How lightly we speak it, how it seems to trip off our tongue. Let Bunyan teach us how to put our soul into it. He says that one day as he was travelling into the country, and musing on the wickedness of his heart, that Scripture suddenly came into his mind, "He hath made peace by the blood of his cross." And then he tells us that another day, as he was walking under a hedge and bemoaning his wretched state, this sentence suddenly rushed in upon him, "The blood of Christ remits all guilt." It was no wonder that a man who had such experiences should be such a preacher as Bunyan was. And it was no wonder that when he went up to London men were willing to leave their business to hear a man who put his whole soul into his sermon.

The experience which made Bunyan a great saint, also made him a great author, and brought him to the front of our literature. He wrote his "Pilgrim's Progress" by putting his whole soul into the book. No one poured such rich experience into the word "pilgrim" as Bunyan did. It was by the same whole-souled method that he wrote the "Holy War." Many saints before Bunyan had used warfare as a type of the Christian's life, but no one put a whole soul into it as he did. Like Homer, he wrote with his eye upon his subject. And in the same way he wrote "Grace Abounding."

STEDFAST CHRISTIANS.

This was the topic of Dr. Whyte's Bunyan lecture last week. A "temporary" Christian, he said, is a man who walks with religion when she is on the sunny side of the street, and has on her silver slippers. All things have a spiritual and a carnal side. Bunyan had seen sin, and his own heart, and God, and Christ, and death, and the judgment, in their spiritual nature, and that made it impossible he could be a temporary Christian. Then Bunyan thought he heard the tempter say, "Continual rocking will lull a crying child asleep." There are some children who only cry the more for rocking, but Bunyan was one of God's children who will never be rocked to sleep. The more Satan rocked, the more he cried; all the devils in hell could never rock him to sleep again.

It seemed to Bunyan as if Satan said, "Many have been as hot as you for a spurt." Pliable was one of those, and we have all seen many like him, especially at revival times. Revival times are times of great blessing, but it is one of their drawbacks that they breed a race of temporary Christians. Pliable was away from the City of Destruction long before Christian, but we know who got to glory. That is Christ's religion which has in it the understanding, and will, and purpose; and that is the religion that will endure to the end.

There are many things that try the perseverance and loyalty of a believer's heart. Prosperity is one of Satan's best coolers of a gracious heart; by it he cools the promise of men's youth, and of their religion. John Owen charged the Puritans with being cooled by prosperity. Dante mourned the day when his mother-church ceased to be persecuted, and when the sword was allied with the crook. Dr. Whyte said he had recently been reading the unpublished life of a man who, when he was young and poor, was a Sabbath observer, and an evangelical man, but whose temperature in religion fell as he rose in life. The first day that man had a carriage and pair he wasn't seen in church, but was off driving about, and he gave a great dinner party in the evening. He died the other day, an open-mouthed infidel.

If our hearts have been warmed by genuine affections towards Christ, how are we to keep them warm? Some would answer by prayer, and faith, and love. All those means are to be used, but there is one, a means that will include them all. Good books will keep a Christian's heart warm. Satan has pulled this generation away from good books, from books that deal with deep and Divine things, to religious trash. When Christian left the house of the Interpreter he said he had seen many things which put him in fear and hope. Let us strive to carry home something of that spirit of fear and hope, ever remembering that the Lord stands by the trodden-down fire of grace in our hearts saying, "My grace is sufficient for thee; for my strength is made perfect in weakness."

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AMERICAN NOTES.

[From our Special Correspondent.]

Modern medical missions have supplied a long-felt need in all the great centres of population. Where they are wisely conducted and the original aim of spiritual elevation is fixedly kept in view, grand indeed are the results. Not, as yet, have such missions become general in the United States. Philadelphia was the first city of their adoption, then Chicago, and soon after New York. Dr. Dowkontt has pushed the work vigorously in the latter city, and his medical college, a noble institution, has already nearly fifty students under his care and instruction. Most of these, men and women, after graduation, will probably give their lives and services to foreign mission fields.

* * * *

We know of no more faithful worker as a medical missionary than our dear friend, Dr. M. B. Kirkpatrick, of Philadelphia. Soon after the establishment of the Mission he took charge of it, nine years ago. Maintaining his family by outside practice, he has faithfully applied all voluntary donations to mission purposes. Thousands of patients have been personally exhorted to behold the Lamb of God for pardon and peace. His work is peculiarly a foreign work. Commencing with freedmen and poor whites, who formed a teeming population around the mission-house at first, on account of constant migration and emigration, the community has many times changed from one nationality to another.

* * * *

After the coloured people flitted elsewhere, Jews and Italians were in the ascendency. Very soon they found their way to the free dispensary, and there also heard the word of eternal life. Now the patients are chiefly Armenians, Arabs, and mongrel Orientals. A Christian Armenian from the Berber country has enlisted his services as preacher and interpreter. The class formed out of this material, mixed Asiatics, receive careful instruction in the things of God, as also faithful attention to bodily complaints. Foreigners come to our shores in multitudes. Our responsibility is great; our opportunities are many. I rejoice to add that everywhere good men and brave women are labouring for the Chinese and other strangers who cry for spiritual bread at our very doors. Dr. Kirkpatrick has now several branches of his medical mission in various parts of the city.

MISS PRYDE'S WORK IN PARIS.—In a little book by Sara Copeland an appreciative account is given of the labours of Miss Pryde among governesses in Paris. The book has a twofold object: (1) To inform young ladies who desire to spend a few weeks or months in Paris that they may find safe, economical, and agreeable shelter at 23, Avenue du Bois de Bologne; and (2) To influence subscriptions and donations in aid of Miss Pryde's excellent Home.

The Book World.

**** Publishers will greatly oblige by always marking prices in books which they send us for review.*

Two Important Essays.

Mr. Josiah W. Leeds, of Philadelphia, has written two important essays on "The Non-Accordance of Stage Plays with the Christian Profession" and "Printed Poison," which deal with these subjects in a very trenchant and masterly manner. The evidence which he adduces in the former treatise, culled from authorities on and off the stage from the times of the early Christians onward, should suffice to settle any unprejudiced mind which now wavers. They may be had post free, in cloth, 3d., in paper covers, 2d., from Mr. James Clark, Street, Somerset.

The New Emperor and Empress.

Recent events have conspired to cast a halo of strong and popular interest around the lives of the new German Emperor and Empress, better known as the Crown Prince and Princess. *Mr. Fisher Unwin* has wisely seized the favouring opportunity to bring out a new and cheap edition of Miss Roberts's excellent account of the lives of these exalted personages. We repeat the words of hearty welcome with which we greeted the first appearance of a well-written and genuinely interesting volume, and trust such a pleasant story of high position nobly filled will be universally read. (2s. 6d.)

The C.M.S. Japan Mission.

Japan and the Japan Mission. Revised and Enlarged Edition. By Eugene Stock and Rev. C. F. Warren. With Map and Illustrations. 2s. 6d. and 3s. 6d. post free. *C.M.S., Salisbury-square.* Though the first edition is not older than 1879 it is significant to be told that "half the present edition is new matter." Thankful as Christians should be for the toleration and even welcome lately given to Christian teachers in Japan, there are qualifying facts that call for persevering prayer. It appears that many of the Japanese statesmen simply desire Christianity to be established for political reasons. The chapters on Jesuit missions and the Ainos are specially interesting.

Two Weighty Little Books.

Thoughts on the Spiritual Life. By H. C. G. Moule. 1s. *Seeley & Co.* All who have read "Union with Christ" will look for something rich and spirtual in this little volume. Nor will they be disappointed. God's "thoughts" are here unfolded and explained on twelve topics, including Christian moderation, the will of God, work and faith, the total abstinence of the Gospel, &c.—The New Birth, by the same author (2d.), is a paper read before a London Clerical Society in October last. Mr. Moule's writings bring us face to face with the Word of truth, showing the absolute necessity of a new spiritual creation, by reason of the Fall; and its unmistakable evidence in the manifest fruits of the Spirit. The pamphlet is most valuable at the present time.

The Prophet Isaiah.

Isaiah: His Life and Times, and the Writings which bear his Name. By S. R. Driver, D.D. The Regius Professor of Hebrew at Oxford has managed to compress a large amount of information into this neat little volume of 220 pages. The book is divided into two parts, the first of which is on "Isaiah and His Own Age," and the second on "Prophecies Unrelated to Isaiah's Age." The simple mention of this division is a sufficient indication of Dr. Driver's attitude in the literary criticism of what we all know as "The Book of the Prophet Isaiah." Readers will do well to bear in mind that there are strong arguments against many of the conclusions arrived at by Professor Driver. In our opinion this book does scant justice to the highest function of the prophet—that of speaking for God, communicating his will and declaring his purpose. Dr. Driver attributes much to the prophet's "imagination," and certainly gives excessive consideration to temporal, as distinguished from spiritual functions. Passages which are by New Testament authority and sanction regarded as Messianic receive at Dr. Driver's hands interpretations peculiar to themselves ("private") rather than such as the common source and origin of prophecy ("holy men of old spake as they were moved by the Holy Spirit"), and the organic unity of Holy Scripture combine to plainly indicate and enforce. (2s. 6d. *Nisbet & Co.*)

The late Rev. George M. Murphy.

The Biography of Mr. George Murphy, published by *Mr. Elliot Stock*, will be welcomed by a large circle of friends and co-workers, by whom the deceased minister was revered and loved. His life-story will be read with deep interest, and cannot fail to produce an earnest stimulus to like-minded zeal. Mr. Murphy was a prodigious worker, and might be truly said to have been what is known as "a self-made man." We have here ample details of his labours as a preacher and pastor in South London. Perhaps the most lasting memorial of Mr. Murphy will be recognised in the temperance and philanthropic work at the Lambeth Baths, which was largely maintained through the generosity of the late Mr. Samuel Morley. The authoress, who speaks from fulness of knowledge, has done her work well, and we trust her narrative will have many readers. An excellent portrait of Mr. Murphy is given. (5s.)

MISCELLANEOUS.

The Clergy Directory and Parish Guide. Great attention has been bestowed upon the preparation of the eighteenth annual issue of this useful work. Quite recent appointments and preferments are noted. (*T. G. Johnson*, 121, *Fleet-street.* 4s. 6d.)

How the Home was Won Back: a Story for Mothers. By Mrs. G. S. Reaney. 1s. 6d. *Nisbet & Co.* A very simple narrative told with skill and feeling. From pages so sound, wholesome, and truly Christian, mothers, and let us add, sons and daughters, may learn many precious life lessons.

Lectures to Young Men. *Macniven & Wallace.* Here we have a budget suiting all phases of mind and character. Dr. G. Matheson contrasts pre-Christian morality with Christian holiness. Dr. Fraser gives a most interesting paper on "Thomas à Kempis;" while practical papers on "Godliness in Daily Life," "The White Cross Movement," and "Gospel Temperance," are contributed by Messrs. Boyd, Cameron, Lees, Milligan, and Wilberforce. A good book for every Y.M.C.A. library.

The Story of the Cross. A Poem. By Charles Nash. *Elliot Stock.* Like all thoughtful Christians, the writer feels that unbelief is gathering its forces for a fearful, though fruitless, attack on the foundations of Christian faith. His aim is to narrate in verse the leading events of our Lord's life, death, and resurrection, interspersed with devout or illustrative comments. The lines, as a rule, run smoothly, and here and there the poetry is of a high order. The young, for whom he specially writes, will find more of the Gospel here than in more ambitious poems.

Go Forward; or, From Egypt to Canaan. Progressive teaching on the Christian life. Rev. James Stephens. 1s. *Shaw & Co.* One more book, but not one too many, on personal holiness. On the same Scriptural framework as "Out of Egypt," by Dr. Pentecost, but in quite a different style, Mr. Stephens propounds divers encouragements and warnings. We note with special pleasure the sound and vigorous chapters on "A full surrender," "Deliverance from besetting sin," and "Wilderness conflicts." A most useful book to give away after missions and special services.

Strongbow's Conquest of Ireland, 1166—1188. This is one of Mr. David Nutt's useful series of publications, appearing under the general title of "English History from Contemporary writers." No method of historical study can dispense with contemporary statements and estimates of political events, however passionate or extravagant those statements may be. "Strongbow's Conquest" has been compiled from many sources by Mr. F. P. Barnard, M.A.; it is full of reading having a special pertinence to present-day agitations.—Simon de Montfort and his Cause (1251—1266), in which the selections have been made and arranged by Rev. W. H. Hutton, M.A., is another excellent work belonging to the same series.

The Mental Characteristics of the Lord Jesus Christ. By Rev. Henry Norris Bernard, M.A., LL.B. *Nisbet & Co.* Few subjects can be more interesting to the Christian than the study of Christ's character, and Mr. Bernard has here given us a very thoughtful volume upon it though somewhat spoiled by a sermonic style. We rather miss, indeed, the originality of Martensen, whose "Christian Ethics" deals largely with the same subject; but the Danish Bishop is not likely to have more than a comparatively small number of readers, and his conclusions are not always such as we should care to see adopted by English Christians. Mr. Bernard appeals to a wider circle, and may fairly expect a satisfactory response. We hope that Mr. Bernard will see his way to publishing another volume of equally good matter.

The Songs of the Apocalypse. By M. S., author of "Chosen, Chastened, and Crowned." Preface by Rev. G. W. Dalton, D.D., Incumbent of S. Paul's, Glenagarry. 2s. *J. Nisbet & Co.* This little book is full of high and holy thoughts, expressed in vigorous and noble language. It is more devotional than critical, more suggestive than exegetic; but there is every sign of sanctified research, and the principles of interpretation are sound and Scriptural.

In Work for the Blind in China, Miss C. F. Gordon-Cumming shows in an interesting way how blind native beggars may be transformed into useful Scripture readers. The book gives an account of the devoted labours of Rev. W. H. Murray in training blind people to read and write by means of his ingenious system of symbols. For the past eight years Mr. Murray has been perfecting his system, which even extends to the representation of music. While the Chinese despise beggars, they hold in great respect persons who are able to read, and it is therefore evident that avenues of much usefulness will be open to instructed blind people. The National Bible Society of Scotland is assisting Mr. Murray in his important work. (1s. 6d. *Nisbet & Co.*)

The Missionary Review of the World. *Funk & Wagnalls.* The contents of the March issue are amazingly varied, and each of its seven departments is full of matter adapted to inform, inspire, and give hope and zeal to all the friends of missions. It seems almost a marvel that eighty large pages can be crowded with facts, figures, arguments, essays, biographies, appeals, correspondence, the latest news from all parts of the world, and religious and missionary statistics of deepest and almost equal interest to the missionary circle, the pastor, the Christian worker in every field, and the intelligent man in every profession and walk in life. It gives a phase of the times and of the ongoings of the world that is intensely stimulating and hopeful. No idea can be formed of the vastness and richness of the matter here clearly and methodically arranged and presented, unless by a personal examination. The public has already shown its appreciation of the work by necessitating a second edition of the January and February numbers.

One Too Many. By E. M. Edwards. The incident of this tale will please the young; the moral may profit readers of riper years. (1s. *T. Woolmer*).

Everybody's Pocket Cyclopædia (6d. *Saxon & Co.* 23, *Bouverie-street, E.C.*) is a remarkably compact collection of useful information on a large variety of subjects.

"Behold the Man!" The six-fold trial of Christ is here presented in verse. Some shorter poems and hymns are added. The thought is sound, and the expression generally in harmony with the theme. (1s. *Nisbet & Co.*)

BOOKS RECEIVED.

Messrs. J. Nisbet & Co.:—Thoughts for Church Seasons, by Rev. Daniel Moore, M.A. 5s.

Mr. Elliot Stock:—Spiritual Decline in the Church of God. An Address by Rev. Alfred Hill.

Mr. F. H. Revell, 148, *Madison-street, Chicago, U.S.A.*—The Lord's Return, and Kindred Truth, by Dr. L. W. Munhall.

Messrs. Macniven & Wallace, 138, *Princes-street, Edinburgh:*—Bright Sabbaths: A Word to Mothers, by One of Themselves. 1s.

Messrs. Hodder & Stoughton:— Christmas Evans, by Rev. E. Paxton Hood. New Edition. 3s. 6d.—The Antichrist, Babylon, and the Coming of the Kingdom, by Mr. G. H. Pember, M.A. Second Edition. 3s. 6d.

BRIXTON ORPHANAGE.—The Marquis of Carmarthen, M.P., occupied the chair at the twelfth anniversary meeting a few evenings ago. During last year 42 orphans were admitted, 21 returned to their relatives, and 20 were placed in situations of domestic service, leaving 300 in residence. The inmates, clean and happy looking, occupied seats in the hall in which the meeting was held. A debt of £1250 still remains on the buildings lately erected.

ROYALTY AT THE EAST-END.—The Princess of Wales, the Crown Prince and Crown Princess of Denmark, attended by Duchess D'Otrante and Colonel Clarke, visited the Scandinavian Sailors' Temperance Home on Tuesday afternoon. The Royal personages were shown over the large building, from the kitchen to the bedrooms in the upper floors, and seemed very interested. The Princess of Wales, as patroness of the Home, evinced special pleasure, and asked Miss Hedenstrom much about her important Gospel work.

Notes on Daily Readings.

SUNDAY, MARCH 25.—JONAH III.

3.—*An exceeding great city of three days' journey.*—"This is usually supposed to refer to the circumference of the city. According to Diodorus (ii. 3), the length of the city was one hundred and fifty stadia, which Herodotus (v. 53) states to be a day's journey."—*Keil.* Hence its circumference would be three days' journey. Niebühr reckons the boundaries of Nineveh, in the broadest sense, as "nearly ninety English miles, and this would be just three days' travelling for a good walker on a long journey."

4.—*Yet forty days, and Nineveh shall be overthrown.*—The fulfilment of this threat being averted by repentance is a striking illustration of the principle of God's dealings with nations spoken of in Jer. xviii. 7.

5.—*So the people of Nineveh believed God.*—Not merely believed what Jonah said. There is every reason to believe from our Lord's words (Luke xi. 30), "As Jonah was a sign to the Ninevites," explained, as it is in Matt. xii. 40—41, as referring to his miraculous deliverance by the "great fish," that the report of this miracle had preceded Jonah, and had prepared the people to receive him as a messenger of God. Nineveh repenting at the preaching of Jonah is intended to shame Israel, which refuses to repent at the voice of God's prophets, and finally of God's Son, though raised from the dead, as Jonah had been typically.

9.—*Who can tell if God will turn and repent?*—Nineveh repented without any promise to encourage them so to do; Israel, notwithstanding all the promises contained in God's Word, repented not.

MONDAY, MARCH 26.—JONAH IV.

1.—*But it displeased Jonah exceedingly.*—"He might reflect that in the eyes of men he had been made a fool of, also that he had been (spite of himself) the means of saving a city which Jehovah had been on the point of destroying, and which the instincts of a narrow patriotism prompted him to wish destroyed."—*S.C.*

5.—*Now Jonah went out of the city.*—"Now Jonah had gone out of the city."—*S.C.*

6.—*The Lord God prepared a gourd.*—The word for "gourd" occurs only here. "Whole sheets have been filled with the discussion as to what this gourd was. The dispute is an old one, for when St. Jerome translated it 'ivy,' St. Augustine was so offended with the translation that he denounced it as heresy. The most popular rendering has been that which identifies it with the castor-oil tree."—*Tristram,* who, however, prefers the rendering of A.V., and gives good reasons for its being "the gourd."

7.—*It withered.*—"The gourd withers as rapidly as it shoots."—*Tristram.*

11.—*More than sixscore thousand persons that cannot discern, &c.*—"That infants are meant is shown by the comparison of Deut. i. 39 and Isa. vii. 15, 16. It is calculated that children under seven average one-fifth of the whole population, which would give Nineveh a population of 600,000. A glimpse is here afforded us into the heart of God, whose tender mercies are over all his works, which marks this passage as one of remarkable beauty, and fits it to be through all ages a standing reproof of every form of bigotry."—*S.C.*

TUESDAY, MARCH 27.—MICAH I.

"Micah's ministry was coeval with that of Isaiah, but it did not begin so early, nor continue so late."—*S.C.* "The Morasthite" means a native of the place called Moresheth-gath (ver. 14), a town in the plain of Judah. See an interesting allusion to the effect of his prophesying on King Hezekiah (Jer. xxvi. 18, 19). "He agrees thoroughly with Isaiah in his description of the prevailing moral corruption, as well as in his Messianic prophecies. The contents of the book consist of three prophetic addresses, clearly distinguished from one another by similarity of introduction; all begin with 'hear' (i. 2, iii. 1, vi. 1), and all pass through the various stages of reproof, threat, and promise."—*Keil.*

5.—*What is the transgression of Jacob? is it not Samaria?*—"The sin of each kingdom is here identified with the capital city as the place in which it assumed its most aggravated and concentrated form. Jerusalem is regarded as a great idol temple."—*S.C.*

10.—*Go not to Gath to declare it.*—2 Sam. i. 20.

13.—*She is the beginning of the sin to the daughter of Zion.*—"Lachish seems to have been the first place in the kingdom of Judah to adopt the idolatry of the Northern Kingdom."—*S.C.* "To 'bind the chariot to the swift beast' means to flee away as rapidly as possible before the advancing foe."—*Keil.*

15.—*Adullam the glory of Israel.*—An obvious allusion to the use of the cave by David.

WEDNESDAY, MARCH 28.—MICAH II.

8.—*My people is risen up as an enemy.*—"According to the context it can be only against Jehovah."—*Keil.* "Making war against God's peaceful people, they, as it were, made war against God."—*Pusey.*

10.—*Arise ye, and depart, for this is not your rest.*—Addressed to the Israel of God in the midst of abounding evil. Long had the testimony gone forth that Canaan was not the rest of God's people (see Ps. xcv. 11, as explained Heb. iv. 7—9); but now, as Canaan was about to be given over to the Gentiles, clearer testimony is given as to the true "rest which remaineth for the people of God." They are now called to depart from the earthly and to enter in and claim the heavenly. See Isa. lii. 11, 12; 2 Cor. vi. 17; Col. iii. 1—4. God's people cannot find rest in a world of pollution so destructive of spiritual life.

11.—*If a man walking in the spirit and falsehood.*—The margin of R.V. seems best to explain this "in a spirit of falsehood," *i.e.*, a "false profession of speaking by the Spirit." "The meaning is that the false prophets urge the promises of the good things of this life, and so encourage their hearers in carnal indifference and security."—*S.C.*

12.—*I will surely assemble, O Jacob, all of thee.*—The Greek word used by the LXX. for "assemble" is used of our Lord's death (John xi. 52), "That He might *gather together* in one the children of God that were scattered abroad." See also Eph. i. 10.

13.—*The breaker is come up before them.*—"A Jewish tradition identifies 'the breaker' as a title of the Messiah."—*S.C.* See 1 Cor. xv. 20, and Col. iii. 1—4. The resurrection of Christ and of His people in Him is here distinctly foretold. *The Lord on the head of them.*—Or (as R.V.) "at the head of them." The Lord Jesus is (Eph. i. 22) in resurrection, "Head over all things to the Church."

THURSDAY, MARCH 29.—MICAH III.

The structure of this chapter is symmetrical. The first four verses are spoken against the princes (1—4), the next four against the prophets (5—8), and the last four (9—12) against the priests (11) as well as the princes and prophets, all of whom are warned of the approaching desolation of Jerusalem.

5.—*That bite with their teeth, and cry, Peace.*—"Meaning 'who predict prosperity for bread and payment.' This explanation, expressed by the Chaldee, is required by the antithesis which follows."—*Keil.*

6.—*Therefore night shall be unto you.*—"The false prophets had promised peace, light, brightness, prosperity; the night of trouble, anguish, darkness, fear shall come upon them."—*Pusey.* Comp. the solemn judgment pronounced upon New Testament false prophets (2 Pet. ii. 17), "To whom the mist of darkness is reserved for ever."

8.—*But truly I am full of power by the Spirit of the Lord.*—The prophet declares his authority arising from the real presence and power of the Spirit; not, however, to speak peace, as the false prophets, but "to declare unto Jacob his transgression, and to Israel his sin."

11.—*Is not the Lord among us? none evil can come upon us.*—This is the Old Testament form of that false confidence which the Church of Rome inculcates by appealing to "Lo, I am with you alway, even unto the end of the world," forgetting that what goes before "Teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 20) declares who they are to whom the Lord's presence is promised.

FRIDAY, MARCH 30.—MICAH IV.

1.—*But in the last days it shall come to pass, that the mountain, &c.*—These first three verses are the same as Isa. ii. 2—4. Delitzsch and Keil think that this is the original passage, and that Isaiah only quotes it.

3.—*They shall beat their swords into ploughshares, &c.*—The converse of Joel iii. 10, and obviously referring to a later period. Joel refers to the period before Christ's coming, Micah and Isaiah to that after it.

8.—*And thou, O tower of the flock, the stronghold of the daughter of Zion.*—"The substance of the promise is, of course, the restoration of David's kingdom in the reign of the Messiah."—*S.C.* Pusey well remarks, "Christ is, indeed, a tower protecting and defending the sheep of his pasture, founded on earth in his human nature, reaching to heaven in his divine (Prov. xviii. 10)." Mark the distinction between the Jewish remnant, "her that halted, her that was cast off" (7), exalted into "a strong nation," and reigned over, and Him to whom "the first dominion" comes—*i.e.*, Christ, but who shares it with the daughter of Jerusalem, here apparently "the Bride, the Lamb's wife."

10.—*Be in pain and labour to bring forth, O daughter of Zion.*—The best commentary on this is Rev. xii. 2, where the woman flies into the wilderness ("goes forth out of the city"). The remnant of the woman's seed, after her firstborn is caught up to God's throne (Rev. xii. 5—17), is now in Babylon, where the promise shall be fulfilled, "there shalt thou be delivered." See Rev. xviii. 4.

13.—*Arise and thresh, O daughter of Zion.*—The "sheaves" are the "many nations" gathered to make war against Him that sat on the horse and against his army" (Rev. xix. 19; see also Zech. xiv. 2).

SATURDAY, MARCH 31.—MICAH V.

1.—*Now gather thyself in troops, O daughter of troops.*—This expression is generally applied by commentators to Jerusalem, and by many to the siege of Jerusalem by the Romans; but the context (in Hebrew it is the last verse of chap. iv.), whilst, perhaps, including this, points more to the siege of Jerusalem at Christ's second coming (Zech. xiv.), and this would better account for the reference to the insult shown to Christ before the High Priest (John xviii. 22). Compare our Lord's reference to the judgments at the second coming (Luke xxiii. 28—30).

2.—*But thou, Beth-lehem Ephratah.*—Here begins the chapter in Hebrew. It is a resumption of the subject of the travail of the daughter of Zion (iv. 10), recounting the birth of Him of whom Rev. xii. 5 speaks. *Whose goings forth have been from of old, from everlasting.*—"The Messiah's eternal goings forth are put into contrast with his coming forth from Bethlehem, his humble birthplace."—*S.C.*

3.—*Therefore will He give them up, until the time that she which travaileth hath brought forth.*—A sketch of this whole dispensation. Comp. Luke xxi. 24, Rom. xi. 25. "She which travaileth" is the Jerusalem that is above, "which is mother of us" (Gal. iv. 26) the woman of Isa. liv., and of Rev. xii. 1, the, remnant of whose seed are still being born, until the last elect soul of this dispensation is gathered in. *Return unto the children of Israel.*—The Hebrew for "unto" is "upon," or "over." See also LXX. "The remnant of his brethren" are his people (Luke xxii. 30), returning with Christ to reign over the children of Israel.

4.—*And He shall stand and rule* (margin).—From this to the end of the chapter is a glorious description of Christ's (and his saints') Millennial reign, and with this the present prophecy comes to an end.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, April 1.

The Resurrection.—Ps. ii.; Acts xiii. 30—38.

The Messianic character of the second Psalm is established by the consent of Jewish expositors, by the belief of the Universal Church, and, above all, by the testimony of the New Testament (Acts iv. 25, xiii. 33). The expression in the 7th verse, says Dr. Perowne, "'This day have I begotten Thee,' can only mean, This day have I declared and manifested Thee to be my Son, by investing Thee with the kingly dignity, and placing Thee on thy throne" (Rom. i. 4; cf. Acts xiii. 33). Psalm xvi. might be included in this lesson, as there is a most important and instructive reference to it in the New Testament portion of the lesson (Acts xiii. 35).

In this Psalm David spoke as a prophet, and he appears to have been conscious that he was speaking of the Messiah and of his resurrection (Acts ii. 25—31). Taking the New Testament portion of the lesson in its relation to the resurrection of our Lord, we see—

Power Manifested (ver. 30).—See here the power of God. (*a*) *Baffling human wisdom.*—"But." The worst man could do was done, but in vain. "Man proposes, but God disposes." (*b*) *Revealing the hand of God.*—God raised Him. This was the work of the Father (1 Peter i. 3), of the Son (John ii. 19), and of the Spirit (1 Peter iii. 18). Compare "his right hand" (Acts v. 31). See also "my right hand," and "thy right hand" (Ps. xvi. 8, 11). He who sees the hand of God will see no reason to doubt the possibility of a resurrection (Matt. xxii. 29). The power of God in resurrection is a revelation of his glory (Rom. vi. 4). (*c*) *Ratifying the claim of Jesus.*—"Raised Him" (Acts xvii. 31). Jesus was declared to be the Son of God at his baptism (Matt. iii. 17), and at his resurrection (Rom. i. 4). In the baptism there is a foreshadowing of the resurrection. Note Ps. ii. 7. (*d*) *Removing all obstacles.*—Soldiers, stone, &c. See this same power in relation to things that hinder work for God (Luke x. 19). Death is powerless when God deals with it (Acts ii. 24; 1 Cor. xv. 55). (*e*) *A reason for trusting God* (2 Cor. i. 9). It was after Abraham worshipped God, as the Almighty God (Gen. xxi. 33), that he was called to offer up Isaac. No wonder he believed God was able to raise up Isaac (Heb. xi. 19). (*f*) *Reviving hope and courage in the disciples.*—The glad tidings of this lesson were inspired by the resurrection of Jesus. The power that delivered Jesus from the grave delivered his disciples from doubt (1 Peter i. 3; Acts iv. 33). This power of God was a great theme in apostolic preaching (1 Cor. xv. 15; 2 Tim. ii. 8).

Proofs Produced.—"Witnesses" (ver. 31). Note that these witnesses were (*a*) *Numerous* (1 Cor. xv. 5—8); (*b*) *Competent.*—"Seen for many days." Not hearsay evidence (1 John i. 3). They saw Jesus again and again, and were with Him (Acts i. 2, 3). (*c*) *Chosen* (Acts x. 41). All believers are chosen to be his witnesses (1 Pet. ii. 9). If Christ lives in us we shall be witnesses of his resurrection.

Prophecy Fulfilled (vv. 32—37).—Note the blending of promises with prophecies (ver. 32); the reference to the lapse of time before the fulfilment of the prophecies we are considering (ver. 33); the faithfulness of God, and the direct application of Old Testament predictions to our Lord (vv. 33—37).

Pardon Proclaimed (ver. 38).—Forgiveness of sins is proclaimed as a consequence of the resurrection of Christ (Acts v. 34), and is associated with turning away or being turned away from sin (Acts iii. 26) and separated unto God (Acts xxvi. 18; 1 Thess. i. 10). Paul made known the fact ("Be it known") and enjoyed the experience (Eph. i. 7).

THE AGED PILGRIMS' FRIEND SOCIETY had its claims well presented on Thursday week in a sermon by Rev. J. Battersby, of Sheffield, before a large congregation, in the church of St. Mary Aldermary. He said that there are at this time 131 aged Christians in the receipt of annual pensions of ten guineas, 396 of seven guineas, 645 of five guineas, and 12 approved candidates receiving 5s. per month, who will be advanced to the five-guinea pension in rotation as soon as the funds permit. He added that during the eighty years of its existence the Society had granted pensions amounting to a total of more than £193,000 to nearly 5000 aged pilgrims residing in various parts of the country.

International S. S. Lesson.

Sunday Afternoon, April 1.

THE MARRIAGE FEAST.

Matt. xxii. 1—14. Golden Text: Rev. xix. 9.

Ver. 2.—Made a marriage (*i.e.*, marriage feast).—By this feast is meant Gospel privileges which are enjoyed by those who obey the Gospel, in foretaste here, and will be enjoyed in fulness and glory hereafter. The Gospel is like a feast, abundant, satisfying, rich, varied, joyous, and gloriously social. *For his Son.*—Jesus, "who loved the Church, and gave Himself for her." Those who love Him, taken as a whole, constitute the Bride; while the individuals who make up that whole are the guests.

Ver. 3.—To call them that were bidden to the wedding.—"It is still customary in the East, not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that all things are ready."—*Kitto. They would not come.*—What! not to such a feast! It is, indeed, the madness of folly to refuse God's free Gospel grace. It is very important to dwell on this "would not." All the *real* difficulty of salvation lies here. "Ye will not come to Me," &c. Children, even, sometimes hide this unwillingness to themselves, by imagining difficulties on God's side.

Ver. 4.—He sent forth other servants.—Note the longsuffering and patience of God in repeating the invitation again and again. He makes every possible effort to win unworthy and ungrateful men.

Ver. 6.—Entreated them spitefully, and slew them.—Violent objectors to Christ's messengers do not now persecute and slay. They dislike and hate, malign and slander. The *spirit* is the same, and the act the same in God's sight.

Ver. 7.—Destroyed those murderers, and burned up their city.—This was literally fulfilled forty years later, when the Roman armies under Titus destroyed Jerusalem, and slew the people by hundreds of thousands. "There has been no Jewish nation since." Just as truly will God punish all impenitent people; but his punishments come only when all other means fail, and their justice will be manifest to all.

Ver. 9.—Go...into the highways, and as many as ye shall find, bid to the marriage.—Point out to children the eagerness of the king—also the warrant which the words, "as many as," give to each of us to go at once to God for his free grace.

LESSONS.

We refuse the Gospel when we simply decline to accept it.—The men who "make light of it" are destroyed with the same judgment that overthrows the persecutors. Neglecters are classed with opposers. The man asleep in a boat floating towards Niagara Falls goes as surely to death, though not as swiftly, as the other who wildly rows with the current. Arnot speaks of three classes: the small circle of *acceptors* on the right, the great circle of *neglecters* in the middle, and another small circle of *opposers* on the left. Most of those in the middle think they are on the right; but God classes neglecters with opposers.

We can only be saved as we submit to God's will and plan. Some, like the guest without the wedding garment, wish for the privilege of the feast, but neglect their duty to the King. To seek salvation in a way other than that appointed by God, viz., repentance, and faith in Christ Jesus, is to act the part of this proud and insolent guest.

No one can slip into heaven unprepared. He was only one in a great multitude, yet how soon did the King's eye discover him! O to make *sure* work by taking *God's* way of salvation!

The lost are without excuse. "He was speechless." Whatever the garment was, the poorest could have it; and whatever God requires of us, we, by the Spirit, freely offered to all, may have. Even the lost must own their condemnation to be just.

ILLUSTRATIONS.

(1) "Olearius, with the ambassador in whose train he went, was invited to the table of the Persian King, 'It was told us,' he goes on to say, 'that we must hang the splendid vests that were sent us from the King over our dresses, and so appear in his presence. The ambassadors at first refused; but the Mehmander urged it so earnestly, alleging that the omission would greatly displease the King, that at last they consented, and hanged, as did we also, the splendid vests over their shoulders, and so the cavalcade proceeded.'"—*Trench.*

(2) *Accepting an Invitation.*—"During a religious awakening in a factory village in New England, a foreman was awakened, but could not find peace. His superior sent him a letter, asking him to call at six p.m. He came promptly. 'I see you believe me,' said the master. The foreman assented. 'Well, see: here is another letter sending for you by one equally in earnest,' said the master, holding up a slip of paper with some texts of Scripture written on it. The man took the paper, and read slowly, 'Come unto Me, all ye that labour,' &c. His lips quivered, and his eyes filled with tears. For a few moment's he stood hesitating. Presently he asked, 'Am I to believe this in the same way that I believed your letter?' 'Just in the same way,' said the master. This was enough; he took God at his word, and entered into peace."

TEMPERANCE NOTES.

HOME.

Mrs. Reaney is doing good service in the temperance cause in her new sphere.

Nearly all the Quarter Sessions, Scotland, have pronounced in favour of 10 o'clock as the closing hour for public-houses.

The United Kingdom Railway Temperance Union has now nearly 12,000 members, and branches on nearly all the great English railways.

The attention of Government has been called to the impropriety of allowing sub-post-offices on premises on which intoxicating drinks are sold.

At the three cabmen's rests in Glasgow last year 110,000 meals were served. The treasurer, Mr. Fisher, said this meant 100,000 fewer visits to public-houses.

In answer to questions in the House of Lords last week Lord Knutsford stated that the Government had asked for information on the drink traffic in the colonies.

The Manchester Coffee-tavern Company has declared a dividend of five per cent. The sales of the year showed a considerable increase over those of the previous year.

The Manchester Christian Women's Temperance Union had a demonstration recently at the Central Hall of that city. The prison-gate work of the Union has been of great value.

The Manchester Woman's Christian Temperance Association have elected Mrs. M. B. Ramsay as organising secretary, with a view especially to temperance work amongst educated women.

Mr. Raikes, a few days since, said in the House of Commons that the Welsh Sunday Closing Act had not been a success. How comes it, then, that the leading municipalities say the contrary?

In the House of Commons a few days since, Mr. Caine and Mr. Slagg charged the Indian Government with encouraging the sale of intoxicants for fiscal purposes. Mr. Bryce alleged that the same course was being pursued in Upper Burmah.

Rev. Peter Macdonald, of St. Columba's Free Church, Glasgow, in defending the crofters of Lewis from a charge of drunkenness, questioned whether any other place could be found in the British Isles where there were 27,000 people, and only five public-houses.

The Act of Parliament passed for making the time of closing public-houses in Scotland earlier than 11, but not earlier than 10, was not made to apply to towns containing 50,000 inhabitants and upwards. Dr. Cameron, M.P., has introduced a Bill for bringing these towns under the Act. The places affected are Edinburgh, Glasgow, Greenock, Leith, Aberdeen, Dundee, and Paisley.

FOREIGN.

Barbados produces annually about 770,000 gallons of rum.

Miss Charlotte Gray, of the W.C.T.U., is working vigorously for temperance in Switzerland.

The pastor of a church in Mendon, Mass., is said to have been dismissed because he indulged in the use of tobacco.

Hon Neal Dow is the prohibition candidate for mayor of Portland, Me. He has twice held the office, having been elected in 1851 and 1855.

Weekly meetings are held at Rue Berthe, Montmartre, Paris, by Mr. W. J. Lockie, to promote the cause of total abstinence amongst French children.

A deputation of the National Temperance Society U.S.A., has presented to the Senate a memorial urging the adoption of measures for the suppression of the drink traffic with Africa.

Major Arundel, Royal Irish Fusiliers, writes from Montreux, Switzerland, that though the temperance movement in the country can show fine results, it is not as yet popular. It is, however, growing.

A liquor organ states that high license in America is not as successful as its promoters hoped. It tends to concentrate the trade in the hands of the brewers and distillers, who, in the majority of cases, are the sureties for the licensee.

James Albert, the winner of a six days' walking match in New York city, made a speech in which he expressed the belief that total abstinence from intoxicating drinks was the prime factor in his success. The New York *Sun* says, "His bit of oratory made a good temperance appeal."

Mr. D. L. Moody recently said at Louisville, "We have got to make this business disreputable." The "high licence" advocates take diametrically opposite grounds. It depends on whether liquor selling is good or bad. Every possible vice has been treated as reputable in some communities, and high licence would make almost any abomination reputable.

Among the Churches.

CHURCH OF ENGLAND.

The Church Missionary Society has recently received an anonymous gift of £3000, and other considerable benefactions.

It is said of the late Canon Hulbert, vicar of Almondsbury, Yorks, that he often returned his tithes to people in poor circumstances.

Rev. J. C. Hoare, of the C.M.S., of Ningpo, China, has ascertained that during the last seven years 439 children have passed through the elementary day schools of the Mission. In some cases boys have been the means of bringing their parents to Christ.

The Bishop of Oxford, who is suffering from heart-disease, has gone, by the advice of his medical attendant, to Bournemouth. He is personally strongly inclined to resign his office, but his friends have for the present dissuaded him from taking the step.

In his annual address and report of the work in connection with Christ Church, North Brixton, the vicar, Canon McConnel Hussey, D.D., alludes with satisfaction to the large attendance at the Wednesday evening services, and also at the fortnightly prayer-meetings.

The "Mpwapwas" is the name of a Missionary Society of young men in connection with St. James's, Holloway, of which Rev. E. A. Stuart is the president. It is an offshoot of the C.M.S. Lay Workers' Union; the members are pledged to obtain information regarding the C.M. Society's missions, and to impart it as opportunities arise.

The Bishop of Liverpool, presiding at the annual meeting of the Liverpool branch of the Colonial and Continental Church Society, said that the Society deserved the hearty support of Evangelicals, because they did not want to send out either Ritualists or Agnostics, but men who were really faithful to the principles of the Reformation.

SOCIETY OF FRIENDS.

Great blessing has attended a series of meetings held in Horndean, Sussex, and conducted by Sarah S. Bell.

Last Sunday a very helpful visit to Cardiff meeting was paid by Ernest Grubb, of Carrick-on-Suir, Ireland, on his way to Cornwall.

At Sherbourne-street Mission-hall, Gloucester, Joseph Farrar and Arthur Dixon have conducted a two weeks' mission, which has been owned by the blessing and ingathering of souls. Since then Joseph Farrar has been engaged at Weston-super-Mare.

Charles and Rhoda Coffin, U.S.A., who are spending a while in England, have held a meeting to great edification among young Friends of Stoke Newington meeting; while Elwood Scott, before attending Dublin yearly meeting, is to conduct two series of meetings, one in Leeds and one in Liverpool.

SALVATION ARMY.

A slight improvement is reported in the health of Mrs. Booth.

A Parsee has given the Indian branch of the Army 1200 rupees towards their temperance work.

Colonel Booth-Clibborn and the Maréchale are holding a series of meetings in London and the provinces on behalf of the work in France.

Commissioner Smith, after returning from a tour in Holland, Denmark, and Sweden, reports very hopefully of the work in those countries.

Last week's *War Cry* contains an illustrated article by Commissioner Railton, on the subject of the recent prosecutions at Torquay. The story, as related by Mr. Railton, is full of interest.

After "trying for years to gain an entrance" into the town, work has been commenced in Bedford. The opening meetings were crowded. Work has also been started at Cleckheaton, Yorkshire.

Mr. G. B. Studd has recently visited Ceylon, for the purpose of seeing something of the work of the Army in that island. According to the Ceylon *Auxiliary Gazette*, he is more than delighted with the results.

Findochty and Portessie, in the north of Scotland, are in the midst of a revival, "Souls are being saved night and day," says Major Deakin, "and time would fail to tell of the wonderful workings of God upon the souls of the people along this coast."

BAPTIST.

There are now 7700 children in the Sabbath-schools connected with the Metropolitan Tabernacle.

At the annual meeting of the London Strict Baptist Association the reports showed a membership of 3779. During the year there had been 171 baptisms.

The church at Bloomsbury have resolved to use only unfermented wine at the communion. There were two dissentients—one connected with the wine trade, the other a brewer's son.

The church at Devonshire-square, Stoke Newington-road, N., are about to celebrate their fifth jubilee, and desire as a thankoffering to extinguish the debt of £1950 on the branch mission at Wellington-road.

At the annual meeting of the church at Wynne-road, Brixton, a most cheering report was read. During the year 62 members were added to the church. A Young People's Guild has been formed and good work has been done in all departments.

Rev. G. W. Sawday, founder of the Tumkur Wesleyan Orphanage, Mysore, India, preached sermons in aid of the funds of the Baptist Missionary Society, at Vernon-square Chapel, King's-cross, on Sunday week, and gave an interesting missionary address to the scholars in the afternoon.

Rev. W. R. Skerry reports a net increase of 34 in the membership of Woodbury Down Chapel, Seven Sisters-road, during the past year. He remarks: "The efforts of those who have gone out to scatter invitations have been perceptibly felt, and the year of shorter, more special Sunday services has drawn many to constant attendance on the worship of God."

METHODIST.

News has come to hand from the Methodist New Connexion missionaries of several favourable openings for work in China, if additional funds can be obtained.

Rev. Duncan M'Gregor, of Dunoon, has conducted a very successful mission at Partick, Glasgow. Saints have been quickened and sinners turned to righteousness.

In *Joyful News*, Rev. Thomas Champness advocates the establishment of a new order of foreign missionaries—young lay evangelists who will be willing to work among the heathen without any guaranteed salary.

A Military and Naval Convention was recently held in the City-road Chapel, E.C. The body of the chapel was nearly filled with soldiers, with here and there a few sailors, contingents having come from Hounslow, Woolwich, Chatham, Portsmouth, and other stations. Thrilling and lively accounts were eagerly given by soldiers and sailors of their personal experience of religion and of its progress in the army and navy.

PRESBYTERIAN.

Over one hundred members have been added to the communion roll of St. James's Established Church, Clydebank, during the past year.

The Church of Scotland's mission in the Darjeeling district, India, is very prosperous. Rev. W. Macfarlane has baptized over sixty persons at Kalimpong since January.

The Free Church in Rose-street, Glasgow, reports a net increase during the past year of 141 members, making the total of the roll 772. All the agencies of the church are in a flourishing condition.

The London Presbytery, on the motion of Dr. Donald Fraser, has unanimously resolved to nominate Dr. Oswald Dykes for the Barbour Chair and the principalship of the College in London. The appointment will rest with the Synod.

Rev. Thomas Young, of Ellon, during a recent tour in Palestine, visited the Free Church schools for the education of Mohammedan children at Shweir, on Mount Lebanon, and speaks very highly of the work being done by Dr. William Carslaw and Miss Dobie.

In a stirring address at a public missionary meeting at Liverpool last week, Rev. W. S. Swanson said the English Presbyterian Church had got hold of the southern parts of China, and the Chinese are now supporting their own churches, and sending missionaries to their own countrymen.

After a lengthy disscusion in Edinburgh U.P. Presbytery on the question of withdrawing the Church's missions from Spain and Japan, it was resolved to recommend the Synod to continue the work in Spain and to deal with the Japan mission in the way most helpful to the missionary interests of the Church.

If necessary, the Free Church of Scotland Foreign Mission Committee will unite with other missionary societies in calling attention to the condition of affairs in East-Central Africa. It is proposed to remind the Government of the pledges given to Dr. Livingstone that something should be done to suppress the slave-trade.

CONGREGATIONAL.

Dr. William Adamson, of Edinburgh, has received a cordial invitation to become the ministerial colleague of Dr. Joseph Parker at the City Temple.

The will of the late Mr. James Spicer includes a bequest of £500 to the London Missionary Society, and £300 to the Colonial Missionary Society.

Rev. W. Courtnall, of Sudbury, has closed a successful eight days' mission at Alderton, Suffolk. The congregations were large; the word was with power, and much good was effected.

At the annual meeting of the Warwickshire Congregational Union the secretary reported that there are no vacant pastorates in the county, and the churches are prosperous and peaceful.

Dr. Parker intends to take a new departure in his Thursday morning services at the City Temple. During the next three months he will deliver a course of lectures on such subjects as "London," "The Moral Aspects of Journalism," "Mr. Spurgeon and the Baptists," "American Preaching and Preachers," &c.

At the fifth anniversary of Rev. J. Ossian Davies's pastorate at New Court Chapel, Tollington-park, N., it was reported that the membership numbers 940; and the Sunday-schools over 1200 children, with 90 teachers. A new mission work has recently been started in Green-lanes, under very promising auspices; and the New Court friends have helped to establish an institute for working lads in Clifton-road.

Rev. C. New, of Hastings, was last week in Ipswich, conducting a mission. At his request, the members of his congregation spent the hour of noon in prayer for a blessing on his labours there. Every day of the week the room was full, and pleading intercessions were made on his behalf. All the town and village missions of this church in Hastings are receiving much blessing in the way of decided conversions. During the winter, evangelistic services are held after the Sunday evening services in Robertson-street Chapel. A devoted band of young men go into the streets and lead in the people, who throng the chapel area. This revival has been going on since the Hastings memorable Conference.

NOTES FROM IRELAND.

Last Saturday, being St. Patrick's Day, meetings for united prayer, on behalf of Ireland, were held, under the auspices of the Evangelical Alliance, in Dublin, Belfast, and other towns.

The Association for Employment of Industrious Blind is doing a good work in Belfast. It has kept in constant employment during the year 67 blind persons, of whom 43 were men, and 24 women.

Mr. George Clarke has revisited Cork, and held five Gospel meetings, which were largely attended. Mr. Clarke has accepted the invitation of the Evangelical Alliance to labour for six months in Ireland in 1889.

Rev. J. Gelson Gregson, of India, has been delivering in Belfast during the past week, under the auspices of the Irish Temperance League, a series of powerful lectures on "The Demoralisation of the Native Races of India and Africa."

Much blessing has attended a series of Gospel meetings held during the past fortnight, by Messrs. Burrows and Rainey, of the Irish Evangelisation Society, in the Presbyterian and Methodist churches, at Boyle, Ballyfarron, and Ballymote.

"FALLEN ON SLEEP."

Rev. Elias Tardy, J.P., for 38 years the respected rector of Aughnamullen, Ballybay, co. Monaghan, in the 74th year of his age.—Mr. J. M'Clenahan, J.P., of Rathfuland, co. Down, an active member of the Presbyterian Church.—Rev. Matt. T. Moriarty, at Killaghter Rectory, Donegal, aged 67 years.—At Londonderry, aged 88 years, Rev. J. C. McCausland, formerly rector of Clonmore.—Mr. Peter Roe, of Maryborough, a leading Episcopalian.—Rev. Benjamin Hellier, Principal of the Headingly Theological Institution.—Mr. Robert Steel, late farmer Kilbucho Mains, Peeblesshire, and for many years engaged in earnest evangelistic work in the North of England and in Scotland.—Rev. Arthur Hanbury, for sixty-three years vicar of Bures, Suffolk.—Rev. Richard Steel, pastor of the Baptist Church, Kelso.—Rev. D. Mackenzie, parish minister of Lairg, N.B.—Rev. H. W. Kemp, canon of York, for thirty-three years vicar of St. John's, Hull.

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DELITZSCH ON THE PSALMS.*

THE second volume of this edition of Dr. Delitzsch's famous commentary opens with Ps. xxxvi., and concludes with Ps. lxxxix. Another volume, containing the remaining Psalms, will complete the work.

Delitzsch needs no introduction to English Bible-students; his high reputation as a scholar is equalled by his true devotion to Scripture study. While addressing himself with much vigour to a consideration of the very jots and tittles of textual criticism, Delitzsch never loses sight of the plain contextual drift; he is a sincere disciple of Christ, and in his interpretations of the Word he ever prefers the evident spiritual intent to mere critical conjecture.

It will interest many to know Delitzsch's view of Ps. lxviii. This Psalm is described as "A Hymn of War and Victory, in the Style of Deborah," and the treatment is certainly masterly. The commentator maintains that the theme is the victory of the God of Israel over the world, and he explains verses 12—15 as portraying the blessed condition in which God puts his Church by giving it the hostile world-powers as a spoil.

12. The Lord will make the summons resound;
    Of the heraldesses of victory there is a great host.
13. Kings of hosts shall flee, shall flee,
    And she that tarrieth at home shall divide the spoil.

In his exhaustive comment, Delitzch says: "This effective intervention on the part of God conjures at once a totally new situation of affairs into existence; the heraldesses—a great host. Victory and triumph follow upon God's *ômer* ('summons'), as upon his *y'hî* ('let...be!'). Singing women celebrated the deliverance of Israel from Pharaoh's host, their emancipation from Jabin's power by the overthrow of Sisera, the victory of Jephthah over the Ammonites, and the victorious duel of David with Goliath. On this occasion, also, God's decisive word will go forth, and of the women that tell the good tidings, like Miriam and Deborah, there will be a great host. Verse 13 describes the theme of triumphant exultation."

Psalm lxix. is entitled by Delitzsch "Supplication of One Who is in Deep Affliction as a Confessor." In the commentary, the many quotations from this Psalm in the New Testament are considered in detail, and it is well remarked: "The whole Psalm is typico-prophetic, so far as it is the account of a life and suffering, whether it be the history of a king or a prophet, fashioned by God into a prophecy in fact of Jesus the Christ, and so far as the spirit of prophecy has ever fashioned the account itself into a word of prophecy concerning the Coming One."

In common with all Dr. Delitzsch's works, this one does not stop short of substantial elucidation of the Scriptures. Psalm lxxii. is described as "thoroughly Messianic." The translation into English of this difficult book is certainly in good hands.

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* BIBLICAL COMMENTARY ON THE PSALMS. By Frana Delitzsch, D.D. From the latest German edition, specially revised by the author. Vol. ii. Translated by Rev. David Eaton, M.A. 7s. 6d. *Hodder & Stoughton.* FOREIGN BIBLICAL LIBRARY SERIES.

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Lecture on "The Tabernacle," by Mr. John McCall, March 27, 6.30 p.m. Special services by the Mission Band, Y.M.C.A., Gordon Hall, Margate, March 29 to April 2.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, March 25, 3 and 7 p.m., Mr. J. Williams. Bible-readings, Sunday, 3 p.m; Tuesday, 8.15 p.m.; Wednesday, 8.15 p.m. Evangelistic services, Saturdays, 7.30 p.m.

Y.M.C.A., Stafford Rooms, Titchborne-street, Edgware-road, W.—Good Friday, March 30, breakfast, 8 a.m.; chairman, Professor Gladstone; addresses by Revs. J. Olphert, N. Sherbrooke, F. B. Meyer, R. P. Cook, Frank White, and Mr. C. R. Hurditch. Missionary lecture, by Rev. W. S. Swanson, on "China," 8 p.m.

Y.M.C.A., Willoughby-road, Hampstead. — Annual meeting, Tuesday, March 27, 8 p.m., addressed by Mr. Hugh M. Matheson, Rev. F. B. Meyer, and Rev. H. Sharpe.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, March 22, social meeting, North London Bible-class Union, in connection with Business Houses; 7 p.m., refreshments; 8 p.m., meeting. Sunday, March 25, Bilble-class, 3.15 p.m., on "Consecration." Mr. Stephen Pewtress; open-air meeting, 8 p.m.; evangelistic meeting, 8.30 p.m. Wednesdays, 6.30 p.m., anxious inquirers and strangers.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday next, 7 p.m., address, by Rev. John McNeill, of Edinburgh. Monday, March 26, lecture (free), by Dr. S. Wainwright, "History Repeats Itself."

Y.M.C.A., 186, Aldersgate-street, E.C. — This day (Friday), Rev. R. W. McAll, of Paris, will address the noon meeting; 8 p.m., special address to young men, by Mr. J. H. Putterill; subject—"The Ethiopian." Monday next, 8 p.m lecture by Rev. Adam Chambers, U.S.A., on "The Pilgrim's Progress," with pictorial illustrations.

Burlington Hall, 23, Savile-row, entrance by Mill-street, Conduit-street. — Mrs. Yapp will give addresses on "The Brides of Scripture, as Unfolding some of the Glories of the Church of God," on Thursdays, April 5, 12, 19, to women only.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Conference Hall, Mildmay-park, N.—Sunday, March 25, 3 30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. John G. McVicker. Wednesday, March 28, 8.45 p.m., annual meeting of Men's Night School.

Great Assembly Hall, Mile End-road, E.—Sunday, March 25, at 11 a.m., 6.30 p.m., and week-nights at 8, Mr. W. R. Lane.

Regent's Park Chapel, Park-square, W. (near Portland-road Station)—Sundays, Rev. F. B. Meyer, 11 a.m. and 7 p.m. Visitors welcome. Gallery free.

Clapton Hall, Alkham-road, Cazenove-road, Upper Clapton.—Mr. C. Russell Hurditch, Sunday, 6.30 p.m., and Friday, 7.30 p.m.

East London Training Institute.—Workers' prayer-meeting, every Friday, at Harley College, Bow, at 3.30.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, March 23, 7 p.m., holiness meeting; tea, 6 p.m.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—"Christian Lifeboat Crew," monthly meeting, Tuesday, April 3, 7 p.m; address by Mr. R. Scott Moncrieff.

Bethnal Green Free Library, London-street, near Bethnal Green Junction, E.—Annual meeting, March 26, 8 p.m., Lord Brassey in the chair.

West Kensington Hall, Hammersmith-road.—Sunday, March 25, 7 p.m., Lord Radstock.

Christian Convention, Norwich, April 11 and 12.

Glasgow Meetings of Christians, Queen's Rooms, Clifton-street, and Christian Institute, 70, Bothwell-street, Monday and Tuesday, April 2 and 3.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

Rev. J. Neil is giving his course of lectures, on "The Land and the Book," at the Y.W.C.A., Morley Halls, 316, Regent-street, W., on Monday evenings, at 8.30.

St. George's Hall, Langham-place, W.—Mr. G. Hucklesby, during March. Sunday 11 and 7. Wednesday, 8 p.m., Burlington Hall, Savile-row.

Christian Workers' Re-union for Bible study and prayer, 186, Aldersgate-street, every Thursday, at 3.30.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesday, 12 noon, Rev. Dr. John Kennedy.

Women's Mission House at Jerusalem.—Prayer-meeting for the above, No. 2 Room, Eccleston Hall, every Saturday, 4.15 p.m.

City Temple.—The following is a list of lectures which Dr. Parker intends to deliver at the Thursday morning service in the City Temple:—March 22, "London: East and West"; March 29, "Moral Aspects of Journalism"; April 5, "Urgent Church Reforms"; April 12, "A Converted Pulpit"; April 19, "Church and Chapel"; April 26, "Mr. Spurgeon and the Baptists"; May 2, "The Classes and the Masses"; May 9, "American and English Preachers and Preaching."

Bank Holiday, April 2.—The conference of Christian workers, in connection with the Evangelistic Mission, announced last week, will be held at the Conference Hall, Eccleston-street, near Victoria Station, S.W., instead of Kilburn Hall, owing to the unsafe condition of that building; 4 and 6.30 p.m.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. Richard Weaver; 3 p.m., Rev. Henry Bright. *Dr. Barnardo's Young Emigrants.*—Farewell meetings to 200 trained lads leaving for Canada, noonday prayer-meeting, Y.M.C.A., Aldersgate-street, Monday, March 26, at 12 noon, and Edinburgh Castle same evening, at 8.

St. Matthew's Church, Bayswater, W.—Sunday, March 25, address to men only, 4.15 p.m., by Rev. Henry Dening.

Portman Rooms, Baker-street, W.—Gospel services, by Evangelistic Mission, April 8, and following Sunday evenings in April. Preacher, Mr. Abraham Wallis. The co-operation of local Christian workers earnestly invited.

Metropolitan Music Hall, Edgware-road.—Sunday, 7 p.m., special address, solos by Miss Burford. Good Friday, an evening of sacred song.

Hyde Park Hall, Stourcliffe-street, Edgware road.—Sunday, 3 p.m., address to believers; also Tuesday, 8 p.m.

Notices.

T.L.B.—Apply to British and Foreign Bible Society.

Communications Received with Thanks.—J.E.H A.M. G.C. J.E. M.C.V. B.M. J.L. L.K.S. E.P.H. A.S. M.M.L. J.B.F. W.J.L. H.J.S. F.C.Y. T.W.V. L.P. T.V. E.L.L. D.R. G.P. J.K. A.F.M.S. A W. G.B. J.F.P. H.T. A.C.R. F.M.Y. M.E.S. D.H. M.C. W.H.M. A.M. R.C. C.H.S.W. H.M.W. C.S.W. A.J.M. S.L. F.B.M. W.D.C. E.L. W.C.B. H.S.R. C.D. W.H L. W.H. P.A.D. A.H. E.F.B. F.C.R. J.D. J.G.C. J.M.P. H.P.T. G.F.H. J.K. M.K.K. F.G.W. A.W.P. G.F. T.W. A.C.T. C.B. F.T.L. J.T.W. D.B. W.F.G. W.G.M. C.C. E.M.W. A.S. L.C. J.McG. F.W.H. J.B. C.E.B. J.P.H. V.J.A. J.S. W.B. J.M.D. E.S. W.W. B.C. C G. F.W.H. A.B. N.O.B. J.H. J.E.H. C.M. G.E.P. M.E.H. A.J.G. J.C.C. R.B. H.D. W.A.G. T.R. W.E.H. W.R. H.F.R. M.C. A.A.C. T.K. C.R.A. G.B. E.P.T. J.T.D.D. J.T. E.S.M. F.B. J.G.H. S.J.

Applicants for Tracts. — C. Good, Cross-street, Crowle, Doncaster; Miss E. C. Badger, The Custard House, Yardley-road, Birmingham; Rev. J. W. Atkinson, 303, Old Ford-road, London, E.; M. Williams, 44, High-street, Cyr Mawr, Ruabon; E. Potter, 6, Suffolk-road, St. Ann's road, Stamford Hill, N.; Mrs. Pargiter, Church Missionary Society, St. John's College, Agra, N.W.P., India (bright and illustrated, for distribution amongst soldiers and in hospitals); F. P. Keen-White, 62, Palmerston-road, Holloway, N.; Sister Emma, The Children's Home, Bonner-road, Victoria Park, London, E.; W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; G. Brereton, Portarlington, Ireland (for the army); Rev. H. B. Bisshopp, 2, Archer-terrace, Springfield-road, St. Leonards-on-Sea; F. C. Young, 151, Cable-street, St. George's, E.; D. Abba, 47, Courtney-street, Holderness-road, Hull; Rev. M. Pryor, Church-square, Oldbury, Birmingham; B. Middleton, 138, High-street, Ramsgate; J. L. Best, Parliament-street, Coventry-road Birminghrm; J. Smith, 26, Bath-road, Margate, Kent; F. G. Wheeler, 7, Grayshott-road, S.W.; Mrs. Powis, Whitecross-road, Weston-super-Mare; Miss Padley, Clovelly, Whitecross-street, Weston-super-Mare; Miss E. Edney, 67, Dynevor-road, Stoke Newington, London, N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

PASTOR THEODORE MONOD, of Paris, and Pastor Wheatcroft, of Orleans, have been elected to represent the French Evangelical Reformed Church at the Presbyterian Congress to be held in London in July next.

PROTESTANTISM IN MEXICO. — The General Assembly of Mexican Evangelical Missionaries recently held was attended by representatives of eleven different churches. A significant item in the statistical return is —"number of martyrs, sixty-two."

CHINA, according to *The North China Herald*, has a population of 392,000,000. This is independent of the population of Tibet, Kashgar, Ili, and Corea. The total number of souls ruled by the Emperor of China, therefore, exceeds 400,000,000, and still displays a tendency to increase. China has two or three times the population of Africa, one-and-a-half times the population of India, and ten times the population of Japan. It holds one-third of the entire heathen world, and about one-quarter of the whole world.

Subscriptions received by Messrs. Morgan & Scott to Monday, March 19, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them **"City Bank;"** this will effectually prevent loss of same.

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Spezia Protestant Hospital—S.R.S.	1	0	0
Kolar Mission (Miss Anstey)—S.R.S.	0	10	0
Mr. A.G. Brown's Work—O.W.E. 7s 6d; C.C.F.A. 10s; V. £1; Leam, £1...	2	17	6
Unemployed, Millwall Docks (Mr. Chorley)—C.E.Y. 10s; O.W.E. 7s 6d; S.A.T. 5s; T.R.F. 10s; Miriam, £1	2	12	6
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Salvation Army—L.J.W. 3s 2d; T.C.E. 3s ...	0	6	2
Professor De Launay's Mission—Anon...	0	19	0
Dr. Barnardo's Homes—Boys, Old Hall School	0	6	7
Latimer Church, Bow (Food, &c., for Poor)—S.A.T....	0	5	0
London Samaritan Society, &c.—T.C.E. 2s; Miriam, £2	2	2	0
British & Foreign Bible Society—W.	0	5	0
Irish Church Missions—W.	0	5	0
Scripture Readers' Society, Ireland—W.	0	5	0
Bible & Colportage Society, Ireland—W.	0	5	0
Children's Home (Dr. Stephenson)—R.C.	10	0	0
Scutari Medical Mission—Mrs. P....	2	2	0
George-yard Ragged Schools—Ida...	0	3	0
Mr. Orsman's Work (Sick Members Fund)—V. £2; *Donkey Show*—V. £1; *Convalescent Cottage*—V. £2; *Irish Stew Dinners*—V. £3; *Maternity Fund*—V. £1; *Summer Excursions*—V. £1 ...	10	0	0
Mildmay Mission—V.	4	0	0
Y. M. Foreign Missionary Society—M.S.	2	2	0
Five & Seven Dials Mission (Mr. Harrison)—J.C.	0	5	0
Lambeth Ragged Schools—J.C.	0	3	9
Dock Labourers—J.C.	0	3	0
Mrs. Ginever's Orphans' Home—J.C.	1	6	0
Free Circulation of Mr. Dyer's Letter on India—Trusting	2	0	0
Tower Hamlets Mission—J.L.H.	3	3	0
Widow of late Rev. A. Lamb—G.S.	0	10	0
Distress in S.E. London—J.T.	5	0	0
Suppression of Opium Traffic with China (Lecturing & Travelling Agent)—Rev. E.S. 10s; W.B. Junr. 1s; M.W. 10s	1	1	0
Cow-cross Mission (Ventnor Home)—E.A., Richmond	0	5	0
Mr. Fegan's Boys' Home—Miriam...	2	0	0
	£67	16	0

[Advertisements.]

Home for the Fatherless (Mr. Toye)—Irish Sympathy, £1.

Dr. Barnardo's Homes—London, E.C., Eight Coupons of 30 dollars each; A Friend at T., 5s.

Barbican Mission to Jews (Mr. Warschawski)—E.V. 10s.

London Samaritan Society (Free Meals)—Z.Y.X. £1; Mr. S.P. £1; S.A.W., 5s; A. 2s 6d.

Latymer-road Mission—Thankoffering, Clifton, £1.

St. Giles' Christian Mission—J.H.B. £1.

Cow-cross Misison—Thankoffering, Clifton, £1.

Latimer Church, Bow (Food, Fuel, &c., for Poor)—J.T. £5; Mrs. Iles, 10s; Lent Savings, 5s; Poor Children's Free Meals, £1.

Dinners for Dock Labourers (Mr. Chorley)— A.R. £3 Brompton, £1; A Trifle, 2s 6d; Mrs. G.P. 5s; Bath, 5s *Destitute Children*—Mabel, 10s.

Mission Appeals.

East-end Children—Rev. Cæsar Caine, 38, Grove-road, Bow, E., appeals for help in relief work among the 750 children who attend the Lycett Memorial Wesleyan Schools. Children's clothing, and especially boots and shoes, will be gratefully acknowledged.

Poplar.—£150 is required to continue the many branches of work in the East-end, including Factory Girls' Institute. We have been compelled to stop much useful work for want of help. Any left-off clothing or articles in kind will also be thankfully received by G. Fuller, Welcome Hall, Culloden-street, Poplar, E.

Dock Labourers' Mission (32, Chamber-street, London Docks, E.).—We are anxious to continue the supplies of food and lodgings given daily to the unemployed labourers at all the Docks in London until the weather is milder. There are many thousands of poor men out of employment at present, and they are in a state of semi-starvation.—C. H. Coleman.

"SWARMING OFF!"

200 Trained Lads (the First Party this year) will (D.V.) "swarm off" from our various "Homes" for Canada on March 29. Of this number about 50 will be bound for our New Industrial Farm, Manitoba, the remainder for Ontario.

If only the needful Funds are forthcoming, at least **600** *carefully trained youngsters will (D.V.) be placed out in the Dominion this year.*

But the question of want of Funds is more serious this year than formerly, for we are very much poorer now, and dare not arrange for the departure of one boy or girl unless the whole sum needed is received or promised beforehand.

£8 10s. *will defray the entire cost of Emigrating one Boy to Ontario.*

£51 *will do the same for Six Boys;* **£102** *for Twelve boys;* **£170** *for Twenty Boys.*

To send Youths (of 16 to 21 years of age) to Manitoba is more expensive, a railway journey of 2,000 miles further West having to be paid for; but the greater advantages of placing the big fellows from our Labour House there, rather than in Ontario, are well worth paying the higher rate to secure.

£11 *will defray the entire cost of Emigrating one Youth to Manitoba.*

£66 *will do the same for six Lads;* **£132** *for twelve Lads; or* **£220** *for twenty Lads.*

God grant that it may lie in the power of many who will read this page to assis in diverting the current of these young lives into healthful channels, and at the same time to relieve our overcrowded English Cities, by sending gifts in aid of our Emigration Fund.

Readers of The Christian *do not now need to be assured that this is really God's work, or that the whole is being carried on, on strictly Christian lines; but I am sure they will rejoice to know that many of the dear fellows now on our list of Candidates for Emigration have been brought to a knowledge of the Truth, while under my care, and appear to be sincere followers of Christ. They will doubtless* spread the Gospel *in the New Country of their adoption, as very many of their predecessors have done.*

Who then, by promising one or other of the above amounts, will strengthen my hands yet more to do God's work, and at the same time help to give a real start in life to some of these young fellows who have been rescued from utter destitution and evil surroundings, and carefully tested and trained for years or months past in our "Homes?" Our need is pressingly urgent, for the time is short.

Contributions to our Emigration Fund will be gratefully received and acknowledged by

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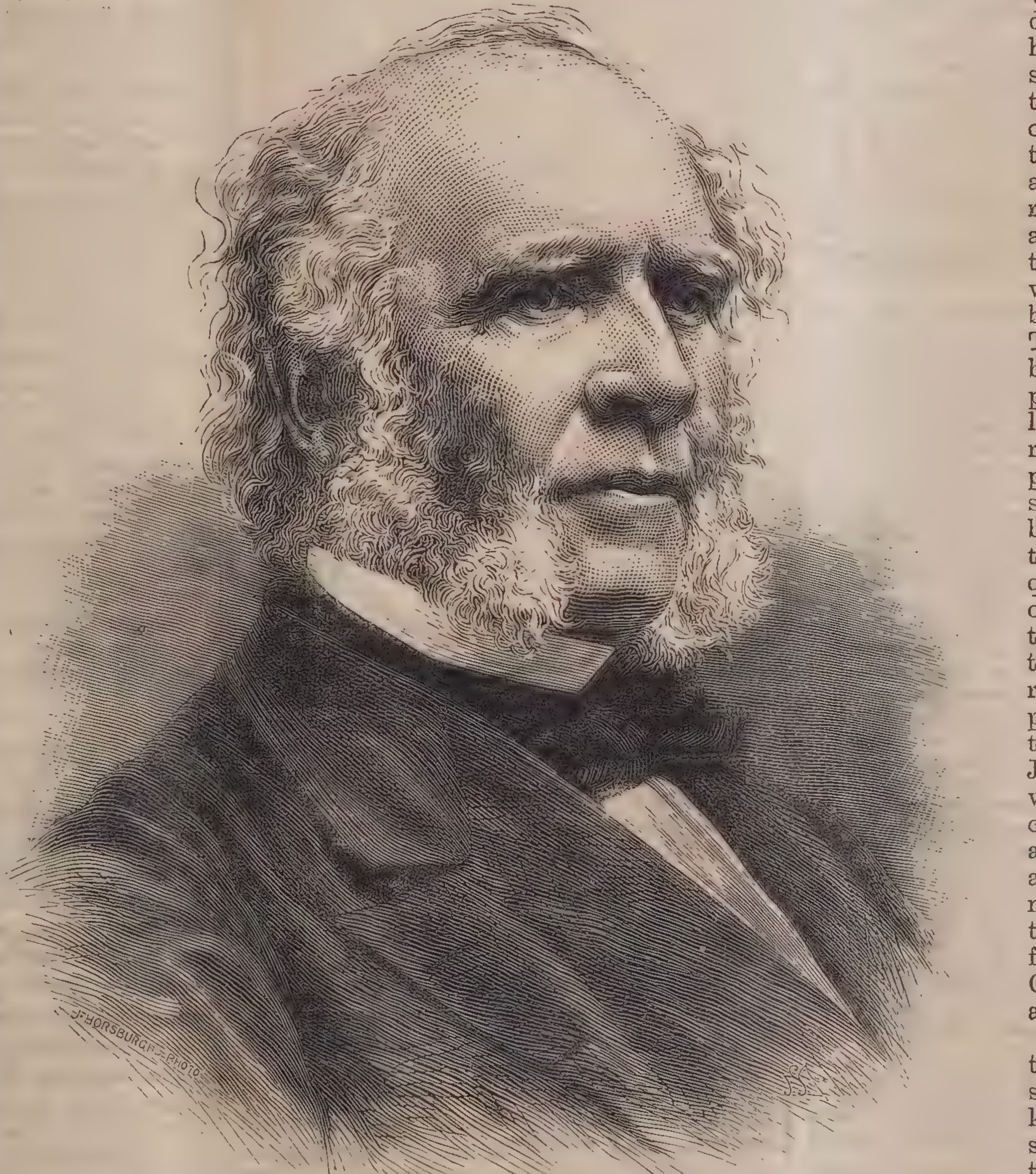
A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 948.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, MARCH 30, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [THREE HALFPENCE POST FREE, 2½d.

THE LATE ROBERT REID KALLEY, M.D.

IN his personal character, in his attainments and skill, Dr. Kalley was a model of what the medical missionary ought to be, while the remarkable success which attended his "work of faith and labour of love" is a most striking illustration of what a Christian physician may do as an evangelist, ever boldly maintaining the honour of his Divine Master, and ready, if need be, to suffer for it.

ROBERT REID KALLEY was born in September, 1809. He studied medicine, and received his diploma in Glasgow in 1830. After two voyages to India, he commenced practice as a doctor in Kilmarnock in the year 1832. He soon entered into all the pleasures and gaieties of a worldly life, and was known in the town as "the young dancing doctor." Alluding to that period of his life, he says of himself, "I was an enemy of God." But, in the midst of his gay, thoughtless career, the Lord met him in the way. Referring to his conversion, he wrote:—"About 1835 I was found of the Lord, chiefly through the testimony of a very poor old Christian woman, whom I was attending. When I began to think of such things, I spoke with another young man in a similar state of mind, named William Hall. We met to read the Bible together. Then an elder, John Lander, joined us, to help and direct; then others, till there were seventeen meeting for the study of God's Word and prayer, weekly, in my house."



(From a Photograph by Mr. J. Horsburgh, Edinburgh.)

Having found peace in believing, he at once began meetings for Bible teaching among the poor people of the district in Kilmarnock which he visited, and whom he attended gratuitously when sick. For so doing, however, he was called up and reproved by several, among whom there were one minister and more than one elder. He was told that "a doctor might speak on religion to a dying person or one seriously ill, but that it belonged to ministers to instruct those in health." On being remonstrated with, however, they admitted that he might perhaps assemble the people to explain a question of the Shorter Catechism, but he should on no account attempt to expound God's Word! Dr. Kalley showed from the first his intense appreciation of the Bible, and, doubtless, from his close, prayerful study of the Scriptures, he learned so valiantly to wield the Sword of the Spirit.

For some years he successfully practised his profession in Kilmarnock; but, ere long, a strong desire to labour among the Chinese stirred his heart. During the year 1837 he was in communication with the London Missionary Society, and ultimately offered himself and was accepted by that Society as a medical missionary to China. On account of health, however, he was compelled to give up this appointment, and was recommended to go to Madeira.

On January 1, 1838, he left Kilmarnock, and, having in the October of the same year taken his degree of M.D. at Glasgow, he went out to that island, determined to work for his Master there. He soon mastered the Portuguese language, and opened a dispensary for the sick poor. To the assembled patients he read the Word of God, and distributed copies of the Bible in Portuguese, while many were eager to buy copies for themselves. The Lord so greatly blessed this work that the preaching of the great love of God for sinners as revealed in Jesus Christ produced a deep impression on the minds of the bigoted Romanists. As the result, many began to question the infallibility of Rome, and were ready to believe the simple truths of the Gospel. This roused the enmity of the priesthood, and persecution quickly followed. In July, 1843, the Doctor was cast into prison on a charge of "blasphemy and abetting heresy and apostacy," and it was not till January, 1844, that, through the interference of the British Government, he was set at liberty.

At this early period of the modern medical missionary enterprise, in acknowledging a letter of sympathy from the Directors of the Edinburgh Medical Missionary Society, sent to him during his imprisonment, Dr. Kalley pleaded most earnestly for the employment of this agency, and testified of its value in the foreign field.

During 1844 the relentless persecution continued; but at this anxious time God sent Rev. W. Hewitson to the island. For fully a year Dr. Kalley and he laboured together as "true yoke-fellows." In May, 1846, after Mr. Hewitson left, the sufferings of the converts greatly increased, until, on August 9, an attack was made by the mob on Dr. Kalley's house. He himself was wonderfully preserved from the violence of his enemies, and, by the good hand of God upon him, escaped from the island. The good seed of the Word, so faithfully sown by his devoted servant, had, however, in spite of persecution, taken root, and, watered by the Holy Spirit, had quietly sprung up and borne fruit to the glory of God, so that during the next few months of this eventful year (1846) upwards of eight hundred men and women, with their families, who had thrown off the yoke of Rome, were compelled to flee from Madeira, in order to escape the fanatical violence of their deluded fellow-countrymen. These refugees found new homes, some in Trinidad, others in the valley of the Mississippi, where they could worship God in peace, according to the dictates of consciences enlightened by the Holy Spirit.

Still requiring for health a mild climate, and as it would have been a tempting of God to return to Madeira, in the autumn of 1847 Dr. Kalley went with his family to Malta. In 1850 he removed to Beyrout, in Syria. Of this period Dr. Kalley wrote:—"In both these places I experienced the very great advantage of the medical profession as a means of opening the way for the Gospel amid Papal or Moslem prejudice."

The following extract from a letter addressed to the Secretary of the Edinburgh Medical Missionary Society, illustrates Dr. Kalley's abundant labours at this time, and is also interesting as a fulfilment of the Divine promise, "Cast thy bread upon the waters: for thou shalt find it after many days":—

> I passed a summer on the Lebanon (1852), and while there devoted four or five hours daily to seeing the sick, and supplying them with medicine; many came from great distances. I seldom went to the houses of my patients; I, however, made an exception in the case of a young man, employed in a silk factory. This youth's mother suffered from dropsy, for which, along with other remedies, I repeatedly tapped her. Her son was present on these occasions...I left Syria soon after, and did not see my patient again, neither did I hear of her son, till a few weeks ago, when I received a letter from him, written in broken English by one of his children. It is dated Dec. 1, 1883, fully thirty-one years after our last interview. In it he reminds me of the operation on his mother, &c., then he adds, "Your speaking to me was always from the Gospel. I listened to your words, not because I believed, but that you should attend my mother." He tells me of his marriage, of being appointed Greek priest, of acting as such "with pleasure for eight years." From the ninth to the seventeenth year of his priesthood, he says, "Your sermons began to grow in my heart." Then conscience obliged him to give up the priesthood; he began meetings for Scriptural worship, in his own house; he was much persecuted; but the Lord was with him. He has now been a Protestant teacher for ten years. Forty meet in his house for worship, and twelve are communicants. He writes: "Your words, which you put in my heart, were buried so many years, then they grew, and became, by God's grace, a large tree which flourishes, and will continue to bring forth fruit, by the power of God."

In 1853, Dr. Kalley took charge of another large company of Madeira people, fully 300, on their way from New York to Illinois, most of whom had been forced to emigrate owing to continued Romish intolerance. These converts had been attracted to the United States by hearing that their former beloved teacher and friend was there on a visit to his old friends. The greater part of 1853-54, the Doctor "spent among the refugees, endeavouring to enlarge their knowledge, faith, and love, and to train them for the home on high."

About this time Dr. Kalley was much impressed by the deplorable spiritual destitution of Brazil, an Empire twenty times the size of Great Britain and Ireland. From having a knowledge of both the Portuguese people and their language, Brazil seemed to him a hopeful sphere for evangelistic effort; accordingly, in May, 1855, he and Mrs. Kalley landed at Rio. They resolved to proceed very quietly, as far as possible, incognito; but they had been there only a few days, when the Doctor was accosted by name, in the street, by an old patient, on whose eyes he had operated in Madeira, about ten years before. He found in Rio so many from that island, as to render useless all attempts to remain unknown.

Three families of Christian Madeirenses, from Illinois, joined Dr. Kalley in Rio, and earnestly worked with him in the Gospel in this new field. They soon met with persecution from the old quarter, the Papal Nuncio appealing to the Brazilian Government. The Emperor, however, visited the Doctor at his own home, and assured him that his wish was for everyone in the Empire to have liberty to worship God according to his own conscience.

A little band of earnest worshippers soon gathered round Dr. Kalley, but persecution was not yet at an end. One Sabbath evening, in August, 1861, before the inquirers had assembled for instruction, a mob surrounded the house in Rio. Armed with clubs and stones, the rioters came shouting, "Biblia! Biblia!" in tones of scornful hatred. In spite of all this, the meetings continued, and were well attended, but this only increased the hatred of Rome. One evening fire-works were exploded in a room where the worshippers had assembled. Dr. and Mrs. Kalley went out, accompanied by a small number of earnest Christian men. The police formed round them, but they were followed by a cursing, raging crowd, throwing stones and dirt, and shouting, "Death to the Protestants!" This was not the only occasion on which they were exposed to such a mob in the public streets. Notwithstanding all these things, this servant of the Lord could say with Paul, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel...Christ is preached, and I therein do rejoice, yea, and will rejoice."

Dr. Kalley was privileged to found the Igreja Evangelica Fluminense in Rio de Janeiro, in 1857, and the Igreja Evangelica Pernambucana, at Pernambuco, in 1873. Although obliged by failing health to leave Brazil in 1877, he was, till the day of his death, lovingly honoured as the pastor of the little church in Rio, which he had tenderly gathered, and so lovingly watched over.

Fully ten years ago, after faithful service abroad, Dr. and Mrs. Kalley came to reside in Merchiston, a suburb of Edinburgh, and ever since their bright home has been a centre of true Christian hospitality. As a director of the Edinburgh Medical Missionary Society, the Scottish Reformation Society, and of the Bible Society, Dr. Kalley still helped on the spread of that Gospel which was ever so dear to him. The deep, fatherly interest which he manifested in students attracted many to him; his bright cheerful home was ever open to them. Many now in Edinburgh, and many more scattered all over the world, while mourning the loss of their beloved friend, will gratefully remember his kind hospitality, and loving counsels, and the happy, profitable evenings spent at Campo Verde.

Dr. Kalley had for some time suffered from an affection of the heart, and knew that the messenger of death might come any day, and suddenly usher him into the presence of the King. On Monday, January 16, he was seized with an attack of asthma of the heart, and after sixteen hours of intense suffering, this devoted servant of God entered on the joys of the higher service in the heavenly home. Thus, in his death, as in his life, he entered into the fellowship of his Lord's sufferings.

On Tuesday, January 24, his much esteemed friend, Rev. J. Hudson Taylor, conducted the funeral service, after which, followed by a large and representative company, including a goodly band of students, the remains were carried to their resting-place in the Dean Cemetery, Edinburgh, where, by loving hands, they were laid to rest, till the resurrection morning.

Dr. Kalley's memory will be long and lovingly cherished by many, as one of the earliest pioneers of modern medical missions, and as a valiant and faithful standard-bearer in the Church's warfare against the enemies of the King. Many more love to remember him as a brother beloved in the Lord, with whom they were privileged to take sweet counsel by the way. Of him it might appropriately have been said, "His delight is in the law of the Lord, and in his law doth he meditate day and night"; "Thy testimonies also are my delight, and my counsellors"; "Chosen in Him...holy... and without blame before Him in love."

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MR. SANKEY IN DAKOTA.

Leaving Mr. Moody at Sioux Falls, Iowa, the singing evangelist paid a brief visit to Huron, in Dakota, the blizzard State. Three meetings were held, and, as it was Mr. Sankey's first trip to that region, a wide-spread interest was excited. On the Saturday evening, there was an immense gathering in the Opera-house, and an exceedingly happy and profitable hour was spent. A children's meeting on the Sunday afternoon was also full of interest. Mr. Kimball, the resident agent of the American Sunday-school Union, told the story of his journeyings over the Western prairies, planting Sunday-schools, and distributing Scriptures. Mr. Sankey sang and spoke to the children, and all were delighted. Says *The Daily Huronite*, "No grander or more impressive meeting of its kind was ever held in Huron."

A great throng filled the Opera-house again on Sunday evening, when, the local scribe says, the interest was centred in Mr. Sankey's singing of "The Ninety and Nine," and his narrative of the circumstances connected with its composition. He also gave "a familiar, tender Gospel talk of half an hour that touched all hearts, and to which a score of persons responded by rising for prayer." As a result of Mr. Sankey's visit, the city pastors have continued the special evangelistic effort.

The SUFFERINGS and the GLORIES OF CHRIST.

THE ignominious death and the glorious resurrection of the great God and our Saviour Jesus Christ are the Jachin and Boaz of the temple of God; the foundation and the corner-stone of his people's hope; the Alpha and Omega of Christian testimony. The death of the cross looks back to the Eternal Past; the Resurrection points onward to the Eternal Future.

The story of his death implies and embraces all the previous history—the agony in Gethsemane the olive press; the "Crucify Him" of the multitude; the judgments at the palace of the High Priest and at Pilate's bar; the hatred of the Pharisees and Scribes; the healing of the sick and of all who were oppressed by the devil; the vision of his Kingdom and glory on the holy mount; the temptation and baptism; the thirty years of privacy and preparation; the circumcision and the incarnation; the ages of prophetic promise; the types and shadows of the legal and patriarchal periods; the fall of man anticipated, and his redemption provided for, in the covenant between the Father and the Son, by which Jesus became the Lamb slain from the foundation of the world; even He who was in the beginning with God, who was God; the First-born of every creature, by whom God made the worlds. All this is involved when we speak of the precious blood of Christ—

THE SUFFERINGS OF CHRIST.

On the other hand, the word Resurrection carries in its bosom the broken seal and the stone removed from the door of the sepulchre; the touching interview in the garden with faithful Mary Magdalen; the walk of Cleopas and his companion to Emmaus, and the opening of their understanding to understand the Scriptures; the appearance of Jesus in the room where the doors were shut, and Thomas's grand confession, My Lord and my God! The varied meetings with his disciples in Galilee, and in Judea, and the many infallible proofs of his resurrection during those mysterious forty days, in which He showed Himself, yet so unlike his former self; until that wondrous day, when, while He blessed them, a cloud received Him out of their sight, and He sat down on the right hand of Majesty on high. The fulfilment of promise in the outpoured Spirit; the great salvation revealed at Pentecost; the wonders and signs of the Apostolic age. The present High-priesthood of Jesus the Son of God, and the coming reign when the kingdoms of this world shall have become the Kingdom of our Lord and of his Christ. The resurrection of the saints, and their manifestation before his judgment-seat; the judgment of the nations and the destruction of Antichrist; the conversion of the Jewish people and their mission as priests and ministers of God during the thousand years to the peoples who have not heard his fame nor seen his glory; the loosing of Satan and his final overthrow in the lake of fire; the delivering up of the recovered kingdom (lost by the first Adam, recovered by the Second, the Lord from heaven) to God, even the Father, that God may be all in all. All this is involved in

THE GLORIES WHICH SHOULD FOLLOW.

The judgment of the first creation, which fell through Adam's sin, descended exhaustively upon the God-man on Calvary, and the new Creation starts from a new and spiritual Eden on resurrection ground. Those who wilfully reject or neglect the eternal redemption which Jesus obtained for us by his death, and who remain rebels against God and disbelievers in his Christ, die in their sins and seal their separation from the God of life and light; and for them that fearful doom, the second death, the blackness of darkness, is reserved for ever. Those who are united to Jesus Christ, by faith baptized into his death, are united also with Him in eternal life, for He is our Life. We are buried therefore with Him through baptism into his death: that like as Christ was raised from the dead by the glory of the Father, so we also shall walk in newness of life. For in Him we died and our life is hid with Christ in God.

The inherent glory of this revelation proves it to be from God; and therefore proves the Divine Inspiration of the series of writings by men of all sorts and conditions who, through succeeding ages, spake as they were moved by the Holy Ghost. These infinitely far-reaching truths were never even imagined by other men. For eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit. Where? In the Scriptures of truth, which they bind together with the black and golden threads of prophecy, the black thread relating to his death, and the golden thread concerning his resurrection.

The sufferings of Christ and the glories which should follow are the core and essence of the good tidings announced at the beginning through them who preached the Gospel unto us with the Holy Ghost sent down from heaven; which things the angels desire to look into. There is no more valid and effective test than this; nothing that will so certainly distinguish between the precious and the vile, between the Gospel of Christ and another gospel which is not another.

There is no fear of Down-Grade teaching while the Apostolic Gospel of the sufferings of Christ and the glories which should follow is still preached with the Holy Ghost sent down from heaven, to which unfallen angels, as well as fallen sinners, listen eagerly. Then God's Israel is led into the promised land which flows with milk and honey. But when men leave these cardinal and central truths, and wander in the wilderness of their own reasonings, lusting exceedingly in that wilderness and tempting God in that dry desert, He may grant their request for flesh instead of manna, but withal sends leanness into their souls. They may receive glory one of another, until it becomes loathsome to them, instead of the glory that cometh from the only God, but angels are not interested, and sinners are not saved.

But the preaching which is with the Holy Ghost sent down from heaven is that of the Apostles, who with great power gave witness of the resurrection of the Lord Jesus. Jesus and the resurrection! Jesus is the Christ! Opening and alleging from the Scriptures of the Old Covenant that the Christ of prophecy must needs have suffered and have risen again from the dead, and that this Jesus whom we preach unto you is the Christ.

This Gospel is the great power of God, of which no true preacher ever was ashamed, for he has proved it to be the power of God unto salvation to every one that believeth, And with its greatest preacher well may he write to his children in the faith:—

> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your heart being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave Him to be the Head over all things to the church, which is his body, the fulness of Him that filleth all in all (Eph. i. 15—23).

Our Eastertide may not accurately represent the date of the Lord's death and resurrection, but these will be days of heaven upon earth to us if we are led by the great truths which they commemorate into fellowship with the Father and his Son concerning the sufferings of Christ and the glories which have already begun, and which shall multiply for evermore.

Here it is I find my heaven,
  While upon the Lamb I gaze;
See my trespasses forgiven,
  And my song of triumph raise.

MISSION AT WHITEHAVEN.

A MOST successful mission, conducted by Rev. W. Hay M. H. Aitken and Rev. Jas. Stephens, has been brought to a close, in the parish of St. Nicholas, Whitehaven. The meetings extended from March 10 to 25. Mr. Aitken's morning addresses on the spiritual life have been very powerful and instructive, and his week-night mission services have resulted in many conversions to God. A new life has come to the parish and town, and on every side there is evidence of much blessing.

A quiet but real work has been done amongst the children who attended Mr. Stephens' services in the afternoons. His affectionate and winning manner giving him a strong hold on the attention of the little ones.

Mrs. Crouch addressed a meeting for women only, each Sunday afternoon at 3.30, being the same hour as the meeting for men only, addressed by Mr. Aitken, and they have been much appreciated.

THEATRICAL TEA MEETING.—Mr. William Forbes held another of the meetings for women engaged in the theatres, on Wednesday, 21st inst. After tea, a short service was held, when total abstinence was recommended, and the Gospel was preached. Mr. Forbes has had quite an unusual number of cases of distress to deal with this season.

SAVE THE CHILDREN.—Neglected, ignorant, vicious children are the eating ulcer of our English life, and God punishes us for them. To save but one dear child for Him and his service is to bring a throb of grateful love into his heart and to hide a multitude of sins. Reader, what can you do for children, and the children's Lord? Consider! He will show you!—*The Bishop of Rochester, in "Good Words" for April.*

FOX-COURT RAGGED SCHOOL.—The annual parents' tea in connection with Fox-court Ragged School and Mission took place last week in the Hall of Gray's Inn. Some 400 of the parents were provided with a substantial meat tea, after which a meeting was held, presided over by Rev. C. J. Ridgeway, vicar of Christ Church, Lancaster-gate, W. The hon. secretary (Mr. Thomas Fagg) gave an account of the various agencies at work. Mothers' meetings, Dorcas society, Sunday-school and girls' schools, Bible-classes, bands of hope, temperance meetings, and various other efforts are put forth for the moral, temporal, and spiritual welfare of the people. The chairman, Rev. E. Richards Adams, Mr. M. Beachcroft, and Rev. J. H. Moran also addressed the meeting.

Notes and Comments.

IN our next issue we hope to give portrait and sketch of the Bishop of Liverpool.

We are glad that *The British Weekly* courageously grasps the nettle in its articles on Impurity. Nothing can be more suicidal than silence concerning evils which are honeycombing the health and character of our young men.

Kilburn Hall, where Mr. Russell Hurditch has so long laboured, and which is the principal station of the Evangelistic Mission, has been condemned by the surveyor as in a dangerous condition. Indeed, the condemnation has been more than justified by the falling in of a portion of the roof, so that the meetings on Easter Monday are to be held in Eccleston Hall, kindly lent by Lord Radstock for the purpose. It is quite time that a new and commodious building should be provided for this important work, and we are glad to see that a definite scheme is on foot for the erection of suitable premises, at a cost of £5000. We trust that not only will this critical need be met, but that it will become the occasion of a new departure of increased and multiplying usefulness. The present is not a time in which so faithful a band of witnesses for Christ should be in any wise hindered for want of a habitation. On the contrary, all who are vitally interested in the Gospel of God will surely not fail to give this truly evangelistic Mission at this time cordial countenance and liberal support.

In a recent interesting letter to *The English Churchman*, written from Cairo, Rev. Canon Bell, of Cheltenham, draws attention to a fact which, though it may not be new, is worth noting as bearing powerful witness to the truth of the Bible narrative of the creation. The hieroglyphics, pictures, and sculptures, on the walls of the temples and tombs of Egypt—the oldest historic nation of the world—show unmistakably that animals, plants, trees, and fruits were the same five thousand years ago as they are now, a conclusion which is further established by the embalmed and preserved forms of the men, animals, and birds themselves. This complete similarity was also emphasised by the eminent naturalist, Cuvier, in his "Theory of the Earth." In the face of such a fact as this, what becomes of the evolutionist theory of the transmutation of species by slow changes? Truly, "the wisdom of their wise men shall perish."

That portion of the Local Government Bill which deals with the licensing question is distinctly disappointing. It is, of course, premature to forecast the form which the measure will finally take, but unless some of the provisions are materially altered, it will, if passed, result in the brewing and publican interests being placed in a stronger position than they are at present. True, power is proposed to be given to the county councils to impose Sunday closing; but that the granting of this power should, as Mr. Ritchie indicated, be made to depend upon the acceptance of the totally unnecessary and uncalled-for compensation clauses is a great injustice. Let all friends of temperance in the House of Commons, regardless of mere party ties, keep jealous and critical watch and ward over the progress of this Bill. England sober is of far more vital importance than England Conservative or England Liberal.

The Budget which Mr. Goschen introduced on Monday night has some features which will interest temperance reformers. In the course of his speech the Chancellor of the Exchequer said that, generally speaking, the revenue from drink shows a decline, although last year, owing to the Jubilee rejoicings, there was an increase of income. He suggested that Chancellors of the Exchequer would do well to look in other directions for sources of revenue; and this fact is one that should be cheering to workers in the cause of temperance.

Londoners who wish to see a splendidly realistic representation of the famous Falls of Niagara should not fail to visit the cyclorama in York-street, Westminster (close to St. James's Park Station, on the District Railway). Such is the fidelity with which the artist, Mr. Philipotteaux, has painted the grandeurs of the place, that it is difficult for the spectator who has seen the actual Falls not to believe that he is there; even the absence of the thunderous roar of the cataract does not dispel the illusion. We sincerely trust that the proprietors of this great sight will not lessen its genuine attractiveness by the acquisition of any drink licence.

One of the most hurtful tendencies of modern criticism is to meet the objections of unbelievers by softening down the language of Scripture, and thus making void the Word of God. References are sometimes made to the "hardening of the heart" of Pharaoh which set aside the meaning of the inspired narrative. By a careful reading of the Hebrew and of the R.V. it will be seen that Pharaoh hardened his own heart seven times ere the Lord is described as doing so judicially. When a sinner makes stubborn his heart against the voice of God, there comes a judicial retribution. The Lord makes manifest in this life the result of the obstinate rejection of his offers and authority. The explaining away of Scripture teaching on this point is one of the most dangerous fruits of negation.

Another danger to congregations assails the modern pulpit, viz., making excuse for "Agnosticism"—a cant term, which means that there is no real knowledge of God available to man in the present life. This is to deny the obligation of what Christ designates (Matt. xxii. 38) "the great and first commandment." And let it be observed that, in Rom. i. 21—31, the unwillingness to recognise God is placed as the fountain-head of all the flagrant and odious sins of idolatrous Gentiles.

The exhortation to "contend earnestly for the faith which was once for all delivered to the saints" is much more frequently quoted than that of Paul:—

> But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive; but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth; and that they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God (2 Tim. ii. 23—26, R.V.)

This is the spirit in which the contention for the faith must be carried on. It is love that captivates. It is possible to tell the truth in such a way as to fill the hearer's heart with prejudice against it, and to make him dislike the preacher and the truth he speaks: or, on the other hand, he may commend the truth, and win the soul by the gracious words which proceed out of his mouth. This was the Master's way. Men will seldom be won to believe and love the truth, unless they believe and love the preacher. "Faith worketh by love."

Many of our readers will be greatly interested in the approaching marriage of Miss Emma Booth to Commissioner Tucker, the energetic superintendent of the Salvation Army work in India. The event derives a touching interest from the fact that it has been hastened at the special request of Mrs. Booth, who is in a very critical state of health, and who naturally desires that the marriage should take place soon, in order to ensure her participation, as far as possible, in her daughter's happiness. There is an earnest and loving hope, in which we heartily unite, that in this case the prayer of faith may save the sick, and that, if it be the will of God, this valuable life may long be spared.

The wedding will take place at the Congress Hall, Clapton, at 11 a.m. on Tuesday, April 10. We are requested to state that for friends who want comfortable seats, and are afraid of a possible crush at the doors, and who object to coming an hour beforehand, a thousand seats will be provided at 5s. each, which will be kept until 10.45, with admission by private entrance. Other seats are provided at 1s. each. None of the money so raised will be for the personal use of the wedded pair, but will go towards the £5000 to be raised for carrying on the work in the heathen world, and especially in India.

The authority of Mr. Darwin was very seriously impugned by a discussion on "Coral Formations," at the Victoria Institute last week. The theory which the great naturalist advanced was called in question by Dr. Guppy, R.N., who has, in the Pacific, devoted a long time to investigations into the nature of these formations. Mr. John Murray, of the *Challenger* expedition, Hydrographer to the Admiralty, and others, took the same line, which was generally supported by a communication from Professor Geikie. It is somewhat astonishing that a reputation for infallibility should have been accorded to the renowned "scientist," and should have been acquiesced in, without adequate evidence.

A Paris newspaper has published some startling figures, showing that even in the present time of peace the cost of the armies and navies of Europe is at the rate of £280,000,000 per annum, the Russian and the British (for Great Britain, and Ireland, and India) being by far the largest items. This huge expenditure would in itself be an argument in favour of arbitration, even if the existence of such vast military and naval establishments could be considered as anything but a temptation and an incitement to war.

We would commend to the attention of our readers an excellent little paper in *The Hospital* for March 10, under the heading of "Nursing in East London." The account which is given of the operations of the East London Nursing Society in the midst of the poor, "whose illnesses are often brought on, and oftener still aggravated, by hunger," is deeply interesting, and is very much more valuable than that "fine writing" about the East-end, of which, perhaps, we are having a little too much just now. Limited only by want of means, each nurse costing about £54 per annum for eight hours' actual service daily, the Society is doing a noble work, and it is to be hoped that the "necessity to supplement the skill of doctor and nurse," in many cases by food, will be provided for.

A correspondent writes:—

> It is to be hoped that the beautiful translation of the Swedish Marriage Hymn, given in your issue of the 23rd inst., may be added to our rather scanty collection of such, for it infinitely transcends them all in its true Gospel spirit.

A writer in a French weekly paper comments upon the fact that, whereas, a cowkeeper received two months' imprisonment for starving some cows, there are thousands of women working in London factories from seven o'clock in the morning until eight o'clock p.m., and that it is not unusual for laundry-girls to work until 2 a.m. He asks "cannot legal means be devised to regulate the pay and the conditions under which women work?" It does not say much for our nineteenth century Christianity that such an observer of the social condition of a large section of our labouring poor should find ground upon which to base a sarcastic remark as to the sacred principles which we "proclaim only to avoid fulfilling them." Wages of five-and-sixpence a week for prolonged toil can only mean one thing, and it may be that we spend nearly as much upon our Reformation Societies as it would cost to secure proper and fitting wages to the poor creatures who are now forced upon the midnight streets, by our false and sinful economic conditions.

The Home Secretary's reply in the House of Commons to Mr. Handel Cossham as to the disabilities of the Wesleyans at Harewood and Dunkeswick, Yorkshire, vividly calls to mind the condition of things when the Five Mile, another Conventicle Act, disgraced the English Statute Book. It is more surprising, however, that any body of people should have agreed to the conditions upon which, it appears, the Earl of Harewood permitted them to erect a chapel, those terms being:—

> (1) That no service is held during church hours; (2) that no Sunday-school is conducted at all, and no Bible-class held during church hours; (3) that the Sacraments of Baptism and the Lord's Supper are not administered at all.

It is just as wrong to accept such conditions as these as it is to impose them, for, after all, a few cottages or barns would hold the worshippers, who need have no fear of the penalties which followed their Puritan forefathers, and the promise of Christ, "Wheresoever two or three are gathered together in my name, there will I be in the midst of them, and that to bless them," will amply cover such gatherings.

It is announced that an active persecution is being directed against the Lutherans in the Baltic provinces of Russia, for opposing the efforts made to bring them under the power of the corrupt and superstitious Russo-Greek Church. After the end of the present year no Lutheran minister in Riga or Revel, and other towns, where the population is mainly German, will be allowed to conduct services in that language, and the Baltic Germans are to be prohibited from reading the Bible except in Russian. Considering how few of the Protestant pastors and congregations in these provinces understand Russ, such an arbitrary and intolerant proceeding cannot but provoke great indignation, and may possibly prove another disturbing element in European politics. Does it not also form an apt comment upon the announcement that a new convention has been made between Russia and the Pope, and that preparations are in progress for establishing diplomatic relations between that country and the Vatican—the avowed enemy of a free and open Bible.

The recent remark of Dr. Wainwright that the London press is honeycombed with Jesuitism seems to be only too true. The evil sometimes assumes a very subtle form. A recent critical notice of a picture, representing a group of nuns in a sacristy, speaks of them as "holy women, altogether lovely in their sweet feminine sanctity, and kept unspotted from the world." Such is the ideal, seductive conception of the blighting conventual life which has deceived so many hapless ones. Judging from what is known of the past annals of these institutions, and from the revelations now occasionally made, there is too much reason to believe that their walls hide untold misery and superstition, impurity and deceit, violence and crime.

CHURCH MISSION for the FALLEN.

THE annual meeting of this Mission was held on Monday week, at the Chapter-house, St. Paul's. Rev. Canon Gregory presided, the Bishop of Marlborough also being present.

In the report which was presented, the Committee alluded with satisfaction to the words of sympathy concerning the work of the Mission which the Bishop of London had expressed last year in his address to the members of the London Conference, when, in recommending the work to the sympathy of the Churchmen in his diocese, his lordship remarked that he "had satisfied himself that the work was well done." By the kind help received from the trustees of the East-end Mission Fund, a branch had been organised in the parish of All Hallowes, East India Docks. The Mission workers had, during the past year, taken in hand no less than 351 poor women, more than 200 of whom had been restored to their parents, or otherwise reclaimed from their life of sin.

Rev. Canon Gregory, after alluding at some length to the good work the Committee had been enabled to do, made an earnest appeal for funds to enable the work to be carried on and extended all over the Metropolis. Resolutions were subsequently carried affirming the great want supplied by the Mission.

WOMEN IN THE PULPIT.—The international council of women at Washington began its session on Sunday last with religious services in several churches, in which prominent women preached sermons.

BETHNAL GREEN FREE LIBRARY.—The twelfth annual meeting was held on Monday evening, at that institution, in London-street, E. Lord Brassey presided. Rev. Dr. Tyler (hon. sec.) read the report, which stated that the past year had been one in steady progress in all departments of the library. The evening classes showed steady progress. The number of persons attending the library, lectures, and classes was estimated at 42,000, making the total about 242,000. The attention of the committee had been drawn to a very eligible site upon which to erect a proposed new building, towards which Sir James Tyler had generously promised £1000. Lord Brassey said he viewed with the greatest satisfaction the evidences which were being shown on all sides of a growing fellow-feeling between the West-end and East-end, between class and class, and man and man. This institution was a very valuable and practical effort for the public good. His lordship alluded to the various kinds of educational work carried on, and earnestly hoped that the aims of the committee would be realised. The Hon. Mabelle Brassey distributed several prizes, which she had kindly given for the successful student in the various classes. Several friends spoke in support of the work.

JAFFNA COLLEGE.

AT a drawing-room meeting given by Lady Ashburton, on Monday afternoon, March 26, the Misses Leitch, missionaries from Ceylon, spoke of the work of the Jaffna College, securing as a result of the meeting nearly £500 in cash and promises toward this object.

The Misses Leitch are seeking to procure funds for a medical professor and a medical department in the Jaffna College. Fully to equip this department they hope to secure £6000 in England. A fully qualified physician, practising in the Mildmay Mission, has offered to go to Jaffna in the autumn. Contributions for this object may be remitted to our care. Misses Leitch will gladly give fuller information in regard to the work of this college or address drawing-room meetings, Sabbath-schools, Bible-classes, &c. Address care of Spicer Bros., 19, New Bridge-street, E.C.

MORMONS AND THE LAW.—A vigorous prosecution of Mormon polygamists has been commenced at Provo, in Utah, and sixteen Mormons have been sentenced each to six months' imprisonment and $500 fine for living with more than one wife, contrary to the Edmunds Law recently passed.

SOLDIERS' INSTITUTE, GIBRALTAR.—Mr. Geo. Holmes is carrying on a good work at this garrison town. The prescribed limits of the Rock render the soldier's life there one of peculiar monotony, and this makes him the more susceptible to the temptations which surround him. Hence the importance of an Institute to which he can repair at any time, to improve his mind and enjoy social intercourse free from the snares of drink and sin.

"BRIGHT EYES" AND HER HUSBAND.—Mr. Tibbles delivered a missionary address at Stoke Newington Presbyterian Church on Sunday evening, 25th inst., Rev. A. C. Alexander having conducted the usual service and presided. A large and attentive congregation listened to the powerful address of Mr. Tibbles, and the simple but touching appeal of "Bright Eyes," and the interest in the Christian work in which this worthy couple are engaged among the native Indian tribes of Western America was shown by a liberal addition to their funds.

SAILORS IN RATCLIFF HIGHWAY.—A sailors' tea meeting was held on Tuesday, last week, at the Seamen's Christian Friend Society's reading-rooms, in Ratcliff-highway. At the evangelistic service the chapel was crowded with seamen, many of whom gave splendid testimonies. At the close a number signed the pledge, and it is believed that it was also the hour of decision for some. This Society's chief object is the conversion of our seamen, and its work in London, and at its various Bethels, and Sailors' Rests on the coasts of Britain, has been greatly blessed during the past year.

Y.W.C.A., SOUTHPORT.—In connection with this branch of the Y.W.C.A. a very successful mission was recently conducted by Mr. Thomas Lydiatt, of the Liverpool Evangelisation Society. The meetings throughout, both those for preaching the Gospel and also the Bible-readings for Christians held every afternoon, were characterised by much solemnity and power. Many souls, says a correspondent, were awakened to see their lost condition without Christ, and some, we believe, were led into rest and peace. One day during the week a very practical and helpful conference on Christian work was held, when some valuable hints were given by Mr. Lydiatt. Such informal little conferences are very stimulating and encouraging to workers.

PROTESTANT LECTURES.—The last of Dr. S. Wainwright's course of four lectures at Exeter Hall, on the Protestant Commemorations of this year, was given on Monday evening to a large and enthusiastic audience. Dr. Campbell, M.P., of Glasgow, presided. The subject was "The Siege of Derry," and the graphic recital of the lecturer's narrative, extending over two hours and a half, was rapturously applauded. In the course of his remarks, Dr. Wainwright urged the people of these realms to insist on the conservation of Protestant truth, at whatever cost to political parties who truckle to the Roman Catholic vote. At the close, Mr. Thompson, secretary of the Protestant Educational Institute, invited young men to join the ranks of a league to be formed for upholding the truths of the Protestant faith.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

IV.—The First of the Pilgrim Fathers.

Gen. xii. and Heb. xi.

All through the history of mankind there has been a little band of men, in a sacred and unbroken succession, who have confessed that they were pilgrims and strangers upon earth. Not more certainly does the scallop-shell on the monument of the cathedral aisle indicate that he whose dust lies beneath once went on pilgrimage beyond the seas, than do certain indications, not difficult to note, betray the pilgrims of the unseen and eternal. Sometimes they are found afar from the haunts of men, wandering in deserts and in mountains, dwelling in the dens and caves of the earth, to which they have been driven by those who had no sympathy with their other-worldliness, and hated to have so strong a light thrown on their own absorption in the concerns of earth, and time, and sense. But very often they are to be found in the market-places and homes of men, distinguished only by their simpler dress, their girded loins, their restrained and abstemious appetite, their loose hold on gold, their independence of the maxims and opinions and applause of the world around, and the far-away look which now and again gleams in their eyes, the certain evidence of affections centred, not on the transitory things of time and earth, but on those eternal realities which, lying beneath the veil of the visible, are only revealed to faith.

These are the pilgrims. For them the annoyances and trials of life are not so crushing or so difficult to bear, because such things as these cannot touch their true treasure, or affect their real interests. For them the royalties and glories, the honours and rewards, the delights and indulgences of men have no attraction. They are children of a sublimer realm, members of a greater commonwealth, burgesses of a nobler city than any upon which the sun has ever looked. Foreigners may mulct an Englishman of all his spending money; but he can well afford to lose it, if all his capital is safely invested at home, in the Bank of England. How can a dukedom in some petty principality present attractions to the scion of an empire, who is passing hastily through its borders, as fast as steam and wealth can carry him, to assume supreme authority? The pilgrim has no other desire than to pass quickly over the appointed route to his home—a track well trodden through all the ages—fulfilling the duties, meeting the claims, and discharging faithfully the responsibilities devolving upon him, but ever remembering that here he has no continuing city, and seeks one which is to come.

The immortal dreamer, who has told the story of the pilgrims in words which the world will never let die, gives three marks of their appearance:—

First: "They were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them; some said they were fools, some they were Bedlams, and some they were outlandish men."

Secondly: "Few could understand what they said, they naturally spoke the language of Canaan; but they that kept the fair were the men of this world; so that from one end of the fair to the other they seemed barbarians to each other."

Thirdly: "But that which did not a little amuse the merchandizers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them, and if they called on them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*, and look upwards, signifying that their trade and traffic was in heaven."

Evidently this type of man was well known when that great dreamer dreamt, and long before. For the Apostle Peter wrote to scattered strangers (1 Pet. i. 1), and reminded them, *as strangers and pilgrims*, to abstain from fleshly lusts. And long before that day, in the sunniest period of Jewish prosperity, David, speaking in the name of his people, confessed that they were *strangers and sojourners, as were all their fathers;* and that their days on earth were as a shadow on the hills, now covering long leagues of landscape, and then hasting away, chased by glints of brilliant sun.

And, as we thus follow the genealogy of the pilgrims back, we can detect it in the earliest exodus of Israel, when Jehovah told them that even on their settlement in the Promised Land they were always to consider themselves *as strangers, and sojourners with Himself* (Lev. xxv. 23). Nor is this all; the source of the stream is higher yet. Away back still in the history of our race we may track it, until we come to that glorious life which we are now considering, and hail Abraham as the first of the Pilgrim Fathers; when he went from country to country, and "God gave him none inheritance; no, not so much as to set his foot on," and he dwelt in a tent with Isaac and Jacob, confessing, as he did to the sons of Heth (Gen. xxiii. 4), that he was a *stranger and a sojourner* in the earth, not having so much ground as would hold his dead.

We left the patriarch moving leisurely southwards, and thus he continued to journey forward through the land of promise, making no permanent halt, till he reached the place of Sichem, or Shechem, in the very heart of the land, where our Lord in after years sat weary by the well. There was no city or settlement there then. The country was sparsely populated. The only thing that marked the site was a venerable oak, whose aged arms in later ages were to shadow the excesses of a shameful idolatry. Beneath this oak on the plain of Sichem, the camp was pitched; and there, at last, the long silence was broken, which had lasted since the first summons was spoken in Chaldea, "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

He did not, however, stay there permanently, but moved a little to the South, to a place between Bethel and Ai, where, according to Dr. Robinson, there is now a high and beautiful plain, presenting one of the finest tracts of pasturage in the whole country.

Three things then engage our thought: the Tent, the Altar, and the Promise.

(1) The Tent.—When Abraham left Haran he was seventy-five. When he died, he was 175. And he spent that intervening century removing to and fro, dwelling in a frail and flimsy tent, probably of dark camel's hair, like that of the Bedouin of the present day. And that tent was only a befitting symbol of the spirit of his life.

He held himself aloof from the people of the land. He was amongst them, but not of them. He did not attend their tribal gatherings. He carefully guarded against intermarriage with their children, sending to his own country to obtain a bride for his son. He would not take from them a thread or a sandal-thong. He insisted on paying full market value for all he received. He did not stay in any permanent location, but was ever on the move. The tent which had no foundations; which could be erected and struck in half-an-hour; this was the apt symbol of his life.

Frequently may the temptation have been presented to his mind of returning to Haran, where he could settle in the town, identified with his family. Nor were opportunities to return wanting (Heb. xi. 15). But he deliberately preferred the wandering life of Canaan to the settled home of Charran, and to the end he still dwelt in a tent. It was from a tent that he was carried to lie beside Sarah in Machpelah's rocky cave.

And why? The question is fully answered in that majestic chapter which recounts the triumphs of faith. "Abraham dwelt in tabernacles, because he looked for the City which hath the foundations" (Heb. xi. 9). Precisely so, and the tent-life is the natural one for those who feel that their fatherland lies beyond the stars.

It is of the utmost importance that the children of God should live this detached life as a testimony to the world. How will people believe us, when we talk about our hope, if it does not wean us from excessive devotion to the things around us. If we are quite as eager, or careworn; quite as covetous or grasping; quite as dependent on the pleasures and fascinations of this passing world, as themselves, may they not begin to question whether our profession be true on the one hand, or whether after all there be a real city yonder on the other.

We must not go on as we are. Professing Christians are too much taken up in business cares, in pleasure-seeking, in luxury, and self-indulgence. There is a very slight difference between the children of the kingdom and the children of this generation. The shrewdest observer could hardly detect any in their homes, in the education of their children, in their dress, or in their methods of doing business. "They eat, they drink; they buy, they sell; they plant, they build; they marry, they give in marriage"; though the flood is already breaking through the crumbling barriers to sweep them all away.

Yet how is it to be altered? Shall we denounce the present practice? Shall we inveigh against the reckless worldliness of the times? This will not effect a permanent cure. Let us rather paint with glowing colours that city which John saw. Let us unfold the glories of that world to which we are bound. Let us teach that even here, the self-denying, resolute, and believing spirit may tread daily the golden pavement, and hear even the symphonies of angel hearts, and surely there will come into many a life a separateness of heart and walk which shall impress men with the reality of the unseen, as no sermons could do, however learned or eloquent.

(2) The Altar.—Wherever Abraham pitched his tent, he built an altar. Thus the Pilgrim

Fathers, on the shores of the New World, set up their altars of worship even before they reared their homes. And long after the tent was shifted, the altar stood to show where the man of God had been.

Ah! it would be a blessed token of our religious fervour if we could set up altars in every house where we pass the night, and in every locality where it might be our hap to live, setting the example of private and family prayer, which would live long after we had passed away. If we would only dare to do it, the very Canaanites would come to revere the spot where we had knelt, and would hand on the sacred tradition, stirring coming generations to kneel there also, and call upon the name of the Lord.

Let us also remember that the altar means sacrifice, whole burnt-offering, self-denial and self-surrender. In this sense the altar and the tent must ever go together. We cannot live the detached tent life without some amount of pain and suffering, such as the altar bespeaks. But it is out of such a life that there springs the most intense devotion, the deepest fellowship, the happiest communion.

If your private prayer has been lately hindered, it may be that you have not been living enough in the tent. The tent life of separation is sure to produce the altar of self-denial and of heavenly fellowship. Confess that you are a stranger and a pilgrim on the earth, and you will find it pleasant and natural to call on the name of the Lord. We do not read of Abraham building an altar, so long as he dwelt in Charran; he could not have fellowship with God whilst living in open disobedience to Him, or as long as he was ensconced comfortably in a settled life. But out of the heart of the real pilgrim life there sprang longings, desires, and aspirations, which could only be satisfied by the altars which marked his progress from place to place.

But Abraham's altar was not for himself alone. At certain periods the whole clan gathered there for common worship. A motley group that, when slaves bought in Egypt or Ur mingled with those born in the camp; when children and parents, young and old, stood in silent awe around the altar, where the patriarch stood to offer their common sacrifice and worship. "I know Abraham," said God, "that he will command his children and his household after him." He, in whom all families of the earth were to be blessed, practised family religion; and in this he sets a striking example to many Christians whose homes are altarless. Would that Christians might be stirred by the example of the Patriarch to erect the family altar, and to gather around it the daily circle of their children and dependants, for the sweetening and ennobling of their family life! Many an evil thing, like the gargoyles on the cathedral towers, would be driven forth before the hallowing influence of praise and prayer.

(3) The Promise.—"Unto thy seed will I give this land." As soon as Abraham had fully obeyed, this new promise broke upon his ear. And it is ever thus. Disobey, and you tread a path unlit by a single star. Obey, live up to the claims of God, and successive promises beam out from heaven to light your steps, each one richer and fuller than the one before. Hitherto God had pledged Himself only to show the land; now He bound Himself to give it. The separated pilgrim life always obtains promises.

There was no natural probability of that promise being fulfilled. "The Canaanite was then in the land." Powerful chieftans like Mamre and Eshcol; flourishing towns like Sodom, Salem, and Hebron; the elements of civilisation—all were there. The Canaanites were not wandering tribes. They had settled and taken root. They built towns and tilled the land. They knew the use of money and writing; and administered justice in the gate. Every day built up their power, and made it more unlikely that they could ever be dispossessed by the descendants of a childless shepherd.

But God had said it; and so it came to pass. "The word of the Lord standeth for ever; the thoughts of his heart to all generations." I know not what promise may be overarching your life, my reader, with its bow of hope; but this is certain, that if you fulfil its conditions, and live up to its demands, it will be literally and gloriously fulfilled. Look not at the difficulties and improbabilities that block the path, but at the might and faithfulness of the Promiser. "Heaven and earth may pass away, but his words shall not pass away." Not one jot or tittle shall fail. And promise after promise shall light your life, like the lighthouses at night along a rocky coast.

SERMON-LANE MISSION.

The annual meeting of the friends of this Institution was held at Myddleton Hall, Islington, on the 19th inst. The chair was taken by Sir Albert Rollitt, M.P., supported by Revs. Gordon Calthrop, Bridgeman, and Clegg (Wesleyan Minister), Mr. Kirk (of the Ragged-school Union), Messrs. Lamont, Matthew, and W. Haig-Miller, and others.

The report read by Mr. Cooksey, recorded, as usual, a vast amount of work carried on at this "Manufactory of Happiness," as Sermon-lane Mission has been well called. We remember reading that Rowland Hill said that when Thomas Cranfield, the humble philanthropist of Southwark, used to call upon him and detail the various works of Christian love in which he was engaged, he felt confounded at his own unprofitableness. In like manner, a man with time and talent unemployed, might well have blushed as he listened to the apparently interminable catalogue of useful labour in operation at Sermon-lane. The report spoke of the Gospel services commanding even on a week night an attendance sometimes of 200; of careful visitation of the sick; of overflowing Sunday-schools, of Bible-classes, sewing classes, savings banks, institutes for young men and young women, Gospel temperance meetings, maternity clubs; of dinners to poor boardmen; of midnight meetings for the fallen, and of excursions of happy children, and mothers, and teachers to rural glades, presenting country sights, and sounds, and odours, very different from those in Sermon-lane.

Much gratitude was expressed at the almost miraculous restoration to health of Mr. George Fuller, the superintendent of the Mission, from an illness brought on by his labours among the poor, and in which his life had been for a time despaired of. It was considered a marked answer to the prayer that had been poured out for him.

The state of the Mission was the subject of many congratulatory remarks from the various speakers, Sir Albert Rollitt in particular emphasising his approval of its various schemes.

We should not omit to add that Mr. Lewis, the honorary treasurer, showed a balance of £3 in hand; which, although a satisfactory feature, as showing the Mission to be clear of debt, yet indicated that its funds now required replenishing at the hands of its friends.

NOTES FROM THE NORTH.

DR. SOMERVILLE'S RETURN.

After being absent from Glasgow for over six months, on an extensive evangelistic tour in Austria and Hungary, Dr. Somerville returned in safety on Monday week. He made his first appearance last Thursday evening when he presided at the induction meeting of Rev. Thomas Adamson to Anderston Free Church. Although feeling rather fatigued by his long tour, the venerable evangelist looked remarkably well, and addressed the meeting with all his accustomed fire and vigour.

EDUCATION OF JEWISH WOMEN.

Dr. Elder Cumming stated at the annual meeting of the Glasgow auxiliary of the Ladies' Association for the Christian Education of Jewish Females that there are five stations in the East connected with the Society, at each of which a lady missionary is working specially among Jewish women and girls. The schools in Smyrna and Salonika have 100 and 166 scholars respectively; at Alexandria there are two schools with 275 scholars; and at Constantinople there are 163 girls under education. It is remarkable that most of the Jewish children are girls.

MISS JANES IN GLASGOW.

A largely-attended meeting of ladies was held in the Christian Institute last week, to hear an address from Miss Janes, secretary to Miss Ellice Hopkins, on prevention and rescue work. She said there was a close connection between the temperance and social purity movements, as the vices they combat go almost hand in hand. After emphasising the importance of rescue-work, Miss Janes spoke of the still greater importance, as well as hopefulness, of preventive work. She warmly advocated the founding of working girls' clubs and similar agencies in Glasgow, whereby young girls might be shielded by having their leisure hours profitably employed. It was with deep regret that the meeting learned of the completely prostrate state Miss Hopkins is in at present.

REV. J. M'NEILL AS AN EVANGELIST.

In view of the remarkable success attending the labours of Rev. John M'Neill, of Edinburgh, a proposal has been made that the Free Church Home Mission Committee should petition the General Assembly to loose him from his present charge and appoint him for a term of years as Church evangelist for Scotland. The proposal is favourably entertained, and it has been remitted to a smaller committee to consider the matter and present a report to the next monthly meeting. Considering that steps are being taken to provide Mr. M'Neill with a tabernacle large enough to hold the crowds which attend his ministry at Edinburgh, it is probable this proposal will encounter opposition in some quarters, but there is no doubt that Mr. M'Neill is admirably suited for the work to which it is contemplated that he should devote himself.

A CHRISTIAN POLAR MISSION.

During the winter several meetings were held in Dundee to discuss a proposal to found a British Christian Polar Mission, but as public interest in the scheme waned before many subscriptions had been obtained it was abandoned. A number of Dundee gentlemen, however, have purchased a barque which they propose shall make a combined commercial and missionary expedition to the Arctic region. The vessel is to sail from Dundee in July, and, after taking in a crew of Eskimos in Cumberland Gulf, will proceed northward to Pond's Bay. Mr. J. F. Davidson, of Dundee, who has made frequent voyages to the Arctic regions, is to accompany the expedition for the purpose of making the natives acquainted with the teachings of Christianity. It will depend on the report brought home by the voyagers whether the proposed Polar Mission shall be carried out.

OUR OPIUM TRADE WITH CHINA.—On Wednesday last week Rev. Goodeve Mabbs gave an address on the opium question, in the lecture hall of Highbury Chapel, Bristol. Rev. Arnold Thomas presided, and there was a large attendance. Much interest was evinced in the address, and several questions were asked at the close. On Friday Mr. Mabbs gave an address in the lecture hall of Redland-park Chapel, Bristol. Rev. Urijah Thomas was prevented by indisposition from presiding. Questions were asked at the close of the meeting. Rev. J. S. Fordham lectured at Beverley on Thursday to an appreciative audience.

For the Young.

A WALK IN DELHI.

BY AUNT HELEN.

A Letter to Katie her Niece in England.

(Concluded.)

The whole street presents a gay and brilliant appearance in the bright sunshine. The natives of India delight in bright colours. There is a group of lads returning from college, with pink turbans and yellow coats. Others with pale green turbans and blue coats. Bright colours are everywhere.

The shops on this side are those of tinsel merchants and dealers in gold and silver lace and braids. Here is a dealer in filoselle embroidering silk. When you buy a skein of filoselle you notice that it separates easily into twelve distinct threads. That boy has twelve spools on his frame, each closely wound with a single filmy thread of silk. He takes the end of each thread in one hand, and winds the whole twelve on to the frame which he holds in the other hand, cutting the silk carefully into lengths, and deftly knotting them into skeins as he goes on.

The most costly goods, such as shawls, jewellery, &c., are not exposed for sale in these shops, but are kept in inner rooms. Motee Ram, Chotee Lal, Kishun Chund, and other merchants are continually running out to ask us to come in and look at their goods. They have splendid specimens of Oriental embroideries, filagree work, lace, and jewels, as well as exquisite paintings on ivory. But we shall find it more instructive to continue our walk, and observe the common things around us, all wonderfully new and strange.

Did you notice those gratings at intervals along the causeway? They are coverings to the water supply. There is a water-carrier drawing up water with a leather bucket, and pouring it into the goatskin which he wears slung over his shoulder. It is a real goatskin, with just the head and legs cut off, and sewn up all round. There is no water laid on to the houses here. The beesty, as he is called, goes into the houses, and fills the waterpots and the baths from his skin. He waters the plants in pots, and the roads, swinging himself round and squirting the water from the neck of his goatskin as he goes along. He is a Mohammedan; a Hindu would consider himself defiled by touching the skin of a dead animal. The Hindus use the large stone waterpots, with sometimes a tin or wooden bucket to lower into the well. In the evening lots of women may be seen coming to the wells with their waterpots on their heads like Rebekah of old and the woman of Samaria.

How few women we see! Very few in comparison with the numbers of men, and these of the lowest class. The ladies pass their lives in purdah, literally, "behind a curtain." They never show themselves openly in the streets. If they have occasion to go out they ride in one of these bamboo palkees, looking like a box made of straw matting, and carried on a pole between two men. We have passed several, but it would never strike you that there would be a woman inside. Now and then we meet a purdah woman on foot, gliding along like a ghost, enveloped entirely in one long white garment, with eye holes barred over with lace work. You think you would rather be a poor woman in India than a rich one! A woman of any class is a slave to her husband. It is only the Gospel of Christ that gives true liberty to woman, and makes her the helpmeet instead of the slave of man. See what laborious work the poor women do. Here comes one with a huge log of wood on her head. They carry immense weights on their heads. Here are some women mixing mortar and others carrying bricks. Men do all the washing and sewing. This is a dhuzies' shop. He is making one of those handsome silk tunics worn by native gentlemen. He would make you a frock to any pattern as nicely as a dressmaker at home. Many of these shops are workshops.

There are lots of shoe shops in the Chandui Chowk. The natives all wear slippers this cool weather. They seem a sensible shape, if rather fantastic. The back of the heel slants upwards to the shape of the foot, and the toe ends in a point. Green and red toes and red with green toes seem the favourite colours. Here is a pair that would fit you, will you have them? Here is a pretty pair like the little girls in the zenanas wear, with gilt embroidered toe-pieces. We will buy those for Lucy. We will get some of those little round caps for the boys. Here is a lad sitting on the ground with caps of all sorts around him, fine white muslin neatly worked in sprigs and sprays, pretty colours in sateen and coloured muslins embroidered with tinsel.

Here is a shop placarded with familiar signs—the master speaks a little English, and supplies English goods, jams and pickles, Cadbury's cocoa, Huntley & Palmer's biscuits packed in nice little airtight boxes, from which they turn out as crisp and sweet as if they were just made, candles and matches, ink and paper, thimbles, string, and teapots, all English.

A great many English tourists come to the Chandui Chowk for presents to take home with them. Many of the shops have English signboards to attract them. I think this sign of Bhagwardas' is the most interesting:—

FROM THE SHOP OF BHAGWARDAS OFTEN
EUROPEAN GENTLEMEN PURCHASE ARTICLES AS
CURIOSITY OF INDIA FOR ENGLAND.
SPEAKS TRUTH.

Here is a professional writer with his paper and ink spread on the ground under the tree. The man by his side is explaining the sort of letter he wants him to write.

Now we are at the end of Chandui Chowk; just cross the road and behold this busy scene. This is the corn market. See how the street is crowded with people, while the pavement on each side is occupied by the heaps of corn and grain of every kind. Numbers of men, women, and children are occupied in grinding, sifting, and sorting. The sifters use a sort of wicker dustpan, and shake it high above their heads. All are busy, yet they look quite pleased to see us interested in their work. We have quite a job to thread our way among the crowds of people and animals that throng the roadway, but there seems none of that heedless rush that one meets in English towns. Everybody makes way for us as we thread our way among the buffaloes, bullock carts, ekkas, with here and there a goat or a camel that, with the people, go to make up the living throng.

We will return by way of the Queen's Gardens, which are prettily laid out, and run behind Chandui Chowk nearly as far as the fort. Here are the monkeys and squirrels again in abundance. Is not the shade refreshing? You thought all the trees in India were palm trees, did you! In North India the palm is the least common of trees. There are a few here, but the habit and growth of most of these trees resemble more that of our English oaks, elms, and beeches. It is the plantain, with its broad pale-green leaves, that gives an Oriental aspect to the foliage.

Come this way and see the animals. Here are fierce tigers—we would rather meet them here than in the jungle—leopards, hyenas, large black bears, waterfowl, and what not. You may go as close as you like to that large elephant, he is not alive. He is a huge stone monster of uncertain age brought from a distant city by Shah Jehan, a celebrated king of Delhi, who lived two hundred years ago. He placed the monster in front of his palace, where it was afterward shattered to pieces by the army of an invading enemy. It lay in ruins for many years, till the British Government had the pieces collected, built up again, and placed here. This large red building is the Institute, and stands near the principal entrance gates. It contains a museum. We will just peep in and see Shah Jehan's cash-box and chairs. The cash-box is very curious, overlaid with silvered glass, and ornamented with tiny paintings. Here are some beautifully carved ivory goods. The miniature of the bullock carriage is very good. These ugly figures are images of heathen gods. Is it not strange that a people who can make such beautiful things should carve such frightfully ugly images to represent their gods. They look more like the embodiment of hate and terror than objects of adoration and love. Although the Gospel has been preached in Delhi since 1810, the great mass of the people are still in the darkness of heathenism. At the hour of sunset you may still see the Mohammedan practising his genuflections towards the west. And as we go about we meet the Hindus with their caste marks painted on their foreheads, and their little boys with their heads shaved, in token of a vow; while everywhere are these dirty little Hindu temples, with their ugly images covered with offerings of flowers. India needs thousands of missionaries yet, men and women who are ready to take a new departure, and live self-denying lives among the people, showing them by example as well as precept what Christianity really is.

Now I hope you have enjoyed your walk, and will remember all you have seen.

CHILDREN'S SPECIAL SERVICE MISSION.

A most blessed fortnight of work amongst the young at Haverstock-hill, London, was concluded on Monday week by an affecting farewell meeting, addressed by several leading friends of the Mission. The services were opened on Sunday morning, March 4, by Rev. Duncan Sillars, who preached a special discourse to parents on the conversion of the young, based on Matt. xxi. 16. At the first children's service the Presbyterian Church was crowded, and at the subsequent seventeen meetings the attendance was large. At every meeting there were decisions for Christ. On the second Sabbath of the work the Wesleyan Chapel had to be secured, and over eleven hundred children attended one service.

Mr. Josiah Spiers was the principal speaker at all the meetings. The range of the Society's work is a very wide one, as was indicated by an incident related by Mr. Spiers as to the attendance of the present Crown Prince of Germany at the Sea-side Services held on the Promenade at Ilfracombe in 1878. The families of Haverstock-hill will not soon forget this Mission, for many of their dear children are now "safe in the arms of Jesus."

Mr. Martin J. Hall, Stockwell Orphanage, March 26—29, at 6.45; Camberwell, April 9—13; Mr. H. Hutchinson, Mission Hall, Phythian-street, Liverpool, April 9—13; Altrincham, Cheshire, April 14. Mr. E. Arrowsmith, Lausanne, March 23—27; and on Continent for two months. Messrs. Lidstone and Hutchinson, Ipswich, April 17—19. Mr. T. Lewes Sayer, Union Church, Tooting, March 30 to April 4; Sutton, April 8—13; Kilburn, April 16—20; Stockwell Orphanage, April 23—26; Romford, April 29 to May 4. Mr. Josiah Spiers, Wakefield, April 24 to May 4; Park Chapel, Camden Town, May 6—20. Mr. George Banaster, Dorking, April 21—30.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 1, John xx. 1—18; Monday, April 2, John xx. 19—31; Tuesday, April 3, John xxi. 1—14; Wednesday, April 4, John xxi. 15—25; Thursday, April 5, Isaiah xl. 1—11; Friday, April 6, Isaiah xl. 12—20; Saturday, April 7, Isaiah xl. 21—31.

WHAT TO PREACH.—At the monthly conference of the South London Auxiliary of the Open-air Mission, held last week, and presided over by Colonel Macgregor, A.D.C., Mr. Algernon C. P. Coote gave on address on "What we preach," containing some admirable Scripture teaching, thus summarised: (1) Christ crucified, (2) Christ risen, (3) the Word, (4) the kingdom of God, (5) repentance, (6) forgiveness of sins, and (7) peace by Jesus Christ.

The Christian.

MARCH 30, 1888.

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Homes of Hope,

4, 5, & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted from their previous good character and position to mix with others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case where it is possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent, that every shilling has been spent.

Bankers—LONDON AND WESTMINSTER BANK (Bloomsbury Branch), 218, High Holborn.

HENRY THOMPSON, ESQ., *Treasurer*,
38, Mincing-lane, E.C.
WM. HORNIBROOK, *Secretary*,
17, Bloomsbury-st., Oxford-st., W.C.

Children's Special Service Mission.

THE NINTH ANNIVERSARY OF THE
CHILDREN'S SCRIPTURE UNION
WILL BE HELD (D.V.) IN
Exeter Hall, Strand,
(LOWER HALL,)
On THURSDAY, APRIL 5, 1888.

In the AFTERNOON at THREE o'clock,
Rev. EDWARD A. STUART, M.A.
WILL PRESIDE.

In the EVENING at HALF-PAST SIX o'clock,
Rev. F. B. MEYER, B.A.
WILL PRESIDE.

MRS. EVERED POOLE
Will give an Address to Scripture Union Workers, and other Addresses will be given by different Friends.

Office—13, Warwick Lane, Paternoster Row, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.
ESTABLISHED 1822.

President.
HIS GRACE LORD PLUNKET, ARCHBISHOP OF DUBLIN.

Offices:—27, Lower Pembroke-street, Dublin;
And 9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
CAPTAIN JAMES KEARNEY WHITE.

Notice.—The friends of this Society are requested to send in all Subscriptions, Donations, and Collections, as the year's accounts will be closed as soon as possible. Address to Captain J. KEARNEY WHITE, Secretary. Offices: 7, Lower Pembroke-street, Dublin; and 9, Paternoster-row, London; or Office of "THE CHRISTIAN."

GIBRALTAR.

THE SOLDIERS' INSTITUTE, GIBRALTAR.

Founded 1876.

The New Institute at Gibraltar for Soldiers and Sailors was opened in September last. The attendance has greatly increased since then. During the past eleven years of its operations in another building, God has owned and blessed the work to the real conversion of several. It is, moreover, the only resort out of Barracks in this large garrison town (containing 5,000 British troops) where the men can obtain refreshments without the temptation of intoxicating drinks.

The entire cost of the Building, including the site, amounted to £3808. Of this sum £150 is still needed to clear the Building Fund of Debt.

Any Offerings towards this deficit, or Annual Subscriptions towards maintaining the present Institute, will be gratefully received and acknowledged in "THE CHRISTIAN;" or by the Hon. Secretary and Treasurer, COL. H. S. CLARKE, 6, Berkeley-terrace, Wimbledon.

"Hitherto hath the Lord helped us."

◆ ◆ ◆

FIFTY-THREE years have elapsed since the establishment of the SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST. It was formed for the purpose of giving instruction to women in the Zenanas of *India*, and in their own homes in *China*. Thus it is the oldest Zenana Society in existence. It was found impossible then to carry the object of the Society into effect, for the doors of those prison-homes were locked and double-barred. The Committee, therefore, while biding their time, turned to School-work, finding it more practicable to collect and to teach children, especially of the lower classes, than to reach those of more mature age and of higher social position. Beginning with Schools in *India* and *China*, the work of the Society was subsequently extended to other countries also, and now includes *Japan, the Straits, Africa, the Levant, and Persia.*

The object of the Society has been strictly evangelistic—that of carrying the Gospel to the homes of the East. To this end, *education* was felt to be of great importance, in order that those who should be reached by these missionaries might each be carefully instructed in the truths of the Christian religion, enabled to read the Word of God for herself in her own tongue, and qualified to impart her knowledge to others. Thus the object of the Committee included evangelisation, education, and training in teaching.

The work of the Society may be thus briefly summed up:—Zenana Missions; Medical Missions; Village Missions; work among the crowds assembling at native festivals; house and hut visiting; boarding, day, infant, and Sunday Schools; Bible and sewing classes; training native Zenana missionaries, district visitors, school-mistresses, and Bible-women; mothers' meetings; also branches of the Bible and Prayer Union, and of the Young Women's Christian Association.

The souls that have been given to the Society's missionaries for their hire, out of many nations and kindreds and people and tongues, are not to be counted by human arithmetic. There are thousands now gladdening the hearts of those who led them to the Saviour, adorning His doctrine and working in His service.

"This is the Lord's doing, and it is wonderful in our eyes."

The Committee very earnestly appeal for funds to enable them to carry on, and to extend, their various operations.

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SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

President—THE MARCHIONESS OF AILSA.
Hon. Secretaries—Miss ELLEN RUTT, Lower Clapton, N.E.
Miss L. HOPE, 7, Ovington-gardens, S.W.
Secretary—Miss WEBB, 267, Vauxhall Bridge-road, S.W.
Cash Secretary—Miss TAIT, 68, Wilberforce-road, N.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from M. S., 2s. 6d.; Cambridge, 5s.; Hastings, Clothing for needy one. Rations of Food to Hungry Children. Infant Day Nursery. Free Ragged Day Schools. Boys' Industrial Classes. Meetings, Classes, and Tea Room for Young Women and Elder Girls. Mothers' Meetings. Mission to Inebriate Women. Bible Classes for Men, for Women, for Young People. Temperance Meetings. Lodging House Services. Room to Room Visitation. Evangelistic Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 65, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

MAIDSTONE CHURCH DEACONESSES' HOME.—The Committee of the Church Deaconesses' Home have vacancies for resident Ladies, either as workers, or for training, on payment. Further particulars on application to the HEAD DEACONESS, Boxley-road, Maidstone.

WOMEN'S MEDICAL MISSION, Midwifery Branch, 143, Clapham-road. Monthly Nurse, disengaged April 15 next. Appointments in town at a day's notice.

SECRETARY, M. M. Branch, as above.

HASTINGS.—Easter Holidays.—A Sale, with Show of Dolls in costumes of many nations, dressed by an Indian Missionary, an invalid member of the D.P.U., and others, will (D.V.) be open on April 4 and 5, from 12 o'clock, for the benefit of the Young Servants' Training Home, Mount Hermon, Ashburnham-road, at the Central Hall, 7, Bank-buildings. £100 needed. Girls will illustrate Miss Headdon's Toy Teaching of Housewifery with songs.

THE CANCER HOSPITAL, Free (founded 1851), Fulham-road, Brompton.—Subscriptions will be most thankfully received for this Hospital, which is free. Bankers, Messrs. Coutts & Co., Strand, W.C.—W. H. HUGHES, Secretary.

RESCUE WORK IN POPLAR.

A Three Days' Sale of Needlework

Will take place (D.V.) in the Town Hall, Poplar, on the 25th, 26th, 27th April, for the benefit of the above work, carried on at Manor Cottage, Kerbey-street, Poplar.

COMMITTEE:

Mrs. F. A. BEVAN, 59, Princes-gate, S.W.
Mrs. CORNER, Manor House, East India Dock-road.
Mrs. HENRY GREEN, Cherry Orchard, Old Charlton.
Mrs. MARSH, 71, East India Dock-road.
Mrs. C. NEIL, St. Matthias' Parsonage, Poplar.
Miss BRAY, The Rectory, Shadwell.
Mrs. WILKES, Manor Cottage, Kerbey-st., Poplar.

Contributions of Needlework, Plain and Ornamental, Clothing, and articles of all kinds suitable for sale, are earnestly solicited, and will be thankfully received at Manor Cottage, as above.

A Working Party commences at Manor Cottage on Wednesday, 9th February, 1888, and will meet each succeeding Wednesday till the Sale. Any Lady wishing to join it will be cordially welcomed. Hours, from 3 to 5.30.

A LAUNDRY is being started by an experienced worker, with the object of teaching young destitute girls, to fit them for usefulness, and thoroughly train them for service. Price list on application to the LADY SUPERINTENDENT, Somerset Laundry, 4, Glaucus-street, Devons-road, Bow, E. Contributions towards covering initiatory expenses will be gratefully received. Reference kindly permitted to Mrs. Henry Varley, Miss Ellice Hopkins, and others. Vacancy for four girls.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

NEED & REASONS FOR ASKING.

NEED.—A House with lower rooms large enough to hold meetings in—Gospel Meetings, British Women's Gospel Temperance Meetings, &c.; Class and Committee Rooms. Upstairs: Rooms for occasional Visitors, Tired Workers, &c.; and perhaps as a permanence for some whom the Lord has laid aside from active work.

REASONS FOR ASKING.—*1st.* Because the present Rooms to let in Bristol for these purposes are very expensive, and quite beyond most societies' funds; mostly too large or too small; very noisy, from being near to the trams. *2nd.* Because two Houses are now being offered for Sale, in capital positions, with good rooms. *3rd.* Because the words of the Lord Jesus to His disciples were, "Hitherto ye have asked nothing *in My Name;* ask, and ye shall receive" (John xvi. 24); and again, "WHATSOEVER ye shall ask the Father *in My Name* He will give it you" (John xvi. 23).

The Lord has indeed blessed the Work here, which makes the workers bold to claim His promise, and ask those of His servants who have been given abundance of this world's riches to help in the good work.

It is calculated the amount needed will be about **£4,500**; which will secure the House, with some Furniture, and enable the start to be made free of debt. Any Donations will be most gratefully received and acknowledged, as well as further particulars given, by MARGARET M. LURY, Bellevue, Upper Redland, Bristol; or may be sent to MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C.

THE BETHSHAN, LEEDS.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30, Thursdays, 7.30 p.m. Friends desirous of benefiting by the teaching, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Belle Vue-road, Leeds.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families.—Contributions in money or clothing will be gratefully acknowledged by the Committee. A few old dresses are much needed.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

RESCUE WORK IN PIMLICO.—A Lady interested in the Salvation Army, is anxious that the Home in above neighbourhood should be more widely known as an addition to Mrs. BRAMWELL BOOTH'S other Rescue Homes, particulars of which will be found in Saturday, March 3, edition of *Pall Mall Gazette.* Funds are much needed to carry on this good work, both at the principal Receiving Home, 259, Mare-street, Hackney, E., and also Pimlico. Any article of Clothing would be most gratefully received at either of above Homes, for the use of Girls.—Pimlico address, Mrs. FROST, 33, Cumberland-street; or the Hon. Mrs. BURROUGHES, 5, Sloane-terrace, S.W., would gladly receive the above.

Educational.

MORAVIAN EDUCATION.—Fairfield Boys' School, near Manchester. Established 1790.—For terms and all particulars apply to the Rev. W. J. BIRTILL.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS EASTBOURNE. Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

FINISHING SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken. — Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. First term commenced January 18.—Apply for particulars to

Miss OSBORNE, Ockbrook, Derby.

EDUCATION IN FRANCE.—Pension Protestante, highly recommended by English and French clergymen. Excellent Christian education. Good accent. Terms moderate.—For references and particulars apply, Mademoiselle MOLLARD, St. Quentin, Aisne, France.

BOURNEMOUTH EDUCATIONAL HOME FOR BOYS.—First-class masters and governesses, resident and visiting. Children from India receive special care and home comforts. A few little Girls received to educate with the Principal's own daughter. Terms and references on application to Mrs. HOLLIS, Moorlands School, Westbourne, Bournemouth.

EXETER.—Rougemont School, 5, Bradninch-place, Principal, Miss WREFORD.—Pupils prepared for Oxford, Cambridge, and Trinity College Examinations. Careful Christian training. Home comforts. Terms moderate.

CHRISTIAN HOME. — First-class teaching. Boys between 7 and 14. Great success. Highest references. £48 per annum.—SEXTUS, M.A., care of Alfred Denny, 304, Strand, W.C.

MORAVIAN LADIES' SCHOOL, Bedford.—Accommodation for thirty boarders and eighteen day scholars. Pupils prepared for Cambridge Local and R.A.M. examinations.—For terms and all particulars, apply to Miss SEIFFERTH, Principal.

OXFORD.—Two vacancies in first-class School, upon greatly reduced fees, to Daughters of Gentlemen. Special advantages in science, language, and art. University masters. Teaching Evangelical. Reference kindly permitted to Rev. Canon CHRISTOPHER.

PRINCIPAL, Ascham School.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.

B., The Ferns, Duffield, Derby.

A LADY (Widow of an Officer), highly recommends an excellent School for the Daughters of Gentlemen, where her two daughters are completing their education. She can speak confidently and gratefully of the benefits they have received in mental culture, physical health, and sound Christian training, and will be gratified to reply to any parents seeking such information.—Mrs. H. C. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

MALVERN, FONTHILL HIGH-CLASS SCHOOL FOR GIRLS. Careful training and home comforts. Resident English and foreign governesses. Visiting professors. Vacancy for a student on half terms.—Principals, the Misses GEATER.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

SWITZERLAND.—A Lady wishes to recommend a happy Christian home in Lausanne, where a few young Ladies are received on moderate terms, and arrangements made that they should have every educational advantage.

Mrs. DE CARTERET, Les Magnolias, Lausanne.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

ASHLEY HOUSE, Cobourg-place, Hastings.—Mrs. MATTHEWS, Principal. At this school, open for young children, a thorough Christian training is given. Children also received during the holidays. Pupils enjoy every home comfort. Terms on application. References permitted to Rev. E. A. Stuart, and other clergymen.

HAPPY HOME for ten Girls. Thorough teaching; special music. Two vacancies. Governess-Pupil required. 1½ hours by rail from London.—Macaulay House, Cambridge.

HAPPY GERMAN HOME and family life, with best educational advantages, for two children or young Ladies. References kindly permitted to Mrs. Bedford, Keyworth, Derby.

Miss WALKER, 58, Dingwall-road, Croydon.

AN OFFICER, whose daughter has been eight years in a first-class Christian School at seaside, is anxious to recommend the same to parents seeking a happy home, upon moderate terms. Inspector-General MacEwan, Hon. Physician to the Queen, Westville, Chaucer-road, Bedford.—Prospectus from PRINCIPAL, 5, Sussex-place, Southsea.

HANWORTH HOUSE, Weston-super-Mare.—Educational Home for the Daughters of Gentlemen.—Mrs. CHARLES NASH receives a limited number of Pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Efficient resident governesses and visiting professors. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, the Rev. Prebendary Hunt, M.A., Weston-super-Mare, &c. Prospectus on application.

A LADY WISHES to recommend an old-established School for the daughters of Gentlemen, situated in one of the healthiest suburbs in the south-west of London. Large modern house, with good garden and tennis court. The Principals, who belong to the Evangelical Church of England, take great interest in the religious and moral training of their pupils, giving them also a sound education, combined with home comforts. Resident foreign governess, visiting masters.—For prospectus, apply to

Mrs. SPENCER, 14, Beauchamp-place, Brompton.

LUCTON SCHOOL, HENFIELD, (near Brighton). Home School for Girls. Every educational advantage of High Class schools, based on Christian principles. Boys also received, with entirely separate supervision, under the care of Mr. E. J. H. Churcher, M.R.C.P., and F.S.Sc. London. Great experience with foreign pupils. From five guineas per term. References.—Address,

LADY PRINCIPAL.

BRIGHTON.—A few vacancies in a High-class School for Girls. Healthy and pleasant situation. Home comforts. Every educational advantage. Professors in attendance. Terms moderate.

Misses NORTON, Farndon House, Stanford-road

HIGH-CLASS SCHOOL for Girls.—Comfortable home, careful Christian training, and thorough teaching. Successful preparation for public examinations. Vacancy for Kindergarten student.

Miss BASTIN, Glebe place, Stoke Newington, N.

PREPARATORY SCHOOL.

COMBE LODGE, COMBE DOWN, BATH.
To be opened (D.V.) after Easter
By CHARLES HOWARD, M.A.
Of Corpus Christi College, Cambridge.
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(*Continued on page 38.*)

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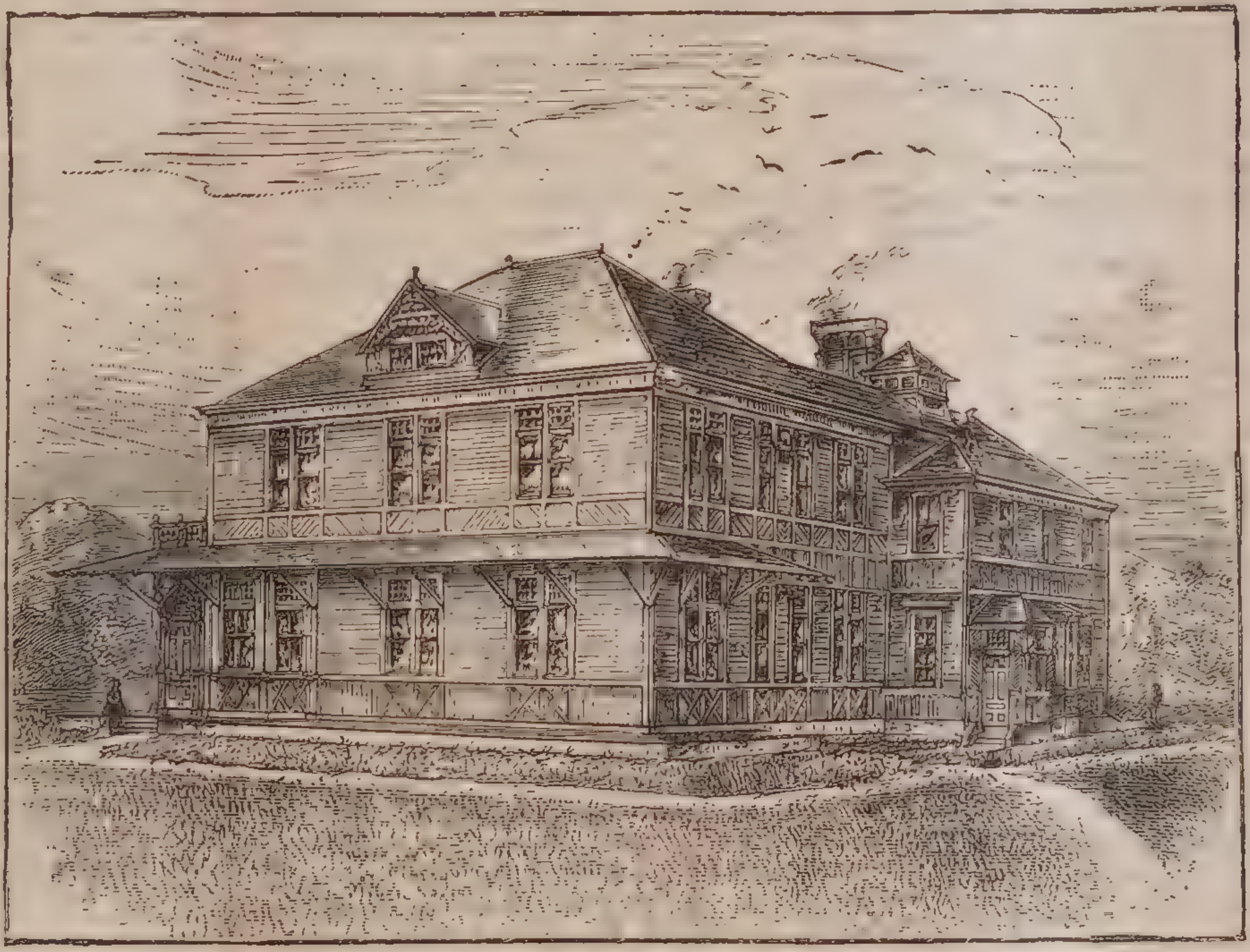
DR. BARNARDO'S NEW COLONY.

The following particulars with respect to Dr. Barnardo's new development in emigration work will be interesting to our readers. They are taken partly from a recent account by the travelling commissioner of *The Pall Mall Gazette*, and partly from information furnished by Dr. Barnardo himself :—

From Binscarth a short line runs due north to a little place called Russell, and halfway between Russell and Harrowby (a corresponding station on the main line) is the site of Dr. Barnardo's new Industrial Farm. After examining a good deal of the province, his agent pitched upon this spot, and, so far as observation goes, it would have been difficult for him to make a better choice. The Doctor has secured altogether 8430 acres, which is made up as follows : a bonus from the Manitoba and North-west Railway, 2400 acres ; a bonus from the Manitoba Government, 960 acres ; purchase from the Manitoba and North-west Railway, 960 acres ; school lands purchased, 640 acres ; and acquired from other parties, 3,470 acres. The large house he is erecting is to be completed by the end of March, at a cost of £3500. It is strongly and warmly built of wood, and, when finished, will be a thoroughly comfortable, and even an imposing structure.

On the ground floor is a large dining hall, while dormitories occupy an equal space above. There is a large entrance hall, and from the windows of the hospital-rooms on the second floor is a view as charming as any that can be seen in the North West. If any of his lads are ill, they will be able to lie in bed and look for miles and miles over prairie and bluff, wooded valley and hay-land, and all on a scale which they can never have even dreamed of at home. The greater part of the land will be developed as a Mixed Farm, and one of the most experienced men in the North West, who has for years been in the employment of the Canadian Pacific Railway, has been secured as superintendent and bailiff of the whole property.


NEW FARM HOUSE

Dr. Barnardo's intention is always to keep from eighty to two hundred lads in residence. These will be picked boys, will be all over sixteen years of age, and will have been thoroughly tested in the Labour House ; and no lad guilty of any grave fault will ever be allowed to go out. Each of these boys will be bound under an agreement recognisable by Canadian law to remain at the farm for one year, giving his labour in return for what has been done for him, and of course receiving at the same time invaluable experience and further training. Thus, the free labour of from 100 to 200 lads will be available for the purposes of the Institution, and as the land is very fertile and the prospects of farming in the neighbourhood are of the most favourable kind, experienced men have given positive assurances that without any difficulty all the food required for the maintenance of the inmates of the Institutions can be easily raised by themselves. Not only so, but that after they once get into full swing a large residue of the crops can be devoted for the other purposes of the Institutions.

Dr. Barnardo intends, however, to proceed with great caution. Forty-nine picked lads will soon be on the Atlantic aboard the *Polynesian*, and no more will be added until these have been broken in and the prospects widen out before them. It is, as we have said, Dr. Barnardo's belief that the farm will be, not only self-supporting, but largely productive in aid of the rest of the work after the present season. But during the first season, until food has been grown, the lads will require support, and it is calculated that £200 will supply the whole Institution with food and other necessaries until their first crop can be realised.

A Creamery and Cheese Factory are to be at once built by the labour of the lads themselves on their arrival, who will also have on hand the erection of stables and cattle sheds. A consensus of opinion from the whole countryside seems to show that both the creamery and cheese factory will be largely availed of by farmers for miles around, and will be a source of certain revenue to the Institution. A Cannery for small fruits such as are easily grown adown the magnificent gulleys which bound the property along the Assinaboine River will also be established shortly. But perhaps the best part of Dr. Barnardo's scheme is that which provides small allotments for such young fellows as have attained by industry, honesty, and long service, positions of special honour. The wheat fields will lie in front of the house ; to the left there is a pleasant little copse, and on the right a large tract of hay-land where any amount of hay can be had at all times for the cutting. "It was pleasant," says *The Pall Mall* representative, "to stand at the upper windows of the house and try to imagine what the view would be when, instead of being black and leafless, the trees and all the valley should be green with the spring ; when, instead of unbroken snow, the eye could range over miles of golden wheat, and then turn for rest from this splendour to the natural prairie carpeted with its multitude of wild flowers, and wonder what these boys from black courts and squalid alleys would think of their new home in the New World."

As to the Farm itself, some capital is absolutely required in order to start it ; and after careful calculation made on the spot by those who have been for years familiar with all the requirements of Canadian farming, and also based upon the careful revision of Mr. E. A. Struthers, who, after many years' practical experience in the North West, has now been engaged as the permanent Superintendent and Bailiff of Dr. Barnardo's new venture, it is estimated that £1292 will be required, in order to meet the whole extra expenditure of the first two years of farming life.

The following interesting list of items will show how the sum is reached :—

	Canadian Money.		English Money.		
	dol.	c.	£	s.	d.
Draught Stock, Implements, &c.					
4 pairs Oxen, at 125 dols. per pair	500	0	103	1	10
1 pair Horses, at 300 dols. per pair	300	0	61	17	2
1 pair Ponies, at 175 dols. per pair	175	0	36	1	8
3 Wagons, at 75 „ each	225	0	46	7	11
2 Carts...... at 30 „ „	60	0	12	7	5
6 Breaking Ploughs, at 30 dols. each	180	0	37	2	3
1 Mower..........................	75	0	15	9	3
1 Rake (Horse Hay)	30	0	6	3	8
4 Sets of Harrows, at 15 dols. each	60	0	12	7	5
1 Seeder	80	0	16	9	10
1 Self-Binder......................	300	0	61	17	2
1 California Saddle...............	40	0	8	4	11
4 Sets of Ox Harness	50	0	10	6	2
2 „ Horse „	70	0	14	8	8
1 Light Market Wagon	125	0	25	15	6
Lot of small Tools	150	0	30	18	7
Freight Charges, say	100	0	20	12	5
Seed, Grain, &c.					
200 bushels Wheat....at 80 cents.	160	0	32	19	10
150 „ Oats......at 50 „	75	0	15	9	8
75 „ Barley....at 75 „	56	25	11	12	0
100 „ Potatoes..at 75 „	75	0	15	9	3
Lot of Fruit Plants, and Evergreens, say....................	150	0	30	18	7
Wood and Hay.					
5 tons Hay, at 5 dols.	25	0	5	3	1
Cost of 100 Cords of Wood, cut upon property at 80 cents per cord	80	0	16	9	10
20 loads of Dry Wood, at 2 dols...	40	0	8	4	11
Pigs and Poultry	75	0	15	9	3
Sheep..........................	200	0	41	4	10
Cows—50, at 35 dols.	1750	0	360	16	9
Items not included..............	1060	60	218	13	8
	Dols. 6266	85	£1292	3	1

At the end of the second season it is hoped sufficient will have accumulated from the sale of wheat and other products of the farm to enable its needful extension without further outside assistance, but Dr. Barnardo is now naturally most anxious that the whole of this sum of £1292 should be promised to him by Christians on this side of the ocean for the development of what he believes to be one of the most important, useful, and most hopeful of any of the various schemes he has set on foot for the welfare of poor boys.

It should be borne in mind that the greatest difficulty experienced in rescuing lads between seventeen and twenty from the streets and the lodging-houses, is how, after training, to *provide them with permanent employment in the future, without turning out adult labourers to make room for these.* Moreover, all the avenues for labour in England are more or less closed against such lads. Even if they were open to them, the dangers to the lads of drifting back to their old life upon the streets would be very great. The far North West of Canada has none of these dangers, and has an illimitable field ; and if only lads of really good character (and no others will be sent), honest, industrious, and sober, are sent out there, in a few months they will become so completely altered by their surroundings as to acquire a healthy distaste for city life, and a passionate love for the country—a fact which constitutes one of the most hopeful elements in their future.

If 200 lads can be sent out each year to the Industrial Farm, those coming in one year will replace their companions who have already had a year's training. The whole country side is open for the employment of the latter at good wages, and there is at present no appearance of any possibility of limit to the demand. To send out inexperienced, ill-conducted emigrants would be a fatal mistake, hurtful to the emigrants now, as well as to the Dominion, and in the near future suicidal to the whole scheme of emigration ; but the plan which Dr. Barnardo is adopting, although it may be a little more troublesome and slightly more expensive at first, presents such scope for the relief, literally, of thousands of young lives that may be saved the contamination of the streets and the lodging-houses, that it is difficult to speak too highly or too warmly of the prospects.

After all, what is £1200 or £1300 as capital for the commencement of so comprehensive and wise a scheme? A mere bagatelle as compared with the vast sums daily squandered by the worldly on their pleasures! If some one rich man or woman were to offer £2000 as a reserve fund to meet all the possible contingencies of the scheme for the first few seasons, it would place the whole work upon so firm a foundation, and give such confidence and strength to those who are carrying it on as would largely increase its powers for good. Dr. Barnardo's address is 18 to 26, Stepney Causeway, London, E.

THE FIRST PARTY OF THE SEASON.

On Monday last, the mid-day prayer-meeting at the Aldersgate Y.M.C.A. was enlivened by the presence of the first contingent this year of two hundred and five boys from Dr. Barnardo's Homes, who, in accordance with an unwritten tradition, now of several years' standing, were gathered together to be commended to the prayers and sympathies of English Christians prior to their departure for Canada, to "seek their fortunes." The two hundred ranged in age from twelve years up to the borders of manhood, and in their sea-going and settlers' attire presented an interesting appearance to the crowded audience. Mr. Robert Paton presided.

After the customary singing and prayer, Dr. Barnardo took up his parable, first on the general question of emigration, and then as to the history and position of the party about to sail. Emigration of the young, he said, is one of the great needs of the day, in view of the increasing struggle for existence, and of the enormous growth of city populations; and nothing but good can follow, if only the emigrants are industrious and morally upright. These conditions are carefully observed in the case of every lad sent out from the Homes. He had no hope of emigration conducted upon any other lines. It is madness to suppose that the mere legerdemain of sending a young boy to Canada will change his moral nature. Hence, a boy's record must be established as clear on this side of the water by way of essential preliminary. Each lad has therefore been subjected to a real test both as to his working powers and as to his desire to do well. This is doubly necessary upon the present occasion, for a portion of this party of emigrants is to be settled upon the new Industrial Farm in connection with the Homes in Manitoba, where it is above all necessary that the settlers should be industrious.

Proceeding to some facts regarding the boys themselves, Dr. Barnardo stated that 113 of the number are from the Boys' Home, Stepney; 71 from the Youths' Labour House, 5 from Leopold House, 7 from the Bromyard Farm Home, and 8 from the Union Jack Brigade. The average age of the boys is 16 years 3¼ months, while their average length of residence in the Homes has been 7¼ months. A period of six months or thereabouts is found to be amply sufficient for testing the big youths who are inmates of the Labour House. Some curious statistics followed as to the sources whence the lads were taken. While 102 of the number come from Middlesex, and 18 from Kent, smaller numbers or single boys come from nearly every other county in England! Stirling and Lanark in Scotland are represented by one lad each, as also are Clare and Cork in Ireland. One comes from New Jersey, U.S.A.; one from Syria; one from Canada; one from India; one from Turkey and one from Germany. Of the whole, 107 have been rescued from lives of adventure actually upon the streets. It was stated that these 205 will bring the number of Canadian emigrants, boys and girls, from the Homes up to 2918. Of the 2713 at present actually in the Dominion there have been only nineteen moral failures—a statement of fact which was loudly cheered by the audience.

Dr. Barnardo struck a deeper chord by his concluding remarks, in which he urged into emphatic prominence the ever-present aim of the Homes as being Christian. They seek, above all else, the salvation and spiritual good of the boys and girls. There are, thank God, among those about to go forth to the new land, not a few whose hearts have been touched by Divine grace—young fellows who are not only of Christian spirit, but fired with missionary zeal. His hope, indeed, was that in a very real sense the Homes will prove a missionary college, sending forth young men, who, living in prayer and faith, will carry the Gospel with them all over the homesteads of Canada.

From a word or two on the financial aspects of the emigration movement, it appeared that the cost of sending one lad to the Distributing Home in Ontario is £8 10s., a sum which includes an excellent outfit, and which leaves a small margin for contingencies on the other side. It is probable, however, that after April next, owing to the proposed withdrawal of Government aid by the Dominion, this total will be increased to £9 10s. per head. The expenses to the Homes of an emigrant to the Industrial Farm in Manitoba are £11, owing to the much greater distance. It was mentioned that twenty-seven boys at £8 10s., and nine boys at £11 yet remain to be provided for.

The party were, at the close, earnestly commended in prayer to God by Rev. Dr. Rosedale and by Mr. Colin Young. Much attention was attracted to the young voyageurs as they left the building.

Another meeting was held in the evening, at the "Edinboro' Castle," Limehouse. Lord Stanley of Preston, Governor-General elect of Canada, was expected to preside; in his unavoidable absence, Mr. T. A. Denny took the chair.

◆

OBITUARY.

MR. CHARLES BINGLEY.

This young man was one of the most earnest and devoted workers of the Y.M.C.A. connected with the Great Assembly Hall, Mile End-road, and was terribly in earnest about the souls of his fellow-men. Before his conversion he was a leader in the "Skeleton Army." He was buried at Bow Cemetery on Sunday week, a most impressive service being held in the "Young Men's Hall" of the Great Assembly Hall. About one thousand persons were present, including his employer, and over fifty of his fellow-employés. He was to have been married on the very day on which he was laid in his last resting-place. A few days before his death, on being visited by one of the young men, he said, "Oh, how grand to think that soon I shall see the Master, and hear Him say, 'Come up higher.'"

MR. WILLIAM NOBLE left on Saturday morning last for a short holiday visit to the South of France. He is expected to return in about a fortnight, when he will prepare for the approaching summer's campaign. A number of marquee missions are being organised in and around London, to be conducted by Mr. Noble during the summer months.

FOR THE GOSPEL'S SAKE.—We much regret to learn that the widow of the late Mr. Robert Craig, evangelist, is in very straitened circumstances. She is living with her son, who is unemployed, and her married daughter in a state of almost total destitution in Stepney. Any friends interested may communicate with Mr. W. R. Nicoll, "Edinboro' Castle," Rhodeswell-road, E.

REQUESTS FOR PRAYER.—For blessing on special missions at Canterbury, from April 8 to 15, to be conducted by Rev. J. F. T. Hallowes, and at Clepington.——For blessing on the Confirmation classes at Ravington, Warwick, and Baddesley Clinton, that all the candidates may be decided for Christ.——Mr. John Girling, Hon. Supt. of the Hackney-road Mission, is, and has been during the last month, suffering extreme bodily affliction. Prayer is asked, that he may be speedily restored to health, so that he may be further instrumental in extending Christ's kingdom and the temporal welfare of many.——For blessing at Wonersh, near Guildford, during a ten days' mission by Mr. J. McAuliffe.

WORKING GIRLS IN LONDON.

On the afternoon of March 21 a meeting in connection with the Homes for Working Girls in London was held at Lincoln House, 12, York-place, Baker-street, W. The Hon. and Rev. Edward Carr-Glyn presided.

Mr. John Shrimpton, the honorary director of the Homes, made a short statement of the work and the present prospects of the Homes, of which there were eight; one more is about to be founded at 11, Fitzroy-street. In the eight Homes there is accommodation for 420 inmates, for whom full board is provided at 4s. 6d. per week. During the year all the Homes have prospered. Since the founding of the Homes, 9500 girls have been residents. He felt that these Homes have a peculiar claim upon friends in the country, for a majority of the girls who are benefited by them are from the provinces. This fact ought to be known all through the land. A friend who, on coming to London, paid a visit to the Homes, was very much struck with the fact that in one Home, out of sixty-six girls (inmates) only four were London girls. Mr. Shrimpton hoped that as a result of the attention of their country friends being drawn to this fact, more liberal help would be forthcoming. There is a sum of £520 still due on Lincoln House, which the Committee will be very thankful to be able to pay off.

In stating how God sends help unexpectedly, and by persons unknown, Mr. Shrimpton mentioned the case of a lady who, having read in some paper that it was wiser to bestow money on benevolent objects while living rather than keeping it back till after death, wrote to him and said she had willed £500 to the Homes, but had now sent it on to him at once, instead of leaving it as a legacy. This unsolicited donation was given them to enlarge Victoria House, 135, Queen's-road, Bayswater. The premises next door have been secured with this object. The total amount required is estimated at about £1800. When completed, there will be accommodation for thirty more residents. Another instance was that of an anonymous donor, who, reading an account in the Press of the work, promised 2000 guineas. This handsome promise enabled them to found another Home, which has been done by securing the house, 11, Fitzroy-street, opposite Morley House. There is great cause for praise, and this was the reason they had been asked to meet on that occasion. Rev. G. D. Macgregor then offered up the thanksgiving prayer.

The Chairman delivered an address, dwelling upon the great good which had been done in connection with these Homes, and the value the girls themselves set upon them. He wished that they could be multiplied all over London. He asked all of them to pray for the workers and superintendents, also for the girls. Mr. Daniel Wellby offered a concluding prayer for a continuance of the Divine blessing.

MEDICAL MISSIONS.—A new Medical Mission House will be opened by the Church of England Women's Missionary Association, at 344, Wandsworth-road, to provide additional accommodation for ladies who are preparing for medical mission work. Midwifery and other courses of instruction are given by qualified women medical practitioners, one of whom resides in the House.

CHRISTIAN UNION OF GERMAN WOMEN.—The Bible-class on Sunday afternoons has led many German young women to regard 36, Hart-street, Bloomsbury, as their Sunday Home; and the Tuesday evening assemblies have been eagerly looked forward to by the members. The Union is connected with the Homes for Working Girls in London, and Mr. John Shrimpton, 38, Lincoln's Inn Fields, is the treasurer.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—The first of a series of meetings for commercial travellers, which this Association proposes to hold in the provinces, took place at the Abbey Hall, Reading, on Tuesday, the 20th inst. The attendance was encouraging, and all present felt that the hour had been most profitably spent. The secretary (Mr. Leonard Courtney) presided, and offered a few remarks upon Ps. xci. He pointed out that even in the midst of business cares we might abide under the shadow of the Almighty; and called upon his hearers to be bold in giving the same testimony as the Psalmist does in ver. 2. The meeting closed with praise and prayer. The arrangements for April are as follow:—Ipswich, 20, Providence-street, April 17; Brighton, Steine House, April 24. All commercial travellers are cordially invited.

YOUNG MEN IN EXETER HALL.

Looking back in thought over a long course of years, we cannot recollect any Y.M.C.A. anniversary in Exeter Hall with a more attractive *menu* than that of last week. Any one of the selected speakers would have been enough for a full evening's feast of reason and flow of soul; the combined trinity of speeches provided a veritable embarrassment of riches. The solid fare was richly garnished by the delightful song of the musical friends who filled up the greater part of the platform. The preliminaries were few and brief—earnest prayer by Rev. W. H. Barlow, vicar of Islington, and the reading of Scripture by Dr. H. Grattan Guinness. Then Mr. J. H. Tritton, the chairman, called on

Rev. John M‘Neill, of Edinburgh,

to speak. Mr. M‘Neill is a northern light, who has hardly as yet had the chance of establishing a platform reputation in London, but his address last week, by its manly fervour and good sense, will do much in that direction. He began by a personal testimony to the value of the Y.M.C. Association, as a member of which he said he began Christian work. Then followed a rousing appeal to any of the young associates present who were not decided Christians, to give themselves speedily and permanently to Christ. "The longer I continue in the Lord's service, the more I feel that it must be 'dreich' (Scottice for 'weary') work to be taking some part in the externals of Christian effort without having a heart for it. We are called to-day to a great conflict. If ever the expression, 'A soldier of the cross,' was a real description of the Christian life, and no mere extravagant military metaphor, it is in these days. Whatever a soldier needs, not simply of clothes, but of courage behind the clothes, of knowing the meaning of a battle-cry, of striking a blow from his shoulder, and putting himself for time and eternity into his work, the Christian young man of to-day needs it all."

Then came a magnificent and much-applauded plea for out-and-outism in the total abstinence cause, on behalf of which Mr. M‘Neill is doing yeoman service among his own people. He affectionately urged young men to take their stand with regard to this burning question, even though they might be in "a set" that was very lukewarm about it. "While you are making up your mind, make up your mouth," was one of the sententious and aphoristic phrases with which the speaker pressed home the need of a firm resolution in avowing the principles of abstinence. He unsparingly condemned "those who brew, those who distil, those who retail—ay, and the decent bodies who buy a drop occasionally." Then he told a sad story of a female member of his own congregation, whose husband, in a drunken fit, had struck her, knocking out one of her eyes, while the other eye went into total darkness through sympathy. This incident was the text of a touching plea for abstinence, if not for one's own sake, for the sake of our sisters. If a young fellow's blood does not boil against this drink curse, it is because he has got no blood, and such a man will be of little use to a Y.M.C. or any other Association. To show the hardening effect of the drink, Mr. M‘Neill told how that inhuman wretch, instead of being repentant for what he had done to his poor wife, sometimes taunts her with her helplessness in "a puir man's hoose."

Passing from this topic, the speaker next exhorted his Y.M.C.A. friends to greater individual effort on behalf of their fellows, and to cultivate Christian enthusiasm. What we want nowadays is individual young men with great big burning hearts, filled with love for Jesus Christ. "The enthusiasm of humanity" was about the weakest drivel he ever heard tell of; men prate about it, while they do not take their hand out of their bosom to lift up a single specimen of humanity who greatly needs to be helped. The want of individual enthusiasm is the dry-rot in the Christian churches. This remark led to a practical application of the parable of the Good Samaritan. Our callousness is like that of the Edinburgh working man who saw the line on a newspaper placard, "A million lives lost," but who restored his pipe to his mouth with an air of smug contentment, as he discovered that the awful catastrophe had happened "away in China." Mr. M‘Neill's last point was the need of the weeding out, in our churches and associations, of the half-hearted and the unready. Here he gave a graphic exposition of the exploits of Gideon and his three hundred men. What God wants is men, even though they be but few, who are ready to do and dare for Him. The story of Gideon had taught him not to be elated by the largeness of numbers, or depressed by their fewness. Let any Association have but a few young fellows, whole hearted in their devotion to the Lord Jesus Christ, fighting the drink, the curse of impurity, the commercial dishonesties, and the Pharisaic formalism in the churches, and so forth; then God would use them mightily.

Rev. C. H. Spurgeon

had an ovation that touched him greatly. His address was an eminently practical one, though couched in the simplest of language. Looking on the vast audience he was reminded, he said, of the saying of Blücher in Paris, "What a city to loot!" What an audience to win for the Lord Jesus Christ, with its marvellous possibilities, if possessed by the "more abundant" life He is ready to bestow. Christian young men—what a wonderful combination of words. He was sometimes inclined to repine that his youth had gone with its sparkle and freshness, though age perhaps brings with it other virtues. Mr. Spurgeon proceeded to consider various classes of young men—those who "suppose" they are Christians; those who say "of course" they are; those who are "almost Christians," &c. On each head he had weighty things to say in the direction of counselling certainty and thoroughness in the matter of Christian possession and profession. He called for a decided attitude with respect to the drink, to the curses of impure living and of shady practices in business life. If these things are important, how much more is it needful to be out and out in taking Christ as our Prophet, Priest, and King, and in openly, manfully avowing ourselves as his disciples. He advised every Christian young man to connect himself with some section of the Christian Church. Let them make up their minds as to their duty in this matter, and be true to their convictions, even to the minutest particular. Decision in the Christian life is demanded by our Lord, who deserves our deepest homage; it is demanded by the needs and circumstances of the time. It is deplorable to think of the many young men who are throwing away their lives and powers on unworthy objects. Does someone say, "I should be called a fool, if I became a Christian!" Well, it shows that there must be something in a man before the world will call him a fool. Better be a fool than a "noodle." Some young men, it has been said, are like a telescope—you have only to draw them out, see through them, and then shut them up! The hardest game to play is the "betweenity" game; the man who lives on the borders has to do the most fighting. Far better live in the centre of the King's country. And when the King comes in his glory, those who have been true and faithful to Him in the time of his humiliation, will have a higher place on his throne.

Canon Wilberforce

took the platform, and without a pause rapidly delivered an impressive speech, which was largely a plea for the liberal support of the Association, that aims at being the most patriotic institution in Great Britain. He declaimed severely against the sham patriotism which talks loudly of "the integrity of the Empire," but will not bear being laid alongside the spirit level that lifts up that King of Patriots, Jesus Christ of Nazareth. There is no patriotism worthy of the name that does not go down to the roots of the nation's life, and seek to purify the springs of the national existence. The Y.M.C.A. aims at lifting up the whole man, and deserves to be heartily sustained. It is one thing to come to Exeter Hall and spend a pleasant hour in listening to such men as Mr. Spurgeon, and another thing to put the hand into the pocket and help to build up an institution whose claims ought not to be resisted.

One reason why it should be sustained is, that it is endeavouring to solve one of the most difficult problems of the age. It is thoroughly unsectarian, and keeps to the front the transcendent truths on which all Christians are agreed. It teaches the glorious Gospel in all its simplicity. The beautiful motto in front of the Boston (Mass.) Association is, "I hold and I am held." That is the Gospel under the power of which we want to bring young men to hold with all the tenacity of our being to the divine humanity of Christ, and to know that He holds us with the powerful grasp of his human divinity. As an illustration of the cementing power of the one Gospel, the Canon told with much effect of how the Northern and Southern armies, during the American Civil War, were encamped, one Christmas Eve, on opposite banks of the Rappahannock. Both forces had been breathing forth mutual threatenings and slaughter, when the band of the Confederates struck up the tender pathetic air of "Home, sweet Home." By and by, there was an unwonted silence in the camps. Then the Northern band took up the same strains, and the two companies of musicians played it together. There was not a dry eye in either camp, and nothing but the deep stream of the river kept the two armies from throwing down their weapons and embracing each other in deep repentance for the sin of their internicine strife. Nothing will ever bring the hostile forces of the Christian Church to cross the Rappahannock that divides them and lead them into brotherly concord, like the singing of the "Home, sweet Home" of Christianity—the angels' anthem of "Peace on earth, good will to men." The Canon proceeded in this strain, with telling incident and appeal, to plead the cause of the Association, which is producing, he said, noble specimens of whole-hearted consecration to God and man. Incidentally, he alluded to the recent Trafalgar-square disturbances, remarking that it was time the Christian Church impressed our rulers with the fact that the national heart disease cannot be cured by the bayonets of the military, or the bludgeons of the police. The argument used by the authorities, in connection with the disturbances, was that some ancient documents proved Crown rights over the Square that were absolute. So, said the Canon, when our baser passions make demonstrations within our nature, we must appeal to the crown rights of Jesus Christ, and say we do not belong to the world, the flesh, and Satan. We are to reckon ourselves to be dead to them, though they may still exercise a certain influence over us. We are the Lord's, and we must look to Him for power to quell the risings of evil within.

The eloquent Canon had to leave at the close of his speech to catch the Southampton train, and Mr. Spurgeon also embraced the opportunity of retiring. But the audience mostly remained to hear an urgent appeal from the secretary, Mr. Kennedy, for generous support in the Association's work. He wisely refrained from giving any elaborate and detailed report, but said that during the year hundreds had received blessing in various ways in connection with the work. He asked not only for monetary assistance in meeting pressing claims, but for the personal co-operation of those who can help in work for young men. The brief digest, supplied to the Press, of the year's operations shows an immense amount of Christian endeavour directed to meeting the wants of young men, physically, mentally, and morally. The Association "aims to rescue, elevate, educate, and befriend young men, and it calls into use every legitimate means for the accomplishment of its high purpose." This being so, it deserves well of all true Christian patriots.

On Wednesday evening last week, and Sunday evening last, Rev. J. M'Neill gave evangelistic addresses in the large Hall. On Sunday evening, to a large congregation, he preached a powerful Gospel discourse founded on the story of the rich young ruler. His message was delivered with much unction, and many sharp home-thrusts. A deep impression was evidently created, as a large number remained for the after meeting, when Mr. M'Neill further unfolded the way of salvation with beautiful directness and simplicity. A little roughness of speech here and there may jar on refined Southern ears, but the evangelist probably adopts this method of set purpose so as to shake his hearers out of their spiritual lethargy. He is specially gifted in the way of exposing the sham refuges of the unrenewed heart, and if God spares him he must have a future of great usefulness in store.

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DISTRESS in SOUTH-EAST LONDON.

(Concluded from our issue of March 16.)

A few words may be said as to the work done, by the Society for Assisting Deserving Working Men, for the unemployed in this part of London, as regards their material well-being. Employment has been found for about 150 men, many having been placed in good permanent situations. More than 400 families have been relieved. Some who have, on careful investigation, been found to be thoroughly deserving have, with the help of odd jobs, been sustained for weeks, until employment has been found for the bread-winner. When employment has been obtained, the men's tools, where necessary, have been redeemed from pawn. In many instances the interest due on articles in pawn has been paid, to prevent their being altogether lost.

A workshop has been erected where the men who are awaiting their turn to obtain work can be employed in various ways at their own trades. A waiting-room, well supplied with papers and various religious publications, has been open throughout the winter. Some pieces of furniture and other articles have been made, and Major Cox will only be too happy to show these, as well as painting, graining, plaistering, bricklaying, and other sorts of work, which have been executed at 8, Blackheath-road, and elsewhere, by the men on the registers. Many of these have been unable as yet to find employment. Gardeners and handy labourers of all sorts can also be recommended.

A list of suitable families who have expressed a desire to emigrate has been kept, and already a small batch of emigrants has been selected, and with the assistance of other societies been despatched to Sydney, and a larger contingent will, it is hoped, be shipped for Canada next month.

A special feature of the work is that no money is given away. All relief is administered in kind, in the shape of tickets for bread, grocery, meat, and coal, and also dinner tickets at a coffee tavern. Neither is it desired that any recipient should consider the receiving of assistance as an alms or charity. It is particularly desired that no one shall be "pauperised," and, therefore, it is explained that all money spent in relief tickets, redeeming articles, &c., is advanced as a loan. It is gratifying to learn that some of the recipients who have obtained employment have, after discharging all their just debts, repaid several small sums.

It is unfortunate that the Society, for want of funds, is compelled to restrict its operations, after having been most usefully employed since the end of November, and at a time when the distress in many cases is even more acute than ever. Although there is still a great lack of employment, many seem to imagine that the troubles of the indigent and deserving are at an end because the days are longer. This is not the case. It will be fully two months before the painters, builders, and dock labourers will be in full swing again. Now is for many the very hardest time, as it is most difficult to obtain employment.

The amount of work at the office has been very heavy. Altogether about seven hundred of the unemployed have registered their names in the South-East District, and, besides working in Greenwich and Deptford, Major Cox has been able to assist picked men who have registered their names in the parishes of Woolwich, Lewisham, Lee, Rotherhithe, Camberwell, and Bermondsey. As very few of the men are single, and each man of the seven hundred registered represents, on an average, five in family, the total amount amongst whom this work has been carried out is about 3500. In all cases there has been a thorough investigation into the circumstances, at no small pains and cost.

So much having been already accomplished and in a new direction—viz., the placing deserving workmen in communication with employers of labour, it would be unfortunate if this effort were to fall to the ground for lack of support. Small pamphlets giving an account of the work of the Society will be forwarded on application to Major J. C. Cox, 8, Blackheath-road, S.E. This gentleman will also be pleased to enter into communication with any Christian workers who could give the time to visit amongst the poor people on the registers. Helpers in this work are most urgently required, and most earnestly requested to come forward. New Cross on the S.E.R. is the most convenient station, from thence by tram, about four minutes, to Blackheath-road.

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MR. FRANCIS MURPHY.

This Apostle of Gospel Temperance has been conducting a campaign against the drink, at Buffalo, in the State of New York. *The Evening News* of that city gives a glowing account of one of the early meetings, and of the peculiar gifts of the evangelist. He retains his wonderful power over the emotions of his hearers, and evokes the affectionate regard of all.

In the report before us, Mr. Murphy quoted from a striking utterance of Mr. Powderly, the well-known leader of the Knights of Labour, which wound up thus: "If there is a damning blight and curse to labour, it is that which gurgles from the neck of the bottle." After some characteristic talk from Mr. Murphy, several ministers chimed in, and then there happened this little episode:—

"Mr. Murphy told a pathetic story of a wife with a drinking husband, and a little girl sick and praying for father. 'But, do you know, father has signed the pledge. His wife is a young girl now, and the child is sick no longer. I want you to see the man,' and he led forward George J. Bryan. Said Mr. Bryan, 'I am the man, and was the man. I am full to-night, not of champagne or old Bourbon, but of the Spirit of God. I feel like a new man since I got this blue ribbon. The witchery of the cup has pursued me in youth, and middle age, and to my old age. It transplanted me from a four-story block in Washington, where I was editor and proprietor of the *Evening Post*, to the walls of an asylum. I have shed tears enough almost to float the *Great Eastern*. Now I have determined, by the help of God, to make a last grand stand in Buffalo for my family, my friends, and my country.'"

The report closes by saying that Mr. Murphy jumped down from the platform, and grasped hands and pushed shoulders with surprising energy, and a large crowd donned the badge of blue.

A Voice from the Heavenly Fatherland.

Vide The Christian, *March* 16.

Hush ! listen: Kaiser Wilhelm speaks
  To hearts o'erwhelmed with grief:
O whispered words, on wings of love;
  We hail your sweet relief!

"My loved ones, children, people dear,
  The Lord indeed hath blest
My 'going out': and 'coming in'
  To this, his perfect rest.

. . . .

So beautiful it is, to be
  In presence of my King,
The One to whom, on earth, I brought
  My life, my everything.

I ruled for *Him*, I served for *you*,
  For you I laid aside
All thought of self; lest any need
  Of yours be unsupplied:

And now I wait you all, and each;
  Oh ! meet me on this shore, [love,
Whence, through my Saviour's wondrous
  I shall 'go out' no more."

Charlotte Murray.

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HOME OF INDUSTRY.

The new and old Beehives are well filled up with bees of all kinds. This prolonged winter, with its chilling blasts, has caused the halfpenny meals to be very popular, and many a hundred have dined at the old Beehive who had not even the brown coin to constitute them a purchaser.

The new Home, 29, Bethnal Green-road, E., is all alive with the party of a hundred lads of all ages; each one has an individual history, his wits already well sharpened with the wear and tear of London life. Thirteen have been experts in street-sweeping; some have walked 120 miles from their village home to find work in this already over-filled city. Almost all of them know the pangs of unsatisfied hunger, and the dreary realities of a lonely life in this wilderness of human beings.

They have dwelt with us from periods of two years to two weeks, some bringing characters, others have none. Strange discoveries are made; fresh lights upon histories come out; mothers and fathers found, when these young hearts are washed by the sharp, dividing knife of God's own Word. As they see us seeking to live before them the Christ-life, they are thus prepared by the charm of family home-life to value the quiet and calm of the Canadian farmhouse. A home-evening is their greatest enjoyment and foreshadowings of heaven for these orphan and destitute lads. We ask prayer for them whilst on the ocean.

Annie Macpherson.

LONDON MEDICAL STUDENTS.—On Monday, March 8, an interesting meeting of medical students was held in the library of St. Thomas's Hospital, under the auspices of the "St. Thomas's Hospital Christian Association," which is in connection with the Medical Prayer Union. There were about thirty men present, and the meeting was addressed by a deputation of six Christian students from St. Bartholomew's Hospital. The secretary of the St. Bartholomew's Hospital Christian Association took the chair, and two others gave short addresses. The meeting was felt to be a profitable one by all present, and many expressed the hope that other meetings of a similar kind might soon be arranged. The advisability of holding meetings for medical students had long been recognised; this was, however, the first time it had been put into practice. We trust that all readers of The Christian will continually remember in prayer the students of our various Metropolitan hospitals.

C. F. Harford-Battersby,
Hon. Sec. Medical Prayer Union.

FUNDAMENTAL TRUTHS OF THE GOSPEL.

EVANGELICAL ALLIANCE CONFERENCES.

(CONCLUDED FROM LAST WEEK.)

On Tuesday, Wednesday, and Thursday, last week, further Conferences were held in connection with the Evangelical Alliance. There were three meetings on the first-named day, in the Mildmay Conference Hall, the chairmen being Archdeacon Richardson, Mr. J. E. Mathieson, and General Sir Robert Phayre. On the afternoon of the second day a great audience came together at Mildmay, to hear a special address by Rev. C. H. Spurgeon, under the presidency of Rev. D. B. Hankin, of St. Jude's, Mildmay. The same day there were two gatherings in the Great Assembly Hall, Mile End-road. Over these latter, Rev. Archibald G. Brown and Lieut. General Field presided. Two meetings were held in the Assembly Hall on the Thursday, with Rev. J. Pullein Thompson and Mr. T. A. Denny in the chair.

There has been a true evangelical ring in almost all the addresses delivered. Mr. Spurgeon's deliverance was a memorable one, and is reported fully on the following pages. Owing to its length, and the peculiar interest attaching to it, we give it precedence, though it was delivered on the second day. The Conference Hall could not hold all who desired to hear the preacher. The attendances at the other meetings have been fluctuating. Mr. Fox "drew" at Mildmay; many went specially to hear Mr. Brown at the Great Assembly Hall, but his words were brief.

We furnish extended reports of most of the addresses. Revs. C. H. Waller, W. Park, and P. Colborne spoke twice on the same subjects.

Mildmay Conference Hall.

Wednesday Afternoon, March 21.

Scripture Tested by Experience.

SPECIAL ADDRESS,

By Rev. C. H. SPURGEON.

I feel great joy in looking into the faces of such an assembly as this. God grant that there may be a power in our testimony—our united testimony, as I think it will be—to the statement that our experience supports the truth of the Gospel. While we believe the Bible because we have received it as the Word of God, we also believe it because it tallies with our experience; as face answers unto face, so does our experience tally with the Word of God. I think I speak for you all when I say that we receive the Bible as the Word of God; and therefore what we find in it we believe, not because of our judgment of it, but because the mouth of the Lord hath spoken it.

> This is the judge that ends the strife,
> Where wit and reason fail.

We do not, of course, pretend to understand everything that is in the Book. Nor can we say that all its teachings are pleasant to us; there are some of them that make us shudder, and thrill us through and through. But we believe it because God hath said it, and it does not come into our minds to cavil or question, or to do otherwise than meekly receive whatever we find in Holy Scripture. I believe that true theology is simply the grammatical explanation of the Word of God. What He says, that we desire to say. If we differ from God's Word, the Lord forgive our differences; but our desire is, in all things, to say, "The mouth of the Lord hath spoken it," and there is an end of the matter.

MYSTERY A PROOF OF DIVINITY.

I often feel greatly rejoiced because of the mysteries of the Bible; and the mysteries of the Gospel too. When I cannot understand anything, it seems to me as though God had set a chair there for me to kneel down and worship; that the mysteries are intended to be an altar of devotion, and that the more high and elevated the great revelation of God may be, the more entirely it seems out of my reach, the more does it seem to be an altar for the great God of truth, where we stand and worship, bowing at his feet. If I could understand all the Bible I should not believe it; I should feel it could not have come from God; it must be man's book if I could measure it, and if my plumb-line could reach the bottom of it. It is all the more surely God's Book because, while it is so simple, as far as its language goes, yet it does sometimes bewilder us because it is so deep, and its solemn meanings are infinitely beyond our ken.

We begin, then, by saying that we accept the Gospel because it is in Holy Scripture, and because we receive Holy Scripture as spoken of God. What I cannot comprehend is how the Church has got into such a condition that she tolerates ministers who decry the inspiration of God's Word. I am not going so much to blame the ministers as to blame the churches that endure them. If to-morrow in Constantinople there should stand up a mollah who would begin to decry Mohammed, and speak lightly of the Koran, they would fling him from his pulpit; he would not be endured an hour. They would say, "Get you gone; go somewhere else; we cannot tolerate you as a teacher in the midst of Islam, when you deny the great truths that we believe in." And surely, if we had got the heart of Christians in us, and did really believe in the Bible, we should not, because of the cleverness of a man, listen to him while he is explaining away the very things on which our souls' hopes depend. Our indignation would burn like coals of juniper, and it would be found impossible on any large scale that cavillers at the essential doctrines, and at the Word itself, should be supported as ministers of Christ.

I know that there are some who have a little suspicion that way, for when they are boldly faced in their attacks upon Scripture, they say they are not attacking it at all. They remind me of the Scotchman who put his foot through a fence, intending to steal fruit, and when the owner asked him where he was going, he replied, "Back again." These men must be boldly confronted, and told that we are not going to have their misrepresentations. If they do not believe the Word, they must say so, and go elsewhere and set up on their own account. If they are to be ministers of the Gospel, they must preach the Gospel. If they are to be avowed servants of Christ, they must glorify his Blessed Name, and magnify the doctrine of his sacrifice and substitutionary atonement.

CONFIRMATORY EVIDENCE.

I think it is ours to believe the Bible before we have any proofs of it; without going into detail as to this or that, it is for us, without proof even, to take it as God's Word. Afterwards, if it pleaseth God to give us proofs, we thank Him for the confirmation of our faith; but if God speaks that is proof enough. If, indeed, He has spoken, "Let Him be true, and every man a liar." In these days, however, God has been pleased to give us much confirmatory evidence of the truth of his Word. I will only allude to two forms of evidence that are often very useful. One is historical. We find that the Old Testament Scriptures, even those parts of them which were not thought to be profitable reading for Christians, have turned out to be very useful indeed, as corroborations of the correctness of Holy Scripture. I should not wonder if some of those lists of names in the Chronicles—those passages that appear to have no meaning, and to be simply a string of names—will be found some day or other to be most remarkable confirmations of the Word of God. Then, whether you go to Egypt, or Palestine, or Bashan, or Persia, or Nineveh, wherever you please to go where stones are turned up that have any bearing at all upon the subject, they are always confirmatory of Holy Scripture. I am unable to remember any inscriptions that have been deciphered that have staggered the faith of those who receive the Bible as the Word of God. If at any time difficulties have been suggested, it has after a while been proved that we have either misread the Scripture or misread the old stones. The two things did agree, as truth always agrees with itself.

There was a man in Scotland who had a piece of cloth stolen. The thief was found with the piece of cloth in his house. The maker and owner of the cloth swore to it. The judge at the trial said, "There are hundreds of such pieces of cloth made in this district and put out into the fields to dry; how can you swear to it as your piece?" "Well," said the man, "I can swear to it by this: I have a certain number of tenter-hooks upon which I stretch my cloth, and there are holes in this piece which are exactly at the same distance from one another as my tenter-hooks. There are two hooks in a certain place, and three hooks in another, close together, and the holes in the cloth exactly fit to these tenter-hooks, therefore I can swear it is mine." So we also can swear that this is none other than the Word of God, because we find that every historical statement given in the Book fits into the tenter-hook of absolute fact, which is brought out by something else, and which even profane writers do not venture to doubt. This is good evidence, and it keeps accumulating. The Palestine Exploration Fund, and every effort of that kind, deserves the generous help of Christian men. Let them dig into the earth's bowels, and let them bore through the earth, and thread it like pebbles on a string, but they shall not find anything that will contradict the historical statements of God's Word, but these shall be confirmed. Many of the doctrinal statements, too, are interwoven with them, and they stand fast. For all this we are very thankful.

INTERNAL WITNESS.

There is another form of evidence that cannot be dealt with too much—the internal evidence. To my mind, the majesty of the style of Scripture still remains one of the surest proofs of its Divinity. Now and then you may have read in albums pieces taken from the great poets and great writers, and sometimes you meet with a piece, under which the compiler is foolish enough to put the name of Jesus, or Moses, or Paul. You have never any need to put the name of either to any fragment of Scripture. Nobody ever mistakes anything for Scripture which is not, if he is familiar with the Word of God. No one will ever mistake an utterance of Scripture for a piece of secular writing; that is to say, if he be really qualified to judge, and is a reader of God's Word. For whether it be that Moses is the writer, or Samuel, or David, or Amos, or Paul, there is a certain Divine style and majesty of rhetoric that can never be imitated, and is certainly never approached by any who have endeavoured to imitate it. I would like anybody who thinks he can do it to try. We have four Gospels; let them try to write a fifth. Gentlemen of large imagination, and persons quite capable of writing every kind of fiction and imitating the style of all the poets, whether modern or ancient—let these try to give us some new incidents which can be interwoven into the life of Christ. Let them give us a new miracle if they can. I believe that to invent a new miracle would be as impossible as to work it; and to write a new Gospel would be such as would puzzle all the wits of all the ages; they could never accomplish it. Let them try their hands at a new Psalm, and after that is done tell us which passage of Scripture can be fairly left out. Of all the birds, beasts, fishes, and insects that the Lord God has made we cannot spare one; and whenever man in his cruelty or folly has destroyed any one link in the animal creation, the greatest mischief has been sure to follow. It is exactly so with regard to the Scriptures. We cannot spare a single verse; if a single verse were gone calamities might follow at which we are now unable to guess. The Book is a whole, and every part is necessary to the whole. It is neither to be added to, nor can anything be properly taken from it. So let it stand. You and I have no desire either to add to it or to take from it. Precious Book! Precious Book! Well hast thou been called "the God of Books"; for there is none like thee. Thou art no mere book, as other books are; thou risest as much above them all as the Alps are above the mole hills!

EXPERIENCE THE BEST TEST.

I have thus given you a bare hint that there are various lines of proof, but this afternoon my line of proof is one to which you can all add your portion. You who have never been to Palestine and never will go; you who do not know much about literary style and are not perhaps so familiar with the Word of God as you might be—you can at least follow me in this particular form of Scriptural evidence. In Psalm xlviii. 8 you will find the words that will serve me for a motto to-day: "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God." No man is a good hearer, or has carried out his hearing to its full extent, until he has gone to see what he has heard. The Lord Jesus Christ said, amongst his earliest utterances, "Come and see." And this is the Gospel, "Taste and see that the Lord is good." You are invited to apply to the Holy Scripture, to the Gospel itself, the practical test of your own experience. That is the subject of this afternoon.

Somebody says, "How can we see those things of which we have heard?" Well, we can see them, first, if we examine for ourselves the facts laid down in Scripture, as to whether they are facts or not. This one—that man is sinful. Is not that a fact? If you have ever seen yourself in the glass of God's law you know that it is—that human nature is depraved; that it is universally depraved. Those who wrote God's Word had never been in the centre of Africa, but they wrote in it about human nature in Africa. Certainly no prophet had been in North America among the Indians; yet they wrote concerning human nature as correctly in reference to the Red Indian as when they wrote concerning the Semitic races. They made no mistake when they wrote that human nature is depraved; the facts stated in the Word of God are true.

We are also told in Scripture that the grace of God can renew the fallen; can bring back those who have wandered; that it has turned the lion into a lamb and the raven into a dove. Is not that a fact? Have we not seen it? Are not some of us proofs of it? Do we not live in the midst of these wonders, these miracles of transformation which the Spirit of God is working through the Word? Take any of the facts that are set down in the Gospel system, and then open your own eyes candidly and go and see whether these things be not so. Judge for yourselves. That is one method of test that is open to us all.

TEST THE PRECEPTS.

The next thing is: Test the precepts, and see as to their consequence. There is this precept, "Believe in the Lord Jesus Christ, and thou shalt be saved." If you have believed in the Lord Jesus Christ, tell me, are you not saved? Are you not saved from sin; saved from the fear, and curse, and guilt, and power, and dominion of sin? Is not that true? Again, Jesus says, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." Have you come to Him? Then has He, or has He not, given you rest? Further, He adds, "Take my yoke upon you, and learn of Me, and ye shall find rest to your souls,"—another kind of rest. Have you taken his yoke upon you? Have you become his disciple, and do you learn of Him? If so, do you not find another, yet higher and deeper rest, than that which He gave you at first?

It is within your power, then, my brethren and sisters, by obedience to the precept, to see whether or not the promise appended be true. Here is one that I have often found to be true, and I suppose you have done the same, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." If I were now to say, "Let those who have proved that stand up," I believe that almost every seat would be empty. My trouble may have taken one shape, and yours, my brother, has taken another; while yours, my sister, is of quite a different sort. Yet we have all alike called upon God in our day of trouble, and He has delivered us, and we have glorified Him.

I might thus go on through all the Gospel precepts, and I am sure I should find you asserting: It is even so; as God said, so has God done. His work runs parallel with his Word. Oh, it is a blessed thing to hang upon the arm of God. I do not know that I ever realised that so fully as I did a few months ago, when I seemed not to have a solitary friend left. But I got to hang upon God alone, and though I have got a great many kind arms I could hang upon now, I do not intend to do so. I have found that it is very much sweeter to hang upon God's arm alone, and I shall henceforth, I trust, be prevented from, in any measure, depending upon the arm of flesh. God with friends—that is very sweet. God without a friend is the sweetest of all. And if you venture upon Him in every way you shall find it true. "Blessed is he that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the rivers of waters." You know the rest, you who have tried it. If you have ever done business on great waters, you have proved the truth of great promises. If you have been up to your necks in great troubles, or have been brought into vehement burning flames, you have had great deliverances. You can speak well to-day of that Blessed Name which never faileth. Let heaven and earth pass away, but not one jot or tittle of God's covenant Word shall ever fall to the ground. Here again we have the test of experience by which to prove God's Word.

ALL THINGS NEW.

But there is a higher way still, if possible, of proving God's Word to ourselves. "He that believeth in Me hath everlasting life." You have believed in Him; we will take that for granted. Then you have everlasting life. Tell me, is it not so? You are at this moment living in a way you never lived before. You have got into you a new form of life altogether—so changed is everything, because you are changed. A young girl was being questioned about her conversion, and she said, "Either the world is quite altered, or else I am; it is one of the two." As the world remains the same, doubtless, the alteration was in her. Now, you know, we are like the young man whose eyes were opened by Elisha's prayer: we see horses of fire, and chariots of fire — things quite invisible to us before. Now, strange to say, the things we do not see with our eyes we see with our souls, so that they appear to be the only real things; and the things that we see with our eyes have now come to be regarded as shadows. "For the things which are seen are temporal, but the things which are not seen are eternal." There has been born in us a new, holy, and superior sense, so that the lower senses of the optic and auditory nerves have now become only the channels of communication with a shadowy world. Our new life has new senses that hold intercourse with the real world—the world which endureth and abideth, when, as a moment's foam dissolves in the wave and is lost forever, all the things that are made shall utterly disappear. Are you cognisant of this new life? You cannot tell another what it is; but you do know that at this moment you have a life within you, just as much superior to your former life as that is superior to the life of a dog. As an ordinary man is far above the beast, so the renewed, regenerated man is yet further above the ordinary man. He sees what another sees not, hears what another hears not, discerns spiritual things, which can only be spiritually discerned, for God has given to him to be partaker of his Holy Spirit.

When we once get into this experience, we have got evidence enough; now it teems all around us. Of course, it is not good evidence to the unbeliever, because he will not accept our evidence. He puts against it this statement, that he does not see it. This is no better refutation than the evidence of the Irishman, who, when convicted of theft by three witnesses, said, "Plaze, your honour, I can bring thirty witnesses who can prove that they did not see me steal it." All the evidence of the unspiritual man is of that kind; he says, "I do not see it." That is exactly what we have said. The carnal man cannot see it; he has not the capacity and faculty with which to see it. We have said, "You must be born again." So that we prove it by the very witness of the very men who thought to disprove our assertion.

OUR WITNESS IS TRUE.

But why are we not to be believed? There was a lawyer in the United States, a disbeliever, who found himself one evening attracted to a Methodist class meeting; it was pure curiosity that brought him there. He looked round and saw his neighbours—small farmers and shopkeepers, all persons of excellent repute. One rose up and stated the circumstances of his conversion; then another and another. They stated certain facts, and they all seemed very much to appeal the one to the other. As the lawyer sat there he began to think within himself, "Now, if I had a case to prove in court, I should not wish for a better lot of witnesses than these men round about me. If they all swore to a thing I feel that I should carry the judge and jury with me to a certainty. If I would believe these men in such a case, ought I not to believe them when they are stating what they evidently most solemnly believe to be true, and where their very best character is developed in the worship of their God. I ought assuredly to believe them now." And he was convinced by their testimony.

If we were to try to prove to a horse outside in the street the beauties of poetry, we should not expect to succeed. Neither do we expect to succeed when we try to prove our faith to an unspiritual man. The horse has no basis of poetic faculty, and the unbeliever does not possess any spiritual faculty till God the Holy Ghost has renewed him, and he is born again. The fact that men do not accept our witness does not at all astonish us, for when the Lord of Glory Himself began to witness to these things his testimony was not accepted. "He came unto his own, and his own received Him not." Having once become possessed of spiritual life, we get abundant opportunities of testing the faithfulness of God. Every promise in God's Word becomes an opportunity of showing the power, the immutability, the love, the faithfulness, and the gentleness of God. But let us be careful ever to verify experience. You who always prosper, and enjoy good health, be thankful for it, and for the little round of promises that will fall to your lot; you who suffer in person, and are often sick, and go frequently to the grave; you who are slandered, or whose lives are a daily battle, thank God for that enlarged range of promise which you can now test and try. You cannot see the stars now, but if you were to go down to the bottom of a well at high noon you could see the stars. God sometimes takes us down into the deeps of affliction that we may see his promises. Many of the promises are written in sympathetic ink—a kind of ink that seems to leave no mark on the paper till you hold it to the fire; then the black lines stand out. There is much of God's Word that must be held to the fire of some fierce and trying affliction. Then you say to yourself, "I now understand the words, and I see that the Lord is good." You must be cast upon a certain island ere you can shake off the beasts into the fire. Or you must be banished to another certain island ere you can be in the Spirit on the Lord's day, and hear behind you the voice of the trumpet, and see the majestic Being at whose feet you shall fall as dead. I say, be thankful for trials when they come. Say to yourself, as the rumbling wheels of trial come up to the door, Here comes another waggon-load of gold; let me have the grace to receive it, and not to leave a particle of it without getting fresh proofs of the faithfulness of God, and learning that as my day so shall my strength be.

I hope I do not altogether astonish you if I say that I am now getting to the beginning of my subject. I hope and trust I shall not weary you, because I have found that there is nothing that people like to hear so much as what they know. If I am travelling over the same country as you have travelled in, you will recognise the various spots, and say to yourself, "Yes, I have been there; I can bear witness to the truthfulness of what is written in God's Word. If these be proofs, I have had them."

THE DOCTINES OF GRACE.

Let me go over some of the principal doctrines which are assuredly believed among us; the doctrines of this Evangelical Alliance, in which some of us have been nurtured from our childhood. Our dear friend, the chairman (Rev. D. B. Hankin), has told us that he remembers me thirty-five years ago, or thereabouts, which is quite correct. There was a good woman who came to me begging the other day, and she said she heard me preach in Bagnigge Wells-road fifty years ago. I said to her, "Dear madam, are you not mistaken? Was it not sixty?" She said she did not know but it might be sixty. "Well," I replied, "as I am only fifty-four, I do not think I said much sixty years ago." But one thing I can say, and the chairman will confirm it. I lately met a brother from America with whom I shook hands twenty years before. I shook hands with him again, and he said to me, "I heard you preach twenty years ago, and you are on the same old lines still." I said, "Yes, and if you come back at the end of another twenty years, you will find me on the same lines." I cannot preach anything else, because I do not know anything else, and I do not intend to. I have come to the decision of Paul: "I determined not to know anything among you save Jesus Christ and Him crucified." It is a fine thing to have a blind eye—a single eye to see nothing but the old truth. When I can find something better I will give it you.

A FALLEN RACE.

Now there is, first of all, the doctrine of the Scriptures with regard to man, to which I have already alluded. We have tested it for ourselves. I believe in the Fall. I am quite sure I must have fallen some time or other, for I know I am not as good as God would have made me, and as I shall be one day. But as I found myself in my natural estate, when the Spirit of God woke me up to examine myself, I did not find myself to be the perfect creation of God. I found myself a fallen being while I was yet a boy. With godly parents and a holy training, I had yet abundant evidence that somewhere or other I had had an awful fall. Some people think that in the fall Adam broke his little finger; he met with much more serious mischief than that. There was an awful fall for the whole race in that day when our great representative wilfully broke the law of his God. The Scripture tells us that the human heart is deceitful above all things, and desperately wicked. Perhaps you do not believe it; but I know it was true of me, and I believe it may be true of the rest of us. When man once begins to see himself, he begins to hate himself, and is ready to condemn himself outright. According to Scripture, there are tendencies in us towards evil; do you find no such tendencies in you towards evil? Do you have to try and force yourself to think a wrong thought? Do you ever have to sit down and try to think of something evil? Evil thoughts come quickly enough of themselves, like ill weeds that grow apace. But when you wish to do right, and to study it, and to bring yourself into an elevated frame of mind, is there not effort wanted, because of the old nature which points downwards and towards evil within, as Scripture tells us it does?

IMPOTENT FOR GOOD.

Then do we not find ourselves, when really aroused by the Spirit of God, to be impotent in everything that is good? The Holy Scripture speaks of a time "when we were yet without strength." Do you not find yourself without strength? I hear the Gospel, "Believe and live," yet I verily feel I could as well make a world as believe; it is beyond the strength of my dead nature. There must be the power from God even for that. I think I might appeal to every person here who has passed from death to life. Remember your natural condition, and you will agree that the Scripture does not say a word that is too severe about you. Does it not too truly describe the awful disease that raged within you, and the consequent death that came upon you, with the corruption that followed? Oh, dear friends, when Scripture speaks to us about the two natures striving within—the law in our members warring against the law of our mind—do we not find it so? I do not think anybody ever could have dreamt that seventh chapter of Romans. There are many who do not understand it; but it is a true description of the experience of God's people. Yes, we can say that the Word of God in its teachings about the fallen estate of man has been verified in our experience.

Go a little further. Holy Scripture speaks of the nature of sin. It never treats it lightly. It is a matter of great and solemn demerit. You hear modern thinkers talk about human faults and errors; Scripture never talks so. Sin in God's Book is an exceeding great and bitter evil. Let me ask you who have been convinced by the Spirit of God if that is not how you think of sin. When the light came and streamed into your soul, did sin seem a trifle to you? Did it not seem a thing horrible, and above measure detestable and loathsome?

THE PUNISHMENT OF SIN.

As to the punishment of sin, we may say what we please about it; but there is a certain something within a man's breast that bears witness to the truth of the most terrible declarations of God's Word with regard to the punishment of sin. That which troubled me most when I was awakened to a sense of sin was this: How *can* God forgive me? I said, If God does not punish me, He ought to do so. And the difficulty with me was: How can this world stand if I go unpunished? How can God sit on the throne and judge righteously if He passes over such sin as mine? To speak briefly, I damned myself; I condemned myself as solemnly, in the court of my conscience, as God Himself can do from his great white throne at the last great day. I so thought of sin that the most burning words of the most fierce of the prophets could not have been more intense than those which I pronounced against myself, while I stood under the guilt and curse of sin.

Then, again, I felt that the sin in me could not be cured by any degree of suffering. The theory is that a certain amount of suffering in a future state can kill sin out of men's hearts. Did you ever see sin killed in you by suffering? I never did. The supposed purifying effect of suffering is totally unknown to my moral consciousness. If sin brings evil upon me, it brings also another evil—a desperate weakening of the will against it. The heart of man is like the heart of Pharaoh. God may seem to empty the universe of his plagues upon a man, and yet he is more hardened than ever against God.

Law and terrors do but harden,
All the while they work alone;
'Tis a sense of blood-bought pardon
That dissolves the heart of stone.

All that is taught in Scripture with regard to sin we must have learned to confirm by our own experience, and I stop at this point, leaving you to testify to it for yourselves.

CHRIST'S ATONING SACRIFICE.

Let us proceed another step. The grandest doctrine of the Word of God, to my mind, is the doctrine of the atoning sacrifice of Christ. I will contend for every letter of the truth; but, if I must give up something, I will hold on to this. "Without shedding of blood there is no remission of sins." "The blood of Jesus Christ his Son cleanseth us from all sin." I confess to a great horror when I have heard men say this is the doctrine of the shambles. God be merciful to these, the chief of sinners, and convert them by his love. As to this doctrine of Sacrifice—to put it plainly, of substitution, Christ being made sin for us, though He knew no sin, that we might be made the righteousness of God in Him—when God the Holy Ghost led you to receive it, did it not satisfy the intense craving of your spirit? Did you ever know what perfect rest about sin was till you saw it laid upon Christ, carried away by Christ up to the tree, borne by Him upon the tree, and there made an end of by the shedding of his precious blood? Would anything short of that, do you think, content you now? I am sure it would not. There is a thirst in the human heart that nothing can ever satisfy but "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." There is a deep abyss that nothing can fill till the Son of God leaps into it; and then it is filled.

VICTORS THROUGH THE CROSS.

Let me ask you, further, as to this doctrine of substitution and atonement. How does it act upon your mind with regard to practical matters of life? Did you ever conquer a sin except by the blood of Christ? Did you ever slay a sin until you took the nails that fastened the Saviour to the cross, and nailed the sin up with them? Did you ever pierce its heart, except with the lance that set his heart abroach upon the bloody tree? You know it is so. There *is* a moral power, a Divine spiritual principle, in the cross that helps us to overcome sin.

What is there that is not in the cross? I do but touch it as the swallow touches the earth with his wing, and is gone. The crucifixion of Christ, the substitution of Christ—it is an infinite theme, yielding infinite blessings to the hearts that receive it; we know it is so. God forbid that we should glory, save in the cross of our Lord Jesus Christ, for by it the world is crucified to us and we to the world.

But let me give you a hint or two about some other things which have been proved by your experience and mine. They prove the doctrine of effectual calling. We were called a long while by our ministers; called by our mothers—oh, so tenderly; called by our Sunday-school teachers—so persuasively. But we never came, till at last the Holy Spirit called us. Without the violation of our will, He mastered our will. Without injuring the most delicate fibre of our mental constitution, He ruled and governed us. He did not take us by the ears, and drag us to the Cross. More effectually than that, and with our full consent, we yielded to his Divine sway, and came to Christ. I have heard a great deal about free will, and I am not going into any discussion over it; but I never heard a Christian doubting that his conversion was the work of the Spirit of God. We are all agreed about that. We do believe the Lord called us—called us out from among men by the effectual working of his grace. Our experience coincides with that.

REGENERATION BY THE SPIRIT.

Then we believe in regeneration. Brethren and sisters, do we not know what it means? You do not know the day perhaps when you were regenerated; it is not necessary you should. A poor, troubled woman said to me the other day, she was afraid she had not been born again, because she could not tell the day. I asked her when her birthday was, and, curiously enough, she did not know that. She said she was born before the Registration Act, and she had not got any record of it. "Well, I am sorry to hear that," said I, "because it proves that you are not alive." But she knew she was alive. "Oh yes, I know you are alive, because you are troubled that you do not know when you began to live. You would not be troubled about that if you were not alive." So sometimes the very troubles that people have about not knowing when they were converted prove that they are converted. I remember my grandfather looking for his spectacles everywhere and ever so long, when he had got them on all the time. Indeed, he could not have looked for them without them, his sight was so far gone. So some persons are looking for their grace by their grace. That grace that has made them anxious is the very thing they are using when they are searching for a sense of grace. Do I not speak to many, who, whether they know the day or not, do really know they have been born again? "Old things have passed away; behold, all things have become new." You do not want any proof of that, because you carry the proof in your own bosoms.

UNION WITH CHRIST.

There is a great doctrine of Holy Scripture, that we need to preach more and more—our union with the Lord Jesus Christ. We are one with Him, as the stone with the foundation, as the branch with the vine, as the limb with the body, as the wife with the husband. Have you ever proved this? Have you felt that He sympathises with you? Do you sympathise with Him? When He is grieved, are you grieved? Is the prosperity of Christ's cause your prosperity? If you see Christ wounded in one of his members, are you touched by it? Are you happy when you are dwelling in communion with Him, and unhappy when you find the slightest shadow comes across you to hide from your face the Well-beloved? Has it come to this: "It is no more I, but Christ that dwelleth in me"? Do you dwell in Him? You are, indeed, the most honoured and blessed of all God's creatures if you have learned that you are one with Christ by an eternal union—one with Him in life and growth; one with Him when He rises in triumph over his foes.

If you have proved this, you have got past all doubts about Holy Scripture. To some of us it really seems ridiculous when people begin to try and prove those things which are become our meat and drink. "Prove that there is a sea!" says the fish; "where should I be if there were not?" "Prove that there is air!" says the bird; "how could I fly if there were not?" "Prove that there is a sun!" says the eye; "how could I see if there were not light?" Jesus lives in us, and we live in Him, and we can prove it because we rejoice in Him with a joy unspeakable and full of glory.

THE POWER OF PRAYER.

If time permitted I might dwell upon the various works of the Spirit of God, which we have proved and experienced. I might also speak of the inward joys that are unfolded in Holy Scripture. We know some of them, and we are going on to know the rest. If we are rejoicing in God, and working righteousness, God will surprise us with some new display of his grace. Let me touch for a moment upon another proof of the truth of God's Word and Gospel—the power of prayer. Now we have got into it, have we not? I shall not give you any instances this afternoon, or attempt to do so. If you have once learned truly to live the life of faith, you will not be many days without testing the power of prayer. Certainly you will never be a month without distinct evidences that God as surely hears prayer, as that we, being evil, answer the requests of our children, and give good gifts to them that ask us. If there is any fact that is proved, it is that God hears prayer. If there is any scientific statement that is capable of mathematical proof, this is. It is not a dozen of us who have tried it, and can bear witness that we have found it true; it is not a hundred of us; we solemnly avow, before the Eternal God, that thousands, yea, millions of God's people, have been in the habit of approaching the Throne of Grace, and asking of Him the things they need; and they have received those things at God's hands. When they have not received the exact thing they asked for, they have been most grateful that God, in infinite mercy, has rather listened to the spirit of their prayer than to the letter of it. If He does not pay us in silver, it is in gold. If we have not received the thing *we thought* was best, we have received what *He knew* was best. So we can prove that He still heareth prayer. This seems to me to be a grand line to work out, and one which any of us can as well deal with as the most learned Doctor of Divinity, or the gentleman who is Senior Wrangler in his university.

PRAYING ABOUT LITTLE THINGS.

I remember being told, as a lad, of a minister who lost a key, and prayed to God to find it. It was told to me as a very singular thing, and the person telling me was a Christian. He seemed to think the minister was irreverent in praying to God about such a trifling thing as a key. But is it not the case that the little things give us more trouble than the big things? Job could bear the loss of all his camels, but I wonder what he would have said to Mrs. Job if a button had been off his shirt. How often some little thing irritates good men and women. Men screw themselves up to bear the great troubles of life, but with some intensely little thing they get worried. I do not think that Paul was at all afraid of the devil; he was a match for him. But once we find that the devil did not go himself to attack Paul; he sent round one of his errand-boys—"a messenger of Satan." He did not send him with a sword to fight Paul, or Paul would have fought, and vanquished him. But he came merely to buffet him, and he worried Paul, who could not stand that boy of a devil. Had it been a respectable sword—some fierce temptation—Paul would have been at him at once, and overcome him. But it was only a messenger of Satan, sent to buffet him with a thorn in the flesh. A thorn in your finger is a very nasty thing; it is so small you can hardly see it. But if it should fester, what pain it will cause! So it is with small troubles. If we take the little things to God in prayer they will become great proofs of the Father's great condescension in helping us through them.

GOD'S PROVIDENTIAL CARE.

There is another field of proof that I shall not enter upon; I will only open the gate, and leave you to go in and explore. It is the field of providence. "There *is* a Providence that shapes our ends"—God, who rules and overrules. Have you not found it so? How often we forget that providences are not singular. You have heard of the Puritan who had to ride twenty miles to meet his son, who also rode twenty from another direction. When they got to the journey's end, the son said, "Father, I have had a most remarkable providence. When riding, my horse stumbled very badly, no less than three times, yet he did not come down, so I have reached you safely." The father replied, "My son, I have had an equally remarkable providence; my horse never stumbled at all, so I have got safely to you." Don't you think we forget that these providences that seem to leave out providence are those that have most providence in them! From day to day our bread comes, and we forget that the manna fell from heaven. Do we not sometimes need to have the manna stopped for a week, in order to make us feel how dependent we are upon God for it? We know that all things work together for good to them that love God, who are the called according to his purpose.

DYING GRACE.

There is another line of argument I could take up at great length—the way in which God supports his people when they come to die. Ah me! we shall all come to die before long. And yet we need not make a sigh about it. I said to one the other day, "Brother So-and-so has gone home." The good man answered me, "Where should he go else? It was getting evening-time with him, and it was time the child went home." So it is. We have been told Jesus can cheer and comfort us in our dying hours. We have not yet come to that last test of all, but we have been very near it sometimes. Some of us know what it is to lie by the month together on the edge of eternity, looking in at the chinks of the door. And it is blessed work, when you rest upon Christ, for He is graciously with you. It is a sweet thing to see all melting away behind you, and everything getting nearer before you. Some of us have got the most of our friends on the other side of the flood, and it is going home, indeed, for our home seems to be there now. Some of you have lost a husband or a dear wife; many of you have lost children or a venerated father, and some of the dearest friends you have had. They have gone to make it all ready for you, and God will not take you to heaven till He has got a nice circle of friends there for you; especially your Lord, whose face you shall see.

I have no theory about what dying men say, but I have a deep impression that before the death of many of God's saints it would be impossible to tell whether they were on the earth or in heaven. Their bodies lie before us on the bed, suffering or faint, but there is a far-away look on their faces, and sometimes they say strange things—things which were it lawful to repeat we could not quite comprehend. There is an evident something that they see and hear. You must know that I am speaking no dream now, but a matter of fact that comes before your memory. There is an evident introduction for them, if not within the gate, yet so near that it stands ajar for them. I do believe they peer through the gates of agate and carbuncle, and some of them even begin to see the King in his beauty. Whether that be so or not, if ever you have spoken to them at such times, they will tell you that all is well. My dear venerated grandfather, at the age of eighty-eight, was passing away, and my uncle said to him:—

Firm as the earth thy Gospel stands,
  My Lord, my hope, my trust;
If I am found in Jesus' hands
  My soul can ne'er be lost.

"Well, James," said the dying saint, "I do not care much about that verse; it is not strong enough for me. It says, 'Firm as the earth;' but that is not firm at all. It is all slipping away from my view; I like better that other verse:—

Firm as his throne his promise stands,
And God can well secure
What I've committed to his hands
Till the decisive hour."

Men who are in any trouble do not draw distinctions about verses of poetry like that. When John Hiatt lay dying, someone said to him (I think Dr. Liefchild), "You have trusted your soul to Jesus now for years; now you are in the swelling of Jordan; can you trust Him with your soul now?" "Trust Him with one soul? I could trust Him if I had a million." So can we now; or if we cannot now, we shall when we are there. We shall have grace given us in dying moments to say joyfully, with all the strength we possess—

Where is thy victory, boasting grave;
And where, oh death, thy sting?

As to the stories of the deathbeds of dying infidels, they are too horrible to read. We are perfectly satisfied to die with the assurance that "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

I have done, dear friends, and the principles I have given are much more than sufficient. Let me say, if you want another set, I can find them on the other side. Will any of you turn aside from the old Gospel? Instead of reading your Bible, read novels; instead of going to conferences and godly meetings, attend the theatre; instead of trying to deal honestly, try to get money anyhow you can. You will then see whether these things will afford you peace, whether they will lift you up and give you joy. Although the old Gospel is said to decry works, it produces them in such a way as the new gospels do not produce them. They tell us that our Gospel teaches people to look to their own salvation, and be selfish. Now, that is a lie; because we teach them that to be saved is to be saved from being selfish, and we appeal to every one who is honest, whether we, who preach this Gospel, which they say is selfish, are not the very men and women who are working your mission halls, Sunday-schools, and every other work of faith and labour of love. We prove by our practice that we love the souls of men. And if we have not proved it enough —and I fear we have not—we will go on to prove it more. For there is nothing, it seems to me, that can lend a glory to virtue and self-denial, and the seeking to bless our fellow-men, like the feeling that we are debtors unto all, since we are debtors unto the God of all grace.

God bless you. May this Book be written on your hearts; may its precepts be exemplified in your lives; and may its doctrines be the comfort of your souls. I have had great joy in addressing you. May the Lord give his blessing on all the work done here, and all in connection with it, henceforth and for evermore. Amen.

TUESDAY, MARCH 20.

[MORNING.]

Sin and its Consequences.

By Rev. W. PARK.

Everywhere, in all nations, and in all ages, we find in the hearts of men the feeling that there is something, not only in their surroundings, in the world in which they live, but also in their lives and characters, that is not as it ought to be—in other words, we find that they have a sense of sin. That feeling of sin is often distorted, and assumes many curious shapes. This is exactly what we would expect if human nature has fallen; for conscience, of course, must share in the fall, and though not utterly silenced, its voice would be often indistinct, its judgments often mistaken. If you talk to a Buddhist priest in Siam he will confess that he is a sinner; but what he means by sin is that he has let particles of rice drop from his mouth when he was eating, or that he had not shaved his eyebrows, or that washing himself in the darkness he had, without knowing it, taken the life of some tiny insect. If you talk to a Hindu, he will tell you that he is a sinner; but you will find that the sin which troubles him is that he has partaken of broth in which beef was boiled, or that he has eaten with a man of a different caste, or that he has been disrespectful to a Brahmin. If you talk to a Chinaman, he may possibly confess that he has sinned, but the sin before his mind is that he has trampled upon a grain of rice or on a piece of paper on which were written characters, or that he has neglected on the proper day to offer worship before the ancestral tablets.

A UNIVERSAL CONSCIENCE.

Beneath these false ideas about sin there lies, I believe, in the case of the more thoughtful of the heathen, a perception of moral duty, and consequently a sense of sin, approaching much more nearly to our own. There are no moral precepts more admirable than those of Confucius and Buddha. The native tract writers of China, whose leaves circulate widely among the people, condemn all such practices as infanticide, gambling, opium smoking, and drunkenness, while they impress upon the people the duty of cultivating a great host of virtues. A recent writer on this tract literature of China declares that the Chinese do not need to have a sense of sin awakened; what they want is to see some way of remission and forgiveness. We find also that just as soon as the heathen are brought into contact with Christian men and women, missionaries and others, who are living pure, godly, Christian lives, and begin to compare themselves with them, a deeper sense of sin is awakened in the hearts of many.

Among ourselves, that is, among those who live in Christian lands, a sense of sin may be said to be universal. Are there any men or women among us who are entirely contented with their own state? Sometimes we feel ourselves in the presence of a duty which ought to be done, and which we are unable to rouse ourselves to perform, and that is an awful thing. We see temptation coming, and we know that we are certain to fall; sometimes we even long for temptation in order that we may have an excuse for sin: both states are equally terrible. Our "sin of sins" too often is that we are not masters of ourselves. A small scroll, as someone says, would contain all our victories over evil; a whole volume might be filled with the record of our defeats. As Carlyle puts it, the devil often speaks out of us in disordered sentences. We cannot help fearing death, not so much from the pain that accompanies it, as from the judgment that lies beyond it. It is this which produces the restlessness and discontent which are so common.

Nor can we hope that sin will pass away after a little time. Time does much to mitigate sorrow. It binds up broken hearts; it patches us up again after we have been sorely wounded; it removes painful memories; it fills vacant places; over every grave a road runs at last. Time also changes many of our desires and aims.

SIN NO PASSING DEFECT.

But history and experience tell us that sin is not a mere passing defect which time removes. It is true that there are certain sins which disappear in certain places as the ages roll on; but while certain sins vanish, sin always abides. The fountain of evil never runs dry, though the streams that proceed from it vary in their appearance and their character. The sins of childhood, its peevishness, and changefulness, and disobedience, disappear as youth opens before us; but youth brings with it a pride, a vanity, a recklessness of its own. As a youth passes through the golden gate of manhood, a sobering influence passes over him; but strong passions, a longing to be rich at any cost, the love of pleasure, a determination to crush others down, and mount the ladder of life over their heads—such foes as these lie in wait for him; how few fully escape from their hands! And when old age comes upon a man, the shadows close around him, and the fountain of many pleasures once delighted in dries up; then avarice often lays hold upon him, hardening, petrifying every tender thought and feeling, and withering the whole nature up. Sickness is found often to make men selfish, and prosperity to produce pride, riches to foster selfishness and luxurious living, poverty to produce discontent. Each event that happens to a man seems to have some sin corresponding to it, which it is apt to awaken in his heart. Evidently the tree is corrupt in all positions and at all seasons, and it brings forth corrupt fruit.

There are many who do not trouble themselves much about sin; their own special sins they dearly love. It is more to the point to them to learn that they cannot hope to sin and escape the consequences of their evil doing. In some way or other suffering is pretty sure, sooner or later, to overtake the evil-doer. I may forget my sin, and fancy I have left it behind me for ever; but my sin is lying at my door all the time, and some day faces me to my confusion, or springs upon me and destroys me. I may escape the effects of my sin myself, but I see them entering into the lives and corroding the happiness of my children. Suffering does not follow sin instantly, but stand back, and watch the great Weaver at his work, try to grasp the pattern He is developing, and his meaning will soon grow plain: "There is a God that judgeth in the earth." Nor is there any hope that death will take us out of the reach of sin and of its consequences. We do not know much about death; but as we know it, it is chiefly a physical change. A man might declare that death ends all, and that the life of both soul and body is put out at the moment of death, though in doing so he would do violence to every noble thought and instinct of his heart.

A HOPELESS OUTLOOK.

Altogether the outlook for our race is a very hopeless one, in regard to sin and its consequences, if we shut out the teachings of the Bible. But, thank God, we have a voice from heaven to guide us out of the gloom.

I heard a voice upon the slope
Cry to the summit, "Is there any hope?"
To which an answer pealed from that high land,
But in a tongue no man could understand;
And on the glimmering summit, far withdrawn,
God made Himself an awful rose of dawn.

As we turn toward the dawn, to catch that light which has shone from heaven, at first it only seems to make our darkness deeper. There are certain truths written in sympathetic ink upon the heart of man by nature, which are brought out distinctly by the Word of God when it comes into contact with our spirits, through the operation of the Holy Spirit. It is so with regard to sin; we all know there is something wrong within us, but the first thing that the Word of God does, when it is applied to a man's heart, is to rectify and deepen that sense of sin. Compare the moral tone of society in this country, where Bible teaching is in the air, with that which prevails in India and China. Compare the feeling a worldly man has in regard to sin, a man whose whole heart is occupied with thoughts of profit or pleasure, and whose views are bounded by the horizon of earth and time; compare his views with those of a Christian who has been taught by the Spirit of God. Inside the professing Church, as well as without it, there are many mistakes about sin. Everything depends upon the standard of life and duty which I set before me. Christ's standard is this: "Thou shalt love the Lord with all thine heart, and thy neighbour as thyself." There are many professing Christians who, I fear, have never come to realise the depth and evil and woe of sin.

THE MYSTERY OF THE PAST.

About the origin of sin the Bible does not say much, but it has a great deal to say about its results. No doubt there are many difficulties surrounding the origin of evil in the universe, but its existence does not prove that there is no God, nor that there are two gods, a good and an evil one, nor that God has been conquered by evil. There are too many proofs that there is one great, wise, good, almighty Person, who is in all, and through all, and over all. All that we can infer from the present state of things is—and in drawing this inference we are aided by revelation—that God for wise reasons has permitted evil to enter his creation, that He will conquer it, and bring good out of it somehow in the end. The secret things belong to God, and we need not vex ourselves about them. As to the origin of sin in this world, the Bible tells us enough to satisfy us—and facts correspond with its statements. We know and feel that we are a fallen race, that we each bring with us into the world a sinful heart, and that out of that sinful heart evil deeds and evil words flow day by day. We are evidently members of a fallen race; we may as well face the fact. But this fact gives no man an excuse for his own sin, if for no other reason, then for this: everyone of us has a thousand times omitted to do right when we might have done it, and taken the wrong way when the right one was plain and clear in view.

As to the results of sin, they are terrible as pictured to us in the Bible. Over and above those which we see and feel, what awful words the Bible has to say about man's present state through sin. Think of these two expressions, "children of wrath"—as if wrath were our parent, under whose roof we should live for ever; "he that believeth not the Son shall not see life, but the wrath of God abideth on him." God's anger, searching for a dwelling-place in the world, has found it on the head of the sinful man. The wrath of God here and hereafter, and banishment from his glorious presence—these, as the Bible reveals them unto us, are the results of sin.

THE MYSTERY OF THE FUTURE.

As to the punishment of sin, there must be distinct Christian teaching on this subject, if for no other reason, because Christ has taught us so much about it; but all our teaching should be given with the greatest tenderness. "Of whom," says Paul, "I tell you weeping, that they are the enemies of the cross of Christ"; and surely we may well weep when we think of the consequences which that enmity brings. Some men have realised more deeply than their neighbours the meaning of the future punishment of sin, and it has driven them constantly to plead with God with tears and groans in prayers, and sent them out to labour night and day for the salvation of perishing men. I think there is one statement about the future of sinful men in which possibly all here might be agreed. There is not one word of hope in the Bible for those who die impenitent. There are one or two mysterious texts dealing with the great future which it is very difficult to interpret; but to build on them a doctrine or dogma which would be opposed to the general teaching of Scripture would be a very foolish method of interpretation. Look at the oft-repeated and terrible statements of the Son of God, whose nature and whose name is love—"cast out into outer darkness"; "there shall be weeping and gnashing of teeth"; "these shall go away into everlasting punishment, but the righteous into life everlasting"; and worst of all, as it seems to me, those awful words which Christ uttered to the Jews, "If ye believe not that I am He, ye shall die in your sins"; wrapped up in them as in a deadly poison robe, self-woven, and from which there is no escape for ever. As the curtain falls in the distant future, all God's intelligent creatures have not been reduced to one class, those who fear and worship Him. Two classes are distinctly seen. Sin and death, no doubt, have been cast out into the darkness; but sin is still doing its deadly work, and doing it, as far as man can see, beyond all hope of cessation or recovery for evermore. The Bible concludes all under sin, and the wages of sin is death. Our only safety, as regards that great eternity, is, fully and thankfully, to turn our back on sin, and accept God's mercy and Spirit now; for indeed to every one of us eternity has already begun.

THE DOVE OF HOPE.

Here my subject ends, and yet one cannot end here; to end thus would mean despair. You all know the picture in which out of a raging, stormy sea a great stone cross rises, built upon the solid rock; and to this cross a poor shipwrecked woman is clinging, while the waves are beating against her and threatening to wash her away. Amid the awful sea of sin and guilt, the cross of Jesus rises, and he who clings to it is safe. On that boundless ocean of wrath an ark is floating, and the door is open; anyone may enter it. God, against whom we have sinned, has Himself provided a Sinbearer and a Sacrifice. He has "made Him to be sin for us who knew no sin." Down from the distant heaven a hand has been stretched to us, and in that hand is a gift, the most precious gift that even God can give—the gift of "eternal life through Jesus Christ our Lord." The Dove who descended on Christ at the moment of his baptism is promised to us also; and if we seek for Him He will come down upon us, calming the storms within us, and bringing back to our sin-tossed and troubled hearts the very peace of God.

Jesus Christ the Son of God.

By Rev. C. B. SYMES.

The Evangelist John paints a very natural scene where Jews gather round a lowly man, who speaks with great authority, and makes mysterious allusions to his parentage, until at last they ask, "Who are thou? Where is thy Father?" On the answer to whose questions rests our faith. It is not uncommon now to say, "I believe in Jesus Christ because the truths which He has taught commend themselves to my moral nature." May we not rather reverse the order and base our acceptance of our Lord's teaching on our confidence in Him? "Who are thou, Lord?" This is the supreme question in relation to Christianity. For Christianity rests on the personality of Christ more heavily than any other religion on its founder. Other teachers have presented great moral precepts, and laid down leading principles, which carry their own authority on their front. As soon as they are uttered our conscience and reason endorse them, and we feel, whatever the speaker may be, the word is true. But a great deal of our Lord's teaching, and especially that which is concerned with the redemption of our souls, does not carry this internal evidence, and would not commend themselves to our human judgment and conscience, as for example, our Lord is not the only teacher who has told us substantially "to do good, hoping for nothing again," and when the precept is uttered we feel at once its intrinsic moral obligation; but when our Lord says, "He that believeth on Me hath everlasting life," or "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day," the words carry no intrinsic authority, and base their claim on our faith solely on the personal authority of the speaker. If He be Divine, and fills eternity, He can guarantee our eternal future. If He be only human, eternity makes Him as helpless as we are.

We venture, then, most reverently to look our Lord in the face and ask, "Who art Thou, Lord?" This is not the occasion to attempt the proof of doctrine. It is a meeting for testimony, not for argument. We are simply testifying to the truths which are most surely believed among us. I therefore assume that our Lord is entitled to our perfect confidence, and that when He bears witness of Himself his witness is true. What, then, is the declaration of Jesus concerning Himself?

HIS PRE-EXISTENT DISTINCT LIFE.

We are taught to seek the explanation of his earthly life in his previous heavenly existence. "Ye are from beneath, I am from above." "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." "And now, O Father, glorify Thou Me with thine own Self with the glory which I had with Thee before the world was." In such words as these our Lord asserts his separateness from the Father, and yet his unity with the Father. He teaches us that the unity of God is no arithmetical unity, nor is it a uniformity. It is a unity which includes an inner diversity; a unity which is consistent with a distinction between the Father and the Son. That there should be such a distinction in the Divine Being seems demanded by some of the perfections of God. Is not God love? Yet the conception of God existing as a solitary monad from all eternity seems to clash with this attribute. For a loving being to have existed from eternity without any object to love is incongruous. From all eternity was it true: The Father loveth the Son.

HIS SPECIAL SONSHIP.

This is the relation our Lord bears to the Divine Being—the Son of God. He claims for Himself a Divine Sonship which differs and excels any sonship which man bears to God. No man, however pure he may be, can reflect more than the moral perfections of God—truth, righteousness, love. No man can aspire to share those physical perfections which are inseparable from Deity—omnipotence and infinity, but these are claimed and exhibited by Christ. Nor can any man claim that equality with God in a pre-existent state which our Saviour asserts repeatedly. Our Lord claims, then, that He had a personal existence as the Son of God before He became incarnate. I am aware that the Sonship of the Lord Jesus is a profound mystery which no language of ours can fully define. Sabellius sought to represent the relationship of Jesus set to the Divine Being by resolving the distinctions of Father, Son, and Holy Spirit into three manifestations of the one existence, by which our Lord was to the Father what a ray of light is to the sun, and God revealed Himself in Christ simply as a man of genius may reveal himself in a work of skill. I am conscious of a great tendency in our own times to fall into the old error. It would save many intellectual difficulties if we could thus satisfy the teaching of Scripture. How could the Father show all that He doeth unto the Son, or give all things into his hand, if He and the Son were identical? The Word not only was God but was *with* God in the beginning as a distinct personal existence. Thus much for the separate personal existence of our Lord as the Son of God.

AN UNCREATED SONSHIP.

The next fact with regard to this is, that He never had a creation or beginning. The Arian contention that our Saviour was the first and grandest creation of God has never satisfied the heart of Christendom, nor its head either, because it does such violence to the statements of Scripture. Nor has Unitarianism, which is substantially the same as Arianism, ever succeeded in winning the more profound minds, though it has often captivated acute thinkers; nor has it ever inspired a vigorous Church. The Christian conscience can yield to the authority only of *God*. The Christian heart can only respond to the touch of *God*. Conceive of Christ as only the grandest of creatures, and we see Him crownless, sceptreless. Only as we see in Him the glory as of the only begotten of the Father, one who has neither beginning of days nor end of years, do we with all our hearts leap up in exultant adoration and cry, "Thou art the King of Glory, O Christ. Thou art the Everlasting Son of the Father."

THE ETERNAL SONSHIP OF CHRIST.

This clause asserts what is to me the profoundest mystery of the Saviour's Person with his Eternal Sonship—a mystery in regard to which it is easier to grasp certain positive ideas than to reconcile them one with another, or with other truths respecting Christ. (1) We do read in Scripture, that the Saviour has the *ground of his existence* in the Father. The root of the Son's existence is in the independent life of the Father. As the Father hath life in Himself, so *hath He given* to the Son to have life in Himself. And yet while thus the life of our Lord seems to have its spring in the being of the Father, we are not to regard it as having a beginning—but as completely co-existent with the Father, as the shadow is co-existent with the body or the radiance is co-existent with the sun. (2) He was in loving fellowship with the Father. Beyond this we can more clearly see that between our Lord and his Father there has been eternal communion. Our Saviour speaks of Himself as even prior to the incarnation one with the Father and the Father with Him He declares that even while He is on earth He is also in heaven:—"Even the Son of Man which *is* in heaven." The Son lives by the Father, and communicates to us what He has seen of the Father. "The Father loveth the Son," and this fact sets our Saviour before us in even a more glorious light than all the visions of Revelation in which rank after rank of shining holy ones bow before Him in lowliest reverence, and praise him in gladdest song. (3) Yet He is subordinate to the Father. The Saviour represents Himself throughout as subordinate to the Father. The Son can do nothing of Himself but what He seeth the Father do. And when Jesus has done His mediatorial work, He is represented as giving up the kingdom to the Father. "The Son Himself also shall be subject unto Him who put all things under Him, that God may be all in all."

THE MYSTERY OF GODLINESS.

Great is the mystery of godliness. We are conscious that these statements present insuperable difficulty. That our Lord should in any way be dependent on the Father for his existence, and yet possess that self-existence and independence which are inseparable from our conception of Deity; how Christ can be subordinate to the Father and yet equal, are problems which I do not believe we shall ever solve until our eyes see the King in his beauty. But we may believe truths which we cannot reconcile. This is not the only circle in which we are compelled to recognise facts which we cannot reconcile. The liberty of man which creates his responsibility is as irreconcilable with the supreme action of the Divine Spirit as is the Sonship of our Lord with his self-existence, or his subordination with his equality.

Enough for us gratefully to recognise that in that great Leader, Teacher, Saviour, King, whom we trust with all our hearts, from whom alone we learn our creed, in mystic union with whom we will enter calmly the unknown life, is none other than the image of the invisible God. We are sure that his going forth is from everlasting, and through all the ages of our future life we shall proclaim Him, "My Lord and my God." Not unreasonably is the Christian Church jealous for the Divine glory of her Lord. Let the Unitarians magnify the human nobleness of our Saviour, and while we listen to their adulation we sigh, "They have taken away my Lord, and I know not where they have laid Him." We are indeed told that there is something of God in every man, only that Jesus had more than the ordinary share. What man in the very crisis of his life would dare to appeal to God to restore him to the glory which He had before the world was? What man is possessed of such Divinity that he can walk the waves, and open the grave, and burst his own bond of death?

Before men can alter our conceptions of Christ they must blot out the record of his unique life, his wondrous words, his glorious resurrection and ascension. While there remain to us these miracles of power and mercy; while we listen to those sublime discourses in which our Lord bade the brethren farewell that He might re-enter the Father's glory, discourses in which, with such simple but solemn grandeur, He asserted that He was equal with God; while we listen to those reassuring words, "I am the Resurrection and the Life," which have dried many tears and stilled the sighs of saddened hearts, and nerved departing souls for the great unknown, as they relied on meeting on the other side of that dark shadow, clothed from head to foot, Him who holds the keys and "opens the kingdom of heaven to all believers"—we shall claim for Him the pre-eminence as "the image of the invisible God," "the only-begotten of the Father, full of grace and truth."

The Person and Work of the Holy Spirit.

BY REV. T. McCULLAGH.

PAUL'S question, "Have ye received the Holy Ghost since ye believed?" was a test question. It is still pertinent and necessary, and, in answering it, no one in England to-day can say, "We have not so much as heard whether there be any Holy Ghost." In England the third Person of the Trinity is constantly referred to in the religious services of all Christian Churches. Millions repeat every Sabbath after the minister, in the words of the Apostles' Creed, "I believe in the Holy Ghost;" or in the language of the Nicene Creed, "I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets." Congregations who do not use those ancient forms are reminded of Him in the most frequently sung and familiarly known verse in English poetry, Bishop Ken's Doxology, with its concluding line, "Praise Father, Son, and Holy Ghost." And further, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, they are reminded of Him in the most frequently quoted and most extensively known passage of Scripture, St. Paul's Benediction: "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

BELIEVE IT NOT.

And yet how many there are who have heard that there is a Holy Ghost, but believe it not. This is the case with all avowed anti-Trinitarians. This is the case, too, with some who belong to churches whose confessions of faith are orthodox. They do not profess to be Deists, or Arians, or Unitarians, but they try to modify, or attenuate, or explain away the Deity and personality of the Holy Spirit. Some of them, we fear, are ministers who, of course, baptize in the name of the Father, and of the Son, and of the Holy Ghost. They conclude their religious services as others do, with the Apostolic Benediction, but in their meaning, or with their mental reservation, it is the benediction of "another Gospel." The "grace" of their Jesus Christ is the grace of a creature, and the "communion" of their Holy Ghost is fellowship with an influence or operation, an impersonal something without intelligence. And these, in their incongruous jumble of ideas, they dare to place on a level with the "love" of an infinite God. This, surely, is the absurdity of reason, the irrationality of rationalism.

THE UNITY OF THE TRUTH.

It is necessary to preserve intact each one of the several doctrines with which God has built up into a complete and symmetrical whole the glorious temple of revealed truth. The connection of one Gospel doctrine with another is such that one cannot be renounced or corrupted without leading inevitably to the surrender or corruption of another and another, if not of all. For instance, let the doctrine of human depravity on account of Adam's fall be rejected, and the doctrine of atonement must be rejected too. If a man disbelieves that "by the offence of one, judgment came upon all men to condemnation," he will also disbelieve that "by the righteousness of One, the free gift came upon all men unto justification of life."

The next link in the ruptured chain of revealed truth that will be cast away is sure to be the doctrine of regeneration. If a man's nature be not essentially sinful, of course he needs no second birth; if he happen to do wrong now and then, with a nature not radically depraved, he must be capable of self-reformation, and his innate potentialities in such a case will render him independent of Divine intervention and help. Rejecting the doctrine of regeneration, it follows that the Holy Spirit as a regenerating and sanctifying agent will be rejected too.

TWO GREAT ERRONEOUS TENDENCIES.

The defection from revealed truth on the Person and work of the Holy Spirit has resulted from one of the two great erroneous tendencies in religious thought which have been prevalent ever since error entered the world with sin. One has been in the direction of an excessive supernaturalism, which attaches a supernatural virtue to even certain material objects, and a supernatural efficacy to certain human administrations and acts. The other is in the very opposite direction of a complete anti-supernaturalism. When our Lord was upon earth, these tendencies, diverging from the line of truth in opposite directions, were in organised form and full force within the Jewish church in the rival sects of the Pharisees and Sadducees. They have ever been found in Christendom, and have succeeded in overthrowing the faith of some. In our day British churches have to guard against both the leaven of the Pharisees and the leaven of the Sadducees. Perhaps those set for the defence of the Gospel have paid, not too much but too exclusive an attention to the encroachments of the Pharisees, and whilst so watching, the leaven of the Sadducees, which, in its strong antipathies to the supernatural, has spared neither the Person nor operations of the Holy Spirit, has been spreading with disastrous results. It is now for the friends of truth, with the help of the insulted Spirit Himself, to purge out the old leaven that they may be a new lump.

In regarding the Holy Ghost as the author and sustainer of spiritual life, we assign Him the place given Him in the Bible in the great work of redemption. The Father originated and began the work, when "God so loved the world that He gave his only begotten Son." The Son was the actual Redeemer, and from "the old, old story" you know how the work was accomplished by the "incarnation, nativity, baptism, fasting, and temptation, the agony and bloody sweat, the cross and passion, the precious death and burial, the glorious resurrection and ascension." Or, to use the language of Scripture, He was "delivered for our offences and raised for our justification." The part taken by the Holy Ghost is that of the administrator of redemption. There was a mission of the Spirit as distinctive as the mission of the Son. Our Lord Himself taught his disciples to expect it. He promised "the Holy Ghost, whom the Father will *send* in my name;" and again, "if I depart I will *send* Him unto you." And we know how the promise was fulfilled. When He ascended up on high, and led captivity captive, and received gifts for men, He sent, as the chiefest, and including all the others, the gift of the Holy Ghost.

THE LORD AND GIVER OF LIFE.

The mission of the Spirit is to give life to dead souls—dead in trespasses and sins. In the administration of redemption, by a new birth, He gives to those upon whom He operates a new nature, and the life from the dead which He thus communicates He sustains by his own indwelling. So complete is that that St. Paul says, "Know ye not that your body is the temple of the Holy Ghost which is in you?" The description given of Stephen, "full of faith and the Holy Ghost," applies to all believers who have attained "the fulness of the blessing of the Gospel of Christ." The mission of the Spirit is still in progress, as the Christian dispensation is the dispensation of the Spirit. To some extent He was in the world from the beginning. At creation He "moved upon the face of the waters." Before the Flood He "strove with man." We see Him and hear Him in Isaiah's temple-vision. All the way through He was the inspirer of the Prophets. They "spake as they were moved by the Holy Ghost." But in comparison to the fulness in which He was given on the day of Pentecost, the antecedent period is spoken of as the time when He was not given. When on the last great day of the feast Jesus called upon the thirsty to come to Him and drink, with the wonderful promise that out of him who believed on Him should flow rivers of living water, St. John adds, "this spake He of the Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."

WE ARE WITNESSES.

When the suffering Redeemer became the glorified High Priest, then came Pentecost and its wonders, with its soul-saving scenes and spiritual power. Then, as a result, arose Christian churches, walking in the fear of God, and the comfort of the Holy Ghost, and were edified and multiplied. As the promise spoken by the prophet Joel is, "unto you and to your children, and to all that are afar off, even to as many as the Lord our God shall call," let us who "stand up for Jesus" also bear our testimony for the Lord the Spirit. We are his witnesses. Let our pulpits witness for Him, not only by preaching about Him, but by preaching in demonstration of the Spirit and of power. Let our congregations witness for Him in the ordinances of public worship. Whether they use some venerable liturgical form, or pray extemporary, let them "pray with the Spirit and the understanding also, and sing with the Spirit, and with the understanding also."

Let our psalmody and hymnody be as faithful in invoking his presence and power in the future as they have been in the past. Let the Church of England sing with its own Bishop Heber:—

Spirit of truth, on this thy day,
To Thee for help we cry;
To guide us through the dreary way
Of dark mortality.

Let Nonconformist churches sing with their own Dr. Watts:—

Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Come shed abroad a Saviour's love,
And that shall kindle ours.

Let "the people called Methodists" sing with their own Charles Wesley:—

Assembled here with one accord,
Calmly we wait the promised grace,
The purchase of our dying Lord;
Come, Holy Ghost, and fill the place.

As individual Christians, born again of the Spirit, let us witness for Him by the testimony of holy living. "If we live in the Spirit, let us also walk in the Spirit."

[AFTERNOON.]

Christ's Sacrifice and the Conscience.

BY REV. CHARLES A. FOX.

LET us consider the propitiatory work of Christ, who is the righteousness of the believer, as set forth in the Epistle to the Hebrews (chap. ix.): "Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained eternal redemption for us." What are the "good things to come" here spoken of? Under the dispensation of the law God's people had the altar of sacrifice, the mercy-seat, the priesthood, and the Shekinah presence. What is the superiority of the Christian Dispensation?

First of all, it consists in a greater and more perfect tabernacle. Among other good things therein is an altar, which is the cross of Calvary, on which there was offered one offering for ever —an altar the efficacy of whose sacrifice avails for Jew and Gentile, for the past, the present, and the future; an altar from which there is a new and perfect highway into the holy place, for we read in this same Epistle that Christ, our High Priest, has "passed through the heavens." As the priest of old passed from the altar of sacrifice right through the veil into the very presence of God, so our High Priest passed from the cross of Calvary up to the throne of God. We have a new and perfect altar, a new and perfect highway, a new veil—"that is to say, his flesh," which was rent on the cross. We have also in this tabernacle a new mercy-seat, which is sprinkled with the blood of atonement; and we have a new shrine, a new Shekinah presence, which is that of God Himself. This is the more perfect tabernacle, not made with hands, and which can never pass away. Besides that, we have in Christ Himself a more perfect tabernacle. He was personally the temple of God. His perfect sinlessness was the altar on which his blood was offered. He was the sacrifice Himself, the Priest who offered the sacrifice, the mercy-seat, the Shekinah presence of God—"the brightness of the Father's glory."

A PERFECT SACRIFICE.

Again, we read here of a more perfect sacrifice. "Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place." Where was the superiority of the sacrifice of Christ over the old sacrifices? First of all, it consisted in this, that it was final. The old sacrifices had to be offered morning by morning, evening by evening, year by year. But this one is offered "once for all." This is the sacrifice towards which all other sacrifices pointed, and through which they had their efficacy. Sinless and infinite, this sacrifice was also a person. The animals were unconsenting victims, but Christ was a consenting offering. "No man taketh my life from Me, I lay it down of myself." This is the offering of the very essence of God Himself on our behalf, as a substitute for us and for our sins. And, besides that, there is this superiority: under the old law there had to be various offerings. If there was one offering whose blood was shed, there was another, the scapegoat, for instance, upon the head of which the hands of the priest must be laid, and the sins of the people confessed; the blood of the one animal was shed, but the other animal was sent alive into the wilderness. Now, these two goats represented what our blessed Lord had in Himself—perfect unity. Not only was our Lord the offering whose blood was shed; but, as the scapegoat, He carried our sins into forgetfulness, and as our forerunner He entered the holy place, the very presence of God. Besides all this, there is a Divinity, a Deity, in our sacrifice. The sacrifice of Jesus was the sacrifice of God Himself. "God was in Christ reconciling the world unto Himself." It was the Father who in Jesus was thus offering Himself; it was the Son as the substitute for us who offered Himself also to the Father. He Himself expresses it thus, "Lo I come, to do thy will, O God." There is a perfect obedience, a perfect sinlessness, a perfect offering, a perfect shedding of blood.

We also read of Christ having "obtained eternal redemption for us." Not only have we a more perfect tabernacle, and a more perfect sacrifice, but there is finality of redemption. It is a redemption for ever, offered once for all; it is for past and future, as well as present, for Jew and Gentile alike. Further, it redeems us wholly—body, soul, and spirit. We are wholly redeemed unto the Lord, and He is wholly given to each one of his redeemed ones. It is likewise eternal, because it has neither beginning nor ending—He is "the Lamb slain from the foundation of the world."

A CLEANSED CONSCIENCE.

This being, then, the superior platform, the grand framework of this wondrous dispensation, of the propitiation of Jesus, what are the results, the effects, the fruits of it? We read in the passage we are considering: "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctified to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Now, under the old sacrifices there was a cleansed body, a cleansing from bodily disqualifications and impurities. This personal sacrifice of Christ, however, cleanses us from the eternal consequences of sin, cleanses us, not ceremonially, but morally and in the conscience. Do we know this? Have we a conscience void of offence? Is the conscience so purged by the precious blood of Christ that there is perfect peace there? Is there perfect access and communion with God?

We have more than provision for all this. We read, "For this cause He is the Mediator of the new testament (or covenant), that by means of death...they which are called might receive the promise of eternal inheritance." This is a further fruit of the blessed redemption of Christ Jesus. Under the old sacrificial commandment, the covenant was, "Thou shalt." Under the new covenant of the Lord Jesus and his Cross, it is, "I will." Not only are the old covenant and its ordinances blotted out, but the new one is written in, upon the heart and conscience—the true law of God is written within us by the Holy Spirit. Thus the spirit of man is so changed that he desires to do the will of God; the Spirit of God is introduced into the spirit of man, and the spirit of man is under grace of the Spirit of God. The new covenant is the covenant of power, of purity, and of performance; it is also a covenant of fire. We had an exemplification of this at Pentecost. The Lord had presented his offering, and the fire came down from heaven, showing that the offering had been accepted; it rested on the very heads of the Apostles. The result was a complete change in the men. Their former cowardice had disappeared, and they stood forth to speak the word of God in the power of the Holy Ghost to the very murderers of Jesus. By the covenant of fire, the whole being is renewed, and brought under the Divine will; this covenant illumines by consuming. We must, in our daily life, be consumed by the fire of the Lord, and then it will appear that God's law is written in the book of the conscience—the heart, the life.

OUR ETERNAL INHERITANCE.

In the words "receive the promise of eternal inheritance," we see that we are at once introduced into our inheritance. "We that do believe enter into rest." "Being justified by faith, we have peace with God." This "rest" proceeds unbroken during our whole earthly life, and is introductory to the perfect "rest" which "remaineth for the people of God." This is the eternal inheritance, "incorruptible, undefiled, and that fadeth not away, reserved in heaven" for us, as we are reserved on earth for it. Let us see that we realise the eternal inheritance, that we are heirs and joint-heirs with Christ. There are inexhaustible golden mines on the estate of every true believer. Let us realise what has been secured to us by the precious atoning propitiation of Christ.

We have spoken of six good things. There is a seventh good thing mentioned: a new Mediator, a new High Priest. Christ is our High Priest. If we believed that, then there would be an end of all the controversy about priesthood in these days. Our High Priest has passed out of sight, but not out of hearing. You will agree with me that, if Christ Jesus were visible among us, no one would think of going to any other priest on earth. The Lord is in heaven, ever ready to attend to the cry of the least and the vilest of his children; and is it not an audacity beyond description that any should pass Him by and consult so-called priests? Is it conceivable that I would go to a fellow creature, ignorant of my soul and my sin, to ask him for absolution, when Christ is in the heavenly places waiting to receive my confession? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Shall we not remember our High Priest—shall we not use Him? He hath, as the Mediator of the new covenant, willed to us all that God could give us: his peace, his presence, his love, his joy, his power, his fellowship, his throne, and Himself. Being a risen Mediator, He is in the court of probate to administer the will, or testament, or covenant, on our behalf. He sees to the execution of his own will. He is the only person who can possibly do it; because He first died to give force to the will, and rose again to execute or administer it. This is the High Priest of good things to come. Let us in these perilous days, when every kind of error prevails, hold fast to the simple truths of Holy Scripture, to the blessed priesthood of the Lord Jesus Christ, the complete atonement through the sacrifice of Christ on the altar of Calvary, and the anointing of the Holy Ghost.

Christ the Propitiation.

By Rev. CHARLES NEW.

We read in the First Epistle of John that "Jesus Christ the righteous...is the propitiation for our sins." Let us not be afraid of a theory of the Atonement. It may be enough for bare salvation to know—as the dying thief knew—that the crucified Saviour saves, but this is not enough for Christian assurance and strong Christian life. We cannot fathom the mysteries, but it becomes us to listen to what God has told us. We have not been left in the dark where most we need light. God not only tells us that Jesus saves, but He says how He saves.

The Scripture word propitiation has a well-defined meaning, and in itself embodies a theory. When we read it in connection with what else has been revealed, we cannot be wrong in saying that the death of the Lord Jesus Christ is the one means by which God extends his favour to sinful men. When we ask, How can fallen man be restored to God? we are pointed to "Christ the propitiation for our sins, and not for ours only, but for the sins of the whole world."

GOD'S VIEW OF SIN.

To propitiate is to turn away wrath. We would rather not think of the wrath of God, as we feel that judgment is his strange work. But propitiation has no meaning unless the wrath of God be implied. Appalling as sin may appear to us, when viewed in the light of God's Word, our estimate of it falls far short of what it is in the sight of a holy God. God is love—love which passeth knowledge, love which only finds outward expression in the cross of his dear Son. And yet we read: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men"; the "wrath of God cometh on the children of disobedience"; "he that believeth not the Son... the wrath of God abideth on him"; "to whom is reserved the blackness of darkness for ever"; "where their worm dieth not, and their fire is not quenched"; "treasure up unto themselves wrath against the day of wrath"; "in flaming fire taking vengeance on them that obey not the Gospel"; "the wine press of the fierceness of the wrath of Almighty God." These are not merely isolated passages, but such as occur throughout the Scriptures. It is not Divine sorrow of which they speak, nor even Divine displeasure, but Divine wrath, and when we put them together we have an indescribable revelation of the sinfulness of sin. Many of them no doubt are figurative, but God's figures are figures of the truth, and their truth is sustained by history.

The curse that from the first has followed sin, and above all the cross whereon sin was condemned and punished, show that words cannot tell nor mind conceive what sin is, and what is the wrath of the Holy One against it. There lies the need for propitiation. There is Divine wrath to be turned away. Whilst that wrath remains, God cannot receive man, and man cannot approach God. If we ask how God's wrath utters itself, we may venture to reply: In separation from the sinner. Can anything be worse than that? Can outer darkness, or any other terrible figure depict what it is for a soul to be left with its sins, cut off from God?

THE PENALTY MUST BE PAID.

God has said that sin is so serious that He cannot pass it by without penalty. Love ceases to deserve respect when it ignores righteousness. Before God can receive the sinner, there is wrath to be averted, and that must be brought about in a way by which righteousness shall be honoured equally with mercy. Man needs propitiation too, so that the way of approach to God may be open, so that God may show mercy on him. Emphasising propitiation we do not forget the other part of our Lord's redeeming work. He is our leader, example, master, intercessor, life. But He only becomes these after we have first taken Him as the propitiation for our sins.

Let us notice that this is a propitiation, provided and effected by God Himself. No feature of it should be more jealously observed; otherwise, it would seem that God needs to be appeased, that there must be intervention to buy off his anger, and that this was unjustly effected by the innocent being punished, instead of the guilty. No wonder that many have revolted from that idea. A God whose love cannot pardon without intervention, and whose righteousness is thus allied to unrighteousness, cannot be the God of the Bible. Nor is He. The Scripture doctrine of propitiation knows nothing of these contradictions, nor could it suggest them, but to those who forget that He who made the propitiation was God. Jesus was "God manifested in the flesh"; He was "The Word made flesh"—"the Word was in the beginning with God, and was God." Gazing on the cross, we say with joy, This was the true God; this was no interposition to make God merciful, but it sprang from his mercy. It was not laying our sins upon another; it was a taking of them Himself. He Himself, in his infinite mercy, made the atonement that was needed. "Without shedding of blood there is no remission." Christ was "the Lamb of God which taketh away the sin of the world."

Hence, salvation is said to be by Christ's death, by his blood. It is not by his incarnation, not by his temptation, not by his holy life, not by his witness for the truth, not by his daily suffering in an evil world, but always by his death, by the shedding of his blood. "Christ died for the ungodly." "We have redemption through his blood." And many other passages.

THE DOOM OF SIN WAS THERE.

Asking how Christ's death could turn away the wrath of God, we are told plainly—it was by substitution. It is sometimes said that that word is not in the Bible; but the thing is there. "The Lord hath laid on Him the iniquity of us all." "He hath redeemed us from the curse of the law, being made a curse for us." "He made Him to be sin for us who knew no sin." He was "once offered to bear the sins of many." He "suffered for sins, the just for the unjust." He "bore our sins in his own body on the tree." It is said, however, that this is impossible, as sins cannot be transferred. Of course, this is so, but though sin cannot be transferred, the penalty can. The holy Son of God could not become a sinner, but He could take the sinner's place, and bear the sinner's doom. That is what the Scriptures teach really took place. On Calvary He asserted his sinlessness in the cry, "My God, why hast Thou forsaken Me?" The doom of sin was there. For a moment Christ was forsaken by the Father. Then He knew the Divine wrath, and what it was to be cut off from God. And what was that awful darkness, but to descend into hell? There the Divine wrath uttered itself, and its threatenings were fulfilled. Sin was gathered upon one sacred head, and judged and punished there.

This is a propitiation sufficient for the sin of the world. The Father's co-equal Son stooped for the moment to sin's penalty, and there is now an open way to God, whose face, once averted from the sinner, is now towards him. The love once pent without Him is now set free, and with outstretched arms He entreats the Son to come and welcome. Christ has taken away wrath by taking it upon Himself. Prayer does not secure it, good works do not, repentance does not, faith does not; but Christ secured it. "God was in Christ reconciling the world unto Himself." If Christ has turned away wrath, can any sinner be lost? For an answer to this we have but to remember what salvation is. Salvation is not represented by penalty cancelled. That is but an open way to it. Salvation is fellowship with God. "This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." Propitiation does not save, it makes salvation possible, it clears the way for us to God, and enables God to throw the door wide open, to "receive us graciously, and love us freely." "Thou wast angry with me, but thine anger is turned away, and Thou comfortest me."

[EVENING.]

Holy Scripture and its Authority.

By Rev. C. H. WALLER.

I propose to speak on the Inspiration, Authority, and Sufficiency of Scripture. By the Inspiration of Scripture, I mean that it is God's Word written—not only the word of man, nor merely the word of inspired men. Scripture is the word of inspired men, no doubt; but I believe the Bible to be the written Word of God. By the Authority of Scripture, I understand that it is God's law for us. Not for us only, however, for I see that it was law for the Son of God Himself while He was on earth. That which was law to the Son of God when upon earth cannot be less than law to us now. Scripture may be law to the angels too. One of them confessed to St. John, "I am a fellow-servant of thine, and of thy brethren the prophets, and of them that keep the sayings of this book." St. Peter says also, that there are things in the Scriptures of the prophets that "angels desire to look into." As for the Sufficiency of the Scripture, that is, it is God's truth. With all reverence, we may say that, so far as written words can be, the Bible is the way, the truth, and the life for men. The Word of God is quick or living—is life; it is the word of truth; and it is the way—also the way to the tree of life. The written Word is all this to those who receive it, as likewise the living Word is to those who receive Him.

"The words that I speak unto you," said our Lord, "are spirit and life." "The testimony of Jesus is the spirit of prophecy," we also read. Prophecy is that which men or angels speak for God, and the Spirit of prophecy does not speak, except to bear witness of Christ. If, then, in the Scriptures we have eternal life, it is because they testify of the Lord Jesus Christ, who is the Alpha and the Omega of God's written Word. I understand this statement as implying not only that Christ is the first and the last, but that He is the Alpha and the Omega, the first and the last letter of the alphabet of the New Testament. When our Lord said, "I am the Alpha and the Omega," I believe He meant that He was the beginning and the end of the Alphabet of God's Word written—the first and last letters of the written truth of God.

GOD THE AUTHOR OF SCRIPTURE.

Why do I believe the Bible to be God's Word written? I only know two ways in which anything that is written can be regarded as anyone's work. One way is, if he should write it himself, as God wrote the ten commandments on the two tables of stone with his own hand. The other way is, if he put his name to what is already written, and thereby make it and take it for his own word. This, I believe, is what God has done with all Scripture.

Sometimes we are told that the Church gave us the Bible, and, therefore, the Bible is not so much the Word of God as the word of the Church. I have had it said to me by men claiming inspiration for Holy Scripture, "That's all very well, but you won't maintain the infallibility of the Bible unless you maintain the infallibility of the Church." I object to that. So long as I live, God helping me, I will maintain the infallibility of the Bible, but I will never maintain the infallibility of the visible Church on earth, or any portion of it. Men say the Bible cannot be better off than the Church. Supposing I were to say that my mother gave me the Bible. Does that make it my mother's word, or no better than my mother's word? If my mother gives me the Word of God, does that prove that she wrote it, or that she has authority to add to it, or take away from it, or to explain one part so as to contradict another? Does it bind me to take her interpretation of anything the Bible says? Whether I say my mother or the Church, it makes no difference to the argument, but the conclusion is the same in both cases. Neither my mother nor the Church, though giving me the Bible, wrote a line of it, nor did they appoint anybody to write a single word. The visible Church has had the same authority as a body in all ages, but it has never had authority to take from, or add to, the Word of God. Supposing all sections of the visible Church met together, and, after solemn prayer and deliberation, should appoint a man to write a letter to the heathen world. Would that be Scripture? Never! It was the same from the beginning, and no such thing as the Church appointing anyone to write Scripture was ever heard of.

AN OBJECTION MET.

The prophets of the Old Testament wrote the Old Testament Scripture, and the Apostles and prophets of the New Testament wrote the New Testament Scripture. And who made the Apostles and prophets? None but God Himself; nothing less than the personal call of God made a prophet, and nothing less than the personal call of Christ made an Apostle. No one but a prophet and an Apostle could ever deliver anything to the Church as Scripture, nor could the Church receive anything as Scripture, except from Apostles and prophets. No one else ever had authority to write anything as God's written Word. I shall prove this from the pages of the Bible itself. I must, however, first meet one objection. I have had it said to me, "If you prove the inspiration of the Bible from the Bible, is not that arguing in a circle?" No, it is not. It might be, if the kind of proof which the Bible furnishes were different. For instance, the Koran, Mohammed's Bible, says that Mohammed received it from heaven, and that assertion is the only ground for the belief. That is not the shape of the argument, nor the kind of proof, presented by the Bible. Such "proof" would be a dogma, a doctrinal statement, an assertion, and little more.

The Bible is not only a book of doctrine or teaching, it is history—the oldest and truest in the world. The history presented in the Bible covers a longer period than has ever been put together in one book, and on one authority. It has been tried and tested in every possible way, and its truth has been fully proved. Over and over again statements have been made to show that the history is not accurate, and the charges have always broken down. Demanding the closest examination, Bible history fully bears it; it is worthy of far more careful attention than men commonly bestow upon it. In the Bible we have a history of how the Book came to be. To get at the whole truth you must put many passages together; and side by side with the history we have the nation to whom God first gave the Bible, the Jewish nation, a nation to this very day.

THE OLD TESTAMENT.

The Bible says that the Old Testament Scriptures are those of the prophets; the Jews also have always said so, and they would receive nothing as Scripture but that which was delivered by a prophet. Another point to consider is that the words of the prophets, delivered in the name of God, are to be taken as the Word of God Himself. These two facts prove the inspiration of the Bible as God's written Word. Now, our Lord called the Old Testament Scriptures "Moses and the prophets," for Moses and the prophets wrote them all. In Exodus xvii. we read that Moses was commanded to write God's Word against Amalek in a book, and "rehearse it in the ears of Joshua." That shows that Moses was then writing a book which he would leave to Joshua, and not only leave for Joshua, but for that greater Joshua, of whom it is said, "In the volume of the book it is written of me, I come to fulfil thy will, O God." In Deuteronomy xxxi. we read that Moses wrote the law, and delivered it unto the priests, the sons of Levi, "which bare the ark of the covenant of the Lord, and unto all the elders of Israel...Thou shalt read this law before all Israel in their hearing." Other similar passages show that the law was above the Church of Israel, above the judges, above the priests, and above the kings. In Deuteronomy xvii. there is a striking passage, showing that it was obligatory on the priests to tell and teach the people that which was written in the law, and in all difficult cases of controversy the law was final. The teaching may be summed up in a passage from the fourth chapter of the same book: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

THE TRUE BASIS OF INSPIRATION.

I have said that the Holy Scriptures are from the first the scriptures of the prophets. I have shown you that they are not the scriptures of the Church, nor the work of the Church of Israel—that her judges, elders, priests, magistrates, and kings could only guard, obey, and administer the law written by Moses, which was the Bible of that day, the first Bible given to mankind. What the Church of Israel could not do, the prophets did do, and they continued the Old Testament of Moses until the Old Testament was complete as we now have it. Look at Deut. xviii. We there read: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and He shall speak unto them all that I shall command Him." Like many others, these words receive their full meaning only in the Lord Jesus Christ, but they also in a measure apply to all the prophets, from Moses to the last prophet of the Old Testament. The Jews have always understood the words in that sense, and the context shows that this is the signification, because the prophets were given in place of something else—so that the people should not follow the nations in seeking after charmers, familiar spirits, wizards, and so forth; the prophets were to take the place of all forbidden means of communication with the unseen world. The passage applies to all the prophets, as well as to our Lord, and I take it to be the true basis of the inspiration of all Scripture. It is just in that part of the Bible where we ought to find it, just at the end of Moses and the beginning of Joshua. "I will put my words in his mouth." And so it was always understood of God's prophets. Hear what the last of the Old Testament prophets said of it: "Your fathers where are they? And the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers?" In Isaiah, also, while it is said that "all flesh is as grass," while prophets come and go, "The Word of our God shall stand for ever." The prophets die, but the Scriptures do not. The prophets were the creation of God, not of the Church. The Lord made Moses and Aaron. He also said, "I will raise thee up a Prophet." I take the Scriptures of the prophets to be God's Word, because God said that such prophets would arise. That is what I understand by inspiration, neither more nor less. It is God's own declaration that the words are his. The Scriptures are the scriptures of the prophets, and the words of the prophets must be taken as the words of God.

THE METHOD UNREVEALED.

How the writings are inspired I purposely leave. I will tell you why, and that is, I know nothing at all about it, except what everyone knows who can quote two texts of Scripture. One is by Paul, "All Scripture is given by inspiration of God"; another by Peter, "Every prophecy of Scripture came not by the will of man, but holy men of old spake as they were moved by the Holy Ghost." These texts I know, but I know nothing about them which you cannot know. I believe that few things have done more to make men doubt the inspiration of the Scriptures than the discussion of this point. Whether Moses wrote from dictation, or recollection, or as a reporter giving the substance, whether he used any older books, or copied anything, we cannot say. Of these matters we are absolutely ignorant, and where we are ignorant, what folly to attempt discussion! The law was binding on Joshua. God put his words in Moses' mouth, and we read: "Whosoever will not hearken, I will require it of him." The inspiration of Scripture means that the words of Scripture are the words of God.

It was, of course, necessary that the Church should have the power to know who were prophets and who were not. This power God has given to the Church in all ages. Israel was instructed thus: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." The early Church was told not to believe "every spirit," but to "try the spirits whether they be of God, for many false prophets have gone out into the world." God seldom left one prophet to testify alone; he sent another, that in the mouth of two or three witnesses every word should be established. One of the most beautiful testimonies of a prophet in all Scripture is that borne to John the Baptist by the Church of Israel: "John," they said, "did no miracle, but all things that John spake of this man," that is, Christ Jesus, "were true." It was not reserved for the Christian Church to distinguish prophets from other men, and the writings of prophets from the writings of other men. The Apostles were Jews, and were perfectly familiar with all this. So manifest was the distinction between men who were prophets and men who were not, and the writings delivered by prophets and other writings, that neither the Church of the Old nor the Church of the New Testament has preserved any record of any debate or discussion upon the question. St. Paul quotes the third Gospel as "Scripture"; St. Peter calls all St. Paul's Epistles "Scripture." These writings were delivered as "Scripture," or they would not have been received.

THE SCRIPTURE AUTHORITATIVE.

From the fact that Scripture is God's Word, we pass easily to its authority as God's law. So it was delivered to Joshua: "This book of the law shall not depart out of thy mouth." Joshua began the prophets. The other division of the Old Testament, called the Psalms, opens by saying: "Blessed is the man whose delight is in the law of the Lord." Our Saviour Himself acknowledged the Old Testament as the law of God. The Scriptures were, indeed, his life and teaching from the day when He answered Satan three times with "It is written," until the day when He expounded to his disciples, "from the Scriptures," the things concerning Himself. When attacked by Scribes and Pharisees, He answered with, "It is written," "Have ye not read?" and "The Scriptures cannot be broken." Twice He quoted the Psalms as the law, and, speaking of the law and the prophets on two distinct occasions, He said: "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Our Saviour's use of the Scripture as law, for ever settles the question of its authority.

I think that by far the most remarkable proof of the sufficiency of Scripture is what happened on Easter day. When our Lord was expounding to those two disciples "in all the Scriptures the things concerning Himself," He restrained their eyes that they should not recognise Him. The Living Word concealed Himself, if we may say so, behind the written Word, as if it was too much for them to receive the Christ of Holy Scripture and the Living Christ Himself. That which the living and unseen Christ did for them, the Holy Scripture does for those who search it now. It is quite enough if we see Him in the Scripture by the guidance of Him whom we do not see. We need no other guide, if the anointing of Him dwell in us. And if, in the defence of the Gospel we be called upon to stand up and contend earnestly for fundamental truths, what is our weapon but the sword of the Spirit, which is the Word of God?

Christ the Believer's Righteousness.

BY REV. P. COLBORNE.

To the true believer, the propitiation offered to God, by our Lord Jesus Christ, appears of inestimable value, owing to the spotless righteousness of Him who became the Sin-bearer, Such a believer realises at the cross a deeper sense of the exceeding sinfulness of sin. While availing himself of the provision made there to relieve him of the penalty of sin, he finds himself in a sinful state of being. Some wickedness is left in him responsive to temptation; some feebleness warns him against himself. Rest is not to come from mere holding of doctrine, nor from inference or reason. Faith in the Saviour must not stop short of the finished work of Christ. What is wanted is the appropriation of the righteousness of the One who was raised from the dead for our justification.

Christ's presence with believers must do more than anything else to keep them right. From the Apostles we learn, not only that Christ lives in believers, and does not forget them, but that He makes intercession for them. If He came that we might have life, He is living now in such a way that we may have that life more abundantly. The figures of the vine and the branches, of the body and the living head, are lost to us if they do not show us that the Lord Jesus maintains a vital union with believers.

There is a sense in which the righteousness of the Lord Jesus Christ is without us, our environment. We put on his righteousness; but it is also an external defence. It is given to cover and protect, and so to nourish the righteousness of the believer. So "the least of these little ones who believe in Me" may grow to be giants. Men who have been resting under this shadow, with great delight, find the joy of the Lord their strength.

A thoughtful, affectionate acquaintance with the Word of the Lord is one of the ways by which a believer may avail himself of the righteousness of Christ. Another way is in the devout and discerning celebration of the death of the Lord in the memorial Supper. At the table the Christian may meet the Lord, and receive direct from Him some spiritual gifts. There is righteousness enough in Christ to swallow up all our unrighteousness now; and it is certain that we shall never be satisfied until we wear his image, and his work will not be complete until we all are one with Him, and in his likeness shine.

Great Assembly Hall, Mile End.

WEDNESDAY, MARCH 21.

Afternoon Prayer-meeting.

REV. A. G. BROWN (CHAIRMAN).

WE are here to plead with God for a gracious revival of power and undefiled teaching of the truth as it is in Jesus right away throughout the land. There are thousands who are conscious that there is a huge system of departure from the truth working all round about us. There is hardly a truth which is dear to the hearts of God's children but what is being called in question. These things make the faithful of the land sigh, and cry, and groan before God, and we are here just to plead with the Lord that much power may rest upon the testimony which is being borne in different parts on the fundamental doctrines of God's Word.

It seems to me to be a battle of the S's; sin, the Scriptures, sacrifice, substitution, and salvation are all involved. Once eliminate the sacrificial features of Christ's death, however, and you may take all the rest. I hold that there would not be so much error preached if the people who sit in the pews would take the matter up. I ask my congregation to bring me to book if I do not preach what is written. I should like a little heckling. If I don't speak according to the Book, let them tell me so. It will be an act of kindness. "Believe not every spirit, but try the spirits, whether they be of God." Let us take an uncompromising stand for the Book, and for every word in the Book.

BY REV. F. H. WHITE.

THE Apostle Paul, speaking of the Gospel, said, "If I preach the Gospel, I have nothing whereof to glory;" and he further says, "Necessity is laid upon me; yea, woe is me, if I preach not the Gospel." The same man that pronounced a curse upon an angel who should preach another Gospel declared himself to be woeful if he preached not the Gospel. God forbid that any of us should preach any other Gospel than that which Paul preached.

Consider John xii. 44—49, and John xv. 7. Christ says that those who "receive not his words hath One that judgeth him," and that He had spoken the words which his Father commanded Him. Then again He says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The Lord never breaks an engagement, and He has made a sweetly solemn engagement that when two or three disciples—men having his Word in them—are gathered together in his name, He is in their midst.

What is the use of us without God's Spirit, and without the anointing of the Holy Ghost? If we do not abide in Christ, and his Word abide in us, what sort of Christians are we? Observe that there are two abiding places: if ye abide in Me—that is Christ; if my words abide in you—that is the believer. "If a man love me, he will keep my words." "Whoso keepeth his word, in him verily is the love of God perfected." It is a common cant saying at the present day that you may be loyal to Christ, although disloyal to his words—that you can receive Himself, and reject his teachings. Some would divorce the personal Christ from practical Christianity. Christ said, "If ye abide in Me, and my words abide in you," combining Himself and his words. What do you think the Emperor of Germany would say if someone should tell him he was loyal, but should at the same time tear up his proclamation in his face? It is because the Jews, in looking for the Messiah, did not understand the Word of God, that they killed Christ. If they had given attention to the inspired words, they would never have crucified the Lord. Those who say that they are loyal to Christ, and do not keep his words, are like those who crucify the Lord afresh.

Christ is not only a personal Redeemer, but He is the living Word of God. Further, I had never known Christ, but for his words. It was through ear-gate that He first entered my poor heart.

I heard the voice of Jesus say,
"Come unto Me and rest."

All that every believer has ever known of Christ has come through his words; written, it is true: thank God they are written! Let us receive them wisely, and read them as wise men; let us attend to their teaching earnestly and lovingly. Some are friendly enough to the truth, but not sufficiently unfriendly to error. I do not see how we can be friends of both, unless we place ourselves under the charge of being like Mr. By-ends in Bunyan's Pilgrim's Progress.

[EVENING.]

Sin and Death.

BY REV. H. E. BROOKE.

WHAT I may have to say you must look upon as a sort of background for more agreeable and happier truths which are afterwards to be enunciated.

When the Lord Jesus Christ appeared upon earth, and I need not say that He was the embodiment of the Gospel—for the Gospel of God is "concerning his Son Jesus Christ"—when He came forward publicly, there was, first of all, a ministration of the proclamation of sin. That was by John's baptism. John was raised up to call the nation to a sense of their sin, and to preach to them the great message of repentance. And we are told that under his ministry numbers flocked to the river Jordan to be baptized of him, confessing their sins. For thirty years the Lord Jesus Christ had been living in obscurity; but there, in the midst of men confessing their sins, He appeared. Baptism implies sin, and sin needing to be washed away. Therefore, John hesitated to baptize Jesus, saying, "I have need to be baptized of Thee, and comest Thou to me?" There was the place where the Son of God appeared, and there the testimony was borne to Him from God above, and the Holy Spirit came in bodily form, and lit upon Him, when a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased."

THE DOCTRINE OF SIN FUNDAMENTAL.

We find the same combination of sin with salvation in the word of the Gospel. I do not suppose that we have in any part of the Bible a clearer statement of the Gospel than in the Epistle to the Romans, which was written to set forth Christian doctrine. That book begins with a dark revelation of sin. In chaps. i. and ii., and in the first half of the third chapter, you have the subject of sin explained and opened up. Why? In order to prepare you for the Gospel which is afterwards to be announced. And when you have all the world brought in guilty before God, then comes the revelation of the righteousness which God has provided "by faith of Jesus Christ unto and upon all them that believe." It is for this reason that the Scripture doctrine of sin is a very necessary one to set forth as fundamental truth. However repugnant, however repulsive in some phases, and however unattractive it is, the truth concerning sin is a very necessary one to set forth, especially in these times. Amidst the many elements of departure from the truth, there is none more potent than ignorance on this subject. It is because of this ignorance that there is so much ignorance as to the remedy which God has provided for sin.

A Christian gentleman working in Paris was endeavouring to convince a Frenchman that he was a sinner, when the Frenchman said, "Oh, no, sir; I am not a sinner; I have not time to commit sin." Now, that ignorant remark was, after all, merely expressive of what we all naturally feel as to sin. The mistake which the Frenchman made was in confounding sin with the common notion that sin consists only in some overt acts, such as theft, murder, and so forth. He "had no time" to pursue a course of dissipation, and therefore he thought he was not a sinner! When we come to God's Word we find that this common notion of sin is quite fallacious.

WHAT IS SIN?

In 1 John iii. we read that "sin is the transgression of the law," or, as I think it may be more correctly defined, "Sin is nonconformity to law." If we ask what that law is, we find that it is not the law of society, not the law of public opinion, but the law of God which is expressed either in the two great commandments given by Christ, or in the Ten Commandments contained in the law of Moses. These set forth God's claims upon us as his creatures. If we take the law positively, as in the two commandments, it is perfect love—to "love the Lord thy God with all thy heart," and to "love thy neighbour as thyself." These things none of us do. We transgress the law, we do not conform to the law, we are sinners. What we need is to give up this shallow view which we naturally have of sin, when we account sin as merely a breaking forth of corruption in this or that direction; and we need to embrace God's definition as something more searching, more real, and more comprehensive. And I ask, which one of us (at all acquainted with his own heart) does not feel that we are rightly brought in sinners before God?

After all that we can say in presenting Scripture truth concerning the nature of sin, I believe that we need a teacher more than man to bring it home to our hearts. While the Word of God sets before us a very clear definition of what sin is, namely, nonconformity to law, and that "by the law is the knowledge of sin," yet we need the Spirit of God who wrote that Word to impress it upon our hearts, and I believe that the Spirit does come and convince of sin. Then, and not till then, do we really understand what this fearful evil is.

THE WHOLE RACE INVOLVED.

As to the extent of sin, I call your attention to a passage which speaks for itself, and is far more eloquent than anything I can say (Rom. v. 12): "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Mark the unity of the source—"by one man," and the universality of the extent—"passed upon all men, for that all have sinned." Also observe the uniformity of result—"death by sin." The entrance of sin into the world is, in this chapter of Romans, brought before us in connection with a very glorious truth, which is put parallel with another glorious truth. That is, the entrance of righteousness in Jesus Christ; and I think that in treating of this we gain immensely in the appreciation of God's provision in meeting sin. If we have on the one side one man the source of sin, we have, on the other, one Man—the God-Man—the source of righteousness. If in the one case we have an evil extending to the whole race of which the one man was the head, so we have in the second case blessing extending to the whole of those of which the God-Man is the head. And if there are, on the one hand, fearful consequences, which God's Word does not shrink from telling us most plainly, so there are, on the other hand, glorious consequences resulting from that one righteousness which spreads to all who are connected with Christ.

THE TERRIBLE CONSEQUENCES.

It is sometimes supposed that those who speak of the terrible consequences of sin—which can never be more plainly expressed than in the words of our Lord, "everlasting punishment," speak with a certain amount of pleasure on the subject, and gloat over that which is most fearful to others. But which is the proper part—the taking up of these things which God's Word declares to be a source of danger, or the shrinking from them? In the Book of Leviticus we are told that no leaven or honey shall be in the meat (or, as in the Revised Version, "meal") offering presented to God. Leaven is the symbol of sin, and no offering must have sin with it. Is not honey the type of that sweetness, "godliness," of human nature, which, when it comes into collision with God's Word, when it runs counter to God's righteousness and holiness, is nothing better than corruption? I think we must set aside all our natural feelings, and ask what God has written. When we find a warning concerning what is called in the Book of Revelation the second death, we ought to bow and receive the statements, because God has so written them. Adam, being the head of mankind, all of us sinned in him, so that the consequence, death, has come unto all. We are all born in a state of spiritual death. God said to Adam, "In the day thou eatest thereof thou shalt surely die." Adam did not die, as to the body, until a thousand years after his sin; but spiritual death took place on the very day he sinned. Spiritual death is our heritage, then, and we are born in a state which the Bible describes as "dead in trespasses and sins." Misery, corruption, sorrows, and tears, are part and parcel of this spiritual death in which we are all involved. Scripture goes on, however, to speak of something worse—namely, the second death. That cannot be annihilation, but must be a state for which there is need of solemn warning. This punishment is identified with the lake of fire, into which we read, "whosoever was not found written in the Book of life" was cast. I think it is best for us to leave these solemn statements of God's Word, in their simplicity, to speak for themselves.

It seems to me that if one desires to set forth the propitiation for sin, and the righteousness which God has provided, the message comes as it has been set forth by God Himself, when a commencement is made by recognising the solemn fact of the entrance of sin by the fall of man, the universal extent of sin, and the fearful judgment pronounced upon sin in God's Word. These things realised, we are prepared to hear of the propitiation for sin, and to value it.

God and Sin.

By Rev. TALBOT GREAVES.

When we contemplate the moral government of God, two great mysteries meet us—the one the mystery of the fall of the innocents, and the other the mystery of the salvation of the fallen. It is with the latter that I have now to deal. I assume as a fact the fall of man, and the consequent guilt and utter corruption of his whole family, and that in the natural course of things punishment follows sin. I am not one of those who take it for granted that in the nature of things salvation must come to all men. I regard salvation as great salvation, as no easy and facile work, but so difficult that the righteous scarcely are saved; while, as regards the unrighteous, we can only ask, with trembling lips, "Where shall the ungodly and the sinner appear?" So we meet the great question—How shall man escape the just consequences of his sin? The answer is found in the fact that God hath set forth Jesus Christ to be "a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God,...that He might be just, and the justifier of him which believeth in Jesus."

I ask first, why is a propitiation for sin needed? Let us understand clearly for what it is not needed. It is not needed in order to procure for us the love of God. Socinians charge us with teaching that we owe to the death of Christ the love of the Father—after representing God the Father under a horrible Siberian aspect, as a wild beast thirsting for blood, implacable and destitute of love, until propitiated by the blood of his Son. It is a wicked libel. We see God as eternally loving his creatures, and sending his Son to open the way for the exercise of his love. People like to misrepresent the doctrine of the atonement, in order to say something against it. So far from being indebted to the work of Christ for the love of the Father, we are indebted to the love of the Father for the work of Christ. That work was not needed to persuade an unwilling Judge to pardon us, but to enable a willing Judge righteously to pardon us. Our word to the sinner is: Do not suffer a lingering thought that God hates you to keep you from Him. God hates sin, but He loves you, and sent his Son to be the propitiation for your sins. We entreat you not to harbour any fear that, notwithstanding the atoning work of Christ, there is enmity in the heart of God towards you. He loves you, and because He loves you, He sent his Son to die for you.

PENALTY A PROOF OF LOVE.

If propitiation is not needed to make God love us, and if neither our sin nor his Divine justice have extinguished his love, then, it may be asked, Why should more than repentance be required on the sinner's part to ensure the free and lavish forgiveness of God? We answer, that to love a culprit does not mean to embrace him, and to be reconciled to him. The father of a son who is living a life of crime continues to love that son, but he cannot, without being participator in his crime, embrace him, and be reconciled to him. And so, in our natural state, alienated from the life of God through the ignorance within us, enemies of God through wicked works, God loves us, but He cannot be reconciled to us. The enmity, however, is altogether on our side. On God's side it is just disapprobation, displeasure, and wrath against sin. And so, in order that God might embrace evil offenders, "while we were yet sinners Christ died for us." Fallen in Adam, fallen in sin, deserving, according to the law of righteousness, everlasting damnation, God in his infinite mercy, instead of allowing his just wrath to take its course, and consign the whole human race to endless misery, in company with the fallen angels, interposed an arrest of judgment. This interposition was not, however, in order to do an unrighteous thing—that would be far from God; nor was it to gratify his love at the expense of his justice, but it was to open a way in which his love might righteously embrace us.

The question which we hear asked so often—Why could not God pardon sin merely upon the repentance of the sinner, without an atonement?—would never be asked were it not that men shut out of view altogether the position of God as the righteous Ruler and Judge of the universe. Remember that the Scripture says, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." My whole moral nature rejects as simply impossible any forgiveness which ignores God's law, which obscures God's justice, and which enfeebles God's rule. Whatever the infinite love of God may permit Him to do, the Holy One and the Just will do, and the whole intelligent universe will acknowledge that while in punishing sin God's love is never absent from his justice, so in forgiving sin his justice is never absent from his love.

GOD MUST VINDICATE HIMSELF.

Propitiation is needed for the sake of the justice and truth of God. But more than that, it is needed for the protection of God's unfallen creatures. This is a very important feature of the atonement, which has been brought out very strikingly by Mr. Arthur in one of the "Present-Day Tracts." It is needed for the protection of God's unfallen creatures. What God might do if he had to deal with one solitary offender in the midst of an unpeopled universe, I do not know; but, as a fact, God has to deal with a holy and unfallen family as well as man. If He were, in a single instance, to allow his authority to be defied with impunity, his law to be violated, on the maintenance of which the whole order of the whole universe depends, a most disastrous precedent would be set up. If God were to extend pardon on mere repentance without an atonement, would it not be just as good as saying, "I do not ask for your love or your hate; your obedience or your disobedience are nothing to me; it is no part of my office to regulate your conduct towards me or one another; if you do wrong, I shall not punish you, and if right I shall not reward you; I abolish reward and punishment throughout the whole of my dominions." What a terrible temptation that would be to the righteous! What a fearful encouragement to transgressors! I believe that the opposition which is so widespread to the doctrine of the propitiatory sacrifice of Christ rests upon the idea that punishment is cruel. Excessive punishment or unjust punishment is cruel, but not punishment itself. It is part of the duty of a judge to punish wrong-doing for the protection of those who do right.

Next, I ask, what is required in a propitiation? As it is to reconcile God and man, He who is our propitiation must be God and man. Only in the infinite resources of Jehovah can such a propitiation he found. The Eternal Son of God took our nature, and bore the penalty of sin. As man, he felt it with extremest bitterness; as representative Man, substitute for the guilty, he deserved it with extremest righteousness; but as God-Man He was able to sustain and exhaust the wrath of God. The wrath was exhausted, and then the righteousness of Jehovah's government was secured. The arms of God's mercy were then opened to sinners, and now God is just, and strictly just, and a free, unconditional Justifier of the ungodly that believe in Jesus.

UNITY OF THE FATHER AND THE SON.

In viewing the Lord Jesus as the propitiation for our sins, we must never lose sight of his eternal, essential oneness with the Father. The Lord Jesus Christ was not an innocent creature taking the place of guilty ones. He was not a distinct and separate Divine Being, subjected by another separate and Divine Being to the punishment of our transgressions. He was essentially and eternally one with his Father, so that when "the chastisement of our peace was upon Him," it was not that God was laying the punishment upon someone else, but he was laying it upon Himself. If, when we see the eternal Father accepting, as the price of our redemption, the tears, and sighs, and groans, and blood of his own eternal Son; receiving what it must have been bliss to want and misery to have; if our moral sense recoils from such a transaction, and we are almost ready to say, No, not at such a cost; not by putting the punishment of my sins upon thy innocent Son will I accept heaven and the boon of my own forgiveness, then that Eternal Son draws near, and He hushes all these thoughts, for He says, "I and my Father are one."

As to the effect of the propitiation upon the heart of the sinner, sin puts on an aspect of exceeding sinfulness when it is seen to be pardoned through the blood of Jesus, such an aspect as it never can put on in the eyes of those who look to be pardoned simply upon repentance.

THURSDAY EVENING.

The Spirit of the Age.

By Rev. Dr. BRUCE.

At the outset, Dr. Bruce (who is chairman of the Congregational Union) said he had come a long distance, and from numerous pressing duties, to show his hearty concurrence and sympathy with the Evangelical Alliance in this public testimony to the central, catholic, and fundamental truths of the Gospel. He did not speak with any official authority, as Chairman of the Union, but simply as a servant and minister of Christ. At the same time he expressed the strong conviction that the great body of their Congregational ministers and churches are sound in the faith; individuals here and there may have departed from it, but the churches, as a mass, remained faithful.

Proceeding to deal with the topic of the Inspiration, Authority and Sufficiency of the Scriptures, he said no one can read carefully the literature of the present day without feeling that there has set in, in different quarters in the Christian churches, a tendency to depart more or less from a simple and strong faith in Scripture. Those who would defend orthodox truth must be prepared to meet with obloquy, and to have offensive adjectives hurled at them. As an illustration of this, Dr. Bruce quoted an extract from an article in *The Westminster Review*, in which the writer said that the exponents of the popular faith are either so intellectually dull that they cannot master the logical effects of recent criticism, and are unable to realise the spirit of the age in which they live, or else their moral sensibilities are so blunt that they perceive no moral incongruity in the advocacy of opinions they do not hold, in any ordinary and conventional sense. If this charge, said the speaker, be in accordance with the so-called spirit of the age, it is not a spirit either of charity or of truth. There seems to be at the present time not only a decay of dogma, but of real living faith. Some churches and individuals are shifting and drifting away from the old moorings, dragging the anchor with them. If Christianity were ever to be destroyed (which it never can be), it would not be avalanches that come down from the high icy mountains of infidelity, or by any attack from the enemy, but from foes within its own household. Therefore, it behoves all Christian men to rally round the Gospel, and to bear their united testimony in favour of the truth.

PREJUDICED CRITICS.

A writer in the Psalms asks: If the foundations be destroyed, what shall the righteous do? What are the foundations of the Christian faith? There may be collateral foundations in the existence of the Church, and in the testimony of God in the individual conscience; but the main foundations are in Holy Scripture. Dr. Bruce proceeded to complain that agnostic and unbelieving critics do not treat the Bible with reverence, charity, or justice. They do not even record to it the same respect, or treat it with the same equity, that people extend to ordinary books. They seem to come to it with a desire to find flaws, and, when they do find any real or fancied imperfections, they maliciously rejoice. Like the Sadducees of old, they "err, not knowing the Scripture nor the power of God." Anyone who comes to it with unprejudiced mind, and will read it carefully and sympathetically, will soon find that it is like no other book in the world, and that it carries with it its own credentials.

Without defining inspiration Dr. Bruce mentioned the common belief of the Churches that the Scriptures are inspired, not in the sense in which all good books and all good men are inspired of God, but that it is specially and supernaturally inspired, so as to secure accuracy and to reveal to us the secrets of the Divine mind. He contended that the inspiration of the Old Testament is amply shown by our Lord's endorsement of it, and by the fact that many of the passages most precious in meeting the case of anxious enquirers, and troubled souls, and believers in the sick chamber, are found in Christ. Where in all our Christian hymnology is there anything to surpass the twenty-third Psalm? The Old Testament is the foundation of the whole structure, and we cannot understand the New apart from it. There is a unity in the whole Bible, running through from Genesis to Revelation.

Then its inspiration implies its authority. We defend the authority of Scripture, not merely because it is Scripture, but also because it commends itself to our conscience and reason, as in the sight of God, to be true. It is not to be regarded merely as a conglomeration of writings produced in different ages, but it embodies the revealed will of God, and therefore comes to us with all the weight and sanction of authority.

A WILL O' THE WISP.

We are sometimes told that we must interpret the Bible in accordance with the spirit of the age. What is the spirit of the age, and where are we to catch that will-o'-the-wisp? Is it to be found on some Christian platform, in the pulpit, in the press, or on the stage? Is it to be found in certain publications in Paternoster-row, or does it emanate from such eloquent lips as those of Canon Liddon in St. Paul's? Does it dwell at the repository of the Bible Society in Queen Victoria street, or does it only penetrate into the offices of certain papers in Fleet-street or Ludgate-hill? Surely, if it be so difficult to catch, this spirit of the age cannot be an infallible guide. We do not believe in an infallible Pope, or an infallible Church, and so we are driven to find an anchorage in the truth of God as revealed in the Scripture, and as manifested in Him who is the Eternal Word. Holding the inspiration and authority of the Bible, we also hold to its sufficiency, and are prepared to further its circulation in our churches and throughout the world. Let us hold fast by it; let us obey its precepts; and let there be no contradiction between the spirit and manner of our life and the spirit of this blessed Book.

The Righteousness of Christ.

By Rev. TALBOT GREAVES.

Men in their natural state are not only not righteous in God's sense, but are far from it. They do not even know what it means, and it is enough for them if they stand well with their fellow-men, and are free from what society calls crimes or misdemeanours. This was the position of Saul of Tarsus; but when the light of God came into his soul, he saw things in God's light. "When the commandment came, sin revived, and I died." He became as nothing in his own estimation, and felt himself to be a miserable sinner. We are all in the same condition, and what we need to learn is that God, in and by his Son Jesus Christ, has wrought out a perfect righteousness for us. So the righteousness which God requires, God Himself provides. He takes the place of the offender, that He may bring the offender to stand in his place. He becomes the accursed thing, which is sin, in order that man may become that blessed thing, the righteousness of God. That is the whole story of God's wonderful redemption. Christ took our nature, and was subject to all its infirmities and temptations. Yet He was without sin; not a movement of his will that was not in accordance with the Divine will, and in harmony with the Divine mind. His whole life was a perfect response to the will of God—that is the righteousness of Christ. Observe that it is called in Scripture the righteousness of God, for the righteousness of Christ rests on the Godhead of Christ. Take away his Divinity, and the glory of his righteousness fades away like the golden light from the sunset sky. But since He is "Immanuel, God with us," his righteousness, like his atonement, has an infinite value.

Being thus the righteousness of the God Man it is incapable of addition. No works of the regenerated man can contribute one iota to his acceptance before God. It were folly, impiety, and blasphemy in us to say that it can. To the very last, even to the verge of eternity, and ripe for glory, for justification, the believer stands on exactly the same level before God as the veriest sinner, who, with the trembling hand of faith, has just put on the robe of Christ's righteousness. It is, therefore, God's work alone, and, because it is God's, it is perfect. "Blessed is the man to whom the Lord imputeth not iniquity." The Lord imputes, reckons, to the poor sinner the righteousness of Jesus Christ, so that we can say, "He hath clothed me with the garment of salvation, with the robe of righteousness."

The medium through which this righteousness is apprehended and received is our faith. "Christ is the end of the law for righteousness to everyone that believeth." Our faith is the hand that appropriates, and the arm that embraces Christ. By faith Christ, and I the chief of sinners, are made one in the sight of God, and I am therefore counted righteous in Christ.

After an earnest Gospel appeal to any who as yet knew nothing of these glorious saving truths, Mr. Greaves closed with a word of caution as to the distinction that must be observed between justifying righteousness and personal holiness. If this is not observed, the soul is sure either to get into the old spirit of bondage and fear, or to land in the system of perfectionism, which can only be truly described as a state of spiritual stagnation. The life of holiness is a life of continuous struggle—a stemming of the stream. Christians are sometimes told that they are not to struggle to be holy, but are to float. If they do, they will inevitably float down the stream, and not up. Holiness and righteousness are jumbled up together in many of the writings of the present day in a most extraordinary way. What is important truth, when spoken of justifying righteousness, is delusive and dangerous error when applied to personal holiness. Justification is the work of Christ done and finished for us; sanctification is the work of the Holy Spirit begun, continued, and carried on within us. The one is our title to glory; the other is our meetness for it. As Robert McCheyne said: "Christ for us is all our righteousness before a holy God; Christ in us is all our strength in an unholy world."

Gathering up the Threads.

By Rev. G. STRINGER ROWE.

I HAD designed to speak on "The Holy Ghost, the Author and Sustainer of Spiritual Life," but in the course of a conversation with one of the Secretaries of the Evangelical Alliance, Mr. A. J. Arnold, he mentioned that, as I spoke at the close of an important series of meetings for united testimony on the fundamental truths of the Gospel, it would be well that I should endeavour to gather up, as it were, the threads of the valuable addresses which have been delivered by our honoured brethren.

A DEMONSTRATION OF UNITY.

Some may ask, now that these meetings have been held, what good has come of them? I reply, they have furnished a demonstration of the unity of Christians in all the great central truths of their faith, showing that the Lord's disciples are one, notwithstanding freedom of difference in minor particulars. The unity, indeed, is the more impressively manifested when it is seen to be unhindered by these differences.

It has been amply proved that there are those who will continue to teach and uphold the foundation truths of the Gospel without abatement or concealment, and without concession to the shifting fashions of surrounding thought and opinion. And that these truths are sacredly precious to multitudes has been witnessed by the thousands who have taken part in the meetings which are now drawing to a close.

The position which has been taken is one of firm and confident protest against the doctrine that the faith of God's holy religion in Christ Jesus must be expected to undergo change in the course of years, or that it is now in process of a development dependent upon varying circumstances of man's life, or advances in man's philosophic or scientific knowledge.

NO RUDIMENTARY GOSPEL.

The Gospel, in the very nature of it, as a Gospel of God, could not have been flung, in a germinal or rudimentary form, into the midst of human thought and habit, pride, and passion, to take its chance of development. What system of faith might at last emerge from such a medley of influences, presents, doubtless, a very interesting subject of conjecture, with such light as is thrown upon it by religious systems which have grown up under these conditions. But we have maintained, and still hold, that God's revelation of man's deliverance from sin, and restoration to Himself, came into the world in Christ Jesus complete and unalterable, and we repeat that, in the very nature of it, the Gospel, to be a Gospel at all, could have come in no other way.

We affirm that there is abundant evidence to show that the doctrines of the Gospel were received in the beginning as we hold them today; and that the reception of them was followed by precisely the same results. So also we have now the daily accumulating evidence that, amidst the utmost diversities of clime, and peculiarities of race, language, habits, environment, the Gospel, without being itself modified or adapted, is everywhere "the power of God unto salvation to everyone that believeth."

The Reformation did not, as some like to affirm, develop or discover the doctrine of justification by faith. The Reformation uncovered it, and recued it from the concealment in which it had lain hidden for ages, buried under the superstitions and vain traditions of men. No; whenever the Gospel has been subjected to the influences of development—and, unfortunately, examples are by no means lacking—the result has, without exception, been a progress towards its destruction.

ATONEMENT A CENTRAL DOCTRINE.

We may profitably look again, for a moment, at the very central doctrine of the atonement of the Lord Jesus Christ, around which all other elements of the Gospel cluster, so that, if this be taken away, you have not merely altered an important feature of the Gospel, you have actually disintegrated and destroyed it. Searching, now, the Gospel revelation to learn what this atonement is, we find it set forth that the Son of God, being made Man, did, as such, fulfil all righteousness, and, bearing the sins of the mankind of which He formed a part, suffered death on their behalf, and in their stead, thereby offering a redeeming and atoning sacrifice, and becoming "a Propitiation for the whole world;" whereby God, who gave the sacrifice, made it possible for Him to "be just, and the justifier of Him that believeth in Jesus."

There are those who tell us, and sometimes in language which seems to us terribly profane, that they are shocked and repelled by this doctrine. We have not, in these testimonies of ours, been trying to make apology for the doctrine. Our position is, that you cannot have this Gospel without it. God's foundation-stone must be a stone of stumbling and a rock of offence to all who refuse to build upon it. There is no vainer or more ill-judged attempt possible than that which tries to make it otherwise. The doctrine of sacrificial atonement by the blood of Christ is interwoven in the whole texture of evangelical truth.

I know not where to find such fatally misused ingenuity as you may sometimes see spent upon the obstinate attempt to compel the plain words of the New Testament Scriptures on this point to bear a meaning wholly different from their manifest sense. Consider the fact that the Gospel was first taught to Jews. To their minds, such terms as atonement, propitiation, blood of atonement, sacrifice, passover, the lamb slain, could convey only one meaning, that of a substitutionary offering by death for sin. As they heard the words, no alternative meaning could possibly suggest itself to them. Those, then, who think it necessary to explain away a great difficulty from the Gospel teaching find themselves confronted by a far greater. They must vindicate those who communicated the Gospel revelation, and the Son of God Himself, against the charge of having used language that of necessity conveyed a meaning wholly different from that which they intended.

AN IMPERIAL STANDARD.

When St. Jude wrote, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered unto the saints," can it be imagined that he had in his mind the possibility of that faith needing to be modified as the fashion of men's thought changed? "Once delivered to the saints"—no words could be made stronger or more clear to describe an imperial standard of truth set up once for all and unalterable, to which men should come back in all years afterwards, to test and adjust their own measurements of truth.

These meetings of ours have been a gathering of the tribes around the original and unchangeable standard of the truth. We have joined together to protest against any tampering with it, believing that there is much in the present time which peculiarly calls for such protest. And we have solemnly, and joyfully, pledged ourselves to abide faithful, by the grace of God, to the Word of God.

And now, as this demonstration of united "testimony to the cardinal truths of the Gospel" comes to an end, the question presses upon us, How can we best continue its influence, and go on to secure the great end it has had in view? We cannot be always or frequently demonstrating after this fashion. Neither, if it were possible, would it be a thing to be desired.

LET THE TESTIMONY SPREAD.

But that which we have now been doing centrally, cannot we do in many ways locally? Have not these meetings deepened the conviction in our minds that, upon a common ground of faith, there should be shown forth a loving community of brotherhood? Shall we not, giving free exercise to the instinct of our common life, use all opportunities of proving that we are one in Christ, with a unity which does not depend upon uniformity of church system, or even of creed in lesser matters, a unity which no such system or creed is permitted to hinder in its frank, full, and thankful recognition of "all them that love our Lord Jesus Christ in sincerity"? Let the world have no just occasion to say that our practice contradicts our profession, and that we suffer subordinate things to neutralise the uniting force of the faith in which we declare that we are all one, not alone by community of opinion, but by oneness of life and love.

Then, we must surely go forth hence, girding ourselves with renewed stedfastness of purpose to maintain and guard the one unchanging truth of God in his holy Gospel. We call upon all who are set as teachers of Christian truth to be faithful herein, even as we ourselves purpose, by the grace of our Lord, and the ever-present help of the Holy Spirit, to abide faithful. And we especially exhort those who are conscious of the flattering charm of the demand which calls upon them to secure the credit of purveying something new in religious faith; which makes them the tempting promise, that philosophy, and science, and modern thought shall all speak well of them, on the condition that they grade their teachings so as to bring them to the level of what the day's fashion pronounces to be wise and true: let such day by day renew their trust at his feet from whom they hold their sacred commission, and take their message from Him alone, in cheerful hope that, though many revile them and affect to despise their word, they shall at the end give up their mandate, loyally observed, into the hands that gave it, saying, "I have finished my course; I have kept the faith."

EVERY BELIEVER A WITNESS.

Not only official teachers, but every believer, in his own place and calling, is set for the defence of the Gospel. Let each of us faithfully protest against the strange popular infatuation, that because a man is clever, learned, and brilliant, therefore, his infidelity to the Gospel is to be condoned; that any man's genius confers upon him a licence to trifle with the truth of God. Let us jealously shut out from our homes all religious literature which avowedly opposes itself to the teaching of the Word of God. There is no more narrowness and bigotry in this policy than there is in the caution which you use to keep poisonous adulterations from the food provided for your home table.

Above all, and in order that our testimony to the truth may be steady and effectual, we must let that truth have full possession of our own selves. Its sway within our own secret lives must be supreme and undisputed. They who can offer their own personal knowledge and experience in evidence, while their testimony is enforced by the abundance of the fruit of the Spirit in their lives, are rendering the best of all service to the maintenance of the truth; and it is a service as fully within the reach of the least and the feeblest, as of the most gifted.

Let these things be to us no abstract propositions, no mere theories of religion, or only creed articles of a dead orthodoxy, but let them be to us of all realities the most living and real: that we "were the slaves of sin," in condemnation and darkness, with the wrath of God abiding on us, but that by the grace of the Holy Spirit we "obeyed from the heart that form of doctrine which was delivered" us; we accepted in penitence and obedient trust the Gospel which showed us Jesus Christ the Son of God, given by the Father's love to bear our sins by the shedding of his most precious blood in sacrifice for us; and in Him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" that in Him all are made righteous, and, by the administration of the Holy Spirit, prove that Christ Jesus is "of God made unto us wisdom, and righteousness, and sanctification, and redemption;" that "the life we now live in the flesh, we life by the faith of the Son of God, who loved us and gave Himself for us;" that we are now the sons of God; and we walk, day by day, in the certain hope that, "when Christ, who is our life, shall appear then shall we also appear with Him in glory."

Against such testimony faithfully upheld, however weak in itself the hand that upholds it, the powers of darkness hurl themselves in vain.

A GOOD WORK AT PONTYMOILE, near Pontypool, is carried on by Mr. Thomas M. Wintle, amongst the miners and labouring population, which has been attended with great blessing. There are offshoots of the work in three other districts, comprising ragged schools, evangelistic and temperance services, Bible carriage and colportage work, visitation by a Bible-woman, and the feeding of the destitute. The distress which prevails is very painful to witness. We regret to learn that the work is hampered financially, over £60 being needed to set it free from present liabilities. Mr. Thomas Wintle, the superintendent, works hard and deserves generous support.

A VOICE FROM JAMAICA.—In a letter, dated Spanish Town, January 31, Mr. Alfred Brown says:—"About two years ago I remember reading an appeal for prayer and hymn-books for the Lepers' Home, Spanish Town. I little thought then that I would have the joy of regularly visiting this place. The Lepers' Home is now well provided with prayer and hymn-books, and it would make the hearts of the givers glad to hear how heartily the inmates join in the service. It would take me too long to describe the heartrending sights I witness in this place. I should like some tracts. I visit the hospital, almshouse, and gaol, once a week, and many a time I would like to leave a tract with the poor sufferers, but cannot. Many are the tears that are shed as I tell of the Saviour's love." Mr. Brown's address is Monk-street, Spanish Town, Jamaica.

THE MESSAGES OF ST. PAUL.

Salutations of Paul to the Church at Rome, sent by Phœbe, servant of the Church at Cenchrea.—ROM. xvi.

"He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."—EPH. iv. 11.

PHŒBE, thy work was great indeed,
Thy faith shone clear and bright;
"A succourer of many" thou,
Christ's service thy delight.
By thee, to each dear saint by name,
A recognition 's given
Of something borne or done for Him
Who sits enthroned in heaven.

How sweetly the Apostle owns
Each joint and band that bound
The saints at Rome in holy love,
As in one body found.
Priscilla and Aquila greet,
My helpers in the Lord,
Who for my life laid down their neck;
Our thanks to them accord.

To Epænetus, well-beloved,
Achaia's firstfruits, give
My salutation in the Lord;
For him 'tis Christ to live.
'Tis not of Paul that we would be,
Though honoured is his name,
But of Paul's Christ, his Lord and ours,
Eternally the same.

Greet Mary, who bestowed on us
Much labour, saith the word.
What deep emotions fill the heart
When that sweet name is heard.
There comes an echo of the past
"A good work she has wrought";
It was a Mary who in love
The fragrant spikenard brought.

She brake the box that held the nard:
Its use for her was done;
Christ filled her heart, she lived to Him
God's ever blessed Son.
And so where'er the Gospel sounds,
This deed which she hath wrought,
Shall through the world be told of her,
With holy teaching fraught.

To those of note Paul greeting sends,
Who were in Christ ere he,
His friends and kinsmen who believed
And laboured faithfully.
Greet Amplias beloved in Christ;
In Christ all love endures;
Love out of Christ will pass away
With that which it allures.

"Love that which you may love for aye"
Was wisely said of yore.
Love that's of Christ its level finds
On yonder blissful shore.
This love can bind the tend'rest hearts,
It is a threefold cord,
Oh, happy they who, loving, love
Each other in the Lord.

Urbane, Stachys, Paul would greet,
His helpers much beloved;
Thus would we ever mindful be
Of saints far off removed.
For though we many members are
We but one body make,
United to a Living Head
And of his life partake.

"Apelles, the approved in Christ,"
Thy record is on high;
Yet to our hearts this tribute breathes
Of holy ministry.
"Approved in Christ," oh, rather this
Than all earth's sculptured praise;
"Approved in Christ," oh, let the thought,
Our tone of service raise.

A household in the Lord, how sweet!
Narcissus, thou could'st say,
Like Joshua, thy house, with thee,
Would serve the Lord alway.

How precious, when we bend in prayer,
To name our brethren dear,
And ask that each by God be blessed,
In his appointed sphere.

Tryphena and Tryphosa were
Much honoured for their love;
The work they wrought in simple faith,
Is registered above;
These women laboured in the Lord,
Themselves they sought to hide;
The savour of their work doth still
Within the Church abide.

Beloved Persis, Paul salutes,
Who laboured much indeed;
And Rufus chosen in the Lord,
Of whom the Church had need.
And now there follow other saints
Dear to the heart of Paul,
Members of Christ, the Living Head,
Fruit-bearing branches all.

Their work on earth is ended now,
The Spirit saith "they rest"—
Where Jesus is, our loved ones go,
And are for ever blessed.
They know no more of pain or care,
Their tears are wiped away,
The Lamb who loved them is their song,
And their eternal stay.

Torquay. ELIZABETH BRAUND.

AFRICAN MISSIONS.

SIR,—Letters have again come from my son, F. S. Arnot, dated June 5, 1887, from the Garanganzi country, or Katanga mentioned by Dr. Livingstone. He enjoys good health, and is able to take frequent journeys to many villages surrounding; he finds a very much deeper interest in his Gospel message, and he enjoys the entire confidence of the king and his people. On one occasion, when on a journey of three weeks, he met with a narrow escape from a lion. On hearing the growl of the lion the man who was in front stopped, but was urged to go on, and my son tried to prevent the three lads who were behind from stopping, but too late to prevent the lion's charge. "He made straight for the last lad, who was carrying my mat and blanket. I ran back instantly, and succeeded in intercepting him, so that he fell short in his spring, a few feet from his intended victim and before my very face, too near indeed for shooting with a rifle, and I had no spear. The men and lads had gone off like deers, and left me and my royal friend alone in the reed thicket, and face to face. For a moment it was a question as to what the next scene would be. He was raging, and would fain have sprung at me, but seemed to lack the nerve. I held him hard between my eyes and slowly cocked my rifle, lifting it to my shoulder at the same time for a steady aim, when he suddenly broke. His huge tail dropped, he drew his teeth in under his lips, and made off. I sprang after him at once, hoping to get a shot at a safer range, but the grass was so dense I did not succeed in sighting him again" . . .

Then he adds: "You see that Daniel's God is still the same to us." A native remarked to one of his own tribe, "that he would go anywhere with such a white man who would throw his own body in between a lion and a black lad of no account."—I am, &c.,

54, *York-street, Glasgow.* W. ARNOT.

MISSION TO DEEP SEA FISHERMEN.—The Worshipful Company of Goldsmiths have made a grant of £50 to the Mission to Deep Sea Fishermen, 181, Queen Victoria-street, E.C.

REFORMED CHURCH OF ENGLAND.—Christ Church, West Kensington-park, W., formerly occupied by the Vicar of St. Matthew's, Kensington, has been taken by Bishop Richardson, and will now be used as a Reformed Episcopal Church.

TRIPOLI and the SOUDAN.

My Kabyle friend, Oubouktouch, of whom I bought a piece of land to put up the mission house in Kabylia, asked me, "Is not the Sultan of Stamboul one of the greatest monarchs in the world?" "No," I replied, "he is gradually losing all his possessions."—The River Euphrates, which symbolises that political power through which it flows, has been drying up in our days. The Turkman host, which sallied from the Euphrates a mighty power to devastate the West, as described in the sixth trumpet, is in its turn to be devastated, dried up under the sixth vial, and this is being accomplished likewise in our days. One by one the Sultan has lost his hold; Greece, Moldavia, Wallachia, have broken loose; then, again, Algiers, Egypt, Tunis, are detached, and more recently Bulgaria, Bosnia, Servia, Montenegro, Eastern Roumelia, are no longer under his power, and to these may be added Cyprus.

Along the north coast of Africa nothing remains of Barbary and Turkish domination but Morocco (on which the Sultan has a very feeble hold), Tripoli, and Cyrenaica, and these powers will doubtless follow the fortunes of the rest.

In Morocco missionary work has at length had a beginning for the Mohammedans, but no Protestant missionary is found for the two latter. It would seem that here, as in other places where difficulties exist, whether from the authorities or the people, the most likely means of overcoming them would be by a medical mission; but then it remains to be seen if this would be allowed without the permission of the Sultan, as impediments have arisen elsewhere.

Tripolitana extends from the sea coast down to Fezzan, and has a population something above a million. Tripoli itself contains 40,000, and is represented by 30,000 Mussulmans, 6000 Jews, 3000 Maltese, 600 Italians, 100 Greeks, 150 French-Algerians, and outside a considerable number of negroes in the oasis surrounding the city, and perhaps 30,000 Turkish soldiers encamped on the sea-shore.

Tripoli, as seen on approaching it from the sea, offers a picturesque and imposing aspect—its white houses, grouped behind its ancient walls, surmounted by elegant minarets, and palm trees produce a pleasing effect. On one side of the town is the Pasha's palace, and on the other a modern fort defending the entry of the port. In that port is anchored a man-of-war under the command of a Turkish admiral. A considerable number of troops command the town, which have been reinforced lately. A charming oasis of palms and olive trees surrounds Tripoli at a distance of about ten miles. ("La Tripolitaine." Par Marc Fournel. Challamel, Paris.)

Amongst the foreign population of the town must be included the Italian Franciscan Friars and Sisters, who have schools both for boys and girls; they have a church at Bengazi. The consuls of England, France, Germany, Austria, Italy, Holland, Spain, Greece, and Belgium, form a little friendly community apart, and are cast on one another's sympathies for agreeable intercourse.

Three great magazines erected by Englishmen for the alfa trade are on the sea coast. In the evening the population, with the exception of the native women, have their promenade by the sea. The streets are straight and tolerably roomy, the houses whitewashed, the Jewish quarter very dirty. It possesses a very fair hotel, and two or three humbler ones. The country though hot is healthy. The oasis above referred to is a charming place, with its magnificent palm trees, some even 100 feet in height, their heads in the burning sun, their roots in the water. The dates afford food to men, horses, camels, and dogs. In the towns the food of the people is the invariable couscous, strongly seasoned with red pepper.

The negroes inhabiting the oasis are from all parts of the interior. Brought in as slaves by the caravans, and not having been sold *en route*, they have been permitted to claim their certificate of freedom from the authorities of Tripoli; and, despairing of the three or four months' journey back across the desert, they have remained on the spot, living as in their own countries, inhabiting huts of alfa or made of branches of trees, speaking, of course, very various tongues. One has to be there, in the midst of this magnificent oasis, with its spreading palm trees, its gardens, and little artificial rivulets, under a golden sun and a blue heaven, to feel the poetry of life, and its perfect contrast to the bustle, cupidity, and ambition of our large towns. And, going outside to the sandy plain looking towards Cyrenaica, we are in the veritable desert, where sea, sand, and sky meet, producing on the observer, with so few lines, an indefinable impression of endless space and solitary grandeur, absolutely awe-inspiring.

But these poor negroes and these various nationalities mixed up with the thousands of Mussulmans have no one near them to speak of the boundless love and grace of God; no Christians of Cyrene again to announce the resurrection of Jesus, and life through his name. Here, too, we may get access to the wandering Touaregs, although, at the moment, the state of warfare between them and the Turks causes a sensible interruption to the caravan traffic with the south, which is entirely in their hands, and which proceeds from Tripoli to the three destinations of Bournou, Wadai, and Zender. The trade of Tripoli would be destroyed if they did not come to an understanding with the Touaregs, who claim the power of protection to all caravans passing through their territory, and the reasonable recompense attending it.

ROUTES TO THE SOUDAN.

The northern issues of the caravan traffic from Rhat and Rhadames are impeded, but not that from Ouargla and Ain Salah in the south of Algeria. Rhadames is a town of 10,000 inhabitants, where the Touaregs are hospitably entertained. The caravan from hence proceeds to Bournou, a negro town about four times the size of Tripoli, surrounded by walls, and having seven gates; this route passes by Mourzouk, where an important market is held, and which for a long time had a resident, an English political agent, to prevent the slave trade.

The caravan for the negro kingdom of Wadai, follows the same route to the limits of Fezzan, and at some distance from Gartrome organises a fresh caravan; and, entering the desert, passes through the country of Tibbous. At Ghelta there is a Zaouia of the Senoussi, where it is stopped, and a profession of the Mussulman faith is demanded; and, on refusal, the goods are confiscated and further progress barred, the same proof of orthodoxy is demanded at Boucha, the capital of Wadai, and it is necessary to recite the Fahtha. The widespread influence of the Senoussi fraternity assumes very threatening proportions as they aim at closing the route to the Soudan against all but the faithful, as they have done at Bengazi, where they have more influence than the Turkish Padishah representing the separate villages of Cyrenaica.

The caravan from southern Soudan to Kado and Zender proceeds on the ordinary route as far as Sebaâh, a little walled town, at which the caravans for Wadai and Bournou stop, they then proceed through a mountainous country to Air, where Barth and his companions stayed eight months; here they must obtain the protection of the Touareg chief of Bolhrou, a little town, seven days distant in the mountains from Air; thence to Damagu, the most busy town of the Kél-oui, and to Zender, a town of the size of Tripoli; on from thence to Kano a town of less importance.

It will appear thus that the dangers and difficulties of penetrating to the Soudan are not greater than in many other parts of Central Africa. The Touaregs have to be subsidised, and, though they have the credit of being ferocious and treacherous, there is a certain nobleness of character about them, which one can take advantage of by the exercise of good judgment and discretion. They are very indifferent Mohammedans, and have been actually termed by Arabs, the Christians of the desert, but the tattoo mark of the cross on the forehead can be only the sfaxira of the East.

The great significance of Tripoli consists in its being one of the principal doors of the Soudan, as it was in Roman times (then starting from Lebda, now in ruins, to the east of Tripoli); but there are other doors open, such as that from Southern Algeria, whence the traffic will be worked, if the Tripoli route is closed. The Pasha of Tripoli positively forbids all travellers access through his own territory, but there is no prohibition through Algeria. The Arabic would seem to be the most valuable language for these parts, and Ain Sefra, Laghouat, Tougourt and Biskra advanced posts, where to meet the caravans proceeding northwards. May the Lord raise up some enterprising young men to evangelise them.

Paris. GEORGE PEARSE.

VILLAGE LIBRARIES.

Dear Sir,—In your issue of November 4, 1886, you kindly inserted an appeal from me for books for Village Libraries. The response was very liberal, and I have as a result opened twelve free Village Libraries, many of them in isolated spots, where in some cases there is no spiritual provision. The results have been most encouraging. Direct blessing has followed in the wake of the libraries. There are five places which now have simple Gospel services regularly once or twice on the Sunday. At one of these, a very benighted, out-of-the-way spot, there were more than a score converted to Christ, over a year ago; all of whom are standing firm, and, I believe, growing in grace.

The system upon which I work these libraries, and which I would commend to workers in villages all over the land, is as follows. Having secured some trustworthy person to take charge of the library, I place 80 to 150 volumes, according to need of village, in a strong cupboard; a good strong case turned up on its end, and the lid hung on hinges as a door, will serve the purpose, if you cannot command the funds for cupboards. Let it be distinctly understood the books are not given to that village, but lent. Connect, say, half a dozen of the villages in your plan, and each summer, when villagers have little time to read, repair, re-cover, renumber, or replace where needed. Thus each cluster of villages, with a little work, and a little yearly addition, will get a distinct change of volumes every year, for six years. At the opening of the library secure a cottage or some building. Invite the people, explain your plan, and make known it is free to all, and that the books will be changed once a week. Have some loving talk with the people about their souls, and thus very often, even at these meetings, hearts are touched. At one such opening, a woman stopped to speak to my wife at the door, and said, "Oh, this is what I want to know—my sins forgiven. Will you come and see me and help me?" I could quote numbers of blessed things as resulting from this effort.

Will your readers help me again? I have many places now in view where libraries are much needed, and I want quite a number of volumes, to supply those already established. While I gladly welcome all sorts of books, or even unbound literature, that may now be on your readers' bookshelves, and which they can spare or sacrifice, I should be specially glad if friends could send me some of "Shaw's Sixpenny Series"; the Religious Tract Society's cheaper publications, and "Horner's Penny Series." In parcels received, there have been many books more fit for workers than general readers. These have been sent in parcels, carriage paid, to poor but devoted workers in various parts, and have been a source of much help and blessing. Will your readers be sure and send packages carriage paid; luggage rail is the cheapest plan, as I have no fund to fall back upon, and the working expenses, including binding of books is a constant, heavy drain. SYDNEY WATSON, Evangelist.

3, Gladstone-terrace, New-rd., Basingstoke, Hants.

THE HEBREW OLD TESTAMENT.

While it is manifestly desirable that translations of the Holy Scriptures should be as accurate as possible, it is unquestionably of the utmost importance that the original text which forms the foundation of all translations, should be pure and complete. Through the labours of a succession of devoted scholars, the Greek text of the New Testament has been cleared of many unauthoritative readings, and reduced to a form which far excels in trustworthiness the text of any classic work of antiquity. On the Hebrew text of the Old Testament, however, much less labour has been expended; yet it is gratifying to know that in recent years, while the "higher criticism" has been trying to pull down, there have not been wanting scholars whose great aim has been to preserve carefully, by reducing the text to its original integrity. Foremost among these has been Rev. Dr. Ginsburg, who for years has devoted his time and talents to collecting manuscripts and examining authorities in many countries. Some of the many results of this well-known scholar's labours are already accessible to the learned, but it is a gratifying fact that Dr. Ginsburg's purpose will not be fully accomplished by the simple publication of the materials of textual criticism.

Dr. Ginsburg is at present actively engaged upon the preparation of a revised text of the Hebrew Scriptures. This work, which will be brought out by the Trinitarian Bible Society, will embody the results of thirty years' toil, and, as it is the first text formed on anything like a full view of the critical materials, it must at once take a first place among Hebrew Bibles. No edition in existence can be said to represent the Massoretic text, which has been so carefully guarded by the Jews. Dr. Ginsburg's object is to supply this very need.

Last year, by way of completing his travels in search of materials, Dr. Ginsburg visited Spain, in company with Rev. Dr. Bullinger, secretary of the Trinitarian Bible Society. A number of very valuable manuscripts were unearthed and examined. At Walthamstow, last week, at a meeting held in St. Stephen's schoolroom, Dr. Ginsburg related the results. Not only did he discover the long-lost printer's copy of what is known as the "Complutensian Polyglot" (1514—1517), but he was able to corroborate some important various readings of Old Testament passages.

There is more warrant than has hitherto appeared for the adoption into the text of certain words which are given in the margin of the Revised Version on Genesis iv. 8; so that we may in future read, "And Cain said unto Abel his brother, Let us go into the field. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

On Joshua xxi. 36, 37, there is a note in the margin of the Revised Version, from which it appears that the passage is not found in the common Massoretic text. It is interesting to know that all the ancient manuscripts collated by Dr. Ginsburg in Spain—and better manuscripts he has rarely, if ever, had the pleasure to examine—contain the verses, but in a slightly different form, as follows: "And out of the tribe of Reuben, to be a city of refuge for the slayer, Bezer in the wilderness, with her suburbs," &c.

Psalm cxlv. is what is called an Alphabetic Psalm, the verses beginning with the letters of the Hebrew alphabet in their proper order. One verse is missing in the common editions, namely, that beginning with the letter *Nun*, which should come between 13 and 14. Dr. Ginsburg has found good manuscript authority for a verse similar to one supplied by the ancient versions, and we may read here: "The Lord is faithful in all his words, and holy in all his works."

Those whose delight is in the law of the Lord will pray that Dr. Ginsburg may be blessed with health and strength, so that his important and much-loved labours may have early completion and be owned of God in time to come.

RABBI RABINOWICH.

Mr. Rabinowich, by God's grace, continues to preach to eager Jewish listeners the Gospel of Christ every Sabbath day. The extracts from his addresses which have appeared in England naturally refer chiefly to the national and historical aspects of the truth in its relation to Israel. But in all his addresses the personal experience of salvation by grace, through faith in the Atonement, is the central and moving power of his words. The following passage in an address on Good Friday was communicated to Dr. Saphir by a friend, a German minister, who heard it:—

"It was a mighty flood which covered the earth in the days of Noah, when God destroyed the earth on account of the sins of mankind; but afterwards He set the bow in the clouds. But greater was the flood which rushed upon the heart of the Son of God when He hung upon the cross, for He bore the sin of the world, and He bore also the unfathomable ocean of my sins. And above the dark floods of human sin were the clouds of the Divine wrath; the thunders of his holiness rolled, and Jesus had to pass through the dark depths, when He cried, 'My God, my God, why hast Thou forsaken Me?' But above the floods of man's sin, and between the clouds of the Divine wrath I behold the bow of Jesus' love, and the seven words which the Saviour uttered on the cross are as the seven colours of the bow. I have seen the bow in the clouds, and my soul is saved, for this bow is more enduring than even the bow of Noah. For heaven and earth shall pass away, but Christ's words shall not pass away."

THE DUKE OF NORFOLK.

"Pius V. was no sooner settled in that see (of Rome) but he began to practise to unsettle her from her throne (Elizabeth), and to that end (as we are informed by Catena, who was secretary to his nephew, Cardinal Alexandrino, and wrote his life) he employed one Robert Bidolph, a gentleman of Florence, residing here under pretence of merchandise, to engage a party against the Queen (Elizabeth). This he so effectually did, not only among the Papists, but Protestamts also, that the Duke of Norfolk was drawn into the conspiracy, by promise of marriage with the Queen of Scots; and in the meantime he persuaded the Spaniard to assist the conspirators, and at last, to promote the business, sent over Dr. Nic. Morton to certain of the principal English Paptists to denounce the Queen an heretic, and therefore fallen from all power and dominion, and by them to be accounted a heathen and publican, and they dis-obliged from her laws and commands.

"The Duke of Norfolk, Bidolph and others being a little before the insurrection secured upon some suspicions, and so prevented from appearing in the rebellion, the bottom of the business was discovered.

"The Duke of Norfolk was brought to his trial January 16, of the following year, and on June 2, was beheaded!! The Pope, in the meantime (May 1), was called to his trial, and to give his account for these things before a far other supreme throne of justice, than what he pretended himself here placed in (1572)."

[Extracted from a book published in London, 1674, entitled, "A Discourse concerning the Original of the Powder Plot," and conspiracies against Queen Elizabeth, collected out of Thuanus-Davila, Perefix, &c., authors of the Roman Communion.]

YOUNG WOMEN IN RESTAURANTS.

A number of ladies and gentlemen met last week at the invitation of Mr. and Mrs. Morton, 10, Endsleigh-gardens, Euston-square, N.W., when information was given respecting the work carried on in connection with the Young Women's Christian Association among the young women employed in London railway refreshment rooms and restaurants. The Hon. Conrad Dillon, who presided, said they were met to hear something about the work at Morley Rooms, carried on by Miss Charlotte Gough. He regarded it as a very happy sign that they had taken up the case of young women in refreshment rooms and restaurants. It might seem to be one of the most hopeless classes at first sight, as many of the young women were unapproachable on the question of temperance. Some people thought that if these young women should be convinced they ought to throw up their employment, but it must be considered that this is not an easy thing for them to do. Their employment is their bread, and few ladies would be willing to take into their houses young women who had come from behind a bar. Miss Gough devoted three days of the week (as well as Sunday, when a Bible-class is held) to the work of the Home, and three days to visiting. He hoped the outcome of that meeting would be that an assistant would be found for Miss Gough. He urged all the friends present to make known the work which was being carried on, as there was much help needed.

Miss Townend gave an address on the temptations of the young women. Drink is one of the greatest difficulties in their way. Some of them enter the bar with a hereditary craving for the drink, and there are many sad stories of ruined lives and broken hearts which have come under notice. Then there is the exposure to midnight hours. She was glad to hear that some of the great railway companies spare no pains in providing for the welfare of the young women engaged in their refreshment rooms. In some firms, however, there is no such care taken, and the young women in their employ are left exposed to all the evils and temptations by which they are surrounded. Personal sympathy is the method to be used to save them from drifting right away.

Mr. D. Marshall Lang spoke upon the question, "How to raise their moral and spiritual tone." He said, until the public took up the matter, little could be done. Earlier closing should be insisted upon, for while they are kept so many hours under baneful influences, and then have to walk the streets hours at which expose them to so much evil, the difficulty of raising their tone will be insurmountable. Mrs. Fletcher spoke very highly of the work carried on by Miss Gough. The Hon. Emily Kinnaird gave some account of the work of the restaurant branch, of which there were agents at work in the West of London, in country districts, and all along the railway lines, as well as in several towns. The work has been commenced in Edinboro' with success, as an outcome of a Convention in November last, when Miss Gough read a paper, urging its necessity. There are 200 members at Morley Rooms, and the Y.W.C.A. would be glad of similar rooms in other parts of London.

Miss Morley is hon. superintendent. She and her brothers, Messrs. Howard and Charles Morley, are generous helpers of the work.

CITY OF LONDON TOTAL ABSTAINERS' UNION.—The tenth annual meeting was held at the Y.M.C.A. lecture hall, Aldersgate-street, on March 22, Mr. Geo. Williams, the president, in the chair. The report showed a large amount of valuable and interesting work during the year, chiefly consisting of holding meetings in the large business establishments of the City. The meeting was addressed by Mr. John Hilton and the Rev. F. A. C. Lillingston. A vote of thanks to the Chairman, the speakers, and the choir was adopted on the motion of Mr. Hind Smith, seconded by Mr. Robert Brown.

THE CROSS.

God forbid that I should glory
Save in Jesus and his cross;
Publishing the wondrous story,
Counting all things else but dross.

Here I worship God descending,
Sharing our most low estate;
Righteousness with mercy blending,
Man to raise and re-create.

God in Christ is reconciling
To Himself a sinful world;
Justice on forgiveness smiling,
Love's bright banner is unfurled.

Here I read "No condemnation,"
Sentence cancelled, pardon free;
Here rejoice in full salvation,
Jesus loved and died for me!

Human praise and fancied merit,
Forms and notions are but loss;
All that my own works inherit
Vanish from before the cross.

Here I find best cure of sadness,
Strength to labour or to wait;
'Midst affliction, peace, and gladness,
Thankful in whate'er estate.

Wounded, find I balm for healing;
Fainting, courage for the fight;
Jesus, heart of God revealing,
Changes weakness into might.

Here I know my guilt forgiven,
Learn to hate and conquer sin;
Foretaste of the joys of heaven,
Christ enthroned my heart within.

Cross of Christ unseals life's fountain,
Drives the darkness, brings the day;
Spans the chasm, moves the mountain
Which would else obstruct the way.

God forbid that I should glory
Save in Jesus and his cross;
Publishing the wondrous story,
Counting all things else but dross.

Newman Hall.

THE GOSPEL IN FRANCE.

The Methodist Evangelistic Mission in France is doing a really good work, earnest evangelists throwing themselves heart and soul into it, counting no toil too great if they may only "save some." Rev. Wm. Gibson writes from 4, Rue Roquépine, Paris:—

"At this moment our Mission is in full revival. During the last few months the attendance has increased largely in most of the halls; the former converts are being strengthened and taught in the faith; and continually fresh souls are being rescued from the errors of Rome and gathered into the Church of Christ.

"Lately, also, *La Bonne Nouvelle* has been more than ever owned of God, and our hearts have been rejoiced by hearing of instances of good through its distribution.

"A Medical Mission is about to be commenced at Suresnes, where we have a very flourishing cause. The fullest details of the Mission will be given to anyone who will inquire for them."

We are sorry to learn that the work is greatly restricted by lack of means.

REBECCA JARRETT has the offer of undertaking a rescue work in a large seaport town, among the poor low dock population. She will want funds to furnish modestly. Ladies will aid her by counsel and superintendence. It is much to the glory of God that she has been kept steadfast for nearly three years and a half, with terrible trials at times from the persecution of her old friends, from want, and suffering health. We wish her much success in her new Home.

Letters to the Editor.

A "DOWN-GRADE" IN IRELAND.

Sir,—In your excellent biographical notice of the worthy Prelate who presides over the diocese of Dublin, and who is also well known and appreciated over with you in England, there is just one sentence to which, I regret to say, I feel I must take exception: I mean where the writer, alluding to the High Church or Ritualistic movement, says, "The flowing tide of which has as yet scarcely reached the shores of Irish Church life." I shall as briefly as possible, knowing the value of your space, explain why I think the writer has taken a too favourable view of us.

First, we have only one weekly organ of the Church of Ireland, *The Gazette.* Now, *The Gazette* on Dec. 4, 1886, said that a man might "fairly" take our Lord's words, "This is my body," literally, and that what he adored under the "species" of bread "was *it* not shown?" "Species" is the word used in R.C. catechisms, &c., for the outward appearances of the bread, smell, touch, taste, &c., which is not changed after consecration. Well, when this bold statement (which was called "very moderate" in *The Church Times*) was made, what happened? Many Evangelicals, and even moderate High Churchmen, protested; but they were shut out—boycotted, in fact. Mr. J. H. Nunn, a foremost Churchman and thorough Protestant, attempted to ventilate the matter in the General Synod, in order that some condemnation might be passed; but, no! no one would listen, and the Dean of Connor objected to the Synod noticing *The Gazette*, &c.

Again, at All Saints' Church, Grangegorman, Dublin, when the late Dr. Maturin, rector, died last autumn, we read in the Dublin papers that the body lay in state in the chancel with candles burning around it, and solemn celebrations of the Eucharist (*i.e.*, masses for the repose of the soul) were frequently offered. The curate (present at all this) was appointed rector by Protestant lay nominators and the diocesan, and everything goes on as before—the Romish-looking altar, processions, &c. And then in Dublin University, a Guild of the Holy Trinity has been formed, whose members follow such practices as the confessional, fasting communions, celibacy of the clergy, fish dinners on Fridays, &c. The leader of this sect was a son of the late Dr. Maturin. These are zealous men who work hard for "conversions" (so-called) to their opinions. And now it is commonly reported that Dean Gwynn, a decided High Churchman, is to be the new Regius Professor of Divinity in Trinity College. He is a warm friend of the "Guild," so we may expect some marked advance under his fostering care.

I could say much more, but fear this is too long already. "Pray for us," that this Popish movement may be checked, and that Lord Plunket's hands may be strengthened in his noble efforts to wage a war against, not only the Popery in Spain and Italy, but that also (which is more insidious) in our Protestant Church.—Yours, T. C. D.

SCOTCH GIPSY AND VAN CHILDREN.

Sir,—The following particulars will give some idea of the wretched lives the poor gipsy and van children in Scotland are living. At Aberdeen, in November last, I found, on a pouring wet day, twelve vans teeming with juvenile and adult dwellers. Most of the vans, inside and outside, were specimens of the worst kind of mud and filth painting I have ever seen, and the dwellers in some of them were steeped in ignorance.

In one van-house there were five poor motherless children from twelve downwards, who might never have been washed in their lives. They were nearly naked, and their father—if they had any—was away. In another van-house on wheels there were two men and two women. One of the latter was dying, and disease was at work in some other van-houses with a sad outlook. In another van-house there was a poor old gipsy woman with some grand-children. She said she could send the poor thin children to school, but could not pay for the books. I helped her to buy them, and left her in the midst of her heartaching surroundings with tears of sorrow and thankfulness in her eyes. In the twelve vans leading to death there were between twenty and thirty children growing up in the blackest ignorance and with a blacker outlook as regards their future.

In some respects, but in much larger numbers, I came upon heart-rending scenes among the gipsy and van-dwellers in Edinburgh, Glasgow, and Dundee.

In one of the border towns I visited the gipsies in their wigwams, one of which I shall never forget. There was one bed for man, woman and seven children. The children were ill in bed, with a few dirty old rags to cover them. The man said that "one of them had got inflammation on the brain." The fact was the poor children were ill of fever, and no doubt by this time some of them are out of the range of sickness, ignorance, and misery. Not one of them could read or write a sentence.

Coming nearer home I met, at Plaistow and Upton Manor, twenty-five van and tent-dwelling families of present-day English gipsies. In the van-houses and tents there were between fifty and sixty children growing up, with schools close by, in heathenish ignorance and wretchedness. A few days ago I met with a gipsy near Hammersmith, "racked" with rheumatism, and with a son in deep consumption. His case confirmed what I have stated over and over again—viz., that our present race of gipsies are deteriorating in physique and stamina; and disease is making havoc among them. The Bill I am promoting, the lines of which I have been advocating for ten years, and which will include the Scotch gipsy and van children, will not be passed if the enemies of the 30,000 poor children can prevent it, and thus by this backward move bring peril to the children and the country all around. Shall it be so?—I am, very sincerely yours,

George Smith, of Coalville.

The Cabin, Crick, Rugby.

"FACTS FOR FEMALE TRAVELLERS."

Sir,—I can fully endorse all that Mr. Spencer says in his letter in The Christian, of March 16, entitled, "Facts for Female Travellers." One of my servants told me lately of a girl she knew about who got an engagement at a distant Register Office, for a situation in Stockton-on-Tees. Arriving at her destination with a few pence in her pocket, she asked two porters at the station where she could find the house. They put a few questions to her, told her it was an improper house, paid her fare back to her home, and sent her off again by the first train.—Yours truly, W. D. D.

OPEN-AIR MISSION.—By an oversight in our report of the annual meeting, we credited the Mission with distributing only 10,000 tracts; whereas the actual number was 969,080—a considerable difference.

SOLDIERS IN IRELAND.—Many men of the Limerick garrison, to escape the surroundings of barrack life, gladly avail themselves of the advantages of the Home. Latterly increased numbers have attended the Gospel service held all the year round.

THE LATE REV. G. BOWEN.—A special meeting of the Committee of the Bombay Missionary Conference has been held, to consider the subject of a suitable memorial to the late Rev. George Bowen. Various suggestions were carefully considered, but that evidently finding most favour was the erection of a Bowen Memorial Hall, in a central position, to be at the disposal of the general Christian public for evangelistic and other purposes. Connected with this, it was suggested, might be a free library, specially accessible to native Christians. *The Bombay Guardian* approves of the Memorial Hall scheme, believing that it will commend itself to the warm approval of all friends and admirers of Mr. Bowen, and at the same time be in every way a suitable manner of perpetuating his memory in the city.

BLIND IN EAST LONDON.—Sir Charles Lowther, Bart., has generously presented the trustees of the "People's Palace" with a complete copy of embossed English works in Dr. Moon's type for the blind, being desirous that the blind population in the East of London should have the same advantage as their sighted brethren in having a library they can read for themselves. There are 345 volumes, large and small, in this gift, and they comprise, besides the Holy Scriptures, a large number of religious works, 22 volumes of English history, Mackenzie's history of Scotland in seven vols., several volumes of ancient history, eight of natural history, and a variety of books of biography, poetry, and anecdotes. These books were prepared by "Moon's Society for embossing the Scriptures and other books, maps, &c., for the blind," 104, Queen's-road, Brighton.

MR. GEORGE CLARKE in IRELAND.

Last week this young evangelist concluded a series of mission services in various parts of Ireland, which were accompanied by remarkable blessing. Indeed, since Mr. Moody's visit there had been nothing like it as regards the interest awakened and the power which accompanied the preaching of the Gospel.

Mr. Clarke had been invited by the Dublin Evangelistic Committee to hold a fortnight's mission in the Christian Union Buildings, immediately after the last Convention in September. Some addresses which he delivered during the Convention showed that a more than ordinary power accompanied his preaching. From the first a deep interest was awakened, and night after night the large hall, with its annexe, accommodating about 3000 people, was filled. The Bible-readings during the day were attended by from 1000 to 1500 persons, including all ranks and classes in the city.

At the close of the fortnight's mission, the interest was so manifestly growing that the Committee unanimously requested that the services should be continued for a third week, and then much regret was expressed that engagements elsewhere prevented him remaining for a fourth week. About five hundred persons professed, at the close of the mission, to have received blessing. The mission has borne tangible fruits. The various branches of Christian work, religious and charitable, of which the buildings are such a vigorous centre, have since wanted neither money nor workers.

Mr. Clarke had been earnestly requested to remain in Ireland with a view to holding missions in other parts of the country, to which he willingly consented. A ten days' mission which he held in Cork seemed to awaken an equal interest. The large Assembly Rooms, seating about one thousand people, were crowded night after night. The noon meetings were well attended, Christians were greatly stirred up, and many, it is believed, have been born again.

But perhaps the most remarkable mission was that held in Newry, in the North of Ireland. It is a busy, enterprising town, of about 15,000 inhabitants, about 6000 being Protestants, and, amongst these, congregations representing all the leading denominations. No mission of exactly the same kind, or on the same scale, had been held there before. The invitation to Mr. Clarke was signed by a very large number of all denominations.

A large and representative committee was formed; a fine store, affording seating accommodation for 1200 persons, was kindly lent by a leading merchant, and neatly fitted up by a committee of ladies. Much prayer was offered up to God for a blessing. The building was filled from the first, and at times there could not have been fewer than 1500 present. There is no sensationalism or undue excitement in Mr. Clarke's method of conducting a mission; but as the speaker, in earnest and persuasive appeal, addressed the vast audiences on the great themes of eternity, the stillness and solemnity was at times such as is seldom experienced. There must have been few Protestant families in the neighbourhood, some member or members of which did not find a blessing during that memorable fortnight. Men who had not darkened the door of a church for years, drunkards and backsliders for whom Christian friends had long been praying, were there, and, we trust, received saving impressions. Church-goers of all classes, who had all their lives been nothing more, became true followers of the Lamb. Old and young, rich and poor, were brought face to face with Christ and his salvation; and numbers, it is believed, have entered upon the way of life. The hall of the Young Men's Institute was crowded during the day. Mr. Clarke's visit to Newry will be long remembered.

After brief visits to Cork and Dublin, in each of which a number of largely attended meetings were held, Mr. Clarke left on the 17th inst. for England. The prayers of many to whom his services have been blessed will follow him on his visit to the Southern Hemisphere. He has accepted an invitation to hold a six months' mission, the Lord willing, in Ireland on his return in 1889. The prayers of your readers are earnestly requested for a blessing on his labours past and to come.

Dublin, March 24. D. M.

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THE CHURCH MISSIONARY SOCIETY.

The following was issued as a private circular, but having been published by *The Record*, it has been sent us by a member of the Society:—

March, 1888.

Many of the best, oldest, and truest friends of the Church Missionary Society have for some years been pained and grieved at a tendency to depart from the old paths, and from distinctively Protestant and Evangelical principles.

The questions arising out of the Ceylon, Japan, and Jerusalem Bishoprics, with the overture to the Bishop of Lincoln (Dr. King) to become a Vice-President, he not being a member of the Society; and now the Service recently held in St. Paul's Cathedral, notwithstanding the new, idolatrous Reredos—all these have deeply stirred the hearts of many, and have been the subjects of painful controversy at home, and of injury to the work abroad.

While some have already left the Society and others are leaving, this circular is to invite you to consider how best past mistakes may be rectified, present evils remedied, and future troubles averted.

The battles have been fought in Committee and lost by decreasing minorities, because of the want of proper organisation. Our friends have gone to Salisbury-square not knowing whether any, few or many, would be present to support them.

It may not be generally known that every clergyman who subscribes 10s. 6d. is qualified to be on the Committee, and can have summonses and the agenda paper sent to him on application. We are now in the presence of a gigantic conspiracy, whose evil effects are seen in the Church at large, and it is, therefore, an urgent necessity that the true friends of the Society should unite in forming themselves into a compact body pledged to attend meetings of the General Committee, and to use their utmost influence in keeping the Society in the old paths.

It will be necessary that some arrangements should be made to send notices to those who co-operate in this movement, whenever important business requires their attendance.

This and other details will be considered at a meeting called for this purpose, when replies to this circular have been received.

Let us pray that the proposed action may receive such support, that it may be productive of the best results, in promoting the glory of God and the true interests of the Society.

If you are willing to join in thus banding ourselves together, as those who love the Lord Jesus Christ better than we love any Church, or any Society, will you kindly sign the enclosed duplicate, and post it, addressed, "C.M.S., 13, Buckingham-street, Strand, W.C."

Lichfield, Vice-President.
A. T. Cotton, Bart., K.C.S.I., Late Vice-President.
F. T. Haig, Major-Gen., Hon. Life Governor.
James Maden Holt, Vice-President.
James Inskip, Ann. Governor.

P.S.—It will greatly assist if you will kindly send the names and addresses of any friends qualified, and willing to unite in this movement, and to whom we may send a copy of this circular.

[Lord Ebury and Mr. T. B. Dale have appended their signatures to those of Lord Lichfield and others. Mr. J. Braithwaithe and Mr. R. C. L. Bevan approve of the circular. Sir Arthur Blackwood has also given in his warm adhesion. Most of these are amongst the Society's oldest subscribers and life governors. Mr. Bevan is probably the largest donor the Society ever had. Mr. Dale has been a member for sixty-five years, and treasurer and secretary of his association half that time. Adhesion from the Society's staunchest Protestant and Evangelical friends are being received; the sole object being, as the Circular says, "to keep the Society in the old paths." Protestant and Evangelical Church laymen should qualify themselves under Laws III. and IV. of the Society.

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UNION HALL MISSION.

The annual gatherings of this Mission were held on Thursday last week at Union Hall, Carlisle-street, Edgware-road. A large company of workers and friends came together in the afternoon for praise, prayer, and mutual conference. About 200 friends remained together for tea.

In the evening, when the large hall was well filled, the chair was taken by Mr. R. C. Morgan. After singing and prayer, Mr. Robert Bilke gave a brief and encouraging account of the work of the Mission during the past year, specially bringing to notice the need of about £200 for the erection of class-rooms at Queen's Park Hall, and also of £30 for the repair of tents. The statement gave a cheering account of many efforts put forth, and of much blessing given upon all the work.

The chairman spoke of the great blessing God had been pleased to bestow on this and like missions throughout London; and also dwelt on the great good to be derived from Christians conferring together as did devout men of old. "They that feared the Lord spake often one to another." "Teaching and admonishing one another with psalms, and hymns, and spiritual songs, singing with grace in your heart unto God."

Mr. Robert Paton gave a most stirring address on holding firmly to the grand truths of the Word of God, and allowing no compromise with the many errors that are now brought to the front. Mr. T. B. Millar commented on 1 John i. 3, "The fellowship with the Father, and with his Son Jesus Christ." Mr. J. G. McVicker gave an address, dwelling particularly on knowing the fear of the Lord in connection with the judgment seat of Christ. Mr. J. E. Hawkins, Mr. W. R. Lane, Mr. W. Holmes, and others also addressed the meeting.

MR. JOSEPH CLARKE, of the London Evangelisation Society, has been conducting special services in various places in Breconshire, with marked success. Many have been led to trust the Saviour through the earnest preaching of this evangelist.

A MISSIONARY DROWNED.—The Cunard steamer *Cephalonia*, from Boston, which arrived at Queenstown on Saturday evening, brought news of the drowning of Rev. Dr. Sheldon, the well-known Indian missionary, together with Mrs. Cunningham and two Indians. The party were proceeding up the River Otikee on February 20, when the boat capsized and all were drowned.

Y.W.C.A., BOURNEMOUTH.—The Westbourne branch was started in January, 1887, with four members. During the year the numbers steadily increased, and there are now sixty-five members. The small room hired for the classes proved insufficient, and it has been found advisable to take a small house at 2, Seymour-terrace, Middle-road, where a Home and Institute are now open. Young women will find good accommodation, with board and lodging, on moderate terms, and the week-day and Sunday classes will be carried on with fresh vigour. Members coming from a distance will find great attraction in the pure, fresh air of Westbourne, combined with a cheerful Christian home.

Among the Churches.

CHURCH OF ENGLAND.

Evening service is now being held in the ancient church of St. Mary, Canterbury, after the lapse of two centuries.

A volume of Canon Hoare's sermons has been translated into Chinese, and is being circulated, and also utilised as homilies by some of the C.M.S. native pastors in mid-China.

A Church Discipline Bill, introduced into the House of Lords by the Archbishop of Canterbury, facilitates the process by which clergymen offending against morality can be proceeded against.

A Conference of lay readers was held in Lambeth Palace at the invitation of the Archbishop of Canterbury. The readers of the Lambeth diocese, who assist the clergy in teaching, preaching, and visiting, now number about eighty drawn from every rank.

Canon Knox-Little was the preacher at the mid-day services in St. Paul's Cathedral during last week. On Tuesday he addressed an audience of some 4000 people; he warned young men against the vice of gambling, which, he said, is as much a national sin as drunkenness.

CONGREGATIONAL.

Dr. William Adamson, of Edinburgh, has declined the invitation to be assistant pastor at the City Temple.

Under the ministry of Rev. Robert Arnold fifty-eight new members have been received into fellowship in nine months at Lavender-hill Church; the congregations have also largely increased, and the commodious Sunday-schools are inconveniently crowded.

Rev. John Hewlett, of the London Missionary Society, after twenty-six years of missionary labour at Almora, Mirzapore, and Benares, left India on the 10th inst., for eighteen months furlough in England. Mr. Hewlett has been appointed by the Lieutenant-Governor of the N. W. Provinces and Oudh, one of the first Fellows of the new University at Allahabad.

After a pastorate of nearly five years, Rev. D. Burford Hooke has resigned his charge of Christ Church, Rhyl. He is returning to London as assistant for the ensuing year to Rev. Dr. Hannay at the Memorial Hall. The appointment has been made in view of Dr. Hannay's absence in Australia at the forthcoming centenary of Congregationalism in Victoria.

At Nichol-street Mission-hall, one of the branch halls of Union Chapel, Islington, 13,514 breakfasts have been given to poor children during the winter. The parent church and its three branches number 870 members, with 3468 scholars in the Sunday-schools, and 263 teachers. The total contributions for all purposes during the year amounted to £7523.

At a meeting of the Halifax Congregational Union, Rev. J. Lightfoot, vicar of Cross Stone, Todmorden, in the course of an address, expressed the hope that the day would soon dawn when men would learn that the Church of God is not limited by the horizon of party or sect. True unity is not uniformity, but is to be realised amid differences of opinion and name.

METHODIST.

Mr. Lancelot Middleton has closed a mission at Canning Town. At almost every meeting several persons gave themselves to Christ.

The meetings in connection with the Manchester Mission will be held in the St. James's Hall, which has accommodation for six thousand people, instead of in the theatre, after Sunday next.

The General Methodist Synod in Italy has been in session in Rome. The first meeting was for ministers alone, and was attended by representatives of nearly all the evangelical churches, and warm words of fraternal sympathy were addressed, especially by the Waldensian pastors.

Rev. G. Mackenzie Cobban, of Madras, who is returning to India in the autumn, wrote to Rev. Thomas Champness a few days ago, asking for evangelists to labour in the Hindu villages, and in reply Mr. Champness wrote: "I shall ask our friends to pray that we may have, at least, two men for you in November."

All the meetings in connection with the West London Mission continue to be largely attended, the halls sometimes being filled to overflowing. Rev. Hugh Price Hughes announces that the sisters who labour in connection with the Mission have received a valuable promise of sixteen gallons of fresh country milk, to be forwarded to them twice a week, for distribution among starving children and sick women.

Rev. G. A. Bennetts, Mildmay-park Wesleyan Chapel, has been denouncing the works of certain poets and novelists as having an immoral tendency. After the sermon on a recent Sunday evening Mr. Bennetts produced a large bundle of books which he said had been sent to him to be destroyed by a person to whom they had been a great snare. Subsequently the books were committed to the flames by the minister and the chapel officials.

The special committee appointed by the last Wesleyan Conference to report as to the way by which waste and friction in the working of the various sections of the Methodist Church may be lessened or prevented has met at the Centenary Hall, London. Great unanimity characterised the proceedings. A series of resolutions was adopted without a dissentient voice, to the effect that the Wesleyan Conference receive representatives from the Primitive Methodist, New Connexion, and Bible Christian Conferences, and from the Annual Assembly of the United Methodist Free Churches; and that means be adopted to prevent henceforth the needless multiplication of chapels where there is already sufficient accommodation.

SALVATION ARMY.

At Romford, says Staff-Capt. Reynolds, "we have good spiritual meetings, the corps is rising and souls are being saved."

Work has been commenced in Walthamstow and Forest Hill. At the opening meetings at both places several persons professed conversion.

In Arboga, Sweden, the authorities are reported to be very glad, because it has become so quiet in the town, since the Army came there. Especially they notice a great difference in and outside the public-houses. During the first nine days at Morrtelge, Sweden, fifty-six souls professed, including some of the worst characters of the town.

SOCIETY OF FRIENDS.

Luke Woodard has been engaged in the Friends' first Gospel work in Las Vegas, New Mexico.

At Friendsville, North Carolina, a "Friends' Christian Fellowship Union" has recently been formed under a feeling of deep and blessed solemnity.

Jonathan B. Hodgkin, of Darlington, and Isabella Young, of York, have concluded a satisfactory series of meetings at Bishop Auckland, Durham.

Friends of Whittier, California, are building a college there. Thirteen acres of ground, and many thousand dollars have been given for the purpose.

Meetings for united prayer on behalf of the Friends' Mission work in Madagascar, India, China, Syria, Constantinople and South Africa, as well as at home, will be held on Tuesday next, at Devonshire House, Bishopsgate-street, E.C.

George Satterthwaite and Norman Penny are giving much pleasure to the mission workers and people of Ramalla, Palestine, and preaching Christ to good congregations. Overwork and sickness are trying Friends on Lebanon and in Madagascar.

PRESBYTERIAN.

Rev. Hugh Shearer is to be ordained to the charge of Queen's-road, Brighton, in succession to the late Rev. William Fraser.

Dr. Talmage, of the Brooklyn Tabernacle, received into fellowship, on Sunday, March 4, 122 new members, making the total membership 4183.

The Free Church Foreign Mission Committee have received a letter dated Bandawé, Livingstonia, January 7, which states that the steamer had arrived from the north and reported that the Arab village of Ml'osi had been attacked. Mr. Moir and Mr. Sharpe were wounded but not dangerously.

Dr. Gavin Russell has been appointed medical missionary to Formosa, the cost of his outfit and salary for three years being undertaken by Rev. R. W. Barbour, of Bonskeid.—Mr. P. J. Maclagan has been appointed missionary to Swatow, also in connection with the China Mission of the English Presbyterian Church. Mr. Maclagan is son of Dr. Maclagan, of Berwick, one of the most respected elders in the English Synod.

If the congregations throughout England have not had their missionary zeal quickened, the fault will surely not rest with the Moderator of the Synod, Rev. W. S. Swanson, whose year of office is now drawing to a close. Mr. Swanson has certainly made the most of the splendid opportunity which his election to the chair placed within his reach, and his voice has ever been powerfully raised in the interests of the foreign field, in which he laboured so long and so well.

BAPTIST.

There are now 1062 converts in the Congo Mission, which organised its first Church last November.

City-road Chapel, Bristol (Rev. W. J. Mayers, pastor), has unanimously resolved to abolish the system of pew-rents.

New Sunday-school buildings for Shoreditch Tabernacle, under the pastorate of Rev. W. Cuff, are about to be erected, at a cost of £3000, towards which £1000 have been subscribed.

The third anniversary of the pastorate of Rev. W. Frith, Hornton Chapel, Kennington, will be held on Thursday next, April 5. Rev. F. B. Meyer will preach at 4 p.m., and Rev. C. Graham at 7.30.

The first anniversary of the settlement of Rev. Frank M. Smith as pastor of the church at Norfolk-street, Peckham, was recently celebrated. The past year, says a correspondent, has been rich and fruitful of results.

Rev. R. Shindler has resigned the pastorate of the church at Addlestone. Without seeking another pastorate, he will be happy to supply vacant pulpits, and assist brethren who may need help. His address is, Portland Villa, Addlestone, Surrey.

By a recent legal decision concerning the will of the late Governor Coburn, of Maine, U.S., the American Baptist Home Mission Society receives a legacy of £50,000, of which £30,000 is to be held in trust for the support of schools among the freedmen.

The anniversary of the Parsons-hill Church, Woolwich, was recently held. The membership is now 700, over 100 having joined the church during the past year. The Gospel Temperance Mission has obtained 2300 pledges within the past few years, and the meetings have been largely attended and very enthusiastic.

At the annual meeting of the church at Mare-street, Hackney, it was stated that the membership of the church is 502, and that 142 of this number were received into fellowship during the past sixteen months, twenty-six being scholars of the Sunday-school. All the organisations of the church are reported in a flourishing condition.

NOTES FROM IRELAND.

Much blessing has attended a series of Gospel meetings held at the Diamond, near Crumlin, by Rev. J. S. McDade, Methodist Conference evangelist.

Mr. John Brandon, of Canada, has concluded successful Gospel services in the Methodist Church at Knockninny, and is now holding similar services at Church-hill.

Signor D. Turino, of Italy, has been delivering during the past week interesting addresses, which have attracted considerable attention, in Dublin and Belfast, on "The Waldensian Church, Past and Present."

Dr. Henry Grattan Guinness of London, delivered several earnest Gospel addresses in Belfast last week, and is this week conducting a series of evangelistic meetings in St. Enoch's Presbyterian Church, in that city.

The annual meeting of the Belfast Y.M.C.A. has lately been held. The Society is in a prosperous condition, and has carried on during the year every department of its work with unabated activity and success. It distributed a large number of religious tracts, organised several evangelistic meetings, fostered a missionary spirit, and has 1400 young men on its roll of membership.

"FALLEN ON SLEEP."

Mrs. Hobson, wife of Rev. W. F. Hobson, retired army chaplain, of Dover. Mrs. Hobson was one of the ladies who, with Miss Florence Nightingale, went to the East to nurse the sick and wounded of the British army, who took part in the Crimean war.—Rev. John Abbs, some time pastor of the Congregational Church at Kirbymoorside, and formerly for twenty-two years a missionary of the London Missionary Society in Travancore, South India.—Rev. Dr. W. S. Karr, professor of Systematic Theology in the Hartford Theological Seminary, U.S.—At Palabala, River Congo, West Africa, Mrs. Harvey, wife of Rev. C. H. Harvey, of the Livingstone Inland Mission. Mrs. Harvey was trained at the East London Missionary Institute; she was on her journey to the sea-coast to embark for England on account of ill-health, when overtaken by a fever, to which she succumbed in two days.

CONTINENTAL & FOREIGN NOTES.

SABBATH OBSERVANCE.—Christians all the world over are invited by the Geneva Society for the Better Observance of the Sabbath to consecrate the first week in April to prayer for this object.—*Le Chrétien Belge.*

M. DE PRESSENSÉ has been delivering his lecture against immoral literature at Fontainebleau and Rouen with great success. Invitations come to him from all parts, showing much interest is felt in the movement.

A NEW STRIKE.—The Journal "*O Paiz*," published in Rio de Janeiro, says the priests have struck, refusing to say masses at so low a price, consequently the churches in the capital of the Argentine Republic are closed.—*Le Témoin de la Vérité.*

REVIVAL IN JAPAN.—A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the Empire are now wonderfully stirred up.

AT LIEVIN (PAS DE CALAIS), on Feb. 12, five heads of families, having abjured the errors of Romanism, were admitted into the Reformed Church. A few weeks later three others followed their example, making a total of thirty-five persons. This new church, erected in the midst of a mining population, has thus a good prospect of being filled.—*Le Signal.*

MECKLENBURG.—M. Windolf, a Baptist, who recently died at Sternberg, having expressed a wish that one of his brethren should speak at his grave, M. Wegener from Ludwigsluft complied with the request. A few days afterwards he was served with an official notification, that for so doing he had incurred a fine of £1 1s., and three days' imprisonment.—*Wahrheitszeuge.*

THE FRENCH FOREIGN MISSION SOCIETY has been encouraged by some generous gifts and legacies. Further sacrifices are yet needed to put the Society in a position to enter into open and opening doors in connection with stations already existing. More missionaries are called for in Lessouto, where "God is sending a wave of blessing which is pushing the greater part of the tribe towards the Gospel."

THE C.M.S. WORK IN EAST AFRICA.—The latest mail from East Africa brings the news that Rev. E. C. Gordon had crossed the Lake Nyanza, and been favourably received in Uganda. The Christian converts had not relapsed, but seem eager for instruction. The fear of persecution had not, however, subsided, for the leading Christians were still in hiding. Bishop Parker, with Rev. R. P. Ashe, Mr. Mackay and other missionaries, had made their way to the south end of the lake. The Bishop has been more particularly engaged in the exploration of Speke Gulf, in the hope of finding on its shores a likely site for a new central station. In the recently published "Letters and Journals" of Emin Bey there is the following passage:—"In 1876 the Church Missionary Society sent out a well equipped party to Uganda...at the south end of the Victoria Nyanza...Here, ever since 1877, a number of missionaries have carried on the work in spite of great difficulties and hardships. Mr. A. M. Mackay has laboured there for ten years with the greatest perseverance and zeal. Much translation-work has been accomplished, and the Mission-school has been resorted to by large numbers, many of whom have become Christians...There are about 45 communicants, 200 Protestant Christians, and 100 catechumens."

HEART TROUBLES.

Weakness of the heart is one of the commonest ailments, and many believe that it is beyond remedy, but it is only so when actual *organic disease* exists. In the greater number of instances the affection supposed to be incurable is little more than a weakness, resulting from general constitutional debility, whereby various organs are hindered from performing their functions in the quiet methodical manner characteristic of health. When this is the case, the heart, the most important functionary of all, is one of the organs most readily affected, and the weakness induced often remains unremedied, when other organs are apparently restored to full vigour.

That as a remedy Magnetism is superior to medicinal means is a fact confirmed by a widely extended experience; and any who have need of help in this direction, or who wish to know the success that has attended our efforts in treating this phase of suffering, should read our report, which may be had post-free on application.

Miss E. J. A. PEARSON, Ellesmere Lodge, Portswood, Southampton.

Feb. 19, 1885.—"I shall be most happy to recommend your Magnetic Treatment in the most favourable terms to anyone who asks my opinion of it. I can only tell them it has, with God's blessing, worked wonders for me. I am now able to walk quite long distances, and to go through fatigue, which would have been quite impossible before I adopted your Treatment a year and a half ago, and the attacks of heart weakness which I used to have several times a year, and which quite prostrated me for the time, grew much fewer and feebler. Of course the heart is not strong, so I feel any over-taxation of it or excitement, but recover from the effects in a way which quite surprises me. I can only attribute the very marked improvement in general health to wearing the Magnetic Vest.

"My dear mother, who has worn a similar Appliance for more than a year, also speaks in high terms of the benefit she feels from it, and which, indeed, we all notice. It is a pity that prejudice prevents so many from giving your Treatment a fair trial."

Jan. 1, 1887.—"You will be glad to know that my dear aunt, aged 87, has derived marked benefit from the Vest she began to wear about a year ago. Her health is much better than it was then."

Nov. 29, 1887.—"A sense of thankfulness and gratitude impels me to write to inform you that my health has gone on steadily improving since I began to wear the Magnetic Vest you sent me some years ago, till now people will scarcely believe I am an invalid at all—indeed I do not feel like one. Appetite and sleep are excellent; I can even go out in this damp November weather without feeling any the worse for it, and perform all my duties with energy and enjoyment. When I compare this with the distressing state of prostration in which I began to wear the Appliance, I can only feel adoring thankfulness to God for directing me to this wonderful remedy. It *must* be this that has helped me, as I take no medicine whatever, and have taken no stimulant for many months. It is singular that prejudice hinders so many from adopting the remedy."

Magnetic Treatment involves no more inconvenience than the wearing of an ordinary garment, and is often as effectual as the most radical change of climate or favourable condition of health which could be devised for an invalid. This is no extravagant statement, but it is what is continually attested by our patients. Although we do not assure any applicant that cure is certain, we are permitted to refer such inquirers to a goodly number of those who know from experience what Magnetic Treatment has done for them. A list, containing the names of 1,000 such persons willing to answer inquirers, can be had free, together with all information on the treatment, from B Corson Garratt, 16, Finsbury Square, London, E C.

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NOTICE TO THE READERS OF "THE CHRISTIAN."

The Twenty-fifth Series of Weekly Cases will Commence after EASTER WEEK. Meanwhile the testimony of several journals (selected from upwards of one hundred and fifty), which have all reviewed "*Consumption and the Appendix*" favourably, may be interesting.

From the "TEACHER'S ASSISTANT" (a work extensively used in the Methodist Connexion, Feb., 1888:—

"This work ought to have a wide circulation. Consumption is the scourge of the English race, and generally the prejudice exists that it is incurable; and this prejudice is certainly strengthened by the helplessness of the general practitioners. Mr. Congreve seems to have found a method of treatment that is successful, and the success with which his method has been attended seems to justify the opinion that this dire scourge can be conquered. The work contains an immense number of testimonials from the most reliable sources. The author is himself a man of Christian character, and, we understand, an earnest worker in the Church; and the book affords sufficient evidence that he understands the subject, and has made it a life study. *We may say that we have known a case, of which there is no record in this book, where a lady, who was given up to die by the ordinary physicians, was restored through the use of Mr. Congreve's medicines, so that her life has been spared for years, and she has been enabled to enjoy life.* A copy of this wonderful work should be in every household; and it is possible for it to be so as it is published at One Shilling."

From the "CHRISTIAN TREASURY" (a well-known Monthly Serial), Feb., 1888:—

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(Continued from page 11.)

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Luke xix. 10.

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Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W.
Heb. vii. 25.

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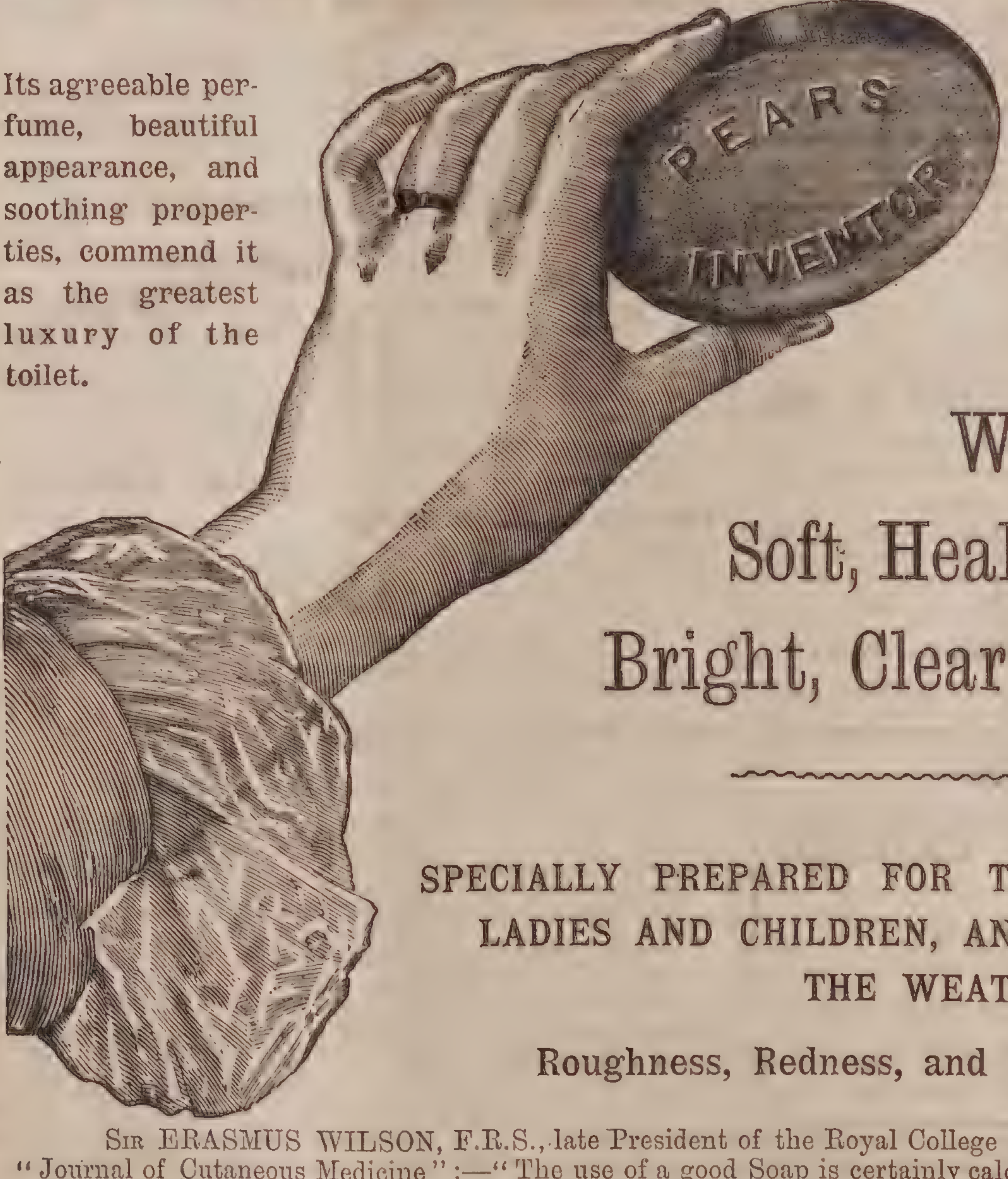

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Notes on Daily Readings.

SUNDAY, APRIL 1.——MICAH VI.

A NEW prophecy. "This chapter and the next have no direct connection with the earlier chapters. The prophet first calls upon the people to discuss with Jehovah the cause between Him and them. Comp. Isa. i. 18, xliii. 26."—*S.C.*

5.—*Remember now what Balak king of Moab consulted.*—Another "great display of grace, the frustration of the plan formed by Balak (concocted with the elders of Midian, Numb. xxii. 3) to destroy Israel by means of the curses of Balaam. The words 'from Shittim (Israel's last encampment beyond Jordan, Numb. xxv. 1) to Gilgal' (the first encampment in Canaan, Josh. iv. 19) embrace not only Balak's advice and Balaam's answer, by which the plan was frustrated, but also the defeat of the Midianites, the crossing of the Jordan, the entrance into the promised land, and the circumcision at Gilgal, whereby the then generation was received into covenant with Jehovah. These acts of the Lord, as emanations of his covenant faithfulness, attest his righteousness."—*Keil.*

6.—*Wherewith shall I come before the Lord?*—"The remembrance of these gracious acts calls to mind the people's base ingratitude, so that Israel now inquires with what it can now appease the Lord."—*Keil.*

8.—*What doth the Lord require of thee but to do justly,* &c.—Not that this would save Israel, for God alone had been and would be their Saviour, but such a walk would glorify Him and testify to his being their salvation. "To walk humbly" implies a sense of their sin. To "hear the rod" acknowledges their desert of chastening, but even this gives evidence of their relationship to God (Heb. xii. 7). To the end of the chapter is a record of sins which call for chastisement.

MONDAY, APRIL 2.——MICAH VII.

1.—*Woe is me! for I am,* &c.—"The words are put by Micah into the mouth of the true Israel."—*S.C.*

5.—*Trust ye not in a friend.*—"The corruption reaches to the innermost recesses of society. Confidence is extinct. Our Lord uses the words of ver. 6 in Matt x. 35, 36; Luke xii. 53."—*S.C.*

7.—*Therefore, I will look unto the Lord.*—Comp. 2 Tim. ii. 13 (R.V.): "If we are faithless, He abideth faithful; for He cannot deny Himself."

8.—*Rejoice not against me, O mine enemy.*—"The enemy whose insolent exultation is here deprecated is Assyria, personified as a woman (10—12)."—*S.C.* The language, however, admits also of a spiritual application to sin, the Christian's great enemy. See sin personified, Rom. vi. 14, 17, 20.

11.—*In that day shall the decree be far removed.*—"It probably here refers to the ordinance by which Israel was separated from the nations of the world, 'the middle wall of partition,' which the Messiah was to break down (Eph. ii. 14.)"—*S.C.* In other words "the law": so Vulgate.

12.—*In that day he shall come to thee from Assyria,* &c.—Better (R.V.), "Shall they come unto thee." "Assyria represents the Eastern world, Egypt the Western."—*S.C.* This verse and the next describe the present Gentile dispensation, and the desolation of the land meanwhile. See Matt. viii. 11.

18.—*Who is a God like unto thee?*—Few more beautiful descriptions are to be found in Scripture of "the God of all grace." The concluding words (20) are taken up by Zacharias (Luke i. 70—74). "The remnant of his heritage" means "here, as elsewhere, the Lord's people, the true Israel."—*S.C.*

TUESDAY, APRIL 3.——NAHUM I.

"The Book of Nahum contains one extended prophecy concerning Nineveh, in which the ruin of that city and of the Assyrian world-power is predicted in three strophes, answering to the division into chapters: Chap. i., the Divine purpose to inflict judgment upon this oppressor of Israel; chap. ii., the joyful news of the conquest, plundering, and destruction of Nineveh; chap. iii., its guilt and inevitable ruin."—*Keil.* "The prophecy of Nahum is both the complement and counterpart of the Book of Jonah. Nineveh, as appears from Nahum, had fallen back into the violence of which it had repented. It had been spared, but had sunk back into its old sins. The office of Nahum is to pronounce its sentence. That sentence is fixed. 'There is no healing of thy bruise' (iii. 19). 'He will make the place thereof an utter desolation' (i. 8)."—*Pusey.*

2.—*God is jealous, and the Lord revengeth.*—Better as in R.V., "avengeth." "Revenge," as commonly understood, is not to be attributed to God, but "vengeance" is (Rom. xii. 19). The brighter view of God's character presented in ver. 7 needs, however, such a background as this. Even the Gospel contains not only a revelation of a righteousness of God (Rom. i. 17) offered to faith, but of "the wrath of God against all ungodliness and unrighteousness of men" (18).

7.—*The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him.*—We have in this verse not only the love of the Father, but the grace of the Lord Jesus Christ, and in the last clause the fellowship of the Holy Ghost.

8.—*The place thereof.*—Keil thinks Nineveh (1) is meant, as representing the place or headquarters of opposition to the people of God.

11.—*A wicked counsellor.*—The Targum explains this of Sennacherib. Others of Rabshakeh (Isa. xxxvi. 14—20).

WEDNESDAY, APRIL 4.——NAHUM II.

In the Hebrew the last verse of chap. i. is the beginning of the chapter. This verse is applied in Is. lii. 7 to Christ's salvation, which suggests that the destruction of Nineveh, which forms the subject of this chapter, is typical of the destruction of the great world-power (Rev. xviii.), which is overthrown at the time of Christ's second coming.

2.—*For the Lord hath turned away the excellency of Jacob.*—Better in R.V.: "Bringeth again the excellency of Jacob as the excellency of Israel." Jacob is the natural name, Israel the spiritual name, of God's people (Gen. xxxii. 28). "He will exalt the nation once more to the lofty eminence of its Divine calling."

7.—*Huzzab shall be led away captive.*—"The Rabbinical view is that Huzzab is the name of the Queen of Nineveh."—*S.C.* Pusey prefers rendering the word "it is decreed," followed by, "He shall be led away," &c.

11.—*Where is the dwelling of the lions?*—"On the monuments of Nineveh the figure of the lion is everywhere conspicuous."—*S.C.*

THURSDAY, APRIL 5.——NAHUM III.

1.—*Woe to the bloody city!*—"Literally in the margin 'city of bloods.' The plural of the word is often used in Hebrew to express blood shed by violence, and the guilt so contracted."—*S.C.* As to that great city of which Nineveh was a type, see Rev. xviii. 24, and compare the many parallel thoughts and expressions in that chapter and this, from which it would appear that Nineveh, as the capital of the first great world-power that enslaved Israel, is here treated as the type of the last of the great world-powers of Daniel vii. in its last phase.

4.—*Selleth nations through her whoredoms.*—See Rev. xviii. 23 (last clause). The application of the figure of a harlot (which generally represents an apostate church) to Nineveh may be connected with her repenting at the preaching of Jonah, and afterwards falling away into her former sins. So the Roman Empire professedly repented in the fourth century and became Christendom, but her apostasy and relapse into practical heathendom are matters of history, and justify the strong language used prophetically of her in Rev. xviii.

8.—*Art thou better than populous No.*—Better in R.V. "than No-Amon." "Thebes in Upper Egypt is the city meant here. Amon is probably the name of the chief divinity of the city."—*S.C.*

19.—*There is no healing of thy bruise.*—"Nineveh sank and never rose; nothing soothed its fall. In the end there shall be nothing to mitigate the destruction of the world. As Nineveh is the image of the world, its pomps, wealth, luxury, vanity, wickedness, oppression, destruction; so its king is the image of a worse king, the prince of this world."—*Pusey.* Antichrist, rather than Satan, seems typified.

FRIDAY, APRIL 6.——HABAKKUK I.

The name of this prophet is suggestive of the great revelation entrusted to him as to the efficacy of faith (ii. 4). "Habakkuk means embracing. Like many Hebrew names it is peculiarly fitted to express the character of the prophet, full of trustful faith, clinging to the promises of God."—*S.C.* Nahum had predicted the fall of Nineveh, which took place by the combined forces of the Medes and Chaldeans (B.C. 625). Habakkuk, about this time, is sent to foretell the rise and rapid advance, and rapacity and ferocity of the newly formed Babylonian kingdom of the Chaldees, to be so soon used as God's scourge of Judah, as Assyria had been of Israel. But in the midst of his message of judgment shines forth the message of mercy, "the just shall live by his faith," and the book closes with the triumph of faith (iii. 17—19).

2.—*O Lord, how long shall I cry?*—"A state of general corruption, and the predominance of wickedness in Jerusalem, have long disturbed the prophet's spirit. The description accords most remarkably with Jeremiah's account of the state of Jerusalem under Jehoiakim (Jer. xxii. 15—17)."—*S.C.*

5.—*I will work a work in your days.*—St. Paul quotes these words in the Synagogue of Antioch in Pisidia (Acts xiii. 41), with a probable reference to the approaching destruction of Jerusalem by the Romans, which, as a judgment upon unbelieving Judaism, far exceeded that by the Chaldeans.

12.—*Art Thou not from everlasting?*—The prophet speaks in the name of the faithful few, "we shall not die," and grounds this confidence on the immutability of Jehovah.

SATURDAY, APRIL 7.——HABAKKUK II.

1.—*What I shall answer when I am reproved.*—Better (R.V.) "concerning my complaint." "He refers to the complaint raised against God (i. 13—17), that He lets the wicked go on unpunished."—*Keil.*

2.—*That he may run that readeth it.*—Almost all commentators suppose this to mean "that he that runs may read," whereas it is, "that he that reads may run." In other words, that the reader, being impressed with the importance of the message, may at once start off on the course it sets before him. If the question be asked, Whither shall he run? The latter part of Heb. vi. 18 is the best answer. The Jewish Targum is, "That he may hasten to obtain wisdom, whoever he is that reads in it."

4.—*The just shall live by his faith.*—The order of the words in Hebrew is, "the just by his faith shall live," which leaves it an open question whether the assertion is that the soul made just by faith should live, or that the just (however made so) should live by faith. Gal. iii. 11 is strongly in favour of the former, as St. Paul's argument turns on the words showing that only by faith is a man just "in the sight of God." So also is Rom. i. 17. See R.V.

5.—*Yea also, because he transgresseth by wine.*—The difficulty of this passage is to know to whom it refers. Most suppose a transition to the Chaldean, here described ideally (drunkenness being a notorious Chaldean vice), but many things favour the connection with the proud self-righteous one spoken of in the beginning of ver. 4, on whom, to the end of ver. 17, are pronounced woes in reference to his worldly and self-indulgent character.

19.—*Woe unto him that saith...to the dumb stone, Arise, it shall teach!*—One of the attempted justifications of Romish idolatry is that images of our Lord and of the saints instruct the people. Such images are, however, now, as then, "teachers of lies" (ver. 18), and come under the woe here pronounced.

Y.M.C.A. Bible Lessons.

OUTLINES PRERARED BY HENRY THORNE.

Sunday Afternoon, April 8.

THE FIG TREE, FAVOURED BUT FRUITLESS.—LUKE xiii. 6—9.

THIS parable should be read in the light of the previous verses. The cruelty and sacrilege attributed to Pilate were a prelude to the barbarities of Titus. The Jewish nation as such perished with the destruction of Jerusalem. In the act of Pilate we see the first approach of the Husbandman to the fruitless tree, and in the sequel we see the fulfilment of the terrible command to "Cut it down." "Drops," says one, "come down from the warning cloud before wrath is poured out to the uttermost.' Concerning this tree note:—

(1) ITS POSITION.—In a vineyard. Sunny slopes are generally chosen for vineyards (comp. "very fruitful hill," Isa. v. 1). "The vineyard of the Lord of hosts is the house of Israel" (Isa. v. 7). This was guarded by a fence, stoned, and cared for in every possible way. A fig tree in a vineyard of such a character would be in a favoured place. The Israelites were so favoured (2 Sam. v. 23). They had around them the fence of Divine protection (Zech. ii. 5), and there shone upon them the sunshine of the Divine favour (Ps. lxxxv. 1). It was their great advantage to possess the Scriptures (Rom. iii. 1, 2), and, above all other advantages, they had the presence of the Messiah (John x. 10). Similar privileges are enjoyed by those born in a Christian country or residing in a godly family (2 Tim. iii. 15), or sitting under an earnest Gospel ministry (1 Thess. i. 5).

(2) ITS POVERTY.—"Found none." Not even a little. Without Christ we can do nothing (in the way of fruit-bearing, John xv. 5). Compare "the empty vine" (Hosea x. 1), and the fruitless tree ("nothing but leaves," Mark xi. 13). Note the disappointment of the owner (Isa. v. 2). The Lord desires fruit (Isa. v. 2); expects it (Matt. xxi. 34); labours for it (John xv. 2), and finds pleasure in it (Cant. iv. 16, vii. 13). The barrenness of this tree was long continued. Through all the years of its existence it drew upon the resources of the soil, but gave nothing out. Note the fruits of the Spirit (Gal. v. 22, 23), and see how all were lacking in degenerate Israel.

(3) ITS PERIL.—"Cut it down." The peril of the tree arose from its prominent position (Matt. xi. 23), from the wrath of the owner (Ps. ii. 12), and from the fact that it was doing harm ("cumbereth"—Gr., *katargeō*, to make useless). It was spoiling the ground. See how the unbelief of Israel worked ill for others (Rom. ii. 24). Fruitless professors do more harm to God's cause than avowed infidels. God will deal with such. The candlestick that gives no light must be taken "out of its place" (Rev. ii. 5).

(4) ITS PROBATION.—"This year also." The long-suffering of God is brought out here, and rightly associated with the work of an intercessor (Is. liii. 12). The vinedresser had probably spent much time over the tree (Rom. x. 21). He also hoped it might do better (Is. lxv. 8). He saw, moreover, the good results that would then accrue ("well"). Well for the tree: it would be spared; and for those who got the fruit: they would be provided with food (Neh. xiii. 15), and with medicine (2 Kings xx. 7). The digging and dunging relate to the last efforts of Christ to save a soul.

(5) ITS POSSIBILITIES.—Fruit or failure, usefulness or destruction. If fruitful, well; if not, even the Vinedresser will abandon it. "When," says Dr. Arnot, "Jesus lets a sinner go, who shall take him up?"

MR. DENHAM SMITH.—Notwithstanding the prolonged and exhaustive character of Mr. Denham Smith's illness, and the distressing attacks of suffering which prostrate him, and which now recur with greater frequency, he still maintains the same peaceful attitude of mind. This week has brought increased weakness.

EAST LONDON.—A correspondent writes to us concerning the poor in the streets and alleys of the East-end, surrounding the East-end Tabernacle, and suggests that help should be sent to the pastor for the purpose of assisting a large number of these people to emigrate this spring. The destitution in the neighbourhood of Mr. Brown's church passes description, and emigration seems the only permanent remedy.

International S. S. Lesson.

Sunday Afternoon, April 8.

CHRIST'S LAST WARNING.

MATT. xxiii. 27—39. Golden Text: Ps. li. 10.

"THERE is nothing," says Dr. Parker, "by common consent of all men who are entitled to judge upon the matter, in all eloquence, ancient and modern, to compare, for grandeur of malediction, for moral nobleness, for intellectual insight, with the eloquence of this denunciation of Christ's. How it rolls and scorches like a flood of lava!"

But it is most important to remember that these awful words were spoken, (1) in the presence of the guilty ones, and not behind their backs, *to* them and not *of* them; (2) that in saying these words the Speaker risked his life. If anything could make his death more sure, it was this speech. Jesus spoke in full knowledge of all this. (3) He could speak more sternly and awfully than others, because He loved men so well. There is nothing so searching and fearful as the stern side of love. Also, He could be more faithful, because He knew the heart. When we indulge in burning indignation, we generally make some mistake and misjudge others. (4) These words were spoken only when every other means had failed—they were his *last* warning; and (5) they end in an outburst of mighty compassion, "O Jerusalem, Jerusalem," &c.

27.—*Hypocrites.*—The word *hypocrite* comes from a Greek word meaning an *actor* on the stage—*one who plays a part.* Hence, a *feigner*, a *hypocrite.* When we try to be what we are not, to seem to be better than we are, we are hypocrites, more or less. The temptations to hypocrisy are many and great. While thorough-going, conscious hypocrites are few, sincere men, free from all taint of false appearance, are few also. *Whited sepulchres.*—About a month before the Passover, the Jews used to whitewash the various tombs that lay around Jerusalem, in order to make them conspicuous, so that no pilgrim might stumble against them unawares, and thus contract ceremonial defilement. This had just been done when our Lord was speaking. He saw them, gleaming in the pure Syrian sunlight, brilliantly bright and beautiful. *But are within full of dead men's bones*, &c.—Not only repulsive and defiling, ceremonially, but actually contaminating and deadly. So hypocrisy is more than offensive; it infects, having in it the seeds of moral and spiritual death.

28.—*Iniquity*, better *lawlessness*, "a reckless disregard of the very law of which they professed to be the interpreters."—*Ellicott.*

29.—*Garnish the sepulchres of the righteous.*—"In lieu of observing their words, imbibing their spirit, or imitating their lives. Thus Herod the Great, a monster of cruelty, rebuilt the sepulchre of David."—*Abbott.* They professed to condemn their fathers, and to honour the prophets whom their fathers slew; yet they were plotting worse sin than any committed by their fathers. It is easy to condemn others; but what if we do the same or worse? We condemn these Jews for crucifying Jesus, exactly as they condemned their fathers for slaying the prophets; if we also reject Him, are we better than they?

31.—*Wherefore ye be witnesses unto yourselves*, &c. —You admit your outward descent from them that slew the prophets; but in your hearts ye know that ye are their true children spiritually, cherishing towards Me that very spirit of hate and murder which they cherished towards the prophets. Jesus here spoke as the searcher of hearts.

34.—*Behold, I send unto you*, &c.—Words that refer prophetically to the ministry of the Apostles and their company after Pentecost. Teachers should point out carefully the Divine majesty of these words. How sublimely He speaks as God! Compare this with Peter's explanation of the coming of the Holy Ghost, as the gift of the risen Lord (Acts ii. 33).

39.—*Ye shall not see Me henceforth, till*, &c.—This (Tuesday, April 4, A.D. 30) was the last day of our Lord's public ministry. They saw Him no more in his Messianic ministration. After his resurrection He appears to chosen witnesses only (Acts x. 41). Some day the Jews will be converted. They will receive Jesus as their King. Then only will they see Him.

LESSONS.

(1) *The awful nature of hypocrisy.*—To see this, ponder the figure used, "whited sepulchre." No sinner so hardened as the hypocrite, for nothing "hardens all the heart and petrifies the feeling" like *secret* sin. Further, there *can* be no hope for the hypocrite. "How can ye escape the damnation of hell?" The God of truth "desires truth in the inward parts."

(2) *Christ's feeling towards hypocrites.*—How fearful his wrath! Every word burns like fire. What will it be for the impenitent hypocrites to stand before Him at the Last Day. And yet, to the end of his awful discourse, He was yearning for their repentance and salvation.

(3) *If we are lost, the fault is ours only.*—To reject Christ is to commit spiritual suicide. Note the contrast here. God working so long and patiently to bring men from sin to Himself: they continuing in sin, growing worse and worse. "How often would I!" "Ye would not!"

EVANGELISTIC NOTES.

Great Assembly Hall, Mile End-road, E.—In the evening of Sunday week, Mr. W. R. Lane preached a very powerful sermon on the death of the Emperor of Germany, during which he made touching mention of the death of Mr. Charles Bingley, referred to elsewhere. At the close between 20 and 30 went into the inquiry-room, while many were dealt with in the body of the hall.

Ballinode, Co. Monaghan.—A successful two weeks' mission has been held in the Orange Hall of this village, by Mr. Thompson, of the Irish Evangelisation Society. The severe weather at first interfered, but the second week brought out large numbers, and much blessing has followed the simple story of the Cross. Rev. Mr. Graham (Presbyterian) co-operated with Mr. Thompson, the evangelist.

Mr. Henry Lakin has closed a ten days' mission at St. Andrew's Hall, Leith. The weather was unusually stormy, which told somewhat upon the attendance. The mission, however, has been very successful. Many were impressed, while not a few professed to believe in Jesus. The prayers offered have been answered, for which let the Lord's remembrancers return thanks. Mr. Lakin began a ten days' mission at Leeds on Saturday, the 24th inst. He requests prayer for blessing on his labours at that place.

Mr. Richard Weaver has been preaching with great acceptance and much power during the past three weeks at the "Edinburgh Castle," Limehouse. The great building has been thronged on Sunday nights with the roughest audience, many of whom have professed decision for Christ. Although physically feebler than of yore, Richard's addresses have been marked by marvellous energy, as well as by much spiritual power. Mr. Weaver returns to Cheshire this week, to resume work for the Lord there next Sunday.

Burgess Hill.—Mission services, conducted here by Mr. J. Barnabas Bain, have been most successful. The mission has resulted in the conversion of a number of persons, and in the quickening of Christians. A young lady who received blessing during this mission writes, in reference to the change wrought in her, "There will not be time for reading novels now. We shall want all we can get for reading our Bibles and for prayer." On April 8 Mr. Bain will commence an eight days' mission at Haywards Heath.

Wood Green, N.—A very real work of grace has been in progress here during the past month, especially amongst the young people, in connection with special services held in the Gospel Hall by Mr. James B. Wookey. The meetings have been well attended, and the power of the Holy Spirit has been felt in our midst. Many have been under deep conviction of sin, not a few having been transformed from death to life, and there has been much manifest blessing. Of the new converts a goodly number are youths of from between ten and eighteen years of age, and for these a special weekly Bible-class has been formed, the members of which already number upwards of thirty Christian lads.

K. R. S.

REV. EDWARD WHITE.—At a meeting at Hawley-road Chapel, Kentish Town, last week, a written address and a cheque for £1000 were presented to Rev. Edward White, on his retirement from the pastorate which he has held for about thirty-six years. The contributors included not merely past and present members of the church and congregation, but friends and admirers of Mr. White all over the country.

REPLIES TO THREE ENQUIRIES.

ENQUIRY 1.—Why should I consider it to be my duty as a Christian to support the Institutions known as "Dr. Barnardo's Homes?"

1. Because in the forefront of the whole work the CONVERSION TO GOD of the Children gathered into the "Homes" is kept clearly in view and earnestly sought after, to attain which blessed result the operations and influence of the HOLY SPIRIT are ever besought upon their systematic and daily instruction in the Word of God; and also because the inculcation of the principles of Total Abstinence forms a definite part of every day's training.

2. Because the "Homes" are the largest of their kind in the world, even now sheltering MORE THAN TWO THOUSAND FOUR HUNDRED otherwise homeless, destitute, or orphan children; and will (D.V.), when the original scheme is fully completed, always be able to shelter 3000 poor boys and girls.

3. Because they promptly relieve destitute children of *either sex*, of *every age*, of *any nationality*, and of *any creed* or of none.

4. Because candidates require neither *patronage* nor *votes*, nor *money*, in order to secure admission, but only to give proof of *real destitution.*

5. Because **immediate shelter** to any homeless child applying for relief is provided by a *Receiving House*, which *is open in East London at all hours of the day and night;* and a *Jubilee Shelter*, having the same object, is about to be established in *West London.*

6. Because it is no disqualification for admission if a boy or girl applying for relief, and otherwise eligible, is found to be *maimed of limb*, or afflicted with some *grievous physical disorder;* thus, *blind* children, *deaf mutes*, and *little cripples*, if really destitute, may claim immediate admission.

7. Because the domestic life adopted by the Institutions **embraces every approved system** suitable for the training of children of different ages and of either sex. For example, Big Lads, capable of being *taught trades*, are brought up in a hardy way in large groups in **Industrial Schools,** on what is known as the *Barrack System.* Little Boys, between ten and thirteen years of age, are reared in **Smaller Homes,** chiefly under the gentler care and softer influence of *women;* while quite Tiny Boys, from three to ten years of age, are **Boarded out** with humble families in villages scattered throughout the country. Babies are either **Boarded out** or are reared in the Infants' House, called Babies' Castle, charmingly situated in the county of Kent; while all the Girls are, without exception, brought up in *small groups* and in separate cottages on the **Family Plan,** either at the Village Home at Ilford, or Boarded out with suitable families in country districts.

8. Because a separate *Rescue House* is always open for the immediate reception of female children snatched from positions of peril, and agents of the "Homes" are constantly at work by day and by night to discover or deliver such unhappy children from the custody or evil influences of persons seeking their ruin.

9. Because these Institutions are *Voluntary Industrial Homes*, all the boys over twelve years of age being instructed in useful handicrafts, and all the girls in the details of domestic service.

10. Because these "Homes" have for some years steadily *Emigrated* as many of their inmates as, after *testing* and *training*, were found physically and morally suitable for Colonial life.

ENQUIRY 2.—What Financial Aid is required to maintain the Existing Work efficiently, and also to complete the Original Scheme of the Homes, now so nearly finished?

1. ANY GIFT, HOWEVER SMALL, sent for the *Maintenance Fund*, will be gratefully accepted in support of the large family now sheltered in the Homes: **16s. 6d. will feed one child for a month;** £2 10s. will do the same for three months; £5 for six months.

2. **£16** will supply the entire cost of the maintenance, education, and industrial training of one boy or girl in the "Homes" for one year.

3. **£8 10s.** will cover the entire expense of outfit, railway fare, ocean passage, &c., of one young trained *emigrant* to the Province of Ontario, Canada. [£11 is required for Manitoba.]

4. **£100** will supply all the Inmates of the several Institutions, **now numbering 2432 boys and girls, and 150 adults,** with FOOD FOR ONE DAY; £700 will do the same for a week.

5. **£10** will *furnish* a Cot or Bed either in the Convalescent Home at the seaside, or in Her Majesty's Hospital for Sick Children at Stepney-causeway, or the Girls' Infirmary, Ilford.

6. **£30 annually** will *maintain* a Name Cot or Bed for use of a *Sick* Child, in one of these Infirmaries; or,

7. **£750,** invested as an *endowment* in the names of the Trustees of the "Homes," will provide the annual sum needed for the *perpetual support* of one Name Cot or Bed in either of the Infirmaries mentioned.

8. **£1,292** will meet all expenses to be incurred at the Manitoba Farm.

9. **£1,500** will complete "THE QUEEN'S VILLA," a House to receive 20 little rescued girl waifs, to be built at the Village Home in Essex, as the *country* memorial in these Institutions of Her Majesty's Jubilee.

10. **£4,000** are also required to accomplish the rebuilding of HER MAJESTY'S HOSPITAL FOR SICK CHILDREN, in Stepney-causeway, as the *town* memorial of Her Majesty's Jubilee.

11. **£2,900** are urgently needed to erect THE CHILDREN'S CHURCH, in the Girls' Village Home at Ilford, for the religious worship and instruction of the inmates.

12. **£950** will build the *last* cottage required to complete the Village Home.

13. **£7,000** are sorely needed to pay for the various additions now being made at Stepney-causeway (on the site of eleven old houses bought in 1886), including *two schoolrooms*, *four trade-shops* for new handicrafts, a *gymnasium*, one *reading-room*, and *one play-room* for younger boys, *stores*, enlarged *lavatories*, *swimming-bath*, *dining-hall*, with rooms for the staff, &c.

ENQUIRY 3.—How can I best advance the work of these Homes?

1. By **daily prayer** for God's blessing to rest upon the whole enterprise. Also by bringing the *special* needs of the "Homes" at certain seasons before other of God's remembrancers for united prayer.

2. By giving a *Donation* to promote some one or more of the foregoing objects, or by becoming a regular *Subscriber* to the funds.

3. By endeavouring to make the objects of the Institutions thoroughly known, and by becoming a *Collector* in aid of the funds. (Very beautiful collecting books are issued, under certain conditions, to Christian people applying for the same.)

4. By "adopting" a child now in the Institution as your own *protégé*—*i.e.*, paying **£16 per annum** for his or her maintenance.

5. By giving a special donation to the *Emigration Fund.* As pointed out already, £8 10s. will defray the entire cost of one child's emigration to Ontario, Canada; £51 will do the same for six children; and £102 for twelve children.

6. By carefully endeavouring to disseminate the publications of the Homes among your friends, directing their attention to the same, resolving, as some of our fellow-workers do, *never to send off even a letter without enclosing one of our small books in the envelope.* **Application** for these books should be made to the Publication Secretary, 18 to 26, Stepney-causeway, London, E.

7. By sending *contributions of articles of value* for disposal to our sale room at Stepney, such as old coins, pictures, gold or silver ornaments, books, lace, &c.

8. Ladies can render valuable aid by forming *working parties* to make underclothing for the girls at the Village Home, and flannel shirts and socks for the boys.

9. By exercising personal self-denial as regards the use of needless luxuries, the cost of which, if saved and sent to the "Homes," would go far to relieve the pressing wants of some poor children.

10. By inducing your friends to **visit the "Homes,"** which are open every afternoon between two and five o'clock (*except on Saturday or Sunday, when no visitors can ever be admitted*).

11. Many who cannot afford to give money *now*, may perhaps remember the Institutions *when drawing up their Wills.* **A form of Bequest**, approved by the Solicitors of the Homes, and suitable for adoption by testators, will be forwarded on application as below.

12. If you live in a large town which the Founder of the "Homes" has not visited, you may arouse such interest in the Institutions as shall *lead to a visit from him*, when further accounts of the Waifs could be given, and a permanent nucleus of important aid established.

13. In conclusion, remember that any donations, however small, will be thankfully received and gratefully acknowledged, if addressed to the Treasurer, William Fowler, Esq.; to the Chairman of Committee, Samuel Gurney Sheppard, Esq.; or to

DR. T. J. BARNARDO,
18 *to* 26, *Stepney Causeway, London, E.*

Note.—Cheques should always be *crossed* London and South-Western Bank. So also should Money Orders and Post Office Orders, the latter being payable only at the G.P.O.

TEMPERANCE NOTES.

HOME.

Sunday-closing in Ireland has been referred to a Select Committee.

During Mr. Coad's recent mission at Hove, 632 pledges were taken, and at a children's meeting 129 signed.

The C.E.T.S. Prayer Union is being reorganised. Several dioceses have elected officers for their branches of the Union.

The summer open-air campaign of the Scottish Temperance workers is already in contemplation. Why not the English also?

The new Sunday-school hymn book of the United Methodist Free Churches has a special section devoted to temperance hymns.

The authorities of the Regent's Park Zoological Gardens have given notice of an application for a spirit licence at the coming Licensing Sessions.

The Times, speaking of University sports, says, "Cafés or billiard rooms would be a sorry substitute for the breezy pleasures of the Isis or the Cam."

Rev. J. M. Hewson, travelling secretary of the Baptist Total Abstinence Association, has been conducting a successful Gospel temperance mission at the Mission Room, Sussex-road.

The Monthly Popular Number of *The C.E.T. Chronicle* has been abolished. Henceforth one week's issue is to be the monthly number, the matter to be of a lighter character than the ordinary issues.

Dr. Cameron, M.P., has brought in a Bill to bring towns of 50,000 inhabitants and upwards under the Act enabling the licensing authorities (Scotland) to fix the closing hours earlier than 11 o'clock.

By the International Convention on the North Sea Liquor Traffic every liquid obtained by distillation and containing more than five litres of alcohol per hectolitre shall be considered a spirituous liquor.

Dr. Richardson states that the hostility of his brother medical men to him on account of his temperance views has greatly damaged his formerly lucrative practice, and compelled him to rely for support largely on his pen.

Sir J. Gorst said in the House of Commons that the outstill system was exploded in all the provinces of India except Bengal and Assam, the most backward of all. Sir R. Temple said the Government desired by taxation to limit the consumption of drink in India.

At a special meeting of the Executive of the United Kingdom Alliance, by resolution, deep regret was expressed that Government had not included the direct veto in their Local Government Bill, and had decided to give compensation when licences were not renewed.

Mr. George Blaiklock, of Hoxton Hall, has recently lectured at Monmouth, Hay, Wilton, Trowbridge, Mere, Calne, Marlborough, Swindon, and other towns in the West. The meetings have been large, and over 70 pledges have been taken. Mr. Blaiklock expects to visit the North in April.

Mr. Ritchie, in answer to a question in Parliament, said the question of clubs in which intoxicating liquors were sold was an important and difficult one. The Government were considering the question, and would be glad if, without undue interference with bonâ fide clubs, they could in any way deal with it.

FOREIGN.

It is stated that a 500 dollar licence fee has reduced the number of saloons in Philadelphia from 6000 to 1300, and decreased drunkenness 25 per cent.

A fatal defect has been discovered in the prohibitory law of Rhode Island. The "loan" of liquor has not been expressly prohibited, and under this guise the law is flagrantly violated.

The French Chamber of Deputies have abolished without compensation an ancient privilege of wine growers by which they were permitted to distil a certain quantity of alcohol for home use.

Dr. Joseph Cook, Boston, U.S.A., in one of his Monday lectures lately declared "the sovereignty of the saloon in misgoverned great towns to be the most dangerous evil in American politics to-day, and likely for many years to be."

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Notices.

T.B.B.—Hebrew and English Parallel Bibles can be procured of the British and Foreign Bible Society, Queen Victoria-street, E.C., 7s. 6d. and 10s. 6d.

Applicants for Tracts.—S. Thwaites, 18, S. Rynner-street, Nottingham; A. Brown, Monk-street, Spanish Town, Jamaica, West Indies; A. Friday, 2, Alma-row, Henfield, Sussex; J. Beck, 36, Salisbury-street, Blandford, Dorset; Elizabeth Baker, Manor House, Broadway, Ilminster; J. G. Poole, 23, Fourth-avenue, Bush Hill Park, Enfield, N.; Secretary, Highgate Tract Society, Wesleyan Chapel, Archway-road, Upper Holloway, N.; J. J. Browne, Meadfield, South Norwood, S.E.; T. Glover, Grange House, Eastbourne, Sussex; Miss Ellis, 95, Ledbury-road, Notting Hill, W.

Communications Received with Thanks.—M.L. R.H.W. E.H.K. B.R. T.H. E. de M.R. St. G.T. A.F.G. C.B. B.F.K. H.H. C.G.B. M.R. S.M. W.N. M.K.L. S.S.V. C.F.H.B. M.H.W. J.W.W. J.T. J.R. A.T. F.B. W.D.D. E.S.M. C.M. W.A. C.A.S. F.G.H. M.A.L. B.B. G.E.W. M.V. H.F.G. L.B. D.C.P. H.E.B. L.J.F. S.D.L. J.T. C.L. C.H.W. W.H.R. H.C.N. R.D.F. N.L.B. G.S. E.W.F. J.C.S. W.H. A.A.B. W.B.H. J.S. W.M. C.C.F.A. M.E.B. H.B. W.H.M. L.P. W.H.G. F.A.B. G.B. R.H. G.K. L.T. A.M.J. A.M.P. W.M.S. M.H.S. G.M. F.N. A.F. C.M. R.B. J.B.B. M.J.K. E.P.L. E.C.N. H.K.S. J.E. W.R. J.T.T. H.N.B. H.S. G.M.D. G.M. W.H.T. H.I.A. D.F.L. N.H. W.H. P.C. C.J.G. M.N. E.M.W. W.F. R.G.L. L.B. A.A. T.C.V. A.J.B. G W.M. G.J.H. R.H. W.N. C.B. M.J.S. J.C.H. J.M. C.S. A.C. A.B.C. J.H. E.A.R.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Special services by the Mission Band, Y.M.C.A., Gordon Hall, Margate, March 29 to April 2. Meetings at 12, 3, and 8 each day.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in April, 3 and 7 p.m., Mr. C. Russell Hurditch. Bible-readings, Sundays, 3 p.m.; Tuesdays, 8 15 p.m.; Wednesdays, 8.15 p.m.

Y.M.C.A., The Priory, 198, Upper-street, N.—Sunday, April 1, 3.15 p.m., special addresses by Mr. W. Haig Miller; 8 p.m., open-air mission; 8.30 p.m., evangelistic meeting. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, 3.45 p.m., meeting for men only; 7 p.m., Mr. H. Grattan Guinness.

Conference Hall, Mildmay-park, N.—Sunday, April 1, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. James L. Stanley. Wednesday, April 4, First of series of Bible-readings by Rev. H. E. Brooke; subject—"Satan."

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Easter Monday, April 2, special tea for sailors, 6 p.m. Monthly workers' meeting, Friday, April 6. Tea, 6 p.m; meeting, 7 p.m. Addresses by Rev. John T. Briscoe, on "Secrets of Power."

Kilburn Town Hall, N.W.—Sunday evening services will be held by the Evangelistic Mission on and after April 8, 7. p.m. Preacher for the month, Mr. A. M. Kyd.

Metropolitan Music Hall, Edgware-road.—Good Friday, 7.30 p.m., evening of sacred song by choir, assisted by friends. Selections from the "Messiah," and the works of Mozart, Mendelssohn, and Weber. Closing services for the season, Easter Sunday, Rev. T. J. Malyon, 3 p.m; Mr. Charles Cook, 7 p.m.

Great Assembly Hall, Mile End-road, E.—Sunday, April 1, 11 a.m., and 6.30 p.m., Mr. S. Golding.

Christian Convention, Norwich, April 11 and 12.

Glasgow Meetings of Christians, Queen's Rooms, Clifton-street, and Christian Institute, 70, Bothwell-street, Monday and Tuesday, April 2 and 3.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

St. George's Hall, Regent-street.—Sundays in April, Dr. McKilliam, at 11 and 7.

Burlington Hall, Savile-row.—Wednesday evenings in April, Dr. McKilliam, at 8.

Christian Workers' Reunion for Bible study and prayer, 186, Aldersgate street, every Thursday, at 3.30.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, March 30, 7 p.m, "Christ Crucified"; tea at 6. Friday, April 6, all-day meetings; 11 a.m., special praise meeting; 3 p.m., Rev. J. S. Rupell, on "Being filled with the Holy Spirit"; 7 p.m., "Personal Knowledge of Christ."

Children's Scripture Union.—Annual meeting, Exeter Hall, Strand, Thursday next, April 5, 3 p.m.; chairman, Rev. E. A. Stuart, President. 6.30 p.m., Rev. F. B. Meyer; addresses by Mrs. Evered Poole, and others.

Union Hall, Carlisle-street, Edgware-road, W.—Good Friday and Easter Monday, praise, prayer, and addresses, 11 a.m., and 3.30 and 7.30 p.m.

Deepening of the Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3 30 p.m. Friday, April 6, Rev. W. J. Latham. April 13, Rev. H. Sharpe.

A Reunion for prayer, praise, and mutual edification will be held at the Conference Hall, Eccleston-street, S.W., near the Victoria stations, Monday, April 2, at 4.

City Temple.—Dr. Parker, Thursday, April 5, noon, "Urgent Church Reforms."

Torquay Christian Conference, April 10, 11, and 12; subject—"Jesus Christ, the same yesterday, to-day, and for ever." Revs. Colin Campbell, F. B. Meyer, J. Hudson Taylor, E. N. Thwaites, J. Wilkinson, and Mr. Pember are expected to take part.

Southern Conference of General Baptist Churches, Thursday, April 12, Baptist Chapel, Borough-road, Southwark, S.E.; address, 7.30 p.m., by Rev. F. B. Meyer. Public admitted.

Marriage of Miss Booth and Commissioner Tucker.—Monday, April 9, St. James's Hall, Piccadilly; 11 a.m., The Claims of God and of the Heathen World upon every Follower of Christ; 2.30 p.m., Testimonies of Consecrated Men and Women given up to Labour for God in various parts of the World; 7 p.m., An Offering up of Lives to be spent wholly in the Service of God in any part of the World. Addresses by the Maréchale, Commissioner Tucker, and others. Tuesday, April 10, Congress Hall, Clapton, 11 a.m., the marriage service. The bride and bridegroom will deliver addresses. 7 p.m., great Indian Durbar; about 1000 officers will take part.

Subscriptions received by Messrs. Morgan & Scott to Monday, March 26, 1888.

, Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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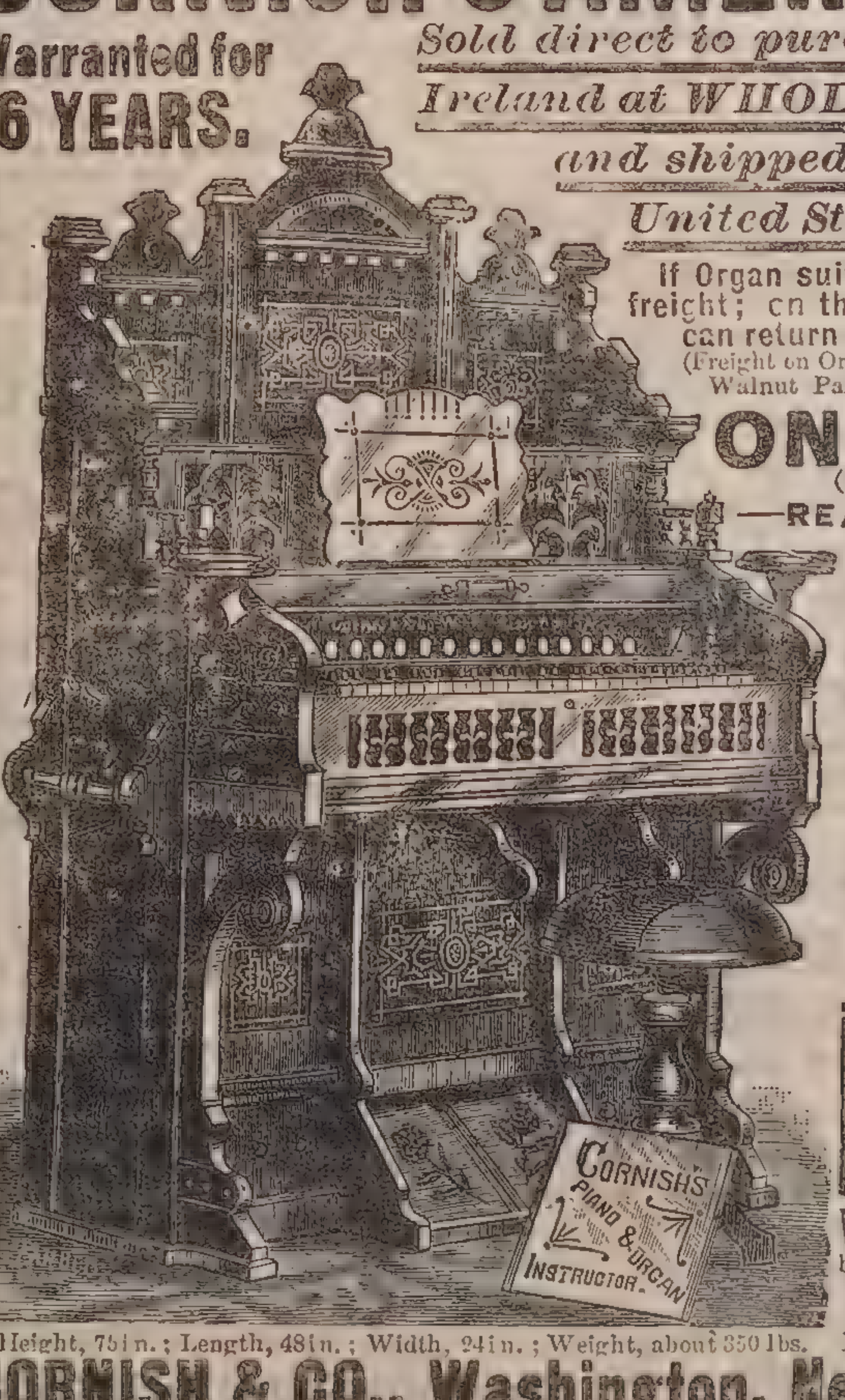

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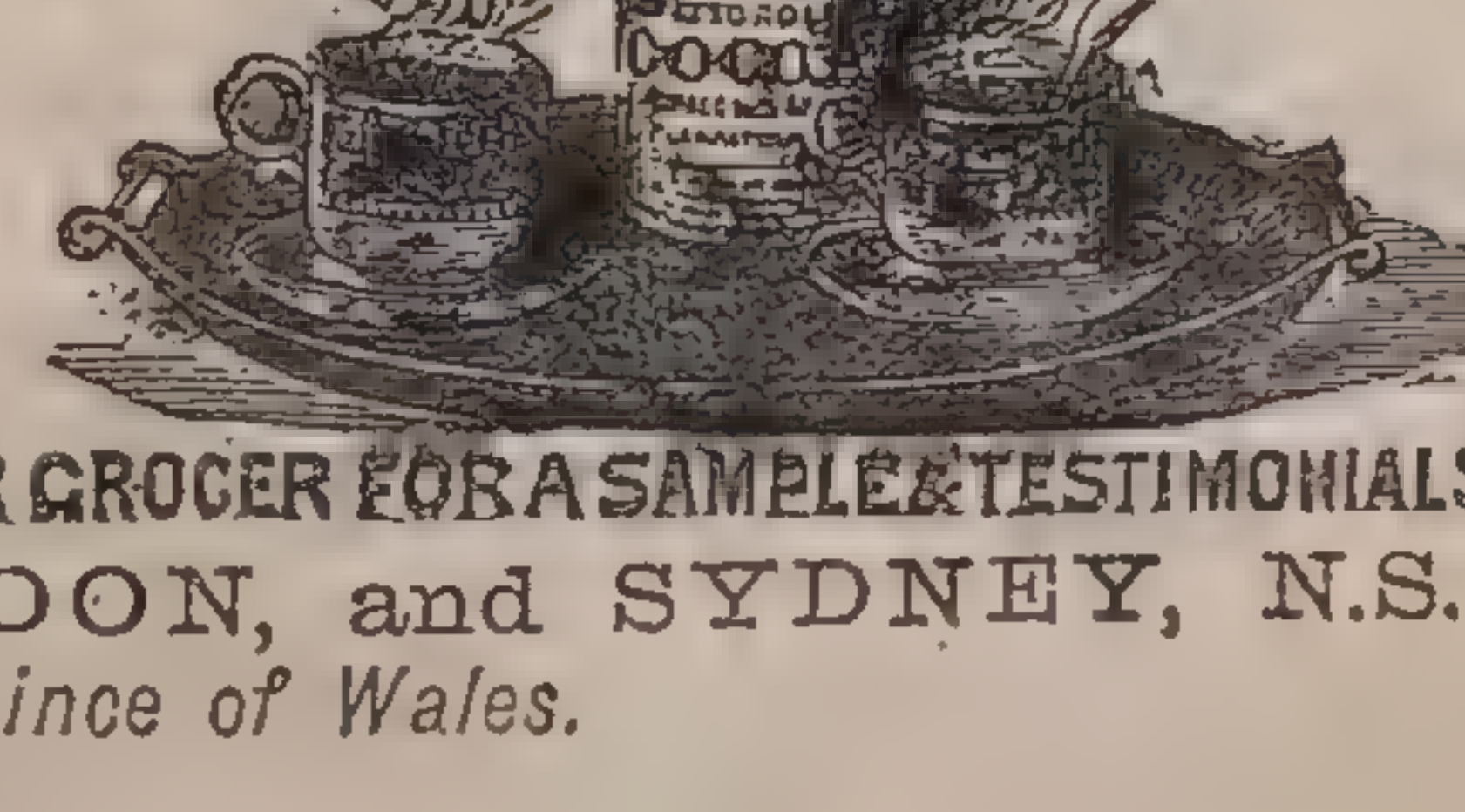

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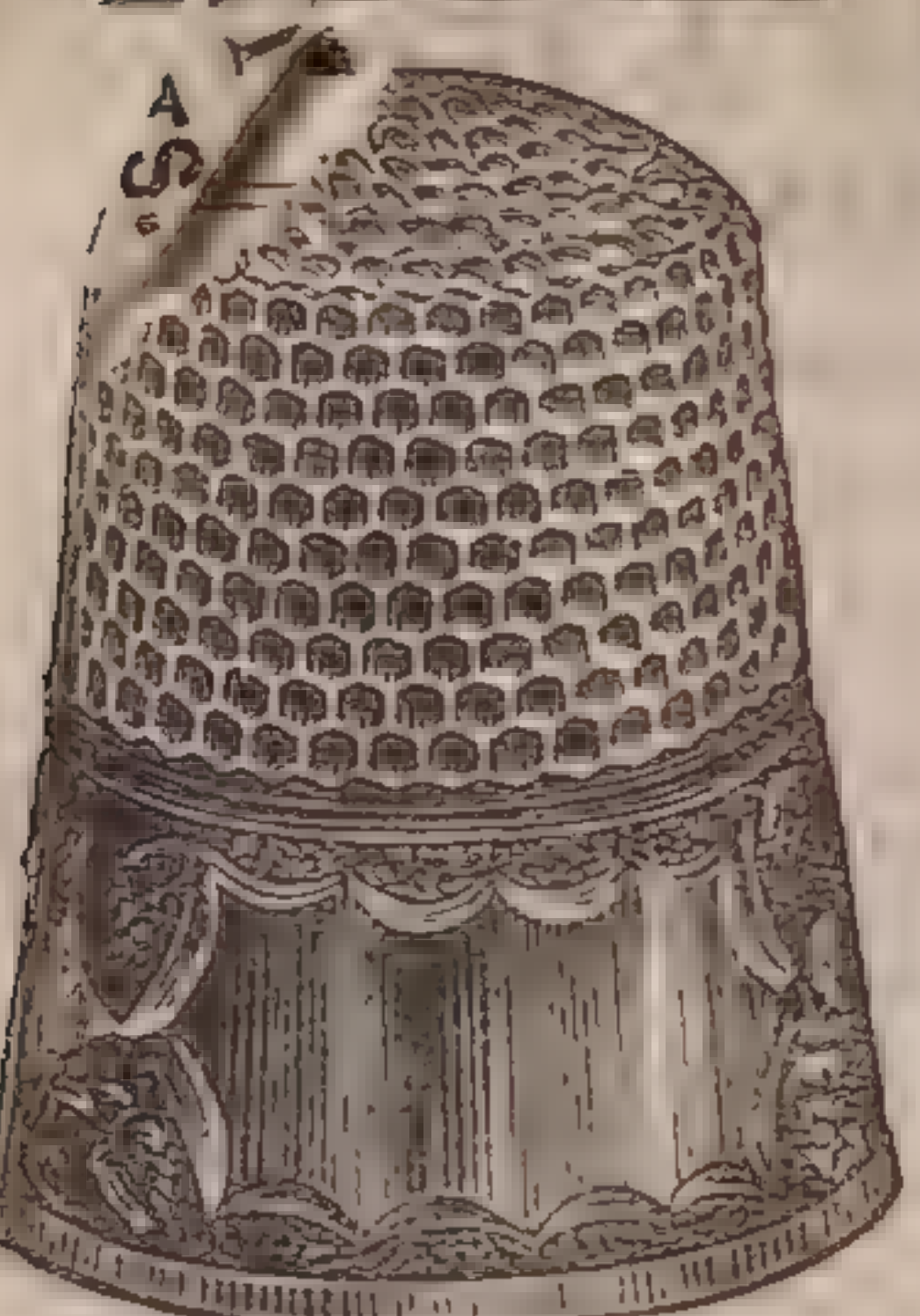

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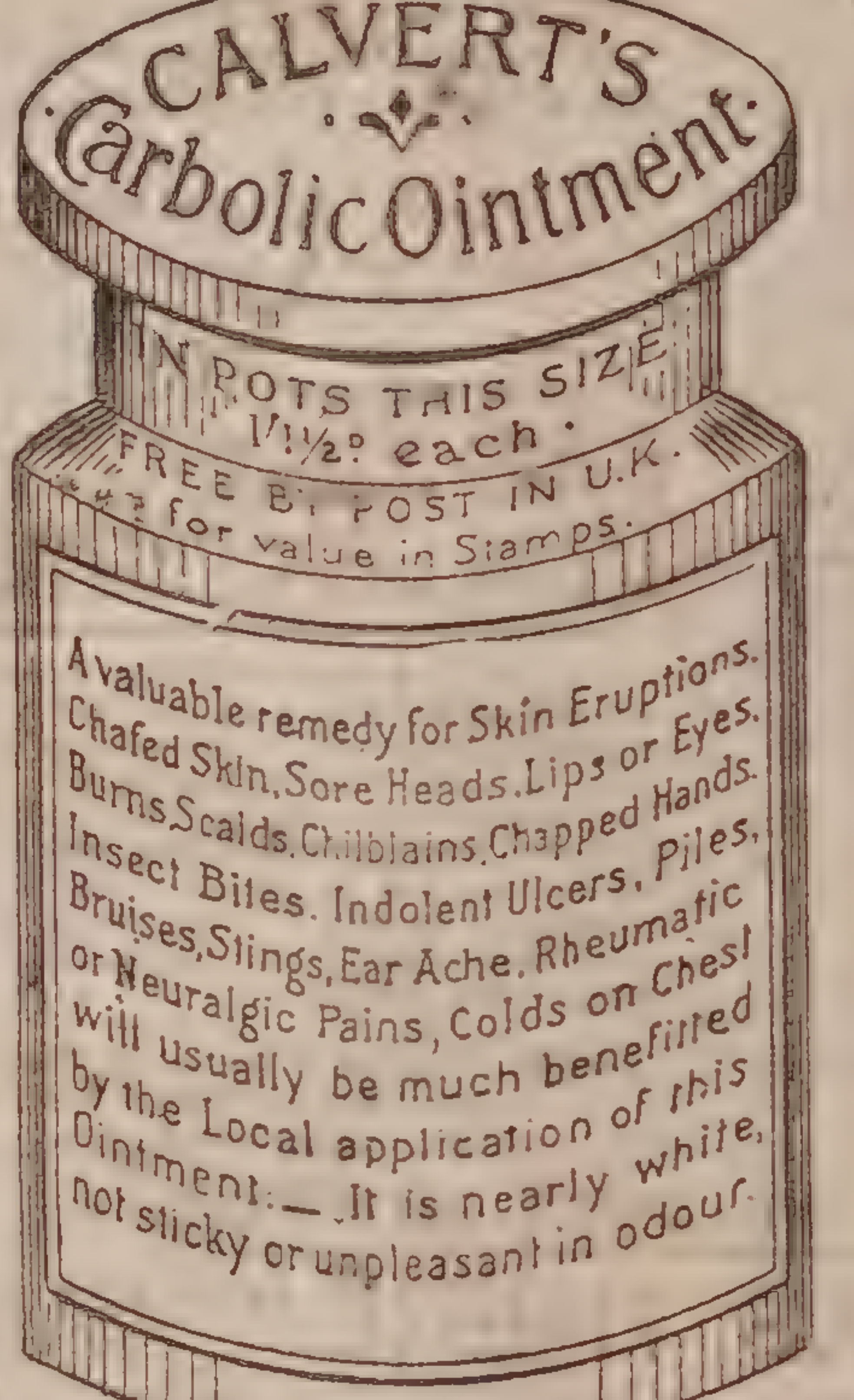

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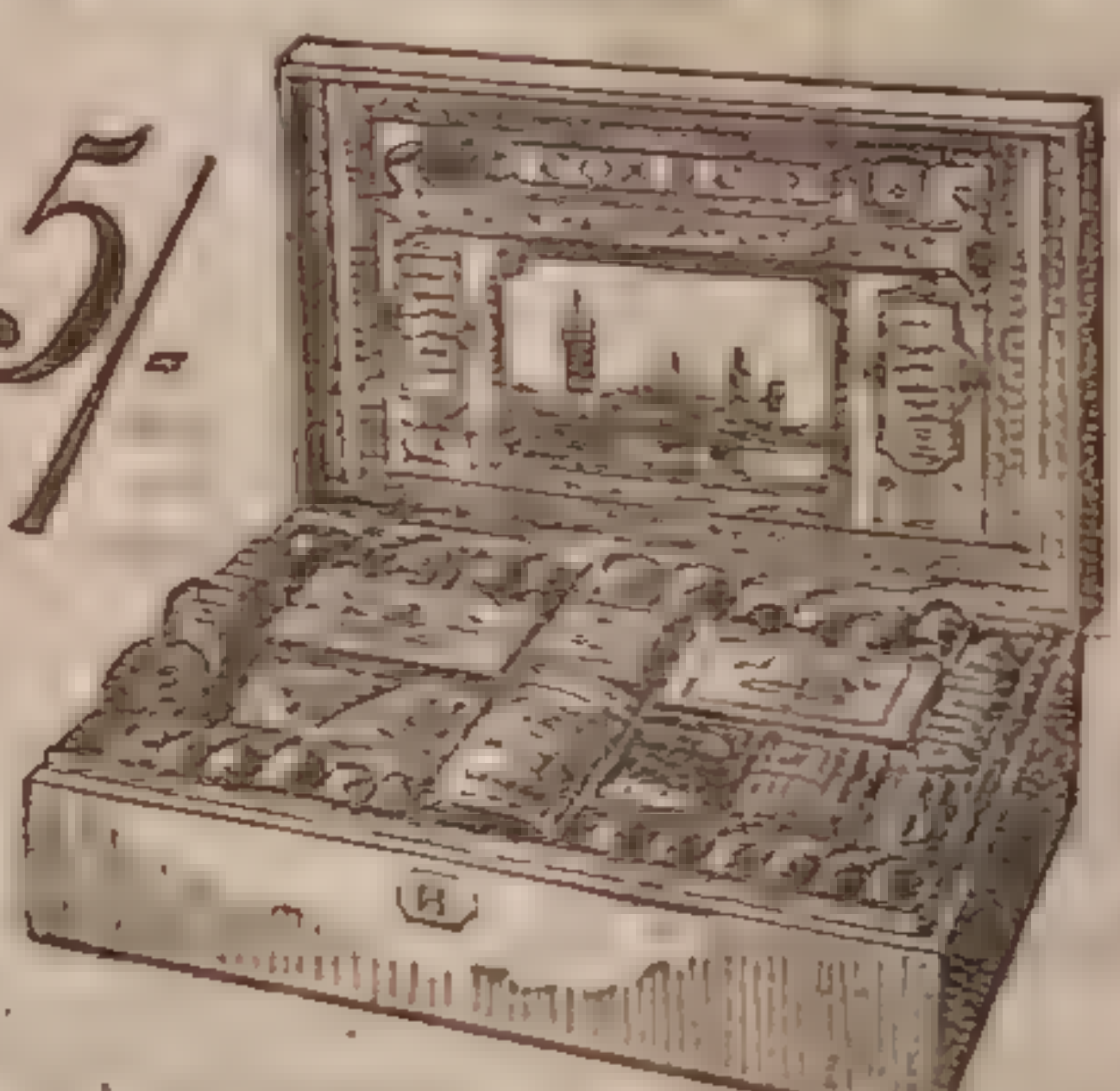

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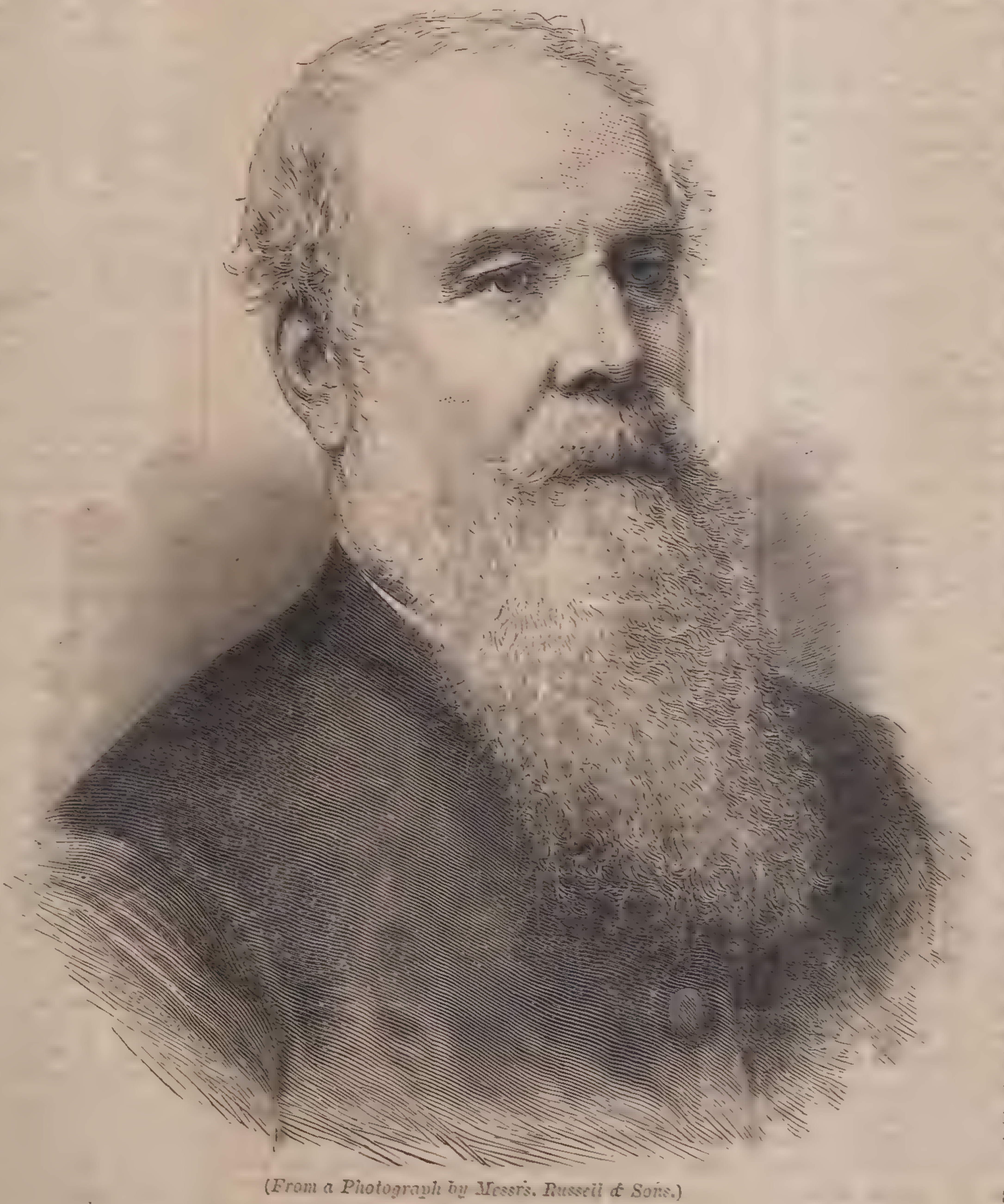
REV. JOHN CHARLES RYLE, D.D.,

Lord Bishop of Liverpool.

THE Ryle family have long been rooted in the north-east of Cheshire. Mr. John Ryle, of Macclesfield, grandfather of the Bishop whose life work we purpose briefly to sketch, was born in 1745, and it was in his boyhood, 1756, that the first silk mill was established in the little town. The trade rapidly spread, and he himself founded a business, which, by an accumulation of profits through a long succession of years, placed him in possession of an ample fortune. His son and successor, Mr. John Ryle, besides continuing the silk mill (in partnership with Mr. Daintry) carried on a bank at Macclesfield. and (in partnership with the same gentleman) another bank at Manchester.

On May 10, 1816, was born at Park House, in the outskirts of Macclesfield, his eldest son, JOHN CHARLES, who in due time was sent to Eton, and in or about 1833 to Christ Church, Oxford. In 1832 Macclesfield was enfranchised by the Reform Act, Mr. John Ryle being returned as its senior member, and thus the father's Parliamentary honour and the son's University life began together. The fond hope of both men was that the Ryle name should, for some time to come, be associated with their native town's new dignity, there being everything to encourage the expectation in the father's influence and the son's growing ability. In 1835 the father was re-elected, and in 1836 the son gained the Craven Scholarship, a much envied university distinction. In 1837, however, after the dissolution occasioned by the new reign, the father did not offer himself to the electors, and this might seem to indicate that the commercial difficulties of the period, which were soon to culminate, had begun to make him anxious in his various undertakings.

The son's energies, however, relaxed not, and on February 22, 1838, he took his B.A. degree, with first-class classical honours. Nothing had then occurred in his father's business to discourage his hopes of a Parliamentary career; and for this, which had so long been the object of his heart, there was a manifest and increasing personal fitness. His intellectual capacity had been proved in the schools; he was of manly physique; both at Eton and Oxford he had been at the head of the boats and the Eleven; in his county he was now an active and popular yeomanry officer. All his thoughts had been, and were, of lay and public life; and whether or not this purely secular anticipation, which continued down to the very eve of his taking holy orders, was any disadvantage to him as a clergyman, we are struck with one thought: that here may be perceived the secret of his being ever afterwards so thoroughly at home with the lay mind.


(From a Photograph by Messrs. Russell & Sons.)

In the early summer of 1841, amid the gathering difficulties of the commercial world, Mr. Ryle's banks both broke, the silk mill, we rather think, having been previously relinquished. In deep waters John Charles Ryle, now twenty-five, had to reconsider his future. Being academically well qualified for the sacred office, and his inclinations veering that way, he sought the diocese of Winchester, then under Bishop Sumner, and in the year of his misfortune entered into deacon's orders. His curacy was at Exbury, a chapelry in the parish of Fawley, the rector of which was Mr. Gibson; in that seaside hamlet of the New Forest. at the remotest possible distance from his late great home in Cheshire, Mr. Ryle buried his grief and recommenced life, but heir to a nobler inheritance than the secular one of which he had been disappointed. In the plainest of little chapels within a grove of trees he met his humble flock. tenants of the neighbouring squire, and the way he went in and out of the cottage homes showed how completely his soul had bent itself to his new lot. During the two years of his seclusion there he acquired, it can be stated, an entire pastoral knowledge of every man. woman. and child under his charge.

Late in 1843 the Bishop appointed him to a living in his gift, St. Thomas and St. Clement, in the city of Winchester; but before a twelvemonth had passed, in or about August, 1844, Mr. Ryle accepted from Lord Lyndhurst, who was then Lord Chancellor, the living of Helmingham, in Suffolk. Though he had been all his life used to an urban people, he never would again accept a town ministry until his appointment to Salisbury and Liverpool.

On the 29th of October, 1845, he married Matilda Charlotte Louisa, the youngest daughter of Mr. John Pemberton Plumptre, M.P., of Fredville, in Kent. In 1861, on the nomination of the present Bishop of Norwich, Dr. Pelham, he became Rector of Stradbroke, a great rural parish in Suffolk, having a large population and a spacious church with a splendid tower. This church he restored, besides building schools. In 1870 he was made Rural Dean, and in 1872, Honorary Canon of Norwich. In 1880 he was advanced to the deanery of Salisbury, and before he had taken possession was further promoted to the newly founded see of Liverpool. But we must now go back again somewhat.

His Helmingham incumbency was the main period of "Ryle's Tracts," the first of these being his opening sermon, originally printed for private distribution only, and taking its title from the text, "I have somewhat to say unto thee." The series was, indeed, a remarkable one: not so much for the number of the tracts, although this exceeded 200—since we can hardly be mistaken in assuming that they were written editions of his sermons—as for their execution and success. They were addressed, not to the illiterate and profligate, but to the respectable, middle-class church-goer. Short, sharp, and importunate were the titles; and below the titles was matter solid, fresh, and as full of strict reasoning, on a Scriptural basis, as of spiritual appeal; in a style undeclamatory, unconventional, spoken, heartfelt, pointed. "Are you Converted?" "Are you Forgiven?" "Are you Holy?" "Are you Free?" "Do you Pray?" "How Readest Thou?" "Strive." "Strike." "Watch." "Occupy." "Wheat or Chaff?" "Our Home." In this fashion we were challenged, and cautioned, and stimulated in every part of us, and we could not but attend to ourselves—and attend to Scripture.

In 1876 was made out a list of little more than one hundred tracts, with the circulation of each appended, and the sum total exceeded eleven millions and a half. A selection of them is now made in eight small volumes, under the felicitous title of "Home Truths." Compared with other successful tracts, Mr. Ryle's had a strength especially their own, an individuality never to be mistaken. They must have owed much to their titles; and we have little hesitation in asserting that Mr. Hunt's advertising list of the tracts would alone form an effective tract for a young sermon-writer, showing him the kind of subject he might sometimes take with him into the pulpit, even should he never read a line of the tracts themselves for a style. We fully believe that the Bishop's intimates could tell of many a triumph won to the Redeemer's kingdom by these multitudinous messengers. Some are known to the public. Bishop Riley, of the Mexican Reformed Church, which began in 1865, was much indebted to a Ryle tract, "Are you Forgiven?" for ability to start in that movement, and he has supported his share of it by translating above forty of the tracts into Spanish. One of these, "True Liberty," gained over to the cause a Mexican Roman Catholic priest of great ability, Manuel Agnas.

We will not profess to have read more of the tracts than may be sufficient to justify the preceding observations; nor does anything we have written commit us to the opinion that the accurate theologian would be satisfied with every statement. He would, in fact, probably criticise something in the tract "Are you Forgiven?" for example. We doubt if the author, at the time it was composed, had sufficiently considered the distinction so properly insisted on by Scott, between forgiveness and justification. Are not these two here mixed up together? To the general reader it might not greatly matter, perhaps, that he should have two doctrines proceeding concurrently under one title, but the exact student, we suspect, may feel some disappointment. On the other hand, let us point to an admirable example of the writer's best style in a difficult doctrinal essay. We refer to his tract on "Assurance," most carefully thought out, and extremely valuable. In this, and in Biddulph's Discourse on Assurance (with its appendix) at the end of his Lectures on the Fifty-first Psalm, less popular and more academic in style, the pastoral divine, as well as the inquiring disciple, will find all they can want on that important subject. We cannot resist mentioning one more tract, a match of that on Assurance, not especially doctrinal, and admirably suited to impress the undecided—"The Choice of Moses."

The Bishop's longer treatises and volumes are also numerous, occupying mainly the Stradbroke period, and some the Liverpool. "The Upper Room," a substantial volume, but a collection of subjects, has just appeared. Of an earlier work, entitled "Knots Untied," a contemporary, evidently well informed, made the statement last year that seven young men were then known to be studying for holy orders, as the result of reading it. Of the volumes, perhaps, the most popular has been "Christian Leaders of the Last Century," sketching the lives of eleven eminent revivalists, with Whitefield and Wesley at their head; and his enthusiastic admiration of them is shared by most of his readers. We doubt, however, whether a still more valuable work is not the Expository Thoughts on the Gospels, as being more continually and lastingly in the reader's hands.

From the heart of East Anglia Mr. Ryle spoke by his writings to all England, and to excellent purpose. Could he have done more good if the ambition of his early life had been realised? We doubt it, although, like his honoured father-in-law, he could have done much in the House of Commons. The Lord of all the wide domain had granted unto him vastly more than he had lost, and as year after year added to his new inheritance of usefulness, he must have found ever fresh reason to lift up his head with joy and still press forward. In 1880 he entered upon much more than the lordship of Macclesfield.

Of his important diocese the special difficulties we understand are these:—Lancashire abounds with native English old Roman Catholic families; Liverpool teems with immigrant Irish ones, and with those Welsh ones who know not bishops. The princely merchants of the great city, who could spare their thousands as common men do guineas, are mostly from beyond the Tweed where they have known presbyters only. A bishop, therefore, in working the special organisation of which he is in charge, is sorely straitened for means and countenance. Nevertheless, within the last seven or eight years, the first Bishop of Liverpool's great exertions have produced remarkable successes, which have found their way into the tables of the Year Book. But there are also spiritual results, beyond the reach of tables, and we know that we are right in adding that never did Bishop more persistently than he, aim at these, in ordinations most particularly.

Another praise, which he may not always get credit for, is his due; we refer to his generous large-heartedness towards those who theologically differ from him. He has been, and he is, anything but narrow-minded; as those well know who have read his Christian Leaders, or remember the warm receptions which, as Canon Ryle, he used to get at Church Congresses. He does not insist (except for himself) on his own precise views of truth in every particular, and if he sees the Gospel holding an emphatic place in another man's system he will be tolerant of concomitants which might strike some as perilous; such faith has he in the sovereign power of the Gospel of Christ if it be central. In this spirit he hopefully surveys the Church of Christ, and in this spirit he administers his episcopate.

In the Bishop of Liverpool's son, who in 1881 finished his undergraduate course at Cambridge with theological distinctions probably unexampled, and became a fellow of King's, Alderman Ryle, of Park House, has had a descendant of conspicuous talents in the fourth generation. The Bishop's age is now seventy-two. We earnestly hope that he may yet be long spared to bless the Hand unseen which altered the course of his early life's voyage, and to deepen the mark which his ministry of forty-seven years has, by God's grace, unquestionably made on the Christian work of his period.

◆

A VETERAN EVANGELIST.

Our dear friend and brother, Mr. Opie Rodway, writes:—

I have felt very prostrated lately, and have to give up special services for the present. I hope, after rest, I may (D.V.) resume work; but I never expect, at my age (sixty-seven in October), to get through so much work as I did last year. It must have been in answer to the prayers of many Christians that we had a blessed year. I travelled nearly 3600 miles, held 327 services at 48 places. I think 1214 stayed behind as inquirers, and 569 professed to find peace in Jesus. If the churches had been prepared, I believe we should have had a much larger blessing. At one church, where the people were longing and praying, and expecting a revival, 125 joined within four months of the meetings, and ten backsliders were restored. They prayed for us in America and London, and many who read The Christian united in prayer, and we ought to praise Him for the great blessing He has given.

THE SHIPWRECKED FISHERMEN AND MARINERS' SOCIETY.—The forty-eighth annual report of the Committee of Management gives much information as to the beneficent purposes and operations of this excellent Society. Between 11,000 and 12,000 persons are relieved annually; and, moreover, the seafaring classes are greatly assisted in endeavours to help themselves. The secretary is Mr. W. R. Buck, Sailors' Home Chambers, Dock-street, London, E.

B.C. 397 and A.D. 1888.

> "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name."—Malachi iii. 16.

The little Conference of thirty-two years ago at Barnet has become a thousand, and we have Conferences and Congresses of many kinds in many places, multiplying from year to year. And yet there never was more crying need of full and open brotherly conference than now.

Things have greatly changed since that first gathering at Barnet in 1856. The great revival in Ireland followed in 1859, and its results and influence abide with us still. Its most striking feature was the felt presence of God: men and women, youths and maidens, outrageous sinners and respectable formalists, were brought to anticipate the day which has been thus vividly described:—

Soon the whole,
Like a parchèd scroll,
Shall before my amazèd sight uproll,
And without a screen
At one burst be seen
The Presence wherein I have ever been.

God marched through the land in indignation, and the people trembled; rottenness entered into their bones; and men of exemplary lives fell upon their faces, like Job, and abhorred themselves, repenting in dust and ashes.

We are told by a zealous and enterprising contemporary, which represents one of the boldest evangelistic movements of the time, and glories in "these democratic and humane days" that the great want of the age is to imitate Christ. Failure in this is "the root of the weakness of evangelicalism," which *The Times* asserts, and which, so far as it is a fact, we all deplore. We would rather say, however, that the consciousness of the presence of God, and consequent overpowering conviction of sin, is the first great want of the age. "The Spirit of truth…shall convict the world of sin."

When Malachi wrote, things in Israel were much as they are in Britain to-day, and we may expect God to interpose in the same way as He did then. "I will come near to you in judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers; and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, AND FEAR NOT ME, SAITH THE LORD OF HOSTS." This was the root and consummation of their offence. Just as Daniel charged Belshazzar, "Thou hast not humbled thy heart before the Lord of heaven…and the God in whose hand thy breath is hast thou not glorified."

In contrast with this, it was expressly THEY THAT FEARED THE LORD who conferred together, in the days of Malachi. The evils of the time were largely the subject of their discourse—a time in which their words were stout against the Lord; when men called the proud happy; when they that worked wickedness were built up. It was not primarily on account of their beneficent concern for their fellow men, that the Lord hearkened and heard his own people, and that a book of remembrance was written before Him; it was "for them that feared the Lord and that thought upon his name."

The Gospel truly means "peace upon earth, and goodwill among men"; but, first of all, it means "Glory to God in the highest." There is great danger "in these democratic and humane days…in this wonderful age, and this wonderful island," of reversing this order, and of giving the second place to God.

For example: while the Scripture saith that "no drunkard shall inherit the kingdom of God," how little is said of intemperance as sin against God, in comparison with its disastrous effect upon the drunkard's earthly position, and the misery it brings upon his wife and children. Our hearts bleed for the fatherless and widows upon whom a great company turns the screw of oppression, and enlarges its dividend by reducing to 2½d. a gross the price for making match boxes. But we do not adequately regard the claim of God, who complains against those who sell the poor for a pair of shoes, "I am pressed under you, as a cart is pressed that is full of sheaves"—and demands of the oppressors, "What mean ye that ye beat MY PEOPLE to pieces, and grind the faces of the poor?"

God waits that He may be gracious until we acknowledge Him; for He will not give his glory to another.

The second essential to such Christian conference as is needed now not less than in the days of Malachi is brotherly confidence. "The fear of the Lord" is the uniting bond. They may differ very widely, for some are better taught and better trained than others; but they are all Christians on the Scripture basis, that they are "righteous by faith," because they "believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." There can be no Christian conference except among Christians, and this is the Holy Spirit's definition of a Christian. Among these there may well be brotherly and loving confidence and conference. "They spake often one to another."

They in the days of Malachi were not confined to annual conferences. Possibly they had not any such. But they spake often *one to another*. They were not afraid of one another. That generation passed away, but succeeding generations in like manner conferred together, until the Messenger of the Covenant, whom they had by faith delighted in, had come and founded his Church upon that rock-confession, "Thou art the Christ, the Son of the living God."

They had not a humanly-formulated creed, but they had a Divinely-exalted Christ, foreordained in eternity, manifested in time; by whose precious blood, as of an unblemished Lamb, they were redeemed, and by whom they believed in God, who raised Him from the dead that their faith, and gave Him glory that their hope, might be in God.

They were taught, as dead and risen ones, whose life was hid with Christ in God, to set their affection not on earthly things, but on things above, for He was sitting there on God's right hand; and they hoped upon the promise of his appearing, when they shall appear with him in glory. How then could they do other than mortify their members which are upon the earth, seeing they had put on the new man, which is renewed in knowledge after the image of his Creator, in which there is no distinction of race or caste or circumstance, but Christ is all, and in all?

As many as rose to their high calling as the elect of God, holy and beloved—baptized into Jesus Christ, buried in his death, raised in his resurrection, walking in newness of life—became compassionate and kind, humble, meek, long-suffering; they forbore and forgave one another as Christ had forgiven them; and over all they put on love the bond of perfectness. The peace of God, to which they were called as members of one body, ruled in their hearts, and they were thankful. They were the lineal descendants of those who, by the last of the Prophets, were signalised as "they that feared the Lord, and spake often one to another."

For the word of Christ dwelt richly in them in all wisdom. They taught and admonished one another, with psalms, and hymns, and spiritual songs, singing with grace in their hearts unto God. And whatsoever they did in word or deed, they did as unto the Lord Jesus, and thanked the Father in his name. Husbands and wives, children and parents, servants and masters, fulfilling their mutual relationships in the fear of God, continued in prayer, watched for answers, and gave thanks for them when they came; and walked in wisdom toward them that were without.

If we are not saints after this pattern we ought to be; and if we ought to be it behoves us to give ourselves and God no rest until we are. For only so can the people of God, in any dispensation, influence the world for Christ.

> Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house: Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house. (Ezek. xliii. 10—12).

And when this law of the house of God, as given by Ezekiel, is fulfilled, then also shall that spoken by Micah and Isaiah become true:—

> In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. (Micah iv. 1, 2.)

We are not ready to set others right unless we are right ourselves. And we are not right ourselves unless love, the bond of perfectness, binds us together with all those who love our Lord Jesus in sincerity. We ought to be ready, for subjects multiply on which there is pressing need that they that fear the Lord should speak often one to another.

A foremost, and God-honoured, and world-known preacher holds, and requires his students to hold, Calvinistic views. Yet a prominent speaker on Christian and philanthropic platforms, at present the leader of a new departure in evangelistic enterprise, has "no doubt that the fundamental cause of the failures, both of the evangelical section of the Established Church, and of the ancient Evangelical Dissenters, is Calvinism."

A very popular minister in the northern capital holds up in weekly lectures the writings of John Bunyan as ideal books; and for two centuries the Pilgrim's Progress has been loved next to the Bible by thousands of the choicest saints. But the popular and earnest preacher of the West-Central Mission declares that "if Bunyan had not been bound and fettered by the theology of a narrow, although most devout, school; if he had caught more of the world-embracing philanthropy of St. Paul; above all, if he had entered deeply into the ethical teaching of St. John, he would have produced a totally different allegory." "Christian would have lingered long in Vanity Fair, treading in the footsteps of Jesus Christ, and winning the sinful throng by words and deeds of love."

These differences of view are not edifying to them that are without. We express now n judgment in the matter. But they that fear the Lord might well speak one to another on such a theme as this, seeking to become of one mind and of one judgment, that the Christians of this nineteenth century may not be charged with giving contradictory representations of the Gospel, and sending forth from the same fountain salt water and fresh.

There are other urgent topics, such as "The Government *versus* God in India," and the attitude of the Church of God towards the iniquities which, according to our correspondent, Mr. Dyer, are preparing the way for another Mutiny in our great Dependency.

Our contemporary, *The British Weekly*, has supplied an amount of appalling information as to the temptations to which our young men and maidens fall victims, about which they that fear the Lord ought to speak often to one another, until they have devised means of delivering them from the accursed places where they fall.

The multiplication of young ministers on the Down-grade, suggests the question, How are they educated and trained? Are our theological halls and colleges to any extent in the hands of men who manufacture sceptics? That is a question worth considering. Are the men on the Down-grade the necessary product of a system? and are they to be pitied as much as blamed?

The Master left orders to preach the Gospel to every creature. Thank God, there is to be a great Missionary Conference in June, but its utility will very much depend on the degree of individual interest created by those who fear the Lord speaking one to another privately, socially, and in Church relationships, as to the Great Commission.

If they who fear the Lord were often speaking earnestly and eagerly to one another concerning the world-wide work, which the ascending Christ left as a legacy to his people, and exhorting one another so much the more as we see the day approaching, there would be little time, and less inclination, for Down-Grade Modern Thought. The powers which lie in the atoning death and glorious resurrection of the Lord Jesus Christ will be felt to be essential to the task of evangelising the world the moment that work is seriously undertaken. There will be little need to *defend* the truth when the Church of Christ rises up in the power of the Holy Ghost to *do* the truth.

BIRKENHEAD Y.M.C.A.—From the fourteenth annual report it appears that this Association is increasing in usefulness. The membership, exclusive of honorary subscribers, has reached 247, as against 160 a year ago. The Institute has for some time been quite inadequate to the needs of the Association, and it is proposed to build a new one, providing complete accommodation. The estimated cost is £5000, of which about £1000 has already been promised. Land for the new building has been purchased.

HAM-YARD SOUP KITCHEN AND HOSPICE.—This is the original Leicester-square Soup Kitchen and Refuge, founded in 1846. In the forty-first report, just published, particulars are given of the cheap dinners, and the free distribution of coals, clothing, and food. The system of relief by recommendation and registration, adopted in 1883, continues to work well. Two hundred and fifty-six men were admitted into the Hospice in 1887, and the average duration of their stay was seventeen nights each. About one half of the whole number were benefited beyond mere food and shelter. The Duke of Cambridge is patron and president of the institution.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

V.—Gone down into Egypt.

Genesis xii.

The path of the separated man can never be an easy one. He must be willing to stand alone; to go outside the camp; and to forego the aid of many of those supplies on which other men freely draw. It is a life, therefore, which is only possible to Faith. When Faith is strong, we dare cut ourselves adrift from the moorings, which coupled us to the shore, and launch out into the deep, depending only on the character and word of Him at whose command we go. But when Faith is weak, we dare not do it; and, leaving the upland path, we herd with the men of the world, who have their portion in this life, and who are content with that alone. Ah, how can we say enough of his tender mercy, who, at such times, bends over us, with infinite compassion, waiting to lift us back into the old heroic life!

"And there was a Famine in the Land."—A famine? A famine in the land of promise? Yes, as afterwards, so then; the rains that usually fall in the latter part of the year had failed; the crops had become burnt up with the sun's heat before the harvest; and the herbage, which should have carpeted the wolds with pasture for the flocks, was scanty, or altogether absent. If a similar calamity were befall us now, we could still draw sufficient supplies for our support from abroad. But Abraham had no such resource. A stranger in a strange land; surrounded by suspicious and hostile peoples; weighted with the responsibility of vast flocks and herds; it was no trivial matter to stand face to face with the sudden devastation of famine.

Did it prove that he had made a mistake in coming to Canaan? Happily, the promise which had lately come to him forbade his entertaining the thought. And this may have been one principal reason why it was given. It came, not only as a reward for the past, but as a preparation for the future; so that the man of God might not be tempted beyond what he was able to bear. Our Saviour has his eye on our future, and sees from afar the enemy which is gathering its forces to attack us, or is laying its plans to beguile and entrap our feet. His heart is not more careless of us than, under similar circumstances, it was of Peter, in the darkening hour of his trial, when He prayed for him that his faith might not fail, and washed his feet with an inexpressible solemnity. And thus it often happens that a time of special trial is ushered in by the shining forth of the Divine presence, and the declaration of some unprecedented promise. Happy are they who gird themselves with these Divine preparations, and so pass unhurt through circumstances which otherwise would crush them with their inevitable pressure.

How often do professing Christians adopt a hurt and injured tone in speaking of God's dealings with them. They look back upon a sunny past, and complain that it was better with them before they entered the wicket gate and commenced to tread the narrow way. Since that moment they have met with nothing but disaster. They had no famines in Ur or Charran; but now, in the Land of Promise, they are put to sore straits and are driven to their wits' end. The trader has met with bad debts which sorely embarrass him; the capitalist has been disappointed in several of his most promising investments; the farmer has been disheartened by a succession of bad seasons. And they complain that the service of God has brought them misfortune rather than blessing.

But is not this the point to be borne in mind on the other side? These misfortunes would probably have come in any case, and how much less tolerable would they have been had there not been the new sweet consciousness that God had now become the refuge of the soul. Besides this, God our Father does not undertake to repay his children in the base coin of this lower world. Spiritual grace will ever be its own reward. Purity, truth, gentleness, devotion, have no equivalent in the ore drawn from the mines of Peru, or the pearls of the sea; but in the happy consciousness of the heart at peace with God and rejoicing in his smile. Had God pledged Himself to give his servants an unbroken run of prosperity, how many more counterfeit Christians would there be! Well is it that He has made no such promise; though it is certainly true that godliness has the promise of this life as well as of that which is to come. Do not be surprised if a famine meets you; it is no proof of your Father's anger, but is permitted to come to test you, or to root you deeper, as the whirlwind makes the tree grapple further with the soil.

"And Abram went down into Egypt to sojourn there."—What a marvellous history is that of Egypt, linking successive centuries. Full of mystery, wonder, and deep thinking on the destiny of man. The land of Pyramid, and Sphinx, and mighty dynasties, and of the glorious Nile. We need not wonder that Egypt has ever been one of the granaries of the world, whilst we consider the periodic inundation of that marvellous river, which preserves the long narrow strip of green between far-reaching wastes of sand. Thither in all ages all countries have come, as Joseph's brethren did, to buy corn. The ship in which the Apostle Paul was conveyed to Rome was a corn ship of Alexandria, bearing a freight of wheat for the consumption of Rome.

In the figurative language of Scripture, Egypt stands for alliance with the world, and dependence on an arm of flesh. "Woe to them that go down to Egypt for help; and stay on horses; and trust in chariots because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" (Isa. xxxi. 1.)

There were occasions in Jewish story when God Himself bade his servants seek a temporary asylum in Egypt. Whilst Jacob was halting in indecision on the confines of Canaan, longing to go to Joseph, and yet reluctant to repeat the mistakes of the past, God said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt." And, in later days, the angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt." There may be times in all our lives when God may clearly indicate that it is his will for us to go out into the world, with a view of accomplishing some Divine purpose with respect to it. "Go, shine as lights," He seems sometimes to say. "Arrest corruption, as salt; witness for Me where my name is daily blasphemed." And when God sends us, by the undoubted call of his providence, He will be as sure to keep and deliver us as He did Jacob and his seed, or the Holy Child.

But it does not appear that Abraham received any such Divine direction. He acted simply on his own judgment. He looked at his difficulties. He became paralysed with fear. He grasped at the first means of deliverance which suggested itself, much as a drowning man will catch at a straw. And thus, without taking counsel of his heavenly Protector, he went down into Egypt.

Ah, fatal mistake! But how many make it still. They may be true children of God, and yet, in a moment of panic, they will adopt methods of delivering themselves which, to say the least, are questionable; and sow the seeds of sorrow and disaster in all after life. Christian women plunge into the marriage bond with those who are the enemies of God, to save themselves from embarrassment. Christian merchants take ungodly partners into business, for the sake of the capital they introduce, to carry them through some financial crisis. Christian people of all grades will court the help of the world, to enable them to stave off the pressure of difficulties, and to maintain their respectability before the world. What is all this but going down to Egypt for help?

How much better would it have been for Abraham to have thrown the responsibility back on God, and to have said, "Thou hast brought me here; and Thou wilt now bear the whole weight of providing for me and mine; here I will stay till I clearly know what Thou wilt have me to do." If any should read these lines who have come into positions of extreme difficulty, through following the simple path of obedience, let them not look at God through difficulties, as we see the sun shorn of splendour through a fog; but let them look at difficulties through God. Let them put God between them and the disasters which threaten them. Let them cast the whole responsibility upon Him. Has He not brought you clearly into difficulties, that He might have an opportunity of strengthening your faith, by giving some unexampled proof of his power? Wait only on the Lord, trust also in Him; his name is Jehovah-rophi; He will provide.

See how one Sin leads to Another.—When Abraham lost his faith, and went down into Egypt, he lost his courage, and persuaded his wife to call herself his sister. He had heard of the licentiousness of the Egyptians, and feared that they might take his life, to get possession of Sarah, who, even at the age which she had reached, must have been possessed of very considerable charms.

There was an element of truth in it, as she was his half-sister; but it was meant as a lie; and it was certainly accepted by the Egyptians themselves, "for the woman was taken into Pharaoh's house." It was a mean and cowardly act, which was utterly indefensible. It was a cruel wrong to one who had faithfully followed his fortunes so long. And it endangered the promised seed. Yet so it happens; when we lose our faith, and get filled with panic for ourselves, we become regardless of all and every tie, and are prepared to sacrifice our nearest and dearest, if only we may escape.

The world may entreat us well (ver. 16), but that will be a poor compensation for our losses. There is no altar in Egypt, no fellowship with God, no new promise; but a desolated home, and a wretched sense of wrong. This failure gives us an insight into the original nature of the patriarch, which was by no means heroic; and betrays a vein of duplicity and deceit, such as has so often re-appeared in his posterity. How thankful should we be that the Bible does not shrink from recording the story of the sins of its noblest saints. What a proof of its veracity is here, and what encouragement there is for us; for if God was able to make his friend out of such material as this, may we not aspire to a like privilege, though we, too, have grievously violated the high calling of faith. The one thing that God requires of his saints is implicit obedience, and entire surrender. Where these are present, He can still make Abrahams out of us, though, by nature, the soil of our nature is prone to barrenness and weeds.

For the Young.

THE PRECIOUS BLOOD OF CHRIST.

1 Peter i. 19.

At Gibraltar the English have a strong fortress cut in the rock. It is protected by very powerful guns, and a garrison of soldiers, some of whom are always on the watch.

One night a sentry on duty, in a gallery cut in the rock, saw a dark figure coming towards him. "Who goes there?" he cried.

"A friend."

"What is the password?"

"The precious blood of Christ."

Strange words! they were spoken by mistake. The next moment the new-comer recollected himself, and gave the right password. He was a Christian man, and his mind was so full of joy in thinking of what he had just heard at a Gospel meeting, that these words came to his lips unintentionally. But they had a work to do for God. They echoed through the gallery in the rock, and reached the ears of another sentinel who was just then burdened with a sense of sin. They came to him as a message from heaven, and brought him peace with God.

If we take the four consonants in the word "precious," P, R, C, S, each of them may help us to remember a reason why "the blood of Christ" should be "precious" to us.

P., Peace.—He "made peace through the blood" (Col. i. 20). Once on my return home I found a letter waiting for me. Inside it was a bill for £1 4s. 6d. Now I could not remember whether it had been already paid or not, and I did not want to pay it again, so I had no peace about that debt until I had looked through a lot of old papers, and found the receipt for it. There it was, signed and settled, and I had no more doubt or trouble about it. The receipt was the ground of peace. But there was another debt I once found I had that I could never have settled myself—my sins, I mean; but I have peace with God now, because I have a receipt for that debt, too. That receipt is "The precious blood of Christ."

The next letter, R, stands for Redemption, or Ransom from death and the power of sin. You remember how Richard I., the Lion-hearted King of England, was shipwrecked on his voyage to England, and made prisoner by an enemy, and confined in a castle in Austria. How did he get his liberty again? Why, the English had to pay a large sum of money as a ransom—about £60,000. But the redemption of our souls is more precious, and we are redeemed, not with silver or gold, but with the precious blood of Christ. Just as the Emperor of Germany had King Richard under his power, so sin and death reign over all men by nature until they are each redeemed. What is the price in this case? It is a life for a life, for "without shedding of blood is no remission," or setting free.

We see a picture of this in the history of the Passover, in Exodus xii. The Lord said, "When I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." The houses of the Israelites were not safe simply because a lamb had been slain; each had to make use of the blood. How precious it was to them; it was the only ground of difference between them and the Egyptians. It was not the death of the lamb merely that made them secure, but it was their faith in God's promise which led them to shelter themselves under the blood. If we had been in one of those houses we should have been safe, because the blood was sprinkled on the door; we should have been sure of it, because we had the Lord's promise.

Nothing but the blood of the lamb on the door would have done, and so we know that there is no other ransom for our souls than the blood of Jesus Christ; how precious we should hold it to be, and not put anything in its place.

One day I was showing a friend of mine, a schoolboy, a picture of the broad and the narrow ways. I asked him which road he was in, and he could only tell me in reply, "I say my prayers." That was all the poor boy was trusting in, as if that could save him. God has said: "The soul that sinneth, it shall die." So either I have to die, or someone must take my place. Who can do it? We hear the Lord Jesus say, "I have found a ransom." He has given Himself for us, and it is not by our prayers, but by his precious blood, that we are accepted and receive salvation.

C, Cleansing.—The blood of Christ is precious, because it "cleanseth us from all sin." One day, an officer in the army, named Captain Hedley Vicars, went to a friend's house, and was shown into a sitting-room. As no one was in the room, he took up a book from the table, and began turning over the leaves. It was a Bible, and his eye caught the words: "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7). They struck him as the very thing he needed, but he hardly dared to think they could be meant for him. He went home, but could find no rest, until he had asked God to show him if they were true for him. This he soon believed, and he said, "If it is true for me, henceforth I will live as a man who has been cleansed by the blood of Jesus." Have you found out that it is true for you? If so, you will be able to join in the new song, "Unto Him that loved us, and washed us from our sins in his own blood" (Rev. i. 5).

S, Separating.—Some boys I know who have begun to stand up for Christ among their schoolfellows are called all sorts of nicknames, one of which is "saints." Now the meaning of the word "saint" is one who is "set apart," or "*separated*" from sin to God. If you serve the Lord Jesus Christ, and confess Him with your mouth as your Saviour and Master, the thought of his death for you will make you hate sin, and you will want to separate from all that is evil. Thus the blood of Jesus, which was shed for you, separates you from sin that would grieve Him. Like a leper who had been cleansed, and had a few drops of blood put on his right ear, his right hand, and right foot, so we may know and feel that every part of us has been ransomed, cleansed, and sanctified by the precious blood of Christ.

Bolton. H. G. Harris, B.A.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 8, Isaiah xli. 8—20; Monday, April 9, Isaiah xlii. 1—12; Tuesday, April 10, Isaiah xliii. 1—11; Wednesday, April 11, xliv. 1—8; Thursday, April 12, Isaiah xliv. 9—20; Friday, April 13, Isaiah xliv. 21—28; Saturday, April 14, Isaiah xlv. 15—25.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Martin J. Hall, Camberwell, April 9—13; Hammond-square, Hoxton, April 16—20. Mr. H. Hutchinson, Mission Hall, Phythian-street, Liverpool, April 9—13; Altrincham, Cheshire, April 14; Shireoaks, April 15—16. Mr. E. Arrowsmith, on Continent for two months. Messrs. Lidstone and Hutchinson, Ipswich, April 17—19. Mr. T. Lewes Sayer, Sutton, April 8—13; Kilburn, April 16—20; Stockwell Orphanage, April 23—26; Romford, April 29 to May 4. Mr. Josiah Spiers, Wakefield, April 24 to May 4; Park Chapel, Camden Town, May 6—20. Mr. George Banaster, Dorking, April 21—30.

Leaves from my Note Book.

BY REV. W. HASLAM.

I.—THE BLACKSMITH.

When people go out of their way to insult and abuse those who preach the Gospel, we may be sure there is something behind urging them on. Sometimes Satan seems to foresee that he is about to lose one of his chosen subjects; therefore he puts up his slave to demonstrate most conspicuously against the Gospel. It is usually a good sign when we see this; we can afford to be quiet and wait the end.

Going to church one week-day evening in the country, for a special service, we passed by the blacksmith's shop. Being on the road we heard the blacksmith [illegible] out with a loud voice; but, not supposing his language was intended for us, we moved on. Thereupon he came out into the road, as if in a towering passion, with a piece of red-hot iron on a pair of tongs. Using very bad words, he called us all a set of hypocrites. "Ain't Sunday enough for you and your church-going?" he said. "What do you go there for on a week-day? You're a parcel of fools, that you are."

The Vicar said, "Poor fellow! never mind him; let us go on."

He shouted after us, "I've a good mind to burn you with this iron [illegible]." However, he did not come out this [illegible] as we passed on, and soon forgot all about him.

We had a happy service, and the Lord gave blessing through His word. We were detained in church for a considerable time, speaking to anxious souls and rejoicing with those who were rejoicing. As we returned, the blacksmith came out again into the road, to give vent to the feelings of his defiant mind. I said to him, "My dear man, you had really better be quiet; we are doing you no harm. I only wish you had been with us this evening; it would have done you good."

"I've got such a fire," was his reply. "[illegible]"

Finding that anything we could say was unavailing, we left him for the present, and went home.

A few weeks after this I went again to the same place to preach. The Vicar said, "Do you remember the blacksmith who was so abusive to us the first time you were here?"

"Oh yes, [illegible] of him. [illegible] what about him?" I asked.

"Why, poor fellow, he has met with a dreadful accident, and is not likely to recover. He has been asking daily for you to come down to see him."

"Indeed!" I said. "I should like to go and see him at once."

I did so, and found the man whom I had seen so red-faced and country-looking now so changed in appearance that I could scarcely recognise him. He was very weak and quite [illegible].

He knew me, and said, "Thank you, sir, for coming to see me."

After a little pause, he continued, "I have been wanting to ask your forgiveness, sir, for all my bad words to you that evening when you were a-going to church."

"What made you think of this, then?" I asked. [illegible]

"Oh, sir, [illegible] for all. I could [illegible] I was [illegible]. The Lord [illegible] to me, I thought. I felt so happy as [illegible]."

"This is beautiful," I said. "I should like [illegible]."

"[illegible]," he said. "I [illegible] about it after you had gone by. There was a time when I [illegible] that I [illegible]. You will forgive me, won't you?"

"Oh, most certainly," I said; "I forgive you heartily. Now tell me what has happened to you."

He began to speak in a low voice, and said, "[illegible] day [illegible] evening [illegible]— I was shoeing of a horse, [illegible], and I suppose I [illegible] the quick, instead of the hoof. The poor creature kicked and threw me forward on my hands; [illegible] on my back and kicked [illegible] on the back of my head. [illegible] At last [illegible] I could [illegible] brought me up here, and the doctor says [illegible]."

"Poor man," I said, "and you suffered much pain then?"

"Yes," he replied, "and as much as I want; and I tell you what it was the best job that ever happened me in all my life, for now I am saved. [illegible] happy—glory be to God! I tell you I be happy since that day. I thought you would like to know this, and rejoice [illegible] with me."

"Indeed I do. But I am very sorry that you have had to pass through so much suffering."

"Now don't you go to say a word about that," he added, interrupting me; "[illegible] as I deserve. [illegible] I had been laughing against the Gospel, but [illegible]."

"Then [illegible]," he continued, "I don't [illegible]. [illegible] There was a narrow [illegible]. I should have been in hell [illegible]. Now, [illegible] I am on my way to heaven instead."

The poor man became excited talking on the [illegible], and was [illegible] speaking so much. I [illegible] he [illegible] a little.

"[illegible]," he exclaimed, "[illegible] the Lord's [illegible]. I [illegible] the neighbours [illegible] the 'happiest' thing in the world."

"It is so," I said, "and I only wish more people could be brought to see it as you do."

"Yes," rejoined the sick man; "two of my mates have been brought to [illegible] by [illegible] of that [illegible], you know. [illegible]"

I said, "The Lord [illegible]"

"I cannot say a word against the hard blows," he said; "I only feel to thank the Lord."

[illegible]

After a long time he recovered enough to go [illegible] slowly, and lived to tell many in his own happy way of the Lord's willingness to save sinners. This he did for several years, and then entered into rest.

THE LATE ARCHBISHOP TRENCH.—It is proposed to [illegible] the memory of the [illegible] [illegible] College, Dublin.

MARYLEBONE MEDICAL MISSION.—The annual report shows that this Mission is [illegible]. During the year [illegible]. [illegible] Dr. R. Chambers, [illegible] Marylebone, N.W.

LIVES IN DANGER.

In December 188[illegible], a [illegible]

Ye gentlemen of England, who live at home at ease,
Think of our noble lifeboat-men who face the raging seas;
And, braving fear with stormy waves—a fierce and deadly strife—
Go [illegible] to save human life.
[illegible]
Nor fear they how the billows roar, nor heed the tempests blow.
With [illegible] expect them
To wrest from out the jaws of death their drowning fellow-men.

A stately ship sails proudly on, and nears Old England's shore,
And loving hearts beat high with joy at seeing home once more.
But lo! a change comes o'er the scene, and threatening clouds appear;
The wind has changed, and [illegible] fast—the sky is dark and drear;
[illegible]
The ship—[illegible] has struck the ground.
[illegible]
The drowning sailors' [illegible]

[illegible]
[illegible] a better fate had earned,
Of broken hearts, of blighted homes, of desolation spread,
[illegible] widows, children, [illegible] left to [illegible] food.
That England should [illegible] herself and [illegible] to [illegible],
[illegible] is what we now would ask.
[illegible] should [illegible] a [illegible] prize,
For when [illegible] "self-righting" boats, [illegible]
[illegible] H. M.

SUNDAY CLOSING AT BELFAST.—At a meeting [illegible] Belfast [illegible] the Sunday sale of intoxicating [illegible] the [illegible] well-being of the people, and urging upon the Government the [illegible] Sunday Closing [illegible].

GLASGOW HOUSES OF SHELTER.—These institutions, [illegible] for their object the providing of a home for females on their liberation from prison. [illegible]

SOUTH LONDON SHOEBLACK SOCIETY.—The present home and office of [illegible] Borough. [illegible] The total earnings for the year [illegible]. Mr. W. A. Chandler [illegible] clothing.

LAW AND TEMPERANCE.

THE licensing clauses of the Local Government Bill are being vigorously discussed. At a meeting at Manchester a few days ago of the Central Association for Stopping the Sale of Intoxicating Liquors on Sundays, it was resolved that no measure can be satisfactory which does not provide for the compulsory closing of public-houses on Sundays throughout England, and that the question should be dealt with nationally instead of by localities.

A meeting of the leading supporters of the various branches of the Temperance Movement was held last week at the residence of Lord Kinnaird, in Pall Mall. After considerable interchange of opinion, the following resolution was adopted; "That this meeting is strongly opposed to any legislation which has a tendency to create a vested right in licences for the sale of intoxicating liquor." A second motion objected to any legislation which would transfer any portion of the Imperial revenue arising from the liquor traffic to the use of the proposed local government authority for the diminution of local rates. This was also carried, as was also a proposition in which gratification was expressed that the Bill proposed to give facilities for stopping the sale of intoxicating liquor on Sunday, but as there would be considerable delay before coming into practical operation, the meeting urged the Government to promote the passing of a Bill which would at once give this general boon of Sunday closing to the whole of England.

At a meeting of the National Prohibition Party, resolutions have been passed, declaring that the proposed transfer of the licensing authority from the magistrates to licensing boards would in no way abate the evils of the drink traffic, and might even aggravate them; and that the hopeless conflict of opinion created by the licensing clauses of the Bill affords a new and convincing proof that this pernicious traffic can never be adequately dealt with by any attempts at mere regulation, or by committing the power to grant or withhold licences, either to elected Boards, or to the electors themselves, in their respective districts, and that the only remedy for this national evil is a national prohibitory law. In other resolutions it was maintained that the question should be considered on moral, rather than monetary grounds, and that the proposal to compensate liquor dealers is both immoral and impolitic.

Rev. C. H. Spurgeon spoke last week at the sixth anniversary meeting of the Metropolitan Tabernacle Blue Ribbon Total Abstinence Society. The following resolution was adopted:—

"That, whilst recognising with pleasure the attempt of the Ministry in their County Government Bill to afford some check by the ratepayers over the issue of licences for the sale of intoxicating liquors, this meeting protests most emphatically against their proposal to enact a vested interest in licences; and it calls upon the Government so to amend the measure as to give the ratepayers complete protective power against the issue or renewal of licences in their respective districts by a direct popular veto, unfettered by compensation."

In the course of some remarks, Mr. Spurgeon said that he had not read the Bill nor the clause. He was not prepared to speak about it, because when he did speak about anything he liked to know all about it, and when he did bite he put his teeth in. He thought it was a dangerous thing to allow the principle of compensation at all, and what could be said for it he could not imagine. Dr. Barnardo, who spoke subsequently, said there ought to be compensation; but it should be compensation to the poor orphans and widows who had been ruined by the drunken habits of the husband and parent, induced by the temptations thrown in their way by the publicans.

The Honorary Secretaries of the Association for stopping the sale of intoxicating liquors throughout England during the whole of Sunday have issued a circular in which they say: We rejoice to state that Mr. J. C. Stevenson's Bill was read a "first time, in the House of Commons, on February 10, and in support of the measure a great meeting will (D.V.) be held in Exeter Hall, on Wednesday evening, April 11, at which the Archbishop of York has promised to preside. All who are in sympathy with our movement are invited to come with their friends to this great Metropolitan and national gathering. We further ask that those who earnestly desire their country's welfare will bring this question at once before their representatives, and give them no rest till they promise to support Mr. Stevenson's Bill. Above all, let us beseech our heavenly Father to guide the thoughts and decisions of our fellow-subjects, and of those in authority over us, to the immediate enacting of this indispensable and beneficent legislation."

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THE EMPEROR'S FAVOURITE HYMN.

UNDER the heading of the "Emperor Frederick's Favourite Hymn" (says *The Daily News*) the music shops in Berlin are exhibiting a hymn set to music by Robert Radecke. The words are by Ernest von Willich, the only son of Ehrenfried von Willich, the stepson of Schleiermacher, composed at twelve years of age, when the boy lay on the bed from which he never rose again. The hymn, and the tune to which it is set, pleased the present Emperor so much that he has often ordered it to be sung, and so it has got to be accepted as his favourite. In as close a translation as possible the hymn runs as follows:—

When the Lord me sorrow sends,
  Let me bear it patiently;
Lifting up the heart in prayer,
  Comfort He will not deny.
Therefore let there come what will,
In the Lord my heart is still.

Though the heart is often weak,
  In despair and all forlorn,
When in days of utmost pain,
  Not a day of joy will dawn:
Tell it: Let there come what will,
In the Lord all pain is still.

So I pray, oh, Lord my God,
  That my faith and hope may stand,
Then no care I know, nor need,
  Guided ever by thy hand!
Therefore let there come what will
In the Lord my heart is still.

EVANGELISATION IN LIVERPOOL. — The twelfth annual report of the Evangelisation Society for Liverpool and neighbourhood gives an interesting account of tent work and special missions. The labourers seem to have had much encouragement. Mr. T. Lydiatt, 27, Clifton-crescent, Birkenhead, is the Society's agent.

THE SOLDIERS' HOME, HYDE-STREET, WINCHESTER.—The tenth annual report states that real blessing has resulted from the Word preached at the free breakfasts and teas. While many have been relieved bodily by means of friendly help, some have been spiritually benefitted. Communications may be addressed to Miss L. Perks, at the Home.

MISS PAPILLON'S SOLDIERS' INSTITUTE, SANDGATE, contains five rooms besides the mission hall. The managers and friends, however, have for some time felt the great need of an additional room, more spacious than any at present available, and they purpose erecting an iron hall at a cost of £200. A circular on the subject has been issued with the twenty-ninth report of the Institute.

THE LONDON MEDICAL MISSION. — The various agencies of this Mission, in the district of St. Giles, were much blessed last year. Owing to the expiration, in about two years, of the lease of the dispensary in Endell-street, it has been decided to erect a new building on adjacent freehold land, and the required funds (about £1500) are appealed for. The sixteenth report is a record of earnest work carried on for the glory of God. The number of attendances at the dispensary average over 19,000 yearly. Mr. C. W. Priestley is secretary of the Mission.

NOTES FROM THE NORTH.

OFF TO CANADA.

EARLY on Thursday morning a large company assembled in the Christian Institute, Glasgow, to bid farewell to and commend in prayer one hundred and twenty of the boys from Mr. Quarrier's Homes preparatory to their sailing for Canada.

CHILDREN IN PALESTINE.

In a recent letter Miss Fenton, who has charge of the Free Church Mission School at Tiberias, says that she has now over fifty girls under tuition, of whom twenty-two are Moslems, and the others Jewesses and Greek Catholics. The children take great delight in their Bible lessons, and one of them remarked to Miss Fenton, at the close of a lesson, "Now we have school and a teacher, God will expect us to be different from what we were before; and we wish to be good and please Him, and we will ask Him to make us good." In the evenings the children repeat in their Homes the lessons they learn at school.

REDUCING PUBLIC-HOUSES IN GLASGOW.

Sir William Collins presided on Thursday evening last week over a meeting in the Christian Institute, of citizens favourable to a reduction of licences in Glasgow. He remarked that the proposal to give compensation to licence-holders was monstrous, and that compensation should be given rather to those who had been ruined by drink, and to the widows and children of men who had been cut off in their prime, owing to the temptations placed before them. Resolutions were unanimously adopted, appealing to the magistrates to exercise their statutory powers in largely reducing the number of licences in Glasgow. The chairman and speakers were appointed as deputation to wait upon the magistrates in support of the resolutions.

DR. SOMERVILLE'S EXPERIENCES.

During his tour in central Europe Dr. Somerville was frequently the object of special prayer at the Glasgow noon-day prayer-meeting, and on Monday week he gave the friends who assemble there some account of his experiences. His account of his visit to Rabbi Lichtenstein was listened to with peculiar interest. This Rabbi, he said, was afraid to be baptized, although he believed in Christianity, lest he should detach the Jews from him. Dr. Somerville, however, declared that the Rabbi should not yield to that worldly wisdom, but should rise up and be baptized. Mr. Moody, of Pesth, had expressed to him the belief that the time would soon come when the Rabbi would make an open confession of Christ. In passing through Germany on his way home he had found that there was an earnestness about the people which should be an example to the countries of Europe.

COLONEL EDMONDS' FAREWELL.

Last Monday evening week St. Andrew's Hall, which is one of the largest in Glasgow, was nearly filled by the members of the Scottish branch of the Salvation Army, who had gathered to take farewell of Colonel and Mrs. Edmonds. Mr. Bramwell Booth, who presided, was delighted with the reception given him by the audience, and in a brief address declared his confidence in the efficiency of the Army to save the vilest of men. In his farewell address Colonel Edmonds showed how remarkable had been the work he had been privileged to accomplish in Scotland. During his command nearly £76,000 had been raised for the work; the corps had increased from five to 84, and the average of converts per month from 244 to 1110. Mrs. Edmonds followed, with a modest report of rescue-work under her charge, and stated that, since August 1885, there had been received into the Home 119 girls, of whom only 27 had turned out unsatisfactorily. Colonel Edmonds will be succeeded by Major Adams.

CARING FOR THE SAILORS.—A meeting was held last Tuesday at Chipstead, Chislehurst, the residence of Mr. and Mrs. M. P. Townend, in aid of the Seamen's Christian Friend Society's Cornish Branch. Rev. W. Fleming, LL.B., vicar of Christ Church, presided, and Mrs. A. P. Townend, hon. secretary, read a very cheering account of the past quarter's work on the Cornish coast. It was also stated that the Chislehurst Ladies' Committee had made a large number of bags and woollen articles for the sailors, besides raising and contributing a further sum of £34, making nearly £100, in aid of the Sailors' Rest and Mission at Fowey, Cornwall.

THE STEWARDSHIP OF MONEY.*

OBJECTS DEMANDING FINANCIAL HELP.

As Christians we should be forward to recognise the principle of God's ownership and our stewardship. Our stewardship is the truth emphasised by our Saviour in the parables of the Talents, the Pounds, and in other parts of his teaching.

It being proved, then, that it is our duty to devote a portion of our substance to the cause of God and to beneficent objects, the question arises, "What do these include?" We answer—

(1) The claims of public worship.
(2) Home and foreign missions.
(3) Special evangelisation.
(4) General beneficence.
(5) Care of the poor.

It cannot be denied that the great majority of Christian people give next to nothing towards the three latter items; very little to the second; and but very inadequately to the first. This, however, does not prevent them from praying very hard that the "Gospel may have free course and be glorified"!

SYSTEMATIC GIVING.

People who do not act upon a systematic method give much more in *intention* than in reality. St. Paul knew this when he wrote, "Every man, according as he purposeth in his heart, so let him give." Knowing also how natural it is *systematically* to *defer* action in such matters, he further writes, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him; that there may be no gatherings when I come."

We have met with several persons who, on adding up their givings, have been quite astonished to find how small a proportion such givings bear to their income. John Ashworth tells of one who, from the time he was married, kept a small book in his pocket into which he entered all his givings. At the end of the first year he *guessed* how much he had given, but on adding it up he found that the total did not amount to one half of what he had expected.

We have known several persons who gave systematically, and whom it was a real pleasure to apply to for money. The late E. R. was one of these. At every stocktaking he transferred to "Charity Account" in his ledger one-tenth of his profits; he thus virtually gave the money at the end of each half-year. All that then remained for him to do was to see it appropriated to the most deserving objects. If such systematic giving were generally adopted, collecting for a good object, instead of being, as it is now, the most undesirable and self-denying of all duties, would become simply a luxury! Instead of the snubs and rebuffs which are so common nowadays, the least agreeable answer possible would be, "I am sorry my charity fund is exhausted," or, "I regret my judgment is not with your scheme."

We strongly deprecate the idea of considering what we owe to God as his stewards in the light of a tax; yet, seeing that we usually make systematic arrangements to "render unto Cæsar the things that are Cæsar's," should we not as systematically prepare to "render to God the things that are God's.

UNFAITHFULNESS IN GIVING.

Unfaithfulness in the matter of giving springs from the inbred selfishness of human nature, unchecked by the rigorous application of the principle of self-denial. Greed, the inordinate love of getting gold and of holding it, is as much a sin as pride; and, like it, reigns powerfully and universally in the human heart. The antidote to such covetousness is giving; and the only method of breaking this "yoke" of covetousness is by giving freely and by giving systematically.

One of the most liberal men of our acquaintance told us that, years ago, when once asked to contribute to a thoroughly good object he distinctly discovered in his heart a disinclination to give; and that he there and then resolved that if ever again he discovered a similar feeling he would give double!

Another friend told the writer that when he began to accumulate money quickly he became conscious of the grasping spirit gradually taking hold of him; and that, in self-defence, he had to resort to the only effective antidote—viz., giving freely and largely.

MOTIVES UNDERLYING ACCEPTABLE GIVING.

The offering will not be acceptable if given with ostentation. One of the foremost and most popular preachers of the present day tells the story of attending his first missionary meeting as a boy. He had two pennies and a sixpence in his pocket. He went intending to give a penny to the collection. As the meeting proceeded he determined to give twopence. Presently his heart was so warmed with sympathy for Christian missions that he longed to be able to give the sixpence, but there arose a serious difficulty—"What about the ostentation?" This gave his young conscience considerable trouble. A bit of genuine Christian ingenuity, however, settled the matter. He sandwiched the sixpence between the pennies! and, doubtless, He who commended the widow smiled upon the boy.

The offering will not be acceptable if it be inadequate. If it be true that our Master estimates our services by what they cost us in effort or self-denial, it follows, that, when we give money without at all feeling it, we shall not get much credit for it in Heaven. "I will give you £5—I shall never feel it," said a gentleman to a friend of ours. "Give me something you will feel," was his reply.

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* From Conscience and System in the Stewardship of Money. By A Business Man. *London: Morgan & Scott.* Price 2d.

MRS. WALL'S WORK IN ROME.

Mrs. Wall's good work in Rome is progressing, there being now three medical missions in different parts of the city. The thirteenth annual report gives some account of the origin and development of the work with which Mrs. Wall's name is so honourably connected. Over six thousand attendances were made last year at the meetings, the medical advice and assistance being highly appreciated by the people, who have been suffering many privations through want of work.

The report contains several stories, showing what the grace of God is doing in the hearts of some of the poor Italians. One simple peasant, for instance, brought up in a village among the mountains, and taught to rely upon the priests and believe in their power to forgive sin on confession, came to a knowledge of the truth about two years ago, and his subsequent career has been very satisfactory. One afternoon he was asked at a meeting to tell his acquaintances what the Lord had done for him. "Instead of feeling ashamed, as many would have been under such circumstances, he seemed quite pleased, and spoke to them from a full heart, begging them to leave the path of sin and vice, and seek the Saviour who alone could change their hearts. In November he was received into the Church, having, by his changed life and conduct, given proof of being a true and earnest follower of the Lord Jesus. Although living two miles or more from our hall, he is always present at the services. He is very much persecuted by his fellow workmen, but he says, 'I know where to go for strength, and the Lord will keep me faithful.' He often induces some of his companions to come with him to the services, and takes great pleasure in finding the hymns for them and trying to make them feel at home."

FRIENDLY LETTERS.—Miss Skinner, of Bath, has written one of this series addressed to boot and shoe makers (*Jarrold & Sons*).

"WITHOUT SIN."

Christians, beware! Satan's most subtle and wily snares are laid for you. Many of God's children are pained by hearing their brethren in Christ thus expressing themselves, "Thank God, we are without sin." The following experience of an earnest Christian missionary may be of use to them. He said:—

"My mind was specially directed to the question of holiness. Comparing my experience with what I heard from other believers, I concluded that they had a definite blessing from the Lord which I had not. This led me to search the Scriptures very closely, and also to wait upon the Lord in prayer, with only this one subject possessing me. I was so engrossed in this inquiry that I did not take necessary food and sleep. Soon I received what I then thought to be the blessing. I cannot describe the sensations I passed through. I told my friends, to the joy of some, but to the grief of others, that I was sanctified, and that sin was taken from me, and I thought I was telling this to the glory of God. I enjoyed great happiness and pleasant emotions for a time, but soon after this was taken ill with congestion of the brain. All my happiness fled. I felt as though God had withdrawn all his love from me, and had given me over to Satan. My anguish at this time I can never forget. The blessing which I thought I had obtained but a few days before was gone, and I was ashamed to turn my face to heaven. Three days passed away before I was delivered from this horrible state; but during the time I enjoyed moments of quiet from temptation. At this time I saw myself a sinner, as I had never seen myself before, and I saw God dwelling in pure and unapproachable light. When our gracious Lord delivered me from the trial, I rejoiced in Jesus more than ever.

"About the time of my deliverance the question arose in my consciousness, 'Who is to wear the crown, you or the Lord Jesus?' I answered, 'Let Him wear the crown, for He has done all the work'; and thus the sin of thinking about my own attainments in holiness was brought home to me.

"I learned some very solemn lessons from this experience. I learned that it is possible to go wrong, even when we are fasting and praying for holiness; that it is possible to say and sincerely believe we have no sin, even when we are full of it; that beautiful religious feelings are often deceptive; and that Satan specially tries to mislead those who specially seek the face of God. Since that deliverance I have been very much blessed of God. But now I believe that every blessing must be in Christ, and only in Him; and I aim at always being occupied not with my sacrifice for Him, but with his sacrifice for me."

Another consecrated Christian, who has fallen asleep in Jesus, thus wrote:—"We must not conclude all light is from God. Satan can be 'transformed into an angel of light.' He is ever ready to meddle with all that merely stimulates the imagination, while grace influences the will and the understanding. There is a danger of being deceived as to inward calls and drawings or inspirations. The true knowledge of God cannot fail to strip off the delusions of self, and as we learn to see our own utter nothingness and emptiness we shall be more and more filled with God."

Throughout the Bible we trace each revelation of God to man; each and all brought him down very low with his face to the ground in self-emptied humility. I end with M. Monod's sweet little prayer, "None of self and all of Thee!" I. M.

STRATFORD GOSPEL MISSION.—The first annual report of this Mission, at Amity Hall, Portway, West Ham, E., states that the year's endeavours have been greatly blessed. Mr. H. Oliver is the superintendent of the Mission, which is still in debt.

THEATRICALS AT TEA.

Under the auspices of the Committee for Conducting Special Religious Services for the People, it is the custom to invite a number of employés at theatres and music-halls to a social gathering once a year. On Friday evening one of these meetings was held at the Shoreditch Town Hall, and was attended by between 500 and 600 persons, young and old, consisting of scene-shifters, flymen, members of the ballet, chorus singers, dressers, &c. The theatres and halls represented included the Britannia, Standard, Pavilion, Surrey, Sadlers' Wells, Foresters', Paragon, and several others. A good substantial tea was provided, and to each guest there was given a button-hole scent-sachet, with Scripture motto attached. These were presented by the Bible Flower Mission, and they were supplemented by a similar number of books given by the Religious Tract Society.

After tea the chair was taken by Mr. George Williams (President of the Young Men's Christian Association), who has always shown great personal interest in the gatherings, and who defrays the cost of them. He delivered a short address, reminding the company that that was the tenth time he and they had had the pleasure of meeting together. They used to meet on Ash Wednesday, but the Government altered the arrangements with respect to the closing of theatres on that day, and now they met on Good Friday, which was the best Friday in all the year, for it was a day commemorative of One who gave his life for all; and he wanted them to know it, to realise it, and to understand it. The Atonement has been achieved and sin forgiven, so that there is pardon for every one, and none need despair if they will only confess their sins and seek for pardon through the Lord Jesus Christ. Rev. T. Evans followed. He spoke upon the difficulties, the joys, and the sorrows of life, and advised them to extract all the sunshine they could out of existence. It is, however, in religion only that we can find true happiness, and it is never "designed to make our pleasures less." Addressing himself to the question of strong drink, the speaker urged his hearers to become total abstainers, as he had been from his youth upwards, and they would find it a source of great happiness, comfort, and enjoyment. A man, however, might be a teetotaler and yet a bad man. That is not the fault of total abstinence, but a sign of badness of heart. Mrs. Chadwick sang a solo, and several other short addresses followed. The audience were quick in taking up apt allusions, and it was noticeable that every allusion to the evils of strong drink readily met with a responsive cheer. The hymns, too, with which the proceedings were interspersed, were heartily joined in, the singing being led by a number of members of the choir, who give their services at the Pavilion Theatre and Shoreditch Town Hall special services.—*Daily Chronicle.*

FINSBURY PARK VIGILANCE ASSOCIATION exists for work. During last year nine houses of ill-fame were closed through the direct efforts of the committee; two midnight meetings were held, at which a considerable number of fallen women were prevailed upon to forsake their evil courses; a Rescue Home was established in Hanley-road, and called Alpha House; indecent prints were suppressed, and the operations of a band of boy thieves were exposed and stopped.

"COMPEL THEM TO COME IN."—Now that springtime is approaching, when open-air mission work will begin in earnest, perhaps the following suggestion may prove useful to some earnest churches. Let a band of workers go, half an hour before the Sunday evening service, into one of the streets near by, and hold a short open-air meeting, coupled with an invitation to attend the services. By choosing a different street each Sunday, the whole neighbourhood would be gone over, and by going over again when all the streets had been visited, they could keep it evangelised. H. E.

EVANGELISING IN THE FAR WEST.

By Rev. E. P. HAMMOND.

Your readers may be interested to have some account of our meetings in the Western States this winter. We went first to Denver, Colorado, where we were invited by most of the ministers to hold a series of meetings. It was very pleasant to meet those with whom we had laboured fourteen years ago. There were at that time some striking cases of conversion. We were glad to find many of the converts still in Denver, and leading consistent Christian lives.

The meetings were in the Mammoth Rink, holding several thousand. The ministers worked nobly. The children's meetings were held in various parts of the city, and many children were led to the Saviour. On several occasions nearly everyone present who was not a Christian before professed conversion. In one case, between one and two hundred, it was believed by the pastor of the church, came to Christ and gave evidence of a change of heart.

From Denver we went to Albuquerque, New Mexico. There is there a population of eight thousand, about half of them Mexicans. Though it was midwinter, it was nearly as warm as in May. Many invalids go there from the East, and are often cured by the balmy climate. The town is nearly a mile above the ocean. There are in this region between 9000 and 10,000 Pueblo Indians, who live in villages, in adobe houses or houses made of mud. Into the first meeting came Professor Ryan, who delighted us all by telling how he was converted in a meeting which I conducted in Washington, N.J., in 1864. He is now at the head of an Indian school which we visited, and he brought his children into the meetings every day. They were greatly interested in hearing the story of Jesus and his love.

From New Mexico we went to San Diego, in Southern California. Three years ago that place had a population of 3000, now it claims 30,000. We found ourselves in January in the midst of blooming flowers in the open air, and trees laden with oranges. But, alas, the fruits of righteousness enumerated by St. Paul in his letter to the Galatians, we did not find in abundance. The Sabbath is greatly desecrated. Bands of music in large waggons, advertising real estate, go about the streets every day in the week, and sometimes on the Sabbath.

Just as one of the bands of music had been entertaining a crowd of many hundreds one Sabbath morning, and had left for Coronado Beach, we seized upon the opportunity to hold an open-air meeting. As we preached Christ and Him crucified to that motley crowd, the utmost quiet prevailed. We told them how they could secure a title to mansions in the skies, and begged them to be as anxious to lay up treasures in heaven as they were on earth.

Among those who assisted in the open-air meetings, which were held every day, was a man who was converted twenty years ago in my meetings in Dublin. He was then twelve years of age. One evening, a man who had been a contractor was on his way to the docks to drown himself. He heard this man from Dublin preaching near the Post Office, was arrested, and following him to the meeting, asked me if I thought God could save such a dreadful sinner as he, who had that very hour determined to commit suicide. We pointed him to Christ. He prayed for mercy, and I believe obtained it, for from that time his friends told me his life was changed. There were other striking cases of conversion, but there is no time to relate them.

We found people in San Diego and Los Angeles from all parts of the world. Numerous ministers with whom I had held meetings in distant places, though there for their health, were still ready to labour earnestly for the Lord in the special services. The recital of what they had seen in similar meetings did much to arouse the people to labour and pray for the same blessing in Southern California. The daily papers in San Diego gave on an average a column a day, reports of the meetings. By these reports some were led to come in from other towns, and so the influence of the work was extended.

(To be concluded.)

MILDMAY MEN'S NIGHT-SCHOOL.

The eighteenth anniversary of the Mildmay Men's Night-School was celebrated on Wednesday, last week, when the certificates and prizes awarded for regular attendance and successful work during the past winter session were distributed in the Conference Hall, which was well filled by the scholars and their friends.

In introducing Mr. T. A. Denny to preside over the meeting, Mr. J. Mathieson remarked upon the happy results of the devoted labours by Mr. P. S. Badenoch and the staff of teachers. He also read the examiner's report, which was to the effect that the results of the examinations were alike creditable to the men and the teachers, the school having not only maintained its standard of efficiency, but made a distinct step forward.

Mr. Badenoch gave some account of the work of the school. It had met three nights a week since October 3 last, 1206 names being entered on the books, as compared with 1019 during the previous session. All the school statistics showed a like improvement. The average attendance has been 403, the classes having numbered 49. The men represented 164 occupations: there were 54 labourers; 163 builders, bricklayers, carpenters, and painters; 57 grocers, bakers, butchers, and milkmen; 121 warehousemen, packers, and porters; 48 printers and compositors; 122 clerks; and 70 policemen. Mr. Badenoch said that the results have been encouraging alike from intellectual, moral, and spiritual points of view. The highest aim is always kept in mind, and all who enter are given to understand that their salvation is the real object and desire of those who conduct the school. Mr. Badenoch intimated that not a few who have attended the school have come to a saving knowledge of Christ, and he read extracts from the written testimonies of wives and mothers as to the great change that had come over their husbands and sons consequent upon their attendance at the school.

The certificates and prizes were to have been distributed by Louisa Lady Ashburton. Her ladyship was, however, prevented from attending by family bereavement, and a substitute had to be found. At short notice, Lady Macnaghten came forward, and in a most genial manner conducted the ceremony.

It was a happy sight to see the men assembled in such large numbers for such a good purpose. One well-known Christian worker was heard to remark to another, "Schools such as this all over the kingdom would be an effectual antidote to Socialism." These are sensible words, for with sharpened intelligence and well-furnished minds, working men would prefer the practical to the visionary, and see wisdom in respecting others as they claim respect for themselves.

MR. SPURGEON'S ORPHANS AND COLPORTEURS.—During the last few days a legacy of £5000, to be used for current expenses, has come to the Stockwell Orphanage, and £3000 to the Metropolitan Tabernacle Colportage Association. During the year just ended Mr. Charlesworth and his choir have earned £1418 for the Orphanage by their singing in the provinces.

WORK AMONG OUR SOLDIERS.—The fifth annual report of the Mission to Mediterranean Garrisons is a record of quiet labour, attended by much encouragement. On board troopships, and in hospital at Gibraltar, a good testimony has been borne, and God has vouchsafed many tokens of blessing. All communications respecting the Mission should be addressed to Mrs. Todd Osborne, Rysland, Newton-Mearns.

"BRIDGE OF HOPE" SHELTER.

About three years ago we were awaked about one o'clock in the morning by the loud rapping of two policemen at our door. They brought with them three respectable young Irish servant girls, who, believing, as many still do, in the golden streets of London, had come over from Cork, with their poor, but tidy, box of clothes, no money in their pockets, but bright hopes of good situations and high wages directly they landed. They arrived late at night at the Docks, and the policemen saw these three innocent girls actually walking into one of the vilest dens in Ratcliff-highway, the only available lodging in this neighbourhood. The men followed them, told them of their danger, and the girls gladly followed them to our Refuge. Of course, we received them for the night, and the next day passed them on to a respectable servants' lodging-house, whence, their credentials established, they easily obtained good situations.

It was then I resolved, by God's help, I would not rest until I had opened in Ratcliff-highway a night shelter, to which any destitute or stranded woman might come, and know that by entering it she was not losing her claim to respectability.

Hearing of our need, a friend gave me £50. I took a small house, got some iron standards, and swung across them strong matting hammocks. These, with a pillow covered with American cloth, and a thick pair of scarlet blankets, form a bed by no means uncomfortable, and one which is easily kept clean. The fact that during the first year it was open 1738 nights' lodgings were given shows how it was appreciated.

We are daily learning how better to help the poor around us; and, living in among them, we are close at hand to give the little help when and where most needed. There are some so far lapsed and willing to live upon the bread of idleness, that for them there is nothing but the workhouse or the casual ward; but many, very many, can be helped, and it is for them we open our Night Shelter. Poor working-women, tailoresses, factory girls, the lower classes of domestic servants, may be taken ill. They are nursed in the Parish Infirmary, but when they get better and come out, they have nowhere to go. To hundreds of such we have been able to give bed and and food, perhaps for as many as seven nights, until work has been found, and then lodgings can be paid for.

Sometimes a poor, repentant girl has found her way to us in the middle of the night, and she has been glad to enter the Refuge in the morning. Sometimes a young girl, in a naughty fit of temper, has run away from her place or home, and, when quiet hours of the night have come on, she is glad to be told of our Shelter, and she is restored unharmed to her anxious friends in the morning. Instances of usefulness might be multiplied; let one, a type of many, suffice.

E. B.—A girl of nineteen, an orphan, alone in London, one day, hungry and weary, found her way to our door. She had been employed by two large firms, which she named, earning as a mantle hand, 14s. or 16s. weekly. When work became slack she was dismissed. She kept on her lodgings as long as her small savings lasted; and then, when money and clothes had all gone, she lived for a whole week on one meal a day, the breakfast her landlady provided, not knowing at the week's end what would become of her.

We took her in and lodged her, and gave her each morning an early breakfast, and some food in her hand for her mid-day meal, and sent her out to look for work. She was not hopeless now, nor hungry. She had found friends, and work too was found after a few more days' search. Then she had a week's free lodgings in our shelter, and so was able on the Saturday to take her week's earnings whole, and begin life again, a happy working girl.

What might have become of that young girl, and of many similarly situated, if the "Bridge of Hope" had not kept open doors? No woman leaves our house without hearing of the Saviour, whose arms are ever open to receive back the wandering ones. Surely this is not "pauperising the people;" it is simply helping our less fortunate sisters, as I believe Christ would have us help them.

As our night shelter becomes better known, we find it needs very great care in order that the benefit may be bestowed only upon those to whom it will be a real help. Such shelters can be easily abused. Our night shelter has been at some little distance from the Refuge, and the difficulties in working it have been very great. Every arrangement has been most inconvenient, and we scarcely know how we have managed at all to get through the heavy stress of the last few months. Now, however, our new night shelter, which will accommodate thirty women, is in progress. It is being built on the site of the very last of those thirty-five infamous houses, which only seven years ago made Betts-street one of the worst streets in all London. We pray that nothing may hinder its being open quite free of debt early next autumn, so that next winter this blessed work shall be felt to be a boon far and wide in this poor neighbourhood.

Some £1200 is needed to complete the buildings, besides the every day needs. I shall be very thankful to supply further details.

Our night shelter has been a blessing to hundreds, and we trust will be to thousands more, and though, perhaps, we cannot say we have often entertained "angels unawares," we can rejoice in what is much better: we have many times heard the Master's voice saying, "I was a stranger, and ye took Me in."

Ratcliff-highway Refuge, Mary H. Steer.
26, *Princes-square, London, E.*

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MR. HENRY VARLEY.

We give some extracts from letters from Mr. Varley:—

"February 2.—We left the Cape January 22; so far we have had a lovely passage. Truly the Lord was with us in that colony, and thousands of loving farewells attended my coming away.

"February 6.—We are 800 miles from Hobart; delightfully fine. Yesterday I preached three times, and, though on shipboard, eleven persons confessed the Lord Jesus Christ, while many more appeared to be deeply impressed. I am feeling well and strong.

"Friday, February 10.—We anchored off Hobart at eight this evening. On Sunday afternoon and evening I preached in the Town-hall. The meetings were crowded, and we had a most blessed time; many confessed the Lord.

"February 15, Perth, Tasmania.—I met in Hobart a dear fellow who was greatly blessed by our mission ten years since in Sydney, who has become a valued servant of Christ, and is now a leader and teacher of a company of believers. Mr. G., of this place, is more devoted than ever. He has built six chapels, and had out a number of Mr. Spurgeon's men as preachers. Telegrams and letters in abundance await me for service. It was a great joy to hear of and see those who were brought to the Lord on our last visit still faithful to their Saviour.

"Launceston.—A blessed service here, though only twelve hours' notice. I had a meeting of ministers and others on Thursday morning, and a most precious time we had. There is a longing for increased spiritual life." [Mr. Varley writes later from Melbourne, having met his children there, and says he is in capital health.]

SOUL WINNING AND PRAYER UNION.—Text for April 10 (Isaiah xliii. 5, 6):—"Fear not: for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the end of the earth."

VILLAGE MISSIONS.

A DAY OF BLESSING.

One Lord's day morning in 1887, we left a friend's house where we had often had great kindness shown. With pony and chaise four of us soon reached a large village, and before 10 a.m. had begun visiting from house to house, where on previous visits the people seemed indifferent. Now a change had come, and the writer found three anxious souls who were pointed to Jesus, and I fully believe did trust in Him. Others found anxious ones who in like manner were directed to the Saviour. After proclaiming the Gospel at every corner, we trotted on to the next two villages.

Here a freethinker refused our papers and opposed, but the visitor claimed to be a freethinker too, who after many a search and struggle had proved that the only sensible place for such a one is at the feet of Jesus. Down a crooked lane were some houses well remembered. I soon found one with whom I had pleaded before. She had been so influenced by our message, books, &c., that she had sent them to friends at a distance, and, when entreated now to receive the Lord, she did so with much feeling. Next door a similar case was waiting for me with similar blessing.

The march through the village to catch my friends was diversified with proclamations of the Gospel amid hearty expressions of sympathy from Christians around. A short trot brought us to our dining-room, a leafy lane. Our usual after-dinner nap was shortened by the keen north wind, and soon after two o'clock we were in the next village, where, in a similar manner, we made known the Gospel. About four o'clock we had secured a kettle of water at an old friend's house for tea.

We next found our way to the best corner for a meeting, and stayed until about six o'clock with a good company of earnest listeners, among whom was a mother who had come two miles to meet for worship near by, who some years before had knelt with us in her cottage, and given herself wholly to the Lord. She spoke of our finding her husband, &c., at the next place. On arriving there we found him earnestly seeking the Lord, and in poor health; also a daughter just arrived from New Zealand, a seeker. If there is joy in the presence of the angels over one sinner that repenteth, there is certainly joy on earth, and to have two in one house is a rare delight. Not soon shall we forget the daughter's expression—she had "long been seeking"; as we knelt in prayer with the old man he suddenly exclaimed with a new-found joy, "Bless the Lord," &c. The great man of the village refused our papers, because "small-pox is carried in that way," but the poor received the truth, and the Spirit blessed us.

At 8 p.m., we were gathering a crowd on a large village green near our lodging, with many around us whom it had been our privilege in days gone by to point to Jesus. It was a happy time indeed. We cannot tell more of that tour other than that the next morning we called at three houses just off the green, the dweller in one having been at the meeting the evening before. She promised when we were gone to go alone to the Lord with the verse:—

Just as I am, without one plea.
But that thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God, I come!

Seven miles from his home we met our freethinker again, who followed us some distance confessing that his mother died happily in the Lord. We told him he would soon join us. Several invalid friends who help us much in prayer bear him with many others on their hearts before the Lord who is the Hearer and Answerer of prayer. T. S. Heley.

CO. MONAGHAN.—During the past four weeks Gospel meetings have been held in the Orange Hall, Cornawall, Drum, co. Monaghan, by Mr. John Nesbitt, of the Irish Evangelisation Society, with gratifying results.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

March 13.—Imprisoned! With a few million fellow-beings your correspondent is cut off from the outside world. The white-plumed army has come in myriads. Whole States, including cities, towns, and hamlets, have surrendered. We are blocked on every side, and can only wait for deliverance. A storm-blizzard, of unparalleled dimensions for New England, is upon us, and there are drifts of snow piling, in some places, to the height of 30 ft. On the level it is now not far from 4 ft. The Eastern States have their annual share of winter, but the present blizzard is a novel experience. We had the first touch of spring a few days ago, when, lo, the winter rallied for a final assault, and we are fairly imprisoned.

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Springfield, Mass., my present field of labour, is midway between New York and Boston, about three hours' ride from either city. But for three days no trains have arrived from any point. Nor is there any telegraphic or telephonic communication, so that business is temporarily paralysed. One ambitious firm has, however, succeeded in getting New York market quotations by telegraphing to Montreal, thence to London, *viâ* France to New York and return. Trains are held fast in snowdrifts along all the railroads, and there is prospect of great suffering. School children who were overtaken by the blizzard were sheltered at neighbouring houses, while employers and employés are huddled together in factories, shops, and hotels, day and night. It is impossible for them to reach their homes, although some of them live near. One man bravely faced the blinding storm, and reached a point opposite his own house; but he could not cross the street, and so turned in upon his neighbour, where they cared for him. All this may seem marvellous, but I am not romancing. The stern facts are all too real just now.

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March, 15.—Liberated. After forty-eight hours the storm subsided. Thousands of men are now shovelling paths through the great snow-drifts. Old Sol is aiding the work with his hot breath, but it will be many days before regular traffic can be resumed. The papers have not yet reached us from the outside world. Several parties of snowed-in passengers have been rescued from delayed trains. One party of 165 has arrived. Fifty hours without food is no pleasant experience. But not many suffered that length of time. Brave men reached the trains from the surrounding farms with provisions and coal. Some singular episodes have occurred. Milkmen have made prodigious efforts to avert a threatened milk famine. They have been successful. Were it not for condensed milk found in the stores there would be real suffering, especially among children the past few days. How dependent we are on the providence of God! How helpless to avert a snow-storm!

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March 16.—Communication is opened with New York, Boston, and the surrounding country. Reports of the storm show its extent. It covered an immense area—from Canada to W. Virginia, raging worst around New York and the sea-coast. The casualties are very numerous, especially among the shipping. Hundreds of lives are reported lost, both on land and sea. Had the cold been as intense as that produced by Western blizzards, the suffering and mortality would have been still more. How little we know of nature's terrific forces! What part they shall play in future judgments, who can tell? God hath reserved the treasures of the hail against the day of his wrath. May this display of his power be recognised by us all, and his voice be heard above every tempest, saying, "It is I, be not afraid!"

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Busy Frances E. Willard, than whom there are few more active women, is about to prepare a volume of personal reminiscences and speeches autobiographic of the development of the society of which she has so long been the head and the leading spirit. The book is also to contain a sketch of Miss Willard's life as a teacher, and her years of study and travel across the sea. The work is well under way, and is to be published in the fall. It will be finely illustrated.

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The World's Women's Temperance Union has just issued a petition addressed to the different Governments of the world, praying for the deliverance of the Free State of Congo from the floods of liquor of the vilest kind, that are being poured into this helpless country by the civilised nations of the world. Every Christian heart ought to be stirred to its depths by the awful fact that wherever a Christian missionary goes he opens the way for Christian civilisation, so-called, to force its vices on the nations it invades; and, that with every Bible carried to the heathen, thousands, nay, millions of gallons of rum are sent along for company. It is earnestly to be hoped that this petition will be signed by every Christian man and woman in England.

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We are not likely to starve for mental pabulum. The report of books published in 1887 in Brother Jonathan's dominions amounts to the large number of 4437. Novel writers take the lead, another sign of our advanced age (?); 1022 new works of fiction have been thrown on the book market. A critic remarks that possibly the 22 may be works of merit, while the 1000 constitute the chaff to be consigned to the garret of literary oblivion. We would that it were even so; but, alas, they are not harmless chaff, but baleful poison, the kind to damage the mind and damn the soul. 408 books are of the juvenile class, many of them of the Indian-killing sort. Next are the legal publications, which number 437; religious, 357 educational, 283; miscellaneous, 253; poetry, 225; biography, 201; travel, 187: fine arts, 173; medical, 171; history, 150; political and social, 141; artisan, 123; various sciences, 76; domestic and rural, 61; sports, 48; humour, 26; philosophy, 21. This, then, is our contribution to the advancement of thought (!) in the past year: novels, 1022; philosophy, 21.

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Meantime, the circulation of the Bible, the light of the ages, the Word of God, increases here and elsewhere. Bible study among Christian people is becoming more general, and the healthy, searching teaching of some evangelists is doing an important work in rebuking error, and guarding against a superficial and artificial spirituality.

PADDINGTON.—The hall in Church-place, Paddington-green, built by the late Mr. Stevens, is now in the hands of a man who wishes to turn it into a dancing saloon. Can you not stir up an interest in this matter, to retain it in the service of the King, in whose name it was built?—Yours,

M. A. Mayor.

20, *Manor-place, Paddington Green, W.*

MISS SHARMAN'S ORPHANAGE.—According to custom a service on behalf of this excellent institution was held at Rev. Newman Hall's church, Westminster Bridge-road, on Good Friday, the preacher on this occasion being Rev. C. B. Symes. Referring to the claims of Miss Sharman's Home, he observed that in one way they could imitate their Saviour—for He cared for the orphan. Was not his injunction to them to visit the fatherless in their affliction, and keep themselves unspotted from the world? In their desire to serve Christ let them have a care for and minister to the necessities of the orphan. At the Orphan Home carried on under the superintendence of Miss Sharman, something like 280 girls are being fed, clothed, and, as far as was humanly possible, brought to Christ; and the institution is entirely dependent for its funds upon voluntary contributions. This is a great and a good work, and he asked them to express their sympathy for it that morning for the love of Christ, and not for themselves. About 200 of the orphan girls of the Home were present, and during the collection sang "Behold the Lamb of God" in a most creditable manner. Their cheerful and happy appearance was much admired.

SURREY CHAPEL.

The historic name of Surrey Chapel is to be perpetuated in a handsome building which is in course of erection in Blackfriars-road, and which, it is expected, will be completed in October next, at a cost of £11,000. On Friday afternoon the stone-laying ceremony in connection with the new building took place in the presence of a large concourse. A religious service preceded the ceremony. Stones were laid by Mr. Horace B. Marshall, J.P., Mr. I. Huckle, Mr. J. Caudwell, F.R.S.L., Mr. S. Plummer, Rev. T. Penrose, Rev. B. Senior, and Mr. E. Tiplady, representing the Sunday-school. Towards the purchase and building fund altogether £1100 was laid upon the stones. After the ceremony the company adjourned to the Metropolitan Tabernacle, where, in the schoolroom, a thousand persons sat down to tea.

Later on a public meeting was held in the Tabernacle, at which Mr. W. I. Palmer, J.P. (Reading), presided, supported by Mr. Senior and a number of ministers, including the President of the Primitive Methodist Conference. The chairman delivered a brief and genial address, in which he said that, whatever had become of the old historic building, the work in that crowded and needy neighbourhood was being carried on in an energetic manner by Mr. Senior. He knew a great deal about the work of the Primitive Methodists in the country districts, and he felt great sympathy with that work, as being a substantial contribution to Christianity, especially in the villages.

Rev. B. Senior gave an interesting account of the history of Surrey Chapel. They had succeeded in getting the best freehold site in Blackfriars-road, within forty yards of the old Surrey Chapel, and the new building being erected would be an ornament to the Blackfriars-road, a credit to the Primitive Methodists, and a house of mercy for the teeming multitudes yet unsaved in that neighbourhood. There were no fewer than eighteen public-houses in the Blackfriars-road, and only one parish church. So far, they had been much encouraged; the names engraved on the memorial stones that day represented almost every shade of Christian faith. They were hoping to raise enough money to open the chapel free of debt. Addresses followed by Rev. T. Whitehead, President of the Primitive Methodist Conference (who came down very heavily on "modern thought in religion;" there would be none of that in new Surrey Chapel), Rev. J. King, Rev. George M‘Cree, Rev. T. J. Malyon, and Rev. W. Penfold Cope. Mr. Senior announced that Mr. Spurgeon had promised to preach the first sermon in the new chapel.

KOREA.—The first Protestant Church has been organised in connection with the American Protestant Mission. Fifteen members are enrolled, and others are calling for baptism. Though contrary to Korean law, the government is reported as raising no question. It is but a score of years since the organisation of a Christian Church in Japan was not only contrary to the law, but would have been visited with severe punishment, yet today there are more than 15,000 church members in that empire.

PROPOSED NEW MISSIONARY SOCIETY.—The organisation of a new missionary society is now being considered by Christian workers in the United States. Almost simultaneously suggestions upon the subject came from China, Africa, and Chicago, to Dr. Dowkontt, of the New York Medical Mission. The China Inland Mission and Bishop Taylor's Mission in Africa, which are self-supporting, are the models set before the friends interested. It is proposed that the new organisation shall embrace some of the peculiar features of these two missions, and have in it the element of medical missions. The originators desire to take Canada into the organisation and make it a representative international missionary society. The name which thus far commends itself is "The Evangelical Medical Missionary Society."—*Missionary Review.*

Notes and Comments.

NEXT week we hope to give a portrait and sketch of Mr. Henry Varley.

The recently issued and interesting annual report of the "Mansion House Council on the Dwellings of the Poor" illustrates what an amount of real and useful work may be done in a quiet way, and that the prompt and efficient exercise by vestries and other local authorities of their already large powers would remove many of the evils now prevalent in connection with the homes and health of the poor. In Bethnal Green, for instance, a great improvement is shown to have resulted from the energetic action of the council, and an idea of the extent of its good work may be formed from the statement in the report that during last year "more than three thousand five hundred cases were dealt with from the central office alone," exclusive of the operations of district committees. In many parts of the Metropolis, however, the local administration is still marked by apathy, rather than energy. The fact that the work of this Society is done almost entirely by volunteers, and at a very small cost, should further commend it to the public.

It is an ill wind that blows no one any good. The wind that blew the roof off Kilburn Hall, and sent Mr. Hurditch and his fellow-workers to Eccleston Hall for their Easter Monday gatherings, gave to the West the advantage of becoming better acquainted with this useful Mission. The hall was crowded afternoon and evening in spite of ungenial weather, and the whole tone of the meetings was in marked contrast to Down-grade teachings on the one hand, and to the depression of spirit they have caused on the other. Our notes of addresses are reserved for next week. Mr. Hurditch announced that £2100 had been provided towards the £5000 for the new Kilburn Hall. We trust soon to hear that he is able to arise and build.

A correspondent sends us the following from a Sussex paper, and asks, "Can nothing be done to stop such blasphemous performances?":—

> *Apropos* of the proposed reproduction of the Ober Ammergau "Passion Play" at Mayfteld, the following, which is an authentic list of the original "performers," with a note of their various occupations, may be interesting:—

Character	Name and Occupation.
Christ	Joseph Mair, wood carver.
Peter	Jacob Hett, wood carver.
John	Johann Zwink, painter.
Virgin Mary	Franziska Flunger, maker of patterns for wood carving.
Mary Magdalene	Josepha Lang.
Herod	Franz Paul Lang, stovemaker.
Pilate	Tobias Flunger, wood designer.
Judas	George Lechner, wood carver.
Caiaphas	Johann Lang, grocer.
Annas	Gregor Stadler, wood carver.
Nathanael	Paul Fröschl, smith.
Ezekiel	Sebastian Deschler, sculptor.
Joseph of Arimathea	Thomas Bendl, woodcutter.
Nicodemus	Anton Haafer, labourer.
Roman Centurion	Joseph Zwink, wood cutter.
Barabbas	Johann Allinger, labourer.
Choragus	Johann Dimmer, private.
Contralto Singer	Josepha Flunger, sister of Franziska.

The rate at which theatres and music halls are being increased in number in the metropolis, is by no means a satisfactory index to the tendency of the times. A new theatre is in course of construction at the West End, and it is stated that four others are about to be commenced. Six years ago London had forty-one theatres. Four of these were subsequently closed, as unsafe in the event of fire; but the gap has since been filled up, and if there are not as many as fifty now, there is every sign that there soon will be.

Music halls are still more numerous than theatres, and are growing with yet greater rapidity. Eight such buildings received the statutory certificate from the Metropolitan Board in 1886, and when the report for 1887 is issued, a further addition will doubtless be found on record. When a deputation representing the threatrical and music hall interest waited on the Home Secretary, a little time ago, it was stated that there were fully 550 places of amusement in London, of which 450 were music halls. Some of the latter are doubtless small places, but a large number are of considerable magnitude. The capital invested in places of amusement in London is estimated at little less than four millions, without reckoning buildings like the Crystal Palace and the Albert Hall. The London theatres, music halls, and concert rooms, are said to have accommodation for about half-a-million of persons.

How does this stand in comparison with buildings devoted to public worship, especially bearing in mind that these places of amusement are in many instances open on six nights in the week? How great must be the influence of these scenes of worldly pleasure on the habits of thought among those who frequent them, and how powerful must be the leaven thus working among the different classes of society. The persons employed in connection with these places (still speaking of London only) is reckoned at 150,000, besides a large number who receive indirect employment from that source. All this points to a state of things by no means favourable to the spread of vital godliness in modern London.

This is a time when the limits of religious tolerance will occupy the attention of Christian men. *The Spectator*, which is a so-called liberal journal on religious questions, has shown the heavy set-off of the evil consequences which attend such tolerance. It eats away the foundations of spiritual life, undermines deep moral principle, weakens the sense of the importance of opinions which are held to be true, and is attended by such a loss of firmness of conviction as to wear insensibly away the most operative beliefs. Men cannot waste their whole career in reviewing again and again the deepest principles by which their life is moulded, and the loss of thorough belief to preachers is incalculable in its effects.

Our age knows no greater danger than this latitudinarianism, and no greater duty than to consider its just and proper restraints. It is remarkable that the above journal recommends a limitation of intimacies with those whose principles of conduct are not fortified by definite religious belief, and with persons of totally different spiritual aims. For ourselves we have two examples, among many more, before us. The Nonconformists of the eighteenth century tolerated Arianism till all that was vital in Puritan theology was succeeded by a reign of religious formalism and torpidity; and the Moderates of Scotland tolerated error until the very sinew and fibre of the decided faith of the Covenanters were paralysed.

The submission of intellect and heart to the supreme authority of Scripture is our sheet-anchor. The Evangelical Revival in England and Scotland has worked marvels. But it has not been faultless in regard to its unhesitating loyalty to the New Testament. It has read the Epistles with an unconscious, it may be, but constraining desire to make them square with Calvinistic doctrine, or Church of England Articles and formularies, or with John Wesley's Sermons. Very much of modern unsettlement is the reaction against these tendencies. What the age wants is the uplifted, open Bible, and the reverently obedient subjection to its immutable teaching.

Christian union is not inconsistent with fidelity to truth, and it is gratifying to learn that ministers and laymen, representing all shades of thought on the subject, have lately met in London, and have, with great unanimity, resolved that henceforth the Wesleyan Conference shall receive representatives from other Methodist bodies, that common action shall be taken in relation to Methodism, and fraternal intercourse promoted. While disunion threatens in one direction, and while Methodist amalgamation is not held practicable, it is pleasant to see a successful attempt, so far as churches have already attained, to walk by the same rule, and to mind the same thing.

Every bitter word spoken in religious controversy, so long as it is unretracted, is not only a weakness on that side, but a potent factor on the other. Love and gentleness are firstfruits of the Spirit, and so far as not these, but their opposites, are manifested, the truth is discredited and denied; for truth is the harmony of all the virtues. God is love, and he that loveth is born of God and knoweth God.

Gibbon, the great historian, thus concludes his glowing description of the glories of the Cathedral of St. Sophia, built by the Emperor Justinian, which, at the lowest computation, cost £1,000,000:—

> A magnificent temple is a laudable monument of national taste and religion, and the enthusiast who entered the dome of St. Sophia might be tempted to suppose that it was the residence or even the workmanship of the Deity. Yet how dull is the artifice, how insignificant is the labour if it be compared with the formation of the vilest insect that crawls upon the surface of the temple.

Thus even the Atheist is constrained to acknowledge how vastly the humblest work of the Creator transcends the most glorious construction of human wealth and art.

We understand that at the forthcoming meeting of the Baptist Union the question of the censure on Mr. Spurgeon will not be canvassed; but a strong attempt will be made by his sympathisers to impose a test-creed as the condition of membership in the Union. We cannot but sympathise deeply with the intention of those who are moving in this matter, because they are animated by a sincere desire to purge the Union of any who may have departed from evangelical truth; and also to arrest the advance of error. At the same time we gravely question whether the imposition of a creed will serve their purpose. Their intention is in the highest degree commendable. The spirit by which they are animated is doubtless sincere. But their method is open to serious question. Will a creed stop the dry-rot?

The difficulty of a creed is in this. It enumerates certain things as essential, but it leaves out many more. But which of us has any right to accentuate certain truths as necessary to be believed, whilst we pass by others? Are not all truths binding on us alike? And does not the imposition of a creed substitute that as the rallying point of Christians, in the place of that spiritual union which is pre-eminently the union of life? The union of the New Testament is, in all cases, that of growth and life; the body. the growing temple, the tree. Is there not considerable danger in making a creed, for which we have neither warrant nor example in the Word of God? And does not all this agitated endeavour to purge religious corporations point to a want of faith in the purgative influence of the Holy Spirit, who, through the ages, has kept the Church so pure, by pouring into it repeated and fresh tides of life?

Everywhere a mighty shaking is going on. The most ancient and venerable structures are being ruthlessly tested. No religious society is permitted to escape. Much that seems valuable may be unable to stand the ordeal, and pass away. But amid the destruction of the form, the reality will abide. Nay, it will be more apparent and valuable. "The things which cannot be shaken will remain." And it may be that God is breaking up many human inventions, that we may be thrown back on his creations. The scaffolding is being taken down, with noise and dust, that his own true erection may stand forth in symmetry and beauty.

A large meeting was held at Tokio on February 23, to celebrate the completion of the translation of the Bible into the Japanese language. Dr. Hepburn, a medical missionary, took the chair, and gave an interesting account of the history and progress of the work, which commenced in 1872. A comparatively large number of translators have been employed, but it is stated that the translation is remarkably uniform, the same native assistants having been engaged upon both the Old and the New Testaments. Dr. Hepburn said that agreement and simplicity in the style quite equal to that of the English Revised Version had been attained; and, in concluding his address, presented the translation to the Japanese nation in the name of his brethren, "the Protestant missionaries of Japan, and of the whole Church of Christ in America and England." The future of Japan will depend to a great extent upon the use which she makes of the treasure now committed to her charge and keeping.

We regret to see in Tuesday's papers a statement that Japan is about to Russianise its form of Government, and, among other despotic measures, to suppress the freedom of the press and of public meeting.

The advisers of the Czar of Russia are clever, if not wise, in their generation; for one of the conditions for the establishment of full diplomatic relations between Russia and the Pope is stated to be the use of the Russian language for all sermons, prayers, and hymns in the Roman Catholic churches of Poland. The reason for this is not far to seek, and it will be interesting to observe how far Rome, to gain her own ends, will lend herself to a scheme which has for its main object the suppression of the Polish language.

The religious persecution in Russia, which we commented upon last week, has now entered upon another and more acute phase: Without the least warning, and without any assigned cause, the Russian Government has summarily stopped the operations of the American Bible Society in the Baltic provinces, and the circulation of Bibles in Esthonia has been forbidden. There is but too much reason to fear that this prohibition will very soon be extended to the British and Foreign Bible Society, and that the ultimate result will be the total expulsion of both these societies from the country. It is also announced that the persecution of Lutheran pastors continues, four more having been exiled, and sixty committed for trial for opposing the intolerant and arbitrary Russianising decrees of the Government.

Speaking recently, the new Roman Catholic Bishop of Hexham and Newcastle gave a glowing account of the spread of Romanism in the North of England. In 1829 there were only fourteen Roman Catholic chapels in the county of Durham, whereas at present there are fifty-eight. In Cumberland there were only four chapels and four priests; to-day there are sixteen chapels and twenty-one priests. Westmoreland then had only one priest; now there are four chapels and four priests. Northumberland, which now has forty-one chapels and forty-nine priests, had then only twenty chapels and nineteen priests. In and about Newcastle the Roman Catholic population has increased ninefold during the last sixty years.

Another instance of the evils of the conventual system, somewhat similar to the Vigo case, commented on in these columns a few weeks ago, is reported from Spain. It appears that a lady, being obliged to leave home on account of ill-health, placed her daughter, a minor, in a convent for three months. Upon her return the mother went to fetch her, but was only allowed to see her behind a grating, and the abbess refused to give the girl up, it being alleged that the latter was delicate, and wished to become a nun. The ecclesiastical authorities were appealed to in vain, and the mother has now applied for assistance to the Minister of Justice at Madrid. Unhappily, however, in that priest-ridden country the civil power seems to be paralysed by the ecclesiastical: thus, in the Vigo case no punishment whatever has been inflicted, and a parish priest, who lately fired upon one Protestant clergyman and assaulted another, has virtually escaped scot-free.

The Roman Catholic papers are rejoicing over what they term the "splendid triumph for the Catholic faith" which, they state, has followed a fortnight's mission of two priests in Bognor. One journal remarks, that "the evening sermons contained a considerable admixture of controversy, as large numbers of Protestants attended them," and adds that during a ceremony "in which the statue of Our Lady of Dolours was, for the first time, carried by members of the confraternity," the church was crowded and "many Protestants joined in the procession." One of a dozen Protestants who are said to have "presented themselves for instruction," the journals refer to as "a lady well known as the chief support of Protestantism in Bognor, and the principal district visitor of the Anglican Church." Perhaps some of our readers in Bognor can give us the facts from the other point of view.

Protestants in Spain are learning by unpleasant experience that they are in a priest-ridden country. Rev. J. B. Cabrera, of Madrid, was recently assaulted in a brutal manner at Cevico de la Torre, and some of his friends who had declared themselves Protestants were also badly treated. The ringleaders in the attack were Roman Catholic devotees, and the civil authorities looked on without interfering. Mr. Thomas Wilkes, a highly respected Christian worker, who left England a few months ago to assist in evangelisation in Corunna, reports that an attack was made upon him on the 10th of March by the priest of Loureda, who not only struck him a blow on the head, but when reminded that the law might be invoked to avenge the offence, retorted with insolence, "The law is nothing to me!" It certainly seems as if the priests of Spain regard themselves as above the law, and the sooner they are reduced to something like submission the better it will be for the people. Recent assaults and riots are however having one good effect in Spain: they are drawing public attention to the Protestant faith, and awakening a desire on the part of some to learn those doctrines which lie at the base of civil and spiritual freedom.

It was a disastrous admission that Mr. Ritchie made to the publican interest, when introducing the Local Government measure in the House of Commons some time since. He said, speaking on behalf of the Government: "We recognise your claim to compensation, and we place you on a much more secure footing than you occupy at present." It is a bitter experience for thousands of earnest workers to be told that Her Majesty's Government are anxious to make the liquor traffic *more secure than it is at present.* We should think that it is secure enough, with its titled representatives in Parliament, and its millions of money invested, and with so vast a constituency who are sacrificing all that is dear and valuable in its support. And what is the object of making it secure? Simply that it may be better able to pursue its terrible career, like another Juggernaut, of devastation to all that makes life worth living. When will our rulers see that the strength of the drink traffic is the weakness of the people, and that, like the vulture of Prometheus, it is eating out the vitals of the nation?

Speaking, the other day at the City Temple, of the social condition at the East-end of London, Dr. Parker said that, if he had the power, he would shut up the public-houses, as the first and best means of ameliorating the condition of the people. His contention was right in the main. At the same time, it would be in vain to legislate too far in front of public opinion. The people must be led to see the matter in its true light, and to realise the infinite wrong they are inflicting on themselves by the maintenance of the drink traffic. Nor must Christian and temperance workers relax their efforts in this direction. The time is coming when the Christian Church in this country will have to come out more decisively than ever in its uncompromising antagonism to the drink traffic. It is rapidly becoming the absorbing question of the time, overshadowing all others. There is no hope for England, unless some great movement can be promoted to cut at the root of this terrible system. And such a movement must originate in the Christian Church. There must be personal total abstinence, and there must also be determined devotion to the interests of temperance *versus* those of drinkdom.

The National Drink Bill of the United Kingdom for last year shows a lamentable increase of considerably over two millions, as compared with that of the previous twelve months. Altogether, last year the sum of close upon one hundred and twenty-five millions was spent on drink during the year, the average expenditure per head for the whole of the population being more than £5. These figures are particularly saddening, when it is remembered what efforts are being made to spread temperance throughout the British islands. No wonder that there is poverty in the land, or that the distilling and brewing interests are so disastrously potent in our legislation.

The miseries of Ireland, tossed though she is like a shuttlecock from one party to another, are not all to be traced to political sources. The Irish peasant is too often his own worst enemy, and the inculcation and gradual acquirement of habits of steady industry, self-restraint, and sobriety would do more than Acts of Parliament to remove many of his existing grievances. The following outspoken warning recently uttered by the Roman Catholic Bishops is worthy of attention on both sides of the Channel. "Drunkenness," it is declared, "has wrecked more houses than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine. It has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exiling to which their misery had condemned exiles." There is also good reason to believe that the opposition to Sunday closing in Ireland comes entirely from those interested in the drink trade.

All reverent exploration and investigation are to be welcomed as bearing additional testimony to the truth of the Word of God, which, as Mr. Spurgeon said the other day, has already been tested in ten thousand ways. A very interesting lecture was lately delivered at the British Museum by Mr. Boscawen on the ancient city of Sepharvaim or Sippara, discovered in 1880, which, it is contended, explorations have clearly proved to have existed as early as the thirty-ninth century before the Christian era. Inscriptions found there show that during this long period the Euphrates has altered its course to the westward. Mr. Boscawen pointed out, amongst other things, the close resemblance between the temple discovered in Sepharvaim and the Jewish Temple, the internal arrangements and the different portions being identical, the Holy Place, for instance, being separated from the Holy of Holies by a veil. The further exploration of the site has, it is stated, been undertaken by an American expedition.

Some little time ago the advocates of advanced theories in respect to the antiquity of man laid considerable importance upon the announcement that human footprints had been discovered in the solid rock in South America. A report has reached the Victoria Institute, however, with photographs taken by a geologist in the district in question, from which it appears that the footprints were in lava, and that in some cases the impressions were of sandals, and in all cases, of people with small feet and high insteps. The district is stated to be of a volcanic nature, and as volcanoes evidently have caused remarkable changes in it, it would be difficult, if not impossible, to arrive at any accurate idea of the time when the impressions were made.

SCHOOL BOARD REFORM.

Twelve months ago the London School Board appointed a special committee to consider the subjects and methods of instruction in Board schools. The committee has now presented its report, and the suggestions and recommendations therein contained will meet with the concurrence of the majority of educationists, not only in London, but throughout the kingdom.

It scarcely, however, needed the prolonged labours of a special committee to set forth what teachers and others have long pointed out as the crying evils of our present elementary school system. The utterly vicious practice of "payment by results," so long acted upon by the Education Department, could not possibly have produced any other results than those deplored in this report. The unfortunate children who have passed through our elementary schools have too often left them little better than the "machines" the report describes them. The instruction given in the schools is, to a large extent, unintelligent cram, and the children receive no training, physical or mental; not being taught to think, to reason, or to observe. In order to fulfil the requirements of a stupid code, they have had to pass a large portion of their school life in "getting up" subjects of no use to one out of a hundred of them. The result is, that, while the memory has been overloaded with useless facts, the eye and the hand have been almost, if not entirely, neglected. Thus it comes that of the hundreds of thousands who have been "educated" partly at the public expense, very few of them have left their schools fit to enter upon any business; and the rest have gone to swell the ranks of "unorganised and unskilful labour."

The remedy which the committee proposes for this state of things, consists (1) in extending the Kindergarten principle, so that the children after leaving the infant schools shall undergo manual training, in order to prepare them in after years for the skilful use of tools; (2) the more general teaching of mechanics, and mechanical and geometrical drawing; and (3) more attention to object teaching. Then, with the further aid of evening schools, in which commercial subjects may be studied, and of technical schools, in which the principles and operations of various trades and industries are taught, it may be hoped that the children of the future will be fully equipped for the struggle for existence.

The dignity of labour has hitherto had but scant recognition in our schools; in the future it will be the aim of the schoolmaster to raise the importance of labour in the eyes of his pupils.

It is, however, an absolutely essential condition for carrying out such a scheme, that the present system of inspection, and of payment of grants, must give place to some more intelligent mode of spending the public money voted for education. What the committee of the London School Board proposes, was, in a measure, carried out in many schools before the days of the Revised Code. Object lessons especially, which the committee now find to be so much in need of encouragement, were a feature in every school, but were killed by this system of "payment by results."

REV. F. B. MEYER at BRIGHTON.

A series of addresses on Christian living were delivered here last week by Rev. F. B. Meyer. The movement was initiated by an undenominational committee of clergymen, Nonconformist ministers and laymen.

The afternoon meetings were held in the Pavilion, but they were so largely attended from the first, that, to accomodate the great crowds who were compelled to stand in the passages, they were moved to Mr. Figgis's church, which was kindly lent, and where the evening meetings were held. This building was repeatedly filled by large congregations; and when the ordinary evening audience had left, there was a great influx of young people from the establishments around. Very deep and widespread interest was excited, and very pleasing testimonies have been given to the blessing experienced. There were thirteen meetings in all, extending over five days.

MISS VON FINKELSTEIN.

This talented lady is now on her way to the Australian Colonies, having sailed on Thursday last week by the s.s. *Orizaba.* Her farewell lecture was given in Exeter Hall on the evening of Tuesday week, to an overflowing and deeply interested audience. The centre of the large orchestra and platform was arranged s as to illustrate various phases of life in the Holy Land, and the lecturer had the assistance of some twenty persons, who were attired i costumes to represent the different classes and ranks of the inhabitants of Palestine. Mis Von Finkelstein's address, which extended ove an hour and a half, embraced selected portion from all her lectures, and set forth in a wonder fully vivid manner many of the Orienta customs and modes of life, referred to in th Scriptures.

Mr. George Williams was unable to presid on the occasion, owing to a previous engag ment, but a letter from him was read, in whic he cordially expressed his sense of the impor tant service rendered by Miss von Finkelstei in connection with her sketches of Palestin life, that shed so much light on the sacre writings. The chair was filled by Sir Charl Warren, who in the course of his remarks a the close of the lecture, testified from persona knowledge to the wonderful realism and co rectness of the representations given. I the name of the Sunday School Union an many friends of Miss von Finkelstein, S Charles presented her with a gold Malte cross of beautiful design and finish, as an e pression of the esteem in which she is hel and a memento of her labours througho the country on behalf of Biblical truth. In th course of the lecture a collection was taken aid of the Teachers' Home of Rest, Hasting in connection with the Sunday School Union

In its issue of last week, *The British Week* had the following paragraph:—

"MISS VON FINKELSTEIN AND OURSELVES.

"We are happy to state that this action h been settled. We acknowledge that we have be misled in our statements regarding this lad and hereby withdraw all charges made by against her, and express our regret that th should have been published in the columns our paper."

THE VERY BRIGHTEST PRAYER-MEETI

I ever attended (writes a correspondent of a c temporary) was at Regent's-park Chapel, l Sunday evening, after the service. The meet lasted about twenty minutes; the school-room w crowded. It would be well if other conductors prayer-meetings would follow the example of Meyer. When a brother was going round a round, over and over, he cried, "Stop, broth You are not addressing God. Ask a blessing, a be *brief*." Several brief prayers followed, wit few remarks from Mr. Meyer. I am quite sure t is just the kind of prayer-meeting we want.

HE CHURCH MISSIONARY SOCIETY.

ITH reference to the circular regarding the hurch Missionary Society, signed by Lord ichfield and others, which was printed in our st issue, we are informed, on authority in hich we have entire confidence, that the atements in it are, to say the least, very oneled. We are assured that the suggestion at there is in the Working Committee any tendency to depart from the old paths, and om distinctively Protestant and Evangelical inciples," is absolutely unfounded, and that ere is not one single member who desires to viate from "the old paths" in the slightest gree.

There have been grave differences of opinion nong the members upon the particular quesons referred to in the circular, but the cisions complained of were voted for and proved of by many of the most decidedly otestant and spiritually-minded amongst em, who thoroughly believe that the Comittee acted rightly. But even some who ink mistakes were made, have still unwavering nfidence in the general faithfulness of the ommittee.

One evangelical clergyman who was applied by the promoters of the circular, replied, in letter which has been printed in *The Record*: I have the fullest and most entire confidence the piety, faithfulness, and discretion of its esident and directors. We never had wiser, ler, or holier men to direct us. I do not conler that the C.M.S. has in the slightest degree parted from old paths and principles." The ciety, we understand, is receiving many ters to the same effect, and numerous special ntributions in testimony of the sympathy of e donors.

We are further informed that only one of e signatures to the circular, or of the gentleen stated to approve of it, is a regular member the Committee who can form a judgment garding their general spirit and principles.

We may add that several recent "new partures," if we may so term them, in the ciety's methods, are in exactly the opposite ection to that suggested in the circular. e increasing use of prayer-meetings, the bruary Simultaneous Meetings, the Wholey Devotional Gathering last January, exhibit very different tendency. Of the same kind the Special Winter Mission to India, and recent decision to send out Lay Evangelists small allowances.

THE WORKING MEN'S MISSION.—With the ening days of spring, the authorities of the orking Men's Mission, Collingwood-street, New-, have discontinued their plan of "feeding the ngry" of the New-cut and adjacent localities. e beneficent work was commenced over fourteen eks ago. Altogether, over 23,000 repasts have en provided by the Mission during the winter nths for poor families, unemployed men, and edy children. Besides these, at Christmastide cial gifts of food, clothing, groceries, &c., were de to hundreds of deserving poor. Upon no t of their work, the Superintendents state, can y look with greater satisfaction than to the busy es spent in the soup kitchen.

.W.C.A. INSTITUTE, BOURNEMOUTH.—This stitute and Boarding House was opened on rch 26. It is a year since this branch was rted, the classes having been held in a room ich proved too small. The new house contains a ge room for meetings, and is capable of taking or twelve borders. The opening service was ducted by Rev. F. E. Toyne, after which Miss ngfield Digby, the local president, declared the me open, and urged the need and benefit of such mes, where young women can find friends and e, spiritual and temporal. The Home is called igby House," and is now open to receive boarders visitors from our large towns, requiring rest and nge of air. Terms on application to the tron; or to the secretary, Mrs. Fitzpatrick, endower, Alumhurst-road, Westbourne, Bourneuth.

OBITUARY.

MRS. BRANKS.

THIS lady, the wife of Mr. R. T. Branks, 82, Tollington Park, fell asleep on March 26, aged sixty-seven. From the time of her conversion, in early life, she devoted herself with much earnestness to the enlightenment of others in the Gospel. On Sundays she was found in the Sunday-school at Littleham, in Devonshire. On Saturday afternoons she assembled the village children, and told them the story of the Cross. Another branch of her work was the visitation of the sick and poor. Mrs. Branks was in sympathy with all true Christian workers, irrespective of their denominational associations.

REV. A. O. CHARLES.

With much regret we have to record the decease of this well-known Christian worker, who for many years has superintended the work of the Home for Little Boys, Farningham. He passed away yesterday (Thursday) week after a brief illness, and having been unconscious for nearly three days. In addition to his energetic and earnest labours on behalf of poor boys, Mr. Charles took a warm interest in all evangelical movements. Those who helped in the meetings at the Agricultural Hall during the first visit to London of Messrs. Moody and Sankey, will recollect the active interest shown in the work by Mr. Charles. His remains were interred in Highgate Cemetery on Wednesday afternoon.

MR. HARRISON PENNEY, DARLINGTON.

This well-known Friend, one of Darlington's best known citizens, has passed away rather suddenly, at the age of sixty-one. He was a man of high Christian principle, diligent in many religious and philanthropic works, and withal fervent in spirit in the service of the Lord. Born at Poole, Dorsetshire, he established himself in Darlington in 1849, as a printer and stationer. *The North Star*, a paper opposed to Mr. Penney on political and other grounds, says:—"As a religious teacher, a temperance missionary, an unpretentious philanthropist, an unselfish advocate of any good cause which had his countenance, he earned that to which he was entitled, the respect of his fellow-men." Mr. Penney was a minister among the Friends. About twenty years ago he accompanied the veteran Quaker philanthropist and traveller, Mr. Isaac Sharpe, to Iceland and Greenland upon a religious missionary enterprise. Mr. Penney was a dear personal friend of our own, and we have often had occasion to admire his uncompromising faithfulness to conscientious conviction, even when we did not altogether agree with him. He was ever ready to go anywhere to relieve the sick and offer spiritual counsel; and it is in this kind of work, more especially, that he will be missed in many a household.

REQUESTS FOR PRAYER.—For blessing on a mission in the Liverpool Y.M.C.A., by Dr. H. Grattan Guinness, from April 14 to 24.——For a mission by Mr. Henry Lakin, at Christ Church, Burton-on-Trent, commencing on Sunday next.——For blessing on a special mission at St. James's, Holloway, N., from April 7 to 14, to be conducted by Rev. Canon McCormick, D.D., of Hull.——For blessing on a fortnight's evangelistic mission at Airdrie, N.B., from April 8 till 20.——For blessing on special evangelistic meetings in Crieff, N.B., from May 7 to 22.——For meetings to be held by Lord Radstock in Vienna, beginning Sunday, April 8.——That many new converts at Erith may be established in the faith.——Mr. and Mrs. George Pearse request the prayers of Christian friends for journeying mercies on their returning to work in North Africa.

STRATFORD-LE-BOW.—Mrs. Servanté, wife of the Vicar of Christ Church parish, writes:—During the past twelve months we have collected almost entirely from our own people £95 for repairs, and have made our schoolrooms comfortable. We are obliged now to borrow seats from the mission hall. The rooms are used every day, and often afternoon and evening, for sewing classes, mothers' meetings, Band of Hope, temperance meetings, children's dinners, prayer-meetings, Gospel meetings, and Sunday-school. We need £45 for the seating and a platform, and I fear our poor people can do no more. The distress in this parish during the last three years has been so great that my time has been fully occupied, and the strain upon my husband is very great. The late Lady Hobart took a most kindly interest in my work among the women, and helped me to start sewing classes, which have been a great boon to our poor mothers. We have 400 women in our mothers' meetings.

PARIS CITY MISSION.

LORD MOUNT TEMPLE presided over a largely attended drawing-room meeting in aid of the Paris City Mission, which was held on Saturday, March 24, at the residence of the Hon. Mrs. Spencer-Cowper in Paris. His lordship is president of the Mission, and in opening the proceedings he related the interesting circumstances of its origin.

Professor YEATMAN delivered an eloquent address. He said that the object and glory of the Mission is to preach the Gospel to the poor and neglected classes. Surveying France, a pessimist has some grounds for saying that there is little or no hope for her. When we consider the civil funerals, the infidel clubs, the mockery of God's holy Word and name, the foul and corrupt literature published, the atheistic materialism, and the pleasure-seeking indulged in, we may well say that never were the forces of evil more subtle or more active, never was infidelity more aggressive and defiant. Yet, the Professor said, there were signs of hope and promise. Now there is religious liberty, freedom to preach the Gospel without hindrance; twenty years ago this liberty did not exist. Great progress has been made; and a desire has been awakened to hear the truth.

The moral and spiritual progress of France is proved by facts. In the year 1812, the Protestant Church in France had but 107 ministers, and the Church had but 10,000 members. The Church had no society or work; it was simply content to exist. To-day there are 900 pastors and 800 churches. The French Bible Societies are actively sending out yearly thousands of Bibles. The Société Evangélique, which began with an income of 16,500 francs, has now an income of 125,000 francs. The Société Centrale, which commenced with three missionaries, has now 570 agents, has built 43 new churches, and planted 160 mission-stations. It has 53 mission schools, and is training 200 young men for mission work. There are also 50 religious periodicals. All this is the work, not of the Government, but of Frenchmen themselves. I have therefore, said the Professor, great faith in the future of France.

Pastor Theodore Monod said that the Professor took a more hopeful view than himself, yet he believed that there was a "good time coming" for France, in spite of the existing ignorance of Divine truth, the opposition to religion, and blasphemy of God's holy name; the good and bad are now growing together, but the good is making immense progress by means of the popular evangelistic meetings, and other Gospel agencies.

Mr. W. J. Lockie, the Paris secretary, made an earnest appeal for increased funds to enable the committee to add another missionary to the staff, and raise the number of agents to nine, for the exhibition year, 1889.

The hon. secretary for England is Mr. J. M. Weylland, 31, Carlton-hill, St. John's Wood, London, who will be happy to send reports and information.

MR. DENHAM SMITH.—We cannot report much change in Mr. Denham Smith's condition. The earlier part of the week he had many distressing attacks, which have left him weaker, but in comparative ease and comfort the last few days.

H.R.H. THE CROWN PRINCESS OF DENMARK has graciously consented to become patroness of the Scandinavian Sailors' Temperance Home, and has also given a donation of £30 to the building fund. The Home is also patronised by H.M. the Queen of Sweden and Norway, and by H.R.H. the Princess of Wales.

SPAIN.—Pastor Sábio del Valle writes from Saragossa:—The house in which we have had our chapel the last seven years has been bought by nuns. At once, God procured us another hall for our meetings, but we are obliged to go to the expense of fitting it up, which will cost from £10 to £15. To all those who might desire it, I shall be happy to send the report of our last year's work.

TYNDALE MEMORIAL CHURCH, SOUTH HACKNEY.—The ceremony of laying the foundation stones of Rev. J. F. Porter's new "Tyndale Memorial Church (Primitive Methodist)" took place a few days ago, Lord Robert Montagu laying the principal stone. The estimated cost of the building, together with the site, is £1500, of which only about £500 has up to the present been subscribed.

THE CHURCH CONGRESS.

For the next Church Congress, which is to be held in October at Manchester, the following extensive programme of subjects has been drawn up by the committee:—

For Tuesday, October 2.—To what extent results of historical and scientific criticism, especially of the Old Testament, should be recognised in sermons and teaching. The Church in Wales—(*a*) tithes, (*b*) work, and (*c*) vernacular preaching and literature. At working men's meeting:—The needs of human nature and their supply in Christianity. How to supply the defects of the parochial system by means of evangelising work. Gambling and betting. The duty of the Church to seamen. Positivism: its truth and its fallacies.

For Wednesday.—Foreign missions of the Church of England and of the Protestant Episcopal Church of the United States of America—(*a*) to English-speaking people: (1) in the colonies, and (2) in other countries; and (*b*) to non-Christian people—Mahommedans, Buddhists, Hindoos, &c. Philosophic doubts—(*a*) atheism, (*b*) agnosticism, and (*c*) pessimism. At working men's meeting:—Hindrances to Church work and progress. Temperance—demoralisation of uncivilised and heathen races by the drink traffic. The Sunday-school system in relation to the Church. Disposal of the dead—(*a*) funeral reform, and (*b*) cremation. Social purity.

For Thursday.—Adaptation of the Prayer Book to modern needs—(*a*) creeds and the Thirty-nine Articles, (*b*) catechism, and (*c*) services. Maintenance of voluntary elementary schools: should the education in them be free and religious? At working men's meeting:—Economics—(*a*) competition, (*b*) co-operation, and (*c*) over-population. The bearing of democracy on Church life and work. Lay representation in Church councils and statutory parochial councils. Free and open churches; reserved seats and their influence on attendance.

For Friday.—Christian service—(*a*) worship, (*b*) almsgiving, (*c*) work, and (*d*) home life. Church finance—(*a*) proportionate giving, (*b*) endowments and their effect on voluntary contributions, and (*c*) redistribution of endowments and taxation of incomes. At working men's meeting:—Sunday observance—(*a*) closing of public-houses, (*b*) opening of libraries, museums, &c., and (*c*) Sunday recreation and travelling. Eschatology—(*a*) punishment, and (*b*) restoration. Lay help—(*a*) of man, in things secular, in things spiritual; and (*b*) of woman, in sisterhoods, as deaconesses, as nurses, as district visitors, as teaching sisters. The increase of the episcopate. The desirableness of reviving the common religious life of men—(*a*) clergymen, (*b*) laymen, and (*c*) in connection with missions to the heathen.

PROPHETIC READERS' UNION.—Any friends desiring to join themselves to this band of prophetic students, should communicate with the Hon. Sec., Rev. W. Frith, 111, Edith-rd., West Kensington, W.

THE NATIVE RACES OF INDIA.—Rev. J. Gelson Gregson, for many years temperance missionary to the soldiers in India, addressed a public meeting in Belfast a few days ago, on the demoralisation of the native races in India through intemperance. Resolutions were passed condemning the present excise system in India, as tending to increase the sale of native liquor in districts where it was previously unknown, and calling upon committees of missionary societies to ask their agents seriously to consider whether they should not endeavour to remove this stumbling-block to the progress of their work by becoming abstainers from alcoholic drinks, and by introducing unintoxicating wine at the Lord's Supper.

THE BIBLE FLOWER MISSION, the offices of which are at 110, Cannon-street, E.C., has for its object the visitation of patients in hospitals and infirmaries, with a view to spreading the Gospel among them by means of texts of Scripture attached to bouquets of flowers. Owing to the prevalence of scarlet fever last year, some hospitals were closed for several months; but, nevertheless, over four hundred thousand bouquets, cards, lavender bags, and other gifts were distributed. The Mission is greatly in need of workers, and would gladly have the assistance of Christian ladies who could give some time periodically. Senders of hampers by rail will be glad to know that all the railway companies will convey flowers to the Mission offices at a reduced rate by passenger train, provided they are fully addressed and prepaid. Miss Anne Dove, the honorary superintendent, devotes her whole time to the Mission.

EVANGELISTIC NOTES.

Mr. Richard Weaver's visit to the Edinburgh Castle has been blessed to many. We are thankful to say that Mr. Weaver's health is now so far restored that he is able to undertake fresh engagements. His address is Fallibroome, near Macclesfield, Cheshire.

Mr. Steedman, of Edinburgh, has concluded a thirteen days' mission at Lochgelly and at Lumphinnans, during which he has addressed thirty meetings. Prayer has been answered to the evident conversion of many, the reclaiming of backsliders, and the reviving of Christians.

Mr. George Hooper, of Eston, Middlesborough, an evangelist of the Methodist Free Church, has completed a fourteen days' mission at Tamworth and Fazelly, Staffordshire. A gracious influence has been felt in all the meetings, and a number have professed to find peace in Christ.

Southsea Bible Carriage.—Messrs. F. Seal and J. Coster have completed a fortnight's mission at Reading, Berks, with their Bible carriage, in connection with the Southsea Mission. Many tracts, Testaments, Bibles, &c., have been sold and given away, while thousands have listened to the Gospel message.

Stonehaven, N.B.—A fortnight's special meetings of much interest have been held in connection with the Free Church here. The first week Rev. G. W. Cumming, of Grangemouth, addressed the gatherings in the church, and his earnest words made great impression, while the second week Rev. E. Brown, of Torry, conducted the meetings among the fishermen in the Mission-hall with continued tokens of blessing.

Frome.—Captain W. Warner Dennis has conducted a sixteen days' mission in the Wesleyan Chapel at Frome. During the mission more than one hundred and sixty persons passed through the inquiry room. On Monday, March 19, more than three hundred persons sat down to tea, including the new converts. At the close of his address, Captain Dennis asked the Christian friends present who were willing to help the new converts, to rise in token of the same, and a large proportion of the congregation responded.

Mr. Leonard Weaver has concluded a most successful mission in Stanley Congregational Church, Liverpool. Notwithstanding the severe weather there were never less than 500 present at the services, while hundreds remained for the after-meetings. Scores went into the inquiry-rooms, many of whom went away rejoicing in the assurance of pardon and peace. Believers have been greatly refreshed and quickened. At the two last meetings Mr. Reginald Radcliffe was present and spoke with his usual earnestness and power.

Mr. J. Brown, of the Evangelisation Society, concluded a fortnight's mission at the Baptist Chapel, Erith, on Monday last. Throughout the mission the interest has constantly increased. It has been a time of much refreshing to the Lord's people, backsliders have been brought back, and over sixty anxious inquirers have been dealt with at the close of the meetings. A very noticeable matter has been the conversion of several very aged men and women who have long resisted the invitations of the Gospel. J. E. Martin.

Mr. Charles Inglis has again visited Huntingdon, and held a most successful five days' mission. The Corn Exchange (one of the largest buildings in the town) has been crowded with all classes, eager to hear the truth, and many precious souls have received lasting blessing. The afternoon Bible lectures have been very largely attended by all denominations in the town, and have proved a great source of blessing to many.

Hawick, N.B.—Mr. and Mrs. Somerset Gardner have again visited Hawick, this being Mr. Gardner's third visit this year. The mission, although a brief one, lasting from 17th to 21st ult., will be by many long remembered as a time of receiving a fresh impetus in the Divine life. Mr. Gardner spoke twice on the Sabbath, and the remaining evenings in the Baptist Chapel with much power and unction of the Holy Ghost. The meetings were specially held for quickening and deepening the spiritual life of believers, and many since have testified of the great blessing received. Mrs. Gardner conducted meetings for women only during the afternoons, which were well attended, and much appreciated for the practical words of counsel and instruction given. A dinner-hour prayer-meeting was held in the chapel, which proved very helpful to those who availed themselves of the short interval at their disposal for communion with God in prayer. W. S.

Mr. William Forbes closed his second mission at Weybridge Congregational Church on Friday last. He held two meetings daily. The members of the church got much blessing, and sinners professed conversion.

Forres, N.B.—Mr. C. G. Rogers, Scottish Y.M.C.A. evangelist, conducted a fortnight' special evangelistic services here, under the auspice of the local Y.M.C.A. The attendance was good especially the last week, and a few professed fait in Christ.

Churchill, Somerset.—A mission has been conducted in this and the surrounding villages during the past three months by Mr. Woodhouse evangelist. One hundred and forty-five person have professed to find the Saviour. The whol neighbourhood has been moved, and it is believe the results are of a permanent character.

Beauly, N.B.—Mr. Rogers, a young evangelist, is giving a course of addresses here alternatel in the Established and Free churches. The minister in the parish are taking part in the services. M Rogers' earnest and effective addresses are muc appreciated, and we pray that his labours may b sanctified. D. C.

Y.M.C.A., Montrose, N.B.—Mr. Joh McAuliffe has closed a mission of fourteen day here. Gospel addresses have been given in th various churches and halls. Children's meeting and open-air gatherings have also been held. Believers have been refreshed, and sinners saved. M McAuliffe is now holding village mission service around Framlingham, Suffolk.

Mr. Somerset Gardner, evangelist, conducte meetings for Christians in Edinburgh from Marc 11 to 17, in Rose-street United Presbyteria Church, kindly granted for the occasion. Th teaching was on similar lines to that given at t Keswick Conference, and was close and practica and much appreciated. Mr. Gardner is particular happy in his method of conducting after meeting a very valuable feature in the work, and most esse tial to obtaining definite results. W. G.

Swanscombe.—In December last prayer w asked for a mission in the Parish Church, Swan combe, opened by the Bishop of Rochester, a conducted by Rev. G. T. Turnbull, vicar Frampton, which extended over twelve days, a at which many received definite blessing. O most cheering sign was the hundreds of young m who attended when men only were addresse Last week Mr. Turnbull revisited the place, a conducted another series of meetings, when t Parish Church was crowded to the door. The r sults of the mission are most satisfactory.

Douglas, Isle of Man.—A successful t days' mission has been held here under the auspic of the Y.M.C.A., conducted by Mr. Henry Thor Many have professed to decide for Christ, whi Christians have been strengthened and helped. has been a time of great blessing, and will be lo remembered in Douglas as the first united Gosp mission. On the last day about sixty of the c verts and workers met for tea, after which a sh address was given by Mr. Hallowes, who is n holding special meetings at the Independe Church. A few parting words were also spoken Mr. Thorne. S. C

The Highbury Corner Gospel Mission needs help in open-air work. Apply to Thomas James, Hon. S 144, Upper-street, Islington, N.

PADDINGTON HALL AND HYDE-PARK M SION.—Mr. John Davidge is superintendent this Mission, the head-quarters of which are at Church-street, Paddington-green, W. The s and dying are visited, tracts are distribut fallen women are sought out, and visits are paid the dustyards of the district. The results set in the last report are very encouraging.

AN AFRICAN SETTLEMENT.—We recen stated that a new settlement is about to be form in the Cape Colony, that it will bear the name "Tennyson," and that the settlers would be selec from the South of England. We believe that families intending to emigrate are about twen five in number, that they have all hitherto resi in Hampshire, and that they will occupy land the Queenstown district of the colony. Every c seems to have been taken to ensure the selection suitable persons, and to make it probable that t will begin their new life under very favoura conditions. The party will be accompanied b nursing sister—a lady of position and experie —who cannot fail to be a help to the women children. The promoters of this promising exp ment deserve a full measure of success.—*D News.*

HE GOVERNMENT v. GOD IN INDIA.

HE publication from time to time of Mr. lfred S. Dyer's letters from India, in our ages, has brought us a vast amount of correpondence. With one or two exceptions, the tters express great thankfulness that the atter has been brought before the public, the riters feeling that the pain which is naturally aused by the perusal of such revelations is as othing compared to the great undercurrent of oe and misery which has until now been idden in the "dark places of the earth, full of he habitations of cruelty." There is no doubt hat the sight of the bleeding, wounded "man hat had fallen amongst thieves" was quite as ainful to the Good Samaritan as it was to the Priest and the Levite who "passed by on the ther side." The feeling of pity in everyone whose heart has been touched by the love of Christ, should be stronger than this feeling of version. When we consider the awful disance between the purity of Christ and the state f this fallen world, what is the sacrifice made y us, in going forth to the rescue of the slaves f sin, to be compared to the sacrifice of Him whose whole residence on earth was as "the Man of sorrows," on account of the abounding vil and rebellion against God around Him? Let the same mind be in us as was in Christ esus. Mrs. Josephine Butler, in a letter lately written to the Women's Congress at Washington, ays, speaking of this subject:—

> When I kneel in my chamber to plead for the delivernce of these for whom Christ died, I seem to see their aces gathering in crowds around me, filling the space n every side—the faces of the slaughtered dead as well s of the living. Those victims, voiceless, and unable to plead their own cause, seem to make their ceaseless, nute appeal from their scattered, unknown graves, and rom out those dark habitations of cruelty, where they re now helplessly imprisoned. But their weeping has been heard in heaven, and judgment is at hand. Of heir destroyers it may be said, "They murder the atherless; yet they say the Lord shall not see it." Of ou, O friends, let it be said, and let my Saviour Himelf speak the words, "Inasmuch as ye have done it nto one of the least of these, ye have done it unto Me."

Let us attack this evil in the same spirit.

It is very gratifying to hear of much practical outcome of the publication of Mr. Dyer's letters by us, perhaps the most encouraging of all Being the work done by a few earnest Christian young medical students at one of the largest of he London hospitals, who have been hard at work amongst their fellows in the hospital, and have obtained nearly a hundred signatures against the State Regulation of Vice in India, n addition to stirring up the Christian Associaions amongst the medical students in other parts of England, as well as Ireland and Scotand. It would take a special number of THE CHRISTIAN to report all the letters that have been received. That cannot be done, but it is necessary to print verbatim one which has been sent from an Indian commanding officer. It is worthy of note that he insists upon the fact hat the system is forced from above on unwilling subordinates, and that it is "wickedness n high places" that we have to fight with. He writes as follows:—

> SIR,—With reference to a letter from W. J. Robertson, Royal Horse Artillery, under the heading, "The Government v. God in India," published in your issue of February 24, and Mr. A. S. Dyer's indictment against he authorities in India under heading, "A Serious Crisis in India," in your issue of March 16, I would ike to make a few remarks.
>
> Like W. J. Robertson, I have never commanded in Bengal, but I have commanded a native regiment in Madras, and I can confirm all that he asserts in reference to the possibility of control or otherwise, by a commanding officer, over the vice regulations promulgated by superior authority. A commanding officer is helpless in the matter. These abominable and demoralising regulations emanate from the Government, and he bazaar licenses are issued without reference to opinions of commanding officers, whichever way the atter may lean. Although I had been for many years n India, I never realised the full enormity of—I may say extent of—the institution, until I was called upon officially and *personally* to aid in it, as follows:—
>
> In 1873 I was Lieut.-Colonel and Wing Commander of a native regiment in the Madras Presidency, and in a station garrisoned by European infantry, artillery, native infantry, and cavalry. One morning I received a demi-official note from the medical officer of the regiment, informing me that a private of the wing had that morning been admitted, suffering by disease caused by immorality, and requesting me, in urgent language, to take immediate measures to have the offending woman hunted up and arrested. This was something new to me; I had only just joined the regiment from long leave, but I wrote to the medical officer to the effect that he must have made a mistake, that I was not a police inspector, and that the duty he wished me to undertake was not one that should be undertaken by a colonel in the army. He sent me back an apologetic note, pointing out that, by a certain new enactment, wing officers (commanders) were enjoined to give the medical officer any assistance in these matters. I called for the document, and was astonished to find that the medical officer was correct. I have no remembrance of the exact wording of the regulation, but I remember its purport, and my surprise and disgust thereat; but I wrote to the medical officer, stating that I should decline in any way to act as police officer to attempt to secure healthy vice for the privates of the regiment. There that matter ended.
>
> A few years after I found myself in another station with European troops, but now I was commanding the regiment, and *ex officio* was a member of the cantonment committee, consisting of commanding officers, presided over by the General commanding; and here my eyes were again further opened to perceive the atrocities of the licensed prostitution laws. Several cases came up, where it was proved that most respectable women had been seized and sent up for examination which was carried out) on false charges of having communicated disease; the said charge having been made because the said woman or women refused to submit herself or themselves to the sensual lust of the accuser; and in no case do I remember a woman getting any redress, or punishment being meted out to the dastardly false accuser. How can such laws be otherwise than brutalising?
>
> Mr. Dyer's general statements can be verified by anyone who has taken the trouble to enquire into the matter, and who is not afraid to open his lips.
>
> It is impossible to conceive a more infernal and hellish state of things than is existing, brought into being by these vile enactments of the Government of India. If the native spirit has not long ago revolted against the brutal tyranny, it is due to the "long-suffering and patience" of the natives, governed by the restraining hand of God. But "his Spirit will not always strive with man," and the day will come, and perhaps is not far distant, when, as in the days of Noah, the judgment will come, and that suddenly. Surely our state is that fully described in the book of the Prophet Jeremiah, chap. v.: "Shall I not visit for these things saith the Lord: and shall not my soul be avenged on such a nation as this?"—Yours faithfully, B.

Let not our efforts be slackened in the slightest until the infamy of State-Licensed Lust is swept away. It is a fact that "the whole creation travaileth and groaneth together in pain until now," "waiting for the revelation of the sons of God."

THE EVANGELICAL TRAINING CLASS, which originated at the Mildmay-avenue Mission-room in 1887, held their second social gathering of members on March 27, at the Cottage Mission, 18, Spencer-road, Stoke Newington, N. The class is quite unsectarian. The members for the most part are engaged during the week at various places, carrying the Gospel message and preaching Christ to many in the common lodging-houses in the East-end of London. Others engage in open-air and other mission work. Young men are cordially invited to attend any Tuesday at 8 p.m.

ALASKA.—The new settlement of the Indians in Alaska is to be called New Metlakahtla. A letter written by Dr. Duncan states that it is bravely under way. Eight hundred of the Indians have crossed in canoes from British Columbia to this point, and the work of clearing the forest is going on. The Alaskan Indians are deeply interested in the new colony, and a number of them have visited it. Dr. Duncan has the plans ready for building a guesthouse to take care of strangers, and he hopes to extend his civilising work to the Indians of his new territory. He also refers to his hope for a grant of land from the American Government, and says that the Governor of Alaska has sent to him a commission of the peace, which makes him an American citizen.

THE VARIORUM TEACHER'S BIBLE.

WHEN, in 1877, Messrs. Eyre & Spottiswoode brought out what was simply styled "The Holy Bible, edited with various renderings and readings from the best authorities," they met a long-felt want, and placed many students of the Scriptures under great obligations to them. Since 1880, however, when "The Variorum Bible," a much more elaborate work, was published, the Queen's Printers have become entitled to a much deeper gratitude. The most serviceable form of this beautiful Bible is known as THE VARIORUM TEACHER'S BIBLE, and, in the worthiest sense, this edition of the Scriptures answers its high and important object.

The Variorum Teacher's Bible may be described in few words. It exhibits, on the same page with the authorised version and marginal references, a large selection of various readings of early manuscripts and authorities, and a collection of alternative renderings of the sacred text by ancient and modern translators and commentators. This information, given in the form of brief footnotes, was brought together and edited by Canons Cheyne and Driver, Rev. R. L. Clarke, Mr. A. Goodwin, and Rev. Dr. Sanday; and scholars who have examined the work are unanimous in praising the editors for their good judgment and careful accuracy. "The Queen's Printers' Aids," by well-known specialists, are bound up with this Bible, and altogether the book is one which teachers and preachers who love to linger over the Word ought to procure and use constantly. Intelligent Bible readers have now little if any excuse for being ignorant of the principal results of critical and philological investigation bearing upon the Scriptures; for this book is a compendium of such information, and answers many other purposes as well. Scholars with large literary resources are glad to have "The Variorum" at hand; and yet no studious person need fear that it is above his understanding. Indeed, it is emphatically a book for plain English readers.

By the Variorum Teacher's Bible the unlearned reader is supplied with independent explanations of thousands of the changes made by the revisers of the English Bible, and thus the book is very instructive as a companion Bible as well as specially useful in itself. For the information of our readers, we append some of the prices:—Ordinary edition, on fine white paper, from 7s. 6d. (cloth), to 26s. (Levant morocco); special edition, on fine thin India paper, from 13s. 6d. (leather) to 26s. (Levant Yapp). There are some good forms of binding at intermediate prices. The book makes an excellent present.

Evangelical Alliance Conferences.

IN the report in last week's issue of Rev. Charles New's address at Mildmay, one sentence in the concluding paragraph contained two clerical errors. The correct form of the sentence is:—"The love once pent *within* Him is now free, and with outstretched arms He entreats the *sinner* to come and welcome."

Some portions of the address of Rev. H. W. Webb-Peploe have caused considerable exercise of mind to some excellent friends of the Evangelical Alliance, which would, we think, be entirely removed by a careful consideration of the context, and a little allowance for haste in delivery. The sentence which, perhaps, has given the greatest uneasiness, and is certainly not happily expressed, is the following:—

> Now, as I read that blessed passage in Rom. v., and many others corresponding to it in purport, I find that the provision of God is complete for the race, and the righteousness of Christ is also complete; God has made such provision that all might be saved if only the Gospel could be made known and be accepted by them, *and all who do not consciously reject it are really placed in a position of acceptance before God.* [At this point the speaker was told that he had only five minutes more, and at once he had to drop the chief threads of his argument.]

We are authorised to say that Mr. Webb-Peploe was specially referring here to the magnificent provision of God to meet the sinner's need stated in Rom. v., and was in this sentence simply paraphrasing the *judicial* provision described in vv. 16—19. If for "a position of acceptance" he had said "a salvable position," it would have been more accurate, and would have expressed, we think, what he wished to convey. He holds strongly that Rom. i. 18 proves clearly that the heathen do sin against light, and are therefore amenable to the judgment of God. He was about to prove this when he was warned that he must close his address in five minutes.

The Book World.

⁂ Publishers will greatly oblige by always marking prices in books which they send us for review.

R.T.S. Biographical Tracts.

AMONG the recent issues of the Biographical Series are Philip Henry and Daniel Wilson. The persecuted Presbyterian and the Indian Bishop, in spite of differences in creed, circumstances, and character, are now together, and it is only meet that these brief sketches should be issued together. Just now, when godly "Churchmen" and godly "Nonconformists" are unitedly lifting the Gospel Standard against errors in doctrine and social impurities, these two lives are very seasonable.

Mr. Pember and Prophecy.

Mr. G. H. Pember's work, ANTICHRIST; BABYLON, AND THE COMING OF THE KINGDOM, has reached a second edition. The writing is always forcible, and those who cannot altogether adopt Mr. Pember's method of interpretation must admit that he brings much information to bear upon the study of prophecy. The first essay presents a fearful picture of modern apostasy and irreligion, of which the dread consummation is indicated in expositions of the Apocalypse, and other portions of Holy Writ. (3s. 6d. *Hodder & Stoughton.*)

Life Thoughts by Dr. Macduff.

RIPPLES IN THE MOONLIGHT. By J. R. Macduff, D.D. 2s. *Nisbet & Co.* As a companion volume to "Ripples in the Twilight," the author has culled from his pulpit addresses and MSS. quite a valuable compilation of pithy, though fragmentary selections, varied both as to topics and mode of treatment. Two shillings is the low price for this volume of 200 pages, whose every ripple is made to shine by elegant phraseology, vivid conceptions, and poetic imagery. The author's proposed recipe for the cure of ennui—to "make life not a being, but a doing," is one which he has evidently himself adopted, as his labours and writings do show. Still there's more to follow; "Ripples in the Starlight" are in due time to appear.

A Tract for the Time.

PRIMROSE DAY: A STORY OF THREE CENTURIES AGO. 2d. *Partridge.* This is a tract "for the present time and for all parties," sent forth "neither in the Conservative nor in the Liberal interest," but designed to point out that "more than three hundred and fifty years have gone by since the 19th of April stood out as a day never to be forgotten in the history of the world, and as one to be held in memory by all who regard liberty of conscience as their inalienable right." Luther had begun the Reformation, and for abiding by the Bible rather than conceding the papal demands many had been martyred, when, on April 19, 1529, those men in Germany who united to risk the worst threats of Rome, and to stand for God's Word and religious freedom, signed the famous "Protest" which gave rise to the name "Protestant." The author of this lively tract asks whether the time has not arrived for another "Protest." He refers, among other things, to the fact that the Pope is recognised and diplomatically approached by England, and calls upon free citizens to guard their heritage of liberty by keeping the coming "Primrose Day" in its important association with the glorious Reformation.

MISCELLANEOUS.

PSALMS AND CANTICLES, pointed for chanting, and set to appropriate chants. 1s. *Wesleyan Methodist Book Room.* This book has been prepared for use in Methodist congregations, and it is sure to prove popular.

THE KEEPER AND THE KEPT. By George Clarke. 6d. *Marshall Brothers.* A little book setting forth many of the promises of God to preserve in all circumstances those who put their trust in Him. There are, doubtless, many persons to whom these simple but earnest pages will prove helpful.

NEW OUTLINES OF SERMONS ON THE OLD TESTAMENT. Hitherto unpublished. 6s. *Hodder & Stoughton.* These eighty outlines of Old Testament subjects will, no doubt, be a great help to busy ministers. The index of subjects, and another of texts, are also useful. The preachers are of all schools—*e.g.*, Canon Liddon, Baldwin Brown, Greenhough, and Stanley. We think that for the guidance of young ministers names should be attached to the outlines.

SELL'S DICTIONARY OF THE WORLD'S PRESS (167, *Fleet-street*) becomes larger year by year. The issue for 1888 contains 1300 pages of articles, lists, and advertisements, all interesting to newspaper workers, and calculated to be useful to business people in general. The claim that this is the largest book ever published at 2s. is undoubtedly true.

NELLA; OR, NOT MY OWN. By J. Goldsmith Cooper. 3s. 6d. *Elliot Stock.* A story for girls, showing how one who was intensely hostile to religion was effectually won to the Saviour through the patient forbearance and loving influence of a Christian school-fellow. It is evidently written by one who knows the secret and the unfading joy of consecration, and who herein sees the path of safety for girls amid the perils of school life.

GREAT TRUTHS IN HUMBLE POEMS. By Robert Morgan. 9d. *Hebrew Christian Printing Press, Hackney-road, E.* The modest title and preface of this little book disarm severe criticism. Though the poetry, both in form and rhythm, may not satisfy critical minds and ears, it contains what more polished verses too often lack, true piety. Every one of these pieces seems the outpouring of a changed heart in praise, exhortation, or prayer.

SPIRITUAL DECLINE IN THE CHURCH OF GOD. By Alfred Hill. 1s. 6d. This is a reprint of an address which was delivered in January last at the Clifton-road Church Institute, Brighton. It contains some plain counsels for pulpit and pew alike. Spiritually minded readers will pray that God may bless the solemn words of warning here uttered against the inevitable result of righteousness having fellowship with unrighteousness, of communion between the Church and the world. (*E. Stock.*)

THOUGHTS FOR CHURCH SEASONS. By Rev. Daniel Moore, M.A. 5s. *Nisbet.* These "thoughts" are good; they are contained in a series of short papers arranged for Church seasons in the order of the Book of Common Prayer. Invalids and others who desire to combine sacred meditation with prescribed daily devotion, will greatly value the book if they appreciate truly spiritual monitions; while to those Christians who have little regard for times and seasons, these papers will prove profitable in proportion as their highly spiritual teachings are spiritually discerned. 5s.

GLIMPSES OF GEORGE FOX AND HIS FRIENDS. By Jane Budge. 3s. 6d. *Partridge & Co.* Though clearly written by one of themselves, this is an interesting and tolerably fair account of the Rise, History, and Leaders of the Friends. The bulk of the book naturally deals with George Fox and Penn. Interesting chapters are, however, added on Edmundson's work in Ireland, and Barclay's labours in Scotland. The last chapter on the teaching of the early Friends gives concisely their views on Oaths, Warfare, Tithes, the ministry, the inward light, and the sacraments. The engravings are very well executed.

A GREEK TESTAMENT PRIMER. By Rev. Edward Miller, M.A., rector of Bucknell. This excellent introduction to the Greek of the New Testament is one of the famous Clarendon Press Series. There was quite room for such a book, and it is to be hoped that many will avail themselves of its trustworthy guidance to an acquaintance with the inspired original of the Covenant of Grace. The plan leaves nothing to be desired: there is an easy grammar, followed by a graduated reading-book made up of expressions and passages from the Greek Testament. Students who have not had the advantage of a classical education, may confidently begin Greek with this book. (3s. 6d. *Henry Frowde.*)

EVERLASTING LOVE. 5s. *Hawkins.* This is a collection of poems by Cecilia Havergal, Rev. J. Denham Smith, and others. No more glorious theme could be selected for songs of praise, and the breathings of the soul here set forth contain precious thoughts which will doubtless prove a blessing to many. Each page is beautifully embellished with floweret and landscape, which form a fitting frame-work for these inspiring thought pictures.—CROWNING BLESSINGS AND UNTOLD MERCIES (1s. each), and GRACE AND GLORY, REFUGE AND STRENGTH, and THE SHIELD OF SALVATION (6d. each) are also collections of poems by various writers in smaller and cheaper form than the above, in ornamental paper covers. Each adds its quota of comfort and cheer to the reader.

APRIL MAGAZINES.

SCRIBNER'S MAGAZINE

is one of special interest. "The Campaign of Waterloo" is continued by John C. Ropes, and Dr. Henry M. Field, of *The New York Evangelist*, contributes a bright description of the Gibraltar "Rock." The illustrations throughout are clear and good. (1s. *Warne & Co.*)

WOMAN'S WORK.

It is very interesting to find one of our Queen s daughters using her high position and laying herself out so assiduously as does the Princess Christian for ameliorating the condition of the sick and the poor. In the current issue of *The Woman's World* there is a sensible and hearty paper from the pen of Her Royal Highness on "Nursing as a profession for women." The same magazine has a sketch of another royal lady, "Carmen Sylva," the poet queen of Roumania. "The children of a great city," by Mrs. Frances Jeune," is a paper well fitted to touch the sympathies of all classes of readers.

BIOGRAPHY IN THE MAGAZINES.

The popular element of biography is strong in the April magazines. In *The Sunday Magazine* Rev. E. J. Hardy recounts the salient points in the now well-known story of General Gordon's career, and classes him as one of the martyrs of the nineteenth century. In *Good Words* Charles Dickens finds a capable and appreciative Boswell in Mr. Andrew Lang. *The Sunday at Home* has two excellent sketches of this description—one giving an interesting glimpse into the lives of the present Bishop of Derry and his wife, the other, by J. Ewing Ritchie, embalming the memory of the late Vicar of Kirkbraddon, Isle of Man. The special commissioner of *The Quiver* follows up his sketch of Mr. Aitken by reporting this month an interview with Dr. Fairbairn, of Mansfield College, Oxford. The splendid history of the late President Lincoln's life work in the attractive pages of *The Century* reaches in its current instalment the breaking out of the Civil War between North and South, when the characteristic virtues of Lincoln were put so severely to the test. The same magazine has a critical analysis of the writings of Mr. R. L. Stevenson, by a brother *littérateur*, Mr. Henry James. Somewhat in the same line is the brief narrative by Rev. F. Hastings of his visit t "Ruskin's Forge," which, being interpreted, means the publishing establishment at Orpington, Kent, of Mr. Allen, who prepares for the book market the works of the famous art critic and political economist.

Two important pamphlets against drink and drunkenness have been issued in Russia by Dr. P. S. Alexeef, a Russian physician.

THE GOSPEL OF THE UNVEILED FACE. A sermon b Rev. A. G. Brown. 1d. This is a powerful discourse o 2 Cor. iii. 13—18 (R.V.), urging the power of the simpl Gospel of Christ, without any human adornment or vei to hide the face of the Lord.

Mr. John Kensit sends us BABYLON IN ST. PAUL'S an THE CRUCIFIX AT ST. PAUL'S, two penny tracts; als pamphlets entitled THE ARTICLES OF RELIGION OF TH CHURCH, by Rev. J. E. Sampson, and THE OLD RELIGIO IN ENGLAND, by George Cullwick.

The April issue of *Toilers of the Deep* is an especiall interesting Number, in its detailed reference to the con templated action of the Mission to Deep Sea Fishermer in substituting perfectly equipped Cruising Hospital for the mere Dispensary Ship hitherto in use.

PRAISE: MEDITATIONS IN THE ONE HUNDRED AND THIR PSALM. By Mark Guy Pearse. This book is already i its ninth thousand. It displays that beauty and patho of expression and teaching which characterise it author's other writings. Let it have many readers, fo it is calculated to prove a great blessing to God's childrer (1s. *T. Woolmer.*)

Mr. J. W. Moodie, "the Soldier Evangelist," has pro pared a brief autobiographical sketch—"A Soldier's Lif and Experience in the British Army." It is publishe (price 2d.) by *Mr. A. Guthrie, Ardrossan, N.B.*; any profit that may accrue will be devoted towards the expense c a mission to the Mediterranean garrisons.

In a little book, entitled THE HEALTH OF CHILDRE Dr. Angel Money, Assistant Physician to the Hospita for Sick Children, and to University College Hospita has brought together the chief facts governing th healthy growth of the infant child. The book is genuine contribution to preventive medicine, and mos mothers and nurses would be profited by perusing i (6d. *H. L. Lewis*, 136, *Gower-street, W.C.*)

HORNER'S PENNY STORIES FOR THE PEOPLE. This effor to supply wholesome literature at a cheap rate proving an eminent success. Among the latest issue are: "Promoted: a Story of the Zulu War," "The Sla Chase," "Charlie Coulson, the Drummer Boy," "Mario Mandeville," and "The Californian Nugget: a Tale c the Far West." The stories are well written, the subjec matter is excellent, and sound Gospel teaching pervade them. They should be circulated in their thousand (*W. B. Horner & Son*, 27, *Paternoster-square, E.C.*)

BOOKS RECEIVED.

Mr. P. Lindley, 123, *Fleet-street, E.C.* English ar French Cookery, by A. H. Wall. (1s. The Housekeep Series, Vol. I.)

Mr. H. K. Lewis, 136, *Gower-street, W.C.* Inebriety: i Etiology, Pathology, Treatment, and Jurisprudence, Norman Kerr, M.D., F.L.S.

Messrs. Macniven & Wallace, 138, *Princes-street, Edi burgh*:—Personal Reminiscences and Biographic sketches, by the late Rev. James Dodds, Dunba Second Edition.

otes on Daily Readings.

SUNDAY, APRIL 8.——HABAKKUK III.

.—*Upon Shigionoth.*—The plural form of the d 'Shiggaion,' which only occurs in the title he seventh Psalm. Hengstenberg takes it mean, "upon transgressions," and as the ject of this chapter is the Lord coming in gment, this would seem a suitable meaning.

.—*God came from Teman, &c.*—Better in V. margin "cometh," and similarly to the l of ver. 15. "The Hebrew is rendered meth' by most interpreters, ancient and dern. The prophet speaks of an impending nifestation. Teman is the southern, Paran eastern, district of Edom."—*S.C.* Hence, . lxiii. is parallel, and the Lord's judgment the professing Church at his second coming uld seem to be the subject of this chapter.

1.—*The sun and moon stood still...at the ht of thine arrows they went.*—If Josh. x. 12 referred to, it is as a parallel case of nature ing way when God rises to judgment. Vent" seems to refer to the sun and moon C.), "they turned and hid themselves." See v. vi. 12.

13.—*Thou wentest forth for the salvation of people.*—This is the great end and object of Lord's second coming. See Ps. lxxvi. 9: When God arises to judgment (it is) to save the meek of the earth." *The head out of the use of the wicked* points to Antichrist. Ps. 6 is a parallel.

17.—*Although the fig tree shall not blossom,* .—The prophet who has taught (ii. 4) that he just by faith shall live" now illustrates his own person what faith is. 2 Sam. xxiii. 5.

19.—*He maketh my feet like hinds' feet.*—The acious grasp with which the hind (or antelope) sps the rocks, over which it lightly passes in ng up to its "high places," is an apt emblem aith grasping the promises, and so mounting to "those things that are above" (Col. iii. 1).

MONDAY, APRIL 9.——ZEPHANIAH I.

'Zephaniah means 'he whom Jehovah les.' See Ps. xxvii. 5. He traces his cestry back to 'Hizkiah,' the same name Hebrew as the King Hezekiah. Therefore, s thought probable by many that the prophet s of royal descent."—*S.C.* Keil assigns the ter half of Josiah's reign as his time of prosying, after the reformation which took ce in his eighteenth year (2 Chron. xxxiv. 8). ing the last of the prophets before the Captiy, he sums up much that has gone before, d is peculiarly comprehensive. "If one shes a brief compendium of all the prophets, him read Zephaniah."—*Bucer.*

2.—*I will utterly consume all things from off land.*—Better (R.V.), "from off the face of ground." "The prophet's language is like at of Gen. vi. 7. Each of God's judgments is oreshadowing of that which is final."—*S.C.*

5.—*That swear by Malcham, i.e.,* their king, al.

7.—*The Lord hath prepared a sacrifice.*—e Isa. xxxiv. 6. "The sacrifice is the guilty wish people."—*S.C.* "Those who are invited the sacrificial meal are the nations which has consecrated to war that they may conme Jacob."—*Keil.*

8.—*The king's children.*—"Possibly the sons King Zedekiah (2 Kings xxv. 7)."—*S.C.*

9.—*Those that leap on the threshold.*—"Unrupulous retainers of the rich and powerful, o violently invaded the dwellings of such as uld not resist."—*S.C.*

12.—*The Lord will not do good, neither will do evil.*—They attribute to the Lord that difference which they feel as to Him.

TUESDAY, APRIL 10.——ZEPHANIAH II.

1.—*O nation not desired.*—"O nation that th no shame."—*R.V.* Others prefer, "O tion not desiring," *i.e.*, without longings. They were satisfied with themselves and with eir condition."—*S.C.*

2.—*Before the decree bring forth.*—The "deee" is the same word used Micah vii. 11 of e law. That which the law brings forth is judicial wrath against sin. "The law worketh wrath" (Rom. iv. 15). *The day pass as the chaff.*—Apparently the day of grace. See Ps. xcv. 7, 2 Cor. vi. 2.

3.—*All ye meek of the earth.*—The meek are those who take the sinner's place, and trust in the sinner's Saviour. *Which have wrought his judgment.*—"Submitting themselves to the word of God, they had done and were doing the judgment of God, judging themselves that they be not judged."—*Pusey.* To accept Christ and the substitutional judgment on sin which God caused to fall upon Him is to "do his judgment."

4—15.—"In these verses the prophet adds fresh motives for repentance. He unfolds the punishment that was hanging over the enemies of Israel on the west (4—7), on the east (8—11), on the south (12), and on the north (13—15). If the heathen were punished for their transgessions, what did the people of God deserve? See iii. 6, 7."—*S.C.*

15.—*That said in her heart, I am, and there is none beside me.*—"A similar phrase is used in Isaiah by God Himself (xlv. 5, 6, 18, 22). It would seem to be implied that Nineveh deified herself."—*S.C.* We have seen in Nahum that Nineveh foreshadows Babylon the Great of Rev. xviii. where much self-glorification takes place.

WEDNESDAY, APRIL 11.——ZEPHANIAH III.

"From 1—7 the prophet sharply rebukes Jerusalem for her grievous sins."—*S.C.*

3.—*They gnaw not the bones till the morrow.*—Generally now taken as R.V., "they leave nothing till the morrow." "Insatiable as wolves which leave not a bone till the morning."—*Keil.*

5.—*The just Lord is in the midst of her.*—A striking contrast between Him who dwelt in Zion and his surroundings. The God of Israel was also the God of the whole earth, and therefore his judgments on the nations around should have affected Israel, but they did not.

9.—*Then will I turn to the people a pure language.*—"It should be plural 'peoples' (so R.V.)."—*S.C.* "God turns to the nations a pure lip, by purifying their sinful lips (see Isa. vi. 7) *i.e.*, He converts them that they may call upon Him."—*Keil.*

11.—*Thou shalt no more be haughty because of my holy mountain.*—This refers to Jewish pride on account of their privileges.

12.—*I will also leave in the midst of thee.*—From the verb "leave" is formed the word "remnant" of the next verse. The "poor and afflicted" are contrasted with the proud and haughty of the previous verse. They trust not in Church privileges ("my holy mountain"), but in "the name of the Lord."

13.—*Neither shall a deceitful tongue be found in their mouth.*—Rev. xiv. 5 (R.V.): "Neither in their mouth was found no lie: they are without blemish." They claim to be before God what the sacrificial Lamb in whom they trust is for them: and God allows their plea: "as He is so are we in this world" (1 John iv. 17.)

15.—*The King of Israel...is in the midst of thee.*—This is at his second coming, but not till then. What follows refers to that time.

17.—*He will rest in his love.*—Lit. "He will be silent in his love." Contrast this description of his love to his people with what He will be to the world: "Our God shall come, and shall not keep silence" (Ps. l. 3).

19.—*I will save her that halteth, and gather her that was driven out.*—See Micah iv. 6—7, where, as here, the earthly Israel is meant, then to be saved for earthly blessing.

THURSDAY, APRIL 12.——HAGGAI I.

We now skip a period of about 100 years, from about B.C. 620, when Zephaniah prophesied, till B.C. 520, the time of Haggai. In the meantime the seventy years captivity had fallen upon Judah, and, after the capture of Babylon by Cyrus, a feeble remnant (about 50,000, as compared with 600,000 who left Egypt) had been permitted to return to their own land.

1.—*In the second year of Darius the king.*—"This can be none other than Darius Hystaspes, whose second year was B.C. 520. Sixteen years had therefore elapsed since the foundation of the house of the Lord had been laid. See Ezra iii. 11."—*S.C.*

2.—*The time is not come.*—The result of the success of their adversaries in weakening them (Ezra iv. 4) is here apparent.

9.—*Ye run every man unto his own house.*—It was so also in St. Paul's days. "All men seek their own, not the things which are Jesus Christ's" (Phil. ii. 21).

13.—*I am with you, saith the Lord.*—This, "the Lord's message," which "the Lord's messenger" spake, was to those who "obeyed the voice of the Lord their God" (12). See a similar connection between obedience and the Lord's presence, Matt. xxviii. 20.

14.—*The Lord stirred up the spirit of...all the remnant of the people; and they came and did work in the house of the Lord.*—Even their obedience, however, like that of the Philippians (ii. 12), was the result of God working in them "both to will and to do of his good pleasure."

FRIDAY, APRIL 13.——HAGGAI II.

7.—*I will shake all nations, and the desire of all nations shall come.*—"A figurative description of convulsions among the heathen kingdoms of the earth. It has been usual to regard this verse as a direct prediction of our Lord's visit to the temple, and to identify 'the desire of all nations' with Him of whom Jacob foretold, 'unto Him shall the gathering of the peoples be.' This view is sustained by reference to Micah v. 4; Mal. iii. 1, and Heb. xii. 26, 27."—*S.C.*, which, however, prefers the view held by most modern critics, that "the desire of all nations" should be rendered "the desirable things of all nations" (R.V.), and refers to the silver and gold of ver. 8! Pusey exposes the unsatisfactory nature of such an explanation, and ably maintains the reference to Christ. "The words can only mean this, the central longing of all nations. He whom they longed for, either through the knowledge of Him spread by the Jews in their dispersion, or mutely by the aching craving of the human heart longing for the restoration from its decay."—*Pusey.*

8.—*The silver is mine, and the gold is mine.*—As though He would say, I need no such things to adorn my Temple, for all silver and gold is mine (comp. Ps. l. 9, 10), the latter glory of this house (through Christ's presence) shall be greater than the former with all its silver and gold.

23.—*In that day will I take thee, O Zerubbabel.*—The promise is to David's seed, of which Zerubbabel was then the representative. R. Isaac, a Jewish writer, says, "This is said without doubt of the Messiah, the Expected."

SATURDAY, APRIL 14.——ZECHARIAH I.

Zechariah's first prophecy was delivered two months after Haggai. After an introductory appeal (i. 1—16) to his countrymen to turn from their evil ways, he records a series of eight prophetic visions (i. 7—vi. 8) seen in one night, that of the 24th day of the 11th month, in the second year of Darius.

8.—*Behold a man riding upon a red horse.*—"Described (10) as the man that stood among the myrtle trees, in (12) as the Angel of Jehovah.—*S.C. He stood among the myrtle trees that were in the bottom.*—The myrtle grove in the lowly position symbolises "the land dear and lovely in the estimation of Jehovah, and the deep degradation into which the land and people of God had fallen at the time."—*Keil.* There is a great diversity of opinion as to the significance of the colour of the horses, though about two there is no dispute. "Red," the colour of blood, points to war (Rev. vi. 4), and "white" to victory (Rev. vi. 2). "Speckled" (rendered "sorrel," R.V.) denotes a "starling kind of grey ('ashen grey.'—*Pusey*) corresponding to 'pale' (Rev. vi. 8)."—*Keil.* Jerome, Cyril, and others regard the three horses as denoting the three great Gentile powers, whom Israel must yet serve, Babylon having passed.

18.—*Behold four horns.*—The second vision of the four horns and four smiths (R.V., better than "carpenters," A.V.) presents the Gentile domination in its four-fold entirety, in order to show their final destruction, because "they lifted up their horn (mark the singular) over the land of Judah to scatter it."

Y.M.C.A. Bible Lessons.

OUTLIRES PREPARED BY HENRY THORNE.

Sunday Afternoon, April 15.

The Syrophœnician Woman.—Mark vii. 24—30.

We have in these verses an account of the visit of our Lord to the coasts of Tyre and Sidon, and of his interview with the Syrophœnician women. A fuller account of the same events is recorded in Matt. xv. 21—28. We shall keep in view the records of both the Evangelists in the lesson for to-day. Note that we have

(1) An Interesting Journey.—In the visit to the coasts of Tyre and Sidon, our Lord: (*a*) *Went out of his ordinary way* (Matt. xv. 24).—His mission was to the Jews, but his heart went after everybody (see "other sheep," John x. 16). (*b*) *Sought to maintain privacy* (Mark vii. 24).—Prejudice would have been created amongst the Jews had they known of this visit to the Gentiles. All was done that could be done to prevent this. Note here "the spirit of wisdom" (Isa. xi. 2), and see how such a spirit was to be cultivated by the disciples (Matt. x. 16). (*c*) *Showed regard for a despised and degraded people.*—Great commercial prosperity appears to have been enjoyed by the people of this region, and they were surrounded by the charms of beautiful scenery—Phœnicia was on the Mediterranean coast, and Sidon was on a narrow strip of land between Mount Lebanon and the sea; yet sin abounded. The inhabitants were given to idolatry, and in an earlier time they harassed and despoiled the children of Israel (Ezek. xxviii. 22—26). The most sinful and degraded were the objects of our Lord's pity and regard (compare "Nazareth," Luke iv. 16, and "a sinner," Luke vii. 27, xviii. 13, xix. 7). (*d*) *Anticipated the days of the Gentiles.*—See the blessing of the Gentiles foreshadowed in the predictions of Isaiah (Isa. xlii. 6), and of Simeon (Luke ii. 32), in the command of Jesus (Mark xvi. 15), and in the vision of Peter (Acts xi. 4—18). (*e*) *Found his fame had preceded Him.*—"He could not be hid." His fame was originated by his acts. How well it is to be known for the good that we have done! Compare Ps. lxxvi. 1, and Mal. i. 11.

(2) An Earnest Suppliant (Mark vii. 25, 26).—Note that she was a *woman*, "the weaker vessel" (1 Pet. iii. 7), but full of strong faith. *A mother.*—The maternal instinct is at its best when it leads to the feet of Christ (Matt. xix. 13). *A Gentile.*—The least in privilege are sometimes the greatest in faith (see Samaritan, Luke xvii. 16; and Centurion, Luke vii. 9). *In trouble.*—Affliction is a benediction when it leads to Jesus (Ps. cxix. 67). *One who had heard of Jesus.*—If we would bring souls to Christ, we must let people know about Him (Rom. x. 17). *Of a humble spirit.*—"At his feet." "The place of pardon (Luke vii. 38), of healing (Luke xvii. 16), of rest (Luke viii. 35), of teaching (Luke x. 39), of comfort (John xi. 32), of worship (Matt. xxviii. 9)" *Possessed of mighty faith.*—Believed that the power of Christ was more than a match for the power of the devil.

(3) A Strange Rebuff (ver. 27).—Dr. Maclear points out three stages of this woman's trial: (1) *Silence* (Matt. xv. 23); (2) *Refusal* (Matt. xv. 24); and (3) *Reproach* (Matt. xv. 26). Behind the apparent sternness there was certainly a purpose of love. For other trials of faith see the storm at sea (Luke viii. 23—25), and the death of the ruler's daughter (Mark v. 35). The Jews regarded the Gentiles as dogs, and the woman probably knew this.

(4) A Humble Plea.—The suppliant did not question the truth of the Lord's word: ("Truth, Lord," Matt. xv. 17). Nothing is ever gained by such questioning (John iii. 33). She turned the seeming rebuff into an argument for the granting of her plea. If the land of Israel was the Master's table she felt she was at the edge of it.

(5) A Triumphant Issue.—The faith of the woman became a channel of blessing to the child. Faith defeats the devil (Eph. vi. 16), blesses human beings (James v. 15), and wins the favour of Christ (Matt. xv. 28).

THE PRINCESS AND THE POOR CHILDREN.—Princess Christian gave her last winter dinner to the poor children of the town in the Windsor Guildhall last week, when nearly 200 boys and girls were entertained. Upwards of 4500 children and 643 men have been provided with dinners since Christmas, and coals and blankets have also been distributed from the Princess's fund.

International S. S. Lesson.

Sunday Afternoon, April 15.

CHRISTIAN WATCHFULNESS.

Matt. xxiv. 42—51. Golden Text: Mark xiii. 37.

These words were uttered by our Lord on the last day of his public ministry. He had just given in the Temple his last public warning: see last lesson. He is now alone with his disciples, walking, probably, up the slope of Olivet, discoursing on the judgments coming on the beloved city now in full view. He is also telling them of his second coming. It is at the end of all this that He turns his discourse to practical account, and begins this exhortation: "Watch therefore," &c.

The New Testament is full of exhortations to watchfulness, no doubt because it is *natural* to us to sleep in respect of all things spiritual. It requires constant effort and grace to keep awake. Also, because all depends on our keeping ourselves alive to our Master's interests and future coming. See Matt. xxv. 13, xxvi. 38, 40, 41; Mark xiii. 34—37; Luke xii. 37, xxi. 36; Acts xx. 31; 1 Cor. xvi. 13; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 6; 2 Tim. iv. 5; 1 Pet. iv. 7; Rev. xvi. 15.

Watching means working, *i.e.*, making ready, and so being ready. The servant who leaves his work to watch idly at the gate for his lord's return does not truly watch. The real watcher does his best to have all ready in case his lord should come soon and suddenly. So those who love Jesus are here taught to be faithful always, because He may come at any time. Our Lord teaches this lesson in three illustrations:—

(1) *The householder watching against midnight robbers.*—They give no warning. They rather aim to find him sleeping. So the owner must watch through the whole night. It is thus with Christ's people. They must be always watching, always ready, "for in such an hour as ye think not the Son of Man cometh."

(2) *A faithful servant left in charge by an absent lord, whose coming he constantly expects.*—The servant is trusted—left in charge of the entire household. He is *faithful*, *i.e.*, trustworthy—will work ever so hard, and suffer anything rather than abuse his trust. Does everything with a view to his lord's will and his lord's return. Teachers might do well to speak strongly about faithfulness to trust. How shameful to abuse confidence, and how noble to be simply faithful at any cost. Show that every Christian is a steward in trust—in trust with every possession, but especially with the Gospel. Are we keeping the Lord and his coming in view?

Note the *Reward of Faithfulness:* made "ruler over all his goods," *i.e*, not his house merely, but his entire estate. Faithful in little, he is entrusted with more. This is God's way always.

(3) *An unfaithful servant left in post of great responsibility.*—He is but a hireling—no real love for master, and no true honour. Wants to have a good time for himself. He makes up his mind that his lord will be long in coming, abuses his trust in every way, thinking he will have plenty of time to set all right before his lord comes home. See how unfaithfulness to his lord leads to injustice towards fellow-servants.

Note the *Reward of Unfaithfulness:* His doom is sudden, terrible, and without hope. "*Cut him asunder.*" "Weeping and gnashing of teeth." These are fearful words!

ILLUSTRATIONS.

(1) *Getting ready.*—"Mother," said a child, "teacher tells me that this world is only a place in which God lets us live a little while, that we may prepare for a better world; but, mother, I do not see anybody preparing. I see you preparing to go into the country, and Aunt Eliza preparing to come here; but I do not see anyone preparing to go to heaven. If everybody wants to go there, *why don't they try to get ready?*"

(2) *Always ready.*—"John Wesley was once asked, 'Suppose you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?' 'How, Madam? Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five to-morrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the Societies in the evening. I should then go to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory.'"

(3) *Found unready.*—A friend of the writer these notes told him how his sister was awakened great earnestness in the following way:—S dreamt one night that she heard a voice saying her very distinctly and solemnly, "Mary, get and do your work." She knew she ought to; bu being self-willed and unwilling, she refused. Pr sently the voice spoke again, "Mary, get up and your work." She refused a second time. St again the voice spoke the same words. This ti she refused; but with hesitation which grew alarm. Then she sprang up, went to the door begin her neglected task, when, lo! she beheld t heavens all ablaze with a terrible splendour—t brightness of the Lord coming with his saints power and great glory. The awful thought th she was now too late filled her with horror. Up that she awoke, glad to find it was but a drea but determined that, by God's grace, she wou escape the reality of which her dream was an ill tration and a warning.

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PROSPERITY or PAUPERISM?

These are alternatives full of meaning to Chr tian workers and philanthropists. The Earl Meath, who, as Lord Brabazon, was well known a nobleman taking a lively interest in social proble has recently brought them prominently un notice by editing a collection of articles written himself and others at various times on physic industrial, and technical training as related to public well-being. Lord Meath is of opinion t many of our social evils would be in a great m sure removed if an improvement were effected our national system of education, and many servers are in agreement with him on this po His lordship's book "Prosperity or Pauperism (5s. *Longmans*) will doubtless do something help in the formation of a public opinion wh shall insist upon legislative and other alteration the direction desired, in order that, to use his words, "our young men and maidens may start life with healthy bodies, with a knowledge things as well as of books, with the power of us their hands as well as their heads, and of mak the most of small resources."

Many of the essays and papers in the book un notice emphasise the importance of physical tr ing for the young, and the subject is one which certainly receive in the future much more at tion than has been given to it in the past. Sug tions are thrown out to School Board authori as to the manner in which the health of city-l children may be improved. Not only is bo exercise warmly commended, but the use of p grounds, open spaces, and other appointments the promotion of physical development is urge length. Combined with alterations in the Educa Code, these will, it is thought, "bring up a gen tion of English men and women physically cap of bearing the burden of the high civilisation extended empire they have inherited from t forefathers."

The training of destitute children, the need trade schools, and technical education are d with by many pens in various ways; but non the articles is more practically valuable than on the "Slöjd" system of Scandinavia. Mea "cunning," "clever," "handy" (compare the Eng "*sleight* of hand"), this word denotes diffe kinds of hand-work in wood, metals, or fabric pursued in educational institutions, and it may day be received into our tongue in the form "Slo The system has been adopted in France, Germ and other countries. In Sweden alone wood-s which consists mainly of carpentering, is pract in no fewer than 800 national schools, has been troduced into secondary schools for boys, an being adopted in the upper schools for girls. claimed for the system that it implants in young respect for work in general, promotes tivity, attention, and perseverance, trains to a s of form and accuracy, and assists in physical velopment. The work, moreover, is usefu itself, and the process is profitable from a d plinary point of view. The wide adoption of slöjd system will unquestionably tend to the ge good, and no apology is needed for bring'n under the notice of Christian workers.

CROYDON Y.M.C.A.—The Mayor of the (Mr. J. W. Hobbs) presided a few days ago the annual meeting of members. The va agencies in connection with the Association last year carried on with much satisfaction. number of new members added was 20, the nu of associates being 55. The total membersh 154, and associates 107.

Among the Churches.

CHURCH OF ENGLAND.

A Church Congress is to be held in Sydney, New South Wales, in April, 1889.

Mrs. Fraser, widow of the Bishop, has had erected in anchester Cathedral a Memorial Chapel to her usband.

The Bishop of London has licensed Rev. Edward avidson as minister of the French Protestant Church, loomsbury-street.

Parliament is to be asked to authorise the Ecclesiastical Commissioners to make agrant of £10,000 towards he restoration and repair of Westminster Abbey.

Rev. Canon J. J. Pulleine, rector of Kirkby Wiska, ear Thirsk, has been appointed suffragan-bishop of the iocese of Ripon. He will take his title from Penrith.

The Archbishop of Canterbury will receive the bishops ttending the Lambeth—hitherto known as the Pan-nglican—Conference at Canterbury Cathedral on June), and will deliver an address of welcome.

The Church Missionary Gleaner, for April, pleads for ffers of "picked men for important posts in Africa and ndia, and for extension of those and other fields; also or ladies for East Africa, Palestine, and Japan."

Letters have lately been received from Rev. J. S. ollins, the first missionary sent out from Dublin niversity, who went to China last autumn. He is reatly pleased with the prospects of his work in the heological College, Fuh-Kien, which has been opened or native pastors and catechists.

The Bishop of London has been called upon from more than one quarter to revoke the license of Rev. A. M. Dale, curate of Chiswick, and inhibit him from reaching in the diocese, he having been received into he Church of Rome. The Bishop has replied that the matter is under his "serious consideration."

PRESBYTERIAN.

Principal Rainy, of Edinburgh, will publish soon a manifesto on the relation of creeds to denominational union.

The system of seat-rents in United Presbyterian Churches is gradually being dispensed with in many of hem, and dependence exclusively placed on church-loor collections for the support of ordinances.

The native Christians of Efaté, New Hebrides, in eturn for kindness shown to them in times of trial by he Christians of Victoria, have sent to the Foreign Mission Committee in Melbourne a present of 1200 lbs. of the finest arrowroot, prepared by themselves. A still larger quantity was forwarded to pay for the printing and binding of the New Testament in the Efatése anguage.

Rev. Dr. Simpson, first pastor of the Presbyterian Church of England, Greenhill, Derby, lately severed his connection with the congregation, over whom he has presided with so much earnestness, ability, and devotion, for the last twenty-two and a half years. Dr. Simpson has relinquished his important trust owing to ill-health, and he leaves Derby with the respect and esteem of all classes of citizens.

SALVATION ARMY.

A friend has offered to support an official at Alexandria, if one can be sent.

Four hundred have sought salvation at the penitent form, in Christiania, Norway, in three weeks.

Mrs. Cooke, of the London Slum Work, appeals for more helpers to visit the slums, and tell their sin and poverty-stricken inhabitants of the Saviour's love.

The lieutenant of the corps at Lyons, France, writes: "God is with us. The corps has never been in such a good state as these last months; showers of blessing are falling on us, and on all around us."

Under the command of General Booth the Army commenced an Easter campaign at Ramsgate on Good Friday. There were contingents from all parts, a band from London, and another from Folkestone.

Nine of the soldiers who have been imprisoned at Torquay received a warm welcome on their release at a special meeting in the Royal Public Hall, Torquay. Six others were released on Thursday last week.

Meetings are now held in the prison at Kimberley, South Africa, with the consent of the authorities. At the last meeting reported, three convicts came forward, knelt in the ring, and professed to find pardon and peace.

Staff Capt. Osborn reports that with two other officers he went to attack a new town in Norway called Drammen. The meeting on the first night lasted four hours, and forty-five persons professed conversion. There were thirty more penitents the second night.

At the Grecian Theatre on Good Friday, meetings were held all day by the Chief of Staff, assisted by a large number of officers. In the evening seventy persons came forward to the penitent form and sought salvation in the presence of an audience of three thousand people.

At Beeston, in the Nottingham district, "during the nine months the corps has been opened many of the worst and vilest have been rescued from the ranks of sin." At New Lenton, where operations have recently commenced, "there is every prospect of a grand work being done."

The continued infringement of the Sunday Processions clause in the Torquay Harbour Act by Salvationists was under discussion of the local board last week. In giving instructions for proceedings to be taken against three men fo participating in a march through the streets Sunday week, the Board intimated that the clause would be strictly enforced in future. A memorial signed by a large number of leading residents supporting the action of the Board was received, as well as one against, sent in by the local Wesleyans.

SOCIETY OF FRIENDS.

J. Ernest Grubb has been very acceptably visiting Friends in West Cornwall and Exeter, and spending the Sabbath in Redruth.

Deeply interesting correspondence recently going on in *The Intelligencer and Journal*, of Philadelphia, on "A Plea for Unity," and "Is Re-union of Friends Possible," is very hopeful.

The Cardiff Adult School grows and spreads. On "Good Friday," after 160 had taken tea together, a most interesting meeting was held; a week's mission previously concluded, addressed chiefly by Agnes Thompson, of Barnard Castle, doubtless increased the interest felt.

METHODIST.

Special services at Camborne, conducted by Rev. Thomas Cook, have resulted in a very gracious revival, upwards of one thousand persons having professed to decide for Christ.

Mr. John Champness has concluded a special mission at St. Helens, which has been greatly blessed. Nearly two hundred persons have professed to find peace in Christ during the mission.

A unique convention took place at Bolton last week, in which all the Methodist bodies of the district took part. The ministers and delegated laymen of each section contributed papers or delivered addresses. The largest Wesleyan chapel in the town was crowded at the three meetings held during the day. The idea originated with the Wesleyans, and was heartily taken up by the other bodies.

BAPTIST.

The Baptist Magazine for April contains a portrait and biographical sketch of Dr. Clifford, President-elect of the Baptist Union.

Rev. C. H. Spurgeon preached at the new Baptist Chapel erected at Wallington, Surrey, on Easter Tuesday at 3 p.m., the occasion being one of the opening services. The building has sitting accommodation for 650 persons.

Towards the Adoniram Judson Memorial Fund now in course of being raised by the Baptist churches in America, Mr. John Rockefeller has offered £8000 on the condition that £40,000 is subscribed within six months. Of this sum £10,000 has already been secured.

Rev. W. Hobbs, pastor of Gipsy-road Chapel, Upper Norwood, has been providing free bread and milk breakfasts to children of the neighbourhood who are worse than fatherless, or whose fathers are out of employ- or ill. During this winter more than 30,000 meals have been provided.

CONGREGATIONAL.

The health of Mrs. Jackson Wray has now so much improved that she and her husband hope to leave New York for England on Wednesday next.

Professor Elmslie, D.D. (Presbyterian), has declined the call from Westminster Congregational Chapel, believing that duty and adaptation point to his abiding where he is at present.

Messrs. C. S. Horne and J. Wolfendale, students of Mansfield College, Oxford, during part of their Easter holidays, will conduct a mission in the neighbourhood of Madeley, Shropshire.

Rev. Taliesen Davies, of Bakewell, having resigned his pastorate, will devote himself to special mission work among the churches. His address is, Clapton's, Wooburn-green *viâ* Maidenhead.

The first Malay convert, a woman, has been baptized in Singapore, says *The New York Evangelist*. When a child she was taken prisoner, with her father, by cannibals. The father was killed and eaten, but the daughter was subsequently rescued by a trader, whose wife cared for her, and brought her up.

Mr. John Arundel, in recently forwarding from Sydney the sum of £35 12s. to the London Missionary Society, said it was the result of a collection taken by his young South Sea Island employés on Baker Island. The nine "boys" contributed about £20, and the Hervey Islanders the balance. It was, he says, a purely spontaneous movement. The number of men is about 104.

At the anniversary meeting of Cheshunt-street Chapel, a mission chapel connected with Cheshunt College, it was stated that the congregations had largely increased during the year; the Sunday-school is in a healthy and improved condition; the mothers' meeting has some fifty members; a useful and promising Young Men's Society has held its first session with forty members; the week-night service and young men's prayer-meeting are well attended.

NOTES FROM IRELAND.

A successful series of Gospel meetings has been held in the Episcopal Church, Portadown, by Rev. Mr. Potts, of Londonderry.

Several persons have been led to the Saviour at evangelistic services held during the past fortnight in the Methodist Church, Larne.

Dr. Henry Grattan Guinness, of London, addressed a series of Gospel meetings in St. Enoch's Presbyterian Church, Belfast, last week. The meetings were very largely attended, and many professed to have found Christ. On Thursday evening he lectured on Missions, referring especially to the life and labours of his father.

Rev. Professor Murphy, D.D., LL.D., has concluded the Carey Lectures for 1888, which he has been delivering for the past seven Sabbath evenings in various Presbyterian churches of Belfast. The subject chosen for the lectures this year was "The Levitical Sacrifices," and this Dr. Murphy treated in an able and exhaustive manner.

Mr. J. Townsend Trench, the well-known evangelist and land agent, has been addressing the Dublin Local Preachers' Association on the subject of preaching. He pointed out to them the importance of a strong, well-trained voice, distinct enunciation, freedom from fear of man, the duty of expecting results, and the necessity for pulpit preparation.

"FALLEN ON SLEEP."

Madame Aimé Humbert, Neuchâtel, a woman of great Christian activity, and who interested herself in the welfare of young women.—Rev. William Quekett, rector of Warrington, at the age of 85. The deceased gentleman was the hard-working curate of St. George's-in-the-East, whose exertions on behalf of the poor have been graphically described by the late Charles Dickens.—Rev. E. Rust, an aged minister of the Primitive Methodist Connexion.—Rev. David Arthur, for some years minister of the Presbyterian Church at Belize, British Honduras. —Rev. W. C. Moore, vicar since 1873 of Holy Trinity, Tulse-hill, S.W.—Mr. W. E. Terry, missionary in China under the auspices of the China Inland Mission.—Rev. S. H. France, pastor of the Congregational Church at Berbice, British Guiana.—Mr. Lloyd, financial secretary of the Tenby Y.M.C.A.; greatly beloved by all who knew him.—Mrs. Whigham, of Ballinasloe, wife of Rev. James W. Whigham, ex-Moderator of the General Assembly, and a devoted Christian worker.—Mr. George Lemon, of Longford, for more than fifty years an active Methodist local preacher and class leader.

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Mission Appeals.

Lower Edmonton.—An effort is being made by some Christian friends here to erect a mission hall for Gospel work among the poor. A site has been secured, and an appeal is made for help towards the undertaking. The treasurer is Mr. Thomas Willmott, 11, Hydeside-terrace, Lower Edmonton.

Boyle, co. Roscommon.—This town has a population of nearly 3000, and a large district of country round it. A great want is felt here for a hall for holding meetings, evangelistic, temperance, and other religious services. A coffee-stand or restaurant are also greatly needed. Mr. R. Poynton, Boyle, appeals to our readers to help him in these efforts.

The Gospel Mission (Undenominational), 146, Alderminster-road, Bermondsey, S.E. Mr. Alfred Andrews, mission secretary, 48, Beatrice-road, Bermondsey, writes: "We should be very grateful if readers of The Christian would send old books or Testaments, so that we may form a library. Our school and Band of Hope are full, and we desire to retain our elder children."

Saxmundham, Suffolk.—At this agricultural and seaside parish it is intended to open a reading-room with papers, &c., on April 15; we trust that if we start free of debt, the institution will be self-supporting. Will any of your readers kindly help with suitable books for a library, or texts or pictures for the walls; also large-sized copies of *Sacred Songs and Solos*, and large print Bibles for the old men. We hope to begin with the thirty-five to forty members who attend our Tuesday and Friday Bible-reading, for which we want *Solos* and Bibles. We shall be grateful for any help in this matter.—Rev. J. C. Stewart Mathews, Aldringham.

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CONTINENTAL & FOREIGN NOTES.

JAPAN.—The different Presbyterian and Independent Churches in Japan are organising their converts into one "United Church of Christ." They have decided to prepare a Hymn-book for use in all the churches.

A TALENTED CHINESE LADY.—Among the students who recently obtained a diploma in the Women's Medical College, New York, Miss Kin Yamei, a Chinese girl, took the first place. She is a lady of considerable culture, reading and writing five different languages fluently.

MOROCCO.—Mr. Baldwin accompanied by Mr. Summers has gone to the interior to look after some native converts, from one of whom he had received an interesting letter, signed, "The Slave of Christ." When Mr. Baldwin returns, he and his family think of going to Mogador.

JURANCON.—M. and Mdme. Pozzy, of Pau, with the evangelist Toribio, are successfuly working among the Spaniards here. A Sunday-school numbers about sixty boys and girls, who are well instructed in Scripture, and taught to sing hymns. Help is much needed to establish a day-school to keep these children out of the Romish schools.

HAVRE.—A Breton evangelist, M. Le Quéré, began preaching the Gospel in this place about six months ago. At first one meeting in the week was held, attended by very few; now there are five meetings every week, the room being crowded with an audience of 150, many of whom were Roman Catholics, several seem to be truly converted.—*Le Signal.*

RUSSIAN BIBLE SOCIETY.—An orthodox Russian, a Moravian brother, two Lutherans, and three members of the Reformed Church formed in 1863 the Russian Bible Society, which in 1869 obtained legal recognition. At the close of 1886 there were 1229 members, 452 priests with whose aid 90,076 copies of the Bible had been sold of which 46,397 were distributed by seven colporteurs, male and female.

BULGARIA.—In spite of political complications and disturbances, mission work goes steadily forward, and the national life and character are, it is hoped, beginning to feel the quickening power of the Gospel. The young men trained by the American missionaries are coming forward as leaders in national matters. Four missionaries, aided by a number of capable natives, are publishing a weekly newspaper in four languages, which circulates to the number of 9000 copies in all parts of the country. Last year 80,000 copies of religious and educational works were issued, while the Bible Society distributed 22,000 copies of Holy Scripture.

TEMPERANCE NOTES.

HOME.

The London Diocesan Temperance Sunday is fixed for April 22.

Pensilva, near Liskeard (says *The Echo*) has a mining population of 1700, of whom 1400 are known abstainers.

We regret to observe that in connection with the Niagara Falls Cyclorama, in London, a drink licence has been secured.

Principal Fairbairn was one of the chief speakers at a meeting held to inaugurate a total abstinence society in connection with Oxford University.

The first annual conference, &c., of the United Committee on the Liquor Traffic with Native Races is to be held on May 4, at Prince's Hall, Piccadilly.

At least a third of the members of Dublin City Council are directly or indirectly connected with the liquor trade, a fact which partly accounts for the Council's petition against Sunday closing.

At a meeting of the Northampton Chamber of Agriculture recently the farmers who spoke on the subject were unanimous in the opinion that their men worked better without beer than with it.

Mr. Bryce recently stated in Parliament that "the Government of India wanted to keep the House of Commons in the dark" on the subject of the spirit and opium trades licences in Upper Burmah.

The National Temperance League has issued an earnest appeal for funds. The present amount, about £2000 annually, is very small for a national campaign. We trust the appeal will meet with a liberal response.

The Saturday Night Gospel Temperance Concerts in connection with the Manchester Wesleyan Mission, Central Hall, have been crowded all through the winter, and the interest still continues. Many pledges have been taken.

An important meeting will be held in Exeter Hall on Wednesday evening next, at which the Archbishop of York will preside. Several members of Parliament and other leading friends of Sunday closing have promised to take part in the proceedings of the evening.

Mr. Richard Davy, surgeon to the Westminster Hospital, though not a total abstainer himself, testifies that in Britain drink is the mother of misery. Fully two-thirds of the accidents admitted into the hospital are directly or indirectly caused by intemperance.

In a recent Thursday lecture at the City Temple, Dr. Joseph Parker said he could make a Garden of Eden in the East-end in three months if he had his way. At first he should do nothing but burn down all the breweries, and shut up all the public-houses. The deadliest enemy with which the social constitution has to contend is the damnable drink shop. He did not say there were no good brewers and publicans, but he did say it was easier to be a bad publican than a good one.

FOREIGN.

Twenty-one of the new House of Representatives, New Zealand, are abstainers.

A total abstinence revival under the leadership of Bishop Ireland is in progress in St. Paul, Minn.

Halton, the first county in Ontario that adopted the Scott (Prohibition) Act, has returned to the licensing system.

A lady writing from Atlanta, Ga., says:—"Our city is drowned in whisky, and the papers suppress the facts systematically."

Mr. W. A. Rowe, America's champion bicyclist, attributes the greater part of his success to his total abstinence. He has never used either tobacco or intoxicants.

Total abstainers in Norway lately held an important meeting in the capital town, Christiania, for the purpose of binding more closely together the various temperance sections in the country.

The prelude to Joseph Cook's lecture on Monday, March 12, was on the subject, "High Licence a Hindrance to Prohibition." Miss Frances E. Willard followed him in a short address on "Women's Ballot as a Temperance Measure."

The American National Temperance Society was represented recently by Dr. Cuyler and other prominent officials at an interview with the Committee on Foreign Relations, Washington, with regard to the drink traffic on the Congo and the Western Pacific Islands.

Count Leo Tolstoi, the famous Russian *litterateur*, has organised and placed himself at the head of a temperance association at Mockar, called the "Society of the Temperate." The members are pledged not to drink intoxicating liquors of any sort, nor to sell or offer them to anyone, but to labour to convince others, especially children, of the dangers of intemperance.

THE BERLIN CITY MISSION recently held its annual meeting. The work is developing; missions are conducted in thirty-four parts of Berlin. It is proposed also to erect places of worship in some of the most destitute parts of the city. The first is to be built in the coming autumn.

THE SABBATH OBSERVANCE SOCIETY, Geneva, is offering a prize of £10 for the best pamphlet of from twenty to thirty pages, setting forth the danger to comfort, health, domestic peace, industry and moral religious life in general, incurred by those who habitually frequent drinking-houses and places of amusement. Manuscripts to be sent in by October 1.—*Le Signal.*

SPAIN.—From Mr. Armstrong's circular we learn that José Garcia has discovered in his evangelistic tours in Asturias several new groups of believers, of whose existence he was previously ignorant. It is hoped that England will send among them a good Evangelist. At Barcelona, M. Albricias has been conducting regular meetings, with an attendance of about 100 persons; the priests are trying in every way by promises and threats to hinder the work.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, 1.15 to 2 p.m. (Sat. excepted), at St. Peter's Vestry, Cornhill. Mission work each evening in Bermondsey, Whitechapel, Lambeth, Shadwell, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in April, 3 and 7 p.m., Mr. C. Russell Hurditch. Bible-readings, Sundays, 3 p.m.; Tuesdays, 8 15 p.m.; Wednesdays, 8.15 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Annual meeting, Thursday, April 12, 8 p.m., Lord Kinnaird in the chair.

Y.M.C.A., The Priory, 198, Upper-street, N.—Tuesday, April 10, 7.30, annual meeting, Myddelton Hall. Sir Albert Rollits, M.P., Revs. W. H. Barlow, Canon Fleming, Henry Simon, F. B. Meyer, Mr. W. Edwyn Shipton will take part. North London Evangelistic Choir, 7.30 to 8 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, 3.45 p.m., meeting for men only; 7 p.m., Mr. H. Grattan Guinness.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, April 5, at 8.45, address by Rev. J. Hind.

Y.M.C.A., 17, Camden-road, N.W.—April 12 and three following Thursdays, addresses to young men, by Mr. Oscar Owers at 8.30; subjects—"Bible Checks on the Down Grade."

Conference Hall, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. James L. Stanley. Wednesday, 7.30 p.m., Bible-reading by Rev. H. E. Brooke; subject—"The World."

Kilburn Town Hall, N.W.—Sunday evening services will be held by the Evangelistic Mission on and after Sunday next, 7 p.m. Preacher for the month, Mr. A. M. Kyd.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m, Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m.; Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 6, all-day meeting; 11 a.m., special praise meeting; 3 p.m, Rev. Dr. J. S. Russell, on "Being Filled with the Spirit"; 7 p.m., "Personal Knowledge of Christ."

St. George's Hall, Regent-street.—Sundays in April, Dr. McKilliam, at 11 and 7.

Burlington Hall, Savile-row.—Wednesday evenings in April, Dr. McKilliam, at 8.

Christian Workers' Reunion for Bible study and prayer, 186, Aldersgate street, every Thursday, at 3.30.

Regent's Park Chapel, Park-square, W. (near Portland-road Station)—Sundays, Rev. F. B. Meyer, 11 a.m. and 7 p.m. Visitors welcome. Gallery free.

Great Assembly Hall, Mile End-road, E.—Sunday, 11 a.m., and 6.30 p.m., Mr. William Nobbs.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in April, 12 noon, Rev. Edward White.

Deepening of the Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3 30 p.m. Friday, April 13, Rev. H, Sharpe. April 20, Mr. R. C. Morgan.

Women's Mission House at Jerusalem.—Prayer-meeting for the above, No. 2 Room, Eccleston Hall, every Saturday, 4.15 p.m.

Christian Convention, Norwich, April 11 and 12.—Subjects—The Christian in Daily Duties: (1) His motive and aim; (2) His temptations and difficulties. The Christian in Suffering: (1) His attitude and conduct; (2) His helps and hopes. Speakers—Revs. M. Rainsford, F. A. C. Lillingston, C. Graham, Frank H. White.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

Torquay Christian Conference, April 10, 11, and 12; subject—"Jesus Christ, the same yesterday, to day, and for ever." Revs. Colin Campbell, F. B. Meyer, J. Hudson Taylor, E. N. Thwaites, J. Wilkinson, and Mr. Pember are expected to take part.

Bedford.—Convention for the Deepening of Spiritual Life, May 2, 3, and 4. Speakers—Revs. Dr. Elder Cumming, E. H. Hopkins, E. W. Moore, H. C. G Moule, Colonel Sladen. Conveners—Rev. [illegible]. C. Downer and Mr. H. F. Bowker. Hon. Sec., Colonel Corry Smith, Bedford, to whom all inquiries as to accommodation, &c, may be addressed.

Notices.

M.B.S., Paris.—Old postage stamps (except used penn ones) may be sent to Miss von Mielecka, Lady Anne House, Stamford, Lincolnshire, for the benefit of th Cottage Hospital, Barcelona.

Mrs. O.—"Nor'ard of the Dogger" is published by Messrs. J. Nisbet & Co., 21, Berners-street, Oxford-stree London, W., price 5s.

Will Mr. Vere Freeman give his address to Mr Butler?

Communications Received with Thanks.—W.G S.W. M.J.K. J.H.B. W.C.B. W.A. J.E.A. W.J.R. E.C.S G.B.B. T.J. J.F.H.W. S.S. C.G.D. J.O. D.K.A. M.E.B C.B. G.F.H. W.P. W.T. R.P. P.A.C. J.T.W. J.F.F C.P. J.C.B. I.B. J.S. J.C.J. E.R.K. J.W. J.R. T.J. G.L W.J.L. H.T. A.P. S.C. J.D. E.W.M. I.B.V. M.P. M.D J.P.C. H.J.W. J.K. W.G. D.C. R.H.T. J.K.W. D.B.U M.F. J.P.W. T.C.B. S.F. J.G.T. F.J. S.H.B. J.S.M L.M.T. A.E.C. H.L. A.D. K.B. M.H.B. T.H.R. M.A.H J.W. E.R.S. D.C.J. J.P. W.B. A.J.C. J.E.T. A.L.C E.L.H. H.M. R.C. J.M'A. W.A. G.B. C.S. W.W. W.E E.F.G. C.E.J. E.H.S. R.W.S. A.F. R.A. S.D.W.

Applicants for Tracts.—G. T. Binstead, 75, High street, Peckham; J. Smith, 26, Bath-road, Margate; A Chipperfield, 6, Victoria-crescent, Newport, Mon.; Mr Piper, Victoria-row, Camelford, Cornwall; W. Rowe Medrose, Camelford, Cornwall; J. Britton, Wood Cottages, Woodley; Miss Goring, 10, St. David's-street Brecon, South Wales; Miss Palmer, 34, Rue de Rivoli Paris (French); Miss Kelland, Matlock Bridge, Derbyshire.

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Subscriptions received by Messrs. Morgan & Scott to Monday, April 2, 1888.

*** Will donors oblige us by giving explicitly and full the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes aris will thus be obviated. Will they also bear in mind tha our Donation List is made up for the Printer on Monda morning? Any amounts received afterwards will b acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, whe remitting to us, to make Cheques, Money Orders, o Postal Orders payable to Morgan & Scott, and to cros them "**City Bank;**" this will effectually preven loss of same.

*** Donations should be sent by Cheque or P.O. Orders not by stamps.

	£	s.	d
Mildmay Mission to Jews (Medical Mission)—M.S., Uxbridge	0	2	
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Latimer Church, Bow (Food, &c., for Poor)—Sutton 10s; J.B. £3	3	10	
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China Inland Mission—M.P. 3s 6d; "B.s." £2	2	3	
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Bible & Colportage Society, Ireland—"B.s."	0	10	
East London Training Institute (Mr. H. G. Guinness)—"B.s."	0	10	
Children's Free Dinners—"B.s."	0	5	
London Medical Mission—"B.s."	0	10	
Dock Labourers—"B.s." 5s; C.D. £1	1	5	
Spitalfields Gospel Mission—A.B.B.	0	15	
Bristol Orphan Houses—I.H.	0	10	
Mr. Fegan's Boys' Home—I.H.	0	10	
Irish Church Missions—I.H.	0	10	
George-yard Ragged Schools—C.D.	2	0	
Dock Labourers' Mission (Mr. Coleman)—H.H.	0	5	
Scripture Readers' Society, Ireland—J.B.	1	0	
Ladies' Mission, Jerusalem—J.B.	0	15	
	£48	11	

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London Samaritan Society (Free Meals)—Miss R.M. 9s A.H.T. 2s; Miss G.R. 1s 6d; Mr. H.E.C. 1s.

Dr. Barnardo's Homes—Lent Savings, Anerley, 5s; H.R.H Dublin, 3s.

REPLIES TO THREE ENQUIRIES.

ENQUIRY 1.—Why should I consider it to be my duty as a Christian to support the Institutions known as "Dr. Barnardo's Homes?"

1. Because in the forefront of the whole work the CONVERSION TO GOD of the Children gathered into the "Homes" is kept clearly in view and earnestly sought after, to attain which blessed result the operations and influence of the HOLY SPIRIT are ever besought upon their systematic and daily instruction in the Word of God; and also because the inculcation of the principles of Total Abstinence forms a definite part of every day's training.

2. Because the "Homes" are the largest of their kind in the world, even now sheltering MORE THAN TWO THOUSAND FOUR HUNDRED otherwise homeless, destitute, or orphan children; and will (D.V.), when the original scheme is fully completed, always be able to shelter 3000 poor boys and girls.

3. Because they promptly relieve destitute children of *either sex*, of *every age*, of *any nationality*, and of *any creed* or of none.

4. Because candidates require neither *patronage* nor *votes*, nor *money*, in order to secure admission, but only to give proof of *real destitution*.

5. Because **immediate shelter** to any homeless child applying for relief is provided by a *Receiving House*, which *is open in East London at all hours of the day and night;* and a *Jubilee Shelter*, having the same object, is about to be established in *West London*.

6. Because it is no disqualification for admission if a boy or girl applying for relief, and otherwise eligible, is found to be *maimed of limb*, or afflicted with some *grievous physical disorder;* thus, *blind* children, *deaf mutes*, and *little cripples*, if really destitute, may claim immediate admission.

7. Because the domestic life adopted by the Institutions **embraces every approved system** suitable for the training of children of different ages and of either sex. For example, Big Lads, capable of being *taught trades*, are brought up in a hardy way in large groups in **Industrial Schools,** on what is known as the *Barrack System.* Little Boys, between ten and thirteen years of age, are reared in **Smaller Homes,** chiefly under the gentler care and softer influence of *women;* while quite Tiny Boys, from three to ten years of age, are **Boarded out** with humble families in villages scattered throughout the country. Babies are either **Boarded out** or are reared in the Infants' House, called Babies' Castle, charmingly situated in the county of Kent; while all the Girls are, without exception, brought up in *small groups* and in separate cottages on the **Family Plan,** either at the Village Home at Ilford, or Boarded out with suitable families in country districts.

8. Because a separate *Rescue House* is always open for the immediate reception of female children snatched from positions of peril, and agents of the "Homes" are constantly at work by day and by night to discover or deliver such unhappy children from the custody or evil influences of persons seeking their ruin.

9. Because these Institutions are *Voluntary Industrial Homes*, all the boys over twelve years of age being instructed in useful handicrafts, and all the girls in the details of domestic service.

10. Because these "Homes" have for some years steadily *Emigrated* as many of their inmates as, after *testing* and *training*, were found physically and morally suitable for Colonial life.

ENQUIRY 2.—What Financial Aid is required to maintain the Existing Work efficiently, and also to complete the Original Scheme of the Homes, now so nearly finished?

1. ANY GIFT, HOWEVER SMALL, sent for the *Maintenance Fund*, will be gratefully accepted in support of the large family now sheltered in the Homes: **16s. 6d. will feed one child for a month;** £2 10s. will do the same for three months; £5 for six months.

2. **£16** will supply the entire cost of the maintenance, education, and industrial training of one boy or girl in the "Homes" for one year.

3. **£8 10s.** will cover the entire expense of outfit, railway fare, ocean passage, &c., of one young trained *emigrant* to the Province of Ontario, Canada. [£11 is required for Manitoba.]

4. **£100** will supply all the Inmates of the several Institutions, **now numbering 2432 boys and girls, and 150 adults,** with FOOD FOR ONE DAY; £700 will do the same for a week.

5. **£10** will *furnish* a Cot or Bed either in the Convalescent Home at the seaside, or in Her Majesty's Hospital for Sick Children at Stepney-causeway, or the Girls' Infirmary, Ilford.

6. **£30 annually** will *maintain* a Name Cot or Bed for use of a *Sick* Child, in one of these Infirmaries; or,

7. **£750,** invested as an *endowment* in the names of the Trustees of the "Homes," will provide the annual sum needed for the *perpetual support* of one Name Cot or Bed in either of the Infirmaries mentioned.

8. **£1,292** will meet all expenses to be incurred at the Manitoba Farm.

9. **£1,500** will complete "THE QUEEN'S VILLA," a House to receive 20 little rescued girl waifs, to be built at the Village Home in Essex, as the *country* memorial in these Institutions of Her Majesty's Jubilee.

10. **£4,000** are also required to accomplish the rebuilding of HER MAJESTY'S HOSPITAL FOR SICK CHILDREN, in Stepney-causeway, as the *town* memorial of Her Majesty's Jubilee.

11. **£2,900** are urgently needed to erect THE CHILDREN'S CHURCH, in the Girls' Village Home at Ilford, for the religious worship and instruction of the inmates.

12. **£950** will build the *last* cottage required to complete the Village Home.

13. **£7,000** are sorely needed to pay for the various additions now being made at Stepney-causeway (on the site of eleven old houses bought in 1886), including *two schoolrooms*, *four trade-shops* for new handicrafts, a *gymnasium*, one *reading-room*, and *one play-room* for younger boys, *stores*, enlarged *lavatories*, *swimming-bath*, *dining-hall*, with rooms for the staff, &c.

ENQUIRY 3.—How can I best advance the work of these Homes?

1. By **daily prayer** for God's blessing to rest upon the whole enterprise. Also by bringing the *special* needs of the "Homes" at certain seasons before other of God's remembrancers for united prayer.

2. By giving a *Donation* to promote some one or more of the foregoing objects, or by becoming a regular *Subscriber* to the funds.

3. By endeavouring to make the objects of the Institutions thoroughly known, and by becoming a *Collector* in aid of the funds. (Very beautiful collecting books are issued, under certain conditions, to Christian people applying for the same.)

4. By "adopting" a child now in the Institution as your own *protégé*—*i.e.*, paying **£16 per annum** for his or her maintenance.

5. By giving a special donation to the *Emigration Fund.* As pointed out already, £8 10s. will defray the entire cost of one child's emigration to Ontario, Canada; £51 will do the same for six children; and £102 for twelve children.

6. By carefully endeavouring to disseminate the publications of the Homes among your friends, directing their attention to the same, resolving, as some of our fellow-workers do, *never to send off even a letter without enclosing one of our small books in the envelope.* **Application** for these books should be made to the Publication Secretary, 18 to 26, Stepney-causeway, London, E.

7. By sending *contributions of articles of value* for disposal to our sale room at Stepney, such as old coins, pictures, gold or silver ornaments, books, lace, &c.

8. Ladies can render valuable aid by forming *working parties* to make underclothing for the girls at the Village Home, and flannel shirts and socks for the boys.

9. By exercising personal self-denial as regards the use of needless luxuries, the cost of which, if saved and sent to the "Homes," would go far to relieve the pressing wants of some poor children.

10. By inducing your friends to **visit the "Homes,"** which are open every afternoon between two and five o'clock (*except on Saturday or Sunday, when no visitors can ever be admitted*).

11. Many who cannot afford to give money *now*, may perhaps remember the Institutions *when drawing up their Wills.* **A form of Bequest**, approved by the Solicitors of the Homes, and suitable for adoption by testators, will be forwarded on application as below.

12. If you live in a large town which the Founder of the "Homes" has not visited, you may arouse such interest in the Institutions as shall *lead to a visit from him*, when further accounts of the Waifs could be given, and a permanent nucleus of important aid established.

13. In conclusion, remember that any donations, however small, will be thankfully received and gratefully acknowledged, if addressed to the Treasurer, William Fowler, Esq.; to the Chairman of Committee, Samuel Gurney Sheppard, Esq.; or to

DR. T. J. BARNARDO,
18 *to* 26, *Stepney Causeway, London, E.*

Note.—Cheques should always be *crossed* London and South-Western Bank. So also should Money Orders and Post Office Orders, the latter being payable only at the G.P.O.

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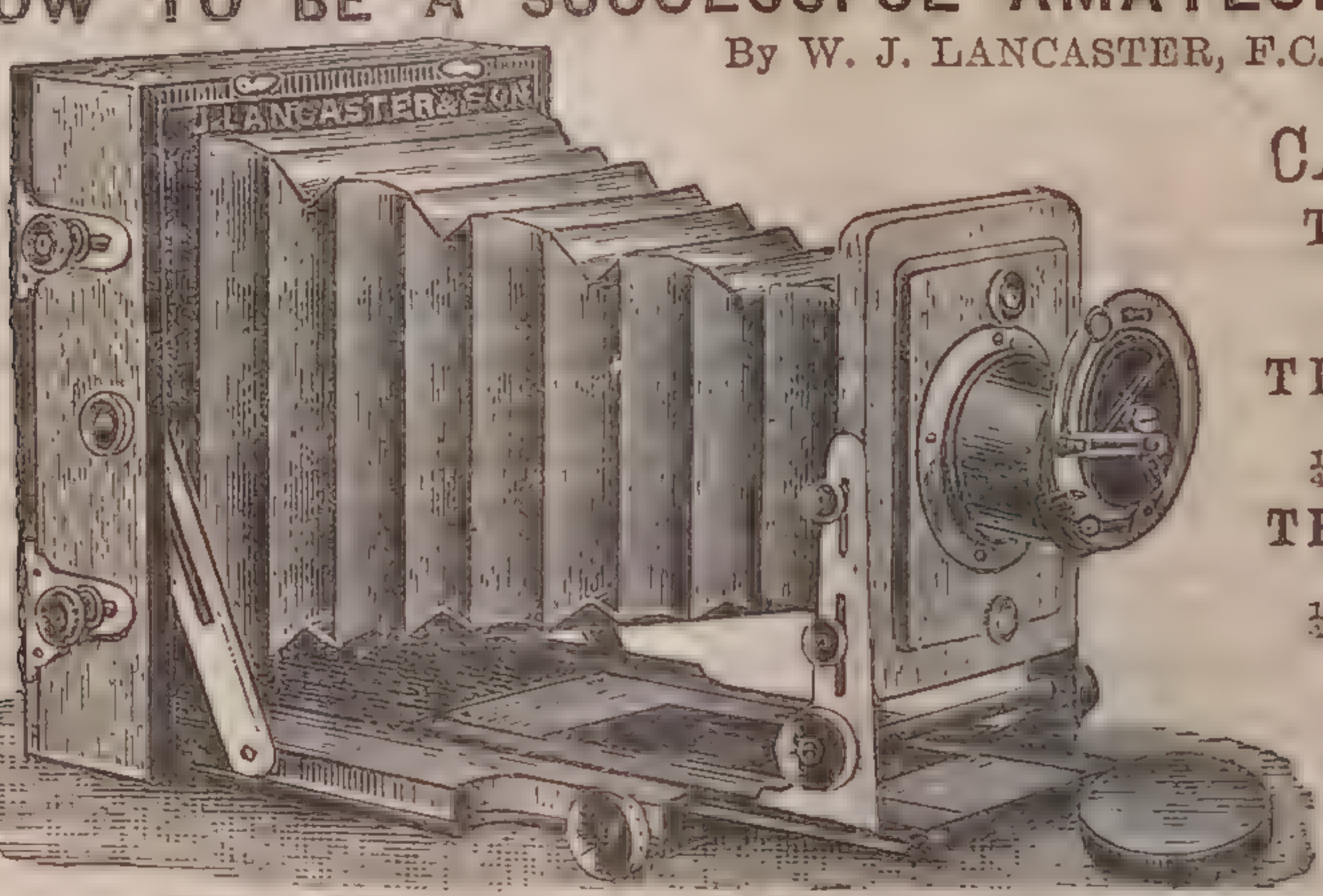

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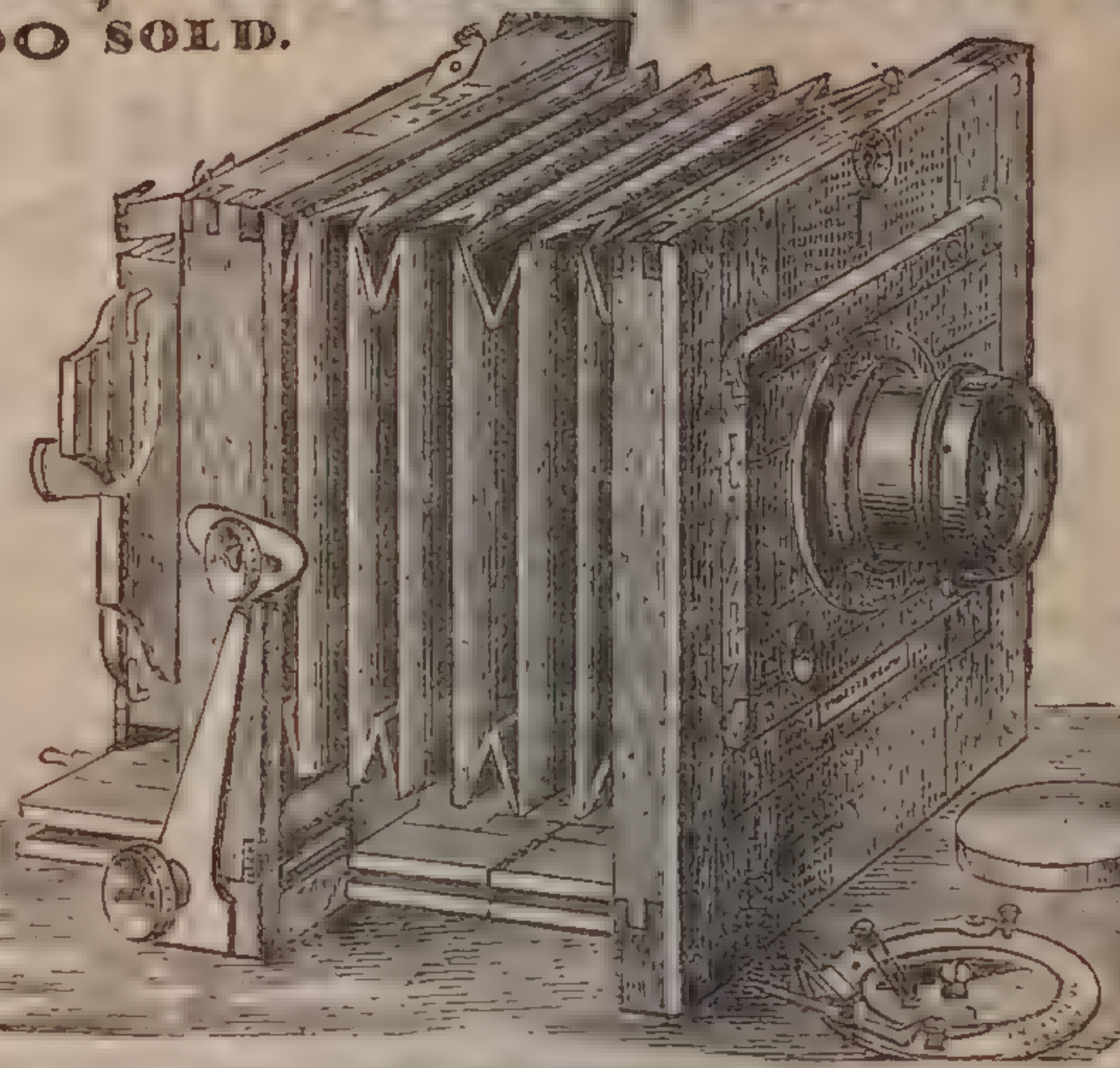

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Soon render the SKIN SOFT, SMOOTH, AND WHITE; entirely removes and prevents all ROUGHNESS, REDNESS, SUNBURN, TAN, &c., and preserves the SKIN from the effects of the Sun, Wind, or Hard Water, more effectually than any other preparation. No lady who values her complexion should ever be without it as it is INVALUABLE at all seasons for keeping the SKIN SOFT AND HEALTHY.

It is perfectly harmless, and may be applied to the skin of the tenderest infant.

Bottles, 1s., 1s. 9d., and 2s. 6d., of all Chemists; free for 3d. extra by the

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Unsurpassed for Beauty, Novelty, and Sterling Value.

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A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 950.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, APRIL 13, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

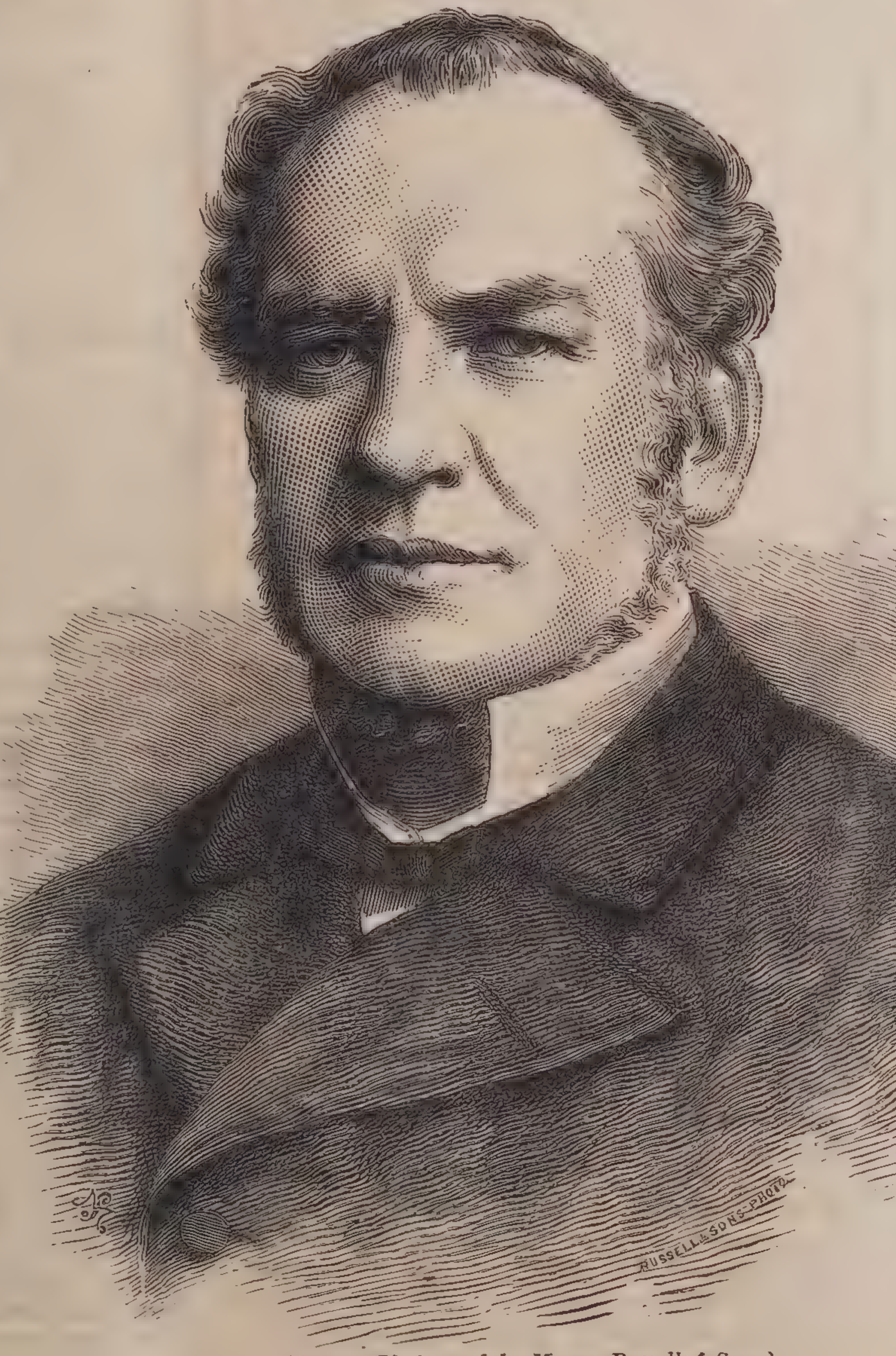
MR. HENRY VARLEY,

Evangelist.

ALL the world over, there are those who respect the name of HENRY VARLEY. People who know but little about the man readily class him among the plain and straight preachers of the Gospel; those who are better acquainted with Mr. Varley's life and work regard the well-beloved evangelist as one who always has the fear of God before his eyes, and the highest good of mankind very near his heart. Henry Varley's preaching may be defined as dealing emphatically with "righteousness, temperance, and judgment to come"; his life and practice are eloquent witnesses to the perfect sincerity of his profession. Whatever Mr. Varley does besides proclaiming the Gospel of the grace of God may be summed up in the statement that he never hesitates to rebuke sin; he is not afraid to denounce the vile man and the oppressor, and he rarely loses an opportunity to plead the cause of the wronged and helpless.

Born at Tattershall, in Lincolnshire, in 1835, Mr. Varley is now fifty-two years of age. In early life he received religious impressions which have never left him. His mother was a woman of considerable culture, having for some years been at the head of a large boarding school for young ladies. Her influence over the boy was as holy as it was powerful. Henry was still young when she died, but he has ever since cherished the memory of the happy hours during which he sat by her bedside, and read aloud her favourite hymns. School days were spent at Lincoln, and young Varley made his mark in two directions: he was quick at figures, and a capital elocutionist. These distinguishing powers of the boy have proved to be the distinguishing powers of the man.

Leaving school at about thirteen years of age, the lad went to London. One Sunday afternoon, while passing through Trafalgar-square in the course of a walk, he was accosted by Mr. J. W. Kirton, who was distributing tracts in connection with the Young Men's Christian Association. Placing a tract in the young man's hand, Mr. Kirton extended a cordial invitation to the Hon. and Rev. Baptist Noel's chapel in John-street, Bedford-row. The invitation was readily accepted, and lasting good resulted from that introduction to Christian influence and work in the great city. Instruction and light gained in the Sunday-school led to young Mr. Varley's conversion; and in 1853 he was baptized by Mr. Noel, and admitted as a member of the church.



(From a Photograph by Messrs. Russell & Sons.)

In the pursuit of business Mr. Varley soon afterwards went to Australia, but he returned to England in 1857, with the intention of preparing for the work of the ministry, with a view to settling in Australia. This purpose was not carried out. Having married a lady who has proved a true helpmeet to him, Mr. Varley determined to settle at Notting-hill, and combine Christian work with business. Success crowned his efforts; but he felt an irresistible impulse to devote himself wholly to preaching the Gospel. In business he was in a position of unquestionable disinterestedness from which to speak to men of business on religious subjects, and he often addressed faithful and loving words to the journeymen butchers of London. But all his efforts while he was engaged in business failed to convince him that he was doing his bounden duty.

Many give the end of their success to the Lord. Mr. Varley did not withhold the beginning of his prosperity. Efforts put forth in 1860 eventuated in the erection near Notting-hill of a place of worship capable of holding two thousand persons, and known as the West London Tabernacle. The cost of this building was met by Mr. Varley and his father-in-law. Mr. Varley's first savings in business, amounting to a considerable sum, were thus devoted to God.

After much earnest work in London, and answering many calls for help in various parts of the country, Mr. Varley began a series of visits to other lands. In 1875 he went to America, and preached with great acceptance and much blessing. It was not at all unusual to see twenty thousand people filling every seat in the Hippodrome, New York, on a Sunday evening. In the Association Hall, too, Mr. Varley's addresses attracted immense audiences, and drawing-room meetings were also held. The effect of his preaching was to kindle an enthusiasm in the breasts of the Christians of New York generally, which set hundreds of them seeking out their friends and relatives, and urging them to go and hear the Gospel.

About a hundred ministers met him at the close of the month which he had engaged to spend in the city, and begged him to remain at least another month, while, at the same time, from Boston and Philadelphia the cry came, "Come over and help us."

Immense audiences everywhere attended throughout America at his various addresses, which the Rev. Theodore Cuyler said were delivered "in familiar, John Bunyan-like English, and which held the large congregation as tight as in a vice." It is believed that immense good resulted from his unceasing efforts, especially in New York and Boston. For seven weeks in the former city he held meetings six days each week, always twice a day, and often three times. Hundreds of people were converted, and the churches confirmed in the faith. Before returning to England, Mr. Varley accepted an urgent invitation to visit Canada. He was received as a man greatly beloved, and the character of his work is clear from the following sentences written at the time by a Canadian correspondent:—"Our brother Henry Varley and his dear wife have come to us in the fulness of the Gospel of Jesus, having been greatly blessed at Montreal, Ottawa, Kingston, and Belleville to the salvation of many souls. Already this country has beheld what God can do by a man wholly surrendered. Aldermen, professors, merchants, drunkards, young and old, educated, unlearned, are daily testifying of the wondrous love of Jesus. Christians have been led to realise the riches of their inheritance, and awake out of the death-like sleep growing out of mere formalism and ceremonialism."

Returned to England, consecrated anew to his work, Mr. Varley was instrumental of increased good, and the West London Tabernacle was the centre of more fruitful effort than formerly. Among the agencies which sprang into existence were an "Industrial Home for the Blind," and the well-known organisation for evangelisation among the butchers of Smithfield Market. Year after year Mr. Spurgeon has lent his Tabernacle for the annual meeting of this mission, when a powerful testimony has been borne to the reality of Mr. Varley's work, and the greatness of his influence among the "market men."

In 1877 our friend visited Australia, and extended his travels to Tasmania and New Zealand. Hundreds of persons came forward and confessed Christ, and Mr. Varley came home much cheered to resume his pastoral and evangelistic duties. He soon realised, however, that pressing evangelistic work stood in the way of giving due attention to the pastor's duties; he therefore resigned the pastorate, in order that he might be at liberty to give himself exclusively to proclaiming the Gospel. To the deep sorrow of the church (Baptist) worshipping in the West London Tabernacle, the resignation took effect in 1882, and since that time Mr. Varley has devoted himself to evangelisation, paying especial attention to the work of promoting social purity.

This is a branch of work in which Mr. Varley has done yeoman service. With tongue and pen he has laboured mightily to enlarge the membership of the White Cross Society. His lectures "to men only" have been listened to by hundreds of thousands; his pamphlets also have reached a wide circulation, and thus, it is known, many have been warned of evil while there was still place for repentance. God has blessed the plain and solemn words spoken and written, and men have been thankful as well. In proof of this it may be stated that about 15,000 letters have been received from time to time thanking Mr. Varley for delivering his lectures.

Mr. Varley is content to be known as a "lay evangelist." Though he has no "charge," he has a world-wide interest and sympathy. In 1884 he paid a second visit to America. In every place he visited his fame had preceded him, and the buildings in which he spoke were crowded to their utmost capacity. Last year Mr. Varley made a call at the Cape on the way to Australasia for a second time. This journey has also been made for the glory of God and the good of men; the Word has been preached with power, and has been attended by much encouragement.

In a private letter, written recently from Melbourne, Mr. Varley says:—

> I have received a most hearty welcome to the city on the part of a large number of the Lord's people, and in every direction I come in contact with testimonies as to the blessed work done when we were here ten years since. One gentleman told me that he visited one locality, where there are 1500 families, and to this day he is constantly meeting with those who were brought to Christ, or were graciously helped in their spiritual life. A very interesting case occurred the other day. A Christian doctor (whom I met in Dublin some years since) was called in for consultation in regard to a gentleman who was dying. There was no cure, but he alleviated his suffering, and then began to speak of eternal things, when the sufferer said, "Oh! I thank God I was brought to Christ when Mr. Henry Varley was in Melbourne. I was saved in the Town Hall." "Yes," rejoined the doctor, "so was I." Another young man came to see me. He said, "At the last meeting you held in Prahram Town Hall I was brought to Christ. My brother and two sisters also were saved, and we four have been working for the Lord since (now ten years ago) in one of the suburbs."

Biblical exposition is, in Mr. Varley's belief, a desideratum in these days. There is, he holds, no better way of moving an audience in the right direction than by making the Word of God thoroughly understood. A passage of Scripture clearly explained, has a better influence than the best "original" thought and the most brilliant eloquence of the preacher. Of course such methods do not suit men who are mainly anxious to attain a great reputation; but preachers who have no concern about themselves, and are anxious only to save souls, may profit from Mr. Varley's experience, which is, that there is no surer means of obtaining the Holy Spirit's blessing than by an exposition of the Word. Mr. Varley is a fervent believer in the speedy coming of the Lord. This is one of the deepest convictions of his heart, and the effect of it upon him is that it gives a solemn yet gladsome glow of feeling to all his words upon any subject. He has recently written a deeply interesting volume on this great theme, entitled "Christ's Coming Kingdom."

PRISONERS OF HOPE.

"He whom Thou lovest is sick."—John xi. 3.

Sufferer, art thou sad and weary,
At the lot appointed thee;
Doth it seem all dark and dreary
Thus a prisoner to be?
Yet these cords around thee thrown
Are the bands of love, alone.

Mourner, Jesus knows thy sorrow;
Chose it; and to thee will bring
Hidden treasures for the morrow
From the depths of suffering;
Prisoner, yes, of Hope, art thou—
Hope, clear-shining even now.

Thou shalt read it all in glory:
How this mystery of love
Made thy life a brighter story,
Brighter, in the light above;
Jesus loves thee, therefore rest,
Trustfully upon His breast.

Jesus watch o'er thee is keeping,
Jesus who is still the same;
"Jesus wept"—with sad ones weeping,
And He knows thy feeble frame.
Lean on Him, and rest thee so,
While the tears of sorrow flow.

'Tis an offering He receiveth
From thy loving heart to Him;
Blessed is he who believeth
'Mid the shadows thick and dim;
For to trust Him, and be still,
Is the service of his will.

J. H. S.

MORNING STAR MISSION, NATAL.

The following incident, extracted from Mrs. Aitchieson's last letter, written from Ikwesi, Lamaci, gives an idea of the native customs:—

"A heathen near us insisted upon his daughter of eighteen marrying a man of forty in Pondoland, against her will. Twice he has taken her there, and received ten head of cattle for her; the last time he tied her hands and neck with an oxhide rope, telling the people to keep her there until she submitted. During the night, however, she escaped, and walked by moonlight until she recognised our hill-top; then she travelled round by the Magali Chief Umpequa (this is the chief who asks for a school); he was kind to her, and sent her on to us. My husband went with her to the magistrate; she told her story in court, and the father is to be severely punished, for it is against the law to enforce any marriage against the girl's wishes. To make the matter more aggravating, her father is a paid court official—paid to enforce this law. It shows how little the heathen regard our authority, when native custom comes in the way. Although this poor girl is now free, she must return to her father's house, and there, I know, she will be persecuted most unmercifully. We can do nothing more in the case, but we know that such matters in marriage constantly occur. Few are brave enough, however, to tell and bear the consequences; just one girl now and then rises above the horrible superstition of old rules and rites."

Mrs. Aitchieson also writes:—"I am looking forward to being able to do something towards the girls' boarding-school this year, and shall be glad to hear from anyone who is in the slightest degree interested in this undertaking."

A letter since received from Mr. Aitchieson expresses thanks to all who have sent him funds, and adds: "We intend sending two lads—the first who grounded their arms at Jesus's feet—to the American Mission College on the coast, to be trained for teaching and preaching."

MR. CAINE and SINGAPORE MISSIONS.

Dear Sir,—I notice you call attention in The Christian of Feb. 3 to Mr. W. S. Caine's letter about missions. But Mr. Caine is, unfortunately, very inaccurate in his facts and figures, even with the help of the "Blue Book of 1886," and has mixed these up so that it would be easy to find flaws in them. Still, there is a great deal of truth in what he says, even though he only "came on Saturday and left on Monday." No one, if he be a thoughtful man, can be here many hours without observing that "the heathen (and he should have added the Mohammedans) of the Straits Settlements are not troubled by missionary zeal."

There are various causes for this, but principally, as far as Christians are concerned, the fact that since the opening of China, about 1840, all the Protestant missionaries were withdrawn from this British colony—Singapore, Penang, and Malacca, as it was in those days—and sent to China. Thus we literally passed by the heathen at our doors, under the British flag, where there was every facility for doing effective work, and went on to "the ends of the earth," where to this day it is exceedingly difficult to carry on operations, especially in renting chapels and building houses. My heart is in China, I work for the Chinese here, but still I cannot help seeing we made a mistake.

The Romanists were not so foolish; they remained here in full force, and have gone on from strength to strength. They are now strong, and make a great show; continually living in the public gaze, with their "Sisters" in the Government hospitals, they commend themselves to not a few. At the same time, by their numbers, their influence in high places, and their wealth (for they own much valuable local property in houses and lands) they display great energy in schools and convents, churches and chapels, and may be seen everywhere.

But what Mr. Caine says about the Presbyterians is not correct. They are not neglectful of missions. For twenty years a catechist was employed by them more or less. About 1860, Tau See Boo and Rev. Alex. Grant were sent down by them. But, as these friends soon after became "Brethren," the plan for a Chinese Mission was upset for the time. The local congregation now gives from 700 to 1000 dols. every year towards the Chinese Mission, which has only been under the care of the English Presbyterians since 1882, during which time only one man has been here, and not two, as Mr. Caine supposes. During the past five years, in connection with this Mission alone, 51 adults have been baptized, and 81 received from China and elsewhere. After all deductions, the membership is now 107 adults and 43 children. These people in 1886 gave 659 dols. for mission purposes, and last year they gave quite as much. So things are not altogether what they seem. The "four rooms" are good-sized chapels, three of them built these last two years, towards which the Chinese Christians gave more than 600 dols. Missions here are not a failure in proportion to the effort expended.

But I confess the Christian Church is simply "playing at missions" here. Were it not so solemn, with all its momentous issues for time and eternity, it would be "ridiculous" to throw down one or two men among the one million and a quarter of souls in the Malay Peninsula, two-thirds of whom can be easily reached from Singapore, and expect any great results from such a course. Will you believe it, when I tell you, that the Straits Settlements have been practically unworked for forty years? From 1847 to 1877, Mr. B. P. Keacherry was alone in Malay work, "unconnected," and self-supporting. From about 1860 to 1884, Mr. Alexander Grant was alone in Chinese work, "unconnected," and very badly supported. There were besides several S.P.G. catechists and other natives employed. From 1843 there has been a Chinese girls' school in connection with the Church of England, now, since 1853, under the care of Miss S. Cooke. Mr. P. J. Hocquard, an unconnected worker, has been here since 1880, and similarly Mr. Macdonald used to work in Penang, but has gone to Australia, and came here in 1882, after a year in China, and I have been alone until a few months ago, when Miss McMahon came out to join our mission here. Also Mr. J. Haffenden, of the British and Foreign Bible Society, since 1882.

These are all the Protestant missionaries, who have been at work in the Straits Settlements since 1847, until about three years ago, the Indian Conference of the Methodist Episcopal Church of America sent a man, and he (Rev. W. F. Oldham) was alone also, until a few months ago. He is now joined by other workers, Mr. and Mrs. Munson, Dr. and Mrs. West, and Miss Blackmore, besides teachers in his Anglo-Chinese school. The S.P.G. men are largely employed in English work, but employ catechists for the natives, a most unsatisfactory way of working, unless the missionary knows the languages himself, and is constantly superintending. There is only one S.P.G. man in Singapore, and one or two for Penang and Perak. The Anglicans here are "high" and exclusive, repudiating the good, honest term "Protestant," and what it implies. "So much for Protestant zeal for the conversion of our heathen fellow-subjects in the Straits Settlements."

Mr. Caine is wrong in his statement and inferences about the Eurasians. He is altogether too strong on this point. As for the spurious "specimens of Christianity" we have them here, as you have them at home, plenty of them; but these are not "products of the religion of Christ." They are heathen, as much as the Chinese or Malays. But it is sadly true that the revenue is chiefly drawn "from the encouraged vices and degradation of the population." The Mohammedan chiefs draw their revenue too from opium and drink, with the addition of gambling. But they learnt these enlightened (!) ways from us, and not from the Koran. The policy which leads to such is not of Christ, but mammon. So let us distinguish between things that differ. The British Government is only "Christian" in so far as we, as a nation, obey Christ, and surely He is not responsible for our national action in the opium curse, the drink traffic, and our social impurity.

Let friends or enemies give us the facts, bad as they are, and then let us set to work in God's name to remove, as far as possible, the reproach from the name and the Church of Christ.

J. A. B. Cook.

English Presbyterian Mission, Singapore.

PROTESTANT MISSIONS IN SINGAPORE.

Another correspondent in Singapore sends us the following "naked facts" respecting missions there:—

There are a chapel and school in connection with the English Church for Chinese, Indian, and other heathen and Mohammedan people, to be found here, in charge of Rev. W. Gomes, who is working hard amongst the people.

The English Presbyterian Mission for the Chinese is in charge of Rev. J. A. B. Cook, who has already established three small churches, the Chinese contributing largely toward the buildings. The Lord is richly blessing the earnest work of Mr. and Mrs. Cook and Miss McMahon.

The American Methodist Episcopal Mission is in charge of Rev. W. F. Oldham and Mrs. Oldham, assisted by Mr. and Mrs. Munson, Dr. and Mrs. West, and Miss Blackmore. A very large school for Chinese boys, school and service for Tamils, and a church where people of all nations meet—a wonderfully prosperous and blessed mission.

There is another mission for the Chinese belonging to the Female Education Society, in charge of Miss Cooke, assisted by Miss Ryan, consisting of a boarding-school with forty pupils. Six young women have been trained up in the school as teachers, and are working amongst the heathen, and others as Bible-women. Married women also brought up in this school are working amongst their country-women. Miss Cooke also works amongst English soldiers, sailors, policemen, and in the General Hospital, where people of all European nations meet.

The prison is visited by different clergy, missionaries and catechists, so that through the permission of Major Grey, every creature in the prison can hear the Gospel in his own tongue. The difficulty caused by the many different dialects of the Chinese is met by the different catechists. Indians and Malays are all provided for there.

True, more labourers are wanted; but we trust it may be said of those who are working that they are doing their utmost to promote the cause of Christ amongst the heathen and their own country people.

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MR. S. WALTON AT WOOLWICH.

Our hearts are full of praise for the blessed mission which has just been held in our Soldiers' Home by Mr. Spencer Walton. God was of a truth among us. Old and young soldiers were bowed down under a deep sense of sin, and went down on their knees before their comrades, seeking for pardon and peace. Many of these were men who had been attending the Home for some time past, in whose heart we believe the seed was sown, and Mr. Walton had the joy of bringing them to the point of decision for Christ.

We never had a more fruitful mission, which was evidenced on the last day at the praise-meeting, where a very great number stood up to testify to having received special blessing. Mr. Walton will be long remembered by the soldiers. Many of these will soon be leaving this garrison for other stations, and we trust will be themselves messengers for Christ.

Many civilians who attended the meetings will also have to thank God for his faithful and heart-searching words, as in some cases whole families were blessed.

Margaret Dent.

EMIGRANTS' INFORMATION OFFICE.—This quarter's circulars, relating to Canada, the Australasian and South African Colonies, have just been issued by this Office, under the supervision of the Colonial Office; and a poster, giving a summary, is exhibited in every Post-office. Queensland grants free passages to female servants and selected agricultural labourers. Western Australia, Queensland, and Canada grant assisted passages, and the two former and Natal nominated passages at reduced rates—mainly to female servants and agriculturists. Farmers with capital, and female servants, are wanted in all the Colonies; and agricultural labourers in Canada, New South Wales, Victoria, Queensland, Tasmania, and New Zealand; while mechanics and general labourers are only in demand in very few localities. Intending emigrants are invited to write to the Office as to the arrangements (if any) which are made by Colonial Governments, and in some cases by private committees and individuals in the Colonies, for the reception and assistance of emigrants on landing. The circulars may be obtained, *free of cost*, from the Office, 31, Broadway, Westminster, S.W.; and ten separate Handbooks, with maps (one for each Colony), at 1d. each, post free.

THE INSPIRATION OF THE BIBLE.*

In calling attention to Mr. Horton's work on "Inspiration and the Bible," we cannot but say that it is a book of the age. Every page of it bears the trace of the unquestioning faith which the writer has in the infallibility of the modern school of criticism. Wherever this school leads, Mr. Horton is content to follow. The preface shows us what we have to expect in the work itself. There the author takes as his guiding star the principle that the scepticism or unbelief of the school of higher criticism need not deter us from availing ourselves of the results of their scholarly research, any more than a builder need hesitate in the employment of masons who are freethinkers in the building of a church. The objection, however, to this reasoning is obvious and cogent. The Bible, as a spiritual book, can only be understood through the lens of spiritual perception. Hence, while freethinkers may competently engage in piling on brick and mortar, it does not follow that their culture or scholarship entitles them to adjudicate on the Inspiration of the Bible.

We also demur to what Mr. Horton calls his inductive method of determining the nature of Inspiration and the extent to which the Holy Scriptures are inspired. Such a method requires for success an infallible judgment. But we cannot build on man. Even the school of the higher critics have not all things revealed to them; indeed the deep things may be hid from them and revealed to babes. The inductive inquiry ensures no certain finding. On that line of things, Inspiration is just as much as the individual inquirer may arrive at through the application of such scholarly tests or otherwise as may seem to him sufficient. How much better to ascertain the estimate which the Scriptures put upon themselves; to note the claim which Scripture makes in in its own behalf; and furthermore to be guided in our judgment of God's Book by our Lord's attitude towards it.

Our readers will be anxious to know some of the results that accrue from Mr. Horton's application of the inductive method in dependence on German Rationalism. Briefly summed up, the loss sustained is enormous. It is as if a mine of gold by repute had been found on examination to be but tin. "An inspired writing," says the author, "reminds one of a fabric of cloth of gold, which reflects the light of heaven, and renders to the patient observer the unmistakable design which is wrought on it; but when the warp and the weft are more carefully examined, the strands into which the design is worked are seen to be anything but gold." The fact is, if we are to endorse the conclusions of this book, the Bible teems with inaccuracies. It is spotted all over with mistakes and contradictions. The inspired material, or what was held to be such, is seen on examination to be "anything but gold"—mere human tissue. And yet we are expected to believe that it is by such admissions as these that the Bible is to conquer the scepticism that at present is rampant among the artisan classes. May we not as well expect that, by destroying the authority of law, criminals will fall in with virtuous ways?

According to our author, the inspired writers are all faulty, all fallible, all exponents of "the human and limited," as well as of the absolute and Divine. St. Paul he regards as mistaken when he said, "He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ" (Gal. iii. 16). In this verse we are told Paul shows "a trace of his Rabbinical learning." The magnificent allegory, too, so rich in spiritual teaching, recorded in Gal. iv. 21—31, is ruled out, as expressive only of "the human and limited" in the great Apostle of the Gentiles. But we cannot indicate in the space at our disposal a tithe of the strange things which the Inductive method is supposed to bring to light. We learn, though not an atom of proof is submitted in support of it, that the Epistle to the Hebrews "is an apologetic writing, which aims at conciliating the Jews whom Paul had exasperated." And worse than all, in our judgment, the New Testament is disqualified from being a standard of appeal in matters of doctrine. "It is a matter for mirth," Mr. Horton says, "to the unbeliever to point to Christian thinkers drawing their different and contradictory theologies from the same very limited set of sacred writings."

> This is the book where each his dogmas seeks;
> Each finds the book his own pet dogma speaks.

And where, we ask, if God's precious Word be denied us, are we to find the ground or warrant of doctrinal belief at all? Mr. Horton deprecates all doctrinal discussion, and smiles at the idea of the New Testament determining the question as between the universalist, the annihilationist, or the orthodox, &c. But if there be no standard of belief, preaching becomes a beating of the air, and any action with a view to conversion an impertinence.

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* Inspiration and the Bible. By Rev. Robert F. Horton, M.A. 6s. T. Fisher Unwin.

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RATCLIFF STRANGERS' REST.

The Easter Monday Bank Holiday afforded an opportunity for the workers to provide a counter attraction to those of the Highway. Accordingly, about 150 sailors were invited to tea; the men remained to a meeting presided over by Mr. Robert Paton. Several Christian men gave very interesting and stirring testimonies, describing their conversion to God, and the power of Christ to keep. Several lingered at the close, when the workers dealt with them individually.

The monthly workers' meeting on Friday last was presided over by Mr. J. Jackson. Mr. Isaac gave a most encouraging account of the work, and pleaded for more helpers amongst the Scandinavian seamen on Mondays, Wednesdays, and Saturdays. Friends who can play the harmonium will be welcome, and those who can speak the language doubly so. Helpers are also needed for the Lads' Institute, which could be opened seven nights a week instead of three, if workers were forthcoming.

Rev. J. T. Briscoe, of Rye-lane, Peckham, gave a pointed and practical address on "Secrets of Power," specially dwelling on individual conversion, personal conviction, full consecration, and plodding perseverance. Mr. George Studd, recently returned from China, also gave interesting testimony of work in that far-off land; and, after a season of prayer, a profitable meeting was brought to a conclusion.

Y.M.C.A., 112, BROMPTON-ROAD, S.W.—The thirty-second annual meeting of this branch was recently held. The report presented by the secretary, Mr. F. H. Ardley, was very encouraging. During the year a good number of young men were brought to a knowledge of the truth, and the efforts of the workers have altogether been much blessed.

Y.W.C.A., BATTERSEA PARK.—The members of this branch met to celebrate their first anniversary on March 1, at 11, Victoria-road Rooms of the Association. At a meeting for members and friends, Mrs. Heale gave a satisfactory account of the work of the branch. Miss Bamber, of Tryon-house, Chelsea (who inaugurated the branch last year) gave an earnest address on Matt. v. 13. Prayer is asked for greater spiritual blessing. Workers and funds are greatly needed to carry on the work in this poor district. A. Jupp, Sec.

MANCHESTER BOYS' AND GIRLS' REFUGES.

The friends of the Boys' and Girls' Refuges, says *The Manchester Guardian*, are endeavouring to raise a special fund of about £5000 for the extension and consolidation of the work of that institution in its various departments. It is found desirable to bring the Working Boys' Homes nearer to the Central Refuge than they are at present, and in doing so an opportunity will occur for their consolidation. A Lads' Club is greatly needed, and would enable the managers to retain a friendly hold and beneficial influence over those who, from time to time, leave the institution to make their own way in the world. There are some crippled children in the Homes already, and more applying for admission have had to be refused. The establishment of a Home for these little unfortunates is a work of mercy which the managers desire to see accomplished.

The proximity of the Refuge to Strangeways Gaol has suggested the establishment of the Prison Gate Mission. In the five months of its existence 3889 prisoners have voluntarily come to the room, the pledge of total abstinence has been administered to 868 persons, and a number of young girls have been restored to their friends or placed in Homes, and so, it may be hoped, preserved from further crime and degradation. There are some 20,000 prisoners discharged yearly from Strangeways Prison, and most of these pass the doors of the Refuge. There can be no doubt that if the hands of the managers are strengthened, the Prison Gate Mission will be a useful barrier in preventing the return of the discharged prisoners to their old and vicious associations. Nor would this interfere with the operations of the Discharged Prisoners Aid Society, which for the most part has to deal with long-term prisoners—those who have earned money during their incarceration. These form but a small proportion of the whole—about 1200 out of 20,000. The Prison Gate Mission, by judicious and kindly dealing with the short-term prisoners, would be able to prevent many of them from becoming confirmed criminals.

These aspirations and plans are bold, but by no means extravagant, when what has already been done by Mr. Shaw, Mr. Kirlew, and their colleagues is taken into account. The growth of the institution has justified their courage and foresight in the past, and the usefulness of the work accomplished is a sufficient justification of the appeal now made to the sympathy of the public.

Contributions may be sent to Leonard K. Shaw, or Gilbert R. Kirlew, Hon Secs., Central Refuge, Frances-street, Strangeways.

REV. F. B. MEYER'S METHODS.—In commencing a lecture to the Regent's Park Literary Society recently, Mr. Meyer referred to the apprenticeship he had served in the slums of Leicester, which would greatly help him in his new work in London. He was greatly in favour of a more Christian system of giving relief than was at present used by the Government and charity societies. He wished to lead his congregation into a more Christian mode of philanthropy. Five years ago he went for the first time to the gates of the prison to see a man who was discharged; what he then saw animated him to see what he could do to help these unfortunates. He saw men come direct from the front door of the prison, and enter the front door of a public-house—this, in his mind, was the way to the back door of the prison again. He then obtained permission, and called on the following Monday morning, and took a batch of discharged prisoners with him to a coffee-house, and there breakfasted, and had a quiet chat with them. During five years he had thus breakfasted with quite 5000 of these men. Mr. Meyer then spoke of the friendship existing between him and these poor fellows, and stated he had found that in nine cases out of ten their imprisonment had been due to drink. A long sentence, and the excellent *régime* was the best thing that the men could have, and what was wanted was something that would keep them from being enticed again.—*Gospel Temperance Monthly.*

Leaves from my Note-Book.

By Rev. W. HASLAM, M.A.

Author of "From Death into Life."

2.—THE PARISH CLERK.

Some years ago I was passing across a nobleman's park in company with a friend. We were going to visit the gamekeeper's wife, who was very ill, and could not attend some special services then being held.

As we were passing the church, which was situated in the same park, the parish clerk came running out at the door. He took off his hat, and, bowing at the same time almost to the ground, said, "Come in, sir, and see the candles I have been putting up in the church!"

I said, "Thank you, we shall see them in the evening, lighted."

"Nay, if you please, come in and see them now."

Again I declined, and was moving forward, when he drew nearer to me, and said, somewhat in a whisper, "Come in, and have a prayer for the evening."

I at once complied with this request, to his evident joy. As we directed our steps to the church door he ran before us, and went into the great pew of the nobleman. From this he brought out three hassocks, which he placed side by side on the chancel step. When we came up to the place, he said, "Mr. —— will kneel there. Mr. Haslam," pointing to the next hassock, "will kneel there; and your humble servant, with your consent, will take this one," touching the third hassock as he spoke.

We all knelt for a few seconds, in silence. Then the clerk rose to his feet, and said, "Mr. —— will pray," which he did. After this, rising again, he said, "Mr. Haslam will pray next." I did so. Then the clerk rose to his feet for the third time, and said, "Your humble servant will pray now, with your permission."

Permission being granted, he began a collect, and broke down in the middle of it. He then began another, which shared the same fate. "What shall I do?" said the poor man, in evident distress.

Presently, he burst into tears, and cried out with a broken voice, "Lord, have mercy upon me." Becoming more and more earnest as he went on, I quietly and calmly said "Amen" to his prayers, and so became his clerk. "O Lord," he continued, "Thou knowest how miserable I am, and have been all the time during this mission. O Lord, do have mercy upon me—I'm the only one in my house unsaved: wife, son, and daughter, all saved, and I am left. Salvation is all round me, and I am swimming in it, and yet I'm not saved. What shall I do?"

On the previous night, I had been telling a story, which I had either read or heard, of a ship without water. She had plenty of spirits, abundance of salt meat, and dry biscuits on board, but no water! The sailors were in great distress, fainting and dying of thirst. At last a vessel hove in sight, and came alongside. Seeing the signal of distress, the captain of the ship inquired, "What is your trouble?" They answered, "We have no water; we are dying of thirst; send us water!" The captain, thus addressed, put his trumpet to his mouth, and shouted out, "It is all round you; you are swimming in it."

The great river Amazon comes out a long way to sea, with its fresh water; and this vessel was then floating in it, but the distressed mariners did not know it. One of the suffering crew believed the word of the captain, and immediately threw a bucket overboard, and drew up some of the water. He greedily put his parched lips to it, and, sure enough, it was fresh water; though rather brackish, it was good enough to restore the fainting ones. He lost no time in waking up his shipmates to tell them the good news.

It was in reference to this story that the clerk said, "I have been swimming in it; it is all round me." He was in evident distress of soul, because he had not availed himself of the Gospel privileges which had been so evidently blessed to his wife and children. This was the thought that was pressing upon his soul. He had been neglecting the mercy of God. He had heard the words of the Gospel, and had seen their effect upon others; yet he remained unsaved. Now it was his turn to plead for mercy; and plead he did in right earnest.

When I saw that the man was thoroughly sincere in his desire, and that he had come to his extremity, I suggested to him that he must believe in God. I said, "You must take salvation, as the sailor took the water, which was all round him. Take it, and thank God. He says, 'It is finished;' believe it is, and thank Him for it."

This seemed like a new thought to him. "I will, I will," he exclaimed.

Soon he did this, and gave thanks with all his heart. He rejoiced with a loud voice, until the walls of the empty church echoed with the sound of his thanksgiving. It had often resounded with his sonorous and somewhat nasal "Amen," but now the words came from the very depth of his heart.

After this, he rose from his knees, and gave expression to his happy feelings in snatches of Psalms and favourite collects, as they came to his mind. "To think," he said, "that I have been worshipping here these thirty years, and yet never believed in the dear Lord before. I do believe, and I will praise Him, and all that is within me."

All at once another thought evidently came to his mind. He looked towards my friend, who was still kneeling upon the hassock beside mine (weeping copiously), and then fell upon his knees again, and said, "O Lord, do save Mr. ——. Save him; he knows nothing about it. I've known him, Lord, for thirty years, and he has never said a word to me on the subject. O Lord, save him."

Hearing this, I leaned over and spoke kindly to my friend, urging him to yield his heart to God, and believe in the Lord Jesus Christ.

He said, with a trembling voice, "I did so last night, but I have no joy like the clerk."

I replied, "You are looking at yourself, instead of looking off unto Jesus. He is the only foundation of joy. You cannot admire a picture," I continued, "if you do not look at it. Look, and it will command your admiration. So a look at the Lord will command your salvation. Look and live."

In a short time I and my two friends were rejoicing together, and praising God.

The happiness of the clerk was excessive; he could scarcely contain himself. He was in a hurry to run home, and "tell his people." He said, "I want to tell all my neighbours, and wish to give thanks to God publicly in church to-night!"

Indeed, he did all these things; more than that, he has continued to be a faithful witness of the truth as it is in Jesus.

How simple is the plan of salvation! It is all round you—you are swimming in it! What a shame it is to live without salvation! What a shame to die, and perish without being a partaker of God's love.

"THE FARM HOUSE."—This House of Rest at Little Oddyns, Horsted Keynes, Sussex, is for the benefit of women and girls who earn their own living, such as shop assistants, milliners, school teachers, &c. The life is that of a private Christian household. The House is small, and only seven can be accommodated. It is now nearly three years since Miss Harriet Mason devoted herself entirely to it, and, in spite of difficulties, it has been a glad, joyous work. The small number taken gives better opportunities of heart-to-heart work, but it does not pay financially, especially as it is necessary to take in at reduced rates sometimes, and sometimes free. Any who would like to further an excellent Christian effort should communicate with Miss Mason, who will furnish full particulars.

WARRINGTON LODGE.

This private hospital for ladies was opened nearly two years ago, dedicated to the Lord, to be for Him a house of healing. He has graciously set his seal upon the undertaking. More than 200 patients have been received; many have gone forth restored to health, and able to take up again the duties of life; weary sufferers, though busy workers, from the mission fields of India and Africa have found here a quiet resting-place, and a house of healing. Letters are continually received expressing gratefully the benefit obtained physically, as well as help and refreshment to the spiritual life.

I believe the motto which strikes the eye on the opening of the hall door is something more than a painting on the wall, that the "Glory of God" is the ruling motive of all who are engaged in the work, from the honoured director and physician to the latest probationer. The writer, who has herself been a patient at the Hospital, and the subject of a critical operation, can speak from personal experience of the loving sympathy and attention shown to those who are suffering, as well as to the high surgical skill and unwearied kindness of the physician; it will never be forgotten, nor the remembrance of the feeling of safety, knowing I was in the hands of one who looked to the Head Physician for skill and wisdom. What a rest it was to be able to say with full confidence, in reply to some question, "Do as you think best; the Lord, I know, will guide your hand." And truly He does. Wonderful instances could be given of successful operations and perfect recovery.

Thinking of the many who are suffering with the diseases peculiar to my sex, who might with proper treatment regain health, I wish this truly Home Hospital was more widely known. It stands in an airy situation, quite detached, and the household arrangements are very good; the wards and rooms are lofty. bright, and well ventilated. Two of the former contain six, others four, three, and two beds, divided by curtains into cubicles, each containing the necessary furniture of a small room, so that privacy or society can be obtained. The private rooms are suitably furnished.

I must not omit the Free Ward, containing four beds, which, I am told, is always full, and glad I should be to hear the number was increased, which might be, if there were more subscribers. There is also a ward where the charge is only thirty shillings, the doctor giving his valuable services and providing medicine. Other wards and rooms vary from two guineas upwards, but all information on this point can be obtained of the Secretary, at Warrington Lodge, Maida Vale, W. I ask the prayers of God's people that his blessing may yet more abundantly rest upon this work.

An Old Patient.

THE FRENCH IN LONDON.—For twenty-six years Pastor G. Barbier has been labouring among the poor French in London. The last report, just issued, shows that the several useful agencies established in the neighbourhood of Soho are in good working order, and are highly appreciated by the people. Mr. Barbier's address is 10, Charlotte-street, Portland-place, W.

TRACT DISTRIBUTION.—Mr. Henry Cooke, of the Victorian Tract Distribution Society, writing from Malvern, near Melbourne, Australia, gives a good account of the operations of the Society. Visitors are supplied with sets of fifty tract-books (comprising several tracts) each; one set enables a visitor to leave a book weekly with from forty to forty-five families for nearly twelve months, without leaving any one book a second time. Already ten sets have been issued, and in Melbourne they have been in use for some twelve years. At Malvern the ministers of the various evangelical denominations have taken up the work, and to each tract-book a label is attached, announcing the services in the various churches.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

VI.—Separated from Lot.

Genesis xiii.

In our last, we saw something of the original stuff of which God makes his saints. By nature Abraham was not superior to the general run of Orientals, who do not hesitate to lie, in order to gain a point or to avert a disaster. Compared with an average Englishman, Abraham would have come off a bad second. The faith which one day was to do business in the ocean waves could not swim across a tiny creek. It is hard to imagine that such a man would ever arrive at a stature of moral greatness so commanding as to overtop all his contemporaries, and look across the ages to see the day of Christ. Yet so it was. And from that thought we may take courage. Our God does not need noble characters, as the groundwork of his masterpieces. He can raise up stones as children. He can turn thorns into fir trees, briars into myrtle trees. He can take fishermen from their nets, and publicans from their toll-booths, making them into evangelists, apostles, and martyrs. We are not much by nature—wild, bad blood may have got into our veins, but God can yet make Abrahams out of us.

"Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south." Very marvellous this! Judging as men, we might have thought that he would never recover from that fatal mistake, that disastrous failure and sin. Surely he will reap as he has sown! He will never see his faithful wife again, but must bear for ever on his conscience the brand of coward treachery! Or if, indeed, she be given again to him, he will never extricate himself from the meshes of the net into which he has thrown himself! Irritated and deceived, Pharaoh will surely find some method of avenging the wrong with which the foreigner has repaid his generous hospitality!

But no. Contrary to all human anticipation, Jehovah appears on the behalf of his most unworthy servant. In after years the Psalmist gives us the very words, which He uttered in the heart of the king: "Touch not mine anointed, and do my prophets no harm" (Ps. cv. 14, 15). What a marvel of tenderness! God does not cast us away for one sin. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear Him." And thus, notwithstanding repeated falls and shortcomings, He lovingly pursues his Divine purpose with the soul, in which the root of the matter is found, until He sets it free from its clinging evils, and lifts it into the life of faith, and power, and familiar friendship with Himself. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, then the Lord shall be a light unto me."

Warned by this Divine voice, and restrained by a power which suffered him not to do God's servant harm, Pharaoh had commanded his men concerning him, "and they had sent him away, and his wife, and all that he had." This is how it comes to pass that we find them again traversing the wolds of Southern Palestine on their way back to Bethel, unto the place where they had halted on their first entrance into Palestine. So complete was the delivering power of God, that the gentle monarch did not even take back the gifts which he had bestowed as a dowry for Sarah. The sheep, and oxen, and he asses, and men servants, and maid servants, and she asses, and camels, still remained in Abraham's possession. And we are, therefore, prepared to learn, "that Abram was very rich, in cattle, in silver, and in gold." That visit to Egypt beyond doubt laid the foundation of the immense wealth of the family in after time; and it was out of this that the next trouble sprang. A trouble it seemed at first. But God marvellously overruled it for separating his child still further to Himself, and severing the metal to a further extent from the alloy which had clung to it too long. Hitherto, we have been told repeatedly, "and Lot went with him." This record must not be made again.

(1) Who was Lot?—Son of Abraham's dead brother, Haran. He had probably succeeded to his father's inheritance. He may have come with his uncle across the desert in the secret hope of bettering his condition, but we will hope that he was prompted by worthier motives. He seems to have been one of those men who take right steps, not because they are prompted by obedience to God, but because their friends are taking them. Around him was the inspiration of an heroic faith, the fascination of the untried and unknown, the stir of a great religious movement, and Lot was swept into the current, and resolved to go too. He was the Pliable of that earliest Pilgrim's Progress. He may have thought that he was as much in earnest as Abraham; but it was a great mistake. He was simply an echo, a dim afterglow, a chip on the bosom of a mighty current.

In every great religious movement there always has been, and always will be, a number of individuals who cast in their lot with it, without knowing the power which inspires it. Beware of them. They cannot stand the stress of the life of separation to God. The mere excitement will soon die away from them; and, having no principle to take its place, they will become hindrances and disturbers of the peace. As certainly as they are harboured in the camp, or their principles are allowed within the heart, they will lower the spiritual tone, allure to worldly policy, suggest methods which would not otherwise occur to us, and draw us towards the Egypt-world.

Nothing but supreme principle can carry anyone through the real, separated, and surrendered life of the child of God. If you are prompted by anything less, as excitement, enthusiasm, fashion, contagious example, you will first be a hindrance, and end by being a failure. Examine yourselves, whether ye be in the faith. Prove your own selves; and, if you are consciously acting from a low and unselfish motive, ask God to breathe into you his own pure love.

(2) The Necessity of Separation.—That recent failure may have been due, to a larger extent than we know, to the baneful influence of Lot. Had Abraham been left to himself, he might never have thought of going down to Egypt, and there would have been another chapter in the Bible describing the exploits of a faith which dares to stand to God's promise, though threatened by disaster, and hemmed in by famine; waiting till God bids it move, or makes it possible to stay. There is something about that visit to Egypt which savours of the spirit of Lot's after-life. In any case, the time had come, in the providence of God, when this baser worldly spirit must go its way; leaving Abraham to stand alone, without prop, or adviser, or ally; thrown back on the counsel and help of God alone.

The outward separation of the body from the world of the ungodly is incomplete, unless accompanied and supplemented by the inner separation of the spirit. It is not enough to leave Ur, Haran, and Egypt; we must be rid of Lot also. Though we lived in a monastory, shut away from the homes and haunts of men, with no sound to break upon the ear but the summoning bell of worship, and the solemn chant; yet so long as there was an alien principle in our breast, a Lot in our heart-life, there could not be that separation to God which is the condition of the growth of faith, and of all those higher forms of the true life which make earth likest heaven. Lot must go. "Know that the Lord hath set apart him that is godly for Himself." No other foot then must intrude within the enclosure of the Divine proprietorship.

O hearts that sigh for saintliness as harts pant for water brooks, have ye counted the cost? Can ye bear the fiery ordeal? The manufacture of saints is no child's play. The block has to be entirely separated from its mountain bed, ere the Divine chisel can begin on it. The gold must be plunged into the cleansing fires, ere it can be fashioned into an ornament of beauty for the King.

As Abraham was separated from one after another of nature's resources, so must it be with all aspirants for the inner chambers of the palace of God. We must be prepared to die to the world and its censure or praise; to the flesh, with its ambitions and schemes; to the delights of a friendship which is insidiously lowering the temperature of the spirit; to the self-life, in all its myriad subtle and overt manifestations; and even to the joys and consolations of religion.

All this is impossible to us of ourselves. But if we will surrender ourselves to God, willing that He should work in and for us that which we cannot do for ourselves, we shall find that He will gradually and effectually, and as tenderly as possible, begin to disentwine the clinging tendrils of the poisoning weed, and bring us into heart-union with Himself.

It may be that Abraham had already felt for himself the ill effect of association with Lot, and may have longed to be free from him, without knowing how the emancipation could be effected. In any case, this may be the condition of some who shall read these words. Entangled in an alliance which you seem powerless to shake off, your only hope is to bear it quietly till God sets you at liberty. Meanwhile guard against its infection. By prayer and faith get honey out of the lion's carcase. Wait patiently till God's hour strikes, and his hand opens the fast-locked door, and bids you be free. That time will come at length, for God has a destiny in store for you, so great that neither He nor you can allow it to be forfeited for any light or trivial obstacle.

(3) How the Separation was brought about.—The valleys around Bethel, which had been quite adequate for their needs when first they came to Canaan, were now altogether insufficient. The herdsmen were always wrangling for the first use of the wells, and the first

crop of the pastures. The cattle were continually getting mixed. "The land was not able to bear them, that they might dwell together."

Quarrels between servants have a habit of travelling upwards, and embroiling their masters. And so Abraham and Lot would be told by their head men of what was happening, and each would be tempted to feel irritated with the other.

Abraham saw at once that such a state of things must not be allowed to go on: especially as "the Canaanite and the Perizzite dwelt then in the land." For if those warlike neighbours heard of the dissensions in the camp, they would take an early opportunity of falling upon it. United they stood, divided they must fall. Besides, there was the scandal of the thing, which might work prejudicially on the name and worship of that God whom Abraham was known to worship. Would that the near presence of the world might have the same wholesome effect of checking dissension and dispute among the children of the same Father!

And so Abraham called Lot to him, and said, "Let there be no strife between ourselves, or our herdsmen. Choose whichever part of the country that pleases thee. Only separate thyself from me. If thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left."

The proposal was very *wise.* He saw that there was a cause for the disturbance, which would lead to similar troubles continually. If he spoke sharply to Lot, Lot would answer in the same spirit, and a breach would be made at once. So he went to the root of the matter, and proposed their separation.

It was very *magnanimous.* As the elder and leader of the expedition, he had the undoubted right to the first choice. But he waived his right in the interests of reconciliation.

But, above all, it was *based on faith.* Had not God pledged Himself to take care of him, and to give him an inheritance? There was no fear, therefore, that Lot could ever rob him of that which was guaranteed to him by the faithfulness of God. And he preferred, a thousand times over, that God should choose for him, than that he should choose for himself.

The man who is sure of God can afford to hold very lightly to the things of this world. God Himself is his inalienable heritage, and, in having God, He has all. And, as we shall see, the man who "hedges" for himself does not do so well in the long run as the man who, having the right of choice, hands it back to God, saying: "Let others choose for themselves, if they please; but as for myself, Thou shalt choose mine inheritance for me."

Not mine—not mine the choice
  In things or great or small;
Be Thou my Guide, my Guard, my Strength,
  My Wisdom and my "All."

THE ITALIAN MILITARY CHURCH AT ROME.—Since its foundation, fifteen years ago, this church has always made the King's birthday (March 14) a day of rejoicing. This year 150 soldiers attended, and the meeting was under the presidency of Dr. Gray, of the Scotch church. In the midst of all the efforts made by the Papacy and the reactionary party to draw away the people from the love of country and liberty, and to substitute for the true religion of Christ the superstitions and teachings of men, it was a joy to many hearts to see how the young soldiers of Italy showed publicly their affection for the Gospel, whereby they are taught to "Fear God" and "Honour the King."

DOINGS IN ROME.

Dear Sir,—I have been here for the last five weeks with my wife, trying to keep off bronchitis by the mild Italian climate. Rome is very much changed since I was last here, huge buildings going up everywhere, spoiling fine views, choking up the Coliseum, and doubling the population of 1870. The presents which have been sent to the Pope on the occasion of his jubilee are magnificent; I hear they were valued at £4,000,000. If our people at home think the Pope's power is on the wane, let them come and see this show, and they will come to the same conclusion we have arrived at, that, though the Pope's temporal power may have suffered great loss, his spiritual power has gained greatly. I am persuaded that this very magnificent exhibition shows the homage of a host of supporters throughout the world, and speaks volumes of their devotion to the Papal cause.

Rome is very full. I was here thirteen years ago, and it seems to me there are more—many more, priests and clerical students than there were then. There have been large companies of jubilee pilgrims from different nations, and a large one, said to number 2000, is expected in the middle of April from Austria and Hungary. We have been to many churches, and we have received the impression that the male worshippers outnumber the females very greatly. This is remarkable, as we are constantly told that men are forsaking the public services.

I deeply grieve to say that Rev. Luke Rivington, one of the Cowley Brotherhood of our Church, has been received into the Roman Catholic Church. I was informed that his reception took place to-day, but others have told me that this was done a few days ago. These perversions are all the result of the Ritualistic or Popish ceremonies of our Church. If England is to remain Protestant, all those who want to keep it so should come out boldly against all the Ritualistic proceedings now so rife in our Church.

We have a faithful Church of England place of worship close by us—Trinity Church—where the Gospel is preached fully and fearlessly. There are two other Episcopal churches—an English one in the Via Babuino, and an American in Via Nazionale. My old friend, Dr. Gray, has a very good congregation in Via Vento Septembre, where you are always safe to hear the Gospel. These are the only churches I have been at.

Rev. H. Grattan Guinness was here last week, and had some grand meetings; probably he will give his impressions in print. We have a very nice Bible-reading every Thursday evening at Miss Simpson's house in Via del Croce, and there one meets with Christians from different parts of the world.

On Sunday evening Dr. Young, in Piazza di Spagna, has another, and his address and explanations are deeply instructive, and most interesting. He is a very faithful witness to the truth in Rome. Mrs. Noble has had about two meetings for ladies weekly in the last four weeks, and I hope much blessing may have attended them. At one of our meetings I was pleased to meet Mr. and Mrs. Gordon, and another member of the Salvation Army. I believe they are doing a good work in Rome, and are not as noisy as they are at home. The Presbyterians of Scotland have a good work going on among the Jews. I was at one of Dr. Young's meetings to-day, at which 35 Jews were present, 8 men, 20 women, and 7 fractions of humanity, who, small as they might be, made their presence very manifest.

Last Thursday Cavaliere Capellini had his anniversary meeting, at which some thirty Italian soldiers took their first Lord's Supper, the Wesleyan Chapel being well filled on the occasion; there was a most hearty service, and no one could help feeling that this is a real work. "Do you know anything about Capellini?" I said to an English gentleman. "Know him, I don't; but one of his soldier converts is a devoted Christian man, doing good work in South America." Surely this is only one of many testimonies which might be given in favour of the Cavaliere's work.

About a fortnight ago Mrs. Wall asked us to speak to her Italian class in the Trastevere. We drove over there, and were astonished to see upwards of 175 men and women assembled. The sexes were pretty evenly represented, and I do not think as a whole you could get a fairer representation of the poorest class of Romans. About twenty retired soldiers were there; one old soldier had served alongside our own men in the Crimea. Several hymns were sung most heartily; then prayer was offered, and three addresses were given to a most attentive and sympathetic audience. At the close there was a distribution of bread among the people.

What particularly struck us was: (1) their poverty, (2) their attention, (3) their heartiness in singing. I have said about 175. I counted that number, and was told there were some at the door I had not seen.

Last week Mrs. Burtchaell, the widow of a missionary here and in the Holy Land, asked us to visit her working party for Jewesses. I suppose we should call it a mothers' meeting, but some of the young women could not put in a claim for that class. This meeting is held in a remote part of Trastevere, and the day we were present the attendance was smaller than usual, but the features of the class were very similar to our mothers' meetings in England. This work is in connection with the London Jews' Society. The hymn-singing was very hearty.

Before leaving England, Mr. Spiers kindly sent us a supply of Italian illustrated Scriptural stories, and these are all gone. Some were distributed at Genoa, Pisa, Siena, and Orvieto, but the bulk we have given for distribution at Pisa, Siena, and here. No one has ever refused to accept them, and generally they have thanked us very warmly for them. Mrs. Young, No. 20, Piazza di Spagna, Rome, Mrs. Burtchaell, No. 50, Via San Nicola Tollentini, Rome, would be glad to receive small supplies for distribution.

I have not referred to the Baptist, Wesleyan, or Waldensian work, as I have not had opportunities of seeing what they are doing. At Siena we met a very earnest Waldensian pastor, and had the pleasure of attending his service. On the same Sunday afternoon we had a Bible-reading at our hotel, and were much refreshed. Some Christian ladies there promise to be a blessing in that old-fashioned city.

Now for the other side of the story. If it were not for the awful destiny at stake, in some aspects, the Roman Catholic religion appears really ludicrous. The stories the monks at the Araceli tell you about the Bambino, the apparent credulity of the people in some of the so-called miracles, the want of reverence in some of the services, are all examples of this. At the same time, we have been struck with the soul-burdened look, the deep distress and sadness of many men and women we have seen at the Lenten services. How are these people to be reached? Could you get them to believe that salvation is to be obtained without money and without price? That the blood of Jesus Christ cleanseth from all sin? Surely, here is a field of work for those who can speak the Italian language.—Yours very sincerely,

Albergo di Vittoria, Wm. Hatt Noble.
Via due Macelli, Rome, April 2.

MARQUEE TEMPERANCE MISSIONS.—Negotiations are in progress for the holding of a series of special extended missions under canvas, in the semi-suburban districts of London. Mr. William Noble's services have been placed at the disposal of the committee for these missions, which he will conduct, supported by the ministers and workers of the localities where the missions are held, and by an influential list of speakers, the services of some of whom have already been bespoken. It is expected that the first will be held early in June. Proposals from districts should be addressed to the Secretary, Mr. J. T. Rae, 134, Hoxton-street, London, N.

For the Young.

A FATHER TO THE FATHERLESS.

"One-half of the world knows not how the other half lives!" How little we do know what goes on around us!

"Scarcely to be regretted!" you say? That depends, dear reader! There is much that is well worth knowing, as I can prove, if you will accompany me to busy, noisy Holloway-road, North London. Rather a rough setting for a valuable gem, isn't it? And yet, there it is—unnoticed by the world—but very precious in God's sight.

Let us walk on, past the Nag's Head, towards Highgate, till we reach a turning, called Manor-road. Pause before number 3, and look at it attentively.

"Why? I see nothing to distinguish it from any other ordinary house!—a bow-window each side—a high flight of steps in the middle!"

No outward distinction, I grant you; but, after you have been inside, and seen what I saw last week, I think you will acknowledge that there is something very uncommon, both about it, and its inmates. Within its walls forty orphan girls are fed, clothed, and educated.

"At whose expense?" I will tell you. The Lord God Himself—their heavenly Father, supplies all their needs.

"Well, yes, of course, God is the Father of all orphans." True, but there is this difference—all orphans do not claim Him as their Father. These children do; they depend entirely on his bounty, asking Him only for whatever they want, in prayer. What is the result? He has been very gracious to them, and has not suffered them to want any good thing.

Let us knock at the door. It is opened by a tidy little maiden, who shows us into a sitting-room, where we are presently joined by a kind-looking lady, Mrs. Ginever. Her life history is extremely interesting. In her childhood she used to attend the services at the Female Orphanage Asylum. Even then she felt great compassion for fatherless children, and these early impressions were never effaced from her memory. In 1874 she was left a widow, and, after laying the matter before the Lord, asking his guidance, she decided on taking a small nine-roomed house in the Kingsdown-road. This was in July. It was only partially furnished, but there were six beds. In as many weeks these were all occupied by poor orphan girls, and in as many months the Home was already so full that she removed to her present residence. She has no fortune at her disposal; the work was commenced, and has ever since been carried on, solely by faith and prayer. God has raised up friends in all directions; through them He provides all that is needful from day to day, and year to year.

You must not suppose, however, that Mrs. Ginever has had no trials. God often tries his servants in order to purify and test them, and also that afterwards He may be enabled to bless them all the more exceedingly. Mrs. Ginever can relate many remarkable instances of this. Her funds have sometimes been so low that she has retired to rest, simply trusting that her household's daily bread would be supplied on the morrow, yet her confidence in the Lord has never been shaken, and never been disappointed.

At the present time she is as a second mother to 130 children; these live in three separate Homes, all free. Any really destitute girl is eligible, whether afflicted or otherwise. The elder ones are trained for servants, all the housework being performed by them. When a girl is quite ready for service, a situation is found for her; now and then someone adopts a child, or the heavenly Father calls one away to dwell with Him. Such vacancies are immediately filled up.

After a little conversation about the children's lessons, their meals, and their recreations, Mrs. Ginever leads the way to the schoolroom, where they are plying their needles most industriously. They rise on our entrance, and we see that all are dressed alike, in plain, dark frocks and pinafores. A sort of apron is tied round their waists, having a wide, deep pocket to hold work, cotton, thimble, &c. Very bright, joyous faces, have they not? Their room looks bright, too, and is warm, comfortable, and home-like. A table covered with plants stands in the window; texts and pictures adorn the walls, and toys the shelves; there is even a pet cat sitting by the high grate in front of the fire.

Listen! Mrs. Ginever has asked her adopted children to sing, which they do, with cheerful alacrity, and much spirit, especially in the choruses. Many thanks, my dears, for your three pretty songs! Next, let us inspect your work. Well done! you really deserve great praise—all hand-stitched, and each tiny tuck so beautifully regular! We shall be very glad to recommend you to any other ladies. Here comes the matron to show us over the upstairs rooms. Are you not charmed with the perfect order and neatness? Observe the little beds, with the corners of their blue or pink coverlets so carefully turned up at the feet; the illuminated texts; the big boot cupboard, and the pigeon-hole wardrobes for hats and capes. The lavatory is very striking to the eye, owing to an arrangement of towels, and scarlet and white check bags, hanging above the numerous basins. That book-case, with glass doors, in the hall, contains the children's library.

Now, I think, we have seen everything, so we will just re-enter Mrs. Ginever's parlour—bid her good-bye, and then depart, having spent a very pleasant afternoon.

If any of my readers feel desirous to assist Mrs. Ginever in carrying on her labour of love, I should advise them to pay her a visit, some afternoon. It will refresh believers, and greatly strengthen and increase their faith; comfort those in trouble, and touch all hearts. Those who live too far off for this, might give orders for plain needlework, for servant's print dresses, or for a little book, written by Mrs. Ginever (entitled "A Retrospect"), which contains an account of the progress of the work. It is sent post free for six stamps. Gifts of clothing, old or new, and donations of any kind, are very gratefully received. Above all, pray that Mrs. Ginever and the children under her charge may, both temporally and spiritually, be abundantly blessed.

Amy Lockyer.

GOLDEN KEYS.

A bunch of golden keys is mine,
To make each day with gladness shine.
"Good morning!" that's the golden key
That unlocks every day for me.

When evening comes, "Good night!" I say,
And close the door of each glad day.
When at the table, "If you please"
I take from off my bunch of keys.

When friends give anything to me
I use the little "Thank you!" key.
"Excuse me," "Beg your pardon," too,
When by mistake some harm I do.
Or if unkindly harm I've given,
With "Forgive me" key I'll be forgiven.

On a golden ring these keys I'll bind,
This is its motto, "Be ye kind."
I'll often use each golden key,
And Jesus' happy child I'll be.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Martin J. Hall, Hamond-square, Hoxton, April 16—20. Mr. H. Hutchinson, Mission Hall, Phythian-street, Liverpool, April 9—13; Altrincham, Cheshire, April 14; Shireoaks, April 15—16. Mr. E. Arrowsmith, on Continent for two months. Messrs. Lidstone and Hutchinson, Ipswich, April 17—19. Mr. T. Lewes Sayer, Sutton, April 8—13; Kilburn, April 16—20; Stockwell Orphanage, April 23—26; Romford, April 29 to May 4. Mr. Josiah Spiers, Wakefield, April 24 to May 4; Park Chapel, Camden Town, May 6—20. Mr. George Banaster, Dorking, April 21—30. Mr. G. L. Pilkington, Drill Hall, Norwood, April 11—18, at 6.30.

WORK IN CENTRAL AFRICA.

Rev. George Henry, M.A., M.B., C.M., of Aberdeen, who went to Livingstonia last year, has addressed some very interesting letters to Dr. George Smith, Foreign Mission Secretary of the Free Church of Scotland.

In company with Mr. M'Intyre, teacher, Mr. Henry has established a station in Chikusé's territory. The chief readily gave the permission to build. During their stay in the country, Messrs. Henry and M'Intyre, on two occasions, witnessed the cruel and absurd practice of testing guilt by drinking mwavi. The chief suspected some among his people of crime; he thought that one of his wives, but which one he could not tell, had been unfaithful, and he wanted to find out who was the partner in her guilt. The chief "resolved to settle the matter by making all the men and some women of his own and some surrounding villages drink mwavi. His plan was to bring so many to his village at one time, and, placing them in a circle, make them drink the poison in public. If they vomited and lived, they were held to be guiltless; if they died, no one seemed to care much. This scene occurred on the meadow on the edge of which our tent was pitched. After the people were assembled, a fantâstic figure, dressed up with a head-dress of feathers, danced about the circle for a time. The poison, which is the bark of the sassy tree (*erythrophlorum guineense*) was then beaten with a rude mortar and pestle, and, being put into water, was drunk by the suspected, who came up by two for this purpose, and then ran off to vomit or die. This was given to about two hundred and fifty people the first time I saw it, and to more than a hundred the second time. One of the headmen told us that the poison was made weak, yet each time one person died, and on previous occasions six had died. Walking out the day after one such exhibition of African heathenism, I saw a horrible sight—some dogs eating the unburied remains of the persons who died. God in his good time grant that this and many other evil customs may, by the Gospel, be swept away from this country!"

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 15, Isaiah l. 1—11; Monday, April 16, Isaiah li. 1—13; Tuesday, April 17, Isaiah lii. 1—15; Wednesday, April 18, liii. 1—12; Thursday, April 19, Isaiah liv. 7—17; Friday, April 20, Isaiah lv. 1—13; Saturday, April 21, Isaiah lvii. 15—21.

LAUSANNE.—Mr. Edwin Arrowsmith, of the Children's Special Service Mission, who is now making a tour abroad, has just spent a week here, with most encouraging results. He has held children's services and given special addresses to young men, young ladies, and Sunday-school teachers, which have been very well attended. So much interest has been excited that, in deference to a strongly expressed wish on the part of many, he has arranged to pay the town another visit about the end of May.

ELEVENTH INTERNATIONAL Y.M.C.A. CONFERENCE.—This Conference will be held at Stockholm from August 15 to 20. Great preparations are made at Stockholm to receive the foreign delegates. The Swedes are known to be very hospitable, and, no doubt, will make the visit pleasant and delightful for the strangers. Special arrangements are made for cheap railway and steamboat tickets, so that the expenses for the journey and a short stay in the beautiful and interesting Scandinavia will be comparatively small.

DUBLIN CITY MISSION.—The twenty-seventh annual report states that the agents, ten in number, were much blessed in their labours last year. Never were openings for personal dealing more numerous than now. The Mission works in perfect harmony with all denominations holding the fulness and freeness of the atoning sacrifice of Christ, and its supporters are much encouraged to find the people generally disposed to avail themselves of the various evangelical agencies. Mr. T. Pakenham Law, Q.C., 48, Stephen's-green, Dublin, is the hon. secretary of the Mission.

April 13, 1888.

The Christian.

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JUST READY.

By the REV. J. A. WYLIE, LL.D.,

Author of "The History of Protestantism;" "The Papacy: its History, Dogmas, Genius, and Prospects," &c., &c.

WHICH SOVEREIGN:
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STRANGERS' HOME for ASIATICS, Limehouse.—The Annual Meeting will be held (D.V.) at the Home on Wednesday, April 18, at 3 p.m. Sir R. H. Davies, K.C.S.I., in the chair. All friends of the Oriental are invited to attend.

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(Continued on page 22.)

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FROM THE MISSION FIELD.

We have recently received a large number of letters from missionaries in different parts of the world, acknowledging the receipt of The Christian during the past year, and expressing cordial thanks to the friends—in most cases unknown—who have had the copies posted to them week by week. The writers of the letters in many cases enlarge upon the assistance and encouragement they receive in their work by reading the paper; each number is anxiously expected, and not only whole households, but large circles of readers appreciate the instruction and intelligence thus disseminated.

THE DIFFICULTIES IN ASSAM.

Rev. Charles E. Burdette, American Baptist missionary, Gauhati, in his letter, says:—"We in Assam are in such a hodge-podge of languages that all work is difficult. At this station we preach in two languages, besides English, have school books and most religious books in a third, need a knowledge of a fourth badly, and are continually confronted by those who cannot be clearly taught in any of these tongues. Thirty-five (mostly Garos) were baptized during the past year, and the last annual report shows a membership of 541."

ROMAN CATHOLICISM IN CHINA.

Rev. James Gilmour, of the London Missionary Society in Mongolia, writes:—"I think the Roman Catholics are much more numerous in China than they say, and that they are making much more progress than people imagine. I have never yet been anywhere in North China where the Roman Catholics are not. It is quite true that they gain converts by assisting in law pleas. It is true, too, that they supply poor converts with land; but by whatever means they get their converts, they seem to be able to make sure of retaining them, and it is more difficult for a missionary to do anything with a Roman Catholic than with a heathen."

THE SOUTHERN STATES OF AMERICA.

Rev. R. W. Townend, Fayetteville, North Carolina, remarks upon the important results of the testimony borne in the Southern States by the Protestant churches ever since the Civil War. "In no country on the globe is the Gospel listened to with greater respect than in the South. Here ministers and people put the old interpretations on the Scriptures; and the new isms that afflict religious belief elsewhere are unknown. In a district of country with an area fifteen times that of England, we have never known of an infidel lecturer, nor read of an anarchist speech. In no other country are religion and politics kept so distinct, it being generally considered a stain on the sacred calling for a minister to take an active part in political affairs."

THE GOSPEL IN ATHENS.

Dr. Kalopothakes has charge of a mission station at the Piræus, as well as doing much work in Athens. Mrs. Kalopothakes writes:—"There is now no foreign mission in Greece, except a school for the poor, under the auspices of the Episcopalian Church of the United States. The Greek Evangelical Church has, since the close of 1885, carried on, independently, the evangelistic work, which for several years previously had been under the Southern Presbyterian Church. The result has proved most satisfactory, and there are now more encouraging indications than ever before. Greater numbers attend the services regularly, and a thoughtful attention is manifested. Those who remember the attack upon Dr. Somerville at his last open-air meeting here may be interested to know that the man who is said to have thrown the first stone on that occasion not long since came to our services, and expressed himself as much pleased with all he heard."

MADRAS PRESIDENCY.

Rev. William Powell, American Baptist missionary to the Telegus, says:—"I am glad to say that the Lord is blessing our work here. In a recent tour of nine weeks I had the privilege of immersing and receiving into the church 1243 professed believers in Christ; I was also obliged to decline hundreds more, because I deem it wise always to test new converts for a while."

MEDICAL MISSIONS IN TURKEY.

Dr. G. M. Dobrashian, of the Friends' Mission, Pera, writes:—"Our work is growing here; every day we feel how much there is to be done, and how little we are able to accomplish. The patients come in large numbers to the dispensary; many come as soon as it is light in the morning, and wait at the door until it is time to have the tickets and go in the waiting-room. There they are all read and talked to before any are seen in the consulting-room, and we know in many cases a blessing has been received."

Dr. N. Alexandrian writes from Scutari:—"The income of the Mission is so disappointing, that we have not been able even to pay the rent of the mission house, and we do not know how to carry on the work during the remainder of the year. It is a terrible thought for us to close the dispensary against the widows and orphans in their suffering—to refuse the tottering old, and suffering children, when they apply for treatment. The sum of £250 keeps the Mission for a whole year."

AN OPENING IN INDIA.

Mr. Frederick Nicholson, of the Anglo-Indian Evangelisation Society, Chunar, writes:—"Will you allow me a small space in your journal to recommend Chunar, North-West Provinces of India, as a good place for any intending to come out to India as missionaries unattached to any society? Let me enumerate a few of its advantages. Chunar is a cheap place; a person can live cheaper out here than in England. Houses are less rent, and servants' wages are lower here than in any place I know of in India. There is a field for sanctified workers of both sexes among the Europeans and Eurasians of Chunar, so that while the native language is being acquired, no time need be wasted. The heathen here are utterly neglected, there being no Gospel preaching in the bazaar, and no visiting among the zenana women."

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OUR SOLDIERS ABROAD.

Sir,—Having found that several young fellows, members of the Y.M.C.A., who take in The Christian, after reading have no further use for it, the thought occurred to me to get them to post it every week to some soldier away from Bristol who would be glad to have it. There are now just about a dozen who are doing so, and we find that not only are the soldiers and their comrades benefited by reading the paper, but the senders have now a real interest in and sympathy for the soldiers; thus by their prayers and sympathies the Lord's work among our soldiers will receive blessing.

Should any of your readers like to have the name of a soldier to whom to send The Christian, I shall be glad to hear from such.

Yours faithfully, Cecil G. Smith, Sec.
Y.M.C.A. Rooms, The Barton, Bristol.

DEACON ABRAHAM AND HIS PEOPLE.—In a letter to an English correspondent, Deacon Abraham says respecting his people: "There are trials of poverty, death, &c., and one more trial is—and I think this is the worst of all—that amongst our people there is, just now, much looking to denominations. I do not care for denominations, but for Christ, and am busy preaching Him to everyone and anywhere I can—busy in the school and at our Homes. Though we are not without severe trials, yet we are sure that the Lord is our helper. Still we need your prayers and the prayers of all friends, that we may be able to work more for Him who gave Himself for us." Deacon Abraham asks his friends in England, not only to assist him in his labours, but also to remember the orphans of the late Deacon Marcus.

THE GOSPEL IN ITALY.

There is much that is very interesting and encouraging in the seventeenth evangelisation report of the Free Christian Church in Italy. The pages of the report are embellished with wood-cut portraits of prominent workers and converts of the Church, including Rev. J. R. McDougall, Signor Gavazzi (who is now eighty years of age), Dr. Joseph Beltrami (ex-Roman Catholic priest), Father Federigo Antonio da Seregno (ex-Capuchin preacher of the order of St. Francis), Dr. Felici, and the late Signor Romualdo Bertola.

Dr. Beltrami is a convert of much promise. He has not yet reached the age of thirty. He was formerly professor of philosophy in the episcopal seminary of Brescia, and a brilliant future opened before him in the Romish Church. The task was, however, imposed upon him of studying the Bible, in order to confute from his pulpit the "errors of Protestantism"; but he was himself converted by the light of the Gospel, and he immediately gave himself up to the work of evangelisation. Father Federigo is an eloquent and persuasive preacher, having been appointed Apostolic missionary by Leo XIII., and honorary chaplain of Holy House of Loretto. He, too, by means of an Italian Bible, and of the powerful controversial treatises of the late lamented Dr. Desanctis, had his eyes opened to the truth, and is now proclaiming justification through faith in the blood of the Saviour alone.

The report was drawn up by Serafino Beruatto, and we take from it the following sentences:—"We, who have been working for twenty-five years in Italy, have never seen our churches of Florence, Milan, Bassignana, Venice, Genoa, Bologna, and Rome, better attended. The stability and zeal of our congregations can be measured by their liberality. Now they contribute at the rate of about 20 francs for each individual, and when we think that our congregations are 99 per cent. composed of pure Italians, poor, all emancipated from the Roman Church, which has never educated them to give for the spreading of the Gospel, we see that no small progress has been made. Our workers, with some rare exceptions, are all Christians of long standing, proved in a hundred battles, and by a thousand sufferings, learned enough, and, above all, orthodox in doctrine, animated by a true spirit of missionary zeal, so much so that it has been said, with good reason, of some, that they are more ready to sow than to reap. But this very thing comforts us. We can leave to others the consolation of reaping. In the meantime, for us it is enough to scatter broadcast the good seed which, in its time, will bring forth good fruit also for us."

FALMOUTH TOWN MISSION.—Thousands of free breakfasts are given every winter in connection with this Mission. A clothing club has just been formed for the benefit of poor children. The missionary carries on tent and open-air work, and the thirty-fourth annual report shows that he has been greatly blessed in his labours. Captain Phillips, R.A., is secretary of the Mission.

BIBLE SOCIETY OF SCOTLAND.—At the last monthly meeting of the Glasgow Committee, it was reported that two young men sent out to China last autumn are already actively at work, and are making good sales in the busy port of Hankow. Among other grants, one of 50 English Bibles was made to the Soldiers' Mission at Gibraltar, and one of 500 Spanish Gospels for distribution in the villages on the south coast of Spain, where no settled Protestant agency is yet to be found.

CHINA.—The wife and son of Dr. E. P. Thwing, of Brooklyn, have been doing volunteer missionary work in connection with the American Presbyterian Board at Canton, and at their own expense in various parts of Quang Tung province, travelling by boat with Rev. C. R. Hager, of the American Board at Hong Kong. Mrs. Thwing is expected to return to America shortly, but her son remains as colporteur for a year or more, and then intends to complete his studies for the work of medical missionary. His brother, a surgeon in New York, also hopes to go to China.

EVANGELISTIC MISSION.

BANK HOLIDAY MEETINGS.

The Bank Holiday Meetings usually held at Kilburn Hall, were, on Easter Monday, April 2, transferred to the Conference Hall, Eccleston-street, Pimlico, on account of the insecure state of the former building. The change of place, however, had no diminishing effect upon the attendance, which was even larger than on previous occasions. In the afternoon, after a few introductory remarks from Mr. C. Russell Hurditch, half an hour was devoted to prayer, especially on behalf of various branches of Christian work which had been previously named by representatives present.

Mr. D. M. Cameron, of Wandsworth, then gave a brief address, founded on the words in Philippians i. 21, "For me to live is Christ." Commenting upon the fact that the words were penned by Paul after a period of thirty years in the forefront of the battle, and sent forth from his prison in Rome, he dwelt chiefly on three thoughts suggested by the passage, viz., life through Christ, life from Christ, and life for Christ.

Rev. F. B. Meyer, of Regent's Park Chapel, taking up the thought of living for Christ, beautifully expanded and illustrated the subject. Froude, in his "Oceana," tells a story of a servant of Sir George Grey, who had been appointed by his master to take the historian in a boat round the coast, and point out places of interest. On being interrogated as to what he was most fond of, whether pleasure, scenery, &c., his reply was, "To be the servant of Sir George Grey." What are we proud of? Of denomination? Of ourselves? Our knowledge of the Word of God? Our attainments? Surely there is one thing of which we should be most proud, viz., to be the servants of the Lord Jesus Christ. For the first time in his life he had recently seen a slave, in Tangier. When he looked upon her, his heart leaped up, and he thought, Thank God, if she is one slave, I am another. He recalled the words of Paul: "Paul, a servant (slave) of Jesus Christ." This is the slavery that makes us free, the bondage that makes us glad. Thomas Guthrie tells a story of a criminal whom he once found in a prison, engaged in brightening his fetters. We know what that means in our case: to glory in our slavery, and to feel that from morning to night, through and through our day, we have one glorious Master to serve. Continuing in the same strain, Mr. Meyer dwelt upon the imperative necessity for entire obedience to Christ, as the foundation of all happiness, usefulness, and power.

Mr. Robert Paton, referring to some passages of Scripture which had been read at the commencement of the meeting, emphasised the words in Mal. iii. 16, "...that thought upon his name," telling a story of one who had been for years laid by in sickness, and who derived much consolation from the consideration that God had a special regard for those who thought upon his name.

At the evening meeting, Rev. W. Stott, of Abbey-road, gave a fervid address on the need of more grip in Christian work. Various passages of Scripture came to his mind. There were men of old who did cleave to their king. There was a certain godly young woman who did cleave unto her mother-in-law. In the early days of the Church there were young converts who "did cleave" unto the Lord with purpose of heart. But the instance which took most hold of his mind was the one of a young soldier in the time of David, whose sword did so cleave to his hand that when he would have put it down he could not. Either it was that the blood which flowed from his hand had fixed it there, or he had so grasped it that when he would have laid it down the muscles were unrelenting. The sword and the hand that wielded it were one. What we want in this strangely troublesome time is to get hold of the Spirit's sword like that: to hold tightly to that Word, and go to our work hewing down the Philistines of unbelief and sin. We want to love the Word, and know it as a treasury of things new and old. Many people read the Bible often, but for much the same reason as the farmer's wife put up the horse-shoe behind the door—to keep evil spirits away. We want more grip of prayer, more grip of God's promises, and more grip of the Master Himself.

Mr. R. C. Morgan, referring to some remarks of the previous speaker concerning the vital importance of doctrines relating to the blood of Christ, observed that the question was as old as Cain and Abel, and God decided it by accepting Abel and his sacrifice. God vindicated his own servants when Aaron's rod swallowed those of the magicians; and again when it budded and put forth almonds. God avenged them when the earth opened her mouth and swallowed up Korah and his company. God stood by Elijah when he challenged the 400 prophets of Baal: "The God that answereth by fire, let Him be God." Perhaps we are depending too much on ourselves in attempting to establish the truth of God. The promise is that He will avenge his people, when He seeth that their power is gone, and there is none [no human resource] shut up or left." One day such as was seen in 1859, when God went forth in power, when conviction of sin was in the air, would quickly silence Down-grade teachings.

Dr. McKilliam read the words in Heb. vi. 19, "Which hope we have as an anchor of the soul." While it was true that, if the Lord Jesus Christ is permitted to come in, everything will be right, still we who are his elect people in these days are not to be allowed to forget that the figure here brought before us means that we have to ride at anchor in stormy waters. Our blessed Father and the Lord Jesus Christ want us to know practically the meaning of those words, "Have faith in God." The people of God who have faith in Him not only can do, but actually do the things spoken of in Heb. xi. They by faith triumph over all the sophistries of sceptical science. By faith they obtain acceptance with God through the sacrifice of Christ, and by faith, like Abraham, they go forth in obedience to the command of God to do his will.

Lord Radstock (who had just arrived from Bournemouth, and was to leave shortly afterwards for Vienna) observed that if there were an intelligent entering into the purpose of God, it would be to build according to "the pattern showed in the Mount." But if we are to do this, we must be in the Mount to see the pattern. We may think we have got the pattern; we have all got *a* pattern, but is it *the* pattern? Now, in the Word of God we have no "perhapses," or "ifs"; we have *the purposes of God*. It is a blessed thing to come back to this purpose, and see what God is about to do. A badly trained crew, when danger arises, is full of suggestions. He did not believe in a committee of sailors in the presence of the storm. We have forgotten that Christ is Head over all things to the Church. There should be a deeper calm in the knowledge of the fact that God is working out all his purposes. The condition at Corinth was at least as difficult as anything we have now. Some men said the resurrection was past. But Paul addressed them all as saints. There was terrible moral evil, and the wicked person must be put away. But how much more anxious he was to restore him when he had repented. The Apostle of Jesus Christ was not anxious to put people out, but to keep them in. Like the Good Shepherd, his way was to go after the lost until he found it. It is easy to lecture the strong ones, but we want to bear the infirmities of the weak. Let us not miss the blessing conveyed in the message from God, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with all them that love the Lord Jesus in sincerity."

Dr. Laseron thanked God for all the opposition that in these days is made to the Word of God. When persecution comes, then men take heed to the Word of God. It was so in ancient times. Persecutions came upon Israel, because they had idols, and because they linked themselves with the heathen, who laughed at Jehovah, the living God. Referring to God's dealings with Israel, he surveyed in general outline the destiny of the nation when restored to the favour of God, and made his missionaries to the rest of mankind.

Rev. Wm. Smith, of Bow, in a brief but hearty address, contrasted mere theoretical knowledge of truth with the certain conviction which is the result of personal experience.

Mr. Edward Wright followed with a short, sharp, earnest Gospel message to the unsaved.

BOSTON OPEN-AIR PREACHERS.

Mr. W. F. Davis, who, nearly six months ago, was sentenced to a year's imprisonment in default of paying heavy fines for preaching on Boston Common, is still in gaol, and prevented from attending to his much-loved work as an evangelist. The circumstances have caused some stir in the State of Massachusetts, and, as the term of imprisonment runs out, much more will, no doubt, be heard of the matter.

Already, as a result of agitation, the City Council has granted a public hearing on a petition for the repeal of the ordinance whereby unlicensed preachers are prohibited from proclaiming the Gospel on the public grounds. Many of the best men of the place have addressed a committee of the Council on the subject. Mr. H. L. Hastings, who is well known in England, was one of the speakers. He declared it to be the object of the City Government altogether to suppress preaching on the public grounds. Licences have, he said, been systematically refused; at first no notice was taken of an application made by him; but after trying for fourteen months, during which he was fined and imprisoned, he did manage to get a permit from the mayor. Mr. Hastings remarked, respecting the obnoxious ordinance:—We have not failed to notice a zeal in the execution of this ordinance which is lacking in the execution of all other ordinances and laws. It is stated that there has long been an ordinance forbidding smoking tobacco in the streets of Boston; but, said a man to me, as he puffed his cigar, "I can *smoke* in Boston, but *you cannot preach!*" I have, while conducting orderly religious services on one of the parks of Boston, been interrupted repeatedly by a policeman; but a man who, in plain sight, was *raking hay in that park with a horse-rake on Sunday, in defiance of the State law, was neither interrupted nor interfered with.* A man may rake hay with a horse-rake on Sunday on Franklin-park with impunity, but if he sings a hymn or preaches the Gospel a policeman calls him to account.

The city governors are taking alarm, owing to the extent to which the question thus raised has already affected the balance of parties in the Council Chamber. If Mr. Davis's imprisonment should lead to an abrogation of the obnoxious ordinance, or to a more reasonable administration of its provisions, there may soon be reason for rejoicing that good has come out of evil.

SCOTLAND AND INDIA.—Meetings are to be held this and next week at Inverness, Perth, Greenock, and Hawick, to protest against the legalisation of vice in India. We are glad to know that this testimony is being perpetuated, and doubt not it will help to swell the tide of public opinion that must soon sweep away this iniquitous system.

FRANCE.—Efforts are being made to evangelise the Drome Valley. Pastor Marzials is now feeble and nearly blind, and help is needed to secure the services of a good evangelist for the district of Diois, which is much neglected, the pastors being scarce or unable to do the work. At the Orphelinat Famille de Barnave, under the direction of Mrs. Marzials, young girls, principally orphans, are taken in and educated under Christian influences. The Home is established among a poor hardworking population, and depends upon external assistance for its maintenance.

CHILDREN'S SCRIPTURE UNION.

The ninth anniversary of the Children's Scripture Union was celebrated on Thursday, last week, at Exeter Hall, under circumstances of a very encouraging character. Two meetings were held, one in the afternoon, and the other in the evening. Many friends of the cause came from various parts of the country, and in the afternoon the Lower Hall was too small to accommodate all the large body of people who assembled.

The afternoon meeting was presided over by Rev. E. A. Stuart, of Holloway, who, at the outset, took occasion to give expression to his hearty sympathy with the Mission. Mr. T. B. Bishop, honorary secretary, made a statement as to the work of the Mission. The membership cards are printed in twenty-eight different languages, and last year over half a million of them were issued. While in the West new spheres of activity are constantly opening up, in the East a really good work is being done. There are no fewer than 9500 members in Japan, and in Calcutta the friends of the cause are making praiseworthy exertions. In the public and other large schools in England a great deal is being done, and efforts are also being made to establish Unions in the high schools for girls. Several branches at home have carried on correspondence with branches abroad, with profitable results.

Mrs. Evered Poole delivered an address to Scripture Union workers, emphasising the importance of realising duty, and of aiming high in the discharge thereof. Those who organise branches should endeavour to win the members to Christ, rather than assembling them simply for purposes of entertainment. In all their efforts, also, workers should wait God's time. The meetings should always be short and bright, and it should never be forgotten that sympathetic contact with the children is essential.

The Chairman followed with some acceptable remarks on Christ's first recorded words: "Wist ye not that I must be about my Father's business," after which addresses were delivered by Revs. L. N. Caley, of St. Matthew's, Bayswater, and J. T. Smith, of Norwood. Many people who could not be accommodated in the hall assembled in an adjoining room, where speeches were made by several friends, as well as by the Chairman and Mrs. Poole.

Rev. F. B. Meyer presided in the evening, and, after a statement by Mr. Bishop, he delivered a very helpful address. Having spoken in high terms of the Mission and its work, he urged the great importance of children being instructed in Bible truth. Teachers must induce this by example as well as precept. Those addresses will tell the best and live longest in the memory which are most bathed in the word and spirit of the Bible. Adults as well as children need, more than ever, to read the Scriptures frequently and with earnestness. He held that the most prolific source of declension among the children of God is a neglect to study the Word of God. There are so many meetings, there is so much ephemeral religious literature, so much running about from conference to conference, and so little persistent, loving study of God's own Word, that one cannot be surprised that the temperature of many Christian homes becomes so low. He advised the avoiding of such reading as takes away the appetite for reading the Bible, and the cultivation of the habit of reading a little prayerfully rather than scanning much without an endeavour to secure spiritual profit. The present age began with a mighty outpouring of God's Holy Spirit, and he expected it to end with a similar Divine manifestation. Is not God now laying throughout the world the line, the magnetic wire, along which the Holy Spirit is going to work, until the world shall be permeated with the glorious knowledge of Christ, the crucified One? He believed this to be actually taking place, and that amongst the societies and agencies that shall be much thought of in the new age will be the Children's Special Service Mission and the Children's Scripture Union.

Messrs. G. L. Pilkington, G. A. King, and C. H. Nash gave account of work done in public and other large schools; and Messrs. H. Hutchinson, J. Stoneham, and M. J. Hall spoke of labour in different spheres. Their words were full of cheering facts and incidents. Altogether the meetings were very successful. In several cases the older workers in connection with the Special Service Mission were greatly encouraged to find in the audiences grown-up persons to whom, in the years of childhood, they had spoken of sin and salvation, with spiritual, and therefore lasting, results.

DUBLIN SOLDIERS' HOME.

Having a high object, the Dublin Soldiers' Home and Institute has been greatly blessed from its foundation. The object is to provide for soldiers a Home where they may stay and be free from those temptations which beset them in every large city, and may at the same time hear the message of God's love in the Gospel of Christ.

At the beginning of last year, the new wing having been just completed, there was a debt of about £700 on the building fund of the Home. As the result of the appeal then made several friends gave assistance, which brought the debt down to about £400. This debt is a hindrance to the efficient working of the Institute, and it is hoped that it will soon be entirely cleared off. The great need of the increased accommodation thus provided was amply shown during the recent "furlough season," when the soldiers and their families, as well as men of the Royal Irish Constabulary, showed their high appreciation of the Home by availing themselves in large numbers of its provisions and agencies. One result is seen in largely increased receipts. Nevertheless, the Home is not self-supporting, as the net profits do not cover the expenses incurred. As many as seventy or eighty beds can be supplied per night, but it still often happens that the demand exceeds the power of supply.

It need hardly be said that meetings and entertainments are held in connection with the Home. At a mission recently concluded, there was much blessing on the word preached, many confessing Christ as the Saviour. Lord Cavan was president of the Institute up to the time of his death, and at all times took a deep interest in its welfare. Captain R. Wade Thompson, Clonskeagh Castle, Dublin, is the hon. secretary.

MR. D. C. JOSEPH writes from Jerusalem:—We intend to leave Jerusalem on April 3, to visit England and meet the friends of Israel, and to consult with them about the Lord's work among Israel in Palestine. Should the Lord carry us safe there, we shall be able to tell what great things He hath done for us.

THE LATE MR. SAMUEL MORLEY'S VILLAGE.—The seventeenth series of Believers' Meetings was held last week at Leigh, near Tonbridge, Kent. The evening service partook of the nature of a farewell to Mr. John Maxted, who has been connected with the work since its commencement in 1871. In the course of the proceedings, Mr. Maxted was presented with a purse containing £100, together with a beautifully framed address. Mr. Maxted is succeeded by his son-in-law, Mr. A. C. R. Pitter.

A NEW HOSPITAL FOR MADAGASCAR.—The insanitary condition of the Mission Hospital at Antananarivo has for some years engaged the attention of the Committee of the Friends' Foreign Mission Association, and its removal to a more healthy and suitable site is now felt to be absolutely necessary. In spite of serious drawbacks, the hospital is still open, and is rendering great assistance to many suffering ones in the capital and district. It is at present the only one available in the island, and consequently is occasionally used by European traders and others needing help. An opportunity now offers for securing a more suitable site in a healthy situation on one of the little hills on the outskirts of Antananarivo, admirably adapted for the purpose, and the Committee are exceedingly anxious that no time should be lost in proceeding with the new building. Conditional promises towards the fund have already been received, amounting to more than £500, and it is desired to raise a sum of £3000 in all. Mr. Charles Linney, Hitchin, will be happy to receive donations for this object.

NOTES FROM THE NORTH.

A BIBLE CAR FOR DEMERARA.

Mr. Aitchison, of Glasgow, who has taken a great interest in the spread of the Gospel among the natives of Demerara, has forwarded a novel Bible car for mission work in that far-away place. Owing to the heat of the climate the machine has been constructed in an unique style, the framework consisting of canvas stretched on a light, though durable, frame of wood. The outside of the car is decorated with numerous Scriptural quotations.

MR. AND MRS. M'ALL IN EDINBURGH.

Rev. John McMurtrie presided at a large meeting in Edinburgh, on Wednesday evening last week held to accord a hearty welcome to Mr. and Mrs. McAll, of Paris. He pointed out that £3692 of the Mission's income came from Scotland. Principal Cairns said that among the many agencies at work in France for the elevation of the people, the McAll Mission was perhaps one of the most important. Mr. McAll, who had a most cordial reception, stated that Edinburgh was about the first city to take an interest in their Mission, and there was a kindly feeling in France towards the Scottish nation. When he spoke in Edinburgh four years and a half ago, they had 47 mission stations, but these were now greatly extended, and, with 14 opened last year, numbered 113.

THE ANGLO-INDIAN EVANGELICAL SOCIETY.

A most encouraging report of this Society was presented at the annual meeting in Edinburgh last week. Rev. J. Fordyce, secretary, stated that larger contributions had been made in India than in any former year, and that they balanced a slight decrease in the contributions from this country. Rev. G. G. Gillan, of Bengal, appealed for increased funds, and Mr. Duncan M'Laren moved a resolution embodying the claims of our countrymen in India, who were destitute of Christian ordinances. Rev. John M'Neill said he believed that the English army in India was a huge Anglo-Indian Demoralisation Society, and that it was their duty to send out no uncertain sound regarding facts which had come to their knowledge, and which had not been contradicted, because they could not be.

THE JAFFA MISSION.

The twenty-fifth anniversary of the commencement of Miss Walker-Arnott's mission work at Jaffa was celebrated by a meeting of subscribers and friends in Edinburgh last week. For several years Miss Walker-Arnott carried on entirely by herself the mission school which she opened in a poor quarter of Jaffa, but that has been replaced by a commodious Tabeetha mission school, which is free of debt, and has forty-five boarders. In addition to this school there are two others, where Oriental Christian girls and Jewesses and Moslems are brought under healthy Christian influence. Dr. Alison said he believed that if the Turkish Government were to make an attempt to put down the mission it would be stoutly resisted by the population of Jaffa. In a brief address, Dr. Andrew Thomson ridiculed the idea that Mohammedanism was a grand stepping-stone to Christianity.

WEIGHTY WORDS TO STUDENTS.

The winter sessions of the Free Church Colleges in Edinburgh and Glasgow were recently closed. In addressing the students of the former, Principal Rainy made some timely remarks on the doctrine of the atonement. He said the doctrine of atonement had much to do with the right conception of the evil of sin, and so faith in the doctrine of atonement had a most practical bearing on repentance, on Christian thanksgiving, and confidence in God, and that suggested the bearing which the doctrine had on the relation of the believer to Christ. Nothing fixed the thought of the Church and the believer's union to Christ, and kept it more clear, than did this doctrine. The students of Glasgow were exhorted by Principal Douglas to remember that their ministry was not a one-man ministry, but was to be carried on in conjunction with other workers. Warmth, sympathy, and a firm adherence to the Bible were necessary for successful Christian work.

MR. DENHAM SMITH.—There has been again some little abatement in the more distressing symptoms of Mr. Denham Smith's illness. He lies at times very prostrate, but continually praising the Lord for all his tender mercies throughout these months of suffering.

Notes and Comments.

NEXT week we hope to give a portrait and sketch of the late Mr. George Brealey, of the Blackdown Hills Mission.

We have received several letters on the subject of the Church Missionary Society, from writers of equally estimable character, but who take opposite views. We have not space to enter into the details of the controversy, but we hope that calm judgment and brotherly feeling will prevail, and that the differences will be amicably settled.

The Echo, April 9, had a warmly appreciative sketch of Rev. Dr. Thain Davidson's "Monthly Address to Young Men," delivered on Sunday evening last at Colebrooke-row Presbyterian Church. There is no doubt that young men lodging and residing in the neighbourhood of the "Angel" are exposed to special temptations, and the value of Dr. Davidson's eminently practical advice and earnest endeavours on their behalf cannot be over-estimated.

Mrs. Booth, we regret to hear, is still very ill. At the meeting in St. James's Hall on Monday evening, her husband said, with considerable emotion, that "though in her general health she has apparently improved, yet the fatal malady which has fastened itself upon her shows little or no abatement." Next Monday has been set apart as a day of special fasting and prayer throughout the Salvation Army; on that day there will be earnest supplication that God will be pleased to undertake in the matter, so that Mrs. Booth's useful life may be spared.

In the course of a recent correspondence in *The Times* on the subject of establishing diplomatic relations with Rome between England and the Vatican, "An Irish Protestant" asserts his belief that among practical and reasonable men jealousy of Rome as a centre of moral influence has become almost extinct, and avers that "the Papacy, like every other institution in the world, has felt the modifying influence of time and change." Upon this it may be remarked, firstly, that in these days toleration is too often interpreted to mean easy-going neutrality towards what is wrong, and that politic connivance at what is bad is too often mistaken for charity. It is part of the subtle Jesuitical policy to imbue the public mind with the idea that uncompromising hostility to Romish assumptions and aims is narrow-minded bigotry; and, as the phrase goes, "out of harmony with modern ideas." Secondly, let it be remembered that, however skilfully the iron hand may be concealed beneath the silken glove, Rome's motto is *Semper eadem.*

In a letter replying to these and other misleading statements of "An Irish Protestant," Mr. A. H. Guinness, the secretary of the Protestant Alliance, asks the very pertinent questions, "Has Rome ever said that she has changed? Has the Pope ever said so?" and he proves from Papal utterances and writings Rome's intense desire to stamp out all religious teaching and belief which differ from her own. Thus, as regards Ireland, Mr. Guinness points out that the openly avowed hope of Roman Catholicism is "to silence the voice of Protestantism" in that country. He says further: "The recognition of the right of the Pope to interfere in the government of this kingdom is a violation of the Protestant constitution of the kingdom, established by the Bill of Rights and Act of Settlement, and the acknowledgment of the spiritual supremacy of the Pope, is contrary to the law which proclaims the supremacy of the Crown."

In a recent issue of *The Pall Mall Gazette* M. de Lavaleye tells an instructive, but a most unpleasant, tale about "the last old Protestant community in Flanders." This little company of believers, the descendants of men who suffered great persecution, and many of whom sealed their testimony with their blood, have excited the hatred and jealousy of the priests, because of the prosperity that has resulted from patient industry and rectitude. Says M. de Lavaleye:—

> The priests of Maria-Hoorebeke and its neighbourhood viewed this happy and prosperous group of heretics with horror; they detested to see them thus thrive in the midst of an "orthodox" population. No sooner were the clericals in power in 1884 than it was agreed that the moment had come to strike a mortal blow to all this heresy by suppressing their means of education. At the instigation of the priest the communal council took possession of the school and its revenues, in virtue of a law of 1864, which states "that all foundation for educational purposes is reputed to belong to the commune." It next closed the Protestant school, and appropriated its revenues, under pretext that one school, the Roman Catholic one, was amply sufficient. The Home Minister, M. Thonissen, himself of the clerical party, was quite indignant at this odious spoliation. He employed all possible means—admonitions, threats, and letters upon letters—but to no avail; the school remains confiscated and closed. The clergy had so ordered, hoping that, as the children would be forced to attend the Roman Catholic school, they would be brought back to the Church, or that the parents, in order to avoid persecution, would emigrate to Holland, and thus deliver the country of the heretical plague.

We have here an object lesson which is a complete answer to the specious arguments of "An Irish Protestant." M. de Lavaleye requests us not to forget that "it is a dogma of the Catholic faith that the first duty of every lawful government is to extirpate heresy." Protestants have no wish to apply to Roman Catholics their own "dogma," but it would be worse than foolish to close our eyes to the plainest facts of everyday history, and to take to our bosom the poisoned asp that is ready to sting us when a convenient moment arrives.

The tidings from the Baptist camp are more and more sad. It now seems that Mr. Spurgeon, his brother, and Mr. Greenwood, have left the London Baptist Association, in consequence of the adverse vote of the last meeting. That vote was not taken on the main subject, but on the question as to whether the Down-Grade controversy should be opened and discussed there, or relegated to the approaching Baptist Union meetings. In a vote on that question Mr. Spurgeon's party was in the minority; and the issue is his secession. Much as we love and highly as we esteem this great and honoured evangelical preacher, we quite fail to see why he should desert a noble institution, largely the child of his own creation, not on the charge of heresy, but because the majority has differed from him on a question of policy. Whether or not his example be largely followed, we shall greatly deplore an acaion which leaves the many earnest men who are left behind, without the valuable aid that Mr. Spurgeon's presence would have given towards putting and keeping these associations on an evangelical basis.

As we look on the disintegration which is now at work in the Baptist body, we are sometimes inclined to ask whether it may not be the Divine will to break it up as a body, so that the ordinance of believers' baptism should no longer be identified with any one sect, but should become the common property of the universal Church, in the same manner as the Lord's Supper has become. Doubtless, the existence of the Baptist body was necessitated by the days of intolerant persecution; and it has done a great work in attesting the rights of the individual conscience; but we have often questioned whether the baptism of believers might not have been more general if there had been no "Baptist" body at all. Many have shrunk from the rite, because they did not wish to leave their own church order for another. But why should not the time come when those who wish should be baptized as believers, in rivers, or seas, or baptisteries, and still retain their special views on matters of church order, remaining in the church system with which they have been previously identified?

There is a remarkable article by Dr. Pierson in the current number of *The Missionary Review*, which he partly edits, in which he refers to the movement now on foot among students, three thousand of whom have definitely pledged themselves to missionary work. And a custom seems growing amongst them, for those who may not be able to go out personally to join together in support of representatives on the foreign field. This is a grand step in the right direction. It is clear that we are in the midst of a remarkable awakening of the missionary spirit. And it is equally clear that existing societies cannot overtake the needs of the world on the one hand, any more than they can use up all the young and eager spirits who are eager to go forth, on the other. The solution of the problem, as it appears to us, is in the direction indicated above.

Why should not each family have its representative on the foreign mission field? The brothers and sisters at home supporting a sister in the zenanas of India, or a brother in the Soudan. Why should not each church, in addition to its subscriptions to the societies, maintain among the heathen an evangelist whose monthly letters would be an unfailing incentive to new missionary zeal, and whose requirements would give fresh vigour to many a working party, or Sunday-school auxiliary? If the churches of Christ do not furnish larger quotas of their members for the missionary cause, we may expect to be despised by ruder and rougher methods, which may scatter us to the furthest ends of the earth; as in the days, when having failed to fulfil the Master's last command, "there was a great persecution against the church at Jerusalem, and they were all scattered abroad."

We are told that a lecture on modern immorality by Dr. Ziemann, before a large audience of men at Frankfort, produced such a solemn impression that strong men had to be carried out fainting. Infidelity and materialism have opened a wide door to vice in the cities of Europe, and unclean spirits have been having all their own way with men and women, who have thrown from them the commandments of the Lord. The appalling consequences have never been paralleled in the history of the world, and it is becoming the most imperative and urgent of duties to speak of these things by fitting methods

A Book Depôt has been opened in the entrance corridor of Exeter Hall, where the publications of Messrs. Morgan & Scott may be obtained or ordered; subscribers' names are also received for The Christian.

We observed a short time since that *The Monthly Reporter* was not worthy of the Bible Society. This is no longer the case. There has been a change of appearance, of arrangement, of information, and of interest, that will place it among the most valued magazines of the period.

Those who have mourned over the unbelief of this age, which has been largely caused by scientific pretensions which have dispensed with God, will be glad to observe that the Duke of Argyll continues in this month's *Good Words* his papers on "Darwinism as a Philosophy." It was time that the infallibility claimed for Darwin should be assailed, and that the dogmatism which treated everyone as an ignoramus who did not accept his system of nature should be rebuked. Whatever may be said to the contrary Darwin's hypothesis is antagonistic to religion. It has been a mask of Atheism. On this account those who show its untenableness are treated with scorn. This journal has maintained all along that the reaction was sure to come. It will be true science that will lead that reaction.

Among the changes connected with the Budget is one that will be welcomed by a certain class of useful Christian workers. The abolition of the hawker's licence will relieve colporteurs of an annual burden. For a Bible carriage, drawn by a horse or donkey, the tax was £4 per annum. A colporteur, as long as he confined his sales to the Scriptures—either the whole Bible or separate parts—was free, but if he added other books to his stock he was liable. Now he will be at liberty to sell religious literature freely. We hope the change may give an impetus to such work.

It has been stated that the number of suicides due to gambling at Monte Carlo for the past three months "shows a slight decrease." As, however, in the period, no fewer than fifty persons put an end to their lives, there appears to be little room for congratulation, especially as it is said that "the receipts have been very satisfactory to the proprietors." There is, however, another account which "the proprietors" will have to render, and it may be they will not find it to be quite so pleasing. That this scandal should be permitted to continue is discreditable to all concerned.

The recent contributions by Dr. Harley, F.R.S., to *The Lancet*, on the subject of moderate drinking, deserve the candid attention of all who have not yet come to see that it is the privilege as well as the duty of a Christian to abstain from intoxicating drink. The figures which Dr. Harley is able to quote are painfully conclusive with respect to the terribly injurious effects of so-called moderate drinking. The habit of taking stimulants between meal times Dr. Harley designates "the most pernicious of all forms of drinking," and his comparative tables, showing the death-rate of men who so indulge, are absolutely startling. In a short paragraph, with reference to these contributions, our contemporary, *The Hospital*, says, parenthetically, "most city men would be the better for total abstinence." We fail, however, to see why the line is drawn at city men.

Mr. Sankey hopes to arrive in England about the beginning of July, and will then engage in evangelistic work; for a time assisting clergymen, ministers, and evangelists, as opportunity may present. All arrangements and appointments will be made after he reaches London. Dr. George F. Pentecost and his family are also expected in England about the middle of July.

Apparently the Archbishop of York does not approve of anything in the direction of medical missionaries. It has been stated in *The Church Times* that he has recently rejected a candidate for ordination on the ground that he had, before entering Durham University to prepare for the ministry, been a medical student for three years. If there is nothing behind the facts, as stated, it is difficult to see the reasonableness of the objection; indeed, one would be inclined to think that a knowledge of medicine is anything but a hindrance to a man whose work would largely be amongst the poor and ailing.

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"THE HORROR OF A CREED."

In our correspondence columns is a letter under the above title from Rev. G. Rogers. With all due respect to our aged brother, we must reply to his first sentence, that our preference of the Inspired Scriptures to a brief human summary of Divine truth is a singular and slender basis for his suspicions of our downward tendency. We object to a humanly formulated creed, because the belief of a Christian does not consist in assent to a series of articles, but is an experimental knowledge by faith of the Living God, who raised Jesus our Lord from the dead.

If men attach different meanings to the words of Scripture, they will attach different meanings to the words of a creed. So that a creed is not a better safeguard than the Bible. No man, or body of men, is competent to preserve the proportion of faith in a human summary of Divine truth. Such a summary will give prominence to some truths, while others are omitted or understated. An artist may draw every feature of a man's face, and produce a likeness which everyone would recognise; and yet if the proportion of the features be not preserved, it is not a portrait but a caricature.

Our correspondent says that "one of the most valuable and practical features of Christianity is, that the whole is virtually included in a few first principles, the belief in which implies the belief of all that is contained in them." But further on he says that "baptism may imply a creed, but it contains none, and it is the fact only that is the basis of union—a mere ritual," &c. On the contrary, baptism implies every fundamental truth of revelation—the Fall; the tri-unity of God; the incarnation, death, and resurrection of Jesus the Son of God; the personality of the Holy Spirit; the believer's connection with Christ in death and resurrection; the belief in God who raised Him from the dead; the risen Christ, the believer's righteousness; the damnation of the disbeliever; the session of Christ at the right hand of God, and the believer's session there in Him; the appearing of Him who is the believer's life, and his appearing with Him in glory. There is more positive teaching, and more correction of error implied in the baptism of a believer than in any creed that was ever formulated.

JUBILEE OF DR. HORATIUS BONAR.

This eminent preacher and "sweet singer of Israel" celebrated his ministerial jubilee on Thursday evening last week, when Grange Free Church, Edinburgh, was densely crowded with his friends and admirers. Many letters were read from divines and others living in all parts of the world, expressing regret that they could not attend and show their warm love to such a true servant of God. Lord Polwarth wrote:—"For myself, I wish to say that his lovely hymns have always been my delight, and his other writings a true help. I honour him as one who ever upholds a full Gospel unvarnished and untarnished. No modern fancies have dimmed the lustre of his Gospel teaching. He is a living proof that the revelation of our God needs no improving—that the old is ever new I am only one amongst very many who thank God for the Doctor's steadfast, holy life and teaching."

The proceedings, which were extremely interesting, were presided over by the Lord Provost. After addresses had been presented from the congregations at Grange Free Church and Kelso, over which Dr. Bonar had presided twenty-two and twenty-nine years respectively, Sir William Muir, in the name of the members of the Chalmers Memorial Free Church, and of friends throughout the world, presented Dr. Bonar with a piece of plate and a purse containing £1000. He spoke of Dr. Bonar's faithful ministry, and said that there was not a land where the English language was spoken in which his hymns were not household words. He believed that these hymns would last as long as the world endured.

In the course of a brief speech acknowledging the presentation, Dr. Bonar said he reciprocated the feelings which the several speakers had expressed. He rejoiced that there were in the midst of them so many belonging to the different denominations—some of one body and some of another, some of one land and some of another. He rejoiced in this, for the Church was one, not many; and the more they realised in all their meetings that the Church of God was one, the more would they feel knit together, not to themselves and to one another merely, but to the whole body of Christ. He rejoiced to find friends from all Churches and from all parts of the world. His strength was giving way, so he closed with this: "Brethren, let us pray more for one another."

Addresses were delivered by Rev. Professor Charteris, Rev. R. W. McAll (Paris), Mr. James E. Mathieson (London), Rev. Principal Cairns, Rev. Principal Simon, Rev. Principal Rainy, Rev. Dr. Andrew A. Bonar, and others. Some of Dr. Bonar's hymns were sung during the evening.

REQUESTS FOR PRAYER.—For blessing on a mission to be held at Glasgow, by Mr. Henry Thorne, from April 21 to May 7.——For blessing on an Evangelical Alliance meeting to be held in the Kingswood Mission-room, Warwickshire, on April 25.——For an outpouring of God's Holy Spirit on Sierra Leone, especially on the pastors and many nominal Christians, that they may be quickened to newness of life.

PADDINGTON-GREEN CHILDREN'S HOSPITAL.—In the report for 1887, a favourable account is given of the work of the Hospital and the estimation in which it is held. The additional premises just erected, providing greater accommodation for out-patients, will cost about £6000, of which the committee will be obliged to borrow £2000. Funds are needed to meet current expenses, as well as to clear off the debt on the new works.

NEW HEBRIDES.—Rev. D. Mackenzie, of Erakor, in the New Hebrides, has arrived in Sydney, bringing with him to be printed a translation into the native tongue of "The Peep of Day," the work of half-a-dozen native lads whom he has been instructing in English Mr. Mackenzie and his colleague at Havannah Harbour have revised together their translation of the New Testament and are hoping to get it printed this year.

EVANGELISING IN THE FAR WEST.

BY REV. E. P. HAMMOND.

(*Concluded.*)

WE are now (March 1) at Sacramento. The pastors' union, composed of all the evangelical ministers in the city but one or two, united in an invitation to me to hold a series of meetings here. They have all worked very harmoniously and earnestly during the meetings. The services are held nightly in a large pavilion, fitted up for the occasion. Sometimes between two and three thousand have been crowded into it, and great solemnity has prevailed. The building has been divided into sections, and each pastor has superintended his portion of the inquiry meetings. Meetings have been held daily during the past week at the Railroad Shops, where about 1500 men are employed.

At the noon hour many of these men have gladly gathered and listened for about forty minutes to the Gospel addresses. Frequently they have exhibited deep conviction of sin. The pastors have organised nightly street preaching, sometimes four or five taking part. The mild weather has been favourable for these out-door services. Sometimes there have been three of these meetings going on in different localities at the same time.

The influence of the work, we are told, is felt in all parts of the city. Ministers tell us that the attendance at their Sabbath morning services is increased. Surely there is need of a mighty work of God's Spirit in Sacramento, for there is one saloon for every eighteen voters. Theatres are open on Sunday night. A few years ago the Sabbath observance law was repealed by the legislature.

It has given me great pleasure that the ministers have so heartily co-operated in the children's meetings here, and have delighted in assisting to lead the little ones to Christ. I received yesterday a letter from a man in San Francisco, who was blessed in the meetings I held there thirteen years ago. I quote the following:—

"For many long years I was a prodigal, but found my master, the devil, a hard taskmaster. Many times in this period I was tempted to end my misery by ending my life. I was in this state when you came to San Francisco and opened your meetings at Union Hall. On the evening of March 28, 1872, I left my hotel to go up town with a friend of mine, with the devil's bible (a pack of cards) in my pocket, intending to spend the evening in a saloon. Getting to the corner of 3rd and Market-streets, my friend asked me if I would not go to Union Hall and hear some good singing. I replied that I would. We got to the hall just before the meeting commenced, and took the back seat. The meeting commenced with the hymn, 'Come to Jesus just now.' What misery, as I looked back over the past years, and to the loved ones in Canada and Scotland, no doubt praying for the wanderer, for I did not even write to them! When we came to the verse,

He will save you, just now,

there was a brief struggle in my heart, and in a moment the consciousness of pardon settled down into my soul. So great was my joy I did not remain in the hall longer than the singing of the next hymn. I returned to my room, which I had left an hour and a half before a lost sinner, now returning a saved man, and I knew it. And by God's grace I have continued since."

SPAIN.—Pastor Lopez Rodriguez, in a recent circular-letter, gives an account of his work in and around Figueras (Gerona), Spain. He has lately received much encouragement. It is proposed to erect a hall in which to carry on the preaching, and many friends in England have already subscribed towards the sum that will be required. Rev. J. C. Stewart Mathias, of Aldringham, Saxmundham, Suffolk, is the hon. treasurer of the Mission.

FRIENDS' MISSION CONFERENCE.

ON Thursday, last week, a Conference of members of the Society of Friends was held at Devonshire House, Bishopsgate-street, to consider the state of the home and foreign missions of the body. Three separate sittings were occupied. Much interesting information was given respecting the respective missions in Syria, India, Madagascar, China, Japan, Turkey, and Africa. The missionaries were all mentioned individually and prayed for by name.

Mr. Henry E. Clark and Mr. Joseph S. Sewell, who have each laboured with much success in Madagascar, spoke of the increasing need for more missionaries in that large island. Mr. William Johnson, the senior missionary now in Antananarivo, is almost overwhelmed with the multifarious duties devolving upon him, in the absence of requisite colleagues. A hospital is also a great desideratum, in connection with the mission in that city. Mr. A. Crosfield and Dr. John Dixon, who have lately visited India, stated that in addition to the establishments in active service at Sohagpur and Hoshungabad, in Central India, it is hoped to institute a third mission in another city. The senior Indian missionary, Miss Rachel Metcalf, has been labouring for more than twenty years. Ladies are greatly needed, for the zenana work in that country, amongst their own sex.

Dr. Wilson, of the China Inland Mission, Hanchung, said that in the latter country things were very different as to women, to whom missionaries, both male and female, have full opportunities of preaching. Dr. Wilson bore testimony to the valuable medical and nursing skill of Mr. Robert J. Davidson and his wife, through whose hands many hundreds of patients have successfully passed during the year just elapsed. As to Syria and Palestine, it was shown that Mr. Theophilus Waldmeier, Dr. Beshara, and Mr. Hessenauer have been labouring very earnestly; but it was also mentioned that the Syrian people, although manifesting a great willingness to listen to sermons, or receive instruction, are not nearly so satisfactory as some other peoples in reference to ultimate practical results.

The whole of the evening sitting of the Conference was devoted to the consideration of the home needs of the Society. It was felt by many that there is a want of a further revival of spiritual life in the various meetings of the denomination throughout Great Britain. Many earnest prayers were put up for this object. One speaker, a banker, alluded to the value even of very brief intervals devoted by some men of business in the midst of each day to prayer and Scripture reading. It was also suggested that, if a revival is to be looked for, there must be more frequent and united prayers on behalf of the schools and teachers of the Society, the mothers and fathers, the young, and the ministers and other speakers in the congregations, that sound doctrine may be preserved. Mr. Joseph Braithwaite and Mr. Jonathan Grubb described their own successful labours amongst the poor, both in city and rural populations, and mentioned instances where even a hearty shake of the hand and a few friendly words to each attender at mission meetings had been very useful.

SCOTTISH EVANGELISTIC ASSOCIATION.—Dr. Moxey, having been compelled through failing health to resign the office of superintendent of the Scottish Evangelistic Association, is succeeded by Mr. A. J. Copplestone, who was formerly a missionary of the Church Missionary Society in East Africa, and associated with the late martyr-missionary, Bishop Hannington. Those who have read Rev. E. C. Dawson's biography of that heroic servant of Christ, who gave his life for Africa, will remember how it had been arranged that Mr. Copplestone should travel with the Bishop in what proved to be his last fatal journey, but the state of his health at the time prevented his going. We hope Mr. Copplestone's labours in Scotland will be much blessed.—*The Christian Leader.*

HARVESTING IN THE CHURCHES.

CORRESPONDENTS have from time to time sent you brief notices concerning my special missions, but it may interest many of your readers who follow me by their prayers to receive a summary of the work done during the last three months. During that time I have conducted ten missions in different parts of England, viz., Eccleston-square, Belgravia; Thornton, near Bradford; Brighouse, near Halifax; Cockermouth; Whitehaven; Victoria Park Congregational Church, Hackney; Brighton, Southampton, King's Lynn, and Saffron Walden The average duration of each mission has bee seven days: the services have been catholi in spirit, and attended by ministers of variou denominations. Neighbouring churches hav been invited to send their senior scholars t the Sunday afternoon services, and, in som instances, the Church of England, Baptist Wesleyan, Primitive, and Methodist Fre Churches responded. The great aim has been not so much to preach sermons, as to brin home to the hearts and consciences of th people the truth as it is in Jesus; but the rea work of soul-winning is not done from th pulpit or the desk, but in the vestry, which during the mission, becomes the inquiry-roo for anxious souls.

Within these three months, it has been m great privilege to meet 1129 of these, and t see many yielding themselves to the Lord What joy to pastors and Sunday-school teacher to behold the fruits of their labours, and th answer to many an anxious prayer! But wha greater joy to Him who sees in such of th travail of his soul and the recompence of hi sacrifice! And as each evening has witnesse the bringing in of the sheaves, old experience Christians have lived over again the early day of their own conversion, and received fres impulse to renewed consecration to Chris But when the visit of the missioner ends th responsibility of the churches begins, and i every case the sense of this has been shown b the higher tone of spiritual life, continuanc in prayer for the Holy Spirit, the formation o Christian bands for young converts, and th institution of catechumen classes under th pastor's care.

It has also been a joy to hear that the wor still goes on. Some of the churches have bee kind enough to forward testimonies signed b pastors, deacons, Sunday-school teachers, an hundreds of young disciples, declaring wha great things the Lord hath done, whereof the are glad. I am also bound to testify that th spiritual preparedness of the churches fills m with wonder and adoring gratitude to God. I is evident that among the churches the seed o the Word is being widely sown, and that aft long waiting for the heavenly rain, the sickl has but to be thrust in that the golden sheav may be gathered, and the harvest joy begi While the grand harvest song is ever the sam "Not unto us, but unto Thee, O Christ, be a the glory."

May I ask your readers who have hither remembered me in their prayers to continu to do so during the next quarter's wor The following is a list of my engagements f the next three months:—April 11, Stratfor Manchester; April 21 to May 4, Upton-roa Church, Forest Gate; May 13, Melbourne Ha Leicester; May 14 to 20, Hope-street Chap Hull; May 22 to 28, Whitstable; May 30 June 4, Shrewsbury; June 17, Londonderry.

(REV.) ROBERT BALGARNIE.

51, *Crouch Hall-road, N.*

NORTH CAMP, ALDERSHOT.—A work w begun in the Primitive Methodist Mission-roo Queen's-road, last autumn. It is carried on in t darkest corner of North Camp, in the midst of s and vice, and drunkenness. The services are attend by those who seldom enter any place of worsh There is a Band of Hope of forty children. Good Friday a public tea-meeting was held, wh a good and profitable evening was spent.

AMERICAN Y.M.C.A.'s.

y Dear Sir,—I read with much pain the rictures upon our American Associations made your correspondent in The Christian of arch 9. I want to give my testimony, and I so most joyfully to the untruthfulness of ese strictures. His sad misrepresentation of r Young Men's Institute in this city, Mr. cBurney tells me he has already explained you.

But I most desire to testify to the falsity of e accusation of "moral deterioration," which makes broadly against "the Y.M.C.A. of our merican) cities and towns," culminating in e statement that "this noble agency has llen to the plane of a decent school of physical lture."

For eighteen years it has been my duty, as neral secretary of the International Comittee, to receive, tabulate, and prepare for nual publication the reports of the American ssociations. During this period my associate cretaries of the committee and myself have pt by correspondence and visitation in close ntact with the Associations, and the Associaon movement in America. In the progress a movement so wide and extended it is ssible for a person to get entangled in an ldy of the broad current. It seems to me at this is the position of your "unhappy" rrespondent. For the spiritual movement d progress of the Associations is in a direction ecisely opposite to the one he points out. is appears in the steady growth in numbers spiritually minded secretaries taught in the ord, and teaching others. The Springfield hool for the training of secretaries, and of hich your correspondent speaks so highly, is e indication of the Association's lively eagerss in reaching out after and multiplying cretaries of this character. We never had so any such secretaries in the work as now. hey are teaching more workers' training Bibleasses than ever before, and from these workers e recruited the various Association comittees.

In observing closely the secretaries and the oup of committeemen nearest to them and ost active in the work, you place your hand oon the pulse of the Association movement, and at pulse beats now more loyally and devotedly the Lord Jesus Christ, and to the work of inging young men directly to Him and to his hurch, than ever it did before. This is shown the fact that more young men have been nverted and added to the churches, through ssociation agency, the past two years, than ring any previous period. No facts and gures concerning the work each year are more refully scrutinised in our office than those lating to spiritual growth and fruitfulness nong young men. Each year the progress is arked and steady. The devout, active, and uitful observance of the Day and Week of rayer for young men in November increases nnually, and this spiritual impulse at the benning of our working season each year is felt ore and more potentially.

Your correspondent is certainly misinformed out the sentiment of the pastors of evangelical urches. It was never more favourable to our merican Associations than now.

The American Associations have also made ogress in other directions. So far as I know ere is not a single society on our roll of which e statement of your correspondent is true, z; that it "has fallen to the plane of a ecent school of physical culture." But it is ue that many Associations contain in their ysical department excellent Christian schools physical culture, led and taught, more and ore numerously every year (thanks in part to r Springfield School) by enthusiastic Christian en eager to use their every gift and influence benefit their pupils spiritually as well as ysically. Mr. Wesley challenged the devil's ght to all the good music. He won a great ctory in wresting from him its exclusive use d in making it minister to spiritual ends. Similar victories the Associations have been and are winning in their field of work for young men to the discomfiture of the adversary and to the honour of our Master.

I deeply regret that charges against our Christian brotherhood so serious, damaging, and misleading should be also anonymous. You are at perfect liberty to use my name as well as my testimony in reply to these charges.

Very fraternally yours,

March 30. Richard C. Morse.

Our friend Mr. McBurney, the esteemed secretary of the Y.M.C.A. of the city of New York, thus replies to the criticisms of our American correspondent:—

In The Christian of March 9, your American Special Correspondent makes some statements concerning the Young Men's Christian Associations, which reveal a decided ignorance of them and of their work.

Your correspondent says he has observed with great sadness the moral deterioration of the Young Men's Christian Associations in our towns and cities. This is quite a serious statement, and I am happy to say, from a very wide knowledge of the Young Men's Christian Associations and their work in America for the past thirty-five years, that they never did anything approaching as thorough and practical a work in Bible study and in the evangelising of young men as they are doing to-day. As a rule they have ceased holding meetings for both sexes, and direct their efforts to work exclusively for young men. There is far less gush in their work, but a great deal more earnest, aggressive, common-sense methods pursued, the narration of anecdotes and personal experience giving way to a direct, clear, presentation of the Gospel.

I quite agree with that writer that he must have been in an "unhappy mood," and that he must have been looking at matters with a "jaundiced eye." He says, "many leading pastors, spiritually minded business men, prominent evangelists, and many Y.M.C.A. secretaries, assert that this noble agency, originally founded by a godly brother for high and holy purposes, has fallen to the plane of a decent school of physical culture."

Your correspondent writes anonymously, and does not give the names of any of these pastors or spiritually minded business men, prominent evangelists, and secretaries of Y.M.C.A.'s, to which he refers.

He further says that he has seen one Association where "Christian" has been dropped out, and cut upon its forefront reads the title, "Young Men's Institute." It is said that half a truth is a very dangerous thing; your correspondent has stated a half truth here which needs some explanation. The name Young Men's Institute is on a branch of the Y.M.C.A. of the city of New York, but under it are the words "of the Young Men's Christian Association of the city of New York." *This* is the whole truth.

It may be asked why this name, Young Men's Institute, was given to that building? We have a place on the other side of the same street, which has been known as our "Bowery" Branch for the past sixteen years. It has been our custom to call our branches either after the streets or localities in which they are situated. Our Bowery Branch has been maintained for the purpose of lodging and feeding unfortunate young men out of employment, and in destitute circumstances, and for the holding of evangelistic meetings every night of the week, and twice on Sunday. Of course, the very poorest class of young men are attracted there.

In the streets lying back of this branch there are a large number of young mechanics of foreign parentage, living in boarding and tenement houses, whom we found it impossible to reach in our Bowery Branch, we therefore erected a building on the Bowery, nearly opposite our old branch, for the special purpose of seeking to reach these young mechanics.

It was necessary to give the place some name, and Young Men's Institute of the Young Men's Christian Association of the city of New York was the most appropriate title suggested. To seek to bolster up an argument by such a statement as your correspondent makes concerning the name of this branch is, to say the least, not only decidedly weak, but it leads one to question the motive of the writer.

New York, March 26.

BETHNAL-GREEN FREE LIBRARY.—The Clothworkers' Company have sent a donation of £25 to the Bethnal-green Free Library, which brings up the total voted by the court towards the support of this institution to £91.

MISSIONARY TRIALS and TRIUMPHS.

Dear Sir,—Since I last wrote you from Rio de Janeiro, we have passed through deep waters. In July I was taken down with small-pox in its worst form. At that time they had 600 deaths per week in the city, but the Lord raised me up again. We left Rio on August 24 for this province, to recruit health. My dear wife stood by me all through, and did not take the complaint, and her babe of five months was sent away from her for thirty days. On December 3, God took our little babe from us, aged nine months.

On February 1 we had to break up our little home in the city of St. Paul, and remove here to save expense, as our Mission funds are low. But we believe the Lord's hand has guided us. We have started a work in the Ville de St. Barbara amongst the natives, and God is blessing it. Crowds come to hear every time I preach, and our Sabbath-school is well attended. We get all ages; but the great difficulty is that so few of the lower class can read. Last month the village barber, his wife and family united with the Presbyterian Church. They are bitterly persecuted and cast off by all their friends and relatives, but they stand true to Christ. He tells the people that, though they may take all his earthly goods, they can't take Christ from him. He preaches Christ to all who enter his shop. The priest here is a bitter Jesuit, and has burnt up a quantity of Bibles, Testaments, and religious books, quite recently. But he begins to see it won't do, some of the people have threatened him, and now he never leaves his house without a man with him to guard him.

The lawyer, and several of the town officials, are reading the Bible, and attending the preaching of the Gospel. On all sides God is blessing his own Word. I wish some Christians, interested in the Lord's work in Brazil, would provide the means to buy a magic lantern with which I could give illustrated lectures on the Bible. My brother would see that it is sent me. His address is, W. G. F. Soper, 13, High-street, Southampton, Hants.

E. H. Soper, Baptist Mission.
Santa Barbara, Province Sao Paulo,
Brazil, March 8.

UNION HALL MISSION.—Special holiday services were held at Union Hall on Good Friday and Easter Monday. The numbers attending were large. Much interest was manifest in the subject for consideration on Good Friday, viz., the Coming of the Lord for his People, and many friends from various gatherings in London and the provinces came together. Stirring addresses were delivered in the evenings of each day, and much power accompanied them. On Easter Monday helpful truth was brought out in connection with "The Lord's Coming to Israel."

THE LATE REV. JAMES G. SMALL.—This Presbyterian pastor, recently deceased, was one of the most esteemed and best known of modern Scotch religious poets. He was the author of the popular and much-prized hymn, "I've found a Friend, oh! such a Friend!" Except as a Christian poet, Mr. Small was not much known, even in his native land, beyond his own Presbytery (Fordoun), of which for many years he was the esteemed "clerk." The style and substance of his sermons were much appreciated by his audiences generally. A posthumous volume of poems is shortly to be published by Mr. Parlane, Paisley, N.B.

"JOSHUA, THE WARRIOR."—On Friday evening last, at the Young Men's Christian Association, Aldersgate-street, Rev. F. B. Meyer, B.A., of Regent's Park Chapel, gave the first of a series of Bible-readings on this subject. The source of the strength of the famous son of Nun was considered in a very helpful manner, with a view to indicating how Christians may be "Strong to follow fully." Weak in himself, and requiring repeated exhortations to be strong and of a good courage, Joshua yet did wonders through Divine equipment and strengthening. The remaining three readings will be on, "Through the Jordan of Death," "Victory and Defeat," and "Portioning out the Land."

METROPOLITAN MUSIC HALL.

MR. CHARLES COOK writes :—"The services at this hall were closed for the winter season on Easter Sunday, completing twelve years of labour for the Lord in this building.

"The afternoon meeting was addressed by Charles Minor, formerly a comedian, who had himself been converted in the music hall three years before; and by three other workers who had been brought to Christ.

"In the evening the building was again filled, when the closing address was given, and decision for Christ pressed upon the audience. The after-meeting telling by the numbers remaining and the many workers busy with the anxious that the Word had been with power.

"At the meeting for praise and prayer at Hyde Park Hall on the following Saturday night, a father thanked God for himself, his wife, and his son; a mother rose to praise God for her daughter, her son, and herself, and said, 'I have been attending these services for ten years, but now at last have accepted Christ.' Two sisters (from Holland) also thanked God in prayer for being led to decide last Sunday; other written requests for praise were sent in, and the hearts of our workers made glad as they saw the fruit of their labours.

"We have this year been greatly encouraged also by the willingness of the people to come to listen to the Word preached, and the fact that this large building has been filled to overflowing for twelve years, and no attraction offered save the singing of the Gospel and the preaching of God's truth. We are shortly beginning our Hyde Park services, and earnestly desire the prayers of God's people for our labours there; sixteen years have we laboured there, and seen much fruit, but we are looking to our God for more."

We have seen something of Mr. Cook's work from time to time, and have been much gratified with the success which has attended his labours. We hope that the £90 due for the rent of the music-hall will soon be forthcoming. Numbers are brought under the sound of the Gospel in this place who would not think of entering an ordinary place of worship.

EDGWARE-ROAD.—Rev. J. Gosset-Tanner has an excellent house in the Edgware-road awaiting the carpenter, painter, and decorator, to metamorphose it into "a public-house without the drink." Mr. Tanner has a considerable sum promised him, and also half the rent for three years to come, but he desires to make a good start, and needs about £200 more. His address is 50, Warrington-crescent, W.

MEXICO.—Mr. James Pascoe, who has been labouring for seventeen years in Mexico, in recent letters to this country shows that troublous times are upon him. During late years the Roman Catholic party has greatly increased in strength, and Mr. Pascoe's presence in Toluca is very unpalatable to the priests and their supporters. With sickness in his family, rumours of revolutions rife in the country, and an empty treasury, with few friends around him, Mr. Pasoce has been very much tried. Mr. John Mercer, 29, Queen's-road, Southport, will give information as to the work, and its needs.

OPEN-AIR MISSIONARY WORK.—Mr. F. H. Hallett, Bridgwater, has for many years been labouring in the Gospel and temperance cause. Of late years he has spent the summer months on the sands at Weston-super-Mare, holding two and three services daily when weather permitted. The time is drawing near for a renewal of this useful work, and it might be greatly furthered if a large caravan, which can be purchased at less than half its original cost, were secured for this purpose. If bought for missionary work it may be had for £50. It is divided into three compartments. The front would be an open platform for preaching; the back room is well adapted for a book-stall, and for prayer-meetings, or inquiry-meetings; while the centre is fitted up for living and sleeping in, so that it would become the missionary's temporary home, and he would be his own watchman, thus saving much expense. This matter is prayerfully commended to the Christian public. Further particulars from Rev. W. Bradbury, Weston-super-Mare.

EVANGELISTIC NOTES.

Liverpool.—On Good Friday and Easter Monday open-air meetings were held for the preaching of the Gospel amongst the thousands assembled on the sands at New Brighton, and many tracts were distributed by Mr. T. Lydiatt and other preachers connected with the Liverpool Evangelisation Society. Devout attention was paid to the story of God's love in the gift of his Son.

Mr. Ferdinand Schiverea, well known in the United States and Canada as an evangelist, recently closed four weeks' revival services in Oshawa, Ont. Meetings were held in the Presbyterian and Methodist Churches, and other denominations co-operated. About 300 made profession of faith in Christ. Mr. Schiverea here and elsewhere has been greatly owned and blessed in his work.

Douglas, Isle of Man.—Rev. J. F. T. Hallowes has completed with encouraging success an eight days' mission in the Finch Hill Congregational Church, which began on Sunday, March 25. In an address on foreign missions Mr. Hallowes showed the splendid field there is for ladies with small incomes to do a noble work. After a lecture to men only arrangements were made to organise through the Douglas Y.M.C.A. a society for the promotion of social purity.

Mr. Henry Lakin has concluded a fortnight's mission in connection with the Baptist Church, Burley-road, Leeds. The meetings were well attended, and Mr. Lakin spoke with much power. Over fifty passed through the inquiry-rooms, many of whom, there is good reason to believe, were led to trust in Christ. One encouraging feature of the mission has been the quickening of many members of the church. Mr. Lakin began a mission at Christ Church, Burton-on-Trent, on Saturday last.
W. R. GOLDING.

Mr. D. M. Drysdale has closed his winter's Sunday evening Gospel services at Hengler's Circus, Liverpool. Being the last service of the series he presented the usual statement as to expenses, from which it appeared that the total expenditure had been £317, and the receipts £81 2s. 10d., leaving about £236 which Mr. Drysdale pays himself. All the necessary arrangements had been made in order to resume the services on the first Sunday in October, and the fifteenth year of open-air meetings in Wavertree Park would commence on the first Sunday in June.

Birmingham.—A twelve days' mission, marked throughout by steady, quiet, united effort and a rich and increasing measure of spiritual power, has just been conducted at Bromsgrove by Rev. H. Graham Payn. Besides conducting the services in the chapel, Mr. Payn gave three addresses during their dinner hour to the 500 men employed at the Midland Railway Works, which services were highly appreciated by the men. Special meetings for children were held, also for men only and for women only. At the women's service the chapel was filled; at the men's it was crowded. This last was a memorable service, the fruits of which will be seen after many days.

Lavender Hill, Battersea.—An attempt to reach the artisan and labouring classes in this densely populated district is being made by the united outdoor mission bands of the various churches and chapels here. The neighbourhood is a thickly crowded one, largely inhabited by working men and their families. A very successful series of Gospel services have been conducted in Queen's-road Mission Church by Mr. George Hefford, of the Evangelisation Society. Many, it is believed, have been brought to Christ, and the blessing of God has been felt to be on the work. This is the first of a series of special Gospel efforts to be carried on this summer.

Mr. W. J. Taylor, of the Evangelisation Society, has held a fortnight's mission at the Elm-road Mission Hall, Kingston on Thames. The Gospel was preached with great power and acceptance. The closing address on "Infidelity *versus* Christianity" was in every way worthy of the subject, and will be long remembered by all who had the privilege of hearing it. The most interesting feature of the mission was the children's services. These were held every night before the adult services, and were attended by a large number of children and young people. Large numbers of the roughest youths in this destitute and difficult neighbourhood were attracted to the hall, and impressed with Gospel truth.

Mr. W. D. Dunn.—This faithful servant of Christ has conducted a two weeks' special mission in the Evangelistic Hall, at Maybole. There had been much prayer before he came, and God sent us a rich blessing, for which we praise Him. The attendance and interest increased every night, and we regret the time was so limited, as the work was breaking out on all hands when the meetings closed. Believers were stirred up and fed, backsliders restored, and precious souls saved. The ministers of the town were very cool towards the movement, except Mr. Lawson, of the West Church, who was at most of the meetings. T. RAMSAY.

Rev. W. Haslam's engagements are as follow:—April 11, Burton, Westmoreland; May 5, St. John's, Ryde, Isle of Wight.

Mr. Charles Inglis will conduct a special mission to young men at the Y.M.C.A., 186, Aldersgate-street, E.C., from Sunday, April 15, to Friday, April 20; commencing on Sunday at 3.30 p.m., and on each week night at 8 o'clock.

Rev. J. Compston, author of "Temperance, as taught in the Revised Bible," &c., has removed from Fivehead, Taunton, to London, for the purpose of devoting himself chiefly to evangelistic work. His address is, 25, Romberg-road, Upper Tooting, S.W.

OBITUARY.

MR. WILLIAM CLARK, J.P.

THIS gentleman, the father of Rev. J. P. Clark, of Streatham, died a few days ago at his residence, Walton Lodge, Weston-super-Mare, aged 77. A successful man of business, Mr. Clark was an unwearied servant of Christ. Preaching the Gospel was a delight to him, and the Y.M.C.A. and the Sunday-school had in him a warm supporter. Wherever he went he was an epistle of Christ, "Known and read of all men." A local newspaper says of him: "More than once Mr. Clark was invited, and even pressed, to allow himself to be nominated as Liberal candidate for Parliament but he steadily declined the honour. His great wish was to spend his remaining years more entirely in directly Christian work. But his hopes were largely disappointed; for, when staying at Nice, three years ago, he was suddenly paralysed.

LADY CHRISTIAN MAULE.

The death is announced of Lady Christian Maule which took place a few days ago at Wimbledon. Lady Christian was the sixth and youngest daughter of the late Hon. William Maule Ramsay, Lord Panmure, and his wife, Patricia Heron Gordon. At the time of her death she was eighty-two years of age. Inheriting the vigorous mind of her family, and guided by sound judgment and good sense, Lady Christian was inspired by the noblest of motives, and sustained in her conduct by the principles of true piety. She was a firm adherent of the Free Church of Scotland, with sympathies for all earnest Christian labourers. The town of Brechin will greatly miss her, for she was a friend of the poor and helpless, and did much to promote the cause of true religion in the city. Her ladyship was Honorary President of the Brechin Young Women's Christian Association towards which she gave the sum of £500 a few years ago.

DR. GRIMKÉ.

This gentleman, the husband of Mrs. Grimké whose name is so honourably associated with Christian work, entered into rest on March 3. For several months he suffered much from illness, and his friends could not but feel relief when he "yielded up his spirit." To the last Dr. Grimké witnessed an unwavering trust in the love and faithfulness of God. Ever reserved and humble, he esteemed himself as an unworthy servant, yet his work for the Master involved several Gospel addresses or Bible-classes every week, besides medical work at the Salford Mission four days per week. In the latter department of service he engaged a physician, whom he regarded as the chief, himself only assisting. Dr. Grimké requested his wife to maintain and manage the Salford Medical Mission for a year, to enable the doctor and assistants to arrange for the future, and to see what the Lord's will might be concerning it. Mrs. Grimké's Text Card Mission will also go on as usual, and the other work in Manchester.

HOME OF REST FOR WOMEN.—This useful Home at Heytesbury, Wilts, is again open for the season. Last year between forty and fifty patients from various parts of the country found in it pleasant recruiting place here, and nearly all were benefited by the change. The comfort and happiness of the inmates are especially studied. Particulars and rules may be had upon application t the Lady Superintendent at the Home.

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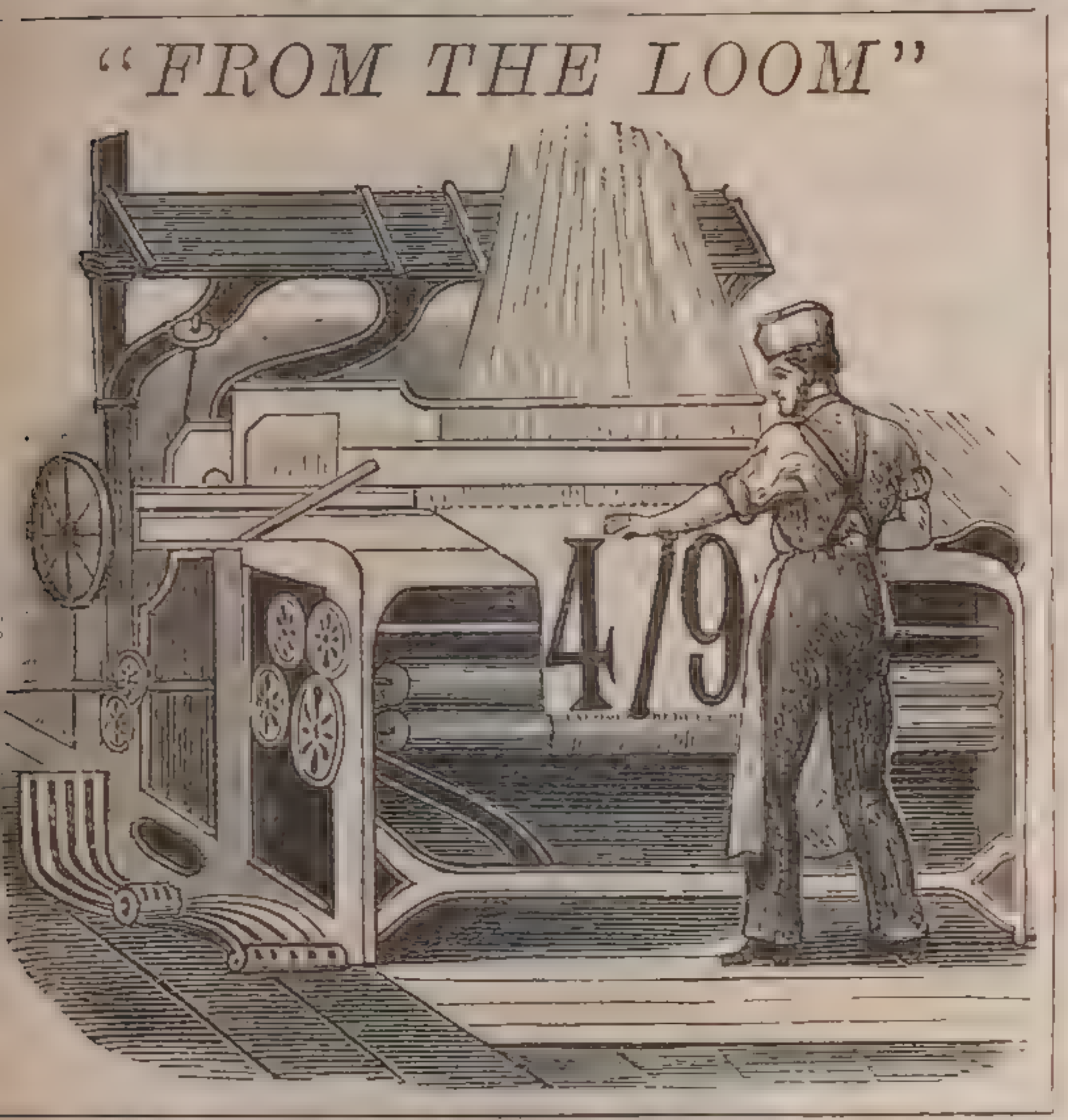
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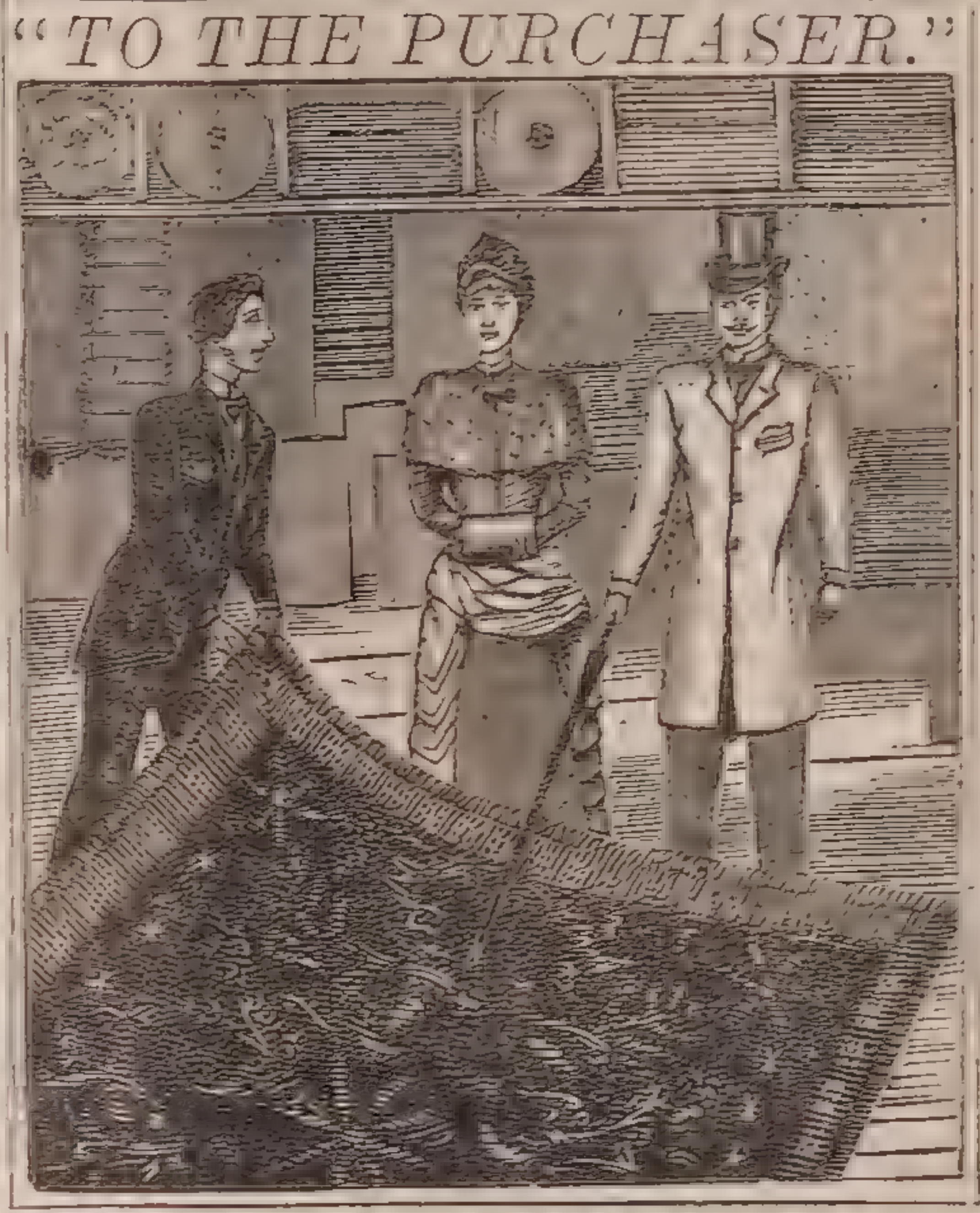
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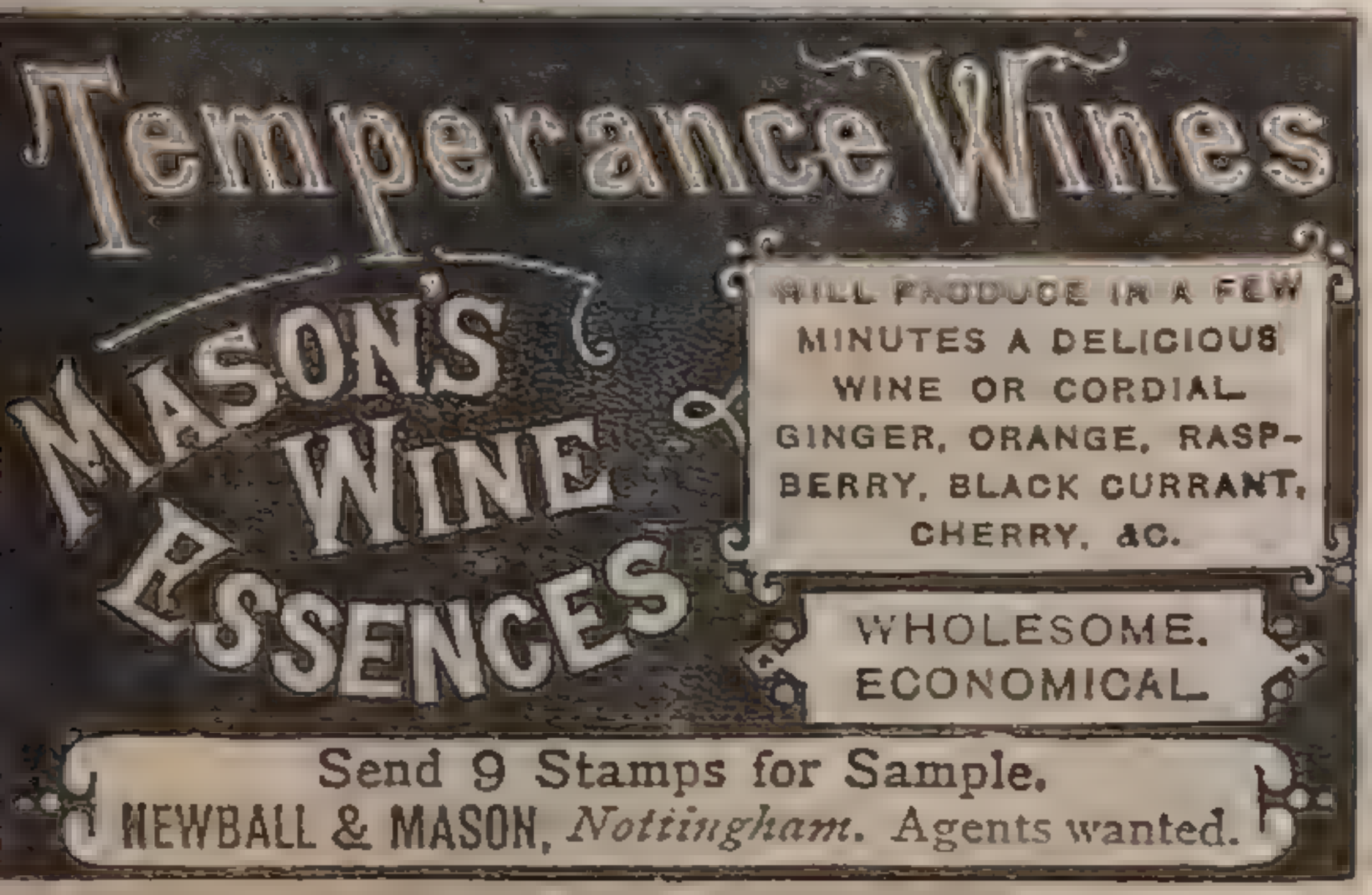
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Hebrews vi. 19.

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(Continued from page 11.)

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NOTICE TO THE READERS OF "THE CHRISTIAN"
Who may be personally or relatively
INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
"NOTHING SHORT OF A MIRACLE."
CASE of ADVANCED DISEASE in BOTH LUNGS of a LADY in SCOTLAND.

The patient, MRS. K——, had been told by one of the first physicians in Edinburgh, as well as by the family medical attendant, that "*the lower lobes of both lungs were gone, and the upper parts badly diseased.*" This condition had followed an acute attack of pleurisy and congestion of the lungs which had happened four months before. The cough at this time was continuous; expectoration very copious and mixed with blood; the breathing very bad, and chest constantly appetite had failed; she was worn and wasted ("thin to a degree").

The sister of Mrs. K., writing me in the summer before last (after stating the particulars above mentioned), says: "*Although hope has been given up*, she has been urged by so many friends to write to you that I cannot refrain."

I advised the patient fully, assuring her that although I could pronounce no positive opinion as to recovery, it would be well for her to commence at once with a resolution to persevere, and not be discouraged should there not be immediate apparent benefit, for if anything in the world would stop the progress of disease and restore her, this (under God) would be the means.

In less than two months she was "*able to go out for a drive.*" On examination the report was, "*disease less active,*" and in [illegible] month that "*the lungs were healing.*" In October she was "*gaining flesh fast.*" I advised her (in reply to a query) not to go to the South of France for the winter, especially as the place in Scotland where she could stay was "dry and mild, and well wooded with fir;" and she did not go.

On the 29th of last July I received a letter, which states: "Mrs. K. can now take walks of between four and five miles without fatigue, and go up hills with ease. She has got fat, and has a good appetite, though a little cough remains, such as she had for five or six years before her illness. *She owes you her life.* We take every opportunity of mentioning this."

My correspondence with Mrs. K., or with her sister on her behalf, lasted, on the whole, for twelve months. PATIENT PERSEVERANCE in this case was well rewarded.

In November last, Mrs. K. says: "I am happy to say I am keeping very well. I am quite as strong now as I was before my illness." Shortly after this a severe attack of erysipelas came on, but the "chest in no way suffered."

The last time I heard of her was in a letter from her sister, dated March 23, 1888, in which she says: "In looking over the cases in your new book (the *Appendix* mentioned), I see none more remarkable than that of Mrs. K. When I think of her state before commencing your treatment, her recovery seems nothing short of a miracle. Emaciated to a shadow, so weak as scarcely to be able to turn in bed, with an incessant cough, breathlessness, and racking pains in chest and sides. Dr. ——, as well as her own family doctor, said, "She may pass away at any time." I am thankful to say she keeps very well. A short time ago, when on a visit at Stirling, she climbed the Castle Hill with little difficulty. Her doctor called on her after her return, and said there was no need to sound her, for to look at her was enough."

I have reason to think that this lady would not like her name published, but I am prepared to show the correspondence, or to refer to her privately.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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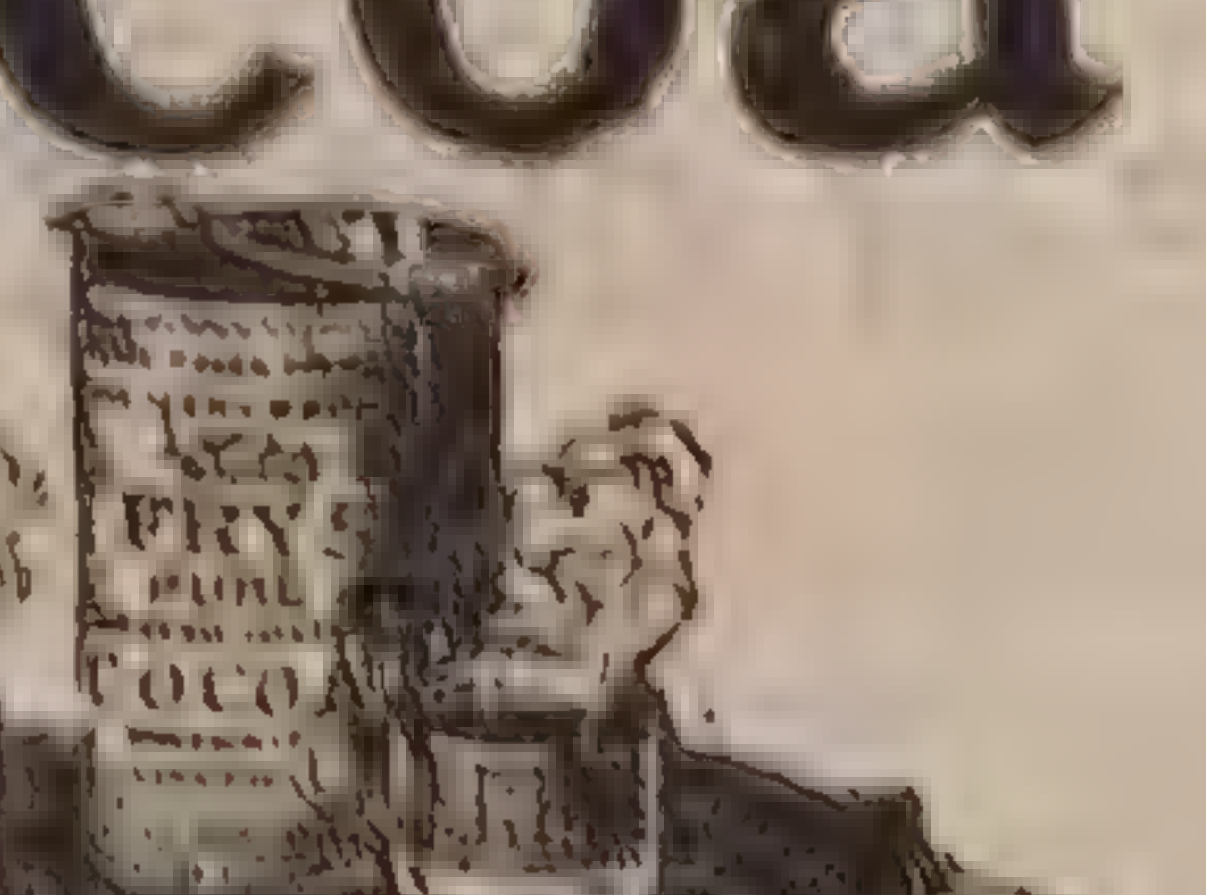

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THE SALVATION ARMY.

Whatever else may be said about the Salvation Army, it is a passenger which goes right on its way, undeterred and unattracted by the many voices in the Church and in the world. While others are discussing doctrines, this Army is discoursing of deeds done. And truly the best answer to those who examine us is that "something accomplished, something done," is the result of our endeavour.

Seven years ago Catherine Booth, at St. James's Hall, bade farewell to England, and departed as an evangelist to France. On Monday she again appeared on the same platform, and the record of the intervening seven years is one of the most wonderful stories of evangelistic zeal, endurance, and success.

There has been enough to criticise, no doubt, though less than in the work of the Army elsewhere; but, after all, the residuum of actual result is almost without parallel. Is it not time for us to listen to the question, "Who art thou that judgest the servant of another?" and to be at least as eager to see what is good as what is faulty in the purposes and methods of our fellow-servants?

General Booth's opening address was a series of startling facts, and upon these were based unanswerable appeals as to the claims of the heathen world upon the property and person of every Christian—appeals answerable only by absolute devotedness to Christ.

Commissioner Tucker and his Indian band were the sensation of the morning, and yet not mere sensation. The testimony of a converted captain of thieves, in his own language, interpreted by an educated and cultured fellow-countryman, is indescribable; but those who heard it, and laughed and cried under it, will not soon forget India and its people.

On Monday evening and Tuesday, the meetings were continued in St. James's Hall, and in the Congress Hall, Clapton, in connection with the marriage of Commissioner Tucker and Miss Booth, in order to bring under consideration the claims of the cause of God and the heathen world upon every follower of Christ. Several prominent officers in the Army addressed the meetings, and volunteers for work in foreign lands were called for on each day. It was shown with much force that "the harvest truly is great, and the labourers are few," and fervent prayer was offered to the Lord of the harvest to send more labourers forth into the foreign field.

H.R.H. PRINCESS CHRISTIAN will formally open the new Lecture Hall of the Working Lads' Institute, Whitechapel, on Saturday, April 21. Tickets may be had of Mr. Henry Hill, hon. sec., 38, Bow-lane, E.C.

MARGATE Y.M.C.A.—An Easter mission, lasting from March 29 to April 3, was conducted here by the Mission Band from Whittington-avenue (London) Y.M.C.A. The effort was fruitful in blessing. Some were brought to the Lord, but more were blessed in the increase of spiritual life. This has come out in the noon prayer-meeting, conducted by the Secretary each day since. It is felt that a great impetus has been received by the little circle of labourers holding the fort at this place. This is the second visit made to Margate by the same workers.

DR. BARNARDO'S HOMES.—Several new blocks of buildings have for some time past been in course of erection in extension of this institution. The new buildings are three in number; the principal building, which has just been completed, is a large one of four floors, and occupies an area of 135 ft. in length and 60 ft. in width. What is known as the Old Home, on the opposite side of the Causeway, has likewise been materially increased in height by the addition of another story, consisting mainly of a dormitory containing 100 beds. In addition to these buildings, a new infirmary, in connection with the Home, is in course of erection on the eastern side of Stepney Causeway, in the Commercial-road. This building, which is near completion, will cost £8500, and the estimated outlay for the three buildings is upwards of £20,000.

RAILWAY MEN IN SCOTLAND.

Last Saturday the representatives of the Railway Mission in Scotland met in Glasgow for their annual conference. In the afternoon, under the genial presidency of Mr. D. Spencer, the General Secretary, reports were given by delegates as to the progress of the work during the year. In one or two cases that progress appeared to have been in a backward direction, but as a rule a tone of hopefulness and good cheer pervaded the statements of the delegates. These brethren were from Aberdeen, Ayr, Boness, Coatbridge, Dundee, Dumfries, Edinburgh, Glasgow, Greenock, Hamilton, Perth, &c. The principal agencies are Bible-classes, Gospel meetings, kitchen or cottage meetings, and visitation by ladies of the railway-men's families. It was most interesting to hear from so many lips how the gatherings for prayer and for the study of the Bible are enjoyed, and found to be a source of strength to the workers.

Mr. Spencer had a very encouraging tale to tell of the general aspect of the Mission. There seems to be progress "all along the line," as the favourite phrase goes. The troubles in Ireland are not preventing the extension of the Mission there. Mr. Spencer had good news to communicate also with respect to the prospects of the work in India, South Africa, Australia, &c. On the Continent of Europe doors of entrance are opening up, so that the outlook as a whole is a stimulating one. In the course of the afternoon meeting, Mr. Johnston, District Secretary for Scotland, gave some interesting details as to the opening of new branches at Stirling, Airdrie, Coatbridge, Paisley, &c. It was stated that the labours of Mr. Steedman, the railway evangelist, had proved very acceptable, and had been much blessed in the reviving of spiritual life in the places he has visited during the year. He now gives his whole time to the prosecution of the work.

A large company assembled for tea in the Christian Institute, in the early evening, when a very pleasant season of social intercourse was enjoyed. Tea meetings of this kind are quite an institution in Scotland: as one friend facetiously, if somewhat maliciously, observed, the announcement of a tea-meeting, especially if conjoined with "no collection," never fails to bring out a bumper house. The evening meeting was certainly a full one in respect of numbers, and full of genuine interest too. The Lord Provost of the city, Sir James King, presided, and performed the duties of the chair in admirable fashion. He spoke very sensibly and sympathetically of the importance of the field occupied by the Mission, and gave it his heartiest approval. It is a great thing for a city like Glasgow to have at the head of its municipal life, if only for a year, a man like Sir James King, whose heart is in the right place with respect to that which fosters and promotes the true well-being of a community, and whose voice is so clearly heard in its advocacy.

Mr. Spencer repeated with amplifications his secretarial statement of the afternoon, and announced, amid general cheers, that Glasgow had that very day furnished the Mission with a special agent to be sent to South Africa, to develop the work among the railway-men of that important colony. Some reports followed from Glasgow and Edinburgh, and then Mr. Henderson, of Dundee, gave his brethren most excellent advice as to the need of cultivating a spirit of unity in their work, and of guarding against the entrance of petty jealousies. Mr. Johnston and Mr. Turner (the assistant secretary in London) added their quota of exhortation, and the interesting proceedings closed with a hearty vote of thanks to Sir James King, who said, in reply, that he had seldom attended a more enjoyable meeting. We must not omit to add that a choir of ladies brightened the evening with their sweet song, and that frequent references were made during the day to the important help ladies are rendering in connection with the Mission generally.

◆

A NEW POLYTECHNIC.

Hitherto the many and varied advantages of the famous Christian Institute in Upper Regent-street, known as the Polytechnic, have been confined to the sterner sex. This inequality has now been redressed by the opening of a new institute, adjoining the other, in which young working women will find a wonderful variety of helps and contrivances for ennobling and beautifying their somewhat sombre lives. For some time Mr. Quinton Hogg, the munificent founder and friend of the older institution, has been contemplating this step, and he invited some 150 young women to tea last Monday evening to celebrate the formal opening of the added branch. These young people (who were only an instalment of the 600 applicants for membership) must have been hard to please if they did not spend a happy evening; but, indeed, there was no room left for doubt on that score.

After tea, they assembled in one of the rooms, where Mr. Hogg explained to them, in a homely and delightful way, the objects of the Institution, and the methods by which these are to be attained. First of all, he spoke some touching and tender words as to the spirit of love and compassion in which he desired them to deal with any of their sisters who might come within the scope of the Institute, and whose past lives had been marked by failure or wrong. If they felt towards the erring something of the same Divine pity which Christ showed in his dealings with sinners, they might do a blessed work of uplifting many who had been hard pressed in the battle of life. As to the methods of the new Institute, Mr. Hogg said they would be designed and carried out to meet all the manifold needs of their complex nature. There will be Bible-classes conducted by Mrs. Hogg and others, and it is believed that these will be channels of great blessing. Among the other advantages are a refreshment-room, reading-room, and lending library, social parlour, recreation room, sick club, swimming-bath, rambling club, and classes for teaching cookery, dressmaking, and other branches of useful knowledge relating to practical daily life. In brief, the aim of the Institute would be to make their lives bright and happy and useful; how far this purpose would be attained would depend largely on themselves. Mr. Hogg was listened to with the most eager interest, and was frequently applauded as he unfolded his generous programme. And well he might, for the truth of the matter is, he has provided in this Institute, at a very small cost, all the benefits of a well-appointed club, for a class which greatly needs them.

Another speech came from Mr. W. T. Paton, in which pleasantry and pathetic appeal were mingled in a singularly charming and effective way. There was also sacred song from Mme. Reichelman and Mrs. J. E. K. Studd. Mr. and Mrs. Studd are to take an active part in the new effort, which is likely to prove an unspeakable boon to hundreds of young women in London.

MISS MACPHERSON'S HOMES.—On Sunday last considerable anxiety was felt owing to the fact that no tidings had come to hand of the safe arrival of the vessel in which a hundred lads recently sailed for Canada. When it was realised that the little company had been thirteen days on the water, and that in ordinary circumstances they should have reached the New World several days, many prayers went up to God to bring the vessel, with its precious freight, to the desired haven. At the noon prayer-meeting at Aldersgate-street on Monday, Mr. R. Paton announced that a telegram had just been received stating that the lads had landed safely in Canada. Thanks were offered to the Father of mercies for his great goodness in this matter.

Letters to the Editor

THE HEBREW OLD TESTAMENT.

SIR,—I lately read, with much pleasure, the article on "The Hebrew Old Testament" in your issue of March 30. And as one who, in common, I am sure, with many students of the Word, take a great interest in such matters, may I, through you, reach Dr. Ginsburg with the hope that in any revised Hebrew Text which he may bring out, he will not only clearly mark all differences of reading from the ordinary printed Hebrew Bibles, but very clearly also the authority on which such various readings rest, furnishing us with some help in our endeavours to weigh the respective values of such critical authorities.—Yours faithfully,

J. G. HALLIDAY.

[We are informed that it is Dr. Ginsburg's purpose fully to satisfy such demands as these. Of course those variations which have arisen from clerical error will not be noticed. All essential variations, however, will be indicated, and their authorities plainly stated. Readings also which have but small support from manuscripts or external evidence, will be noticed when they bear marks of genuineness upon their face, or when there is internal evidence in their favour.—ED.]

THE HORROR OF A CREED.

SIR,—I have taken your periodical for many years, because I have considered it to be not merely almost Christian, but entirely so. I must confess, however, that I have had some suspicions of late of a downward tendency, which have been confirmed by your observations in the last issue upon the imposition, or proposal, as it should have been called, of a creed in the forthcoming meeting of the Baptist Union. Why any should object to a written statement of their belief, if they have any, and especially upon the things that belong to our peace in prospect of a future life, I am at a loss to conceive. I have a creed to which I have adhered, and endeavoured to preach to others, for upwards of 70 years, being now within a few weeks of my 90th year; I cannot understand, therefore, how a Christian minister can be without one, and not glad to embrace every opportunity of making it known.

You say, "The difficulty of a creed is in this: It enumerates certain things as essential, but it leaves out many more," implying, I suppose, more that are essential. Better some essentials than none at all; but one of the most valuable and practical features of Christianity is, that the whole is virtually included in a few first principles, the belief in which implies the belief of all that is contained in them. If it were not so, it would be incapable of immediate belief, and especially when its need is most felt by the afflicted and dying.

You ask, "Which of us has any right to accentuate certain truths, as necessary to be believed, whilst we pass by others?" We claim no such right, but merely to give the same prominence to certain truths that is given to them in the Scriptures. You ask, "Are not all truths binding on us alike?" We reply, No! By no means! or we should be alike bound to believe that Jacob kissed Rachel, as that Christ Jesus came into the world to save sinners. You ask, "Does not the imposition of a creed substitute that as the rallying-point of Christians in the place of that spiritual union which is pre-eminently the union of life?" We reply, No. For then the rallying-point would be subjective, and not objective; in ourselves, but not in the Word of God. "Is there not considerable danger," it is again asked, "in making a creed for which we have neither warrant nor example in the Word of God?" We have as much warrant, it may be replied, to make a creed, as a sermon or a book, or any statement of Bible truths in our own words.

We have no creed but the Bible, say some. What Bible? we ask. The Bible itself, or the truths contained in it? If the Bible itself, or the words of the Bible, it must be its own inspired words. If the truths of the Bible, they may be contained in other words. All translations are Bible truths in uninspired words, and are equally to be believed as far as they are contained in them.

So far, therefore, as the truths of the Bible are contained in creeds, they are entitled to the same belief; since they are not words, but the truths contained in them, that are the objects of saving faith. The Baptist Union at present has no creed in words inspired or uninspired. The fact of adult baptism by immersion may imply a creed, but it contains none, and it is the fact only that is the basis of union. A mere ritual is the only denominational distinction, by which they become more exclusively ritualistic than any other denomination to which they are opposed.

Surely the Baptist Union will be too jealous of its own honour, and too conscientious, to resist an appeal for some definite and open profession of what it really is. It is not a question in relation to Mr. Spurgeon which it has to decide, but in relation to itself, and to the whole interests of the Church and the world. Let them not say, "There is a lion in the way." Let them face and form a creed, if it be only to show before all men what they really are. "All things which are reproved are made manifest by the light; for whatsoever doth make manifest is light."

South Norwood. G. ROGERS.

The Book World.

⁂ *Publishers will greatly oblige by always marking prices in books which they send us for review.*

Life of William Carey.

LIFE OF WILLIAM CAREY, D.D. By George Smith, LL.D. This interesting biography of the poor cobbler who turned missionary, and, by God's grace, wrought wonders in India, has reached a second edition. The many excellencies of the book need not be reiterated, but it may be said that the portraits and illustrations give it a special value. It is to be hoped that in these days of missionary effort, God may use this work to excite the love and enthusiasm of some of his servants, so that Carey may find brave imitators at the present time. (*Murray.*)

Charles and A. A. Hodge.

PRINCETONIANA: CHARLES AND A. A. HODGE, WITH CLASS AND TABLE TALK OF HODGE THE YOUNGER.—This is the title of a very readable book, by "A Scottish Princetonian," Rev. C. A. Salmond, M.A. As the title suggests, the work is in two parts. In the first, the character and life of the father and son are delineated; in the second, some impressions are conveyed of that singularly gifted teacher, Hodge the younger, transcribed from Mr. Salmond's old Princeton note-book. The compiler of this work puts the many admirers of the Hodges under a distinct obligation to him. Among the portraits is an excellent one of James McCosh. (*Hamilton, Adams & Co.*)

The Story of the Goths.

THE GOTHS. By Henry Bradley. 5s. *T. Fisher Unwin.* In this volume of the very useful "Story of the Nations" series, the Goths are traced from their earliest times to the end of the Gothic dominion in Spain. In conclusion, the author well says: "Though the Goths have passed away, leaving behind them so little to show what once they were, their memory can never die. History cannot forget the people, whose valour shook the decaying Roman empire to its fall, and prepared the way for the rise of a worthier civilisation on the ruins of the old. In their work of destruction they succeeded; whenever they tried to build up they failed. But it is something to have attempted nobly; and, for all the sadness of its ending, the history is not wholly inglorious that records the saintly heroism of Wulfila, the chivalrous magnanimity of Totila, and the wise and beneficent statesmanship of Theodoric." The story is well told, and several illustrations are given.

The Physical Aspect of Intemperance.

INEBRIETY: ITS ETIOLOGY, PATHOLOGY, TREATMENT, AND JURISPRUDENCE. By Norman Kerr, M.D. The physical aspect of intemperance is fully dealt with in this valuable work. The author maintains that no disease is more common than inebriety, although it is so seldom recognised. Not that all drunkards are subjects of disease. There are some in whom, at any rate at the outset of their alcoholic career (though in them the habit may ultimately develop into a disease), the closest scrutiny can detect only moral weakness and obliquity. This book treats of the cases of persons in whom either the habit of drinking, or some inherited or other cause, has set up the diseased condition designated inebriety, "which may be defined as an overpowering impulse to indulge in intoxication at all risks." Assigning inebriety to the group of diseases of the nervous system, with insanity as its nearest ally, Dr. Kerr writes with much clearness on the several phases of his important subject. Students of the drink question will, of course, read this work, which may be warmly recommended to the notice of persons who have the care of those who have fallen victims to alcoholism. (*H. Lewis.*)

The Second Advent.

THE LORD'S RETURN, AND KINDRED TRUTH. By L. W. Munhall. There is much prophetic truth set forth in this book, and in a very forcible manner. The author's object, as expressed in the preface, has been to point out "the prominent features of unfulfilled prophecy" to such Christians as "have neither the time nor capacity for extensive exegetical study." An appendix contains excellent letters on prophecy from the pens of Canon Fausset, of York, and Professor Volck, of Dorpat, Russia. (*F. H. Revell*, 150, *Madison-street, Chicago.*)

TEN SERMONS ON THE SECOND ADVENT. Preached at Oxford, by Rev. E. W. Bullinger, D.D. God's glorious purpose, as outlined in revelation, is here presented alongside his goodness and mercy, as shown in redemption. The Divine Government is considered in relation to the Jews, the Gentiles, and the Church of God, and always on the lines of plainly revealed truth. Not only are these sermons very instructive, they are also spiritually edifying in a high degree. There is an appendix on "The Signs of the Times." (3s. *The Author, St. Stephen's Vicarage, Walthamstow.*)

MISCELLANEOUS.

MUSIC.—"When I Survey the Wondrous Cross." A devotional and effective rendering of Dr. Watts' beautiful hymn has been composed by Churchill Sibley. The music is of easy compass, and is almost sure to become popular. (2s. net. *Ambrose & Co.*, 16, *Argyle-street, W.*)

MORE THAN HE BARGAINED FOR. 5s. *T. Fisher Unwin.* A sensational novel, which deals with phases of Indian life that are by general consent omitted in records intended for home reading. These are true to life. But it is not a book which will be generally useful in the Purity Crusade, as the incidents in question are more fitted to adorn (!) a tale than point a moral.

THE PRESBYTERIAN CHURCH: ITS WORLD-WIDE HISTORY AND EXTENT. By Rev. J. Moir Porteous, D.D. 2s. 6d. *Nisbet & Co.* Anyone desiring to know what the Presbytery is, and what can be said in its favour as a system of Church Government, should read this book. Principles are ably expounded, and the most recent statistics as to peoples and churches are presented. The book is a very readable chapter of ecclesiastical history, written by one who well knows his subject. It will surprise many to find how truly "world-wide" the Presbyterian form of Church Government is.

PRESENT DAY TRACTS. "The Authenticity of the Four Principal Epistles of St. Paul," by Dr. F. Godet, is one of the excellent series issued by the *Religious Tract Society.* 4d. In days when so many acute minds spend their energies in seeking to remove the foundations of trust in the Bible and its Author, every believer ought to know how firm and deep those foundations are. These four Epistles may be called a Christian Quadrilateral—for even resolute sceptics like De Wette, Baur, and Renan, assert their antiquity and authenticity. By comparison with the Acts, by historical and moral considerations, Mr. Godet convinces readers that these four Epistles were the work of Paul the Apostle and none other.

HALF HOURS WITH THE APOSTOLIC FATHERS By Rev. H. C. Leonard. 3s. 6d. *Elliot Stock.* Thi book is far more interesting than might be expecte from the title. In the form of dialogues the write gives the views of well-known writers, such a Clement of Rome, and Polycarp, as well as thos of less known primitive writers on Church Government, the Sacraments, &c. Mr. Leonard writes i a quiet, judicial style, and his appendices are o special value. It is interesting to learn fron authorities more ancient than Justin Martyr tha bishops and presbyters were once synonymous, an that infant baptism was not the practice till th third century, and then not universal.

LEEDS RAILWAY MISSION.—The readers THE CHRISTIAN are heartily thanked for their kin co-operation in this work. Any who are prevente from engaging in other active service are invited t join in sending railway-men at Leeds monthly an Gospel papers, and tracts, also a letter when co venient. Mrs. Cambie, care of The Railway Mi sion, 18, New Bridge-street, London, E.C., wi forward names, with further particulars.

otes on Daily Readings.

SUNDAY, APRIL 15.—ZECHARIAH II.

ɪᴇ first vision had shown that, notwith- anding the quiet of the nations, the Lord's oughts towards Israel were still of peace and t of evil. The second gave promise that the ır horns that had shattered Israel should in ne be "frayed" by "smiths" raised up for e purpose. The third now gives definite pro- ise of a rebuilt, very populous, and glorified rusalem, the Lord Himself "the glory in the idst of her."

4.—*Run, speak to this young man.*—"*I.e.*, the an with the measuring-line, to whom it is timated that it is needless to measure Jeru- lem, because it was destined to be inhabited towns without walls."—*S.C.*

6.—*Ho, ho, come forth*, &c.—"An invitation the Jews to return to Jerusalem."—*S.C.*

8.—*After the glory hath He sent me.*—After e glory spoken of in ver. 5, that of the Lord imself dwelling in Jerusalem, in other words, Millennial days.

12.—*His portion in the holy land.*—"The rm 'holy land' is found only in this single ssage."—*C. H. Wright.*

13.—*Be silent, O all flesh, before the Lord.*— An admonition to wait in reverential silence the coming of the Lord to judgment (Hab. 20)."—*Keil.*

MONDAY, APRIL 16.—ZECHARIAH III.

1.—*Joshua, the high priest, standing before angel of the Lord.*—Joshua, as the existing gh priest, appears as the representative of rael, but his very name (Jesus in Greek, so XX.) is suggestive of our great High Priest.

3.—*Now Joshua was clothed with filthy gar- nts.*—Not as at first seen, for the Hebrew plies that he became so. It might almost rendered "became clothed with filthy gar- ents." The fulfilment of the type was at lvary (Isa. liii. 6; 2 Cor. v. 21).

4.—*I will clothe thee with change of raiment.* The Lord deputes to others to "take away e filthy garments from him," and then says, I have caused thine iniquity to pass from ee, and I will clothe thee with change of iment." So to Satan and his agents, the wish priests and Roman soldiers, was Jesus delivered by the determinate counsel and eknowledge of God" to effect by his death e putting away of sin; but the justification, nctification, and final redemption of his ople is the Lord's own doing.

5.—*I said, Let them set a fair mitre upon his ad.*—The high priest's mitre was that upon ich was engraved, "Holiness to the Lord" x. xxviii. 36, 37).

7.—*I will give thee places to walk.*—Better .V.) "I will give thee a place of access." The high priest would also receive a free cess to God, which had not yet been con- rred upon him by his office."—*Keil.* For the lfilment, see Heb. iv. 14; and for our privi- ge thereby, see Heb. x. 19, and Eph. iii. 12.

9.—*Upon one stone shall be seven eyes.*—See v. v. 6. As Joshua, the high priest, was a pe of Christ "passed into the heavens," so the stone (see Gen. xlix. 24; Isa. xxviii. 16) Christ, the foundation of all earthly blessing Israel.

TUESDAY, APRIL 17.—ZECHARIAH IV.

The work of the Spirit is the subject of this, e fifth vision, as the work of Christ was the bject of the previous one.

2.—*A candlestick all of gold, with a bowl upon top of it.*—"Unquestionably a figurative presentation of the seven-branched golden ndlestick, differing only in three additions: a bowl at the top of it; (2) seven pipes for nveying the oil from the bowl to the lamps robably seven to each lamp); (3) olive trees the right and left of the bowl."—*Keil.*

6.—*Not by might, nor by power, but by my irit.*—This is the moral of the vision.

7.—*Who art thou, O great mountain?*—Before m who is both David's Son and David's Lord (whom Zerubbabel then represented as Prince of David's line) all difficulties in the way of the spiritual temple shall vanish. As to the shoutings, "Grace, grace unto it," with which the headstone is brought forth, see 1 Pet. i. 13.

14.—*These are the two anointed ones.*—Amidst many explanations the most satisfactory seems to be that which regards Haggai and Zechariah, the two prophets of the day (Ezra v. 1, vi. 14), as primarily intended, but only as representatives of God's inspired prophets at all times, who speak to us in the Old and New Testaments, the "prophetic Scriptures" (Rom. xvi. 26).

WEDNESDAY, APRIL 18.—ZECHARIAH V.

"The flying roll and the woman in the ephah are so closely cennected that they are to be taken as one vision."—*Keil.*

2.—*I see a flying roll; the length thereof is twenty cubits.*—The word for "roll" is used of Scripture in Ps. xl. 7, and of a portion of Scripture in Jer. xxxvi. Rom. xvi. 26 and Rev. xiv. 6—11 are suggestive parallels. The dimensions (20 by 10 cubits) correspond with those of the holy place in the Tabernacle. "With this measure would all sinners be measured that they might be cut off from the congregation of the Lord which appeared before God in the holy place."—*Keil.*

3.—*This is the curse that goeth forth over the face of the whole earth.*—Not that the roll was the curse, but it brought with it the curse of excision for all sinners, who, tested by the measure of the sanctuary, were to be cut off. So the Gospel is "a savour of death unto death" to those to whom it is not "a savour of life unto life" (2 Cor. ii. 16). See also Matt. xxv. 41 and 1 Cor. xvi. 22.

5.—*What is this that goeth forth.*—These words link together the two parts of the vision. Of the flying roll, the Lord says (4), "I will cause it to go forth" (R.V.). The prophet now sees it in a different phase: "This is the ephah that goeth forth." This is to show "the further fate of the sinners who have been separated from the congregation of the saints."—*Keil.* The "ephah" was the largest dry measure known to the Hebrews. The word "measure" (Matt. xiii. 33) in three of which the woman hid the leaven, is one that represents "the third part of an ephah."—*Alford.* Probably our Lord intended to refer to this vision in the parable of the leaven.

7.—*This is a woman.*—Lit., "one woman." "The sinners brought into a unity, appearing as one living personality."—*Keil.*

8.—*This is wickedness.*—The LXX. render this by the Greek word used 2 Thess. ii. 7 in "the mystery of *iniquity*."

9.—*Two women...they had wings like the wings of a stork.*—The stork's wings symbolise the influences of natural piety, which, when wrongly directed, degenerate into superstition.

11.—*To build it a house in the land of Shinar.*—"Ungodliness carried away out of the sphere of the people of God will have its permanent settlement in the sphere of the imperial power that is hostile to God."—*Keil.* Rev. xvii. and xviii. give the New Testament parallel, and Church history shows the fulfilment.

THURSDAY, APRIL 19.—ZECHARIAH VI.

"This last vision of the four chariots is more obscure than any of the preceding ones."—*S.C.* The traditional interpretation of the vision sees a reference to the four empires of Daniel. The chariot with red horses, the Babylonian; that with black, the Medo-Persian; that with white, the Grecian; that with "grisled strong" (there is no "and"), the Roman. The addition of "strong" recalls Dan. ii. 40.

8.—*Have quieted my spirit in the north country.*—The "north country" (ii. 6) is that of Babylon. The "black horses" represent the Medo-Persian empire, which was at that very time carrying out God's judgment, and so quieting his spirit (or anger) for their treatment of Israel. They would be followed in time by the "white horses" (the Grecian empire), who would both defeat them and complete the subjugation of Babylon.

9.—*The word of the Lord came unto me, saying.*—The seven visions being over, we have here a supplemental symbolic action, the crowning of the high priest, to signify typically the union of the priesthood and kingship in the person of Christ, whose future building of the (spiritual) temple of the Lord, and his priestly and kingly enthronement are the subject of a distinct prophecy (12, 13).

13.—*The counsel of peace shall be between them both.*—Many take "them both" to mean the priestly and kingly offices, but as these are to be united in one person the language would be inappropriate. Better is the view of Jerome, Vitringa, Pusey, Wright, and others, that Jehovah and the Messiah are the two persons spoken of, and this accords with Ps. cx. 1.

FRIDAY, APRIL 20.—ZECHARIAH VII.

Keil's summary of this and the next chapter is: "In reply to a question addressed to the priests and prophets in Jerusalem by the messengers of Bethel, whether the day of the destruction of Jerusalem by the Chaldeans (2 Kings xxv. 8) was still to be kept as a day of mourning and fasting, the Lord declares through Zechariah that He does not look upon fasting as a service well pleasing to Him, but that He desires obedience to his Word (4—7), that owing to failure in this Israel has been scattered among the nations (8—14); but that He will again turn to Zion with love and blessing (viii. 1—17), will turn their fasts to joy and gladness, and lead other nations to come and worship Him there (viii. 18—23)."

2.—*When they had sent unto the house of God.*—Better in R.V., "they of Bethel had sent." "'Bethel' (translated 'house of God,' A.V.) is never used to signify the Temple of God, but must be regarded as the proper name of the well-known city."—*Wright.*

3.—*In the fifth month, separating myself.*—*I.e.*, from food. "Better 'abstaining.'"—*S.C.* As to the fifth month, see Jer. lii. 12—14.

5.—*Did ye at all fast unto Me, even to Me?*—A fast that has not direct reference to the Lord Himself, either as commanded by Him (as the fast on the Day of Atonement alone was, Lev. xvi. 29), or as a humiliation of oneself before Him (Joel ii. 12), is valueless.

12.—*The words which the Lord of hosts had sent by his Spirit by the hand of the former prophets* (R.V.).—As this seems to refer to the written Word, it is an important declaration of the inspiration of Scripture.

SATURDAY, APRIL 21.—ZECHARIAH VIII.

2.—*I was jealous for Zion.*—Better (R.V.), "I am jealous." "The perfect is used prophetically of what God had resolved to do, and was about to accomplish."—*Keil.*

3.—*I am returned unto Zion, and will dwell in the midst of Jerusalem.*—It should be "I return." The promise is prophetic and still future in its fulfilment. Comp. ver. 4 with Isa. lxv. 20, where "extreme old age is one of the blessings of Messianic times."—*Keil.* Ver. 8 also points to future Jewish restoration on the new covenant basis (comp. Jer. xxxi. 31—34), though present blessing was still offered to "the remnant of this people" if only (ver. 16) they would obey God's voice.

19.—*The fast of the fourth month*, &c.—The four fasts mentioned here were in commemoration of (1) the capture of Jerusalem in Nebuchadnezzar's ninth year (Jer. xxxix. 2, lii. 6, 7); (2) the destruction of the Temple under Nebuzaradan in Nebuchadnezzar's nineteenth year (Jer. lii. 12); (3) the fast of the seventh month was probably on account of Gedaliah's death (2 Kings xxv. 25); (4) the fast of the tenth "was a memorial of the commencement of the siege of Jerusalem" (Jer. xxxix. 1).—*S.C.*

23.—*Ten men shall take hold.*—"Used for an indefinite number, Gen. xxxi. 7, Lev. xxvi. 26, Num. xiv. 22, and in the New Testament parables of ten virgins and ten talents."—*S.C.* See the ten toes of Daniel's image as meaning (Dan. ii. 41) a divided condition of the fourth empire. Comp. as to the significance of the metaphor Is. iv. 1. Pusey sees in "Him that is a Jew" an allusion to Christ. Whether this is intended or not, the faith of Gentiles is well illustrated by such a use of the passage.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, April 22.

THE ENEMIES OF THE MESSIAH.—PSALM ii.; ACTS iv. 23—31.

SIMEON spoke of Christ as "a sign that should be spoken against" (Luke ii. 34). In this prophecy we have the substance of many Old Testament predictions, and an anticipation of many New Testament narratives. The human heart being what it is, we need not be surprised to find the Christ of God the subject of its bitter enmity. In our lesson we see

(1) ENMITY PREDICTED (Ps. ii.)—The prediction in the second Psalm was regarded by the Apostles as a declaration made by God Himself (Acts iv. 25). Comp. other statements as to the inspiration of the Psalms (John x. 35; Acts xiii. 35, i. 16; Heb. iii. 7, iv. 3). The prediction in Ps. ii. shows the enmity of the opponents of Christ to be: (*a*) *Unreasonable.*—("Why?" ver. 1). Comp. the "Why?" of Christ (John xviii. 23). (*b*) *Violent* ("rage"). See what is said of fighting with God in Acts v. 39 and xxiii. 9. The bitterest language, the sharpest weapons, and the most diabolical methods have been used by the enemies of Christ. Note the woe pronounced against the doers of such folly (Isa. xlv. 9). (*c*) *Futile.*—"A vain thing." No opposition to Christ can be ultimately successful. Comp. Isa. liii. 10 and liv. 17. See how the power of the enemy is limited (John xix. 11). Comp. "behold their threatenings" (Act iv. 29). One look from the Lord would have been enough to scatter all the forces of evil. Comp. Ps. x. 14. In spite of all opposition, the Lord Jesus was exalted. Herod failed to prevent this (Matt. ii. 20). Pontius Pilate was instrumental in bringing it about (Phil. ii. 8, 9). The waves of human passion roll in vain against the throne of Jesus. See "Set my King," Ps. ii. 6. Comp. "He must reign" (1 Cor. xv. 25).

(2) ENMITY CONFRONTED.—The malice of foes was met by the exercise of prayer (Acts iv. 23—30). There is in the prayer (*a*) *A spirit of unity.*—The hounds of persecution drove the sheep close together. Those present were, moreover, of "one accord." When the forces of the enemy "take counsel together" for evil purposes, it is well for believers to meet together for prayer. (*b*) *A spirit of earnestness* ("lifted up their voice," ver. 24).—The fear of God delivered them from the fear of man. Comp. prayers and praises of Paul and Silas (Acts xvi. 25). (*c*) *A recognition of the power of God* (ver. 24).—They will care little for the rage of men who rest upon the omnipotence of God. See here the greatness of God recognised in connection with a desire for blessing. (*d*) *A plea that would touch the heart of the Father* ("thy holy Child," ver. 27). (*e*) *An acknowledgment of the Divine sovereignty* (ver. 28.)—Comp. Ezek. xxxi. 15. (*f*) *A desire for blessing.*—They ask not that the enemies may be destroyed, but that they may have power to heal and to preach. See here the spirit of Christ (Luke xxiii. 34; Matt. xxviii. 18—20). In the answer we see the power of God manifested ("place was shaken"), the disciples filled with the Spirit, and the word preached.

BOURNEMOUTH Y.M.C.A.—Handsome and complete premises were formally opened a few days ago by the Bishop of Winchester. The building includes two halls, a hundred bed-rooms, and ample apartments for other purposes. In the course of his address, the Bishop said that he believed it to be certain that unless £2000, which had been borrowed, was paid back in three years' time, the house would have to be closed.

ALNWICK-ROAD MISSION (Custom House, E.)—We desire to thank God for the blessing manifested in our midst of late. Not only have several of the roughest youths of our neighbourhood been turned to the Lord, but God has graciously extended this blessing to some in my own family. As God has used Mr. John Waite as the instrument to bring about this blessed change, we have requested him to take the entire charge and responsibility of the Mission, which he has kindly consented to do. He is also giving a portion of his time to labour among the thousands of dock labourers in the Royal Albert and Victoria Docks. He has been enabled to feed and clothe some of the many unemployed dock labourers and their children Communications may be addressed to Mr. J. Waite, 27, Woodstock-street, Canning-town, London, E.

T. S.

International S. S. Lesson.

Sunday Afternoon, April 22.

THE TEN VIRGINS.

MATT. xxv. 1—13. Golden Text: Matt. xxv. 10.

Ten.—According to Jewish ideas, ten, nothing less, made a company. Ten signified "*practical completeness*, as seven signified *ideal perfection.*" *Virgins.*—Professing Christians, generally; all, whether true and sincere, or self-deceived; all who have come out openly, avowing their faith in Jesus Christ, and taking their stand with his people. *Went forth to meet the bridegroom.*—In the East marriages take place at night, and processions, bearing lamps or torches, form a most important feature of the proceedings. First, the bridegroom, accompanied by "the friends of the bridegroom" (John iii. 29), went to the house of the bride, and led her with pomp and gladness to his own house. She, as she leaves her father's home, is accompanied by her companions (Ps. xlv. 15); while other of her young friends, the *virgins* of the parable, wait for her coming at some point of the road between her old and her new home, join her procession, and pass in to the wedding feast. According to some, the marriage feast sometimes took place at the *bride's old home.* In that case the virgins waited literally "for the *bridegroom*," not for the bridegroom *and* the bride.

And five of them were wise, &c.—No stress should be laid on the numbers of the two companies. *Took their lamps, and took no oil with them.*—The lamps are filled and burning when they start. If only the bridegroom had not tarried, as they thought He would not, their oil would have held out. They made no provision for *maintaining* the light, thinking, no doubt, that such would not be needed. Oil flasks would be awkward and unpleasant to carry, especially with a holiday dress. By these foolish virgins are meant—not the Godless or careless, nor self-conscious deceivers, or hypocrites, but self-deceived professors of Christianity. They are the stony-ground hearers—destitute, not of grace, but of *saving* grace. They have deep desires and feelings towards a better life, and a general determination to live better, just as the virgins had *some* oil, and their lamps burnt for a season. But as virgins had no *reserve* supply, so these have no resort beyond themselves, not being joined to Christ by real trust and love. They have not been "born again," only moved upon and awakened. Their trust in self and feelings, &c., not in Jesus.

The wise took oil in their vessels with their lamps.—Oil—Holy Spirit and his work. Those who yield all to Jesus, body, soul, and spirit, receive the Spirit, and so have in themselves the source of life, plenty of oil. Their profession lasts, being no mere surface feeling, or passing resolve, but the outcome of an inward life, of Christ the Life dwelling within.

They all slumbered and slept—i.e., nodded and slept.—We are not to suppose this sleep was sinful. "It intimates the necessity that lies on all of going down into the ordinary affairs of life. We cannot be occupied always and only with the expectation of our Lord's appearing." "Observe the implication: if the Christian has grace in his heart, he is always ready, though asleep; if not, he is unready, though he were wakeful and seemingly watchful. Not what death *finds us doing*, but how death *finds us furnished*, is the important question."—*Abbott.*

Then all those virgins arose.—No carelessness or false security now. True and false are alike startled. Every lamp burns dim, needing trimming and feeding. The wise trim and feed theirs, but, alas, for the others! They have no oil, and their lamps are going out. They used to think these wise virgins "too strict, too careful." How they wish they had been as careful! In the day of the Lord nothing will serve but reality; real love towards Christ, real spiritual life.

Give us of your oil, &c.—"How fondly the empty lean on the full!" "They betake themselves, if they are Catholics, to the dead saints; if Protestants, to the living. Dying sinners often place a wild hope in some godly neighbour, as though he could save; but a sinner saved is not himself a saviour. All the saints in heaven can do nothing for the man who has rejected Jesus.

The wise answered, Not so, &c.—This is not a selfish answer, for they had only just enough to fill their own lamps. The lesson behind is that spiritual character and life cannot be given by one to another. Each has only enough for himself, and Jesus Christ is the only source. Teachers should urge this—that each must have life *in himself*, and not hang upon another. In that day we must stand alone: then we must live now independently and alone, rooted and grounded in Christ.

And while they went to buy, the bridegroom came.– We are very seldom fit to meet the great crises o life unless we have made diligent preparation long before. The lad who has worked hard, and quietl prepared himself for a higher post, is the one wh comes to the front when emergency arises. Of al times the death-bed is the worst for repentance Oil was plentiful enough in the shops: 'twas easy enough to buy only yesterday, this morning, this afternoon, but now too late! *And the door was shut.*—Awful words, indeed, coming from such lips! Sooner or later, rejected mercy will be lost mercy. The infinite boon of salvation, despised to-day, may be beyond reach to-morrow. Oh! that shut door! Beware! Make haste!

I know you not.—"Oh, it is sad to be so near heaven, and yet to be lost; to be almost saved, and yet altogether lost."

LESSONS.

(1) *The necessity of a changed heart.*—The foolish had *some* oil, *i.e.*, grace—good desires, religious thoughts, and comforts, but not Christ. They did not love Him first and best, and trust Him really and steadily. Leaned on their own good feelings and doings, not on Him. They had, therefore, no constant supply of grace. Press home the question Is Jesus *your* Saviour? Do you live looking to Him to love and help you as a real friend? Is prayer real? This is the *great* lesson of the parable.

(2) *The folly of leaving this question of our ow salvation till the last hours of life.*

(3) *In this question each must act for himself.* Teachers and loving friends may help, but they cannot give us life. Therefore, let "Christ for *me*" be our motto.

ILLUSTRATION.

Late repentances.—An American physician state that he had known a hundred or more instance in his practice of persons who, in prospect o death, had been hopefully converted, but ha afterwards recovered. Of all these he knew onl of three who devoted themselves to the service o Christ when they got well. An English docto once told that he had known three hundred sic people profess repentance and faith when the thought they were dying, but who afterwards re covered. Only ten of these gave evidence of realit by a change of life.

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MR. J. C. RAINEY IN SOUTH DEVON

TO many readers of this journal Mr. J. C. Raine is well known. Both through his Gospel booklet —"You, Me, or Anybody Else," "The Three Legged Stool," "The Officer's Defeat," &c.- and his evangelistic labours he has come muc under notice, more especially during the past te years in the county of Devon, where he has worke in the Gospel, summer by summer, with his larg marquee. God has greatly and graciously blesse these endeavours. Owing to increasing family r sponsibility, he is unable to itinerate so much a formerly.

For the past four years he has occupied the sea side town of Paignton, South Devon. During th "season" he has especially sought, by services o the sands, to foster the good seed already sown b godly parents, and Sunday-school teachers an pastors, in the hearts of the bright young peop who come to the sea-side for "the holidays." H has been warmly supported in his efforts by man Christian people in the town and neighbourhood.

Mr. Rainey's desire now is to strengthen his bas of operations, as the neighbourhood is so increasin in population. He has been hampered in his wor from the want of a suitable hall to carry on th meetings. Friends are now subscribing to erect Free Mission Hall for this purpose. More tha half the cost has been generously contributed, bu the remainder is needed at once, as their presen place will be left at Midsummer. Mr. Edward Blenheim, Paignton, is the treasurer of this unde taking.

This month Mr. Rainey is labouring in Dubli at the Merrion Hall and elsewhere. He has tho of kindred spirit who bravely sustain the work his many absences from home on evangelist tours.

NORTH AMERICAN INDIANS.—Mr. and Mr T. H. Tibbles are now in London, jointly addressi meetings on the work among the Indian tribes North America, in which they have been for som years engaged.

Among the Churches.

CHURCH OF ENGLAND.

Captain Clayton, of the Church Army, commenced work in Wrexham a month ago, since which some fifty persons have professed conversion, including some of the lowest class of people.

The Queen of Sweden and Norway has forwarded £60 to the building fund of St. Stephen's Church, Bournemouth, at the same time expressing thanks for the way in which the arrangements were carried out on the occasion of Prince Oscar's wedding.

BAPTIST.

Rev. J. T. Wigner, of New Cross, is to be officially nominated as president of the Baptist Union in succession to Dr. Clifford.

It has been decided to invite Rev. C. B. Sawday, of Vernon Chapel, King's Cross, to the pastorate of the church at Melbourne Hall, Leicester.

The church at Newport-road, Middlesborough, under the pastorate of Rev. J. Fleming Shearer, has 350 members, with 750 scholars in the Sunday-school. A mission station is sustained at North Ormesby. Through the liberality of one of its members the church has been able to appoint a missionary to labour in the district.

For the past few days Rev. C. H. Spurgeon has been suffering from considerable bodily weakness. In the course of Sunday morning's service at the Metropolitan Tabernacle, he asked his congregation to excuse him for not being able during the week to attend to all the duties that devolve upon him. He felt so broken down that some rest was absolutely necessary.

A three days' bazaar, in aid of the fund for the support of the missionaries sent out to India and China by the congregation of the West London Tabernacle and also in aid of the other branches of the benevolent work in connection with the Tabernacle, was held last week. A portion of the money realised by the sale will be sent to sustain the two missionaries in China and the lady missionary in India, all three of whom were sent out from this place of worship.

CONGREGATIONAL.

Rev. R. Gloag has resigned his charge of the church at Handsworth Woodhouse, and will shortly enter upon special mission work in Canada.

Rev. J. B. Aitken has brought to a close at Milton Church, Rochdale, the fourth series of Sunday evening popular services. The local *Observer* says: "From their very beginning their success has been unique, and has inspired other men to go and do likewise."

Rev. Samuel Macfarlane, LL.D., late of New Guinea, has recently delivered his lecture, entitled, "The Club and the Cross; or, Cannibalism and Christianity in New Guinea," at several churches in the provinces, and has created much interest in missionary work in the island.

The debt remaining on Tabernacle Chapel, Stockport, has recently been cleared off. In little more than two years the membership of the church has been doubled, and the congregation has largely increased, while every department of church and school is in a condition of great prosperity.

Rev. Samuel Pearson, of Liverpool, has accepted a call to the church at Highbury Quadrant, which has been without a minister since Dr. Bevan left for Melbourne some two years ago. Mr. Pearson has been pastor of Great George Chapel, Liverpool, for nearly nineteen years, and his removal will be much felt by the congregation there.

The annual meeting of the London Congregational Union, the object of which is to plant churches in the Metropolis where they do not already exist, and to foster their growth with all available resources, was held last week. In the report, which showed a satisfactory financial status, it was stated that £12,615 has been raised by the Union for the "Outcast London" Fund during the past four years.

Lecturing on Church reform in the City Temple last week, Dr. Parker spoke strongly on the misuse of creeds. In his judgment, scientific theology has been the greatest hindrance to the universal spread of Christianity. The pulpit should sustain a more sympathetic relation to the people. Dr. Parker strongly criticised the preparation through which many young men went in view of the ministry. It was monastic, narrow, archaic, and fantastic.

Rev. Robert Mackay, on resigning the pastorate of Pownall-road Church, Dalston, has received gratifying testimony as to the value of his ministrations and personal sympathy and kindness during the term of his pastorate. In addition to his ordinary ministerial and pastoral work, Mr. Mackay is well known as the secretary of the Self-Help Emigration Society, which during the past two years has been instrumental in benefiting nearly 1500 persons.

The congregation of the church at Portslade-by-Sea, near Brighton, under the pastorate of Rev. John Thornberry, is at present worshipping in an iron church at Fishersgate, which has been in use for more than thirty years, and is now rapidly going to decay, so that a new building is absolutely necessary. There is a population in the vicinity of about 5000 persons, chiefly working people, who cannot give much to aid the proposed building; the cost of which is estimated at about £1200.

Rev. John Jones, who was expelled by the French Government from the island of Maré, one of the Loyalty group, South Pacific, in December last, after over thirty years labour as a missionary there, will be one of the speakers at the annual meeting of the London Missionary Society in Exeter Hall, on Thursday, May 10. Mr. Jones will have an interesting story to tell of the persecutions which the native Christians of Maré have had to undergo at the hands of the Roman Catholics for many years past.

The first anniversary of Albany Chapel, Camberwell, erected as the result of Rev. J. Bryant French's "sandwich" walks, which saved a working church, of over fifty years standing, from being dispersed, was celebrated on Friday week. The report shows that during the first year a new schoolroom was added to the chapel, and good mission work done in it.

METHODIST.

A firm of merchants at Taku, China, have made an offer to the Methodist New Connexion Mission to support an additional medical missionary.

Archdeacon Farrar will preside at a lecture on "Robert Blake," to be given at City-road Wesleyan Chapel, by Rev. W. J. Dawson, on Wednesday, May 9.

Revs. G. Stringer Rowe (London), W. L. Watkinson (Harrogate), and F. Kellett (Bradford), have been nominated for the governorship of Headingley College. vacant by the death of Rev. B. Hellier.

A Convention took place at Bolton on Good Friday, in which all the Methodist bodies of the district took part. The ministers and delegated laymen of each section delivered addresses. The largest Wesleyan Chapel in the town was crowded at the three meetings held during the day.

The Methodist Sisterhood is succeeding in West London. No vows are imposed, the only request made of those who join being that they give three months' notice of any intention to withdraw, so that the work may not suffer. Mr. Clegg, of Halifax, has started a home for the education of earnest young women as evangelists and missionaries.

Rev. T. Champness is greatly encouraged by the news he is receiving almost every week from the two evangelists he has sent to South Africa. One of them—Mr. David Pilgrim—has just sent tidings of twenty conversions which he was permitted to rejoice over on a recent Sunday at a service he conducted, and both of them write in the most hopeful spirit.

PRESBYTERIAN.

The recently formed congregation at Highgate have given a unanimous call to Rev. John M'Neill, of Edinburgh.

The Dutch Reformed Church in South Africa is about to unite in labour with the Free Church missionaries at Livingstonia.

The family of the late Rev. William Fraser, of Brighton, have presented 100 of his most valuable books to the college liberary in London.

Some members of the Presbyterian Church of England have petitioned the Presbytery of London, to give an expression of opinion on the legalised traffic in vice in India.

Dr. Walter Smith, of Edinburgh, is about to pay a visit to America. His congregation have presented him with a well-filled purse for the defrayment of his expenses.

Rev. Andrew Moody, Free Church missionary to Jews at Buda-Pesth, has been seriously ill, but is now convalescent, and it is expected that he will be present at the Inverness Assembly.

Dr. Lindsay, Free Church Home Mission Convener, is about to proceed as one of a missionary deputation to India. Rev. R. W. Barbour will perform the professional duties in Dr. Lindsay's absence.

The name of Dr. William Shoolbred, of Ajmere, Rajpootana, is suggested for the Moderatorship of the forthcoming United Presbyterian Synod. He has long occupied a prominent position in the Indian mission field, and will be in Scotland this year.

At a private Conference of Dundee Free Presbytery discussion took place on the "Confession," and while most of the members were of opinion that a simplification of the formula was desirable, it was suggested that the question should not be raised at the present time.

Under the will of the late Mr. James Simpson, the Established and United Presbyterian Presbyteries of Edinburgh have each received bequests of between £8000 and £9000 for the establishment of bursaries for students intending to become ministers or missionaries.

Wellpark Free Church, Glasgow continues to prosper under the ministry of Rev. Hugh Mair. 125 members have been added during the year, and there are now 851 names on the roll. The pastor's Bible-class numbers 300 and there are 707 scholars, junior and senior, under the care of an efficient band of teachers.

Dr. Marcus Dod's church at Glasgow, reports a membership of 626 and an income of £2529. At the congregational meeting Mr. W. Ness spoke of the harmony which had existed in the congregation all through Dr. Dod's ministry and expressed a hope that they all might be spared to celebrate his semi-jubilee next year.

Arrangements are rapidly progressing for the meeting in London, on July 3, of the fourth triennial Pan-Presbyterian Council. It will be attended by 300 delegates, representing over seven millions of communicants, and many times that number of adherents. The conference, which will be held in Exeter Hall, is to extend over ten days.

Dr. Dykes, addressing his congregation on his nomination for the Principalship of the Presbyterian College in London, said he had not stopped the proposal, but this was not because he was tired of his congregation, or that he undervalued the high position of the pastorate of that church. At the same time he had had growing upon him the feeling that he had not been able to do the work that ought to be done for the prosperity of the congregation. The congregation have drawn up an address.

SALVATION ARMY.

Seven more Salvationists have gone to prison at Torquay.

817 cafés and 587 houses were visited last week in Paris by the cadets of the Paris Training Home.

The Army has now 2342 corps at home and abroad, and 6075 officers. Fifty new officers were commissioned last week.

The town of Odense, in Denmark, has been visited, and a number of persons professed conversion at the opening meetings.

Dodandowa is the latest Cingalese town in which the Army work has been commenced. Twelve Buddhists and one Tamil found salvation the first night.

Half a dozen people have offered to give either land or buildings to the Army in Jamaica. The open-air meetings are attended by thousands, and crowds are being converted.

Another Food and Shelter Home for the starving poor is to be started shortly. St. Giles's will probably be the neighbourhood, and the sleeping accommodation will be for women only.

On Monday evening, in St. James's Hall, General Booth announced, with regret, the death of Mr. Buller, who had benefited the Salvation Army to the extent of thousands of pounds. Mr. Buller's wife is a devoted soldier, and his son a cadet in the Army.

The Army, says the Bombay *Methodist Recorder*, has commenced its work in Bombay in real earnest. The Swedish Contingent has arrived, and may be seen day after day going its rounds of the native city. We are devoutly thankful for this added force in the great work of converting the Bombay heathen to Christ.

Altogether thirty members of the Salvation Army have been in Exeter gaol for contravening a district Improvement Act by processioning the streets with instrumental music on Sundays. On Monday evening, at St. James's Hall, General Booth said that the Army was not going to be beaten. When all the Devonshire volunteers had gone to prison, soldiers from London would go down, and the authorities would see that it was no use for them to think of success in their efforts to take away the liberties of the people.

Colonel Booth-Clibborn has been giving addresses on the work of the Army in France and Switzerland in several towns in Scotland recently. At a meeting in Edinburgh he said the services of the Army in Paris are attended by large numbers of Catholics, and the work among them is wonderfully successful. At Glasgow Colonel Booth-Clibborn told his hearers that a new series of popular appeals to the people upon salvation, written after the style of the novel, have been issued, and 140,000 of these were printed last year.

NOTES FROM IRELAND.

The Wesleyan missionary anniversaries are being held at present in Ireland. The meetings take place in about two hundred centres.

United evangelistic services were recently held in Waterford, in which the Methodist and Presbyterian Churches joined; much good is believed to have been done.

The Claremont Institution for the education of the deaf and dumb is doing an excellent work for Dublin and the South of Ireland. During the year the German or oral system of teaching has been adopted in the Institution, with satisfactory results.

"FALLEN ON SLEEP."

Rev. John Harvard, a prominent minister of the Wesleyan body, and formerly for four years Governor of Wesley College, Sheffield.—Mr. William Cubitt, a well-known member of the Baptist body, and prominently connected with the Baptist Commission in the county of Oxford.—Rev. Daniel Trinder, vicar of St. Michael's, Highgate, N.—Rev. George Butt, vicar of Chesterfield.—Rev. D. N. Jordan, pastor of the Congregational Church, Charlestown.—Rev. D. G. Edwards, United Methodist Free Church minister, of Aberystwith.—Mr. Michael Hammond, of Ballintra, co. Donegal, aged seventy-six years, a devout and attached member of the Methodist Church.—Mrs. Hunter, of Sligo, a godly Christian worker, in the 70th year of her age.

SCOTCH CHURCH, SAN REMO.—On the afternoon of Sunday, April 1, Rev. H. Grattan Guinness gave an address in the Scotch Church, San Remo, Rev. Alex. Robertson, the pastor, presiding. At the Communion Service in the morning Mr. Robertson was assisted by Rev. Alex. Rodger; of Free Dalry Church, Edinburgh, who has been wintering at San Remo.

THE EVANGELICAL MILITARY CHURCH in Rome, founded by Signor Capellini in 1872, is not only one of the most interesting, but most efficacious Evangelical Missions in Italy. It embraces men from all parts of the Peninsula, and brings them to a knowledge of the Gospel. The very persecutions they suffer from their comrades, and, alas! too often from their superior officers, when it is discovered they have become Protestants, strengthen their character and faith, so that, when their time of service has expired, these tried soldiers of Christ return to their homes, north, south, east, and west of Italy, prepared not only to carry the good tidings of the Gospel, but to have the courage of their opinions and show by their lives the power of the Holy Spirit on the hearts of men who take Christ for their Master and only Saviour. In spite of difficulties and opposition Signor Capellini is indefatigable in his work, both in barracks and camp, and is sanguine that in God's good time the money will be forthcoming to build a church for the soldiers, with an institute, attached, where meetings of all kinds could be held. Over £1,350 have been already contributed, but, owing chiefly to the cost of ground in a central position in Rome, over £8,000 are required to buy the ground and raise a suitable building.—*Record.*

MAY MEETINGS, 1888.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Friday, 13	4 p.m.	Widows' Friend Society............	*m* Mansion House, E.C.	The Lord Mayor.
Sat., 14	7 p.m.	Bible-class Union	*m* Exeter Hall	Mr. George Williams.
Monday, 16	7 p m.	Pastors' College........................	*m* Metropolitan Tabernacle	Rev. C. H. Spurgeon.
Tuesday, 17	All day.	Y.W.C.A.	*m* Morley Halls, 316, Regent-st. .	....
"	7 p.m.	Baptist Y.M. Missionary Assn...	*m* 19, Furnival-street, Holborn...	Mr. H. M. Bompas, Q.C.
Wed., 18	All day.	Y.W.C.A.	*m* Morley Halls, 316, Regent-st. .	....
"	3 p.m.	Strangers' Home for Asiatics, &c.	*m* Home, West India Dock-road	Sir R. H. Davies.
"	8.30 p.m.	Y.W.C.A.	*m* Exeter Hall..........................	Lord Kinnaird.
Thurs., 19	10.30 a.m.	Baptist Missionary Society	*m* 19, Furnival-street, Holborn...	Rev. J. T. Wigner.
"	6.30 p.m.	Pastors' College.........................	*m* Metropolitan Tabernacle	Rev. C. H. Spurgeon.
"	7 p.m.	Baptist Building Fund	*m* 19, Furnival-street, Holborn...	Mr. A. T. Bowser.
"	7.30 p.m.	Gospel Temperance Movement.	*m* Exeter Hall..........................	Mr. W. I. Palmer, J.P.
Friday, 20	1 p.m.	British & Foreign School Society	*m* Exeter Hall..........................	Mr. A. J. Mundella, M.P.
"	7 p.m.	L.M.S. Young Men's Missy. Band	*m* 14, Blomfield-street, E.C.	Mr. A. J. Shepheard.
"	7 p.m.	Baptist Brit. & Irish Home Mission	*s* Regent's Park Chapel..........	Rev. Mark Guy Pearse.
Sat., 21	3 p.m.	C. of E. Temp. Society (Young.).	*m* Town Hall, Westminster	Canon D. Kelly.
"	8 p.m.	Baptist Missionary Soc. (Welsh)	*m* Castle-st. Chapel, Oxford Mrkt.	....
Sunday, 22	8 p.m.	C. of E. Temperance Society ...	Sermons in various Churches	....
"	8 p.m.	Baptist Missionary Society	Sermons in various Chapels...	....
"	11 a.m.	Open-air Mission	*s* Park Chapel, Chelsea...........	Rev. John Bennett, D.D.
Monday, 23	11 a.m.	Baptist Union	*m* City Temple, Holborn-viaduct	Rev. John Clifford, D.D.
"	3 p.m.	Midnight Meeting Movement ...	*m* Exeter Hall	Mr. R. C. Morgan.
"	6.30 p.m.	U. Meth. Free Churches Mssns.	*m* Exeter Hall	Mr. James Macinder.
"	6.30 p.m.	Midnight Meeting Movement ...	*m* Exeter Hall	Mr. George Williams.
"	7.30 p.m.	C. of E. Temperance Society ...	*s* St. Paul's Cathedral	Dean of Armagh.

m.—Meeting; *s.*—Sermon.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 123 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Workers' Bible-class, Mondays, 6.30 p.m. Mission work each evening.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sundays in April, 3 and 7 p.m., Mr. C. Russell Hurditch. Bible-readings, Sundays, 3 p.m.; Tuesdays, 8.15 p.m.: Wednesdays, 8.15 p.m.

GERMAN Y.M.C.A., 28, Finsbury-square, E.C.—Annual members' meeting, Tuesday, April 24, 7.30 p.m.; Mr. W.H. Seagram in the chair. Thursday, April 26, annual public meeting, Conference Hall, Mildmay, N., 8 p.m.; Mr. James E. Mathieson in the chair.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Friday, April 13, 8 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"Through the Jordan of Death." Special mission to young men, by Mr. Charles Inglis, Sunday, April 15, to Friday, April 20. Sunday, 3.30 p.m., and each week-day, 8 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, April 15, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. James L. Stanley. Monday, April 16, 7.30 p.m., address on "Mission to Lepers in India," by Mr. W. C. Bailey; chairman, Mr. R. C. Morgan. Wednesday, April 18, 7.30 p.m., Bible-reading, by Rev. H. E. Brooke; subject—"The Flesh."

KILBURN TOWN HALL, N.W.—Sunday evening services are held by the Evangelistic Mission every Sunday at 7 p.m. Preacher for April, Mr. A. M. Kyd.

WESLEYAN WEST CENTRAL MISSION.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

ST. GEORGE'S HALL, Regent-street.—Sundays in April, Dr. McKilliam, at 11 and 7.

BURLINGTON HALL, Savile-row.—Wednesday evenings in April, Dr. McKilliam, at 8.

CHRISTIAN WORKERS' REUNION for Bible study and prayer, 186, Aldersgate-street, every Thursday, at 3.30.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, 11 a.m., and 6.30 p.m., Mr. William Nobbs.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in April, 12 noon, Rev. Edward White.

CLAPTON HALL, Upper Clapton.—Mr. T. Shuldham Henry during April, Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wednesday, April 18. Tea at 6; meeting at 7. Rev. J. Hudson Taylor will give the address. Dr. and Mrs. Wilson and Mr. George B. Studd, lately returned from China, will take part in the meeting.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 13, 7 p.m., "The Gospel Wherein We Stand"; tea at 6.

PASTORS' COLLEGE EVANGELICAL ASSOCIATION.—Inaugural meetings, Powis Hall, Talbot-road, Bayswater, Wednesday, April 18, 8 p.m. Addresses by Pastors W. J. Mayers, of Bristol, and Arthur Graham, of Tewkesbury.

EVANGELISTIC MISSION, Portman Rooms (late Mme. Tussaud's), Baker-street, W.—Special Sunday evening services, by Mr. Abraham Wallis, during April, at 7.

DEEPENING OF THE SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3.30 p.m. Friday, April 20, Mr. R. C. Morgan. April 27, Rev. J. Hudson Taylor.

WOMEN'S MISSION HOUSE AT JERUSALEM.—Prayer-meeting for the above, No. 2 Room, Eccleston Hall, every Saturday, 4.15 p.m.

DUBLIN BELIEVERS' MEETINGS, May 29, 30, 31, and June 1.

BEDFORD.—CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, May 2, 3, and 4. Speakers—Revs. Dr. Elder Cumming, Evan Hopkins, E. W. Moore, H. C. G. Moule, and others. Hon. Sec., Colonel Corry Smith, Bedford, to whom all inquiries as to accommodation, &c., may be addressed.

SOUTHSEA CONFERENCE, May 22, 23, and 24. To be followed by ten days' special mission, conducted by Rev. F. S. Webster.

NEWPORT (ISLE OF WIGHT) CONFERENCE, May 16, 17, and 18; subject—"The Resurrection and Exaltation of Our Blessed Lord." Speakers—Revs. D. B. Hankin, Dr. S. C. Morgan, H. Foster Pegg, W. T. Storrs, E. N. Thwaites, and others. Meetings in the Legh Richmond Hall, Newport. For further information apply to Rev. H. G. Thwaites, Newport, Isle of Wight.

LONDON YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—Annual meeting, Exeter Hall, Wednesday, April 18, 8.30 p.m., Lord Kinnaird presiding. Speakers—Mr. W. T. Paton, "The Progress of the Association"; Rev. M. Rainsford, Jun., "The Power of Union"; Rev. F. B. Meyer, "The Possibilities of a Girl's Life." Admission by ticket, to be had from the Secretary, London Office, 17, Old Cavendish-street, W.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—A.M.F. J.G.W. L.S.O. C.G.S. A.U. A.M.S. A.P. W.H. J.R.M. H.M.W. A.R. M.H. E.A.W. M.B. M.A.F. A.H. W.W. T.R. S.H.C. A.O.W. E.A.H. A.L. H.T. C.W.S. N.B.S. A.J.B. H.H. J.D. E.T.H. C.S.H. H.N.T. C.H. G.B. A.A. H.P. S.V. A.S.H. W.R.N. M.C. W.C. A.V.S. R B. S.L.H. S.A.B. J.R. W.T. C.S.R. F.N.C. J.P. A.J.C. G.F.H. W.D. A.M.E. T.L. E.S.H. H.E.B. G.L. C.R.H. J.M. E.G H. E.R. S.T. R.R. J.W. J.M.P. C.E.M.S. G.P. R.C.M. D.McL. G.R. J.L.S. E.D. J.C. W.A. W.S. C.A.C. W.R.G. E.W.H. W.W.C. C.J.S. A.E.G. C.C.G. H.G.T. A.J.B.

APPLICANTS FOR TRACTS.—J. S. Rowe, 31, Jubilee-street, Commercial-road, London, E.; H. Bass, 3, Covel's-row, Margate; F. J. Arthur, 1, Avenue-road, North Finchley, N.; Mrs. J. Brenton, Dodbrooke, Kingsbridge, Devon (temperance); J. Stones, 33, Bourne-street, Hull; A. Ellis, 57, Duke-road, Chiswick, London; Mrs. Male, Helston, Camelford, Cornwall; J. Sleeman, Pengelley, Medrose, Camelford, Cornwall; R. Barrett, care of Mrs. Sutton, 50, Clapton-common, N.; E. Tyler, 4, Leverett-street, Chelsea, S.W.; Miss Owen, Clifford Cottage, 8, Rice-lane, Egremont, Cheshire.

GEORGE LEGGATT, front hall porter, Queen's Hotel Hastings, writes to say that he could make good use of small books and text cards. He is working among nearly eighty souls, to whom he is trying to commend the Gospel of Christ, but his efforts are circumscribed by his inability to buy tracts and cards.

SOMERSET LAUNDRY AND WORKING GIRLS' CLUB.—Mrs. E. H. DELLING, 4, Glaucus-street, Devon-road, Bow, says that she requires £5 to just get into the house. Work has been promised, and four young girls can be taken in, while eight outsiders may be provided with employment. A needlework class will also be held.

Subscriptions received by Messrs. Morgan & Scott to Monday, April 9, 1888.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

	£	s.	d.
Children's Free Dinners, &c.—E.R.T. 3s; J.D.M. 10s ...	0	13	0
Home of Industry—D.A. 2s 6d; A.J.T. £50; Mrs. J.C.F. 10s; X.A. £25 ...	75	12	6
Sailors' Rest, Smyrna (Miss Grimstone)—Collected at Ardfert ...	1	7	6
St. Giles' Christian Mission—J.B., Jun., 2s 3d; T.B.W. 5s; Collected, Mrs. A.G.T. 9s 6d; Mrs. B. 5s; Miss H. £10 ...	11	1	9
Dr. Barnardo's Homes—J.B., Jun., 2s 3d; M.M.B. £1; O'C. £3; E.V. £1; S.C. & E.S. 2s 6d; F.L. 10s; Mrs. B. £2; Mrs. C.E. 9s; T.B.W. 10s; J.H. £1; Wm. B.G. 10s; E.F. £1; F.C.S. 5s; *Emigration Fund*—M.M.B. £1 ...	12	8	9
Mr. Fegan's Boys' Home—Boys, Old Hall School, 6s 11d; O'C. £3; E.F. 10s; F.C.S. 2s ...	3	18	11
Gratuitous Circulation of THE CHRISTIAN—Collected, Mrs. A.G.T....	0	2	6
Monthly Tract Society—T.R.F. ...	0	10	0
Bible Stand, Crystal Palace—T.R.F. ...	0	10	0
Church Missionary Society—R. ...	10	0	0
London City Mission—R. £5; M.M.B. £1; Mrs. B. 5s ...	6	5	0
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—Mrs. A.O. £1; Mrs. L. £1; Mr. J.E. £1; Mr. A.C. 10s 6d; Mr. J.G. 10s; Miss B. 10s; Mr. W.T. £1 1s; Miss S. 5s; Mr. S.U.P. £1; Mrs. E. 5s; X. 1s 6d; H.D. £1; J.B. 10s; M.W. 1s 3d; D.H. 11s 3d; W.S. £1 1s; Mr. F. 2s 6d ...	10	9	0
Mr. Orsman's Work—R. £7 10s; S.C. & E.S. 2s 6d	7	12	6
Mr. A. G. Brown's Work (Orphans)—R. £5; S.C. & E.S. 5s ...	5	5	0
Mildmay Missions—R. ...	7	10	0
Congo Mission (Rev. H. G. Guinness)—Mrs. B....	0	5	0
East London Training Institute (Rev. H. G. Guinness)—R. £5; P.A.F. 10s; Lia, £2 10s; *Foreign Missions*—Lia, £2 10s ...	10	10	0
Free Church of Scotland (Jewish Missions)—R...	5	0	0
Church Pastoral Aid Society—M.M.B. ...	1	0	0
N.E. London Gospel Mission—Lia, £5; E.F. 10s; *Dock Labourers*—M.M.B. 10s; *Factory Girls*—Lia, £2 ...	8	0	0
Distress S.E. London—M.M.B. 10s; C.P., Clifton, 5s; E.V. £1; E.F. 10s ...	2	5	0
Mrs. Meredith's Prison Gate Mission—Bristol, 1s; E.F. 10s ...	0	11	0
China Inland Mission—Miss W. 3s. 6d; A.H. 5s; Malvern, 2s 6d; A.P.F. & E.L.F. £1 10s; Mrs. B. 5s; Canadian Family, £2 ...	4	6	0
Sermon-lane Mission—C.P., Clifton ...	0	5	0
Widow of late Robert Craig—C.P., Clifton...	0	3	0
Gospel in France (Rev. W. Gibson)—C.P., Clifton	0	5	0
New Mission Hall (Mr. Hurditch)—C.P., Clifton..	0	5	0
Work at Jaffna, Ceylon (Miss Leitch)—M.McJ...	0	10	0
Children's Penny Dinners—O'C. ...	2	0	0
Relief London Poor—O'C. £2; H.L. £2 ...	4	0	0
Friendless & Fallen—Gloucester, £1; H.L. £2...	3	0	0
British Syrian Schools—M.B....	5	0	0
Medical Work, Scutaria (Dr. Alexandrian)—S.P.	1	1	0
Mission Deep Sea Fishermen—F.L. £2 10s; H.L. £2; E.F. 10s ...	5	0	0
George-yard Ragged Schools—F.L... ...	2	0	0
Latymer-road Mission—H.L. £2; E.F. 10s...	2	10	0
Homes of Hope, Regent-square—H.L. ...	2	0	0
Dinners to Sick Children—H.L. £1; J.D.M. 10s; M.L.B. 2s 6d ...	1	12	6
Anchorage Mission—H.L....	1	0	0
Gray's-yard Ragged Church & Schools—H.L. ...	0	10	0
Miss Daniell's Work, Aldershot—Mrs. B. ...	0	5	0
Bristol Orphan Houses—Mrs. B. 5s; C.L.M.T. £1	1	5	0
National Temperance League—Mrs. B... ...	0	5	0
Miss Weston's Work, Royal Navy—Mrs. B. 5s; *Devonport*—X.A. £10 ...	10	5	0
London Bible Women's Mission—Mrs. B. ...	0	5	0
Miss Robinson's Work, Portsmouth—Mrs. B. 5s; X.A. £5 ...	5	5	0
Thames Church Mission—Mrs. B. ...	0	5	0
Miss Whately's Work, Cairo—C.L.M.T. ...	1	0	0
Haggerston Mission—M.S... ...	0	10	0
Royal Alfred Aged Merchant Seamen's Inst.—M.S.	1	1	0
Dock Labourers' Mission (Mr. Coleman)—M.K. 10s; Mrs. W. 10s ...	1	0	0
Working Men's Mission, New Cut—Lia ...	2	0	0
Society Prevention Cruelty to Children—Lia ...	1	0	0
Children's Farthing Dinners—Lia... ...	0	8	0
E. London Nursing Society—E.F.... ...	0	10	0
Compton-street Mission Hall, King's Cross—E.F.	0	10	0
Tower Hamlets Mission (Emigration Fund)—X.A.	25	0	0
London Society for Promoting Christianity among Jews—X.A. ...	10	0	0
Miss Leigh's Work, Paris—X.A. ...	5	0	0
	£281	18	11

[ADVERTISEMENTS.]

Widow of late Robert Craig—Mr. W. R. Nicoll acknowledges with hearty thanks the following amounts:—J.E.M. £5; A.M.P. £1; Sheffield Friends, £1; G.W.H. £1; Reader of THE CHRISTIAN, 5s; C.G. 10s; P.G.A. 5s; Reader of THE CHRISTIAN, 5s; H.C.N. £3; Believer in Christ, £1.

Mrs. Fisher's Work—"Easter Monday," 10s.

St. Giles' Christian Mission—H.W. 5s.

London Samaritan Society (Free Meals)—Mr. J.R.H. £1 Mrs. M. 5s; Miss E.S.M. 5s; Miss S. 2s 6d.

Mr. Fegan's Homes—Castleton, 2s 6d.

DUBLIN CITY MISSION

THIS Mission (properly speaking, the old City Mission) employs men, truly Christian, to ead the Bible amongst the people, with prayer and nstruction. There are over One Hundred poor Proestant Families visited daily, who otherwise would be wallowed up in the surrounding mass of Romanism hrough mixed marriages; whilst Roman Catholics, when opportunity offers, are also included. Mothers' Meetings, and also Meetings for Gospel and Prayer, eld weekly.

UNDS ARE GREATLY NEEDED to employ more gents, in consequence of the doors for Missionaries being more open than heretofore.

Donations received at the Office, 9, Anglesea-street; r by T. P. Law, Esq., Q.C., 48, Stephen's-green, Dublin; r at the Office of "The Christian." The Annual Report, hich contains interesting particulars of the work, will e forwarded to any address on application.

he WORKING LADS' INSTITUTE,

WHITECHAPEL.

THE NEW LECTURE HALL will (D.V.) be opened by

HER ROYAL HIGHNESS

THE PRINCESS CHRISTIAN

On SATURDAY, April 21, 1888, at 4 p.m.

HE RT. HON. THE LORD MAYOR and LADY AYORESS, supported by the Sheriffs of London and Middlesex, will attend in state.

Doors Open at 3 o'clock.

Tickets: Front and Reserved Seats, 10s. 6d.; Central, 5s.; Gallery, 2s. 6d., to be obtained of HENRY HILL, *Hon. Sec.*, 38, Bow-lane, E.C.; r at the Institute.

ARIS **MISS DE BROEN**

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THE LATE MR. GEORGE BREALEY,

Blackdown Hills Mission.

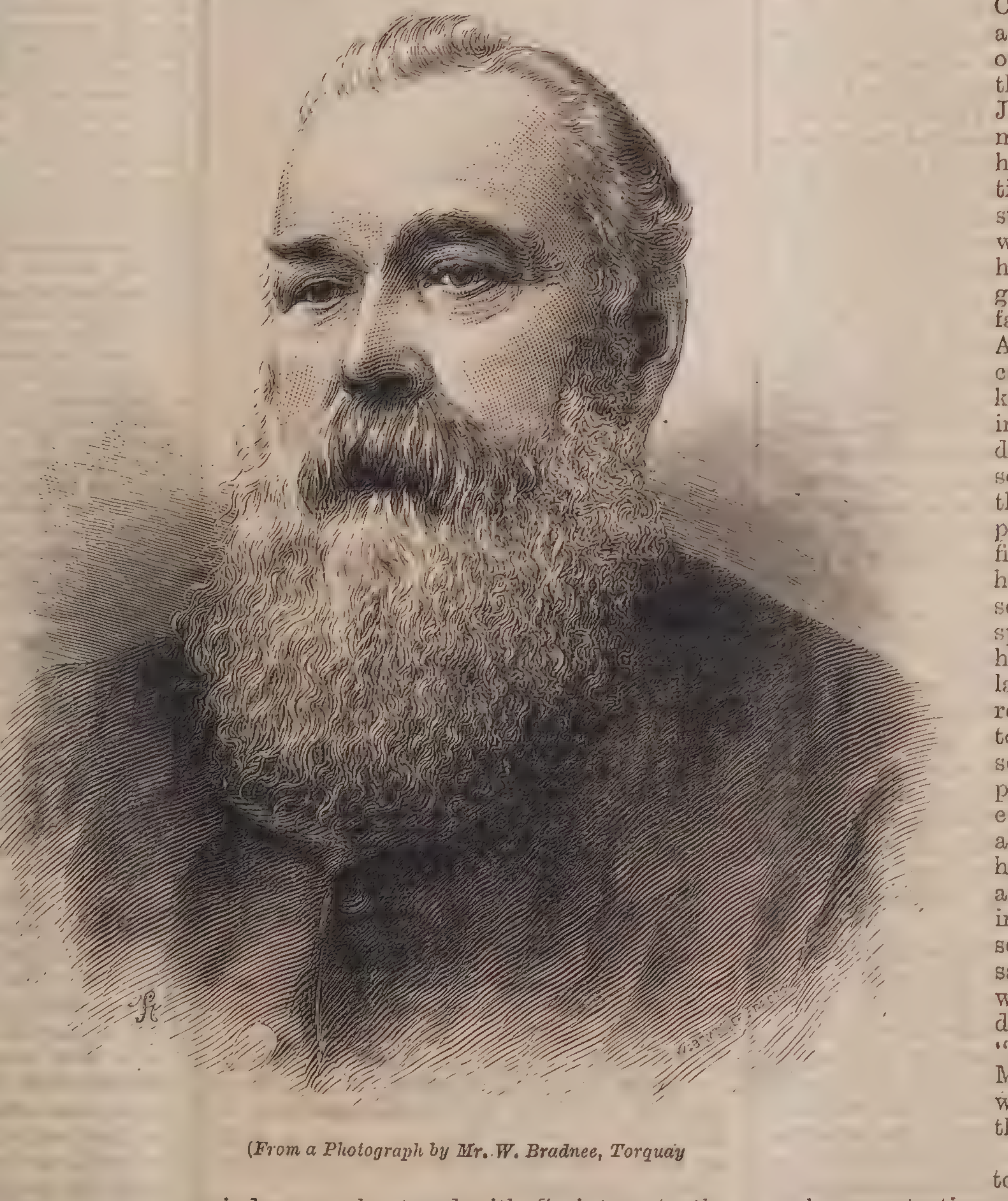
EVERY observant student of the history of God's dealings with men must be struck with the fact that He has ever shown Himself sovereign in his choice of instruments for the accomplishment of his purposes, and the prosecution of his work. The principle is the same whether we search for it in the records of the Old or New Testament, or right down the centuries of the Christian era until our own times are reached.

A Joseph from the pit and the prison; a Moses from the river, the royal court, and the desert; a Joshua from the servant's place; a David from the sheepfold; Nehemiah, a cup-bearer; Daniel, a captive; Amos, a herdsman; Matthew, a tax-gatherer; Luke, a physician; Peter, John, and others, fishermen; Saul from the feet of Gamaliel, and a persecutor—God has magnified his grace in them, and made them, each in his own department, "vessels meet for his use."

To say nothing of intervening times since apostolic days, the past quarter of a century has furnished illustrations, many and varied, of the exercise of the same "Divine right," and men from every walk of life—from the peasant to the peer—have first themselves been saved, and then been called out by the Lord of the vineyard to serve where and how He has been pleased to direct. We would recognise his good hand in this, and glorify Him in every true servant.

Prominent amongst a very army of Gospel labourers raised up by God for special work in these revival times stands the name of GEORGE BREALEY. He was born September 4, 1823, in North Tawton, Devonshire. His father was for many years foreman in a blanket factory. He was blessed with a godly mother, who, Hannah-like, sought to devote her son to the Lord, praying that in due time Christ might be revealed in him, and he be used to preach Him to others.

At the early age of six we find young George taking the first prize, a Bible, from the Sunday-school Bible-class for repeating, before a large assemblage, the whole of John's Gospel, he being the only one who could perform the feat. Thus the youthful mind was early stored with Scripture truth, like fuel, only "waiting for the fire."



(*From a Photograph by Mr. W. Bradnee, Torquay*

When about twenty years old he was brought under the saving power of the Gospel through the preaching of Sir Alexander Campbell, and, some time afterwards, was baptized in the city of Exeter by the late John Offord. An interesting coincidence in connection with this event lay in the fact that a Miss Gibbings made a public confession of Christ on the same occasion, the one then unknown to the other. They two were, however, destined to be bound together by ties that only death should sever. Heirs together of the grace of life, they were to share the same joys and sorrows of the path leading to its full fruition.

For the first ten years after George Brealey's conversion his Christian life was one of a too common type. His own salvation secured through faith in the Lord Jesus Christ, he was doing much less than he might have done for the salvation of others. By a startling circumstance he was aroused to a sense of his responsibility with regard to the eternal welfare of those around him. A neighbour one day came rushing to his door, knocking loudly and calling out, "Old Evans is dead; he's hanged himself!" He hastened to the scene, and, in the presence of this dead infidel suspended before him, he reproached himself for never having spoken to the man about his soul; now it was too late! There and then he resolved, by God's help, to live for Him and for souls. He at once began preaching the word in every street, lane, and alley of Exeter, pushing his way into public-houses and dens of infamy, speaking "as the Lord's messenger in the Lord's message" (Hag. i. 13). Thus, while others might be discussing the problem, "How to reach the Masses," George Brealey was solving it by going to them.

It would be contrary to all experience that such penetrating testimony should be allowed to proceed without opposition, and it soon received this seal of its being of God. There was not only the "wide door and effectual," but also "many adversaries." Besides other ways of giving vent to his antipathy, Satan on three occasions stirred up his hosts to stone through the Exeter streets this true apostolic successor, who, like Cowper's Christian patriot,

Lived unknown,
Till persecution dragged him into fame,
And (would have) chased him up to heaven.

A remarkable occurrence was made the means of completely quelling the opposition, and turning the tide in the evangelist's favour. At the risk of his own life, when all others stood as if paralysed with fear, he rushed in and gallantly rescued two helpless children from a burning building. Thenceforth he got the respect and attention of those who before had been most antagonistic to him and his work.

The late Mr. W. H. Soltau, at whose feet as a teacher of the Word Mr. Brealey sat with deep and lasting profit, was stimulated by the example of the latter to take to the open air—there, in different parts of Exeter, and elsewhere—to "do the work of an evangelist, sounding out the word of the Lord."

Through listening to the earnest appeals of the late Mr. Leonard Strong on behalf of the coloured people of Demerara, where he himself had long served the Lord, George Brealey felt constrained, should the way be opened up, to go forth and tell to them the story of redeeming love; while some friends, seeing him so used at home, were doubtful as to the wisdom of the proposed step.

At this time (the autumn of 1862) he paid a visit to friends at Wellington, Somerset, and while there a deputation waited on him from the Blackdown Hills, begging him to go out and preach to the neglected people there. To this Macedonian cry he readily and gladly responded. From the standpoint of the first summit reached there were stretching out before him in far distances scenes of great natural beauty, which, alas, strangely contrasted with the moral degradation, gross superstition, and heathen blindness in which the major part of the inhabitants were steeped. Dwellers in more civilised parts cherished such a dread (not without reason) of the locality, that an excursion into the hill-country with a safe return was regarded as a feat long to be remembered and talked of. The remains of three huts may still be seen, within a mile and a half of Clayhidon, and a gunshot of each other, which were dens of well-known highwaymen. The remains of another house are also there, which was inhabited by a notorious sheep-stealer and his wife. The former had been twice transported, but on his return on ticket-of-leave the second time he and his wife were converted. Both lived for nearly twenty years after, to bear witness, by a godly, consistent walk, to the reality of the change. Six miles further to the east there stands yet another building, which also was the abode of certain who betook themselves to "the highways and hedges" as a means of livelihood; but which, however, has been for many years one of the four principal preaching stations of the Mission.

These references will suffice to give some idea of the make-up of George Brealey's first meeting among the Blackdown Hills. Unacquainted with any other, he told out, from the fulness of his heart, the old Gospel, which for the past 1800 years God has made his power unto the salvation of all believing it, and the Lord so manifested his presence on that first occasion—the whole audience being broken down—that another meeting was announced, and so on for several evenings. The news spread, the people flocked in, and God worked most graciously in the conversion of numbers.

At last the time came when he felt he must bid them "farewell," saying that he should see them no more, as he was "going to preach to the blacks."

"No, no, Maister," exclaimed an old woman, "we be the blacks, we've got black hearts; God hath sent you to us!"

Like Paul and his companions essaying "to go to Bithynia; but the Spirit suffered them not," so our friend still "essayed" to go to Demerara, but the Master made known to his servant his mind in the matter in a way that could not be mistaken. Mr. Brealey had given up his boot-making business, packed his goods and outfit, all but taken his passage in a vessel sailing from Bristol; but a few pounds were wanted to make up the amount of passage money, and while waiting for this the vessel set sail without him.

After about twelve months' evangelistic work in Exeter and neighbourhood, visiting race-courses, &c., for Gospel preaching and tract distribution, he was led to re-visit the Blackdown Hills, and, with a repetition of his first happy experiences amongst those poor people before him, he "assuredly gathered that the Lord had called him for to preach the Gospel unto them." Accordingly in 1863 he moved with his wife and family to the Hills, pitched his tent at Clayhidon, which in the providence of God was to be his base of operations, until at the end of his "brief work day" he should be called to rest in the presence of his Lord "far up the everlasting hills."

It is impossible within the narrow limits of our space to convey any adequate idea of what God has wrought during these five-and-twenty years through the labours of his servant, and those associated with him. A volume is needed for this, and much must remain untold until "the day" declares it. Six mission-rooms, besides cottage meetings, have been regularly worked all the year round; the Gospel has also been preached during the summer months in two tents, for several years, among the Militia encamping on the Hills, and in various parts of the counties of Devon, Somerset, and Dorset, resulting in wonderful blessing. At Clayhidon alone, since the commencement of the work, 600 believers have been baptized, and gathered into Church fellowship in the primitive simplicity of New Testament worship; 1600 or 1700 children have passed through the four day and Sunday-schools, large numbers of whom have been converted to God; and many of these are now at work for Him, as missionaries, "evangelists, pastors, and teachers."

The following, which appeared in our columns after a visit paid to the Hills in 1874, gives a comprehensive summary of the work. It can be corroborated and emphasised by all whose privilege it has been to witness on the spot something of what has been accomplished after fourteen more years have been added:—

I spent a few days on the Blackdown Hills, and I had hardly left them before a friend, who had heard of the work from others, asked me whether Mr. Brealey's reports did not require to be severely discounted. To these and to all such inquiries I reply emphatically, "No; far from it; the half has not been told." Because you cannot express with ink and pen the invisible work of the quickening Spirit. "As thou knowest not the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." We have been charged a hundred times with exaggeration during our literary lifetime: and doubtless much seed has seemed to bear fruit which has proved to be the rootless growth of stony places, and under the scorching sun of temptation it has withered away; but much more has remained unseen and unrecorded; and while we have lamented over disappointed expectations, there has been joy in the presence of the angels of God over fruit unknown of men.

The result of eleven years of labour in the Gospel on these hills has been very greatly to elevate the character of a population scattered over 400 square miles; to turn hundreds of parents and children to God; to produce scores of preachers of the Gospel; to raise the rate of wages by helping many families to migrate to other parts of Great Britain, or to emigrate to countries beyond the sea; to establish schools through a district having a circumference of sixty miles; to abolish a wretched method of truck, under which many farmers kept their labourers, paying them in kind, and not in coin; and, indeed, to accomplish a moral, social, and religious revolution, whereby the rising generation of labourers is raised higher, in every real sense of the word, than the past generation of their employers, and thereby to create the necessity, if the latter would retain their relative position, of a proportionate elevation on their part.

I was as much surprised as delighted to meet at a Bible-reading, among men who, a few years ago, were sunk in sin and wretchedness, an intelligence with regard to Scripture, and an apprehension of the deep things of God, which would have been noteworthy anywhere. Working men are maintaining preaching-stations all over these hills; mission-rooms and schools are continually springing up in new localities; and in Canada, California, Australia, and other distant places, a banner is displayed because of the truth by men who, on these hills, were turned from darkness to light, and from the power of Satan to God.

Mr. Brealey's son and two daughters have about a hundred children in their schools, which are partly sustained by Mr. Müller, of Bristol, and which have never been vexed with the "religious difficulty," but in which the children of cottagers and labourers make progress in the three R.'s, which would bear comparison with any school in the kingdom; and similar schools are springing up at all the Mission-stations. R. C. Morgan.

While Mr. Brealey had much power as a preacher of the Gospel, his special *forte* seemed to be personal dealing with souls, and in the early days of this latter work on the Hills, it became necessary for him to "add to his faith courage," having had his life repeatedly threatened by wicked men if he would dare to speak to them again. The Lord, however, stood by him, and so he went on, all undaunted, "instant in season and out of season," preaching and speaking the word of God.

As our readers were made aware at the time, Mr. Brealey was last autumn struck down with facial paralysis, from which he had just sufficiently recovered to be able to take a little part in his much-loved work. In February he went to Weston-super-Mare for a few weeks' change, and was there suddenly laid low by an apoplectic seizure. There was sufficient consciousness during the first part of his few days' illness for him to be able to assure his loved ones gathered round his couch that all was well—he was going home to the Lord. His remains now rest in the Western Cemetery, with many other precious saints of God, who with him were waiting for "the coming of our Lord Jesus Christ, and our gathering together unto Him," when "the recompense of the reward," to which he, too, "had respect," will be given.

Mr. Walter Brealey (son of the deceased, who has for eighteen years been closely associated with his father in the work) purposes, as the Lord enables him, to carry out his father's desire, and will continue to conduct the Mission as hitherto. Feeling his special need of grace and fitness for the added work and the increased responsibility, he seeks the prayers of our readers, that the Lord may continue to bless the efforts put forth in that needy corner of his great vineyard.

◆

THE SPIRIT OF MAN.—2.

By Rev. JAMES DOUGLAS.

In a former article we endeavoured to expound the presence of spirit in man from the side of intellect: how that presence is shown in man's ability to generalise; to rise, from the particular, to truths universal and necessary; in a word, to deal not only with what is but with what must be. It remains to indicate this distinctive enduement from the side of consciousness and moral sense.

And here we first of all note the clearly defined sense of personality there is in man. He is not only conscious, but he is self-conscious. His consciousness is not only occupied with varying successive states of thought, will, and emotion, but, over and above that, running through it all, is the consciousness of a self, a responsible self, in whom all these states inhere. It is attention to this subject which imparts such wonderful interest to the unfolding life of the child. For a time the child is just like the parrot. It hears itself addressed in the third person, and for a time knows no better than to do the same. During this period the spirit is not properly awake; the higher nature of the child slumbers. But after a while the child and the parrot part company. "Pretty Poll" still describes herself as Pretty Poll, but the child has awakened to the fact that it is a self, and begins the use of the personal pronoun, "I." In this, we apprehend, is seen another clear evidence of the presence and quality of spirit in man.

Looking now more directly at the moral side of man, we are confronted by a mysterious "ought" in the human breast to which we cannot give too much heed. "Two things," says Kant, "there are which the oftener and more stedfastly we consider them, fill the mind with an ever new, an ever rising admiration and reverence: the starry heaven above, the moral law within... In the former, the first view of a countless multitude of worlds annihilates my importance as an animal product;...the other, on the contrary, elevates my worth as an intelligence even without limit, and this through my personality, in which the moral law reveals a faculty of life independent of my animal nature—nay, of the whole material world." Whether we are prepared to subscribe to all this or not, we cannot but feel that to have *that* in our nature which binds us to the consideration of what ought to be, is a deeply significant fact. Whence comes it—this feeling of responsibility? To what origin or spring is it to be referred? Can we explain it on any other hypothesis than that man, being created in the image of God, being gifted with spirit, is thereby placed, by the tie of moral sense, in responsible relation to his Maker? To us the conclusion seems just. Conscience—that mysterious voice which says, "Thou shalt," "Thou shalt not,"—cannot possibly be resolved into that which is beneath. Mere animal organisation cannot explain it. The moral sense is too big a thing for the mere utilitarian in morals to deal with. He is baffled by it. Conscience proclaims that man is meant for God; that his misery and crime is to be on wrong relations with Him; that man is not animated matter merely, but that enshrined in him is spirit.

For how suggestive to note, let man fall as he may, he can never quite bury the spirit in the flesh. Though he may drug his conscience and falsely indoctrinate it, still he cannot exorcise the mysterious "ought" from his breast; he cannot altogether paralyse the delicate cord that quivers in the presence of the unseen and obligatory. Is not the reason this—that he cannot quite dehumanise himself?—that there is that operative in him which tells that he is possessed of something more than a merely animal soul, and that he is designed for something more than a merely animal destiny. Surely it is so! Surely an embryonic hell or heaven is distinctly to be traced in the very constitution of man! Let the voice of the late sage of Chelsea for a moment be heard:—

> I were but a vain dreamer to say that even then (in my childhood) my felicity was perfect. I had once for all come down from heaven to the earth. Among the rainbow colours that glowed upon my horizon lay even in childhood a dark ring of care, as yet no thicker than a thread, and often quite overshone; yet always it reappeared, nay, ever waxing broader and broader; till in after years it almost overshadowed my canopy and threatened to engulf me in final night. It was the ring of necessity whereby all are begirt; happy he for whom a kind heavenly sun brightens it into a ring of duty, and plays around it with beautiful prismatic diffractions, yet ever as base and as bourne for our whole being it is there.

It remains briefly to point out how the very desires and appetites of man's soul betray the informing presence and activity of spirit. Inordinate desire is not strictly an animal property. Howbeit, in this thing lies man's most besetting temptation. "Enough" is a word incapable of definition. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase" (Eccles. v. 10). The appetites grow as they feed, and become the more insatiable with every fresh gratification. When can human lust say "Now I am satisfied"? Poor fallen man lusts and desires to have, and cannot obtain. He wearies himself in hewing out broken cisterns, and spends his life in a sigh. Oh that those who knew the secret of blessing would keep to their text! Man's desires informed by spirit have only one true correlative—the Son of God. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him and He would have given thee living water" (John iv. 10).

We conclude this brief analysis of the Spirit of Man in the words of Henry Suso:—

To Thee, Lord, my heart unfoldeth
As the rose to the golden sun—
To Thee mine arms are clinging
The eternal joy begun.
For ever, through endless ages,
Thy cross and Thy sorrow shall be
The glory, the song, and the sweetness,
That make heaven heaven to me.

Let one in his innocence glory,
Another in works he has done;
Thy blood is my claim and my title,
Beside it, O Lord, I have none.
The Scorned, the Despised, the Rejected,
Thou hast come to this heart of mine;
In Thy robes of eternal glory
Thou welcomest me to Thine.

THE THEATRICAL MISSION.—This work is prospering greatly, and the Institute is much appreciated by the many who avail themselves of its advantages. 13,602 young people have used the Institute during the past two months.

THE CATACOMBS.

I have lately visited the Catacombs of St. Agnes. They are very extensive, and are full of Christian remains, including those of the martyrs. These and the inscriptions have been preserved unchanged from the earliest times.

Here in these narrow cells, in darkness deep,
These sufferers, long since, laid them down to sleep;
Abhorred of earth, beloved of heaven were they,
Exiles of night, though children of the day.
They would not worship senseless wood and stone,
To them the unseen God was God alone;
For such as these the world could find no room,
Their dreary dwelling was the silent tomb.
Here in these winding passages they trod
A way apart from men, and walked with God;
Found strength in weakness, courage in distress,
And where to pour their tears of bitterness.
They loved the Crucified; they graved his name
In deathless symbols, everywhere the same—
Jesus the Christ, the Son of God, is He,
The First, the Last, who saves eternally.
O sweet and sacred faith of early time,
In spirit so unearthly and sublime,
The link that bound these exiles to the skies,
From these remembrancers thy witness cries!
They are not here; among the holy blest
In years to us remote, God gave them rest;
But still their silent dust before us lies,
The words they uttered meet our wondering eyes;
Their love to Jesus leaves a sweet perfume,
The only odour lingering in their tomb.
Such faith be mine! O never from my heart
Let this pure, early, martyr faith depart;
Jesus their glory, mine for ever be,
The all to them, the all in all to me.

Rome. H. Grattan Guinness.

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FRIENDS' SYRIAN MISSION.

This Mission is situated at Brumana, on the heights of Mount Lebanon, overlooking Beyrout, and is under the joint management of the Society of Friends in Great Britain, Ireland, and the United States. There is a Training Home for boys, with thirty inmates, and for girls with twenty, and a well-ordered hospital with fifteen beds, besides dispensary, open five days a week. The Mission has the charge of various day schools for both sexes in several surrounding villages, in which more than 300 children are under instruction; it also employs a colporteur and several Bible-women. There are also two mothers' meetings, which in earlier days had sometimes to be shortened because of fights among the women, but which now are composed of large numbers who delight to learn texts of Scripture, and be read to, rather than give vent to evil passion.

All these agencies have been productive of much good in the district, and even over a wider area. Many of the pupils of the Training Homes have gone to their various villages imbued with true Christian principles, and several boys have taken influential positions. In the medical department also, the work has been much blessed, firstly in largely disarming opposition from priest and prince, which was very bitter at the commencement of the Mission, and also in the opportunity which it affords the doctor and his helpers to refer to the needs of the soul while attending to those of the body, and giving access to places otherwise closed against mission effort. A new meeting-house has recently been erected to hold 300 persons, and the message of life and salvation through the Lord Jesus Christ is faithfully preached to an attentive congregation, which usually fills the building. There are twenty-six persons working in connection with the Mission, seven of whom are Europeans.

At Ramallah, near Jerusalem, the Friends have another mission, which is doing a good work among the inhabitants of that dark region.

P.

"WHERE IS THEIR GOD?"

ONE of the chief proofs of their inspiration is the unity of thought which runs through the Scriptures, Old and New. Moses says, in Deut. xxxii. 36:—

> "The Lord shall judge his people, and repent Himself for his servants, *when He seeth that their power is gone*, and that there is none shut up, or left."

Daniel says (xii. 6, 7):—

> "One said to the man clothed in linen...'How long shall it be to the end of these wonders?' And he held up his right hand and his left hand to heaven, and sware by Him that liveth for ever, that it shall be for a time, times, and a half; and *when He shall have accomplished to scatter the power of the holy people*, all these things shall be finished."

John says (Rev. x. 5, 6, xi. 15):—

> "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer....And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever."

The self-same lesson is taught by the history of Job; by the thirty-eight years wandering from Kadesh-Barnea to the brook Zered, *until all the generation of the men of war were wasted out* from among the host (Deut. ii. 14); and, again, by the story of the impotent man, who lay for the same period of thirty-eight years by the pool of Bethesda, until there was no man to help him, and while he was trying to get into the pool himself, another stepped down before him (John v.). The like truth is taught in various ways throughout the historic and prophetic books, viz., that when man's power and resources are exhausted, God's time has come to interpose Himself. The reiteration of this principle throughout the Bible is a proof of the oneness of its authorship; and if it have one Author He can be no other than the Eternal Spirit of the Truth.

This great lesson is worth our deepest consideration: for it would seem to teach that God's greatest difficulty is to bring his people to an end of themselves, and of their own power and resources; to scatter the power of the holy people. When He has accomplished this He will avenge them; the end of the wonders which so astonished Daniel will have come; the mystery of God will be finished; the seventh trumpet will have sounded; and the Christ will take his great power, and will reign.

The declaration of this fundamental and universal truth is as necessary now as ever. We are full of human resources for doing the work of God. We assume that the work is ours, and that God will help us; instead of understanding that it is God's work, and that He is pleased to use us in doing it. Like Saul, we regard the battle as our own, that we may be avenged on *our* enemies (1 Sam. xiv. 24), instead of saying with David, "Who is this uncircumcised Philistine, that he should defy the armies *of the living God?*" Like Joshua, we ask, "Art thou for us, or for *our adversaries?*" and we forget the answer, "Nay, but as Captain of the host of THE LORD am I now come... Loose the shoe from off thy foot; for the place whereon thou standest is holy."

Church fairs, bazaars, and raffles; musical instruments, as various as those on the plain of Dura (Dan. iv.); concerts, sacred and secular; sermons with titles from playbills; sensational lectures instead of Gospel-preaching with the Holy Ghost sent down from heaven—are not all these (and must we not even add the endeavour to secure orthodoxy by subscription to a man-made creed?)—proofs that our human power is not gone; that there are still resources shut up and left in our self-sufficient hearts; that God has not yet accomplished to scatter the power of the holy people; that the last of the seven trumpets which sound the knell of human effort, expedient, and resource, has not yet been blown; and that the Christ is not invited to take his power and to reign?

There is no uniting power in our human resources and expediencies. Pentecost came after ten days of united prayer in an upper room, as near to heaven as they could get, and as far as they could rise above earthly devices for doing heaven's work.

The great need of the Church and of the world during these eighteen hundred years has been GOD. He is our great need to-day. "Wherefore should they say among the heathen, where is their God?" Ten men will take hold of the skirts of one, and will go with him, when they see that GOD is with him. When from the four winds comes the Breath and breathes upon these slain, they will live and become an exceeding great army. Let us cry to God, and wait for God, and meanwhile seek to recognise all there is of God and Christ in one another.

There is a uniting force in this endeavour, as there is a disintegrating and separating force in a habit of censorious criticism. If our brethren and fellow-servants see and acknowledge whatever good there may be in us, it makes us love them, draw toward them, and assimilate ourselves to them; but if they are always finding out and accentuating our faults it irritates us and makes us avoid them. It is essential to contend earnestly for the faith once for all delivered to the saints, but let it be in the spirit of meekness, remembering "how good and how pleasant it is for brethren to dwell together in unity ...for *there* the LORD commanded the blessing, even life for evermore."

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YOUNG MEN IN BOHEMIA.

DEAR SIR,—The Y.M.C.A. in Prague was founded in March, 1886, and has at the present time 76 active members. It is the only Association of the kind among the Bohemians. Prague is a large city of more than 250,000 inhabitants, of whom there are only 3000 to 4000 Protestants. The city is very corrupt, thousands of young men perishing in sin; so we founded, in the name of God, the Y.M.C.A., of which Rev. A. W. Clark, missionary of the American Board, is the President.

Last year we had many trials. A Romish paper attacked us, and the priests are very busy in their endeavours to make backsliders of the Roman Catholic members coming to our meetings. But God has blessed us. To make progress we need to have our own house. Would your readers please pray for us and help us.—Respectfully yours, ALOIS ADLOF,

Secretary of the Y.M.C.A.

Tischlergasse 27, *Prague.*

SOUTH TRAVANCORE.—In April last year, on Mrs. Thomson coming to England for change and rest, Mrs. A. C. Fry was left in charge of the important zenana and school work in Neyoor, South Travancore, in connection with the London Missionary Society. During the year much good work was done. There are six schools, with an average daily attendance of 196. The Medical Mission, under the superintendence of Dr. E. S. Fry, has extended its operations, and the workers see encouraging fruits of their labours.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

VII.—THE TWO PATHS.

ABRAHAM and Lot stood together on the heights of Bethel. The land of promise spread out before them as a map. On three sides at least there was not much to attract a shepherd's gaze. The eye wandered over the outlines of the hills which hid from view the fertile valleys, nestling within their embrace. There was, however, an exception to this monotony of hill, towards the south-east, where the waters of the Jordan spread out in a broad valley, before they entered the Great Sea of the Plain.

Even from that distance the two men could discern the rich luxuriance, which recalled to them traditions of that garden once planted by the Lord God in Eden, and reminded them of scenes which they had lately visited together in the valley of the Nile. This specially struck the eye of Lot, eager to do the best for himself, and determined to make the fullest use of the opportunity, which the unexpected magnanimity of his uncle had thrown in his way. Did he count his relative a fool for surrendering the right of choice? Did he vow that he must allow no false feelings of delicacy to interfere with his doing what he could for himself? Did he feel strong in the keenness of his sight, and the quickness of his judgment? Perhaps so. For he had little sympathy with the pilgrim spirit. But the time would come when he would bitterly rue his choice, and owe everything to the man of whom he was now prepared to take advantage.

"Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, as the garden of the Lord. Then Lot chose him all the plain of Jordan." He did not ask what God had chosen for him. He did not consider the prejudicial effect which the morals of the place might exert upon his children and himself. His choice was entirely determined by the lust of the flesh, the lust of the eyes, and the pride of life. For the men of Sodom were "sinners before the Lord exceedingly."

How many have stood upon these Bethel-heights, intent on the same errand as took Lot thither? Age after age has poured forth its crowds of young hearts, to stand upon an exceeding high mountain, whilst before them have been spread all the kingdoms of this world, and the glory of them; the tempter whispering, that for one act of obeisance all shall be theirs. In assurance and self-confidence; eager to do the very best for themselves; prepared to consider the moralities only in so far as they did not interfere with what they held to be the main chance of life; thus have succeeding generations looked towards the plains of Sodom from afar. And, alas! like Lot, they have tried to make stones into bread; they have cast themselves down from the mountain side, for angels to catch; they have knelt before the tempter, to find his promise broken, the vision of power an illusion, and the soul beggared for ever, whilst the tempter, with hollow laugh, disappears, leaving his dupe standing alone in the midst of a desolate wilderness.

Let us not condemn Lot too much because he chose without reference to the moral and religious conditions of the case; lest, in judging him, we pronounce sentence on ourselves. Lot did nothing more than is done by scores of professing Christians every day.

A Christian man asks you to go over and see the place which he is about taking in the country. It is certainly a charming place; the house is spacious and well-situated, the air balmy, the garden and paddock large, the views enchanting. When you have gone over it, you ask how he will fare on Sunday. You put the question, not from feelings of curiosity, but because you know that he needs strong religious influences to counteract the effect of absorbing business cares, from Monday morning till Saturday night; and because you know that his children are beginning to evince a deepening interest in the things of God. "Well," says he, "I really have never thought of it." Or perhaps he answers, "I believe there is nothing here, but a very High Church; but one cannot have everything; and they say that the society here is extremely good." Is not this the spirit of Lot, who bartered the altar of Abraham's camp for the plains of Sodom, because the grass looked green and plentiful?

Have mothers, professing Christians, never gone into society where evangelical religion is held in contempt, for no other reason than to make a good match for their daughters, so far, at least, as this world is concerned? Ah, the world is full of breaking hearts and wrecked happiness, because so many persist in lifting up their eyes to choose for themselves, and with sole reference to the most sordid considerations.

If Abraham had remonstrated with him, suggesting the mistake he was making, do you not suppose that he would have answered petulantly: "Do you not think that we are as eager as you are to serve the Lord; Sodom needs just that witness which we shall be able to give; is it not befitting that the light should shine in the darkness; and that the salt should be scattered where there is putrefaction?" Abraham might not be able to contest these assertions, and yet he would have an inner conviction that these were not the considerations which were determining his nephew's choice. Of course, if God sends a man to Sodom, He will keep him there, as Daniel in Babylon; and nothing shall by any means hurt him. He shall be kept as the eye is kept, in its bony socket from violence, and with its delicate veil of eyelid from dust. But if God does not clearly send you to Sodom, it is a blunder, a crime, a peril to go.

Mark how Lot was swiftly swept into the vortex! First he saw, then he chose, then he separated himself from Abraham, then he journeyed east, then he pitched his tent toward Sodom, then he dwelt there, then he became an alderman of the place, and sat in the gate. His daughters married two of the men of Sodom, and they probably ranked among the most genteel and influential families of the neighbourhood. But his power of witness-bearing was gone. Or if he lifted up his voice in protest against deeds of shameless vice, he was laughed at for his pains, or threatened with violence. His righteous soul might vex itself, but it met with no sympathy. He was carried captive by Chedorlaomer. His property was destroyed in the overthrow of the cities. His wife was turned into a pillar of salt. And the blight of Sodom left but too evident a brand upon his daughters. Wretched, indeed, must have been the last days of that hapless man, cowering in a cave, stripped of everything, face to face with the results of his own shameful sin.

It is, indeed, a terrible picture; and yet some such retribution is in store for everyone whose choice of home, and friends, and surroundings is dictated by the lust of worldly gain, or fashion, or pleasure, rather than by the will of God. If such are saved at all, they will be saved as Lot was, so as by fire. Now, let us turn to a more inviting theme, and consider the dealings of the Almighty God with this man who was being educated to hold fellowship with Himself as a friend.

(1) God always comes near to his Separated Ones.—"And the Lord said unto Abram, *after that Lot was separated from him.*" It may be that Abraham was feeling very lonely. Lot and he had been constant and close companions, and when the last of the encampment had moved off, and Lot had disappeared into the long distance, a cold chill may have enveloped him, as a November fog does the man who has arisen before the dawn to see his friend away by the early mail. Then it was that God spake to him.

We all dread to be separated from companions and friends. It is hard to see them stand aloof, and drop away one by one; and to be compelled to take a course by oneself. The young girl finds it hard to refuse the evening at the theatre, and to stay alone at home when her gay companions have gone off in high spirits. The young city clerk finds it hard to refuse to join in the "sweepstake," which is being got up on the occasion of some annual race. The merchant finds it hard to withdraw from the club or society with which he has long been identified, because there are practices creeping in which his conscience refuses to sanction. The Christian teacher finds it hard to adopt a course which isolates him from brethren with whom he has had sweet fellowship, but against whose views he is obliged to protest.

And yet, if we really wish to be only for God, it is inevitable that there should be many a link which must be snapped, many a companionship which must be forsaken, many a habit and conventionalism which must be dropped off; just as a savage must gradually but necessarily abjure most of his past, ere he can be admitted into the society and friendship of his European teacher.

But let us not stand looking on this aspect of it—the dark side of the cloud. Let us rather catch a glimpse of the other side, illuminated by the rainbow promise of God. And let this be understood, that, when once the spirit has dared to take up that life of consecration to the will of God to which we are called, there break upon it visions, voices, comfortable words, of which the heart could have formed no idea. For brass He brings gold, and for iron silver, and for wood brass, and for stones iron. Violence is no more heard of, nor wasting, nor destruction. The sun is no more needed for the day, nor the moon for the night. Because the Lord has become the everlasting light of the surrendered and separated heart, and the days of its mourning have passed away for ever.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."

(2) God will do Better for Those who trust Him than They could do for Themselves.—Twice here in the context we meet the phrase about "lifting up the eyes." But how great the contrast. Lot lifted up his eyes, at the dictate of worldly prudence, to spy out his own advantage. Abraham lifted up his eyes, not to discern what would best make for his material interests, but to behold what God had prepared for him. How much better it is to keep the eye steadfastly fastened on God till He says to us, "Lift up now thine eyes, and look northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever."

God honours them that honour Him. He withholds no good thing from them that walk uprightly. He meets him that rejoices and works righteousness. If only we will go on doing what is right, giving up the best to our neighbour, considering God's interests first, and our own last, expending ourselves for the coming and glory of the kingdom of heaven, we shall find that God will charge Himself with our interests. And he will do infinitely better for us than we could. Lot had to ask the men of Sodom if he might sojourn among them, and he had no hold on the land; but it was all given to Abraham, including that verdant circle on which Lot set his heart. "Blessed are the meek, for they shall inherit the earth."

It is difficult to read these glowing words, *northward, and southward, and eastward, and westward*, without being reminded of "the length, and breadth, and depth, and height, of the love of Christ, that passeth knowledge." Much of the land of Canaan was hidden behind the ramparts of the hills; but enough was seen to ravish that faithful spirit. Similarly, we may not be able to comprehend the love of God in Christ, but the higher we climb the more we behold. The upper cliffs of the separated life command the fullest view of that measureless expanse.

God's promises are ever on the ascending scale. One leads up to another fuller and more blessed than itself. In Mesopotamia, God said, "I will show thee the land." At Bethel, "this is the land." Here, "I will give thee all the land, and children innumerable as the grains of dust." And we shall find even these eclipsed. It is thus that God allures us to saintliness. Not giving anything till we have dared to act, that He may test us. Not giving everything at first, that He may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw his last star?

(3) God bids us Appropriate his Gifts.—"Arise, walk through the land in the length of it and in the breadth of it." This surely means that God wished Abraham to feel as free in the land as if the title-deeds were actually in his hands. He was to enjoy it, to travel through it, to look upon it as his. By faith he was to act towards it as if he were already in absolute possession.

There is a deep lesson here, as to the appropriation of faith. "Be strong and very courageous" was addressed six several times to Joshua. "Be strong" refers to the strength of the wrists to grasp. "Be very courageous" refers to the tenacity of the ankle-joints to hold their ground. May our faith be strong in each of these particulars. Strong to lay hold, and strong to keep.

We need not be surprised to learn that Abraham removed to Hebron (which signifies fellowship), and built there an altar to the Lord. New mercies call us to deeper fellowship with our Almighty Friend, who never leaves or forsakes his own. And, as the result of his dealings with us, let us build fresh altars, and make a new dedication of ourselves and all we have to his blessed service.

Leaves from my Note-Book.

By Rev. W. HASLAM, M.A.

Author of "From Death into Life."

3.—"I HOPE SO."

Some years ago, when I was in Norfolk, as my two churches were small, I held meetings for evangelistic purposes in a large barn on my glebe. Having much encouragement in this effort, I went by invitation to other barns in various parts of the county, for the same object.

One gentleman remarked, "Aha! I never knew before what my grandfather built this great barn for. I see now!" With a large farm waggon for a pulpit, blocks of timber and planks across for seats, it made an excellent place for preaching.

At some of these meetings we had people of all classes; for many of the gentry from the neighbourhood favoured us with their presence.

One evening a lady of title from London came, and evinced a lively interest in the proceedings. When the address was over, according to London custom (at least at that time) she rose up to go away. She did not understand then about "after-meetings," or their object. At the end of the barn a young farmer, who had recently been converted to God, stood at the door, giving away tracts, and speaking to the people now and again, as he was led. Amongst other persons so addressed, he said to this lady from London, "Take a tract." She took it graciously, whereupon he asked, in his abrupt manner, "Are you saved?" She answered, "I hope so." "Haven't you got further than that?" was the reply.

The young man then went on distributing the remainder of his tracts, and speaking to others who were thronging by him.

The lady could not stop to make any remark, for she was in the stream of people flowing out. But she thought to herself, "I have been a Christian for forty years, and yet I have not satisfied that young man! I must go back."

She at once stepped aside, until the people had passed out, watching her opportunity to speak to the young man when he was at leisure. Then she went up to him and said, "You asked me a question just now, young man, and I did not satisfy you with my answer."

"What was the question, madam?" inquired the farmer politely.

"You asked me whether I was saved."

"Well," he added, "and what was your answer?"

"I said," rejoined the lady, "I hope so."

"Haven't you got further than that?" repeated the young man.

"Yes, indeed, I have," said the lady; "I have been a Christian for forty years!"

"Then, why did you not say so? You should have said that."

"Now, suppose," continued the lady, "I ask you the question, Are you saved? what would your answer be?"

"Ah, yes, thank God I am," replied the young man, with a happy face.

"I understand now what you mean," said the lady, and, bidding the young man good evening, walked thoughtfully away.

Afterwards, when this lady met me, she said, "I know now what to say when I am challenged by you or any of your people, about my salvation—not, 'I hope so,' but, 'Yes, thank the Lord!'"

Notwithstanding this little banter, she not only ever after gave this answer for herself, but never let any one pass who said, "I hope so." She became proverbial for this, and never let the *hoping* kind escape.

Many people say, "I hope so," when they really mean, "*I believe.*" *Hoping* has to do with something in the future—*believing*, with that which is present. We do not hope for a thing we have. "I hope I shall" implies that I have not yet obtained possession of the thing I desire. It also implies that the Holy Ghost, who is the Author of all good desires, has been striving with me, and that I have not accepted his offer. But "I hope I shall" means nothing, and is not only vague, but dangerous.

I know many persons who, I really believe, have accepted Christ as their salvation, but who nevertheless continue to say, "I hope so." This does not produce any happy result in their own minds, nor tend to confirm their confidence. It is neither well for themselves nor for their usefulness. On the other hand, I have known believers who used to say, "I hope so," but who, when roused from this bad habit, became clear and decided as to their own standing; and, besides this, they have gone on to be earnest and accurate in their testimony and work for the Lord.

It is not well to say, "I hope I am saved," nor is it well to pass those who do say so. When people are saved, it is by the Spirit of the Lord; therefore they need not be modest about acknowledging it, as if they had saved themselves. If the Lord has done it, the least they can do is to thank Him, and acknowledge his goodness. Who is to make known his praises to the world, if those whom He has saved do not? How is the Lord to be glorified, if those who have received his blessing are too retiring to speak about it?

True humility consists in being as nothing rather than being taken up with our own views, thoughts, and proprieties. True humility says, "I am but a poor sinner, but God has had mercy on me.

Well may my glowing heart rejoice,
And tell its raptures all abroad."

Our friend, the lady from London, on her return to the Metropolis, immediately opened her drawing-room for Gospel addresses. She was very pointed in her questions after the address, and was not content with people who came merely to patronise the Gospel; neither was she satisfied for them to receive the invitation to come to Jesus, and go away without accepting it, or, at any rate, being urged to do so.

When a soldier on parade is commanded to turn "right about face," he does not smile, nod assent, and say, "It is all right, I know what you mean. I can do it," or "I hope I shall"; but promptly he puts his feet into position, and with one turn of his body he is looking the other way, standing like a soldier! So, when the command is given, "Come unto Me," the answer should be, "Just as I am, I come; I have no other plea, but that the blood of Jesus was shed for me."

"I will do so," "I can do so," or "I may, or must do so," are beside the mark; "I *do* come as Thou hast bidden me, Lord," is the only true surrender. There is a sure welcome for everyone who comes in this way; and there should be a distinct testimony from those who have thus come.

BOMBAY Y.M.C.A.—At the annual meeting held recently, it was shown that the Association is in a condition affording much ground of encouragement. Mr. Conder, president, expressed a hope that a period of increased activity had now been entered upon. The Association has 250 members, some of whom are very earnest in good work.

CONFERENCE HALL AND Y.M.C.A., Stratford.—This institution is a power for great good in Stratford and district. The report for last year shows that the large number of agencies of which it is the home and centre are in active operation, and that there are many significant tokens of the Divine blessing on the efforts put forth. Among old and young, indoors and out-of-doors, at hand and in distant parts, the influence of the Conference Hall is felt; and by public meetings, classes, temperance bands, and benevolent organisations, the Gospel is commended to thousands of people in real loving earnestness. The finances remain in a satisfactory condition, the income having last year kept pace with the expenditure. The main anxiety at present is one relating to the debt on the original building, which, with the cost of fitting up the iron hall, that was erected last year, amounts to £1445. Mr. E. Fox Butlin is the general secretary of the institution.

PASTORS AND EVANGELISTS.

Rev. James Stalker, of St. Matthew's Free Church, Glasgow, took for the subject of his sermon as retiring Moderator of the Glasgow and Ayr Synod last week, "Ministers and Evangelists." The text selected was Eph. iv. 11, 12, and Mr. Stalker remarked that the passage described both the work and the workers in the building of the temple of God. Five different kinds of labourers are indicated. The first two, apostles and prophets, may have been peculiar to the first ages of the Church; the other three, evangelists, and pastors, and teachers, are permanent agencies in the Church, and are indispensable to its progress. In apostolic times the functions of these three workers appear to have been distributed among different persons. One had a gift for evangelising, another had a gift for the pastoral office, and a third had a gift for teaching. But under our present system the ordained pastor is expected to discharge all three functions. To do this a minister would need to be many men rolled into one, and so a system of helps has been devised, and we have elders, visitors, Sunday-school teachers, &c., to aid in the work of the Church.

Our age is remarkable for the multiplication of these agencies. Only forty years ago Robert McCheyne expressed the opinion that none but ordained ministers should take part even in prayer-meetings. Our age has been specially remarkable for the rise of the class of men known as evangelists. In employing evangelists, ministers have great difficulties to face in opposite directions. Some members of their congregations disapprove of the excitement of evangelistic meetings, and others say that they think it is little to a minister's credit that he has to bring a stranger in to do his work. But it is no more derogatory to ministers to accept help in doing their evangelistic work than it is to accept help in doing their work of teaching. It is no dishonour to them to confess that their work as evangelists needs supplementing, for the gifts of the evangelist are somewhat sparsely distributed. It would be well, perhaps, if, in the case of evangelists, some kind of legitimisation could be introduced from the headquarters of the church to which they belong, but it would always be possible to go too far in that direction.

Mr. Stalker said that he had sometimes thought an evangelist's power may be said to lie in the very limitation of his theological knowledge. In mathematics the whole is greater than the part; but in art the part is often greater than the whole, and thus it happens that the few truths which the evangelist wields are often more effective than the more extensive knowledge of the fully equipped minister. It would be well for a congregation to be visited every two or three years by an evangelist. It is unfortunately true that ministers and evangelists do not understand each other so well as they ought to do. They of the Free Church did not wield any thunder of sacerdotalism, but believed that every man was his brother's keeper, and that everyone who had been brought to the Lord ought to be a missionary to his fellows. They believed that it was vastly more important that the people should be evangelised than that the ecclesiastical edicts of any church should be obeyed. The evangelist's work is done suddenly, but it is not to be forgotten that it could not be done at all but for the antecedent work of ministers. Mr. Stalker brought his sermon to a close by pointing out the value of duly organised churches, remarking that character without the directing influence of the church would come short of what it ought to be.

HOPE LODGE, BALLARAT.—This is a private, unsectarian institution for the rescue of inebriates, founded in 1886 by Rev. W. L. Morton, pastor of Ebenezer Presbyterian Church. It is supported by voluntary contributions, and since its inauguration 101 men have been received.

THE LORD'S-DAY OBLIGATION.

The Archbishop of York presided over a meeting held in Exeter Hall, on Wednesday, last week, under the auspices of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday. The proceedings were signalised by several of the speakers not only arguing strongly in favour of legal prohibition of the drink traffic on Sunday, but in favour of the right of all men to a seventh day of rest being legally recognised and protected.

In opening the meeting, the Archbishop maintained that from the beginning of Church history, Sunday, or the Lord's Day, has been admitted by all parties and schools of thought to be a day sacred to two objects—bodily repose and refreshment, and spiritual welfare and sanctification. It was not by anything like a decree that the obligations of the Saturday, or Sabbath day of the Jews, were transferred to the Sunday; the process was gradual, and so it appears that just at first there was, no doubt, hesitation as to the precise obligation of Sunday. But as early as the second century, from 140 to 150 A.D., as we find from Justin Martyr, the people gathered together on the Sunday for prayer, for exposition, and for the collection of alms. Doubtless, they returned afterwards to their various duties, but that was probably owing to the fact that Sunday had not yet fully taken the place of the Jewish Sabbath. In the days of Constantine, in 321 A.D. all needless labour was forbidden on the Lord's Day, and at the council of Orleans, in the sixth century, the rule grew in strictness. In the eight century it was very strict, but in the middle ages it relaxed. With growing irreligion, the Lord's Day then became less rigidly observed; the Church rule was not modified, but rather it was defeated by the prevailing laxity. When, therefore, he asserted that the Lord's Day was the right of the whole people for rest of the body and sanctification of the soul, he was neither a Puritan nor a sectarian of any kind, but was simply observing what has been the law of the Church from the first, and defending what has been the charter of the whole of the people, and especially of the working classes.

Proceeding, the Archbishop contended that, as Sunday rest is the right of every man, its recognition ought not to be regarded as belonging to the sphere of local option; but, on the contrary, as belonging to imperial duty. The subject is not even a question between the Jewish Sabbath and the Christian Sunday; for Mr. George Smith found a reference to the keeping of a day of rest in an early Assyrio-Chaldaic inscription, wherein it was shown that, 3800 years ago, in the days of Sargon, the people were forbidden to work, and the king even was forbidden to speak in public, ride in chariots, or perform civil or military duties. So, for a good long time, kings and people have been under obligation not to engage on the rest day in things which occupy other days. It is a kind of law of nature, it having always been found necessary to set apart a day for rest and worship. The object of the Association for Stopping the Sale of Intoxicating Liquors on Sunday is to safeguard these two rights of the people. An easy test of what is permissible to be done on Sunday is found in the right of our brother man; anything which calls upon others to surrender their rights should not be done on the day of rest.

In the course of further remarks, the Archbishop held that the question of closing of public-houses on Sundays should not be left to county boards, but should be recognised as an imperial obligation. It was, he said, his firm belief that the passing of the Sunday Closing Bill would have the effect of diminishing by one-fifth, if not by more than that, the enormous drink bill, which is a scandal and a disgrace to our country. He thought that the outlook was encouraging to the friends of the movement, and he was certain that success would crown their efforts. He referred with pleasure to what had been done in Scotland, Ireland, and Wales, and called upon all who accept the Bible and its teaching to make it known that they want all the people to be so free that they may not be hindered from enjoying the advantages of the Lord's Day for their highest welfare—bodily rest and approach to God.

Canon Stowell having addressed the meeting on the claims of the Society, Rev. Thomas Whitehead moved a resolution in favour of Sunday closing. This was seconded by Mr. T. W. Russell, M.P., who bore a strong testimony to the beneficial operation of Sunday closing in Ireland. Canon Fleming, in a powerful speech, moved a resolution urging Her Majesty's Ministers to give special facilities for the passing of Mr. Stevenson's Bill. This was seconded by Mr. Theodore Fry, M.P. Both resolutions were carried unanimously. Messrs. J. H. Raper, H. Wiggan, and E. Whitwell also spoke.

◆

WITHIN TWELVE HOURS of LONDON.

The season will soon be approaching when many will be thinking of where they can get a little change, combining good air, cheap fares, and a place where they can do service for the Master. Havre combines all these requisites, and also has the recommendation of being a part of God's vineyard, where both foreign and English work can be found in abundance. The port is the second largest in France, and every nationality is to be found there, it may almost be said in abundance. Among the seamen the Mission to Seamen has a missionary, who visits the English steamers coming into port; and the Scandinavian ships are well visited by the Norwegian pastor. Nothing is done at present for the thousands of French, German, Spanish, and other foreign sailors who come in every week. A German emigrant ship comes in every week all the year round, on board of which are to be found about 800 emigrants, chiefly Poles, Hungarians, Russians, and Germans. This ship has been visited occasionally from the Sailors' Home, and a free distribution made of tracts and portions of Scripture in their several languages. The eager way in which they are received is most touching, and the difficulty is to get a sufficient supply of tracts each week to meet the great demand on board this ship.

A work is also much needed to be commenced in visiting the cafés in almost every street in the sailors' quarters, which are the resort of hundreds of seamen of all nations. Five or six of these houses may be found adjoining one another. The keepers of some of the cafés are chiefly responsible for the immense evil done to our poor sailors. They are often boarding-house masters, as well as keepers of the brandy-house, and are ever on the look-out for sailors who are paid off in the port. Knowing that they have wages coming to them, varying in sums from £5 to £80, and in some cases nearly £100, they use every effort to entrap them.

As the seamen in Havre have not the protection secured by the Board of Trade in England, their ships can be boarded at the mouth of the harbour by shoals of men, who give a bottle of rum free to each sailor, knowing that if they take it (and, alas! how often they accept the deadly poison) they will be in a state of helpless intoxication before the ship is brought up to the quay. Meanwhile the crimp undertakes to do Jack's work in heaving the vessel into her moorings; and when brought up he has got the sailor so entirely drugged that he can drag him into his house, which Jack seldom leaves till he has been thoroughly cleaned out of all his hard-earned wages. In some cases £80 has disappeared in about a fortnight, and, instead of going home to enjoy his earnings with his family, as he had looked forward to do, before he fell into the crimp's hands, the sailor finds himself compelled to go out to sea again, often in a more destitute state than before he received his wages.

A Sailors' Home has been established in the Rue Dauphine, and during the last four years has, through God's blessing, done a good work: 1260 men passed through the Home last year, and nearly £8000 of their wages were sent home. Many are the letters which have been received from sailors, expressing gratitude to God for his good hand, which led them to a Christian Home in the midst of such abounding iniquity. The work is beset with difficulties, but God has manifested his love and power in overcoming obstacles that seemed to human eyes almost insurmountable. Large relief has to be given to destitute seamen, in order to prevent them from getting deeper down into misery. If not helped, they would certainly become a prey to the villainy of those who watch for their ruin. Havre is admitted by all sailors to be the wickedest port in the world; compared with it, London, they say, is a paradise. This additional expense of taking in destitute seamen is not incurred by Sailors' Homes in England, there being so many other ways in which they can be helped. Should any reader be disposed to help the work by money, books, or old clothes for the destitute and shipwrecked sailors, these gifts will be gratefully received either by Mr. Fred. Simson, treasurer, 154, Rue Victor Hugo, or the Hon. Lady Beauchamp, 3, Cromwell road, London, S.W.

During the summer months last year, when there were not many English ships coming, the mission-room, in the Sailors' Home, was lent on Sunday and Wednesday evenings for a meeting of Bretons (of whom there are 25,000 in Havre), to hear the Gospel preached in their own language, by a Breton evangelist. Without any outward attraction, the meetings have steadily increased. The mission-hall is filled twice a week with about 120 attentive hearers. Similar meetings have been asked for in other parts of Havre, and in a suburb called Leure a dance-room has been hired in a Breton café, as the only place large enough to contain the many comers. Last week, though snow was falling heavily, they numbered over 150. Two Sunday-schools have been started for the Breton children, who are taught by the evangelist and a French lady, and five meetings are held weekly. Should funds be forthcoming, a simple iron room will be erected for the use of the Bretons exclusively.

Besides these openings among the Bretons, there has been much encouragement lately in the work carried on by Rev. G. Whelpton and Mr. Gray among the French, in connection with the Wesleyans. This work is much crippled by want of helpers, free to give themselves for the needs of the young men and women's classes. Another field for work, which hitherto has been untouched, is the English girls who are employed in cafés and music-halls. May God incline many of his children to come over to Havre, where it can be truly said "the labourers are few." Cannot some be spared from Christian England? Hundreds are going to far distant lands, but are there none who will take the shorter journey of twelve hours, and help their English and French neighbours in a town numbering 110,000. Rouen, too, within half an hour of Havre, has an enormous population of priest-ridden souls, who are waiting to hear the Gospel if any will go and help the tiny band already at work, and whose cry with the workers at Havre is, "Come over and help us."

Any information required in reference to these needs will gladly be supplied by Hon. Lady Beauchamp, 3, Cromwell-road, S.W.

READING FOR THE POOR.—Mr. A. Hickey, Y.M.C.A. Mission Hall, Melior-street, Bermondsey, S.E., writes:—We have a library for lending books to the inmates of the local workhouse, which we are allowed to visit through the kindness of the guardians. Would your readers kindly send to us any books they can spare from their libraries for this purpose. Tracts, Gospel leaflets, or magazines would also be gratefully received for workhouse and hospital distribution.

For the Young.

OUTCASTS IN INDIA.

You will be glad to hear that the Gospel of Jesus Christ is winning its way to the hearts of the people who are looked upon in India as the most polluted and degraded of all. I send you a photo of a group of Pariahs* who came to us beseeching Christian teachers for themselves and their children. I have sent them a teacher for the children, and an evangelist goes weekly to hold a service for them. A small shed has been put up to serve as school and chapel, and when I went there a few weeks ago the children had made good progress towards learning to read, a very difficult thing in Malayalam, and could nearly repeat by heart the Lord's Prayer.

The word "pariah" has obtained a place in the English language, but I do not think your readers can have any adequate idea of what it is to be a pariah here. They earn a precarious living by any kind of work they can get in the field, by making mats and baskets, and by the practice of witchcraft. They eat rice when they can get it, but have mostly to be content with jungle roots, and yam and tapioca roots. Without going into details, they will eat anything in the way of meat, no matter from what cause it died. Of course all this results often enough in frightful disease. You may be sure it is a great joy to us to be the bringers of the glad news of the Saviour and his wondrous work of mercy and love into their dwellings.

I send you also a photo of a group of Vedar women and children, amongst whom the Gospel is finding an entrance. These people are, I believe, the aborigines of the country, but have been driven in course of time away to the hills. They wear strings of beads, made from small shells, of which they are proud, and two of them have their reaping hooks in their hair. The children are sharp and bright enough. There were at least 200 of these people in the place where I took the photo, not one of whom had ever heard that there was a Saviour for them and all men. Up to now I have not been able to send a teacher there, only to have it visited occasionally by the catechists from other places. It would rejoice us to have the means of doing so, and also to send them some medical help.

Photograph No. 3 is a group of Kuravers, amongst whom we have many good and earnest Christians. These work in the rice fields, and are a hardier and more intelligent set of people than the Pariahs or Vedars. The photograph will give you an idea of our mission chapels, with their mud walls and grass-thatched roofs. You will see from this that the Gospel of Jesus Christ is adapted, not only to the rich and intelligent, but to the poor and ignorant; and that it only needs to be presented aright to the hearts of the most degraded and downtrodden (for all these people are to this day called "slaves," though now legally free) to find a ready entrance, and often a hearty acceptance.

The readers of The Christian may be interested to know something of the religious beliefs of these people. They are devil, or rather demon, worshippers. Some profess devil dancing, and deceive the people by professing to cast out devils. These are called Urallies, and, when they become Christians, tell us that it was all lies and pretence, helped on by spirit drinking and furious dancing. But they pretend to have many demons to wait upon them, and to have power to send them wherever and into whomsoever they please. Indeed, there is a regular sale of demons amongst the headmen. But they all unite to deceive the people, and the people believe them to have such powers. I cannot yet find out exactly what the demons are supposed to be, but am told that they are the spirits and shades of tigers and wild animals, also of people who have died of smallpox, those who have committed suicide by drowning or hanging themselves, women who have died in child-birth, unmarried girls, murderers, robbers, thieves, and also that all their ancestors are now such spirits.

They think these demons are the cause of diseases, especially paralysis, and epilepsy; that accidents from fire, water, and falling from trees and deaths by snake-bite are caused by them. Indeed everything amiss is attributed to the demons, and I have seen instances where the people were apparently terror-stricken, and were trembling most violently from supposed demon possession. Of hell, their idea seems to be a place filled with reptiles and poisonous insects. Of heaven they seem to have no idea.

My native Christian teachers tell me that the people do not appear to realise that they have souls until they are taught, they look upon themselves as like the oxen used for ploughing. When they die they are buried away anywhere in the jungle. They look upon the sun and moon as the visible gods, *i.e.*, as far as they think about them at all. To the demons of their ancestors and the other demons, they offer food, rice, plantains, toddy (a native spirituous liquor), putting them on the ground and calling on the demons, after which they eat the things offered. On one occasion I lost, for a time, a congregation of about seventy people, because the headman was bitten by a snake, and the people thought this was because they had come to the chapel.

Under Christian teaching they improve rapidly, both in intelligence and appearance. They leave off stealing, drinking, and the use of bad language; and, more than this, in numbers of cases, they prove earnest and pious Christians. The children read the Bible in the house. There is family prayer, Christian songs and conversation. Their masters and neighbours bear witness to the change which has taken place in them; they show themselves anxious, both for their own salvation and the salvation of others, and give us great cause for rejoicing at being the means of leading them to the Saviour.

In the Quilon district there are fourteen regular congregations, and four just beginning. At the end of last year the number of Christian adherents was 588 men, 547 women, and 612 children; of these 775 have been baptized, and 202 are admitted to the Lord's Supper as church members. Of the adults 262 are now able to read, and by means of the mission schools many of the children are able to read the New Testament and Psalms, and thus the Word of Life is being brought into their homes. For the work the directors have doubled, redoubled, and redoubled again our grants, and several friends have given us generous help. At the same time, we cannot half meet the requests which come to us for Christian teachers. Yours very sincerely,

J. Knowles.

L.M.S., Quilon, Travancore, S. India.

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* We are sorry not to be able to reproduce the photographs which Mr. Knowles has sent to us.

CHRIST CHURCH, KENSINGTON, LIVERPOOL.

Mr. Hutchinson, Organising Secretary of the Children's Special Service Mission, conducted a mission for children and young people in connection with the above church, from April 8 to 13. The evening meetings were held in the Mission Hall, and were all crowded, and the results most blessed.

One of the chief and encouraging features was that out of 100 who professed to decide for Christ, 70 were members of the Scripture Union. It seemed as if their hearts were first prepared by the reading of God's Word to receive the blessing. And the message spoken so faithfully by Mr. Hutchinson came with great power.

There were three drawing-room meetings, at which there was an average attendance of about 80. Many were found who were members of the Scripture Union, having joined at the seaside. An effort will now be made to gather them together and form a drawing-room branch, with a monthly meeting. The workers, too, have been much blessed and encouraged by the work of this mission.

THE CHILD AND BIBLE.

I have a little Bible,
  My mother gave it me;
And every day I take it out,
  And read it at her knee.
It is a holy Bible,
  It tells me what to do:
To love the Lord with all my heart,
  And also to love you;
To be obedient, gentle, kind,
  The truth to speak alway;
And to remember, when I speak,
  That God hears all I say.
Then I'll love my Bible, I'll read my Bible,
I'll love my Bible, 'tis God's own gift to me.

It is a precious Bible,
  Of Jesus Christ it tells;
And that He loves to look on me,
  Although in heaven He dwells.
It tells me how He died for me.
  So wondrous was his love;
And if I love Him, when I die
  He'll take me up above.
Then I will prize my Bible,
  'Tis God's own gift to me;
And every day I'll read it too,
  Beside my mother's knee.
Then I'll keep my Bible, I'll read my Bible,
I'll love my Bible, 'tis God's owngift to me.

M. H. M.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 22, Isaiah lviii. 1—14; Monday, April 23, Isaiah lix. 1—13; Tuesday, April 24, Isaiah lix. 14—21; Wednesday, April 25, Isaiah lx. 1—12; Thursday, April 26, Isaiah lx. 13—22; Friday, April 27, Isaiah lxi. 1—11; Saturday, April 28, Isaiah lxiii. 1—12.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Martin J. Hall, Hamond-square, Hoxton, April 16—20. Mr. E. Arrowsmith, on Continent for two months. Messrs. Lidstone and Hutchinson, Ipswich, April 17—19. Mr. T. Lewes Sayer, Kilburn, April 16—20; Stockwell Orphanage, April 23—26; Romford, April 29 to May 4. Mr. Josiah Spiers, Wakefield, April 24 to May 5 Park Chapel, Camden Town, May 7—19; Assembly Rooms, Malvern, June 3—15; Skating Rink, Croydon, July 2—13. Mr. George Banaster, Dorking, April 21—30.

MR. J. P. COHEN.—Ill-health has compelled this honoured servant of the Lord to relinquish his work of faith and labour of love among his brethren according to the flesh. In a recent letter he says: "For the past forty-five years I have been engaged in making known to the Jews the Saviour's love. In looking back to these many happy years of service for the Lord, my heart is cheered when I think how graciously He has been pleased to own and bless my humble efforts in the conversion of many Jews and Jewesses, of whom Miss Lydia Montefiore, the aunt of the late Sir Moses Montefiore, was one." Mr. Cohen's doctors have advised him change of scene and society, and for the past twelve months he has been compelled, at great expense, to keep on the move. He intimates that his means are limited, and that assistance would be very acceptable. Mr. Cohen's present address is—House of Rest, 20, Devonshire-road, Hastings.

ST. JOHN'S SERVANTS' SCHOOL, Great Western-road, Westbourne-park, W., is an institution wherein young girls are trained for service and other honourable openings in life. During last year there were 107 girls in the house, and 33 were sent out. Every endeavour is made to implant sound principles in the minds, and to commend the Gospel to the hearts of the children, so that they may go into the world fortified to resist temptation, and equipped for the service of God. As the girls leave the school, they are invited to join the St. John's branch of the Y.W.C.A., and the monthly letter is sent to them. Since the branch was formed, five years ago, 158 girls have joined, and 136 still remain members. These measures do not by any means exhaust the loving efforts made for the good of those who come under the care of the managers of the school, of which the Dowager Lady Kinnaird is President, and Lord Kinnaird honorary treasurer.

The Christian.

April 20, 1888.

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The 102nd ANNUAL MEETING will be held at the MANSION HOUSE on Friday, April 27, at 3 o'clock.

The Right Hon. the LORD MAYOR will preside. Speakers: Major and Sheriff DAVIES; Mr. Sheriff HIGGS; the Right Hon. the EARL OF ABERDEEN; Hy. Broadhurst, Esq., M.P.; Rev. A. W. Momerie, M.A.; Ald. Sir R. N. Fowler, Bart., M.P.; W. A. McArthur, Esq., M.P.; Horace B. Marshall, Jun., Esq., B.A., and others.

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A CHRISTIAN NURSE wanted, for young children, who understands her duties.
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PLAIN COOK WANTED. Good personal character. Wages £18, all found. Age 23 to 33. Gardener cleans boots, &c. Three servants kept. Quiet situation.—A. B., care of Mrs. Woolfall, Stationer, Wimbledon-hill, S.W.

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B., Lime-tree Cottage, Reigate.

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TRUSTWORTHY, CAPABLE PERSON wanted. Good plain cook and needlewoman. Able to undertake the management of Inmates of a small Rescue Home, under the direction of the resident Lady Superintendent. One of high Christian principle, and total abstainer.—Rev. M. WASHINGTON, 35, St. Bartholomew-road, Camden-road, N.

A YOUNG GIRL wanted, to assist in housework and waiting, and be generally useful in small family (clergyman's). From country preferred.—Apply by letter,
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Mrs. NEWTON, Newlands, Beckenham, Kent.

HOUSE-PARLOURMAID wanted. Strong, active girl. Must be an early riser. £16 to £18, all found. No beer.—Mrs. McGREGOR, Glenisla, Vermont-road, Upper Norwood.

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HOLLAND, 1, Abbeville-road South, Balham.

GOOD GENERAL SERVANT wanted in a Medical man's family. Country girl preferred. Must be an early riser, and do plain cooking nicely. Wages £15 a year. Apply by letter,
A. L., 3, Brecknock-road, N.

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(*Continued on page 22.*)

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London's Young Men.

THE PRIORY, ISLINGTON.

ONE of the greatest treats of the spring anniversary season is to hear Mr. ATKINSON'S report at the annual meeting of his "Priory" branch of the Y.M.C.A. That report is always so hopeful, so big-hearted, so full of soul, and so far removed from the dry-as-dust statistical document with which the listening public are too often favoured, that it comes like a green spot in an arid desert of words and figures. Here, for instance, is a paragraph from our friend's story as it was told at the anniversary gathering in Myddelton Hall last week:—

> Wednesday evenings are set apart by your Secretary to receive and give counsel to young men bewildered in this great city, and who in hours of depression and perplexity require the brotherly sympathy of one who can bear their sorrows and failings with love and no upbraiding; after tenderly eliciting the truth, and securing the confidence of the young stranger, we take him in sympathy by prayer to the Geat Burden Bearer, and enable him to cast his burden upon Him who knoweth our frame, who remembereth that we are but human, and who will give that rest and peace which the world can neither give nor take away.

The secrets of these hallowed interviews Mr. Atkinson does not unveil, but our readers may believe that "the brotherly sympathy" and "counsel" of which he speaks are fruitful, by the blessing of God, in shaping the life-course of many a young man in its most plastic and susceptible stages of development. Or take this other paragraph:—

> The Tract Mission is one that of itself speaks its worth. Our own childhood recalls to us the value of these little silent messengers, when, apart from human eyes, we would eagerly read every word, because they came to us so simply, and without ostentation. And it is the same to-day; the tract given at the Priory gates by some young stranger to his stranger friend is often carried home to the lonely lodging, and in the quiet room read with a tear and a blush, and a resolve that is witnessed by no one but the Spirit of God, to bring forth its fruit in months, ay, in years after, when some intense sorrow has driven the young man to seek consolation nothing earthly could give him. Take heart, tract distributor! your work is as Divine as that of any department of Christian labour.

There are many departments of effort sustained at the Priory, and these paragraphs indicate the spirit in which the work is carried on. We heard with much regret of a balance of £120 on the wrong side. That fact gives point to the touching appeal with which the report closes:—

> Shoals, storms, dangers, surround our young men on every hand; and only as they keep near to God by prayer, and Christian companionship, will they fortify themselves with strength to say "No," when the tempter comes in like a flood. Help, then, dear friend! You who are on the border-land of heaven, who cannot take your gold over the nearing Jordan, let this Branch have a dying proof of your sympathy. You will be soon beyond all east winds and fogs of earth, happy in the joy of everlasting safety. And then your wealth, placed in the hands of the Divine Banker, will be bringing forth interest. n the salvation of young men, who will be stars on this earth, and rise to shine with you, in everlasting glory.

Mr. Atkinson is generally happy in his selection of speakers on these occasions, and so he was last week. Canon FLEMING, with his silvery tones and easy flow of limpid speech, held the audience while he pleaded the cause of London's young men at the most critical period of their life. He counselled patience and sympathy in dealing with them, remembering our own weakness and failure. During his remarks, the Canon lodged a strong protest against the betting madness of the times, which, said he, is one of the biggest banes of our country. An earnest appeal to the young men themselves for Christian decision, rounded off a happy utterance. Rev. HENRY SIMON, of Harecourt Chapel, in addressing some words of comfort to the workers, excited no small interest by his "modernised" description of the difficulties that beset the path of Zerubbabel when he was rebuilding the Temple. At first that faithful patriot was inclined to be discouraged; he looked too much at his own weakness, and too little at God's strength. Zechariah's message, however, taught him to place God in the forefront and self to the rear; then the shadows of depression fled away, and the work was done. Mr. Simon's application of the old story will be apparent.

A remarkably warm reception awaited Rev. F. B. MEYER, who seems to be as nearly as possible ubiquitous, but is ever fresh and practical and suggestive. He told his young friends of Islington how he graduated in a city counting house, and there gained an experience that had proved to be priceless in his ministerial work. Since then, the young men of London had grown far richer in their opportunities of self-improvement, and help in right thinking and doing. Mr. Meyer's specific for the treatment of the numerous "doxies" of the time is somewhat novel and original. Sojourning once in a clockmaker's house, he said, he was never so puzzled to know the correct hour. So he hit upon the expedient of striking the mean average between all the chronometers, and taking that as the time of day. So, in looking at the evangelical denominations, some might be considered too fast and others too slow; but he thought it would be found that in the great average golden truths of Christ's incarnation, life, death, resurrection, and session at God's right hand, they were all in glorious unity. Mr. Meyer had some excellent things to say about not accepting inconsistent professors of Christianity as true specimens of the real thing; and also about carrying religion into every detail of business life. No warmer-hearted or more thorough-paced chairman could be desired than Sir ALBERT ROLLIT, M.P., who praised the efforts of the Association, and told of the great personal interest he felt in work among young men.

ALDERSGATE-STREET.

During the past year the Aldersgate-street branch of the Y.M.C. Association has put forth noble and persistent efforts for the highest good of those coming within the range of its operations. The agencies are numerous, and everything possible is done by their means to benefit the young men of the City—spiritually, intellectually, physically, and socially. Though the public recognition of the Association's work is not all that could be desired, it is gratifying to know that the income and expenditure last year more nearly reached a balance than in any previous year.

The forty-fourth annual meeting was held on Thursday, last week. Lord KINNAIRD presided. Extracts from the annual report having been read by Mr. R. BURN, the excellent secretary of the Association, the chairman referred to the importance of the work of the Y.M.C.A. Looking at the development of the movement in other countries, he was of opinion that England has yet a great deal of leeway to make up. Having expressed himself pleased with the variety of the Association's work, wherein bodily health is considered as well as spiritual need, his lordship spoke approvingly of the efforts made by the Association to assist young men in studies such as will help them in commercial life. The thing wanted to-day is thoroughness in everything, and he hoped that God would raise up men who would do much to make the good influence of the Association felt throughout the world.

Rev. W. R. MOWLL spoke in favour of largely increased activity. If a great work is to be done by the Association, agents must be appointed to do it, and for that purpose money would be required. The wealth of the country is ever on the increase, but still, such institutions as that were supported by the few rather than the many. He thought that another £1000 a year was required if the Association was to do its work properly. Real Christian activity is, Mr. Mowll continued, more and more necessary in London. The moral tone of the city is certainly worse than it was. I get my information from a police-court magistrate with whom I was talking the other day. He said, "I have been on the bench for years, and I never thought the young people would have degenerated in the way they have. What we are coming to I cannot say." Mr. Mowll also expressed special pleasure that the Association does its best to turn out manly Christians, by providing for athletic exercises.

Mr. G. WILLIAMS spoke of the work of the Association under three aspects. It helps to diffuse light, spiritual and intellectual; to produce sweetness, both in life and action; and to promote strength, alike of body and soul. Captain ROBERTSON, R.H.A., delivered a brief address on words in Prov. xi. 30: "He that winneth souls is wise." He maintained that though there is a great deal of Christian activity at present, not enough faith is exercised by the workers.

Mr. L. D. WISHARD, of New York, who had come from Paris on purpose to attend the meeting, made a very acceptable speech on the extension of the operations of the Y.M.C.A. throughout the world. He held that the time had come for the young men of England and America to rise and organise a great work among their fellow young men everywhere. In America, when associations are promoted, four arguments are generally urged—first, the large number of young men; second, the awful temptations which beset young men; third, the mighty power which is exerted by young men; and, fourth, that it is almost invariably the case that the crisis of a man's destiny is when he is a young man. These arguments apply to all parts of the world, while in some countries in the East young men are subject to temptations of which young men in the West know nothing whatever. Young men must be reached by young men, and the Y.M.C.A. has demonstrated its adaptability to carry on the very work that is so greatly needed. Mr. Wishard went on to sketch the spread of the Y.M.C.A. in England, America, Germany, Scandinavia, Switzerland, Holland, Turkey, Egypt, India, Ceylon, Persia, Japan, and China. In some of these countries surprising enthusiasm is being manifested. In Germany the late Kaiser spoke well of the Association; the next international conference is to be held at Stockholm, in Sweden. In Russia branches have been formed with the sanction of the Czar; in Palestine, there are associations at Jerusalem, Joppa, and among other places Nazareth, where the Saviour lived as a young man. Mr. Wishard proceeded to describe the important movement among college students in America, and said that in other countries this form of activity is taking shape with considerable vigour. There never was a time when there were such opportunities as at present for evangelising the world, and the Y.M.C.A. must not ignore its responsibility, nor let its opportunity slip by. In conclusion, he urged young men to realise their privilege and duty to spread the knowledge of Christ by means of the Association and its many agencies.

CLIFFORD COTTAGE MISSION, EGREMONT.—A ten days' mission has just been held, with results at once cheering to the workers and blessed to some who have hitherto been strangers to the peace which passeth all understanding. The third anniversary of the Mission was celebrated last month, when it was shown that the several agencies are meeting with appreciative recognition by those whom they are designed to benefit. Addresses were delivered by Miss Owen, and Messrs. E. W. Elam, T. Dennis, and T. Kirkman.

EARLSWOOD ASYLUM FOR IDIOTS.—At the forty-first anniversary festival dinner in aid of the funds of this valuable Institution, held last week, Alderman J. Whittaker Ellis, M.P., who presided, justly spoke in praise of that philanthropy which provides for the comfort of persons suffering from idiocy. He said that on visiting the Asylum, he could not but admire the simple-minded, honest, Christian desire of the board of management to benefit those from whom the world would too quickly and willingly turn aside. The educational results achieved at the asylum are very remarkable, and life is rendered as enjoyable as possible to the 580 unfortunate inmates. There is accommodation for more patients, and there are still 150 applicants seeking admission. The committee has a debt which it would be glad to wipe off. It is gratifying to know that the Earlswood Asylum, now forty years old, has served as a model for many similar institutions in all parts of the world.

THE SALVATION ARMY IN INDIA.

Fakir Singh, otherwise Commissioner Tucker, of the Salvation Army, called at this office a few days ago, and engaged one of our staff in a brief conversation upon work in India. "I am more than ever convinced," he said, "that we are on the right lines in our work. We offer the people no inducement to accept Christianity; if they do accept it, then it is for its own sake. Indeed, instead of getting anything from us, they have to support us, and to the poor natives that means something."

"Do you speak from real experience?" was asked. "Yes," was the reply. "I have been at this work nearly six years, living among the people as a native, and I know the difference between living as a European and living as a native. To begin with, it was a case of 'Fiat experimentum in corpore vili,' but now the experiment has been made. I said, 'Let me cut out a new path, for a slow job is being made by some workers. If the plan should prove a failure, then I can give it up.' As a fact we are receiving great encourgement. The natives are listening to us, and not only confessing the Saviour, but are being carried through persecution, suffering, and sacrifice for Christ's sake."

"At the end of these six years," continued the Commissioner, "I am more than satisfied that we are right, and may hope to convert not merely one or two, but the whole of the heathen nations. Anyone ignorant of India can hardly conceive the prejudice of the people and their intense hatred of European customs—food, dress, and habits. We have broken through that prejudice, and conform to the native customs. The success of our methods may be judged from the fact that Hindus, Buddhists, and Mohammedans have all imitated the Salvation Army. But the imitations all break down, as neither of the three native religious systems allows of a sustained interest. While they last, the native armies have drums and banners, and for songs they take our salvation hymns! We, however, are able to keep up the interest, and crowds come around us at all times. The missionaries admit that the heathen do not attend their churches, and that the churches are built specially for the native Christians. The Hindu temples, too, are exclusively used by Hindus, the Mohammedan mosques by Mohammedans, and the Buddhist temples by Buddhists. But Hindus, Mohammedans, Buddhists and Christians alike all flock round the Salvation Army. In fact, four-fifths of our congregations consist of poor heathen. It is not novelty that draws them, for we have been in the country six years, and our best congregations are where we have been the longest, where we are best known."

"What is your attitude to the Europeans?" was interrogated. In reply, Commissioner Tucker said, "They get saved at our meetings, but we do not hide from them the fact that we work for the natives, and not for the Europeans. At first so many Europeans came to our meetings that the natives were frightened away. We have had to request the Europeans not to come, in order that the natives might have their chance. A great work is going on among the women just now, and that is because the meetings are all but confined to natives. You see the Eurasian population is a flotsam and jetsam; the natives, on the contrary, are a settled population. At the very first I saw that if we got at the natives, we should have a stronger hold on the Europeans, and now the Europeans are actually coming to us, and saying, 'Have we not got souls too?'"

"How goes the work?" "Well, there is not only much present encouragement, but there is a good prospect. We do not go in for simple evangelisation. We settle down in a place, and when we find people coming around us and professing Christ, we set them to work in a steady way. The results are more solid than they would be if we merely travelled about the country. From two to three thousand are saved every year—men and women who have come right out from heathenism. We attract the people in large numbers, and they do not get tired of our meetings. Finances are, of course, an important element in the work, but we do a great deal for a very little. Most of the natives cannot read or write, and therefore they must be reached through preaching. For the 250 millions of people we should have at least a million agents.

"The small sum of £5 a year is sufficient to pay all the ordinary expenses of an agent, for the natives will give all workers food. Natives are now saying to us, 'Send us officers; we will support them.' And so they do; I have been for months together without money, and have wanted nothing in the way of support. When the people learn that we will eat their food, they supply our needs willingly. So, at a comparatively small expense, we may have a very large force in India."

Before leaving, Commissioner Tucker expressed a hope that Christian zeal would send forward the work in which he is engaged.

THE STATE OF MADAGASCAR.

Rev. T. T. Matthews, of the London Missionary Society, in the report for the year 1887 of the Ambàtonakànga church and district, Madagascar, says that all departments of the work are being carried on much as in former years, both in the city and in the country around. He says:—

"We have lost by death several 'old disciples' whom we could ill spare; but it is a source of the greatest satisfaction that so many of the earnest and intelligent young men connected with the congregation are coming to the front, year by year, to fill up the gaps made by the departure of those who have been called to their rest and their reward. For we greatly need the energies of all, young and old, to help in stemming the tide of iniquity and corruption, drunkenness and uncleanness, that is rising and rolling around us, especially in the capital now, penetrating into every crevice and corner of the social, political, and religious life of the people; and not only threatening all true life and godliness with utter extinction, but menacing the national life of the people, and imperilling their very existence as a nation. For the late increase in the number of foreign residents here, and of others high in rank and experience in the service of sin, has added greatly to the strength of the elements of wickedness at work in the capital; and increased its already existing temptations a thousand fold; and thus added greatly to our difficulties in trying to lead the people to a higher and purer life. Rum and religion, whisky-shops and Christian churches can never go well together, and as the number of such places increase they must of necessity add to our work, and increase the difficulties of all who are labouring for the highest good of this people. Every means is being made use of to debauch our young people of both sexes, and thus many of whom we had hoped better things, led by Europeans and others, are returning like the dog to his vomit, and the sow that was washed to her wallowing in the mire.

"At the same time, there cannot be the shadow of a doubt in the mind of anyone who understands this people, or their present state, that there is 'a power which is making for righteousness' at work in the land."

FREE BREAKFASTS FOR THE DUBLIN POOR.—The report of the Christian workers who superintend the Free Breakfasts agency of the Dublin United Services, shows that during last year many thousands of poor people heard the Gospel preached after partaking of a free breakfast on Sunday mornings. Treats were also given at certain seasons, and soup dinners during the cold weather. The secretary is Mr. Robert Cotter, Christian Union Buildings, Lower Abbey-street, Dublin.

THE McALL MISSION.

The sixteenth annual report of the Evangelistic Mission in France, known as the McAll Mission, is a record of much good work done by a devoted band of missionaries in various parts of the country. During the year 1887, no fewer than 17,022 religious meetings were held, with an attendance of 1,114,233. Domiciliary visits were made to the number of 21,567, and 468,277 Bibles or portions, with tracts or illustrated papers, were circulated. The year's income amounted to £15,746.

Among the interesting matters discussed in the report is the ingathering of the converts. We make the following extract:—"Deep attention has been given by us, during years past, to the question of more fully ingathering those converted through the Mission in Christian fellowship. Many anxious and prayerful consultations have been held among our own colleagues, and with French pastors and others. A mode of action has recently shaped itself in our thought, which we regard with great hope. It has already met the approval of several experienced pastors and friends; but, as its programme has not yet been fully considered, it would be premature to put it forward. Suffice it to say, that two of the features aimed at are to preserve inviolate the undenominational character of our evangelistic work, and to strengthen the cordial relations which have for so many years existed between us and the French evangelical pastors and community. Notwithstanding our utmost efforts to encourage our converts to seek out and join the surrounding churches, we find that only a minority of them take courage to do so. Hence we greatly long to discover what may be called the 'missing link.' We ask the prayers of our readers that we may be guided aright on this delicate but vitally important subject. Meanwhile the Synods of the Reformed Church and of the Free Church have undertaken seriously to study the question."

There are many incidents of an encouraging character given in the report. Dr. D. E. Anderson reports progress in connection with the Medical Mission. He says:—"We have prescribed during the last year for over 7500 patients; half of these are chronic cases—*i.e.*, those who come back more than once—but we reckon that 3000 different individuals have been seen, and that nearly 1000 of these persons had never heard the Gospel before they came to the dispensaries; the rest are either patients of the year before, or attendants at the evening meetings."

SUNDAY POSTAGE.—One of the recommendations of the Select Committee which recently sat on Sunday postal labour was that the despatch and delivery on Sunday of books, circulars, and printed matter, other than newspapers, should be discontinued. The Postmaster-General has decided, as an experiment to give effect to the Committee's recommendation at Bristol, Nottingham, and Wolverhampton. Accordingly, on and from Sunday, the 22nd inst., the despatch and delivery of articles sent through the post at book rates of postage will be discontinued in these towns and the subordinate rural districts.

MORAL EFFECTS OF THE "TRUCK SYSTEM."—A Christian worker in Newfoundland writes:—"The sole industry of these islands is in fish. A long-continued adherence to the iniquitous truck system has thrown everyone into debt, from which they can never be released by their own efforts. Consequently, they are charged four or five times original cost for very inferior goods (the only kind to be had here), and are thus the bond-slaves of the traders. This system re-acts, however, by making the people indifferent about work, unscrupulous in promise-breaking, and in ruining the traders by bad debts. Many of the people never see a coin from one year's end to another, and consequently live on indebtedness for food and clothing. They look on charity as their right; they never beg, but they borrow with no purpose of repaying."

"LENGTHENING THE CORDS."

Our readers know Miss Daniell's work in the army, so that we need offer no description or recommendation of her labours before referring to her present needs for the erection of a new Soldiers' Home for London.

Few people realise how many thousands of troops are engaged in garrisoning our great city. They are almost lost among the five millions of civilians, unseen in their ordinary gatherings, untouched by their general evangelistic efforts. But were these soldiers quartered in some average-sized town or city, they would soon appear as a very considerable body. For these four or five thousand men, isolated as they are by their peculiar life and habits, no better Soldiers' Home has hitherto existed than a very small hired house, most unsuitable for the purpose. The committee of officers who have sustained the work for some years have long been anxious to place it in the hand of one whose name seems a guarantee, under God, of success and blessing. Miss Daniell has felt the call to be so distinctly from God that, overwhelmed though she is already, she dared not refuse, and has accepted the charge from her Master's hand.

It seems a "token for good" that a piece of freehold land should have offered, just at this very time, and in the very spot best suited for a Soldiers' Home. It is within a stone's-throw of one of the principal barracks, with their married quarters at its very elbow; within ten minutes' walk of other married quarters and three hospitals; about a quarter of an hours' walk from a second barracks, and perhaps about half an hour's walk from a third. It is close to a station of the underground railway, by which the guards and others at the Tower could make an easy journey for special occasions and great functions. Upon this capital site Miss Daniell hopes that her friends, and the friends of our soldiers will enable her to build one of the Soldiers' Homes which have been so largely blessed of God. It will of course possess the usual accommodation—refreshment-bar, reading-room, game-room, hall for meetings, baths, sleeping quarters for men on furlough, and rooms for the staff and for the ladies who freely give their services. Miss Daniell and her fellow-workers give their time and strength and means, their very lives, to the work of the Lord and to the interest of the army. But, although they and their personal friends contribute and collect largely, and one Home, at least, was mainly given by one of the workers, for such an undertaking as the purchase of a site in London and the erection of a new Home they must seek the help of a wider circle.

The price of the site will probably be nearer £4000 than £3000. The building will cost at least as much more. It seems an immense outlay when viewed in the balances of earth, but what when placed in the balances of eternity? More than a year has been expended in fruitless waiting and negotiating about other sites, and the voice of God seems now to say, "Arise and build." Is it too much to pray that some one will lay up treasure in heaven by giving either the ground or the building as his own or another's memorial? Meantime, will all who read this take a share in the work—at least an inch of the ground, or a stone in the building? If this should have to be raised by smaller sums, perhaps some would like to give or collect the £15 which is needed for a separate cubicle in the sleeping quarters, as has been done in Miss Daniell's Home at Chatham, where each cubicle is inscribed in memory of some loved one. Names, however, should be sent in for this without delay, as there will be but a limited number.

Miss Daniell, who can be addressed at the "Mission Hall and Soldiers' Home, Aldershot," will be glad to supply collecting-cards, circulars, reports, or little books, and to hear from any clergyman or minister who would give her an offertory or collection, or from ladies who would allow the use of their drawing-rooms for meetings, or undertake to get up a sale of work. Whilst she looks and prays for large contributions, she values no less help of every kind, and to any amount, however small. May the gracious Lord Himself, who sits over against the treasury, render back a hundredfold the gifts of his people.

NEW ZEALAND NOTES.

It must be confessed that the Salvation Army, notwithstanding its defects, has stirred up all denominations a little. The Presbyterians, who are generally sound and solid, have reaped, I fancy, most good by the movement. It is worth while stirring up a fire that is full of embers, and has also plenty of unburned fuel upon it. If the Presbyterians had all as much life as solidity, they would be a great power. The Wesleyans have not profited so much. Some of their ministers have been drawn into the circle of Episcopacy by fine dresses and Ritualism that requires no study and no spiritual power. Some of us expected the Wesleyans would be provoked into great power when the Army came, but we have been disappointed.

Episcopalian preachers are rarely evangelical men in this colony. There are blessed exceptions to the rule, and a young evangelical clergyman has sometimes joined us in evangelistic work; but Ritualism and baptismal regeneration seem to drag the majority terribly down, and they are not high in the spiritual scale. Some of the bishops actually forbid their clergy even in country districts and remote places to show any sympathy with Wesleyans or Presbyterians.

Independents and Baptists are few and far between, and not moving with any power, if we except Mr. Spurgeon's son at Auckland. He is making his mark in the North, and the Presbyterians there will be provoked to bolder and more earnest work, it is hoped. The brunt of the battle will be borne by Presbyterians and Baptists there. I am not a Presbyterian myself, and yet I must confess that the heavy ploughing and solid work must fall upon them in this colony, and evangelical Episcopalians will assuredly be driven among them; signs and symptoms appear to tell us that Rome and High-churchism are steadily approaching each other. Rome is complimentary and polite to High Church priests, and High Church priests are cringing and copying Rome. It is a mere question of time, their being folded under some Cardinal's wing; they are most willing and obedient.

Gordon Forlong.

CRAYFORD MEN'S NIGHT SCHOOL.—Sir Arthur Blackwood presided over the meeting, wherewith the twelfth winter session closed a few days ago. Several of the scholars related their spiritual experience, making confession of Christ in terms which rejoiced the hearts of those who had sought their good. Sir Arthur Blackwood gave a book to each, and delivered an earnest address.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.—Mrs. Bright Lucas presided over a meeting held in the Victoria Hall, Waterloo-road, on Friday last, when a resolution was passed condemning those clauses in the Local Government Bill which recognise the right of licensed victuallers to compensation in cases where licences may be withdrawn. The Association has been at work close upon twelve years, and has at the present time a membership of 30,000. Among the speakers at the meeting was Mrs. T. H. Tibbles ("Bright Eyes"), who said that until she came among the white people she never saw a drunken person. The Indians of the Omaha tribe, in which she was brought up, had drink introduced among them some years ago, and some members of the tribe took it and degraded themselves. The whole tribe was called together, however, and not only was drink prohibited, but a law was passed that if ever an Indian got drunk he should be flogged.

SPECIAL MISSION IN INDIA.

Very encouraging accounts continue to come from India, of the work of the gentlemen who are conducting the Special Winter Mission of the Church Missionary Society. Much seed has been sown, and there are many indications of the soil being in such a condition that good fruit may be expected. The native teachers have been strengthened in the faith, and those who had given no heed to the word of the Gospel as previously preached have in many cases listened to the kindly voice of Christian instruction.

At Burdwan, in Bengal, great eagerness was shown by the natives to obtain information as to the Christian faith. On one occasion, after preaching, Mr. Sulivan began distributing tracts on the inspiration of the Holy Scriptures. There were, however, more applicants than tracts, and there was consequently such a scramble for the books that Mr. Sulivan found it impossible to distribute them in anything like order. Many were, in fact, wrung out of his hands. The eagerness of the people astonished Mr. Sulivan, and pleased him, and he requested them to procure tracts from the Calcutta Bible Society.

In Santalia some really good meetings were held, Mr. Sulivan being accompanied by Mr. Clifford. At Chuchi magic lantern scenes from the life of our Lord were exhibited twice, to the great delight of the Paharis and Santalis who attended. A happy feature of the meetings was that several women offered prayers. Those who know the low estate of women among the heathen, and the backward position of many of them even as Christians, will realise how strange it seemed to hear female natives pray in the congregation. Five princesses were present, gorgeous in apparel and jewels, and listened with great eagerness. On the last day of the mission, those who had received good were asked to hold up their hands. Quite a number did so, and then, one by one, many of them said how they had been helped, and their different testimonies were contained in the following characteristic expressions: (1) "As the dry and withered grass is refreshed by rain, so it has been with my soul." (2) "As the rice, dry and dead, burnt up by the sun, so it was with me, but now my soul has been quickened and refreshed." (3) "My faith has been greatly increased." (4) "I came up with a great sorrow, but God has now filled me with great joy." (5) "My soul is full of joy." (6) "My husband and son are a great sorrow to me, but now Christ has given me joy." (7) "As the deer pants after the brook, so now longs my soul for God."

Mr. Grubb and Colonel Oldham were greatly cheered at what they saw and heard in Western India. Messrs. Fox and Hurrell held many meetings in the Ellore and Bezwada districts of Madras, and there were large Telegu audiences. Mr. Fox says of his work at Masulipatam:—"I am giving an early morning address each day to the boys of the Noble College, many are rather men than boys. It is an intensely interesting work, and I feel it is impossible to exaggerate its responsibility. Oh, if God would be pleased to bring out some of these bright young Indian aristocrats; for though many are very poor, they are mostly of high caste. They know enough to be saved, but their hearts seem as cold as ice. They have listened, however, with the greatest attention, and I have had most interesting conversations. One Brahmin especially pleased me. He tried for a long time to justify himself in his religion, of which he knew very little, but when I spoke of the joy of being at peace with God, and the spiritual experience of a Christian, he seemed melted, could say very little, and went away very thoughtfully. I know he is thinking much, but whether he will come out on the right side I can hardly conjecture."

Notes and Comments.

NEXT week we hope to give a portrait of Mr. T. H. Tibbles, and sketch of his work among North American Indians.

Messrs. B. Broomhall, H. Morris, and J. E. Mathieson have been charged with the duty of seeking to arrange for the hospitable reception of the American and foreign delegates to the Missionary Conference to be held at Exeter Hall in June next. The visitors are expected to be in London from about the 6th to the 20th of June, and Christian friends are being asked to take a share in the duty defined in 1 Pet. iv. 9. Communications should be addressed to Mr. J. E. Mathieson, Garden House, Newington Green-road, N.

A few months ago Mr. Caine, M.P., wrote some severe strictures upon Christian missions in the Straits Settlements, on which we commented. A letter signed "Wykehamist" recently appeared in *The Times* from a resident of nearly a quarter of a century at Singapore, in which he controverts the statements of Mr. Caine, who is said to have spent only one day at Singapore. With respect to the assertion that there were 7000 Eurasians in the Straits Settlements, the offspring of Christian fathers, the writer of this letter says:—

> As long back as three hundred years ago in Malacca, and later in Bencoolen and other places, the Portuguese, and after them the Dutch, inhabited these countries; and their present descendants are no more to be styled as Mr. Caine styles them than the present descendants of some of the oldest families in England can be so described. There are exceptions, but Mr. Caine's sweeping assertion classes them all together, and casts a most unjust reflection upon a large and upright section of the community.

As regards the alleged recriminations between the missionaries and the merchants, "Wykehamist" says that, so far from this being the case, the former are respected, and their work generally appreciated. The Roman Catholics, it is also stated, have much landed property and large endowments there, and are, therefore, able to employ a much larger staff of workers than the Protestants. Still, after making all possible allowances for superficial statements and hasty generalisation, there is too much reason to fear that in the Malay Peninsula, as in other heathen lands, the habits and the example of the "governing and merchant classes" constitute a standing hindrance to the efforts of Christian missionaries.

Whilst Christians are divided against Christians, the great world of men seems plunging ever deeper into the pursuit of mere animalism. The hoardings are covered with the advertisements of rival music-halls, offering sensational attractions and spicy fare; or with suggestive pictures. The photographs of actresses and dancers that fill the shop windows are not fit for decent people to look at. And brutal sports, prize-fights, and other manifestations of a depraved animalism are rife. And all this in spite of the boasts of education. Is it not an incontrovertible evidence of the futility of education, apart from the power and sanctions of religion, to elevate and save our race? Let us never forget that the age of Rome's rarest culture was also that of her brutal gladiatorial shows. If the Church were to be again filled with the Holy Spirit, she could as easily overcome this sensuous tendency of our times as in other days. But if the Church does not rise to the call of the age, alas for her and it!

The recent conversion of several large brewing businesses into limited liability companies by enlarging the number of those who are directly interested in the "traffic," has done not a little to retard the progress of temperance. The latest recorded profits for twelve months, of three of these companies, amount to £996,000. The division of this huge sum amongst the shareholders implies and involves another division, which perhaps not many of them venture to think about, that of the responsibility for poverty, and sorrow, and crime, which one shudders to contemplate. There is, however, no shirking that pendant to the large percentage which is so eagerly sought after by those who do not reflect, or who care not, how their dividends are obtained.

We have frequently had occasion to comment upon the defects and costliness of the Poor Law System. A remarkable illustration of the latter is afforded by the figures given in a Parliamentary return just issued. For the half-year ended March 25, 1887, the expenditure in Ireland was £428,665, and of this amount no less than £133,886 was spent in the maintenance of the staff at the workhouses and the cost of administration. This is about equivalent to stating that out of each pound about six shillings had to be deducted for the cost of expending the balance.

In a recent issue of *The Midland Free Press* the dark side of Leicester club life was realistically illustrated in a sketch entitled, "Sunday Morning in the 'Flea Pit.'" The details show sadly that buildings which have been consecrated by high and holy uses may sometimes come to be employed for base and unholy purposes. It seems that a place in Leicester which was at one time a Baptist chapel is now devoted to the degrading uses of a low club-house. The worship of God has given place to the service of Bacchus. On Sunday mornings in the building in question entertainments, consisting of silly and questionable songs and dances, are given, while from a bar situated in a room just behind where the pulpit once stood, men and youths are supplied with intoxicating drinks. The picture is very disgusting. Is it not possible for the people of Leicester to cleanse the "Flea Pit," and secure it for worthy and spiritual purposes?

At the luncheon, on the occasion of his daughter's marriage with Commissioner Tucker, General Booth announced that he had proposed to the Government to appoint officers to undertake the services in all the workhouses throughout the country. We do not know whether he is sanguine of success, but we would advise him to prepare his mind for a negative. There is a work, however, to which we would advise him to turn his attention. Attached to every workhouse there is a tramp-ward, in which a number of tramps are locked up throughout the whole of Sunday: young and old, working men in search of work and old professionals, the destitute and the criminal, have to spend the day in company, sometimes without seats to sit on, or a fragment of wholesome literature, or generally without a visit from any Christian minister. Guardians would not, as a rule, object to anyone taking an interest in these degraded outcasts, who would, generally gladly welcome any innovation upon the dreary monotony of the present system. Surely the Saviour would have spent some of the days of his earthly ministry amongst these tramps, becoming a tramp to win them.

The House of Commons has declined to consider a Bill submitted to it for extending the powers of the police in dealing with the outward manifestations of vice in London streets. It was argued that the existing powers would be amply sufficient for the purpose if the authorities were backed up by the public. Mrs. Josephine Butler has published a pamphlet, showing that "government by police" has not in past times conduced to social liberty or good morals. No doubt the inevitable tendency is that unrestricted authority should degenerate either into excess or connivance with evil. The cure for this is popular supervision and control. By that method the Glasgow community have succeeded to a large extent in purging their streets from open vice, and we cannot see why London should not do the same thing.

We greatly sympathise with Rev. W. H. Peploe in his protest against the new reredos in St. Paul's Cathedral, one prominent feature in which is the Madonna and Child. Dr. Temple has forbidden discussion on the subject, but surely the matter cannot be allowed to rest there. All Englishmen have a stake in St. Paul's Cathedral, and it is manifestly unfair to introduce into it any considerable alteration at the dictation of one section of the National Church. Surely we need Hugh Latimer back again to denounce in scathing terms this fresh advance towards Rome! But the matter is still more urgent in relation to the evangelical party of the Church. Are they never to be allowed to speak their minds? Must they always be silenced like a number of children? Where is the limit to all these modern inroads of the Papal Church through the covered subway of Anglicanism? It is surely a time for good men to abandon quarrels on minor matters, and to stand shoulder to shoulder to preserve the heritage which our fathers bought by their blood.

It has recently been stated that the Duke of Sutherland possesses no fewer than 1,385,000 acres of land, a property larger than the two counties of Rutland and Lancashire; that twelve persons own one-fourth of Scotland. We are quite aware that the questions affecting land are among the most difficult problems of the day, but in the face of figures such as these, and of the painful facts in regard to overcrowding in our large centres of population, the question forcibly arises, "Cannot some of this land be more profitably employed than it is at present?"

Special attention has been called to the painful fact that in the city of Dublin, where the death-rate generally is higher than that of any other large city in the United Kingdom, the death-rate of the female assistants in drapers and other shops is higher than that of any other class. In referring to the matter, a Dublin contemporary has asserted that the question is one, to a great extent, of "the cruelty of long hours," and that, therefore, it is one in the solution of which the public can render very great assistance "without any pressure upon employers." It certainly is true that, in one sense, the public are the employers, and in this question, as in that of "cruel cheapness," the application of the golden rule would at once put an end to a state of things which certainly is discreditable to our Christianity.

It is gratifying to find that the evidence given by the Inspector General of the Royal Irish Constabulary before the Select Committee of the House of Commons upon the working of the Sunday Closing Acts was strongly in favour of the good effects which have followed the legislation, and in support of the proposal that the Bills should be re-enacted and made permanent. Mr. Reid, whose opinion certainly is entitled to respect, strongly expressed his opinion that public-houses and spirit grocers' establishments should be closed at nine o'clock on Saturday nights.

In a recent conversation with a girl employed in a West-end confectioner's establishment, we learnt that her hours were from 9 a.m. to 11 p.m., and that after 11 p.m. she had to make her way home, some miles distant; and it is stated that in many such shops the hours are thirteen or fourteen per day, and on Saturdays fifteen and a half. If this is not what the inspired prophet designates "selling the poor for a pair of shoes," what can be?

The recently issued Factory Report for 1887, besides dealing fully with the wages and social condition of the workers under the sweating system in the eastern and central districts, contains some valuable facts and figures compiled by the senior Metropolitan inspector as to the profits made by the employers. From a general view of these, it appears that, notwithstanding all the slave-driving of the crowded workshops, the average "sweater's" profits are but small, nor can the best of them depend upon more than nine months' work in the year, while the lower grade employer is without occupation half his time. It is this latter class of small would-be masters—for the "big sweaters," whose experienced workers seem to be fairly remunerated, are comparatively few—which, according to Mr. Lakeman, intensifies the evil of the system, and prolongs the misery of the whole army of these toilers, "because they catch at work which has been refused by others on account of price, and will work all night to be up to time."

The precise details given in this report of the overcrowded and horribly insanitary condition of the foul dens—especially those in which fur capes are made—where the poor inmates work fourteen or sixteen hours a day, emphasise the need of a remedy which has been more than once urged in these columns, viz., that increased powers should be conferred upon factory inspectors; in the present state of the law they "have no authority whatever over the sanitary arrangements." The supervision and regulation of these places devolve by the Factory Acts upon the vestries and other local authorities; but too many of these bodies often from motives of self-interest (of which we gave an instance in a recent issue) pursue a policy of "masterly inactivity," which is little short of criminal, and it is largely owing to the neglect of their duties and responsibilities in this respect that the present disgraceful condition of many of these dens is due.

"It is heartrending and humiliating to us, as a civilised nation, to have, at the end of the nineteenth century, scores of thousands of men, women, and children, tramping the country, not able to tell a plain letter three inches deep." So writes Mr. George Smith, of Coalville, in a letter detailing some of his recent experiences amongst the neglected gipsies and van-dwellers, for whom he has so unweariedly worked. How much longer are these poor children to remain in ignorance, wretchedness, and sin, hard by the very doors of schools which they may not enter? Will no Christian members of Parliament take up their cause, and use their best endeavours to prevent Mr. Smith's simple plans for their relief from being once more swamped by the flood of talk? Are the cries from the vans and tents to go unheeded?

Professor Agar Beet is writing a series of articles in *The British Weekly* in advocacy of Infant Baptism, to be followed by a similar series from another writer in assertion of Believers' Baptism. The discussion is a highly important one, and we shall follow it with interest. But apart from its immediate subject we cannot but express our profound regret that the Professor lends himself to a method which renders it possible to prove anything. He says:—

> The absence of any express reference in the New Testament compels us to seek for the significance of Infant Baptism in the broad principles of the New Covenant, viewed in the light of all that we know about the spiritual position of the children of Christian parents.

Give Archimedes a fulcrum for his lever, and he will uplift the earth. Give a theologian or an infidel authority "to seek the significance of [anything] in the broad principles of the New Covenant viewed in the light of all that we know about" God and man, notwithstanding "the absence of any express reference in the New Testament" to the thing he wishes to demonstrate, and what is there that he cannot prove? Future probation, universal salvation of fallen men and fallen spirits, and any other doctrines, readily yield themselves as the result of a process in which "wit and wisdom" do not fail, and "the judge that ends the strife" is not the Spirit of truth in the inspired Word, but the ingenuity of an expositor to arrive at a foregone conclusion.

Some of our present dissensions are very grievous in these days of unbelief, secularism, and worldliness. Thoughtful persons have, however, long foreseen that they must come. On the one side there has been a vast growth in England of Ritualism, and on the other of Rationalism. These have not formed distinct and sharply defined schools in the midst of church systems, but have branched off in pervasive lines among all ecclesiastical orders. It was inevitable that decided Protestants and firmly orthodox evangelicals would one day rise in protest. Such is the crisis that is now upon us.

But let us not be disheartened. If truth and error, like the tares and the wheat of the most far-reaching of the parables, have so grown and intertwined as to make their separation very difficult in an ecclesiastical sense, there is a demand, which the Spirit is pressing upon the faithful, that every man should watch very jealously his individual fidelity to the supreme revelation of God. This is the imperative lesson which the providence of the Spirit is now forcing upon our attention. We must no longer lean on others, but recall the words of the Chief Pastor, "*Everyone* that is of the truth heareth my voice."

In relation to the Baptist Union, whose discussions will begin on Monday next, may a suggestion be made by a not unfriendly outsider? This journal has expressed its doubts whether the imposition of a creed would meet the complaint which some of the best of men make. But, to avoid the entrance into the controversy of mere partizanship, and of grave consequences to religion itself, might not the Assembly nominate a few of its wisest members to meet at the first for private deliberation and prayer? Acts xv. tells us how a spirit of conciliation, with insistence upon necessary things, prevented a breach in the primitive Church.

The nadir of unwisdom in the formulation of a Church Creed has surely been reached by the Richmond, Indiana, Friends' Conference, last September. Two of the things which these estimable brethren deem to be among the fundamentals of the Christian religion, will it be believed, are non-submission to water baptism and non-observance of the Lord's Supper. We do not wonder that Mr. G. H. Braithwaite writes at length in *The Friend* protesting against the imposition of such a man-made creed on his fellow members in the Society:—

> Whilst I substantially agree with the doctrines contained in the "Declaration," except as regards the wording of some of them, and fully admire the genuine piety and sincerity of many who assisted in drawing it up, I am impelled to the conclusion that its formal adoption by the Society at large as a permanent embodiment of our "faith" would be a serious mistake, and initiate a state of things destructive alike to peace and spiritual progress. For whilst it would bind together (and are they not already sufficiently united?) those who favour its adoption, it would inevitably separate more widely apart from them those who are opposed. As a Church we need to be watchful lest by "ordinances" of our own institution we become guilty of "making void" the Divine law, which constitutes the charter of freedom granted to every child of God, and which is termed by the Holy Spirit the "perfect law of liberty."

These are the words of Christian statesmanship, and they well deserve the consideration of all Church parliaments.

According to *The Standard*, which laments the lack of good average preaching in Church of England pulpits, "it is now perfectly allowable for any members of the congregation who please to leave the church before the sermon begins." We are sorry to hear it, for it proves that the majority of preachers fail to reach the intellects and touch the hearts of their hearers. Where there is honey, thither the bees will collect and stay. And the custom referred to, which on most grounds should be reprobated, will have a good effect if it shall stimulate preachers in Church of England and Nonconformist pulpits to use their vast opportunities better. There is a sad lack of clear, strong exposition of what is in the Bible itself. There is no book so much talked about, but so little known as the Word of God. And there is no book so full of all that would interest and touch men. Yet preachers will speak of anything else than of those vital topics which throng the sacred pages, and possess lasting interest for men of every time. That man is sure of an audience who will open up Scripture systematically, sympathetically, and beneath the power of the Holy Spirit.

BARCELONA PROTESTANT COTTAGE HOSPITAL.—All foreign postage stamps collected for the benefit of this hospital should be sent to Miss Mielecka, whose present address is 15, Grosvenor-square, W.

AMBASSADORS OF CHRIST.

If two ambassadors were sent by a Government to a province in revolt, with an offer of free pardon to all who should unconditionally surrender, but of condign punishment to all who continued in rebellion, the plain duty of those ambassadors would be to proclaim the message in its integrity, without exaggeration or diminution. If, instead of this, they assumed to read between the lines some modification of the message, and told the rebels that their Most Gracious Sovereign could not possibly carry out in its strictness so harsh a proclamation, those ambassadors would themselves be guilty of rebellion against the Government, which they would be bringing into contempt. And if they undertook to defend the character of that Government from the charge of cruelty implied by those who believed that the Proclamation would inevitably be carried out, they would be adding insult to rebellion.

If one of these two ambassadors were faithful to his trust, and the other acted in the way above supposed, it would be the duty of the faithful one to separate from the unfaithful, and to repudiate his companion's commentary on the text of the Proclamation.

Every preacher of the Gospel is an ambassador of Christ. His orders are to "Preach the Word"—"Jesus and the Resurrection." "Ye must be born again." "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that believeth and is baptized shall be saved; he that believeth not shall be damned.' "Behold, ye despisers, and wonder, and perish." "He that is filthy, let him be filthy still; he that is righteous, let him be righteous still." Such is the preaching of Christ and his Apostles. There is no hint given by Him, or them, of any escape, if we neglect so great salvation. Those who profess to read between the lines of Scripture, and suggest to rebellious sinners that there may be hope, even for those who do not obey the proclamation, are not faithful ambassadors, but rebels against the Divine Government. And those who assume to clear God's character of cruelty, by explaining away the terrors of his proclamation, insult the Majesty of Heaven. From such all true ambassadors must withdraw themselves, in faithfulness to God who commissioned them, and to the sinners to whom they are sent.

There are men who use the words we use, but in another sense; who say that our Gospel is not their Gospel; nor our God their God. "How can two walk together except they be agreed?" This is the character of the present distress, and it must be courageously and faithfully met. It is not enough to ask subscription to a number of articles, some of them the relics of past controversies; others incoherently or even erroneously expressed; and others, which ought to be found in any adequate embodiment of Christian truth, conspicuous by their absence. The actual present evil must be squarely met, and if any such vital differences exist as we have sketched above (and it is asserted on the one hand, and admitted on the other), then any declaration which is framed should have the single purpose of asserting the obligation laid upon every Gospel preacher to preach the word in its integrity. Men will think, will speculate, will make deductions, and we are forbidden to judge the doubtful thoughts even of those who are weak in the faith; but the man who suffers his doubtful thoughts to grow up unchecked by the plain words of God, and who dilutes the Gospel with his own fancies, is thereby disqualified as an ambassador of Christ. There are some men who are so far gone in this direction that they are and ought to be discredited, as perverters of the Gospel which they profess to preach. But we must not cast out true men. There is great need of prayer and conference, but chiefly prayer for guidance, that all action may be calmly taken in the fear of God.

MISS BOOTH'S MARRIAGE.

Space would entirely fail us were we to attempt to describe the enthusiastic proceedings at the marriage of Commissioner Tucker to Miss Booth. A full account will doubtless be found in the *War Cry*.

The most touching feature of the day was the presence of Mrs. Booth, on account of whose failing health the marriage had been hastened. It is an open secret that her malady is cancer in the breast, and unless it be the will of God to prolong for further service the life of one who has been, to the extreme limit of her power, a single-eyed and faithful servant, there is no human hope of her recovery. This painful fact lent pathos to her words, which were listened to with earnest and attentive sympathy. She said that in her closet, when she was only fifteen, God had taught her the principles on which a true Christian life must be built up: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." She had embraced that idea as early as that, and by his grace, through many failures, in all great crises of her life she had been enabled to carry out that consecration, and to seek first the kingdom of God and his righteousness. In one of those crises God had given her a promise by one of those illuminated texts which light up the soul, in moments when we stand in his presence and hear his voice. The Lord said to her, "I will make thee a mother of nations," and He has proved his faithfulness. "Oh, mothers and fathers, young men and women, this is the way to be had in everlasting remembrance, to give yourselves up to God for the highest and grandest of all purposes—the saving of the lost, for whom Jesus died. When the contemplation of this marriage came to me, I thought there was more of the mother than of the soldier in me. This child had been to me more than a daughter—my comforter and counsellor. My first impulse was to resist, but I had given up all, and could not draw back." Speaking of the Salvation Army, Mrs. Booth said the particular work which God had given them was to be saviours of men, to enlighten them as to God's claims upon them, and to show them what He can and will do in them and by them.

Gen. Booth conducted the proceedings, and performed the ceremony, and the bridegroom and the bride each gave a short address. An interesting sketch of Mr. and Mrs. Tucker, under the title of "Life-Links," is published by the Salvation Army. The Commissioner has made a very wise choice, and we doubt not that Mrs. Tucker will make as distinct a mark in India as her sister, Mrs. Booth-Clibborn, has on the Continent.

At the banquet several friends gave brief congratulatory addresses, notably Mr. F. W. Cressley, of Manchester, and Mr. Reginald Radcliffe. The latter said that he had no apology to make for the Salvation Army: if it had never done anything in Great Britain, it was a great missionary agency, which was winning souls in all parts of the world.

Mr. T. A. Denny, the fast friend of the Army, was conspicuous by his much regretted absence on account of indisposition.

The £5000 asked for as a marriage present—not for themselves, but for the work—was made up, one sum of £1000 being given by "a friend of India."

We devoutly trust that the prayer specially offered on Monday for the recovery of Mrs. Booth, in which many outside the Army united, may be answered in the prolongation of her devoted life.

We are requested to announce that during the past few weeks the donations of friends have been directed chiefly into the purse for the foreign field, with the result that the home work is suffering for lack of funds.

FRIENDLESS GIRLS OF LIMEHOUSE.

It is now two years since Miss Forsaith began her work among friendless girls in Limehouse. There have been many encouragements as well as some sad disappointments, but neither the former nor the latter has hindered the persevering exertions of Miss Forsaith on behalf of those whose welfare she has so much at heart.

On Monday last a meeting was held at Limehouse Rectory, in order that friends of the fallen and helpless girls of the district might be made acquainted with the progress of the work at Mitre House, 8, Three Colt-street. The chair was occupied by Bishop How, who spoke in high terms of Miss Forsaith's work. He said also that on the previous evening he learned that an effort had just been made to get two young girls into a Rescue Institution, but inquiry resulted in the sad realisation that all the Church Homes about London are full, and that promises had been made respecting impending vacancies.

Miss Aukland asked ladies not only to support rescue work, but to use their influence against the drink traffic, which is one of the great sources of sin. She explained that Miss Forsaith closes her doors upon no one, and she appealed to those present to send cast-off clothes, which might be made up for use by the inmates of the Home.

Miss Forsaith also delivered a brief address. During the past twelve months seventy-seven girls came under her care, but most of them only for a short time, as casuals. Those who had stayed in the Home will, it is hoped, turn out respectable and useful members of society. It is very desirable that the casuals should not be brought into contact with those girls who are in permanent training, and she hoped that it would soon be in her power to have a Shelter fitted up specially for receiving midnight and other casual inmates. Miss Forsaith acknowledged the goodness of God in all her experiences; throughout the year the Home had had no wants which had not been amply supplied. Some of the stories she told of reformation of life were very remarkable.

OPEN-AIR MISSION.—Dear Sir.—Permit me a corner to ask your readers for tracts for our work, or for the means with which to procure them. With 1000 members our opportunities are all but boundless. Last year we laboured in 794 towns and villages, and visited 750 races, fairs, and other special gatherings, distributing altogether 969,080 tracts, books, cards, and periodicals. The total number given during the 35 years of the Mission's existence is 20,577,775.—Yours faithfully,

Gawin Kirkham, Sec.

14, Duke-street, Adelphi, London, W.C.

REQUESTS FOR PRAYER.—For blessing on a meeting to be held in the Union Tabernacle, Wandsworth-road, S.W., on Monday, May 7, at four o'clock, to pray for a revival.——For blessing on evangelistic labour at Gainsboro', Lincolnshire.——For George Robert Cairns, Victoria, British Columbia. Praise God for great blessing in the States in recent meetings. Pray for two months' evangelisation in Oregon and Washington Territory.——For John McAuliffe, at Wonersh, near Guildford, April 16 to 26.——For H. Grattan Guinness, at Y.M.C.A., Liverpool, April 14 to 24.——For John Elliott, at Kingskerswell, Devon, April 15 to 29.——For Henry Thorne, at Glasgow Y.M.C.A., April 21 to May 6.——For a fortnight's mission in the Bible Christian Chapel, South Molton.

FACTORY GIRLS IN SPITALFIELDS.

Columns upon columns in *The Daily Telegraph* have recently been filled by letters suggesting various ways of providing for "Our Daughters." The great majority of the writers were of opinion that all young women in the middle ranks of life ought to be taught some skilled and useful occupation, by which they could, if necessary, make provision for themselves. In that great hive of industry, the East of London, the problem seems to solve itself. Girls, as well as boys, have to carve their own way as soon as they reach a working age—ay, many a time before that age can be said to be reached. The factory appears to be the natural outlet of these candidates for labour. So we find that thousands of young women who—if born in Belgravia, would be petted and pampered till they come of age, being born in Bethnal-green or Spitalfields, have to earn their bread by the toil of hands and feet from a very early period of their lives.

These young working sisters deserve our deepest sympathy. They toil and moil from morning to night to gain a scanty pittance. They have few mental resources at command, and in too many cases, by the very necessities of their lot, their homes are not the most attractive places in the world. All this leaves them open to the allurements of dancing-saloon, music-hall, or to the rougher humours of the street. To cater for the true wants of this class, and to throw some rays of real sunshine into their lives, is a mission that an archangel might envy. Most glad are we to know that, throughout London, many ladies, themselves born to comfort and freedom from carking care, are spending life and strength in doing this very thing, and are finding in it a genuine source of joy.

These reflections have come to us from a recent visit to the Old Home of Industry in Commercial-street, Spitalfields, where a very hopeful work on behalf of factory girls is carried on under the charge of a Canadian lady, Miss Turner. Her heart seems thoroughly in her work, and she has succeeded in gaining the hearts of her hard-working sisters, so that the difficulty often experienced of securing quietude and order appears in her case to have been reduced to vanishing point. "They are as good as gold," said Miss Turner to us with pardonable enthusiasm, "they are always as quiet as you see them now." As we saw them they were enjoying a refreshing cup of tea at the close of the day's work, and the conversation, though lively enough, was certainly more subdued that we should have expected from a bevy of girls full of the life and the overflow of spirits that are the dower of youth. After tea they passed out of the little cozy parlour into the larger room, where, two evenings a week, the sewing class is held. There they ply the needle for a couple of hours or so, under the sisterly supervision of the lady workers. At nine o'clock the thimbles and garments are put aside, and for half an hour there are singing and some homely Gospel talk by the workers or by some visitor. On the evening we called the speaker was to be Mr. G. Studd, who has lately come from China, and who has for the present attached himself to Miss Macpherson's working staff.

During the day Miss Turner and other ladies visit the girls in the factories in the dinner hour while at work, and talk or read to them. A quiet work of grace is going on among the girls. On Easter Monday the Old Home of Industry was thrown open for a little recreation at that holiday season, and during a Bible-reading, at the close, several were constrained to make open confession of trust in the Saviour. And so, mingled with the sowing, there is a blessed reaping, which, of course, gives greater heart to the workers, and encourages them in this good work.

We want to pass on to our readers one or two modest suggestions that came from Miss Turner during conversation with her. We have spoken of the homes of the girls. Some of these homes are a single room which has to accommodate a household. Think of that, ye favoured daughters of fortune, who are able probably to occupy a different apartment every evening in the week. Miss Turner is very anxious to make these sewing class evenings as bright and happy as possible, and to this end she greatly covets the possession of a piano for the little parlour she has set in order for her working friends. We sincerely wish we knew the address of the well-to-do household of which we lately heard, that boasts of three pianos with only one pair of hands to use them. We should send a deputation to it, right away, and beseech the Lady Bountiful of that house to share of her superfluity with those lasses of Spitalfields to whom the gift would bring untold delights of the purest kind.

Then there are those bright summer Saturday afternoons now close upon us. After the dreary winter time we have had, how we all long for the half-holiday rambles in forest dressed in living green, or through sweet-scented country lanes, and by merry babbling brooks. For the poorly paid working girl in East London, such visions, however, do but tantalise, though she, as much as anyone, has an eye for the beautiful. What well constituted girl has not? Miss Turner's idea is that some of the many friends in the suburbs of London who have a large garden or a field might grant to her *protégées* the use of these on Saturday afternoons, when they could have a downright good hearty, healthy romp, a cup of tea, and plenty of pure air. We have a notion that the idea is a splendid one, and that there will not be wanting those who will give it shape. Finally, in her solicitude for the comfort of her factory friends, Miss Turner asked us to mention a somewhat curious request—raspberry (or other) jam for the tea she provides on the sewing-class evenings. We have not the heart to refuse, and hope jars upon jars of the succulent relish will find their way to 60, Commercial-street, Spitalfields, E.

BIBLE-READING ASSOCIATION.

This International Association, represented in England by the Sunday-school Union, has for its object the promotion of daily Bible-reading on the topical system, each day's selection having reference to the International Sunday-school lesson for the following Sunday. The annual meeting of branch secretaries and members was held in the Lecture Hall, 56, Old Bailey, on Tuesday 10th inst., when the chair was taken by Mr. George Williams, vice-president of the Union.

From a report which was read by Mr. C. Waters, the hon. sec., it appears that upwards of 192,000 English-speaking members have been enrolled during the present year, an increase of 44,000 over the same date in 1887. Upwards of 2000 branches have been formed in the United Kingdom, and others in America, Asia, Africa, Australasia, and the islands of the sea. Cards in French, German, and Swedish have also been issued to Sunday-schools in countries using those languages. The Committee have been much encouraged by numerous letters of approval, and especially by the knowledge that teachers have been helped in their work, scholars induced to take a more intelligent interest in the lessons, and, best of all, that young hearts have been won for the Lord. The Chairman expressed his gratification at the success of the Association, and spoke of the Bible as the source of comfort and strength for all times and everybody.

THE PILGRIM'S PROGRESS.—During the past month Mr. Adam Chambers, of New York, has given his lecture on the "Pilgrim's Progress" in four of the halls of the Evangelistic Mission. The audiences were delighted and profited. The lecture is illustrated by a series of large panoramic views, specially painted by Mr. Chambers to illustrate the subject. They serve to bring out in a very vivid manner many of the principal points of the wonderful allegory, while Mr. Chambers' graphic and earnest discourse constitutes a thorough Gospel sermon.

WIDOWS' FRIEND SOCIETY.

The annual meeting of the friends and subscribers of this excellent Society was held on Friday last at the Mansion House, Major and Sheriff Davies in the chair. Generally speaking, the operations of the Society are confined within a radius of three miles from St. Paul's. Besides help given to widows in the form of sewing machines, mangles, irons, and so forth, a number of money grants are made; and during last year the twelve pensions of £5 each to aged Christian widows were maintained. The expenditure last year fell very little short of the total income. The work of the Society is eminently practical, and capable of very great extension; therefore it is hoped that continued and increased support will be accorded, especially as there is so much need for such help as it renders to the poor and afflicted.

Addresses commending the work of the Society were delivered by the Chairman, Revs. P. C. Smith, J. Berger, W. Winn, H. E. Simpson, and others.

THE NEW HOME OF INDUSTRY,

29, BETHNAL GREEN ROAD.

The electric flash has brought to us from the distant shore the words "Safe and well," telling us of our precious family of one hundred boys. Sea and land journeys all passed by, our hearts are now up unto God that, after a little home life, our nephews will have the wisdom to place the boys each in the right home, and that, with a Father's blessing, they will become good and true citizens in the Dominion of Canada.

Since their departure, we have had a prolonged cold winter time, and our poor aged, unemployed, struggling young mothers have been our peculiar care. Last week we had a thousand of them in to spend an evening with us, 200 at a time, giving each a meat tea. All received this with grateful hearts.

After each meal Mr. Charles Inglis, with touching power, presented the Gospel message in such clear and forcible language that many stayed behind and professed decision for the Lord Jesus Christ. Mr. Inglis brought his apt and pointed illustrations from an experience of twenty years of active evangelistic work in many lands, and from among varied classes—from the negroes in South America and the aborigines of Australia. We are all refreshed and filled with praise, seeing Jews and Gentiles, old and young, costers, dock labourers, factory girls, witnessed to in a very clear and definite way. Most of them were spoken personally with as to their state before God.

We thank heartily all those who labour with us to clothe the naked and feed the hungry. Every shilling has been most economically laid out. Our winter has been the happiest and fullest of spiritual blessing, since, as a band of workers, we have laboured together.

Mr. and Mrs. Merry will leave us on the morning of May 17 with over one hundred young girls. Many of these have given us great joy; our chief desire is that they should go into the homes of our personal friends in Canada. We rejoice the more that they will be henceforth sheltered from the temptations from which they have been gathered. A boys' and girls' party is forming to sail (D.V.) in July, under our own charge.

We ask a continuance of the prayers of all our co-labourers.

Annie Macpherson.

THE GERMAN BAPTIST MISSION.—The "Quarterly Reporter" of this Mission, founded by Pastor Oncken, Hamburg, states that the biennial conference of the churches will be held this year at Königsberg, East Prussia, commencing on July 19. Any friends who may think of visiting Königsberg at the time of this interesting conference may obtain all needful information from Rev. Martin H. Wilkin, Hampstead, N.W.

SOCIAL WORSHIP.

Matt. xviii. 20.

O Gracious Father, here we meet
In union at thy mercy-seat;
Deign Thou to bend a listening ear,
Send loving answers to our prayer.

Help us in weakness to draw near,
And worship in thy Holy fear;
Our past transgressions, Lord, forgive,
And pure and spotless may we live.

Thy ways are righteous, just, and true,
"Thy mercies every morning new;"
We would with gratitude adore,
And strive to love Thee more and more.

Blest Saviour, who for us hast died,
And washed us from our guilt and pride,
To Thee, who saved us from the fall,
We yield our souls, our life, our all.

May we be precious in thy sight,
"And walk as children of the light,"
And may our conduct ever prove
That we are ransomed by thy love.

R. J. C.

MR. DENHAM SMITH.—Again we are enabled to report an improvement in Mr. Denham Smith's condition. He has this week been more free from some of the more serious expressions of his malady than for some time past, and this has been accompanied with a corresponding rally in his strength.

BOURNEMOUTH.—The first annual meeting of the Y.M.C.A. at Westbourne was held last week. Under the direction of a very efficient hon. secretary it has more than justified its existence. Good evangelistic work has been done, and not a few souls have been led to Christ through its tent and other meetings.

REV. W. HAY AITKEN.—At the unanimous invitation of the clergy of Belfast, Mr. Aitken, accompanied by Rev. A. W. D'Arcy, is about to begin a prolonged series of mission services in that town. God willing, he will commence on Sunday next. Earnest prayer is desired on behalf of this important effort.

A CONFERENCE of BIBLE CARRIAGE WORKERS and those interested in colportage work will be held at the Gospel Hall, St. Nicholas-road, Bristol, April 24 and 25, at eleven, three, and seven each day. Any who purpose attending, and need accommodation, should communicate with Mr. James Vicary, Ebenezer House, Dalrymple-road, Bristol; or Mr. A. G. West, Warkwood, Redland, Bristol.

SICILY.—In the ninth annual report on evangelisation in Italy, by Signors Varnier and Scuderi, it is stated that in September last, when the island fell under the scourge of cholera, the Gospel message was proclaimed with much acceptance and remarkable results. The annual receipts on behalf of this interesting Mission are still below the amount required. Mr. D. Matheson, 120, Queen's Gate, S.W., is hon. secretary to the committee.

LAMBETH RAGGED SCHOOLS SOCIETY.—The operations of this Society are varied and beneficent. The ragged schools were established over forty years ago, and they were never more highly appreciated than now, the average attendance on Sunday afternoons being 1070. Religious, educational, and social meetings are organised by the Society, the welfare of adults being considered as well as that of children. Distress is relieved, children are sent into the country for a holiday, and in many other ways great good is done. Mr. E. Nicholls, 106, Leathwaite-road, Clapham Common, S.W., is hon. sec. of the Society.

PARIS Y.M.C.A.—The Secretary writes:—We have been much refreshed during the past week by a visit from Mr. William Noble, of London, who was passing through Paris, and who kindly visited our rooms at our song service, when his earnest words reached many hearts. The room was filled with young men. The following evening he spoke to a large gathering in one of the McAll Mission rooms, and the following day had an English Bible-reading in the drawing-room of Rev. S. R. Brown. On Sunday evening he again spoke to a large French audience. He has thus had a capital "rest" in Paris, and we all hope he will return to London strengthened for the work. On Sunday Mr. Noble spoke at Miss De Broen's Mission at Belville, and arrived home on Tuesday morning ready for a summer's campaign.

TEMPERANCE NOTES.

HOME.

The Baptist Church at Ayr, N.B., has a total of 118 members, all abstainers.

In Scotland and Ireland, notably in the former, illicit distillation is increasing.

Dr. Cameron has brought in a Bill to amend the Habitual Drunkards Act.

The landlords of 180 parishes in Scotland prohibit the sale of intoxicants on their land.

At Glasgow the applications for licences exceeded by 55 the number at the same term last year.

By a recent decision at Wincanton "cider if intoxicating" cannot legally be given in lieu of wages.

The Law Times says the Government is considering the question of the sale of intoxicants in clubs.

Resolutions in favour of the direct veto and against compensation to publicans are being passed all over the country.

In the columns of *The Band of Hope Chronicle* a discussion is going on as to the use of unfermented wine at the Lord's Supper.

The Army Division of the C.E.T.S. appears to be worked with vigour and success both on the home and foreign stations.

Lady Henry Somerset says that "out of a list of 150,000 unemployed that came before a board last year only two were abstainers."

A police temperance society was formed lately at Brighton. Chief Inspector Gibbs set the example, and 30 of the men signed the pledge.

The Bond of Union, hearing that a brewer has been asked to preside at a Baptist missionary meeting, earnestly protests against such an anomaly.

Professor Thorold Rogers says as to compensation, "A public house does not exist for me, and I don't see why the owner of it should be paid out at my cost."

At a large meeting of working men in St. George's Hall, Belfast, recently, resolutions in favour of the Sunday Closing (Ireland) Bill were carried by acclamation.

Mr. John Morley, one of the leaders of the Liberal party, has declared himself as in favour of the principle of local option, tempered by a proportionate majority.

The Band of Hope Chronicle for April publishes a number of communications from ministers of various churches in favour of the use of unfermented wine at the Communion.

The Wesleyan Conference Temperance Committee have decided that it is desirable to have a Connexional Travelling Temperance Secretary, if sufficient funds be guaranteed for at least three years.

Sir Roper Lethbridge, M.P., has written *The Time* urging that "respect for what is best in native Indian public opinion should force us to make a real and honest inquiry into the working of our excise policy in the various provinces."

Mr. Henry Tennant, General Manager of the North Eastern Railway, says that if the money annually spent on drink in our country were laid in sovereigns side by side, there would be sufficient to cover four lines of rails between London and Edinburgh.

The Liverpool clergy of all denominations, headed by Bishop Ryle, have by memorial thanked Mr. Justice Grantham for his remarks at the recent assizes on the drink traffic. In his reply the judge says the abuse he has received makes him feel he has "touched a weak point."

In a recent address Rev. M. G. Pearse said:—"What is the use of being a teetotaller if you are ashamed to let people know it? Your great power to help people is by letting them know what you are. If I can help a man by wearing a blue ribbon I will wear one in every button-hole I have."

The closing festival of the twenty-sixth series of the Lambeth Baths meetings was held on Saturday evening. The attendance during the year reached 100,000. Resolutions declaring the necessity for means of relaxation and recreation for the working poor, and for the check by the ratepayers over the issue of licences for the sale of intoxicating liquors, were passed.

In a scathing article on the proposed Liquor legislation Rev. H. Price Hughes says:—"For the first time in English history it is proposed to give the liquor-sellers fixity of tenure, and to defend them against all assaults by enormous financial compensation. Englishmen have long grovelled before the beer-barrel, but never so abjectly as this. If the Liquor clauses of the Local Government Bill pass, our enemies are right: the mental and moral decadence of England has begun."

FOREIGN.

An influential meeting was held lately at Sierra Leone to protest against the drink traffic with native races.

Mrs. Burnell, wife of the Chaplain of Missions to Seamen, Bilbao, writes that during the year 222 sailors have signed the pledge there.

At the Massachusetts Home for Intemperate Women, 66 per cent. of the cost of working the establishment is earned by the inmates at laundry and needlework.

Neal Dow has been defeated as candidate for the mayoralty of Portland, Maine, U.S.A. It is said that large sums were sent by the liquor interest to assist the opposition to his election.

The Supreme Court of Hawaii has rendered a decision giving the king a veto power. As he is strongly opposed to all reform movements, all hope of legislation favourable to temperance during his administration has been dispelled.

CONTINENTAL & FOREIGN NOTES.

PRUSSIA.—The *Kirchlicher Anzeiger* compares the large sums spent last year by the Government on Theatres and other places of amusement, with the small amount used for churches and institutions for the moral elevation of the people.

DEAN BOOMER, of the Diocese of Huron, died on March 4 last, from the effects of a paralytic attack sustained some years ago. He was rector of Trinity Church, Galt, for 32 years, and for the last sixteen years was Dean of Huron, and Principal and Professor of Divinity in Huron College. He was very deeply respected by all denominations.

TANGIER.—Evangelistic services in English were recently held in the large room of the American Consulate, Tangier. Addresses were delivered by Captain Armstrong, of the Soldiers' Home at Gibraltar, and Mr. John Anderson, of Ardrossan. After one of the meetings a tea was given by friends to a number of the sailors of the U.S. frigate *Enterprise*.—*Times of Morocco.*

INDIANS OF PARAGUAY.—An appeal has been issued by the Committee of the South American Missionary Society for £1000, to enable them to send out a missionary party to the Indians of the Paraguayan Chaco. In the event of this sum being raised, Mr. Henriksen, who has been appointed head of the Mission, will, in company with two helpers, sail from England about May 16.

A CHINESE WEEKLY PAPER, called *The Chinese Evangelist*, has been started in New York. Since *The Chinese American* was discontinued, the million Chinese in the United States have had no newspaper to represent them in their aims, needs, and frequent wrongs. Its publication is chiefly for the purpose of assisting in their labours teachers in the hundred or more Chinese Sunday-schools throughout the country.

FRANCE.—The suppression by Government of the Paris and Montauban Faculty of Theology is greatly exercising the Reformed Churches and those of the Augsburg Confession. According to their rules, no man can be one of their pastors who is not qualified by a degree of Bachelor of Theology. The Paris *Signal* thinks that good will be the result; the churches will of necessity become more independent and self-supporting.

SAN REMO.—News has been received at San Remo that Father Luke Rivington, who was the preacher this season at All Saints' High Church, San Remo, has gone over to the Church of Rome. The news has created a very painful impression, as his preaching was orthodox, and in one sermon he condemned Mariolatry. At the same time, as he was a member of the Cowley Fatherhood, wore a monk's dress, and was extremely Romanist in his ritual, many think he has simply reached the goal to which he was not only travelling himself but leading others. Father Rivington was formerly preacher at Cannes, and there the news has created a sensation such as has been caused here at San Remo.

EVANGELISATION OF ISRAEL.—A circular addressed to the pastors and members of the various Evangelical Churches of France has been issued by the president, committee, and members, of the recently formed Society in Paris for the Evangelisation of Israel, inviting their co-operation. Three groups of facts are urged as encouragements to seeking the conversion of the 130,000 Jews in France and Algeria—viz., (1) The revival of the anti-Semitic hatred of Gentiles against Jews; (2) the remarkable movement towards Christianity among the Jews of Eastern Europe; and (3) the formation in so many countries of societies which meet the requirements of those students who desire to study the Jewish question.

DR. BARNARDO'S HOMES.—The Prince and Princess Oscar of Sweden spent some hours on Monday afternoon in visiting several of Dr. Barnardo's Homes in the East of London. The Prince minutely inspected the internal arrangements of the different institutions, and manifested great interest in the various trades and industries carried on by the boys.

TORQUAY CONFERENCE.—Much local interest was manifested in the three days' Conference at Torquay last week. Resident Christian workers cordially supported the visitors in their able testimony to the unchangeableness of Christ in his loving relations to the Church. Among the speakers were Revs. Colin Campbell, E. N. Thwaites, and J. Wilkinson.

THE METROPOLITAN DESTITUTE WORKMEN'S AID SOCIETY, under Royal patronage, supplies the deserving poor with free meals and lodgings, during sickness and slack trade. The work is carried out by a system of tickets, which are purchased and distributed by benevolent persons. Many practical philanthropists are in active sympathy with the Society, the head office of which is at 5, Westminster-chambers, Victoria-street, S.W.

⁂ In our last issue there appeared an advertisement for a nurse "of any nationality but Irish." We regret very much that such a sentence appeared, and need hardly say that it would not have been inserted if our attention had been called to it before printing.

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(Continued from page [illegible].)

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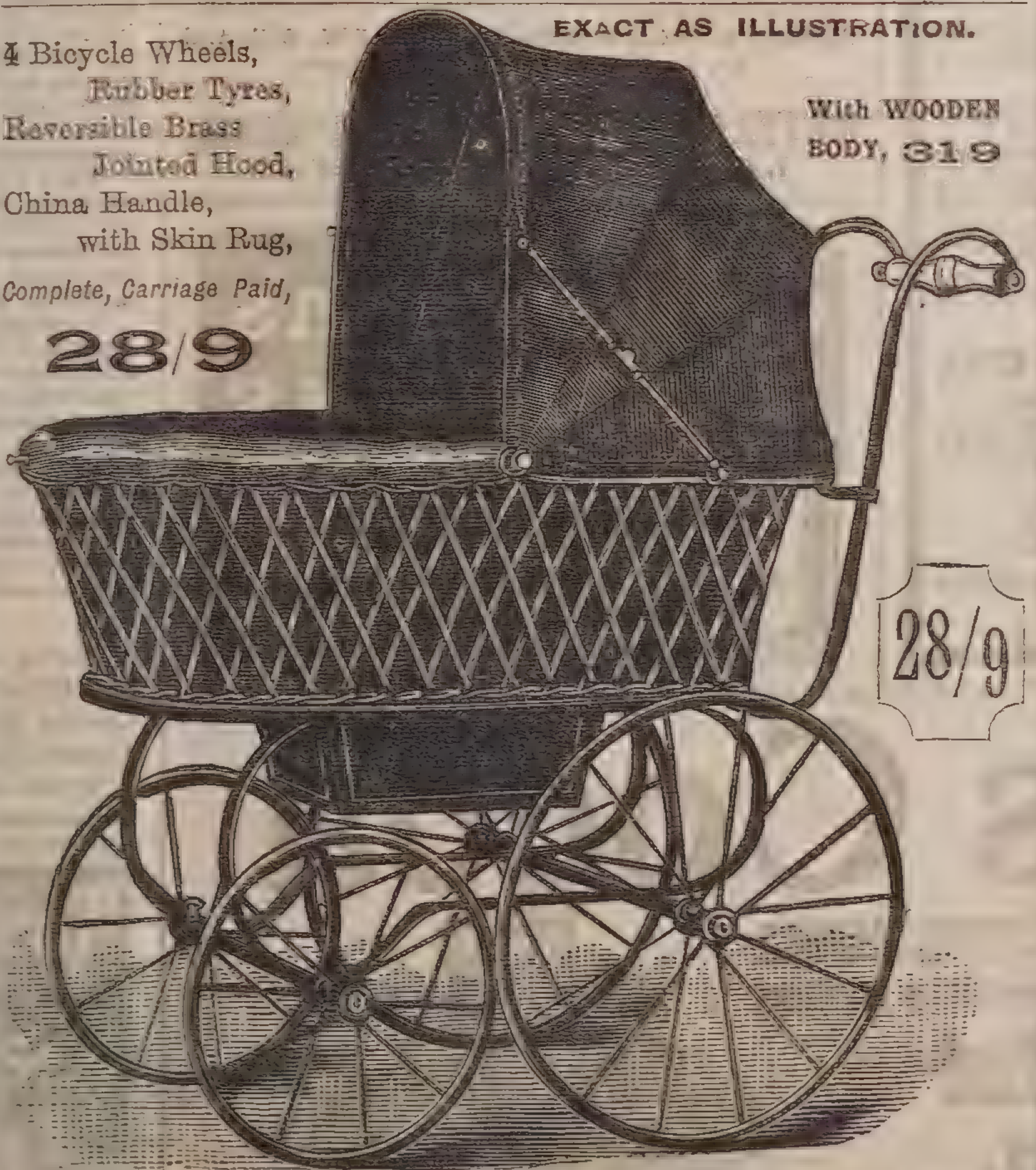

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CASE FOR THIS WEEK.

"HOPELESS CASE" of CONSUMPTION
WESTON COLVILLE, WEST WRATTIN
(CAMBS.).

Although the patient referred to (THOMAS COLLI
applied first to me two years ago last August, I
induced to publish the case now for this reason—t
his wife called upon me recently to express her grate
thanks, and desire that her husband's recovery shou
be published. I am glad to do so as one example (if s
more were wanted beyond the many in my "APPENDI
of permanence of cure.

When I first heard of this patient he was very ill w
every symptom of the last stage of consumption. He w
very reduced; dropsical swellings had set in; and
doctors had given him up. In response to the appeal
the rector of the parish, I supplied him with wh
medicine was needful at a reduced charge.

In two months all his symptoms had improved.
fluctuated a little, through taking fresh colds (probab
from want of due care). Unknown to me, he was so
time without medicine. But after resuming it again
the end of the year, he was able to walk out a li
every day.

When first his wife applied to me he was unable
walk across the room. He returned to work in the f
lowing summer; had regained flesh and strength,
all his symptoms had disappeared.

The patient has been well since, and able to do
regular work, and walk to it four miles and a half eve
day.

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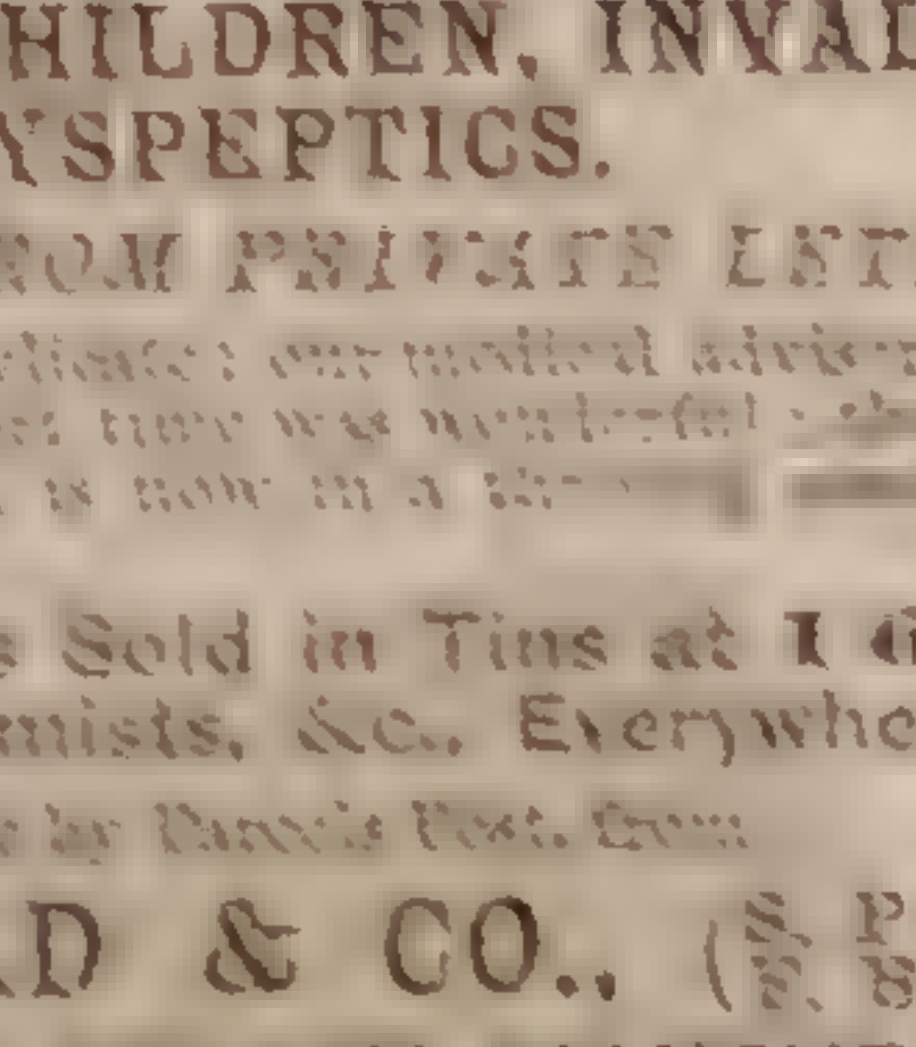

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Letters to the Editor.

CONSECRATED HOMES.

DEAR SIR,—In these days when the burden and orrows of a girl's life in our cities is pressing on nany hearts, I would call the attention of Chrisian women, both mistresses and servants, to the rgent need for households where, "for Christ's ake," a factory or other untrained girl over fteen will be received and borne with till she be tted to go out as a fairly trained servant.

To most women in all classes the rest and comort of a well-managed home are especially dear; nany are willing to work hard outside of it and to leny themselves much for Christ's sake, but into his haven of peace they see no call to bring the ncared-for poor girl, whose only experience of "home" is the squalid room or rooms, when the laily struggle for a sufficiency of food and clothes nas left no time or strength for aught else. Yet for these girls Christ died, and if we women do not ielp them, who can? and many of them with warm oving hearts appreciate kindness, and would gladly urn to domestic service, and leave the hand-to-nouth struggle for work, with its so-called freedom, f only "someone would have them."

Naturally people hesitate to try a girl of seveneen or eighteen, and prefer to take a younger one who has had the great advantage of a good mother, nd may have less to unlearn; but there are many nomes in England which could receive the others, vere but eyes and hearts opened to the need.

Here I would especially appeal to Christian ervants, for without the help of her servants, no nistress, however willing, can really help one of hese girls. The very sight of a clean bright kitchen and a well-ordered house is a revelation to hem, and I would press the thought on my sisters n Christ of all ranks, whether our homes are not, ike all else, given to us as a talent to be used for our Lord and Master.

Oxford. C. S.

FREEDMEN IN THE STATES.

DEAR SIR,—I have been receiving your paper for a number of years, and appreciate it very much. Though not always endorsing all it says, yet in the main I have been in hearty sympathy with it. I regret to be obliged now to enter my emphatic protest against a paragraph in your issue of March 9. It refers to an article on "The Negro Question in the U.S.," by George W. Cable. Of Mr. Cable's paper, you say:—"It is an able and exhaustive paper, and its recommendations morally, socially, and politically, are sound and wise."

That is a great deal more than the people in Mr. Cable's own State can say for his production. *The Springfield Republican* (Mass.) stigmatises it as "the most remarkable specimen of superficial writing on Southern affairs that has appeared for some time." *The New York Evening Post*, says:—"Mr. Cable shows an ignorance alike of past developments in the North, and of present tendencies at the South, which unfits a writer for intelligent and candid treatment of the subject. He talks as though on the one hand the negro everywhere in the North receives as fair treatment as the white man, and as though on the other hand no progress in the right direction were anywhere making in the South. Both of these theories are fallacious. Mr. Cable is unduly depressed." If such things had been said by Southern papers many people would have shrugged their shoulders and asked, "Can any good thing come out of Nazareth?" But even the Northern papers, who might be supposed to sympathise with Mr. Cable's unhappy utterances against the South, come to conclusions exactly the opposite to what you do, when you style his paper "sound and wise."

But what follows in your paragraph is a great deal worse: "As long as ministers and churches treat Christ with contempt in the persons of their coloured brethren, it cannot be expected that others will treat them righteously. At all events the present attitude of Christians in the Southern States is inexcusable." "Ministers and churches treat Christ with contempt in the person of their coloured brethren!" I have been nine years in the ministry in the Southern States and have seen nothing to justify the statements of the paragraph in question, and much to contradict it. You have given us good ground for complaint in making such sweeping charges on the *ipse dixit* of a popular novel writer.—Yours truly,

DAVID LEITH, Pastor.

Methodist Episcopal Church South,
Trenton, Tennessee, U.S.A.

BAPTIZED THOUGH NOT A BAPTIST.

DEAR SIR,—Your last issue contains a very weighty note which I transcribe as follows:—"But why should not the time come when those who wish should be baptised as believers...and still retain their special views in matters of church order, remaining in the church system with which they have been previously identified?"

Permit me to say that the suggestion finds illustration and fulfilment as an accomplished fact in my own person, and, I have good reason to believe, in that of many others.

More than a decade past, being then (as now), a member of the Church of England, I sought the rite of baptism at the hands of Rev. C. H. Spurgeon. From the absence, alas! of all but the name and outward forms of religion in my father's household, I knew that infant baptism was, in my case at least, the outcome of decorous, conventional usage—nothing more. I desired reality, and with such purpose addressed Mr. Spurgeon.

When explaining an object founded on sentient, intelligent, individual apprehension of Scripture, leading, by the grace of God, to consecration of life, I asked whether I might retain my position as a member of the Church of my forefathers. A kind and courteous response came. I was informed that under circumstances precisely analogous members of my own and of other denominations frequently applied and were admitted to baptism.

I now look back to the event—most momentous and happiest of my life—as a work of the Holy Spirit, and a never-ceasing cause for praise to the Triune Jehovah, until "when the thanks of earth shall end, the thanks of heaven begin."

Very faithfully yours, M. D.

◆

Dr. Barnardo's Young Emigrants.

THE 205 boys who left England in the *Polynesian* on March 29 had a remarkably fine passage, and arrived safely at Halifax on Saturday, April 7. A cablegram has already been received from Mr. A. B. Owen, who is in chief charge of the party, stating that the whole of the boys have been immediately engaged by farmers, and that so great has been the demand for these excellently trained lads that he could at once have disposed of twice as many in first-rate situations if only he had had them. Under these circumstances an earnest effort is being made to prepare a second party for emigration with as little delay as possible. Dr. Barnardo hopes that 250 trained lads who have been thoroughly tested in the various Industrial Homes under his care will (D.V.) leave England for Canada on May 30 next.

Dr. Barnardo hopes that of this party of 250 at least 50 youths from the Labour House will be selected for his Industrial Farm in Manitoba.

MR. EOLL, of Port Said, is about to leave for Germany and England, hoping, with the Lord's blessing, to regain his former strength, so as to be able to continue his labour for the Lord in Port Said. The mission rooms will be closed until his return. His address till the end of May will be: Care of Mr. F. Albrecht, surveyor, Moeckmühl, Wurttemberg, Germany; and afterwards: Care of Mr. Edward Groves, 11, Greenway-road, Redland, Bristol.

MOTHERLESS GIRLS.—The Home for Motherless Little Girls, Hurst-road, Eastbourne, is a well-conducted institution, and doing a very good work. Of the girls who shared the Home and its benefits last year five have returned to their relatives, whose circumstances have improved sufficiently to enable them to maintain their children. During 1886 and 1887, five left for domestic service, and they are giving every satisfaction to their employers. At present there are ten vacancies, for which there are many applicants; the lack of funds, however, stands in the way of the Home being full. Last year was an anxious one on the score of finances.

THRIFT.—At a meeting in Birmingham, on Thursday week, Mr. Alderman William White alluded to the importance of this subject, which, he said, was closely connected with the great temperance movement. Thrift did not merely mean saving, but it meant wise spending, the careful expenditure of time, and the encouragement of habits which would add to their comforts and enjoyments in life. Applying the subject to the ladies present, he said they had many opportunities of exercising thrift in their family arrangements, and he thought that English housewives had yet a great lesson to learn from their Continental neighbours in cooking and domestic economy.

NOTES FROM THE NORTH.

WORK IN PARIS.

THOSE who were present at the Glasgow noonday prayer-meeting on Monday week heard a very interesting and encouraging account of Christian labour in Paris from Rev. W. Gibson, who began mission work in that city twenty-five years ago. They have seven mission stations in Paris and it neighbourhood, which are kept separate from stations occupied by Mr. McAll, with whom they work in the greatest harmony. Indeed, he never undertook any work without consulting Mr. McAll. In Paris there is a longing and thirsting for the Word of God, although in no city are there so many people who virtually say, "There is no God." Even professed atheists attend the meetings, and it is enough to say that an evangelistic address is to be delivered to fill any hall or theatre.

A NOTABLE TEMPERANCE CONFERENCE.

Representatives of temperance societies from all parts of Scotland assembled in the Waterloo Rooms, Glasgow, last week, to protest against the licensing clauses of the Local Government Bill as inadequate, retrograde, pernicious, and unrighteous. In a vigorous address, Sir William Collins said the clauses complained of in no respect reflect the strong and advanced sentiment of the country on the subject of temperance legislation. He pointed out the fallacy of the cry for compensation, and declared amid loud cheers that the publicans' only services have been those of demoralising and impoverishing the community. A lengthy protest against the clauses was read by Rev. A. Johnston, on behalf of Scottish temperance reformers. The statement was unanimously approved, and is to be published. Mrs. Blair charged the county magistrates with granting licences to their retired butlers, although they took good care that no public-houses should be placed near the gates of their own mansions. The meeting unanimously resolved to petition Parliament in the matter, and a resolution was also carried declaring that no measure will be acceptable to the people of Scotland which does not include the ratepayers' direct veto.

SUPPRESSION OF OPIUM TRAFFIC.

Last Friday afternoon Sir William Collins presided over the annual meeting of the Glasgow Auxiliary for the suppression of the opium traffic. The honorary secretary, Mr. W. C. Maughan, said he had addressed many meetings during the year on the subject, and various efforts were being made to diffuse information and overcome the supineness which unhappily prevails. Mr. Bruce, who laboured with Dr. Duff in Calcutta for some years, incidentally mentioned that in India the English nation are making 100 drunkards for one convert. Sir John N. Cuthbertson earnestly advocated the making of a strong effort to raise such an amount of public opinion in this country as shall cause the Government to move in the matter. Rev. W. Campbell, of China, said that missionaries in that land are constantly interrupted when preaching to the people, with a question like this—"Are not you the people who are introducing opium into China?" Principal Douglas, of the Free Church College, said their great grief was the apathy which existed in this country concerning the traffic. The evil was far away now but we should soon have it at our doors if we did not bestir ourselves. Mr. Henry Soltau, of Burmah, delivered an interesting address, and charged the English Government with having its fingers marked with the dark stain of opium. The people in China declared that if the English Government stopped sending opium into their country they could put an end to its cultivation in their midst.

OUR SOLDIERS.—Mr. A. J. Bridges, army schoolmaster, The Barracks, Pontefract, writes, desiring to thank those friends who sent papers to him when attached to the Inniskilling Dragoons. He has left that regiment and is now at Pontefract, where he hopes to do some work for the Master.

NORWICH CHRISTIAN CONVENTION.—The meetings of this Convention, on the 11th and 12th inst., were well attended, and believed to be spiritually profitable. The principal speakers were Revs. M. Rainsford, F. H. White, F. A. C. Lillingston, and C. Graham. The subjects covered a wide range, chiefly illustrating Christian life in different phases, as follows:—The Christian in daily duties; his motive and aim; his temptations and difficulties. The Christian in suffering; his attitude and conduct; his helps and hopes.

EVANGELISTIC NOTES.

Mr. George King has been holding services at Norman-road Hall, South Wimbledon, with tokens of blessing amongst young and old.

Rev. Walter Bradbury concluded last Sunday a ten days' mission at Coln Rogers, Gloucestershire. People crowded into the services from other parishes. The Church Army captain was here only a few months, but the good effect continues.

Framlingham, Suffolk. — Mr. John M. McAuliffe has concluded a series of Gospel services in the villages of Earl Soham, and Brandiston, near here. There have been very encouraging attendances at all the meetings, and much spiritual blessing has followed the simple, plain addresses of the evangelist. On Sunday, April 8 and 15, he held services at the public hall, Wickham Market.

Belfast.—Well attended Gospel services have been held held in the Circus, Great Victoria-street, by Messrs. L. Weaver and Groves, with blessed results. On Sunday evening last the large hall, estimated to hold over 3000, was filled to overflowing. A large proportion of those present remained to the after-meeting, when encouraging testimonies were given by several who have recently been converted. Many anxious ones were dealt with. The meetings will continue for some time longer, and prayer for the spread of the truth is heartily desired.

Brighton.—Mr. George Weller, of the Evangelisation Society, London, has just concluded a successful eight days' mission at the Pelham Institute, Upper Bedford-street, Brighton. A band of about forty workers held an open-air meeting before each service, and the hall, seating over 300, was well filled each night, an overflow meeting being held in another room on Sundays. The clear, simple, and earnest preaching of the glorious Gospel by Mr. Weller has been the means of arousing the Christians, and many weary hearts have found rest and peace in believing.

Reaching Young People. — At the noon prayer-meeting, Aldersgate-street, on Monday, Mr. M. H. Hodder brought under notice a very interesting and promising work at present progressing in Kent. Some active Christians in Bromley, Beckenham, and other places have got up a series of Sunday-afternoon services in the upper circles of society. There has been quite a competition among the residents as to who shall throw open their drawing-rooms, and over an area of two or three miles a number of excellent meetings have been held, from fifty to a hundred, and in some cases more than a hundred young people, moving in the better positions of life, having assembled and listened to the preaching of a definite Gospel. Mr. Hodder remarked that one reason why he drew attention to the matter was that a similar method of reaching young people might be adopted in other districts.

Buckie.—During the past few weeks, says *The Glasgow Mail*, there has been a great revival on religious matters amongst the fishing population in Buckie, and the excitement in connection therewith has extended to other villages on the Banffshire coast. In some instances there has been a renewal of the leaping and dancing which were a leading feature in a similar movement some 18 or 20 years ago. At Buckie the various churches have in turns been used for the preliminary services, and have nightly been crowded to overflowing, hundreds of people on several occasions being unable to gain admittance. At the conclusion of these meetings there is an adjournment to the Fishermen's Hall, where the services are renewed till an advanced hour in the morning. At an adjacent village these services were continued for fully 11 hours with much fervour and excitement, breaking up at seven o'clock on the morning of the following day. The movement has no connection with the Salvation Army.

Church Parochial Mission Society.—The following missions have been arranged for the month of April, 1888, it is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken, April 22 to May 5, Belfast; Revs. C. I. Atherton and W. E. Cleworth, April 22 to 27, Molland; Rev. C. I. Atherton, April 26 to May 3, Knowstone; Rev. R. Catterall, April 23 to 30, St. Paul's, Accrington; Rev. A. R. D'Arcy, April 22 to 27, Mariners' Church, April 29 to May 5, All Saints', Belfast; Rev. W. Haslam, April 21 to 30, St. John's, Ryde; Rev. J. H. Haslam, April 21 to 30, Purley; Rev. W. Hayton, to April 25, St. Pinnock, Liskeard; Rev. R. D. Monro, to April 25, Babcarry, Somerton; Rev. Dr. Morris, April 22 to May 2, Bressington, Diss, Norfolk; Rev. F. S. Webster, to April 24, Christ Church, Oldbury.

The Book World.

⁂ Publishers will greatly oblige by always marking prices in books which they send us for review.

A Book with a Purpose.

"UNE DETTE D'HONNEUR" is a sound and healthy book, full of dramatic interest, written with a moral purpose, to which all mothers of families and young men will do well to give heed. Among those who can read French, we hope it will have a very wide circulation. The leading characters are a rich brewer's daughter, and a man of position, whose sins are visited upon him with great severity, although he becomes a "new creature" in Christ Jesus. "Une Dette d'Honneur" may be procured from the author, at 2, High View-road, Upper Norwood.

The Gospel Story.

THE LIFE, TEACHING, AND WORKS OF THE LORD JESUS CHRIST, arranged as a continuous narrative of the Four Gospels, according to the Revised Version. By George Wyld, M.D. This little work has reached a second edition, in which the preface and index have been improved, and an attempt has been made to indicate the subject-matter of the paragraphs by means of black letter headings. In future editions all three of these features of the book may be made still more perfect and therefore more useful. Though each of the Gospels has its peculiar purpose as well as its distinctive characteristics, it cannot but be profitable to study them in the semi-consolidated form in which Dr. Wyld has here presented them. (2s. *H. Frowde.*)

Church Polity.

ESSENTIAL POLITY OF THE CHURCH MILITANT By a Barrister-at-Law. *Alexander & Shepheard.* 1s. 6d. This book is obviously the production of an earnest Christian mind. In the preface the author tells us that he has written under three impressions:—(1) That the present rate of progress of the Church in the world does not justify any feeling approaching to satisfaction on the part of its members; (2) that it is possible to accelerate the progress of the Church by the adoption of certain means and methods by her members; and (3) that those means or methods are capable of ascertainment and expression. What is written in this book is especially addressed to the Church of Christ throughout the world. That which is unsatisfactory in religious life and action is pointed out in all sincerity, and the suggestions which the author makes are uniformly advanced in a kindly spirit, and with a desire to promoting the glory of God. A high religious tone pervades the book, in the pages of which wide-awake Christian people will discover much that deserves their serious attention.

THE INVASION OF 1588. This is a well-written "letter from a Scottish Protestant." (1d. *Protestant National Alliance.*)

No. 54 of the "New Biographical Series" (1d. *Religious Tract Society*) is devoted to John Newton, of Olney. It is from the facile pen of Dr. Macaulay.

CHRISTIAN WARFARE AND PURITY and KEEP STEADFAST TO THE STANDARD OF FAITH are the most recent tracts of "Mercator's" poetical series. 6d. per dozen. *Partridge.*

THE SPANISH ARMADA, 1588, and THE REVOLUTION OF 1688, are two penny pamphlets by Rev. Dr. Wylie, which ought to be widely read in this year of commemoration. (*Morgan & Scott.*)

Messrs. J. S. Virtue & Co. have published a little book entitled ONE HUNDRED AND ONE METHODS OF COOKING POULTRY. By Aunt Chloe. 1s. Housewives and others will find it useful.

THE DISTRICT RAILWAY GUIDE TO LONDON (6d.) is a very useful publication, and admirably serves its purpose as a cheap and popular guide to the Metropolis. (*Alfred Boot & Son, 24, Old Bailey, E.C.*)

OUT OF BARRACKS. In a little book bearing this title, Mrs. Hornibrook tells the story of the Soldiers' Home, Cork, founded by Miss Sandes. It is a story of loving labour, attended by encouraging success. (6d. *Nisbet.*)

A temperance sketch in rhyme, for recitations by two characters, and entitled "A Band of Hope Debate," has been written by Mr. G. Budd, and is published at the Temperance Depôt, 337, Strand. 1d. It will furnish excellent material for Band of Hope meetings.

A recent issue of *The Graphic* contains a double-page engraving of seven drawings by Mr. C. J. Staniland, R.I., admirably depicting various instances of heroism by Deep Sea Fishermen. The artist has selected his subjects from Mr. E. J. Mather's popular book, "Nor'ard of the Dogger."

A HAPPY LIFE. 1d. *Metchim & Son, 20, Parliament-st., S.W.* A touching little story of a young lady who was faithful unto death, with an appendix of subjects prepared by her for her Bible-class of young ladies. (The proceeds of the booklet will be given to the Church Missionary Society.)

PEACE *versus* WAR. 6d. *E. Stock.* This is an anonymous "Appeal to England," setting forth "the principle and precedent of combination." The author urges the formation of an international league for the prevention of aggression. Concluding his argument, he says:—"A league of peace is an instrument of war, but it is a sword that time will beat into a 'plough-share.' Where is another like it to be found?"

Mr. Alfred Alsop, of the Boys' Home, Deansgate, Manchester, is issuing "Penny Stories for the Million." They are sold in Manchester and district by boys from the Home, and on the covers Mr. Alsop corresponds with the friends and supporters of the Institution. The tales are wholesome. Messrs. Partridge also are publishing some excellent "Popular Editions" at one penny. Recent issues are ST. MARY'S CONVENT, HOW PAUL'S PENNY BECAME A POUND, and TEMPERANCE STORIES FOR THE YOUNG.

Among recent issues of "The City Pulpit" (*Kensit*) are: THE OBSERVANCE OF THE LORD'S DAY, by Rev. D. B. Hankin; THE TRIUMPHS OF THE CROSS, by Rev. E. A. Stuart; THE LORD OUR RIGHTEOUSNESS, by Rev. H. C. G. Moule; and THE CONSEQUENCES OF SIN, by Rev. H. W. Webb-Peploe. The last-named is the address delivered last month in Kensington Town Hall, and reported in THE CHRISTIAN of March 23. The reprint contains no intimation, however, as to the source from which the full report of the address was taken.

THE HOME SONGSTER, compiled by Rev. Charles Bullock. 6d. "*Home Words*" *Office.* Good songs, good print, and good pictures, just as we might expect from the genial editor of *Home Words* and his warm *Fireside.* Mr. Bullock hopes to encourage home songs and cottage harmoniums by this little stimulator. That he may be successful is our fervent wish. Songs pervaded by a pure, patriotic spirit, with a sprinkling of innocent humour cannot of course produce godliness, but they raise the tone of young minds, and drive away much that is injurious and debasing.

THE LONDON MISSIONARY SOCIETY IN SOUTH AFRICA. By John Mackenzie. This is a retrospective sketch by one who has served his God, his country, and humanity, during many years in Bechuanaland. It shows, in an interesting manner that the labours of the London Missionary Society have there effected much good in many ways. "The New Testament," he says, "is the charter of human freedom. Education, and an open Bible turn chattels into men, and slave-owners into brethren in the common Lord. These results flow from Christianity, as daylight follows the rising of the sun." Mr. Mackenzie pleads for extended efforts, and urges the claims of missions upon all Christian men. (2d. *John Snow & Co.*)

OUR JURY SYSTEM A SCANDAL. By J. F. H. Woodward. The law of England and Ireland requires that in trials by jury the verdict shall be the unanimous finding of the jurymen. This is undoubtedly a great impediment to the administration of justice, and by it many jurymen are morally compelled to do violence to their consciences, if not to commit perjury. Mr. Woodward says: "If the vote of the majority decides who shall be our parliamentary representatives and municipal counsellors, why should not the majority be competent to give the verdict in the jury box? It is so in Scotland." Some cogent reasons are given in this pamphlet for this important reform, and other modifications of the jury system are also advocated. (3d. *Carr & Co., 26, Paternoster-square.*)

BOOKS RECEIVED.

Messrs. T. & T. Clark, Edinburgh:—Volumes xxxiii. and xxxiv. of the new series of Clark's Foreign Theological Library: Old and New Testament Theology, by Heinrich Ewald; An Explanatory Commentary on Esther, by Professor Cassel, D.D., Berlin.

Messrs. Hodder & Stoughton:—A South Window, by Rev. George F. Pentecost, D.D. 1s. 6d.—The People's Bible. Vol. viii. 1 Kings xv. to 1 Chron. ix., by Rev. Joseph Parker, D.D. 8s.—The Early Years of Christianity, by E. de Pressensé, D.D. (to be published in twenty-five fortnightly parts). Vol. i., The Apostolic Age. 6d.

⁂ SIR ARTHUR BLACKWOOD desires to acknowledge with many thanks receipt of suggested series of "Sevens."

THE BLIND.—The thirty-second anniversary of the Day of Special Prayer and Thanksgiving on behalf of the Blind, observed by those friends who take an interest in Dr. Moon's system of embossed reading, will take place on the first Sunday in May.

SERVANTS' MISSION.—There is much that is gratifying in the report, just published, of the twenty-first year's work in connection with the Servants' Mission, Christian Association, and Homes for Men and Women Servants, 14, Sloane-terrace, Chelsea, and 162, Warwick-street, Pimlico. The aims are high and the methods praiseworthy. The Homes are under the care of Mr. J. Goodchild and Miss R. Freeman respectively, who will be glad to answer inquiries.

BIBLE-CLASS UNION.—A meeting of this Union (which comprises the Bible-classes held in the large retail drapery houses throughout London) was held in the Lower Exeter Hall, on Saturday last. Mr. George Williams, president, took the chair, and gave a hearty introductory speech. The hall was filled with young men and young women members and friends. Addresses were given by Rev. F. B. Meyer, who received quite an ovation, and by Mr. Robert Burn. A few encouraging words were spoken at the close by some of the employers interested in the movement. Mr. Meyer's address was encouraging to the workers "to live Christ," and to help the new arrivals and their weaker brethren.

otes on Daily Readings.

SUNDAY, APRIL 22.—ZECHARIAH IX.

ııs and the next chapter are put together by
eil under the heading, "Fall of the Heathen
orld, and Deliverance and Glorification of
on."

1.—*In the land of Hadrach.*—It is much dis-
ıted what this name is. Keil regards it as
a symbolical epithet (strong-weak) of the
edo-Persian empire." "The prophet fore-
lls in 1—7 the humiliation of the bordering
ıtions (Syrians, Phœnicians, Philistines), and
eir incorporation as feudatories into the re-
ored kingdom of Israel."—*S.C.*

9.—*Rejoice greatly, O daughter of Zion,* &c.—
That by 'thy King' the Messiah is intended
admitted, with very few exceptions, by all
e Jewish and Christian commentators."—
C. The words "having salvation" are in
ebrew (as in R.V., margin) "saved" (or "to
saved"), and seem to imply that, righteous
imself, the Messiah, as the sin-bearer, was
imself to experience salvation on behalf of
s people. "The riding of the King upon an
s is the symbol of lowliness, as the Talmud-
ts themselves interpret it."—*Keil.*

11.—*As for thee also, by the blood of thy
venant.*—Addressed by Jehovah to the daugh-
r of Zion, and fulfilled in the resurrection
Heb. xiii. 20). *Thy prisoners.*—Those "who,
rough fear of death, were all their lifetime
ıbject to bondage" (Heb. ii. 15).

12.—*Turn you to the strong hold, ye prisoners
hope.*—The Lord Himself, the "stronghold"
his people (Micah iv. 8; Nahum i. 7; see
Pet. i. 21.

13.—*When I have bent Judah for me, filled
e bow with Ephraim.*—Or, rather, "filled, as
bow, Ephraim." Generally supposed to be
prophecy of the victory of the Jews under
e Maccabees over the Syrian-Greek kingdom
the day, but it seems more applicable to the
rst going forth of the Gospel, ministered by
ews. What follows is a picture of apostolic
mes (Rev. vi. 2; Ps. xlv. 5). See especially
ark xvi. 20; 2 Cor. x. 4.

MONDAY, APRIL 23.—ZECHARIAH X.

1.—*Ask ye of the Lord rain in the time of the
tter rain.*—"This chapter connects itself
ith the preceding one, so that they should
roperly form but one chapter."—*S.C.* The
romise is obviously spiritual. The "ask" (as
e latter part of the verse shows) implies,
and it shall be given unto you."

3.—*I punished the goats.*—Meaning "rulers,"
s in Isa. xiv. 9, where the same word is ren-
ered "chief ones."

4.—*Out of him came forth the corner.*—Better
R.V., "From him shall come forth the
orner-stone." The reference is to the Messiah
Ps. cxviii. 22; Isa. xxviii. 16) as "sprung out of
udah." *Out of him the nail.*—This refers to
well-known prophecy of the Messiah as the
ail in a sure place (Isa. xxii. 23). *The battle
ow.*—"This stands for military power."—*Keil.*
very oppressor.—"Rather 'every leader.'"—
C. (R.V., margin, "ruler.")

10.—*I will bring them again also out of the
nd of Egypt.*—"The typical significance of
his is placed beyond all doubt by the next
erse."—*Keil.* *Place shall not be found for
hem.*—"Rather, 'and it shall not be enough
or them.'"—*S.C.*

11.—*And he shall pass through the sea with
ffliction.*—Better R.V., "the sea of affliction."
he subject is Jehovah. He goes, as once He
ent in the pillar of cloud as the angel of the
ord, through the sea of affliction."—*Keil.*
iewed thus it seems to point to Christ's death.
ee Ps. xlii. 7, and Luke xii. 50. Mark, too,
he significance of "He shall smite the waves
n the sea." Moses did this from the shore
Exod. xiv. 16), by stretching out his hand "over
he sea." But Jesus fulfilled the type by going
own Himself into the sea, and there smiting
he waves, and causing them to "dry up" for
is redeemed to pass over. Thus was "the
ride of Assyria" and "the sceptre of Egypt,"
e., the power of the kingdom of this world, de-
troyed. See Heb. ii. 14.

12.—*They shall walk up and down in his name.*—See Micah iv. 5. "'They shall live their lives in his name' (Col. iii. 17)."—*S.C.*

TUESDAY, APRIL 24.—ZECHARIAH XI.

1.—*Open thy doors, O Lebanon,* &c.—The devastation of Lebanon is a figurative representation of the destruction of the Israelitish kingdom, or of the dissolution of the political existence of the ancient covenant nation. This judgment was executed upon the land and people of Israel by the imperial power of Rome. This historical reference is evident from the description of the facts by which the catastrophe is brought to pass."—*Keil.*

4.—*Feed the flock of slaughter.*—*I.e.*, destined for, or exposed to, slaughter. Comp. Jer. xxv. 38; Ps. xliv. 22, quoted Rom. viii. 36. "This section contains a symbolical act. The prophet assumes the office of a shepherd, and feeds the flock until he is compelled by its ingratitude to break his shepherd's staff, and give up the flock to destruction."—*Keil.* He thus represents Christ typically.

7.—*Two staves; the one I called Beauty, and the other I called Bands.*—"The word 'Beauty' refers to Ps. xxvii. 4 and Ps. xc. 17. It indicates the relation of the Lord to his nation. 'Bands' represents the brotherly union existing in the nation."—*Hengstenberg.*

8.—*Three shepherds also I cut off in one month.*—The three classes of shepherds existing in the theocracy, kings or civil rulers, priests, and prophets. In our Lord's time "the place of the prophets was occupied by the scribes," so that "the three constituent elements of the Jewish Sanhedrim, chief priests, scribes, and elders (Matt. xxvi. 3), answer to these three shepherds."—*Hengstenberg.*

12.—*Thirty pieces of silver.*—The prophetic bearing of this is explained Matt. xxvii. 3—10. In Exod. xxi. 32, thirty pieces of silver is the compensation for having killed a servant.

13.—*A goodly price.*—"'A magnificent price,' spoken ironically."—*S.C.*

15.—*A foolish shepherd.*—Generally supposed to refer to Antichrist. "If the Good Shepherd (4—14) is no other than Jehovah, the foolish shepherd raised up in the place of the despised and rejected Good Shepherd can only be the possessor of the imperial power into whose hand the nation is delivered, *i.e.*, the Roman Empire."—*Keil.* See Rev. xiii.

WEDNESDAY, APRIL 25.—ZECHARIAH XII.

God's dealings with Jerusalem in the latter day.

3.—*Though all the people of the earth be gathered together against it.*—See xiv. 2. Some great political combination of the nations against Jerusalem seems foretold.

8.—*The Lord shall defend the inhabitants of Jerusalem.*—A remarkable interposition of the Lord on behalf of his people Israel.

9.—*I will seek to destroy all the nations that come against Jerusalem.*—This is, as it were, the preface of the section that follows to the close of the book, in which this destruction of the nations that come against Jerusalem is more fully explained. The New Testament parallel is Rev. xix. 19, where the "making war against Him that sat on the horse" seems best explained by their attacking (as here) the city which He comes to defend.

10.—*They shall look upon Me whom they have pierced.*—The speaker is Jehovah, who is thus identified with the Lord Jesus, in whom John xix. 37 and Rev. i. 7 tell us that this Scripture is fulfilled.

11.—*As the mourning of Hadadrimmon.*—This is "the mourning for the calamity which befel Israel at Hadadrimmon (2 Chron. xxxv. 24) in the death of the good King Josiah, who was mortally wounded in the valley of Megiddo."—*Keil.* The mourning for this most pious of all the kings of Judah is thus illustrative of Israel's future mourning for the Messiah, whom they "slew and hanged on a tree."

14.—*Every family apart.*—Not a mere national, but, as wrought by the Spirit, a personal, humiliation before God. The family humiliation may have reference to the family guilt contracted when they said, "His blood be on us and on our children."

THURSDAY, APRIL 26.—ZECHARIAH XIII.

This chapter contains much prophetic testimony to Christ. For repentant Israel there has been opened "a fountain for sin and uncleanness" (see 1 John i. 7, Heb. ix. 13, 14). Then the circumstances which led to Christ's death are described. The Jews were cured of idolatry in its grosser form by the Babylonish captivity (2), and the unclean spirit was so far driven out of the land, but only to return, as our Lord (with clear allusion to this passage) puts it (Matt. xii. 43) with sevenfold power to the swept and garnished house of Judaism, bringing in "the more refined idolatry of Pharisaic self-righteousness."—*Keil.* At the same time the false prophets, who had by their lies deceived the people, brought about so violent a reaction that "when any shall prophesy" (it does not say "falsely") his own nearest relations would "thrust him through" (3). The rejected prophet is then described (5) as using these remarkable words (R.V.): "I am no prophet, I am a tiller of the ground (see Gen. iii. 23, describing Adam's curse), for I have been made a bondman from my youth," or, as the Hebrew might be rendered, "Adam sold me from my youth." The Messiah thus takes the sinner's place (2 Cor. v. 21; Gal. iii. 13), and explains the wounds in his hands (or "between" his hands, thus including the side and the feet), as what He had received in the house of his friends (pointing back to his rejection by "his own," ver. 3). So far the human aspect of Christ's death. Now the Divine (7). The sword of God's justice is called to smite the shepherd (John x. 15, 18; Heb. xiii. 20), who is also Jehovah's "fellow," and though the sheep are thereby scattered, the Shepherd's care over his flock in resurrection is at once seen. "To turn the hand upon (or over) a person is to make him the object of active care once more."—*Keil.* See Matt. xxvi. 31, 32, where "I will go before you into Galilee" is the commencement of "I will turn my hand upon the little ones." Two parts of the nation are then cut off, and the third brought through refining trial to say, "The Lord is my God."

FRIDAY, APRIL 27.—ZECHARIAH XIV.

The final siege of Jerusalem, and the Lord's second coming and Millennial reign.

1.—*The day of the Lord cometh.*—A rapid transition from the commencement to the close of the dispensation.

4.—*His feet shall stand on the Mount of Olives.*—On this mount (Acts i. 11) was it said, "This same Jesus shall so come in like manner as ye have seen Him go into heaven." The personal coming of Christ seems clearly stated. *The Mount of Olives shall cleave in the midst.*—"This verse seems to indicate some natural convulsion which should alter the physical character of the region to the east of Jerusalem."—*S.C.*

5.—*All the saints with thee.*—"All the holy ones" (R.V.) Either the saints or the angels, or probably both (Matt. xxv. 31).

6.—*The light shall not be clear, nor dark.*—Better in R.V. margin, "There shall not be light, the bright ones shall contract themselves." Comp. Joel ii. 10, of the same event, "The stars shall withdraw their shining" (Matt. xxiv. 29; Rev. vi. 12).

10.—*It shall be lifted up.*—*I.e.*, Jerusalem. "The whole land will be lowered, that Jerusalem alone may be high."—*Keil.*

20.—*Upon the bells of the horses, Holiness unto the Lord.*—What of old had been inscribed upon the high priest's mitre shall, in Millennial days, be written upon the very horses' bells, so thorough a change from sin to holiness will have come over the earth. This will be contemporaneous with the cessation of all trafficking (marg. R.V.) in Divine things. "'Canaanite' has the meaning of 'trafficker' and may be so rendered here."—*S.C.*

[The notes for Saturday, April 28, will be included in next week's instalment, which will be the closing one, the end of the Old Testament then being reached.]

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, April 29.

The Holy Scriptures.—Proverbs vi. 20—23.

In the time of Joshua, the "book of the law" appears to have comprised the five books of Moses (Josh. i. 8, viii. 31). More than four hundred years afterwards, we find David commending this same book to the attention of his son Solomon (1 Kings ii. 3). Solomon had respect to this book of the law (2 Chron. v. 10, vi. 11, 16), and he seems to have regarded the commandments given to his father David as being of equal authority (2 Chron. vi. 8—10). The writings of David are certainly quoted in the New Testament as being a part of the law (John xv. 25; comp. Ps. lxix. 4), and as being the utterances of the Holy Ghost (Mark xii. 36; Acts i. 16). The books of the law and the Psalms of David made up Solomon's Bible, and it is to this section of the Scriptures he refers so frequently in the book of Proverbs. We may apply much that he said with equal propriety to the whole of the Scriptures as we have them to-day. Note in our lesson.

(1) The Authority of the Scriptures.—We read (ver. 20) of a "commandment" and of "law." God's Word is law, and his precepts are commands. As the Creator, He has a right to make regulations for the control of his creatures. The authority of the law of God results from the character of the Lawgiver. Comp. "God spake all these words" (Exodus xx. 7). The Gospel has in it all the authority of law. Comp. "commandeth" (Acts xvii. 30). See also 1 John iii. 23. Those who hear the testimony of Scripture hear the voice of God. Comp. "Thus saith the Lord" (Obadiah i. 1, &c.)

(2) The Commendation of the Scriptures.—The Word of God is commended by Solomon to his son. We have here the commendation of (*a*) *A father.*—Did any father ever have reason to regret that his son loved the Bible? (*b*) *A king.*—Note the prayer of David: "Give the king thy judgments" (Ps. lxxii. 1). (*c*) *A wise man.*—Some who profess to be wise are otherwise. The wisdom of Solomon was a reality, but he commended the Scriptures. The highest wisdom is associated with the knowledge of God's will (Col. i. 11). The Word of God is here commended to a son. It is well when youth is strengthened by a knowledge of the Scriptures (Ps. cxix. 9).

(3) The Unity of the Scriptures.—Comp. "them" (ver. 21), and "it" (ver. 22). The Book of God is one. It has one Author, and one end. Comp. "the *Word* of God," Mark vii. 13, and "cannot be broken," John x. 35.

(4) The Value of the Scriptures (vv. 22, 23).—See here: (*a*) *Guidance.*—"Lead." See how the Lord Jesus was guided by the Word of God, as to conduct (Matt. iv. 7), and as to what He said (John xvii. 4). Comp. 1 Pet. iv. 11. See how Paul was led by "It is written" (1 Cor. ix. 9; Gal. iii. 13). (*b*) *Protection.*—He sleeps in safety, whose heart has rested on the truth of God (Prov. iii. 24). (*c*) *Communion.*—"Talk." The Bible speaks to the heart, for God speaks through it (Heb. i. 1). (*d*) *Correction.*—"Reproofs." Comp. chap. i. 23, 25, 30. (*e*) *Life.*—"The way of life." Man is by nature in the way of death (Prov. xiv. 12), and, therefore, needs correction. The Bible does not only point out the wrong, it also reveals the right. It reveals Christ, and in Him is "the way of life" (John vi. 63). "The Bible," says Jeremy Taylor, "teaches all truth, commands all holiness, and promises all happiness."

BARBICAN MISSION TO THE JEWS.—Rev. P. I. J. Warschawski, who for twenty-three years has been testifying to Jews that Jesus is the Christ, has issued the eighth annual report of his labours in connection with the Barbican Mission. Though not without evidences of good fruit resulting from his efforts, he is content to prayerfully bear and commend the Gospel message, knowing that God's word will accomplish that whereunto it is sent. Mr. Warschawski says of his kindred: "I feel sure that many who have not made public confession by baptism are yet believers in the Messiahship of the Lord Jesus. Such are to be found among men and women." Mr. Warschawski's address is: Barbican House, 11, Torriano-avenue, Camden-road, London, N.W.

International S. S. Lesson.

Sunday Afternoon, April 29.

Matt. xxv. 14—30. Golden Text: Rev. ii. 10.

Introduction.—Compare this parable with that of the Virgins. That spoke of *waiting*, this of *working*, for Christ; that dealt with the *inward spiritual life*, this with the *outward activity;* that warned against decline of life in the heart, this warns against slothfulness in active work; there the foolish virgins *failed through thinking too lightly* of their calling, here the slothful *fails, because he thinks it too hard.*

In ancient times slaves were often men of ability and learning—artizans, business men, artists, and authors—who carried on businesses and professions for their masters, whose property they were. These "servants," then, were *slaves*, but slaves enjoying a freedom of action and a responsibility unknown among the slaves of our day.

His own servants.—Everyone who professes to follow Jesus. The fancied right of the ancient slave-owner to entire possession of his slave is but a poor symbol of Christ's right to every service we can pay. We are his by creation, redemption, and voluntary self-dedication. *And delivered unto them his goods.*—"The interests of Christ on earth are entrusted to his people. He has distributed among us all that He values upon earth." *Talents.*—"Everything over and above natural ability by which man can advance the interests of the kingdom—position, opportunities, and especially the means of grace given to every man."

To every man according to his several ability.—"The natural gifts are as the vessel, which may be large or small, and which receives according to its capacity; but which is, or may be, filled."—*Trench.*

Then he that had received the five talents, went, &c.—"Then," *i.e., straightway, losing no time.* This teaches urgency and promptitude. "The King's business requireth haste." The work of the kingdom is very pressing.

But he that had received one...hid his lord's money.—Why is the man with one talent represented as unfaithful, and not him with five or two? Unfaithfulness is as common among men with larger gifts. Because (1) Christ would have us know that the question considered by Him is not the value of his property, but the *faithfulness* of his servant; and also because (2) we are often apt to think that small talents carry little or no responsibility. When we see how terribly the neglecter of only one talent is condemned, we learn how really we are responsible, no one excepted.

LESSONS.

(1) *That we are all servants in charge.*—Should any say, "We are not servants, for we make no profession of Christianity," they *ought* to be servants, but *are* rebels.

(2) *That each is individually responsible to his Lord alone for the use of every power and opportunity.*—The reckoning may be delayed ("after a long time"), but how sure it is! Oh, to have "boldness in the day of judgment" as the faithful servants had!

(3) *The responsibility is very great.*—Even one talent—£2000, probably more, a very large sum. Who can value the power for good entrusted even to the weakest?

(4) *The great requirement is faithfulness.*—He who hands only four talents to his lord called "good and faithful," as heartily as he who comes with his ten.

(5) *The splendid reward.*—Threefold. (1) The commendation. It will be worth a lifetime of toil and suffering to get that welcome, that "Well done!" (2) The enlargement of power, usefulness, responsibility, and honour. "Faithful over a few," made "ruler over many." Contrast not only the "few" with the "many," but also the servant's state with that of the ruler. (3) Entering the master's joy. An allusion, doubtless, to great festivals in honour of his home-coming, and so to the marriage supper of the Lamb.

(6) *Unfaithfulness—its root.*—"I know thee that thou art an hard man." Hard thoughts of God must lead to evil lives. Till we know Him so that we love and trust Him, we can never serve Him aright.

(7) *Unfaithfulness—its nature.*—The man is condemned, not for doing ill, but only for not doing good. It will not serve us to ask, "What harm have I done?" God measures by the good undone as much as by the actual wrong committed. S
here the great sin of slothfulness.

(8) *Unfaithfulness—its doom.*—(1) Condemnati
"Thou wicked and slothful servant." How aw
if Christ spoke such words to *me!* (2) Taler
lost. (3) Exclusion from the Master's joy—t
glorious feast at the marriage supper of the Laml

ILLUSTRATIONS.

(1) *Parable of Slothfulness.*—"Among the d
ciples of Hillel, the wise teacher of the sons
Israel, was one named Saboth, who gave himself
to idleness. Hillel was grieved, and resolved
cure him of his fault. He took him to the vall
of Hinnom, by Jerusalem, where was a standi
pool, full of snakes and vermin, and covered w
muddy weeds. 'Here,' said Hillel, 'let us re
'Not here,' said Saboth. 'Dost thou not percei
what poisonous vapours it exhales?' 'Thou
right, my son; this bog is like the soul of a sloth
man.' Hillel then took the youth to a waste fie
producing thorns and thistles. 'This,' he said, 'l
good soil to produce all that is good and pleasar
but it is forgotten and neglected. A little wh
ago thou didst see the *soul;* now, behold the *life*
an idle man.' Saboth was so impressed that
began to lead a new life. Then Hillel took h
into a fertile valley, by the side of a clear bro
which flowed meandering between fruitful tre
flowery meadows, and shady shrubberies, a
said: 'This is a picture of thy new industric
life. Nature, which warned thee, will now rewa
thee."—*Krummacher.*

(2) *Talents unused are taken from us.*—This is
great law of nature. Dr. Basnell reminds us th
in the Mammoth Cave of Kentucky, where
river runs underground, in total darkness, fo
great distance, fish are to be found that are qu
blind. They are of exactly the same kind as th
that swarm in the stream outside the cave in the li
which have good eyesight. Those inside, having
use for their eyes, gradually lost power of sig
till they became actually blind. Again, "if one
the arms be kept in free use, from childhood
ward, while the other is drawn up over the he
and made rigid there by long and violent detent
—a feat of religious austerity which the idolaters
the East often practise—the free arm and shoul
will grow to full size, and the other will gradua
shrink and perish." So, if we restrain any power,
body, mind, or heart, or simply suffer its disuse,
gradually lose it.

(3) *Faithfulness.*—A man gave his two infa
children in charge of a negro slave, who was
take them to a distant port. The ship by wh
they journeyed was wrecked, and the passeng
and crew crowded into the boats. These were
full that the poor slave was obliged to cho
between leaving the two children and stay
behind himself. He chose the latter. He kis
them, committed them to the sailors, and bade th
tell his master that he had been faithful to
trust. The boats went their way, and soon the s
went down, carrying him with her.

LONDON Y.W.C.A.—In connection with
City branch, a number of educational classes ha
been organised on elementary subjects, dre
cutting, shorthand, arithmetic, book-keeping,
the pianoforte. Classes in other subjects may a
be arranged. Particulars may be had on appli
tion to Miss Baldwin, resident superintendent,
the Institute, 14, Finsbury-square, E.C.

WESTERN AUSTRALIA.—Miss Kelly wri
that there seems to be little Christian life in Pe
Speaking of a Mission with which she is connect
she says: "It is the only one in the colony.
Salvation Army has no one here. This place see
to be forgotten by the Lord's people. I trust
Lord will put it into the hearts of some of
people to send me some tracts." Miss Kel
address is: Care of Mrs. R. Cooke, St. Georg
terrace, Perth, Western Australia.

REV. J. KNOWLES, L.M.S., Quilon, T
vancore, South India, writes:—"Kindly allow
to thank the friend who has sent me regularly
so long a copy of The Christian. It is alw
read with interest and profit by ourselves and
few of our native Christians who read English.
have had the numbers carefully kept, and at
end of the year they are bound and put into
Mission agent's library. I am in hopes before l
of being able to build a reading-room on land
the Bazaar, alongside the Mission girls' school,
I shall be glad to have here the volumes of T
Christian, and also to receive any books suita
for a mission reading-room, particularly illustra
works." In our page for the young will be fo
an interesting letter from Mr. Knowles.

Among the Churches.

CHURCH OF ENGLAND.

Good accounts have been received of the Church Army work in Calcutta and Amritsar; three more officers are wanted in Calcutta.

The Liverpool Cathedral Committee have decided to abandon the proposal to build a cathedral for the diocese, the promised subscriptions not being sufficient to justify proceeding with the scheme.

Rev. Dr. Doudney, the venerable vicar of St. Luke's, Bedminster, Bristol, who is now in his 79th year, has been compelled by advancing years and his recent illness, to relinquish the personal oversight of the parish.

A new church, at Broughton Mills, near Manchester, erected mainly by the generosity of Viscount Cross and a local landowner, has been opened. The church is the outcome of a mission conducted by Rev. W. Hay Aitken.

Rev. Dr. Bennett is shortly leaving Park Chapel, Chelsea, for Worthing. There is some prospect, however, that ere long he may return to London (should health permit) as incumbent of an important West-end church.

From High Lane, near Stockport, the Captain of the Church Army records fifty bright conversions and sixty pledges. A few days ago he held a meeting down a coal pit at 5.30 in the morning, and had 150 men gathered round him attentively.

The Goldsmiths' Company have given £100 to the fund for the purchase of John Wesley's chapel in West-street, Seven-dials. The chapel was re-opened on Easter Sunday under the license of the Bishop of London, and is now in regular use as a mission church connected with the London Diocesan Home Mission.

Dr. C. A. Smythies, Missionary Bishop of Central Africa, arrived in England last week. His experience during the four years of his work in the Dark Continent has been large and varied, and, next to Mr. H. M. Stanley, it is said that he has journeyed further into the interior of Africa than any other traveller.

There is probably no church in Brighton, says *The English Churchman*, where the fundamental truths of the Christian religion are more plainly and persistently preached than by Rev. J. G. Gregory, incumbent of Emmanuel Church, Hove. The services are of the plain, old-fashioned, and thoroughly congregational character.

The mail from Eastern Equatorial Africa, which arrived last week, brought no direct intelligence from Rev. E. C. Gordon, who is in Uganda, but Mr. Mackay seems to have received news to the effect that most of the Uganda converts come to Mr. Gordon, notwithstanding the danger in which such an attitude places them. Bishop Parker and most of his clergy have been meeting for a fortnight's conference at Wusambiro, the place where Mr. Mackay hopes to build his new boat. Rev. J. Blackburn and Mr. Hooper have gone over to start a new station at Nasa, on the south side of Speke Gulf. All is reported quiet at Mpwapwa.

PRESBYTERIAN.

The Dutch and German Reformed Churches held a great Conference in Philadelphia recently to promote a closer union between the two denominations.

Rev. Dr. A. T. Pierson has resigned the charge of Bethany Church, Philadelphia. His services are in great demand in many ways outside of the work of any local church.

The new building erected at Inverness for the forthcoming meetings of the Free Church Assembly was formally opened on Sunday last by a Gospel service, conducted by Dr. J. Black.

The congregation of St. Paul's Established Church, Leith, under the energetic ministry of Rev. Thomas Millar, is flourishing; 126 were added to the membership during the first three months of Mr. Millar's ministry, and the total membership is now over 1000.

Rev. George Smith, the senior missionary of the English Synod in China, arrived in England last week, with his family. It is more than thirty years since he went to China, and he has worked on in Swatow until a native church has grown up around him. He will be one of the speakers at the meetings of the Synod at Newcastle.

At the annual soirée of Trinity Free Church, Glasgow, it was reported that 155 members had been added during the year. During the three and a half years of Mr. Mackay's ministry 455 have been added. The increase has mainly been through God's blessing on the aggressive work of the congregation. Not a week passes without conversions.

A Presbyterian church has been erected at Montreux, Switzerland, for those who find it needful for health to visit or reside in that delightful resort. The ministers who have officiated could remain only for limited periods, and a strong desire has for years existed that one could be obtained who could reside permanently in place, and fulfil to those who attend the church all the duties of a Christian pastor.

Although the latest letters from Rev. D. Clement Scott, of the Church of Scotland Mission, Livingstonia, are of a reassuring character, so far as the immediate future of the Mission is concerned, an impression appears to have been created among the Arabs and Portuguese that Great Britain has abandoned her people in East Africa, and they are hastening to strangle the missions by closing against them the river Zambesi, which was opened thirty years ago, at an expense to British taxpayers of over £30,000.

SOCIETY OF FRIENDS.

Caroline E. Talbot, well known in England, is still actively at work. She has just been in Washington, Baltimore, yearly meeting, and Philadelphia.

Munster Quarterly Meeting, held in Cork from the 7th to the 9th inst., was favoured with the company of Wm. and Susan Thompson, of New England, and Elwood Scott, of Indiana, who rendered effective help.

During the last two years the membership of the Indiana yearly meeting, and the three yearly meetings that are its off-shoots, has increased from 48,698 to 51,969, viz., a growth of 3271, and this has resulted from evangelistic and pastoral work. Yet the room, and the need for more work and workers are immeasurable.

The quarterly meeting of Leinster was held at Mount Mellick on March 25, and following days, and was a time of favour. Elwood Scott, U.S.A.; Isaac Sharp, England; and Rebecca Grubb, of Carrick-on-Suir; were present and had important and interesting services. Children's and temperance meetings were acceptably held by local ministers.

CONGREGATIONAL.

Special sermons on behalf of Miss Sharman's Orphan Homes are to be preached at Harecourt Chapel, St. Paul's-road, Canonbury, N., by Rev. Henry Simon, on Sunday next.

Rev. E. J. Dukes, of Bridgwater, for some years missionary in the Fuh-kein province in connection with the London Missionary Society, has been invited to return to China to undertake the pastorate of the Union Church at Shanghai, and there is some likelihood of his accepting it.

The annual meetings of the Kent Association were held last week at Margate. There was a large attendance. An extra meeting was called on the morning of the 12th to consider the subject of "Modern Theology and the Pulpit." Rev. E. H. Higgins introduced the topic by an able paper, which indicated that among Nonconformists, as much as others, men had read the New Testament under the impression that certain human characteristics must be found there. Rev R. Tuck showed that a danger was setting in of magnifying an ethical theology to the neglect of primary truths, and Rev. Wm. Guest pleaded vigorously for a preaching that clearly started with pardon through atonement, but went on to the demand for a perfected salvation through union with a living Christ. The sentiments of the assembly as to orthodoxy were very manifest.

SALVATION ARMY.

Two hundred persons have professed to find salvation in two months at St. John's, Newfoundland.

In Christiania, Norway, fifty-three souls came to the penitent form on the night of Sunday week last.

Twenty or thirty of the Canadian officers were once Roman Catholics, and one who is now engaged at the Toronto headquarters was formerly a priest.

Between thirty and forty Salvation soldiers at Gorleston are about forming a naval brigade to carry on Salvation work amongst the men with whom they spend their lives, whilst engaged in their occupation as fishermen on the North Sea fisheries.

The proprietor and publisher of a local newspaper in Jamaica has given up his business, presented his printing plant to the Army, and will in future with the assistance of his wife set up the type for the Jamaica *War Cry*. The governor of the island is expected to open a new barracks there.

A telegram just sent from Bombay, by Colonel Weerisooriye, states: "Great excitement in Bombay on account of the grog-shops being attacked by Salvation Army. A theatre has been taken for Sundays. Amongst others a Parsee, an Armenian, a Hindoo, a Mohammedan, and an Afghan chief have been converted. In Ceylon and South India five large towns are to be opened immediately."

METHODIST.

Mr. William Sampson, the Cornish evangelist, commences a ten days' special mission in Brunswick Chapel, Balcombe-street, Dorset-square, N.W., on Sunday next.

In connection with special services held at Clapton, by Rev. Thomas Waugh a good work has been going on. Over two hundred adults and a number of young people sought salvation in the inquiry-rooms.

Rev. Ebenezer E. Jenkins, one of the secretaries of the Wesleyan Missionary Society, announces that he is physically too feeble to remain in his present office, and will therefore resign at next Conference.

Rev. Shirley Baker and his family have left Tonga, and taken up their abode in Auckland, New Zealand. He intends to submit his case to the General Wesleyan Conference to be held in Melbourne in May.

A special mission at Victoria Chapel, Clifton, conducted by Rev. Thomas Cook, has been much blessed. More than two hundred adults and fifty children went into the inquiry-rooms, and very many found the Saviour.

In connection with the Manchester Mission a vigorous effort is being made to arrange for open-air work during the summer. This department will be pushed with great zeal, and much fruit is expected. Gipsy Smith has recently held special services here with encouraging results.

At the Edgeworth Wesleyan Chapel, near Bolton, a memorial tablet has been erected to the late Mr. James Barlow, J.P., the founder of Dr. Stephenson's Children's Home at Edgeworth. The memorial at the Home will be a model dairy, and a series of workshops, for which over £2000 has been subscribed.

Rev. Hugh Price Hughes relates with grateful joy how a young girl was brought to herself and her Saviour, who turned into St. James's Hall on a recent Sunday evening, while on her way to Westminster Bridge to throw herself into the Thames. One of the latest features of the West-end Mission is a factory girls' club, to be open every evening, except Saturday.

BAPTIST.

Rev. Thomas Spurgeon, son of Rev. C. H. Spurgeon, and president elect of the New Zealand Baptist Union, has recently been married to Miss Lila Rutherford, of Auckland.

Since the settlement of Rev. W. Rowton-Parker at Crowle, Doncaster, a mission has been commenced at "Peat Moss Villas," a populated neighbourhood on the outskirts of the town, and very encouraging success has, so far, attended the work.

Rev. C. B. Sawday, says a contemporary, is not unlikely to accept the invitation he has received to succeed Rev. F. B. Meyer, in the pastorate at Melbourne Hall, Leicester. Mr. Sawday's ministry at Pentonville has extended to a quarter of a century, and his removal would be deeply regretted.

The Rev. W. J. Scott, pastor of the Baptist Church at Westbourne, preached his farewell sermons on Sunday last, and a public meeting was held on Monday previous to his sailing for America. He is a good man and preaches the truth in Jesus. We hope he and his helpful wife will find a congenial sphere of usefulness on the other side.

Rev. P. Williams, secretary of the Baptist Union of Jamaica, in a recent letter says:—"Our missionary work is in a very satisfactory and hopeful condition. Several new fields are opening all around us, and we are praying for men to occupy them. We hope to get additional men for Cuba and Hayti, and to commence work in Costa Rica and Corn Island during this year."

NOTES FROM IRELAND.

The Annual General Synod of the Protestant Episcopal Church has been in session in Dublin during the past week.

A most encouraging Gospel mission accompanied by much blessing has been held at Kilkenny by Rev. Chas. Inwood, Methodist Conference evangelist. Mr. J. Townsend Trench, J.P., has held similar missions in the Methodist Churches at Clones and Portadown.

"FALLEN ON SLEEP."

Miss Lucy Ann Wilson, eldest daughter of the late Rev. Daniel Wilson, vicar of Islington, and an earnest Christian worker.—Rev. Philip Kent, an aged clergyman, for twenty-five years one of the district secretaries of the Bible Society.—At Shanghai, on March 17, Rev. Dr. Matthew T. Yates, a celebrated American Baptist missionary; he went from America to China forty-five years ago, and had been there ever since. Dr. Yates had translated the New Testament into Chinese, and was revising the proofs for the press, when death overtook him.—Mr. Alderman Snape, J.P., of Darwen, a member of the Baptist Church, and an earnest Christian worker and philanthropist.—Mr. Jeremiah Irwin, for many years a zealous Methodist class-leader, on the Dungannon Circuit, in the eighty-sixth year of his age.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—G.H.A D.L. A.H. A.T. J.E.H. T.M. J.T.H. J.L. J.T.T. A.F G.F.S.D. H.E.B. E.A.A. N.H. N.A. S.B. A.E. W.H.B W.F. N.P. A.M.B. J.P.C. R.B. W.A. H.T. J.B.D. W.M H.E. C.W.M. A.E.S. A.F. E.J.M. A.G.W. W.J. C.B.S C.L.A. R.D.F. F.B.M. A.M. R C. R.A. G.T. A.M.H. W.H. G.F.O. W.B. J.H.K. H.C.W. A.J.B. E.C.D. W.S. J.W. A.M. T.B.G. C.W.G. G.K. A.C.C. W.H.A. N.L.B. D.O. A.S.D. G.F.D. A.V.M. W.J.H.B. D.M. G.B.F. W.H. M.D. J.G.C. F.S.Y. T.J.B. J.B. S.S.J. R.T. J M.W. T.P. S.L. H.J.P. J.M.M. H.H. L.M.H. P.H.S. A.W.B. W.B. E.S. G.K. G.N.P. M.McL. E.M.A.C. E.G. F.A.B. F.P. E.L.G. A.S.B.C. M.C.S. W.H. W.E.H. J.R.M. J.P. B.H.G. M.B. H.J. E.C. W.J.C. A.B.M. W.D.D.

APPLICANTS FOR TRACTS.—J. Smith, Bible Depôt, Aylesbury, Bucks; T. Pearce, Gospel Hall, East Ferry-road, Cubitt Town, E.; L. Ormrod, Wood Cottages, Woodley, near Stockport; W. Pode, Launceston, Cornwall; Mr. Paige, Camelford, Cornwall; R. Roberts, Cripplegate Hotel, Whitecross-street, E.C.; J. L. Tyson, 113, Palmerston-street, South Shields; G. H. Griffiths, 21, Etherington-street, Gainsboro', Lincolnshire; G. F. Dumbarton, 41, Commercial-street, Whitechapel, E.; H. Cooper, Bardon Hillston, near Leicester; J. W. Waddell, Choppington R.S.O., Northumberland; H. Ellis, 174, High-street, Poplar, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

COLLEGES AND MISSIONS.—The students of the two colleges of Rutgers and New Brunswick, New Jersey, have appointed a missionary to India, for whose support they have raised one thousand dollars.

AN EXAMPLE FROM JAPAN.—One of the latest tokens of Christian unity at Tokio, in Japan, was a social meeting of all the theological students in the city. It took place in the central park, the popular resort of all classes of people. At a recent Gospel Conference, under the auspices of the Episcopal Mission, over which Bishop Bickersteth presided, addresses were given by Methodist and Independent pastors. As the Bishop was unable to speak in Japanese, his remarks were interpreted by a Presbyterian missionary. There was an attendance of upwards of a thousand Christians of all denominations. At a similar service recently held in Nagoya, the speakers represented the Episcopal, Methodist, Reformed, and Presbyterian Churches. The influence of such unity is most beneficial to all, and demonstrates to the heathen that there is a strong power in Christianity binding together all who truly love and try to serve our Lord.—*Christian Leader.*

"MAY MEETINGS," 1888.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL. Fri. 20	1 p.m.	British & Foreign School Society	*m* Exeter Hall	Mr. Mundella, M.P.
"	7 p.m.	L.M.S. Young Men's Missy. Band..	*m* 14, Blomfield-street, E.C.	Mr. A. J. Shepheard.
"	7 p.m.	Bapt. Brit. & Irish Home Mission...	*s* Regent's Park Chapel, N.W...	Rev. Mark Guy Pearse.
Sat. 21	3 p.m.	Ch. of Eng. Temp. Soc. (Young)...	*m* Town Hall, Westminster, S.W.	Canon D. Kelly.
"	3 p.m.	Religious Services in Theatres	*m* 83, Lancaster-gate, W.	Lord Robert Montagu.
"	3 p.m.	Working Lads' Inst., Whitechapel	*m* The Institute, Whitechapel...	Princess Christian.
"	8 p.m.	Baptist Missionary Soc. (Welsh)...	*m* Castle-st. Chapel, Oxford Mkt.	....
Sun. 22	......	Ch. of Eng. Temperance Society..	Sermons in various Churches	....
"	......	Baptist Missionary Society	Sermons in various Chapels...	....
"	11 a.m.	Open-air Mission	*s* Park Chapel, Chelsea, S.W.	Rev. Dr. Bennett.
"	11 a.m.	Religious Tract Society	*s* St. Michael's, Chester-sq., S.W.	Rev. Dr. H. M. Butler.
Mon. 23	11 a.m.	Baptist Union	*m* City Temple, Holborn-viaduct	Rev. Dr. Clifford.
"	3 p.m.	Midnight Meeting Movement	*m* Exeter Hall	Mr. R. Cope Morgan.
"	3 p.m.	Bishop of Bedford's Fund	*m* Mansion House, E.C.	Bishop of Bedford.
"	6.30 p.m.	U. Meth. Free Churches Mssns.	*m* Exeter Hall	Mr. James Macinder.
"	6.30 p.m.	Midnight Meeting Movement	*m* Exeter Hall	Mr. George Williams.
"	7.30 p.m.	Ch. of Eng. Temperance Society..	*s* St. Paul's Cathedral	Dean of Armagh.
Tues. 24	10.30 a.m.	Baptist Missionary Society	*m* 19, Furnival-street, Holborn..	Mr. Charles Townsend.
"	3 p.m.	Reformatory and Refuge Union..	*m* St. James's Hall	Earl of Aberdeen.
"	3.30 p.m.	Ch. of Eng. Temperance Society..	*m* Library, Lambeth Palace, S.W.	Lord Coleridge.
"	3.30 p.m.	Baptist Total Abstinence Asson...	*m* 19, Furnival-street, Holborn..	Mr. W. S. Caine, M.P.
"	5.30 p.m.	British & Foreign Sailors' Society	*m* Stafford Rms., Titchborne-st.	Earl of Aberdeen.
"	6.45 p.m.	Trinitarian Bible Society	*m* Exeter Hall	Colonel Puget.
"	7 p.m.	Baptist Missionary Society	*m* Freemasons' Hall, Gt. Queen-st.	Mr. Edward Rawlings.
Wed. 25	8.30 a.m.	Baptist Zenana Mission	*m* Cannon-street Hotel, E.C.	Mr. J. H. Tritton.
"	12 noon.	Baptist Missionary Society	*s* Bloomsbury Chapel, W.C. ...	Rev. Dr. Monro Gibson.
"	2.30 p.m.	Ch. of Eng. Temp. Soc. (Women)	*m* Exeter Hall	Rev. Canon Ellison.
"	3 p.m.	Ch. of Eng. Scrip. Rdrs. Asson...	*m* Prince's Hall, Piccadilly	Earl of Strafford.
"	3.30 p.m.	Baptist Union	*m* City Temple, Holborn-viaduct	Rev. Dr. Clifford.
"	5 p.m.	Young Abstainers' Union	*m* Exeter Hall	Sir Arthur Blackwood.
"	6.30 p.m.	Baptist Total Abstinence Asson...	*m* Metropolitan Tabernacle	Sir Wilfrid Lawson.
"	6.30 p.m.	Bible Translation Society	*m* Bloomsbury Baptist Chapel...	Rev. Dr. Edw. Parker.
"	7 p.m.	Wesleyan Missionary Society	*s* City-road Chapel, E.C.	Rev. Mark Guy Pearse.
"	7 p.m.	Country Towns Mission	*m* Exeter Hall	Mr. S. G. Sheppard.
"	7 p.m.	Ch. of Eng. Temperance Society..	*m* Exeter Hall	Bishop of London.
"	7.30 p.m.	Missionary Leaves Association ...	*s* Christ Church, Hampstead ...	....
"	7.30 p.m.	Freedmen's Missions' Aid Soc	*m* Clapham Presbyterian Ch.	Rev. Dr. MacEwan.
"	7.30 p.m.	Ch. of Eng. Young Men's Society.	*s* St. Bride's Ch., Fleet-street...	Archbishop of York.
"	8 p.m.	Indian Female Normal Sch. Soc.	*s* All Souls' Ch., Langham pl...	Rev. Dr. Flavel Cook.
Thurs. 26	11 a.m.	Wesleyan Missionary Society	*s* Centenary Hall, E.C.	Rev. John Walton.
"	11 a.m.	Baptist Union	*m* Bloomsbury Chapel, W.C. ...	Rev. Dr. Clifford.
"	3 p.m.	Ch. of Eng. Temp. Soc. (Women)..	*m* Grosvenor House, S.W.	Bishop of Sodor & Man.
"	4.30 p.m.	Christian Colportage Association..	*m* Exeter Hall	Lord Kinnaird.
"	6 p.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. Hugh M. Matheson.
"	8 p.m.	Ch. of Eng. Young Men's Society.	*m* Sion College, E.C.	Lord Halsbury.
Fri. 27	9 a.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. W. R. Rickett.
"	11 a.m.	Wesleyan Missionary Society	*s* Great Queen-street Chapel ...	Rev. Dr. Mackennal.
"	3 p.m.	Strangers' Friend Society	*m* Mansion House, E.C.	The Lord Mayor.
"	3 p.m.	Indian Female Normal Sch. Soc..	*m* Morley Halls, 316, Regent-st.	Lord Kinnaird.
"	3 p.m.	South American Missionary Soc...	*m* Exeter Hall	Archbishop of York.
"	7 p.m.	Sunday School Union	*m* 56, Old Bailey, E.C.	Alderman Saunders.
"	7 p.m.	Baptist Missionary Soc. (Young)..	*m* Exeter Hall	Alderman Belsey.
Sat. 28	9 a.m.	Wesleyan Missionary Society	*m* Exeter Hall	Mr. Samuel Osborne.
Sun. 29	10 a.m.	British & Foreign Bible Society...	*s* Westminster Abbey	Rev. Canon T. H. Cross.
"	10.30 a.m.	British & Foreign Sailors' Society	*s* St. Edmund's, Lombard-st. ...	Rev. William Benham.
"	......	Wesleyan Missionary Society	Sermons in various churches	....
"	11 a.m.	Religious Tract Society	*s* Clapham Congregational Ch..	Rev. J. G. Rogers.
"	3 p.m.	National Temperance League	*s* Metropolitan Tabernacle	Rev. Dr. Monro Gibson.
"	7 p.m.	British & Foreign Sailors' Society	*s* St. Edmund's, Lombard-st. ...	Rev. William Benham.
"	7 p.m.	National Temperance League	*s* Westminster Abbey	Bishop of Marlboro'.

m.—Meeting; *s.*—Sermon.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—First anniversary of the City Y.M.C.A. Mission Band, Monday next, 6.30 p.m., chairman, Mr. W. H. Seagram. Addresses by Rev. F. C. Stuart and others.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sundays in April, 3 and 7 p.m., Mr. C. Russell Hurditch. Bible-readings, Sundays, 3 p.m.; Tuesdays, 8.15 p.m.: Wednesdays, 8.15 p.m.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Friday, April 20, at 8.45, lecture by Rev. W. J. Brown, "The Day of Queen Elizabeth."

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Friday, April 20, 8 p.m., special mission to young men, by Mr. Charles Inglis. Monday, April 23, 8 p.m., lecture by Professor Stokes, on "Memory."

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, April 19, address, by Rev. J. Evans. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

CONFERENCE HALL, Mildmay-park, N.—Sunday. 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. James L. Stanley. Wednesday, 7.30 p.m., Bible-reading, by Rev. H. E. Brooke; subject—"More than Conquerors through Him that Loved Us." Thursday, 7.30 p.m., annual meeting of German Y.M.C.A.

KILBURN TOWN HALL, N.W.—Sunday evening services are held by the Evangelistic Mission every Sunday at 7 p.m. Preacher for April, Mr. A. M. Kyd.

WESLEYAN WEST CENTRAL MISSION.—*St. James's Hall*: Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall*: Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

CHRISTIAN WORKERS' REUNION for Bible study and prayer, 186, Aldersgate-street, every Thursday, at 3.30.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, April 22, 11 a.m., and 6.30 p.m., Messrs. Fullerton and Smith.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in April, 12 noon, Rev. Edward White.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 20, 7 p.m., "Degeneracy and Regeneration." Tea at 6.

NORTH AFRICA MISSION.—Meeting, Powis Hall, Talbot-road, Bayswater, W., Thursday, April 26, at 7.30. Rev. J. A. Stephens, and others.

UNION TABERNACLE, Wandsworth-road, S.W.—Monday, May 7, meetings, at 4 and 7 p.m., to pray for revival of God's work.

REGENT'S PARK CHAPEL, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers. Sunday, 11 a.m. and 7 p.m.

HYDE PARK HALL, Stourcliffe-street, Edgware-road.—Mr. W. H. Seagram, Sunday, April 22, at 3 and 7; Tuesday, 24, at 8. Hyde Park opening service, Sunday, May 6.

EDINBURGH CASTLE, Limehouse, E.—Sunday 11 a.m. and 7 p.m., Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright.

DEEPENING OF THE SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3.30 p.m. Friday, April 20, Mr. R. C. Morgan. April 27, Rev. J. Hudson Taylor.

PECKHAM AND EAST DULWICH VIGILANCE ASSOCIATION.—Annual meeting, Friday evening, April 20, Peckham Public Hall, Rye-lane. Mr. John Taylor, President of the Association, will occupy the chair; and Messrs. W. A. Coote and R. C. Morgan will give addresses.

DUBLIN BELIEVERS' MEETINGS, May 29, 30, 31, and June 1.

BEDFORD.—CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE, May 2, 3, and 4.

SOUTHSEA CONFERENCE, May 22, 23, and 24. To be preceded by ten days' special mission, commencing May 13, conducted by Rev. F. S. Webster.

Subscriptions received by Messrs. Morgan & Scott to Monday, April 16, 1888.

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Mildmay Mission to Jews—K....	0	10	6
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Christian Community—P.S. ...	0	4	6
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China Inland Mission—Theodora, 3s; Owe, £1; E.E.S. 10s; E.W.F. 5s; F.C.P. 5s; C.K.S. £1; *Inundation Relief Fund*—Santry, £1 0s 5d	4	3	5
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Dinners for Sick Children—E.C. ...	0	5	0
British & Foreign Bible Society—E.C...	0	5	0
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WILL BE HELD (D.V.) AT

MORLEY HALL, 316, Regent St., W.,

On FRIDAY, APRIL 27, 1888,

At 3 p.m.

CHAIRMAN: THE LORD KINNAIRD (TREASURER).

Speakers:	*Subjects:*
The Rev. F. E. WIGRAM.	**"Gleanings from the Mission Field."**
Sir THOS. CRAWFORD, K.C.B., M.D., LL.D., Director-General, Army Medical Staff.	**"Medical Missions."**
The Rev. F. B. MEYER.	**"The Claims of India's Women, and of Christ."**

Tickets can be obtained from the SECRETARY,
2, Adelphi-terrace, W.C.

Sermons to be Preached.

8 p.m. WEDNESDAY, April 25, at All Souls, Langham-place, W., by the Rev. FLAVEL COOK, D.D.

8 p.m. WEDNESDAY, May 2, at the Presbyterian Church, Marlborough-place, St. John's Wood, N.W., by the Rev. R. H. LOVELL (of Bromley).

International Bible-Reading Association.

SUNDAY SCHOOLS, &c., at home and abroad are invited to form Branches. Subscription from countries in the Postal Union, One Penny; others, Three-Halfpence each member. The daily portions are short, and illustrate the Lesson for the next Sunday. Circular letters and monthly hints on the readings sent free. Nearly 200,000 members. Address C. C. WATERS, Sunday School Union, 56, Old Bailey, London, E.C.

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COUNTRY TOWNS MISSION.

The Annual Meeting

WILL BE HELD AT

EXETER HALL, on WEDNESDAY, APRIL 25.

S. GURNEY SHEPPARD, Esq.,

IN THE CHAIR.

H. C. NISBET, ESQ.,

WILL ADDRESS THE MEETING,

And the Society's Missionaries from the following places will give accounts of their work: NEWPORT (Salop), PAILTON (Warwickshire), ONGAR (Essex), and Bath.

To Commence at Seven o'clock.

H. C. NISBET, *Treasurer.* G. H. MAWER, *Secretary.*
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REV. W. LANDELS, D.D., will preach next Sunday, April 22, in the morning at 11.

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Collections after both services for the Baptist Missionary Society.

MEETINGS FOR MEN, conducted by Rev. F. B. Meyer. Every Sunday afternoon at 3.15.

THURSDAY MORNINGS. Service weekly at 11.30. Conducted by Rev. F. B. Meyer. Christian workers specially invited.

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NATIONAL TEMPERANCE LEAGUE.—The ANNUAL SERMON at the METROPOLITAN TABERNACLE will be preached on SUNDAY, APRIL 29, by the REV. J. MONRO-GIBSON, D.D., of St. John's Wood. Service to commence at Three o'clock.

NATIONAL TEMPERANCE LEAGUE.—The ANNUAL MEETING of the League will be held in EXETER HALL, STRAND, on MONDAY, APRIL 30, at 7 p.m.

The Right Rev. the LORD BISHOP OF LONDON, President of the League, will preside; and the Meeting will be addressed by the Right Rev. the LORD BISHOP OF SODOR and MAN; Rev. F. B. MEYER, B.A.; Rev. W. J. WOODS, B.A.; G. P. DEEPING, Esq., L.R.C.P. Lond.; W. S. CAINE, Esq., M.P.; and JOSHUA ROWNTREE, Esq., M.P.

The TEMPERANCE CHORAL SOCIETY (Conductor, Mr. JAMES A. BIRCH), assisted by other Choirs, will give a short Concert prior to the chair being taken, commencing at 6.30 p.m.; and will sing at intervals during the evening.

ADMISSION FREE. Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

LONDON CITY MISSION.

THE

FIFTY-THIRD ANNUAL MEETING

WILL BE HELD (D.V.) IN

EXETER HALL,

On THURSDAY, MAY 3, 1888.

The Chair to be taken at 10.30 a.m.
by **F. A. BEVAN, Esq.**

SPEAKERS.—EARL COMPTON; Rev. Sir EMILIUS LAURIE, Bart., Vicar of St. John's, Oxford Square; Rev. JOHN BOND; Rev. G. F. HEAD, Vicar of Christ Church, Hampstead.

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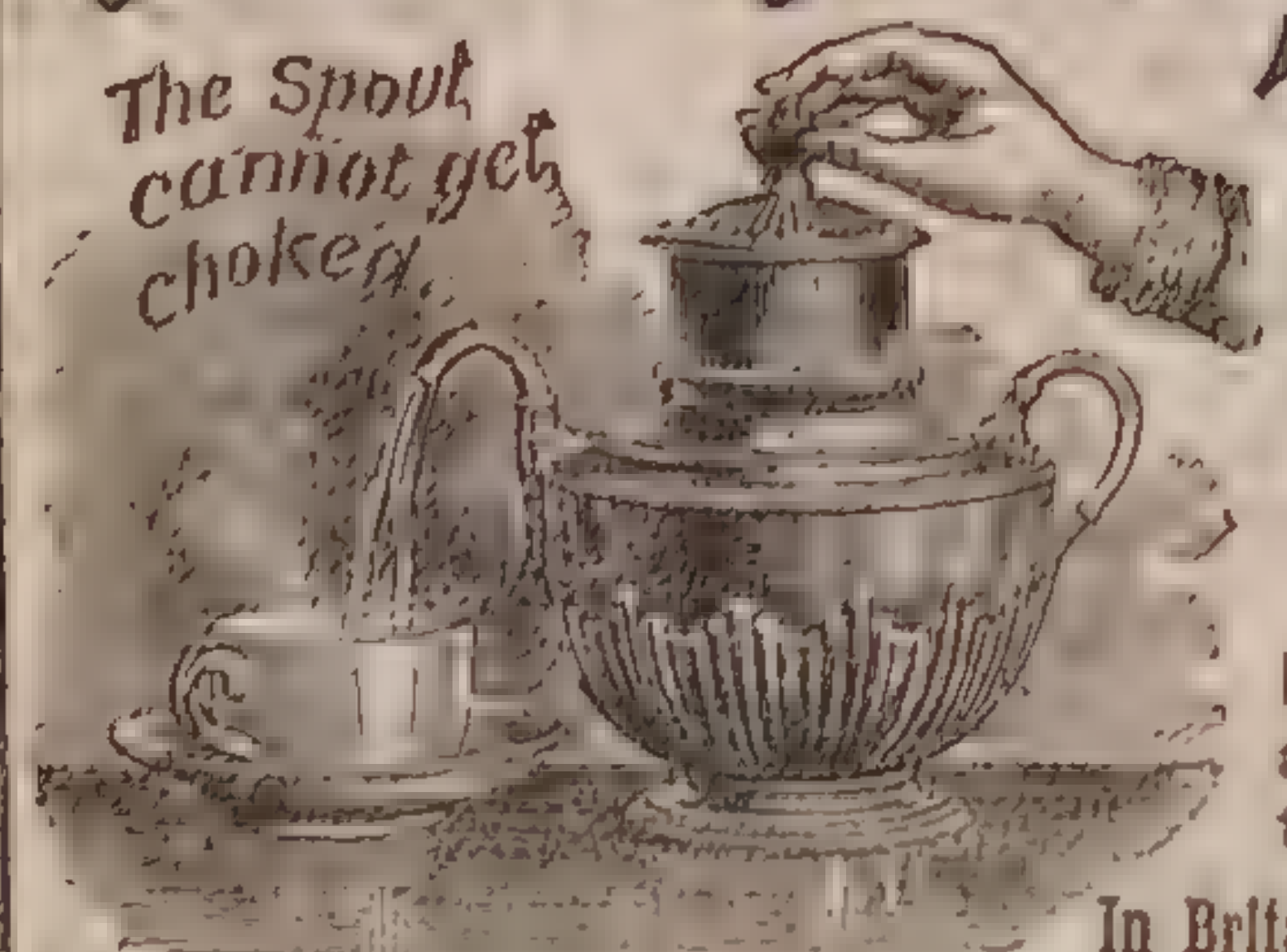
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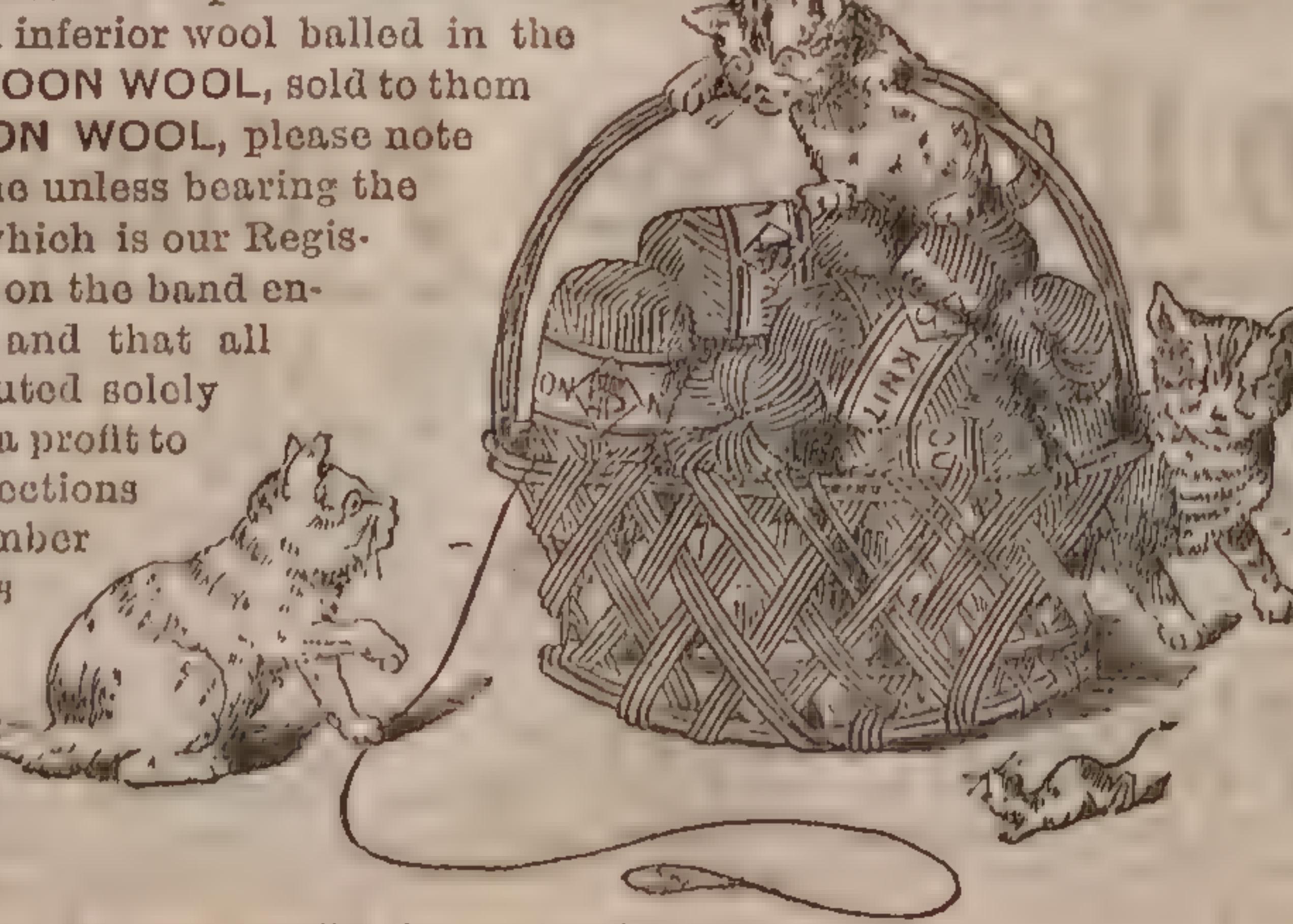

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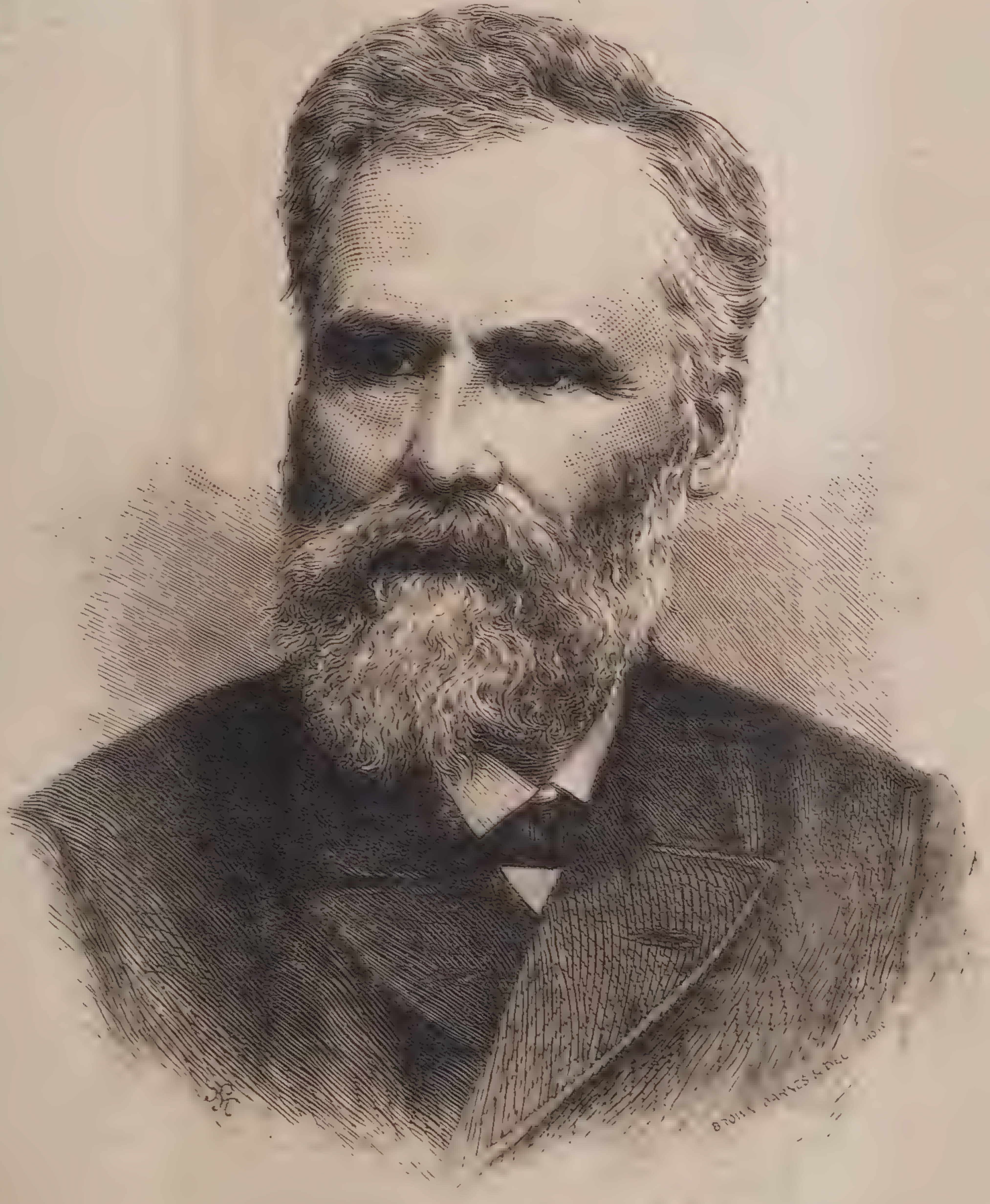
No. 952.] London: Morgan & Scott, 12, Paternoster Buildings, E.C. FRIDAY, APRIL 27, 1888. Registered at the G.P.O. as a Newspaper. [One Penny. Post Free, 1½d.

REV: THOMAS HENRY TIBBLES.

ONCE it was said that America had no poets or artists native to the soil. This may have been true, but there is a species of poetry, the romance of real life, of which America has ever produced many examples. We, in our old civilisation, seem to be pressed in and surrounded by circumstances over which we have little or no control. In America, on the contrary, the young life has had free development; and more scope has been given to individual proclivities. Of late years the published memoirs of some of America's great sons and daughters have afforded many examples of this, and the subject of our present sketch is another instance of the same kind. The life-work of Mr. T. H. Tibbles seems to have been a struggle to let the oppressed go free, first with sword and musket in the interest of the negro slave, and now with pen and voice in the interest of the Red Indian.

If coming events cast their shadows before, then the shadow of Mr. Tibbles' great and enduring work for the Indians may be traced away back to the childhood of his father. Mr. Tibbles' grandfather had immigrated from England, and was then living in the state of Ohio. A tribe of Indians carried off one of his children, a boy of five years of age. The Indians had gone off north, and were supposed to have carried the child into Canada. No trace was ever found of him, but years after a lad of about eighteen appeared in the neighbourhood. He could only speak an Indian dialect and a little French. He stated that he had made his escape from an Indian tribe in Canada, by whom he had been carried away when a child, and he had wandered south till he had arrived at that place. A kind Samaritan gave him house-room, and commenced to teach him English. News of this arrival reached the ears of the lost child's father, who lived but a few miles away. He came and saw the lad, and ultimately had no doubt but that he was his long-lost son. The wanderer settled in the same locality, and married a young lady who had undertaken to educate him, and Mr. T. H. Tibbles is the sixth child of a family of nine.



(From a Photograph by Messrs. Brown, Barnes, & Bell.)

When he was nine years old his father died, he being the oldest child left at home. With characteristic courage, he took a farm for the support of his mother and two younger brothers, but according to the prevailing custom, the State took charge of the widow and younger children, and Thomas was apprenticed, till he should be twenty years old, to a man who proved to be both cruel and unreasonable. The boy would not endure the ill-usage, and ran away after being with him for nine months.

One incident among many which occurred to the runaway made a lasting impression on his mind. He had arrived at a wharf on the Mississippi, intending to take steamer. The night was cold and dark, the boat was not expected to arrive till midnight, so the friendless boy had to wait at the riverside. A lady noticed him, and finding out his forlorn condition, invited him to her house. He was treated to a good meal, and then told to lie down on the sofa and rest. The woman's heart was drawn out to the homeless lad; she read some words out of the Bible, and prayed, and spoke to him as a mother would to her son who was going away alone into the wide, strange world; words the echo of which still linger in the memory of the grown man. Toward midnight his kind hostess took him again to the wharf, the steamer soon carried him away, and he never saw or heard of her more. He did not think of asking her name, and when he passed the place in after years the house was tenanted by another, and he was unable to find out who the lady was.

When the Abolition War was going on in Kansas, Mr. Tibbles, then a lad of sixteen, enlisted into the famous John Brown's company. Here he was actively engaged during the years 1855-56 in the contests waged between the abolitionists and the slave-holders, and rose to the rank of captain. He was once captured by the enemy, tried by court-martial, and sentenced to be hanged as being an abolitionist, but he was released by the Free State men.

John Brown asked Mr. Tibbles to join him in the Harper's Ferry Expedition, but the latter pointed out the folly and crime of the undertaking. It proved the last wild struggle of that noble hero of freedom for man.

At the close of the Free State conflict in Kansas he returned to the East to finish his education. The Civil War broke out in

April, 1861, and his educational course would have been finished in June, but the first blast of the trumpets drew the student from his books, and he offered his services to Government. During the four long years of the war's continuance he was an active participant in many of the actions which have now passed into history. At the close of this Civil War Mr. Tibbles betook himself to journalism and missionary work, the first to supply his temporal wants, the other in obedience to a strong spiritual impulse. He sought in some measure to supply the spiritual wants of districts desolated by the late war, and supplied himself with a large tent for preaching in. He travelled many miles over the trackless prairies to minister to the rough settlers in the outlying districts, and gather in the neglected and still heathen Indians to speak to them of a Saviour's love. These were months of hard toil, exposure, and even danger. There was safety among the so-called savage Indians; but among the white population there was a set of ruffians called bush-whackers, who had cast aside all the restraints of law and order to work their own cruel will. When any of these men appeared in the tent, the preacher held his revolver in one hand as a necessary precaution, and his Bible in the other. Even these men, however, were sometimes moved by the Gospel story, and one of the worst of them became a sincere Christian. On one occasion a body of these desperadoes made Mr. Tibbles' sleep-tent, in which his wife and infant child were lying, a target for their rifles, but the inmates escaped unhurt.

In 1861 Mr. Tibbles married an English lady, the grand-daughter of Sir John Owen, of Bristol. She was a refined and highly-educated lady, but accompanied her husband in his tours, and she was imbued with a true missionary spirit, and frequently displayed great courage under trying circumstances. She died in 1878, leaving two daughters.

Mr. Tibbles considers his labour in behalf of the political freedom and religious life of the Indian nations, or rather of the few remnants of tribes that are left, the great work of his life. He has now been engaged in it for nine years, and it was when prosecuting this work that he first met Inshta Theamba (Bright Eyes), who had been called from private life to advocate the interests of her people. They were married in 1881.

Mr. Tibbles for many years previously had been taking an active interest in the Indians, and when the incident happened which first involved him in the Indian dispute, he characteristically took up their cause with the same ardour with which he had rushed into the war of freedom; and although the only liquid spilt has been ink, and the only weapon wielded a steel pen, it has required as much courage and far more endurance to fight the bloodless Indian battle, than ever was required in the sanguinary contests between North and South.

The Civil War seems to have been God's means of fashioning the instrument that was to benefit this remnant of an oppressed people. The work to be accomplished was quite enough to appal the stoutest heart, as it was one man (at first) against the Government of the United States.

The peculiarity of the Indian question lies in this, that an Indian is neither a citizen nor an alien, but, through a legal fiction, a ward—*i.e.*, a person incapable in law of regulating his own property, or of knowing what is good for himself; consequently a special Bureau had been created, with an official at its head, called the Secretary of the Interior, whose sole duty is to take care of the Indians.

In Great Britain, our wards, who are either "infants" or imbeciles, are looked after by the Court of Chancery. Now, what would be said if our Court took possession of the property of one of its wards, which act had recently been confirmed by the Vice-Chancellor, and bestowed it upon another person, not because he had any legal claim to it, but simply because he wished to possess it; and then relegated his ward to, say, a hay-field in a neighbouring county, setting a policeman over him with orders to take him into custody if he dared to climb over the fence, or to shoot him if he offered resistance. Be it remembered that the ward can make no appeal, as he has no legal existence in any court. This is a rough illustration of the manner in which the Indians in the United States of America have been treated by the Secretaries of the Interior; and the contention of the Indian Citizenship Society has been to demand for them the rights and privileges of citizenship and the constitutional acknowledgment that the Indian stands on an equality before the law with all other men born on the soil of the United States.

Mr. Tibbles was employed as assistant editor of *The Omaha Daily Herald* when a company of thirty Ponca Indians arrived as prisoners in the neighbourhood of the City of Omaha. This tribe had been deprived of their lands in Dacotah by so-called agents of the Government; their implements and goods taken from them; and they were then driven away to a distant section of the country called the Indian Territory, and there left by their escort without supplies, without money, without tools or implements, to get on the best way they could. The country was unhealthy, and many of them died miserably; as one of them said, "My son died, my sister died, and my brother there was near dying; we had nothing to do but to sit still, be sick, starve, and die." Out of 710 persons, 158 had died within a year.

With a feeling of desperation, and to save themselves from utter extinction, a remnant of the tribe, under the leadership of Ma-chu-na-zah (Standing Bear), made their way to their friends, the Omahas, in Nebraska, who received them kindly, and gave them implements with which to till the ground, which also was bestowed on them by the Omahas.

The Poncas were engaged in peaceful occupations, when they were seized by the officers of the civilised Democratic Government of the United States for daring to escape from misery and starvation, and enter the sacred confines of law and liberty. The Poncas were taken away from their friends, the Omahas, among whom they would have been content to live, and were being hurried away to be again interned in the wilderness.

Mr. Tibbles was sitting at his editorial desk at 11 p.m. on March 29, 1879, when word was brought to him of the arrival of the Poncas. He did not get to rest till 4.30 a.m., but was up again at 7 a.m., when he started for Fort Omaha, four miles distant, where the Indians were guarded as prisoners. He held a council at their camp, heard them tell their story, returned to Omaha in time to speak on the subject in several of the churches (it was Sunday), went to his office, wrote out an account of the council, and at twenty minutes past five next morning retired to rest. He was up again at seven o'clock to attend a council of the Indians with General Crook. Thus commenced the struggle which has been going on ever since. As many of the best men and women in the States are now thoroughly roused, and impressed with its importance and justice, it will never be allowed to die down till thorough justice has been done to all the Indian tribes living within the bounds of the United States.

During the whole contest Mr. Tibbles has never lost sight of the spiritual aspect of the question, as he is impressed with the idea that the acquisition of civil rights alone will not suffice; that if these are not combined with Christianity, the Indians may be saved from extinction, but will certainly sink down into moral and social degradation.

The question of civil rights is holding such a prominent place just now, that he can draw but little attention to the matter which lies nearest his heart—the religious welfare of his own tribe, the Omahas, and he fears that if they are left much longer in their present spiritually and educationally neglected condition an irreparable damage may be done. It was with a sort of feeling of despair, that he thought of coming over to this country and appealing to the Christian public of Great Britain. It is in the interest of the Omahas alone that he is now pleading, although this question is no less important to all the tribes; and there are still in existence 110 different tribes, speaking seventy-five dialects. Of these there are sixty tribes who have never yet heard the Gospel. Their old superstitions and tribal arrangements, which to the Indians were religion, law, and order, have been rudely overthrown, and unless something better is supplied they may lapse into a mere gipsy licentiousness of life and manners.

Mr. and Mrs. Tibbles cannot remain long in this country. During the last nine years he has given his time and strength, and sacrificed his own worldly interests to those of the Indians. He desires to return to his home in the West for much-needed rest, and some care for necessary provision for his wife and family. He hopes again to return to the contest, if life and strength are spared; but it would greatly cheer their hearts, and they think give much weight to the religious aspect of the question, if a church and school could be built by funds collected here. It would be a tangible proof of the Christian sympathy of the British people for the long and sadly-oppressed Red Indians. He has gathered almost enough to build a church on the Eastern side of the Reserve, and wishes to complete that and the sum necessary to build a church and schoolhouse on the Western end, near where he himself lives.

THE BAPTIST UNION.

BY ONE OF THE MINISTERS.

Rarely, we should think, is the holding capacity of the City Temple more severely taxed than it was on Monday last, in connection with the Spring gathering of the Baptist Union. But there was a reason for the exceptionally large concourse of ministers and delegates this Spring-tide. For months the storm-clouds of controversy had been gathering, and the day is fixed when burst they must, and declare their character. Dr. Culross does not tremble for the Ark of the Lord; but, understanding by that ark the Baptist Union, there are many who do. No one doubts that a grave crisis has come; and though rumours of peace are in the air, still it cannot be denied that solicitude is regnant. Meanwhile Dr. Clifford is to deliver his address, which, knowing the man somewhat, everyone anticipates will be elaborate, brilliant, ornate, though perhaps inflated. On this occasion Dr. Clifford is certainly himself. His treatment of "The Great Forty Years; or, The Primitive Christian Faith," has all the characteristic merits and faults of his well-known rhetorical style. If I may venture to say so, the delivery was weakened by frequent shoutings and undue emphasis. There was too great a straining at effect. Nor do I think that Dr. Clifford is to be congratulated on his exposition of the Gospel, "the real, old Gospel," as he called it. Had it been less scientific in form, it would have been more welcome in spirit.

Still, the glowing diction, the fervour, the imaginative sparkle of the speaker, compel admiration and elicit repeated applause. At times some subtle thought is thundered forth, as if only a tempest of voice could gain for it due recognition; as when the learned President said, "As soon as a truth is uttered polemically, it is falsely uttered." Judging from the response, no one save Mr. Glover, of Bristol, could instantly perceive the perfect accuracy of that observation.

I may not dwell longer on Dr. Clifford's address. Doubtless it was great, but it would have been greater had it been simpler; it would have been more helpful had it been more homely.

But what shall I say of the drama in the afternoon of the eventful day? Why this, that the sentiments of most might be fitly expressed in the words of England's great dramatist, "All's well that ends well." The historic day is over, and the great cleavage in the Baptist Union has not taken place. At the eleventh hour—as late as Friday and Saturday of last week—a truce was proclaimed; and negociations with a view to peace were entered upon by the leaders of both sides. The consequence has been that the opposing armies have met to fraternise, not to fight; and instead of disruption, we are called upon to behold the dwelling together of brethren in unity.

Still one cannot regard the scene with unmingled satisfaction. There is a unity of a kind, but there is no proper ground of mutual understanding. This is evident by a comparison of the speeches of Rev. Charles Williams and Rev. James Spurgeon. The former in submitting the resolution ultimately arrived at in the interests of peace, and the latter in seconding it, showed plainly enough how widely parted in sentiment they were. "I second," said Mr. Jas. Spurgeon, "Mr. Williams's motion, but not his speech." And the reason is obvious enough. Mr. Williams used his opportunity to cover with the shield of his protection the very class of men whose existence within the Union, and within the Council itself, had constrained Mr. C. H. Spurgeon to take the extreme step of withdrawment from the Union altogether. Quoting from Tennyson, Mr. Williams laboured to show that the *larger hope* did not amount to a dogmatic utterance, but was a mere infant's cry; and, waxing warm, he denounced the uncharitableness of excluding from fellowship those who entertained the *larger hope* hypothesis.

In my judgment, a union compacted on such a basis contains in itself the sentence of death. It was evident that the proposer of the resolution placed the seconder in an awkward position. By his initial disclaimer he showed with what repugnance he regarded the construction and latitude put by Mr. Williams on the resolution before the meeting. But, instead of causing rupture, which in the circumstances could not have been wondered at, Mr. James Spurgeon preferred to dwell on the concessions made in the line of his views in the resolution before the meeting. And these concessions are considerable. A comparison of his amendment adopted by the Council at the eleventh hour in place of their own of February last, shows this. Still, if Mr. Williams is to be believed, the practical result is *nil.* Fellowship is still to go on with the men of the larger hope, &c. The Baptist Union is not to be purged. It is a tree that admits of no pruning. True, the words of our Lord in Matt. xxv. 46 are now embodied in the resolution passed, and that is an important point gained. But when that is affirmed, I have stated the utmost benefit that accrues. As there have been those in the Baptist Union and Council who have denied "the common interpretation of these words of our Lord," and as their nest has not been disturbed hitherto, so the like immunity from distress is assured them in the future.

It may be that a peace so arranged may be lasting, but one is not sanguine that it will be remedial. There is no denying, however, its general acceptability. The attempt made by one or two brethren to indicate the weak spot in the whole affair was met by loud cries of "Vote! Vote!" There was really no discussion. The great gathering wanted peace—not peace at any price—yet peace, if need be, at no small cost. And so it came to pass that the resolution was carried, seven only dissenting, and a few not voting. Whereupon the Doxology was sung with loud acclaim.

BY ANOTHER BAPTIST MINISTER.

The meeting of the Baptist Union, which was anticipated with so much misgiving, has had a most unexpected termination in a compact of goodwill and union between the two parties, which seemed on the point of drifting into positions of irreconcilable estrangement. From the outset it was clear that any attempt to impose a creed was doomed to fail. Each point in Dr. Clifford's address which told against imprisoning a living faith in "the coffin of a creed" was cheered to the echo. There might be a historical declaration of what had been; but it was abundantly evident that the imposition of any additional safeguard in the admission of members to the Union would be resented.

It then appeared that a compromise had been arrived at between the leaders on either side. On the one hand, the Council withdrew the assertions that the beliefs of the Union were determined by the constituent churches of the Union. On the other hand, Mr. James Spurgeon secured the distinct reprobation of the dogmas of Purgatory and Universalism in a foot-note to the declaration of belief. And with these alterations the declaration of belief was carried.

For the information of your readers, I reproduce this declaration as it now stands, premising only that it is understood to be rather a history of the past than a creed for the future.

Whilst expressly disavowing and disallowing any power to control belief or to restrict inquiry, yet, in view of the uneasiness produced in the Churches by recent discussions, and to show our agreement with one another and with our fellow-Christians on the great truths of the Gospel, the Council deem it right to say that—

(*a*) Baptized into the name of the Father, and of the Son, and of the Holy Ghost, we have avowed repentance towards God and faith in the Lord Jesus Christ—the very elements of a new life; as in the Supper we avow our union with one another, while partaking of the symbol of the body of our Lord, broken for us, and of the blood shed for the remission of sins. The Union, therefore, is an association of Churches and Ministers professing not only to believe the facts and doctrines of the Gospel, but to have undergone the spiritual change expressed or implied in them. This change is the fundamental principle of our Church life.

(*b*) The following facts and doctrines are commonly believed by the Churches of the Union:—

(1) The Divine Inspiration and Authority of the Holy Scripture as the supreme and sufficient rule of our faith and practice; and the right and duty of individual judgment in the interpretation of it.

(2) The fallen and sinful state of man.

(3) The Deity, the Incarnation, the Resurrection of the Lord Jesus Christ, and his Sacrificial and Mediatorial work.

(4) Justification by faith—a faith that works by love and produces holiness.

(5) The work of the Holy Spirit in the conversion of sinners, and in the sanctification of all who believe.

(6) The Resurrection; the Judgment at the last day, according to the words of our Lord in Matt. xxv. 46.*

But the most remarkable results of the discussion are as follow:—

(1) There is a distinction made between the larger hope and the dogma of Universalism. It appears that whilst those who hold the latter are ineligible for membership with the Union, yet those who cherish the larger hope itself are eligible. I confess to a feeling of considerable difficulty in distinguishing between the two. I should have supposed that the logical outcome of the larger hope was Universalism. However I content myself with noting the distinction clearly accentuated in the speech of Rev. Charles Williams and in the drift of the discussion.

(2) It is agreed that the fact of the holding of either the larger hope or the ultimate annihilation of the wicked is not counted a disqualification for membership in the Baptist Union. Again I refrain from passing an opinion, but I confess to a bewildered feeling of amazement at these positions being so undoubtedly advanced and accepted. It surely indicates a very wonderful change of front, which has been quietly taking place in these last few years.

(3) More has been done in this single meeting towards placing the larger hope among the articles of the unwritten creeds of the Free Churches than has been secured by years of controversy. Henceforth the ministers of the Baptist Union may claim the tacit sanction of the Union itself when they teach their people to indulge "the

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* It should be stated, as an historical fact, that there have been brethren in the Union, working cordially with it, who, while reverently bowing to the authority of Holy Scripture, and rejecting the dogmas of Purgatory and Universalism, have not held the common interpretation of the words of our Lord.

larger hope." Surely Mr. Spurgeon's contention had more reasonableness than at first appeared. What are we to expect next?

[EDITORIAL.]

We feel it to be a cause of devout gratitude to God that this controversy should have been ended. It had not been wisely conducted on either side. For years it had been allowed to drift, and when it came to a point the main issue was soon obscured by personal and denominational feeling. We hope therefore it is buried to have no resurrection.

With regard to the speculations as to the annihilation of fallen spirits and impenitent men on the one hand, and their final salvation on the other, we think they have to some extent been kept alive by the methods adopted to stamp them out. Now that (so far as the Baptist Union is concerned) these views are to be recognised as not disqualifying men for fellowship in Christian work, we shall watch with interest what the result will be. We remark that if either of these mutually destructive alternatives were light from heaven, we might have expected that God would have set his seal upon it, and honoured its advocates with marked and evident success in winning souls. But it has not been so; and even where evangelists who have held either of these views have been much used in leading men to Christ, it has not been because they have proclaimed such views, but because they have been silent about them.

REPORT OF MONDAY'S MEETINGS.

The Annual Assembly of the Baptist Union of Great Britain and Ireland held its first session on Monday, in the City Temple, Holborn Viaduct. The morning meeting was preceded by a devotional service. In the course of some remarks before leaving the chair, Rev. Dr. Culross said of Rev. Dr. Clifford, the new President: "This I wish to say, I am anxious to say, that in giving place to Dr. Clifford I give place to a personal friend of long standing and tried worth; and the intercourse that I have had with him during the last twelve months, closer than ever, has shown me more of Dr. Clifford's worth than I knew before."

THE PRESIDENT'S ADDRESS.

The subject of the President's address was: "The Great Forty Years; or, The Primitive Christian Faith: its real Substance and best Defence." Its object was to show that, in order to discover "the *real* old Gospel," we must go back to the Apostolic days—the Great Forty Years of original Christianity.

After some introductory remarks on the present controversy, many of which were pungent and memorable, Dr. Clifford defined the method by which we are to ascertain what the original Christianity really was. It is the method of Luther, who turned the eyes of men from Rome to Jerusalem, and appealed to the historical facts of the first century. Quoting Dr. Hatch as a high authority on ecclesiastical history, the speaker said:—"Christianity has had a past, and it is not given to each succeeding generation to start afresh with new interpretations and a new superstructure."

Pursuing this method three cases were quoted. The confession of Peter, "Thou art the Christ the Son of the living God." The exclamation of Thomas, "My Lord and my God!" And Paul's summing up of Christianity in the brief and compact teaching of Rom. x. 8—13: "The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved."

In each of these three declarations we have FACTS, FORCES, and IDEAS. In this last one are "the *facts* exemplified in and crowned by the resurrection of Jesus Christ from the dead; the *forces* bringing righteousness to the heart; and the all-comprehensive *ideas* of the saving sovereignty of Jesus Christ over souls."

> In the mouth of three witnesses, Peter, John, and Paul, it is indisputably established that the primitive Christian faith, the real old Gospel religion given once for all in those pre-eminently creative years, consisted, first, of a body of sensible, verifiable facts, centring in a life of captivating beauty and grace, matchless purity, and love, and Divinity; secondly, of a mass of spiritual forces, inherent in and inseparable from that Personality; and, thirdly, a set of formative ideas, contained in his life, and words, and work. On Herder's tombstone, at Weimar, are the words, "Life, Love, Light." In the Christianity of the Forty Years, and constituting its real substance, are the facts of the Eternal Life, the forces of the Eternal Love, and the ideas of the Eternal Light.

The *facts* were then very briefly reviewed, and this division of the address closed with these words:—

> Not more surely does geology rest on the solid strata of this globe, and astronomy on suns and stars and satellites, than the new religion of Christ on the unique and creative facts centring in Jesus, the Christ, the Son of the living God!

The new spiritual *forces* are first, the Holy Spirit, "Ye shall receive power, after that the Holy Ghost is come upon you."

> A new Epoch has dawned. A new society starts into conquering life; a new and quickening speech, creative of a new literature, is heard in Jerusalem and Rome, in Corinth and Philippi. A new type of manhood appears. A new spirit is abroad softening the hearts of men, cleansing the imagination, inspiring reverence and trust and self-sacrifice; singing to the sorrowful and heavy laden the sweet song of Divine love in tones of tenderness; laying its hands of companionship on the head of the lonely, bidding the weary to hope, and the despairing to be of good cheer, in sight of the day of deliverance and glory now at hand.

The *ideas* are, in the words of Dr. Rabbi Duncan, "God, Law, Sin, Grace, Jesus, and again Law." Dr. Clifford then summarised the Gospel of original Christianity thus:—

> In a brief sentence that only hints the essential fact, it seems to me, he shows the moral God victoriously dealing with immoral, sinful men. Jesus, the Son of God, on *the cross* gives the Christian conception of God in its most luminous, universal, human, and satisfying form. "We preach," said the most speculatively-minded, myriad-thoughted and fine-spirited of the saints who received "the faith." "*We preach Christ crucified, the wisdom of God, and the power of God*"—*i.e., the philosophy of God*, the revelation of his nature, the key to his administration of man's life, and the rule of souls. We preach Christ crucified; the Messiah, but crucified; the Son of Man, but crucified; the Son of God, but crucified; the Holiest of the Holy, but crucified; God in Christ, but in Christ crucified, humiliated, marred, broken, slain in his war against sin, giving Himself to an escapable doom, choosing it in his love for men, giving Himself for our sins, not for his own, that He might deliver us by his sacrifice from this present evil age, with all its awful tyrannies of sin and of the devil. God in his Son; his beloved Son: in Christ. His essential Self making atonement, reconciling the world unto Himself; restoring its ideal harmony, getting rid both of the love of sin and the guilt of it; identifying Himself with man in his saddest plight and sorest need; sorrowing and suffering for his wrong, and so cleansing and making him anew; revealing his possibilities of righteousness and service. That is the beating heart of the "faith" of the great Forty Years.
>
> That faith has held, and been held by, the saints of all ages. In it they have lived and suffered, fought and served. The Cross has been the rallying point of the vast brotherhood of God, the magnetic centre of the Christian host....And what is it we hear in the latter ages but the glad and exultant cry of faith in the same Saviour and Sacrifice! That is the everlasting experience, and, therefore, the everlasting faith.
>
> And are *we* changed? Have we lost our centre? Are Carey, and Fuller, and Foster no longer represented? Have we given up the Cross? Have we moved from the substance of the faith of our fathers? Do we not stand on the Facts, and Forces, and Ideas of the Great Forty Years? Then, if we do not, God forgive us. We are lost, and our labour is a folly, an irritation, and a menace. Given up? A thousand times, No!

It was then asked—

> And now may we go to the same prolific field for guidance as to the best methods for securing the acceptance of Christ by all men, and the enthronement of his religion as the religion of mankind?—Yes.

Emphatic words of encouragement and appeal to young men followed, and the address, which had frequently been enthusiastically applauded, was thus concluded:—"Called to be workers together with God in Christ, may all our churches, pastors, teachers, and officers, rise to the height of this Divine vocation, steadfastly resting on the facts, joyously experiencing the forces, clearly teaching and powerfully embodying the ideas of the great Forty Years of the Christianity of Jesus Christ."

THE AFTERNOON SITTING.

(BY OUR OWN REPORTER.)

At last the great event had come which the evangelical world had, for months past, so eagerly anticipated. The City Temple presented to the eye of the spectator a stirring scene. The spacious area was packed with delegates, who overflowed into the galleries, leaving little room for the visitors who had been fortunate enough to secure tickets. Every nook and cranny had its occupant, and the great building was one heaving mass of animated humanity. The unique character of the occasion could have been inferred from the presence of many representative men of other denominations who are not usually present at these assemblies. Dr. Parker, the pastor of the Temple, had secured a "coign of vantage" in the gallery, and side by side with him sat Rev. Hugh Price Hughes, the militant Methodist. Near by there was the equally combative Congregationalist, Rev. J. Guinness Rogers; while the snow-white head of Dr. Allon, of Islington, was prominent on the opposite side of the pulpit. Dr. Hannay, secretary of the Congregational Union, sat on the platform, which was well filled with Baptist celebrities. Another index of the popular interest attaching to the event was the strong muster of pressmen, who were crowded into the two front seats of the area. One journal, *The Christian World*, had a staff of half-a-dozen, in view of its special daily issue. Before the proceedings commenced, a loud buzz of eager conversation pervaded the place, and everyone seemed on the tiptoe of expectation. It had been whispered about early in the day that some compromise had been effected between the Council and Mr. Spurgeon's friends, but this did not appear in any way to lessen the interest felt in the approaching debate that was expected to leave its mark on the history of the Baptist Churches of the three kingdoms.

In due course Dr. Clifford, the President, took his place, with Rev. J. A. Spurgeon on his right hand, and Dr. Booth, the secretary, on his left. A hymn was sung, and then Rev. W. Stott led the assembly in earnest prayer that the spirit of wisdom and of brotherly love might be granted to those who should speak. The President having briefly counselled orderliness of discussion, called on Rev. Charles Williams, of Accrington, to move the first resolution.

Ascending to the pulpit, in response to loud calls to that effect, Mr. Williams said he trusted the resolution he had to move would command the unanimous suffrage of the assembly. This remark evoked a solitary negative, but when he went on to express his gratitude to God that the resolution would be seconded by Mr. James Spurgeon, a burst of applause, both loud and long, rang through the house, indicating the prevalent feeling of rejoicing that a friendly settlement of the Down-Grade controversy was imminent. The resolution which Mr. Williams submitted ran as follows:—

> That the report of the Council, with the exception of Clauses 1 and 2 of the Declaration of the Council, be adopted, and that in reference to so much of it as relates to recent discussions respecting the evangelical character of the Union, the Assembly places on record its judgment that there has been sufficient vindication by the Declaration of the Council and otherwise of the evangelical character of the churches of the Union, and of their pastors, and that additional tests of membership are unnecessary, inasmuch as the Council and the Assembly have ample power under the constitution to determine all questions of membership, and therefore can deal with the case of any church or person that may not hold evangelical sentiments.

It will be needful to a proper understanding of the matter to give also the two clauses of the Declaration referred to which have been yielded up by the Council, and the omission of which appears to have satisfied Mr. James Spurgeon, acting on behalf of himself and others. The rejected paragraphs are :—

> (1) That the doctrinal beliefs of the Union are, and must be, determined by the doctrinal beliefs of the Churches and Associations of which the Union is composed.
>
> (2) That the Council of the Union, therefore, disclaim altogether any authority to formulate a new and additional standard of theological belief as a bond of union to which assent shall be required.

In supporting the resolution, Mr. Williams proceeded to state the circumstances under which the agreement had been arrived at. Even among the members of the Council there had not been complete agreement as to the first of these excepted clauses; and as it only embodied the expression of an opinion not vital to truth and righteousness, it would have been a thing unworthy of Christian men to have allowed it to interfere with reunion and lasting peace. The second clause was based on the first, and, of course, fell with it; but its substance was to be found in the resolution he had to submit. The adoption of that resolution, while not implying any claim to infallibility or freedom from error on the part of the Council, would be an endorsement of its action as a whole, and of the contention that the evangelical character of the churches and pastors in the Union had been sufficiently vindicated. Every word spoken against the Council would be forgotten in the fact that their opposing friends had come in the fulness of brotherly confidence and love, and said, "Let the past be buried." He would add, let it be buried beyond the possibility of a resurrection. Mr. Williams, in proceeding, asked the indulgence of his audience because of the difficulty he felt, after preparing a fighting speech, in having at an hour's notice to change its character altogether. It was clearly understood that Mr. Spurgeon and his friends did not now desire to interfere with the membership in the Union of any brother in their fellowship holding "conditional immortality" views, or what is known as "the larger hope." The historical "foot-note" had been altered so as to meet the views of their friends on this latter point. The doctrines of purgatory and universalism had been objected to. He would have thought it impossible to conceive of any Baptist believing in purgatory. As to universalism, he knew of none of their ministers who held dogmatic views about it. He quoted the following passage from Tennyson that has furnished the phrase, "the larger hope," and contended that he could not find even the suspicion of dogmatism in it; it was only the expression of a "faint trust."

Behold, we know not anything.
  I can but trust that good shall fall
  At last, far off at last, to all,
And every winter change to spring.

So runs my dream, but what am I?
  An infant crying in the night,
  An infant crying for the light,
And with no language but a cry.

I falter where I firmly stood,
  And falling with my weight of cares
  Upon the world's great altar stairs
That slope through darkness up to God.

I stretch lame hands of faith, and grope,
  And gather dust and chaff, and call
  To what I feel is Lord of all,
And faintly trust the larger hope.

He could not cherish "the larger hope," but he would leave the Baptist Union, and have a millstone hung about his neck, and be cast into the sea, rather than refuse fellowship to any man, simply because he shared in this "hope." With deep emotion Mr. Williams declared that he knew of such men whose lives proved them to be men of God, full of faith, and the very mirror of truthfulness and honour. He also held that as a Union they needed no further creed test of membership. He believed in every man having a well-defined creed, but he objected to have another man's formulated creed imposed on him. An effective quotation was made from some recent utterances of Mr. Spurgeon that seemed to him to back up this position. He for one would never be a party to the formulating of any creed as a test of membership in any church. The Thirty-nine Articles of the Church of England had not secured uniformity of belief; neither had the Westminster Confession of Faith added to the Shorter and Longer Catechisms. The Baptist Union intend to maintain their evangelical character, and they possess sufficient means of doing so.

On entering the pulpit, Mr. James Spurgeon was greeted with an ovation of applause. Speaking in calm and measured tones, he said, at the outset, that while he seconded the resolution, he did not second Mr. Williams' speech; he would not be responsible for what anyone else said. Only about a quarter of an hour had elapsed since he really understood what the position was. If he had given the speech he had prepared, it was probable that their brotherly union and concord would have been lost; he felt he should be better employed in trying to heal rather than to destroy. In the previous brotherly exchange of thought he considered he had been generous, but not at the expense of truth or fidelity to their Master. The concessions of the Council had left no contention before them as to questions of principle, and he felt that they should be prepared to sacrifice matters of detail for the sake of brotherhood and unity. He, too, was willing to let the past be buried. As to "the larger hope," he had never been able to ascertain what it really was. Tennyson, in speaking of it, had said he knew nothing, and was but a child crying in the dark, with no language but a cry. If it be so—well, so be it. He would not divide the Baptist Union on that. He would not run the risk of further disagreement by discussing their agreement, and so he gladly seconded the resolution as it now stood.

Speeches followed from Rev. J. T. Brown, of Northampton, and Dr. Landels, of Edinburgh. Both these gentlemen, while indicating that they had come prepared to uphold the action of the Baptist Union Council, expressed their hearty thankfulness to God that the differences had been settled amicably, and urged that they should now devote their combined energies to the prosecution of their important work, as a church and a denomination.

The President having asked if any brethren desired further to speak to the resolution, Rev. E. McLean wished to know if the arrangement would place the Union exactly where it was six months ago. Dr. Clifford replied that no answer was needed to the question; the resolution was simply a historical statement as to the evangelical sentiments they had held from the beginning. Many in the assembly, even before this stage in the discussion was reached, appeared to think that nothing more should be said, for they had greeted Dr. Landels with cries of "Vote! Vote!" The cries were repeated in larger volume when Rev. Jas. Douglas, of Brixton, took the platform, and in a few calm, courageous words entered his individual protest against the Union retaining in its ranks those who held "the larger hope," or any theory of post-mortem salvation. We think that, under the circumstances, Mr. Douglas deserved to be listened to patiently within the brief limits he proposed, and we cannot congratulate the delegates on the unmannerly and unchristian fashion in which they howled down this dissentient brother. A somewhat better reception awaited Rev. H. D. Brown, of Dublin, who tabled a like protest. Rev. W. Cuff insisted that the resolution committed them to nothing that could be construed as favouring "the larger hope," and he entreated his friends to vote straight for its adoption. The resolution was read over by the President, and put to the vote, with the result that a perfect forest of hands went up in its favour, while only seven were raised against it. Dr. Clifford called for the singing of the Doxology, which was heartily responded to. Then Dr. Culross, Rev. R. Glover, and Rev. Jas. Spurgeon prayed in succession, thanking God for the issue of their deliberations, and seeking strength for continued fidelity to his revealed truth. Mr. Glover offered some touching petitions for a blessing on Mr. C. H. Spurgeon and his work.

Rev. J. T. Wigner, of New Cross, having been unanimously elected Vice-President, a warm vote of thanks was accorded to Dr. Parker and his deacons for the use of the City Temple. In briefly responding, Dr. Parker said he could not do so in terms that would express the emotions he felt at the moment. He had been a delighted listener, and what had just taken place would constitute a very vivid and remarkable memory for many a day. He felt only one regret—that he had not had the honour and joy of meeting on the platform Mr. C. H. Spurgeon. Either Mr. Spurgeon or his brother would be welcome to the pulpit of the City Temple so long as he was associated with the church. It would require a very microscopic eye to discover any differences among them worth noticing. They were one at the Cross, one in their homage of the Bible, and one in the true genius of Christian brotherhood. Let them all endeavour to magnify the excellencies of their brethren, and not to observe critically what might appear to be their faults.

THE COLLEGE OF COLLEGES.

Dear Sir,—Last year you were kind enough to insert a letter from me in reference to English undergraduates visiting American students at Northfield. May I again trespass on your space for a similar object?

Mr. L. D. Wishard, the secretary of the University Christian Associations in America, is now in England, and desires, in the name of Mr. D. L. Moody, and the students of America, personally to invite the English, Scotch, and Irish undergraduates to be their guests at the "Conference of University men," to be held this summer at Northfield, Mass. The Conference, which has aptly been called "The College of Colleges," will open on June 30, and will close on July 12, and will be conducted by Mr. D. L. Moody. The expense of the journey to and from America will, it is hoped, be brought well within the means of the average undergraduate.

Arrangements are now being made for Mr. Wishard to visit Cambridge on Sunday, May 6, and he has consented to devote the remaining Sundays of May and June to those Universities of our country which invite him to visit them.

Mr. Wishard is making his home with me during his stay in England; all letters for him should, therefore, be sent to the address given below.

May I, in conclusion, express a hope that many of our Universities will benefit by Mr. Wishard's visit, as I know few men who have more influence with college men in America than Mr. Wishard.—Yours truly,

J. E. K. Studd.

2, *Cavendish-place, London, W.*

OUR OPIUM TRADE WITH CHINA.—Conferences and meetings have recently been held at Clifton, Bristol, and Cardiff. The Christian ministers of the district have shown an active interest in the subject, and on each occasion addresses have been delivered by Rev. Goodeve Mabbs. In Clifton and Cardiff committees were appointed to co-operate with "The Movement for Education and stirring up Public Opinion against our National Opium Trade."

CROUCH END COTTAGE HOME.—It is now a year since the little girls belonging to the Bridge of Hope Mission were conveyed from the overcrowded neighbourhood of the East-end of London to Crouch End, N. The change has been in every way a beneficial one. A portion of the money required for the support of the Home has been sent by Miss Steer from the Bridge of Hope Mission, but as the Mission needs more than all its own funds, it is hoped that in future the Home will be entirely supported by special contributions obtained locally. Mrs. J. J. Corbin, 34, Haringey-park, Crouch End, is the superintendent.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent s Park Chapel.

VIII.—REFRESHMENT BETWEEN THE BATTLES.

—GENESIS xiv.

THIS was no border foray. It was an expedition for chastisement and conquest. Chedorlaomer was the Attila, the Napoleon of his age. His capital city, Susa, lay across the desert, beyond the Tigris, in Elam. Years before Abraham had entered Canaan as a peaceful emigrant, this dreaded conqueror had swept southwards, subduing the towns which lay in the Jordan Valley, and thus possessing himself of the master-key to the road between Damascus and Memphis. When Lot took up his residence there, they were paying tribute to this mighty monarch.

At last the men of Sodom got weary of his yoke and rebelled, and Chedorlaomer was compelled to undertake a second expedition to chastise their revolt and regain his power. Combining his own forces with those of three vassal and friendly rulers in the Euphrates Valley, which lay in his way, he swept across the desert, and fell upon the wild tribes that harboured in the mountains of Bashan and Moab. His plan was evidently to ravage the whole country contiguous to those Jordan towns before actually investing them.

At last the allied forces concentrated in the neighbourhood of Sodom, where they encountered fierce resistance. Encouraged by the pitchy nature of the soil, in which horsemen and chariots would move with difficulty, the townsfolk risked an engagement in the open. In spite, however, of the bitumen pits, the day went against the effeminate and dissolute men of the plain, in whose case, as in many others, social corruption proved itself the harbinger of political overthrow. The defeat of the troops was followed by the capture and sack of those wealthy towns, and all who could not escape were manacled as slaves, and carried off in the train of the victorious army.

Sated at length with their success, their attention engrossed by their rich booty and their vast hosts of captives, the foreign host began slowly to return along the Jordan valley on its homeward march. "And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed." Then one of the survivors of that fatal day climbed the hills, and made for Abraham's encampment, which he may have known in earlier days, when, as one of Lot's many servants, he lived there. "And when Abram heard that his brother was taken captive, he armed his trained servants, and divided himself against them."

(1) HERE IS THE UNSELFISH AND SUCCESSFUL INTERPOSITION OF A SEPARATED MAN, ON THE BEHALF OF OTHERS.—Hidden in the configuration of the country, and confederate with his friends, Abraham had watched the movements of the devastators from afar. "But they had not come nigh him; only with his eyes had he beheld and seen the reward of the wicked." Common prudence would have urged him not to embroil himself. "Be thankful that you have escaped, and do not meddle further in the business, lest you make these mighty kings your foes."

But true separation never argues thus. Granted that it is set apart for God, yet it is set apart that it may re-act more efficiently on the great world over which God yearns, and to which He has entertained great purposes of mercy, in the election of the few. Genuine separation, an unattachedness to the things of time and sense, because of an ardent devotion to the unseen and eternal, is the result of faith, which always works by love; and this love tenderly yearns for those who are entangled in the meshes of worldliness and sin. Faith makes us independent, but not indifferent. It is enough for it to hear that its brother is taken captive, and it will arm instantly and go in pursuit.

Ah! brothers and sisters, have there never come to you the tidings that your brothers are taken captive? How, then, is it that you have not started off long ago for their deliverance? Is this separation genuine, which stands unconcernedly by whilst there is such urgent need for immediate and unselfish action.

But Abraham's interposition was as *successful* as it was unselfish and prompt. The force with which he set out was a very slender one, but his raw recruits moved quickly, and thus in four or five days they overtook the self-reliant and encumbered host amid the hills where the Jordan takes its rise. Adopting the tactics of a night attack, he fell suddenly on the unsuspecting host, and chased them in headlong panic, as far as the ancient city of Damascus. "And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

Is it not always so? The men who live the life of separation and devotion towards God, are they who act with most promptness and success when the time for action comes. Lot being in Sodom could neither elevate its morals, nor save it from attack. Abraham living among the hills is alone able to cope successfully with the might of the tyrant king. Oh, do not listen to those who say that you must live on the level, and in the midst of worldly men, in order to elevate and save them; and advise you to go to the theatre, the ball-room, the public-house, in order to give them a higher tone. Did Lot save Sodom? Nor will a better fate than his befall any man, who, unbidden by God, settles down in the world for his own whim and pleasure. If you would lift me, you must stand above me. If Archimedes is to move the world, he must rest his lever on a point far enough outside the earth itself.

(2) THE TIME OF A GREAT SUCCESS IS OFTEN THE SIGNAL FOR A GREAT TEMPTATION.—The King of Sodom had not been amongst the prisoners. He had probably saved himself by a timely flight from the field of battle to the hills. When therefore he received tidings of the patriarch's gallant and successful expedition, he set out to meet and welcome him. He would ascend from the Jordan plain by one of the gorges in the hills, and would come out on the great central road, by which Abraham and his confederates were marching back to Hebron.

The two met at the King's Dale, a place to become memorable as the years went on; and situated near the city of Salem, which was destined to develop into the word Jerusalem. A memorable meeting that; between the representatives of two races, the one destined to grow weaker and weaker still, until it was dispossessed by the children of that very man, whose sword now saved it from utter extinction.

But more memorable than the place, is the record of the spiritual encounter that took place there. Grateful for Abraham's succour and deliverance, the King of Sodom proposed to him to surrender only the persons of the captives, whilst he kept all the spoils to himself and his allies.

It must have been a very tempting offer. No slight matter for a shepherd to have the chance of appropriating all the spoils of settled townships, so large and opulent; especially when he seemed to have some claim on them.

But he would not hear of it for a moment. Indeed, he seems to have already undergone some exercise of soul on the matter, for, speaking as of a past transaction, he said, "I have lift up mine hand unto the Lord, the Most High God, the Possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, 'I have made Abram rich.' What a magnificent contempt of the specious offer! What a glorious outburst of the independence of a living faith!

There is a close parallel between this suggestion of the King of Sodom and the temptation of our Lord in the wilderness, when Satan offered Him all the kingdoms of the world for one act of obeisance. And does not this temptation assail us all? Are we not all tempted to take the gilded wage of the world, which is so eager to lay us under obligation to itself, and to feel that we are in its pay and power? The world is aware that, if only we will accept its subsidies, we have surrendered our position of independence, and have stepped down to its level, no longer able to witness against it, shorn of the locks of our strength, and become weak as other men.

In theory it may be argued that we can turn to good account the wealth which has been ill-gotten. But, practically, we shall not find it so. The wealth of Sodom will scorch the hand that handles it, and will blight every godly enterprise to which it may be put. Besides, what right have we to depend on the revenues of the world, we, who are heirs to the Possessor of heaven and earth, the children of the Great King, to whom, in giving us his Son, He has also pledged to give us all things? Better a thousand times be poor, until He make us rich with the gold that has passed through his cleansing furnace. Happy they who prefer to be pensioners on the daily providence of God to being dependent on the gold of Sodom—the wages of iniquity.

(3) THE PREVENIENT GRACE OF GOD.—It may be that Abraham would not have come off so grandly in the second conflict if he had not been prepared for it by the wondrous encounter with a greater king than either we have named. After his defeat of Chedorlaomer, and before the advent of the King of Sodom, the Hebrew had met Melchizedek, the Priest-King of Salem.

We may not stay to speak now of all the interest that gathers around this sacred figure, sacred as the type of our blessed Lord. Of that more anon. We shall be satisfied to notice now that he brought bread and wine, and blessed the weary conqueror, and coined in his hearing a new name for God. For the first time God received the title, Possessor of heaven and earth—one which seems to have made a deep impression upon Abraham, for we find him using it in his encounter with the King of Sodom, and it was the talisman of victory. Why should he need to take aught from man, when this new revelation of God had just fallen upon his ear, and enriched his heart for ever?

Is not this the work of the Lord Jesus still? He comes to us when wearily returning from the fight. He comes to us when He knows we are on the eve of a great temptation. He not only prays for us, as for Peter; but He prepares us for the conflict. Some new revelation; some fresh glimpse into his character; some holy thought—these are given to fill the memory and heart against the advent of the foe. Oh, matchless mercy! He forewarns and forearms us. He prevents us with the blessings of his goodness.

We have not unfrequently been made sweet and strong, or have passed through some marked spiritual experience, for no other object than to fit us for coming peril. Let us avail ourselves of such occasions, whenever they occur, and let us ever be grateful to our Lord for victualling his castles before they are attacked, and for giving us his own new name, by which we may overcome all the wiles of men and devils.

Oh, King of loyal hearts, may we meet Thee more often on life's highway, and bending beneath thy blessing, be prepared by the communications of thy grace for all Thou hast prepared for us in the unknown future.

THE GREAT WORLD COUNCIL.

By Rev. Dr. A. T. PIERSON.

There are those on both sides of the sea who look forward to the coming month of June as the time for the convening of a Council second in practical importance to none that has ever met since the Day of Pentecost. A general Missionary Conference is then to be held in Exeter Hall, London, from June 9 to 19, which will embrace representatives of all the great missionary societies and Christian denominations. Missionary workers, native converts and helpers from every part of the mission field will be present and participate; information of the most comprehensive and accurate sort will be furnished as to the world-wide work and field, and the practical questions to be covered in the discussions and addresses are of supreme importance to the prosecution of the great missionary campaign and conquest.

For example, the matter of *missionary comity*. There is a great deal of work that overlaps. While some fields are wholly destitute, others are comparatively over-supplied. The time has fully come for a mutual understanding between Christian denominations and their societies and representatives as to the limits of their respective fields, interchange of workers, transfer of converts, &c. We need to have it determined what is to be regarded as preoccupation and what as intrusion. Certain principles need to be agreed upon as to the policy to be pursued in dealing with such questions as Chinese ancestral worship and East Indian caste. There ought to be a consistent plan for developing a native ministry, and making native churches self-governing, self-supporting, self-propagating. A common scale of salaries for native helpers would remove the temptation of a mercenary motive in seeking larger wages, &c. A hundred questions that now present practical perplexities would be no longer embarrassing could Christian disciples agree upon a standard for the conduct of the work.

The *place of education* in the work of missions needs to be determined. The need and value of schools, the scope of their educational schemes, co-education of the sexes, the language in which teaching should be conducted, the character of the teachers to be employed, the question of co-partnership of different societies in college work, the importance of higher education, and especially theological training, the shortening of preparatory courses for those who cannot spend the full period of preparation ordinarily required—how many and vast are the problems of education demanding solution!

Then the whole position of the *native agencies* needs definition and determination. How to secure a large efficient body of capable native workers, how to fit them for service and set them at work and support them in the work, how broad to make the basis of their training without raising them unduly above the people for whom they labour, how ample to make their pecuniary support without putting before them the temptation of avarice or elevating them to a false level—here is a whole continent of thought needing exploration.

The *methods of mission work* demand adjustment and agreement. The qualifications of missionaries, physical, mental, and spiritual; their course of training, the question of a *medical* education for the ordinary worker, the establishment of missionary professorships and lectureships at home and abroad, itinerant and local evangelism, industrial and medical missions, adaptation to existing usages and customs, and the attitude of the missionary toward the Governmentand society at large—these are matters vital to a large success.

Then the *creation and dissemination* of a Christian literature; the power of the press and its utilisation; Bible translation and distribution, and the multiplication of tracts and books; the newspaper, apologetic literature, children's papers and periodicals; and last, but not least, the way to get and keep before Christians the facts of modern missions through a cheap, comprehensive, and frequent form of printed statement—here again the Conference might busy itself for the ten days of its sessions.

Consider again all the intricate matters that concern the *development of the Church at home*. Missionary conventions, simultaneous meetings; the increase of *gifts*, but, above all, of *prayer;* the education of children in knowledge, and love, and systematic giving; woman's work, its range, its opportunity, its grand utility; the consecration of wealth, and the organisation of the mites into millions—behold here another class of questions engaging the best thought of our day.

There will be many who will regard this council, now called to meet in June, as the answer to many fervent prayers. For one, the writer of this article looks forward to this meeting as surpassed in importance and possible results by no other ever held. In fact, it may be doubted whether it be not *the first of its kind*. When before have Christians of every name and land met, without regard to any denominational lines or limits, to represent on the one hand the entire body of Christendom and on the other hand the entire field of missions, pagan and papal, Mohammedan and heathen? This will be an ecumenical council in fact. And think for what a purpose they meet who gather there and then! To map out the world—for Christ's war of the ages! To cover every district of earth's surface with the network of missionary effort; to plant the cross in every valley and on every hill; to put the Bible in every hamlet and hut; to prevent all waste of men and material and means; to distribute work equally and equitably; to accelerate the progress of missions so that in the shortest time the witness may be borne to all people and to every soul! Is there any purpose on which the whole Christian Church could so heartily and confidently invoke and implore God's blessing?

There is one outcome of this Council for which we look with greater confidence and hopefulness than for all other results combined. How heavy has our heart often been over the wide-spread apathy and lethargy of the Church itself in respect to missions! Even where missionary effort is found, how often are its methods excessively conservative, stereotyped and often even secular. Dependence is frequently placed on mere *organisation*. A transient enthusiasm is awakened that is like the morning cloud or early dew, that passes as quickly away. How little avidity in welcoming news from the field! How little prayerful solicitude for the progress of missions! How slow and spasmodic the inflow into the Lord's treasury!

What the Church needs just now above all else is a *baptism of prayer*. The world has invaded the Church with its secular spirit and its sceptical spirit. Confidence in the supernatural is practically undermined. "A life of faith" is often sneered at as fanaticism, and "dependence solely on prayer" is regarded as a mere pretence or an indirect mode of advertising and appealing. Men show the grade of their own piety and spirituality by their construction of the motives and methods of other disciples. A Christian who sneers at George Müller, Francke, or Dorothea Trudel, and who speaks in depreciation if not deprecation of J. Hudson Taylor and the heroic African bishop, William Taylor; he who will embark in no enterprise where he has not a human security, has the flavour and savour of the natural man and does not *perceive*, or certainly *receive* the things of the Spirit of God. The Christian Church needs to pray and pray in faith, believing and expecting great results. Mathematics and measuring lines cannot compass God's power. There is a supernatural sphere and an omnipotent energy at work in that sphere. The God of Pentecost is not dead. The Holy Ghost can "demonstrate" what no argument can prove to a soul whose spiritual perceptions are dulled and deadened. There is a logic of moral conviction that God only can wield. He who takes up the isles as a very little thing knows how to raise a continent to a higher level; He who can say "Let light be" can flood a world with glory. Where is the faith in prayer that made the place where primitive disciples assembled to shake with the presence of God; that caused Peter's chains to be riven and his prison doors to open of their own accord; that made the palace of the Cæsars a vestibule of heaven, and turned infidel Thessalonica into a pulpit of evangelism?

If that Conference in London shall not issue in a new baptism of prayer, the highest result will not be attained. We believe that from the first that great gathering in which all disciples forget their differences and join hands and touch hearts in a common purpose to promote God's glory will prove a new Pentecost. Let the whole Christian Church unite in one mighty and moving entreaty, that in these latter days it may come to pass that God shall pour out his Spirit upon all flesh and Joel's prophecy shall at last find its grandly complete fulfilment.—*Missionary Review of the World.*

THE LATE MR. EDWARD BOUSTED, of Clapham-park, by his will bequeathed £5000 to Mr. Spurgeon; £5000 to the Stockwell Orphanage; £3000 to the Metropolitan Tabernacle Colportage Association; £3000 to the East-end Juvenile Mission, under the direction of Dr. Barnardo; and £1000 to Mr. Carden, secretary of the Metropolitan Tabernacle Corportage Association.

INDUSTRIAL SETTLEMENTS.—An interesting Conference respecting this plan of dealing with the unemployed was held last week at Mrs. Leatham Bright's residence, Queen's Mansions, Victoria-street, S.W. Rev. Herbert Mills, hon. secretary and treasurer of the Society, explained its projects, and left the impression that in time the Home Colonisation scheme might supersede our poor-law system altogether. In reply to criticisms, he admitted that in a self-contained, industrial settlement the cost of production would be higher than outside, so that it would be more economical to buy and sell; but it must be remembered that what was proposed was to employ the unemployed. Clerks might soon learn a simple trade, like weaving. An allotment of land to each family might satisfy the spirit of independence, especially if a few shillings could be earned by keeping fowls. If happiness and comfort prevailed, he did not believe there would be much fluctuation of population. Eminent political economists were in favour of a trial of the scheme.

Leaves from my Note-Book.

By Rev. W. HASLAM, M.A.

Author of "From Death into Life."

IV.—THE YOUNG JOCKEY.

Sitting in my vestry one morning to receive any person who desired to call upon me for conversation or inquiry, I heard a knock at the door. "Come in," I said. Who should appear but a young man whom I had observed for several Sundays in the congregation. I bade him enter, take a seat, and tell me his business.

"If you please, sir," he said, "I should like to become a communicant."

"Very well," I replied; "tell me something about yourself. I have seen you in church several times; and I think I heard you singing heartily."

"Yes, sir," he answered, "I am fond of singing, and now I love to sing the praises of God."

"That is right. 'It is a good thing to give thanks, and to sing praises to our God.' Were you always fond of such kind of singing?"

"Oh, no, sir, I am sorry to say, not by any means. I used to sing jocular, comic songs, and keep people in roars of laughter."

"Where was it that you used to sing like this?" I inquired.

"Oh, in the 'servants' hall,' sir, in different places; sometimes at the hotels, you know, and at the bar."

"What made you change from that?" I asked.

"I will tell you, sir. I got thrown from a horse, you know, and broke my leg very bad. I am a light weight," looking at his own slim figure, "and my master, Lord ——, said I was bold and likely, so he got me to ride his horses at races in different parts of the country. I have often had bad falls, but last time I came down a reg'lar cropper. They thought I was dead; but when I came to, they found it was only my leg that was broken. I was much hurt inside as well. They did all they could for me; and at last brought me to the hospital. Master was very sorry, and came to see me more than once there.

"After lying for six weeks, sometimes suffering a good deal, I began to get better, at least I thought so, and the doctor said so too. Still I had strains, and every now and then severe pains inside. The doctor did not take much account of this; but I couldn't help a-thinking that perhaps I should die in that hospital.

"One night the chaplain came to my bedside at nine o'clock, and talked very kindly to me. He wanted me to take the communion; but I was afraid to do that! 'My poor fellow,' he said, 'I am sorry to have to tell you, that you will die to-night. The doctor has sent me to break this solemn news to you. May God have mercy upon your soul!

"I was struck all of a heap; my worst fears were come to pass. The pain in my poor chest was so bad, too. I was in the greatest distress. Then the nurse came, and put a screen round my bed. I thought, 'It is all up with me!' Dear me! it makes me feel quite bad again, even to tell it. What a night I had of it! The hours passed very slowly, and every time I heard the clock strike, I thought to myself, 'Is this the last time I shall ever hear it? Then I shall lie down in the ground, and the clock will go on striking, and I never hear it!'

"How I did long to send for mother. What a bad, wicked boy I had been! She gave me good advice, and I never followed it. I knew better than I was doing. I knew that I was going wrong, and that my master was going wrong too.

"When the daylight began to show at the hospital window, I looked about, and over the the top of the screen I could see a text. When there was light enough, I read, 'Come unto Me, all ye that labour and are heavy-laden, and I will give you rest.'

"'Ah, I said to myself, 'I used to know and say that text. Oh, if I had come to Jesus when I was young!' Then the pain came back again very bad indeed. I said, 'O Lord, don't take me away to die. I will come to Thee. Do have mercy upon my soul, and spare me a little longer. Thou didst shed thy blood for me.' I went on something like this, till at last my burden and sorrow went away. I felt happy. I felt as if I did not care now if the Lord did take me away to die; I should be with Him.

"Soon after the nurse came, and felt my pulse; then she looked at me and said, 'Well, I don't think you want this screen. You are better!'

"'I am,' I said, 'I am better; my soul is better, anyhow.' Then the doctor came round, and there was a whispering with the nurse. 'Oh, no,' I heard the doctor say. 'It is quite a mistake. I meant the poor man upstairs; he died at three this morning.'

"After this he stepped up to the bedside and examined me. He said, 'I think we will get you up to-day. You must be careful, you know, about that leg; mind you don't break it again.'

"I inquired, 'Did the chaplain make a mistake, then?'

"Yes, he said it was not me at all, who was to die that night, it was another man. But the fright the chaplain put me in was the saving of my soul, praise the Lord.

"The next time the chaplain came round the ward, he told me how sorry he was. 'Don't say a word about it,' I said, 'for the terrible fright you gave me was the means of my salvation. I don't mind having the communion now.' But he did not care to talk with me."

Having heard his story, I said to him, "So you would like to come to the communion next Sunday?"

"Yes, sir," was his reply, "if you please."

"It is the Father's table for his children," I continued; "I am his servant, and shall rejoice to see you there. Where are you living now?"

"Oh," he replied, "I am with the same master still. I told his lordship the story about the dying, you know, and told him I was a changed man since then, and could not go out racing any more."

"No, no," he answered, "and I have done with that too. His lordship has been to church, sir, for two Sundays; and oh, I do pray for him. Will you pray for him, sir?"

Having previously noticed that this young man had a good voice for singing, I said to him "Would you like to join the choir? I want living souls to sing there."

"Oh yes, sir," he said, "I should like that very much, if you would let me come and practise a little."

My happy jockey friend from this time became a good and efficient help in the choir, and, more than that, he was a regular and consistent communicant. While I had the pleasure of ministering to him, he remained an earnest worker for Christ; and I have not the least doubt he is still holding on his way. His interesting story, and remarkable conversion, won for him a ready hearing. He was a bold witness for the Master, and as happy as he was bold.

SERMON DISTRIBUTION IN BERLIN.—A correspondent writes describing a branch of mission work inaugurated and carried on in Berlin by Court Preacher Stöcker. Realising that many thousands of people in the city could not attend church on Sundays, Stöcker began in 1881 to publish weekly sermons, accompanied by passages of Scripture, prayer, and hymns; these were sold at eight copies a penny to any who would distribute them, and were gratefully received by the people in the streets of Berlin. Since then the work has spread, and the demand for tracts greatly increased; they are taken to hospitals, railway stations and trains, boats, omnibuses, and the houses of the poor, and others. There is evidence of much good having resulted from this novel dissemination of Gospel truth. The sermons are sometimes by Stöcker himself, and sometimes selected. Some of the men who now support the movement trace their conversion to a timely word read in a Sunday sermon tract.

NOTES FROM THE NORTH.

SCHOOL BOARDS AND PRAYER.

At the first meeting of the newly-elected Perth School Board, a rather unseemly discussion took place as to whether the monthly meetings should be opened with prayer. Rev. A. Fleming said the members were there as representatives of a Christian community, and it was highly proper that they should commence their business in the exercise of prayer. Several members of the Board opposed Mr. Fleming, on the ground that the Board was an entirely secular body, but a majority resolved that the monthly meeting should be commenced with devotion.

EDINBURGH SABBATH FREE BREAKFASTS.

On Monday afternoon, last week, Sir William Muir presided at the annual meeting, in Edinburgh, of this Mission, and said that these breakfasts were a means to an end in reclaiming the people. Rev. Thomas Nichol and Mr. R. R. Simpson made appeals for help to allow of the new missionary building in Old Fishmarket-close being completed free of debt. Principal Cairns said he had been struck with the improved appearance of the people who frequented the breakfasts. Captain Christie, Governor of Edinburgh Prison, while bearing testimony to the good influences of the Mission, alluded to the effect on the lowest classes of Mr. D. L. Moody's visit to Scotland.

GLASGOW NOONDAY PRAYER MEETING.

Interesting addresses were delivered at this prayer-meeting in Monday week. Mr. Quarrier stated that homes had been provided for the 120 boys sent to Canada at the end of last month; he was prepared to receive 200 children before September. The Romanists are again threatening him with legal proceedings. Referring to addresses by two Jewish missionaries, Principal Brown remarked on the little interest taken in work among the Jews, and said it was very seldom prayers were heard in the pulpit for their conversion. Mr. Oatts thanked the friends for the interest they had manifested in him during his recent illness. He announced that Mr. Henry Thorne would conduct a fortnight's evangelistic meetings in Glasgow, for young men.

BIBLE TEMPERANCE ASSOCIATION.

There was a large gathering at the first meeting of the newly-formed Edinburgh Auxiliary of this Association last week. Mr. John Leckie said the object of the Association was to direct the strong light of Scriptural truth on the liquor traffic, so as to render the trade a disreputable one. The committees of Presbyterians and Synods ought to become more pronounced on this subject, and the heathenish practice of health-drinking at ordinations given up. Mr. Peter Chalmers initiated a discussion on "The Church and the Drink Traffic," and declared that drink hampered the financial resources of the Church, produced moral deterioration and spiritual ruin among her members, and was the great obstacle to the progress of the Gospel. It was impossible to fathom the reasoning of those who maintained that they were striving to keep the Ten Commandments, and were at the same time supporting strong drink, the great cause of the breach of every one of them.

WOMEN AND INTERNATIONAL ARBITRATION.—A Conference, convened by the Women's Committee of the International Arbitration and Peace Association, has been held at Queen's Mansions, Queen Victoria-street, S.W. The following subject was discussed: "By what methods can women best promote the cause of international concord?" Mrs. Oscar Wilde pointed out the great influence which women might exercise for the attainment of that object. She also deprecated the use of military toys in the training of children, and contended that young people should be taught to study international questions in public schools. Miss Balgarnie remarked that in that morning's paper she read no less than nine rumours of wars, attributed this bellicose state of things to the governing classes, the military class, and the Press. Mrs. Stewart Downing defended the union of women in that Association in the cause of peace. Mrs. Mallet thought it was only through the gradual growth of moral as opposed to physical force that the object could be secured; Miss Bowles (United States) contrasted the scarcity of soldiers in the streets of her country with their conspicuousness in our own, as showing what might be realised in England; Mrs. Costello advocated the extension of philanthropy in various forms as a means of suppressing war.

A DAY IN A MOROCCO "SOKE."

We are *en route* from Tangier to Fez, travelling slowly, and tarrying wherever we find an open door. The scene of to-day's labours has been a large weekly "soke," or native market, where ten thousand people usually gather for trade; but the heavy rains greatly thinned the number on this occasion. As I reflect on the stormy morning through which we passed in that "soke" (stormy in a double sense), my conviction deepened as to the fallacy and misleading character of many of the arguments and statements advanced in favour of Mohammedanism in the recent controversy provoked by Canon Taylor's paper on that subject.

Could you have looked on as we spoke to one crowd after another, you would have been encouraged by the evident interest of some, but would also have had a glimpse of Islam's hateful and intolerant spirit. One of their learned men asked to see an Arabic copy of John's Gospel, which I handed him. As soon as it was in his hand he dashed it to the ground with contempt. In every group we were much opposed, and rudely jostled. Some of the more fanatical were bent on stoning us. We were struck several times. But the number of people about us shielded us from real violence. At this point we thought it desirable to leave the market. A number visited us in our tiny tent. The more earnest and interested returned at night, under cover of darkness, for further conversation. The common people hear us gladly. Opposition comes rarely, save from the learned men and religious leaders.

The awful deceitfulness of this iniquitous system may be perceived, if I reproduce a few sentences from a conversation I just had with a group of villagers. It is a typical one.

"How is it, if your religion is from God, that this land is so full of sin, and your lives so dark and wretched?"

"Our religion is a broad and easy one. We can sin as we like. We can steal, and commit adultery; we can commit highway robbery and murder; we can lie, and yet get to heaven."

"But God tells us in his Book that those who do such things shall be turned into hell. Our Lord Jesus changes our inclinations by giving us a new life. We no longer love such evil ways. You cannot do this, and ever reach heaven."

"But our foukies, who know the Koran, tell us we can sin as we like, and in the last day our Lord Mohammed will intercede for us, and get us into heaven. Therefore, as our way is broad and easy, it is better than yours."

"It is true yours is a broad way. Our Lord Jesus said there were two ways, one broad, and one narrow and difficult, and that the broad one ends in destruction, and the narrow one only in life. Ours is the narrow one: yours *is* the broad one."

Not long since two devoted lady workers, in a little Moorish town here of only two thousand inhabitants, gave a dinner to some of the divorced women of the town, those who were poor and unprovided for. Sixty responded. This answers Canon Taylor's assertion that where Islam comes every women receives a protector. Another fact I will name, to meet the twin statement that the coming of Islam brings virtue to the tribes that embrace it. In the kheeanis or movable villages of tents in Southern Morocco, which, last spring, we visited, the women would unblushingly confess that they were everyone adulteresses and harlots. Of course this would not apply to the virtually imprisoned women of the wealthy Moors in the cities. Islam is a dark blight, a withering curse, an awful delusion, an unmitigated evil.

My travelling companion and fellow-labourer on this trip is an earnest young Scotch brother of sterling qualities and much promise, Mr. Summers. He is of the staff of the North African Mission, and one of their best workers. As recently announced in your columns, I have now no relationship with that Mission, being an independent worker, although still one in sympathy and love with the beloved brethren who compose its council at home and its staff here in the field.

I beg for a redoubling of your prayers on behalf of this dark land, and of the work I am seeking to do. Address—P.O., Tangier, Morocco. E. F. Baldwin, Missionary.

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For the Young.

A STREET INCIDENT.

A reporter called to a little bootblack near the City Hall to give him a shine, the other day. The little fellow came rather slowly for one of that lively guild, and planted his box down under the reporter's foot. Before he could get his brushes out, another large boy ran up, and calmly pushing the little one aside, said—

"Here, you go sit down, Jimmy."

The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the new-comer to clear out.

"O dat's all right, boss," was the reply; "I'm only going to do it fur him. You see he's been sick in the hospital for mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can. Savy?"

"Is that so, Jimmy?" asked the reporter, turning to the smaller boy.

"Yes, sir," wearily replied the boy; and, as he looked up, the pallid, pinched face could be discerned even through the grime that covered it. "He does it fur me, if you'll let him."

"Certainly, go ahead!" and as the bootblack plied the brush, the reporter plied him with questions.

"You say all the boys help him in this way?"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on a job?"

"Hey?" queried the youngster. "I don't know what you mean."

"I mean, what part of the money do you give Jimmy, and how much do you keep out of it?"

"You bet your life I don't keep none. I ain't no such sneak as that."

"So you give it all to him, do you?"

"Yes, I do. All the boys give up what they gets on his job. I'd like to catch any feller sneaking it on a sick boy—I would."

The shine being completed, the reporter handed the urchin a quarter, saying—

"I guess you're a pretty good fellow, so you keep ten cents, and give the rest to Jimmy there."

"Can't do it, sir; it's his customer. Here, Jim!"

He threw him the coin, and was off like a shot after a customer for himself, a veritable rough diamond. In this big city there are many such lads, with warm and generous hearts under their ragged coats.—*N. Y. Commercial Advertiser.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, on Continent for two months. Mr. T. Lewes Sayer, Stockwell Orphanage, April 23—26; Romford, April 29 to May 4. Mr. Josiah Spiers, Wakefield, April 24 to May 5; Park Chapel, Camden Town, May 7—19; Assembly Rooms, Malvern, June 3—15; Skating Rink, Croydon, July 2—13. Mr. George Banaster, Dorking, April 21—30. Mr. E. T. M. Dennes, Chingford, April 30 to May 4. Mr. Hutchinson, Raleigh Memorial Schools, Stoke Newington, April 30 to May 4.

JESUS ONLY.

By our sins so great and sore,
Deeply still do we transgress;
But the blessed Son of God
Is all grace and righteousness.
Let us then to Jesus go:
He will take away our sin;
He will make us pure and good,
He will give us peace within.

We are false, and mean, and low,
Sinking even to the dust,
But the chosen One of God
Is the True, the Good, the Just.

We are sometimes vain and proud,
Haughty words we often speak;
But "the High and Lofty One"
Here on earth was poor and meek.

We are changeable and weak,
Prone to every fitful frame;
But our Saviour Jesus Christ
Evermore is still the same.

We are tired, and faint, and sad,
Oft dismayed, and much oppressed;
He doth call the weary ones,
He alone can give us rest.

Loveless, cold, and erring ones,
Death had been our just reward;
But on the atoning Lamb
All the wrath hath been outpoured.

We are dying day by day;
Our brief life will soon be o'er;
But the glorious risen Lord
Is "alive for evermore."
Let us then to Jesus go;
He will take away our sin;
He will make us pure and good,
He will give us peace within.

Caroline Tickner.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 29, Isaiah lxv. 17—25; Monday, April 30, Psalm lxxvii. 1—20; Tuesday, May 1, Ruth i. 1—9; Wednesday, May 2, Ruth i. 10—22; Thursday, May 3, Ruth ii. 1—12; Friday, May 4, Ruth ii. 13—23; Saturday, May 5, Ruth iii. 1—18.

BELIEVERS' MEETING FOR BIBLE STUDY.—The time for holding this most important gathering has been fixed for June 18—25. The place, of course, will be Niagara, Ont. There will be three hours of study daily, and thus far the subjects before the Committee for incorporation into the programme are:—(1) The Holy Spirit; (2) the Person and Sacrificial Work of Christ; (3) the Personal and pre-Millennial Coming of Christ. The sessions of the Conference are likely to prove of deep interest. There are good grounds for expecting the presence of Rev. J. Hudson Taylor, the founder of the China Inland Mission. It is his intention to go to China by way of America, at the close of the great Missionary Conference to be held in London in June, and he will take in Niagara *en route.—Faithful Witness.*

CHARITABLE AGENCIES FOR GIRLS AND WOMEN.—For some time past the want has been felt of a carefully compiled and complete list of orphanages, schools, girls' lodging-houses, boarding-houses, and industrial and rescue homes, the number of which has very largely increased during recent years. Wise discrimination in the choice of a Home often makes all the difference between success and failure; hence the importance of a complete list of such institutions. A detailed and trustworthy list has, with the co-operation of many workers, been prepared under the title, "A Guide to Homes, Schools, and Refuges for Girls and Women." It is proposed to sell it at 2s. a copy, and to publish it in a few months. Before publication, however, it is necessary to ensure the sale of 1000 copies; at present orders for only 500 have been received. Appeal is made for the names of subscribers; also, all persons engaged in work among girls are asked to supply the names and addresses of any schools or Homes which have been recently opened. Communications to be addressed to the Hon. Mrs. Fraser, or Miss Robarts, Hon. Secs. "Guide to Homes, Schools, and Refuges for Women and Girls," 15, Buckingham-street, Strand, W.C.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Dr. McCosh, of Princeton University.

The Notes on Daily Readings will now be discontinued. They commenced with the New Testament, and have thus dealt with the entire Bible, chapter by chapter.

Volume viii. of Dr. Parker's "People's Bible" deals with the portion 1 Kings xv.; 1 Chronicles ix. The many excellencies of the previous volumes are well represented, and the performance may be briefly described as suggestive, graphic, and picturesque. (8s. *Hazell, Watson & Viney.*)

In their new book, "The Divine Programme of the World's History," Mr. and Mrs. Grattan Guinness place Bible students under another great debt of obligation to them. If it be true that "prophecy is history written in advance," and that "the history of the world is none other than the history of man's redemption," what intelligent Christian can fail to be interested in a work in which prophecy is lucidly exhibited as a whole? The evidential value of this book is great, and we hope it will be widely read. (7s. 6d. *Hodder & Stoughton.*)

A remarkable sign of the times is found in the recent publication of a "Ceremonial of the Altar: a Guide to Low Mass," evidently intended for the use of clergymen of the Establishment. Whatever value may be placed upon the compilation by those for whom the singular volume has been prepared, our Roman Catholic contemporaries do not appear to think much of it, for one of them refers to it as "this strange and all but ludicrous book," and bases upon it an article under the striking heading of "Mass in Masquerade."

In the same article a comparison is drawn between the teaching of the Rubric, with its statement that the Sacramental Bread and Wine "may not be adored (for that were idolatry to be abhorred of all faithful Christians)," and the directions given in the Guide to Low Mass, "Having adored, he elevates the Host," &c., "He replaces the Chalice, covers it, and again adores," &c. There is something almost grotesque in the fact that this is a Roman Catholic journal teaching the ministers of a Protestant Church some points of Protestant doctrine; but the background is an ominous one, and it seems as though it must necessarily become darker before there is a return to the light.

We are glad to notice that a further protest has been made on the subject of the Papal reredos in St. Paul's. A strongly worded statement has been presented to the Bishop of London, signed by a large number of leading Churchmen. They fearlessly call things by their right names, and say that "a large crucifix and an image of the Madonna" have been set up over the communion table in St. Paul's, and ask that a judicial decision should be obtained on the conduct of the Dean and Chapter. They go so far as to suggest that the latter have acted illegally. We can only hope that it may prove so. And yet, though the outward symbol is removed, who shall stay the working of that evil virus which Rome has contrived to instil into the life-blood of England? One may constantly find people on their knees on the Cathedral pavement devoutly crossing themselves; and who, on being questioned, will deny that they are Roman Catholics, but do not hesitate to affirm that they are Anglican Catholics.

A retired and much esteemed minister writes to us:—

> I have no idea of preachers as an official class, and it is certain from Paul's words (Gal. ii. 10) that the Apostles were very anxious about care for the poor. I confess to a very high thought of the wisdom given to those who were the companions of Jesus, and who witnessed His habits of retirement and prayer. When modern ministers occupy the six days of the week in secular concerns about money, committee work, bank management, and act as secretaries (as we are told) to all manner of societies, they cannot, and do not get time to be alone with God in the communion of the Word and prayer. The *principle* of the Apostles was that others should be called to their aid when demands left them no adequate time for this indispensable communion. Nothing whatever in my judgment is so weakening to preachers, be they lay or otherwise, as the incessant occupations that leave them no time for "standing in the counsel of the Lord" (Jer. xxiii. 22), and making the truth their own by meditation upon it. During forty years' ministry I often felt this to be the most serious temptation from Satan that assailed me.

We have looked into the volumes entitled "Robert Elsmere," which have been written with a strong rationalistic bias, and are intended to present a contemporary picture of English unbelief. The faith of an eager young rector is shattered by his squire: a man who is a cynic, and learned in German neological literature. This squire, who professes to have a verifying faculty which can test the value of historical testimony, has found that Christianity cannot stand before his acumen. But it comes out that the squire is not able to estimate the value of the testimony of his own land agent. At the expense of many lives he mistakes and blunders in respect to his own estate and his tenants. The authoress does not apparently feel the meshes of inconsistency with which she wraps herself. It would say little for English society if such a work should be permitted to strengthen religious doubt.

The obituary notice of Matthew Arnold in *The Standard* combined with its eulogy much that was timely. The positiveness of the critic that "miracles do not happen" has had its effects on many young men in Great Britain and America, and when a sceptic leaves his work behind him, indiscriminating praise is unhealthy, however eminent he may have been. The writer in *The Standard* pronounces Mr. Arnold to have been a sophist in theological criticism. He took away and left nothing in exchange. In his latitudinarian determination to belong to no camp, and to exclude no opinion, he finally satisfied himself (?) with a form of theology which was mere verbal mist and vapour. There is an amazing amount of this unsubstantial vapour, that passes as culture and higher thought.

The late correspondence on London sermons in the columns of *The Standard* ought not to pass out of mind without its lesson; and this applies not to one but to all religious bodies. Ministers of religion would make a mistake if they thought their congregations did not appreciate their labours for the poor; their hard work, early and late; and their unceasing sacrifices of personal ease every day of the week. But somehow sermons do not seem spoken as subjects of personal possession and intense conviction. The people know that the truths of the Gospel are matters of life or death, and they do not feel that they are interpreted to them in this vital aspect. It is preaching that does not move outside, but gets at the very heart of the truth of Christ, which congregations desire.

The Salvation Army has for some time past been under the harrows of adversity in the town of Torquay. It seems that in 1886, while securing an Act of Parliament enabling them to purchase and maintain the town harbour, the Torquay Local Board obtained certain exceptional powers, whereby, to the surprise of the ratepayers, new crimes have been constituted, and penalties attached. The Act included a clause prohibiting processions in the streets on Sundays accompanied by instrumental music, and from the first there has been too much reason to suspect that the provision was aimed directly at the Salvation Army, whose operations in the town, it need hardly be said, had not met with universal support or approval. There is no town in the kingdom, however, where the Salvation Army may not do what they are denied the privilege of doing in Torquay. It is specially regrettable to find that a law which needlessly interferes with the liberties of the subject is being administered in what appears to be a harsh and unreasonable manner.

That there is reason for the charge of intolerance is much to be deplored. Without first ascertaining whether it could legally do so, the Local Board of Torquay handed over its powers to the police of the town; and the police were so eager to act on their new authority, that they even took proceedings against the local leaders of the Salvation Army before the official copies of the Act of Parliament were printed! Subsequent prosecutions excited great indignation, and, on several men being committed to prison, the legality of the entire proceedings was challenged in the Court of Appeal. The result was that it was held by the judges that the Act could only be administered by the Local Board, and more recently members of the Salvation Army have been sent to gaol on prosecutions directly instituted by the elected representatives of the ratepayers.

By an election which recently took place, that party on the Local Board which has no sympathy with the Salvation Army and its work, has, through the now antiquated system of cumulative voting, been reinforced, and, consequently, there seems little reason to expect a speedy adjustment of the difficulty. Meanwhile, those who value their civil rights may be trusted to watch the conduct of those Local Board members who seem to be trifling with, rather than guarding, civil liberties; and the friends of religion who hold dear the privilege of outdoor preaching and procession should not hesitate by lawful agitation to seek the repeal of the obnoxious clause.

At the Mansion House, on the 17th inst., a deputation waited on the Lord Mayor to invite his co-operation in the forthcoming Tercentenary Commemoration of the Defeat of the Spanish Armada, which is to take place at Plymouth, on July 19. At this interview Sir J. Puleston was careful to explain to the Mayor that Catholics as well as Protestants were participating in it, and that in no sense did it partake of a spirit of religious intolerance. There is certainly a grim humour in the fact that Catholics should join in such a celebration. The Lord Mayor, in responding, was particular to remark that the celebration "had no religious meaning in it." Yet one part of the plan, as stated by the Organising Secretary, consists of a proposal to place a memorial window in St. Margaret's Church, Westminster. Another part, is a proposal to erect a memorial on Plymouth Hoe, the inscription on which is to be, "He blew with his wind, and they were scattered."

No "religious" character! If the dispatch and defeat of the Armada had no religious (or irreligious) character, then, surely, it had very little character at all. But if the event itself had a religious character, yet in the estimation of some the *celebration* need not have any. It can be treated in a purely national manner, and then Catholics can join in it much in the same way as Catholic boys would enjoy a display of fireworks on November 5. It is not difficult, of course, to see the drift of all this. England is truckling to the Papal throne: we are afraid to offend the Pope. So, therefore, that which ought to be a great and sincere national thanksgiving, is to degenerate into a mere theatrical farce.

It is satisfactory to know that the long contention between the Wesleyans and the Earl of Harewood has been settled by the withdrawal of the restrictions hitherto imposed upon the Wesleyan body in the village of Harewood. These were that services should not be held during church hours; that there should be no Sunday-school, but only a Bible-class (out of church hours); and that the rites of Baptism and the Lord's Supper should not be administered. A rent of five pounds a year, however, is for the future to be paid for the building in the place of the hitherto nominal payment of five shillings. That such prohibitions as the above should ever have been imposed argues a spirit of intolerance worthy of the days of the Conventicle Act. It is to be hoped that the concessions for which the Wesleyans are now asking with respect to another village will be granted by the Earl with a better grace.

We cannot adequately express our sense of the splendid service that Mr. Alfred S. Dyer is rendering to the British nation and to the Indian Empire by his faithful and unsparing exposure of the hidden things of darkness that are being perpetrated in India under the ægis and protection and in the name of the State. The statements contained in his letter, which we publish to-day, ought to make the heart's blood of every British Christian boil with a holy indignation, and should rouse him to an indomitable resolve that these atrocities shall no longer be permitted to darken the fame of his country.

If our gracious Queen has any real power, under our Constitution, of influencing high affairs of State, it appears to us that these revelations of infamy supply the occasion and demand for its exercise. We hope some one who can gain the ear of Her Majesty will make the needful representations to her. At any rate, no Christian elector who has a knowledge of the black and damning facts can be said to have cleared his conscience, until he has brought every possible pressure to bear on his representative in Parliament towards the instant repeal of such diabolical enactments.

The Local Government Bill contains a provision which, if passed, may prove very beneficial, enabling the local authorities to render substantial assistance to intending emigrants. It may not, however, be generally known that boards of guardians, apparently, already have the power, with the sanction of the Local Government Board, to make grants to assist the emigration of poor adults, whether in receipt of parish relief or not. The vast and continual growth of the population, however, the increasing difficulty of providing food and employment, and the large area over which operations must extend, render it impossible for any private body successfully to grapple with the question. It is time for the State to take the matter up. But two precautions should be rigidly observed: first, proper provision should be made for the reception, supervision, and disposal of the emigrants on their arrival; secondly, only those willing to work hard should be sent out, otherwise it will merely be the transferring of a useless burden from one country to another.

It is impossible to read the daily bulletins on the health of the German Emperor, without being profoundly moved by his noble bearing, and touched by the position of the royal lady who left our shores some thirty years ago to become his wife. She has had to bear much sorrow lately. We need to pray that she too may be sustained, and that this terrible ordeal may promote her lasting welfare. Meanwhile we gladly note certain symptoms that popular feeling is turning somewhat in her favour.

At a recent meeting of an important provincial Auxiliary of the Church Missionary Society, the three chief speakers, the chairman, the local secretary, and the representative of the Society, pleaded earnestly for confidence in the parent committee. This fect reveals a prevailing state of distrust. While we regret it, two things seem to many to explain that distrust. A golden opportunity was given to the Society to bear witness to English Protestantism by refusing to hold a service in St. Paul's Cathedral until the large image of the Madonna which had been set up was removed. That opportunity was lost. It can never come back. The protest would have been most valuable; for the setting up of the image grossly violates national, as well as Episcopalian, sentiment. The second ground of distrust arises from the vindication on the part of the committee of the Society, which is found in the following words:—

> They do not consider it to be part of their duties as the Directors of a Missionary Society to take any corporate action at home with regard to any erroneous doctrines or practices which may trouble the Church, unless it should become absolutely necessary to do so in order to preserve their own proper work from interference.

"Corporate action" against error at home is one thing; acquiescence in it is another. We confess to a conviction that if the Directors of the London Missionary Society should, spite of remonstrances, resolve to hold a service in a chapel where anti-Protestant doctrine was openly taught, the concession would be a scandal. We imagine the C.M.S. has made a mistake. This was hinted at by the chairman of the meeting above referred to. Would it not be better to say so?

For the sake of the fair name of Brazil and its enlightened Emperor, it is much to be hoped that there is no truth in the shocking report that was published in *The Times* a few days ago. That report, from a correspondent in Rio Janeiro, states that some thousands of Indians have been massacred, in circumstances of horrible cruelty, by "persons employed by the authorities." The statement is to the effect that Señor J. Bueno, with about seventy men under him, recently attacked an Indian village and put the natives to flight. The wells were then poisoned with strychnine, and on the withdrawal of the treacherous "conquerors," the Indians returned, but only to die in misery from poisoning, which carried off 3000 of them. Some days afterwards Bueno attacked and destroyed another village, the water, wine, and provisions of which he also poisoned with sublimated mercury, with the result that some 800 Indians died shortly after returning to their ruined huts. When the report was sent off, further terrors, affecting 5000 persons, were said to be imminent. The entire story has been contradicted, but not satisfactorily so far. It is devoutly to be hoped that, after official investigation, it will be possible to declare the report altogether untrue, or as very greatly exaggerated.

We are glad to give publicity to the following extract from a private letter written to us by an esteemed correspondent, in reference to a recent note on acreage owned in Scotland:—

> Of all living landowners none has done more to convert barren rock and moor into arable land than the Duke of Sutherland, employing numbers of men to do so, and to make railroads, at a vast unremunerative cost to himself. Several hundred thousand of the acres you refer to are desolate mountain sides, which will not even feed sheep, much less support men.

The latest news from the explorations in Egypt is of special interest, if only as showing the vitality of traditions. Nothing has really been known about the Pharaoh under whom Joseph flourished, save that it is generally agreed that he was one of the Hyksos, but the Arabs have always said that his name was Reiyán, the son of El Welid. For the existence, however, of a Pharaoh with such a name there has been no evidence. But now a monument has been found giving "the name and titles of an absolutely unknown king, who, judging from the work, must belong to the Hyksos period, or, at all events, to one of the obscure dynasties preceding the Hyksos invasion." Part cannot be read, but part gives the name "Ian-Ra" or "Ra-ian." The inference of Egyptologists is that it is a monument of the very Reiyán referred to by the Arabs, and hence very possibly of the Pharaoh of Joseph's time.

A SALE OF WORK AT ALBERT HALL is being held this week (Thursday and Friday) from noon till 6.30 on behalf of the Society for Promoting Female Welfare. Stalls are erected on behalf of the work of Miss de Broen in Paris, and of Pastor Rodriguez at Figueras, at which the ladies in charge will gladly give accounts of the work carried on.

REQUESTS FOR PRAYER.—For blessing on special services for young women, to be conducted by Mr. Wm. Thomson, of Glasgow, in the Y.W.C.A., Newcastle-on-Tyne, from April 28 to May 11.——For blessing upon a mission, to be conducted by Mr. G. Hucklesby from May 1 to 6, and Mr. C. Inglis from 7 to 11, in "The New Hall," Rudmore, Landport.

CANADA AND CHINA.

At Miss Macpherson's workers' meeting last week the interest mainly oscillated between these two lands. During the tea hour the visitors were much attracted and interested by the band of healthy, happy-looking lasses, many of them just rescued from London slums, who are being transformed and trained for the Dominion across the Atlantic. Their young hearts are being won for Christ, and they will leave our shores in a few weeks under very hopeful circumstances. Extracts from Canadian letters were read by Miss Macpherson, telling of the joy of the workers over there in hearing of decisions for Christ among those settled in country homes, and of many encouragements, as well as some anxieties in connection with the work. Mr. and Mrs. Merry will accompany the next party, sailing on May 17.

The greater part of the evening was given up to China. Dr. Wilson, who, with his wife, has lately returned on furlough, gave an interesting realistic sketch of actual missionary life in China. Travelling up some great river for months together, one may preach the Gospel all along the route to kaleidoscopic congregations of people, very few of whom have ever heard the joyful sound. Having been resident for some years in Han-chung-fuh as a medical missionary, Dr. Wilson described the *modus operandi* of the daily work—simultaneous healing and preaching. The people come from far and near, and to all the message of salvation is delivered, in some form or other. The magic lantern is of great service in bringing the people within the influence of the mission. Some striking cases of conversion were related. Mrs. Wilson (well known to many as Miss Kate Goodman) added some encouraging particulars as to the work among women of different classes.

Everybody was deeply touched by Mr. G. B. Studd's simple and heartfelt recital of the circumstances (told in these columns some months since) of his visit to China when on a pleasure tour round the world, and how God met him there, leading him into full consecration of self and substance to Christian service. Previous plans as to professional advancement have all been pushed out of view, and Mr. Studd is now gaining experience in work at home, waiting Divine guidance as to his future field of service.

We are sorry not to have space for any detailed report of Mr. Hudson Taylor's suggestive exposition of the connection between Numbers vi. and vii. He said he used to consider the latter chapter (a very long one, full of repetitions) somewhat unprofitable reading; but, coming to it in regular course one day in Inland China, God caused it to be a good day's meditation; he found it was about the endless love of God. In comparing the two chapters, we find God's order of service—first consecration, then blessing coming on the fully consecrated one, and than acceptable service. The law with respect to the Nazarite, and his separation from all that would hinder communion with God, speak to us of full consecration. Then comes the familiar blessing at the close of chapter vi., given in threefold form, as if setting forth the work of the Father, the Son, and the Spirit. Then, when the name of God is thus upon the people, we read of their gifts to Him for his worship and service. So the believer must first fully yield himself up to God that His blessing may be received, and then dispensed to others.

During the evening earnest prayer was made on behalf of Miss Lowe, who is in hospital, undergoing treatment for her eyes; and for the Queen of Sweden, who has lately been sick.

CHELTENHAM.—Dr. Grattan Guinness has held a five days' mission conducted here in connection with the Y.M.C.A. With great power he has borne witness to the truth, which God has blessed in the conversion of sinners and the quickening of believers.

MIDNIGHT MEETING MOVEMENT.

A conference and public meeting in connection with this important movement were held on Monday last, at Exeter Hall. The Conference, which was held in the afternoon, was presided over by Mr. R. C. Morgan. A paper having been read by Mr. R. B. Williams, there was a useful discussion on work and methods. The annual meeting in the evening was presided over by Mr. George Williams. The report was read by Mr. J. H. L. Christien, organising superintendent. It stated that 111 meetings had been held, attended by over 5000 women, and the result had been the rescue and ultimate reformation of a great number. The total income was only £1066, the expenditure having been kept slightly below that sum.

Mr. Christien referred particularly to efforts to reclaim the foreign women of London, and called attention to the fact that there is no Home in England for such women. It is hoped, however, that German workers will soon provide a Home for girls of their nationality, and that French ladies will follow in the effort.

Addresses full of sympathy with the movement were delivered by Revs. W. H. Barlow, G. W. McCree, J. Jackson, Newman Hall, and Mr. G. W. Thomas. There was also some profitable conversation on rescue work.

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DR. GUINNESS in LIVERPOOL.

Dr. Guinness commenced a fortnight's evangelistic mission in Liverpool on April 14, held in the hall of the Y.M.C.A., Mount Pleasant, excepting four appointments (two Saturday and two Sunday evenings) in Hengler's Circus. The meetings have been crowded from the first, and there is a decidedly growing interest. Many persons not being able to obtain seats, it has been decided during the closing days of the mission to admit by special tickets to reserved seats young men who, as yet, have not made profession of faith in Jesus Christ. Two addresses on the Saturday evenings were given as medical lectures to men only, the place being packed. In connection with these lectures a healthy public opinion is aimed at, and the Gospel is faithfully proclaimed. At the first meeting hundreds of stout-hearted men stood to their feet, signifying thereby their desire to accept Christ as their Saviour, and hitherto there has not been a meeting without very evident signs of God's presence and blessing.

Mrs. Grattan Guinness, sen., also has given deeply interesting lectures each afternoon in the Y.M.C.A. hall this week, except Saturday, on current events in the light of prophecy; about 500 or more persons were present on each occasion. Mrs. Guinness will continue these Bible lectures for a few more days, having special reference to missionary work. The mission is certainly stirring the hearts of Liverpolitans; it will probably close on the 26th inst. Dr. Guinness conducted the noon meeting for prayer each day during the past week. The mission was preceded by much prayer, both at the Y.M.C.A., and by friends at a distance. Thomas Jameson, Sec.

Liverpool, April 21.

HOPE, NORTH WALES.—A successful nine days' mission has been held at Cymmau Iron Church. Powerful addresses were delivered by Captain Howell, C.A. (Buckley), who conducted the mission. Although he had a very hard class of people to deal with, a number decided to accept Jesus as their Saviour. R. R.

CALLANDER.—Gospel meetings have been held here during the last three weeks, under the auspices of the local Y.M.C.A., by Mr. D. M. Pittendrigh. Several young people have professed conversion. Young men were specially aimed at, but the audiences have mainly consisted of young women, and the conversions, so far as known, with one exception, have been entirely among the latter class. Numerous impressions were made, but difficulty was experienced in bringing those impressed to decision. Christians have been greatly stirred up, especially the younger members of the Y.M.C.A.

EVANGELISTIC NOTES.

Rev. E. P. Hammond has been holding services at San Francisco with many signs of blessing.

"A Jubilee Mission" has been held at Rev. E. A. Stuart's Church, St. James's, Holloway, by Rev. Canon McCormick. Meetings in the mornings for Christians, in the afternoons for women, servants, and children, and in the evenings for general audiences, were characterised by manifestations of Divine power amongst young and old.

Cambridge.—Rev. A. E. Barnes-Lawrence, of Liverpool, has recently conducted a special mission to young townsmen here with very good results. The evening meetings were crowded with young men, brought in by the active and loving agency of the workers, and from the first the presence and blessing of the Holy Spirit were manifest.

Rev. W. Braimbridge, who has had considerable experience in conducting missions, and whose labour has been attended with great blessing, having now given up a fixed pastorate, is free for evangelistic work, either in connection with Congregational churches or in other spheres. Mr. Braimbridge has been especially used in bringing the halting to decision. His present address is 47, Cecile-park, Crouch-end, N.

Malta.—Sir,—We have just had a three-weeks' visit from Miss Herdman, who has been giving special addresses at the Soldiers' and Sailors' Homes, and in various parts of this garrison. The meetings have been crowded and hearty. God has sent instruction and encouragement to his people by the lips of his devoted servant, and about thirty soldiers and sailors have professed conversion.—I am, yours, &c., J. Laverack, Wesleyan Min.

Mr. Henry Thorne.—This evangelist has held a most successful mission at the Bristol Y.M.C.A. He spoke with great power, and was used of God in bringing many to Christ. Backsliders also were brought back to the fold. Since the new general secretary, Mr. F. J. Rayner, came to Bristol, a considerable impetus has been given to the evangelist work of the Association, and Mr. Thorne's mission has greatly helped in this direction. T. S.

Mr. George C. Needham has closed a series of special services at Hope Church, Springfield, Mass. They have been of unusual interest and profit. The Bible lectures and preaching have stimulated Bible study, and many have been converted. The work among the young people has been especially marked, and it is expected that many who are now very thoughtful will come out on the Lord's side during the next few weeks. Mr. Needham is now at work in Boston with Dr. A. J. Gordon.

The Hon. Granville Waldegrave is conducting evangelistic meetings in Tain, N.B. They are held in the Free Church, and are very largely attended. Believers have been much refreshed, and much anxiety and concern aroused amongst those who are still without. The preacher has won, in a high degree, the sympathies and co-operation of Christians, and the people hear him gladly. Several cases of conversion have occurred, and a great blessing is expected. The meeting on the evening of Sunday week was attended by 1200 people, many of whom seemed deeply impressed. J. M.

Woodford. — An eight-days' mission, conducted in the Raylodge-road Congregational Church, by the pastor, Rev. George H. Giddins, has been brought to a successful termination, nearly forty persons having professed to receive definite blessing. Mr. Giddins, who has received the heartiest sympathy of all the ministers of every denomination in the neighbourhood during the two years of his ministry here, was ably seconded by the valuable co-operation of Revs. E. T. Egg, W. E. Anderton, G. Atchison, and the large-hearted Vicar of Woodford Bridge, Rev. C. B. Valler, M.A.

Great Thurlow, Suffolk.—Two years ago the Congregational County Union obtained the services of Mr. Barker, colporteur, through the Metropolitan Colportage Association. In addition to the colportage work, Mr. Barker conducts services every Sunday, and sometimes in the week, at the Congregational Chapel. In the last four months showers of blessing have come upon the congregation. The Sunday-school has increased fourfold; the congregations have doubled in size; many have been renewed in heart and life,—some of these were notorious for evil,—while the few Christians remaining have been greatly revived. Great joy prevails, and the outlook is most cheering.

British-Indian Government in agreement with Hell.

Infidel Government in India.

When, as recorded in Ezekiel viii., the Lord had shown the prophet great iniquities, He said: "But turn thee yet again, and thou shalt see greater abominations."

That has been my experience while investigating the iniquitous and God-defying system of licensed sin in India. The farther I have proceeded, the more awful have been the facts which the Lord has brought to my knowledge. I say advisedly that the Lord has brought these facts to my knowledge, for secret official papers have fallen into my hands in a manner that has been truly miraculous; illustrating how easily, in his own time, for purposes of judgment, God can bring to light the hidden things of darkness. While the administrators of this crowning sin against God in the midst of a heathen population, numbering one-sixth of the human race, have been saying in effect (Ezek. viii. 12), "The Lord seeth us not; the Lord hath forsaken the earth," He who yet sitteth upon the throne of the heavens and executeth righteousness and judgment for all that are oppressed, has said again and again to me, when I thought I had fathomed the deepest depths, "Turn thee yet again, and thou shalt see greater abominations that they do."

In reply to a question in the House of Commons in regard to statements in my letter to the Christian press of Great Britain, written at Umballa, India, Sir J. Gorst, Under Secretary of State for India, said (*Times* report, February 24): "The official information which is so far in possession of the Secretary of State is at variance with the statements upon which the question appears to be founded. The statements are contained in a report which has been published and circulated in this country, dated Umballa, January 14, 1888, and signed Alfred S. Dyer. The Secretary of State will send this document to the Government of India, and request a detailed report on the various allegations therein contained."

In order to place my statements beyond controversy, permit me to supply you, and through you the Christian public of Great Britain, with quotations from Indian official documents, which are not likely to see the light at the hands of the high official persons whom they so seriously compromise.

On June 17, 1886, a "Circular Memorandum" was addressed by Major-General E. F. Chapman, Quartermaster-General in India, to "General Officers commanding Divisions and Districts." It states in its second paragraph that it was written by order of General Sir Frederick Roberts, the Commander-in-Chief in India, who "desires me to give prominence to the following points, which appear to be specially deserving of consideration by the military and medical authorities in every command." Some of the points referred to are unfit for publication. As it is important, however, that the editors of the Christian press, upon whom God has imposed the responsibility of being his watchmen, should not be ignorant of the astounding degradation which exists in official circles in India, I enclose an appendix for editorial information only.

The ninth paragraph of the "Circular Memorandum" under consideration says: "In the regimental bazaars it is necessary to have a sufficient number of women; to take care that they are sufficiently attractive; and to provide them with proper houses."

The women here alluded to are to follow the calling of a harlot under Government licence. They are heathen women. But are they not among those for whom Christ died, and for whose salvation missionaries labour? Bodies and souls that might become the sanctuaries of the Holy Spirit are thus condemned by authority, in cold blood, to damnation, and the more imperiously so because these hapless victims of British cruelty are young and comely.

In furtherance of the instructions of the "Circular Memorandum" above quoted, the officer commanding the Cheshire Regiment at Solon caused the following application to be sent to the Cantonment Magistrate, Umballa:—

2nd CHESHIRE REGIMENT.

Requisition for extra attractive women for Regimental Bazaar (Soldiers'), in accordance with Cir. Memo. No. 21a, Office of the Qr.-Mr.-General in India, dated Simla, 17th June, 1886.

Station.	Strength of N.-C. Officers and Men.	No. of women present.	No. of extra women now required.	Remarks.
Solon 9 July 1886	400	6	6	These women's fares by ekkas* from Umballa to Solon will be paid by the Cheshire Regt. on arrival. Please send young and attractive women, as laid down in Qr.-Mr.-General's Cir. No. 21a, dated Simla, 17/6/86.

* Ekkas are one-horse conveyances.

In remitting to the Assistant Quartermaster-General, on August 6, 1886, a copy of the foregoing requisition, the officer commanding the Cheshire Regiment wrote: "Some of the women now with the headquarters of the 2nd Batt. Cheshire Regiment are not very attractive, and application has been made to the Cantonment Magistrate, Umballa, for others, but up to date none have arrived; therefore it is presumed a great difficulty exists in procuring the class of young women asked for."

The officer commanding the R. Battery, 2nd Brigade, Field Artillery, Jullunder, wrote on July 24, 1886: "There are not enough women, and they are not attractive. More and younger women are required, and their houses should be improved."

The officer commanding the Connaught Rangers, at Jullunder, wrote to the Assistant Quartermaster-General on July 9, 1886: "The Cantonment Magistrate has already, on more than one occasion, been requested to obtain a number of younger and more attractive women, but with little or no success—he will be again appealed to...The Cantonment Committee will be asked to improve the [harlots'] houses *... and as there is no lack of money in the Cantonment funds, much might be done to improve the outward status of this class of women... The Major-General commanding should invoke the aid of the Local Government by instructing the Cantonment Magistrates whom they appoint that they give all possible aid to commanding officers in procuring a sufficient number of young, attractive, and healthy women."

The officer commanding at Jutogh wrote to the Assistant Quarter-Master-General on July 28, 1886: "I have ordered the number of prostitutes to be increased to twelve, and have given special instructions as to the four additional women being young and of attractive appearance."

In two of the foregoing quotations, the respective commanding officers use words which indicate that young and attractive women are not so ready as the British authorities expect them to be, to devote themselves to ministering to the sins of British soldiers. Indian women, it seems, have views and preferences, crude though they may be, regarding the liberty of the subject, even under British rule, and their right over their own persons. But where the demands of European infamy are concerned, especially the demands of commissioned officers, Britain rules in India with a rod of iron. Subordinates receive their instructions, and are expected to carry them out. Let two witnesses describe what happened.

A medical officer, in a private communication, says that respectable girls are forced into lives of prostitution by the Government system of licensed sin. The poorer class of natives are in great awe of persons in authority. Officials go out into the villages and say it is the order of the Government that so many girls should go and be registered as prostitutes. The poor people are afraid to refuse or resist; their daughters are delivered up, and thus virtuous girls are consigned to lives of infamy, "drawn unto death" (Prov. xxiv. 11), enslaved under the British flag, and the rule of Queen Victoria; having practically, like the former slaves of the Southern States, according to the well-known axiom of the pro-slavery faction, "no rights which a white man is bound to respect."

The second witness on the modern British system of slave-hunting in India is also a gentleman in an exceptionally favourable position for knowing what goes on in the darkness of official action. Under date of February 20, 1888, he wrote to me from a large Indian military station: "I have seen letters from commanding officers, recommending that the dhai, or nurse, in charge of the bazaar [of licensed women] should be furnished with authority to visit the neighbouring villages, and procure young girls of attractive appearance and tender age, bring them into the station, and place them in the prostitutes' quarters for the use of the British soldiers; and the officers have further recommended that the dhai should receive a commission on every girl she might be able to induce to leave her native village and become a prostitute, and that the girl's earnings from the pursuit of the disgraceful life to which she was to be initiated, should also be taxed for a certain time, so that the dhai should be well paid, and find that it was to her pecuniary benefit constantly to bring young girls hitherto of pure life into the bazaar, for the sake of the commission to be paid to her for such disgraceful practices. In my opinion, the Government of India has a mighty load of sin to answer for, and the sooner such shameful doings are put a stop to, the sooner the natives will be able to profit by the example of the 'Christians.'"

There is another description of woman-hunt practised under the system of authorised sin. According to the standard set up by the British Government in India, prostitution itself is not sinful. It is only sinful in a woman when she is not licensed and certificated as fit for the market; and it is only sinful in a British soldier when he consorts with an unlicensed woman. Hence female spies and policemen, and sometimes other officials, are employed to detect women guilty of the crime of being immoral without a licence. Soldiers are also utilised for this purpose.

The annual report of the Government Brothel

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*The omitted words cannot be quoted.

Hospital at Naushera, printed at the Government Press at Lahore, but not published, says, after alluding to the employment of two female spies at that place, that in May of last year "the police, being urged to greater exertions, arrested ten women; three of those escaped... Many more women, whose names were in the hands of the police, fled." The next paragraph in that report speaks of the arrest of twelve women in the earlier months of the year for "illicit prostitution."

In the unpublished report of the Mooltan Brothel Hospital (printed at the Government Press, Lahore), "G. H. Peevor, surgeon, 25th Punjab Infantry, in medical charge of Lock Hospital" (*vide* signature to the report), says that when a soldier is admitted into the Soldiers' Hospital with a certain disease, "the medical officer in charge asks him where he contracted it, and then sends me a report... As soon as possible afterwards I send for the woman. In a large majority of instances I have found the woman quite free from disease." Other reports show that especial pressure is put upon soldiers to point out unlicensed women; and a circular, issued by order of the Commander-in-Chief in India, dated November 26, 1883, says: "Soldiers who have been diseased by registered prostitutes have been frequently known to attribute it to women met in their walks outside the bazaar."

Such official admissions illustrate the dreadful facility that exists in this seething circle of corruption for false charges to be made against women by both soldiers and policemen, for reasons which are better understood than explained.

Thus, in one way and another, as the immediate and inevitable result of State licensed sin in India, poor but respectable women are drawn into the whirlpool of vice, and, like drowning persons throwing up their hands in helplessness and despair as they abandon hope, are sucked down to rise no more.

In quoting from unpublished and confidential official documents, my difficulty is to know where to stop. Perhaps the foregoing will be sufficient to establish the fact that British authority in India has made a covenant with death and an agreement with hell.

In the remainder of this letter it may be well to inquire whether the Government of India intends to continue in its course of rebellion against God, and shameless violation of his law, or whether there is a disposition to repent and arrest the judgment of Him who is no uninterested spectator of its deeds. In ancient times, in warning the children of Israel against sins of impurity, God said: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations;...that the land spue not you out also, when ye defile it, as it spued out the nations that were before you." There is nothing in contemporary history more important to the churches of Great Britain than to know if the course of events in India is tending towards a time when God will cause its people to spue out British authority, because of its worse than heathen vileness. *The Bombay Guardian*, the principal Christian newspaper of Western India, faithfully says (March 17): "Our hands are tied. Our Master is crucified afresh. His holy religion is associated in the minds of thousands of the natives with *a depth of graduated and degreed depravity inconceivable to heathen thought.*"

Two months after the Bill for the repeal of the State regulation of vice in certain military towns in Great Britain had received the royal assent, the Quarter-Master-General in India wrote by order of the Commander-in-Chief in India (*vide* Circular Memorandum, June 17, 1886) explaining to general officers that in the event of the machinery of licensed sin not being authorised, the system could be carried out "regimentally." This design to carry out this system by fraud, and to misappropriate public funds in arranging "for the effective inspection of prostitutes attached to regimental bazaars, whether in cantonments or on the line of march," and "the isolation of women found diseased, and their maintenance while under treatment," is on a moral level with the rest of the policy, of causing "convenient arrangements to exist in regimental bazaars" for British troops to violate the Seventh Commandment (*vide* tenth paragraph of Circular Memorandum in question).

That it is the design of the Government of India, as well as of the Commander-in-Chief, to retain the system of licensed sin, in fact—if compelled to abolish it in name through the action of the British public and Parliament, I have good reason to believe, from a conversation which I had at Calcutta on Feb. 25 with a member of the Viceroy's Council. To the Viceroy himself I was refused admission, on the ground, as Sir D. Mackenzie Wallace, his private secretary, wrote, that there were "grave doubts as to whether you could add anything to the information already possessed by him." The Commander-in-Chief is merely the mouthpiece of the Government, just as the Quarter-Master-General in India is the mouthpiece of the Commander-in-Chief.

God's standard of righteousness is not the standard of conventional respectability. Government is not an automaton. Someone is responsible when the blood of India's daughters cries unto God from the ground. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven...Then will I profess unto them, I never knew you: depart from Me, ye that WORK INIQUITY."

Yours in the cause of the perishing,
Bombay, March 30. Alfred S. Dyer.

SCOTLAND AND INDIA.

A SECOND series of public meetings has been held in Scotland with regard to the connivance at immorality by the Government in India and the Colonies. The towns selected for this series were Inverness, Perth, Greenock, and Hawick. Mrs. Richardson, of York, one of the veterans in the work, very kindly took the field, and spoke at all the meetings. She was assisted by local ministers and laymen, and by Revs. J. G. Cunningham and J. M. Sloan (Edinburgh), Mr. Jas. Balfour, W.S. (Edinburgh), Rev. G. S. Muir (Slateford), and John Dymock (Kemnay).

Considering the amount of ignorance that prevails, and the prejudice existing in many quarters, the meetings must be regarded as very successful and encouraging. The audiences were good—in some cases large, and always there was manifested the liveliest feeling, while the wickedness and horrors of the system of State-regulated vice were being displayed, and the dilatory and evasive policy of the India Office exposed. The platforms were filled by influential men of many denominations and professions. Resolutions were unanimously and cordially passed. It was agreed to send memorials to the Government, and petitions to Parliament, and local committees were appointed to look after the whole subject, and promote suitable action. Important communications, expressing strong sympathy with the movement, were read from Mrs. Josephine Butler, and various members of Parliament.

Mrs. Richardson held large, interested, and hearty meetings of ladies at Edinburgh, Inverness, Glasgow, Greenock, and Paisley, at all of which memorials and petitions were agreed to be sent up to Government and Parliament, and committees were formed for the carrying on of the work.

ITALIAN MILITARY CHURCH.—The fifteenth anniversary of the formation of this church in Rome was recently celebrated by a special service. Rev. H. Piggott preached, and the soldiers afterwards joined in the celebration of the Lord's Supper. A collection was made for the sick in the hospital, and Bibles were presented by the pastor, Sig. C. L. Capellini, to the new members. Telegrams and letters of congratulation were read from many at a distance.

FROM D. L. MOODY'S HOME.

WHILE Mr. Moody is doing valiant service in his Master's vineyard through the West during the winter months, his co-labourers and efficient lieutenants are jealously watching over the important educational institution which the evangelist founded at Mt. Hermon and Northfield a few years ago. The schools now have together fully 600 students, whose education and Christian development is progressing satisfactorily under the direction of an efficient and broad-minded corps of instructors, who join heartily and unselfishly with Mr. Moody and his work. To carry out this great work involves the expenditure of large sums of money, and the boundless faith of the evangelist has been an important factor in overcoming all difficulties and meeting promptly every emergency. Friends the world over are on the alert to lend a willing hand with a generous purse to assist in carrying on the work whenever occasion required. Only a short time ago, when it was learned that the school treasury was running low, Christian women of Pittsburg sent on a draft for 10,000 dols., while a New York friend added 5,000 dols.

While Mr. Moody has been away a few of his friends have combined in a new departure, which will be much appreciated by the thousands of people who annually pilgrimage to this delightful spot to attend the summer Bible school, the convocation, or visit the scholars. There has been a marked lack of hotel facilities, the only hotel in the town, a well-managed country hostelry, being in the village two miles from the schools; so strangers and friends have been packed away during the summer gatherings, while the girls are home on their vacations, in the school buildings. A few friends of the evangelist therefore originated the idea of having a hotel of their own, where friends and strangers could be cared for and entertained during a long or short stay. This idea is being practically carried out and the hotel is rapidly approaching completion and is to be ready for occupancy early in the summer. It will cost complete, with the furnishings, about 60,000 dols., and will be one of the finest structures of its class in this part of the country. The design of the owners is to give to tourists a summer home especially helpful morally and physically, with ample facilities for recreation and enjoyment in this most charming of rural towns.

While the hotel is to be built in a certain sense in the interest of Mr. Moody and his work, he is in no way connected with it, either in its construction or management. It is owned by a corporation organised at Boston some months ago. The site selected is on the new street running parallel with Main, and commanding a landscape which is unsurpassed by any in the village, so noted for beautiful scenery. Before you is the luxuriant valley, with its rim of southern hills in the far distance; on the east are the wild forest of the Northfield hills; Mt. Hermon, with its massive buildings, across the placid Connecticut, and backed by a mountain scenery, is in full view, while the mountains of New Hampshire and Vermont at the north are a continual delight to the eye.—*Record of Christian Work.*

Change of Address.—Mr. James Townley, late of Wood Green, wishes friends to know that his present address is 12, Osbaldeston-road, Stoke Newington, London, N.

Rebecca Jarrett.—Dear Sir,—I observe in a paragraph which you have kindly put in your paper about Rebecca Jarrett, that you speak of her having been in *want*, as well as in other ways tried. This word would convey a wrong impression, for the friends for whom she has worked would never allow her to be in want of any necessary, although, of course, she has not received any salary. I do not know whether any expression I have used in writing to you may have caused this little mistake; if so, I am sorry. I only meant to express that she is poor, and quite without resources, and on this ground I was thankful to see an appeal made by you for help for her to start a little rescue home of her own.—Yours faithfully, Josephine E. Butler.
9, *The Close, Winchester.*

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The Artist has chosen the moment when Pilate, confronted with the accusers of Christ, who have brought Him bound to the tribunal, is unable to convince Himself of the Prisoner's guilt. The scene is beautifully composed. Pilate is represented as seated on a raised daïs, clothed in white. On either side of the Roman Governor are the various Judges, Pharisees, and Scribes, and at his right is the High Priest—a superb type of the haughty, imperious class. He is denouncing the Saviour's pretentious claims, and proclaiming His guilt as usurper and false prophet with gestures of imposing yet violent enforcement. In the centre of the picture stands the Christ, facing with calm, unmoved expression both His accuser and His Roman Judge. Crowding about Him, pushing Him, brutally staring and sneering, are the jeering, mocking populace, that Jewish people who are crying aloud that His blood may be upon their heads. The most conspicuous figure among the multitude is a coarse, cruel-faced man of the people, who, with brawny, uplifted arms and wide-open mouth, is in the act of crying: "Crucify Him! Crucify Him!" In the foreground stands the warrior-like figure of a Roman soldier, pressing back the eager crowd with his long spear-headed lance. All these forty figures are crowding the outer halls of a vast building whose grand architectural construction forms a superb frame to this noble scene.

The skill and delicacy with which this picture has been executed is wonderful, the salient features of face and form, and the varied expressions of hate, fear, curiosity, compassion, and reverence, animating the countenances of those assembled are shown with a startling fidelity that beggars description. Munkacsy, while preserving a thoroughly reverential tone, treated Christ and those about Him in a style of unflinching realism such as the world has not been accustomed to in the painting of a religious subject.

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"All the figures are so distinctly seen that you feel you could recognise them again if you met them anywhere, and a strange sense of reality comes upon you as you look at them, so that you forget they are only painted, and that you are not gazing on living and breathing men. . . . The pose of Christ is admirable. It is repose blended with dignity, self-possession, rising into majesty. There is no agitation, no fear, no misgiving. . . . It is not often that the painter becomes a preacher, but it will be long before I forget the sermon that Munkacsy preached to me."
New York Independent.

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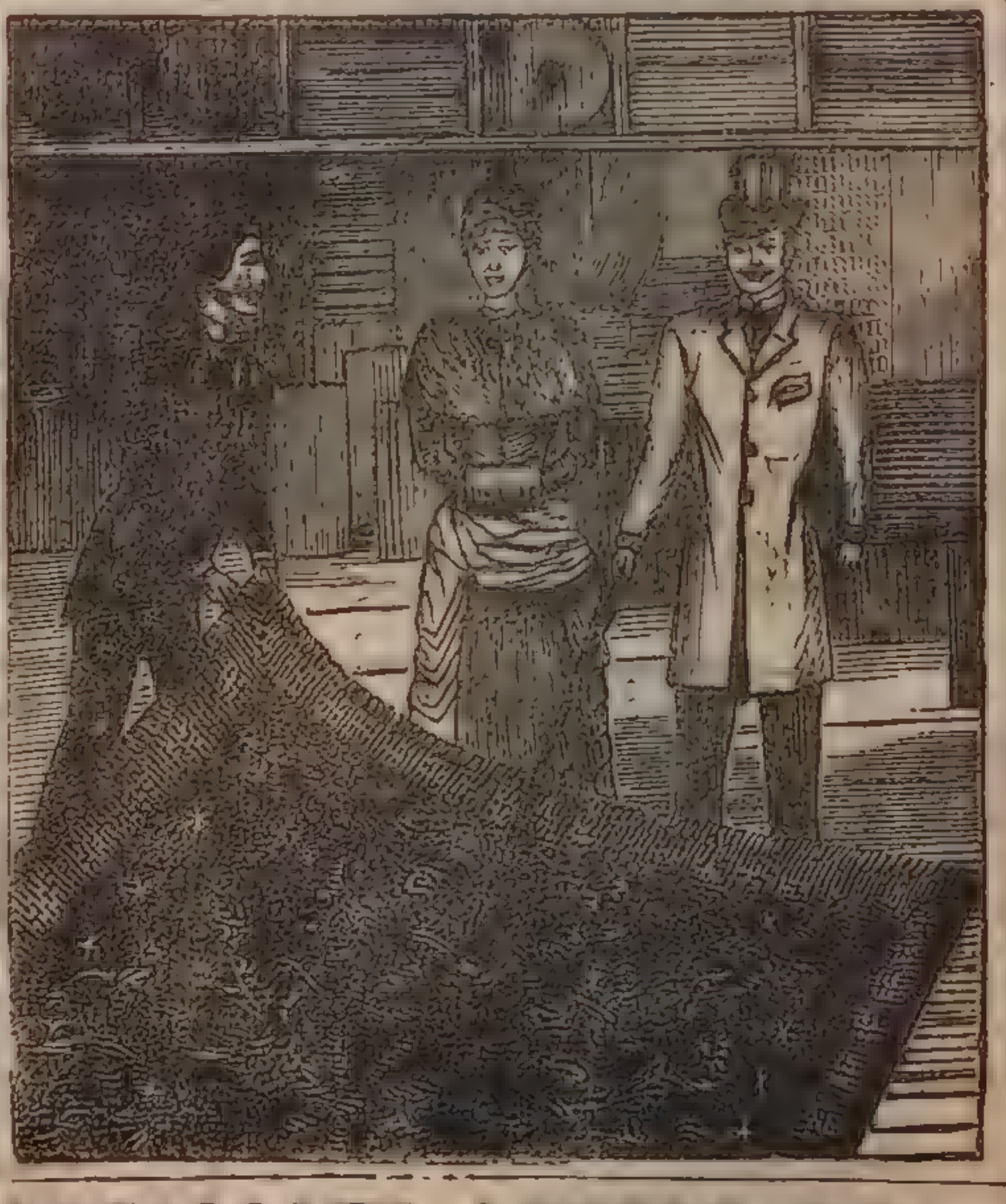

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ENGLAND'S YOUNG WOMEN.

WORK AND CONFERENCE.

On Tuesday and Wednesday, last week, in Morley Halls, Regent-street, W., a large number of Christian ladies from all parts of England, and even from Scotland and Ireland, met in conference regarding the work of God amongst the young women of the British Isles. On the second day, the annual meeting of the London Y.W.C.A. was held at Exeter Hall. The entire proceedings were very helpful to Christian workers, and it is much to be hoped that great good will come of the many practical suggestions which were made by some of the earnest ladies present. The casual visitor could not fail to be struck with the anxious solicitude for the highest welfare of the young women evinced by all who took part in the Conference.

It mattered not whether the noble aims of the Association were being urged, or whether those methods of work which have proved specially efficient in some cases were being commended to others for adoption, a very high tone pervaded the discussions, and it could not but be felt that the meetings were spiritually profitable to many of the quiet workers assembled. Each day opened with a prayer-meeting, and at the close of each afternoon there was a devotional half hour, at which addresses were delivered by Revs. E. W. Moore and F. B. Meyer.

On Tuesday morning, the Marchioness of Ailsa in the chair, the requisites for successful work were set forth in addresses by Mrs. Gordon and Miss Hull, who spoke of spiritual fervour and intensity; and Mrs. Bannister, who spoke of consistency in daily life. Statements on work in the foreign mission field were made by Miss Cuttall, Miss Holland, and the Hon. Gertrude Kinnaird. In the afternoon, the subject was, "What shall we do for the Girls that Work?" Mrs. F. A. Bevan presided, and some very useful papers were read. Miss Skirrow, Miss L. Vansittart, and Miss Thompson described the work of the Factory Helpers Union, which has been attended by much good, and is full of promise for the future.

Employers usually do not hesitate now to grant permission to ladies to visit factories and laundries during the dinner hour, and the system of visitation which has been formed by the Union is capable of great development. Mrs. Walker and Miss Wingate also spoke of different classes of work, and Miss Beauchamp delivered an address on Bank Holidays, strongly advising Associations to remember that there are always some young women who are not invited to visit friends on those days, and for whose entertainment and comfort the Institutes should be kept open.

A BIRD'S-EYE VIEW OF THE Y.W.C.A.

Lady Forester presided over the Conference on Wednesday. The opening address was by Mrs. Stephen Menzies, who gave "a bird's-eye view" of the Y.W.C.A. It was eminently practical, setting forth with much clearness the origin, agencies, and aims of the Association. It was obvious that the main object of Mrs. Menzies was to enlist the help of any ladies who might be ready or waiting for a call to Christian activity.

The characteristics of the Association were first spoken of from the points of view of its spirituality, catholicity, comprehensiveness, and aggressiveness. The aim is nothing short of the salvation of the young women, without denominational zeal or partiality, and without regard to class or condition. During the past two or three years many classes have been reached who had previously been untouched by the efforts of the Association. For some time exertions were confined within somewhat narrow limits; but latterly, while the stakes of the movement have been strengthened, the cords had been greatly extended, and fresh suggestions for work are constantly being made and acted upon. Endeavours are made to band the young women in prayer unions; then there are Bible-classes. The prayer union members agree to call upon God every Saturday night on behalf of the work of the Association, so that all over the world, some time during that night, God is being besought to give his continued blessing. There are Conferences held in large centres once or twice a year; and among the many results must be included the fact that they are the means of disseminating a knowledge of the Association, for there are still many people who neither know its objects, nor properly estimate its methods. Some seem to be under the impression that it is an Association for Christian girls. The title does not describe the organisation as a Young Christian Women's Association, but rather, rightly, as a Young Women's Christian Association. It is an Association by Christian women, through Christian agencies, instrumentalities, and organisations, for young women of every class, and certainly not exclusively for those who profess love for Christ. Rather an endeavour is made to reach those who are still outside the Christian lifeboat, and are in peril of being lost.

Mrs. Menzies went on to say that the membership is twofold. There is a membership for those who are Christ's, and are allied with the prayer unions. That is the inner circle, the members of which agree to set apart a little time every Saturday evening for prayer. The outer, or general circle, includes young women of every class and grade, and efforts are made to bring them under the influence of the secretary and the praying members, in the hope that they will be led to Christ. The local secretary is, as it were, the mother of the branch. Then there is a referee for every county or district, and by her the several local secretaries are linked together. Again, the district or county referees are linked together by the general Council of the United Central Council, which meets twice a year in London. Besides that, there are local referees in towns where there are no associations. It is desired that the Association should have the name and address of some lady in every town who may be written to and informed that a member is about to take up residence near her.

Speaking in detail of the means and agencies employed by the Association, Mrs. Menzies said that while there are invariably Bible-classes in the larger towns, there are also Homes and Institutes. The Homes are places where young women in business can be safely and comfortably lodged at small cost; the Institutes are established in smaller places, and are used as Evening Homes, where young women may meet friends, write letters, and come under the influence of Christian workers. Again, there are Holiday Homes, affording accommodation for delicate girls during a short term of relaxation.

Having referred to the monthly letter, the home study, emigration, total abstinence and thrift departments, Mrs. Menzies spoke of the employment, sick aid, and convalescent agencies, and lastly of the important travellers' aid work. With a full command of facts and figures, she interested those who were intimate with the circumstances and development of the Association, as well as those who were comparative strangers to its history and objects.

Mrs. Wishard, of New York, gave an account of work among college girls in America, the story showing most encouragingly that great and good things may come of very small beginnings. The movement has excited renewed interest in mission work, and during the past two years over five hundred young women have expressed their intention to enter the foreign field.

In the afternoon the Countess of Harrowby occupied the chair, and addresses on "What shall we do for the girls who have leisure?" were delivered by Miss M. Gollock, Mrs. Theodore Howard, the Hon. Gertrude Kinnaird, and Miss Constance Maynard. Each and all emphasised the importance of the work among educated young women, and earnestly called upon Christian ladies, in faith and hope, to labour lovingly in their several spheres.

MEETING IN EXETER HALL.

Lord Kinnaird presided over the annual meeting of the London Association, held in Exeter Hall, on Wednesday evening. During the past year eighteen new branches were opened, and, with an increase of 1310 members, bringing up the total membership to 14,810, among whom a large amount of really spiritual work has been done, there was every reason why the proceedings should be pleasant, and in some measure partake of a congratulatory character. However, the meeting was pitched in a high key, the eternal welfare of the many young women who were in attendance being kept well to the front. It was, moreover, a successful meeting, and greatly enjoyed by the crowded audience.

The Chairman, in a few words, showed his great interest in the Association and its many agencies. Mr. W. T. Paton, honorary finance treasurer, made an encouraging statement, saying that since he had been connected with it, now many years, the Association had never made a retrograde step, but, by God's grace, it had continually advanced. He reported progress all along the line, and many developments in the direction of increased usefulness. Addresses were delivered by Revs. Marcus Rainsford, jun., and F. B. Meyer, the former speaking on the power of union, and the latter on the possibilities of a girl's life.

The full effects of these meetings cannot be fully recorded. Doubtless, they will in due course find inscription in the lives of those who were privileged to take part, and be crystalised in renewed efforts to bring the young women of our country under the influence of the Gospel. The good ladies who came to London with the special object of ascertaining in what, if any, respects they could improve on the methods they have hitherto employed, are now turning over in their minds the sum and substance of much friendly and very hallowed converse; and it is devoutly to be hoped that, being applied in the fear of God, by constraint of the love of Christ, and with the leadings of the Spirit of truth, the new means and measures will be productive of blessed and far-reaching results.

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THE TRAMPS' MISSION.

In a communication with respect to this effort, Lieut.-General Field, Heathdene, Blackheath, writes:—"The object of the Mission is to bring the Gospel to bear upon many thousands of destitute men and women who pass through the workhouses, and who hitherto have been sadly neglected. Boards of Guardians, Masters of Unions, and Chaplains have kindly responded to the appeals made for their co-operation by Miss Barnett, the founder of the Mission, and granted the necessary permission for the work to be carried on, and in many instances active help has been afforded. Sixty-one unions have been supplied with small libraries, and in forty-six the tramps now attend the regular religious services of the inmates. Large numbers of Scripture-cards, texts, tracts, &c., have been sent to the unions, and have been fixed to the walls of casual wards, so as to be seen by all.

"No paid agents are employed by the Mission, but gentlemen and several ladies visit the wards, speak to the tramps, and at twenty-nine unions Gospel addresses are regularly given, and greatly appreciated. The workhouse authorities speak of improved discipline and decorum among the tramps as results, and some of these poor people have been led to the Saviour, and found rest to their souls."

Miss Barnett, 2, Eldon-villas, Battledown, Cheltenham, will be glad to hear from friends who can help.

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FROM THE MISSION FIELD.

BRITISH SYRIAN SCHOOLS.

Mrs. Mentor Mott, writing recently from Beyrout, says:—"Yesterday I called upon S. J. (formerly a teacher in the Mission), who is married. Some of the windows of her house overlook part of the Moslem quarter. She was astonished to hear about a dozen children from six to ten years of age repeating texts of Scripture and singing hymns. This went on because one man, evidently the father of some of the little tribe, made them repeat certain texts and sing some hymns over and over again. S. said to her husband: 'Those children must go either to M. F.'s school, or to Engannon, for such teaching goes on only in our schools.' Her husband replied, 'No one can say what those schools have done in the country; sowing the seed in the hearts of these Moslem children is the greatest work that can be done!'

"To-day we are sending a blind Scripture-reader to Hasbeiya, where Miss B.'s work is greatly on the increase. Some time ago the Druze men begged her to give them meetings for Bible teaching. This she has done; about twenty-five are in attendance, and much interested. Lately she had a similar application from the Mohammedan men.

"Just now the Mission, which comprises twenty-nine schools, with over 3400 scholars, a staff of twenty-nine Bible-women and Scripure-readers, and which influences Druzes, Moslems, Jews, Greeks, Maronites, Roman Catholics, and other Christian sects, greatly needs help. Unless it is forthcoming, the closing of some schools is imminent."

Miss Poulton, 18, Homefield-road, Wimbledon, is honorary secretary.

PROTESTANTISM IN JAPAN.

According to the statistics for 1887, there are, at present, working in this Empire the representatives of twenty-four Missionary Societies. Seventeen belong to the United States, four to England, and one each to Canada, Scotland, and Switzerland. Japan has proved such an attractive and promising field of labour that the number of societies is greater than one would expect in view of the comparatively recent date at which the land was thrown open to Christian effort. Of course, the number of workers varies greatly. Three have but one man each; while one has forty-nine male and female workers, not including the wives of the missionaries. The sum total of foreign workers is 253.

Six missions have combined the results of their labours in the "United Church of Christ in Japan." This body includes all the Presbyterian and Reformed Churches, save the Cumberland Presbyterians. The Congregationalist Mission has decided to join this union, thus making it the most extensive of all the Protestant bodies in the Empire.

The total Protestant membership shows a gain of five thousand over the figures for 1886; a grand gain, and yet how painfully small when we consider the thirty-five millions still without the fold. These figures, however, by no means indicate the limit of Christian influence. Japan is being permeated with Christian truth, and we trust the time is not far distant when the Empire shall be thoroughly reached with the Gospel.

Christianity is not persecuted, and its most vigorous opponents, the Buddhist priests, use infidel arguments against it in their public lectures, trusting more to modern "free thought" and materialism than to the ancient Buddhist teachings for their weapons of offence against the new way that is putting their craft in danger.

The great need of the Church in Japan is a more intimate connection with the great Source of all strength, wisdom, and joy.

Hakodate, Japan. Gideon F. Draper.

VILLAGE WORK IN SOUTH ARCOT.

A native helper in the South Arcot Mission has written a detailed account of a recent tour conducted by Miss Reade among the villages in that district. He speaks of many evidences constantly met with of the ignorance and superstition of the people. There were abundant opportunities, however, of access to the people, and a great readiness to hear the word. Many interesting conversations were had with inquirers and objectors, and the Gospel seed was plentifully sown. The Gospel was preached in fairs and other public places, and the aid of the magic lantern was invoked in presenting the truth to the crowds. The tour appears to have been a very encouraging one on the whole, and revealed the fact that there are open doors for Christian effort in these remote parts of India.

Miss Reade is earnestly seeking a helper in her deeply interesting work—a lady with private means, and, if possible, one who is already acquainted with Indian life and languages. Miss Reade is building a new house, through the kindness of friends whose subscriptions can be received. Fuller particulars of the work may be obtained from Miss Hornbuckle, 3, Alexandra-villas, Brighton.

NEARING CHINA.

We extract the following from a letter written on board the ss. *Deccan*, nearing Hong Kong, by Miss Annie Sanderson, one of the party of missionaries who left England for China on January 26, in connection with the China Inland Mission:—

"We expect to be at Shanghai in about a week, and then there will be a general 'breaking up.' Ten or twenty times the number of our party could easily have been disposed of at the places where we called on our way. What is said about Mohammedanism in The Christian of January 26, has all passed through my mind when walking through towns and villages where followers of Mohammed abound. Then there are the Roman Catholics, and now the Chinese, of whom we see more at each port, and have many on board. They have a place adjoining our saloon partitioned off for them, and there most of their time is spent, some of it by many in smoking their favourite drug. . . .

"We had a very enjoyable time at Singapore; we did not go in for sight-seeing, but for getting some knowledge of what work for God is being done. We could not give at all the same account as Mr. Caine, M.P. He seems to have reported without seeing the variety of missionaries there engaged. We carried away very pleasant impressions as to their zeal and labours. . . . Do pray for Singapore, that God will send out more workers there, for they are very much needed. All the missionary work in the whole Malay Peninsula is practically what is done there—about a dozen 'live' labourers amongst 1,250,000 people. Singapore alone is estimated to have 172,000 inhabitants—of whom 100,000 are Chinese. Immense revenues are derived from licences for opium, spirits, and houses of iniquity. The condition of the people at places we have landed at makes one feel impressively that 'the harvest truly is great, and the labourers are few.'"

MR. H. G. HARRIS, B.A., of Y.M.C.A., Bolton, whose papers for the young have from time to time appeared in our columns, has written three leaflets for boys, entitled "What is your Life?" "Sowing and Reaping," and "The Winning Side." Price 2s. per 100.

BRITISH SEAMEN AT SPEZIA.—During the period that the English men-of-war the *Colossus* and the *Edinburgh* have been anchored in the Gulf of Spezia, British seamen have been found not only in goodly numbers at the English service at Casa Alberto, but have also formed part of the Bible-class weekly conducted by Rev. Edward Clarke, for the benefit of Italians. On Thursday, April 12, a special meeting of the class was held, when, in addition to excellent addresses by the Italian members of the class, some profitable words were spoken by godly British seamen, which were translated, to the great satisfaction of the Italians, into their own language by Mr. Clarke.

SPRING DELAYED, BUT SURE.

On finding the First Buttercups, April 13.

Though the promise tarry,
For the promise wait;
Undelayed, 'tis coming,
Sure, though seeming late.

Frost and bitter east wind
Long the Spring delay,
But they cannot hinder
Summer's longest day.

Rattling hail and snow-storm,
Ordered for the best,
Give to balmy Maytime
Brighter, warmer zest.

Clouds the night may lengthen,
But the day breaks through:
Gladness in the morning
Sings the promise true.

Though the road be dreary,
Though the way be long,
Every step brings nearer
Home and rest and song.

Though the promise tarry,
For the promise wait;
Undelayed, 'tis coming,
Sure, though seeming late.

Newman Hall.

MISSION TO LEPERS IN INDIA.

Mr. Wellesley C. Bailey, secretary to the Mission to Lepers in India, addressed a meeting at Mildmay a few days ago. His statement was full of painful interest.

There are in India 135,000 lepers—men, women, and children—victims of the most terrible disease known to humanity. The Society seeks to proclaim to them the blessed Gospel of the Lord Jesus Christ, and, as far as possible, to relieve their dreadful sufferings, and provide for their simple wants.

In some of the asylums headway is being made in educating the inmates and instructing them in the Christian faith. The distressing nature of the disease is, however, a hindrance to any attempt at learning. When eyes, hands, and mouth are all affected, it is hardly to be expected that such poor creatures should find any great amount of comfort in spelling over slowly and painfully the mysteries of the First and Second Reader. As a rule, they prefer to lie rolled up in their blankets in their little rooms, or to sit basking in the genial sun.

The Society endeavours to utilise as much as possible existing agencies, by assisting leper asylums already established, and providing missionaries with the means for carrying on Christian work in connection therewith. The Lord has greatly blessed the efforts of the Society in the conversion of souls, and it is contemplated largely to extend its operations, should the funds be provided. Mr. Bailey's address is 17, Glengyle-terrace, Edinburgh.

SPEZIA MISSION ORPHANAGE.—Shortly before the Empress of Germany left San Remo, she sent to Rev. Edward Clarke, of Spezia, informing him of the great pleasure it would give her if the Girls' Orphanaage under his direction were called after her own name. The Orphanage lately opened is affording much satisfaction to all friends of such institutions who have had the pleasure of inspecting it.

THEATRICAL MISSION INSTITUTE.—This place has been used during the past two months by 13,600 young persons of all nationalities. Very few excepting those in the theatrical profession can realise what a boon the Institute is. After the weary rehearsal, how glad the little ones are of the "Nest," as the children's room is called, and the elder members of the profession are thankful for the easy chairs, and the facilities for refreshment. The gymnasium is much appreciated, and the class-rooms and lectures of this Christian Mission are well attended. Two thousand pounds are required to complete the purchase of the Institute.

WORKERS IN COPENHAGEN.

The Court-yard Mission has in the past year been more active than ever. Several new workers have joined us, amongst whom is C. Ravens, who is giving all his time to the work. In the courts and yards 675 meetings have been held, and many tracts distributed. We commence by gathering the children from the streets and lanes, and singing a hymn or two with them. People from the streets are attracted by the singing, and come in to hear what is going on; others open the windows, and sometimes we have several hundreds gathered within a few minutes. A short address is given, and we finish with more singing. We occasionally meet with much opposition, but, as a rule, the scoffing and ridiculing grow less with each repeated visit, and we have seldom to leave a court on account of violence.

In Rosenborg Castel-garden we have held five meetings, which have been attended by a great many people. Some of the clergymen have spoken at these meetings. At the ramparts of Christianshoon fifteen meetings have been held. Rev. Lic. Fenger has, as usual, spoken to the audience with great power and in much love. On the commons ten meetings have been held, at which many have assembled, especially on Sunday evenings. In the courts of the caserns we have held 60 meetings for the soldiers, and on board the training-ships in the Royal dockyard 42 meetings. The public-houses are visited during the winter months, and the men are invited to our meetings in the Mission-rooms.

We have held 245 indoor meetings in different parts of the town, and the personal dealing has been specially blessed to the saving knowledge of many anxious inquirers. The hospitals have been visited regularly. On the emigrant ships have been distributed tracts, and personal testimony has been borne by many.

The Court-yard Mission has altogether held 1052 meetings, and 200,000 tracts have been distributed—not much in a town with 300,000 inhabitants, but we hope to do better by and by.

The Midnight Mission has in the past year held 400 night watches in the streets, and many men have been kept from entering the evil houses, which are permitted by Government law, and regulated by the police. In mission-rooms, next door to these houses, 410 meetings have been held, and 90,000 tracts have been distributed.

An address has been circulated in the country in order to have this fearful mistake of the Government put right, and has now been sent in to the Rigsdagen with 149,000 signatures, gathered in two months from men only. Another address, for the same purpose, from women, was also circulated, and has been sent in to the Government with 114,000 signatures.

We ask your readers to pray for us who are in the Master's service, that we may be kept faithful in tender-heartedness and lowliness of mind, and that Christ may have full access to our hearts. Vilhelm Wright.

17, *Nyvej, Copenhagen.*

BETHESDA TOWN MISSION, PORTSMOUTH.—With this agency is incorporated the Portsea Island Town Mission, which was founded in 1856. The objects include the visitation of the poor, the distribution of Scripture and Gospel tracts, mission services, free teas, and in other ways assisting the helpless and evangelising the neglected portions of the population. Commander B. H. Key, Downham, St. Edward's-road, Southsea, is superintendent of the Mission.

METROPOLITAN TABERNACLE BIBLE FLOWER MISSION.—During last year 17,528 bunches of flowers were distributed, and the distribution opened the way for many a kindly service, which might not otherwise have been rendered. Flowers will be gratefully received. Hampers should be sent in time to arrive in London for delivery by ten o'clock on Wednesday morning, addressed "The Secretary, Bible Flower Mission, Metropolitan Tabernacle, Newington Butts."

"A FEW NAMES" IN SARDINIA.

Dear Sir,—For more than twenty years past there has been a slow religious awakening in this island. Amongst the first who visited Cagliari and Sassari, bringing with them the Word of life, was the venerable and well-known Wm. Chapman. Several other earnest workers have at intervals followed, of whom some still are on the field, and their labour is acknowledged of the Lord by his sealing it with his blessing. Sards and Italians accepted the Gospel. Besides these converts there are not a few Swiss in Sardinia, who have been brought up in the Evangelical Church.

Two of our number were taken away from us by death this month, one from Sassari, the other from Ozieri; the one a young Swiss, the other a Sard. Both held their ground well unto the end, and both were buried by their evangelical friends, without the aid of priests. Funerals of this sort break down the false authority of the priests in the sight of the people more effectively and more widely than a great many sermons could do. I was called to officiate in the funeral of Mr. Grigiott, of Sassari. This was a remarkable opportunity given us, in which I was able to speak in the cemetery to about a thousand men. The service was very attentively listened to.

Ozieri, being a long distance from Sassari, no evangelist was present at the funeral of our brother there. A Sardinian paper gives an account of his death and interment. I quote a paragraph:—"On the 7th inst., Antonio Lai, a working man of Ozieri, was buried. The funeral procession was most numerous, and purely civic. It was quite a protest against the 'black sect,' which showed itself revengeful to the last degree, on account of a straightforward answer given by the departed to a rough and illiterate priest, who visited Lai to induce him to confess. He asked Lai whether he believed in God. The dying man said, 'Yes, I believe, and have always believed in God.' The Confessor quickly added, 'Very well, it means that you believe in the Church, which is his bride, and in us his servants.' The poor man with the little strength yet left in him, replied distinctly and firmly, 'No, you are no other than foxes, and the Church is your den.' The priest immediately informed the bishop, and Monsignore ordered that no priest should attend the funeral of such a heretic!" The article finishes by saying, "Oh, people of Ozieri, learn to hate these wicked men; you have too long loved and tolerated those who have never themselves learnt to love!"

Will Christian friends remember in their prayers before the throne of grace the "few names" that are in this island, who are amongst the Lord's redeemed.—Yours,

Sassari, March 28. John E. Thomas.

HEBREW CHRISTIANS IN NEW YORK.—Rev. Jacob Freshman fearlessly and faithfully preaches Christ to the Hebrews. His endeavours are not confined to this city. He has lately returned from a preaching and lecturng tour which embraced Philadelphia, Baltimore, Washington, and Richmond, Va. In every city he had good audiences. Christians were roused on the subject, and a spirit of inquiry awakened among his Hebrew listeners. Easter Sunday found him preaching Christ as a victorious conqueror to his own congregation. Striking testimonies from Hebrew converts are given at every service.—*New York Witness.*

THE "JOHN B. GOUGH" SOLDIERS' HOME AND COFFEE HOUSE, SANDGATE.—For some time past Rev. Samuel Hutton has been endeavouring to raise the sum of £2630, in order to save this building from getting into the hands of persons who would probably put it to a use very different from that to which it has been dedicated. It is the only memorial of John B. Gough in this country, the stone having been laid by the well-known temperance orator on the fiftieth anniversary of his leaving Sandgate for America. The institution has been highly appreciated by soldiers and civilians alike, and Mr. Hutton has succeeded in collecting £1237. He is hoping to be able soon to raise the remainder; his address is 90, Cheriton-road, Folkestone.

THE LATE MRS. WEITBRECHT.

The latest issue of *India's Women* gives an "In Memoriam" of the late Mrs. Weitbrecht, whose labours, during over fifty years, on behalf of the women of India are well known. Born in 1808, at Great Marlow, Bucks., the daughter of Rev. George Edwardes, Congregational minister, she went out to India at the age of twenty-three, as companion to the wife of the Resident at Malacca. She at once began mission work, on which her mind had for some time been set, and in 1834 she was married to Rev. J. J. Weitbrecht, stationed at Burdwan, under the Church Missionary Society. After a few years' hard work, she had to come to Europe for change of air and scene. For the three years ending 1844, she stayed in England and Germany, and then it was that, in conjunction with Lady Kinnaird, plans were laid to promote female education in India. Returning to England in 1853, her husband having died the year before, Mrs. Weitbrecht continued to work in many ways for the important educational institution of which she had seen the inception.

In 1866 the headquarters were established in London, with a result that the work soon extended to other parts of India, as well as Bengal. In 1880 events occurred which led to the division of the Society into two branches; but God has so blessed and prospered both that, although in 1858 the income was only £600, in 1886-7 the two branches had a combined income of £34,000. Not only did Mrs. Weitbrecht labour earnestly in the days of her mission life, but after her return from India, more than thirty years ago, she, beyond doubt, accomplished more than any other person in the work of promoting the education and elevation of the women of India.

The Church of England Zenana Missionary Society is naturally desirous of raising some memorial to this good lady. Before anything had been decided upon in England, letters were on the way from Calcutta, insisting upon the absolute necessity of a new mission-house at Burdwan, as that now occupied by the missionaries is unsafe, and the landlord refuses to put it into habitable repair. A substantial house, such as is needed for the purposes of the Mission, will cost £1000, and the friends of the Society ask: What could be a more suitable memorial to our dear friend, Mrs. Weitbrecht, than such a house in the very place where she and her devoted husband laboured for so many years? The office of the Society is 9, Salisbury-square, Fleet-street, E.C.

SWEDEN.—Our friend, Mrs. de Ramsay, of Wilhelmsro, Jönköping, writes:—This winter our mission hall in the town has been constantly full, and the large soup kitchen, serving out penny dinners, of the greatest blessing materially. The young women's meetings have been very full this winter. They have had practical lessons in cutting out and dressmaking. The materials are sold at low prices, and they pay by small instalments for their own clothes, made under supervision by themselves. Singing goes on during the meeting, and it is closed by an address and Bible-reading. The young women are principally factory girls.

EVIL LITERATURE.—Mr. Samuel Smith, early in May, is going to draw the attention of Parliament to the spread of corrupt and corrupting literature in this country. That will be a useful way of drawing public attention to the subject. But it is of even greater importance that the interest of parents and teachers should be aroused on this matter. We must know, we ought to know, what our children and young people are reading. We can shame them by our manifest disapproval; but we can do better than that, we can help them to bright, pleasant, good reading that is wholesome and pure; and we can cultivate such a taste for the good that the corrupt, and corrupting, will be as offensive to them as they are to us. But we must all be active and earnest in this business, for the devil of defiling literature is constantly roaming about, seeking whom he may devour.—*Sunday-School Chronicle.*

SEAMEN'S REST, MARSEILLES.

Though "an open door and effectual" is granted to us amongst the sailors here, there are also "many adversaries." It is heartrending at times to witness the shameful way they are treated, and not to have it in our power to help them. Once in our comfortable Home, however, we know that they will have all that kindness can do for them, and we bless God that so many have found more than mere human love, as the appended extracts from some of the many letters received after they have left will show. Close upon 200 of many nationalities have lodged in the Rest since Nov. 1, and many others have availed themselves of the bright warm reading-room during the wet wintry days and specially in the evenings.

It is a joy to me to be once more amongst them, and to aid my earnest fellow-helpers after a prolonged absence, as usual, during the most severe of the winter months. Already I have had several meetings and personal conversations, and last Sunday, at the Swedish pastor's invitation, I preached in English in his church to an attentive congregation, principally sailors, all of whom understood me well.

Miss Kean has been graciously sustained in her arduous work, and both she and Mademoiselle Keller have been cheered by letters received from those who have been followed with words of warning, exhortation, and comfort to different parts of the world.

One (a Swede) writes: "I am glad to tell you that I am well and more in earnest to serve God than ever." In a second letter he says: "I am the only Christian on board, but God is with me. I have meetings here on board. I hope some will leave the world; pray for it."

An Englishman writes: "I am still looking upward for help and strength to tread in our Saviour's footsteps; but, as I told you, Satan does tempt me very hard at times, but I pray to God to strengthen me to overcome. What pain it gives me to have these thoughts, but I am still believing that God will give me the victory over sin."

Another Englishman, who was seriously impressed at a service I conducted on board his ship whilst at Nice, came on to Marseilles, and writes afterwards to Miss Kean: "I find it very hard since I took Christ for my Saviour. I do feel lonely, and often think; but I ask God to help me. I shall bless the day, to my death, that I saw you, as it was through you that I found Christ."

Another, a desperate drunkard, the first mentioned in my last yearly report, writes, after several months absence: "I am pleased to be able to tell you I have done nothing to be ashamed of since I left Marseilles (doubtless referring to the pledge he then took), and I hope, with God's blessing, to be able to continue a sober and better man. Yours is a noble work of saving us poor, weak, thoughtless sailors from sin and everlasting misery."

These will suffice to show what God is doing, and will, I trust, encourage friends and fellow-helpers at home to continue their prayerful and practical sympathy. This year, also, it will be necessary to replace worn-out furniture, kitchen utensils, &c., and we much need both a good harmonium and a piano for the reading-room.

Charles E. Faithfull.

40, *Quai du Port, Marseilles.*

MR. GEORGE MULLER has recently visited Wellington, New Zealand, and addressed large assemblies. At a meeting of the British and Foreign Bible Society, Mr. Müller gave a most stimulating address on the value of the Bible, which he said he had read through more than a hundred times. He gave a heart-stirring appeal to Christians to spread God's Word; to deny themselves and to spend their means in order to circulate widely "this Book of Books," assuring them that God would abundantly bless them in so doing, but that failing to do so, they would lose this blessing.

THE McALL MISSION, PARIS.

INAUGURATION OF A NEW MISSION HALL.

The progress of the work of this Mission in Paris and in the provinces has been often noticed with profound thankfulness to God in these pages. To-day we have to record a "new departure" in the work. Hitherto the halls used by the Mission have been merely shops or rooms, rented for a longer or shorter period. This was inevitable in the beginning of the work, and has been, in fact, one of its peculiar characteristics, that, not being tied to any particular spot, it could always change its meeting-rooms, if occasion demanded.

Now we have to chronicle the pleasing fact that the Mission has, in Paris, a hall of its own, built expressly for its use. It is situated in a part of Paris little known to the English or American visitor. Grenelle is a quarter of the south-west of Paris, on the left bank of the Seine, and is bounded on one side by the Champ de Mars, now being prepared for the exhibition of 1889. It is one of the poorest parts of the great city, and contains many thousands of the *ouvrier* class, large factories being located there, amongst others the famous cannon arsenal, Cail, rival of the Krupp arsenal of Germany. Mr. McAll opened the sixth station of the Mission here fifteen years ago, and since that time the work has progressed from very small beginnings. First it was under the care of M. Faucher, then under the late lamented Rev. G. Theophilus Dodds, whose last Sunday in Paris, before his tragic death, was spent in the old Salle, in the Rue Letellier.

After his removal, M. Louis Sautter took charge of the station, and, with the untiring assistance of Madame Pasteau, he has been much blessed in developing the work. And to-day he sees the very cherished desire of his heart accomplished, and a large, airy, and most admirably arranged building actually completed for the work of the *Mission populaire* in this needy quarter.

The building consists of a hall, with a school-room attached that can be thrown into the hall, a class-room, and two rooms to be hereafter used, it is hoped, as the doctor's and dispenser's rooms. The dispensary, and a porter's lodging, complete the building, which stands upon a large piece of land, where, later on, if it be found practicable, day-schools can be erected. Thus there is ample room for the permanent carrying forward of a large work. The meetings on Sundays and Thursday evenings are well-attended, and the Sunday and Thursday schools have now between 250 and 300 children in them. No money has been expended in useless decoration. All is simply and plainly done. The total cost of the construction and furnishing will be some £1200 (exclusive of the purchase of the land), and Mr. McAll will be very thankful to any friends who may feel inclined to contribute towards this new development of the work under his care.

The inauguration took place on the 12th inst. A large number of friends of all classes assembled, and the meeting was a very interesting one. Mr. McAll presided, and traced the history of the work in Grenelle. It was no little joy to him to see that evening such a commodious place, which they could call their own, opened for the preaching of the Gospel in that needy place. Addresses were given by pastors Schmidt, Paumier, Theodore Monod, and Jacot, and by M. Louis Sautter, and very hearty were the congratulations of the speakers in the addresses then made on the progress of the work. Fervent prayers were offered for the future of the work there and all our towns, and the hearts of all present, and, not least, that of the beloved founder of the Mission, were much cheered by the gathering of that evening.

28, *Villa Molitor, Paris.* W. Soltau.

REVIVAL on the BANFFSHIRE COAST.

Mr. Samuel McKenzie has concluded a most encouraging series of meetings at Buckie. The meetings were held in the Established, Free, and United Presbyterian Churches, and night after night the church in which the meeting was being held was thronged with an immense audience of earnest listeners to the Word of Life. So densely packed was the church, and so great was the number of the anxious, that during the first week Mr. McKenzie intimated at the close of the meeting that he would meet the anxious in the Fishermen's Hall, a fine building capable of accommodating 1500 people. On going thither it was found that the building was crowded to the door.

Buckie has not been stirred for fifteen or twenty years as it has been during these weeks; while it is impossible to tell the number of those who have been converted, it may be mentioned that at one of the after-meetings some three hundred stood up to testify that they believed they had passed from death to life. Old and young have been impressed, and a very large number of young fishermen have been led to take the Lord Jesus Christ as their Saviour and Master. An old fisherman who has a good opportunity of gauging the extent of the work said to the writer that he did not believe there were forty young men in the place who had not professed to get blessing.

Mr. McKenzie is comparatively a young evangelist, but he has already been greatly used of the Lord. His earnestness, tact, and sympathy qualify him in a remarkable degree for the work to which he is devoting his life. It should be added that the ministers in Buckie were indefatigable in their efforts to help on the good work. A. S.

Another correspondent writes:—Since the principal agent in the work left, large audiences have filled the Fishermen's Hall—1200 on Sunday evening, and to-night (April 16) there could not have been less than 800, although many fishermen had gone to sea this forenoon. One old man, about a fortnight ago, went to his minister and asked if there could be any hope for him. He found peace and happiness—'just saved in time,' for he was drowned at sea, and his funeral, largely attended, took place this afternoon. It was cheering to hear so many stalwart men pull the ropes in prayer, crying for Holy Ghost power, and ring the bells in praise, with such happy and grateful hearts. The testimonies were both numerous and hearty, and the meeting quite equalled the old revival times at their best. An address was given to urge the many converts to feed their souls on the Word, and to cherish an appetite for God's truth, so as to grow in grace and the knowledge of our Lord and Saviour Jesus Christ. If such a wave of blessing extends over our beloved land, it will be well for the churches, and for perishing souls.

Y.W.C.A., CHELSEA.—Tryon House, 8, Durham-place, Chelsea, provides a safe and comfortable home for respectable young women engaged in houses of business. Its interests are very near the hearts of some active Christian ladies and gentlemen, and the report for last year shows that the various agencies are in good working order. Mr. J. Herbert Tritton is the honorary financial secretary.

THE NAVVY MISSION SOCIETY.—During last year, in connection with this Society, no fewer than twenty-eight Scripture readers and an itinerating missionary were actively employed in various parts of England and Wales. Special missions, Bible-classes, and other means of bringing the Gospel before the navvy population, were blessed in many instances. The reading-rooms and night-schools are appreciated, and two day-schools have been established for navvy children. The tenth annual report contains detailed statements by the agents of the Society. The secretary is Rev. F. E. Rogers, Abbey-walk, Cambridge.

PASTORS' COLLEGE EVANGELICAL ASSOCIATION.

FIRST ANNUAL CONFERENCE.

It seems strange to speak of a first annual conference in connection with an institution so well known as the Pastors' College, and which has had for so many years such an excellent record. The new, it is to be hoped, is better than the old, but there is no denying their wonderful likeness. The dissolution of the old conference, rendered necessary by the action of a number of members who differed from Mr. Spurgeon either on doctrinal or formal grounds, or both, is rather a change of attire than of being. The dissolving of the old has not appreciably affected the character and constituents of the new organisation that has sprung up in its place. If enthusiasm be the test, who will say that there was less of it than in any former year? The like applied to numbers, which exceeded any previous conference. Besides, the effect on this occasion was not marred by any breakdown in health on the part of the much-beloved President. Mr. Spurgeon did indeed complain at times of feeling wearied, but the fervour of his spirit was such that any infirmity of the flesh was not perceived. There were the same fire, force, pathos, point, humour, as in bygone days, only, as it seemed, in greater measure; the conviction was general that Mr. Spurgeon outdid himself.

As customary, the Conference opened with a prayer-meeting on the Monday evening (April 16), held this year at the Tabernacle. Mr. Radstone, of Reading, did well in emphasising the need of revival, and in illustrating his theme by a reference to the Irish revival in 1859. To this point the President drew special attention in his own address, contending that the present controversy would not hinder but promote the end desired. It is a matter (said he) of historical fact that a great purging and clearage in the Church have preceded great revivals.

The attendance on Tuesday morning in the College Lecture Hall was in excess of previous years, the ladies' gallery being also crowded. The first hour was one of intense waiting upon God. At the close of the devotional service, Mr. Spurgeon said he would like to thank those brethren who in time of great difficulty had so faithfully adhered to him. He would not dwell on what he himself had gone through. Marks had been left, but marks of resentment there were none. Though nominally weaker as a Conference, they were practically stronger than before. Thereupon, on the motion of Pastor T. W. Medhurst (Portsmouth), seconded by Pastor A. G. Brown (East-end Tabernacle), Mr. C. H. Spurgeon was elected permanent President of the Association amid a scene of great enthusiasm. The honour of permanent Vice-President was in like manner accorded to Mr. James Spurgeon.

THE PRESIDENTIAL ADDRESS.

The subject of Mr. Spurgeon's presidential address this year was, "The evils of the present time." In discoursing on this topic, Mr. Spurgeon seemed like a ship that had abundance of sea-room. Foremost among the evils specified was the absolute questioning of fundamental truth. Aforetime, while brethren discussed, Scripture was yet frankly and fully admitted to be decisive. Now, it is not a matter of what the Scripture says, but a question of inner consciousness, or something of that sort. Again, debate used to turn on redemption, as to whether it were particular or general. Now, the question is: Is there redemption at all? The like thing concerns substitution. The old battle ground never raged here. No one questioned substitution. But now this cardinal verity is stained with reproach. All this, Mr. Spurgeon contended, proves to us that it is not now a matter of cutting off the horns, but really a tearing out of the heart.

The next evil instanced was the want of decision among truly good men. The position of "sitting on the fence" is the popular one. Some are determined to get down on neither side of the fence; some are at a loss as to which side to get down; while a few learned men are trying to accomplish the feat of getting down on both sides of it. The attitude of such reminded him of the negro who carefully abstained from preaching against stealing chickens, because he found it so much damped brotherly fellowship.

Another great evil of the times is the craving for amusement. This aspect of things Mr. Spurgeon denounced in no measured terms, and, judging from the looks and responses of those present, his audience was in full accord with him. A "Punch and Judy" show in a place of worship is almost past belief, yet, said Mr. Spurgeon, there is a bill now extant of it. Amusements that are beneath the contempt of idiots are now being tolerated.

The next evil specified was the lack of intense piety among the churches. How many Church members there are who habitually neglect the prayer-meeting, and how many more who care nothing for the doctrine of the preacher, provided he is clever! Cleverness in their eyes condones every defect.

Then there is the stolidity of the people in respect of the Gospel. Sensational preaching yields this product. It is like dram-drinking; the strength must be increased, until nothing but vitriol will do. The habitual neglect of public worship, characteristic of German city life, is being reproduced in our own. The times have, indeed, changed, and it behoves us to be on our watch-tower.

In view of the evils of the times, what should be our one abiding object? Doubtless, to glorify God. In harmony with this supreme end, we should make it our business to keep on preaching the same Gospel. We cannot build the Church if we keep on plucking up the foundation. Mr. Spurgeon concluded his earnest and powerful address by an appeal to the ministers to seek to become better men—men of larger faith, clearer views, and more devotion; and, if the times were dark, to confederate together, looking for times of revival and refreshing from the presence of the Lord.

At the close of the President's address, a large silver tray was handed by the Vice-President to his brother, the gift of Mr. Wheeler, of Birmingham, in token of his hearty appreciation of the service Mr. Spurgeon had rendered to the cause of truth in connection with the present Down-grade controversy. After the President had replied, Mr. James Spurgeon proceeded to read the roll-call of the new Association, consisting in all of 576 names, and including some twenty associates, that is, Evangelical Baptist ministers not identified with the College, but subscribing to its doctrinal foundation. It is expected that before next annual meeting many new associates will be enrolled.

In the evening of the same day a meeting was held at the Orphanage (Mr. Spurgeon presiding), and was marked by spiritual character and power. Mr. Fullerton spoke, *con amore*, on "The Name of Jesus," and with an unction that charmed the believing ear. Pastor Levi Palmer, of Taunton, followed with a paper on "The invisible life of the Christian minister," that won every Christian heart. As he entered into the depths of what is comprehended by Fellowship with God, Alliance with God, Faith in God, it seemed as if earth receded and heaven were all around. After a brief interval Pastor F. H. White delivered his far-famed lecture on "John Bunyan and his Book," illustrated by dissolving views.

WEDNESDAY.

The morning session was mainly noteworthy in connection with Professor Gracey's elaborate and masterly disquisition on "The Principles of Church Growth, as deducible from the Acts of the Apostles." Several other papers were to have followed, but time only admitted of one from Pastor W. A. Davis on "Whole-hearted Consecration in our Work as Ministers." The appendix to the paper, specially addressed to the students, gave a piquancy to the treatment of the question which served as a foil to the sober and searching words that had gone before.

It goes without saying that in the evening of the same day the subscribers' meeting and annual tea and supper took place. At this gathering Mr. Edward Ford Duncanson presided, and, in a few well-chosen words, gave two reasons for his acceptance of Mr. Spurgeon's invitation: (1) respect for the man, (2) sympathy with his object. Mr. Spurgeon deserved well of the Christian public for his fearless stand, and his devoted life; and, furthermore, his object in equipping devout young men for the ministry was such an object as carried its own recommendation on its brow.

Mr. Spurgeon himself followed, and in a racy speech urged the claims of the College on his friends, old and new. Rev. R. H. Lovell, of Bromley, Kent, set forth the need of ministers whom a mistaken collegiate course had not spoiled, and who could in vigorous Saxon preach the Gospel of the grace of God. As specimens of what kind of workmen the Pastors' College turns out, various brethren told what the Lord had done through them. Mr. Saville, from Carlisle, in a most interesting speech, gave the account of the planting of the first Baptist Church in modern times in that city. Mr. J. J. Kendon, from Jericho, Jamaica, told how the President had "sent him to Jericho," and what a widespread garden of the Lord had been, by Divine grace, planted there. Mr. Fellowes, from the Channel Isles, and Mr. Horne, from Ayr, N.B., had also tangible results to tabulate. Altogether we have not heard, since we have known the College, such a cheery record of the Lord's doings in and through the younger members of that institution. After excellent speeches from Mr. T. A. Denny, Rev. J. Colmer Symes, and Hon. J. V. Farwell, of Chicago, the company adjourned to supper, and showed their practical sympathy with the work of the Pastors' College by subscribing to its funds £3700.

THURSDAY.

In the morning the Vice-President gave his annual address. His theme was two-fold. First, the things that cannot be moved. Second, the effect which the consideration of immovable things ought to exercise upon us. It was quite evident, as Mr. James Spurgeon expounded the first part of his theme, he had in view one prominent aspect of modern unbelief, namely, that aspect of it which would limit the extension of the meaning of eternal "age-long." Step by step he set forth the Scriptural usage and application of the term, showing how it is applied to God, Spirit, Son, Covenant, Purpose, Redemption, Righteousness, Salvation, Kingdom, Gospel, Judgment. The speaker's words were felt to be forcible and timely. Not less so was the address of Mr. Brown, of Dublin, on the subject of Down-Grade tendency, and how to cope with it, as illustrated in the times of Hezekiah. Mr. Brown has a strong Hibernian accent, but it may be said of him, as was said of Stephen, that there is no resisting the wisdom and power with which he speaks. An earnest paper on "Fear, an Element of our Ministry," was then read by Rev. J. Jackson, and the morning session closed.

In the evening a public meeting in the Metropolitan Tabernacle was held, Mr. Spurgeon presiding, the great building being well filled throughout. It was an interesting sight to see the orphan children in strong force at the back of and around the platform, taking up in such an effective way the psalmody of the service. Mr. Spurgeon spoke like one at home, and, though he began with a swimming head, the joy of the occasion lifted him at once out of all nervous fear. God had done so much for him during the week, and in all his past, he could not but rejoice in Him in view of all the battle in the future.

The keynote sounded by the president regulated the meeting throughout. The vice-president's tone was no less jubilant. A more free or unconstrained meeting it might be possible to imagine, but it would be hard to find. Under Mr. Cuff, of Shoreditch, the audience seemed almost to become uproarious, certainly exhilarated. But what could one expect when "Cheer, boys, cheer," was the topic? Mr. Fullerton's account of his past year's labours with Mr. Smith in the great harvest field was listened to with marked interest. The like is true of Mr. Ellis's eloquent address on "Our Purpose, Plan, and Power." Mr. Brown, from Dublin, next spoke impressively on "Power from on high: what it is, and how to get it." The meeting which had been enlivened by the hearty singing of "Hallelujah for the Cross" and other melodies, was brought to a close at 9 p.m. by the President, with a few words of benediction.

As in former years, the Conference was wound up on Friday by a sermon from Mr. Spurgeon, followed by the Communion Service of the Lord's Supper. The subject chosen was the four immediate effects of the death of Christ, as detailed by Matthew (xxvii. 51, 52). (1) The rent veil; (2) the earthquake; (3) the rended rocks; (4) the opened graves. The fragrance of that sermon must live long in the memories and hearts of those who heard it. Seldom, if ever, we believe, has Mr. Spurgeon preached better.

It ought to be said that Mrs. Spurgeon's gift to all the ministers of a copy of the new edition of "Gaussen on Inspiration" was much appreciated and heartily acknowledged, as also the kindness of the numerous hosts in furnishing the required hospitality.

In reviewing the proceedings, it is clear that Mr. Spurgeon's hold upon his college men is not sensibly slackened. If anything, the bond is more intense than ever. Whatever may be the cause he has espoused, he is strongly entrenched in the Baptist denomination and in the sympathies of the Christian public generally.

WORKING LADS OF LONDON.

It is a genuine pleasure to report the continued success of what was as recently as twelve years ago spoken of as "Mr. Henry Hill's scheme" on behalf of "the lads of London." The eleventh annual report of the Working Lads' Institute, Whitechapel, shows that the many agencies which are in operation for the physical, moral, and spiritual good of the youth of the East-end are at once highly appreciated, and producing important and encouraging results.

Saturday last saw the latest development of the work, for then the Princess Christian attended at the Institute, and declared the newly-erected Lecture Hall open for its truly noble uses, as a place for the congregation of youth for the definite purposes of mental and moral education. The Lord Mayor presided over the proceedings. Several letters had been received from friends unable to be present. Mr. Gladstone wrote: "It gives me sincere pleasure to learn that the favourable anticipations formed at the outset as to the Working Lads' Institute have been fulfilled, and I offer you hearty congratulations on its growing prosperity."

Among those who delivered short addresses on the occasion were Mr. Henry Hill, hon. sec., Sir H. Selwin Ibbetson, Mr. F. A. Bevan, Lord Kinnaird, and Rev. T. Richardson. The completed buildings afford accommodation for over a thousand members. The total cost has been £17,000, towards which the committee have, during seven years, raised £11,000. Towards the deficit a few sums have been promised, and some purses were handed to the Princess at the meeting. On the walls around the room were these and other unambiguous legends: "An organ wanted;" "A clock wanted;" "Eight porcelain baths wanted." Copies of the report and other information may be had of Mr. H. Hill, 38, Bow-lane, E.C.

PUTNEY.—Messrs. Fullerton and Smith and Rev. W. A. Meaton, of Acton, have lately held a special mission at Putney, with encouraging results. Believers have been greatly blessed, and a goodly number led to decide for Christ.

International S. S. Lesson.

Sunday Afternoon, May 6.

THE JUDGMENT.

Matt. xxv. 31—46. Golden Text: Matt. xxv. 46.

When the Son of Man shall come in his glory, &c.—Point out the contrast between the Speaker, despised and rejected, to be crucified three days hence, and the same Speaker coming "in his glory." *All the holy angels.*—Contrast the few, poor men who followed Him then, and the innumerable multitudes of glorious and mighty ones who will come with Him then. *Upon the throne.*—As both King and Judge. *The King.*—"Here, for the first and only time does the Lord give Himself this name."—*Alford.* The nearer He gets to the cross, the more He seems to think and speak of his Majesty and coming glory.

The kingdom prepared for you from the foundation of the world.—Joint heirs with Christ; his people will reign with Him. What a kingdom that will be, which God Himself has been preparing from eternity, to last through eternity! *Ye cursed.*—Note, He does not say, "cursed *of my Father*," as He had said "blessed of my Father" (ver. 34); for, while salvation is of God, the curse is our own. We earn it ourselves, being cursed by our own sin. *Everlasting fire, prepared for the devil and his angels.*—The fire is prepared, not for us, but for the devil. The *kingdom* was prepared for us; but they who serve the devil must share his end.

LESSONS.

The Great Separation.—To-day the two classes mingle, and are not always to be distinguished. In that day, the *King Himself* will divide them (teachers should point out the fearful doom of those who will then be separated from *every* Christ-loving friend they have, while they are shut up to the ungodly alone!). Then, separated from all the good, they will at last be separated from the King Himself, and condemned to the society and the doom of the devil and his angels. Show the certainty of this; also that there will be no mistake. Show, too, how all other distinctions will be lost sight of then. There will just be the two companies, and these only. Surely, one great end of life should be to stand among the blessed in that day!

The rule of judgment: practical love to Jesus.—Those who truly love Him will show their love by kind deeds and self-denying acts; and they who love Him will love others for his sake. The blessed are not those who profess love, or sing of love, or feel it, but those who *act* love, who help others for Christ's sake. Not those who try to win eternal life by self-denial, but those who, having learnt Christ's love, love Him, and then show their love by kindness to others. Show the *necessity* of real and *practical* love to Christ and his people.

Suppose we could really see Jesus, and give Him our gifts with our own hands, how glad we should be to bring Him our best! This passage shows that we can serve Him to-day just as truly as if we saw Him. "Inasmuch as," &c. Dwell on the splendid privilege this offers to us.

How easy it is to be lost! We have only to lack love to Jesus, and so neglect his people; that is all!

ILLUSTRATIONS.

Separating sheep from goats.—"The flocks of sheep and goats fed together in the same field. The goats were of a finer breed than I had before seen, and the sheep had long, coarse, hairy wool; so that, in casting your eye over the field, you could hardly say at the first glance which were goats and which were sheep. The shepherd at evening brought the flock home, and separated them into two parts, putting the sheep by themselves, and the goats by themselves. The moral of the Saviour never came home to my mind with greater force than after witnessing this arrangement."—*Clarke.*

Many years ago a missionary's wife was reading to a group of Karens in Burmah this passage. They were Christians, but had never heard the words before. Up to the present, they had been, as heathen generally are, very heartless about their suffering neighbours. But as soon as they heard this chapter read, they say their fault, and all was changed. They had among them a poor widow, who, along with her child, was afflicted with leprosy. Hitherto they had utterly neglected her; but now they hastened to her hovel. Some cleaned her house, others brought rice and other food, and some fetched water, till the poor creature, till now so miserable and alone, was bewildered with delight. In much the same fashion they sought out and helped other sick neighbours. Best of all, they kept on; they persevered in this well-doing, none being allowed to lack what they themselves enjoyed.

THE AUXILIARY BOOK FUND.

Dear Sir,—Readers of the last report of Mrs. Spurgeon's Book Fund will remember an appeal for books from a lay preacher—an appeal which the Book Fund, established for ministers in actual charge, could not accede to.

Believing, as the writer of the letter urges, that lay preachers need such aid even more in some respects than those in the ministry, I have (with Mrs. Spurgeon's hearty approval) decided to start an Auxiliary Book Fund for Laymen, who, though preachers of the Gospel, are unable to purchase helpful books.

I need hardly say that the Fund like that which it is designed to supplement will quite ignore denominational differences, while seeking only to send out "words of faith and of good doctrine."

Mr. Spurgeon's "Lectures for my Students" will, I hope, be much used; but if any of your readers have such books as the "Biblical Museum," or any others likely to be helpful to laymen preaching in village chapels, or mission rooms, or workhouses, or common lodging-houses, they will be most gladly welcomed; only please Mr. Editor ask that the carriage of parcels should be prepaid.—Yours, in Christ's service, Sydney S. Bagster.

25, *Newington-green, London, N.*

MRS. GEORGE BREALEY writes:—Will you kindly make known through your columns that I am continuing in the old Home, and any letters for me should be addressed, Mrs. George Brealey, Clayhidon, Wellington, Somerset.

ANNIVERSARY SERVICES in connection with the South-east Branch of the London Wesleyan Methodist Mission were held on Sunday week, and on Monday evening a large tea-meeting was followed by a public meeting. Crowds gathered in the Bricklayers' Hall, Southwark Bridge-road, to hear the Gospel on Sunday afternoon and evening, also at the Monday meeting many stirring addresses were given, and altogether the anniversary was of a highly profitable character.

RELIGIOUS SERVICES IN THEATRES AND HALLS.—A meeting was held on Saturday, by permission of the Earl and Countess of Meath, at 83, Lancaster-gate, in furtherance of the movement for holding religious services in theatres and halls in London, and for erecting City Mission halls in memory of the seventh Earl of Shaftesbury. Lord Robert Montagu presided. The work has been carried on for nearly thirty years; at the present time fourteen large buildings are occupied by the committee, who also give help to nearly two hundred halls worked by the London City Mission.

A VALEDICTORY MEETING was held at the Bible House, 146, Queen Victoria-street, on Monday, last week, to bid farewell to Rev. George Davidson, going to Australia, and Mr. and Mrs. John Haffenden, Messrs. Alfred Lea, George E. Irving, B. Purdy, A. W. H. Boram, and F. de P. Castells, going to Singapore, the five latter to labour as colporteurs in the Malay Peninsula. These brethren, and Mr. J. Cecil Berger, who had started a few days previously for an agency in the West Indies, were commended to the favour and protection of God in an earnest prayer offered by Rev. Joshua C. Harrison.

GREAT ASSEMBLY HALL, MILE END.—On Thursday, last week, from Mr. Charrington's hall, the first batch of emigrants this season left for Euston, *en route* for Canada. The past success of those sent out by Mr. Charrington is such that he has no hesitation in still advocating Canada as a country for the honest unemployed. The present party consist principally of families, and nearly all are going to friends formerly sent out by Mr. Charrington, and therefore will find work on landing. After a good hot supper they left the hall with Captain Andrew Hamilton, the hon. secretary of the Tower Hamlets division Emigration and Colonisation Fund. Mr. Kerwin accompanied the party to Liverpool, and saw them embark on the fine steamship *Lake Huron*, of the Beaver Line. Many of the emigrants contributed according to their means.

Notes on Daily Readings.

SATURDAY, APRIL 28.——MALACHI I.

Malachi is generally supposed to have been a contemporary of Nehemiah, so that his word bore the same relation to Nehemiah's work as did the words of Haggai and Zechariah to the work of Joshua and Zerubbabel. His date may therefore have been about B.C. 430—450. He is the last of the prophets.

2, 3.—*I loved Jacob, and I hated Esau.*—Hate, when contrasted with love, often means in Scripture no more than the absence of love, or even a less degree of love. See Gen. xxix. 31, 32; Deut. xxi. 15; Luke xiv. 26. In this case, however, it is impossible to evade the words in which Edom is described, ver. 4: "The people against whom the Lord hath indignation for ever." Edom typifies the professing, as contrasted with the true, Church (Heb. xii. 16).

5.—*The Lord will be magnified from the border of Israel.*—Not "from" (A.V.), nor yet "beyond" (R.V.), but "from over" (Keil). The Lord is magnified "from over the border of Israel," when the line of distinction between those who are his people and those who are not is recognised.

6.—*A son honoureth his father.*—Here begins God's controversy with the priests, which continues to the end of the next chapter.

7.—*Polluted bread.*—In the general sense of "food." "It does not refer to the shewbread, for that was not offered upon the altar; but to the sacrifical flesh, called in Lev. xxi. 6, 8, 17, 'the food of God.'"—*Keil.* Hence the altar is called "the table of the Lord"; but this has no parallel in New Testament times, where there is no recognition of any but the one altar (Heb. xiii. 10), whereas "the Lord's table" is to be found wherever Christians meet to commemorate his death.

10.—*Who is there even among you?*—Better in R.V., "Oh that there was one among you that would shut the doors, that ye might not kindle fire on mine altar in vain!" Better that the altar were not used than be so misused.

11.—*My name shall be great among the Gentiles.*—The time spoken of is future; for, when Malachi wrote, God's name was not great among the Gentiles. It seems prophetic of this dispensation, and the "incense" and "offering" are such as Rom. xv. 16 speaks of.

SUNDAY, APRIL 29.——MALACHI II.

2.—*I will curse your blessings.*—"The blessings pronounced by them upon the people in virtue of their office."—*Keil.*

3.—*I will corrupt your seed.*—Better (R.V.) "rebuke." "My reproof shall check the productiveness of the harvest."—*S.C.* This threatened pollution of their most solemn rites of religion spoken of in the latter part of the verse may have been in St. Paul's mind when he wrote Phil. iii. 8. His estimate of the value of his Pharisaic religiousness thus accorded with God's.

5.—*My covenant was with him of life and peace.*—Jewish abuse of the Levitical ritual by making it minister to self-righteousness did not make void God's original purpose in giving it, which was "life and peace," as typified in a sacrificial system which all pointed to Jesus.

6.—*The law of truth was in his mouth.*—This seems a parallel expression and thought to "the Scripture of truth" (Dan. x. 21). God's ideal of the priesthood was that of Scripture-readers.

10.—*Have we not all one father?*—The commencement of a new section, entitled by Keil, "Condemnation of marriages with heathen women and of divorces." See Ezra ix., Neh. xiii. 23—27. Commentators differ as to the "father" referred to. Most take it to be God. Some Abraham, some Israel. From i. 6, God would seem to be meant; but both the paternity and the creation spoken of have reference to the nation as such.

15.—*And did not he make one?*—A very difficult passage, interpreted variously. On the whole, the rendering given in the margin of R.V. seems most satisfactory, "And not one hath done so who had a residue of the Spirit. Or what? Is there one that seeketh a godly seed?" The two evils of putting away their Jewish wives and taking foreigners in their place seem thus to have gone together.

17.—*Ye have wearied the Lord with your words.*—This is the commencement of the final section, which goes to the end of the book. Compare their words here quoted with God's answer to them (iii. 18—iv. 3).

MONDAY, APRIL 30.——MALACHI III.

1.—*Behold, I will send my messenger.*—In answer to the taunt, "Where is the God of judgment?" the Lord announces his intention of coming suddenly to his Temple; but his coming is to be preceded by that of his messenger, here plainly John the Baptist (as in Isa. xl. 3).

3.—*And He shall sit as a refiner and purifier of silver.*—The ministry of the Lord Jesus was throughout directed to the separation of the precious from the vile, the drawing forth and strengthening of faith, and purifying and refining weak and wavering faith.

4.—*Then shall the offering...be pleasant unto the Lord, as in the days of old.*—Comp. 1 Pet. i. 7, as to the testing of faith, and 1 Pet. ii. 5, 9, as to the acceptable offerings.

5.—*I will be a swift witness against the sorcerers.*—The witness against sin by our Lord and his Apostles is no less a feature of his first coming than the testing and purifying of faith and acceptance of spiritual worship.

6.—*Therefore ye sons of Jacob are not consumed.*—In allusion to the unchangeableness of Jehovah revealed in the mystic name, "I am that I am," at the burning bush, which, nevertheless, was "not consumed" (Exod. iii. 2, 14). "'Sons of Jacob' is used emphatically, denoting the true members of the people of God, who rightly bear the name of Israel. These do not perish, because their existence rests upon the promise of the unchangeable God."—*Keil.*

16.—*Then they that feared the Lord spake often one to another.*—The elect remnant of the true Israelites is here described as again discovered in Luke ii. 38.

17.—*In that day when I make up my jewels.*—The Hebrew seems rather to be, "They shall be to Me in the day that I make (or 'act')—a peculiar treasure." So R.V. The day of final separation is the day when Jehovah acts, or "does this" (iv. 3).

TUESDAY, MAY 1.——MALACHI IV.

"These last six verses of the prophecy are intimately connected with what has preceded them, and in the Hebrew text are included in chap iii. They declare the near approach of the day of retribution for those workers of wickedness of whose prosperity complaint had been made (iii. 11—14.)"—*S.C.*

1.—*The proud, yea, and all that do wickedly.*—Pride of heart leads the unconverted to reject God's humbling way of salvation (Rom. x. 3), while their wicked actions justify God in justly condemning them (Col. iii. 6).

2.—*The Sun of righteousness...with healing in his wings.*—"Wings," when used of the sun, mean "rays." The reference seems to be to the Second Advent, in contrast to which our Lord speaks of Himself, in reference to the First Advent, as "the bright and morning Star" (Rev. xxii. 16), which leads to the cry of the Spirit and the Bride, "Come," thus closing both New and Old Testaments alike with the happy expectation of his Second Coming. *Grow up as calves of the stall.*—Better "leap (gambol, R.V.) as calves of the stall."—*S.C.* The LXX. say "skip as calves let loose from bonds," one of the most striking figures which Nature can furnish of "exuberant joy."

4.—*Remember ye the law of Moses.*—5.—*Behold I send you Elijah.*—"As the Old Testament thus closes, so does the New open; for in Luke i. we find this remnant in the persons of Zechariah and Elizabeth (see also ii. 38), following this advice of Malachi, obedient to the law of Moses, with its statutes and judgments, and we see them also receiving Elijah, in the person of their child John (Matt. xi. 14; Luke i. 17)."—*J. G. Bellett.*

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, May 6.

The Marriage Supper: Invited, but Excluded.—Luke xiv. 16—24.

The occasion of this parable was a remark made by one who sat with our Lord at the table of a Pharisee (ver. 1, 15). We are not informed as to the motive that prompted it, nor as to the object of the speaker. Dr. Marcus Dods regards it as having been intended to turn the conversation into a different channel to that which it had taken, and which was, perhaps, of too personal a character for some who were present. Pious generalities are often more acceptable than particular applications of truth. Our Lord was not to be turned aside from the course He had pursued, and therefore He replied to the remark of the guest in words which are characterised by great directness and point. The parable was addressed to the man who made the remark, and it is not unlikely that it was intended for his benefit, as well as for that of the rest of the company. We see in this parable—

(1) The Feast (ver. 16, 17).—In what is said of the feast, we may observe: (*a*) *A note of time.* A supper (an evening meal). "The provisions of the Gospel," says Mr. Spurgeon, "may well be compared to a supper, provided as they were in the evening of the world." The Gospel is a provision of the last days, and it is the last meal that God will provide for sinners (Heb. x. 18). (*b*) *A suggestion as to the social position of the giver.* The provision of such a feast denotes wealth and good standing. The dignity of the host must be assumed, to appreciate the indignity offered by the guests who were first invited. In the Gospel feast the Host is "the Lord of Hosts" (Isaiah xxv. 6; Heb. i. 1). (*c*) *The extent of the provision*, "great." In the Divine provision we see great mercy (Ps. cxix. 156), great goodness (Ps. xxxi. 19), great peace (Isa. liv. 13). Comp. "eat...drink abundantly" (Cant. v. 1). The feeding of the multitude illustrates the all-sufficiency of Divine provision (Matt. xiv. 20). (*d*) *The preparation*, "ready." All that is needed for the salvation of the sinner has been accomplished. The atonement has been made (John xix. 30), and God is "ready to forgive" (Ps. lxxxvi. 5).

(2) The Invited Guests.—The guests were bidden before they were informed that the supper was ready, and the fact that they were afterwards sent for seems to imply that they had promised to come. There are many who are full of promises, but, alas! there is lacking the fruit of fulfilment (Matt. xxi. 30). Bidden guests were specially favoured persons (1 Sam. ix. 13—22), and God put great honour upon Israel in sending the message of the Gospel first to them (Acts iii. 26; Rom. i. 16, ii. 9, 10). Concerning the excuses of these persons, note: (*a*). *They were framed in the language of civility.* They did not say, "We hate the one who invites us," or "We have no wish to come to the feast," but they framed excuses. Many show great apparent respect for God, but do not want to know the power of his saving truth. Judas kissed Jesus, and betrayed Him. (*b*) *They were of a selfish character.* The land, the oxen, and the wife were personal possessions. Undue regard for such possessions arises from selfishness (Luke ix. 23). We must beware, lest the world should have too great an influence over us (1 Cor. vii. 31—34). (*c*) *They were unreasonable.* Few men buy ground before they see it. The man who bought the ground in this case might have gone to see it on the following day. The yoke of oxen could scarcely be proved at night; and the man who had been married should not have accepted the invitation if he had thought his marriage would keep him away. (*d*) *The point of the excuse is the same in each case.* There is no desire to be present at the feast. For this there was no heart (Matt. vi. 21).

(3) The Real Guests.—These may be primarily the Gentiles (Acts xi. 1, 18. xiii. 46). Of these, note: (*a*) *Some were brought in.* Some require much help. Note the different classes. These were not likely to go alone. (*b*) *Some were constrained to come in.* For this work, we need to be constrained ourselves (2 Cor. v. 14).

(4) The Servant.—See here Jesus (Isa. xlii. 1) and all true disciples (Eph. vi. 6). Note that the servant of the parable was *obedient* ("as thou hast commanded," ver. 22), *active* (told to go out, and went out), *in constant communication with his master* (ver. 21) and *anxious to get a full table* ("yet there is room").

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Workers' Bible-class, Mondays, 6.30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in April, 3 and 7 p.m., Mr. C. Russell Hurditch. Bible-readings, Sundays, 3 p.m.; Tuesdays, 3.15 p.m.; Wednesdays, 8.15 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, at 3.45, Mr. E. J. Kennedy, to men only; subject, "Hope"; at 7, Mr. F. Larkins. Gospel meetings, Monday, Tuesday, Wednesday, and Friday, at 8. Bible-readings, by Colonel Puget, Saturdays, at 8. Daily prayer-meeting, 1 till 2 p.m. (Sat. excepted).

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, April 27, at 8.15, annual meeting of Northern District Post Office Boy Sorters and Telegraph Messengers. Speakers—Sir Arthur Blackwood, and Rev. W. H. Barlow. Sunday, evangelistic service, 8.30 p.m. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Special Services for young men, Thursday, April 26, 8.45 p.m., by Rev. F. B. Meyer. Sunday, April 29, 3.15 p.m., by Dr. Charles Hathaway.

Y.M.C.A., 17, Camden-road, N.W.—Annual May breakfast, Sunday, May 6, 8 a.m., chairman, Mr. George Williams. Address by Mr. Joseph Beason.

Conference Hall, Mildmay-park, N.—May 2, illustrated lecture, by Captain Wiggins; subject—"Arctic Explorations." Sunday, May 6, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m, Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Christian Workers' Reunion for Bible study and prayer, 186, Aldersgate-street, every Thursday, at 3.30.

Hyde Park Hall Mission.—Opening service, Hyde Park, Sunday, May 6, by Mr. Charles Cook.

Christian Lifeboat Crew.—Monthly meeting, Tuesday, May 1, 7 p.m., Welcome Home, 173, St. George's-street, Ratcliff-highway, E.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, April 27, 7 p.m., Rev. W. A. Meaton. Tea at 6. Friday, May 4, all-day meetings. 11 a.m., home and foreign missions; 3 p.m., Mr. George Holland, on "East-end Work"; 7 p.m., "Results of a Personal Knowledge of God."

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.30, Mr. William Nobbs.

Regent's Park Chapel, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers. Sunday, 11 a.m. and 7 p.m.

Deepening of the Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3 30 p.m. Friday, April 27, Rev. J. Hudson Taylor. May 4, Rev. Charles A. Fox.

Conference Hall, Eccleston-street, S.W.—Afternoon Bible-readings and evening Gospel addresses, by Mr. W. Spencer Walton, May 3 to 14. Sunday, at 3.30 and 7; week-days, at 4 and 8.30 (Saturdays excepted).

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, May 4. Tea at 6; meeting at 7. Address by Dr. Barnardo.

Paris City Mission.—Annual meeting, by invitation of Lady Ashburton, Kent House, Knightsbridge, S.W., Friday, May 4, 4 p.m. Speakers—Pasteur Auguste Fisch, and Mr. W. J. Lockie (deputation from Paris), Messrs. F. A. Bevan, George Williams, and J. M. Weylland. Friends cordially invited.

Compensation to Publicans.—Conference of those opposed to the licensing clauses of the Local Government Bill, in the Parlour, Exeter Hall, Friday, April 27, 3 p.m.

Shaftesbury Institute for Girls, 21, 22, and 23, Harrow-street, Lisson-grove.—Bible-readings every alternate Saturday, 4 p.m. May 5, Mr. Shuldham Henry.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

Bedford.—Convention for the Deepening of Spiritual Life, May 2, 3, and 4.

Southsea Conference, May 22, 23, and 24. To be preceded by ten days' special mission, commencing May 16, conducted by Rev. F. S. Webster.

Notices.

Communications Received with Thanks.—F.W.B A.B. W.S. W.G.I. F.F. E.M.C. P.L. A.P. F.L. A.L.T. J.C. J.W.W. J.T.R. L.P. R.R. F.W.H. H.D.B. J.B.L. J.M. V.D. N.A. E.E.H. D.R. H.A.P. M.F.B. J.M.P. G.F. S.L. M.S. J.E.F. E.L.H. J.K. W.A. F.H.N. A.S. W.S. S.S.B. W.W. M.P. G.W. M.A.M. W.L.H. L.O.E. H.T. A.E.W. H.H. L.F. J.G.H. J.L. N.P. J.B.B. A.C. C.P. E.H.D. W.H.B. G.H.W. M.D.S.F. W.C. E.P. J.D. M.J.L. M.H. T.N. A.E.G. J.B. A.D. G.C. M.A.L. F.N.C. J.C.M. A.J.M. C.A.S. H.M.I. F.B. T.J. W.A.W. B.F.K. R.C. J.P.H. G.C. R.D. C.H.S. J.E.M. R.P. C.C. G.C.N. N.K. E.C.N. H.V.K. J.S. S.A.B. J.E. G.H.W. R.D.F. T.D.D. B.L.B. C.C.G. C.L. W.J. J.W.W. G.H.G. M.A.P. W.D.P. A.W. T.S. H.C. L.D.D. E.M.A.

Applicants for Tracts.—J. C. Meyrick, 18, Channing terrace, Wandsworth-bridge-road, S.W.; Miss Morris, Chaselands, Lavender Hill, Enfield, N.; W. Benson, 129, Royal-road, Kennington Park, S.E.; E. Peters, High-street, Stevenage, Herts.; B. Bryant, 27, Windsor-place, Queen-street, Cardiff; A. Woodbridge, 7, Teesdale-street, Hackney-road, E.; W. A. Hughes, 69, Waterton-road, St. Peter's Park, W.; C. Patmore, 6, Deddington-terrace, Beaumont-road, Leyton, Essex; F. Bull, 11, Hill-street, Clapton-common, N.; Miss Gascoign, 23, Rack Fields, Kidderminster, Worcestershire; G. B. Taylor, 51, Sandringham-buildings, W.C. (English and Spanish); Mrs. Hardy, 12, Broughton-street, South Lambeth, S.W.; J. Budd, 33, Peckham-grove, Camberwell, S.E.; W. Bowman, Gainsboro', Lincolnshire; Mrs. M. A. Wilkinson, Lowlands-road, Harrow; Miss Wildmar, Children's Home, Bonner-road, Victoria Park, E.; D. Mort, 14, Wesley-street, Barnsley; J. R. Mallinson, 4 and 5, St. James's-square, Bristol; H. Newman, 58, Eagle-street, Holborn, W.C.; H. Free, 194, Green-street, Bethnal Green, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Appeals.

Margate Y.M.C.A.—Owing to the great financial loss entailed on the town by reason of a bad season in 1887, the local branch of the Y.M.C.A. is compelled to ask for monetary help. Amount needed for present year, £100. Considerable blessing has attended the spiritual part of the work since the beginning of the year. Secretary, J. M. Pamment.

Kent Martyrs' Memorial.—A meeting of the Committee having in hand the restoration of the Kent Martyrs' Memorial Monument, was held at Dartford last week, when it was stated that only £20 more was required to enable the Committee to proceed in the work of renewal. Mr. T. Lawrence Mitchell, Gartly House, Dartford, will gladly receive contributions.

Mrs. Juliana Thompson, Lesher School, Senehoo, Shaingay, Sierra Leone, West Africa, writes that the children in her school are sadly in need of clothing. The largest need not take more than two yards of the commonest calico or prints. Packets of illustrated periodicals or tracts will also be acceptable. Parcels should be sent by "Parcels Post" direct, addressed as above.

Ragged Schools, Wagner-street, Hatcham, S.E.—Mr. Frederick Blayney, secretary, whose address is 17, Justin-street, Old Kent-road, S.E., writes that he will be glad to receive left-off clothing for the poor shoeless children attending these schools. Pecuniary help, for the purchase of boots, or to aid the weekly dinner fund, will be gratefully received by Dr. Williams, the treasurer, 87, New Cross-road, S.E.

The Village of Halvergate is about five miles from Yarmouth, and is the residence of many North Sea fishermen. The vicar of the parish (mainly peopled by labourers) has long wished to obtain a Reading-room for the use of the residents, and just now there is an exceptionally good opportunity for carrying this into effect, by the purchase of a public-house (which has long been a source of much annoyance and evil), and at the same time giving these poor fishermen a comfortable room in place of the bar of a low pot-house. The price asked for the premises is £150. Any help towards this object will be thankfully received by Mr. J. C. Whitty, 19, Broadwater Down, Tunbridge Wells.

MEN AND MEASURES.—Men of the most disreputable private character, says *The Australian Christian World*, are too often carried into power by the votes of honest and pure men, and their moral influence is a thousand times more disastrous to the country than their political views are beneficial. It is time Christian men awoke to the facts that the liquor traffic with all its abominations will never be prohibited by drunken legislators, that the morals of society are not likely to be conserved and protected by men whose private lives are unclean, and that men who have little or no regard for Divine law are not to be trusted with the power which makes or mars a nation. When the Christian Churches become thoroughly alive to their responsibility in this matter an improvement will set in.

Subscriptions received by Messrs. Morgan & Scott to Monday, April 23, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
L.McL.—Please send full address.			
Postal Orders from Portsmouth—Please send particulars.			
Dr. Barnardo's Homes—Wm. C. 10s; Rajah, 1s; Mrs. N. 2s 6d; Z.Y.X. 5s; Belfast, £1; Friend, Limerick, £1 2s; L.A. 5s; F.R. £1; F.R. & M.R. 3s; *New Canadian Farm*—E.M.J. £5 ...	9	8	6
Widow of late Robert Craig—Sympathy, 2s; T.N.J. 10s ...	0	12	0
East London Training Institute (Rev. H. G. Guinness)—E.G. 10s; R.C. £10 ...	10	10	0
Salvation Army—F.E.B. 2s 6d; W.F., Frome, £5; T.N.J. 10s; R.C. £10; Wm. C. 10s; *Rescue Work*—F.R. £1; *Slum Work*—F.R. £1; *Poor, &c., Limehouse*—F.R. £1 ...	19	2	6
Tower Hamlets Mission (New Hall)—Miss M. 12s; F.M.H. 2s 6d ...	0	14	6
Dock Labourers' Mission (Mr. Coleman)—E.W.	0	10	0
Lepers in India—M.S. ...	2	2	0
Evelina Hospital for Sick Children—M.S. ...	1	1	0
Homes of Hope, Regent-square—Misses C. ...	1	0	0
Miss Whateley's Girls, Cairo—Misses C. ...	1	0	0
Barcelona Cottage Hospital, Mildmay—Misses C.	0	10	0
Ladies' Samaritan Society—Misses C. ...	0	10	0
Hospital for Paralysed & Epileptic—Misses C. ...	0	10	0
Bethel Santhal Mission—Misses C. ...	1	0	0
Bridge of Hope, Ratcliff—E.V. 9s; F.R. £1; H.M.A.S. 10s; *Night Shelter*—Misses C. £1; T.N.J. 10s ...	3	9	0
Luther Memorial Home—Misses C. ...	0	10	0
Lambeth Rag. Schools—Bath, 2s 6d; T.O. 3s 6d	0	6	0
Dublin City Mission—A.B.D. ...	0	1	0
China Inland Mission—The Springs Bible-class, 9s; Belfast, £2; R.C. £10 10s ...	12	19	0
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—Mrs. C. £2 2s; Rev. Canon M. 5s; Mrs. S. 10s; Rev. H.M. 10s; Rev. T.H. 10s; Mrs. P.E. 10s; Rev. J.D. 10s; R.C. £5; M.E. £1 1s; J.S.H.H. 5s ...	11	3	0
Mrs. Ginever's Orphan Homes—A.A. 5s; Alpha, £1	1	5	0
Mr. Fegan's Boys' Home—Z.Y.X. ...	0	2	6
St. Giles' Christian Mission—Z.Y.X. ...	0	2	6
Mr. Archibald G. Brown's Work—J.M. ...	1	0	0
Mission to Deep Sea Fishermen—Belfast, £2; H.M.A.S. 5s ...	2	5	0
Bible & Colportage Society, Ireland—Belfast, £1; H.M.A.S. 10s ...	1	10	0
Dr. Stephenson's Home—R.C. ...	6	0	0
London City Mission—R.C. ...	10	0	0
Latimer Church, Bow (Food, &c., for Poor)—Sympathy ...	0	2	0
Bristol Orphan Houses—A.W.W. ...	5	0	0
Unemployed Dock Labourers (Mr. Chorley)—H.M.A.S. ...	0	5	0
London Medical Mission—H.M.A.S. ...	0	10	0
Waifs & Strays, 32, Charing-cross—H.M.A.S. ...	1	0	0
Miss Robinson's Work, Portsmouth—H.M.A.S. 5s; *Alexandria*—H.M.A.S. 5s ...	0	10	0
George-yard Ragged Schools—H.M.A.S. ...	0	10	0
Seamen's Christian Friend Society—H.M.A.S. ...	0	10	0
Railway Mission—H.M.A.S. ...	0	10	0
Midnight Meeting Movement—M.S. ...	3	3	0
	£111	3	6

[Advertisements.]

Gospel Preaching (per Mr. C. Russell Hurditch)—Anon., 5s.

London Samaritan Society (Free Meals)—Miss H.M.O., 9s; A., Clifton, 5s; Mrs. D. 2s 3d; Miss P. 1s 6d.

ESCORIAL, SPAIN.—We are greatly indebted to you for sending us The Christian, and read it with much interest. The matron of our country home for the orphans here has gathered round her in the evenings a little band of the village children, whom she teaches to read and write, to sing our sweet hymns, and to know something of the Gospel story. Their ignorance is appalling. On one occasion, when she asked, "Where is God?" one of them started up to look all through the room. The children pay for their books and copy-books, and it is touching to see how cheerfully they bring their centimos to pay for copy-books, or primers for those who are looked upon as "poor" even in this ragged community. We should be very grateful for help for benches and long tables for this village night-school, which we hope may yet develop into a regular day-school. The children come on Sundays for religious instruction, and it is a pleasure to speak to such eager listeners.

Escorial, Spain. Jeanie E. Fleinder.

A VERY PRESSING NEED.

IN a village in the West of Ireland a Scriptural School has been carried on with much success for many years. It has been maintained by the personal efforts of the family of the resident proprietor, whose means, under existing circumstances, do not admit of his rebuilding it. The School is attended by over Forty Children, who are daily instructed in the Word of God, but the School House is in a state of irreparable decay, the walls being held together by props. A new building is absolutely necessary if a Romish education, without the Bible, for the villagers is to be prevented.

"Clarisford, Killaloe, Co. Clare.

"I most cordially recommend the Appeal for the rebuilding of Ardrahan School House, the advantages and importance of which I am well aware of.

"WM. B. KILLALOE."

"I beg fully to concur in his Lordship's recommendation.

"HORACE W. TOWNSEND, Clerk, M.A.,
11, Buckingham-street, Strand, London, W.C."

Contributions towards this proposed new School House will be gratefully received and acknowledged by—

MRS. SMYLY, 35, Upper Fitzwilliam-st., Dublin; or,
MRS. HATT NOBLE, Ardmore, Bray.

The estimated cost of the Building needed is **£320**, of which **£183 6s.** has now been subscribed. With so much in hand **the work is being commenced**, and help is earnestly asked towards the **£136 14s. still required**, so that no debt may be incurred.

Mrs. Smyly returns her thanks for £120 10s. already acknowledged, and for the following:—Mrs. Miller, 1s.; Jas. Winter, Esq., £1; Miss C. M. Smith, £1; X. Y. Z., £1; Col. MacGregor, £1; Mr. J. L. Townsend, 5s.; Mrs. Shawe-Taylor, 5s.; A Friend, 5s.; H. M. Smythe, Esq., £1; Mrs. Potterton, 10s.; H. Williams, Esq., 10s.; Miss Saffery, 5s.; Lady Constance Kennedy, £5; Mrs. and Miss Gibson, 10s.; Miss Gardiner, £1 2s.; Mrs. J. M. Kearney, £2 2s.; Miss Wood, £1; Miss H. M. Maunsell, £1; Anon, 5s.; A Friend, £5; Two Friends, £1 2s.; Miss Letchworth, 10s.; Per Mrs. Noble, £5; Miss H. Poole, 3s.; Miss Grierson, £1 2s. 6d.; Mrs. E. N. Knocker, 2s. 6d.; Mrs. Massy, 10s.; Rev. W. Druit, 2s. 6d.; E. M., 5s.; Miss E. S. Waller, 5s.; Mr. Scott, 10s.; Major-General H. H. Steward, £1; Miss Shawe, 2s. 6d.; Duncan Davidson, Esq., 10s.; H. H., 10s.; Mrs. Banks, 10s.; Miss Stileman, 5s.; A Stranger, £1; Lady Tankerville, £2; F. P., 2s. 6d.; Miss Nicholson, 5s.; John Wilkinson, Esq., 5s.; Mr. J. A. E. Pearce, 3s.; Miss S. Stewart, 10s.; S. and A. Saunders, £1 5s.; Miss Henderson, £1; Miss Edmonds, 10s.; Miss C. E. Pigott, £1; Miss C. M. Cahill, 5s.; Miss Cobbe, 1s.; Mrs. Taylor, 10s.; Miss Cooke, 5s.; M. H. G., 10s.; Rev. R. Gascoyne, £2; Miss M. Atkin, 10s.; Alfred W. Deering, 5s.; J. P. N., 5s.; Mrs. Elliott, £2; J. C. Bolton, Esq., 10s. 6d.; Miss M. D. Candy, 10s.; Anon, 1s.; Anon, 2s.; J. Richardson, Esq., Q.C., 10s.; Rev. T. C. Tatham, £1; A Reader of *Christian*, 3s.; Mrs. Tighe, 5s.; Geo. Lamb, Esq., 10s.; Anon, 1s. 6d.; Mrs. Needham, 2s. 6d.

LONDON CITY MISSION.

THE
FIFTY-THIRD ANNUAL MEETING
WILL BE HELD (D.V.) IN
EXETER HALL,
On THURSDAY, MAY 3, 1888.

**The Chair to be taken at 10.30 a.m.
by F. A. BEVAN, Esq.**

SPEAKERS.—Earl Compton; Rev. Sir Emilius Laurie, Bart., Vicar of St. John's, Oxford Square; Rev. John Bond; Rev. G. F. Head, Vicar of Christ Church, Hampstead.

Tickets may be had at the Mission House, 3, Bridewell-place, E.C., or at Exeter Hall.

THE SALVATION ARMY.

MAY MEETING IN EXETER HALL,
On WEDNESDAY, May 2,
At 7 p.m.

THE GENERAL will report on the history of the Salvation Army of the past 12 months.

MRS. BOOTH will (D.V.) speak,
Also COMMISSIONER and MRS. BOOTH-TUCKER.

Reserved Seats, One Shilling.

EXETER HALL.—*Visitors to the London May Meetings can obtain* "The Christian," *also any other publications of Messrs.* Morgan & Scott, *at the Bookstall in the Vestibule,* Exeter Hall.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
The Rt. Hon. Lord Plunket, Archbishop of Dublin.

FUNDS GREATLY NEEDED in order to extend the itinerant work of the Society, as well also, to supply Scripture Readers to places in urgent need of such aid. Reports and full particulars can be had on application to the Secretary, Capt. Jas. Kearney White. *Offices:* 27, Lower Pembroke-street, Dublin; and No. 9, Paternoster-row, London.

Note.—Friends will please notice the **exact title** "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

SOCIETY FOR RELIEF OF PERSECUTED JEWS

(SYRIAN COLONIZATION FUND).

President—THE EARL OF MEATH.

Letters from Jerusalem, April 4, say rain still delayed—the heat great—price of water at famine rate—bread nearly doubled. The Jews suffering intensely. "*Never in all my long stay have I seen such a terrible time.*"

Prompt Help entreated for Relief by Work and Food.

Bankers—Messrs. Drummond & Co., 49, Charing-cross;
Barclay, Bevan & Co., 54, Lombard-street;
Bank of England; Royal Bank of Scotland;
Provincial Bank of Ireland.

Secretary—**E. A. FINN, 41, Parliament-st., London.**

The Anchorage.

Hebrews vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

A PROPHETIC CONFERENCE,

At which various Ministers and Laymen well versed in Prophecy, will speak upon the Approaching Great Events of Prophecy, will be held in the

Lower Hall of Exeter Hall, Strand, London,

On MONDAY, April 30, at 11 a.m., 3 p.m., and 7 p.m. And in the

Council Hall of Exeter Hall,

On May 1, at 11 a.m.; May 2, at 11 a.m. and 7 p.m., and May 3, at 11 a.m., 3 p.m., and 7 p.m. Questions and Remarks invited after the Addresses. Chair to be taken by Rev. M. BAXTER.

The Religious Tract Society.

EIGHTY-NINTH ANNIVERSARY.

THE PUBLIC MEETING will be held on FRIDAY EVENING, MAY 4, 1888, at EXETER HALL. The Chair will be taken at Half-past Six o'clock, by LORD BALFOUR OF BURLEIGH. Speakers: Rev. T. Eynon Davies, Rev. Canon Fleming, M.A., B.D., Rev. John Piper. **A Choir of 600 Children**, from the Elementary Schools, will sing from Six p.m. and during the Evening, under the direction of Mr. Joseph Proudman. Tickets for the Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London.

THE MISSIONARY BREAKFAST will be held in the GREAT HALL, CANNON-STREET HOTEL, on TUESDAY, MAY 15, at 9 a.m., under the Presidency of Sir John H. Kennaway, Bart., M.P. Tickets, Half-a-Crown each, may be had of the Secretaries, 56, Paternoster-row, London, E.C.

Mission to Deep-Sea Fishermen.

BRIDGE HOUSE, BLACKFRIARS BRIDGE, E.C.

THE ANNUAL MEETING
WILL BE HELD AT
EXETER HALL, on WEDNESDAY, MAY 16.

At 2.30 There will be a Recital on the Great Organ by Mr. Churchill Sibley, interspersed by Solo Singing.

At 3 The Chair will be taken by **Sir JAMES FERGUSSON, Bart., K.C.M.G., G.C.S.I., C.I.E.,** Under-Secretary for Foreign Affairs. About 300 Smacksmen are expected on the Platform. Admission to the Afternoon Meeting will be by Tickets only. The prices being 10s. 6d., 2s. 6d., 1s., and 6d.

The **EVENING MEETING** will be

At 7 Under the Presidency of **THOMAS GRAY, Esq., C.B.,** when there will be some new and beautifully-painted **Dissolving Views**—Illustrations of Life in the Trawling Fleets—accompanied by personal testimony of the Smacksmen, with Solo and Chorus Singing. Tickets, 1s. and 6d. each.

THE HOME MISSION WORK OF THE CHURCH.

Church Pastoral-Aid Society.

THE ANNUAL MEETING of this, the first Church of England Society to engage in Home Mission Work, will (d.v.) be held in EXETER HALL, Strand, London, on THURSDAY, MAY 3, 1888. The Chair will be taken at 2.30 p.m. precisely by J. D. ALLCROFT, Esq., President. The Right Rev. the Lord Bishop of Rochester; the Rev. Prebendary Billing, M.A., Rector of Spitalfields; the Rev. T. Graham, M.A., Incumbent of St. Bride's, Liverpool; the Rev. D. D. Jones, B.D., Vicar of St. Paul's, Llanelly; and George Skey, Esq., are expected to address the Meeting.

THE ANNUAL SERMON will (d.v.) be preached at ST. DUNSTAN'S CHURCH, Fleet-street, by the Right Rev. LORD BISHOP OF SODOR AND MAN, on WEDNESDAY, MAY 2, 1888. Divine Service will commence at 7.30 p.m. Tickets may be had at the Society's Offices, Falcon-court, Fleet-street; Messrs. Seeley, Essex-street, Strand; Hatchards, 187, Piccadilly; Nisbet, 21, Berners-street, W.; and Partridge, 9, Paternoster-row, E.C.

GRAY'S YARD RAGGED CHURCH & SCHOOLS,

JAMES STREET, OXFORD STREET, LONDON, W.

President—F. A. BEVAN, ESQ., 54, Lombard Street, E.C.

Funds are Urgently Needed to meet the current Expenses of this Institution. From 500 to 700 Casuals and Tramps are here supplied with Bread and Coffee every Sunday, after Gospel Services. Nearly £3 per week required for Food alone.

Contributions will be thankfully received and acknowledged by George Hanbury, Esq., Treasurer, 21, Portman-square, W.; Philip Gough, Esq., Hon. Sub-Treasurer, 33, Cambridge-street, Hyde-park, W.; or by Messrs. Morgan & Scott.

A CRY FOR HELP FROM SOUTH LONDON.

LAMBETH RAGGED SCHOOLS, Newport-street, Lambeth Walk, are in a most destitute district. The Committee are compelled to leave unattempted most urgent work for want of Funds. **A Thousand Halfpenny Dinners and Free Porridge Breakfasts** supplied weekly during winter (by aid of Rev. A. Mearn's Fund for "Outcast London") to Hungry and *very Needy* Children. Many good Agencies in operation for Old and Young, and **1,500 benefited weekly.** Ninety Voluntary Workers. All subscriptions go without deduction to help the Poor, and all cases carefully investigated.

"Bear ye one another's burdens." WHO WILL HELP?

Contributions thankfully received by Messrs. Morgan & Scott; or at 106, Leathwaite-road, Clapham-common, S.W., by **EDWIN NICHOLLS, Hon. Sec.**

President: HON. LIONEL ASHLEY.

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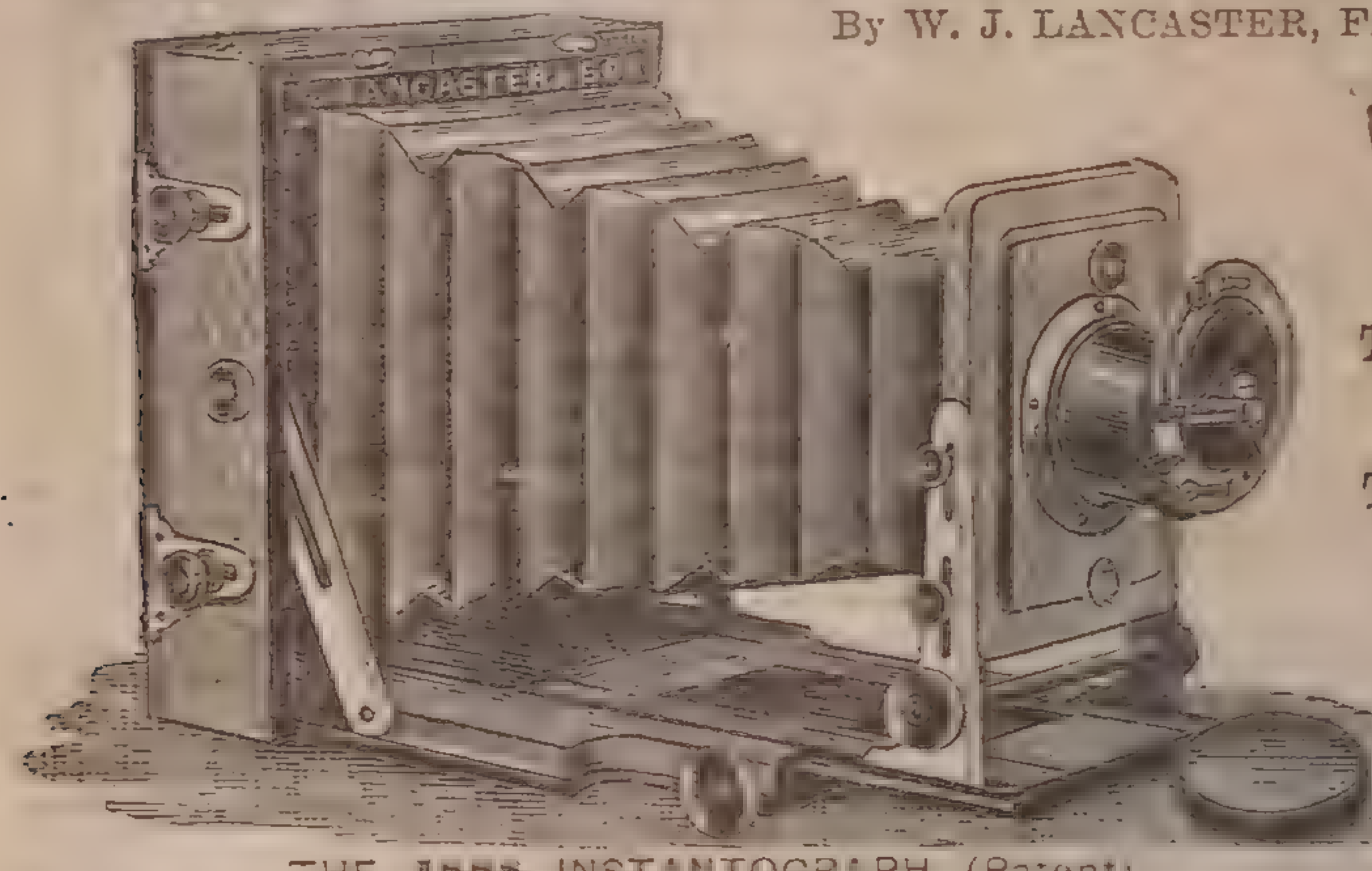

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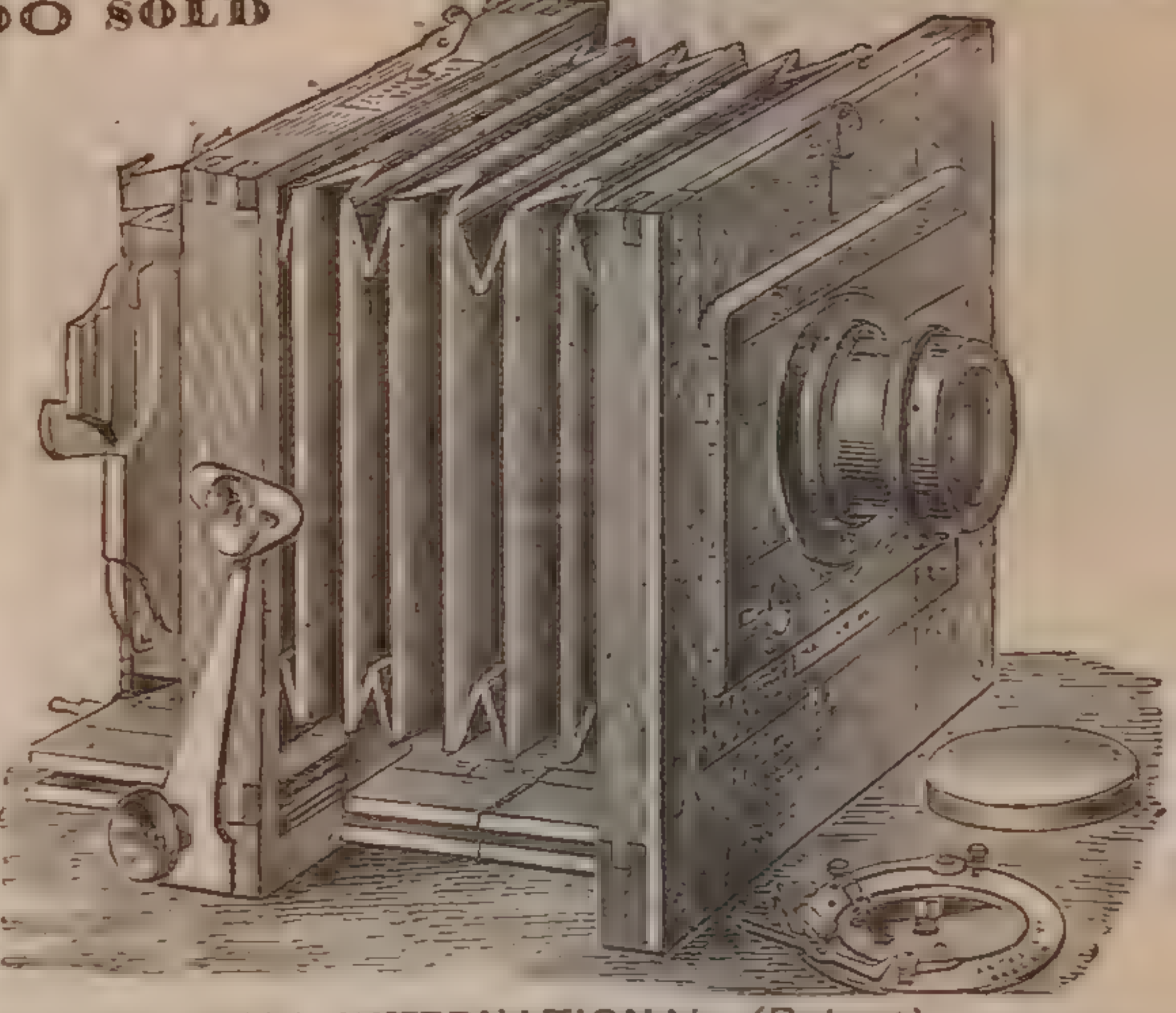
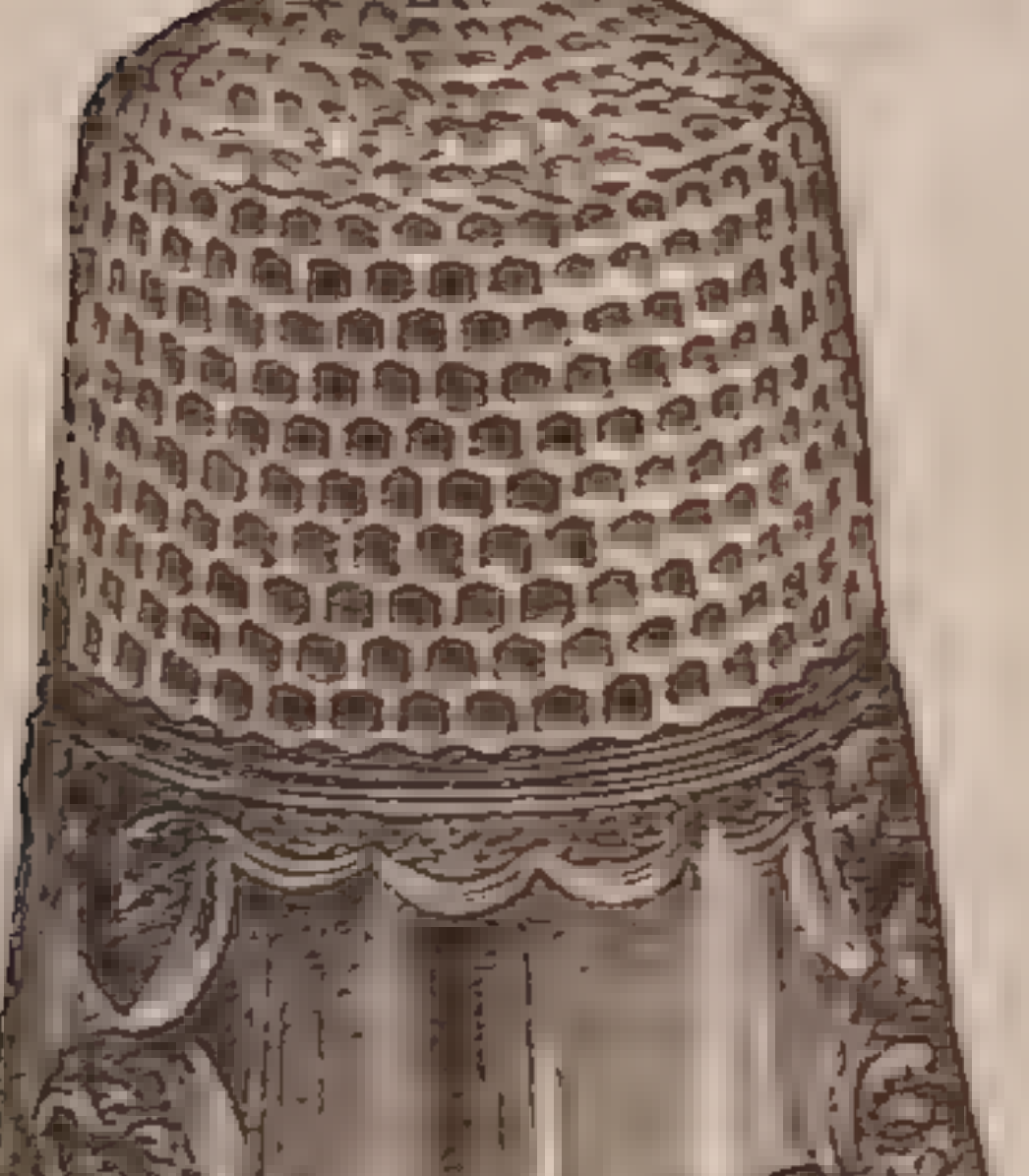


THE INTERNATIONAL (Patent).

THE "DORCAS" THIMBLE.



(Horner's Patent.)

STERLING SILVER.

The Queen, May 8th, says —"The 'Dorcas' Thimble is more durable than the generality of these indispensable work-table implements. It is made in three parts, the inner and the outer being Silver, and the intermediate Steel; forming a resisting power not [illegible] in silver only. What is more uncomfortable than sewing with a thimble that has seen service to such an extent that it has holes in its sides? With the 'Dorcas' Thimble this annoyance vanishes."

2s. 6d. FROM ALL JEWELLERS.

If you cannot obtain it near you, send a wax impression of the open end of old Thimble to show the size, to

C. HORNER, Thimble Manufacturer, HALIFAX.

IN WRITING MENTION THIS PAPER.

COMFORT FOR THE FEET.

Corns, hard or soft, Bunions, and Chilblains may be removed, and Enlarged Toe Joints reduced, by the use of the New French Corn Plaster. The Sole Importer and Proprietor is M. F. THOMPSON, Homœopathic Chemist, 17, GORDON STREET, GLASGOW, from whom the Plaster may be had in packets, by post, for Fourteen Stamps. Those who are troubled with the discomfort of Corns, &c., will be glad to have attention called to this remedy, as it removes pain very speedily.

"It is a simple Plaster, thin as silk, and comfortable to the Foot."
—LADY MAUDE ——.

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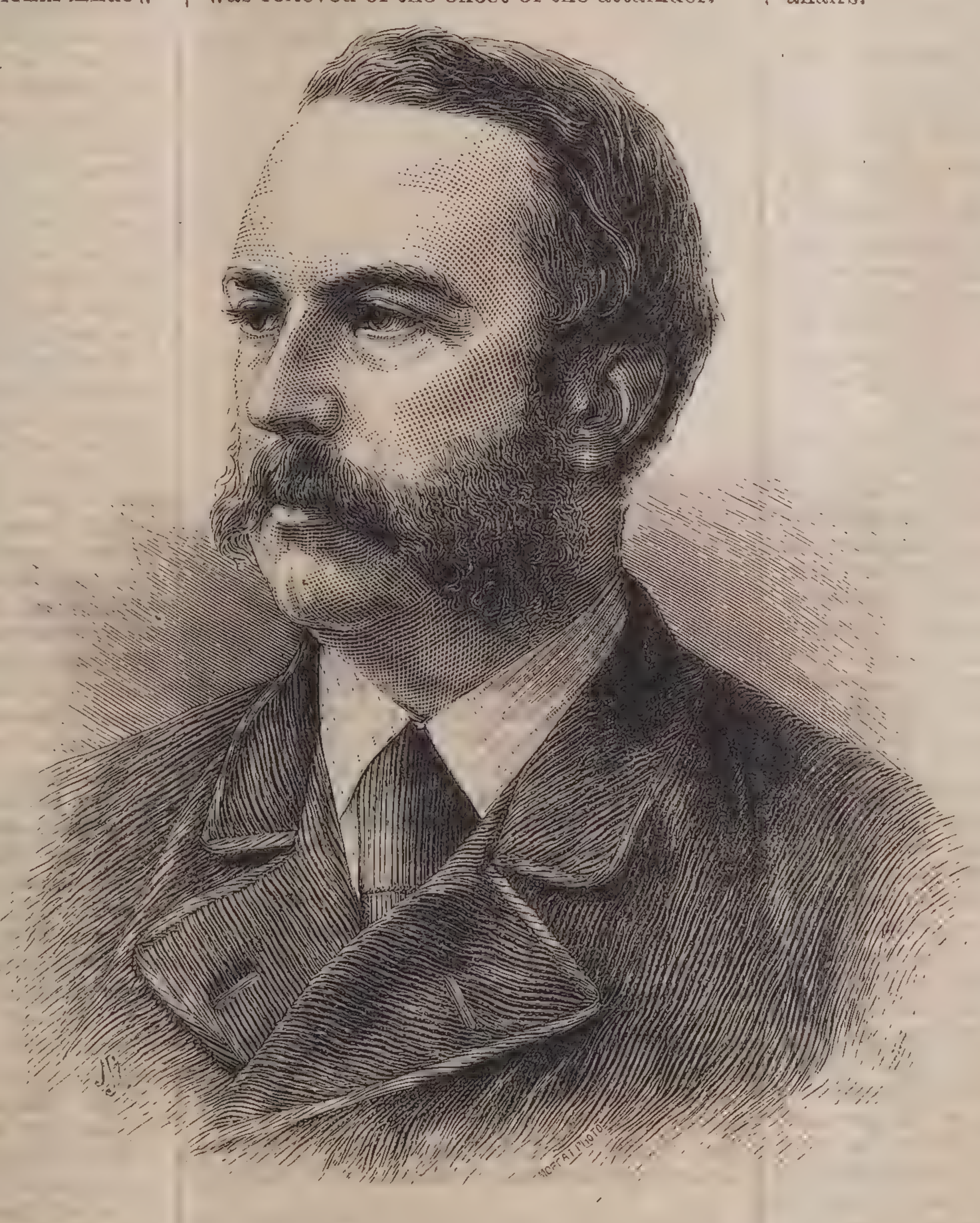
LORD BALFOUR OF BURLEIGH.

THIS Scottish nobleman holds a high and deservedly honoured position in public life. He is one of the sixteen elected representative Scottish peers having seats in the House of Lords. As Chairman of the Royal Commission under the Educational Endowments Act for Scotland, and in other official duties, he has shown himself an able and energetic servant of the State. In ecclesiastical affairs he takes active interest, being a ruling elder of the Kirk of Scotland, an office the more noteworthy as few of the Scottish peers, compared with former times, are now supporters of the Presbyterian Established Church. Better than any titular or official distinction, he takes a warm and increasing interest in missionary and other directly Christian work. We are, therefore, not surprised to find him presiding to-day (Friday) at the annual meeting of the Religious Tract Society at Exeter Hall, as was done a few years ago by his kinsman, the Earl of Aberdeen.

Lord Balfour of Burleigh was born in 1849. His father, Robert Bruce of Kennet, Vice-Lieutenant and Convener of the county of Clackmannan, is remembered by many as an honourable and public-spirited country gentleman. Educated at Eton, and at Oriel College, Oxford, he took his M.A. degree in 1874. In 1868 he had been declared heir to the then dormant barony of Balfour of Burleigh, a peerage created in 1607 in the person of Sir Michael Balfour, P.C., who was ambassador to the Duke of Tuscany, and who held other official positions in the reign of James I. The title was given to him as representative of the Balfours of Burleigh, a very old Fife family. The title descends through the female line, for the daughter of the first baron married an Arnot, who assumed the name of Balfour. By a marriage at a later period, the title came to the Bruce family. There were some romantic incidents in the history of the barons in former days, but it is only necessary to mention here that the fifth Lord Balfour was attainted in 1716. By Act of Parliament in 1869, the year after the claim by descent was established, the barony was relieved of the effect of the attainder.



(*From a Photograph by Mr. Moffat, Edinburgh.*)

In 1876 Lord Balfour of Burleigh was elected a representative peer, and the same year witnessed his marriage with Lady Katherine E. Gordon, the youngest daughter of the good Lord Haddo, afterwards the fifth Earl of Aberdeen. These details will seem of no great importance to those who care little for earthly dignities, like one lady of high rank—a Fife woman, too—who wrote large on the blank front page of her Book of the Peerage, "Revelation xxi. 27." But it is interesting to know the antecedents and connections of public men; and as Lord Balfour of Burleigh is only in his fortieth year, we trust he may be more than heretofore prominent in good and useful work in the Church of Christ, as well as in public affairs.

In proof of Lord Balfour of Burleigh's ability as a writer, we need only cite an article on the Church of Scotland in the December number of *The Contemporary Review*. We must not discuss the question of Disestablishment, for it would bring us on controversial ground foreign to this journal. But there is the ring of true statesmanship in what his lordship says:—

> The real line of defence is, What is best for the benefit of the State, and what is best for the cause of religion? ...So far as the past is considered, the Church of Scotland can claim that for centuries she has contributed to the welfare of the country. She can point to the fact that through the most troubled periods of her separate national existence her fortunes were identified with those of civil and religious liberty; it is in no small measure to her that the sturdy independence of Scotsmen is due, which has become a byeword among the nations.

These words breathe the same spirit in which the great and good Dr. Livingstone spoke in the charming autobiographical sketch prefixed to his first book of Missionary Travels:—"My father reared us in connection with the Kirk of Scotland—an establishment which has been an incalculable blessing to that country." This Dr. Livingstone wrote long after his family had been connected with Nonconformity, and after the controversies which brought wider divisions into the Church of his forefathers. The tone and spirit of Lord Balfour's article in *The Contemporary Review* will be appreciated even by those who may not agree with the writer's opinions.

We ought, perhaps, to mention that the family of Balfour of Burleigh has no connection with that of another Balfour famous in Scottish history — Balfour of Burley, familiar to many from the pages of Sir Walter Scott's "Old Mortality," and from more trustworthy records of the times of the Covenanters. The similarity in the names might naturally lead to confusion, and this was amusingly apparent during the proceedings in the House of Lords on the revival of the old peerage. The Earl of Beaconsfield (then Mr. Disraeli) and Dr. Tait, the Archbishop of Canterbury, we have heard, were among those who asked if it was by Balfour of Burley's family that the title was claimed!

Dr. Clifford on the Primitive Faith.

A CRITIQUE BY A BAPTIST MINISTER.

Whatever view may be taken of Dr. Clifford's Presidential Address, no fault surely can be found with its subject. "The Great Forty Years; or, The Primitive Christian Faith: its real substance and best defence," is a theme which demands attention to the original springs of Christianity; shows us what Apostolic teaching and practice unfold; and enables us to test modern tendency and opinion in the balances of the sanctuary. Howbeit, by how much profession raises expectation, by so much does it render performance difficult. The more we are in accord with Dr. Clifford's object, and the greater the value we attach to his theme, the more exacting necessarily are we in respect of its treatment. Here indeed, if anywhere, the critical and the hypercritical are only separable by a hair; nevertheless we would not willingly offend in criticism even by a hairsbreadth.

In weighing the deliverances of most men, two things have to be reckoned with: (1) the personal equation, (2) the personal standpoint. In the case of some, the personal equation is a very minor matter, whereas in others it may assume large proportions. Dr. Clifford, more than most men we know, comes under the latter category. Whatever he touches is coloured and to no small extent characterised by the personal equation. It matters not what the theme be which he undertakes to discuss, he unconsciously seems to see in it what he wishes to see. Indeed, in listening to him from time to time, and in reading sundry of his papers, we are constantly reminded of the metaphysical dictum that "the greater part of knowledge is due to the informing power of the mind itself"; for, to the best of our judgment, his views of a subject are not so much determined by what he finds as by what he brings. If in this case the personal equation could be reduced to one-fourth the benefit accruing would be increased fourfold.

The objection to Dr. Clifford's standpoint is even more serious than to his personal equation. In religion Dr. Clifford is to a large extent humanitarian. Christianity as a social lever, a civilising power, a means of redressing civil disabilities and social wrongs, bulks so largely before his mind's eye that little else is seen. According to the inspired writers, "the whole world lieth in the wicked one"; but that is a conception of things to which Dr. Clifford seems almost insensible. According to him, "the battles of religion and of man are really battles about Christ and for Christ." How the battles of man can be said to champion the cause of Christ, in the face of his rejection by society of all grades, requires indeed a creative fancy to imagine.

But in this Dr. Clifford is but the exponent of an influential school that has sprung up in modern times, which estimates the practical in religion by its earthward significance. The motive power of this school is really "the enthusiasm of humanity," and what draws them to the standard of Christ is the notion that in his life and self-sacrificing death they have brought before them the grand model and secret of the power by which humanity at large is to be socially redeemed, cultured, civilised, and eventually perfected. The controlling idea with this school is Christianity as a leaven energetically entering into conflict with everything mundane and of the flesh, until polemically the enemy is no more, and there is no longer any social or political evil to fight against. The new humanitarian school, in a word, expends no end of toil and enthusiastic fervour in the vain hope that by an adequate pruning of the tree of nature they shall yet be able to educe from it spiritual fruit.

One would think that the stern logic of facts would succeed at last in opening the eyes of these devotees. But no! in the case of the leaders, at all events, the enthusiasm of humanity and the mistaken glamour of the Master's name keep them in total blindness. They are sure that their theory is right, that humanity is on the improve, that the battles of man are "battles about Christ, and for Christ," and believing this, facts are made to bend to the theory, though in themselves they be stubborn as granite and hard as steel. Anyone, for instance, whose eyes are open, must know that modern society is losing the very habit of going to a place of worship, and that no class of literature is so widely diffused and read as the sceptical and the latitudinarian. Then the condition of the churches of to-day resembles largely "salt that has lost its savour." An optimistic result, if not found in the statistical tables, can at least be evolved in theory, and waited for with expectant hope. Hence Dr. Clifford's sunny conclusion from the following beclouded premises:—

> Looked at along narrow lines, it may appear as though scepticism and unbelief were conquering men of education; mammon, men of business; and vacuity, the remainder; ay, and examining the churches, one might imagine that they had forgotten that they were not their own, but are bought with a price, and under unescapable obligations to save other people, whether they themselves are saved or not. But when the age is beheld in its depth and inwardness, in its yearnings and hopes, in its substantial faith and quiet service, it is clear that Jesus Christ is going everywhere, that his teachings are being sown in all soils, his power is present to heal in the synagogues of debate, his pavilion is at the very centre of the world's life, and his disciplined hosts are marching, as of old, from strength to strength and from victory to victory.

The humanitarian trend is strongly marked in Dr. Clifford's exposition of the confession of Peter, which is called by him "the primordial germ of the Christian creeds."

> "Fathom," he says, "its meanings. Thou art the Christ, the anointed of Jehovah; the key to all human struggle; the ideal of all aspiration; the authentic interpretation of the past; the supreme satisfaction of the coming ages......The highest man has the largest constituency, the widest representation; hence Peter gives utterance to the joy of humanity in the fulfilment of the hope of the world."

The plain teaching of this is the perfectibility of the nature of man considered *per se*. The direction of the race is to the good, and, therefore, the natural movement of humanity is towards Christ. A more erroneous view of the race could not be taken. To represent that Christ is "the key of all human struggle, the ideal of all aspiration," takes for granted the entire converse of the facts of the case. Christ was and still is the Stone which the builders rejected; He is the Divine quantity which is for ever in man's way. Instead of supplying the key of their struggles or the ideal of their aspirations, He is their abiding negative and condemnation; and those whom He saves are not saved in any respect upon the ground of nature, but by being born again and made new creatures in Himself. Humanitarianism weighed in the balances of the sanctuary is a subtle and specious fallacy. Peter's confession has never been, nor is it now, "the joy of humanity," "the fulfilment of the hope of the world." The joy of humanity is to kill the Heir; and the hope of the world is to be rid of Him, and to possess the inheritance without Him.

We search Dr. Clifford's address from the chair of the Baptist Union in vain for any trace of the true location of the Church as in the heavenlies with Christ. The heavenly citizenship of the believer upon the earth has no place in his exposition of the Great Forty Years. And yet that is the dominant conception of things alike in the teachings of Peter, John, and Paul. They do not try to improve the world as such; nor do they know how to flatter the race by a single humanitarian conceit. Not theirs to prune the tree of nature, but to root it up. They never dream of setting Christ forth as the consummation of humanity's tendency; the goal of man's own direction. Christ came to save the lost, and they preach Him in his sacrificial atonement, in order that such, believing, might live. In the eyes of the early advocates of the Gospel the world is a wreck, and the business of the Christian is to save the perishing from the abyss of eternal doom. The early Church certainly did not ignore the temporal, but their mind was not set on earth, but on the things above, where Christ sitteth on the right hand of God.

Dr. Clifford's indictment against Greek philosophy and Roman religion is that "they did not burn to save men and women disinherited by avarice, plunged into the abyss of cruelty by polytheism," &c.; and his eulogium on the Church of the first forty years is to this effect, that "it did not permit the poor to rot, meet tyrannous strength with truculence, bend on supple knee to wealth and state, or luxuriate in its own glad emotions. No, it made

> All men's good
> Each man's rule, and universal love
> Lie like a shaft of light across the land,
> And like a line of beams athwart the sea,
> Through all the circle of the golden years.

Such language seems to eulogise the Church of the first forty years. But the compliments they enshrine would only have evoked the pity of the original exponents of the Gospel. "Our citizenship," they would have said, "is on high. The disc of our vision is not filled by any scheme of civil polity or earthward relationship. Not man's relation to man is our chief thought, but his relation to the Christ of God. Humanitarianism does not in the least degree explain our distinctive mission, but community alone with the risen life of the Lord Jesus, even as the Holy Ghost by the mouth of Paul has said, 'Ye died, and your life is hid with Christ in God.'"

We can only advert, in conclusion, to the absence of any distinct forthsetting of Christ as a substitute in Dr. Clifford's address, and to the modified universalism that appears to pervade it. There is also obtruded the strange conceit that pain, as such, is purifying. The address, taken as a whole, is massive, elaborate, scientific in form, and polished in expression, but it is poor in spiritual contents, and quite inadequate as a declaration of the primitive faith.

"THE REAL OLD GOSPEL."

A western watering-place was once the resort of a number of well-instructed and gifted Christian men, who, forbearing to exercise their gifts on the world of the ungodly, began (if we may use Paul's figurative language to the Galatians) to "bite and devour one another." These isles of the sea, which God has so highly favoured with Divine truth and spiritual gifts, are much in the same condition. The gates of the world are open to the Gospel; but, instead of sending forth her men to the hundreds of millions who lie in darkness and the shadow of death, they are crowded at home thrashing well-fished waters.

Instead of proving that their swords are of good Jerusalem steel by going forth to battle and slaying the Lord's enemies, they stay at home and occupy themselves with mutual recriminations, disputing whether each other's weapons are steel or lead.

Actual individual contact with souls whom the Holy Ghost has convinced of sin quickly proves that "the real old Gospel" is that which the advocates of human culture and perfectibility blasphemously call "the religion of the shambles." The balm of Gilead is the precious blood of Christ.

YOUNG MEN'S CHRISTIAN INSTITUTE, RICHMOND.—The first annual report indicates considerable spiritual activity in connection with the Shaftesbury Rooms, Richmond. "Jubilee House," 6, Townshend-villas, affording living accommodation for seven young men, is highly appreciated. Mr. Samuel Millar is the secretary of the Institute.

COMMEMORATION IN 1888.—A meeting of the influential Commemoration Council appointed to carry out the bi-centenary celebration of the anniversary of the Revolution, and the tercentenary of the defeat of the Armada, will be held at the National Club on May 9, when a report will be submitted of the arrangements made and proposed for the full commemoration throughout the country of these great events.

LIFEBOATS.—The proprietors of "Cherry Blossom" have very generously given to the Council of the International Maritime Exhibition, Alexandra Palace, some handsome money prizes for the best lifeboats, either steam, electrical, or rowing. The object is to provide the safest and also the most efficient boats, and prevent such disasters as recently happened to the Southport, St. Anne's, and Isle of Wight boats; also to bring forward boats the best adapted for contesting against adverse winds and tides. Application for particulars of competition, and also for space to exhibit, should be made without delay to the Manager, The Life Saving Appliance Exhibition, Alexandra Palace, N.

THE PRESENT POSITION.

We repeat with emphasis the expression of our thankfulness and satisfaction that the contention between Mr. Spurgeon and the Baptist Union is at an end; and we may now add, upon his own authority, that it will not be renewed. It is no disparagement to a man so large-hearted and so courageous, so faithful and so conscientious as Charles H. Spurgeon, to say that he is not fitted to lead a warfare of this kind. But if he were, the condition of his health would be sufficient to debar him from continuing it. He is wise in saying, "We cannot unite: let us not attempt it any more; let each one go his own way in quiet, each striving honestly for that which he believes to be the revealed truth of God."

But is the compromise a satisfactory result of the agitation? Not by any means. It was so hurriedly concluded that the appointed speakers, with their fighting speeches in their pockets, and probably in their minds, stood up at less than an hour's notice to use language widely different. This may account for, if it does not altogether excuse, the speech of Mr. Charles Williams, of Accrington, which Mr. James Spurgeon could not second, though he seconded the Resolution; indeed, the speech of Mr. Williams in moving it would have justified Mr. Spurgeon in declining to second it. However, he did second it with tact, dignity, and brotherly kindness.

But in our judgment the cause of truth has gained nothing, and the Baptist Union has gained harm and loss by formally recognising the theory of annihilation on the one hand, and the so-called larger hope on the other, as consistent with its fellowship. For it must be remembered that this is not merely a fellowship of Christians, but of evangelists, pastors, and teachers. They may acknowledge each other as fellow-believers, but can two walk together, or work together, except they be agreed?

The hurried compromise not only put the speakers in a difficulty, but the assembly also. There was no time to consider the significance of the resolution as expounded by the speech which accompanied its motion. We cannot be surprised that many on reflection repented of their vote.

What is now to be done? We venture to think, for the present, nothing. Let there be time for thought. There is opportunity for this before the autumnal session. Meanwhile, let there be much individual and united prayer, with confession of our own and our people's lack of faithfulness to God and his truth. Let Jesus be lifted up in his holy life, his atoning death, his mighty resurrection, his glorious ascension, his present High-Priesthood, his promised return in the glory of the Father. If Jesus thus be glorified in the preaching of the Gospel of the Kingdom, the Gospel of the grace of God, the everlasting Gospel, surely the Holy Spirit will work in power as at Pentecost; God will add unto the Church daily such as are being saved, and as then "of the rest durst no man join himself unto them," so will it be again. One day of God's reviving breath will prove whether "the real old Gospel" consists in the precious blood of Christ, or in the mists and mysticisms of Modern Thought.

MR. DENHAM SMITH.—During the last two weeks Mr. Denham Smith has suffered less, and has been freer from the more prominent symptoms of his disease, although his physicians consider that the signs of its presence are no less distinct.

COLLEGE TEACHING.

By Rev. Dr. HOWARD CROSBY.*

It is a lamentable fact that in too many of our seminaries, where preachers are prepared for their work, the Word of God is not taught, but in its stead the philosophic schemes of so-called "fathers" and great divines are given as the basis of doctrinal belief. It is true that the schemes are brought to the Scripture for support, and texts are quoted in their defence. It is true also that some of these schemes are consonant with Scripture more or less. But, with these admissions, the mistake still exists, that the Word of God plays a secondary part in the instruction. It is not taught; that is, it is not made the authoritative text-book. It is even sometimes introduced as a subject for criticism, and men like Reuss and Robertson Smith are brought in as the critical guides, or, at least, helpers. As if a school of the prophets was intended to examine the credentials of God's Word, and not to take it humbly and gratefully for personal use and for use before the people.

Some theological schools might, without exaggeration, be called "schools for turning believers into doubters." The excuse that men who are going to be preachers should know all that is said against the credibility, genuineness, and authenticity of the Scriptures is a flimsy one. If that were the object, these objections would be considered only by way of parenthesis, and the overwhelming evidence of the Scriptures would be the main current of thought; but this is not the way it is done. On the contrary, the objections are magnified, and their authors are commended to the students for their perusal, and the hint is often thrown out that conservative views of the inspiration of God's Word are antiquated, obsolete, and marks of ignorance. We have thus, in the very places where, most of all, we should expect to see the profoundest reverence for God's Word, and its faithful study for the understanding of the Divine will, the machinery for undermining the doctrine of Scripture inspiration and authority, on which all Christian truth rests, and that, too, in the young minds which are being prepared to become Christ's preachers to a sinful and dying world. It is a most painful thought, and it becomes the Church of Jesus Christ to arise to a sense of the evil, and to correct it before the whole Church is poisoned by this insidious influence.

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*From an address on "Preach the Word," one of a series of papers published by *Messrs. Hodder & Stoughton*, in a volume entitled The Inspired Word. 6s. Twelve months ago, a Conference on "The Plenary Inspiration of the Scriptures" was held at Philadelphia. Papers were read by a number of American scholars, dealing with the subject from various standpoints. Eighteen of these papers are reproduced in this volume, edited by Rev. A. T Pierson, D.D. The book is quite a body of information respecting the Scriptures, with special reference to their inspiration, authority, and structure, and we very cordially commend it to the attention of our readers.

THE STRAITS SETTLEMENTS.—Referring to a remark in a recent letter by Rev. J. A. B. Cook, of Singapore, as to missionary work in the Straits Settlements, a correspondent writes to say that in 1860 Mr. John Chapman reached Penang and carried on a most successful work among the Malays and Chinese. The mission had previously been under the charge, successively, of Mr. Ransom and Dr. Pruen. During the first five years of Mr. and Mrs. Chapman's stay, about a hundred were baptized at Penang, besides others at Singapore. Subsequent workers in the same field were Mr. Alexander Grant, Mr. and Mrs. Macdonald, and Mr. P. J. Hocquard.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent s Park Chapel.

IX.—MELCHIZEDEC.—HEBREWS vii.

CHRIST is here! The passage is fragrant with the ointment of his name. Our hands drop with myrrh, and our fingers with sweet-smelling myrrh, as we lay them upon the handles of this lock. Let us get aside from the busy rush of life, and think long, deep thoughts of Him, who is the Alpha and Omega of Scripture, and of saintly hearts. And let us draw from the unsearchable depths of his nature, by the bucket of this mysterious record touching Melchizedec, the King of Salem.

There is a sense in which Christ was made *after the order of Melchizedec;* but there is a deeper sense in which Melchizedec was made *after the order of the Son of God.* The writer to the Hebrews tells us that Melchizedec was "made like unto the Son of God" (Heb. vii. 3). Christ is the original archetype of all; and from all eternity has had those qualities which have made Him so much to us. It would seem as if they could not stay to be manifested in the fulness of the ages; they chafed for expression. From of old his delights were with the sons of men. And so this mysterious royal priest was constituted, reigning in his peaceful city, amid the storm and wreckage of his times, that there might be given amongst men some premonition, some anticipation of that glorious life which was already being lived in Heaven on man's behalf, and which, in due course, would be manifested on our world, and at that very spot where Melchizedec lived his Christ-like life. Oh! that we, too, might be priests after the order of Melchizedec, in this respect, if in no other, that we are made as like as possible to the Son of God!

Melchizedec was a Priest.—The spiral column of smoke climbing up into the clear air, in the fragrant morn, and at the dewy eve, told that there was one heart at least which was true in its allegiance to the Most High God: and which bore up before Him the sins and sorrows of the clans that clustered near. He seems to have had that quick sympathy with the needs of his times which is the true mark of the priestly heart (Heb. iv. 15). And he had acquired thereby so great an influence over his neighbours that they spontaneously acknowledged the claims of his special and unique position. Man must have a priest. His nature shrinks from contact with the All Holy. What is there in common between vileness and purity, darkness and light, ignorance and the knowledge which needs no telling? And in all ages, men have selected from among their fellows one who should represent them to God, and God to them. It is a natural instinct. And it has been met in our glorious Lord, who, while He stands for us in the presence of God, face to face with uncreated Light, ever making intercession, at the same time is touched with the feeling of our infirmities, succours us in our temptations, and has compassion on our ignorance. Why need we travel farther afield? Why imitate Micah in setting up for ourselves a priest whom human hands have made? Why permit any other to bear this sacred name, or to intrude on this holy office? None but Christ will satisfy or meet the requirements of God, or become us "with our unutterable needs" (Heb. vii. 26).

This Priesthood came of God, and was ratified by an oath.—The priests of the house of Levi exercised their office after "the law of a carnal commandment" (Heb. vii. 12). They assumed it, not because of any inherent fitness, or because specially summoned to the work by the voice of heaven, but because they had sprung from the special sacerdotal tribe. The Priesthood of Christ, on the other hand, is God's best gift to men—to thee, my reader, and to me; more necessary than spring flowers, or light, or air. Without it our souls would wander ever in a Sahara desert. "Christ glorified not Himself to be made a High Priest" (Heb. v. 5), but He was called of God to be an High Priest after the order of Melchizedec (ver. 10). And such was the solemnity of his appointment, that it was ratified by "the word of the oath." "The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchizedec" (Heb. vii. 21—28). Here is strong consolation indeed. No unfaithfulness or ingratitude can change this priesthood. The eternal God will never run back from that word and oath. "Eternity" is written upon his brow; "for evermore" rings out, as He moves, from the chime of his golden bells; "an unchangeable Priesthood" is the law of his glorious being. Hallelujah! The heart may well sing, when, amid the fluctuation of earth's change, it touches at length the primeval rock of God's eternal purpose. "He is consecrated Priest for evermore."

This Priesthood was also catholic.—Abraham was not yet circumcised. He was not a Jew, but a Gentile still. It was as the father of many nations that he stood and worshipped and received the benediction from those saintly hands. Not thus was it with the priesthood of Aaron's line. To share its benefit a man must needs become a Jew, submitting to the initial rite of Judaism. None but Jewish names shone in that breastplate. Only Jewish wants or sins were borne upon those consecrated lips. But Christ is the Priest of man. He draws all men unto Himself. The one sufficient claim upon Him is to bear the nature which He has taken into irreversible union with his own, to be a sinner and a penitent pressed by conscious need. Then hast thou a right to Him, which cannot be disallowed. He is thy Priest, thine own, as if none other had claim on Him but thou. Tell him all thy story, hiding nothing, extenuating and excusing nothing. All kindreds, and peoples, and nations, and tongues converge in Him, and are welcome, and all their myriad needs are satisfactorily met.

This Priesthood was superior to all human orders of Priests.—If ever there was a priesthood, which held undisputed supremacy among the priesthoods of the world, it was that of Aaron's line. It might not be as ancient as that which ministered at the shrines of Nineveh, or so learned as that which was exercised in the silent cloisters of Memphis and Thebes, but it had about it this unapproachable dignity, in that it had emanated, as a whole, from the Word of God. Yet even *it* must yield obeisance to his. And it did. For Levi was yet in the loins of Abraham when Melchisedec met him, and he paid tithes in Abraham, and knelt in token of submission, in the person of the patriarch, beneath the blessing of this greater than Himself (Heb. vii. 4—10). Why then need we concern ourselves with the stars, when the sun has arisen upon us? What have we to do with any other than with this mighty Mediator, this Daysman, who towers aloft above all rivals; Himself sacrifice and Priest, who has offered a solitary sacrifice, and fulfils a unique ministry!

This Priesthood partook of the mystery of Eternity.—We need not suppose that this mystic being had literally no father, or mother, beginning of days, or end of life. The point on which the inspired writer fixes, is, that no information is afforded us on any of these points. There is an intention in the golden silence, as well as in the golden speech of Scripture. And these details were doubtless shrouded in obscurity, that there might be a still clearer approximation of the type to the glory of the Antitype, who abides continually. He is the Ancient of Days; the King of the Ages; the I AM. The Sun of his Being, like his Priesthood, knows nought of dawn, or decline from meridian zenith, or descent in the western sky. "He is made after the power of an endless life." "He ever liveth to make intercession." If, in the vision of Patmos, the hair of his head was white as snow, it was not the white of decay, but of incandescent fire. "He continueth ever, and hath an unchangeable priesthood." "He is the same yesterday, to-day, and for ever." He does for us now what He did for the world's grey fathers, and what He will do for the last sinner, who shall claim his aid.

This Priesthood was Royal. "Melchisedec, King of Salem, priest." Here again there is no analogy in the Levitical priesthood. The royal and priestly offices were carefully kept apart. Uzziah was struck with the white brand of leprosy when he tried to unite them. But how marvellously they blended in the earthly life of Jesus. As Priest, He pitied, and helped, and fed men; as King, He ruled the waves. As Priest, He uttered his sublime intercessory prayer; as King, He spoke the "I will" of royal prerogative. As Priest, He touched the ear of Malchus; as the disowned King, to whom Cæsar even was preferred, He was hounded to the death. As Priest, He pleaded for his murderers, and spake of Paradise to the dying thief; whilst his Kingship was attested by the proclamation affixed to his cross. As Priest, He breathed peace on his disciples; as King, He ascended to sit down upon his throne.

He was *first* King of Righteousness, and after that also King of Salem, which is King of Peace (Heb. vii. 2). Mark the order. Not first Peace at any price, or at the cost of Righteousness; but Righteousness first. The righteousness of his personal character. The righteous meeting, on our behalf, of the just demands of a Divine and holy law. And then founded on, and arising from, this solid and indestructible basis, there sprang the Temple of Peace, in which the souls of men may shelter from the shocks of time. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."

Ah, souls, what is your attitude towards Him? There be plenty who are willing enough to have Him as Priest, who refuse to accept Him as King. But it will not do. He must be King, or He will not be Priest. And He must be King in this order, first making thee right, then giving thee his peace that passeth all understanding. Waste not precious time in paltering, or arguing with Him; accept the situation as it is, and let thy heart be the Salem, the city of Peace, where He, the Priest-King, shall reign for ever. And none is so fit to rule as He who stooped to die. "In the midst of the throne stood a lamb as it had been slain." Exactly! The throne is the befitting place for the Man who loved us to the death.

This Priesthood receives tithes of all. "The patriarch Abraham gave a tenth of the spoils." (Heb. vii. 4.) This ancient custom shames us Christians. The patriarch gave more to the representative of Christ than many of us give to Christ Himself. Come, if you have never done so before, resolve to give your Lord a tithe of your time, your income, your all. "Bring all the tithes into His storehouse." Nay, thou glorious One, we will not rest content with this; take all, for all is thine. "Thine is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and Thou art exalted as King above all. Now, therefore, we thank Thee and praise thy glorious name."

AT ROME AND AT HOME.

In the current issue of *Regions Beyond*, Mr. H. Grattan Guinness writes:—

It was a great pleasure to us during our recent journey through France and Italy to meet with several of our former students who are now labouring as missionaries in Paris, in the Riviera, and in Rome. Our brother Saillens preaches the Gospel every night of the week to crowded audiences in different halls in Paris connected with the valuable McAll Mission. We attended several of his meetings, and had the opportunity of addressing his ordinary congregations, and were impressed by their sober and intelligent interest. Night after night they hang upon the Gospel message, and not a few give evidence of its saving power. We held a short series of meetings in Rome, both for the English there and for Italians. The exhibition of the Pope's Jubilee Presents was a sad sight. It is held in the Vatican, and is so extensive that it takes hours to walk through it and examine the enormous mass of papal treasures, even cursorily. We were forcibly reminded by what we saw of the Babylonian goods enumerated in Rev. xviii. All were there, displayed to perfection.

We are thankful to be once more in England, and at our old work in the Institute. We find between ninety and a hundred students in our three colleges, and all diligently and happily occupied with their studies and Gospel labours. The weekly expenditure for their support is necessarily very considerable. We ask our friends to remember them, and to remember this. Let us persevere in well-doing! In keeping up the work, our friends may recollect that they are enabling the Institute to send out a missionary every week, on an average, to some part of the world.

CENTRAL SOUDAN.—The last letters and journals received from Mr. Graham Brooke are from Equator Station on the Upper Congo, where he stayed with Mr. and Mrs. Banks and Mr. Murphy. He writes from the Equator Station, Dec. 5, 1887:—"The difference is very striking up here between the natives of this country and those down river. Those are degraded, squalid, and puny; these are warlike, proud-looking, and prompt in action." "Dec. 8.—Time slipping by, and nothing heard from the chief. He cannot get the men, I suppose. The great Arab settlement of Ali Kobo is the most southern known, and that is what they at present hope to reach, and then begin itinerating work. Of course, there are the two dangers of passing through savages and being ill-received by the Arabs. We ought to hear from them once more from Equatorville before plunging into the interior."—*Regions Beyond.*

Leaves from my Note-Book.

By Rev. W. HASLAM, M.A.

Author of "From Death into Life."

V.—"NOT TO-NIGHT."

A stranger came to me one evening, and said, "Do you remember that young lady who sang, 'Why not to-night? Thou would'st be saved, Why not to-night?'"

"Where?" I asked, "and when?"

"Why, away in Norfolk, in the year '64: Miss Geraldine Hooper."

"Oh, yes," I replied, "I remember that lady and her singing very well."

"Do you remember," continued the stranger, "how you came up to me, and said, 'Why not to-night?' and I said 'No, not to-night,' and walked out?"

I could not say that I recollected that event, though it might have occurred.

"It was the night," said the man, "when you told the story of the devil having a meeting. He wanted someone to go up and hinder a good man's preaching. One demon said he would go, and say, 'There is no God;' another said he would go, and declare that the Bible is not inspired. Neither of these would do. At last a very confident devil said, 'I will go; I will say, You must be converted, or you will be lost.' 'No, no, that will not do,' was the answer; 'you will awaken the people if you say that.' 'O dear, no,' he replied, 'I often say so to that congregation; I tell them more than that—I tell them that they must be pardoned before they die, or they will be lost; but I never forget,' said the demon, 'to add another word; I say, Don't you be frightened, you are not going to die to-night.'

"That story touched me," said the stranger, "and when the young lady sang 'Thou would'st be saved, Why not to-night?' I thought that I must give up. Indeed, I had as good as made up my mind to do it, when I saw you coming across to me. I can't tell why I said to you, 'No, not to-night,' or why I went away.

"Soon after that, I set sail for America. What nights and days of misery I spent for saying 'No, not to-night.' I felt that the devil had got tight hold of me, and did not mean to let me go. Every time I tried to pray, my mind wandered away, till at last I gave it up. Sometimes I was miserable, and at others altogether careless. I often intended to give myself to God; but when, I did not know.

"A few days after my return to England, I heard that you were coming to preach near by where I was staying. Of course, I went to hear you. You said in your sermon, 'One of the most effectual devices of the devil for keeping souls away from God, is procrastination. God says, Now is the accepted time; the devil says, By and by. God says, Why not to-night? the devil says, No, not to-night.'

"That is for me, I thought; but how did he know that I was here? That is my chain, and it gets stronger and stronger when I try to break it. When you urged the people to stay behind, I did so, and some others with me. I had a hard fight for it, I can tell you, but I cried to the Lord Jesus to save me, and save me now, and my soul was set at liberty, praise the Lord. I shook hands with you, but I do not think you recognised me. Several years have passed since that, and now I am come to you again."

"Well," I said, "I am very glad to see you; what can I do for you?"

"Ah," he replied, "you do not know what a power of the devil that procrastination is with me."

"Do you feel it still?" I inquired.

"Yes, indeed I do, and sometimes I doubt whether I was ever converted."

"I think I can enlighten you upon that point," I said. "You must remember that conversion does not set people free from bad habits. When you are converted, you receive forgiveness for your past sins, and a change of heart; but habit is a master which requires to be dealt with by itself, under another treatment."

"Well," he said, "all I know is, that I want something, for I am a perfect slave to this devil, bad habit, or whatever you call it! I never determine to pray, but it gets put off and off—never desire to read, or do anything for my soul's good, but it is put off. I can't help it; things happen, people come, all kinds of hindrances rise up."

"I will tell you what to do," I said. "Come to Christ, with your *habit* of procrastination, just as you would if you had an unconquerable temper, or a bad habit of drinking, or any other sinful propensity. Procrastination," I continued, "is a kind of disease, and, even though it be a chronic disease, Christ can deliver you from it; you will find that his grace is sufficient to set you free, and to keep you so, while you continue to trust in Him, The Lord said, 'Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up, and walk?' (Mark ii. 9). The living Saviour has all power in heaven, and on earth, to save you from your bad habit."

The poor man appeared to be very doubtful of such an easy way of deliverance, after all his past experience, and asked many questions.

The answers to these questions only brought him back to the same point, that Christ can deliver, and only Christ.

He said at last, "Well, I'll try your plan."

I inquired, "When will you begin? Why not here?"

"Oh, I cannot stay now," was his answer. "I must go and see L——."

"Is your errand of more consequence than your soul's deliverance?" I asked.

"No, I cannot say it is, but I promised to go."

I saw that there was no pressing need for his going at that particular hour; two hours later would do equally well. Still he protested that he ought to go, and promised faithfully that he would see about this deliverance in the evening.

I said to him, "If the enemy succeeds in getting you away now, he will do so more easily in the evening. I cannot let you go."

"But indeed I *must*," he said, as if the cause had become more urgent than before.

I said, "Well, if you must, let us pray before you go."

After praying myself, I bid him do so, if only in a few words. He was very reluctant to commence, and it was plain to see that it cost him a great struggle; but he prevailed, and began to pray. He soon came into sore conflict, and begged me to pray with him. Again and again he besought the Lord to save and deliver him from his bad habit, which had brought him into so much trouble. Before he rose from his knees, his soul was set free, as a captive out of prison. The conflict he had was longer, and more severe, than I can describe, but his deliverance was clear.

This man became a messenger to other prisoners of Satan, who were being held in the same bondage. He met with many who were held slaves by this habit of procrastination, who were continually putting off the time of their surrender to God, whether for salvation or any other blessing. "Why not to-night?" and "Why not now?" was the ready question he put to all such persons. He himself had learned from long and sad experience the folly and danger of saying, Not to-night.

The promised convenient season never comes. *Now* is the accepted time, and *now* is the day of salvation.

SIR GEORGE'S HOME.—This institution, in George-yard, High-street, Whitechapel, was founded by the late Sir George E. Hodgkinson, for the purpose of affording respectable lodging and a comfortable home, at the smallest possible price, to the working girls of the artizan class. The Home is carried on without any intention of profit, and information on matters of detail may be obtained from the manageress, Miss A. M. Burbidge.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

Although the humane Henry Bergh is dead, the Society for the Prevention of Cruelty to Animals will live. The mantle of the philanthropist has fallen upon his nephew, and the animals will still have a Bergh friend. Branches of this admirable Society are being formed throughout the States and Territories. Not only are our companion brutes shielded from cruelty, but the present generation is educated to treat them with kindness.

. . . .

The Audoban Society also deserves special mention. The outrageous demands of fashion, calling for the slaughter of myriads of birds, is meeting with just rebuke. Christian women are renouncing the folly of decking themselves with the feathers of murdered innocents. It is a relief to look upon a kindly woman who can drape herself in becoming attire without staining her soul with the blood of the feathered tribe. Why do not all Christian women, the world over, protest against this cruel and unnecessary slaughter?

. . . .

There is little occasion that I should recommend my dear friend and brother, Dr. A. J. Gordon, of Boston, to the churches and Christians of Great Britain. I wish simply to announce his intention of sailing on May 26 for England. He is one of the chosen delegates to the great Missionary Conference in London, and he hopes to spend a few months among you, taking needed rest. It is conceded by all the godly that Dr. Gordon is the foremost evangelical preacher among us. For twenty years in Unitarian Boston he has defended the faith, and urged with great ability and spiritual power the doctrines of grace and of glory. He is in demand everywhere throughout the land where evangelical and evangelistic enterprise seeks prominence. He has already consented to be at Mildmay Conference, and I trust that, while a weary man must not be urged into protracted services, other important conferences will secure his presence and help. Our beloved friend is of a retiring disposition, a humble man, mellowed, consistent, and of such blameless reputation and gentle mien that he is profoundly respected by all classes of his fellow-citizens. I am sure I may bespeak for him a most brotherly and cordial welcome.

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I alluded some time since in my "Notes" to the "School for Christian Workers," at Springfield, Mass. This needed institution demands more than passing notice. It has solved a perplexing question in reference to the future value of the Y.M.C.A. work throughout the world. Already it is beyond the line of experiment, and is fast becoming recognised as a most needful and qualified auxiliary.

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Rev. D. Allen Reed, the founder and director of the School, is most earnestly striving after the spiritual development of the students, nearly fifty of whom are now qualifying themselves for secretaryships, Sunday-school superintendents, gymnasium instructors, and pastors' assistants. The school is not, therefore, exclusively a Y.M.C.A. supply. The demand has increased of late for skilled men to enter various fields of usefulness, especially for pioneer work in the Western States. The School does not profess to send out finished theologians, nor does it conflict with the seminaries. Its aim is to educate instructors in different branches of Christian work rather than preachers.

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There is assuredly one man who has a hold upon the Southern negroes, and who is wisely following up his advantage. I refer to Mr. James Wharton, who divides each year between Bible-carriage work in England during the summer months and negro evangelisation in the Southern States during the winter. For the past twelve years this good brother has persistently given himself to these labours, and great is his reward. The coloured schools and colleges are open to him, and he has been preaching and instructing everywhere. The coloured pastors welcome him, while the white people refrain from any opposition. Throughout this winter Mr. Wharton has laboured in Talladega College, Marion, Ala., Mobile, Birmingham, Selma, Washington, and elsewhere. Numbers of negroes have been converted through his clear expository preaching; besides, immense good has been done by our brother in showing the coloured students the way of the Lord more perfectly. Mr. Wharton will soon resume his carriage work in England, and we bid him God-speed.

A HIVE OF CHRISTIAN WORKERS.

Rev. J. Stalker had good reason to describe the Glasgow United Evangelistic Association as a busy bee-hive of workers, in his address at the fourteenth annual meeting, in the Christian Institute, on Monday week, Mr. J. Campbell White presiding. The general report of the Association was read by Mr. J. R. Miller; the financial statement, read by Mr. J. H. N. Graham, showed a deficit of upwards of £300.

Mr. A. Sloan stated that the noonday prayer-meeting had, during the past year, been better attended than ever. Mr. W. A. Campbell presented a most satisfactory report of the fellowship meeting under his charge. The average attendance at the meetings has been fully 700. Of the work in the Tent Hall, Mr. J. S. Napier read a deeply interesting account. In that hall from 4000 to 6000 have had the Gospel preached to them every Sunday, and rescue and preventive work have been successfully carried on. In his report of Bethany Hall, Mr. W. Ralston told of a publican who declared that he had often prayed for the State to "smash up the trade," so that he might get out of it.

Mr. A. MacKeith reported of the work among the children, and incidentally mentioned that the policemen of Glasgow were excellent fellow-workers with them. The children's Sabbath dinners have been continued without intermission, and much good work has been accomplished by the day refuges.

The reports having been read, an address was delivered by Rev. J. Stalker, who said that he had always honoured the Association, because it was an attempt to bring the influence of the West to bear on the East-end. In Glasgow the wealthy classes were too much separated from the labouring classes, and even from a knowledge of the condition of those classes. It was the supreme duty of the wealthy to recognise their responsibility towards the poor, among whom their money had been made. The salvation of the country depended upon the solution of the problem as to how the resources of the one extreme of society might be utilised for the other extreme. If they would civilise the people they must begin by Christianising them; it is impossible to make them happy without making them good. The condition of the wretched and suffering classes is awakening the attention of others than Christian workers, and although they might wish such men all success, they still held that their method of dealing with misery and sin is the right one. As to the relation of the work of the Association to the Church, Mr. Stalker declared that he found many of the best ministers of the city asking concerning the tens of thousands of children they had under their influence, What becomes of these children when they grow up? Many are being converted in the Bethany and Tent Halls, but what becomes of those people? It is said that but few of them come into the Church. Surely the true home of such people is inside the Church. It would be well if they turned their attention to this matter, and considered what could be done to secure more fully the results of evangelistic labours.

THE FULNESS OF CHRIST.

In a time of deep dejection
Jesus passèd by,
Saw my heart was dull and empty,
Gently asked me, "Why?"
Then I told Him all the story
Of my bitter woe,
How my hopes and joys had perished
Many years ago.
And the tears were softly dropping
As I told Him all,
Yet He did not chide my weeping,
Though He saw them fall.
But, when I had told the story,
Lovingly He came,
Filled, Himself, the vacant chambers,
Blessèd be his name!
Now, no more my heart is vacant,
Nevermore can be;
Filled with Jesus, "Jesus only,"
For eternity!

Bridlington Quay. F. A. Burkill.

UNITY, EVANGELISM, MONEY.

Dear Sir,—Last autumn I left College at the conclusion of my Arts course, to commence evangelistic labours. After a week's successful mission in a small country village, I was invited to labour for a few months at a Congregational chapel in another village. The chapel is the only one in the village.

Before commencing my brief pastorate at this village Bethel, where Congregationalists, Baptists, Wesleyans, Salvationists, and Unitarians (!) worshipped, while struggling to agree, I took to myself a wife, and thus in "unity" we commenced our labours, seeking to unite such oppositions. We found our course rather difficult. The small salary promised not being raised without begging from the unconverted, and those who bitterly opposed our Gospel preaching, my wife and I determined by God's grace to look alone to Him for support. Since that resolution was made and kept our labours have been abundantly blessed. Believers have been drawn together, and many have testified to blessing received. A strict Baptist has written to his Mother Church to say that he intended to join us at the Lord's Table with the Lord's children. The Salvationists no longer find it necessary to walk miles to Army meetings because of the coldness and deadness here. A prominent Church of England lady is doing all she can to forward our work among the Ritualists (my wife and I have both come out from Ritualism). What is the result of all this unity? Why, instead of "droppings" we are having "showers of blessing." In the neighbourhood much blessing has resulted from a recent visit of Rev. R. Balgarnie.

Another prosperous village chapel, not far away, is sadly in need of a pastor; but young ministers will not accept the charge, because of the small salary—£80 a year. At the mission mentioned above there were about fifteen conversions, and the work has gone on prosperously since. Twenty-two have been added to the chapel membership, and the funds increased very considerably. At the village where £80 a year is offered a mission was held early in this year; about fifteen were won for Christ. The missioner (a student) was invited to come and settle, but said he could not live on £80 a year. The work has stood still since. If he had gone there, it is certain the work would have progressed, more souls would have been won, and the funds of course increased. Is it not sad to hear a student for the Gospel ministry always ask first, "What do they pay?" A. E. S.

MR. MOODY'S CONVENTION.—Rev. J. Hudson Taylor and Mr. Reginald Radcliffe purpose visiting the States and Canada this year. They expect to attend Mr. Moody's Northfield Conventions.

For the Young.

STREET SCENES IN CHINA.

STROLLING through the streets of a great Chinese city is a novel experience for anyone who has been accustomed to the broad, well-lighted avenues of Western cities. The following letter from an American lady, to the New York *Voice*, gives graphic pictures of outdoor life in Canton :—

Canton, China, February 9, 1888.

This afternoon we have been out to walk, and I should be glad to picture some of the street scenes in this queer old city. We picked our way through the narrow streets, which are only four or five feet wide, jostled by the hurrying throng. The streets barely allow the two incessant streams to pass each other. On a rainy day it is difficult for two umbrellas to pass each other.

Of course no waggons or carriages are possible, and people who do not wish to walk hire sedan chairs, of which there are a great many. Only one person can ride in each chair. Two men, or coolies, carry the chair by means of long poles fastened to the sides. When two chairs come from opposite directions, the coolies call out to let each other know they are coming, and one must press up against the side of a house or into the open front of a store to let the other pass. Much crowding is necessary in order to get a chair and its long poles around the corners of the narrow streets.

In most of the streets the front of nearly every house is a shop or market. The provisions are spread along in front, the same as at home—not on the side-walk, because there is none. There is just a stone pavement from side to side, but the whole front of the store is open, and the counters on which the meat is spread and the baskets of vegetables are displayed are right along the side of the street. It doesn't seem as though we were walking through streets, but through some huge bazaar or market. Some streets are entirely covered overhead, so that we cannot see the sky, and there is very little of it to be seen in any of them.

It is said that there is a greater variety of food for sale in Canton than in any city in the world, and as a rule it is very cheap, notwithstanding there are so many mouths to fill. It can be bought in large or small quantities. I sometimes see a child with a very tiny piece of meat or a little slice of fat pork hanging in a loop of string in the hand, which he has been to buy. Peanuts are arranged in little piles for a cash each, that is, a tenth part of a halfpenny. Many little tables are along the sides of the streets with quite a tempting array of eatables. Oranges peeled can be bought at about five for a halfpenny. Three bananas cost less than a halfpenny, and are very good. Long rows of sugar-cane cut in lengths of about a foot are spread out on the tables; here and there is a large kettle full of it boiling, as they like to eat it hot. In the market you see many cages with nice little cats for sale, and rows of cups full of fresh red blood, just as you often see glasses of lemonade displayed on stands in New York.

Here is a barber's shop full of men and boys having their heads shaved, just as open to the passers-by as if the whole side of the house were taken away. Now we come to a counter covered with steaming bowls of tea, around which men are standing and having a social time. On another is a large platter heaped up with what looks like boiled macaroni. Some customers are sitting on stools with bowls of the food before them. Now we come to a man sitting by the side of his house on the doorstep, washing his feet in a small tub of hot water. This is a frequent sight. Here on another table a man is stringing long strings of cash. We buy them when we want small change; 1080 make a dollar. Beggars are plentiful, and hold out their baskets to us. They are usually clothed in sackcloth, having a large piece thrown over their shoulders. This they hold together with one hand in front, while the other hand extends the basket. All sorts of industries are going on in the open shops, but we cannot stop to observe them unless we step in, for if we stop some one else will stop, and a crowd will soon block up the narrow way. Many are carrying along large tinsel ornaments and brilliant decorations, to ornament the idols and shrines for the New Year's celebration.

The other evening, while studying in my room, I heard a great noise outside, and was told that they were after a thief. The next day he, or some other thief, was caught and carried through the streets. Some one in the procession beats a gong at intervals, and at every stroke the culprit receives a blow on his bare back with a whip with several lashes. The high wall about us prevented me from seeing him, but those who have witnessed such scenes say that the blood runs down the back of the sufferer as he is thus beaten. Thieves here find that the way of transgressors is hard.

Every day the streets of the city are just as full of the same hurrying, busy throng; there is no let-up to the constant toil. No Sabbath comes to call the people away from their stores and workshops, and to cause a comparative quiet in the busy streets. It is often very difficult to push our way through the crowd of eager traffickers which fill the streets inside the wall. We live outside of the wall, which now seems to run through the middle of the city, so much of a city is built up outside of it. The part enclosed within the wall is three or four miles across. The same streets pass right through; and are continued on the outside. They are closed with gates at night. There are many gates in the streets, which are closed about nine o'clock in the evening. If anyone wishes to pass through after that time he must call one of the watchmen to open it.

When I pass through the city on Sunday and see them all just as hard at work, I cannot help thinking of the man with the muck-rake, told about in "Pilgrim's Progress," who was raking up the sticks and straws, looking down all the time and not knowing of the golden crown which was held out to him from above. It is true that in our own land also, many are working only to gather together the things below and never looking up for what is better, but the difference is that there they have heard of the better portion offered them, but here no one has ever called out to the people to lift their eyes and behold the crown of life which is offered them. Even in this city, where are a number of missionaries, how few of the million of people can they come in contact with, and the crowded towns and villages in all the country round about have none even to try to teach them.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, on Continent for two months; Lausanne, May 26 to June 3. Mr. T. Lewes Sayer, Romford, April 29 to May 4. Mr. Josiah Spiers, Wakefield, April 24 to May 5; Park Chapel, Camden Town, May 7—19; Assembly Rooms, Malvern, June 3—15; Skating Rink, Croydon, July 2—13. Mr. E. T. M. Dennes, Chingford, April 30 to May 4. Mr. Hutchinson, Raleigh Memorial Schools, Stoke Newington, April 30 to May 4. Mr. Martin J. Hall, Stockwell Orphanage, May 14—18. Mr. W. R. Moore and Mr. A. Carless, West Croydon, May 13—16.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, May 6, Ruth iv. 1—17; Monday, May 7, Psalm lxviii. 1—10; Tuesday, May 8, Psalm lxviii. 11—23; Wednesday, May 9, Psalm lxviii. 24—35; Thursday, May 10, Acts i. 1—14; Friday, May 11, Acts i. 15—26; Saturday, May 12, Acts ii. 1—13.

TUNBRIDGE WELLS. — A branch of the Y.M.C.A. has been formed in this favourite watering place. The town has long been in want of a branch. Quite recently the matter was prayerfully taken up by a few Christians, with the result that well situated and most suitable premises, very comfortably furnished, have been secured. There is already a membership of about 70. The Hon. P. Carteret Hill is president, and Arthur C. Pessier hon. sec.

CHINESE SCHOOL CHILDREN.

As a companion picture to the interesting description of street life in China, we give the following extracts from a letter received by Miss Macpherson, of the Home of Industry, from Miss Jennie Webb, of the China Inland Mission, dated Yang-chau, Feb. 25 :—

I promised to let you hear about the children receiving the presents, you so kindly sent for them. All came to hand nicely, and not one broken. We had a plentiful supply for all whom we wished to get them. We were able to give to a few of our little friends, belonging to the church members, a toy each. I do not know which toy caused most amusement; the "fire escapes" were splendid. Also the clocks, ticking and striking. The jam-pots caused us fun, for we sent over from our schoolhouse one pot wrapped in paper, just at tea time, to the sisters at the College. So you see they were all made much of by us. Our own Home children each received two things. After telling the children who had sent them, and a few words about the Home and your children, the children wished me to thank you for remembering them out here. The houses afforded the little ones a great deal of pleasure.

The Misses Murray had a magic lantern sent from home, which reached in time to be used at New Year, as you do at the dear old Refuge. First of all it was used in the chapel for the church members; some had never seen the like before. Then Mr. McCarthy kindly came over another evening, and our children were pleased. It all reminded me of old times at the "Home."

Yesterday, Prov. iii. 5, 6, 7, was my lesson with our elder Christian girls. We were then seeing, that to acknowledge God in everything means sure guidance, and constant peace from God; this also is the way to glorify our Lord's great and holy name. Yesterday was a great day among the natives, all worshipping their gods and offering incense; besides a day when every woman seems at liberty to go where she will to look about and enjoy herself. At other times of the year they can only go as their husbands and mothers-in-law choose to let them. Consequently at our three houses we had all we could do to talk to them. Our Christian women were all the time telling out this glorious Gospel, the love of Christ. We have a large visitors' room, and that was full. They stayed on till sunset. We sang over to them, "Jesus loves me;" that little hymn is just as precious in Chinese; not a few get hold of the chorus, and remember it. May God bless these dear women, every one, and bring them again to hear about Himself!

This afternoon (Feb. 27) we again had visitors. Among them were three, if not more, who have been a few times, and are gladly drinking in all they can of the good news. One woman has bought a Gospel; she is reading a little every day. Our dear Huang, Nai, Nai, is an example of earnestness; she is always willing and ready to sit down, at any hour of the day, and tell her sisters about Jesus, whom she loves. To-morrow I am going out to some of our neighbours' houses, to see them and tell them again of Jesus.

We have moved with our school to a large native house a month since. Here we have more convenience for working among the women who come, having a large room kept on purpose for them. Our other house is now used for the sisters, for we are a large party in Yang-chau. Praise God for answering prayer and sending so many. Each of them is busy at the language. Will it not be splendid when soon all will be telling out the Gospel to the poor women and children? It is a joy to meet so many in Yang-chau, and the three last parties of ladies have come here.

HAPPY SUNDAY AFTERNOONS.

[FROM A CORRESPONDENT.]

THE problem of what to do with our working classes on Sunday afternoons was satisfactorily dealt with at a certain meeting at which I chanced to be on Tuesday evening last week. The Poplar and Bromley Tabernacle, where the meeting was held, is a large building, and as we entered it, just before eight o'clock, from five to six hundred people were gathered together. On a table under the raised platform there was a large pile of some 250 volumes, such as Dr. Landels' "Great Cloud of Witnesses," Dr. Saphir's "Christ and the Church," &c., &c. These were about to be distributed, and meantime were cosily embedded among pots of pretty flowers. I take up one of the books, and find affixed therein the following label: "Poplar and Bromley Tabernacle Sunday Afternoon Society, 1887-8. A memento. Received by —— in recognition of regular attendance at the winter afternoon lectures delivered by Rev. W. Knight Chaplin, during the six months ending April 1888." Thus the books were called, not prizes, but mementos or forget-me-nots, the term being considered more suitable for the grown-up recipients who, on this occasion, represented about one hundred families.

The meeting having commenced by the usual introductory singing and prayer, the Pastor, in reviewing the last six or seven months, explained that when it was proposed to start this Sunday afternoon meeting, some strong opposition was encountered, many prophesying that the people would not come out; that they were tired, and wanted a rest, and would have their "Sunday afternoon nap." By adopting suitable means, however, the people have been drawn out, and the meetings have been largely attended, and the whole thing has been a great success. The subjects announced bore popular titles, treated on matters of every-day life, and were expounded in plain Saxon language. At every meeting there was hearty singing and fervent prayer, and the reading of God's Word had been listened to with marked interest. In this way they had, during the past season, gone through a large part of the Gospel by Matthew. The whole of the meetings have been conducted on cheerful and popular lines, the Pastor believing that the people can be good Christians, and yet very happy men and women. Sunday afternoon, between three and four, had therefore been one of the brightest hours at the Poplar and Bromley Tabernacle, and it was no wonder the people crowded to this the first anniversary of the Sunday Afternoon Society. Mr. Chaplin subsequently explained that the movement originated in a large Bible-class for men conducted by Miss Geraldine Guinness, who is now in China as a missionary. He thought that some news from her would be interesting to many, and therefore introduced to the meeting Miss Lucy Guinness, who read some extracts from her sister's letters, giving accounts of her journey to China, and her impressions of the inhabitants on her arrival. Meetings had been held by the party with which she sailed on board the Kaisar-i-Hind, and much blessing had resulted in the restraint of worldliness amongst the passengers, and in the conversion of some of their number.

The event of the evening was the distribution of the prizes by Miss Margaret Reed, daughter of the late Henry Reed, of Tasmania. Quoting a recent remark of Mr. Haslam that "the Lord Jesus Christ has not saved us just for us to be saved and get to heaven, but that we may go out to save others," she exhorted the people to become the saviours of those around them, and prayed that the recipients of the various volumes might be drawn nearer to Christ by their perusal. The whole meeting proved most conclusively that the people can be really reached on Sunday afternoons if they are only approached in a kind, brotherly, energetic, and popular kind of way.

SOLDIERS' INSTITUTE, GIBRALTAR.

A MISSION has been held among the troops by Miss M. S. S. Herdman for three weeks, and we have experienced much of God's presence. Many have been convinced of sin. Among others who have professed conversion are two atheists, well known among their comrades as such. The meetings were held chiefly at the new Soldiers' Institute, and were crowded with soldiers night after night. Some addresses were also given at the Soldier's Home. In addition to the above meetings, Miss Herdman conducted a two weeks' mission at Malta, which is more priest-ridden than Rome; under British rule, more freedom is given to priestcraft than in Rome itself. Here also God graciously blessed his word in the conversion both of soldiers and blue-jackets. G. H.

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BIBLE COLPORTAGE IN IRELAND.

AFTER another year of patient, persevering labour in scattering the good seed of the Word, the Bible and Colportage Society of Ireland recently held its annual review of the work, in Londonderry. Its object is the circulation of the Scriptures in the English and Irish languages, with other good reading. The constitution of the Society is thoroughly undenominational, and this gives its agents ready access to the people. These colporteurs are described as good men, keeping free of all political complications, and commending the religion of Jesus Christ by their lives. There are now 172 book agencies in different parts of Ireland.

In advocating the work of the Society, Rev. R. Jeffrey, Portadown, spoke of the advantages of the colportage system, particularly in the South and West of Ireland. He remarked that if Ireland is not being won for Christ there are very strenuous efforts being made to win it for Satan, for it is very customary now on fair days in some country towns, that second-hand book-stalls are to be seen supplied from and promoted by infidel societies, and this in view, almost, of some of their own depôts. Rev. George Thompson, of Newtowncunningham, said he believed this agency was largely used by God for the good of the country, and he could only hope and pray that it may be still more largely blessed to the regeneration of Ireland.

Other friends spoke in support of the work.

A GOOD EXAMPLE.—*The Mail and Express*, New York daily paper, prints at the head of its editorial columns a passage selected from the Bible each day. Being questioned as to the reason of this course, the proprietor replied: "I print the text because I think it desirable that men who are necessarily absorbed in business should be reminded of the words of their heavenly Father. Some people poke fun at me for it, but I don't mind it. It is God they ridicule, not me. As long as I am associated with *The Mail and Express*, I shall publish a text from the Bible every day, and print it in the same place, so that my readers may know where to look for it."

CANCER HOSPITAL, BROMPTON, S.W.—This excellent institution, situated in Fulham-road, was founded specially for the treatment of the poor afflicted with this terrible disease, who are admitted free, from all parts of the United Kingdom, without requiring letters of recommendation. During the year 1887 there were 703 new cases admitted as in-patients, and 1012 as out-patients, and the number of attendances in the out-patient department shows a large increase over previous years. The nature of the disease requires a most generous diet, as well as treatment of the most expensive kind; and to meet the growing demand upon their resources, the Committee urgently appeal for increased funds, to enable them to satisfactorily cope with their liabilities. The ordinary expenditure of the hospital is some £3000 a year more than the reliable income. The secretary is Mr. W. H. Hughes.

THE LIVERPOOL BIBLE CARRIAGE.

DURING the past seven years, hundreds of places have been visited in connection with the Liverpool Bible Carriage. Up to December 31 last, no fewer than [illegible] Bibles and Testaments were circulated, also considerably over a million Gospel books, leaflets, and Scripture cards.

Latterly, a Bible van has been worked, as well as the carriage. At present the stock of books is extremely small, but it is hoped that funds will soon be forthcoming with which to purchase copies of the Scriptures. Just now the work is being somewhat hindered through want of a larger stock.

For some months past it has seemed desirable to adopt a more populous district than Worcester as the centre of operations, and at last the way has been opened for settling down at Leeds. In future, communications should be addressed to Northcote Willy, 66, Cambridge-avenue, Chapeltown-road, Leeds.

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NOTES FROM THE NORTH.

GLASGOW HOME MISSION UNION.

IN his annual report of this Union, Mr. P. B. Bryce stated that in no former year had he received so many reports from associated congregations. During the year over 1000 have been induced to attend the several mission meetings, fully 600 have been led to attend church, while 319 have been added to church membership. These figures refer exclusively to those who were previously non-churchgoers. Rev. R. Hood bore testimony to the value of the Mission as an adjunct of church work.

RELIGIOUS TRACT AND BOOK SOCIETY.

At the annual meeting of this Society, held in the Christian Institute, Glasgow, the secretary, Mr. A. Ferguson, said the corporteurs number thirteen, and their sales for the past year amount to £1,603. Dr. Fergus Ferguson warmly commended the Society's work, and said that while the word colporteur meant "a man who carries his goods round his neck," it was true of the agents of that Society that they carried their goods round their hearts. Rev. T. Somerville described the colporteurs as constituting the university of the fireside. Personally great influence had been wielded over him by a colporteur in his native village. Sir Michael Connal emphasised the value of colportage work in country districts.

TRACT SOCIETY OF CHINA.

There was a good attendance at the annual meeting in Glasgow, of the Book and Tract Society of China. Rev. W. Campbell, of Formosa, in an interesting address, related how the publications of the Society had materially assisted him in his missionary work. The books of the Society find an entrance where it would be impossible for a missionary to gain admission. The printed messenger efficiently supplements the labours of the few living teachers. The system of free distribution of Bibles and books has long ceased in China, and the people are eager to buy them. Mr. J. J. Keswick, of Shanghai, pointed out the value of the Society's labours, inasmuch as the sources of knowledge among the Chinese are impure.

CARRUBBERS' CLOSE MISSION.

On Monday week a crowded audience assembled at the annual meeting of the Carrubbers' Close Mission Gospel Temperance Society, held in Edinburgh; Mr. T. R. Marshall presided. The report presented by Mr. G. A. Barclay stated that over 1000 new members had been pledged during the year, and that from January to December their meetings had crowded the large hall. Rev. J. J. Mackay, of Glasgow, stated that three out of every four ministers in the Free Church are total abstainers. He had resolutely set his face against receiving liquor-sellers into the Church, and was determined, rather than do so, to resign his church, and enter upon an independent charge, with full liberty to proclaim the whole mind of God on the question. All the speakers severely criticised the licensing clauses of the Local Government Bill.

HITCHIN COLPORTEUR MISSION.—J. Rennie, agent of the Edinburgh Tract Society, has, during the past sixteen years of his work in this district, sold and distributed fifty tons of literature, [illegible] volumes, [illegible] periodicals and small books, and 2,500,000 tracts—in all about £10,[illegible] worth.

The Christian.

MAY 4, 1888.

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PRELIMINARY NOTICE.

GOVERNMENT
VERSUS
GOD IN INDIA.

A
GREAT PUBLIC MEETING

To demand from Lord Cross, the Indian Secretary, the Instantaneous and Unconditional Repeal of the awful system described in Mr. Alfred S. Dyer's Letters published in "THE CHRISTIAN," will be held in

EXETER HALL, LONDON
On FRIDAY EVENING, May 18,

Under the auspices of the Gospel Purity Association.

Chair to be taken by F. W. Crossley, Esq., J.P., of Manchester, who will be supported by Missionaries, Clergy, and Ministers of all denominations. Amongst others, the following have promised to speak;—Mrs. Josephine E. Butler, Rev. Hugh Price Hughes, M.A., Mr. R. C. Morgan, and Mr. James B. Wookey. Several of the Indian Bishops (who have lately strongly memorialized Government on this subject) will also be invited to take part.

All willing to help in making this Meeting one that Lord Cross will not dare to ignore, should communicate at once with Mr. Joyce, the Secretary of the Gospel Purity Association's Department for the Abolition of the State Regulation of Vice. Copies of Mr. Dyer's Letters for distribution, and Notices of the Meeting, can be obtained from him Gratis.

MAURICE GREGORY

(Acting as Hon. Gen. Sec. during Mr. A. S. Dyer's absence in India).

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THE ANNUAL MEETING

Will be held on FRIDAY, MAY 4, 1888 in EXETER HALL (Council Room). The Chair will be taken at 3.30 p.m. by the Right Hon. LORD EBURY. Speakers: The Rev. JOHN BENNETT, D.D.; Lieut.-Col. PASKE, R.E.; H. C. NISBETT, Esq., and others.

THE ANNUAL SERMON

Will be preached (D.V.) on THURSDAY (Ascension Day), MAY 10, 1888, at 11.30 (noon), in PORTMAN CHAPEL, PORTMAN SQUARE, W., by the Rev. H. W. WEBB-PEPLOE, M.A. (Vicar of St. Paul's, Onslow-square).

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High Street, Whitechapel, E.

D.V., The THIRTY-FOURTH ANNUAL MEETING will be held in the LARGE ROOM, GEORGE YARD, on Tuesday Evening, May 8, at Eight o'clock.

The Right Hon. THE EARL OF HARROWBY will preside. Doors open at 7.30.

George Holland will gladly forward Tickets to friends requiring them.

THE BENEVOLENT OR

STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury-pavement, E.C.

APPEAL FOR THE CONGREGATIONAL CHURCH, Portslade-by-Sea, Sussex.—The Iron Church in which the congregation worship has been used in four places for forty years, and is rapidly decaying. Messrs. Smith, Portslade, have given a site for a permanent building in the midst of 5 000 people, chiefly poor, and in great need of an evangelical ministry. Friends have raised £150 towards the £1,200 required. The church was formed four years ago by the present minister, and has 143 members. An earnest appeal is made to aid this infant church in its present effort. Subscriptions will be thankfully received by the Minister, Rev. JOHN THORNBERRY, Portslade-by-Sea, Sussex; Messrs. Hall, Bevan, West & Hall, The Union Bank, North-street, Brighton; or by Morgan & Scott.

PARIS CITY MISSION. — CHANTILLY.—An offer is made of £5 per annum, if others will raise £45 annually, to enable the Paris City Mission to employ a second English Missionary to visit amongst the jockeys, stable lads, and grooms at Chantilly (the French Newmarket). A suitable agent is ready to commence the good work under the superintendence of the Rev. W. GIBSON, who will supply the other £50 per annum required for the evangelist's support.—J. M. WEYLLAND, Esq., 31, Carlton-hill, St. John's-wood, N.W. (hon. sec. for England), will thankfully acknowledge subscriptions, supply reports, and any information.

"McALL MISSION" in France.—A Special Meeting will be held in Bloomsbury Chapel, on Monday, May 7, at 8 p.m., for the designation of Dr. H. J. BENHAM, to work in connection with the Mission. Addresses by the Rev. James Baillie (pastor of the church), Dr. H. J. Benham, and the Rev. Robert McAll (Representative of the Mission in England). Collection for Mission Funds.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. The Committee plead for funds on behalf of a distressed Protestant Irish Lady, who earnestly desires to devote herself to Zenana Missionary Work.—Readers of CHRISTIAN, £2.

Hon. Sec., Dr. GRIFFITH.

£30 IS OFFERED by a Friend towards a building debt of £180 on the Mission Hall in Saltley, provided the remainder be obtained by June 21. This debt is a great burden and hindrance. We earnestly plead for help that this offer may be accepted and the debt extinguished.—J. LONGLEY, M.A., Saltley Vicarage, Birmingham; J. PARTRIDGE, Treasurer, Highfield-road, Saltley.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Trousers and coats are much needed.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

WOMEN'S MEDICAL MISSION, Midwifery Branch, 143, Clapham-road. Monthly Nurse, disengaged April 15 next. Appointments in town at a day's notice.

SECRETARY, M. M. Branch, as above.

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SUMMER CAMP FOR POOR BOYS. Wanted during the Summer months, commencing June, a Superintendent for the above camp, at Lytham, Lancashire. Will be required to take charge of 30 boys, and must be a good disciplinarian. Total abstainer and non-smoker preferred. Wages 25s. per week and board. References required.
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A CHRISTIAN LADY wanted, who will make herself useful in sewing, &c. Salary £20, lodgings, and partial board.—Address, stating age, qualifications, experience,
S. W., Stamp Office, Abergavenny.

CHRISTIAN YOUNG MAN wanted, abstainer, non-smoker, to live in the house, clean boots, look after pony, garden, &c.
B., Seifton, Bromfield, Salop.

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Mrs. W., Hoe-place, Woking.

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CHRISTIAN NURSE, experienced, and capable of entire management of child three months old, and two older children. On the South Coast.—A. Z., care of A. S. Dyer, Rose-street, corner of Paternoster-square, London, E.C.

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A VERY GOOD PLAIN COOK wanted at once, for small private family. Age from 23 to 30. Good character. Wages £20.
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WANTED, GOOD PLAIN COOKS, Housemaids, House-Parlourmaids, Nurses, good Generals, quiet families. Good wages. Miss MAULDEN, Church-street, Paddington-green. Miss M. can recommend young person as Useful Maid. Stamped envelope reply.

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GENERAL SERVANT, age about 30, wanted in a small cottage hospital. Wages £14.
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GENERAL SERVANT (middle-aged) in small, quiet family. Good wages. Must be good plain cook, with good character. Abstainer.
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(*Continued on page 22.*)

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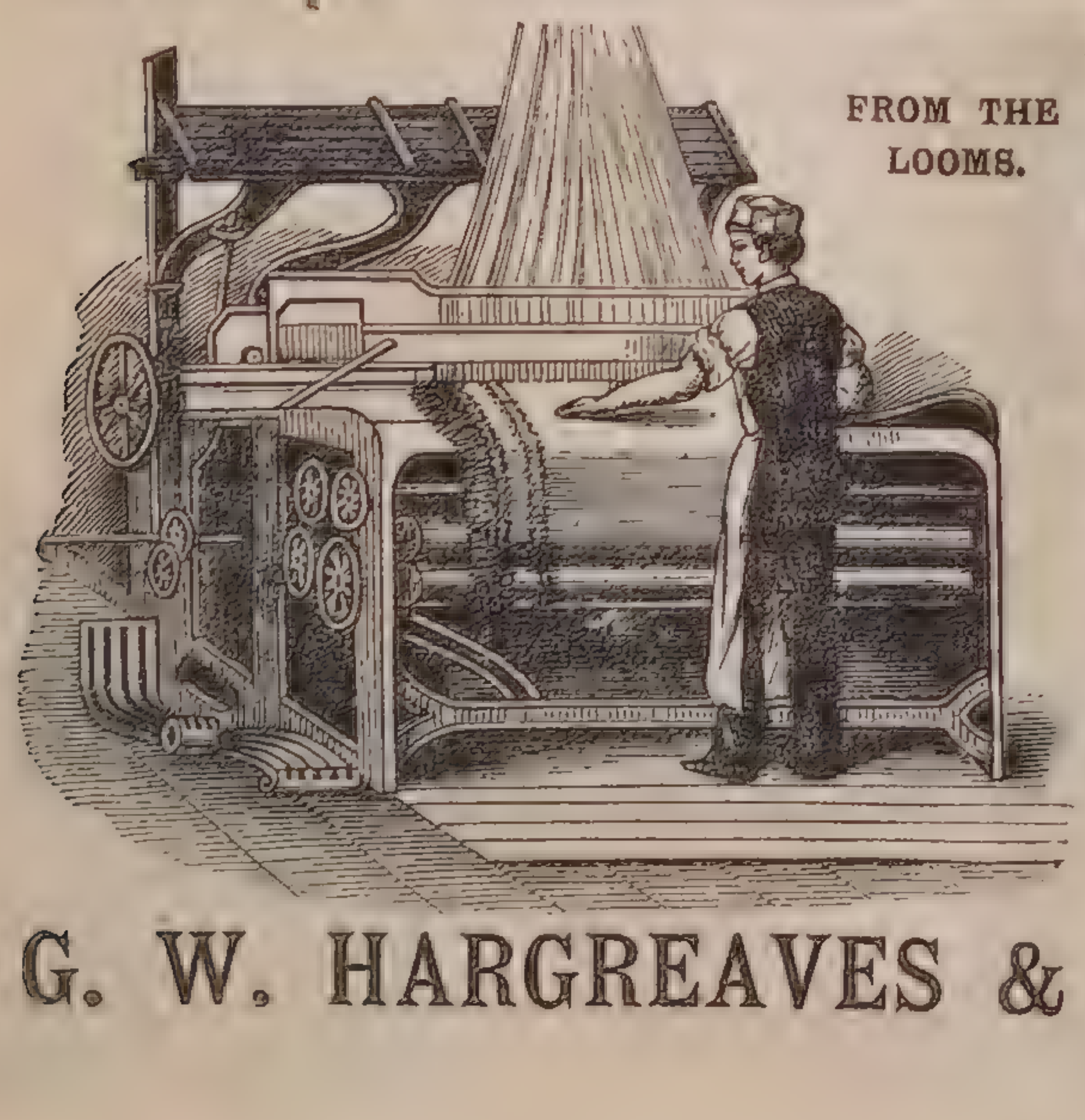

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MAY MEETINGS.

Y.M.C.A. Mission Band.

THIS Band, in connection with the Whittington-avenue branch of the Y.M.C.A., held their first anniversary meeting in the Lecture Hall, on Monday evening, April 23. Mr. W. H. Seagram occupied the chair. A brief report was read by the hon. secretary (Mr. J. H. Kelleway), which stated that the Band is the outcome of some mission services held at the Margate Y.M.C.A. during the Easter holidays, 1887. Since then, many branches of the Y.M.C.A. and other mission stations, have been visited, and the labours of the past year have resulted in much blessing. The band consists of about twenty young men, who divide themselves into small parties, conducting evangelistic services as opportunities offer, their one desire being to win souls for Jesus.

After the reading of the report, Mr. R. Burn. Rev. F. C. Stuart, Mr. George Holland, Mr, H. Chubb, Mr. J. James, and other friends, addressed the meeting.

Trinitarian Bible Society.

The annual meeting of this Society was held on Tuesday evening, last week, at Exeter Hall, Colonel Puget in the chair. The proceedings were characterised by much heartiness; one spirit pervaded the speeches, although many kinds and phases of work were spoken of. On the one hand, it was shown that the worldwide circulation of the Scriptures affords a blessed occasion for united labour on the part of Christians, whatever denomination they may be generally associated with; and, on the other hand, it was shown that, in a time when the Romish Church is receiving much support from sources whence she should only expect opposition, and also when fundamental truths are being set at nought or explained away by many who should defend them, there is a great work to be done by such a Society as this, which circulates only uncorrupted (Protestant) translations of the Scriptures, and is conducted on distinctly evangelical principles.

The fifty-seventh yearly report, an abstract of which was read by Rev. Dr. Bullinger, secretary to the Society, stated that 78,377 Bibles, Testaments, and portions had been put into circulation during the year, grants having been made to many institutions, agencies, and workers. The income amounted to £1977. Very interesting details were given of the marvellous results which have attended the circulation of the Society's Hebrew New Testament by the agents of the Mildmay Mission to the Jews.

A warm address having been delivered by the Chairman, speeches on the importance of the Society's testimony for God were made by Revs. James Ormiston and Walter J. Mayers, both of Bristol. It was powerfully held that present day controversies can only be settled by the Scriptures being recognised as the only Court of Appeal on doctrine. In proportion, also, as we cleave to the Word of God, believing it to be the sword of the Spirit, we shall, any one of us, be able, in Jehovah's name, to chase a thousand who may come up against the truth.

Rev. John Wilkinson spoke with great joy of the reception which the Jews have accorded to the Salkinson-Ginsburg Hebrew New Testament, of which 100,000 copies are in process of circulation. For six years now prayers have been ascending to the Most High, to bless the work among his ancient people; and recent events indicate that we are on the eve of a movement among the Jews such as there has not been since the days of the Apostles. Already about 30,000 copies of this New Testament have been distributed, and fresh doors are continually being opened. A resolution recording deep gratitude to God on this behalf, was also spoken to by Rev. H. Bradford, of Northampton.

The Strangers' Friend Society.

Under the presidency of the Lord Mayor of London, the one hundred and second annual meeting of subscribers and friends of this Society was held a few days ago at the Mansion House. The Society was founded for the purpose of visiting and relieving the sick poor at their own habitations, without any restriction on account of sect or country. The visitors, who number 239, are all voluntary agents, who inquire very carefully into the circumstances of each case before giving relief. The annual report stated that the funds at the disposal of the committee were not sufficient to assist any other than the sick, but local efforts made in late years by the district committees had enabled them to aid many cases of ordinary distress, besides supplementing the Society's grants.

The Earl of Aberdeen spoke with approval of the objects and work of the Society. Whilst they attend to bodily wants they also pay attention to the spiritual welfare of those assisted. The administration of outdoor poor-law relief is necessarily carried out under hard-and-fast rules, and it no doubt results in many very deserving persons being deprived of relief; it is these cases which the charitable societies of the country take under their care.

Sir R. Fowler, M.P., and Mr. W. A. McArthur, M.P., also addressed the meeting.

Zenana Bible and Medical Mission.

The annual meeting of the Indian Female Normal School and Instruction Society, or Zenana Bible and Medical Mission, was held on Friday last at Morley Hall, Regent-street, W. Lord Kinnaird presided, and the proceedings were very cordial throughout.

The secretary, Rev. A. H. Lash, read extracts from the report, and the honorary financial treasurer, Mr. W. T. Paton, read the balance-sheet. There were many reasons for thankfulness to God, and at the same time there were circumstances of a somewhat discouraging character. The work done by the agents of the Society was shown to be very important and highly successful. The statistics were eloquent in setting forth steady advance. The chief ground of discouragement was that the financial report showed an adverse balance of £685. An interesting item of intelligence was that the missionaries themselves had raised a sum of £2257 in the course of their daily work.

Rev. F. E. Wigram, honorary secretary of the Church Missionary Society, gave an account of visits paid by him to the Zenana Mission stations in 1886. Sir Thomas Crawford, Director-General of the Army Medical Staff, spoke at length on Medical Missions. He pointed out that in a country where Western medicine is highly appreciated, and where there are many practitioners of great ability and large experience, it is of the utmost importance that the qualifications of the ladies who go out should be such as will ensure for them respect and success. He remarked upon the excellent medical qualifications of the three ladies already sent out by the Society, and urged the need of sanitary science being cultivated as well as curative science. He also referred to the fact that the Society's stations are situated in just the places where they are most wanted.

Rev. F. B. Meyer delivered a brief address on the claims of India's women and of Christ. Having pictured some of India's woes, he spoke of what Christ has done for womankind. In conclusion he earnestly called upon the meeting to make an effort to wipe off the deficit on the accounts, so that the year might be begun without a financial burden. The appeal was not in vain, for promises, bank-notes, cheques, and gold were handed in with pleasing readiness, and in a few minutes about £300 had been raised. The Doxology was then sung with emphatic appropriateness and much spirit.

Reformatory and Refuge Union.

The annual meeting was held last week in St. James's Hall, Lord Aberdare in the chair. A choir of about 500 children, from various Homes in London connected with the Union, gave an attractive concert, as is usual at the annual meeting. Rev. John Parry, vicar of St. Stephen's, Canonbury, addressed the children on the words, "Stronger than he." (Luke xi. 22.) His method was very helpful, as he frequently questioned the children, and thus maintained their interest as well as driving home the lessons of his subject.

Mr. Bartley, M.P., in the course of a practical address, spoke of the difficulties that lie in the way of rescue workers among children. He said, moreover, that he believed the Society so steered its course that while on the one hand children were prevented from suffering from parental neglect, on the other hand parents were not allowed to escape from their proper obligations. Rev. C. H. Grundy and Sir William Vincent also made short speeches. Mr. John Bridge, the police magistrate at Bow-street, bore strong testimony to the value of the Union. There is not, he said, one of the Metropolitan police magistrates who does not receive the greatest possible assistance from the Union.

Christian Colportage Association.

The fourteenth annual meeting of the Christian Colportage Association for England was held on Thursday, last week, in Exeter Hall. The Association has ninety-two agents in different parts of the country, engaged in visiting from house to house, selling Bibles and Christian publications, and distributing tracts, while seeking opportunities of speaking to people concerning Christ and salvation.

Lord Kinnaird presided, and warmly commended the Association and its work to the support of the Christian public. He deplored the increasing popularity of literature of a questionable character, and spoke a word of warning against religious novels, which are by some good people not only recommended but circulated without any discrimination. Mr. H. D. Brown, secretary, read extracts from the report, showing that during last year sales were effected as follows:—42,363 Bibles and Testaments, 390,950 books, 370,700 magazines, and 152,470 Scripture text cards. In addition to that, half a million Gospel tracts were distributed. The total receipts were £7605, and the expenditure £7538. A new development of the work is an arrangement whereby hawkers and small shopkeepers, in villages and elsewhere are supplied with cheap books of a wholesome kind, to be sold instead of the trash which is only too generally offered for sale by small dealers.

A highly profitable address was delivered to the colporteurs by Rev. Archibald G. Brown, urging fidelity and humility on the part of those who claim to serve God. He took Eliezer as his model, and called attention to the record of his faithful discharge of duty in Gen. xxiv. How Eliezer left himself out of account! Introducing himself to Laban, he said, "I am Abraham's servant." He did not present himself as the "confidential agent" of Abraham, nor did he proudly put himself forward as his "steward." No, but he was content to name his master and leave himself in the background. "I am Abraham's servant." Mr. Brown further remarked that Eliezer used no high sounding title, such as "The Rev. Mr. Eliezer," nor indeed would he describe himself as "Reverend"; it was enough for him to be "Archibald Brown, servant of Jesus Christ." Then, again, Eliezer was in real earnest in the discharge of his duty. Invited to partake of food, he replied: "I will not eat, until I have told mine errand." Some who rank as servants of Christ, when asked to sit down to dinner would readily do so, and leave the telling of their errand until afterwards. Many other lessons were forcibly indicated. Mr. R. Paton and Mr. T. A. Denny also spoke, reminding the colporteurs of their high vocation, and exhorting them to rise to such a sense of their duty that discouragements shall not deter them, and success shall not prevent them from ever remembering that the fruit is of God, to whom all the glory also belongs.

Young Women in the City.

The City branch of the Young Women's Christian Association held its annual meeting at the institute, 14, Finsbury-square, on Thursday last week. A goodly number of friends and subscribers gathered, and the chair was taken by Mr. H. Campbell. The report showed that the various agencies have been well maintained, and that the advantages offered are greatly appreciated. The membership roll numbers 957, most of these being young women employed in the City. Bible-classes, lectures, services of song, and social evenings have been held; and a recent development of the work is a course of educational classes now in progress which promise much success. These include classes for reading, writing, arithmetic, dress-cutting, book-keeping, music, &c.

After prayer by Rev. J. W. Pratt, addresses were delivered by Rev. E. A. Stuart, Prebendary Billing, Mr. D. Marshall Lang, and Mr. S. Gurney Sheppard, all of whom testified to the excellency of the work accomplished, and appealed for increased financial help.

German Y.M.C.A.

The third annual meeting was held in the Mildmay Conference Hall, on Thursday last week, under the presidency of Mr. J. E. Mathieson. In an admirable English address he pointed out the close connection between the English and Germans by race, and especially emphasised the great strong home feeling of love and purity which ought to unite the two nations closely together. Addresses were given in German by Messrs. T. P. Werner, J. M. Natorp, Pastor Oley, and Mr. A. Scholten, whilst Dr. Laseron and Rev. John Wilkinson, of Mildmay, gave each a stirring address in English.

The Association numbers 250 members, and, as the cash report shows, closed its third financial year with a small balance on hand, free of debt.

Young Abstainers' Union.

On Wednesday last week, at Exeter Hall, the Young Abstainers' Union held its annual meeting under gratifying circumstances. The Lower Hall was crowded, a very cheering report was read, and several really practical speeches were delivered. The object of the Union is to promote total abstinence from intoxicating liquors among the sons and daughters of the upper and middle classes, and it was shown that this object is being steadily attained, the Union's testimony for that attitude which ensures sobriety having already been productive of good results.

Sir Arthur Blackwood presided over the meeting, and, in the course of a brief address, he emphasised the great importance of temperance work among the young. Canon Wilberforce delivered a powerful address, urging the desirableness of all total abstinence advocacy being based on Gospel principles. Adverting to the fact that publicans are laying claim to compensation in case their licences should be withdrawn, he said that if the Parliament of England should recognise any such claim, it would be taking a step more retrograde than any that had yet been known. Observing, further, that the temperance movement is now passing through a time of crisis, he called upon his hearers to rest assured that God is greater than any House of Commons, and therefore his cause must in due time prevail. Mr. E. J. Kennedy also addressed the meeting.

The Paris City Mission.

The annual drawing-room meeting was held on Friday last, at Lady Ashburton's residence Kent House, Knightsbridge. Mr. J. M. Weylland, the hon. sec. for England, reported on the year's work. Whilst another missionary has been added to the staff, bringing the number up to eight, the funds sent from England have decreased; however, the amount raised by the French pastors shows an increase.

Lord Mount Temple, who presided, pointed out that the Mission reaches those who will not go to Protestant mission halls; the agents of the Mission visits the people at their homes. The work is beset with difficulties, but he held that victories gained in Paris are of great importance, as French ideas influence many other nations as well.

Pastor Fisch, of the Free Church of France, spoke at length on the work of the Mission. He said that tract distribution has proved fruitful of much good. Messrs. Lockie, G. H. Benson, F. Y. Edwards, William Noble, and others also delivered addresses.

Church of England Temperance Society.

The annual meeting of the total abstinence section of this Society was held on Wednesday last week, at Exeter Hall, the Bishop of London presiding. The large hall was crowded. The superintendent of the Society, Rev. G. Howard Wright, read an abstract of the report. March, 1887, it observed, marked the inauguration, by the Society, of the United Committee for the Protection of Native Races abroad from the ravages of the Liquor Traffic. That committee, which comprises members of the leading missionary and temperance Societies, has already collected a large amount of evidence, and successfully promoted a Standing International Committee. Cheering accounts are given of the work in many directions. It was stated that the Sunday closing petition, from the women of England, is seven miles long.

The Bishop of London, in a vigorous address, remarked that for years his heart had been entirely with temperance workers. He said: I cannot help being touched with a sense of shame when I think of what is going on in the Colonies and in foreign countries. Would to God that I might stir you all to indignation, fierce and hot, against the horrible mischief that English trade is now allowed to do in those heathen lands where people, unaccustomed to self-control, are being led to indulge in fleshly sin, where they are learning the lesson of self-indulgence without having acquired any strength to resist, and where they are bending down to deeper degradation than can be named to future generations. I believe that our Government is really doing what it can in the matter, but I wish we could make men all over the world feel for a short time what true manly Christians must feel when they think of such deeds of iniquity as those to which I allude. I hope we shall not let the subject drop; I hope we shall do our part to free England from such a reproach, such a scandal, among the nations of the world.

The Bishop of Sodor and Man, Mr. W. Johnston, M.P., and the Dean of Armagh, also spoke.

On Thursday, last week, the seventh annual meeting of the Women's Union of the Church of England Temperance Society was held at Grosvenor House, under the presidency of the Bishop of Sodor and Man. Miss Haslam, the secretary, read the report, which stated that the number of new branches is 19. The branch in St. Pancras Workhouse has completed three years of steady work, and it is resolved to extend the movement throughout all the London workhouses. Steps are being taken to establish a Home for Inebriate Women.

After a sympathetic speech by the Chairman, Lady Hope addressed to the meeting some hearty "Words of Cheer for Workers," and other ladies subsequently spoke on practical subjects.

The Country Towns Mission.

The annual meeting of the Country Towns Mission was held at Exeter Hall on Wednesday evening, last week. The object of the Mission is to employ missionaries, Scripture-readers, and female agents, in the cities, towns, villages, and agricultural districts of England and Wales; and it was shown that much work of a truly high order is being quietly done by the evangelists connected with the Mission.

Mr. Samuel Gurney Sheppard, who presided, pointed out the great need of Gospel preaching in many country towns and villages. Short addresses were also given by four agents of the Mission. All had interesting facts to communicate. One mentioned that he had been very successful in getting people round him at outdoor meetings, as he had used a hand-organ, by means of which he had accompanied the hymns which he had sung by way of attracting attention. Another told of good work done in tent preaching; a third declared that in some parts of Warwickshire miles may be traversed without coming near a place of worship in which the pure Gospel is proclaimed; and a fourth related many remarkable incidents of labour in public-houses and on cab-stands.

Mr. H. C. Nisbet, treasurer, also spoke, telling of the help which had been rendered by the Mission to local committees, who would not otherwise have been able to employ missionaries in places where they were greatly needed. Mr. H. W. Maynard and Colonel H. S. Clarke also addressed the meeting.

Wesleyan Missionary Society.

Recurring anniversaries of the Wesleyan Missionary Society are generally times of refreshing to those who, from all parts of the United Kingdom, assemble to hear of the progress of the Gospel in heathen lands by means of the agents of the Connexion. The annual meetings of the Society are, as a rule, associated with much enthusiasm; and that held on Monday, in Exeter Hall, was no exception to the rule. Mr. Isaac Hoyle, M.P., occupied the chair, and there was a large attendance of supporters, old and young, male and female.

An abstract of the report was read by Rev. G. W. Olvers. It showed that while the missions in Europe have been patiently guarded, the foreign stations are in a condition calculated to afford much encouragement. The total income from all sources last year amounted to £131,800, which was less than the expenditure by the sum of £6,100. There is now an accumulated debt of £16,869, but the Committee is hopeful that, by the hearty co-operation of all the friends of the Society, the funds will be so increased in amount that the missions may not only be sustained in their present vigour, but also extended as fresh doors for effort may be opened.

The Chairman's address was one full of sympathy with the Society's work. Having reviewed the past with its many encouragements, and surveyed the present with its pressing opportunities, he expressed a hope that, by the help of God, fervour and enthusiasm, and ways and means as well, will be forthcoming to support and extend the Society's operations.

Rev. J. Walton, President of Conference, who had worked in India and Africa, spoke in warm appreciation of the interest taken in missions by the Methodists at large, and maintained that the efforts that had been made to send the Gospel to the heathen had yielded a good return to Christians at home in the shape of impulses to work for God. Rev. S. Whitehead, from China, in the course of an earnest speech, said that, though called "Celestials," the people of China are of the earth, earthy, living in a sadly corrupt state, where lying is an art, and everything that is abominable is practised.

Mr. J. Barnsley, of Birmingham, delivered an eloquent address in support of mission work in general. Being a young man, he undertook to speak representatively, and declared that "Young Methodism" is really enthusiastic in the cause of sending a knowledge of God's love and Christ's salvation abroad among the nations of the world. Rev. Wm. Burgess, of Hyderabad, also addressed the meeting.

Freedmen's Mission Aid Society.

At the annual meeting last week, in the Clapham Presbyterian Church, Dr. Gwynne Jones, the secretary, reported that there are forty-seven missionaries in the field, which lies in the southern part of Sierra Leone, West Africa, a part of the colony wholly unoccupied by missionaries previously. There are now about 4000 converts, 800 of whom are in the day and Sunday-schools. There are also industrial institutions in connection with several of the stations where the arts of Western civilisation are taught, farming carried on, and shops where mechanics of every description ply their several trades. During the year a Training College was erected and opened at Shaingay, the chief station. The missionaries and their assistants itinerate into 400 towns and villages, and had there been more workers they would have been heartily welcomed in 300 more.

Dr. MacEwan endorsed the wisdom of the method pursued in selecting for the work men of the African race, who are able to stand against the baneful effects of a climate which is peculiarly fatal to white men. Rev. Ola B'N. Aboyami, the son of a Mahommeda a priest in the Soudan, delivered a very interesting address, wherein he showed that although Mahommedanism might be described as far superior to the degraded heathenism which prevails in Africa, it falls far short of Christianity in its civilising influence on the people. The Gospel of Jesus Christ alone can fully reveal the Father's infinite love to his erring children. Rev. Lawson Forster, LL.B., gave a stirring address in support of the Mission. Dr. Flickinger, who started the Mission thirty-three years ago, and who has superintended it ever since, gave an interesting epitome of the progress of the work, concluding a very eloquent address with a powerful and pathetic appeal for sympathy and help in carrying on this great work.

Church Missionary Society.

Sir John Kennaway, Bart., M.P., presided over a meeting held at Exeter Hall on Tuesday morning in celebration of the anniversary of this Society. There was a large audience, and the proceedings were very hearty throughout.

The report, read by Rev. F. E. Wigram, hon. clerical secretary, told of much work done by missionaries and native Christians alike in many lands, and indicated not a few tokens of progress and blessing in the field. The balance-sheet showed a deficit, though the receipts from all sources, except legacies, had been higher than for five years past.

In the course of a brief address, the Chairman alluded to the mistrust which some firm friends had recently entertained as to the policy of the Society, and, by way of answering inquiries, he pointed to the men who are being trained and sent forth, and to the character of the work that is being done by the Society's agents.

Other speakers also referred to the intention of the Society, with the help of God, to remain faithful to its evangelical principles, and urged the importance of supporters putting full confidence in the Committee. The Bishop of Rochester, in a telling speech, deplored that only one-third of the parishes in the province of Canterbury send a contribution to either of the missionary societies of the Church of England; only one-fourth of the parishes in the Metropolis send anything; and only £1000 out of £200,000 a year of the income of the Church Missionary Society is subscribed by persons having titles to their names.

Among the speakers were the Rev. the Master of Trinity, and Sir Rivers Thompson. Allusion was made to the recent controversy with reference to Mohammedanism, and one of the resolutions passed by the meeting heartily endorsed the action of the Committee in specially appealing for picked men to do battle with Islam. In the course of the morning many sums were given or promised towards covering the deficit in the balance-sheet.

National Temperance League.

The supporters of the National Temperance League have much reason to be gratified with the annual meeting which was held on Monday evening, at Exeter Hall. The Bishop of London presided over a large assemblage, and he was supported by many influential friends of the movement. While acknowledging that much has been accomplished during late years toward popularising the principle of sobriety, the speakers all had to deplore the prevalence of drunken habits among both young and old, and to admit that there is yet a great deal of temperance work to do. The Secretary of the League, Mr. R. Rae, in an abstract of the annual report, referred to the increased drink expenditure during the Jubilee year, and to the Local Government Bill, and forcibly held that "there is still much need for enlightening the people as to the true character of intoxicating liquors."

The Bishop delivered an address full of sympathy with the League in its work. He pointed out that indulgence in intemperance is not only attended by evils to the sinner and those connected with him, but frequently followed by a whole crop of crime. He analysed the claim put forward on behalf of moderate drinkers, that there is something more noble and manly in restraint and self-control than in total abstinence. Seeing, however, that God had made man for society, and not for isolation, the claim cannot be sustained, for the individual has a duty to others as well as to himself. The self-control of the moderate drinker is no example to the saints of Christ, nor to others who can do without his example. The weak and fallen who need sympathy and help get but a poor example from the man who takes in moderation what causes so much mischief on every hand. With great force the Bishop showed that true nobility and manliness is shown by self-sacrifice, and he called upon moderate drinkers to take up that light cross and show a disposition to suffer and bear a little in the Christian cause.

Addresses were delivered by Dr. G. P. Deeping, the Bishop of Sodor and Man, Rev. W. J. Woods, Mr. J. Rowntree, M.P., Mr. W. S. Caine, M.P., and Rev. F. B. Meyer. Mr. Caine's speech was a strong condemnation of the conduct of the Government of India in thrusting drink-shops upon the most helpless and ignorant of the population, by means of what is known as the "outstill" system. He called upon total abstainers to use their influence to get a resolution passed in the House of Commons to at least secure local option to the people of India. The Bishop of Sodor and Man, in his speech, mentioned, by the way, that both his wife and the wife of the Bishop of London are total abstainers. The statement was loudly cheered by the audience.

SEPHARVAIM.—In a recent issue reference was made to a lecture on the discovery of Sepharvaim, or Sippara, an ancient city on the river Euphrates, and it was said to be "contended that the place "existed as early as the thirty-ninth century before the Christian era." This statement is certainly definite enough to excite suspicion. All that can be confidently said is that tradition (and on this full reliance certainly cannot be placed) carries the fame of the city back to a period before the Flood. Mythologies fill in an attractive picture, but there are no sufficient grounds on which precise dates can be named.

EVANGELISTIC NOTES.

Mr. John Nesbitt, of the Irish Evangelisation Society, brought to a close on Sunday, April 22, a happy three weeks' Gospel mission, at Rooskey, co. Monaghan.

Mr. Moody is making a very successful evangelistic tour beyond the Mississippi, taking Denver, Leadville, Pueblo, and Colorado Springs on his way. At Denver 300 conversions are reported in his meetings.

Mr. and Mrs. Mountain have been conducting a Gospel mission in Auckland, New Zealand. Interesting accounts of their work on the East Coast of North Island have awakened expectation of like blessings in Auckland.

Rev. A. B. Earle.—In a recent private note, our venerable and esteemed brother, Rev. A. B. Earle, the American evangelist, writes to us as follows:—"I have now held 38,460 public meetings; 21,160 of them preaching services. I have travelled to hold these meetings 350,000 miles. My health has been firm nearly all these years. Thank God!"

Mr. Herbert Francis has had wonderful tokens of blessing at a coloured College in Virginia, U.S.A. Deep conviction of sin has followed the preaching of the Gospel amongst the students, whose ages range from seven to over twenty. A special feature of the work was the way in which the young converts helped those who were seeking Christ, to grasp the way of salvation.

Rev. E. Payson Hammond has had good meetings in several of the leading Churches of San Francisco. Much interest has been manifest, and there have been many conversions among both children and adults. A San Francisco paper says: "The need of more aggressive work on the part of well organised churches in this city is very apparent. It is within the power of these churches, working together, to reach a great multitude who are living in our midst, entirely uninfluenced by the Gospel." Mr. Hammond has now returned to Vernon Centre, Conn., his summer home.

Newcastleton, N.B.—In the little village of Newcastleton, N.B., a religious awakening has taken place, under the ministry of Rev. N. Paterson, Congregationalist. About sixty, old and young, have professed conversion during the past six weeks. The elders of the little church, and young converts, have thrown themselves heartily into the work; and members in connection with all the churches have been led to Christ. In one family four sons have been led into the light, and the father, a family grocer, has refused to renew his licence this year. The work has extended far beyond the village.

Church Parochial Mission Society.—The following missions have been arranged in connection with this Society for May. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken: May 6—12, St. James's, Belfast; 13—19, Parish Church; 20, 27, and June 3, Christ Church. Revs. W. Hay Aitken and A. R. D'Arcy: May 21—June 2, Ulster Hall. Rev. C. I. Atherton: May 5—11, Staverton, Totnes. Rev. R. Catterall: May 5—15, St. Matthias', Manchester; 7—12, All Saints'. Rev. W. E. Cleworth: May 11—18, Blackborough, Cullompton. Rev. Jos. Cullin: May 6, 13, 20, 27, Canterbury Cathedral. Rev. A. R. D'Arcy: May 6—12, Trinity Church, Belfast; 13—19, St. Stephen's; 20, 27, and June 3, St. Andrew's. Rev. J. H. Haslam: May 5—15, Kenley; 20, Higham, Rochester (preparatory visit). Rev. R. D. Monro: May 5—9, Holy Trinity, Nottingham. Rev. Dr. Morris: May 5—21, Lowmoor, Clitheroe; 27—June 6, Brailsford, Derby. Rev. J. Stephens: May 5—28, Carnforth, Warton, and neighbourhood. Rev. F. S. Webster: May 13—25: St. Simon s, Southsea.

PECKHAM N.V.A.—A well attended meeting of this branch of the Vigilance Association, at which great interest was manifested, was recently held in this rapidly increasing suburb, which is itself a large town. Mr. John Taylor presided, and the speakers were Revs. H. J. Perkins and J. T. Briscoe, as well as Mr. W. A. Coote and Mr. R. C. Morgan. The moving spirit of the work here is Mr. Vincent, the secretary, a thin, wiry, delicate-looking man, of singular courage and tenacity of purpose. We hope to give some of his adventures in an early issue. Meanwhile we shall be glad to learn that he and his coadjutors are as well supported as they deserve to be, both by contributions and personal co-operation.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Dr. Bruce, of Huddersfield, Chairman of the Congregational Union. The sketch of Dr. McCosh, announced last week, is postponed till our issue of May 18.

The Bishop of Rochester has, in a letter to his clergy, very justifiably and pithily declared that "the house of God must not be lightly degraded into a concert-room, merely because it may be found a convenient place for making money." But are not chapels as well as churches degraded, when, because they are to be had cheaply, they are turned into places of amusement for the people? The filling of a place of worship under such an attraction is no evidence of successful religious work, and we are sorry to see that this thing continues, and threatens to increase. Good men in churches must look to it. To entertain and amuse the godless in places of worship may bridge over the chasm between them and church buildings, at the expense of deepening the chasm between indifference and real spiritual religion. You may make sick children loathe wholesome food by feeding them on sweets.

There is in this connection an instructive account from Birmingham. A church in that town, called St. Mary's, surrounded by poor people, and most of them Roman Catholics, became all but entirely deserted. Like many city churches it stood as a melancholy and not very sightly monument of better days. Now the worshippers are so numerous that the outer gates have to be closed, because the galleries, aisles, and even sitting room on windows, can contain no more. The difficulty is to keep the people out, not to get them in. This has gone on for two years. No less than 1500, and even 1800, working men of Birmingham fill the church on Sunday afternoons. The secret, we are told, is not music or doubtful expedients, but the clergyman's free speech, his evangelical warmth, and manifest sincerity. Preachers never make a greater mistake than when they aim to gain the masses by trimming and compromise. May God in mercy give what the people are craving—a race of preachers who know nothing as they do their New Testaments!

Overwork on the railways continues to be a source of serious public danger. From a recently published Parliamentary return, embracing the employment of passengers and goods guards, engine-drivers and firemen, signalmen and examiners, the figures show that, upon five of the great English railways, there were about 440,000 cases in which, in the months of July and January, the employment ranged from thirteen to eighteen out of the twenty-four hours. In bringing these facts under notice in *The Times*, Mr. Thos. Sutherst well remarks:—

> If these figures are startling for so short a period, what must be the effect of the annual result! Such protracted periods of toil, besides being, as a rule, unnecessary, jeopardise the safety of the passengers, destroy the health and domestic comfort of the men, and, from an economic point of view, are opposed to the interests of the community at large.

It is unnecessary even to suggest arguments in favour of a sweeping reform in this department of railway management. On humane, let alone Christian, grounds, something should be done as soon as possible. Perhaps those who, from one reason or another, will not give weight to the high economic considerations involved will take alarm when the fact is realised that the majority of these overworked men are directly or indirectly responsible for the safety of railway travellers.

What to do with the children of the streets, and how to prevent them from swelling the ranks of the "dangerous classes," is a question of deep import to philanthropists and Christian workers. A correspondent of *The Times* has lately written an interesting account of a successful organisation for rescuing the street vagabonds of Paris, and known as "Le Service des Moralement Abandonnés," which term includes incipient criminals and unmanageable, destitute, or friendless children. Briefly stated, the aim is not to punish, but to reclaim, and to fit each child to be self-supporting. To this end the boarding-out system has been found most efficacious, except in cases of mental or physical defect, or extremely vicious propensities, which are sent to an asylum or reformatory school.

It is sometimes urged in extenuation of drunkenness that the unhappy victim is driven to the public-house as a refuge from the miseries of an ill-kept and neglected home. The Bishop of London, however, at a recent meeting of the National Temperance League, laid down a general rule that "drunkenness caused the wretched home, rather than the wretched home caused drunkenness." At this same meeting several Metropolitan workhouse masters and relieving officers bore very strong witness to the truth of the oft-reiterated statement that a large amount of pauperism and want of employment is due to intemperance, and the generally expressed opinion was that but for this cause the work of relieving officers would be much lighter. *Per contra*, it was stated that "it is rare, indeed, to find a person of temperate habits, not to say a total abstainer, applying for parish relief." We doubt not that this testimony could be amply endorsed by Poor Law officials in all parts of the country.

To pass the licensing clauses of the Local Government Bill in their present shape is to set back the clock of temperance reform. To diminish licenses whilst allowing compensation is to give with one hand and to take away with the other, and, as has been pointed out in the House of Commons, to saddle the closing power with conditions which will most seriously hamper its effectual exercise. The fatal fallacy which underlies the concession is the placing of the business of brewers and publicans upon the same level as that of ordinary tradesmen, the latter being, generally speaking, worthy and useful, whereas the former is destructive of health and morals, of body and soul alike. The Lord Chief Justice of England has recently stated that the discretion of the present licensing authorities is absolute; there can, therefore, be no legal grounds for compensation. As to the moral grounds, we think the less said by the publicans the better for them.

As will be seen from the Notes of our American correspondent, Dr. A. J. Gordon, of Boston, is to visit England next month as a delegate to the Missionary Conference. We learn that among the delegates—some fifty in number—will also be Dr. A. T. Pierson, of Philadelphia, Dr. G. D. Boardman, and Dr. William Taylor, of New York; Mr. W. E. Blackstone, of Chicago (a living encyclopædia of missionary facts and statistics); Mr. Cornelius Vanderbilt, and General Clinton B. Fisk. Our American brethren will clearly be well represented at this world council.

M. de Lavaleye, the well-known Belgian publicist, writes again to *The Pall Mall Gazette* to say that he has been blamed for exposing, in his recent article, the intolerance of Roman Catholics, while leaving uncondemned acts of intolerance on the part of Freethinkers in France and Italy. M. de Lavaleye replies that he is hostile to persecution, wherever it is committed; but if Protestants persecute, it is in direct opposition to their avowed principles, while it is an express part of the authoritative creed of the Romish Church to extirpate what it deems heresy:—

> The Papacy has always considered the destruction of heretics a triumph for the Church. Before entering the *Capella Sistina*, in the Vatican, you pass through a hall, called the *Sala Regia*: on the walls are pictures by Vasari, representing the triumphs of the Roman Church. Four of these frescoes show the horrors of the massacre of the Huguenots on St. Bartholomew's Eve. Pope Gregory XIII. ordered the perpetuation on the walls of his palace of the memory of this crime, the anniversary of which drew tears from the eyes of old Voltaire. The residence of the Pope is the only place in the world where murder is publicly glorified.
>
> The Church has in no ways modified her dogmas; for in a work lately published by Canon Moulart, under ecclesiastical approval, and entitled "The Church and the State," we read on page 297, "It is truly impossible that the Church should not use her prerogative of afflictive justice against heretics. In the eyes of the Church heresy is an awful crime, a social crime, which affects the very foundation of the faith." When she deems it expedient to excommunicate heretics, all the faithful are bound to abstain from dealing with them. When circumstances permit it, she can even have recourse to the secular power, and demand the support of penal laws. In all treaties concluded with Catholic countries by Pius IX., it was stipulated that the Catholic religion should be the only worship tolerated, and the practice of any other was prohibited and prevented. It is therefore undesirable in the interests even of Catholicism that the priesthood should become all-powerful in Catholic countries, for they would take advantage of their power to persecute, and in our day this would cause a universal outcry.

This doughty defender of the reformed faith is doing good service in thus unveiling the horrors of the Romish system, which is nothing less than a calculated conspiracy against the elementary rights of mankind. How intelligent and truth-loving people can give credence or attach themselves to such a blasphemous imposture, is one of the insoluble riddles of human history.

Mr. E. C. Newbery, an earnest and active evangelist, writing from San Remo, discusses the question of giving or selling the Scriptures. For nineteen years Mr. Newbery has given away copies, in preference to selling them. He maintains that it is more reasonable so to circulate the Scriptures than to spend the cost of nine books upon the work of selling one. Arguing on behalf of free distribution, Mr. Newbery quotes from the Old and New Testaments, and among the passages thus mentioned are:—Deut. vi. 6—9; Isa. xxxii. 20; John xvii. 8; Matt. x. 8; Prov. iii. 27, xi. 24, 25; Luke vi. 38. Mr. Newbery tersely presents the problem by declaring that the sower's business is to sow, not to sell. Those who can promote this blessed dissemination are hereby urged to face the facts, and embrace their opportunities.

The question as to how far the arm of the Government should be used in sustaining Missionary work in a heathen country is not such a simple one as it might appear. But we think the meeting of the friends of African missions, held last week in the Westminster Palace Hotel, had a strong case in appealing to the British authorities for protection against the Arab slave-traders in the Nyassa region, and against Portuguese exclusiveness on the Zambesi. All the European nations are in a sense intruders in Africa, and it may not be easy to determine the validity of their conflicting claims to possession of territory. But Portugal has never been favourable to Protestant missions, and we should greatly regret to see her power extended in these regions. As for the slave trade, surely all civilised peoples might well combine to put it down with a strong hand.

A lady who was deemed the mainstay of a department of the Y.W.C.A. had it laid on her heart to go to Africa. But how could she be spared? Would not the work suffer? No: God is not reduced to one servant, or one handmaid. Miss Trotter went to Algiers, and Miss Beauchamp and other ladies took her place at home, with an increase of usefulness and efficiency.

The "Down Grade" seems to have reached Ireland, if this be true. A speaker at a recent Unitarian anniversary in Belfast stated that in one town where the Unitarian congregation has diminished, the diminution is due to the fact that the people have gone to the Presbyterian chapel, as the minister at the latter "held almost similar views to the other, and was a more eloquent preacher, which had attracted the people." At the beginning of the present century, it was not unusual to find the Presbyterian minister in Ireland classified as Unitarian, but surely that day has long gone by, and it is not unlikely that the one referred to above will by and by be called upon to explain as to his "similar views."

A correspondent, officially connected with an important London mission, writes to us:—

> At a recent meeting it was mentioned that a society received upwards of £20,000 within the last few days of its financial year. Doubtless other societies have the same experience. Do their subscribers know that to carry on the work the outlay continues with but little variation through each of the twelve months, and, in consequence, a large loan has to be effected in the autumn—a loan which of course bears interest. Could not many give in the summer and autumn as easily as in the spring; or, better still, give quarterly or monthly? That local treasurers ought to remit at least quarterly goes without saying.

A number of prominent Christian workers in Boston, Mass., are maturing an important immigration scheme. It seems that the New England States of America are suffering from the cityward tendency of young people, not a few desirable farms being consequently left desolate, while quite capable of sustaining in comfort many industrious families. The idea is to invite settlers from Great Britain—men of good character, and willing to become American citizens in deed, as well as in name. For it is felt that there are sadly too many people in the United States who are more or less under the sway of a foreign potentate, whose throne is in Rome, and it is hoped that this scheme will in its operation in some measure counteract the influence of the Papal party. A hearty welcome will be given to peaceable English-speaking immigrants who will identify themselves with the political interests of the country, and see it to be their duty and privilege to order their lives in the fear of God. Doubtless there are many intelligent English people who will be glad to avail themselves of such openings as are brought under notice by the American Committee on Immigration, of which Mr. H. L. Hastings (Box 250, Boston, Mass.) is chairman.

It is argued in some quarters, in extenuation of the Madonna and Child, and other graven images now set up in St. Paul's, that they are emblems, rather than objects for worship, and that if worship is directed towards them, as undoubtedly it is, it is addressed not to the images but to those whom they represent, the images being simply aids to thought. But there is not an idolatry under heaven which could not be justified by the same excuse. And, in point of fact, this is the pretence with which the more educated heathen confront missionaries to-day. But who is to explain these subtle distinctions to the common people? And who is to draw the delicate line of demarcation between what is allowable and what is wrong. Israel worshipped Jehovah under the form of a calf, but this did not secure them from the stern visitation of his displeasure.

The mind of man cannot, by its very constitution, make use of a visible emblem of the unseen, without, in process of time, attaching to the emblem an intrinsic sanctity. The very elements of the Lord's Supper, which were simply intended as mementoes, are literally worshipped in ten thousand churches through Christendom. And there is no doubt that many who now kneel in rapt devotion on the pavement of our great Protestant Cathedral, are fixing their minds exclusively on the images before them. And all the remonstrances of their mis-leaders cannot alter it.

The times are strangely out of joint! We notice that the Baptist Union, with two unimportant exceptions, has re-elected the Council, which has had the management of its affairs during the last six or twelve months, thereby ratifying its action, and empowering it still to act for the Union. Nothing could more clearly indicate the general current of feeling in that body, as against Mr. Spurgeon's action. We understand that many of the most earnest men are intending to remain in union with it, in the hope of moulding it, and changing its constitution and spirit. We admire their courage, but we cannot feel very sanguine of their success. We can only regret that, in the presence of all the sin and sorrow of the world, it should be necessary for so many earnest men to expend their energy in questions like these, so radical in importance, and yet so certain to divide their strength.

It is earnestly to be hoped that as a result of the Baptist Union decision a spirit of theological license may not grow. This is now the danger that menaces the churches. Already we hear a strange boast that men belonging to evangelical bodies claim to be heterodox. The consensus of theologians through all the Christian centuries is summarily set aside. Among preachers, some, who are older, dogmatically reason about the state after death, as though they could see in the dark; and younger ones rush in where angels would fear to tread. In all congregations there are men who want a change of doctrine, because they are impatient of evangelical restraints. Sure we are that the modern tampering with the supreme authority of Scripture means an inclined plane that will inevitably conduct to utter unbelief.

The copious and trustworthy evidence now being given before the Select Committee on the sweating system serves to strengthen the statements we have made from time to time as to the utter inadequacy of the present regulations to cope with the crying evils of the system. The opinion expressed by one of the witnesses, that the system is largely due to the unchecked immigration of foreigners, is one that calls for serious and patient consideration on the part of the authorities.

Two facts may be put side by side: the Bishop of Rochester has just met working men in South London. In a free Conference one of them said that the men wished the clergy would preach in a higher strain of intelligence; another, that secularists looked on Christianity as an imposture. How are working men being met? In Sheffield, where they are numerous and intelligent, the following hymn to Mary is used, not in a Romish, but a professedly Protestant church:—

> Mother of Mercy! day by day
>   My love of thee grows more and more;
> Thy gifts are strewn upon my way,
>   Like sands upon the great sea-shore.
>
> Get me the grace to love thee more;
>   Jesus will give if thou wilt plead;
> And, Mother! when life's cares are o'er,
>   Oh I shall love thee then indeed.

It seems incredible that such a farrago of falsehood, and blasphemy, should be permitted in a church of the Reformation, and there can be no ground for wonder that English workmen who hear of it are alienated from Christianity.

The Purity Movement is the forward motion of militant Christianity, and Christians are bound in a special way to fall into rank and join the aggressive march. This is being recognised all over the world. We are glad to be able to record the formation of a White Cross Society last month at Yokohama, in Japan. The occasion was notable also because of the valuable speech then delivered by Bishop Bickersteth, who presided over the meeting. Some portions of that speech are worthy of repetition here. Speaking of the principles which lay at the basis of the Purity societies, he said:—

> The first is the absolute obligation of the law of purity, as that law was enunciated by Christ and accepted by the Christian Church, and by very many beyond the Church. The second is the equality of this obligation on both men and women. The third principle is the identity of the obligation of the law of purity as between members of different nations. Whatever obligation an Englishman recognises towards an English woman, he must also recognise towards an Indian or a Japanese woman; and if the English woman is, so to speak, his sister, then so is the Indian or Japanese woman.

It is the third principle which requires emphatic repetition at this moment. If Englishmen in India and in the House of Commons can be persuaded to accept this principle of equality of all races in the presence of the law of purity, the ghastly sin of the English Government in India, in organising the sacrifice of Hindoo women to the lust of English soldiers, will be speedily ended.

It is a little strange to read of the Germans having an annual day of humiliation and prayer, for as a nation we feel ourselves much beyond that sort of thing. But we personally could wish that we also had such an institution. One day on which all churches would assemble their members and put before them the need of personal humiliation for private and national sins, and of earnest prayer for forgiveness and strength, might be a great help to the cause of true religion among us. Not, of course, that we are altogether without such days, observed by different bodies, but there is no day acknowledged by all the greater denominations, and there is consequently not the same national acknowledgment of sin which ought to be made.

We are asked to give the whole of the Resolution passed at the C.M.S. meeting referred to in our last; only a portion of it was quoted in our note:—

> That while the Committee, both in the selection of the Society's missionaries and the training of its students, have ever steadfastly kept in view the dissemination of the Gospel of Christ in its purity and simplicity, and while the Committee glory, and trust that they will ever glory, in a bold avowal of Protestant doctrine, both at home and abroad, and will always, by God's help, proclaim and maintain in the mission-field, with all the force and influence of the Society, the pure Gospel of the Lord Jesus Christ in accordance with the evangelical principles of the Church of England as set forth in her Prayer-book, Articles, and Homilies, they do not consider it to be part of their duty as the Directors of a Missionary Society to take any corporate action at home with regard to any erroneous doctrines or practices which may trouble the Church, unless it should become absolutely necessary to do so in order to preserve their own proper work from interference. The Committee feel they have a right to ask for generous confidence on the part of their friends, and a reasonable liberty of action in their attempt, under the guidance of the Holy Spirit, to solve the many difficult and ever-varying problems which the rapid development of the work presents.

A friend writes that if the Pope would lend St. Peter's at Rome to the Church Missionary Society, or the Bible Society, with full liberty to have their own chosen hymns, Scripture lessons, and preacher, he would accept it joyfully, despite all the Madonnas. So would we, if it involved no apparent sanction of the idolatries perpetrated there, and offended no weak brother's conscience. The whole question as to what is right in such a case has been already settled by the Holy Spirit in 1 Cor. viii.

It is strangely inconsistent that men who, on account of the Popish reredos recently erected there, voted against the Church Missionary Society accepting the use of St. Paul's for a special meeting of their own, should have subsequently voted for the Bible Society going there on Tuesday last, to the usual four o'clock service. This we are assured, on good authority, is a fact.

Attacks on Christianity frequently bring about unintended results, when they evoke defences of the faith that entrench that faith more firmly than ever in the mind and heart of mankind. The author of "Robert Elsmere" has rendered this service to historical truth and doctrinal orthodoxy, in calling out Mr. Gladstone's very able rejoinder, which appears in *The Nineteenth Century* for May. Those who have tasted for themselves the powers of the world to come, and have known, in their own experience or that of others, the consolations of the Gospel of Jesus Christ, are not likely to be moved aside by speculative works of fiction. But waverers and questioners must surely be influenced by the fact that the possessor of one of the keenest and most penetrating intellects of this generation is not shaken in his acceptance of the supernatural, and the Divine aspects of the Christian faith, by all the assaults of human science, philosophy, and negation. If all the readers of "Robert Elsmere" will also read Mr. Gladstone's antidote, revealed religion ought not to suffer in the process.

Mr. Myers' article in the same Review on "The Disenchantment of France," furnishes a very suggestive object lesson as to the deplorable effects on a people of the decay of religious faith. We think the writer errs by way of omission in neglecting to show how the bastard faith of Rome is mainly responsible for the existing degradation of national life and literature in France, and for the loss of high ideals and principles of restraint. The only hope of France, as of every nation that falls into pessimistic unbelief, is a genuine revival of true and undefiled religion, in which faith and good works go hand in hand.

Two Methodist laymen offer £50 for the best essays on "The Class-meeting: its Value to the Church, and Suggestions for Increasing its Efficiency and Attractiveness." First prize, £25; second prize, £15; third prize, £10. Adjudicators:—Rev. Geo. Bowden, Rev. Charles H. Kelly; J. W. Lewis, Esq., Nottingham; and Lewis Williams, Esq., Cardiff. Each essay should occupy about ten pages of *The Methodist Magazine*, and should be sent in by August 1, to Rev. G. Bowden, Kingswood School, Bath. The little book "Conscience and System in the Stewardship of Money" (*Morgan & Scott.* 2d.), from which we have recently extracted, was the outcome of a notice in these columns last spring of a prize essay competition on that subject.

Dr. Clifford classifies "the real old Gospel" into facts, forces, and ideas. *The Christian Commonwealth* well remarks that "the precise statement under a triple enumeration of Gospel quantitative terms should be:—(1) Facts; (2) Commands; (3) Promises. The *facts* of the Gospel are the Birth, Death, and Resurrection of Jesus Christ. The *commands* are couched under the terms Faith, Repentance, Baptism. The *promises* of the Gospel are Remission of Sins, the Gift of the Holy Spirit, and Eternal Life. This is a display of Divine Truth which captivates souls even without the help of commanding eloquence. Any other presentation of evangelical truth, however it may coruscate and scintillate about a congregation, will but leave an unsatisfied void in longing hearts."

In connection with the recent death of Rev. A. O. Charles, a movement is on foot for the raising of a memorial fund, the proceeds to be invested for the benefit of Mrs. Charles and her family. Mr. Charles acted as honorary secretary of the Homes for Little Boys for ten years, during which period he had to bear the toil and burden which the work necessarily entailed. He devoted his life cheerfully to the work, and the measure of his success was one index of the extent of his self-denying exertions. Many friends of the young will be glad to join in this tribute of esteem for God's faithful servant. The treasurer of the fund is Mr. W. H. Willans, 23, Holland-park, W.

OBITUARY.

MR. LINCOLN, BERESFORD CHAPEL.

With deep regret we record the death of this much-esteemed preacher and teacher, on Wednesday last, at the age of sixty-three, after a long and painful illness. His remains were interred at Honor Oak on Monday last. Beresford Chapel, Southwark, was crowded with a sympathetic congregation for the funeral service, in which Mr. J. G. McVickar, Mr. C. R. Hurditch, and Dr. Owles took part. At the grave, in the presence of about a thousand friends and mourners, further words were spoken by Mr. Penstone and Mr. Horner. Carriages and vehicles brought large numbers of people from the country districts. Mr. Lincoln had in many respects a remarkable career. He was a man of great learning and classical ability, and wrote some important theological works, especially on prophecy. Next week we hope to give some details of his life.

MR. F. W. CHESSON.

We regret to announce the death, on Sunday last, of this well-known philanthropist. He was best known, says *The Daily News*, as the Secretary of the Aborigines Protection Society, a post he held for many years. Perhaps no living man was better acquainted with the social condition of our subject races. Mr. Chesson had made this subject his favourite study for the greater part of his life. He stood between the ignorant native and the oppression of private greed or of administrative tyranny. His modest office was really a department for the protection of the races under British sway. His eloquent protests shamed us out of the too common practice of laying savage settlements in ashes for every infraction of "international law." He humanised our relations with the native races, and thus worked in the true interests of Imperial unity in his own way.

DR. J. K. MACKENZIE, CHINA.

In the Presbyterian Church, Bristol, Rev. Dr. Millar Nicolson made the following reference to the recent sudden death of Dr. John Kenneth Mackenzie, medical missionary at Tientsin:—"A brilliant career of usefulness for the Master has been cut short. Dr. Mackenzie went out to China eleven years ago in connection with the London Missionary Society, and his work has been greatly blessed. Some years ago he was enabled to cure the wife of the Viceroy, Li Hung Chang, after she had been given up by all the native doctors. The gratitute of that nobleman was unbounded. He made a gift of a large building for a dispensary at Tientsin, and aided the work both by his influence and by his means. The work extended in the most gratifying manner. Only three months ago Dr. Mackenzie (then apparently in good health) wrote home to his father that the work last year had been more successful than ever, and especially that there had been more conversions. That letter arrived about the very time when the telegraph flashed the news that the writer had passed on before. The cause of death was inflammation of the lungs."

THE REREDOS IN ST. PAUL'S.—The Committee of the Protestant Alliance have issued an address to the members describing the "Down-Grade" movement towards Romanism in the Church of England as indicated, among other ways, in the erection of the crucifix in the great national Cathedral. A memorial on the subject to the Bishop of London has been prepared, and copies for signature may be had at the office of the Church Association, 14, Buckingham-street, Strand, W.C. From the same office is issued a pamphlet "The Crucifix at St. Paul's" (6s. per 100) strongly condemning idolatrous worship in our cathedrals.

THE LATE MR. SAMUEL MORLEY.—Lady Frederick Cavendish has written to the papers, proposing a memorial to this well-known philanthropist. Among the many good works in which Mr. Morley engaged, none was nearer to his heart than the Royal Victoria Hall, which has for its object the brightening of the lives of the poor, by providing healthy recreation (apart from temptations to drink) and opportunities of instruction for those who desire them. It has occurred to those who worked with him that there could be no more fitting memorial to Mr. Morley than to establish this institution on a permanent basis. Under conditions involving the raising of £17,000, the Charity Commissioners will take over the hall as part of the scheme for People's Palaces in South London. Information will be readily given by Miss E. Cons, hon. sec., at the hall, Waterloo Bridge-road, S.E.

THE DOWN-GRADE COMPROMISE.

OPINIONS OF THE RELIGIOUS PRESS.

The Rock:—By timely compromise and explanation, the Baptist Union has been saved from disruption. The differences that were left were not matters of principle, and were therefore not worth fighting for.

The Sunday School Chronicle:—The desirable end was attained without having recourse to any hollow compromise. We congratulate our Baptist friends on the issue, and trust that nothing now may arise to hinder brotherly love or interfere with denominational usefulness.

The Church Times (High Church):—The Baptist Union has come to an understanding about the Down-Grade controversy. The only remark we feel called upon to offer respecting the transaction is that either Mr. C. H. Spurgeon has been making a mountain of a molehill, or else that an accommodation has been patched up which leaves matters very much as they were.

The Baptist:—Where do we stand? Has anything been gained to either party; or will the communion or want of communion continue? Unity has scarcely been advanced; uniformity has, of course, not been secured. An abstract resolution, with no intention of legislation thereupon, has been adopted. To Dr. Landels, we believe, and to Rev. C. Williams, who has recently acted with Mr. James Spurgeon, largely belong the credit, if any, of this issue. Already, however, there is revolt. It is even said that Mr. Spurgeon is entirely disappointed, and refuses to be bound by the compact. Several of his leading students are certainly protesting, while, on the other hand, it is openly claimed that the Union has endorsed the "Larger Hope." It appears significant that the old Council is practically re-elected.

The Presbyterian Messenger:—What, then, is the nett result of all the movement and excitement that has taken place? Practically, the Council of the Union have vindicated their position. Further, the generally evangelical character of the Baptist ministry and churches may be said to be fully made manifest. That on the great cardinal doctrines of salvation, the teaching of our Baptist brethren has been always in accordance with the Gospel we have always been persuaded, and the adoption by the Assembly of the Union of the declaration passed by the Council ought to set it beyond question. We congratulate our Baptist brethren most heartily on the termination of an internecine strife, which was disturbing their peace and injuring their usefulness. These are not days in which Christians should turn their weapons against each other, and, least of all, those who belong to the Free Evangelical Churches of this country. We ought rather to close our ranks and draw nearer to each other in love and sympathy as we face our common enemies. For Mr. Spurgeon's own sake also we are glad the conflict is at an end, and we trust he will long be spared to enjoy again the esteem and confidence of all his brethren, as well as of Christians of every other name.

The Methodist Times:—We heartily congratulate the Baptist Union on the unexpected but happy result of the long and anxiously expected debate of Monday afternoon. If Mr. Spurgeon had persisted in a course which we have deprecated from the first he would have been defeated by an overwhelming majority. Experienced persons calculated that the Council would have won by a majority of at least four to one. But such a victory would have left division and bitter memories behind it. Mr. James Spurgeon and Mr. Cuff rendered great service to the universal Church of God by the gracious and conciliatory spirit which they displayed at the last moment. The Council now receive a splendid reward for the Christlike temper and patience which they have displayed throughout the agitation. We earnestly hope that the victory of brotherly love will be consummated by the return of Mr. C. H. Spurgeon to the Union. It is evident that there has been a great deal of misapprehension, and that the Union does not, in the least degree, deserve the designation of a "confederacy of evil." He has sufficiently vindicated his own loyalty to the truth, and although the Union has not declared its orthodoxy in the way that he suggested, it has yet done so in other ways so emphatically that he may resume with propriety his old place of highest love and honour among his brethren.

The Nonconformist and Independent:—The restoration of harmony in the Baptist Union will be a matter of joy and gratitude wherever the spirit of Christ rules the heart. A very little reflection will show how much ground has been gained for reason, moderation, and equity, in the interval of the last few weeks. It is now abundantly clear that many of the differences which have found so energetic expression in the course of this controversy were based on misapprehension, less of facts perhaps, than of supposed aims and intentions. It would be worse than useless to inquire who is to blame for these misinterpretations; it is enough that henceforth they will cease from troubling. Mr. James Spurgeon and his friends preserved intact their right to warn their hearers against a view which they hold to be without Scripture warrant. What they have undertaken is not to urge the fact of holding that view as a reason for declining fellowship with the holder.

The Freeman:—There is no victory. Mr. James Spurgeon and Mr. Cuff eagerly sought after the things which make for peace and things wherewith one may edify another. Throughout the negotiations they bore themselves as Christian men, and, with rare manliness, resolved to cease from strife. They who rule their spirits are stronger and braver than the men who take a city, and this courage was displayed by our esteemed brethren. On the other side Dr. Landels exerted all his influence and spared no pains to smooth the path and to remove obstacles out of the way of reconciliation. Mr. Tymms was no less active, and certainly contributed largely to the result. All that remains for any of us is to make the Baptist Union so Evangelical that non-Evangelicals will not care to be members of it; to abstain from the discussion of controverted dogmas and questionable doubts and hopes within the Union, and whereunto all have attained to speak the same things; to abjure Pharisaism of every kind; and to get to honest Christian work, such as the assistance of weak churches, ministry to aged and infirm servants of our Lord, and the evangelisation of our country. Such activities, baptized in the Spirit of Christ, will prove the best and surest guarantee of concord in the Baptist Union.

Word and Work:—A compromise was almost unanimously adopted in which a certain responsibility for the faith of the churches represented has been assumed, and a declaration of this faith made in the terms of the Council's recommendation. They declare themselves to be free from all taint of heresy. Do they expect any intelligent onlooker to believe them? A bold face does not always deceive. Within the Baptist Communion there are, we rejoice to know, many good men and true; but that there are no others who are doing their part in opposing the Gospel of grace is an assertion which, to be believed, requires extraordinary impudence in the speaker, and no less extraordinary ignorance in the hearer. There were men on the floor of the house known to members of the Council who have openly repudiated certain doctrines held and preached by the Pastor of the Metropolitan Tabernacle. Why were these gentlemen not asked to formulate the faith they vaunted as better? An opportunity for ascertaining the contradictory creeds received by its members has been lost by the Union, and instead an almost colourless declaration, flexile enough to mean much or little at will, has been introduced to conciliate all parties and conceal all differences. Will it serve the purpose? Will it secure peace with honour? Time will show.

The Record:—A compromise had apparently been arranged for, but the contrast between the peace concluded and the speeches in which the compact was considered is more than ludicrous. They suggest serious doubts whether, after all, the Down-grade incident is at an end. The withdrawal from the report of the Council of certain clauses may remove a technical difficulty, but how far is the real feeling of distrust and dissatisfaction assuaged? Is Mr. Spurgeon satisfied? Are those who protest against the recognition of false doctrine content with an abstract resolution practically affirming the old condition of affairs? For ourselves we desire to see no strife as strife. Our own sympathy with Mr. Spurgeon was sympathy with a protest against false doctrine in a very serious form. So far as the controversy has gone, we have seen no satisfactory evidence that Mr. Spurgeon's charges were unfounded, or the danger less real than he pronounced it. Peace which meant a return to the old paths might have been a basis for congratulation; but a compact patched up to present the semblance of a unity which has no real existence cannot last long. We are not surprised, then, at the dissatisfaction which found utterance before the Union had finished its sittings.

The Christian Commonwealth:—The general impression left by the session, which has happily put an end to an unlovely strife, is one of mystery. The murmuring protests of Revs. J. Douglas and H. D. Brown, two of Mr. Spurgeon's most esteemed friends, added to the inexplicable perplexity of the occasion. The result, however, was naturally received with almost unanimous satisfaction, seeing what a painful crisis has thus been escaped.

The Christian World:—We cannot but believe that out of all the disturbance of the past six months some real good will ensue, and that the progress of truth and Christian liberality will be advanced rather than retarded by what has happened. The fact that the most influential, and perhaps the most widely-loved and revered preacher of modern times, has been worsted in this crusade against the healthy religious movements of the times, and has found that the great bulk of his brethren were sternly, though sorrowfully, in opposition to him, cannot fail to have its effect on other religious bodies. What he has so vainly essayed to do, no other will dare to attempt, and it is probable that for some time to come we shall see no fresh endeavours to cramp the religious conscience and stifle expanding thought.

The British Weekly:—It is with the deepest thankfulness that we record the conclusion of an honourable peace in the Baptist Union. Both parties, as represented by their leaders, have acted in a spirit of Christian forbearance, and a calamity of the first magnitude has been averted. Without altering their constitution or imposing a creed, the Baptist Union have made clear their evangelical character and basis. The real difficulty rose in connection with the question of eternal punishment, and that, on the whole, has been satisfactorily settled. We cannot profess to attach any importance to the condemnation of the doctrine of Purgatory. Purgatory means the torment of believers after death. It has as much connection with the doctrine of probation after death as it has with the Tenterden steeple or the Goodwin Sands. It is a doctrine which has not been held, is not held, and we may safely say never will be held, by any Baptist minister. But the condemnation of dogmatic Universalism is very important and significant, and a real concession to Mr. Spurgeon. Men are not to be condemned for "hopes," large or small. But the positive assertion of Universalism is condemned by the Baptist Union. We think this is right.

The Sword and The Trowel:— I am forced to read the resolution in the light of remarks made at the Council, and specially by the light of the speech of its proposer. To the uninitiated reader the foot-note which encumbers the declaration is simply a plain statement—a fact which no one can dispute; but the question suggests itself: Why is the statement made at all? To this there might be readily found an unobjectionable answer; but the speech of Mr. Williams launches us upon a shoreless sea. Unless his remarks about a 'larger hope' arose out of his view of the foot-note, we cannot see their relevancy. It would never have occurred to us to see in that simple statement any recognition of the "larger hope," whatever that may mean; but when the proposer coupled it with his motion he threw a doubt upon the meaning of his text. He left the aforesaid 'larger hope' in such a chaotic form that it might mean nothing at all, and it might mean all or any one of those pestilences which walk in darkness, slaying souls by myriads. How can those of us who are of the old faith accept language thus interpreted? My brother stated plainly that he did not second the speech of the mover, but only his resolution. If that distinction could be established in the minds of all who voted for it, the question would not need raising; but I feel morally certain that many favourable votes were gained, and many unfavourable votes were prevented, by Mr. Williams' statements, and, therefore, a measure of moral weight is due to them, and a still greater measure will be claimed for them. I have had to wait before I could write decidedly; but I am not convinced that we have a real peace before us, or that we can ever arrive at a successful blending of two parties which so greatly differ from each other. As one outside of the Union I have no right to have anything further to do with its creeds or its declarations....All has been done that can be done, and yet without violence to conscience we cannot unite: let us not attempt it any more, but each one go his own way in quiet, each striving honestly for that which he believes to be the revealed truth of God. I could have wished that instead of saving the Union, or even purifying it, the more prominent thought had been to conform everything to the Word of the Lord.

THE SALVATION ARMY
IN
FRANCE AND SWITZERLAND.

By Colonel BOOTH-CLIBBORN.

Aigle is a town of 5000 inhabitants in French-speaking Switzerland, where we have a hall, holding eighty people, in which upwards of eighty souls have come to the Saviour's feet within six weeks.

Bordeaux, on the Bay of Biscay, is one of the five large seaport towns in which we have opened stations within the past three months. The hall is crowded each night, and last Sunday eight people came forward to seek salvation.

The report of the last week's work of our Paris Training Homes runs as follows:—Beside the nightly meetings in Quai de Valmy Hall, and the daily lectures and home duties, the cadets have visited 750 cafés on the King's business, made personal salvation calls in 740 private houses and shops, held nine "cottage" meetings in Parisian "flats," seen five persons seek salvation in these cottage-meetings, sung the songs of Salvation in sixty courts, and sold 619 copies of our Salvation paper, *En Avant*, in the streets. In Switzerland 22 per cent. of our soldiers have become officers; in France, 11 per cent.

Dunkerque is a French North Sea port, in which we have just opened a station. Captain Chuard, a French officer, is in charge. Pray for blessing.

En Avant, our French weekly illustrated paper, is increasing its circulation slowly, but surely. We issued last year 728,500 copies. Keep your children's French up by ordering this Salvation messenger from Major R. G. Thonger, 187, Quai de Valmy, Paris; five shillings in English postage stamps is the yearly subscription.

Five halls were recently secured in German Switzerland in the following towns:—Soleure, Niederbipp, Feldmeilen, Oberutzwyl, and the university town of Winterthur. This is a real victory, for so great is the determination of the powers of darkness to boycott the Heilsarmée and block its progress, that on an average twenty halls a month have been refused to the scouts of Major Patrick. One Jew had been so impressed with the good accomplished by the Army in one town that he determined to help it come to his own town, and bought a house to let to us for meetings. The whole population rose against him, and his life was threatened; boycotting was prophesied, but, though he courageously refused to strike his colours to these menaces, he surrendered when the devil's agents changed tactics and laid some bank-notes on the table. From the lofty watch-towers of journalism signals keep rapidly flashing from city to city, warning the threatened Jerichos of the movements of our spies.

God's blessing is acting sweetly upon our beloved officers all over the field; they are getting to know Him better every day as "the Lord mighty in battle." United as the fingers of a hand, to use a French saying, they are strong to be, to do, and suffer for Him. Full salvation enjoyed as a personal experience puts them in possession of the same conditions of victory as Joshua's troops—(1) union in their personal state. holiness; (2) union in their object and work, the conquest of the country for God's glory. The best way to be united in work is to be united in state. Oil and water will not unite, but oil and oil will.

Der Kriegsruf is the name of our German paper for the north of Switzerland; we printed 81,000 last year, and many people have written, thankfully acknowledging that they have been brought to the knowledge of the Lord by its means. Captain Anna de Watteville having lost her way in Winterthur, was kindly led a short distance by a little woman, to whom in parting she gave a *Kriegsruf*. She read it, and was so convicted that she came by train to Zurich to our hall, and sought and found salvation.

Lyons is the second city of France, where, in our new hall in the revolutionary quarter, saved anarchists, drunkards, lost women, and formalists, are testifying to Jesus' power to deliver and to keep. In a solemn enrolment meeting lately eleven converts received the S.S. from Major Rabey, and one soul came to Jesus at the close. The latter officer writes that he is delighted beyond degree with the blessed work which is going on there.

Marseilles, the third city of France, is a city of 360,000 inhabitants: men of all nations throng its busy streets. Its gaily lit cafés of La Cannebière are densely crowded with people, who have godlessness in their every look, and word, and action. On January 1 we opened a hall in this city, in the ancient Rue de Rhone, and the work is now going forward prosperously, under the lead of two Frenchwomen, one a Parisian, converted in the Quai de Valmy hall.

Novels, as everyone knows, are the moral "meat and drink" of the youth of France. Every French daily has a serial novel running across the bottom of the columns of its every number. When a new novel comes out illustrated in large book form, the first four pages with a striking picture are given away for nothing in all the book-shops merely as a bait. Last year we started a series of striking Salvation tracts, got up in the same style, with two columns to the page. These have been so successful that we have printed during the year 142,000 of them in French and German. A Russian friend is having them translated into that language. 109,000 hymn-books were also published during the year, so great is the demand for them in our halls.

Orbe is a town in the Canton of Vaud, where we have a small hall, formerly a hen-house, and which was fitted up for us at the back of his house by the bookseller who, when we were dispossessed of our blacksmith's shop, determined that we should not be without some place to meet, but who for his kindness was nearly killed upon his own doorstep. That *fowl-house* has been the birthplace of many souls, of whom nine are now working as officers on the field—among others, the three brothers Thiébaud. Encouraging, is it not?

Progress in France and Switzerland has been steady, but not slow. During the last few years the work has increased, not merely in arithmetical, but in geometrical progression, doubling each year on the 2, 4, 8, 16, 32, 64 system. This is cheering when one thinks of all the peculiar difficulties and bitter opposition we have had to face. During the five years 237 native officers have been raised, trained, and sent to the war.

Quai de Valmy, Paris, is the address to which subscriptions to our funds can be sent, addressed to Mrs. Booth-Clibborn. Help is very pressingly required to sustain and extend such work as the above, done in the power of the blessed Spirit and on the lines of full surrender and full salvation; and to God be all the glory.

SOUL-WINNING AND PRAYER UNION.—Text for May 10 (Isaiah xlvi. 4):—"And even to your old age I am He; and even to hoar hairs I will carry you: I have made, and I will bear; even I will carry, and will deliver you."

FUNDAMENTAL TRUTH.—A conference on the Fundamental Truths of the Gospel has been held in Hope Hall, Liverpool. Subjects similar to those treated at the recent meetings in London were ably dealt with by local ministers, and the time was by many felt to be one of great spiritual profit.

MANCHESTER WORKING LADS' ASSOCIATION.—Some account of this capital institution is given in a pamphlet recently issued, entitled "Fifteen Months' Work at the Hulme and Chorlton-on-Medlock Lads' Club and Gymnasium." Fourteen hundred lads have made use of the club, and many have been turned away on account of the space at disposal being limited. The experiment has demonstrated that even the roughest lads can be weaned from base attractions, and drawn to ennobling pursuits. Besides field and other games, the Association provides for the educational, social, and spiritual needs of the members. The general secretary is Mr. Alex. Devine, York-chambers, Brazenose-street, Manchester.

PROGRESS IN BASSIM.

Dear Sir,—We are having some encouragement in the work. There are signs that the Lord is working in the hearts of the people. An educated Hindu takes three Christian papers, and many of his friends read them. One man, a school teacher, said to our native evangelist, "Some things in one of those papers make me think in spite of myself." I find, too, that several are interested. We are encouraged to extend the work. Some Swedish friends in New York, U.S.A., support a native evangelist. Other Swedish friends have sent us a year's salary for another evangelist, whom we shall place in a new centre as soon as we get him.

Yesterday some money came from an American lady to start a village school. We have been praying for the means to start village schools, and the Lord is answering. All missionaries know the important part that Christian mission schools have in evangelising the heathen. We are praying and waiting for the Lord's leadings in the matter, and are glad to have the privilege of starting one school at least. W. A. Moore, Missionary.

Bassim, Berar, India, March 21.

A CONFERENCE ON REVIVALS.

A highly successful Conference on this subject took place in Stirling on Tuesday, last week. Mr. D. Keith Murray said, if they looked round the land, and more especially to the country districts, they would find that many of their churches were cold and lifeless. Many churches were without prayer-meetings; and without prayer it was utterly impossible for a church to be revived. An address on "Hindrances to Revivals" was delivered by Dr. Black, of Glasgow. Among these he emphasised the divisions at present existing in the churches. Christians should rise above party names and sectarian differences, and love all who love the name of Christ. Want of faith in the power of the Holy Spirit is another serious hindrance.

Rev. J. Stalker, of Glasgow, spoke on "The Secret and Source of Revival." The supreme source of revival is in God, though much can be done by human effort. Ours is a time of immense religious activity, and when efficiency is rewarded as it has never been before. Of the human sources of revival, prayer is the first, then God employs a revived man to revive others. The Conference was continued in the afternoon, and in the evening Rev. John M'Neill, of Edinburgh, conducted an evangelistic service. He said that if this century knew the gift of God, not the best hundred books, but *the* Book—if they knew that it was God in Christ come near to them, as near as He possibly could, salvation would take place in the case of thousands.

FRANCE.—In last week's paper mention was made the fact that the French Government had suppressed the Paris and Montauban Faculty of Theology. This was accomplished by the suppression of the budget of the Faculty; but, as it afterwards appeared that this could not be done to an institution that was still resting on a law, the budget was re-established. Suppression in due legal form next year will not come as a surprise upon the Faculty.

THE EX-KING OF SAMOA.—At the earnest request of Rev. Dr. Turner for many years missionary in Samoa, who has revised and edited several editions of the Bible in Samoan, the British and Foreign Bible Society have sent two copies of the Book (by different channels), in the hope that, at any rate, one of them may reach the ex-King Malietoa, who has been deported by the Germans from his own island to the Cameroons on the Bight of Biafra. The German Governor, Von Soden, seems kindly disposed to the exile.

RELIGIOUS INTOLERANCE IN SPAIN.—A telegram from Madrid says:—"A Catholic priest, the rector of one of the principal parishes in Malaga, published a violent pamphlet against Protestantism. To this a Protestant clergyman, Don José M. Vila, minister of the Reformed Spanish Church, replied in another pamphlet. Thereupon the Catholic priest immediately asked the Public Prosecutor to take proceedings against the Protestant pastor, on the ground that he had criticised and attacked the State religion. This is an offence which the existing penal code punishes severely. The Protestant clergyman was tried in the Criminal Court at Malaga. His counsel in vain cited the Eleventh Article of the Constitution, which says no Spaniard shall be molested for his religious belief. The Court condemned the accused to two years and four months' imprisonment, and to pay a fine of 250 pesetas and costs. The Protestant clergyman will appeal to the Supreme Court at Madrid."

Christian Vernacular Education Society for India.

THE ANNIVERSARY MEETING

WILL BE HELD AT

WILLIS'S ROOMS, on FRIDAY, MAY 11.

Speakers: Rev. F. E. Wigram, M.A.; Rev. W. Stevenson, M.A.; Rev. Edward S. Summers; and Major-General Brownlow. The Right Hon. the EARL OF NORTHBROOK, G.C.S.I., will take the Chair at Three o'clock.

Society's Office: 7, Adam-street, Strand, W.C.

The MISSIONS to SEAMEN.

THE LORD BISHOP OF LONDON

WILL PRESIDE AT THE

ANNUAL MEETING of THE MISSIONS TO SEAMEN,

IN

WILLIS'S ROOMS, St. James's, London,

On FRIDAY, MAY 11, at 3 p.m.,

When Sir Robert N. Fowler, Bart., M.P.; Admiral Sir Leopold McClintock, F.R.S.; Sir John H. Puleston, M.P.; and the Reverends Dr. Perowne, Master of Corpus Christi College, and Prebendary of St. Asaph; J. Burkitt, M.A., Superintendent of the Missions; and C. Griffiths, late Chaplain for Bristol Harbour, will take part. **Income £24,622 10s. 1d.** *Bring your friends.*

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British and Foreign Bible Society.

EIGHTY-FOURTH ANNIVERSARY, 1888.

ANNIVERSARY SERMONS.

On SUNDAY, MAY 6, in the Presbyterian Church, Upper George-street, Bryanston-square, at 11 a.m. Preacher, Professor the Rev. A. H. Charteris, D.D.

On SUNDAY, MAY 6, in Westminster Chapel, Buckingham-gate, at 7 p.m. Preacher, Professor the Rev. W. G. Elmslie, D.D.

John Sharp, W. M. Paull, *Secretaries.*

LONDON WESLEYAN MISSION.

FIRST ANNIVERSARY,
ON FRIDAY, MAY 4.

REV. MARK GUY PEARSE
Will Preach in ST. JAMES'S HALL, at Noon.

CONFERENCE IN WARDOUR HALL, at 3.

Rev. E. E. Jenkins, M.A., will preside, and the various agents of the Mission will describe their work.

ANNUAL MEETING IN ST. JAMES'S HALL.

ORCHESTRAL BAND at 6.30 p.m.

MR. MORGAN HARVEY will take the Chair at 7 p.m.

Addresses by the Rev. the President of the Conference; J. Ernest Clapham; Edward Smith; Peter Thompson; and Hugh Price Hughes, M.A.

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THE ANNUAL MEETING

OF THESE INSTITUTIONS WILL (D.V.) BE HELD IN

EXETER HALL, on WEDNESDAY EVENING, MAY 23,

The Rt. Hon. the EARL OF MEATH, P.C.,

WILL TAKE THE CHAIR AT SIX O'CLOCK.

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3. Performances by LITTLE HANDBELL RINGERS, on their silver-toned Bells.
4. A special array of FIFTY LADS in their Accoutrements for the Manitoba Farm.
5. DISTRIBUTION OF PRIZES to Old Boys and Old Girls for honourable service since leaving the Institutions.
6. The March of YOUNG PIPERS IN FULL HIGHLAND COSTUME, through the Hall.
7. INSTRUMENTAL MUSIC by a few selected boys now in the Home.
8. MUSICAL DRILL by a company of the children,

Etc., etc., etc.

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Reserved Seat Tickets, 10s. 6d.; Ladies' Gallery, 5s.; the whole area, 2s.; Gallery, 1s. each.

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(Continued from page 11.)

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NOTICE TO THE READERS OF "THE CHRISTIAN"
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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CONSUMPTION.—CASE of a YOUNG GIRL at BECKENHAM.

About a year and a half ago MISS MARGARET BAXTER, of 1, Adeline Terrace, Beckenham, was brought to Coombe Lodge by her mother on the recommendation of a lady friend. Consumption had been in the family. The young patient had been affected for two years, first of all with a bad cough and weakness, for which she was taken to the Victoria Children's Hospital, and afterwards to Margate Infirmary, without benefit. Lately she had been spitting blood.

At this time the cough was very bad, with much yellow expectoration, frequently tinged with blood. There were pains in the left side, breathing short, very irregular action of the bowels, loss of flesh, &c. Examined by Dr. B——. Report: "*Phthisis, second stage, especially marked in upper lobe of right lung.*"

Examined again two months after commencing my treatment: "Less signs of active mischief. Cough easier, no blood, condition of the bowels corrected."

After this, letters spoke of her as "a little better, improving gradually," "better and stronger," "I am grateful for your kindness, my dear daughter is very much better," &c., &c.,

In November last, Mrs. Baxter writes me: "I write to thank you for what your medicines have done for my little girl. She was very bad when she first came to you. Your Balsam is most valuable. You are at liberty to publish this."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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JOHN AND HIS PIGEONS.

Poor John was given up for lost by well-nigh everybody. Even his mother had long since ceased to try and influence him for good. As for his wife, she had learnt to dread his footstep as she would that of a madman. And yet he once was kind; but that was in the long ago, which had become a mere memory of the past. The demon drink had made him brutal, both to wife and children. About the only things he seemed to care for were his two dogs and his prize pigeons.

Such was John's condition when a revival broke out in the Staffordshire village where he lived. Amongst the first to be won for Christ were John's father, mother, and wife. As may be imagined, these lost no time in seeking to bring John into the same happy condition as they, through grace, now enjoyed. Cottage prayer-meetings were frequently held in their humble home; and earnest prayers, watered with tears, were sent up to the throne of grace on John's behalf. For many months these seemed of no avail; for when Sunday morning dawned, instead of going to the house of God, John would take his dogs and pigeons, and join a godless, blaspheming company of men, who spent the sacred day in gross and glaring sin. He had never been to the mission services but once; then the preacher had told him that there was no salvation for him until he parted with his dogs and pigeons, and came out from amongst the ungodly. John answered, with an awful oath, "Then I'll go to hell, for I will never part with my pigeons or dogs to please anybody."

It was shortly after this occurrence that I first heard of John, on visiting his family. Very soon I got on speaking terms with John. To his utter astonishment I patted his dogs and admired his pigeons, and listened with interest to all he had to say about them. Consequently John heard all I had to say about the Gospel. Ultimately I induced him to come to the mission and hear me tell the story of my life. Towards the close of my remarks I said many young men were kept away from Christ because they believed that being converted would involve giving up all they liked best, and attending Bible-classes and prayer-meetings. I went on to say that since my conversion God had not forced me to give up anything, neither had He forced me to do anything, but that I did know by happy experience what it was to hate the things I once loved, and love the things I once hated.

At the close, I was delighted to find that John remained to the prayer-meeting. I pressed on him the great importance of accepting Christ without delay. Poor fellow! he was quite broken down. He felt himself a sinner; but he said, "I can never give up my pigeons." I handed him my Bible, and said, "John, show me where God says anything either about your pigeons or dogs. It is yourself whom God wants." By and by his aged mother and father and his wife knelt by his side, weeping and pleading and praying in turns. Just as the clock struck eleven, John sobbed out a verse he had learned when a lad at the Sabbath school:—

> Nay, but I yield—I yield,
> I can hold out no more;
> I sink, by dying love compelled
> To own Thee conqueror.

Night by night found him in the meetings, at peace with God; yet not so happy as others who had been converted. Truth to tell there was a struggle going on within about his dogs. Towards the end of the week he met me with a face beaming with joy and said, with a smile, "Ah, you knew what you were about when you spoke to me." I asked what he meant. "Well," says he, "I should never have been saved if you had told me that I should first have to give up my pigeons and dogs; but, after I was saved, I went straight home, and looked at the pigeons and said, 'You'll have to go,' for I knew while I kept them I should have to be a companion of pigeon-flyers. But I kept my dogs four days; it seemed hard to part with them, and I never could have done it if my heart had not been changed. On the fifth day I got rid of them, too. And now I feel so happy. I never dreamt that religion was anything like this."

From that day to this John has been a joy to his parents, his wife, and children, and a humble worker for Christ amongst working men. But you could never induce him to ask a man to give up pigeons or dogs. He always says, "No; get him to give himself to Christ; then Christ's love will constrain him to do the rest." And so it is, I believe. I have known men who have signed the temperance pledge over and over again, but have never been able to keep it till they were converted and had Christ "to walk the paths of danger by their side." I have known others who had a passion for theatres and music-halls; but who, as soon as they had come to Christ, felt an awful loathing towards these and similar places. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God." To try to induce a man to give up evil before his heart is changed is like putting a worthless watch right by moving the hands. The works of the watch must be attended to; so the heart of the sinner must be changed. "Ye must be born again."

J. B. W.

A GLANCE AT SINGAPORE.

One of a party of missionaries who recently touched at Singapore thus writes:—

Every ship that comes here brings opium; and so many are the licensed houses for its sale, and that also of strong spirits, that in one short drive through part of the town on our way back to the ship, I counted (on *one* side of the roadway) no less than fifteen! Little, low, wretched-looking dens with—outside each one—the same evil sign on a black board, in Chinese character on one side, and English letters on the other, "Licensed to sell spirits," or "Licensed to sell opium."

The horrible Acts are in force here, and each unfortunate brought under their sway is obliged to pay one dollar monthly to the [British] Government! One of the missionaries here told me that, morally, Singapore is a very hell! Numbers of poor Japanese girls and Chinese and Russian are brought, under false pretences, with the awful circumstances from which they can find no way of escape. And our Government not only licenses these houses of infamy, but actually makes *direct* gain from the degradation of these souls and bodies! "O Lord! how long?"

Terrible as the Acts are, they are yet here *some* protection, for now the poor victims of this awful system cannot be put out of existence without being missed, as so usually they were in the past. Earnest evangelists are indeed needed here, to reach the Europeans, as well as to travel up and down the coast amongst the Malays and Chinese. Though living is rather expensive, I am told that such men could well manage on £100 a year, or, if married, on £150. It would *not* be easy for a man to be self-supporting, though an opportunity of doing something towards it might offer in teaching.

Sea Shells.—Miss Edith Binsteed, 60, Shooter's Hill-road, Blackheath, S.E., asks for small shells, suitable for filling match boxes. They are a great delight to London children who have never seen the sea.

Ragged School, Amlwch, Anglesea.—Mr. Richard Morgan writes on behalf of this school, asking for help. He says: "Much blessing has resulted from our exertions for the poor children of this small seaport town, but the expenses are very heavy."

Letters to the Editor.

"BAPTIZED, THOUGH NOT A BAPTIST."

Dear Sir,—I have read "M.D.'s" letter in your last issue, and cannot understand why he should go to a Baptist for baptism. Surely if he had doubt, because of infancy or the mode of administering, as to the validity of his baptism, his own parish clergyman would have baptized him with the hypothetical form provided in the Prayer-book.

I always contend that we and the Baptists are at one on this subject, with an exception. We both hold "believers'" baptism, *i.e.*, we both baptize only those who profess their faith in Christ. We both hold that those who are baptized, having declared their faith, are regenerated. Why Baptists should charge Churchmen with holding Baptismal Regeneration (a doctrine which I abhor), I cannot understand.

But in the case of infants we allow the profession of faith to be made by older believers for them, making provision that that profession shall not be held to be valid, if it is not, in their maturer years, upheld and openly declared by themselves.

I am, yours faithfully, Vicar.

THE S. A. AND BAPTISM.

Dear Sir,—In the conversation between your representative and Commissioner Tucker, contained in your issue of yesterday, there is no mention made of baptism, and some of the secular papers report that the Salvation Army do not baptize their native converts. I trust this is incorrect, for I could not place any confidence in the profession of Christianity not sealed by baptism. I was forty years in India, and a zealous supporter of all Protestant mission societies, and can speak with confidence as to the absolute necessity of testing the profession of Christianity by requiring baptism.
—Yours, An Old General Officer.
Greystones.

[We are strongly impressed with the importance of Baptism as the Lord's own command, for which we have no right to substitute anything else; but it may be observed that the profession of the S.A. converts is so openly made, and identification with it so manifest, that so far as separation from heathenism and profession of Christianity are concerned, the effect is probably as complete as if they were baptized. We should be glad of information as to this.—Ed.]

THE C.M.S. AND ST. PAUL'S.

Sir,—As your paper circulates in the foreign missionary field, I do not like to let your note, referring to the Church Missionary Society, pass by unnoticed.

A simple Protestant service in connection with the C.M.S. was held in St. Paul's Cathedral three or four days after the unveiling of the Reredos. You say that thereby the Committee of that Society acquiesced in the error taught by the Madonna. How so? Does the Bible Society, which your paper tells me holds its annual service in that Cathedral on Tuesday next, acquiesce in the error? Am I to be charged with approving of theatres because I now and then preach in one with all the stage scenery at my back? If I give a Gospel temperance address in a schoolroom that is the property of the Unitarian body, do I thereby acquiesce in the doctrine of the same?

Yours truly, G. D. Wyatt.
Highbury, April 28.

[Does our esteemed correspondent think the cases are quite parallel?—Ed.]

THE BAPTISMAL QUESTION.

Dear Sir,—I think with "M. D.," that you have laid your finger on the solution of this question at present troubling the consciences of many children of God. Many Baptist ministers have, unwarrantably, it seems to me, looked upon this sacred rite not simply as a profession of faith, upon which the disciple is to be baptized into the name of the Father, Son, and Holy Spirit, but as the entrance door into the particular church over which the administrator presides—a sequence which some intelligent Christians have been unable to accept.

The consciences of faithful Christians will be satisfied with nothing less than implicit obedience to the explicit commands of Him whom they call Lord and Master, but they must move in the matter themselves. The ministers of the various denominations are so hampered by the circumstances in which they are placed that they cannot, convinced although many of them are. But why, as you suggest, "should not those who wish be baptized as believers, and still retain their special views in matters of church order, remaining in the church with which they have been previously identified? "

There are a number of Baptist ministers already liberal-minded enough to recognise this. In this city I have known of several instances where Dr. Landels has not hesitated to act in the same manner as Mr. Spurgeon, baptizing Christians belonging to other denominations, aiding them thus to take one step at a time as they have been taught of God.—
Yours faithfully, H. M'INTOSH.
Edinburgh.

The Book World.

**** Publishers will greatly oblige by always marking prices in books which they send us for review.*

The Love of God.

A SOUTH WINDOW; or, "Keep Yourselves in the Love of God." By G. F. Pentecost, D.D. This is a beautiful little book, having for its object the setting forth of the glad tidings of the love and favour of God. The author well says: "There is no lesson more difficult for the Christian to learn than that of 'salvation by grace.' We, through grace, 'begin in the Spirit,' and then, unless we are careful to know the mind and heart of God towards us, we seek to 'make perfect by the flesh.' Nothing but 'grace—free, unbounded grace'—will suffice for our need. That grace of God hath now appeared ,bringing salvation to all men, being poured out upon us abundantly by Jesus Christ (Titus ii. 11—14). It is our unspeakable privilege to live in it, and to walk in 'and know the love of God, which passeth knowledge.' We cannot be presumptuous in sitting, standing, walking, working, and living in the 'south window of his love.'" (1s. 6d. *Hodder & Stoughton*).

Three Books on Missions.

FOREIGN MISSIONS OF PROTESTANT CHURCHES: THEIR STATE AND PROSPECTS. (1s. *Nisbet & Co.*) In this timely little work, Dr. J. Murray Mitchell presents us with a wide general view of the field of missions. Having shown what missions have done, he sets forth the state of the chief Pagan religions, then explains and estimates different modes of missionary action, and afterwards, in an eminently practical way, discusses the actual situation both as to the needs of the heathen and the mind and attitude of the Christian public. We trust the book will have the attention its subject deserves; and that its thoughtful pages may call forth active workers, and interest those who have the means wherewith more workers may be sent into the field.

PROTESTANT MISSIONS IN PAGAN LANDS. By Rev. E. Storrow, Brighton. 3s. 6d. *J. Snow & Co.* Since Professor Christlieb's well-known book we have not seen so much missionary information well conveyed in a moderate compass. Mr. Storrow writes from a catholic point of view, drawing the line, quite rightly in our opinion, at Protestant efforts in heathen lands. After dealing in a spiritual and masterly way with the right roots of all missionary operations, the author traces their widespread branches and gracious fruit in all parts of the world. In chap. xi., "The Sources and Cultivation of the Missionary Spirit," missionary workers will find many useful hints, while several useful tables, some new, some familiar, complete this most serviceable volume.

ARE FOREIGN MISSIONS DOING ANY GOOD? *Kegan Paul, Trench & Co.* These fifty pages form a brief for Missions that every deputation and missionary agent ought to master. Leaving purposely untouched the spiritual effects of modern missionary effort, the writer quotes Government Blue-books, secular papers, leading reviews, eminent statesmen from Lord Palmerston to Lord Dufferin and Sir B. Frere, on the social effects of Protestant missions. The answer given to the question heading the pamphlet is splendidly unanimous, and couched in no half-hearted language. The writer ask sceptics: (1) To look at the social condition of countries long Christianised; (2) to heed the verdicts of independent travellers to the scenes of missionary work; lastly, to compare Africa, Japan, Fiji, not with long Christianised regions, but with their social condition thirty or fifty years ago. Unnecessary as the opening question seems to all who are not ignorant or prejudiced, it is still asked by many, and a more triumphant answer we can hardly imagine. Let all missionary workers order a copy.

Popular Hymns.

A HUNDRED HYMNS. Last year the readers of *The Sunday at Home* were invited to send in lists of the hundred English hymns which stood highest in their esteem. Between three and four thousand responded, and in these pages we have the hundred which received the majority of votes. The list is, indeed, a grand one, and, as the hymns are generally presented in their original form, and accompanied by a brief account of their authorship and origin, —including portraits of the chief writers—this is undoubtedly a pamphlet which many persons will read with pleasure and profit again and again. (*Religious Tract Society.* 2d.)

The Book of Esther.

AN EXPLANATORY COMMENTARY ON ESTHER. By Professor Paulus Cassel, D.D. Translated from the German by Rev. Aaron Bernstein, B.D. This, the 34th volume of Clark's Foreign Theological Library, is a work of great erudition and sterling value. The object is to expound the Book on grammatico-historical lines, and not to indicate in detail the many moral and religious lessons that may be learned from the stirring events of Esther's day. The author holds that, while this remarkable Book affords a picture of Persian court life, such as is nowhere else to be found, its main, indeed its sole purpose, is to record the wonderful interpositions of Providence for the deliverance of the Jewish people from what appeared to be certain destruction. The Book is tersely described as a memoir, written by a Jew, for the information of all his people scattered in the extensive countries of Persia. Among some valuable appendices is a translation, with notes, of the Second Targum on Esther — a Jewish expository paraphrase dating from the sixth century of the present era. (*Edinburgh: T. & T. Clark.*)

The Expositor's Bible.

TWO more volumes of "The Expositor's Bible" have recently been published by *Messrs. Hodder & Stoughton*—namely, THE BOOKS OF SAMUEL. They are certainly very useful works, serving to open up important parts of Holy Writ in a remarkably lucid manner. Both are from the pen of Rev. Prof. W. G. Blaikie, D.D., of New College, Edinburgh. The first book is dealt with in thirty-six lectures, and the second book in thirty-three. The style is easy and vigorous, history and exegesis being helpfully blended with New Testament illustration and much practical Christian teaching. The lives and times of Samuel, Saul, Jonathan, and David, are in these volumes portrayed with great clearness, the many lessons of the books being beautifully indicated and applied. These expositions will be as welcome to students as they will be serviceable to plain English readers. Dr. Blaikie has ever a word in season of warning and exhortation, of counsel and consolation, for old and young alike in all positions and relations of life. The outstanding events of Israelitish history and the smaller incidents of the lives of the men of old, are here exhibited in such a way that the books of Samuel are shown to be eminently "profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

Unsystematic Theology.

OLD AND NEW TESTAMENT THEOLOGY. By Heinrich Ewald. Translated from the German by Rev. T. Goadby, B.A. New volume of Clark's "Foreign Theological Library." *T. & T. Clark.* Ewald was a voluminous writer, and this book is made up of selections from the latest of his many works. At times philosophical and mystical, Ewald was ever stronger at analysis than at synthesis, and he is rightly classed as belonging to the semi-rationalist school of Biblical expositors. He cultivated what has come to be known as the "historical sense," at the expense of the important faculty whereby, with his great learning, he might have forcibly presented Scripture teaching in its actual character and due proportion. Unfortunately for modern religious thought, Ewald's originality was, to a large degree, destructive; even the more sound of his critical writings show little or no desire to exhibit Biblical theology in anything like a systematic form. This book contains the well-known scholar's maturest impressions and convictions on many themes of great present interest, and many will peruse it with pleasure and profit. An acquaintance with German theological literature is almost a pre-requisite to a profitable reading of the book. Moreover, students who would use Ewald's learned work to the best advantage need carefully to discriminate between human speculation and Divine truth. The translator has added some useful explanatory notes.

Science and the Gospel.

NATURAL LAW AND GOSPEL TEACHINGS. By Herbert W. Morris, D.D. 1s. These pages are devoted to a consideration of present-day attacks upon the Christian faith. The sections dealing with providence, prayer, and the hope of resurrection to a better life are specially attractive and very useful. This book presents facts which go a long way towards enabling Christians to give a scientific as well as a scriptural reason for the hope that is in them. In publishing such works the *Religious Tract Society* does a conspicuous service to the Church of Christ.

A Book on Holiness.

HOLY IN CHRIST. By Rev. A. Murray. 2s. 6d. *Nisbet & Co.* Books and tracts on holiness abound in our day. Books teaching Scriptural holiness are by no means common. Some teach little more than religious activity; others are full of fancies and errors. One sentence from Mr. Murray's book must serve as a specimen of its truth and spirituality: "Lowliness is taking the place that becomes me; holiness is giving God the place that becomes Him. If I be nothing before Him, and God be all to me, I am in the sure path of holiness. Lowliness is holiness, because it gives all the glory to God." "Never imagine that you attain a state in which self or the flesh is absolutely dead." For each day of the month Mr. Murray give precious meditations on holiness, and in all he points to Jesus as the Source, and the Spirit as the Imparter of Divine holiness to believers.

Christian Evidences.

UNITY OF FAITH A PROOF OF THE DIVINE ORIGIN AND PRESERVATION OF CHRISTIANITY. 4d. Rev. Dr. Stoughton is the author of this, the fifty-seventh number of the excellent series of "Present-Day Tracts" (*Religious Tract Society*). The argument, in brief, is that without allowing that the Divine Hand laid the corner-stones, and the Divine Spirit preserves the edifice, there is no accounting for the large measure of unity of faith which, as represented in creeds, biography, and hymns, has from the first existed among Christian people in general.

THE BRITISH SOLDIER IN INDIA. 6d. *Marshall Bros.* A very readable little book, closing with an appeal for Scripture-readers for British soldiers in India.

No. 55 of "The New Biographical Series" (*Religious Trast Society*) is devoted to Ulrich Zwingli, the Swiss Reformer. The very interesting sketch is from the pen of Rev. Dr. Salmond.

THE A.B.C. (LONDON AND SUBURBAN) CHURCH AND CHAPEL DIRECTORY. (2d. *Banks & Son.*) This annual publication has made its twenty-seventh appearance. It is a very useful hand-book of information with respect to matters ecclesiastical.

SELECTIONS FROM THE BOOKS OF EZRA AND NEHEMIAH (ANNOTATED). Edited by Rev. H. M. Clifford, M.A. 1s. *Oxford University Press.* We welcome another volume of this excellent and convenient series. It contains two first-rate maps of Canaan and the lands of the Captivity, besides several useful tables, *e.g.*, texts referred to, and places and persons referred to in these two Books, chronological tables, and short articles on the customs of the Jews in captivity, are affixed. The notes placed parallel with the text are not only good from a critical point of view, but bring out the spiritual teaching with fulness and force.

BOOKS RECEIVED.

Messrs. J. Nisbet & Co.:—Gospels of Yesterday by Rev. Robert A. Watson, M.A. 5s.

Messrs. Longmans, Green & Co:—The Names of God in Holy Scripture, by Rev. Andrew Jukes. 4s. 6d.

National Temperance League, 337, Strand, W.C.:—The Child's Guide to Temperance, by Mrs. Alice Price. 1s.

Messrs. Hodder & Stoughton: — Companion to the "Englishman's Bible," by Mr. Thomas Newberry. 3s. 6d.

Messrs. Swan Sonnenschein & Co., Paternoster-square:—The Controversial Methods of Romanism, by Rev. Arthur Brinckman.

Messrs. E. Marlborough & Co., 51, *Old Bailey, E.C.:*—Preparations for Pulpit Exercises, by the late Rev. Charles Stovel. 2s.

Mr. J. Gemmell, George IV. Bridge, Edinburgh:—Angelic Apostacy did not begin in Heaven—Where and Whence its Rise? by Rev. P. Grant, M.A.

Mr. G. Stoneman, 67, *Paternoster-row:*—The Joy of Faith: Meditations suited to the Aged Christian in the prospect of death, by Rev. J. D. Whish. 6d.

Wesleyan Methodist Book Room, 2, Castle-street, City-road:—Mother McCubbin, and other stories, by Annie M. Young. 1s. 6d.—Courtenay Harrison's Early Struggles, by M. E. Crowther. 1s. 6d.—"Sunny Fountains" and "Golden Sand": Pictures of Missionary Life in South Africa, by Rev. Arthur Brigg. 2s. 6d.

MONS. H. DARDIER, medical missionary on the Zambesi, was suffering from fever when last heard from in January last. His friends are anxiously awaiting further news.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, May 13.

THE CENTURION.—LUKE vii. 1—10.

THE weighty words of Jesus found a fitting sequel n his mighty works. Note the happy transition from "his sayings in the audience of the people" (ver. 1) to the narrative of healing that follows t. A centurion was a captain, having authority over a hundred soldiers. Something good is said of each of the persons of this class mentioned in the New Testament. One of these was devout, and feared God (Acts x. 1, 2); another showed courtesy to a servant of God (Acts xxvii. 3); and another said of Jesus, "Truly, this was the Son of God" (Matt. xxvii. 54). Note, concerning the centurion, whose case we are to consider:—

(1) HIS REGARD FOR HIS SERVANT (ver. 2), "dear."—The way in which men use power reveals character. Regard for servants was enforced by the law (Exod. xx. 17), and is so no less by the Gospel (Col. iv. 1).

(2) HIS GOOD REPUTE.—Jews had but little regard for the Romans, but for this man they had much regard ("he is worthy"). See how integrity and uprightness command respect and goodwill. The friendship of the Jews was not a mere sentiment; it was practical. They went to Jesus in his behalf (1 John iii. 18).

(3) HIS REGARD FOR ISRAEL.—"Loveth our nation." Gentile, though he was, He found a place in his heart for Israel (Ps. cxxii. 6). See love taking a practical form here ("built us a synagogue"). Comp. the goodwill of Cyrus (Ezra . 3) The Roman soldier did more than some who were of Israel (Hag. i. 4, 5). The last in privilege are sometimes first in loving service.

(4) HIS HUMILITY.—Friends said, "He was worthy." He said, "Not worthy." Comp. confession of Jacob (Gen. xxxii. 10), and of John the Baptist (Matt. xi. 11). Humility is beautiful anywhere, but especially in high places. Comp. "thy king...lowly" (Zech. ix. 9). Not worthy to be host or guest. Jesus is willing to be the guest of any who will receive Him (Rev. iii. 20), and the host of those who will come to Him (John vi. 37).

(5) HIS FAITH.—This faith "came by hearing" (ver. 3; comp. Rom. x. 17); was revealed in the request sent to Jesus. (Large faith asks for large blessings. See Paul's prayer, Eph. iii. 17—19); was not dependent upon sight (he had not seen Jesus; Comp. John xx. 29); and realised the power of the word of Christ. (See how much Jesus accomplished by one word, Mark vii. 34). The centurion regarded the forces of Nature as being as much under the control of Christ as the soldiers were under him. We may marvel that there should have been faith in such a person (comp. Heb. xi. 31) in the midst of such surroundings, and of such a character. We need not marvel that it was what it was, if we remember that God wrought it.

(6) HIS REWARD.—Note that (a) *His servant was healed.* (Comp. Heb. xi. 23; Mark vii. 29, and Tim. i. 5.) (b) *His faith was extolled.* The works of a Samaritan were better than those of priests and Levites (Luke x. 36, 37), and the faith of a Gentile exceeds that of the chosen people of God (Matt. viii. 11).

REV. DENNIS OSBORNE and family, from Mussoorie, India, recently passed through London on their way to America. He goes at the call of the Missionary Society to arouse the churches as to the pressing needs of Indian mission work.

JEWS AT CHURCH.—On Sunday week Rev. M. Wolkenberg preached at Christ Church, Leicester, on "God's Testimony in the History of the Jewish People." The vicar of the parish, Rev. A. A. Isaacs, had previously issued a circular invitation to the Jews, informing them that such a service would be held, and that the sermon was designed to instruct both Jews and Christians. As a result of the invitation, it was the pleasure of the Vicar and Mr. Wolkenberg to see about a hundred Jews in the crowded audience. At the close of the service two representative Jews thanked the preacher for his discourse, one of them saying, "If such sermons were preached all over the country much of the misunderstanding now prevailing between Jews and Christians would vanish, and, with the removal of prejudices, more kindly feelings of one another would be entertained on both sides."

International S. S. Lesson.

Sunday Afternoon, May 13.

THE LORD'S SUPPER.

MATT. xxvi. 17—30. Golden Text: Cor. v. 7.

Feast of unleavened bread.—Passover so called because everything leavened was to be excluded from the house during the seven days of the feast. Leaven signifies evil, because fermentation, or leavening, is a species of putrefaction. This putting away of leaven, the symbol of evil, reminded the Jews of the holiness that became God's redeemed. It teaches us that we must part with sin if we would enjoy Christ.

I will keep the Passover at thy house.—Though Jesus commands as a King, He knows the boon will be given gladly. The owner's name is not given, but it is known in heaven. How wonderfully he was rewarded for his hospitality. Here, in his house, Jesus took his last rest, and ate his last meal. This was the first house visited after He rose again. Here the apostles met and prayed. We never do so well for ourselves as when we give to Jesus Christ. This man gave a *room* only; how much better if we give Him the room He loves best—*the heart!*

He sat down with the twelve.—Matthew omits to tell of the strife which arose among them as they came to take their places at table (Luke xxii. 24—30), also of the lesson in humility given by Jesus when He washed their feet (John xiii. 4—11).

One of you shall betray Me.—John says, He was "troubled in spirit." The emphasis must be laid on the "one of you." Teachers will do well here to point out, and to execrate the sins of ingratitude and unfaithfulness to a trusting friend. Nothing cuts the heart like this, and nothing so shameful. Point out what Jesus had done for Judas, and had been to Him through these last three years. First, he betrays Him! For what? Thirty pieces of silver, which He can never use. There is no fool like the sinner, and no sinner like him who betrays his Master.

Lord, Is it I?—It speaks well for them that each turned upon Himself, and not on his neighbour—there is a beautiful touch of humility here. The question anticipated a negative answer, and = *It is not I, is it?* No one seems to have suspected Judas.

He that dippeth his hand with Me, &c.—*I.e.*, the betrayer is even one of you, now about to eat with Me. To an Eastern mind this eating together made the betrayal peculiarly horrible. The dish of vinegar, dates, figs, and spice stood in the centre of the table. Into this each dipped his bread and meat and herbs, and this dipping of the food in the one dish was a solemn symbol of friendship.

It had been good for that man if he had not been born.—Does not this show incidentally, and therefore more powerfully, that there will be no restitution for the traitor. His doom is final; for if there were eternal glory beyond the doom, this sentence could not have been spoken.

Judas...said, Master, is it I?—He spoke, lest his silence should betray him. *Thou hast said.*—"Thou hast named him." It is probable that while John reclined on the one side of Jesus, Judas reclined at the other, so that this answer would be heard by Judas only, just as the answer given to John (John xiii. 23—26) was whispered to him alone. By this talk, Jesus warned Judas that his treachery was known. How wonderful Christ's forbearance and gentle patience towards Judas! How fearful the condition of a man who is possessed by some great purpose of evil!

As they were eating, Jesus took bread, &c.—It seems probable that the eating of the Passover lamb was now over. Custom had now prolonged the feast. Also, a comparison of Mark xiv. 20, 21, Matt. xxvi. 24, 25, and John xiii. 30 makes it probable that the presence of Judas, connected by Luke with the Lord's Supper (Luke xxii. 15—21), is really to be associated with the Passover meal, and that he had now gone out to do his awful work. *This is my body.*—Make very clear to the children that this is only another of the many strong figures of speech used in the Bible, which were so natural to Orientals. When our Lord spoke thus his body was still unbroken, and his blood unshed; so it was impossible for the disciples to believe that they ate the real body and drank the real blood of of Christ.

Again, *after He had blessed the cup*, He calls it "the fruit of the vine." So it was wine still. *Similar figures.*—"The seven good kine are seven years" (Gen. xli. 26); "God is a sun" (Ps. xxxiv. 11); "For this Agar is Mount Sinai in Arabia" (Gal. iv. 25); "That Rock was Christ (1 Cor. x. 1); "I am the door"; "I am the vine," &c. *This is my blood.*—The emblem of his blood, and so of life given for others. *Testament*, better *covenant.*—The covenant is that God will receive and save everyone who really trusts and obeys Jesus Christ.

This is the new covenant, "He that believeth on the Son *hath* everlasting life." *For the remission of sins.*—Show clearly how Christ must die if man is to be forgiven. God must be just as well as loving, so sin must be punished; if not in Christ, who stands in our stead, then in us, the sinners. Show that Christ, the sin-bearer and substitute, is God's gift of love, given in order that "He might be just, and yet the justifier of him that believeth in Jesus."

REQUESTS FOR PRAYER.—For blessing on a mission to be conducted by Miss L. Smith and Miss Bax, at the Baptist Church, Camberwell.—For blessing on special services in the Old Welcome, Cross Key-square, E.C., May 8 and 14, by Dr McKilliam, Mr. Spencer, and Miss Doswell.

OUR OPIUM TRADE WITH CHINA.—On April 25, Rev. Goodeve Mabbs addressed the congregation of Clifton Down Chapel, Bristol. Rev. P. W. Dainton, B.A., presided. On the 26th, Mr. Mabbs delivered a lecture at the Y.M.C.A., Birmingham, on "Our Opium Trade as it is, and our Duty with regard to it." Councillor F. C. Clayton presided.

FOREST GATE Y.M.C.A.—It is hoped that this Association has a career of much usefulness before it. The first annual report contains many cheering facts, and the number of members, associates, and hon. members is set forth as over a hundred. General Sir R. Phayre presided over the annual meeting, held a few days ago, at which several friends delivered addresses. Mr. A. Strangman is the hon. secretary.

ST. BRIDE'S YOUTHS' INSTITUTE.—The sixth annual report of this Institute, situate in Shoe-lane, Fleet-street, E.C., and connected with the London Working Lads' Institutes, states that there are now 200 members on the books. The various agencies are being successfully worked, with results that greatly cheer those who have the management of the institution. Mr. Henry Hill is the honorary superintendent.

MOUNT HERMON GIRLS' ORPHAN HOMES.—These institutions, in Cambridge-road, Kilburn, and Mill-lane, West Hampstead, were founded by the late Miss Mary Ann Cole, and have, since 1864, been instrumental of much good. Destitute orphan girls, between five and twelve years of age, are received without voting, and are carefully brought up "in the nurture and admonition of the Lord." The twenty-fourth annual report shows that during 1887, nineteen new cases were received. All communications respecting the Homes should be addressed to Mrs. Parry, Mount Hermon, 55, Cambridge-road, Kilburn, N.W.

LONDON CABMEN'S MISSION.—The seventeenth year's work has just been entered upon by Mr. John Dupée, the minister and superintendent. While the Gospel is presented to the cabmen and their friends, due regard is also paid to the temptations and difficulties peculiar to a cabman's life; so while the Saviour's love is proclaimed, the claims of temperance are constantly put forward. Every night in the week, and during the whole of Sunday, meetings of one kind or another are being held in the Mission Hall, King's Cross. Blessing has attended the efforts put forth in the Sunday-school, and good has come of the sale of Bibles and Testaments on the cab-ranks. Every day there is a prayer meeting in the hall between the hours of one and two, and visitors are always welcome.

RAILWAY OFFICIALS IN FRANCE.—Two years ago, while passing through the Cevennes, I distributed some Gospels among this class, and was much encouraged by the eagerness with which they were received. I have returned from the same locality; and having received from the Trinitarian Bible Society 500 New Testaments for free distribution, I had the pleasure of placing copies in the hands of the men employed at nearly all the stations from Marseilles to Paris. I was greatly pleased at one station to meet a porter who, with beaming face, declared his love to Christ; he rejoiced to see his fellow-officials becoming possessed of such a treasure as the Word of God.

W. H.

MILDMAY CONFERENCE, 1888.

June 27, 28, 29.

Beloved Christian Friends,—It is again our privilege, in the good providence of God, to invite you to the Mildmay Conference. And in so doing we cannot forget that one, who has been associated with us in the issue of this annual call to praise and prayer ever since the beloved founder of the Conference was taken from us, has also now left our side. Our loved and honoured friend, Lord Cavan, who so enjoyed the hallowed gatherings, whose voice was often heard there, and whose ripe Christian experience was of such value to us all, has been called to the still more blessed gathering on high. We thank God for him who has "departed this life in His faith and fear," and, as our thoughts follow him into the Master's glorious presence above, we desire to resume with increased earnestness the work we were permitted to share with him here.

The need for coming together for mutual counsel and encouragement seems to increase as the days pass. The world moves more rapidly; the purposes of God unfold more clearly; the great enemy of souls is more busy than ever; should not then the servants of the Most High draw more closer to the centre and thus to each other—"so much the more, as (we) see the day approaching"?

There is an evidently growing desire for unity among the people of God, a more earnest longing for increased conformity to the image of Christ—a keener apprehension of responsibility as his witnesses to the world around. Perhaps the two most striking features of Christian life at the present time may be said to be the yearning for a more thorough consecration to God, and the movement of the missionary spirit in the hearts of many of his children.

We think then that our Conference will be in harmony with these spiritual impulses, if we propose as the main subject for consideration that of Progress—progress in the inner life of the soul, and progress in the great work which the Lord has committed to his Church. And we believe that if He is pleased to bless us as we come together to praise and pray, to speak and hear of the things concerning the kingdom of God, in its inward growth and outward extension, we shall find that our communion thereon will be a means of rich refreshment to our own souls, and afford a glorious stimulus to renewed dedication to his service.

You will see from the passages from the Word of God which we have named as appropriate to each division of the subject the manner in which, as it seems to us, it may be helpful to consider it; and we propose that both aspects of the division appointed for each day shall be taken up at the different meetings, so that those intending may enjoy the advantage of having the two sides of the same truth, its inward application, and its outward manifestation, equally presented.

But oh! beloved friends, let us above all things remember that it is the power of the Holy Ghost alone that can make our Conference truly profitable; that can cause it to be for the edification of those who attend it, and for the glory of God. We earnestly ask you to pray that we may be prepared to receive a large measure of blessing, that we may come together to wait "only upon God," desiring in all sincerity to learn what He may be pleased to teach us, and to be made what He would have us to be.

Our needs are indeed great; the needs of the world around us are vast; but his resources are *infinite;* and we have the blessed assurance that He will "supply all (our) need, according to his riches in glory by Christ Jesus." He has said, "Open thy mouth wide and I will fill it;" and we are persuaded that if we "prove" Him by the unconditional surrender of all, He will fulfil his promise, and "open the windows of heaven, and pour (us) out a blessing, that there shall not be room enough to receive it."—In this hope, we remain, beloved friends, your affectionate fellow-servants,

S. A. Blackwood. A. R. Pennefather.
James E. Mathieson. J. Herbert Tritton.
Harry C. Nisbet. Edward Trotter.

WEDNESDAY, JUNE 27, 1888.

Progress—The Law of the Kingdom.

I.—In Life.

Grow in grace. Be no more children. Grow up into Him in all things. They shall mount up. Still upward—still upward—still upward. From strength to strength. From glory to glory. More and more unto the perfect day. Conformed to the image of his Son. Like Him.—2 Pet. iii. 18; Eph. iv. 14, 15; Isa. xl. 31.; Ezek. xli. 7; Ps. lxxxiv. 7; 2 Cor. iii. 18; Prov. iv. 18; Rom. viii. 29; 1 John iii. 2.

II.—In Labour.

Divide for an inheritance the land. Every place that the sole of your foot shall tread upon, that have I given unto you. And the man waxed great, and went forward, and received in the same year an hundred-fold; and the Lord blessed him. So built we the wall. So we laboured. So the wall was finished. Preach the Gospel to every creature. Always abounding in the work of the Lord.—Josh. i. 6, 3; Gen. xxvi. 13, 12; Neh. iv. 6, 21; Neh. vi. 15; Mark xvi. 15; 1 Cor. xv. 58.

THURSDAY, JUNE 28, 1888.

Hindrances to Progress.

I.—In Walk.

He lingered. His wife looked back. He saw that rest was good. At ease from his youth—settled on his lees. A little sleep. A little slumber. A lion in the way. His heart was not perfect. He pitched his tent before the city. Is there any secret thing with Thee? Thou restrainest prayer.—Gen. xix. 16, 26, xlix. 15; Jer. xlviii. 11; Prov. xxiv. 33, xxvi. 13; 1 Kings. xi. 4; Gen. xxxiii. 18; Job xv. 11, 4.

II.—In Work.

Strength decayed. Much rubbish. Hands hang down. Feeble knees. The wind was contrary unto them. We sailed slowly, the wind not suffering us. Being armed, they turned back. He went not with them to the work. Slack to possess the land. Cannot see afar off.—Neh. iv. 10; Heb. xii. 12; Mark vi. 48; Acts xxvii. 7; Ps. lxxviii. 9; Acts xv. 38; Josh. xviii. 3; 2 Pet. i. 9.

FRIDAY, JUNE 29, 1888.

Helps to Progress.

I.—In Sanctification.

Laying aside every weight. They lightened the ship. Be filled with the Spirit. Looking unto Jesus. Beholding, as in a glass, the glory of the Lord. The sincere milk of the Word. Holding the Head. By joints and bands having nourishment ministered. Let us go on. Let us cleanse ourselves.—Heb. xii. 1; Acts xxvii. 18; Eph. v. 18; Heb. xii. 2; 2 Cor. iii. 18; 1 Pet. ii. 2; Col. ii. 19; Heb. vi. 1; 2 Cor. vii. 1.

II.—In Service.

Zeal as a cloke. A live coal—from off the altar. Loins girt about with truth. Feet shod with the preparation of the Gospel of peace. The love of Christ constraineth us. Moved with compassion. The voice of his Word. Exceeding great and precious promises. That blessed hope. Isa. lix. 17; Isa. vi. 6; Eph. vi. 14, 15; 2 Cor. v. 14; Matt. ix. 36; Ps. ciii. 20; 2 Pet. i. 4; Titus ii. 13.

GENERAL ARRANGEMENTS.

Tickets are not needed except for reserved seats (the whole of the area being reserved). These tickets may be secured both for the morning and evening meetings, on payment of 2s. 6d. for each day. Postal Orders to be sent to Mr. James E. Mathieson, Conference Hall, Mildmay-park, N. Applications for tickets to be made to Mr. Mathieson; a stamped and fully addressed envelope to accompany each application. Envelopes should be about 5 in. long by 3½ in. wide in order to cover tickets, with lithographed plan of hall, and seat marked.

THE SERVANTS' INSTITUTE AND CONFERENCE HALL, 435a, Norwood-road, S.E., with its branch, the Safety Rescue Home, 1, Beadman-street, West Norwood, fulfils a very useful mission. The conference hall was erected last year, and meetings are held in it every day throughout the week. The annual report shows that during the past twelve months about 130 girls found a home in the Institute, and through the registry office were, with the least possible delay, provided with suitable and good situations. Hundreds of other girls also entered their names on the books in the registry office, and almost without exception they had done well in their places. The many additional agencies seem to be working with much vigour. Mrs. Woodford Fawcett, Bressay House, Tulse-hill, is the founder and hon. president of the Institute and Home.

"NOT TO THE SWIFT."

Eccles. ix. 11.

Not to the swift Life's race?—ah, no!
The swiftest foot will fail;
It ran too fast, it ran too strong;
Now as the sunbeams pale
There comes a voice, "Thy race is run;
The shadows fall: thou hast not won!"

Not won! and was it all in vain
The heart that beat so fast,
And almost broke to reach the goal,
By slower footsteps passed?
"In vain! in vain! thy race is run;
The shadows fall: thou hast not won!"

Oh, empty hands, stretch up to God!
Oh, broken heart, be still!
Beyond the stars, life stretches on
To the everlasting hill
Beyond the stars. The race is won,
And God will crown earth's crownless one.

M. G.

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THE POLYTECHNIC INSTITUTE.

Two columns in a recent issue of *The Times* are devoted to a description of the Polytechnic Young Men's Christian Institute in Regent-street. It owes its existence and maintenance, as our readers know, to the energy and munificence of Mr. Quinton Hogg, who for years has devoted his evenings to work among the boys and young men of London. Roughly speaking, Mr. Hogg has spent £100,000 upon the Polytechnic Institute, in which technical training, that has been highly praised, is given every evening at little more than nominal cost. The Commissioners of City Charities have just agreed to endow the Institute on certain conditions, one of which is that the sum of £35,000 be first raised by private subscription. Already £18,000 has been promised, and, when the remaining money has been collected, steps will be taken to establish the Institute on a permanent working basis.

Sir Lyon Playfair, M.P., distributed the prizes to the successful students of the Institute on Friday last. A statement made by Mr. Hogg showed that the number of members and students on the books at the present time is 10,000. In the course of an interesting address Sir Lyon Playfair said that the secret of Mr. Hogg's success in the promotion of technical education was that he had adapted the training to the locality and to the capacities of the students, the result being that the Institute may be made a model for all similar schools in the country.

OUR FISHERMEN.—Dear Sir,—In consequence of the fact that but few of our vessels are proceeding to the North and Irish Seas this season, I shall not need a supply of books, &c. I trust, however, that my kind helpers will remember my needs for next year's work, if God should spare us.—I am, dear Sir, yours faithfully, J. T. Almy,
Brixham, Devon. Baptist Minister.

GREAT YARMOUTH.—A long-desired Seamen's Institute has recently been opened at Great Yarmouth, for the Missions to Seamen Society. The building is of two stories, the ground floor being a hall to seat about 240 seamen and fishermen, and intended to be used as a reading-room, and for the purpose of recreation; whilst the upper story is fitted up as a church, where mission services for seafaring men will be conducted. Writing tables, pictures, books, a piano, and other furniture are still needed.

THE YOUNG MEN OF SOUTHWARK mustered in goodly numbers on Thursday last, at the invitation of Mr. G. Williams, who was the host at a social gathering held in the rooms of the Y.M.C.A. in Newington Causeway. Nearly 200 partook of tea, and at the meeting after the lecture hall was crowded. Mr. Russell Hurditch delivered a Gospel address of much power and pathos. The Secretary, on the following day, by first post, received a letter from a young man, a commercial traveller, who stated that he had entered the meeting with the determination to commit suicide that night; but that the Word laid hold of him, and he entertained the "hope that even he, vile as he was, might yet be saved." The Secretary visited him, with the happiest results. Other cheering accounts have already reached the Secretary of blessing and salvation, the outcome of the social meeting.

Among the Churches.

CHURCH OF ENGLAND.

Dr. Crowther, the coloured Bishop of the Niger region, who was formerly a slave boy, has arrived in England, and was one of the speakers at the annual meeting of the Church Missionary Society on Tuesday evening.

In the course of his visitation charge, the Bishop of Bath and Wells spoke very strongly on the duty of maintaining the essential and characteristic doctrines of the Reformation. While we are ready, he said, to tolerate many things that perhaps our own judgment does not exactly approve, and while we can work heartily and lovingly with brethren who differ from us, yet when the vital principles of the Reformation are being destroyed, and doctrines for which our forefathers laid down their lives are ignored, and systems that they died to get rid of are sought to be re-established, we feel bound to strongly protest.

PRESBYTERIAN.

The London Evangelisation Committee intend to prosecute open-air work with vigour during the summer.

Miss Barnet has been accepted by the English Presbyterian Church Women's Missionary Association for work in China.

Rev. John M'Neill, of M'Crie Roxburgh Free Church, Edinburgh, has declined the call to the church at Highgate.

Canon Lloyd, of Newcastle, has been entertaining several ministers during the meetings of the Synod of the Presbyterian Church of England. Among his guests were the Moderator of the Irish Synod, and Rev. Dr. Robson, a delegate from the United Presbyterian Church of Scotland.

METHODIST.

The Wesleyans of Rochdale have started a Mission Central Hall on the same lines as the missions in Birmingham, Manchester, and London.

Rev. T. Champness is contemplating retirement from circuit work in 1889, in order that he may devote himself entirely to the ever-extending *Joyful News* Mission.

Rev. John Smith, of Aliwal North, South Africa, has arrived in England. A committee has been appointed to confer with Mr. Smith in making necessary preparations for the new mission in Central Africa.

Mr. O. L. Heatley for two months has been conducting special services in each of the Wesleyan Chapels of Devonport, and as the result of combined effort and prayer the mission has been blessed of God to the salvation of some 120 souls.

At Walkden, Rev. T. Waugh has held a special twelve days' mission, which has resulted in much blessing. There were over 400 inquirers, of whom many, including a large number of the elder scholars in the Sunday-school, have been brought to Christ.

The annual census of Church membership in the Methodist body in England has recently been taken, and the returns show an increase of over 4000 members, the largest additions having been made, it is stated, in the Nottingham district. There is an increase, too, in London, but a small falling off is reported from Swansea and Cornwall.

A striking illustration of the sympathy shown by other churches in the London Wesleyan Mission occurred on Sunday week, when collections, which amounted to the noble sum of one hundred guineas, were made on behalf of the Mission in Westminster Congregational Chapel, morning and evening. Mr. John Cory has given a donation of £1000 for the building fund of the permanent structure which it is hoped will in time be provided for the West-end Mission.

CONGREGATIONAL.

Rev. E. J. Dukes, of Bridgwater, has declined the call to the Union Church, Shanghai.

Rev. E. V. and Mrs. Cooper have arrived in Sydney from Huahine, Society Islands, having come seeking change on account of health.

The Congregational Union meets in the City Temple on Tuesday next. The presidential address will be delivered by Rev. Dr. Robert Bruce, and the missionary sermons in connection with the London Missionary Society will be preached by Revs. Dr. E. R. Conder and C. A. Berry on Wednesday, at 11 a.m. and 7 p.m. respectively.

The completion of thirty years of pastoral work in North Bow was celebrated on Tuesday, last week by Rev. E. and Mrs. Schnadhorst. During these years Mr. Schnadhorst has voluntarily devoted his energies to sustaining Gospel work in the district; while his wife has been active in all kinds of mission, Band of Hope, and Sunday-school work.

"Twenty-one Years" is the title of a sketch of the work of Stapleton-road Church, Bristol, from its formation in 1867, when seventy-three persons were united in fellowship. Twenty-six of these are still members. The Sabbath-school has 1623 scholars and sixty-three teachers; and at the mission school in Brick-street there are 341, with thirty teachers. During the twenty-one years, 1265 members have joined the church. The number on the roll at the end of last year was 585. Rev. John James, of Maesteg, has accepted an invitation to the pastorate.

A Flower Mission is carried on in connection with the King's Weigh House Church every Saturday during the summer months, from April to August, when flowers are taken to the homes of the poor people living in the neighbourhood of the Mint and London Docks. The supply of flowers is kept up by friends in the country, and work was resumed for another season on Saturday last. Help is asked in contributions of flowers, or personal help as visitors. Letters should be addressed, Miss Kemp, Darby-street Mission Schools, Royal Mint-street, Minories, E.C.

SOCIETY OF FRIENDS.

Howard Nicholson gives a very cheering description of united Gospel meetings in Ontario, with 160 professed conversions.

As a result of four years' evangelistic labour at Woonton-Almeley, Herefordshire, a new meeting-house is being erected, and on Sunday evenings the old house is well filled.

Indianapolis has been the scene of a remarkable gathering of women Friends. Lady professors, scholars, and missionaries read papers and deliberated. Great power and union were realised. Work among the Indians, on Lebanon, in Palestine, Japan, Mexico, Jamaica, and the far West, came under review, with the result that (1) Junior and Juvenile Departments; (2) Systematic giving; and (3) General Literature are recommended to women Friends everywhere.

SALVATION ARMY.

The Army has now 14 stations in Gujerat, and 500 native soldiers enrolled in that province alone.

At Vredy (Holland), a centre of Socialistic and Jewish people, some of the vilest and worst characters have professed conversion.

The Staff Council in India held by Colonel Weerisooriye resulted in the spiritual quickening of officers and soldiers, as well as in the salvation of many persons of all classes.

One hundred and fifty candidates for active service as Salvation Army home and foreign missionaries were recently interviewed by Mr. Bramwell Booth at Manchester, as well as a large number at Leeds.

The work of the Army amongst children is rapidly assuming large proportions. Officers in all parts of the kingdom are being set aside for the superintendence of the "Junior Soldiers' War," and a more complete and better organised plan of operations is being carried out.

During the few weeks the Army has been working in Christiania, Norway, 1300 persons have publicly professed conversion, and one evening last week 150 soldiers were sworn in and enrolled. The city is divided into districts, which are systematically worked and visited, and it may fairly be described as being in a state of siege.

BAPTIST.

Mr. Thomas Whitley, whose son, Rev. H. G. Whitley, died last year on the Congo, has paid the outfit and passage of a man to take his son's place.

Rev. G. M. M'Elwee has been appointed pastor of Mansfield-road Church, Nottingham, as successor to Dr. Samuel Cox. Dr. Cox has been asked to retain his connection with the church by becoming pastor *emeritus.*

NOTES FROM IRELAND.

Rev. W. W. Shaw, of China, has been addressing a number of meetings in the interest of missions during the past week.

A London gentleman has made the generous offer to the Irish Presbyterian Church to pay the salary for three years of a medical missionary, and also the salaries of two native assistants to assist him in his work. The appointment must be to a station not hitherto occupied by a medical missionary.

"FALLEN ON SLEEP."

Mr. Joseph Glenny, of Warrenpoint, co. Down, aged 78 years, an earnest Christian.—Rev. Asa Bullard, well known in America for many years for his active work in connection with the extension of Sunday-schools.—Rev. J. H. Ouston, Congregational minister, of Lymm.—Rev. John S. Anderson, pastor of Zion Baptist Chapel, New Cross.—Professor W. N. de Regt, of the American Board's Mission, Ahmednagar, India.

THE BIBLE IN FRANCE.—The French Bible Society will hold its general assembly on Sunday, May 27, when M. Dhombres, the president of the Society, will preside. The British and Foreign Bible Society held its anniversary in April, in the Rue Royale McAll Mission Hall. 135,733 copies of the Holy Scriptures were sold in 1887, being a great increase on the previous year. Sixty-two colporteurs are employed. 4000 Bibles and Testaments were distributed among the liberated troops in the Haute Garonne.

"MAY MEETINGS," 1888.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri. 4	9 a.m.	Lon. Soc. Prom. Xtnty. amg. Jews	*b* Exeter Hall	Rev. James Cohen.
"	11 a.m.	Ch. of Eng. Zenana Missy. Soc.	*m* Prince's Hall, Piccadilly	Sir Rivers Thompson.
"	11 a m.	Lon. Soc. Prom. Xtnty. amg. Jews	*m* Exeter Hall	Sir John H. Kennaway.
"	12 noon.	London Wesleyan Methodist Msn.	*s* St. James's Hall, Piccadilly...	Rev. Mark Guy Pearse.
"	12 noon.	Governesses' Benevolent Inst.	*m* Willis's Rooms, St. James's...	Earl of Aberdeen.
"	2.30 p.m.	Native Races & the Liquor Traffic	*m* Prince's Hall, Piccadilly	Bishop of Sodor & Man.
"	3 p.m.	London Wesleyan Methodist Msn.	*c* Wardour Hall, Ltl. Chapel-st.	Rev. E. E. Jenkins.
"	3.30 p.m.	Moravian Missions	*m* Exeter Hall	Lord Ebury.
"	6.30 p.m.	Religious Tract Society	*m* Exeter Hall	Ld. Balfour of Burleigh.
"	7 p.m.	London Wesleyan Methodist Msn.	*m* St. James's Hall, Piccadilly...	Mr. T. Morgan Harvey.
Sat. 5	12 noon.	Royal Naval Female School	*m* 32, Sackville-street, W.	Admiral Duncombe.
Sun. 6	11 a m.	Seamen & Boatmen's Friend Soc.	*s* Com. Dock Ch., Derrick st., E.	Rev. M. Stevenson.
"	11 a m.	British & Foreign Bible Society...	*s* Marylebone Presby. Church..	Rev. Prof. Charteris.
"	7 p.m.	Seamen & Boatmen's Friend Soc.	*s* Com. Dock Ch., Derrick-st., E.	Rev. R. W. Cusworth.
"	7 p.m.	British & Foreign Bible Society...	*s* Westminster Congl. Chapel...	Rev. Prof. Elmslie.
Mon. 7	10 a m.	London Missionary Society	*m* 14, Blomfield-street, E.C.	Rev. R. Balgarnie.
"	2 p.m.	British & Foreign Sailors' Society	*m* Mansion House, E.C.	The Lord Mayor.
"	3 p.m.	Navvy Mission Society	*m* 32, St. James's-square, S.W...	Bishop of Sodor & Man.
"	3.45 p.m.	Congregational Union	*m* Memorial Hall, E.C.	Rev. Dr. Mackennal.
"	6 p.m.	Ragged School Union	*m* Exeter Hall	Earl of Aberdeen.
"	6 p.m.	Wesleyan Missionary Society	*m* City-road Chapel, E.C.	Mr. John Dyson.
"	7 p.m.	Ch. of Eng. Sunday School Inst....	*s* St. Paul's Cathedral	Bishp. of Marlborough.
"	7.30 p.m.	Protestant Reformation Society...	*m* Exeter Hall	Lord Robert Montagu.
"	7.30 p m.	Open-air Mission	*m* Regent's Park Chapel, N.W...	Rev. F. B. Meyer.
"	7.30 p.m.	Congl. Total Abstinence Assoc. ...	*m* City Temple, Holborn-viaduct	Mr. Michael Young.
Tues. 8	9.30 a.m.	Congregational Union	*m* City Temple, Holborn-viaduct	Rev. Dr. Robert Bruce.
"	11 a.m.	Irish Church Missions	*m* St. James's Hall, Piccadilly...	Sir Robert Phayre.
"	2 p.m.	Ch. of Eng. Sunday School Inst....	*c* Sion College, E.C.	Bp. of Gloster & Bristol.
"	3 p.m.	Soc. Prevntn. Cruelty to Children	*m* Mansion House, E.C.	The Lord Mayor.
"	3 p m.	Soc. for Relief Distressed Widows	*m* 32, Sackville-street, W.	Lord Charles Bruce.
"	3 p m.	London Missionary Soc. (Ladies).	*m* Exeter Hall	Countess Aberdeen.
"	3.15 p.m.	Seamen & Boatmen's Friend Soc..	*m* Exeter Hall	Mr. F. A. Bevan.
"	6.30 p.m.	Ch. of Eng. Sunday School Inst....	*m* Exeter Hall	Justice Grantham.
"	6.30 p.m.	Congl. Ch. Aid. & Home Miss. Soc.	*m* City Temple, Holborn-viaduct	Mr. Henry Lee.
"	6.30 p.m.	Brit. Soc Prop. Gospel amg. Jews	*m* Exeter Hall	Sir Robert Phayre.
"	7 p.m.	British and Foreign Sailors' Soc...	*m* Sailors' Institute, Shadwell ...	Mr. George Williams.
Wed. 9	8.30 a.m.	United Kingd. Band of Hope Un.	*b* Exeter Hall	Bishop of London.
"	11 a.m.	London Missionary Society	*s* City Temple, Holborn-viaduct	Rev. Dr. E. R. Conder.
"	2.30 p.m.	United Kingd. Band of Hope Un.	*c* Exeter Hall	Mr. W. S. Caine, M.P.
"	3 p.m.	Prayer-book Revision Society	*m* Exeter Hall	Lord Ebury.
"	6 p.m.	United Kingd. Band of Hope Un.	*m* Exeter Hall	Mr. George Williams.
"	7 p.m.	London Missionary Society	*s* City Temple, Holborn-viaduct	Rev. C. A. Berry.
"	7.30 p.m.	Irish Evangelical Society	*m* Rectory-road Congl. Chapel, N.	Mr. E. Crossley, M.P.
"	7.30 p.m.	Royal Assn. in Aid Deaf & Dumb.	*m* 419, Oxford-street, W	Bishop of London.
Thurs. 10	10 a.m.	London Missionary Society	*m* Exeter Hall	Lord Brassey.
"	11 a.m.	Ch. of Eng. Zenana Missny. Soc...	*s* St. James's Ch., Paddington ..	Bishop of Waiapu.
"	11.30 a.m.	Moravian Missions	*s* Portman Chapel, Baker-st., W.	Rev. H. Webb-Peploe.
"	3 p.m.	Children's Special Service Missn..	*m* Exeter Hall	Rev. E. A. Stuart.
"	6 30 p.m.	Children's Special Service Missn..	*m* Exeter Hall	Rev. J. Ossian Davies.
"	7 p.m.	Operative Jewish Converts' Inst...	*s* Jews' Ch., Palestine-place, E.	Rev. Prebendy. Billing.
"	7 p.m.	Colonial Missionary Society	*m* Tolmer sq. Congl. Ch., N.W..	Mr. H. J. Wilson, M.P.
"	7.45 p.m.	British & Foreign Sailors' Society	*s* Leytonstone Congl. Ch., E. ...	Rev. Colmer B. Symes.
Fri. 11	10 a.m.	Congregational Union	*m* Memorial Hall, E.C.	Rev. Dr. Robert Bruce.
"	3 p.m.	Missions to Seamen	*m* Willis's Rooms, St. James's...	Bishop of London.
"	3 p.m.	Operative Jewish Converts' Inst...	*m* Palestine-place, E.	Earl of Roden.
"	3 p.m.	Xtn. Vern. Education Soc., India.	*m* Willis's Rooms, St. James's...	Earl of Northbrook.
"	6.30 p.m.	Congregational Union (Young) ...	*m* City Temple, Holborn-viaduct	Mr. Edward Spicer.
Sun. 13	11 a.m.	Mariners' Friend Society	*s* Spencer pl. Ch., Goswell-rd...	Rev. W. H. Broad.
"	11 a.m.	Seamen's Christian Friend Soc....	*s* Chapel, St. George's-street, E.	Rev. G. M. Butler.
"	11 a.m.	Mariners' Friend Society	*s* Cotton-st. Chapel., Poplar, E.	Rev. Philip Gast.
"	6.30 p.m.	Seamen's Christian Friend Soc....	*s* Chapel, St. George's-street, E.	Bishop Sugden.
"	7 p.m.	British & Foreign Bible Society...	*s* Regent's Park Chapel, N.W...	Rev. F. B. Meyer.
"	7 p.m.	Reformatory and Refuge Union ...	*s* St. Matthew's, Bayswater	Rev. H. Webb-Peploe.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon.

TEMPERANCE NOTES.

HOME.

The Local Veto (Scotland) Bill, known as Mr. McLagan's, has passed its second reading.

In various districts in Scotland there has been some reduction in the number of licences issued.

Dr. Thorold, Bishop of Rochester, calls attention to the danger through questionable amusements at temperance gatherings of vulgarising the cause.

The Manchester Justices have memorialised Government in favour of the treatment of drunkards apart from ordinary criminals, and for prolonged periods.

Mr. F. W. Newman points out that where landowners have annihilated the liquor trade on their estates, "neither publicans nor brewers have been impudent enough to ask compensation."

Speaking in the Free Trade Hall, Manchester, a few days since, the President of the Wesleyan Conference described the chiefs of Pondoland as the idlest and most sensual of the Kaffirs, nearly all being slaves to the drink.

A great meeting is to be held in Exeter Hall on Saturday, May 5, to oppose the compensation clauses of the Local Government Bill. Cardinal Manning, Archdeacon Farrar, Sir Wilfred Lawson, M.P., and Mr. Caine, M.P., will be among the speakers.

FOREIGN.

Seven counties of Canada have given up the Scott Act, and returned to licence.

The Parliament of Norway has accepted a Government proposal to increase the spirit duties.

Mr. Francis Murphy has followed Mr. Moody, and has been speaking on temperance in the great Louisville Tabernacle, and with large results.

Major and Mrs. Evered Poole addressed large gatherings last Sunday at Frome on intemperance and other national sins. This week they are holding meetings in the Isle of Wight.

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Notices.

Communications Received with Thanks. — W.R.N. J.D. M.P. N.W. H.M.B. F.E.R. A.A.I. W.C. R.M. R.R. D.N.K. A.E.S. W.E.S. H.W.C. R.H.H. T.E. F.H.W. R.H. J.F.J. F.M.T. H.R. M.K. J.R. E.B. E.H.K. H.N R.D.F. D.M.C. J.H.K. A.J.B. A.E.T. D.J.E. C.S.L.C D.S.G. F.B.M. D.B. E.S. T.J. C.M.S. F.W. W.H. W.P. J.C.A. G.L. H.T. J.D. W.T. G.T.G. W.H.H. A.F. W.F. J.M.W. J.F. S.M. D.W.C. G.H.B. M.H. G.D.W. A.M.E. C.W.R.H. G.H.M. R.Z. J.W.L. J.P.H. E.E.P. G.M. J.H.H. K.G.H.B. H.K. G.B. J.H. J.B. F.L.H. J.N. J.E. A.L.W. C.K. G.T.B. M.McL. R.W. J.T.A. S.R.G. S.M. B.D. F.B.T. S.H.B. E.F.B. M.C. W.G. C.S. J.C.H. S.L.R. W.F. D.M. C.S.A.S. R.M. H.N. E.T. T.S. E.B. W.H.R. C.H. A.H.H. W.W.C. J.H. W.H.S. A.B.M. E.S.M. W.M. P.N. A.E.B. W.P.

Applicants for Tracts.—Miss Goodin, Children's Home, Bonner-road, Victoria Park, E.; F. W. Ellis, 77, Upland-road, East Dulwich, S.E.; Miss L. Redman, 57, Saltoun-road, Brixton, S.W.; S. Cheshire, Acrefair, near Ruabon, Denbighshire; H. M. Barnett, 17, Queen Elizabeth's-walk, Stoke Newington, N.; Mrs. Pargiter, Church Missionary Society, St. John's College, Agra, N.W.P., India (for distribution amongst soldiers and in hospitals); G. Griffiths, Eaton Bishop, near Hereford; J. Derby, 8, Canova-street, Liverpool; J. Rennie, Hitchin, Herts.; Mr. Norris, 2, Ironmonger-street, Ironmonger-row, St. Luke's, E.C.; Rev. A. Balfour, 17, Dyke-road-drive, Brighton; J. S. Rowe, 31, Jubilee-street, Commercial-road, E.; Rev. J. W. Atkinson, 308, Old Ford-road, E.; M. Coates, Gloucester, West Bournemouth; J. Yandle, Hurst House, Martock, Somerset; J. W. Waddell, Choppington R.S.O., Northumberland; Maskell, Brecon, South Wales; T. W. Ward, 9, Harbour-square, Stepney, E.; D. N. Kentfeed, 50, Whitstable-road, Canterbury (tracts and books for soldiers).

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

LONDON POLICEMEN. — Mrs. Rusher, of Dover, has presented the London police force with a house in that town worth £3000, to be used as a convalescent home for members of the force.

THE WHITE CROSS SOCIETY.—An appeal is made by the Bishop of Durham for the extension of the work. The policy of the Society is especially to influence young men of all classes, and in all conditions of life—boys at school, undergraduates at the universities, clerks in business houses, soldiers and sailors, artisans, labourers in the country villages, &c. The spread of the Society within such organisations as the Y.M.C.A., Young Men's Friendly Society, the Church of England Young Men's Society, the Church of Scotland Young Men's Guild, &c., is strongly recommended. The diffusion of healthy literature, setting forth a high ideal of manliness, has been systematically undertaken, and more than a million of the White Cross Series have been circulated. Upwards of five thousand were given away during a general mission recently held in a large manufacturing city.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Workers' Bible-class, Mondays, 6.30 p.m. Mission work each evening.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays, May 6 and 13, 3 and 7 p.m., Mr. Thomas H. Morris. Bible-readings, Sundays, 3 p.m.; Tuesdays, 8.15 p.m.; and Wednesdays, 8.15 p.m.

Y.M.C.A., Willoughby-road, Hampstead, N.W.—May 7 and 8, 8 p.m., meetings for the deepening of the spiritual life. Rev. Evan Hopkins, Mr. H. F. Bowker, and others.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, May 3, at 8.30, address, by Rev. C. A. Bennetts Sunday, May 6, at 3.15, special address, by Rev. John Morgan. Wednesdays, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., 17, Camden-road, N.W.—Annual May breakfast, Sunday, May 6, 8 a.m., chairman, Mr. George Williams. Address by Mr. Joseph Benson.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Thursdays in May, 3.30 p.m., Bible-readings, by Rev. F. B. Meyer; subject—"Christian Living."

Conference Hall, Mildmay-park, N.—Sunday, May 6, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Wesleyan West Central Mission.—*St. James's Hall*: Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m, Rev. Hugh Price Hughes. *Wardour Hall*: Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Christian Workers' Reunion for Bible study and prayer, 186, Aldersgate-street, every Thursday, at 3.30.

Hyde Park Hall Mission.—Opening service, Hyde Park, Sunday, May 6, by Mr. Charles Cook.

Exeter Hall, Strand.—Sundays in May, 7 p.m., Mr. C. Russell Hurditch.

McAll Mission in France.—Special meeting, Bloomsbury Chapel, Monday, May 7, for the designation of Dr. H. J. Benham to work in connection with the Mission. Addresses by Rev. James Baillie, Dr. Benham, and Rev. Robert McAll.

Great Assembly Hall, Mile End-road, E.—Sunday, May 6, at 11 and 6.30, Mr. G. F. Cook.

Edinburgh Castle, Limehouse, E.—Sunday, May 6, 11 a.m., Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright; 7 p.m., Dr. Barnardo.

Open-air Mission (South London Auxiliary).—Monthly conference, Melior-street Mission-hall, Weston-street, Bermondsey, Wednesday, May 9. Tea at 6; meeting at 7. Chairman, Mr. James Mote; speaker, Bishop Sugden.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, May 4, all-day meetings. 11 a.m., home and foreign missions; 3 p.m., Mr. George Holland, on "East-end Work"; 7 p.m., "Results of a Personal Knowledge of God."

Regent's Park Chapel, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers. Sunday, 11 a.m. and 7 p.m.

Deepening of the Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3 30 p.m. Friday, May 4, Rev. Charles A. Fox. May 11, Rev. Evan H. Hopkins.

Conference Hall, Eccleston-street, S.W.—Afternoon Bible-readings and evening Gospel addresses, by Mr. W. Spencer Walton, May 3 to 14. Sunday, at 3.30 and 7; week-days, at 4 and 8.30 (Saturdays excepted).

Shaftesbury Institute for Girls, 21, 22, and 23, Harrow-street, Lisson-grove.—Bible-readings every alternate Saturday, 4 p.m. May 5, Mr. Shuldham Henry.

Mr. T. Shuldham Henry, St. George's Hall, during May. Sunday, at 11 and 7; and Wednesday, Burlington Hall, Savile-row, at 8.

Open-air Mission.—Quarterly meeting, Regent's Park Chapel, N.W., Monday, May 7. Rev. F. B. Meyer will speak on "The True Method of Christian Work." Tea at 6; meeting at 7.30.

Rev. F. D. Sanford, of Boston, U.S., will hold Bible-readings at Farnley Mission-room, Queen's-road, Chelsea, S.W., on Sunday, May 13, at 3 and 7; May 14—18, at 3 30 and 8.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

Southsea Conference, May 22, 23, and 24. To be preceded by ten days' special mission, commencing May 13, conducted by Rev. F. S. Webster.

Conferences of Christians, Clapton Hall, Alkham-road, Stoke Newington, for praise, prayer, and ministry of the Word, May 9 and 10. Subjects—Wed., 11 a.m., Practical Sanctification; 3 p m., The Holy Spirit in Relation to Worship and Ministry; 7 p.m., Prophecy in Relation to the Jews, the Gentiles, and the Church of God. Thurs., 11 a.m., Hindrances to the Fulness of the Spirit in Individuals and Assemblies; 3 p.m., Our Responsibility in Relation to the World; 7 p.m., Fundamental Truths of the Gospel. Admission by tickets.

◆

Subscriptions received by Messrs. Morgan & Scott to Monday, April 30, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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Mr. Fegan's Boys' Home—C.	5	0	0
Dr. Barnardo's Homes—C. £1; H.O. 12s; C.A.H.W. £1; C.A.H.W. 5s; My Lord's Money, 10s; C.J.H.B. £1	4	7	0
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Latimer Church, Bow (Food, &c., for Poor)—C. 10s; Adelphos, 5s	0	15	0
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Church Missionary Society—C.A.H.W...	1	0	0
British & Foreign Bible Society—C.A.H.W. 5s; E.Y. £1; L.B. £35	35	5	0
London Society for Promoting Christianity among Jews—C.A.H.W...	0	5	0
Mission to Deep Sea Fishermen—C.A.H.W. ..	0	5	0
Church of England Zenana Mission—C.A.H.W.	0	5	0
Evangelisation in Italy (Messrs. Varnier & Scuderi)—C.P., Clevedon	0	5	0
Miss Daniell's Soldiers' Home, London—C.P., Clevedon	0	5	0
Y.M.C.A., Prague—C.P., Clevedon	0	5	0
Mildmay Mission to Jews—L.H. £2; E.Y. 12s 6d	2	12	6
London City Mission—E.Y.	0	10	6
Mr. J. P. Cohen's Work (Personal Expenses)—Mrs. K.T.	1	0	0
Colar Mission (Miss Anstey)—F. & R.V.	1	0	0
Salvation Army—F. & R.V.	1	0	0
Society for Prevention of Cruelty to Children—E.S.	0	10	0
China Inland Mission—Plymouth, £15; My Lord's Money, 10s; C.J.H.B. £1; In Memoriam, 5s; L.H. £1; F.R. £1	18	15	0
Jews in Odessa (Mrs. Finn)—Mona	0	10	0
Friendless & Fallen—P.W.	25	0	0
Midnight Meeting Movement—P.W.	15	0	0
Mr. Archibald G. Brown's Work—P.G.M.	0	2	0
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Birmingham Tent Mission—M.S.	1	1	0
	£144	7	0

[Advertisements.]

Widow of late Robert Craig (Mr. W. R. Nicoll)—H.R. 2s; Mrs. C.M. £1; J.H.C. 3s 6d.

Dock Labourers Mission (Sunday Breakfast to Poor)—J.H.O. £3; F.O. 10s.

Home of Industry—H.M.R. £1.

Dr. Barnardo's Homes—Lent Savings, 5s; B.A.P. 10s; H.J.S. 10s; Castleton, 2s 6d; E.B.B. 10s.

London Samaritan Society (Free Meals)—Miss J. £1 1s; Mrs. W. £1; Miss S. 5s; Miss P. 1s 6d.

Thames Church Mission—E.V. £1 and Parcel of Woollen Goods and Books.

Evangelical Mission (Kilburn Hall Building Fund)—A Reader, &c., £5; Duty, £1; *Tract Fund*—Duty, 10s.

Bethnal Green Free Library (towards £1000)—Rev. A.J.H. £25. Mr. F. A. Bevan, Treasurer, 54, Lombard-street, E.C.

Mission Deep Sea Fishermen—Madagascar, £6.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Sec., Exeter Hall, Strand, W.C

LORD'S DAY OBSERVANCE SOCIETY.

THE ANNUAL BREAKFAST and MEETING of Supporters and Friends will be held under the Presidency of General Sir ROBERT PHAYRE, K.C.B., at ST. JAMES'S HALL, on THURSDAY MORNING, MAY 17.

Breakfast will be served at 9 o'clock. The Meeting will commence at 10 o'clock. J. C. STEVENSON, Esq., M.P.; the Rev. Prebendery BILLING; Rev. J. BENNETT, D.D.; Rev. J. F. KITTO, M.A.; Rev. H. SHARPE, B.D., &c., will take part.

For Tickets for the Breakfast, which are free of charge, apply as below—

JOHN GRITTON, D.D.,
Lord's Day Observance Society, 20, Bedford-st., Strand, W.C.

BRITISH SOCIETY
FOR THE
Propagation of the Gospel among the Jews.

President—**W. G. HABERSHON, Esq.**

THE FORTY-FIFTH ANNIVERSARY.

THE ANNUAL MEETING will (D.V.) be held on TUESDAY EVENING, MAY 8, 1888, in EXETER LOWER HALL, Strand. The Chair will be taken by Lieut.-Gen. Sir ROBERT PHAYRE, K.C.B., at Half-past Six o'clock exactly.

The Meeting will be addressed by the Rev. Dr. GREEN, of the Religious Tract Society; the Rev. EDWARD WHITE, ex-Chairman of the Congregational Union; the Rev. THOMAS EVANS, of Victoria Park Congregational Church; the Rev. W. CUFF, of Shoreditch Tabernacle; and the Rev. ROBERT HENDERSON, Secretary of the "Scottish Home Mission to Jews," Edinburgh.

Tickets may be obtained on application to

J. DUNLOP, Secretary,
96, Great Russell-street, Bloomsbury, London.

A VERY PRESSING NEED.

IN a village in the West of Ireland a Scriptural School has been carried on with much success for many years. It has been maintained by the personal efforts of the family of the resident proprietor, whose means, under existing circumstances, do not admit of his rebuilding it. The School is attended by over Forty Children, who are daily instructed in the Word of God, but the School House is in a state of irreparable decay, the walls being held together by props. A new building is absolutely necessary if a Romish education, without the Bible, for the villagers is to be prevented.

"Clarisford, Killaloe, Co. Clare.

"I most cordially recommend the Appeal for the rebuilding of Ardrahan School House, the advantages and importance of which I am well aware of.

"WM. B. KILLALOE."

"I beg fully to concur in his Lordship's recommendation.

"HORACE W. TOWNSEND, Clerk, M.A.,
11, Buckingham-street, Strand, London, W.C."

Contributions towards this proposed new School House will be gratefully received and acknowledged by—

MRS. SMYLY, 35, Upper Fitzwilliam-st., Dublin; or,
MRS. HATT NOBLE, Ardmore, Bray.

The estimated cost of the Building needed is **£320**, of which **£230 1s.** has now been subscribed. With so much in hand **the work has been commenced**, and help is earnestly asked towards the **£89 19s. still required**, so that no debt may be incurred.

Mrs. Smyly returns her thanks for £183 6s. already acknowledged, and for the following:—Amied, £10; Rev. Eden S. Grenville, £5; Mrs. Butler-Prior, £1; Rev. S. Minton-Stenhouse, £1; Miss Richardson and Miss Warde, 5s.; J. C. Whitty, Esq., £1 1s.; the Misses Radcliffe, £1; H. Stuart-Crichton, Esq., £5; Mrs. Chancellor, £4 10s.; Mrs. Bibby, 10s.; Miss Turney, £1; Mrs. Hale, £1; Mrs. Webb, 5s.; Mrs. Dickens, 2s.; Mrs. Nicholls, 5s.; A Friend, 2s. 6d.; Anon, Weybridge, 10s.; Mrs. Von Steiglitz, 10s.; Ed. S. Field, Esq., 2s. 6d.; Miss A. T. C. Cobbe, 5s.; E.E.W., £10; Miss E. E. Wright, 10s. 6d.; A Wellwisher, 10s. 6d.; Miss H. Fleetwood, 6s.; Miss Pill, £2.

CHRISTIAN COMMUNITY.

ALL-NIGHT RESCUE WORK.

ALREADY **12,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS OF "THE CHRISTIAN."

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Funds are Urgently Needed to meet the current Expenses of this Institution. From 500 to 700 Casuals and Tramps are here supplied with Bread and Coffee every Sunday, after Gospel Services. Nearly £3 per week required for Food alone.

Contributions will be thankfully received and acknowledged by GEORGE HANBURY, Esq., Treasurer, 21, Portman-square, W.; PHILIP GOUGH, Esq., Hon. Sub-Treasurer, 33, Cambridge-street, Hyde-park, W.; or by Messrs. MORGAN & SCOTT.

THE THIRTY-NINTH ANNUAL MEETING of the

SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS

Wil (D.V.) be held in

ST. JAMES'S HALL
On Tuesday, May 8, 1888.

The Chair will be taken at 11 a.m. by

LIEUT.-GENERAL SIR ROBERT PHAYRE, K.C.B.

SPEAKERS:—

Rev. E. N. Thwaites (S[illegible]); Rev. H. Fishe [illegible] J. McCormick [illegible]; Rev. T. S. Hall [illegible] W. Townsend [illegible] Secretary.

Apply for tickets to the Secretaries, Irish [illegible] 11, Buckingham-street, Adelphi, London, W.C.

N.B.—The Committee have resolved to suspend, for this year, the Breakfast usually held on the morning of the Annual Meeting.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
THE RT. HON. LORD PLUNKET, ARCHBISHOP OF DUBLIN.

FUNDS GREATLY NEEDED in order to extend the itinerant work of the Society, as well also, to supply Scripture Readers to places in urgent need of such aid. Reports and full particulars can be had on application to the Secretary, CAPT. JAS. KEARNEY WHITE. *Offices:* 27, Lower Pembroke-street, Dublin; and No. 9, Paternoster-row, London.

Note.—Friends will please notice the **exact title** "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

NAVVY MISSION SOCIETY

(*Patrons:* THE ARCHBISHOPS OF CANTERBURY AND YORK

THE
LONDON MEETING

Will be held (by the kind permission of the Lord Bishop of the Diocese) in

LONDON HOUSE, 32, ST. JAMES' SQUARE
ON
MONDAY, MAY 7, at 3 p.m.

Chairman:
THE LORD BISHOP OF SODOR AND MAN.

Speakers:
The Very Rev. the Dean of RIPON. The Rev. S. BICKERSTETH.

The attendance of Subscribers and Friends of the Society is earnestly requested.

Mission to Deep-Sea Fishermen.

BRIDGE HOUSE, BLACKFRIARS BRIDGE, E.C.

THE ANNUAL MEETING

WILL BE HELD AT
EXETER HALL, on WEDNESDAY, MAY 16.

At 2.30 There will be a Recital on the Great Organ by Mr. CHURCHILL SIBLEY, interspersed by Solo Singing.

At 3 The Chair will be taken by **Sir JAMES FERGUSSON, Bart., K.C.M.G., G.C.S.I., C.I.E.,** Under-Secretary for Foreign Affairs. About 300 SMACKSMEN are expected on the Platform. Admission to the Afternoon Meeting will be by Tickets only. The prices being 10s. 6d., 2s. 6d., 1s., and 6d.

The **EVENING MEETING** will be

At 7 Under the Presidency of **THOMAS GRAY, Esq., C.B.,** when there will be some new and beautifully-painted **Dissolving Views**—Illustrations of Life in the Trawling Fleets—accompanied by personal testimony of the Smacksmen, with Solo and Chorus Singing. Tickets, 1s. and 6d. each.

The Religious Tract Society.

EIGHTY-NINTH ANNIVERSARY.

THE PUBLIC MEETING will be held on FRIDAY EVENING, MAY 4, 1888, at EXETER HALL. The Chair will be taken at Half-past Six o'clock, by LORD BALFOUR OF BURLEIGH. Speakers: Rev. T. EYNON DAVIES, Rev. Canon FLEMING, M.A., B.D., Rev. JOHN PIPER. **A Choir of 600 Children**, from the Elementary Schools, will sing from Six p.m. and during the Evening, under the direction of Mr. JOSEPH PROUDMAN. Tickets for the Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London.

THE MISSIONARY BREAKFAST will be held in the GREAT HALL, CANNON-STREET HOTEL, on TUESDAY, MAY 15, at 9 a.m., under the Presidency of Sir JOHN H. KENNAWAY, Bart., M.P. Tickets, Half-a-Crown each, may be had of the Secretaries, 56, Paternoster-row, London, E.C.

HANDBELL RINGING.

By C. W. FLETCHER,
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THAMES CHURCH MISSION

(Instituted 1844).

Chairman: WILLIAM ELLICE, Esq. *Treasurer:* SAMUEL HOARE, Esq., M.P.

THE ANNUAL MEETING

WILL (D.V.) BE HELD IN

Willis's Rooms, King St., St. James', on Friday Afternoon, June 1, at 3.30.

The Rt. Hon. and Rt. Rev. the LORD BISHOP OF LONDON
HAS KINDLY PROMISED TO PRESIDE.

Speakers:—The Rev. Canon HOARE; Prebendary BILLING; Several Members of the Missionary Staff.

Admission to this Meeting WITHOUT TICKET.

STEAM LAUNCH FUND. £600 required.

J. HOLT SKINNER, Esq., promises £20, provided **19** others will each contribute an equal sum.

Will the Readers of "The Christian" kindly enable us to secure this Vessel?

£360 *are already promised.*

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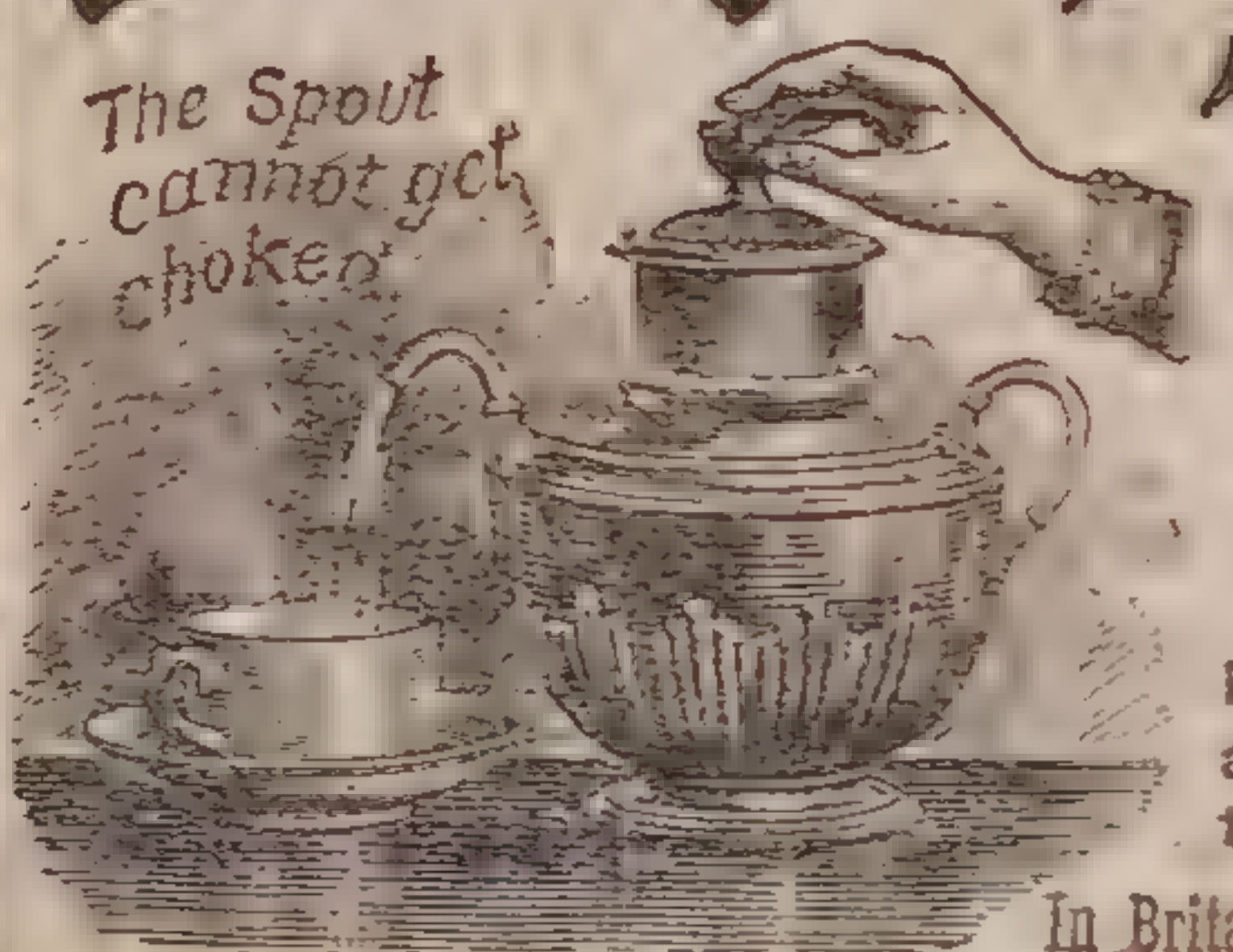
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Pours out the Tea by simply pressing the lid as illustrated. Secures the whole strength and flavour of the Tea, as the water is driven through the leaves. Saving 25% of Tea.

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It is perfectly harmless, and may be applied to the skin of the tenderest infant.

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WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

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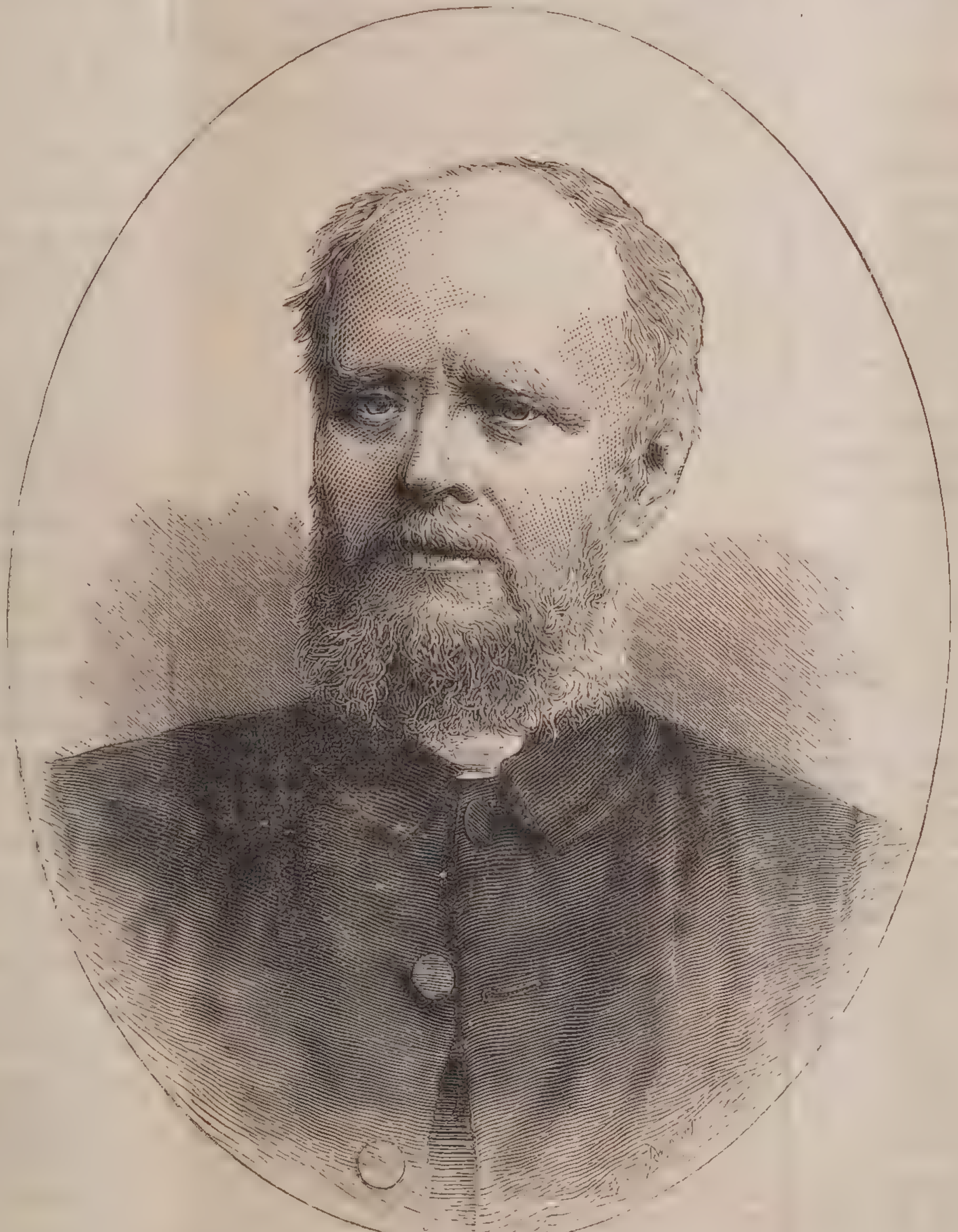
REV. ROBERT BRUCE, D.D.

Chairman of the Congregational Union.

THE President of the Congregational Union of England and Wales for the official year which has now begun, brings to bear upon his many duties a long ministerial and pastoral experience, combined with ripe Christian scholarship and large spiritual knowledge. Though more intimately known in the northern counties of England than elsewhere, he has, nevertheless, come to be held in widespread regard, his reputation being readily associated with sound doctrine, sober judgment, and earnest purpose. Dr. Bruce's talents and time have been long devoted to the service of God, and his labours have been attended by tokens of Divine approval in the shape of blessing to those with whom he has come into contact. Accordingly, as the years go by, it becomes more emphatically true of Dr. Bruce that "his praise is in all the churches."

Born in 1829 near Inverurie, Aberdeenshire, Dr. BRUCE is now in his fifty-ninth year. His father was a farmer, held in high estimation by his neighbours, and is still remembered as the founder of the Inverurie Congregational Church, of which he was also a deacon. Young Robert Bruce received some of his earliest religious impressions at that church, and he has ever since been consistently and conscientiously attached to the evangelical principles and independent polity in which he was thus carefully reared. Passing from the Grammar School of Aberdeen to the University of that city, young Mr. Bruce graduated with the highest mathematical honours in 1848, while only nineteen years of age.

Having been very successful in his academical career, receiving prizes in many subjects, Mr. Bruce directed his attention to the work of tuition. It was soon evident to him, however, that his lot in life lay in another course, and in 1851 he entered the Lancashire Independent College as a theological student. In 1853 he was invited to the pastorate of Highfield Congregational Church, Huddersfield, and he has held the charge ever since. The attachment was warm at first, and has remained so without interruption; in fact, the people were so anxious to secure the preacher of their choice that they elected him eight months before he had completed his college course, and patiently waited until he was at liberty to preside over them. Thirty-four years is a long pastorate, and it is extremely gratifying to know that it has been a profitable one in the highest sense of the word.



(From a Photograph by Mr. J. E. Shaw, Huddersfield.)

Highfield Church has a membership of some 350; during the present pastorate over 800 members have been admitted. Flourishing Sunday-schools are associated with the chapel, and a new branch school has been erected, at a cost of some £3150, which was opened at Easter; being in a poor district it is likely to become an important centre for evangelistic and educational work, and is already well filled. Meanwhile the two Congregational churches have multiplied into six, with large and commodious schools, all self-supporting, and in these extensions Dr. Bruce and his friends at Highfield have taken a leading part.

Even as a young pastor Mr. Bruce was by no means careful to confine his labours to his own church and congregation; while as years passed and his influence increased, his field of operations was the county rather than the town in which he lived. He has always taken a deep interest in home missionary work, and in the improvement of the position of rural ministers. His advancing usefulness and patient application to the varied duties of a religious teacher and educationist were duly noted in his native county, and in course of time his *alma mater* recognised his intellectual strength and theological eminence by conferring upon him the degree of Doctor of Divinity.

For many years now Dr. Bruce has done his full share of Christian work in the county of York. Some time ago he was chairman of the Yorkshire Congregational Union; for several years he has been chairman of the Rotherham College, and honorary secretary of Huddersfield College. Besides his active service in promoting local philanthropic institutions, Bible and tract societies, savings bank, &c., he has acted as a member of the Huddersfield School Board, being Chairman of the School Management Committee; his great experience of the whole subject recently led to his being examined as a witness before the Royal Commission on Education.

A painstaking preacher as well as a diligent student, Dr. Bruce expends much care in the preparation of his sermons. His attention has been so absorbed in actual Christian exertion that little or no opportunity for literary work has presented itself. He has, however, published several sermons and lectures in a separate form, as well as a centenary memorial of Highfield Church, and a Jubilee memorial of the Sunday-school. The most extended holiday he has allowed himself was in 1875, when, in company with the late Dr. Alexander Raleigh and Rev. J. Viney, he made a tour through Egypt, Palestine, and Turkey.

It is a matter of surprise to many that Dr. Bruce was not elected before to the presidential chair which he now occupies. The honour thus conferred was quite unsought, for Dr. Bruce is neither obtrusive nor self-seeking. In fact, the election was a great surprise to him. We sincerely hope that, consequent upon having faithfully served his brethren in the Union, Dr. Bruce will, in coming years, find himself more able than heretofore to discharge the onerous, though more general, duties of the responsible position to which God in his providence has called him, and in which He has, so far, graciously sustained and greatly blessed him.

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OPEN DOORS IN JAPAN.

Dear Sir,—Your readers may not be aware of the wide field for Christian life and effort which Japan offers at the present time to consecrated men and women from this and other countries. The marvel is that a country so highly favoured of God as to physical beauty generally, temperate climate, and a variety of domestic resources answering to a great extent to those of this country, has not drawn the attention of a number of zealous-hearted ones, who feel they cannot go to India, China, or Africa.

There are more than one million gentry in Japan who, with a few exceptions, are practically unreached. The literati of Japan are a very large and most influential body. A Japanese writes: "Immediately after the disestablishment of the native religions—viz., Shintoism and Buddhism, twenty years ago, the gap was filled with political and philosophical works from the 'West' (a word identical with Christianity and civilisation). Montesquieu, Mill, Adam Smith, Paine, &c., were everywhere read, and were upon the lips of almost all educated people." This writer further says, "Christianity is rapidly advancing, but its extension will be quicker if more well read and competent and selected missionaries are sent out. It is absolutely necessary to have men who can convince by word as well as by their own personal conduct, because many are ready to judge of the religion by the daily conduct of its believers. In fact they are in want of being led, informed, and convinced."

Any who are definitely exercised about Japan are invited to call on me at the following address, either by appointment, or on Wednesdays and Saturdays between 11 and 1 o'clock, when I shall be glad to answer questions relative to missionary work in that country.

(Miss) M. McLean.

57, *King's-road, Chelsea, S.W.*

SUNDAY TRAVELLING.—At the third annual meeting of the members of the Anti-Sunday-Travelling Union, which was held last week in the Council Room at Exeter Hall, Mr. George Williams stated that there are now between six and seven thousand members of the Union. They have fifty-three local secretaries, who represent the Union in various parts of England, Scotland, Ireland, Bombay, and the Cape.

NOTES ON DOCTRINES.

IMPUTED RIGHTEOUSNESS.

As the word "substitution" falls short of the whole truth, so does the term "imputed righteousness." The righteousness of Christ is ours, because He is Himself our righteousness. The straightness of a straight line cannot be placed to the credit of a crooked line. God is good: the goodness of God cannot make evil good. Christ is righteous: the righteousness of Christ cannot make unrighteousness righteous. Scripture does not separate the righteousness of Christ from Christ Himself. A coal heap covered with snow, or a white glove upon a dirty hand, is no true representation of the righteousness of Christ imputed to a believer. His righteousness is ours because we are one with Him. We are his bride, and "as He is, so are we in this world." "The Church is his body, the fulness of Him that filleth all in all." He is the Head, "from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the building up of itself in love." "For we are members of his body, of his flesh, and of his bones."

Unrighteousness came by doubting God; just as departing from a right line is unrightness. Righteousness is restored by believing God; as identification with a right line is rightness. Therefore Abraham's faith in God was counted, reckoned, unto him for righteousness. He was justified not by works but by believing God.

Jesus Christ, the Word, came forth from the bosom of the Father to reveal God to men. He who saw Jesus saw the Father. He who believes in Jesus believes in God, and by confessing his own and the world's sin and sinfulness justifies God in all He has spoken, and in all his judgments. And thus justifying God, and identifying himself by this his faith with God's righteousness, he himself is righteous, and is therefore counted righteous, *i.e.*, he is justified by his faith in Him who raised up from the dead Jesus our Lord, who was delivered for our offences, and was raised again for our justification.

With this presentation of the truth by Paul that by Peter is in absolute harmony: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who, by Him, do believe in God, who raised Him up from the dead and gave Him glory, that your faith and hope might be in God." God is the ultimate object of our faith, and we believe in Him by Jesus Christ. Jesus is the way to God.

THE NEED OF THE TIME.

"In face (1) of the rising missionary interest, (2) of the approaching International Conference, and (3) of the unhappy divisions, is it not more than ever important that we should be kept steaming straight on our course, evangelising at home and everywhere abroad?

"We want thousands more to help at home—men and women known for their holy living—and tens of thousands more abroad, whose holy lives are so manifest that the heathen can read and love them, and believe in them, before they can, perhaps, understand their message.

"How can The Christian paper best help to keep us so steaming on direct for this goal, and save us from being delayed or diverted to the right or left? *I* do not know: God direct us. But He gives me to look joyfully to Himself for far greater things than we have seen.

"You started as *The Revival*, and now let us pray and labour that the pages of The Christian may have to record a world-wide revival."

So writes one of our oldest friends and contributors, who has always been in the van of evangelistic and missionary progress, and has done as much as any living man to bring about the present revival of apostolic Christianity. For, all the error notwithstanding, there is such a revival—a revival of hearing that word of the Lord, "Go ye into all the world, and preach the good tidings to every creature." The greatest of all errors is to disobey that great commandment. How monstrous it must seem to the angels in heaven to hear saved sinners on earth inquiring into "the larger hope," while millions of our people are living lives which have no hope for time or eternity; and discussing the future condition of the heathen, while neglecting to carry to them the Gospel which can convert them from heathen into saints.

To make light of doctrine is, indeed, as unreasonable as for a physician to decry the theory of medicine, or for an engineer to disregard mechanical forces. But here also the children of this age are wiser than the children of light. So soon as men make a new discovery, they immediately apply it to practical purposes, and the highest science is adapted to common use—*e.g.*, the mysterious agency of electricity is utilised to light our railway carriages, and ring our domestic bells.

But the children of light, with eternal and saving truth doubly revealed in the Personal and Written Word, are still inordinately exercised over the doctrine, and, nearly two millenniums after date, have scarcely yet begun to apply these great revelations to the purpose for which they were made—the salvation of the unnumbered millions, on behalf of every one of whom Jesus died.

The great need of this and all other times is "power from on high." Probably the explanation why so many earnest and apparently intelligent people go off into bypaths, and follow this or that mischievous pretension, is that they feel the need of the power of the Holy Spirit, and, not finding it in orthodox circles, they are deceived by some impudent imitation of it. The only effectual remedy for error is the truth proclaimed in demonstration of the Spirit and of power. Let this be the one aim of all believers, and the results will infallibly appear.

Leaves from my Note-Book.

By Rev. W. HASLAM, M.A.

Author of "From Death into Life."

VI.—ASHAMED TO DIE.

I was called in haste one day to visit a gentleman who was supposed to be dying. I had noticed him in church several times; but latterly I had lost sight of him, and did not know where he lived or lodged.

On going into the sick man's room I recognised him at once, and was sorry to find him looking so ill. In conversation, I soon ascertained that he was thinking more about his soul than his body. He had very little hope for his recovery, but he was not thinking so much about that; his great anxiety was concerning his spiritual state.

I asked him whether he was saved.

He answered, "I thought so when I was hearing you; but I have been so miserable since."

"What is it about?" I inquired; "tell me, and I will see if I can help you."

"Yes," he continued, "I am saved; I was converted years ago. I am not in trouble about my conversion; but, here on my death-bed, I see that my life has been lost! I have been saving and keeping my life for my own business and pleasure, and now it is gone—I can never have these years over again. I am not afraid of death; but I am ashamed to die!"

What could I say to this? How many there are, who are selfish enough to take their salvation, and even enjoy it, while they never think of living for God's service. Like this gentleman, they may not be afraid to die; but they have not yet arrived at being ashamed to die. Such persons will inevitably be ashamed, at the Lord's appearing, to find that they have done nothing for Him, who gave up all for them.

I could not help thanking God for my friend. I said to him, "Better late than never. I thank God you have been enabled to see the difference between salvation and life. Salvation is what God gives you, and life is what you give to God. He has shown you that, although you accepted his salvation, you have not given Him your life."

"Yes, yes, exactly, that is what I feel and regret, particularly now, when I have no time or opportunity to mend it."

I said, "God does not upbraid us for the past. If He has shown you your fault, it is that He may pardon you: and not only so; but He can restore the years the canker worm has eaten."

"Thank you so much," said the poor gentleman, "for this word of cheer. Can God—will He—forgive the past?"

"Yes," I replied, "He can, and He is willing. He wounds to heal, and kills to make alive. What is more, He can yet raise you up, and give you a longer continuance here, to be a witness to others."

"Oh, thank you, thank you so much for this encouragement; but I am ashamed," said the sick man, "I feel unworthy to ask Him for all that!"

I answered, "I am very glad you feel your unworthiness; and, no doubt, it is a hundred times worse than you think. It is for this very reason that God has provided the worthiness of Christ for you! You and I are worthy of the cross, and the shameful death that Christ bore; but He willingly took that place, that his worthiness might be applied to us. 'He was made sin for us, that we might be made the righteousness of God in Him.' (See 2 Cor. v. 21.)"

"I am overwhelmed with the thought of all this," said my sick friend. "What can I say, or do?"

"Do," I repeated, "do the first thing. Ask God to forgive the past, and bless your dying testimony, if you are called away, to others who are living as you have lived."

"Yes, that I will," he said heartily, and at once he made his double petition, with great earnestness and many tears.

I responded with "Amen," from my heart. Then it came to my mind to ask God to raise him up, and make him an example of Christian living. We have many witnesses for salvation, would we had more; but surely we do need witnesses to testify of the reality and power of Christian life.

In prayer, I was led to say, "Lord, now that Thou hast opened thy servant's eyes to see his past fault, forgive him for Jesus' sake, and for the same Lord Jesus' sake raise him up from his bed of sickness, to glorify Thee upon earth."

The dear man wept very much, and, after a little time, interrupted me while I was speaking to him by saying, "I believe that God has forgiven me, and I believe also He will restore me to health again."

I said, "Let us then thank Him together. There is nothing too hard for Him to do, and I have reason to testify to his willingness and ability, for He raised me up from a greater sickness than yours, many years ago."

It was a joy to visit that dear man day by day, and to see him gaining strength of body, and, better still, gaining strength in the Lord.

"I want to give myself," he said, "a whole thankoffering—spirit, soul, and body—to be henceforth and for ever the Lord's."

"That is right," I answered. "Now do not believe in your giving, but in God's taking. If you believe He has accepted your offering, thank Him for having done so."

"Do you mean," asked the gentleman, "that God has taken me already, spirit, soul, and body?"

"Yes, according to your faith. If you only believe in your giving, you are not further on than that; but if you believe in God taking, then you are there; and He has taken you. If I put this book on the table, the table has it."

"I do not think," said my friend, looking down, "I half understand about faith—I have much to learn."

This gentleman was in such a childlike and teachable frame of mind, that he was bound to grow and become a happy witness for God.

He left his sick-room a new man, full of zeal for God and love for souls, especially for saved souls, who were living in neglect of God's service as he had been. He longed that they also might be brought to live for God. He did not forget the unsaved, or lose an opportunity of urging them to accept salvation; but his specialty was to wake up believers to their privilege of working in the vineyard.

The vineyard should not be confused with the harvest field, or the work of the evangelist. A vineyard is the place where the vine is cultivated as to its branches particularly. These need tending and training, propping and pruning. Young believers should have some one to look after them, and to encourage them to abide in the way of the Lord. They should be upheld in the time of temptation and depression; and their young zeal needs to be judiciously and carefully moderated.

This gentleman of whom we have been speaking used to say to every believer he had intercourse with, "Give yourself to God as a thankoffering; offer and present yourself a living sacrifice upon the altar, Christ, which sanctifies every gift."

We want more of such men. May the Lord raise them up.

REV. ALBERT NORTON, of the Koorkoo Mission, Bhaisdehi, C.P., India, writes:—"What a shame to English and American Christian women, that so very few are willing to come out here to teach Christ to the perishing little ones; and a deeper shame to the Christian men, that a still smaller number of them are willing to give up home and native land to make known the Gospel to these perishing millions! Englishmen have succeeded in establishing large numbers of prosperous plantations for growing tea, coffee, and indigo in this land. Why cannot Christians in England, with a little capital, establish self-supporting mission stations or farms on the many highland districts of India, where there is a climate suited to Europeans?"

M. COILLARD IN CENTRAL AFRICA.

M. Coillard, in recent letters from Sefula, Upper Zambesi (*viâ* Kimberley and Mangwato), says:—

The story of the foundation of the Barotsi Mission is no exception to the general rule. It is one of ten years of travels, labours, conflicts, and trials; but it is also one of the goodness and the faithfulness of God, one of many blessings and great deliverances. It was in 1877 that we took up our home in Basutoland for the unknown region of Bangou land, and those of the upper Zambesi, but it was only in 1887 that we definitely reached our destination in the Barotsi Valley, to build and begin work.

The valley is really the basin of a dried-up lake of about 300 miles by 40 miles, through which the Zambesi flows. Every year it is inundated for several months, the villages are deserted, and the people go and live in the sand and woody hills that border it. In May the south-east wind sets in, and the flood subsides; but the drying of the mud, the putrefying of the rank grass and jungles, the numberless lagoons and marshes that remain, all contribute to make it a hotbed of fever, and all sorts of diseases.

In the midst of much manual labour, teaching and evangelistic work have not been neglected. All the villages around are regularly visited. I wish I could say that we had already succeeded in forming a regular congregation. Sometimes we are full of hope, when we have as many as 100 or 150 persons to the morning meeting, but at other times, from one cause or another, we do not succeed in inducing the people to come. A day-school was started in April, and it has been carried on regularly ever since. We soon had some thirty names on the list, but most of them sons of Chiefs, whose own personal servants also attend, although they cannot be got to believe that the teaching is for them too.

Our experience of the past year convinces us that the work here is susceptible of great extension. Had we the men and the means, we might have a boarding school to wean the children as much as possible from a rotten system of caste and slavery. That would certainly be the surest way of exercising over this tribe a wide and lasting influence.

If we have had much to endure from inveterate thieves, we have had still more to suffer in our souls from all the scenes of murder and cruelty that are here of common occurrence. Witchcraft is a terrible instrument of vengeance in the hands of anyone, and of a king especially. Age, past services rendered, name and social position, none of these can shield a man from the dreaded accusation.

I can well understand how difficult it is to commend our Mission to the prayers and liberality of Christians who have never seen us. We do appreciate all the more their contributions. We stand in great need of a brick-making machine, a saw-bench with circular saw, and a steam-engine powerful enough to work the saw.

LONDON ALL-NIGHT MISSION.—Mr. James Pye, whose address is 22, Ifield-road, Fulham-road, S.W., has issued the fifteenth annual report of the Gospel All-Night Mission in the streets of London. The work is well spoken of by those who are acquainted with it. During the year 3200 calls and visits were made at the homes of the fallen and others; and 168 meetings of various kinds were held or assisted at by Mr. Pye.

CONVALESCENT HOME FOR YOUNG CITY WORK-WOMEN.—Clark's Cottage, Epping New-road, Buckhurst-hill, managed by the Misses Reynolds, is a Home where over-tired and ill girls and women are received for rest and change free of charge to themselves. It is kept open all the year round, and is never without constant applications for admittance. In June next the Home will have been opened six years, with an average of two hundred inmates annually. Communications of any kind, subscriptions, or gifts (furniture and good or cast-off clothing), should be sent to Miss Helen Reynolds, at the Home.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

X. "He staggered not."—Genesis xv.

Four phrases occur in this chapter for the first time in Scripture, but each of them is destined to be frequently repeated with many charming variations. We may speak then of this precious paragraph as of some upland vale where streamlets take their rise which are to flow seawards, making glad the lowland pasture lands on their way. Now, first, we meet the phrase, "the word of the Lord came." Here, first, we are told that "the Lord God is a shield." For the first time rings out the silver chime of that Divine assurance, "Fear not." And now we first meet in human history that great, that mighty word, "believed." What higher glory is there for man than that he should reckon on the faithfulness of God? For this is the meaning of all true belief.

The word of the Lord came to Abraham about three distinct matters.

1. God spoke to Abraham about his Fear.—He had just returned from the rout of Chedorlaomer and the confederate kings in the far north of Canaan, and there was a natural reaction from the long and unwonted strain as he settled down again into the placid and uneventful course of a shepherd's life. And in this state of mind he was most susceptible to fear, as the enfeebled constitution is most susceptible to disease.

And there was good reason for fear. He had defeated Chedorlaomer, it is true; but in doing so he had made him his bitter foe. His arm had been long enough to reach to Sodom; why should it not be long and strong enough to avenge his defeat upon that one lonely man? It could not be believed that the mighty monarch would settle down content until the memory of his disastrous defeat was wiped out with blood. There was every reason, therefore, to expect him back again to inflict condign punishment. And, besides all this, as a night wind in a desert land, there swept now and again over the heart of Abraham a feeling of lonely desolation, of disappointment, of hope deferred. More than ten years had passed since he had entered Canaan. Two successive promises had kindled his hopes, but they seemed as far from realisation as ever. Not one inch of territory! Not a sign of a child! Nothing of all that God had foretold!

It was under such circumstances that the word of the Lord came unto him, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward." Ah! our God does not always wait for us to come to Him; He often comes to us; He draws near to us in the low dungeon; He sends his angel to prepare for us the cruse of water and the baken cakes, and on our souls break his tender assurances of comfort, more penetrating than the roar of the surge, "Be of good cheer; it is I; be not afraid."

But God does not content Himself with vague assurances. He gives us solid ground for comfort in some fresh revelation of Himself. And oftentimes the very circumstances of our need are chosen as a foil to set forth some special side of the Divine character, which is peculiarly appropriate. What could have been more re-assuring at this moment to the defenceless pilgrim, with no stockade, or walled city in which to shelter, but whose flocks were scattered far and wide, than to hear that God Himself was around him and his, as a vast, impenetrable, though invisible shield. "I am thy shield."

Mankind, when once that thought was given, eagerly caught at it, and it has never been allowed to die. Again and again it rings out in prophecy and psalm, in temple anthem and from retired musings. "The Lord God is a sun and shield." "Thou art my hiding-place and my shield." "Behold, O God, our shield, and look upon the face of thine Anointed." "His truth shall be thy shield and buckler." It is a very helpful thought for some of us! We go every day into the midst of danger; men and devils strike at us; now it is the overt attack, and now the stab of the assassin; unkind insinuations, evil suggestions, taunts, gibes, threats; all these things are against us. But if we are doing God's will and trusting in God's care, ours is a charmed life, like the man who wears chain armour beneath his clothes. The Divine environment pours around us, rendering us impervious to attack, as the stream of electricity surrounds the jewel-case with an atmosphere before which the stoutest attack of the most resolute felon is foiled. "No weapon that is formed against thee shall prosper." "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." Happy are they who have learnt the art of abiding within the inviolable protection of the eternal God, on which all arrows are blunted, all swords turned aside, all sparks of malice extinguished with the hissing sound of a torch in the briny waters of the sea.

Nor does God only defend us from without. He is the reward and satisfaction of the lonely heart. It was as if He asked Abraham to consider how much he had in having Himself. "Come now, my child, and think; even if thou wert never to have one foot of soil, and thy tent were to stand silent, amid the merry laughter of childish voices all around, yet thou wouldest not have left thy land in vain, for thou hast me. Am not I enough? I fill heaven and earth, cannot I fill one lonely soul? Am not I 'thy exceeding great reward,' able to compensate thee by my friendship, to which thou art called, for any sacrifice that thou mayest have made?"

Our God, who is love, and love in its purest, divinest essence, has given us much, and promised us more, but still his best and greatest gift is his own dear self; our reward, our great reward, our exceeding great reward. Hast thou nought? Is thy life bare? Have lover and friend forsaken thee? Art thou lonely and forsaken of all the companions of earlier, younger days? Well, answer this one question more, Hast thou God? For if thou hast, thou hast all love and life, all sweetness and tenderness, all that can satisfy the heart, and delight the mind. All lovely things sleep in Him, as all colours hide in the sunbeam's ray, waiting to be unravelled. To have God is to have all, though bereft of everything. To be destitute of God is to be bereft of everything, though having all.

II. God spoke to Abraham about his Childlessness.—It was night, or perhaps the night was turning towards the morning, but as yet the stars were sparkling in the heavens in their myriads; the watchfires of the angels; the choristers of the spheres; the flocks on the wide pasture lands of space. The patriarch was sleeping in his tent, when God came near him in a vision, and it was under the shadow of that vision that Abraham was able to tell God all that was in his heart. We can often say things in the dark which we dare not utter beneath the eye of day. And in that quiet watch of the night, Abraham poured out into the ear of God the bitter, bitter agony of his heart's life. He had probably long wanted to say something like this, but the opportunity had not come. But, now, there was no longer need for restraint, and so it all came right out into the ear of his Almighty Friend. "Behold, to me Thou has given no seed: and, lo, one born in my house is mine heir." It was as if he said, "I promised for myself something more than this; I have conned thy promises, and felt that they surely prognosticated a child of my own flesh and blood; but the slowly moving years have brought me no fulfilment of my hopes: and I suppose that I mistook Thee. Thou never intendedist more than that my steward should inherit my name and goods. Ah, me! it is a bitter disappointment, but Thou hast done it, and it is well."

So often we mistake God, and interpret his delays as denials. What a chapter might be written of God's delays! Was not the life of Jesus full of them, from the moment when he tarried behind in the Temple, to the moment when He abode two days still in the same place where He was, instead of hurrying across the Jordan in response to the sad and agonised entreaty of the sisters, whom He loved. So He delays still. It is the mystery of the art of educating human spirits to the finest temper of which they are capable. What searchings of heart, what analysing of motives, what testings of the word of God, what upliftings of soul, searching what, or what manner of time, the Spirit of God signifies! All these are associated with these weary days of waiting, which are, nevertheless, big with spiritual destiny. But such delays are not God's final answer to the soul that trusts Him. They are but the winter before the burst of spring. "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but thine own son shall be thine heir. Go forth and tell the stars. So shall thy seed be." And from that moment the stars shone with new meaning for him, as the sacraments of Divine promise.

"And he believed in the Lord." What wonder that those words are so often quoted by inspired men in after ages; or that they lie as the foundation stone of some of the greatest arguments that have ever engaged the mind of man? (Rom. iv. 3; Gal. iii. 6; James ii. 23).

He believed before he underwent the Jewish rite of circumcision.—The Apostle Paul lays special emphasis on this, as showing that they who were not Jews might equally have faith, and be numbered amongst the spiritual children of the great Father of the Faithful. The promise that he should be the heir of the world was made to him, when as yet he was only the far-travelled pilgrim; and so it is sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

He believed in face of strong natural improbabilities.—Appearances were dead against such a thing as the birth of a child to that aged pair. The experience of many years said, It cannot be. The nature and reason of the case said, It cannot be. Any council of human friends and advisers would have instantly said, It cannot be. And Abraham quietly considered and weighed them all, without being weakened in faith (Rom. iv. 19, R.V.). Then he as carefully looked unto the promise of God. And, rising from his consideration of the comparative weight of the one and the other, he elected to venture everything on the word of the Eternal. Nay, that was not all; as shock followed shock, and wave succeeded wave, booming with crash of thunder on his soul, he staggered not; he did not budge an inch; he did not even tremble, as sometimes the wave-beat rock shivers to its base. He reckoned on the faithfulness of God. He gave glory to God. He relied implicitly on the utter trustworthiness of the Divine veracity. He was fully assured that what He had promised He was able also to perform. Ah! child of God, for every look at the unlikelihood of the promise, take ten looks at the promise; this is the way in which faith waxes strong. "Looking unto the promise of God, he wavered not through unbelief, but waxed strong."

His faith was destined to be severely tried.—If you take to the lapidary the stones which you have collected in your summer ramble, he will probably send the bulk of them home to you within a few days, with scanty marks of having passed through his hands. But some one or two of the number may be kept back, and when you inquire for them, he will reply: "Those stones which I returned are not worth much; there was nothing in them to warrant the expenditure of my time and skill; but with the others, the case is far otherwise, they are capable of taking a polish and of bearing a discipline which it may take months and even years to give; but their beauty, when the process is complete, will be all the compensation that can be wished."

Some men pass through life without much trial, because their natures are light and trivial, and incapable of bearing much, or profiting by the severe discipline which, in the case of others, is all needed, and will yield a rich recompense, after it has had its perfect work. God will not let anyone of us be tried beyond what we are able to bear. But when He has in hand a nature like Abraham's, which is capable of the loftiest results, we must not be surprised if the trial is long continued, almost to the last limit of endurance. The patriarch had to wait fifteen years more, making twenty-five years in all, between the first promise and its fulfilment in the birth of Isaac.

His faith was counted to him for righteousness.—Faith is the seed-germ of righteousness, and, when God sees us possessed of the seed, He counts us as also being in possession of the harvest which lies hidden in its heart. When a man believes, it is only a matter of education and time to develop that which is already in embyro within him; and God, to whom the future is already present, accounts the man of faith as dowered with the fruits of righteousness, which are to the glory and praise of God. There may be a deeper meaning than this in the possession of a kind of judicial righteousness before God. But it is enough for our present purpose to show that faith is the tiny seed which contains all the rare perfumes and gorgeous hues of the Christian life, awaiting only the nurture and benediction of God.

The righteousness of Abraham was not a child of works, but of his faith. "He believed God, and it was reckoned to him for righteousness. Now it was not written for his sake alone that it was reckoned unto him, but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead." Oh, miracle of grace! if we simply trust in Jesus Christ our Lord we shall be reckoned as righteous in the eye of the eternal God. We shall share in that good pleasure with which the righteous Father regards our Lord Jesus, and all who are represented in Him before the throne. But, also, God will foresee in us all those fair graces which shall flower and fruit amid the genial influences of his husbandry and the climate of eternity, and He will credit us with them with tender anticipation.

We may not dwell now, for space forbids, on the answer which God gave to Abraham's natural misgiving about his inheritance of the land. We will reserve it until another paper gives us more ample scope to consider it.

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DR. ZIEMANN IN DRESDEN.

We extract the following from Dresden reports:—

"Dr. Ziemann, who was invited by the Church Congress assembled in this place to take part in the Conference on Home Missions, has made a deep impression. His name was not quite strange to us. From time to time we had heard rumours of the wonderful results of his labours in Germany; at last we had the privilege of seeing and hearing him. He had been especially requested to speak on the Purity question from a medical point of view; but it was soon perceived that he was no specialist, but that his all in all was the Gospel. On the unity of the Church of Christ, on the Gospel as the only power for social reform, on the difference between the spirit of the age (Zeitgeist) and the Holy Spirit, on true service of God, on the call of each individual Christian as a missionary—on all these things he spoke alike with deep understanding and warm enthusiasm. He soon arrested the attention of the audience. At first caught by his somewhat English mode of expression, they then listened with rapt attention to his words, which are so simple and clear, and, at the same time, so penetrating, deep, and earnest."

The *Dresdener Nachrichter* of April 20 gives the following account:—

"An impression so powerful and thrilling as that produced by Dr. Ziemann's address in the Tivoli Hall two mornings ago is perhaps without parallel there. Over 3000 men filled the hall and galleries to overflowing. However varied were the motives which brought together this numerous assemblage, the effect was the same on all—impressive in the highest degree. If one could go away unmoved he can have neither heart nor conscience. The speaker exposed, with the glowing eloquence of an inspired philanthropist and the courage of a man of mature experience, the frightful evils of our social life. He struck deep, leaving in the conscience of his hearers a wound which they will not soon forget. The speaker knew well how to lay hold on heart and conscience, and to strike chords in these which will long reverberate.

"While the address lasted it seemed as if an oppressive thunder-cloud hung over the hall, and it was characteristic that a few of those present fainted. Then the spell was broken, and in the most intense applause that could almost be conceived the assemblage expressed to the speaker their gratitude and appreciation of his heart-stirring words. Pastor Klemm announced that Dr. Ziemann had been invited to return to Dresden, and that there was a prospect of his complying with their request."

"WHENCE COMETH MY HELP?"

When I look out across the lovely land
At break of summer morn, far o'er the meads
Flecked with the shifting shadows of the clouds
That sweep before the vap'rous sweet south wind,
The mountains lift unto the roseate sky
Their sloping shoulders golden with the gorse;
And, dark amid the bracken's feathery fronds,
The lonesome cromlech rises sharp and clear,
'Neath which the Celtic King, blind to the dawn,
Sleeps, undisturbed by songs of moorland birds.

From tint to tint they change throughout the days,
Until the twilight deepens, dusk and warm;
And, flooding all the valley with soft light,
The crescent moon glides up beyond the pines
On green Tibradden, which stands far and dim,
As are the hills of heaven in wistful dreams
Of those whose life drifts to the tideless sea
Bordered by flowery fields of asphodel.

Then through the lanes wheat-crowned Harvest strays
With Autumn apron-filled, and in the fields
The reapers sing amid the royal sheaves;
And over all the beach's flameless fire,
The amber of the chestnut's fading leaves,
The scarlet of the rowan's lurid fruit,
The spectral pomp of summer's ling'ring death;
The mountains many-coloured stand heath-clad;
Against a sky barred with deep crimson streaks,
And streamers running swift before the gales
That herald winter.

The sad months die down
In ruddy sunsets, and in storm and snow,
The sullen ocean murmurs in the gloom,
The mist swirls up and sweeps around the vale,
Hiding the hills in cere-clothes wan and weird;
And in my heart is born a nameless dread
That only in a dream I saw their slopes,
Purple in shimmering sheets of heather bloom;
Or watched their outline in the eventide
Sharpen against the saffron sky, and fade
Into the starlit night. But as I muse
How all things change and crumble into dust,
Above the sighing of the homeless wind,
The loving promise of our God I hear:
"The mountains shall depart, the hills remove
But yet my kindness never shall depart,
Nor shall my covenant of peace be moved."
And so I lay me down in trust and sleep,
Childlike within the everlasting arms.

James Bowker.

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THE UNCHURCHED MILLIONS.

The ministers and churches of London might do more to recover the non-church-going. The great mass of the population still remains outside the churches, halls, and mission-rooms, estranged from God, and unwon to Christ and salvation. The result is simply appalling, for in London alone only one million out of four millions of the inhabitants attend the churches and the means of grace on the Lord's Day. The moral condition of these three millions of human beings in London is deplorable, and wretched in the extreme, and should rouse every Christian Church to put forth efforts full of apostolic zeal. What Christian can contemplate without a shudder of horror the fact that amongst this 3,000,000 of non-church-going population there are 40,000 poor fallen women, who are perambulating the streets of the Metropolis, daily and nightly, for the purposes of immorality; while an equal number of abandoned men are prowling about on a similar errand.

Add to these terrible evils the misery-breeding agency of hundreds of public-houses, the continual sources of vice and crime. Add still further the deleterious influence of a diabolical infidelity, working openly and secretly among the masses, and sapping the very foundations of all morality, religion, law, and government. If the Churches would but revert to the old Divine plan of preaching the Gospel out of doors as well as indoors; if the ministers of Christ would but set their flocks the example; then days of Pentecostal blessing would come, conversions would be the rule, and not the exception; the churches would be crowded, benevolent agencies would be increased, and it would be seen that the Lord was working with them, and confirming the Word with signs following.—*Light of the World.*

REVIVAL IN NEW YORK.

ONE of the most extraordinary revivals on record (says the New York *Witness*) is going on in this city, in the Central Methodist Episcopal Church. Rev. Thomas Harrison, "the boy preacher," who conducts it, does not usually make any attempt at preaching. He keeps the people singing or praying almost all the time, occasionally making a few energetic remarks, and again, walking up and down the aisles, looking keenly around for anyone who might be under conviction. He is assisted by a corps of earnest workers who seek to find out unsaved souls among the audience and lead them to Christ.

The great power in this work is the power of prayer. So far as Mr. Harrison's words have anything to do with the result, it seems to be through the simple way in which he speaks. He does not attempt to instruct the people, but assuming that they all know enough to find salvation, and taking for granted that they all mean to find it some time, urges them to take it now. He persuades people to accept Christ by speaking of it as the most natural thing in the world for them to do. One Sunday night a family of five persons were converted at the same time, and for every conversion that is announced the meeting is called upon to sing the doxology. It is reported that the converts number more than a thousand.

Special jubilee services were held to commemorate the one-thousandth conversion. These lasted three days. Mr. Lane, the former pastor of Central Church, said: "The work has been of the most thorough character. I have employed missionaries to go about among those who have professed conversion, and I find very few indeed who are not sticking fast to their professions. One of the foremost men of our church said to me that he was afraid this man Harrison would disgrace the church. I said to him it was time Central Church was disgraced, then. His coming has solved the problem of how to reach the masses." Dr. J. M. Buckley, editor of the official Methodist organ, *The Christian Advocate*, said he had never seen or participated in a revival nearly as great as the one now shaking New York. An immense crowd thronged the church to hear Rev. T. De Witt Talmage, the famous Brooklyn pastor, who had consented to preach the jubilee sermon. "People ask me, too," he said, "if I believe in Harrison. They might as well ask me if I believe in the noonday sun. Under the power of his ministry two of my children were brought to God. One of them is now dead. Of Brother Harrison's converts it may be said that they all stick. I have known him for years, and I never knew of a backslider....Let us form a conspiracy, brethren, not to rest till we have converted the world."

Mr. Harrison made a short address after Dr. Talmage had concluded. He said:—"Last night the proprietor of a prominent hotel in Broadway broke an engagement to a card party to come to this meeting. He had been here before. He was converted. His wife had been here before. She was converted. They found God here last night. They went home, and there at midnight they two began a prayer-meeting in one of the rooms of the hotel alone by themselves. Two guests dropped in to see what they were about, and were converted. Then an actress came in to find out what they were shouting for, and she was converted. I have the cards of all, here in my hand. They sent them round to me to-day. And they are probably in this house praising God."

The meetings will be continued indefinitely. They continue to attract immense throngs, and the remarkable interest seems unabated.

[A different estimate of Mr. Harrison's work has been expressed in other quarters, and we shall be specially obliged by further particulars from other sources.—ED.]

For the Young.

A VISIT TO A PLAYROOM.

EVERY Wednesday evening you may see a little crowd of children clustering round the iron gates of the Lambeth Ragged School, a large stone building in one of the poorest parts of Lambeth. All the boys and girls of the neighbourhood know the "Ragged," as they familiarly call the place, where kind friends try hard to help them, teaching them about the "Friend for little children" on Sundays, holding meetings during the week, providing food and clothes for the poorest in winter, and in the summer arranging pleasant country visits for ailing children who droop in unwholesome courts as flowers would droop in a hot close room; and once a year giving all the scholars who attend regularly a delightful holiday, that is really and truly a "treat" to them all.

But, much as the children love the "Ragged," and value all its meetings, Wednesday evening is the favourite gathering of the youngest scholars, for then they come to the Infants' Playroom. Boys and girls who read this paper in happy homes, rich in many blessings, cannot guess how the neglected children of dreary, often wicked, homes, who have no playground but the streets, so full of dangers to body and soul, look forward to the rare pleasure of playing with nice toys in a warm bright room, on this one evening, too often the brightest in their week.

The time for opening is six o'clock, but the eager children come very early—one little girl has even been known to wait on the steps from half past two! So, when the doors are at last opened, you can fancy how gladly the little feet patter upstairs, and what bright faces answer "teacher's" smile of welcome. They sit quietly in the gallery while a hymn is sung, and then half of them go with some teachers into the toy-room, while the rest play such merry games as "Blind Postman," "My Lady's Toilet," "Here we go round the Mulberry Bush," until half time, when they change places with the quieter party in the toy-room, where there are treasures that the children positively love. Trumpets, tops, balls, puzzles, reins, and a large rocking-horse for the boys; Noah's Ark, dolls' rooms, a doll's house, dolls of all sorts and sizes, and a much-admired doll's tea service, with *real* tea, sugar, &c., for the girls.

How happy they are! Forgetting with childish readiness the many trials which cloud their young lives, they play with the greatest zest. Dolls' houses are arranged in grand style—saucepans on the drawing-room mantelpiece, couches and sideboards on tables, and bedroom furniture in the kitchen, for these poor children come from wretched homes, and hardly know by name furniture that we use every day. Boys ride by turns on the wooden horse, until they grow so fond of it, that it is hard to say goodbye for a whole week, and some of the youngest boys drop tears into Neddy's stubbly mane. Little girls sit round the fire dressing and undressing dolls, with many kisses and loving hugs, and frequent exclamations of "Oh, I wish this dear dolly was mine *to keep!*"

But the evening flies all to quickly for the happy children. At a quarter past seven they are told to put away their toys, and busy little hands wash the tea service, and pack the boxes. Now and then regret at leaving the playthings tempts them to dishonesty, but this is very seldom, while the teachers are often delighted to see unselfishness, self-denial and generosity, that some richer children would do well to imitate.

One little lad will rock the horse for other boys a whole evening, without taking a single ride himself; and a dear child named Minnie, who is seven years old, always brings her baby brother and looks after him like a little mother, seeming quite satisfied if Joey is happy. And Minnie cares for other little ones too, for she will sometimes beg to leave her own play that she may nurse some little trot who is sleepy. If given cakes or sweets, most of the boys and girls save them to share at home, and they are nearly always kind to the very tiny ones.

Before leaving, they are again seated in the gallery, some well-known hymn is sung, and a friend prays in simple words that the smallest child can understand, and very regretfully they go home, beginning already to talk about "next Wednesday," while the teachers who have been happy in making their scholars' happiness go away also wishing that rich boys and girls could see these needy ones.

Surely some young disciples of the Lord Jesus who read this page can help the school. You can pray for God's blessing on the work, you can send toys, clothing, or money, to the secretary, Mr. Nicholls, 106, Leathwaite-road, S.W., and helping these ragged children will be doing something for the loving Saviour in the person of these little ones. M. JENNIE STREET.

MOTHER IS "GOAL."

"The weather is cross," the children say,
"Or else forgets it's a holiday."
Down in torrents, the cold rain pours,
No chick or child may peep out of doors.

Good little scholars the school week through,
On Saturday pant for something to do,
And when the sport begins to flag
What is so fine as a game of tag.

Over the carpets go nimble feet,
Boyish laughter peals loud and sweet,
"Mother is goal," the racers cry,
To mother in turn the racers fly.

Dear little sons, in life's real race,
When hardest you struggle to win your place,
Pressed by pursuers that mean you ill,
"Mother is goal" be your watchword still.

—Mary D. Bruce, in "St. Nicholas."

BUBBLES.*

A child with the face of an angel fair
Watching a bubble ascend on the air,
O'er the golden curls of his bright young head,
As upward and onward its way it sped,
While the hues that blend on the wild dove's throat
With the tints of the rainbow within it float:
"O nothing so fair on this earth can roam,"
Said the child; "'twill rise to the Angels' Home."

But just as he watched with those earnest eyes
That were blue and clear as the summer skies,
When fairest and brightest its beauty shone,
It burst, and the vision of light was gone.
O child, not in heaven it had its birth
Its beauty was drawn from the things of earth,
And each earthly joy that thy heart shall chase
Will vanish and leave but a vacant space.

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* A song founded on Sir J. E. Millais' well-known picture; words by G. F. Allen, and set to very pretty music composed by Lady Borton.—*London Music Publishing Company, Limited, 54, Great Marlborough-street, W.* 2s. net.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, on Continent for two months; Lausanne, May 26 to June 3. Mr. Josiah Spiers, Park Chapel, Camden Town, May 7—19, at 7; Assembly Rooms, Malvern, June 3–15; Skating Rink, Croydon, July 2—13. Mr. Martin J. Hall, Stockwell Orphanage, May 14—18. Mr. W. R. Moore and Dr. Albert Carless, West Croydon, May 13—16, at 7.30. Mr. T. Lewes Sayer, Romford, till May 11. Rev. W. S. Standen, Town Hall, Ripon, Yorkshire, May 15 and 16.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, May 13, Acts ii. 14—24; Monday, May 14, Acts ii. 25—36; Tuesday, May 15, Acts ii. 37—47; Wednesday, May 16, Acts iii. 1—11; Thursday, May 17, Acts iii. 12—26; Friday, May 18, Acts iv. 1—22; Saturday, May 19, Acts iv. 13—22.

DEACON ABRAHAM AND HIS ORPHANAGES.—Mr. H. Tasker, of Brookside, Andover, Hants, has just issued a pamphlet, in which a deeply interesting account is given of Deacon Abraham and his work among the Nestorians at Geog Tapa, Ooroomiah, Persia. Many supporters of the Orphanages will be glad to possess this pamphlet, which is embellished with several illustrations.

THE EVANGELISATION SOCIETY.

THE report for the past year is full of facts of an instructive and cheering character. The extent of the Society's operations may be indicated by a few figures: donations and subscriptions, £11,982; places supplied with preachers, 1101; number of meetings held, 20,301; estimate aggregate attendance, about 3,000,000; number of evangelists who have taken meetings, 220.

Captain William E. Smith, honorary secretary of the Society (21, Surrey-street, Strand, W.C.), thus speaks in the report:—

"We have always maintained that the Gospel, and the Gospel alone, is all that is needed to meet the wants of this half-heathen country. And more strongly than ever do we, at the end of our twentieth year of experience of its power and attractiveness, maintain this. From all parts of the country the testimony is the same, that the people come willingly to hear the Gospel, the unadorned Gospel, when it is preached within their comprehension. And as to the results there is no disappointment, when we are content to leave the Word of God to bear fruit, and do not seek to know prematurely which seed has germinated and which is lying dormant. Often where we see the least result at the time, the work is the deepest.

"It is a great condescension of the Lord to use our gifts. How many are there who can help in his work by their gifts who are precluded from much direct mission work in their ways? Every meeting costs on an average twelve shillings. We hold about twenty thousand meetings in the course of the year, and we need about £1000 every month if the work is to be carried on at the present rate.

"Now, at the beginning of this, our twenty-first year, we again invite all who care for the Gospel, and who believe in its power, to help us with their gifts; the rich with large gifts, the poor with small gifts, that, month by month, we may be able to send the messengers of salvation to those who are still ignorant of, or indifferent to, God's wonderful love in the gift of his Son."

The following is one of many striking incidents given in the report:—

"At one of the tent meetings there was a man who entered rather the worse for drink. As he behaved ill, the preacher turned him out. He retired to the neighbouring public-house and told how he had been treated at the tent. A man well known in all that district as a pugilist and a very great drunkard was present, and heard the first man's complaints. 'I will go up to the tent myself,' said he, 'and see whether he'll turn me out.' He went in, fully intending to create a disturbance; but he was interested by what he heard, and waited to hear more. He listened with ever-increasing interest and wonder to the end of the meeting, having no longer any desire to make a disturbance. He came again the next night, and it was soon clear that the Holy Spirit was working in his heart. He never missed a meeting; he gave up the drink; he yielded his heart to the Lord. It was impossible that such a remarkable work of grace should not become known. It was notorious in the district, and many people came from miles round to hear a man whose preaching had changed even such a fellow as the pugilist."

SOMERSET SCRIPTURE READERS' SOCIETY.—The object of this Society is to employ lay Scripture readers throughout the county of Somerset, and but for its existence many of the people would never have Gospel truths brought under their notice. The thirty-seventh annual report shows that owing to the removal and death of liberal supporters, the income last year was considerably reduced, and unless additional funds are soon forthcoming, the number of readers will have to be lessened.

FROM FAR CATHAY.

A CHINESE LAY MISSION.

DEAR SIR,—During a recent visit to Hankow, I had the pleasure of attending a meeting held in the Wesleyan Native Chapel to take leave of six brethren (three English and three Chinese) of the Central China Wesleyan Lay Mission. who were about to start into the interior. These men will preach the Gospel, selling books and visiting the homes of native Christians who live in the country; holding where it is possible to do so cottage meetings, hoping thus to draw together the neighbours and friends of Christians who throw their houses open for these meetings. The brethren go two and two, and will in the course of their journeys cover between them about half of the Hupet Province. They hope to repeat such visits three or four times in the year, each journey occupying about two months; they will thus also be able to follow up to their homes any natives who appeared interested in the Gospel preached in the Hankow city chapel, which is daily attended by numbers of country folk.

The need of men to follow up the results of this daily preaching has been long felt, and the members of the "Lay Mission" are beginning to supply this want. I hope any who are desirous to obtain information as to this Mission, whether with a view to joining it or not, will apply to Dr. Moulton, The Leys Cambridge; or to Mr. J. R. Hill, St. Saviourgate, York, who will be happy to supply all details. H.

Shanghai, China.

A LARGE PARISH.

I feel it my privilege to write you, giving thanks for THE CHRISTIAN, which I have now regularly received for some time. Reading its pages is very refreshing, especially to one whose lot is cast very much alone in a heathen land. Last year I was seven months and did not see a European face. During that time I was nearly four months without a mail, and also dangerously ill part of the time. There were also Chinese living in the same courtyard, so that privacy outside the door was impossible, and I had not then entered into the privilege of outdoor preaching in China, not being very fluent in the language. I have now been two months alone, but am very differently situated, enjoying good health, have obtained most commodious premises with large yard, engaged regularly in preaching Christ, and already have seen the first-fruit. I was nearly four months without a mail when I received my last, which came by special messenger from T'ai-yüen Fu, so that on its arrival I had a good batch of letters and a lot of papers which will keep me going for some time to come; only those who have had the experience know what it is when living alone in an inland station to receive news from the homeland.

I am not far from Mongolia, and I hear a voice saying continually, "Come over and help us," but I cannot go, I may sometime in the future see my way opened to do something in leading them to Christ. I have here a very large parish. It is about seventeen days' journey to Kwei-hua-ching, twenty-seven to T'ai-yüen Fu, sixteen to T'sin-chou, and twelve to Lanchou. In each of those places we have mission stations, but between each there are stations to be opened. We may safely pray the Lord of the harvest to thrust out labourers, and thank the Lord we can confidently affirm He will hear us. Through the kindness of Mr. G. B. Studd, I have been enabled to put up an Opium Refuge, which I pray will be used greatly in the salvation of many souls. As we retain them a month, this not only gives time to establish their health, but also to give them a practical view of Christianity, and instil its truths into them. I would ask you to help me in prayer in this work; when the ice is broken I am expecting many will avail themselves of the help they can obtain here.

I am daily expecting a helper in the work, for whilst I am willing, if it be the Father's will, to labour on alone, yet, as a rule, I don't think it is the best. But, wherever God calls a man to live, there He can gloriously sustain Him, causing him to triumph through Christ.—I remain, your brother in Christ,

C. HOROBIN.

Ninghsia, Kansuh Province, China.

NEWS FROM MOROCCO.

PIONEERING.

MISS CALEY and myself are about to start on our first visit to Fez. I want to settle there next winter. The Governor is averse to Christians residing there even temporarily. It was a very fanatical place. We shall scarcely dare appear in the streets unless veiled in large white woollen shawls like the Moorish women. We long in going there now to get a firm footing for ourselves, and a warm reception for our message.

Fez is an important city, six days' ride from here, going about eight hours a day at a walking pace, mounted on our pack mules. The difficulties and dangers of travel are great, there are no roads, many rivers with no bridges; most have to be forded, our animals nearly swimming at times; sometimes we are obliged to dismount, and encamp to wait for the swollen stream to subside. Highway robbers abound; but I think the marshes are our worst enemies; these are common, and we are obliged to struggle through them. During our journey we shall distribute portions of Scripture to people whom we meet. We have had great encouragement in the past as to the blessing received through thus distributing the Scriptures in various languages. A Moor, whom we believe to be converted, accompanies us, and purposes to help us in reading the Arabic Bible in the villages. My principal object in writing this is to beg your prayers for Fez and Mequinez. This last city is only eight hours from Fez. We propose returning to Larache in about a month by way of Mequinez, and giving books there also. EMMA HERDMAN,

North Africa Mission.

Larache, Morocco.

"IN PERILS OFT."

We hear from Rev. E. F. Baldwin that he has returned from Fez, and has left Tangier with his family for Mogador, where they would have arrived last week. During the journey from Fez they were in constant perils of rivers, robbers, &c.; they had a mule stolen, but recovered it after several days. Muley Hasham, who was baptized more than a year ago, they found bright and true, and have taken him to Mogador.

At El Kasar, Mr. Baldwin saw El Hassan, who is also true at heart, but obliged to keep silent. "He had made friends with a Roman Catholic there, and had told him how the Protestant missionaries prayed, and these two almost daily for months prayed together. El Hassan has gone on to Tangier to be baptized, and to see if he cannot remain there, away from El Kasar, where he has been arrested, publicly flogged, imprisoned, starved, and cruelly persecuted. We have heard that he was again arrested the day after we left because of his intercourse with us; but he was released after being threatened."

THE BELLEVILLE MISSION.—A correspondent reports the commencement of an evangelistic effort by Miss de Broen and her helpers at Romainville, a village in the neighbourhood of Paris. At the meeting described there was a very fair attendance of working people, who listened attentively to the testimony of the speakers. It is hoped that a good work will be done in this outlying suburb of the gay city.

CHILDREN AND BETTING.

The other day, as I walked across the St. Philip's Churchyard, Birmingham, I saw a tiny lad of seven or eight crying bitterly, and another boy, about a year older, was trying to comfort him. They were both very scantily clad, and as the younger one wore neither shoes nor cap, and his bare purple skin could be seen through the huge rents in the nondescript garment which served him for a jacket, I thought it was the fierce north-east wind that made the youngster cry. I went to them, determined to help them both to, at the least, a solid warming meal. "What's the matter, my lad?" I asked. I got no reply. The older boy, who, I perceived, was a match-seller, for he had several boxes of matches in his hand, shook the younger by the shoulder and said contemptuously, "Stow it, ye babby!" It was some little time before I could get an answer to my question from either boy. Eventually the bigger one said, "'E's a cryin' 'cause 'is father give'n a shill'n' to git some lights to sell, an' 'e's bin an' put'n on a 'oss as is gone wrong, an' 'e'll git it 'ot w'en 'e gits 'ome."

Poor little chap! He had copied the vicious practice, and had early got the customary experience of disaster, common amongst many of his elders and betters. I found the only ideals on the subject of betting which the two boys had were, "that everything depended on luck," "that luck is sure to change anyhow," and that "it ain't bad to back a 'oss, 'cause the p'leece can't cop ye for it."

It is time the little ones were taught the immorality of betting, and the fearful consequences of its practice. They learn that practice with surprising precocity at a very early age. They are impregnated with the vice at the very threshold of life. They grow up to be the pallid, restless, fretful, and reckless idlers who swarm in the streets of our cities and great towns, and swell the numbers of the unemployed, to the hurt of the worthy but workless men. Betting is the circling whirl of a maelstrom which increases in velocity as it nears the vortex where its victims are sucked down to destruction. The course of its gyrations is marked by all manner of sin and crime.

A more strenuous endeavour should be made than has hitherto been the case to save the children from the temptation of this vice. It is amongst the children that it must be fought, as the drink question has been fought in our Bands of Hope. An anti-betting pledge should be circulated in every Sunday-school, and in every Band of Hope. Private endeavours are being made, doubtless, to fight this pernicious vice of betting, but the time has come for some organised effort. Those who are willing to unite for this purpose are invited to send their name and address to me, to the care of the Editor of The Christian. J. H.

CHINA.—Mr. David Evans, agent of the British and Foreign Bible Society, in a letter from Ping-Yang-Fu, Shansi, North China, to Mr. R. Burn, of the Aldersgate-street Y.M.C.A., states that several missionaries have already gone forth from the church presided over by Mr. Stanley Smith and Mr. Hoste. Two native missionaries recently passed Mr. Evans's station to go to the Honan province.

MATCH FACTORY GIRLS.—On Thursday, last week, a social tea was given to over 250 of these girls, at the Institute of the North-east London Gospel Mission, Devon's-road, Bow. Gospel addresses followed, mostly from ladies. As the result, there were as many as thirty girls taken out of the room, all more or less betraying tearful emotion. These were prayerfully dealt with upstairs, while the meeting went on below. The Institute is open three evenings per week, and entails considerable expense. Mr. Chorley has also just taken another set of premises in the Ball's Pond-road, for a Factory Girls' Institute for the north of London. His address is 2, Marquess-grove, Canonbury, London, N.

LONDON NIGHT CABMEN.

A few Christian ladies took up the cause of the night cabmen of London some years since, and engaged two Christian men in connection with the City Mission who were willing to forego the ordinary comforts of a night's rest, and visit the cab-stands to give the night cabmen a word of sympathy and cheer. In this way the men learn first the practical sympathy of their fellows, for the missionaries relieve the wants of the destitute, and take scarfs and helmets, kitted by ladies, for them. Secondly they learn of the great love of Christ the Redeemer. Many of these poor fellows have sunk so low from poverty or from sin that nothing but personal ministration would convince them of God's great love. As the night visitors come, with their kind, cheering words, to read and explain the Bible to a group, under a station lamp, or outside a theatre, telling them of full forgiveness, and a beautiful "life to come," their attention is arrested. The missionaries take the addresses of the sick, and visit them with little presents of tea, &c., from those interested in the work. The funds are just now insufficient to carry on the work, and a little assistance is desired from those who are willing to show sympathy with these toilers in the cold and dark.

Mrs. Herbert, 1, Marine-terrace, Silloth, Cumberland, will supply copies of an interesting little report of the work to any who may wish to see what the Mission has been doing in past years. Sophia May.

A MISSION IN RAJPOOTANA.

Referring to the brief notice under this heading in a recent issue, Rev. James Buchanan, Foreign Missionary Secretary of the U.P. Church, Edinburgh, writes:—

The United Presbyterian Church had selected Rajpootana as the field of its missionary operations in India, and had missionaries at work in Ajmere and several other stations long before a railway in the province had even been talked of. Now, from Ajmere as a centre, a missionary may easily travel 16,000 miles to visit out-stations along the line of railway; but the United Presbyterian Church has resident missionaries at the principal native capitals and centres of population on the line—Jeypore, Ulwar, Nusserabad, Beawar, and Joohpore; while the Malwa branch, if the itinerant's course should lie along it, traverses the field of the Canadian Presbyterian Mission—Neemuch, Indore, and Mhow.

In the town of Ajmere, with a population of a little over 50,000 (not 80,000 as stated), there have been two United Presbyterian missionaries for most of the time since the station was occupied—twenty-six years ago. In connection with the mission there have long been in Ajmere, several boys' and girls' schools (in addition to Government schools and college), male and female dispensaries, an orphanage, so long as there was need for one, zenana work, a mission church, with native congregation, English services, &c.

SAILORS' REST, NAPLES.—The steady development of the seamen's cause at Naples has necessitated the taking of larger premises by Mr. Stephen Burrowes, and on the 26th inst. the new Home and Institute will be opened at No. 15, Flavia Goija. When the new Rest is fully equipped, efforts will be made to start a Gospel Mission for the natives, and to promote colportage. All papers and letters for the Rest should be directed to the new address.

THE WORDLESS BOOK.—Some fourteen years ago I brought out the "Wordless Book." Its history is full of interest, especially with regard to the addition of the gold page. I should be glad to hear from any who know of blessing resulting from the book. I have already been much encouraged by tidings of good being done through its instrumentality in many parts, and also greatly cheered by watching its spread and circulation. Will your readers kindly inform me of any incidents that have come before their notice in connection with it?

Alfred Lambert, Gen. Sec., Y.M.C.A.
20, *Providence-street, Ipswich.*

THE BOMBAY Y.M.C.A.

Mr. Henry Conder, president of this Y.M.C.A., writes respecting a paragraph from *The Union Signal* which appeared in our columns on March 16. On the statement that he refused to permit Mrs. Leavitt to speak in the Association Rooms, either upon temperance or purity, he says:—"There must be some unaccountable mistake, for I said, when referred to on the subject in December last, that Mrs. Leavitt could have the use of the rooms for meetings, on the usual terms for such approved meetings." Mr. Conder also observes that it was suggested at the time that the Y.M.C.A. should take the matter up and arrange for the meetings, but he replied to this that, as the Association had not engaged in temperance work, he thought it would be better for Mrs. Leavitt's friends to arrange the meetings. He adds: "Mrs. Leavitt was then a stranger to me, and I did not, at the time, know that she was a speaker upon any subject except temperance, and certainly purity was not then even mentioned. But a meeting of the Temperance Association was held in the Y.M.C.A. rooms during her stay in Bombay, and Mrs. Leavitt spoke at that meeting. This fact is not mentioned in the extract which you have quoted from her letter."

With reference to the statement that "Mr. Dyer, of England, so well known in the Purity reform, was also refused the hall recently," Mr. Conder says: "That, too, must be a mistake, for, so far as I know, and so far as the secretaries, whom I have asked about the matter, know, no request was ever made for the use of the rooms by Mr. Dyer, or on his behalf."

Again, replying to the allegation that "amusements resembling the theatre, and those of the darkey minstrel sort, have been allowed," Mr. Conder says: "There must about this also be a mistake; there is no foundation whatever for any such statement." As to the remark that the young men were so indignant at the actual state of affairs that they would "choose another president at the New Year," Mr. Conder says that in the month of February last he was again unanimously elected president.

LITERATURE FOR YOUNG WOMEN.

Dear Sir,—It has been brought before us that the number of young women coming to London who fall an easy prey to the sceptical literature now so widely diffused, is painfully great. Those living more or less independent lives, such as art students, teachers, and those attending colleges, meet continuously with infidels and agnostics whose influence on their perhaps hitherto untested faith has fatal effects. In a measure this is the result of not sufficiently preparing young women by previous definite instruction to withstand the intellectual temptations by which they are assailed in every class in life.

Recognising this danger, we propose to meet it thus. The Council of the Young Women's Christian Association have established a Christian Evidence Department, by means of which simple and clear teaching will be imparted on the fundamental truths of Christianity. The course of study for this year will be based on the books adopted by the Bishop of Bath and Wells in his diocese for the same purpose.* Examination papers on the subjects studied will be prepared and issued annually to those who join. As these books are historical and literary rather than metaphysical, they will be available for all, and it is hoped that class teachers will set apart days when the subjects can be discussed with their members.

Arrangements are being made to hold lectures in different centres; and the promised co-operation of the Christian Evidence Society does much to insure success.

We shall be very glad to communicate with any high school or private school who may desire to form classes, and to assist them in any way to organise. We also purpose to correspond with any isolated young women who would like to join in the study, and to enroll them as scattered members.

Your faithful servant, Kinnaird,
President of Y.W.C.A.
1, *Pall Mall East, London, S.W.*

---

* The books selected are:—"The Gospels: Their Genuineness and Authenticity," by R. J. Crossthwaite. Price 3d. "The Genuineness of the Gospels," by Bishop Moorhouse. Price 2d. To be had at Y.W.C.A. Bookstall, 316, Regent-street.

The Christian.

May 11, 1888.

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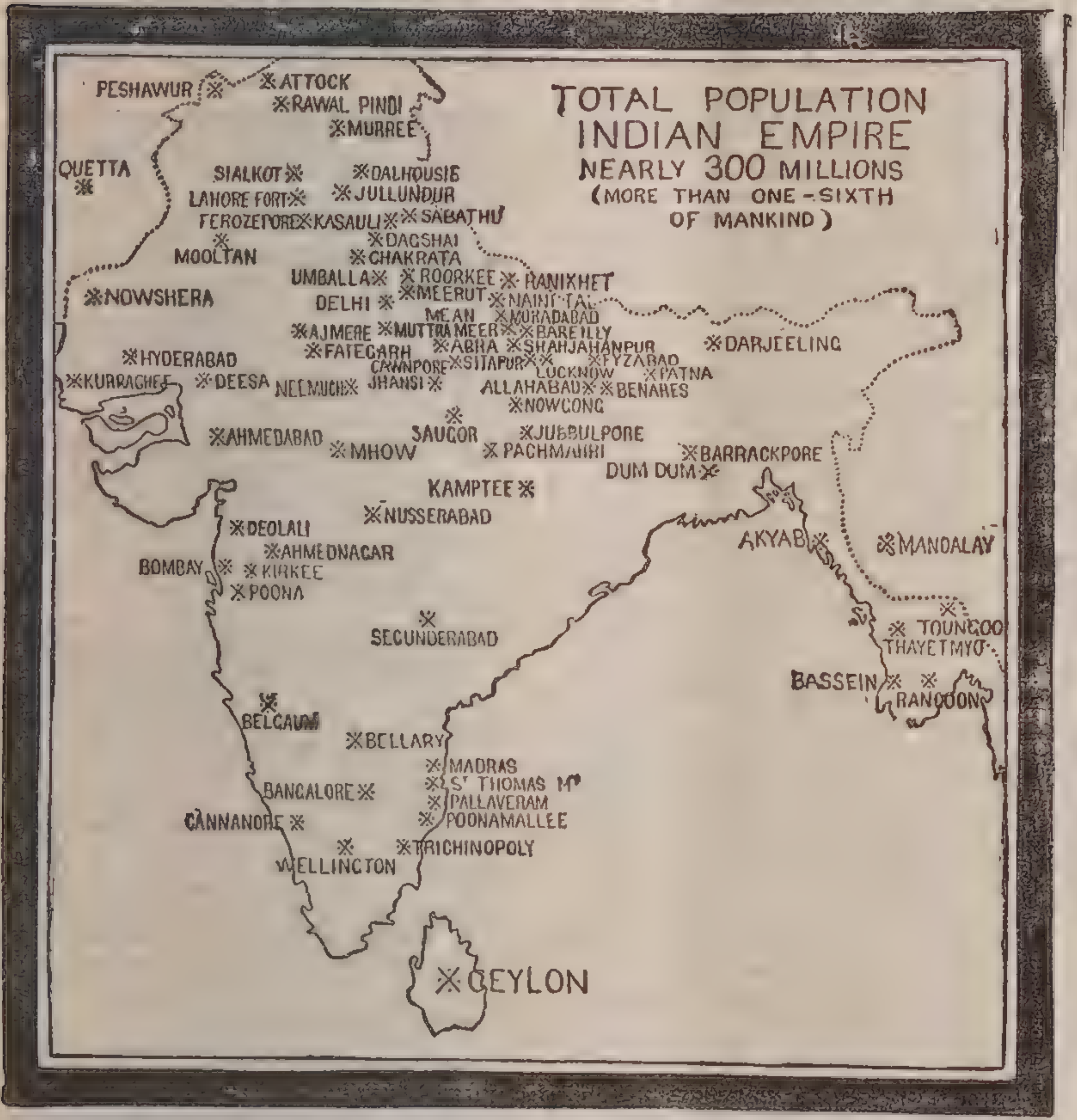
GOVERNMENT *versus* GOD
IN INDIA.
STATE-LICENSING OF IMPURITY.


TOTAL POPULATION
INDIAN EMPIRE
NEARLY 300 MILLIONS
(MORE THAN ONE-SIXTH
OF MANKIND)
PESHAWUR
ATTOCK
RAWAL PINDI
MURREE
QUETTA
SIALKOT
DALHOUSIE
LAHORE FORT
JULLUNDUR
FEROZEPORE
KASAULI
SABATHU
DAGSHAI
MOOLTAN
CHAKRATA
UMBALLA
ROORKEE
RANIKHET
NOWSHERA
DELHI
MEERUT
NAINI TAL
MEAN
MORADABAD
AJMERE
MUTTRA
MEER
BAREILLY
FATEGARH
ABRA
SHAHJAHANPUR
DARJEELING
HYDERABAD
CAWNPORE
SITAPUR
FYZABAD
KURRACHEE
DEESA
NEEMUCH
JHANSI
LUCKNOW
PATNA
ALLAHABAD
BENARES
NOWGONG
AHMEDABAD
SAUGOR
JUBBULPORE
MHOW
PACHMARHI
BARRACKPORE
DUM DUM
KAMPTEE
NUSSERABAD
DEOLALI
AKYAB
MANDALAY
AHMEDNAGAR
BOMBAY
KIRKEE
POONA
TOUNGOO
THAYETMYO
SECUNDERABAD
BASSEIN
RANGOON
BELGAUM
BELLARY
MADRAS
ST THOMAS Mt
PALLAVERAM
BANGALORE
POONAMALLEE
CANNANORE
TRICHINOPOLY
WELLINGTON
CEYLON

(*Map showing seventy-five of the Centres in which the British Government has established the system described in Mr. S. A. Dyer's letters in* The Christian.

A
GREAT PUBLIC MEETING

To demand from Lord Cross, the Indian Secretary of State, the instantaneous and unconditional abolition of the system of State Provided Vice in India,

WILL BE HELD IN

EXETER HALL, STRAND, LONDON,
On FRIDAY EVENING, May 18,

Under the auspices of the Gospel Purity Association.

Mrs. JOSEPHINE E. BUTLER;
Mrs. HENRY RICHARDSON, of York;
Mrs. M. BAXTER, of Bethshan;
PROFESSOR JAMES STUART, M.P.;
JOSHUA ROWNTREE, Esq., M.P.;
Sir JAMES ERASMUS PHILLIPS (Vicar of Warminster);
Rev. HUGH PRICE HUGHES, M.A.,
Editor of The Methodist Times;
R. C. MORGAN, Esq., Editor of The Christian;
Mr. JAMES B. WOOKEY,
AND OTHERS, WILL ADDRESS THE MEETING.

Doors open at 7.0. The Chair will be taken at 7.30 o'clock, by
F. W. CROSSLEY, Esq., J.P., of Manchester,

Supported by Missionaries, Clergy, and Ministers of all denominations.

It is also intended to invite a number of the Indian Bishops to be present and speak. The whole of the Bishops of the Indian Empire have lately strongly memorialised the Indian Government against the continuance of this iniquity. They are expected to be in London in time for the meeting, for the purpose of attending the Pan-Anglican Conference about to be held.

A limited number of seats in the body of the Hall will be reserved price 1s. each. for which early application should be made to Mr. Joseph Joyce (Secretary of the Department of the Gospel Purity Association for the Abolition of State Regulated Vice). 31, Paternoster-square, London, E.C.. who will also be glad to supply notices of the meeting and copies of Mr. Dyer's letters gratis for distribution.

MAURICE GREGORY

(*Acting as Hon. Gen. Sec. during Alfred S. Dyer's absence in India*).

31, Paternoster Square, E.C.

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CLOTH LIMP	**2s. 6d.**	CL. BEV. BDS., GILT ED.	**3s. 6d.**

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"Some Ritualists know very well whither they are tending; and are, as it were, the agents of Rome to bring over the Church of England. I do not address *them*; for it would be useless. Some who become Ritualists do so—because it is, alas! the fashion; because the Bishops favour Ritualism and the Government promotes it. I do not speak to *them*. There are some who become Ritualists from a love of antiquity; but also with a hope of greater spirituality, and with a sincere desire to get nearer to God. I address myself to THEM, and beg to consider with me whither are they tending. I sympathise with them; for I felt a strong desire for more spirituality in religion, and once deemed that it would be found in the Roman Church."

Extract.

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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CHRISTIAN EVIDENCE SOCIETY. —The Annual Meeting will be held at Exeter Hall, Strand, on Tuesday, May 15, 1888, at 2.30 p.m. Chairman, Professor Stokes, M.P., D.C.L. LL.D., President of the Royal Society; the Lord Bishop of Carlisle, D.D.; Rev. Edward White; Rev H. W. Webb-Peploe, M.A.; The Master of Trinity College, Cambridge, and others. C. LLOYD ENGSTRÖM, M.A., T. T. WATERMAN, B.A., Secretaries. No Tickets required.—Offices, 13, Buckingham-street, Strand, W.C.

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Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury-pavement, E.C.

THE CANCER HOSPITAL (FREE), Fulham-road, S.W.—No letters of recommendation needed. Funds earnestly solicited. Bankers, Messrs. Coutts & Co.—W. H. HUGHES, Secretary.

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THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Trousers and coats are much needed.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

WOMEN'S MEDICAL MISSION, Midwifery Branch, 143, Clapham-road. Monthly Nurse, disengaged April 15 next. Appointments in town at a day's notice.

SECRETARY, M. M. Branch, as above.

PRINTING OF THE SCRIPTURES IN MALAY.

The sale of the Holy Scriptures in Malay, by the Malaysian Branch of the British and Foreign Bible Society, having increased 60 per cent. during the past year, a printing press is urgently required for the printing of Malay and other native Scriptures, at the Society's agency in Singapore. The cost of press, type, &c., would be about £450, and an appeal is now made for this sum. At the request of the Agent and Committee in Singapore, the Bible Society are now sending out five additional European colporteurs. Donations will be received and acknowledged by General W. LEES, 97, Sutherland-avenue, Maida Vale, London, W. Any surplus will be handed to the general fund of the British and Foreign Bible Society.—E. C. HILL, Inspector of Schools, Straits Settlements, and Member of the Singapore Local Committee of the British and Foreign Bible Society.

SAILORS' REST, NAPLES.

OPENING OF ENLARGED SAILORS' HOME AND INSTITUTE in Naples, May 26th.

Thank-offering is preparing.

Donations may be sent to Messrs. MORGAN & SCOTT, office of THE CHRISTIAN.

STEPHEN BURROWES.

THE ANNUAL WHIT-MONDAY Missionary Breakfast will be held in the Powis Hall, Talbot-road, Bayswater, on May 21, at 9 a.m. Speakers, Rev. J. Hudson Taylor, L. Coley, Frank H. White, and Signor Turino. Tickets, 1s. each.

Educational.

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"Balham, May 29, 1880.

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EDUCATION for Young Ladies.—Glen Lyon, 78, West-hill, Sydenham. Resident foreign governesses. Professors regularly attend. Pupils prepared for the Public Examinations. —Terms and references on application to

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FRENCH YOUNG LADIES' MAID, or Children's Maid, in a Christian family, under a ladies' maid. Country preferred. Highly recommended by Hon. LOUISA KINNAIRD, 2, Pall Mall East, S.W.

AS NURSERY GOVERNESS or Mother's Help, by a Swedish young Lady. Christian. Good English (acquired in England), French, and German. Willing to go abroad. Highest references.
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SUPERIOR PERSON seeks situation in a decided Christian home, as Working Housekeeper or Useful Help. Thoroughly domesticated. Moderate salary. Excellent references.
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A LADY RECOMMENDS a quiet Maid; been with her two years. Good needlewoman, plain dressmaker and hairdresser. Would value a Christian home.
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A LADY WISHES to find for a respectable young Woman, in whom she is interested, a comfortable place, as Cook, in a Christian family, where two servants are kept. County Kent or Sussex.
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TWO THOROUGHLY RESPECTABLE young Women wanted, as Plain Cook and Housemaid. Must have good characters.—Apply, stating age, wages, and particulars, to Mrs. C. W., 18, De Crespigny-park, Denmark-hill, S.E.

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HOUSEMAID wanted, in a quiet family of six. Active, clean, and neat. Good character. Total abstainer. Wages about £12. Some plain needlework.
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(Continued on page 22.)

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SUNDAY, MAY 27.—Special Sermons and Prayer Meetings in various churches.

MONDAY, MAY 28, at 8 p.m.—Conversazione (Gentlemen) at the National Club. Addresses by Colonel SANDYS, M.P. (Chairman); Lord ROBERT MONTAGU; JAMES MADEN HOLT, Esq.; Sir C. ROBERT LIGHTON, Bart.; Commander KEY, R.N.; Rev. J. B. WADDINGTON; Rev. W. BARRAS; and others.

AT EXETER HALL.

TUESDAY, MAY 29, at 7.30 p.m.—Lord KINNAIRD in the Chair. Addresses by Rev. W. HASLAM; Rev. Dr. WYLIE; Rev. C. H. WAINWRIGHT; W. EDWYN SHIPTON, Esq.; and others.

WEDNESDAY, MAY 30, at 2 p.m.—GEO. WILLIAMS, Esq., in the Chair. Addresses by Captain COBHAM; Rev. A. A. ISAACS; R. SCOTT, Esq.; Rev. FRANK H. WHITE; W. C. MAUGHAN, Esq., J.P.; JOHN GREIG, Esq.; Rev. JAMES PATON; and others.

WEDNESDAY, MAY 30, at 7.30 p.m.—Sir ARTHUR BLACKWOOD, K.C.B., in the Chair. Addresses by Rev. H. GRATTAN GUINNESS; Rev. J. KERR; C. H. COLLETTE, Esq.; and others.

GENERAL MEETING.

THURSDAY, MAY 31, at 7.30 p.m.—T. A. DENNY, Esq., in the Chair. Resolutions will be moved by Colonel SANDYS, M.P.; Colonel DUNCAN, M.P.; H. BYRON REED, Esq., M.P.; WILLIAM JOHNSTON, Esq., M.P.; Lord ROBERT MONTAGU; Rev. HUGH HANNA, D.D.; MARK KNOWLES, Esq.; Hon. P. CARTERET HILL; and other gentlemen.

Tickets of Admission and all particulars of the London and of the Provincial Commemoration Meetings may be obtained on application to the Hon. Secretaries.

OFFICES OF THE COMMEMORATION COMMITTEE, PROTESTANT ALLIANCE, 9, STRAND, AND AT EXETER HALL, LONDON, W.C.

The Council find it necessary to state that, as they have inaugurated this movement in commemoration of the Establishment of the Protestant Constitution, whereby alone the liberties of the Nation were secured, they are acting separately from the Plymouth Committee, who are merely carrying out an Historical Celebration of the Defeat of the Armada.

MAY MEETINGS.

British and Foreign Bible Society.

FOR many years there has not been such a large audience at the annual meeting of the British and Foreign Bible Society as assembled at Exeter Hall on Wednesday morning, last week. This was the eighty-fourth anniversary, and, while it appears as if the older the Society gets the stronger it also becomes, it was certainly made clear that those who have the ordering of the Society's affairs endeavour in all things to recognise that their sufficiency is of God, for whom alone they work in the special and important sphere which is open to them. There were many dignitaries, clergymen, and ministers, on the platform and in the body of the hall.

An abstract of the report was read by Rev. JOHN SHARP, secretary. The gigantic proportions of the Society's operations may be judged from two figures: 4,206,032 Bibles, Testaments, and portions were issued during the year, a larger number than ever before; and the expenditure of the year amounted to £224,823. The report told of much that was cheering as to work in many lands, on the one hand showing that new avenues are constantly being opened, and on the other hand relating cases of spiritual enlightenment through the reading of the Scriptures.

The EARL OF HARROWBY, president of the Society, occupied the chair, and, in a speech full of lively interest, eulogised the objects, and explained the methods of the Society. It is true, as people say, that the Society is "a great organisation for selling cheap Bibles," but it is also much more, as it has agencies all over the globe for the dissemination of the Scriptures. The Society not only sells Bibles at cost price, and below cost price, but it helps many other organisations and institutions, and there is hardly a missionary society at work to-day that would be able to keep along without the books which the Bible Society places within easy reach. The speaker concluded by saying: Anyone who does not believe in the Bible will, of course, regard all our zeal and efforts as mistaken and misdirected, and accordingly all in vain. But we ourselves are more and more confident that the Bible has a mission from God, and we cannot but treat it more and more as God's Book. A late Continental agent of the Society, just before his death, well said: "The Bible has made my heart happy, and my life's work both delightful and useful; it has made my house cheerful, and my family united; it has made my present joyous, and my future glorious." It is with the object of enabling all the nations of the world to share in these experiences that the Bible Society has worked hitherto, and, in order to continue its operations, it appeals with confidence for Christian help, and prays for the blessing of Almighty God.

The LORD CHANCELLOR delivered a vigorous speech in assertion of the Divine authority of the Bible. He declared that he had no liberality for those who display their doubts in the Christian pulpit, and maintained that the real remedy for the prevalent sentimental mixture of the Buddhist religion with a religion which he found himself unable definitely to denominate, is the greater diffusion of the Bible. While, however, he would hold no terms with those who, professing to teach the Gospel of Christ, are really doing all in their power to infuse doubts into the minds of men, he was for embracing, regardless of their special church association or particular form of faith, all who are engaged in proclaiming the simple Gospel of Christ.

The BISHOP OF AUCKLAND acknowledged the great assistance he had received from the Society in different spheres during a period of thirty years. He pointed out that by publishing the Old Testament as well as the New, the Society enabled people easily to study the continuity and harmony of Holy Scripture; and he went on to insist that, in view of the very common neglect of the Old Testament, greater attention should be paid to the subject of the unity of Divine revelation.

Mr. C. H. Spurgeon was to have spoken; but, in a note to the chairman, he expressed deep regret that he was too unwell to collect his thoughts properly, and too weak to attend the meeting. The announcement caused deep regret, and an intimation by the chairman that the best wishes of the meeting should be conveyed to Mr. Spurgeon, was adopted with acclamation.

Prebendary EDMONDS "filled up the gap" thus occasioned, by delivering a highly instructive speech on the Society's work. He showed that by means of the Society the Church in these latter days has accomplished that to which the early Church devoted her best energies—the circulation of the Scriptures in the common languages of the people. From Antioch there went forth the Syriac Version, from Alexandria the Coptic, and from Constantinople the Gothic. From the very first the words of inspiration were presented to the world in the form of translations; in the middle ages, also, this was continued; and now it is being still vigorously carried on, attended by much blessing.

Rev. T. EYNON DAVIES spoke with evident pleasure of the great work the Society has done in Wales.

The Salvation Army.

Many of the May Meetings are prosy, not to say dull. That is not a charge that can be brought against our Salvation Army friends. One reason of this is their healthy contempt for programmes. The applause of the crowded assembly, at Exeter Hall last week, that greeted the entrance of General Booth and his suite, as they filed in, was in full blast when the General blew his whistle, and said, "Major Oliphant will pray two minutes; let us pray." The Major wasted no speech in preliminaries, and kept well within his time. Song and prayer followed till the audience had been pretty well warmed up. The General, in one of his interludes, remarked: "God Almighty must be sick of so much formality. Oh for reality... There are some here who would be filled with shame if the last page of their biography were written; thank God there is a chance for writing a few more pages." A black-skinned Indian Major prayed with much more fervour than elegance, but his petitions, and reflections addressed to God, evidently came red-hot from his heart, while his dusky fellow-countrymen and Mr. Tucker wrestled in agonising prayer, kneeling at the edge of the platform. The late Matthew Arnold once described religion as "morality touched by emotion." If he were still in the flesh, and had been present at Exeter Hall, he would probably not have felt there was any lack of the emotion. That, however, was not the view of the General, for he had to prompt the audience several times to greater abandonment of soul in prayer and song. It is a little awkward when an audience needs artificial stimulus in this respect.

In the course of his observations, Mr. BOOTH was very severe on those Christian communities who only go in for an occasional fortnight or month's "mission"—a soul-saving season, something like the oyster season. The Salvation Army goes in for a soul-saving season all the year round. As the chairman of directors of the "Great Salvation Company," Mr. Booth said it was always his privilege to report progress and prosperity, and good dividends. During the past year there have been, at the same time, many trials and difficulties; and one of these is the ever-recurring struggle to make ends meet. Mr. Tucker and his bride, notwithstanding their wedding gift of £5000, are to turn their honeymoon into a "moneymoon," for they are to hold meetings to raise further funds for the War in India. There have been persecutions in Switzerland as brutal as ever; and in this country there is still a good deal of it. The "smuggled clause" in the Torquay Harbour Act was of course unsparingly condemned, to the tune of cries of "Shame!" Another difficulty has been the venomous slanders by people who make a high religious profession; the propagation of these untruths is a scandal and a disgrace to the country, and alienates the sympathy of many. As to the Army being "a great money-making concern," that is certainly true, so far as relates to drunkard's wives, and the saving of public rates and taxes, but no further. The General found very sympathetic listeners when he referred to his personal affliction, in the illness of Mrs. Booth, who was, unhappily, unable to be present, though there are hopes of her ultimate recovery. Turning to the other side of the shield, Mr. Booth asserted that the Army has maintained its ground during the year with some few exceptions. In Great Britain, 135 new corps have been opened, and abroad 170 corps, making a grand existing total of 2378 posts, in thirty-one different countries, where the Army flag is now flying. In Norway, after five months' work, there are now four self-sustaining corps, with twelve officers, and a good Salvation work going on.

The war has been begun in the West Indies; at Jamaica 700 conversions were reported in four days. Mr. Booth hinted at some awful and unmentionable things done in Jamaica by British merchants, some of them of "noble" family, in the methods of propagating the coloured race, to satisfy their greed of gold. The statistics of illegitimacy in the island are dreadful, but now that the Salvation Army have commenced operations there is a perfect furore among the people hitherto living in sin to get married. In the Transvaal the authorities do not send the Army soldiers to prison for preaching, but allow them to go inside the prisons to preach to the prisoners. Why don't you make me the Home Secretary? exclaimed the General. I would take in hand the chaplaincy of all our home prisons and workhouses, and give the inmates a little more happiness at a very cheap rate. After a brief mention of Holland and Denmark, Mr. Booth said that in Germany they had the heaviest fight of all. The authorities will not sanction a meeting after a certain hour in the day, or the selling of *The War Cry* without a licence. Private meetings are being held, and souls saved. From other parts of the field more encouraging reports have come. An increase of 1180 salaried officers makes a grand total of 6217 Salvation Army clergymen and clergy women. Nearly half a million open-air meetings have been held during the year. This fact formed the text for a very rousing appeal as to the blessed effects of these Gospel "rings." The remarkable development of the slum work and the rescue work was ground for another sounding note of praise; though little has been done compared with the overwhelming need. The recent departure for providing food and shelter is a great boon to thousands; it is very nearly self-supporting. Twenty of these hungry folk per week are going to the penitent form. As to the finances, the General had also to report progress. For the future, there is to be a large extension of the food and shelter scheme all over London; of the slum work, by the formation of a nursing sisterhood; and the establishment of a "property help" fund. To help in inaugurating this, one friend has promised £15,000, and if £5000 more is given the scheme will be fairly floated. The General spoke for about an hour, but the interest never seemed to flag for an instant.

After the collection, and a hideously wooden song with tom-tom accompaniment from the Orientals, an interesting testimony was given by a converted chief of the "Buddhist Army," started in Ceylon in opposition to the Salvationists. Then Commissioner TUCKER told of marked advances in India during the year. He had travelled from end to end of India, and his testimony was that the Army had now the ear of the whole people—Mohammedan, Buddhist, and Christian alike. Founded on the successes already achieved, he made a strong appeal for more consecrated workers. Mrs. Tucker followed her husband with a pathetic and powerful address in the same line, her voice and manner reminding one wonderfully both of her mother and her older sister. She called for instant and unreserved devotion to Christ and his cause. A touching little story was told of an old woman she met, whose daughter had joined the Army, and had won forty souls at her first station. The aged mother, with a heavenly look on her face, said she felt as if she had been "a-seekin' and a-savin' of 'em herself." Some further Indian testimony was attempted, but the meeting showed signs of speedy disintegration, and the General brought the meeting to a close without even calling on Mr. T. A. Denny for one of his usual sympathetic little speeches.

Sunday-school Union.

The annual Conference of the Sunday-school Union, held at 56, Old Bailey, on May 2 and 3, was of unusual interest. About 120 delegates were present the first day, and over 200 the second. From the interesting and important subjects brought forward for consideration, we may mention several questions upon which the Convention laid great stress.

Mr. G. N. Ford, of Manchester, as chairman of the first session, said they had grounds for congratulation in the manifestation of God's blessing, and in the fact that missionary zeal is re-kindling. On the other hand, their Continental work do not get hold of the schools as they wished.

Delegates from Sweden and Germany spoke of the progress of the work in their countries. They thanked the Union for the impetus given to Continental work by sympathy and prayer, and asked for a continuance of the same. Mr. J. Clark, of Norwich, in a paper on "How Local Unions can best help the Mission," said that if every teacher would give one shilling and every scholar one penny to the Continental work, they could raise about £12,000. In Norwich this plan had been a great success.

Rev. F. E. Clark, who had the day before arrived from Boston, Mass., received a hearty welcome. He came for the purpose of placing the history, need, and work of the Society of Christian Endeavour before the Convention. He said there was felt to be a great need in America of something of this kind to keep young men and women interested in the work of the church. Young people were leaving the Sunday-school without joining the church. This Society fills the gaps. It is in the closest relation to the church, and has in its constitution safeguards against drawing away from the church. Another real danger is that young people are apt to grow up as idle Christians, unless something definite and particular is given them to do. This Society gives them definite lines of work. Mr. Clark briefly sketched the duties of the following Committees:—"Look-out," "Prayer-meeting," "Social," and "Sunday-school," which are deemed essential; while the "Temperance," "Missionary," and "White Cross" are useful in large cities. The Society has infused new life into the prayer-meeting. Mr. Clark spoke of the monthly consecration-meeting, of the pledge taken by members, and other interesting features. There are over 4000 known societies in America, and it is probable that 400,000 young people are connected with them. It is not pretentious; it is simply a Society of "Christian Endeavour." Questions on various features of the work were asked Mr. Clark, and it was the opinion of many that this Society could be worked in connection with the Christian Bands of this country, the latter being adapted to children.

Mr. Wm. A. Smith, of Glasgow, read a paper on "The Boys' Brigade," showing the methods of work, the influences brought to bear on the boys, and the good results accomplished. In a warm discussion which followed, some speakers thought the drilling given the boys might awaken the martial spirit. Mr. Smith said he knew of no case where this had occurred, and that if any should join the volunteers they might exert a good influence, where it is much needed.

Papers were also read on "The influence of the Sunday-school upon the homes of the scholars," "How to utilise the country representation more completely," "Adult Classes," and the "Temperance Question;" each was followed by an earnest discussion. The proceedings throughout were enthusiastic and earnest. The spirituality of the Convention was very marked. The proceedings were interspersed by much prayer and praise. The new zeal received will reach the superintendents and teachers of many Sunday-schools, and we may look for greater progress in the Sunday-school work in the future. The papers and discussions will be fully reported in *The Sunday School Chronicle.*

South American Missionary Society.

The Archbishop of York presided over the thirty-seventh annual meeting of this Society, which was held on Friday last, at Exeter Hall. An abstract of the annual report was read by Rev. R. J. Simpson, clerical secretary. Encouraging progress has been made in several important centres.

In the course of an address full of sympathy with the work of the Society, the Archbishop remarked that there has lately been a tendency to disparage missionary activity, and to represent it as unnecessary, if not undesirable. How can we, he asked, have a religion without missions? The very idea is absurd. In order to illustrate the need and power of the Gospel as preached by missionaries, he pointed to the Fiji Islands, where the descendants of cannibals are now "sitting, clothed, and in their right mind."

Rev. E. A. Stuart made a stirring speech. He held that missionary work should be the glory of the Church of Christ, since it had the special commendation of the Lord Jesus, and was ever nearest his heart. The Earl of Aberdeen and others also spoke, and the proceedings were cordial throughout.

The Church Army.

The anniversary of this organisation was celebrated on Wednesday, last week, in Prince's Hall, Piccadilly. It was reported that the number of evangelists is 160, an increase of fifty-five on the year. More men have been sent to Canada, especially to the province of Nova Scotia, where the Army is now a recognised institution. Good work was also reported from India and Australia. It was announced that the 12,000 workers of the organisation are all total abstainers.

In the afternoon the Bishop of Marlborough presided, and in the course of a hearty address pointed out that the Army is designed to supplement and enlarge parochial life. Referring to the work of the mission nurses, part of the organisation of the Army, he appealed strongly for help, saying that there is nothing more useful or beneficial then these women going in and out of the cottages, ministering as only women can to the temporal and spiritual wants of the poor. In conclusion, he eulogised the Army's operations, as characterised by zeal, order, and economy.

The evening meeting, described as a "consecration convention on the evangelisation of the world," was presided over by the Dean of Ripon, who gave some account of his own work among the colliers, and said that he thought a peculiar dignity attached to all efforts made to reach the lowest classes. The claims of India, and also of China and Ceylon, were considered by Mr. Swann Hurrell and Mr. G. B. Studd, both of whom have just returned from the scenes of which they spoke.

Miss Weston's Work.

Canon Fleming presided over the annual meeting held last week, in Exeter Hall, in connection with the work carried on in the Navy by Miss Agnes Weston, "the sailors' friend." In his opening speech he pointed out that, for the honour of the English national name, nothing is more important than that the Navy should be a sober one. Miss Weston characterised the past year as one of heathful progress. She said that three agencies have been found, under God, to exercise a vast influence for good throughout the Navy; these are the Royal Naval Christian Union, the Royal Naval Temperance Society, and the Royal Naval Purity Society. At Devonport, during 1887, over 1000 signed the pledge, while at the Sailors' Rest 167 evening services were held. attended by 92,600 sailors and marines. At 120 temperance meetings an attendance of 75,600 was secured. At Portsmouth 956 temperance pledges were taken. During the year every one of Her Majesty's ships was visited, and special work carried on amongst the boys. On the premises of the Rest there had been 70,900 sleepers, and now £10,000 for new buildings was wanted. As yet between £2000 and £3000 was in hand.

Addresses were also delivered by the Hon. Conrad Dillon and Mr. T. A. Denny.

Religious Tract Society.

The eighty-ninth anniversary meeting of this Society was held on Friday evening last, in Exeter Hall, Lord Balfour of Burleigh presiding. Some six hundred school children were ranged on the platform, and sang occasional pieces, under the direction of Mr. Joseph Proudman. There was a crowded audience; sympathy with the Society's objects and work may well account for the enthusiasm manifested in the meeting, but beyond question many persons made a special effort to attend because of the singing of the little ones, of whom it may be said that they seemed very happy as they went through their excellent programme.

Rev. Dr. Green, one of the secretaries of the Society, read an abstract of the report, which showed that business had been done on a colossal scale—all in literature, either of a purely religious or of a distinctly elevating character, in many languages, for all classes of people. The total circulation from home and foreign depôts was set down at 76,061,050. Not only was every penny of the money received from various sources for missionary purposes (£29,000). so devoted, but £12,500, furnished from trade profits, was also expended in grants of various kinds. The expenditure in the trade and grant departments reached the total of £208,000. The report was full of interesting details of the Society's operations.

The Chairman, in his address, declared himself much pleased with the Society's aims and methods, and said that he hoped, in the future, to be among its most fervent well-wishers. Rev. J. Piper, formerly of Japan, spoke of the great assistance rendered by the Society in the religious instruction of the great civilised heathen nations of the East. Rev. T. E. Davies followed with a speech in warm eulogy of the organisation. He maintained that the great privilege of furthering such a work ought to appeal strongly to Christian people. The Society has, he said, done much for Wales, and, by the way, he remarked that he had never seen or heard of a single book or tract in the Welsh language disloyal to Jesus Christ or the truth.

Canon Fleming, one of the hon. secretaries of the Society, delivered a thoughtful address. He said that we must not ignore the fact that there is much impure literature, and that there are books which directly or indirectly aim an assault on the vital truths of Christianity. He maintained that no Society had been permitted by God to do so much to overcome this evil with good as the Religious Tract Society, with its very useful "Present-day Tracts." In conclusion, the speaker mentioned that the Society has lately taken up temperance work.

Women's Temperance Union.

The East London Women's Christian Temperance Union celebrated its anniversary last week, and the goodly number of members who attended the meeting, in the Lecture Hall of the Working Lads' Institute, Whitechapel, was greatly cheered by the account which was given of much earnest work during the past year. In the absence of the Viscountess Lymington, president of the Union, the chair was occupied by Mrs. Andrew Johnston. Mrs. Paddon, honorary secretary, spoke of the pressing need for greatly increased activity on the part of Christian women, so that the scandal of drunkenness among females may be reduced, if not altogether extinguished. She called upon women, as mothers, as sisters, and, above all, as Christians, to wage relentless war against the drinking habits. Mrs. Gregson, treasurer of the Union, also addressed the meeting, maintaining that, if the women of London would unite in one body, the closing of the public-houses might easily be accomplished, and, as a consequence, sin and misery would greatly decrease.

Some earnest words were also spoken by Mrs. Johnston, who held that the work of reformation must be completed by the Holy Spirit. Therefore she urged that Christ should be always preached to those who are asked to leave evil courses. Mrs. Penfold Cope delivered a short address, and altogether the proceedings were invigorating to the members of the Union.

Demoralisation of Native Races.

On Friday last the first annual meeting of the United Committee for the Prevention of the Demoralisation of Native Races by the liquor traffic was held in Prince's Hall, Piccadilly, the Bishop of Sodor and Man in the chair. The Committee is made up of gentlemen representing various Christian bodies, and its work is altogether unpolitical. The annual report was read by Rev. J. G. Mills. It stated that the Committee's work during the past year had been mainly one of investigation and vigilance. Much valuable information has been collected and circulated; and the actions of Governments have been watched, and, when practicable, representations have been made with a view to a mitigation of existing evils.

Canon Ellison, who has done much to direct the Committee's efforts in the proper channels, read a paper in explanation of the situation. Rev. W. Allan communicated the results of a recent visit to Sierra Leone and Lagos, giving many details of the way ardent spirits are introduced into West Africa, and also fearful particulars as to the evil consequences of the traffic. He said that in some places on the Niger the very soil may be described as consisting of gin bottles and spirit jars, the deadly and poisonous stuff having been eagerly taken by the natives, and to their physical and spiritual ruin. Rev. R. Wardlaw Thompson having spoken of the baneful traffic in Madagascar, India, China, and the South Seas, Mr. S. J. Celestine Edwards, a native of Antigua, delivered a forcible address. He complained bitterly of the way England governs dependent races, and said that, in view of the fact that for thirty-five years agitation has been progressing in this country, but legislation in favour of temperance is still out of sight, there is very little hope for anything being done as yet for black peoples, of whom it may be said with sad truth that English and German merchants are doing their best to make them blacker than by nature they are. He asked British philanthropists to speak out, and make themselves heard in the House of Parliament. Bishop Crowther, from the Niger, Rev. H. M. Joseph, a coloured gentleman, from Canada, the Bishop of Waiapu, and Major Ferguson also took part in the discussion.

Ragged School Union.

The presence of the children always makes this anniversary fascinating and full of interest. People never tire of seeing a crowd of bonny, well-cared-for bairns, and hearing their sweet youthful voices lisp the Saviour's praise. On Monday evening last, at Exeter Hall, Mr. John Kirk, the earnest Secretary, had a very blessed story to tell, of thousands of little ones taken out of the waste, howling wilderness of raggeddom, and put into a wealthy place. They are clothed, fed, educated, trained in industrial occupations and handicrafts, and, best of all, led gently into the paths of holiness and peace. All sorts of things are done for them, so as to give them a fair start in life and erase the unhappy memories of the past.

It would be affectation to say that the place of the late lamented Earl of Shaftesbury is altogether filled by Lord Aberdeen, who is now president of the Union. At the same time, his heart is equally in the work, and his words on Monday evening were full of good cheer. As indicative of the deep solicitude he feels for the welfare of London's ragged children, he told how he had submitted the names of the prizetakers to Her Majesty, who expressed sympathy with the work. The prizes, to the number of 750 and consisting of books, were distributed by the fair hands of Lady Aberdeen, who also spoke kindly words to the children, and counselled them to show kindness to those who had shown such kindness to them. Among the speakers were Mr. Samuel Smith, M.P. (who referred to the evil influences of impure literature among the young), Lord Brassey, Lord Bangor, Rev. T. Evans, and others. Needless to say the song of the children, under the able lead of Mr. Proudman, was much appreciated by the crowded audience.

London City Mission.

There was a large audience in Exeter Hall on Thursday afternoon, last week, on the occasion of the forty-third annual meeting of this highly esteemed Mission.

Mr. F. A. Bevan presided, and, in the course of a brief address, pointed out that the Mission knows no denominational distinction, nor has it been troubled with the "Down Grade." In all parts of the great Metropolis missionaries have been gaining access to the homes and hearts of the people, and the grand old Gospel has been proclaimed in faith and with power. On all hands blessing has abounded, and he felt that, in years to come, God would continue to be gracious, as in times past.

Rev. T. Hutchinson read an abstract of the annual report. It appeared that the average number of missionaries on the staff during the year had been 473, showing an increase of thirteen. Rev. Sir Emilius Laurie spoke in high terms of the objects and methods of the Mission. Incidentally, he said that many years ago he sat next to Dr. Tait at dinner, shortly after he was appointed Bishop of London, and it was his pleasure to explain to the Bishop the working of the London City Mission, saying that it was always willing to work with the clergyman. The Bishop appeared interested, and inquired how they managed if clergymen were not disposed to work with the Mission. His reply was that in that case the Mission would work without them. (The statement elicited loud cheering.) "Oh," said Dr. Tait, "I am afraid, as Bishop of London, I cannot co-operate with a society like that." However, remarked Sir Emilius, as years rolled on, Dr. Tait became a most active worker with the Mission. If in these days the Gospel was faithfully proclaimed, we should find fewer secessions to Rome, and throughout the length and breadth of the land a higher national tone would prevail. He believed the City Mission to be worthy of the warmest possible sympathy and support.

Moravian Missions.

The Secretary of the London Association in aid of these Missions was able to submit to the annual meeting in Exeter Hall, last week, favourable reports as to the work in Greenland, Alaska, North America, the Mosketo Coast, South Africa, Central Asia, and elsewhere. Dr. Drury (chairman) said it was hoped that the Secretary would visit some of the stations during the present year, and report on the work. Several speakers dilated on the zeal and self-denial of the Moravian missionaries. Lieut.-Colonel Paske bore testimony to the value of their work, from personal observation, in the Punjaub. We heartily endorse his remark that there is no existing mission agency more worthy of support.

ENGLISH WOMEN IN BRUSSELS.

Dear Sir,—The International Exhibition at Brussels is likely to attract many Englishwomen to that city, both as visitors and employées. I lately spent two or three days under the kindly roof of the British Institute, and am glad to report that a good work is quietly but steadily moving on. I found the Sunday afternoon tea as much appreciated as ever. The children's gathering had increased from fifteen to thirty, and had been sorted into classes, and organised into a regular Sunday-school. An extension of work in the direction of the "mothers" is in contemplation.

I hope that many of your readers who will go to Brussels for the Exhibition will find time to visit this Institute, too, and so strengthen the hands of those who are voluntarily manning this outpost of a national work. It is 26, Rue de Vienne, not far from the Place du Palais, and the Parc Léopold.—Yours sincerely,

Edith A. Huntley, M.D.

MR. DENHAM SMITH.—The improvement in Mr. Smith's condition recently noted is, we are glad to say, still maintained.

MR. CHAS. E. FAITHFULL, of The Sailors' Rest, Marseilles, is now in England on a brief visit. He may be addressed to our care.

DUBLIN PROTESTANT DEAF AND DUMB ASSOCIATION.—The object of this organisation is to care for the adult deaf and dumb, spiritually and temporally. The seventeenth annual report, just published, states that much blessing continues to attend the exertions put forth. Mr. M. G. Hewson, Room No. 21, Christian Union Buildings, Lower Abbey-street, Dublin, is the missionary and secretary.

MADAGASCAR.—Ambihimandròso is now a centre of much religious activity. During the past eight years Rev. T. Rowland, of the London Missionary Society, has resided there. He found eighteen preaching places and day-schools; now there are sixty, and scores of people have been added to the church. Years ago, all who were connected with the Government thought it their duty, although heathens at heart, to follow the example of the Queen and Prime Minister, and profess Christianity. A healthier tone now prevails, and this hypocrisy is dying out.

CHURCH OF SCOTLAND FOREIGN MISSIONS.—The Foreign Mission report, to be presented to the annual Assembly this month, will show special prosperity in the missions in the Punjaub, at Darjeeling, Calcutta, and Madras. There are openings for ordained missionaries at Darjeeling, Madras, and the Punjaub. One has offered for Africa, whom the Committee would thankfully accept. He will soon be ready to go out with the double qualification of graduation as a doctor and ordination as a minister. The Convener would rejoice to hear from a congregation or a private Christian willing to support a missionary, either partly or altogether. Failing fresh support of this kind, it may be impossible to accept the services of even the best and most urgently needed missionaries. The Committee of the Ladies' Association propose this year to send new missionaries to the foreign field—some of them to replace agents who will be returning home on furlough. Ladies who desire to offer themselves for this good work, should apply at once to the secretary, Miss Reid, 22, Queen-street, Edinburgh.

Notes and Comments.

A TERRIBLE revelation of the conditions of modern city life is contained in the fact that one day last week no fewer than ten girls were reported to the Metropolitan police as missing. The ages given were as follow:—Nine years, two; fourteen years, three; fifteen years, one; seventeen years, one; eighteen years, two; nineteen years, one. The total number of persons reported as missing for the same day was thirty-four.

The Congregational Union has done itself high honour, and the Christian churches of this country an inestimable service, by electing to its chairmanship for next year the redoubtable Chinese missionary, Rev. Griffith John. We understand that Mr. John is expected in England soon, and we hope he may see his way to accept the post. In view of the rising tide of missionary zeal among the churches, the appointment seems to us a most happy one, and if Mr. John will spend his year of office in arousing the home churches to a further sense of their responsibility towards the heathen, the results for the world will surely be incalculably great.

If we could impart to the community generally the warmth of feeling that marked the mass meeting of Saturday last in Exeter Hall, the fate of the iniquitous compensation clauses in the pending Bill would soon be sealed. Sir Wilfrid Lawson scouted the notion of the proposal being a concession to equity, and exclaimed, "Oh, equity what evils are done in thy name!" Cardinal Manning roundly condemned the objectionable clauses, and Archdeacon Farrar indignantly declared that when the people had asked for bread the Government had given them a stone.

The more we ponder over the matter the more we are amazed at the audacity of the Government proposal. If the liquor business were a beneficent one, nobody would want to interfere with it; the very fact that everybody recognises the need for its curtailment, proves that it is an evil thing. It is true that we have permitted the evil to exist and flourish; but now, when we are hoping for some mitigation of it, we can see no equitable reason for asking us to pay a heavy price for the boon so long deferred. No more ingenious method of buttressing the drink traffic could have been devised, and Archdeacon Farrar may well complain that when the people have demanded bread they have been rewarded with a stone.

To all and any in search of a creed we heartily commend "The Articles of the Faith, as held by the Presbyterian Church of England." For three years a Committee, appointed by the Synod, has been at work on this document; and it certainly does them credit. It will become the working creed of the English Presbyterians, taking the place of the Westminster Catechism. It consists of twenty-three Articles, any one of which affords food for devout and interested study. Where so many are excellent, we find it hard to specialise. But we hold, as deserving special notice, the articles on the Holy Spirit, on Union to Christ, on Holy Scripture, and on the Sacraments. But it is noticeable, in this as in other creeds, that the words have been so carefully chosen, and are so dexterously balanced, as to be capable of more than one interpretation; and more than one school of thought might be content to quote them as a statement of its position.

The Darwinian theory of the origin of species by natural selection is obviously breaking down. The reaction is evidenced not only by the third of the Duke of Argyll's papers in this month's *Good Words*, but by a calm and powerful article in the new *Edinburgh Review*. Serious is the indictment made in this article—that Darwin's influence has been more hostile and fatal to Theism than the influence of any other writer, perhaps, since the foundation of Christianity itself. He repudiated creation, abjured design, and enthroned unreason as lord of the universe. That such a system, which violated the deepest instincts of humanity, and opened a door to atheism, should have swayed opinion among so many for thirty years is a terrible reflection on this age. We are, however, told in the *Edinburgh* that the system has had its day; that men are rising up who will destroy it; and that the progress of knowledge will issue in a philosophical refutation of Darwinism root and branch.

An equally important article in confirmation of Scriptural truth may be found in another paper in the new *Edinburgh*, on Renan's "History of the People Israel." An attempt has been made by modern unbelievers to assign a natural origin to the grand Monotheism of Israel, and to trace it to a beginning of idol worship. The reviewer shows that all such reasoning is untenable and baseless. Let young men note this: the learned endeavours to explain away the supernatural in creation and revelation, to find a Bible without inspiration, and nature without a God, end in failure and confusion.

A most remarkable article appears in the current *Contemporary Review*. Mons. H. Lasserre, a French Colonel of Artillery, a writer of a brilliant style, and who professed to have obtained a miraculous cure from the Virgin at Lourdes, translated a year or two ago the Four Gospels into French. The translation was very picturesque, and with a telling preface, received the *imprimatur* of the Archbishop of Paris, and the approval and benediction of the Pope. In twelve months twenty-five editions were published. The book went into thousands of French homes, and became a school prize. An *édition de luxe* followed, and was eagerly sought. Less than five months ago Rome perceived its error, and a decree of condemnation was issued from the Vatican. Now a copy can hardly be bought. Dr. William Wright, the writer of the article, pertinently asks:—How does Papal infallibility stand in the transaction? We shall surely hear more of this.

A new departure is proposed in Unitarianism; it is that the 220 Unitarian congregations in Great Britain shall merge themselves into one united body, with a common fund for ministerial support, and call themselves "English Presbyterians," without a binding creed. This new church organisation was advocated at Leeds by Dr. Martineau. The discussion that followed was suggestive. Rev. J. Wood, who went out from the Congregationalists, contended that Unitarians wanted, not new machinery, but deeper spiritual life. Dr. Crosskey said it would be better to have a new departure than eternal grumbling and complaining. A committee is to deliberate on the matter. If individual congregations are low in spiritual life, how can they find it by falling back upon one another? Cold bricks do not get warm by adding to their bulk.

Owing to the persecution to which they have been subjected during recent years in Eastern Europe, many thousands of Jews have of late found no ease, or rest, but have suffered from "a trembling heart, failing of eyes, and sorrow of mind." In many cases, moreover, the oracle by Moses has been painfully fulfilled:—"Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." While well-to-do Israelites have managed to procure friendly asylum in Western countries, the pious poor of the nation have been making for the land of their fathers, in the hope of finding at least a burying-place within its sacred precincts. And so it comes about that Jerusalem is rapidly becoming again a veritable city of the Jews. In 1880 there were, probably, not more than 5000 Jews there; now there are more than 30,000. The recent persecutions in Russia have led thousands of them to seek a home in their ancient city.

In the course of an interesting lecture delivered the other evening by Sir Francis de Winton on Central African Exploration, he took occasion to discredit the disquieting rumours circulated respecting Mr. H. M. Stanley, and stated that the hindrances which, owing to the nature of the country, would probably be met with between the Congo and Emin Pasha's territory were, combined with the difficulties and delays in transmitting messages, sufficient to account for the continued absence of news. It was pointed out that the possession of the country governed by Emin Pasha was of very great importance, because it lay between and prevented the junction of two great slave-dealing centres whose operations had been steadily nearing one another. An observation also made by the lecturer throws a little light upon the real nature of many of the boasted conversions to Mohammedanism. "It is," he said, "a religion of easy adoption by the natives, for it demands no sacrifices, nor does it interfere with the manners and customs of easy barbaric life."

The letter on "Unity, Evangelism, Money," which appeared in our last issue, suggests one reason for the spread of Romanism in out-of-the-way places in England and Ireland. Whilst, according to the writer, a young minister could not be induced to take charge of a "prosperous village chapel" because the salary was only £80 a year, there are hundreds of Roman Catholic priests who willingly take up districts upon even less than £40 per annum, and hence it is that they reach neglected localities and form small "missions" in outlying districts, where Protestant pastors and evangelists without a similar spirit of self-sacrifice "could not live," as our correspondent puts it. We know, for instance, one place in Wales where it was stated a little while ago that the priest had not tasted meat for months, he was so poor, yet the "mission" is continued in the hope of growth. And so in Ireland there are hundreds of places where the priest must of necessity suffer with the people; and it is because men can be found willing to sacrifice themselves that Romanism continues to "possess the land."

Similar remarks will apply to foreign missionary work; for instance, as Mr. Caine has recently stated, while the European contributions to the Roman Catholic Missions in India are only £36,000 per annum, and out of that sum sixteen bishops and over one thousand priests are supported, with thirteen hundred schools, containing 50,000 pupils, one Protestant Missionary Society, with subscriptions of £27,000, maintains only 340 missionaries and teachers.

Not only by Christian workers and active philanthropists is the cause of the women of India being pleaded at the present time. A few days ago, the Calcutta correspondent of *The Times* referred to the matter in considerable detail in a communication on the state of education in Central India. He unhesitatingly attributes the slowness of progress to the baneful custom of early marriages, and declares that "wrongs remain still unredressed, cruelty and brutality still triumph, and women still weep." It is well that these painful facts should be kept in view now that the annual meetings of the Zenana and other missionary societies are being held.

It was recently announced in the House of Commons that the Government are prepared to advance £10,000 for the purpose of assisting Scotch crofters to emigrate to Canada, the amount lent to each family being repayable in twelve years. It is also stated that the Parliamentary Committee now sitting upon the subject of State-directed Colonisation has framed a scheme for submission to the Government, which, it is contended, will be self-supporting. This news is satisfactory, as opening out a prospect of the pressing question of over-population being comprehensively and practically dealt with. At present the agricultural labourer migrating into the town does but swell the already congested mass of unemployed, and in a generation or two disappears under the altered conditions of life, whilst in almost all our dependencies there is at this moment a large demand for exactly the kind of labour which he can supply.

The prospects of the movement in favour of the early closing of public-houses in Ireland on Saturday nights appear to be brightening, much of the evidence given before the Sunday Closing Committee being in favour of the limitation of the Saturday hours. That given last week by the Mayor of Cork was, perhaps, the most remarkable. Cork has unfortunately been notorious for the excessive number of public-houses within its boundaries. Advocating the opening of the drinking shops during a certain portion of the Sunday, the Mayor gave it as his strong opinion that "shorter hours were desirable on Saturdays," and he added, after suggesting 8 p.m. as the hour of closing, "a slight inconvenience would be caused to many by such an alteration, but it would be so slight that it would not counterbalance the advantages that would follow earlier closing." He was able to state, too, that the public opinion of the city was in favour of such a step.

Recent evidence given before the Lords' Committee on the Sweating System has shown that owing to "cruel cheapness" the evils of sweating have extended to many other trades than those in which women are employed; and it may be anticipated that the Blue Book in which the various testimonies will be embodied will form a very terrible indictment against our modern commercial system. Still it is in the tailoring trade that the evil appears to be at the worst. As an illustration, the pathetic statement may be taken of Elizabeth Killick, described as "a poorly-dressed woman of middle age," whose husband had been three years' paralysed. As a trouser finisher she could make 1s. 2d. a day by working fourteen hours, but out of that she had to provide trimmings and thread, &c., so that she had barely 1s. a day. Therefore, after paying 2s. a week for her room, she had a little over 8d. per day to provide food and clothing for herself and three children, the husband fortunately being in an infirmary.

In answer to Lord Aberdeen, who put some kindly questions, Mrs. Killick stated that she had not tasted meat for six months, "a herring and a cup of tea" forming their chief meal. Another witness stated that she was making shirts at 1s. 2d. a dozen. Surely these facts speak for themselves, and should appeal strongly to our common Christianity. Our national wealth is simply enormous, and there ought not to be any insurmountable difficulty in delivering ourselves from the sorrow and shame of such a condition of things.

DEATH OF BISHOP PARKER.

SAD tidings reached the Church Missionary Society on Tuesday afternoon, last week, namely the death of Bishop Parker and his chaplain, Rev. Joseph Blackburn, in Central Africa. The telegram contained but few details; the Bishop was only ill one day, and what the malady was is not known as yet.

Mr. Blackburn went out first in 1882. In 1886 he came home, and during a year's stay in England was married to a lady who, when the sad news arrived last week, was making active preparations to sail with a little daughter whom he had never seen, and join her husband on the mission field.

Bishop Parker's death is a sad loss. A good scholar, the Bishop was also an enthusiastic missionary. During the period 1878-85 he was engaged in India, and showed splendid business abilities. He was consecrated Bishop of Eastern Equatorial Africa in 1886, and hoped soon to have a good staff of workers under command. In one of his early letters, he wrote to the Committee, he said; "You have made me a Bishop of a handful of sick missionaries." By the last mail, he begged for nine more men as absolutely and immediately necessary. Rev. R. P. Ashe, in a recent letter, said that "self seemed to find no place in him." The Bishop was unmarried, but he is mourned by a large circle of acquaintances, and a still larger circle who loved him as a model missionary.

SOUTH INDIA.—The second of the series of camp meeting , organised by agents of the London Missionary Society, was held in February last at Nemeldinne, a large village in the Cuddapah district. These meetings are designed to give an impetus to work already begun, and to provide a source of inspiration to all privileged to take part. The proceedings were edifying and cheering, and it is hoped that good will result from this season of fraternal communion, conjoined with evangelistic exertion.

THE READING OF THE PEOPLE.—The following figures sent us by a friend cast an unpleasant light upon popular reading, the town alluded to not being a watering-place or holiday resort, but a busy manufacturing town. A town of 110,000 inhabitants has three lending libraries, two of which are free. In the last annual report we find that in the year past from one, 59,000 books were borrowed, of which 30,000 were novels. From the second, 46,000 were borrowed, of which 36,000 were novels. From the third, 36,000 were borrowed, of which 31,000 were novels, and five out of every nine new books are also novels.

METHODISM IN LONDON.

IF we look at London with increasing apprehension on the one hand, we regard it with increasing hope on the other. We welcome with thanksgiving the new departure made within the past few years by our Methodist brethren in sending one of their very best ministers, Rev. Peter Thompson, into the lowest locality of East London. We thank God they obeyed the Holy Ghost when He said, "Separate me Hugh Price Hughes and Mark Guy Pearse for the work whereunto I have called them in the West." And it is a further hopeful fact that East and West are linked together by the Central Mission, under the able superintendence of Rev. Edward Smith, in Clerkenwell. Then we turn our eyes northward, and see our joyous brother, Thomas Champness, with his *Joyful News*, and his college of evangelists, one of whom is already settled in North-west London; and, like Paul in the storm-tossed vessel, we thank God and take courage.

It will be an interesting circumstance if some day a Methodist arithmetician should be led to count up the number of times the words "Methodist" and "Methodism" occur in any one number of *The Methodist Recorder*, or *The Methodist Times*, or in any Methodist meeting, when the word "Christian" would seem more appropriate and larger-hearted; but none the less we honour the great work that is being done.

It is, indeed, no new work; and if individuals like Miss Macpherson and Miss Steer, George Holland, Bowman Stephenson, Dr. Barnardo, and F. N. Charrington, Archibald Brown and William Cuff, have, by the grace of God, been able to accomplish what they have achieved, it is not strange that the great Methodist organisation should justify its existence by sharing in such work.

We report elsewhere the meetings held last Friday in connection with this movement, heartily agreeing with Rev. Mark Guy Pearse in his appreciation of the workers' testimony in the afternoon at Wardour Hall; though we have attended many a similar one in connection with the work of the brothers and sisters named above.

Some of the methods employed at the West have been startling and questionable. But God seems to tolerate and even to overrule for good some methods which sorely exercise fellow-servants. It may be wise to remember the advice contained in the couplet:—

> Be to their virtues very kind,
> And to their faults a little blind.

We may even go a little further, and submit to be asked, "Who art thou that judgest the servant of Another? To his own Master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." To look for what is excellent rather than for what is faulty in each other and each other's work, will tend to promote that unity which is so good and pleasant in God's sight, that there He commandeth the blessing, even life for evermore.

CHURCH MISSIONARY SOCIETY.—In his speech last week, at the annual meeting of this Society, the Bishop of Rochester did not say (as reported) that only one-third of the parishes in the province of Canterbury, and only one-fourth in the Metropolis, sent any contributions to the Missionary Societies of the Church of England. The statement was that one-third and one-fourth of the parishes in the respective areas sent nothing to the funds of the Missionary Societies connected with the Church of England.

The London Wesleyan Mission.

Friday last was a high day for the latest departure in Wesleyan evangelisation. Even Solomon himself would surely admit that to hold an anniversary at the end of six months' work is a new thing under the sun. But, under the régime of Mr. Price Hughes, musty precedents are of no account. Probably he thought that enough had been achieved during the six months to justify him in summoning his friends and neighbours that they might rejoice with him and his fellow-workers. Besides, the East-end part of the Mission has been in full swing for more than two years, so that, striking a balance between East and West, there was no valid reason why the London Wesleyan Mission should not have its May Meeting. The result certainly justified the faith of our go-ahead friends in the aristocratic West.

A capital beginning of the day's engagements was made by Rev. Mark Guy Pearse's sermon at St. James's Hall, at noon. His words were as pearls of wisdom dropped from Spirit-guided lips. In a running commentary on the Lesson, from Acts ii., he said, "I don't think Christians are much good to Christ until they *gladly* receive his word." "The *overflow* of the Spirit was the characteristic of Pentecost; men had to run about to get others to hold the overflow." In his prayer Mr. Pearse entreated God to give them a great triumphant faith in Himself, and a great passion of brotherly pity and eager helpfulness for men and women around.

THE SERMON

was based on Acts iii. 6: "In the name of Jesus Christ of Nazareth, rise up and walk." It was a happy thought, the preacher said, to let this season of thanksgiving fall at the same time as their Foreign Missionary Meetings. The early history of the Christian Church combined great ingatherings to the faith with personal work among individual sufferers. True Christianity is never so taken up with sublime achievements as to forget the crippled beggar at the door. It unites a concern about the salvation of the world with a pity for the individual. First of all the Church must have the gift of Pentecost. It is pitiable to see the Church trying to mend the world. Stories of dead men's bones and martyred virgins' shrouds will never convert the living world of to-day. Let the dead take care of themselves; we want a living Christianity. Christian evidences that *prove* but do not *improve* are well-nigh useless. Opinions and theories are well enough, but they do not transform men. If we do not possess a great, intense throbbing life, as real at least as the life of the everyday world, we can do little to meet its needs. Then, to complete our equipment, we want the great brotherly heart and the helpful hand. The true attitude of the Christian is to hold the Almighty Christ with the left hand (nearest the heart), and to lift up our fallen brother with the divinely energised right hand of power.

Let us see what this lame beggar at the gate of the Temple can teach us. We find in the story a picture of the world's needs. All the physicians and metaphysicians agree that there is something wrong with humanity. What is it? The world's ankle bones are weak; it cannot get up and walk. Bless God for every little bit of love in the world; though it come from those who do not profess religion; but it cannot do much. If "religion" could have cured the lame man, he ought to have been cured; he must have been at three prayer-meetings a day, at least, as he lay in the porch of the Temple. Then it was "the porch beautiful"—emblem of the modern æstheticism that is supposed to ennoble and inspire. Despite it all, the poor lame world is powerless to rise. Tell me what a man sees, and I will tell you what he is. The merchant sees opportunity for gain, and the gay worldling the avenue of pleasure, but the Christlike man has an eye for the soothing of the world's sorrow. Money is not the measure of the Church's power. If Peter and John had had any money that day they met this lame man, they would possibly have given him a threepenny bit and passed on. Oh that men should count half-a-crown more helpful than the name of Jesus. He who had control of all the riches of the world was the poorest Man who ever lived in it. Money is good for much, but it is a great mischief when it is put in the place of Jesus Christ, or even put alongside of Him. People who live in balloons will not do much mission work. We must get to close quarters with those we want to help. The pulpit is too high; even the church steps are too high; yea, the streets are too high; we must get down to the level of the cellar. Man is the only creature who has a hand, because he only can take and give help. I do believe in a brotherly grip such as that Peter gave to the beggar. In this poor lonely London what a power there is in a shake of the hand or a loving smile. The lame man's cure was a quick business; no lotions or liniments were needed. It was "Rise and walk;" if the Lord raises a man up He can keep him up. Oh! if we could but step out into Piccadilly hand in hand with Jesus. I often think of that sentence, "The Church which is his body." It teaches us that Christ has no eyes, or lips, or hands, or feet, with which to save and bless the world, except yours and mine.

At the close of the sermon, of which the foregoing is a bare outline, a collection was made for the London Mission; this was also done afternoon and evening.

CONFERENCE IN WARDOUR HALL.

This old-fashioned building was crowded in the afternoon for a "convention" on the work of the Mission. The venerable Rev. E. E. Jenkins presided, and the raised orchestra, which almost buries the pulpit out of sight, was filled with workers, male and female, and a number of ministerial brethren. Mr. Price Hughes was, of course, the leading spirit in seeing to the comfort of everybody, and generally making things pleasant.

Rev. E. E. Jenkins said that in his judgment this was a great day for Methodism. What has been attempted in London must be attempted elsewhere, if Methodism is to be healthy and strong. In reviewing the work of the year, Mr. Jenkins said he was struck first with the substantial *unity* manifested in the Mission. Without that there could be no success, whatever might be the ability of the agents. When people wait till they are all agreed about everything they never begin at all. Cautious critics predicted peril from the novel methods of these great City Missions, but the predictions had not been verified. Wesley, when a member of the Church of England, saw that that Church was not equal to her opportunities, so he went out, and endeavoured to fill the gaps. The leaders of this Mission, in like manner, are impressed with a deep sense of the need of effort in addition to ordinary church routine. Then he was struck with the *breadth* of the operations. He believed Peter Thompson has solved many problems in the East-end. In Clerkenwell, Edward Smith has been doing a solidly successful work among the masses. Men are saved in the sanctuary, and followed to the home. The best work that is being done cannot be advertised, but it has the approval and blessing of God. As to the West-end, it has been asked, What can you do with the aristocracy? Among them, as among other classes, we have much darkness and perverted influence. There are many being reached belonging to no class. It makes one's heart dance for joy to see a great congregation gathered in St. James's Hall, not by concerts, or scientific lectures, or mountebanks, but to hear the praises and sing the Gospel of Jesus Christ.

As a worker in the East-end Mission, Mr. Jameson spoke in very affectionate terms of Mr. Peter Thompson, his chief. In giving some details of the work, he told of three men, drunken and low, who attended a meeting in the open air. The song and the preached word arrested them. They were converted, and gave up the drink, as all converted people ought to do. They felt the claims of God, and obeyed his voice. One of them was troubled about his "pipe and baccy," so he set aside the shilling a week spent in smoke, to buy tracts, which he distributed in the open air. Mr. Jameson reported great things in the work among the young, many of whom live in homes full of sadness and sin. From turbulent unruliness they have been trained to obedience, and they have been the instruments in God's hands of luring their parents to Christ and a sober, happy life. A most pathetic, tear-compelling incident was told of a couple brought to the feet of the Saviour by their little Lizzie, who attended the children's meetings. There is no grander work under heaven, said Mr. Jameson, than the training of these boys and girls. In every dark home and cheerless court in London let the Gospel bells be rung.

The next witness was Miss Salmond, who at one time worked in Smyrna, but has for two and a half years laboured at St. George's-in-the-East. She told how she began the work of visitation, holding mothers' meetings, &c. Helpers came to her aid. They had never been refused admission to a home. Sewing-classes for girls were started, and thirty girls have been taken to a Training Home for service, at Blackheath. "The Girls' Parlour," for the bigger girls, has been a great success. Many of them attend the prayer-meeting once a week; all the other evenings the parlour is open, and a good influence is brought to bear on them that shows itself in numberless ways. As to the unhealthiness of the East-end, said Miss Salmond, in closing, she had been working hard there for these two and a half years; she felt as well physically, and much stronger spiritually, than when she went there.

After a few personal reminiscences as to his early training, a young worker spoke of the work in London's centre—Clerkenwell. His experience contradicted the notion that London people do not like to be visited. The workers have met with great encouragement. Clerkenwell has been mapped out, and fifty tract distributors are at work every Sunday. An entrance is gained to many homes, and the advantage is followed up. Through the Sunday-school, families are often reached, induced to attend the chapel, and thoroughly saved. Strange, sad cases are often met with, but the workers go on toiling, thanking God for what He has done.

Mr. Rose, of Camden-street (a *Joyful News* evangelist), told a lively, if somewhat rambling, story of his experiences among working men in that neighbourhood. There have been some grand cases of conversion. A man who used to play on Sunday morning at drinking clubs for working men, now plays the double bass at chapel. Another case was that of a converted wife beater. Mr. Rose said he had had in some respects a hard time, but he did not look much the worse for it. He is a young man of grit and go, and will make his mark.

Mrs. Price Hughes spoke of the visitation work in the West-end. The visiting sisters lay themselves out to help the people in their homes in every possible way—nursing the children, assisting with the household work, &c. There is also much done in dealing with inquirers, finding places for girls who come from the country, conducting mothers' meetings, &c. A children's playground has been established in the basement of Wardour Hall three times a week, and there is also a club for girls who are of a very rough class. It is hoped to get them into a Bible-class. The power and presence of God, said Mrs. Hughes, have been very manifest, and the workers are greatly encouraged to persevere.

The trained Nurse in connection with the West-end Mission followed with a singularly interesting story of work among the sick poor. They suffer great disadvantages, she said, from the absence of retirement and quiet, from the insanitary condition of their homes, and from loss of wage when ill. Some employers are exceedingly kind—one firm paid the wages of a man during five months' illness; but they are not all of that stamp. She had found a ready entrance to the homes and hearts of the people. The secret of successful work among the poor, she said, is to be a good listener. There are many opportunities of saying a quiet word for God, though long conversations are seldom practicable. Food is much more needed among these people than drugs. Her experience was that drink is not by any means the prevailing cause of the poverty, though it is in some cases. The men lose occupation, and gradually sink into the direst poverty. They greatly prize sympathy, and manifest much patience under their sorrows and troubles. Through one sick member of a household, a whole family is sometimes reached and brought under the sound of the Gospel. This lady's recital of her daily ministrations of mercy, and her common-sense views on the subject, secured the hearty commendations of the audience.

MASS MEETING IN ST. JAMES'S HALL.

Mr. Price Hughes had advised everybody who wanted to hear the famous orchestral band of the Mission, to be at St. James's Hall by half-past six; his advice was taken, for by that time (half an hour before the commencement of the meeting) there were few vacant seats. The performances of Mr. Heath Mills' band seemed to find much favour with the audience, and we certainly can understand and appreciate the help they render in the service of praise. Mr. Hughes wants to use the band as a strong competitor to the demoralising music-hall; everybody must wish him all success in lessening the influence of these places of popular amusement.

Mr. T. Morgan Harvey, a well-known Wesleyan layman, having taken the chair, the proceedings opened with a triumphant song of praise, splendidly sung. Rev. S. F. Collier, who superintends the Manchester Central Mission, prayed with great unction and fervour.

Rev. Walford Green's financial statement, as treasurer, showed that the total receipts of the London Mission for all objects had been somewhat over £21,000, and there is a deficit of £1700 odd. Between £12,000 and £13,000 promised is still unpaid. Mr. Green earnestly appealed for annual subscribers.

The Chairman said the object of the Mission was to reform London, and that, if accomplished, would be a good way towards the reformation of the world. In this work we have to contend with apathy, even among those inside the Christian Church. Then there are horrible and damnable sins permitted and sanctioned by the Legislature, and the powers that be; these must be exposed and denounced. We must do our best to rid the world of these plagues. All the quack nostrums are of no avail; only the Gospel of Jesus Christ and Him crucified can meet the needs of the world. Though there are new methods at work in this London Mission, there is no new Gospel. The leaders not only talk and write, but they work. We have had droppings of blessing, but we look for the showers.

Rev. John Walton, President of the Conference, said this movement was in some respects strange to modern Methodism. Still he had travelled up and down the land, and had never met a man who wanted to stop it. There has been criticism, but that is the lot of every forward movement. The preaching at St. James's Hall, Sunday mornings and evenings, has been a blessing to thousands over the world. The effort is proving contagious, and the people are being got hold of. The leaders are nobly seconded by their helpers. Dean Milman called the early Methodists "God's wooden spoon to stir the churches to effort," and perhaps the Salvation Army is now performing that function. We have lost hundreds of helpers because we have not given them work to do. So long as Christ sets his seal on the work, it will go on, and not even the devil can stop it.

Rev. Mark Guy Pearse thanked Mr. Jenkins and Mr. Walton for their hearty benedictions given so freely; such approval was far more valuable than a tardy encouragement proffered when the need of it has gone. Referring to the address of the Nursing Sister in the afternoon, Mr. Pearse said it was enough to make one wretched in their happy surroundings to think of the sufferings of the poor about them. There had been no mention, during the day, of saving "souls"; they aimed at saving men and women. After an interesting little bit of autobiography, linking the East and the West-end Missions, Mr. Pearse referred to the noble gift of £105 towards the Mission from the Westminster Congregational Church, in return for a sermon he preached there. Henceforth, when he preached in any church on Sunday evenings, he would stipulate for a collection, or at any rate for three guineas towards the London Mission. There has not been a single service without definite conversions. Letters have come from all parts of the country to tell of blessing received. Let this meeting be a time of fresh consecration to God and his service.

Rev. Edward Smith, superintendent of the Clerkenwell Mission, said the dying prayers, as they proved to be, of the late Mrs. Macaulay have been more than answered for the work at Clerkenwell. The work in Central London is very onerous, but many have given practical evidence of their sympathy. He thanked God for his many noble helpers. They were all colleagues in the work, and there were no subordinates. Spiritual results are constantly aimed at, and they are vouchsafed. The desire has been to reach the middle classes and also the working classes, and make them workers for God. The conditions are in many ways unfavourable — overcrowded houses, drink, socialism, and scepticism. While we do not neglect the lowest of the low we are obliged to sift them, as many go from one mission to another sponging; they are ready to be converted seven times a week at a shilling a time. But touching tales could be told of relief given in the very nick of time to the truly deserving. Through the artisans the very lowest are reached. There is now an attendance of 1100 at St. John's Chapel on a Sunday evening, where formerly there were about eighty. Nearly 500 are meeting in "class." The people not only give money; they give themselves. The work may be only homespun, but it is genuine. Mr. Smith declared that this Mission in London's centre is "second to none" in Methodism to-day.

Rev. Peter Thompson, after some explanatory references as to the cost of the work, said that when he was sent to East London he was not very hopeful as to success. St. George's Chapel stands in one of the very poorest and most unpromising centres of London. But his experience had led him to pray that while he lived he might be permitted to work among the lowest of the low. The Mission in the East could never hope to be self-supporting in a money sense, but he could say that the spiritual register is high. St. George's Chapel is a hive of constant effort, and the gas bill is big, as well as the bill for repairs. The work at "Paddy's Goose" has been abundantly blessed. As to Spitalfields, he would to God they could turn out the liquor from the cellars of the chapel, and free the premises from such an incubus. Men and women are finding their way to God there. The "Mahogany Bar" is now without a penny of debt, and is the absolute property of the London Mission. Last Bank Holiday was a glorious and delightful day with them. Many came to the penitent form, some of them very striking cases of the power of God to save the worst. That night he did not sleep very early; but he thanked God the Mahogany Bar had been rescued from the service of the devil. Mr. Thompson very feelingly pleaded for a more common-sense plan of saving the outcasts, and of caring for those who are plucked out of the jaws of hell. There must be more rescue provision; it may be costly, but it is Christlike. Whatever the wealthy churches of the land do, they ought to help on this salvation work, if the hearts of the workers are not to break. As to those compensation clauses of the Licensing Bill he would not trust himself to speak. Who is going to compensate the young people of East London for the loss they suffer through their fearful surroundings? We should never cease our efforts on behalf of the harlot and the thief so long as the Gospel stories remain in our Bibles.

The last speaker was Rev. Hugh Price Hughes, who received a splendid welcome. He had some commendatory words for the important White Cross Mission, which is now doing a good work in London. The Grove Mission, in the South of London, is now part of the general work, and it enjoys a vigorous life. As Mr. Pearse had said, no meeting has been held without conversions. While God approves of the work, it matters little who disapproves. The agencies at Wardour Hall are being greatly blessed. They had three hundred conversions there lately in a three weeks' mission. God leads us on, step by step, and we do not look at difficulties. There are many political refugees in the Soho district, and on a recent occasion, at Wardour Hall, they had seven languages represented in the inquiry room. The "Sisters of the People" have had many seals to their work, and the poor are realising the benefits that come from this agency. These Sisters are prepared to do anything to help the poor, whom they visit. They go, not simply from house to house, but from room to room. It is astonishing what faith the poor have in them already. "Catherine House," where the Sisters reside, is full, and another house is wanted. Mr. Hughes declared he would not be satisfied till there were a thousand such Sisters at work among the poor all up and down the country. Why not make as much use of them as the Roman Catholics or Ritualists do? Educated, refined, and devoted ladies can do a work that no Biblewomen can hope to accomplish. Some one prayed in the morning that all who have money and leisure might devote them to God. How his heart responded to that prayer. In a strenuous defence of the Sunday afternoon conferences on topics of current interest, Mr. Hughes contended that the ethical teaching of Christ must be applied to every department of the nation's life—to its business, its politics, its government, as much as to its religion. There are infamous laws in force in this country and in India, and these he had discussed, as well as the mal-administration of justice. He had protested, and would continue to protest, against the monstrous proposal to compensate the liquor-sellers. Society can never be reconstructed on a Christian basis except through the spiritual reconstruction of the individual, and that is what they were having every week. Nothing has been done hitherto for the children, but Major Mears, of the Horse Guards, will begin at once a special work among the children. Mr. Hughes, in closing, fervidly appealed for regular yearly subscriptions to sustain the work. All Christians ought to help, as the Mission seeks to help all, without distinction of sect.

Judging from the proceedings of Friday, our earnest-minded and devoted friends who carry on the London Wesleyan Mission have every reason to thank God and take courage.

BETHEL SANTHAL MISSION.—Recent letters state that the medical agency is being greatly blessed. Several baptisms have recently taken place, and from all the region round about heathens flocked to witness the ceremony. Mr. A. Haegert intends to return to his labours in September next, when six new missionaries will, all being well, accompany him.

Letters to the Editor.

MISSION WORK IN ITALY.

Dear Sir,—Your readers have in past days kindly helped the Church Reform and Mission work carried on in Umbria by Count Campello and his brother priests. I have recently returned from a visit of some weeks' duration to the field of labour. I have seen the priests in their homes and enjoyed their kind hospitality. I have been present at the services, conferences, night-schools, &c., held at all of our four stations. As a truthful eye-witness, I can declare that there is abundant reason to thank God, take courage, and go forward.

The white fields of Italy stand ready for the reaping. I visited villages where no Englishman had been before, and found the people perfectly friendly and quite prepared to welcome the preaching of the word of God. If we had men and money we might at once open six more centres of mission work. We need help to provide for the training of the students and priests who offer themselves for the work. Towards a humble training-college one member of our committee has offered £50. Another need is means to carry on the Mission. I beg the prayers of all your readers for this remarkable reform movement.

Philip Norton, Deputation Secretary.
7, Rainbow Hill-terrace, Worcester.

THE GIPSIES AND THEIR CHILDREN.

Sir,—A few days ago four families of gipsies in vans, not one of whom could read or write a line, came to a village green near here. One of the women—in whose van there were her husband, man, and three children—was expecting every minute to be confined, and had engaged the doctor and nurse. I had arranged some private matters, as the poor woman did not look hopefully about her recovery, and some of the little gipsies in the vans had cleaned their boots in order to come to my little Band of Love meeting, of which two were members, on the following day, Sunday. The village policemen put an end to their prospects and pleasure by telling them on Saturday night, between 9 and 10 o'clock, that they must get out of the village on Sunday morning.

If the gipsies had been allowed to stay on the green over Sunday, the poor ignorant children would have heard and seen things in our Band of Love room that would, to say the least, have lifted their thoughts and minds higher than a gipsy's wigwam.

The hangman's hemp, the gaol, and the policeman's truncheon have been used over 350 years to improve the condition of the gipsies with sorrowful results.

It is time that education, sanitation, and protection were tried, especially when the application will be so simple and easy, but which seriously threatens to be put off to Doomsday.

The 30,000 gipsy, van, and other wandering children, and their parents are, to all appearance doomed to wander and creep in ignorance and darkness in this land of light and love, their way to the grave.

The gipsy and van children should have been in the first Education Acts, but they are out in the cold to-day, receiving the kicks, scoffs, and sneers of village and other children. Persecution, the turning adrift, and the locking and barring school doors against our present-day gipsy, van, and other travelling children opens out a condition of things, think lightly of it as we may, that will, unless remedied, carry with it England's downfall.

Neglecting the children shuts out the light of heaven from our hearts, homes, and country, and we would do well to be wise and save them.—I am, very sincerely yours,

George Smith, of Coalville.
The Cabin, Crick, Rugby, May 4.

REV. H. W. WEBB-PEPLOE and his work are sketched by the special commissioner of *The Quiver* in its current number. The writer says: "Full of abounding energy, he unites in a remarkable manner the power of organisation with the power of public speech. Yet he attaches no undue importance to the value of organisation alone. He has 'a deep belief in the necessity for spirituality of life and love in all that is carried on in parish work,' and holds that 'organisation, however perfect, unless it be vitalised by God the Holy Ghost, will become a practical hindrance instead of a blessing.'"

EVANGELISTIC NOTES.

Mr. J. W. Moodie has reached Cairo, where he has held meetings among the soldiers, with the help of Mr. Ewing, the resident Scripture-reader. Some conversions are reported.

Battersea.—During the past two months Mr. Richard Weaver, Jun., has been preaching the Gospel at Price's factory, with unusual power and ability. As the meetings went on, the interest as well as the audiences increased, and much blessing has been the result.

Dr. Munhall, according to recent advices, was holding a Gospel mission in St. Paul's, Minn. His rousing addresses on temperance, righteousness, and the judgment to come were working a revolution in many lives; large numbers of young people were being reached.

Gateshead.—Miss Haigh, who held successfull open-air services last summer, has recommenced them, hundreds on Sunday mornings listen to the Gospel story told by her with much pathos, on the quayside. She also commenced, a month since, to hold services in a mission-hall where meetings are held nightly with very fair success.

Rev. E. P. Hammond has been urging upon the Christian people of the State of California the importance of work among children. He said that he hoped ere long to see a "Children's Special Service Mission" in America. Asked whether converted children should be received into church fellowship, Mr. Hammond replied, "Yes; if the conversions are clear and unmistakable; if not, it is better to wait awhile."

Harrogate, Yorks.—Mr. W. Spencer Walton has held a five days' mission in this watering-place; under God, it has resulted in much blessing, both to unbelievers and to Christians. Afternoon Bible-readings, conducted by Mr. Walton in the Y.W.C.A. Rooms, were well attended, and much appreciated. One day Mr. Reginald Radcliffe took part in the meetings, and delivered telling addresses on the "Claims of the Heathen."

Teignmouth.—Mr. Henry Cook, of Gosport, has paid a visit to this place, in his Gospel vessel, the *Herald of Mercy*. Night after night we had a good number on board. The Gospel preached was accompanied with evident tokens of blessing, both in the conversion of souls, and in the restoration of backsliders. The work of our brother is quite unsectarian, and well worthy of the support of fellow Christians.

Charles R. Gayer,
Retired Commander R.N.
Maida Villa, Ferndale-road, Teignmouth.

Dr. G. F. Pentecost has been holding large meetings at Schenectady, New York, with the result that many have dedicated their lives to Christ. An American secular paper says: "Dr. Pentecost's unconventional style of preaching—the plain, earnest, undiluted talk of a man, not a functionary, to his fellow-men—is unquestionably popular. He has scholarship and oratorical grace too, but they are instrumental merely. His manhood is the head and front of all his efforts." Mr. Stebbins conducted the praise very effectively.

Stockwell.—Rev. T. Cook, Wesleyan Connectional Evangelist, has recently concluded a ten days' mission at Studley-road, Stockwell, in the Lambeth Circuit. The mission was a success from first to last. The clear, earnest, homely, and heart-searching addresses of Mr. Cook were the means, under God, of the conversion of many, while church-members sought and found a fuller spiritual life. The converts included a large number of young people connected with the Sunday-schools; but a still larger number of adults found peace. New Society classes have had to be formed for the reception of converts. Such an ingathering at Studley-road has not been known for many years.

Mr. Henry Thorne.—Mr. Thorne has held a fortnight's mission in connection with the Glasgow Y.M.C.A. The city has been in a bustle, owing to the near opening of the Exhibition; still there has been much blessing. On one occasion 1000 women came together, and "the Spirit of the Lord was present to heal." Over seventy rose for prayer, and many went home rejoicing in a new-found Saviour. The following night there was a large gathering of young men, and again many requested prayer. The meetings on the three Sunday evenings were overflowing, and resulted in much blessing. Bible-readings were given every day at noon, and were much appreciated.

Wm. M. Oatts, Gen. Sec.

Dover.—A united seven days' mission, in connection with the two Congregational Churches in Dover, has just been held. The services were conducted alternately at Zion and Russell-street Chapels, and have been eminently successful. Rev. R. Balgarnie was the missioner.

Nottingham.—Mr. Mellors writes:—Richard Weaver is now here. Last Sunday we had in the Albert Hall 730 at our men's meeting, 250 at the women's meeting, and 2500 persons at the evening Gospel meeting, besides a children's service. You will be pleased to hear that the Gospel is laying hold of the hearts of the men.

Lincoln Y.M.C.A.—On the Sunday during the recent fair open-air Gospel meetings were held on the Fair Ground. During the week many thousands of tracts were given away, and hundreds of Bibles and Testaments sold from the Y.M.C.A. Bible-carriage (a new feature in Association work), whilst the Gospel was preached and sung to thousands.

Wakefield.—From April 21 to May 4, children's services have been conducted here by Mr. Josiah Spiers. Many children have professed to find peace in believing; it is hoped that the influence of the mission may be seen in all the Sunday-schools. A weekly meeting has been arranged in connection with the local branches of the Y.M.C.A. and Y.W.C.A.

Mr. William Nobbs concluded on Sunday last a month's engagement at the Great Assembly Hall, Mile-end. His ministry there has been much valued by Christians, and there have been many cases of conversion and many backsliders restored. Mr. Nobbs will preach on the Sunday evenings during the remainder of this month at Malden Hall, Kentish Town.

Dr. H. Grattan Guinness.—On Thursday, last week, Dr. Guinness gave a farewell address to those who had received benefit during his mission at the Y.M.C.A., Liverpool. Over eleven hundred names had been given in as inquirers, and of those about eight hundred responded. Nothing could exceed the interest manifested throughout. Dr. Guinness's remarks were very affecting and helpful. He commenced a similar mission in Dublin the following day.

Mr. John Hambleton, evangelist, writes from Ballarat East, Victoria:—The three years and a half which we have spent here have been very active. From the beginning there has been opposition to encounter. Nevertheless, the Lord has stood by us, and tons' weight of Bibles, Testaments, Gospel-books and tracts have gone, and are still going forth to the blessing of many souls. There are thousands of Chinese in Australia, and still they come; many have been converted, and are beginning to preach Christ. Possessed of the English sense of freedom, they make the boldest and best preachers when they return to their own country.

Dublin Soldiers' Home.—Mr. William Smith of the Irish Evangelisation Society, held Gospel meetings in the new and commodious hall of this institute from April 16 to 30. Great blessing has been the result. Mr. Smith was with us in January and part of February. His mission then was attended with such success that soldiers, Royal Irish Constabulary, and civilians attended in goodly numbers. Several decided for Christ, and have been proving the sincerity of their conversion by their walk. I with many others thank God for sending Mr. Smith among us.

F. L. Hill, Qr.-Mr.-Sergt.

Mr. William Forbes requests prayer for blessing on services to be held at Bristol, commencing on Sunday next.

Regent's Park.—Open-air Gospel work will be begun here on Sunday, May 13. Helpers in former years in the preaching and singing will again be welcome. The place of meeting is on the east side of the Broad-walk, near the drinking fountain.

MISSION WORK AT CAMBRIDGE UNIVERSITY.—An excellent comprehensive sketch of religious effort carried on in connection with this seat of learning is given in *The Quiver* for May. The writer says in closing:—"The facts recorded undoubtedly warrant the conviction that mission work of all kinds and religious activities have quickened within the last ten years beyond all expectation; and that there never was a time when so much Christian work was going on there as at present, while respectful sympathy with such work is widespread, even amongst non-workers." We may add that Mr. Hudson Taylor and others are this week visiting Cambridge in the interests of foreign missions.

Working Men's Lord's Day Rest Association,

13, BEDFORD ROW, W.C.

The 31st ANNUAL MEETING

Will be held in the LARGE ROOM, EXETER HALL, on TUESDAY, MAY 15. J. C. STEVENSON, Esq., M.P., will preside. *Speakers:* The Rt. Hon. the Earl of HARROWBY; Rev. S. WAINWRIGHT, D.D.; Rev PETER THOMPSON; Colonel DUNCAN, M.P.; R. SCOTT, Esq; J. BENSON, Esq.; Mr. EDWARDS (Carman); Mr. H. WILLIAMS (Printer). Doors open at Six; commence at Seven o'clock. Admission by Ticket.

C. HILL, *Secretary*.

RINK HALL, Blackheath.

EVANGELISTIC SERVICES,

MAY 21 to 28. at 3.30 and 7.30. Conducted by Mr. W. SPENCER WALTON.

CONVENTION

For the Deepening of Spiritual Life, MAY 29 to 31, at 11, 3.30. and 7.30. Mr. H. F. BOWKER presiding.

Revs. C. A. FOX, EVAN H. HOPKINS, F. B. MEYER, H. SHARPE, FRANK WHITE; Messrs. R. C. MORGAN and W. SPENCER WALTON will take part.

Further information will be given by
E. P. LE FEUVRE, 4, Northbrook-road, Lee, } *Hon.*
W. O'NEILL, 39, Manor-park, Lee, } *Secs.*

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Note.—Friends will please notice the **exact title** "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

The Anchorage.

HEBREWS vi. 19.

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ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

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"Dr. Barnardo's Homes for Destitute Children."

THE ANNUAL MEETING

OF THESE INSTITUTIONS WILL (D.V.) BE HELD IN

EXETER HALL, on WEDNESDAY EVENING, MAY 23,

The Rt. Hon. the EARL OF MEATH, P.C.,

WILL TAKE THE CHAIR AT SIX O'CLOCK.

Among the many attractions, in addition to earnest and eloquent words from WELL-KNOWN PUBLIC MEN, will be :—

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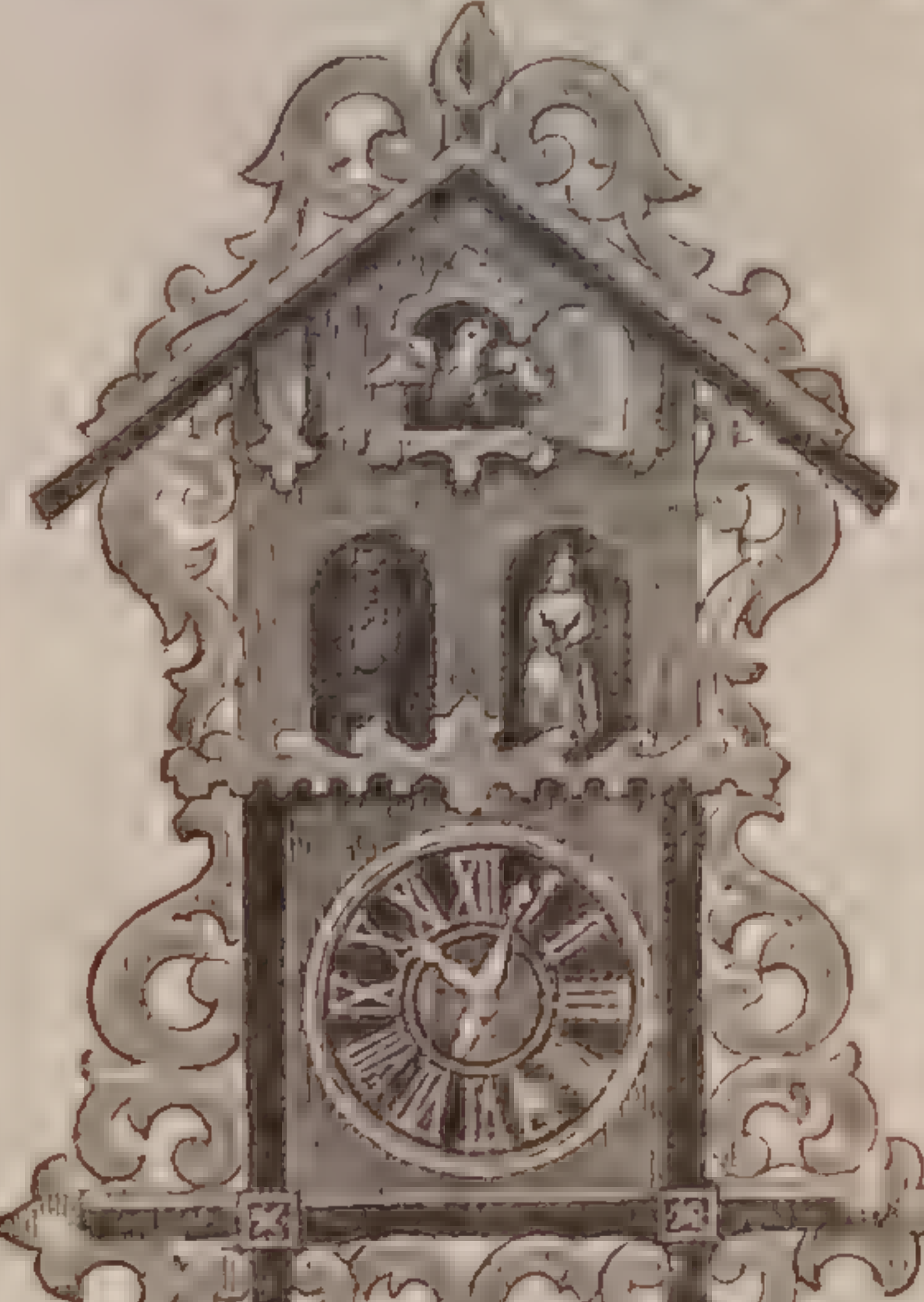

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"MR. GEO. THOS. CONGREVE on

CONSUMPTION

AND ITS SUCCESSFUL TREATMENT.

Showing that direful disease to be Curable in all its Stages; with observations on

ASTHMA, CHRONIC BRONCHITIS,"

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APPENDIX

TO THE

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CONTAINING

226 MOST INTERESTING AND AUTHENTIC CASES

That have appeared in the Weekly Journals and Monthly Magazines from 1881 to the present time, with

NOTES APPENDED TO MANY

SHOWING THE

PERMANENCE of CURE.

N.B.—The work "ON CONSUMPTION," by itself (in paper covers), may be had for SIXPENCE (*post free*) from the Author, Coombe Lodge, Peckham, S.E., or from the Publisher, Elliot Stock, 62, Paternoster-row, E.C.

The Twenty-Fifth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of CHRONIC BRONCHITIS at SHEERNESS.

On the 22nd of October last the case of GEORGE RICHARDSON, of 126, Berridge-road, was brought under my notice. A severe cold, first affecting the head, had settled on the chest. The throat was affected. There was a troublesome cough, with much pain and difficulty of breathing. Expectoration of viscous phlegm, five ounces in the night. He had lost fourteen pounds in weight in four months.

The patient gradually improved under my treatment. In six weeks he writes: "I desire to thank you very much for your advice and medicine. I am glad to say I am all right again."

LETTER from Rev. A. K. DAVIDSON, of OLD BUCKENHAM, NORFOLK.

"I have derived great benefit from your medicine, and have seen so many gratifying results from its use by others to whom I have spoken about it that it affords me real pleasure to recommend it to all who suffer from any pulmonary affection."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FOGS!

AND DAMP AIR PRODUCE

Catarrh, Coughs, Hoarseness.

The FINEST REMEDY for

COLDS, COUGHS, ETC.,

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THE CONGREGATIONAL UNION.

DR. BRUCE'S PRESIDENTIAL ADDRESS.

On Tuesday morning, in the City Temple, Rev. Dr. Bruce delivered his address as President of the Congregational Union. There was a large attendance of members and friends, and the address was cordially received. Sympathetic in tone, and outspoken in terms, Dr. Bruce's deliverance was felt to be both timely and helpful. The subject of the address was, "Congregationalism: Free, Broad, and Evangelical."

After some preliminary remarks, surveying the religious situation, he referred to the activity of the Roman Church, the spread of Ritualism in the Church of England, and the prevalence of Agnosticism and unbelief.

He maintained with great force that Congregationalists must have positive doctrinal beliefs, as well as preferences and convictions on matters of church polity and order; and his weightiest words on this head were loudly cheered by the audience. He condemned the parading of disputations and doubts, while the people are calling for spiritual food and religious edification. The need for saintliness of life was emphasised, and the reverential study of the Bible was insisted upon at length.

Dealing with the insinuated charge that some Congregational ministers do not believe in the Deity of Christ, Dr. Bruce said:—

"If there be any amongst our ministers—and I do not know any—(loud cheers)—who have given up this and other essential doctrines of Congregationalism, let them be honest and brave enough to go out from buildings erected and churches collected for very different teaching from theirs, and to cast themselves boldly on their new faith and new friends, with a new and appropriate name, and see what power there is in them—apart from the sanction of our good old name—to provide for them a new home, and the means of future support and the propagation of views diametrically opposed to recognised Congregationalism." (Renewed cheers.)

In the course of his concluding remarks, Dr. Bruce said:—"I plead for a free, broad, evangelical ministry, which will not narrow its teaching to one or two favourite doctrines; but which will take in all the facts and embrace all the truths, both of science and Scripture, of reason and revelation, bringing forth out of its treasury things new and old, and which builds on the broad 'foundation of the prophets and apostles, Jesus Christ Himself being the Chief Corner Stone.'"

BRIGHTON AND HOVE TOWN MISSION.—Last year's efforts were attended with much blessing. Domiciliary visitation was steadily carried on, and in many instances there was fruit to record to the glory of God. Some of the missionaries have Sunday-schools in connection with the mission-halls in which they work. In one of these schools on one occasion a boy of the age of ten was found, in the absence of the teacher, explaining a Scripture card to about sixty interested infants. He maintained the attention of the children for an hour, telling them of the Good Shepherd standing with open arms to receive all who would go to Him. The boy realised two years ago that Christ was his Saviour, and is a constant reader of the Bible.

THE "SYRIAN CHRISTIANS" OF TRAVANCORE.—In the April issue of *The Young People's Missionary Letter*, there is an account of a tour made last year in the Quilon district of Travancore, by Dr. E. Sargood Fry (London Missionary Society), of Neypoor. The narrative gives a good deal of information about the "Syrian Christians" of that region. For at least fifteen hundred years this interesting people, numbering at present about 300,000, has existed along the South-west coast of India. Preachers from Syria took the Gospel to them; hence their name. Tradition further says that Thomas first evangelised them, and so they are called "Thomas Christians." Though it is possible that they were formerly as lights shining in a dark place, these "Syrian Christians" are now, sad to relate, in a very dead state as regards spiritual life.

WOMAN'S WORK IN PALESTINE.

A meeting on behalf of Mrs. Meredith's Evangelical Church of England Women's Missionary Association was held on Wednesday evening, last week, in Exeter Hall. Rev. J. B. Whiting, of Ramsgate, presided. Miss Lloyd, hon. sec., delivered a practical address. Convinced that Christian effort ought to be extended as much as possible, Mrs. Meredith, and certain of those associated with her, determined to establish in the city of Jerusalem a Women's Missionary House, whence ladies may go forth who are desirous of joining missions already in operation in Palestine, or of seeking service in the extended field presented by Eastern countries. It cannot be doubted that such a work in the very heart of Jerusalem must exercise a powerful influence for good, and in the end greatly redound to the honour and glory of God.

Several speakers expressed the belief that the House will become the centre of important evangelistic work. Rev. Dr. Bruce, for many years a missionary in Persia, having spoken, Mrs. Finn and Rev. J. Campbell Colquhoun delivered sympathetic addresses.

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THE RECENT VIGILANCE TRIAL.

In consequence of some statements made by a girl who had been lodging at a certain house, and who was at this time in a Rescue Home, Mr. Mills, hon. sec. of the Paddington Vigilance Committee, went in July last to the address named to procure some boxes left behind by this girl. The boxes were refused unless a sum of money claimed for rent was paid, and in consequence of what then took place, the landlady of the house entered an action against Mr Mills for trespass and defamation of character, claiming £250 damages. This action was tried before Mr. Justice Day, when, in face of a large amount of evidence for the defence, a verdict was given against Mr. Mills for £180 damages and costs. The following evening, without even a demand for the money, the sheriff's officer levied a distress for £180. This has been temporarily found, but the costs of plantiff and defence bring the sum up to £350.

In view of the excellent service Mr. Mills has rendered to the cause of Purity, by successfully closing many houses of ill fame, it is felt that this burden should not rest upon him alone, and a relief fund has accordingly been organised. No words of ours are needed to commend this object to the consideration of those able to assist. Contributions may be sent to Mr. W. A Coote, secretary of the National Vigilance Association, 267, Strand, W.C.; or to Mr. C. Stuart Thorpe, secretary of the Rescue Society, 79, Finsbury-pavement, E.C.

MR. PRICE HUGHES ON "ROBERT ELSMERE."—The announcement that Rev. Hugh Price Hughes would make "Robert Elsmere" and Mr. Gladstone's article in *The Nineteenth Century* the subject of his address at St. James's Hall, brought together a large gathering on Sunday afternoon. He said the book was to him of immense interest, because it is a faithful and vivid revelation of the literary scepticism of our time, and because it is an explicit statement of the best attempt that has yet been made in the sceptical school at religious reconstruction. Mr. Hughes alluded to the belief that the leading characters in the book were men who were really living to-day, or had lived till recently; and, moreover, that he himself had known them all. Under the disguise of Mr. Grey it was easy to recognise the illustrious Professor Green. He lived a beautiful life, and there had been many very lovely characters of both sexes who had departed from the orthodox basis of Christianity; but Mr. Hughes asserted that they were unconscious Christians. It was as impossible to keep the ethical teaching of Christ apart from his Divinity as it was to separate the flower from the root, and although there were, as he had admitted, some beautiful lives like that of Professor Green, they were but the rare products of an age saturated with Christianity. This argument Mr. Hughes elaborated, and submitted, moreover, that the essential feature of orthodox Christianity—the personal relation with Christ—was ignored by the author of the book, and that Robert Elsmere in this sense had really never been a Christian.

TRAINING TIME.

Hebrews xii. 11.

Hush thee, my child! Why art thou still repining?
Why chafe beneath the burden thou dost bear?
Dost thou not know that underneath and round thee
Thy Father's arms are placed with loving care?

Dost thou not know that tender, pale verbena,
Doth ne'er the fragrance of its leaf exhale
Till it be crushed, when thou shalt know its sweetness?
For then its hidden virtues all prevail.

The tender vine must bear the painful pruning,
Of the sharp knife, and loss of many a leaf,
Ere it can bring forth grapes to cheer the fainting,
Or render yon poor sufferer sweet relief.

Or that both gold and silver are the purer,
When through the furnace flames they have to go?
The dross is taken only from the metals,
Then cease the fires and the fierce furnace glow.

The diamond must be cut before its brilliance
Can be discovered, or its worth be known;
When polished, how it sparkles in the sunlight!
At last 'tis set to grace the royal crown.

And thou, my child, must cease thy sad repining;
This is thy schooltime; I am training thee,
That thou mayest teach to others what thou learns
But leave thy woes and care alone with Me.

One day, maybe, thou too shalt know more fully
The reason of thy trials by the way:
Yes, know thy Father's love was watching o'er thee,
In patience, as He taught thee day by day.

William H. Ross.

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MORAL SUASION IN NORTHFIELD.

It would appear (says *The New York Evangelist*) that Mr. Moody got home from his labours in Louisville and beyond, barely in time to save his town from going for licence, as nearly all the neighbouring towns and villages had already done. He "snatched victory from the very jaws of defeat"; and just how he did it, almost or quite single-handed, is thus related by the correspondent of the *Springfield Republican*:—

"Northfield had its belated meeting this week, and appears to be about the only town hereabouts that has stemmed the licence tide this spring, the town having gone 30 majority for no licence. The new landlord who bought the village hotel a few weeks ago in anticipation of getting a licence has been down to the county seat to express his indignation, within a day or two. He charges the defeat to the evangelist, D. L. Moody, and, in disgust, remarked that if Moody was going to take a hand in that direction he had better buy the hotel. This is the first time that Mr. Moody, who has just returned from an evangelistic campaign through the West, has done any political work, and the way he went at it fairly dazzled the political manipulators of the town.

"After making an earnest appeal to the voters a day or two before town-meeting, he followed up his preaching with practice. Up bright and early election day he drove about the town all day long, tiring out several horses in drumming up the voters. His frank, pushing, business-like way, and honesty of purpose has made him a favourite with the Irishmen of the town, and among the drinking-men he was particularly busy in importuning them to so vote that the doors of temptation would not be legally thrown open before them. His zeal and energy were simply irresistible, and he went through the town like a tornado. While the licence-men were hovering about the town hall trying to make votes, Moody was driving men in from the highways and hedges, first having sent them on their way with a pleasant chat, a practical appeal, and his cheery 'God bless you,' and of course victory was assured. Mr. Moody was not in the hall when the result was declared, but a glib Hibernian, who loves Moody and his cider, too, arose and called out 'Mr. Cheerman, I move the thanks of this town to the Honourable Mister Moody,' a motion that, of course, brought down the house."

ITALY.—A correspondent who has recently returned from a Continental tour, urges the sowing of the good seed in this country. As Roman Catholic influence decreases, the people are, to a large extent, becoming infidels. Visitors to Italy are asked to provide themselves with a supply of Scriptural portions, and small books, tracts, and cards for distribution; and those who are not going abroad are requested to do their best to secure the dissemination of Gospel truth by persons who are travelling.

HOW TO READ THE PAPER.

(1) READ it *with prayer.* Pray for the editors and for all who assist them in making up the weekly issues, that they may have the guidance and blessing of God upon their labours. Pray that each copy may be made a means of grace to all who see it, turning their hearts to Christ, and instructing them in holy things. Pray that you yourself may rise from its perusal a better man than when you sat down.

(2) Read it *with care.* It has been prepared with great care, a sense of deep responsibility to God, and a strong desire to promote his cause. It deserves close attention. Give the writers a fair chance to convey to you their exact meaning. A hasty reading will be sure to lead to misapprehensions. It may also cause you to miss something that God meant especially for your good. It is far better to read one article carefully than several.

(3) Read it *with patience.* You will, of course, find some things you do not like, things that you wish had not been said, or had been said in a different way. No two minds that are at all independent in their thinking will arrive at precisely the same conclusion. That is impossible. Recognise it, and adjust yourself to it. Do not get out of temper when you come to a paragraph that jars a little with your taste, or runs counter to your opinion. It is a valuable part of education to see how a matter seems to an honest man who differs from you, and to look his ideas fairly in the face. Answer his arguments if you can. It will be a good mental exercise. Find the fallacy in his syllogisms. Account for the mental bias or prejudice that he appears to you to have. To read always and only that with which one perfectly agrees is demoralising and enervating.

(4) Read it with *kindly charity.* The editor is human, and sometimes makes a mistake. He is liable to err in what he puts in and what he leaves out, in what he says and in the way he says it, in the things he clips from other papers and in the things he fondly calls "original," in his "spicy paragraphs" and in his more laboured editorials. No one knows it better than he. He continually laments his deficiencies. But, after all, he does the best he can, and he tries to learn to do still better. So be kind to him, and make some allowance. Possibly you might do no better if you were in his difficult place. Give him the benefit of the doubt. Though an editor, he is still a human being and a Christian brother, and ought to have Christian treatment. Put a charitable construction on what he writes. Do not set him down as quite a fool or absolutely a knave until you are really driven so to do.

(5) Read it *for others.* If you find a good thing, do not keep it to yourself. Make haste to tell it to somebody. Talk it over at the table, or in the social circle. Your own ideas will gather clearness and force as you try to express them. You remember a fact or a thought that you have mentioned to others twice as long as if you had not. Be a distributor. "There is that scattereth and yet increaseth." Do not tear up a good paper that has been a blessing to you. When you are through with it send it to others, and if possible induce them to subscribe.

(6) Read it *for yourself.* Do not give it all away to other people. There is many a practical lesson or suggestion in every number just adapted to your good. It means you. Take it home. Think it over seriously, and ask yourself before God if you ought not to do something about it. Perhaps a good cause is mentioned as needing funds. Can you not spare a little? Perhaps the evils of some bad habit are set forth. If you are addicted to it, should you not, and can you not, and will you not, leave it off? Perhaps some high attainment in Christian experience is explained. Is it not your duty and privilege to claim it? This is the way to read a paper practically and with the greatest personal profit.

(7) Read it *for God.* He should be the first and last in all. Whether we eat or drink, or work or play, or sing or read, it should be to his glory. We are the better or the worse for every book or paper we look through. There is responsibility before heaven about it. The reader as well as the writer needs to remember this. If there was not such readiness to read improper things, they would not be written and printed. Every Christian should see to it that there is on his table a good, earnest, religious paper. And he should read it with prayer, with care, with patience, with kindly charity; read it for others, for himself, and for God. – *Rev. James Mudge.*

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MR. HENRY COOK'S GOSPEL SHIP.

AFTER a very successful four months' mission tour with the seamen and fishermen in the West of England (writes Mr. Cook), we have safely returned. With a goodly number of our workers we met to praise the Lord for the manifest tokens of his favour in sparing our lives and vessels, whilst so many valuable lives have been lost. On Saturday last after leaving Teignmouth, everything favoured us with the prospect of casting anchor before midnight in Portsmouth Harbour. Within one hour's sail of the Needles Light House, a fog arose and we were compelled to put to sea, and until midnight we were kept amidst the dangers of the deep. To our relief the fog lifted and we caught a glimpse of St. Catherine's Light, Isle of Wight. Just previous to this a sad collision occurred, and a noble vessel, bound from London to Sydney, was run into and sunk with her captain and eleven of the crew. We have many times been wonderfully preserved amidst fogs and gales of wind both in England and France.

On Tuesday evening, May 1, our two mission ships' crews, with our workers, met to commemorate the commencement of our thirty-sixth year's work. We are now sending the *Herald of Mercy*, being the larger vessel, to France for the summer, to help the brethren labouring there. We beg the prayers, as well as the gifts of your readers, both for the French and English work. Our expenses for pilotage, wharfage, crews, ropes, repairs, damages, &c., are heavy.

Belle Vue-place, Stoke-road, Gosport.

REV. H. DAHLE, late superintendent of the Norwegian Mission in Madagascar, is now in England, and is shortly returning to Stavanger to act as secretary to the whole of the Norwegian Foreign Missions.

AMONGST DOCK LABOURERS.—Mr. Waite is carrying on a good and encouraging work in the neighbourhood of Victoria Docks. His method is to give a start to those who are desirous of helping themselves to obtain a livelihood. By advancing to one man a small stock of saleable articles, by lending a woman a mangle, or by providing boys with the means to purchase newspapers or a boot-cleaning box, his endeavours have kept many from crime, and have brought them under Christian influence. He has met with several cases of interest in this manner, which have cheered him to still further developments of the work. A free tea was recently given to about 500 dock labourers, with their wives, in the Lecture Hall of the Presbyterian Church, Tidal Basin, after which the Gospel was preached by several ministers. Mr. Waite's address is 27, Woodstock-street, Canning Town, E.

BISHOP TAYLOR lately reached New York after spending four years in Africa. He is fully convinced of the success of his efforts, saying that a foothold has been established for his missions which now begins to show for itself. He reports that the mission has now thirty-six stations among thirty-five different tribes. Thirty-one of these stations are manned, and five are waiting for more missionaries to arrive. One hundred and forty missionaries have been sent to Africa by the society. Thirty-four of these, including a considerable number of children, have returned; six men, six women, and three children have died; and forty-eight men, twenty-eight women, and fifteen children remain, all doing well. In its schools the mission is teaching the natives, not only to read and write, but the simpler industrial arts as well. Some of the missionaries plough in the morning, and teach in the afternoon.

MILDMAY MISSION TO THE JEWS.

REV. JOHN WILKINSON, director of the Mildmay Mission to the Jews, has just published a summary of work for the Lord among the Jews, and on their behalf, during the year 1887. Every page breathes an earnest solicitude for Israel, and not a few tokens are given of the evident and gracious development of God's declared purpose to make the seed of Jacob "a praise in the earth." The report will be quite welcome reading to those of Christ's servants who make it a point to "pray for the peace of Jerusalem."

Cheering particulars are given of labours in London for the good of resident or visiting Jews, and the details that are presented of the pending circulation of the Hebrew New Testament on the Continent, and in North Africa, are full of encouragement. It is marvellous to read of the results which have, during recent years, followed the reading of New Testaments by Jews. Mr. Wilkinson says:—

"First, in modern times, we have Joseph Rabinowitz, who has formed such a congregation at Kischeneff in Bessarabia, South Russia. Rabinowitz was brought to Christ by reading a New Testament. More recently we have Rabbi Lichtenstein (of Tapio-Tzele, near Buda-Pesth), who is preaching Christ in the same synagogue in which he has officiated for years as Rabbi. As he is not yet baptized, and as there is no law in the synagogue by which a Rabbi can be expelled for heterodoxy, he remains to preach Christ to his Jewish congregation. Rabbi Lichtenstein was converted through a New Testament.

"More recently we have Scheinman in Russia. When he confessed Christ, mild means to bring him back to the synagogue having failed, false charges, sustained by hard swearing, were brought against him for forgery. He was banished to Siberia. A printed sermon came under his eye. It was one sent out by Rabinowitz, with whom Scheinman communicated by letter, and the result was another company of believing Jews. Scheinman was brought to Christ by a New Testament.

"And now we have more recently still, Greger, in Hungary, forming a company of Christ-believing Jews; and he has been brought to Christ by a New Testament. Surely these facts taken together constitute an intimation of the mind of God as to modern methods in evangelising the Jews. Should not earnest Christians, by prayers and contributions, encourage itinerant missions — blending the preaching of the Gospel with the free distribution of the New Testament Scriptures amongst the Jews in every part of the world? This would bring large blessing to the Jews, through whom we might expect incalculable blessing to the Gentile."

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ALBION HILL HOME, BRIGHTON.

THIS institution has been the means of doing much good for thirty-three years, in furthering the reformation of females who have erred from the paths of virtue, and the protection of such as may be in circumstances of peculiar temptation. During last year sixty-seven persons were admitted, and on December 31 there were seventy-nine inmates. About half the number were not more than eighteen years of age on admission, and about a quarter of them only sixteen. The institution has suffered in consequence of the closing of the temporary refuge and cottage for servants through want of funds.

Ven. Archdeacon Hannah presided over a meeting held in the Royal Pavilion Music Hall, Brighton, a few days ago, in support of the Home, when Rev. H. W. Webb-Peploe delivered an earnest address. He said that some two years before it pleased God to remove Mrs. Vicars, £2000 a year was received in subscriptions and donations. Since then the receipts had decreased rapidly; and instead of being £2000, this year they were only £911 by annual subscriptions and donations.

To keep the Home in a state of efficiency, it wil be necessary to raise the income by, at least, £500 The secretary is Rev. R. C. Macdonald, Home Lodge Queen's-park, Brighton.

The Book World.

*** *Publishers will greatly oblige by always marking prices in books which they send us for review.*

Sundays at Sea.

The Church on the Sea. Edited by John Sinclair. *Simpkin, Marshall & Co.* This volume contains a religious service for every Sunday in the year, suitable for use at sea. Many a spiritually-minded captain will be grateful to the editor for the assistance thus afforded him in the duty of comforting, putting in remembrance, and exhorting those under his care on the deep. This handsomely-printed work will doubtless be used to great advantage both on board fishing boats and trading vessels, and it is quite likely that its employment will assist in the development of the power of acceptable utterance in the persons using it. The sermons are by evangelical preachers of various denominations, and there are forms of prayers and lessons in full for every service.

The Epistle to the Romans.

Exposition of the Ninth Chapter of the Epistle to the Romans. By James Morison, D.D. 7s. 6d. *Hodder & Stoughton.* This is a new edition of a really solid piece of exegetical work, and in addition to some valuable excursus, there is appended a brief treatment of the tenth chapter of the same Epistle. The exposition proceeds on historical lines, and a flood of light is shed upon the Apostle's reasoning. Dr. Morison finds no unconditional reprobation in the Epistle; no reprobation such as is absolutely unprovoked or undeserved. He points out with great power that while God's sovereignty may well be magnified, it must be borne in mind that there is more that this in the circle of Divinity. There is justice, righteousness, holiness, graciousness, goodness, wisdom, mercy, and love, none of which moral contents of the character of God should be held in abeyance for the purpose of making infinite room for the one relationship of sovereignty. Dr. Morison's work is likely to do much good, not only by way of helping the Christian student, but also in the direction of drawing out the pious mind in admiration of the beneficent and glorious works and purposes of God.

MISCELLANEOUS

Raynbirds and Robins, by E. C. Matthews (*Elliot Stock*), is a prettily told story of the everyday life of two neighbouring families. The characters are faithfully sketched, and young readers will find much to admire, as well as some things to avoid.

The "Short Arrows" in *The Quiver* are of very varied interest this month. We are specially drawn to the two short illustrated notices of Miss Mittendorff's Orphan Home, and Miss Meredith Brown's "Shaftesbury Institute for Girls," at Lisson Grove.

A new edition is issued of Mr. Isaac Pitman's Manual of Phonography. 1s. 6d. *I. Pitman & Sons, Amen Corner.* In framing the revisions and improvements, the advice has been sought of many experienced writers of the system, so that in its latest form it may be said to approximate to perfection. Students should supply themselves with the new edition.

Whither are we Drifting? or, The Progress of England Rome-wards. By the Right Hon. Lord Robert Montagu. (2d. *Morgan & Scott.*) This pamphlet deals with an important present-day subject in an earnest and decidedly able manner. The rites and ceremonies of Rome are shown to have a Pagan origin, and Ritualism is shown to lead to Romanism. Lord Robert Montagu tells the Ritualists that "their love of antiquity has been landing them in Paganism; and that the nearer they bring the Church of England to Rome, the farther it is from God."

Convocation on the Opium Question. By Rev. Goodeve Mabbs. 1d. *Morgan & Scott.* Persons interested in the opium question will hail this vigorous tract, which clearly shows that the resolutions on the subject, passed in the Lower House of the Convocation of Canterbury, in February last, were based on unreliable information. In the words of Mr. Mabbs, the Report of the Committee of Convocation contained statements which "have no counterpart in the facts themselves, and which, in essential particulars, are the very opposite of the facts." The misapprehensions that have arisen are plainly pointed out.

The Names of God in Holy Scripture, a Revelation of his Nature and Relationships. By Andrew Jukes. 4s. 6d. *Longmans.* To Mr. Jukes we are indebted for a very suggestive little volume on "The Offerings," and for another on "The Characteristic Differences of the Four Gospels." His "Types of Genesis" is also valuable, though somewhat marred by mysticism. He has, however, gone beyond a sober and safe exegesis in his "Restitution of all things" and "The New Life." The same error of universalism characterises the book before us. These lectures are highly instructive in so far as they show why God is revealed by different names at different times, and explain the appropriateness of the name to the circumstances under which it is used. But it is a very perilous mode of exposition, by inferences drawn from these names, to set aside the plain declarations of the inspired Word. If we are ambassadors for Christ, and our commission is, "Preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned," what must be said of an ambassador who teaches that there is a secret meaning beneath, and contrary to the obvious one? Mr. Jukes confesses in his chapter on "The Most High," "There is surely peril in this high truth." But Scripture never says so, but "Ye shall know the truth, and the truth shall make you free." If perilous, it surely is not truth.

The Coming of the King. By Rev. J. Robinson Gregory. 1s. *T. Woolmer.* The object of this little book is devotional rather than exegetic. Readiness for the returning Saviour is forcibly urged by divers considerations.

Lyric Echoes. By Edward Nowell. *London Literary Society.* A book of verses on various subjects, chiefly religious. "Echoes" is a very appropriate title, for the thoughts, and sometimes whole lines of standard poets are plentiful in these pages.

The Sunday Magazine for May (*Isbister & Co., Limited*) contains an interesting paper from the pen of Mr. Thomas Paul, entitled, "Hospital Ships for the Trawlers." Four excellent drawings by Messrs. Wells & Staniland illustrate the article.

Ebenezer and Its Issues. By Rev. William Miller, LL.D., Principal of the Madras Free Church Christian College. This is a sermon, based on 1 Sam. vii. 12, and dealing with the subject of missionary education in India. (*Edinburgh: Macniven & Wallace.*)

The Incorporated Free and Open Church Association, 24, Bedford-street, W.C., has issued in pamphlet form (2d.) the recent judgment of Mr. Justice Stephen in the Hampshire Reformatory Case, affirming the right of every parishioner to a seat in the parish church.

An excellent collection of four-page illustrated tracts, for use among sea-faring men, is published by *Messrs. Morgan & Scott.* Our Sailors' Series (6d. per packet, 48 tracts assorted). The narratives are culled from the personal experiences of sailors who have received blessing at the Ratcliffe Welcome Home.

Ought the Church to interfere in Politics? In this printed lecture, "A United Presbyterian" advances what he calls "a plea for an old position." That position is the negative side of the question, and the author incidentally argues for the separation of religion from State patronage and control. (6d. *Edinburgh: Andrew Elliot, 17, Princes-street.*)

The Early Years of Christianity. Dr. E. de Pressensé's comprehensive history of the first three centuries of the Christian Church is now being issued in sixpenny parts by *Messrs. Hodder & Stoughton.* The work will be completed in twenty-five parts, appearing fortnightly in stiff paper covers. Doubtless many who would not otherwise read this remarkable book will now avail themselves of the opportunity to secure it on easy terms.

A Concise History of Australian Settlements and Progress. This was published in January last in the form of a centennial supplement to *The Sydney Morning Herald.* Persons interested in Australian affairs will take pleasure in perusing these two hundred and more large pages of letterpress, which are accompanied by an excellent map. It is gratifying to know that the Government of the Colony has purchased a large number of copies for free distribution to public institutions in the United Kingdom, with the object of disseminating useful information.

Government by Police. By Josephine E. Butler. *T. Fisher Unwin.* The substance of this essay was published nine years ago, in the endeavour to rouse the attention of the people to the dangers of a centralised police system under the direct control of the Executive Government. As the ordinary citizen has yet to learn anything beyond the A. B. C. of this important subject, the publication of Mrs. Butler's excellent essay, in a revised form, taking account of present-day grievances and controversies, is quite justified. "Decentralisation" is no party cry; that it is a desirable reform is well shown in these vigorous pages.

BOOKS RECEIVED.

Messrs. Swan Sonnenschein & Co.:—Sermons in Symbols, by Rev. Hugh B. Chapman.

Messrs. J. Nisbet & Co.:—St. John, the author of the Fourth Gospel, by Rev. H. Heber Evans, B.A. 6s.

Messrs. Passmore & Alabaster:—"Theopneustia:" the plenary inspiration of the Holy Scriptures. By the late L. Gaussen, D.D. With preface, by C. H. Spurgeon. 3s. 6d.

CONTINENTAL & FOREIGN NOTES.

THE NORWEGIAN MISSION TO SEAMEN have decided to establish a station in the port of Buenos Ayres, where the numbers of seamen from the northern countries are increasing very rapidly. It is through a munificent donation from a Norwegian lady that the Society has been enabled to take this step.

JAPANESE IN THE HAWAIIAN ISLANDS.—Three missionaries—K. Miyama, his wife, and T. Ukai, Christian Japanese—sailed from San Francisco recently for the Sandwich islands, to labour amongst their countrymen there, who number about five thousand. These earnest missionaries are the fruits of the Methodist Japanese Mission in San Francisco.

MADAGASCAR.—Norwegian missionaries who have recently arrived in London from Madagascar in the mission-ship *Paulus* are strongly denouncing the liquor traffic carried on mainly by European traders. The Queen has appealed to the European Governments for protection, but apparently without success. Drunken and deteriorated natives were constantly met with by the Norwegian missionaries, especially on the coasts.

MRS. SCHAUFFLER, now in her 86th year, the first unmarried lady missionary ever sent out from the United States, delivered a remarkably impressive address recently at the annual meeting of the women's board of foreign missions in New York. She was sent out in 1829. to Smyrna by the ladies' missionary society of New Haven. There were few dry eyes in the large audience as the venerable lady spoke of the happy years she has spent in the Lord's work, and charged the women not to stop but to go forward.

CHINA.—*The Lancet* states that a medical missionary nearly lost his life recently through an outburst of fanaticism at Fuh-chau. It seems that the doctor, who was attending a patient with hœmorrhage, immediately proceeded to check the latter in disregard of a native superstition, according to which delay should have been made until the patient's friends had finished consulting the gods in the joss-house. The patient died, and the Chinese would have boiled the doctor in oil but for the courage of some of the converts.

ROMANISM IN CANADA.—Referring to the approaching Conference of the Evangelical Alliance, to be held in Montreal next October, the Toronto *Evangelical Churchman* remarks:—"We believe that the proposed Conference is needed as a demonstration and rallying-ground in the face of the aggressive Romanism which threatens our political and moral as well as our religious institutions. Nowhere could a Conference more effectively secure this purpose than in Montreal, where 50,000 Protestants are surrounded by 150,000 Romanists, and in the Province of Quebec, amidst whose million and a half the 200,000 Protestants are almost lost.

THE NEW SOCIETY IN PARIS for the evangelisation of Israel (whose population in France and Algeria is stated to be 130,000) has issued a circular showing the pressing necessity of the work by three considerations. First, the anti-Semitic feeling of the world against the Jews, pointing to a new period of persecution in their history; secondly, the movement towards Christianity of the Jews in Eastern Europe; thirdly, the formation also in various countries of free societies of students called Jewish Institutes, in which the Jewish question is studied under competent professors, with a missionary aim, praying for the conversion of Israel. This encouraging step forward is supported by pastors and Christian laymen of all the churches.—*Evangelical Christendom.*

TWO SONS OF THE MURDERER of John Williams, the pioneer missionary to the South Sea Islands, are the leading teachers in one of the schools in connection with the native congregation at Erromanga, one of the New Hebrides Islands, of which Rev. H. A. Robertson, Canadian Presbyterian missionary, is the pastor. They conduct, one the infant and the other an adult class, within a stone's throw of the spot on Erromanga where Williams fell a martyr, while endeavouring to land, with the object of settling missionaries there, in October, 1839. On this island, the natives of which were until recent years in gross darkness and exceedingly wild and savage, the light of the Gospel is now shining in thirty villages, and a great many of the people are decided Christians.

HURRICANE IN THE SOUTH SEAS.—The island of Rarotonga, one of the Hervey group, has been visited by a severe hurricane, of which Rev. J. J. K. Hutchin, of the London Missionary Society, gives a sad description. The chapel at Titikaveka was completely unroofed, and the mission premises at Avarua suffered severely. In the villages of Ngatangiia and Matavera many of the houses were levelled to the ground, and others much damaged. The plantations of the natives have felt the full blast of the hurricane. Half the oranges and the greater part of the coffee are blown down, while very few bananas or plantains are left standing. To add to the general distress, the people are destitute of taro, bread-fruit, and sweet potatoes.

THE FLOODS IN HONAN.—The repairs in the great breach of the Yellow River go on very slowly, and it is said that the difficulties are so excessive that the officials who are supervising the operations despair of success. If their forebodings prove true, and there is too much reason to fear they will, the submerged part of Honan, comprising some of the most fertile and, until last autumn, most populous part of that province, will remain a lake. It is, of course, impossible to form any accurate ideas of the actual loss of life, but the calamity was immense in its proportions, so much so, as many cities, many towns, and hundreds of small and large villages were destroyed by the surging waters. it seems to us the Chinese estimate that 2,000,000 of people were drowned is not altogether incredible. In very many places, on the lower levels especially, not a soul escaped alive.—*Chinese Times.*

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, May 20.

JUDAS ISCARIOT.

PSALM xli.; JOHN xiii. 18; ACTS i. 16—20.

THE history of Judas Iscariot is a mystery. There is mystery in the procedure of the Saviour with respect to him, inasmuch as he was chosen to be an apostle, and a "mystery of iniquity," in the fact that one so highly favoured should have fallen into such depths of sin. Note with respect to the history of Judas:—

(1) THE PROPHETIC ANTICIPATION (Ps. xli.).—Two Psalms contain references to Judas (comp. Ps. cix. with Acts i. 20, and Ps. xli. with John xiii. 18). In Ps. cix. we have what Chrysostom calls "prophecy in the form of a curse." In Ps. xli. we have the treachery of Judas foreshadowed in the treachery of Ahithophel. Note here (a) *The perverse tongue* (ver. 6). Judas was guilty of blasphemous speech when he spoke with the enemies of Christ with a view to his arrest (Matt. xxvi. 14). This sin might have been forgiven (Matt. xii. 32). (b) *The corrupt heart* (ver. 6). In the heart of Judas we see the devil's thoughts (John xiii. 2), and the devil himself (John xiii. 27). The heart of Judas "*gathered* iniquity." He rebuked benevolence (John xii. 5), stole money (ver. 6), held ungodly converse with the ungodly (Matt. xxvi. 14, 15), sold Jesus for silver (ver. 15), watched for an opportunity to betray Him (ver. 16), dipped his hand in the dish when he had a foul purpose in his heart (ver. 23), acted as a guide to those who took Jesus (Acts i. 16), gave the wicked kiss by which the Master was identified (Matt. xxvi. 48), and committed suicide (Matt. xxvii. 5). (c) *The subtle purpose.* "Whisper" (ver. 7). Comp. "Is it I?" (Matt. xxvi. 25). (d) *The profession of friendship* (ver. 9). Judas "kissed Jesus" (Matt. xxvi. 49). Peter was at least more honest when he denied Him with an oath. (e) *The acceptance of the King's bounty.* "My bread." So Judas (Matt. xxvi. 23). Comp. "eating unworthily" (1 Cor. xi. 27). (f) *The betrayal of confidence,* "in whom I trusted." Judas was trusted with the apostolic office. Solemn trust! See Paul's thoughts about such a trust (1 Thess. ii. 4). From the greatest heights of privilege Judas fell into the deepest depths of shame (Acts i. 25). He transgressed the laws of friendship, of honour, of love, of hospitality, and of truth, and as the result "went to his own place.'

(2) THE REALISATION (John xiii. 18).—Note (a). *A quotation.* Jesus endorsed the Book of Psalms (comp. Mark xii. 36). (b) *A qualification.* The Lord Jesus can distinguish between the false and the true (Mal. iii. 18). (c) *An assurance.* The Lord knows his own (John x. 14). (d) *An explanation.* The act of Judas was permitted that the Scriptures might be fulfilled. No historical event can be contrary to a Scripture prediction. All evil is anticipated in the Divine purposes (2 Tim. iii. 1). (e) *A sad memory.* "Lifted up the heel." "The notion," says Dr. Westcott, "is that of brute violence."

(3) THE RETROSPECT (Acts i. 16—20).—Judas lost his character, his office, his money, his life, and his soul (John xvii. 12; Acts i. 25). Note the five warnings given to him by Jesus on the night of the betrayal (John xiii. 11, 18, 21, 26, 27). How sad, that he was lost in spite of all!

OPEN-AIR PREACHERS.—The quarterly meeting of the Open-air Mission, held on Monday evening at Regent's Park Chapel, was a specially refreshing season. Rev. F. B. Meyer received his guests with much cordiality, and entered thoroughly into the spirit of fellowship which marked the proceedings. After enjoying the hospitality of the friends at the chapel, a preliminary meeting for prayer was held in the Lecture Hall. A subsequent address delivered by Mr. Meyer, on "The True Method of Christian Work," was full of quiet spiritual power. Its seven points were: (1) The necessity of pure motive, (2) of full surrender to God, (3) of daily cleansing, (4) of a consistent life, (5) of continual prayer, (6) of fulness of the Spirit's blessing, and (7) of intimate knowledge of the Word.

International S. S. Lesson.

Sunday Afternoon, May 20.

JESUS IN GETHSEMANE.

MATT. xxvi. 36—46. Golden Text: Heb. v. 8.

GETHSEMANE=*Oilpress*—was an enclosed garden on the lower slope of Olivet, just across the Kedron as one came from Jerusalem. Visitors to the city are shown a garden containing eight olive trees of enormous age, which is said to be the actual garden, and the very trees under whose shade Christ prayed and suffered. But the real site probably lies several hundred yards to the N.E., while the trees themselves must have been destroyed at the siege of Jerusalem, if not before.

THE SPIRIT INDEED IS WILLING, &c.—Spoken, not to apologise for their sleep, but as a reason why they should watch and pray for the future. "In both Christ and the disciples there is a willing spirit: in both, weakness of the flesh. But in Christ the spirit conquers the flesh, and He is a victor: in the disciples the flesh conquers the spirit, and they are defeated."—*Abbot.*

AND HE CAME AND FOUND THEM ASLEEP AGAIN.—May we not say that He still yearned for their sympathy, and so came to them again? THEIR EYES WERE HEAVY.—Luke says they were sleeping for sorrow. Great sorrow often induces stupor, so theirs was not the sleep of indifference. Had they cared less, they might have kept awake more easily. And yet Christ was grieved deeply by their failure to watch with Him. Had their sympathy been deeper, and their understanding of the crisis better, they would doubtless have kept awake.

LESSON-POINTS.

(1) Concerning Christ's suffering. The secret sources of his sorrow are not disclosed, so we must beware of irreverent speculation. The following facts will, however, guide us a little. (a) It was unspeakably awful. "He was *sore amazed*" (Mark xiv. 33). "Being *in an agony,* &c., and his sweat was, as it were, great drops of blood" (Luke xx. 44). "There appeared an angel unto Him from heaven, strengthening Him" (Luke xxii. 43). We may suppose his sorrow to be such as would have killed Him outright, but for this miraculous strength given by the angel to his failing body. His prayer (ver. 39) shows with what awful horror of soul He regarded his cup of sorrow. (2) Both his purity and his love increased his power to suffer. Sin deadens our nature. Who can tell of how much greater suffering Christ was capable, in body and soul, because He was sinless? Then, too, "his very love for those who slew Him made their hatred wound Him, as a mother's heart is doubly wounded when a son strikes her."—*Glover.* (3) He suffered for us: "wounded for *our* transgressions, bruised for *our* iniquities." (4) He was possessed of such mental and moral power to grasp all the details and dread reality of his coming shame and death as made the prospect incalculably terrible. (5) The value of our Lord's example of obedience is increased immeasurably by the horror with which He anticipated his sufferings. He accepts them at the very moment when heart and flesh most shrink.

Illustration.—"A friend once called the attention of Napoleon to the blanched face of an officer as he was marching into battle, as showing that he was a coward. Napoleon replied that that man was the bravest man in his army; *for he saw clearly and felt keenly his danger, and yet went forward into the thickest of the battle.*

(2) Concerning our Lord's Humanity.—Point out that people in sorrow naturally crave for sympathy, as thirsty men crave water; that Jesus was like us in this craving, no one knows how deeply, the warm sympathy of Peter, James, and John. How it endears Him to us, and makes his humanity *real,* to see Him in his sorrow leaning on the love of friends, and grieving when they disappoint Him!

(3) Concerning his Friendship.—He shows sorrow, but no anger, when they fail to watch with Him. Yet how natural anger would have been! Even then, too, despite his own great grief, He thinks of their danger.

(4) Concerning the Bearing of Trouble.—While it is right and natural to lean on human sympathy, "to look for some to take pity," it is very wrong and foolish to lean one's weight on even the best human friend. God only should have our chief confidence. He is our refuge in the time of trouble. Jesus looked for human sympathy, and that failed Him: but his great hope was in his Heavenly Father, and so He overcame.

Observe the striking contrast between Jesus and his friends. They found a passing solace in mere forgetfulness: his one and only solace was prayer. Their sleep was to their great loss; his prayer brought Him most glorious victory. "The Old and the New Testaments give one and the same receipt for bearing trouble—prayer."

(5) Concerning Answers to Prayer.—Was our Lord's prayer answered? Heb. v. 7 says it was: "He was heard in that He feared." How? First, and chiefly, by the bringing of his desire into line with God's will. Observe how the earlier prayer, "If it be possible, let this cup pass from Me," changes into, "If this cup may not pass, *thy will be done.*" The desire to avoid the suffering, if possible, is now changed into a deep and active desire that He may not avoid it, and that He may be strengthened unto the end. The first and chief end of prayer is attained when we adopt God's plan as ours. Then, too, He was strengthened in body by the angel. God always answers true prayer; but He may give, not what we ask, but what we should have asked if we knew all things as He does.

(6) Concerning Submission.—His was no cold, determined yielding to a fate He could not resist, but the deep, loving assent of his heart to the mysterious will of One whom He loved and trusted in all his being. In all the Bible there is nothing more sublime than this whole-hearted submission to the will of the Father in the midst of sorrow so awful. The greatest victory that anyone can possibly gain in this life is the glad and hearty submission to the will of God. We are Christlike just as we attain to this. The great fight of life is to *live* the prayer, "Thy will be done."

RATCLIFF "STRANGERS' REST."

THE monthly meeting of workers and friends, presided over by Mr. [illegible], was held last Friday evening. Mr. J. T. Isaac, the secretary, stated that the past month had been a time of real blessing. There is, however, much work to be done, both among the sailors at the Rest and at the Lads' Institute, where the rough lads of the Highway are gathered in, and helpers and funds are needed.

An opportunity being afforded by the chairman for personal testimony, cases of conversion and blessing were given; one sailor stating that he had met at Hong Kong and Calcutta those who had been converted to God at the Rest, and he himself blessed God for it, because it was there that he was "born again."

Dr. Barnardo gave an address on "Helpers of the War" (1 Chron. xii.). David's helpers were "not of double heart"; they had "understanding of the times to know what Israel ought to do"; their "faces were like the faces of lions, and they were as swift as the roes upon the mountains"; they "could keep rank," and "were with David three days, eating and drinking." Whole-heartedness, understanding of the revealed purposes of God, promptness in obedience, courage, full surrender to God for use in his service, are what are needed by those who are engaged in the conflict with sin, and these truths were pressed home in an eminently practical address.

THE KEITH-FALCONER MISSION, in South Arabia, says *The Free Church of Scotland Monthly,* is at last fully equipped. Dr. Alex Paterson, the new medical missionary, is in charge, with Mr. Matthew Lockhead as his assistant. The Free Church Foreign Mission Committee asked Rev. W. R. W. Gardner, who has volunteered for Africa, to go to Aden, and Mr. Gardiner, who will be presented to the Inverness General Assembly this month, gave up long-formed plans to carry on Professor Keith-Falconer's work.

DEATH OF REV. SAMUEL HEBDITCH.—Much grief was expressed in Nonconformist circles of Hackney on Monday on the receipt of a telegram announcing the death of Rev. Samuel Hebditch. The deceased minister was formerly for many years pastor of Clapton-park Congregational Church, which he relinquished to undertake the pastorate of a church in Adelaide, South Australia. Mr. Hebditch had attained high position amongst the Australian Congregational churches, having during the past year occupied the presidential chair of the South Australian Congregational Union.

Among the Churches.

CHURCH OF ENGLAND.

Rev. E. O. Williams, late vicar of St. Stephen's, Burmantofts, Leeds, has been accepted by the China Inland Mission, and will go out to China in the autumn with Mr. Hudson Taylor.

Archdeacon Burney, vicar of St. Mark's, Surbiton, in moving a resolution on Sunday Observance; in the Lower House of Convocation, said he had painful evidence in his own parish of the deplorable increase of the desecration of the Lord's Day.

SOCIETY OF FRIENDS.

Isabella Young and Agnes Thomson are engaged in mission work in the meetings of county Kent.

At Yorks Quarterly Meeting, held in Leeds on April 25, George Satterthwaite gave a cheering account of his visit to Palestine.

The "Jesuit Sisters" are opposing the Friends on Mount Lebanon, and holding out awful threats to children. Yet the schools have never been so full as at present

The Friends' Mexican Mission has been reinforced by the addition of Margaret M. Marriage of Iowa, U.S.A., and the work among the North American Indians seems prospering.

Dublin Yearly Meeting commenced on May 2. The Epistles from America, Syria, and India, were very interesting, and indicative of progress. The meetings for worship and special Gospel meetings in Dublin were times of blessing.

BAPTIST.

The autumn assembly of the Baptist Union will be held this year at Huddersfield.

Mr. Spurgeon was sufficiently recovered to be enabled to officiate at the Metropolitan Tabernacle on Sunday last. His health, we are glad to say, is now largely restored.

The Church at Gunnersbury, N.W., under the pastorate of Rev. J. Cumming Brown, has been making very encouraging progress. The church has only been in existence for eight months. and during that period twenty-four members have been added.

At the monthly meeting of the Regent's-park Chapel Total Abstinence Society about a hundred cabmen and their wives were entertained to supper. Rev. F. B. Meyer, and three teetotal cabmen. gave addresses, and the pledge was taken by eighteen persons.

Rev. Dr. Edward Judson has received in money and subscriptions, counting value of present property, for the new Adoniram Judson Memorial Tabernacle. over 114,000 dollars of the 200,000 dollars asked for. A plot of land in Washington-square, New York, has been selected for the building.

Rev. C. B. Sawday, of Vernon-square Chapel, King's Cross. has accepted the invitation of the church at Melbourne Hall, Leicester, to become their pastor. The congregation of Vernon Chapel have received this announcement with deep regret, as during a pastorate extending to nearly twenty-five years Mr. Sawday has by his earnestness endeared himself to the church. About 2,500 persons have been received into fellowship during that period.

CONGREGATIONAL.

Rev. S. Flemington, of Cannington, has decided to resign the pastorate at Michaelmas, in order to devote his time to special evangelistic mission work in the villages of Somerset and other counties.

Rev. J. F. T. Hallowes has conducted an eight days' mission at Atherstone. A correspondent speaks of the great power of Mr. Hallowes as a special missioner; he is destined to do a great work in the churches.

Abbey-road Church, Barrow-in-Furness, of which Rev. T. A. Leonard is minister, reports among new organisations started: monthly sermons for young men, children's morning service, and monthly social church and congregational meetings, young men's and young women's guilds, &c.

Rev. W. F. Clarkson has been holding a week of special services at Rugby. On one evening the subject of discourse was "The Religious Experiences of John Bunyan," which Mr. Clarkson dealt with in an interesting and entertaining manner. Bible-reading services and children's services have also been conducted.

Rev. J. and Mrs. Mountain, after more than three years' mission tour in Australia, Tasmania, and New Zealand, sailed for Canada on March 26. They have conducted a considerable number of missions in different parts of all these Colonies, and have met with warm appreciation. They purpose labouring for some months in Canada prior to returning to England.

The pastor of Brixton Independent Church and a number of friends visited Herne Bay, on Monday week, to attend the opening of a cottage home in connection with the church, named the Baldwin Brown Cottage Home, in memory of the late pastor. The object is to give the sick poor of Lambeth who come under the cognisance of the district visitors of the Brixton Church an opportunity of rest and change.

Mr. B. Short, for many years a successful lecturer and evangelist, has arrived from Australia after a residence of nearly thirty years. and will gladly visit any Congregational churches during his few months' stay in England. He brings with him, and uses to enforce Gospel truths, a very beautiful and complete model of the Tabernacle, the Ark, Mercy-seat, &c., the whole occupying twelve feet in space. Mr. Short has special aptitude in dealing with young people, as well as interesting and benefiting adults. His services are gratuitous, and communications should be addressed to him at 40, Formosa-street, Warwick-road, Maida Vale, London, W.

PRESBYTERIAN.

The debt of £20,000 on the foreign mission work of the United Presbyterian Church has been wiped out.

Dr. A. T. Pierson, of Philadelphia, has been constrained by his congregation to withdraw his resignation of the pastorate. Dr. Pierson conducts a great class for Sunday school teachers and superintendents every Saturday afternoon, to which hundreds come from the city, and from places eight and ten miles distant.

The English Presbyterian Synod, which met last week, at Newcastle-on-Tyne, appointed the Moderator for the current year (Rev. Dr. Oswald Dykes) to the vacant Barbour chair, and the Principalship of the Theological College in London, in place of Dr. Wm. Chalmers, to whom it was decided to allow a retiring pension of £300 per annum for life. It was decided that next year's Synod be held in Regent-square Church, London.

METHODIST.

The good work of the Birmingham Central Mission is progressing. Every succeeding week the interest is deepening and widening, and there are constant cases of conversion.

A Young Men's Union, originated entirely by young men, has been inaugurated in connection with the church in Tredegar-road, Bow, and promises to be of much usefulness.

The Welsh blind scholar and preacher, Mr. J. Puleston Jones, of Oxford University, has been preaching to large congregations in various parts of North Wales, and many a stout heart was touched by the sightless evangelist.

As a result of a special effort to bring under the influences of the Gospel those who do not usually attend a place of worship, a good work has been going on at Gainsborough for some weeks. Prayer-meetings have swelled into soul-saving services, and crowded gatherings have resounded with praise.

The mission at Abberley, which, it will be remembered, was closed some weeks ago by the local squire, continues to prosper. The chapel is usually full on Sunday evenings, the people coming from some of the adjacent hamlets, as well as from the village itself. Conversions frequently take place, and the evangelist and friends on the ground are full of thankfulness and hope.

Rev. Thomas Champness has received, through his two South African evangelists, the firstfruits of South Africa for the support of *The Joyful News* Mission, about eight persons in the neighbourhood where the evangelists are working having sent, entirely unsolicited, a donation of £8. Rev. David Hill, of Hankow, has written to Mr. Champness commending to him the claims of Central China, whither, it is expected, one or two *Joyful News* evangelists will be sent by and by.

NOTES FROM IRELAND.

A Professorship of Pastoral Theology has been established in Trinity College, Dublin, and Rev. Canon Wynne has received the appointment.

Very successful Gospel mission services have been held at Castlebar Methodist Church, by Rev. C. Inwood, and at Cavan Parish Church, by Rev. Canon Wynne.

The services conducted in Belfast by Revs. W. Hay Aitken and A. R. D'Arcy continue to be largely attended by persons of various denominations, and night after night a considerable number remain for the inquiry-meeting.

"FALLEN ON SLEEP."

Mr. Charles Sturge, a well-known member of the Society of Friends.—Rev. W. Evans, travelling evangelist of the Welsh Calvinistic Methodist Connexion.—Rev. Malcolm MacGregor, of the Free Church, Urquhart.—Mr. John Roxburgh, a veteran United Presbyterian elder; during his youth he worked alongside of Robert Moffat, about whom he was wont to relate many interesting personal reminiscences.—Rev. Thomas Hughes, for several years the hard working pastor of Bethel Calvinistic Methodist Chapel, Rhyl.—Rev. James Orr, Presbyterian minister, at Newmills, Gilford, co. Down.—Rev. E. H. Harrison, vicar of Kington, Herefordshire.—Rev. William Williamson, parish minister of Kirkmaiden, Wigtownshire.—Mrs. Robert, widow of the founder of the Robert College, Constantinople. — Rev. George Walker, of Oldham, a prominent Wesleyan minister.—Bishop G. K. Dunlop missionary Bishop in New Mexico of the Protestant Episcopal Church of America.—Rev. J. Cowper Thompson, suddenly, while worshipping in Park Church, Glasgow, last Sunday.

MISS MACPHERSON'S WORK.—At the noon prayer-meeting at 186, Aldersgate-street, on Monday, Mr. and Mrs. Merry attended with another batch of children about to leave Miss Macpherson's Home for Canada. Rev. T. Grant, of Tain, addressed some touching words to the little ones, for whom fervent prayers were offered to the Father of Mercies. The party, consisting of be-between ninety and one hundred boys and girls, will sail on Thursday next in the *Sardinian.*

THE CHRISTIAN LIFEBOAT CREW.—At the meeting of the crew at the Welcome Home last week several sailor members gave bright and simple testimony. Rev. Marcus Rainsford spoke on Heb. vi. 15—20, dwelling specially upon the anchor of the soul cast in heaven itself. Miss de Broen asked prayer for godless France. Mrs. Lucas Shadwell gave a cheering account of work at Rye Harbour. Captain Hutchinson spoke of work amongst sailors in various ports of the world. Miss Macpherson gave an animated address that delighted the sailors. Several of the crew have been used of God lately.

TEMPERANCE NOTES.

HOME.

In connection with the C.E T.S. anniversary 420 sermons were delivered in London churches.

During the last month the Gospel temperance work in and near Dumfries has been much strengthened by a splendid course of lectures given by Mr. J. A. Smith, late of Bowery Mission, New York.

In *Joyful News* Mr. Champness tells of a wealthy brewer who rents a house at £160 a year, turns it into a beerhouse, puts in as manager a working man at small wages, and makes for himself a handsome return. To talk of compensation in such a case would be absurd.

Lord Brabazon stated recently that during the eight years he had been connected with a large London hospital there had been a marked improvement in the medical students. Some forty attended a prayer-meeting at his house lately, several wearing the blue ribbon, and many are temperance workers.

A prospectus has been issued in England for the conversion into a public company of one of the largest French breweries, the usual large interest being held forth as a temptation to investors. It is to be hoped that Christians will abstain from soiling their hands with revenue which comes to a very great extent from the sorrow and sin of others.

FOREIGN.

The New Zealand Alliance has in less than two years secured an organised majority in the House in favour of the direct veto.

A three years' course of study of temperance books has been inaugurated in America. Examination papers will be issued, and diplomas granted.

Rev. J. C. Price, who has done splendid temperance work amongst his coloured brethren in the Southern States, has been appointed Minister-Resident and Consul-General of the United States at Liberia.

The legislature of Ohio has passed a law prohibiting the sale of cigarettes and tobacco to minors under the age of sixteen. The effects, both mental and physical that come from cigarette smoking are baneful in the extreme.

The growing expenditure upon spirits in France has given great anxiety to those who have the real welfare of the country at heart, and now it appears from the Government statistics that "the consumption of beer is greatly on the increase, having nearly doubled itself during the last few years, the consumption in 1887 being nearly six million barrels."

A new temperance organisation has been formed in America recently which promises to be a powerful factor in the promotion of the great reform. It is intended to include commercial travellers, and is called the "Commercial Temperance League." The members are required to take two pledges: first, to drink no intoxicating liquors, and, second, to get ten others to join the league. Branch societies have already been established in many of the principal cities.

SOLDIERS AT ALDERSHOT.—Tracts, leaflets, and Gospel books are needed for distribution in the large military camp at Aldershot. At the end of this month the dwellers in the camp will be augmented by several militia regiments, &c. The spring drills will shortly commence, and there will be a large number of troops in camp. Parcels (carriage paid) will be thankfully received by John Poate, Sherbourne-road, Farnborough, Hants.

SHOREDITCH Y.M.C.A.—The second year's work has been full of encouragement. This is made clear from the report, which, although fairly exhaustive, is cast in somewhat too "tall" a mould. The members and associates number 270. An appeal is made for special donations with which to clear off the debt of £814 on the institution, incurred, for the most part, in altering the Association premises, so as to adapt them to the special requirements of the work.

"THE MOUNTAIN STREAM."—This is the title of the eighth annual report of the Highland Temperance League. It seems that the work done during last year was accompanied by many gratifying results, notwithstanding the operation of special adverse influences. The prolonged depression in the agricultural and fishing interests, the staple industries of the Highland counties, materially reduced the contributions to the funds of the League, as well as other kindred institutions. Nevertheless, the directors have abundant cause for thankfulness to God, and in intimating their desire to continue as a strictly Gospel temperance agency, they declare that they are "assured that success in the future can only be attained by following the tried paths in the work of the present." Mr. A. Blackhall, 16. Union-street, Inverness, is the secretary of the League.

MR. HENRY TILL has for two years been labouring acceptably in and around Birmingham by means of Bible-carriage work, and will be glad of increased support to enable him to extend his sphere of usefulness. He is well known by some prominent Christian friends. His present address is, Gresmere Mount, New Wortley, Leeds.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Workers' Bible-class, Mondays, 6.30 p.m. Mission work each evening.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, 3 and 7 p.m., Mr. T. H. Morris. Bible-readings, Sundays, 3 p.m.; Tuesdays and Wednesdays, 8.15 p.m.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, May 10, 8.45 p.m., lecture, by Dr. Charles Hathaway, on "The Indian Mutiny."

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Thursdays in May, 3.30 p.m., Bible-readings, by Rev. F. B. Meyer; subject—"Christian Living."

Conference Hall, Mildmay-park, N.—Sunday, May 13, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. Major Mearns, service for young people, every Sunday, 11 a.m. All seats always free.

Christian Workers' Reunion for Bible study and prayer, 186, Aldersgate-street, every Thursday, at 3.30.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, May 11, 7 p.m., subject—"Infirmities and Sins"; tea at 6. June 5 and 6, annual sale.

Great Assembly Hall, Mile End-road, E.—Sunday, May 13, at 11 and 6.30, Mr. G. F. Cook.

Christian Evidence.—Lecture, by Dr. Flavel Cook, 36, Queen's-gate-gardens, Saturday, May 12, 4 p.m.

Church Missionary Society.—Meeting, Exeter Hall, Strand, Tuesday, May 15, 2.30 p.m., to welcome home and to hear from the special winter missioners to India and Ceylon some account of their work.

Shaftesbury Institute, 21, Harrow-street, Lisson-grove, W.—May 19, 4 p.m., the Misses Leitch will give an account of "Seven Years' Missionary Work in Ceylon."

Regent's Park Chapel, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers. Sunday, 11 a.m. and 7 p.m.

Deepening of the Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3.30 p.m. Friday, May 11, Rev. Evan H. Hopkins. May 18, Rev. G. R. Thornton.

Conference Hall, Eccleston-street, S.W.—Afternoon Bible-readings and evening Gospel addresses, by Mr. W. Spencer Walton, to May 14. Sunday, at 3.30 and 7; week-days, at 4 and 8.30 (Saturday excepted).

Conference Hall, Eccleston-street, S.W., near Victoria Station (instead of Kilburn Hall, as formerly), meeting of Christian Workers, Bank Holiday, Monday, May 21, 4 and 6.30 p.m.; tea, 5.30 p.m. Sir Robert Phayre, Dr. Barnardo, and others will take part. All Christians invited.

Home of Industry, 29, Bethnal Green-road, E.—Monthly Workers' meeting, Wednesday, May 16. Tea at 6; meeting at 7. Address by Mr. Joseph Merry. Band of five ladies leaving shortly for North Africa will take part. A party of girls leaving the same evening for Canada will be present to take farewell.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m., Mr. J. B. Wookey; 3 p.m., Rev. Newman Hall; 7 p.m., Rev. W. H. Burton.

During Re-Building of Kilburn Hall services are held in the Town Hall, Belsize-road, N.W., every Sunday at 11 and 7.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesday next, 12 noon, Rev. J. Guinness Rogers.

Annual Missionary Breakfast, Powis Hall, Talbot-road, Bayswater, W., Monday, May 21, 9 a.m. Speakers—Rev. J. Hudson Taylor, L. Caley, Frank H. White, and Signor Turino.

Rev. Dr. Thain Davidson will preach his monthly sermon for young men in Islington Presbyterian Church, Colebrooke-row, N., Sunday evening next, at 6.30.

Metropolitan Tabernacle, Lecture Hall.—Sunday, May 13, 3 p.m., Bible-readings, by Mrs. Allison, on "The Apostle Paul at Ephesus." May 20, "The Apostle at Corinth and Athens." May 27, "The Apostle at Syracuse and Puteoli."

Union Hall, Carlisle-street, Edgware-road.—Bank Holiday, May 21, Conference of Christians, praise, prayer, and addresses, 11 a.m; Bible-reading, 3.30 p.m.; public meeting, 7.30 p.m.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

Southsea Conference, May 22, 23, and 24. To be preceded by ten days' special mission, commencing May 13, conducted by Rev. F. S. Webster.

Blackheath Convention, May 29—31, Mr. H. F. Bowker presiding. Revs. C. A. Fox, Evan Hopkins, F. B. Meyer, H. Sharpe, Frank White, Messrs. R. C. Morgan, and W. Spencer Walton hope to take part.

Prophetic Convention, Conference Hall, 143, Clapham-road, S.W.—Tuesday, June 5, 11 a.m., The Second Advent Pre-Millennial, Rev. Marmaduke Washington; The Prophecies of the Second Advent, Rev. N. S. Taylor; 3 p.m., The Development of "Modern Thought," Rev. Dr. Sinclair Paterson; 7 p.m., The Last Prophecy of Balaam, Rev. F. Whitfield; The Four World-Powers, Rev. W. Fuller Gooch. Wednesday, June 6, 11 a.m., The Last Prophecy of Daniel, Mr. G. Warrand Houghton; The Deliverance of Israel, Rev. John Hawker; 3 p.m., The Time of Jacob's Trouble, Rev. John Wilkinson; 7 p.m., The Prophetic Divisions of Time, Mr. R. Anderson; The Three Appearings of Our Lord, Rev. James Neil. Thursday, June 7, 11 a.m., The Earthly Career of the Church, Rev. E. W. Bullinger; The Firstfruits and the Harvest, Rev. Charles Graham; 3 p.m., Words of the Lord Jesus respecting His Return, Rev. F. B. Meyer; 7 p.m., The Multiplying Signs of the End, Mr. G. H. Pember; Men and Brethren, What Shall We Do? Rev. H. W. Webb-Peploe.

Albert Hall, Harrogate.—Meetings for the deepening of spiritual life, June 5, 6, and 7. Revs. William Haslam, Evan H. Hopkins, J. B. Figgis, F. B. Meyer, Mr. H. F. Bowker, and others will take part.

Notices.

Communications Received with Thanks. — R.M. S.B. D.B. R.C.M. W.O.J. E.A. A.R.C. R.R.Y. J.B. E.M.A. J.W. W.C.S. W.H.M. Z.B.W. E.F. C.R.G. J.D. A.S. G.B. R.W.P. S.M. P.G. F.B. T.R. J.C. B.P. F.C. A.M.P. T.H.C. F.M.M. A.E.S. A.H. E.S.W. W.T. F.T.P. G.O.B. J.E.C. H.P.H. W.C. K.E. J.A.S. M.F.C. W.W.A. E.S. C.J.M. J.G. S.R.G. M.F.H. H C. R.W.M. A.L. M.C. M E. F.R. D.J. J.T.M. H R.S. G.D. E.P.M. S.H B. W.M.O. G.T.A. J.P.H. W.C.K.T. N.P. J.M.S. W.E.B. J.W.R. T.J. J.P. F.E. E.B. C.C.F. J.C.M. M.L. R.M.S. A.E.S. R.R.Y. J.F.G. F.J.S. E.W. H.W. A.R.H.

Applicants for Tracts.—J. M. Spence, People's Mission hall, Townsend-street, Old Kent-road, S.E.; Mrs. Carter, 5, Ruppara-street, Newport, Mon.; W. H. Hawkins, Post Office, White Hart-lane, Tottenham, N.; A. C. Brooks, 48, High-street, Stourbridge, Worcestershire; C. J. Pitman, 28, Gordon-square, W.C.; W. Hartnup, 29, Nine Elms-grove, Gravesend, Kent; W. Grundy, Thicks Cottage, Park-road, Camberley, Surrey; Miss B. Evans, 16, Dongola-street, Stepney, E.; E. Vince, 2, High-street, Stoke Newington, N.; S. H. Barrett, 24, High-street, Aldershot; H., care of Postmaster, Fyzabad, Oudh, N.W.P., India (for soldiers); C. Scott, Pendre, Brecon, South Wales; E. Foster, 13, Salisbury-street, Burdett-road, E.; E. W. Roden, 7, Lansdown-hill, West Norwood, S.E.; H. Barnes, 27, Park-street, Islington, N.; W. Blissett, Croft Read, Wallingford; F. W. Ellis, 77, Upland road, East Dulwich, S.E.

Subscriptions received by Messrs. Morgan & Scott to Monday, May 7, 1888.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Bridge of Hope, Ratcliff—G.E.S.	0	2	6
Lambeth Ragged Schools—E.S.W...	0	5	0
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—L.C. 5s; S.S. 5s ...	0	10	0
Ardrahan School House (Mrs. Smyly)—E.T. ...	1	0	0
Evangelistic Mission—J B., jun.	0	4	0
Early Closing Association—M.S. £1 1s; *Prize Fund*—M.S. £1 1s	2	2	0
China Inland Mission—V.W. £1 10s; F.H. £1; L.H.E. 5s; Sigma, £1 0s 6d	3	15	6
Mission to the Kabyles—V.W....	1	10	0
Mr. Rohrbach's Work, Berlin—M.S.	1	0	0
British & Foreign Bible Society—Negavit... ...	0	3	6
Dr. Barnardo's Homes—H.B. 10s 6d; W.N. 10s; F.C. £4; L.W.J. £1	6	0	6
Salvation Army—H.B.	0	5	0
Rev. T. H. Tibbles' Work & Church, Indians—F.D. 10s; J.G. £2 2s; Friend, 5s	2	17	0
Mr. A. G. Brown's Work—L.H.E....	0	5	0
Miss de Broen's Work, Paris—Miss S.M.G... ...	1	0	0
Friendless & Fallen—M.E. £1; F.C. £3; H.A.Y. 5s	4	5	0
Mildmay Mission to Jews—Portsmouth	1	0	0
Scripture Readers' Soc. for Ireland—Portsmouth	1	0	0
London Society for Promoting Christianity among Jews—F.C.	5	0	0
Army Scripture Readers' Society—F.C.	4	0	0
Miss Weston's Work, Royal Navy—F.C.	4	0	0
Mildmay Conference Hall—J.P.	1	0	0
St. Giles' Christian Mission—J.P....	1	0	0
Mrs. Meredith's Work—J.P.	1	0	0
Home of Industry—J.P.	1	0	0
Mrs. Hilton's Crèche, &c.—J.P.	1	0	0
Mr. Mill's (Vigilance) Relief Fund—M.S.	2	2	0
Spezia Protestant Hospital—C.B....	0	10	0
Mission to Lepers, India—J.C.B. £1 5s; M.G.G. £1 1s	2	6	0
Mission Deep Sea Fishermen—Negavit	0	4	0
Pastor Rodriguez's Figueras Mission—Friend ...	0	2	0
Scutari Medical Mission—F.C.	1	0	0
	£51	9	0

[Advertisements.]

London Samaritan Society (Convalescent Homes at Sandgate and Bournemouth—Mr. W.C.J. £1 1s; Mr. W.N. £1 1; Miss J. 6s; Mr. H. 1s.

Mr. Fegan's Homes—H.M., Anerley, 5s.

Reading Room for Fishermen, near Folkestone—J.A.P. 15s.

Bethnal Green Free Library—Miss P. (annual), £5; Miss B. 5s; S.H. £2; J.D.L. £2 2s. Mr. F. A. Bevan, Treasurer, 54, Lombard-street, E.C.

Mr. H. Cook, Gosport—Mark xiv. 8, 12 Comforters.

"MAY MEETINGS," 1888.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY. Fri. 11	10 a.m.	Congregational Union..................	*m* Memorial Hall, E.C.............	Rev. Dr. Robert Bruce.
"	3 p.m.	Missions to Seamen....................	*m* Willis's Rooms, St. James's...	Bishop of London.
"	3 p.m.	Operative Jewish Converts' Inst...	*m* Palestine-place, E.	Earl of Roden.
"	3 p m.	Xtn. Vernac. Educatn. Soc., India.	*m* Willis's Rooms, St. James's...	Earl of Northbrook.
"	6 30 p.m.	Calvinistic Protestant Union	*m* 186, Aldersgate-street, E.C. ...	Rev. Charles Stirling.
"	6.30 p.m.	Congregational Union (Young) ...	*m* City Temple, Holborn-viaduct	Mr. Edward Spicer.
Sun. 13	11 a.m.	Seamen's Christian Friend Soc....	*s* Chapel, St. George's-street, E.	Rev. G. M. Butler.
"	6 30 p.m.	Seamen's Christian Friend Soc....	*s* Chapel, St. George's-street, E.	Bishop Sugden.
"	7 p.m.	British & Foreign Bible Society...	*s* Regent's Park Chapel, N.W...	Rev. F. B. Meyer.
"	7 p.m.	Reformatory and Refuge Union ...	*s* St. Matthew's, Bayswater	Rev. H. Webb-Peploe.
Mon. 14	3 p.m.	Home Teaching Soc. for the Blind	*m* Exeter Hall	Viscount Midleton.
"	3.30 p.m.	Ch. of Eng. Funeral Reform Assn.	*m* Grosvenor House, S.W..........	Duke of Westminster.
"	6.30 p.m.	Aged Pilgrims' Friend Society......	*m* Exeter Hall	Sir Robert Phayre.
"	6.30 p.m.	Royal Blind Pension Society	*m* Hôtel Métropole, S.W.	Lord Brassey.
"	7 p.m.	Met. Tabernacle Colportage Assn.	*m* Metropolitan Tabernacle	Rev. C. H. Spurgeon.
"	7 p.m.	Tonic Sol-fa College....................	*m* Exeter Hall	Mr. Cyril Flower, M.P.
Tues. 15	9 a.m.	Religious Tract Society	*b* Cannon-street Hotel, E.C......	Sir John H. Kennaway.
"	2 p.m.	Reformed Episcopal Ch. of Eng....	*m* Exeter Hall	Bishop T. H. Gregg.
"	2.30 p.m.	Christian Evidence Society	*m* Exeter Hall	Professor Stokes, M.P.
"	3 p.m.	C. of E. Waifs & Strays Hms. Soc.	*m* Sion College, E.C.	Ld. Stanley of Preston.
"	3 p.m.	Monthly Tract Society	*m* Exeter Hall	Mr. Sam. Smith, M.P.
"	3 p.m.	Royal Naval Scrip. Readers' Soc.	*m* Exeter Hall	Earl of Northbrook.
"	4 p.m.	Evangelical Alliance	*m* Regent's Park College, N.W..	Sir Harry Verney.
"	7 p.m.	Seamen's Christian Friend Soc. ...	*m* Exeter Hall	Mr. George Williams.
"	7 p.m.	Work. Men's Lord's Day Rest Assn.	*m* Exeter Hall	Mr. J. Stevenson, M.P.
"	7.30 p.m.	Mariners' Friend Society	*m* Moreland-st. Ch., Goswell-rd.	Sir R. N. Fowler, M.P.
Wed. 16	3 p.m.	Mission to Deep Sea Fishermen...	*m* Exeter Hall..........................	Sir J. Fergusson, M.P.
"	3 p.m.	Anti-Vivisection Society..............	*m* St. James's Hall, Piccadilly...	Viscount Sidmouth.
"	3 p.m.	Gen. Dom. Servts.' Benevlnt. Inst.	*m* Willis's Rooms, St. James's...	Lord Ebury.
"	7 p.m.	Brit. Women's Temperance Assn.	*m* Memorial Hall, E.C.	Sir Wilfrid Lawson.
"	7 p.m.	Mission to Deep Sea Fishermen...	*m* Exeter Hall	Mr. Thomas Gray.
"	7.30 p.m.	Evangelical Continental Society ..	*s* Abney Congregational Ch., N.	Rev. R. F. Horton.
Thurs. 17	9 a.m.	Lord's Day Observance Society ...	*m* St. James's Hall, Piccadilly...	Sir Robert Phayre.
"	11 a.m.	Brit. Women's Temperance Assn.	*c* Memorial Hall, E.C.	Miss A. Waddy.
"	2.30 p.m.	Brit. Women's Temperance Assn.	*c* Memorial Hall, E.C.	Lady E. Biddulph.
"	4.30 p.m.	London Police Temperance Union	*m* Exeter Hall	Sir Charles Warren.
"	7.30 p.m.	British & Foreign Sailors' Society	*s* South-st. Bapt. Ch., Greenwich	Rev. W. H. Burton.
"	7.30 p.m.	Brit. Soc. Prop. Gospel amg. Jews	*s* Hampstead Congl. Church ...	Dr. Thain Davidson.
"	7.30 p.m.	Seamen's Christian Friend Soc....	*s* E. London Tab., Burdett-rd...	Rev. Arch. G. Brown.
"	7.30 p.m.	Evangelical Continental Society...	*m* Clapham Congregational Ch.	Mr. F. J. Wood, LL.D.
"	7.30 p.m.	Railway Mission	*m* Exeter Hall..........................	Earl of Aberdeen.
Fri. 18	1.15 p.m.	Religious Tract Society	*s* St. Mary Aldermary, E.C......	Rev. Canon Hoare.
"	2.30 p.m.	Ladies' Assn. for Abolition of Vice	*m* Exeter Hall	Mrs. J. E. Butler.
"	7 p.m.	Seamen's Christian Friend Soc....	*m* Chapel, St. George's-street, E.	Mr. M. H. Hodder.
"	8 p.m.	Gospel Purity Association............	*m* Exeter Hall	Mr. F. W. Crossley.
Mon. 21	3 p.m.	Lon. Wesleyan Mission Bands Un.	*c* City Temple, Holborn-viaduct	Mr. Robert W. Perks.
"	7 p.m.	Lon. Wesleyan Mission Bands Un.	*m* City Temple, Holborn-viaduct	Rev. J. E. Clapham.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon.

NORTH-EAST LONDON GOSPEL MISSIONS.

Our Annual Plea for the "Drooping Lilies" of East London.

It is once more our pleasure to plead for our Country Holiday Fund, now the sunshine and flowers are come. The joy the readers of "The Christian" have sown these past four summers by their kind assistance cannot be told. The bright warm weather of the past few days has set hundreds of little hearts beating and lips chattering over the hoped-for Country Holidays amongst the 2,000 Children attending our Eight Mission Halls and Factory Girls' Institute, all situated in the densest parts of East London and the Docks. Not a few of these Children already labour with others for the cruel pittance of the "sweaters" in "dens" or homes that would grieve us to describe.

Among the cripples taken last year was a boy who had never before left the court in which he was born. With the help of his two friendly crutches he managed to get from the tram to the train, though with great effort. But before the three happy weeks at our Holiday Home had expired, he had grown so much stronger that he dispensed with one of his crutches, to his great delight.

To secure the poorest and most needy, we make poverty or nakedness no hindrance, and not infrequently take them from homes where even cleanliness is impossible; but these are, notwithstanding, in many cases the children most to be pitied and in the deepest need of such assistance.

We are hoping friends may enable us to open another Holiday Home this season, a portion of which we intend to devote to weakly mothers with sickly infants, who have no country friends or means of obtaining a change, and are not eligible for Convalescent Homes. We scarcely need say that it is our constant endeavour to seek the spiritual good of our charges at all times, not the least so while they are under our care at our Country Holiday Home.

Contributions will be gladly received by the Editor of "The Christian," 12, Paternoster-buildings, E.C.; or would be gratefully acknowledged if sent to the Director,

WILLIAM CHORLEY,
2, Marquess Grove, Canonbury, London, N.

P.S.—Our Bankers are Messrs. Barclay, Bevan & Co., 54, Lombard-street, London, E.C.
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LORD'S DAY OBSERVANCE SOCIETY.

THE ANNUAL BREAKFAST and MEETING of Supporters and Friends will be held under the Presidency of General Sir ROBERT PHAYRE, K.C.B., at ST. JAMES'S HALL, on THURSDAY MORNING, MAY 17.

Breakfast will be served at 9 o'clock. The Meeting will commence at 10 o'clock. J. C. Stevenson, Esq., M.P.; the Rev. Prebendary Billing; Rev. J. Bennett, D.D.; Rev. J. F. Kitto, M.A.; Rev. H. Sharpe, B.D., &c., will take part.

For Tickets for the Breakfast, which are free of charge, apply as below—

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THE ANNUAL MEETING

WILL BE HELD AT

EXETER HALL, on WEDNESDAY, MAY 16.

At 2.30 There will be a Recital on the Great Organ by Mr. Churchill Sibley, interspersed by Solo Singing.

At 3 The Chair will be taken by **Sir JAMES FERGUSSON, Bart., K.C.M.G., G.C.S.I., C.I.E.,** Under-Secretary for Foreign Affairs. About 300 Smacksmen are expected on the Platform. Admission to the Afternoon Meeting will be by Tickets only. The prices being 10s. 6d., 2s. 6d., 1s., and 6d.

The **EVENING MEETING** will be

At 7 Under the Presidency of **THOMAS GRAY, Esq., C.B.,** when there will be some new and beautifully-painted **Dissolving Views**—Illustrations of Life in the Trawling Fleets—accompanied by personal testimony of the Smacksmen, with Solo and Chorus Singing. Tickets, 1s. and 6d each.

AGED PILGRIMS' FRIEND SOCIETY.

THE EIGHTY-FIRST ANNUAL MEETING will (D.V.) be held in EXETER HALL (Lower Room), on MONDAY EVENING, MAY 14. The Chair will be taken at Half-past Six o'clock, by Lieut.-General SIR ROBERT PHAYRE, K.C.B. The Revs. O. S. Dolbey, H. Sinclair Paterson, M.D., W. Saunders, E. A. Stuart, M.A., and J. Vaughan; H. W. Maynard, Esq., and other gentlemen will address the meeting. *No Tickets required.*

Office: 83, Finsbury-pavement. J. E. HAZELTON, *Secretary.*

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.

ANNUAL MEETING IN THE
Metropolitan Tabernacle, Monday, May 14, 1888,
Seven o'clock.

Speakers—**Rev. C. H. SPURGEON, Dr. THAIN DAVIDSON, And several Colporteurs.**

Rev. W. CORDEN JONES, *Gen. Sec.*

THAMES CHURCH MISSION

(Instituted 1844).

Chairman: WILLIAM ELLICE, Esq. *Treasurer:* SAMUEL HOARE, Esq., M.P.

THE ANNUAL MEETING

WILL (D.V.) BE HELD IN

Willis's Rooms, King St., St. James', on Friday Afternoon, June 1, at 3.30.

The Rt. Hon. and Rt. Rev. the LORD BISHOP OF LONDON

HAS KINDLY PROMISED TO PRESIDE.

Speakers:—The Rev. Canon HOARE; Prebendary BILLING; Several Members of the Missionary Staff.

Admission to this Meeting WITHOUT TICKET.

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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 955.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, MAY 18, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE 1½d.]

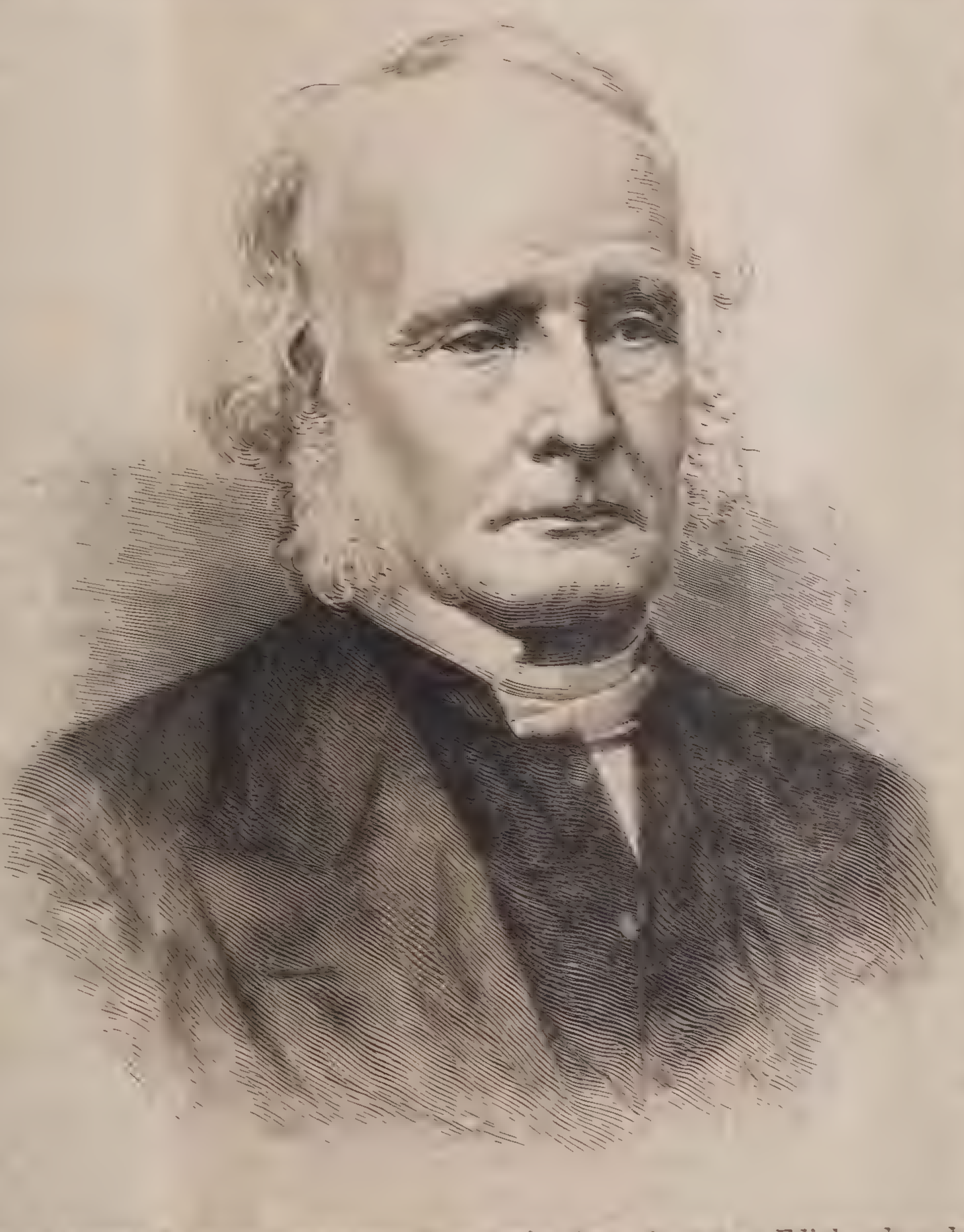
REV. JAMES McCOSH, D.D., LL.D.,

Ex-President of Princeton College.

THE College of New Jersey, situated in the academic little town of Princeton, has had some notable men in its presidential chair. One of these was the famous Jonathan Edwards, and another the doughty Dr. Witherspoon, who, though a Scotchman from Paisley, was one of the signatories to the Declaration of Independence. But none of its presidents has done more for the prestige and usefulness of the institution than the venerable divine who on April 18 resigned the administration to younger hands.

Like Witherspoon, Dr. McCosh is not a born American, but an importation from Scotland, and like him he has been gifted with a double portion of the *perfervidum ingenium* of his countrymen. He has been unwearied in his exertions during the past twenty years to promote the best interests of the College, and the consequence is that its popularity has advanced by strides under Dr. McCosh's presidency. The number both of students and professors has been more than doubled since he went to America in 1868, and Princeton, under his régime, has fully vindicated its claim to front rank, along with Harvard and Yale, among the many colleges in the States.

It is gratifying to add that, largely through the influence of the president, the religious element in the life of the College has, even ordinarily, been remarkably pervasive. Seasons of special revival, too, have visited it from time to time, and not a few of the alumni have carried with them into the various professions the abiding impress which such seasons have left upon themselves. Dr. McCosh in his last Report is able to say, "Thanks to God, I leave the College in a healthy state intellectually, morally, and religiously...We have vice in our College, but I believe it is reduced to a minimum. It is a circumstance worthy of being mentioned that several students who have acquired a taste for drinking have put themselves under religious students to protect them from temptation. They are praying us to take steps to shut up the liquor saloons. There is a considerable depth of religious feeling in the College. The attendance at each of four class prayer-meetings varies from forty to sixty-five."



JAMES McCOSH was born in the Burns' country, at a place called Carskeoch, near Ayr, on the banks of Doon, in the year 1811. His birthday, like that of Bismarck, and others who might be named, fell on April 1, a circumstance to whose supposed fateful significance he has sometimes humorously referred. His father was a farmer of considerable enterprise, but some of the son's distinguishing qualities are more directly traceable to his energetic and gifted mother. After the usual course in one of the old Scottish parochial schools, he was sent at thirteen to Glasgow College, where he studied from 1824 to 1829. In the latter year he passed to Edinburgh, and there came under the influence of the greatest Scotchman since Knox—Thomas Chalmers. It was while in Edinburgh that young McCosh's philosophic powers showed marked development. An essay of his on the Stoic philosophy attracted such notice that it procured him the degree of M.A. without further examination.

He was licensed to preach the Gospel in 1833, and, having given proof of his ministerial gifts, he was appointed to the old Abbey Church of Arbroath in 1835. By this time the Ten Years' Conflict was in full swing, and the young minister, besides being known as an earnest and scholarly preacher, with special influence over young men, was soon recognised as an ardent local champion of the Evangelical party. In that cause he fought side by side with his friend and co-presbyter, Thomas Guthrie, then settled in the sweet neighbouring village of Arbirlot. It may here be mentioned that Mr. McCosh was married to a niece of Dr. Guthrie's, who has proved herself a true helpmeet for him in all his subsequent life.

In the year 1838 Lord John Russell, on the recommendation of some of the Church leaders in Edinburgh, selected Mr. McCosh for the important congregation of the East Parish, Brechin, where he ministered to no fewer than 1400 communicants. While giving devoted attention to pulpit preparation and the great amount of pastoral work involved in such a charge, Mr. McCosh continued to do hearty service to the cause of non-intrusion in the district; and when at length the crucial Disruption year of 1843 arrived he was found ready to support his protestations by deed, laying his living freely and without hesitation on the shrine of the spiritual independence of the Church.

On the occasion of his visit to Belfast Presbyterian Council in 1884, we find the veteran recalling, in a discourse he gave at Brechin, some of the memories of those early days: "We had many wringings of heart; but we had strong faith and courage among old men and women, among young men and maidens, who bore revilings without reviling again, and gave gifts, and made sacrifices willingly and cheerfully, blessing God that they were called to bear reproach for his name."

After the Disruption, Mr. McCosh remained in Brechin as a minister of the Free Church of Scotland till 1852, and greatly helped its extension and consolidation in that part of Forfarshire. Meanwhile he found time for the use of his pen, and in 1850 he published his first book, which was destined to give a new turn to his life. This was "The Method of the Divine Government"—a work probably as well known even yet as any of his subsequent writings. The first edition was sold out in six months, and the book, which was soon stamped with the favourable judgment of men like Hugh Miller and Sir William Hamilton, attracted great attention both in this and other lands. It is related that the Earl of Clarendon, Lord Lieutenant of Ireland, chanced to take it up one Sunday morning, and became so fascinated that he forgot to go to church! A further consequence was, that he soon after appointed McCosh Professor of Logic and Metaphysics in the Queen's College, Belfast.

His Belfast professorship lasted sixteen years, and his success as a teacher amply fulfilled the high anticipations of those interested in his appointment. Besides directly influencing a large body of students, Professor McCosh did not a little during his residence in the Sister Island for the cause of education throughout Ireland; and this period of his life was signalised by the publication of several important works—notably, his "Intuitions of the Human Mind," which, though less popular than the "Divine Government," will probably continue to be regarded as his leading distinctive contribution to the literature of philosophy.

In 1868, unexpectedly to himself, he was called to the position which he has since so honourably held, the Presidency of Princeton College. The great civil war had recently closed, and the condition and prospects of the Institution were at that time anything but bright. The new chief, however, soon imparted his enthusiasm to others. The friends of the College rallied together and were multiplied; and, year by year, genuine progress in all departments of prosperity has been registered. A handsome range of new buildings will be a lasting outward monument of Dr. McCosh's twenty years' tenure of office; and the advance in the standard of scholarship within has been not less remarkable than the change wrought, largely through the energy of the President, on the accommodation without. He has made it his main business to promote the interests of sound education and high scholarship in the United States, through the advancement of his own College, whose flag, as an American correspondent declares, he has borne aloft all over the country, "from Maine to California, and from the great Lakes to the Gulf." At the same time, he has been far more than a mere organiser and caterer for Princeton. While bestowing his first care on his large classes in the College, he has greatly helped to mould philosophic opinion throughout America, by his use of the press. Numerous contributions from his pen have appeared in the leading Transatlantic periodicals, one of which, *The New Princeton Review*, he had the merit of organising. Among the separate volumes he has issued, his "History of the Scottish Philosophy" should be named, and especially his admirable volume of discussions, entitled, "The Realistic Philosophy." It may be added, that not only are several of his works extensively used as text-books in the land of his adoption, but that through the same medium his influence is being felt among the students of India and Japan.

While Dr. McCosh's life has thus in the main, during the last thirty-six years, been devoted to philosophy, he has held true to his early faith, and has ever striven to make philosophy a handmaid to religion. He has had his own share of controversy, and has never shrunk, or had reason to shrink, from the ablest antagonists who have thrown down the gauntlet to him in that field. When Prof. Huxley visited America a few years ago, it fell to Dr. McCosh to defend the interests of religion against the attacks of the English scientist—a task which he performed with such cogency of argument, as well as moral fervour, that, as was witnessed by the American daily press, "he was hailed as the standard-bearer of the religious element in the country." In the discourse at Brechin, already quoted from, we find Dr. McCosh himself testifying—"I have for most of my life been a student of philosophy. I have been called to study all its systems, ancient and modern. None of them could make up for the want of the Bible. However important in enlarging and stablishing the mind, they cannot give peace and stability to the soul." The patriarch, back among the scenes of his youth, adds, "In all my experience I have found no other name than the One by which I must be saved. How can God be just, and the justifier of the ungodly? Human reason can give no intelligent, no satisfactory answer to this question. All its investigations conduct into ever-thickening darkness and gloom, in which fear and doubt abide. The mind feels that it has nothing to rest on, no truth on which the understanding can rest and the heart repose, till such time as it sees 'a Lamb as it had been slain in the midst of the throne of God.'"

Though Dr. McCosh is retiring from active public duty, he is to continue to reside in Princeton. He will be followed into his retirement by the prayers of many who are thankful for the noble service he has rendered to the cause of truth, that "the Sabbatic period" of his life may be one of peculiar serenity and joy. May his tall, masculine form, though stooping more than it used to do, be long seen going out and in among the Princeton elms, and may many an ardent young student draw inspiration still from grasping the kindly hand and looking into the handsome, thoughtful face of the old Christian philosopher!

It must be no small gratification to Dr. McCosh to have as his successor Professor F. L. Patton, who till now has occupied one of the chairs in Princeton Theological Seminary, and is well known on both sides of the Atlantic as one of the brightest intellects the American Church has produced. It is worthy of note that he, too, was originally a British subject, having been born in Toronto; and, which is of more importance, that he is as loyal as President McCosh himself to the great verities of the Christian faith. President Patton, who is still in the prime of life, has announced his intention of conducting the College on the lines laid down by his predecessor, and its interests, educational and religious, could not have been entrusted to abler or worthier hands. Those who some years ago were anxious for the transference of Dr. Patton to the Presbyterian College in London will be not the least hearty in their prayers that he may be long and largely used of God in the important sphere for which Providence has been preparing him.

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MR. MOODY'S SUMMER SCHOOL.

The third session of this admirable gathering will be held at Northfield, Mass., from June 30 to July 15, and will be conducted by Mr. Moody himself. The great success of the two meetings already held, the larger number of students in attendance last year, and the evident intention of some of America's leading Colleges to send yet larger delegations this year, seem to indicate a very encouraging and numerous gathering. Mr. Moody has invited prominent Bible teachers from both sides of the Atlantic to assist him in the meetings. Many of the students last year brought tents and camped on the Seminary grounds, which are well adapted to that purpose. It is hoped that fully six hundred students will make similar arrangements for this year, and that by this means one thousand delegates may avail themselves of the benefit of this meeting.

Mr. L. D. Wishard, the College Y.M.C.A. Secretary for the States, is now in this country, and is endeavouring to arrange for a delegation to attend the School as representing the Universities and Colleges of Great Britain.

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MISS SHARMAN'S HASTINGS HOME.

This branch of Miss Sharman's work among orphans continues to prosper. It is designed for the orphan daughters of parents of the more educated classes who have not been able to make provision for their children. There are now twenty-five such inmates of the Home. A good solid education is given, so as to fit them for useful and honourable work in after life. Of course, every care is bestowed on their spiritual as well as their intellectual culture.

An opportunity now occurs of enlarging the scope and the capacity of the Home. Miss Sharman is anxious to secure a permanent Home with increased accommodation, as she is receiving many applications which she cannot entertain. She state in her little report just published that she wil need a good sum for the new Home, but it is for good purpose, and she has no reason to fear that i will not be forthcoming.

THE MISSIONARY COUNCIL.

A paper by Dr. Pierson, of Philadelphia, on the great Missionary Conference of next month, has already appeared in our columns. That dwelt on several practical questions which will enter into the deliberations of the ten days. This will refer to one only—that of *native agencies.* Rev. John L. Nevius, D.D., an American Presbyterian missionary, has reprinted in pamphlet form some important letters which first appeared in *The Chinese Recorder.* The pamphlet has been privately circulated among friends of missions, and enters with great wisdom and ability into the methods and results of successful mission work, on the part of Baptists and Presbyterians, in the large Province of Shantung, China. Although the pamphlet is one of 106 pages, it may be possible to present to our readers a condensed view of its contents. It mainly discusses—

THE EMPLOYMENT OF PAID NATIVE AGENTS.

Dr. Nevius argues the following points as the result of a careful experience. He is not alone. Missionaries in the East, and South also, have long considered the difficulties which are now more formally set forth. (1) Making paid agents of new native converts proves a serious injury to the converts personally; affects very disastrously the stations with which they are connected, and sorely arrests the voluntary action of the native churches in advancing the Saviour's kingdom.* (2) Men join a Mission to be employed. The Chinese are adepts in dissembling. The Old System, therefore, makes judgment of professed converts increasingly difficult, and deprives missionaries of an effective means of separating the chaff from the wheat. (3) A mercenary spirit is excited in the churches by the employment system, and the missionary enterprise is lowered, both in the eyes of foreigners and natives. (4) Christ's great lesson of self-denial ought to be practically taught everywhere, but especially in lands where disinterestedness is little understood, where enemies are on every side, and where an unworthy motive is sure to be attributed to a man who seeks to propagate a foreign religion.

After arguing these objections to the Paid Agent system, the writer pleads that every man should "abide in the same calling wherein he was called." Special providences may indeed indicate the fitness of a young convert for higher service. But let there be more waiting for Divine designs to be manifested. Let the young Christian first develop his qualifications as an unpaid evangelist in his own sphere. Foreign missionaries have mostly no other choice than that of submitting to the disadvantage of having their disinterestedness questioned; let them not add to this disadvantage, and let them trust more to the wholesome effect of the consistent and earnest influence of the native churches. The development of individual gifts and aggressive power of these churches is the first duty.

Conformity to the teachings of Scripture has been the aim in these modern Chinese missions. The Baptist missions have multiplied chiefly through the voluntary labours of unpaid Christians. In Central Shantung the Presbyterians and Baptists have about one hundred and fifty stations, and nearly three thousand five hundred converts. All these stations provide their own places of worship; none of them is cared for by a resident paid preacher; in each one of them one or more of its own members voluntarily conducts services on Sunday (the sacredness of which is carefully taught), and attends to the spiritual interests of the company of believers.

Dr. Nevius speaks of more than sixty stations under his own care, which have, within the last eight years, been almost exclusively commenced through the unpaid efforts of Church members. Only two Chinese helpers are paid, and their support comes in part from the native converts. The stations have been organised on the principle that all the members are to be workers and witness-bearers. The order is: First, the foreign missionary in charge; second, the native helper who directs and examines the leaders and their stations; and third, the leader, who has only an advisory power, and constantly superintends, directs, and examines those under him. The Spirit is looked to for the bestowment of gifts suited to present times, as his gifts were suited to the circumstances of the early Church.

It might seem that with the missionary far away from some of the stations, difficulties would arise from converts being left too much to themselves. The difficulty is acknowledged, but the advantages are held to outweigh the disadvantages. There is less motive for concealment of offences when pecuniary support is not drawn from foreign sources, and the fact that the station belongs to Church members, and not to the missionary, develops dependence, prayer, and integrity.

It is held that the example of *an early ordination of elders* in the cities, where the Gospel was first planted by apostles, may be misinterpreted in modern times. Many of the first converts were Jews and Jewish proselytes who were familiar with the Old Testament Scriptures. In Shantung, at the opening of the mission, men who had been trained in the manifold evils of idolatry were ordained soon after their conversion. The system did not answer, and there is more guarded remembrance under the new system of the inspired injunction, "Let these first be proved." It is hoped that many of the present leaders will become elders; but there is no haste in the present action to introduce the one-man system of European and American churches. Ecclesiasticism, which may quiet native converts under the idea that duty lies in sustaining the church edifice and the preacher, does not work well. (Where, it may be asked, does it work well?) Moreover, the fixing of the amount of the stipend for a pastor is very difficult. High salaries for native teachers have, it is contended, sorely hindered the development in foreign lands of independent, self-sustaining churches, while low salaries may close the door to educated men.

This brief *résumé* of a useful pamphlet involves reflections which go to indicate how wide and weighty will be the discussions of the approaching Conference. Never was there a more urgent call to prayer to God, without ceasing, on the part of the whole Church. Hope also may abound. Not merely the difficulties, but the opened doors, and the widening prospects of the missionary enterprise, have led to the summoning of the Conference. Not only so. Is not the whole Church being led by the Spirit to a more imperative conviction that the conversion of the world unto God is the supreme object for which Christ came, and that it is this consummation that should be the life-aim of every one of his followers? Money will still, and increasingly, be wanted for this end. The methods, however, on which money is used, must form a very prominent consideration in the great Convention which is at hand. May we not hope that the honoured men who will come together from all parts of the world will arrive at conclusions which they may speak of, as did apostles and elders in *their* Missionary Conference (Acts xv.), as those which "seemed good to the Holy Ghost and to us."

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* When we learn from an Indian missionary that in Benares alone 40,000 men give up wives, children, and lands, and go from place to place in the service of idol gods, we cannot but look in the East for something like the same consecration among native converts to Christ.

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NOTES ON DOCTRINES.

FAITH.

Faith is often described as *only* the hand that takes blessing from God. It is far more than this. It is the basis of obedience, the germ and essence of righteousness, as unbelief is the basis of disobedience, the germ and essence of sin. For "whatsoever is not of faith is sin." "Faith is the substance of things hoped for, the evidence of things not seen." The Fall consisted in disbelieving God. Man's fall consisted in repentance (change of mind) from faith in God to faith in the devil. The incarnation, death, and resurrection of Jesus, the Son of God, are to this end, that by Him we may "believe in God, who raised Him up from the dead, and gave Him glory, that our faith and hope may be in God." God is the ultimate object of faith; and Jesus is the Way to God. The difference between an angel of God, and a fallen angel, is that the one has faith in God, and the other has not. The devils believe there is one God: and tremble. The holy angels fall before the throne on their faces, and worship God, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever."

The faith which justifies and gives peace to the soul is faith in God: not simply in God as God; not God as the Creator, Preserver, and Benefactor; not even God as a Father; but, specifically, faith in God "who raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification." We fell out of faith in God. Nothing would be salvation which came short of restoring us to faith in God. But faith in God is faith in One who is first King of Righteousness, and after that, King of Peace. Therefore, the faith which a saved sinner has in God must include a peace which comes by righteousness, and therefore involves the holy life, the atoning death, and the mighty resurrection of the Man Christ Jesus—Jesus the Son of God. Jesus is the immediate but not the final object of our faith. Being redeemed by the precious blood of Christ, by Him we believe in God, who raised Him up from the dead, and gave Him glory, that our faith and hope might be in God. Thus is Paradise far more than restored; for this faith brings with it a new creation. "If any man be in Christ, he is a new creation: old things are passed away: behold, all things are become new." M.

MRS. ORMISTON CHANT, one of England's representatives to the recent International Women's Council at Washington, has decided to prolong her stay in the United States, and will lecture under the auspices of the W.C.T.U.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XI.—Watching with God.—Gen. xv. 7, &c.

It is not easy to watch with God, or to wait for Him. The orbit of his Providence is so vast. The stages of his progress are so wide apart. He holds on his way through the ages; we tire in a few short hours. And when his dealings with us are perplexing and mysterious, the heart that had boasted its unwavering loyalty begins to grow faint with misgivings, and to question. When shall we be able to trust absolutely, and not be afraid? When once, in human relationships, the heart has found its rest in another, it can bear the test of distance and delay. Years may pass without a word or sign to break the sad monotony. Strange contradictions may baffle the understanding and confuse the mind. Officious friends may delight in putting unkind and false constructions on conduct, confessedly hard to explain. But the trust never varies or abates. It knows that all is well. It is content to exist without a token, and to be quiet without attempting to explain or defend. Ah! when shall we treat God so? When shall we thus rest in Him, trusting where we cannot understand? Can any education be too hard which shall secure this as its final and crowning result? Surely this were heaven, when the heart of man could afford to wait for a millennium, unstaggered by delay, untinged by doubt.

At this stage, at least, of his education Abraham had not learnt this lesson. But in that grey dawn, as the stars which symbolised his posterity were beginning to fade in the sky, he responded to the Divine assurance that he should inherit the land of which he did not own a foot, by the sad complaint: "Lord God, whereby shall I know that I shall inherit it?"

How human this is! It was not that he was absolutely incredulous, but he yearned for some tangible evident token that it was to be as God had said; something he could see; something which should be an ever-present sacrament of the coming heritage, as the stars were of the future seed. Do not wonder at him, but rather adore the love which bears with these human frailties, and stoops to give them stepping-stones by which to cross the sands to the firm rock of an assured faith.

I.—Watching by the Sacrifice.—In those early days, when a written agreement was very rare, if not quite unknown, men sought to bind one another to their word with the most solemn religious sanctions. The contracting party was required to bring certain animals, which were slaughtered, and divided into pieces. These were laid on the ground in such a manner as to leave a narrow lane between; up and down which the covenanting party passed to ratify and confirm his solemn pledge.

It was to this ancient and solemn rite that God referred, when He said, "Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto Him all these, and divided them in the midst, and laid each piece one against the other."

It was still the early morning. The day was young. And Abraham sat down to watch. Then there came a long pause. Hour after hour passed by, but God did not give a sign or utter a single word. Judging by appearances, there was neither voice, not any to answer, nor any that regarded.

Higher and ever higher the sun drove his chariot up the sky, and shone with torrid heat on those pieces of flesh lying there exposed upon the sand, but still no voice or vision came. The unclean vultures, attracted by the scent of carrion, drew together as to a feast, and demanded incessant attention if they were to be kept away. Did he ever permit himself to imagine that he was sitting there on a fool's mission? Did the thought not instil itself into his ear that perhaps after all he had been led to arrange those pieces by a freak of his own fancy, and that God would not come at all? Did he shrink from the curious gaze of his servants, and of Sarah his wife, because half-conscious of having taken up a position he could not justify?

We cannot tell what passed through that much-tried heart, during those long hours. But this, at least, we recognise; that this is in a line with the discipline through which we all have to pass. Hours of waiting for God! Days of watching! Nights of sleepless vigil! Looking for the outposts of the relief that tarries! Wondering why the Master comes not! Climbing the hill again and again, to return without the expected vision. Going to the Post-Office, till the path is trodden down with constant passing to and fro, and wet with many tears, but all in vain. Nay, but it is not in vain. For these long waiting hours are building up the fabric of the spirit-life, with gold, and silver, and precious stones, so as to become a thing of beauty, and a joy for evermore.

Only let us see to it that we never relax our attitude of patience, but wait to the end for the grace to be brought unto us. And let us give the unclean birds no quarter. We cannot help them sailing slowly through the air, or uttering dismal screams, or circling around us as if to pounce. But we can help them settling down. And this we must do, in the name and by the help of God. "If the vision tarry, wait for it."

II.—The Horror of a Great Darkness.—The sun at last went down, and the swift Eastern night cast its heavy veil over the scene. Worn out with the mental conflict, the watchings, and the exertions of the day, Abraham fell into a deep sleep. And in that sleep his soul was oppressed with a dense and dreadful darkness; such as almost stifled him, and lay like a nightmare upon his heart. "Lo, a horror of great darkness fell upon him."

Do any readers understand something of the horror of that darkness? When one who has been brought up in a traditional belief, which fails to satisfy the instincts of maturer life, supposes that in letting go the creed, there must also be the renunciation of all faith and hope, not seeing that the form may go, whilst the essential substance may remain. When one, mistaking the nature of sin and the mercy of God, fears that there has been committed an unpardonable sin, or that the bounds of repentance have been overstepped for ever. When some terrible sorrow which seems so hard to reconcile with perfect love, crushes down upon the soul, wringing from it all its peaceful rest in the pitifulness of God, and launching it on a sea unlit by a ray of hope. When unkindness, and cruelty, and monstrous injustice browbeat, and mock, and maltreat the trusting heart, till it begins to doubt whether there be a God overhead, who can see and still permit. All these know something of the horror of great darkness; and in that darkness what weird and frightful visions will pass one after another before the spirit, like the phantoms of a drunkard's delirium, or the apparitions of an unhealthy brain.

It was a long and dark prospect which unfolded itself before Abraham. He saw the history of his people through coming centuries, strangers in a foreign land, enslaved and afflicted. Did he see the anguish of their soul, and their cruel bondage beneath the taskmaster's whips? Did he hear their groans, and see mothers weeping over their babes, doomed to the insatiable Nile? Did he witness the building of Pyramid and Treasure-city, cemented by blood and suffering? It was, indeed, enough to fill him with darkness that could be felt.

And yet the sombre woof was crossed by the warp of silver threads. The enslaved were to come out, and to come out with great substance, their oppressors being overwhelmed with crushing judgment. They were to come into that land again. Whilst, as for himself, he should go to his fathers in peace, and be buried in a good old age.

It is thus that human life is made up. Brightness and gloom. Shadow and sun. Long tracks of cloud succeeded by brilliant glints of light. And amid all, Divine justice is working out its own schemes, affecting others equally with the individual soul which seems the subject of especial discipline. The children of Abraham must not inherit the land of promise till the fourth generation had passed away, because the iniquity of the Amorites had not yet filled up the measure of their doom. Only then, when reformation was impossible, and their condition had become irremediable, and their existence was a menace to the peace and purity of mankind, was the order given for their extermination, and for the transference of their power to those who might hold it more worthily.

Oh, ye who are filled with the horror of great darkness because of God's dealings with mankind, learn to trust that infallible wisdom which is co-assessor with immutable justice; and know that He who passed through the horror of the darkness of Calvary, with the cry of forsakenness, is ready to bear you company through the valley of the shadow of death, till you see the sun shining upon its further side. "Who is among you that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

III. The Ratification of the Covenant.—When Abraham awoke the sun was down. Darkness reigned supreme. "It was dark." A solemn stillness brooded over the world. Then came the awful act of ratification. For the first time since man left the gates of Eden there appeared the symbol of the glory of God; that awful light which was afterwards to shine in the pillar of cloud, and the Shekinah gleam.

In the thick darkness that mysterious light, a lamp of fire, passed slowly and majestically between the divided pieces, and, as it did so, a voice said: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Remember that promise; made with the most solemn sanctions, never repealed since, and never perfectly fulfilled. For a few years during the reign of Solomon the dominions of

Israel almost touched these limits, but only for a very brief period. The perfect fulfilment is yet in the future. Somehow the descendants of Abraham shall yet inherit their own land, secured to them by the covenant of God. Those mighty rivers shall yet form their boundary lines, for the mouth of the Lord hath spoken it.

A foreign power forbids their entrance yet; and Jerusalem is trodden down of the Gentiles. But we may be entering on a series of events, which shall shatter the decrepit empire of the unspeakable Turk, and release Egypt and Palestine from his blighting sway, so that the land which awaits the people, and the people which awaits the land, may be reunited beneath the blessing of Him who, by word and oath, gave strong consolation to his much-tried servant Abraham.

INDIAN NATIVE MISSIONARIES.

Application was recently made to Dr. C. S. Valentine, superintendent of the Agra Medical Mission Training Institution, to receive into the Institution eleven Christian young men who were desirous of studying with a view to becoming medical missionaries. These young men belonged to the aboriginal tribes of the Coles and Santhals, and were of excellent character and good education, all of them having passed high standard examinations in the Calcutta University. Their desire was to take the Gospel to their own people.

Two German missionaries labouring among the aborigines made the application, and how it was met is thus told, in a letter, by Dr. Valentine: "I do not remember anything more remarkable in the whole course of my missionary experience. The missionaries have written to ask if I can provide scholarships for these lads, and, in faith, I have answered 'Yes,' although our scholarship fund is all but exhausted. A scholarship of £16 a year for four years will support a student in our Institution, at the end of which time, with the diploma of the Agra Government College in his pocket, and the Spirit of the living God in his heart, he is ready at once to preach the Gospel to his countrymen. I feel sure that there are many Christians who, did they but know, would gladly assist in this great undertaking."

It is pretty well known that there are some fifty millions of people in India, belonging to the aboriginal tribes, who have hitherto remained untouched by Hinduism and Mohammedanism. The Coles and Santhals have already shown themselves amenable to Christian influence, and much blessing has resulted from work among them.

Donations in behalf of the Agra Medical Missionary Training Institution, and contributions towards founding scholarships, may be made through our donation list, or sent to Rev. Dr. Lowe, Medical Mission-house, 56, George-square, Edinburgh.

JEWS OF SPITALFIELDS.—The meetings on Saturdays and Sundays in the hall of Miss Macpherson's Old Home of Industry, 60, Commercial-street, are attended by an increasingly large number of Jews. During the past six months some 4500 have listened to the truth concerning a living and saving Christ. Only recently four more Israelites have confessed, in the words of Philip, "We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." Three others have also decided, as Nathaniel the true Israelite did concerning Jesus, "Thou art the Son of God, Thou art the King of Israel." As a rule, the converts have had to endure much persecution, and it has been found necessary to help them to be independent of their friends. Mr. Paulus Ashkenazi, the missionary, hopes that lovers of Israel will not fail to sustain his efforts by fervent prayer and practical sympathy.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life."

VII.—THE FOUR-STORIED HOUSE.

A person is an object of suspicion when he cannot give his address. Where do you dwell? is a fair question, and it is satisfactory to be able to answer it. Many believers are in a very homeless condition, and have no certain dwelling-place. They are, as it were, tossed about on the waves of this troublesome world, and know not where to rest.

There are others again who know about a dwelling-place, but they do not dwell there.

"I really do not know what to believe, or whom to trust," said a gentleman to me, "so many people tell me different things; and so many who promised well have failed."

He was like the man we read of in the Psalms, who said, "Who will show us any good?"

I told him that the restlessness he was labouring under was not altogether an uncommon experience, that I would rather he was restless than resting in a false and dangerous security. "Tell me," I said, "are you on the Rock?"

"Yes, thank God, I am," he replied; "but I have been sadly put about since I have been there."

"You are not alone in that experience," I said. "A good man once felt like you, and wrote a hymn to express his need which I dare say you know:—

Rock of Ages, cleft for me,
Let me hide myself in Thee.

He, too, was on the Rock, and longed, as all earnest souls do, for a resting or hiding place. He saw this provided in the cleft Rock of Ages (that is the risen Christ), and prayed that he might be hidden there. David could say, 'Thou art my hiding-place' (Ps. xxxii. 7). Noah when dwelling in the ark was sheltered from the surging flood and the descending rain."

"Yes, yes," said my friend, "I understand about all that; but how am I to get there? There is a gulf between me and that dwelling-place."

I answered: "A friend of mine had a four-storied house, thoroughly furnished, presented to him. One New Year's Day a carriage was driven to his homely cottage, and he and his wife were invited to come out for a little while. They were taken to this new house, where they were asked to alight. On going in, the gentleman recognised several friends who lived elsewhere in the city. He asked, 'Whose house is this?' and was told, 'It is yours; these gentlemen desire to present you with it.'

"Believing this, my friend thanked God and thanked them, then took his wife all over the furnished house. The kind thing was done in a kind and considerate way, and touched his heart. He came back from the upper stories, and again thanked his friends.

"What do you think he did next? Did he take a photograph of the place, make an exact inventory of all it contained, and then go back and live in his cottage? No, he came and dwelt in his four-storied house. So should we also take possession of the four-storied house God has provided for us in Christ. He is the cleft Rock of Ages, the Hiding-place, the Ark. He is our wisdom, righteousness, sanctification, and redemption. The Lord Jesus died, rose again, ascended up on high, and is coming again for us."

"Oh, do stop," said my friend; "you tantalise me. How am I to dwell in this great house?"

"There is but one way," I said; "and that is by believing—simply believe, and keep on believing."

"But, I tell you, I do believe," said my friend, somewhat impatiently.

"Excuse me," I said, "you only believe *about* these things, or otherwise you would be resting. Christ died to save you, and, believing this, you are safe. He rose to keep you. Do you believe this also? If you did, you would be kept by Him; you would be dwelling in the secret place of the Most High, abiding under the shadow of the Almighty" (see Ps. xci. 1). "You would not be as you are—a restless wanderer seeking rest."

My friend was silent, and evidently thinking, so I continued, "There is a third story to this house. It consists in believing and trusting the ascended Lord. If we believe this, we may, in heart and mind, thither ascend, and where He is, with Him continually dwell; sitting in heavenly places.

"Lastly, there is the fourth story of this heavenly palace. Christ is coming again to receive us to Himself. Here the most glorious view may be obtained. From its heights we can look away into the ever brightening eternity before us. Too many content themselves by dwelling in the basement of the house, when they might occupy the whole of it."

"That is where I am," said the gentleman; "I am *on* the Rock, but not *in* it yet."

"It is a good thing," I said, "to see what you want, and, if you can see it, you may have it. God said to Abram, 'The land which thou seest, to thee will I give it' (Gen. xiii. 15). So He says to you. Abram took possession of the land by building his altar, and offering a sacrifice. Like him, I would advise you to take possession with thanksgiving."

"But how can I take possession," said my friend, "before I have it? It is so difficult."

I replied, "Abram took the land in spite of all difficulties, and though the Canaanite was still there. You do the same; never mind difficulties or obstacles. If God gives you a gift, He knows how to convey it to you, if only you will believe in Him."

My friend, like too many more who look within for feelings, declared his inability to do this.

I said, "You believed in the Lamb of God who died for you, and, believing, you became a lamb of God's flock. In the same way, believe in a risen Saviour, who is the Shepherd of God's lambs, and you will enter into the shelter of his keeping.

"Again, looking at the ascended Lord, you will be endued with power for service; and, looking at his glory, you will be changed into his image. The Apostle says, 'It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is'" (1 John iii. 2).

"You put me out of my depth," said my friend. "What can I do?"

"One thing at a time," I said. "Get into the second story, that is, believe in a risen Christ, and rest under his keeping power. Sing with the poet,

Other refuge have I none,
Hangs my helpless soul on Thee.

Then you will go on to know from the ascended One, the power of service through the Holy Ghost, and the brightening joy of hope from the thought of the Lord's coming. When He comes you will be with Him for ever, and in his company you will meet loved ones gone before, never again to be separated from them."

A CONFERENCE FOR BIBLE STUDY will be held at Holden, Missouri, May 25 to 30. The general theme will be the inspiration and authority of the Bible, but collateral attention will be given to special subjects, such as "The Holy Spirit," "Typology," "Methods of Study," "Principles of Interpretation," and "The Scripture Basis of our Orthodox Faith," besides conferences and addresses on methods of work. Among those expected to address the Conference are Prof. W. G. Moorehead, D.D., Professor of Theology, Xenia, Ohio; Rev. W. J. Erdman, of North Carolina; Rev. J. H. Brookes, D.D., of St. Louis, and others.

For the Young.

A LETTER FROM A PARENT.

One of the many May meetings which I have attended will have a special interest to you. It was the annual meeting of the Children's Special Service Mission, the object of which, as some of you know, is to arrange meetings for children, in order that they may hear of the love of God, as shown to little children as well as grown-up people, by Jesus Christ. In the winter time these meetings are held in schoolrooms and other public buildings; while, in the summer, they are frequently held on the sands, at our many beautiful seaport towns.

As a rule, these children's meetings are very happy. Ladies and gentlemen who love little boys and girls, put themselves to a great deal of trouble, so that kind-hearted missionaries may tell the old yet ever new story of Jesus, and hundreds and thousands of children have heard words that have gladdened their hearts, while many have found it to be their highest pleasure, as well as their first duty, to love God and keep his commandments as made known by his well-beloved Son. The Mission has a Scripture Union, with hundreds of thousands of members who read the same Bible portions every day, and then there are monthly letters and magazines, all specially for boys and girls who wish to grow up Christian men and women.

Without saying more as to the good work of the Mission and the many means which it employs to do the very most it can, not only here in England, but, more or less, all over the world, I wish to tell you something about the annual meetings which were held on Thursday last week in Exeter Hall. A great deal that was very cheering was said of the work of the Mission—how the children of England are everywhere so pleased to flock to hear its missionaries, while in countries over the seas and far away its picture leaflets in many languages are greatly prized by boys and girls, no matter whether their skins are white, yellow, or black.

Some pretty stories were told of children who so liked the picture leaflets that they put aside the pennies which they were in the habit of spending on trifles, and bought tracts with them to hand round to other little boys and girls. It was very pleasing to hear of one little girl who made up her mind to try in everything to do as God would have her. She was soon afterwards taken very ill, and her Sunday-school teacher was sent for. What do you think she said to the teacher? Well, this: "Do you know, teacher, I used to hate you. I hated you because you loved Jesus; but, thank God, now I love you because I love Jesus." Now, think of that! We are all by nature disposed to hate that which is good, and inclined to choose that which is bad; if we do not love God, we are prone to hate that which is holy. We are by nature just like that little girl was, but so also, by God's grace, we may become what she afterwards became; we may be renewed in heart, and live, not unto ourselves, but unto Him who loves us. The Creator and Redeemer of that happy little girl was pleased to receive her spirit to Himself, and, while sorry to be denied the pleasure of looking upon their darling's face, her parents knew that it was "well with the child." That little girl had the sum of £5 in the savings bank, and what do you think was afterwards done with it? Well, her father and mother thought that nothing could be better than that it should go to helping to teach other children the Gospel in the same way their own little one had learned it—by means of the Children's Special Service Mission, and so they handed the money over to the funds of the Mission.

One of the ministers of the Gospel who addressed the afternoon meeting said that on one occasion his little daughter was questioned by the nurse about the sermon she had heard at church, and in her reply she very plainly said that the sermon, which her father had preached, was "not very interesting." That was very outspoken, was it not? There was nothing for her in the sermon. On thinking the matter over, her father, who is a good, earnest man, made up his mind not to forget in future to say something in his sermons specially for the children who might be present. It was mentioned that the "little ones" are spoken of three times in the Bible. In Joshua viii. 35 they listened to the reading of the law of Moses, and thus attended what we may call a big Bible-class. In 2 Chron. xx. 13 they are shown to have attended what we may call a great prayer-meeting. In 2 Sam. xv. 22 it is said that there were little ones with Ittai when he ranked himself on the side of King David; so, also, must the little ones be encouraged to-day to take their place on the side of the Lord Jesus Christ, who is both Son and Lord to the great King of Israel.

In the evening one of the speakers pointed out that children owe much to the Lord Jesus Christ. In early times little ones were everywhere despised, just as they are to-day in many dark countries. Jesus, whom high as well as low adore, has altered this state of things, for He came into the world as a child. Not only, too, did Jesus look with pleasure upon children, and say, "Suffer the little children to come unto Me," but He also said that none but the childlike—those who become affectionate, and trustful, and obedient, as good children always are—shall enter into the kingdom which God has promised to those that love Him.

A missionary from India told of the joy with which the children of that great country receive the picture leaflets, and keep them month after month with much care, so that at the end of the year they may be bound in a volume. The fathers and mothers read them when they can, and thus the little homes are in many cases made happy by a knowledge of Gospel truth. And what great results may come of simple acts! It was stated that some of the heathen temples of India are thousands of years old, and, though strong in structure, are tottering to their fall. In some cases their ruin has been brought about in a remarkable way. A little bird drops a seed on a wall; the seed falls into a small cranny, and when a storm comes, the rain touches the seed. The rain seems to say, "I will help you, little seed." And then the seed begins to lift itself up, and a slender root is struck down into the wall. The sun helps the rain; and, as time goes on, the work of pulling down the wall of the temple is slowly progressing. What a power in a little seed which has life in it! Those thick walls would even stand battering with cannon, but the tiny seed, helped by the rain and sunshine, brings them down, silently and surely. So, too, little picture leaflets, setting forth the living Gospel of Christ, will, if sown in India, not be lost or wasted, but, with God's blessing, will have a glorious effect upon the hoary and cruel heathenism of that beautiful country.

Little children can thus help in a great work by sending the truth to foreign lands. They can also, while serving God themselves, teach others by example as well as by a kindly word, how to do the same. Some children have been the means of showing grown-up people that God expects hearty love and loving obedience at their hands. Christ expects the service of young and old alike. The weary and heavy laden may find rest in Him, and the young also may find joy in Him. If, like Timothy the youthful Apostle, you give heed, while yet children, to the Holy Scriptures, and become "wise unto salvation," you will, I am sure, in time to come, thank God and rejoice unspeakably that the evil which abounds in the world has not overwhelmed you in ruin, unto an end that it is altogether sad to think of.

T.

THE LATE SONG.

Resting in an English meadow,
  Stretched upon the fragrant hay,
'Neath an elm tree's pleasant shadow,
  How I missed the lark's sweet lay!

Long mine ear was vainly straining,
  Still no voice of song I heard,
Till I caught the soft complaining
  Of the gentle mother bird.

Low the mother lark was pleading,
  "Dearest, how I miss your song;
Comfort my weak heart is needing
  From your carol clear and strong.

And the young ones nestling under,
  Closely covered by my wing,
They, poor things, are full of wonder
  Why their father does not sing."

Then he spoke (could pride be lurking
  In the music of that voice?),
"I have been too busy working,
  Far too busy to rejoice.

"First, while you were soundly sleeping,
  With your head beneath your wing,
Watch so earnest I was keeping,
  That I never thought to sing.

"Next, instead of idle soaring,
  I was searching all around;
Food I was so busy storing
  That no time for song I found.

"Now the evening shades appearing
  Tell of dread the night may bring;
For the future I am fearing,
  And I have no heart to sing."

"Ah! your day indeed was dreary,"
  Said the tender answering tone.
"Dearest, you may well be weary—
  Doing all that work alone.

"Come and rest, the mighty Father
  Wakes and watches through the night:
What his kind hand gives we gather,
  Food is coming with the light.

"Think of all his love has given,
  Anxious fearing does Him wrong,
Nay, I think that in his heaven
  He may miss his lark's sweet song."

Then from 'mid the dewy daisies
  Quick he soared, and eager sang;
Crowded notes of hurried praises,
  Till the silent heavens rang.

And the labourer stopped to ponder,
  As he closed his garden gate,
Looking up in puzzled wonder
  Why the lark should sing so late.

Well I knew, and home returning,
  Musing on my silent days,
Shame and love alternate burning,
  As I thought how poor *my* praise.

Till my heart with love grew tender,
  And my lips were singing too,
"Tell me, Lord, what shall I render,
  For thy mercies ever new?"

Now the lark's late song is over,
  Safe he rests beneath the hill,
Nestling in the dewy clover,
  But my heart is singing still.

S. R. Geldard.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, May 20, Acts iv. 23—37; Monday, May 21, Acts v. 1—16; Tuesday, May 22, Acts v. 17—32; Wednesday, May 23, Acts v. 33—42; Thursday, May 24, Acts vi. 1—15; Friday, May 25, Acts vii. 1—16; Saturday, May 26, Acts vii. 17—29.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, on Continent for two months; Lausanne, May 26 to June 3. Mr. Josiah Spiers, Park Chapel, Camden Town, May 7—19, at 7; Assembly Rooms, Malvern, June 3–15; Skating Rink, Croydon, July 2–13. Mr. Martin J. Hall, Stockwell Orphanage, May 14—18; Southsea, May 20—26; Dundalk, May 29 to June 8. Mr. T. Lewes Sayer, Tooting, May 27 to June 3.

A FLAG FOR CHRIST.

A FEW years ago a converted Sikh lay dying at Amritsar, in the Punjaub, India. Before he passed triumphantly into the glory, he expressed his desire to put up a flag for Christ, and left some money for the purpose. To-day a flag waves in the gentle breezes above the houses of that city, bearing simply the words, "FOR CHRIST," in bold letters on a scarlet ground. That bright flag seemed to us a monument of the grace and mercy of God, who could transform an idolater into a saint; and also a glad prophecy of the future when all nations shall own the sovereignty of our coming King.

Below in the city the Hindoos bow before their idols; the Mohammedans perform their religious rites, not acknowledging the Saviour, and in ignorance of his love; and within a short distance the Golden Temple of the Sikhs shines and glitters in the sunlight. But still the flag floats calmly above it all, a reminder of the glorious fact that Christ shall reign and all his enemies be put beneath his feet.

The Golden Temple is a magnificent building. The lower part of the walls are of pure white marble, and the upper part, with domes and minarets, is copper plated with gold. The temple is situated in the centre of a large tank of water, and can only be entered at one side by means of a bridge. The "grunth," the sacred book of the Sikhs, is kept in the temple by day, and while there is constantly read by a priest, three of them taking turns at this duty. At night the book is carefully and tenderly carried by the priests to a house opposite, where it remains until with the dawning of another day it is again carried into the temple. All day long the people crowd the bridge, going to and from the temple, and numbers of them wash in the tank, supposing that they get virtue from the water.

We were told that there are no chairs or bedsteads in any of the houses near the Golden Temple. The reason for this being that the "grunth" is placed upon a low stand, and the Sikhs would consider it a crime indeed to sit or lie above the level of the book.

Amid all this idolatry and superstition, it is cheering to find those who are faithfully lifting up the banner of truth and righteousness in the Lord. Another flag for Christ is the Gospel shop, which has been opened in one of the most frequented thoroughfares, where meetings are held several times a week. The Gospel here is as accessible to the people as the necessaries for their daily physical life, which are supplied at the neighbouring shops. A board over the door characterises it as "the meeting-place of the saints," and Gospel texts, in the native language, are given a prominent place.

One of the missionaries told us that he frequently used the Golden Temple as an illustration of the fact that there is only one way of salvation. "There is only one way to heaven." He tells the people, "You must come through the Lord Jesus Christ." "Oh," they reply, there are plenty of roads to Amritsar; they all take you there in the end." "Yes, but there is only one way into the Golden Temple —over the bridge," the missionary answers; and they see the point at once.

Our short stay in Amritsar did not allow time to see all the mission work that is going on in the city. But, amongst other things, we had the privilege of attending a mothers' meeting of native Christian women, at the Church Mission-house. The bright, intelligent faces of the women, the interest they manifested in the Scripture lesson; and, at the close, their affectionate greeting to the lady who had spoken to them, pleased us much.

Nor must I omit to mention the Orphanage, under the care of a German lady, who acts as mother to about fifty girls, of ages varying from fifteen to five, and has also a few little boys, the youngest scarcely more than a year old. As we walked through the Orphanage, the girls were at their sewing lesson, the little black heads bending earnestly over their work with an air of gravity and importance. We felt sorry for the thimbleless fingers, as we noticed the thick calico, but they seem to consider thimbles quite a superfluity. Their kind caretaker showed us some very creditable pieces of work turned out by the little fingers. Some of the older girls were busy, preparing the food for dinner, and the tinies playing out in the compound came to make a "salaam" to us.

Surely the work among the little ones will not be the last to receive commendation in the day when the Lord makes up his jewels!

Let all who look for, hasten the coming of the kingdom of our Lord Jesus Christ. More volunteers are needed—oh, how sorely needed! —to carry the Gospel flag into the dark places of the earth. Even in India there are many villages where the good news of the Saviour's love has never been heard. Let the soldiers of the cross go forward, till the Gospel flag shall be planted in every town and village throughout the world where there are perishing souls needing a Divine Saviour. E. A. C.

A VISIT TO AMERICA.

DEAR SIR,—In the middle of a calm Atlantic, I pen a few lines for your columns. Accompanied by my wife, I have visited many cities in Canada and the States, and we shall return to our work for the Master in Manchester much refreshed. In the face of recent remarks in THE CHRISTIAN, I must say I discerned nothing of spiritual "Down-Grade" among the Y.M.C.A.'s which, in each town and city, I visited. Speaking as a visitor paying surprise visits, I was pleased with the religious work going on. It did appear that general evangelistic work was not undertaken quite so much, but this seems to have given place to work specially for and among young men. At New York, Philadelphia, and other places, the boys' departments seem to be a new and interesting feature, being wisely arranged to lay hold of the lads without driving away the young men.

We were delighted by a visit to Mount Hermon and Mr. Moody, and quite confirm the opinion of others, that whatever claims Chicago or India may have upon the attention of Mr. Moody, these great seminaries should have a first thought.

On my outward voyage I was entrusted with thirty-five children from our Manchester Homes, whom I deposited with our friends, Mr. and Mrs. Wallace, of Belleville, Ontario, who have since placed all of them out on farms. This week they will receive a party of girls whom Mr. Shaw has sent, for whom situations are already obtained. On board the same outward-bound vessel over 100 boys from Mr. Fegan's Home were *en route* for Toronto, and very pleasant meetings were held with them and the passengers.

While at Boston we had pleasant intercourse with Mr. George C. Needham, who was holding most successful meetings in that hot-bed of Unitarianism and "culture." We found him simply and fearlessly preaching "Christ, and Him crucified," to large congregations of business men. GILBERT R. KIRLEW.

The "Oregon," April 30.

SHAFTESBURY MISSION HALL, POPLAR.—During the past winter, strenuous efforts have been put forth to cope with the appalling poverty and destitution resulting from the depressed state of trade in the neighbourhood of the Docks. Since December, on an average, 4000 meals have been given weekly, mostly to poor children, and many men and women who are out of employment have had work found for them. The ways and means have been forthcoming through the kindness of friends. At the same time there is a debt of £680 remaining on the building itself, and it is important that this should be paid off soon. Rev. James Chadburn, writing from Trinity Parsonage, Poplar, E., says: "Any contributions sent to me will be gratefully acknowledged, and devoted exclusively to the building fund of this City Mission Hall, in memory of the noble Earl whose name it bears."

INQUIRERS' COLUMN.

WHAT did Jesus mean by saying, "Of them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he"? Luke explains, "There is not a greater *prophet* than John the Baptist." There was no greater prophet in the old dispensation, for John was the last and the nearest to the Messiah, of whom he was the forerunner and the witness, whom he saw, whom he baptized, and whom then he knew and testified to be the Son of God. But the least prophet in the kingdom of heaven has a greater testimony to bear than that of John. He can tell of a Lamb slain, of an accomplished salvation, of a rent veil, of a new and living way into the holiest, and of liberty to enter by the blood of Jesus. John convinced men of sin, and baptized them confessing their sins; saying unto the people that they should believe on Him that should come after him, that is, on Christ Jesus. At Ephesus certain disciples had been baptized by Apollos, who knew only the baptism of John; but Paul preached Jesus to them, and baptized them into the name of the Lord Jesus (Acts xviii., xix.). This is a vivid illustration of the superiority of the new dispensation to the old.

Were the Old Testament saints born again? or is regeneration a blessing peculiar to those of the Gospel dispensation? Dispensational distinctions are of very great importance, and knowledge of them is essential to an understanding of God's progressive method of revealing Himself and his work. But dispensational distinctions are rather as the scaffolding than the building itself. Life and immortality were brought to light (not into existence) by the Gospel. "We are all the children of God by faith in Christ Jesus." But Jesus said, "Your father Abraham saw my day: he saw it and was glad." Therefore, he was a child of God by faith in Christ. We become partakers of the divine nature by receiving the exceeding great and precious promises of God, which are all Yea and Amen in Christ Jesus. But the elders of the Patriarchal and Mosaic Dispensations saw the promises from afar, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Therefore they were partakers of the Divine nature. It is inconceivable that Abraham, the father of believers, and Moses, who accounted the reproach of Christ greater riches than the treasures in Egypt: for he looked unto the recompense of the reward—should be shut out from the new creation in Christ Jesus, which is promised to those who in this dispensation are exhorted to imitate their faith. Indeed, in saying that they, apart from us, should not be made perfect (Heb. xi. 40), it is necessarily implied that they and we shall be perfected together. Progressive dispensations are but the means of manifesting to created intelligences eternal and unalterable truths. M.

CONVALESCENT HOME, WILTS.—This useful Home of Rest, for women in business and others, at Heytesbury, Wilts, is again open for the summer season. Last year between fifty and sixty patients, from various parts of the country, found here a pleasant recruiting place, and were benefited by the change. Particulars and rules upon application to the Lady Superintendent.

CAMDEN TOWN Y.M.C.A.—The second annual May breakfast was held on Sunday week, when over 250 young men sat down in the Lecture Hall, under the presidency of Mr. George Williams. A meeting commenced at nine o'clock and closed at ten, thus enabling the young men to attend their own places of worship. If the first hour was spent in refreshing the body, surely the second was a season of spiritual blessing, for an excellent address was given by Mr. Joseph Benson, based on the words. "When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek."

THE NEEDS OF FRANCE.

IN a communication on this subject, Rev. N. L. Bluett writes, regretting that more Christian ladies, with independent means, and their time at their own disposal, do not resolve to live and work among the poor and neglected. There are many well-disposed and gifted young ladies whose talents for music and languages, &c., are lost to all Christian mission work, because their education is conducted upon worldly principles, but whose gifts might be won for the work of Christ, if the thought of self-devotion to his cause were made a distinct basis of their education. This is the more sad, seeing the great lack of lady workers in so many parts of France and elsewhere, where there are such precious opportunities of furthering the Gospel. The people are ready to welcome thankfully the thoughtful, loving lady visitor, who will care for them, if sick, and show a real interest in their needs, temporal and spiritual.

After giving some details of what has been done in this direction, Mr. Bluett says :—" To meet an evident need, some Christian friends propose to establish a Missionary Pension, with a twofold object: (1) Where ladies who wish to perfect themselves in French could stay for a longer or shorter period, going in and out among the people, and so fitting themselves to take up work in other parts of France; (2) to receive young ladies who have the desire, and whose parents would like them to be trained for Gospel mission work, their gifts for music, singing, and languages being developed, and experience gained in mission work, the Word of God being taught in all its bearing on Christian life and service." Further particulars may be gained from Rev. N. L. Bluett, Grande Rive, Evian-les-Bains, Haute Savoie, France.

MISS WILLARD ON SOCIAL PURITY.

IN a recent circular note on this subject Miss Frances Willard says :—

There is a strong and growing demand for the treatment of these subjects, and the man or woman who can present them with mingled fearlessness and delicacy will accomplish untold good. I have been disappointed in the response of the pulpit and Y.M.C.A. to our plea for their help, and am compelled to believe that for some time yet we must rely almost wholly upon the free lance of the temperance reformer to pierce the traditional reserve that is but the lava-crust over a volcano, and bring to the surface that flaming wrath in the people's heart whose flame alone can burn out the corruptions that disgrace our nation in its public walks and private ways alike. Above all have I desired to see some young man, gifted and good, a Chevalier Bayard, *sans peur et sans reproche*, who would enter the lists of this splendid fight wearing the white ribbon as his badge, bearing the white cross as his weapon, and the white shield as his defence. I am amazed that America has not by this time her William T. Stead, the defender of degraded womanhood and the inspirer of manhood to deeds of personal valour of the battle-field of purity and honour, compared with which the knights of old were mere boys at play. I would that the courage and faith of the white ribboners might stir many a manly young heart to sacred emulation, and I can but believe that, if there is no leader of the White Cross host as yet developed, he is being trained in some white ribbon mother's home. Nay, there should be ten thousand such growing up to bless the homes of the future, else our women are oblivious of their opportunity and recreant to their trust.

MISS VON FINKELSTEIN.—The many friends of Miss von Finkelstein, says *The Sunday School Chronicle*, will be glad to learn that the Orient Line steamer *Orizaba*, which left Gravesend on March 30 last, and Plymouth the day after, arrived at Adelaide, where our friend disembarked, on Tuesday, May 8.

A CENTENARY OF MISSIONS.

THE General Conference of Missions, to be held in London next month, is now at hand, and promises to be one of the most important and far-reaching events of our day.

Whether we look at the long list of questions proposed for deliberation by the members in private, at the many interesting subjects for discussion in public, or at the numerous meetings for spreading information and exciting a deeper interest in mission work as carried on in the different fields of labour,—all point to a movement which can scarcely fail to place missionary enterprise on a higher and broader platform than it has occupied in the past, and will, we trust, through the Divine blessing, give new life and impulse to the cause of missions, and bring back to the Church at home that quickening and power which have always followed the outgoing of a true missionary spirit.

The following is a list of subjects to be considered at sectional meetings for members only :—

Missionary Methods, Medical Missions, Women's Work in the Mission Field, the Place of Education in Missionary Work, the Training and Support of Native Workers, the Missionary in Relation to Literature, Home Work for Missions, Missionary Comity, Commerce and Diplomacy in Relation to Missions.

Afternoon meetings of Conference will be held in the Lower Exeter Hall as follows :—

Monday, June 11.—The Increase of Islam, and the Social, Political, and Religious Influences of Mohammedanism.

Tuesday, June 12.—The State of the World a Hundred Years Ago and Now, as Regards the Prospects of Foreign Missions.

Wednesday, June 13.—Buddhism and other Heathen Systems; their Character and Influence compared with those of Christianity. The "Light of Asia" and the "Light of the World."

Thursday, June 14.—The Missions of the Roman Catholic Church to Heathen Lands: their Character, Extent, Influence, and Lessons.

Friday, June 15.—The Intimate Relations between Home and Foreign Missions: or the Reaction of Foreign Missions on the Life and Unity of the Church.

Public evening meetings in the Large Hall :—

Monday, June 11.—Great Missionary Meeting. The Condition and Increase of the Heathen, and their Claims upon the Christian Church.

Tuesday, June 12.—Medical Missions.

Wednesday, June 13.—Commerce and Christian Missions.

Thursday, June 14.—Women's Mission to Women.

Friday, June 15.—The Benefits Conferred by Christian Missions.

Monday, June 18.—The Church's Duty, and a New Departure in Missionary Enterprise.

Tuesday, June 19.—Valedictory Meeting, and Addresses on the Bible and Christian Literature in the Work of Missions.

Public meetings in the Large and Lower Hall, afternoon and evening. Descriptive of missionary work in all parts of the heathen world :—

Monday, June 11.—China: the Eighteen Provinces; Missions to the Jews.

Tuesday, June 12.—Japan and Imperial China and Dependencies; the Turkish Empire and Central Asia.

Wednesday, June 13.—Africa: North and West, the Nile, the Niger; Oceania: Polynesia, Australasia, &c.

Thursday, June 14.—Africa: the Lakes, the Congo, and the Zambesi; South Africa and Madagascar.

Friday, June 15.—India, Northern and Central; India: South, Ceylon, Burmah, &c.

Monday, June 18.—North and South America.

On Sunday, June 17, sermons or missionary addresses by many delegates from America and the Continent of Europe, and by missionaries and others, will be delivered in different parts of London.

EAST LONDON GOSPEL MISSION.—By the death of Mr. S. Morley, M.P., the Mission, of which Mr. George Fuller is the superintendent, suffered a sad loss, and, owing to the decrease in the support accorded, it has been found needful to abandon some of the very useful agencies. The Factory Girls' Institute has been given up, but the other work is proceeding as usual, and is highly recommended by several energetic Christian ladies and gentlemen. Letters addressed to Mr. Fuller, at the Brunswick Hall, Brunswick-road, Poplar, E., will receive prompt attention.

CLAPTON HALL CONFERENCE.

LARGELY attended meetings of Christian people were held on Wednesday and Thursday, last week, in this commodious hall, situate in Alkham-road, Stoke Newington. They were convened by Mr. John Morley, the founder of the hall, and there were three services each day.

The first subject considered was: "Practical Sanctification." Dr. Neatby pointed out the implication of Hebrews xiii. 20, 21, and Mr. A. Stewart illustrated the subject from the Pentateuch. Under the old covenant the consecration of priests was attended by the shedding of sacrificial blood; under the new covenant, those who are called to holy priesthood are made perfect "through the blood of the everlasting covenant." Mr. H. W. Taylor also spoke.

Messrs. J. B. Millar, F. C. Bland, and G. F. Trench delivered addresses on "The Holy Spirit in relation to Worship and Ministry." The last-named maintained with much force that true worship must begin by an emptying of self. Then, depending on the Holy Spirit, believers should see to it that, by constraint of the love of Christ, they search out the needs of their fellow-men and minister to the good of those by whom they are surrounded.

The third subject for the first day was "Prophecy in relation to the Jews, the Gentiles, and the Church of God." Dr. McKilliam maintained that the Church's place in the purposes of God is the key to unfulfilled prophecy. Dr. R. Anderson, dealing with the Jewish phase of the subject, showed that the descendants of Abraham must not be regarded as enjoying a monopoly of God's blessing, for the Divine intention, as disclosed in the Scriptures, is to bring in a time of blessing for all nations, and in accomplishing this He will employ the Jewish people as one agency. God's dealings in the past and the future with the Gentile peoples was spoken of by Mr. F. C. Bland.

On the second day the proceedings opened with addresses on "Hindrances to the fulness of the Spirit, in individuals and assemblies," by Messrs. J. B. Millar, H. Groves, and W. R. Lane. It was shown that although hindrances are of the flesh, they may be turned into opportunities for service. Selfishness, sluggishness, and slothfulness, all grieve the Holy Spirit.

The second session on Thursday was occupied with a consideration of "our responsibilities in relation to the world." Dr. Neatby exhorted to the testimony of a happy life, such as Paul led, even while suffering bonds and imprisonments. Mr. W. H. Bennett urged a witnessing for the plain truths of the Gospel. Mr. H. A. Mandeville earnestly called upon his hearers to invite the attention of the indifferent to the love of God, and his provision for fallen men.

"Fundamental truths of the Gospel" was the last subject treated of, the addresses being by Messrs. H. Groves, G. F. Trench, and A. Stewart.

IRISH CHURCH MISSIONS.—Changes have arisen on account of a new railway running right over the ground of the old mission building in Townsend-st., Dublin. The extensive premises in Luke-street, which were occupied chiefly by the Female Teachers' Training School, Girls' Home, and Infants' Ragged Schools, have also been required. As compensation the Mission was awarded £6000, which will be fully needed for rebuilding. A site in the most suitable position in the city has been obtained. The fine upon the lease of ninety-nine years is £750, which we are endeavouring to collect and place in the hands of the Mission Committee to enable them to commence building at once. The meetings in the temporary iron room and the other mission stations in Dublin are attended by hundreds of the poorest people every week, while some 1300 children are enjoying the benefits of the Homes and schools. (MRS.) ELLEN SMYLY.

35, *Upper Fitzwilliam-street, Dublin.*

The Christian.

May 18, 1888.

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THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Trousers and coats are much needed.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 93, High-street, Homerton, London, E.

WOMEN'S MEDICAL MISSION, Midwifery Branch, 143, Clapham-road. Monthly Nurse, disengaged April 15 next. Appointments in town at a day's notice.

SECRETARY, M. M. Branch, as above.

THE CANCER HOSPITAL (FREE), Fulham-road, S.W.—No letters of recommendation needed. Funds earnestly solicited. Bankers, Messrs. Coutts & Co.—W. H. HUGHES, Secretary.

CONTRIBUTIONS urgently needed for Miss WHATELY'S Missions in Cairo. Though this year commenced with a balance, there is now only £38 in hand to meet the expenses for June.—JANE ELIZA JOURDAN, Hon. Sec., E. E. Missions, 21, Westbourne-park-villas, W.

MRS. SPURGEON'S ORPHAN HOMES, STOCKWELL, for 500 Children. Annual Festival and celebration of President's Birthday, Tuesday, June 19. Grounds open from half-past two.

THE ANNUAL WHIT-MONDAY Missionary Breakfast will be held in the Powis Hall, Talbot-road, Bayswater, on May 21, at 9 a.m. Speakers, Rev. J. Hudson Taylor, L. Coley, Frank H. White, and Pastor Lecoat, Brittany. Tickets, 1s. each.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., urgently Appeals again this year for Help to provide happy Day in the Country for vast number of poor, pale-faced East London little children who, without such help, will have no holiday. For every pound we can take 20. Every gift promptly acknowledged by above.

TALBOT TABERNACLE, London. Opening Services, June 12 to 21. Full particulars in future announcements.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. The Committee plead for funds on behalf of a distressed Protestant Irish Lady, who earnestly desires to devote herself to Zenana Missionary Work.—Mrs. Viney, 7s. 6d.

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June 5, 6, 7, at 11 a.m., 3 p.m., 7 p.m.

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Friends desiring hospitality, lodgings, &c., are requested to write as soon as possible to

Mrs. Meredith, 143, Clapham-road.

Tramcars and omnibuses communicating with all parts of London pass the door.

N.B.—Luncheon, tea, and other refreshments supplied on the grounds.

Educational.

MORAVIAN LADIES' SCHOOL, Bedford.—Accommodation for thirty boarders and eighteen day scholars. Pupils prepared for Cambridge Local and R.A.M. examinations.—For terms and all particulars, apply to Miss SEIFFERTH, Principal.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

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MALVERN, FONTHILL HIGH-CLASS SCHOOL FOR GIRLS. Careful training and home comforts. Resident English and foreign governesses. Visiting professors.

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FINISHING SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

A LADY WISHES to recommend an old-established School for the daughters of Gentlemen, situated in one of the healthiest suburbs in the south-west of London. Large modern house, with good garden and tennis court. The Principals, who belong to the Evangelical Church of England, take great interest in the religious and moral training of their pupils, giving them also a sound education, combined with home comforts. Resident foreign governess, visiting masters.—For prospectus, apply to

Mrs. SPENCER, 14, Beauchamp-place, Brompton.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

EDUCATION for Young Ladies.—Glen Lyon, 78, West-hill, Sydenham. Resident foreign governesses. Professors regularly attend. Pupils prepared for the Public Examinations.—Terms and references on application to

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CHRISTIAN TRAINING HOME FOR GOVERNESSES, to spread Evangelical Scriptural Truth, with sound improved secular knowledge. Terms nominal. Aged 15 to 25. Situations provided. Kind, healthy home.—DIRECTRESS, 74, Marquess-road, Canonbury, London, N.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

PREPARATORY SCHOOL, near Brighton.—Special attention to delicate backward boys. Home comforts. Christian training. Visiting masters. Preparation for Public Schools. Twenty guineas. Indian children received.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea.—Boys received from 6 to 18 years of age. Three separate Departments. Juniors under the care of Ladies, Seniors under a staff of seven Resident Masters, thoroughly qualified to prepare for commerce, public schools, or universities. Delicate boys specially cared for. Summer term commenced May 5. Cricket, athletic sports, gymnastics, sea bathing, and swimming.—For prospectus, apply to Mrs. DUFF, the Lady Principal.

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DUSSELDORF ON THE RHINE.—In a highly educated German family, a few Ladies will find comfortable home, pleasant society, best opportunity to study Conserv. music, painting, and German. Terms moderate. Highest English references.—Mrs. HAAG, Marschallstrasse 4.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

A LADY of high birth and position, who intends to travel on the Continent with her Daughter, is desirous of meeting with three or four Daughters of the Nobility or Gentry to share the educational advantages, &c., which will be of the highest order. Terms can be made to include every outlay, travelling and educational. The highest references will be given and required.

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LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.

DELTA, MacLaren's Library, Notting-hill-gate, W.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.

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HOME EDUCATION FOR GIRLS.—Several well-known Christians desire to warmly recommend to parents and guardians, a happy Christian home, in a very healthy neighbourhood in Gloucestershire, in which a Christian monther receives a few girls to board and educate with her two daughters. Resident governess, certificated. Careful physical and moral training. Preparation for examinations if desired. Diet unlimited. Gardens. House sanitation perfect. Entire charge taken of children from India and the Colonies.—For terms (moderate), references, testimonials, &c.,

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PARIS.—Pension de Famille, near Arc de Triomphe. Highly recommended. English comforts. Moderate terms. French lessons. Healthy and convenient situation, overlooking Avenue du Bois de Boulogne.

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HOME SCHOOL, NORTH GERMANY.—German Lady, diplomée, much experienced in teaching, clergyman's widow, receives into her house some English Girls to be thoroughly educated with German Girls. Terms £50 to £60. Highest English and German references.

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A YOUNG LADY can be received in a small High-Class School in the neighbourhood of town on specially advantageous terms.—PRINCIPAL, Marshall Brothers, 10, Paternoster-row, London, E.C.

A LADY WISHES to recommend a School, where her sister and daughter have been educated. Thorough and successful teaching. Individual attention. Homelike comfort. Lovely house and garden in London's healthiest suburb.

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NEW COLLEGE,

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Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

BRIGHTON. — PREPARATORY EDUCATION. — The Misses ASHBY receives young Gentlemen for Board and Instruction, at Inkermann House, Lansdowne-road. Constant attention is paid to health, recreation, training and teaching.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commenced May 4.

PREPARATORY SCHOOL for Little Boys, conducted by a Lady of great experience, and with high recommendations. Very comfortable home for the children of parents going abroad.

PRINCIPAL, Heath, Ilkley, Yorkshire.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. COZENS, M.C.P.), assisted by a graduate of London University, seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, dumb-bells, class-singing, Conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., B.A., T.C.D.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-Class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 20 to 30 guineas yearly. Prospectus.

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EASTBOURNE.—Sea House School. Careful training, thorough and practical teaching, and domestic comfort. Situation pleasant and healthy. Large grounds, cricket field five acres. Nearly 200 certificates of various examinations obtained. Honours and distinctions in Cambridge Locals, and special certificates of College of Preceptors. Term commenced May 8th.—For prospectus, with views, &c., address Mr. ESAM.

GOVERNESS (21), Senior Cambridge cert., teaching English, advanced arithmetic, French, Latin, music (piano, violin), singing, drawing (freehand, model), elementary German, Euclid, algebra, desires appointment with evangelical Christians. England or Continent. Salary £30 to £40.—M. W., Wilmshurst, 202, Lewisham-road, London, S.E.

GOVERNESS-STUDENT required in select finishing school near London. English, music, French, German, and drawing under first-class professors. Premium 18 guineas. Light duties. Home comforts.—PRINCIPAL, Clarendon College, 16, Dalmeny-road, Tufnell-park, London, N.

GOVERNESS—A Lady (28), experienced in the teaching and management of children, desires a re-engagement. Would assist in housekeeping. High testimonials. Salary from £25.—H., 52, Upper Tollington-park, London, N.

LADY (Lond. Univ. Matric., 1st Class) has resided six years in France and Germany, desires a situation as daily Governess, in Tunbridge Wells.—Miss S., Harewood House, London-road, Tunbridge Wells.

Appointments, Situations, &c., Wanted.

AS PASTOR. — Re-engagement wanted, to a small Congregational Church in a town or country, where earnest preaching and working is required. Small stipend.—X. Y. Z., 32, Edwards-street, Balsall Heath, Birmingham.

AS ASSISTANT SUPERINTENDENT in Y.W.C.A. Institute, Convalescent Home, or any useful post. Lady (35) seeks such position. Good knowledge of household details. Small remuneration. Highest references.

VERITY, 7, York-villas, Prestonville, Brighton.

CHRISTIAN MAN AND WIFE, abstainers, seek situation to keep chambers, mission-hall, or coffee-house.

L., 26, Gasking-street, Plymouth.

A LADY, EXPERIENCED, requires re-engagement as Housekeeper, Nursery Governess, or any position of trust. English, music, French, and needlework. Good reference. Salary £20, and laundress.—H., Wynford, Sevenoaks.

HOUSEKEEPER for offices.—A quiet, domesticated Woman wanted. Abstainer. Emoluments, kitchen, gas, and ten shillings per week.—Letter only to Mr. JOHN KING, 12, John-street, Bedford-row, W.C.

COMPANION, OR GOVERNESS to young children. A Presbyterian Minister's Daughter is anxious to obtain situation as above. Christian home more desired than high salary.

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CHRISTIAN GENTLEWOMAN, experienced housekeeper, desires the position of useful Companion-Friend to an invalid or other Lady. Highly recommended. Salary optional, none necessary.—HOPE, Wilmshurst's, 202, Lewisham-road, London, S.E.

NURSERY GOVERNESS or Useful Companion.—A Lady, experienced and domesticated, desires an engagement. Acquirements: English, French, and music. Salary £12, and laundry.

Miss M., Mrs. Knowlson, Tollerton, near York.

WANTED, BY MISS WESTON, a situation for a trustworthy Man. Wife able to assist.—Sailors' Rest, Devonport.

AS COACHMAN, to drive single horse. Christian man; married; aged 48. Careful driving. Valuable to aged lady or invalid. Willing to be useful in house or garden. Good knowledge of London and suburbs. Has gained "Quiver" medal for thirty-two years' service in one situation.—ANDREWS, 2, Adelaide-cottages, Oakhill-road, Wandsworth.

AN IRISHMAN (Protestant), aged 26, earnestly seeks for work in London. Not office, but any manual labour. Has worked in U.S.A. Good references.

HOPE, 5, Park-road, Forest-hill, S.E.

AS MATRON of a small Convalescent Home. — A Lady wishes strongly to recommend a high-principled married Woman, thoroughly experienced in the care and management of children. Age 53. Is active, and capable and fit for any position of trust. She wishes to have a niece with her, a good servant, who would share the work with her. Baptist.
Mrs. WESTERN, 27, Craven-hill-gardens, W.

AS WORKING HOUSEKEEPER, experienced, thoroughly domesticated. Age 48. Good references.—M. H., 91, Christchurch-road, Boscombe, Bournemouth.

A LADY can strongly recommend a young Woman, aged 24, for any Mission work, or for an Under-Matronship in Orphanage or Home. She is active and capable, and willing to help in any domestic work. She is a true Christian, has very refined manners, and would be valuable among girls. Church of England and teetotaller. Good needlewoman.
Miss HEAD, 13, Craven-hill-gardens, Hyde-park, W.

A YOUNG DUTCH LADY, of good family, speaking German fluently, desires an engagement as Lady-Companion. No objection to travel. References given and required. — Miss MACNIVEN, Yselkade B. 287, Zutphen, Netherlands.

AS MOTHER'S HELP, Companion to an invalid Lady, or Helper in Parish work. Christian and abstainer. Can be well recommended for either of the above.—Miss H. C., Sturgis House, Beaumont-street, London, W.

AN ATTENDANT to an invalid Gentleman, by a Man experienced in mental cases. Total abstainer, Christian. Seven years' good character.—W. R. LUFF, 24, High Holborn.

RE-ENGAGEMENT wanted, by competent person, middle-aged, as Housekeeper where servants are kept; or Matron in a convalescent home. Good needlewoman. Highest references.—C. M., Ada Villa, Bolton-gardens, Chiswick.

A CONSCIENTIOUS, TRUSTWORTHY PERSON, 22, seeks situation as Useful Maid to an elderly Lady, or children. Good dressmaker and needlewoman. State wages.
M. S., 3, Bridge-street, Bridgnorth, Salop.

LADIES' MAID seeks a situation in quiet family. Has a knowledge of dressmaking and white seams. Has travelled abroad.—T., care of Mrs. Mitchell, Links-place, Musselburgh, N.B.

A LADY WISHES to recommend an elderly Woman, who has been with her for three years as Cook. She is absolutely sober, honest, and a good manager. Would suit a single gentleman. Wages £20 to £25.
Mrs. S., Doughty's Library, 8, Fulham-road, S.W.

NURSING wanted, by a Christian trained Nurse. District or otherwise. The North preferred. Good references.—NURSE S. C., care Mrs. Graham, 22, New Quebec-street, Portman-square, London, W.

A LADY WISHES to recommend a young Widow as Nurse to young children. Scotland or North of England preferred.—S., The Laurels, Wetherden, near Haughley, Suffolk.

A LADY WISHES to recommend a Christian Woman as Housemaid in a small family. Knows her duties well, and is thoroughly trustworthy. In fellowship with Open Brethren.
Mrs. T. J. SIMMONS, East Peckham, Tunbridge.

AS PARLOURMAID; also HOUSEMAID; in one family. Dissenters preferred. Wages £20 and £14. Disengaged June 20.
C. T., Oriel House, Sevenoaks, Kent.

AS WAITRESS in a Temperance hotel or restaurant, by a young Woman who has had experience. Good references.
W., 19, Montague-street, Russell-square.

MRS. FREEMAN recommends her Head Nurse. Thoroughly experienced. Abstainer and decided Christian. Wages £25. Sea-side preferred.—Murston Rectory, Sittingbourne.

Appointments, Situations, &c., Vacant.

HEATHEN AT HOME AND ABROAD. —Working men and women wanted to be trained free as Evangelists and Mission Nurses. Is this a call for you?—Apply for details, CHURCH ARMY, 130, Edgware-road, London, W.

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.—A Secretary for the above Society is required to take charge of the office, and to organise in the country. A retired officer, civil or military, who has been in India, and knows the people, would find this a congenial employment.—Apply to the HONORARY SECRETARY, 26, St. John's-park, Blackheath.

WORK AMONGST THE BLIND.—A Lady is required by the Liverpool Home Teaching Society for Out-door Blind, to superintend and help in the school department and visiting. An earnest, evangelical Christian, and one thoroughly experienced, desired.—Apply by letter to Miss WAINWRIGHT, Hon. Secretary, 6, Peel-street, Liverpool.

MATRON wanted, for Broomhill Home for Incurables, Kirkintilloch, the present Matron having resigned. Applicant must be a trained nurse and qualified housekeeper. Present salary, £60, with board and lodging. Will not be required to enter on her duties before the beginning of August.—Applications, with testimonials, to be sent to the Secretary, Mr. W. T. MCAUSLANE, 119, St. Vincent-street, Glasgow, not later than June 7.

WANTED IMMEDIATELY, earnest Christian Worker, to help in small Mission. One accustomed to visiting in homes of the poor, holding mothers' meetings, assisting in temperance work, girls' classes, &c., required. Comfortable home at Mission house.
SUPERINTENDENT, 24, Charles-square, Hoxton, N.

A CHRISTIAN MAN AND HIS WIFE, without children, and total abstainers, wanted to take the charge of a Home for Working Boys in London.—Apply in first instance by letter, enclosing copies only of testimonials and reference (original testimonials cannot be returned) to ALPHA, 29, St. James'-road, Hatcham, New Cross, S.E.

COACHMAN AND GARDENER.—Wanted, in a quiet place in the country, a trustworthy Man. Wages 15s. a week and a cottage.
TEAGE, Dartmouth.

AN ELECTRO-HOMŒOPATHIC Practitioner required. Qualified, with some capital. —G. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

TWO MARRIED COUPLES wanted. One couple to live in Cottage. Man as labourer, 13s. a week, wife to wash, &c., 6s. a week. £25 a year to the other couple, and all found. Man to work in garden, wife to cook, &c. Without children.—Apply, stating ages and experience, to
R. W., Stamp Office, Abergavenny.

A CHRISTIAN WOMAN wanted, to take charge of Young Women's Christian Association rooms in Canterbury, and to superintend evening classes. House rent free.
Miss FLINT, Roper House, Canterbury.

A CHRISTIAN LADY of experience wanted, to take charge of the education and care of a girl of seven and boy of four. Fair terms and comfortable home offered. — Mrs. DARLING, National Bank, Clonakilty, co. Cork, Ireland.

REFINED YOUNG LADY (Christian) earnestly desired to assist with children and needlework. Must not object to perambulator. Servants kept. Comfortable home. State age, &c,
Mrs. MORGAN, Ashes, Harrogate.

NURSE, thoroughly experienced, wanted, for five young children. Near London. Age 30. Christian preferred. Excellent character required. Under-nurse kept.—Apply, stating age, wage, and experience, to 29, Granville-park, Blackheath.

NURSE.—Wanted for six months only (until family return to India), a thoroughly trustworthy and reliable Nurse, to take charge of first baby from the month.—Apply in first instance to Mrs. WIEHEN, Thornleigh, Rydal-road, Streatham, Surrey.

WANTED AT ONCE, a thoroughly steady, conscientious Young Woman as Nurse to three little children. One other servant kept. Good needlewoman indispensable.—Apply, stating wages and references, to Mrs. HENRY SHARP, Miskin-road, Dartford, Kent.

NURSE-ATTENDANT WANTED, A superior person, about 30, for a Lady (paralysed). Must be experienced, strong, able to lift, and an abstainer.
54, Queen's-road, Norland-road, Notting-hill, W.

A GOOD PLAIN COOK wanted. Clergyman's family, quite in the country. Trustworthy person. Total abstainer and communicant highly valued. Age 25 to 30.—Mrs. WOODLAND, Hammerwood Vicarage, East Grinstead.

GOOD PLAIN COOK and House-Parlourmaid wanted, where under-housemaid kept. Wages £20 and £16.
Mrs. WYATT, Wansford House, Watford.

WANTED, GOOD PLAIN COOKS, Housemaids, House-Parlourmaids, Nurses, good Generals, quiet families. Good wages. Miss MAULDEN, Church-street, Paddington-green. Miss M. can recommend young person as Useful Maid. Stamped envelope reply.

COOK wanted. Three in family, housemaid kept. Must be clean, active, and trustworthy. No beer. Wages from £16 to £18.—Mrs. M., Millbrook, Bedwardine-road, Upper Norwood.

A THOROUGHLY TRUSTWORTHY CHRISTIAN GIRL, age about 22, wanted to assist in Laundry work in a small Home.—Mrs. WALKER, Preventive Home, Spencer's Belle Vue, Bath.

SUPERIOR GENERAL SERVANT, in small, Christian family. Able to cook nicely. An abstainer, and early riser. Another kept. Wages according to experience.
Mrs. B., 336, Camden-road, London, N.

GENERAL SERVANT, who can cook well, wanted by small family in the country, Attend small dairy. Washing put out. No boots or knives to clean. Housemaid kept. Wages £20, all found. Good character indispensable.
Roundcroft, Cheshunt, Herts.

GENERAL SERVANT.—Good home for clean and willing Girl. Apply after 2 o'clock.
35, Rendlesham-road, Downs-road, Clapton.

CAN ANY LADY recommend two Christian young Women as General Servant and Housemaid. No fringe allowed. Abstainers. Comfortable home.
E. F., Oakley Cottage, Weston-super-Mare.

EXPERIENCED GENERAL SERVANT wanted at once, in Christian family of five (two children). Good cook. Assistance given with washing. Wages £16
STEVENSON, Cliff Edge, Kersal, Manchester.

A GOOD GENERAL SERVANT, age about 25, wanted for the 1st of June.—Apply to Mrs. MARRIETT, Campbell Lodge, St. Martin's, Guernsey.

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ADDITIONAL AGENTS (both sexes) wanted, in country towns and villages, to Sell our choice Ceylon Teas among private families. Through dealing direct, our agents do better than others, profits being larger. Weekly earnings 20s. to 40s. Samples free.—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Institutions, &c. supplied.

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PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.— Mrs. LLOYD HARRIS, Proprietress.

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This first-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. Weekly boarders from £2 2s. Beds from 1s. 6d. Tariff on application.—Mrs. GRACE PERCY HENDERSON, Proprietress. Late of 40, Bedford-place.

W. TAVERNER, Temperance Hotel, 41 and 33, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

BEDFORD HOTEL, London.—93 and and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate.—Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Special terms for winter months.
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COMFORTABLE CHRISTIAN HOME offered to two or three Ladies, for permanence, or a shorter period. Charmingly situated at Eastbourne. Terms moderate.—M. P., St. John's Rehoboth, Selwyn-road, Upperton, Eastbourne.

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(Continued on page 22.)

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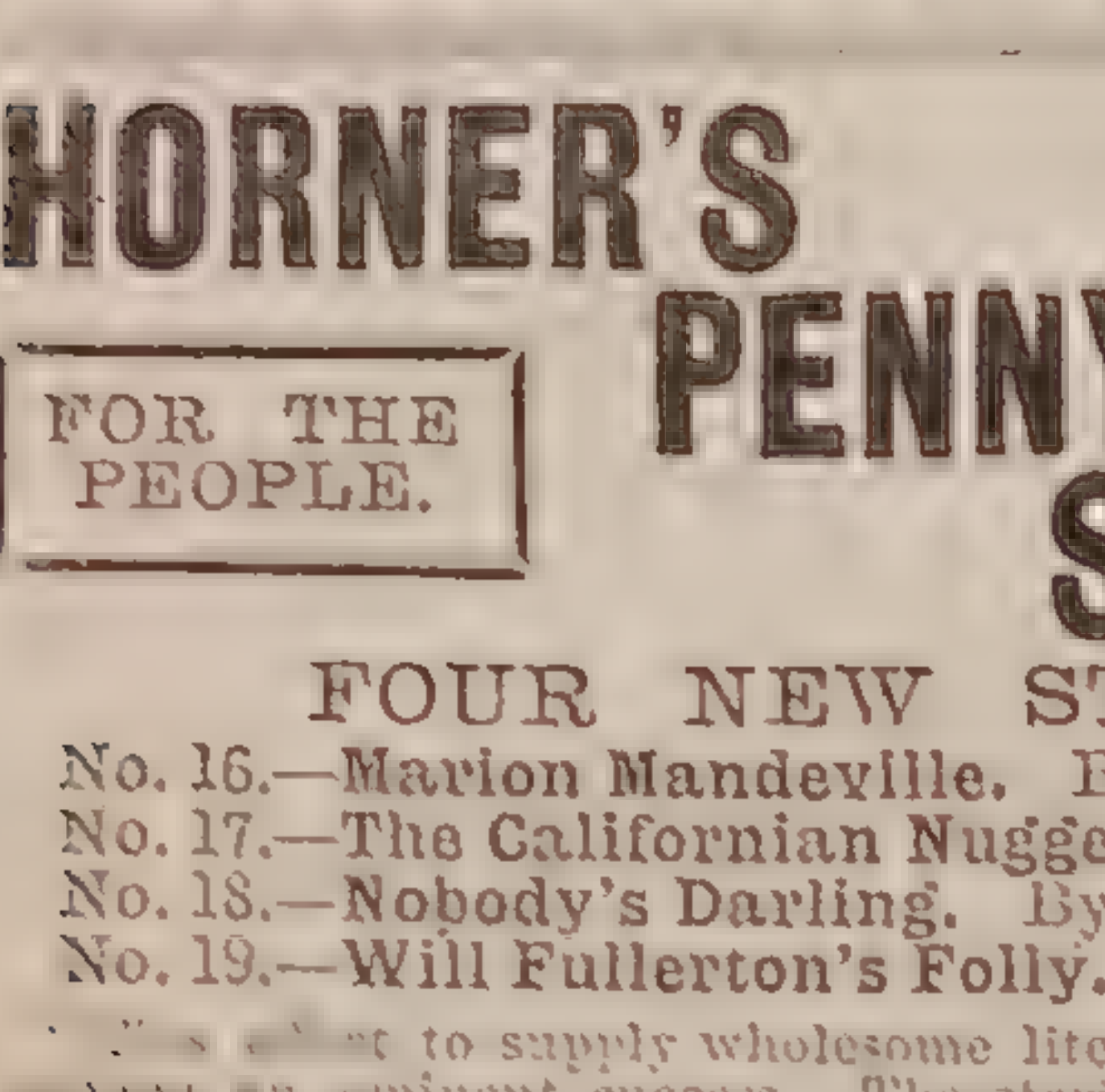

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MAY MEETINGS.

Church of England Zenana Missions.

There was a crowded audience in Prince's Hall, Piccadilly, on Friday, May 4, on the occasion of the eighth annual meeting of this Society. Rev. F. E. Wigram presided. The report was a very encouraging record of quiet and persevering work done by a hundred missionaries who are labouring for Christ in heathen and Mohammedan lands. Of eighteen missionaries added to the staff, six were wholly or partly honorary. The year's expenditure, £24,559, was in excess of the income.

Not only did the Chairman, in his speech, urge the need for more missionaries, but other speakers also dwelt upon the same point. The devotedness of those now in the field is beyond all praise, but from many places there comes calls for more workers. Rev. H. E. Fox maintained that the growing neutrality in religious things that characterises much of the work of the Government of India is fraught with peril to the people of the country.

United Kingdom Band of Hope Union.

On Tuesday and Wednesday, last week, the anniversary of this very useful and healthy organisation was celebrated at Exeter Hall. On each day there was a conference, the annual public meeting being held on the Wednesday evening. Mr. George Williams, president of the Union, occupied the chair. An abstract of the report, read by Mr. C. Wakely, general secretary, showed that last year was one of satisfactory progress. According to recent returns, there are nearly 14,000 Bands of Hope and other juvenile temperance societies in the United Kingdom, with a membership of over 1,700,000 young people, who are receiving instruction calculated to assist them in becoming good and useful men and women.

Archdeacon Watkins, of Durham, delivered a hearty address on the Union and its work, being followed by Rev. Charles Garrett, of Liverpool, who spoke with much power on the evils resulting from indulgence in intoxicating drink, and the enormity of such a wasteful expenditure of money. We have, he said, but to take the money which, as a nation, we spend on strong drink, and give it to our Government, and they could therewith arrange that we should all live rent free, coal free, gas free, and water free! If some emigration agent were to offer us settlement in a country where all these immunities could be enjoyed, we should at once make up our minds to go to the new land. But home is that land, if the people will but abstain from that which not only costs much, but at the same time does an infinite amount of injury to body and soul. Having dwelt with great force upon the economic aspects of the subject, Mr. Garrett alluded to the many social evils resulting from the drink traffic. A deep impression was caused by his reference to the drink death-roll. There is, he said, on an average throughout the year, a funeral every minute during the eight hours per day of public burial, of persons whose deaths have been caused by the influence of strong drink. And what funerals these are! With reference to the proposal of the Government to compensate disestablished publicans, Mr. Garrett said he could hardly conceive a more monstrous and unrighteous suggestion. If we interfere with the offensive thing, we are to pay a penalty; if we do not, we are to receive a bribe in the form of additional licence revenue! And this is claimed in the sacred name of justice! Then let justice decide the matter. Let an impartial court of arbitration be instituted, and after the publicans have, by laying bare their deeds, shown cause why they should receive compensation, witnesses can be called to tell another tale—a tale of property injured, trade ruined, and hearts broken. Masters and men, husbands and wives, and shoeless little children, too, will all have something to say then, and at the end there will go up a cry like thunder of "not compensation, but restitution!" Let those who have an interest in the traffic show that we owe them anything, and then we are ready to pay, but not before. (The statement was loudly cheered).

The meeting was also addressed by Rev. Charles Leach. A petition was adopted calling upon Parliament to amend the Local Government Bill, so that no legal impediment may be created to the successful prosecution of the temperance reformation; and a telegram was sent to Mr. T. W. Russell, M.P., congratulating him on securing the second reading of the Bill for the early closing of public-houses in Ireland on Saturday evenings. The meeting was very cordial throughout, and rendered especially attractive by the excellent singing of a choir of five hundred senior members of London Bands of Hope.

London Missionary Society.

Travellers in foreign parts do not always bring back with them a sympathetic and favourable report of missions among the heathen. All the more welcome was the cordial testimony rendered by Lord Brassey in his capacity as chairman at the annual meeting of this ancient Society, in Exeter Hall last week. His Lordship has been a great voyager round the globe, and he has nothing but praise for the work of Gospel missions. In his excellent speech he said:—

> I have been on board the storm-tossed vessel in which a good bishop of the Anglican Church was engaged in carrying the Gospel to the distant and storm-bound and ice-bound shores of Labrador. I have been in the stormy waters of the Straits of Magellan, and have seen at what sacrifice and by what efforts the Gospel is carried to the savage people of Tierra del Fuego. I have seen the devoted missionaries who are sent forth by the United States at their work at Beyrout and Lahore. On the occasion of a recent journey, both at Amritsar and Agra I saw what devoted men, and not less devoted women, were doing in the great cause of the education of heathen children. I have had the privilege at the Island of Tahiti of listening to a French Protestant pastor, a man of great culture, a man who had formerly held the post of teacher to one of the most distinguished nobles of our land, and I have heard that man deliver a sermon which was listened to with great attention by his native audience. The last missionary station which I visited was that established by yourselves in Darnley Island. We had the pleasure and the privilege of taking the wife of Mr. Hunt, your missionary, in the *Sunbeam* from Thursday Island to Darnley Island. At Darnley Island we met your own mission schooner, which had brought Mr. Savage from Murray Island to Darnley Island to meet his newly arrived colleague. We spent a most interesting day with Mr. Hunt and Mr. Savage at Darnley Island. We saw the place of worship on the island—a humble but picturesque building; we saw much of the native teacher and his wife, persons whom it was impossible to know without feeling the greatest admiration and respect for them. We heard a most interesting narrative of the difficulties and efforts which are involved in carrying the Gospel to the savage races of New Guinea. We heard, and it was impossible to hear the story without a thrill of admiration, of the devotion which is shown by the native teachers acting under the guidance of their English leaders in this great cause. The greater the peril, the more imminent the prospect even of death, the more earnest is the enthusiasm of the native teachers to go forth into this dangerous field.

Lord Brassey went on to declare that it is England's highest mission and imperative duty to civilise, educate, and Christianise those in foreign lands whom her influence can reach. He made a strenuous appeal for increased help towards the Society's operations—an appeal backed up by a generous donation and the promise of continued support. Altogether, as Dr. Bruce remarked, it is seldom one hears a better missionary speech from the chair than that of Lord Brassey.

The other speeches were also good and embraced a wide sweep of missionary effort. Mr. Albert Spicer gave an interesting account of his recent visit to the Samoan Mission. Despite many difficulties, he asserted that a splendid work for Christ is being done in these islands of the Sunny South. He spoke highly of the native pastors, and, as to the mass of the native Christians, he would take the first twenty Samoans he met and would back them in Bible knowledge against any twenty he might meet in this country. At the same time there is need of purifying the family life of the people, and more lady-workers are wanted.

The great land of China was represented by Rev. George Owen, of Pekin, who dwelt very impressively on the vastness of the field, the fewness of the workers, and the openness of the doors on every hand. The triumphs of the Gospel of Jesus Christ have been very manifest, especially in its bearing on the position of Chinese women, who are subject to great degradation under the native systems of religion. In Northern China many are breaking away from the old creeds, and nothing but Christianity can take their place. In an earnest speech, Rev. R. F. Horton said that missions would never be adequately supported till the members of the churches at home are more embued with the spirit of self-sacrifice. Is it true, he asked, that the majority of church members spend more on entertainments than on missions? He was persuaded that the ruin of our country at the present time is the passion for amusement, and declared that he deemed no novel or biography so interesting as missionary reports and missionary biographies.

Mr. A. J. Swann, of the Lake Tanganyika Mission, referred pathetically to the traces he had found in Central Africa of the work and influence of David Livingstone. He contravened the statement of Canon Taylor, that slavery in the hands of the Moslem is a mild institution. It involves the tearing away of children from their homes, and all the nameless horrors of the Central African slave trade. Rev. J. Jones, recently expelled by the French authorities at Maré, South Seas, told of the great progress made in that far-off region during his thirty-four years' labours there, and attributed his recent expulsion to Popish influence and intrigue. The report submitted by the secretary, Rev. R. Wardlaw Thompson, was a record of "steady work, steady progress, and evident blessing." Cordial references were made to the good cheer given to some of the missionaries by Lord Brassey's visit, and also to the visit of Mr. Spicer to Samoa. During the year eight male missionaries were sent out, but six had retired from the field, and nine ladies have taken the place of one who has been called away. Evangelisation, said Mr. Thompson, is advancing in all parts of India, and in Madagascar the work is steadily progressing. As the result of his visit to the Cape he was more than ever convinced that the religious condition of the natives in that colony is such as to awaken grave anxiety. The controversy with respect to Mohammedanism has done good in revealing the weaknesses of some Christian methods, and in showing the need of greater consistency and consecration. The most jarring note in the proceedings appeared to be the deficit of £8000, and during the meeting many appeals were made for more liberal support to meet the growing demands of the Society's work.

Missions to Seamen.

The Bishop of London presided over the annual meeting in connection with the Missions to Seamen, which was held on Friday afternoon last, at Willis's Rooms, King-street, St. James's. The organisation endeavours to supply the spiritual needs of half a million British sailors and fishermen, besides thousands of foreigners on board vessels in British ports. It has 74 honorary chaplains, 23 chaplains, 44 Scripture-readers, and a number of other agents working afloat in fifty seaports, at home and abroad, who are furnished with 40 mission vessels and boats in roadsteads, &c., and have 42 churches, institutes, and mission rooms in docks, &c.

Commander Dawson, the secretary, read the thirty-second annual report, which stated that last year witnessed considerable spiritual progress among seamen, fishermen, and bargemen. Through lack of funds, the committee had been compelled to refuse urgent requests for religious ministrations at several ports. It appears that two-thirds of the English ships of war are without chaplains. With regard to temperance work, it was stated that whole crews of total abstainers are frequently to be met with.

Christian Education in India.

The thirteenth anniversary of the Christian Vernacular Education Society for India was celebrated on Friday last at Willis's Rooms, by a meeting over which the Earl of Northbrook presided.

The report for last year showed the training institutions of the Society at Ahmednagar and Dindigal to be in a flourishing condition; nearly 7000 children attend the inspected schools. The principal feature of the work of the year has been the publication of several pamphlets and books intended for the use of educated Hindoos. These have appeared with marvellous rapidity from Dr. Murdoch's pen.

Among the speakers was Mr. J. S. Haig, principal of the Ahmednagar Training Institution, who gave an admirable account of its working. There is, he said, an increasing demand for Christian teachers in the Mahratta country. Over 300 men trained in the institution are now at work in some teaching capacity in the Bombay presidency. He bore testimony to the beneficial effect of Christianity in India. The Government officials of the collectorate of Ahmednagar, which contained a population of 800,000, informed him that they could at once tell whether there was a Christian school in a village by its cleanliness or otherwise, and the "general hang" of things in it.

Rights and Wrongs of Children.

If Christianity has done anything for the world, surely it has taught men to regard and care for the defenceless and the weak. And yet there seems much that remains to be done in this respect, judging from the terrible report of the London Society for the Prevention of Cruelty to Children. It is difficult to write about it in cool blood, or to credit the fact that such cruel monsters in human form can exist in this enlightened age. As Mr. Mundella well remarked at the annual meeting in the Mansion House last week, it is a terrible reflection on our boasted civilisation, and a slur on our common Christianity, that there should be need for such a Society. Is there not some truth after all in the charge that we are neglecting our heathen at home, while we are so solicitous as to the heathen abroad.

The speeches at the Mansion House meeting, as a whole, did not seem to us to be near enough to boiling point. Rev. B. Waugh, the man who, above all, ought to have spoken, and who could have pleaded the cause of the deeply wronged children, too modestly effaced himself, and even permitted his report to be "taken as read." If quotations from that report had been given to the meeting, and sent forth to the world, they would have done more to arouse indignant sympathy than all the speeches put together. What do our gentle readers think of these facts, taken in connection with the engraving kindly supplied to us by Mr. Waugh?—

WEAPONS AND THEIR MARKS.

Besides the usual weapons of ordinary punishments, which in 100 cases of assault have been used most unreasonably: such as canes, straps, whips, and the less usual boots, belts, thongs of rope, there has been used hammers, pokers, cold and hot—deliberately heated in the fire; hot stoves on which bare limbs have been put; hot fire grates against which little hands have been held.

The condition in which little victims' bodies have been found may be gathered from the following extracts from reports on cases.

On the right arm (girl of nine) were four recent bruises, five old ones, a recent burn, and a scar as of a cut. On the left arm were four recent bruises. The bottom of the back was greatly inflamed as from recent whippings, the left thigh was swollen as from a severe blow. On the groin were marks of burns.

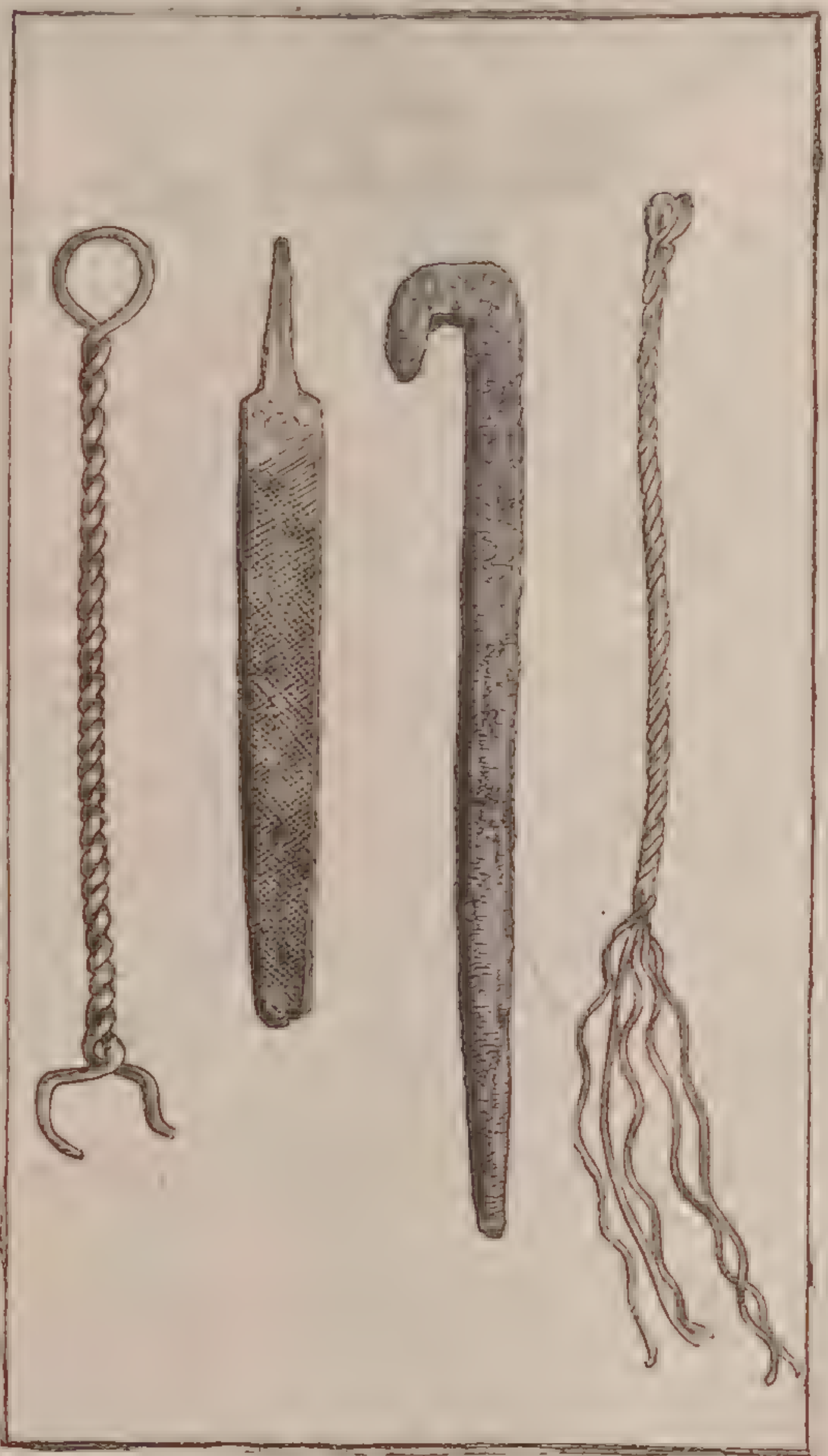
On the right side of the head (boy of four and a half) was a large blister where the hair had been pulled out by the roots, on its left side the same, and remains of older removals of the hair were all over the head. On the left shoulder was a scar, on the bottom of the back a burn. On the left elbow and right hand, ulcerating sores; on both thighs, scars. Burns were scattered over the limbs, and there were blisters of burns on the soles of the feet.

Her back (a girl of three) was one mass of black and green bruises; her thighs were almost raw. She had small wounds on the knuckles of both hands which were much swollen. There were old marks on her arms. Her head had on it bruises, and the calves of her legs bore old marks of blows.

When first seen, the mother had bound up the face, and applied lotion to it for two days. His brow (a boy of six) and right side of his face were livid with liver-coloured bruises; his eyes were scarcely perceptible, being almost lost in swelling. On the left cheek and chin were lesser bruises, the lower lip was swollen and broken.

The child (a girl of twelve) had a black eye, twenty cuts on the back, which must have been given with a stick on the bare flesh, and a burn four inches long, caused by the application of some hot instrument, which might have been the poker produced.

Her whole body (a girl of twelve) was much emaciated, on her thighs were sores from the protrusion of the bone. Her eyes were sunken, and dark rings were round them; her skin was yellow. Under her left eye was a mark of a blow, and on her shoulders were several, they were of long standing. She weighed 36½ lbs. (Normal weight 63 lbs.)



Instruments employed in the torture of a child of four and a half years old.

1. A toasting-fork with bent points used as a cane.
2. A file used to file the shoulder-bones and spine.
3. A poker laid on the back red hot.
4. A toasting-fork beaten out and untwisted, making a wire scourge.

We sincerely hope that many friends of the helpless little ones will send to Mr. Waugh (7, Harpur-street, Bloomsbury, W.C.) for a copy of this report, and will inform their friends and neighbours as to what is going on. The only speaker at the meeting who seemed to us to hint at the root of the evil was Mr. Mundella, M.P., who told a touching story of a little girl he encountered in the street, and who he discovered was practising gross deception in order to gratify the drink craving of her unnatural mother. Surely the accursed drink is at the bottom of most of this evil; could parents in their sober senses possibly treat their offspring so? The Lord Mayor, Colonel Howard Vincent, M.P., Mrs. Garret Anderson, Mr. Kegan Paul, and others pleaded the claims of the Society, which has dealt during the past year with over 280 cases, and prosecuted in 50 of these; the others received a warning, which it is to be hoped proved effectual. The aim of the Society is preventive, more perhaps than punitive, and this can be helped forward by a wide dissemination of the scope of the Society's work. Mr. Mundella is about to introduce a Bill to the House of Commons for strengthening the hands of the authorities in dealing with the rights and wrongs of children; we trust it will speedily pass into law.

George-yard Mission and Schools.

It was cheering and refreshing to listen at the anniversary meeting at George-yard, last week, to the record of the many tokens of blessing which God has vouchsafed to the different departments of the work during the past twelvemonth. Everybody was delighted to see Mr. Holland, the venerable founder of the Mission, looking so hale and hearty, and so full of life and energy; there was quite a chorus of eager responses to this petition in the opening prayer: "We ask Thee to grant that thy servant, who has been so long at the head of thy work, may yet be spared for many years to lighten up the neighbourhood with the Gospel, to lift up the fallen, to save the outcast, and to train up the rising generation in the nuture and admonition of the Lord."

Mr. Holland's statement was of a highly interesting character; one could not fail to be struck with the far-reaching character of the work, and with the quiet, unostentatious manner in which everything seems to be carried on. In the nursery there are received forty infants daily, whose mothers have to go out and earn a livelihood. Referring to the free ragged day-schools, Mr. Holland observed: "When our late President, the Earl of Shaftesbury, visited this institution for the last time, he strongly expressed a wish that the day-schools should never be given up. He was often a visitor, and took a deep interest in the poor children. 'You will promise me,' said his lordship, 'that these schools will go on; God will supply all the means necessary,' and we have found his words true." During the winter months the scholars are frequently fed; very often as many as 330 boys and girls partake of a nourishing meal. A bright and cheerful infant school has been opened; it is quite full, and forms a valuable addition to the day-school department. About 800 children are connected with the Sunday-schools, which have a staff of forty-eight voluntary teachers. The Band of Hope is in a flourishing state, so also are the classes for rough boys. Some 250 girls under thirteen years of age are gathered together regularly in classes presided over by ladies, and taught sewing and knitting. A new work has been commenced among Hebrew boys and girls, conducted by friends from Mildmay. The spiritual, as well as the industrial, work among big boys and lads has been attended by a large measure of success; and so have the efforts on behalf of elder girls and young women.

As to the work among the grown-up people, it was pointed out that the Bible-classes for men and women have been signally blessed, and that much good had resulted from the mothers' meetings. Hundreds of the starving poor have been fed; and sewing-classes for poor women were held during the winter months. The Homes near Croydon, erected by Lady Ashburton (who also bears all the expense of their maintenance), and which are open for the reception of the very poor in failing health, have during the year benefited 1100 men, women, and children. There are other Homes: the Mary Baring Rest for children, the Lady Ashburton Rest for grown-up people, the George Holland Dovecot for mothers and their babes, the Prophets' Chamber for weary Christian workers without means and friends, and Norrington Hall for motherless girls who are trained for service. God in his goodness has moved his stewards to supply all the funds necessary for carrying on so large a work.

The helpers in many of the departments proceeded to give details of their work, reciting numerous incidents illustrative of the saving power of God, and of the beauty of a Christian life. Lady Ashburton conducts a mothers' meeting at George-yard, which she declared was "the nicest in all London"; she testified that as a Christian she received great comfort and help from her association with the Mission. After some cordial references by Mr. Holland to the great service rendered by Mr. R. L. Lankester, treasurer of the Mission, the Bishop of Waiapu gave a brief and practical speech, showing how work such as that carried on at George-yard not only purifies and improves the lives of the people of London, but contributes largely towards saving the colonies from being flooded with unwelcome and undesirable settlers.

The Earl of Harrowby, who presided over the meeting, said the influence of the work of their esteemed friend had been felt in the West-end as well as the East. There are thousands of men and women, and of children, who are thanking Mr. Holland every day for the change wrought in them.

At the conclusion of the speeches a large number of young men and women, who have passed through the schools, and are still attending the classes, were presented with illuminated certificates, and handsomely bound Bibles, in recognition of their good conduct, and length of service.

Missions to the Jews.

The eightieth anniversary of the London Society for promoting Christianity among the Jews was celebrated on Friday, May 4, at Exeter Hall, Sir John Kennaway, M.P., occupying the chair. The Hebrew children from the schools of the Society attended, and sang a number of hymns and anthems. Rev. W. Fleming, secretary, had to report an adverse balance of £5700. Mr. J. A. Campbell, M.P., delivered an interesting address on Christian work among the Jews. He said he understood that the number of Protestant agents now employed in missions to the Jews is about 260, fully one half of which were connected with the London Society. Rev. Gordon Calthrop spoke of the present stir among the Jewish people. Appealing for increased support, he said: We do not expect to convert the whole Jewish nation—the Lord will do that when He comes again; but we expect to be the instrument in God's hand of bringing out "the remnant according to the election of grace," and of contributing to the forming and swelling of a stream of Christian Israelites which shall connect the wondrous Jewish past with the still more wondrous Jewish future, when the Lord shall call his chosen people together again.

Addresses were also delivered by Revs. F. A. C. Lillingston, and R. W. Hurden, and Dr. T. Chaplin, inspector of mission stations. The last named said that, instead of shunning the missionary, as once they did, the Jews now, in hundreds and thousands, earnestly seek him in order to receive instruction with reference to the nature and claims of Christianity.

Irish Church Missions.

On Tuesday morning, last week, the thirty-ninth anniversary meeting of the Irish Church Missions Society was held at St. James's Hall, Piccadilly. Lieut.-General Sir Robert Phayre presided, and in the course of some introductory remarks said that there are indications of a mighty religious work being in progress in Ireland.

Rev. E. N. Thwaites spoke in warm eulogy of the work of the Society. During the past fourteen months he had thrice visited Ireland; he now "testified that which he had seen" in the country, and he had seen many cheering things. The Society is, he said, erecting a finger-post to point those to Jesus who have been bitten by the fiery serpent of Romanism; it says to them, "Look and live." The Society is planting lighthouses, living lighthouses, to warn people off the dangerous rocks of Popery, and the quicksands of superstition. I know, said Mr. Thwaites, no agency equal to it. There are altogether 210 agents, men and women, who are sending out rays of light where there would otherwise be nothing but darkness.

Rev. H. Fishe, superintendent of the Dublin Mission, expressed the conviction that the prejudices which in days gone by existed in the minds of the Roman Catholics of Ireland are passing away; and other speakers made it clear that it is not difficult in the large centres to get Romanists to hear Protestant preachers. Rev. J. McCormick, of Connemara, gave it as his deliberate conviction that Ireland is fast ripening for a national revolt from the usurpation of Rome, and for a national reception of the Gospel of Christ. Emancipation from the Papal yoke is, he held, within measurable distance.

Great Western Railway Temperance Union.

The fifth anniversary of this union was celebrated on Monday evening at the Central Hall, Acton. Lord Lyttelton (president of the Union) occupied the chair. The hon. sec., Mr. R. S. Alford, reported a total membership of 2,118,621 belonging to the A or general section, 1,497 to the B or total abstinence section. These numbers were an increase over last year of 367. There are twenty-one branch unions and six more are in course of formation. The Union is an outcome of the effort of Mr. Alexander Wood, and has for its object the promotion of temperance among the 40,000 railway men, and to provide coffee taverns for supplying them with non-intoxicating drinks.

Metropolitan Tabernacle Colportage Association.

Mr. C. H. Spurgeon presided over the annual meeting of this Association, which was held on Monday evening in the Metropolitan Tabernacle. There was a large audience. Last year's operations were attended with much blessing. The agents of the Association number eighty, and they labour in twenty-eight counties. Sales were effected amounting in the aggregate to £9,166, and to accomplish this, 831,000 visits were made by the colporteurs, in the course of which people were kindly conversed with on spiritual things. Many of the men attended the meeting. They marched down the building to the platform with their book packs on their backs, presenting just the appearance they bear when following their calling.

In opening the proceedings, the President acknowledged the abundant blessing which God had vouchsafed to the labours of the Association. Later on in the evening he pointed out that like all the agencies connected with the Tabernacle the Colportage was carried on without any debt being incurred. So far from telling people to pay their debts, Holy Scripture distinctly enjoins, "Owe not man anything"—don't go into debt at all. Remarking upon the fact that funds had come in just as they were required, Mr. Spurgeon said: We have generally had the readiest help in the worst times. I suppose I never was in such ill-repute as at the present moment—in which ill-repute I will glory for Christ's sake, as I have only defended the truth of God against deadly error—and yet just now the help we are receiving from God's people is simply unparalleled. There never was a time when there was so much water under the ship as there is to-day; there has always been enough, but at times I have felt the gravel grating. Running aground has, however, never been feared for a moment, and surely never will be. The Lord liveth, and will supply the needs of his own work, if we do but trust Him.

An abstract of the report was read by Rev. W. Corden Jones, secretary, who observed that the Association has just attained its majority. He showed that the need for colportage was never greater than it is now, when the opportunities for usefulness on the part of the agents are also remarkably increased.

Three of the colporteurs having given brief reports of their work, a sympathetic address was delivered by Rev. Dr. Thain Davidson, who maintained that the wide circulation of corrupt and contaminating literature makes it all the more important that wholesome and elevating books should be made accessible to all.

The Book World.

The Fourth Gospel.

St. John the Author of the Fourth Gospel. By Howard Heber Evans, B.A. 6s. *Nisbet.* While the assertions of Baur and his followers continue to be repeated and echoed, there cannot but be room for such a sound argumentative treatise as this, wherein the sad emptiness of negative criticism is forcibly shown by comparison with positive fact and manifest truth. Those who are not convinced by this book that the "Diamond Gospel" proceeded from the same pen as the Apocalypse must be beyond conviction by logical demonstration. For the most part the book consists of excerpts from the writings of acknowledged Biblical authorities, but there are, at the same time, many evidences of independent research on the part of the author.

The New Guinea Mission.

Seldom have we read a more deeply interesting narrative of Christian work in a heathen land than Dr. Samuel Macfarlane's Among the Cannibals. It is the Story of the New Guinea Mission, and is the first of a series of manuals to be issued by the London Missionary Society describing the work of their agents in various parts of the globe. It contains a complete, yet concise history, of one of the most remarkable missionary enterprises of our time, carried on amid many difficulties and much discouragement on the "largest, darkest, and most neglected island in the world." The volume is embellished by life-like portraits of the pioneer missionaries, Revs, James Chalmers, W. G. Lawes, and the author, besides a number of original illustrations, drawn by an artist who recently visited the island. (5s. *John Snow & Co., Ivy-lane, E.C.)*

The Inspiration of the Scriptures.

"Theopneustia:" The Plenary Inspiration of the Holy Scriptures. By L. Gaussen, D.D. 3s. 6d. *Passmore & Alabaster.* In the absence of an exhaustive work reverently dealing with the Divine authority of Holy Writ in such a way as it is possible to treat the subject in the present state of religious thought and Biblical learning, and at the same time honestly meeting and fully answering the many modern objections to the claim of the sacred Scriptures to be inspired of God, we heartily welcome this re-publication of a work which did good service to the Church many years ago. Holding that some such a work as this is greatly needed at present, Mr. C. H. Spurgeon has issued this edition, and in a prefatory note he says:—"In this work the author proved himself a master of holy argument. His testimony is clear as a bell." For this edition the work has undergone some revision; a little more overhauling might have made it an abler advocate of the truth. Nevertheless, the book still remains without a peer as a defence of the inspiration and authority of the sacred Scriptures; and we sincerely hope it will again find many readers.

Three New Gospels reviewed.

Gospels of Yesterday. Drummond: Spencer: Arnold. By Robert A. Watson, M.A. Second Edition. 5s. *Nisbet & Co.* The first edition of these three critical essays was speedily exhausted, which proves the interest taken in the authors criticised, and the appreciation of the criticism. There have been of Prof. Drummond's famous and attractive but mistaken book, reviews of which we can only say, "The wrath of man worketh not the righteousness of God." There is nothing savage in the critique before us, though it is an uncompromising condemnation of "Natural Law in the Spiritual World." Of that book it says: "The reign of law in the spiritual sphere traced by Mr. Drummond appears as cruel as it is unscientific... neither science nor theology, but a bastard Calvinism, with all the faults ever charged against the old, and none of its massive vigour or philosophic range." Prof. Drummond's theory is termed "The Higher Biology;" that of Mr. Herbert Spencer, "The Lower Biology." The latter is declared to be "a counterfeit gospel, requiring a special education to read, and a complete ignorance of Evolution to accept." Matthew Arnold's gospel of yesterday is termed by the reviewer, "The Gospel of Nature," of which he says "We have a distinct admission that Evolution has never produced a sound community, and cannot ensure the 'issue of things' which conscience foretells." The reviewer asks, "A *not-us* making for righteousness, abstract and impersonal—what is this for practical purposes?" Many Christians have been fascinated by these "gospels of yesterday;" to all such we commend this able, pungent, evangelical *exposé* of them.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. H. C. G. Moule, of Cambridge.

Light is poured upon the truth from unexpected quarters. A recently published work by Professor Max Müller—"Biography of Words" (*Longman*)—furnishes additional evidence on the origin of man. The Darwinian hypothesis that man's beginning was one of the lowest barbarism finds no support as words are traced to their most ancient source. There are traces in the earliest language of an unknown Being to whom prayers were addressed; of a patriarchal form of government; of the recognition of "father" as protector, feeder, ruler; of a civilised naming and tethering of cattle; and no traces of brutality, savagery, communal marriage, cannibalism, or barbarism.

Equally valuable is the evidence, so far as it can be carried back, of the birth-place of man. A modern school of ethnologists have sought to prove that the furthest stretch of investigation into the backward history of Sanskrit, and the languages that have branched off from it, take us to the north of Europe as the place of man's earliest appearance. Prof. Max Müller contends that such a theory is altogether untenable; that jade tools found in the earliest period in Europe were brought from Asia; that the earliest names of animals and trees do not support an original migration from the north of Europe, and that, apart from Biblical teaching, linguistic facts point to Asia as the first home of man. It is very satisfactory that those who want to arrive at conclusions different from Scripture provoke rejoinders whereby they are continually beaten with their own weapons.

A correspondent suggests that a great boon would be conferred upon many a weary clergyman and minister if owners of pleasant country or seaside homes would lend them to such during their own absence for a few weeks in summer. There would be no difficulty in finding willing and grateful recipients of such benevolence.

The friends of Miss Mittendorff will be glad to hear that her health has, in some measure, improved, and she hopes to return to her beloved children at Clayton House, Epsom, early in June. We trust she may be gladdened on her return by knowing that kind friends have liberally remembered the needs of the Home, which at this time, we learn, are greater than usual.

Rev. George Owen, of Pekin, made, at the annual meeting of the London Missionary Society, a most valuable speech on Chinese missions. Ancient race-pride, strong national prejudice, and political suspicion are giving way. Of the 32,000 Chinese now confessing Christ, two-thirds were brought in by the converts themselves. Chinese women, who can seldom come to mission-halls are being powerfully influenced by English and American ladies. Entire families come over, and in Pekin three generations worship side by side. Clearly an era of Christian progress has begun in this mighty empire of heathenism.

We presume Mr. Owen had authority for his assertion when he said that whereas London spends annually seven shillings per head on theatres, the churches of Great Britain give fourpence halfpenny per member to foreign missions. Can it be that any desire, not merely a free salvation through Christ's sufferings, but with this, a cheap profession of his name?

To be convinced of the inspiration of Scripture, it is not necessary so much to discuss theories of plenary, verbal, or partial inspiration, as to become thoroughly acquainted with the Book itself. And in order to this it is essential not merely to know and feed upon special texts, however full of blessing they are; but to know the great outstanding historical and prophetic features of the Book. Its great claim to inspiration is that it is the only record of the pre-historic world, and that it has written beforehand the history of the Jew, the Gentile, and the Church of God.

From this point of view as well as on account of the very valuable information which it has gathered and condensed, we commend to all our readers, and especially the young, Mr. and Mrs. Grattan Guinness's new book, "The Divine Programme of the World's History." (7s. 6d. *Hodder & Stoughton.*) It is divided into the Adamic, the Noahic, the Abrahamic, the Davidic, the Danielic, and the Christian Programme. These represent the great outstanding eras and epochs of history, and each contains its own contribution to the great irrefutable scheme of prophecy which has become and is becoming history.

The one question of the day seems to be whether or not the publicans should be compensated in case the new County Boards resolve to cancel their licences. The eagerness with which this question is being canvassed indicates pretty clearly what may be expected when the power is transferred into the hands of the people. The handwriting is already on the wall. The country will await, however, with considerable interest the result of the appeal in the recent Cumberland case. If the late decision is sustained, then it will be established that licences may be withdrawn if the needs of the neighbourhood do not require them. But if the recent decision be not sustained it will still be a matter for consideration, whether the country should burden itself with such an enormous cost on the behalf of the large brewers, who would principally reap the benefit. At the most, a fixedness of tenure for five or ten years would surely be amply enough to satisfy any claim which they might be supposed to possess.

It is at last decided that Rev. Dr. Oswald Dykes should vacate the pulpit of the church at Regent-square, which he has filled so usefully and brilliantly for the last eighteen years. This is in itself a task well worthy to have been the work of a life, and it has been nobly performed. Eternity alone can show the results of preaching like his on the multitudes of young lives which have passed beneath his influence. And yet his appointment to the Barbour chair of Systematic Theology and the Principalship of the Presbyterian College will give him an even wider field of ministry, and will enable him to perform that most essential service to the Church of moulding its ministers at the most formative time of their lives. It is a work that will not reveal its magnitude or importance until those who are now but students have won their spurs in the great world beyond the college walls, which never needed true ministers of Jesus Christ more urgently than to-day.

The disclosures which are being made from week to week as to the Sweating System are very sad, and betray a heartless selfishness which is utterly merciless. And yet, though the wretchedness of the sweater's den seems to have reached its furthest point, there is a continual influx of foreign immigrants and wares which threaten to reduce the paltry pittance still further. What is to be the end of it all, but revolution born of desperation, unless the Christian Church can insist upon the ancient law that men should not look on their own things only, but also on the things of others?

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LISTEN!

THE first place has been secured on Tuesday, June 5, for a motion for the total repeal of the Indian Contagious Diseases Acts and of the regulations under the Cantonment Acts. It is most urgently pressed upon all who fear God to take immediate steps to urge upon their representatives in Parliament to be present, and to vote for this imperatively necessary repeal.

The best service can be rendered by personal letters from constituents to their own representatives. Next to that, Memorials addressed to Members of Parliament from religious or other bodies in their own constituencies. No matter whether the representative be Conservative or Liberal, or whether known to be in favour of, or adverse to Repeal, or their views unknown; in any case personally write to them and collectively memorialise them.

A number of questions have been asked in the House of Commons, and are at last answered. The Government have signified their disapproval of some of the more abominable circulars and regulations issued by the military and other authorities in India. But these are only the natural evil out-growths of the system, and so long as the system exists, similar enormities, even if condemned, will and must take the place of those recently disclosed by Mr. Dyer and others. This is illustrated by the fact that the whole of the official reports for 1885 had one all-pervading tone, that of confession of the complete hygienic failure of the system; and that in 1886, the same official reports have another all-pervading tone, resulting in the suggestion of the atrocious remedy, the supply by the authorities of a much greater number and of younger and more attractive women.

Nothing less must be aimed at than the destruction of the system under which such things are possible, viz., the complete and unconditional repeal of the Contagious Diseases Act in India (*i.e.*, Act xiv. of 1868), and also the complete and unconditional condemnation and abandonment of all those regulations which have been made for the same object under the various Cantonment Acts. It is this which ought to be urged on our representatives, so that a pretence may not be offered instead of a real Repeal. No better service can at this crisis be rendered to Christian Missions in India than the total repeal of these anti-Christian enactments.

CHRISTIANS versus GOD.

Our publication of Mr. Dyer's appalling letter, entitled "British Indian Government in Agreement with Hell," has brought us four letters, of which the following is the substance. General —— regards the document of which Mr. Dyer gave a facsimile as a fabrication; and also as equally imaginary two letters quoted by him. General —— adds that no proof could be stronger than an authenticated copy of the documents he considers to be fabrications; and there could be no better justification for our grappling in any form with a heinous sin, bringing shame upon an honourable service, and reproach upon Christians generally.

In reply we have sent the General a copy of a "Circular Memorandum" addressed by "Major-General E. F. Chapman, Quartermaster-General in India, to General Officers commanding Divisions and Districts." A copy of this shocking document may be obtained from the office of *The Sentinel*, 31, Paternoster-square, by sending a stamped and directed envelope.

Admiral C —— thinks differently from General ——. He raises no question as to Mr. Dyer's reliability, and does not, like the General, appear to think that anything could justify our exposure of these wicked ordinances. He says:—

> "Be good enough to refrain from sending me The Christian newspaper. It may be Christian by name but it cannot be Christian by nature, when I see a heading, 'British-Indian Government in Agreement with Hell.' This will do a great deal of harm, and only alienates those minds who wish well to morality."

Major-General S—— as head of a family protests against such things in a periodical supposed to be for Christian teaching and information, and would really be ashamed of such a production being found in his house, putting into the heads of young people things they never dreamt of.

> "What are we coming to, that all the devil's work should be published in Christian literature? If you wish your paper to have a good circulation amongst Christians may I advise you to keep such things out. I have spoken to a few of my friends, and they agree with me that it is not for the glory of the Master. I have discontinued my copy of the paper. Believe me yours faithfully in the Lord."

Our fourth letter is not from a military or naval officer, but from a civilian, who confesses the pain he feels at the altered character of our paper. We can only say that in this respect, at least, it has never altered. In its very early days, when Midnight Meetings were commenced, and we used to hear heart-breaking stories of girl-life from that saintly woman Elizabeth Bramwell, and others, we let the light in upon it, as we are doing now on the Satanic doings of our Indian military government. During all our literary life we have been subject to furious attacks and mild remonstrances against the impropriety of obeying the first command of God, "Let there be light," and by his help we do not mean to alter the character of our paper now.

We gratefully acknowledge the courteous tone of many such communications, and we give the writers full credit for thinking they are doing God service. But we must tell them, nevertheless, that they and those Christians who think and act with them are responsible in the first degree for the degradation in time and the damnation in eternity of the men and women who are the victims of the State encouragement of vice. They will not enter into conflict with those foul C. D. Acts, and those who are entering in they hinder.

We have entitled one of Mr. Dyer's letters, "Government *versus* God in India;" we need to frame another indictment under the title "Christians *versus* God in England." Instead of "British Indian Government—" we shall have to say "English Christianity—in Agreement with Hell."

We should be appalled at the audacity of a Christian who asked, "What are we coming to, that all the devil's work should be published in Holy Scripture?" We are astounded at the short-sightedness that can ask, with Major-General S——, "What are we coming to, that the devil's work should be published in Christian literature?" If we are wrong for exposing and denouncing sin, then Moses and all the Prophets, Paul and all the Evangelists and Apostles were wrong also. And if they were wrong, the Inspiring Holy Spirit was the real offender. Our brethren would be shocked at so blasphemous a conclusion, but it is the natural and inevitable issue of their own line of thought and action. And as they proscribe The Christian on this ground, they are bound in consistency to proscribe the Bible also.

The plea always is that the young are injured by contact with these painful subjects; but He who made the young, the faithful Creator, who is the source of all innocence and purity, commanded his people not only that his words should be upon the parents' heart, but also that they should teach them diligently to their children, and talk of them continually.

This is more literally obeyed in the families of Friends than by any other class or denomination. With what result? That the Quaker women are the most simple-hearted, the most pure-minded, the most modest in manners and appearance, of all the daughters of England; the least frivolous, the most common-sense, the most useful, the most reliable, of any class or denomination in the land. And wherever a mother in any other denomination trains her daughters after the same divine pattern, other things being equal, the results are similar.

We are continually told that Government can never go ahead of public opinion. But in keeping the commandments of God, the public conscience must be formed and educated by Christians, for the Church of the living God is the pillar and ground of the truth. A very fearful responsibility, therefore, is incurred by those who boast of being savourless salt, and who refuse to let their light shine where the darkness is the most profound.

We beg them to reconsider their position, and to judge whether the sorrows and oppressions of other men's daughters should form no part of the education and training of their own.

With great satisfaction and thankfulness we note that *The Methodist Times*, *The Christian Commonwealth*, and *The Rock*, are serving God and man by bearing witness against the immoralities which are undermining society, and crying out, like Sodom, for the judgments of God.

From *The Times* of Tuesday, the 18th instant, we take the following report of Sir J. Gorst's reply to Mr. Stansfeld on Monday night, in the House of Commons.

> Mr. Stansfeld.—I wish, Sir, to ask the Under Secretary for India whether he is now prepared to make the statement he promised as to the recent correspondence with the Government of India on the subject of the Contagious Diseases Acts.
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> Sir J. Gorst.—In consequence of the action taken by the Secretary of State upon the questions put to him in another place last year by the Lord Bishop of Lichfield, what is known as the regimental system has been absolutely stopped. The Commander-in-Chief has prohibited women from accompanying regiments on march or to camp, and also from residing in regimental bazaars. The administration of the Contagious Diseases Act in Bombay, Madras, and Bassein, the only places in which it is in force, has been suspended by the Government of India under a power contained in the Act. The Government of India is now engaged in a revision of the regulations made for preventing the spread of venereal disease in cantonments, under Section 27 of Act III. of 1880; and a despatch is going out to India from the Secretary of State in Council, which will prohibit the compulsory examination of women and the making of any regulations which can be justly construed into a legalisation of prostitution.

This is apparently so incorrect and so self-contradictory, that we wait for further information. We must be content with nothing short of the entire and unconditional repeal of the whole system, root and branch.

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EVIL LITERATURE.

The discussion on the spread of corrupt literature, which followed the stirring and able speech in which Mr. Samuel Smith last week brought this important subject before Parliament, will do good. The resolution was agreed to, by which the House deplored the rapid spread of demoralising literature in this country, and was of opinion that the law against obscene publications and indecent pictures and prints should be vigorously enforced, and, if necessary, strengthened.

Mr. Mundella suggested that the real antidote was the establishment of free libraries in all our towns. In our judgment a very insufficient remedy, seeing that three-fourths of the books in most such libraries are novels, and these often of a very sensational and "risky" type. Every child who can read is now a possible purchaser of vile prints and pictures, and consequently the operations of the ghouls and harpies who produce them can be spread over an increasing area. "Stolen waters are sweet," and these poor children do not find out till too late the ruinous results of drinking them. There is no one so continually trying to induce young people to read good books as there are tempters to induce them to read bad ones; and one of the first functions of Government is to prevent or punish those who seek to foul the springs of life at their very source.

If Christians will but do their duty, and support those who are bringing these dark deeds to light, it will be a benediction on their children, and their children's children.

DR. BARNARDO'S HOMES.—In the May issue of *Night and Day*, Dr. Barnardo states that he has taken the large and responsible step of associating with himself in the work five lecturers, who will go from town to town, speaking for the masses of neglected children, spreading the tidings of the work, and seeking to revive flagging interest among old friends, and to influence new centres of population. The lecturers will be practically travelling secretaries. Two are to be clergymen, who will respond to the invitations not unfrequently received from the clergy in different parishes and districts throughout England, to provide them with a preacher to advocate the work. Two will be Nonconformist ministers of good standing and repute, who will be free to offer pulpit supply to the various congregations in all denominations where an interest in the work is felt, or where there is an opening for the creating of such an interest. The fifth lecturer will be a layman, a thoroughly good platform speaker, and an earnest and accredited Christian worker. It is hoped he may be able to arrange for large meetings throughout the week in all sorts of places where, perhaps, it might be less convenient for the ministerial secretaries to attend

AMERICAN STUDENTS & MISSIONS.

Last week, our thoroughly "live" friend Mr. L. D. Wishard, of New York, addressed two meetings at the Aldersgate-street Y.M.C.A. on the different phases of Christian work among American male students. The statistical figures quoted by Mr. Wishard convey some idea as to the width and importance of the field. There are altogether some 150,000 young men and 100,000 young women students in the States and Canada, scattered over 1200 higher educational institutions. Of these 15,000 are medical students, 3000 students of law, 25,000 in Normal schools preparing to be teachers, 60,000 arts students, 40,000 commercial students, and nearly 10,000 students in scientific subjects. Among these, in affiliation with the Y.M.C.A., a large amount of religious effort is sustained. In America, as well as here, there is the "town and gown" difficulty, as between College students and young men generally, but much has been done to break down the distinction by interchange of meeting and of view. It is good for the cloistered student to mix with the more matter-of-fact business men, and catch some of their business-like methods. College life is comparatively short, and as many of the students ultimately become business men in the large cities, it is desired to interest them beforehand in Y.M.C.A. work, so that they can join the Associations in the towns where they settle. As educated men, they take the lead in social and public affairs, and their influence is helpful when it is ranged on the side of Christian life and work.

During the last eleven years nearly 300 College Y.M.C. Associations have been formed in the States and Canada, and perhaps 50,000 young men have been identified with them. The agencies used are prayer-meetings, Bible-classes, personal effort, evangelistic meetings, missionary meetings, and so forth. The aim is first to get the students into personal relations with Jesus Christ, and then to awaken their interest for the salvation of others. The whole organisation is thus made a great missionary society. Many who had no thought of devoting themselves to foreign mission work become interested in the subject, and are led to consecrate their lives to this service. Some who do not go to the foreign field themselves support those who do go.

Intercollegiate effort is also maintained, so that by frequent contact with each other all are strengthened in points where they would otherwise be weak. Mr. Wishard spoke of the work done through annual conventions with the different States, and made special reference to the Training School, held for the last two years at Mr. Moody's Northfield home. At the summer school of this year it is hoped that some thousand students will attend, and that the tide of missionary zeal will rise higher than ever.

As to the 15,000 medical students, these are scattered over the Republic in small schools. Probably not a fourth of these students make any profession of Christianity. Special emphasis is laid on the importance of medical mission work, and conferences on this subject have been held, which have resulted in the sending of some of the students to the foreign field as medical missionaries. By social gatherings, and in other ways, these students are reached, and interested in Christian work. The social evenings and conferences are universally closed with a season of prayer and consecration, and these are found to be times of great blessing.

Mr. Wishard's interesting statement was followed by an account from Mr. G. B. Studd, of medical mission work in China as witnessed by himself during a recent stay in that country. The medical missionary has an immense advantage over all others, because he has free access to all classes of the people, and the physical healing pre-disposes the patients to listen to the Gospel message. Chinese doctors are very ignorant and unskilful, so that a really qualified foreign doctor is sure to get an audience. The in-patients in the hospitals have the opportunity of hearing the Gospel day by day, while the cure of their bodily ailments is being effected, and thus the good seed is sown. Much good work is also done in connection with the opium refuges. Mr. Studd dwelt on the comparative fewness of medical missionaries in China, and pleaded that many more should go forth to that vast field for Christian service, not only in healing the body, but in leading the people to a saving acquaintance with Jesus Christ.

MESSRS. CROSSLEY AND HUNTER.

Messrs. Crossley and Hunter have laboured most faithfully in the largest Methodist Church here for six and a half weeks, and the results have been most encouraging, for which we thank God. They are specially gifted men, the one just the complement of the other. Mr. Crossley sings the Gospel sweetly, and is a very clear convincing preacher, as well as a splendid worker in the inquiry-room. Mr. Hunter leads the meetings, giving a short, practical and pithy exposition of some striking passage, always very much enjoyed. He gives an exhortation at the close of Mr. Crossley's sermon, inviting the anxious forward either to the front seats or the inquiry-room as the case may be.

The Spirit was powerfully present at the meetings; there were from twenty to forty inquirers every night, besides as many more who stood up for prayer. There never was such a revival in Belleville before. Members of all classes and of every church have been moved and converted, including High Church and Roman Catholic. Now the city pastors and workers of the different churches are hard at work gleaning the field, and caring for the converts. They are much pressed with engagements at present, but look forward to visiting England in about a year, where I am sure they would be warmly welcomed.

Our first party of boys arrived on April 1, and are happily placed already, a second party of 100 is now on the water. We have far more homes waiting for the girls who come in May and June than we can possibly supply.

Robert Wallace.

Marchmont Home, Belleville, Ontario.

WIMBORNE Y.M.C.A.—New premises for this Association were opened on Thursday, May 3. The rooms are handsome and commodious and in every way adapted for the use of members. Canon Bernard, Captain Dawson, of Bournemouth, Capt. Carr S. Glynn, J.P., and others took part in the opening meetings.

EAST LONDON INSTITUTE.—In a circular letter dated Harley House, Bow, E., Mr. and Mrs. Guinness write:—So many missionaries have left us within the past year that we shall have no more ready to start till the end of the present session. But our three colleges are filled with about a hundred young men and women preparing for their life-work among the heathen. All our home mission operations are also in full swing, and we have no funds in hand just now for any department of the work! Moreover, a special outlay has, we are sorry to say, to be met shortly. Dry-rot has so injured some of the main timbers of the College building at Cliff as to endanger the stability of a portion of it, involving repairs which will be expensive. The means are also still required to secure the additional water supply, which will be essential to health and comfort when the hot weather sets in. We have heard from our daughter on her arrival in China. Only three days after landing she started for the interior. Her first prolonged sojourn will be at Yang-Chau, on the Grand Canal, where a number of the new missionaries are studying the language. The latest tidings in our daughter's letter were dated from this great city of 300,000 inhabitants, and are accompanied by expressions of thankful joy at finding herself at last where she has long yearned to be, and of confident hope for future usefulness.

FOR WHITSUNTIDE, 1888.

"He that believeth on Me, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believed on Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified."

O Thou that in the wilderness
The living stream didst pour
From out the bosom of the rock
That men might thirst no more.

Thus may thy Spirit fill our hearts,
That rivers thence may flow,
To bid the thirsty all around
Thy true salvation know.

Jesus has now been glorified,
Redemption's work complete,
The cross endured, the grave o'ercome,
And gained the Victor's seat.

Now, Saviour, from thy glorious throne
The promised Spirit give,
That through believers, filled by Thee,
The world around may live.

Daily be Jesus glorified,
The Church his truth proclaim,
And copying Him in mind and life,
Best magnify his name.

Thus may the Spirit's power descend
In fulness of his grace,
And rivers flow through hearts of saints
To save the human race.

Newman Hall.

REV. F. B. MEYER AT RAMSGATE.

A four days' mission at Ramsgate has been conducted by Rev. F. B. Meyer. The aim of the services was to raise Christians to a higher spiritual life and experience, and there is manifest evidence that the effort has not been in vain in the Lord. Day by day the gatherings increased, and a quiet, deep, spiritual work went on in the hearts of many, as the missioner continued to reveal the unsatisfactoriness of the average Christian life. Many eager hearts were thus prepared to welcome the remedy, which was shown to be an entire surrender to Christ, and a habitual dependence upon Him as the source and power of Christian living.

A special meeting of ministers was held, twenty-six of whom from the surrounding district responded to the invitation. The gathering was deeply earnest, as an adjourned meeting was held for prayer and consecration. Two stirring meetings for men only were held after the public meetings. Mr. Meyer's manly and Christian "talks" on these occasions cannot fail to be productive of abundant good. We bless God for the ministry of his servant.

MR. DENHAM SMITH is feeling the benefit of the warmer weather, and was enabled to sit up for a short time each day last week. His physicians are, however, still anxious concerning his condition, notwithstanding the decided improvement in some of his symptoms.

HOME FOR BLIND CHILDREN.—The eighteenth annual report of the School and Home for Blind Children, Goldsmith-place, Kilburn Priory, N.W., is an interesting record of good work. The Home will accommodate thirty-six children, and in January last the inmates numbered 35—19 girls, and 16 boys. All letters should be addressed to Miss Emma F. Newbery, 127, Portsdown-road, Maida-vale, W.

BILLINGSGATE MARKET.—The usual monthly noonday services of the District Association was held on Tuesday week in the Fish-market. Rev. Archibald G. Brown gave an address on the words, "Lord, remember me when Thou comest into thy kingdom." The preacher earnestly pointed out the conditions of salvation, and his remarks were followed with evident interest by all. The Association removed from their old premises to make way for a new street. They are now appealing for funds to rebuild on a site secured by lease from the City Corporation.

DEMORALISING LITERATURE.

At last the attention of Parliament has been called to the circulation of corrupt literature in the country. It was high time that something should be done.

On Tuesday evening, last week, in the House of Commons, Mr. Samuel Smith moved a resolution in these terms:—"That this House deplores the rapid spread of demoralising literature in this country, and is of opinion that the law against obscene publications and indecent pictures and prints should be vigorously enforced, and, if necessary, strengthened." In the course of a speech treating with the subject at considerable length, Mr. Smith showed that, unhappily, in recent years there has been a great development of this evil, by the sale of translations of a class of French novels, which are commonly described as "realistic," a term which, however, he took to mean "nothing short of sheer beastliness." He mentioned some shocking facts that had come to his knowledge. He had been informed, by a lady who had herself investigated the matter, that it had become the rule with a class of low booksellers in London to provide indecent literature for young girls—to supply them, in private rooms, with indecent prints and literature on the payment of a small sum. In one street in London there were ten shops devoted to this purpose. This question, he said, lay at the root of national life, and he could not conceive of any subject about which they should be anxious to deal more wisely than with this. Having also spoken of the circulation of lewd photographs, and the publication of loathsome divorce-court revelations in newspapers, Mr. Smith maintained that the law as it stands is strong enough if only vigorously enforced. It is, he said, through a false notion of liberty that Lord Campbell's Act has been allowed to fall into disuse.

The Times says that Mr. Smith's appalling statement respecting the manner in which young girls are corrupted produced a "strong impression on the House." Some discussion ensued upon the speech, and on all hands it was allowed that Mr. Smith had done right in calling attention to this important subject. One speaker, Mr. F. Powell, took occasion, however, to enter a protest against "the action of those well-meaning people who, in their endeavours to improve the condition of the women of India, thought it right to circulate in English homes and among English girls a class of literature that was calculated to do permanent harm." The spirit of this deliverance was emphatically repudiated by other members of the House, one of whom was Mr. H. Wilson, who pertinently said that "the only way to stop the circulation of such literature was to put a stop to the hideous system which made it necessary."

The Home Secretary, Mr. H. Matthews, expressed himself in terms showing sympathy with Mr. Smith. He thought the law as it stands to be a tolerably effective weapon with which to meet the case. As to the manner in which young girls were being corrupted, he said that such acts are within the criminal law, and he would certainly, on reasonably good evidence, direct proceedings, if any such facts were brought to his knowledge. So far, moreover, as he could influence the Public Prosecutor, he would certainly urge prosecutions in any cases in which it did not appear that more harm than good would result. He had in his official capacity to consider the case not only of obscene but of blasphemous literature. But on inquiry he found that the offending publications were so contemptible and obscure that much more harm than good would be done by dragging them into the light of day. He was sure, however, that those who had honest convictions on the subject would not shrink from the slight personal inconvenience of putting the law in motion in any case of real public mischief.

The motion was agreed to. On the question of remedying the evil, some pertinent remarks were made by Mr. Mundella, who maintained that the real antidote is the establishment of free libraries and the making of pure and elevating literature more accessible to the young.

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THE CONGREGATIONAL UNION.

IMPORTANT DISCUSSIONS.

At the closing session of the Congregational Union last week, there were important discussions on church life. Rev. Colmer B. Symes, in a paper on the question, "Is there danger of the churches being regarded as ends, instead of being used as means to an end?" pointed out that with some persons entrance upon church fellowship seems to mean the same as becoming a Christian. As a fact, "joining the church" should be an avowal that regeneration has already taken place. There may be much activity without spiritual energy. The enlargement of a sanctuary may only mean material bricks and mortar with gold and silver to pay for them. A church that has a name to live and is spiritually dead shows no spiritual life by building galleries, or even by erecting an organ. It only means that the corpse must have a bigger coffin, and the dirge must be melodious. It is too common for those who have entered upon church fellowship to rest satisfied, although they ought to consider it incumbent upon them to show zeal for mutual edification. I believe, said Mr. Symes, that we shall never be what churches should be, until the conviction is supreme, "We must help each other," and not as now, "The one man must help us all."

Rev. F. Hastings, in the course of the discussion, asked: "When do church members get an opportunity to build up one another? Do not we, as ministers, preach twice every Sunday, and once during the week? But do we give the people a single opportunity of saying a word. I think it would be a great advantage to give the people an opportunity of speaking sometimes on what we have said." Rev. Newman Hall remarked that some church members are instructed in Christian truth and zealous withal; others are neither well informed as to doctrine nor fully consecrated as to life. Dr. Dale advocated frequent church meetings. The week evening service, he said, would be far more wisely and effectively used if it were restricted to church members, and if there were far more frequent meetings of the church for free conference on great questions relating to Christian life, Christian thought, and Christian duty. Dr. Dale added that some meetings of this kind in connection with his church had proved of great spiritual value, and through them he had been able to understand the highest needs of his people much better than would otherwise have been possible.

Rev. E. White called attention to the "house-to-house" meetings of the early Church. He said: We have not nearly enough domestic gatherings. It is from house to house that edification goes forward best, and if the richer, well-to-do members of communities would, at periodical intervals, if only once a month, have a family meeting and invite the young people recently admitted to the church and others to talk, not of the abstractions, but of some passage of the Holy Scriptures, they would find that edification would advance. Mr. White told of a case in which this method of edification had been followed.

Rev. Dr. Clifford (who was present as a visitor), in the course of a few friendly remarks, said: I believe if it were possible for us to generate a greater amount of spiritual heat in the church, our Sabbath services would have a great deal more attractiveness in them. You know that among the people in Wales it is customary to have week by week a meeting like that which Dr. Dale has described, and I can testify from the statements of witnesses in whom I have the utmost confidence, that the Welsh churches owe a great deal of their vitality and success to these weekly meetings.

Rev. R. Baldwin Brindley read a paper, dealing with the ministry and its results. Having criticised the modern method of publishing spiritual statistics, and noticed the multiplication of agencies in the church life of to-day, he said he feared that it was only too true that the spiritual tone of the churches is not healthy. Piety is low; worldliness is rampant; conversions are few. The churches are baptized into the spirit of Martha; they are cumbered with much serving; they want more of the Mary spirit of devotion, more prayerful communion, more personal aspirations after true saintliness of character and mind.

Rev. S. Pearson was afraid sometimes that ministers are satisfied with preaching. We think then that our duty is done, and we do not get into that close personal contact with souls with whom we have been speaking, to enable us to say whether the truth has told or not. I believe that what we all want, and what the wise amongst us specially want, is that we shall be fools for the sake of Christ, and for the sake of souls, and preach such sermons as will not tickle the fancy and instruct the intellects of the well-advanced Christian people, but will bring home to the young, the halting, and the hesitating, that great and solemn duty which lies on every man to surrender himself fully to the Lord Jesus Christ.

A suggestive paper was read by Rev. Alex. Wilson on the hindrances to spiritual life that come from defective Christian fellowship. Among the causes of this referred to by Mr. Wilson were exaggerated individualism, social distinctions, the caste of culture, and the spirit of faction. As practical remedies, the speaker suggested the better training of young church members, more extended scope for personal service, the development of corporate church life, and the encouragement of religious meditation as a means for the increase of individual piety.

Another paper on "Methods of Church Ministration" was read by Rev. Alfred Morris. Reviewing the changed conditions of society from the growth of intelligence and a quickened interest in social questions, he urged that there should be higher ideals as to the mission of the Church of Christ in its duty to meet the varied needs of the time, and make social movements subserve to the highest interests of the people.

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The Armada, and Protestant Accession.

Sir,—At a full meeting, at the National Club, of the general council appointed to celebrate this year the centennial anniversaries of the above-named events, it was resolved that a circular be issued stating that, as this movement had been inaugurated in commemoration of the establishment of the Protestant Constitution (whereby alone the liberties of the nation were secured) and in acknowledgment of the providential deliverances of this country from despotic rule and from Romish superstition, this council is acting altogether independent of the Plymouth committee, which, under the presidency of the Duke of Norfolk, recently assembled at the Mansion House—a committee which has for its avowed object merely the carrying out of an historical celebration of the defeat of the Spanish Armada, and under the conditions imposed by the Duke of Norfolk, "that politics and religion are to be ignored, and that neither the glorification of Queen Elizabeth nor anything tending to the triumph of Protestanism are to be sought in the celebration"—conditions which, in the opinion of this council, would stultify the movement, and reduce to the position of meaningless celebrations the numerous meetings that have been held, and are yet to be held, throughout the country in memory of the mercies vouchsafed by Almighty God to this nation.—I am, &c.,

A. H. Guinness, Hon. Sec.

9, *Strand, W.C.*

ARE WE IMPROVING?

The *Northern Weekly Leader* has sent to about four hundred ministers the three following questions:—Whether people generally are improving morally and spiritually? What are the chief influences that make for degradation? and Whether the influence of the secular daily and weekly press is healthy on the whole? A large number have returned answers, of which two instalments have been published. Twenty-five out of thirty-two declare (some more emphatically than others) that the people are growing better. Three think they are growing worse. One or two distinguish between moral and religious improvement; and one—the Rev. John F. Barnard, of Newcastle—is of opinion that there has been an advance in morals, but a decadence in religion, and that this decadence will issue in a serious moral decline. Others think they see moral and religious improvement; while another view is that, while there is more religious observance, there is more refined scepticism. One cause of the variation is that no standard of comparison is given. Some of the writers compare this period with the past centuries; others evidently confine their field of view within their own experience, which is greater or less, according to their age.

In answer to the second question, the chief causes of degradation are said to be drink, gambling, licentiousness; sensational fiction, especially French; dress; unhealthy amusements; early and improvident marriage; excessive competition; grinding poverty.

In reply to the third question, the influence of the secular press is generally said to be healthy, in a few cases without qualification; but in the great majority of the answers this favourable opinion is seriously qualified by censure of the space devoted to gambling and sporting news, criminal intelligence, and unhealthy sensationalism.

Of London ministers Dr. Thain Davidson, Dr. Donald Fraser, Revs. G. W. McCree and H. R. Haweis, think people are growing better; Mr. Archibald Brown thinks they are worse. Mr. Brown and Mr. McCree both particularise sensational religious services as causes of evil. Dr. Thain Davidson thinks the secular press has, on the whole, a healthy influence; but that "the so-called religious press, with a few rare exceptions, is doing more harm than all the infidel publications combined."

The editor of the newspaper in question, in remarking upon these opinions, defines his own view of the duty of a journalist, and distinguishes between the two functions of the press—the historical function and the teaching function. He says that few complain of any evil arising from the direct teaching of the newspapers; the indictment is against what it records. He believes that the newspaper should be a faithful, impartial, ruthless historian, day by day, of the people among whom it circulates. But he seriously modifies this by saying that "there is no fact more conclusively established in newspaper experience than that the general public resent their newspaper being devoted to religious and ecclesiastical news. What, then, is the use of putting it there? If nobody will read it, what good can be accomplished?" But what then becomes of the "faithful, impartial, ruthless historian"? And if the people will have sporting, gambling, and divorce, and will not have religious intelligence; if the newspaper that is "good" in the sense of suppressing demoralising intelligence "dies young," what becomes of the consensus of opinion that the people are, as some say, gradually, slowly, on the whole, improving; or, as others affirm, generally, decidedly, vastly improved?

THE ETON MISSION.—Old Etonians held a meeting, in support of the Eton Mission, a few days ago at Grosvenor House, by permission of the Duke of Westminster, when it was decided to replace the temporary church at Hackney Wick by a permanent building, to accommodate from eight hundred to a thousand people.

Letters to the Editor.

DRINK IN PAYMENT OF WAGES.

Dear Sir,—As hon. sec. of the Agricultural Department of the C.E.T.S., I am anxious that the valuable provisions of the Truck Amendment Act should be made known in the rural districts.

A four-paged leaflet can be had from the Secretary, 9, Bridge-street, Westminster, at 2s. per 100 (at half price if 1000 copies are taken), containing information on the subject, and if sown broadcast throughout the country without delay, much good might result, both to farmers and their men. The leaflet might be distributed by willing hands at very little cost. Henry Joy, D.D.

Gretford Rectory, Stamford.

A CONTRADICTION.

Sir,—You quote in your issue of the 11th instant, from *Light of the World*, the oft-repeated and often-contradicted statement, that in the Metropolis "there are 40,000 poor fallen women who perambulate the streets day and night." No census has ever taken place, and I trust none ever will. To enumerate will be the first step to issue licences, as in Europe and in India. The only attempt of the police in London to form an estimate, placed the number at a fifth of that quoted in your columns. This is lamentable enough, but it was the desire of the police authorities at that time not to understate the number.

Yours, &c., B. S.

MISSIONS IN INDIA.

Sir,—Mr. Caine's statistics concerning India as well as Singapore must be taken *cum grano salis*. It is an error to imagine that the bishops, priests, and schools are all supported out of the sum of £36,000. Roman Catholicism in India, and especially in South India, is wealthy, and possesses investments which are almost enough to render it independent of European aid.

It ought to be stated that unmarried Christian workers can live on £40 per annum in India, and find magnificent fields for mission work. How I wish that some ladies and gentlemen were moved to give even a few years of their life to missionary work in our grand Indian field, and be supported either by themselves or friends. They would never regret it. If readers meditating such a step desire information, any that I can give to them is at their service. India ought to have a large agency of this kind. G. Mackenzie Cobban,

Wesleyan Missionary (late of Hyderabad).

Southport, May 11.

THE SALVATION ARMY AND BAPTISM

Dear Sir,—In your issue of May 4, there is a letter from one signing himself "An Old General Officer" respecting the S.A. and baptism. I am in a position to state that what he infers, viz., that the S.A. does not baptize its converts, is correct; nor does it encourage them to obtain baptism at the hands of any missionary.

Having been a missionary in India for eighteen years, I maintain that the error is a most fatal one. Baptism is a distinct command of our Lord and Master, and we have no right to set it aside; but, apart from this, the public profession of faith in Christ is not in any way an equivalent to it, and, as your correspondent justly remarks, it is absolutely necessary to test the profession of Christianity by requiring baptism.

A Hindoo, as such, may believe anything, and may openly profess any doctrine he pleases; he may acknowledge new gods, or no God; he may abuse all the gods in the Pantheon and still be a good Hindoo, and need fear no persecution as long as he does not break his caste. Without baptism, therefore, there is no reproach of the Cross for him in professing faith in Jesus; but let him be baptized, and he at once becomes an "out-caste" and liable to persecution, even to the death. Mohammedans have less freedom; but, still in India, they can profess a good deal, if only they abstain from baptism.

Any missionary in India who preached that baptism was unnecessary would soon be counting his "converts" by hundreds, but the majority of such "converts" would be persons who, having experienced no change of heart, could not be ready to bear or to do anything for Christ.

There are numbers of intelligent and educated Hindoos who have lost all faith in their own religion and are intellectually convinced of the truth of Christianity; such willingly express their convictions publicly on any and every occasion, but they will not be baptized.—Yours faithfully,

A Zenana Missionary.

NOTES FROM THE NORTH.

RETAINING SUNDAY-SCHOOL SCHOLARS.

A Conference of United Presbyterian elders took place in Edinburgh on Thursday morning, at which the subject was discussed of "How to Retain our Young Men and Women." Mr. R. Dunn said he believed Saturday sports were affecting the attendance at churches, and it would be well for them to counsel their young men and women not to engage in any amusements on which they could not ask God's blessing. Mr. J. H. Waterston asserted that the Church must come forward on evangelistic lines, if it would keep a hold of the young people.

PRESENTATION TO DR. SOMERVILLE.

At the Committee Meeting of the Scottish National Bible Society in Glasgow last week a Bible was presented to Dr. Somerville in recognition of his invaluable services to the cause of Bible circulation throughout the world. In his acknowledgment of the gift Dr. Somerville alluded to his long connection with the Bible Society, and remarked that his experience in going over the world convinced him that the services of the Society were more necessary than ever for the well-being of mankind.

THE U.P. SPANISH MISSION.

At the United Presbyterian Synod meeting on Wednesday the question of withdrawing from the mission in Spain came up for consideration. The foreign secretary, Rev. James Buchanan, submitted a special report from the Board asking the Synod to empower them to discontinue the Spanish Mission, and to take steps to form, along with the other Protestant agencies in Spain, a native Spanish Protestant Church. Rev. A. Campbell, in moving a resolution disapproving of this step, said he believed that God would punish them if they withdrew from this field of labour, for the persecuting character of the Church of Rome was well known. Mr. Campbell's motion was lost by 306 votes to 125.

ZENANA WORK.

The annual meeting of the United Presbyterian Zenana Mission was held in Edinburgh on Thursday afternoon. Mrs. Mackenzie spoke on missionary effort in China, and pointed out with satisfaction that while some years ago the Chinese were unwilling to allow their girls to be educated, now in some places as much as three dollars to ten dollars were paid every year by parents towards the maintenance of girls in connection with the mission station. Rev. John Traill, of India, in referring to zenana work, stated that in Bengal only one woman out of 566 could read, and none of them are educated in the true sense of the word. They are the great teachers of idolatry, and have the power to fill the native mind with all its superstitions and forms.

LOCAL OPTION IN SCOTLAND.

An interesting example of the adoption of the principle of Local Option has occurred in the parish of Balmaghie, Kirkcudbrightshire. For some years there has only been one licensed house in the parish, which has a population of about 900. This hotel, strange to say, is the property of the School Board, and at the election of new members recently the candidates who were in favour of tranforming it into a temperance hotel were placed at the top of the poll. As soon as this was known an application was made by other persons for a licence for other premises in the same village, but that application has been rejected by the licensing court. Thus the parish of Balmaghie, which twenty years ago contained about a dozen public-houses, is now happily without one such house.

WOOD GREEN, N.—In this rapidly increasing suburb a useful work is carried on, in the neighbourhood of Acacia-road, by the "Welcome Mission," started some couple of years ago by a few working-men and others. At the annual meeting held in the Gospel Hall, Southgate-road, on Monday evening, an encouraging report of the past year's work was presented. Over 250 indoor and twenty outdoor services were held; a good number of Gospel tracts were distributed, and the seed sown has borne fruit. The work is entirely unsectarian, the services from time to time being conducted by members of the Church of England, Presbyterian, Baptist, Congregational, and Methodist churches. Sympathetic addresses were given by Mr. Joseph Howard, M.P., who presided; Messrs. A. Bagley, W. Cozens, and A. Ashmead. The secretary is Mr. G. Haycock.

CHRISTIAN COMMUNITY.

On MONDAY, MAY 28, 1888,
THE 116th ANNUAL MEETING
OF THE ABOVE SOCIETY WILL BE HELD
IN EXETER HALL (Lower).

F. A. BEVAN, ESQ. (Treasurer),
IN THE CHAIR.

peakers : Rev. Burman Cassin, M.A.; Rev. John Bond; Rev. T. Eynon Davies; Rev. Peter Thompson; Rev. W. Tyler, D.D.; George Williams, Esq.; and others.

A COLLECTION WILL BE MADE.
Tea and Coffee at 6 o'clock. Meeting at 7.

ASSISTANCE is VERY URGENTLY NEEDED, and will be gratefully received by the SECRETARY; or can be sent to the Office of "THE CHRISTIAN."

28, Enfield-road, Kingsland, N. JAS. ATKINSON, *Sec.*

The Theatrical Mission.

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(*Continued from page* 11.)

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NOTICE TO THE READERS OF "THE CHRISTIAN"
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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of Mr. H. S., a YOUNG MAN at MANCHESTER.

This patient asks that his name may not be published for special reasons, but I will refer anyone to him privately.

He first wrote me in August last. His illness commenced with a cold, taken from bathing twelve months before this. His symptoms had become more severe. There was violent cough, with much expectoration of purulent character, pains in the chest and side, flushings, oppressed breathing; the strength had begun to fail, flesh wasted in legs, arms, and face. In this sad plight he commenced with my advice and medicine.

In less than a month there was decided improvement. Unfortunately circumstances prevented his continuing regularly. When I knew this I met the case in such a way as to enable him to persevere, and before December he was well.

Writing on December 10th, he says: "I wish to add my testimony to the many you have received. As this cure has been effected in so short a time, I hope you will publish it for the benefit of others, though (for certain reasons) please not print my name. *I thank God that I saw the notice of your success in the papers.* From the first week that I commenced I gained flesh, and continue to do so to the present. I thank you for all your kindness. I hope that your time on earth may be long, and that God may prosper you still more in your good work."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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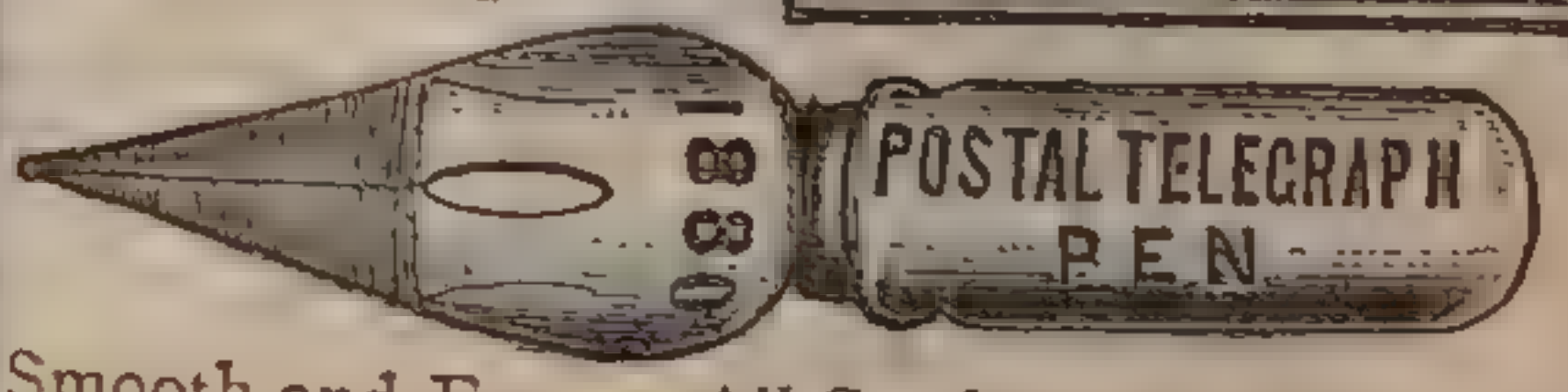

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CHRISTIANITY AND POVERTY.

The problem of poverty is apparently an insoluble one, though we have now arrived at a late stage in the history of the Christian era, which is supposed to be the era of true brotherhood and the reign of the royal law of love. The Christian Socialist Society carries within its name its special purpose, but its aims may be described as follow in the words of its promoters :—

> The union of men in a real, universal brotherhood, free from all artificial distinctions founded merely upon class.
>
> Education, liberal, free, compulsory, industrial, for all.
>
> Substitution of a system of production for use for the present system of production for profit.
>
> The organisation of society on a basis of industry and moral worth, rather than of wealth, privilege, and monopoly as at present; industry being understood to comprise both mental and manual work.
>
> Public control of land, capital, and all means of production, distribution, and exchange, involving the abolition of all interest.
>
> The ennobling of domestic, public, and national life; the development of free and independent nationalities; the union of labour; and the promotion of peace and goodwill all over the world.

A meeting called by the Society was held in the Memorial Hall, Farringdon-street, on Monday evening, to consider the question, "Does Christianity involve the abolition of poverty?" The chairman of the meeting, Rev. T. S. Sherlock, of Smethwick, was strongly of opinion that it does. He cited numerous examples of social arrangement in the history of the world in which the problem of poverty had been virtually solved. Christianity has not yet been allowed to work out its principles to their ultimate extent.

The discussion proper was opened in an earnest speech, by Rev. G. Waller, who said that the principles of Christ have not had a fair chance in the world; if he thought they had, and had failed, he should conclude that Christianity was played out. Christianity does not involve the equality of man—an impossible and undesirable thing—but it does involve unity of feeling and desire in the race. Such a thing ought not to be impossible in a Christian society. Those who aim at a Christian brotherhood where the wealthy shall only consider himself a steward, and not an absolute possessor, are met with objections on the one hand from the political economist, who complacently leaves the question to the action of assumed law, and on the other from the religious professor, who says the poor will always be with us, and there is nothing to be done. Both are wrong. While we preach contentment to the poor, we cannot forget that many of their complaints are just, and we must press it on the consciences of the rich that, if they are Christians, they are not to live to themselves; but, like their Master, for the sake of others. Rev. C. E. Escreet said that the stern doctrine of the Apostle must ever be true, "He that will not work, neither shall he eat." Poverty *must* follow idleness, lust, or avarice. But, assuming that there is a desire for honest labour, the circumstances ought to be moulded to make it possible and remunerative. The speaker paid a high tribute of admiration to the labours of the late Lord Shaftesbury in the cause of the poor, and urged that law should go to protect the weak from the oppression and the grasping avarice of the strong. Rev. F. M. Garrett said that as Christianity has come into the world as a scheme of salvation from evil, it must involve the abolition of the evils of poverty. He, for one, could not agree to defer the working of that scheme of salvation to a future world; he generally found that those who urge "other-worldliness" are those who are very comfortable in this life. Speaking from his experience as a country clergyman, he said that those living in London can hardly have any idea of the squalid misery in which many of our cottagers are permitted to live. Rev. S. D. Headlam pointed out that no one could be more indignant than Christ was with those who for a pretence made long prayers, while they devoured widows' houses. He therefore thought we should encourage a divine discontent among the poor. He believed that Jesus Christ was exactly the sort of man who would be a Church Socialist to-day. It is abundantly plain that Christ came to form a kingdom of heaven on earth; He was a great secular worker, and did miracles to preserve in life and health those who were afflicted. The Christian has been left on earth to carry out the establishment of that kingdom. Paul and James spoke strongly in defending the claim of the labourer primarily to eat of the fruits of his labours. By all means let us conserve the Eighth Commandment, but let it be applied all round, and let not the rich filch away from the poor that which belongs to them. As to the land, God has created it for his creatures, and He must be jealous of the monopolising of his great gift for the benefit of a few. He for one would not yield to any in seeking to care for the spiritual condition of the people, but their sad and unhappy material conditions are too often the greatest barrier to that spiritual prosperity and welfare.

Mr. Costelloe recalled a thesis he met with in his boyhood, to the effect that whatever a man has that is of superfluity, belongs of right to those who are in want. That proposition is a simple but a far-reaching, and, from the Christian point of view, incontrovertible one. He believed that these problems could only be solved on the basis of Christianity, because, if we abjure our duty to God and to our neighbour, we are landed in a selfish individualism which will only issue in a war of all against all others, that can never come to an end. At the bottom of the whole difficulty is the pernicious and un-Christian idea that a man may do what he likes with his own. If we could introduce the true sense of stewardship into our legislation and our society, all luxury, properly so called, would disappear. If to some men ampler conditions of life above others are given, it is that they may be the better fitted to use them, and for that reason only. What noble opportunities there are for this kind of service on the part of our wealthy people in the rural districts; they might create little Utopias in every English village. The massing of the poor in large cities is a great evil, and we ought to try as far as possible to remove people to happier, healthier, and more ennobling conditions.

Mr. Campbell, as representing the Christian Socialist Society, said that if we are to abolish poverty, we must go to the root of the matter, and discover the causes of it. He contended that these causes lie in material considerations, and the cure will necessitate the relinquishment of privileges that involve wrong or disability for great masses of the people. You may renew a man's nature, but if you do not alter his conditions for the better, you leave him to a great extent helpless. Even a godly woman earning 3s. 6d. a week at the forge in the Midlands can only live a joyless life. Miss Helen Taylor said the teaching of Christ, if listened to and acted out, must do away with poverty. After a warm tribute to the virtues of the poor generally as compared with the wealthier classes, she said there was still much vice among the poor, because there is yet an aristocracy among them—the fathers of the families will spend vast sums on tobacco and drink, while their children are starving. Justice involves equality of chance, and of treatment; if some have more talent than others, let them use it to help those less favoured. Mr. W. Saunders, in a very thorough-going little speech, inveighed on the iniquity of the over payment of favoured Government officials to the detriment of those who are far more deserving. Mr. Durrant eloquently contended that it would only be through suffering and sacrifice that the great end would be attained.

The only resolution submitted to the meeting was the following, which was carried without any dissentient voice :—

> That Christians should aim at nothing short of the ultimate abolition of poverty, and that, if Christianity were understood and carried out in the fulness of its essential spirit, the present sad extremes of conditions would be speedily brought to an end.

[We have reported this meeting at some length, not as endorsing all the utterances, but as affording the opportunity to our readers of knowing the sentiments which are working for as well as against Christianity as it now exists.]

◆

RELIGIOUS TRACT SOCIETY.

ANNUAL BREAKFAST.

A very large and influential company gathered in Cannon-street Hotel, on Tuesday morning, for breakfast, at the invitation of this Society, and to hear reports from different parts of the world as to the work in which it takes an active part. After breakfast, Sir John Kennaway, Bart., M.P., who presided, spoke cordially of the operations of the Society in helping on missionary effort throughout the world. In furnishing some details of the spread of Christian literature in Italy, Signor Turino referred to a rumoured *rapprochement* between the King of Italy and the Papal See. He was apprehensive that if such a friendly compact took place it would not be favourable to the cause of religious freedom in the Peninsula.

Rev. Edward S. Summers, from Serampore, India, told how the tracts published there from time to time, dealing with important passing events, had done much in the dissemination of Gospel truth. He highly commended the educational system encouraged by the Government in India, as paving the way for the preaching of the Gospel, and helping those who relinquish the idolatrous systems of the country.

Rev. E. S. Schneider, from Berlin, bore warm testimony to the help received through the publications of the Society in Germany and Switzerland. During the Franco-German war, thel iterature provided was found to be of great service among the soldiers. In numberless ways the religious life of the people has been stimulated, and spiritual revival brought about through this agency. Infidelity, Socialistic theories, and Sabbath-breaking have been combated with considerable success.

Rev. Dr. Elliot, medical missionary, Gaza, said there were great hindrances in Christian work in Syria, because of the political stagnation and the lack of religious freedom. The Government are really hostile to Protestant missions. It is also beyond doubt that the working of the Eastern systems of Christianity is not such as to attract the people to the standard of Christ. Still there are many encouragements. The work of the American press at Beyrout, which is aided by the Tract Society, is a very valuable one, especially in a land where Christian literature is almost unknown.

Rev. John Jameson, of Madrid, said the tracts of the Society distributed through the country are blessed in opening the hearts of the people and enlightening their minds as to the truths of the reformed faith. The little printed messenger is often the valued forerunner of the personal messenger. The work in Spain is slow, but the tide is rising, and ere long may be expected to overspread the land. In educational work, also, the literature is of great importance. Spanish is the prevailing language of South America, and there much good is done through Christian tracts. There are difficulties in Spain at present from the judicial authorities, but we hope that is only a passing cloud.

Rev. Geo. Owen, of Pekin, said it is nothing new to the Chinaman when he sees tract distribution in his land, as they have been long accustomed to the circulation of literature. Many of the writings of the early Romish missionaries, expounding the Christian faith, are still found helpful. There is now an ample stock of religious books and tracts to select from. Having in view the vastness of the field, these silent, unobtrusive bearers of the truth are doing splendid service in remote places; and in deepening impressions made by personal testimony. There are now over 32,000

Christian converts, and we may say that, in the process of turning of these to Christ, the tract societies have borne a large share. Much is also done through good expository and spiritual works in fostering the Christian life of the converts. China has made wonderful strides during recent years, and is still moving on in opening up the heart of the country to the influences of the West; it is for us to take advantage of the opportunity.

Mr. John Sutcliffe, from Halifax, Nova Scotia, spoke briefly of the interesting work sustained there in connection with book depôts and missionary colportage. The literature published by the Society is supplied on very liberal terms, and forms the bulk of the material used by the workers in Nova Scotia. The work is very wide in its scope, embracing a large district of country, and varied classes of people. The work of colportage in Canada is very economically done, as the books are for the most part sold. There are 3000 miles of coast line of Labrador and Newfoundland, and a poor fishing population. The absence of ministerial agency and other personal effort is largely made up by the dissemination of those Christian and healthful publications.

Such a body of unanimous testimony as the meeting afforded must be very encouraging to the Society and its many supporters.

OBITUARY.

MR. H. HILTON, EVANGELIST.

Mr. Harry Hilton, of the Evangelisation Society, entered into rest a few days ago. He was a faithful ambassador of Christ, and wherever he was known he was respected. His tent services in various parts were greatly blessed, and many to-day rejoice in a peace which they found through his preaching Death ensued from a fortnight's illness, at a time when it was fondly hoped that he was recovering his wasted health.

MRS. C. H. SPURGEON, being utterly prostrate from severe illness, is unable to reply to letters, and will be glad if none are sent to her till further notice. Those who have applied for books must kindly wait. Prayer is asked for her speedy recovery.

REQUESTS FOR PRAYER.—For blessing on a tent mission, to be held in Tamworth, commencing June 3, conducted by Mr. William Smith, of the Evangelisation Society.——For blessing on open-air preaching during the ensuing season, in the neighbourhood of Notting Hill.——For blessing on Christian work in Hawick, N.B.

HOME OF REST, WALTON-ON-NAZE.—During last year two hundred women, besides children, were received into this Home for change of air; there were also many free cases, respectable people requiring rest, but unable to secure it except through this charity. With very few exceptions, all returned home benefited by the bracing sea air and comfortable life and surroundings. Copies of the report and further information may be had on application to Mrs. R. H. Moore, 102, Regent's Park-road, N.W.

THE LATE MR. F. W. CHESSON.—A committee is being formed for the purpose of raising a considerable fund as a memorial of the great and disinterested public services of the late F. W. Chesson, and it is earnestly hoped that everyone who was acquainted with the character and value of these services will co-operate in making the fund as large as possible. Much of Mr. Chesson's philanthropic work, extending through every quarter of the globe, was carried on without any remuneration; and it seems desirable that the sum to be raised shall be applied for the benefit of his widow and family.

THE STEPNEY CRECHE.—The crowded state of Mrs. Hilton's Homes in Stepney Causeway has made it necessary, for the health and proper education of the children, to re-open the country branch at Feltham, which had to be closed for want of funds. Mrs. Hilton has taken this step in faith, believing that He who has laid the necessity upon her will move the hearts of friends to send the requisite help. We sincerely trust that her faith and her Christ-like care of the little ones will be rewarded by a generous response from our readers. The Crèche and Home, as our friends know, are at 12, Stepney Causeway, E.

EVANGELISTIC NOTES.

Mr. John McAuliffe has concluded a special mission at Wonersh, near Guildford, which has resulted in much blessing.

The Mendip Villages.—A good work is being accomplished in these Somersetshire villages. At Cheddar, Churchill, and Shipham, under the evangelistic labours of Mr. Woodhouse, many have professed conversion, and numbers have taken the pledge. Mr. Woodhouse is highly spoken of as a capable and earnest worker. His address is Shipham, near Bristol.

Mangotsfield, Bristol.—Mr. G. C. Norrish, of the Evangelisation Society, has conducted a fortnight's services in this neighbourhood, which has been attended with gratifying results. The services were largely attended by members of the local Nonconformist bodies, as well as by members of the Established Church. The farewell meeting was crowded, and there are evident signs of much blessing having resulted from the labours of Mr. Norrish.

Stornoway, N.B.—There has been started here lately a "Bag Mission" to supply the vessels and fishing boats in the harbour with bags of tracts, and Gospel books and periodicals. There is also an interesting work carried on amongst the women employed about the herring industry. The workers in this Mission are much in need of tracts, booklets, &c., for distribution. Any parcel of such will be gladly received by Mrs. Martin, Free English Manse, Stornoway.

Ventnor, Isle of Wight.—The new Albert Hall at Ventnor was opened as a branch of the "Cow Cross Mission" for special Sunday evening services on Sunday, May 6. Through the liberality of a visitor the hall has been secured for at least a twelvemonth to be supplied by working-men evangelists. Bible-readings are held by Mr. W. Catlin, at Pelham Villa, Tulse Hill, Ventnor, every Wednesday evening at 7 p.m. Tent services are being arranged for little villages in the interior of the Island.

Weston-super-Mare.—A week's Gospel mission has been held in the Assembly Rooms here, by Mr. W. R. Lane, and has been blessed in bringing many from darkness into light. Day by day, and especially towards the close, many letters were received, bearing testimony from those attending the meetings as to the great blessing received. This is the second or third time Mr. Lane has visited Weston, and each time he leaves behind him an increasing number of friends, who thank God for sending him in their midst.

Mr. Spencer Walton, who has been doing excellent work as an evangelist during the last few years in England, is contemplating a brief pioneer visit in Cape Colony, with a view of opening it up to future evangelistic work, as God may lead. We know the pressing claims of the colony, and are sure that a wide field awaits all such workers, and especially one who has succeeded in uniting Christian people on a common platform, and of reaching the unsaved. He purposes sailing in the *Athenian*, June 14, and we commend him to the prayers of God's people in England, and trust that he may receive a warm welcome from all denominations in the colony.

Romford.—Mr. T. Lewes Sayer, of the Children's Special Service Mission, has concluded a fortnight's mission to the young at Salem Baptist Chapel, Romford. From the first a real and hearty interest was taken in the meetings, which deepened as the days went on. Night after night the chapel was filled with youthful listeners, and Mr. Sayer's earnest and persuasive appeals went home to many hearts with telling effect. An inquiry meeting was held at the close of each service, and in this way nearly 150 young people were personally dealt with. A large proportion of these gave decided evidence of a real change of heart.

Mr. J. W. Moodie in Cairo.—For the last sixteen days we have had Mr. J. W. Moodie, the soldier evangelist, with us. We have been greatly refreshed by his visit, and the meetings have been well attended, the word has been with power, the men were held in earnest attention, and during his stay several have professed to have decided for Jesus, and backsliders have been restored. Mr. Moodie leaves Cairo to-day for Port Said, where he hopes to find a vessel to take him to Malta. Would the readers of The Christian pray for the soldiers in Cairo, and also for Mr. Moodie's work in Malta and Gibraltar. J. Ewing.

Citadel, Cairo, Egypt, May 5.

Messrs. Thompson and Nesbitt, of the Irish Evangelisation Society, are conducting a series of tent meetings at Magherafelt, co. Derry. The results have been very encouraging so far.

Gaelic Services.—Rev. Thos. Grant, Free Church minister of Tain, Ross-shire, preached a Gaelic sermon in the Whitefield Presbyterian Church, Drury-lane, on Sunday week. There was a large congregation of Highlanders. The mother tongue has a strange charm to the Celt; when the veteran preacher besought his hearers to be reconciled to God, many old associations of the Highlands were tenderly revived, and it is believed much blessing accompanied the word. Should any friend desire to help in providing these monthly services, they may apply to Mr. Arthur Robertson, Caledonian Christian Club, 5, Southampton-street, Bloomsbury, W.C.

Bristol.—A week's mission has been held by the Union of Evangelistic Mission Workers, at Salmon-street City Mission Chapel, and in the open air, in the surrounding districts. The services were characterised by solid earnest work, though the effort did not result in many manifest conversions. One feature of the mission was the open-air work. While the service was going on in the chapel open-air meetings were being held in courts, streets, &c., of ten of the surrounding districts. The whole neighbourhood was saturated with Gospel truth, and the message of salvation was carried into the very homes of the people. About 250 workers took part in 60 open-air and 14 indoor services, and the mission altogether has been most encouraging.

Cullen, Banffshire.—Mr. Samuel McKenzie has concluded a two weeks' mission here. From the beginning much interest was shown in the work, and there were cases of decision for Christ at almost every meeting. The movement, while not confined to the Seatown, has been mainly among the fishermen and their families. A large number of young men have given themselves in glad surrender to the Lord Jesus, and the writer knows a number of homes where both husband and wife have been led to put their trust in Christ. Mr. McKenzie seems especially qualified for work among fishermen, and many of these, who are now leaving for the early fishing, will be glad to hear that he is likely to go to Stornoway for June. A. S.

Greenock, N.B.—There has been quite an awakening in this place. In March and April Mr. Somerset Gardner conducted music-hall services, and was followed by Miss McMinn. The Gospel was preached with much acceptance and power, and many experienced assurance of salvation on the exercise of faith in a living Christ. Christians were cheered and confirmed, and among other results of Mr. Gardner's mission is the fact that several young men have decided to go forth as missionaries to the dark countries of the earth. Miss McMinn sings the Gospel as well as preaches it, and though busy in Glasgow for the present, she might be induced to visit England in the autumn. Particulars of the whereabouts of these evangelists may be obtained from Mr. Walter Fisher, hon. supt., Christian Mission, Greenock.

Falmouth.—Mr. John Lomas, of the Falmouth Town Mission, requests prayer for blessing on open-air Gospel work in the squares, courts, and alleys of Falmouth, also tent services on the beaches. Christian workers of all denominations who may be visiting the locality will be heartily welcome.

MR. D. C. JOSEPH, who is on a visit to this country, addressed a well-attended and sympathetic meeting in Bootle, on Thursday last week. His narrative of how the Lord had blessed his mission to the Jews at Jerusalem was most interesting, and the success of the past year indicates that, under God, Mr. Joseph is eminently fitted to carry the good news of salvation to his brethren in the East.

ALBERT YOUTHS' CHRISTIAN INSTITUTE.—The third annual meeting of this Institute at Jenkins' Yard, Eagle-street, High Holborn, was lately held. Mr. J. E. K. Studd in the chair. The report showed steady progress in the work of the Institute. There is an average attendance of about eighty members, for whom are provided prayer-meetings, Bible-classes, athletic club, temperance society, library, &c.

HOMES FOR LITTLE BOYS.—The committee of the Homes for Little Boys, at Farningham and Swanley, having invited Mr. Benjamin Clarke, general editor of the Sunday-School Union publications, to succeed the late Rev. A. O. Charles as secretary of the Homes, Mr. Clarke has accepted the appointment; but he will retain his connection with the Sunday-school Union by continuing to edit *The Sunday-school Chronicle*.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, May 27.

Prov. x. 18—21, 31, 32.

By examining the tongue of a patient," says one f the ancients, "physicians find out the diseases f the body, and philosophers the diseases of the nind." An evil tongue reveals a corrupt heart, for out of the abundance of the heart the mouth peaketh." Our lesson relates to some of the right ises and to some terrible abuses of the tongue. Note what is said of

(1) The Sins of the Tongue.—Leighton observes hat of the Ten Commandments two are devoted to ins of the tongue. "One in the first table and one n the second, as though it were ready to fly out against God and man." The sins of the tongue named in our lesson are:—(*a*) *Insincerity* (ver. 18). Bad feelings hidden under cover of good words. Compare Saul's attempt to conceal his hatred of David (1 Sam. xviii. 22—30), and the sin of Judas Matt. xxvi. 25). God hates what is false. Comp. 'false lips" (Ps. xxxv. 11), "false witness" Prov. xxi. 28), "false balance" (Prov. xi. 1), and false report (Exodus xxiii. 1). The R.V. reads, 'He that hideth hatred is of lying lips." Note the place prepared for liars (Rev. xxi. 8).

(*b*) *Slander.*—A slander is a statement of a malicious (2 Sam. xix. 27), calumnious (Numb. xiv. 36), false (Matt. v. 11), and usually of a clandestine character—("privily," Ps. ci. 5). To listen to a slanderer is to be a partaker of his sin (Prov. xvii.). "Leave off," Bishop Wordsworth is reported o have said, "slandering me with thine ears." There must be a good market for slander, or there would not be so many dealers in it (comp. "the slander of many," Ps. xxxi. 13). There is no respect of persons with the confirmed slanderer comp. "Thine own mother's son," Ps. l. 20). God Himself is not without the evil word of such Mal. iii. 13; Matt. xii. 32), and therefore his people will not be without it (Matt. x. 25). It is said of the Malays that "they are the most reacherous people on the face of the globe, and yet hey speak the softest language of Asia."

(*c*) *Loquacity* (ver. 19).—"The multitude of words." It has been noticed that Peter, who was the Apostle who said the most, was also the one who, mitting Judas, sinned the most. The tongue is like he wheel of a carriage; if it has too quick a motion t is likely to catch fire. This, Burder tells us, is the hought of James iii. 6 ("on fire of hell"). Profuse talkers often transgress the laws of reverence Eccles. v. 2), of courtesy (a monopolist in conversation is a social bore), of integrity (the tongue that ravels too quickly often outstrips truth), and of prudence (John xvi. 12).

(*d*) *Impurity* ("mouth of the wicked," ver. 32). Froward here is in the plural. From the unclean ve get that which is unclean. Impurity of speech s a sin in which many young men indulge. "If God is not in thee," says Gurnall, "the devil is, for nan's heart is a house that cannot stand empty." Among the special forms of speech named in the Bible which may be described as "frowardnesses" here are blasphemies (Exodus xx. 7), idle words Matt. xii. 36: Idle here signifies unprofitable), hasty words (Prov. xxix. 20), and impure speech James iii. 6).

(2) The Control of the Tongue (ver. 19).—'Refraineth." To refrain is to keep back. Note he Psalmist's reference to the horse being "held in vith bit and bridle" (Ps. xxxii. 9), and the use nade of the same figure by James (James iii. 3—5). To restrain the tongue we should: (*a*) *Seek the aid of God* (Ps. cxli. 3). (*b*) *Order our speech by the Word of God* (1 Peter iv. 11). (*c*) *Watch for the right time to peak* (Eccles. iii. 7). "Elihu," says Nicholls, though competent to speak best, spoke last." Never speak," says Bishop Butler, "but when you ave something to say.

(3) The Right Use of the Tongue (vv. 20, 21).—Two figures are used here, "Choice silver" and food." The tongue is well employed when it utters vords that have value, and that will feed the soul Note (*a*) *God's people have something to say.*—When," says Robert Hall, "a man can keep his eligion to himself, that man has very little eligion to keep." Comp. "We cannot but speak" Acts iv. 20). (*b*) *God's people speak precious words.*—Chrysostom was called "the silver tongued," and o, in one sense, is every man who speaks for God. His words are precious because of their origin Ps. cxix. 72), and because of their influence Eccles. x. 12, xii. 10, 11; Job vi. 25). The words f the true man of God are food for the soul (John 9).

International S. S. Lesson.

Sunday Afternoon, May 27.

Peter's Denial.

Matt. xxvi. 67—75. Golden Text: 1 Cor. x. 12.

Then did they spit in His face, &c.—We must suppose the mock trial before High Priest and Sanhedrim to be over. The Council has adjourned till day-break, for, according to Roman law, a sentence given before dawn was not legal. Meanwhile Jesus is detained in the High Priest's palace, to be made the sport of cruel, lawless enemies. This sport probably lasted a long time. Spit, &c. —Always a dreadful insult, but specially so among Jews, to whom it meant the deepest contempt and abhorrence. Teachers should not fail to point out how this scene was vividly described 700 years before. See Isa. l. 5—7. And buffeted Him, *i.e.*, struck with clenched fists. Smote Him with the palms of their hands, *i.e.*, struck the side of his head with their open hands—a deep insult. "No blow more disgraceful can be inflicted."—*Chrysostom.*

Prophesy unto us, Thou Christ, &c.—Luke xxii. 64 says, "*And when they had blindfolded Him*, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee? And many other things blasphemously spake they against Him." Teachers will do well to warn against the mean and detestable sin of mocking the religion of others, whom, perhaps, we do not understand.

Now Peter sat without in the palace.—This palace would be, like most Oriental houses, built around a quadrangle open to the sky, and into which all the rooms would look, some of them being actually open to it. Entrance to this quadrangle, or "*hall*" (see Luke xxii. 55), was made by a passage which (sometimes arched) ran beneath the house from the street inward to the open court. At the street end of this passage—here called "*the porch*"—a heavy folding-door, with a smaller wicket for single persons, was set, and was guarded by a porter. The room where Jesus was was on the ground floor, and was, no doubt, open to the court, otherwise Peter would not have caught the Saviour's glance (Luke xx. 61). It is very difficult to piece together the statements of the four Evangelists so as to get one simple story. "The four accounts agree that Peter *was recognised on three occasions during the night; that he was on all three a denier of his Lord*; but they mention different recognisers, especially in the second and third case; they record different replies and different circumstances. It follows that not one of the four consulted the narrative of the others."—*Rev. Com.* When our Lord was being led away captive, a sudden panic overtook the disciples (ver. 56), but both John and Peter soon recovered from it. John in time, probably, to enter the hall along with the train that followed Jesus and his captors, while Peter followed more timidly (ver. 58). He is stopped at the gate; but John, seeing him, uses his influence with the porteress, and brings him in (John xviii. 15, 16). After this the story is silent about John. Perhaps the two stood together for awhile. Then Peter, either on account of the chilly cold, or to avoid notice and suspicion, proposes that they should join the crowd round a fire which the soldiers and others have lit in the courtyard. John has no taste for such company, and Peter, self-willed and rash, must go his own way. He assumes a careless air, and joins the servants around the fire as though he were as indifferent to Jesus as they. Teachers should dwell here on this taking up a false position; this acting a part, as the "first easy and fatal step; this taking on a character not his own. He is false to himself before he proves false to his Master. The acted lie precedes the spoken one; prepares for it, almost necessitates it.

Thou wast also with Jesus of Nazareth.—John (xviii. 17) tells us the speaker was "the damsel that kept the door"; while Mark, and especially Luke, suggest that she took a good long look at Peter to be quite sure before she spoke. Picture her holding up a piece of blazing wood like a torch, and Peter shrinking from her bold, peering gaze. I know not what thou sayest. —"I know not, neither understand I what thou sayest" (Mark xiv. 68). A stammering evasion, a "put-off," in the hope he may not be pressed to *tell* the lie he was already *acting*. But he *is* so pressed; she is not to be put off so. Then he says plainly (Luke xxii. 57), "Woman, I know Him not."

And when he had gone into the porch.—He has told his shameful lie, but feels he is not believed. He can stand no longer the bright firelight, and especially those many questioning eyes that now watch him; so he retires to the dark shadow of the porch. Just then the cock crew (Mark xiv. 68), and directly after Another maid saw him, and said unto them that were there. —It is likely that a number were now watching him. He denied with an oath.—Mark the swift progress of sin. Pride makes Peter deaf to warning, and rash. Then comes sudden fear and cowardice. Then the acted lie followed swiftly by the evasion, the prevarication. Then the lie direct, and now that lie repeated and sealed by oath.

And after awhile.—*I.e.*, an hour (Luke xxii. 59). Peter, grown desperate, as men do when wilfully sinning, joins some group, talking boldly and carelessly, trying to brave it out. Many challenge him. Surely thou also art one of them: "Of a truth this fellow was with Him" (Luke xxii. 59). "Did not I see thee in the garden with Him?" (John xviii. 26). Thy speech bewrayeth thee.—To a Judean ear the Galilean dialect was very uncouth and barbarous. Galileans failed to pronounce their gututrals—*e.g.*, they pronounced *sh* as though it were *th*. They lisped their *sh*.

Then began he to curse and to swear.—Better *to anathematise and to swear*. To anathematise—to invoke Divine judgment upon him if he did not speak the truth—the most desperate form of swearing known. And immediately the cock crew.—When the foul words were still pouring from his mouth. And Peter remembered, &c.—Show it was not happy accident that thus stopped Peter—that Jesus had purposely spoken at the supper table in such a way that the second cock-crowing should awake Peter to his sin. He had also prayed specially for Peter in view of this (see Luke xxii. 32 and 34). Thus, before the sin was committed, Jesus laid up help (1) on earth, and (2) in heaven. And now, just when Peter, suddenly awakened to his awful sin, is about to despair, "the Lord turned, and looked upon Peter" (Luke xxii. 61). That look melted his heart, so he went out and wept bitterly.—"If the angel of innocence had left him, the angel of repentance took him gently by the hand."—*Farrar.* How marvellous that look of Christ's! so kind and forgiving in its gentle reproach, so *soon* after the terrible sin—not a moment *too soon*, when Peter was unrepentant, nor a moment *too late*, when he might have been out of sight, lost in despair. All this, too, when Jesus Himself was being despised and tortured. Has He such looks to-day for repentant sinners? Yes, to the vision of faith.

SPEKE HALL, BATTERSEA.

The anniversary meetings of the Speke Hall Mission, Speke-road, Battersea, were held on Tuesday, May 1, followed by a nine days' special mission, which closed with signs of much blessing on Thursday, May 10. The anniversary meetings were well attended; a large number being present in the afternoon, when addresses, having as their subject the deepening of the spiritual life, were given by Revs. E. W. Moore, C. G. Moore, and F. D. Sanford. The very large and enthusiastic meeting in the evening was addressed by Mr. T. A. Denny, Mr. and Mrs. J. G. Watson, Dr. Montague Miller, and Mr. Noble.

Speke Hall, close to Clapham Junction Station, is under the direction of Mr. and Mrs. Reader Harris, who have been carrying on mission work in the vicinity for six years, and it was very evident from the character of these gatherings that they have been enabled by God successfully to reach the masses, and to lead many hundreds to turn from sin, and trust the Lord Jesus as a Saviour, able and willing to save to the uttermost all who come unto God by Him. Meetings are held every night all the year round, to which the poorest are made most welcome. Speke Hall, seating 1500 persons, was procured for the mission a year ago. £1900 is still required to complete the purchase and alterations, besides the general expenses of the mission, amounting to about £800 a year.

A report of the work and balance-sheet will be forwarded to anyone on application to Mr. Reader Harris, 9, The Cedars, Clapham Common, S.W.

The annual sale of work in behalf of mission and parochial work in the poor district of St. John the Evangelist, Islington, will be held on Thursday and Friday, June 19 and 20, at "Worthing House," Montfort-terrace, Barnsbury, Islington. Gifts of any kind—clothing, fancy articles, flowers, or fruit, will be most gratefully received by Mrs. Charles Ouch, addressed as above.

Among the Churches.

CHURCH OF ENGLAND.

A Mohammedan was lately baptized at Amritsar, Punjaub, who heard the truth first in his village from the lips of Rev. Rowland Bateman, some sixteen years ago. He never forgot what he heard, and now, after many days, the seed sown has yielded fruit.

The Merchant Taylors' Company and the Skinners' Company have each given twenty guineas to the fund for the purchase of John Wesley's Chapel in West-street, Seven Dials, which was re-opened on Easter Sunday in connection with the London Diocesan Home Mission.

On Sunday, April 29, a special sermon to Jews and Christians was preached in Manchester Cathedral by Rev. M. Wolkenberg, missionary to the Jews in Manchester, on the subject of "The Messianic Expectation and its Realisation." He said that the craving which had existed for so many years for a strong and glorious deliverer was still felt by the majority of the Jewish people all over the world, with far deeper intensity of feeling and a stronger tenacity than ever. It was this hope for a Messiah which sustained them in a most prolonged calamity. On the same day in the Cathedral an adult Jew was baptized by Mr. Wolkenberg.

In the little village of Cleasby, Yorks, there was lately manifested a pleasing spirit of Christian friendship. A special service was to be held in the Methodist Chapel on Sunday evening, and on the Sunday previous the recently appointed vicar (Rev. R. H. Taylor) invited his congregation to accompany him to the service of his Nonconformist brethren, saying that there never was a time when it was more necessary to let the world see that Christian people are one, by whatever name they may be known. In response to this appeal nearly the whole of the church-going portion of the community, including the vicar and churchwardens, were present at the Methodist service.

SOCIETY OF FRIENDS.

The representative meeting in London has adopted a strong memorial to Government against the liquor licensing system of India.

The new meeting-house lately erected at Brumana, Mount Lebanon, is hardly large enough to accommodate the numbers of people who attend. The Sunday-school and mothers' meeting are prospering.

The Dublin Yearly Meeting have received the Richmond (Ind.) Declaration of Faith "as a valuable outcome of the Conference," and whilst they do not see their way to adopt it, they commend it to Friends in all their meetings.

CONGREGATIONAL.

Mr. [illegible]. G. Marshall, of Hackney College, has been appointed by the London Missionary Society to labour in Tripatoor, Madras. He will sail for India in October.

After the May Day morning service in Redland Park Church, Bristol, about 800 bouquets, with texts attached, were sent to the Children's Hospital, the Infirmary, and General Hospital.

Trowbridge Tabernacle Sunday-school has 500 scholars, and forty-four teachers. The school, which was established 104 years ago, contributed £105 for missions last year.

At Victoria Park Church, Approach-road (Rev. Thomas Evans, pastor), 112 persons were received into fellowship on Sunday week; a number of the new members were converted during a recent mission, conducted by Rev. R. Balgarnie.

PRESBYTERIAN.

At the Assembly of the English Synod at Newcastle it was resolved to petition Parliament against the State regulation of vice in India. It was also decided to divide the London Presbytery into two Metropolitan Presbyteries, north and south, the dividing line being that of the river Thames.

The London Presbytery has accepted Dr. Adolph Saphir's resignation of the charge of Belgrave Church with expressions of deep regret. Rev. J. T. Middlemiss, of Sunderland, is spoken of for the vacancy at Belgrave, where he is well known, he having formerly been assistant to Dr. Saphir.

Three young Free Church missionaries were ordained in Edinburgh last week—Revs. W. R. W. Gardner, for the Keith-Falconer Mission in South Arabia; James F. Gardner, for the Wilson Missionary College in Bombay; and Alex. P. Telfer, for the Duff Missionary College in Calcutta. A collection was taken for the Keith-Falconer Mission.

BAPTIST.

A writer in *The Baptist Magazine* says that there is not a single Baptist church in the whole of Western Australia.

A tablet to the memory of the late Rev. T. J. Comber, the Congo missionary, has been erected in Denmark-place Chapel, Camberwell, S.E.

The year-book of Brown-street Church, Salisbury, records that during the past year many additions were made to the membership from amongst the young.

A spiritual revival has been passing over the General Baptist Church at Mansfield, of which Rev. A. Firth is the pastor. A number have professed a change of heart recently.

Rev. G. T. Gillingham, at the celebration of the first anniversary of the Church at Barking, presented an encouraging report of the year's work. Many efforts have been made for the spiritual and temporal benefit of the people in the district, and the faithful preaching of the Gospel has been blessed by God to the conversion of not a few.

METHODIST.

Over three hundred persons professed to have decided for Christ at special services at Hinckley conducted by Rev. T. Waugh.

Sergeant Laverack, of Leeds, has held a fortnight's mission at Worthing, which has been the means of greatly stirring up the zeal of the Lord's people and leading sinners to the Saviour.

Christians have been revived and quickened and a number of persons have received salvation in connection with special services at Brunswick Chapel, St. John's Wood, conducted by Mr. William Sampson. The good work still goes on.

Rev. M. Miller, in an article in the current number of *The Methodist Free Churches Connexional Magazine*, earnestly pleads for a Union of the Free Churches with the New Connexional. Mr. Miller is convinced that immense advantage would accrue from such union, and holds that "there is no difference between the two denominations which justifies their separate existence."

SALVATION ARMY.

Work is to be commenced in Rotterdam, a meeting-house having been secured.

More officers are needed for the work in Jamaica which is steadily progressing.

In a village in South India, a native convert has sold all his cattle and property and given it to the support of the work, himself becoming an officer.

An actress, in despair, was about to commit suicide in Holland last week, when Colonel Nicol and Pastor Carey appeared on the scene, and prevented her, and led her to confess her sins and seek her Saviour.

The meetings in Bombay are attended by Europeans, Parsees, Hindoos, Afghans, Arabs and persons of other nationalities. On a recent Sunday night seventeen representatives of these different nations went forward to the penitent form.

At a recent single meeting in a large town in Holland twelve persons professed conversion. Of these one was a great drunkard, another a German dancing-saloon keeper, a third, a Jewess teacher, besides other good cases. The next morning the German and Jewess volunteered for the field. Reinforcements are wanted for Germany and Jerusalem, and these comrades are heartily welcomed.

NOTES FROM IRELAND.

The directors of the Belfast and Northern Counties Railway Company have decided not to run special excursion trains on Sunday during the summer.

The Women's Temperance Association and Christian Workers' Union is doing excellent service in Belfast. The annual meeting has been held, and the report was a very encouraging one.

The great event of the past week was the Centenary commemoration of the birth of the late Rev. Henry Cooke, D.D., which was observed on Friday, with immense enthusiasm, in Belfast, Dublin, and various other parts of Ireland.

The old Methodist Church at Tandragee has been turned into a commodious temperance hall. For some time largely-attended Saturday night entertainments have been held in it, and already over five hundred persons have signed the temperance pledge.

During the past week Dr. H. Grattan Guinness has been conducting a Gospel mission in the Metropolitan Hall, Dublin. The addresses have been listened to with marked attention by large congregations night after night, and many have remained for the after-meetings.

"FALLEN ON SLEEP."

Mr. Hugh Roberts, of Clonaudra, Newtownbutter, for many years a faithful servant of the Lord Jesus, aged 90 years.—Mr. James Abraham, of Maryborough, an earnest Methodist, and a zealous Sunday-school worker.—Professor Leone Levi, for some thirty-six years a member of the English Presbyterian Church, and for many years a devoted elder of Regent-square congregation. Dr. Levi came to England from Italy in 1841 as a Jew, and whilst in Liverpool was converted to Christianity, and disowned by his family. He carried on a successful work amongst young men, and a mission to poor Italians in Hatton-garden, and, with all his genius and learning, was ever humble and self-denying in his labours for God.—Rev. Thomas Thomas, Wesleyan minister of Ulverston.—Rev. Richard Bennett Burges, for twenty years vicar of St. Paul's, Birmingham.—Mr. John Maden, brother of the pastor of the Baptist Church, Ramsbottom, and for nearly fifty years a devoted and useful servant of Christ.—Rev. Joshua Brooke, for fifty-three years vicar of Colston-Bassett, Notts.—Rev. E. W. Makinson, vicar of Holy Trinity, Armley Hall, Leeds.—Miss Henderson, zenana missionary of the Irish Presbyterian Church at Ahmedabad, India.

NEW YORK.—One of the most liberal Jewish congregations in New York has decided that henceforth, in addition to the ordinary Saturday worship, a service shall be held every Sunday morning in the Synagogue. The innovation meets with the liveliest approval of the congregation, which is formed for the most part of Jews of high position in the city.

THE DROME VALLEY, FRANCE.—Miss S. R. Geldard writes from Chatillon en Diois: "God has put it into the hearts of the committee of the Society of Geneva to place here one of their evangelists, who is full of zeal and energy, and goes to Catholics and Protestants alike with the message of salvation. A retired Methodist minister has come back to his old homestead in another village, and there are other encouraging signs. In the lower part of the valley there are some devoted pastors, but the upper part has still much need of workers."

TEMPERANCE NOTES.

HOME.

The leading Scotch temperance organisations are preparing for a campaign of open-air meetings during the summer.

The recent anniversary meetings of the Scottish Temperance League held at Glasgow were enthusiastic and successful.

Much gratification has been expressed at the conduct of the magistrates in refusing a drink licence to the New Gallery in Regent-street, London.

At the recent annual Synod of the Presbyterian Church of England it was stated that church temperance work in connection with the Church is carried on with vigour.

Mr. John Corbett, Stoke Prior Saltworks, has notified his workpeople that those among them who go into debt for food and spend their wages on drink need not expect to remain in his employment. A copy of the notice has been sent to the local shopkeepers.

FOREIGN.

Though seven Canadian counties have repealed the Scott Act, there are fifty-seven in which it is still in force.

A hard fight is going on in many places for local option. Good work in the cause is being done in New Zealand and in Victoria.

The Chamber of Representatives, Belgium, has agreed to the convention for preventing the liquor traffic with fishermen in the North Sea.

Mr. Matthew Burnett has been enthusiastically welcomed in Victoria, and is now starting on a temperance mission in New South Wales and Queensland.

In a report presented to the French Academy of Medicine it is stated that of 3,000 criminals examined 79 per cent. of the "vagabonds and beggars" had been found drunkards.

During disturbances in Roumania recently the authorities caused all the wine and spirit casks at the drink shops to be smashed to prevent the rioters being incited to further mischief.

An Assam tea planter told Mr. Caine, M.P., that, through drinking at the village still on Sunday, of 3000 of his coolies two-thirds of these were often unable to go to work on Monday morning, to his very serious loss.

At Yokohama formerly during a visit of the squadron there would be 300 to 400 cases of drunken blue-jackets. Now the number is almost *nil*—a fine sample of navy temperance work. Sometimes between 2000 and 3000 are on shore from the fleet.

A campaign in the local option war in Victoria is just over, and though all that the most ardent friends of temperance desired has not been accomplished, still something has been gained. Out of eleven polls the local optionists have won five, and have closed 105 hotels.

An ordinance is now under consideration by the city council of Chicago which provides that before a licence shall be granted for a saloon the written consent of a majority of the property owners in the block shall be obtained, and that fines shall be imposed for selling liquor to minors.

CONTINENTAL & FOREIGN NOTES.

PROFESSOR GODET has so far regained strength as to be able to devote some time every week to the study of the Pastoral Epistles with some theological students.

MRS. MARY CLEMENT LEAVITT has closed her work in India, and goes to Ceylon to continue her labours. She leaves as the result of her efforts in the former country sixteen working unions.

A MISSIONARY TRAINING SCHOOL has been opened at 4045, Ogden-street, Philadelphia, U.S., by Mrs. Osborn, wife of Rev. William B. Osborn, formerly a missionary in India. It aims to put a course of preparatory study within the reach of the humblest and poorest who are seeking to go abroad as missionaries of the Gospel.

A NEW CHINESE Y.M.C.A.—Rev. F. P. Joseland, of the London Missionary Society, has been appointed first president of a Y.M.C.A. just established at Amoy, China, for the young men of the native Christian churches. The missionaries of various church have united in this good work, and everything is to be done on strictly Chinese lines as much as possible.

PALESTINE.—Referring to the Society's work among the Mohammedans in Palestine, the Rev. C. T. Wilson, of Jerusalem, writes:—"The almost unanimous testimony of workers out here is, that never were the Moslems of Palestine so willing to listen to the Gospel as now, and it is therefore our duty to avail ourselves of every opening for telling them of God's message of love in Christ.

BERNE.—The Government of Berne, in response to a weighty petition presented to it a few weeks ago, has energetically decided to suppress certain houses of ill-report, and to expel those persons who cannot show they live by some honest calling. The Police is ordered to exercise the strictest vigilance. All honour to magistrates who call evil evil and treat it accordingly.—*Journal Religieux.*

LOVEDALE, SOUTH AFRICA.—In a book entitled "Lovedale, past and present," Rev. James Stewart, M.D., Free Church of Scotland missionary, describes the work of one of the greatest native institutions in the world, namely, the Missionary Training Institution at Lovedale, Alice, Cape Colony. It provides accommodation for about four hundred students, male and female, and since it was established seventeen years ago, no fewer than two thousand have passed through it, the native payments during that period have averaged a thousand pounds per annum.

Dr. Barnardo's Homes for Destitute Children,

NOW CONTAINING 2,500 HOMELESS BOYS AND GIRLS.

THE ANNUAL MEETING

Of the Institutions will (D.V.) be held in

EXETER HALL, ON WEDNESDAY EVENING, MAY 23.

The Right Honourable the EARL OF MEATH, P.C.,

Will take the Chair at 6 o'clock.

And will be supported, among others, by the Lord Kinnaird, Rev. E. A. Stuart, M.A., of Holloway, General Maclagan, R.E., Samuel Gurney Sheppard, Esq., Rev. Dr. Tyler, William Fowler, Esq., Rev. Burman Cassin, M.A., John E. Gordon, Esq., the Rev. Canon Barker, M.A., William Baker, Esq., Rev. Dr. Sinclair Paterson, and Mr. J. B. Wookey.

The proceedings of the evening will be very varied, and will present **GREAT ATTRACTIONS** to those who have for years supported the work of these Institutions.

1. A Choir of **SEVEN HUNDRED TRAINED CHILDREN** from the Homes will Sing, under the leadership of Mr. Joseph Proudman.

2. **PRIZES** will be Distributed to nearly **ONE HUNDRED** Old Boys and Girls for honourable service since leaving the Institutions.

3. **TWO HUNDRED YOUNG EMIGRANTS**, to leave the Home for Canada (D.V.) the following week, will exhibit themselves.

4. **LITTLE HANDBELL RINGERS** from the Orphan Home will discourse sweet music on their Silver-Toned Bells.

5. A Company of Boys from Leopold House will go through the evolutions of **MUSICAL DRILL.**

6. The **YOUNG PIPERS** of the Home will parade the Hall in full Highland costume.

7. A special Parade of **FIFTY LADS** in their accoutrements for the Manitoba Farm will also take place.

It is earnestly hoped that the Tickets, which are now ready for sale, will be ordered at the earliest possible date, so as to afford the assurance that Exeter Hall will be well filled in every part on the night of the Meeting. As May 23 falls in Whitsun week, the Committee of the Homes are more anxious this year than ever on former occasions to be assured beforehand that the Hall will be filled.

Reserved Seat Tickets, 10s. 6d. ; Ladies' Gallery, 5s. ; the whole Area, 2s. ; Gallery, 1s. each.

Will friends who intend to be present, please note that all applications (prepaid), for any of these series of tickets, should be made to Mr. J. T. Page, Publication Secretary,

18 to 26, Stepney Causeway, London, E.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Gospel services, Mission Hall, Bermondsey, Sundays, 6.30 p.m.; Thursdays, 8 p.m. Mission work each evening.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays, May 20 and 27, 3 and 7 p.m., Mr. Alderman Phillips. Bible-readings, Sundays, 3 p.m.; Tuesdays and Wednesdays, 8.15 p.m.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Two lectures, Thursday, May 17 and 24, by Mr. John McAll, on "The Tabernacle," illustrated with model

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Thursday, 3.30 p.m., Bible-reading, Rev. F. B. Meyer.

Conference Hall, Mildmay-park, N.—Sunday, May 20, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. Major Mears, service for young people, every Sunday, 11 a.m. All seats always free.

Christian Workers' Reunion for Bible study and prayer, 186, Aldersgate-street, every Thursday, at 3.30.

Great Assembly Hall, Mile End-road, E.—Sunday, May 20, at 11 and 6.45, Mr. G. F. Cook.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, May 18, 7 p.m., Mr. John Smith, on "The Ever-present Christ"; tea at 6. Annual sale, June 5 and 6.

Shaftesbury Institute, 21, Harrow-street, Lisson-grove, W.—Saturday, May 19, 4 p.m., Mr. T. Shuldham Henry.

Regent's Park Chapel, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers Sunday, 11 a.m. and 7 p.m.

Deepening of the Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3.30 p.m. Friday, May 18, Rev. G. R. Thornton; May 25, Rev. G. F. Head.

Conference Hall, Eccleston-street, Pimlico, S.W.—Meetings of Christian Workers, Bank Holiday, Monday, May 21, 3.30 and 6.30 p.m.; tea, 5.30 p.m. Speakers—Sir Robert Phayre, Dr. Barnardo, Mr. T. A. Denny, and others.

Exeter Hall, Strand.—Mr. C. Russell Hurditch, Sundays in May, 7 p.m.

During Rebuilding of Kilburn Hall services are held in the Town Hall, Belsize-road, N.W., every Sunday at 11 and 7.

Merchants' Lecture, Finsbury Chapel, Moorfields E.C.—Tuesday next, 12 noon, Rev. E. White.

Annual Missionary Breakfast, Powis Hall, Talbot-road, Bayswater, W., Monday, May 21, 9 a.m. Speakers—Revs. J. Hudson Taylor, L. Caley, Frank H. White, and Pastor Lecoat, Brittany.

Metropolitan Tabernacle, Lecture Hall.—Sunday, May 20, 3 p.m., Bible-reading, by Mrs. Allison, on "The Apostle Paul at Corinth and Athens." May 27, "The Apostle at Syracuse and Puteoli."

Talbot Tabernacle, Bayswater, W.—Opening services, June 12—21.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 am., Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright; 7 p.m., Rev. S. A. Dudley Suffling.

Orphan Home, Eastfield House, Hoe-street, Walthamstow.—Monthly meeting of Christian workers, Wednesday, May 30, 4 p.m.

Union Hall, Carlisle-street, Edgware-road.—Bank Holiday, May 21, Conference of Christians; praise, prayer and addresses, 11 a.m; Bible-reading, 3.30 p.m.; public meeting, 7.30 p.m.

Dublin Believers' Meetings, May 29, 30, 31, and June 1.

Southsea Conference, May 22, 23, and 24.

Blackheath Convention, May 29—31.—Revs. C. A. Fox, E. H. Hopkins, F. B. Meyer, H. Sharpe, F. H. White, C. Graham, Lewis Price, Messrs. H. F. Bowker and R. C. Morgan, hope to take part.

Prophetic Convention, Conference Hall, 143, Clapham-road, S.W.—Tuesday, Wednesday, Thursday, June 5, 6, and 7; 11 a.m., 3 p.m., and 7 p.m., each day.

Albert Hall, Harrogate.—Meetings for the deepening of spiritual life, June 5, 6, and 7. Revs. William Haslam, Evan H. Hopkins, J. B. Figgis, F. B. Meyer, Mr. H. F. Bowker, and others will take part.

"MAY MEETINGS," 1888.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri. 18	1.15 p.m.	Religious Tract Society	*s* St. Mary Aldermary, E.C.......	Rev. Canon Hoare.
"	2.30 p.m.	Ladies' Assn. for Abolition of Vice	*m* Exeter Hall	Mrs. J. E. Butler.
"	7 p.m.	Seamen's Christian Friend Soc....	*m* Chapel, St. George's-street, E.	Mr. M. H. Hodder.
"	8 p.m.	Gospel Purity Association	*m* Exeter Hall	Mr. F. W. Crossley.
Mon. 21	3 p.m.	Lon. Wesleyan Mission Band Un.	*c* City Temple, Holborn-viaduct	Mr. Robert W. Perks.
"	7 p.m.	Lon. Wesleyan Mission Band Un.	*m* City Temple	Rev. J. E. Clapham.
Tues. 22	10 a.m.	Primitive Methodist Missy. Soc...	*b* City Temple	Mr. L. L. Morse.
"	6.30 p.m.	Peace Society............................	*m* Finsbury Chapel, Moorfields..	Sir J. W. Pease, M.P.
"	6.30 p.m.	Primitive Methodist Missy. Soc...	*m* Metropolitan Tabernacle	Alderman J. Spence.
Wed. 23	6 p.m.	Dr. Barnardo's Homes	*m* Exeter Hall	Earl of Meath.
"	7.30 p.m.	Aborigines Protection Society......	*m* 12, Bishopsgate-st. Without ..	....
Thurs. 24	7 p.m.	Homes for Aged Christian Blind...	*m* Hanley-road, Hornsey-rise, N.	Dr. James Gale.
Fri. 25	12 noon	Royal Hospital for Incurables......	*m* Cannon-street Hotel, E.C......	Mr. J. D. Allcroft.
"	3.30 p.m.	London Aged Christian Society ...	*m* Exeter Hall	....
Sun. 27	11 a.m.	British & Foreign Bible Society...	*s* City-rd. Wesleyan Ch., E.C...	Rev. J. Agar Beet.
"	4.15 p.m.	Reformatory and Refuge Union ...	*s* Christ Ch., Lancaster-gate, W.	Bishop of Marlboro'.
Mon. 28	6.30 p.m.	Friends' Foreign Mission Assn. . .	*m* 12, Bishopsgate-st. Without...	....
"	7 p.m.	Christian Community.................	*m* Exeter Hall	Mr. F. A. Bevan.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon.

Notices.

R.—"Christian Living" will be published shortly in book form at 1s. and 1s. 6d. *Morgan & Scott.*

Communications Received with Thanks.—E.P. H.M.A. L.A.S. C.W. J.A.E.P. W.C. W.D. H.J.M. J.S. L.B. W.R. T.V. W.H.H. W.W. M.G. W.J. K.A. A.C.S. W.O. E.V. J.M.B. E.C. M.S.D. M.B. G.E.R. J.P. D.C. S.S.M. S.S. J.E.T. J.D. H.T. M.E.H. R.D.F. C.M. M.A.F. S.H.G. C.A.W. R.H. M.D. E.F.C. J.W.T. J.R. W.A. W.J.L. D.J.M. J.N. K.R. W.R.H. H.N. H.V. G.K. S.J.M. G.M.C. F.A. E.A.G. C.K. R.D. A.J.B. W.H. W.S.C. E.V. J.T.C. C.K. W.T.S. H.C.D. J.H.W. S.G.P. F.B.M. W.A.C. N.H. H.E.S.S. J.P.H. J.O. G.T.G. H.J. K.G.H.B. J.F.C. J.C.P. J.H.H. G.B. F.E.W. J.F. H.T. E.C.N. E.C. G.P. H.C. S.W. J.E. J.L. T.H. B.C. W.J. B.J.S. J.M.S. C.R. W.F. E.E. W.J.W. J.W.H.

Applicants for Tracts.—X. Whight, 62, Palmerston-road, Finsbury-park, N.; Mr. Maskell, Brecon, South Wales; T. De La Mare, Post-office, Guernsey; A. Acocks, 70, South-street, Walworth, S.E.; Rev. J. W. Atkinson, 308, Old Ford-road, E.; H. Brotherton, 107, Ossulton-street, Euston-road, W.C.; A. C. Smith, Montague-street, Rushden, Northampton; E. Childs, East Chaldon, near Dorchester, Dorset; A. Gray, 10, Doncaster-houses, Ossulton-street, Somers Town, N.W.; Mrs. Perry, Church-street, Tamworth; W. S. Grey, School, Scruton, Bedale; E. Fifield, Pirbright, Woking, Surrey; C. W. Cook, 1, Lawrells, Old Market-street, Usk, Mon.; T. Glover, Grange House, Eastbourne; Corporal E. Silver, No. 812, B Company, 2nd King's Own South Yorkshire Light Infantry Regiment, Quetta, Southern Afghanistan, India; H. Cox, 49, King-street, Burton-on-Trent; W. Mortlock, 12, Inhedge, Dudley; Miss E. A. Davies, 85, Saxton-street, New Brompton, Chatham, Kent; G. Barber, 59, Wrotham-road, Gravesend, Kent; C. Marr, 78, Kellett-road, Brixton, S.W.; M. A. Newton, care of Mrs. Madge, 20, Highbury-terrace, N.

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Appeals.

The Home for Girls, Wanstead, Epping, is in need of funds, the building being out of repair. The Committee have also been obliged to send away several of the rescued girls owing to the want of means. The Home has done good service, and the girls are trained as domestic servants, laundry maids, &c.

Jersey Sailors' Evangelistic Mission.—This branch of the Sailors' Rest Aid Society was established last year, and is the centre of some very promising agencies. The hon. secretary, Mr. Edward Voisin, 13, Royal-square, Jersey, will be glad of useful tracts or money contributions towards helping on the work.

Woodford, Gloucestershire.—For some time there has been great need of a place of worship in this village, where successful cottage meetings have been held for several years. The villagers have given money and labour, but unfortunately the building, which is to accommodate about sixty people, cannot be opened free of debt. Miss Dove, of Talfield House, near Talfield, R.S.O., Gloucestershire, appeals for 1000 shillings to cover the sum still owing to the builder.

Latymer-road Mission.—Funds are urgently needed with which to send sick children to the seaside. The Homes as Ramsgate (boys) and Bexhill-on-Sea (girls) receive poor children from any part of London or the country; and besides actual cases of convalescence, there are many patients who have suffered from the effects of over-crowding and underfeeding. Contributions will be gratefully received by Miss E. A. Gladstone, hon. sec. Latymer-road Mission, Blechynden-street, Notting-hill, W.

Missionary Christian Church for Belgium.—The Belgian Evangelical Society has during the past fifty years done much good work, and has now 27 churches and stations, 61 annexes, and 59 Sunday-schools, with 19 ministers, 4 evangelists, and 14 colporteurs and Bible-readers. While the workers desire to establish more stations, it seems probable that, owing to lack of funds, some of the present stations will soon have to be given up. The Society has many friends in England, but it sadly needs more. Contributions may be sent to the secretary general, Rev. Kennedy Anet, 32, Rue Tasson-Snel, Brussels.

Subscriptions received by Messrs. Morgan & Scott to Monday, May 14, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
A. E., Manchester—Kindly send full address.			
Evangelistic Society—A C.	1	0	0
Dr. Barnardo's Homes—M.N. 2s 6d; A.W.D. £1 1s; V.W. 10s; Mrs. H.P. 10s; J.J. 5s; O. £2; C.R.J. £5	9	8	6
East London Training Institute (Rev. H. G. Guinness)—M.N.	0	2	6
Mr. Fegan's Boys' Home—Matt. vi. 19, £2; V.W. 10s; O. £1; C.R.J. £2 10s; T.B.W. 5s	6	5	0
China Inland Mission—Matt. vi. 19, £2; E.B. 2s 6d; Mrs. R.E.D. £1...	3	2	6
Kabyle and Berber Mission—Matt. vi. 19	2	0	0
The Lord's Work in Spain (Dr. Maclean)—Matt. vi. 19	2	13	6
Samuel Morley Memorial Fund—A.W.D.	1	1	0
Mission Deep Sea Fishermen—A.W.D. £1 1s; L.P. 5s; J.J. 2s 6d; Reader of "Nor'ard," &c., £2	3	8	6
National Refuges, &c. (Mr. W. Williams)—A.W.D.	1	1	0
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—G.C.	3	3	0
Church of England Zenana Mission—L.P.... ...	0	10	0
Thames Church Mission—L.P...	0	5	0
Miss Weston's Work, Royal Navy—L.P. 10s; An Orphan, 2s 6d	0	12	6
Mildmay Mission to Jews—L.P.	0	10	0
Cancer Hospital, Brompton—L.P. 10s; A.B.D. 1s; J.J. 2s 6d	0	13	6
Highland Temperance League—M.S.	0	10	6
Miss Whately's Work, Cairo—V.W.	1	0	0
McAll Mission, France—V.W. £1; T.N.J. 10s ...	1	10	0
Midnight Meeting Movement—Friend at T. ...	0	5	0
Church Missionary Society—J.J.	0	5	0
Dock Labourers' Mission (Mr. Coleman)—Job ii. 21	2	0	0
Mrs. Meredith's Prison Mission—O.	2	0	0
Professor De Launay's Work—Cardiff...	0	6	6
Miss Mason's House of Rest—C.R.J.	2	10	0
Bristol Orphan Houses—C.L.M.T...	1	0	0
Miss Leigh's Work, Paris—C.L.M.T.	1	0	0
Miss Daniell's Soldiers' Home, London—T.N.J...	0	10	0
Trinitarian Bible Society—T.N.J.	1	0	0
Thames Church Msn. (New Steam Launch)—X.M.	100	0	0
Children's Special Service Msn. (Foreign Leaflets)—X.M.	25	0	0
Highways & Hedges Misn., India (Miss Reade)—C.A.M.	5	0	0
Sailors' Rest, Naples (Mr. S. Burrowes)—M.R.B.	0	10	0
	£180	3	6

[Advertisements.]

London Samaritan Society (Convalescent Homes at Sandgate and Bournemouth—Mrs. H.P. £2 2s; Miss L.L. £1 1s; Mrs. V. 12s; Mr. W.M.W. 2s 6d.

Widow of Robert Craig (per Mr. W. R. Nicoll)—A Friend, £1; A Friend, 1s.

Dover Soldiers' Home.—Since this Home was established, in 1879, there has been abundant proof that God's blessing has rested upon it; but all who know anything of the working of Soldiers' Homes will understand that for the furtherance of the work a Christian man to visit the barracks and follow up the soldiers who are attending the meetings and Bible-classes, as well as to induce others to attend, becomes a necessity. During the last five weeks one has been employed whose earnest efforts towards this end have tended materially to increase the numbers in the Home, but to retain his services £50 per annum are required.—Miss Wright, Lady Superintendent Soldiers' Home, 118, Snargate-street, Dover.

UNDER THE PATRONAGE OF
H.R.H. The Princess Christian.

Mrs. HILTON'S CRÈCHE,

Infant Infirmary & Orphan's Home,
12, 14 & 16, STEPNEY CAUSEWAY,
COMMERCIAL ROAD, E.

Training and Convalescent Home—
The Limes, FELTHAM.

All communications to be addressed to Mrs. HILTON,
Langveld House, 76, BOW ROAD, E.

The above Institutions are in **URGENT NEED of FUNDS**, and Mrs. Hilton earnestly appeals to her friends for help. She would also be grateful for contributions to a Sale, to be held in the first week in June.

Parcels to be addressed to

Mrs. HILTON'S CRÈCHE,
12, 14 & 16, STEPNEY CAUSEWAY,
Commercial Road, E.

CHRISTIAN LIFE and CHRISTIAN EXPERIENCE.

SIX DAYS' SPECIAL SERVICES

On the above subject will (D.V.) be held in

WELLINGTON ROAD HALL,
Wellington Road, Stoke Newington Road, N.
(10 minutes from Dalston Junction).

From MAY 28 to JUNE 3, inclusive.

THE SERVICES WILL BE CONDUCTED BY
The Rev. F. D. SANFORD, of Boston, America.

The following friends will also, if possible, be present and participate in the Services:—

Rev. W. DARLOW SARJEANT.
Rev. F. SNOW.
Mr. READER HARRIS.
Mr. GEO. B. STUDD.
Mr. WM. NOBLE.
Rev. C. G. MOORE.
Rev. R. TURNER SOLE.
Dr. WM. WOODS SMYTH.
Mr. F. MONTAGUE MILLER.
Mr. THOS. PAYNE.

Friday Afternoon, June 1, will be devoted to the subject of CHRISTIAN MISSIONS, at which service the Rev. C. G. MOORE and Mr. GEO. B. STUDD, of China, will give addresses.

SERVICES AS FOLLOWS:—

Address each evening (Saturday excepted) at 7.45 p.m. Bible Reading Monday, Tuesday, Wednesday and Thursday afternoon at 3.15 p.m. Sunday, June 3, address at 11 a.m.; praise and Gospel meeting at 7 p.m.

Friends from a distance, coming on week days, can book to Dalston Junction, which is ten minutes' walk from Wellington Road. Stamford Hill trams from and to the City and West End pass the head of the road every ten minutes.

Field Lane Refuges and Ragged Schools.

The **FORTY-SIXTH ANNUAL MEETING**
WILL (D.V.) BE HELD ON
FRIDAY, JUNE 1, 1888,
AT HOLBORN TOWN HALL, GRAY'S INN ROAD.
Chair to be taken at 6.30 p.m. by
The Rt. Hon. the **EARL OF ABERDEEN**, the President.

200 Children of the Industrial Schools will sing a Selection of pieces.

The following gentlemen have kindly consented to address the Meeting:—Rev. Canon BARKER, M.A.; Rev. P. CARMICHAEL, M.A.; Rev. C. H. GRUNDY, M.A.; Rev. T. EYNON DAVIES; and Rev. F. BROTHERTON MEYER, B.A.

This old-established Charity is greatly in need of Funds.

PEREGRINE PLATT, *Secretary.*
Vine-street, Clerkenwell-road, E.C.

COMMEMORATION in 1888 of THE DEFEAT OF THE SPANISH ARMADA IN 1588, and of *The Accession of the Protestant Dynasty in 1688.*

The Arrangements for this Commemoration in London comprise:—

SUNDAY, MAY 27.—Special Sermons and Prayer Meetings in various churches.

MONDAY, MAY 28, at 8 p.m.—Conversazione (Gentlemen) at the National Club. Addresses by Colonel SANDYS, M.P. (Chairman); Lord ROBERT MONTAGU; JAMES MADEN HOLT, Esq.; Sir C. ROBERT LIGHTON, Bart.; Commander KEY, R.N.; Rev. J. B. WADDINGTON; Rev. W. BARRAS; and others.

AT EXETER HALL.

TUESDAY, MAY 29, at 7.30 p.m.—Lord KINNAIRD in the Chair. Addresses by Rev. W. HASLAM; Rev. Dr. WYLIE; Rev. C. H. WAINWRIGHT; W. EDWYN SHIPTON, Esq.; and others.

WEDNESDAY, MAY 30, at 2 p.m.—GEO. WILLIAMS, Esq., in the Chair. Addresses by Captain COBHAM; Rev. A. A. ISAACS; R. SCOTT, Esq.; Rev. FRANK H. WHITE; W. C. MAUGHAN, Esq., J.P.; JOHN GREIG, Esq.; Rev. JAMES PATON; and others.

WEDNESDAY, MAY 30, at 7.30 p.m.—Sir ARTHUR BLACKWOOD, K.C.B., in the Chair. Addresses by Rev. H. GRATTAN GUINNESS; Rev. J. KERR; C. H. COLLETTE, Esq.; and others.

GENERAL MEETING.

THURSDAY, MAY 31, at 7.30 p.m.—T. A. DENNY, Esq., in the Chair. Resolutions will be moved by Colonel SANDYS, M.P.; Colonel DUNCAN, M.P.; H. BYRON REED, Esq., M.P.; WILLIAM JOHNSTON, Esq., M.P.; Lord ROBERT MONTAGU; Rev. HUGH HANNA, D.D.; MARK KNOWLES, Esq.; Hon. P. CARTERET HILL; and other gentlemen.

Tickets of Admission and all particulars of the London and of the Provincial Commemoration Meetings may be obtained on application to the Hon. Secretaries.

OFFICES OF THE COMMEMORATION COMMITTEE, PROTESTANT ALLIANCE, 9, STRAND, AND AT EXETER HALL, LONDON, W.C.

The Council find it necessary to state that, as they have inaugurated this movement in commemoration of the Establishment of the Protestant Constitution, whereby alone the liberties of the Nation were secured, they are acting separately from the Plymouth Committee, who are merely carrying out an Historical Celebration of the Defeat of the Armada.

THAMES CHURCH MISSION

(Instituted 1844).

Chairman: WILLIAM ELLICE, Esq. *Treasurer:* SAMUEL HOARE, Esq., M.P.

THE ANNUAL MEETING

WILL (D.V.) BE HELD IN
Willis's Rooms, King St., St. James', on Friday Afternoon, June 1, at 3.30.
The Rt. Hon. and Rt. Rev. the LORD BISHOP OF LONDON
HAS KINDLY PROMISED TO PRESIDE.

Speakers:—The Rev. Canon HOARE; Prebendary BILLING; Several Members of the Missionary Staff.

Admission to this Meeting WITHOUT TICKET.

STEAM LAUNCH FUND. £600 required.

J. HOLT SKINNER, Esq., promises £20, provided 19 others will each contribute an equal sum.

Will the Readers of "The Christian" kindly enable us to secure this Vessel?

£360 *are already promised.*

Offices: 31, NEW BRIDGE STREET, LUDGATE CIRCUS. REV. H. BLOOMER, *Secretary.*

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT.

URGENT APPEAL.

FUNDS are URGENTLY NEEDED to meet the current expenses of this Mission. During the past winter we have supplied 25,000 Meals to the deserving poor of this locality, besides other gifts, as Clothing, Grocery, &c. **£100** is needed for the Rent now due, and we have to arrange for a Day in the Country for about 1,000 children, for which we need **£60** or **£70**. Our Funds being exhausted, will Christian Friends help us?

Contributions will be thankfully received by the Treasurer, F. A. BEVAN, 54, Lombard Street, E.C.; or the Superintendents, T. & J. YOUNG, 32, Nelson Square; Blackfriars Road, S.E.; or by Messrs. MORGAN & SCOTT.

The 11th Anniversary of the above Mission will be held on Tuesday, June 5th. Chairman, F. A. BEVAN, Esq.

GRAY'S YARD RAGGED CHURCH & SCHOOLS,

JAMES STREET, OXFORD STREET, LONDON, W.
President—F. A. BEVAN, ESQ., 54, LOMBARD STREET, E.C.

Funds are Urgently Needed to meet the current Expenses of this Institution. From 500 to 700 Casuals and Tramps are here supplied with Bread and Coffee every Sunday, after Gospel Services. Nearly £3 per week required for Food alone.

Contributions will be thankfully received and acknowledged by GEORGE HANBURY, Esq., Treasurer, 21, Portman-square, W.; PHILIP GOUGH, Esq., Hon. Sub-Treasurer, 33, Cambridge-street, Hyde-park, W.; or by Messrs. MORGAN & SCOTT.

BY SPECIAL ROYAL AND IMPERIAL WARRANT!

Under the direct Patronage of HER MAJESTY THE QUEEN and the Royal Families of Europe.

FASHIONABLE DRESS MATERIALS

For Ladies, Children, and Gentlemen.

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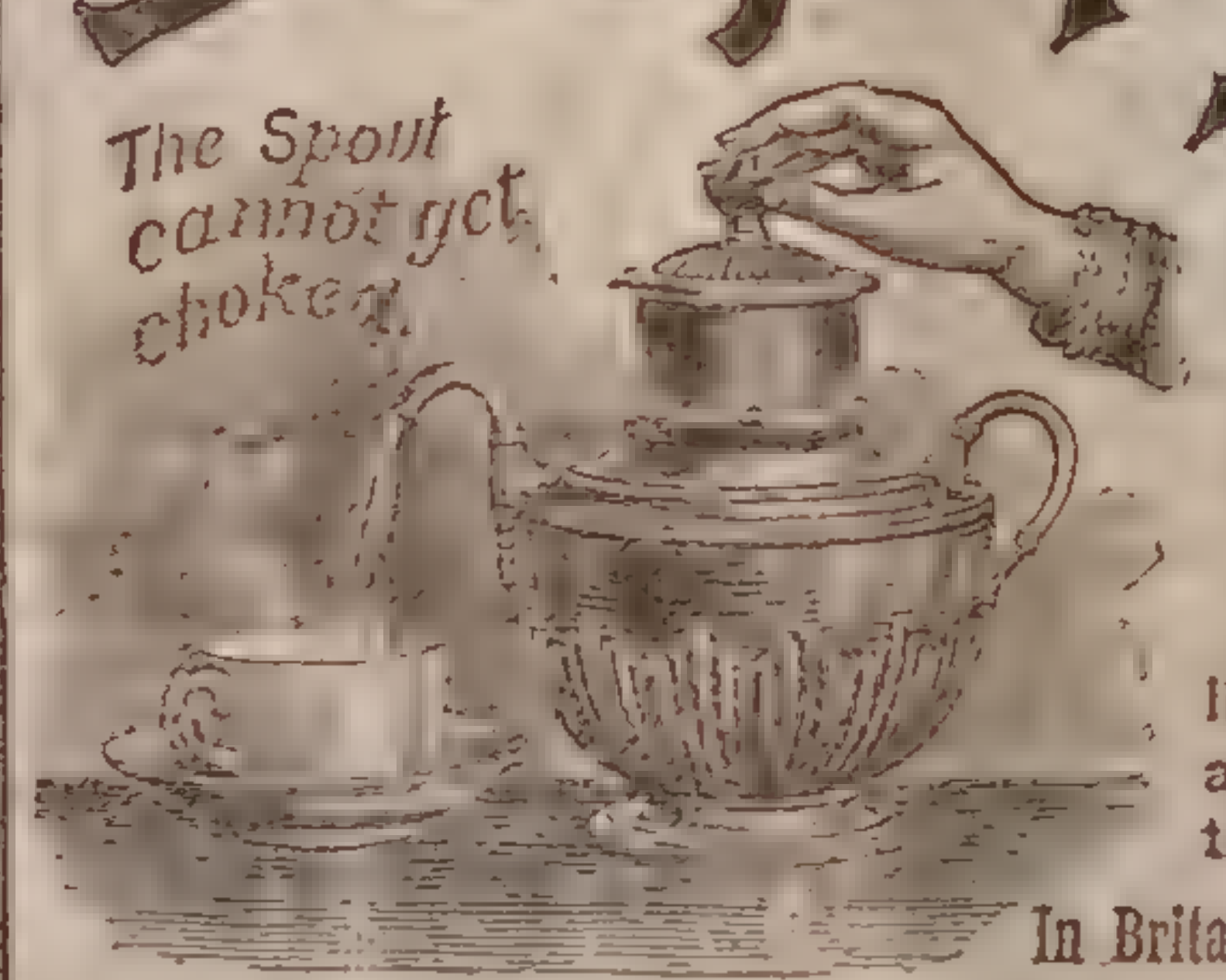
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REV. HANDLEY C. G. MOULE,

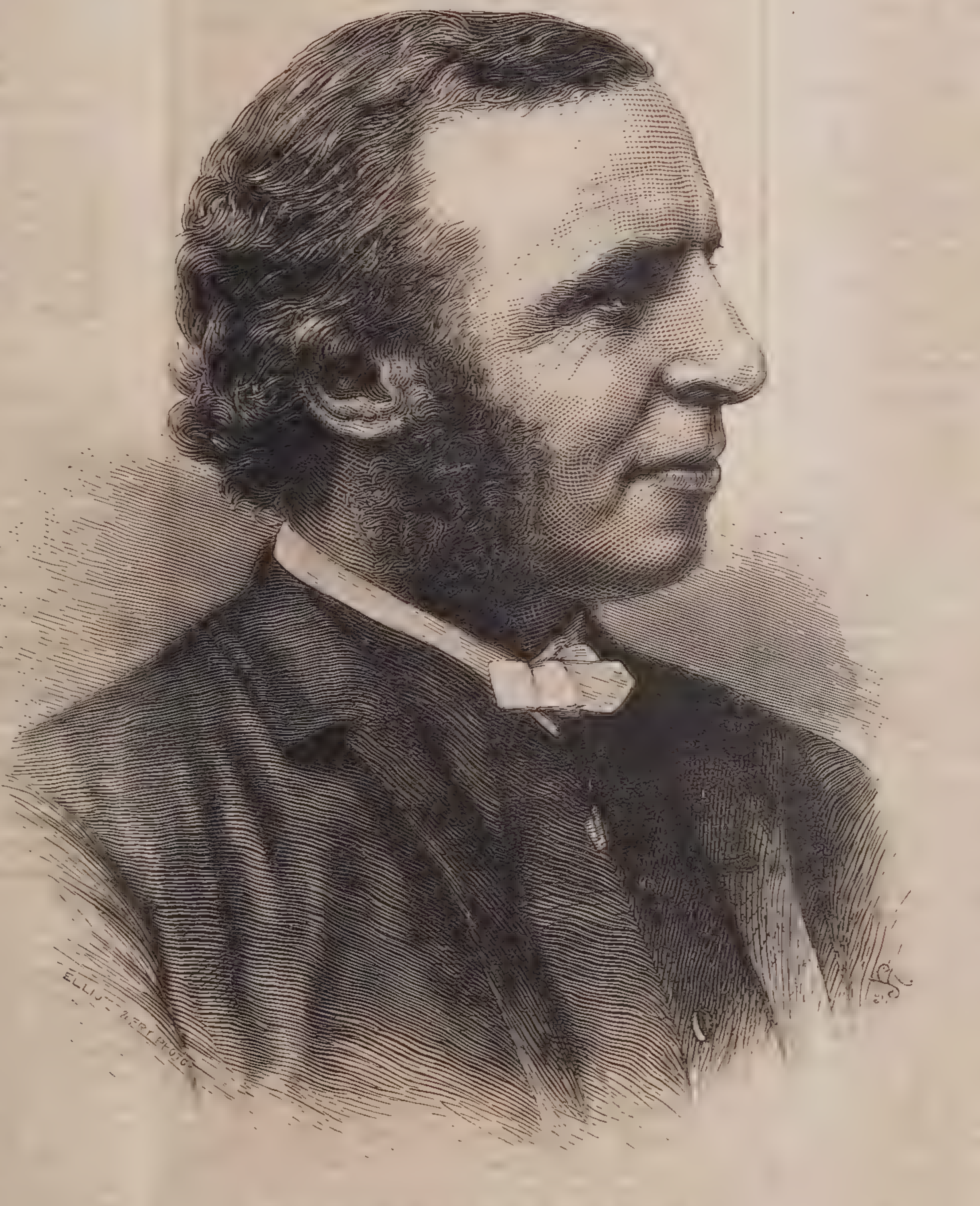
Ridley Hall, Cambridge.

THE subject of this sketch, HANDLEY CARR GLYN MOULE, was born in 1841, at Fordington Vicarage, Dorchester. His father, Rev. Henry Moule, was for fifty-one years vicar of Fordington, and proved himself to the last a devoted worker for the eternal and temporal welfare of those under his charge; his name is remembered with love, and his teachings are treasured by many who have wandered far from the old parish. Mr. Moule's mother, whose maiden name was Evans, was a descendant of a long line of preachers of the Gospel in Wales and Bristol.

The memory of those parents is cherished by their sons with the deepest and most reverent love, and though thousands of miles of sea and land now divide the members of that family, their hearts are as united by the sacred influence of that power as they were in the happy days of childhood. Of this gifted family we may mention, as well known to some of our readers, Bishop Moule, and Archdeacon Moule of Mid-China, both C.M.S. missionaries, and Mr. Charles W. Moule, tutor of Corpus Christi College, Cambridge.

Handley Moule was taught at home. His father at one time educated other pupils with his sons. Handley's education was continued at Trinity College, Cambridge, where he did justice to the home teaching which nowadays is too often considered a very poor substitute for the training of the public schools. In 1862 he won the Carus Prize for accurate study of the Greek Testament, and in 1863 he obtained Sir William Browne's gold medals for Greek and Latin poems. He graduated in 1864 as second classic; and since then he has on six occasions obtained the annual Seatonian Prize, awarded for the best sacred poem by a Master of Arts.

The year 1865 was an eventful one in his life, for he added a Theological First Class to his honours, was elected a Fellow of Trinity, which dignity he maintained for sixteen years, and commenced work as an assistant master in Marlborough College; at that time the present Dean of Westminster was head master. While at Marlborough, in 1866, that great change took place in him which has been the spring of his life-work ever since. He passed through a time of deep conviction of sin, though he had never been what the world calls a sinner. From this he was led, by no human agency, but by the living Lord Himself, into the joyful realisation of the grace of God. This experience has coloured all his teaching, and imparted to it much of that solemn personal element which is so characteristic of it. Every reader of his sermons and student of his condensed and careful works must have noticed the directness of his appeals, and the solemnity of those passages in which he speaks of sin.



(From Photograph by Messrs. Elliott & Fry.)

In 1867 Mr. Moule was ordained at Ely, by Dr. Harold Browne, now Bishop of Winchester. He then served for some few years as his father's curate. In 1873 he was summoned back to Trinity to be Dean of his old College, and at the same time undertook to be evening preacher at the Round Church; he held the former office for four years. During this time his definitely religious work consisted chiefly in holding Greek Testament readings in his rooms on Sunday evenings after church, besides general intercourse with undergraduates, and taking part in short services of a mission kind for College servants. This last was a new thing in those days, but out of those early efforts many branches of good work have grown, productive of encouraging results.

In 1877 he returned to Fordington, to nurse his aged parents, and act as his father's curate till his death. This work was doubtless very different from that which had occupied him in Cambridge, and more so from that to which he was about to be called in the old University, the growth of whose religious life is one of the wonders of the century. God prepares his servants in many ways, and doubtless this time of quiet country work, brightened by the loving welcome of old friends, and surrounded by the halo of dear memories, was well suited to prepare Mr. Moule for the work in connection with which his name is best known. He took up no duties lightly, nor laid them down without thought and prayer.

In 1879 the foundation stone of Ridley Hall was laid. This, as most people know, is a theological college for the reception and training of graduates who are desirous of preparing for ordination to the ministry of the Church of England. In 1880, on his father's death, Mr. Moule was appointed principal of the new Hall. He began residence and work in January of the next year. In that year also he married Mary Elliott, niece of the authoress of the well-known hymn, "Just as I am," and of the author of "Horæ Apocalypticæ," Rev. E. B. Elliott, of Brighton. Mrs. Moule, through her hospitality and ready sympathy, is almost as well known to old Ridley men as is Mr. Moule himself.

The Hall opened with eight students. It was soon enlarged to hold twenty; but those few who were brought into that first small circle will never forget the calm Christian happiness, the earnest work of that almost family life into which they were privileged to enter. But of course the work of so good an institution could not long be carried on within such narrow limits, and the extension of the Hall is but one of many proofs that the work and the workman are appreciated as indeed they ought to be. Up to this time 170 young men have passed through the Hall, all of whom, with very few exceptions, have been ordained. Three have departed to be with Christ, and eighteen are in the mission field, working in Japan, China, India Central Africa, Syria, and New Zealand. Other Ridley Hall men are on the point of going out as missionaries.

It is difficult to speak in few words of Mr. Moule's work in Ridley Hall; difficult for many reasons; first, because, though the training of young men for the ministry is of the greatest importance, that training is made up of so many little duties, and modes of instruction, that when considered in detail they are apt to appear insignificant; secondly, because the present writer knows full well how distasteful any laudation would be to the subject of this sketch.

The work in Ridley Hall is one of great responsibility, and of the deepest interest to all lovers of the simplicity of the Gospel. Term after term young men enter the Hall, fresh from the University—many of them having obtained excellent degrees. They come full of hope and vigour, life is before them, and the great hope of their life—ordination—is on the verge of realisation; and, as earnest and educated young men, they are exposed, as perhaps they never again will be in all their life, to the intellectual temptations of the specious sophistries of scepticism in its various forms, and on the other hand are in danger of being drawn by reaction to the other extreme, superstition, as manifest in the ritualistic practices of the day. To such young men, Mr. Moule becomes at once a sympathiser, and very soon a personal friend, listening to questions which his own experience helps him to answer, not as from some lofty pedestal of superior intelligence, but as from the sure footing attained by patient perseverance in the way of life. Thus the theological lectures which Mr. Moule gives, morning by morning, in the Hall library, become helpful to his hearers, as they never could, if they were not received with that personal trust and love which is essentially the element of successful learning.

Mr. Moule is an accurate, painstaking, and widely read scholar, a reverent lover and clear expounder of the Scriptures. Yet he is not by any means "bookish," but enters, as time permits, into the social and domestic interests of those whom he instructs; many are the memories of quiet walks and spiritual talks which his men carry away from Ridley. In his tutorial work he has been ably and devotedly seconded by Rev. P. Ireland Jones, now head of the C.M.S. Divinity School, Calcutta, and by Rev. G. A. Schneider, the successive vice-principals. All the students in the Hall are encouraged to take practical religious work under the clergy of the town. Term after term young men leave Ridley Hall, to carry with them the ballast of the clear Scriptural instruction they have received, the light of the blessed hope in which they have been strengthened, and the patient continuance in well doing of which they have had so bright an example.

It is impossible to gauge the amount of good thus done; but in almost every case those who have enjoyed that training know that it has been of the first importance in preparing them for the work upon which they have since entered. They are glad, also, to testify to this, as the popularity of the Triennial Reunions abundantly proves. Mr. Moule held the second of these last year, when forty-eight past residents were entertained in the Hall for three days, which were happily and profitably spent in devotional meetings, social gatherings, conferences, &c. Another way in which Mr. Moule holds communion with those who have passed through the Hall, is by an annual letter, consisting of a brief account of the work of the year, and a few powerful sentences of exhortation and encouragement.

Besides all this work, of which the very briefest outline is given, Mr. Moule has other duties in Cambridge. He is President of the C.M.S. Union, and, even more important still, evening preacher at Holy Trinity Church, and conductor of the University Bible-reading held afterwards. These Sunday evening sermons are becoming increasingly powerful for good. It is a real phenomenon to see the gownsmen crowding in; extra seats are placed in every available space, yet often many have to stand—and what for? To hear simple, old Gospel sermons; preached, indeed, with great solemnity and force, but not with any aim at conciliating the vagaries of the day. Afterwards sometimes as many as 100 come to the University Bible-reading, where opportunity is found for more direct instruction, and when any who so desire may become personally acquainted with Mr. Moule. But it is by his rare sympathy and great personal influence that he draws men to the Saviour whom he loves.

To pass from this to another branch of work. Mr. Moule is the author of "Commentaries on the Epistles to the Romans and Ephesians," in the Cambridge Bible for schools; also of some contributions to Smith's "Dictionary of Christian Biography," and of two small volumes of poems, in nearly all of which is seen the author's deep affection for the old home and its familiar ways, and yet more clearly, the hope and longing for the heavenly home. Besides these must be mentioned the "Fordington Sermons," "The Christian's Victory over Sin," and occasional papers and pamphlets on religious subjects; and last, but not least, three small devotional books, entitled respectively, "Thoughts on Christian Sanctity," "Union with Christ," and "Spiritual Life." Of these little volumes it is not necessary to speak, as they have been so widely blessed.

The first of them, "Thoughts on Christian Sanctity," has a peculiar interest, from the fact that it is the outcome of a wonderful blessing given to the author in September, 1884, through a fresh grasp of Christ in us for sanctification and as absolute Master. Such is the brief record of this humble, unselfish, Christian life.

Only one thing more need be added; Mr. Moule is a man of deep sympathies, and, in the midst of his work and with no very robust health, not only needs, but desires our prayers; while we pray, let us ourselves endeavour to follow him, and all others who so "follow Christ," into the joyful family secret of the "faith which worketh by love," that so for us all the following lines may be true:—

Under thy wings, my God, I rest;
Under thy shadow safely lie;
By thine own strength, in peace possessed,
While dreaded evils pass me by!
My place of lowly service, too,
Beneath thy sheltering wings I see;
For all the work I have to do,
Is done through strength'ning rest in thee.

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DR. PENTECOST'S MOVEMENTS.

Dr. Pentecost left Schenectady, New York, at the beginning of the month for Atlanta, Georgia. His labours in the New England town were attended by remarkable results. *The New York Weekly Witness*, speaking of the close of the mission, says:—"The whole town is moved, and a wave of deep spiritual fervour has swept over the people of the locality." In a letter to *The Witness* Dr. Pentecost writes:—"We are having a great work. Hundreds of souls are being converted and the entire community is stirred to the depths. The Opera-House (2000) capacity is taxed to the utmost nightly, and Sunday night every seat is taken by men only."

The Schenectady Union writes:—"The causes are to be found away back in the hearts, prayers and services of God's people. Dr. Pentecost came here not as a substitute for the churches, to do work which they could not accomplish; not as a convenient make-shift for aggressive Christian work, but to be a tangible centre around which the Church forms could gather, and to force a crisis which would develop latent energy. That the city is deeply moved is evident. All agree that there was never anything like it, and look at each other almost in affright at the magnitude and responsibility of the work."

A PRAISEWORTHY EXAMPLE.—On Friday week (says *The Methodist Times*) a well-known lady of title, who probably would not wish her name to be published, came to Rev. H. Price Hughes, and volunteered to receive at her castle in the country companies of poor persons from the slums and back streets all through the summer months. The beauty of this Christian act has been enhanced by the fact that her ladyship also undertook to bear the whole cost, including their railway fares. What a Christ-like use for the great historic residences of rural England! There is great need for such Christianity. Multitudes in the hot and gloomy streets of London have never seen the sea, or even a green field, since they were born.

"LET THERE BE LIGHT!"

When the Spirit brooded on the face of the waters, and when God was about to transform Chaos into Kosmos, He uttered his first command, "Let there be light." When the antediluvian and patriarchal and legal dispensations had each fulfilled their course, and the promised Redeemer came, He came as the light shining in darkness; and the Light was the Life of men. And when He commissioned his disciples to carry on his work, He called them the light of the world.

"And God saw the light that it was good." It was like Himself; for He is in the light; He dwells in light unapproachable; yea, "God *is* light, and in Him is no darkness at all." Under the perfect government of the Great King "there is no darkness nor shadow of death where the workers of iniquity may hide themselves."

Therefore, when the Home Secretary said in the House of Commons, that it would be most unwise to direct public attention to certain obscene and blasphemous publications by prosecuting the publishers, and that much more harm than good would be done by dragging them into the light of day, he laid down a principle contrary to the Word of God, and subversive of all good government. Iniquity, transgression, and sin, increase and multiply in the dark. Light stays the hand of the evil-doer. The enforcement of righteous law educates and enlightens the public conscience, and does much to arrest the course of evil.

The disciples of Christ in England are the light of England; but if the light that is in England be darkness, how great is England's darkness! No grander words were ever spoken by an Englishman than those of Latimer to his companion at the stake: "Be of good comfort, brother Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust never shall be put out."

But we are face to face to-day with evils which characteristically seek the twilight, the evening, the black and dark night. A few Christians are letting the light in upon the darkness, and their chief hinderers are some of those whose only reason for being in the world is that they may shine as lights of the world. We ask them to consider whether they are acting in accordance with the Word of God.

A missionary who has been twenty years in Burmah tells us that Mr. Dyer's letters have rather understated than overstated the condition of India, and that the existing legalised encouragement of vice is not only ruinous to the native population, but debauches the conscience of Englishmen in our great dependency. General officers and others will not allow their daughters to read Mr. Dyer's letters. But these in many cases marry officers or civil servants in India. What do they find when they get there? Our missionary says that Burmah is rotten to the core. Corruption and bribery are rife, and entanglements with native women destroy domestic peace, and prevent the administration of justice. One English wife said, "My husband would never do such things." But she found her husband was like others, and "My husband" became a byword and a jest. Another wife went mad, and was sent home a lunatic. A woman who has a case coming before a commissioner or judge bribes his unmarried native "wife," or one of them; or the "wife" herself goes to each of the litigants, and offers for 100 rupees to influence the judge in his favour, and to return the 100 rupees if it goes against him; so that in either case she wins her 100 rupees. Of course we do not imply that all judges are thus entangled.

An old Indian officer writes us that "Military life is going down, and its contagious influence, necessarily extending to their native comrades, is preparing material for another Mutiny. Another not less deadly effect of these immoral ordinances and principles in high quarters is their influence on society, whereby such indifference to it prevails that *nunc nemo obsistit, nemo reclamat* (now no one resists, no one cries out). Public opinion itself is debauched, and the first remonstrance heard from the pulpit in India was through the outcry caused by the public at home."

But public men are showing that curses come home to roost, and during the present month two such different men as Cardinal Manning and Mr. Samuel Smith, M.P., have spoken in almost identical terms. The latter gentleman, presiding over the fiftieth anniversary of the Monthly Tract Society, said:—

> In London we are sometimes inclined to say that the heathenism of the upper classes is more conspicuous than the Christianity. It seems as if a large portion were losing even the faintest regard for religion. We find a very widespread disposition to throw overboard every trace of supernatural religion.

Cardinal Manning, preaching recently at the Brompton Oratory on behalf of a Roman Catholic institution, used these words:—

> The luxury of the West of London in its wealth has produced a rankness and audacity of vice, hardly veiled, or open and barefaced, such as was found hardly in Rome of old, or in any city that I know of in the civilised world....The condition of the streets of the East-end no imagination can conceive, except those who have looked upon it; and few of you have ever seen it. These streets are full of every kind of temptation—active temptation and tempters who ply the trade.

Yet a very large number of Christians are ignorant of the condition of their country at home, and of their fellow-countrymen abroad, or, if they know it, are determined not to consider the consequences. They are like Hezekiah, King of Judah, who, when told by the prophet that his treasures should be carried to Babylon, and his sons be eunuchs in the palace of its king, replied, "Good is the word of the Lord: for there shall be peace and truth in my days." There is no peace at any price so unreasonable as this. They are in deadly peril of drifting into the spirit of Jehoiakim, King of Israel, who, when Jehudi had read three or four leaves of Jeremiah's roll, "cut it with the penknife, and cast it into the fire until it was all consumed. Yet they were not afraid, nor rent their garments, neither the king nor any of his servants that heard all these words." We do not wonder that an invalid lady with a heart writes concerning the letters quoted in our last:—

> I have been expecting such letters from those who care not who may perish if only sin can be hidden. May God change the hearts of these selfish people. I laid down the paper, and opened John's Gospel at xviii. 28: "Then led they Jesus from Caiaphas unto the hall of judgment...and they themselves went not...lest they should be defiled; but that they might eat the passover."

"Inasmuch as ye did it not unto one of the least of these, ye did it not to Me." Truly history repeats itself!

The gatherings in Exeter Hall last Friday, which we report at some length, were an endeavour to enlighten the public mind, and to arouse the public conscience. We believe they were not in vain.

COMPENSATION—TO WHOM?

The infatuated proposal to compensate disestablished publicans has happily brought into prominence the counter claim of the public to be compensated for the serious damage they suffer through the liquor trade. We learn that Mr. Caine, M.P., is to propose amendments to the Local Government Bill in this direction; and if right were to prevail he would unquestionably succeed. It is a reproach to common sense as well as to administrative equity, that drink-sellers should be permitted to prime their unwary or foolish patrons till reason and self-control are gone, and the drinker is ready for all sorts of wrong-doing. Looked at from the point of even-handed justice, surely the vendor of the deadly drink is equally responsible with the drinker for the murders and other terrible crimes that are committed under its spell. Can it be right that the unhappy and bemuddled victim of the liquor should bear the whole penalty, while the person who has, in cold blood, supplied him with the poison, goes scot free?

Mr. Joseph Malins, of Birmingham, forwards to us a statement of how compensation to the aggrieved and injured public is managed in the United States and Canada. In the Dominion the law enacts that the representatives of any person who dies through drink may sue the publican for compensatory damages ranging from 100 to 1000 dollars. Those who are injured in person or property by one so intoxicated can claim compensation from either or both the inebriate and the person who supplies the drink. A wife or dependent relative of an inebriate can give notice to drink-sellers not to serve such with intoxicants, and can recover damages if drink is served to him within one year after notice. There are similar or even more comprehensive and stringent laws in force in many of the United States, in some cases the liquor-sellers being required to give heavy bonds from which any damages they may incur shall be paid. As, for instance, in Nebraska it is required that "the licensed drink-seller shall provide a bond of 5000 dollars, and the person so licensed shall pay all damage that the community or individual may sustain in consequence of such traffic; he shall support all paupers, widows, and orphans, and pay the expenses of all civil and criminal prosecution growing out of, or justly attributable to, his traffic in intoxicating drinks."

These will be deemed pretty stringent enactments, but they do not appear to us to overstep the equity of the case, and we could only wish they were in force and *enforced* in this country. If Mr. Caine and other friends of temperance in Parliament will boldly uphold the claims of a long-suffering community, we should think short work will be made of the monstrous proposition to reimburse the publicans for the deprivation of their licences.

SPECIAL PRAYER is asked that the motion to be brought forward in the House of Commons on June 5, by Mr. W. B. Maclaren, may be signally prospered by God, and the C. D. Acts swept away from India, as they have been from Great Britain.

TENBY, SOUTH WALES.—Mr. A. Peerless, hon. sec. of the Y.M.C.A., writes that a very successful Gospel mission has been held in this town by Rev. E. Davidson. The effort was unsectarian, and had the hearty co-operation of the Y.M.C.A. and the Y.W.C.A. The power of God was manifest not only in the Gospel meetings, but in the Bible-readings, which were times of heart-searching The converts have been commended to the care of the different sections of Christ's Church in the town.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XII.—HAGAR, THE SLAVE GIRL.—GEN. xvi.

WE none of us know all that is involved when we tear ourselves from the familiar scenes of our Harans to follow God into the lands of separation which lie beyond the river. The separated life cannot be an easy one. We may dimly guess this as we step out into the untried and unknown; but God graciously veils from our eyes that which would needlessly startle and daunt us; unfolding to us his requirements, only as we are able to bear them.

The difficulties of the separated life arise, not from any arbitrary appointments of Divine Providence, but from the persistent manifestation of the self-life in its many Protean forms. It is absurd to say that it dies once for all in some early stage of the Christian life; and it is perilous to lead men to think so. When men think or boast it is dead, it peeps out in their very assertions, and laughs at the success of its efforts to blind them to its presence. This is the masterpiece of its art: to cajole its dupes into thinking that it is dead. Gangs of thieves always like to secure the insertion of a paragraph in the newspapers, announcing that they have left the neighbourhood, because, in the false security which is induced by the announcement, they are more able to carry out their plans of pillage.

We say, in the first moments of consecration, that we are eager, not only to be reckoned dead in the sight of God, so far as our self-life is concerned, but to be dead. And if we really mean what we say, God undertakes the work, first of revealing the insidious presence of the self-life, where we had least expected it, and then in nailing it in bitter suffering to the cross of a painful death. Oh ye who know something of the analysis of your inner life, do not your hearts bear witness that, as the light of heaven breaks with glowing glory on your souls, it reveals unexpected glimpses into the insidious workings of self; so much so that you are driven to claim, with no bated breath, first, Divine forgiveness for harbouring such a traitor, and then the interposition of Divine grace to mete out that death which is the alone condition of growth and blessedness.

There is here a very startling manifestation of the tenacity with which Abraham's self-life still survived. We might have expected that by this time it had been extinguished. The long waiting of ten slow-moving years. The repeated promises of God. The habit of contact with God Himself. All this had surely been enough to eradicate and burn out all confidence in the flesh, all trust in the activities of the self-life, all desire to help himself to the realisation of the promises of God. Surely, now, this much-tried man will wait until, in his own time and way, God shall do as He has said. He would not take a shoe-lachet, or a thread, from the King of Sodom, because He was so sure that God would *give* him all the land. Nor was he disappointed, when God said, "I am thy exceeding great reward." And similarly we might have expected that he would have strenuously resisted every endeavour to induce him to realise for himself God's promise about his seed. Surely he will wait meekly and quietly for God to fulfil his own word, by means best known to Himself.

Instead of this he listened to *the reasoning of expediency*, which happened to chime in with his own thoughts, and to gratify the promptings of his spirit to do something to secure the result of which God had spoken. Simple-hearted faith waits for God to unfold his purpose, sure that He will not fail. But mistrust, reacting on the self-life, leads us to take matters into our own hands, and to offer the sacrifice before Samuel comes.

I.—THE QUARTER WHENCE THESE REASONINGS CAME.—"Sarah said unto Abraham." Poor Sarah! She had not had her husband's advantages. When he had been standing in fellowship with God, she had been quietly pursuing the routine of household duty, pondering many things.

It was clear that Abraham should have a son, but it was not definitely said by God that the child would be hers. Abraham was a strict monogamist, but the laxer notions of those days warranted the filling of the harem with others, who occupied an inferior rank to that of the principal wife, and whose children, according to common practice, were reckoned as if they were her own. Why should not her husband fall in with those laxer notions of the marriage vow? Why should he not marry the slave-girl, whom they had either purchased in an Egyptian slave market, or acquired, amongst the other gifts with which Pharaoh had sent them away?

It was an heroic sacrifice for her to make. She was willing to forego a woman's dearest prerogative, to put another in her own place, and to surrender a position to which she had a perfect right to cling, even though it seemed to clash with the direct promise of God. But her love to Abraham, and her despair of having a child of her own, and her inability to conceive of God fulfilling his word by other than natural means: all these things combined to lead her to make the proposal from which, in another aspect, her wifely nature must have shrunk. Love in Sarah did violence to love.

No one else could have approached Abraham with such a proposition, with the slightest hope of success. But when *Sarah* made it, the case was altered. The suggestion might have flitted across his own mind, in his weaker moments, only to be instantly resisted and put aside, as doing a grievous wrong to his faithful wife. But, as now it emanated from her, there seemed less fear of it. It was supported by the susceptibilities of natural instinct. It was consistent with the whisperings of doubt. It seemed to be a likely expedient for realising God's promise. And, without demur or reference to God, he fell in with the proposal. "Abram hearkened to the voice of Sarai."

It is ever hard to resist temptation when it appeals to natural instinct or to distrusting fear. At such an hour, if the Saviour be not our Keeper, there is small hope of our being able to resist the double assault. But the temptation is still more perilous when it is presented, not by some repellent fiend, but by some object of our love, who, like Sarah, has been the partner of our pilgrimage, and who is willing to sacrifice all in order to obtain a blessing which God has promised, but has not yet bestowed.

We should be exceedingly careful before acting on the suggestions of any who are not as advanced as we are in the Divine life. What may seem right to them may be terribly wrong for us. And we should be especially careful to criticise and weigh any proposals which harmonise completely with the tendencies of our self-life. "If the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, thou shall not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare." But does not the response of the soul to such suggestions indicate how far the self-life is from being dead?

II. THE SORROWS TO WHICH THEY LED.—As soon as the end was obtained, the results, like a crop of nettles, began to appear in that home, which had been the abode of purity and bliss, but which was now destined to be the scene of discord. Raised into a position of rivalry with Sarah, and expectant of giving the long-desired son to Abraham, and a young master to the camp, Hagar despised her childless mistress, and took no pains to conceal her contempt.

This was more than Sarah could endure. It was easier to make one heroic act of self-sacrifice, than to bear each day the insolent carriage of the maid whom she had herself exalted to this position. Nor was she reasonable in her irritation; instead of assuming the responsibility of having brought about the untoward event, so fraught with misery to herself, she passionately upbraided her husband, saying: "My wrong be upon thee; the Lord judge between me and thee."

How true this is to human nature! We take one false step, unsanctioned by God. And when we begin to discover our mistake, we give way to outbursts of wounded pride. But instead of chiding ourselves, we turn upon others, whom we may have instigated to take the wrong course, and we bitterly reproach them for wrongs of which they at most were only instruments, whilst we were the final cause.

Out of this fleshly expedient sprang many sorrows. Sorrow to Sarah, who on this occasion, as afterwards, must have drunk to the dregs the cup of bitter gall; of jealousy and wounded pride; of hate and malice, which always destroy peace and joy in the nature, from which they stream as the fiery lava torrents from a volcanic crater. Sorrow to Hagar, driven forth as an exile from the home of which she had dreamt to become the mistress, and to which she had thought herself essential. Ah, bitter disappointment! Sorrow to Abraham, loath to part with the mother of the only child that had blessed his life, and stung by the unwonted bitterness of his wife's reproaches.

If any should read these words who are tempted to use any expedients of human devising for the attainment of ends, which in themselves may be quite legitimate, let them stand still, and take to heart the teachings of this narrative. For, as surely as God reigns, shall every selfish expedient involve us in unutterable and heartrending sorrow. "From this time shalt thou have wars."

III. THE VICTIM WHOSE LIFE-COURSE WAS SO LARGELY INVOLVED.—We cannot be surprised at the insolent bearing of the untutored slave-girl. It was only what might have been expected. But we are grieved to see in her only one of myriads that have been sacrificed to the whim or passion, to the expediency or selfishness, of men. Innocent and light-hearted, she might have been the happy wife of some man in her own station of life, and the mother of a happy family. But, taken as she was from her true station, and put into a position in which she was a mother without being a lawful wife, what could her lot be but misery in the home in which she had no proper status, and at last in the exiled and homeless wanderings to which Sarah's bitter jealousy twice drove her; once for a time—afterwards for ever?

Abraham, for the sake of the peace of his home, dared not interpose between his wife and her slave. "Behold," said he, "thy maid is in thy hand; do to her as it pleaseth thee." Not slow to act upon this implied consent, the irate mistress dealt so bitterly with the girl that she fled from her face, and took the road, trodden by the caravans, towards her native land.

"The angel of the Lord" (and here, for the first time, that significant expression is used, which is held by many to express some evident manifestation of the Son of God, in angel-guise) "found her by a well of water," which was well known in the days of Moses. There, worn, and weary, and lonely, she sat down to rest. How often does the angel of the Lord still find us in our extremity; when we are running away from the post which was assigned to us; when we are evading the cross. And what questions could be more pertinent, whether to Hagar or to us: "Whence comest thou? and whither wilt thou go?" Reader, answer those two questions, ere thou readest further. What is thine origin? and what thy destiny?

Then there followed the distinct command, which applies to us evermore, "Return, and submit." The day would come when God Himself would open the door, and send Hagar out of that house (chap. xxi. 12). But until that happened, after thirteen years had rolled away, she must remain where she was, bearing the burden and fulfilling the duty as best she might. "Return and submit."

We are all prone to act as Hagar did. If our lot is hard, and our cross is heavy, we start off in a fit of impatience and wounded pride. We shirk the discipline, we evade the yoke, we make our own way out of the difficulty. Ah! we shall never get right thus. Never! We must retrace our steps, we must meekly bend our necks under the yoke. We must accept the lot which God has ordained for us, even though it be the result of the cruelty and sin of others. We shall conquer by yielding. We shall escape by returning. We shall become free by offering ourselves to be bound. "Return and submit." By and by, when the lesson is perfectly learnt, the prison-door will open of its own accord.

Meanwhile the heart of the prodigal is cheered by promise (ver. 10). The angel of the Lord unfolds all the blessed results of obedience, like the progeny of a fruitful mother. And as the spirit considers these, it finds the homeward way no longer lined by flints, but soft with flowers.

Nor is this all, but in addition to promise, there breaks on the soul the conception of One who lives and sees, who sees each tear and pang, and who lives to avenge the wronged, and to defend the helpless.

SOUTHSEA MISSION, PORTSMOUTH. — Mr. Jno. Denning, Ebenezer Cottage, Inglis-road, Southsea, Portsmouth, writes:—During the past seven years we have had the privilege of pitching a tent on Southsea Common during the summer months for the preaching of the Gospel; many thousands have heard, and not a few have believed to the salvation of their souls. We will be delighted to commence on Saturday, June 3, if our friends supply the needed means; £10 is needed to pay for repairing the tent that was much damaged last autumn by the gales, and to work it successfully we need about £5 per week. Several able evangelists have promised us their help.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life."

VIII.—SAVED TO SAVE.

A lady came to me in much trouble one day, having heard me say that we were saved to save others. Not saved to go to heaven when we die; but to live for the glory of God.

"How can I live for the glory of God?" she asked. "I have as much as I can do to work out my own salvation."

I said, "Sit down, that we may talk a little about this matter. First, let me ask you, are you working for your salvation—that is, in order to attain it?"

"Oh, no," she answered; "I know better than that, thank God. I am saved not by my works but by the finished work of Christ—I believe in Him."

"Praise God," I said; "but please tell me what you mean."

"I mean," she replied, "that as a saved one, I have to work out, and secure, my final salvation."

After a few more questions, I elicited that this lady did not really believe in salvation here upon earth; but probation. She believed that she was saved, as she called it, but only conditionally; her final salvation into heaven was dependent upon her faithfulness to grace.

"You are mistaken at starting," I said. "The salvation which God has provided for us is *full* and *complete*, and must be altogether accomplished by Himself, not partly by Him and partly by you. It is a salvation from the penalty, power, and presence of sin. Here we have three words each beginning with the letter P, which fully describe this salvation. Christ died to save us from the past, He rose and lives to keep us in the present, and He is coming again in the future to take us to Himself in a glorified state. He is our salvation from beginning to end."

"Surely that is Calvinistic teaching, is it not?" said the lady, as if she was afraid of me, or took me for a heretic.

I repeated, "Christ died, rose from the dead, and He is coming again. He redeemed us, spirit, soul, and body, and, believing in Him, we have this threefold salvation."

"What, do we have all this at once, and may we live as we like?"

"Oh, dear no," I answered; "we should give ourselves up as lost sinners to be saved—as saved sinners to be kept—and as saved and kept believers, we should be looking for the Lord's coming to change our bodies, and take us to Himself. The Apostle Paul says: 'I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him until that day.'"

The lady remarked, "It will take me a long time to learn all that; I have been brought up in a very different school."

I said, "It is a pity you were not in the school of Christ, where only the Scriptures are taught."

"Then, according to you," she said, "I have nothing to do, but to sit down."

"No, friend," I replied, "do not mistake me. You did not obtain your salvation that way; you believed in Jesus, and were saved. In the same manner, believe in a living Christ, and you will be kept. Keep on trusting in Him, and then you will find that you have a work to do for Him."

"Do you really think," she asked, "that I could ever do anything for the Lord?"

"Most certainly," I replied, "your salvation was freely given to you for this very object. The Garden of Eden was given to Adam, and then he was told to dress and to keep it—that is, make it profitable. You are put into salvation, that you may live and walk in such a manner as to recommend it to others.

"Suppose," I said, "you have an estate given to you with a silver mine in it; what good would that mine be to you or anyone else if you did not work it out? You have a rich treasure given with your salvation, in the privilege of making other people as happy as you are. This is the way to work out your own salvation; it will then prove to be a mine of endless treasure to you, and to others besides."

"Oh, dear, no," said the lady, shaking her head; "that joy is not for such a poor weak creature as myself. I may as well try to climb into heaven!"

"Shall I tell you something?" I said. "I have more hope of you in your utter inability than if you said, 'Very well, I will do it.'"

"But how can I possibly do any such work as this?" she asked.

I replied, "There is only one way to do it—that is, to give yourself to Christ, as one who desires to do his will, and ask Him, 'Lord, what wouldst Thou have me to do?' Then leave yourself in his hands, and be sure you will receive an answer."

She went away, and in a few weeks' time came again to see me with a very different appearance.

I said, "You are looking happier to-day?"

"Indeed," she replied, "I have reason to do so. I can see now the threefold character of salvation, and long to tell others about deliverance from the penalty, power, and presence of sin. But how can I begin? What shall I do?"

"My dear friend," I said, "I am not your master; ask this same question before the Lord, for Scripture tells us that 'it is God that worketh in us to will and to do of his good pleasure.' It is for this reason that I urge you to give yourself to Him, that He may come and dwell in you by the Holy Spirit. Then He will work in you, and by you. Your work is not yours, but the Lord's.

"You should fear and tremble, lest you take it out of his hands, or go before you are sent. Follow his will, and be his servant, and He will then use you for the work He has for you to do. All who are converted are created anew in Christ Jesus unto good works. Every tree has its own fruit, and so each believer has his own separate work. When you have found your life-work, you will have liberty, and be in your proper element, like a bird in the air, or a fish in the water."

She looked amazed, so I went on to say, "Fear not; God can make you willing to do your life-work, and He also can make you able to accomplish it. Remember, your weakness is no barrier to that, but rather the other way. The strong must be made weak before God can use them; but you are weak to begin with."

This lady was enabled to give herself entirely to the Lord's work; and, to her great joy, found Him true to his promise. She was surprised one day by a visit from a lady who used to criticise and laugh at her devotions. Now she had come with tears to ask, "What shall I do to be saved?"

Our friend was for the moment at a loss for an answer; but, after a short pause, she said, "I remember what I was told to do when I was anxious like you; it was to believe that Jesus took my place on the cross to give me his place before God." She was enabled to bring this inquirer to pardon and peace, and afterwards induced her to be a helper in the work in which she was engaged.

In this and such ways this lady and her friend were led to go forward in saving others, as they themselves had been saved.

CHRISTIAN LITERATURE IN INDIA. — The twentieth annual report of the Punjab Auxiliary Bible Society states with regret that no progress has yet been made in printing anything of the Punjab Old Testament, although something has been done by way of revising the work achieved by Mr. Harvey, whose labours have extended over many years. Last year was one of increased activity in the publication and reprinting of books and tracts by the Punjab Religious Book Society, the twentieth report of which has also just been issued.

REPEAL, NOT SUSPENSION.

LADIES IN COUNCIL.

No wonder Mr. Wm. Fowler should ask how things that are so clear to the ordinary understanding can with such great difficulty be brought home to the official mind. This question he put at the close of a large and enthusiastic meeting in the Lower Exeter Hall, on Friday afternoon, at the annual meeting of the Ladies' National Association for the Abolition of State Regulated Vice. Such abolition was decreed by the British Parliament two years ago, and one would naturally think that if the system is too bad for England it must be equally bad for India. Officialdom, however, thinks otherwise, and Mr. Fowler very charitably supposes that this peculiar density of the official mind arises more from ignorance than from indifference. We think he is too charitable, because it is the business of officials to know things at which outsiders can only guess. One might fairly suggest some other cause, such as a perverted moral sense, or the lack of any moral sense at all. However, if it be true that the officials at the India Office are suffering from ignorance they are now in a fair way of being enlightened. If they could have been in Exeter Hall on Friday afternoon, they would have learned a good many things, one of them being that the public agitation for the total and unconditional repeal of these Acts and regulations in India will go on till it has the same satisfactory issue as it had in England. It will be well for the official mind to endeavour to take in at least that much.

The biggest speech of the afternoon was that of Mr. Stansfeld, M.P., who described the existing situation in Parliament as to Indian repeal. After paying a warm tribute of admiration to Mr. and Mrs. Dyer for their courage and pertinacity in unearthing the horrors of the regulation system in India, the right hon. gentleman said he felt sure the friends of the movement in this country would not shrink from the duty that is now imposed upon them. He recited his own question, and Sir John Gorst's answer in the House of Commons, as reported in our last issue. But more important still, he said, is the dispatch which Lord Cross has just sent out to the Indian Government. It has not yet been printed or distributed, but Mr. Stansfeld had seen a copy, and was able to furnish the meeting with a reliable abstract of the contents. In this dispatch Lord Cross expresses the opinion that though the C. D. Acts in India may have done good from a sanitary point of view, the Government have concluded that it is no longer desirable to maintain them within their present limited area; and as the Government are not prepared to extend their application, they have decided to—— repeal them? nay, but suspend their application. The virtual effect of this decision is that while the authorities deem it undesirable to maintain the Acts, they yet do maintain them. Lord Cross goes on to say that the suspension must be carefully watched, and the results communicated to him from time to time. As to the Cantonment regulations in force in a very large number of places throughout India, while the Secretary of State for India deprecates the compulsory examination of those affected by them, he suggests a revision of the rules, in the direction, not of repressing the evil, but of regulating it. He refers to the notorious "Memorandum," issued by Major-General Chapman to commanding officers, and expresses his deep regret that it should have been issued, and cannot reconcile its contents with previous reports. Practically little has been gained from this despatch of Lord Cross's. When he was Indian Viceroy, Lord Ripon wished entirely to repeal these Acts, but the then Secretary for India, Lord Hartington, objected, because the home question had not then been settled. Lord Dufferin, the present Viceroy, notwithstanding the great victory for purity and right in the House of Commons two years ago, seeks to defeat the repealers by the ruse of simply suspending the Acts, retaining the power to reimpose them at any favourable moment; the Cantonment regulations he does not even propose temporarily to suspend, but only to revise. After a reference to the hollowness of the contention that these regulations have any hygienic value, Mr. Stansfeld controverted the remark of Lord Cross that this matter was within the discretion of the Indian Government, and therefore nothing more can be done by the central authorities at home. If, said the speaker, Lord Hartington could prevent Lord Ripon from repealing the Acts, showing that the discretion of the Indian Government was not absolute, the Secretary of State is surely in the same position now. What must be done now, in Parliament and out of it, is to show the Government that public opinion in England is determined that these enactments and regulations

SHALL BE ABSOLUTELY REPEALED.

The friends of repeal in Parliament had no alternative but to take up the gauntlet thrown down by the Government, and hence the motion which will come on for discussion in the House of Commons on June 5. If this motion fails, then the appeal will be transferred to the nation at large, and the work that was done before may have to be done over again. As for himself, Mr. Stansfeld declared, amid approving cheers, that whatever seemed to him and his friends necessary in advancing the cause of freedom, purity, and justice, while he had life, he would do.

Excellent and telling speeches followed from various ladies and gentlemen. Mrs. Fawcett said this movement was closely allied to the whole question of uplifting the social life of India. Mrs. Eva Maclaren, the secretary of the Association in London, spoke of having sent a memorial for signature to a high dignitary in the Episcopal Church, who declined to sign it on the ground that he was not "master of the circumstances." Surely it was his duty to make himself master of the circumstances in such a case. She made an eloquent appeal to ladies to join in this crusade. An Indian gentleman, resident in this country, pressed home the responsibility of England with respect to India, and said that these enactments were working a sad deterioration in the Anglo-Indian character.

Professor Stuart gave a suggestive account of the Parliamentary tactics of the authorities, and also exposed the double dealing of the officials in India in withholding certain documents from the authorities at home, and in falsifying the statistics. He also quoted from documents implicating the officials as professional and systematic procurers of young and attractive women in India to gratify the passions of the soldiers.

Mr. W. B. Maclaren (who is to move the resolution in the House of Commons on June 5), and Mr. William Fowler, late M.P. for Cambridge, and one of the earliest friends of repeal, having briefly spoken, Dr. Clifford said that for over half a century the Christian churches of this country had been at work in India, and it is a shameful thing that we should only now be learning of such enormities as are done in the name of England.

A MISSIONARY'S TESTIMONY.

The closing words by Mrs. Clark, a lady missionary from India, were perhaps the most important of all. Astonishment has been expressed, she said, that missionaries have not done more in India with reference to this subject. The fact is they are not very much in touch with military life. No soldier would bring these things to the notice of the missionary. At the same time, the missionaries hear a good deal about them from the natives. No Christian instruction can be given to them on the subject of purity without these abominable Acts being cast up in our faces. Those who are medical missionaries, as I have been for many years, constantly come into contact with this question. The people have been told that the system is absolutely necessary, and no one dares to go against the Government. But they often ask us if it is really the order of the Government that their women should be taken to supply Government brothels. In such cases we have no answer to give, because unhappily it is too true. I have had these women come to my dispensary, entreating me to find some excuse for them, or to take them into my employ, so that they might in some way escape this life. Of course there are a few of the profligate class, but many of them are coerced into that life, and I have known cases in which great violence has been used by the military police in order to compel submission. For it must be admitted that the Anglo-Indian official is too often a rather brutal individual. Despotism creeps into the English character out there, and many who would be ashamed to do such things at home, give way to violent passion in India, where their rule is absolute. These Acts ought to be entirely repealed, not only on account of the bad influence on the natives, but for their deteriorating effects on the English soldiers. Many an English lad who has been in my Bible-class, when he has been spoken with about drunkenness, had said, "Well, but look at that other temptation;" and he has drifted away into the evil system, beyond reclamation. The demoralisation caused by these Government regulations has been very great. Many of the godly men have earnestly prayed in our meetings that these things might be put an end to. I have no hesitation in saying that they are a great hindrance to missionary work. The natives constantly bring it before us. If it were not for our British troops in India, missionary work would have grown far more than it has. Our troops, alas! are not models of innocence. You may hear a native Hindoo mother saying to her child, "If you are passionate and lustful, you will be born again an Englishman!" That is not very flattering to our English pride. I do pray that these things may come to an end. Many poor Indian widows, of whom we have heard so much lately, are drafted into the Government brothels. That is not generally known, but it is a fact. A petition, signed by 1300 missionaries in India, has lately been sent home to the various Missionary Societies in England, and we trust such a feeling will be aroused as will cause the repeal of these Acts.

Early in the meeting an interesting report was submitted by the secretary, Miss Whitehead. Mrs. Josephine Butler, who presided, did not deliver any address, as she was suffering from bronchitis, but she briefly expressed her satisfaction that there is now a strong branch of the Ladies' National Association in London.

MEETING IN EXETER HALL.

There was an excellent attendance at the great evening meeting in Exeter Hall, convened for the special purpose of demanding instant repeal throughout India. Earnest prayer having been offered by Mrs. Baxter, Mr. J. B. Wookey said that letters of sympathy had been received from 477 ministers, representing all sections of the Church of Christ.

Mr. F. W. Crossley, chairman, in the course of a strongly-worded address, said the thing that struck him most painfully was the fact that the atrocities described in Mr. Dyer's letters were not done by heathens to Christians, but by professed Christians to so-called heathen. He quoted the recent testimony of a native Indian about the boasted professions of England and her inconsistent practice. Let us have done with such hypocrisy. It is now demonstrated scientifically that what is morally wrong is not even in any degree physically right. Mr. Crossley expatiated indignantly on the heartlessness of the officials towards the poor diseased and dying victims of their lust. It makes one loathe the very name of Englishman. In the replies of our officials in Parliament we look in vain for any expression of sympathy with these unhappy women. The terms on which Sir John Gorst has replied have been too callous to satisfy us if he were dealing with some question of cruelty to animals instead of our fellow-subjects. If our rulers do not publicly disown these practices by a proclamation, and make all amends to the enforced sufferers still within their power, is it possible that we can be content? Let the natives know of our repentance, and let our young soldiers be taught and helped to live purely, instead of being lured by lies about health into the nethermost hell.

Rev. H. P. Hughes moved a resolution expressing indignation at the state of things lately laid bare, and pledging the meeting to continued agitation till repeal is gained. He said he agreed with Thomas Carlyle, while there is plenty of mercy for penitent sinners there must be no whitewashing of scoundrels. The primary fact he should like to see widely circulated was the notorious and atrocious Circular Memorandum from the Quartermaster General, sent by order of Sir Frederick Roberts, Commander-in-Chief in India. Sir Frederick once received the freedom of the City of London, but it will take a great deal to wipe out the stain that such a circular has cast upon his name. Mr. Hughes proceeded to read extracts from official papers revealing in all its naked horror the system of procuring "young and attractive" women, by military command, and of treating them worse than beasts of the field. Can it be possible that Englishmen will permit such things to go on? The question was responded to by the deeply-stirred audience with shouts of "No," and cries of "Shame!" A Parsee from Bombay, who visited him lately, bitterly complained that Great Britain had imposed this system on his fellow-countrymen. Could anything be more humiliating to a Christian Englishman? We must not be deceived any longer by Government reticence and chicanery. These officials are not the masters, but the servants of the English people. If this atrocious thing is wrong for England, it is doubly wrong for India. Let us bring pressure to bear on our representatives, and make them to understand that every one member who votes against the motion on June 5 will be denounced on every platform and from every pulpit in the land.

The resolution was seconded by Mrs. Richardson, of York, who said the hearts of the women of England, after securing release for themselves, must surely go out towards their poor downtrodden, helpless sisters in India. English women will not cease their efforts till victory is gained. Let the Christian public of India know that it is not the Christian public of England which imposes this terrible burden on their land.

Mrs. Baxter said only the previous day an appeal came from a hospital in India asking for two Christian workers, and telling of a poor young Russian Jewess who had been sold into that infamous slavery; happily, she was delivered and sent back to her own land. How is it that England is governed so much by Pagan law instead of Christian law? Our Government is not Christian, and its doings are in direct opposition to the commands of God. Even the Mohammedan and the Buddhist regulate their lives according to the dictates of their religion. Alas, that those who call themselves Christians should belie the teaching of their Master. The resolution was adopted by acclamation.

Mr. J. B. Wookey, in a strong appeal for funds towards sustaining this agitation, said that all the workers were honorary, and everything subscribed would go to the payment of inevitable expense, justly made special reference to the devoted and most unwearied service of Mr. Maurice Gregory, the acting hon. secretary of the Gospel Purity Association, who had prepared the monster map, forty-eight feet by twenty-four, that hung across the hall, and contained the diagrams which have at various times appeared in our pages.

Sir Erasmus Phillips, vicar of Warminster, said the last time he spoke in Exeter Hall he lost a gold watch, but he would rather lose twenty gold watches, if he had them, than be silent on this great question. He had fondly believed that the system, when it was repealed in England, had been abolished all over the British Empire, but he had been sadly deceived. National sins must be expiated by national judgments, and we want to remember, that whatever may be the state of our military defences, it is righteousness alone which is the true defence of a nation.

On rising to second the resolution, Prof. Stuart received from the assembly a very hearty greeting. He hoped such a gathering would convince the India Office that the Christian people of this country will not accept any shuffle or any sham settlement. The permanent officials in the India Office are the really responsible persons, as they supply erroneous information to the Parliamentary spokesmen. In further commenting on the strange action of the authorities, Prof. Stuart quoted from official documents, proving that Lord Hartington, when he was Secretary of State for India, interfered to prevent the repeal proposed by Lord Ripon: therefore it is quite competent for the present Secretary of State to interfere in favour of repeal. The Acts, he went on to say, on the authority of the Army Sanitary Commission, are a gigantic hygienic failure. Indeed, under the regulations, the ratio of disease has grown instead of being diminished. The Professor stirred the meeting to its depths by unfolding the duplicity of the Indian officials who have withheld the most incriminating documents, and who have cooked the figures. Surely we may well say "Woe unto you who have made iniquity into a law."

Dr. Clifford said we had heard enough, not only to enlighten us as to the facts, but to stiffen our resolution that agitation must go on till the evil thing is swept away. The plain English of the matter is that our Government is occupied in a huge brothel-keeping business. Are we not imperilling our very existence as a governing power in India? Looking at the past history of the world we cannot forecast anything else than national shame, decay, and ultimate extinction, unless we mend our ways. This is a distinctly Christian movement, in favour of the lost ones who are actually thrust by the authorities into evil ways. The God-given Deborah in our holy agitation (Mrs. Butler) is still with us, and there are many tokens of encouragement on every hand. Let every Christian man and woman become a centre of influence; let us as individuals and as churches apply our religion to our politics, and make our legislators to feel the weight of our power.

A most touching ovation awaited Mrs. Josephine Butler. She pathetically protested against these Indian women being spoken of as prostitutes. They are taken by force from innocent homes. The name of "prostitute" ought to be transferred to the Governor-General, the Quartermaster-General, and such officials who prostitute the laws of our country. She appealed to her sister women to demand that the Imperial Government shall wash its hands of the blood of its subjects. We must work, not only for India, but for our sisters everywhere. We must root the system out of the whole earth. Mrs. Butler, owing to loss of voice, was obliged at this point to conclude her address, and sat down amid the sympathetic cheers of the audience. The resolution, which desired that a full report of the meeting be sent to every minister of the Gospel in the country, was seconded, in a brief speech, by Mr. R. C. Morgan, and heartily adopted.

The Bishop of Waipau, in moving a resolution of thanks to Mr. Dyer and the conductors of the Christian journals who had published his letters, said he could tell from personal observation of the working of this system under the very shadow of the residence of the Indian Viceroy, in Calcutta. He hoped the sense of Christian England, being now awakened, would proceed to abolish the system without further delay. Rev. Harry Jones said much surprise had often been expressed at the failure of Christianity throughout the world. He thought he could now to some extent understand the reason. The resolution of thanks being carried, Mr. Crossley terminated the proceedings with the benediction.

A full report of this meeting will immediately be published in separate form; particulars in our next.

We have received the following letter:—

My Dear Sir,—I felt at the meeting to-night that some medical man should have spoken after the able speech of Professor Stuart. The majority of my profession are in favour of the Acts, and the argument used against us, the minority, is, "Why should you allow a disease to spread when you can prevent it?" and, "Are you not criminal in not doing your utmost to prevent future generations of children to be born containing the seeds of diseases which are the consequence of unprotected vice?" After the convincing evidence that Professor Stuart brought forward to-night, we can now say that it has been proved (by statistics that are not cooked) that the disease spread almost unhindered during the years that the Acts were in force, and, therefore, it appears to me that the only possible reason for their maintenance is cut away.

We are a practical people, and our main question with regard to any measure is, "Does it pay?" As this measure is proved not to pay, and moreover its administration costs money, the practical Briton (to say nothing of the professing Christian) should urge on our Government the total repeal throughout the Empire of so unpractical a measure, and one so destructive of body and soul.—Yours faithfully,

London, May 18. H. S. (M.D.)

NOTES FROM THE NORTH.

SALVATION ARMY.

On Wednesday and Thursday last week General Booth conducted all-day conferences in Glasgow. The topic for discussion was, "The Christianity of Christ."

MR. QUARRIER'S HOMES.

On Thursday afternoon a largely attended meeting was held in the Christian Institute, Glasgow, to bid farewell to 120 boys and girls from Mr. Quarrier's Homes on their departure from Canada. Mr. Quarrier stated that during the past year he had rescued nearly 500 children. He never had less money than he needed, and never more. At the conclusion of the meeting a large company went with the children to see them embark, Mr. and Mrs. Quarrier accompanying the band to Canada.

THE DIFFICULTIES AT LIVINGSTONIA.

A letter has been received from Dr. Kerr Cross, of Lake Nyassa, containing further particulars as to the Arab disturbances. Dr. Cross says that on arriving at Mweni-Wandă, he found the mission property intact, and has been informed that all the natives from Nyassa to Tanganyika are on the side of the missionaries. He also adds that up to the time of writing he had been entirely free from fighting, and was much concerned as to what action he should take in the matter. He remained at Chirenji for fully two months entirely alone during the war, and cut off from all communication with his fellow-countrymen. He only left the mission station when his life was in imminent peril.

FOREIGN LIQUOR TRAFFIC.

A discussion took place in the United Presbyterian Synod, in connection with the Liquor Traffic on the West Coast of Africa and in India. In presenting a report on the subject, Rev. J. Aitken, referring to Africa, said the difficulty was that the British Government had not universal control on the coast. Mr. Muir said he had lately called upon all the Glasgow merchants who were engaged in the African traffic, and one of them had written out a statement declaring that a strong desire existed that this traffic in strong drink should be regulated. The Synod unanimously agreed to memorialise the Government to call an International Congress with a view to united action in prohibiting and suppressing the traffic on the Western Coast of Africa, and in the islands of the Western Pacific.

MR. JOHN BARNABAS BAIN, who for about twenty years has been engaged in evangelistic work, has been appointed superintendent of the Liverpool Town Mission.

DEEP-SEA FISHERMEN.

Exeter Hall seldom wears such a gala dress for a May meeting as it did on Wednesday afternoon last week, when the claims of the Mission to Deep-Sea Fishermen brought together a splendid audience, notwithstanding the fact that a charge was made for admission. The façade of the gallery was adorned with groups of bright bunting. About the platform were models of ships and other symbols of seafaring business, while along the roof of the hall hung a row of triangular flags, each bearing the name of a Mission vessel.

"The Lord hath done great things for us whereof we are glad," was a verse of the lesson read by Rev. W. A. Bathurst, and the words formed an excellent keynote for the entire proceedings, which largely took the form of praise and thanksgiving to God for the blessing He has bestowed on this young but beneficent society.

Sir **James Ferguson**, Under-Secretary for Foreign Affairs, who presided, said he had a spontaneous message from Her Majesty the Queen to deliver to the meeting. She had requested Sir Henry Ponsonby, her Private Secretary, to write and say how deeply she was interested in the success of the work. Of course the audience could do nothing less than give three rousing cheers for Her Majesty, and afterwards sing a verse of the National Anthem. The Chairman, resuming his speech, said that was the best possible answer to the Royal message. Among the many objects advocated in Exeter Hall, none could be more worthy of support than the cause of the fishermen, whose lives are passed on the stormy and perilous deep. The Mission is now well established, and has borne abundant fruit. The right hon. gentleman drew a pathetic picture of the hardships these men have to undergo from stress of heavy weather, the risk of accidents, and the lack of spiritual privileges. Surely there is ample room here for Christian and philanthropic effort, and he was delighted to see present so many sons of the sea, who had come to testify to the reality of the work. As a humble member of the Government, he was glad to be there to say how much the country owes to the Mission. He was further glad that the conscience of the Powers of Europe had been awakened, and they had combined to prevent the liquor traffic in the North Sea. The Chairman referred very cordially to Mr. Mather's book, "Nor'ard of the Dogger," and strongly advised any who had not read it to do so without delay. He understood there was some attempt on foot to destroy the religious character of the Mission. He could only regard such an attempt as the devil's work. Sir James spoke of the importance of the Christian faith, and its consolations, especially to those who run the risk of being suddenly swept into eternity.

Mr. **E. J. Mather**, the founder and director of the Mission, said the Queen's message was to him especially gratifying. This led him to allude to the recent donation of £50 from Her Majesty, and her desire that the first hospital ship should bear her name. Mr. Mather extolled the bravery of the smacksmen in the North Sea, and proceeded briefly to sketch the origin and the wonderful progress of the work. It can no longer be said, as was said to him seven years since, that "the folks ashore care nothing about the fishermen." To-day there are eight Mission ships, well fitted and found, ministering to the temporal, mental, and spiritual wants of the men. The Government have given them special facilities as to the supply of tobacco, so that the reign of the baleful *coper*, it may be hoped, is past and gone. The Mission vessels were two years ago burdened with a mortgage debt of £10,000; now, thank God, every penny of the debt is paid. This was part of the answer of "the people ashore" to the appeal of the fishermen. As to the Mission being a charity, he thought we could not say much about that in reference to those to whom we as a community owe a deep debt for the sacrifices they make on our behalf. One of the debts we still owe them is better medical provision, and he looked forward to the time when every fishing fleet will have its floating hospital and its regular medical attendant. The first of these hospital ships, the *Queen Victoria*, is now building at Great Yarmouth, and, of course, she must be maintained. A reserve fund is wanted for this purpose. The ship will cost £1200 a year, which means an endowment fund of £30,000. Mr. Mather appealed specially to those who had themselves passed through severe illness or suffering to give a thankoffering towards this good object. Others who had lost dear ones might perpetuate the memory of those friends by helping to succour the men so sorely beset and so far removed from the help that is at the beck of those on shore.

A little surprise awaited the meeting at this point. Mr. Miller, chairman of the Council, announced that the men of the Short Blue Fleet had put their heads together and had got a large crayon portrait of Mr. Mather for presentation to him, as a token of esteem and gratitude for the services he had rendered to them, the "Short Blue" being the first fleet to which a Mission ship was sent. The presentation was made in very appropriate terms by the admiral of this fleet; the portrait, which was an excellent one, was accompanied by a framed illuminated address. Mr. Mather, in accepting the gift, feelingly replied, and said that, above all, thanks ought to be rendered to God for his abounding goodness in connection with the Mission.

A very delightful part of the programme was the exquisite singing by Miss Lena Law of the hymn, "When I survey the wondrous cross." The audience was requested not to cheer, but we could not blame them for being so far carried away on the soaring wings of such glorious song as to break out in hearty applause.

The only resolution proposed to the meeting was the following:—

> That this meeting of subscribers recognises, with devout thankfulness to Almighty God, the splendid results achieved through the spiritual and philanthropic efforts carried on by the Mission to Deep Sea Fishermen in a unique and dangerous sphere, and pledges itself to an earnest and increased support of the Mission in the future.

It was moved by Mr. **Thomas B. Miller**, who said the words of the inspired exclamation, "What hath God wrought!" was the only language that could be used by those who had watched the development of the work. From its very conception the history of the Mission had been one long answer to prayer. He had seen its work on the spot, and had gone from fleet to fleet in the North Sea, and heard the unsolicited testimonies of the men themselves as to the value of the operations sustained by the Mission. In seconding the resolution, Mr. **F. Treves**, chairman of the Hospital Committee, said a Mission such as this needed no other advocacy than the mere statement of the facts. He commented on the singular circumstance that up to the present time these large colonies of men isolated on the dreary waste of waters had remained without that medical help which we look upon as the elementary want of any community.

A fine, young, fresh-coloured, rollicking sort of fellow, Dr. **W. T. Grenfell**, medical officer on board the Mission ships *Thomas Gray* and *Clulow*, supported the resolution. In doing so, he gave some particulars as to the condition of the smacks last March, owing to the severe weather. Many parts of the vessels were lumps of solid ice, and nearly every ship was "crippled;" that is, they had lost some material part of their gear. He furnished interesting details of a number of cases of illness, and wounds from accident, which he himself had treated and relieved. The obvious deduction from the facts he submitted was the necessity of having qualified medical help near at hand. In many cases, where life itself is not in danger, the smacksmen lose much time through having to proceed ashore for treatment, and frequently a long period elapses before they get occupation again. Dr. Grenfell told a very interesting story indeed of his surgical experiences in the wild North Sea, and we can but hope that before another anniversary, not one, but half a dozen sons of Æsculapius will be practising in the North Sea.

The audience sang "The Smackmen's Hymn," a very fine and appropriate production by Mr. Bathurst, and set to stately music by Mr. Churchill Sibley. An opportunity was then afforded of listening to personal testimonies from the fishermen themselves. Skipper Jones, of the Mission smack *Clulow*, said the men in the fleet which he had left would be praying while the meeting was being held, not only that the Mission might be well supported, but that Jesus might be glorified. He told of the great good that had been done in connection with the medical work of Dr. Grenfell; the need is great, and he earnestly hoped many other doctors would find their way to the fleets. An ex-skipper, without a leg, having told the story of its loss, Skipper White, of the *Ashton*, said that since last year his ship had been the birthplace of many souls. He could not describe the privations and dangers that attend a smacksman's life, and he trusted in God they would soon have a hospital ship with every fleet. The skipper of the *Sophia Wheatley* said there was no surgeon in the Grimsby Fleet, and he had to do the best he could for the many who meet with accidents. Skipper Budd, of the smack *Temple Tate*, said the Mission was doing a grand and glorious work. The next to speak was ex-Skipper John Mann, the veteran salt who told Mr. Mather seven years ago, when he went out to the North Sea, how he had been praying for thirty years that something might be done for the smacksmen. He recited some of his personal experiences and those of others to show the sufferings caused by the absence of medical help, and every case related he wound up with the formula, "If our good doctor had been there, all that pain would have been saved."

Dr. Schofield, the hon. instructor of the Mission skippers, presented certificates from the National Society of Health, and also from the St. John's Ambulance Association, to several skippers, and a hearty vote of thanks to the Chairman concluded the interesting proceedings.

Another crowded and enthusiastic meeting was held in the evening, and presided over by Mr. Thomas Gray, of the Board of Trade. In speeches by Mr. Gray and Mr. Miller much information was given about the work of the Mission, similar in its purport to that supplied in the afternoon. The leading feature, however, in the proceedings was an exhibition of very fine dissolving views, illustrating the daily life of smacksmen in the North Sea. The explanatory descriptions were given by Mr. Mather, who took occasion to make a strong appeal for the support of the Mission. Characteristic testimonies were given by various smacksmen, whose hearty and stirring recitals were greatly cheered. Rev. Dr. Moore told how on a visit to the North Sea he had met with a skipper, then leading a careless life. Great was his joy to meet that skipper again in the meeting, now testifying that he had become a soldier of the Cross. The meeting throughout was thoroughly enthusiastic and enjoyable, and the proceedings of the day must have done much to inform the Christian public of the splendid work this Mission is doing among a class too long forgotten and neglected.

The Christian.

May 25, 1888.

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A LADY WISHES to recommend an old-established School for the daughters of Gentlemen, situated in one of the healthiest suburbs in the south-west of London. Large modern house, with good garden and tennis court. The Principals, who belong to the Evangelical Church of England, take great interest in the religious and moral training of their pupils, giving them also a sound education, combined with home comforts. Resident foreign governess, visiting masters.—For prospectus, apply to

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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.: Vice-Principal: ROBERT WESTON, Esq., B.A., T.C.D.

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RE-ENGAGEMENT wanted as Resident Governess in a School, in or near London. 15 years' experience. 3½ years' reference from one situation.—DAISY HOPE, Fern Combe, New West-end, Finchley-road.

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Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

AS GOVERNESS (or superior Nurse) in a Gentleman's family. English, [illegible] French, German, acquired abroad, needlework. [illegible] —Miss HADDOCK, [illegible] Kingsbridge, S. Devon.

Appointments, Situations, &c., Wanted.

AS CLERK.—Wanted, by Christian young Man. Can be well recommended. Age 20. —J. BROOKER, Schoolhouse, Stockcross, Newbury, Berks.

EMPLOYMENT in some sphere of usefulness desired by a Gentleman (43). Single. Many years' experience in teaching. Knows bookkeeping thoroughly. Having private income would accept nominal salary, occupation being the greatest object in view. Reliable references. Interview desired.

ALPHA, [illegible] St. Augustine's-road, [illegible]

YOUNG MAN seeks situation either as Waiter in Temperance hotel, first-class dining-rooms, or single-handed Manservant. Total abstainer. Good character.

J. WELLER, 59, Warlock-road, Howard-road, W.

MISSION WORK (as Parish Nurse). —A person seeks such situation. Had hospital training at Guy's and York-road, London. Widow, over 45.

[illegible] Mr. [illegible], Hill-street, Poole, Dorset.

YOUNG MAN (experienced). House [illegible] visitation and other mission work, would [illegible] Secretary, Book-keeper, Collector, [illegible] position of trust, giving other services voluntarily. [illegible]

HANNANT, Commerce House, Spalding.

A CHRISTIAN MAN (married, with one child) desires a situation as Manager of Coffee-house, Missionary, or any place of trust. Experienced, with first-class references.

F. WALKIN, care of Mr. Radcliffe, [illegible]

AN ENGAGEMENT wanted, by a young Widow, cheerful and domesticated, as Companion, travelling or otherwise, with Christian Lady or Invalid. Understands housekeeping, and would be willing to be useful.

C. P., [illegible] South-view, Winton, Bournemouth.

AN OFFICER'S WIDOW (middle-aged) active and cheerful, desires Companionship and comfortable Home with a Christian Lady. [illegible] and would be glad to use this talent. Salary not an object.—X., care of Mr. R., 31, Hillside Villa, Weston-super-Mare, Somerset.

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AS WORKING HOUSEKEEPER to a Gentleman, or Cook in a small Christian family. Age 39.—S., 1, Queen's-road, Egham, Surrey.

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A LADY WISHES to recommend a young Woman as young Ladies' Maid. She understands dressmaking. Wages moderate.—Miss KEEP, 25, Phillimore-gardens, Kensington, London, W.

COMPANION.—A Lady wishes to meet with position as above. Is good reader aloud, &c. Small salary.—A. B., *Record* Office, Bedford.

AN EARNEST CHRISTIAN LADY (28) seeks re-engagement as Governess. Can teach English, French, German, music, drawing, elementary Latin. C.P. certificate. Good references and good disciplinarian.

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JACKMAN, Buckenhill, Bromyard, Worcester.

AS GROOM, single-handed preferred. Abstainer. Age 22. Ride and drive well. Three years previous in hunting stables. Willing to be useful.—M. E., Yew Tree Cottage, Halstead, Sevenoaks, Kent.

CHRISTIAN GENTLEWOMAN, experienced housekeeper, desires the position of useful Companion-Friend to an invalid or other Lady. Highly recommended. Salary optional, none necessary.—HOPE, Wilmshurst's, 202, Lewisham-road, London, S.E.

A LADY IS ANXIOUS to hear of a situation for a young Woman (who has been in a Home for two years and five months), under a Christian servant, who would guide, and direct, and "mother" her, who would indeed take her up as a mission. She has been trained in laundry work, but prefers a General Servant's place. Only a small wage would be expected. Please communicate with
Miss R., 29, Knightstone-road, Weston-super-Mare.

A CLERGYMAN'S DAUGHTER wishes to be Companion to an elderly Lady or young Invalid. Good references exchanged.
X., 53, Queen's-road, Bayswater, London, W.

A LADY strongly recommends Christian Man who was in her father's service many years as carpenter and handy-man. Can do a little blacksmithing.—CARPENTER, 2, Wandle-cottages, Beddington, Croydon.

EMPLOYMENT WANTED for young Man, who has been without for some time (much depressed in consequence). Christian, abstainer, non-smoker. Situation as porter, or anything.—Write SECRETARY, Y.M.C.A., Hackney.

GOOD HOUSEMAID. Age 33. Fond of children. Must be a total abstainer's family. Anxious for help. Present situation too hard.—Mrs. TURNER, 13, Redcliffe-gardens, S.W.

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Appointments, Situations, &c., Vacant.

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AN ELECTRO - HOMŒOPATHIC Practitioner required. Qualified, with some capital. G. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

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A LEADER wanted for a Gospel Temperance Mission in North-East Lancashire. Well experienced in open-air work. £1 per week. Applicants state age and experience in work.—R. MCKELL, 39, Victoria-street, Middleton, near Manchester.

WANTED IMMEDIATELY, a Lady Superintendent for the Training Home for Girls, under the care of the Presbyterian Orphan Society. Able to teach sewing, and the various branches of housework.—Applications, with certificates of character and competency, to be sent to the
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LADY SUPERINTENDENT required for a Y.W.C.A. Home. The Committee offer board and lodging only.
Miss S., 35, Canynge-square, Clifton, Bristol.

ROYAL INFIRMARY, Newcastle-on-Tyne.—Wanted, a Housekeeper, accustomed to the work of an institution. Teetotaler preferred. Salary £40 per annum.—Apply by letter to the MATRON.

A CHRISTIAN LADY, one who has had experience, wanted, to take entire charge of a Boy 3½ years, his wardrobe, and later on, his education. Moderate terms. A comfortable home.
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USEFUL HELP or General Servant wanted, for June 14. Plain cooking required. Three children. Nurse kept. A believer would be appreciated.
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GOOD PLAIN COOK wanted at once. Wages £16 to £18. Also HOUSE-PARLOURMAID. Wages £14, all found. Good characters.—Mrs. J. WHITETHORN, Kemplay-road, Hampstead Heath.

TWO YOUNG GIRLS wanted, who have been out before, as General Servant and Housemaid. Comfortable Christian home. Good references necessary.
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HOUSE-PARLOURMAID wanted, for a family in the country. A strong, healthy girl. State age and wages required, and give references, B., Seifton, Bromfield, Salop.

CHILDREN'S MAID. — Wanted, early in June, a situation as above, by a respectable young person in her 19th year. Three years' good character. Good needlewoman.
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WILL A LADY recommend a thoroughly trustworthy, sober, useful Maidservant, for one elderly infirm Lady. A good scrubber and cleaner. A little cooking and washing flannels and muslins. Wages 15s. per week, to board herself.—Write particulars to F., care of Neale, 5, Edgware-road, W.

A RESPECTABLE YOUNG WOMAN wanted (Christian preferred) as Cook, and to assist in housework. Housemaid and nurse kept.
Mrs. FREEMAN, 24, Warwick-rd., Upper Clapton.

GOOD GENERAL SERVANT wanted, a person about 18 to 20, in small, Christian family of four. No children. Plain cooking required. Comfortable home. Wages according to experience.—Apply, first by letter, to
Mrs. C., Rosedale, Croydon-road, Anerley.

GENERAL SERVANT. — Wanted, in a Medical Man's family, a good General Servant who can do plain cooking nicely. Must be an early riser. Country girl preferred, above all a Christian girl. Wages £15 a year. Page and nurse kept.—Apply by letter,
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GENERAL SERVANT wanted. Good character, about 25. Two Ladies. Only one kept. Quiet Christian home. Wages £14, no beer, washing put out.—Miss T., 33, Dacre-park, Lee, S.E.

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(Continued on page 22.)

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President.

The Rt. Hon. Lord Plunket, Archbishop of Dublin.

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Hebrews vi. 19.

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THE ANNUAL MEETINGS

WILL BE HELD IN THE

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ON TUESDAY, MAY 29, 1888.

AFTERNOON AT 3 O'CLOCK,

Chairman—

GEORGE WILLIAMS, Esq.

Speakers—

Dr. Wilson; Revs. E. O. Williams, M.A.; Mark Guy Pearse; and J. Hudson Taylor.

EVENING AT 7 O'CLOCK.

Chairman—

T. A. DENNY, ESQ.

Speakers—

Mr. George B. Studd; H. Grattan Guinness, M.R.C.S.; George Stott; Revs. F. W. Baller; George Nicoll; G. W. Clarke; and Samuel R. Clarke.

THE SALVATION ARMY.

Two Days' Holiness Convention,

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ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY,

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THE ANNUAL MEETING will be held in EXETER (LOWER) HALL, on THURSDAY EVENING, MAY 31, 1888, at SEVEN O'CLOCK. The Chaplain-General, Rev. Dr. EDGHILL, will preside. The following gentlemen will take part in the meeting:—General Sir A. Lawrence; General Copland Crawford; Major T. A. Freeman; Rev. W. F. R. Buckle; Rev. T. F. Falkner; Rev. R. M. Spoor.

THE RAILWAY MISSION.

THE anniversary of the Railway Mission was celebrated last week, and from first to last the celebration was both hearty and promising. There was good reason for heartiness, as during the past year God has greatly blessed the organisation and prospered its agencies. Auguries of future success were found alike in the many encouragements of the past and the enthusiasm of the leaders and friends of the movement.

Throughout Wednesday and Thursday conferences were held in the Lecture Hall, at 186, Aldersgate-street, at which the delegates told of the work which had been done during the year. Most of them had cheering things to communicate, and with few exceptions it was shown that ladies had been instrumental in starting, maintaining, and developing the missions. The delegate of one large town reported with great pleasure: "Our mission does not cost us a single penny; the good ladies bear all the expense." This statement was not heard with unmixed satisfaction, as it was felt that a self-supporting basis is much to be preferred. Several delegates said that whereas years ago they did not know a single Christian railway worker, now they can count them by hundreds. From Dublin there was a very encouraging report, and progress was the key-note of what was said from Glasgow and other places in Scotland. The Mission agencies have had a beneficial effect in more directions than one; many railway men have confessed Christ, and their wives and children have also been brought under Gospel influences. The principles of total abstinence have been largely accepted, and not a few have laid aside their pipes, on grounds which were thus expressed by a Scottish brother: "We do not think it is Christlike to carry pipes in our mouths." Reporting the death of a member in a Midland town, a delegate told of a remarkable conversion. While the man was ill, a young man expressed a wish to "see a dying Christian." He went to the death-bed of the expiring saint, and what he saw and heard touched his heart, and with the thought, "Let my end be like his," the young man gave his heart to God. In many places the mission branches conduct open-air preaching, and it was pleasing to hear that at some stations railway-men always have their eyes open for opportunities to help young girls and others who, while travelling, are in need of Christian care and caution.

The EARL OF ABERDEEN presided over the

PUBLIC MEETING IN EXETER HALL.

There was a large audience, and while the Mission was fully worthy of the demonstration, there was good ground for the conviction that the cordiality of the proceedings would considerably help in the further development of the work. It must have been specially cheering to Mr. Daniel Spencer, the general secretary, to see so much that could fairly be regarded as the promise of continued blessing from God upon his earnest and unremitting labours.

In a brief statement, the Secretary set forth the objects and explained the work of the Mission. During last year there was increase in every direction. In evangelistic and temperance work, in the circulation of pure and suitable literature, and in organising care for injured railway servants, a great deal was done. No fewer than 74 new branches were opened, bringing the list up to 250 in the United Kingdom, and during the year over 30,000 meetings were held. The principal evil besetting the railway servants is the drink, and the statement that ninety per cent. of the members of the Mission are total abstainers was received with loud cheers. Steps are in progress for establishing the work in India, Australia, South Africa, and Switzerland. The balance sheet, presented by Mr. S. Gurney Sheppard, showed that £2400 were subscribed by the public on behalf of the Mission, and an urgent appeal was made for further help.

Lord ABERDEEN warmly commended the Mission to the travelling public. As a railway director, he addressed the audience as "fellow railway men," and emphasised the importance, from an economical point of view, of all workmen on the line being steady Christian men.

Canon WILBERFORCE made a speech characterised by great fervour and power. He spoke in terms of appreciation of the Mission, as dealing with a vast number of men on strictly Gospel principles. The fact that ninety per cent. of the members are total abstainers is, he said, just such a one as helps a weary warrior. I know nothing myself of that queer, unnameable hermaphrodite compromise called moderate drinking, and would no more speak disrespectfully of it than I would of a hollow turnip on the top of a post, with a candle inside. (Laughter.) Moderate drinking is a non-existent, amorphous bogey; there is no standard of moderate drinking, and we do not believe in it.

Proceeding to speak on the manifold evils of the drink traffic, the Canon pointed to the desolation, the broken hearts, that follow it, and styled it a great cancer pushing out its foul septic matter to the destruction of souls everywhere. He would have no dealings with it, and he said to every man and woman present: "If you want to be safe, to have a clearer brain, a sharper eye, a better temper, and a nicer complexion—women to make their husbands love and stick to them, men to make their wives care for them more, and parents to make their children stand by them in an affectionate manner—then sign the pledge, and stick to it afterwards."

Speaking of the Railway servants as a body, the Canon said: If we could but make the public realise how much they are indebted to the Railway Mission, they would put their hands down deep into their pockets to help it. I find there are about 600,000,000 passengers carried by the railways in the United Kingdom in the year, and 300,000 Railway servants. The extreme fewness of the accidents, and the rarity of anybody sustaining injury, show with what confidence we, as travellers, may place our lives in the hands of the magnificent body of men represented by this meeting. While thus serving the public, Railway servants are more exposed to injury than an army in the field, and there are, I find, some 400 violent deaths every year on our lines. Asking to which of our great industries we are most indebted for the commercial prosperity enjoyed by the nation during the past fifty years, the speaker said that he was not at all sure that it was not to the Railway interest; and those who fail to support the Mission in its endeavours on behalf of the men, must either be ignorant of their own interest or unpatriotic with regard to the welfare of the nation at large.

I would like, continued the Canon, to ask whether it is imagined that the railway-men are made better or worse by being made Christians. I contend that the power of Christianity seizes hold of, sanctifies, purifies, and invigorates every faculty that a man possesses. It does not emasculate him of his intellectual virility, and turn him out a religious simpleton; but he is a better engine-driver, a better railway-guard, a better porter, and a better platelayer, if he knows the Lord Jesus Christ than if he does not. There are men who have yet to learn that Christianity is not creed but conduct, not orthodoxy but activity, and shows its power by turning a man out conscientious in every undertaking and relation of life. It is to the interest of everybody to do all they can to support this excellent Mission, because it is based upon the principles of the Gospel of Christ.

The Canon went on to dwell upon the political aspect of the temperance question, maintaining, in some preliminary remarks, that in a work of purifying the nation, neither Liberal nor Tory, neither Home Ruler nor Unionist, neither male nor female should be accounted anything, but all should be one in the solidarity of the race and in Christ Jesus. I am not, he said, speaking party politics when I say that I trust that every man in this room who has a vote will use all his might, and protest with all his force, against the licensing clauses of the Local Government Bill. (Loud cheers.) The days are past, I imagine, when the free and enlightened electors of England will tolerate the creation of a new monopoly. Rather they would endow the disease of small pox, the cholera, or cancer, than the liquor traffic, which has done more evil than war and pestilence put together. Drink stops not at one sin; but, entailing the breach of all the Ten Commandments in one, it is now defying the kingdom of heaven more than all the other sins of the body combined.

There is no enemy of the working man, no foe of the railway interest, like the licensed liquor traffic of England. When those engaged in the trade talk about their right to receive compensation, I ask them, first of all, whether they base the claim upon law, and they say they cannot. They then state that they have a claim on the ground of equity, and I reply: Supposing I were fool enough to invest my money in a scatter-brain loan for thirteen or fourteen per cent., and I were to lose my money, could I then go about asking for compensation? I say, I took the risk when I invested my money, and did it with my eyes open. Every man who has been investing his money in the liquor trade knew that he was defying the Church of Christ, and standing in the way of the progress of the enlightened part of the working men. I tell you that the future of the liquor traffic lies in your hands, and the day will come when the working men of England shall rise in their power and swear that they will no longer have this beautiful world turned into a gaol, a lazar house, and a hell, in order that our big brewers may become millionnaires and peers. (Loud cheering.)

I like that Local Government Bill; it is a good Bill, and a progressive Bill. But the licensing clauses will not do. Those who think there should be compensation had better pay it, and not lay a burden upon the backs of those who are already overburdened with taxes. Let it be given out in the hearing of the comfortable worshippers in St. Paul's Cathedral: "Brethren, the offertory to-day will be for Messrs. Truman, Hanbury, Buxton & Co.," and we shall see how much will be given that day! (Laughter.) Compensation is really due on the other side, for broken hearts and ruined homes. But we can never be compensated for those things. The cries for compensation are ever ascending to the Lord Chief Justice of Heaven, and only by the Court of Heaven will the matter be settled.

Though a wrong may be done in regard to legislation, I am sure that our hair will not be much greyer before that wrong shall be undone. I say Mr. Ritchie has done more for the temperance movement than any man of his age. He has united us—he has got all our fists doubled. He has deliberately told the nation that he means to implant the liquor traffic more firmly than ever before. We are passing through a great crisis in that movement for which we feel we have some right to speak—for which we have laboured night and day, for which we have nearly laid down our lives, and are prepared to lay down our lives if necessary.

Several delegates spoke of the work of the Mission, and a few closing words of kindness were addressed to the meeting by Mr. T. A. Denny.

SLAVERY IN BRAZIL.—The Brazilian Chamber of Deputies has voted the immediate and unconditional abolition of slavery in Brazil.

LONDON RAILWAY MEN.—The ladies interested in the men working on the "Metropolitan" invited them to tea a few days ago. Over 600 were present. A Gospel meeting was afterwards held, and addresses given by several men testified to their having found the Lord at previous meetings. Miss Jackson, 21, Stanley-gardens, London, W., will be glad to supply the names of men to whom monthly packets may be sent.

For the Young.

"TO HIM THAT OVERCOMETH."

Rev. ii., iii.

Some years ago a regiment of our soldiers in India had their colours taken away for insubordination. They were disgraced now in the eyes of all the army, and longed to get their flag back. War was then going on, and an important fortress held by the enemy must be captured; it was situated on a hill, and its guns swept the ground before it.

The disgraced regiment was ordered to the attack, but before they advanced the commanding officer rode forward and said to them, "Men, your colours are on the top of that hill. Charge!" He meant to say that if they captured the fort from the enemy, their shame would be wiped out and the flag restored to them. They did not need another word. They charged and carried all before them. Though many of them fell, the rest pushed on until the enemy was driven out, and the fort was conquered and won, for they were strengthened by the promise held out to them.

Now, in Rev. ii. and iii. seven times over, the Lord Jesus, in stirring words, offers a grand reward "to him that overcometh." Have you made up your mind to be amongst those who conquer?

(1) The first enemy He points out is *Loss of Love* to Himself, coldness, and backsliding in heart. Jesus says, "I have against thee, that thou hast left thy first love."

One summer I was holding a mission at the seaside, and a lady told me that one of our Scripture Union members had something troubling her very much, and that she wanted to have a talk with me alone about it. Before long the young lady had the opportunity to tell me her trouble, and this is what she said, "I don't feel as if I loved Jesus." I was glad to hear her say that, for it is a very good sign indeed when anyone is troubled about not loving Jesus. The terrible state of many young people is that they feel no concern at all about the matter. I told that young lady that Jesus loved her, and she agreed to it. Then I told her to think most about his love to her, and not so much about hers to Him, as I was sure she would not be able to help loving Him back if she believed in and thought about his great love to her. So to conquer this enemy, think much of Jesus, think of his taking your place, think of his suffering and shame, and cruel death; and, then, if it is nothing to you, there will be good cause for fear that you are not going to be one of those who overcome.

Now, what weapons shall we use, in order to overcome? The Word of God and Prayer. If you get into a boat, and row with only one oar, it will just turn round and round; but, if you row with both oars, you make progress. So you must read your Bible, and turn what you read into prayer. The Bible is the best Prayer-book you could use, and with these weapons you may overcome.

I have found it a great help myself to get at least half an hour all alone before breakfast every morning for reading and prayer. So I hear the voice of Jesus before anyone else speaks to me, and I talk to Him before I see anyone else. If you have never done it, just try once or twice this little quiet time, alone with God. It is the secret of victory. Things go differently all day, if you begin the day with Jesus, for you find He goes with you all through it. When you come to a rough place or difficulty, He goes before, and makes it smooth. Let nothing interfere with this "quiet time." Sooner lose your breakfast for once than go without your "morning watch."

But perhaps you have never yet begun to love Christ; if so, you won't love to pray, nor to read your Bible. The first word of Jesus for you is "Come." First come, and then overcome. First get life, and then live for Jesus.

(2) *Cowardice*, or the fear of being persecuted for Christ's sake. "All that will live godly in Christ Jesus shall suffer persecution." It will cost something to be a Christian, but it will cost more not to be one.

Many years ago a French army had invaded Germany, and one night they sent out scouts to reconnoitre round their camp. One of these, a young officer, got separated a little distance from his men, he was going through a small wood in the dark when he suddenly came upon the enemy who were stealthily advancing. Their bayonets touched his breast, and a voice whispered in his ear, "Make but the slightest noise and you are a dead man."

At once he saw that the German army must be coming up so as to take the French by surprise, and that if he did not warn them his countrymen would probably be overwhelmed. He was not a coward, but instantly shouted at the top of his voice, "Here are the enemy." The next moment he fell dead, pierced to the heart, but his devotion saved his friends from surprise and defeat. The German attack failed. You must show equal courage in serving Christ, and it may keep many of those you meet from falling a prey to the enemy of our souls.

(3) *Friendship of the World.* — By "the world" is meant everything that helps people to shut God out of their thoughts and out of their hearts. Sinners need to be saved, not amused, but the pleasures of the world prevent them from thinking in earnest about salvation, about Christ and eternity.

(4) *Lukewarmness.*—Rev. iii. 15., "Thou art neither cold nor hot." This is the state of a half-hearted Christian. See that you overcome this temptation. Be out and out for Christ; let Him have the first place, and if you are ever in doubt as to a matter being right or wrong, give Him the benefit of the doubt.

Perhaps some reader feels that he or she has been overcome by some of the seven foes here alluded to. You may yet be a conqueror. How? Listen to the words of Jesus, "Behold, I stand at the door, and knock: if anyone hear my voice, and open the door, I will come in" (Rev. iii. 20). The Son of God, who has Himself overcome all the foes we have to fight, will come into your heart. He says, "If anyone hear my voice"—that is, any one of the lukewarm, half-hearted, or worldly Christians; any one of those who are Christians only in name, but not in reality; anyone who has been backsliding, or afraid of suffering reproach for his sake; anyone who has been trying to save himself, and get to heaven by his own efforts, whoever you are, the promise is for you.

I had been speaking on this text one day at an open-air service on the beach at the seaside, and a little Roman Catholic girl heard me, and ran home and said, "Mother, the gentleman who preaches down on the rocks says that if you open the door of your heart, the Lord Jesus will come in." The poor lady replied, "Never mind, dear; I've got my own opinions about these things."

Whose opinions have you taken, those of God or those of man? The one leads to victory, the other ends in defeat and death. You must either overcome sin, or it will overcome you. Make up your mind now, if never before. Open the door now. Receive the Lord Jesus into your heart, and then you will win the victory over sin in your everyday life, and at last you will receive the reward promised "to him that overcometh."

Bolton. H. G. Harris.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, on Continent for two months; Lausanne, May 26 to June 3. Mr. Josiah Spiers, Assembly Rooms, Malvern, June 3–15; Skating Rink, Croydon, July 2—13. Mr. Martin J. Hall, Southsea May 20—26; Dundalk, May 29 to June 8. Mr. T. Lewes Sayer, Tooting, June 3—10. Mr. J. W. Jordan, Stroud, May 23—27. The twenty-first anniversary of the central services for South London will be held in Hawkstone Hall, Kennington-road, Tuesday, May 29, at 7 p.m.

WHAT CAN I DO TO-DAY?

What can I do to-day?
Not praise to win or glory to attain;
Not gold, or ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart;
To send a heaven-born ray
Of hope, some sad, despairing
Soul to cheer;
To lift some weighing doubt;
Make truth more clear;
Dispel some dwarfing fear;
To lull some pain;
Bring to the fold again
Some lamb astray;
To brighten life for some one,
Now and here:
This let me do to-day.

A. R. W.

IRISH EVANGELISATION SOCIETY.

During last year this Society's agents found many open doors throughout Ireland, and proclaimed the Gospel with much acceptance and cheering results. Altogether 118 places were visited, and 2137 meetings held. Roman Catholics as well as Protestants, rich as well as poor, heard the word of love and life, and not a few decided to become disciples of the Lord Jesus Christ.

The annual report is full of testimonies of the good which has lately been done. In several districts large tents were crowded with a thousand or more persons. Writing in November from Strabane Rev. M. Neill says:—

"It is generally believed that no services hitherto held by your Society have been so productive of good; and I am thankful to find so much good following. From the beginning there was much interest felt, and it gradually increased till the close. The average attendance on week nights would be, at least, 400; and I would judge that almost 800 were present at the last meeting. I cannot speak too highly of the men in charge—they proved themselves noble workmen, and were both greatly liked. Since the memorable 1859, no such awakening has been felt here."

Mr. J. Barton, of Farndrey, Dundalk, the hon. secretary, will supply information, and arrange for evangelistic meetings.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, May 27, Acts vii. 30—43; Monday, May 28, Acts vii. 44—60; Tuesday, May 29, Acts viii. 1—13; Wednesday, May 30, Acts viii. 14—25; Thursday, May 31, Acts viii. 26—40; Friday, June 1, Acts ix. 1—16; Saturday, June 2, Acts ix. 17—31.

UNEMPLOYED IN THE WEST. — There is nothing that distresses the Sisters of the West-end Wesleyan Mission so much as to be compelled to visit multitudes of men and women who are out of work and who are in great distress for want of work. If employers of all sorts would inform the Sisters at Katherine House, Montague-street, Russell-square, of vacancies, that information might prove a great mutual advantage. What the poor want above everything else is work, work, work!—*Methodist Times.*

METHODISM IN LONDON.—With respect to our recent remarks on this Mission, *The Methodist Times* of last week says:—"We assure our contemporary that we are much more interested in Christianity than in Methodism, and that if we frequently speak of Methodism, it is only because in our position we are naturally anxious to make Methodism as intensely Christian as possible. We deem it a great, although unforeseen, advantage that the West-end Mission is conducted mainly on neutral ground. That in itself is an antidote to sectarianism and bigotry. This Mission combines unsectarian and really catholic evangelism with a due provision of all the divinely-appointed ordinances of religion. The results of the attack on sin are not dissipated or lost, but carefully nurtured and sheltered, either in our own communion or in some other organised fellowship of Christians."

ZENANA MISSION IN INDIA.

Twenty-five miles from Calcutta, on the banks of the river Hooghly, there is a densely populated district, comprising the towns of Hooghly, Chinsurah, Tilinapara, and British Chandernagore. About fourteen years ago Miss Raikes commenced a Zenana Mission there, with one Hindoo school of twenty-eight pupils, and a few wealthy and high caste zenanas. It is impossible to trace in a short space the history of years. Suffice it to say that now there are five schools, with an attendance of over three hundred children, belonging to the upper classes of the native community, and about fifty zenanas are being visited. Difficulties have been removed, and doors opened in a wonderful way.

The progress of the children in Bible knowledge has been very remarkable. Quoting a few sentences from a letter, written by some influential Baboos to Miss Raikes, and given in one of her reports:—"You have changed the tone of the Hindoo zenana, by creating a taste for knowledge and truth. We trust that, with the growth and progress of this feeling, the prejudices and superstitions which are a crying shame to our zenana inmates will become things of the past, and thus their emancipation from the thraldom of ages will become complete. Allow us to thank you again for your truly Christian services in connection with the enlightenment of Indian females."

As to direct spiritual results. Some little ones have gone home to tell their parents of Jesus, and his love for them. Some of those poor women, in the seclusion of their homes, have had their lives brightened and their hearts opened to receive the truths of the Gospel, though unable, from the difficulties in the way, to make a public confession. We have further to tell of God's owning and blessing the seed sown in a wonderful manner. There are several Government schools for boys in the district, without, of course, any Bible instruction. Miss Raikes received a grant of money from a lady, for the free distribution of Bibles. Those lads from the schools flocked to her house, each anxious to possess a Bible. Some of them returned with the request to have passages explained to them; this, Miss Raikes very gladly consented to do, and ultimately a class was formed, and five decided for Christ. One of them, a high-caste Kulin Brahmin, was baptized, and endured much persecution. He is a youth of great promise, and Miss Raikes is desirous to educate him in India, as a medical missionary to his own benighted people. Should any Christian friends feel inclined to help her in this matter or in the general good work of the Zenana Mission, they may communicate with Colonel John Orr, 15, Hartington-place, Edinburgh.

PORTSMOUTH Y.M.C.A.—Last year's work began with the formal opening of the new building. since which time there has been important spiritual development. A public mid-day prayer-meeting, in which several ministers of religion have rendered assistance, has recently been established. The thirty-first report gives many details of the healthy operations of the excellent agencies of the Association.

FREEDMEN IN THE STATES.—I am home from the Southern States, over a week ago. I had a most successful winter's work among the negroes, and have been privileged to see many of them led to Christ. What a great influence for good they will be among their dusky brethren and sisters in the different parts of the States. Whilst I had scores of open doors, my experience is that there is not the same desire to come to meetings now that there was thirteen years ago. Indifference reigns supreme in many, and sectarianism is far from being vanquished. I wish something could be done among them that would bring them together. The pastors like to work single-handed in their own little circle, which they do every fall of the year. James Wharton.

21, *Crellin-street Barrow-in-Furness.*

LIGHT IN ASIA MINOR.

On the south-eastern shores of the Black Sea lies the town of Ordu, which in February last was visited by Rev. George Constantine, of Smyrna. The town consists of about 1500 houses, and the larger proportion of the inhabitants are Greeks. A boys' school has been for some time in existence, and a female teacher was recently sent from Smyrna by the Greek Evangelical Alliance there to open one for girls.

Arriving unexpectedly, late one night, Dr. Constantine received a most hearty welcome, and arrangements were soon made for his holding a meeting each week-night, and three times on Sunday, so that during a stay of thirteen days he preached eighteen times to full audiences of from two to five hundred people. The interest displayed was intense, accompanied by conviction and conversion, and some backsliders were induced to return to God. Many stayed to the after-meetings, and one morning from thirty to forty inquirers visited Dr. Constantine in his room, and the leader of the party was so impressed that on leaving he shouted through the streets, "We are all undone."

Three years ago only one woman dared to attend the meetings, but now numbers came, and one meeting was held for women only. Ten married women carry spelling-books about with them, so anxious are they to learn to read the Word of Life.

The whole town soon became interested. Groups of two or three might be seen in the market-place talking things over; one man said it reminded him of the time of the Russo-Turkish war, when they used to discuss the approach of the Russians.

Five members of the Greek Orthodox Church signed a petition inviting Dr. Constantine to preach in their school-house, from the neighbourhood of which they had some time ago tried to stone away a Protestant family. Here a large crowd collected both inside and out, reminding one of the scene in Mark ii. 2.

The town of Ordu is connected with ten or twelve villages, where there is a great deal of awakening; in fact, all along the coast the people are hungering for the Bread of Life. From one town it is reported that about thirty people meet to study the Bible, led by a man who in a drunken fit some time ago tried to stab a colporteur in a café, because he refused to treat him to drink; next day, feeling repentant, he bought a Bible, and so the interest spread.

Up to this the schoolmaster in Ordu has been the preacher; but, in answer to an appeal to the Greek Alliance, an efficient pastor has just left Smyrna, and it is hoped that the work will extend further.

The next place visited by Dr. Constantine was the inland village of Sardogan, containing about 300 houses. This place is not easily reached, some of the journey having to be made in springless waggons, part of the time drawn by buffaloes, going over ditches and streams, and along the shores of a lake, where at times the water almost comes into the waggon. Sardogan is a very simple place, without even a market, the people being mostly farmers or shepherds. They have no such things as tables and chairs; all sit on mats on the floor, and eat out of one big dish. But here, too, is to be found the same love for God's Word; though reading with difficulty, whole nights are sometimes spent over the Bible, comparing Scripture with Scripture. A farmer is the teacher and a shepherd the preacher, but God has blessed, and there are now fourteen families confessing Christ.

In winter preaching is carried on in a silk-worm shed, which, during the week, serves for a school-house, in summer both are held in the open air.

Although it rained all the time of Dr. Constantine's stay, his meetings were well attended by from 150 to 300 people, he besides visited many families, and had personal talks. On Sunday he had a communion service, for which he examined fourteen candidates, ten women, and four men. One of these men had been the terror of the village, and his wife was sometimes found nearly beaten to death. A very little woman, she, however, won her terrible husband, and now, together, they for the first time partook of the emblems of a Saviour's dying love. Many other instances might be given; but the above are enough to show how deep is the interest for the truth in the hearts of these simple people, whose influence is felt in neighbouring villages. In many parts of Asia Minor the same opening for Christian work is to be found, and, as we lift up our eyes and look on the fields, we see how white they are. But where are the reapers? "Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."

PIONEERING IN MADAGASCAR.

Rev. G. A. Shaw, the well-known missionary of the London Missionary Society, has been pioneering in south-eastern Madagascar. Eight or nine years ago, while Mr. Shaw was at Tamatave, a cry went forth for labourers for the beautiful, though fatally malarious, province which extends some hundreds of miles along the coast south of Mananjara, but that cry was not responded to. Now, Mr. Shaw has himself boldly taken the field, and from a communication published in *The Christian World*, it seems that he has undertaken no easy task.

It was not without difficulty that he reached the benighted region of his labours; shipwreck was escaped as by a miracle, and many perils by sea and land were braved, both by the missionary and his devoted wife. The people of one dark village were "the whole of them more or less drunk." During Mr. Shaw's temporary absence from the village in which he settled, war broke out, and on his return home he found his medical and surgical skill in great demand, and soon become known far and near as a true friend of the people.

In an account of his work in a third village, he tells of the very tardy assemblage of men and women to listen to the Gospel, as he preached under the shadow of some fine spreading trees. "I begin," he says, "in a chatty way, to tell them of the character of the God whose name they know, but only to fear, as the Creator and punisher. It is a grand new view to them that He is a God of love, and that He has sent his Son that those who believe on Him should have eternal life. We finish our impromptu service by my telling them I am going to speak to this great God but loving Father, and ask them to follow me in their thoughts with bowed head. In a few words, asking for light for them and blessing, we joined in the first prayer ever offered in that village. Before leaving them, they had promised to put up a building in which I could more conveniently talk to them than in the open air; and so we may hope that before very long a rough but commodious chapel will be erected there, where God will be praised, and we trust many be born into the true light."

MRS. GRIMKE'S TEXT CARDS.—At one of the May meetings, Rev. I. H. Hacker, of Travancore, told a remarkable story showing how God has blessed Mrs. Grimke's loving work of providing Scripture text-cards in different languages. Some time ago, a missionary in India gave a card to a man who knew nothing of Christianity. He accompanied the little gift with some kindly words, and it was accepted without any special display of interest. The text on the card excited the man's curiosity to read the Bible, and, securing a copy of the sacred Scriptures, he became "wise unto salvation." Then he made known the good news to his friends and neighbours, with the result that nine persons confessed Christ, and became shining lights in that dark land.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. William Ross, of the Cowcaddens Free Church, Glasgow.

The Bombay Guardian rejoices "with The Christian that the press in general is taking up the great question of licensing sin. It would be hard for thoughtful Christians to disagree with that estimable paper when it says:—'Nothing can be more suicidal than silence concerning evils which are honey-combing the health and character of our young men.'" We wish indeed that the press in general, or even the Christian press were "taking up" this great question.

Last week we expressed our perplexity, in view of Mr. Dyer's letters, at the announcement in Parliament of the suspension of the Act in India which regulates vice. Just as we went to press a telegram was despatched to Mr. Dyer in Bombay on the subject, and next morning a reply came from him to the effect that the Acts were then in full swing in that city. How this fact is to be reconciled with Sir John Gorst's statement in the House of Commons we have not yet discovered. By some singular oversight, Mr. Dyer's telegram was not communicated to the great gathering in Exeter Hall on Friday evening, though Mr. Stansfeld alluded to it in his speech in the afternoon.

Those who can enter into the innocent enjoyments of the young, will know what "A Day in the Country" means. Those, again, who know how few are the pleasures of children who live, or prematurely die, in the crowded courts of big cities, need not be told that a day's abandonment among rural surroundings is a real combination of delights. To the happiest of children such outings are full of pleasure; how much more to those whose enjoyments are few and far between. We sincerely hope that friends will generously enable us to help in providing these glad occasions for thousands of poor children in London, most of whom would otherwise see no green fields from one year to another.

The Echo is doing good service, amongst other things, by its "Touch-and-Go Papers" signed "About Town." It has recently (May 17) described a very serious and alarming condition of things amongst city clerks and others. Between noon and three o'clock in restaurants, above and under ground, hundreds of young men and lads congregate in billiard-rooms, smoke, drink, play, and bet, spending money when they ought to be earning it, and passing the time in a billiard saloon that they ought to have been devoting to the service of their employers. The writer is astonished at the supineness of employers, who could put a stop to such proceedings directly by an occasional inspection.

The statement made by the Bishop of Carlisle at the recent annual meeting of the Christian Evidence Society that there is undoubtedly a large increase of scepticism among women deserves very careful consideration. It is open to question, however, whether the cause is accurately described as the culture received in ladies' colleges. That which opens the door to one kind of knowledge opens it to another, and if there is honest inquiry there need be little fear as to the result. Much of the so-called scepticism of to-day is simply a cover for a careless and irreligious life that is not sufficiently in earnest to inquire and pray. We shall look with interest for the conference of thoughtful women on the subject which the Bishop suggested.

The recent London Diocesan Conference by a large majority rejected a resolution, "That in order to increase the number of persons qualified to conduct services in churches, it is expedient that the legislative enactments which now prevent the third order of clergy, called deacons, from engaging in secular occupations, should be repealed or greatly modified." Fortunately, however, there are many laymen engaged in secular occupations who are able to give their time to the Lord's work, and go about evangelising. St. Paul himself on his missionary travels found people of the same craft, and wrought at his occupation of a tent-maker.

It is well that those who are organising the centenary celebrations of the Protestant triumphs of 1588 and 1688 have spoken out. The defeat of the Armada and the accession of the Protestant dynasty were great national deliverances from the intolerable yoke of Popery, and it is from them alone that this country has inherited the civil and religious liberties which she now happily enjoys. With this view the whole attitude of the Plymouth Committee, which recently assembled at the Mansion House under the presidency of the popish Duke of Norfolk, was utterly inconsistent, and the action of the General Council in disavowing it was unavoidable. The celebration must be a solemn and uncompromising protest against the aggressions and encroachments of Rome, or else it becomes a mere empty and meaningless farce. In any case it is not easy to understand the wish on the part of any Papists to take part in what is unquestionably the celebration of a notable defeat of their idolatrous system.

Special attention is directed to the important meetings to be held next week at Exeter Hall, in commemoration of the defeat of the Spanish Armada in 1588, and the accession of the Protestant Dynasty in 1688. Particulars as to the gatherings are given in our list of forthcoming meetings. The resolutions which will be submitted to the meetings have a thoroughly Protestant ring about them, and we are confident that they will be presented with power by the speakers, among whom are Lord Robert Montagu, Rev. J. Hudson Taylor, Rev. Drs. C. H. Wainwright and Hugh Hanna. The leading principles that will be enunciated are as follow:—

(1) The Word of God is the sole, sufficient, and supreme Rule of Faith, Worship, and Life.
(2) Justification is by Faith alone.
(3) The One Offering of Christ was finished upon the Cross.
(4) All human Pretensions to Sacerdotal Power and Authority in the Church of Christ are to be utterly repudiated.

It will not surprise our readers to be informed that Cardinal Manning does not approve of the Reformation. He professes to have discovered, however, what will be new to most students of English history, that "the history of this country for the past three hundred years has been one of the most mournful written in the page of Christendom," but he is comforted in the idea that there is "abundance of hope left," as "the English people never rejected the Holy Catholic faith," faithless sovereigns, courtiers, and mercenaries really being, in his opinion, responsible for the present condition of things.

Seeing that the Cardinal is bound to accept the dogma of the infallibility of the Pope, and to take unquestioned his theology from that source, it is difficult to understand the ground for his rejoicings over the first portion of the statement, made in his recent sermon at Chelsea, that

> Once more there is in the English people an inflexible resolve not to be dictated to in questions of religion by any human teacher. They said, "No man shall control my conscience in what I am to believe; my religion is between me and God." They would trust none but a Divine teacher, and they believed that God Himself was their Teacher, and that God was teaching them through the Bible.

Few, if any, of our readers will be inclined to dissent from this concise summary of the Protestant position, but the Cardinal Archbishop went on to say—

> An error, because God had ordained a living Teacher on earth—the Holy Ghost. But this belief they were robbed of three hundred years ago, and all that had been left to them was the written Word of God, and in the interpretation of that written Word of God they asked God to guide them, and they refused to allow human teachers and human authority to come between God and their conscience. Therefore we ought to do all in our power to show them that there was a Divine Teacher, who came on the day of Pentecost, and had never ceased to teach, although the confusion and babel of tongues for the last three hundred years in England had made it morally impossible for them to know and recognise that Teacher.

This moral impossibility, however, is only of the Cardinal's own creation, and it fades away before 1 John iv. 2; "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God," and before each of a hundred other passages in that Word of God to which Protestantism has given to the people free and open access.

Rev. W. Crosbie has just published an admirable little address on "Spiritual Revival" (*Hodder & Stoughton*, 2d.). There is a timely reference to the beauty and wondrous renewal of the earth now witnessed. The change from the dreariness, coldness, and barrenness of a long winter, and the efflorescence of life everywhere appearing, arise from the fact that the earth is in better relations to the sun—not closer relations, but better. The sun's rays have not now to penetrate such long, chilling outlyings of the earth's atmosphere; they come more directly. What we want in the Church is life, not through man-made media, but direct from God Himself. Assuredly this is the urgent matter just now.

At the Victoria Institute a paper was lately read before a crowded audience, from the distinguished Egyptologist, M. Maspero. It remarkably confirmed the exactness of Bible topography in relation to Egypt. In a subsequent discussion M. Le Page Renouf affirmed that recent researches at Karnac establish the fact that Hebrew was the language of Palestine centuries before the Israelites returned thither from Egypt. As a Semitic scholar he characterised the statement of Professor Sayce, in the last Hibbert Lectures, that Joseph was worshipped as a deity by the ancient Canaanites, as wholly incorrect. It is to be noted that, but for a change in the course of the Nile the Karnac records, which so much confirm Scripture, would have been lost for ever.

We much regret to learn that Mr. James Pascoe, of Mexico, has for some time been troubled with an affection of the face, which threatens to issue in cancer, unless he speedily undergoes an operation. To have this done it will be necessary for Mr. Pascoe to visit England, and he writes appealing to his friends in this country to show him sympathy in his affliction. Any who know him, and value his faithful testimony for Jesus Christ, amid many difficulties at his lonely outpost in Mexico, and who wish to give practical expression to this feeling, may communicate with Mr. John Mercer, 29, Queen's-road, Southport.

The recently published "Letters of General Gordon to his Sister" (*Macmillan*) reveal his characteristic mystical musings, but they reveal also his humbleness, self-depreciation, watchfulness, and fondness for Bible-reading. The following sentences are typical of many others in the book of a like nature:—

> We are all lepers. Some have their leprosy covered with silk, some with tattered rags; take off the silk and the rags, and there are the lepers. Evil has its source in unbelief; this is the unique offence and sin. The whole secret of life is that union with God is rest; disunion is unrest. Give me a ream of foolscap filled with my demerits, and I will sign it; but my doing so is a proof how much I accept the free gift of God. I read the papers to see what God is doing. Nothing shocks me but myself. Remember me to Willie Warren; he is one of Jesus' temples. (This was a Southampton crossing-sweeper.)

The immigration question is exciting attention in Australia and Canada, as well as amongst ourselves. In the former colony the constant influx of Chinese is speedily becoming a serious detriment to colonial interests, and drastic legislation on the subject has been passed. The Canadians are complaining strongly of the worthless character of many recent immigrants, who, it is stated, are ignorant of any trade, and arrive in a destitute condition. The Toronto press asserts that Canada "is made the dumping-ground for the scourings of the London East-end slums, and the diseased offspring of English paupers." While admitting that there may be ground for complaint as to the class of persons sent out from England by some of the irresponsible emigration agencies, the above sweeping indictments cannot with any justice be brought against those properly conducted schemes which are supervised by practical and experienced Christians and philanthropists. We have frequently urged the necessity for careful selection and preparation, and we would here again point out that in Canada the demand is mainly for farmers, farm-labourers, and domestic servants.

The further the famous compensation clauses of the pending Local Government Bill are examined, the more patent does their enormity become. Not content with creating entirely new vested interests, the Government proposals, by making it distinctly the interest of the county councils to maintain and increase the number of public-houses for the sake of the income from the increased licensing duties, are really placing obstacles in the way of reform. Local option is being converted into a farce. We commend to the attention of our readers some startling figures lately compiled by Mr. W. S. Caine, M.P., after much careful investigation in various parts of the country, from which it appears that the probable amount payable under these clauses, if the authorities exercise their discretion, would be no less than two hundred million pounds, the great bulk of which would go into the pockets of the big brewers and distillers. Let the Parliamentary recess be utilised by placing before the country the true bearings of this Brewers' Endowment Bill, and in strengthening the hands of the Temperance party in the House of Commons.

The condition of our modern society presents some strange contrasts. One of these was pointed out by a public speaker the other evening when he compared "the fatal facility of recourse to the public-house" with the desperate difficulty of recourse to hospital treatment, and contrasted "the eager enthusiasm which is evoked in defence of the one with the apathy which paralyses us when we attempt to mitigate the other." When we consider the colossal wealth of London it is a matter for humiliation, no less than regret, that whilst the expenditure of the Metropolitan hospitals has during the last ten years increased by nearly £50,000, the income has only risen by a paltry £3,000. It is gratifying, however, to note that the working-classes, not only in some parts of London (*e.g.* North London, Islington, and East and West Ham), but in many provincial towns, are by their praiseworthy efforts in support of these institutions putting their richer brethren to shame. If every wealthy man, on recovering from some terrible accident or dangerous disease, would testify his thankfulness to God by a gift to some hospital, the problem of shrinking funds and increasing applications would be speedily solved.

THE ITALIAN EXHIBITION IN LONDON is visited regularly by the agent of the Italian Mission, Sala Evangelica, Frith-street, Soho, who distributes gratuitously copies of the New Testament and Gospels, received by grant from the British and Foreign Bible Society.

PRINCESS LOUISE HOME. — In connection with the notice of this Home in our last issue, we are desired to state that the postal address is Woodhouse, Harrow Green, Leytonstone, Essex. The office is at 32, Sackville-street, London, W. There are now fifty-six cots vacant for lack of adequate support.

WALTHAMSTOW HALL, SEVENOAKS.—The annual report of this very useful institution for the education of the daughters of missionaries contains much that is gratifying to those who take an interest in the excellent work done within its walls. Each year, since the establishment of the institution in 1838, there has been much blessing, and 1887 may be included among the most successful periods. The pupils have enjoyed good health, and the examination results are highly creditable.

BRITISH AND FOREIGN SAILORS' SOCIETY.—The seventieth anniversary meeting was held recently at the Mansion House. The report presented by Mr. Matthews showed that the Society has sixty-three agents at work, the operations being extended over sixty-six ports. Last year the income amounted to £13,264, and much good was done in many directions. The Lord Mayor and Lord Brassey both spoke in high terms of the Society, which was commended by Canon Wilberforce for advocating temperance among the sailors, the result of the labours in this direction last year being that 3591 pledges were taken.

SUNDAY OBSERVANCE.—The annual meeting of the Lord's Day Observance Society was held last week, at St. James's Hall, under the presidency of Sir Robert Phayre. The report stated that seldom had more scorn been poured on the Sabbath day and those who defended it than in the year under review, and never within recent times had deliberate and unblushing Sabbath-breaking so vaunted itself as of late. Princes and nobles, legislators and magistrates, artists and scientists, have associated to burst asunder the bonds of the Lord's Day. And the poorer classes, aping the vices of Society, have grown more shameless in the conduct of their unions, so that to-day the working men's clubs have become battering-rams to break down the Sabbath. The Chairman said that a spirit of lawlessness was abroad, and the spirit of the age was one of self-willed unbelief. Various resolutions were agreed to, deploring the tendency of the age to indulge in Sunday amusements.

WESLEYAN MISSION BANDS.

UNDER the auspices of the Wesleyan Methodist Mission Band Union, which was formed on Easter Monday at City-road Chapel, great gatherings were held on Monday last in the City Temple. Rev. Mark Guy Pearse gave a Bible-reading at noon. At three o'clock a meeting, presided over by Mr. R. W. Perks, a prominent layman, took place. Short speeches were given by Revs. Hugh Price Hughes, J. H. Hopkins, W. J. Dawson, and a number of mission band workers.

Another gathering was held in the evening, when the church was nearly crowded. There were present representatives from almost every circuit in London, as well as many provincial Methodists. The meeting was of the most enthusiastic character. Mr. Hughes occupied the chair, and Messrs. B. Lamb, Josiah Nix, and Jewsbury gave interesting accounts of successful mission band work. A resolution against the compensation clauses of the Local Government Bill was adopted by acclamation.

ROUND ABOUT THE VILLAGES.

THE gross spiritual darkness of many of the villages of our land is an appalling fact. It is sad, indeed, to think that so many living within the shores of this Gospel-favoured island have never had the realities of the Saviour's cross and love, and of eternity urgently brought before them.

Impressed with the need, I purpose to spend a good deal of time this summer evangelising amongst villages and hamlets on the north and north-west side of London, within about twenty miles, preaching the word for four or five days, or a week, in a place, to as many as can be got together, leaving Gospel books, &c., at the cottages. Thus I hope to pass from one district to another, and to cover as much ground as possible.

Will your readers pray that He who of old "went round about the villages teaching" (Mark vi. 6) may be mightily with us in this effort this summer? Some may know of villages in the radius named above needing the Gospel; if so, I shall be glad if they will communicate with me. We should find an easy-going tricycle of great service. If any friend could give or lend us one for the Master's sake, I shall be most thankful. WM. R. LANE.

15, *Nightingale-road, Harlesden, N.W.*

UNION HALL MISSION.—For more than twenty-seven years this evangelistic work has been in operation, and now there are six mission halls in use in poor districts of London. Among the many agencies employed to reach the masses is tent preaching during the summer months and the use of Bible carriages. Mr. Robert Bilke, "Abergeldie," Greenhill-road, Harlesden, N.W., is the director of the Mission.

MR. JOHN C. PEARCE, better known from his work in the Brooklyn Y.M.C.A. as "Father" Pearce, died on April 24, in Booklyn. He was seventy-eight years old, and came to this country from England a quarter of a century ago. He was one of the founders of the Y.M.C.A. in England forty years ago, being associated with Mr. George Williams, and has been active in Association works ever since. —*New York Evangelist.*

ANTI-VIVISECTION.—The Hon. P. Carteret Hill presided over the annual meeting of the London Anti-Vivisection Society, held in St. James's Hall a few days ago. A resolution was adopted to the effect that, as a method of scientific investigation, vivisection is erroneous in theory, dangerous to humanity, and tends to demoralise those who practise or support it; and further, that it is contrary to the instincts of true religion. Canon Wilberforce, in a powerful address, urged that, owing his constant and deep debt of gratitude to the lower animals, man ought not to torture but chivalrously to protect them. Rev. Dr. W. Adamson remarked that of the 3000 ministers of all denominations in Scotland, one-third had signed a petition against vivisection.

MAY MEETINGS.

Evangelical Alliance Conversazione.

This interesting reunion of Christians took place last week at Regent's Park College, where for many years it has been held. At the close of the season of social converse, the venerable Sir Harry Verney took the chair. Despite his old age, yet he is young in spirit. He hoped that one of the chief aims of the Alliance—the relief of the persecuted—would not be overlooked. There is yet much persecution in the world for matters of religious difference, and we ought to do all in our power to show sympathy, and to send relief to our afflicted brethren. As a very old man, recollecting a different state of things, it was to him a source of much joy that Christian efforts are so flourishing in these days, and that so many, called by various names, are banded together, through the Alliance, in unity and love.

General Field, in giving a brief summary of the work of the Alliance, said it was international in its scope and reach. Politics and controversy are avoided. There are now branches scattered throughout Europe, America, Asia, and Africa. Besides cultivating unity among Christians, it seeks the defence of the faith, and the succour of the oppressed. Reference was made to the growth of the Week of Prayer; ten thousand additional notices were issued for the last observance of that season of united petition. During the last ten years 6000 members have been added to the roll of the Alliance. Efforts are made to cope with the advances of Popery and infidelity. Deputations have been sent to many foreign countries to spread the principles of unity among Christian churches, and the international conferences have been productive of much blessing. The efforts of the Alliance on behalf of those who suffer for conscience sake in different parts of Europe have almost invariably been rewarded with success.

Representatives were present from Berlin, Stockholm, Australia, Canada and China, but the time did not allow of more than three addresses.

Rev. J. Jameson, from Madrid, referring to the past history of Spain, spoke of the terrible persecutions that had taken place there. The mere circumstance of Evangelical Christianity being now established in that country is one of the great facts of the century. There are many indications that the truth is permeating the land, though the time of persecution is not yet over. There is not an organised branch of the Alliance in Spain, but virtually it exists, for the different evangelical churches are one in feeling and in all good work. A deputation of the Alliance would be heartily welcomed in Spain. Oppositions from Romanism still exist, but of late trouble has arisen from the importation of some of the new-fangled speculative "isms" of the time. Mr. Jameson, as a pastor in that country, lamented the absence of a sense of sin among the people, and said there is great need for an outpouring of the Spirit of God.

An interesting statement followed from Signor Turino, of Genoa, who spoke of the large prevalence of the spirit of Christian unity among the evangelical churches of Italy. Among the people themselves there is much willingness to receive the truth, but from the priests on the one hand, and from infidels on the other, much opposition arises. The Signor referred to the Papal intrigues in coquetting with the temporal powers of Europe, and said he feared that his holiness would make terms with the Italian king, and that the result would be disastrous to Protestant freedom. He made a strong appeal to Englishmen to keep their eyes open, and to be prepared to resist all Papal advances at home and abroad.

Rev. John Jones, lately of Maré, in the South Seas, gave an interesting epitome of the work done in that island during the last thirty-four years of his residence. When he went to the island cannibalism was rampant, though some good had been previously done through the visits of the *John Williams*. By dint of persevering patient endeavour, the whole of these savage tribes were nominally brought over to Christianity. There were many true converts, some of whom had gone as Gospel missionaries to all parts of the South Seas. After a time the priests who had been working among one tribe began to plot against the Protestants. Chiefs were deprived of their rights, and others put in their places. When they appealed, they were only cast into prison. Mr. Jones told the story of the continued intrigues which resulted in his own deposition, by the representatives of the French Government, from the oversight of the churches. The native Protestant pastors were also sent to New Caledonia, because they would not submit to a foreign ecclesiastical authority imposed on them. Through the influence of the Alliance, the pastors were restored after a time; but they have not got religious freedom, and are subjected to many cruelties and persecutions, because of their fidelity to their faith. Finally he was expelled on December 9 last. He could not tell what the issue might be. The Directors of the London Missionary Society had asked him to come to this country to defend himself against the charges of the French authorities, and he was prepared to prove that he had always been loyal in necessary matters to the Government of the island. Mr. Jones's narrative of the high-handed action of the French authorities on the island produced a deep impression on the audience, and we trust something may be done to restore to the native Protestant believers the possession of their rights and privileges.

British Women and Temperance.

Sir Wilfrid Lawson, M.P., presided over the annual meeting of the British Women's Temperance Association, on Wednesday evening, last week, in the Memorial Hall. There was a large audience—including delegates from all parts, and friends of the movement—and the ladies who delivered addresses were listened to with marked attention. Mrs. Mackenzie, honorary secretary, read a report telling of much united and earnest effort, and affording many reasons for encouragement to those who have at heart the important object of the Association. The balance-sheet showed a small deficit.

In the course of a lively speech, the Chairman deplored that even now, after so much has been done to educate the people, there are many who think it would be a dreadful thing to give up the use of alcoholic drinks. With respect to the proposal of the Government to still more securely establish the liquor traffic in the country, by creating a vested interest in licences, he said that the Local Option now at length offered is simply impracticable, and therefore cannot be of any use. He quoted a sentence from a speech delivered some time ago by Lord Salisbury, to the effect that "the terror of having to provide fair compensation would furnish no inconsiderable motive to induce the local authorities to be very chary of withdrawing licences." This clearly showed the motive of the Government, and that temperance reformers need still to show determined opposition. He maintained that, after all the evil the traffic has wrought, the brewers, beer-house keepers, and gin-shop proprietors, ought to be thankful if they get off without compensating an injured public.

Mrs. Phillips, of Liverpool, moved a resolution condemnatory of the Government proposal. She was very forcible in her expression of indignation at being asked to compensate publicans for having worked havoc in society. She was, she said, unable to think that responsible statesmen could really expect sober, respectable people to sit still and be heavily taxed for putting away an evil and a curse in a manner at once strictly legal and righteous. Miss Balgarnie seconded the resolution. She thought that the intelligence of the country had been insulted, and its sense of justice greatly outraged by the proposal.

Miss Margaret Leitch, American missionary from Ceylon, spoke of the many and serious evils of the drink traffic in that island and in India. Is there not crime, and sorrow, and cruelty enough in those dark countries without the pushing of an infamous trade? Not only do the dealers publicly display their licences, but they actually tell the poor people that they must drink so as to help the revenue. They say "Queen Victoria is poor, and wants money; people must drink to help the Queen." Mrs. Massingberd and Mrs. Southward also addressed the meeting.

Conferences were held on Thursday. Miss E. Docwra read a paper on the legislative aspect of the temperance question. She reminded the conference that in all local elections women ratepayers have the same rights and responsibilities as men. In the election of Poor Law guardians they should make it a *sine quâ non* that they should be total abstainers. If it were not for the drink, how many of our workhouses, she asked, would be closed for want of inmates? Mr. C. E. Bousfield, L.R.C.P., read a paper on "Inebriety among Women: its Causes and Treatment." He remarked that in women, when the habit of drinking has once been formed, it is more difficult to eradicate than in men. He hoped the time would come when religion and morality would have more power in Parliament than beer and brandy.

Aged Pilgrims' Friend Society.

For eighty-one years this Society has been instrumental in cheering the path of many a weary pilgrim. Its annual meeting was held last week at Exeter Hall. Sir Robert Phayre, who presided, said that the Society appeared to him to be carrying out a good work on distinctly spiritual lines.

Mr. J. E. Hazelton, the secretary, offered an abstract of the report, from which it appeared that the pensioners on the books number 1174, and that since 1807 the Society has aided over 5000 persons by yearly pensions, distributing upwards of £193,000. This is distinct from money expended in the maintenance of asylums and Homes. Last year's income was £2885, the largest amount yet reported. The pensions range from five shillings a month to ten guineas per annum, and the average age of the recipients is 68.

Addresses were delivered by Revs. E. A. Stuart, O. S. Dolby, H. Sinclair Paterson, J. Hawkins, and Mr. H. W. Maynard, all commending the Society to sympathy and support.

Seamen's Christian Friend Society.

The forty-second annual meeting was held at Exeter Hall, on Tuesday, May 15, under the presidency of Mr. George Williams, and was largely attended by seamen and others. The report was read by Rev. G. J. Hill, who gave a most cheering account of the Society's progress. All the operations have been carried on with energy and success, and new fields of Christian effort have been entered upon. The debt on the Society's premises in Ratcliffe-highway has been cleared off. Several Sailors' Rests and Bethels have been opened, and additional missionaries engaged. At the Society's various stations in London, Liverpool, Fleetwood, Whitehaven, Workington, Maryport, Isle of Man, Ireland, Cornish and North Devon Coasts, &c., a vast amount of useful work has been accomplished. Upwards of one hundred services and meetings have been held weekly all the year round, not only in English, but in Swedish, Danish, and German. The reading-rooms have been well frequented by sailors; the schools have been well attended; a large number of foreign-going vessels have been supplied with libraries and bags of books. Pecuniary help and other relief have been given to destitute seamen. Numbers of seamen have signed the pledge, and many have become earnest and useful Christians. Owing to large donations for special purposes, the income has been considerably in excess of previous years;

but in consequence of the extension of the work, the year has closed with an adverse balance of about one hundred pounds.

The adoption of the report was supported by Rev. J. Jackson Wray and Mr. H. W. Maynard (Director of London Docks), and unanimously carried. Other addresses were given in support of the Society's work.

Working-Men and the Sabbath.

On Tuesday last week, in Exeter Hall, the annual meeting of the Working Men's Lord's Day Rest Association was held, Mr. J. C. Stevenson, M.P., presiding. The report of last year's operations stated that protests had been made against the Sunday opening of the People's Palace, and against the Sunday amusements of the wealthy, which cause much extra labour to the poor. During the year, 625,800 publications were issued, and many sermons and lectures delivered.

The Earl of Harrowby, in a sympathetic address, showed that there is great danger in meddling with the great primeval law, whereby we are entitled to rest during one day in seven. Colonel Duncan, M.P., also spoke. He regarded it as of the highest importance that there should be a weekly family re-union. Sunday, he said, should be a day of worship and of happy abandonment; not a day that would be looked upon by the children when they grew up, as the dark day of the week.

On the motion of Rev. Dr. Wainwright, a resolution urging upon the Postmaster-General to put an end to Sunday postal labour was carried. Among the speakers were Messrs. J. Benson, R. Scott, and H. Williams, and Rev, Peter Thompson, each of whom insisted on the right of the masses to preserve the Sunday inviolate as a Day of Rest, while an earnest protest was also made against the continued opening of public-houses on Sunday.

Christian Evidence Society.

While the study of the evidences of the Christian religion should come as a matter of course to all who would be able to give answers to inquirers as to the faith that is in them, the making known on all hands of the sure and certain foundation of the things most surely believed among followers of the Lord Jesus stands out to-day as a duty of undoubted and pressing importance. As, moreover, acquaintance with positive teaching concerning religion is one thing, and a grasp of so-called scientific and literary objections to revealed truth is quite another, so, of course, there is also such a thing as preaching the Gospel in its fulness and power without taking account of the questionings and difficulties of various kinds which may and do arise, and are turned over and over again, in the minds of many thoughtful people.

Not to all teachers and preachers is it given to "stop the mouths of the gainsayers." The Christian Evidence Society comes in here as a very useful agency; it takes up as a special function that which otherwise would be nobody's particular charge, and on the platform and in the Press it sets forth the warrants of faith and the grounds of hope in a manner suited to the minds of those who are sceptical, infidel, or disputatious. It is not within the power of every advocate of Christian truth to follow the ins and outs of an ever-varying intellectual criticism, and continually changing secular assaults; but this Society devotes its attention to this very thing, and it is gratifying to know that the labours of its agents are highly appreciated by those who know their worth.

The annual meeting of the Society was held on Tuesday last week, at Exeter Hall. The chair was occupied by Professor Stokes, M.P., D.C.L., President of the Royal Society. Some of the best living apologists for the Christian religion wrote, regretting their inability to attend; but there was, nevertheless, a strong platform, and the speeches were listened to with lively interest by a goodly audience. In the course of a brief opening address, the Professor urged the necessity of recognising the twofold character of the evidences of Christianity—external evidence, or such as brings into play the same sort of faculties as are exercised in the pursuit of science; and internal evidence, or such as applies to those faculties whereby we are impressed with feelings of right and wrong, of duty and that there must be a Being above ourselves, and also with aspirations connected with those feelings. An important part of the evidence of Christianity depends upon the exercise of this latter class of faculties, and neither sort of evidence is to be taken by itself to the exclusion of the other. In common life we have continually to recognise circumstantial as distinguished from demonstrative evidence. It is not surprising, therefore, that in religion the same thing should meet us. If we had in religion a chain of demonstrative reasoning of the external kind, which would leady inevitably to certain conclusions, the result would be the dwarfing out of those faculties which it is the object of religion to draw out and cultivate—those connected with our feelings of duty and responsibility, and the aspirations connected with those feelings. The Professor referred also to the part which misunderstanding plays in modern infidelity; those who think they are attacking Christianity may often be shown to be merely attacking a caricature of true religion. Again, scientific conjectures are often put forward as if they were ascertained facts. In conclusion, he showed that, in order to meet the objections and arguments of those who would destroy or make void the teaching of the Gospel, some such organisation as the Christian Evidence Society is greatly needed.

The Bishop of Carlisle delivered a vigorous address. Those who say that science stands in the way of Christian profession, may, he said, be answered by mention of the names of Professor Stokes, Sir William Thomson, and others; those who say that Christianity will not stand scrutiny, but must fall before modern criticism, may be referred to the conviction of such men as the Master of Trinity College and the Bishop of Durham; those, again, who suggest that Christianity will not do for hard-headed people, may be told that the Lord Chancellor of England, a practical man knowing how to weigh evidence, is not ashamed to declare his loyalty to the teachings of the Holy Scriptures as the Word of God. In the report, mention was made of need for work among women, and, referring to this, the Bishop pointed out what power for good or evil women have. Incidentally, he said that Strauss's rationalistic "Life of Jesus," and Comte's philosophical works, were translated into English by women, and the writer of Robert Elsmere also is a woman. The object of the Society is, not to make Christians of people, but to clear difficulties from their path, so that they may be able to approach the Saviour and understand Him.

Rev. Edward White maintained that there is little or no ground for the allegation that scepticism is specially prevalent among the artisan class. His own observation led him to believe that nothing is weaker than active infidelity among the common people. Let any one stand forward in a public thoroughfare in support of the Holy Gospel, and, on infidel interruption occurring, it will soon be seen what the public feeling is; the disturber will be silenced, or his discomfiture by the truth will be greeted with delight. The people know that the Lord Jesus Christ is their best friend. Mr. White held that what the working classes want, and what they are powerfully attracted by, is thorough instruction in Holy Scripture; doctrinal, social, and ecclesiastical corruptions should be cleared away from religion, lest they hinder the work. He concluded by urging that those who object to the supernatural should have their attention directed to the fact that in the Scriptures a reason for the incarnation is plainly given, namely, the presence in the world of sin and death, two preternatural things; and also that those who argue for the doctrine of development from an assumed beginning should be invited to likewise reason backwards, and at the outset to account for Christianity on any grounds other than the truth of theat well-established fact of history, the resurrection of Christ from the dead.

Rev. H. W. Webb-Peploe commended the Society to the increased support of Christian people. Dr. J. H. Gladstone, and the Master of Trinity College, Cambridge (Rev. Dr. H. M. Butler), also spoke; among other things the last insisted upon the importance of perfect fairness and good Christian temper in all evidential arguments.

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THREE WEEKS IN SAN FRANCISCO.

By Rev. J. MOUNTAIN.

Mrs. Mountain and I arrived at San Francisco from New Zealand on April 14, and took up our abode at Marlborough House, a boarding house which we can highly commend. The Sabbath is but slightly observed in this city by the masses, but great numbers of churches are well attended. It is estimated that in the evening there are 25,000 people in the public-houses, theatres, and gambling saloons.

It was a great delight to us to meet here Rev. E. Payson Hammond and Mrs. Hammond, and to take part in several of their meetings. We also met our old friend, Rev. J. E. Irvine, with whom, thirteen years ago, we conducted a blessed mission in Cardiff. The Y.M.C.A. here is doing a good work, led by its able secretary, Mr. McCoy. The Sunday afternoon meeting for men only is attended by about three hundred. Mr. Hammond and myself were invited to address the Congregational Club on evangelistic work.

Perhaps the most interesting meeting that I attended was that of the Congregational Association, at which five young students in their last year of study were examined prior to their being licensed to preach for one year. The examination was oral, and was most searching. The subjects specially dealt with were: Inspiration, the Atonement, and the Future State of the Impenitent. It came out in the examination that three of the candidates were converted in revivals, and that not one of them believed in a second probation. Each of the students was "approbated" for one year, and at the end of that time will have to undergo a still more searching examination prior to ordination. I could not help thinking that the Congregationalists and Baptists of England might with advantage follow a similar course.

We leave on Friday next for Vancouver's Island, and intend (D.V.) to conduct evangelistic services in different parts of Canada. We would ask the prayers of your readers.

San Francisco, May 1.

KASHMIR MEDICAL MISSION.—The report for 1887 gives a retrospect and prospect full of promise. While they have gone about doing good, the agents of the Mission have preached Jesus to the people, and it is sincerely hoped that much fruit will in due course appear. In England subscriptions on behalf of the Mission are received and forwarded by Mr. H. G. Malaher, secretary of the Missionary Leaves Association, 20, Compton-terrace, Upper-street, Islington, N.

ROYAL HOSPITAL FOR INCURABLES.—The anniversary dinner in aid of this Institution was held a few evenings ago, Mr. John Aird, M.P. presiding. The hospital, which is situated at West-hill, Putney-heath, was established in the year 1854 for the treatment and benefit of a class of patients who were ineligible for general hospitals. Within the last year or so the Institution has had a seaside branch at St. Leonards. The total number of patients at present was said to be 210, of whom about 100 are women, and 50 men. As a general rule, about half of these poor invalids are confined to bed; the rest are able to get about and enjoy fresh air in the grounds, or find recreation of one kind or another in the sitting-rooms. Some of the patients have been in the Institution for thirty years.

THE INDIAN "WINTER MISSION."

Sir John Kennaway presided over an enthusiastic meeting held on Tuesday last week, in Exeter Hall, when friends of the Church Missionary Society assembled to hear, from the lips of the Winter Mission preachers, just returned from India and Ceylon, a brief account of their work and of their impressions regarding the spread of the Gospel in the regions which they had visited. Another object of the meeting (which was reported at length in last week's *Record*) was to unite in prayer and thanksgiving to God for the safe return of the preachers, and in prayer for the Divine blessing on their labours.

After a few remarks from Archdeacon Richardson, by whom the details of the Mission were arranged, Rev. H. E. Fox and Mr. Swann Hurrell, who had visited Madras and the Telugu country, delivered short addresses. Mr. Fox maintained that the great danger in India is not from Hinduism or Mohammedanism, but rather from the absence of all religion; the danger now is that cultivated India may be content to sit down with something short of Christianity. As an instance of the readiness to receive, although not necessarily to embrace, Christian teaching, he mentioned that a Brahmin offered to hand over his high-class school to the Church Missionary Society, with permissson to teach whatever it liked. Mr. Hurrell mentioned, among other signs of blessing, that many backsliders have been restored, one being specially singled out for notice, a young law student at Madras, who has resolved to enter the ministry. At Jagiapat, a large town, where there were no Christians except the native catechists and their families, and where the Brahmins would not shake hands with a Christian without going to wash immediately afterwards, four young men during the Mission were deeply convicted of sin, and used to meet in a small house to read their Bibles, going to the Mission preachers after dark, like Nicodemus of old. It was there, too, that a high-class Brahmin, an inquirer after truth, begged to be baptized, and when he returned to his village, his wife, seeing his joy, sought the same peace, although she had previously threatened to commit suicide on hearing of her husband's intention to become a Christian.

Rev. Filmer Sulivan having spoken of the needs of Bengal and the north-west provinces, Rev. G. C. Grubb and Colonel Oldham, who had devoted themselves to the Bombay Presidency and the island of Ceylon, made brief statements. During the four months they received over 400 letters, expressing thanksgiving for their work. Mr. Grubb read extracts from four as specimens of the whole. A native pastor wrote that he had been greatly refreshed, and that whereas before he felt the burden of his work, now he realised that the Lord carried the burden. A young sceptic wrote that one of the sermons had been the means of his conversion, as it pointed out the power of Jesus to save from sin, inside as well as outside, a truth he had never heard before. An extreme Ritualist wrote that he was quite another man now that he realised that Jesus was a kind, loving, and personal Saviour. Finally, on the eve of their last service in Colombo, they received a telegram from a "hard-headed business man" as follows:—"Your message from God has saved my soul. Henceforth I live to Jesus. Farewell to you both."

Addresses were also delivered by Revs. B. Baring-Gould and G. S. Karney, who worked Travancore and Tinnevelly. Mr. Baring-Gould said that when he saw as many as 200 and 300 people bowed with an apparent conviction of sin, he realised the truth of the words, "When He, the Spirit of Truth, is come, He will convince the world of sin." Again, when men and women came to their bungalows and tents, he always asked, What led you to come and speak to us? and the answer invariably was "Sin." There is in India a wonderful readiness to hear the Word. One old man travelled seventy miles to invite them to his village, but they could not go. Not to be easily rebuffed, he followed them another thirty miles, accompanied by a man with a wooden leg, and again begged them to go with him, but it was impossible.

Most of the speakers dwelt upon the pressing needs of India, and called for workers to enter the field.

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The EMPLOYEES of the EXHIBITIONS.

Dear Sir,—The Young Women's Christian Association are endeavouring to help the young women employed in the three exhibitions at Kensington. There are many of them who would be most thankful for Christian sympathy, and we are anxious to find a Christian lady who would give her time for six months to visit them in their homes or at any of the institutes they may live in. We should be thankful also if any ladies would undertake to visit the exhibitions and give monthly packets.

The Y.W.C.A. hopes very soon to open a small Home for the exhibition employées, and especially for the young people in the refreshment bars. Such a Home has long been needed, and we should be most gratified if friends will help to defray the cost; we only require £200, some of which is already promised.—Yours, Charlotte M. Gough.

14, *John-street, Bedford-road, W.C.*

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"TELL JESUS."[*]

A lady writes from the Continent:—Not long since I heard of another instance of God's blessing on the title words, "Tell Jesus"—words which have so often carried a message of comfort to burdened and discouraged hearts.

A young Russian lady and her husband had been detained to a late hour on a visit to some friends at a distance, and on their way home across the desolate country, darkness overtook them. The snow, already deep, began to fall again in heavy flakes; the night was intensely dark, and the mournful silence of the forest was only broken by the howling of wolves. As a climax to the danger of their situation, the sleigh and horses sank into a snow drift, without any means of extricating themselves.

"In this moment of dire distress," writes the lady, "a ray of light shone on my spirit from these words, 'Tell Jesus,' the title of a little book given to me by a relative in England some time before; but to which I had paid little heed until this hour of danger. I did 'tell Jesus,' beseeching his divine guidance and protection; immediately the thought was suggested to me of unharnessing the horses, of our mounting them and riding off to the nearest village. My husband, whose health was in a critical state, had lost all presence of mind, and was only too glad to follow this council, which indeed seemed our sole way of escape.

"We reached home in perfect safety, our hearts filled with joy and thankfulness to Jesus, who had heard and answered my prayer, and delivered us from such great peril."

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[*] Tell Jesus: Recollections of Emily Gosse. By Anna Shipton. *Morgan & Scott.* 1s.

EVANGELISATION OF ITALY.—Dear Sir,—May I ask you to allow me to thank, in the columns of The Christian, the many friends who have given me a hearing, and some tangible tokens of their Christian sympathy for the Waldensian work of evangelisation in Italy? In returning home, I bring with me the comfort to know that many Christians of this country are praying for us and for all the other agencies working for the same object. Italy should not be forgotten in the prayers of our Christian friends, as the prosperity of the Gospel in Italy will be the best means to check the progress of Popery in England.

Yours truly, I. David-Turino,
London, May 21. Waldensian Minister in Genoa.

THE EVANGELISTIC MISSION.

Mr. C. Russell Hurditch, Director of the Evangelistic Mission, has just published a penny pamphlet, entitled, "Our Summer Campaign," which gives an account of work such as has been done in years gone by, and is, God willing, to be continued during the ensuing season in the towns and villages of the country by means of tents, a Bible-carriage, open-air services, and so forth.

Ever since 1866 there has been much tent work in various parts in connection with the Mission. Thousands of open-air meetings have also been held in the parks, streets, and public grounds of the Metropolis, in fields, on village greens, and by the seashore, attended in the aggregate by a vast multitude, who have thus had the Gospel presented to them earnestly, clearly, and lovingly, by men who have proved its power in their own personal salvation. It is a great pleasure to know that many are now witnessing for Christ who were converted to God on these memorable occasions.

The colporteur has done good work with the Bible-carriage. In one town a gardener had long been under such a deep conviction of sin that he was meditating suicide. His attention, however, was arrested by the text on the carriage, "God is love." Conversation with the colporteur led to the gardener's happy experience of peace with God, and this peace was afterwards communicated to his wife.

In other ways the Mission has been helping in the evangelisation of the masses of the people. The office is at 164, Alexandra-road, St. John's Wood, N.W.

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OBITUARY.

MADAME AIMÉ HUMBERT.

This accomplished lady, the foundress and friend of the International Union of the Friends of Young Women, recently entered into rest at Neuchatel after five months' illness. She was confident that the organisation in which she had shown such a lively interest would, in God's providence, still be a blessing, and her last words were inspired by trustful gratitude, as she exclaimed, "Glory to God for all—yes, for all."

DOMESTIC SERVANTS' BENEVOLENT INSTITUTION.—At the annual meeting of the General Domestic Servants' Benevolent Institution, held last week at Willis's Rooms, St. James's, it was stated that the donations and subscriptions from servants had again been far in excess of those from masters and mistresses, showing that servants themselves fully recognise the value of such an institution. Ninety-five servants are at the present time in receipt of from £15 to £20 per annum, and upwards of £33,000 has been thus distributed to aged and infirm domestic servants.

VIGILANCE AT FINSBURY PARK.—We recently noticed the meeting of the Peckham Branch of the National Vigilance Association, under the lead of its active secretary, Mr. Vincent. We have now the pleasure to record that at the annual meeting of the Finsbury Park Branch, the secretary (Mr. Geller) reported that by the watchfulness and energy of Mr. Fish, a member of the Committee, nine evil houses had been closed. Mr. Fish said that he owed his conversion to the Y.M.C.A. at Finsbury-park Hall, and it was a joy to him to work for the salvation of others in time and in eternity. A Christian policeman was present, in plain clothes, who had been of the greatest use in this work. A wholesale bookseller was mentioned who had noticed an indecent picture in a weekly serial, and not only refused to supply it, but brought it under the notice of the railway booksellers, and thus prevented the circulation of 80,000 copies. There were 300 people present at the meeting; three local ministers took part in it, and several others would have been present but for other engagements. It is of more importance at such meetings to have local witnesses who can speak of work done close by, and local ministers and friends to identify themselves with it, than to have eloquent speakers from a distance, however stirring and useful these may be.

HRISTIAN LIFE and CHRISTIAN EXPERIENCE.

SIX DAYS'
PECIAL SERVICES

On the above subject will (D.V.) be held in connection with the opening of

VELLINGTON ROAD HALL,

Wellington Road, Stoke Newington Road, N.

(10 minutes from Dalston Junction).

rom MAY 28 to JUNE 3, inclusive.

THE SERVICES WILL BE CONDUCTED BY

The Rev. F. D. SANFORD, of Boston, America.

he following friends will also, if possible, be present and participate in the Services :—

ev. W. DARLOW SARJEANT.
ev. F. SNOW.
r. READER HARRIS.
r. GEO. B. STUDD.
r. WM. NOBLE.
Rev. C. G. MOORE.
Rev. R. TURNER SOLE.
Dr. WM. WOODS SMYTH.
Mr. F. MONTAGUE MILLER.
Mr. THOS. PAYNE.

Friday Afternoon, June 1, will be devoted to the ubject of CHRISTIAN MISSIONS, at which service he Rev. C. G. MOORE and Mr. GEO. B. STUDD, of China, vill give addresses.

SERVICES AS FOLLOWS:—

ddress each evening (Saturday excepted) at 7.45 p.m. ible Reading Monday, Tuesday, Wednesday and hursday afternoon at 3.15 p.m. Sunday, June 3, ddress at 11 a.m.; praise and Gospel meeting at 7 p.m.

Friends from a distance, coming on week days, can book to alston Junction, which is ten minutes' walk from Wellington oad Stamford Hill trams from and to the City and West End pass the head of the road every ten minutes.

Rev. F. D. SANFORD, Dr. W. WOODS SMYTH, and others, vill conduct preliminary Services on SUNDAY, MAY 7, at 11 a.m. and 7 p.m.

IRISH EVANGELIZATION SOCIETY.

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Rev. G. J. RAINSFORD, Dundalk.
Rev. F. HEWSON, Dunganstown, Wicklow.
Rev. CHARLES L. MORELL, Dungannon.
Rev. J. STEVENSON, Leith.
Rev. JAMES WILSON, Ballymena.
Rev. CHAS. ROBERTSON, Prince Edward-terrace, Blackrock, Dublin.
Pastor HUGH D. BROWN, Oakland, Rathgar, Dublin.
Major-General B. STONEY, 72, Waterloo-road, Dublin.
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Major-General RICE, Bayswater, Sandycove, Dublin.
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Major H. E. WARREN, 28, L[illegible] street, Dublin.
Surgeon-General GUNN, Rockdale, Rathgar, Dublin.
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JAMES BARTON, Esq.

The Irish Evangelization Society has now been at work fourteen years. It has pleased God to use the proclamation of the Gospel by their Evangelists to bring a very large number into the fold of Christ. The Society's work is extending, and the Committee feel it to be right that the Church of God should more widely know of, and be invited to aid more largely in, this work.

EVANGELISTS.

The Evangelists of this Society belong, as individuals, to many Evangelical denominations, but as its Evangelists they represent none. They go out for this Society without in any way taking part, publicly or privately, in questions relating to denominational differences, but only as Evangelists to preach the glorious Gospel of Christ to perishing sinners, in its fulness and freeness, and to seek, under the constraining power of the love of Christ, to win souls to Him.

The Evangelists sent out by the Society are always anxious to co-operate heartily with the godly ministers of any locality in which they are called to labour.

MEETINGS.

The Society is prepared to receive applications for Evangelistic Meetings, in any locality, from Clergymen or laymen.

MEANS.

The work of the Society is maintained by voluntary contributions, and Christians are invited to share the privilege of this work for Christ. Those who are disposed to help are requested to do so at once.

Contributions will be received by this paper; by the Hon. Sec.; or by the Treasurer.

PAST WORK.

The Report of the year 1887 can be had on application to the Hon. Sec., and will repay perusal.

Dundalk, May 16, 1888.

JAMES BARTON, Hon. Sec.

TURKISH MISSIONS' AID SOCIETY.

THE ANNUAL MEETING of the above Society will be held in the Council Chamber, Exeter Hall, on TUESDAY, JUNE 5, at 3 p.m.

The Right Hon. The EARL OF ABERDEEN will preside.

Speakers:—The Lord Kinnaird; Hon. and Rev. E. Carr Glyn; Rev. Dr. McEwan; R. N. Cust, Esq.; Dr. Post, of Beyrout; Dr. J. P. Cochrane, Oroomiah; Rev. J. N. Wright, of Salmas; Rev. Dr. Judson Smith, Secretary of the American Board; or others.

All are invited to attend.

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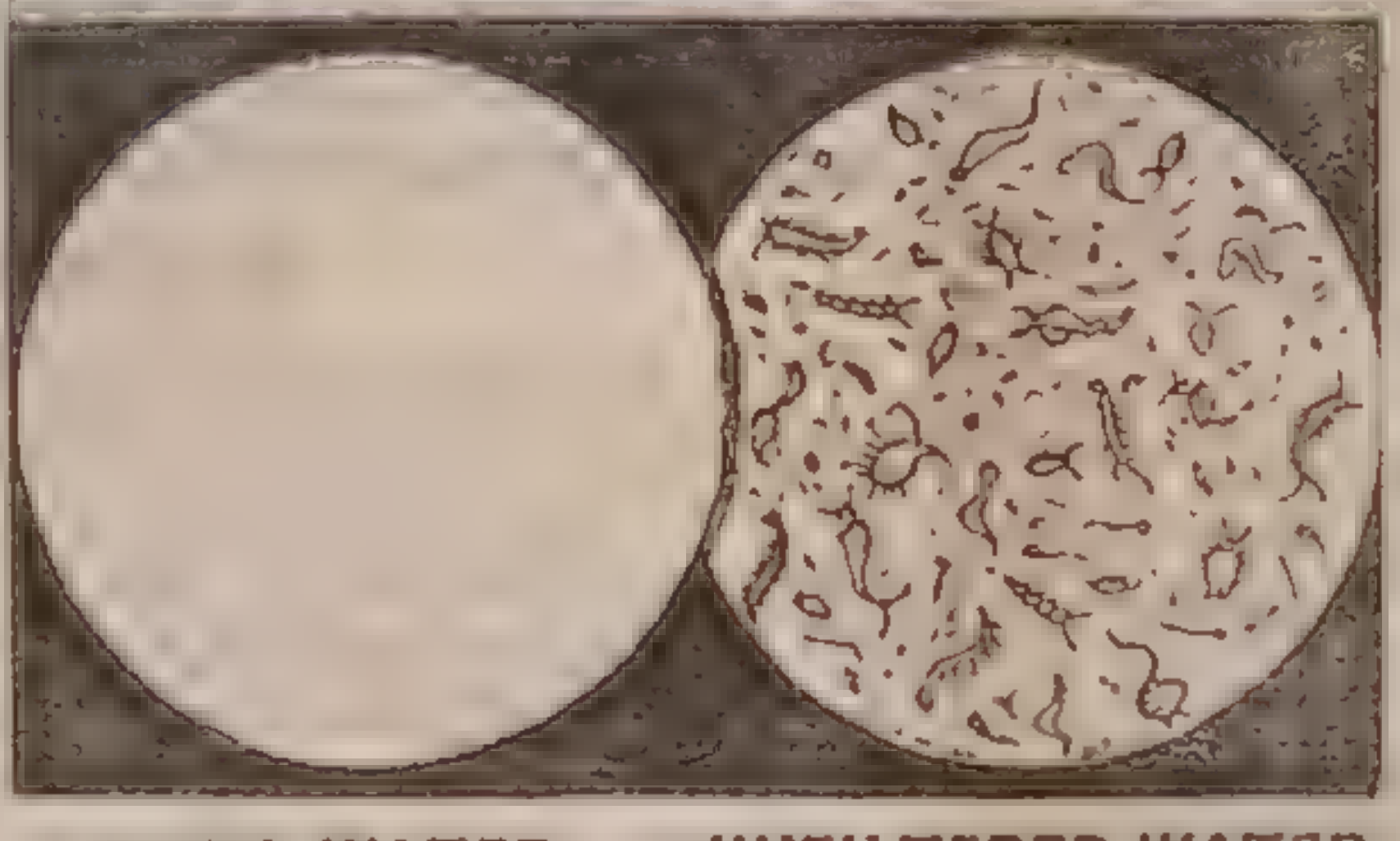

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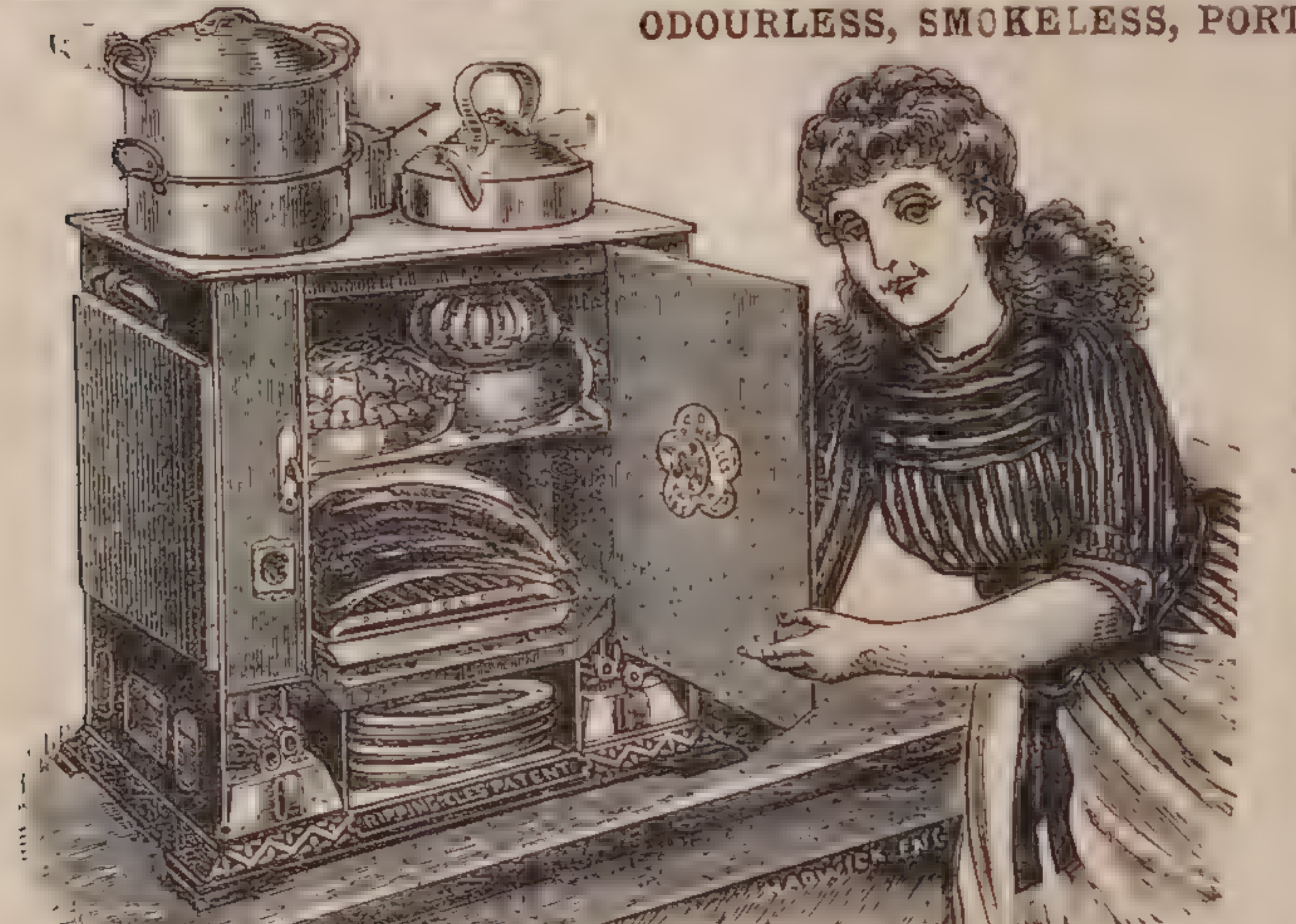

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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER

MR. CONGREVE will give ONE RECEN CASE, NOT PUBLISHED in this Journa BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of BRONCHO-PHTHISIS, with CONSUMPTION of the LUNGS.—Mrs. M. E KING, of EAST RUSTON (Norwich).

On the 18th August last year Mrs. King, unable t come to me, wrote me as follows:—

"Having lost my mother and sister with consump tion, and having severe symptoms of the same so myself, I thought I would apply to you at once. Te years ago I had inflammation of the lungs, which le me very weak; now, for the last two years I have su fered from distressing shortness of breath. For twelv months I have been expectorating, and for the last fe weeks the phlegm has been mixed with blood. My leg swell. My body has shrunk, and my strength has de clined more of late. I have a pain in my left side Dear Sir, I feel you will do the best you can for me."

I sent her medicine and advice, which she continue to follow for several months.

Writing me on the 7th December, she says: "I ar pleased to say that, by the blessing of God on you treatment, I am now quite well again. I have lent you books, and shall recommend your treatment to all tha I can."—OLD SCHOOL HOUSE, EAST RUSTON.

NOTE. — Days of Consultation. — TUESDAY THURSDAY, and SATURDAY Mornings ONLY, a Coombe Lodge, Peckham. Patients from any lon distance should choose either of the two former days Everyone is expected to have seen the book first.

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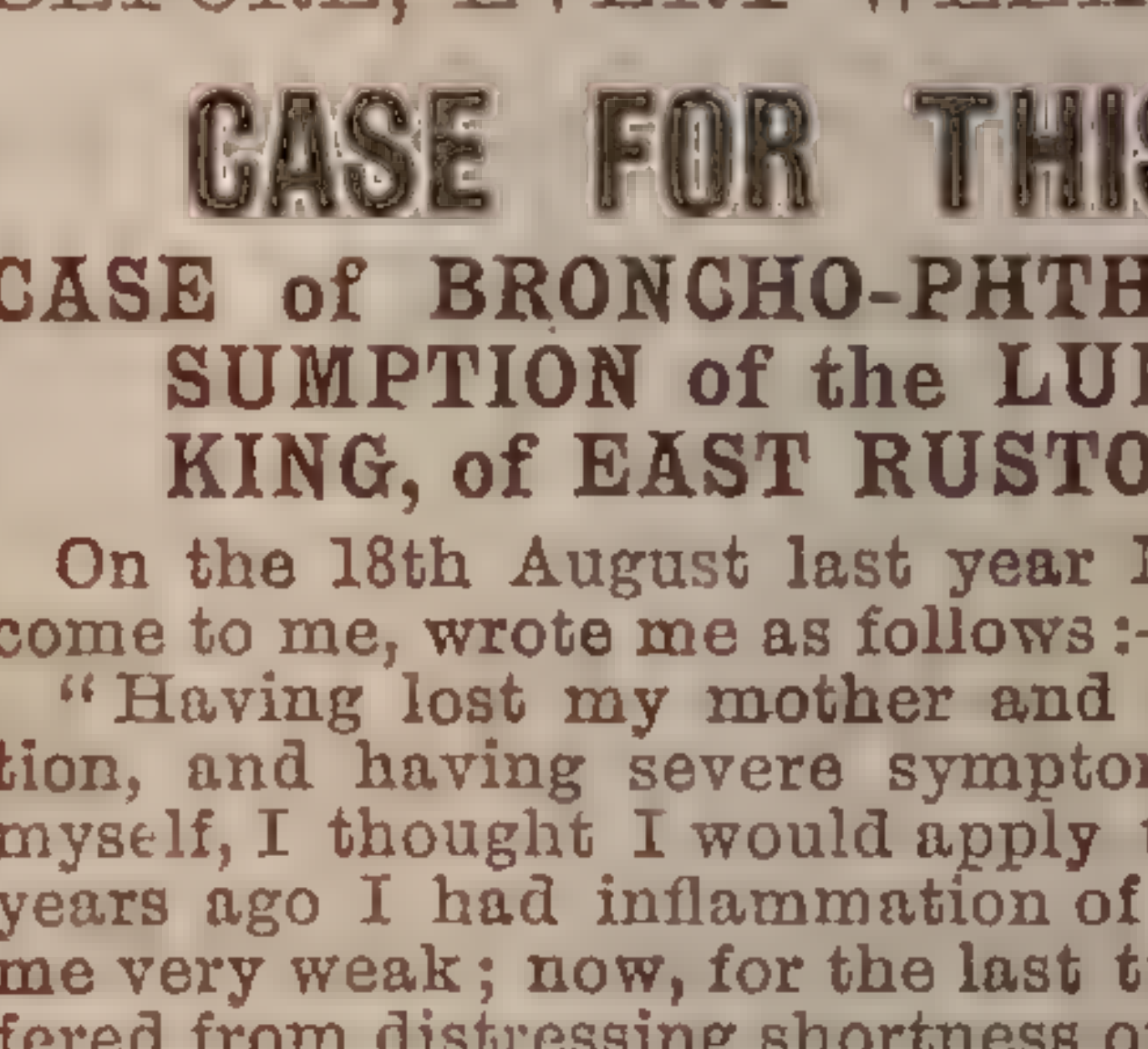
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TUNIS.

THE city of Tunis presents a type, still intact, f an Arab town of the middle ages (a little modified now, it is true, by the European buildings springing up outside). With its beautiful minarets, its inextricable labyrinths, its bazaars, and mysterious palaces, it carries one back to centuries past, and the Latin inscriptions sometimes seen on a wall and Phœnician capitals of ancient Carthage to centuries still earlier. Though much larger, it cannot be compared to Algiers, as it now is, but as it was in the time of the Deys.

When it was a State tributary to Turkey, and under arbitrary government, absolute though weak, it was obliged to send an armed force to collect the taxes, which sometimes were paid in lead and insolence. What with the tribes fighting among themselves, the towns oppressed by their governors, the peasants by their caïds, the army in arrears of pay resorting to exaction and theft, without roads or bridges, destitute of water supplies, the public debt annually augmenting, excessive taxes, injurious monopolies, and foreign trade impeded, it was a witness of the blight resting on most Mussulman states. All this, happily, is now changed by the social revolution effected by the French Protectorate, and the introduction of a wise and equitable administration. "The Bey reigns, but France governs" ("La Tunisie Française." Par M. de Campou. Paris: Baylé); railways, roads, ports, companies, developing its agricultural and other resources, and this without any charge on the protecting country, is a marvellous and gratifying contrast.

Although many of the tribes took part in the insurrectionary movement at the time of the French occupation, one or two military engagements completely dispersed them. They retreated to Tripolitana; but, after Aman was extended to them, they returned to their own country, and their first act, much to their credit, was to discharge their debts—the whole land is now pacified, the people in general much more submissive than those in Algeria, and travelling safe day and night throughout its whole extent. The Tunisians have learnt to appreciate the peace and security brought to them in God's kind providence by a better administration, which restrains lawlessness and allows everyone to possess his soul and goods in peace.

No wonder this splendid country was a favourite resort of the Romans, as the numerous ruins testify. Tunisie comprises the ancient Zeugitana, or Proconsular Africa, and Byzacena, now the Province of Kairouan. One earnestly longs that its lot may soon be that of the remaining Barbary States, Morocco and Tripoli. With the blessing of God, the "North Africa Mission" has been permitted to occupy this post in considerable strength, the majority of the labourers being French. We must pray for our brethren and sisters, that they may speedily grasp the language, and have a door opened of the Lord for access to hearts, both of men and women.

The population of Tunis, 125,000, is thus distributed: 100,000 Mussulmans, great frequenters of the mosque and assiduous in the observance of Rhamadan; a considerable number of Maltese; of Italians from Sicily, all fervent Roman Catholics; and 20,000 Jews, mostly shopkeepers, merchants, and bankers—they are more highly esteemed than in Morocco, domesticated, following their religion strictly, observing the Sabbath, and attending the synagogues; they speak both Hebrew and Arabic.

One can find in a poor-looking street, without any outward indications, a magnificent dwelling-house; one enters by an unpretentious door into an antechamber occupied by the servants; it opens into a square court, paved with marble, a fountain of water at the end, ornamented with mosaic, beautiful marble columns supporting a light and elegant piazza. On the right are the apartments of the ladies, where ingenuity and loving tact might find zenana work; in front, those of the master of the house, consisting of a long hall, the walls covered with Arabesque, the furniture simple, consisting of divans, old carpets, small looking-glasses, and various clocks. Here will be found the proprietor, who may be approached with the gift of an Arab Gospel, the Book of Light, the inspiration of which is recognised by an intelligent Mussulman. His habits are peculiar; he has his meals here alone, and eats with his fingers, in orthodox fashion. He will always be found well dressed; he is courteous, and never allows himself to be taken by surprise.

But now for the great mass of the people amongst whom our missionary brethren will labour. In the country the fellah keeps to his traditional plough which only scratches the earth, his gourbi is made of sundried brick, or rammed clay, roofed with stubble, and the floor of hard earth, the walls unplastered, no table, no picture, no bed, a mat is all that is required; no looking-glass; he dispenses with soap, and has no change of linen. One large room contains himself, his wife and family, the calves, and the lambs. His wife has only a dress of blue linen, the little girl a chemise, the son a bournous. The fellah is idle, and leaves his wife to grind the corn, prepare the oil and butter, make the couscous, and fetch water and fuel from the fields. At twelve, the girl is sold to another fellah: for money, if she is pretty; for corn, if she is not. His own wife may have cost him fifty piastres, his cow 300, his horse 500.

Labourers abound in the towns; but their earnings are very small. They can live upon a pennyworth of oil and two of bread a day. Many come up from Gabes and the mountains in the south, on the frontiers of Tripoli. They are Mussulmans; but many do not adhere to the orthodox sect. They are honest, sober, frugal, and industrious, and, if in a few years they have acquired a few hundred francs, they gladly turn their steps homewards, and purchase a garden or morsel of land. They are evidently of Berber origin, as well as the tribes located on the eastern coasts. Here are the Ouled Said, on the Enfida and the Gulf of Gabes, who were in conflict for a century with their neighbours the Zlass, the Mahdba, the Neffata, the Souassi, the Trabelsi, besides the more sedentary tribes of Djeradou, Takrouna and Zeriba. These latter live in their villages, like the Kabyles of Jurjura; but generally in well-built houses with terraces, marked with a large blue cross in front, probably denoting a Christian origin. They are noted for their hospitality and generosity, their respect for their word, and honesty. The nomad tribes live in camels'-hair tents, one year moving to a lake, another to a well, but always returning to the cemetery where their ancestors are buried.

The country teems with interesting memorials of early days: Carthage and its naval enterprise; Phœnician Utica, now in ruins; Porto Farina, a flourishing city up to the last century; Bizerta, destined to inherit its former power and to be the finest port on the Mediterranean, a Venice of North Africa; but the sacred city of Kairouan, the metropolis, under Okba-ben-Nefa, exceeds them all in its aureole of Mussulman souvenirs. It is situated in a naked plain, with its brick ramparts, towers, and bastions, and its heavy-looking massive minarets rising in its midst. Okba compelled the Berbers to transport five hundred columns of granite or porphyry, red, green, white, and blue, from their Christian churches in the Sabra to ornament his famous mosque. Once very populous, it has now only 20,000 inhabitants; but the foot of the Kafir has desecrated its high places, and there is nothing but the memory of its former power and prestige left.

A medical missionary could enter in with wondrous advantage, as charlatanism and imposture prevail almost universally, an instance of which is in the native doctor administering a stick of liquorice covered with verses of the Koran as an elixir to insure long life. God grant that our dear brethren and sisters may be empowered from on high to carry the light of truth and the power of love to many dear men and women in Tunisie, now withering under the blighting religion of the False Prophet. GEORGE PEARSE.

3, Rue Tanger, Algiers, North Africa.

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AUSTRALIAN NOTES.

VISITORS FROM SCOTLAND.

REV. DR. MARSHALL LANG, who has had charge of the Scots Church, the leading Presbyterian church in Melbourne, for the last three months, has won golden opinions both in Melbourne and Sydney. His congregation regret that he must so soon leave them, but have every confidence that his successor, Rev. A. Marshall, late of Inveresk, will worthily fill his position.

DR. LLEWELLYN BEVAN

is doing splendid work in this city among the business men. He holds mid-day services in the Great Collins-street Independent Church for the benefit of business men, who snatch a quarter of an hour to listen to his eloquent appeals. Dr. Bevan recognises the fact that sin and poverty are not always synonymous terms, and that the wealthy often want a missionary as much as the poor.

MR. VARLEY.

Mr. Henry Varley has received an enthusiastic welcome from his many friends in Melbourne. He has only been in our midst a few weeks, but has been kept hard at work preaching and visiting during the time. He has preached in many of the large suburban churches, and last Sunday he gave two addresses in the Theatre Royal, to which large audiences listened attentively. He also delivered a series of addresses to men only.

METHODIST UNION.

The Methodist New Connexion Church in Adelaide has united with the Bible Christian Conference Church in the same city. Methodist union is decided by the majority of the Wesleyan churches of the colonies to be desirable, but not at present expedient. However, it is cheering to note that, as in the case of the Adelaide churches, Methodists can forget their differences and unite for the purpose of doing good, when the town or district can only support one minister honourably.

THE TEMPERANCE QUESTION.

An International Temperance Congress is to be held in Sydney, N.S.W., in May. Papers on the scientific, social, economic, and other aspects of the drink question will be read and discussed. There never was a time when this question occupied more of the thoughts of colonial politicians. The temperance cause ought to receive a mighty impulse in New South Wales this winter, and the liquor traffic a proportionate stoppage. The well-known temperance reformer, Mr. Matthew Burnett, is opening a crusade against the drink traffic and its evils. Mr. R. T. Booth is also lecturing in New South Wales just now.

A WESLEYAN COLLEGE.

The Methodists of Victoria are naturally jubilant at the fact that they have just opened a Wesleyan college in connection with the Melbourne University, entitled, "Queen's College." The Anglican, Presbyterian, and Methodist denominations are now all three represented by handsome colleges affiliated to our University. *The Victoria Independent* hopes that the Congregationalists of Victoria will soon have a college of their own also. The managers of Queen's College have ventured upon the progressive step of admitting girl graduates to residence within the college walls. The master of Queen's College expects the happiest results from the arrangement.

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AFTER SEVENTY YEARS.

Written for the Seventieth Anniversary of the British and Foreign Sailors' Society.

We have passed the Silver Wedding
Of the work we dearly love;
And we seem to love it better
As the cycles onward move.
No, we are not growing weary
Of the sailors and the sea;
For our hearts are knit and plighted
In affection full and free.

We have passed the Jubilation
Of a golden fifty years:
And the King upon the waters
Ruleth still, above our fears.
Other monarchs have departed,
But his sceptre must increase,
Till o'er all earth's troubled billows
He shall breathe his hallowed peace.

We have reached by God's appointment
To our threescore years and ten:
But our spirit is immortal,
And eternal in its ken.
Not a feeble man among us,
We are marching through the deep,
To the Canaan God has promised,
To the land his eye doth keep.

We are looking for the "after"
Of the blessed bygone days,
For the beautiful fulfilment
Of his promise and his praise.
He will visit us! He saith it,
After seventy years again:
So with eye undimmed and eager,
We are watching o'er life's main.

William Luff.

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RESCUE WORK IN SYDNEY.

Mr. and Mrs. Ardill are carrying on very extensive rescue work in Sydney, N.S.W. They have established the Discharged Prisoners' Mission, the officers from which visit the gaol daily, having the privilege of speaking to all the prisoners to be released on the day following the visit. The male and female visitors daily attend the gates of the gaol on the discharge of the prisoners, and invite them to a free breakfast. During twelve months 18,450 meals and 6958 beds were supplied to men. Many prisoners have been led to abandon a life of vice. Recently there were staying at the Home of Welcome, waiting employment, three men who had spent 35, 32, and 17 years in gaol. The women are drafted to a Rescue Home. These friends have also an Open All-Night Refuge for Women, in which, during last year, 9091 beds and 14,104 meals were supplied. Many young women directed to this Home by the police and others have been restored to their friends. Situations have been secured for a large number.

The Home of Hope for Friendless and Fallen is now well known, and has proved most successful. Midnight meetings have proved very successful, being usually attended by from 60 to 70 of the fallen. The magistrates are in full sympathy with the work, and have handed over to the Police Court visitor over 50 girls during the year, instead of sending them to gaol.

Mr. and Mrs. Ardill have also opened a Registry Office and Home for female servants. Visitors attend the railway stations and steamers' wharves, and meet young girls upon their arrival in Sydney, and thus save them from the allurements of city life and the seductions of evil men and women. Already much good work has been accomplished. Mr. Ardill's address is: Temperance Hall, Pitt-street, Sydney.

MILITIA ON HOUNSLOW HEATH.—Early next month about 3000 militia men will be in camp. Tracts, leaflets, and suitable literature for distribution among them will be thankfully received by Rev. Samuel Wesley, Hampton House, Hounslow.

THE BRUSSELS EXHIBITION.

Sir,—Referring to the letter from Dr. Edith Huntley on the above subject which appeared in your issue of May 11, will you permit me to inform your readers that we put ourselves in communication with our friends in Brussels to see what could be done to provide safe and suitable lodgings for the young English women who, as soon as the exhibition is opened, will be employed to superintend the stalls, their position, of course, being one of great moral peril.

I am glad to say that the friends in Brussels had already bestirred themselves in the matter, and were keenly alive to the necessity of warning such and protecting these young women from the temptations and insidious evils which abound in a city. There are several Christian ladies in Brussels who will do their utmost to enable these young women to feel that, though strangers in a strange land, they are surrounded by those of their own sex who will at any time render whatever help and assistance they need.

Miss A. Bear, who is the hon. secretary of the Preventive and Rescue Committee of this Association, will be glad to give ladies, who may be contemplating a visit to Brussels, an introduction to friends there, who will be glad of any assistance they may be willing to render in the case of the English girls who, during the Exhibition, will be in charge of the stalls.

W. A. Coote, Secretary.

National Vigilance Association,
267, Strand, W.C.

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FRIENDS OF YOUNG WOMEN.

The first organised Conference of the International Union of the Friends of Young Women was held in Paris, during four days at the beginning of the month. Great impetus was given to the work by the meeting of representatives of many countries, and the reports that were read proved that the Union has been a special boon to girls who had been in positions of danger.

In the evenings large and successful public meetings were held, at which addresses were given by the principal Protestant pastors in Paris. Many important subjects were discussed, amongst others the need of steps being taken to prevent girls leaving their own country to seek their fortune in foreign lands.

The danger of taking situations through advertisements cannot be exaggerated. Only the other day a respectable French girl was just saved from great moral danger. Having happily missed the designing person who was to have met her, she fell back on information contained in the Union's "Guide," which she fortunately had in her pocket. It afterwards appeared that she had answered an advertisement, and had made no inquiries.

Ladies having the moral good of the young at heart, and desiring to help in the work, are invited to join the Union. Members receive lists of ladies all over the world who will look after young people, and they are also entitled to give away the Guide Book, containing a list of homes, registries, &c. Over 3000 girls visit the office yearly.

The need at present is for the Union to be better known, and those who can help by arranging drawing-room meetings will be doing a good work.

Applications for membership should be made to the hon. sec., International Union, 316, Regent-street, W., where further information may also be obtained.

HACKNEY HOME FOR BLIND CHILDREN.—The annual meeting was held in the Wesleyan Schoolroom, Downs-road, Clapton, on Thursday week. Mr. J. E. Greenhill, chairman, called attention to the urgent need there is for this and kindred institutions, as blindness is greatly on the increase. There are twenty-three children at present in the Home, and several are awaiting admission as soon as larger premises are available.

DESTITUTE BOYS OF LONDON.

The large building which has recently been erected in Shaftesbury-avenue, St. Giles, as a memorial to the late philanthropic Earl of Shaftesbury, and which is to be devoted to the benefit of destitute boys, was opened on Tuesday, last week, by the Countess of Jersey.

Mr. W. Williams, secretary to the Committee of the National Refuges for Homeless and Destitute Children, read a statement, which showed that the operations of the Committee commenced in a humble way forty-five years ago, the object being to give secular and religious instruction to the most wretched and destitute children in St. Giles. The work had grown to such an extent that the Committee had now several large institutions under their care. In the Ships and Homes together there were nearly 1000 boys and girls wholly maintained. Since the establishment of the Homes, over 10,000 boys and girls had been admitted, and over 9000 sent to service at home or abroad.

The new Home is meant to accommodate 100 boys, as well as 35 working boys, who will pay for their board and lodgings according to the wages they receive. The "Ashley Club and Institute," with all the usual comforts for "old boys," will also find a home in Shaftesbury House.

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CONFERENCE IN TASMANIA.

In the middle of March the ministers of the different Churches in Launceston convened a General Conference for the deepening of spiritual life. The matter was warmly taken up by many interested in the progress of the Lord's work. The Conference proved a great success, and must be productive of lasting blessing. Through the liberality of one or two friends we were enabled to issue invitations to all the ministers in Tasmania (Episcopal excepted), free of charge, so that they might come up for the week, and be refreshed in spirit. As many as were free from other engagements accepted the invitation, so that we had a goodly number of ministering brethren present. It was cheering to us all to meet each other, converse and pray together, and listen to the messages that were delivered by God's servants. Two brethren came from Melbourne, Rev. Allan Webb and Rev. H. S. Mercer; their words were specially helpful at the Conference.

The meetings were held in the afternoons at the Universal Church, in the evenings at the various large churches in rotation. Hundreds gathered at these evening meetings, and at the closing communion, fully 600 must have sat together around the Lord's Table in happy fellowship. Such a gathering had never before been seen in Launceston, and we praised God for giving us such a time of blessing.

The subjects chosen were "Waiting on God," "The Fulness of Blessing," and "The Believer's Separation unto God." To many new and startling light was thrown on these subjects, for the privileges of the child of God were clearly pointed out, and the responsibility to use them to the glory of God.

Many requests for prayer from different parts of the island were sent in, and the spiritua interest in subjects grew as the days went by We look for increased activity in service, truer holiness of walk and character, and separation from the world, as the results of the Conference To some of us who have had the joy of attending Mildmay Conferences, this one was a mos precious reminder of bygone days, and, at the same time, a pledge of fuller blessing and wider usefulness in these Australian colonies We hope that the Conference will be an annua one, and a connecting link of many scattere interests in the Master's work.

George Soltau.

The Book World.

Millie's Disappearance, and what came of r. By Mary E. Shepherd. Honesty is the best olicy; hypocrisy will sooner or later be detected. hese wholesome morals are well pointed in this leasant little story. (1s. 6d. *T. Woolmer.*)

Holy Thoughts for Quiet Moments. By ev. A. Hunter Dunn. This is a book of meditaions such as robust Christians would not think of sing. High Church doctrine pervades the volume, nd it is difficult to conceive what useful purpose it an serve. (*Roper & Drowley, Ludgate-hill.*)

The Trinity of Evil. By Canon Wilberforce. s. 6d. *Hodder & Stoughton.* We are glad to find hat these vigorous papers on infidelity, impurity, nd intemperance, have reached a third edition in very handy combined form. It is to be hoped hat many more readers will yet be found for this seful book by this eminent and earnest Christian vorker.

The Inner Mission. By Rev. Dr. Paton. 1s. *sbister.* The "inner mission," an expression from ermany, is that within a land in which the hurch is planted, rather than the mission to the uter world. This little book contains four very uggestive papers, in which various kinds of Chrisian work are indicated, and discussed with reference to different countries and conditions.

From Stable Boy to Merchant Prince. By B. Liles Burnett. 1s. *Marshall Brothers.* In this ttractive story industry and integrity are commended by a record of the commercial success ttained by one who began life in a lowly station, nd achieved some kind of social distinction. There is but little fiction in the book, for "John Lovegood" stands for a real man, now deceased.

Ingersoll Unmasked (2d. *J. Kensit*) is a very horough-going and damning exposure, apparently ased on the most reliable evidence, of the private haracter and career of the notorious American nfidel, R. G. Ingersoll. It would be well if this renchant *exposé* were widely circulated among our working men, who are in danger of being misled by he sophistries of sceptical lecturers and demagogues.

Faithful Service. By Rev. F. W. Dodd. s. *Marshall Brothers.* A series of short papers on ractical Christianity, bearing the impress of truth nd spiritual power. Mr. Dodd is an experienced mission preacher, but here he seeks rather to build up them that believe. Different kinds of service, service tested, service rewarded, are all suggestive itles. We hope this little volume will be widely irculated.

Modern Romanism, neither Scriptural, Primitive, nor Catholic, is the title of a very useful work, by Rev. W. T. Hobson, M.A., vicar of St. Barnabas, Douglas, Isle of Man, written in reply to a pamphlet, published by a local Roman Catholic priest. In the course of a hundred closely-printed pages, Mr. Hobson attacks the Papal system, and thoroughly exposes its arrogant assumptions and unscriptural claims. (1s. *Stock.*)

Where is Calvary? By Walter J. Mayers. *S. W. Partridge & Co.* There are twenty plain papers n this little illustrated book. Beginning with the simple truths of the Gospel, they proceed to touch upon matters pertaining to Christian character, progress, and duty, and close with thoughts upon the end of life, and the solemnities of the future. The book is likely to greatly profit devout readers. It is inscribed, "with warm gratitude, sincere esteem, and ever-deepening love" to Mr. C. H. Spurgeon.

Hildebrand and His Times. By Rev. W. R. W. Stephens. 2s. 6d. *Longmans, Green & Co.* Students of the history of the Papacy will find this volume of the "Epochs of Church History" series very useful. The period surveyed includes nearly the whole of the eleventh century and the first twenty years of the twelfth. The age was fruitful of great men and great achievements, and was characterised by movements and enterprises which did much to shape the future course of European affairs. The most momentous change effected during the period, however, was the uplifting of the Papacy from the degradation into which it had sunk, and in this Hildebrand (afterwards Pope Gregory VII.) was easily the chief actor. The events of this remarkably stirring time are well outlined in this excellent handbook.

Lectures on the Revelation (5s.), Lectures on the Epistle of St. John (2s.), and Lectures on the Epistle to the Hebrews (1s. 6d.), are three very useful expository works, by the late Mr. W. Lincoln, of Beresford Chapel. They are calculated to greatly assist plain readers in their study of the sacred oracles. (*J. E. Hawkins.*)

The Controversial Methods of Romanism. By Rev. A. Brinckmann. *Swan Sonnenschein, Lowry & Co.* "It is impossible to trust any statements made by Roman controversialists in their efforts to draw away to their communion members of the Church of England." Such is the sweeping indictment of this ritualistic clergyman, and he fully substantiates it by copious quotations from dead and living Roman Catholic writers and the leading Roman Catholic journals. Yet, strange to say, at the close of the book, he urges that Roman and Anglican priests should join together in St. Paul's prayer for the re-union of Christendom. If Romanists are so dishonest in controversy, may they not be equally dishonest in prayer? Christendom is more likely to be purified and united if all who see Rome's inherent falsehood cease all connection with her, and rally round an open Bible and a Divine High Priest.

Jewish Portraits. By Lady Magnus. 5s. *T. Fisher Unwin.* Seven papers which have already been published in magazine and review form, are here presented in one volume. The subjects are specially attractive to those who are interested in post-Biblical Judaism, and the style is uniformly pleasant and picturesque. The critical standpoint is that of the highly-favoured British Jew, to whom the traditional hopes and aspirations of the "nation scattered and peeled" are little better than idle dreams. The article on Daniel Deronda shows no sympathy with the heart longings of the millions of poor and down-trodden Hebrews in Eastern Europe—men who not only do not cease to declare their belief that God will, in due course, "send their Messiah," but who also pray for the restoration of Jehovah's "good pleasure unto Zion." The sketches of Manasseh Ben Israel, and Moses Mendelssohn are specially interesting.

It is stated that Mr. C. H. Spurgeon is busy upon a work on Isaiah, to be executed on the same lines as his well-known "Treasury of David."

The Young Standard Bearer is an attractive halfpenny illustrated monthly, published by the Church of England Temperance Society.

Joyful Songs for Sunday-school and Home. Cloth wrapper, 3d. *Sunday-school Union.* Old notation music in the treble and alto parts accompanies this selection of 200 hymns.

The Joy of Faith is the title of a little book by Rev. J. C. Whish, designed to provide "meditations suited to the aged Christian in the prospect of death." (6d. *G. Stoneman, 67, Paternoster-row.*)

A pamphlet on The Possibilities of Congregationalism, by "Presbyter" (2d. *Elliot Stock*), contains many valuable suggestions as to the perfecting of church government, discipline, and arrangements.

Through the kindness of a friend the Religious Tract and Book Society of Scotland are sending copies of the Memoir of the late Hon. Ion Keith-Falconer to the whole of the theological students in Edinburgh, Glasgow, and Aberdeen.

Lord Robert Montagu has written yet another pamphlet on the temporal tactics of the Church of Rome. In The Pope, The Government, and The Plan of Campaign, he says many things which have an important bearing on the present political situation. (2d. *Kensit.*)

Christian Testimony and Bible Study is the title of a tract recently published by the Evangelical Alliance, containing two addresses of sterling value, which were delivered by Revs. Principal Cairns and Dr. C. Clemance, at the Aberdeen Conference of the Alliance last September. (3s. per 100.)

The United Kingdom Band of Hope Union have brought together in a pamphlet a large and important body of testimony in favour of using non-alcoholic wines at the Lord's Supper. It deserves to be widely circulated, especially among young believers. Copies, price 1d., may be had from the office of the Union, 4, Ludgate-hill.

BOOKS RECEIVED.

Messrs. Jarrold & Sons:—Homely Homilies, by Rev. J. B. Figgis, M.A. 1s.

Messrs. Digby & Long, 18, Bouverie-street, E.C.:—Waiting for the Dawn, by the Hon. C. M. K. Phipps. 2s. 6d.

Mr. Elliot Stock:—The Light Extinguished; or, The Triumph of "the Man of Sin:" An Allegory, by A Lamp-Bearer.

Messrs. Isbister & Co., Limited, 56, Ludgate-hill, E.C.:—The Inner Mission: Four Addresses by Rev. J. B. Paton, M.A., D.D. 1s.

Wesleyan Methodist Book-room:—The Scottish Covenanters, by Rev. T. J. MacCartney.—Millie's Disappearance, and What came of it, by Mary E. Shepherd.

Messrs. T. & T. Clark, Edinburgh:—Handbooks for Bible-classes:—The Christian Miracles and the Conclusions of Science, by Rev. W. D. Thomson, M.A. 2s. —Three Sermons by the late Bishop Butler, of Durham, with Notes by Rev. T. B. Kilpatrick, B.D. 1s. 6d.

Messrs. Hodder & Stoughton:—Tropical Africa, by Professor Henry Drummond, F.R.S.E., F.G.S. 6s.—Christianity in the Daily Conduct of Life. 5s.

Messrs. Macniven & Wallace, Edinburgh:—The Inner Sanctuary; or, The Last Moments spent by Jesus with His disciples before His Passion, by Rev. Charles Ross, M.A.

Messrs. Funk & Wagnalls, 44, Fleet-street:—Better Not: A Discussion of Certain Social Customs, by Rev. John H. Vincent, LL.D. 2s.—A Bundle of Letters to Busy Girls on Practical Matters, by Grace H. Dodge. 1s. 6d.

TEMPERANCE NOTES.

HOME.

The Echo thinks the police have been supine in their treatment of proprietary clubs, betting and gambling houses in London.

Miss Alice Broadbent is doing grand rescue work in connection with the Police-court and Prison-gate Mission of the C.E.T.S., Liverpool.

Mr. Gladstone writes that he is against the licensing clauses of the Local Government Bill, against the provision for compensation, and against the creation of a vested interest in licences.

The contractors for the Metropolitan Sewage Works at Barking are stated to have refused an offer for the privilege of setting up a canteen for the sale of intoxicants, on the premises, during the period the work is in progress.

Rev. Jackson Wray, pastor of Whitfield's Tabernacle, announces that henceforth he will not only be an abstainer, but will take an active part in temperance work. We give him a hearty welcome to the temperance ranks.

Mr. W. C. Amery, Birmingham, has published a statement of "Licensing Facts," in which he proves that in various parts of the country large numbers of licences have been withdrawn, not for misconduct, but because they were not wanted, and without any thought of compensation.

Sunday closing is being much discussed in Ireland. In Belfast there has been a great demonstration in favour of entire closing on the Day of Rest, and also of change in the law regarding bonâ-fide travellers. Early closing on Saturday nights is very popular. In Ulster both political parties are enthusiastic about temperance reform, and the direct veto finds favour on all hands.

FOREIGN.

From the colony of Mauritius rum is being continuously poured into Madagascar.

The New York Senate has, by unanimous vote, passed a Bill prohibiting the sale of cigarettes, cigars, or tobacco, to minors.

Local Option is at work in Victoria, Australia. In the towns of Port Melbourne, Rochester, and Williamstown, forty-three hotels are to be closed.

A new branch of the Temperance League has been opened at Fort Manoel, Malta, under the presidency of Major MacKinlay, R.A. At the "Rest" 174 pledges have been taken.

All the Free Church of Scotland Presbyteries have agreed to petition Parliament to take measures for suppressing the drink traffic between merchants and the native races of Africa.

The Free Church of Scotland Temperance Society claims to be numerically the largest temperance organisation in Scotland. It has 650 abstaining ministers, and over 600 Congregational Societies and Bands of Hope in connection with it.

THE Y.M.C.A. OF MELBOURNE is about to erect new premises, at a cost of £65,000, towards which the Speaker of the Victorian Assembly has given £1000. The agents of the Sailors' Mission, established by the Sydney Y.M.C.A. have visited 213 large ships during the half-year of its existence, issued 8000 personal invitations, and distributed 7000 tracts.

PARIS.—*The Daily News* announces that a wealthy American gentleman has offered to erect a large and expensive building for the Y.M.C.A., which would appear to be in vigorous working, since it could draw together 2000 in the Protestant Church of the Rue St. Honoré. Evangelical religion in France, according to reports of different agencies, is in a hopeful state, and certainly if young men take hold of the work in a right way there is good prospect of the long-deferred renovation of French society. Protestantism can even in France show itself capable of influencing and inspiring, and as soon as young men feel that a great start will be made. To the company of Protestants in Paris there opens one of the finest and most urgent missions of the present time.—*British Weekly.*

FRANCE.—The breath of God's Spirit is indeed passing over the Protestant churches of Moncoutant, Aulnay, and Matha in the Departments Deux-Sèvres and Charente Inférieure. In a paper published by Pastor Vernier. we read that a family, animated by the spirit of the Gospel, was led to reside at Mons, who by prayer and labour have succeeded in setting up four places for prayer and preaching in the neighbouring villages. From these places converts have been given, so at Mons a regular meeting is held for their instruction. At Chizé, a large borough of Poitou, M. Reveillaud and others have preached the Gospel to more than 300 Roman Catholics, who listened with deep and animated interest, and begged the evangelists to come again, and to give them regular meetings. At Parthenay many are hungering and thirsting for the truth, while the priests are furious.—*Le Signal.*

International S. S. Lesson.

Sunday Afternoon, June 3.

JESUS CRUCIFIED.

Matt. xxvii. 33—50. Golden Text: Phil. ii. 8.

ORDER OF EVENTS PRECEDING.—(1) Peter's denials (Matt. xxvi. 69—75). (2) The Sanhedrim reassemble at dawn, and condemn Jesus (Matt. xxvii. 1). (3) Jesus is sent to Pilate. They want power from him to put Him to death. (Matt. xxvii. 2). (4) Pilate's interview with the Jews without the hall (John xviii. 28—32; Luke xxiii. 2). Jesus within the judgment hall. (5) Pilate tries Jesus, but finds no fault (Matt xxvii. 11—14; Mark xv. 2—5). (6) Pilate sends Jesus to Herod (Luke xxiii. 6—12). (7) Jesus once more before Pilate. Acquitted (Luke xiii. 8—16). (8) Jesus, or Barabbas (Matt. xxvii. 15—18; Mark xv. 6—10). (9) Message of warning from Pilate's wife, while people are deciding (Matt. xxvii. 19). (10) Barabbas chosen: "Crucify Him!" (Matt. xxvii. 20—23; Mark xv. 11—13). (11) Pilate seeks to save Jesus (Matt. xxvii. 23; Mark xv. 12—14; John xix. 14—16). (12) Pilate washes his hands (Matt. xxvii. 24). (13) The sentence (Mark xv. 15). (14) Scourging and mockery (Matt. xxvii. 26—30; Mark xv. 16—19: John xix. 1—3. (15) Judas commits suicide (Matt. xxvii. 3—10). (16) Jesus led away to be crucified (Matt. xxvii. 31; Mark xv. 20).

THE SEVEN WORDS FROM THE CROSS.—(1) "Father, forgive them, for they know not what they do" (Luke xxiii. 34). Praying in intense agony! and for his enemies! For a moment He almost forgets his pain in loving thoughts for them. (2) "To-day thou shalt be with Me in Paradise" (Luke xxiii. 43, 44). How wonderful! Not only does He save a dying thief, but He, the Saviour Himself, is dying when He thus saves. So earnest is He to save, that He saves from the cross! (3) "Woman, behold thy Son" (John xix. 27). He now cares for his mother, committing her to the care of John. (4) "Eli, Eli, lama Sabachthani" (Matt. xxvii. 46). "Emmanuel's orphaned cry." Probably this cry marked the extreme of our Lord's suffering. Who can tell the mystery of sorrow it expresses? (5) "I thirst" (John xix. 28). The thirst said to have been suffered by crucified men was beyond endurance. (6) "It is finished" (John xix. 30). Glorious words! "Jesus did it, did it all, long, long ago." Salvation is complete, and, therefore, a free gift. (7) "Father, into thy hands I commend my spirit" (Luke xxiii. 46). See Acts vii. 59, and Ps. xxxi. 5).

CRUCIFIXION.—The most awful, as it was the most ignominious of deaths. And yet the Holy One suffers this! "Death by crucifixion seems to include all that pain and death can have of the horrible and the ghastly—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment—all intensified, just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness." —*Farrar.* One of the special horrors of crucifixion was that the victim could not even writhe in his pain without fresh torture. The intense agony of inflammation was another.

Observe how Jesus refused the vinegar and gall (ver. 34). This was a stupefying drink, provided by merciful women of Jerusalem, in pity for dying criminals. But Jesus will drink the cup of suffering to its dregs. Here, indeed, is courage!

Notice the peculiar ignominy of Christ's death. Between two thieves!—as though in fit company—and perhaps worse even than they. Yet, how this fulfils Scripture (Isa. liii. 12). Also, how it is gloriously used for Christ's comfort and glory. But for this great insult there would be no story of the dying thief.

See how the meanest fiend of hell, the mocking spirit, rages (vv. 39—44). In crucifixion, the [illegible] were but a foot or two from the [illegible] right in the midst of the [illegible] crowd. He was dying for them, and yet they mocked him in his very death!

See in the Cross how God hates and [illegible] "the Just for the unjust," frees us from the curse, and brings us home to God; and how we should love others, and forgive [illegible]

ILLUSTRATIONS.

(1) *Self-sacrifice.*—During a plague in Marseilles, the doctors decided that nothing could be done to stay it unless some doctor could be found who would dissect the body of another who had just died of the plague, and so discover the nature of the disease. The man who dared this task would surely take the plague. Yet one, Dr. Guyon, was found to do it. He set his affairs in order, bade his family and friends farewell, went to the hospital, dissected the corpse, wrote his observations, and there took ill of the plague, and died in a few hours. It is added that his observations taught the other doctors how to meet the plague, and it was stayed.

(2) There is the grand story of the hero Winkelreid, who bought victory for his countrymen with his own life, by rushing upon the crowding spears of the foemen, gathering them with his arms into his own body, till a gap was made on either side of him, through which his comrades rushed in to victory.

3.—*The power of the Cross.*—Col. G—— was a drunken, immoral man. But one night he saw in a dream the Saviour hanging on the cross, and gazing upon him. He thought he heard Him say:—"I suffered this for thee, and is this thy return?" He felt his awful ingratitude, sought pardon, and became a noble Christian soldier.

4.—*Wounded for our transgressions.*—A little girl in a Mission-school, one day heard the Superintendent telling how they nailed Jesus to the cross. She was moved to tears, and had to rise and go out. When afternoon came, she was in her place smiling. "Where did you go this morning, Mary?" asked the Superintendent. "Oh, teacher! I could not stand it when you spoke to us about Jesus being nailed to the cross, *for I felt just as if I helped to pound the nails in*; and I went off a little piece from the school, and got down on my knees, and told Jesus that my sins helped to hang Him on the cross. I asked Him to forgive me for helping to kill Him, and told Him I was so sorry. I am so happy now."

(5) *How we should love Him.*—Mrs. Browning, in her poem, "The Seraphim," pictures the amazement of the angel host as they gaze upon their dying Lord. One seraph, Ador the Strong, exclaims, "Thou infinite, and worthy infinite love! Love Him more, O man, than sinless seraphs can!" To this another seraph, Zerah, the Bright One, replies, "Yea, love Him more!" And the angelic multitude echo the strain, "Yea, more! Love Him more!"

NO COMPENSATION. — Arrangements have been made for holding a demonstration in Hyde Park, on Saturday, June 2, against the proposed compensation clauses of the Local Government Bill. Mr. F. N. Charrington is Chairman, and Messrs. J. Hilton, S. Insull, and H. J. Osborn are hon. secs. of the Committee.

HAMMERSMITH Y.M.C.A.—The fifth anniversary was celebrated a few days ago, when a very successful public meeting was presided over by Mr. J. Herbert Tritton. Addresses were delivered by Rev. H. Dening, Dr. J. H. Gladstone, Messrs. W. Hind Smith, and others. The great usefulness of the Association was testified to by many.

SOUTH NORWOOD.—Every summer during the past six years tent missions have been held in connection with the South Norwood Branch of the London City Mission, and many persons have been won to the Gospel standard at the meetings. On June 8 next a tent holding about 500 persons will be opened, and it is hoped that the seventh season will be attended by much blessing.

IRISH PRESBYTERIAN MISSION IN GUJARAT AND KATHIAWAR.—The report for 1887 tells of much religious, educational, and medical activity by devoted labourers. The Gospel was preached in hundreds of villages, and Scripture portions were widely distributed, to a large extent without any apparent result; yet there has been distinct progress, fifty-eight converts from Hinduism having joined during the year.

"A LONELY WORKER IN SOUTH AFRICA."—Will you kindly convey my warm thanks to the numerous friends who have written to me, and to those who send me THE CHRISTIAN: their letters have been truly welcome, and have cheered me much. I am greatly grieved that the king will not allow any more missionaries in the country. My friends are urging me strongly to leave this country for the sake of my children, but until I can obtain permission for another to take my place here as witness for God, I shall feel it my duty to remain.—Yours truly, (MRS.) C. H. THOMAS.

Shiloh, Matebeleland, South Africa, viâ Transvaal.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, June 3.

THE LOST SHEEP.—LUKE xv. 3—7.

JESUS received sinners, and went to be their guest. For this reason the Scribes and Pharisees murmured. Their sneer was in reality a note of praise, and the stone of malice they hurled at the Blessed One has become one of the brightest jewels in his crown. Luke xv. contains three parables, but there is no tautology. A lost sheep might find its way back, unsought, to the fold, but a piece of money couldn't find its way back, unsought, to the owner's purse. The piece of money was lost; but, as it had no personality, it could not be blamed for being lost: but the son of the third parable was to blame for going astray from the father's house. The first of the parables gives us the thought of waywardness, the second, of insensibility, and the third, of wilfulness. It is with the first we have now to do. Note what is said of—

(1) THE WANDERING SHEEP.—This sheep (*a*) *Had an owner.*—The hundred sheep are supposed to be the property of some person ("if he have"). The wealth of the patriarchs consisted largely of sheep and oxen (Job. i. 3). Souls are a Divine property ("All souls are mine," Ezek. xviii. 4). Men are not the property of Satan, and they are not their own. (*b*) *Was a solitary sheep.* The owner goeth after "*that* which is lost." The love of Christ is concentrated upon individuals (Comp. "who loved me," Gal. ii. 20). See this in the Gospel of John. Jesus went after Nicodemus (ch. iii.), the woman of Samaria (ch. iv.), and the man born blind (ch. ix.). (*c*) *Was lost.*—Lost as the result of wandering (Ps. cxix. 176). The wandering of the soul from God involves iniquity ("gone astray" ... "the iniquity," Is. liii. 6). The sheep was lost because it was unable to find its way back. Man left to himself has no disposition and no ability to return to God. Even when there is a wish to return, there is no power to do so apart from Divine direction ("they shall ask the way," Jer. l. 5, and "which shew unto us the way" Acts xvi. 17). Note here the owner's sense of lo (comp. "How shall I give thee up," Hosea xi. 8). (*d*) *Was prized.*—The owner's anxious search shows that he set a value upon the sheep. God thinks much of a human soul (Ps. xlix. 8; Mark viii. 36). (*e*) *Was helpless.*—"Other animals," says Professor Calderwood, "taken from their accustomed haunts, turn their faces in the right direction." A sheep has no such tendency. It rather wanders further and further away. Well might David say, "seek thy servant" (Ps. cxix. 46). The search for God is hopeless, unless God seeks for the searcher. (*f*) *Would be in a state of unrest.*—"Bleating vainly," says one, "for help, and startled by everything that moves" (Is. lvii. 20). (*g*) *Was in danger.*—Might fall into a pit (Luke xiv. 5), or get entangled in a thicket (Gen. xxii. 13), or be devoured by wild beasts (Ezek. xxxiv. 8), or die of starvation (Mark vi. 34; Luke xv. 17).

(2) THE SHEPHERD'S SEARCH.—Note (*a*) *What the shepherd left.*—"Doth he not leave." Jesus left the glory of the Father (John xvii. 5). (*b*) *What He endured.*—"Go after" (comp. Matt. xviii. 11 and Luke xix. 10). "There is no extreme," says Calderwood, "to which the Saviour will not follow."

(3) THE DISCOVERY.—"Till he find it." The bringing back of man to God is the work of the Saviour, but observe that there is due regard for repentance ("repenteth," ver. 7). Repentance is the gift of God (Acts v. 31), but it is also a human experience (Acts iii. 19), and must be associated with faith in Jesus (Mark i. 15).

(4) THE HOME-BRINGING.—"On his shoulders" (comp. "his shoulder," Is. ix. 6). One shoulder enough to uphold the universe, but both used to bring the sinner back to God. The sheep is brought to the owner's home, not to the wilderness.

(5) THE REJOICING.—Jesus rejoices (Heb. xii. 2). His friends are those who keep his commandments (John xv. 14), and his neighbours those who live near to Him (Ps. cxlviii. 14). See a glimpse of the joy of the home-bringing in Acts viii. 8.

VIGILANCE WORK IN LIVERPOOL.—The report for 1887 of the Liverpool Association for the Suppression of Immorality, gives an account of much that has been done to close houses of ill fame and care for their unfortunate inmates. It actually seems that many of the disreputable houses of the city are the property of the corporation.

A MISSIONARY BREAKFAST.

The annual missionary breakfast organised by Mr. Frank H. White, of the Talbot-road Tabernacle, Bayswater, was held in Powis Hall, on Monday last. Mr. White presided at the subsequent meeting, and there was a large company of friends present. Whilst the tables were being cleared the company adjourned to the new tabernacle, which is now rapidly approaching completion. Here "All hail the power of Jesu's name" was sung, and Rev. J. Hudson Taylor offered a deeply touching prayer that, when finished, the tabernacle might become the birthplace of many souls, and a training school for missionaries. When the party returned to the hall, Mr. White said that the breakfast meeting had its rise in a little gathering of young men some ten years ago, the object being to stir one another up to missionary effort.

Rev. J. **Hudson Taylor**, in an earnest and impressive address, thankfully acknowledged that God has given the China Inland Mission many workers through the ministry of Mr. White. Speaking of the importance of promoting missionary enterprise more than ever, Mr. Taylor said the tidings from China this year have been most remarkable. In the new sphere of labour, where twelve months ago the Gospel was unknown, souls have been saved, and believers baptized, and taken into Church fellowship. Two sisters went to a station in December last, and within two months in sixteen families the idols were destroyed, and every vestige of idolatry removed.

Rev. L. **Caley** gave a brief exposition of Matt. xx., and then Pastor G. **Lecoat**, of Bretagne, with the aid of his wife as interpreter, gave an account of the marvellous work being done there. A large number of the people of Bretagne have not yet got the Bible in their own language. Pastor Lecoat has translated the Bible into the Bretagne language, and the work is now in the press. Much success has attended the pastor's efforts among the Roman Catholics.

Mr. F. Baller, of the Inland Mission, who was brought to the Lord through the instrumentality of Mr. White, gave abundant testimony that God is blessing the preaching of his word wherever it is carried in China. Signor **Turino**, in a stirring speech, denounced in most emphatic terms the evils of Popery in Italy, and showed that there was every necessity at the present time for the Christian Church at large using to its fullest extent all the power it possessed to counteract the influence of the Church of Rome.

Both Mr. White and Mr. Taylor referred in pathetic language to the recent sudden death of Miss Dawson, who was taken home very shortly after arriving in China under the auspices of the Inland Mission. She was a member of Mr. White's church.

CHINA INLAND MISSION.—Our friends in charge of this Mission have secured an excellent array of speakers for the annual gathering at Mildmay Conference Hall next Tuesday afternoon and evening; these include Rev. Mark Guy Pearse, Rev. J. Hudson Taylor, Dr. Grattan Guinness, Mr. G. B. Studd, and several missionaries who have been in the field.

SLAVERY IN EGYPT.—Mr. C. H. Allen, secretary of the British and Foreign Anti-Slavery Society, speaks in warm terms of praise of the facilities afforded in Egypt for the emancipation of slaves. He says: "It is now becoming generally known by the slaves that they can at any time obtain their freedom by presenting themselves at one of the offices of the Slave Trade Department, and demanding papers of *manumission*, and of this they are not slow to avail themselves, as between 2000 and 3000 annually claim their freedom. It is satisfactory to find that the convention made with the late Khedive, prohibiting the sale of slaves from house to house in Egypt proper, after 1884, is now actually in process of being carried out, as any one buying or selling a slave is subject to heavy penalties."

Letters to the Editor.

A CRYING EVIL.

Dear Sir,—Having resided in England but a short time, I saw to-day, for the first time, in a street near the Strand, the shameless manner in which disgusting, impure books and prints are paraded before the eyes of the youth of this city. Surely some strong effort should be made to put down the indecencies so openly exhibited. In one shop alone I saw enough to poison for ever the minds of hundreds of growing boys and girls.

While I stood looking with surprise and disgust at the display, two boys of about fourteen came up. One of them, pointing to an instrument invented by the devil's agents, said, "That is what I was telling you about." This shows but too plainly the consequences of the vicious traffic. The strong efforts made to save the young from the evil around them are thus constantly counteracted.

Yours sincerely, Geo. E. Williams.

10, *Tunstall-road, Brixton, S.W.*

◆

Among the Churches.

CHURCH OF ENGLAND.

Of the two hundred Hebrew Christian ministers in the United Kingdom more than a hundred belong to the Church of England.

Rev. Ll. Caley, curate of St. Matthew's, Bayswater, has held a special mission at Emmanuel Church, West-hill, Hastings. The services were largely attended, and there have been encouraging results.

Archdeacon Blackeney, of Sheffield, says he believes there never was a time when the clergy and those assisting them were more earnest and devoted in their work than at present, or when a deeper impression was made upon the people at large.

Rev. W. I. Hillier, of Exeter, who is stated to be an evangelical and able preacher, has accepted the living of St. Luke's, Sheffield. Mr. Hillier received his theological training in Mr. Spurgeon's Pastors' College, and was, until a few years ago, a Baptist minister at Exeter.

BAPTIST.

Mr. Spurgeon says he has read Bunyan's "Pilgrim's Progress" and "Holy War" more than any other books.

In connection with Cottage-green Chapel, Camberwell, during the past winter 11,545 breakfasts were given to poor children, at a total cost of £51 19s. 4d.

Rev. J. W. Harrald, of Beulah Chapel, Thornton Heath, reports forty-eight baptisms during the year, and a total membership of eighty-three, most of whom have joined since the church was opened twelve months ago.

Rev. George Wainwright, pastor of Coupland-street Chapel, Manchester, has intimated to his congregation, much to their regret, that in consequence of his recent illness, and acting under the doctor's advice, he will be compelled to relinquish the oversight of the church, and seek a sphere of work on the South Coast.

CONGREGATIONAL.

A new mission chapel has been opened at Nether-green, Woodhouse-street, Leeds, where much good has been accomplished since the work was started some time since.

At Rev. J. W. Atkinson's nineteenth anniversary of settlement at Latimer Chapel, Stepney, encouraging reports were given of the work done by the various agencies connected with the church.

At Plashet-park, E., a church has been formed of over sixty members, and there are 155 scholars in the Sunday-school, with twelve teachers. In this neighbourhood there is large scope for Christian work.

In connection with Hope-street Congregational Church, Hull (Rev. E. C. Jones, pastor), a seven days' Gospel Mission, conducted by Rev. R. Balgarnie, was concluded on Sunday last. The results were most encouraging.

Rev. J. F. T. Hallowes has concluded an eight days' mission in connection with Abbott's Roaching Congregational Church. Several professed to make decision for Christ, while the church has been much encouraged and strengthened.

PRESBYTERIAN.

Principal Oswald Dykes preaches his farewell sermons in Regent-square Church, on Sunday next.

Rev. Martin Lewis has commenced his ministry at Gravesend under very hopeful circumstances.

A London Presbyterian has generously offered to support for three years a medical missionary and two native assistants, in connection with the Irish Presbyterian Church, at a new station in India.

At the meeting of South London Presbytery, last week, a letter was read conveying the painful intelligence that Rev. A. N. Mackray, of Croydon, was threatened with the complete loss of his eyesight, having already virtually lost the sight of one eye. Amid many expressions of sympathy, Mr. Mackray was formally granted four months' leave of absence.

The late Mr. R. Mackay Smith, of Edinburgh, formerly Russian merchant in Glasgow, has bequeathed £500, respectively, to the Moravian Missions in Greenland, the Palestine Exploration Fund, the Edinburgh Medical Missionary Society, and to Mr. Thomas Davidson, in aid of his good work in behalf of the street-arabs of the Scottish metropolis. Large sums are also bequeathed to several charitable institutions.

METHODIST.

Cheering revivals are reported from many parts of Cornwall, resulting in many conversions.

The Wesleyans have decided to begin a mission in September in the West-end of Edinburgh.

Rev. Thomas Cook has been holding special services at Swansea. The result has been a great ingathering of converts, and a quickening of the spiritual life of believers.

The "Forward Movement" is rapidly spreading among the hills and valleys of Wales. At Brecon and Hay people's services are held after the usual services on Sunday nights, preceded by open-air meetings. The proceedings are enlivened by vocal and instrumental music, brief addresses, revival hymns, and other attractive features.

Rev. Thomas Champness has received applications from Rev. G. Sargeant, President of the West Indian Conference, for an evangelist; Rev. S. Langdon, of Ceylon, who asks for a married evangelist to take charge of an industrial school; and from Rev. J. Hudson, of Bangalore, who applies for two men for Canarese work. Mr. Champness has engaged some eight or nine additional evangelists, who will be employed in the home work. He is resolved not to send any men abroad until he has first proved them in the English work.

NOTES FROM IRELAND.

A new tent, capable of holding about 700 persons, to be used for evangelistic purposes, under the auspices of the Methodist General Mission, was pitched last week at Derrygonnelly, a little town full of public-houses, and [illegible] known by the name of "Sodom," not far from Enniskillen.

Rev. Dr. Stuart, of Londonderry, has held a successful series of Gospel mission services in Wellington-street Presbyterian Church, Ballymena; a similar series of services have been held during the past fortnight in Littlemount schoolroom, co. Fermanagh, by Messrs. Dixon and Robinson, Methodist evangelists.

Rev. W. H. Aitken, who is now in his fifth week at Belfast, and whose services have been greatly blessed, addressed a crowded meeting for men only in the Ulster Hall on the "Purity Question," on Saturday night. To give as many as possible an opportunity of attending, Mr. Aitken's meetings have been held this week in the Ulster Hall, which holds about 4000 persons.

"FALLEN ON SLEEP."

Rev. Robert W. Logan, for some years a missionary of the American Board on the island of Ruk, Micronesia.—Rev. Frederick Francis Tracy, of St. Barnabas', Cambridge, an evangelical Protestant clergyman, and a faithful servant of the Lord.—Rev. Dr. Keil, of Leipzig, well-known as a commentator of the Old Testament.—Rev. John Cather, rector of Westport, and Archdeacon of Tuam, an earnest, evangelical minister of the Gospel.—Rev. Adam Montgomery, minister of Ballycairn Presbyterian Church, and for nearly fifty years clerk of the Belfast Presbytery.—Mr. John Weir, of Grange, near Portadown, for many years an earnest, zealous Methodist class leader, local preacher, and Sabbath-school superintendent.—Mrs. Arthur, wife of Rev. William Arthur, of Clapham Common.

MR. DENHAM SMITH.—We are sorry to learn that Mr. Denham Smith's improvement is not so well maintained this week: his nights have been of late somewhat distressing, and his strength has decreased.

FISHERMEN IN NEWFOUNDLAND.—Rev. C. F. Hubbard, minister of St. John's Church, New Harbour, Trinity Bay, writes to express his gratitude to friends who sent him parcels of Gospel literature for the fishermen of Newfoundland, and says:—"We are still rejoicing over mighty conversions." Mr. Hubbard also requests prayer for renewed spiritual strength, [illegible] and permanent growth in grace may be granted the converts, that a way may be opened for building much-needed churches, and for [illegible], and more humble reliance upon the power of God.

THE ENGLISH PRESBYTERIAN Foreign Missions Committee have issued, in concise form, their annual report. A historical note is appended, setting forth that the China Mission was entered upon in 1847, the Church's first missionary being Rev. W. C. Burns. The organised work began in 1858 at Amoy, which was for some years the only centre. The work has since that time so signally advanced that there are now four centres—Amoy, Swatow, the Hak-ka country, and Formosa: from each of which operations are carried on over a large extent of country. The mission in South China has a wider and firmer grasp of the country than any other. The native Church is growing, not only in number, but also in knowledge, in liberality, and in missionary zeal. Medical missionary, educational, and women's work, are, each of them, actively prosecuted. There are five medical missionary hospitals, four training colleges, middle schools, and boys' and girls' schools. A number of Bible-women are in training, and some at work.

Hampton's Mission to the Blind (Webber-row, Waterloo-road, S.E.).—The poor blind are assembled every Sunday, and, after a free tea, they have the Gospel preached to them. On week days the sick and needy blind are helped in various ways. Through lack of funds, last year's report is delayed. Donations and presents will be thankfully received and acknowledged by Mrs. S. Kitchin, hon. secretary.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Gospel services, Mission Hall, Bermondsey, Sundays, 6.30 p.m.; Thursdays, 8 p.m. Mission work each evening.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, May 27, 3 and 7 p.m., Mr. Alderman Phillips. Bible-readings, Sundays, 3 p.m.; Tuesdays and Wednesdays, 8.15 p.m.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, May 24, at 8.45, lecture by Mr. J. McAll, on "The Tabernacle," illustrated with model.

CONFERENCE HALL, Mildmay-park, N.—Sunday, May 27, 3.30 and 7 p.m., Mr. P. S. Badenoch.

WESLEYAN WEST CENTRAL MISSION.—*St. James's Hall:* Fridays, at 12 noon, Rev. M. G. Pearse; 7.30 p.m., Rev. H. P. Hughes. Sundays, 11 a.m., Rev. M. G. Pearse; 3.30 and 7 p.m, Rev. H. P. Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. M. G. Pearse; daily prayer-meeting from 1.30 to 2 p.m. Major Mears, service for young people, every Sunday, 11 a.m. All seats always free.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, May 25, 7 p.m., Rev. W. A. Meaton. June 1, All-day meetings; 11 a.m., prayer for nations and the Lord's work; 3 and 7 p.m., conference on "Personal Fitness for, and Devotion to, the Lord's Service." Mr. Spencer Walton, Revs. F. B. Meyer, J. Hudson Taylor, and others will take part. Mr. Walton's farewell before leaving for the Cape.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, June 1; tea at 6; meeting at 7. Address by Mr. James L. Stanley. A party of missionaries leaving for the Congo will also take part in the meeting.

CHRISTIAN LIFE AND CHRISTIAN EXPERIENCE.—Six days special services, in the Hall, Wellington-road, Stoke Newington-road, N., May 28 to June 3, conducted by Rev. F. D. Sanford, of Boston, U.S.

REGENT'S PARK CHAPEL, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers.

DEEPENING OF THE SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3.30 p.m. Friday, May 25, Rev. G. F. Head; June 2, Mr. H. F. Bowker.

PROPHETIC ADDRESSES, Stafford Rooms, from 11 to 12' Thursday mornings, by Rev. W. Frith. May 24' "Methods of Prophetic Investigation."

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesday next, 12 noon, Rev. Edward White.

METROPOLITAN TABERNACLE, Lecture Hall.—Sunday, May 27, 3 p.m., Bible-reading, by Mrs. Allison, on "The Apostle Paul at Syracuse and Puteoli."

ORPHAN HOME, Eastfield House, Hoe-street, Walthamstow.—Monthly meeting of Christian workers, Wednesday, May 30, 4 p.m.

CHRISTIAN LIFEBOAT CREW.—Monthly meeting, Welcome Home, 173, St. George's-street, E., Tuesday, June 5, 7 p.m., followed by season of prayer and waiting upon God. Mr. Reginald Radcliffe, Mr. G. B. Studd, and others are expected to give addresses.

EDINBURGH CASTLE, Limehouse, E.—Sunday next, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. J. B. Wookey.

CHRISTIAN CONFERENCE, Raikes Memorial Schools, Brunswick-road, Gloucester, June 4—8.

DUBLIN BELIEVERS' MEETINGS, May 29, 30, 31, and June 1.

BLACKHEATH CONVENTION, May 29—31.—Revs. C. A. Fox, E. H. Hopkins, F. B. Meyer, H. Sharpe, F. H. White, C. Graham, Lewis Price, Messrs. H. F. Bowker and R. C. Morgan, hope to take part.

PROPHETIC CONVENTION, Conference Hall, 143, Clapham-road, S.W.—Tuesday, Wednesday, Thursday, June 5, 6, and 7; 11 a.m., 3 p.m., and 7 p.m., each day.

ALBERT HALL, Harrogate.—Meetings for the deepening of spiritual life, June 5, 6, and 7. Revs. William Haslam, Evan H. Hopkins, J. B. Figgis, F. B. Meyer, Mr. H. F. Bowker, and others will take part.

COMMEMORATION IN 1888.—Meetings in connection with the Defeat of the Spanish Armada in 1588, and the Accession of the Protestant Dynasty in 1688, in Exeter Hall, Tuesday, May 29, 7.30 p.m., Lord Kinnaird in the chair; Wednesday, May 30, 2 p.m., Mr. George Williams in the chair; Wednesday, 7.30 p.m., Sir S. Arthur Blackwood in the chair; Thursday, May 31, 7.30 p.m., general meeting, Mr. T. A. Denny in the chair. Tickets of admission and all particulars may be obtained on application to the Hon. Secretaries, Offices of the Commemoration Committee, Protestant Alliance, 9, Strand; at Exeter Hall, London, W.C.; and at the office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

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"MAY MEETINGS," 1888.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri. 25	12 noon	Royal Hospital for Incurables	*m* Cannon-street Hotel, E.C.	Mr. J. D. Allcroft.
"	3.30 p.m.	London Aged Christian Society	*m* Exeter Hall	Sir Arthur Lawrence.
Sun. 27	11 a.m.	British & Foreign Bible Society	*s* City-rd. Wesleyan Ch., E.C.	Rev. J. Agar Beet.
"	4.15 p.m.	Reformatory and Refuge Union	*s* Christ Ch., Lancaster-gate, W.	Bishop of Marlboro'.
Mon. 28	6.30 p.m.	Friends' Foreign Mission Assn.	*m* 12, Bishopsgate-st. Without	....
"	7 p.m.	Christian Community	*m* Exeter Hall	Mr. F. A. Bevan.
Tues. 29	3 p.m.	China Inland Mission	*m* Conference Hall, Mildmay, N.	Mr. George Williams.
"	6 30 p.m.	Friends' Home Missions	*m* 12, Bishopsgate-st. Without	....
"	7 p.m.	Theatrical Mission	*m* Inst., Henrietta-street, W.C.	....
"	7 p.m.	Baptist Tract and Book Society	*m* Shaftesbury-avenue Ch., W.C.	Mr. J. Mote.
"	7 p.m.	China Inland Mission	*m* Conference Hall, Mildmay, N.	Mr. T. A. Denny.
"	7.30 p.m.	London Lodging House Mission	*m* Edinburgh Castle, Limehouse	....
Wed. 30	3 p.m.	St. James's Home Fem. Inebriates	*m* Exeter Hall	Rev. Canon Fleming.
"	7 p.m.	British & Foreign Sailors' Society.	*s* John Knox Ch., Stepney, E.	....
"	7 p.m.	Daily Prayer Union	*m* Exeter Hall	Bishop Perry, D.D.
Thurs. 31	10 a.m.	Infant Orphan Asylum	*m* Cannon-street Hotel, E.C.	Mr. John Deacon.
"	7 p.m.	Army Scripture Readers' Society.	*m* Exeter Hall	Rev. Dr. J. C. Edghill.
"	8 p.m.	Brit. Soc. Prop. Gospel amg. Jews	*s* Whitefield's Tabernacle, W.C.	Rev. Edward White.
JUNE.				
Fri. 1	3 p.m.	Ch. of Eng. Purity Society	*m* Library, Lambeth Pal., S.W.	Archbp. of Canterbury.
"	3.30 p.m.	Thames Church Mission	*m* Willis's Rooms, St. James's	Bishop of London.
"	6.30 p.m.	Field-lane Refuges & Rag. Schools	*m* Holborn Town Hall, W.C.	Earl of Aberdeen.
Mon. 4	7.30 p.m.	Zenana Medical College	*m* Exeter Hall	Rev. H. Webb-Peploe.
Tues. 5	3 p.m.	Turkish Missions Aid Society	*m* Exeter Hall	Earl of Aberdeen.
Wed. 6	3 30 p.m.	London Female Penitentiary	*m* 191, High-st., Stoke Newington	Lord Kinnaird.
"	7 p.m.	London City Mission	*m* Exeter Hall	Lord Kinnaird.
"	7.30 p.m.	Hazelwood Home for Young Men	*m* Exeter Hall	Mr. George Williams.
Thurs. 7	7.30 p.m.	C. of E. Wkg. Men's Protest. Un.	*m* Exeter Hall	Hon. P. Cartaret-Hill.
Tues. 12	3.30 p.m.	Surgical Aid Society	*m* Willis's Rooms, St. James's	Earl of Aberdeen.
"	6.30 p.m.	One Tun Ragged School Mission	*m* Sch., Old Pye-st., Westminster	Mr. Burdett-Coutts.
Wed. 13	3 30 p.m.	Indigent Blind Visiting Society	*m* 12, Connaught-place, W.	Lord Ebury.
"	7 p.m.	Ragged School & Chapel Union	*m* 4, Trafalgar-square, W.C.	Rev. Dr. Tyler.
Mon. 18	6.30 p.m.	Female Servants' Home Society	*m* Exeter Hall	....
Tues. 19	3 p.m.	Stockwell Orphanage	*m* Orphanage, Clapham-rd., S.W.	Rev. C. H. Spurgeon.
Wed. 20	6.30 p.m.	Female Servants' Home Society	*m* Exeter Hall	Mr. F. A. Bevan.

m.—Meeting; *s.*—Sermon.

Notices.

We should be pleased to know the address of the friend who kindly forwards THE CHRISTIAN to Rev. B. N. Banarjea, Baptist minister in India.

COMMUNICATIONS RECEIVED WITH THANKS. J.C.A. G.R.S. T.T.B. R.S.H.S. W.T.H. E.P.L. W.C. W.M.H. J.U. T.W.S. F.M.M. J.S. A.P. E.W.M. W.A. J.B.B. A.S. H.W. S.P.B. M.K. W.M. A.L. H.A.R. F.A.B. H.T. J.N. R.T. E.P.M. J.P. J.W. J.L. J.D. F.J. A.K.P. H.N. A.M. A.J.A. M.G. J.R. W.W. G.J.H. C.Q. R.B. J.M. J.J. J.G.F. J.P.H. G.E.W. K.A.M. C.J. A.M.G. F.B.M. G.K. G.S. M.S.D. A.N.S. W.B.D. H.S. J.A.B. J.J.S. R.A. G.D.T. P.G. J.B. J.E.R. C.W.P. R.H. A.E.F. S.P. A.L.W. M.L.A.F. M.R.B.P. F.E.W. J.M. S.S.M. G.B. S.C. A.E.W. R.R.Y. D.B.U. M.A.B. L.H. F.S. R.K. F.C.C. E.J. B.W.B. J.W.R. W.H. J.A.M. S.F. T.R.F.

APPLICANTS FOR TRACTS.—C. Reynolds, Bradbury-street Mission Hall, Kingsland-road, N.; Mr. Maskell, Militia Camp, Brecon, South Wales; G. B. Borrill, London College of Divinity, Highbury, N.; W. Stubbs, Mount Pleasant, Mow Cop, Cheshire; J. Montgomery, Lawel Villa, New Brighton, near Birkenhead; E. Gladman, 40, Buross-street, Commercial-road, E.; H. Wood, 7, Gay-street, Scotland-road, Liverpool; W. Mackenzie, 96, Garden-lane, Chester; W. Whitsed, 9, Clyde-terrace, Capworth-street, Leyton, Essex; E. C. Roper, 11, Rosaline-road, Dawes-road, Fulham, S.W.; W. Butler, 34, Pennyfields, Poplar, E.; E. Lay, Railway-cottages, Portslade, Sussex; Mrs. Rogers, 4, Underhill-road, East Dulwich; W. Ridge, 111, Shakespear-road, Stoke Newington, N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

BAPTISTS IN PRUSSIA.—From the report of the German Baptist Union issued at Hamburg, we learn the members of the different churches in Prussia, the Rhine Provinces, and Russia, numbered 8246 at the close of 1887, showing an increase on former years. The money subscriptions are also larger.

INEBRIATES IN NEW YORK.—An excellent work is being done by the Christian Home for Intemperate Men at 1175, Madison Avenue, New York. Since the founding of the Home in 1877 there have been 2440 men received, and the results have been most encouraging. Within a year 346 persons have been received into the Home, and 75 per cent. of the number are reported to have been reformed and have obtained situations through the help of the institution.

REV. W. D. RUDLAND, of the China Inland Mission, writes from Tai-chau, Cheh-kiang province:—"We began the year with a conference of our native helpers, which proved a time of refreshing. We were glad to see so many whom we knew years ago as heathen who are now fellow-workers for Christ. It is very encouraging to see how the labours of the Bible-women are beginning to tell. Our conference closed by the breaking of bread; the room was packed, and the Lord's presence was very manifest. Thoughts went back to 1870, when we first came here and found only two native Christians. Now there are a dozen native helpers around us and many Christians."

Subscriptions received by Messrs. Morgan & Scott to Saturday, May 19, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
N. E. London Gospel Mission (Holiday Home)—A.J.K. 10s; A.W.B.H. £1; C.E.B. 10s; J.B., Jun., 2s 3d	2	2	3
Dinners to Board School Children—A.J.B.	0	5	0
Widow of late H. Moorhouse—J.L.	0	5	0
Gratuitous Circulation of THE CHRISTIAN—Mrs. T.P.B.	0	5	0
Lambeth Ragged Schools—Miss C.	0	5	0
St. Giles' Christian Mission—Gratitude, £1; T.T.B. 5s; (*Day in Country*)—T.T.B. 5s; G.H. 2s 6d; J.W.S. 5s; M.E. £1; A.W.B.H. £1; C.E.B. 10s; C.E.B. 10s; J.B., Jun., 2s 3d	4	19	9
Homes of Hope, Regent-square—Anchor	3	0	0
Friendless & Fallen—Anchor	2	10	0
Miss Whately's Work, Cairo—Late Right Rev. Bishop Parker	2	0	0
Dr. Barnardo's Homes—A.S.T. 2s; Gratitude £1	1	2	0
Ragged School Union—A.S.T.	0	2	0
Late Abraham Lamb Fund—N.R.H. £1 1s; D.G. £1; W.C.B. 5s	2	6	0
Irish Society—L.McL.	0	10	0
Pastor Chiniquy's Work—E.J.	0	10	0
Mildmay Msn. to Jews—E.J. 10s; Gratitude, £1	1	10	0
Miss Mittendorff's Orphan Homes—C.E.B.	5	0	0
United Kingdom Alliance—M.S.	1	1	0
China Inland Msn.—W.W. 10s; Gratitude, £1.	1	10	0
"*Christian Herald*" *Soup Kitchen*—Gratitude	1	0	0
London City Mission—G.H.M.	5	0	0
Cancer Hospital, Brompton—G.H.M.	2	0	0
Evangelistic Work in Italy (Rev. J. S. Anderson)—R.W. & Friend	3	0	0
Gospel Purity Association—A.S.W.	1	0	0
Bridge of Hape, Ratcliff—A.S.W.	0	10	0
Sailors' Rest, Naples (Mr. S. Burrowes)—A.S.W.	0	10	0
	£42	3	0

[ADVERTISEMENTS.]

London Samaritan Society (Convalescent Homes at Sandgate and Bournemouth—Miss E.H. £1 1s; Mrs. P. £1 1s; D.E.E. 10s; Mr. T.H.C. 2s.

Convalescent Home Young City Workwomen—A Reader of THE CHRISTIAN, £1 1s and Parcel of Boots.

Lambeth Ragged Schls.—A Reader of THE CHRISTIAN, £1.

Salvation Army—1 Peter iv. 13—16, 19, £1 1s.

Children's Holiday Home (Mr. Chorley)—Alpha, £2; Some Orphans, 2s; Edinburgh, 3s.

Field Lane Refuges and Ragged Schools.

The FORTY-SIXTH ANNUAL MEETING
WILL (D.V.) BE HELD ON
FRIDAY, JUNE 1, 1888,
AT HOLBORN TOWN HALL, GRAY'S INN ROAD.
Chair to be taken at 6.30 p.m. by
The Rt. Hon. the **EARL OF ABERDEEN**, the President.
200 Children of the Industrial Schools will sing a Selection of pieces.

The following gentlemen have kindly consented to address the Meeting:—Rev. Canon BARKER, M.A.; Rev. P. CARMICHAEL, M.A.; Rev. C. H. GRUNDY, M.A.; Rev. T. EYNON DAVIES; and Rev. F. BROTHERTON MEYER, B.A.

This old-established Charity is greatly in need of Funds.

PEREGRINE PLATT, *Secretary*,
Vine-street, Clerkenwell-road, E.C.

LONDON CITY MISSION.

THE EVENING MEETING
WILL BE HELD (D.V.) IN
EXETER HALL, on WEDNESDAY, June 6, 1888.
The Chair to be taken at 7 p.m. by **LORD KINNAIRD.**

Speakers: Ven. Archdeacon RICHARDSON, M.A., Vicar of Camden Church, Camberwell; Rev. JAS. CHADBURN, Minister of Trinity Congregational Church, Poplar; Sir DOUGLAS FOX; and one of the Society's Missionaries.

The Mission Choir will sing before and during the Meeting.

Tickets may be had of Messrs. SEELEY, JACKSON & HALLIDAY, Essex-street, Strand; NISBET & Co., 21, Berners-street; HATCHARD & Co., 187, Piccadilly; HODDER & STOUGHTON, 27, Paternoster-row; PARTRIDGE & Co., 9, Paternoster-row; WARREN HALL & Co., 88, Camden-road; at Exeter Hall; and at the Mission House, 3, Bridewell-place, E.C.

CHRISTIAN COMMUNITY.

On MONDAY, MAY 28, 1888,
THE 116th ANNUAL MEETING
OF THE ABOVE SOCIETY WILL BE HELD
IN EXETER HALL (Lower).

F. A. BEVAN, ESQ. (Treasurer),
IN THE CHAIR.

Speakers: Rev. BURMAN CASSIN, M.A.; Rev. JOHN BOND; Rev. T. EYNON DAVIES; Rev. PETER THOMPSON; Rev. W. TYLER, D.D.; GEORGE WILLIAMS, Esq.; and others.

A COLLECTION WILL BE MADE.
Tea and Coffee at 6 o'clock. Meeting at 7.

ASSISTANCE is VERY URGENTLY NEEDED, and will be gratefully received by the SECRETARY; or can be sent to the Office of "THE CHRISTIAN."

28, Enfield-road, Kingsland, N. JAS. ATKINSON, *Sec.*

The Theatrical Mission.

Patron:
H.R.H. THE PRINCESS CHRISTIAN.

Annual Meeting & Conversazione

AT
MACREADY HOUSE,
HENRIETTA STREET, COVENT GARDEN,
TUESDAY EVENING, MAY 29.

Speakers:
REV. HUGH PRICE HUGHES,
COURTHOPE TODD, ESQ.
(Founder and Director).

A SELECTION of VOCAL MUSIC
By Ladies who have kindly volunteered their services.
Choir of Little Theatrical Children.
The Institute can be inspected between 6 and 7 o'clock.

Tea and Coffee at 6.30. Meeting at 7 punctually.

Readers of "The Christian" are particularly invited.

RINK HALL, Blackheath.

EVANGELISTIC SERVICES,
MAY 21 to 28, at 3.30 and 7.30. Conducted by Mr. W. SPENCER WALTON.

CONVENTION
For the Deepening of Spiritual Life, MAY 29 to 31, at 11, 3.30, and 7.30. Mr. H. F. BOWKER presiding.

Revs. C. A. FOX, EVAN H. HOPKINS, F. B. MEYER, H. SHARPE, FRANK WHITE, CHAS. GRAHAM, L. PRICE; and Mr. R. C. MORGAN will take part.

Further information will be given by
E. P. LE FEUVRE, 4, Northbrook-road, Lee, } *Hon.*
W. O'NEILL, 39, Manor-park, Lee, } *Secs.*

COMMEMORATION in 1888 of
THE DEFEAT OF THE SPANISH ARMADA IN 1588, and of
The Accession of the Protestant Dynasty in 1688.

The Arrangements for this Commemoration in London comprise:—

SUNDAY, MAY 27.—Special Sermons and Prayer Meetings in various churches.

MONDAY, MAY 28, at 8 p.m.—Conversazione (Gentlemen) at the National Club. Addresses by Colonel SANDYS, M.P. (Chairman); Lord ROBERT MONTAGU; JAMES MADEN HOLT, Esq.; Sir C. ROBERT LIGHTON, Bart.; Commander KEY, R.N.; Rev. J. B. WADDINGTON; Rev. W. BARRAS; and others.

AT EXETER HALL.

TUESDAY, MAY 29, at 7.30 p.m.—Lord KINNAIRD in the Chair. Addresses by Rev. W. HASLAM; Rev. Dr. WYLIE; Rev. C. H. WAINWRIGHT; W. EDWYN SHIPTON, Esq.; and others.

WEDNESDAY, MAY 30, at 2 p.m.—GEO. WILLIAMS, Esq., in the Chair. Addresses by Captain COBHAM; Rev. A. A. ISAACS; R. SCOTT, Esq.; Rev. FRANK H. WHITE; W. C. MAUGHAN, Esq., J.P.; JOHN GREIG, Esq.; Rev. JAMES PATON; and others.

WEDNESDAY, MAY 30, at 7.30 p.m.—Sir ARTHUR BLACKWOOD, K.C.B., in the Chair. Addresses by Rev. H. GRATTAN GUINNESS; Rev. J. KERR; C. H. COLLETTE, Esq.; and others.

GENERAL MEETING.

THURSDAY, MAY 31, at 7.30 p.m.—T. A. DENNY, Esq., in the Chair. Resolutions will be moved by Colonel SANDYS, M.P.; Colonel DUNCAN, M.P.; H. BYRON REED, Esq., M.P.; WILLIAM JOHNSTON, Esq., M.P.; Lord ROBERT MONTAGU; Rev. HUGH HANNA, D.D.; MARK KNOWLES, Esq.; Hon. P. CARTERET HILL; and other gentlemen.

Tickets of Admission and all particulars of the London and of the Provincial Commemoration Meetings may be obtained on application to the Hon. Secretaries.

OFFICES OF THE COMMEMORATION COMMITTEE, PROTESTANT ALLIANCE, 9, STRAND, AND AT EXETER HALL, LONDON, W.C.

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Speakers:—The Rev. Canon HOARE; Prebendary BILLING; Several Members of the Missionary Staff.

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The 11th Anniversary of the above Mission will be held on Tuesday, June 5th. Chairman, F. A. BEVAN, Esq.

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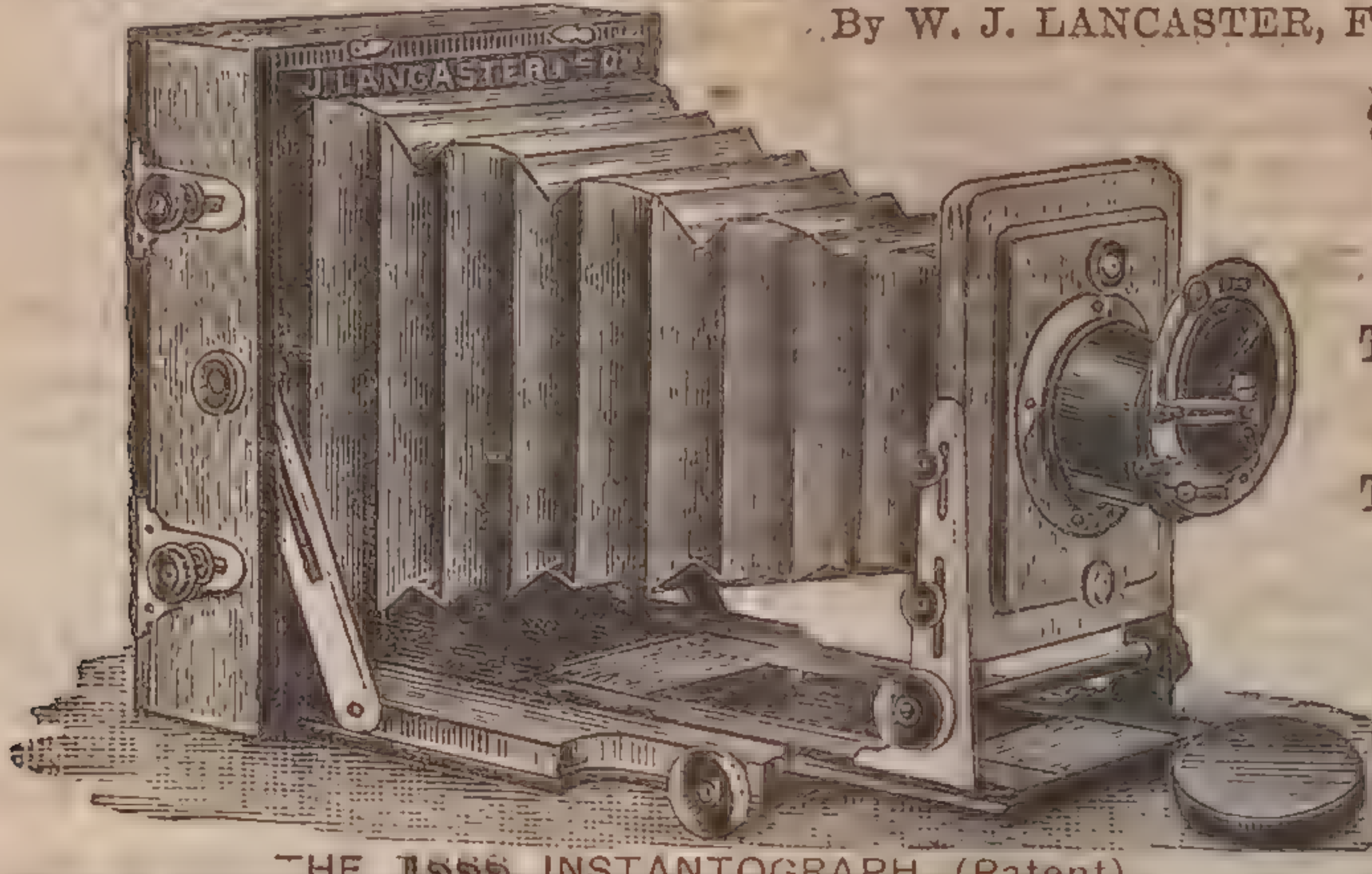

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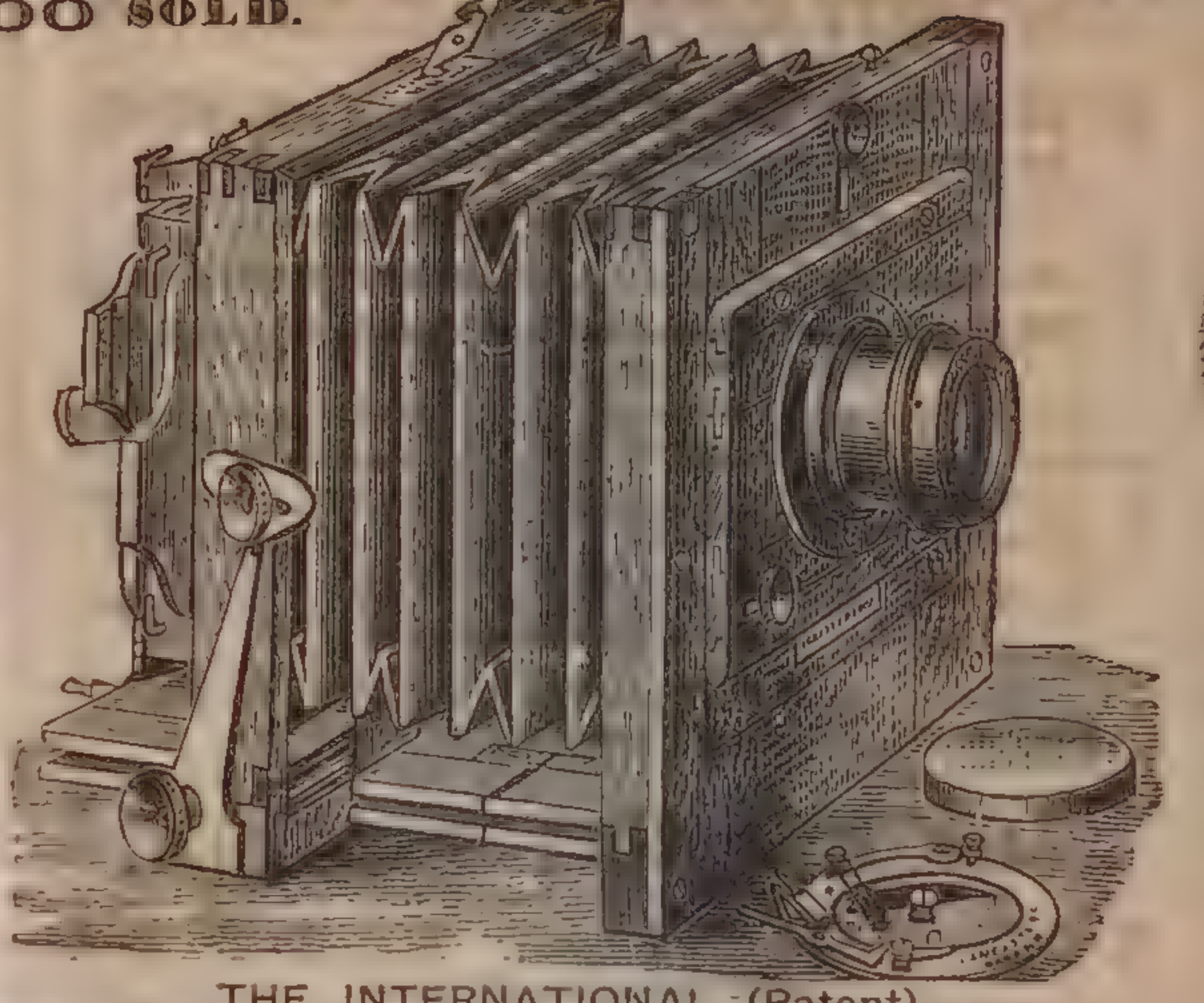

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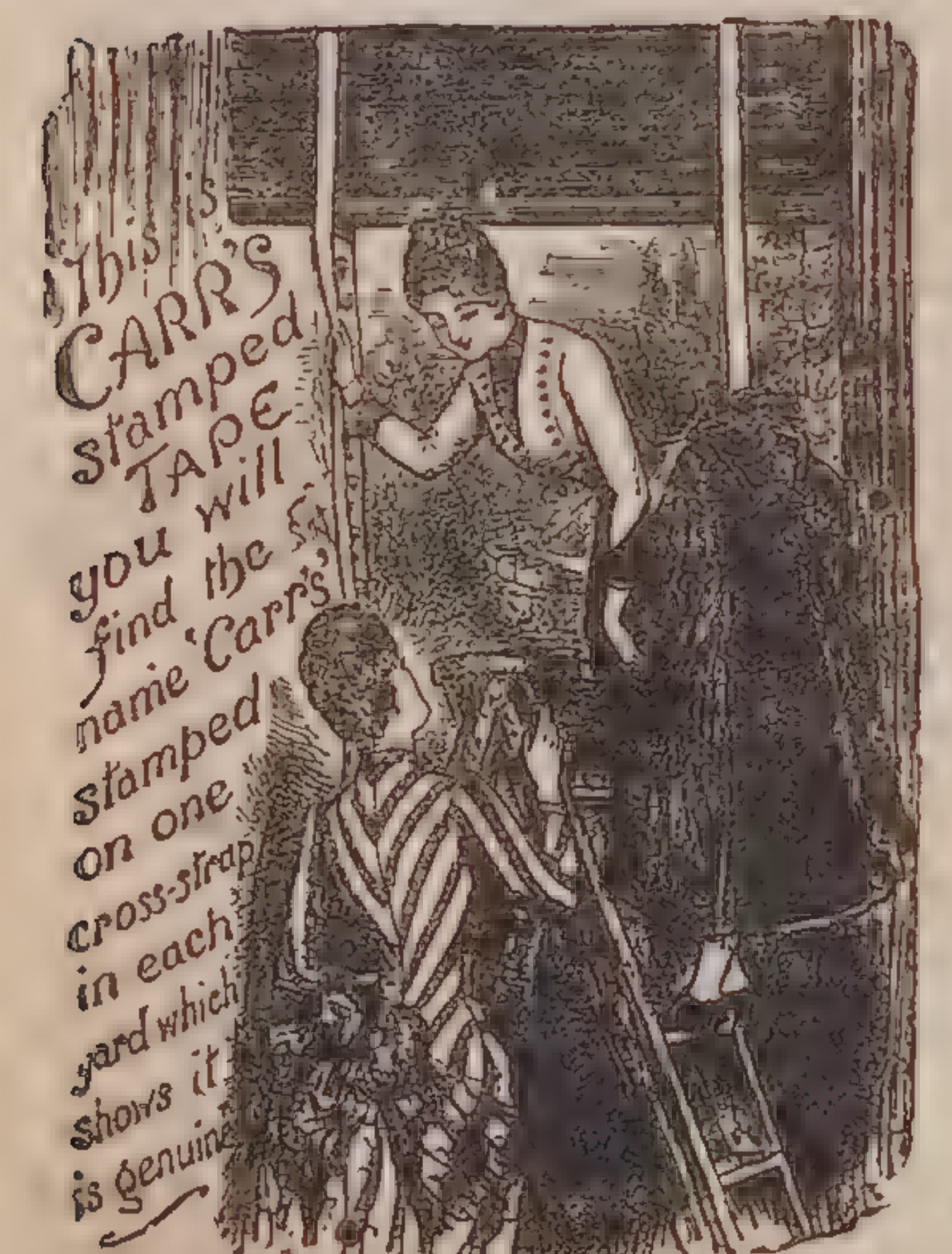
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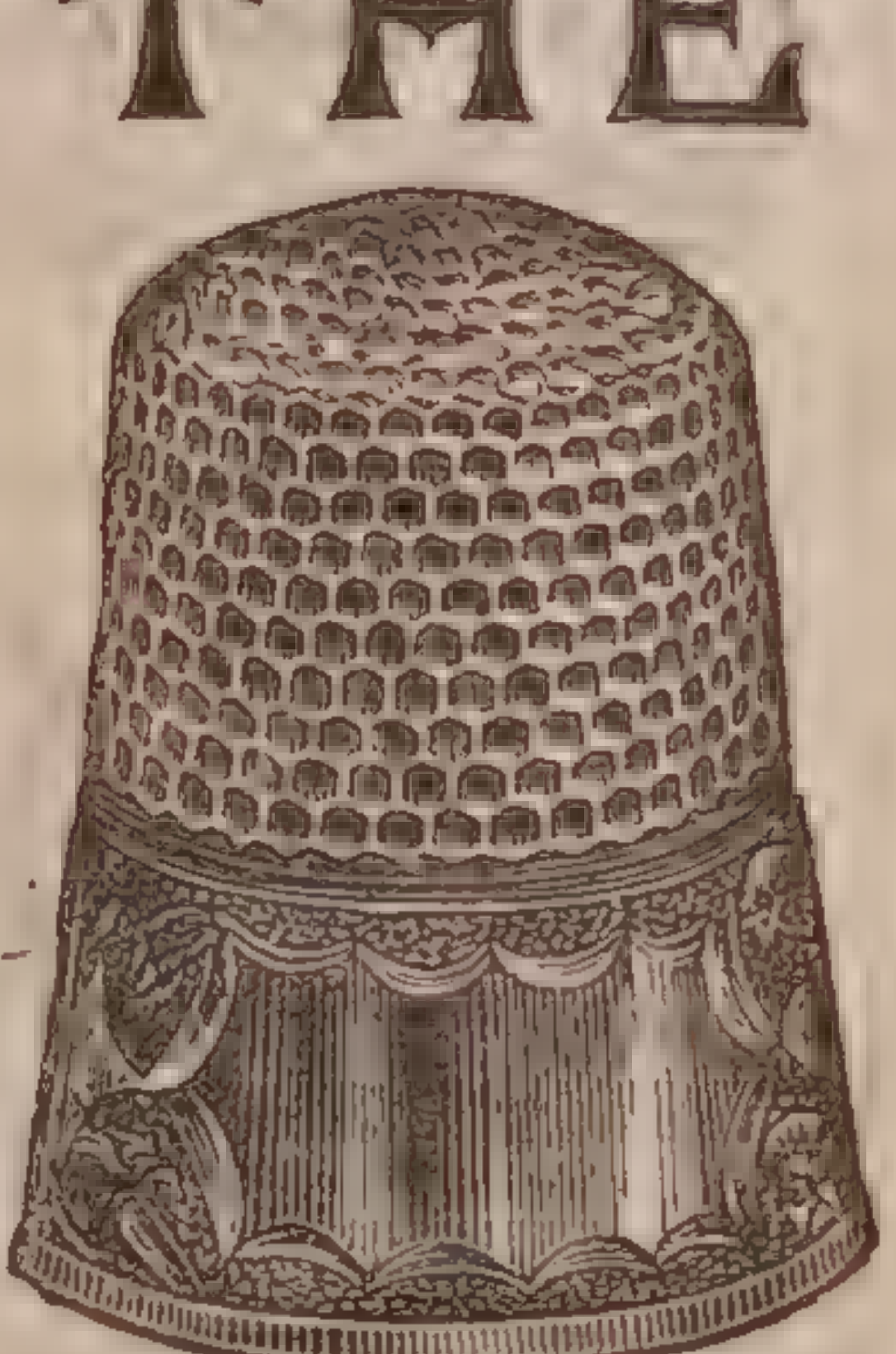

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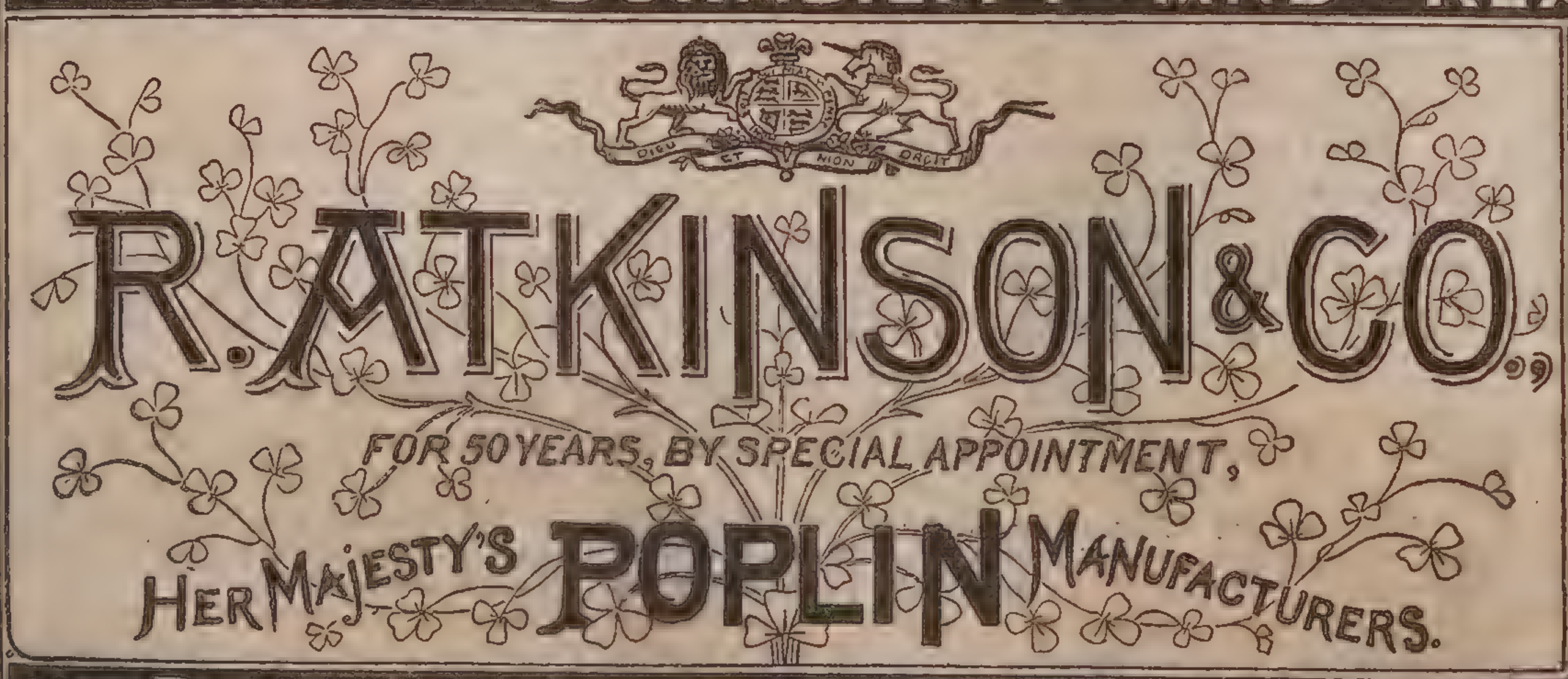

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A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

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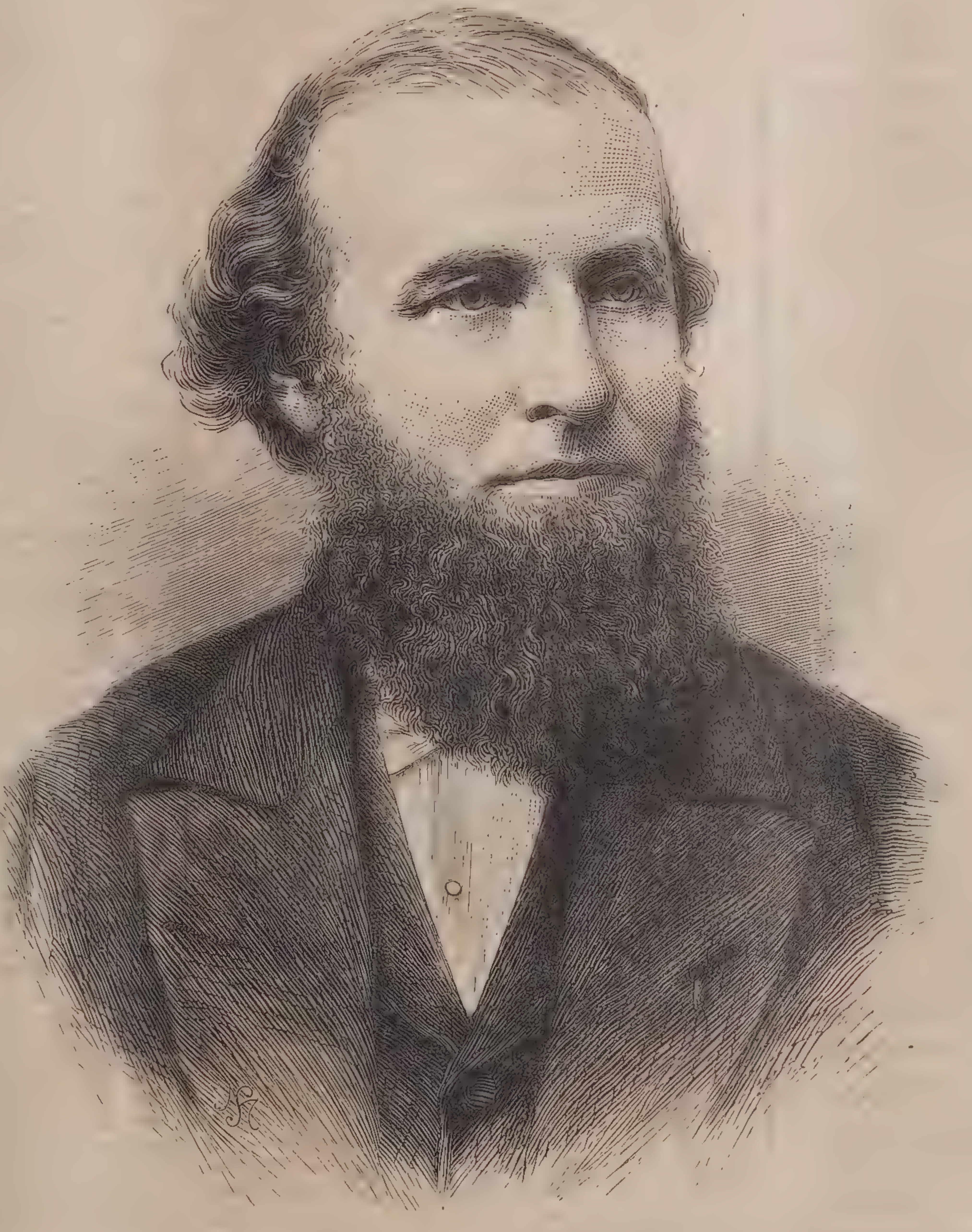
REV. WILLIAM ROSS,

Cowcaddens Free Church, Glasgow.

IT is a strange commentary on the much-lauded sentiments of the advocates of the "enthusiasm of humanity" and the "service of man" that the world has to turn to the evangelical churches of Christendom for concrete examples of that enthusiasm and that service.



The Rev. WILLIAM ROSS was born in the far northern county of Caithness, in June, 1836, and was educated at a small school among the hills of his native parish. In that school he made such rapid progress with his studies that, at the early age of twelve, he was called to be a public school teacher. Several years after, he left home to qualify himself for a higher sphere in the educational profession, and for two years in succession he won the highest scholarships in the gift of the Free Church Training College. While thus qualifying himself as a teacher of earthly knowledge the converting grace of God suddenly changed the whole prospect of his life, and when he entered Edinburgh University it was with a view to the ministry of the Gospel.

He was ordained in November, 1867, to the Free Gaelic Church of Rothesay, in the beautiful Isle of Bute, where he laboured until called to Cowcaddens Free Church, Glasgow, in 1883. The work that Mr. Ross carried on in Rothesay was of a most extensive kind, and was a fitting preparation for his remarkable life-work among the teeming toilers of Glasgow. Very early in life he became associated with the temperance movement, and it is a remarkable fact that all the elders, deacons, Sabbath-school teachers, and numerous workers connected with his present charge are total abstainers.

When in 1883 Mr. Ross received an invitation to Cowcaddens Free Church, Glasgow, the immediate prospects of the congregation worshipping in that building were such as to deter any but a most devoted servant of Christ from accepting the call; to say nothing of changing the charming scenery of the Isle of Bute for the squalor, wretchedness, and misery of one of the lowest districts of Glasgow—a district comparable to the Seven Dials of London—the church was burdened with a debt of £5000, there were only about 100 members, and the office-bearers were contemplating closing the building, because the burden of interest on the debt was greater than the people could bear. There were no attractions of a handsome stipend and a comfortable manse, for the congregation were not able to promise either. While hesitating as to whether he should accept or refuse the call, a well-known evangelist said to Mr. Ross:—

> Don't go to Cowcaddens. I know it well. The mass of the people are monthly tenants, and a great part, probably the large majority, are Roman Catholics. The population is constantly shifting—you have them to-day, and in a little while they are beyond your reach. They are very poor, and between theatres, public-houses, and other influences, multitudes are degraded. Without exceptional means, of which you have not the command, not much of a permanent character will ever come out of the Cowcaddens. Think twice before you go.

When, on the evening of Saturday, October 20, 1883, Mr. Ross first surveyed the district, he felt that the burden of the work to be done there seemed to be intolerable and unbearable; but to all his fears a voice seemed to say, "I have much people in this city." On the other hand, the district was not without its attractions to a whole-souled servant of Christ. As Mr. Ross himself says, "The field was ample to satisfy the largest ambition. The degradation of the people was thorough." There was a large building already erected, although cumbered with a huge debt, and there was the nucleus of a congregation, together with a little band of eight devoted office-bearers. Moreover, pioneer work had already been done in the neighbourhood, for Mr. Moody had made the church the centre of his labours in the northern part of Glasgow in 1882, and after he left, the United Evangelistic Association continued the work till the end of 1883.

No sooner had Mr. Ross accepted the call to Cowcaddens than he began to organise a Christian Mission of an extensive and thorough kind in connection with the church. From the first he resolved that meetings should be held every night, and upon that plan he has laboured ever since. One by one he started and fostered various and multiform agencies, all of them having the conversion of men as their immediate end and aim. A hasty sketch of each of these will convey some idea of the comprehensive work being prosecuted under Mr. Ross's active superintendence. There is, first, an open-air mission consisting of three sections. By the first the Gospel is sung in the street outside the church every night for half an hour before the inside meeting. The second section holds a praise and testimony meeting every Friday evening during the summer, and the third division sings the Gospel in two different parts of the city on Sabbath mornings and afternoons. "This mission," Mr. Ross says, "pursued with regularity, perseverance, and in prayer, has been fruitful of wonderful results."

Feeling that disastrous consequences have followed the church's neglect of the training of children in spiritual life, Mr. Ross turned his attention specially to the young, and there is now at Cowcaddens a band of children of about 200 members, worshipping as a part of the morning congregation, most of whom profess to love the Saviour. They also meet every Monday night for Scripture study under the charge of one of the elders and a few monitors. The Sabbath afternoon Bible-class is one of the most successful in Scotland, and has over 470 members. From this class and the children's band the communicants' roll constantly receives numerous additions.

Of course the sword of temperance is not unused by the Cowcaddens Christian soldiers. Drunkenness is the special curse of the district, and public-houses and licensed grocers swarm on every side. From his youth Mr. Ross has been an enthusiastic abstainer, and as such has made for himself a great reputation. In the Isle of Bute he fought a fierce fight for shorter hours for the publican and his assistants long before Good Templary was heard of in Scotland. In recognition of his valuable services to the cause of temperance he was made Grand Worthy Chief Templar of Scotland in 1877, and since then he has held other high offices in the body. The temperance work he has carried on in Cowcaddens has been blessed to a remarkable degree. Upwards of 10,000 persons have taken the pledge, and many of those thus rescued from the drink fiend have become Christians, and are now actively engaged in endeavouring to rescue others. On the principle that a healthy, pure, and happy home life is the main factor in a prosperous church and country, varied efforts are made to reach in their homes the dwellers in the thousands of one-roomed houses surrounding the church. A mothers' meeting, a home society, a domestic mission, and a district kitchen mission have been organised to this end. Moreover, a medical mission has been conducted uninterruptedly since October, 1884, in connection with the church by Dr. A. Muir Smith, who has given himself to the work without fee or reward. Free advice and medicine have been given in nearly 9000 cases, and much spiritual blessing of a permanent kind has accompanied the work of healing the sick.

During the four years of his pastorate 1250 members have joined the church; three-fourths of these have been rescued from the lapsed masses. Week by week no fewer than sixty-two services are held in connection with the church, the workers at which number 400. It has been calculated that these workers enable the church to give nearly 100 hours every week to direct Christian work in various ways. The big debt of £5000 has been now reduced to £1500, which must be paid very shortly.

Of Mr. Ross as a man and a minister a few words must be written. It has been truthfully said of him, "He cannot rest." Outside his own congregation he is in "labours oft." Every morning from 8 to 12 o'clock his house is like a public office—ministers, evangelists, missionaries come for help or counsel—church members with their difficulties, and poor people in distress. Never a frown is seen on his face. He has a kind word for one and all, and help to give to those in need. It is no unusual thing for him, too, to leave his church at 10 o'clock at night, and go visiting the sick and dying of his flock till a late hour. His powers as a preacher are of a high order, and his faculty of apt illustration makes his sermons and speeches attractive and memorable. Sir John N. Cuthbertson was only expressing the feelings of many thousands when he said of Mr. Ross and his work recently, "We are all delighted to hear of your success, and are rejoiced that you have been spared in health and strength, and that the blessing of the Almighty has so markedly been given to yourself and co-workers in this interesting work."

PRINCIPAL OSWALD DYKES.

HAVING accepted the post of Principal of the Presbyterian Theological College in London, Rev. Dr. Oswald Dykes preached his farewell sermon on Sunday morning last in the Regent-square Church. There was a large congregation, and it was felt that the discourse was admirably adapted to the highest estimate of the occasion. The text was Col. ii. 9, 10: "In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him."

Allusions to the past were made with a definite spiritual object, and from first to last the preacher's endeavour was to redeem the occasion. Having deplored the many shortcomings of his pastoral career, he directed attention to the supreme consolation that Christ, who is the centre and subject of all faithful testimony, never fails, and undergoes no change. The all-comprehending theme of his many utterances ought to have been, if it had not really been, that most characteristic, that regal truth of Christianity—God manifest in the flesh, God dwelling bodily and for ever in the man Christ Jesus. When he entered upon the pastorate he desired to know nothing else, and if years of reflection and experience had wrought any changes, they had only deepened his clear assurance that for every practical problem of our time, and of all times, for the single sinner's soul, for society, and the Church, the solution is to be found in the Incarnate Son of the Most High, in the God-Man—given, crucified, risen, ascended—Head of the new humanity, and Reconciler of man to God.

Having dealt with the Divine plan, whereby men may become vitally united to the Son of God, the preacher showed the bearing of the words of his text upon this truth, as it sets forth, that "ye are filled full in him." Then in beautiful and powerful language he exhibited the spiritual liberty of all who depend on Christ; union with Christ makes us independent of everyone else for spiritual life and welfare, so that no Christian church, no Christian man, need lack anything. Being in Christ, the believer is complete, filled full, in Him alone. It was after this made clear that, though pastors may come and go, and changes such as are incidental to life may take place, there remains an immutable and inexhaustible source of heavenly light. On Christ then the congregation should rest for blessing in the future.

In conclusion, the preacher pressed home several important lessons, speaking suitably to all ages and conditions. Young and old were tenderly addressed, and those in the prime of life were lovingly urged to recognise their great opportunities, and do their duty as in the sight of God.

SLEEPING-TIME.

"So He giveth his beloved sleep."—Ps. cxxvii. 2.

WHEN the summer's day has ended, and its duties all are done,
And the eastern hills are gilded by the slowly setting sun;
Then the songbird seeks the quiet and the shelter of its nest,
While the flowers close their eyes in sleep upon their mother's breast.

When his day of toil is over, then the labourer seeks his home,
And his frame is worn and weary, but his rest has yet to come;
There are those at home to greet him well, with many a loving cheer,
And the thought doth urge him onward, to the home he holds so dear.

When the gentle twilight falleth, then the children gather home,
For their little feet are weary, and their sleeping-time has come;
And in peace they lie unconscious, though in safety all the while,
Till they rise to greet the sunlight, and their father's loving smile.

When the Christian's day has ended, and his work on earth is o'er,
And he longs to meet his loved ones, who have gathered home before—
Then the Father calls his children to the quiet of his home,
For the twilight shades have gathered, and their sleeping-time has come.

WILLIAM H. ROSS.

FROM THE MISSION FIELD.

REV. R. WRIGHT HAY, late of the Cameroons, in a recent letter from Dacca, Eastern Bengal, says:—"In Dacca there are several thousands of students resident during the greater part of the year, in attendance at different colleges, and I am thankful to say that there is the beginning of work among these. It has been a great joy to me to meet some twenty students in a Bible-class every Sabbath morning, and to witness the intense interest with which they read and inquire into the story of Jesus. I have also lately started a week-evening class for the study of questions arising out of the Sabbath lesson, and have been much gratified by the devout spirit manifested, whilst personal intercourse with individual students convinces me that many of them are feeling after God. I have also an opportunity of reaching English-speaking natives through a service held in the mission chapel every Sunday evening, which is getting to be pretty well attended by Hindus, Brahmos, and occasionally Mohammedans."

THE INVALIDS' AUXILIARY of the Edinburgh Medical Missionary Society is an agency by means of which those laid aside by illness may easily show an interest in other sufferers. The object is to render aid to medical missions at home and abroad by prayer and material support. Through reduced funds, the grants are now decreased in amount, but it is hoped this year to contribute to fifteen missions a total of at least £115. The tenth annual report, which gives details of the Auxiliary's quiet but earnest efforts, may be had from Miss Nichol, 4, Mount Hope-terrace, Bridge of Allan, N.B.

THE OPEN SORE OF AFRICA.

Professor Drummond's new book, Tropical Africa (6s. *Hodder & Stoughton*), is on quite different lines from his former volume. Its interests are curiously varied and diverse—continental, national, international, tribal, social, domestic; geological, geographical, meteorological; commercial, political, scientific; pertaining to travel, adventure, missions, and we know not what besides. But the most absorbing chapter of all to the Christian heart is that which describes "The Heart Disease of Africa, its pathology, and cure." This disease, of course, is the slave trade carried on by the Arabs, that "homeless people," whose awful destiny, says the Professor, is "to spend their lives in breaking up the homes of others." This infamous commerce in human life is limned in a few graphic sentences:—

> Wherever they go, in Africa, the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie. Already they hold the whole continent under one reign of terror. They have effected this in virtue of one thing—they possess fire-arms; and they do it for one object, ivory and slaves—for these two are one. The slaves are needed to buy ivory with; then more slaves have to be stolen to carry it. So living man himself has become the commercial currency of Africa.

The Professor charges the English authorities with having grown apathetic on the subject, and says that while the European nations are debating about the division of territory in Central Africa, humanity is crying out for someone to administer the country, and see that justice is done. "The only thing needed for Africa at present is some system of organised protection to the native, and the decisive breaking of the Arab influence throughout the whole interior."

In his closing chapter Professor Drummond utters "a political warning" as to the future trouble that must arise if some arrangement is not come to with respect to the ruling authority in the Nyassa region, which, by virtue of discovery, of missionary occupation, and of commercial enterprise, has a special claim on Great Britain. The news that our Government has granted a charter to the East African Company, for purposes of commerce, civilisation, and internal rule, appears to be a satisfactory reply to Professor Drummond's demand, and we assume that his testimony, by voice and pen, has done much to stimulate and guide this new departure. We believe it is in the hands of high-minded Christian men, and therefore we look for happy results for Central Africa from the founding of such an enterprise.

LONDON AGED CHRISTIAN SOCIETY.—The anniversary of this Society was held in Exeter Hall last week, under the presidency of Sir Arthur Lawrence. The report, read by Hon. M. Best, stated that the number of pensioners had increased from 167 to 174, mainly through the repeated liberality of Mr. J. T. Morton, who had also given valuable donations of coals, groceries, and blankets. The chairman said he could personally sympathise in the objects of the Society, he himself experiencing the infirmity of age, and he knew how welcome it must be to the pensioners to receive the Christian help and sympathy which was afforded them through the Society. Rev. E. A. Stuart addressed the pensioners from 2 Cor. xii. 9. What Paul's thorn in the flesh was we do not know; but we may be certain that, whatever our peculiar trial is, God's grace is sufficient for us. He hoped the aged Christians present might enjoy the fulness of the blessing contained in the words addressed to Paul. Various other friends spoke.

CRUELTY TO PRISONERS.

A painfully startling communication on this subject appeared recently in *The Pall Mall Gazette.* We make the following extracts in the hope that we may further our contemporary's wish for some action in Parliament that will lead to the mitigation or removal of such horrors. Surely, under a professedly Christian administration such as ours, the objects of prison treatment should be, first, the protection of the public; and, next, the reclamation of the criminal. Under the existing system a process of vindictive torture of the most aimless and horrible description appears to be the rule. Would God another Howard might appear in our midst, and take up the cause of the unhappy transgressor against the law:—

> We boast that we have abolished torture and that we are more humane than our ancestors, the fact being that we have only substituted one kind of torture for another, and that the modern prison system is tenfold more cruel than that which it superseded. A few days since we happened to meet a respectable young woman who had just suffered several years of penal servitude for an offence which, to most people, renders the criminal the object of the deepest pity. We thought we would ascertain from her the effect left upon her mind by her sad experience. At first we found her very reticent. "Please, don't speak to me about it—it is too horrible. Let me try to forget it." [Ex-convicts usually are reticent. They have a dazed manner which gives one the impression that they are more or less injured in mind as well as in body by the sufferings they have undergone. Time must be given them to collect their thoughts.] After chatting about other things by way of relief, we gradually returned to the dreaded subject. She spoke very slowly, as though she were weighing every word. Clasping her hands tightly and with a far-off look in her eyes, as though she were living again those long years of horror, she began:—
>
> What is penal servitude like? How can I tell you? It is like nothing else. It is impossible to describe it—no words can paint its miseries. Nothing that I could say would give any idea of the horrors of solitary confinement. It maddens one to think of it. No one who has not been through it can conceive the awful anguish one has to endure when shut up in a living tomb. You think, think, think, till you become by turns hysterical and imbecile. Thrown back upon yourself, nothing to do but think, think, think of all that might have been—of the poor little child, the unconscious cause of all this trouble; of how you loved it—how you suffered for it—how could you —— oh, God!—of your dear mother; of her pitiful, ghastly face, when the big policeman said, "My girl, you must come with me;" of your sister, and your parting with her; of the once happy home, now a home of sorrow through you; of the long, long years to come, to be spent in this torture. No one who has not experienced it can realise the sensation of being locked up in a cell. You may be fearfully cold, as you often are, yet the overpowering sensation is one of suffocation. You feel that you must and can smash the walls, burst open the door. You feel that you must kill yourself. Why not? Why linger on in that cell for years? Why not strangle yourself, dash your head against the wall, starve yourself? Then, perhaps, you have a fit of hysterical screaming, and thoughts come into your head and words into your mouth unknown to you before ——. Then the reaction comes, and you relapse into sheer, stupid melancholy, caring for nothing—a mental and moral wreck.
>
> The cruellest part of the system is its hopelessness. I remember a nice young girl of about twenty at Fulham, who was always getting into trouble. I tried to reason with her once when we happened to be together, but she said quietly, "What is the use of trying to be good? I am in for life—let them kill me. The sooner I die the better."
>
> "Oh, God have pity on all prisoners and captives! My mother came to see me once—only once. My poor, dear mother" (here she broke down), "I shall never forget her face when she saw me through the iron bars. Her little pet shut up like a wild beast! Years of suffering appeared to be concentrated in her face, and she went away years older. Before the time came for seeing her again she was dead. Oh, my dear, dear mother!" (breaking down again).
>
> Warming with her subject she said:—"It is too cruel—it is too fiendishly cruel—the devil himself could invent nothing so cruel as to shut up a woman in a cell to prey upon herself till she breaks down in body and mind, and it's no use the authorities saying it is not done, because it is done. I have heard and seen women raving mad, and no wonder. Day after day, and night after night (oh! those awful nights, and that tolling Westminster bell), day after day, and night after night, with my head and my heart feeling as if they would burst, I have prayed God to keep me from going out of my mind—prayed that I might die. *I tell you that if the public knew what penal servitude was the gaols would be mobbed.* I tell you that no crime that a poor tempted woman could commit deserves such treatment. Shut up a dog in that way, and it would refuse its food and die. Do you think a woman half-starved and penned in her lonely cell feels contrition? Broken down she may be in body and mind. I was a strong, healthy girl when I went into gaol, but I was a chronic invalid before my nine months was over. I ask, Do you think a girl treated as you would not dare to treat a brute beast feels contrition? Of course not. She feels aggrieved. She feels that she is a victim. She feels that cruel injustice drove her to a crime the commission of which was against her very nature, and which she would have given worlds to undo as soon as done, and in the madness of her despair she curses her cruel fate. That sense of injustice has burned into my brain, and now when I see that a poor young creature is sentenced to death or to long years of penal servitude, my heart goes out to her, and I cry, 'How long, O Lord, how long?'"

Briefly (adds our contemporary), that was about the sum and substance, in almost the very words, of two long interviews. Now, the question is—(1) When Mr. Justice Hawkins says to a poor young creature on whom he is about to pass sentence of death, "I will not prolong your agony," does he know that that agony will be prolonged through years and years till the bodily frame is broken and the brain is dulled and the moral nature ruined by scientific mental and bodily torture? And (2) do the public understand that every poor tempted girl sentenced to penal servitude is condemned to this hideous, this infernal treatment? Because, if this picture be true, or anything like true, the sooner such a diabolical system is reformed the better for our reputation as a Christian nation. The mere deprivation of liberty is a most terrible punishment. We have no right to inflict torture. Will not some Member of Parliament, who will not be put off with red-tape replies, have the courage to take up this question? and not merely to take it up, but to follow it up, disregarding the assurances of officials that penal servitude is carried out with humanity? because as long as it is what it is it cannot be othewise than hideously cruel.

DOWN IN THE SLUMS.—Under the title of "Slum Warfare," the first report has been published of the work of the Salvation Army in the London Slums. There are now seventeen Slum Homes, and forty-six slum officers, and it is hoped that as these agencies and workers increase in number, good, such as has already been done, will appear on a still larger scale. Staff Captain and Mrs. Cooke, who superintend the Mission, appeal for devoted women as slum officers, and also for funds with which to further extend the work. Mrs. Carleton tells the strange story of "a slum convert."

"NO COMPENSATION."—The Demonstration to be held in Hyde Park to-morrow (Saturday) is making satisfactory progress toward complete arrangements under the direction of the committee of which Mr. F. N. Charrington is chairman, and Messrs. J. Hilton, S. Insull, and H. J. Osborne, hon. secs. A large number of members of Parliament and other influential gentlemen have joined the committee. Among the speakers already arranged for are Sir Wilfrid Lawson, Bart., M.P., Mr. W. S. Caine, M.P., Mr. James Rowlands, M.P., Mr. J. Rowntree, Rev. Canon Barker, M.A., Hon. Conrad Dillon, Mr. John Taylor (Chairman National Temperance League), Mr. J. H. Raper, and many other well-known friends of the movement.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XIII.—"Be Thou Perfect."—Gen. xvii. 1.

Thirteen long years passed slowly on after the return of Hagar to Abraham's camp. The child Ishmael was born, and grew up in the patriarch's house. The acknowledged heir of the camp, and yet showing symptoms of the wild-ass nature of which the angel had spoken (xvi. 12). Not a little perplexed must Abraham have been with those strange manifestations; and yet the heart of the old man warmed to the lad, and clung to him, often asking that Ishmael might live before God.

And throughout that long period there was no fresh appearance, no new announcement. Never since God had spoken to him in Charran had there been so long a pause. And it must have been a terrible ordeal, driving him back on the promise which had been given, and searching his heart to ascertain if the cause lay within himself. Such silences have always exercised the hearts of God's saints, leading them to say with the Psalmist: "Be not silent to me; lest, if Thou be silent to me, I become like them that go down into the pit." And yet they are to the heart what the long silence of winter is in the world of nature, in preparing it for the outburst of spring.

Some people are ever on the outlook for Divine appearances, for special manifestations, for celestial voices. If these are withheld, they are almost ready to break their hearts. And their life tends to an incessant straining after some startling evidence of the nearness and love of God. This feverishness is unwholesome and mistaken. Such manifestations are, indeed, delightful; but they are meant as the bright surprise, and not as the rule of Christian life, flung into our lives as a holiday into the school routine of a child, awakening thrilling and unexpected emotions of joy. It is true that they are liable to be withheld when we are walking at a distance from God, or indulging in coldheartedness and sin. But it is not always so. And when the child of God has lost these bright visitations for long and sad intervals; if, so far as can be ascertained, there is no sense of condemnation on the heart for known unfaithfulness; then it must be believed that they have faded from the life, not in consequence of palpable sin, but to test the inner life, and to teach the necessity of basing it on faith rather than on feelings however innocent, or experiences however divine.

At last, "when Abram was ninety years old and nine, the Lord appeared unto him" again, and gave him a new revelation of Himself; unfolded the terms of his covenant; and addressed to him that memorable charge, which rings its summons into the ear and heart of every believer still: "Walk before Me, and be thou perfect."

I. The Divine Summons.—"Walk before Me, and be perfect." Men have sadly stumbled over that word. They have not erred in thinking that there is an experience, denoted by the phrase, which is possible to men. But they have sadly erred in pressing their own significance into the word, and then asserting that men are expected to fulfil it, and that they have themselves attained it.

"Perfection" is often supposed to denote sinlessness of moral character, which at the best is only a negative conception, and fails to bring out the positive force of this mighty word. Surely perfection means more than sinlessness. And if this be admitted, and the further admission be made, that it contains the thought of moral completeness, then it becomes yet more absurd for any mortal to assert it of himself. The very assertion shows the lack of any such thing, and reveals but slender knowledge of the inner life and of the nature of sin. *Absolute sinlessness* is surely impossible for us so long as we have not perfect knowledge; for as our light is growing constantly, so are we constantly discovering evil in things which once we allowed without compunction; and if those who assert their sinlessness live but a few years longer, and continue to grow, they will be compelled to admit, if they are true to themselves, that there was evil in things which they now discharge as harmless. But whether they admit it or not, their shortcomings are not less sinful in the sight of the holy God, although undetected by their own fallible judgment. And as to *moral completeness*, it is enough to compare the best man whom we ever knew with the perfect beauty of God incarnate to feel how monstrous such an assumption is. Surely the language of the Apostle Paul better becomes our lips, as he cries, "Not as though I had already attained, or were already perfect; but I follow after." Perhaps in the dateless noon of eternity such words will still best become our lips.

Besides all this, the word "perfect" bears very different renderings from those often given to it. For instance, when we are told that the man of God must be *perfect* (2 Tim. iii. 17) the underlying thought, as any scholar would affirm, is that of a workman being "thoroughly equipped for his work," as when a carpenter comes to the house, bearing in his hand the bag in which all necessary tools are readily available. Again, when we join in the prayer that the God of Peace would make us *perfect* in every good work to do his will, we are, in fact, asking that we may be "put in joint" with the blessed Lord, so that the glorious Head may freely secure through us the doing of his will. Again, when our Lord bids us be *perfect* as our Father in heaven is perfect, He simply incites us to that "impartiality of mercy" which knows no distinctions of evil and good, of unjust and just, but distributes its favours with bountiful and equal hand.

What, then, is the true force and significance of this word in that stirring command which lies before us here, "Walk before Me, and be thou perfect"? A comparison of the various passages where it occurs establishes its meaning beyond a doubt, and compels us to think into it the conception of "whole-heartedness." It denotes the entire surrender of the being; and may be fairly expressed in the well-known words of the sweet and gifted songstress of modern days:—

> True-hearted, whole-hearted, faithful and loyal,
> King of our lives, by thy grace will we be.

This quality of whole-hearted devotion has ever been dear to God. It was this that He considered in Job, and loved in David. It is in favour of this that his eyes run to and fro to show Himself strong. It is for this that He pleads with Abraham; and it was because He met with it to so large an extent in his character and obedience that He entered into eternal covenant bonds with Him and his.

Here let each reader turn from printed page to the record of the inner life, lying open to God alone, and ask, "Is my heart perfect with God? Is He first in my schemes, pleasures, friendships, thoughts, and actions? Is his will my law, his love my light, his business my aim, his well-done my exceeding great reward? Do others share me with Him?" There is no life to be compared with that of which the undivided heart is the centre and spring. Why not seek it now? And, turning to God in holy reverie, ask Him to bring the whole inner realm under his government, and to hold it as his for evermore.

And such an attitude can only be *maintained by a very careful walk.* "Walk before Me, and be thou perfect." We must seek to realise constantly the presence of God, becoming instantly aware when the fleeciest cloud draws its veil for a moment over his face, and asking whether the cause may not lie in some scarcely noticed sin. We must cultivate the habit of feeling Him near, as the Friend from whom we would never be separated, in work, in prayer, in recreation, in repose. We must guard against the restlessness and impetuosity, the excessive eagerness and impatience which drown the accents of his still, small voice. We must abjure all expedients He does not inspire, all actions He does not promote. We must often turn from the friend, the poem, the landscape, or the task, to look up into his face with a smile of loving recognition. We must constantly have the watches which we carry next our hearts synchronised by his eternal movements. All this must be, and yet we shall not live forced or unnatural lives. None so blithe or light-hearted as we. All the circles of our daily life will move on in unbroken order and beauty, just as each shining moon circles around its planet, because the planet obeys the law of gravitation to the sun. Would you walk before God? Then let there be nothing in heart or life which you would not open to the inspection of his holy and pitiful eye?

II. The Revelation on which this Summons was based.—"I am the Almighty God." El-shaddai. What a name is this! And what awful emotions it must have excited in the rapt heart of the listener. God had been known to him by other names, but not by this. And this was the first of a series of revelations of those depths of meaning which lay in that fathomless abyss, each disclosure marking an epoch in the history of the race.

In God's dealings with men you will invariably find that some transcendent revelation precedes the Divine summons to new and difficult duty; promise opens the door to precept; He gives what He commands, ere He commands what He wills. And on this principle God acted here. It was no child's play to which He called his servant. To walk always before Him, when heart was weak, and strength was frail, and the temptation strong to swerve to right or left. To be perfect in devotion and obedience, when so many cross-lights distracted, and perplexed, and fascinated the soul. To forego all methods of self-help, however tempting. To be separated from all alliances that others permitted or followed. This was much. And it was only possible through the might of the Almighty. Abraham could only do all these things on the condition, on which the Apostle insisted in after days, that God should strengthen him. And, therefore, it was that there broke on him the assurance: "I am the Almighty God. All power is mine in heaven, and upon earth. Of old I laid the foundations of the earth, and the heavens are the work of my hands. I sit upon the circle of the earth, and its inhabitants are as grasshoppers. I bring out the starry hosts by number, calling them all by names, by the greatness of my might, for that I am strong in power. Not one faileth. Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary?"

All this is as true to-day as ever. And if any will dare venture forth on the path of separation, cutting themselves aloof from all creature aid, and from all self-originated effort, content to walk alone with God, with no help from any but from Him, such will find that all the resources of the Divine Almightiness will be placed at their disposal, and that the resources of Omnipotence will fail ere their cause can fail for want of help. Oh, children of God, why do we run to and fro for the help of man, when the power of God is within reach of the perfect heart? But this condition must be fulfilled ere that mighty power can be put in operation on our behalf. "To him that overcometh I will give a white stone, and in the stone a new name written." In Abraham's case, that name, graved on the glistening jewel, was, "I am the Almighty God"; for Moses it was "Jehovah"; for us it is "the God and Father of our Lord Jesus Christ."

III. The Covenant, which was divinely proposed.—"I will make my covenant between Me and thee." A covenant is a promise made under the most solemn sanctions, and binding the consenting parties in the most definite and impressive way. What mortal would not consent when the Almighty God proposed to enter into an everlasting covenant with his creature, ordered in all things and sure, and more stable than the everlasting hills.

It touched the seed.—And there was a marked advance. In Haran it ran thus, "I will make of thee a great nation." At Bethel, thus, "Thy seed shall be as the dust of the earth." At Mamre, thus, "Tell the stars, so shall thy seed be." But now, three times over, the patriarch is told that he should be the father of many nations, a phrase explained by the Apostle as including all, of every land, who share Abraham's faith, though not sprung from him in the line of natural descent. In memory of that promise his name was slightly altered, so that it signified the father of a great multitude. "Nations and kings shall be of thee." *We* are included in the golden circle of those words, if we believe, and we may claim the spiritual part, at least, of this covenant, which was made with Abraham before he was circumcised.

It touched the land.—"I will give thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." This promise waits for fulfilment. The word "everlasting" must mean something more than those few centuries of broken, fitful rule. The recent immigration of Jews to Palestine may be an initial stage to its realisation. But there is a time, no doubt, at hand when our covenant-keeping God will build again the tabernacle of David which is fallen down, and will repair the ruins thereof; and the land, which now sighs under the cruel despotism of the infidel, shall be again inhabited by the seed of Abraham his friend.

It touched the coming child.—Till then Abraham had no other thought than that Ishmael should be his heir. But this could not be: (1) because he was slave-born, and the slave abideth not in the house for ever; (2) because he was the child of the flesh, and not the direct gift of God. Abraham had been left to wait till the hope of children had become as remote from him, as it had been for years from his wife, and that the heir should be evidently the creation of the Almighty God, whose name was disclosed, ere this astounding announcement was made. This is why we are kept waiting till all human and natural hope has died from our hearts, so that God may be All in all. "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac."

For us there is yet a crowning sweetness in the words, "I will be a God to thee, and to thy seed"; words repeated so as certainly to include us all, if we believe, in Hebrews viii. 10. I cannot unfold all the wealth of meaning of these words. All light and no darkness at all. All love and no shadow of change. All strength and no sign of weakness. Beauty, sweetness, glory, majesty, all are in God, and all these will be thine and mine, if God saith to us, "I will be a God to thee."

OUR SOLDIERS.

Dear Sir,—Now that the attention of Christians is being drawn to the terrible vice at our military stations in India, may I plead for increased prayer and effort on behalf of our young soldiers. I heartily wish God-speed to those who are exposing and seeking to suppress the present infamous system; but our part, in these Soldiers' Institutes, is to bring before our men the Gospel of Christ, which is the power of God unto salvation. Whatever else we may be able to do for soldiers, sailors, and their families, this must be our primary object. I am thankful to say that we are meeting with much encouragement here just now; many young men can testify that Christ has saved them in this Institute, and the redeemed of the Lord are helped to say so in the presence of their comrades.

Our new monthly magazine, *Ready*, is being sent regularly to regiments abroad, and to Army Scripture-readers at home, in large quantities. Our Gospel meetings are well sustained indoors and out. Last Sunday General Sir Robert Phayre was the speaker. Next we expect a worker of the China Inland Mission, and afterwards two sturdy skippers from the M.D.S.F. We have also had Ned Wright for eight days' mission recently. I shall be glad to hear from friends willing to help us in these Gospel meetings, and also to receive contributions in aid of the increased expenditure for increased efforts.

We ask for prayer and praise on behalf of the work and the workers. There are grand opportunities here, and our mighty God can use feeble instruments in his work. Glory to his name.—Believe me, cordially yours,

Sarah Robinson.

Soldiers' Institute, Portsmouth, May 25.

TASMANIA CHRISTMAS CARD SOCIETY.—For two years now Christian workers in Australasia have been bearing in mind at Christmas time that some of Mrs. Grimkè's Scripture cards might also be seasonably purchased for circulation in foreign countries. The movement was started in Tasmania by ladies who decided to spend less on cards for themselves, and to send the money thus saved to Mrs. Grimkè, with a request that she send large parcels of assorted Gospel cards to different missionary societies. Considerable sums of money have already been devoted to this object, and a message now comes across the sea, "Cannot the same be done in 'the old country'?" A lady missionary has suggested the collection of old Christmas cards, even though written upon, for distribution in foreign lands.

OPPORTUNITIES IN FRANCE.

Will not some kind friends interested in our evangelical work here, our home-orphanage, visit our valley this summer? They will be well rewarded, for the whole of the Dauphiny offers historical and natural attractions on every hand. We could arrange excursions to the Hautes Alpes, and visit the sites of those places where the Huguenots fought so boldly and died so bravely. Some evangelical meetings could be held in all the villages which separate us from the Hautes Alpes, the dwelling of the French Waldensians, where the voice of laymen and foreign brethren is always listened to with intense pleasure.

The charm of the place is its exhilarating air, its magnificent scenery, strange flowers, its unconventionality, its freedom from tourists, its sunniness, and to some its wealth of associations. Roman roads, temples, towers, mosaic arches, even the altars on which they sacrificed bulls to Ceres, stand complete. To others the voices of the martyred Huguenots, speaking from the ground where they perished for their faith, will have more charm. The little Protestant "temples" are scattered here and there among the villages; these villages are little changed from what they were three hundred years ago, when the troopers hunted down the simple inhabitants with the sign of the cross. I shall be only too happy to answer any inquiries from friends wishing to know more of our valley; letters or cards addressed to me will receive prompt attention.

H. Marzials.

Barnave, Luc-en-Diois, Drôme, France.

AGED CHRISTIAN BLIND.

Last week the eighth annual meeting of the Homes at Crouch-hill was held in the Jubilee Hall, Hanley-road, under the presidency of Dr. James Gale. The annual report, presented by Rev. J. F. Osborne (secretary), alluded to the erection of Jubilee Hall at a cost of £1053, and the adoption of other adjoining houses to the use of the Homes. When all the buildings had been organised there would be room for 75 inmates. During the year 10 had been admitted to the Homes, and 11 had left or died. The committee were considering the advisability of a special home for younger women under painful and exceptional circumstances. Some educational classes for the blind were being held in the Jubilee Hall.

The Chairman expressed his approval of the institution, and after referring to the changes which had of late years taken place in the treatment of the blind, expressed a wish that the benefits of the Homes might not be entirely confined to Christians. The report was adopted on the motion of Rev. Dr. Edmond, seconded by Rev. James Crabtree; and a resolution passed rejoicing in the extension of the Homes and pledging the meeting to use its influence to increase their usefulness.

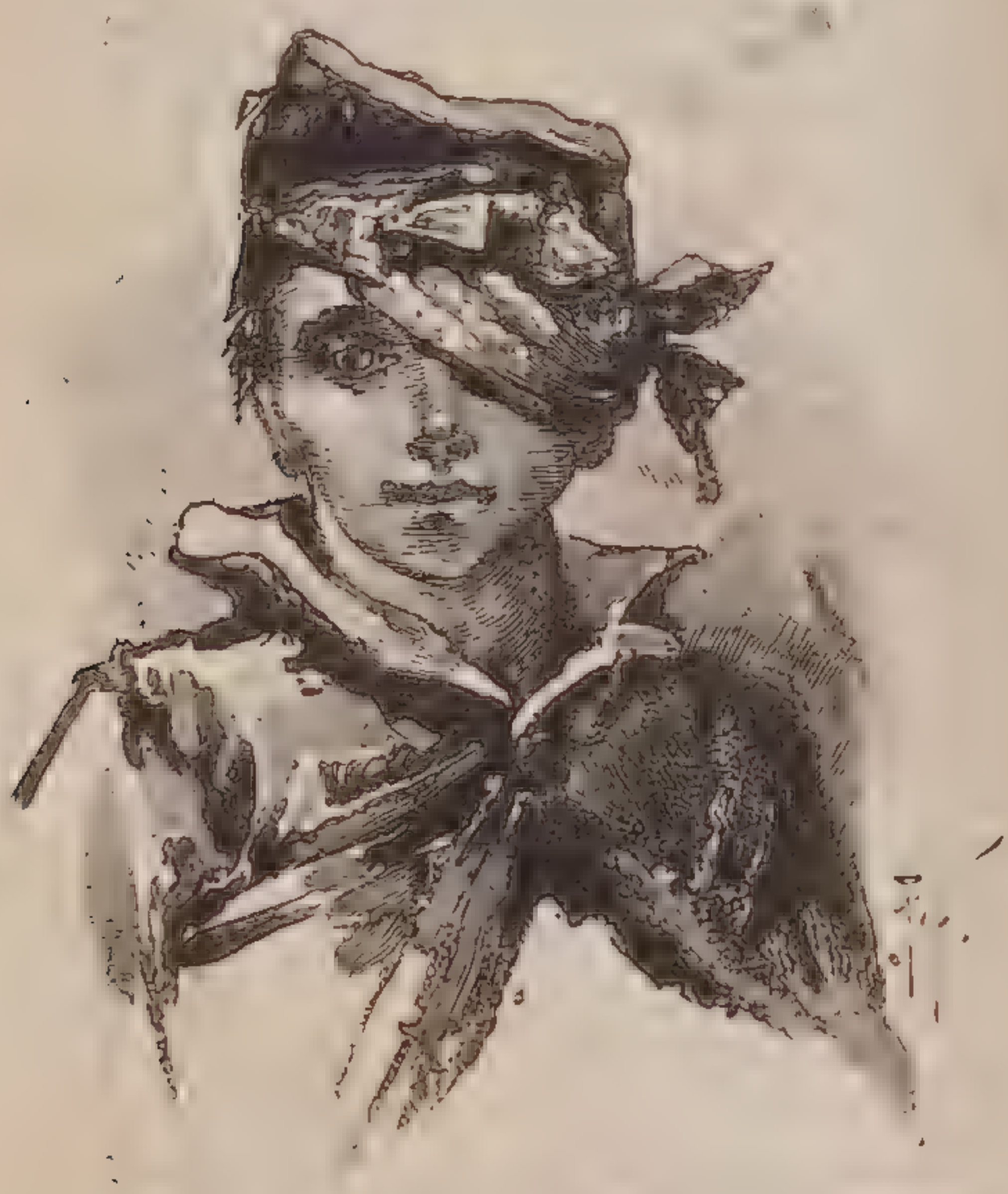
A BIBLE CARRIAGE WORK.—The first Bible Carriage Conference was recently held at Bristol. A number of carriages were represented. The best way to work a carriage was freely discussed. All who were present found it good to be there, and much prayer was made for wisdom and guidance on this season's work. Our brethren, John Hambledon, Brewster, and Hind, now labouring in Australia, were not forgotten.

PUBLIC-HOUSE WORK IN BRISTOL.—Mr. S. T. Crocker, evangelist, has commenced a very important work amongst the public-houses, hotels, and dancing-rooms of Bristol. About 1000 public-houses and hotels have been made accessible, and the proprietors are very respectful. Crowds of the frequenters have attended Mr. Crocker's meetings during the winter, and about 300 have professed conversion. One man came to Christ after playing the "fiddle" in public-houses for nearly forty years; he is now getting an honest living. Mr. Crocker is desirous of purchasing a tent for the summer season, to gather the people in. Any who wish to have fellowship in this work will please address Mr. Crocker, Y.M.C.A., St. James'-square, Bristol.

DR. BARNARDO'S HOMES.

Annual Meeting in Exeter Hall.

Any meeting organised by Dr. Barnardo is pretty sure to be a conspicuous success. Taking it all round, he may be said to have excelled himself in his anniversary at Exeter Hall last week. We cannot honestly say that the speeches, apart from the Doctor's own statement, were quite equal to the occasion. But we recognise the difficulty of saying anything very now with reference to such work; moreover, the interest of these anniversaries is independent altogether of platform efforts. The presence and performances of the children themselves form such a splendid object-lesson in rescue work and in that wondrous "alchemy of love" of which the Doctor spoke, that discriminating audiences, even if not jaded with May meeting oratory, are somewhat impatient of over-speechifying.



"John," who tramped from the Midlands to Stepney.

Three years ago we ventured to suggest that Dr. Barnardo should furnish his friends, in Exeter Hall assembled, with some specimens of "the raw material" from which he evolves the manufactured article. This year he saw fit to adopt the suggestion, on a very small scale but with most unqualified success. Early in the evening "a very dear little child," as the Doctor called her, was honoured with a conspicuous seat on the platform. We were puzzled to think what could be her part in the economy of the evening's work. Near the end of his statement Dr. Barnardo set her on a stool beside him, and another girl five years old was placed by her side; then the object was apparent. How marvellous the contrast between the pale, ragged, half-starved creature just received into the institution, and the bit of rosebud beauty who had been for some time under its fostering care. And yet no one could doubt the answer that should be given to Dr. Barnardo's question about the fresh arrival: "May we not hope that she will some day be like the other one?" Surely the contrast between these products of cruelty and neglect on the one hand, and of loving care on the other, must give to all who saw it "a deeper pathos and meaning to the work than ever before." Another specimen of the raw material was a sharp, wiry boy of fourteen, who, we were told, had been brought up with gipsies, but ran away from them in consequence of cruel treatment. He had heard, away in the Midlands, of Dr. Barnardo's Homes, and, placing faith in what he had heard, had tramped all the way to London, where his confidence was rewarded, and he was admitted. "I do believe," said the Doctor, patting his grimy young protégé on the shoulder, "that John will one day be a good boy and a credit to our institutions."

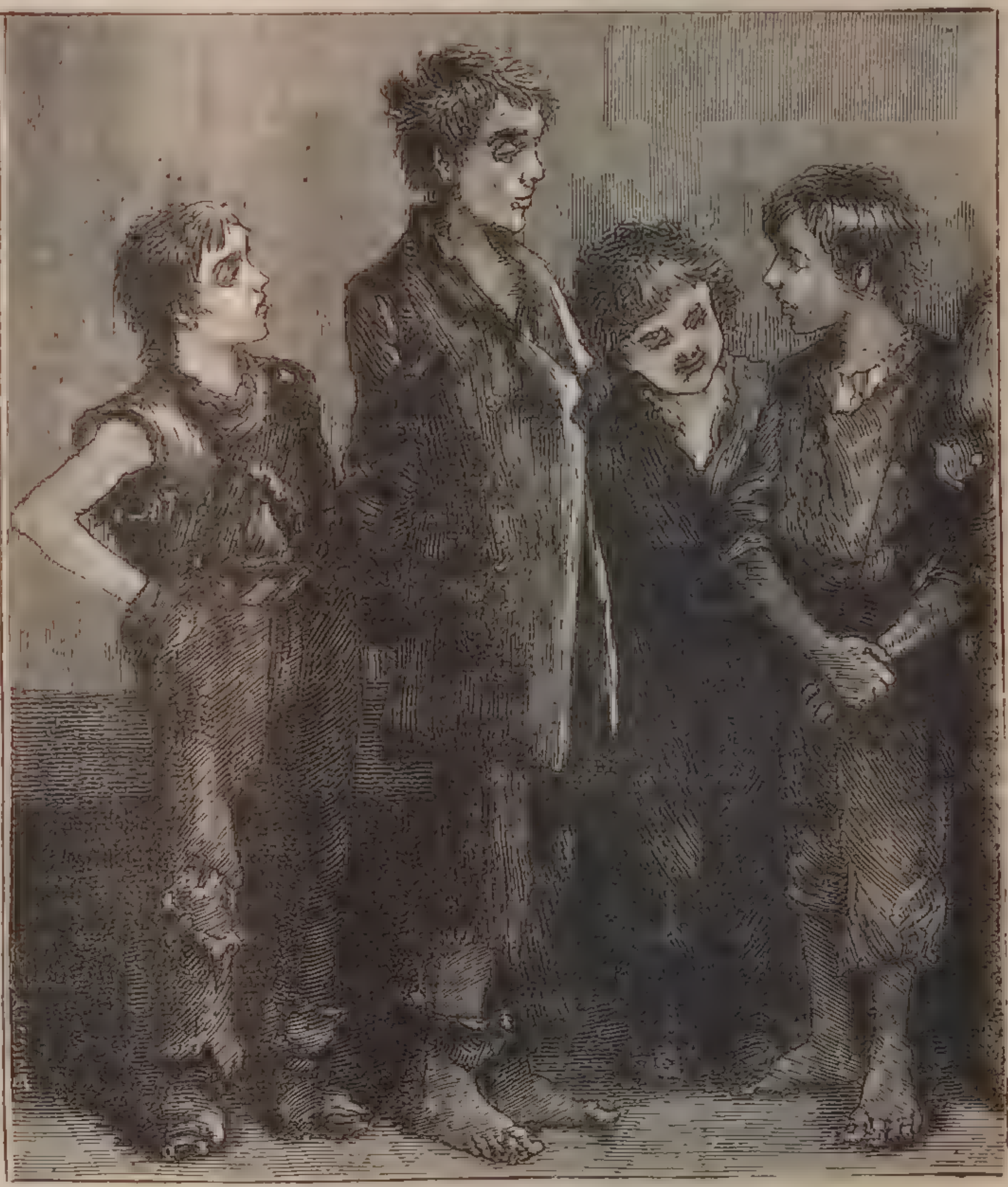
The meeting lasted nearly four hours, and we can but indicate the drift of the deeply interesting proceedings.

THE CHILDREN,

of course, claim the first place. Very charming they looked, ranged across the spacious orchestra—the girls in their cool, new, striped print dresses, and hats trimmed with pink or blue; and the boys in trim sailor rig. Mr. Proudman, as usual, wielded the bâton, and did it to some purpose. We have so often attempted to describe the delightful singing of these whilom waifs that we need not do so now, except to say that there must have been advances in the method of tuition, when these very youthful musicians could ring out in such excellent time and tune and cadence the complicated strophes of Handel's Chorus, "Lift up your Heads, O ye Gates." Besides the ever welcome song, there was the tintinnabulation of the bells so deftly handled by Mr. McNab's clever pupils. The band from the Stepney Home did their part well; and the same can be said of "the little pipers in Highland costume," who created quite a sensation as they strutted back and fore on the enlarged platform, pealing out the wild strains of pibroch and march so dear to the Scottish mountaineer. A novel but pretty and most interesting feature was the musical drill gone through with precision and grace by Mr. Sully's contingent; one could see at a glance how useful from an athletic standpoint is this exercise.

THE PRIZES,

though coming rather late in the evening, may be mentioned here. No less than forty-three young women who had been trained in the Homes, and had creditably filled situations in domestic service, from one up to five years, were marshalled on the platform, and constituted a telling evidence of the permanent character of the work. The prizes (to be handed to them afterwards) were of various kinds, each of those whose term of service exceeded four years getting a silver watch. Six young women who had been more than five years in situation received a silver medal—the final gift of the Homes, which stands for a certificate of character and merit. After these came over a hundred lads and young men to whom prizes were to be awarded in the same ratio, according to length of service. These young people, needless to say, were warmly cheered as they appeared and disappeared, and the plaudits of the audience will doubtless help to fix in their impressionable minds the deep debt of gratitude they owe to the Homes and their indefatigable Director.



Waifs and Strays awaiting admission.

A little unrehearsed episode was the presentation to Dr. Barnardo for Mrs. Barnardo, on behalf of the artist, a young Russian lad, of a finely framed crayon portrait of the children's benefactor, subscribed for by the youths in the Labour House. A contingent of these sturdy young fellows was also arrayed on the platform, attired in the working costume they will wear when they start work on the Manitoba farm. In introducing these future farmers to the assembly, Dr. Barnardo said that the cost of transporting the forty-eight to distant Manitoba would be £528, or £11 each. Another band of 140 younger boys are about to be emigrated to Canada at a cost of £9 each—a total of £1788. Of this sum only £112 had then been guaranteed, so that there is ample scope for the exercise of the generous impulses of the friends of the Homes. We naturally pass from this to

DR. BARNARDO'S STATEMENT,

which was long, but might have been much longer, so far as material was concerned. At the outset he paid a warm and well-deserved tribute to the Committee who for the last ten years have given the Homes the benefit of their counsel and support. One of the concrete facts of the past year's work, said Dr. Barnardo, is this, that 1668 fresh cases were admitted to the Homes out of a total of 7418 applicants. The number rejected seems large, but it was asserted that in not a solitary instance had *a really destitute* applicant been turned away. This is the proud boast of the institution, that its doors have never yet been closed to an unmistakably and thoroughly destitute child, and the Doctor hoped they never would. It is true that children had been admitted when there was not money in hand to provide for them. "But," said the Doctor naïvely, "it is my business to receive the destitute children in the name of my Master, and it is yours to provide the wherewithal; if you fail in your part, that is not my fault." He hastened to add, however, that the Christian public had not failed, but had done nobly. The gross income for the year reached the high total of £103,091, the donations for all purposes alone reaching over £98,000. Of this sum, however, £12,000 was given in response to the special Jubilee appeal for £50,000. One most gratifying circumstance is that, of the 76,756 separate donations, 53,302 were for sums less than £1, showing that the work of the Homes is dependent, not on the uncertain gifts of a few, but on the wide base of the goodwill of the multitude. Stating that one of those admitted during the year was a lad nineteen years old, Dr. Barnardo described the scope and importance of the Youths' Labour Home, which receives, employs, and trains a class of our London community for which almost no other provision is made. In this Industrial Home they receive a chance of showing by hard work and discipline what stuff they are made of, and thus to them "the primeval curse becomes a latter-day blessing." Many of them go ultimately to Canada where they can look forward to a position of independence, through honest industry, that the state of the labour market will not give them on this side the sea. Dr. Barnardo had some weighty words to say on the subject of "boarding out" the poor children; a plan which he strongly advocates for very young boys and for girls of all ages. Out of the 32,000 children dealt with under the Poor Law last year, only 1500, he says, were boarded out; and that although the cost of the latter system is only £13 each, as compared with £25 to £30 per head for the unsatisfactory barrack treatment in large district schools. Surely this reveals a wide field for the sanctified energy of some ardent social reformer.

In connection with the Homes there are thirty-five distinct branches of work, embracing work for the babes, the children, the youths, for servants, rescue work, industrial and emigration work, deaconesses' work, medical mission, and various evangelistic and charitable endeavours. The great majority of these do not even get a mere mention at the anniversary gatherings, but the reader ought to remember that for the due maintenance of them all Dr. Barnardo and his Committee are responsible.

THE SPEECHES.

The Earl of Meath, in a hearty speech, expatiated on the different aspects of the work, and commended it to the best sympathy of the Christian public. Lord Kinnaird, who succeeded Earl Meath in the chair, was equally hearty in his advocacy, and spoke, as he said, from an eighteen-years' personal knowledge of the Homes. Rev. E. A. Stuart called for the support of the work on philanthropic, patriotic, and Christian grounds. He considered these institutions as a most practical "Commentary on the New Testament," and one of the best possible of "Christian evidences." Mr. William Fowler, treasurer of the Homes, gave the Director a clean bill of health for judgment and economy in the conduct of the institutions, and vindicated his position as holder of the purse strings by an earnest appeal for "more money." Rev. W. J. Mayers, of Bristol, though crammed into a corner of time, managed to say some good words on behalf of the work, coupling Dr. Barnardo's name with those of George Müller and Mr. C. H. Spurgeon, as the great benefactors of the poor children in our day.

The sum subscribed to the treasury of the Homes in connection with the annual meeting was £1325; but this, we believe, is a considerably smaller amount than these gatherings usually produce, so that there is abundant scope for the liberality of those friends of the work who could not be present.

On Monday last Dr. Barnardo attended the noon-day prayer-meeting at the Y.M.C.A., Aldersgate-street, with 166 lads about to leave for Canada. In the course of an address on the emigration work of the institutions under his care, he related some remarkable cases of boys from the Homes turning out not only successful but useful men. He told of the miseries from which some of the lads had been rescued, and among his most encouraging statements was one to the effect that the company included a larger proportion than he had before known of boys who had confessed Christ as their personal Saviour. About 2300 children and young people still remain in the Homes. Fervent prayer was offered to the Father of Mercies for a blessing upon them, as well as upon the company who are crossing the sea. The president of the meeting, Mr. R. Paton, addressed some remarks to the lads on the words, "Thou God seest me."

CHINESE CHILDREN'S SCRIPTURE UNION.—The second annual report of the Chinese branch of the C.S.U. shows nearly six hundred members on the roll. The English-speaking young people of China have also a branch with 110 members. The reading of the daily portions has been much blessed to many of the children.

HINDOO INFANT MARRIAGES.—A native gentleman states the Hindoo view of infant marriage tersely as follows:—"Girls are in our society looked upon as a sort of perishable commodity which must be disposed of within a certain time to fetch any decent price to the seller, or be of any use to the buyer." If this is not slavery of the deepest hue then serfdom is a myth. But Government must not interfere! Such a view of woman shows that there is nothing in the world as cruel, costly, and criminal as ignorance.—*Indian Witness.*

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life."

IX.—THE FIVE-BARRED GATE.

My attention was one day attracted to a picture representing several urchins riding upon a gate. Some were balancing themselves on the top of the gate, while others took their turn to swing it, first out into the public road, and then in the opposite direction. One or two boys were to be seen sprawling upon the ground, and one or two behind these were crying.

I described this picture at a Bible-reading, and pointed out that too many believers spend their time in riding on the gate of conversion. They are saved and happy, and they know why, therefore they are delighting themselves. Other believers are occupied in swinging the gate to and fro—they talk about conversion, and the necessity of it, and there they stop. Not a few fall and fail in this exercise, and some hurt themselves.

In the meantime no one can pass through that gate to go on the way which leads through it to the palace beyond. The gate is not the way, any more than the way is the gate. Too often these perfectly distinct things are confused, as if they were the same.

An earnest young man who happened to be present at the reading, was attracted by this illustration and remained behind to ask questions.

He said, "You have exactly described my experience in its several phases. Sometimes I have been riding on the gate full of joy, and at others pushing it backwards and forwards; I must confess, too, that I have fallen more than once. I see one thing plainly enough," he added, "that my mind has never been definitely directed to walking in the way, as it was to finding the gate. I thought that if I kept up the joy of salvation, and my confidence, it would be enough."

I said to him, "When you were a babe, I expect you smiled and crowed, and no doubt took your milk, or you would not have satisfied your mother; but I suppose you have renounced all that now!"

"I think," he replied, "that I understand your meaning; please go on."

"The road," I continued, "in the picture is as clearly defined as the gate; but you have overlooked that. Now that your attention is directed to the way, you are as free to walk in it as you were to swing on the gate. The Lord says to all who believe in Him, 'Follow Me.' He does not say, 'Come,' to those who have come; or 'Follow,' to those who have not come."

"Very good," said my friend, "my mind is made up, I will be a follower of the Lord."

He went away, and two days after this returned with a print of the picture in question nicely framed and glazed for my acceptance. With a beaming face, he went over the different characters in the engraving. "Do you think," he asked, "that the artist meant to describe what you say?"

"Oh, dear no," I replied; "his thoughts were altogether in a different channel. He was merely depicting nature. God has made nature to be an allegory of grace, and the more closely these great men keep to nature, the more clearly they picture the way of grace to those who have eyes to see it."

My friend having determined, as he said, to live the Christian life, I inquired, "How do you propose to begin?"

He answered, "Oh, I have a book here which I am delighted with, called 'Aids to a Devout life.' I mean to work at this, and another book I have, 'The Imitation of Christ.' Do you know it?"

"Yes," I said, "I do, I used to study it most diligently before I was converted; but I have put it away since that time."

"Put it away?" repeated my young friend with evident surprise. "I hope to find these two books very useful."

"Useful for what?" I said, "to bring you into bondage instead of liberty! Have you forgotten that you once tried by works to make a door of salvation for yourself, and failed; and that afterwards you found Christ the Door already made. Now you are going to try and make a pathway to heaven for yourself instead of walking in the way that is provided for you. You have yet to find out that Christ is the Way, as well as the Door."

"You discourage me," he said. "I saw Mr. —— last evening, and he told me to study these two books, that they would be a great help to me."

I replied, "I am not going to put myself in comparison with that good man, or any other; but you shall judge for yourself whether salvation and progress are attained by works, or by faith."

He went away evidently unwilling to follow my advice. The few hours he had spent over his books had given him so much pleasure that he longed to return to them again. Religiousness is so soothing to the natural mind, that my young friend pursued his studies with great self-satisfaction.

One day, however, in spite of all his resolutions, and prayers too, he fell grievously. In his sorrow and disappointment he came to me, and said, "It is hard work, this falling and rising—I am happy enough when I am reading and praying; but when I come abroad, down I go!"

"Ah," I said, "you are now beginning to find out that you cannot stand by yourself, and you will find, moreover, that you cannot walk by yourself. Indeed, you cannot do without Christ for your leader. Books are very well, and may be useful, too, when they bring you to Him; but if they do not do that, they are no help; but rather mislead you. The devil can easily overthrow you at his pleasure—the world sweep you away with its torrent, or the flesh hinder you most of all. You can no more stand by yourself than that umbrella! The Psalmist says, 'Hold Thou me up, and I shall be safe' (Ps. cxix. 117). Believe me, only Christ can keep you from falling, and only Christ can guide you in the right way."

My young friend remained silent as if thinking, so I continued, "If I had a child in prison in a foreign land, I would ransom him; but do you think I would leave him there to find his own way home? No, certainly not, I would take the child by the hand and bring him home with me. This, too, is God's way of salvation and deliverance. You know that beautiful hymn—

Guide me, O Thou Great Jehovah!
Pilgrim through this barren land;
I am weak, but Thou are mighty,
Hold me with thy powerful hand.
Bread of Heaven,
Feed me till I want no more.

Take this first verse, and make it your prayer. Never mind your books for the present."

He followed my advice, and in a short time proved in his own experience that Christ can as easily guide us when we are saved as He can save us when we are lost—that, indeed, He is the Way of life, as well as the Door of salvation.

THE OPEN-AIR MISSION.—This organisation is sadly in need of funds at the present time. Lord Polwarth has issued an appeal in which the operations of the Mission are well explained and help solicited. Mr. Gawin Kirkham, 14, Duke-street, Adelphi, W.C., is the secretary.

MISS CLARA LOWE.—Dear Sir,—I am told that the prayers of your readers were asked for me during my recent total blindness. May I ask you to insert a note of praise for answered prayer in the priceless gift of sight restored through the Lord's blessing on the skill, care and kindness lavished on me in the "Invalid Ladies' Home," 90, Harley-street? May the restored gift be used for the Lord's glory.—Yours in one blessed hope,

Clara M. S. Lowe.

9, *Blandford-square, N.W., May* 24.

For the Young.

NOT SORRY.

I am an old man of three-score years and ten, and I have been a minister of the Gospel not very far short of fifty years. During that long time I have been acquainted with all sorts of people; I have talked to a great many old persons who knew they could not have much longer to live; and I have visited I cannot tell how many death-beds.

Perhaps some of my readers would like me to tell them something about the people I have thus seen, but I think that just now I would prefer telling them about some people I have not seen.

I never once met a man who had served God faithfully all his life, who, when he came to die, regretted having done so. However old he might be, however poor, however afflicted, and even though he might have had to endure great loss and suffering for having done what he believed to be right, he never said, in my hearing at any rate, or in the hearing of anybody, that he was sorry he had tried to live a godly life, and that if he had his time to begin over again he would live wickedly.

I have, indeed, heard a great many regrets from good men when they had reason to think they were going to die, and I have heard such regrets from some of the very best men I ever knew; but their regrets were because they had not served God better. I have known such men sorely troubled as they remembered the sins of bygone years. Although they had no doubt whatever that God had forgiven them, they could scarcely forgive themselves.

I cannot say that I recollect hearing an old and long-tried servant of God saying that he would like to live his life over again. For the most part I have found such people glad to think that their toils and their battles were over, and that they were about to enter into rest. I am quite certain of this, however, that if such a desire had arisen it would have been, not that they might seek "the pleasures of sin," but that they might render to God a better service.

On the other hand, I have visited a great many people who were dying after having lived evil lives. I wish I could say that all whom I so visited were truly penitent, but I am grieved to say I cannot. I found some of them sullen and hardened, whilst others were indifferent. They did not want to hear about either their sins, or the Lord Jesus Christ, or salvation; all they wanted was to be let alone. But this I can say, that I do not recall one who at such a time told me he was sorry he had not lived more wickedly. I will not take upon me to say that there never was such a man, but I never met with one.

I have met, however, with numbers who said to me, with deep feeling and with many tears, "Ah! if God would only spare me, what a different life I would live!"

I have talked on this subject with ministers and others who, like myself, have been in the habit of visiting the aged and the dying, and the recollections of all of them correspond with my own.

I have read the lives of a great many people, of all times—of different lands and of different conditions in life. Some of these are written in the Bible, but a vastly greater number by uninspired pens. Biographers do not often tell us of the regrets of those about whom they write, as they look back on life; but some of them have done this very faithfully, and what they have recorded also corresponds with what I myself have seen and heard.

I do not remember having read of one who said, when he came to die, that he was sorry he had read his Bible and walked in its light, and loved and served the Lord Jesus Christ; but I have read of numbers who said what a good Master Christ had been to them, and what a joy it was to them to think that they were going to a world where they would love Him more and serve Him better than they had ever done on earth.

I have no doubt whatever that numbers of my readers could confirm all I have said, from their own reading and observation and experience. Is it unlikely that almost the very last words of your own father or mother were spent in telling you how happy their religion had made them, and that they would not exchange their hope and comfort for all the world?

Is not this, then, of all possible resolves one of the very wisest—that, by God's help, we will live the life which will cause us no regrets when we come to die?

And who needs to be told that such a life can only begin by repentance for all sin, and by an entire and undoubting faith in the Lord Jesus Christ?—*Friendly Greetings.*

THE "BIRDS' NEST."

This is the name of a Home for Destitute Children in Kingstown, Ireland. There is also a Home at Spiddal, making a second "nest," and altogether some three hundred destitute boys and girls, of from six to fifteen years of age, are cared for by some kind women who are as mothers to them.

Not only are the children taught to read and write, and so on, but they are also taught to work; and even more than that, to love God, who has put it into the hearts of good people to provide and care for them. In last year's report, we read:—

"The Birds' Nest is a very busy household; plenty to do for everyone. We encourage, as much as possible, voluntary work, and many prizes, given on the festival day, are marks of approval in this. Some very little girls in the Infant School recently held a consultation as to what *they* could do. They had heard me speak to the little boys about their jerseys, to be sure and watch that the wrists did not ravel out. The consultation ended in a deputation being sent to get leave to undertake the care of the jerseys. Such mites they were! but their teacher promised to be responsible; and very soon every jersey in wear was scrutinised, knitting-needles and yarn were produced, and all wrists showing signs of weakness were soon furnished with a strong cuff or half-sleeve. One little one of only six years' old, insisted she could help, for "she tud knit a darter;" and she was permitted to knit some rows to her great delight. The little ones found this very happy work, for were they not saving money for the Nest?

"During the past year we have sent out a larger number of boys and girls than usual, and have received more new children than in any one year before. You know about the "bag-day," when all the Christmas gifts sent by our friends are given out in bags to our children. That day I counted fifty-one children, to whom all was new; fifty-one children enjoying their first happy Christmas. Each of these fifty-one, when they came in, had to be supplied with every article of clothing they needed. You will, therefore, understand how very valuable the gifts of clothing sent by our friends are."

The Nest is under the educational care of the Society for Irish Missions, and has a kind president in Mrs. J. Smyly, 35, Upper Fitzwilliam-street, Dublin.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, June 3, Acts ix. 32—43; Monday, June 4, Acts x. 1—16; Tuesday, June 5, Acts x. 17—33; Wednesday, June 6, Acts x. 34—48; Thursday, June 7, Acts xi. 1—18; Friday, June 8, Acts xi. 19—30; Saturday, June 9, Acts xii. 1—12.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, on Continent for two months; Lausanne, May 26 to June 3. Mr. Josiah Spiers, Assembly Rooms, Malvern, June 3-15; Skating Rink, Croydon, July 2—13. Mr. Martin J. Hall, Dundalk, May 29 to June 8. Mr. T. Lewes Sayer, Tooting, June 3—10.

KESWICK CONVENTION

FOR THE DEEPENING OF SPIRITUAL LIFE, 1888.

Beloved Friends and Servants of Jesus Christ,—

We would again, though conscious of much unworthiness, in the name of our Great Master, and trusting alone in his promised presence and guidance, invite Christians of every section of the Church of God to meet at Keswick, in a Convention intended to be held, D.V., from Monday July 23, to Saturday, July 28, 1888, for the purpose of seeking a fuller knowledge of our Father's will, and more perfect conformity thereto; and that by abiding in Christ, and being filled with the Holy Spirit, our yielded lives may henceforth be to the glory of God: see Rom. vi. 13.

At this time when the powers of evil are mustering so strongly against the truth of God, let us ever remember with joy that the Foundation of God standeth sure; let men disallow it as they may. It is chosen of God, and precious; Jesus Christ is a tried Stone, a precious Corner Stone, a sure Foundation laid by Him in Zion—Isaiah xxviii. 16; and we are called to be living stones, built upon this one Foundation, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ (1 Peter ii. 4, 6); builded together for a habitation of God through the Spirit (Eph. ii. 22).

To realise this in our own experience, we must lay aside all evil, and desire to be fed with the sincere milk of the Word, that we may grow thereby (1 Peter ii. 2); following God as dear children, and walking in love as Christ also hath loved us (Eph. v. 1, 2).

If we meet in this spirit, in contrition before the Lord, we shall know what it is to be knit together in love; and the efforts of the great enemy of souls, to separate the living members of Christ's body will be frustrated, and we shall grow up into Him in all things, which is the Head, even Christ (Eph. iv. 15).

May it ever be our aim in the strength of the Lord, and guided by his Spirit, to show in our lives that there is a living power in his truth. We are on the side of Him of whom the oath of God declares, every knee shall bow, so let us in the fullest confidence in the presence of our Lord, be humbled in the dust before Him, and then in his almighty power, go forward to assured victory over his and our enemies: see Josh. v. 13, 15.

You will join in prayer to God that his richest blessing may rest on his servants whom He calls to minister to us in his name, that in watering others they may be abundantly watered themselves by his Holy Spirit.

Let us unitedly praise God for blessing when we have met together in the past, and pray, nothing doubting, that richer and fuller grace will yet be bestowed, and that we may be filled with joy and with the Holy Ghost, serving and waiting till the Master come.

It is proposed to hold services in the tent on the Sunday afternoon before and after the Convention, and a prayer meeting on Saturday evening, the 21st; also a choir practice, on Monday afternoon, the 23rd.

The lecture hall and rooms adjoining have been again kindly granted by the Vicar, Rev. J. N. Hoare, for the use of the Convention. Some additional room will be provided in the Drill Hall and tent this year.

A plot of land adjoining the Convention ground, having been offered for sale, including the house erected upon it, it has been secured, with a view to providing increased accommodation for visitors, to include office, writing-rooms, lavatories, &c. This will entail some considerable expense, which doubtless those attending the Convention will assist in meeting.

Mr. John Postlethwaite, Eskin-place, Keswick, will again kindly act as hon. secretary, to whom applications for lodgings or hotel accommodation may be sent, stating particulars of what is desired. Anyone taking rooms for longer than a week, will find it much easier to obtain accommodation early.

Yours faithfully in Christ Jesus,
Robert Wilson, Broughton Grange, Carlisle.
H. F. Bowker, 42, St. John's Wood Park, N.W.
May 17, 1888.

A HOLIDAY HOME OF REST.—Dear Sir,—I am again ready to receive London working women and girls for country holidays at my "Cottage Home of Rest" (15, Whitstable-road, Canterbury), upon the recommendation of ladies, who are requested to give full particulars (with stamped envelope) of those desiring admittance.

Ventnor House, Canterbury. Miss Johnson.

THE SCOTCH ASSEMBLIES.

THE FREE CHURCH.

The Northern Presbyterian Parliaments are now in full Session. The Free Church of Scotland Assembly has migrated for the nonce to the picturesque capital of the Highlands, a special building having been erected on the bank of the flowing Ness. Much interest has been awakened throughout the Highlands in connection with the visit of the Assembly, and the delegated members mustered in full array.

On Thursday, at noon, the retiring Moderator, Principal Rainy, preached an excellent discourse, in which he earnestly appealed to young men to form and realise an adequate conception of Christian life and service. There followed the election of the new Moderator, Dr. Aird, of Creich, a veteran survivor of the Disruption days. Dr. Aird's inaugural address was devoted to a very interesting historic sketch of the progress of religion in the North of Scotland since the Reformation. The faithful labours and testimony of many of the "apostles of the North" were noted, and the various spiritual revivals touched upon.

At a private meeting a testimonial, in the shape of £5000, was presented to Principal Rainy, in the name of a number of friends.

On Thursday evening a large temperance demonstration was held under the auspices of the Temperance Society of the denomination. Dr. Alexander Whyte, who presided, said it was a noble testimony to the temperance cause that 650 of the ministers of the Free Church were pledged total abstainers. He believed it was the resolute demand of a Christian conscience that had made many of them put their signatures to the pledge. They had work to do in the political as well as the congregational sphere. They were a free and enfranchised people, and what the people demanded any Government must give them, or it would soon be swept away, and another Government would rise and give what the people choose to ask. He did not think he had ever heard a more cynical or a more indecent proposal made than that compensation should be given for the abolition of this traffic. There was never a more contemptuous proposal made to a Christian people than to say that, when they had at last brought Governments to face the drink question, they would turn upon the people in their hour of victory, and demand compensation for a trade which they had resolved should end, at least in its grosser manifestations, among them. Mr. Ritchie might thrash out his proposals on the other side of the Border, but he need not bring them here. A strong campaign in the temperance cause was to be made among their Gaelic-speaking people, and he hoped they would rally round those who were lifting high the Gospel temperance cause, and that it would go far to solve many political, social, and domestic troubles.

Rev. William Ross, Glasgow, moved a resolution, commending the Gospel temperance cause throughout the land to the cordial sympathy and support of all Christian people. Rev. Mr. Mackay, Glasgow, said he had found from a calculation that in Inverness they spent in strong drink every quarter half as much as was contributed to the Sustentation Fund throughout the Free Church. Although a man of peace, his Highland blood would boil so strongly that he would almost feel inclined to head a regiment, and would compel England to conquer Scotland, if she could, before he would accept such a Bill as that of Mr. Ritchie's for this country. Rev. Mr. McKinnon, Uig, said he would like to see all their elders and deacons out of the liquor trade; for as long as they had office-bearers of the Church interfering with this work, their hands were tied. Rev. Thos. Grant, Tain, said he desired, with all his heart, that the traffic should be abolished; but as long as the trade existed he would rather see it in the hands of God-fearing men than in those of unprincipled people.

Resolutions were also passed strongly protesting against the proposed compensation clauses, and against the traffic in strong drink with native heathen races.

On Friday morning the report of the Committee on Religion and Morals was submitted. The document was somewhat desponding in its terms, and referred to the prevalence in many parts of the country of habits of non-church going, of intemperance, and immorality. During the year about an eighth part of the churches had been visited with a view of deepening spiritual life and quickening church activity. Several speakers referred to the need of making the prayer-meetings more attractive by more evident and earnest preparation on the part of the conductors. Christian families were urged to take in hand careless families around them, and influence them for good.

A crowded gathering in the evening listened to the report of the Jewish Mission, and an address by the Venerable Dr. A. N. Somerville on his recent tour in Eastern Europe. Particulars of this tour have appeared in our columns from time to time. Dr. Somerville, in his exceedingly interesting statement, said he had done the work of an evangelist among nine different nationalities, and had spoken through twenty-eight separate interpreters. Speaking of the hindrances met with, he said he had been debarred in Bohemia from circulating Scriptures or Christian literature, and in some cases was not allowed to have public prayer or praise in the meetings. Referring to the work among Roman Catholics, Dr. Somerville read an extract of a letter received from Rev. Mr. Clarke, American Missionary, Bohemia, stating that since his visit to Prague the Free Church of Bohemia has welcomed to church membership twenty-three persons formerly Romanists. In Servia no permission could be secured for public meetings, but three private gatherings were held, and through these a better opportunity was probably afforded of reaching Servian hearts than if full liberty had been granted. An interesting item was the fact that four of the interpreters were converted Jews. Dr. Somerville spoke with gratitude of his interviews with Rabbis Lichenstein and Rabinowitz, and of the work they are doing among their Jewish brethren.

THE ESTABLISHED CHURCH.

The Assembly of this community has met as customary in Edinburgh, and there was the usual public pageantry in connection with the opening services, and the visit of the Lord High Commissioner, the Earl of Hopetoun. The new Moderator is Dr. Gray, of Liberton; he delivered no set address at the opening session, and the proceedings were largely formal. In the evening, at a temperance conference in connection with the Church of Scotland Women's Association, Professor Charteris put forward the notion that "the temperance platform" stood higher than the total abstinence platform. Rev. George Wilson, of St. Michael's, could not, however, agree with this. The Professor had also put in a plea for a modified compensation to the publicans as an equitable claim, but Mr. Paton, of St. Paul's, said the ministers and elders in the West were out-and-out opposed to compensation.

On Friday there was a long and acrimonious discussion as to the reception of a petition protesting against the "images" recently set up in St. Giles' Church; the Assembly decided by a large majority not to receive the petition, and therefore the discussion of the question on its merits was burked.

Delegates from the Continental Protestant Churches subsequently addressed the Assembly, and gave interesting accounts of the work of the Waldensian and other Churches.

AYAHS IN LONDON.—For more than sixty years suitable protection and help has been at hand for poor Indian women arriving in London. Latterly, however, the Home has not been adequately supported, although it is wanted as much as ever. Further information may be obtained from the Matron, 6, Jewry-street, Aldgate, E.C.

EDUCATION OF COLOURED RACES.

Increasing effort is being made to provide for the higher education of the coloured people of Canada. The Wilberforce Educational Institute was commenced as long ago as 1841, in a log cabin, six miles from Chatham, Ontario, and was subsequently established in that town. It is now to be considerably enlarged to meet the pressing needs of the day, being the only such institute free from race-prejudice. Rev. Josiah Henson, of "Uncle Tom's Cabin" fame, co-operated with the original founders, and took a lively interest in the development of the work. It is proposed to endow several Scholarships for promising pupils, but before carrying out their resolve, the trustees have sent the principal of the Institute, Rev. Henry M. Joseph, to England, to lay the case before the friends of education and religion, with a view to securing financial help.

Mr. Joseph is a coloured clergyman of the Church of England, and a successful educationist. He holds recommendations from Lord Lansdowne and Sir John Macdonald, and is very highly spoken of by the Bishop of Antigua. His present address is 32, Milman-street, Bedford-row, W.C.

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DR. ZIEMANN'S WORK.

The German *Luthardt Church Gazette* recently had an article on "Christian and Ecclesiastical Life in Frankfort," which spoke of Dr. Ziemann's work as follows:—"At the beginning of this year a new Union was added to the old one as a branch of the 'Christian Union for the Elevation of Public Morals in Germany.' It was called into existence by the English physician, Dr. Ziemann, whose name has been well known for years in Germany. Dr. Ziemann with great simplicity, power, and enthusiasm set forth the evangelical doctrine of salvation. There were only three properly so-called evangelical addresses, his four principal discourses 'Against Immorality' were treated from the medical standpoint—but they were also in the highest degree edifying. A deep, vehement earnestness characterised them.

"It was thought that the announcement 'for men only' might attract the curious and frivolous, and some fear was entertained of a disturbance, but between four and five thousand men followed the speaker with the most eager attention and the deepest earnestness for four evenings, as he described the curse of immorality, and with the sharpest, most unsparing judgment denounced those who can speak of such things with smiling lips. He showed too the impossibility of deliverance of the bound by their own strength, and then pointed to the gracious help of Him who makes all things new. There were comparatively few directly religious words, the name of Jesus Christ being only twice mentioned, nevertheless one of our high-class schoolmasters said with perfect truth, 'I have scarcely ever heard a more powerful preacher of Christ.' At the close of each address the whole assembly broke into loud applause."

REV. F. B. MEYER will give a series of Bible-readings to young men at the Y.M.C.A., 186, Aldersgate-street, on the first four Fridays in June, at 8 p.m., on "Genesis, the Book of Beginnings." June 1, The Beginning of the Sabbath; 8, The Beginning of Sin; 15, The Beginning of Redemption; 22, The Beginning of the Separated People.

THE STRANGERS' HOME for Asiatics, Africans, and South Sea Islanders, last year received 380 men, of many nationalities. The figures and summaries in the last annual report show that the spiritual needs of the men were considered as well as their bodily comfort. The Home is situate in the West India Dock-road, Limehouse, and Mr. J. H. Fergusson is the hon. sec.

A MODEL WORKING MEN'S HOME.

The Victoria Home for Working Men, 39 and 41, Commercial-street, E., is in every respect a model institution of its kind. A really comfortable Home for men of the class which generally crowds the common lodging-house with its surroundings of misery and vice, it is highly appreciated by its hundreds of inmates. Those inmates are working men who, for the most part, have realised that it is possible for them to improve their position in life, and who have determined to make at least one more endeavour to move upwards rather than to sink to the very bottom in the social scale. As a rule, they avail themselves of the accommodation provided by the Home just when "ready to perish"; then, taken by the hand by Mr. A. Wilké, the general manager, they make a fresh start, and it is gratifying to know that in many cases that start has been rapidly followed by progress leading on to domestic comfort such as formerly seemed altogether unattainable.

Not only do men sleep on the premises, but every accommodation is provided for them to get their meals there, and some also find it possible to do their work in one or other of the spacious apartments. Bible-classes and meetings are held for the moral and religious instruction of the men, who show a very wholesome jealousy for the respectability of the Home. Drunken men are, of course, not allowed on the premises at all, and bad characters in general find the atmosphere quite uncongenial, and are soon weeded out. The Home supports itself—a very gratifying fact.

On Wednesday, last week, a meeting for praise and prayer was held at the Home, in commemoration of the first anniversary, and in celebration of the opening of a new wing with 200 beds, making a total of 460 beds. The ladies and gentlemen who assembled and went over the Home were greatly cheered by what they saw. The day also marked the fifth anniversary of the Emigrants' Home, an allied institution, which has been the means of much good among foreigners passing through London.

Lord Radstock presided over the meeting, and in the course of a few remarks, said that through the giving up of strong drink many of the men had become more amenable than formerly to Christian influence. He urged the importance of a testimony for Christ among the men—not preaching or speaking, but living and loving. Let the men see that they are cared for; they cannot help noticing that feeling of interest if it is manifested, and hence the need of God's grace upon all who work in the Home.

Mr. Wilké, in a brief statement, said that many of the men using the Home are small tradesmen, and mechanics, who owe their present poverty to untoward circumstances, and not to drinking habits. They greatly need that powerful support which is afforded by contact with Christians who do not feel themselves contaminated by such friendly contact. There are some excellent characters among the men, by whom swearing and bad behaviour are at once put down. Mr. Wilké also told some encouraging stories of men who had "gone against the wall," and were on the verge of despair, speedily regaining their feet on timely assistance having been given them.

Several friends offered prayer, and among the petitions was one that such a Home might soon be provided for the poor disconsolate women of London.

Mr. T. A. Denny intimated that any contribution towards the £900 debt upon the Institution would be welcome. The need for a library was also pointed out, and likewise for draughts and chess, so that the men may find amusement indoors. Mr. Wilké is also desirous of having a number of hucksters' carts to let to those who temporarily require such help.

ST. BARTHOLOMEW'S HOSPITAL AND MEDICAL MISSION.

Last week I had the pleasure to preside at a meeting at St. Bartholomew's Hospital, at which a number of present and past students of that medical school arrived at a decision in regard to medical mission work, in the furtherance of which we desire to ask your kind co-operation.

Some of the students had received letters from fellow-students now in the medical mission field, from which it appeared that the Societies under whose auspices they had gone out were unable, from financial reasons, to supply them with the needed drugs and instruments; and on further inquiry, it transpired, that this lack of those appliances was very general, that in a number of instances the missionaries had to procure them as best they could, or go without them, and that their work was very gravely hindered in consequence. A small sum of money was at once collected and sent out to meet the immediate wants of an old Bartholomew man, serving his Master in the African mission field, but it became evident that much more than this was needed. Hence, under the auspices of the Christian Medical Association attached to the hospital, the meeting to which I referred was held.

At this meeting, Dr. Jukes, agent under the Church Missionary Society at Dera Ghazi Khan, on the borders of Afghanistan, North India, gave some striking instances of the success of his work of evangelisation as the result of successful surgical operations, and he told us that, owing to his securing on one occasion a modern instrument, the natives, suffering one special malady, and including a chief, on whose son he successfully operated, forsook their native doctors, and flocked to him from a distance of no less than 200 miles. Each patient had to be retained some weeks in hospital, and during this period the Gospel of our Lord and Saviour was preached to them, and gratefully accepted by some. But, together with this testimony of the potency for good of having the proper appliances for his work, we were told that he was obliged himself to obtain, through such friends as could help him, all his drugs and instruments.

Dr. Wilson, of the China Inland Mission, Hanchung, gave a very similar testimony. He explained that in the interior of China missionaries are to a large extent only tolerated "in sufferance," and that success in establishing a station often depends on success in treating one of the early cases of disease which presents itself. But to such straits has Dr. Wilson been put that he has had to buy old bands of steel and the zinc lining of old packing cases, transforming the former into instruments, and extracting the zinc from the latter for lotions and other remedies.

Abundant evidence is now before us to the effect that the medical missionary must be properly equipped in order that his labours may be successful in the highest sense, and it is certain that each such missionary will need some £60 a year for this purpose. I am thankful to say that we have decided at St. Bartholomew's Hospital that we will see that medical missionaries going forth from our school shall, if possible, no longer suffer want in this respect, and we have formed a local Medical Missionary Society for this purpose. A number of students and others have already promised to become annual subscribers, and my main object in writing this letter is to secure the assistance of former students of our hospital in the task which we have undertaken. Our Society has formulated its principal objects in two sentences:—(1) By remembering medical missionaries in prayer; (2) By assisting them with subscriptions, especially towards their drugs, &c.

We desire thus to keep in touch with those who have gone forth from our medical school, and we feel sure that many former students will desire to unite with us in upholding them in their labour of love, and will heartily endorse our decision that they shall lack no longer for those appliances which are so essential to their work. Through your columns we can best expect to catch the eye of our Christian colleagues. I may add, that all subscriptions should be sent to Mr. E. W. G. Masterman, hon. sec., St. Bartholomew's Hospital, E.C.

R. Thorne Thorne, M.B., F.R.C.P.,
Hon. Treas. St. Bartholomew's
Medical Missionary Society.

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PRIEST-RIDDEN SPAIN.

Dear Sir,—My last letter told you how a friend had written promising to make up the sum needed to purchase the site. The pastor lost not a moment in doing his best to secure it. But the lawyer would not credit practically the assurance that very shortly the money would be sent from England, and refused to draw up a document. The landlady, however, agreed to wait a couple of weeks. The Romanists at once seized the opportunity. A deputation from the Society de St. Vincent de Paul and the Society of the Holy Cross, headed by the Rector of St. Peter's, the largest church here, called on the landlady and urged that she must not be guilty of selling the land for a Protestant Capilla. At the same time, they laid down the money to purchase the site, £400, and also £1600 to purchase a house and garden adjoining the site, thus effectually shutting the Protestants out on each side.

All we could do on hearing of it was to have united prayer, entreating the Lord to undertake for us. See how He is going to answer. There is a well-located site for sale. The price asked is £600. A friend in England suggests that we should go there to "beg for the hall." I cannot understand how it is that it should be necessary actually to beg the Lord's people to support his cause, when the enemies of his truth are so willing that in forty-eight hours £2000 are raised by the Romanists; and it has taken two years for God's children to raise £400.

So long as professedly consecrated Christians keep such luxurious tables, and fritter away their wealth in superfluous expenditure, missionaries from all parts have to go home every year or two to hold meetings to plead for and enable them to carry on their work, which must necessarily suffer more or less by their absence. The work here is prospering spiritually, and we do not purpose leaving it even to beg for the hall, trusting that the Lord will impress his people with the responsibility and privilege of upholding the cause of his Gospel in this priest-ridden land.

From communications received we find that Christians are concluding that other Christians are liberally supplying the means for the site and hall—a great mistake. "Am I my brother's keeper?"—Yours affectionately in Jesus,

Emily Lopez Rodriguez.

Calle Pedro, 3°, Figueras, Gerona, Spain.

PROSTESTANT EDUCATIONAL INSTITUTE.—Of the great activity of the Roman Catholic propaganda at the present time there can be no doubt, and there is too much reason to believe that many of the young, as well as not a few persons of maturer years, are being influenced in a direction calculated to result not only in their own spiritual hurt, but also in a serious compromise of political freedom. The Protestant Educational Institute makes special efforts to counteract Romish aggressions and tendencies; and in addition to publishing manuals and tracts on the many controversies involved, it seeks to instruct the people, by means of popular lectures and educational classes, in the truths of the Holy Scriptures and the history of tha Reformation. The "Short Report for the year 1887," just published (from the offices, 38, Parliament-street, S.W.), shows in some measure the extent of the operations of the Institute.

CHRISTIANS IN CONFERENCE.

EVANGELISTIC MISSION.

On Bank Holiday, May 21, the usual gatherings of Christian workers in connection with the Evangelistic Mission took place at the Conference Hall, Eccleston-street, Pimlico, large numbers of friends responding to the invitations that had been circulated.

Sir Robert Phayre presided over the afternoon meeting, when several helpful addresses on spiritual power were given. Mr. Charles Inglis spoke forcibly on 1 Sam. iii. 19, 20, after which Mr. George Hucklesby read Eph. i. 18: "The eyes of your heart being enlightened," &c.; chap. iii. 20: "Now unto Him," &c.; Acts i. 8: "But ye shall receive power," &c. In these three Scriptures the power of the Spirit is referred to as working *for* the believer, *in* the believer, and resting *upon* the believer.

Mr. T. A. Denny, having delivered a brief address, introduced two ladies who are engaged in missions among the railway men in Switzerland, and who explained their work and its needs. Mr. W. R. Lane spoke from Ps. lxxxv. 6: "Wilt Thou not revive us again." One hopeful sign in these days is the desire for revival. If there is to be revival it must begin as an individual thing.

At the evening meeting, after a few words by Mr. C. Russell Hurditch, Sir R. Phayre read from John xvii., showing the position of believers as the light of the world. Mr. Thomas Miller, referring to the words, "Christian workers," raised the question how far they were applicable to all present. Lord Radstock held that God makes no distinction between saints and workers. Obedience is Christian work. There is a danger lest we suppose that only those persons are workers who talk in a particular way, or go to meetings, or give away tracts. Some of the brightest saints are never seen on the platform at all. The Christ-life is in reality the portion of every believer.

Dr. Barnardo read and commented on the words: "Son, go work to-day in my vineyard," showing the principles which should guide Christian workers in their service. The meetings were in the highest sense profitable to those who attended.

UNION HALL MISSION.

On Bank Holiday happy services were held at Union Hall, Carlisle-street, Edgware-road. The morning conference of believers proved very refreshing to all; excellent addresses were given.

In the afternoon a large open-air service was held in Regent's Park, where crowds always assemble on these occasions. The singing brought a large company together, and the Gospel was earnestly proclaimed. At five o'clock the company adjourned to the hall for tea; and at six o'clock they again went to the Edgware-road and other streets adjoining, singing the Gospel hymns and quoting Gospel passages of Scripture to the thousands of people who came to the windows to hear, and to numbers who followed on through the streets.

A large company came together in the evening at Union Hall. Many old friends—some from distant country towns and others from gatherings in the Metropolis—gave stirring addresses. We praise God for the mutual help given and received through these gatherings.

I would ask the prayers of Christians for proposed tent work this summer, and for means to carry them on, as well as for the work of God in our six mission-halls.

Robert Bilke.

Abergeldie, Greenhill-road, Harlesden, N.W.

THE INDIGENT BLIND VISITING SOCIETY does a good work in a quiet way, in East London. Needy men and women, who are not blessed with the power of sight, are visited and helped in various ways. Mr. W. Mead, St. Philip's Institute, behind London Hospital, will give further information, and acknowledge receipt of subscriptions.

MONTHLY TRACT SOCIETY.

The fiftieth annual meeting of this Society was held a few days ago at Exeter Hall, Mr. Samuel Smith, M.P., in the chair. An abstract of the annual report was read by the secretary, Mr. J. R. Mackenzie. It showed that the free grants made to many institutions all over the kingdom have been highly appreciated.

The chairman commended the Society to the hearty support of the public. The work is of a quiet character, and mainly directed to reaching the upper, or richer, classes of the population, and this seemed to him a very necessary thing, as the heathenism of the upper classes is more conspicuous than their Christianity. So far as he had seen, the tracts issued by the Society were calculated, by God's blessing, to attain the object in view, as they were written in such a way as to be suitable for the perusal of persons of culture. Having referred to the prevalence of hurtful books and papers, the chairman suggested the posting of religious literature to hotels, a proceeding to which he thought many of the landlords would assent. The waiting-rooms and railway-stations of India also are sadly in need of a supply of reading matter of a good and elevating kind.

Rev. W. H. Barlow, vicar of Islington, maintained that there is greater need now than ever before for work such as the Society is doing. The tracts are based upon the simplest forms of Christian truth — upon the great vital principles which all must hold, whatever evangelical denomination they may belong to. Remarking upon the distribution of tracts, he said that there are two ways of carrying it on. One is a haphazard manner; the other is to select three or four thoroughly good tracts, and distribute those and those only. One of the most diligent distributors he ever knew gave away thousands upon thousands of tracts, almost all of them copies of one which he regarded as specially suited to the needs of the people.

Rev. George Hawker remarked that while on the one hand religion has suffered for the silence of those who believe it, on the other hand it has also suffered from the clumsiness and the obtrusiveness with which it has sometimes been presented. Quietly, through the post, the tracts published by the Society enter many houses in which such literature is by no means too common.

Mr. Campbell, M.P., in a brief address, said that for thirty and forty years he had regularly hailed the tracts, and he knew them to be welcome to other members of his household.

Rev. G. A. Bennetts also spoke. He could not understand how any Christian can be anything but an enthusiastic believer in Christian literature. It is the glory of our religion that it is a religion founded upon a book, and the religion of the Book should surely be one which believes in the power and place of literature in winning the world to God. He specially rejoiced in the work of the Society because it was unobtrusive in its proceedings. He knew of no practical means of reaching the cultured classes that for efficiency could be compared with that Society's operations. The tracts of the Society were, in his judgment, above all praise.

MR. J. B. WOOKEY has accepted the position of evangelist and deputation secretary to Dr. Barnardo's Homes.

THE GOOTY MISSION.—The report of the London Mission, Gooty, Madras, states that 1887 was a pleasant and prosperous year. For some time now the Mission agents have found the inhabitants willing and attentive hearers when preached to, and interested in the education of their children, though only two or three have been known to embrace Christianity. The Christians living in Gooty are men and women who have come from other towns and found employment there. Educational, zenana, and evangelistic work are carried on in the town and district by devoted labourers.

EVAN. CONTINENTAL SOCIETY.

The annual meeting of the Evangelical Continental Society was held a few days ago in Grafton-square Congregational Church, Clapham, Dr. F. J. Wood presiding. The report, read by Rev. R. S. Ashton, secretary, showed that the year's work had been characterised by progress as well as the maintenance of old positions taken in countries which have long been regarded as abodes of ignorance and strongholds of error.

In an address surveying the field and reviewing the Society's operations, the chairman pointed to the great change which has come over the scene in Italy during the present generation, and declared the general outlook to be very hopeful. He could not help thinking that the day was not far distant when all Europe and India would be opened up for the circulation of the Word of God.

Rev. T. Eynon Davies urged united efforts to spread Gospel light over the region which is now occupied by the spiritual despotism of Romanism. As there is such a thing as peace with honour, so also there is a truce that may mean treason; but children of God could have no truce with darkness and spiritual ignorance. He maintained that, as an undenominational agency, the Society appealed to all lovers of Christ for sympathy and support.

The needs of Spain were spoken of by Rev. J. Jameson, of Madrid. Rev. J. D. Turino, of Genoa, gave details of work in Italy. Both communicated much that was interesting and cheering.

Rev. Dr. MacEwan and Mr. D. Matheson also addressed the meeting.

GARNERING IN LIVERPOOL.

The visitation of the large number of inquirers met with during Dr. Guinness' recent mission in Liverpool is being vigorously proceeded with, and the results have been very satisfactory; the greater number, so far as we can ascertain, are decidedly in the light. Three brothers and three sisters of one family have been led to decision.

At the first meeting for inquirers, a man, showing much emotion, asked if God could restore one who had been in the light but had backslidden, and if the craving for strong drink could be taken away. He had been a slave to the bottle, and it seemed as if he could not exist without it. God has removed this awful craving from him, and has given him a new heart; he is now enjoying fulness of light and freedom, and is regularly attending the meetings. He says he is not like himself; he feels more like somebody else. The change is a marvel to his former companions, and is having a very beneficial effect. He is also getting his relations and friends to seek the light. Another, whose pipe was his god, has been enabled to overthrow the old habit. He has determined to remit to the East-end Institute in future an amount similar to that he formerly spent in tobacco.

Another, an employer in the City, who benefited by the Mission, took the earliest opportunity of calling his clerks together for Christian counsel, the result being that five, out of some eight or ten, have given themselves to God.

We desire that your readers will pray earnestly for a continuous flow of Divine blessing in this great city.

Thomas Jameson, Sec. Y.M.C.A.

THE ST. PAUL'S REREDOS.—Already £27,000 has been expended upon the reredos in St. Paul's, and it is now proposed to spend £8000 more in side screens. The promoters of this architectural sacrilege (says *Truth*) do not seem to understand that their reredos is as much out of place in St. Paul's as a Punch and Judy would be in a Greek temple.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. T. Wrenford, vicar of St. Paul's, Newport, Mon.

The usual circular of invitation to the Keswick Convention, July 23 to 28, is issued by the conveners, Mr. Wilson, of Carlisle, and Mr. Bowker, of London. We give it *in extenso* on page 8.

The following has been sent, with the sum of £25, to a mission in London. It may lead to others adopting a similar course :—

> DEAR ——, I have much pleasure in handing you the enclosed draft in aid of your truly blessed work, and which kindly enter, omitting name, in lieu of legacy (Matt. vi. 19, 20). I have a strong feeling that it is more honouring to God, and in every way better, to give to the Lord's work as far as one can *during one's life time*, and I shall be glad if this were suggested to Christians who possess means.
>
> The Lord be praised for the great work He has privileged you to carry on for so many years past, and I believe there is "more to follow," and that you will yet, under God, see greater things. Outside the church the Spirit has been at work, but, oh! for a mighty revival in our churches now so worldly and dead. Do make this a subject of special prayer.

Several clergymen have issued an appeal for help towards "giving Sunday lectures addressed to artisans," in order "to show that religion and science are not contradictions, and that the Church of England is really a friend to real freedom of thought." The movement is the outcome of a conference, which is described as "a revelation to many of the strength of secular feeling in very many of the artisans of London." Those who go much among working men know very well that the indifference which many of them maintain in regard to such religious opportunities as are within their reach, neither warrants the charge of atheism, nor calls for the epithet of "secularist." There is certainly a widespread indifference, but it arises from various causes having to do with modern religious life, rather than from any definite hostility to the Gospel. Sunday lectures are not likely to succeed where the Gospel has failed. It might be as well, however, for something to be first attempted by way of earnestly presenting the old evangel of Love, without that regard for formalities and accessories which has so largely conduced to the present widespread indifference.

While there is much that is promising in the social state of India to-day, there is also much that gives reason for apprehension for the future. Among the auguries of good is the growing dissatisfaction of the people with old-time religious ordinances and sanctions; among the grounds of fear must be reckoned the indications that the heathen millions may soon emerge from darkness into something less than Christian light. By the report, just published, of the third Indian National Congress, which was held at Madras in December last, it is made wonderfully evident that the native races can, in spite of their great religious differences, meet upon a united and strong platform for the discussion of the many social and political questions affecting themselves. Great ability was shown in the deliberations upon reforms proposed at that Congress; all parts of India were represented, the delegates numbering over six hundred, not a few of them men of statesmen-like calibre.

Yet it is certain that in the higher as well as the lower classes of society in India, prejudice dies hard. This has been strangely illustrated lately at the Madras Christian College, a very successful educational agency, which is not conducted with the avowed object of making proselytes. The College is open to all who conform to certain religious rules, which include attendance at morning prayers and study of the Scriptures. It would seem that it is very exceptional for the intellectual training to result in spiritual enlightenment, for on a Brahmin student lately embracing Christianity there was a great commotion, and something like a mutiny among the 640 students of the College. The conduct of the students seems to show that the religious teaching given in the College has had but little effect upon them from the Christian standpoint, and it would appear desirable that the basis of the institution should be made more decidedly evangelical and missionary.

Rev. Hugh Price Hughes' second lecture at St. James's Hall, on "The Battle with Unbelief," was an admirable statement and summing up of the Christian position. Admitting that the historical facts of our Lord's resurrection and other supernatural events in his history are the primary basis on which our faith rests, the preacher showed how these facts are well established by documents whose genuineness no critic disputes. At the same time the personal experience of every Christian whose life has been transformed by the power of Christ received through faith, is an evidence more potent than, and to an extent independent of, documentary evidence.

Gambling is a sin which the authorities are especially required, both by expediency and duty, to put down with an iron hand, in every shape or form in which it may appear, and the Canadian Legislature is setting, by its uncompromising attitude towards this degrading vice of gambling, an example which might with great advantage be followed by the nations of Europe. The inconsistency of laws which, while deservedly punishing the street boys who play at pitch and toss, leave wealthy horse-racers and stock-jobbers unmolested, has often attracted attention, and given ground to the complaint that there is one law for the rich, and another for the poor.

This will be abundantly remedied by the Bill for the suppression of gambling on the Stock Exchange, which has just been passed by the Canadian Legislature. It prohibits the conclusion of contracts for the sale or purchase of stocks, with the object of making profit by the rise and fall in price, and without the *bonâ fide* intention of acquiring the stock, and persons violating the law will be punished as common gamesters. It is well that the fact should be clearly demonstrated, that "speculating" on the rise and fall of stocks and shares is not removed in point of sinfulness one jot from the more specious forms of gaming, and the action of the Canadian Assembly is doubly welcome, as making their identity conspicuous, and as putting an end to a most reprehensible and degrading practice.

The grave news that the Government intend rewarding the Pope for his assistance in Ireland, by the foundation and endowment of a Romish University in that country, cannot fail to arouse serious apprehension in the hearts of all who have really the interests of Protestantism at heart. The step was not wholly unexpected in political circles, and, if rumour can be credited, it is only a preliminary step to the complete establishment of Romanism as the state religion in Ireland. Both steps must and will be stoutly resisted by the English people. They will be fully alive to the enormity of expending the public money in subsidising a form of belief which they believe to be at variance with true religion, morality, and common sense. The nation which was ready in former times to take up arms against the encroachments of Popery, will not be one whit more backward to-day, when their progress, if perhaps more subtle, is not less dangerous, and not less sure. England is traditionally and essentially a Protestant country, and she will not sacrifice her dearly bought liberties in order to enable a formidable and avowedly hostile power once more to raise up its head against her within her dominions.

We are glad to see that the widespread indignation aroused by the announcement of this project has elicited a semi-official contradiction. But we have it on a high authority that the execution of the scheme has only been deferred, and in no way abandoned, and it behoves all Englishmen who cherish the civil and religious liberties of their country to defend them against all encroachments which may be made upon them. The emissaries of Popery are ever mustering their unseen array, and there is no possible advantage which they will neglect to seize, should the occasion be given them. Protestants must stand manfully and prayerfully, as watchful sentinels upon the ramparts, and be prepared for immediate action at the first stirring of the enemy.

The increasing prevalence of intoxication among children, as evidenced by the statistics of recent Bank Holiday police charges, affords food for serious reflection and searchings of heart. The taste for strong drink is so essentially an acquired one, and so naturally repulsive to the untrained palate, that the parents of the children must be held largely responsible for this sad state of things. If parents would only perceive the criminal weakness, and the wickedness of accustoming their children to the taste of alcoholic beverages, such things would be impossible. Giving boys strong drink can do them no good at the time; it presents the vice of drinking to them in the seductive garb of a "manly" pursuit; and it exposes them as they grow up to a temptation which would not otherwise beset them. It is, indeed, a most lamentable augury for the future of our country that the rising generation should prematurely ape the degrading vices of their elders, and the soul-searching spectacle of a drunken child is one that might well make men despair of the hope and progress of their boasted civilisation.

Travelling in certain districts of the Holy Land will soon lose its element of romance, for, it is stated, that the sleepers, rails, telegraphs, and engines, &c., for the projected line of railway, between Jaffa and Jerusalem, have been delivered on the ground. In many respects, however, the improvement of the means of communication in Palestine will be an unmixed benefit to the residents; and so far as Western travellers are concerned, anything which increases the convenience and cheapness of an Eastern journey will result in adding to the numbers of those believers who take the journey to look upon the sacred spots hallowed by the footsteps of the Saviour.

It is not often that so high a tone is taken in State correspondence as that which runs through a letter from George III. to Lord Dartmouth in America in 1773, which appears in the last report of the Historical Manuscripts Commission. Returning a letter which the Colonial Minister had enclosed for his perusal, the King says:—

> It contains many very useful lessons to a young man, but I could have wished that its writer had put before his young friend the only true incentive to rectitude of conduct. I mean the belief in a Supreme Being, and that we are to be rewarded or punished agreeably to the lives we lead. If the first of all duties, that to God, is not known, I fear no other can be expected, and as to the fashionable word honour, that will never guide a man further than to preserve appearances. I will not add more, for I know that I am writing to a true believer, one who shows by his actions that he is not governed by the greatest of all tyrants, fashion.

The Congregational papers tell of a church dispute in a wealthy suburb of Birmingham, which is a scandal in that town. A minister wished, we are told, for the retirement from the Sunday-school of a teacher whose views of inspiration he regarded as erroneous. But others made common cause with the offender. We are incompetent to pronounce judgment in this case, but it suggests that when the "new theology" is in the pew, and not in the pulpit, there may be very serious trouble before the churches of this country. The contrary is equally true, and both dangers warn against the rashness that hastens to speak, instead of waiting in self-diffidence to think and pray.

The Council of the Y.W.C.A. are about to adopt special measures of instruction to counteract the sceptical literature to which young women in London are apt to fall a prey. It is to be noted that the scepticism which is the bane of the age is that which will not take the trouble to investigate evidence. Presumption, superficiality, and unwillingness to take pains to look at both sides, are working sore evils just now. Even professed theologians fall under the tendency. Immature treatises come out, which, while apparently intended to aid faith, in reality destroy it, and such ostensibly Christian writers, through their haste to print, are little better than recruiting sergeants for avowed infidelity.

Signor Turino, of Genoa, said, at the annual meeting of the Continental Evangelical Society, that infidelity in Italy is helping Romanism. People on the Continent begin to see that all social life is threatened by speaking against religion; and so, for fear of the anarchy which is coming, they bow down before the Pope. And this peril menaces England. Men and women lose their moorings; find themselves drifting like drowning men in a hopeless sea, and then, ready to catch at anything, will catch at so-called priests to find safety. Popery and ultra-Ritualism will reap the harvest of the seeds which rationalism and superficial scepticism are widely sowing

It is the wonder of history that at a period in ancient Rome of the highest civilisation and culture the chief amusement of the people was the spectacle of terror and bloodshed in the amphitheatre. A morbid craving for sensation at the peril of human life is almost the lowest abyss to which a depraved taste can go. What are we to say of sixty thousand people who at the Crystal Palace on Whit Monday found enjoyment in knowing that a woman, a mile and a half up in the air, was hanging to a balloon by her teeth? Last Saturday's *Spectator* very justly affirmed that for people to find amusement in an exhibition that places the life of a fellow-creature in jeopardy is intolerably immoral.

Mr. William Tallack, secretary of the Howard Association, has written to *The Times*, saying that he has received a letter from the Secretary of the Minnesota State Board of Prisons and Charities, which, whilst cordially approving of the emigration method of disposing of destitute children, urges the paramount necessity of care and discretion on the part of Boards of Guardians, emigration agents, and philanthropic societies, and the absolute need (as recently advocated in these columns) of preliminary training before emigrants are despatched. But every medal has two sides; and, as Mr. Tallack points out, England should, in justice to her own workers and taxpayers, decline any longer to be made a "dumping-ground" for Continental paupers.

> What is the use, he pertinently asks, of our emigrating a few hundred juvenile and adult paupers at great expense, if meanwhile thousands of penniless Russians and Germans are being landed in England to compete with the struggling working men, and to become a burden upon the already overweighted taxpayer? This process is like an attempt to empty a cistern by one pipe while a larger one is pouring into it at full stream.

Mr. Montagu Williams, the magistrate at Wandsworth Police Court, has again shown himself a true friend of the poor by refusing to allow a School Board commitment to be enforced against a woman with four little children who had been deserted by her husband, and, having been unable to obtain any work, could not pay the fines incurred for not sending her children to school. Upon investigation it was found that she had no food to give the children, but bread soaked in water, and two of them were without boots. The magistrate said that he would not have these poor people's homes taken from them for School Board commitments, unless it were proved that the law was being wilfully defied. Mr. Montagu Williams' example is worthy of imitation by other magistrates.

Although attempts to take a reliable census of the unemployed have not been very successful, yet in view of the increasing attention paid to the subject, any statistics which assist in arriving at a true estimate of the condition of the people are acceptable. An elaborate paper, lately read before the Royal Statistical Society, stated that out of a population of nearly one million in East London, more than one-third are to be classed as in a state of poverty. One per cent. only consists of very poor of the lowest class, about eight per cent. are in irregular employment, and fourteen per cent. in receipt of regular minimum earnings. However interesting such statistics may be, it must be borne in mind that it is not so much committees, registrations, or cut-and-dried reports that are needed, as active, personal, self-denying sympathy.

One of the most interesting of the gatherings of the Friends' Yearly Meeting, reported elsewhere, was the annual meeting of the members of the Missionary Helpers' Union. These "helpers" are children, who form branches in many parts of the country, and work for the native children of the lands where the missionaries are labouring. The local branches meet once a month to hear about the work of the missionaries, and to report on and continue their own work. They make every imaginable thing that can be useful to, or amuse, or interest the children abroad. It is a pretty idea this of uniting the children of this land with those of heathen lands by a common interest in their daily lives. Here the children delight themselves in making cuffs, socks, and all kinds of garments, in dressing dolls, threading beads, painting texts of Scripture, and a thousand others things, which they know will be actually received, welcomed, and enjoyed by the little ones in far-off lands. By these means substantial help is given to the missionary cause, the children "helpers" acquire a permanent interest in missionary work, and their knowledge and sympathy are enlarged. There is so much to be said in favour of this excellent plan that it ought to be adopted by every Sunday-school in the kingdom.

The following telegram appears in the morning papers of Monday:—

> *Simla, May* 26.
>
> The circular memorandum issued from the office of the Quartermaster-General in India on June 17, 1886, relating to the subject of prostitution, has been cancelled.

If the agitation begun by Mr. Dyer and continued by some of the religious journals in this country had done nothing else than secure this result, it would have been worth all the labour expended on it. The cancelling of this atrocious official document is, we hope, the real beginning of the end. Some of our readers may like to know that a special number of THE CHRISTIAN has been issued, containing a full report of the recent great meeting at Exeter Hall. Copies for distribution may be had from the publishers, 3s. 6d. per 100.

An article by Rev. E. Rainsford in the New York *Churchman* calls attention to the multiplication in Great Britain of Roman Catholic religious communities, but attributes the great increase chiefly to the antagonistic action taken by the French and Italian Governments towards monks, friars, and nuns, having driven large numbers of them to settle in England and Scotland. "In defiance of the law" the writer says, "they have acquired real estate with the funds of their property acquired abroad, or monies raised by lotteries, raffles, and other questionable methods," but "the supply is in excess of the demand." We are glad to be assured of this, for the Roman Catholic priests have so many accounts of the establishment of such communities in various parts of the country, and of the opening of missions in all parts, including Wales, that possibly we are inclined to look upon the invasion as larger than it really is. In any case, however, it is too large, and it is impossible to regard it without grave anxiety. It is against the law for a single Jesuit to be in England.

BIBLE STUDY AT NIAGARA.—We would again remind our readers of the Believers' meetings for Bible Study at this pleasant Canadian resort, to be held July 18—25. Able expositors of the Scripture will be present, and the subjects set down for consideration are of vital and perennial importance.

MR. H. VARLEY AT MELBOURNE.

My Dear Brother,—It may interest your readers to have some account of the work identified with my visit to the sunny South. I rejoice to say that I am feeling much stronger, and, so far as my chest is concerned, have not experienced any necessity for refraining from work since my arrival. The meetings have been crowded, and full of deep interest, the Sunday services in the Theatre Royal and in various churches in the city, possessing many features of grateful interest. In every place proofs of the reality and widespread issues of the work, permitted me ten years since, have poured in upon us, and surely our cup has run over, as the fruit of the great Lord's working became so signally manifested. The testimony has come from all sections of the community—Ministers, Christians, Churches, Brethren, Missionaries, and Salvation Army officers have contributed to the blessed tidings received.

I have been giving special Sunday afternoon addresses to men. It is said that hundreds went away last Sunday afternoon, after every available place inside the great theatre was filled. From the stage, on which large numbers stood the whole time of the meeting, the sight was very imposing, and the deep interest prevailing in the quiet hush of the great sea of faces gave cause for gratitude. More than a hundred have confessed Christ the two last Sunday evenings, and the prospects for the meetings yet to be held are full of hope. A deep spirit of prayer possesses many hearts amongst the scores of thousands in this marvellous city. There are many believers yearning for the salvation of men.

Ten years have produced astonishing results in Melbourne, so far as growth of population and the extent of the city suburbs is concerned. It is said that the numbers now approach 400,000, and an increase of nearly 20,000 yearly is going on. There is great commercial prosperity. Mining and land appear to afford an almost unlimited field for speculation and colonial enterprise. A bank manager told me that the clearing houses show no less an increase than £20,000,000 sterling for the first three months of this year. This represents, to a large extent, the incoming of enormous sums of money from England, and the extraordinary increase in the sale of land which is going on. In my judgment the prices are abnormal, and it certainly could not be matter for surprise if a very marked reaction should set in. Without question, this Colony presents an enormous area for millions of men, women, and children from the old world, who, should they come here, will find abundant room for legitimate enterprise and success.

There is an appalling amount of wickedness in this community. I spent part of one night this very week with Colonel Barker, who is at the head of the Salvation Army, in visiting the scenes where shame, debauch, and foul intemperance hold high carnival. The Chief Commissioner of Police granted us the company of an experienced detective, who gained for us access to houses which, indeed, are a disgrace to any civilised community. Splendidly furnished, and indwelt by young girls who are apparelled in all the costliness of "first-class shame"; it was nothing less than appalling to hear from Madame G., *e.g.*, that these "houses were all hers, and that she had recently refused an offer of £10,000 for the block of land on which her houses stand." But, "Oh, no," she remarked, "I shall sell for more than that, and I shall not part with them at all, until after the Exhibition." To hear this daughter of perdition speak of her "high-class" habitués, and her "respectable houses;" to see her glorying in the sumptuous embellishments and furnishings of these highways to hell; to listen to her outspoken confidence of the great harvest she will reap during the time of the Exhibition; and then to see the awful fascination of the richly-attired sisterhood of shame; indeed, I shall never lose the memory of that dreadful night. No wonder young men and maidens come out to this city, and are never heard of more. No wonder suicide is rife, and young, fair life cut down amid disease and death.

Colonel Barker, in his Salvation Army rescue work, is doing brave and blessed service. In one small Home in Brunswick, a suburb of Melbourne, he and his devoted wife have received no less than 1015 of these unhappy women in five years. This one fact will give some idea of the fearful extent of this desolating scourge. Numbers of the young men belonging to the best families in Melbourne are constantly being drawn into these elaborate dens of sin and shame. They are, indeed, "cast down and slain" in the houses which God says "are in the way to hell." As we walked home in the early morn (2·45), and looked up into the bright azure, where countless stars poured forth their pure and glistening light, I could but say, "O Lord, how long? and when shall come the end of this dread carnival of death?" Oh, that we could have taken those fallen ones with us for rescue! But, alas! alas! they were literally glorying in their shame.

It will be asked, Can nothing be done? Alas! I fear but little. The great hindrance is the guilty complicity of numbers of Melbourne's wealthy men. The dreadful procuresses literally defy the police. One of them actually told the detective who was with me that she would "report him." The Press is criminally silent, and the Church, so called, is afraid of having her respectability touched. Like the Priest and the Levite, she holds her skirts, passes by on the other side, and allows the wounded and bleeding to perish.

The Chinese quarters are most revolting, and to see young English girls smoking opium, and lying in these dens, makes the blood boil. The places in which the Chinese live are beyond description for filth and vileness. I am utterly at a loss to understand how the conditions are tolerated. No wonder typhoid fever and baleful malaria brood over these "miserable huts and shanties." I am informed that, situated in the back streets of the very heart of the city, thousands of Chinese herd, and the rents received by the landlords from these cesspools of filth, vice, sin, and crime are enormous.

It is a great grief to me to write thus, but I am oppressed and sick at heart with that which I have seen over a large area in this goodly city. Perhaps in your influential paper my testimony may reach some who will bring influence to bear against these awful plague-spots in the Southern Metropolis.

Changing the subject, you will be interested to know that after a long and painful season of strife, the Presbyterians have secured the Scots Church in Collins-street, from the "down-grade' teaching of Mr. Strong. Common honesty should have led that gentleman ten years since to leave a church whose doctrines he no longer believed; and whose platform he was using to undermine the faith of the Gospel. I rejoice that our brethren shrunk not from "earnest contention for the faith ONCE FOR ALL delivered to the saints." Dr. Marshall Lang has been supplying Scots Church for some months with much acceptance, and is now returning to his sphere of labour in Glasgow. The new pastor has just arrived, and peace with loyalty to the Word of God will, I trust, prevail. A large building has been erected for Mr. Strong with a kind of doctrinal basis which may be described as "rationalistic Theism." It is called "The Australian Church." High sounding words, surely, but, unless I am greatly mistaken, the seeds of decay are in its polity. On Sunday morning last I took the round of several representative churches, with a view to note the attendance and character of service.

In Collins-street there are three principal churches. The Scots Church was crowded to the doors, some, no doubt, attracted by the fact that Dr. Marshall Lang was preaching his farewell sermons, prior to return. The Baptist Church (Rev. L. Chapman) was crowded to the doors. The Congregational Church (Dr. Ll. Bevan) was well filled. The Australian Church, which will hold from 1000 to 1200, had about 350 persons present. The ritual is a kind of medley, and the prayers which I heard were remarkable for such expressions as the "pure," the "bright," the "true," and the "beautiful." Certainly the preacher's ideas had nothing in common with the experiences I have described. For the purposes of winning souls, for warfare against sin, or the worship of men and women who know that they have been redeemed by Christ from the guilt and penalty of sin, I should certainly describe the service as a failure. To use an old simile, "It was neither fish, flesh, nor fowl; neither good red-herring." It is only fair to say that Mr. Strong was not preaching that morning. That the movement lacks stability is obvious enough to those who know and believe in the aggressive spirit of the "battle of the Lord."

I return (D.V.) by the *Oceania*, which leaves this city Friday, May 4. I hope to reach home by June 10, perhaps earlier, as this vessel is one of the fastest of the P. and O. fleet.

Henry Varley.

Melbourne, April 18.

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"JOB AND HIS FRIENDS."

In these days, when art and immodesty are so closely allied, and many of our noble galleries are to a certain extent marred by such association, it is a treat to visit such a painting as "Job and His Friends," by Mr. John Howes, now on view at 28, Conduit-street, W.

Though as yet but little known, this artist excels in his delineation of attitude, feature, and expression. With wonderful effect has he pourtrayed the emaciated form, covered by an all too ample garment, the hands wasted and bony, the eyes sunken, yet filled with a gleam of light as the patriarch declares, "Though He slay me, yet will I trust in Him." Around him sit the three comforters, and behind them stands Elihu, whose thoughtful mien at once suggests the opening words of Job xxxii. 6, 11.

The details, as remarkable as they are numerous, cannot be adequately described; they must be seen and studied, and cannot fail to instruct as well as please.

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THE BOYS' BRIGADE.

The London Battalion of the "Boys' Brigade," numbering about 400 in twelve companies, recently had their first annual inspection in some fields placed at their disposal by Mr. Dunlop, of Church Farm, Hendon. The battalion was under the command of Major J. Alexander (late London Scottish Rifle Volunteers), and the inspecting officer was General Sir Donald M. Stewart. The brigade was started five years ago in Glasgow, where it has now enrolled over 3700. The object of the brigade is to promote habits of reverence, discipline, self-respect, and all that tends towards true Christian manliness, military organisation and drill being used as the means of securing the interest of the boys. The brigade is undenominational; various churches and missions (Episcopalian, Presbyterian, Wesleyan, &c.) each form a company, and these are joined in the brigade.

This movement has taken root in various places, such as Edinburgh and Manchester, and in the winter of 1886 St. John's Wood Presbyterian Church was the first in London to start a Company known as No. 1 of the London Battalion, and now there are twelve companies enrolled, with a likelihood of many more joining. To employers of boys for messengers and such like occupation the brigade will prove (as in Glasgow) a useful source for obtaining reliable boys, who have learned the first duty of a soldier—obedience. The president of the London Battalion Council, Mr. H. R. Arthur, of Mayfield, Burton-road, Brondesbury, or the hon. secretary, Mr. J. A. Robson, 4, Lanhill-road, St. Peter's Park, will be happy to answer any inquiries respecting the brigade.

OXFORD.—A very satisfactory feature of Oxford life just now, writes the correspondent of *The Baptist*, is the increased attention given to missionary work. Week after week, and Sunday night following Sunday night, representatives of various foreign missionary societies have addressed large and appreciative audiences in college halls.

FROM THE LAND OF MOAB.

Mr. William Lethaby, in a letter from Kerak (Kir-Moab), says :—

We are on the far side of the Dead Sea, at the top of the mountain to which Lot and his posterity repaired after the overthrow of the cities of the plain, four days' journey from Jerusalem, even when the road is open. We are living in one of the oldest cities in the world, where, since the Crusaders, no Western couple has resided, and which we were told we must not think of as a possible place of abode!

Before I write a little of the facts of our life and mission here, I wish to make one remark on the common thought that many illustrations of Scripture are far-fetched. As a fact, Farrar, Geikie, Harmer, Thomson, all the writers together, have not conveyed one half of the force of the argument for the old orthodox view as to the age and utmost credibility of the sixty-six books from Genesis to Revelation which a residence in the Holy Land conveys to an occidental. Rather believe that Milton was a New Zealander, or that William the Conqueror was the discoverer of America, than give credence, if you live in Moab, to any of the hypotheses which would make Moses half-way between a dupe, a braggart, and a myth. Try on any of the wild sons of the desert the close-fitting strait waistcoat of nineteenth century agnosticism, and you will soon see how supremely ridiculous they appear. Anything approaching to infidelity is not to be found, I believe, in a single Arab or native of these lands; nor, if he could read, and had the Bible in his hands, could such a thing be possible, when every page speaks to himself, in the most homely of all language, about himself and his forefathers.

In three ways the Lord has given us work to do: (1) For the body; (2) For the mind; (3) For the soul. By the help of a medicine chest sent by kind friends in Frome, and a £5 grant from the Medical Mission Association, through Miss A. R. Butler, we have been able to help literally in thousands of cases; since September 19 (twenty-four weeks of our second year) we have made up medicine, or visited 1062 times, and some of this work has been of the most responsible and difficult character—gunshot wounds, sword cuts, &c.

It is gratifying to old book-lovers and Sunday-school teachers to have the daily tuition of such boys and girls as come to us: with the knowledge of what our "city Arabs" are like, you may form some idea of what it is to teach the unsophisticated, half-civilised Kerak Arab boy or girl; yet, thank God, if friends coming here on an excursion will bring some English children's books, they will hear them read by boys who have gone through two or three reading books already, the last being the Book of Proverbs in English, each word being rendered into Arabic, and in most cases the parts of speech were distinguished.

We are encouraged also to know that some spiritual work has been done. Our special joy is that several copies of the entire Bible have been sold where never one was sold before, and near ninety New Testaments at a reduced price to the children. For more than a twelvemonth we have had an Arabic Sunday-school, after our English fashion, which has been and is being increasingly blessed to ourselves, and, we believe, to those who come—girls in the forenoon and boys in the afternoon.

Oh, there is a grand future here, and it may begin at once if the work is blessed with such labourers as are needed. My most earnest prayer is that right labourers may come, be they Methodists like ourselves, or Salvation Army officers, or Church of England English men and women labourers for Christ, and not for a church or a creed or a conglomerate of ecclesiastical notions. We want medicine; we want reading-books in English and Arabic; we want helpers for ourselves; but, above all, we want "the grace of our Lord Jesus Christ," and the prayers of his people that "the burden of Moab" may not be made more burdensome, but that such labourers may enter the field as shall most simply and effectually sow the pure, the blessed seed of God's Gospel for Arabs here and beyond.

CITY MISSIONARIES AT BRIGHTON.

The place of resort chosen this year by the London City Mission for the "annual pic-nic excursion" of their men was Brighton, and at this favourite watering-place some 750 missionaries their wives and friends, spent a pleasant time on Tuesday, last week. The party reached Brighton about ten o'clock, after some couple of hours' ride through beautiful country scenery, which was gazed upon with eager delight by these self-denying labourers for God, who spend their lives amidst squalor and filth, seeking to cheer, comfort, and help the poor sin and sorrow-stricken inhabitants of the slums in the Metropolis. Notwithstanding that the weather was somewhat dull, the visitors thoroughly enjoyed themselves, and found plenty to occupy their time. Amongst the various places of interest visited was the famous "Devil's Dyke," some five and a half miles out of the town; from this eminence a charming view of the surrounding country is obtained, the spectator being able to discern some object in no less than six counties.

At five o'clock the company assembled for tea, beneath the dome of the Royal Pavilion (originally the stables of the royal residence of George IV.), which has a circumference within 20 feet of that of St. Paul's Cathedral. After a bounteous meal had been duly discussed, addresses were given by several local friends.

General Stileman presided, and briefly expressed his warm sympathy with the missionaries in their truly beneficent work. You are engaged, said he, in a great work; you have to teach and to preach; but, to be really successful in it, you must *live* the Gospel. I pray that God may richly bless each of you, and prosper your efforts to extend his kingdom.

Rev. Edward Storrow, a venerable Congregational minister, said he had intense sympathy with them in their work and knew some of the difficulties they had to encounter as he had himself been a missionary for eighteen years in one of the largest cities of India. He loved the work, and if he were a young man again he would not have the slightest hesitation in choosing his sphere of labour. He counselled them to preach the Gospel faithfully and earnestly, and then they might expect the blessing of God upon their labours. Mr. C. Cox, a missionary in Kentish Town, gave some deeply interesting particulars of work in his district.

Prebendary Snowdon Smith, an aged clergyman, wished the London City Mission abundant success in their work, leading souls to the Lord Jesus Christ, which, he said, should be the aim of all true Christians. A great stumbling block to the progress of all Christian enterprises in the present day is the spirit of denominationalism and individuality, and what is wanted is more of the power of the Holy Spirit in our lives.

Rev. J. G. Gregory, incumbent of Emmanuel Church, Hove, one of the most faithful of the evangelical clergymen in the town, heartily welcomed the missionaries to Brighton. He had for some years laboured in London, and had come a good deal into contact with agents of the City Mission, and thanked God from his heart for the work they are doing. He asked them in their prayers not to forget the Brighton Town Mission, which, although only a small child, is doing a valuable work; for along with its grandeur, he said, there is much vice and wickedness in this town. He hoped they would return to their labours from their day's outing at "London-by-the-Sea" refreshed, and with renewed zeal and strength to do their Master's work.

MARINERS' FRIEND SOCIETY.

The fortieth annual meeting of the Mariners' Friend Society was recently held in Spencer-place Chapel, Moreland-street, Goswell-road. In the afternoon a Conference was held, at which Rev. W. H. Burton, of Dalston Junction Baptist Chapel, gave an address on "Fishers of Men." Other workers followed, with practical remarks.

Sir R. N. Fowler presided over a public meeting in the evening, when the secretary read the report, which showed that, ashore and afloat, a great deal of good work has been done. Besides Gospel services and temperance meetings, the Society organises relief for the needy, and keeps a number of ships' lending libraries replenished with books. These exertions by no means exhaust the list of useful functions filled by the Society. Miss Hedenström, of the Scandinavian Sailors' Temperance Home, spoke from personal knowledge of the importance of the work carried on. Addresses were also delivered by Messrs. G. Nokes, J. W. Dellow, G. Broad, and Revs. A. Styleman Herring, H. A. Fletcher, J. S. Poulton, and others.

OUR SHOW-PEOPLE.

Dear Sir,—As there are so many fairs, feasts, and races at this time of the year, may I ask Christian friends in every part of the United Kingdom if they will kindly arrange Gospel temperance amongst the show-people upon the Lord's Day, also in the large travelling shows and circuses? The Hon. Sec. of the Showmen's Temperance Union will be glad to supply a copy of the showmen's temperance paper, *The Caravan*, and a report of the Mission, by forwarding an address. Much is being said against this wandering class of people, but having travelled amongst them more or less for eight years, I have never seen the ignorance, dirt, and degradation equal to homes I have seen surrounded by Board-schools and mission-rooms.

What the show-people need is more Christian sympathy, and by this means we are, by Divine help, endeavouring to reach every travelling showman in the land. God has indeed blessed this effort to the salvation of many of this wandering people. We have no paid agency, are non-political, and unsectarian.—Yours in service,

E. Millington, Hon. Sec.

Lazerthorpe-grove, York.

OUR NATIONAL OPIUM TRADE.—On Tuesday, May 15, Rev. Goodeve Mabbs lectured at the Friends' Meeting House, Redland, Bristol. At the close a resolution condemning the trade was unanimously adopted. At a meeting of the Baptist Missionary Society, held at Bristol on May 16, after the missionary from China had referred to the evil done by this hateful trade, the Chairman, Mr. Jonathan Evans, J.P., strongly condemned the traffic in terms which elicited cries of "Shame" from a large audience.

YOUNG WOMEN AT THE EXHIBITIONS.—Miss Gough, Restaurant Branch of the Y.W.C.A., 14, John-street, Bedford-row, W.C., writes:—In reference to my letter last week about the Home for the young women employed in the Exhibitions, I am happy to state that four generous friends have promised £25 each. We are, therefore, very anxious to ensure, as soon as possible, the remaining £100, as the house is already chosen, and we are only waiting for the money to complete the necessary arrangements. It is most important to open the Home without delay.

EVANGELISTIC WORK IN ITALY.—An arrangement has recently been made by me with Dr. Antonio Beltrami (evangelist of the Free Christian Church in Pisa), to give a course of lectures in the large hall, belonging to my schools in Pisa, with the special object of calling attention to the religion of Christ, as distinguished from that of the Church of Rome. At each lecture there has been a goodly number of young men—just the class desired. At Cisanello, on Monday evenings, my boys' school-room is well filled with country folk and their children, and an eager desire is shown to attend the meetings of Dr. Beltrami. S. H. Carruthers.

AMERICAN NOTES.

[From our Special Correspondent.]

The American Sunday-school Union is a powerful evangeliser in the remote regions of this land. As the Y.M.C.A. seeks the moral and spiritual good of young men, so the Sunday-School Union embraces in its kindly arms the children. Its salutary ministry is, however, felt in whole families, and parents have in numberless instances received the knowledge of salvation by its instrumentality. During the past year the Union, through its missionaries, organised 1052 Sunday-schools, with a corps of 6326 teachers. The children enrolled (not all little ones either) number 54,129. Of Bibles and Testaments 16,870 have been distributed, 31,666 visits have been made to families, and 9848 evangelistic addresses have been delivered.

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The earnest, self-denying agents of the Union are planting Sunday-schools in distant States and territories, keeping pace with the march of emigration. A specimen of the work aimed at is seen in the following extract from a private letter just received from one of these itinerant missionaries: "I have been on this field about three months, and have worked in some forty evangelistic meetings. Have also organised six schools, and visited several others. Last Sunday I reorganised three schools, gave three Bible-readings, and travelled with my pony thirty-three miles. I slept in a little log house of two rooms, where a family of five lived, and where from my bed I could see the stars through numberless openings in the roof. Recently on driving a distance of twenty-five miles through a heavy rain to my appointment, not being familiar with the road, I went astray. I called at a house to inquire the way, and found there a man very sick. After talking to him of salvation, and prayer, his wife said, 'It was, no doubt, the Lord who sent you here.'" I give this extract in order to illustrate the mettle of these pioneers, and to indicate the grand work of the American Sunday-school Union, now in its sixty-fourth year of existence.

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The American Bible Society has just held its seventy-second anniversary. It has been a year of remarkable success. The Board announces the completion of Dr. Hepburn's version of the Old Testament in the Japanese language. What a labour of love is this! The Society published during the year from the Bible House in New York, and in foreign lands, 1,504,647 volumes, comprising 420,242 Bibles; 661,373 New Testaments, and 423,032 portions of the Scriptures. Total publications of the Society to date 49,829,543 volumes.

. . . .

Floating straws indicate the current. One of the lesser cities of New England proposes to build a one hundred thousand dollar theatre. When first mooted thirty years ago to provide such a house of amusement, the public frowned upon the idea, and the newspapers were filled with protests. This objection to a theatre was charged to the Calvinism or Puritanism which permeated the community. By an editorial of that city's chief paper we are now informed that the condition of affairs has wholly changed; the community and newspapers welcome the enterprise. From personal knowledge we believe this city to be far above the average in morals, culture, and religion. But because Calvinism and the Puritanic spirit has been supplanted by more liberalistic views, behold one of the results! Nevertheless, there are faithful evangelical preachers, and godly persons among her citizens who decry the coming evils. More of the intrepid and righteous Puritanism is however needed.

. . . .

New York has had some very startling revelations, tragedies, and scandals of late. Meantime there is more earnest aggressive Christian work done in the city to-day than ever before in her history. Missions are constantly multiplying. Brave defenders of the faith are crying aloud. Many teachers are exalting the Lord and giving emphasis to the doctrine of the Cross. Conversions are numerous. The Word of God is diffusive as salt in the midst of corruption, shining as light in the intensifying darkness, smiting as a sword some of the gigantic evils. Anthony Comstock is closing doors of iniquity, while the Y.M.C.A. is seeking to allure young men from habitations of vice.

THE PEACE SOCIETY.

The annual meeting of this Society was held on Tuesday evening, last week, in the Finsbury Congregational Chapel, Finsbury-circus, Mr. Arthur Pease presiding over a large attendance. Mr. Henry Richard, M.P., who with one exception has always been present at the annual meetings of the Society, was absent through ill-health, but in a letter regretting his inability to attend, he said that he still believed the cause of peace to be "the cause of reason, of justice, of humanity, and of religion."

Special prominence was given in the report to the journey of the Secretary last autumn through the United States, in order to promote the success of a movement for the adoption of a permanent Treaty of International Arbitration between the United States and Great Britain. There is reason to hope that, after the ensuing Presidential election, this project may be favourably entertained by the Government and people of the United States, and then be offered to the British nation for its acceptance.

In a thoroughly sympathetic address the chairman directed attention to the present military state of Europe. He supposed that Russia, Germany, and France had the power to bring something like three million armed men into the field. Did that point towards the preservation of peace in Europe? It has been stated that France is so developing her military establishments that Germany will soon be obliged to declare war for fear that France should be in a better state to fight than herself. Indeed, the armies of France, Russia, and Germany are all provoking a tendency to war. It also appears that whilst the expenses of the standing armies of Europe and the war debt is annually nearly 400 millions, the annual military expenses of America are only about 20 millions. In the United States they have a policy which had been successful in something like sixty important cases—that of arbitration—and he had only recently heard that President Cleveland's arbitration between Costa Rica and Nicaragua had proved a complete success.

Mr. Halley Stewart, M.P., in moving a resolution in favour of a permanent Treaty of Arbitration between the United States and the United Kingdom, said that all the wars in which England had hitherto engaged had been wars of monarchs, statesmen, the House of Commons, and the House of Lords. Since the democracy of England has come into its inheritance, there has been no war, and he prayed God that the people of this country may be awakened by societies like the Peace Society to a sense of their great responsibility. Should any war in future take place, the responsibility will rest upon the people of England. For that reason endeavours must be made to educate the people of England, and he believed they were being educated.

Rev. Newman Hall, in seconding the resolution, maintained that the Christian Church ought to be the one and all-sufficient Peace Society. Every building for Christian worship should be a temple of peace, every minister should be a herald of peace, and every church member should be a priest and an example of peace; and if only the Church of God had done her duty, there would be no need for a separate Peace Society. If the Christian Church had done her duty, and if, from the archbishops, and bishops, and the humblest local preacher in the country, from cathedral and conventicle, the right protests had been uttered, he did not believe that there would have been a Crimean War, and he was quite sure that there would have been no Chinese, Zulu, or Soudan Wars. It was because the Christian Church did not speak out and use her legitimate influence that those terrible wars, which very few people were now disposed to defend, had taken place. The resolution was carried unanimously.

The Dean of Manchester moved a resolution condemning the recent attempt of alarmists to create a panic in the matter of the National Defences. He declared his belief that the cause of peace is the cause of righteousness, of justice, and of goodness all round, and "the effect of righteousness," for churches not less than for the souls of men, is "quietness and assurance for ever." Mr. Thomas Snape seconded the resolution, which was supported by Mr. Coffin, a citizen of the United States, and heartily agreed to.

FRIENDLESS GIRLS IN PETERSBURG.

A home for Friendless Girls of all nationalities has for some time been established in St. Petersburg, mainly through the instrumentality of two Christian ladies, who not only care for the spiritual and temporal welfare of those in the Home, but in a great measure support it by their earnings. During the past year about thirty girls, Swedish, Polish, Flemish, and Russian, passed through the Home; for many of whom situations were procured, and help of various kinds given. The ladies in charge had also the joy of seeing several of the girls brought to a knowledge of the Saviour, and made new creatures in Christ Jesus.

Mdlle. Grundberg is very anxious to extend the operations of the Home, by adding a cooking-school, classes for the practical teaching of washing, dressing, &c., and if possible a Home for Governesses. (Miss) J. A. Mill.

Newton Villa, Kirriemuir, N.B.

THE SPIRIT OF CHRISTIAN UNITY was strikingly exemplified at the Good Friday services held at St. Andrew's Church, Pittsburg, Pa. Eleven ministers sat within the chancel, six of whom were of various denominations, five being Episcopalian. Seven of the ministers spoke, and others conducted parts of the service.

ANTI-INFIDEL LITERATURE FOR CEYLON.—Rev. Henry Gunasékara, of the Church Missionary Society, Kandy, sends an appeal for tracts and pamphlets suitable for atheists and infidels. They can be very usefully distributed, he says, amongst the educated Singhalese youths, who are Buddhists, and practically atheists. They will more gladly read a tract in English than in Singhalese.

GIFTS AND THEIR CONSECRATION.—There are a great many "good Christians" who have persuaded themselves that they have no "gifts" with which to do spiritual work for the Master. Every series of evangelistic meetings demonstrates the utter fallacy of this position, since as one of the outcomes of such meetings scores of silent and inactive Christians find out that they have great gifts for service, and great joy in using them. It is not gifts that are lacking, but the consecration of them.—*Words and Weapons.*

THE ANTI-SLAVERY AND ABORIGINES' PROTECTION SOCIETIES held a combined meeting a few days ago, at which statements were made forecasting the probable fusion of the two organisations, whose objects are mainly identical. The recent decease of Mr. Chesson, secretary of the Aborigines' Protection Society was referred to as a very sad loss. While rejoicing at the gradual extinction of slavery in the island of Cuba, and at the passing of an Act of Emancipation by the Legislature of Brazil, whereby a million of bondsmen are likely soon to receive unconditional freedom, the meeting deplored the increase in the slave trade in Eastern and Central Africa.

THE FRIENDS' YEARLY MEETING.

In past times the Yearly Meeting was very different from what it is to-day. Then the Friends legislated and cared for themselves chiefly in a religious sense, though interested in the moral and social welfare of others. Now, while they sustain the same wide interest in the good of men, they are growing into an evangelistic body of Christians, and their altered feeling is manifested in the annual gathering. This gathering is perhaps unique in its deep religious, and social, and almost family character, carrying with it an immeasurable influence for good in its widest sense.

The Yearly Meeting proper is preceded by three meetings of the ministers, elders, and overseers of the church. These began on Monday, May 21, and were not only well attended, but deeply interesting occasions. Henry Stanley Newman was there finally accredited to pursue his mission of Gospel love in America. The need of devout daily family worship and the right culture of children were earnestly expressed. The certificates of ministers from abroad too were read, and their movements indicated as far as possible. At the Yearly Meeting are friends from Canada, the United States, Mount Lebanon, Australia, and Dublin, and the variety of interests that are represented and that cluster round it is almost endless. The young men's and young women's Christian Fellowship Unions held their annual meetings, which have been especially good this year.

The Missionary Helpers' Union annual meeting, on Friday, the 25th, was the largest and best yet held. Henry E. Clarke and Mrs. Brown, from Madagascar, Doctor and Mrs. Wilson, from China, Maria Feltham, and Dr. Bashara Manasseh, from Mount Lebanon, and J. H. Williams, from India, addressed the assembled Friends. At Bunhill Fields, owing to the growth of the adult school, the accommodation has to be enlarged, and on Saturday morning at the usual breakfast meeting, where Arthur Pease occupied the chair, and Henry S. Newman gave an able and stirring address on the adaptability of Friends' principles to the needs of men, Joseph Bevan Braithwaite, Jun., informed us that the £4000, needed for the enlargement was almost complete and that soon they could accommodate 1000 men, and hoped to send out detachments to organise new schools over London. The gathering was one of great promise and encouragement.

Contributors to *The Friends' Quarterly Examiner*, the Tract Association, Friends' Repeal Association, French mission work, and kindred organisations, all look to meet and have good times this year. In addition to these, what may be called the more secular meetings, such as the Friends' Provident Institution, and their joint efforts with others in the Peace movement, have been successfully held.

The Yearly Meeting itself partook of the tone and feeling of its surrounding and subordinate meetings. Hope and harmony prevailed. An increase in its membership and adherents; four new meetings opened; its adult schools increased and enlarged; home and foreign mission work extending, could not but awake feelings of gratitude to God, and anticipations of better times to come. This year the marriage rules have been simplified for the encouragement of Friends and others to use its simple and beautiful form. Australian Friends have been helped in the education of their young, and in building a new meeting-house in Auckland. The Licensing Clauses of the Local Government Bill and Licensed Sin in India have been petitioned against. Leave has been given to hold the annual meeting of the Adult-School Union in London during next Yearly Meeting, and the Home Mission Committee has been re-appointed for the sustenance and spread of Gospel meetings and evangelistic work in England. While we write, an enthusiastic Foreign Mission meeting is being held, with a crowded audience.

To-morrow (Tuesday) the question of crowning interest is to be discussed in a joint meeting of men and women Friends, viz., "The Indiana Declaration of Faith." We anticipate a solid and large-hearted discussion of great principles, in a liberal spirit, and with the kindest consideration for differences of judgment. The result we cannot forecast.

In the women's Yearly Meeting which has been well-attended and heartily united, the work of village evangelisation had a prominent place, and Bible study was strongly recommended. One of the most interesting features of the yearly meeting is the 9 o'clock Devotional meeting, held every morning, and intended more especially for the young. Doubtless much blessing is the outcome of these outpourings of the heart for best benedictions on all. The feeling of Friends with regard to this yearly meeting is that, so far, it has been the most hopeful for years, and the judgment has been expressed that the tide has turned towards prosperity and growth.

That there are contras is certain; and, perhaps, after the meeting has concluded its sittings, and results are better known, we shall be better able to indicate the lines on which growth and prosperity may be found, and weakness and decadence avoided or overcome.

London, May 28. W. H.

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THE CHRISTIAN COMMUNITY.

The one hundred and sixteenth annual meeting of the Christian Community was held on Monday evening, at Exeter Hall, Mr. F. A. Bevan, treasurer, presiding over a goodly attendance of supporters and friends.

An encouraging report was presented by Mr. J. Atkinson, secretary. The members of the Community number 337, and in workhouses, casual wards, lodging-houses, and mission halls the Gospel has been periodically proclaimed. The audiences have been cheering, and there have been many evidences of good being done. In the open air also much Christian testimony has been borne, and the preachers have met with no opposition. Some 321,884 meals were given away last year, and 159,937 tracts distributed.

The Chairman delivered an address full of sympathy with the work of the organisation. He emphasised the importance of the voluntary character of the efforts put forth, and maintained that evangelising casuals and other outcasts is an eminently Christ-like thing. Rev. Dr. Tyler spoke of the real value of the work, being followed by Rev. John Bond, who referred to the interesting history of the Community since its origin among the Huguenots in France.

Rev. T. Eynon Davies enlarged upon the spiritual advantage reaped by those who engage in such work as the Community promotes; and Rev. Peter Thompson touched upon the same point. The latter speaker referred to the fact that the Community was instituted under the patronage of John Wesley. He also claimed to be himself engaged in very similar work, and spoke of the many encouragements which he and his helpers continually met with. It gave him pleasure to refer to the voluntary nature of the efforts, and he asked why Christian people who have means of subsistence and resources at their disposal do not in larger numbers consecrate themselves and their talents to the work of the Gospel. He eulogised the Community, and wished its labourers continued and increased success and blessing.

THE BEST WAY to understand the Bible is to begin to put into practice those things which we do understand. If you want to know what faith is, just begin to walk by faith; if you want to know what repentance is, begin to give God's thoughts of you a place in your heart, instead of your thoughts about yourself.—*Words and Weapons.*

PROTESTANT COMMEMORATIONS.

On Monday last a series of meetings, by way of commemorating the defeat of the Spanish Armada in 1588 and the accession of the Protestant dynasty in 1688, was inaugurated in London by a conversazione at the National Club, Whitehall. Lieutenant-Colonel Sandys, M.P., presided, and there was a numerous attendance.

The chairman announced that there were representatives present from Canada and Australia. In the course of some allusions to the destruction of the Armada, he said that while the English sailors gallantly commenced the action, it was by an interposition of Providence that the Spanish fleet was destroyed, and it is desired to bring this fact home to the minds of the people.

Mr. A. Guinness, in a comprehensive statement, maintained that it is impossible to eliminate either politics or religion from the commemoration. He declared the object of the moment to be nothing less than to awaken the spirit of Protestantism, and to counteract the Romanising tendencies of the age.

Lord Robert Montagu warmly asserted that the party promoting this movement is in a minority. The aristocrats have all accepted Lady Salisbury's dictum that "Protestantism is vulgar and out of date," and adopted the Protestantism of Lady Salisbury, who went down on her knees to kiss Cardinal Newman's hand. The chief friends the Protestant party now has are amongst the working classes. One would have thought, he said, that the Government would have taken up this commemoration in a proper spirit, and, by showing the Divine interposition in favour of Protestantism, would have convinced the people that Protestantism is right. No one could have supposed, however, that the Government would have had a commemoration of its own, with a Roman Catholic Duke as president, and with a Roman Catholic Lord Mayor to call a meeting in London for their emasculated and eviscerated show, in which nothing was to be said about God, or Queen Elizabeth, or Protestantism. What then is left to talk about? The noble Lord completely disproved the statements of Professor Laughton to the effect that the alleged religious aspect of the Armada was unsupported by history; he quoted Papal as well as Protestant authorities in rebutting the Professor's assertions. In conclusion he urged all true Protestants, feeling the weakness of their minority, to fight bravely against the advance of Roman Catholicism. Commander Key, and Rev. W. Barras also addressed the meeting.

In our next week's issue we hope to give a report of the speeches at the various commemoration meetings.

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OBITUARY.

MRS. JOSHUA KAYE.

This lady, formerly well known in the West of England as Miss Pooke, evangelist, died a few days ago at Bridgewater, aged 40. A friend writing in a local paper, says of her:—Mrs. Kaye has been a very successful evangelist, labouring in all parts of the country, very many of her converts are to-day rejoicing in Christ as a consequence of her labours. She was the seventh daughter of a Devonshire farmer, and began to preach soon after her twentieth year. After she settled in Sheffield she opened a large unsectarian Mission Hall, which seats about 1200 people, but she was never able to take much part in this work herself, as she had been a great sufferer for many years. The Lord has seen fit to call her, and her works do follow her.

MR. SPURGEON.—Contrary to expectation, Rev. C. H. Spurgeon was unable, through illness, to leave his home on Sunday last. He is confined to his room and is suffering severely from an attack of rheumatic gout in the knees. His place at the Metropolitan Tabernacle was occupied by his private secretary, Rev. Mr. Harald.

The Book World.

Talks to the Children.

Rev. John Byles, of the Congregational Church, Ealing, has published (2s. 6d. *T. F. Unwin*) a selection from his Sunday morning talks to the children in his congregation. They are marked by much originality of theme, and freshness of treatment. Poetry, history, "the daily round, the common task," and the teeming world of nature, are all impressed into the preacher's service, to carry home and clinch the truths and lessons of practical Christianity. For educated and intelligent children these talks are admirable reading.

TWO BIOGRAPHIES.

ATHLETE, PROFESSOR, MISSIONARY.

Few men of late have been more widely or more deeply mourned, on leaving the earthly scene, than was the Hon. Ion Keith Falconer when he died at his post in Arabia a little over a year ago. His Memorials have now been given to the world by Rev. R. Sinker, of Cambridge (6s. *Geo. Bell & Sons*), and they form a biography of singular interest. Mr. Sinker has entered fully into the spirit of his departed friend's life, and has produced a book that ought to stimulate every young man who reads it with the desire to consecrate whatever gift he may possess to the Master whom Mr. Falconer served so zealously and well. His skill as an athlete and a phonographer, his devotion to mission work in East London in connection with Mr. Charrington's Mission, and his self-sacrificing zeal for the evangelisation of the Arabs among whom he elected to settle as a missionary, are all sympathetically described. Whatever Mr. Falconer undertook he accomplished thoroughly, and though he inherited worldly position and plenty of this world's goods, his ambition was to lay all at the feet of Christ. May he have many imitators from his own rank in social life, and may this excellent record help towards that end.

A FREE CHURCH VETERAN.

A very different sort of man, though in many respects highly esteemed for his work's sake, was the late Dr. James Begg, of Edinburgh, the second volume of whose Memoirs has lately been published by *Mr. James Gemmell*. Dr. Thomas Smith has acted the rôle more of editor than of biographer, and the result is a ponderous book, somewhat in keeping with the quality of the man whose life it records. Those who have the time and the inclination to wade through these 500 odd solid pages, will not fail, however, to note the courageous fidelity of the man to his views of doctrinal truth and of Church polity. This volume begins with the Disruption, when Mr. Begg joined the band who sacrificed position, possessions, and prospects at the shrine of conscience and duty. He took an active part in all the after-controversies of his communion, and it is worthy of mention that he was a prominent figure in the Free Assembly gathering in Inverness, where that Church Council is now once again in session.

MISCELLANEOUS.

Homely Homilies. By Rev. J. B. Figgis, M.A. 1s. *Jarrold & Sons*. In this pretty little book there are some plain and forceful words on spending, borrowing, paying, giving, saving, and stealing. Sound sense adorns every page, and we trust that many young people will profit by counsels which so thoroughly commend themselves to every-day experience and Christian principles.

Bound in a volume, last year's issues of *The Indian Female Evangelist* form a useful contribution to missionary literature. Published under the auspices of the Indian Female Normal School of Instruction Society, the book contains a large amount of information on the past and present condition of Indian women, and records the progress of evangelical work amongst them. (2s. *Nisbet*.)

The Caribbean Confederation. By C. S. Salmon. 1s. 6d. *Cassell & Co.* Though written primarily with a political object, this book is calculated to greatly interest all who have at heart the welfare of the African races. The author has occupied responsible official posts on the Gold Coast and in the West Indies, and, coming forward, as he does here, as a champion of the political rights of the coloured races, he says many things which have an important bearing on philanthropic endeavours and Christian work.

The Philosophy of Voice. By Charles Lunn. *Baillière, Tindall & Cox.* If this book had not possessed considerable intrinsic value, it would not have reached a sixth edition. The action of the voice in speech and song is lucidly explained, and practical rules are laid down for self-culture.

The Lost Children (1½d. *Partridge*) is a narrative of facts which occurred at Grenelle, one of the poor districts of Paris, where the beneficial influence of the McAll Mission has been most deeply felt. It is commended to the English reader by Dr. Horatius Bonar.

EVANGELISTIC NOTES.

The converted Catholic evangelist, Rev. T. E. Leyden, has been preaching with great effect to crowded houses in the Boston (U.S.) Music Hall on Sabbath afternoons.

Mr. Charles Inglis has been holding a most successful mission at Canning Town in a large marquee. Many have attended these services, and at every meeting numbers have been spoken with personally about their souls, many of whom have trusted the Lord Jesus. Mr. Inglis is now preaching nightly at Cork.

The Chicago Evangelisation Society has been pushing its work. A corps of visitors and inquiry-room workers are continually at work. Two institutes for Bible study have been held the past year, and another is planned. A new building will be erected this summer, and Mr. Moody is expected in the autumn to inaugurate an evangelistic work that will then be kept up permanently.

Hyde Park.—Mr. C. Cook writes :—We have completed our first month of services here, and our workers have been greatly cheered. The singing of the "Old, Old Story" by our large choir and the preaching of the Gospel still attracts thousands. We are greatly encouraged, and are expecting even greater things. On Thursday last week thirty-five were baptized at Hyde Park Hall, confessing their faith in Christ, and a number of young converts are waiting to do so.

Miss Bessie Tyson, who accompanies Rev. G. F. Pentecost, has charge of the children's work, and is wonderfully gifted, holding the attention of the young people to the great truths of the Gospel with a steadiness and clearness which works wonders among them. She is a very careful and conservative teacher, dealing with the utmost thoroughness with those who stay to her after-meetings. She is a new force in this new order of "teaching evangelistic" work.

Camberwell.—Services conducted here by Miss Smith and Miss Bax have been greatly blessed. Among the many who professed conversion was a family—a father, four daughters, and two sons-in-law. At the children's services a little one found peace, and, going home, told her mother, a Roman Catholic, that she had given her heart to Jesus. The mother afterwards attended the meetings, and has now taken the child away from the Roman Catholic school, and is sending her to a Protestant school on Sundays and week-days as well.

Glasgow.—A series of special religious services in connection with the great exhibition now open in Glasgow are to be held on Sabbath evenings in St. Andrew's Hall. They have been arranged by an influential committee representing different denominations and are intended, like a similar series held in Edinburgh during the exhibition there, for the benefit of strangers as well as the resident community. The committee have been successful in securing the help of some of the most distinguished preachers of the day, including Principal Cairns, Dr. Alexander Whyte, Principal Oswald Dykes, and Dr. Matheson of Edinburgh. Dr. Whyte opens the series on Sunday next.

Epsom Races.—On Sunday last various members of the Open-air Mission, and London City Mission, were engaged in preaching the Gospel on the racecourse at Epsom, under the direction of Mr. Kirkham, secretary of the first-named Society They found the Sunday fair, which was recently petitioned against by a number of the inhabitants, in full swing. Surely, some authority exists for suppressing so flagrant a violation of the sanctity of the Lord's Day. But the preachers also report an increased spirit of hearing on the part of the people, and a marvellous diminution of opposition while the message is being delivered. The gipsies were missioned on Sunday evening, and entertained at tea by Miss Alexander on Monday evening.

Mr. Joseph Clarke, of the London Evangelisation Society, has been conducting meetings nightly in various parts of Breconshire during the past four months with marked blessing. Numbers have professed to have found the Saviour, and believers have been strengthened in their faith by Mr. Clarke's earnest addresses. He is now resting before beginning tent work.

Mr. Spencer Walton, who has just concluded a very successful eight days' mission at Blackheath, is about to pay an evangelistic visit to the Cape, returning about November. Should the way be opened he may return there next year, for the purpose of establishing a small Evangelisation Society, with colportage and Bible-carriage work, &c. Prayer is desired for help and guidance.

Mr. G. F. Cook has held a seventeen days' Gospel temperance mission in Mr. Charrington's Great Assembly Hall, Mile End-road, London. Mr. Cook is an earnest and effective worker, and has nightly held his audiences spell-bound. The scenes from his own life and experience are very touching. The public have shown their appreciation of his work by the large numbers attending his meetings. Over 600 pledges were taken.

Cumberland Hall, Bristol.—Mr. William Forbes has conducted a thirteen days' mission at the Hotwells, Bristol, in the newly-built Cumberland Hall. The meetings were well attended. It is believed that much good has been done among the unsaved, but it is chiefly among the Christians that blessing has been manifest. Mr. William Catlin held a short series of evangelistic services recently at the same place, which was owned of God.

Mr. Geo. C. Needham has closed his year's evangelism throughout the United States with a course of Bible lectures at Springfield, Mass. He will sail for Ireland, after the American summer conferences, to evangelise for some months in his native land. Thereafter he intends visiting missionary work in Continental Europe, and hopes to pay a visit to the Holy Land. Letters will now reach him at his home, Manchester-by-the-Sea, Mass., U.S.A.

Mr. Ira D. Sankey conducted services of song at the young men's meeting in Association Hall, Twenty-third-street, and Fourth-avenue, New York, every Sunday afternoon in May. Large audiences greeted him, and also at the Institute, where he made similar engagements for the Sunday evenings of May. At one of the afternoon meetings, Mr. R. P. Wilder, who was born in India, where his father was a missionary, told of the efforts to establish missions at various places, and of the successful results after much patient work.

Mr. Henry Thorne has concluded a nine days' mission in Carlisle. One feature of interest in connection with the work is the special blessing that has rested upon the members of a particular Bible-class, a large number of them having been brought to Christ. The teacher has worked faithfully among her scholars for long; now the reaping time has come, and sower and reaper rejoice together. Mr. Thorne's afternoon Bible-readings were greatly valued. Physically, Mr. Thorne was very unfit for his work, being much exhausted by his labours in Bristol and Glasgow immediately before coming here, but the power of the Spirit was manifest in the meetings, and many have reason to thank God for the mission.

Mr. Opie Rodway requests prayers for blessing on a series of services at Winstone, a dark village in Gloucestershire, to commence on Saturday. Pray for the salvation of many souls.

A Fortnight's Mission to West-end factory girls will be held in the Shaftesbury Institute from June 3 to 17, inclusive. Week nights at 8, Sundays at 7 p.m., conducted by Ned Wright.

Bridlington Quay.—Rev. W. Hay Aitken will occupy the pulpit of Christ Church, Bridlington Quay, for six weeks from the first Sunday in August. Rev. E. A. Stuart visited this well-known seaside resort last year. and preached at the same church. There is a Gospel ministry at all the churches in the town. All the ministers of the Gospel work in complete harmony.

THE CONFERENCE ON FOREIGN MISSIONS—Calls to united prayer on behalf of the Conference have been sent to the ministers of all churches in this country, and through the religious periodicals to the missions in America. 200,000 copies have been sent out in missionary magazines of the different societies in England, Scotland, and Ireland. Several months ago similar papers were transmitted by the Missionary Societies of Britain and America to all their agents in the mission fields of the whole world.

Letters to the Editor.

AN INQUIRY.

Mark iv. 12.—"That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven." This latter part puzzles us, and if you could clear up the passage we should be much obliged.

Ernest Neal.

[Will any of our readers reply?—Ed.]

TO INTENDING MISSIONARIES.

Sir,—Lest any of your readers should be on the point of starting for Matebeleland, South Africa, I think it well to inform you that I have received information (from a letter dated February 11 last) that the king of that country has forbidden the entrance of any fresh missionaries.

Yours, R. D. Browne.

108, *Mildmay-road, London, N.*

FACTORY GIRLS' INSTITUTE.

Dear Sir,—We notice in your issue of May 18 an announcement that the above Institute was abandoned. We beg to state that it is not so; it is only removed from the "Welcome Hall," Culloden-street, to a position which is more central to the Girls' Homes—the Mission Hall, Augusta-street, Poplar. The Institute is still conducted by Mrs. Merrell and her helpers. Her address is 12, Plimsoll-street, East India-road, Poplar, E.

F. G.

THE SALVATION ARMY AND BAPTISM.

Dear Sir,—With reference to the letter signed "A Zenana Missionary," in your issue of May 18, of course the question raised by your correspondent in regard to the baptism of our converts is one on which we can now speak with some authority, having had nearly six years' experience.

We consider that our position is quite as Scriptural as that of Z. M., for (*a*) we insist on all our converts having the one essential baptism of the Holy Ghost, and (*b*) Paul himself, though one of the Apostles, and though sent especially to the heathen Gentiles, boldly alleges that he was *not sent to baptize*, but to preach the Gospel, and thanks God that, though he spent a year and a half in Corinth and had hundreds of converts from idolatry, he scarcely baptized a single one of them.

We have, however, no objection to water baptism. What we do dislike is the controversy that it invariably entails. If Christians in general would only agree among themselves as to *how*, *when*, *where*, and *by whom* it was to be done, I venture to say that we should willingly adopt the use of it ourselves. But while the churches are torn with internal dissensions regarding infant baptism, immersion, sprinkling, ministerial and lay baptism, we feel that we have as much right to shelve the question as other evangelists.

There is a mistaken notion that among the heathen water baptism prevents the converts from backsliding. I am sure, from careful observation, this is not the case, and know in one district of hundreds who have been formerly baptized, but have since openly returned to heathenism. One leading missionary assured us that he had baptized forty converts, and could not lay his hands on a single one of them, all having relapsed, so far as he was aware, to heathenism.

We have, side by side, baptized and unbaptized soldiers and officers, and we would defy anyone to distinguish the one from the other in all the gifts of the Holy Ghost.

Z. M. is quite mistaken in supposing that our converts escape persecution by not being baptized. I could quote scores of instances to show that the contrary is the case.

Everyone admits that our tests of sincerity are far severer than those employed by any other mission. Not only is no inducement offered in the shape of money, houses, or lands, but our converts are expected to support their officers, attend daily meetings both in the open air and indoors, testify in public, wear uniform, abstain from drink and tobacco, and prove the truth of their professions by the holiness of their lives. Would Z. M. venture to apply these tests to his converts?

Yours faithfully,

F. De Latour Booth-Tucker,

Salvation Army, India.

101, *Queen Victoria-street, E.C.*

LICENSED SIN IN INDIA.

Sir,—I am desirous of pointing out that licensed prostitution is not confined to India, but may be found in full operation in such places as Gibraltar and Malta; and of asking, Could not Mr. McLaren's motion on the 5th inst. be made to extend to all places in the British Empire where such legalised vice exists?—Yours truly, P. Putset.

Croft-terrace, Selkirk.

Allow me, as one of the public, and a regular reader of The Christian, to express my hearty approval of the course you have adopted with regard to impurity in India. No greater service can be rendered by the Press than by making public facts which can only be put an end to by public opinion.

I am thankful you take the line you do also respecting the prevention of cruelty to children.

(Archdeacon) D. S. Govett.

Gibraltar, May 22.

Dear Sir,—Noticing the letter signed "H. S. (M.D.)" on the seventh page of your last issue, I feel led to add my testimony to what your correspondent enunciates as to the C. D. Act not paying—putting aside all question of Christianity.

When quartered in 1859 at the Dilkoosha, just outside Lucknow, next to my own regiment—the Commanding Officer of my corps would not sanction the examination of the "bazaar women"; there was no C. D. Act in India then—lay another in which the examination was sanctioned by the C. O., and carried out by the medical officers. The number of men belonging to that regiment in hospital for certain diseases was quite up to the number of cases from my own—thus proving that inspection was not prevention.

To this effect I wrote to *The Daily Telegraph* a quarter of a century ago, when the question of compulsory examination was mooted, and then strongly inveighed against.—Truly yours,

Mangalore.

Dear Sir,—In your issue of the 18th May, in an article headed "Christians *versus* God," you mention the case of General ——, who doubts Mr. Dyer's statements regarding the working of the C.D. Acts in India.

This is not strange to those who have much Indian experience in mission work. Christian men in that land, so full of heathen abominations, are naturally reluctant to touch these evils, and it is, of course, the policy of all in favour of these C.D. Acts to cover up their working as much as possible.

As a case in point. On my return from India, the other day, I met an old friend, General ——, who had been on military duty at the same station with myself for several years, and yet he did not know that the Acts were in full swing at that station while he was there, until I informed him of the fact, because he had expressed his doubts about the accuracy of Mr. Dyer's statements. I have also found missionaries of considerable experience who were quite ignorant of these Acts, though working their abominations at their very doors. I myself did not appreciate their evil working for some years, though the Lock Hospital was not far from my own mission-house. The well-sounding name, "Contagious Diseases Acts," covers a pit of corruption, and is thus very misleading. Another reason why these Christian gentlemen are so ignorant of this great evil is the fact that the natives even do not like to speak of these things to Christian Europeans for very shame.

After an experience of over twenty-two years, several of which have been devoted to a careful study of the working of these Acts in Burmah, I believe Mr. Dyer's statements to be facts, under rather than over-stated. He has not pointed out to us as yet, so far as I have seen, the tremendous influence to lower moral tone these Acts have upon all who have to do with them in other than a hostile attitude. To touch pitch is to get soiled; to have anything to do with these Acts is to suffer harm. I have known Indian officials to resign Government appointments rather than take duty under these Acts. I have seen so many pure-minded young men coming to India from pure English homes, gradually lowered in moral tone till they have been drawn headlong into the pit of immorality through the influence of these Acts, that I have cause to regard this part of their evil work as among their worst features.

These being the facts, I must confess that the hesitation of Christian men, when once the facts are before them, to join hands with the Master in destroying this gigantic work of the devil is a marvel.

We want more such men as Nathan, John, and the Prophets of old, who are not afraid to denounce evil wherever they meet it, among the high or low. Are we really the salt of the earth? Let us preserve the good and destroy corruption, else we have lost our savour. Christ went down to the lowest depths to save men. If we hesitate to follow, are we one with Him? I see no middle ground.

A Missionary from Burmah.

THE CHURCH OF ENGLAND IN JAMAICA.

Sir,—I have lately returned from a visit to the West Indies, and, having spent some time in Jamaica, I am anxious to correct a statement which appears in Mr. Froude's new work, and which must, I am sure, have been written under a misapprehension.

He says he "could not find that the Church of England in Jamaica either was at present or had ever been more than the church of the English in Jamaica."

I was there three Sundays, and on two of them I went to the same church that Mr. Froude visited, where the Governor and his family attend regularly, and which is frequented by many of the élite of Kingston, who have suburban residences in the neighbourhood. The church was well filled on both occasions, and my own observation quite confirmed what the rector told me, that (notwithstanding these exceptional circumstances) certainly four-fifths of his congregation are people of colour. He also showed me a list of the subscriptions to his church and missions (of which he has five), and I was surprised to find how large a proportion was contributed by the coloured people themselves.

But I also visited the little health resort of Mandeville, and there, on the Sunday, after morning service, the rector took me round to see the Sunday-school, which is held partly in the church and partly in schoolrooms and other buildings in close proximity to it. He introduced me to thirty-seven classes, at which there were between eight and nine hundred scholars present, all people of colour, of both sexes, and a large proportion of them adults.

Surely these facts are a sufficient refutation of the statement I have quoted above.

Your obedient servant, T. R. Tufnell.

FROM MISS ELLICE HOPKINS.

Dear Sir,—I wish I could persuade some of my fellow-travellers, who may probably spend a few days in Paris on their way to summer resorts, to make an effort to go and see the work carried on by Miss de Broen for seventeen years among the Communists in Belleville, Paris, at 3, Rue Clavel. There, in the East-end of Paris, Miss de Broen and her faithful helpers not only live and preach Christ, but live the Christ-life among the poorest, who we cannot say have rejected Christ since He has never been made known to them in the simplicity and power of the Gospel. What especially strikes them is the reality of the work; the sick are healed in the Medical Mission, orphans are tenderly housed and trained, the aged women, many of them terribly destitute, are gathered into sewing classes. Daily gatherings are held for the tired wayfarers returning from their work, where they may hear of a "rest that remaineth."

On seeing all these works of mercy done without money and without price, even poor Louise Michel with her sore heart, led by the human misery she has witnessed to deny the existence of a God of love, said, "These are not mere words but realities." Entirely laid aside from all work as I am by illness, I should be only too glad if I could strengthen the hands of one who is fighting so brave a battle.

Earnestly thanking the readers of The Christian for their prayers on my behalf,

I remain, dear Sir, yours faithfully,

Percy House, Brighton. Ellice Hopkins.

THE OPIUM CURSE.—One of a party of missionaries of the China Inland Mission who recenly left England, writing home after arrival in China, says:—"There have been experiences decidedly painful, especially during the voyage between Singapore and Hong Kong, when the weather was so rough that all the portholes had to be shut, and the smell of the opium we were conveying from India to China was most overpowering. There is England sending to China opium and missionaries, contradicting each other! The Lord help us as a people to deliver ourselves from this terrible traffic!"

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, June 10.

THE DEMONIAC.—LUKE viii. 26—35.

THE Lord Jesus was manifested, "that He might destroy (or loose) the works of the devil" (1 John iii. 8). One part of the devil's work is to deprive men of liberty. (See our Lord's conversation with the Jews, John viii. 31—36). The demoniac of our lesson was enslaved in body and mind, as the result of Satanic possession. Note what is said of—

(1) THE DEMONS ("devils," ver. 27).—These demons were: (*a*) *Numerous* ("Legion,"ver. 30).—Many evil spirits were employed for the destruction of one man. (*b*) *Unclean.*—This is seen in their designation (ver. 29), their habitation ("among the tombs —an unclean place. See Num. v. 2), and their choice ("swine"—unclean animals. See Lev. xi. 7). There is an affinity in the unclean for what is unclean. (*c*) *Persevering.*—They kept at their awful work for "a long time" (ver. 27). "Other bishops," says Latimer, "may neglect their dioceses, the devil never neglects his." (*d*) *Disobedient.*—"Son of God most high" (ver. 28). Comp. the command not to make Him known (Mark iii. 12). The spirit of Satan still works in those who are led by him. (*e*) *Afraid of Jesus.*—"Torment me not." It would appear they thought the Saviour was about to anticipate the judgment for which they are reserved (Jude 6; Rev. xx. 10). Comp. "before the time" (Matt. viii. 29). Future punishment appears to have been an awful thing in the judgment of these spirits. (*f*) *Cruel.*—"Driven" (ver. 29). Comp. "cutting" (Mark v. 5). Those who cast off the fear of God must not be expected to retain much regard for men (comp. Luke xviii. 2). Satan is compared to "a roaring lion" (1 Peter v. 8), and is described as "a murderer" (John viii. 44). (*g*) *Afraid of pain.*—"Torment me not." Comp. "grievously tormented" (Matt. viii. 6). They tormented others, but shrank from being tormented themselves.

(2) THE DEMONIAC.—See here (*a*) *A victim of Satanic influence.*—"Had devils." Satan appears to have been permitted in our Lord's day to exercise a hurtful influence over the minds and bodies of men (comp. Eph. ii. 2). (*b*) *A case of long standing.* —"Long time" (ver. 27). Comp. "eighteen years" (Luke xiii. 16). A rooted devil is not easily routed. (*c*) *Shamelessness.*—"No clothes" (ver. 27). Naked, but not ashamed (comp. Gen. ii. 25, iii. 10). Shamelessness is often shameful. Some love to declare their shame (Jude 13), and some glory in it (Phil. iii. 19). See the counsel of Christ to men degraded by nakedness of soul (Rev. iii. 18). (*d*) *A homeless wanderer*, "neither abode in any house." The devil is the enemy of home sanctities. Contrast "go home" (Mark v. 19), and "piety at home" (1 Tim. v. 4). (*e*) *A strange taste.*—The man dwelt "in the tombs" (ver. 27). He allied himself with death. In another sense, all Satan's victims have done this (Luke i. 79; Eph. ii. 1). (*f*) *One who had lost his individuality.* The devil used his tongue, and spoke with it (ver. 28). Self-control vanishes when Satanic control prevails. (*g*) *A dangerous person* (Matt. viii. 28). Comp. Eccles. ix. 18.

(3) THE DELIVERER.—There was a legion of devils, but one Christ was more than a match for them all. Christ spoke with authority ("commanded." Comp. Mark i. 27).

(4) THE DELIVERED MAN (ver. 35).—Note (*a*) *His position*, "feet of Jesus." (*b*) *His raiment*, "clothed." (Comp. Rev. iii. 5, 18). (*c*) *His mental condition*, "right mind." Comp. "came to himself" (Luke xv. 17). (*d*) *His desire*, "That he might be with Him" (ver. 38). Comp. Phil. i. 23. (*e*) *His commission*, "Return to thine house" (ver. 39). He was indeed "a living epistle."

AN ENGLISH CHAUTAUQUA.—*The Sunday School Chronicle* hears that a summer meeting of University Extension Students, and others, is to be held in Oxford during the first ten days of August. Lectures are to be delivered, and there will be ample arrangements for the combination of instruction with pleasure. Accommodation for visitors will be obtainable at moderate rates. Dr. J. B. Paton (Congregational Institute, Nottingham), informs our contemporary that upwards of 1000 visitors mav be expected.

International S. S. Lesson.

Sunday Afternoon, June 10.

JESUS RISEN.

MATT. xxviii. 1—15. Golden Text: 1 Cor. xv. 20.

IT is most difficult, probably to us impossible, to harmonise exactly, the four accounts of the Resurrection given in the Gospels. Dr. Arnold has said very wisely that "we should doubtless be able to reconcile, or account for, the present form of the narrative," if we only knew with exactness all that was said and done. There may be something in Mr. Glover's remark: "The blessed confusion of the morning has left its impress on our records." Teachers will probably find help in the following sketch of the events of the resurrection in the order of occurrence, as far as the seemingly entangled accounts will allow.

The entombment occurred a little before sunset on Friday. Very early on Sunday morning there is a great earthquake, the angel descends, rolls away the stone, and sits upon it. Seeing him, the guards faint away in terror. Of the *Resurrection itself* we know nothing, only that all was done with Divine deliberation and order. The grave-clothes were afterwards seen, folded up and laid apart, and the napkin that bound the head was found laid carefully aside in another place.

Meanwhile, the holy women (Mary Magdalene, Mary, the wife of Cleophas, Salome, the mother of James and John, Johanna, wife of Chusa, Herod's steward, and "other women") are very busy. They had kept Jesus in view from the beginning of his crucifixion, till they saw Him laid in Joseph's tomb. The burial had been very hasty, so they busied themselves preparing spices to complete the embalming as soon as the Sabbath was over. They were probably ignorant of the full provision made for this by Nicodemus. They start very early on Sunday morning. As they hurry along, they are troubled with the question: "Who shall roll us away the stone?" Arriving, they are amazed to find the stone removed. Mary Magdalene, concluding that the tomb has been rifled, and the body stolen, leaves the others to run and tell Peter and John. The women who are left enter the tomb, notice the empty space, and also the angel, as a young man clothed in a long white garment, sitting to the right of the space where Jesus had lain. They are frightened; but the angel quiets them with the words: "He is risen; He is not here; behold the place where they laid Him." He then goes on to quote the Lord's own prophecies of his death and resurrection (vv. 5—7; Mark xvi. 5—7; Luke xxiv. 5—8). They now run back, "with fear and great joy," "to bring his disciples word." In the way Jesus Himself meets them, saying, "All hail" (vv. 8—10).

Meanwhile, Mary has found Peter and John, who both hurry away to the sepulchre (see John xx. 3—10). They by and by return from the garden, deeply pondering all they have seen and heard. Mary, who had returned after them to the garden, is now left there alone, weeping before the sepulchre. Presently she stoops down, looks in, and sees *two* angels in white. They question her kindly; she replies, and then, turning herself, sees someone standing near. He repeats the angels' question, and she answers in passionate appeal, mistaking Him for the gardener. In reply He simply utters her name, "Mary," to which she answers adoringly, "Rabboni," *i.e.*, "My Master" (John xx. 11—18). Meanwhile, the discomfited guards report to the chief priest; there is a secret gathering of the rulers, and a plot is laid to account for the disappearance of Jesus by perjury (vv. 11—15).

PROOFS OF THE RESURRECTION.—Abundant. Eleven appearances in forty days—to hundreds of people. Jesus touched by disciples, eats with them, and ascends before their eyes. The absurd attempts of enemies to disprove it only strengthen belief. The marvels that follow Pentecost proofs of reigning activity of the Ascended Lord. *No event in history so well proved as Christ's resurrection.*

TEACHING OF THE RESURRECTION.—That Jesus is the Son of God—that his death is accepted as atonement for man's sin—that He is mighty to save—that his people will conquer death, even as He did. Every Christian's hope rests on Christ's resurrection.

ILLUSTRATIONS.

(1) *Types of the resurrection.*—(*a*) "Christ is the 'firstfruits of them that sleep.' According to the Levitical law, before the harvest could be gathered the sickle was to be put into the corn, and the 'sheaf of the firstfruits' was to be brought unto the priest, who was to 'wave the sheaf before the Lord.' This sheaf was to be offered on the morrow after the Sabbath, that is, on the Lord's Day, the day on which we celebrate the resurrection of Christ from the dead. What a wondrous figure of the resurrection of Christ! The waving is a sign of life, and He had life from the dead *on the day after the Jewish Sabbath.* The wave-sheaf, too, was an *earnest*, or pledge, that the whole field should be reaped, as well as a *sample* of the harvest." —*Pilkington.* (*b*) Observe the snowflakes as they descend in their dazzling whiteness from their home in the wintry sky. Before ever they touch the city streets the brightness of their purity is gone; and before long their beauty is utterly defiled. They are now changed into black, sloppy mud. Shall these rise again? See, the clouds break, the sunbeams shine forth, and the winds come out to help them. Soon the streets are clear and dry; the mud has gone. Where are the snowflakes now? There, up there in the sky; you may see them, if you will, in that white cloud that flits across it. The snowflakes have been drawn up from the earth, separated from all filth and stain; and now they are there in purity and beauty, a loving emblem of the resurrection of sinners saved by grace. (*c*) "A vase closely sealed was found in a mummy-pit in Egypt by the English traveller Wilkinson, who sent it to the British Muesum. The librarian, having unfortunately broken it, discovered in it a few peas, old, wrinkled, and hard as a stone. The peas were planted carefully under glass on June 4, 1844; and, at the end of thirty days, were seen to spring into life. They had been buried, probably, 3000 years, perhaps since the time of Moses."—*Gaussen.*

(2) *Credibility of the Resurrection.*—A servant had dropt his master's silver cup into a vessel full of aqua fortis. The cup was soon dissolved, and the servant thought it was gone for ever. Presently his master came, poured some strong brine into the aqua fortis, and so caused the silver to fall to the bottom of the vessel as a precipitate. This was melted and hammered, till it was restored to its original shape. It is said that a sceptical objector to the resurrection was once convinced of his error and led to acknowledge Christ through this illustration.

(3) *The Resurrection an awful truth for all that do wickedly.*—Dr. Moffat, the great African missionary, was preaching on the resurrection one day, when Macaba, a chief, notorious for his wickedness, called out:—"What are those words about the dead?—the dead arise!" "Yes," said Dr. Moffat, "all the dead shall arise." "Will my father arise?" "Yes." "Will all the slain in battle arise?" "Yes." Will all that have been killed and eaten by lions and crocodiles arise?" "Yes, and come to judgment." "Hark!" shouted the chief, turning to the warriors; "ye wise men, did your ears ever hear such strange news? Did you ever hear such news as this?" turning to an old man, the wise man of his tribe. "Never!" said the old man. Then, turning to Dr. Moffat, the chief continued: "Father, I love you much; but the words of a resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise: the dead *shall not* rise!" "Tell me, why not?" said Dr. Moffat. "I have slain my thousands: shall they arise?" was the only answer.

THE GOSPEL IN CAMP.—Over 1000 militiamen from various parts of Wales and England will be assembled for the annual training at Brecon, South, Wales, by June 4. Every year the camp is visited by Christian young men with tracts and religious papers. Christian periodicals, tracts (illustrated preferred), and Gospel booklets, carriage paid, are earnestly solicited by Mr. J. W. Maskell, Brecon, South Wales.

YOUNG MEN AND MISSIONS.—The second annual meeting of the Glasgow United Y.M.C.A. was held last Wednesday, in the Christian Institute, Bothwell-street, Glasgow. The meeting was addressed by Mr. L. D. Wishard, from the American Colleges, and by Messrs. Cameron and Charteris, from the Congo. Mr. Wishard's address on the extension of the Y.M.C.A.'s to heathen lands was listened to with great attention; and the sketches by Messrs. Cameron and Charteris of African life and character created deep interest. The Society has made good progress in the past year, and we look forward to yet greater blessing in the year to come.

A. S. GREIG, Secretary.

Among the Churches.

CHURCH OF ENGLAND.

The Rock suggests that the princely residences of the Anglican bishops should be utilised by the Church in some other way, such as orphanages, rest houses for over worked city clergymen, or divinity colleges.

The seventh annual meeting of the Church of England Society for Providing Homes for Waifs and Strays was held at Sion College, Lord Stanley, of Preston, presiding. Twenty Homes are now open, the number of children under the care of the Society being 799.

Cambridge is to be the scene of a remarkable episcopal gathering on Monday, June 18. On that day as many of the Bishops, home and foreign, who hail from the banks of the Cam as can be collected together for the purpose, have been invited to meet under the shadow of their *alma mater* for a conference, at which a variety of interesting questions will be discussed. A parallel conclave of Oxford Bishops may possibly assemble during the summer at the sister University.

A Ladies' Home Mission Union, in connection with the Church Pastoral Aid Society, is being formed. Its objects are: (1) To gain and diffuse information as to the spiritual needs existing in the Home Mission field, and as to the work of the Church Pastoral Aid Society therein; (2) Intercessory prayer on behalf of Home Mission work; (3) Effort for the spiritual good of our home population. An inaugural gathering will be held in the hall of Sion College, Thames Embankment, E.C., on Friday, June 8, at 3 p.m., when the scheme will be fully explained.

PRESBYTERIAN.

There are now four vacant pulpits in London—Regent-square, Belgrave, Highgate, and Canonbury.

Mr. W. Paton, of Swatow, has arrived in England on furlough; and Rev. J. A. B. Cook, of Singapore, is on his way home invalided.

Successful evangelistic services have been held by Messrs. Stark and Robertson, in connection with St. John's Church, Tottenham (Rev. D. Fotheringham's).

Rev. Z. B. Woffendale, of the Somers Town Presbyterian Church, admitted forty-one new members into the fellowship of the Church on Sunday evening last.

Although Dr. Adolph Saphir no longer holds a settled pastorate, in connection with the London Presbytery, his voice, as his health permits, will occasionally be heard in Metropolitan pulpits

Rev. T. J. Meyer, Presbyterian missionary to Jews in London, in the Mission Hall at Whitechapel, on Sunday, April 29, baptized two Jewish men, a German, and a Russian, on the profession of their faith in Jesus Christ.

Mr. Morton, of Caterham, has offered the Free Church of Scotland Foreign Mission Committee to pay the salary of a medical missionary and two native assistants for three years in any part of India, on condition that the Committee take up a new station. This offer has been thankfully accepted by the Free Church; so has a similar offer made to the United Presbyterian Church.

Miss Mann, late of China, has lately delivered several addresses in churches in the Birmingham Presbytery, on foreign missionary work, and her audiences listened with rapt attention as she has told of the need of women missionaries in China, and the success which has attended the labours of agents of the Women's Missionary Association. The interest in missions has been greatly deepened, and increased in the congregations visited, and several new branches, in connection with the Association, have been formed.

SALVATION ARMY.

Quiet and profitable meetings are being held in Kiel, Germany.

New and capacious headquarters have been secured for the American work in the city of New York.

General Booth has made a tour through Switzerland; enthusiastic and successful meetings being held at Zurich, Gressy, &c.

Belderok, the Dutch Socialist leader, well known in Holland, has professed to give his heart and life to God, and is working in the Salvation Army.

Mrs. Bramwell Booth (259, Mare-street, Hackney, E.) has several girls who have passed through her Homes whom she can confidently recommend, and for whom she wishes to find situations.

Captain Alice Veasey has commenced work in Bluefields, Jamaica, and writes:—"From our first night God has been with us in mighty power; our meetings have been crowded, and souls have sought and found salvation."

Although contrary to the letter of the Dutch law, the Salvation Army held its first open air procession in the town of Harlaam last week. Five hundred were present and the Chief Burgomaster and his constables regulated the proceedings.

At Cotmanhay, in the Derby district, work has recently been commenced amidst much opposition. At first, writes Staff-Captain Gilroy, none would come to our meetings, but since then over one hundred have professed salvation, nearly all of whom publicly testify to the power of God. Some of the worst characters in the place have been saved.

The Army has sustained a heavy loss in the sudden death of Colonel Weerisooriye, of India. In Commissioner Booth-Tucker's absence the Colonel was in command of the Army work in India, his devotion to the Saviour's cause and his self-denying efforts to bring salvation to his fellow-countrymen, had made his name a household word both amongst the nations there and in Army circles round the world.

Captain Smart, of Gujarat, has also passed away after a brief illness; he was a devoted soldier of the Cross.

METHODIST.

At Wirksworth a good work has recently been going on. At the services on Whit Sunday several persons professed conversion.

The Brixton-hill Mission Band were at Merton on Whit Monday, and had encouraging meetings at which a number of persons were led to trust in Christ.

The result of the Royal Naval and Military Bazaar at the Hôtel Métropôle has been a receipt of £7229, but this will be largely augmented by sales in the provinces.

Rev. J. M. Thoburn, D.D., the veteran missionary of Calcutta, at the Methodist Episcopal Conference in New York last week, was elected missionary Bishop of India and Malaysia.

Rev. W. Arthur, an ex-President of the Wesleyan Conference, has announced his determination to become a supernumerary. He has been a minister for fifty years, though of late only nominally in full work. Rev. E. Jenkins and Rev. Richard Roberts, also ex-Presidents, have requested a place on the supernumerary list.

The Wesleyans of West Cornwall met in large numbers on Whit Monday in Gwennap Pit. Ever since John Wesley preached here to awe-inspired crowds the Wesleyans of Gwennap have held an annual service. The service which was conducted by Rev. C. J. Black, Redruth, was in every way a success. Glorious weather, and the stirring and hallowed memories of the place, brought together an audience of at least 10,000 people. The ministers and members of the various churches were well represented. After nearly a hundred years the service is as fresh in interest and as largely attended as ever.

CONGREGATIONAL.

Rev. Samuel Pearson, of Liverpool, will commence his ministry at Highbury Quadrant Church on Sunday next.

The church at Richmond-hill, Bournemouth, intends to renew its invitation to Rev. J. Ossian Davies to accept the pastorate.

Rev. R. Balgarnie has visited Hope-street Chapel, Hull. His evangelistic services were attended by large numbers, and there have been very encouraging results.

The members of the "Mizpah" Band connected with Robertson-street Congregational Church, St. Leonard's, have commenced their outdoor services on the beach during the summer evenings. These meetings have been much blessed in past years.

It is suggested that next year the Congregational Union should hold its autumnal Assembly at Swansea, the birthplace of Rev. Griffith John, the chairman-elect. Mr. Griffith John is the third chairman which Swansea has given to the Congregational Union of England and Wales.

Rev. W. S. H. Fielden, secretary of the Colonial Missionary Society, left England last week on a visit to the Canadian churches. He will attend the annual assembly of the Congregational Union of Ontario and Quebec at Montreal, on Wednesday next, and other kindred gatherings.

On Tuesday evening a valedictory meeting, in connection with the London Missionary Society, was held in Park Chapel, Crouch End, to take leave of the following missionaries, who are proceeding to Central Africa:—Rev. T. F. Shaw, Mr. A. J. Swann and Mrs. Swann, Rev. Robert Hitch, Dr. C. B. Mather, Mr. W. Draper, and Mr. H. J. E. Hemans and Mrs. Hemans; and of Mr. A. J. Gould and Mrs. Gould, returning to Kuruman.

BAPTIST.

We regret to learn that Mr. Archibald Brown is much prostrated in health, though still preaching on Sundays.

During the ten years' pastorate of Rev. W. H. Burton at Dalston, 1042 persons have been received into membership, and £17,000 have been raised for various objects.

The Bristol Auxiliary of the Baptist Missionary Society during the year just closed raised £1811 10s. 4d. for foreign missions, in addition to £506 4s. for the Ladies' Zenana Mission.

An interesting report reaches us, says *The Baptist*, of the celebration, at Woolloomooloo, New South Wales, of the pastoral anniversary of Rev. A. J. Clarke, formerly a popular evangelist in this country. Fifty-eight have joined the Church during the year.

Rev. H. E. Stone, on Sunday week, commenced his seventh annual series of open-air services in the Forest Grounds, Nottingham, by permission of the Public Parks Committee. A large company assembled, and listened with close attention to the address.

Rev. C. B. Sawday, pastor of Vernon-square Chapel, King's Cross-road, W.C., will preach farewell sermons at the Agricultural Hall, Upper-street, Islington, next Sunday, and at Vernon-square Chapel the following Sunday. He commences his ministry at Melbourne Hall, Leicester, on Sunday, June 17.

At a large representative meeting in Leicester, on Friday last, Rev. F. B. Meyer was presented by the Mayor with a purse containing a cheque for £400, together with a framed and illuminated address, in recognition of his earnest and self-denying labours in the town during his fourteen years' residence. Addresses were delivered by the Mayor and five Aldermen, and there were also present, the Mayoress, the Town Clerk, seven Common Councillors, and a number of influential gentlemen and ladies.

NOTES FROM IRELAND.

The Irish Colportage Association, in connection with the General Assembly, which has for its object the getting of ladies to do for home mission work what ladies have for some time been doing for zenana missions, has held its first annual meeting. It has already thirty-three colporteurs employed, and is doing excellent service.

During the past week Rev. W. H. Aitken delivered addresses to business men each day in St. George's Hall, Belfast. The meetings were largely attended by the leading merchants of the town, and the addresses were characterised by the preacher's characteristic earnestness and plain speaking.

It is stated that there are in Irish workhouses, or receiving outdoor relief, 1183 adult deaf mutes, and over 300 deaf mute children. There are also many deaf mutes in various parts of the country earning their own living. In order to convey religious instruction to as many as possible of these, a deaf mute has been appointed as a permanent missionary, and has visited Cork, Dublin, Belfast, and other places. A temperance society has been formed at Belfast, a savings bank has been opened, weekly Bible-classes have been established in several towns, and aged and infirm deaf mutes have been visited in their homes in Belfast and Cork.

"FALLEN ON SLEEP."

Rev. William Carey Upton, for thirty-four years pastor of the Baptist Chapel, Beverley.—Pastor L. Nagel, of Neuchâtel, well known throughout and beyond Switzerland, as a faithful minister of the Gospel, a zealous friend of missions, and an earnest advocate of the claims of the young upon Christian affection.—Mrs. Tucker, wife of Rev. John K. Tucker, rector of Pettaugh, Suffolk.—Mr. Thomas Stockwell, of Cheltenham, for many years a quiet witness for Christ, and father of Mr. T. H. Stockwell, editor of *The Baptist*.—Rev. J. Rees Owen, of Pembroke, a prominent minister of the Welsh Calvinistic Methodist Connexion.—Rev. Cornwall Smalley, for over twenty years vicar of Thurrock Parva, Essex.

TEMPERANCE NOTES.

The mantle of the eloquent John B. Gough seems to have fallen, says an American contemporary, on Rev. W. G. Puddefoot.

Mr. R. Coad has been conducting a temperance mission at the Ordsall-lane Temperance Hall, Salford. More than 100 pledges were taken.

The Wesleyan Conference Temperance Committee has forwarded to the Government a general protest against the licensing clauses in the Local Government Bill. The Congregational Union has done likewise.

The chief constable of Edinburgh has reported that some druggists in the city have been carrying on a Sunday trade in methylated spirits. The police are unable to deal with the traffic, from which much physical harm must result.

A memorial numerously signed by members of the Church of England, in favour of the direct veto, and against the transfer of liquor licence revenue to local authorities, has been presented to the Government and members of Parliament.

The Agricultural Department of the C.E.T.S. has obtained permission to place in the police-stations in various counties posters calling attention to the provisions of the Truck Amendment Act, making it illegal to pay wages, in whole or in part, in intoxicants.

Truth loudly complains that a cup of tea at a railway refreshment bar costs more than a glass of beer, although it can be conclusively shown that a cup of tea can be produced for less than a glass of beer. There ought to be at least equality in price between the intoxicants and the non-intoxicants.

Hon. and Rev. E. V. Bligh, writing to *The Times* with respect to the licensing legislation of the Government, says, "The ratepayers of England are to be congratulated that the proposal to tax them in order to compensate a newly created interest under the Bill appears to be abandoned, if, indeed, it was entertained, and to be impracticable even if it was not."

The new popular automatic machines have been pressed into the service of the temperance cause, and with the support of many eminent persons interested in that movement a company has been started to provide an unlimited supply of pure water for drinking purposes. It is proposed to establish at railway stations and other public places a number of automatic machines for the constant supply of filtered ice water at a charge of one halfpenny.

MARSEILLES.—The Director of the *Mission Populaire Evangélique*, Pastor Lenoir, of Marseilles, invited the street scavengers and sewer men to a literary and musical soirée on May 14. Gospel addresses were given in the happiest style, and listened to with attention to the very end. A New Testament and some flowers were given to each man.—*Le Chrstianisme.*

THE BIBLE IN JAPAN.—In February last, a meeting was held in Tokio to celebrate the completion of the Bible in Japanese. The translation was begun in 1872. The British and Foreign Bible Society with the Scottish National Bible Society undertook to bear the expenses of the Old Testament, and the American Bible Society those of the New. The result is very satisfactory; competent judges declare that it can be well compared with the English revised version.—*Le Protestant.*

THE EMPEROR OF AUSTRIA after receiving Pastor Zimmerman in audience gave him 500 florins for the construction of a new Deaconesses' House. Baron de Vey has just been appointed President of the Hungarian Magnates by the Emperor. The Baron, and also M. de Péchey and M. Tisza, Minister of Finance, are Protestants; the choice therefore is very displeasing to the Roman Catholic clergy. His Majesty has also conferred the order of Francis Joseph on M. Medicus, the oldest Pastor of the church of the Augsbourg Confession.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Gospel services, Mission Hall, Bermondsey, Sundays, 6.30 p.m.; Thursdays, 8 p.m. Mission work each evening.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, June 3, 3 p.m., Mr. Boardman; 7 p.m., Mr. J. G. McVicker. Meetings for prayer, Sundays, 7.45 a.m.; Wednesdays, 7.30 p.m.; Fridays, mid-day and 7.30 p.m.; Saturdays, 7.30 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sunday, 3.30 p.m., special address to young men, by Mr. Robert Paton.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, May 31, medical talk, by Dr. Herbert Habershon, on "The Skin and its Functions."

CONFERENCE HALL, Mildmay-park, N.—Sunday, June 3, 3.30 and 7 p.m., Mr. Gawin Kirkham.

Y.W.C.A., MORLEY HALLS, 316, Regent-street, W.—Bible-reading, by Rev. F. B. Meyer, Wednesdays in June, 12 noon; subject—"Christian Living." Open to all.

WESLEYAN WEST CENTRAL MISSION.—*St. James's Hall*: Fridays, at 12 noon, Rev. M. G. Pearse; 7.30 p.m., Rev. H. P. Hughes. Sundays, 11 a.m., Rev. M. G. Pearse; 3.30 and 7 p.m, Rev. H. P. Hughes. *Wardour Hall*: Mondays, 8 p.m., Rev. M. G. Pearse; daily prayer-meeting from 1.30 to 2 p.m. Major Mears, service for young people, every Sunday, 11 a.m. All seats free.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, June 1, All-day meetings; 11 a.m., prayer for nations and the Lord's work; 3 and 7 p.m., conference on "Personal Fitness for, and Devotion to, the Lord's Service." Mr. Spencer Walton, Revs. F. B. Meyer, J. Hudson Taylor, and others will take part. Mr. Walton's farewell before leaving for the Cape. Mr. R. C. Morgan will preside.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, June 1; tea at 6; meeting at 7. Address by Mr. James L. Stanley. A party of missionaries leaving for the Congo will also take part in the meeting.

REGENT'S PARK CHAPEL, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers.

DEEPENING OF THE SPIRITUAL LIFE.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3.30 p.m. Friday, June 1, Mr. H. F. Bowker; June 8, Rev. E. W. Moore.

CHRISTIAN LIFEBOAT CREW.—Monthly meeting, Sailor's Welcome Home, 173, St. George's-street, Ratcliff-highway, E., Tuesday, June 5, 7 p.m., followed by season of prayer. Messrs. Reginald Radcliffe, G. B. Studd, and others will speak. Friends heartily welcome.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday at 11 and 6.45, Mr. E. P. Telford.

NATIONAL REFUGES FOR HOMELESS AND DESTITUTE CHILDREN.—Annual meeting, Exeter Hall, Thursday, June 7, 6 p.m., Earl of Jersey in the chair.

SPITALFIELDS GOSPEL MISSION.—Annual meeting, Gospel Hall, Osborn-place, Brick-lane, E., Tuesday, June 5, 7.30 p.m., Mr. R. C. Morgan presiding.

ANGLO-INDIAN REUNION BREAKFAST.—Exeter (Lower) Hall, Friday, June 8, 9.30 a.m. The Earl of Northbrook will preside. Addresses on the higher interests of Europeans in India will be given by Sir Charles Bernard, Rev. Filmer Sulivan, and others. Tickets of Rev. John Fordyce, 33, Sutherland-place, Bayswater.

SHAFTESBURY INSTITUTE, 21, Harrow-street, Lisson-grove.—Saturday, June 2, 3.45 p.m., Rev. John Bennett, D.D.; subject—"There shall not an hoof be left behind."

EDINBURGH CASTLE, Limehouse, E.—Sunday next, 11 a.m., Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright; 7 p.m., Dr. Barnardo.

MR. CHARLES INGLIS, at Exeter Hall, Sundays in June, 7 p.m.

KESWICK CONVENTION, Monday, July 23, to Saturday, July 28. Mr. John Postlethwaite, Eskin-place, Keswick, will act as hon. secretary, to whom applications for lodgings or hotel accommodation may be sent, stating particulars of what is desired.

SALVATION ARMY.—Two days' holiness convention, Exeter Hall, Monday and Tuesday, June 4 and 5; at 11, 2.30, and 6.30 each day; subject—"The Christianity of Christ.'

TALBOT TABERNACLE, Bayswater, W.—Opening services, June 12, 13, 15, 17, 21, and 24.

Appeals.

MONS. A. BRUNEL, 3, Rue Tanger, Algiers, writes asking for French tracts for distribution among the people.

MRS. TIDMAN, Park-street, Blaenavon, near Pontypool, Mon., appeals for flowers, Gospel texts, books, &c., for visitation work in the hospital of that place.

MRS. PARSONS' ORPHAN HOME, Eastfield House, Walthamstow, is in great need of money to supply the needs of the little ones, rent and taxes also being at present overdue.

MR. WILLIAM MIDWINTER, The Park, Gloucester, asks for tracts, Gospel leaflets, &c., for distribution by a band of working men among the people in a poor parish in that city.

MISS MEREDITH BROWN, writing from the Shaftesbury Institute for Girls, 21, 22, 23, Harrow-street, and 15 and 16, Union-street, Lisson-grove, appeals for cast-off clothing, such as jackets, dresses, stockings, underclothing, &c., for the use of the girls.

POTTER'S BAR BAPTIST CHAPEL.—The centenary of this chapel will be celebrated shortly, when a bazaar will be held to clear off a debt in connection with a recent renovation, and to assist a fund for building a centenary manse. Help will be received by Rev. JESSE DUPEE, pastor; and articles for sale by Mrs. DUPEE, Laurel Villa, Potter's Bar.

EASTBOURNE Y.W.C.A.—Last year "West Down" Boarding House had to provide meals for 125 persons at once, many of whom had to be lodged outside. A second house, adjoining West Down, has been secured, and an appeal is made for funds for the necessary furniture and fittings. This new house gives a ground floor for a restaurant, and space for thirty-nine more beds. Help will be received by the hon. secretary, Miss BELL, Merlin, Eastbourne.

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Notices.

A READER.—Apply at the offices of "The British Home for Incurables," 73, Cheapside, E.C.

"UNCONSCIOUS MINISTRY."—Would E. A. W., the author of this poem, which appeared in our issue of December 23, 1886, kindly send full name and address?

COMMUNICATIONS RECEIVED WITH THANKS.—H.B. G.B. S.B. C.P. W.J. C.W. W.D. E.L.C. E.C. E.P.B. F.H.C. T.D. T.B.B. M.W. G.C. L.W. J.W.W. A.G.W. J.B. R.H. W.D.L. J.D. H.T.S. R.B. M.H. M.J.N. J.H.B. M.L.S. S.H.C. L.S.W. C.M.S.L. E.K. A.B.H. G.A.A. H.J. W.W. M.N. A.W.W. T.G. P.G. H.W.C. S.D.L. L.S. H.V. S.C. A.B. A.S. E.Y.M. M.E.H. D.S.G. C.T. S.J. H.L.H. S.A.M. M.H.S. J.H. H.V. J.J.R. T.J. J.P.H. W.M.S. R.D.B. S.R. E.M. J.W.A. E.C. J.W. E.W. W.B. H.E.J.B. M.D.S. J.A. M.J. E.S.E. G.K. W.J.G. Protestant. A.M.G. J.J. S.D.L. A.L.G. J.K. W.S. F.M.F. H.H.B. A.L.B. S.J.S. M.B. P.P. W.B.L. A.T.B. S.F.H. C.J.W. M.M.S. H.F. J.J.O. J.W.M. F.J.F. W.R.C. C.C. I.A.M. B.A.F. Z.B.W. A.W.G.

APPLICANTS FOR TRACTS.—W. Blake, 67, Bressingham-road, Sheffield; Miss E. Waskett, 7, Queen Anne-terrace, Albert-road, S.W.; Miss McCutcheon, Malvern, St. Elizabeth, Jamaica, West Indies (illustrated preferred); J. Price, care of J. W. Cole & Co, Post Office, Enfield Wash; J. B. Lye, St. Agnes, Bishopstoke, Southampton; Rev. J. W. Atkinson, 308, Old Ford-road, E.; H. Ellis, 174, High-street, Poplar, E.; Miss H. Eggleston, Church-square, Haddenham, Thame, Oxon; Miss M. Norman, 64, Church road, New Brompton, near Chatham; H. Jones, 72, Titchfield-street, Liverpool; Mr. Scott, Pendre, Brecon, South Wales; H. J. Searles, 24, Adys-road, Peckham, S.E.; G. Cockburn, Haswell, near Sunderland; J. Ramus, 2, Albion-cottages, New Estate, Waltham Cross, Herts.; F. P. Keen-White, 62, Palmerston-road, Holloway, N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

JAPAN.—Three educated young men lately sailed to conduct evangelistic work in this country. They were sent by Mr. Moody.

INDIA.—Tidings from Kolapoor say that the manifestations of joy on the part of native Christians in seeing Mrs. R. G. Wilder and her daughter among them are simply wonderful. The ladies were absent in America for thirteen years, but Miss Grace Wilder, who was her late father's able assistant in conducting *The Missionary Review*, still talks Mahratta (or Marathi) like a native.

REV. JAMES SMITH, the venerable minister of the Baptist church, and a missionary in India of forty-five years' service, has been appointed to Simla. His field of work since his return to India last year has been principally in and around Delhi, where he formerly laboured for so many years. He utilises his time by preaching in the bazaars, and giving assistance to Dr. Carey, of the Baptist Mission, and also to the Union Church.

A CHRISTIAN JEWESS.—In the April number of the *Réveil d'Israël* appears a very touching letter written last November by a young Jewess 19 years of age to a missionary located in an important town in Russia. Some months ago a New Testament fell into her hands, this without any human means has led her to accept the Lord Jesus as the Messiah and her Saviour. She wrote begging the missionary to make some arrangement for her, so that she could be more thoroughly instructed in the way of the Lord. She was willing to give up loving relatives and friends, wealth and social position for the love of Jesus.—*Le Journal Réligieux.*

Subscriptions received by Messrs. Morgan & Scott to Monday, May 28, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Dr. Barnardo's Homes—E.N. 2s 6d; J.H.W. 5s; M.S. £50; G.H. 2s 6d; Rio de Janeiro, £1; X.A. 5s	51	15	0
Mr. Fegan's Boys' Homes—E.N. 2s 6d; J.H.W. 5s; S.E.S. 10s; Miriam, £5	5	17	6
Mission to Deep Sea Fishermen—E.N.....	0	2	6
George-yard Ragged Schools (Day in Country)—E.N. 2s 6d; C.T. 10s	0	12	6
Mr. Orsman's Work—J.H.W.	0	2	6
Christian Vernacular Education Society, India—E.F.M.	0	5	0
Mr. Mills' Vigilance Relief Fund—C.A.M.	2	10	0
Mildmay Mission to Jews—J.B.C....	0	10	0
China Inland Misn.—J.B.C. 10s; J.H.W. 2s 6d	0	12	6
Miss Mittendorff's Homes—J.B.C.	0	5	0
Late Abraham Lamb Fund—Readers, 3s; Amica, 2s 6d; Miss C. £1; J.B.C. 5s; J.B. £1; C.P. Clifton, 5s; G.E.S. 5s; Inasmuch, 10s; J.W.B. 3s; Mrs. M. 5s; H.W. 1s; Miss G. 10s; E.L.T.Z. 5s; T.Y. 10s...	5	4	6
Gospel Purity Assoc., India—P.F. £5; Anon. £1	6	0	0
Bristol Orphan Houses—J.H.W. 2s 6d; C.L.M.T. £1...	1	2	6
Turkish Missions' Aid Society—J.H.W.	0	2	6
St. Giles' Christian Mission—J.H.W. 2s 6d; J.H.W. 2s 6d; *Day in Country*—H.A. 10s; Anglo-Israelite, 2s; S.A.T. 5s; C.T. 10s ...	1	12	0
Indian Female School Society (Zenana Mission)—J.H.W.	0	2	6
Home of Industry—J.H.W. 2s 6d; Free Church S. S. Cruden, 5s	0	7	6
Rev. T. H. Tibbles' Work & Church, Indians—In Memoriam, 2s 6d; J.A. £5...	5	2	6
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—A.M. 5s; Miss K.W. £1	1	5	0
Working Men's Mission, New Cut—J.B. £2; C.P., Clifton, 5s	2	5	0
Gray's-yard Ragged Church & Schools—J.B. ...	1	0	0
Benevolent or Strangers' Friend Society—J.B....	1	0	0
London Missionary Soc. (Tanganika)—Misses C.	1	0	0
Girls' Schools, Nazareth—Misses C.	1	0	0
Girls' Schools, Bethlehem—Misses C.	1	0	0
Sailors' Rest Aid Society, Pozzuoli, Italy—Misses C.	0	10	0
London Poor (Mrs. S. Leonard)—Misses C. ...	1	0	0
Mission to Lepers, India—Misses C.	1	0	0
Mr. C. Cook's Work (Foreign Prisons)—Misses C.	0	10	0
Anchorage Mission—Misses C...	0	10	0
Bible Colportage Society, Ireland—Misses C. ...	1	0	0
Miss Daniell's Soldiers' Home, London—Misses C.	1	0	0
Soc. Free Distribution of Scriptures—Misses C.	1	0	0
Agra Medical Mission—C.P., Clifton	0	10	0
Mrs. Hilton's Crèche, &c.—C.P., Clifton, 5s; J.W. & K.A. £3	3	5	0
Field-lane Refuges—C.P., Clifton	0	5	0
Children's Special Service Mission—Major D. ...	0	10	0
N. E. London Gospel Mission (Holiday Home)—A.W.B. 1s; G.H. 2s 6d; S.A.T. 5s; Evie, 5s	0	13	6
Moravian Missions (London Associatn.)—A.J.C.	2	0	0
Church Missionary Society—A.J.C.	2	0	0
Relief of Persecuted Jews, Jerusalem—G.H. ...	0	2	6
Scripture Readers' Society, Ireland—J.A.	5	0	0
Day in Country Fund—S.A.B. £1 2s 6d; Anon. 5s; Miriam, £5; S.C. 5s; X.A. 5s; D.M. 5s; Miss C. 10s; C.D. 5s; E.T. 5s	8	2	6
East London Gospel Mission—C.P., Clifton ...	0	10	0
Hazlewood Home, Isle of Wight—M.S...	2	2	0
Army Scripture Readers' Society—T.S...	0	10	0
"Dayspring" Enterprise—Free Church S. S. Cruden	0	2	6
Spitalfields Gospel Mission—R.W.G.	0	10	6
Hop-pickers Mission (Mr. Chinn)—R.W.G... ...	0	5	0
Day in Country Fund (Rev. J. W. Atkinson)—Perth	0	2	0
Rebuilding of Ardrahan School-house—C.S.H. ...	0	7	6
Tower Hamlets Mission—C.S.H.	0	5	0
Work at Port Said (Mr. G. O. Eoll)—J.W. & K.A.	4	0	0
Homes for Aged Poor, Anerley—J.W. & K.A. ...	4	0	0
Sierra Leone Mission—J.W. & K.A.	3	0	0
Scandinavian Home, W.I. Dock-rd.—J.W. & K.A.	3	0	0
Tent Work, Southsea (Mr. Denning)—J.W. & K.A.	3	0	0
Jaffa Medical Mission—J.W. & K.A.	4	0	0
Nazareth Medical Mission—J.W. & K.A.	4	0	0
Rev. E. Vanorden's Work, Brazil—J.W. & K.A..	6	0	0
Kabyle & Berber Misn. (Tangier)—J.W. & K.A.	5	0	0
Widow of late H. Moorhouse—Miss C....	0	10	0
McAll Mission—C.T.	1	0	0
King Edward Ragged Schools—E.T.	0	5	0
Mrs. Parsons' Girls' Home—M.S.	5	0	0
	£167	4	6

[ADVERTISEMENTS.]

Mission to Deep Sea Fishermen—Mark xiv. 8, Two Parcels of Books.

Miss Daniell's Work—B.A.K. £1. Request is remembered.

London Samaritan Society (Convalescent Homes at Sandgate and Bournemouth)—Miss W. £1 1s; Mr. J.S.W. 10s; Mrs. P.S. 5s.; Rev. C. 2s.

St. Giles' and the Green Fields (Mr. George Hatton, 4, Ampton-street)—Alpha, £1; Anon. £1.

TURKISH MISSIONS' AID SOCIETY.

THE ANNUAL MEETING of the above Society will be held in the Council Chamber, Exeter Hall, on TUESDAY, JUNE 5, at 3 p.m.

The Right Hon. The EARL OF ABERDEEN will preside.

Speakers:—The Lord Kinnaird; Hon. and Rev. E. Carr Glyn; Rev. Dr. McEwan; R. N. Cust. Esq.; Dr. Post, of Beyrout; Dr. J. P. Cochrane, Oroomiah; Rev. J. N. Wright, of Salmas; Rev. Dr. Judson Smith, Secretary of the American Board; or others.

All are invited to attend.

T. W. BROWN, D.D., *Secretary.*

NO COMPENSATION! GREAT DEMONSTRATION, Hyde-park, SATURDAY, June 2, to protest against the Compensation Clauses of the Local Government Bill.

Processions assemble on the Thames Embankment at 4 o'clock; Hyde Park at 5 o'clock.

Speakers, routes of processions, and other particulars will shortly be announced.

An aggregate meeting of workers will be held on TUESDAY EVENING NEXT, May 29, in the Y.M.C.A. Lecture Hall, 186, Aldersgate-street, at 8 o'clock.

FREDK. N. CHARRINGTON, *Chairman.*
SAMUEL HOPE MORLEY, *Treasurer.*
JOHN HILTON,
SAMUEL INSULL,
HENRY J. OSBORN, } *Hon. Secs.*

DONATIONS (needed at once) may be addressed to the Chairman or Treasurer, at the Office, Exeter Hall (No. 3 Room), Strand, W.C., where the Hon. Secs. may be seen each day from 3 to 9 o'clock.

PULPIT NOTICE.—Clergy and ministers are invited kindly to announce the Demonstration at their Sunday and other services.

Centenary Conference

ON

FOREIGN MISSIONS, 1888,

IN EXETER HALL, STRAND,

FROM JUNE 9 TO 19.

Promoted, and Speakers provided, by the following Societies:—

Church Missionary Society,
Wesleyan and other Methodist Societies,
London Missionary Society,
Baptist Missionary Society,
Presbyterian Missions of Scotland, England, and Ireland,
Women's Missionary Society,
China Inland Mission,
and other Societies,
in all by

51 BRITISH,
56 AMERICAN,
13 CONTINENTAL } SOCIETIES, WHO SEND 1,150 DELEGATES.

Besides 22 Meetings for Members, there will be 20 Public Meetings in Exeter Hall, from June 11 to 15, two each Afternoon at 3 o'clock, two each Evening at 7 o'clock. The Evangelistic Choirs of London will conduct the Praise.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.

THE RT. HON. LORD PLUNKET, ARCHBISHOP OF DUBLIN.

FUNDS GREATLY NEEDED in order to extend the itinerant work of the Society, as well also, to supply Scripture Readers to places in urgent need of such aid. Reports and full particulars can be had on application to the Secretary, CAPT. JAS. KEARNEY WHITE. *Offices:* 27, Lower Pembroke-street, Dublin; and No. 9, Paternoster-row, London.

Note.—Friends will please notice the **exact title** "Scripture Readers' Society for Ireland," and **not** 'Irish Scripture Readers' Society."

THE SALVATION ARMY.

Two Days' Holiness Convention,

EXETER HALL, JUNE 4 and 5.

Morning, 11; Afternoon, 2.30; Evening, 6.30.

Subject—The Christianity of Christ.

GENERAL BOOTH WILL LEAD, Assisted by Commissioner and Mrs. BOOTH-TUCKER India). Commissioner HOWARD (Australia), Commissioner COOMBES (Canada), Major MUSA BHAI (Ceylon).

Mrs. BOOTH will, if well enough, also speak.

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The SALE OF WORK is postponed to Tuesday, Wednesday, Thursday, July 3, 4, 5, on account of Mrs. Hilton's illness.

FUNDS URGENTLY NEEDED.

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TUESDAY, JUNE 12, 7 P.M.

MEETINGS FOR PRAISE AND PRAYER, conducted by Mr. H. F. BOWKER. **ADDRESS** by Rev. F. B. MEYER.

WEDNESDAY, JUNE 13, 3.30 P.M.

SERMON by Rev. ADOLPH SAPHIR, D.D.

Admission by ticket up to 3.20, after which the doors will be thrown open to non-ticket holders. Tickets for the Afternoon Service, and for the Tea, may be obtained of Mr. Evans, 27, Westbourne-grove. TEA at 5.15. 1s.

7 P.M. **PUBLIC MEETING.**

Mr. GEORGE WILLIAMS,
President of the Y.M.C.A., in the Chair.

Speakers—Rev. C. Spurgeon, Messrs. F. A. Bevan, T. A. Denny, Reginald Radcliffe, and Dr. T. J. Barnardo.

FRIDAY, JUNE 15, 7 P.M.

PROTESTANT TESTIMONY.

Speakers—Rev. H. E. Brooke, Rev. H. D. Brown, B.A. (Dublin), Rev. H. Dening (St. James', Fulham), Rev. S. H. Paterson, M.D.

SUNDAY, JUNE 17, 11 A.M.

Preacher—Pastor FRANK H. WHITE.

3 P.M. (to young people) and 7 P.M.

Preacher—Rev. J. GORDON, D.D. (*Boston, U.S.A.*)

THURSDAY, JUNE 21.

MISSIONARY MEETING.

Chair taken at 7 o'clock, by JOSEPH PETERS, Esq.

Speakers—Rev. J. Gordon, D.D., Rev. A. T. Pierson, D.D., Rev. J. Wilkinson, Mr. J. E. Mathieson, and others.

SUNDAY, JUNE 24, 11 A.M. AND 3 P.M.

Preacher—Rev. A. T. PIERSON, D.D. (*Philadelphia, U.S.A.*)

7 P.M. *Preacher*—Pastor FRANK H. WHITE.

Prayer earnestly entreated for much spiritual blessing to attend the above services.

Offerings towards opening entirely free of debt, may be sent to the Pastor, 5, Kildare-gardens, Bayswater.

UNION HALL MISSION.

APPEAL TO CHRISTIANS.

IN ORDER TO WORK THREE LARGE GOSPEL TENTS NIGHTLY during the summer months in some of the poorest and most spiritually destitute localities of this great metropolis, and for the maintenance of the Work of the Mission, and SEVEN FELLOW-WORKERS in the SIX HALLS, THREE HUNDRED POUNDS IS URGENTLY NEEDED. The Work has been owned of God in former years in the salvation of hundreds of precious souls, and I am now desirous to once more renew these efforts, for the glory of God, assured that He who has blessed, will bless.

WILL THE KIND READER SEND A DONATION for this work of Winning Souls?

Donations will be received by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C., or by Messrs. FULLER, BANBURY & Co., Bankers, 77, Lombard-street, London, E.C. Donations sent to the Director of the Mission will be most gratefully acknowledged immediately.

ROBERT BILKE.

ABERGELDIE, GREENHILL-ROAD, HARLESDEN, LONDON, N.W.

WORKING MEN'S MISSION,

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FUNDS are URGENTLY NEEDED to meet the current expenses of this Mission. During the past winter we have supplied 25,000 Meals to the deserving poor of this locality, besides other gifts, as Clothing, Grocery, &c. **£100** is needed for the Rent now due, and we have to arrange for a Day in the Country for about 1,000 children, for which we need **£60** or **£70**. Our Funds being exhausted, will Christian Friends help us?

Contributions will be thankfully received by the Treasurer, F. A. BEVAN, 54, Lombard Street, E.C.; or the Superintendents, T. & J. YOUNG, 32, Nelson Square; Blackfriars Road, S.E.; or by Messrs. MORGAN & SCOTT.

The 11th Anniversary of the above Mission will be held on Tuesday, June 5th. Chairman. F. A. BEVAN, Esq.

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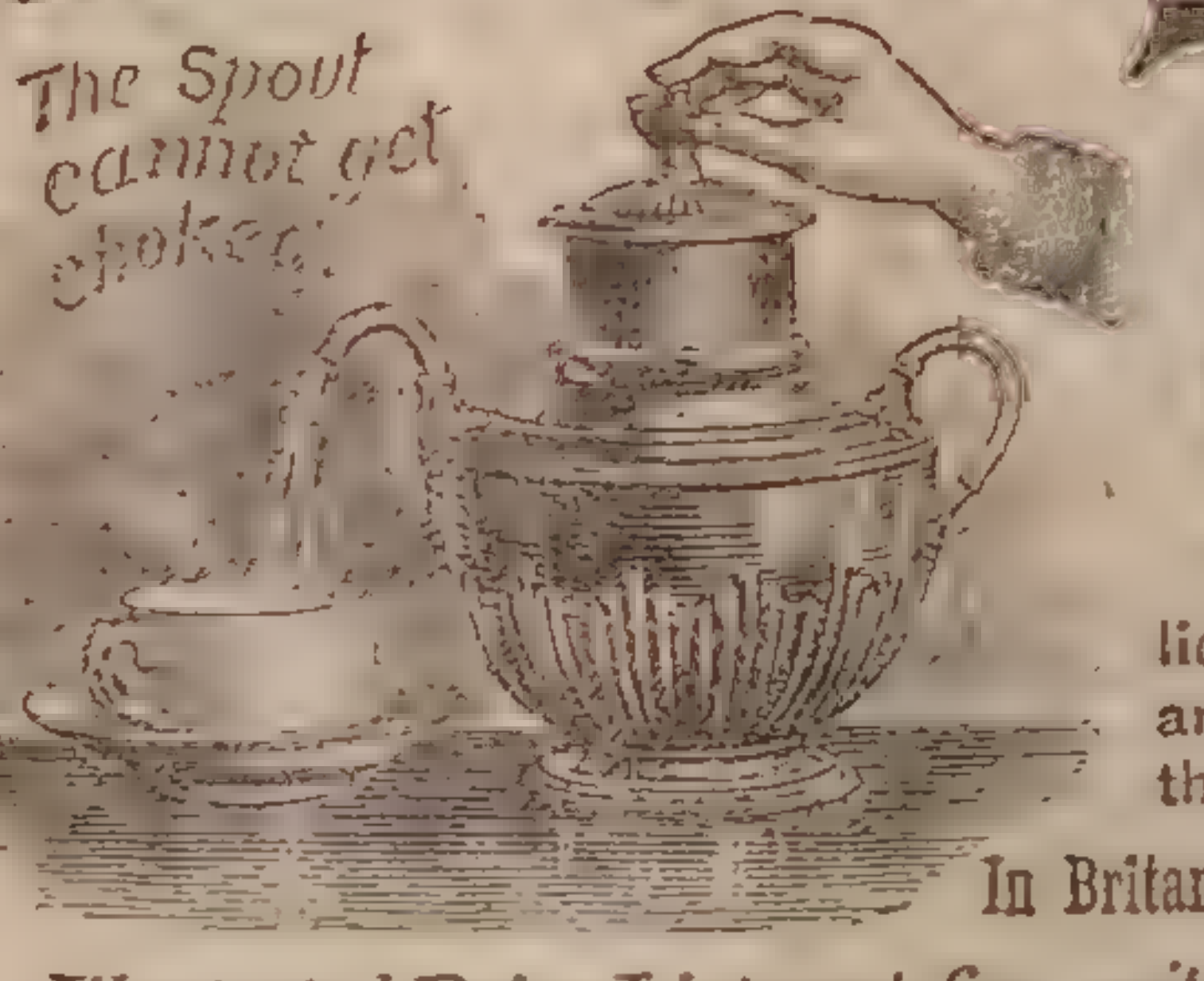
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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 958.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, JUNE 8, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

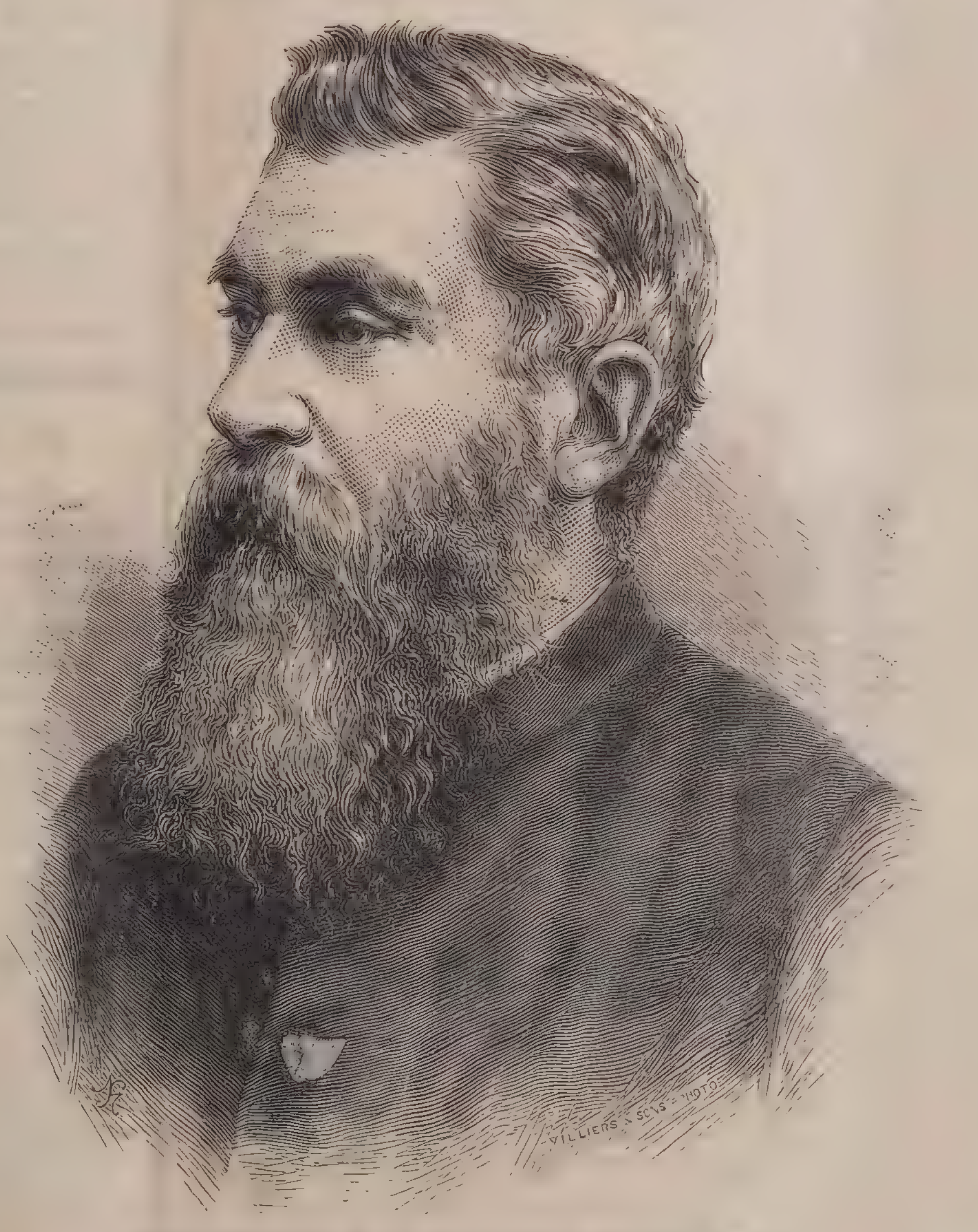
REV. J. TINSON WRENFORD,

Vicar of St. Paul's, Newport, Mon.

TO-DAY we have the pleasure of giving to our readers the portrait of a highly honoured and successful servant of God. For the long period of thirty-three years he has ministered in spiritual things with unabated zeal to the congregation of St. Paul's Church, in the thriving South Wales seaport of Newport; while at the same time he has taken a full share in the public religious movements of the time. To many Christian friends throughout the land the name of Rev. J. T. WRENFORD, of Newport, has become a household word.

Having chosen the vocation of a clergyman in the Established Church, Mr. Wrenford was ordained in 1849 to the junior curacy of St. Mary's, Cardiff. This was a large and populous parish, affording a wide sphere of varied effort, and the young curate went to work with a will. His post was no sinecure. With the full approval of the vicar (Rev. W. L. Morgan, afterwards Canon of Llandaff) he commenced additional services and cottage meetings, and did plenty of pastoral visitation. Not forgetting the material needs of his charge, he started a penny bank—one of the first in the kingdom—clothing club, &c. Being admitted to "full orders" the following year, he was promoted to the senior curacy of the parish, with that of Roath attached, and found an enlarged sphere for his activities. The late Bishop of Llandaff, Dr. Ollivant, manifested a warm interest in the labours of the young clergyman, and a mutual attachment was formed which continued till the good Bishop's death in 1883.

In 1855 Mr. Wrenford was offered the incumbency of St. Paul's, Newport, which, after due consideration, and with a strong sense of responsibility, he accepted. His first sermon to his new flock was on the apostolic confession, "I am not ashamed of the Gospel of Christ," and he was not slow in proving his faith by his works. All kinds of parochial agencies were set on foot, and a band of earnest helpers rallied round him. The usual church services were supplemented by Bible-classes, open-air services, lectures to artisans, reading-room, library, and so forth. In short, no stone was left unturned in order to influence the people for good, and help them in the daily struggle of life. It may be mentioned here that in 1864, with the help of Christians of other denominations, an industrial rescue home for penitents was established, which has been the means of reclaiming many from an evil and miserable life.



(From Photograph by Messrs. Villiers & Sons, Llandrindod, Wales.)

Mr. Wrenford was not one of those who magnify good works at the expense of faith. He was strongly evangelical in doctrine, and taught a full, simple Gospel. And yet there was a lack in his personal experience that marred an otherwise joyful service. In "All for Jesus," one of the many excellent and practical booklets that Mr. Wrenford has written, he tells the story of this crisis in his spiritual history. He there describes how, after much mental conflict and distress at the want of happy certainty in his religious life, he was led to a definite, personal and unreserved surrender of himself to Jesus Christ. The result may be briefly told in his own words:—

> I rose from my knees rejoicing. "Jesus is mine," I could exclaim, "and I am his." The uncertainty was gone. The doubts and fears had departed. I had passed beyond mere "hoping" and "trusting," — at last, but surely. And now it was as though Jesus Himself were speaking to my soul, and I could hear his voice. I found I had, now, that "peace" which "passeth all understanding," and that "joy" which is "unspeakable and full of glory." Ever since that day I have been living a new life. "*All for Jesus,*" is my daily, almost hourly, cry! and Jesus is so precious! I cannot describe the sweetness of his presence and fellowship. It is so real, so constant, so sustaining to the soul.

In a postscript to the latest issue of this little book Mr. Wrenford thus speaks of the immediate outcome of the access of spiritual vitality that came to him in that new era of his life:—

> The day upon which the Lord "lit up my life" was Saturday, February 11, 1871. I asked Him to set his seal upon his work in myself by blessing other souls on the morrow. He did so. Next day I preached to my people the same truth He had so graciously blessed to myself; and that very night anxious ones were led to Christ. From that day to this the work has gone on. Hundreds, yea, thousands of souls have since then, I have every reason to believe, found peace with God in St. Paul's, to the praise of the glory of his grace.

The blessing of which Mr. Wrenford speaks was not, however, confined to his own congregation. This period of his own reviving synchronised with the outbreak of a work of grace in the town of Newport that is quite noteworthy in the history of such movements. For some months before, a spirit of united prayer for revival had rested on some of the earnest Christians of the place, and the answer was not long deferred. About this time Rev. R. Aitken, the venerable Vicar of Pendeen, Cornwall, was conducting special services in Cardiff, with manifest blessing. Mr. Wrenford invited Mr. Aitken to come to Newport, which he did, and at the close of two weeks' services there was an ingathering of some six hundred converts, connected with nearly all the congregations in the town. These were but the first droppings of the shower. The special effort extended to various chapels in the town. Lord Radstock visited Newport, and was instrumental in fanning the flame of zeal. Later on, Rev. R. Aitken revisited St. Paul's Church, accompanied this time by his two sons, Rev. R. W. Aitken and Rev. W. H. M. H. Aitken. Other workers followed, and the place was mightily moved. Writing in August of that year Mr. Wrenford thus sums up the result of the awakening:—

> Most marked and evident has been the result of God's work here upon a large portion of the population. The churches of Christ have indeed been revived. Christians are not now contented with the low level of a bare spiritual existence. The surpassing blessedness of the "higher Christian life" is sought—yes, and realised—by very many. The old condition, so far removed from that to which believers should attain, has become distasteful; and now, from the heart—gladly, gratefully, lovingly—proceeds the cry, "*All for Jesus!*" Nor can they who have received so much at the hands of the Lord remain inactive. "Lord, what wilt Thou have me to do?" is the cry of many a willing worker; and, in a variety of ways, the desire to be useful finds welcome exercise. And more than, perhaps, at any time before, have Christians discovered that, notwithstanding all minor differences, they can "love one another, with a pure heart, fervently."

To the attainment of this blessed result, the zeal and influence of Mr. Wrenford, as the outcome of his own revived life, were largely owned of God. After a time his abundant labours caused a breakdown in health, and he spent seven months resting or travelling in England and Ireland. In the latter country he received much kindness at the hands of that catholic-hearted man of God, Mr. Henry Bewley, of Dublin. On recovering his health, he conducted Gospel services in several parts of the Green Isle, which were signally owned of God.

A friendship formed in 1873 with the late Frances Ridley Havergal proved to be one of the most pleasant and fruitful incidents of Mr. Wrenford's life. Some correspondence with Miss Havergal was the means of leading her into the same fulness of spiritual enjoyment he had attained. The details of this episode, so deeply interesting to all who value the memory of our gifted Christian poetess, are to be found in a little book, "Such a blessing," written by Mr. Wrenford. In the line of experimental truth his pen has been very busy, and more than a million and a half of his most useful publications have been sent out by Messrs. Partridge & Co.

Always keenly practical, as well as intensely spiritual, Mr. Wrenford has sought in various ways to unite believers in one common purpose for mutual help and endeavour. He initiated the "Union of 'All for Jesus' Disciples," an organisation which now has its members in all parts of the kingdom, as well as in India, China, Australia, America, and the European Continent. He was led also to commence a little association, entitled, "The Morning Watch," for promoting early rising and early communion with God; this has extended its influence, and has been much blessed of God in its outcome. Meanwhile the work of his parish has been diligently pursued in all its varied ramifications. Since 1885 he has held the post of local chaplain to the military troops at Newport Barracks, and he ministers in holy things to the patients of the local infirmary—an honorary work which is much valued.

During the whole course of his ministry, now extending to thirty-eight years, Mr. Wrenford has assiduously cultivated the kindest and most brotherly relations with fellow believers of every name, and this may account, from the human standpoint, for the rich blessing that has rested on his life-work. He is uncompromising in his adherence to Protestant and evangelical doctrine, and does not hesitate to lift up a testimony against the Ritualising and Romanising tendencies of so many of his fellow-churchmen. During Mr. Moody's visits to this country he actively co-operated, as far as circumstances enabled him, in the work of the famous American evangelist. Every movement for the promotion of temperance, personal and social, finds in him a staunch advocate.

In all these plans and activities he has found in his beloved wife a true helpmeet and fellow-worker, during their married life of thirty years. Mrs. Wrenford is superintendent of the girls' Sunday-school; she carries on mothers' meetings and district meetings; sustains a maternal society, and in other ways shows herself a true friend to the poor, and an exemplar of the Gospel of our Lord Jesus Christ. We are sure our readers will pray that both pastor and wife may long be spared to expend their consecrated lives for the good of those among whom their lot is cast.

THE LETTER MISSION.—From "Some Incidents in the Letter Mission in 1887" we learn that during last year fifteen correspondents found peace in believing, and two or three backsliders were restored to the joy of their salvation. The Mission has now 106 members, most of whom pray daily for a blessing on the work. Communications should be addressed—The Letter Mission, Clapham, S.W.

LONDON TEMPERANCE HOSPITAL.—At the fifteenth annual meeting, held a few days ago, it was stated that every penny of the cost of the building (£56,000) had been paid. Through want of funds only about seventy of the beds can be occupied; it was resolved that efforts should be made to increase the income by £1500 a year, in order that the whole of the beds (120) may be filled. Mr. Handel Cossham, M.P., who presided, held that the results achieved at the Hospital prove that alcohol is not necessary in the treatment of disease. Mr. H. J. Wilson, M.P., commended the Hospital to generous support, as also did Rev. Jackson Wray, who remarked that he had slowly but definitely changed his views on the drink question, and nothing had surprised him more than to find how many had been influenced by his example as an abstainer.

A VOICE FROM THE GRAVE.

The following letter reached us by the post of Monday morning last. The earnest solicitude it displays for the evangelisation of Central Africa receives a singular addition of pathetic and even tragic interest from the fact that the heart which indited it has now ceased to beat on earth for the woes of the Dark Continent, and the hand that wrote it will write no more. We trust this letter, written only four days before the Bishop's death, will come to the Missionary Conference of next week as a message from the other world, calling upon Christendom to awake and carry the light of the Gospel to that benighted land, which has already claimed the lives of so many devoted servants of God from among all the churches:—

NEAR VICTORIA NYANZA.

Dear Sir,—In The Christian for October 21, 1886, page 18, I see an account of a meeting of the Freedmen's Missions' Aid Society. If you know the address of the secretary of that Society I shall be much obliged if you will very kindly forward this letter to him that he may let me know if that Society will assist me in getting from America Christian African evangelists to work here in this diocese; or if you can let me know who is likely to assist in this way, I shall be very glad if you will give me such information as you can.—I remain, yours truly,

Henry P. Parker, Bishop,
Eastern Equatorial Africa.

March 22, 1888.

MR. CHESSON'S MANTLE.

By the death of Mr. Chesson the Aborigines' Protection Society loses its central figure, its moving force. He it was who made such a profound study of the Blue Books and other records and papers which contained anything affecting the interests of the natives of foreign countries, that he was more fully acquainted with every question concerning the aborigines than the officials of the Colonial or the Foreign Offices. He was, therefore, able to inform members of Parliament so fully and accurately, that by means of such information they have by questions and debates in the House of Commons often prevented the infliction of wrong upon innocent, harmless, and powerless peoples.

At the annual meeting of the Society, as we noted last week, it was stated that the Society would be merged in the Anti-Slavery Society. The objects of the two Societies are so nearly alike that such a course is probably the proper plan to adopt. But it is to be hoped that an effort will be made to secure the services of someone who will undertake the laborious task of reading the many Blue Books and papers, and of discovering the injuries of the aborigines by correspondence as well as from newspapers. This is too great a work to be added to the already fully engaged services of the very useful Secretary of the Anti-Slavery Society. It ought to be the peculiar work of someone, or it may never get done.

It is due alike to the memory of Mr. Chesson, and to the interests of the natives of countries where slavery does not exist, that this should be attended to by the Aborigines' Protection Society before it closes its separate existence.

HOT-HOUSE CHRISTIANS.

Last week's *Methodist Times* has a trenchant leading article on this subject, based on the recent "District Meetings." Says our contemporary:—

One of the most original and useful speeches was made by Rev. H. J. Sugden in the Newcastle District. He is reported to have said that "he had grown sick of going to appointments, and trying to stroke entirely sanctified people down the back. He wanted to get hold of the people who stand about the streets, and whose notion of a Methodist preacher is a very low one. He wished to get hold of their sympathy, but had been opposed in trying to do so by all the entirely sanctified people in the place. He felt restless with the thought that while we talked things that sounded good, instead of being the friends of publicans and sinners, we gave them the cold shoulder. They have no love for us, for we don't care about them; or, if we do, we somehow fail to show it."

Mr. Sugden speaks like a young man who has swallowed conventional formulæ, and cleared his mind of cant. He lays his finger upon the weak point in modern Church life. At this moment a majority of the people of England go to no place of worship. While we are fiddling and quarrelling about the tune, Rome is burning. The fundamental sin of modern Christianity is its anti-Christian selfishness. Too many church members imagine that the chief duty of Christian ministers is to dance attendance upon them, instead of going forth to seek and to save the lost. The perpetual demand for pastoral services of all sorts is a subtle and deadly form of selfishness.

Instead of whining for ministerial attentions, let them become ministers themselves, first to their own household, and secondly to their neighbours. The modern tendency to exalt the pastor above the evangelist is the greatest of all practical heresies. In the Church founded by the Holy Spirit on the day of Pentecost, the pastor occupied the lowest place. Apostles, prophets, and evangelists ranked above him. In those glorious days Christians were unselfish, and instead of supposing that the Church existed to strengthen and comfort them, they went forth to strengthen and comfort the perishing. The Church was founded not to protect sickly hot-house Christians from a breath of fresh air; but to evangelise the human race. It is an army to conquer the world and the devil, not an ambulance corps to carry about lazy Christians who ought to walk on their own feet. Every individual Christian ought to be a missionary. We are in great danger of spoiling Christians, by doing too much for them. Our pastoral nurses feed them when they ought to be feeding themselves. We wheel them about in ecclesiastical perambulators when they ought to be strengthening their limbs by vigorous exercise.

A great many Christians are fearfully overfed with services and sermons. They are perpetually devouring the finest of the wheat, and never doing Christian work. Of course they suffer from chronic spiritual dyspepsia. How could it be otherwise? Jesus Christ did not spend his time in listening to sermons and enjoying the means of grace. He went about doing good. He secured his own highest happiness by ceaselessly promoting the happiness of others. It is a terrible delusion to imagine that the world can ever be evangelised by ministers or by lay agents. Every Christian man and every Christian woman must take an active part in the work. On the day of Pentecost they were all filled with the Holy Spirit, and they all began to publish the wonderful works of God.

◆

ROME THE REAL BABEL.

Cardinal Manning is reported recently to have spoken of "the confusion and Babel of tongues for the last three hundred years in England," alluding, of course, to the Reformation and its results. It is strange that the Cardinal does not see what a strong argument against his own church he thus puts into the hands of those who follow out the line of thought suggested by his words.

There is no doubt a resemblance between the confusion of tongues at Babel and the ecclesiastical confusion which has resulted from the Reformation; but let the analogy be further carried out, and Protestantism has no reason to be ashamed of the result.

Confusion viewed in itself is, of course, an evil. "God is not a God of confusion" (1 Cor. xiv. 33, R.V.), and the confusion of tongues seems at first sight to have been a sad hindrance to human progress. Nevertheless, God sent it, evil as it was, as a remedy for a greater evil. He sent it to break up the unity of purpose and concentration of energy that man was using against Him in building the God-defying city and Tower of Babel. Let anyone read attentively Gen. xi. 1—9, and the analogy between literal Babel and Rome, the mystical Babylon of Rev. xvii., will appear very manifest.

God's command to man after the Flood had been to "replenish the earth"; this, of course, involved the spreading abroad of mankind, diffusion rather than concentration. Gen. xi. begins with the record of man's disobedience to this command, "They found a plain in the land of Shinar, and dwelt there." The next thing recorded is their mutual encouragement of one another in defying God's purpose of diffusion, by concentrating their energies to build a city and tower, "whose top may reach unto heaven," and they said, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth"—the very thing God purposed for them in order to fulfil his design to replenish the earth.

Such organised rebellion against his clearly expressed will and purpose could not be permitted, and so the confusion of tongues was sent to destroy the unity of their combination against God. "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." This God-opposing unity and its possible consequences must be broken up, even at the cost of a confusion of tongues, which, evil as it might be in itself, was, at the least, productive of this good result, "they left off to build the city."

Very similar has been the history of Christendom. Diffusion was the thought impressed by our Lord upon his disciples as to their action when He should leave them: "Go ye into all the world, and preach the Gospel to every creature." "Make disciples of all nations." "Ye shall be witnesses unto Me...unto the uttermost part of the earth."

We have reason to believe that these commands were at first faithfully carried out by the Apostles and their immediate followers, but in the third century a different spirit—that of concentration—began to show itself. Cyprian, "the father of Latin Christianity," as Dean Milman calls him, was the first who organised the Church into a huge ecclesiastical structure, and the mystical city—Rome ecclesiastical—with its mystical tower, whose top should reach to heaven—the Papacy (see Ps. lxxiii. 9, R.V.) then began to concentrate the energies of Christendom to work for the attainment of unity and a name and self-glorification, in the midst of which real Christianity all but died out, until God in his mercy came down at the Reformation, and confounded their God-dishonouring scheme, and broke up their boasted unity, the result of which is the confusion which Cardinal Manning so deplores, but which any intelligent Christian can see has saved us from the far greater evil of the enemy having prevailed to thwart God's purpose of the diffusion of Gospel truth, which during the dark ages of Rome's power, he had so successfully accomplished.

The diffusion of real Christianity, checked for so many centuries, has been one result, and no small one, of Reformation confusion. A missionary Conference is about to be held in London, at which about 100 different societies or agencies are to be represented, differing widely, no doubt, from one another on many points of church order and discipline, and presenting probably to Cardinal Manning's eyes a scene of sad ecclesiastical confusion. Yet may we not reasonably hope that the smallest and weakest of these Protestant agencies has done more to diffuse true Christianity throughout the world by preaching the unadulterated Gospel of the grace of God, than the Church of Rome has done for centuries, seeing that her extending her vast system of baptized paganism is not diffusing Christianity, but something very different, as Rev. xviii. clearly teaches.

Would that England would wake up to her responsibility as a nation, once so highly owned of God in bringing about the Reformation, and would heartily throw her energies into the object God had in confounding the modern Babel—viz., the diffusion of his light and truth throughout the nations of the earth. Viewed in this light, the approaching Missionary Conference is a most appropriate sequel to the late Protestant Commemmorations. H. E. B.

LIVERPOOL SHELTERING HOME.—Mrs. L. Birt, superintendent of this excellent institution, writes:—"I have over ah undred boys and girls, rescued from want, and trained in the Sheltering Home for several months to habits of order, cleanliness, and discipline. They look splendidly; are fat, rosy, and ready to enter upon the country life of a farm. They are looking forward with much expectation to sailing off for the new land, where I hear from my co-worker (Miss Meiklejohn) 'homes are awaiting the wee ones, and situations are ready to be entered upon by the elder ones at once.'" Mrs. Birt further remarks that the Home is badly off for funds just now, but she hopes that by the kindness of friends, the party will soon be able to sail for Canada.

BIRMINGHAM GOSPEL TEMPERANCE UNION.—Five years have gone by since this Mission was organised, and during that period some 2000 meetings have been held directly under its auspices. Almost every religious and philanthropic society in the town has received help from the officials of the Mission; tens of thousands of homes have been visited by the workers, and many thousands of pledges have been enrolled. During last year, 518 meetings were held in connection with the Mission in the locality; during the summer 242 tent meetings were held, with encouraging results. Leaders of other temperance organisations have heartily co-operated with the Mission, whose various agencies, including mothers' meetings and police-court work, are in as active a state as ways and means will allow.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. George Everard, Vicar of Christ Church, Dover.

The many friends in this country of Mr. J. McGranahan will be gratified to hear that he is regaining health, though somewhat slowly, and is again looking forward to working days.

Our readers will find in our announcement columns an extremely interesting programme of services, in connection with the opening of Pastor Frank White's new Tabernacle in Talbot-road, Bayswater. We congratulate Mr. White on the erection of this suitable centre of testimony, and hope he may see it opened free of debt.

Rev. Mark Guy Pearse's sermon at St. James's Hall, on "The Heroism of Jesus Christ," from the text, "Who for the joy that was set before Him endured the cross, despising the shame," was a worthy example of preaching Christ. That kind of preaching brings forth fruit, for "I, if I be lifted up from the earth, will draw all men unto Me."

Next Sunday will be Hospital Sunday in the Metropolis. That admirable movement forcibly exhibits Christianity conjoined with practical philanthropy. It is hoped that the collections in churches and chapels will be substantial, and will afford an encouraging illustration of Christian benevolence. By contributions to this fund, many may "show mercy" on those who, maybe "wounded and half dead," are their "neighbours" in the precise sense of our Lord's parable of the Good Samaritan.

Last year a memorial in favour of religious liberty, prepared by the Evangelical Alliance, was presented to the Czar of Russia. It was referred to the High Procureur of the Holy Synod of the Greek Church, whose reply has just been received, maintaining that Western Christians are not in a position to judge the circumstances of Eastern Christianity. The High Procureur declares that in the Baltic provinces Lutheranism is identified with political projects, and argues that what has been complained of as intolerance is simply a course of action necessary for the defence of the Orthodox Church against the propagandism of sectaries. The explanation is as unsatisfactory as the apology is discreditable. If the Orthodox Church were less desirous of subserving political ends, it might have been more disposed to extend liberty to the much-persecuted Lutherans of the Empire.

The important Conference on Foreign Missions will begin to-morrow (Saturday) evening, when a welcome will be accorded at Exeter Hall to the delegates. The subjects to be discussed are eminently practical. Plans and methods, mistakes and dangers will be considered. No wise man can desire that the Conference should be wholly devotional in form, or that it should be turned aside from the masterly programme laid out. But we may express the hope that the Conference will be preserved from a mechanical tone, and that the spirit of wisdom will continually preside. To this end let prayer ascend from ten thousand closets and households day by day.

A prayer-meeting will be held in Room No. 6, Mildmay Conference Hall, this (Friday) evening at 7 o'clock, to seek for God's blessing and guidance in the Conference.

This Conference will date an era in the history of missions. It is, indeed, an Œcumenical Council of the truest sort; and will give an impetus to missionary enterprise which will have vast results. Amongst other matters, we trust that means will be devised to bring strong pressure to bear on all civilised Governments, and especially on our own, for the purpose of staying the disgraceful sale of drink to native races. We have alluded to this foul blot more than once, but we must reiterate our words until a strong public opinion is aroused, which will make itself felt. As long as the Christian public are apathetic, these monstrous evils will remain. But we all know, from recent experiences, that no Government can resist the determined appeal of the public conscience, when once thoroughly aroused; and who is to educate and lead that conscience but Christian people?

Take these testimonies. Rev. Horace Waller says that "the degradation of the wretched tribes of West Africa has reached a depth that is appalling," and testifies to having seen hundreds of native girls lying in a state of intoxication round the waggons of spirit-sellers. Dr. Clarke, speaking of South Africa, corroborates the statement, but uses the word *thousands* instead of hundreds. Mr. Moir, of the African Lakes Trading Company, writes:—"I have seen boys and girls of fourteen and fifteen getting their wages in rum." In fact, there are parts of the country in which there is practically no other currency. It is enough to arouse the most placid spirit to read that the merchants of Mauritius send their refuse rum, worthless in any other market, to the recently converted island of Madagascar, and, despite the entreaties of rulers and people, force upon them a trade which has done much to nullify the work of the Christian missionaries. Rev. Henry Duncan's paper on this subject in the *Church of Scotland Home and Foreign Mission Record* is deserving of attentive perusal; meanwhile, we can but cry, "How long, O Lord, how long!"

We remember that last year, upon the publication of one of those singular anomalies, a "religious novel," some exception was taken to the writer having depicted one or more of his characters, clergymen of the Established Church of England, as entering Roman Catholic Chapels on the Continent and taking part in the Mass. The thing was denounced as incredible and libellous; but, strange to say, our Roman Catholic contemporary, *The Tablet*, has recently made a complaint in reference to some "Anglican" clergy travelling abroad, adding that they—"enter the Roman Catholic churches, use the holy water, attend Mass every Sunday, join in processions when able, and sing litanies of invocation." Naturally enough our contemporary says that "astonishment and ridicule" are excited by such conduct, and, in reminding the offenders of the Twenty-second Article, &c., urges that Roman doctrines are either true or false, and that the purchase of a ticket to the Continent cannot affect them and render them true in a certain locality to persons who oppose them in another. It would seem probable that the author of the volume to which we have referred wrote from observation, and that he did not go beyond his facts.

There is an interesting article in *The Westminster Review* on Habitual Drunkenness, by one who has himself been a victim. It places beyond question the fact that dipsomania is really a species of insanity for which the only cure is the most stringent total abstinence, and that to prescribe for its wretched victims nothing more than "moderate drinking" is only a delusion and a snare. Just as the sight of blood is said to awaken all the savage instincts in a wild beast, so the smallest taste of spirituous liquors seems to revive all his terrible cravings in the miserable dipsomaniac. It is hopeless to attempt to eradicate the malady by gradual steps in the direction of temperance; the step, like that of obtaining salvation, must be taken once and for all.

The story of the terrible sufferings of this unfortunate man in his attempts to break loose from the thraldom of his fearful vice is almost as impressive as that of De Quincey in his struggles against the slavery of opium, and we would earnestly commend its perusal to any who still fail to realise what the curse of drink actually is, or are tempted to undervalue the strength of its fatal power over those who have once given way to it.

The judgments of Providence may be slow of execution, but they are none the less certain in their operation. Wrongdoers, be they nations or be they merely individuals, may rest assured that in the end retribution will overtake them. Such, at any rate, appears to be the case as far as the iniquitous opium trade, for which England is unhappily responsible, is concerned. When years ago the Chinese Government wished to relieve its subjects from the temptations of the terrible curse of opium by regulating its importation, they were forcibly prevented on the ground of the heavy loss which would thereby be entailed on the revenues of India. That is to say, we deliberately maintained a tainted source of income by force, without the smallest consideration of the incalculable mischief that was thereby being wrought upon millions of our fellow-creatures. After a time it occurred to the Chinese that if they could not prevent the noxious traffic they would be wise to reap the profits themselves rather then allow them to be absorbed by the foreigner. Accordingly the growth of the poppy was encouraged in China, and from recent statistics it appears that the Indian drug is being gradually but surely driven out of the market. Thus we may congratulate ourselves on having forced this hideous vice upon the Chinese without in the end reaping one penny of profit thereby. It seems as if men would never realise that in national as in private affairs righteousness is the only thing that really "pays" in the end.

The remedying of a neglect sometimes exposes us in England to the danger of rushing to another extreme. Twenty years ago we had done little in the way of systematic and secondary education for girls. Now a lady writes, in *Murray's Magazine* for June, that the high school programme is spoiling the health of girls, injuring their sight, bringing on nervous complaints and sleeplessness through overwork, and turning out a race of women with narrowed sympathies, and as pitiably incapable of setting about the ordinary business of life as nuns escaped from a convent. This is a heavy indictment, and deserves far more attention than it receives.

"It is almost incredible," says Mr. F. Peek, in his little book, "The Workless, the Worthless, and the Thriftless," "that in wealthy England, at the close of the nineteenth century, so much destitution should exist." A painfully significant commentary upon this is the fact, disclosed by a recent Parliamentary return, that during the year 1887 thirty-two cases of death from starvation, or of death accelerated by privation, occurred in the Metropolitan district. The majority are stated to have been people past the prime of life, whilst some were over seventy-five. These figures only refer to cases which came before a coroner's jury, and there is reason to fear that if all the actual instances could be tabulated, the total would have to be increased. With an elaborate Poor Law system, a network of Christian and philanthropic agencies, and the stupendous wealth of the Metropolis, surely not one of these deaths ought to have occurred.

The correspondent in Rome of *The Daily News*, in a letter describing the circumstances under which the recent Papal Rescript was issued, says that more than a year ago the Pope received an indirect invitation from the British Government to employ his influence and religious authority, the Government at the same time "holding out hopes of future arrangements." It is to the following passage of the correspondent's statement, however, that we would specially draw attention.

> The Pope still hopes for the re-establishment of diplomatic relations with England, and in the meantime trusts to obtain considerable advantages from the reform of the laws relating to public instruction.

These words, surely, can only refer to that Papal plot (the existence of which was indicated in these columns a few months ago) for securing such an alteration of our elementary education system as will enable Romanist and other denominational schools to receive State support equally with Board Schools. To be forewarned is to be forearmed. Let Parliament and the nation be on the alert against any such subtle proposal.

There are two important historical facts to be remembered in connection with the attempt to discount the religious side of the Armada Tercentary, and it is most desirable they should not be overlooked. On the side of the Spaniards the Duke of Medina declared that the object of the Court of Spain was the restoration of the Catholic Church in England, and the punishment of the heretical Queen and her apostatised subjects. From Rome, Cardinal Allen, in his "Admonition to the Nobility and People of England and Ireland," not only asserted that the war was made "for the execution of his Holiness's sentence," but also declared Queen Elizabeth to be "a heretic, and maintainer of heretics," and that all who took her part were "anathema, and cut off from the unity of Christ's Body." These utterances place the matter beyond dispute.

In some of the more remote parts of the British Empire the treatment meted out by the ruling classes to the native races is unworthy of a Government which calls itself Christian. A recent book, entitled "The Land of the Pink Pearl," written by a late circuit justice in the Bahama Islands, contains a serious indictment against the whites in that colony for their ill-treatment of the black people. These, he says, "are ground down and oppressed in a manner which is a disgrace to British rule." As an instance of the way in which the negroes are made to feel their inferiority, the author states that five coloured men who had the audacity to enter a Methodist chapel by the same door as the white men were turned out, and afterwards fined for brawling. It is further asserted that by the grinding truck system, which is in full operation in the colony, the working man is virtually kept in bondage to his employer. If these statements are true, they reveal a state of things which calls for immediate remedy. Is the old un-Christian theory that "a black man has no rights which a white man need respect" not yet exploded?

It is interesting to note that amid much that is disquieting in Ireland the cause of religion continues, in many places, to prosper. The year 1887 has been one of general prosperity, so far as the Presbyterian Church in the sister island is concerned, the reports which have been prepared for the General Assembly showing that there has been a large increase in membership, in Sunday scholars and teachers, and in charitable contributions. An addition to the total abstinence ranks of over six thousand six hundred members also has been made.

We commend to the attention of our readers a most interesting paper in the June number of *Eastward Ho!* on the subject of the "Homes for Working Girls in London." The paper is not disfigured by any aiming at effect, but is simply an ably written statement of the objects and aims of the admirable movement and of what has already been done. We trust that those who read the article will not forget that a little practical aid is worth a great deal of mere sympathy. It is important to note that the working girls who find shelter and protection in the existing Homes paid last year no less a sum than £2576 as "rent for bedrooms." It will be seen, therefore, that the movement is not altogether a charitable one, but goes on the excellent and commendable line of helping those who help themselves.

The vast concourse of people which attended the demonstration on Saturday against the Compensation Clauses of the Local Government Bill, their enthusiasm, and orderly behaviour, were a striking evidence of the depth and intensity of popular feeling against the Government proposal. There is no doubt that a change is coming over the views of our countrymen with respect to this question, and that legislators will not be able in the future to do as much for the publicans as in the past. It is most unfortunate that the present conflict is likely to be fought on party lines, and not on the real merits of the case. The question is a national one, and should be treated on broad national grounds. And the settlement, whatever it may be, should be based on those great principles of righteousness which are acknowledged by us all. In any case, it is surely impossible that the country should put into the pockets of gin-sellers and wealthy brewers sums of money that would be grossly disproportionate to the real capital expended; or, indeed, add anything to their ill-gotten gains.

It is impossible to hear without regret of the continued weakness of Mr. Spurgeon, to whom we offer our deep sympathy amid the varied trials through which he is passing. At the same time, we are glad to notice the indomitable courage and resolution which continue to animate him, as evinced in the current number of *The Sword and Trowel.* Recalling an incident in the early life of Isaac Taylor, in which his mother found him leaning against a mantelpiece, and musing on the many evils which had come upon Christianity, Mr. Spurgeon suggests that had he been living now, he would have had still wider themes for sorrowful reflection.

> What more can Satan do than he has already done? From the lowest foundation to the highest pinnacle he has sought to remove every stone of the temple of truth. Yet we are not inclined to lean much on the mantelpiece, but rather to put more coals on the fire, or use the poker to provoke a greater flame.

May the great preacher be spared for many years to perform this much-needed office.

We can only marvel at the wonderful record of work done during the past year in connection with the China Inland Mission. Though it is one of the youngest societies, yet it has raised as much as £33,717, being an increase of £11,000 over the previous year. And the area covered by the missionaries and native preachers is simply astonishing. What is this but an indication of the express blessing of God on the methods employed? Yet, not a coin has been solicited; not an appeal has in any form been made. Christians have been kept informed of the facts, and taught the joy and blessing that arise from self-denial; and this, by God's providence, has been the result. But take heed how you copy Mr. Hudson Taylor's methods. They are feasible on only one understanding. That the workers be clearly led to them by God, and that all their principles, plans, and undertakings, are submitted to Him, before they are put in practical action. We must work on God's pattern, if we would have God find the stuff.

TEMPERANCE NOTES.

HOME.

Dr. Pulleine, the new Suffragan Bishop of Penrith, is an addition to the list of teetotal bishops.

In 1882, 384 off licences were refused renewal for no offence by the holder, and without a penny of compensation.

Mr. J. Abbey, 9, Bridge-street, Westminster, will supply, free of charge, notices explaining Clause 4 of the Truck Amendment Act, for posting on church notice boards and other public places in the farming districts.

A public meeting to protest against the licensing clauses was held at the Blackheath Rink Hall. An amendment, which was proposed by a wine merchant and seconded by a Presbyterian minister, was defeated by a large majority.

A novel temperance crusade has been organised at Leamington under the presidency of the Mayor. About a score of temperance workers, who are cyclists, have formed a club in order to promote temperance in the surrounding villages. They ride out together, headed by a bugler; forming their machines into a ring, they have a right good open air meeting.

FOREIGN.

The high licence fee in Pennsylvania is £100, and it is closing hundreds of public-houses.

Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society, who has lately returned from a visit to South Africa, urges that young men who have gone wrong should not be sent there, as they would be killed off immediately by drink.

The friends of temperance in Michigan have received a severe and unexpected blow in the unanimous decision of the Supreme Court of that State that the Local Option Law is unconstitutional, owing to a defect in its title. Elections had been held in thirty-seven counties, and thirty-five of these were carried for prohibition. Under the decision of the Court all this work is lost, and no remedy can be applied until the next legislature assembles.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XIV.—The Sign of the Covenant.—Gen. xvii.

Three times over in Scripture Abraham is called the friend of God. In that moment of agony, when tidings came to King Jehoshaphat of the great heathen alliance which had been formed against him, he stood in the Temple, and said, "Art not Thou God, who didst drive out the inhabitants of this land, and gavest it to the seed of Abraham, thy friend, for ever?"

And the Apostle James, at the close of his argument about faith and works, tells us that when Abraham believed God, "it was counted to him for righteousness, and he was called the friend of God."

But, better than all, Jehovah Himself uses the title of friendship, and acknowledges the sacred tie between this much-tried spirit and Himself: "Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham, my friend."

And it would almost appear as if these two chapters, xvii. and xviii. of Genesis, had been written for this, amongst other things: to show the familiarity and intimacy which existed between the Eternal God and the man who was honoured to be called his friend. As, however, we read them, we must not suppose that there was something altogether exceptional and unique in this marvellous story. Without doubt it is a true record of what happened more than 3000 years ago, but it is surely also intended as a specimen of the way in which the Eternal God is willing to deal with true-hearted saints in all ages. To hundreds, and perhaps thousands, of his saints, God has been all that He was to Abraham, and He is willing to be all that to thee and me.

Let us peruse these ancient lines beneath the flood of light shed on them by our Saviour, when He said: "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends."

The friendship of God is freely offered to us in Jesus Christ our Lord. We cannot merit or deserve it. We cannot establish a prior claim for it. We are simply his bankrupt debtors for ever, wondering at the heights and depths, the lengths and breadths, of the unsearchable riches of his grace. May we not say that one ultimate cause of this friendship is in the yearning of the heart of the Eternal for fellowship? But it must remain for ever a mystery why He should seek it amongst ourselves; the fallen children of Adam; the tenants of bodies of dust; the aphidæ on the tiny leaf, called earth, amidst the forest foliage of the universe.

Surely, if He had so desired it, He might have found, or if He could not find, He might have created, a race more noble, more obedient, more sympathetic than ourselves. Or, at least, He might have secured one which should not cost Him so dearly, demanding of Him the anguish of Gethsemane, and the blood of the cross. So, at least, we are sometimes prone to think. And yet it cannot be. That which is, and has been, must on the whole be the best that could be, since infinite love and wisdom have so ordered it. And perhaps none could be so perfectly the companions and fellows of the Son of God through all the ages as those who know the light, because they have dwelt in the darkness; who know the truth, because they have been ensnared in the meshes of the also; and who can appreciate love, because they have been in the far country, wasting their substance in riotous living, but have been redeemed by his blood.

But what a wondrous destiny there is within our reach! One to which the first-born sons of light might aspire in vain! At the best, they can only be ministers, flames of fire, hearts of love, excelling in strength, hearkening to his word. But we may be the friends of God; sons and daughters of the great King; members of the body of Christ; constituent parts of his Bride, in her peerless beauty and meetness for her spouse. As one writes such words as these the brain almost reels beneath the conception that flashes before it of the blessedness which awaits us, both in this world, and in those ages which rear their heads in the far distance, as lines on lines of snowy breakers rolling in from a sunlit sea.

Oh, friends of God! why do you not make more of your transcendent privileges? Why do you not talk to Him about all that wearies and worries you, as freely as Abraham did, telling Him about your Ishmaels, your Lots, and His dealings? Why do you not fall on your faces while God talks with you (ver. 4)? Life should be one long talk between God and us. No day at least should close without our talking over its history with our patient and loving Lord; entering into his confessional; relieving our hearts of half their sorrow, and all their bitterness, in the act of telling Him all. And if only we get low enough, and be still enough, we shall hear his accents sweet and thrilling, soft and low, opening depths which eye hath not seen, nor ear heard, but which He has prepared for those who love and wait for Him.

But there are three conditions to be fulfilled by us if we would enjoy this blessed friendship: *Separation*, *Purity*, and *Obedience*, each of which was set forth in the rite of circumcision, which was given to Abraham for himself and his descendants at this time.

Circumcision seems to have been in vogue among the Egyptians and other nations even before it was taken up and adopted as the seal of the sacred covenant between God and Abraham. It existed previously, but it had never borne the interpretation with which it was now invested; just as the rainbow must have existed before the Flood, but only then was adopted as a sign by the God of Covenant-promise; and just as the immersion of new disciples had been long practised both by the Baptist and the Jews, before our Lord appropriated it and gave it a significance which opened up in it quite fresh depths of meaning and beauty.

We are all of us more or less dependent on outward symbols and signs; and Abraham and his children were no exception to this rule; and it therefore seemed good to God to carve in the flesh of his people an unmistakable reminder and sacrament of that holy relationship into which they had entered. A similar function, in the Christian Church, is met by the ordinances of Believer's Baptism and the Lord's Supper.

The rite of circumcision was rigorously maintained amongst the children of Abraham. Moses was not permitted to undertake his life-work whilst his son was left uncircumcised. Nor were the people allowed to enter Canaan until they had rolled away the reproach of Canaan, and had submitted to this rite on the threshold of the Land of Promise. The sanctity of the Sabbath might at any time be invaded, rather than permit the eighth day of a child's life to pass without the act of circumcision being performed. It is said of the child Jesus "that eight days were fulfilled for circumcising him." Paul noted the fact that in his own life, according to Jewish usage, "he was circumcised the eighth day." And no one could receive benefit through sin-offering or sacrifice who had not passed through this initiatory rite. So strict was the line of demarcation, that the Jew counted the uncircumcised as unclean, and would not eat with them or go into their houses. It was a formidable charge made against the Apostle Peter, on his return to Jerusalem from visiting in the house of Cornelius, "Thou wentest in to men uncircumcised, and didst eat with them."

It was concerning this matter that controversy waxed so warm in the early Church. The Pharisee party were quite willing for Gentiles to meet with them in Church fellowship, if they were circumcised as Jews, but not otherwise. They went so far as to affirm, "Except ye be circumcised after the manner of Moses ye cannot be saved." And, not content with affirming this in Antioch and Jerusalem, they sent their emissaries far and wide, especially visiting the churches which had been recently founded by the Apostle Paul's assiduous care, and insisting upon the circumcision of the new converts so soon as he had turned his back.

There was no compromise possible in this matter, and both the Council at Jerusalem and the Apostle Paul, guided by the Spirit of God, made it abundantly clear, both by circular letter and epistle, that circumcision was part of the temporary ritual of Judaism, which was destined to pass away. "If ye be circumcised, Christ shall profit you nothing." "In Christ is neither circumcision nor uncircumcision." "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." And thus this danger was averted from the Church, which had been in peril of becoming a Jewish institution, a kind of inner circle of the Judaistic commonwealth, but which henceforth became the common meeting-ground for all who loved, trusted, and obeyed the Lord Jesus in sincerity.

At the same time, as in so many other Jewish rites, there was an inner spirit, which passed on into the Christian Church, and is our heritage to-day. St. Paul, the deadly foe of the outward rite, speaks of the circumcision of Christ, and says it is made without human hands, by the direct interposition of his Holy Spirit; and that it consists in "the putting off of the body of the sins of the flesh." Oh, blessed High Priest, this is what we need, take the knife in hand, and, though it cost us blood, make haste to set us free from the dominion of evil, and to constitute us the true circumcision: "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

It is only in proportion as we know the spiritual meaning of circumcision that we can enter into the joyous appropriation of the friendship of God. But if we are willing, our Lord and Saviour is both able and willing to effect in us this blessed spiritual result.

I. Separation.—Abraham and his seed were marked out by this rite as a separated people. And it is only as such that any of us can be admitted into the friendship of God.

Blood-shedding and death, the cross and the grave must lie between us and our own past life; yea, between us and all complicity with evil. The only trysting place for Christ and his followers is outside the camp, where the ground is still freshly trodden by the feet of the exiled king.

There are times when we may be expressly bidden to abide where we were originally called of God; but this will be for special purposes of ministry, and because the darkness needs light, and the carcase requires salt. For the most part the clarion note rings out to all who are wishful to know the sweets of Divine fellowship: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you."

This was the key to Abraham's life; and is the inner meaning of the rite of circumcision.

II. PURITY.—"Putting away the filthiness of the flesh by the circumcision of Christ." There is hardly a single grace dearer to God than this. To keep lily-white amid the defiling atmosphere. To walk with unspotted garments even in Sardis. To be as sensitive to the taint of impurity as the most delicate nostril to an ill odour. Ah, this is a condition of great price in the sight of God, and one to which He unveils Himself. "Blessed are the pure in heart for they shall see God."

It can only be attained by the special grace of the Holy Spirit, and by our doing two things; first, in turning instantly from paragraphs in papers, or pictures on the walls which excite impure imaginations; secondly, in seeking immediate forgiveness, when we are conscious of having yielded, even for a moment, to this deadly and insidious sin.

III. OBEDIENCE.—For Abraham this rite might have seemed less necessary than for some in his camp. But no sooner was it commanded than it was undergone. "In the self-same day was Abraham circumcised, and Ishmael his son." Does it not remind us of Him, who said: "Ye are my friends, if ye do whatsoever I command you." Instant obedience to known duty is an indispensable condition of all intimacy with God; and if the duty be irksome and difficult, then remember to claim all the more of the Divine grace; for there is no duty, to which we are called, for the discharge of which there is not sufficient strength within reach, if only we will put forth our hands to take it.

Of the secrets which shall be revealed; of the delights which shall be experienced; of the blessings which shall accrue to ever widening circles, through the friendship of one man with God, we have not space to speak. This, however, is true, that the soul laughs to itself (ver. 17), not with incredulity, but with the uncontrollable gladness of conscious acceptance and love.

CONTINENTAL SUNDAY-SCHOOLS. — DEAR SIR,—May I invite the attention of your readers to the important work being carried on amongst the young on the Continent of Europe by our Continental Mission. Seventeen missionaries are now labouring under the direction of Local Committees in helping forward Sunday-schools. Their labours are resulting not only in the establishment of many new Sunday-schools, but they are able to report that considerable numbers of the children have been led to give their hearts to the Saviour. I shall be glad to furnish full details to any of your readers who will favour me with application for same.—Yours very truly,

S.S. Union, Old Bailey, E.C. W. H. MILLAR.

Leaves from my Note-Book.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life."

X.—"I HOPE I SHALL."

I WAS taken one day to visit a woman of ninety-two years of age. Truly she was a wonderful specimen of humanity—a fine, tall, upright person, who rose from her chair, and came forward to receive us. She could see and hear as well as most people, and spoke freely of God's goodness towards her and her large family.

A very old-looking man was her son, and another man, who was grey, was her grandson. Besides him, she had many other grandchildren of a later generation.

I asked about her state of soul. She gave me a general answer about trusting the Lord, remarking, "I always trust the Almighty, I've no one else to trust."

I said, "I suppose you do not expect to live ninety-two years longer, do you?"

"Oh, dear no, I hope not," she replied.

"Then, are you ready to go if the Lord should call you?"

"Why, yes," she answered; "I must go then, I suppose."

"Yes, you must," I added; "but are you ready, and do you think you will go to heaven when you die?"

"Oh, certainly," she replied, "I hope so."

"Upon what do you build your hope?" I said. "Are you saved?"

"Saved!" she repeated, looking at me; "no, I cannot say I am saved, but I hope I shall be safe enough when I get to heaven. No one can be saved before that."

"But," I continued, "are your sins forgiven?"

"Sins!" she repeated. "Just think, what sinning can I do now? I have always been upright and straightforward all my life."

The old man, her son, verified this statement, saying, "Yes, indeed; very few are like mother."

"It seems to me," I said, "that you are both alike, and do not know that if your sins are not pardoned before you die they will never be pardoned; and if you die without the forgiveness of your sins it will be impossible for you to go to heaven."

"Well," said the old man, "I can't think like that. The Lord is a great deal too good to serve us so."

I replied, "The Scripture says, there is no repentance in the grave, and no forgiveness there. If I were ninety-two years of age, and my sins were unpardoned and my soul unsaved, I should be in continual fear lest death should come, and I be shut out of heaven altogether."

"I hope better things than that," said the old lady; "I hope I shall go to heaven when I die."

"Yes, indeed," muttered the old man, "I should think so too," for by this time he was getting uncomfortable.

Turning to the old woman, I said, "How long have you been hoping like this?"

"Ever since I was a little girl," she answered. "I was a good girl, I assure you, and grew up accordingly."

"Have you been hoping to go to heaven since you were twelve years old, do you think?"

"Yes," she said, "and earlier than that. I have always had a good hope."

"Then you have been hoping for eighty years, and are not saved yet. What a dreadful thing! Do you not think it is time for you to give up hoping, and take to something else more effectual?"

She looked somewhat alarmed, and said, "I don't know what I should do if I gave up hoping. I should sink."

I could not help saying, "The sooner the better."

"Oh, do not take my hope away," she pleaded; and the old man came forward to plead too. He said, "That's all the comfort we have, sir, to think we shall go to heaven."

"I wish, too, with all my heart," I said, "that you should both go to heaven; but you are not going the right way. You will never get there by hoping. It is by believing in Jesus Christ that you obtain salvation.

"It frightens me," I added, "to think that you old people should be going on so quietly upon the wrong road. You must stop to-night."

After a little pause, I continued, "If I were in your place I should be afraid to go to bed or to sleep, for fear of waking up in hell. I should not even like to sit by that fire, for it would remind me of a worse fire than that."

The old man began to cry; he was evidently alarmed, but his mother did her best to comfort and cheer him.

"We will pray about this matter," I said, "and ask God to show you both whether you are right, or whether I am."

So saying, I knelt down, and began to plead with God, asking Him to awaken and undeceive these souls. I said, "In thy love, O Lord, Thou hast kept them in life so far, now go on to be gracious to their souls, and, by the power of the Holy Ghost, open their eyes, and fit them for the heaven they have so long desired to enter."

The old lady seemed as secure and untouched as ever, so I left, secretly intending to visit them the next morning.

After the evening service the old man came tottering up to me, and asked whether I would come at once and see his mother again. "She is in a bad way, sure enough; I never see'd her like that there in all my life."

I hastened on as fast as the old man could guide me in the dark. On our arrival at the cottage, I found the old lady sitting in the same chair where I had left her. The fire had gone out, and she had not gone to bed.

"What is the matter with you?" I inquired.

She answered, "I'm a-feeling dreadful bad; you frightened me so about the fire—look there, it's out, you see. I daren't go to bed. What shall I do?" Then she began to cry, and her son did the same.

I said, "God loves you both, and sent his Son to shed his blood to wash your sins away, that you might go to heaven; but you are hoping to go to heaven without washing your sins away."

"I do believe Jesus died for me," said the mother.

"I am very glad to hear you say that," I answered. "Now, let us thank Him together for what He has done for you. That will show you believe it in your heart, instead of in your head only."

This mother and son were both ripe to receive the good news of salvation, and had no opposition to offer. Accordingly, they readily found peace, and rejoiced in the pardoning love of God. Notwithstanding their joy, the poor old lady could not forget the danger she had been in for so long "with that hoping."

"Yes," I said, "you were indeed in danger, hoping to get something in another world which you can only receive in this, or perish. Thank God, you have accepted his salvation, and now you may hope as surely as you will. God's hope comes after faith, but the devil tries to put hope before faith, that you may never truly believe in Christ, and consequently perish."

MR. DENHAM SMITH has again improved in his general condition, and is this week somewhat better.

DRURY-LANE WORKING GIRLS' HOUSE AND DAY NURSERY. — The report for last year reviews with much satisfaction the work done. Over fifty girls were received into the House, and 2646 infants into the nursery. The agencies include sewing and cooking classes, club for a young girls, and a temperance society, all of which have been appreciated by those who have used the Home. The Institution is situate at 73, Drury-lane, W.C., and Miss Powell is the superintendent.

The Compensation Agitation.

The great "Anti-Compensation" Demonstration came off on Saturday afternoon, under the most favouring circumstances, and was in every sense a success. As to numbers, it is declared by good authorities to have been equal, if not superior, to any public manifestation of feeling in London since the days of the great Parliamentary Reform movement. Some representatives of the daily papers, in reporting the proceedings, assert that little or no enthusiasm was shown, but we do not think that statement can be upheld. The mere fact of such a vast assemblage coming together on a sweltering hot afternoon indicated deep and enthusiastic conviction. During the course of the long and dusty tramp of the multitude from the Thames Embankment to Hyde Park, there was little opportunity for any outburst of feeling, except the occasional passing of a brewer's dray loaded with the death-dealing barrels; then the views of the crowd were unmistakeably expressed in groans and hooting. The police did all in their power to aid the demonstrators, and the long line of procession passed through London's centre without any unpleasant hitch.

The scene in Hyde Park was very animated, and here there was plenty of enthusiasm. In mingling freely with the dense crowds that surrounded the various platforms, one could not but be struck with the evident unanimity that prevailed. During the speeches, and the passing of the resolutions, there did not appear to be a single dissentient voice raised, and the only difference of opinion was seen when some cautious speaker sought to modify the strongly worded interpolations of the enthusiastic listeners. The speakers included such well-known persons as Sir Wilfrid Lawson, M.P., Rev. Hugh Price Hughes, Mr. W. S. Caine, M.P., Canon Barker, Dr. Dawson Burns, Mr. Joseph Malins, Mr. J. H. Raper, Lord Kinnaird, Mr. F. N. Charrington; and many others scarcely less known. If Mr. Ritchie, M.P., had been present, his ears must have tingled at the many uncomplimentary references to himself as the spokesman of the Government in announcing and defending the compensation clauses that have produced such commotion among the taxpayers of the country. For this demonstration was not simply a total-abstinence one; it was also a protest by the ratepaying community against having such an incubus thrown around its neck, and for such a purpose.

It is not possible for us to reproduce all the arguments used by the large number of speakers, but the gist of them may be summed up in Sir Wilfrid Lawson's observation that Mr. Ritchie's proposition is "one of the most extraordinary, the most astounding, and the most revolting that has ever been laid before the assembly of a free nation; and that, if the people of England do not resist it successfully, it may well be said that all British manliness has departed from this country for ever." Sir Wilfrid poured forth the vials of his satire on the proposal, and said the country must not be led away by the delusive talk of the publican through an extra license paying his own compensation. Rev. Hugh Price Hughes made an undoubtedly strong point when he told how Government employés are frequently dismissed from their situations in dockyards and other places, simply because the economic interests of the country seem to require the reduction of expenditure, yet no one dreams of offering compensation to these unfortunate men. It is only when a powerful body like the publicans is touched that compensation is mooted. A great many of the speakers put forward the claim that if there is to be compensation anywhere, it ought to be given to those who have suffered so much from the evils of the traffic. Mr. Hughes referred to the pertinent fact that in America the traffic has been swept away in many places by popular vote, without a farthing of compensation; but nobody in this country has hitherto declaimed on the iniquity of doing so. Mr. Caine, M.P., spoke very strongly with respect to what he called the "infamous clauses," and declared that if the Government were fools enough to make this a question of confidence, they might fall, so far as he was concerned. If Mr. Caine could induce fifty of his fellow Dissentient Liberal friends (who hold the key of the situation) to take the same decided stand, we should soon hear the last of this matter. Another point was made clear in the course of the speeches—viz., that if the compensation proposals are by any means carried, a powerful agitation will spring up for the repeal of such legislation, and will not cease till repeal is carried.

In his speech Sir Wilfrid Lawson paid a well-deserved tribute of thanks to Mr. F. N. Charrington, who he said has been the real prime mover in this great public protest. Mr. Charrington, we may say, has been nobly seconded in his endeavours by the hon. secretaries, Messrs. J. Hilton, S. Insull, and H. J. Osborn. These secretaries met on Monday morning last, and united in earnest thanksgiving to God for the success vouchsafed to their efforts in carrying out the Demonstration.

◆

LORD RADSTOCK IN VIENNA.

A correspondent, writing to *The Christian World*, says:—

During the past few weeks, we have been having, in Vienna, a series of religious revival meetings. Lord Radstock has, during a visit to this city, held services in the large hall in the Echenbrachgasse, the meeting-place of the congregation forming the Scotch Free Church here. On two occasions he conducted the usual Sunday morning service, and spoke in English to the British residents in Vienna: but his great work, and, to judge by appearances, his great success, has been the evening meetings, where the services of an interpreter were brought into requisition to convey to a Vienna assembly the loving and very simple truths which Lord Radstock has, on his way from Russia, come to Vienna to teach. On the first evening the large hall was comparatively well filled, but the audience was composed to a great extent of English and Americans, who probably already knew Lord Radstock by name. On the following evenings, however, the Austrian element largely predominated; well-known Catholics, and very many Jews were to be seen, and the attention and quiet worshipful spirit displayed would have put to shame many an English evangelical congregation.

Night after night the same people came again, evidently anxious to hear more of the beautiful doctrine which their churches, Catholic or Jewish, do not teach: more of the loving Saviour, the tender Shepherd, and the Man Christ, the Friend and Helper of all the world—truths upon which Lord Radstock seems never tired of enlarging; and one may hope and believe that much religious awakening and thoughtfulness will follow these services.

It may interest those who in England are complaining of the restrictions imposed upon public meetings in that country, to learn how difficult it is in Austria to hold even a religious public meeting. Permission has first to be got from the chief of the police, and in Lord Radstock's case there threatened to be some difficulty in obtaining this permission, as the request described the meetings as religious services. Now religious or doctrinal services, excepting those licensed by the State, are altogether forbidden here, so at the last moment an official notice was received forbidding the assembly. Rev. F. Gordon saw everybody whose business gave them any authority in the matter, and at last, after much red-tapeism, obtained permission to hold the services, on condition that the meetings were not advertised as religious services, but as "Biblische Vorträge," or Biblical addresses.

A MISSIONARY HYMN.

"Go ye into all the world, and preach the Gospel to every creature."—Mark xvi. 15.

Jesus, thy last command
We dare not disobey;
To preach thy word in every land,
Is our glad task to-day:
Lord, we and all we have are thine,
To share with Thee this work Divine.

Does not our brother's blood
Cry to Thee from the ground?
And o'er the earth, a mighty flood
Of sin and death abound?
And can we ever guiltless be,
Unless we rise and work with Thee?

O'er all earth's broad domain,
On every heathen shore,
We see thy finger, pointing plain
To each wide-open door;
And if we turn our eyes away,
Lord, wilt Thou own us in that day?

From India's peopled plains,
From Afric's teeming throngs,
From China's millions, come the strains
Of saddest, deepest wrongs;
Japan, and islands of the sea,
Lift up their voice, and cry to Thee!

And from thine ancient land,
From Jews and Gentiles all,
Crushed 'neath the Moslem's iron hand,
We hear the same sad call:
And if we shut our ears to-day,
Lord, when we meet, what wilt Thou say?

Baptize with holy fire
Each heart before Thee now!
Kindle fresh zeal and new desire:
With life our souls endow!
Then shall thy Church arise and shine,
And earth rejoice in power Divine.

Maria A. West.

◆

REV. W. H. AITKEN IN BELFAST.

This eminent mission preacher opened a six weeks' mission in Belfast on April 23. He conducted services for one week at each of the four principal churches in town, with much success. God in a wonderful way bore testimony to the simple and faithful preaching of his word, and souls were nightly won for Jesus. The services during the last two weeks were held in the Ulster Hall—the largest public building in the town. Great congregations gathered to hear the message of love, and as the mission drew to a close the building was literally packed. It would not be possible to give an adequate idea of the blessed results. The power of Christ was felt at every meeting. The Spirit carried home the message, and in the inquiry-room could be seen strong men and women bowed in tears, little children with anxious faces, all seeking help as to the way of salvation.

Mr. Aitken's addresses on "The Spiritual Life" were richly enjoyed, and not a few have been led into greater liberty, and a fuller enjoyment of the privileges that belong to the believer.

The leading feature of the mission was the gatherings for business men held during the last fortnight for three quarters of an hour each day. On the first day a fair number gathered to hear the preacher, but the attendance daily increased, and on the final day there must have been 500 business men present. Few who were there will forget the closing moments of that solemn meeting, when Mr. Aitken contrasted the condition of the young man who came to Jesus, but went away sorrowful, with that of the Ethiopian Eunuch who "went on his way rejoicing."

Mr. Aitken was assisted very ably in the mission by Rev. A. R. D'Arcy, and in the after meetings by Mrs. Crouch, Miss Parker, and Miss Wynne.

The Christian.

June 8, 1888.

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WORKS ON ROMANISM.

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Office of the Society, 52, Finsbury Pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Trousers and coats are much needed.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. John James Jones, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address Lady Superintendent.

MR. SPURGEON'S ORPHAN HOMES for 500 children. Non-voting system. Annual Festival and President's Birthday Celebration, Tuesday, June 19. Grounds open from 2.30. Varied attractions. Public meeting at 6. Chairman: The Right Hon. Lord Kinnaird. Speakers: Revs. C. H. Spurgeon, J. A. Spurgeon, C. Spurgeon, Dr. McEwan, Newman Hall, LL.B. Dr. T. B. Stephenson and others.

GOSPEL TENT MISSION for Shropshire. Funds are much needed for this valuable work. The Treasurer is Mr. Radcliffe, Church Aston, Newport, Salop.

THE CANCER HOSPITAL (FREE), Fulham-road, S.W.—No letters of recommendation needed. Funds earnestly solicited. Bankers, Messrs. Coutts & Co.—W. H. Hughes, Secretary.

ORPHAN HOME, WALTHAMSTOW.

WE are in Urgent Need for current and unavoidable extra expenses. Will those who love the children for Christ's sake help us to raise £100 by June 24, to cover deficiency and meet claims due at that date.—Mrs. Parsons, Eastfield House, Walthamstow.

Educational.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.
B., The Ferns, Duffield, Derby.

LADIES' SCHOOL, near Brighton. Main Line. Locality healthy. Neighbourhood of South Downs. Garden and recreation ground. Visiting masters. Resident French governess. Established 30 years. Terms moderate.
Principals, Belle Vue, Hurstpierpoint, Sussex.

BOTTENS (Vaud, Switzerland).—Mons. E. Meylan, formerly master in England, receives young Gentlemen for their education at the vicarage of his father, Clergyman of the Free Church. Referee: Rev. G. C. Bryan, Monkton Combe School (Bath).

ENGLISH-EGYPTIAN MISSION, CAIRO.

CONTRIBUTIONS urgently needed for MISS WHATELY'S MISSIONS IN CAIRO. Though this year commenced with a balance, there is now only £38 in hand to meet the expenses for June.

Jane Eliza Jourdan, Hon. Sec.,
E. E. Missions, 21, Westbourne-park-villas, W.

MORAVIAN LADIES' SCHOOL, Bedford.—Accommodation for thirty boarders and eighteen day scholars. Pupils prepared for Cambridge Local and R.A.M. examinations.—For terms and all particulars, apply to Miss Seifferth, Principal.

EXETER.—Rougemont School, 5, Bradninch-place, Principal, Miss Wreford.—Pupils prepared for Oxford, Cambridge, and Trinity College Examinations. Careful Christian training. Home comforts. Terms moderate.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. Term commenced May 4.—Apply for particulars to
Miss Osborne, Ockbrook, Derby.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. Hale, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. Spurgeon.

FINISHING SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss Esser, Rookfield, Lansdowne-road, East Croydon, Surrey.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. Silvester, Clarence House, Pellatt-grove, Wood Green.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.
Principals: Miss Connah, Mr. and Miss Ingham, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

EDUCATION for Young Ladies.—Glen Lyon, 78, West-hill, Sydenham. Resident foreign governesses. Professors regularly attend. Pupils prepared for the Public Examinations.—Terms and references on application to
Miss Sykes.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
Delta, MacLaren's Library, Notting-hill-gate, W.

MALVERN, FONTHILL HIGH-CLASS SCHOOL FOR GIRLS. Careful training and home comforts. Resident English and foreign governesses. Visiting professors.
Principals, the Misses Geater.

CLAREMONT HOUSE, 14, Asylum-road, Peckham, S.E. Mlle. Vassily receives a limited number of Young Ladies to board and educate, under personal supervision. Pupils from abroad can remain during the vacations. Church of England.

EDUCATIONAL HOME FOR GIRLS.—Several well-known Christians heartily RECOMMEND A HAPPY HOME in a very healthy neighbourhood in Gloucestershire, in which a Lady (assisted by her well-qualified resident governess) receives a few Girls to train and educate with her Daughters. Motherly care; individual attention; careful physical and moral training. Unlimited diet. House sanitation perfect. Gardens, &c. Thorough education. Mathematics, languages. Preparation for exams. if desired. Entire charge taken of children from India, the Colonies, &c.—For terms (moderate), references, testimonials, &c., address
Cotswold, 9, Bath-street, Bristol.

GENEVA, Athénée 4, Pensionnat, R. Bourquin.—Nine young Ladies receive a thorough education in French, German, music, painting. Home life. Best references in England, Holland, Germany, and Switzerland. Pupils are fetched if desired.

EDINBURGH, Craigmillar House, Craigmillar-park.—High-class Anglo-French School for Gentlemen's Daughters. Home comforts. Large garden. Beautiful situation in suburbs.—Principal, Mrs. Muriset (late of Roxburgh House, Stroud, Gloucestershire).

EDUCATION.—Twenty Boarders (Boys) wanted at once to fill extra accommodation. Twenty guineas per annum, inclusive; one-third usual fees. Half term, June 12, 3½ guineas. Good recommendations. Christian training. Large grounds.—For particulars write,
Master, 205, Seven Sisters-road, London, N.

EDUCATION IN SWITZERLAND.—Mesdemoiselles Haefliger, Villa Joli Site, Ouchy, Lausanne, receive a limited number of young Ladies, who have the benefit of thorough Continental education, combined with the comforts of a Christian home. Beautifully situated on the Lake Side. Numerous references in England.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. Thorn, Paddington, London.

HOME SCHOOL, NORTH GERMANY.—German Lady, diplomée, much experienced in teaching, clergyman's widow, receives into her house some English Girls to be thoroughly educated with German Girls. Terms £50 to £60. Highest English and German references.
Mrs. Matthaei, Gutersloh, Germany.

BRIGHTON.— EDUCATION.— Mr. Alfred Clark, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commenced May 4.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. Cozens, M.C.P.), assisted by a graduate of London University, seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, dumb-bells, class-singing, Conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: Dr. Cranage, M.A.; Vice-Principal: Robert Weston, Esq., B.A., T.C.D.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. Dixon, Middle-Class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 20 to 30 guineas yearly. Prospectus.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: Rev. G. Hugh Jones, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

HOME EDUCATION, under a competent Governess, in a healthy village, for two or three little Girls needing a mother's care. Carriage. Large garden. High references. Liberal terms expected.—X. Y. Z., care of Messrs. Minshull & Meeson, Chester.

TUTORSHIP for whole or part of long vacation (June to October), by Christian Cambridge Undergraduate. Has taken London Matriculation (honours), and Intermediate Arts; also honours in both Locals with distinction and first place.—Gamma, 54a, Hills-road, Cambridge.

KELVEDON SCHOOL, ESSEX,

And Home for Boys. Recommended by
THE HON. CAPTAIN MORETON.
21 guineas per annum; including holidays, 28 gns.
Apply to G. Foster.

A LADY IS DESIROUS of recommending a kind Home, with education, for one or two children in the house of a Lady resident at Croydon. Good references. Terms £36.
S. F., Westow Lodge, Church-road, Upper Norwood.

HOME SCHOOL FOR GIRLS.—Wanted, two Pupils, to fill up vacancies in an old-established Ladies' School. Orphans, or children whose education has for some cause been neglected, requiring personal supervision and a comfortable home, would receive special attention. Terms moderate. References to parents of present and past pupils.
Principal, 4, Woodville, Gravesend, Kent.

A YOUNG LADY desires a situation as Governess in a high-class Christian school or family. Passed Senior Cambridge exam. Some experience in teaching. Small salary.
E. S., 1, Eastcombe-terrace, Blackheath.

GOVERNESS-PUPIL required, in a middle-class School for Girls, conducted by a Certificated Teacher. Small premium. Vacancy for another boarder.—Middle Class School, Storer's-road, Loughborough, Leicestershire.

A YOUNG GENTLEWOMAN desires a situation as Governess to girls under 4. Thorough English, German, French, drawing, and music, with needlework. Salary £40.—L. M., care of Rev. James Stevenson, Trinity-road, Edinburgh.

BACKWARD BOYS.—A Lady, highly recommended by medical men, has two vacancies for Boys under 18.—For particulars,
Alpha, Miss Cottrell, 21, Anerley-road, S.E.

Appointments, Situations, &c., Wanted.

LAY-READERSHIP wanted by a young Man, commencing studies for C.M.S. Had small experience in open-air work.—For particulars, Secretary, Y.M.C.A., Grove House, Wakefield.

BIBLEWOMAN. — Appointment wanted by a respectable middle-aged Widow, with certificates of proficiency from the Irish National Board of Education as a schoolmistress.—Further particulars may be had from
Mrs. Smyly, 35, Fitzwilliam-street, Dublin.

MR. ALFRED PAYNE is open to engagement as an Evangelist, or would take a small church. Ten years' experience as an evangelist. References.—104, Gibbet-street, Halifax.

ADVERTISER wishes to take the management of a small Home or Institution, or assist the Matron of a large Home. Good manager. Age 39. Church of England.
E. T., 63, Friars-street, Sudbury, Suffolk.

MANAGEMENT of a small Coffee House wanted, by a Christian Man and Wife. Good experience. Highest reference. Total abstainers. Near London preferred.
J. A. S., 217, Belsize-road, Kilburn.

A CHRISTIAN MAN is open for an engagement. Can do manual labour or book-keeping. Has been several years accustomed to devote his Sundays to lay preaching amongst the Wesleyans and Congregationalists.
S. S., 29, Onslow-gardens, South Kensington.

WANTED BY TWO YOUNG CHRISTIAN MEN situations as Manservant and as Groom, or any place of trust. Abstainers.—Address both to G. H., Young Men's Christian Institute, Richmond, Surrey.

WANTED by a young Man, abstainer, Caretaker at Y.M.C.A., Hampstead, employment during the day as Messenger or Porter. Age 30.—J. Parker, Y.M.C.A., Willoughby-road, Hampstead, N.W.

EVENING EMPLOYMENT wanted, by an experienced Clerk, after 5 o'clock. Booking, keeping, or collecting accounts.—Send particulars to
C. J., 77, Queen's-road, Finsbury-park, N.

BOYS' HOMES.—Young Man seeks re-engagement as Instructor in Carpentry.
Jackman, Buckenhill, Bromyard, Worcester.

A CHRISTIAN MAN, middle-aged, wishes a situation as single-handed Gardener, or otherwise. Good character and references.—J. C., care of Mr. Adams, High Field Cottages, near Tamworth, Staffordshire.

MR. EASTY, The Prospect, Cornard, Sudbury, Suffolk, wishes to recommend his Gardener, J. Matthews, for single-handed place, or second. Abstainer. Obliging. 30; married; one child.

WANTED, BY CHRISTIAN YOUNG MAN, single, a situation as Gardener, and to assist in the spiritual work of the parish.—Rev. F. Hart, Long Clawson Vicarage, Melton Mowbray.

AS GROOM, or Groom-Coachman. Willing to be useful. Age 24. Height 5 ft. 1 in. Three years' personal character. Total abstainer.
R. P., 105, Grange-road, Plaistow, Essex.

AS PAGE, or Second Footman. Age 16. Height 5 ft. 8½ in. Twelve months' character.—A. H., Fern Bank, Woodford, Wells.

SITUATION FOR STRONG BOY, 14, wanted, in a Christian home. Will make himself generally useful.
E. T., Thornbury House, Osbourn-road, Windsor.

LADY L. SHERBROOKE is anxious to find a place for an Under-Housemaid in a quiet Christian family.—Apply by letter to
49, Montagu-square, W.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

HOUSEKEEPER OR COMPANION.—A Lady can highly recommend a conscientious, trustworthy, thoroughly domesticated young person, age 28. Good needlewoman. Abstainer.
BETA, 117, Lower Addiscombe-road, Croydon.

LADY (40) desires re-engagement as useful Housekeeper where servant is kept. Experienced in domestic duties and needlework. Understands dairy work. Excellent references. Dissenter.
HOUSEKEEPER, 138, Stokes Croft-road, Bristol.

A CHRISTIAN WIDOW LADY requires appointment as Lady-Housekeeper, Travelling Companion, or Governess. She is well connected, knows the Continent, and speaks French fluently.—Mrs. R., 56, Gower-street, W.C.

AN ACTIVE, EARNEST CHRISTIAN requires re-engagement as Matron in Home for young women or children, or charge of Mission. Experienced in Rescue work. Good testimonials.
A. B., 8, Cambridge-gardens, Kilburn, N.W.

WIDOW LADY (37) desires an immediate engagement as Housekeeper, Companion, care of children (without teaching), or any useful position. Cheerful, domesticated, musical, and good needlewoman. Moderate salary. Excellent references.—Mrs. MYLES, 3, Cliff-terrace, Margate.

LADY SUPERINTENDENT, or Head Matron in any position of trust. Good diciplinarian. Practical, economical. Accustomed to training and Rescue work. Wesleyan and abstainer.
L. S., 143, Brixton Hill-terrace, London.

HOME FOR GENTLEWOMAN, capable of keeping small house clean. Attention to elderly lady for remuneration. Evangelical, good tempered, abstainer. References. Sixty.
Miss C., Rathbone's Bazaar, High-street, Eltham.

A LADY, with some experience of nursing, desires an engagement for three or four months as Companion. Would not object to travel. S. D., Northwood Vicarage, Rickmansworth, Herts.

WIDOW LADY seeks engagement as Housekeeper in home of Christian Widower. Total abstainer, very conscientious. Or Companion to elderly or young Lady. Excellent references.
H., 9, Cambridge-gardens, Notting-hill, London.

MATRON.—Teacher (cert.), Parish work. Experienced. Good needlework. Entire charge small work.
L., Y.W.C.A., 17, Old Cavendish-street, W.

SITUATION REQUIRED by respectable Servant (24). Well trained in domestic work, waiting, plain needlework, but at present, not being strong from an illness, asks small wages for light duties. Institution or private. Particulars,
W., 41, Upper Park-street, Barnsbury, N.

USEFUL MAID.—Wanted by a respectable young person, a situation as above. Four years' character. Good needlewoman. Disengaged.—H., Flixton Cottage, King's-road, Lower Caversham, near Reading.

A YOUNG LADY seeks a situation (first place) as Useful Ladies' or Mother's Help in a Christian family. Fond of children. Cheerful and musical. Small salary. Comfortable, refined home essential.—Miss EDWARDS, Wytheford Magna, Shawbury, Salop.

WILL ANY LADY engage a Girl (21) who has erred, of respectable birth. Suitable for Mother's Help, had some experience with children, or Housemaid in a small family.
Miss H., 135, Carlton-road, Kilburn, N.W.

AS PARLOURMAID in a quiet, orderly family wanted, by an experienced person. 5½ years' reference. Good wages required.—E. C., 28, Lydford-road, St. Peter's-park, Paddington, London, W.

A RESPECTABLE PERSON requires situation as Nurse to one or two children in Christian family. Good character. Age 18. London preferred.
E. B., 66, Munton-road, New Kent-road, London.

AS CHRISTIAN NURSE to children, first baby, or invalid lady. Aged 29. Good, long references. Abstainer and Dissenter. Christian family.
J., Mrs. H. B. Mitchell, High-street, Crawley.

NURSING.—Wanted, by a Trained Nurse (Christian), District, or as Attendant. Has filled both capacities. Very good references.—Nurse S. C., care Miss Herring, 215, Harrow-road, London, W.

AS UNDER-NURSE or Under-Housemaid in Christian family wanted, for a respectable Girl, aged 14½. Not been out before. Total abstainer.
Mrs. W., Bower House, Havering, Essex.

A LADY WISHES to hear of situations for two Girls, 17. One as Under-Housemaid under good upper servant; the other as Parlourmaid in small family.
Miss SUSETTE ASHBY, Colne House, Staines.

WILL ANY LADY take strong Under Servant, 23, defective in intellect, but fit for plenty of rough work. Respectable; abstainer.
M., 1, Cranley-place, S.W.

WILL ANY TOTAL ABSTAINING CHRISTIAN MISTRESS take an excellent Cook, who is a pledged abstainer, but not strong enough to be surrounded by the temptations of moderate drinking.—Application, stating wages, and for further particulars, will be thankfully replied to by
Mrs. BOUSFIELD, Alpha Villa, Bedford.

Appointments, Situations, &c., Vacant.

AN ELECTRO-HOMŒOPATHIC Practitioner required. Qualified, with some capital. —G. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

DRAPERY.—Wanted for good class trade, an experienced young Lady who can serve through, including mantles. Apply to
SMALL & BURGESS, Hertford.

UNDER-MATRON wanted in a small Rescue Home. Knowledge of cooking, house, and laundry work required. Churchwoman. Wages £18, to be raised to £20.
Hon. Mrs. PARKER, Eccleston, Chester.

AS CARETAKER, wanted a respectable Widow with Daughter, or two middle-aged Women as above, in a private house with one or two lodgers. Must have some means.—Apply by letter only to S. G., 6, Nottingham-place, W.

WANTED AT ONCE, good Gardener (married, no family), to live over stables. Understand, and milk cows. Must be total abstainer, and Christian valued.—Apply first by letter.
Mrs. D. M., Myles Down, Mill-hill, N.W.

A GOOD HEAD-NURSE wanted, aged about 30, for four children. Good character indispensable.—Mrs. RICHARD GURNEY, Northrepps Hall, Norwich.

HEAD-NURSE.—Wanted from July 1, a thoroughly competent Nurse. Liberal salary, especially if educational advantages have accompanied good nurse's training. Congregationalist preferred.—Apply first by letter.
Mrs. ALBERT SPICER, Woodford, Essex.

GOOD NURSE, or useful Nursery Governess wanted, for young baby and two children, aged 6 and 8. Must be strong, good needlewoman, with unexceptionable references and experience. Age 25 to 30.
Mrs. H., *Windsor Express* Office, Windsor.

A NURSE wanted, about 28. No under-nurse kept. Good reference.—Mrs. GEORGE MOSER, Greenside, Kendal, Westmoreland.

A NURSE wanted, for baby from the month. References required.—Mrs. T. E. WATKINS, Skelmorlie, Newport, Mon.

NURSE WANTED for baby seventeen months, partial care of little girl nine years. Must be good darner and needlewoman. A Christian and total abstainer. Apply by letter,
Laurels, Richmond-hill.

PARLOURMAID wanted at once, in small Christian family, about 25. Abstainer. Quiet, well-principled servants valued.
C., care of Mrs. Prior, West-street, Dorking, Surrey.

GOOD PLAIN COOK wanted. Three in family. Must have good character. Wages £18, all found.—Mrs. CARTER, The Avenue, Sydenham.

MISS MAULDEN has vacancies for Nursery Governess, Nurses, good plain Cooks, House-Parlourmaids, good Generals. Comfortable places. Good wages.—Address, Church-street, Paddington-green. Stamped envelope for reply.

A CHRISTIAN GIRL wanted as Nursemaid, to assist Lady with young children. Also General Servant. State wages.
H., Sydenham House, Hanworth-road, Hounslow.

A CHRISTIAN MEDICAL MAN in the North of London has a vacancy for a Pupil, or for a Boarder.
D., S. Harris & Co., 5, Bishopsgate-street, E.C.

WANTED IN THE COUNTRY, 26th instant, a respectable, conscientious person as General Servant. Housemaid kept.—Apply, stating wages and references, to Mrs. JAMES ALLEN, Stonehill Green, Dartford, Kent.

£6 MONTHLY easily made by selling our celebrated Teas in packets, French Coffee in tins, and Cocoa.—Write for particulars to OLIVER, OLIVER & CO., 301, Southgate-road, London.

ADDITIONAL AGENTS (both sexes) wanted, in country towns and villages, to Sell our choice Ceylon Teas among private families. Through dealing direct, our agents do better than others, profits being larger. Weekly earnings 20s. to 40s. Samples free.—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Institutions, &c. supplied.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

LONDON.
WEST CENTRAL HOTEL.
(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. and Mrs. H. Grattan Guinness, F.R.G.S.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Service 9d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

HENDERSON'S HOTEL, LONDON,
20, Bedford-place, Russell-sq., W.C.
This first-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. Weekly boarders from £2 2s. Beds from 1s. 6d. Tariff on application.—Mrs. GRACE PERCY HENDERSON, Proprietress. Late of 40, Bedford-place.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Special terms for winter months.
Mr. & Mrs. BOX, 58, Old Steine.

HASTINGS.—BOARD AND RESIDENCE in a Christian family. Liberal table. Home comforts. Use of piano and drawing-room. Three minutes from sea and rail.
Mrs. COMPTON, 22, Cambridge-gardens, Hastings.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Every comfort. Terms 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare. This Home provides a rest to English and Foreign Governesses, and Lady Christian Workers. Terms from 12s. to 21s. a week inclusive.—Address LADY SUPERINTENDENT.

HASTINGS.—Boarding Establishment, Cornwallis House, 28, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Special care and attention given to invalids.
The Misses WOOD.

BRITTANY.—To Let, a furnished Cottage near the sea, suitable for English family. Charming views and walks. Living comparatively cheap.
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(Continued on page 26.)

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THE HEAVY BUNDLE.

A TRUE STORY.

BY MR. JOSIAH SPIERS.

THE train stopped at last at a little country station, and a gentleman jumped out. He had only just crossed the station yard when he noticed a little girl about nine years old, who had also come by the train; she was carrying a bundle nearly as big as herself. He asked her where she was going, and found that it was about a quarter of a mile along the same road that he had to pass himself.

"But what a big bundle you have, my child; would you like me to carry it for you?"

"Oh, thank you, sir! If you wouldn't mind, I should be very glad."

So the gentleman lifted the bundle from her arms, and took hold of the little girl's hand, saying, "But are you not rather frightened to trust a stranger? Don't you think I might run away with your bundle?"

The child said she was not at all afraid of that, and looked very happy as she trotted along by his side, chatting to him the whole time, and telling him everything she could think of about herself and her friends, until they reached the house where she was to stay, when she took her bundle, gratefully bidding him good-bye.

As the gentleman walked on alone, he thought to himself, "That child has taught me a wonderful lesson of simple TRUST. She was quite content that I, a perfect stranger, should carry her bundle, and, with the utmost confidence, placed her hand in mine, that I might lead her along; and as we walked together, hand in hand, she talked to me of all that was in her heart."

A little girl of six once said to me, placing her hand on her heart—

"*Oh, Mr. Spiers, I've got such a load here!*"

Do the children who read this know what it is to feel their sins to be like a heavy burden that they cannot carry?

If so, listen to the voice of that most loving of all friends, who says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

That little girl trusted a perfect stranger; surely you will trust Jesus when He offers so kindly to take away your burden of sin.

Think of his great love wherewith He loved us; such great love that He died a dreadful death upon the cross to save us, and say to Him—

Jesus, Blessed Saviour, hast Thou died for me?
Make me very thankful in my heart to Thee.
When the sad, sad story of thy grief I read,
Make me very sorry for my sins indeed.

Then, having trusted Jesus to take away your sins, place your hand in his, and expect Him to lead you safely all through life's journey, to your Father's house above.

And mind, dear children, that you don't forget another thing that little girl did: all the way she kept *talking* to the kind gentleman who was carrying her burden; so, while listening daily to your Saviour's voice speaking to you in your Scripture portion, often *talk to Him*, and tell Him all that is in your heart.

Now the very same gentleman who carried the child's bundle was one day walking along on the sea-shore, when he met two little sisters of seven and nine carrying a basket of flowers, which they had been trying in vain to sell at the nearest town.

They asked him to buy a bunch of flowers, and, after a few moments, the two pairs of eager eyes noticed that he put his hand in his pocket to get some money. While doing so he saw the little child of seven point to the most beautiful bunch in the basket, and heard her whisper softly to her sister, "Give him the best."

When in Glasgow some years ago, a little boy four years old came one afternoon with his mamma to one of the services in the Queen's Rooms, and presented me with a most beautiful rosebud. I accepted his gift with real pleasure, and, not forgetting to say "Thank you," asked what I was to do with it.

Pointing to my coat, he said he wanted me to wear it in the buttonhole, and often during that service I found the boy glancing at the rose he had given me.

But what do you suppose would have been my feelings if the little fellow had worn it himself for a month *first*, until it was faded and spoilt, and most of the leaves had fallen off, and *then*, when it was useless, had offered it to me!

Oh, children, be like the girl who said about the flowers, "*Give him the best*," and like the boy who gave me the lovely, fresh-cut rose!

Although the Lord Jesus in his great kindness has said, "Him that cometh to Me, I will in nowise cast out," and even welcomes poor old sinners who have wasted their lives, and, like the faded rose, are scarcely worth having; yet what He values most, and would far sooner have, is the warm love of a fresh young heart, and the faithful service of a long life.

And is not Jesus worthy of the best? Indeed, does it not *belong* to Him by right of purchase? His *great love* led Him to pay a *great price* for our redemption, for He has bought us with his own most precious blood.

What is your heart's decision?
Will *you* give Him the best?

A good many years ago, I was for a week the guest of a lady and gentleman, whose only son, a young man over twenty years of age, was of a most surly, morose, and selfish disposition, which spoilt all the pleasure of my visit.

During the whole week he only uttered a few words in my hearing, and I was told that this was the wicked and ungrateful manner in which he usually behaved. He would sit in silence day after day during meals, not even saying "Thank you" when nice things were passed to him, and when he did condescend to say a word or two, it seemed more like a growl or a grunt! And yet the good father and mother were so kind, and were doing their utmost to make him comfortable.

The remembrance of that week gives me pain even at this distance of time, and one can scarcely help despising the mean, withered, and shrivelled-up soul that dwelt in that unhappy young man.

But what intense sorrow it must have caused his father and mother to think that this boy, on whom they lavished such kindness and care, never showed one bit of gratitude, but received all their loving attention without even saying "Thank you."

And don't you think, dear children, that the great heavenly Father's heart must be pained when He sees boys and girls that He has been so kind to, going on from day to day without caring a bit for Him; so mean and ungrateful that they have never loved Him, or even thanked Him from their hearts for giving Jesus to be their Saviour.—*Our Own Magazine.*

CHILDREN'S SPECIAL SERVICE MISSION.

THE twenty-first anniversary of the central services for South London was held in Hawkstone Hall, Kennington-road, on Tuesday evening, May 29. There was a large attendance of children, parents, and teachers, and the chair was taken by Rev. Henry Grainger. Mr. Tyler stated that these services were commenced by Rev. E. P. Hammond, of America, on Whit Sunday, 1867; since then it had been his privilege, in conjunction with his brother, to superintend them. During the past year 34 children had been received into the "Christian Band;" eight had joined the Church, and the membership of the Scripture Union was 150.

Earnest addresses were then given by Messrs. Lidstone, Pewtress, Pilkington, Sayer, and Hutchinson, interspersed with hymns from "Gems of praise." The earnest attention and hearty singing of the children were most encouraging.

Mr. E. Arrowsmith will be at Lausanne till June 24. Mr. Josiah Spiers, Assembly Rooms, Malvern, June 3–15; Skating Rink, Croydon, July 2—13. Mr. Martin J. Hall, Dundalk, May 29 to June 8. Mr. T. Lewes Sayer, Tooting, June 3—10. Mr. H. Hutchinson, Abinger, June 12.

THE BROUSSA ORPHANAGE.

WE learn with deep regret that the happy work carried on at Broussa is quite crippled in consequence of the sad famine all around, and also by the floods in Germany. Mr. Baghdasarian, writes:—"We can get no help here—our people are boiling weeds and eating them. The inundations in Germany have put an end to the help many gave us there.

WE SHALL STARVE

with all our children (over 100) if immediate help is not secured. We thank God for our mission work; we take the young and bring them under the influence of the Word of God, and many of them are changed; when they go to their own villages, they are the means of spreading the Gospel. Pray for us and ask God's children to help us, for we are in very great need."

Help will gladly be received by Rev. T. W. Brown, D.D., Secretary, Turkish Missions Aid Society, 32, The Avenue, Bedford Park, Chiswick, London, or Miss Denham Smith, 38, York-terrace, Regent's Park, London, N.W.

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A GREAT NATURAL MARVEL.

THE YELLOWSTONE PARK, U.S.A.

BY REV. E. PAYSON HAMMOND.

ON our way from California we stopped off for a week to visit the Yellowstone National Park, We were delighted and astonished at the wonders we saw. After six years' silence, the Excelsior Geyser recently commenced erupting about once an hour. When we saw it, it ejected a volume of water from thirty to fifty feet in diameter, and from two to three hundred feet high. In the eruption were stones from ten to one hundred pounds in weight. At this elevation of eight thousand feet above the sea, snow, on May 16, was everywhere visible.

The Yellowstone Park is in the heart of the Rocky Mountains, near the source of the Missouri river. It contains three thousand five hundred and seventy-five square miles. From the hotel in the Upper Basin one can look upon many of the most important geysers.

We spent one day among the richly coloured terraces formed by the mammoth hot springs. We were greatly interested in studying the marvellous processes by which these terraces are formed. One hardly knows whether to admire more the delicacy of their formation, or their exquisite colouring; the former resembles that of the finest lace, while the latter surpasses in brilliancy and beauty any chromatic effects we ever witnessed.

On Sabbath evening I preached to the soldiers in Camp Sheridan. About sixty men are stationed here by the United States Government, to protect the Park, and to see that none of the numerous wild animals in this tract of about sixty miles square, are killed. It was the first religious service that has been held for them during the past ten months. It was also attended by the people of the hamlet.

Last week, for four days, I held meetings in Spokane Falls, Washington Territory. All the churches and ministers of the city united most heartily in the work. When we could secure the Opera House it was crowded in every part. A goodly number professed conversion. Many more we believe were convicted of sin, and so it was decided to continue the meetings after we left.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, June 10, Acts xii. 13—25; Monday, June 11, Acts xiii. 1—13; Tuesday, June 12, Acts xiii. 14—25; Wednesday, June 13, Acts xiii. 26—41; Thursday, June 14, Acts xiii. 42—52; Friday, June 15, Acts xiv. 1—18; Saturday, June 16, Acts xiv. 19—28.

Protestant Commemorations.

So far as attendance and enthusiasm were concerned, the first public meeting at Exeter Hall, on Tuesday week, in connection with this event, was highly satisfactory. The Lower Hall was crowded, and, if the warmth of feeling shown in the meeting could be communicated to the nation at large, there would be little fear of Rome stealing a march upon us.

After praise and prayer, Lord Kinnaird, who presided, said that, from the outset of the proceedings, it was necessary to make it clear that this is a religious movement. Without attacking living people, we must proclaim our stedfast adherence to the principles of the Reformation. We are not ashamed to confess that we believe in the interposition of God, and we recognise his hand in the deliverance we are commemorating as much as when He interposed for the deliverance of the Israelites at the Red Sea. The object is, through these gatherings, to awaken public opinion with respect to the evils with which we have now to contend. Present and past experience proves that the Papal power remains unchanged; it is still a persecuting power, wherever it is allowed scope. There are many earnest Christians who do not appear to realise the strength of the foe we have to face, and in order to create sound views it is very important to scatter good literature on the subject. The mention of Dr. Wylie's name as a Protestant author was received with much applause, and the chairman proceeded to say that the best way to applaud him was to permeate the nation with the rousing books and pamphlets on this subject he has placed at our disposal.

Mr. A. H. Guinness, the secretary, told briefly of the inception of the movement, and said there had been large and enthusiastic meetings in the provinces, at Leicester, Falmouth, Portsmouth, Brighton, Lewes, Leamington, and many other towns. In places where there had been apathy, much prayerful interest has been awakened, and God has greatly blessed the meetings. Meetings are also arranged for Liverpool, Manchester, Bristol, Bath, Oxford, Cambridge, Gloucester, &c.

Rev. Wm. Haslam, the well-known author of "From Death into Life," who next spoke, said the real motive of the Armada was the crushing of the Reformation. The expedition received the blessing of the so-called "Vicar of Christ." Speaking calmly, he had no hesitation in calling the Pope the servant of the devil. However, the Papal execrations on this country made it not a penny the worse; and Spain, which he blessed, has declined in the scale of nations from that day to this. Let us be very zealous for the truth of the Gospel, which has made Great Britain what she is. In the early days of Christ, the devil sowed tares among the wheat; and the Romish Church has done the same by its doctrines of religiousness and ecclesiasticism, in place of spirituality; of human tradition instead of the Bible; and of priestcraft instead of personal faith in Christ. There was a time, said Mr. Haslam, when I fancied I was an absolving priest myself, though I did not know it; but since my eyes have been opened, it has been my joy to point sinners to the Lord Jesus Christ. With great fervour the speaker proceeded to unfold the Reformation truths of justification by faith, and the working out our salvation *from*, and not *for*, life, as contrasted with the perversions of Romanism. His fervid periods were greeted with ringing cheers.

Still louder applause greeted the rising of the venerable Dr. Wylie, the historian of the Reformation. After an apology for a weak voice and a Scotch drawl, he delivered the address on the Papal Rescript which will be found *in extenso* on succeeding pages. His utterances, so full of fire and feeling, despite the weight of years, were most warmly cheered.

In a very animated address Rev. F. A. C. Lillingston recounted various events in connection with the Armada and its destruction that plainly showed the interposing finger of God. Let us not hesitate to ascribe to Him the glory. Surely the day has not come when we are ashamed to confess the name of our God and to recognise his deliverances. He has put us in trust with the light of his Gospel, and let us beware of allowing it to be put out. On those countries where it has been kept burning the seal of God's prospering and protecting hand has been laid. When Queen Elizabeth came to the throne no country was so despised as England, and now our Queen rules a fifth part of the world. Let us learn to read and study the lessons of history. In proportion as God's Word is read and studied, any nation will prosper. Spain avoids the history of her past, and we see her degradation to-day. In modern naval warfare it is not the great battle ships that are to be feared so much as the hidden and destructive torpedoes. That is the kind of moral warfare we have to combat to-day. There are torpedoes even in the pulpits; men are there who, while professing one kind of truth, are secretly propagating another. As the action of the torpedo is neutralised by the presence of the electric light, so let us have the light of truth all around, in our homes and our hearts, and we need not fear the result.

Mr. W. E. Shipton concluded the speaking of the evening with some extracts from the history of the Armada period. One quotation was to the effect that "in all these events Christ showed Himself a Lutheran; it is most manifest that in all that voyage God showed no favour to the Spaniards for a single day as He did continually to the English." This utterance from a chronicler of the time seemed a very fitting termination of the evening's testimony.

The Aims of the Papacy.

On Wednesday afternoon there was a conference on the present state and aims of the Papacy, the object being to elicit suggestions as to the best means for combating the aggressive influence of Rome. The chair was occupied by Mr. George Williams, and the subject was looked at from many points of view. As might be expected, there were things said on which unanimity of feeling by no means existed among those present; but in matters of detail Christian consideration was shown, and hearty agreement was manifested on the really important aspects of the subject under discussion.

The Chairman having spoken briefly upon the prosperity which the country has enjoyed since Protestantism has predominated, Mr. W. C. Maughan, representative of the Scottish Protestant Alliance, advocated combined counsel and action by the various societies who have at heart the cause of religious freedom. He attributed the general apathy as to Rome's encroachments to the deplorable religious indifference which to-day widely prevails. This indifference is favourable to the Papal methods, which appeal to the senses. He urged Protestants to watch carefully the action of those clergymen who give so much attention to ornate services, and also to see that diplomatic relations with the Court of Rome are not resumed by this country.

Rev. A. A. Isaacs, of the Leicester Protestant Alliance, argued that Rome's action to-day is the same as ever; under the semblance of religion, the Papal power is practising those principles which have always characterised the pagan world. In reality the Romish church is a great political confederacy against the well-being and the interests of the human race. Declaring that Rome is moving onward in co-operation with Ritualism, which is Romanism in disguise, the speaker said that there are men occupying positions in the English Church to-day who are doing Romish work, and promoting the fusion of the Church of England and the Church of Rome. Lessons must be learned from Rome, and their must be a combination to maintain Protestantism, and efforts to secure for the truth those public positions which Rome labours to control. Then God must be besought, and his light and truth as revealed in the Scriptures must be made to shine. Rev. F. Hastings, of Tolmer-square Congregational Church, called upon Mr. Isaacs to give the names of men who while in the Church of England are obeying the Pope. The challenge was accepted, and in replying Mr. Isaacs related the well-known case of Rev. Luke Rivington, who had for years before his secession been an adherent of Rome, and employed in establishing Popish institutions within the bosom of the Church of England. It was only when his health incapacitated him from further carrying on the work that he openly identified himself with the Church of Rome. Mr. Isaacs mentioned another case that had come to his knowledge, of a clergyman joining the Church of Rome while incumbent of an English parish.

Rev. J. Kerr, of the Scottish Protestant Alliance, maintained that Rome is the enemy of Britain. She is entrenched in a political citadel, and possessed of great political power. He urged that she should be attacked by all British patriots as another kingdom, hostile to the public well-being. He suggested Christian activity, making use of various approved agencies.

Mr. Robert Scott spoke of the prevalence of Popish practices in the Church of England, and held that it would not be difficult to trace the evil to a partial reformation; hence the need of a radical reformation. He regarded it as high time the theory entertained by some, that the Established Church is the great bulwark against Romanism, should be abandoned, inasmuch as more is being done through the status, the resources, and the influence which the Church of England possesses, and the means which she affords in leading the nation to idolatry and away from God, than all other agencies put together. He commended to attention the practical advice involved in the formula "combination, organisation, registration," and urged conscientious adherence to the truths of the Protestant faith in combat with the great foe of Christ and Christianity.

Rev. Frank White contended that at the present crisis every Protestant minister ought to be a Protestant lecturer, warning the people against impending danger. The Word of God must have a greater place among believers, as no other weapon can be used in its stead. Rev. Dr. Jeffrey, of Glasgow, recommended prayer to God on behalf of the Roman Catholics of the land, multitudes of whom are better than their system; we ought not to be content with decrying Popery, but we ought to do something, not so much for proselytising Romanists as for bringing about their true conversion.

Persons from the audience being given an opportunity to speak, Rev. J. T. Gadsdun, of Camberwell, confirmed the statement that there are clergymen in the Church of England who openly follow Romish practices. He remarked that Lord Halifax, President of the English Church Union, which has thousands of members, has several times distinctly stated that the object of the Union is to unite the Established Church to the Church of Rome again. Rev. Charles Sterling, of New Malden, traced the evil to the concession of Catholic Emancipation. He believed the Church of England to be the great agency at present promoting Romanism in the country, and he had more than once acted in the sense of this belief. The Archbishops and Bishops have it in their power to eject the Romish element and save the Establishment. His own course was quite clear; if many more months roll by without some decisive action being taken, the days of his connection with the church as by law established must certainly be regarded as numbered. He valued the church, but he valued Protestantism still more, and would endeavour outside her pale to do a little to defend the liberties of Englishmen.

Commander Key, Colonel Sandys, M.P., and Rev. W. Frith also spoke. The last-named urged that Protestants should unite in their efforts, and said it would be well for Nonconformists to bear in mind that in case Romanism comes to the front, such toleration as the Church of England shows to Dissenters will no longer be experienced. Rev. F. A. Beeman pointed out that the martyrs died because they held the faith of Christ, not for having certain political opinions. Rome is desirous of again bringing about the same spiritual ignorance and tyranny.

In bringing the meeting to a close, the Chairman intimated that a lady present had made the very important suggestion that children should be instructed on the subject.

The Revolution of 1688.

"The Revolution" was the subject considered on Wednesday evening. Sir ARTHUR BLACKWOOD presided, and opened the meeting with an address, which was as politically sensible as it was spiritually earnest. At the outset, referring to the fact that Roman Catholics have actually taken part in a movement for the celebration of the defeat of the Armada, he said that he did not think it possible that such dust-throwing in the eyes of the people could take place with regard to the glorious Revolution of 1688. After some pointed historical allusions, Sir Arthur spoke of the Revolution as a great cause for thankfulness to God, and indicated the need for lessons being drawn from the past with a view to meeting present emergencies and circumstances. He expressed an earnest hope that by efforts such as these meetings, many people will be aroused to think upon the danger impending from Romanism, and then to act in order that the national religion and liberties may be preserved.

Rev. J. KERR read a paper on Romanism in relation to civil liberty. Before the Revolution religious liberty was not allowed; the Revolution fully recognised it. True, there is no express legislation proclaiming this liberty, but in the nature of the case there was no necessity for such legislation. We are not dependent for this liberty upon the will of sovereigns and legislatures; and for its exercise we do not require to produce a statute of permission. We possess and should exercise this right in defiance of all statutes to the contrary: we derive this right from Him who is above all statutes and thrones. A sovereign or state might as well assume to issue a proclamation permitting the subjects to breathe the air of heaven. But does the Papacy concede this liberty to all? Has it where it has had the power? Did James II., a disciple of Ignatius Loyola, permit it? Does Leo XIII. allow it? He does when he cannot help it! But he has eulogised the Encyclical of Gregory XVI., which states that "We cannot hold in too much horror this notion that every man ought to enjoy liberty of conscience." Does the Syllabus allow it, which denounces as the worst of errors that "every man is free to embrace and profess the religion that he shall believe to be true, guided by the light of reason"? And yet, in our controversy with Rome, we feel it necessary to guard this principle of personal freedom in matters of religion.

Having contended for the Protestant character of the national machinery erected at the Revolution, the speaker observed that at that time the nation was satisfied that a Roman Catholic was not qualified to rule. The principal reason for the disowning of the Popish and the welcoming of the Protestant sovereign was that the former could not rule an independent kingdom, whereas the latter could. Roman Catholics disqualify themselves for rule; those persons are self-disabled for rule in a free land who are not themselves free. A slave may rule a nation of slaves, if the nation will; and no nation but one of slaves would be ruled by a slave; but a nation of freemen must have a freeman as their sovereign. The rule of a freeman is better even for Roman Catholics themselves. Roman Catholics are not able, consistently, to avow an undivided allegiance to a Protestant sovereign. They must consistently assault and attempt to overthrow all that is Protestant in the Bill of Rights and Act of Settlement, which are the express terms on which Her Majesty holds the Crown and the present house holds succession over these realms. On several occasions, indeed, this assault has been delivered. When the sovereign ceases to be a Protestant, that moment the right to sovereignty lapses. We will not have upon our throne a subject of a foreign priest and prince—a priest, too, who cannot live in amity with the sovereign of a free Italy. In conclusion, Mr. Kerr urged the necessity for another Reformation, and called upon Protestants to labour to this end.

Mr. C. H. COLLETTE read a paper on the social and political reforms effected by Henry VIII. and how they prepared the way for the Reformation.

The third paper was read by Rev. H. GRATTAN GUINNESS. The destruction of the Armada, and the landing in England of William of Orange were depicted in graphic language, and the significance of each event was explained in the light of history and Divine providence. God with his stormy winds fought against the Spanish invader, and destruction was inevitable—even to the Invincible Armada. The reigns of the Charleses and Jameses were described in terms showing great power of historical interpretation.

The state of Britain at the time of the Revolution was set forth, as were also those events which led up to decisive action. The hand of God is evidently to be discerned in the issue. England beckoned to the brave Protestants of Holland, and they came. The winds which had scattered the Popish Armada favoured the ships of William as they sailed down the English Channel, and when they were safe in Torbay the winds blew again, and kept away England's enemies. The Protestants of Holland came to the aid of a nation in distress, and helped up the fallen flag of freedom. They said "England shall be free," and free she has continued for two hundred years. Thank God for it!

The Revolution was accomplished without bloodshed; it was the work of a people who valued the Word of God at its true worth. What a contrast with the French Revolution a century ago, which was the outcome of unbelief and anti-religion! Many thoughts arising out of these facts were put forward, and then the question was asked, What is the state of Protestantism to-day? Is it now what it was 200 years ago? We must answer that it is not. A change has come over it, and a crisis is impending. The Protestantism of England is seriously undermined; it is attacked both from without and from within, by Romanists and Ritualists. Rome means to direct the affairs of the British Empire. She is using our political and religious divisions to this end. As yet the law as to succession, passed in 1688, prohibits the way of a Papal king or queen to the throne, but Rome is trying to have the law altered in that respect.

The speaker maintained, with much power, that Rome is a political conspiracy, and urged that if diplomatic relations with England are to be prevented, Protestants must bestir themselves. To resist the aggression, they must, among other things, use the pulpit, the platform, and the press; the weapons of truth, the armour of light, the hour of prayer; send forth the Gospel, circulate information, and also instruct the children.

A few hearty words were spoken by the Dean of Achonry.

Closing Meeting.

The last meeting of the series was held in the large Exeter Hall on Thursday evening, when Mr. T. A. DENNY presided over a numerous and extremely enthusiastic assembly. The platform was filled by an array of well-known expounders of Protestant truth, and other public men. In his opening remarks the chairman expressed his view that for the last half century or so the English nation has been fast asleep. If the people are apathetic, too many of the pulpits are filled by men who vowed one way and are working in another. People ask: What is the good of raking up matters 300 years old? When Israel was delivered from Egypt at the Red Sea, God was continually putting the nation in remembrance of it. After all, three centuries is not a very long period in the history of a nation, and if God did great things for us then, surely we ought at fitting seasons to call it to remembrance, and thank Him for it. We have been silent too long; therefore the foe has gained an advantage. If we cannot sweep all unworthy men out of our church pulpits, we can at least educate our children in true principles. Much might be done through the press, but it is to be feared that it is in most cases pre-occupied. A great power rests with Christian women to exercise a right influence on these questions in the home. Mr. Denny quoted Cardinal Manning's famous saying about subjugating the imperial race of Great Britain; and he wanted to know how it was that people fraternise with the Cardinal on temperance and other platforms, and do not speak out the truth in his presence. Quoting further from the fulminations of the Cardinal and other Romish ecclesiastics, the Chairman declared that as for himself he did not feel a bit the worse. He was sure that many of our Roman Catholic fellow-subjects, especially the priests, need our pity and compassion; many are sick at heart of their system and would gladly come out of it, if they were not so hemmed in by difficulties and risks. This movement augurs well, said Mr. Denny in closing, for a resurrection of interest in Protestant truth; "and let me tell you, in confidence, we are going to resurrect."

Mr. A. H. GUINNESS having referred to letters of apology from many sympathising friends who could not be present, told of the enthusiasm that had been awakened up and down the land in connection with these Commemoration meetings.

A resolution, gratefully recognising and acknowledging the goodness of God in connection with the deliverance three hundred years ago, and also with the accession of a Protestant dynasty, was moved by Hon. P. CARTERET HILL. He regarded the domination of the Papacy as the greatest blight that could rest on any land. As showing the inherent absurdity of the Papal claim to Infallibility, Mr. Hill cited two Bulls, issued from Rome by different Popes, that were mutually destructive. The history of Romanism in those countries where it has been uncontrolled leads us to the inevitable conclusion that in no case has the Papacy conferred any benefit on those nations. Happily the Pope has not now the power to enforce his decrees. As to the effect of the Papal Rescript on Ireland, Mr. Hill quoted from a speech by Mr. Michael Davitt, declaring that the Irish people would not stand to be dictated to from Rome as to their political affairs. The same spirit of defiant independence has been shown in America by Dr. McGlynn, and it may be that this Rescript is a providential occurrence that will result in many Roman Catholics breaking the shackles that have hitherto bound them. At any rate, Englishmen must not submit to barter away their dearly bought liberties.

In seconding the resolution Rev. J. HUDSON TAYLOR said, the most serious part of the danger that now threatens our country from Romish inroads is the fact that the danger is not recognised. We are apt to forget in these days that God is the God of Providence and that He is still the Hearer and the Answerer of prayer. There is a popular idea that Rome has changed, but it is a profound mistake. Mr. Taylor cited some of his experiences as a missionary in China to show the difficulties arising there from the presence and action of Romish priests. These priests have claimed, in the name of France, to adjudicate in civil cases equally with the native magistrates, where the interests of Roman Catholics are concerned, and some terrible travesties of justice have taken place. We need to go out of England to know what Rome really is. As to our own land.

let us have faith in God and be faithful to his truth.

Another resolution confessing national unfaithfulness and supplicating a continuance of the Divine blessing was submitted to the meeting by Mr. Mark Knowles, and seconded by Rev. C. H. Wainwright. Both these gentlemen spoke in strong terms as to the erection of the reredos in St. Paul's, and condemned the apathy shown in the matter, not only by the ecclesiastical authorities, but by the rank and file of Protestants. Mr. Wainwright said he sometimes wondered as a country clergyman whether Protestantism had not died out in London altogether. With great fervour and animation he appealed to Englishmen to conserve Protestant truth, and the liberty to have an open Bible, which has made the nation great and glorious and free.

The third resolution was one resolving to uphold the Scriptural doctrines of the Reformation, and to defend against all aggression the Constitutional liberties of the nation, as secured by the Protestant accession to the throne. It was moved in a lengthy speech by Lord Robert Montagu, who took up in turn the distinctive truths brought into view by the Reformers, and the Romish errors they were intended to counteract. Speaking of the Papal assumptions, he described how the Pope claims supremacy over all nations and peoples, not only in matters spiritual but matters temporal. He claims the power of dethroning monarchs, and sought to put this power into exercise at the time of the Armada, but the English nation thought otherwise. "Canon law" is set above State laws throughout the world. His so-called "Holiness" claims to compel you to believe as he believes, at the risk of torture by the rack, the thumbscrew, and the stake. We are told now by a youthful professor of Modern History in London that there was no connection between the Armada and Protestantism. We prefer the view of Queen Elizabeth who struck a medal in commemoration and put on it the inscription, "God blew with his winds and they were scattered." Canon Gregory, of St. Paul's Cathedral, has recently spoken of "the danger of a Protestant reaction," and he has therefore counselled that the Ritualistic party should move slowly. But surely we we are not to be so craven as to stand still and see Roman Catholicism again entrenched in Great Britain and Mass said in St. Paul's. As to the reredos, said Lord Robert, the only good thing about it is that it is not far off from 18, Paternoster-row, where a storehouse of good Protestant literature may be found.

The resolution was seconded by Rev. Dr. Hugh Hanna, of Belfast, whose speech consisted of a clear exposition of the contrast between the sacerdotal idea and the true Scriptural idea of the Christian ministry.

On the motion of Colonel Sandys, M.P., and Mr. W. Johnston, M.P., a humble address was adopted for presentation to the Queen, congratulating Her Majesty on the Jubilee of her Coronation in 1838, rejoicing in the great principles of civil and religious liberty, for the maintenance of which her dynasty was called to the throne, and praying that she may long be spared as a defender of the Protestant faith. In the course of his speech Colonel Sandys read the Coronation oath taken by the Queen, in which she unequivocally declares her disbelief in transubstantiation, in the invocation of saints, and in the idolatrous sacrifice of the Mass. Speaking of the St. Paul's reredos, Colonel Sandys said he should like if they could, consistently with the law, place a couple of good six-inch hawsers round the idolatrous erection, and with that audience at the end of the ropes to say, "Now, lads, altogether." In a thorough-going "Orange" speech, Mr. Johnston said he looked forward to the grand day when the whole earth should be emancipated from the power of Rome, and the chorus would be sung, "Hallelujah, for the Lord God omnipotent reigneth"; but that song will not be sung till Rome has fallen.

In proposing a vote of thanks to the Chairman, Mr. Donald Matheson made the very appropriate and practical suggestion that all should unite in prayer to God for a revival of true and undefiled religion throughout the land.

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SCATTERING THE SEED.

The Association for the Free Distribution of the Scriptures continues to use many available agencies in order to tell abroad the "Tidings of Great Joy," of salvation through Christ. And there are many indications of blessing attending this excellent work, some of them being well set out in the report just published. It matters not whether the seed is sown in Eastern or Western hemispheres, the Divine light is being followed by similar spiritual manifestations.

In the introduction to the report we read, "By far the best method of reaching Mohammedans is by the *gift* of a Bible or Testament, which they never destroy. They seldom purchase the Scriptures, but many most gladly accept the gift." There are many extracts from letters from all parts of Europe, several countries in Asia, North and South Africa, the West Indies, and Australia.

At Marseilles, a shoemaker once attended a meeting in the Gospel Hall, and received a copy of the New Testament. A short time afterwards he died of small-pox; during his illness he constantly begged of his wife "Read me something from the Book"—and he died with it clasped in his hands—the precious Book which had led him to his Saviour.

Some time ago, the man who acted as porter in Rev. E. Clarke's Mission House at Spezia, gave to his thoughtless nephew, leaving for America, a copy of God's Word, saying—"I have but little to give, but I give you my own Testament." The poor prodigal in America was reduced to great distress, and in his affliction began to read the New Testament; light entered his mind, and he became a true penitent, and a true believer. He is now an earnest missionary in South America.

Rev. M. S. Bergmann writes:—"I have had many cheering letters from Jews in Austria whom I was enabled, through the kindness of your Association, to supply with the Word of God, both Old and New Testaments, in Hebrew. In one town, several Jews are banded together in a locked room studying the Scriptures with which I supplied them; among them is the Rabbi of the place, who wrote me a most wonderful letter, in the salutation of which he had inscribed my name in gold letters."

Towards the close of the report we read:—"At the present rate of distribution from all societies in existence, even the annual increase of the world's population is not being reached—not eight million copies annually to a population of one thousand four hundred millions, this including Bibles, Testaments, and Gospels—so that millions are dying year by year who have never read the message of salvation through the blood of a crucified Redeemer. While different methods for circulating the Scriptures are being discussed, poor creatures are gone out of our reach for ever."

Missionaries and others declare that they are greatly helped in their work by the books placed at their disposal by the Association, of which Mrs. A. E. Robertson, 1, Oak Hill Park, Hampstead, N.W., is the hon. secretary.

STATE REGULATION OF VICE.—A large and enthusiastic "protest" meeting was held in the Friends' Meeting House, Hull, on the 30th ult. A special feature in this gathering was its wide representative character, persons of all creeds and grades being present. As the meeting proceeded and additional information was given, a silent horror seemed to take hold of the people at the almost inconceivably atrocious crimes perpetrated in the name of Great Britain, and under the sanction of official authority.

BIBLE SCHOOL FOR WOMEN, AMOY.

It is estimated by competent authorities that only one man in a hundred and one woman in a thousand can read in China. Chinese converts to Christianity have chiefly come from the uneducated classes. Until they learn to read the Bible, it is to them a sealed book. Hence the necessity and consequent rise of the Christian educational system. We have parochial schools connected with the churches for boys and girls. We have middle schools and theological schools to train teachers and preachers. But none of these agencies unseal the printed page to the adult converts.

The men could not go to school, if one were opened for them. The utmost daily diligence is required to provide for the family. If they learn to read, it must be by some special evening agency, or on Sundays. Visiting the chapels, one frequently sees a Chinaman helping his brother Chinaman to learn to read, before and after service on Sunday.

Many of the Chinese women are so cumbered with household duties that they must remain content to receive all their knowledge through other channels than by reading. Others could leave home, and get an elementary Christian training if the opportunity were offered. The younger women can leave their children in the care of the mother-in-law, the conspicuous personage in every Chinese family. The Chinese women are densely ignorant. What must be simplified for the men, must be even more simplified for the women. They are naturally very superstitious. Christianity, faintly understood, does not drive this out of them.

In the presence of these facts, the "Duryee Bible School for Women" was opened in 1884. It was at the suggestion and through the effort of Mrs. J. V. N. Talmage, of the American Reformed Mission, that it was established. It was opened with a twofold purpose: (1) To teach ignorant women how to read, and to give them a brief course in the fundamentals of Christianity. (2) To raise up Bible-women who shall become teachers in turn among their Chinese sisters. The women learn to read in two or three months. They learn the principal Bible stories. They give special attention to the Life of Christ. They memorise the Commandments, Lord's Prayer, and Creed as well as some of the most comforting and helpful Psalms, such as the xxiii., ciii., and cxxi.

The Christian ideal of home is set before them. They are taught the motto that "Cleanliness is next to Godliness," by precept and example. Anyone who has ever stepped into a Chinese house will know how much this is needed. During these four years eighty women have reaped the benefits of this school. Some of them have been fifty-four, sixty, and sixty-two years of age.

The number who can attend must always be limited. But a few months work a great change in those who do come. Mind is awakened. A thousand imaginary fears are dispelled. Christianity, instead of remaining a vague belief, becomes a living, comforting, inspiring reality. Every such woman is a light-radiating centre in her home, in her neighbourhood, and in the church with which she is connected.

Amoy, Fuh-kien, China. John G. Fagg.

MANITOBA.—Rev. Charles Quinney, Oak Lake, Manitoba, Canada, writes:—I have charge of five congregations scattered over a vast prairie. In the whole of my large district we have not a single church. Fortunately, four of the congregations have the use of school-houses, but the people at Oak Lake have to meet in a borrowed building, and and we know not how soon we may be deprived of even this privilege. The people do what they can, but they are chiefly settlers from England in the first years of struggle as farmers, and cannot afford to build a church without other help, £300 will build a church capable of holding 200 people, and already we have collected and promised more than half this amount, so that, if we can get about £100 from England, I think we shall manage.

THE SCOTCH FREE ASSEMBLY.

On Monday week a very important discussion took place at the Inverness Assembly on the subject of the Divinity colleges. Dr. Gibson, of Perth, in the course of his speech suggested that they should establish a day of prayer for colleges and students.

The most striking and thoroughgoing utterance of the sitting was that of Mr. Campbell-White, of Overtoun. He said: I trust we shall ever hold that the Free Church should have an educated ministry; therefore we have our complete equipment of colleges, and let us be thankful that we have at the head of each of these colleges men who, with the weight of learning, combine earnestness of purpose to bring the young men under their care to be faithful ministers of the Gospel of Christ. But we want to take care that our young men who enter our colleges to be educated for the ministry are men of the right stamp—converted young men. Some years ago a young man came to me, saying he had been advised to consult me whether he should enter the ministry. Going on to describe his motives for entering the ministry, he said the talents he had evidenced in the local debating society had led his friends to think that they should be devoted to the service of the Church! What steps are taken to see that every student entering our colleges gives satisfactory evidence of conversion? for if a student is not converted, and knows it, then the better for him and for the Church too that he should be stopped before he goes any further. Let me refer briefly to the system of teaching. I am quite aware from experience that University life tends to be chilling to spiritual life; but is the same experience not common in connection with the divinity course? It may be right for students of Divinity to study apologetics, but when they are led into regions of scepticism, doubt, and rationalism, when they are led over slippery places, full of pit-falls, and into an icy atmosphere, is it not necessary that we should see that they have a good foothold and sufficient warmth, and to give them the best guidance? Is not the system of our college teaching too negative, and not sufficiently positive? Is it not the case that in dealing with the eternal verities of God's Word that Word is more criticised than fed upon? If that be so, may not our colleges prove to be merely machines for undermining the authority of Scripture, rather than of presenting to the student's mind the overwhelming evidence in its favour? I know of cases in point which call us to look this question fairly in the face. Principal Rainy, in the sermon which he preached at the opening of this Assembly, spoke of dark times coming. How is our Church to meet them? Not certainly by subtle sermons and scholarly debates, but by positive training, which will impress upon the students the great questions of sin and its atonement, for if men are not so trained, how can they be in sympathy with the aim and object of the Church of God? If our students, as part of their training, were led more face to face with men and women anxious about their souls, and were taught to point them to the Saviour, would it not fit them all the more to be valuable ministers of the Gospel? Our professors require not only to be scholars, but men burning with love for Christ, so as to mould our students in such a way as to influence them in after life. The Free Church was born at a period of revival of the glorious Gospel; and if we are to do anything else than preach this Gospel, what is the Free Church's *raison d'être?* We had better cease to exist, and go back to be a creature of the State. If, laying aside the Word, we take up traditions, scholarships, or philosophy, then good-bye to the Free Church or any Church. If the ministers of the Gospel are to be the officers to lead the Christian Church to victory, I want fathers and brethren to remember that they must first be converted men, and that, so far as this Church is concerned, they must hold fast in the simple Word of God, and the glorious picture of the Cross.

Principal Brown, of Aberdeen, spoke at length of some remarkable cases of conversion that had come under his own observation.

On the following day the usual debate on Disestablishment took place, on the initiative of Principal Rainy, whose motion reasserting the demand for religious equality was carried by 467 votes, as against 80 in favour of upholding the legal connection between Church and State.

In the course of a discussion of the Highlands and Islands, Dr. Alexander Whyte, of Edinburgh, remarked on the fact that it was said some of the Highlanders were too gloomy in their religion. There were not many of them now, either ministers or people—that was to say men who had a deep sense of sin. That their Highland brethren were too experimental was often the shallow charge brought against them by the southerners. Why, in the name of Bacon, was the experimental method to be banished from religion? "They were too subjective" was another anathema launched by the well-balanced and correctly proportioned saints in the South against their Highland brethren. Subjectivity was the sum and substance of all error on the part of some people. Why, the Sermon on the Mount was the most subjective sermon ever preached.

On Wednesday an important deliverance on Home Missions was submitted by Rev. J. Wells, of Glasgow, who said there are 266 permanent centres of spiritual work up and down Scotland. Two of the chief departments of work are evangelism and house-to-house visitation. He commended quiet fireside evangelism. Harvest work lies around our doors, and every true-hearted harvester gains harvest wages. He had visited homes where Christian visitors have done mighty works. The Glasgow Presbytery has taken a great stride in Home Missions. During last winter, thirteen congregations in the East-end united in a scheme by which special services were held in rotation in all their churches. The work far surpassed expectation in the width and variety of its results. About 900 inquirers gave their names and addresses, and that does not represent the whole number. The ministers testify that their congregations are still enjoying a decided after-blessing, and they are to repeat the experiment next winter. A lady has provided a Home in Glasgow for ladies who wish, at their own charges, to devote themselves to the work of Christ among the poor. This lady has spent the winter in the Home, and three other ladies have already been attracted to it. She has also very generously gifted a furnished house in Edinburgh, that a similar Home may be opened their.

On Thursday there was an animated debate on "Ministerial efficiency." Principal Rainy was again to the front, and argued with much skill and cogency on the need of some form of church machinery for getting rid of inefficient and hopelessly unsuitable pastors. The mind of the Church as expressed through the deliverances of the majority of Presbyteries was in favour of something being done in the direction indicated, but ultimately the matter was again referred to the lower Church courts for consideration.

At the afternoon session much interest was aroused by the discussion of the report on Foreign Missions. The total number of foreign agents employed is 645, of whom 84 are European. The total revenue of the year was £83,000 odd. In the evening addresses were given by missionaries from Africa, Asia, the West Indies, and the New Hebrides. Dr. A. N. Somerville delivered a parting charge to the following seven young missionaries about to leave for their respective fields:—

Rev. John Watt, going to the Church's College in Calcutta; Rev. James Gardiner, going to Bombay; Mr. John Sandilands, medical missionary, going to Nagpore; Mr. William Murray, who goes as an artisan evangelist to Central Africa; Rev. William Gardiner, who proceeds to the Keith-Falconer Mission in South Arabia; Rev. John Thompson, going to Natal; Rev. A. P. Telfer, who, along with Rev. John Watt, goes to the Free Church College in Calcutta.

It was stated that Professor Lindsay is about to go on a visiting mission to the stations in India and Africa.

On Friday the Assembly took into consideration the report of the Committee on State Regulation of Vice. The exposure of the system pursued in India excited marked abhorrence and disgust. All the members had been furnished beforehand with copies of Mr. Dyer's letters. A motion by Sheriff Cowan, of Paisley, was unanimously adopted, declaring unqualified opposition to the C. D. Acts and all regulations founded on them, and the imperative necessity for their total repeal. It was agreed that a petition embodying this declaration and expressing the conviction that the peculiar horrors of the Indian regulations are only the natural outcome of Acts that are in their inmost principle immoral should be signed by the Moderator and sent to Parliament before the debate on June 5. The following deputation was appointed to press upon the Indian and Colonial Secretaries the views of the Church on this question—viz., Rev. Principal Rainy, Professor Lindsay, Mr. George Smith (Secretary to the Foreign Missions Committee), Mr. E. Stuart Gray, of Kinfauns, and Rev. John Dymock.

A WEEK OF PRAYER IN KOREA.

Korea has only been open to foreigners five years. Missionaries have been here but a little over three years, but there are already two organised native churches, with a membership of almost fifty, in this city. At the time of the Week of Prayer several of our Christians inquired as to the reason for the foreigners meeting every night of the week. When told, they seemed pleased with the idea, and suggested that at the Korean New Year the native Christians should unite in a week of prayer. Such a suggestion was hailed with joy, and arrangements were made accordingly. The Korean New Year began Feb. 12, and from that day to Feb. 20, inclusive, we met every night. For one half the meetings Koreans were appointed as leaders, the missionaries taking the other nights.

It was indeed a blessed season for us all. All seemed anxious to testify for the Lord and to unite in praying for a blessing. It did us good and gave us much encouragement to see their earnestness as they prayed for their country, their king, the other countries of the world, and as they asked God to bless the "foreigners who had come to teach them." We closed the week with the administration of the Lord's Supper, and all felt that it had been a blessed time.

The services stirred our men up to more activity. They have been continually bringing others to us. Our numbers are fast increasing, and, as we see the doors that are so fast opening to usefulness, we say, "Who is sufficient for these things?" From north, south, east, and west come requests for baptism. In the north alone there are over fifty applicants for baptism, and hundreds of adherents. Work is plenty on all hands, but labourers are few. Our hands are not tied by the Government, we are not fettered by the enemies of Christ; but our hands are tied and we are fettered by the Church of Christ not sending us help. While the Government is nominally opposed to us, it winks at what we are doing. The Romish Church is active here, with a strong force of missionaries. Though opposed to their doctrines, I must concede that some of the most reliable and trustworthy Koreans that I have met have been members of the Romish Church. They have a large following, and if the Protestant Church is not active, we shall ere long awake to find that we have a Romish and not a heathen people to convert in Korea.

H. G. Underwood,
American Presbyterian Mission.
Seoul, Korea, March 25.

THE PAPAL RESCRIPT:

A Bid for the Government of the British Empire.

By Rev. Dr. WYLIE, Edinburgh.

WE have all heard of the Rescript which the Pope has lately issued condemning the methods employed by the National League of Ireland—viz., "Boycotting" and the "Plan of Campaign." That Rescript professes to be a solemn judgment on a great question of National Ethics. That, at least, is the form in which it has been put before the world, and that is the character to which it lays claim. I venture to affirm, however, that its real character is different from its apparent one; that while professing to minister guidance to the people of Ireland, it, in reality, offers direction to the people of the three kingdoms, their rulers included. In a word, it is a bid for the Government of the British Empire.

Some will say this is to put a very uncharitable construction upon the matter. Why should not Rome make her voice to be heard on the side of law and order without incurring the suspicion of being actuated by sinister motives and selfish and ambitious aims? Why should we not weigh her in the same scales in which we weigh others, and in which we should wish ourselves to be weighed? We wish we were able to do so. Rome has herself to blame if we cannot. Her past history is singularly barren in acts of pure beneficence. Seldom has she espoused the just quarrel simply because it was the just quarrel. I know of no society of equal size with the Church of Rome, possessing the same vast influence and enjoying so many brilliant opportunities of profiting mankind and building up the world, to which, nevertheless, the world owes so little. Who kept Italy disunited for ages? Who was THE GREAT FOMENTER OF QUARRELS AND WARS in the middle ages, setting monarch against monarch, and kingdom against kingdom, that she might grow strong through their weakness? Who paved the way for the partition of Poland? Who kindled the war of the Sonderbund within living memory? and who instigated the raids we have witnessed just the other day in Madagascar and China? History points the finger in all these cases to Rome. And now when she suddenly assumes the character of an upholder of law and a healer of breaches; when she rushes in betwixt the English Government and the Irish party, holding aloft, not the torch which she carried to Madagascar and China, but the olive-branch of peace, we must be excused if we stand in doubt of her. *Timeo Danaos et dona ferentes.*

You will allow me to state my reasons why I am not able to think better of this Rescript, and why I look upon it as an insertion of the thin edge of the wedge in order to grasp the moral supremacy, and by consequence the political supremacy also, of our whole Empire. The first element in the question, and the first doubtless to be taken into account in the Vatican when the matter was there debated and decided upon, is the position of the Papacy as regards the British throne. Is it near it, or is it still a long way distant from it? This must have had an important bearing on the decision of the Vatican. Thirty-six years ago, in an assembly of her bishops in Dublin, Rome proclaimed that the throne WAS THE SUPREME OBJECT OF HER AMBITION, that this must be her final goal, and that her agitation could have no end till this goal had been reached. Ever since that day Rome has been occupied in ceaseless efforts to open her way to our throne. She has been manipulating our laws, she has been abrogating one enactment after another, and so removing everything which was a hindrance to herself, and a security to us. Not long ago she made a change in the oath of allegiance—a vital change, I take it. That change, in my opinion, removes the keystone from the arch of the Protestant settlement, and weakens and shatters the whole fabric, so that I am not sure but that, as lawyers say, you may drive a coach and six through it. Well, then, the position of the Papacy in Britain is that it is within measurable distance of the throne. You can easily see what effect this consideration must have had in the decision of the Vatican. Here are two parties, the English Government and the Irish faction. The question is, to which of these two parties the papacy will give the benefit of decision. If it back up the Irish agitators, will it not lose all that it has gained by the labours of these thirty-six years? Would it not be folly and madness to throw itself back, no one knows how far, when it is within sight of the goal? Whereas, if it take the side of the Government, may it not, by a service so opportune, reach its goal at a single leap? And, if that does not happen, will it not make a long stride toward it? The case is a clear one. The politic thing is to let the little Irish party shift for itself, and meanwhile to take part with the British Government, and fight on the side of the biggest battalion.

The second consideration in the question is the state of parties at this hour all over Europe. The eyes that look forth from the Vatican see further, and pierce deeper—much further and much deeper—than do the eyes of ordinary politicians. They see not only all that is going on in the earth, they see all that is going on under it. Their eyes pierce to the forces that are working at the foundations of human society. These forces to them are naked and open. They know how the current of opinion sets in all countries; and they can guide it to their own ends. They know that there is A WAR OF SPIRITS AND PRINCIPLES raging at this hour in Christendom, and that that war gathers strength and fierceness from one day to another. They see in this great commotion a tide in the affairs of the world, which, taken at the flood, may carry them to fortune; but if they let the flood recede, they shall lose their venture, and all the rest of their voyage may be amid shallows and quicksands. Rome makes haste, therefore, to improve the crisis, by presenting herself to the nations as a heaven-sent arbiter of their quarrels. She sees that AUTHORITY IS FALLEN IN THE EARTH; that there is no daysman, and she assumes the office by posing as a great moral power which works for law and righteousness. Addressing herself to both the Governments and the populations, parted at this hour by a deep gulf, Rome says to them: Accept of my mediation, I will soon close the gulf that divides you; I will soon hush the din of your jarrings and contentions. You see how equitable my decision has been in this Irish quarrel, and how willingly the clergy and their flocks have acquiesced in my sentence. Your Protestantism is a weak thing; it cannot do for you what I am able to do for you. Your Protestantism has no common centre where its forces may rally and unite and work together; it has no great mouth, no one pre-eminently grand organ, through which it can speak with authority and power, and be listened to by the masses; it has no such means of compelling obedience as I possess. My anathema makes kings tremble on their throne, and terrifies unruly and rebellious nations into submission. Take the religion that can govern the masses: that is what you need at this hour. Take the religion that is best for both worlds. Take mine.

That is the language of this Rescript. That is its language, in the first place, to the Government and people of Britain; and that is its language, in the second place, to the nationalities of Europe.

WITHOUT CONSCIENCE.

Another consideration to be taken into account is that Rome pursues her aims, whatever they may be, with the full consent of her conscience. This gives an unfettered freedom and force to her action. The grand maxim that guides her policy is "the greater glory of God." Translated into fact, that means "the greater good of the Church." These two things are one and the same, as seen from her standpoint. She is a Divine vicegerency; she stands at the head of human society: so does it appear to her. She is here to govern the world absolutely and infallibly in both spirituals and temporals. That may appear to us a scheme of GIGANTIC AMBITION AND SATANIC WICKEDNESS; and the accomplishment of it would inevitably sink the nations into intellectual and moral vassalage. But not so does it appear to her. She deems it righteous and holy; and, were she to desist from the prosecution of it, she would prove herself an apostate from her grand mission, and would uplift her deepest and strongest principles. She is fighting, she believes, for God's ordinance of governing the world; and whatever the blood that may be spilt in that conflict, and whatever the misery and ruin it may entail on individuals or nations, that will not give her a moment's concern, nor have the weight of a feather when weighed against the far more exceeding and lasting weight of happiness and good her triumph will bring with it to the world. That is how Rome views the matter; her cause is the one holy cause on earth, and she fights for it with a courage, a hopefulness, and a force which such a consciousness only can inspire. Little do those who say that Rome is changed imagine that in so saying they are offering her an insult when they think they are paying her a compliment.

Once more: let us think what scope and verge, what a boundless latitude of action, Rome's moral standpoint gives her. Her moral standpoint, I have said, is "the greater glory of God," that is, "the greater good of the Church." This opens the whole world as a field for the exercise of her arts and policy. Her methods have now been matured and carried to the highest possible perfection. Her policy is at once cautious and bold; subtil and practical; and while not overlooking the matters of the passing day and hour, with a terrible sagacity

SHE PROJECTS HERSELF INTO THE FUTURE,

and prepares for victories to be won long after those who have planned them shall have been sleeping in the grave. Statesmen of towering genius have arisen at times in the management of secular kingdoms, but it has been the rare felicity of Rome to be favoured with such statesmen all along. And what gives them exceptional facilities in steering the bark of Peter is that they have a code of morals so exceedingly elastic in deciding points of policy, that they are not troubled with the niceties and distinctions which beset the deliberations of those who must walk by the old Decalogue, which does not expand and contract like that of Rome, but retains the same unbending stringency as when given from Sinai four thousand years ago.

When the pilots on board Peter's bark are called to decide such a question as that on which the Pope gave his decision lately, it is not necessary that they should go into the abstract right or wrong of the matter. The ethics of the question do not lie there at all. No doubt a Commissioner was sent to Ireland. Months were spent in investigations, and a report was sent to Rome of what was well known before; but all this, I venture to say, was to cast dust in the eyes of the people of Britain. The point to be determined was whether it was better to back up a strong government or to back up the Irish party. That settled, the point of duty was settled; the right line of action was settled; for manifestly it was "for the greater glory of God"—that is, "the greater good of the Church"—that Rome should triumph with the strong than that she should be defeated with the weak.

Well, then, after long hesitation, forth comes her decree. A Protestant would have gone straight to the Decalogue, and, finding that it condemns murder and robbery as sins, he would have made up his mind at once. But infallibility works slowly: after years, we say, of investigating, and weighing, and debating, Rome has at last stamped her condemnation on boycotting and the Plan of Campaign. Well, then, Rome has placed her solemn judgment on record that to force one to support an organisation of which he disapproves is a sin: that to break engagements and stipulations one has freely entered into, or so to isolate a human being as to inflict starvation or death upon him, is a sin. Most people will agree with Rome, although it is not quite a new discovery in morals. It is as old as the Ten Commandments. But, we ask, Has not Rome in issuing this decree laid herself open to the rebuke: "Wherein thou judgest another thou condemnest thyself"? Who was the first inventor and

AUTHOR OF THE PLAN OF CAMPAIGN?

and who was the first to use that mean and cowardly weapon of destruction—boycotting? These are no new things in history: they were largely resorted to five hundred years ago. I sympathise with Mr. Parnell when he modestly declines the honour of being accounted the author of the Plan of Campaign. No; verily he is not. It has a more distinguished parentage. It was in full swing ages before he was born. Nor is Ireland the land of its birth. These things are of Catholic origin. We owe these humane inventions to Rome! Perhaps she did not think of that when she issued her decision. It is a fact, nevertheless. Unless history be a fable, she was the great boycotter of the middle ages. Only she gave the art an ecclesiastical name: she called it excommunication, and accompanied it with some curious rites of dread and sacred significancy, known as "bell, book, and candle." It was boycotting, nevertheless, and boycotting of the most terrible description. The person who was thus "boycotted" was severed from all living; no one durst give him a morsel of bread or a drop of water. Even the last refuge of the miserable was denied him—a grave.

And as regards the Plan of Campaign, Who is ignorant that this plan was practised for ages by Rome, and on a scale of vast magnitude and frightful severity? When a landlord or a monarch was suspected of what Rome was pleased to call heresy, straightway this identical machinery—the Plan of Campaign—was put into operation against him, to effect his submission, or else his destruction. All the ties that bound tenants to landlords, and subjects to their sovereign were at once broken.

BARGAINS, STIPULATIONS, COVENANTS,

all were annulled. Christendom was under the Plan of Campaign for ages. Scarce is there a kingdom in Europe which has not had at one time or other to hold up its torn treaties, and protest in the sight of Heaven and before the world, against Rome which had not scrupled to throw oaths and promises to the winds, for "the greater glory of God." John Huss had a safe-conduct to Constance and back; nevertheless, the Court of Rome would not permit the Emperor Sigismund to keep his plighted faith; and despite his safe-conduct, Huss, as we all know, was burned. And not only so, the men who burned Huss put the whole Plan of Campaign into a single short formula, when they decreed that "By no law, natural or divine, is faith to be kept with heretics to the prejudice of the Catholic faith." What was the St. Bartholomew massacre: what the Revocation of the Edict of Nantes: what the Irish massacre of 1641: but the Plan of Campaign on a magnificent scale and superlative but appalling grandeurs—a scale which the Irish Nationalists have never even dreamed of rivalling, and which throws the boldest of their attempts utterly into the shade? What were the thirty persecutions of the Waldenses, which resulted in the devastation of their lovely valleys and the destruction of their noble nation, of which there were counted only four hundred survivors? What but the Plan of Campaign, carried out with a

VENGEANCE THE MOST UNSPARING,

and with deeds of so horrible a kind that they will not bear recital.

And now it pleases the Pope to condemn, when practised by others, what he himself claimed a monopoly of for ages. We must suppose that the Pope has repented, and that when he wrote his Rescript condemning the Plan of Campaign he was clad in sackcloth and sat in ashes. But let us make sure that his repentance is genuine. Divines tell us that there are some who repent of the sins of others, but not of their own. They have floods of tears at their command when it is their neighbour's transgression, but not a tear nor a word of condemnation when it is their own transgression. Divines tell us, too, that there is a legal repentance—a repentance which does not spring from hatred of the sin, but is inspired by the hope of advantage. I should like to know what the Pope is to have for the help tendered to the Government, and

WHAT THIS RESCRIPT IS TO COST THE NATION.

I am not in the secrets of the Cabinet, far less am I in the secrets of the Vatican, and do not know what may have been whispered behind the folded doors of these two council chambers. But it has not been the wont of Rome to bestow favours on Governments without expecting equal if not greater favours in return. Time, which brings all hidden things to light, will bring this also to light. Meanwhile, we wait.

There is one other point on which I should like to say a word. There is an attempt at this hour by both parties to distinguish betwixt politics and religion. This it is thought will extricate them from the dilemma into which the Rescript has brought both. Rome may allow her underlings to set up this defence, but she herself dare not. It is heresy. In her ethical category politics are unknown as a distinct department of morals. Politics are comprehended in morals. The teaching of Rome is that every action a man does is moral or immoral, and, therefore, every action of man is subject to the infallible direction of the Pope. Irish Catholics are as much bound to take their politics from Rome, as they are bound to take their religion from Rome. They must do this, or throw off the yoke of Rome altogether. I am waiting with no little interest to see which alternative they will choose.

There was a time, according to the legend, when the horse roamed the wilderness without restraint of curb or rider. In an evil hour for himself he permitted man to mount him. From that moment his freedom was at end. Rome is coquetting with us for the same end. Ireland is the stirrup by which she hopes to mount into the saddle of the Empire. Once installed in that lofty seat,

HER BRIDLE IN OUR MOUTH,

and her irons spurs in our flanks, we shall bitterly rue the day when we exchanged British liberty for Roman direction. Better, a hundred times better than carry such a rider, go to the Lollards' pit and be burned.

CHINA INLAND MISSION.

The annual meetings in connection with the twenty-second anniversary of the China Inland Mission were held on Tuesday, last week, in the Conference Hall, Mildmay Park. They had been preceded by gatherings for prayer, and accordingly proved successful in the highest sense. "Glory to God" was the key-note of the entire proceedings; it was alike the grand motive, and the glorious theme. Mr. George Williams presided over the afternoon meeting, which opened in a right hearty manner.

A truly cheering statement concerning home affairs was made by Mr. B. Broomhall, secretary. The income during last year was half as much again as in 1886, the amount being £33,700. Twelve months ago prayer went up to God for a hundred more labourers. Those prayers were answered in devoted and qualified men and women entering the field. By meetings held in various parts, and publications widely circulated, interest in the work had greatly increased. Among new developments, Mr. Broomhall mentioned improved arrangements for the training of candidates for mission work, the opening of a Home at Cambridge for such candidates as may wish to have the educational advantages afforded by a brief stay there, and the fact that land has been bought on which to erect much-needed additional rooms for various purposes in connection with the organisation. These buildings are not to be erected with Mission money, but with funds specially given for the purpose, when forthcoming.

PRINCIPLES AND TESTIMONY.

In the course of a few remarks, the Chairman described the year as a remarkable one, in the prosperity of which he saw cause for much rejoicing. He expressed his great interest in an organisation so truly catholic in its spirit and principles as the China Inland Mission, and so wholly consecrated to the Lord in courageous testimony.

Rev. J. Hudson Taylor, director of the Mission, spoke of the work in China. He began by praising God, went on to relate incidents magnifying his holy name, and closed an address all aglow with gratitude, by again extolling the Father of Mercies. "What hath God wrought!" was a joyful exclamation, uttered with loving awe and thought upon in humbleness of spirit. After acknowledging the goodness of God in providing workers of such excellent character and capacity as the hundred who recently went out, and also in supplying all the money that was needed for carrying on the work, Mr. Taylor said that twenty-two years have now passed since, with others, he sailed (May 22, 1866) from London to China to found the Inland Mission. Then there were no Protestant mission stations in ten or eleven of the provinces; to-day, there are five hundred more missionaries in China than there were then, and this without counting missionaries' wives. The Mission staff numbers 294, including over fifty missionaries' wives, most of whom were missionaries before marriage. The work of the Mission is carried on in fifteen provinces; in a sixteenth it is itinerant, but constant and steady. There are resident missionaries in sixty-four stations; there are sixty-five out-stations, and 110 chapels in which the word of God is statedly preached; and the native helpers number 132. Some of the workers are self-supporting, or supported by native Christians—probably between twenty and thirty. Having given further details, showing among other things that during last year 551 souls were added to the Church, and altogether considerably over 4000 persons have been converted during the entire twenty-two years through the instrumentality of the Mission, Mr. Taylor spoke of the blessing which the Training Institution at Gan-k'ing has proved to the now famous "hundred," and asked for the continued solicitude of Christians at the Throne of Grace.

Dr. Wilson, from Han-chung, delivered an address on medical mission work, as carried on in the interior of China. The foreigner is greatly suspected by the people, and the first thing for the Christian settler is to live down prejudice by showing that his purpose is a benevolent one. In the meantime, endeavours are made to instruct those who avail themselves of the hospital or dispensary treatment. Later on, when the community realises the value of the stranger's services, it may decide to recognise them in some way. Dr. Wilson was so honoured, some twenty-five of the leading citizens waiting upon him with a tablet which he was expected to kneel down and worship in return for sundry spoken compliments. Then was, of course, the time for an explicit testimony for the God of heaven, and it was made clear to the distinguished natives that the missionary could only adore the one true God in whose service he had taken up residence far away from his home and kindred. A hymn of praise to the Almighty for medical and other mercies was then suggested by the missionary, and the representative Chinese responded by singing with him in the spirit of the well-known stanza beginning, "Praise God from whom all blessings flow." Dr. Wilson told with joy of the evident appreciation of medical missions in the country, and explained some of the methods used in preaching.

GOD POINTS THE WAY.

Rev. E. O. Williams, M.A., late vicar of St. Stephen's, Leeds, who is about to leave for China, was the next speaker, and his address made a marked impression upon the audience. It was the simple story of how he came to determine upon a missionary career after having for some years been engaged in home work. God recently brought to his memory words which he heard twelve or fourteen years ago while at Oxford University, that we should not ask ourselves the question, "Why should I go to the heathen?" but rather, "Why should I *not* go?" Another thing that lately struck him was an extract from a letter written by the late Dr. Schofield. Some said to the doctor, "Do you believe, Dr. Schofield, that you have really got a call from God to go to China?" Dr. Schofield went out; and when he saw the needs of the millions, and the openings for work, he wrote back and said he believed the right answer to give to the question was to ask another, thus: "Do you believe you have a call from God to stop at home?" These two considerations have been used of God to alter Mr. Williams's course of life; and, the change having been decided upon, the way has been made wonderfully plain. Attending a Conference at Wakefield, Mr. Williams was pressed with engagements. Desiring to accompany a friend to a meeting elsewhere, he entered the Conference hall to get his hat. Just as he was fetching it, a few minutes' quiet was requested; it was the close of a consecration meeting, and the presence of God's Spirit was very manifest. Those present were urged to ask God to use them for his glory—to put them to whatsoever use He might wish. They were told that if they wanted to be filled with the Spirit, they must put themselves entirely into his hands. That brief period was a very solemn one. Two missionary meetings followed, and at the close an opportunity was given for those to declare their mind who were willing to go abroad, if God wanted them. If the transaction in the morning meant anything, he himself was willing to go, if God wanted him, and therefore he could not keep his hands down. He declared himself willing, and the way has since been made perfectly plain.

A vigorous address was delivered by Rev. Mark Guy Pearse. He testified his profound thankfulness to God for the principles of the China Inland Mission, and expressed a sincere desire that the churches would take them to heart. He urged reliance on God to provide for the carrying on of his work. The hindrances of the Church are not outside but within. God can fight the devil; the point where the devil gains his victory is in un-Christlike Christians. For the Church to devote her strength and eloquence to getting together money to carry on God's work, is to incur great peril; it indicates a notion that the rich man is worth more than the good man, and wealth more than piety. There is human nature in this, but what the Church wants is more of Christ's nature. The more than questionable methods which have been adopted by some to get money for religious purposes were shown to indicate a spirit far different from that of Apostolic times, and God was praised for raising up such a standard as the China Inland Mission, whereby testimony is borne to the fact that the cause of Christ is laid upon the whole Church, and that no man discharges his duty who does not take his part. Mr. Pearse said, with much earnestness, that when he thought of the Mission's way of laying hold of men in the freshness of their life and in the warmth of their enthusiasm, he almost wished he could be a young man again, in order that he might be loosed from other claims, and leap forth into opportunities which a Mission like this offers, to those who are desirous of doing something worthy of service for the Lord Jesus Christ. In conclusion, he made some cogent remarks upon selfishness, and urged his hearers to whole-hearted work for God.

A CALL FOR WORKERS.

The evening meeting was presided over by Mr. T. A. Denny, who spoke in high terms of the Mission and in eulogy of its devoted agents. There would, no doubt, be more blessing on the exertions put forth, were it not for the great discrepancy between the missionary's teaching and the Englishman's life. The Chinese may certainly be in some measure excused, if, in view of the opium traffic and the patronage of drink and nameless sins by the English nation, they say, "If these are the outcome of Christianity, I think I am better without it."

Rev. F. W. Baller, from Gan-k'ing, gave a deeply interesting account of the mode of life of "the hundred" who are in course of training. The Institute is a Home, not a College, and its regulations are all framed in the spirit of earnest piety. A large number of the party have been under Mr. Baller's care, and he was glad to report that they had made remarkable progress in their preparatory studies. With regard to the Chinese language, he incidentally said that two mistakes are current respecting its acquisition—one that it is very easy, another that it is very difficult. The fact, however, is that no man or woman of ordinary capacity and with a purpose need be at all discouraged; for, living in China, the difficulties may be most certainly overcome. He added that it is necessary to have a native teacher, as it is well nigh impossible to learn the language properly without imitating the natives. During the past twelve months there has not been a single cross word in the Institute; all are animated with one spirit, and have one desire, and, consequently, differences of opinion are not allowed to stand in the way, or impede the work of Christ. The new comers make it their business to distribute tracts and so forth, even before understanding anything of the language. In conclusion, Mr. Baller said that he was certain that, in a short time, much fruit would be seen of the seed that is at present being sown in China.

Mr. G. B. Studd thanked God for having directed his steps to one of the mission houses, where the Lord Jesus graciously met with him. He spoke of the pressing needs of China, and said that as workers are treading on each other's heels in England, where half the people are Gospel hardened, it would be well if the claims of China were more considered than they are, now that doors are being opened on all hands.

Dr. Grattan Guinness gave expression to his great sympathy with the work of the Mission. He praised God for thrusting forth labourers, and urged those to whom a call might come not to hesitate in obeying. Rev. J. Hudson Taylor followed with a statement as to Christian progress in China, and an exhortation to his hearers to discern the will of God in relation to the heathen world, and their opportunities of spreading the light. Again he acknowleged the great goodness of God in encouraging those who sought to discharge their duty in the work of evangelisation.

Rev. GEORGE NICOLL, from China, spoke of the apparent activity of Roman Catholics in some parts of the Empire. Rev. G. W. Clarke, who has travelled a great deal in the Empire, referred to the value of woman's work. He had, however, never seen a Romish sister of mercy in the interior. Rev. Samuel R. Clarke, of Chen-tu, enlarged upon the spiritual desolation, and declared that he had never met with a missionary who regretted going to China.

The very impressive proceedings were brought to a close with prayer by Mr. R. Radcliffe, who earnestly petitioned for more labourers to be sent forth into the harvest, and for the lifting of the veil which at present hangs over many of the nations of the world.

Friends of the Mission will be interested to learn the fact mentioned at the meeting, that the well-known Mr. C. T. Studd was recently married to Miss Priscilla L. Stewart, also connected with the Mission. The marriage ceremony was conducted by a native pastor at H.B.M. Consulate, Tientsin, a couple of Chinese Christians being wedded at the same time.

SUMMER REST FOR CITY TOILERS.

"WHERE shall we go this summer?" is now an oft-repeated question with many. But in our great city there are many to whom change of season brings little change of scene! To them there is the same work-a-day life of toil and hardship. None command our practical sympathy more in this respect than the factory girls, of whom there are nearly 300,000 in the Metropolis, at work from 8 a.m to 7 or 8 p.m. Months of rest are needed to restore the shattered frames and exhausted energies of those suffering in health from semi-starvation and over-work, but thankful would they often be to secure a fortnight's change, or even a day in the country. More than a few days' absence from work often means loss of place in a workroom or factory, and this is generally to be borne with the additional trial of a comfortless home, or a wretched lodging.

The Y.W.C.A. Convalescent Sick-Aid and Holiday Department reaches every class, from teachers and shop-assistants to factory and laundry girls. This department represents now the Factory Helpers' Union, as well as for the Y.W.C.A. It is in communication with the local workers of both agencies, who know the girls personally, and who recommend the most necessitous. Four hundred and forty-five of these tired workers were sent away last summer to our Y.W.C.A. and other Convalescent and Cottage Homes. Their gratitude was most touching, and many are now reaping the benefit of those happy days.

For the necessities of the work this summer help is desired either by money contributions, by providing free invitations for teachers, shop-assistants, work-room girls, &c., for a few weeks' stay at private country houses, or by putting deserted farmhouses or village schools near London or other manufacturing towns at the disposal of the department rent free. The Hon. Sec. is Miss F. M. Fraser, 30, Onslow Gardens, London, S.W.

SWITZERLAND.—A Bible-reading will be held every Tuesday, at three o'clock, at Mr. Cheyne Brady's, Châlet Feuz, Grindelwald, Switzerland.

CITY YOUTHS AT THE SEASIDE.—A summer camp is to be pitched on the sand hills at Ansdell, near Lytham, in connection with the Boys' Refuge, Strangeways, Manchester. Boys will be given a week under canvas, and while enjoying the advantages of sea-bathing, they will be under military discipline and drill. These are conditions likely to afford the lads much pleasure, and likewise to contribute to their future good. Mr. Henry Charlton, Blackfriars, Manchester, is the treasurer.

THE THEATRICAL MISSION.

THE twelfth anniversary of this Mission was celebrated on Tuesday evening, last week, at the Mission Institute, in Henrietta-street, Covent-garden. This is a handsome building, admirably adapted for its purpose, and provides, amongst other advantages, a playroom for the pantomime children; a large room for the older girls, fitted with buffet; a gymnasium for the boys and youths of the theatrical profession; free lending libraries, &c.

The meeting last week was attended by a large number of friends and supporters of the good work, and was a happy one throughout, the room in which it was held being gaily decorated with flags and bunting, and presenting a lively aspect. After some singing and prayer the first item on the programme was the unveiling of a bust of Macready, the eminent tragedian, whose widow, it may be mentioned, takes a deep interest in the work of this Mission. This was to have been done by Mrs. Kendal, the well-known actress, but she, being unable to be present, the ceremony was performed by a pretty maiden of twelve years of age, who, in the course of a neat little speech, which she had evidently taken some pains to compose, said: "I am sure Macready House is a very suitable title for this building, as the name of the great actor is a household word in the profession, and his career of Christian kindness, integrity, and high principle, in public life and in private, as a father and a friend, is worthy of remembrance." It was pointed out that Macready's efforts to reform the stage proved a failure, and that, on his retirement, he came to the conclusion that the regeneration by God's Spirit of individual actors and actresses was the only true work. He devoted his after years to works of Christian benevolence, the last words written in his diary being "God be merciful to me a sinner," "Lord, I believe; help Thou mine unbelief."

After this, Mr. COURTHOPE TODD, founder and director, gave some interesting information concerning the operations of the Mission. It is conducted in a thoroughly catholic and unsectarian spirit, and aims at reaching with the Gospel every theatrical employé at home and abroad, and Mr. Todd said he considered this one of the most hopeful branches of Christian work. During the past twelvemonth the Institute had been made use of by more than 54,000 members of the theatrical profession, including persons of all nationalities. In this country there are said to be 60,000 persons connected with the stage. Many who have attended the Institute have been led to the Saviour, and much good has been effected in cases of rescue and preventive work; and Mr. Todd said he could look back on the past twelve years with thankfulness and gratitude to God for the blessing He has bestowed on the work.

The address of Rev. HUGH PRICE HUGHES was mainly an earnest appeal for funds to clear off the debt of £2300 remaining on the building. He said the ultimate object of this house was so distinctly Christian that they must depend almost entirely for monetary help upon Christian people. There is no class of persons so needing Christian help and counsel as those whom this Mission seeks to influence. The more anyone objects to the theatre himself, the more he ought to influence for good those engaged on the stage.

After a few words from Mr. W. C. Collins, one of the workers, who heartily backed up Mr. Hughes' appeal, Rev. S. F. Cumberlege, rector of St. Paul's, Covent Garden, presented Bibles to two little girls for regular attendance at the Institute, and the meeting closed with the National Anthem. During the evening a choir of little theatrical children sang very sweetly a number of Gospel hymns; and solos were rendered by Miss Mary Morgan, R.A.M., and the Misses Amanda and Lauranah Aldridge; the two latter are old members of the Institute.

THE HOMESTEAD, SANDGATE.

THIS latest addition to the Convalescent Homes in Sandgate of the London Samaritan Society was formally opened on Saturday last. Delightfully situated in its own grounds at a little distance back from the high road and the sea, the house is in every respect suitable and well appointed. Its advantages are exclusively at the disposal of women and girls, and it has accommodation for fifty-two patients.

Like the other Homes of the Society, this receives patients from all parts of the country, and it is to be hoped that its abundant resources will be availed of by very many to whom a sojourn by the sea will prove a timely blessing. The excellence of the management of all the Society's Homes is well known, and there are ample reasons for believing that The Homestead will be as useful as its sister institutions.

Sir Charles Keyes presided over the proceedings on Saturday. In a brief statement, Mr. J. J. Jones, director, gave an account of the work. In every development nothing is done until the money is all in hand, and so this latest Home is opened entirely without debt. The four Homes provide for 185 patients, men, women, and children, and it is just likely that another house may soon be secured in Bournemouth, and the work still further extended.

Lady Keyes having declared the Home opened, Mr. J. Lowles, trustee of the Spurstowe Charity, Hackney, mentioned that returned patients speak very highly of the Homes of the Society, and the kindly attention they receive therein. Rev. Russell Wakefield, vicar of Sandgate, intimated his appreciation of the Institution, and his desire to support it in any way in his power.

Details of the several departments of the Society's work are given in a pamphlet, "A Brief Narrative," recently published, and obtainable from Mr. John James Jones, 98, High-street, Homerton, London, E., to whom all communications should be addressed.

EAST LONDON.—The East London Evangelisation Society and London Lodging-house Mission held their annual meeting in the Edinburgh Castle, Limehouse, last week. In the course of the year the Society's agents held 734 services in various chapels and mission halls, and 820 Gospel services were held at lodging-houses in Spitalfields, Ratcliff, St. George's, Westminster, and Limehouse. During the winter months free breakfasts have been given to 1500 destitute persons, and 1,196,340 tracts were distributed in the streets and lodging-houses. After one free breakfast at Westminster, twenty-five men signed the temperance pledge, and of these all but one had kept it. Thirteen young women have been rescued from a life of sin, and placed in Homes, or restored to their parents, and three men have been started again with a small stock of saleable goods. The Society has no paid agents, all being voluntary workers, and representing all denominations of evangelical Christians.

EXPULSION OF REV. J. JONES FROM MARE.—Last week Lord Salisbury received a deputation, consisting of directors of the London Missionary Society, several members of Parliament, and representatives of the British and Foreign Bible Society, and the Baptist and Wesleyan Missionary Societies, relative to the expulsion from the Island of Maré (Loyalty Group), South Pacific, by the French authorities, of Rev. J. Jones. Lord Brassey and Dr. Wardlaw Thompson having spoken, Lord Salisbury, in replying, said he was sure all people who are interested in the spread of religion and the maintenance of religious liberty would feel that much sympathy is due to Mr. Jones. He was convinced there could be no wish on the part of those who constituted the French Government in Paris to bear hardly, merely on the ground of religious differences, on gentlemen who had done and borne what Mr. Jones had. His lordship assured the deputation that, representing the question as a matter of friendliness, Her Majesty's Government would very earnestly urge the French Government to put upon paper what they accused Mr. Jones of.

BELIEVERS AT DUBLIN.

The "Meetings of Believers" at Merrion Hall seem to increase in interest and profit each succeeding year. A fresh voice was heard at the gatherings held last week—namely, that of Dr. Elder Cumming, of Glasgow; and very helpful his words proved to be.

Another special feature was the presence of Mrs. Grattan Guinness, Miss Macpherson, and Miss Gurney, who were invited to tell of the work which the Lord has given them to do. Amongst others from a distance were Lord Radstock, Revs. W. Fuller Gooch and J. Wilkinson, Dr. Anderson, Dr. McKilliam, Pastor Rohrbach (Berlin), Messrs. C. Faithfull (Marseilles), Henry Groves, Shuldham Henry, Russell Hurditch, Charles Inglis, W. R. Lane, J. McVicker, T. Miller, &c. Much sympathy was felt for Miss Macpherson in her anxiety for the safety of the s.s. *Sardinian*, which had a large company of her little ones on board, and had lost its propeller; and it was with great relief that the tidings arrived on Thursday morning that they had reached Halifax in safety.

A very noticeable characteristic of the meetings was the large number of soldiers present, a silent but forcible testimony to the excellent work of Miss Fry amongst them.

A reception and prayer-meeting was held on Monday evening, May 28, and here, as well as at the subsequent early morning gatherings, the power of prayer and fellowship was strongly felt.

TUESDAY.

A letter was read from Mr. Denham Smith, whose classification of the occurrence in Scripture of the word "*Nevertheless*" bore a touching interest as coming from his sick chamber. Telegrams of sympathy were dispatched to him and to Rev. C. H. Spurgeon, replies to which were subsequently received.

The morning topic, "Spiritual Life in its Relation to the Present Times," was opened by Rev. W. Fuller Gooch, who read John vi. 53—71. The great distinction between the children of God and the world is that they possess *spiritual life* (1 John v. 12). This does not merely consist in a place on the church roll, nor in outward profession, nor ritual, nor knowledge, nor even high morals, but it is *life*. This life is *spiritual*, because it is begotten of the Spirit of God, and is the life of our spirit bringing it into living contact with God. This spiritual life is our choicest possession, because it is God's choicest gift, it is "the life which is life indeed" (1 Tim. vi. 19, R.V.). Its fulness and force are essential to our joy, and our power for service (John x. 10). Its preservation and growth should employ our constant thought, be our first aim. It is because of its extreme importance that our spiritual life becomes the chief object of attack from the world, the flesh, and the devil. It is the key of the position; let our spiritual life begin to wane, and conformity with the world and sin are sure to follow. The "last days" of our dispensation are specially linked with "perilous times," on account of the spiritual declension by which they are marked. A low ebb of spiritual life inevitably leads to a full tide of temptation, and incentive to evil.

To-day we have to face especial dangers and difficulties in relation to Spiritual Life. These are: (*a*) *Spiritual decline* (Matt. xxiv. 12.; Rev. ii. 4; iii. 14—16). (*b*) *Worldly conformity* (Luke xvii. 26; xxi. 34), in spite of our Lord's declaration that his people are to form an unworldly community (John xvii. 16, 18). (*c*) *Apostasy from the faith* (1 Tim. iv. 1—6; 2 Tim. iv. 1—4), which comprises the exaltation of intellect at the expense of the spiritual truths of the Atonement, Inspiration, Regeneration, and, indeed, Spiritual Life itself. (*d*) *False spiritualism* (seducing spirits) and a transcendental form of presenting the spiritual life, such as extreme and erroneous views of sanctification, &c. (*e*) The elevation of *externals*, as found in the Ritualistic and Romanising tendencies of the day. (*f*) *A decreasing sense of the "exceeding sinfulness of sin,"* by the substitution of such euphonious terms as "misfortune," "human weakness," "errors of judgment," &c. (*g*) *A weakening of faith* in God and in Christ as the direct and supreme workers in every sphere (John v. 17). *Elimination of the supernatural* wherever possible, substituting "Natural Law" and secondary causes for God Himself.

To meet and conquer these perils, are necessary: (*a*) More intimate acquaintance with God's Word. (*b*) Closer communion with Christ Himself. (*c*) More of the unction of the Holy Ghost. (*d*) More definiteness, firmness, and boldness in our stand for God and his truth (Acts iv. 31).

Following this, Dr. Anderson read Rev. iii. 7—13. While the evils which marked the seven churches differed in each, they were in every case in the current of thought and action prevailing in the particular community in which the churches lived. This suggests a reflection of immense importance in relation to our own times, viz., that Christians cannot be unaffected by the social, commercial, political, and philosophical characteristics of the day. These include the low standard of honour and morality in society, the grasping after wealth in trade by dishonest means if otherwise unattainable, the struggle for political power by means no matter how reckless and unprincipled.

Then, with regard to the main waves of thought which mark the science and philosophy of the day, the writings of the acknowledged leaders of science are chiefly characterised by a supercilious attitude towards those who have gone before them; a spirit of blind credulity in accepting conclusions in the line of their own theories, and an obstinate scepticism as regards everything which is outside the sphere of demonstration and experimental proof. Christians cannot be untainted by these characteristics of the time.

Again, there is a loosening of our spiritual relationships; a want of solemnity and high principle in Christian work, grasping after results even by questionable means; and, finally, a decline of faith in Holy Scripture, which is the chief and the saddest characteristic of the Christianity of the day.

Unbelief is generally the result of a leak, as it were; sometimes a seemingly trifling one. Some, for example, turn from the testimony of God as the natural consequence of rejecting Christ, and comfort themselves with partial conceptions of sin. The rival heresies of the non-eternity controversy have been the beginnings of unbelief with thousands. Evolution, again, has made havoc of the faith of thousands of Christian men, although the theory is admittedly unsupported by a single shred of direct proof, and the "science" of the last quarter of a century has tended to refute the objections which earlier scientists urged against the Divine account of the creation.

Christianity rests, not on the facts of the ministry and death of Jesus, but on the person of Christ as Divine. It is not that He died and rose, but that He who thus died and rose was the Son of God, and that He now sits upon the throne of God as man.

Let us see to it, that what the Epistle of Peter calls "the living and eternally abiding Word of God," shall be more and more a light to our feet, a lamp to our path, and the food of our souls; that we may learn increasingly to prize it as "more precious than thousands of gold and silver." And if any are conscious that unbelief has already begun to undermine their spiritual life, that the leak is already sprung, see to it, and turn back to God before it is too late.

Mr. Henry Groves continued the subject, and in the afternoon gave a Bible-reading on the Temptation of Christ.

In the evening Mr. J. McVicker epitomised the Second Epistle of Corinthians, especially noticing the "wonderful parenthesis" from chap. ii. to chap. vii. 2.

Dr. McKilliam spoke from Rom. vi., vii., dwelling upon the necessity and conflict caused by the presence of a sinful nature in the believer, which also manifests the power of God in its conquest. Lord Radstock also spoke.

WEDNESDAY.

Dr. Elder Cumming opened the morning session by a very practical and searching exposition of Matt. v. 1—16, showing (1) Our Lord's picture of the ideal Christian life. (2) Man's failure to manifest it. (3) Christ's remedy for that failure.

The keynote of the "Sermon on the Mount" is *blessing*, which is promised nine times. It begins with poverty, and ends with persecution; but each is attended with blessing. Poverty, tears, meekness, and hunger are the inward characteristics of the "blessed life"; mercy, purity, peacemaking, and persecution are the outward.

(1) *Poor in spirit* describes the man who has had such a sight of himself that all the pride is taken out of him. Then follows (2) *mourning* over what he has seen in himself. (3) Then *meekness*, or willingness to accept the Lord's remedy. (4) Then *hunger and thirst*, the realising of a great want, the intense longing after righteousness. Having thus been put right ourselves, we turn to others, and (5) *mercy* is the natural outcome of a holy life. But this can only be effectively carried out if (6) *purity of heart* be preserved—an inward growth, commensurate with outward work; and (7) blessed are the *peacemakers*, those who declare the Gospel of peace to men, and bring them unto God. This sort of life cannot remain exempt from (8) *persecution*, which is twofold in character; first, "for righteousness' sake," then "for Christ's sake." A holy life is of itself obnoxious to the world, and becomes still more so when lived for the sake of the "despised and rejected of men."

Such a life our Lord goes on to liken to Salt and Light. Salt has two uses: (1) To keep from corruption, (2), to give taste to that which is insipid. The Christian is placed in the midst of a society which is going to corruption and decay. The only power that can save it is individual Christian life; and that life has a savour and an influence which, though undefinable, is nevertheless potent, and produces unmistakable effect.

Light also has two uses: (1) To discover, (2) to guide. The world is full of sin, which must be made manifest; and plunged in darkness, which can only be banished by the shining of the Light of the World, even as the tabernacle itself had no light but from the golden candlestick. And by this light alone can we be guided through the world.

The difference between Salt and Light is that the former must come in close contact with the decaying substance. Light does not, but shines from afar. Our Lord speaks of the salt as losing what it once had—typifying the backslider; while the light, covered with a bushel, may denote a man whose light has never shone forth at all.

The Christian who has lost his savour is no good in the world, even if he does "no harm." He does not "go in" for things of this world, perhaps, nor does he delight in those of the world to come. He is no use for either. The Christian whose light is hid fails in the very object of his existence. Do you shine as a light in the world? "Oh, the world is so very large that my small light produces no effect at all." Let us take a smaller circle then; do you shine amongst the body of believers with whom you associate? "No, I am of a retiring nature, and do not like to bring myself into prominence." Take a smaller circle still then; do you shine in your home? Do your relatives, your children, your servants see the light? "Well, you know the home is a very difficult place in which to let it shine, because every act of one's life is so watched and criticised that I am afraid to make an open profession." Taking then the smallest circle of all; does the light shine brightly in your heart? Is every corner "open to the eyes of Him with whom we have to do?" "Oh, do not speak of my heart; it is the darkest place of all. I am so conscious of sin and failing and shortcoming that I am sometimes afraid to look within at all." But no effort is needed to *let* the light shine; the effort, if there be any, is to *prevent* it from doing so. It is natural for it to shine; and it will do so unless it be covered over.

Now, what is the *Remedy?* This comes after the breaking down with grief at failure, after the meekness at his correction and the putting away of sin in obedience to his will. Thus the Lord puts the hunger and the thirst in the right place, and obedience to all the conditions brings the blessing attached to each, if we yield in the way and in the order which He points out.

Mr. J. Barton, of Dundalk, considered seven passages bearing the words, "Here am I."

(1) *Isaiah* (chap. vi. 8) readily responded to the call, "Who will go for us?" when he was assured of his fitness for the errand.

(2) *Joseph* obeyed (Gen. xxxvii. 13) though the errand on which he was sent was a disagreeable one.

(3) *Samuel*, on hearing the voice (1 Sam. iii. 4), ran to Eli, as the first impulse directed him; and Eli wisely directed him to God. It is right that young Christians should look for teaching and guidance to those older in the faith; but these, in their turn, must point them to the Holy Spirit as the Great Teacher.

(4) *Moses* (Exod. iii. 4) was a man of great promise, and zealous for God and his people But his zeal was misguided: he slew the Egyptian, and God removed him from active. service for forty years. Thus this most likely man was banished in the prime of his life. What bad judges we are of the circumstances in which God can use us. Oh, for the waiting spirit! "Rest in the Lord; wait patiently for Him." Now, Moses was unwilling to undertake the work.

(5) *David* (2 Sam. xv. 24—26) is not here called upon to serve, but to suffer; as if he said: "If I never see the throne, or Jerusalem, or the sanctuary again, *here am I.* Rebelled against by my own son; forsaken by my intimate friend; exiled from home, people, and friends, *here am I.*" This enabled him, when Shimei cursed him, to say, "Slay him not, for the Lord hath bidden." This takes away all bitter, personal feeling; he looked beyond the instrument to the agent—God.

(6) *Abraham* (Gen. xxii.) followed the guidance of God in offering Isaac, even though it broke his very heart-strings. Are we as ready to give up objects of affection to God, if called upon?

(7) *Jacob* (Gen. xlvi. 2) was about to go to Egypt to embrace his long-lost, well-beloved son Joseph, and God comes to him *in his joy*, and gives him a word of comfort.

Lastly, but above all, we have the willingness of Christ to do his Father's will (Ps. xl. 7), "Lo, I come."

Mr. Hurditch followed with some remarks upon Practical Religion from 1 Tim. vi. 6—14, and James i. 16—27; and Mr. G. F. Trench fitly concluded with the prayer, "Let not one stand out; try us and prove us whether we have taken thy yoke or no."

In the afternoon a helpful Bible-reading on "Practical Aspects of Faith" was given by Mr. Fuller Gooch; after which Mr. Wilkinson compared the four attributes of "the Righteous Branch" with the aspects in which the four Evangelists view the life of our Lord. Thus Jer. xxiii. 5 corresponds with Matthew's view of Christ as the Jew, the King of Israel descended from *David;* Zech. iii. 8, with Mark's view of Him as the *Servant;* Zech. vi. 12, with Luke's view of Him as the Son of *Man;* and Isa. iv. 2, with John's view of Him as Son of *God.* These characteristics of the Evangelists are further illustrated by their respective use of the word "Behold" as applied to Christ. Matthew gives "Behold your *King*"; Mark, "Behold my *Servant*"; Luke, "Behold the *Man*"; John, "Behold your *God.*" Thus is the New Testament enfolded in the Old, and the Old unfolded in the New.

Mr. Wilkinson then showed the probable identity of "the angel of Jehovah" (Judg. xiii. 9) with Christ: (*a*) vv. 11 and 22 show that He was both man and God (*b*); ver. 18 (margin) gives his name as "Wonderful," as in Isa. ix. 6; (*c*) his manner of address can be traced through the Old and New Testaments: "Abraham, Abraham"; "Moses, Moses"; "Samuel, Samuel"; "Martha, Martha"; "Simon, Simon"; "Saul, Saul"; and, as we recognise the voice and manner of our friends, may we not fairly consider these as uttered by the same voice which at last declares itself in "Why persecutest thou Me?"

These little talks were much enjoyed, and a good old woman present unconsciously expressed the feelings of many, when, as Mr. Wilkinson remarked that he had not intended to speak at all, she whispered audibly to her neighbour, "I'm very glad he did, aren't you?"

The subject for the evening was

THE COMING OF THE LORD,

which was opened by Mr. Wilkinson. Before discussing debated points, it is important to see on what points Christians agree. All sections of the Church believe that Christ is coming again; most believe, in accordance with the assurance given in Acts i. 11, that He will come again "*in like manner*" as He went into heaven, *i.e.*, *personally*, *literally*, *visibly*, "*with clouds.*" So that the principal question which divides the various schools of thought is merely one of time. There are three great landmarks which are to guide us in ascertaining the time of his coming:—I. The cessation of war; II. the destruction of the Antichrist; III. the conversion of the Jewish nation.

I. Can there be fighting in the Millennium? If not, it must cease before. Under what circumstances will war cease? In Zech. xiv. we read that all nations shall be gathered together to fight, and his feet shall stand in that day upon the Mount of Olives. The events recorded in Rev. xix. immediately precede those in chap. xx., and those in chap. xx. immediately follow those in chap. xix. Now, in chap. xx. we have the Millennial reign of the Lord. In chap. xix. there are three points: (1) The marriage of the Lamb, (2) the heavens open *and Christ returning*, (3) war waging *when Christ arrives.* That is, universal war before universal peace; and, as there can be no war during the Millennium, this denotes that Christ's coming is pre-Millennial.

II. Whether the Antichrist be considered as a principle or a person, or a principle headed up into a person, all regard it as a power arrayed against God, which will be destroyed "by the brightness of his coming"; and as it is impossible to think that the Antichrist will live through the Millennium, that "coming" must precede it.

III. Under what circumstances will the Jewish nation be converted? When the "Deliverer" shall come (Isa. lix. 20; Rom. xi. 26), and "they shall look upon Him whom they have pierced, and they shall mourn for Him, as one mourneth for his only son" (Zech. xii. 10), or as the well-known hymn expresses it—

> Those who set at nought and sold Him,
> Pierced and nailed Him to the tree;
> Deeply wailing
> Shall their true Messiah see.

It is clear from Rom. xi. 26 that the Messiah's coming will find them in unbelief, and this will be the cause of their mourning. But if that coming were delayed until after the Millennium, when all had been put right, there would be nothing for them to mourn or wail about.

Luke xxi. 24—28 shows that the advent is distinct from *the destruction of Jerusalem*, and John xxi. 19, 22, 23 shows that it is not *death*, as is sometimes thought. Death is as it were a message from the loved One afar off, "Come to Me," which is not the same thing as that One coming Himself to fetch us.

What effect should this belief in our Lord's expected return have upon his people to-day? Take a simple illustration. A young man goes to Australia to prepare a home for his betrothed whom he leaves in England, promising to fetch her when all is ready. In course of time a mutual friend announces to the lady that her lover will shortly be here. He is surprised to notice a troubled look on her face, which he fails to understand, until someone explains it by saying, "I have seen her many times walking out with another." And when the Church takes the arm of the world, and walks with it, no wonder she does not like to be reminded of her Lord's return.

Mr. Miller followed up this solemn line of thought by reference to Matt. xxiv. 49—51, where discord and sin are the result of thinking "My Lord delayeth his coming." Alluding also to John xiv. 1, he asked: Are we *troubled* at the Lord's absence? Do we miss Him? After his burial the disciples went to their homes, but Mary Magdalene remained at the sepulchre weeping. They had resources, she had none; her Lord had been everything to her, and now He was gone; and it was to her that the Lord appeared first after his resurrection. Hers was an attitude which the Lord loved, and, perhaps, there was no one in the world who so met the desire of the Father's heart as Mary Magdalene. It is far more important to have the waiting spirit than to hold particular "views" as to the manner of his return.

Mr. Shuldham Henry showed from the Thessalonians that the coming of the Lord was the backbone of Paul's preaching, the allusions to it in every chapter of the Epistle each teaching different lessons, and all arguments brought out being based upon it.

THURSDAY.

The greater part of the day was occupied with brief accounts of the

THE LORD'S WORK.

West Cork.—Mr. Leonard, an American evangelist, has seen wonderful results amongst farmers who have been saved, and have been meeting in each other's houses.

Gospel Tent Work.—Mr. Vicary described the work at and around Weston-super-Mare, which he has carried on for sixteen years. One tent has been multiplied to eight, seating 2000 people. In winter, cottage meetings are held in the villages, which are greatly blessed.

Bible Carriage Work has also been carried on for four years in connection with the last named. The tent forms headquarters, and the surrounding district is worked by the colporteurs with the aid of the carriage, who call from house to house, visit the sick, and witness for the Master. Mr. Leonard Weaver described similar work in the large towns of Lancashire and Yorkshire, and in the market-places. His first step is to call on local Christians, and obtain their aid. On one occasion a clergyman, a Methodist, and an Exclusive Brother, spoke from the same platform, and congratulated each other that they had met for the first time. In a large Midland town the gatherings in the market-place grew so large that the Mayor gave the workers a street all to themselves where they had very blessed results.

Ireland.—The Irish Evangelisation Society was represented by Mr. J. Barton, the secretary General Rice and Mr. Hardman spoke of work in Kingstown and co. Armagh respectively.

Policemen had a warm friend and advocate in Miss Gurney, who is carrying on a useful work amongst them. She said that there is great fear of man in the "force," and many men who had previously been earnest for Christ, and in some cases Sunday-school teachers, had lost their savour since joining the force. She pleaded that Christians should take more notice of these men who render such good service, but who very seldom receive any words of cheer from those whom they so faithfully serve.

Miss Macpherson told stirring tales of her East-end experiences. A Scotch lad, who had been brought from a wretched den, was sent to Canada, where he did well, and is now a missionary in China. "So don't you be terrified, you young fellows," she said, "about the difficulties in the way. God can make the way plain for you." A little girl had been taken from a father who had stabbed her mother with a carving-fork, and five children from a father who, urged by others, killed his wife in broad daylight. Facts like these testify better than words to the important nature of this noble work.

THE FOREIGN FIELD.

A letter from Mr. Radcliffe, characteristically earnest and to the point, was read by Mr. G. F. Trench, calling for volunteers to occupy the field in various foreign lands.

Russia.—Lord Radstock gave some most interesting instances which had come under his notice. Two prominent workers had been banished; one had to walk 1000 miles in chains to Siberia, but his joy was that he would "now have the privilege of preaching the Gospel to the prisoners," who could not otherwise be reached. In St. Petersburg the "open meeting" principle works admirably, because when the gatherings are broken up by the police—as is invariably the case when discovered—the converts are each competent to minister the word to others, and thus, as in the early days of the Church, the scattering of the people secures the scattering of the seed. In fact, on one occasion a number of imprisoned converts were released, because by their testimony "they did more harm in prison than out!"

Mr. F. S. Arnot.—Mr. Henry Groves announced that Brother Swann wrote from Central Africa, in November, that he was within fifteen days of this valiant young missionary and hoped to visit him.

France and Spain were represented by Mr. Charles Faithfull, who spoke warmly of Mr. Fenn's work in Madrid, and that of Messrs. Wigstone and Blamire elsewhere, and described his own mission to the sailors of all nationalities in Marseilles.

Germany.—Pastor Rohrbach, of Berlin, said that he gained his first ideas of evangelistic work from Mr. Moody, and when he read of the work of Robert Moffat in Bechuanaland, he asked "Cannot the same power be brought to bear upon Germany?" He was glad to say that the initiatory work of Dr. Schluembach, Dr. Somerville, Dr. Ziemann, and others, had done a great deal for the cause of evangelisation.

South India and the Argentine Republic were respectively pleaded for by Messrs Creagh and Hewin.

Mrs. Guinness drew a very dark picture of the needs of heathen lands. While acknowledging an immense advance in missionary effort during this century, she pointed out that the increase of population far outbalanced the progress made. If there were one missionary for every 10,000 heathen, there would be now 100,000 in the field; but there are only 6000, whilst in England there is a worker to every hundred of the population.

The evening was devoted to praise, and over forty requests were sent in for blessings, personal and evangelistic, experienced during the last year; then Mr. Trench gave an address from Matt. xii. 18? "Behold my Servant." Men only beheld Him as in xi. 19, and the Pharisees as in xii. 24.

The Lord Jesus bears witness to Himself *(a)* in xi. 11. If the least in the kingdom was greater than John, who was greater than all who had preceded him, how much greater than all must the Head of that kingdom be! *(b)* In xii. 5, He is greater than the Temple, with all its stupendous magnificence. *(c)* Than the Sabbath (xii. 8), the greatest of all the Mosaic institutions. *(d)* Than Jonah (xii. 21), great as he was. *(e)* Than Solomon (xii. 22) in all his glory, as the very type of the Son of David. But though this glory of Christ was "hid" (xi. 25), yet He was the revealer of the Father, as against the Temple and its ordinances. His was the true Sabbath "rest" (xi. 28). "Learn of Me," not of Jonah or the prophets. "Take my yoke," as King, greater than Israel's monarchs.

This is the Master we are called to serve. Behold Him, God's beloved Son, and the Lamb of God. If we get our hearts filled with admiration for Him, our heads, our hands, and our feet will follow in his blessed service.

Mr. Bennett, of Liverpool, gave an exposition of 1 Pet. ii. 6,7, followed by an address from Mr. W. D. Dunn upon "Abiding in Christ" (1 John ii. 28), who first summarised the First Epistle of John: Chapter i., Cleansing from all sin (ver. 7); ii., Spiritual Growth; iii., Sonship; iv., Love of God; v., Faith that overcometh the world.

Second, he pointed out four blessings, which children of God have a right to claim: (1) Forgiveness of sins (ii. 12). (2) Cleansing from all unrighteousness (i. 9). (3) Fellowship or partnership with God (i. 7). (4) An unction from the Holy One (ii. 20).

Third, he showed three things to be got by abiding in Christ: (1) Victory over sin (iii. 6). (2) Prayer answered (John xv. 7). (3) Fruitbearing (John xv. 5).

A Conference of Christian workers, on Friday morning, brought the gatherings, which had been much enjoyed, to an appropriate close.

G. E. M.

OPENINGS AT THE CAPE.

In a letter recently received, Mrs. Osborn writes from Cape Town respecting her outward voyage and the aspect of affairs at the Cape:—

We had no difficulty in holding meetings on board; we had two every Sunday in the second saloon, which were well attended. Amongst the passengers were about fifty young men coming out to find employment. Many of them attended our meetings, and one of them became an anxious inquirer. Two or three times a week Mr. Howe and I visited the forecastle, and had singing and speaking with the sailors. On other evenings we had little gatherings of Christians, of whom we found there were several in the ship. Every morning, after breakfast, we had a Bible-reading for an hour in our saloon; we were seven travelling together, and a few others joined us at the readings, which we all found profitable.

We have had some hearty welcome meetings since our arrival, and now are settling down to our work. We shall be deeply thankful for prayer that we may be directed by God as to extending that work. There is a change in this town; many of the young people are actively engaged in spreading the Gospel, and it is very different from what it was seven years ago. I hear that in many other parts of this colony Christians are stirred.

This is the time for working men to come out here—mechanics, not labourers. There is a rush to the gold fields from this and other large towns, and situations are being left vacant. A contractor engaged on a building here has been obliged to send to Johannesberg, in the Transvaal, for mechanics. Do encourage Christian mechanics who are anxious to be soul-winners to come, that we may have lights in the colony. Joiners, wheelwrights, engine-fitters, and masons would find openings. The third-class fare from London to Cape Town is fifteen guineas; agents, Messrs. Donald Currie and Co., 3, Fenchurch-street, London, E.C. A large firm of printers, who have all the Government printing, are much in want of hands. When Parliament meets, they will have much extra work. This would be the opportunity for Christians to come.

Miss Edith Arnold, Woodville, Welling, Kent, appeals for books for the children's library in a poor mission school; the children range from three to sixteen years of age.

THE THAMES CHURCH MISSION

The annual meeting of this Mission on Friday afternoon, in Willis's Rooms, proved very successful. The Bishop of London was in the chair. The room was tastefully decorated with flags and banners, mottoes and texts, and here and there was displayed a quantity of nautical gear, the whole producing a very good effect.

After devotional exercises, Rev. H. Bloomer presented the report, which was of deep interest, not only from the fact that the annual record of work done was higher than in any previous year, but from the clear enunciation of the principles upon which the Mission works. The report abounds in touching instances of the conversion of many ungodly sailors, and the audience had further evidence of this in the faithful testimony borne by the senior chaplain, Rev. W. R. Gibson, and Messrs. Carter and Loman, missionaries. The last named is quite a veteran in the service, having been connected with the Mission for forty years. For incidents of the work we must refer our readers to the report itself. We feel that many on reading it will join the Committee in their note of praise to the Lord, that He has enabled them to accomplish so much.

The Chairman said the report contained a great deal to encourage them, and even the less satisfactory portion if it should stimulate to further exertions. God's blessing has rested on the work, and it is a great pity that the means at command has not been more adequate.

Prebendary Billing testified to the improved condition of the sailors to be met with in the streets at the East-end, and also of the bargees and firemen who are sometimes met with in the lodging-houses. He believed that the change is in a measure due to the efforts of the Thames Church Mission. He had seen so many instances of the blessing it had been instrumental in bringing about that, from his heart, he wished the Society God-speed.

Canon Hoare's speech which followed made many regret that he is so seldom heard in London. It was eminently characteristic of him—kindly sympathetic and powerful. He pleaded very earnestly on behalf of the seamen, than whom, he said, there is no more important body of men in the community. Introducing many incidents that had come under his own experience, he added point, and force, and interest to his appeal. His final word, that more prayer, more faith, and more courage are needed, found a responsive echo in many hearts.

Mr. G. L. Dashwood in a speech full of rich, quaint humour, pleaded for the funds necessary for the new launch.

TEMPERANCE AND LIFE ASSURANCE.—A few days ago, a Conference on this subject was held at Exeter Hall, under the auspices of the Blue Ribbon Life, Accident, Mutual and Industrial Life Insurance Company, Limited. It was shown that total abstinence has lowered the rate of mortality among those who practise it, and the effect of this upon life assurance is obvious. A resolution was adopted, pointing out that it is to the interest of all abstainers to obtain for themselves and their families the advantages to which their total abstinence entitles them.

CAMBRIDGE. — The correspondent of *The Record* writes:—Deep interest in the great missionary cause has been stirred up by the news of Bishop Parker's death, and in other ways, and I hope we may very soon see many good and devoted men volunteering for missionary work. Not a few earnest men here are being strongly drawn towards the work of the China Inland Mission. One thing is very clear: the missionary spirit abroad here is on the whole, by the mercy of God, marked by a deeply and decidedly spiritual tone, and by a conviction of the blessedness of entire devotion to the will of God for his work.

The Annual Sale of Work in behalf of mission and parochial work in the district of St. John the Evangelist, Islington, is to be held on Thursday and Friday, June 21 and 22, at "Worthing House," Montfort-terrace, Barnsbury, Islington, N., not on June 19 and 20, as stated. Clothing, fancy articles, flowers, and fruit, will be gratefully received by Mrs. Charles Ough, addressed as above.

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
Case of DISEASED LUNG at YEOVIL.

In February of last year I was applied to by Mrs. JAMES on behalf of her daughter. The patient's father (the late Rev. —— JAMES) was Baptist minister in the town for many years.

One lung was reported to be diseased. The cough and other symptoms were very severe. Encouraged by the benefit that friends in the town had received, the mother wrote to me.

In five weeks I heard that there was much improvement. In May Mrs. James wrote me: "My daughter is now pretty well. With many thanks, &c."

On Nov. 2 I received the following: "I am thankful to say my daughter continues well, but as the winter is on us I wish to keep your remedy at hand, as I am sure it is a valuable one. . . In many cases where I have recommended it, it has been greatly blest."

Having written recently to enquire, I received a report as follows: "I am thankful to tell you my daughter continues well. She has passed the winter well."

EXTRACT from a LETTER of Rev. J. BEALE, of OTHERY, BRIDGWATER.

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(Continued from page 11.)

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Miscellaneous.

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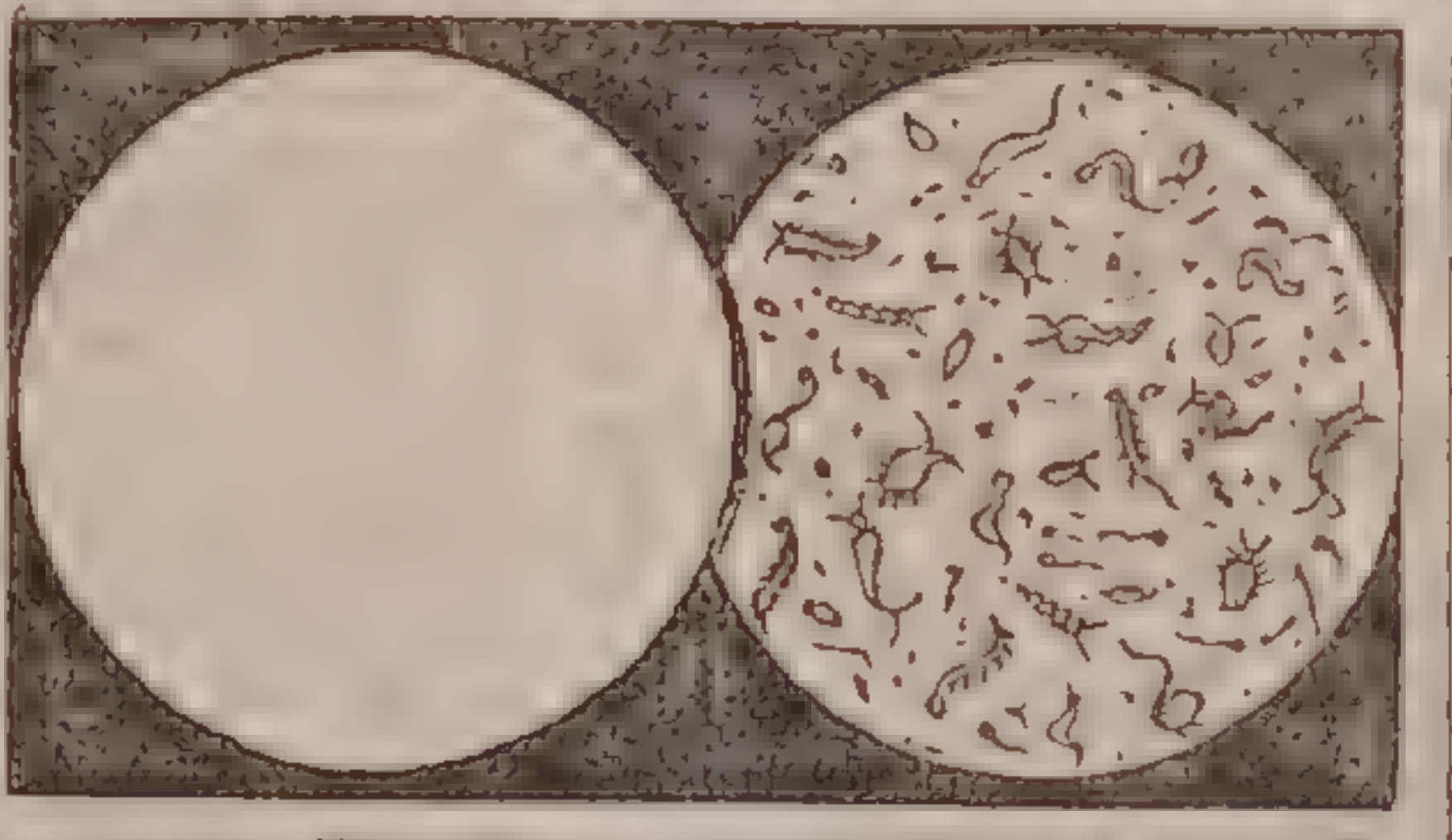

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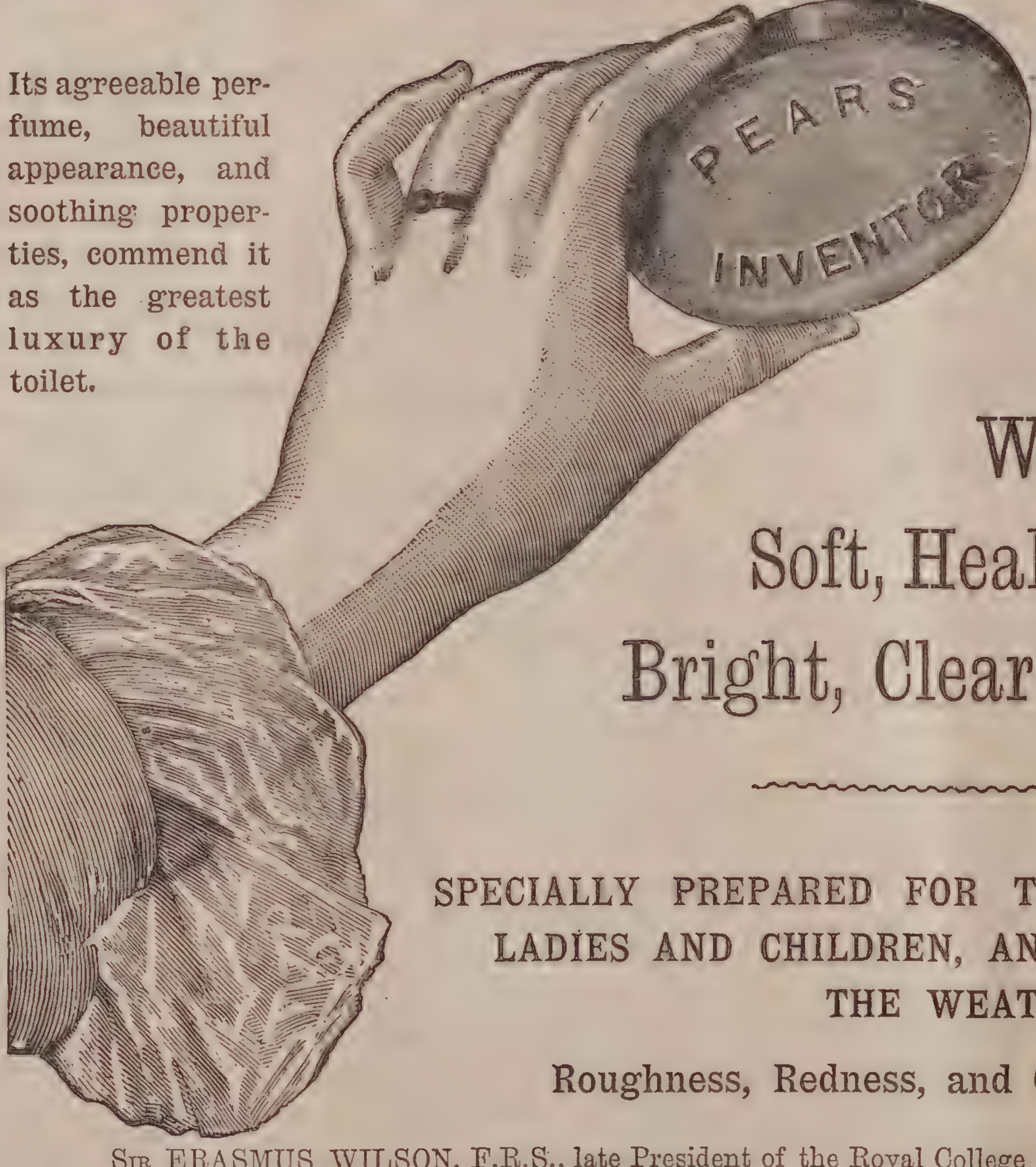

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E great debate on the Declaration of Chris- n Doctrine by the Richmond (Ind.) Confer- ce drew together perhaps the largest endance for many years. Long before 10 n. on Tuesday week the meeting-house was owded. Solemn silence reigned for a time, d earnest prayer followed. Then the depu- ion one by one reported. No written count can convey the earnest feeling that nd such thoughtful and considerate expres- n in the five hours' discussion of the day.

The deputation that had been present at the chmond Conference, and those agreeing, as- rted that the Declaration was not a creed t a summary, and was only advisory; was eded in America, owing to the influx of con- rts; had in it nothing new; would unify the urch; and be useful to outsiders. The idea "creed making" was not thought of. As e oldest of the Yearly Meetings Great Britain uld not stand alone, and ought to give the cument a "sympathetic acceptation." On e other hand, it was argued that we had no eed of it here; that the tap-root was disci- inary proceedings and ecclesiasticism, and at we must check uniformitarianism; that e document contained more than was funda- ental, and some things that were doubtful or roneous; was a creed, and that it would not nd to unity, but the reverse; Quakerism is berty, and a "paper union" would not unite s, our union must be in a living Christ; ur Book of "Christian Discipline" is clear nd ample, and we could only accept the eclaration with mental reserve; it would averse the great law of unity in variety; that he Bible is our only creed, and the Holy pirit our one Guide, and that thus we have hat William Penn called "the double and greeing testimony." Having escaped the yranny of priest and bishop we must keep lear of every other.

There were many who wished to speak, but ime did not permit, and so the clerk (Joseph . Fry) produced the following able minute, as xpressing the sense and judgment of the neeting. It practically received the unani- nous assent of the great assembly, though, ccording to the uniform practice of Friends, o vote was taken:—

We have received the report of the Deputation ap- ointed by the last Yearly Meeting to attend the Con- erence at Richmond, Indiana, in the autumn of 1887. This meeting rejoices in the brotherly unity and confi- ence which marked its proceedings, and in the trust hat the result of the deliberations will be productive of he welfare of the Society. We are also thankful that he members of the Deputation were enabled to dis- harge this service of love in connection with our Friends in America, in harmony and mutual confidence.

We have considered the "Conclusions" of the Con- erence, and the "Declaration" of Christian truth as held by Friends adopted by it, both read in our separate meetings yesterday, and received them as faithfully reflecting the proceedings and views of the Conference. They are to be printed with the proceedings of the Yearly Meeting; but, inasmuch as this meeting had no opportunity of entertaining for itself the question of the need of such Declaration, and has now no opportunity of revising that which has been presented; and, inasmuch as many Friends have expressed an unwillingness at the present time to adopt any further Declarations than those previously made and recorded as to our Christian faith, it is to be understood that whilst reaffirming our adherence to the fundamental scriptural doctrines always held by us, this meeting refrains from expressing any judgment on the contents of the Declaration now produced.

We cordially thank our dear Friends in America for the brotherly confidence which they have shown us, and for their kind reception of our Deputation; and we trust that they will feel assured of the earnest desire of this Meeting to maintain with them the relations which have hitherto bound us together in the unchangeable faith of our Lord and Saviour Jesus Christ.

Thus a great and burning question was settled by a wise compromise, and the harmony of the body remained unbroken, and indeed undisturbed.

The great event of this Yearly Meeting was now over, but not the interest, or duty to be done. The Friends' Temperance Union and Home Mission Annual Meetings were profitable times, and the social reunion of the committee and workers and guests of the latter body has not yet been equalled for numbers, interests, and hope.

In the Yearly Meeting, peace committees were encouraged in all the Quarterly Meetings, and we were informed that just one hundred years ago the great Anti-Slavery war began by the presentation of a petition from Friends by William Wilberforce. It was cheering to hear that 34,000 people are in connection with our schools and missions, and that in Madagascar the ten missionaries of Friends have in charge 133 congregations, attended by 36,000 hearers, and that spirituality deepens there.

Correspondence with ten American yearly meetings, and with Friends in Australasia, Scandinavia, India, Syria, Germany, France, and Constantinople, occupies time and imparts the sense of responsibility; yet the work has been done in harmony and brotherly and sisterly condescension and love.

Cardiff, Sixth Month 4. Wm. Hobson.

One of the features of the Yearly Meeting has been the blessing resulting from the meetings held for young men in the old meeting-house, conducted by John T. Dorland, Jun., of Canada. Himself a young man and a most earnest minister in Christ, his stirring addresses have been listened to with great attention. Much good has resulted in the conversion of some, and the building up of others in the faith.

John Dorland is in many ways a remarkable man. His secret evidently lies in his intense convictions, and his deep-rooted faith in the atoning blood and keeping grace of the Lord Jesus Christ. He speaks plainly as a young man to young men, and his voice, very clear and strong, has a special charm given to it by his Canadian rendering of many words and sentences.

The last meeting was held on the Thursday the day before the sittings closed, and was one of much blessing. Many rose to confess their Lord before their fellows, whilst others asked to be prayed for. The address was from the passage, "My beloved is mine and I am his," and with loving and earnest words did the speaker press all in the room to an instant and full surrender of their all to the guiding Spirit of the Master, so that He might lead them into all peace.

The Committee of the Friends' Christian Fellowship Union have arranged for a series of Bible-readings for the coming week, to be conducted by this brother, at various meeting-houses in and about London, so that the work may be continued among young Friends.

ASHLEY MISSION, BETHNAL GREEN.—The Annual Meeting of the Ashley Mission was held on Monday week at the Mission-hall. The Hon. Lionel Ashley, president, took the chair, and gave an account of the operations carried on in this extremely poor district in the East of London—viz., large mothers' meetings, classes for factory girls, Band of Hope, Gospel temperance work, Sunday-school, Band of Mercy, Scripture Union, &c. Lady Hope gave a bright, stirring address, and Mr. George Williams spoke a few earnest words, having been introduced to the meeting by Mr. Lionel Ashley as an old, valued friend of his late father, the Earl of Shaftesbury. Miss Bontein, 22a, Devonshire-street, Portland-place, W., is the hon. lady superintendent.

THE MADRAS CHRISTIAN COLLEGE mutiny has been practically settled. Fines were imposed upon the ringleaders, and about twenty expelled. The young Brahmin whose proposed baptism caused the trouble has yielded to the pressure of relatives and friends, and thus declared himself "not worthy" of Christ (Matt. x. 37). We cannot forbear an expression of wonder that the mutinous students should think it worth while to accuse the authorities of "trying to undermine the religion of the Hindu pupils, and to induce them to become Christians." Of course the school seeks to induce its pupils to become Christians. If it does not, it is false to its trust. A mission school that does not seek the salvation of its pupils might better be closed.—*Bombay Guardian.*

ON THE BLACKDOWN HILLS.

My Dear Sir,—Many readers of The Christian have doubtless been our helpers in prayer since the removal of my beloved father from the scene of his many labours to be "with the Lord," and many letters expressive of heart-felt sympathy have been received by us, which have proved no small cheer and comfort in our sorrow and loss. For both prayers and sympathising words I desire to express most hearty thanks. "Hitherto" we have to speak of nothing but "goodness and mercy." We have been "helped." No branch of the work on the Hills has, thus far, been closed or restrained; and for this we "thank God and take courage." Helpers have kindly come forward to fill the gaps.

My father-in-law (Mr. James Showell, of Kendal) has been with us for five weeks, rendering most efficient and acceptable service in preaching and pastoral work. Other brethren have been our succourers besides. We are looking forward with pleasure to much valuable help from our friend and brother, Mr. Douglas Russell, who, for the work's sake, purposes (D.V.) with his family spending several weeks on the Hills, instead of visiting the seaside; and, while deriving benefit physically from the pure air and charming scenery, he will endeavour to help in the work of the Lord in the various mission stations around—an example which many of the Lord's servants, who have time and ability, might well follow. How delighted we should be to welcome such to our neighbourhood. There are seven mission stations on the Hills that would be open to them, and we should be thankful for such help.

Specially thankful should I be if some earnest servant of Christ, with an evangelist's heart and some little private means, were led to come and reside among us for the sake of the Lord's work, and the blessing of precious souls. There are plenty of open doors, and people are thirsting for the word. It is no difficulty whatever to get a most attentive and appreciative congregation. Oh, that some may be induced to say to the Lord of the Harvest "Here am I, send me!"

We are hoping to commence our summer tent work shortly, we trust the Lord will appear for our help. One of our tents was very much damaged last autumn by the gales, and will need a considerable outlay to fit it for use again. We are having it repaired in the belief that the Lord would be the more pleased that it should be put to active service than that it should remain idle all the summer. Scores of precious souls have been "led to repentance" under its roof, and we trust the Lord will not allow such blessed work to be stayed for lack of means.

The need among our village populations of the simple Gospel is truly great; its urgency none know as those whose privilege it is to "dwell among the plants and hedges with the King for his work." It is this pressing need that leads me to desire to continue the tent preaching as in former years. We seek the prayers and succour of the Lord's people. We are working often at "high pressure," but it is really high pleasure. "The night cometh when no man can work"; till then we would seek to "occupy" for Him. "Brethren, pray for us."—Yours very faithfully in the Lord,

W. J. H. Brealey.

Blackdown Hills Mission, Clayhidon,
Wellington, Somersetshire.

DEATH OF A PHILANTHROPIST. — Miss Beatrice Clugston, the well-known founder of the Dunoon and Kirkintilloch Convalescent Homes, was found dead in bed on Monday morning, at her temporary residence, 3, Arran-place, Ardrossan, where for fifteen months she had been enjoying rest from her philanthropic labours. She was left by her attendant, and retired to rest about ten o'clock the previous night in usual health. Miss Clugston was sixty-one years of age. Death resulted from disease of the heart.

☞ We specially ask the attention of our London readers to the opening services of the new Talbot Tabernacle, Talbot-road, Bayswater, on June 12, 13, 17, 21, 24. The principal meeting will be on Wednesday, 13th, at seven. Our dear brother, Pastor Frank H. White, well deserves the sympathy of all Christians who love the truth. Mr. George Williams will take the chair, and Rev. C. Spurgeon, Messrs. Bevan, Denny, Reginald Radcliffe, and Dr. Barnardo, will be the speakers. In the afternoon, at 3.30, Dr. Saphir will preach. On Sunday, 17th, Dr. Gordon, of Boston, at 3 (to children) and at 7; and on June 24, Dr. Pierson, of Philadelphia, at 3 (to young men) and at 7. Particulars on page 31.

Letters to the Editor.

THE SALVATION ARMY AND BAPTISM.

Dear Sir,—Your correspondent, Mr. Booth-Tucker, omits to give Paul's reason (which is all-important) for discontinuing to baptize the Corinthian converts. In 1 Cor. i. 15, it is stated thus—lest it should be said that he had baptized in his own name. Mr. Tucker further says, that though Paul was eighteen months in Corinth, and had hundreds of converts "he scarcely baptized a single one of them." It is true that Paul only baptized a few, but it is recorded in Acts xviii. 8, that "many of the Corinthians hearing, believed, and were baptized;" consequently someone baptized "many" Corinthian converts, although Paul did not.

I would take the liberty of earnestly and affectionately suggesting that Mr. Tucker follow the Word of God instead of "other evangelists;" then he will find that he has no "right to shelve" that which is commanded by the risen Saviour, and likewise by the Holy Spirit (see Matt. xxviii. 19, 20; Mark xvi. 16; Acts ii. 4, 38). I would remind him that God gives the Holy Spirit "to them that obey Him" (Acts v. 19), and that although the Salvation Army may "insist on their converts having the baptism of the Holy Ghost," they cannot produce from the Word of God any evidence to prove that the Holy Spirit will be given to the disobedient.

The New Testament does not say anything about "ministerial and lay" baptism, and in the absence of any command as to who may baptize "in the name of the Father, and of the Son, and of the Holy Ghost," surely any obedient believer in the Christ may baptize any convert who believes, repents, and confesses with the mouth the Lord Jesus.—Very faithfully yours, H. Clench.

39, *Worsley-road, Leytonstone, E.*

Dear Sir,—Few, if any, of your readers who reverence the Word of God could have read Mr. Tucker's letter on the above without the deepest pain. For my part, I remember nothing in your columns which has grieved me more. The splendid self-devotedness of our brother, and the rare example he has set us all, in his willingness to be made all things to all men, that he might by all means save some, only makes one sorrow the more, that such a man should be found openly defending the neglect of one of Christ's appointments, on the grounds set forth in his letter to you of last week.

Only once does Mr. Tucker appeal to the Scriptures—to 1 Cor. i. 14, where he says: Paul "boldly alleges that he was not sent to baptize, but to preach the Gospel, and thanks God that though he spent a year and a half in Corinth, and had hundreds of converts from idolatry, he scarcely baptized a single one of them." Now, what Paul did say is this: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say I baptized in my own name, for Christ sent me not to baptize, but to preach the Gospel." But has Mr. Tucker failed to see what is so evident in this passage—that the thankfulness of the Apostle is not that the converts at Corinth were not baptized, for they were (see Acts xviii. 8), but that in the Divine Providence it was so ordered that he, Paul, baptized but a very few of them. And why? Lest any should find any apparent support for their miserable party spirit. If Paul did not himself baptize the converts, his fellow-workers did. No doubt, as did the Apostle Peter (Acts x. 48), he left, as a rule, this part of the work to others.

The Lord, we are told, did not baptize; but his disciples, in his name. Moreover, when Paul says Christ "sent me not to baptize, but to preach the Gospel," there is a plain allusion to his Apostolic commission. It was as an *Apostle* he thus wrote, and as such his main business was to preach, to bear testimony to those doctrines of which water-baptism was the divinely appointed expression and confession, rather than actually to baptize. That Paul by so writing did not intend to depreciate water-baptism is evident from what we read elsewhere of both his teaching and practice—on the former in Romans vi. 3 and Col. ii. 12, and on the latter in Acts xvi. 15, 33.

A case more in point to quote, I think, would have been the practice of the Evangelist (not Apostle) Philip, who did just as Mr. Tucker does, I doubt not, in India, "preached Christ" to the people; but, unlike Mr. Tucker, he must have enjoined baptism on his professed converts, else it could never have been written "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts viii. 12). Whether Philip himself baptized them, it is not said. That he baptized the believing Eunuch is expressly stated (see next chapter). Surely the question raised by your former correspondent, "Z. M.," can only be settled by an appeal to the Scriptures of truth, and not to "six," or even six hundred, years "of experience" of the most devoted man, or men, that ever lived.

Again, Mr. Tucker seems to think that because other evangelists may fail in sufficiently pressing home the necessity of a full consecration to God on the part of their converts (for this is what I gather he means by the baptism of the Spirit, and not the miraculous reception of the gifts), he may neglect the plain teaching of the Word as to water baptism, as if two wrongs could possibly make a right, or my brother's shortcoming in one respect cover or atone for my failure in another. Moreover, do not entire holiness and full obedience go together? Is it not true that the more we are filled with the Holy Spirit, the more jealous we shall be over every jot and tittle of our Lord's will, as expressed in his Holy Word?

Surely the little company who gathered together at Cæsarea to listen to Peter's preaching had received the "one essential baptism of the Spirit," for it is said that "the Holy Ghost fell on all them who heard the word," and "they heard them speak with tongues and magnify God." Yet we find Peter urging this, not as a reason for dispensing with the outward ordinance, but rather as a plea for its immediate observance. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we" (Acts x. 47). Take, too, the case of Paul himself. It was "immediately" after he became filled with the Holy Ghost that he "arose and was baptized" (Acts ix. 18).

Then Mr. Tucker points to the difference of opinion among Christians as to the "how," "when," "where" of baptism, and adds, "If such would only agree among themselves on these questions, we should willingly adopt the use of it ourselves." But is there a single point of Christian faith or practice on which differences do not exist in the professing Church? So far as I know, all Christians save the Quakers, or very nearly all, agree that water-baptism in some form or other is obligatory on a Christian profession. It is true the "Friends" reject both ordinances, but on very different grounds to those on which Mr. Tucker rejects baptism. They do not claim any "right to shelve the question." How sad to read such words as these! I myself have seen instances of what has *looked* like "shelving" Christian truth, but I never before heard of a child of God claiming a "*right*" to do so. The "Friends" do not "shelve the question," but try to show that the spiritual reality, of which the outward rite is the expression, is all that the Lord meant his followers to heed. Can Mr. Tucker name one single Christian missionary of any denomination who deliberately and systematically shelves the subject of Christian baptism?

Another reason urged is that the baptized backslide in such large numbers. Alas! so do the unbaptized. But all such reasoning is farthest from the point. The one question is, What did the Lord enjoin? Did He, or did He not, mean that word of his in Matthew xxviii. to hold good to the end, come what may? "Go ye therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you always, even unto the end of the age." Under whose authority are we in this matter? Our own, or some other man's, be he minister, pope, general, or bishop, or are we under law to Christ?

Is not Mr. Tucker's reasoning essential popery? Rome makes void the commandments of God by traditions; the Salvation Army does the same by the authority of "six years' experience." Rome contends that the end justifies the means. So does Mr. Tucker. Has it come to this that we poor servants know best—are even wiser than the Master Himself? I note the several tests that Mr. Tucker mentions, and no doubt these do most severely try some of his converts; but then, many of these "tests" are not of Divine appointment. One Divine command is worth a hundred humanly devised laws. Oh, when shall we, who profess holiness, be content with the Lord's own and best test of all, "He that hath my commandments, and keepeth them, he it is that loveth Me."

But that I have already greatly drawn upon your space, I would notice other points in Mr. Tucker's letter, such as "dislike of controversy." Alas! nowadays we should have to give up every precious truth in the Bible if this objection were a valid one. None of us loves controversy for controversy' sake. Some, like the writer, shrink from it intensely; but necessity is laid upon us, that w should "earnestly contend for the faith once delivered to the saints." Hence this letter from your faithfully in Christ, Frank H. White.

Talbot Tabernacle, Bayswater, W.

[We have received other letters to the sam effect.—Ed.]

INQUIRERS' COLUMN.

Mark iv. 12.—"That seeing they may see, and no perceive; and hearing they may hear, and not understand; lest at any time they should be converted, an their sins should be forgiven." This latter part puzzle us, and if you could clear up the passage we should b much obliged. Ernest Neal

We have received replies to this question from Mr. W. R. Bradlaugh, Charlotte Curry, Rev. W Sandford, E. H. W., Clementina Kingdon, E. P. G. Colborne, F. A., Paternoster, A Mancheste Bible Student, W. J. R., Frederick Tappolet, Semper Paratus, Walter Leach, Mangalore, E. S E., and Busy Bee. Most of the writers direc attention to the light thrown upon the verse by the marginal references, and it is also pointe out that the full drift may be easily gathered fro the parallel passage in Matthew's Gospel. Take with Isa. vi. 9, these New Testament passage clearly show that hardness of heart stood in th way of the people in question being "healed," o having their sins forgiven. On God's part there i implied a willingness to heal or forgive; but at th same time the heart-hindrance of man is severel reproved. Having seen Christ's miracles, th Jewish leaders and their followers refused t receive Him. Having heard Christ's teachings they would have none of them; they took them no to heart.

At the beginning of his ministry, our Lord di not use parables. When, however, his direc teaching was met with scorn and unbelief, an some of his hearers sinned against the Hol Ghost, He spoke largely in parables, which, whil instructive to the truth-loving, were dark to thos who were wilfully blind. They were speciall addressed to those who had "ears to hear."

One correspondent points out that Christ had fourfold system of teaching:—(1) Verbal instruction with exposition of the Old Testament Scriptures; (2) verbal instruction with miracles; (3 parables for the multitude, and plain words for th disciples; (4) denunciation for the perverse, an Gospel mysteries for the obedient hearer. Thu the meaning of Matt. xiii. 10—15; Mark iv. 12 Luke viii. 10; and John xii. 40, is evidently this "To you (my disciples, who have willing hearts) i has been given to recognise the mysteries of th Kingdom of God, but the rest (who receive not th truth, these mysteries are given) in parables, tha having had the power, but not the desire to se (the truth), they might not exercise it (to their ow greater destruction), and that hearing they migh not understand" (only to cavil and object). Me thus escape the greater responsibility of opposin themselves to the truth. Then follows the explanation of the parable of the Sower to the disciples.

It is worthy of notice that the passage Isaia vi. 9 is quoted in all four Gospels, and also by th Apostle Paul.

Compare John xii. 39—43, with Isa. vi. Dr Kay remarks in the latter passage that "The sentence of judicial blindness on Israel synchronises with the commencements of historical life among the Gentiles." So Paul, at Rome, quoting th words of Isaiah, adds to the unbelieving Jews, "B it known therefore unto you that the salvation o God is sent unto the Gentiles, and they will hea it." Israel was not only blind, but blinded, as symbolised in the man of John v.; and sight could only come to them through the true Siloam, the Sent One of God. Judicial blindness is the necessary consequence of wilful blindness. "To the frowar thou wilt show Thyself froward." "Whatsoeve a man soweth, that shall he also reap."

John emphasises the fact that these seemingly harsh words were spoken by Isaiah "when he saw his glory"—the glory of Jehovah-Jesus—"an spake of Him." If they had believed Him they would not have crucified Him. And if, as a nation they had turned to God and been healed, Jesus would not have been glorified through death and resurrection, and the Gentiles would have remained in darkness.

St. Chrysostom says: "It was not because Isaiah said so that they did not believe; but because they would not believe, that Isaiah said this."

The Book World.

** Publishers will greatly oblige by always marking es in books which they send us for review.*

ABOUT SCOTLAND AND SCOTCHMEN.

This corner of the Empire seems to furnish its e proportion of material for the literature of the y. Five volumes before us may be grouped ether. THE HOMES, HAUNTS, and BATTLE-ELDS OF THE COVENANTERS, by A. B. Todd (*J. mmell, Edinburgh*) is a well-written record of ble testimonies borne for liberty of conscience, d for Reformation truth. It is somewhat diffi-t, in those days of freedom and full toleration, to lise the conditions of religious life in the mili-t and ruthless times of the bloody Claverhouse d Archbishop Sharp. The evolution of history y bring round such times again, and there can be better way of keeping alive the old covenanting irit of heroic fidelity to God and the Bible, than e study of such narratives as these.

THE SCOTTISH COVENANTERS: A FIFTY YEARS' RUGGLE FOR RELIGIOUS LIBERTY. By Rev. omas J. MacCartney. 1s. 6d. *T. Woolmer*. The any thrilling incidents of an ever-memorable apter of seventeenth-century history are here pre-nted in an essentially popular form. The book is ustrated, and while likely to prove very attractive ading to youth in general, it is also calculated afford timely and important instruction in these ys, when the great price paid for religious liberty our land seems to have faded from the memory many Christian teachers and people.

Another book in the same historic school is lizabeth Sterling's STANDARD BEARERS; or, eroes of the Scottish Faith. 3s. 6d. *Hodder & oughton*. The "heroes" of this roll-call range om St. Ninian, supposed to be the first recorded ospel missionary to the northern part of this land, the fourth century, down to Knox, Andrew Mel-lle, and the Covenanters, to whom the preceding lumes refer. Miss Sterling's birds'-eye sketches e deeply interesting, and the fruit of much pains-king research into the records of the past.

A most excellent pendant to the foregoing vols. RELIGIOUS LIFE IN SCOTLAND, FROM THE RE-ORMATION TO THE PRESENT DAY. Edited by ev. N. L. Walker. *T. Nelson & Sons*. With such a ide sweep and scope the work is of necessity much mpressed; but that is no disadvantage in an age hen the masses of the people have no time to ad elaborate histories. The time covered is ivided into five periods. Professor Lindsay etches the Reformation period; Rev. C. G. IcCrie deals with the events and the influences of ovenanting times; Dr. Blair succinctly records the clesiastical and spiritual upheavals of the little-nown Secession time—harbinger of the still more nportant Disruption era; Dr. Landels brings us own to the days of the Haldanes and the revivals f religion that sprang from the labours of these wo faithful witnesses in a worldly and time-serv-ng generation. The Editor himself ably conducts he reader through the movements of the last half entury, embracing the Gospel endeavours of Mc-heyne and William Burns; the stirring days of the isruption; the founding of the Evangelical Union hurch; the labours of Robert Cunningham, rownlow North, and their contemporaries; the isits of Messrs. Moody and Sankey; the recent tirring of religious interest in the universities ith which the name of Professor Drummond is o closely associated; and even the outbreak of the Down-Grade" controversy. As may be judged rom our brief synopsis of the contents, this is no ommon book; it well deserves adoption as a school anual, though, of course, it is written from the ree Church point of view.

We are glad to see that a new edition has been alled for of MEMORIES OF THE PAST, the collec-ion of personal reminiscences and biographical ketches written by the late Rev. J. Dodds, of unbar. Mr. Dodds came in contact with some of he most famous Scotchmen of his day; he was an cute observer and wielded a free and sympathetic en. His reminiscences are therefore well worthy f preservation as a valued contribution to the his-ory of the time. (*Macniven & Wallace.*)

SCRIPTURE OUTLINES FOR GOSPEL ADDRESSES. y J. H. Jordan. 2s. 6d. *Hawkins*. Here are utlines, principally in acrostic form, of two undred addresses. Other Scripture studies are dded, and then come a hundred and sixty Sunday-chool lessons for teachers. The book will prove of reat service to many who are engaged in present-ng Gospel truth to children and plain people.

WORDS OF WARNING RESPECTING THE JESUITS. By Henry H. Bourn. 6d. *Partridge*. In addition to an account of the rise and progress of the Jesuits, there is in this very useful pamphlet much information respecting the constitution, objects, and methods of the order. Warning is certainly opportune, and we trust that many will realise the fact by perusal of these pages.

HESTER CAMERON'S THREE OFFERS AND OTHER TALES. 2s. 337, *Strand*. This exceedingly interesting little volume, by Emily Foster, deserves to be widely circulated. It consists of several well-written stories, showing very clearly the dangerous path of the moderate drinker, and the evils to which the habit leads. The book will be most useful in any Band of Hope or temperance library.

COURSE OF BIBLE INSTRUCTION. 2s. *Bemrose & Sons*. Rev. William Arthur writes the introduction of this useful book. The portions which form the basis of the work are those of the "Syllabus of Bible Instruction for Scholars" of the London School Board. Suggestive selected notes accompany the lessons, and at the end of the book are a few appropriate hymns, with tunes in both notations.

PALESTINE LESSONS TO MY CLASS. By Henry Stanley Newman. 7s. *Partridge*. In 1887 Mr. Newman realised a long-cherished desire to visit the Holy Land, and step by step he trod the paths which were consecrated long ago by the foot-fall of the Saviour. Returning home, he gave the very instructive results of his observations and study to the large adult class which he conducts on Sunday mornings. Hence the title of this very acceptable book, which is embellished with forty tinted engravings, and two maps. As a popular and attractive compendium of information—historical, topographical, and archæological—throwing great light upon many Biblical statements and teachings, this work is calculated to serve a useful purpose, and therefore we heartily recommend it.

THE COTTAGER AND ARTISAN has a full-page portrait of Mr. C. H. Spurgeon, with a brief sketch of his career.

THE PROTESTANT OBSERVER.—This new monthly paper has made an excellent start. Its columns are filled with matter bearing on topics of urgent importance and the present time, and we trust that it will render much valuable service in the cause of liberty and God.

MESSRS. CASSELL'S SERIALS.

The serial issue of *The Old Testament Commentary for English Readers* has reached Part 45, bringing the work, which is uniformly thorough in point of learning, as far as 1 Chron. xxvi. Part 10 of *The Crown Bible*, a very useful illustrated edition of the Scriptures, extends to Psalm cxv. Of *Milton's Paradise Lost*, illustrated by Gustave Doré, and edited, with notes and a life of Milton, by the late Rev. Dr. Robert Vaughan, five parts have now been issued; the completed book will be an *edition de luxe* of the famous epic. Part 53 of *The Encyclopædic Dictionary*, a work of great erudition, ends with "outstrip." *The Countries of the World*, of which Part 49 has been published, is alike instructive and entertaining. The republication of Rev. Dr. Wylie's excellent work, *The History of Protestantism*, is very timely. We hope that in this commemoration year, many will embrace the opportunity of reading this exhaustive and well-illustrated book. The monthly parts cost 7d. each.

An excellent series of leaflets for letters, entitled, "Leaflets for all Seasons," is issued by the Christmas Letter Mission, 66, Mildmay-park, N. They are in both poetry and prose, and are sold at 1s. 6d. per 100 copies post free.

The latest addition to Messrs. W. B. Horner & Son's excellent series of "Penny Stories for the People" is WILL FULLERTON'S FOLLY, by Sydney Watson—a wholesome story, pointing more than one good moral, as well as to Him who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

BOOKS RECEIVED.

Messrs. Hodder & Stoughton:—Modern Science in Bible Lands, by Sir J. W. Dawson. 9s.

Mr. E. Stock:—The Near Approach of a Glorious Age; or, God's Plan for the Salvation of the World, by Walter Cook. 6d.

Messrs. J. Nisbet & Co.:—The Story of the Life of the Emperor William, of Germany, by Rev. W. W. Tulloch, B.D. 3s. 6d.—The Biblical Illustrator: St. Mark, by Rev. Joseph S. Exell, M.A. 7s. 6d.

MISS DE BROEN earnestly desires the aid of more voluntary workers to assist in the good work being done in connection with the Belleville Mission, Paris. Rev. J. J. Broomhill, 149, Jamaica-road, Bermondsey, England, is secretary.

CONTINENTAL & FOREIGN NOTES.

PASTOR CHINIQUY writes that he has retired from his pastoral charge at St Anne's, Kankakee, Illinois, and is now devoting himself exclusively to the work of lecturing on behalf of Protestanism.

COVERTED CATHOLICS.—A committee has been organised at Yew York to secure a suitable place of worship for the people converted from Roman Catholicism by the efforts of Father O'Connor, editor of *The Converted Catholic*.

UNITED STATES.—Father Bouland, one of the most eminent members of the Roman Catholic Church in the United States, has gone over to Protestantism; his conscience will not permit him to submit to the latest dogmas of the Vatican.

MR. WARD BEECHER'S SUCCESSOR.—A Reuter's telegram from New York announces that Rev. Lyman Abbott has been elected to the pastorship of Plymouth Church, Brooklyn, which has been vacant since the death of Rev. Henry Ward Beecher.

ALGIERS.—Pastor Borel, agent of the McAll Mission, reports progress in this difficult land. The gospel halls are gradually getting filled. At Rouiba, an hour's ride from Algiers, a meeting was recently begun with sixty-two persons. Many other encouraging facts are reported.—*Le Signal*.

INTOLERANCE IN RUSSIA.—A telegram from Cracow states that the Prefect of Police of Moscow has ordered all Jewish residents, excepting merchants of the First Guild, to leave the town within a fortnight. More than 200 Jewish families coming from Moscow have passed through Cracow within the last two weeks on their way to the United States.

HOLLAND.—The evangelical population founded a union for the purpose of establishing schools independent of the State, because the law forbids the reading of the Bible and Christian teaching in official schools. These independent schools are prospering; at the end of 1886 there were 441, in which 71,000 children receive a good education.—*Journal Réligieux*.

GERMANY.—Herr Rieks, Roman Catholic priest at Heidelberg, who 14 years ago was the chief agent in the Old Catholic movement, now charges it with having become essentially political, with nothing but the form of Catholic, whose foundation lacks all religious faith. He has therefore with part of his flock come out as the Evangelical Pastor of this new church.—*Le Christianisme*.

CALCUTTA.—The liquor dens of this city (says *The Witness*), are an abomination that maketh desolate. While trade is brisk on every day of the week, Sunday is always the busiest day. No man can estimate the vileness, the brutality, the bestial selfishness, and Satanic cupidity of the liquor traffic, who does not visit these grog-shops on the Lord's day. The sight of so many Europeans degraded and almost dehumanised by drink will make the stoutest shudder. Yet Government sanctions the traffic, and promotes the official that fills the treasury with this blood-money.

EVANGELISING JEWS.—The revival of Gentile hatred against the Jews has always been the sign of the commencement of a new historical period for the elect people. The oppression of the Pharaohs preceded the Egyptian exodus. The return of the captivity soon followed the machinations of Haman. The fury of Antiochus Epiphanes broke out shortly before the birth of the Messiah. We may therefore hope for some new deliverance to the Jews at this time. The attention of Christians in France and Switzerland is being increasingly directed to their evangelisation, and societies are being formed, having for their object Evangelisation, properly so called, material and spiritual care of converts or proselytes, and the preparation of missionaries. —*Le Evangéliste*.

RUSSIA.—A correspondent of *The Times* writes:—Famine is steadily doing its gruesome work in Russia just now. The peasants are suffering unheard-of misery, which the Government seems far more concerned to hide than to relieve. Hundreds—aye, thousands—have died of hunger during the past six weeks, and large numbers are being carried off every day. Though the Russian peasantry are in the main characterised by a degree of resignation and self-abnegation bordering on heroism or madness, exceptions are not wanting to prove the rule, and in several places the population are showing unmistakable signs of a determination to fall back on the law of nature, according to Hobbes, and struggle for their exisience, in the literal sense of the expression. Foreign Jews are having a hard time of it, especially in Odessa, where large numbers of them have hitherto resided, some of them having spent twenty years and more in banks and counting-houses in the city, and enjoyed the confidence and respect of their fellow-citizens.

PROFESSOR H. DRUMMOND addressed a gathering of gentlemen at Grosvenor House, the residence of the Duke of Westminster, last Sunday afternoon. He will speak in the same place on the next two Sundays.

REQUESTS FOR PRAYER.—For blessing on the Tent Mission, South Norwood, which opens on Friday, June 8.——For blessing on special addresses, by Mr. W. Taylor, of the Evangelisation Society, at the Cage-lane Mission Hall, Plumstead, during June.

With last week's *Methodist Times* was issued a special supplement containing gratifying reports on the spiritual condition of the churches, as shown by the conversation on the state of the work of God at the annual district meetings.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, June 17.

Melchizedek.—Psalm cx.; Hebrews v. 6—11.

The "Lord" of Psalm cx. must be the Lord Jesus, for this Psalm was quoted by Him to prove He was greater than David (Matt. xxii. 41); by the writer of the Epistle to the Hebrews, to prove that Jesus is greater than the angels (Heb. i. 13); and by Peter, to prove that He is Lord as well as Christ (Acts ii. 34). "This Psalm," says Dr. Perowne, "is more frequently cited by New Testament writers than any other single portion of the ancient Scriptures. We have in this Psalm a reflection of the history of Melchizedek, and an anticipation of the One who is his great Antitype. The priesthood of Melchizedek was typical of that of our Lord in several particulars. It was—

(1) A Divine Priesthood (Heb. v. 10), "called of God."—"Therefore," says Trapp, "He truly is so, for persons and things are as God calleth them." All true priests were called of God, but the priestly office usually depended upon parentage. This was not so in the case of Melchizedek. He was specially called without reference to parentage. In this sense he was "without father, without mother" (Heb. vii. 3). Comp. "Priest of the most high God" (Gen. xiv. 18). The Lord Jesus was designated for his office (Ps. cx. 1), and anointed for it by Jehovah (Luke iv. 18).

(2) A High Priesthood.—Melchizedek was a high priest (Heb. v. 10). Other chiefs might act as priests to their respective tribes (Exodus ii. 16), but Melchizedek was probably above them all (Heb. vi. 20). This is pre-eminently true of the Lord Jesus. He is above all as to (*a*) *his character.*—"Other priests were compassed with infirmity" (Heb. v. 2). In Jesus was "no sin" (1 John iii. 5). (*b*) *His offering.*—Others offered blood of bulls and goats (Heb. ix. 13). Jesus "his own blood" (Heb. x. 12). (*c*) *His anointing.*—The high priest alone was anointed on the head in the service of consecration (Lev. iv. 3, xxi. 12). Others had only their garments sprinkled (Exod. xxxviii. 41). Comp. anointing of Jesus by the Holy Ghost. (*c*) *His functions.*—Only the high priest carried the blood into the most holy place on the Day of Atonement (Lev. xvi.; Heb. ix. 7). The high priest blessed the people (comp. Melchizedek blessing Abraham, Gen. xiv. 19). Comp. Acts iii. 26.

(3) A Royal Priesthood.—The person designated a priest in Ps. cx. is evidently a king. David calls Him Lord (Ps. cx. 1), and assigns to Him the place of authority ("my right hand"). "Under the law," says Dr. Alexander, "there was an impassable barrier between the royalty and the priesthood." Note Uzziah's vain attempt to bridge it over, and the results (2 Chron. xxvi. 16—21). Melchizedek was (*a*) *King of Righteousness* (Heb. vii. 2).—He was on the side of the right when he blessed Abraham. Fitting type of Jesus. He is righteous in Himself (1 John ii. 1); He speaks in righteousness (Isa. lxiii. 1), reveals it (Rom. i. 17), loves it (Heb. i. 9), and reigns in consequence of it (Isa. xxxii. 1). (*b*) *King of Peace.*—Mechizedek took no part in the war with the kings, and probably his subjects lived in peace as the result of his righteous administration (comp. Isa. xxxii. 17; Ps. lxxxv. 10). Those who will not have Jesus for their Ruler cannot have Him as their Saviour (Rom. x. 9).

(4) A Perpetual Priesthood (Heb. v. 6) "for ever."—Ordinary priests ceased their ministrations at fifty years of age. No such limit in the case of Melchizedek (comp. "without end of life"—that is, probably, a fixed legal end of official life, Heb. vii. 3), or of Christ (Heb. vii. 25).

(5) A Sympathetic Priesthood.—Melchizedeck brought forth bread and wine, symbols of strength and joy (comp. Luke xxii. 19, 20). Abram expressed his gratitude by offering tithes (Gen. xiv. 20). Must have been a large offering, for he was "rich in cattle, in silver, and in gold" (Gen. xiii. 2). Oh for grace to emulate his thoroughness ("of all") and his thankfulness!

SOUL-WINNING AND PRAYER UNION.—Text for June 10 (Joel ii. 28, 29):—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

International S. S. Lesson.

Sunday Afternoon, June 17

THE GREAT COMMISSION.

Matt. xxviii. 16—20. Golden Text: Ps. lxviii. 11.

In these verses we have the eighth recorded appearance of Jesus to his disciples after the Resurrection. It is probable that the 500 mentioned in 1 Cor. xv. 6 met at this time with the Apostles, which would account for the place of meeting, a *mountain*, where all could see Him; in *Galilee*, removed from the jealous watchfulness of the rulers at Jerusalem, the scene of the greater part of Christ's earthly ministry, and the place where most of his followers would be found.

A mountain.—Probably the same as Mount of Beatitudes.

Jesus had appointed.—This meeting had been foretold by Jesus (xxvi. 32). Again announced by the angel (xxviii. 7), and by the Lord Himself to the women (ver. 10). The place may have been marked out at any of these times.

Ver. 17.—When they saw Him.—Nothing is said as to the manner of his appearance, but that there was something grand, majestic, sweet, we gather from the fact that the assembly fell at his feet in awe and reverence.

Some doubted.—I.e., some of the 500, for the doubts of the eleven had been wholly set at rest. This was the first time that most of them had seen Jesus since the Resurrection, and unbelief struggled with faith. "*They* doubted that *we* might never doubt."

Ver. 18.—Jesus came and spake.—Drew near to them, as perhaps they feared to approach Him. Vv. 18—20 cannot give full account of the talk which Jesus had with his disciples. Doubtless there were many questions answered, many fears removed, many misconceptions cleared away. Matthew gives us a very condensed summary of the whole.

The foundation of the commission.—"All power is given unto Me in heaven and in earth."

Power implies here power and authority, power coupled with right. All power *in earth*, therefore the right to advance his kingdom in his own way, to send his servants wherever He will; the power to subdue enemies, to overcome the devices of evil men, to use all events for his glory. *In heaven.*—All the power of God, the power of the Holy Spirit, the riches of pardon, grace, and glory, to carry out the great design of bringing the world to the knowledge of Himself.

The Commission itself:—

(1) *It is laid on every disciple. Go ye.*—Not only the eleven, but all the five hundred, and through them upon the whole Church, whom they represented, women as well as men. (In the Golden Text the word for preachers is in the feminine gender). Boys and girls, and all who "hear," are bound to echo the glorious "Come" which they themselves have heard. *Go* implies activity, energy, not sitting down and expecting people to flock round and hear; but going *out* to the careless and needy, and those who sit in darkness, and the shadow of death. What are *we* doing?

(2) It binds us to a *world-wide* proclamation of the Gospel—*all nations.* None too far off, or too degraded. "God loved the *world*" (John iii. 16); "Christ gave Himself a ransom for *all*" (1 Tim. ii. 6), and *all* must hear the good news. John's vision of the redeemed Church in glory, gathered out of every kindred and nation and people and tongue, is an encouragement to faith, if such is needed.

(3) *It is threefold in character*:—

(*a*) *Make disciples of all nations.—Teach* here (ver. 19) is a different word to that in ver. 20. It is rather to enrol as pupils than to teach, to bring others into an attitude of listening to the words of Christ. When a nurse is teaching a little child to walk, and wants to bring it to any point, she walks backwards, in front of it, drawing it, winning it to follow; then slips aside and leaves it at the desired place. Teachers and all workers want to win and draw others; and, slipping aside themselves, leave them as pupils at the feet of Jesus.

(*b*) *Baptizing them.*—Leading them to make a public profession of faith. This is necessary for the honour of God and for their own spiritual life and walk.

Into the name, &c.—Shows the deep truth underlying this profession, the living union of the believer with the Lord. *Name*, not *names*, implying oneness. Unity in trinity.

(*c*) *Teaching them*, &c.—Training and p ste work. Conversion is the beginning, not the end Christian life. The babes in Christ need tend and feeding, and nourishing till they grow develop to the measure of the stature of the ful of Christ.

Observe: shows loving, watchful obedience, *ke ing* and *seeking* for all the commandments (1 Ch xxviii. 8). Not picking and choosing for oursel but willing for *all* that He wills.

(4) *The promise attached.*—"Lo, I am with alway, even unto the end of the world." All po in Him, and that power ever present; all wisdom Him, and that wisdom for us; all grace in H and that reservoir of grace with us; all love Him, and that love ever with us. "They w forth, and preached everywhere, *the Lord work with them*" (Mark xvi. 20), and the Acts of Apostles are a continuation of the Lord's own w (Acts i. 1). Workers may not always realise presence, but the fact remains. Let us pray, "O Thou mine eyes."

Alway (lit., all the days).—Days of darkness a apparent failure as well as days of gladness. *Wo* (lit., the age), the present human system.

ILLUSTRATIONS.

Last words.—How precious are the last words those whom we have loved on earth, how sacred trust which such words have conveyed to us! Th how precious and sacred to every one of Chri followers should be this last charge; how shou every heart yearn to fulfil its part of the glori work!

Marching orders.—The Duke of Wellington o met a young clergyman, who asked him, "Does your Grace think it almost useless and extravag to preach the Gospel to the Hindoos?" The Du immediately replied, "Look, sir, to your march orders: 'Preach the Gospel to every creature.'"

Jesus a present Friend.—"What do you do wi out a mother to tell all your troubles to?" aske child who had a mother of one who had no "Mother told me whom to go to before she die answered the little orphan. "I go to the L Jesus; He was mother's Friend, and He's min "Jesus Christ is in the sky. He is a way off, He has a great many things to attend to in heav It is not likely He can stop to mind you." "I not know anything about that; all I know, *He s He will; and that's enough for me.*"

AUSTRALIAN NOTES.

COMING VISITORS.

The churches of the colony of Victoria are loo ing forward with great pleasure and interest to approaching visit of Dr. Maclaren, of Manchest Dr. Hannay, the representative of the Congre tional Union of Great Britain, is also expect with pleasure, while the evangelists of the colo are cheered by the prospect of the sojourn amo them for a time, of Mr. George Clarke, who is conduct evangelistic services throughout Victo in June.

CENTENNIAL CELEBRATIONS.

While the resources of Victoria are being tax to provide a fitting celebration of the Centenary the Australian Continent by a great Internatio Exhibition in August next, religious moveme are not forgotten. Bishop Goe, head of the Ang can community in Melbourne, has just held a la meeting of Victorian clergy to consider the b method of holding a simultaneous parochial missi in connection with the Centenary in July. T general plan of a mission was discussed. Religio movements of a similar kind are to be held in t other colonies.

THE GAMBLING SPIRIT.

Many will regret to hear that a motion co demning the raising of money for church purpos by bazaars, raffles, and similar entertainments w lost at the recent meeting of the New South Wa Episcopal Synod. The gambling spirit is strongly developed in the colonies that the church ought to join together in a "solemn league a covenant" against it. How can our churches p test against gambling if their own hands are n clean? The people should sustain the churches wit out being cozened into doing so, by "race-game and "art-unions."

EVANGELISTIC NOTES.

Mr. Henry Thorne has recently given his address entitled, "From the Stage to the Cross, or the Story of my Life," to very large audiences at Carlisle, Tewkesbury, Cheltenham, and Stroud.

Mr. Josiah Spiers, of the Children's Special Service Mission, is conducting meetings at Great Malvern. There were large audiences on Sunday, the opening day of the mission, and a good work is confidently expected.

Gloucestershire.—Successful mission services have been held recently at Arlington and Poulton, conducted by Rev. James Sprunt, of Marylebone, London. The word has been preached "with signs following." Mr. Sprunt is now conducting a mission at Winson.

Atherstone.—Rev. J. F. T. Hallowes has concluded a very successful mission here. The meetings were attended by many Christian people, and they found much spiritual profit. A number of persons who had not previously realised their lost condition as unrepentant sinners, sought pardon and found peace in believing on the Lord Jesus Christ. The mission included services to men and women in factories, and an address, to men only, on the subject of purity. Altogether, there are many reasons for thankfulness to God for Mr. Hallowes's visit.

Dr. L. W. Munhall has closed a remarkable series of revival services at St. Paul's, Minnesota. At the last meeting it was stated that there had been not far from 2000 professions of faith, and that 1350 persons had handed in their names signifying an intention to join some church. Professor and Mrs. Towner attended, and sang several melodies. Dr. Munhall advised all the young men to join the Y.M.C.A., and the ladies to support the Young Women's Temperance Union. A number of pastors bore testimony to the power and spiritual character of Dr. Munhall's preaching. One of them remarked that the meetings had abundantly proved the reality of Christian love and fellowship in the city.

Malta.—During the past fortnight, meetings have been held here at the Soldiers' and Sailors' Home, Vittoriosa, by Mr. J. W. Moodie. The meetings, especially those at Fort Manoel, have been well attended; some of the noisiest audiences have been awed into perfect silence as Mr. Moodie reasoned of righteousness, temperance, and judgment to come, and several of the soldiers led to decide for Christ. Will our readers pray that God may prosper the work on the island; also that He will bless the work at Gibraltar, where Mr. Moodie now is? A Tract Mission has been started in Malta: tracts, copies of The Christian, and other papers will be thankfully received by Mr. Boyle, Scripture-reader, Soldiers' and Sailors' Home, 104, Strada San Lorenzo, Vittoriosa, Malta.

Mr. James B. Wookey desires us to state that he has removed his private residence from 90, Almack-road, to 139, Powerscroft-road, Clapton, London, E.

Rev. W. Hay Aitken will conduct a mission in Christ Church, High Barnet, from June 17 to July 1. Prayer is requested for a blessing on these services, and praise for what the Lord has done during the Mission in Belfast.

Mr. John M. McAuliffe writes from Lorraine Villa Tunbridge Wells:—I have begun my summer work in villages with the Wayside Bible Carriage. I purpose labouring in the Peak district of Derbyshire and the West Riding of Yorkshire this summer. May I ask the prayers of your readers, that it may please our God to give his blessing. We shall be glad to give to any Christian walking in sound doctrine and in soberness of life a warm welcome, and we will find them work to do.

Church Parochial Mission Society.—The following Missions have been arranged in connection with this Society for June. It is hoped they will be made a subject of prayer by our readers. Revs. W. Hay Aitken and Dr. Morris: June 16—July 2, Christ Church, Barnet. Rev. R. Catterall: to June 12, Burnage, Manchester; June 17, St. Matthew's, Manchester; June 24—25, Church Kirk, Accrington. Rev. A. R. D'Arcy: June 14—20, Christ Church, Malvern. Rev. J. H. Haslam: June 10, Parish Church, Gravesend; June 11, St. Barnabas', Sutton; June 17, Emmanuel Church, West Dulwich; June 24, Parish Church, Dartford. Rev. J. Stephens: June 9—22, Gawsworth; June 23—July 4, Middleton St. George.

SPAIN.—The parish church of Molin-de-Rey, in the environs of Barcelona, has just been the scene of an event uncommon in Spain, or indeed anywhere else. The priest in preaching against the liberal schools, declared the children were in these schools being led to the galleys. Whereupon a high functionary of the town stood up and indignantly said, "You lie!" This was the signal for a tumult, many others shouting, "Yes, you lie; these men are right." The priest was obliged to take refuge in the sacristy, the church being quickly emptied of the faithful.—*Le Signal.*

Among the Churches.

CHURCH OF ENGLAND.

The Yorkshire Evangelical Union will hold its annual meetings at York on Tuesday and Wednesday next, Bishop Hellmuth presiding.

Rev. Prebendary Hunt, well known as a staunch evangelical clergyman; has resigned the vicarage of Holy Trinity, Weston-super-Mare, which he has held since 1861.

The meeting at Sion College, in connection with the newly organised Ladies' Home Mission Union of the Church Pastoral Aid Society, announced in our last issue for June 8, is unavoidably postponed.

Captains Rhodes and Allison, the two working-men missionaries of the Church Army in North India, report well of their work, in which they are much encouraged; there have already been several conversions as the result of their labours.

Rev. Walter Bradbury has concluded a mission in the Parish Church of Wadsley, Yorkshire (population 6000). The vicar's last words were, "You will have no reason to regret taking this mission." It is expected Mr. Bradbury will return for another mission to the children in the winter.

The consecration of Holy Trinity Church, Latimer-road, better known as "The Harrow Mission Room," took place on Saturday. The building is seated for over 700, and was built by the Harrow boys and friends, along with a contribution from the Bishop of London's Fund. Rev. W. Laws is the incumbent.

At the invitation of Rev. Prebendary Mason, a large number of Jews attended a special service in Christ Church, Birmingham, on the evening of Trinity Sunday, when Rev. M. Wolkenberg, preached a special sermon on the subject of the Trinity. It is felt that these services, which have been held occasionally for some years past, have been productive of great spiritual good both directly and indirectly.

In the C.M.S. College in Tinnevelly, South India, Rev. H. J. Schaffter, the principal, has been much encouraged by the conversion of a young Brahmin student, who had formerly been a bitter opponent; he has already been the means of bringing a wealthy friend to Christ, and has so influenced others that quite a dozen are stated to be "trembling on the brink," and to be saying to the two first, "We come, too, if you hold fast."

Rev. W. A. Rice, curate of St. Luke's, Wolverhampton; Rev. A. E. Johnston, curate of St. Luke's, Dublin; and Miss Edith Baldey, daughter of Rev. F. Baldey, of Southport, have been accepted for missionary work abroad by the Church Missionary Society. More than 340 offers of service were received by the Society in the year ending April 30, and of these forty-six were from Christian women. Forty-three candidates were accepted, including twelve ladies.

At Saltley, a suburb of Birmingham, there is a population of 8000 souls, consisting chiefly of the artisan and labouring classes. The district includes in its area two large railway carriage works, gas works, rolling mills, small arms factory, bicycle works, and paper mills. In this centre a mission-hall has been opened, under the vicar, Rev. John Longley, an earnest and hard-working clergyman. The mission-hall secures the advantages of Sunday evangelistic service and Bible-classes for both young men and young women; and also, during the week, of mission service, lectures, &c.

PRESBYTERIAN.

At St. Andrew's Church, Torquay, a recent sale of work on behalf of missions in China and Formosa realised £173.

President Cleveland attended the centenary gatherings of the two American Presbyterian Assemblies, and urged the union of the two bodies, which separated thirty years ago on the slavery question.

Mr. J. T. Morton, of Caterham, following up his generous offers to the foreign missions of the English Presbyterian, Free, and United Presbyterian Churches, purposes supporting for three years a medical missionary and two native assistants in connection with the Irish Presbyterian Church at a new station in India.

CONGREGATIONAL.

Rev. J. Ossian Davies, of New Court Chapel, Tollington Park, N., has accepted the invitation to the pastorate of Richmond Hill Church, Bournemouth. He has been induced to take this step on account of the ill health of his son.

Rev. E. Reeves Palmer, having relinquished the superintendence of the British and Foreign Bible Society's work in Spain, is about to enter upon the pastorate of St. Andrew's Congregational Church, North Shields. Rev. John Jameson, U. P. missionary, has assumed the charge of the Bible Society's agency in Madrid.

Rev. Samuel Pearson preached his farewell sermons in Great George-street Chapel, Liverpool, on Sunday week. The congregations were very large, and it was evident that the members of the church felt deeply the departure of their esteemed pastor, who has so faithfully laboured among them during the past nineteen years. On Sunday last Mr. Pearson entered upon the pastorate of Highbury-quadrant Chapel, which has been vacant since Dr. Llewellyn Bevan left for Melbourne. There were large congregations.

Mr. A. J. Swann, of the London Missionary Society, previous to returning to Mission work at Kavala Island, Lake Tanganyika, Central Africa, was presented at Highbury Chapel, Bristol, with a cheque for £25 wherewith to purchase a harmonium. Mr. Swann has already spent five years in the work, having held the position of mate on the mission steamer *Good News*, Capt. Hore being in command. The health of Capt. Hore having broken down, necessitating his departure for England, Mr. Swann goes back to succeed him in his duties. He sailed on Thursday last.

METHODIST.

A series of special services have been held at Yarmouth, with cheering results.

Rev. H. Little, of Negapatam, India, is anxious for Mr. Champness to send out a *Joyful News* evangelist, if possible a mechanic, who could teach the native lads "to work at their trades."

With few exceptions the annual meetings of the Wesleyan district committees have petitioned Parliament against the compensation clauses of the Local Government Bill, and against the licensing of immorality in India.

SALVATION ARMY.

Twenty officers in Canada have volunteered for India.

Work is to be commenced in Dublin immediately, a building having been secured.

Largely attended holiness meetings were held in Exeter Hall on Monday and Tuesday last.

The "Life Guards" are to commence a march through Berkshire and Oxford, on June 11. Meetings will be held in a large number of towns.

Eleven members of Parliament paid the fines imposed upon the last batch of soldiers sentenced at Torquay, in order to prevent their imprisonment, pending the result of the effort to repeal the clause in the Torquay Harbour Act.

Eight Salvationists have gone to Maidstone gaol for preaching in the village of Sundridge, near Sevenoaks, and twelve more are undergoing seven days with hard labour, having been charged with obstructing a roadway in a little country hamlet, called Brasted, in the same locality.

BAPTIST.

The forty-seventh annual meeting of the Baptist Tract and Book Society was held last week. The report stated that free grants of 591,439 tracts and handbills had been made to 300 places in England and Wales, 21 in Scotland, 3 in Ireland, and 15 in foreign parts.

Rev. C. H. Spurgeon is still suffering severely from the effects of a chill contracted about a fortnight ago, and there is little likelihood of his being able to resume his ministerial duties for some time longer. His place at the Metropolitan Tabernacle on Sunday morning was taken by Dr. Sinclair Paterson.

A memoir of the late Rev. George Pearce, who went as a missionary to India in 1826—sixty-two years ago, on June 22—and died there in June last year, has been published. It contains the story of a devoted and exceedingly useful life. Rev. Thomas Evans, who has himself laboured in India for thirty-four years, is the writer.

At the annual meeting of the Leicestershire Baptist Association at Syston last week, a letter was read from the secretary of the Leicestershire and Rutland Congregational Union, proposing that there should be a united meeting of the Congregationalists and Baptists, with a view to considering the desirableness of a union of the two bodies. It was decided to hold a meeting as suggested, and to invite the general Baptists of the country to take part.

NOTES FROM IRELAND.

A successful series of Gospel temperance meetings were addressed in Dublin last week by Canon Basil Wilberforce.

During the year twenty-five women sought the shelter and help of the Belfast Prisongate Mission, and several hopeful conversions have taken place. There are now sixty inmates in the Home, which is nearly self-supporting.

A new Methodist mission tent has been pitched at Derrygonnelly for a series of special evangelistic services. The congregations are large, and the services are proving a signal success. Rev. J. S. M'Dade is the missioner.

The Methodists of Belfast are going to organise a town mission. A number of gentlemen interested in the question met last week, and promised a sum of £250 a year for five years towards the expenditure, and are about to ask the coming Conference for a minister to take charge of the work.

Gospel meetings have just been held in the Methodist Church, Comber, by Rev. Henry Ball and others; in Bantry and Kilorglin, by Rev. Charles Inwood; and in the Methodist Church, Stephen's-green, Dublin, by Rev. Thomas Cook, British Conference evangelist. In each case souls were won for Christ.

The Methodists of Belfast have had a large and influential meeting to consider what steps should be taken for further aggressive work in this large and ever-increasing town. It appears the population is increasing at the rate of 4000 each year. The question of increased church accommodation and mission work among the masses is, therefore, an engrossing subject among all the churches.

The annual meeting of the Irish Congregational Union, and the annual Synod of the Reformed Presbyterian Church, were held in Belfast last week. The annual meeting of the General Assembly takes place this week. At the union meetings delegates were present from the Congregational Unions of England, Wales, and Scotland, and Rev. Henry E. Bennett, of Sligo, was elected chairman for the coming year.

"FALLEN ON SLEEP."

Rev. R. J. Bryce, LL.D., Reformed Presbyterian minister, Belfast.—Mrs. Rebekah Maria Morley, widow of the late Mr. Samuel Morley.—Mrs. H. Baker, sen., of Cottayam, Travancore, for seventy years a missionary of the Church Missionary Society, in India; in 1819 she went to Travancore, where she continued to labour to within a week of her death. "Thousands and tens of thousands have heard from her lips the story of the Cross, and many will one day call her blessed."—Rev. Devasagayam Gnanamuttu, a native pastor of the Church Missionary Society at Tinnevelly, South India, since 1847.—Rev. Dr. John Hannah, archdeacon of Lewes, Sussex, and late vicar of Brighton.—Mrs. John Spurgeon, mother of Revs. C. H. and J. A. Spurgeon.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's, Cornhill, 1.15 to 2 p.m. (Sat. excepted). Gospel services, Mission Hall, Bermondsey, Sundays, 6.30 p.m.; Thursdays, 8 p.m. Mission work each evening.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, June 10, 3 p.m., Rev. James Knaggs; 7 p.m., Mr. J. G. McVicker. Bible-readings, Sundays, 3 p.m.; Tuesdays and Wednesdays, 8.15 p.m.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Special Services for young men, Thursday, June 7, 8.45 p.m, by Rev. H. Boyd Carpenter. Sunday, June 10, 3.15 p.m., Mr. George B. Studd.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, June 7, at 8.30, address by Rev. E. F. Bird. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Conference Hall, Mildmay-park, N.—Sunday, June 10, 3.30 p.m., Dr. William Gauld; 7 p.m., Dr. Burns Thomson.

Morley Halls, 316, Regent-street, W.—Bible-reading, by Rev. F. B. Meyer, Wednesdays in June, 12 noon; subject—"Christian Living." Open to all.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. M. G. Pearse; 7.30 p.m., Rev. H. P. Hughes. Sundays, 11 a.m., Rev. M. G. Pearse; 3.30 and 7 p.m., Rev. H. P. Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. M. G. Pearse; daily prayer-meeting from 1.30 to 2 p.m. Major Mears, service for young people, every Sunday, 11 a.m. All seats free.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, June 8, at 7, "The Signs of the Age"; tea at 6.

Regent's Park Chapel, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers.

Deepening of the Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3.30 p.m. Friday, June 8, Rev. E. W. Moore. June 15, Rev. W. Hay Aitken.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. E. P. Telford.

Farewell Meetings, Harley House, Bow-road, E., Friday, June 22, to take leave of, and commend to God in prayer, a party of missionaries about to start for work in various parts of the great world field.

Shaftesbury Institute, 21, Harrow-street, Lisson-grove, W.—Special mission, by Ned Wright, to June 17. Meetings each evening at 7. Christian workers invited. Saturday, June 16, 4 p.m., the Misses Leitch, of Jaffna, will give an account of "Seven Years' Missionary Work in Ceylon."

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wednesday, June 20, at 7; tea at 6. The Misses Leitch, from Jaffna, Ceylon, will give an account of mission work among high caste Tamils in that island.

Regent's Park Chapel.—Farewell meeting to Mr. Spencer Walton, previous to his departure for the Cape, Monday, June 11, 7.30 p.m.

Princess Louise Home.—Annual meeting, Exeter Hall, Wednesday, June 20, 4.30 p.m., Earl of Meath presiding.

Rev. Dr. Thain Davidson will preach his monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, Sunday next, 6.30 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesday next, 12 noon, Rev. W. J. Woods.

Mr. C. Inglis, at Exeter Hall, Sundays in June, 7 p.m.

Southport Holiness Convention, June 11—16.

Keswick Convention, Monday, July 23, to Saturday, July 28. Mr. John Postlethwaite, Eskin-place, Keswick, will act as hon. secretary, to whom applications for lodgings or hotel accommodation may be sent.

Talbot Tabernacle, Bayswater, W.—Opening services, June 12, 13, 15, 17, 21, and 24.

Dr. Adolph Saphir will preach at Belgrave Presbyterian Church, Halkin-street West, Sundays, June 10 and 17, 11 a.m.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright.

Dr. Barnardo's Homes.—A lady is very anxious to dispose of some pretty boxes of Scripture Questions for the benefit of Dr. Barnardo's Homes. Orders will be gratefully received by Mrs. **Cotton**, St. Andrews, N.B. A single box is 2s. 3d. by post; four boxes can go for a 3d. postage stamp, or ten for 6d.

CONFERENCE on FOREIGN MISSIONS

EXETER HALL, STRAND, JUNE 9—19.

LIST OF PUBLIC MEETINGS.

Monday, June 11.

Large Hall, 3 p.m.:—China—The Eighteen Provinces; Chairman: Sir John H. Kennaway, Bart., M.P. *Large Hall*, 7 p.m:—The Condition and Increase of the Heathen, and their Claims upon the Christian Church; Chairman: Earl of Aberdeen. *Lower Hall*, 7 p.m.:—Missions to the Jews; Chairman: Mr. James E. Mathieson.

Tuesday, June 12.

Large Hall, 3 p.m.:—Japan and Imperial China and Dependencies; Chairman: Mr. George Williams. *Large Hall*, 7 p.m.:—Medical Missions; Chairman: Professor Macalister. *Lower Hall*, 7 p.m.:—The Turkish Empire and Central Asia; Chairman: Bishop W. F. Mallalieu (New Orleans).

Wednesday, June 13.

Large Hall, 3 p.m.:—Africa: North and West, the Nile, the Niger; Chairman: General Clinton B. Fisk (New York). *Lower Hall*, 7 p.m.:—Commerce and Christian Missions; Chairman: Mr. J. Herbert Tritton. *Large Hall*, 7 p.m.:—Oceania: Polynesia, Australasia, &c.; Chairman: Mr. Alexander McArthur, M.P.

Thursday, June 14.

Large Hall, 3 p.m.:—Africa: East and Central. The Lakes, the Congo, and the Zambesi; Chairman: Mr. Edward Rawlings. *Large Hall*, 7 p.m.:—Women's Mission to Women; Chairman: Lord Kinnaird. *Lower Hall*, 7 p.m.:—South Africa and Madagascar; Chairman: Mr. Edward Crossley, M.P.

Friday, June 15.

Large Hall, 3 p.m.:—India: Northern and Central; Chairman: Earl of Northbrook. *Large Hall*, 7 p.m.:—India: South, Ceylon, Burmah, &c.; Chairman: Sir Robert N. Fowler, Bart., M.P.

Monday, June 18.

Large Hall, 7 p.m.:—The Church's Duty, and a New Departure in Missionary Enterprise; Chairman: Bishop of Exeter. *Lower Hall*, 7 p.m.:—North and South America; Chairman: Sir T. Fowell Buxton, Bart.

Tuesday, June 19.

Large Hall, 7 p.m.:—Valedictory Meeting and Addresses on the Bible and Christian Literature in the Work of Missions; Chairman: Earl of Aberdeen.

Notices.

Communications Received with Thanks.—S.P. M.G. S.M. W.H. G.B. W.L. C.E. H.E.B. J.S. D.S. H.B. F.W.L. C.A.W. C.B. S.B. E.W.S. T.H. R.O.S. T.H.S. R.M.A. H.V. W.G.A. W.R.B. M.R. J.G.M. T.F. L.W.H. L.K.S. J.D.H. J.M. W.B. J.W.B. A.M.L. R.C. T.F.U. F.A.P. W.A.R. C.G.F.K. B.S.T. L.A. W.F. J.D. J.B. R.S. H.M. E.A. J.P.H. W.R. H.C.W.N. M.F.D.S. W.S. E.S.E. S.F.H. W.L. G.H. E.T. A.F. E.L.C.T. S.H.B. E.W.S. H.W.M. F.S.L. Busy Bee. C.G.S. T.L. J.E.M. L.W.H. M.B.S. G.W.G. C.Z. J.N. L.A.B. W.H. G.W. R.A.K. C.L. G.C. A.W.W. A.A.C. F.P. G.H.W. H.N.C. F.A.M. A.D. Miss G. A.H. C.G.D. W.D. J.M.B. J.K.

Applicants for Tracts.—T. Hickling, 235, Petre-street, Ellesmere-road, Sheffield; J. J. Browne, Meadfield, South Norwood, S.E.; Miss C. Cook, Whiting Factory, Wilton, near Salisbury; G. S. Bache, The Delph, Brierley Hill, Staffordshire; G. Ellis, 15, Tooke-street, Millwall, E.; Miss M. R. Traxter, 46, Spencer-road, Herne Hill, S.W.; T. G. Bailey, 51, Sandringham-buildings, Charing-cross-road, W.C.; M. Hallam, Victoria-road, Little Neston, Cheshire; Miss E. Cheshire, care of Womersley & Son, 7, Osborne-place, Whitechapel, E.; J. Warner, 50, Oban-street, Abbott's-road, Bromley, E.; B. A. Fredoux, 9, Christ Church-road, Gravesend; F. Stonestreat, care of A. Clark, Park View, Tonbridge, Kent.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

RATCLIFF STRANGERS' REST.—At the workers' meeting held on Friday, June 1, Mr. Isaacs earnestly pleaded for more workers, especially for the open-air work during the summer, also for the Boys' Institute, as some of the regular staff are leaving London. Help for the Scandinavian meeting is also much needed. A party of missionaries starting for the Congo—the Misses Butcher, Phillips, and Witham, and Mrs. Oram, lately a worker at the "Rest"—were present, and gave interesting accounts of the way they had been led to give themselves for work abroad. Mr. Stanley gave an address from Matt. xii. 18, 21, "Behold my servant," stimulating all workers to the imitation of Christ's service in its voluntariness, obedience, lowliness, completeness, self-denial, and restfulness.

Subscriptions received by Messrs. Morgan & Scott to Monday, June 4, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
M.V., Gt. Yarmouth—Please send full address.			
Day in Country Fund—Friends, Blackheath, 10s; C.J.L. £2; M., Cambridge, 10s; E.B. 5s; J.M.F. 2s 6d; C.C.F.A. 10s; Lieut.-Col. H. 10s; Elitta, 6s 3d; M.L.M. 10s; F.M. & T.P. 10s; Misses D. 5s; L.H.G. 10s; N.G. 3s; R.G. 2s 6d; E.G. 6d; Amicus, 1s	6	15	9
London Cabmen's Mission—C.J.L.	1	0	0
St. Giles' Christian Mission—C. & H.W. 10s; *Day in Country*—M.M., Belfast, 2s 6d; M. 5s	0	17	6
Mr. Pascoe's Work, Mexico—T.W.B.	1	0	0
British & Foreign Sailors' Soc.—M., Cambridge	0	10	0
Society for Prevention of Cruelty to Children—M...	0	5	0
Midnight Meeting Movement—M.	0	5	0
Gospel Purity Association—M. 5s; H.W.M. 10s; S.A.B. £1; Meliora, 2s 6d	1	17	6
Salvation Army—C. & H.W. 10s; R.C. £20 10s...	21	0	0
Mrs. Hilton's Crèche, &c.—C. & H.W....	0	10	0
London City Mission—C. & H.W...	0	10	0
London Society for Promoting Christianity among Jews—C. & H. W.	0	5	0
Mr. Fegan's Boys' Home—C. & H.W.	0	10	0
China Inland Mission—C. & H.W. £1; Lieut.-Col. H. £1; R.C. £10 10s; E.C.C., Ross, £1...	13	10	0
McAll Mission—C. & H.W.	0	10	0
Railway Mission—C. & H.W. 10s; E.R. £1 ...	1	10	0
Theatrical Mission—C. & H.W.	0	10	0
Open-air Mission—C. & H.W....	0	10	0
Religious Tract Society—C. & H.W.	0	5	0
Miss Weston's Work, Royal Navy—C. & H.W. ...:	0	10	0
Mission Deep Sea Fishermen—C. & H.W. 5s; Elitta, 5s	0	10	0
Hitchen Colportage Association—M.S....	0	10	6
Newspaper Press Fund—M.S....	2	2	0
Dr. Barnardo's Homes—R.C. £10 10s; J.W.L. £1	11	10	0
East London Training Institute—R.C...	10	10	0
Sailors' Rest, Naples (Mr. Burrowes)—Miss W...	1	10	0
Gratuitous Circulation of The Christian—G.W.C. 5s; *Mr. Dyer's Letter*—H.W.M. 10s...	0	15	0
S. London Homes for Aged Poor—H.M.A.S. ...	1	0	0
London Aged Christian Society—H.M.A.S... ...	1	1	0
Mr. Orsman's Mission—H.M.A.S.	0	5	0
Ogle-street Ragged Schools—H.M.A.S....	1	0	0
Evelina Hospital—H.M.A.S.	1	0	0
Abraham Lamb Fund—Meliora	0	10	0
Miss Mittendorff's Home—Meliora, 5s; A.E.H. £1	1	5	0
George-yard Ragged Schools—Meliora...	0	2	6
Mrs. Meredith's Prison Mission—C.Y.	0	5	0
Mildmay Mission to Jews—C.Y.	0	5	0
Scripture Readers' Soc., Ireland—A.E.H.	1	0	0
Mrs. Parsons' Girls' Home—A.E.H. £1; Bath, 2s 6d	1	2	6
Dock Labourers' Mission (Mr. Coleman)—B. & B. £5; *Day in Country*—Miss B. £5	10	0	0
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—Rev. B.P.P. 10s; Collected, Redland R.A.C. £1 16s 2d	2	6	2
Working Men's Mission, New Cut—Bath	0	2	6
Rev. T. H. Tibbles' Work & Church, Indians—Misses P.	0	10	0
"*No Compensation*" *Fund*—Anon.	2	0	0
Professor De Launay's Mission House—E.R. ...	100	0	0
Society Prevention Cruelty to Animals—R.W.G.	0	10	6
Church of England Zenana Mission—A.T.H. ...	0	3	0
Society Relief Persecuted Jews—Friend	5	0	6
Day in Country Fund (Rev. J. W. Atkinson)—Children's Friend	0	2	6
	£209	9	5

[Advertisements.]

Bethnal Green Free Library, E.—Miss P. (new annual subscription), £5. Mr. F. A. **Bevan**, Treasurer, 54, Lombard-street, E.C.

London Samaritan Society (Convalescent Homes at Sandgate and Bournemouth)—Rev. E.D. £2 2s; Mrs. W. 10s; W.B. 10s; Mrs. S. 2s 6d.

Dr. Barnardo's Homes—H.J.S. 10s.

MILDMAY VILLA, Whitley, near Reading, is a country residence, provided by the kindness of Mr. and Mrs. Martin Hope Sutton, and comfortably furnished for the use of Mildmay and other evangelical Christian workers needing rest and change. Not for confirmed invalids, nor for any recovering from any infectious disease. Visitors board themselves, but have no other expenses. References are required. Applications to be made to Mr. Martin Hope Sutton, Cintra Lodge, Reading.

Centenary Conference
ON
FOREIGN MISSIONS, 1888,
IN EXETER HALL, STRAND,
FROM JUNE 9 TO 19.

Promoted, and Speakers provided, by the following Societies:—

Church Missionary Society,
Wesleyan and other Methodist Societies,
London Missionary Society,
Baptist Missionary Society,
Presbyterian Missions of Scotland, England, and Ireland,
Women's Missionary Society,
China Inland Mission,
and other Societies,
in all by

51 BRITISH, } SOCIETIES, WHO SEND 1,150 DELEGATES.
56 AMERICAN,
13 CONTINENTAL

Besides 22 Meetings for Members, there will be 20 Public Meetings in Exeter Hall, from June 11 to 15, two each Afternoon at 3 o'clock, two each Evening at 7 o'clock. The Evangelistic Choirs of London will conduct the Praise.

SCRIPTURE READERS' SOCIETY FOR IRELAND.
ESTABLISHED 1822.

President.
THE RT. HON. LORD PLUNKET, ARCHBISHOP OF DUBLIN.

FUNDS GREATLY NEEDED in order to extend the itinerant work of the Society, as well also, to supply Scripture Readers to places in urgent need of such aid. Reports and full particulars can be had on application to the Secretary, CAPT. JAS. KEARNEY WHITE. *Offices:* 27, Lower Pembroke-street, Dublin; and No. 9, Paternoster-row, London.

Note.—Friends will please notice the **exact title** "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

Urgent Appeals from Professor de Launay's Paris Mission, in his wife's care; and to assist him in the purchase of a permanent Mission Home to afford protection to reforming priests trained up as Evangelists. — Address through "THE CHRISTIAN."

Opening Services,
TALBOT TABERNACLE,
TALBOT ROAD, BAYSWATER.

TUESDAY, JUNE 12, 7 P.M.

MEETINGS FOR PRAISE AND PRAYER, conducted by Mr. H. F. BOWKER. **ADDRESS** by Rev. F. B. MEYER.

WEDNESDAY, JUNE 13, 3.30 P.M.

SERMON by Rev. ADOLPH SAPHIR, D.D.

Admission by ticket up to 3.20, after which the doors will be thrown open to non-ticket holders. Tickets for the Afternoon Service, and for the Tea, may be obtained of Mr. Evans, 27, Westbourne-grove. TEA at 5.15. 1s.

7 P.M. **PUBLIC MEETING.**

Mr. GEORGE WILLIAMS,
President of the Y.M.C.A., in the Chair.

Speakers—Rev. C. Spurgeon, Messrs. F. A. Bevan, T. A. Denny, Reginald Radcliffe, and Dr. T. J. Barnardo.

FRIDAY, JUNE 15, 7 P.M.

PROTESTANT TESTIMONY.

Chairman—Colonel SANDYS, M.P.

Speakers—Rev. H. E. Brooke, Rev. H. D. Brown, B.A. (Dublin), Rev. H. Dening (St. James', Fulham), Rev. H. Sinclair Paterson, M.D.

SUNDAY, JUNE 17, 11 A.M.

Preacher—Pastor FRANK H. WHITE.

3 P.M. (to young people) and 7 P.M.

Preacher—Rev. A. J. GORDON, D.D. (*Boston, U.S.A.*)

THURSDAY, JUNE 21.

MISSIONARY MEETING.

Chair taken at 7 o'clock, by JOSEPH PETERS, Esq.

Speakers—Rev. A. J. Gordon, D.D., Rev. A. T. Pierson, D.D., Rev. J. Wilkinson, Mr. J. E. Mathieson, and others.

SUNDAY, JUNE 24, 11 A.M. AND 3 P.M.

Preacher—Rev. A. T. PIERSON, D.D. (*Philadelphia, U.S.A.*)

7 P.M. *Preacher*—Pastor FRANK H. WHITE.

Prayer earnestly entreated for much spiritual blessing to attend the above services.

Offerings towards opening entirely free of debt, may be sent to the Pastor, 5, Kildare-gardens, Bayswater, W.

A few bedding plants for the garden acceptable.

FRIENDLESS AND FALLEN.

THE 31st ANNUAL MEETING
OF THE
LONDON FEMALE PREVENTIVE and REFORMATORY INSTITUTION

Will be held on SATURDAY, JUNE 16, at the

PARSON'S GREEN HOMES.

JOHN DEACON, Esq., will (D.V.) take the Chair at 3.30.

The REV. S. L. DIXON, the REV. F. BROTHERTON MEYER, &c., will address the Meeting

A brief summary of the progress of this work of mercy from 1857 will be presented, illustrating the power of the Gospel of the grace of God in saving poor outcast women; also of God's wonderful goodness in sustaining the Homes and Open All Night Refuge.

Donations are now much needed, and will be received by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.

Friends wishing to attend the meeting are advised to book to Parson's Green Railway Station on the District Line.

EDWARD W. THOMAS,
OFFICES: 200, EUSTON ROAD, LONDON, N.W. *Secretary.*

ZENANA BIBLE & MEDICAL MISSION.

Or Indian Female Normal School and Instruction Society, in co-operation with the Church Missionary and other Protestant Missionary Societies in India. Established 1852.

THE OBJECT OF THE SOCIETY IS THREEFOLD, VIZ.:—

1. To send to the women of India the Gospel, by means of female missionaries.
2. To alleviate their sufferings in sickness, and minister to their spiritual need, through the agency of duly qualified lady medical missionaries.
3. To promote education, especially among the higher classes, based on Holy Scripture.

The agencies it employs are:—

1. English lady Zenana missionaries.
2. Fully-qualified lady medical missionaries.
3. Eurasian and native assistants, Bible-women, nurses, &c.

The medical staff at present consists of the following:—

Miss ALICE K. MARSTON, L.K.Q.C.P.I.
Miss MARY PAILTHORPE, M.B. London.
Miss IZSET MEAD, L.R.C.P., L.R.C.S. Edin.
Miss JANE L. J. HASKEW, L.R.C.P., L.R.C.S. Edin.

Others will have obtained their diplomas by next year.

There are 120,000,000 of women in India, one-third of whom are computed to be shut up in Zenanas. They can, therefore, only be reached by means of female agents.

Notwithstanding the fact that the Society's income has nearly doubled during the last seven years, and that its operations have considerably more than doubled, the present income is altogether inadequate if the appeals and calls from India for more missionaries are to meet with any response. £1,000 additional income must be raised during this year to carry on efficiently present operations. The Committee earnestly APPEAL for CONTRIBUTIONS towards this sum.

Donations and subscriptions will be thankfully received by the Treasurer, the Lord Kinnaird, or by the Secretary, 2, Adelphi-terrace, London, W.C.

Bankers—Ransom, Bouverie & Co.

THE 'ONE TUN' RAGGED SCHOOL MISSION
Formerly the 'One Tun' (Thieves') Public House,
OLD PYE STREET, WESTMINSTER.

THE THIRTY-FIRST ANNUAL MEETING, on TUESDAY, JUNE 12, 1888, at 6.30 p.m. W. BURDETT-COUTTS, Esq., M.P. for Westminster, is expected to preside. Prizes will be awarded to the young Servants, formerly Scholars, who have kept the same situations from 25 years to 12 months, with excellent characters. Also for Window Gardening, to the school-children for flowers reared in their poor homes. Repetitions of Scripture by classes of Boys and Girls. Singing by the Infants, specimens of plain needlework, cookery, boot mending, &c. Reverends G. S. WHITLOCK, Dr. SINCLAIR PATERSON, the Baroness BURDETT-COUTTS, and other friends are expected. Funds to defray the Midsummer expenses are greatly needed, and will be thankfully acknowledged by Mrs. A. BARKER HARRISON, 32, Eaton-terrace, S.W., Hon. Sec.; or by the Treasurer, Mr. A. J. WOODHOUSE, 1, Hanover-square, W.

The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

THE THEATRICAL MISSION.
CHILDREN'S SEASIDE HOLIDAY FUND.

Contributions are earnestly solicited, for the third year, towards the expense of sending (D.V.)

TWO PARTIES TO THE SEASIDE.

The first will consist of Girls who have given up the Stage, and are now in other employment.

The second party of delicate Theatrical Children.

Prayer is requested for the Special Services on the Beach.

Address funds and communications, Mrs. COURTHOPE TODD, Macready House, Henrietta-street, Covent Garden.

Ragged Church & Chapel Union.

THE ANNUAL MEETING of the above Society will be held in the SOCIETY'S ROOMS, 4, TRAFALGAR SQUARE, CHARING CROSS, on Wednesday Evening, June 13, at Seven o'clock.

Rev. Dr. TYLER will Preside.

The following will take part in the meeting:—Rev. W. Frith, Colonel Sandwith, Major Poole, Major Smith, J. Kirk, Esq., and G. W. Scudamore, Esq.

THE SALVATION ARMY
COMING EVENTS.
The Salvation Army and the Salvation of the World.
CITY TEMPLE, HOLBORN VIADUCT.
TUESDAY, JUNE 12, at 7 p.m.

The GENERAL will lead the Meeting, and the following will take part:—Commissioner and Mrs. BOOTH-TUCKER (India), Commissioners HOWARD (Australia) and COOMBES (Canada), and others.

Admission by TICKET ONLY, to be had on application at 101, Queen Victoria-street, E.C. No charge for Ticket, but contributions will be solicited in aid of the Army's work in Foreign Lands.

Rescue Work Anniversary.
ST. JAMES'S HALL, PICCADILLY.
THURSDAY, JUNE 14, at 7 p.m.

The GENERAL in Command. Mrs. BRAMWELL-BOOTH, Commissioners HOWARD and COOMBES.

RESERVED SEATS, 1s.

This food should be tried, wherever other nourishment has not proved entirely satisfactory. It is already Cooked—Requires neither boiling nor straining—Is made in a minute.

ALLEN & HANBURYS'
Infants' FOOD

A nutriment peculiarly adapted to the digestive organs of Young Children, supplying all that is required for the formation of firm flesh and bone. Surprisingly beneficial results have attended the use of this Food, which needs only to be tried to be permanently adopted.

Medical Testimony and full directions accompany each Tin.

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DINNER AND SUPPER DAINTIES
CLEVER RECIPES are GIVEN AWAY!
With Every Packet of Bird's Custard Powder.
This admirable substitute for Eggs is most enjoyable with Tinned and Preserved Fruits, and provides an Endless Variety of Choice Dishes.

A GREAT LUXURY.
Sold Everywhere, in 6d. Boxes, sufficient for 3 Pints; 1s. Boxes, for 7 pints.

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Refuse Imitations of BIRD'S Choice, Delicious CUSTARD POWDER.

"PASTRY AND SWEETS," GRATIS.
The new and enlarged edition of this valuable little work, containing Practical Hints and Original Recipes for Tasty Dishes for the Dinner and Supper Table, will be sent, post-free, on receipt of Address, by ALFRED BIRD & SONS, Birmingham.
N.B.—Grocers can have copies for distribution among their customers on application.

"THE CLEAN BLACK LEAD."—*Vide* Press. "Gives a mirror-like surface to the grate, and for cleanliness and economy excels all others."—*Lady's Pictorial.*

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SAMPLES FREE, WHICH MAY BE KEPT.

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REV. GEORGE EVERARD,

Vicar of Christ Church, Dover.

BY voice and pen alike the subject of this brief sketch has for years been known to the public as a devoted minister of Christ. Diligent in religious effort, and fervent in spirit, he has ever endeavoured to serve the Lord with cheerfulness as well as godly fear. Not many men have been privileged to write so many tracts and books as Mr. Everard; in every case, however, there has been a high motive in publication, and while, on the one hand, solemn warnings have been uttered against corrupt doctrine, on the other hand, Christian counsels have been put forward to meet the circumstances of all classes and conditions of people.

Rev. GEORGE EVERARD, M.A., Scholar of St. John's College, Cambridge, is in no sense merely a nominal servant of Christ. His position as a clergyman is not owing to family advice or personal preference, but to religious conviction and an ardent desire to show forth God's praise. The story of his early spiritual experience is soon told. In 1846, when engaged in business pursuits in Manchester, he found the power of a new life in Christ; and without delay gave himself to the Gospel ministry, entering Cambridge in 1847.

Mr. Everard's first charge was at Ramsgate, where he resided from 1852 to 1854. He subsequently laboured at Marylebone and Hastings, and in 1858 was appointed to the vicarage of Framsden, Suffolk, which he held for ten years. Then, leaving rural life, he engaged in work in the Black Country of South Staffordshire, and was by no means the first to find much true spiritual metal and many bright Christian lights among the horny-handed colliers and iron-workers of that busy region. From 1868 to 1884 Mr. Everard laboured hard as Vicar of St. Mark's, Wolverhampton, and he was privileged to see many results of a very cheering character. Nearly 200 working men attended the Sunday morning school, and 150 attended the men's Bible-class. The church had about 600 communicants, and a great deal of temperance work was done.

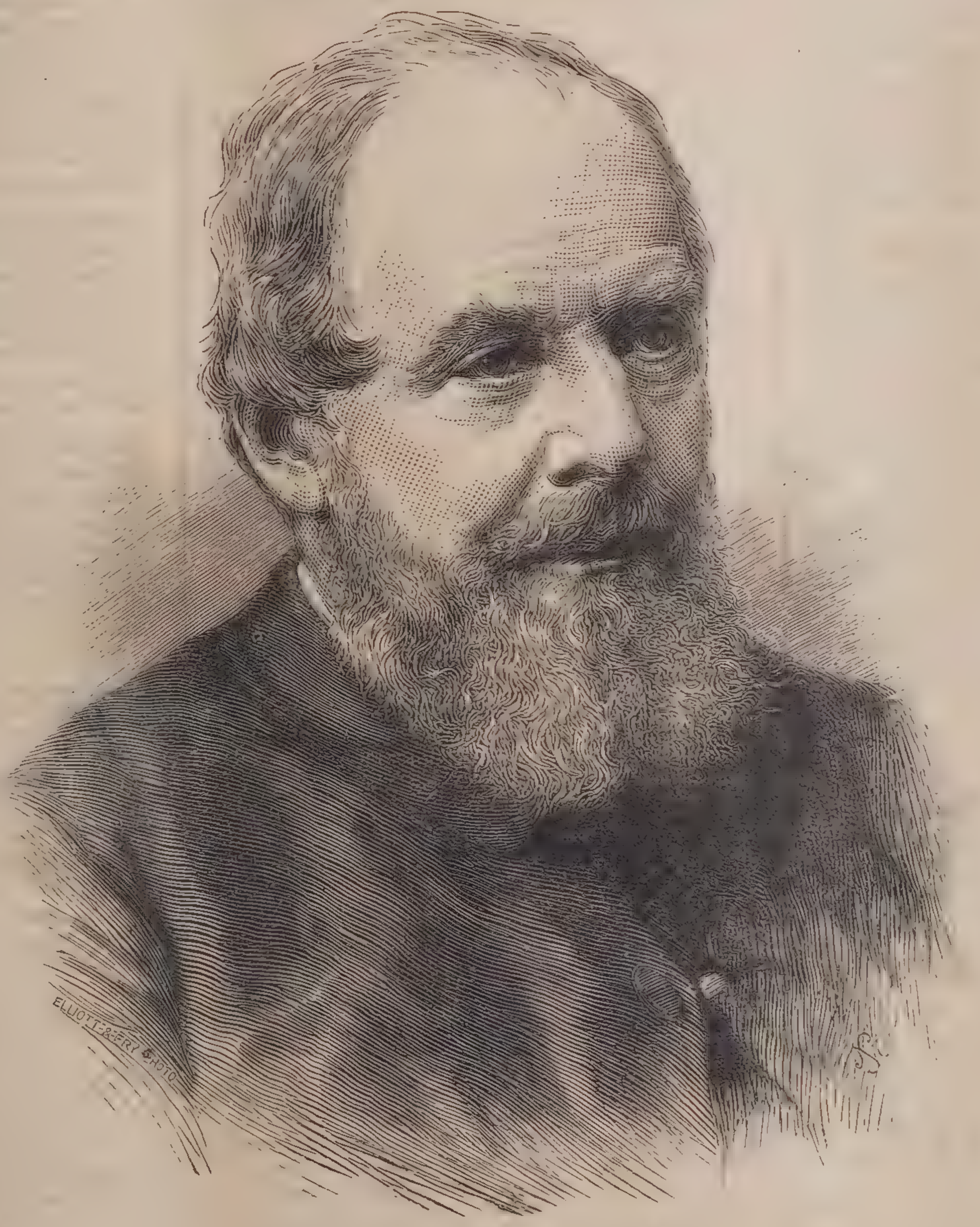
Leaving Wolverhampton in 1884, Mr. Everard entered upon his present charge, Christ Church, Dover. Here every endeavour is made to bear a faithful testimony for Christ and his Gospel. On Sundays and week-days evangelistic work is carried on, and on Sunday evenings there are gatherings of from 150 to 200 of the lowest and poorest of the people.

Outside parochial duty Mr. Everard has conducted missions in various parts of the country. His chief work, however, has been by his pen, and, considering the large circulation attained by some of his writings, he may almost be described as a clergyman having the world for his parish.

"Day by Day," a book of counsels to Christians on the details of everyday life, has reached a circulation of over 40,000, and been blessed to many readers. A young man in Canada died with a copy under his pillow, and there was reason to believe that it had led him to seek and find the Saviour. Afterwards his father gave copies to each of his brothers and sisters. Of "Not Your Own," written for young Christians, about 44,000 have been sold. It has been translated into French and Tamil. A copy in the latter tongue was picked up by a native of Tinnevelly on a bookstall at Penang; it was the means of his conversion, and the native pastor at Tinnevelly, whom he subsequently assisted, found him a valuable helper. Other books published for Mr. Everard by Messrs. J. Nisbet & Co., contain plain advice about immorality, gambling, and similar sins; others, again, expose the errors of semi-Romanism, so common at the present day.

Upwards of 130 tracts and small books on the list of the Religious Tract Society and a very large number published by the Drummond Depôt, are from the pen of Mr. Everard. One of them, intended for mission purposes, "Only Trust Him," has been greatly owned of God in leading souls to find peace in Christ. The story is told of one young lady, who read a copy which had been sent to her mother in a letter. It was as a word from on high, inviting her to that surrender of self which is essential to the realisation of peace with God. Going upstairs, the young lady knelt down, and there and then gave herself to the Lord Jesus Christ. At the end of twelve months she wrote to the author, telling him of the abiding blessing she had thus found.

Plain, practical, and devotional, as well as containing many apt illustrations from



(From Photograph by Messrs. Elliott & Fry.)

common life, these publications all aim at pointing poor and weak sinners to the gracious and mighty Saviour.

We sincerely trust that Mr. Everard will continue to be blessed with health, and that, by God's grace, he may long carry on with unabated zeal and increasing success the pastoral work to which he is so much devoted. In addition to that, we hope that he may be able to write many more books and tracts, such as God will use to his own glory and the enlightenment of those who are sitting in darkness and in the shadow of death.

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"A GLORIOUS VICTORY!"

Yes, "it was a glorious victory," surely, to secure the undivided acceptance from the House of Commons of the resolution demanding the immediate and total abolition of Government regulation of vice in India. Mr. A. S. Dyer, and his Parliamentary backers at home who did their part so nobly, deserve the heartiest thanks of the British nation for securing this result—one that was scarcely anticipated. It was brought about by the sheer moral force that characterised the speeches of those who supported the motion. It was, therefore, a distinct vindication of the law of God, as against the devices of men—a thing of which we see too few examples in our legislative halls.

Mr. W. B. McLaren, who submitted the resolution demanding repeal, acquitted himself finely, both in his marshalling of the miserable facts, and in the high tone of his arguments in support. It was worth a long sitting in the spectators' gallery to hear such views propounded, and earnestly enforced in Parliament, as that there is only one true standard of morality for man and for woman; that the dusky daughters of India are as valuable in God's sight as the wives and daughters of British legislators; and that the thing which is morally wrong can never be politically or physically right. Mr. McLaren's fervid peroration constrained some of the occupants of the ladies' gallery to indulge in hearty hand-clapping—a thing almost unique in the annals of Parliamentary incident. Sir Robert Fowler took equally high ground in seconding the motion from the Government side of the House; while Professor Stuart's bold and weighty deliverance completely cut the ground from under the feet of Sir Richard Temple, who attempted to argue that the motion was "unconstitutional," though he had not the courage of his convictions, and did not submit his amendment. With the solitary exception of Mr. Cavendish Bentinck, that unblushing advocate of the abominable Acts, every speaker, even on the Government side of the House, joined in condemning the practices exposed in Mr. Dyer's letters.

The spokesman of the Government, Sir John Gorst, went out of his way to defend the working of the Acts in England, but did not dare to contend for their continuance in India. His cautious, calculating phrases left the House in a state of uncertainty as to the practical action of the Government. It was soon made apparent to them that if they resisted the motion defeat was certain, and they bent before the gathering storm, rather than break under its power. And so it came to pass that the repeal resolution, on its first presentation to the House, was carried *nemine contradicente*. Mr. McLaren had remarked in his speech that there was no modern example of such rapid growth in the formation of a strong public opinion as this Indian question had shown. That opinion has been solely created by Mr. Dyer's letters, and the whole matter well illustrates the irresistible moral dynamic force that may be exercised by one determined, righteousness-loving man, gifted with adequate power of utterance. This aspect of the question furnishes much encouragement for all the reformers of to-day.

Though the upshot of the debate of Tuesday week is highly satisfactory thus far, the final conflict has yet to be fought out in India. This somewhat ominous telegram appeared in Friday's papers:—

Simla, June 7.

The action of the House of Commons with regard to the Contagious Diseases Acts in India will be discussed at the next meeting of the Vice-regal Executive Council, with a view to considering what course the Government should take in presence of the adoption of Mr. McLaren's motion. The members of the Indian medical profession have resolved to memorialise Parliament against the repeal of the Acts.

We cannot doubt the ultimate result, but there will be need of vigilant watchfulness till the foul and hateful system is utterly and irretrievably broken up. As Mr. Dyer now occupies a post of vantage in India, and has undertaken the editorship of *The Bombay Guardian*, we may expect him to complete the process of national enlightenment he has so well begun. He may be assured of the prayerful sympathy of the Christian public at home, and their co-operation in further public action, if it be found necessary.

LONDON CITY MISSION.—The annual evening meeting of this Mission was held last week, in Exeter Hall. Lord Kinnaird, who occupied the chair, said there was hardly a class of workers in this great city not reached by the agents of the Mission. While they gladly welcomed all adjuncts in the work of reclaiming the poor, those who were working on non-evangelical lines must excuse them if they said they could not depart from their old standpoint—the Gospel. The Mission had established a large number of mission-rooms in every part of London, but they should not rest content until every district that needed a mission-room had one. But they should never forget that the special work of the Mission was individual house-to-house visitation. Archdeacon Richardson said that the pressing question of the day was what was to become of the vast multitudes of people who inhabited this great city. There were a good many plans in operation for the solution of that problem, but they did not go deep enough. There could be no question that if they wished to reach the poor they must visit them in their homes. He believed that if philanthropists and social reformers would only go amongst the poor themselves and see their actual condition, they would be moved to give much more liberally than they now did. Sir Douglas Fox, Rev. James Chadburn, Mr. W. Vere (missionary), and others also delivered addresses.

DEMONSTRATION.

We weeping wives of England's soil,
Who dwell in caves or garrets cold,
Whose dress is rags, whose rest is toil,
Whose babes are blighted, starved, and old;
We come with lifted voice to thee,
Our Sovereign and our Gracious Queen:
Wife, widow, mother, grant our plea;
Upon thy woman's heart we lean!

We husbands, fathers, in a host,
With fervent protest, earnest prayers,
Who see our wives, our daughters lost
Thro' drink, and lust, and all their snares;
We come to you, our Nation's Mind,
Who make our laws and rule our day,
Be no "blind leaders of the blind,"
But sweep "th' accursed thing" away!

We brothers, who have sisters soiled,
We sisters, who have brothers slain;
By all that virtue guards unspoiled,
We come to you! Wash out this stain!
"Crusaders" 'gainst this deadly ill
We struggle upwards in the fight,
Toiling and panting up the hill
Of human wrong and Satan's might!

Give us a helping hand along;
Nor push us backward in the flood,
Where drifting souls in current strong
Are daily drowned in their own blood.
With broken hearts, and blighted fame,
In empty homes and pauper's bed,
Come, see the fruit of England's shame
Before you feed this hydra head.

Come, if you seem to doubt our word;
Come, and behold each East-end street;
Come where the publican is lord;
Come, see his victims at his feet.
His wife is dressed in silken sheen,
His children delicately shod;
His pony carriage "stops the way;"
His laugh is loud, his gold his god.

And must we pay to help his trade;
To line his pockets with our lives;
Stitch, stitch with needle, delve with spade;
And starve our children, and our wives?
Forbid it, Righteousness and Truth!
Forbid it, Justice balanced even!
Forbid it, Mercy, Love, and Truth!
Forbid it, Lord of earth and heaven!

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"THE KING'S DAUGHTERS."

The world is seldom blessed with such a meeting, in numbers, in quiet enthusiasm, and in spirit as was lately held in the building of the Y.W.C.A., in New York City. It was a meeting of "The King's Daughters," assembled "in his name." There were ladies elegantly dressed, and close beside them hardworking housewives and shop girls and women neatly but plainly clad. There were grey-haired women and little girls, all under the magic power of his name and his love, on an equality, and almost every face beaming with tenderness.

"The King's Daughters," one lady speaker said, in concluding a beautiful address, are now working for home and foreign missions, educating men for the ministry, engaged in hospital work, fruit and flower missions, kindergartens, day nurseries, coloured homes, tenement houses, fresh-air fund, and countless small kindnesses which add as much to the sum of human happiness as greater charities. There are Sisters' Tens, Mothers' Tens, Old Maids' Tens, Happy Workers' Tens, with "How happy is our lot" as their motto, and the Happy Ten are sick in bed, being chronic invalids. Then there are the Sunbeam Tens, whose work is to keep the wrinkles off mothers' faces. To do deeds of kindness, to work out in daily life, in small as well as in great things, so called, the Christian law of love, is the ruling motive of this Association. What a harvest may be expected from those who surrender themselves "in his name" to the ministries of Christian love.—*Christian Intelligencer.*

The Missionary Conference.

The International Missionary Conference now taking place at Exeter Hall, the preliminary meetings of which we report to-day, marks an era in the history of missions, and an epoch in the evangelisation of the world.

The reception of delegates on Saturday was far more numerously attended, and greater enthusiasm was displayed, than anyone appeared to have anticipated — an enthusiasm which increases as subjects of deepening interest are brought under consideration.

Dr. Underhill's brief sketch of the preceding Conferences showed that the present gatherings are in continuance of a movement begun several years ago. But the present Convention is far in advance of its predecessors, and is at once a proof of, and a factor in, the onward tide of missionary interest, which places the preaching of the Gospel of the kingdom to all nations within measurable distance of the present generation. No one can be blind to the coincidence of the political movements which have thrown open the gates of all nations to the Gospel; the facilities of travel, which render access to them easy; the awakening of Christians to the Saviour's last command, and the rising spirit of obedient and believing enterprise, which is driving the Church into the wilderness of the nations, to be tested by and to overcome the devil.

The smaller meetings for members are, perhaps, the most important and the most interesting. Here theories and methods are discussed by men who have practically tested them, and who record the results of their experience; yet their testimonies vary, and there is a seeming diversity which proves to be consistent with substantial harmony, as the subject is thrashed out by successive speakers. They all agree in fundamental principles; but one emphasises one side, and another the opposite side, according to the circumstances in which he has been placed, and the view of each becomes modified and enlarged by seeing both sides of the question.

The need of a direct and unmistakable call to the mission field by the Holy Spirit is the first necessity; then there will be found, in the called, diversities as great as exist between the members of the body and their various functions.

Much difference of view was expressed as to Medical Missions—it being asserted on the one hand that a missionary must be qualified thoroughly or not at all. On the other, it was shown that all knowledge and skill may be utilised: the truth being that no one should pretend to more than he possesses, and that while the highest medical and surgical education is of the greatest value for the distinctively medical missionary, the least knowledge and skill in the treatment of the sick and suffering are useful adjuncts to distinctly spiritual work.

The replies of Dr. Bruce, Dr. Post, and Mr. Glenny to Canon Taylor's eulogy of Mohammedanism were crushing and complete; and the remarks of Sir William Hunter on the same subject verified and supported them.

The simple fact of so large a number of missionaries from distant lands (many of them unknown by name, because they have buried themselves for years among the heathen), meeting so many delegates from the Continents of Europe and America, as well as from all parts of our own land, cannot but result in thousands of Christian men and women being scattered everywhere, preaching the Word.

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Priesthood v. Priestcraft.

God and Satan know that a confessional and a priest are absolute necessities to those whose consciences have become sensible of sin. God has met this need in the Throne of Grace and in our Great High Priest. Satan has invented a counterfeit in the confessional box and the earthly priesthood.

The only true priesthood, and that which God has consecrated, consists of (1) Jesus the Son of God, who has passed through the heavens and ever liveth to make intercession for us; and (2) his people on earth, whom He has washed from our sins in his own blood, and made kings and priests—a royal priesthood—to his God and Father. There is no other High Priest but Jesus, who is in heaven; no other priesthood on earth but that of all the saints.

Satan, however, has by means of Popery—his travesty of God's religion—set up a counterfeit confessional and a pseudo-priesthood. These are the pillars of his Dagon temple. It is by these Babylonish imitations of the truth—brick for stone, and slime for mortar—that he is undoing the Reformation, and turning the Church of England back to Rome.

A Romanising Ritualist, whom Mr. Gladstone forced on an evangelical congregation in the north of London, has published a Letter on Confession in the Church of England, in which it is said that "Confession is an instinct of nature—the teaching of human nature—but absolution is the gift of Christ." This is the truth which forms the thin end of the wedge of error. Here is the wedge itself:—

> You say you confess your sins to God. But how will you know when you are forgiven? When you have repented enough? Prayed enough? You want a *Messenger*, as Nathan came to David and said, "The Lord also hath put away thy sin," so the priest comes to the really penitent heart. "By his authority committed to me I absolve thee." And the heart that is really sorry believes it, and its faith makes it whole.

Thus with astonishing impudence the priesthood of Jesus the Son of God is set aside; the promise of grace to help in time of need to those who come confidently to the throne of grace is discounted by the intrusion of a sinful man; a contemptible imitation of the transferable Aaronic priesthood is foisted into the place of the Priest for ever after the order of Melchisedek; an order of dying sinners is interposed between the souls of men and the First-begotten from the dead, who, because He continueth ever, hath an untransferable priesthood, and is able to save them to the uttermost who come unto God by Him, seeing that He ever liveth to make intercession for them. The charlatanry which claims Christ's priesthood is only exceeded in arrogance by the claim of Antichrist to sit in the temple of God, showing himself that he is God.

If even Jesus "were on earth He would not be a priest at all, seeing that there are priests who offer gifts according to the law." The claimant of priesthood other than that common to all believers must justify his claim, by having been in all points tempted like other men — without sin; by having offered up himself; by having died, and having been raised from the dead; by the declaration and oath of God; by the power of an endless life; by being king of righteousness, and king of peace; holy, harmless, undefiled, separate from sinners; by having passed through the heavens, having been made higher than the heavens; having sat down on the right hand of the throne of the Majesty in the heavens. The very mention of such a claim by any man other than Jesus the Son of God, is sufficient to expose its blasphemy.

This is the crowning point of the Gospel —we have such a High Priest—a Great Priest over the house of God; by whom we are bidden to draw near; to enter into the holiest by the blood of Jesus.

Surely if the Apostle were here in England he would repeat what he wrote to the saints at Corinth (2 Cor. xi. 3, 4, and 13 to 15):—

> I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different Gospel, which ye did not accept,... such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself as an angel of light. It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

In permitting this false priesthood to be established in our midst, we are but following in the steps of Israel, who committed two evils: first, they had forsaken God, the fountain of living waters; and, secondly, they had hewn out to themselves cisterns, broken cisterns, which could hold no water.

The very hewing out of useless cisterns was a confession that water was a necessity. The taking up with a sinful priesthood is an acknowledgment of the need of a priest. It is also a proof that the true Priest has been forsaken. The first evil committed by evangelical Christians has been that they have neglected, forgotten, ignored the present priestly ministry of Jesus the Son of God, and not one Christian in ten appears to have any practical experimental acquaintance with the Son of God as the Priest after the order of Melchisedek.

Unless Evangelical Christians declare the need of a confessional and a priest, and display the banner of the truth—the Throne of Grace, the only true confessional, and Jesus the Son of God, the only Priest for ever, after the order of Melchisedek—we shall protest in vain against the unclean confessional and the effeminating priesthood of Popery at Rome, or of Romanisers in England.

DOCK LABOURERS' MISSION.—The twenty-sixth anniversary of this Mission was recently celebrated. The women attending the mothers' meetings were provided with a good tea, and the children of the Sabbath-school were also entertained to tea. Many blessed testimonies were given of God's saving grace among the women and children.

WORK FOR GOD IN THE ARMY.—The annual meeting of the Army Scripture-readers' and Soldiers' Friend Society was held in the Lower Room, Exeter Hall, on the evening of the 1st inst. The Chaplain-General of the Forces, Rev. Dr. J. C. Edghill, presided. The secretary, Mr. W. A. Blake, read the yearly report. Eighty-one readers are employed at several military stations at home and abroad. Special attention is paid to temperance work. More agents are urgently needed; but in the present state of the funds the Committee find it difficult to maintain the existing staff. The income for the past year was £11,342 12s. 4d., and the deficit, including liabilities, is quoted at £1583 13s. 11d. Earnest appeals were made by the Chairman and subsequent speakers. Major Evered Poole, General Copland Crawford, R.A., with other officers and chaplains, took part in the proceedings.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent s Park Chapel·

XV.—The Divine Guest.—Gen. xviii.

When, in the course of some royal progress, a sovereign deigns to sojourn in the homestead of one of the subjects of his realm, the event becomes at once the theme of chroniclers, and the family selected for so high an honour is held in deepened respect. But what shall we say in the presence of such an episode as this, in which the God of heaven became the guest of his servant Abraham!

There is no doubt as to the august character of one of the three who, on that memorable afternoon, when every living thing was seeking shelter during the heat of the day, visited the tent of the patriarch. In the first verse we are expressly told that Jehovah appeared unto him in the plains of Mamre, as he sat in the tent door in the heat of the day. And in the tenth verse there is the accent of Deity, who alone can create life, and to whom nothing is too hard, in the words of promise which tell how certainly Sarah should have a son. And, besides, we are told that two angels came to Sodom at even. Evidently they were two of the three who had sat as Abraham's guests beneath the tree, which sheltered his tent in the blazing noon. And as for the other, who throughout the wondrous hours had been the only spokesman, his dignity is disclosed in the amazing colloquy which took place on the heights of Mamre, when Abraham stood yet before the Lord, and pleaded with Him as the Judge of all the earth.

It was thus that the Son of God anticipated his incarnation; and was found in fashion as a man before He became flesh. He loved to come *incognito* into the homes of those He cherished as his friends, even before He came across the slopes of Olivet to make his home in the favoured cottage, where his spirit rested from the din of the great city, and girded itself for the cross and the tomb. "He rejoiced in the habitable parts of the earth, and his delights were with the sons of men."

It is very marvellous! We may well ask with deepest reverence and awe the question of Solomon, when he felt the utter inadequacy of his splendid Temple as the abode of the eternal God: "Will God in very deed dwell with men on the earth? Behold the heaven and the heaven of heavens cannot contain Thee;. how much less this house which I have built." But this question has been for ever settled by God Himself, in the majestic words: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive tne spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). And the life of our blessed Master is a delightful commentary on these mighty affirmations. He said to a publican, "Zaccheus, make haste and come down, for to-day I must abide at thy house." He went to the home of Peter, and was ministered to by one whom He had raised from the gates of death. And after his resurrection, He entered the humble lodging of the two disciples in whose company He had walked from Jerusalem, seeking to dry their tears as they went.

Nor is this all. There is no heart so lowly into which He will not enter still. There is no home so humble, in which He will not make Himself a welcome inmate. There is no table so poorly provided, at which He will not sit, turning the water into wine, multiplying the loaves and fish, and converting the simple meal into a sacrament. As He sits at meat with those He loves, He still takes bread, and blesses it, and breaks, and gives to them. (Luke xxiv. 30.) To each and all He says, as He stands laden with raiment, eyesalve, gold, and viands for the evening meal. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me."

Abraham evidently, at the outset, did not realise the full meaning of the episode in which he was taking part. We so often do not value aright circumstances and characters with whom we come in contact. It is only as we look back on them, as they pass away from us for ever, that we realise that we have been entertaining angels unawares. Let us so act always and everywhere, that as we review the past we may have nothing to regret; and may not have to reproach ourselves with having omitted to do something which we would have inserted in our programme, had we only realised our opportunities.

Abraham treated his visitors with true Eastern hospitality.—He *ran* to meet them, and bowed himself toward the ground. He proposed water for their feet, and rest for their tired frames, beneath the spreading shadow. He started his wife to immediate kneading of the meal for baking on the scorching stones. He ran to choose his tenderest calf, refusing to delegate the work to another's hand. He served them himself, and stood as a servant by their side, under the tree, while they did eat. Christians have not much to boast of, and a good deal to learn, as they consider the action of this old-time saint, and his dealings with the three strangers that came to his tent. The faith which he had towards God had a very winsome aspect towards men. There was nothing in him austere or forbidding, but much that was exceedingly lovely, and brimming with the milk of human kindness.

May it not be that Christ comes to us often in the guise of a stranger?—But we are too busy, or too tired, or too afraid of making a mistake, and, therefore, we either refuse Him altogether, or we treat Him so badly that He passes unobserved away, to carry to someone else the blessing which He would have left with us had we only shown ourselves worthy.

Does He not test us thus? Of course if He were to come in his manifested splendour as the Son of the Highest, everyone would receive Him, and provide Him with sumptuous hospitality. But this would not reveal our true character. And so He comes to us as a wayfaring man, hungry and athirst; or as a stranger, naked and sick. Those that are akin to Him will show Him mercy, in whatsoever disguise He comes, though they know Him not, and will be surprised to learn that they ever ministered to Him. Those, on the other hand, who are not really his, will miss Him, will let Him go unhelped away, and will wake up to find that inasmuch as they did it not to one of the least of these, they did it not to Him (Matt. xxv. 45).

There was much truth in the simplicity of the little German lad, who left the door open for the Lord to enter and sit with his mother and himself at their frugal supper-table; and who, as a beggar stood within the portal, asking alms, remarked: "Perhaps the Lord could not come Himself, and has therefore sent this poor man as his representative."

But God never leaves us in his debt.—He takes care to pay for his entertainment, royally and divinely. He uses Peter's fishing smack, and gives it back, nearly submerged by the weight of the fish which He drove into his nets. He sits down with his friends to a country marriage-feast, and pays for their simple fare by jars brimming with water turned to wine. He uses the five barley loaves and two small fishes, but He fills the lad with an ample meal. He sends his prophet to lodge with a widow, and provides meal and oil for him and her. And Abraham was no loser by his ready hospitality; for, as they sat at meat, the Lord foretold the birth of Sarah's child: "I will certainly return unto thee, and Sarah thy wife shall have a son."

Sarah was sitting inside the flimsy curtain of camel's hair, secluded after the Eastern fashion, for those of high rank; and as she heard the words she laughed within herself the laugh of incredulity. That laugh was at once noticed by Him from whom nothing can be hid, and whose eyes are as a flame of fire. "And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord?"

With strange simplicity she answered through the curtain, denying that she had laughed; for she was afraid. But her reply was met by the stern and uncompromising asseveration, which was altogether final, "Nay, but thou didst laugh." These were the only audible words which we know to have passed between God and Abraham's wife, and they reveal the superficialness and unbelief of her nature. However, she seems to have been led by them into a true faith, for it is said, "By faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful that had promised."

Yes, this is the true law of faith.—Do not look at your faith or at your feelings, but look away to the word of promise, and, above all, to the Promiser. Study the punctuality of his orderings in the starry firmament. Are planets ever overdue? or do the seasons forget to revolve? Consider how accurately He has kept his word with the nations of the past, whose ruined cities attest his judgments! Has He ever failed to keep his word? Is there any conceivable reason why He should not keep it? His power is omnipotent; and would He ever have pledged himself to do what He could not effect? He is faithful that hath promised. Look from faith to the promise, and from the promise to the Promiser. And as we become conscious of the power of vision whilst we look on any object to which we may direct our gaze, so we shall become conscious of the presence and growth of faith as we look away to our faithful God.

"*Is any thing too hard for the Lord?*"—That is one of God's unanswered questions. It has lain there for 3000 years, perused by myriads, answered by none; unless, indeed, those words of Jeremiah are the only answer, which mortal man can give: "Ah Lord God! behold, Thou hast made the heaven and the earth by thy great power and thy stretched out arm, and there is nothing too hard for Thee" (Jer. xxxii. 17).

It may seem to you hard to the verge of impossibility, that ever God should keep his word, in the conversion of that friend for whom you have a warrant to pray, according to 1 John v. 16. Hard to vindicate your character from the aspersions with which it is being befouled. Hard to keep your evil nature in the place of death; and to cast down your evil imaginings, bringing every thought into captivity to the obedience of Christ. Hard to make you sweet and gentle, forgiving and loving. Hard to produce from you the fruits of a lovely and holy nature. It may be hard, but it is not too hard for the Lord. With God all things are possible. And as Sarah found it, all things are possible to those who believe.

The one thing that hinders God is our unbelief. Sarah must believe, and Abraham also, ere the child of promise could be born. And so must it be with us. As soon as we believe, then, according to our faith it is done to us; yea, exceeding abundantly beyond all we had asked or thought.

It may seem hard that the sins of a life should be forgiven, but God will do it for any penitent and believing soul. "All who believe in Christ are justified from all things." It may seem hard that our naked souls should be attired in vestments fit for the royal palace, but it shall be so, if we believe, for the righteousness of Christ is imputed and reckoned to all who believe. It may seem hard that rebels should become children, yet this, too, shall be, for to them that receive Him He gives the right to become children of God.

You ask how to obtain this faith. Remember that faith is the receptive attitude of the soul, begotten and maintained by the grace of God. Christ is the Author and Finisher of faith, not only in the abstract, but in the personal experience of the soul. Faith is the gift of God. If, then, you would receive it, put your will on the side of Christ; not a passing wish, but the whole will of your being; will to believe patiently, persistently, yearningly; let your eyes be ever toward the Lord; study the promises of God; consider the nature of God; be prepared to be rid of everything that grieves his Holy Spirit; and it is as certain as the truth of Christ, that you will have begotten and maintained in you the faith that can move mountains, and laugh at impossibilities.

And to such faith God will come, not as a passing wayfarer, but to abide; to feast with the soul in holy strengthening fellowship; to fill it with the true laughter; and to leave behind it promises soon to become accomplished facts. "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God."

A MISSION TO PARAGUAY.—An extremely interesting occasion was the meeting held in the office of the South American Missionary Society (1, Clifford's Inn, Fleet-street, E.C.), to bid farewell to Messrs. Adolpho Henriksen, J. C. Robins, and B. O. Bartlett, who go out under the auspices of the Society to carry the Gospel to the Indians of the Paraguayan Chaco—a vast territory untrodden by the foot of civilised man. Mr. Henriksen, who will be the leader of this enterprise, has lately been to "spy out the land," and has lived there for a short time. A cheering address, in earnest and often touching language, was delivered to the pioneer missionaries by the Bishop of North Queensland, who gave them much practical counsel as to their methods of procedure.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XI.—POOR ROBERT.

EVERYBODY was so sorry for Robert, and he was sorry too; but he declared it was of no use, he could not help himself. He was a most kind-hearted and amiable man, but unfortunately addicted to drink.

When I came to the parish in which he lived, I found Robert at every service and meeting which was held; but again and again he fell, from drink. Pledges were useless in his case; he had "tried them," as he said, "times without number." I suggested that he should give his heart to God, and then ask the Lord to keep him.

"No," he said; "no, I am sure that will do me no good. No one can keep me from the drink when the craving comes upon me."

He was poor Robert indeed! However, one evening it pleased God to touch his heart, and he yielded himself to Him. He sought for mercy and pardon for the past, and, to his great joy, obtained it.

Now he was happy indeed, and went on his way with a light heart. Temptations met him from time to time, but he did not yield. Sometimes, he said, he felt a strong desire for the drink, and by prayer obtained deliverance for the time. At best his was but an up-and-down life, in which he went forward trembling, not knowing how soon he might fall again. He had been told that there was a more victorious way for the child of God than that, but as yet he did not know or see it.

When the Prince of Wales was married there was a general holiday, which proved to be too much for poor Robert. Two days afterwards I was told that he had fallen again, and was worse than ever.

I immediately made it my business to go after him, hoping that kind words might bring him once more to his senses. His wife said to me, "Robert saw you this morning, and has gone off; he says he cannot face you any more, and he added, 'I may as well go and drown myself, for I am no good to anybody! I disappoint everyone who cares for me.'"

I was rather encouraged by this account, and therefore set out to search for him in all directions. Late in the evening, as I was about to give up inquiry, I fell in with him.

"Oh! there you are, Robert," I said; "how are you?"

Looking very sheepish, he said, "I am dreadful sorry that there Queen was married the other day."

"Why is that?" I inquired; "the whole nation is rejoicing in welcoming the new princess."

"They made me drink her health," he said, "and I got upset. It's no use; as I said before, I can't help it. I'm very sorry, if it's only for your sake; but indeed I can't help it. The chaps are delighted to see me tipsy; they think it will hurt you."

"So it does, Robert, very much, and it hurts the Master's cause too, which we have at heart. I am indeed disappointed about you."

"Well, now, that's just it. I said to my missus this morning, I may as well go and drown myself. I'm no good at all to anyone."

Seeing that the poor fellow was very disheartened and really sorry, I took him home with me. He had been starving for the whole day, and no doubt was weary and faint, as well as dejected. I therefore sent him to the kitchen to get something to eat, and after that I had a long talk with him. I said, "Robert, you tell me that you cannot help yourself."

"And that be the real truth, master," he replied; "no one wishes to do well better than I do; but there it is, you see, I can't help myself."

"Well, Robert, I must confess that I believe you when you say you cannot help it; but I want to tell you of One who can help you. Surely by this time you have had falls enough to know how weak you are. Once you thought that the Lord could not pardon your sins, but when you asked Him, how soon He forgave you. Now let us ask Him to take you in hand, on purpose to keep you from the drink, and other things besides."

Poor Robert shook his head, as if he could not believe in anything so good, or so easy as that.

"I tell you, Robert," I continued, "that I know what I am talking about, and I am sure it is as easy for the Lord to deliver you from drink, as it was for Him to pardon your sins."

"Of course, master," said the poor man, "I believe that the dear Lord can do everything; but how can I trust Him, if I can't—I have tried."

"My dear man," I replied, "I do not ask you to try, or to promise, or to resolve. What I ask you to do is, to give up the drink, and then give yourself over to the Lord's keeping. He can not only keep you from drink, but take from you the very desire for it."

"Yes, yes," said Robert, "the Lord can do all that for others; but you see it's not like that in my case. I see plain enough there's no chance for me. I may as well take and drown myself, that I may."

"Robert, I am asking you to do a far better thing than that," I said; "I want you to sign off the drink once for all—for life, you know. And then we will kneel down and ask the Lord to forgive you for all the past, and keep you in the future."

He knelt down, but I could see plainly that he had but little faith in doing so. After a time it seemed as though something was beginning to dawn upon his mind.

He said, "Of course I can see the dear Lord can do it, and it would be better for Him to cure a bad case like mine. I think I begin to see what you are driving at. I know," he added, "some people who say they have lost all taste for the drink, and that they can pass the public without fear or desire to go in!"

"Yes," I said, "and that is what the Lord can do for you also; and He will do so, if you will only let Him. Let us thank Him for it beforehand."

We did this; and in a short time Robert rose from his knees with a hope he had never known before. Though still weak in himself, he became strong in the strength of another. The Lord enabled him to resist temptation, and made him a very different man to what he had been.

It was a sad day for poor Robert when I was called to leave the parish and go to another; but he continued to trust in the Lord, and was kept.

Five years afterwards, when I was passing through the parish again, a friend came up to me and said, "Poor Robert is dying, and wishes to see you. His life has been marvellously sustained for more than a fortnight, but he cannot last much longer. He has been asking the Lord to let him 'set eyes on you once again.'"

I went as soon as I could, and found the dear man peaceful and happy. "Thank you, thank you greatly," said the dying man, "for all your kindness to me. God bless you again and again." He then closed his eyes, and said, "Now, Lord, let thy servant depart," and in less than half an hour he was gone.

CHILDREN'S FRESH-AIR MISSION.—Last year 1762 poor children living in Holborn, Clerkenwell, St. Luke's, and other poor districts of London, were, by this agency, sent into the country, and boarded with cottagers for two or three weeks. The efforts of the Mission are mainly directed to assisting ailing children, and in numerous instances signal benefits have been derived. In a great measure the gratifying success which has attended the efforts of the Mission is due to the hearty co-operation of the ladies and gentlemen who form the band of "country workers." The secretary is Mr. A. Powell, St. Peter's School, Onslow-street, Clerkenwell-road, E.C.

The Centenary of Foreign Missions.

INTERNATIONAL CONFERENCE IN LONDON.

Reception of Delegates.

The great Conference on Foreign Missions is in progress at Exeter Hall, and so far the proceedings have been an augury of important results. A hundred and thirty societies are represented by men of many nations and languages, from both hemispheres. On Saturday afternoon a meeting was held for the reception of delegates. It was certainly an occasion long to be remembered by those who attended. The Large Hall was filled with ladies and gentlemen, all of whom seemed to be thoroughly sensible of the epochal character of that which had called them together. The President of the Conference, the Earl of Aberdeen, performed the duties of the chair with much grace and manifest pleasure, and right cordially received the delegates.

And what an assemblage of delegates it was! Some were representative, and others delegates at large. From all parts they came, in units from the East, in scores from the West. The company included Oriental and Australasian ecclesiastics; labourers from the Dark Continent and the isles of the sea; organisers from America, and missionaries and teachers of various grades and many denominational communions from the Continent of Europe and the great empires of Asia. In the *ensemble* there was a token of the essential oneness of the Church, and in many a breast there were joyful emotions at the infallible proofs that, though strangers as to earthly relations, all were of heavenly citizenship in the Lord Jesus Christ.

After hearty hand-shakings and happy reunions and recognitions by those who had been long separated, the meeting took a "platform" character, for the exchange of friendly greetings. "All people that on earth do dwell," having been heartily sung, Rev. H. W. Webb-Peploe led the meeting in prayer. The petition expressed with remarkable fulness and precision the spiritual breathings of those assembled.

THE CHAIRMAN'S WELCOME.

The Earl of Aberdeen said: My first and most pleasant duty and privilege are, on my own behalf and on behalf of the Committee, and all concerned in the organisation of this Conference, to offer a most hearty and cordial welcome and greeting to the delegates who have assembled here from various parts of the world. And I may safely go on to offer an interchange of thankful congratulation not only to the delegates, but to all of those assembled here in such manifest hearty sympathy with the objects of this gathering. Many for some time past have been looking forward with trust and confidence to the blessing of a great stimulus concerning missions, as resulting from the Conference that is now inaugurated. If anything were needed to confirm and establish such confident anticipation, it would be the appearance of, and especially the spirit that animates and pervades, this great gathering. I believe I am only speaking the mind of the Executive Committee when I say that the assembly to-night far exceeds our expectation and anticipation, not only as regards its magnitude, but, as I said before, as regards the enthusiastic cordiality that animates all here assembled. It is not too much to look forward to this series of gatherings as forming an epoch in the history of foreign missions. You all know the prayerful preparation, the great care and consideration with which all the preliminary arrangements have been carried on during many months past, and we are not only justified in now looking forward to such blessing as I have alluded to, but we are bound to do so, and with that spirit of expectation which, we may be sure, will not be disappointed. You are quite aware, too, that this gathering is essentially one of greeting and welcome; and it will be my pleasure to call upon those who have been specially requested to take part in this meeting of welcome. The speeches will therefore be short, but not the less weighty. I may be allowed in this public manner to express regret that Lady Aberdeen has not been able to be present to see so many friends, but we hope next Saturday at our country place, a few miles from London, to see as many friends as possible.

THE HISTORY OF THE CONFERENCE.

Dr. Underhill, chairman of the Executive Committee, stated the origin and purpose of the Conference. This assembly is the fourth Conference on Missions held in this country. The original conception may be traced to a meeting of gentlemen in 1854, in New York, which, however, lasted only a day and a half, and was chiefly confined to a consideration of the general principles of missions. That Conference was almost immediately followed by two deputations to India and the neighbouring islands—one by the Board of Missions in America, and one by the Baptist Missionary Society. These deputations called together a Conference of their respective missionaries throughout India, and most important and valuable results followed. It is probable that these Conferences gave rise to the idea of a general Conference in Bengal of all the missionary agencies; for, in the autumn of 1855, a large number of missionaries gathered in Calcutta, and spent four days in fruitful deliberation. Other Conferences were subsequently held in India and China.

In this country a small gathering of the friends of missions took place in 1854, but it was almost entirely of a private character. Its deliberations were confined for the most part to general questions and matters relating to the time being. The next important Conference was summoned in Liverpool. It lasted four days, and some important minutes were framed and adopted. Some of those minutes remain as admirable guides and teachers to-day.

Eighteen years elapsed before another Conference was called in this country—eighteen years of great progress in Christian missions. In 1878, a gathering of missionary bodies was held at Mildmay. The deliberations were spread over four days, and embraced a wider range of subjects than on any previous occasion. Then for the first time Christian women came to the front as co-operators in the great missionary enterprise. Then we began to gather in results, not only as to the work itself, but also in the missionary spirit which pervaded the churches at home. Then, moreover, we had to consider matters of a more secular kind, such as the emancipation of the slaves in the West Indies, and church order and polity.

Since that Conference was held ten momentous years have gone by—years of hard labour, and of unexampled success in foreign work. There have sprung up many questions of great interest and importance—some of them requiring most delicate handling and consideration—affecting the social condition of the people among whom our missionaries labour; some of these are questions deeply affecting the welfare of the people in the life to come. Many of these questions are not to be settled in a day, but can only be settled by experience—by the accumulated knowledge of the men who have to confront them. Such questions include polygamy, the power and influence of caste, and the clothing of the barbarian. Then there is the important question whether some plan may not be adopted whereby missionaries may be prevented from coming into collision. In some places workers are numerous; in other places there are no workers at all. Cannot there be some understanding among the societies as to whither efforts should be directed? Again, there are the subjects of medical missions, and the work of women in the field. Among other topics, too, are those brought to the front in consequence of the commercial spirit of the age, which throws great obstacles—as for example, liquor and opium—in the way of the Gospel.

At this Conference we have present some one hundred and thirty or one hundred and forty brethren from the United States, who are, like ourselves, engaged in all parts of the mission field. We rejoice to meet them in such numbers, and to witness such a splendid proof as this gathering affords of the power of Christ's Gospel. After all our Lord's prayer is fulfilled, and there is not only "one Shepherd" but "one flock." We recognise each other as brethren in the same Lord, heirs of the same glory, and workers in the same vineyard.

Rev. F. E. Wigram, hon. sec. of the Church Missionary Society, spoke a few words of welcome to the visitors. His recent travels had, he said, accentuated his conviction that those workers are most owned and blessed of God who have most learned the secret of self-obliteration, and have most drunk in the fulness of the Divine Spirit.

Having spoken in illustration of the power of a Christian life, Mr. Wigram said: You all know, I am sure, that if there is to be success in the mission field, there must be on the part of those who manage affairs at home, a seeking with humble prayer for the Holy Spirit's guidance, for spiritual men to do spiritual work. We must watch those whom we send forth, and if we discover that by some misapprehension we have sent out a man who does not respond to the proper description, we must get him home again. We want none but those who can go in the strength of the Divine Spirit. What a comfort it is—I speak from a very happy experience—when the council chamber is the chamber of prayer, and the Holy Spirit's presence is sought to guide, to direct, to over rule!

What a wonderful thought it is that we have gathered together from all parts of the world in this Metropolis of the world—if we may venture so to speak—and we are all here to take counsel together upon the Lord's work! Let us ever come to the meetings of the Conference with a deep consciousness of our own insufficiency, with a firm conviction that if there is to be any real profit, any abiding fruit, it must be because the Holy Spirit presides over our meetings. Let us realise that He is with the lips and the hearts of the speakers, that He is with the intelligence and the mind of the hearer; that He is guiding and counselling all our deliberations! What a happy thing it is that, in the midst of all those diverging views which unhappily keep us apart—and I cannot minimise them, but recognise that some of us hold as essential what others do not—what a comfort it is that we are come together for the practical work of advancing the cause of the Gospel, all holding one Body, and one Spirit, one Lord, and one Hope of our calling!

DELEGATES' RESPONSES.

Dr. Thompson, of Boston, who was received with great applause, said: The seniority of the American Board among foreign missionary societies in the United States must be the only reason for my being called upon at this time. I am most happy, and I am honoured in responding on behalf of delegates from beyond the sea—delegates representing specifically sundry foreign missionary societies and kindred associations, and delegates also representing various parts of the country. In the persons of those present there is a representation of sundry religious denominations and occupations and positions—the merchant, the army, foreign embassy, editors, authors, clergy, and the executive of missionary and other associations—*many*, like the waves we have been traversing, *one*, like the sea we have crossed. Among those who have listened and who are officially present and have listened to your lordship's kindly greeting, are numerous women representing Women's Missionary Boards, of which there are thirty-five in the United States; and I speak without exaggeration in saying that connected with them there are thousands of auxiliaries. Your able and excellent Chairman of the Executive Committee has stated that ten years ago women came to the front. They have continued to the front, both in home administration and in foreign missionary enterprise. The graceful salutation from the Chair was listened to by Priscilla and Aquila, by Tryphena and Tryphosa, "who labour in the Lord"; and mine eye rests now on the "beloved Persis." Some of those who are officially present came, before reaching the Atlantic in this direction, a distance equal to that from Constantinople to London; but that is not to be mentioned, nor the voyage of 3000 miles, when a gathering like this is in mind. I have spoken of distance. There is one point on our globe where British landed possessions approach within a few hundred feet of the United States, and where the avalanche of waters reveals a vast volume of mist rising like incense to heaven. I have seén, and others present have seen, a beautiful bow arching the chasm—one end resting on one side, the other end resting on the other; and we may see in that a type of harmony. Neither nation may claim a monopoly of that beautiful arch, but each may see in it a token of good neighbourhood. And, friends, has not God placed his bow in the clouds spanning a distance greater that any ocean, co-extensive indeed with the great circle of our globe, the emblem of universal amity and brotherhood? Ten years ago, England sent a written invitation to us to be present at the Missionary Conference in Mildmay Park. In the present instance you honoured us by sending a secretary to bring personal invitations. We appreciate the marked courtesy; and, now, why are we here? It is not, my lord, to inspect the industrial products of Great Britain; it is not to contemplate the palaces, and halls, and cathedrals; it is not so much to look at the Tower of London, and the British Museum, or Parliament. It is to help to take an inventory of evangelistic achievements through the last 100 years. We are here, as at the first missionary meeting at Antioch, to hear the Paul and Silas of to-day rehearse all that God has done for them, and how He has opened the door of the Gentiles to them. Our hope is that He who shed his blood for us all, whose eye is on all lands—He who has business in all continents and islands, yes, has business in all worlds—may be the Alpha and Omega of this Convocation. In his adorable name, the American delegation most cordially responds to your graceful greetings.

Rev. Dr. Schreiber, of the Rhenish Missionary Society, in the course of a few remarks, gave expression to the great joy he felt at being present. He referred to the fact that he was at the Mildmay Conference ten years ago, and prayed that this Conference might be fruitful in blessing to the Church and the world.

Pasteur Dumas, of Paris, also spoke. He alluded to the activity of Protestantism in France, and rejoiced to tell of the vigour of the missionary spirit in the churches. He pointed with pleasure to what is being done by Frenchmen in Africa and the South Seas.

Rev. James Johnston, secretary of the Conference, made a statement explanatory of the programme. The meetings are divided into three classes. The first class for members only, deals mainly with the principles on which missions are based, and the methods by which they are carried on. The second class deals with such questions as the spread of Mohammedanism, and the relation of Buddhism and other false religions to Christianity, as well as the effect of commerce on the work. The third class has for its object and purpose the bringing of the real state of the heathen world and the results of missionary enterprise before the Christian public.

A hymn having been sung, and prayer offered by Rev. J. Hudson Taylor, the meeting was brought to a close by Rev. Nevile Sherbrooke pronouncing the Benediction.

MONDAY, JUNE 11.

There was a good muster of members in the Lower Hall on Monday morning, when the real business of the Conference was begun by a discussion on

Missionary Training.

After praise, reading of the Scriptures, and prayer, the chairman (Sir Rivers Thompson) offered some words of cordial welcome to the delegates from afar. Whatever differences of view or organisation there might be among them, he said, they were all one in aim. In various parts of India he had found that the work of missions was chiefly carried out by workers from Germany and America.

A paper was then read by Rev. W. H. Barlow, B.D. The missionary candidate, he said, must be a true Christian, with clear views of doctrine, good health, love to souls, and of experience in work at home. With respect to training, Mr. Barlow first urged the constant and thorough study of the Scriptures; whatever other books were used in the curriculum, this must take the first place. The student should get to know it from beginning to end, better even if possible than do pastors at home. Then he must be a devout student of the Word of God for his own profit, as well as for teaching purposes. A critical study of the Latin and Greek, and, if possible, of Hebrew is desirable. No one can attempt to translate the Scriptures without some such knowledge, and most missionaries should aim at being a translator of the Bible at some time or other. Concurrently a knowledge of vocal music should be acquired. A well-trained ear is of great importance. Confusion of sound will lead to confusion of words, and from that to confusion of ideas. A careful knowledge of Church history is also of importance—especially the history of Christianity. He who has watched the rise and fall of heresy in one age will be better armed for the work of his own day. From the experience of the past he will know what to do and to avoid. A distinct knowledge of Christian doctrine is of great value. The works of standard divines ought to be studied. With these heavier books of study there should be an examination of the biographies of eminent representative servants of God in his own line of service. The present state and position of missionary enterprise over the whole world should be carefully reviewed. Instruction in the elements at least of surgery and medicine should not be omitted by any missionary. The difference between one with such a training and one who has no such training is simply enormous. The value of some sort of manual training, anything that makes a man ready with hand as well as heart, must also be a real benefit. In conclusion, Mr. Barlow pleaded for thorough training for all missionary candidates. Those who have done best service in the foreign field are those who have been most thoroughly equipped.

The next paper was by Mr. Grattan Guinness, who said the centenary of missions had been a glorious one, but the goal (the evangelisation of the world) was still unreached. We have now abundant powers and opportunities, and what we want is an earnest purpose and resolve in the use of them. If the world is to be evangelised before the present generation has passed away, there must be an enormous increase in the missionary army. There are only 6000 missionaries now in the heathen fields, all told. As to the qualifications required, it is of necessity that a missionary be a true Christian. Said John Newton: "Only He who created the world can create a true missionary"; he is a gift to the world from the ascended Saviour. A Christ-like compassion for the lost should be the ruling feature of his character. The most brilliant talents cannot be a substitute for this. Still, certification is needed as to health, temperament, or various physical and mental defects. There are also many moral prohibitory defects. Ignorance, or narrow-mindedness, or awkwardness of manner should not, however, make a man ineligible.

There should be special training, though not all in the same school. God has many ways of preparing his servants. Christ's example with his disciples is full of instruction. He chose them, and during three years set before them his own splendid example. "Follow *Me*," He said. He imparted to them instructions as to the principles of his kingdom—among them the power of prayer and self-sacrifice, the supremacy of the Word of God, and many things as to the future. The influence of such training transformed them. Men saw that "they had been with Jesus." The society of Christ was the college in which they graduated. The Holy Ghost continued the work in the early Apostolic Church; it was distinctly under the guidance of the Spirit. We cannot improve on these examples. The Acts of the Apostles forms the best book of guidance or training still. Is our mode of testing sufficiently thorough? Do we seek and select, and then cultivate the type of character that Christ selected. Education is good, but it is a poor substitute for grace. Mr. Guinness, for lack of time, had to omit about the half of his paper, the omitted part dealing with the practical development of evangelistic gifts and ability in actual work among our home heathen. Open-air preaching, he said, is a capital school. The more education the better, but the number of missionaries needed for the evangelisation of the world is so large that we cannot spend too much time and cost in preparation. The systems of training need relaxing. Medical training is also very valuable; even partially, if a full training is not possible.

FREE CONFERENCE.

Free conference having been invited, Herr Merensky, of Berlin, said the great want is the want of men. If we *had* the men, the Lord would send the money. The leading German societies have generally adopted the principles stated by Mr. Barlow.

Rev. Dr. A. T. Pierson, of Philadelphia, said this was a vital topic. As the result of much study he was convinced that some deep and radical errors lie at the root of our system of training. A long literary course is too often fatal to spiritual power and success. The effect is to stimulate a type of worldly ambition. With intellectual culture there should be personal contact with the lost. If a man is not ready to preach the Gospel anywhere, he is not fit to preach it anywhere. If a man can preach to the lowest he can preach to the highest, but the converse is not always true. Work in the slums will test whether a man is after souls rather than salaries. Great stress ought to be laid on open-air work and extempore preaching. If a man is thoroughly consecrated, he can even dispense with a superabundance of common sense.

Rev. W. Macgregor, of the English Presbyterian Mission in China, said that experience in the mission field soon teaches a man he cannot proclaim a Saviour to the heathen if he does not know the power of the Gospel himself. Mental culture, however, is of great importance. The Church ought not to send to mission fields those whom she is not prepared to employ at home. The Apostles were not, as it is too commonly said, uneducated and illiterate men. Who was sent as the Apostle to the heathen? Not any of the first Apostles; they were to work at home. The Apostle to the Gentiles was one who had all the learning of Judaism combined with all the culture of Greece. It is not easy to preach to heathen so as to carry home conviction to the hearts of the people. It needs adaptability, and the power to realise their intellectual state. *Ceteris paribus*, the man with literary training will be the best fitted for the work. Observation has shown that such men have greater versatility and power of adaptation. The speaker again emphasised the point that the Church must not send out to heathen lands men of lower qualifications than those she will accept at home.

Rev. J. Hudson Taylor (after a brief season of prayer for illumination on this important subject) said he believed in not lowering the standard of missionary service, but in raising it. We have been too satisfied with men who have not been full of the Holy Ghost. We need to believe in the power of prayer. God will select right men and women; and it is at the peril of the Church that she refuses them. Many students have been spoiled by their intellectual training. Of course they need not be so spoiled. Let us be sure that the men are *called*. The work is very much the same as it was in our Lord's time, neither more easy nor more difficult. Let us see that candidates have proved to be soul-winners at home. A voyage across the Indian Ocean will not make a man a soul-winner. It is a profound mistake to give men a mere smattering of medical culture. Let us not seek to spoil a good evangelist by making a poor doctor of him. God will provide true medical missionaries, and these ought to be fully qualified.

Dr. George Post, of Syria, as a medical missionary of long standing, said that medical quacks were not wanted in the mission field. A man should be fully qualified, or not pretend to be a medical missionary at all. We want all sorts of men—city missionaries, farmers, blacksmiths, printers, cutters, engravers, &c., and all of them endued with the spirit of Christ. We want translators, though it would be a waste of time and talent for everyone to look forward to that vocation. There are diversities of gifts; we require them all. There is room for every man, be he a speaker or not. A printer may sometimes do a greater work than a preacher. Let all the talents be consecrated in the spirit of prayer, and by the power of the Holy Ghost.

Rev. L. Dahle, of the Norwegian Mission, said those who go out ought to be healthy—men who can rough it, and do not require to be nursed or sent home the year after they go out. Then let them have "go" as well as piety. A man cannot wander among the heathen, with folded hands and eyes, looking up to heaven all the time; he must look around on the needs of those about him. He must also be a man who can *attract* the people. As to training, the apostles had a very different kind of teacher from what we have, with all respect to the good men who preside over our colleges. Too much stress should not be laid on the knowledge of the dead languages; he had known men who never saw a Greek or Hebrew grammar who were yet most successful missionaries. It depends on what the man is intended for. There is room for all, and need for all.

Dr. Murray Mitchell said that at home and abroad the work is very much the same, and the qualifications are largely the same. Still, there is a great work in foreign fields for men with high mental culture. In India there is great scope for intellectual power. For the translation of the Scriptures, and other literary work that requires to be done, this kind of qualification is essential.

Mr. F. Freeman said that as a business man he knew many workers who longed to go to foreign lands, but preferred to abide in their calling. When there is an open door abroad for a business man, let us search for and send out a Christian. In his own case four years of study at Oxford had knocked out of his head all idea of self-denial, and it took about twenty years of street-preaching to bring it back again.

Dr. Syle, late Professor of the Imperial University in Tokio, Japan, suggested that every missionary should be trained in the early history of the Church, so as to meet the intellectual difficulties of the people. It is a terrible calamity to send out a missionary who has to be sent home again for lack of due certification. We want all kinds of sanctified talent. We want the leader, the translator, the educator, the teacher, the nurse, the colporteur. Let every man exercise his gift, and *be content with it*. The trouble is that some of the privates want all the privileges and position of the General.

Rev. C. H. Bell, of the Cumberland Presbyterian Church, St. Louis, emphasised the need of special missionary professors in colleges and seminaries. We want the best men for the foreign fields, and we ought to give them the best possible preparation.

Rev. J. A. Taylor (Richmond, Va.), a coloured brother, referred pathetically to the fact that until recent years his people had been left out of the reckoning. He referred to the importance of instruction in manual industries.

Rev. James Calvert, of Fiji, said his experience as to medical knowledge had been somewhat different from that of some who had spoken. He had acquired a smattering of medical knowledge in his student days, and yet he did not consider himself a "quack." In Fiji there was no medical man within 1200 miles. The missionaries had to act, whether they liked it or not. They often had to guess—other and better men have had to guess—but they often guessed right. Let every man who goes where there are no doctors learn as much of medicine and surgery as he can.

Rev. T. Worthey Drury, of the Church Missionary College, Islington, said the general standard could not be too high, but it could not be equally and fully applied all round. It had been hinted that intellectual study tends to blunt spiritual enthusiasm. There is that danger, of course, but those who train missionaries must feel that it *need* not be so. Let there be great care as to the devotional life, and also let students be kept in touch with the outside world. The training time is a testing time, and it is better that students should be brought to the test sooner than later.

As the time had expired, several friends who desired to speak could not be heard.

The Influence of Mohammedanism.

A full meeting was held in the afternoon, in the Lower Hall, for conference on "The increase of Islamism, and the social, political, and religious influences of Mohammedanism."

The chair was occupied by that well-known Anglo-Indian, Sir William Hunter. In the course of a thoughtful address he asked what influence the missionary movements of the past century had exercised on the older faiths of the world. He reviewed some of the early triumphs of the Gospel in India, and the many obstacles with which it had to contend. "The missionary idea" had to grow up through much prejudice from within, and in the face of worse difficulties that came from the people themselves, by reason of the cruel behaviour of the white man. At the commencement of the century the political conscience of England awoke to the harm that was being done, and with it the Christian conscience awoke. Missionary work may, therefore, be regarded as an expiation for the wrongs of the past, and a pledge of right-doing in the time to come. Who had protested against the slave trade in the past and against the liquor trade in India as the missionary bodies had done? The difficulties are less now than they were a hundred years ago, but the problem is more complex. A new study has arisen in Europe—that of the history and science of religions. We have to face the necessity of meeting the great masses of superstition, tradition, and learning among the heathen nations. In thus meeting the false with the true, we have to go in the spirit of the Apostle Paul, who reasoned with his opposers. The churches are now sending their best men to the front, and our great public schools and universities are favouring missionary enterprise, so that there is a more scientific and thoroughgoing treatment of the question. No English clergyman would now, like Sidney Smith, dare to sneer at missions, because in doing so he would outrage the universal sense of the people. Still, we have to face much criticism as to methods and results. With respect to Islam in India, Sir William repeated what he had already proved in the columns of *The Times*, that Mohammedanism is progressing in India, not more quickly or slowly than the progress of the population. While the Mohammedan population increases at the rate of 10 per cent., it is stated that the Christian population has increased at the rate of 64 per cent. in the last ten years, but we can hardly expect this to continue during the next decade. In considering these questions we must guard against exaggeration of every sort. Our statistics will be examined by unfriendly critics, and we must not give them any ground for complaint. Let us quietly, accurately, and honestly state the truth.

Rev. Dr. Bruce, of Persia, entered on a brief survey of the influence of Mohammedanism on the mental, moral, and spiritual nature of the people in that country. We cannot judge a religion, he said, by the life of the majority of its professors in any age. We must go to the fountain-head, and look at the system in the life of its founder, and the book that professes to be its authentic expounder. This will convince us that a comparison between the life of Mohammed and that of our Lord is impossible; we can scarcely dare, indeed, to contrast them. Dr. Bruce highly commended Sir William Muir's "Life of Mohammed," published by the Religious Tract Society. A remarkable contrast exists between the first fifty years of Mohammed's life and his later years. The first stage reveals a beautiful career contrasted with the latest period of it, when the false prophet was the husband of eleven wives. In his system he degraded woman more than ever she had been degraded before. In the years when he was a prophet, he was guilty of the most terrible acts of murder in cold blood. Most Mohammedans are probably ignorant of his life as a prophet; and, regarding him as a pattern, the less they know about it the better. As to the Koran, it has never been used to elevate the people. It has never been translated for the use of the common people. It is not read at all by them, so it could not have an elevating effect, even if it were capable of doing so. Speaking of his own experience in Persia, Dr. Bruce said the Mohammedans do not educate their people at all. One of the most deplorable things among them is their terrible ignorance. He said that so far he had not been able to see much result in connection with his work among Mohammedans.

Rev. Dr. Schreiber, of Barmen, spoke of Islam in Dutch India. While there is no great progress in numbers there, there is a great advance in activity in opposing Christianity. No doubt increased facilities in travel largely account for the growth of the pilgrimages to Mecca. There also is an ominous increase in Mohammedan schools, not less than 55 per cent. in three years. At the same time, there is an encouraging growth in the number of Dutch Christian missionaries, and of native Christians in Java and Sumatra. Among these there is a considerable number of converts from Mohammedanism. Probably in no other part of the world are there so many converts from Islam.

Rev. Dr. Post, of Syria, said the Mohammedan question might be stated in terms of the position of woman. That is the test of the influence of any religious system. There are great rejoicings in Mohammedan lands when a boy is born, but when a girl is born the mother weeps, and there is universal condolence. By and by the girl learns that her mother is regarded as an inferior being. She is not taught to read; in fact, is not educated at all. If all the Mohammedan girls were educated, it would be impossible to maintain the system of the harem, with all its jealousies and cruelties. The girl is married, say, at ten, never later than fifteen. For a few days she is the object of interest and regard, and then she enters on a dark future. These poor women have the same minds and hearts and sensibilities as their sisters in Christian lands, but everything good is crushed out by the cruel system of polygamy. The consolations of religion are denied them, and thus one half of the population is utterly disregarded. Even at the grave the women are made to feel their inferiority. The effect of all this on the men, who in their early years are under the influence of the harem, is disastrous. It is very doubtful if Mohammedanism has done much to elevate even savage Arabia. But, granted that it has done something there, what of its baleful influence in Persia, Syria, Egypt, and all the other fountain-heads of Christianity? There is either a great want of candour or of historical knowledge on the part of those who exalt Islam as a benefactor of the people among whom it comes.

Politically it is the most absolute despotism known on the face of the earth. As a system it tends to depopulation. It is propagated by the sword, and has used that sword in a way unequalled in the history of the world. The conquered nations are either destroyed or absorbed. Still there has always been a Christian remnant preserved among the Mohammedan peoples—the Copts, the Maronites, the Nestorians, the Armenians, &c. And this is a pledge that these nations will yet be recovered for Christianity. The system has never created, but has destroyed the wealth of the past; neither does it encourage the acquisition of wealth. Its action blights the progress of agriculture, commerce, and manufactures. Desolation reigns everywhere. Everything tells of ruin, and nothing of reconstruction or prosperity. Let us pray that the time of its rule may be short.

At this stage Dr. Murray Mitchell led in thanksgiving to God for preserving these persecuted remnants, and in petition that the time might be hastened when the true Prophet should be known and believed in, where now the sway of the false prophet is owned.

Rev. E. Sell, of Madras, referred to some of the brighter aspects of the question. A modern and reforming school has arisen among Mohammedans in India. It ought to be stated also that Mohammedan women have a great deal more power, for instance, in the holding and disposition of property, than the Christian women had till very recent legislation. These Mohammedan reformers entirely deny the doctrine of the verbal inspiration of the Koran, and contend that polygamy, concubinage, and slavery were only temporary measures. In India there is, therefore, a small but growing and influential party who reject the commonly received orthodox interpretations of Mohammedan lawyers. Many young men who have been educated in Madras belong to this school. It must be remembered, too, that in Islam, as in other religions, there are men who are better than their creed.

Mr. E. H. Glenny, of the North African Mission, spoke of North Africa and the recent growth of Protestant missions in that part of the world. In Tunis, Algeria, and Morocco, Christianity has been quite extinguished for the last thousand years. We do not find good fruit produced in those lands where Mohammedanism has had it all its own way. Mr. Glenny said he did not dare to speak of the moral, or rather immoral, condition of Morocco. In Tunis and Algeria, which are under French rule or protection, there is less oppression, but not less immorality. The women themselves think they have no souls, and are looked on as mere animals. A man may purchase a wife for the same price as a mule, say £12 or £14. In Morocco there is no security for life or property for the natives. Socially, commercially, and politically, therefore, the Mohammedan people in North Africa are sunk as low almost as the heathen. Still these lands are fully open to the Gospel, and there are opportunities which we ought not to neglect.

A Dutch gentleman said that in past times the Government of Holland had done nothing for missions. But the new Government has thrown open the doors of Dutch India to missionaries. The Secretary of State for the Colonies has stated in a recent circular that the Government would be very glad if the missionary societies in the Netherlands would increase their numbers in Dutch India. That is a remarkable invitation to come from a Government official, and prayer is desired that this may be a turning point in the history of the work.

Count de Limburg Hirun, a young Hollander, said he had travelled in India and Java for four years. He was trained in a Christian home, but as a young traveller he had not cared much about missions, till he met with a missionary in Dutch India, and heard the school children singing Christian hymns round the Christmas tree. There the Gospel has elevated women, and the results have been wonderful.

In the closing two minutes the Chairman said the statements about Java were most satisfactory and encouraging. As to pilgrimages to Mecca, the increase was doubtless due more to the growth of steam navigation than to any increase of the faith of Islam. The fact remains that while Islam may have increased somewhat, Christianity has increased still more.

The Claims of the Heathen.

The subject considered at the evening meeting in the Large Hall was "The condition and increase of the heathen, and their claims upon the Christian Church." The Earl of Aberdeen, who occupied the chair, opened the proceedings with an address on the great significance of the Conference, and the grounds for hoping that many blessings will result from its deliberations.

INDIA.

Prebendary Edmonds, pleaded the cause of India. Science has shown that the Aryan race has broken up into seven branches, five of which are in Europe and two in Asia. Those in Europe have all come under Christian cultivation, and have been developed by the light of a revelation from God; those in Asia, deprived of Divine illumination, are to-day, as to civilisation, about where they were a thousand years ago. Here in the West, where so much has during recent years been attributed to environment, the sense of personality is not what it was until quite lately. The first thing required to-day in India is a sense of this personality, which will, as a matter of course, be accompanied by a sense of responsibility.

The needs of India and of all other countries are plainly indicated in the Old Testament. As for much that is to-day said of the "light of Asia," he maintained that it is rather the light of Oxford, or of Oxford-street; for English literary men have certainly read into Buddhism and Brahminism much that people professing those religions know little or nothing about.

Going back three thousand years, we learn what is absolutely necessary to the happiness of men. Without going behind the veil in the Israelitish Tabernacle, into a region which is still shrouded, we find placed before that veil three things, which show us what all men need—namely, bread on the table, light in the house, and prayer to sanctify both the one and the other. Where there are people without either of these, it is the business of those who enjoy them to supply the want. And we Aryans of the West owe a fraternal debt to our brethren in the East.

Moses in his day taught shepherds what Christ afterwards taught the rich young man, that men must love the Lord their God with all their strength, and have the commandment to that effect in their hearts. No religious progress has been made since then, and we can to-day stand on the same principle, and, indeed, there we must stand. To teach that commandment to the Hindoos, we must endeavour to understand the working of the minds of these people. It does not do to beat a drum and play a fife, and give a light message as you go along. Laying the burden of this people upon us, the Almighty has also given us power to understand them.

Then, again, in the language of the Epistle to the Hebrews, we must point these people to Him "with whom they have to do." What beautiful commerce! The people are ready for instruction. Let us, as brothers in race and blood, take them the knowledge of Him, whom to know is life eternal.

CHINA.

Rev. J. H. Taylor said the eighteen provinces of China are nearly as large as Europe, and with its dependencies the country is as large as a Europe and a half. Taking the lowest estimate of the population, it will stand on a par with India or Africa. The Chinese are a mighty nation, an intellectual people. Who have surpassed them in diplomacy or in commercial success? The Chinaman easily takes degrees with honours at our universities. They are a great people, and capable of great things. They have seen many ancient nations disappear, while they have remained. As to the country itself, is there no purpose in the great and well-nigh inexhaustible coal fields, and the vast mineral wealth of China? God surely has great things in store for her. The people do not lightly take things in hand, or lightly lay them down. They are now on the move. Railways are being arranged for, and the day may soon come when the rulers of Asia will have to reckon with the awakening of China, and a rude awakening it may be.

What has Christianity done for this great nation? Some of the early Christian disciples went there, but they did not give China the Bible. Later on the Nestorians were to be found in the land, but they too failed to give it the Bible. The Roman Catholics went in the 13th century, but they did not take the Bible with them. The Jesuits even condoned Chinese idolatry and ancestral worship. When they asserted the supremacy of the Pope, they were expelled. Our first British ships, alas, took opium with them. It was not till Dr. Robert Morrison went to China that the people got the Bible. Looking back at eighty years of missionary labour, we cannot lay our hands on results similar to those achieved by eighty years of commerce. We have given China more than the Gospel, and we ought to labour and pray that China may be free to deal with the opium as she sees fit. Mr. Taylor said he had painful experiences as a medical missionary as to the opium evil in China. In company with the revered William Burns, he was at Swatow, when that city was the distributing centre for the drug. The people were impoverished and greatly demoralised. Men even sold their sons to slavery, and their daughters, and wives to a life of shame, in order to procure opium. It was British greed that wrought this evil, and is doing it still. In two out of three cases of suicide, or attempted suicide, the opium was the cause. The evils of the opium traffic are the greatest result Great Britain has yet produced in China. We, as a nation, are responsible for every acre of ground devoted to its cultivation, for we have left no alternative to China but to produce it themselves. It is a greater curse than the drink, or slavery, or the legalisation of vice.

Now is our opportunity to give China something better. We are very near to China now in point of time, and can easily help her. The China Inland Mission had the joy of sending out 102 missionaries last year, and some of them were preaching the Gospel within six months after their arrival. The teaching of the language is not the great difficulty that it was. The whole country is open to the missionary. We can travel with safety along the great highways and waterways of the vast territory. Even the single sisters can freely and safely travel, and they find a warm welcome among the people. They do not take the Gospel message in vain. Two young women went there in December, and in February they saw sixteen families turning from their idols to serve God. I recently visited nine of the provinces during a six-months' tour, and saw how the missionaries had won the confidence of the people. Little country churches had been planted, and converts had been baptized. I was specially struck with the ripeness of the people for the Gospel. When we preached Christ as a Saviour, we had eager hearers, and were entreated to stay or to return. Everywhere we found an open door, and a hearty welcome. These millions of Chinese are unsaved, and they are passing away without hope, if we are to believe the Word of God. A thousand an hour are passing to Christless graves. What will we do? Will we open the door of hope and let them in, or lock it, and leave them out?

Rev. EZEKIEL LONES, of the South African Methodist Mission, followed with an extremely discursive speech on Africa, in which he said that the Gospel has been the chief means in bringing about the prosperous condition of the Continent, from a civilising and commercial point of view; not to speak of the blessed results in conversions to God.

DR. PIERSON'S APPEAL.

The closing address was by Rev. Dr. PIERSON, who said that in the exuberations of our congratulation on the completion of the first century of modern missions, we are in danger of forgetting that we have cause for penitence and humiliation. For more than 1800 years our Lord has been waiting to see of the travail of his soul, and during those centuries there have passed from the stage of human existence no less than sixty generations of our race, including, at the lowest computation, thirty thousand millions of souls, or twenty times the population of the globe to-day. The thousand years succeeding the time of Constantine ought to have been the introduction to a millennium of Christ's reign; but they were years of darkness, in which the light of Christianity was almost quenched. Even Luther failed to emphasise the individual duty of self-sacrifice for the evangelisation of the world. What is the state of the world to-day? With a population of some 1500 millions, it is safe to say that 750 millions of these have never heard of Christ, or seen a copy of the Scriptures, or the face of a living missionary. When we talk of 100 to 130 millions of Christians, we include all the atheists, agnostics, and infidels, because they do not belong to any other classification. But the simple fact is that so far as we know we have on the entire globe to-day from 30 to 35 millions of Christian Church members. The number of workers who are engaged in the evangelisation of the dark places of heathendom is only about 36,000; and of these 30,000 are native converts. How can we pourtray adequately these dark places of the world? There are vast spaces in Africa without a single Christian missionary; so there are in South and Central America, not to speak of other parts of the globe. What should be said of the apathy and lethargy of the Christian churches in face of these facts? Think of ten million dollars being the aggregate amount given annually by the great nations of Christendom for the evangelisation of the world. Why, there is enough money buried—the jewellery, the silver plate, and the other superfluities of Christian people—to evangelise the whole of the globe.

Notwithstanding many discouraging facts, however, there are some magnificent elements in this survey. People have said they do not care about missions, because they have not seen any great results from them. That is because they have not taken the trouble to examine or to inquire. Talk of missions as a failure! I am prepared to challenge successful contradiction of this proposition, that for the money, time, and men expended on the foreign mission field, results so stupendous have never been known since God said "Let there be light," and there was light. If we could do nothing more than the civilising and humanising of great peoples that are sunk in pagan darkness, it would be our duty to attempt the work. But the spiritual results have been wonderful. From a single missionary station in the East, near the Bosphorus, there have branched out in fourteen years twelve outlying stations, seven of them having self-supporting Christian Churches. All that has been done for less money than was spent on building the church in Detroit, where he had spent thirteen years of his ministry.

In referring to some great principles which must underlie the prosecution of foreign missions, Dr. Pierson said it was his profound conviction that the world will never be converted, or even evangelised, at the present rate of progress. The population of the globe is far outstripping all the efforts of the Christian Church to overtake it. There is something radically wrong in the prosecution of foreign missions. We have been following a policy of concentration instead of following the example of the early Church in promoting diffusion. Another great principle is that the work of the world's evangelisation will never be done by proxy. Christians cannot, by gifts of money, absolve themselves from the responsibility of personal effort for the salvation of the lost. The Primitive Christians were all evangelisers; they went everywhere preaching the Word. Then we must recognise the need for different kinds of workers—doctors of divinity and translators of the Bible, but also Christian blacksmiths, carpenters, sempstresses, and such like, as well as representatives of all the learned professions. In fact, the Christian Church ought to do exactly what a great nation does when she colonises any particular territory, such as Australia. If we were as earnest and as wise in missions as we are in promoting trade or commerce or national glory, we should soon overtake the evangelisation of the globe.

Dr. Pierson, in further developing his theme, urged the study of missionary biography, giving some striking examples of missionary consecration and success, the stories of which are of the deepest interest in the stimulation of others to like zeal. Besides this personal element of interest, we want a revived faith in the supernatural. Let us take note, too, of the fact that God, within recent years, has, by mystic keys of his own manufacture, thrown open the doors of the whole world. Obstacles have disappeared in answer to believing prayer. If this great Conference does not kindle in all our hearts the incense fire of a new devotion, so that from day to day importunate prayer should go up to God for a blessing on the work of missions, we shall have met comparatively in vain. "The King's business requireth haste." Shall we not solemnly declare in the presence of God, that we will forget the things in which we differ and emphasise the things in which we agree, and that before this century is out we will, by his grace, publish his Gospel to every living soul upon the earth?

☞ A Great Meeting for Young Women wil be held in Exeter Hall on Sunday next, at fou p.m. The Countess of Aberdeen will preside Mrs. A. J. Gordon, of Boston, and other well known American ladies will address the meeting. Information may be had at the Youn Women's Christian Association head office 316, Regent-street, W., and other Londo branches.

The closing meeting of the Conference wil be held on Wednesday evening next, whe resolutions will be presented respecting the gigantic hindrances to missionary labour in the shape of (a) the opium traffic in China; (b) the drink traffic in heathen lands; (c) the Governmental licence of sin in India. All being well, Sir Arthur Blackwood will preside, and several American and English speakers will take part.

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LITERATURE FOR THE NAVY.

DEAR SIR,—While we rejoice in the work which is being accomplished amongst all classes of the community, we must not shut our eyes to the inroads of infidelity on all sides. In my own special field of work—the Royal Navy—its increase during the past ten years has been very great. I understand that the "National Secular Society" has recently determined to spare no pains or money in the matter, but to use their best endeavours to circulate still larger quantities of infidel publications in the British Navy. The result of the sowing of these tares among our blue jackets must be very disastrous, and we must be up and doing. I have been alternately denounced and laughed at in these publications for my *Blue Backs*, *Ashore and Afloat*, and other papers, and this probably is a very sure sign that they are doing anti-infidel work.

I would ask all who are anxious to provide an antidote to the moral poison circulating through our ships, or to enable me to provide an antidote in Mr. Hastings' cheap anti-infidel tracts. They are clear, terse, and to the point. A penny edition of his most valuable little book on "The Inspiration of the Bible" is published by Messrs. Marshall Bros., 10, Paternoster-row—for distribution 42s. per 1000. I could use 100,000 of these, and others, if I had them. Will not some Christian friends help me in this important matter?

Yours truly, AGNES E. WESTON.
Sailors' Rest, Portsmouth.

[It is impossible to exaggerate the significance of Miss Weston's statement, and we sincerely trust her hands will be generously upheld while she seeks to counteract the influence of the degrading literature to which she refers.—ED.]

MRS. REANEY'S CONVALESCENT HOMES, FOLKESTONE.—The report for the last half of 1887 shows a deficit of £75. Having removed to Manchester, Mrs. Reaney has transferred the Home to Rev. Andrew Mearns, and intends opening another at Blackpool, to be managed by herself. During the four and a half years that Stepney House, East Cliffe, Folkestone, was under Mrs. Reaney's control, seventeen hundred patients and holiday visitors were accommodated therein, for longer or shorter periods. Subscriptions towards covering the deficit above mentioned may be sent to Mrs. Reaney, at Cavendish House, Victoria-park, Manchester.

THE ST. PAUL'S REREDOS.—The Bishop of London having vetoed the representation which was made to him under the Public Worship Regulation Act by Mr. J. D. Allcroft, J.P., Mr. James Houldsworth, J.P., Lieut.-General Sir Robert Phayre, K.C.B., and Mr. J. W. Williamson, and having refused to comply with the memorial of the Church Association signed by 9000 Churchmen in his diocese, it has been decided to apply to the Court of Queen's Bench for a *mandamus* to compel the Bishop to allow the case to go forward, on the ground that the reasons which the Bishop is required to give under the Public Worship Regulation Act, and has given, are insufficient and unreasonable.

For the Young.

JIM AT THE MISSIONARY MEETING.

The sun had already set when Jim Harrow, the cowboy, rode into the main street of the little village of Blue Stem, tied his pony to the windmill derrick at the town pump, and hurried over to the store just opposite to buy some bacon and other articles of food such as the rough life of the cowboys demanded. Jim was cook for the gang this week, and after spending some time in laying in as much as he thought he could get trusted for, he walked slowly out of the store and turned up the street in the direction opposite to that taken an hour or more before by his fellows in work and revelry.

Jim did not want the company of the other herders to-night, the pain in his head and his disgust as he thought of the last night's carousal, which had ended with a demand from the saloon keeper for money due to him as he thrust Jim into the street, did not bring any wish for the fellowship which would probably repeat his experience for him. He was sober now, and he wanted to keep sober for a time at least. He strolled heavily and moodily along some distance over the dilapidated board walks, thinking about his debts when his aching head would let him think at all, and trying to study out some plan for relief: when the thought came to him to run off a few of the cattle to a distant point, sell them, and then, when questioned by the owner, swear they had died of black leg. This was risky, but he had seen it done once or twice successfully. Just then he stepped down suddenly from the sidewalk and nearly pitched over on his face, and was thereby reminded that the sidewalk had ended, that his head was still aching, and that the burden of his debt was not lifted.

"I mought hev known by the sidewalk stoppin' there was a church here," said Jim to himself, as his eyes fell upon a plain white building that stood in the middle of an unfenced lot before which he was standing. "She's lighted for business, too. An' now they're at it," as the strains of a hymn came through the open door. "I most b'lieve I'll go in. I'd ruther be in there, ef 'tis church, than with the boys gettin' drunk and playing the fool agin."

Jim did not know that the Broad Valley Association of Central Nebraska was in session at the Blue Stem church, and that the people of Blue Stem and the surrounding country had been gathering there three times a day for the past three days to see the delegates, hear the reports from the fifteen ministers of as many scattered churches, and discuss the various subjects assigned by the business committee. If he had known this fact, bold as he was, he might have been a little shy about entering such a condensed moral atmosphere alone. At this time, however, the church was a haven in which none other of his kind was liable to anchor. He walked up the steps, stood by the door until his eyes caught sight of a vacant seat near him, and then shuffled in as quickly as possible and sat down. The only other occupant of the pew, a little girl, eyed him and his pistols a minute or two, and then moved a little further along toward the other end of the seat. After the singing was over the chairman gave out as a topic of discussion, "The Pew as seen from the Pulpit," adding that "after the leader had finished all would be invited to take part."

Jim thought he could tell them a thing or two about how the pulpit looked from the pew the Sunday morning he shot his pistol through the church door down at Slippery Hollow, but he simply drew up his feet, stretched his legs out upon the seat, and prepared for a good comfortable time of it. "I'm corralled now an' I may as well take it easy," he thought, The speaker began with a few crisp conciliatory sentences, and then launched into his subject, striking right and left at the late comers, the sleepy heads, the noisy and inquisitive ones, and the loungers, with such raciness that Jim was soon sitting bolt upright and listening with all his might. "The boss preacher an' no mistake," was his mental comment, and, when the little man sat down, he could not refrain from giving, by way of approval, several vigorous thumps upon the floor with his heels, much to the consternation of a few in the audience who knew him.

A little further discussion of the subject followed, and then it was given out that the remainder of the evening would be given up to "The Women's Missionary Society." A band of little girls under the direction of a lady seated at the organ, first filed upon the stage. Each represented a flower and spoke a little piece, then all distributed through the audience the flowers which they carried. The very smallest of them all gave one to Jim. This was a feature of church entirely new to him, and something seemed to smite him as he took the flower in his great clumsy fingers. Nobody here owed him any favours, and why should he be noticed as others were? His very roughness appeared to him and made him sensitive, and what to another would have been an insignificant happening touched him where he thought there was no feeling. While he was thinking soberly of this incident a lady stood up to read —an earnest-looking, clear-voiced woman it was who began "How much owest thou unto my Lord?" The room was very quiet as she read, for it seemed as if someone were being arraigned, so direct and personal was the question. She asked in her pleasant way again, "How much owest thou unto my Lord? Have you never thought of it, the debt to my Lord, your Lord, the Lord who bought us? Have you paid this debt of gratitude?"

Nothing was said about making money, no mention of what are usually called debts, but "How much owest thou for the things which money cannot buy, the life you enjoy, the loving kindness and tender mercies with which you are crowned? Have you even tried to pay this debt? Have you given but the cup of cold water in his name when you had the chance? Amid the anxieties caused by your worldly obligations have you sought first the kingdom of God and his righteousness?" A little more and she had finished, but the effect of the few simple words was felt, and when the speaker sat down, one after another arose to speak. Each owed more than he could pay, and each felt his poverty.

The same impulse which made them humble was lifting them upon a higher plane and into a purer atmosphere. It was hardly a surprise to them when the cowboy rose from his seat and took advantage of their invitation to speak, for who could have been there and not felt the striving of the Holy One. They turned to look at him as he began. "I'm not straight like the rest o' ye. I haven't been as white as I had orter been. I'm a cowboy. I've this to say though, I want to pay my debts. The lady has told me o' One I didn't know about, an' Jim Harrow's not the boy to sit still when he's in debt." The meeting was soon over. They tried to get at him and talk with him, but the cowboy was gone. The message had reached him and was interpreted. It was not for them at that time to hear the answer; but out upon the prairie with none but his pony and his God the cowboy knelt for the first time in his life and uttered his broken petition: "O Lord, I'm owin' many, but I've gone agin ye worst of all. I've nothin' to pay ye with, but I've come to ye. She said ye was merciful. Amen." As the wind whispered to the grassy wilderness, so the still small voice, its counterpart from heaven, breathed upon the soul of the cowboy and there was peace. The problem of debt and credit was settled, and there was "joy in the presence of the angels."—*New York Observer.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith will be at Lausanne and Neuchatel till June 24. Mr. Josiah Spiers, Skating Rink, Croydon, July 2—13.

TURKISH MISSIONS' AID SOCIETY.

The friends of the Turkish Missions' Aid Society heard with great pleasure at the annual meetings at Exeter Hall on Tuesday last week that, while on the mission field the efforts of the Society are more than ever highly appreciated, at home its strong claims upon Christian people are being increasingly recognised. The new president, the Earl of Aberdeen, showed a lively interest in the operations of the Society.

Rev. Dr. T. W. Brown, secretary, read extracts from the report, and Lord Kinnaird, treasurer, presented the balance sheet. The total revenue last year stood at £2796, showing an encouraging advance. In a large measure the Society's aid was dispensed to American missionaries labouring in various Oriental countries. The aim and methods of the Society were well expressed in the report, as follows: "Our motto is: The Bible for the Bible lands; a Divine-human Saviour for the sunken masses of the East; salvation by grace (not by sacraments) for all." It was gratifying to hear of so much good being done with so little money.

An address of cordial sympathy was delivered by Rev. Dr. McEwan. The first thing that commanded attention was the fact that the Society is an *Aid* Society. There are, said the speaker, some people who never can enter energetically into any missionary enterprise unless it is entirely their own. In connection with Christian missions, however, there is too much denominationalism, and it is of the greatest importance that as far as possible a united front should be presented. By means of this Society, work carried on by many missionaries in many centres and over an immense area is touched and greatly helped. Another matter to which reference was made was the interesting fact that many of the missions in Bible lands belong to the American churches; that these should be assisted from England is specially gratifying, as such co-operation affords a blessed bond of union between the Christian people of the two countries. In conclusion, Dr. McEwan maintained that the work that is being done must tell in the future, even though at present the results seem small. The value of such efforts as these does not depend upon the number of converts made every year. Success is not yet ripe for manifestation, but the time will come when it will appear. There is a silent and progressive movement going on in the minds of the peoples inhabiting the Bible lands, a movement provoked by preaching, by literature, by schools—and gradually faith in the Mohammedan system is being undermined, and preparation is being made for the day when, with great suddenness perhaps, that system will fall. The work is certainly of God, and therefore there may well be strong faith as to its ultimate success.

Dr. J. P. Cochran having described medical mission work in Persia, Rev. Dr. Thomson, of Constantinople, gave some account of the needs of various parts of Turkey. Both speakers acknowledged the valuable assistance rendered them by the Society. Miss C. Borden, director of the American Women's Mission Board, took occasion to tender the Society sincere thanks for its co-operation with American workers. The proceedings were cordial throughout, and it was felt that the speakers did well to emphasise the gratifying fact that the Society had done so much towards demonstrating that on the mission field it matters not whether Christian workers are English or American. Rather, however, it is of the highest importance that, with an eye to God's glory, labourers should, as far as practicable, devote their united talents to whole-hearted service of the Lord.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, June 17, Acts xvi. 1—13; Monday, June 18, Acts xvi. 14—24; Tuesday, June 19, Acts xvi. 25—40; Wednesday, June 20, Acts xvii. 1—15; Thursday, June 21, Acts xvii. 16—34; Friday, June 22, Acts xviii. 1—17; Saturday, June 23, Acts xviii. 18—28

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. Hudson Taylor, Founder of the China Inland Mission.

In this issue we report the opening meetings of the International Missionary Conference in Exeter Hall. Our next issue will be a Double Number, price 2d., and will contain extended reports of the proceedings of the Conference during the present week.

Evidence of the timeliness of Scriptural injunctions appears in a recently published Essay, which obtained a prize at Cambridge. Comparing what we read in "Social Life in Rome" during the First Century (*Murray*), and the utterances of Apostles, we see how needful were warnings to the early Christians against wine-bibbing, revellings, and covetousness. In Rome there were contests in drinking at the dinner table, and potations of intoxicating wines were often continued all night. The unscrupulousness of Romans on money matters poisoned all social life, and led to forgeries, perjuries, and universal corruption.

From a recent report of an official committee on Sunday labour in Germany, it appears that a very considerable part of the German working people get no rest on Sundays, although on week days the hours of toil are longer than in this country. Apart from the religious sanctions and claims of the Lord's Day, it is surprising that a shrewd people like the Germans do not recognise the necessity, from a purely physical standpoint, of one day's rest in seven. We hope the report lately presented may lead to such legislation as will secure this boon to the industrial masses of the people.

The daily press must blame itself if some allege that an anti-Protestant influence is secretly inspiring it. Commenting last week on the grounds of the objection to a huge crucifix in a Reformed Church *The Standard* designates them as childish, frivolous, and antiquated; and condemns the action of the Church Association as churlishly narrow, bigoted, and intolerant. Next day *The Daily Chronicle* assailed the meeting in Exeter Hall to commemorate the Tercentenary of the defeat of the Armàda. It was stigmatised as a purely sectarian demonstration; instead of emphasising Protestantism, all differences of religious opinions should be sunk, and the selection of a Roman Catholic as president of a commemorative meeting was proper. Such utterances are calculated to awaken suspicion.

Diligent readers of the criminal records of the Metropolis must lately have observed frequent mention of the name of Mr. Wheatley, of the St. Giles' Christian Mission. On one day last week at the Middlesex Sessions this prison philanthropist intervened with effect on behalf of a man and two youths who had fallen into the clutches of the law. The man's sentence was reduced from five years to eighteen months. The lads, convicted of petty theft, were discharged to the care of Mr. Wheatley, who undertook to provide them with occupation at sea. In his own quiet and persevering way Mr. Wheatley is doing really splendid rescue work among young criminals. The St. Giles' Mission ought to be well backed up.

We observe with much pleasure that a similar work is being carried on among lads in Manchester by Mr. A. Devine, with the hearty concurrence of the officials. Mr. Devine has organised two clubs for lads in crowded districts of the city, so as to furnish an evening resort and diminish the temptations to evil courses. Advantage is taken of "The First Offenders Act" passed last year, and in many cases boys convicted for the first time are taken in hand, so as to preserve them from the prison taint, which is so difficult to wipe out when once contracted. Mr. Wheatley in London, and Mr. Devine in Manchester, are true successors to John Howard, of immortal memory.

Sir M. Monier-Williams has sent a letter to *The Times* against modern political indifferentism. He contends that formerly English people regarded religion, morality, and politics as closely interwoven and closely interdependent. He justifies the language of Manu's Hindoo Law Book, which is as old as Christianity, and which maintains that the holding together of the body politic depends on two mainstays—the fear of God, and a deep reverence for the fundamental principles of morality. Such a protest is called for; a school of sciolists is among us who are making their voice to be heard in sneers at the notion that law and politics should have their roots in moral principles.

Very timely, also, was Sir Monier Williams' address last week on Mystical Buddhism, at the annual meeting of the Victoria Institute. There is no living man who is a greater authority on the subject; and it is refreshing in these days when Neo-Buddhism is, even in England, becoming a fashionable creed, to find a scholar who can put aside modern literary fashions, and expose the new creed, which denies an Almighty and Independent Will, and is only a revival of notions that were current in India two thousand years ago.

We congratulate the Victoria Institute on its success. Numbering now 1300 members, it is drawing to itself from every part of the world eminent scientists and philosophers, who are leading the reaction against attacks on revealed religion in the name of culture and learning.

All history is but the development—sometimes startling in its rapidity, at others almost imperceptible in its slow progress—of the purposes of Him who "worketh all things after the counsel of his own will." He who observes the signs of the times by the light of God's Word may trace the hand of God in apparently commonplace matters, no less than in the most momentous. Thus, the making of the railway from Jaffa to Jerusalem, to which we recently alluded, may be a divinely appointed means of aiding and hastening the restoration of the House of Israèl to the Promised Land, which movement has of late years received a marked impetus from the progress of events in Russia and Central Europe, there being now, it is said, upwards of thirty thousand Jews in Jerusalem. True, a great part of Palestine remains arid and unfruitful, and much remains to be done before "the desert shall blossom as the rose," and before the ruins of the tabernacle of David are repaired, but "the Lord of Hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

In view of the glorious future which the Word of God indicates as being in store for the Jews, and of the important part which they are destined to play in the great events attending the close of the present dispensation, any particulars respecting the chosen people are noteworthy. In a recent interesting lecture on Judaism, Mr. F. D. Mocatta estimated the number of Jews in the United Kingdom at a hundred thousand, in the Colonies about twenty thousand, in France seventy thousand (of whom forty thousand are in Paris), in Germany more than half a million, and about the same number in America. In Persia there are supposed to be about fifty thousand, ten thousand in India, and a similar number in the Khanates, the total number of them throughout the world being reckoned at from eight to ten millions. The lecturer described the Turkish Government as being hostile to immigration into Palestine; but it must be remembered that the despotic power of the infidel is even now decaying, and will, according to "the sure word of prophecy," be ultimately brought to nought.

It is to be hoped that the Irish Exhibition (on the committee of which it is refreshing to find rival politicians sinking party differences) will serve a more practical and beneficial purpose than that of providing a merely fashionable show. A busy nation is a contented nation, and the judicious development of the natural sources of Irish wealth, and of the small cottage industries, such as hand-loom-spinning and weaving, shirt-making, lace-making, and embroidery—all which processes are exhibited at Olympia—will go far towards alleviating much of the present distress. The Donegal Industrial Fund has done and is doing good work in reviving these important industries: the difficulty, however, is to find a ready and steady market for the beautiful and useful work of the Irish women and girls, and the present exhibition will have conspicuously failed in its purpose if it does not create an increased demand for these home-produced articles, and, by providing the funds for extending the operations of Mrs. Ernest Hart and others, render permanent and practical help in the solution of Irish social and political problems.

A Blue Book has lately been issued which contains some of the mass of exhaustive and interesting facts and figures which have been gathered by a Belgian Commission appointed about two years ago to inquire into wages and kindred topics in that country. The gist of the information thus collected points irresistibly to the conclusion that, compared with their fellows in Belgium, the workpeople of England are very well paid: thus, the wages of a Belgian coal-miner are fifty per cent. less than those of his English *confrère*, though he works longer hours; English ironworkers can double the wages of the Belgian, the remuneration of skilled labour generally being twice as much on this side of the North Sea, whilst the prices of food and clothing are about the same in both countries. From a general view of the report, it would appear that only by combined thrift, energy, and good fortune, can the average Belgian working man earn a bare living, much less have any margin for amusements or luxuries. Indeed, the plain, unvarnished answer which the Commission received from Courtrai was: "How the average workman manages to exist, as well as bring up a numerous family, on the scanty pittance he receives, is a problem which we find impossible to solve."

With regard to the reply of the Procureur of the Holy Synod of the Greek Church to the memorial of the Evangelical Alliance (to which we alluded last week) it may be further remarked that the specious arguments and lofty pretensions of this apology for persecution will deceive none who remember the ignorance and gross superstition which characterise the orthodox Greek Church. If Lutheran Christians are deprived of the liberty of proselytising, there is still a way open whereby they may silently but effectually spread the knowledge of Christ among the benighted masses of Russia, who are still sitting in darkness; let them avail themselves of the freedom which still remains to them of circulating the Scriptures.

A powerful illustration of the consecration of talents is given in a recent article in one of the monthlies, in which it is stated that from the profits of one of Miss Charlotte M. Yonge's books a missionary college in New Zealand was built, and from those of another volume, the *Southern Cross* missionary schooner was provided and fitted up for the use of Bishop Selwyn. There would be less ground for complaint in regard to modern fiction if more of our writers were under the influence of motives such as those which moved Miss Yonge, for the object would sanctify the labour.

The Dark Continent is likely to become darker still unless something is done to limit the "blessings of civilisation," which the Christian races are forcing upon their darker brothers. *The New York World* recently had the following paragraph which eloquently speaks for itself:—

> There will sail from this port this week a vessel carrying 1400 packages of New England rum. This is the largest cargo of the kind ever shipped from here to the African coast. From May 1, 1887, to the same time the present year, there were sent out from Boston to the "dark" continent 8188 packages of New England rum, or 849,569 gallons.

It would appear that there is a probability of another trial, as interesting and remarkable as the celebrated Gorham case, for preliminary proceedings have been taken in the Court of the Archbishop of Canterbury, requiring the Archbishop to cite the Bishop of Lincoln before his Court for the following practices:—

> (1) The use of lighted candles when not required for the purpose of giving light; (2) adopting the eastward position during the ante-Communion office; (3) mixing water with the sacramental wine used in the Holy Communion; (4) administering water and wine so mixed to the communicants; (5) standing in such a position during the prayer of Consecration as to hide the manual acts; (6) permitting the singing of the *Agnus Dei* immediately after the prayer of consecration; (7) making the sign of the cross over the people; (8) rinsing the paten and chalice and drinking the ablutions.

This is a step in the right direction, and we are glad that the Church Association has moved in the matter. The practices have been condemned by the Privy Council, and it is quite time that it should be decided whether they can be followed with impunity.

Apparently the Russian Administration has one good quality. Of late years the adulteration of articles of food has assumed such serious dimensions that the Government took the matter up, with the result that a number of influential persons in Moscow, wealthy merchants, have been sent to Siberia, and others have been sentenced to two months' imprisonment. Some drastic measures of this kind would not be out of place in these islands, where the poor suffer so much at the hands of the adulterator.

A recently published official return shows that during last year 1220 licences were issued for experiments upon living animals. The majority of the experiments are said to have had a therapeutical object, and it is admitted that in seventy-one cases pain was "unavoidably inflicted." *The Daily News*, referring to this as done only in the "supposed" service of man, well remarks:—

> Not one of the men who inflict this pain on poor defenceless animals would condescend to acquire the most useful knowledge by an act of fraud, of meanness, or of dishonour. It is strange that they need to be reminded that knowledge which can only be got by the infliction of cruel pain is as much forbidden to merciful men as wealth which can only be acquired by dishonesty is forbidden to honest men.

In dropping the licensing clauses from the Local Government Bill, the Government have doubtless consulted the exigencies of the hour, but they can hardly be said to have given complete satisfaction to anybody. The national interest as much required the retention of the clauses establishing a new licensing authority, as it urgently demanded the abandonment of the provision whereby the discretionary refusal of a licence would involve the payment of compensation to the publican. While throwing over the proposal which the public so heartily disapproved, the Government certainly might have retained so much of their scheme as is consonant with the best sentiment of the country. They have not chosen to do so, however. We can only hope that the long-awaited interference with the drink traffic is deferred to an early day, and that when the matter comes to be dealt with, wise, practical, and thorough proposals will not be wanting.

A correspondent writes:—

> Sir Richard Temple, M.P. (ex-Governor of Bombay) has during his short parliamentery career acquired unenviable notoriety by his speeches in the House of Commons in defence of the opium traffic, in support of the liquor system in India, and in opposition to Mr. Walter McLaren's motion for the total repeal of the Contagious Diseases Acts in India. Sir Richard Temple is member for the Evesham Division of Worcestershire, but I cannot believe that he represents the Christian sentiment of that locality. Strange to say, Sir Richard has occasionally figured on missionary platforms, and his works on India bear high testimony to the value of Christian missions in the East.

Mr. David McLaren has made a careful examination and analysis of the home contributions of four great Missionary Societies and of the British and Foreign Bible Society during the fifty years of the present reign. The annual average amount of the five societies for the last ten years was £556,631, shown as follows:—

Baptist Missionary Society	£57,229
Wesleyan Missionary Society	109,433
Church Missionary Society	193,670
London Missionary Society	80,742
British and Foreign Bible Society	109,557

The total contributions for the fifty years were £20,798,160, being much about the amount spent on drink in this country in sixty days. One feature brought out by the examination is that, when a large sum has been raised for a special object, the income of succeeding years has not suffered in consequence.

Continuing his excavations in the province of Fayûm, Mr. Flinders Petrie has penetrated the pyramid of Hawara, and actually found the sepulchral chamber of an Egyptian Pharaoh—an event unparalleled in the records of modern exploration. It is quite expected that, when opened next season, the tomb will be found to contain the mummy of Amenemhat III. Among recent "finds" is a fragment of the second book of the Iliad, written on papyrus in the finest Greek hand, and dating from the second or third century. The variety of the articles discovered recently in this very interesting part of Egypt is such as to raise hopes that substantial additions may yet be made to Biblical as well as pagan antiquities.

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SOWING TARES IN NORWAY.

OF late years attempts have been made to circulate in Norway immoral and irreligious writings. The desire for reading is rapidly increasing, and it is very desirable to satisfy this by supplying the working classes with Christian and wholesome literature. Every year the number of Englishmen who visit our poor but beautiful country increases, and we think they will all agree in testifying that the Norwegian people, as yet, are thoroughly religious and moral.

The Norwegians have always looked upon the English as their best and nearest friends, and they look to them for help in spreading Christian and good literature among the people, and thus assist in protecting the working classes against immorality and unbelief. All communications should be addressed to A. Grondahl (Minister), 43, St. Donatt's-road, New-cross, S.E.; or, O. Möller (Chairman of the Church Committee), 8, Austinfriars, E.C.

HIGHLAND ORPHANAGE.—Mr. Campbell-White, of Overtoun, recently opened the Victoria Home, a new building which has been added to the Highland Orphanage at Inverness, in commemoration of the Queen's Jubilee. The new Home provides accommodation for fifty children, and has cost £1255. Mr. Campbell-White gave a donation of £100, besides promising an annual subscription.

THE LEYS SCHOOL, CAMBRIDGE.—The annual gathering of friends was held on Wednesday last week, by the kind invitation of Dr. Moulton. Although founded especially for the sons of Wesleyans, the borders of the School are being extended, and various Christian denominations are now represented. A Christian spirit and strong moral tone prevail, and never was the Institution in a more flourishing codnition than at present.

MR. JOHN T. DORLAND.—A very profitable incident in the meeting for worship at the Friends' Meeting House, Stoke Newington, on Sunday morning last, was the address of Mr. J. T. Dorland, from America. His exhortation was founded on the text "I will pay my vows unto the Lord, now, in the presence of all his people." Referring to the vows of Jacob and Paul, and deprecating rash vows, the occasions of vows such as times of danger, trouble, and bereavement, were powerfully depicted. The people of God were urged to remember that "The vows of the Lord were upon them," and they were solemnly urged to pay them immediately to the Lord in the presence of all his people. The time was one of deep solemnity and spiritual power.

"FAMILY RELIGION" is the subject this year of the pastoral letter issued by the English Presbyterian Synod. The letter, which was drawn up by Rev. W. S. Swanson, and bears the signatures of Dr. Oswald Dykes, moderator, and Dr. McCaw, clerk, declares that from Reformation days family religion has always been kept in the foreground by the great body of Presbyterian Churches, family religion and Church prosperity being indissolubly linked, and the stability of society in all its relations depending upon keeping up the fear of God in the family. Parental responsibility is strongly urged. The Church cannot relieve parents of their duty to their children. The Sunday-school and the Bible-class are valuable aids in "the godly upbringing of the young," but they are not to be substitutes for the training of home. This training is "the best safeguard against the temptations and difficulties of life."

CHRISTIANITY v. POVERTY.

That the problem of poverty should be brought to the light of Christian principles and Christian judgment is, certainly, not only a reasonable but also a fitting thing. In many minds there is a conviction that disciples of Christ have not, up to the present, done all they should by way of showing that they "consider the poor;" and in some circles, moreover, among professing and non-professing Christians alike, there is a desire that something should be done towards applying trite doctrine to definite practice. The questions which are asked are: Does the prevailing poverty result in any measure from bad laws? Can such poverty be reduced or obviated by enlightened legislation?

These important questions, among others, were discussed on Wednesday last week at Exeter Hall, at a Conference presided over by Mr. J. C. Durant. Several members of Parliament and many Gospel ministers wrote, regretting their inability to attend. Rev. Arthur Jephson, vicar of St. John's, Waterloo-road, in a letter of apology, said that nothing short of the complete adoption of the principles of Jesus Christ can solve the problem. In his opinion, Christian people have quite as much to learn in this respect as anti-Christians. The first thing to combat is the selfishness of man; the welfare of others is the proper concern of the real Christian.

Rev. C. Fleming Williams maintained that the English land laws are the cause of untold mischief, and should be altered. Having depicted the misery of the lives of many of the industrious poor—the people who in a large measure produce the wealth of the country—he argued that this state of things is not by God's adjustment but by man's injustice. The "root of the matter" is, in his opinion, to be found in bad laws. Taxation has been transferred from land values created by the public to industry and its products, thus repressing industry, and injuring the industrious while benefiting the idle. He unhesitatingly declared private ownership of land to be the cause of nine-tenths of the poverty at present existing, and made a great impression by citing cases of terrible hardship consequent upon the perfectly legal, though quite inequitable, action of certain rapacious landlords. Nationalisation of the land was the remedy proposed, and people were urged not to dismiss the proposal from their attention without first making themselves acquainted with the subject in all its bearings.

Mr. W. Saunders denounced the fashionable extravagance which is so common to-day, and was followed by Mr. Handel Cossham, M.P., who powerfully advocated the closing of public-houses, the enactment of just laws, and the reduction of national expenditure.

A short but excellent speech was made by Rev. J. F. B. Tinling. Any new anti-poverty association that may be formed must, he said, be different from all others, if it is to secure the confidence of the community. Broad in basis, it must take account of many things. It must fight the drink; it must be a thrift society; it must bring to the front the question of parental responsibility, demand severer laws against seduction, and deal with the homes of the people. Taxation and immigration and emigration, must also be included. Above all, society must be reminded that the only philanthropist who has fully taken account of the wants of man, was Jesus Christ; that, while bearing the name of Christ, nations have been anti-Christian in their actions; and that modern society has been, and is, nothing else than organised selfishness. We have yet to realise that it is not believing and theoretically acknowledging the principles of Jesus Christ that will do the work; but it is men who are not merely Christian, and not simply earnestly Christian, but rather men who are wholly and only Christian, that will do this thing. A league to grapple with this evil must both take hold of the consciences of the sinners and the hands of the helpless, and the secret of wielding such a power will be association with Jesus Christ. Such men will not be only working for Christ, but they will rather let Christ work in them. We do not believe in Christ simply as a historical character, and the embodiment of ideas, but as a living person wanting to save men, although hitherto we have not given Him the chance. Certain it is that men in whom Christ is working will do more to gain the conscience of this country—by the mighty influence of human character and the indwelling and inworking of the Spirit of God—than the strongest imaginable committee whose power and light are in names and brains.

Several "Socialists" and others having spoken, adding little or nothing to the discussion, a motion was made for the adjournment of the Conference. This was not adopted; and a resolution calling upon Christians to unite in demanding such legislation as will abolish the cause of poverty among the industrial classes, and of inordinate wealth among those who are traditionally idle, was lost through the adverse voting of a number of Socialists, who had put forward an amendment which was rejected by the meeting.

NEW HOME OF INDUSTRY.

Again we have to record the faithfulness of our heavenly Father. The *Sardinian*, conveying almost a hundred of our precious children, under Mr. and Mrs. Merry's care, lost her propeller, after seven days out on the ocean. The eleventh day after sailing came, and still there was no news of the ship. The shippers wrote that two steamers had gone out from Halifax in search of the *Sardinian*; but scarcely had the letter been received and read, when the joyful cablegram arrived, with the cheering words, "Safe; all well. Halifax." Since then, when the extra long railway journey was safely over, another cablegram has filled our hearts with praise, "Stratford. All well. Doctor's certificate satisfactory."

Having seen in the Canadian newspapers adverse remarks upon the children emigrated from England, we requested from the Government an examination and a public report thereof, knowing that we had no part in sending to Canada such as were described. Twenty years of experience enables us to know who are fitted for new colonies. The photographs which the girls and boys, now grown up, have sent home, and which may be seen by the hundred at the Home of Industry, speak louder than words, and fully contradict all these adverse statements. Through God's blessing we will go on seeking to bury the sad past caused by death or desertion; following the children in their future life, as those who have voluntarily taken the parents' place. We long for their spiritual, even more than their temporal welfare, and we are receiving gracious answers to these longings.

We are busily training and outfitting our fifty-fifth party, and look to sail by the *Parisian*, July 12, and to spend the months of August and September visiting among the children in Canada. Correspondence addressed to Mr. Merry here will have immediate attention.

Annie Macpherson.

29, *Bethnal Green-road, E.*

OPEN-AIR MISSION.—The annual meeting of the West-end Auxiliary was recently held at Stafford Rooms, Mr. Gurney Sheppard presiding. The report submitted by Mr. W. Davis, hon. secretary, showed that the work of the numerous bands of workers in the parks, streets, and mews had been attended with encouraging success. Amongst the speakers were: Revs. J. Gosset Tanner, Z. B. Woffendale, and J. Brigden, and Mr. Gawin Kirkham.

WORKING BOYS IN LONDON.

The eight Homes for Working Boys in London afford accommodation for 350 lads between the ages of thirteen and seventeen, who are able to work and earn wages, but, as they have no homes, are liable to the many temptations of residence in common lodging-houses.

From the report for 1887, just published, it appears that the premises are all held on short leases, and could not receive any endowment from the charity commissioners, even though on other grounds a title to such assistance might be made out. The absence of any endowment will, perhaps, leave the committee more free to continue to carry on what they consider to be the most important part of their work—viz., the religious teaching and training of the boys who are in the Homes.

On the balance sheet there appears a deficit of £413. This is not a very discouraging fact, for the Committee know that the cause of the Working Boys is one very near to the hearts of many Christian people. A cheering fact is that there are every year many evidences of great good resulting from the efforts which are put forth. The case of a youth named Charles Hunt illustrates this. He had left one of the Homes, and had been unwell for some months, when a married sister offered him a home; this he accepted, but only to waste away. On three occasions he was visited by the superintendent and matron of the Home, who had the pleasure of witnessing the dying boy's simple trust in the Lord Jesus, and also of hearing him say, "Don't suppose all that is said in the Home by yourselves or any of the gentlemen is lost, for we often think more of it than we would like to confess even to ourselves."

From Christian, philanthropic, social, and economical points of view these Homes deserve support. The secretary is Mr. H. Bristow Wallen, 8, Duke-street, Adelphi, W.C.

INDIANS IN CANADA.

A special appeal has been issued on behalf of the Church Missionary Society's Indian Mission, Upper Peace River, North-west Territory. The station is some six hundred miles from Calgary. During late years the Indians have been in a state of extreme distress, consequent upon the scarcity of game and the absence of any adequate supply of other food. Efforts are now being made to persuade the Indians to form settlements, and the Canadian Government fully recognise how desirable it is that such civilising efforts should be connected with religious work.

All friends and supporters of the Church Missionary Society will feel the strongest desire that exertions in this direction should be associated with the Society's Mission and the evangelically minded Bishop of Athabasca. It is accordingly proposed to purchase and convey up country a grist-mill and machinery necessary to establish and carry on a mission farm of 300 acres, for the purpose of instructing the Indians in agricultural pursuits, and educating their children. To accomplish this, the sum of £2000 will be required. Members of the Church of England in Canada have contributed half this amount, and the friends of missions in England are asked to supply the balance. Mr. F. A. Bevan, 54, Lombard-street, London, E.C., has kindly consented to act as treasurer.

BRIGHTON OPEN-AIR AND CHRISTIAN MISSION.—The twenty-eighth year of preaching on the beach at Brighton has just been entered upon under circumstances of a very encouraging character. There were several speakers at the opening meeting on the West Cliffs on May 27.

WORKING MEN'S MISSION, NEW CUT.—The eleventh anniversary meeting of the above Mission was celebrated on Tuesday, last week. Mr. F. A. Bevan occupied the chair. A report of the year's work was read by Mr. J. Ashton, and various addresses given. A copy of the report will be sent to any friend upon application to Messrs. T. and J. Young, 32, Nelson-square, Blackfriars-road, S.E.

GOSPEL LIGHT IN THE EAST.

IN a recent letter to Mr. Reginald Radcliffe, Miss Green-Armytage, of the Sailors' Rest, Constantinople, gives the following deeply interesting information:—

God seems to be using the Rests at Constantinople and Smyrna in a peculiar way for reaching the varied races around. Here in Constantinople, people from remote corners in the adjacent countries drop in; they hear the word, read it, buy a Bible, or get one given them; carry it away to their distant towns or mountain villages, and tell its good news. The neighbours gather together to hear again and again. Thus I have been hearing lately of whole villages turning to God, and many suffering persecution for the truth's sake thus brought to their homes and hearts, and this without any human teacher of any sort—only the written Word—the Light of Life applied by the Spirit of truth.

In one village where the Bible had entered in some unknown way, the people have begun Sunday and week-day meetings among themselves, and schools for their children; the preacher being a shepherd, and the schoolmaster a farmer. As the shepherds are watching their flocks at night they read together and talk over the way of salvation. Dr. Constantine, who has lately been visiting some of these out-of-the-way villages,* found in a sheepfold a large Bible and several portions, put there for the use of the shepherds; and one of these uses the word of God so powerfully that he goes by the name of David, some of these poor people who can only read with difficulty spending whole nights in its study.

In the Rest, also, the various natives of the city come and go continually, and find here the Bible in their own tongue—Greeks, Armenians, Jews, Russians, Bulgarians, and Turks, besides German, French, Italian, &c. Who can tell where and how the precious seed will take root and spring up, bearing fruit? Only the great day will reveal it.

With regard to sailors, for whose good this Rest was primarily started, many are the words and letters of thankfulness that are received from them, that "such a place was to be found in Constantinople where poor sailors could come and get good." How they bless God for the day that they first entered and heard the message of salvation just then. One man lately said, "You may be sure where *I* shall be found whenever I can get ashore. Bless the Lord for such a place!"

Another poor fellow, an American, slipping fast down to eternal ruin, who described himself afterwards as "too fearful a sinner for a human being to speak to him," was induced to come to the meeting one night, and heard, as he never had before, of the blood that cleanseth from all sin. Begging us there and then to pray for him, and crying also to the Lord Himself, he found mercy. After a few days' longer stay in Constantinople, he left us full of gratitude and praise for the blessing which he had found here.

The harvest is white and doors opening on all hands, but I am greatly exercised about the lack of helpers and of means to continue the work. Besides this pecuniary need (*i.e.*, for the work, to which every contribution is scrupulously devoted), I want to hear of a lady who would be able and willing to share with me the labours and the joys of this work. I also need a whole-hearted Christian sailor as boatman to visit the ships and seek out those who are being dragged into the many snares laid for them in this port.

I would also re-echo an appeal which only this afternoon reaches me from Salonica from a missionary I have long known there, Rev. T. R. Sampson. He asks if I cannot get a lady to come out and open a Sailors' Rest in that port. It is visited by numbers of English ships all the year round. Such a Rest would also greatly aid the work among the natives, who do not come within the sphere of other missionary societies.

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* See THE CHRISTIAN for May 25.

MR. VARLEY RETURNING.

DEAR SIR,—After a pleasant passage we are nearing home. This great steamer of the P. & O. Co. is like a town at sea. We number, I am informed, more than 700 souls, and this vessel attains a speed of seventeen knots, or nearly twenty miles, an hour. For scenes of exquisite tropical beauty and variety, Ceylon surpasses all that I have witnessed. From its peculiar position drought is almost unknown; seldom does a month pass without abundant rain, and this yields growths which are prodigious and a verdure almost unparalleled.

I had the pleasure of a lengthened interview with Mr. Ferguson, the proprietor of *The Colombo Observer*, who has resided for more than fifty years in the island, and was delighted to know how many of the friends identified with the China Inland and other missions had been welcomed by him. I also visited the Baptist Missionary School, where thirty-six young girls are being educated; the majority of whom, I believe, are really converted. Mr. and Mrs. Pigott, who are at the head of the Institution, are full of hope concerning this valuable missionary work. I greatly enjoyed the quaint singing in their native tongue, and I had the welcome opportunity of telling them "the old, old story."

The Baptist church is a substantial and admirable building, and the Lord is owning the work of our estimable brother Durban, who hails from the Pastors' College. I wish some of those who speak of the necessity for "changed conceptions," and modern apprehensions of the new Gospel could but see, as I have seen, the powerlessness of any other Gospel than that which "is the power of God unto salvation." A minister highly esteemed in the Australian colonies, and who has just spent several months in India, well says, "I have returned with deep conviction that nothing but the Gospel of Christ can meet the deep need which everywhere exists."

The meetings in Melbourne continued with increasing interest to their close. I am rejoiced again to aid the China Inland Mission, on behalf of which I received about £150 at Bible-readings and other services held in the city.

Our brother, Mr. Clark, arrived a few days before we left; I trust he may be used abundantly. The harvest is indeed great.

We leave this in the morning for Malta, where we coal, thence to Gibraltar, *en route* for London, which we expect (D.V.) to reach by the 12th inst. Many items of interest concerning the Australian colonies possess my mind; but the mail is closing. Rejoicing that I am so much better in health, and glad again to be home, yours faithfully, HENRY VARLEY.

S.s. Oceana, Brindisi, June 3.

THE VICTORIA INSTITUTE.—The annual meeting of this Institute was held last week. The chair was taken by the president, Professor G. G. Stokes, P.R.S., M.P., and an address on "Mystic Buddhism" was delivered by Sir Monier Monier-Williams, K.C.I.E., in which he gave a full description of its rise and nature, and concluded by stating the so-called spiritualism, neo-Buddhism, theosophy, animal magnetism, clairvoyance, &c., of the present day had their counterparts in India over 2000 years ago. The report for the year was read by the honorary secretary, Captain Frank Petrie, and showed that the Institute now numbered nearly 1300 home and foreign supporters of its objects—the investigation of questions of philosophy and science, especially any alleged to militate against Revelation. The report spoke in warm terms of the immense value of the labours of England's men of science.

AT WORK IN CORSICA.

DEAR SIR,—Since many of your readers are interested in Corsica, and may have heard of the fierce persecution which the priests lately raised against the McAll Mission, I am glad to state that the clerical papers have at last exhausted their hostile attempts of stopping the evangelical meetings at Ajaccio. Mr. Mabboux, the evangelist, perseveres in preaching that Jesus Christ is the only Mediator between God and man. In consequence, a spirit of inquiry is being manifested among men of all classes.

In many places, where five years ago, a colporteur could not sell a single copy, the people now show great eagerness to get the Scriptures. There are not a few, who begin to recognise the truth, but fear of man keeps them back from confessing their faith openly. Invitations for meetings to be held in the country reach Mr. Mabboux continually, so that it becomes now an absolute necessity to secure the help of one or two godly evangelists (unmarried men) ready to do rough work among the scattered people in the higher regions. As we have done the pioneer work for three years, and tried to cultivate the untrodden ground of "La Sauvage Corse," we most earnestly pray that some benevolent Christians will enable Mr. McAll to extend this mission, by sending him, for this special purpose. The expenses for the maintenance of an evangelist are about £150 a year.

In order to reach those who never come to meetings I generally take my meals in restaurants, where I enter into conversation with all sorts of educated men. It would surprise you to hear their questions about Protestants, as they are utterly ignorant of the fact that seven countries of Europe had shaken off the yoke of the Pope, acknowledging the Scriptures as their only standard.

A country schoolmaster, who for years had been wishing to know the truth, came up to me one day at luncheon time, and most cautiously approached the subject of salvation. The Lord used my testimony, and saved that hungry soul. "You have, indeed, opened heaven to me," he says, in one of his grateful letters, "and it is now my happy privilege to influence my pupils, in order to lead them to Jesus, that they may grow up, not only to be good citizens, but faithful Christians." This schoolmaster lives now in a village near Sartène, where vengeance and murder bring about great distress.

At the Government Training College I was asked last year to give courses of modern languages. As these normal schools are non-confessional, I take advantage of this liberty to introduce the Gospel.

Last summer, when spending my vacation at Sartène, I found an open door in many rich families, where prejudice had hitherto prevented all intercourse with evangelical Christians. Even soldiers came up to my room to get Gospels, and wanted to hear about the finished work of our Lord.

Yours truly, ELIZA STAPFER.

Mission Evangélique, Ajaccio,
Corsica, France.

FOREIGN GIRLS IN LONDON.

DEAR SIR,—It is proposed to hold a meeting for Scandinavian girls on Monday, June 18, at half-past five o'clock, and we shall be glad if ladies knowing of any Swedish or Norwegian girls would either send us their names or personally invite them to the meeting.

We are exceedingly anxious also to obtain the names of the upper-class French employées in the large West-end establishments, and we shall be very glad if ladies will give us the names of any they meet with in their shopping, in order that we may invite them to the French meetings which are being held here.—Yours truly,

CLARA MANNING, Hon. Sec.,

Y.W.C.A., Continental Department,
316, Regent-street, London, W.

ANGLO-INDIAN EVANGELISATION.

Sir Rivers Thompson, ex-Lieutenant-Governor of Bengal, once said in Calcutta: "Every Englishman in India should be a Christian missionary." It is an unhappy fact, however, that very many of the thousands of Englishmen in India are not even Christians, much less missionaries. The Anglo-Indian Evangelisation Society works among this important though comparatively small section of the population of our great Empire in the east, and has strong claims upon the support both of Christians and patriots.

The directors of the Society are to be congratulated on the success of the reunion breakfast at Exeter Hall on Friday last. During last year operations were considerably extended, but the Society was not able to respond to many appeals to send evangelists to sadly destitute districts.

Lord Northbrook, formerly Viceroy of India, made a very acceptable chairman. He spoke in high terms of the Society, and emphasised the importance of Christian testimony among the English people in the Empire. The undenominational character of the Society met with his cordial approval. The noble lord said:—The object of this Society is one that must commend itself to us all. It is certainly very desirable that, while organising missions to the heathen, we should not forget our own countrymen. I believe the work of this Society to be most important; for not only is it for the benefit of Englishmen in India, but also for the welfare of the millions of population of that great empire. It is undoubtedly of great importance that all Englishmen engaged in India should set a Christian example to the natives of that country.

Rev. Filmer Sulivan, who last winter held mission services in India in connection with the C.M.S., spoke of the readiness of the natives to hear the Gospel, and also of the delight with which Christians of all sections of the Church worked in order to secure the success of his mission. With great pleasure he told of an officer of high character who spent his holidays by going from town to town and from village to village, proclaiming the Gospel with the help of magic-lantern views. Everywhere the people flocked to see and hear. How many might follow that good example?

Sir Charles Bernard remarked that there is hardly a family in the middle and professional classes of England but has a relative out in India. What a comfort it would be for such to know that their far-off friends were receiving spiritual ministrations, and being helped to exhibit in their lives the great principles of Christianity! The Anglo-Indian Evangelisation Society lays itself out to do work of this very kind.

Rev. P. R. Mackay, just returned from India, having made a few remarks, Mr. S. Smith, M.P., delivered a brief address. He deplored that in many respects our countrymen in India do not set a good example to the heathen. Among the existing blots on our rule, he mentioned the drink traffic and the opium trade. He was convinced that there is little to be expected as the result of missionary effort, until we have Christianised our policy and government in India. The operations of the Anglo-Indian Evangelisation Society are such as tend to the establishment of a sounder policy and a wiser system of government. As our representatives rise in their sense of righteousness, we shall see an improvement in the government of the country. I believe, said the speaker, that India has been given us for high ends, and if we govern it well, on the principles which God has laid down, it will be a blessing to England; if, on the other hand, we do not maintain that standard of righteousness which is required of us, then we shall ultimately lose the great trust which has been committed to us.

Rev. Dr. Murray Mitchell remarked that the magnificence of the Indian Empire is more often spoken of than is the responsibility which its possession entails. He strongly urged that united effort should be made to influence Englishmen in India, as thereby much will be done towards influencing the entire population.

Rev. J. Hudson Taylor having made a few hearty observations, Rev. John Hewlett, of Benares, spoke. Some time ago he had before him the highest class of the college of which he is principal, and took occasion to urge the young men to embrace Christianity. One of them replied: "Sir, the natives of this country have heard the Gospel preached a great deal. It has been taught to them in their schools, and there is not so much a lack of knowledge of Christianity as there is a lack of examples of Christian life. India now needs to have Christianity exemplified in the conduct of its professors rather than taught by its missionaries." Mr. Hewlett proceeded to remark upon the great value of efforts such as those of the Anglo-Indian Evangelisation Society, which would tend to provide the examples of Christian life such as the natives of the country are now looking for.

Mr. R. A. Macfie and other gentlemen also spoke, and the proceedings were both cordial and hopeful.

Rev. Isaac P. Row, one of the evangelists of the Society, writing to *The Indian Witness*, describes a visit to the tea planters of the Brahmaputra Valley. He says:—"I have been everywhere most kindly treated, and the services that I have held have been generally very well attended. Many of the persons who have thus come together, from time to time, to hear the word of the Lord, have had to ride long distances to enjoy that privilege. I myself have met with scores and hundreds who have not had the opportunity of hearing a sermon for years, and I have been to many a place where a minister of the Gospel has not been seen before."

SPITALFIELDS GOSPEL MISSION.

The twenty-sixth annual meeting was held at the Gospel Hall, Osborn-place, Brick-lane, E., on Tuesday last week, Mr. R. C. Morgan presiding.

From the report, read by Mr. J. Sharpless, the superintendent, it was made abundantly clear that a good work was done last year. At the children's Gospel-meetings, over 7000 attendances were made. The Band of Hope and Sunday-school are also flourishing. Good prayer-meetings are held, and by several other agencies the Mission shows itself really earnest in evangelical effort. Speaking on home visitation, Mr. Sharpless said that the district greatly needs the services of a devoted Bible-woman. As it is not possible to engage one, it is hoped that God will lay it on the heart of some Christian to supply the want. Lady helpers are also required to take up work among the poor downtrodden women and girls of Spitalfields.

Mr. W. C. Miles referred to the enormous difficulties attending the evangelisation of dock labourers, and enlarged upon the blessed results of personal dealing with sinners. Mr. G. Holland added his testimony to the value of the Mission.

In the course of an address full of sympathy with the Mission, the Chairman indicated the great need of Christ being set forth in his priestly character. The truth of Christ's intercessory work should be continually kept to the front; while counteracting Romish influences, this will also meet the case of sinners, whose wants God has met by providing an all-sufficient Priest.

Dr. Cory rejoiced to hear of the success of the Mission, and wished it God-speed. Mr. W. J. Lewis, of Ryde, formerly superintendent of the Mission, urged his friends to implicitly trust in God for future blessing.

GENEVA RAILWAY MISSION.

Dear Sir,—The Geneva Railway Mission was begun some three years since by Mdlle. Rilliet and Mdlle. de Palezieux, who have been in this country seeking to make known the important work among the six hundred men who, with their wives and children, represent three thousand people hitherto uncared and unknown. They have now left London, and we wish to bring the great need of this interesting Mission before your readers, many of whom doubtless have passed through Geneva in visiting the beauties of Switzerland, and would like to show their sympathy with those who are labouring for the salvation of these precious souls.

God has blessed the work from the beginning, through many difficulties answering the prayer of his children, who, amid opposition and discouragement from Socialists and others, are carrying it on in simple dependence upon Him. It has grown immensely; there are Bible-classes, lectures, conferences, mothers' meetings, evening and sewing classes, Sunday-school, savings bank, medical mission, temperance coffee-room, libraries for adults and children, Y.W.C.A. and Y.M.C.A., all carried on, and about two hundred families are visited.—Yours faithfully,

(Miss) M. F. Denham Smith.

38, *York-terrace, Regent's Park, London N.W*

OUR TOILING SISTERS.

Sir,—As the summer season again approaches, we think with pleasure of hundreds of poor children whose lives are being brightened by the much-prized and long-anticipated "day in the country.' But there are thousands of children of larger growth to whom such a refreshment rarely comes, though to them it would surely be an equal if not a greater benefit; we mean to our poorer sisters in shops, workrooms, and factories.

Over 300,000 of the latter in London alone, toiling in close workrooms from eight a.m. to seven p.m., at the same mechanical labour, year in, year out. Many are the sufferers in health from semi-starvation and overwork; yet, whilst supporting themselves and often indigent relatives on their meagre wages, they have seldom enough to spare for even one day's "outing." Most West-enders can enjoy annually as many months of mountain scenery and country delights as they can possibly desired. We entreat all thus favoured, specially those of your readers living in the suburbs or neighbourhood of London and other manufacturing towns, to consider these weary workers, and to give them at least *a taste* of their own overflowing cup of happiness. To bring such wholesome pleasure within the reach of thousands of city girls, multitudes of invitations are needed. Who will help us?

(1) By inviting large or small parties of these girls, in charge of a lady worker, to spend the day or afternoon on Saturdays and Bank Holidays in their parks and gardens; when possible, defraying all expenses. (Reduced railway fares are granted by railway companies for any number over thirty, or vans can be hired to drive them round.)

(2) By sending contributions to our "Holiday Fund," specifying they are for "Days in the Country," to enable us to avail ourselves of invitations where fares are not paid.

Our lady workers will gladly undertake to organise these parties to suit any invitations, or to select those most requiring the refreshment. An early response is urgently asked, that we may take advantage of the fine weather while it lasts.

All invitations and contributions will be gratefully acknowledged by the undersigned hon. sec. of the "Holiday Department" for the "Young Women's Christian Association" and "Factory Helpers' Union." (Miss) F. M. Fraser.

30, *Onslow-gardens, S.W.*

HOP PICKERS MISSION, ALTON.—Six tents were erected here last year for the preaching of the Gospel, and filled with the people we sought to teach. Applications are already made for the tents this season. Will friends help us that we may be able to make our arrangements? The need was never greater; by this means the lowest grades of society are brought to hear the Word of God.

Alton, Hants. Samuel Chinn.

THE CHRISTIAN LIFEBOAT CREW.

The fo'c's'le of the Ratcliff Sailors' "Welcome Home" was crowded on Tuesday last week for the monthly muster of the "Crew." Miss Child explained that it was a special wish of the Crew that their usual meeting this month should be followed by a season of prayer, and waiting on God for renewed consecration and outpouring of the Spirit.

Several testimonies were given by sailor members present. Mr. G. B. Studd, in addressing the Crew, stirred them up to live Christ at home, as well as publish Him abroad. Colonel Macgregor spoke on "Power." Miss Murray spoke of worries and other little things that take us away from Christ. Miss Macpherson dwelt upon the necessity of being loaded with ballast in order to sail safely towards the Heavenly Port.

At the conclusion of a short Gospel meeting, another was held for waiting upon God. Mr. Reginald Radcliffe gave an address, based on Psalm lxii. and James iv., showing the importance of pouring out our hearts before God, and having no compromise with the world and its friendships. Mr. Studd gave his experience, and a precious season of prayer followed. One after another sought for fresh consecration, and entreated God's blessing on the efforts of the various missions represented in the meeting as well as on all workers for God in heathen countries.

WORK AT BRUSSELS EXHIBITION.

Dear Sir,—The opening for the spread of the Gospel in Belgium which this Exhibition affords is being used by the Christians of Brussels; and the Belgian Missionary Church are cordially uniting with Pastor de Jonge in Gospel and tract work; the former organisation undertaking the French work, whilst M. de Jonge manages that which is carried on amongst the Flemings. Similar work at the Brussels Exhibition of 1880 has resulted in four preaching halls, four weekly schools, one day school, and one hospital, all at present conducted, with great zeal and much spiritual blessing, under the care of the excellent Pastor. Before 1880 the Flemish population of Belgium had been left, almost entirely untouched by any evangelistic effort, to choose between the grossest form of Papal superstition and infidelity; and there is still urgent need for Christian effort in the Catholic cities of Ghent, Bruges, Ostend, &c.

The tract kiosk, which is in course of erection close to the entrance to the Exhibition, is paid for by the Monthly Tract Society, and both that Society and the Religious Tract Society have contributed to the expense of printing and circulating suitable tracts. The tent work, of daily Gospel services in French and Flemish, is undertaken by M. de Jonge in faith, without any committee to back him up. The total expense of this branch of the work is estimated at from £60 to £70, of which only a small part has yet been subscribed. I shall be glad to forward any contributions for the work, or they may be sent direct to M. le Pasteur de Jonge, 38, Reu de Berlaimont, Brussels. Asking the prayers of your readers for a blessing on all these efforts.—I am, yours truly,

Bridwold, Croydon. J. G. Alexander.

THE RECENT HYDE-PARK DEMONSTRATION.—Mr. F. N. Charrington, chairman of the Anti-Compensation Demonstration Committee, denies the report which has appeared in some of the newspapers, to the effect that he himself has paid the cost of the recent Hyde-park demonstration. On the contrary, temperance friends and others have subscribed towards the expenses. Although the cost of the demonstration was only one-fifth of the expenditure on any previous Hyde Park demonstration, there still remains the sum of over £100 to be cleared to enable the executive committee to close the accounts free from debt.

CARING FOR BODY AND SOUL.

A goodly number of Christian friends met together in a tent in the beautiful grounds of the Institution at The Green, Tottenham, on Saturday afternoon, to celebrate the twenty-first anniversary and the coming-of-age of the Evangelical Protestant Deaconesses' Institution and Hospital, founded in 1867 by our estimable friend Dr. Michael Lascron, who has been from the first the mainspring of the Institution, and who still directs its work.

In presenting his report, the venerable Doctor said it was with feelings of special thankfulness to God that he looked back upon the past year of the Institution's history, for the opening month of that year witnessed the completion and formal opening by H.R.H. the Princess of Wales of the last wing of the new and handsome building. The year itself, though not marked by any striking events, has been full of quiet usefulness, and of that blessing from above which gently steals down day by day like the dew of heaven. In connection with the hospital there are now sixty-six sisters, forty-one of whom are at the parent house at Tottenham, and who labour in the hospital and amongst the poor of the district; the others are engaged in infirmaries at Sunderland, Scarborough, South Dublin, and Cork. During the year they have attended to 11,673 separate cases, and have been the means of alleviating much pain and suffering, and of pointing many to Him who "went about preaching the Gospel of the kingdom, and healing all manner of sickness and disease among the people."

Mr. Samuel Gurney Sheppard, who presided, in a hearty speech very warmly congratulated the doctor on the "arriving at man's estate" of his admirable Institution. He confessed that though he had often heard and read of the hospital, he had never before been privileged to visit it and to see the work carried on, but added that now he should take the warmest interest in its welfare, more particularly because its one object is the glory of God and the welfare of immortal souls. Subsequently it was announced he had handed to the treasurer (Mr. John Morley) a cheque for £100.

Mr. Theodore Howard, an old friend, said he had watched the progress of the Institution since its birth, and it gave him very great pleasure to be present to celebrate its majority. When not only people but institutions attain their majority, they expect coming-of-age presents, and he earnestly hoped that these would pour in upon Dr. Lascron, so that the debt of over £2000 might be cleared off, and that the large ward, containing 50 beds, which has been recently closed for want of funds, in spite of pressing claims upon its accommodation, may be speedily re-opened.

Rev. J. B. Figgis, of Brighton, as an Irishman, thanked this Institution for the beneficent work which its agents are doing in Dublin and in Cork, and for leading many of his countrymen to the Saviour, who only can allay their ills and give them peace. He drew attention to the urgent need for additional young lady labourers in this happy sphere of Christian usefulness, and earnestly hoped that some present might be led to devote themselves to this work of administering healing comfort, and of speaking the Gospel message to the Lord's sick, poor, and needy ones. There are souls to be saved, bodies to be eased from sickness and suffering, and everywhere there is needed more earnest work for Christ. We and all our possessions belong to Him; they all are the King's, and we can but yield to Him that which is his own.

Mr. Joseph Howard, M.P. for Tottenham, who, like his brother, has from the first taken a practical interest in the work, expressed his continued sympathy, heartily congratulating the director, and thanking God for the position it has attained. It is the only hospital in the suburbs, and the only one conducted on Christian lines—first consecrated to Christ and the healing of the soul. He sincerely trusted God would continue to prosper it, as He has done so very markedly in the past.

Revs. H. McSorley, R. Vaughan Price, Messrs. J. Goodman, and J. McCall also addressed the meeting, each pleading for increased monetary assistance that the work may be out of debt and out of danger.

RESCUING THE CHILDREN.

The work of the National Refuges for Homeless and Destitute Children, which has now assumed such considerable proportions, was commenced as a simple ragged school in a hay-loft in St. Giles', in April, 1843, by the present indefatigable secretary, Mr. William Williams. Now there are six Homes for destitute boys and girls, besides the *Arethusa* and *Chichester* training-ships, on board which youths are fitted for life at sea. In these Homes and Ships 1000 boys and girls are wholly supported and trained to earn their own living. Since the work was started more than 11,000 have been admitted to the Refuges and Ships, and 10,100 have left for situations at home and abroad; all of these during their residence in the Homes have been brought up in the fear of the Lord, and not a few have been truly "born again."

The forty-fifth anniversary of these excellent Institutions was celebrated in Exeter Hall on Thursday evening of last week. Every part of the spacious hall was crowded; the singing, under Mr. Proudman's able direction, of the 600 children, evidently formed one of the chief attractions, and their performances greatly pleased the large assembly.

An abstract of the report was read by Mr. Williams. During the past year 232 boys, and 25 girls were received; situations were obtained for 95 boys, 113 went into the merchant service and Royal Navy, and 40 were sent to Canada; whilst 40 girls were placed out in service. During the winter months about 6000 dinners were given to the ragged-school children.

The Earl of Jersey, president, occupied the chair, and delivered a very sympathetic address. He expressed his great pleasure at seeing the children looking so happy, and was sure it added to their pleasure to know that there were so many kind friends interested in their welfare. He earnestly hoped that the debt of £4000 still remaining on Shaftesbury House would be speedily wiped off.

Rev. Dr. Oliver, vicar of Ealing, remarked that it was a grand thing that England possessed so many agencies, supported by so many friends, for raising the falling, and helping the destitute. To look after the children is to benefit the nation.

Rev. F. B. Meyer said he admired the Institution because it begins its work from the outside, and works to the inside, and by teaching the mind influences the heart. The way to lay the foundation of noble character in the children is to let them have plenty of the Bible; imprint the name of Jesus upon their hearts, and those characters will stand for ever.

Mr. W. E. Hubbard, treasurer, in moving a vote of thanks to the chairman, said they had found in Lord Jersey a worthy successor of the late Earl of Shaftesbury, their former president; and Lady Jersey also takes a warm interest in the work.

HOXTON HALL INDUSTRIAL EXHIBITION.—Mr. W. I. Palmer, J.P., presided on Thursday week at the inauguration of an industrial exhibition in the Hoxton Hall. The exhibition includes specimens of almost every kind of industry engaged in by the men and women connected with the hall, with a loan collection of paintings, engravings, and curiosities contributed by Rev. E. Collett, Mr. Jonathan King, and other gentlemen. There was a large attendance to witness the inauguration, and brief addresses were delivered by Mr. Palmer, Mr. and Mrs. Noble, and Mr. Robert Rae. The exhibition remained open until Tuesday.

KING OSCAR OF SWEDEN.

On Sunday last, shortly after noon, King Oscar of Sweden visited the Scandinavian Sailors' Temperance Home, West India Docks, E. He was met by Mr. T. A. Denny, and went over the Institution. Like Saul of old, His Majesty may be described as from his shoulders and upwards higher than any of the people? In manner he admirably showed the royal grace of condescension.

Directly on entering, the King showed a lively interest in Miss Hedenström's work. He spoke to many of the men in the Home, and to the delight of all, seated himself at the head of the dinner-table and patronised the first course, while chatting pleasantly with those sailors who were nearest him. The kitchen having been visited, the party, which included Mr. Carnegie, a warm friend of the Institution, and a number of ladies and gentlemen, went upstairs, where His Majesty wrote his name in the visitors' book. On someone remarking that it was rather fatiguing to look over such a large building, the King said, "Oh, I'm never tired!" and his fine athletic build certainly seemed to justify a fairly literal interpretation of the remark.

Having stayed about three quarters of an hour, King Oscar expressed himself delighted with the Home, and was not slow to express his high appreciation of the work which Miss Hedenström so ably carries on, with the encouragement of many good friends. As the King left, the National Anthem was heartily sung by the men.

Letter to the Editor.

SALVATION ARMY AND BAPTISM.

Dear Sir,—I am sorry that my letter or my course of conduct with regard to Baptism should cause sorrow to any brother in the Lord. But really I can only be responsible as to the feelings and interests of those whom God may commit to my charge. With regard to them, I am thoroughly satisfied as to what God would have me do. I wrote not with any idea of convincing others, but merely to explain my position.

It would be easy, and, in some respects, pleasant to me to show why none of the reflections made by your correspondents in the least shake this conviction. But for me to do this would be to run into the very controversy which we are so determined to avoid, and which, I am certain, it cannot be the will of God that I should engage in.

The charge of Popery is not new to our ears. But it comes strangely from those who are so positive about their own views that they are prepared to charge all who differ from them with a serious departure from "the faith delivered to the saints," and, by implication, of being "ungodly men." It is against such, and such only, that we are advised to "contend."

For my part, I can only say that I purpose, with God's help, to contend to the death for the "one faith" and the "one baptism" according to the light God has given me.—Yours truly,

F. De L. Booth-Tucker.

MR. W. H. BENNET, who was mentioned in our last as speaking at the Meetings of Believers at Dublin, is not from Liverpool, as there stated, but from Yeovil.

SOLDIERS AT THE CAPE.—A very blessed work of revival has been going on among the soldiers in Natal. They are—at least many of them—living witnesses for Christ, and bright examples to the civil population.

J. Robinson, Regimental Surgeon.

Pietermaritzburg.

MONTHLY TRACT SOCIETY.—Our Continental work has brought appeals from various seaports in Europe for books for loan libraries for English ships. Can your readers kindly send us some of their spare volumes for this purpose? We are sending a box to Antwerp in a few days, and will gladly include any books that may reach us promptly. J. R. Mackenzie, Secretary.

181, *Queen Victoria-street, E.C.*

EVANGELISTIC NOTES.

Mr. William Nobbs, evangelist, has concluded a month's mission at Malden Hall. He was cheered by seeing good fruits of his endeavours to point people to the Saviour. Earnest workers greatly encouraged him.

Malmesbury.—Under the auspices of the Y.M.C.A., a special mission has been held in a tent by Mr. J. Elliott, of the Evangelisation Society. From the first the services were much blessed, and many professed faith in Christ.

Mr. Rogers, of the Scottish Y.M.C.A., held a six days' mission in Almondbank and Ruthven, from May 27 to June 1, with gratifying results. Souls have been saved and believers quickened, and the members of the local Young Men's and Young Women's Christian Associations have been stirred up to greater activity for their Divine Lord and Master.

The Bible and Gospel Van is now in Birmingam, where on the Bull Ring large meetings have been frequently held. The thousands of Bibles and Testaments sold are finding their way into dark homes, we trust to light up the future path of many. Police authorities are favourable, while the people are attentive and Christians willing to work. Wharton & Weaver.

21, *Crellin-street, Barrow-in-Furness.*

Ledbury.—Lady Henry Somerset has been giving a series of Gospel addresses in a large circular tent which she has had erected for holding evangelistic meetings. The seal of God's approval has fallen upon her work; some who were in darkness are now in the light, and many believers have been quickened; the home lives of many have been brightened by her large-hearted Christian activity. Beside her active work in and about Ledbury, she often invites large numbers of Christian and temperance workers to her castle at Eastnor for mutual encouragement and help.

Lower Tooting.—Special services for young people have been held in the Baptist Chapel (Longley-road), of which Rev. G. H. Rumsey is the pastor. Mr. T. Lewes Sayer was the Missioner, assisted by Mr. Pewtress. Invitations were sent to other Sunday-schools in the neighbourhood to join in the mission, and all have come in for a share of the blessing which has been given. Mr. Sayer was much cheered in meeting with Christian children who dated their conversion from a former mission conducted by him in the neighbouring "Union" church last March. The teachers in the various schools represented have much cause for thankfulness to God.

Mrs. Mary Grant Cramer, sister of the late General Grant, has been appointed as evangelist to the national department of soldiers and sailors, by the Women's Christian Temperance Union of America. Mrs. Cramer enters upon her duties with a love for souls, and an earnestness of purpose to proclaim the great salvation to the men of the army and navy who are bound with the chains of intemperance, and led captive by Satan at his will. She possesses that inflexible determination of purpose which made her brother so successful as commander-in-chief of the armies of the United States, and we may expect to realise by this acquisition to our forces a new element of strength and power, prophetic of glorious results.—*Union Signal.*

Saved in Nine Minutes.—A correspondent, writing of the revival work of Rev. Thomas Harrison, in New York, says:—Mr. Harrison is now in his sixteenth week. The number of conversions to date is over 1,300. On a recent Sunday evening the altar was crowded with anxious seekers, and among the rest there came a locomotive engineer, whose trip is from New York to Troy, in the passenger express. This man had come to the house of God, probably for the first time, and the Spirit had impressed the sermon on his soul. In holy earnestness of purpose he asked Mr. Harrison if he could be saved in nine minutes, as he had only that time to stay, and then run for his train. "Oh, yes, my brother," said the preacher, burning with love for souls, "He can save you in less time than that: come up to the altar." The poor fellow started, and, like a flash, the holy converting grace and love of God penetrated and interpenetrated his soul, and salvation and glory beamed from his heart through his countenance. The glory and the love so melted and filled him that it was with difficulty he withdrew from the spot, where he had been so signally saved, to run for his engine. He left, amid the prayers and blessings of that crowded assembly.

Victoria Docks.—An eight days' mission has been held at the Silvertown Union Mission Church by Rev. J. F. T. Hallowes. The meetings were well attended, and many professed to receive blessing. Meetings were held during the dinner-hour at two of the large factories in the neighbourhood, and a special meeting for men on Sunday afternoon at the chapel brought together a large number.

Mr. George Muller.—The last tidings received of this honoured servant of God were from Auckland, N.Z. On April 23, he had been twelve weeks in New Zealand, but the openings for service were so abundant that he thought it likely he might be detained three, four, or six weeks longer in Auckland, besides visiting other places in the North Island. After leaving New Zealand he will probably return to Melbourne, and then to Sydney, N.S.W.

South Norwood.—The opening meeting of the tent in connection with the branch of the London City Mission in this neighbourhood was held on Friday evening last, Mr. H. W. Maynard, in the chair. Addresses were given by Messrs. J. S. Gray, of India, R. C. Morgan, and C. M. Sawell, district secretary of the Mission. The local missionary is Mr. J. J. Browne. Evangelistic services will be held every Sunday, Tuesday, and Friday, till the end of September.

Rev. R. Balgarnie has held a six days' special mission in the Abbey Foregate Congregational Church, Shrewsbury (pastor, Rev. T. Townsend). The mission has resulted in great spiritual quickening to many members of the church, and some in the congregation have been deeply affected by it. The special feature has been the impression made upon senior scholars in the Sunday-school. Upwards of seventy of these profess conversion. Mr. Balgarnie's visit will long be remembered with gratitude.

Epping Forest.—On Sunday, June 3, very interesting services were held at Buckhurst-hill, in the Forest, near Princes Hall. It was a pleasant sight beneath the beautiful trees to see several hundred attentive hearers. For some years it has been the custom to gather in this lovely spot. Many down for a day's recreation have heard the word. Mr. Lord, who has had the oversight work for some fourteen years, has had many tokens by letter and personal testimony to blessing received in these meetings.

Major D. W. Whittle and Mr. Peter Bilhorn, of Chicago, lately held a three weeks' series of evangelistic meetings in Winona, Minn. The meetings have been successful beyond all expectation. During most of the time the Opera House, accommodating about fourteen hundred people, was filled to overflowing, eager to hear the earnest, thoughtful preaching of Major Whittle and the singing of Mr. Bilhorn. Mr. Bilhorn is a young blacksmith, who was converted eight years ago in Mr. Moody's tabernacle in Chicago. He is a very sweet solo singer, and a rousing and inspiring leader. The influence of the Bible-readings held every morning has been the most potent factor of all. The power of God's spirit came down upon the large company of Christian people gathered there from the city and neighbouring towns in marked demonstration of power. It is believed that the deep impressions made there never will be effaced.

LONDON FEMALE PENITENTIARY.—Lord Kinnaird presided over the eighty-first annual meeting of this Institution, held a few days ago at 191, High-street, Stoke Newington. During last year sixty-six women were educated, fed, clothed, trained in industrial work, and afforded a fresh start in life. The Guardian Society of Bethnal Green is in future to be carried on in conjunction with the Penitentiary.

AMONG SAILORS AT PLYMOUTH.—The many agencies of the Plymouth and Stonehouse Seamen and Soldiers' Friend Society and Bethel Union were last year worked with gratifying success. Benevolence is shown to the families of distressed fishermen and others; temperance is advocated for young and old, and club amusements are provided for those who, without some such attraction, might be enticed into courses of evil. Mr. J. P. Norrie, the missionary, also distributes to the crews of merchant and emigrant vessels bags of books, tracts, &c., supplied by the Ladies' Association. During last year 750 bags were thus given away, and they seemed to be highly appreciated by the sailors and others.

ZENANA MEDICAL COLLEGE.

The annual meeting of this Institution was held a few days ago, at Exeter Hall, Rev. H. W. Webb-Peploe presiding. Dr. G. Griffith, hon. sec., read the annual report, from which it appeared that the object of the Society, which is distinctly unsectarian, is to train Christian women to be medical missionaries. During the year, fifteen new students entered, and four of the old students completed their course and passed the Board of Examiners with distinction.

Addresses full of sympathy were delivered by Revs. J. H. Hitchens, D.D., C. A. Fox, A. Mursell, E. E. Jenkins, and the Bishop of Rangoon. The last-named speaker said: I may tell you that in my own experience in India—although not a medical missionary—I have prescribed for some three hundred thousand cases, amongst these many women, who have, however, to be prescribed for under great and well-nigh insuperable difficulties. I remember just before leaving India an Indian prince came to seek my aid for his wife. Although against my rule, I consented, seeing the urgency of the case. Accompanying him to his house, I found I could only see the patient behind a curtain, ask certain questions, and have a hand put through a slit in the curtain for me to feel the pulse. I mention this to show you how impossible it is that male practitioners can meet the needs of women, and to emphasise the urgent need there is for medically trained ladies to go to the help of their Indian sisters. Christian women taking up such a work as this can do a great deal to help and alleviate the sufferings of women in India. Few in this land can form any adequate idea of the intense sufferings of women in the East through the want of skilled medical aid. I assure you that anything you can do to mitigate that suffering is a most Christ-like work.

Y.M.C.A. JOTTINGS.

Melbourne.—An effort is being made by the Melbourne Association to raise £15,000 for the erection of a new building. Much interest is expected to be awakened through the coming exhibition.

The Prince of Wales opened the new gymnasium, in Long Acre, of the Exeter Hall Y.M.C.A., last week. The King of Sweden was also present, and expressed his best wishes for the prosperity of the institution.

The Committee of the Nottingham Association propose to make a special effort at the Royal Show in that town next month to bring the Gospel before the people. They require a large assortment of tracts and books for distribution. Parcels will be welcomed by the secretary, Mr. Henry Johnson, South-parade, Nottingham.

Some eighty members of the Soldiers' Christian Association connected with the Bristol Y.M.C.A., regularly send copies of The Christian and other papers to soldiers. Mr. C. G. Smith, the secretary, writes telling of much blessing as the result. He asks those who write to him requiring reply to send stamped envelope or postcard.

A goodly number of young men recently arrived in Melbourne from the old country with letters from the Associations in London, Kingston (Surrey), Liverpool, Glasgow, Edinburgh, Belfast, Sheffield, Manchester, Portsmouth, Brighton, Aberdeen, besides others from private sources, and one from the Polytechnic Christian Institute, London. A hearty welcome is accorded to strangers, with such general counsel and advice as their circumstances require; and, in addition, a monthly visitor's ticket entitling them to the use of the rooms.

SCRIBNER'S MAGAZINE has an article on "The Bright Side of Hospital Life in a Great City, as it appears to a Patient," by A. B. Ward. This article should do much toward diminishing the prejudice which still exists toward being taken to a hospital. The humane, kindly, and often humorous side of hospital life is described.

The Book World.

**** Publishers will greatly oblige by always marking prices in books which they send us for review.*

The History of Assyria.

Assyria from the Rise of the Empire to the Fall of Nineveh. By Z. A. Ragozin. 5s. *T. F. Unwin.* This is another volume of the useful "Story of the Nations" series, and a continuation of the author's history of Chaldea. Profusely illustrated, it cannot but prove an entertaining as well as instructive book. At the same time its carefully digested contents have such an important bearing upon Old Testament history and prophecy, that the work will be specially welcome to students. The style is essentially popular, but the best authorities have been consulted throughout.

Foreign Missions.

A Handbook of Foreign Missions. It gives us pleasure to call attention to this very valuable book, which will prove very useful at the present time. In upwards of 350 pages, there is here compressed information as to the rise and progress of the many movements that have been made towards evangelising the heathen. Reliance may be placed on the contents, as in most cases the details have been supplied directly from the offices of the several societies. The book is a grand reflection of Christian enterprise and pious adventure, and is furnished with a very suggestive introduction. *(Religious Tract Society.)*

A Century of Christian Progress and its Lessons. By Rev. James Johnston. 3s. *Nisbet.* This work, from the pen of the Secretary to the Committee of the Conference on Foreign Missions, now in session at Exeter Hall, is the result of much patient labour, and published at a time when it should prove of great practical value. Rich in statistics, facts, and arguments, marshalled and collected in order to impress upon Protestant Christians a due sense of their responsibility before God, in view of the failure of Gospel testimony to keep pace with the rapid march of the world's population, this book deserves careful study, and we commend it to the serious attention of those of our readers who desire to thoroughly take in the missionary situation.

The Bible and Science.

Modern Science in Bible Lands. By Sir J. W. Dawson. 9s. *Hodder & Stoughton.* In the winter of 1883-4 the distinguished author of this beautiful book travelled in Egypt and Syria, with the special aim of studying such points in the geology and physical features of those countries as might throw light on their ancient history, and especially on the history of the Sacred Scriptures. This book is one result of those fruitful travels, and as we read it we could not but rejoice that the Father of Lights had equipped the accomplished author with such wisdom, faith, and grace as these six hundred luminous pages display. Thoroughly up to date scientifically, this book commands unusual confidence at the hands of those who fear God, and love to think upon his Word. Old and New Testament alike have floods of archæological light thrown upon them. The early books of the Bible, and particularly the opening chapters, are specially dealt with.

The Efficacy of Prayer.

Dr. Dallinger Answered: The Consistency between the Efficacy of Prayer and the Uniformity of Nature. It will be remembered that Rev. Dr. Dallinger, not long ago, refused to offer public prayer for the removal of small-pox, then prevalent in Sheffield. In answer to the philosophical defence that was put forward for this painful attitude, Mr. B. Broomhall has, under the above title, republished a sermon which was preached by the celebrated Rev. Dr. Chalmers during the prevalence of cholera, many years ago. It were needless to say that the sermon is remarkable for forceful argument and fidelity to revealed truth. We rejoice in its republication, and trust that many will thereby be convinced that while permitting, as the scientists observe, a most rigid uniformity to the visible workings of nature's mechanism, yet, among her invisible and antecedent workings, God retains that station of pre-eminence and power whence He brings all things to pass, according to his pleasure. This sermon should prove very useful at the present time, and we hope it will be widely circulated. (2d. *Hodder & Stoughton.*)

MISCELLANEOUS.

The Inner Sanctuary. By Rev. Charles Ross, M.A. *Macniven & Wallace.* A series of expository addresses on chaps. xiii.—xvii. of John's Gospel. Their publication needs no apology, and they are likely to be much appreciated. The deep and tender meanings of our Lord's last communications with his disciples are unfolded with much insight, scholarship, judgment, and true spiritual sympathy.

The Story of the Life of the Emperor William of Germany. By Rev. W. W. Tulloch, B.A. Written "for boys and girls all over the world," this useful book, which is alike interesting as a biography and instructive as a history, may be cordially recommended. Having already written the lives of Queen Victoria and the Prince Consort for a precisely similar class of readers, the author has served a good apprenticeship to this very important class of work. (3s. 6d. *Nisbet.*)

Mr. Cheyne Brady's little book "Salvation: Finished, Immediate, Eternal," has been translated into Arabic, and published by the American Press at Beirût.

An excellent address on "Soul Winning in Sunday-schools," by Rev. J. T. Wrenford, of Newport, is published by *Messrs. S. W. Partridge & Co.*, 1s. 6d. per doz.

BOOKS RECEIVED.

Messrs. Hodder & Stoughton:—The Expositor, half-yearly volume, 7s. 6d.

Messrs. J. F. Shaw & Co.:—A Glimpse at the Indian Mission Field and Leper Asylums, by Mr. Wellesley C. Bailey.

Religious Tract Society:—A Handbook of Foreign Missions. 2s. Present-day Tracts on the Higher Criticism. 2s. 6d. Bible Sketches: Old Testament and New Testament, by Rev. S. G. Green, D.D.; New Editions, 3s. each. Among the Mongols, by Rev. James Gilmour; New Edition, 2s. 6d. Within Sea Walls, by E. H. Walshe and G. E. Sargent. 2s. 6d. Aunt Mary's Pretty Pages for Little People. 1s.

CONTINENTAL & FOREIGN NOTES.

THE FISK SINGERS are still singing to full houses, giving their delightful entertainment in Australia.

RICHARD WEAVER.—*Le Témoin de la Vérité* is giving in its pages a free translation in French of the life of this evangelist.

THE INDIAN GOVERNMENT practically keeps the Bible out of the book stalls at railway stations, while French novels, reeking with moral filth, crowd these stalls from Calcutta to Peshawar. So says *The Indian Witness.*

CLERICAL ABUSES IN ITALY.—The Chamber of Deputies, after a very excited debate, rejected almost unanimously the petitions of the Bishops to strike out of the Penal Code Bill the articles providing penalties for abuses committed by the clergy in the exercise of their functions.

THE SOUTH SEA ISLANDS.—Pomare, Queen of Tahiti, lately died at seventy years of age. At her birth not one Christian convert had been made in the South Sea Islands. At her death more than three hundred islands were wholly evangelised. This has been largely the work of natives.

AFRICA.—The apprentices at the Industrial Schools, Leloaleng-Kuting, have completed a stone house, which is almost unique in Lessonto. This house, which the young builders have worked at with much interest and pleasure, is a triumph of civilisation over barbarism, of Christianity over paganism.

SIR CHARLES AITCHISON, says *The Indian Witness*, intends bidding farewell to India at the commencement of the next cold season. India has too few officials of Sir Charles's character. His devotion to his God has been as marked as his attention to his high official duties, and he leaves India loved and honoured by all classes.

VICTORIA.—Rev. Fred. C. B. Fairey, a member of the Congregational Union of Tasmania is about to undertake a mission voyage in the *Evangelist* canoe down the Darling and Murray rivers, from Bourke to Adelaide—2000 miles. It is his intention to visit the population of this vast district: to preach and hold meetings on the stations, visit the selectors' homes, the wood cutters' huts, and the river steamers, &c., and to distribute illustrated religious literature, among scattered homes, far from the "usual means of grace."

OUTRAGES ON LAKE NYASSA.—Rev. W. Percival Johnson, of the Universities Mission, and Mr. Buchanan, Acting British Consul, landed at Makanjilas (a town on the east side of the lake and near the south end) from the Universities Mission steamer, the *Charles Janson*, and their persons were seized and their property and the ship's boat stolen. The mob stripped Mr. Buchanan and killed one of his men, and robbed Mr. Johnson of part of his clothing. The Englishmen got away only by payment of blackmail and by leaving the ship's boat behind.

REQUESTS FOR PRAYER.—For blessing on a mission at Foggin Tor, Dartmoor Hills, June 17 to 28, conducted by Mr. J. Lomas, of Falmouth. ——For much blessing on a special mission at Christ Church, Barnet, June 17 to July 1, conducted by Rev. W. Hay Aitken.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, June 24.

UPRIGHTNESS.—PROVERBS xi. 1—11.

THE word upright is a very suggestive one. It is used again and again in the Old Testament to express the idea of moral rectitude. It is so used of God, who is said to be "good and upright" (Ps. xxv. 8); of the Levites, who are said to have been "more upright in heart...than the priests" (2 Chron. xxix. 34); and of Job, who is said to have been "perfect and upright" (Job i. 1). The same word is used to describe the original condition of man, for it is said that "God made man upright" (Eccles. vii. 29); and it is used in another passage, which shows how far the human race has departed from this condition of innocence, for it is said there that "there is none upright among men" (Micah vii. 2). To be made upright, men need to be made anew (Eph. iv. 24), to be "born again" (John iii. 3), and to be "born of God" (1 John ii. 29). The cripple at Lystra was made upright by a miracle wrought by Paul (Acts xiv. 10), and the crippled soul of a sinner can only be made upright by a miracle of grace. The way of uprightness is the way of the Lord, and therein is strength. Physical weakness often produces a stooping gait; and moral weakness is the cause of that deformity which consists in stooping to what is evil and mean. In our lesson we see

(1) UPRIGHTNESS PORTRAYED.—Amongst the good things said of uprightness, we notice (*a*) *Commercial integrity* (ver. 1).—The "Lord" here is Jehovah, the faithful One (Mal. iii. 6). Because He is faithful, He hates what is false. Newberry renders the second clause of this verse, "A perfect weight is his delight." There is an inspection of weights and measures going on daily, of which few are cognisant. Hear what the law saith (Lev. xix. 35, 36). The God of heaven is a God of detail. Some say their religion is that of the Sermon on the Mount. Let such remember what is there said of good measure (Luke vi. 38). Samuel Budgett began his career as a business man by casting the barrels of P.D. (Pepper-dust) out of his stores. (*b*) *Lowliness of spirit* (ver. 2).—Uprightness is not uppishness. The Pharisee of the parable doubtless stood erect, but he had a crooked spirit. The only perfectly upright man was "meek and lowly in heart" (Matt. xi. 29). (*c*) *Integrity of purpose* (ver. 3).—Perfect integrity is allied with right intentions. The guiding principle of some lives is public favour (Acts. xii. 3), of others, personal gratification (Eph. ii. 3), but with the upright it is integrity. Integrity is associated with regard for the law of God (1 Kings ix. 11; Ps. xxvi. 1). (*d*) *A right estimate of wealth.*—There are limits to the value of money. Money gained in a way that will cause God to be angry will not profit the possessor (see "rich men," Rev. vii. 15, 17). The rich man in torments (Luke xvi. 2), and the rich fool (Luke xii. 20), are solemn warnings.

(2) UPRIGHTNESS REWARDED.—In this reward there is: (*a*) *Favour* (ver. 1).—The Lord is delighted with uprightness (see Matt. iii. 17). (*b*) *Guidance* (ver. 3).—He who seeks to do right will be certainly guided aright (John vii. 17; Ps. cxii. 4). (*c*) *Deliverance* (ver. 4).—God associates sin with death (Rom. vi. 23). Deliverance from death comes through the righteousness of Christ (John xi. 26). Deliverance from trouble comes as the result of right doing (ver. 8). (*d*) *The respect of others* (ver. 10), and (*e*) *The good of others* (ver. 11), "the city is exalted." A good man is a common good (Gen. xviii. 32).

SEA BREEZES FOR TIRED LITTLE ONES.—Mr. H. J. Allen, the manager of the Y.M.C.A., Pembroke House, Folkestone, is doing a good work in providing a seaside home for the tired and friendless children of the slums. Last year nearly 300 little visitors were received; and what a transformation was worked by sea breezes, good food, and cheerful company! Pale cheeks became ruddy, and laughter, merriment, and sturdy health took the place of weakness and melancholy. There are thirty beds ready for occupation when funds permit. Mr. Ruskin, who has been staying near Folkestone, has given Mr. Allen £1. Who will send a similar offering, and thus give four children a week by the seaside? These city bairns live hard, sad lives; let us, for Christ's sake, try to give them a little sunshine and enjoyment.

International S. S. Lesson.

Sunday Afternoon, June 24.

TEMPERANCE LESSON.

1 COR. viii.; GOLDEN TEXT, 1 COR. viii. 13.

EARLY Christians were greatly perplexed with the question of meat offered to idols. When a sacrifice was made to heathen gods, part was consumed on the altar, part was given to the priests, and part remained for the offerer. Priests often sold their portions in the market; and the offerers sometimes invited friends to consume theirs at feasts, which were commonly held in the temple. If, after the feast, anything remained, was usually carried away and given to friends. Thus it happened that both in the market or at the tables of their friends Christians were tempted to buy or to partake of meat that had been offered to idols. They might very often eat such meat, not knowing that it had been so offered. What was their duty in that case? "Ask no questions for conscience' sake" (1 Cor. x. 25, 27) is Paul's answer.

But, suppose a Christian man does know, and is told the truth directly by some friend, should he eat? "The idol is nothing at all." The meat has not been really defiled by being offered to a vain idol; may we not show our contempt for this nothing—this vanity, this idol—by so eating?" "No! that may do for you, but for the sake of others, who will see your act and not understand, you should not eat." Thus we are taught to think of others. There were true Christians, weak brethren, who did not see things so clearly. They did not see that the idol was nothing, and that the offering up of the meat did not affect it. Left to themselves, they would avoid touching such meat with all care. But when they saw other Christians, whom they greatly respected, eating, without question, meat that probably had been offered to idols, they thought they could do the same. They sat down with them; but they ate in doubt, and therefore, in sin. Thus, the stronger and better instructed Christian led his doubting brother astray, by doing what in itself was right, and concerning which he had no scruple.

Some people are proud of their clearer knowledge, larger liberty, and freedom from scruples that trouble others. Paul teaches (vv. 1—3) that such knowledge is nothing, unless it be held with loving regard for others. He knew that meat was neither made unholy nor was it defiled by being offered to idols. He knew, too, that he was not made more acceptable to God by refusing to eat. But love made him think of others. His example might lead them to eat, simply because he ate, to their spiritual harm. Rather than that, "I will eat no flesh," &c.

THIS IS THE GREAT LAW OF TOTAL ABSTINENCE.—Strong drink may be little or no temptation to us. We may say, as so many do, "I can take it, or leave it." Shall we, then, be proud of our liberty, our greater self-control? No! If strong drink make my brother to offend, I will take no strong drink while the world standeth, lest I make a brother to offend."

There are always people about us to whom drink is a temptation. We cannot tell the force of our example. When there are so many in danger we should abstain for love's sake.

ILLUSTRATIONS.

(1) A professing Christian was visiting the city, and thought he would go to the theatre. He was curious to see it, and no one would know him. Years after a dying man sent for him, and charged him with the ruin of his soul. He had seen him go to the theatre that day, and had argued: "If a church member and Sunday-school superintendent can go, I may." So he went, again and again; grew more and more careless, and was now dying a hopeless death.

(2) The Rev. Thomas Scott was once very fond of cards. One day a parishioner asked liberty to tell him something. This being granted, she said, "You know A. B., he has lately been attentive to religion, and has spoken to me about taking the sacrament. Last night, he and C. D. and others met together to keep Christmas. They played cards, drank too much, and quarrelled. When I spoke to him, telling him such conduct was not consistent with religious concern, he said, '*There is no harm in cards: Mr. Scott plays cards.*'" This affected Mr. Scott greatly. He saw that however soberly and quietly he played, others, in very different circumstances and far weaker than himself, might follow his example to their ruin. He thought of our text, and without delay he boldly renounced cards for ever, before a large company. After that he was never asked to play.

(3) The distress and deep disgrace which a poor little boy had to suffer on account of his father's drunkenness so affected his mind that he hanged himself. At the funeral, the father promised he would never again touch drink. He kept his promise for a long time. But one day he was in a shop when Deacon P—— entered and asked for a little brandy. The Deacon was a good man, who drank very little, and "never took too much." The reformed drunkard looked and looked, grew very uneasy, then walked to the door, and back again. Presently, he stepped to the counter and asked for a little brandy. "I may drink a little as well as Deacon P——," he said. From that day forward he drank heavily, and soon became a worse drunkard than ever.

"CRUELTY TO PRISONERS."

A LADY in Edinburgh writes to us with reference to the article on this subject which we recently transferred to our columns from those of *The Pall Mall Gazette*:—

I cannot answer for the prison arrangements in England, but as I, with a few other ladies, have permission to visit the prison here, and have done so for about ten years, I have had ample opportunity for judging of the treatment of female prisoners. As none of the officials are present when I talk to the prisoners they are under no constraint to conceal anything that goes on in their daily life. It is only justice to say that it is the testimony of all the prisoners who are conducting themselves with propriety and trying to do the work assigned them that their treatment is reasonable and kind. At present there are two Highland crofter women in prison, and they assure me that they are kindly treated and that if the other prisoners would do the duties assigned to them they would get on as well. A young woman who is finishing a term of fifteen months expresses herself "thankful to God for much of what she has experienced during these months."

Two things make it impossible that such a state of things could exist here as is indicated in the case to which you refer. One is the personal character of those in authority; and the other, the prison regulations which they must carry out. I have never visited our large convict prison in Perth, but I often meet women who have spent long terms of imprisonment there. None of them complain of the first year, which is solitary confinement, because they are visited regularly and at short intervals spoken with by officers, chaplain, and teacher. I sometimes correspond with prisoners who go from this, and shall enclose a letter from a young woman undergoing a five years' sentence, which it would have been impossible for her to write had her life been such as is described in *The Pall Mall Gazette*.

What requires alteration here with regard to criminals is that the punishment should bear some proportion to the offence. Crimes the most diabolical that can be conceived are punished with weeks or months of imprisonment, while injury to property, however valueless it may be, is punished with years of penal servitude.

A CALL FROM SINGAPORE.—DEAR SIR,—As your paper is read by thousands of young men, I venture to make an appeal through your columns. I am pastor of an English church, and have a growing school for English and Chinese lads. We greatly need two young assistants, men accustomed to teach large classes of young children up to standards IV. or V. in the English language. They would be supplied with teachers and books to learn the Malay or Chinese language; and all their leisure hours could be spent in direct evangelistic work among the heathens of this city of nearly 200,000. They would require to be godly and faithful young men of sound evangelical faith, of any of the orthodox denominations. They would be paid enough to meet all their wants, and if they will pay their own way here, I would engage to pay their way back, if need be, after three years.

Yours fraternally, W. F. OLDHAM,
American Methodist Mission.
Singapore, Straits Settlements.

Among the Churches.

CHURCH OF ENGLAND.

Rev. Dr. Cassel, missionary to the Jews in Berlin, writes: that he has had the privilege of baptizing four adult Jews during the past month.

On Wednesday morning, last week, four Nonconformist ministers waited upon the Bishop of Wakefield, as a deputation from Nonconformist ministers of the city, and presented him with an address of welcome.

The many friends of Rev. D. B. Hankin, of St. Jude's, Mildmay Park, will regret to hear that the state of his health compels his absence from duty. It is hoped that a couple of months' rest will enable him to resume his labours.

Rev. W. J. Adams, vicar of St. Augustine's Church, Liverpool, is about to commence an open-air summer mission. Sixteen districts in the parish have been opened up for visitation, and it is expected that much blessing will follow the undertaking.

It is purposed to hold a great Evangelical Conference in London in April next, the object being to demonstrate the right of evangelicals to a place in the Church of England, to define the doctrines upon which they hold that place, and also to determine what they believe about holiness. Revs. H. W. Webb-Peploe and H. C. G. Moule are active movers in the matter.

By the same mail which brought the letter from the late Bishop Parker, which we published last week, the Church Missionary Society also received letters written by the Bishop before his death and from the other missionaries. In the Bishop's letter the position of affairs in Uganda is referred to at length. He pleads very earnestly for "men in Christian England to come over and help us."

SALVATION ARMY.

A steam launch has been chartered for mission work on the Thames. Miss Lucy Booth and a detachment of lasses will form the crew, and will spread the message of salvation from Gravesend to Oxford.

After keeping the 38th Clause of the Torquay Harbour Act, prohibiting Sunday musical processions, in abeyance for a fortnight, the Torquay Local Board has ordered eighteen more prosecutions of Salvationists. This was done in the face of Mr. Fowler's Bill, now before Parliament, for the repeal of the clause, and in spite of a petition signed by the Torquay Nonconformist ministers presented to the Board at their meeting last night.

A Saratoga correspondent of the Boston *Congregationalist* says, with respect to the work of the Salvation Army in that locality, it is confessed they have done a great deal of good in the reformation of drunkards, and the conversion of persons whom the churches have never succeeded in reaching. The poor master says that he has this winter—and a very severe winter—been drawn upon a thousand dollars less than last winter, through the work done by the Salvation Army, and the saloon keepers confess that they have had but meagre patronage.

PRESBYTERIAN.

The Belfast Witness, in commenting on Mr. Aitken's recent mission in that city, urges the Presbyterian churches to find room and work in their system for regularly ordained evangelists.

Dr. Marshall Lang says that his visit to Australia has taught him that if Christianity is to maintain its hold "its leading men ought to be those who can command the respect of the community for intellectual and spiritual power."

The six Free Church Assembly deputies who will be ready to go forth this season are Revs. Dr. Black, of Inverness; G. Johnston, of Marnoch; J. J. Mackay, Trinity Church, Glasgow; R. Hill, St. Luke's, Glasgow; J. M'Neill, Edinburgh; and G. Wallace, Hamilton.

The Punjaub mission of the Church of Scotland has enjoyed a very prosperous year, no fewer than 680 having been added to the membership by baptism. The total membership is now close on 1400, and in the schools 1600 heathen boys and 200 girls are being taught the Scriptures.

Rev. W. H. Stevenson contributes a bird's-eye view of the women's mission in India to the June number of *The Free Church Monthly*. Miss Emily White, daughter of Rev. Dr. Verner M. White, of Kensington, goes out in the autumn to be mistress of the normal school, under Mrs. Macdonald.

SOCIETY OF FRIENDS.

In Jamaica and Japan light is breaking forth and Christ is exalted. A marvellous case of healing a deaf youth, in answer to prayer, in the latter country, is fully authenticated.

Robert and Mary I. Davidson tell of difficulties and hopes in China, and S. A. Purdie of battles and triumphs in Mexico, where, both by pen and tongue, mission, meeting, and school, Romish superstition is yielding to light and truth.

The Christian Worker says that there were more Friends when Fox died at 66 years than Wesleyans when Wesley died at 88. The difference now is owing to the absence of evangelisation among Friends. The spirit of early days is happily coming back.

One evidence is the recent "First-day School" Conference in Philadelphia, and the "Women's Foreign Mission Association" is another. The discussion, in the same periodical, as to the best system for sustaining the evangelist and extending the work is further proof.

In Iowa Yearly Meeting they have evangelistic committees, and a superintendent who is constantly traveling and supplying the churches' needs. They have committees for—(1) Visiting the sick, (2) looking up absentees, (3) welcoming strangers at meetings, and (4) corresponding with absent members. No wonder we hear of scores added to their numbers, and public recognition of new members and hearty welcome given.

BAPTIST.

Mr. F. R. Oram, a member of the Aldersgate-street Y.M.C.A., has been accepted for missionary work on the Congo by the Baptist Missionary Society, and will leave Liverpool in company with Messrs. Butcher, Phillips, Silvey, and Witham, to-morrow.

Mr. C. H. Spurgeon was again unable to be present at the Metropolitan Tabernacle on Sunday, owing to continued ill-health. A letter was read from him, saying he hoped to be able to conduct the services next Sunday and to take part in the orphanage festival on Tuesday.

Revs. T. H. and Mrs. Barnett, from Dacca, Eastern Bengal; J. and Mrs. Ewan, from Benares; J. J. Fuller, from the Cameroons; Percy Comber, from the Congo; Romanath Ray Chowdherry, from Allahabad; and Daniel and Mrs. Wilshere, from Bahamas, have arrived in this country.

METHODIST.

Rev. F. W. Macdonald is one of the latest victims of over-work. He is out of health, and has had to cancel his public engagements.

The General Conference of the Methodist Episcopal Church of America has resolved to extend the possible term of a Methodist pastorate from three to five years.

In connection with the Primitive Methodist Home Mission, for the year ending March 31 last, the missionaries have conducted 3662 open-air services, made 112,548 visits to the houses of the people, and have witnessed many cases of conversion.

The work at the Manchester Mission continues to be much blessed. On Sunday evenings the inquiry-room is filled with seekers after salvation, and there are many cases of conversion. Open-air services form a prominent feature just now, and the mission workers are labouring with earnest zeal.

News has reached England of another raid on the Galla country, Eastern Africa, this time by the Somalis. Rev. W. H. During, Free Methodist missionary, successor to Rev. John Houghton, who with his wife was murdered two years ago by the Masai, was only saved by taking refuge in the stone mission-house, erected since the Houghton tragedy.

CONGREGATIONAL.

Rev. Dr. Joseph Parker entered upon the twentieth year of his ministry at the City Temple on Sunday last.

Rev. F. J. Ecclestone has resigned the pastorate of the Vale Church, Broadstairs, "on the ground of grave changes in regard to certain religious doctrines and beliefs."

During the three years' pastorate of Rev. William C. Attwell at Milton-next-Sittingbourne, 116 members have been added to the church, making a total of 210 now on the church roll. The pastor's labours have been greatly blessed, and the church and Sunday-school are centres of great usefulness.

The church at Ray Lodge-road Woodford, has celebrated the second anniversary of the settlement of Rev. G. H. Giddins as pastor. The church has now a fellowship of 105, and the various agencies are in a healthy condition. As an outcome of a recent mission, a Young People's Guild of Christian Endeavour has been formed.

Rev. Stanley Rogers, preaching at Kirkdale, said, the reason why the masses to some extent absent themselves from churches and chapels is that the church and the chapel have too often shown themselves devoid of all sympathy with them. The churches are cursed by the spirit of pride and selfishness; they are not human enough; there is amongst them too much of the spirit of class distinction. They have failed to show the mind of Christ.

Rev. R. A. Betts has completed the second year of his ministry at Glenorchy Chapel, Exmouth. During his pastorate there much useful work has been done. A sailors' mission has been started in connection with the men's Bible-class, and a Christian band formed. The church membership has increased from fifty-two to one hundred and ten, a considerable number of the new members being scholars from the Sunday-school.

The question of social purity is not being overlooked by the National Council of Congregational Guilds. A special committee has been appointed to deal with the "White Cross" Movement, and, at its suggestion, correspondence is being entered upon with those ministers who conduct mission services in different parts of the country on the advisability of holding a special meeting on Social Purity in connection with their missions. Copies of the suggested rules can be had from Rev. Dr. Hannay, at the Memorial Hall, Farringdon-street, London, E.C.

NOTES FROM IRELAND.

The Methodist Mission Tent is at present pitched at Pettigo, and is largely attended. Several have professed to have been already led to the Saviour.

The Belfast Sailors' Home seems to be well managed. During the past twelve months 41 boarders and 28 shipwrecked sailors were provided for. At the annual meeting Rev. M. Beattie, chaplain to the Seamen's Mission, and others, bore testimony to the manner in which it is conducted and the good it has been doing.

The General Assembly of the Presbyterian Church in Ireland was in session all last week in Belfast. The report on Irish missions stated that Roman Catholics never displayed greater willingness than at present to hear the Word. They declined to come into their churches on the Sabbath, but they gladly listened at funerals and in private intercourse. A most encouraging report on Foreign Missons was presented by Rev. Wm. Park.

"FALLEN ON SLEEP."

Rev. Alex. Macdonald, at one time pastor of the Congregational Church in Auckland, New Zealand, and formerly a pioneer missionary in Samoa.—Professor Ernest Bertheau, well known as a Biblical and Oriental scholar, at Göttingen, at the age of 75.—Rev. W. Rowe, of Chester, in his 72nd year, and after 49 years in the Primitive Methodist ministry. He was president of the Conference in 1874, and had also filled the office of General Missionary Secretary.—Dr. Keil, who worked with Dr. Delitsch on his Commentary of the Old Testament. He was twenty-five years Professor in the University of Dorpat, Russia.—Mr. Francis Graham, of Cornascrebe, near Tandragee.—Mr. Daniel Kyte, of Cashel, co. Tipperary, aged 90 years, a devoted member of the Methodist Church.

Notices.

Communications Received with Thanks.—S.H.A. P.S. J.G.R. M.B. L.G.D. M.G. J.P.W. W.B.A. C.A. P.B. H.C. A.C.C. B.S. T.H.W.P. J.O. A.B. E.P. E.J.W. A.W.B. E.T. C.P. L.C.D. W.E. T.N. H.J. I.S. J.W. E.S. A.H. W.F. W.F.O. W.C.B. E.C. R.B. T.J.Y. R.C. J.A.S. E.W.H.L. J.C.S. L.W.H. A.M. J.B.W. T.T. N.H. R.D.F. A.G. A.E.W. G.H.L. S.C. E.D. J.J. T.J. W.H.N. J.R.M. M.M. E.H. C.M. H.W.W.P. J.G.A. M.F.G.H. A.B.H. J.L. F.B.M. E.H. G.F.K. J.W.W. G.F. R.R. W.R.N. C.B.S. E.L. J.B.C. F.H.W. A.J. M.F.D.S. A.W.B. A.S.D.C. J.E.M. W.H.B. W.S.C. T.P. J.R. C.W. W.E.P. C.R. T.N. C.S.T. R.P. B.W. H.S.F. G.C.R. F.M.M. D.McL. D.W.Y. G.J.E. J.N.F. J.M.P. H.D. J.H.

Applicants for Tracts.—G. J. A. Kidd, 4, Pine, terrace, Broughty Ferry, N.B.; F. Bull, 11, Hill-street, Clapton-common, E.; H. Cole, 40, Station-road, Anerley, S.E.; G. Gregory, 103, York-road, St. Pancras, N.W.; H. A. Ruff, 64, Blount-street, Maroon-street, Limehouse, E.; L. Ellis, 30, Royal Park-avenue, Leeds, Yorks; Dr. S. Peariss, 94, Westgate-bldgs., Abergavenny, Mon.; E. Blackwell, Goods Department S.E.R., Ashford; C. J. Pitman, Y.M.C.A., 91, Euston-road, N.W. (in Welsh); L. Worthington, 18B, Great Norwood-street, Cheltenham.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

HOME.

Canon Wilberforce has been addressing temperance meetings in Dublin, meeting a most cordial reception.

The Mayor of Newcastle, Mr. W. D. Stephens, states that absinthe drinking in France was ruining the intelligence of the people.

The Free Church of Scotland organised a temperance campaign amongst the Gaelic-speaking communities, and has framed a total abstinence pledge in Gaelic.

Fears are expressed that the Westmoreland licensing appeal case, Sharp *v.* Wakefield, owing to the pressure of business in the Court of Appeal, may not be heard for some time.

It is pointed out that when the Forbes MacKenzie Act was passed for Scotland, though many traders had their incomes reduced through Sunday closing, compensation was not dreamt of.

Of the 71 students in Didsbury Wesleyan College, 67 are total abstainers; at Handsworth, out of 52, all save the two are of the same mind; while at Headingley and Richmond, which have 103 students, there is no division in the camp.

FOREIGN.

The Philadelphia Court, carrying out the High Liquor Licence Law, has reduced the number of liquor shops in the city from 5773 to 1257.

The New Jersey State Sunday Closing Act, which came recently into force, has given the people such quiet Sundays as they had never previously known.

The various temperance bodies of Tasmania have resolved on positive action against the liquor traffic. Encouraged by the success of local option in Victoria, Tasmania has decided to come to the front.

In France 3000 criminals have been examined by M. Marembet. He finds that of the vagrant class 79 per cent. were drunkards; of assassins, 50 per cent.; incendiaries, 57; and robbers, 71. Of 100 criminal youths 64 were already drunkards.

Writing of the American Mission at Gaboon, Mr. Good says that when once a native has tasted alcohol it is too late to stop. Many men who have bought the so-called *eau de vie* have proved that it was *eau de mort* by dying a few hours after drinking it.

Mayor Robinson, Gloucester, Mass., having recently refused to sign liquor licences granted by the Board of Aldermen, Judge Field, of the Supreme Court, decided that under the law the Mayor must sign. Mayor Robinson told a reporter that he would resign his office rather than sign "any instrument legalising the infamous business in Gloucester."

The National Convention convened by the Prohibition party have nominated Mr. Clinton B. Fisk, New Jersey, and Mr. John A. Brooks, Missouri, as candidates for the post of President and Vice-President of the United States. The platform of the Prohibition party declares that the manufacture, importation, exportation, transport, and sale of alcoholic beverages should be made public crimes, and punished as such; and that prohibition should and must be secured through amendments in the State constitutions.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C. — Monday, thanksgiving; Tuesday, foreign missions; Wednesday, young men; Thursday, families; Friday, home missions.

Conference Hall, Mildmay-park, N.—Sunday, June 17, 3.30 p.m., Rev. John Wilkinson; 7 p.m., Rev. J. Hudson Taylor.

Morley Halls, 316, Regent-street, W.—Bible-reading, by Rev. F. B. Meyer, Wednesdays in June, 12 noon; subject—"Christian Living." Open to all.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. M. G. Pearse; 7.30 p.m., Rev. H. P. Hughes. Sundays, 11 a.m., Rev. M. G. Pearse; 3.30 and 7 p.m., Rev. H. P. Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. M. G. Pearse; daily prayer-meeting from 1.30 to 2 p.m. Major Mears, service for young people, every Sunday, 11 a.m. All seats free.

Clifton Hall, York-road, Camden-road.—Opening services, Sunday, June 17; Mr. William Forbes, 3.30 and 7 p.m.

Regent's Park Chapel, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers.

Deepening of the Spiritual Life.—Meeting at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, 3.30 p.m. Friday, June 15, Rev. W. Hay Aitken.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. E. P. Telford.

Farewell Meetings, Harley House, Bow-road, E., Friday, June 22, to take leave of, and commend to God in prayer, a party of missionaries about to start for work in various parts of the great world field.

Shaftesbury Institute, 21, Harrow-street, Lisson-grove, W.—Special mission, by Ned Wright, to June 17. Meetings each evening at 7. Christian workers invited. Saturday, June 16, 4 p.m., the Misses Leitch, of Jaffna, will give an account of "Seven Years' Missionary Work in Ceylon."

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wednesday, June 20, at 7; tea at 6. The Misses Leitch, from Jaffna, Ceylon, will give an account of mission work among high caste Tamils in that island.

Princess Louise Home.—Annual meeting, Exeter Hall, Wednesday, June 20, 4.30 p.m., Earl of Meath presiding.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesday next, 12 noon, Rev. Dr. Stevenson.

Mr. C. Inglis, at Exeter Hall, Sundays in June, 7 p.m.

China Inland Mission.—Special sermons, St. Mark's, Victoria Park, E., Sunday, June 24, 11 a.m. and 7 p.m., by Rev. E. O. Williams, late Vicar of St. Stevens, Leeds. Monday, June 25, special meeting in school-room, 8 p.m. Addresses by Mr. W. M. Upcraft, from China, Mr. Williams, &c.

Stockwell Orphanage—Annual festival and celebration of the President's birthday, Tuesday, June 19. The chair will be taken by Lord Kinnaird at 6. Speakers: Revs. C. H. Spurgeon, J. A. Spurgeon, J. S. Pratt, Dr. McEwan, C. Spurgeon, J. Wesley Bond, H. O. Mackey, Dr. T. B. Stephenson, Newman Hall, and others. Grounds open at 2.30.

Dr. Adolph Saphir will preach at Belgrave Presbyterian Church, Halkin-street West, Sunday, 11 a.m.

Talbot Tabernacle, Bayswater, W.—Sunday next, 11 a.m., Pastor F. H. White; 3 p.m., to young people; 7 p.m., Rev. Dr. A. J. Gordon.

Wellington-road Hall, Wellington-road, Stoke Newington, N.—Special meetings during June; Sundays, 11 a.m. and 7 p.m.; Tuesdays, 7.30 p.m.: Saturdays, 8 p.m., for promoting holy living.

Conference Hall, Eccleston-street, Pimlico, S.W.—Sunday, June 17, 3.30 p.m., Lord Radstock; 7 p.m., Mr. L. D. Wishard, of New York.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m., Mr. R. C. Morgan; 3 p.m., Rev. Henry Bright: 7 p.m., Mr. J. B. Wookey.

Keswick Convention, Monday, July 23, to Saturday, July 28. Mr. John Postlethwaite, Eskin-place, Keswick, will act as hon. secretary, to whom applications for lodgings or hotel accommodation may be sent.

Scripture Sheets.—15,000 sheets of the Scriptures, each containing about twelve chapters of the Bible, with explanatory notes, are available for gratuitous and judicious circulation. Packets of 100 will cost 3d. postage, and larger packets in proportion. Apply to H. Donkin, 182, Birchanger-road, South Norwood, S.E.

MILDMAY PARK CONFERENCE, 1888.

PROGRAMME.

WEDNESDAY, JUNE 27.

Large Hall, 11 a.m.—Sir S. A. Blackwood, Chairman; Progress, the Law of the Kingdom; (1) In Life, Rev. H. Webb-Peploe; (2) In Labour, Rev. And. A. Bonar, D.D.

Large Hall, 3 p.m.—Missions to Israel, Past, Present, and Future. Mr. T. A. Denny, Rev. John Wilkinson, Rev. W. Faber (Leipzig).

Large Hall, 4.30 p.m.—Prayer-meeting for Israel. Dr. Laseron.

Room No. 4, 3 p.m.—French Protestant Missions to the Heathen. Mr. J. Herbert Tritton, Pastor A. Boegner, Pastor Geo. Appia, Pastor Theo. Monod.

Tent, 2.45 p.m.—Work among Seamen, "Strangers' Rests." Mr. R. C. Morgan, Rev. Dr. Constantine (Smyrna), Mr. C. A. Faithful (Marseilles), Mr. Robt. Paton, and Seamen.

Tent, 4 p.m.—The Railway Mission. Mr. S. Gurney Sheppard, Mr. D. Spencer, and Railway Men.

Mulberry Tree, 3 p.m.—Prayer-meeting for Our Country and Rulers. Mr. Harry C. Nisbet.

Mulberry Tree, 4 p.m.—Work among Factory Girls. Mr. C. Ernest Tritton, Mrs. Edward W. Moore, Miss L. Vansittart.

Large Hall, 7 p.m.—Sir S. A. Blackwood, Chairman; Progress, the Law of the Kingdom; (1) In Life, Mr. C. R. Hurditch; (2) In Labour, Rev. Jas. Bradley (Leamington); Closing Words, Rev. F. B. Meyer.

THURSDAY, JUNE 28.

Large Hall, 11 a.m.—Sir S. A. Blackwood, Chairman; Hindrances to Progress; (1) In Walk, Rev. Hubert Brooke; (2) In Work, Rev. Theodore Monod.

Large Hall, 3 p.m.—Gospel Work on the Continent of Europe. Mr. Donald Matheson, Rev. L. J. Bertrand (France), Rev. Fritz Fliedner (Spain), Cavaliere Prochet, D.D. (Italy).

Room No. 4, 3 p.m.—German Protestant Missions to the Heathen. Rev. H. Grattan Guinness, Rev. Fred. Ziegler (India), Rev. John Knüsli (Africa), Rev. C. H. Rappard (Basel).

Tent, 2.45 p.m.—Bible and Prayer Union. Mr. Robt. Paton, Rev. Thos. Richardson, Rev. T. S. Wynkoop (Washington).

Tent, 4 p.m.—Christian Police Association. Rev. Edward W. Moore, Rev. Theo. Monod, Mr. J. Herbert Tritton.

Mulberry Tree, 3 p.m.—Rescue Work among Children (Manchester and London). Lord Kinnaird, Mr. Leonard K. Shaw, Dr. Barnardo.

Room No. 5, 4.30 p.m.—Prayer-meeting for Missions Mr. Alf. R. Pennefather.

Large Hall, 7 p.m.—Sir S. A. Blackwood, Chairman; Hindrances to Progress; (1) In Walk, Rev. Evan. H. Hopkins; (2) In Work, Rev. C. H. Rappard (Basel); Closing Words, Rev. Chas. A. Fox.

FRIDAY, JUNE 29.

Large Hall, 11 a.m.—Sir S. A. Blackwood, Chairman; Helps to Progress; (1) In Sanctification, Rev. A. J. Gordon, D.D. (Boston, U.S.); (2) In Service, Rev. Sydney A. Selwyn.

Large Hall, 3 p.m.—The Lord's Supper. Rev. Adolph Saphir, D.D.

Immediately after the United Communion.

Room No. 4.—Parents' Prayer-meeting. Rev. D. B. Hankin.

Tent.—Prayer-meeting for Christian Post Office Association. Sir S. A. Blackwood, Rev. E. W. Moore, Rev. F. B. Meyer.

Mulberry Tree.—Open-air Preaching (Addresses ten minutes' each), Mr. Edward Trotter; and the Gospel choir, followed by

Mulberry Tree.—The Broad and Narrow Way (Dutch picture). Mr. Gawin Kirkham.

Large Hall, 7 p.m.—Sir S. A. Blackwood, Chairman; Helps to Progress; (1) In Sanctification, Rev. F. B. Meyer; (2) In Service, Rev. A. T. Pierson, D.D. (Philadelphia, U.S.); Closing Words, Rev. Edwd. W. Moore.

On Sunday, June 24, Rev. C. H. Rappard, of Basel, will preach (in German) at 3.30, and Rev. A. J. Gordon, D.D., of Boston, U.S., at 7 p.m. in the Large Hall. On Monday and Tuesday (June 25 and 26), at noon, in Room No. 6, and at 7.30 p.m., in the Large Hall, there will be preliminary Prayer-meetings. At 7 a.m., in Room No. 4, there will be the usual early Prayer-meeting, on Wednesday, Thursday, Friday, and Saturday. On Saturday (30th), there will be a Thanksgiving-meeting at 11 a.m., in the Large Hall, and the China Inland Mission Prayer Meeting at 4 p.m. in Room No. 6. On Sunday July 1, Rev. Theo. Monod, of Paris, will preach at 3.30, and Rev. Arthur T. Pierson, D.D., of Philadelphia, U.S. at 7 p.m., in the Large Hall.

Margate.—Christian families who wish for accommodation at this watering-place, and who have not made pre-arrangements, may obtain information by calling on Mr. Pamment, secretary of the Y.M.C.A., Gordon House. This, of course, does not apply to young men, members of Y.M.C.A.'s, for whom Shaftesbury House exists.

Home and Institute for Working Girls.—This place, which is in connection with the Christian Community, is situated at 84, Great Dover-street, Borough, S.E. Its object is to benefit girls employed in warehouses and factories, who have no parents, or whose occupation calls them away from their homes and friends. The work requires extension, and funds are urgently needed. Further particulars may be obtained from Mr. G. H. Breton, superintendent, who will gratefully acknowledge donations or subscriptions.

Subscriptions received by Messrs. Morgan & Scott to Monday, June 11, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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M.V., Gt. Yarmouth.—Please send full address.			
China Inland Mission—M.G.G. 10s; R.B. 10s; R.W.S. £5	6	0	0
St. Giles' Christian Mission—J.B. £4; *Day in Country*—L.S.B. 2s 6d; C. & E. £2	6	2	6
Stockwell Orphanage—H.G.	2	0	0
Dr. Barnardo's Homes—A., India, £1; O'C. £3; C.R.G. £1; D. & E. T. £3; S.M.P. £1; Sympathiser, 5s; Anatole, £5; R.W.S. £2 10s; *Dear Old Women*—Sympathiser, 5s	17	0	0
Mr. Fegan's Boys' Home—O'C. £3; C. & E. £10; D. & E.T. £3; S.M.P. 10s; Anatole, £3	19	10	0
Day in Country Fund—O'C. £2; W.H.R. £1 1s; C. & E. £2; D.R.Y. £1; J.B.S. £3; Mrs. R.G. £2 2s; M.S. £10 10s; Sympathiser, 5s; Anatole, £1; R.W.S. 10s; Mrs. C. £1	24	8	0
Miss Daniell's Soldiers' Home, London—O'C.	2	0	0
Special Religious Services in Theatres—W.H.R. £1 1s; M.S. £5 5s	6	6	0
Mrs. Meredith's Prison Mission—W.H.R.	1	1	0
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—Sir E.B. £2 2s; G.W. £1 1s	3	3	0
Ragged Boys' Homes (Mrs. Smyly)—W.H.R.	1	1	0
Field-lane Ragged Schools—W.H.R.	1	1	0
N. E. London Gospel Mission (Holiday Home)—C. & E.	2	0	0
Princess Mary's Homes—C. & E.	2	0	0
Cow-cross Mission (Day in Country)—C. & E. £2; M.A.H. 10s	2	10	0
Abraham Lamb Fund—Mrs. A.G.L. 2s 6d; T.M. 5s	0	7	6
Pastor Rodriguez's New Mission Hall—C.P., Clifton	2	0	0
Union Hall Mission—C.P., Clifton	0	10	0
Home, Young Women at Exhibitions—C.P., Clifton	0	10	0
Distressed Jews (Mrs. Finn)—Hereford	0	7	6
Mr. Dyer's Work in India—M.R.	0	5	0
Sailors' Rest, Naples—W.M.	1	1	0
Miss Mittendorff's Orphan Homes—A.H. 10s; Anatole, £3	3	10	0
National Refuges (Mr. Williams)—D. & E.T.	3	0	0
Bristol Orphan Houses—D. & E.T.	3	0	0
Strangers' Friend Society—Anatole	1	0	0
United Kingdom Alliance—M.S.	1	1	0
Mr. Pascoe's Work, Mexico—M.S. £3; Anatole, £2	5	0	0
Mildmay Conference Hall—M.S.	10	10	0
Evangelical Alliance—M.S.	2	2	0
Open-air Mission—M.S.	2	2	0
United Kingdom Band of Hope Union—M.S.	1	1	0
Joshua Poole—M.S.	10	0	0
Talbot Tabernacle—M.S.	10	10	0
Surgical Aid Society—M.S.	1	1	0
Bible & Colportage Society, Ireland—M.S.	2	2	0
George-yard Ragged Schools—J.B.	4	0	0
Zenana Medical Mission—J.B.	2	10	0
Salvation Army—Torquay Sympathiser, £5; Sympathiser, 5s	5	5	0
Mariners' Friend Society—S. & W.G.	0	5	0
Religious Tract Society—P.W.	25	0	0
Homes for Aged Christian Blind—P.W.	25	0	0
Scripture Readers' Society, Ireland—Anatole	3	0	0
Mrs. Parsons' Girls' Home—Anatole	2	0	0
Home of Industry—Anatole	3	0	0
Bridge of Hope, Ratcliff—Anatole	2	0	0
British Syrian Schools—C.H.H.C.	0	5	0
Broussa Orphanage—C.H.H.C.	0	5	0
Mission to Lepers, India—R.W.S.	2	10	0
Mission to Deep Sea Fishermen—R.W.S.	2	10	0
British & Foreign Bible Society—R.W.S.	2	10	0
	£237	2	6

[Advertisements.]

Home for Employés in Exhibitions—Miss Charlotte M. Gough acknowledges with thanks, Mrs. G.P. 5s. Stamp for 4s. 6d. from T.T. could not be changed, as it was thirty years old.

Mrs. Parsons' Orphan Home, Walthamstow—Anon., Sunderland, 10s.

Cow-cross Mission (Day in Country)—An Invalid, 10s; "Three Old Maids of Lea," 5s.

London Samaritan Society (Convalescent Homes at Sandgate and Bournemouth)—Misses C. £1 1s; Mrs. V.H. 10s; Miss M. 10s; Miss C. 7s.

Bethnal Green Free Library, E.—Anon. £5 5s. Mr. F. A. Bevan, Treasurer, 54, Lombard-street, E.C.

THE CONGO.—In the American Baptist Mission at Banza Manteke about two hundred natives have been already baptized, and others are asking for baptism. There is much persecution in some parts, and in December last three persons were killed for professing to be Christians. In neighbouring towns the people are anxious to hear "the good news" of salvation.

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Langveld House, 76, BOW ROAD, E.

The **SALE OF WORK** is postponed to Tuesday, Wednesday, Thursday, July 3, 4, 5, on account of Mrs. Hilton's illness.

FUNDS URGENTLY NEEDED.

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Note.—Friends will please notice the **exact title** "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

Urgent Appeals from Professor de Launay's Paris Mission, in his wife's care; and to assist him in the purchase of a permanent Mission Home to afford protection to reforming priests trained up as Evangelists. — Address through "THE CHRISTIAN."

THE THEATRICAL MISSION.

CHILDREN'S SEASIDE HOLIDAY FUND.

Contributions are earnestly solicited, for the third year, towards the expense of sending (D.V.)

TWO PARTIES TO THE SEASIDE.

The first will consist of Girls who have given up the Stage, and are now in other employment.

The second party of delicate Theatrical Children.

Prayer is requested for the Special Services on the Beach.

Address funds and communications, Mrs. COURTHOPE TODD, Macready House, Henrietta-street, Covent Garden.

Over 400 POOR CHILDREN of the

LATYMER ROAD MISSION

ARE NOW ANXIOUSLY LOOKING FORWARD TO

A DAY IN THE COUNTRY.

The Committee earnestly plead for funds to give them this little outing. Contributions will be gratefully received and acknowledged by Miss GLADSTONE, Hon. Secretary, or Mr. Chas. SMALLMAN, Secretary, Latymer-road Mission, Notting-hill, W.

FRESH AIR FOR POOR LONDON CHILDREN.

The small sum of **10s.** subscribed, a poor pale-faced London Child can be boarded out for 14 days in the Country—(431 last year, and 1,017 during the last three seasons).—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

HOLIDAY HOMES.

The Committee of the RAGGED SCHOOL UNION earnestly Solicit THE AID OF THE BENEVOLENT in giving a Fortnight's Country Air and Change to the Drooping Children of the Connected Ragged School Missions of London.

OFFICE: EXETER HALL. JOHN KIRK, *Secretary.*

To the Readers of "The Christian."

DAY by day the most pitiable applications for Free Admissions to our Sea-Side Convalescent Homes come from Doctors, on behalf of their very poor patients; also from Clergymen, Ministers, City Missionaries, and others who are brought in contact with the Poor in all parts of the country. Not a day passes without similar applications from men and women just recovering from a wearying sickness, often with their means entirely exhausted. Their only hope of perfect recovery is a few weeks' rest and quiet, with good food, at a Convalescent Home; but to the majority of such applicants we have to refuse the needed help, owing to the want of Funds. This, we feel sure, would not be the case if our friends could spend a day in our offices and read the letters of appeal, and listen to the earnest pleadings of those who require, and deserve, help in their time of need. We are no friends of indiscriminate Charity; but it is our earnest and prayerful desire, and our constant endeavour, to respond to such applications promptly, practically, and in such a manner as will best help the Poor to help themselves.

Our present urgent needs are many, and are set forth below. With all the earnestness at our command we appeal for aid in this good work for the Lord and His suffering people.

Kindly give us your sympathy, and, if possible, your practical aid.

Donations, either large or small, will be gratefully received, and can be sent to

Your faithful servant,
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2	1	0	Will pay the cost of a poor Man or Woman at one of our Sandgate Convalescent Homes for three weeks, including Railway Fare of 5s.
2	5	6	Will pay the cost of a poor Man or Woman at our Bournemouth Convalescent Home for three weeks, including Railway Fare of 10s. 6d.
34	4	0	Will pay the cost of a Free Bed at either of our Convalescent Homes for one year.
500	0	0	Are sorely needed at once for Furnishing and Alterations of the Home offered us at Bournemouth, to be used for Men only. We are anxious to use Shaftesbury Lodge in the future for Women only.
1000	0	0	Are urgently needed to purchase Two large Cottages at Bognor (Sussex), and for Furnishing them as Convalescent Homes; One for Boys, and One for Girls, under twelve years of age.

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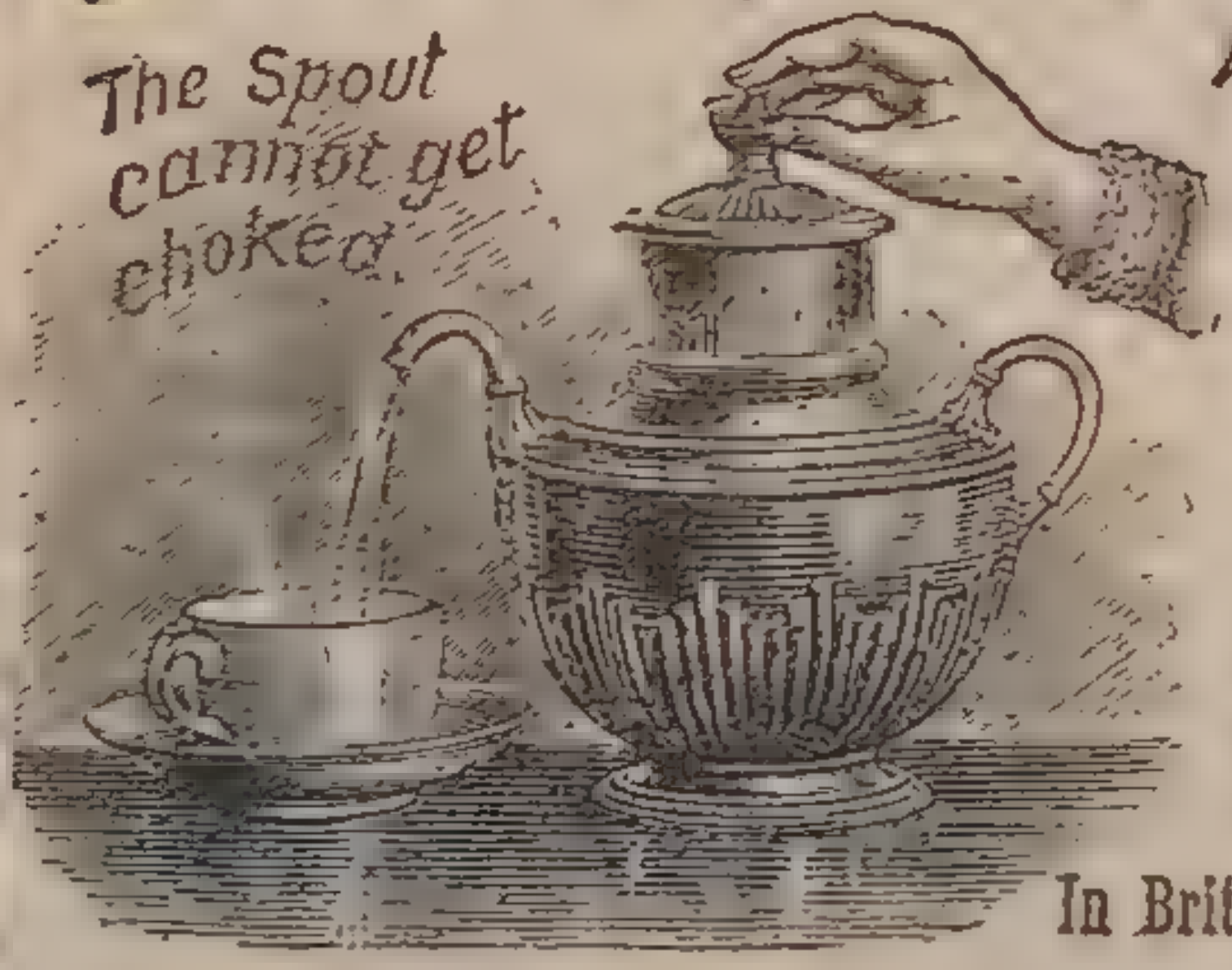
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A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

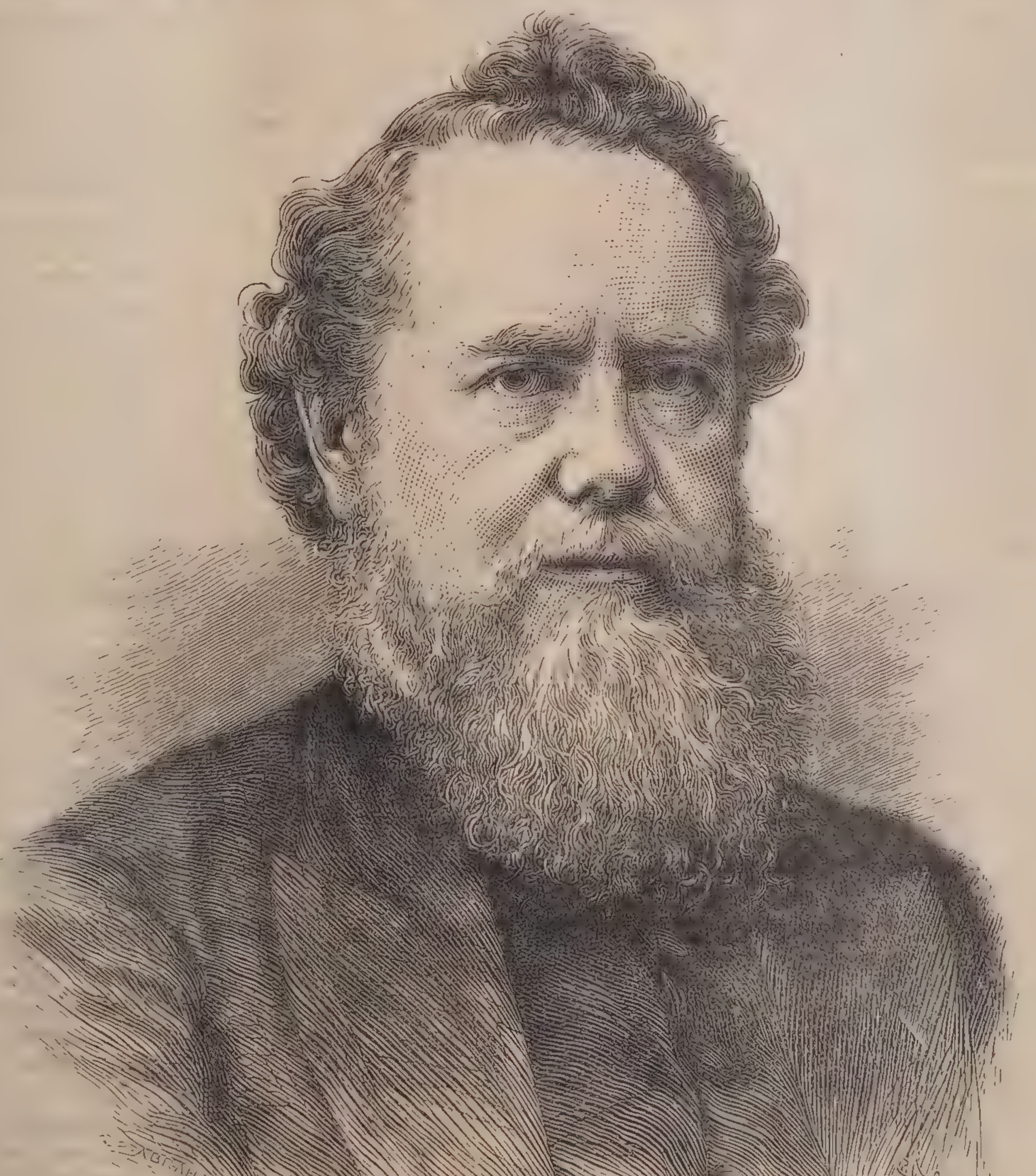
No. 960.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, JUNE 22, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [TWOPENCE. POST FREE, 2½d.

REV. J. HUDSON TAYLOR,

Founder of the China Inland Mission.

SAID one of the speakers at Exeter Hall last week, referring to the foreign mission field, "We want leaders: what would the China Inland Mission have been without Mr. Hudson Taylor?" That would be an impossible question to answer; but we know what it has been *with* him, by the blessing of God. It has been an object-lesson for missionary societies everywhere, and its history has furnished one of the most remarkable chapters in the story of the world's evangelisation. Mr. Taylor would himself be the last man in the world to say that he has been the only human instrument in bringing about such blessed results. He has been most happy in his active coadjutors in the work at home and abroad; and equally happy in securing the practical partnership of many of the Lord's stewards for the provision of the needed funds. But, in the providence of God, he has been the chief worker, both in founding and extending the Mission; and it may be interesting to note, from the circumstances of his career, the way in which he has been thus honoured in helping forward the purposes of his great Master, with respect to the Christianising of one of the mightiest nations on the face of the earth.

Mr. TAYLOR is a native of Barnsley, Yorkshire, and is not much past the prime of life, being now in his fifty-sixth year. More important than the date of his birth is the suggestive fact that his father, who was himself an earnest evangelist (though a business man), had been deeply stirred as to the spiritual condition of the Chinese; and he prayed God that if ever a son were given him, that son might become an ambassador of the cross to China. Mr. Taylor was, therefore, so to speak, consecrated for mission service in China from his mother's womb. During his childhood his health was feeble, and his parents had to abandon, for a time at least, the fond hopes they cherished; but the answer to their prayers and longings only tarried. They were even then being heard, in the fact that the son was deeply interested in China, and regarded it as his sphere of life-work.



(From Photograph by Mr. G. P. Abraham, Keswick.)

In the intensely interesting "Retrospect" contributed by Mr. Taylor during the last two years to *China's Millions*, he describes how in his youth he had a sceptical fit, and how he was brought out of the region of darkness and negation into the goodly land of faith, and peace, and assurance, as a clear answer to the prayers of his mother, and his sister (now Mrs. Broomhall). At the very time when his mother was agonising in prayer for him seventy or eighty miles away, he was stepping into the light of conscious acceptance with God, through reading a Gospel tract which had casually come into his possession. If this turning-point in his life was a clear answer to prayer, his whole Christian course may be said to be a series of equally clear proofs that there is a God who heareth and answereth the prayers of his believing children.

After a season of home study in his father's drug shop, Mr. Taylor became assistant to Dr. Robert Hardy, a highly esteemed medical man in Hull. He afterwards pursued his studies at the London Hospital. During this period of training he had many experiences calculated to strengthen his faith in the direct interposition of God for guidance or deliverance at critical moments. He had learned to commit his way, and all its daily difficulties, to his loving heavenly Father, and the unmistakable responses of God to this life of simple trust taught him many lessons that have proved invaluable in later years. The sense of the pressing spiritual needs of China that was borne in upon his heart at the time of his consecration, grew in weight and volume during his student years.

In September, 1853, at the age of twenty-one, having been accepted by the Chinese Evangelisation Society as a medical missionary, he sailed for the land of his heart's desire. On the voyage he narrowly escaped shipwreck on the Welsh coast, and later on was miraculously delivered from falling into the hands of cannibals on the coast of New Guinea. The voyage by sailing ship occupied more than six months. The same distance can now be covered with the aid of steam in about five weeks.

Matters in China were very different then from what they are now, in other respects than those of transit. Mr. Taylor landed at Shanghai only to find himself in the midst of a serious native rebellion. The path of the foreign missionary was beset by many dangers and difficulties; and Mr. Taylor

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some hair-breadth escapes from the bullet, and the fanatical soldiery. There were also difficulties relating to the work itself, but out of them all God provided a way of escape, though faith was often sorely tried. These early embarrassments and hindrances did not damp the zeal of the young missionary, but only caused him the more unreservedly to cast himself on his God. Probably Mr. Taylor now feels that the experiences thus gained were the best preparation for the enlarged sphere of service that awaited him. One very happy circumstance of his first stay in China, as a pioneer missionary, was his association with William C. Burns, of the Presbyterian Mission—a fellowship fraught with mutual blessing, and one that Mr. Taylor is never tired of referring to. He writes:—

> These happy months were an unspeakable joy and advantage to me. Mr. Burns' love of the Word of God was delightful, and his holy, reverential life and constant communings with God made fellowship with Him to meet the deep cravings of my heart. With true spiritual insight, he often pointed out God's purposes in trial in a way that made life assume quite a new aspect and value. His views, especially about evangelistic work as the great work of the Church, and of the order of lay evangelists as a lost order that Scripture required to be restored to its proper place, were seeds which bore abundant fruit in the China Inland Mission.

Mr. Taylor was busily engaged in itinerant work for about four years, meeting with many disappointments and trials that do not fall to the lot of the Chinese missionary of to-day, but finding through them all that God was indeed the refuge and the strength of his servants. In the end of 1856 he had been led to terminate his official connection with the Society (though continuing to work with it), and began the method of looking directly to God for the supply of his needs, and the needs of the work; to which method he has consistently adhered from that time to this. His faith was honoured in a way that was most instructive and encouraging, as a further preparation for the founding of the Inland Mission. Failing health compelled him sorrowfully to return to England in 1860. For a time he was engaged as a collaborateur of Rev. F. Gough, of the C.M.S., in the important work of revising a version of the New Testament, in the Romanised colloquial of Ningpo, to be published by the British and Foreign Bible Society. This also proved to be a providential circumstance in his life. He expresses it thus:—

> In the study of that Divine Word I learned that, to obtain successful labourers, not elaborate appeals for help were needed; but, first, earnest prayer to God to thrust forth labourers; and, second, the deepening of the spiritual life of the Churches, so that men should be unable to stay at home. I saw that the Apostolic plan was, not to raise ways and means, but *to go and do the work*, trusting in his sure word who has said: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

After months of earnest prayer, he reached the conviction "that a special agency was essential for the evangelisation of inland China; and that by simple trust in God, such an agency might be raised up and sustained without interfering injuriously with any existing work." A visit to Brighton, where he saw congregations well cared for spiritually, while the millions of China were perishing for lack of knowledge, brought his feelings and resolves to a crisis. He definitely surrendered himself to God for this service, and there and then asked Him for twenty-four fellow-workers, two for each of the eleven inland provinces of China, then without a Protestant missionary, and two for Mongolia. About this time he wrote the little book, "China's Spiritual Needs and Claims," a volume which, we may say, has been exceedingly helpful in imparting a true knowledge of that vast country, and in stirring up consecrated workers to go forth to help in its evangelisation. The mission was formed in 1865. In May of the following year a missionary party of seventeen sailed for China in the *Lammermuir*, and the China Inland Mission was fully inaugurated.

It would require a volume, instead of a few brief paragraphs, to tell the story of the Mission from that time to this. Suffice to say that the progress has been continuous and in an increasing ratio. It has seen no wholesale accessions to Christianity such as that related one day last week in Exeter Hall with respect to the Telegu Mission in India. The Chinese people are not naturally disposed like some races towards the reception of a new religious faith; pride of intellect and of country are strongly against it. England herself has done much to bar the door of China to the Gospel of Christ, by her unchristian action in the matter of the opium trade. Still the old Gospel has shown its ancient power, and when a Chinaman becomes a Christian, it is not in name only but in deed.

When the *Lammermuir* party sailed, eleven of the eighteen provinces were entirely without a Protestant witness for the truth. Now there are settled missionaries in ten out of the eleven, and the eleventh has been frequently visited by itinerant workers. Since the Mission began, over three thousand persons have professed Christ in baptism. A few figures as to the present condition of the Mission may be found interesting and full of blessed meaning for the future:—

> There are now in the field 294 European missionaries and their wives, many of whom were missionaries previous to marriage. There are 66 organised churches; 110 chapels and 65 out-stations; 12 native ordained pastors and 49 assistant native preachers; 12 school teachers; 42 colporteurs and chapel keepers; 17 Bible-women; 8 boarding schools, with 88 native pupils; 10 day schools, with 86 pupils; 3 hospitals, 5 dispensaries, and 16 opium refuges. The number of communicants at present on the roll is over 2000, and of these 550 were baptized last year.

These figures, we repeat, though they may seem small in view of the vastness of the population, are yet full of import as to the future of China. Surely they are enough to make Mr. Taylor thank God that he was led to surrender himself for the work that Sabbath day on the Brighton beach. As for himself, he has been incessant in toil and in plans for the furtherance of the work; spending his years between China and home, as the necessities of health or the claims of the work seemed to demand. The Mission has been sustained upon the simple principle of entire dependence upon God, on which it was founded. That principle, though thoroughly tested, has never broken down, for God has through his servants sent in the funds needed for the prosecution of the work and its growing demands. The income, which for the first ten years averaged about £5000, last year exceeded £33,000. In connection with the support of the Mission there have been many striking answers to the prayer of faith. The Mission is undenominational and catholic; members of every evangelical church are gladly welcomed to its ranks, if suitable, and are left entirely unfettered in developing the growth of the native churches. A goodly number of workers have gone out at their own charges, and some, besides sustaining themselves, are supporting others.

Mr. Taylor has been twice married, and each time has been singularly happy in his life partner. His first wife, to whom he was wedded during his first visit to China, was a daughter of the Rev. Samuel Dyer, a very devoted agent of the London Missionary Society. Mrs. Taylor did splendid service in connection with the founding of the work, and was greatly beloved by all the missionaries. Her death, in 1870, was the occasion of deep trial to Mr. Taylor, and a blow to the Mission. He afterwards married Miss Faulding; she was one of the party that sailed in the *Lammermuir*, and was greatly blessed of God as a worker among the Chinese. Of late years Mrs. Taylor has remained in this country, and is ever ready by voice and personal effort to further the important work of which her husband is the head. Early in the history of the Mission Mr. Taylor's brother-in-law, Mr. B. Broomhall, undertook the secretariat, and has long been as much an integral part of it as its founder; it seems difficult to imagine the existence and prosperity of the Society without the one or the other. Mr. Broomhall has done excellent service, not only to this particular Society but to Christian missions everywhere, by his attractive and stimulating book, "The Evangelisation of the World."

The remarkable increase of the working staff within the last few years will be fresh in the memory of every reader. The depar ture of the Stanley Smith and Studd party gave an unprecedented impetus to missionary zeal among educated young men both in this country and America. Last year, in answer to the faith and prayer of the heads of the work, a hundred new workers went out to China, and are now at their posts there either acquiring the language or busily engaged in evangelising. Whereunto the China Inland Mission may grow, no man can tell. It looks as though China were on the eve of some great advance that will bring he into step with the leading nations of the Western Hemisphere. Whatever may be in store for her as a potent factor in the life o the human race, it is certain that the pionee work of the China Inland Mission, extending over such a wide expanse of her vast territory has done much to break down the walls o exclusiveness and superstition that hav hitherto divided her from the rest of th world.

It has also unlocked the hearts of th people for the reception of the Gospe message, and prepared the way, as we trust for a great ingathering of the people o Sinim into the Redeemer's fold. In helping o such a glorious consummation we pray tha Mr. Hudson Taylor may long be preserve to advocate the claims of the perishin millions of that remarkable people to whos salvation he has devoted his life.

The Missionary Conference.

PROBABLY no event of greater import to the kingdom of God on earth has taken place during this generation than the great Missionary Conference which has just concluded its sessions at Exeter Hall. The ten days originally specified in the programme have been extended to thirteen; and so far from the proceedings being finished, their result has been to inaugurate a new departure, based on deepened convictions and enlarged purposes, to be carried out on indefinitely extended lines.

This Conference has gathered together children of God who were scattered abroad at the ends of the earth, and among all the sections into which evangelical Christians are divided. They have met as brethren, and they have not fallen out by the way. On the contrary, they have proved how good and how pleasant it is for brethren to dwell together in unity, and God has commanded the promised blessing.

Again and again the conviction universally felt, that we have arrived at a great crisis, "the crisis of missions," found intense and eloquent expression. Not, indeed, the conversion, but the evangelisation of the world is in our power, and this has been proclaimed, not as a vision of the future, nor as a mere present possibility, but as the exalted privilege and bounden duty of this generation. The early Church soon forgot or neglected the Lord's command, "Go ye into all the world, and preach the Gospel to every creature," and for hundreds of years missions were unknown; but now the Church may learn how God restores the years that the locust hath eaten, and makes the wilderness of nations to rejoice and blossom as the rose, and fill the face of the world with fruit.

The possibility and privilege of immediately preaching the Gospel of the Kingdom in all the world for a witness unto all the nations, grew upon the minds and hearts of the assemblies, as the Missionary Enterprise was spoken of from day to day, until we were brought face to face with the ultimate material difficulty, the need of funds; and a new light was thrown upon the inspired assertion that "covetousness is idolatry" and "the love of money is a root of all evil." Hundreds of vessels are ready every day to sail to distant ports, but they cannot move until the tide comes in to bear them away. Hundreds of young men and women in England and America are ready to go forth to Popish, Mohammedan and heathen lands; they wait only for the tide; and if there were as great a readiness in those who tarry by the stuff to give the means, as there is in those who go to the battle to give themselves, the problem of missions would be solved at once.

On the other hand, Mr. Hudson Taylor has proved beyond dispute that God honours faith, and that if, in obedience to Christ's command, missionaries are sent out trusting the faithful Promiser, He will not fail to supply their needs.

Toward the close of the Conference a missionary said, "We have been most kindly and hospitably entertained; we have had luncheon provided daily; we have had a garden party; should we not have a day of prayer and fasting? We have consecrated ability; we have wealth; we have a Lord to whom all power is given in heaven and on earth, and He is with us alway. We need only the power from on high. This Conference is a great crisis in our lives, and in the Church's history. If we separate without a beginning of the outpouring of the Spirit upon us, we shall fail of the purpose which God has had in bringing us together."

These 1400 delegates cannot longer abide together; it now remains for the various societies and the friends of missions to give effect, under the leading of the Spirit of God, to the enlarged conceptions and the quickened enthusiasm evoked by this great occasion. For a new era has dawned upon them, and the missionary army which they direct has received an impetus which will necessitate a corresponding advance all along the line, both in counsel and in generalship.

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NOTES ON THE CONFERENCE.

IT is not easy to understand what is meant by the objection to the Missionary Conference, in a religious contemporary, that there has been about it too much of the air of Mildmay. Three things were very obvious to a stranger: the admirable order which was preserved; the intense yet restrained earnestness of the audiences; and the marked theological oneness of opinion and sentiment. There were differences, but the Conference, representative as it was of distinguished men in Europe and America, was a grand demonstration of evangelical unity.

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The proceedings, moreover, give large hope for the future of missions. Incontestible was the evidence afforded of the powerful impression made on the kingdom of darkness. In this connection we note what a civilian lately affirmed at Simla. According to a recent telegram, Sir Charles Aitcheson stated at a missionary meeting there, that Christianity is advancing in India five per cent. faster than the growth of the population, and is making greater progress than at any time since the Apostolic epoch.

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It is surely inevitable that this Missionary Conference shall effect some changes in the methods of foreign missionary work; is it too much to hope that it will achieve the greatest result of all, in awakening the Church as a whole to its immediate duty in connection with the evangelisation of the world? Our churches are too satisfied with the one missionary Sunday in the year, and with the special annual missionary effort, instead of making our missionary work the special topic of prayer and gift and thought for 365 days in the year. The Church exists for this prime object: that she may spread the Gospel throughout the world. She can only flourish in so far as she fulfils this Divine purpose.

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And what is true of the whole is true of each part. If a Christian community hoards its gifts and workers for its own prestige and success it has already the sentence of death written on its heart. If, on the other hand, it is willing to give the flower of its youth, and the wealth of its gifts to the work of God, it will never want for workers or money at home. To give five barley loaves and two fish is to gather twelve baskets full of fragments. To scatter is to increase. To sow the precious seed is to reap a hundredfold.

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Are Christians at home perfectly justified in living as they do, whilst many eager spirits are grudging the passing years, because there are no funds to pay for their outfit and maintenance? Would it not be wise sometimes to go over an inventory of property with the Master's eye scrutinising each item. Society has strangely altered since the days of the early Church. We do not for a moment affirm that it would be right for business men to surrender their capital. Capital, like rank and intellectual training, is a precious talent, not to be lightly parted with, but rather to be used for the glory of our Redeemer. The thrice-told injunction of 1 Cor. vii. bids us abide in the calling in which we were called. At the same time, it is undeniable that many Christians are spending much more on luxuries, ornaments, and ostentation, than they are giving to the Lord. The world is needing just now consecrated money almost more than consecrated souls.

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The great desideratum with a large majority of Christians is systematic giving, or giving on some fixed principle. If all who go to consecration meetings, and join in singing of the whole realm of nature as being too small an offering for Christ, would only give a certain portion of every pound that comes into their possession, to spread the knowledge of Christ's name, something would be done towards imparting a fresh interest and reality to such meetings, and to setting up a truer standard of Christian giving.

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It is well to crystallise general principles into specific rules. He who would pray always must have special times for prayer. He who would benefit the race should begin with the next case of need that comes to hand. And he who would hold all his money for God should guard against vagueness and indefiniteness, by beginning with a specific dedication of a proportion of his income, as it comes to hand, to the cause and service of God. Surely the advent of the King cannot be far away. One of the signs which is most conspicuously identified with it is even now being fulfilled before our gaze: "The Gospel is being preached as a witness among all nations." And if this century is to witness the proclamation of the Gospel in every land, hitherto unreached; in every tongue, as yet unknown; what is to hinder the next century ushering in the golden dawn?

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J. T. DORLAND AT HOXTON HALL.

THIS Canadian minister of the Society of Friends gave an address in Hoxton Hall on Sunday evening last. He is a young man, brawny and thick-set in physical build, with a wonderfully earnest manner. He has been much blessed to many young men in London belonging to the Society of which he is a member. His addresses are marked by spiritual power, and direct appeal to the heart and conscience.

His address on Sunday evening was from first to last a feeling presentation of "Christ and Him crucified." There was a remarkable stillness in the gathering as the words of faithfulness fell from the young speakers' lips. The illustrations were apt and forcible in the light of the text upon which the address was based—"The Son of Man is come to seek and to save that which was lost." There was an after meeting, and many anxious ones came forward. Prayer had been offered for sometime past for a revival in the Sunday work at Hoxton, and the power in the meeting rejoiced the hearts of the workers.

Previously to the indoor meeting Mr. William Noble conducted the regular out-door service. Here an effort is made to reach those who will not enter the hall, and in this way many are gradually attracted to the mission.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. C. B. Sawday, recently of Vernon Chapel, King's Cross, but now of Melbourne Hall, Leicester.

We would direct the special attention of our readers to the farewell gatherings this day (Friday) at Harley House, Bow, announced on another page.

We have given to-day a tolerably full account of the important proceedings of the Missionary Conference at Exeter Hall, up to and including the meetings of Monday morning last. We will conclude our report next week in an Extra Number, price 1½d. We trust our readers will aid us in the circulation of these valuable reports, which, we believe, are more complete than those to be found in any other paper, as we have furnished accounts of the very practical discussions at the morning meetings for members only.

Early next month Mr. Moody's Students' Summer School opens at Northfield, and it is expected to be an unusually interesting occasion. Mr. L. D. Wishard has succeeded in forming a delegation to the Conference of eleven University students from this side the sea. Edinburgh sends three; Oxford, five; Cambridge, two; and Utrecht, in Germany, one. They were to sail by the ss. *Britannic* on Wednesday last. Mr. Hudson Taylor and Mr. Reginald Radcliffe follow some days later.

In a letter to *The Times*, Rev. R. P. Ashe, late of the C.M.S., writing from Usambiro, draws timely and forcible attention to the daily increasing scandal of the importation of arms into the interior of Africa. He states that an English trader is sending to Uganda a hundred rifles and twenty thousand rounds of ammunition, and that Arab traders are also supplying King Mwanga with hundreds of old English rifles, and gunpowder *ad lib.* It is pointed out that apart from the disastrous effect of placing such means of destruction in the hands of a young barbarian king, such action is calculated to prejudice the position of Emin Pasha and Stanley, and presents the deplorable spectacle of "Englishmen relieving Emin Pasha from the West, and an Englishman relieving King Mwanga from the East."

Mr. Ashe anticipates further immense consignments of these ruin-dealing goods, and appeals to England and Germany to unite heartily in stopping the importation at the coast—the only effectual place. We agree with him when he says, "Let them leave it alone, and sooner or later the whirlwind will be reaped from this sinful and senseless sowing of the wind." We must overcome by continual agitation the apathy hitherto displayed by European Governments in the matter of this inhuman and deadly traffic.

Preaching recently before the University of Cambridge, the Bishop of Manchester, who as Bishop of Melbourne had ample opportunities of forming an opinion, spoke highly of the newspaper press in the Colonies as compared with that of England. The colonial newspaper, he said, besides the usual social, political, and commercial news, and in addition to elaborate and well-written reviews (not mere "scrappy notices") of important books, gives full reports of lectures and meetings on religious and philosophical subjects. If the daily press of this country, which habitually devotes two or three columns to racing intelligence (four and a half columns out of six on one page of *The Times* being the other day devoted to this subject), and whittles down reports of religious and philanthropic meetings to a few lines, would take a leaf out of the colonial book, it would be great gain to public morality; for there is no doubt that the daily publication of racing news and police and divorce court garbage fosters the vice of gambling, and further panders to an already sufficiently depraved public taste.

The present period, being one of transition, is a critical one in the religious history of India. Many of the ancient religions are tottering; under the influence of Western ideas, Hinduism is being gradually undermined, and there is danger lest mere secularism and materialism, or what has been termed "a philosophical Unitarianism—a specious system of combined monotheism, morality, and philanthropy" should be allowed to fill their places. It is for the Church of Christ in this crisis to bestir herself, and see that nothing less than the unadulterated Gospel plan of salvation is presented to the hundreds of millions in India as they emerge from their long darkness.

Apropos of this subject, we may quote the following remarks of the Calcutta correspondent of *The Times* upon a recent case of parricide in that city, by a Bengalee youth of good position, which crime, being almost unknown among the Hindoos, is said to have caused a profound feeling of horror among the more conservative sections of them :—

> These men have been complaining bitterly for some time of the demoralising influences of the present system of education. While the ethical sanctions of the Hindoo religion are being loosened or destroyed by a purely secular and scientific education, no precepts, either religious or moral, are permitted to take their place. The urgency of social reform in this and other respects is becoming day by day a question of paramount interest to that portion of the Hindoo community which views with dread the growing immorality of the younger generation.

The copious evidence which is being given before the Select Committee on "Sweating" and on Emigration and Immigration, continues to be of the same painful character, which has been already made sufficiently familiar, and which we have from time to time commented upon. A philanthropic M.P. recently took at his own expense a party of pauper Germans back to Hamburg, their native town, but on arrival they were not allowed by the authorities to land, and had consequently to return to London, to add to the already congested condition of the East-end.

Further details with respect to the wretched pittances paid to the workers in particular branches of this grinding and heartless system, and with regard to the continuous influx of foreign paupers, are being almost daily supplied, and a sufficiently strong case has already been made out for prompt legislative action in both these matters. But it will be of no use to make fresh laws unless they are more strictly enforced than some of those already in existence. It appears, for instance, from some recent evidence given by Mr. Arnold White, that the machinery is to some extent already at hand for checking the immigration of homeless and helpless foreigners, inasmuch as a master of a ship is, under an Act of William IV., bound under penalties to make returns of all alien passengers; but this obligation is habitually disregarded, as many as five hundred foreigners of the lowest class having been lately landed with impunity in the course of a single fortnight

The latest news from the West Coast of Africa, dated April 25, will, it is feared, only intensify the anxiety which, despite the hopeful assurances recently given by some authorities, is being felt concerning the long-continued absence of reliable intelligence concerning the Stanley Expedition. Major Barttelot's party on the Aruwimi River have heard nothing from Mr. Stanley for some months, and the Major, anxious at the non-receipt of news, has, it is said, despatched one of his staff to the coast in order to send a cablegram to England asking for further instructions. The Arabs assert that Mr. Stanley has been wounded, and it is suspected that they know more about the fate of the expedition than they are willing to reveal. Still, none of the reports have been positively authenticated, and in the meantime the hope and prayer of all is that the intrepid explorer may be spared not only to join Emin Pasha, but also to be an instrument in God's hands for healing that open sore of Africa—the slave trade.

The gulf between the Italian people and the Papal party appears to be widening very deeply. The Penal Code Bill, which was passed some days ago by the Chamber of Deputies, contains a clause providing penalties for abuses committed by priests in the exercise of their functions, and a motion to omit that clause was rejected by 254 votes to 37. The Romanist organs say that the measure "restrains the free voice of the Church, and nullifies the freedom of Italian Ecclesiastics in their sacred mission." It is interesting to note that, whereas in these islands free course is being given to Rome, and, in fact, every assistance is being given her in her work, the necessity for restrictive measures is recognised in other parts of Europe.

Now that the summer is upon us, some of our readers who are familiar with the French language would find it a pleasant way of spending a holiday, to go out of the beaten track in France, and in some of the out-of-the-way districts take the opportunity of telling the old, old story. There are but few localities in which such a visit and such a visitor would not receive a hearty welcome, if everything like discussion were carefully avoided.

The painful question of the limited support afforded to the London hospitals is giving rise to much discussion, both with reference to the institutions themselves, and to the lack of generosity in regard to them on the part of the public. The town of Leeds appears to set a worthy example in such matters, for it is stated that while the annual subscription list to the Infirmary is about £4000, the workpeople in the town contribute an amount each year only about £100 less. We should like to see more of this practical charity, and, after all, to a very great extent, it only implies a little wholesome self-denial in the matter of those so-called luxuries both the working and the other classes are far better without. Last year the London hospitals and dispensaries relieved upwards of a million and a quarter persons, at a cost of £651,000; but the total income amounted to only £560,500, so that there was a deficiency of nearly £100,000.

Possibly influenced by the reception which the dignitaries afforded the revelations of the young girl at Lourdes, a woman named Mathilde Marchant, at Loigny, has been professing to have received Divine revelations directing the establishment of a religious community near Chartres, and to collect alms for its support. The Bishop appointed a commission to inquire into the matter, and unfortunately for readers of future editions of Alban Butler's Lives of the Saints, the report of the Commission refuses to admit the genuineness of the claims, and, in consequence, the Bishop has strictly forbidden the sale of any book or pamphlet containing the revelations, or any collection being made for a convent to be set on foot by Mathilde Marchant.

An Irish contemporary, alluding to the matter, professes to see in the Bishop's action in virtually excommunicating the woman, unless she withdraws her revelation from circulation and makes reparation for any trouble she may have caused, "another fresh instance of the zealous solicitude exercised by the Catholic Church in guarding against the circulation of pretended supernatural revelations and manifestations, and protecting the people from fraud and imposture." This may be so, but if such is the case, it is to be regretted that similar caution was not exercised in other cases of the kind, and the world saved from successful imposture.

No wonder that publicans become rich! It was stated the other day before the Select Committee of the House of Commons on Sunday Closing, that the assistants in the Dublin spirit-shops, and they number nearly 2000, are required to work no less than 101 hours per week. That many of their employers object to the proposed Sunday closing is not to be wondered at, for if they are thus without compassion or pity for their own servants, it is not likely they will have any consideration for the well-being of the working classes in general.

The English Churchman draws attention to what looks like a case of scandalous ministerial appointment and patronage. For thirty-seven years a much-respected evangelical clergyman has been vicar of the parish of Chesterfield. The people have been trained in simple Protestant usages, and are attached to them. The son of a peer has been appointed to succeed, who is professedly a sacerdotal priest of the confessional type. At the Oxford Mission, Bromley, East of London, the vicar designate has had a crucifix over the pulpit, "Altar Lights" in broad daylight, gives Popish wafers at the Communion, the "Stations of the Cross" are on the walls of the church, Popish banners and cross are carried in procession, the hymn-book used is full of idolatrous Mariolatry, and the "Manual" for Confession contains the repulsive Romanist suggestions.

How long will this be borne by patient Englishmen? It is the Bishop of Southwell who has thus handed over 9000 Protestants in Chesterfield to a Romanist. There was a time in England when the whole nation would have taken part with these outraged parishioners. Are not Bishops professedly shepherds, and is not the time come when the prophet's words should be repeated:—"My sheep were scattered; they wandered; they became a prey: Thus saith the Lord God, Behold I am against the shepherds, and I will require my flock at their hand."

Having allotted so much space to the report of the Missionary Conference, we are obliged to hold over many interesting articles.

If there is an indifference, as alarming as the disclosures in regard to the evidence taken before the Commission now inquiring into the charges against the Metropolitan Board of Works, there are, on the other hand, many who await anxiously the Board's own vindication. The love of money has rarely revealed such moral corruption, and at present the revelations have brought to light a system of bribery and fraud that must make good men concerned who send their sons into English public life. The municipal scandals of New York were not condoned here. So far it would appear the absence of honour and principle has been as bad in London, and men may well stand appalled at the outcome of modern scepticism and irreligion.

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THE DEAD EMPEROR.

FOR the second time within four short months the great German nation is engulfed in sorrow; a sorrow shared by every civilised people throughout the world. An added interest has been lent, in this country at least, to the long illness and decease of the late Emperor by his close relation to our own Royal Family, his recent stay in England, and the fact of one of his chief physicians being a fellow-countryman.

The whole world indeed has been, so to speak, gathered in the death-chamber. We have scanned the scarcely legible messages; noticed the last farewells; admired the nerve that dared to consider State affairs while death was already grasping its victim at the throat; and, finally, we have gathered at the grave where one of the greatest characters among the public men of this day has been laid with unfeigned lamentation. All this has taken place not because he was the crowned Emperor, but a man of uncommonly noble make. That which can take hold of and touch the universal human heart can yet smooth out our differences, and make us one. And may we not prognosticate the near coming of a time when the whole human family, long divided, shall meet in one common circle, bound by a common tie, because animated by a common passion of devotion to the Son of Man, "God over all, blessed for ever."

There were numerous references in the London pulpits last Sunday morning to the departed monarch. In commencing the service at the Presbyterian Church, Belgrave-square, Dr. ADOLPH SAPHIR said:—

"I must refer to the event which has filled all Europe with sorrow and sympathy. Very rarely have sympathy and admiration been called forth to such an extent as in the case of this great, brave and suffering man. And very rarely has there been such an example given of fortitude, submission, utter self-forgetfulness, and devotion to the duty which God in his providence had imposed upon him in his exalted position. The event speaks very solemnly and very tenderly to all our hearts; showing us that this is not our abiding city, and that the highest position in this world, the affectionate loyalty and devotedness of a nation, and everything that is justly considered on earth as great and noble, must only be looked upon as a preparation for the everlasting blessedness unto which the Lord has called us. How great is man that God thinks him worthy to go through so much suffering and pain, and upholds him in the midst of all his suffering by his Holy Spirit, because he has prepared for us an exceeding and eternal weight of glory."

AUSTRALIAN NOTES.

(*From a Correspondent.*)

MR. GEORGE CLARKE

has arrived in Melbourne, under an arrangement with the Victorian Evangelisation Society, and has begun his work amongst us. He has already made a favourable impression. His mission in Victoria ought to be attended by far-reaching results.

THE SCOTS CHURCH, MELBOURNE.

Rev. A. Marshall, the new minister of this church in Collins-street, recently preached his first sermon to a large and attentive congregation. He appears to be the right man in the right place, and though not so eloquent or cultivated as Dr. Cameron Lees, he seems quite as capable of pouring oil on the troubled waters. He intends to preach the Gospel of Christ, and to hold by its primal principles.

THE CENTENNIAL EXHIBITION,

which will be opened in August, is already exciting much interest in the Australian colonies. All of them, and many of the European countries, are to be represented at this great world fair. Visitors from all lands are to visit us, amongst others, Mr. Henry Varley, during the Exhibition season. Pure-minded people, who have a healthy dislike to both the art and the literature of the dung-heap, are feeling, however, somewhat uncomfortable at the knowledge that we are to have a large display of modern French pictures.

A TENDENCY TO CONGREGATIONALISM

is a marked feature of the Anglican Church of Victoria. Bishop Goe, the head of the Victorian Church of England, has recently made some appointments in the diocese which displeased the congregations to which the ministers were appointed. Thereupon arose an angry discussion in the columns of our leading journals as to whether the congregation should not have the right of choosing its own pastor. The Bishop is acknowledged to have the legal right to interfere in these appointments, but he must be chary in using his power, or he will lose his influence in the colony.

CHINESE IN AUSTRALIA.

The question of how to keep Chinese workmen out of Australia has been a favourite one with our political agitators for some time past. These have imagined that a large poll-tax on Chinese workmen coming to Australia would be the best means of excluding them. China, however, feeling herself degraded by such a movement, has appealed to the British Government and the problem has become an international one. The Australians are anxious that a treaty should be concluded between England and China, the chief article of which should be that the Chinese should be rigidly excluded from the Australian colonies. "The Chinese are not desirable colonists," say the Australians, "the 'Chinese quarter of any Australian city is usually notorious.'" The Chinese, too, work for lower wages than Europeans, and various trades are said to have felt the pressure of Chinese competition. The question must be looked at and settled from a Christian, as well as an economic standpoint.

MR. W. J. ORSMAN, Costers' Hall, Hoxton, N., asks for the earnest prayers of our readers on behalf of the Midsummer early services on Sunday next, for young people. Hampers of flowers will be very acceptable.

AN INQUIRY.—DEAR SIR,—Can any of your readers recommend some able treatise against the doctrine of "the larger hope," as expounded in "Salvator Mundi," by Samuel Cox?

Yours faithfully, SYDNEY CROSS.
17, *Vauxhall Bridge-road.*

MR. DENHAM SMITH.—We are informed that Mr. Denham Smith's condition is one of gradual improvement. His strength was so far increased as to permit of his moving from his bed to a chair, and it is hoped that as the weather gets warmer his progress will be still more marked.

REQUESTS FOR PRAISE AND PRAYER.—PRAISE for blessing accompanying evangelistic labours at Great Chesterford and neighbourhood and for prayer for continued work there and in villages around.——PRAYER for Miss Skinner's work among the soldiers in Guernsey, and also her rescue work in that island.

For the Young.

A PICTURE IN BEYROUT.

At one of the meetings of the Missionary Conference in Exeter Hall last week, a very interesting sketch was given by Dr. G. E. Post, of Syria, of the scene at a Christmas tree in connection with the German Hospital of the Knights of St. John, in Beyrout. Describing some of those present he said :—

The first one we notice in the gathering is a Jewish boy. We seldom get Jews into the hospital. They are so bent on external observances that they know little of the essence of religion. They are afraid that if they attend the hospital they may be defiled by coming in contact with flesh that has not been killed according to their law. But this little boy is very ill. He has not yet been initiated into the secrets of their religion, and they think he cannot get any harm. So he is going to hear about Jesus Christ for the first time in his life.

Behind him is an old man of venerable presence, with a long white beard, a turban, a girdle about his loins, and a loose flowing robe. Who is he? He is a lineal descendant of the great Saladin, whose ancestor drove the ancestor of your British kings from these Syrian shores. He knows it, and he is proud of it. They remember how they gained the victory when we marshalled against them all our military prowess—how they defeated us, and drove us from their shores. And we deserved to be driven, because we carried the Cross of Christ behind the sword. Here he is to-day, a Mohammedan, in the hospital. A month ago he would have driven me away, and called me a Christian dog. Now as he comes in he seizes my hand, covers it with kisses, and bows himself at my feet. What led him to do that? That "Christian dog" gave him his eyes. He came to the hospital blind, and now he sees. And here he sits at the feet of Jesus, his eyes open, his ears open, ready to listen to the message of the Gospel.

By his side is a woman with a long white veil over her face, and wearing a blue dress. She is a Druse woman. Look at her bandaged arms. She was sitting in her house in the mountains. In these houses there is often no chimney, and no window; the smoke goes out at the door. Some earth and stones fell through the roof of her house and she was thrown into the fire, so that her hands were burnt to a crisp. She came down to the hospital, and we had to amputate both hands. Poor woman, that is not the worst. Her husband has divorced her. The Druse husband has only to say to his wife "Go home," and, without any process of law, she has to leave him. But she has come down here with her poor babe; and we have been kind to her. The sisters have lulled her baby to sleep. They have read the Bible to her, and her heart has been touched. Now she sits in front of the Christmas-tree, which is the emblem of the love of Christ, and she is going to hear his blessed Gospel.

On one side is a man with a long beard and a green turban. He is a descendant of Mohammed. Where do you suppose he came from? From Hebron. He is the guardian of the sacred tomb of Machpelah. He has charge of the bones of Abraham and Isaac and Jacob; of Sarah, Rebecca, and Leah. He is a very bigoted Mohammedan, and would not allow you to enter the sacred precincts of the tomb—would not even allow you to look through the bars and see the place where those blessed ashes repose. No stranger has ever been permitted to enter that sacred place. The very boys of Hebron would stone you if you attempted to do so. This man, too, was blind. He came here, and the "Christian dog" he would have spat upon gave him back his eyesight. Now, in return, he will give his heart and his attention while the Gospel is being preached to him.

Away at one side of the room is a man clothed in a long blue robe, and wearing a peculiar hat on his head. He wears a turban of a peculiar kind, and has a long black veil hanging down his back. He is an Armenian priest. We talk about the Apostolic Church. This man puts his Church before the Apostolic Church. He says they got their title direct from Jesus Christ. Their king sent a messenger to Christ, and received a letter in reply, setting forth the principles of the Christian religion. He laughs to scorn all our pretensions to antiquity; he belongs to the true ancient Church of Christ. But here he is, and he will hear of the evangelical Church which Christ founded in deed and truth.

On the right hand is a Bedouin, from Palmyra. He had a blood-feud with some comrades, and they shot him in the side. The native doctor very rightly washed and kept the wound open, but very unskilfully he rolled up a piece of rag, and put it into the wound, without taking measures to prevent it from slipping in. It did slip in, and next day the doctor put in another piece. That slipped in too, and he kept putting them in day by day, until there was a mass of rag in the man's side as big as my fist. The man began to cough and to grow thin, and was like to die. They had heard of the great hospital at Beyrout, and of somebody there who dared to perform operations. So they brought the man all the way from Palmyra—four days to Damascus, and then three days to Beyrout. They brought him on a camel to Damascus, and on a mule from there to Beyrout. I laid open his side, saw the great ghastly wound, and took out the mass of accumulated rag. He got well, and the people looked upon it as a miracle. It was not a miracle of my working, but a miracle of science, and that is a miracle of Christianity. This Bedouin had never heard the Gospel before—he had hardly heard of Christ, except in terms of reproach. Now he sits down to hear all about it.

There is a poor woman lying on a bed brought in on a stretcher. She had a brute of a husband, who struck her on the chest, and shattered the bone. She was brought to the hospital, and I examined her; and for the first and only time in my life I looked inside a woman's heart. [This remark caused much laughter, though it could have been no laughing matter to the poor woman.] I laid four fingers of my hand over the pericardium, and felt every motion and mechanism of the heart-beat—a thing I never saw done before, and never heard of. She, too, got well. That was a miracle, not of mine, but of science, and therefore of Christianity, which underlies science. And now that woman is here to listen to the Gospel.

These are some of the patients; shall I describe them all? ("Yes! yes!") Time will not permit of that; but I may tell you that there were people there from the Great Sahara, from the head waters of the Euphrates, from the Tigris, from every part of Lebanon, from Palestine, from Cyprus, from Asia Minor — all gathered into the hospital, and receiving of the gifts of healing.

They gather around the Christmas-tree. Each of the adults gets a book, and the children get oranges. Gingerbread and other good things are not forgotten. There was the little orphan choir from the Deaconesses' School, who come on Sunday to help in the services. They sang to us about Jesus, and then the German pastor offered prayer. The English pastor makes some remarks to the audience, and then the Doctor, who has stood by their bedside; who has held the terrible knife over them and performed the operations (thanks be to God, they were under the influence of an anæsthetic); who has watched them through the crisis of the fever, and smiled on them as he saw returning health and strength—he stands before them to preach the Gospel of Christ. What shall he say? Shall he let down the Gospel of Christ? I would not stoop to let down the Gospel of Christ to anybody. The Lord Jesus Christ made his Gospel so simple and so elementary that every man can understand and accept it. If we present it as He gave it, it will come home to the heart. I am not afraid to stand up before the Mohammedan descendant of Saladin, and preach Christ crucified. In no circumstances would a missionary worthy of the name be induced to say anything that would wound the susceptibilities or grieve the heart of one of his heathen or Mohammedan auditors. It is not necessary. Without reference to Mohammed we can preach Jesus Christ, and know that his Gospel will be the power of God unto salvation.

LITTLE EMIGRANTS IN DANGER.

FROM A LETTER TO MISS MACPHERSON.

From Liverpool we had a quick run to Moville, and a pleasant time waiting for the mail. We were told to expect a blow off the Irish Sea, and next morning few wanted breakfast, for, as our ship was lightly laden, we rolled uncomfortably, which continued for six days. Some of the braver ones went on deck; but, as the sea was washing over, twenty of them were drenched.

On the sixth day we had special prayer for a lull in the storm, and it soon came calm and bright. But while we listened to the hum of voices, with the dear little ones playing around on the deck, and the music of the foreigners, suddenly, crack! crack! the whole ship quivered —every face paled—all crying, "What is the matter?" The confusion was terrible, until the captain explained, "The propeller is gone"; and we felt we were in the hands of God to do with us as He chose.

We had some prayer, and then gathered our children, and reassured them by telling of God's love and ability to keep us in "the hollow of his hand." From the time our screw was lost, we basked in the sunshine and glorious calm, rolling on the bosom of the broad Atlantic, as on a sea of glass.

During the next two days we floated five miles south, and got out of the course of our own company's boats. The captain seldom left the bridge. On the eighth day there was great excitement on seeing the smoke of a steamer twenty miles distant. We watched her all day, and at six o'clock the captain's boat was lowered, and he went off to negociate; but as we were victualled and not in danger, she had no power to take us in tow. Our disappointment was great to see the vessel steam off, leaving us to the mercy of wind and wave.

Our water supply began to fall low, and we expected to be put on "allowance" soon. On the eleventh day Mr. Merry had a good gathering on deck. At ten p.m. the moon was brilliant, and, every speck on the broad waters showing so plainly, we were sure that a steamer, whose smoke in the morning showed on the horizon, was coming nearer. All the 1300 passengers came on deck, and cheers and prayers arose as our captain once more set off to make arrangements to be towed in anywhere. Prayer was answered, and we were landed at Halifax the following morning.

Steamer "Sardinian." Rachel Merry.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, June 24, Acts xix. 1—12; Monday, June 25, Acts xix. 13—27; Tuesday, June 26, Acts xxi. 28—41; Wednesday, June 27, Acts xx. 1—12; Thursday, June 28, Acts xx. 13—24; Friday, June 29, Acts xx. 25—38; Saturday, June 30, Acts xxi. 1—14.

A CALL TO PRAYER.—"The Union in Prayer for the Church of Christ and the State of the Country" has now a large list of members from all sections of the Church of Christ. Those who feel the need of prayer in reference to the increasing godlessness of the people, and lack of faith and devotedness on the part of a large proportion of professing Christians, are invited to join this Union, and aid in extending its objects. Particulars may be had on application to the Hon. Secretary, 70, Portland-place, W.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVI.—Pleading for Sodom.—Gen. xviii.

As the day wore on Abraham's mysterious guests went off across the hills towards Sodom, and Abraham went with them to bring them on their way. But all three did not reach the guilty city, over which the thunder-clouds had already commenced to gather. That evening two angels entered it alone. And where was their companion? Ah! He had stayed behind to talk still further with his friend. Tradition still points out the spot on the hills at the head of a long steep ravine leading down to the sullen waters of the Dead Sea where the Lord tarried behind to tell Abraham all that was in his heart.

Why did not the Lord accompany his angels down to Sodom? Was it because vengeance is his strange work, in which he can take no pleasure? It surely befits the dignity of the sovereign Judge to delegate to other hands the execution of his decrees. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."

But there was a deeper reason still. Abraham was the friend of God, and friendship constitutes a claim to be entrusted with secrets hidden from all beside. "The secret of the Lord is with them that fear Him." "I," said the Master to his disciples, "have not called you servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." If we live near God, we shall have many things revealed to us which are hidden from the wise and prudent. The Septuagint version has well brought out the spirit of the Divine reverie, when it puts the question thus: "Shall I hide from Abraham, *my friend*, the thing which I do?" The Lord does nothing which He does not first reveal to his holy servants and prophets.

But the words which follow point to a yet further reason for the full disclosures that were made: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Was there a fear lest Abraham and his children might doubt the justice and judgment of God if the righteous were summarily cut off with the wicked; and if the cities of the plain were destroyed without a revelation of their sin on the one hand, and the display of the Divine mercy on the other? Certainly it has placed the Divine character in an altogether different light, in that we have been permitted, in such a case as this, to understand some of the motives which have actuated God in his goodness or severity. And though his judgments must ever be a great deep, yet such a wondrous colloquy as this shines above them, as the rainbow trembles in its matchless beauty over the steamy depths of Niagara's plunge.

I. The Burden of the Divine Announcement.—"The cry of Sodom and Gomorrah is great." What a marvellous expression is this! There, far down the valley, bathed in the radiance of the westering sun, lay the guilty cities, still and peaceful. No sound travelled to the patriarch's ear, not even the roar which aëronauts detect in the dizzy heights of air, through which they travel on their adventurous way, passing mighty cities far beneath, which betray their existence by their voice. Quiet though Sodom seemed in the far distance, and in the hush of the closing day, yet to God there was a cry. The cry of the earth compelled to carry such a scar. The cry of inanimate creation, groaning and travailing in pain. The cry of the oppressed, the down trodden, the victims of human violence and lust. The cry of the maiden, the wife, and the child. These were the cries which had entered into the ears of the Lord God of Sabaoth. And each sin has a cry. "The voice of thy brother's blood crieth unto Me." And it will go on crying, unless it is silenced by the yet greater voice of the blood of Christ, "which speaketh better things." And, if each sin has a cry, what must not be the volume of sound for a life, and for a city? Must not God still have to say of our great cities, one by one, "Its cry is great, and its sin is very grievous."

"I will go down now, and see." God always investigates narrowly the true conditions of the case, before He awards or executes his sentences. He comes seeking fruit for three years, before He gives the order for the cutting down of the tree that cumbered the vineyard soil. He walks our streets day and night. He patrols our thoroughfares, marking everything, missing nothing. He glides unasked into our most sacred privacy, for all things are naked and open to Him with whom we have to do. He is prepared, nay, eager to give us the benefit of any excuse. But flagrant sin, like that which broke out in Sodom that very night, is enough to settle for ever the fate of a Godless community when standing at the bar of Him who is Judge and Witness both.

"And if not, I will know." There was something very ominous in all these words, which Abraham clearly understood to indicate the approaching destruction of the place; for in his prayer he again and again alludes to the imminence of its doom: "Wilt Thou, also, destroy the righteous with the wicked?" But, surely, the warning is needed in our own days, that refuse to consider the righteous judgments of God against sin, which are as certain as the stability of his throne.

II. The Impression which this Announcement made on Abraham's Mind.—So soon as the angels had gone on, leaving Abraham alone with the Lord, he was thoroughly aroused by the revelation which had broken upon him, and his mind was filled with a tumult of emotion. He hardly dared expostulate with God: What was he, but "dust and ashes?" And yet he was impelled to make some attempt to avert the doom that threatened the cities of the plain.

The motives that prompted him were twofold: (1) *There was a natural anxiety about his kinsman Lot.*—Twenty years had passed since Lot had left him, but he had never ceased to follow him with the most tender affection. He could not forget that he was the son of his dead brother Haran, or that he had been his ward, or that he had braved the hardships of the desert in his company. All this had been present to his mind, when, a few years before, he had made a heroic effort to extricate him from the hands of Chedorlaomer. And now the strong impulse of natural affection stirred him to make one strenuous effort to save Sodom, lest his nephew might be overwhelmed in its overthrow. Real religion tends not to destroy, but to fulfil all the impulses of true natural love.

(2) *There was also a fear lest the total destruction of the cities of the plain might prejudice the character of God in the minds of the neighbouring peoples.*—Abraham did not deny that the fate which was about to overtake them was deserved by many of the people of that enervating and luxuriant valley; but he could not bring his mind to suppose that the whole of the population was equally debased; and he feared that if all were summarily swept away, the surrounding nations would have a handle of reproach against the justice of his God, and would accuse Him of unrighteousness, inasmuch as He destroyed the righteous with the wicked.

The character of God has ever been dear to his true-hearted servants of every age. Moses was prepared to forego the honour of being the ancestor of the chosen people, rather than that the nations which had heard of the Divine fame should be able to say that God was not able to bring them into the Land of Promise. And when the men of Israel fled before Ai, Joshua and the elders appear to have thought less of the danger of an immediate rising to cut them off than of what God would do for his great name. Oh, for more of this chivalrous devotion to the interests and glory of our God. Would that we were so absorbed in all that touches the honour of the Divine name amongst men that this might be the supreme element in our anxiety, as we view the drift of human opinion concerning the enactments of Divine providence.

This passion for the glory of God burnt with a clear strong flame in Abraham's heart; and it was out of this that there arose his wondrous intercession. And when we become as closely identified with the interests of God, as he was, we shall come to feel as he did; and shall be eager that the Divine character should be vindicated amongst the children of men; content, if need be, to lie dying in the ditch, so long as we can hear the shouts of triumph amid which our King rides over us to victory.

III. The Elements in Abraham's Intercession.—*It was lonely prayer.*—He waited till on all that wide plateau, and beneath those arching skies, there was no living man to overhear this marvellous outpouring of a soul overcharged, as are the pools, when, after the rains of spring, they overflow their banks. "He stood before the Lord." It is fatal to all the intensest, strongest devotion to pray always in the presence of another, even the dearest. Every saint must have a closet, of which he can shut the door, and in which he can pray to the Father, which is in secret. The oratory may be the mountains, or the woods, or the sounding shore, but it must be somewhere. Pitiable is the man who cannot, miserable the man who dare not meet God face to face, and talk with Him of his ways, and plead for his fellows.

> For what are men better than sheep or goats,
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer,
> Both for themselves, and those who call them friend.

It was prolonged prayer.—"Abraham stood yet before the Lord." The story takes but a few moments to read, but the scene may have lasted for the space of hours. We cannot climb the more elevated pinnacles of prayer in a hasty rush. They demand patience, toil, prolonged endeavour, ere the lower slopes can be left, and the brooding cloud-line passed, and the aspiring soul can reach that cleft in the mountain side, where Moses stood beneath the shadow of God's hand. Of course, our God is ever on the alert to hear and answer those prayers which, like minute-guns, we fire through the live-long day; but we cannot maintain this posture of ejaculatory prayer unless we cultivate the prolonged occasions. How much we miss because we do not wait before God. We do not give the sun a chance to thaw us. We do not linger long enough upon the quay to see the vessels return freighted with the answers we had been praying for. If only we had remained longer at the palace door, we might have seen the King come out with a benediction in his face and a largess in his hands.

It was very humble prayer.—"Behold, now, I have taken upon me to speak unto the Lord, which am but dust and ashes." "Oh let not the Lord be angry, and I will speak." "Behold, I have taken upon me to speak unto the Lord." "Oh let not the Lord be angry, and I will speak yet but this once." The nearer we get to God, the more conscious are we of our own unworthiness; just as the higher a bird flies in mid-heaven, the deeper will be the reflection of its snowy pinions in the placid mere beneath. Let the glow-worm vie with the meridian sun; let the dewdrop boast itself against the fulness of the ocean bed; let the babe vaunt its knowledge with the intelligence of a seraph, before the man who lives in touch with God shall think of taking any other position than that of lowliest humiliation and prostration in his presence. Before Him angels veil their faces, and the heavens are not clean. And is it not remarkable that our sense of weakness is one of our strongest claims and arguments with God? "He forgetteth not the cry of the humble." "To that man will I look who trembleth."

This prayer was based on a belief that God possessed the same moral intuitions as himself.—"Wilt Thou destroy the righteous with the wicked, that be far from Thee that the righteous should be as the wicked? Shall not the Judge of all the earth do right?" There is an infinite interest in this. It is as if the patriarch looked up from the clear depths of his own integrity into the azure heights of the Divine Being, and saw there enthroned a moral nature, at least as upright, fair, and true as his own; and to that he made his appeal, sure of a favourable response.

It was as if he said: "Almighty God, I could not think it right to destroy the righteous with the wicked; and I am sure that any number of righteous men would shrink from doing so. And if this is binding on man, of course it must be much more binding on Thee, because Thou art the Judge of all the earth," And God was not angry; indeed He assented to Abraham's plea. And we may not go further, and say, that though God may act in ways above our reason, yet He will not contradict those instincts of the moral sense which He has placed within our hearts. And if at times He seem to do so, it is because we have falsely conceived of his dealings, and put an erroneous interpretation upon them.

It was a cherished motto of bygone days that the king could do no wrong. Alas! it was a vain dream. But what was untrue of the Stuarts is literally true of the Eternal God. He cannot outrage the moral nature in man, which is made in the likeness of his own. Let us possess our souls in patience, sure that any appearances to the contrary are the mists generated by our own evil natures or limited intelligence, and will be swept away from obscuring that everlasting righteousness which is stedfast and changeless as the great mountains.

The maiden, whose lover has been absent from her for long years without sending her a word or a line to explain his strange behaviour and his long silence, is not disturbed with the imputations which her friends make upon his character. She knows that she can trust him. She is sure that he will vindicate himself to her and them. She is content to be still. So, amid the aspersions upon the character of God, we may be content to wait in sure confidence that all God's actions will be found to tally with the straightest plumb-line of the exactest rectitude.

This prayer was persevering.—Six times Abraham returned to the charge, and as each petition was granted, his faith and courage grew; and, finding he had struck a right vein, he worked it again, and yet again. It looks at first sight, as if he forced God back from point to point, and wrung his petitions from an unwilling hand. But this is a mistake. In point of fact, *God was drawing him on;* and if he had dared to ask at first, what he asked at the last, he would have got more than all that he asked or thought at the very commencement of his intercession. This was the time of his education. He did not learn the vast extent of God's righteousness and mercy all at once; he climbed the dizzy heights step by step, and, as he gained each step, he was inspired to dare another. What a pity that he stopped at ten! There is no knowing what he might have reached, had he gone on. As it was, the Almighty was obliged, by the demands of his own nature, to exceed the limits placed by Abraham, in bringing out of Sodom the only people that, by the fullest stretch of imagination, could be accounted righteous.

It is so that God educates us still. In ever-widening circles, He tempts his new-fledged eagles to try the sustaining elasticity of the air. He forces us to ask one thing, and then another, and yet another. And when we have asked our utmost, there are always unexplored remainders behind, and He does exceeding abundantly above all. There were not ten righteous men in Sodom, but Lot and his wife, and his two daughters, were saved, though three of them were deeply infected with the moral contagion of the place. And God's righteousness was clearly established and vindicated in the eyes of the surrounding peoples.

In closing, we remark *one of the great principles in the Divine government of the world.*—A whole city had been spared, if ten righteous men had been found within its walls. Ungodly men little realise how much they owe to the presence of the children of God in their midst. Long ere now had the floods of deserved wrath swept them all away, but they have been restrained, because God could not do anything while the righteous were found amongst them. The impatient servants have often asked if they should not gather out the tares. But the answer of the righteous Lord has ever been: "Nay, lest while ye gather up the tares, ye root up the wheat also with them." Ah, how little the world realises the debt it owes to its saints, its salt and light! We cannot but yearn over it, as it rolls on its way towards its sad dark doom. Let us plead for it from the heights above Mamre. And may we and our beloved ones be led out from it into safety, ere the last plagues break full upon it in inevitable destruction.

RISEN WITH CHRIST.

"But Lazarus was one of them that sat at the table with Him"—John xii. 2.
"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 6.
"To sit with Me in my throne."—Rev. iii. 21.

Raised from the dead,
  Seated with Christ,
O joyful meal!
  O blessèd tryst!
Lazarus, so late
  In death's dark cave,
Now with his Lord,
  New life who gave.

Raised from the dead,
  Seated with Thee,
O risen life!
  O mystery!
We, who were dead,
  Quickened to show
To richest grace
  How much we owe.

Raised from the dead,
  Throned at his side,
Behold the Church,
  The Lamb's own Bride.
Seated with Him,
  O wondrous joy!
Banquet of love
  That ne'er can cloy.

Wake! quickened hearts,
  Arise and sing!
Go forth to meet
  Your risen King.
Soon shall He meet
  You on your way;
Soon shall you dwell
  With Him for aye.

O risen world
  For risen men!
Better than Eden
  Raised again.
Tarry not, Lord,
  O quickly come.
Haste that blest hour,
  And take us home.

Ellen Stratton.

"ONE TUN" RAGGED SCHOOLS.

For thirty-one years this Mission, of which the late Earl of Shaftesbury and Sir Robert Carden were for many years warm friends, has been carried on by Mrs. Barker Harrison. The Ragged Schools for boys, girls, and infants, and the Working-men's and Lads' Institutes, are in Old Pye-street, near Victoria-street, in the very midst of the worst slums of Westminster—slums hardly equalled for their squalor and misery in any other part of the great Metropolis. Since our aged sister devoted her life to this labour of love, a vast improvement has taken place in the homes and lives of the people in the district, and it is evident that a most beneficent Christian work is being accomplished by the Mission, which should be more widely known and supported.

At the annual meeting, held last week—when addresses were delivered by the Baroness and Mr. Burdett-Coutts, Rev. Dr. Sinclair Paterson, Messrs. A. J. Woodhouse, John Kirk (Ragged-school Union), Mr. Walter Hill (Lord's Day Rest Association), Mr. Robert Rae (National Temperance League), and others—it was repeatedly mentioned that Mrs. Barker Harrison is constantly much exercised because of the lack of funds to prosecute the work, and contributions were invited, to be sent to her at 32, Eaton-terrace, Eaton-square, London, S.W.

RESCUE WORK IN DUBLIN.—The Mission Home, 3, Cowley-place, North Circular-road, Dublin, was established in 1874, being one outcome of the visit of Mr. Moody. Many young women have been rescued from a life of sin, and through the ministrations of the Home found peace with God. Owing to the death of some valued helpers, the institution finds itself embarrassed at the present time, and may have to close its doors. Communications should be addressed to the Matron at the Home.

Home Work for Foreign Missions.

BY REV. A. T. PIERSON, D.D.,

AUTHOR OF "THE CRISIS OF MISSIONS."

A PAPER READ at the MISSIONARY CONFERENCE ON MONDAY LAST.

WHAT the *source* is to the *supply*, the motor to the machine, the home church is to the foreign field. The vigour of the heart's beat determines the pulse beat at the extremities. It is of first importance that, at home, work for missions abroad be continuous and constant, healthy in tone and spiritual in type.

How shall the churches be raised to the degree of consecration required for the evangelisation of the world? Sheldon Dibble used to say that two conversions are needful: first, to Christ as a Saviour from sin; and then to missions as the corrective antidote to selfishness. A century ago William Carey felt the thrust of the keen lance of Sydney Smith, who, by his unsanctified will, proposed to rout out that nest of consecrated cobblers; and Carey had to fight for fifteen years the apathy even of his own Baptist brethren. Dr. Judson's hand was nearly shaken off, and his hair shorn off, by those who, in the crisis which can be met only by self-sacrifice would, to save themselves, willingly let missions die.

Foremost among the means by which deeper devotion to the work of evangelisation is to be secured, I would put *the education of the Church* in the very *principle of missions*. Where the hearty acceptance of this is lacking, the impulse and impetus of missions are wanting. The Church of God exists not only as a *rallying*, but as a *radiating* centre. It is indeed a home, but also a school; a place for worship, but not less for work. For a society of disciples to be engrossed even in self-culture is fatal to service, and even to true sanctity. The church is no gymnasium where exercise is the law and self-development the end. The field is the world, and the sower and reaper, while at work for a harvest, each gets the very exercise, in his exertion, which is needful to growth.

So important and so fundamental is this principle of missions, that any church which denies or practically neglects it, deserves to be served with a writ of *quo warranto*. This law of church life must be constantly kept before believers, enforced and emphasised by repetition, that upon every believer is laid the duty of personal labour for the lost. This conviction must be beaten in and burned in, till it becomes a part of the very consciousness of every disciple, until the goal is seen to be not salvation or even sanctification, but service to God and man in saving souls.

THE PASTOR'S FUNCTION.

In the education of a church in foreign missions, nothing is more essential than that the missionary spirit burn in the *pastor*. A stream rises no higher than its source; and ordinarily, the measure of the pastor's interest in the world-field determines the level of his people's earnestness and enthusiasm. He ought to be a student of missions, an authority on missions, and a leader in missions. He is not the driver of a herd, but the leader of a flock: he must therefore go *before*. His contagious enthusiasm and example must inspire in others the spirit of consecration. The personal character of the man gives tone to his preaching, and is perhaps itself the best kind of preaching. That must be a frozen church which a man, alive with intelligence and zeal for the work of God, could not warm into life and action, under such a pastor as the late W. F. Stevenson.

The rudiments of a true education being laid we must go on unto perfection: and among all the means of this higher training, we put, first and foremost, a *knowledge of the facts* of missionary history and biography. Information is a necessary part of all University training in missions; not a partial, superficial impression, but information—a knowledge of missions complete enough and thorough enough to crystallise into symmetrical form in the mind and heart. Facts are the fingers of God. To a devout student of his will they become signs of the times and signals of his march through the ages. Like the gnomon of a sun-dial, even their shadow may mark the hour in God's day. Prince Albert used to say to the young men of Britain: "Find out God's plan in your generation and never cross it, but fall into your own place in it." There is a pillar of Providence, the perpetual pillar of cloud and fire whereby we may be led. That pillar is built up of facts, oftentimes mysterious and dark, like a cloud, yet hiding the presence and power of Him who dwelt in the cloud and made it luminous.

To a true disciple missions need no *argument*, since the Church has what the Iron Duke called her "*marching orders*." But duty becomes delight, and responsibility is transfigured into privilege, when it is clearly seen that to move with the missionary band is to take up march with God. The apathy and lethargy prevailing among believers upon the subject of missions is to me unaccountable in view of the multitude and magnificence of the facts which demonstrate that in the movements of modern missions, more than in any other of the ages, there has been a demonstration and a revelation of God.

GOD'S HAND UNBARRING DOORS.

We are observing the centenary of modern missions. But the most amazing results of this century have been wrought during its *last third*, or the lifetime of the generation now living. This world's conference is simply the Church coming together at the Antioch of the Occident to hear those whom the Holy Ghost has chosen and the Church has separated unto this work, rehearse all that God has done with them, and how He has opened the door of faith unto the Gentiles. Who dares to say, in the light of modern missions, that the days of supernatural working are passed? So far as in primitive days the disciples have gone forth and preached everywhere, it has still been true that the Lord has wrought with and confirmed the word with signs following—signs unmistakable and unmistakably supernatural. Doors have been opened, within fifty years, that no human power could have unbarred. The mighty moving of God can be traced back through the centuries, long since giving Protestant England a foothold in the very *critical* centre, the *pivotal* centre of Oriental empires and religions. The necessity of protecting her Indian possessions, of keeping open the line of communication between London and Calcutta, determined the attitude of every nation along the water highway. Then from beyond the Pacific another mighty, puissant people, the offspring of Protestant Britain, moved forward thirty years ago to turn the extreme eastern wing of the enemy while Britain was piercing and holding the centre. Commodore Perry knocked at the sea gates of Japan, and in the name of a Christian republic demanded entrance. Rusty bolts that had not been drawn for more than two centuries were flung back and the two-leaved doors of brass were opened to the commerce of the world. Rapid has been the progress of the march of God. Japan unsealed her gates in 1854. From that time not a year has passed without some mighty onward movement or stupendous development. In 1856, the great breach was made in the Chinese wall, and by the Treaty of Tientsin one-third of the human race were made accessible to Christian nations, and, as Dr. Gracey says, that wide door was opened, not by the vermilion pencils of the Emperor, but by the decree of the Eternal. The next year the mutiny in India changed the whole attitude of the East India Company towards missions, and prepared the way for the surrender of its charter to the Crown of England. The year 1856, which had been signalised by the Treaty of Tientsin, also saw signed and sealed the Hatti Sherif in Turkey, by which the Sultan, at least in form, announced the era of toleration.

THE LAND OF LIVINGSTONE.

Let us leap the chasm of twenty years and note the progress of events on the dark Continent. In 1871 Stanley pierced the jungle to find the heroic Livingstone; in 1873 he died near Lake Bangweolo; in 1874 Stanley undertook to explore equatorial Africa; in 1877, after a thousand days, he emerged at the mouth of the Congo. At once England took up the work of following the steps of the explorer with the march of the missionary, and now, ten years later, the missions of the great lakes in the East and those of the Congo basin at the west are stretching hands to link east and west together; give us ten years more and Krapf's prophecy will be fulfilled: a chain of missions will cross the Continent. In 1884 fifteen nations, called together by King Leopold and presided over by Bismarck, met in Berlin to lay the basis of the Congo Free State; and in that council not only Protestant, but Greek, Papal, and Moslem powers joined!

Such are some of the great *providential* signs of a supernatural presence and power. What shall be said of the *gracious* transformations that have displaced cannibal ovens by a thousand Christian churches in Polynesia; that reared Metlakahtla in British Columbia; that made Madagascar the crown of the London Missionary Society; that turned Sierra Leone into a Christian state; that wrought mightily with Hans Egede in Greenland, Morrison and Burns in China, Perkins and Grant in Persia, Carey and Wilson and Duff in India, and McAll in Paris!

MISSIONARY FUEL.

If disciples are *indifferent* to missions it is because they are *ignorant* of missions. A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God's altar. But, having that coal and a breath from above, all that is needed is *fuel* to *feed* the flame, and that fuel is supplied by a knowledge of *facts*. Too much care cannot be taken to supply these facts in an attractive, available form, at the lowest cost. The women's boards and societies have done no greater service than in providing and distributing a cheap *literature* of missions. The printed facts that are to do this work of education must be put in the briefest and most pointed form. This is an age of steam and telegraph. While Methusaleh turned round we have gone around the globe. Men need now what they can catch at a glance. Ponderous volumes may do for ponderous men, who have leisure for prolonged study and research, but the bulk of people must get their knowledge of facts in a condensed form. Our bulletins must be bullet-ins. Some of us must skim the great pan and serve up the cream in a little pitcher, rich and sweet; we must boil down the great roots and give others the sweet liquorice in the stick so that a bite will give a taste and make the mouth water for more. Students of missions will read with avidity the Ely Volume, and the Middle Kingdom, and kindred books that are the authorities on missions; but students of missions are not *made* by this process. We must feed first with milk and not with strong meat—and by the spoonful, until both capacity and appetite are formed.

The value of simultaneous meetings, missionary conventions, and other special services consists perhaps *mainly* in the wide, rapid, and attractive and effective *dissemination of intelligence*. Truths and facts are brought before the mind with all the help of the enthusiasm of a public assembly. The eye helps the ear in producing and fastening impression. The hearer confronts the living men or women who have come from the field, perhaps with the very idols of the heathen in their hands, or the relics of their superstitious practices; sometimes the native convert, or preacher, himself pleads for his benighted fellow countrymen. And so the most apathetic soul, in whom grace has kindled the fire of love, finds the fire burning, spreading, consuming selfishness, and demanding a proper vent in Christian effort! This is the way that missionaries are made.

THE FIRE KINDLED ON MOUNT HERMON.

In 1885, there assembled at Mr. Moody's boys' school at Mount Hermon, in Massachusetts, about three hundred students from the various colleges for a few weeks of study of the Word of God. A few who had in view the foreign field greatly desired a missionary meeting, and all the students were invited. There was not even a missionary map to assist in impressing the facts; the speaker drew on the blackboard a rude outline of the continents, and then proceeded to trace the great facts of missions, and so deep was the interest awakened, that meeting after meeting followed; from about a score, the number who chose the mission field rose to a hundred; then certain chosen men resolved to go and visit the colleges and carry the sacred fire; they went, met their fellow-students, and brought out the leading facts of missions; and to-day, in America and in England, a band of probably not less than 3000 young men and women stand *ready* to go to the foreign field if the door shall open before them. "If disciples do not wish to flame with missionary zeal, they must avoid contact and converse with the facts and the heroic souls who are the living factors of missions. It is dangerous business to trifle with combustible material, unless you are quite sure there is not even a spark of life or love in your soul!"

WOMAN AND MISSIONS.

Among the means of education we mention last what in the order of time and of importance belongs first: the *influence of Christian women* in the home life. If God has shut out the ordinary woman from much participation in public life, and shut her in the home, it is because her sphere makes up in quality what it lacks in quantity. Here are life's Arcana, veiled from the common eye; the home is the matrix of character. The faith of the grandmother Lois and mother Eunice still descends to Timothy. Anthusa and Monica still give the Church her golden-mouthed Johns and her giant Augustines. To one woman may be traced the rise of the seven kingdoms of the Saxon Heptarchy. At every stream there is a point where a human hand might turn its current, and at that point in human lives the wife and mother presides. The heathen rhetorician Libanius, exclaimed, "What women these Christians have!" And, if the secret things were brought to light, it might be found that many, beside Morrison and Burns and Lindley and Patteson, have owed their saintly character and missionary career to the sanctity of a mother. Even before birth, maternal character leaves its impress upon the unborn, and at the mother's breast and knee, the earliest lessons are learned in piety and prayer and personal consecration.

The nursery may be the garden where the precious germs are first nourished from which develop pillars of cedar and olive for the temple of God. The Earl of Shaftesbury learned of humble Maria Mills the first lessons in living which made his influence capable of being measured only by parallels of latitude and meridians of longitude, and its results only to be computed by the æons of eternity! My sisters in Christ, do not hesitate to break on your Master's feet your alabaster flask; though it may seem but as waste to some, the house shall be filled with the odour of your consecration, and you shall at least create in the home a mighty mould of character from which shall go forth men and women whose words and deeds shall shake the world!

Here, in the home, if prevailing selfishness and extravagant self-indulgence are to be corrected, must be taught first lessons in giving, the Divine doctrine of stewardship, and the responsibilities both of wealth and poverty. Munificent legacies cannot atone for parsimonious gifts. It is not God or his poor who need our gifts, so much as we ourselves need to give. Giving is the sovereign secret of serving, but also of getting and growing. To deny self and help others is God's antidote to that monstrous sin of selfishness which is the root of all others; and so it is more blessed to give than to receive. And if there ever was an altar that sanctified, magnified, glorified the gift, it is the altar of missions. Let the ethics, the economics, the æsthetics of giving be taught at the mother's knee, and we shall have a new generation of givers.

CONSECRATED WOMANHOOD.

Too much emphasis cannot be laid on placing at the centre of the family a consecrated woman. She is like Göthe's mythical lamp, which, set in the humblest hut of the fisherman, changed all within it to silver. She pours on the root of the cocoanut-tree the water which comes back, by and by, sweetened and enriched, in the milk of the cocoanut which falls from the top. A selfish, sordid woman, presiding in the home, perverts child life; in such a household there is a malign influence, which, like the mirrors in the temples of Smyrna, represents the fairest images distorted and deformed, and makes even piety seem repellent. The more I see of woman's influence on the whole structure of society the more I feel the stress of the Apostolic injunction that the believer should marry *only in the Lord.*

The responsibilities of wealth are to be discussed by another in a separate paper. But I must add, to complete my own thought, that, among other necessary reforms in our Church life, we must cease *to depend upon the donations of the rich.* It is alike harmful to them and to the Church. God never meant that with such wealth of Divine promises we should appeal to the rich, and especially the worldly wealthy, for money for the kingdom. Such appeals discount our faith, dishonour our Lord, and humiliate the Church, while they inflate the rich with self-righteous conceit and complacence as patrons of the cause of God. Let there be a Bible type of systematic and proportionate giving by every disciple, and the treasuries of the Church would overflow with voluntary gifts of disciples.

Above all other spiritual agencies affecting missions from the home side, we place *earnest and habitual prayer.* This is a supernatural gospel, and demands a supernatural power, for conversion is a supernatural work. Not even a knowledge of facts can make a missionary, or inspire a missionary spirit. The coal must be there, and the breath of God, before even the best fuel will take fire. A thermometer may be held in the direct line of the sun's rays and show but little rise in temperature, because the radiant heat is reflected from the bright, glassy, bulb like light from a mirror. Heat rays from the sun may pass through a lens of ice, and concentrated to a sufficient degree to ignite, at the focus, combustible material, and yet those rays may not melt the ice of which the lens is formed. It is only when knowledge is sanctified by prayer that it becomes a power.

THE MONTHLY CONCERT.

For one, I regard the increased—or rather, the revived—observance of the *monthly concert* as a necessity to true home work for missions. It is now comparatively a thing of the past. Once it was a regular observance of the first Monday of each month; then merged into the first Sunday evening; then the first mid-week service; and in many cases, divided between home and foreign missions, it lost its original special character, and has now only a name to live, and is practically dead. I know a church member who thought the monthly concert meant a musical entertainment. To allow so valuable a help to the culture of intelligent interest in missions to be dropped from our church economy, and become an archæological curiosity, is a fundamental mistake. It may be made both interesting and stimulating. I have found the most successful way of conducting it to be to divide the world field among the church membership, so that every man an woman willing to help may have a spe field from which to report from time to tim changing the fields once a year, in order t broaden both intelligence and interest. The have *maps*, and, best of all, maps made by th church members themselves. A man or woma who draws a map of any mission field wi never lose the image of that field from th mind's eye. I have had a full set of fine ma made for me without a penny's cost by mem bers of my own congregation.

The lack of earnest, believing, united *pray* for missions is both lamentable and fatal t success. Prayer has always marked and turne the crises of the kingdom. No sooner do de vout souls begin to unite in definite supplica tion than stupendous results begin to develop Fifty years ago the burden of prayer was fo the opening of doors, and one after another th iron gates opened as of their own accord. The the plea went up for larger gifts of *money*; an at a critical period, when the whole onwar march of missions was threatened, God gave spirit of liberality: in 1878 that *annus mirabili* some twenty persons gave about four million of dollars. Woman came to the front, an showed how, by gathering the mites system atically, the aggregate of gifts may grow steadil year by year, and rapidly. Then devout dis ciples were led to pray for more labourers, an especially for the consecration of our foremos youth; and now from the universities of Britai and America a host of three thousand youn men and women are knocking at the doors o the church, saying, "Here we are; send us; and even the church that has been praying fo this very result can scarce believe that the stand before the gate.

Brethren, we shall have learned little at thi Conference if we shall not have learned ne lessons of the power of prayer. Themistocle delayed the naval engagement at Salamis unt the land-breeze blew which swept his vesse toward the foe, and left every oarsman free t use the bow and the spear. How much waste o time and strength might be saved, if the Churc of God but waited for the breath of the Hol Spirit to provide the impulse and momentu which we vainly seek to supply by our ow energy and endeavour! When He breathe and blows upon us, how they who have toiled i rowing are left free to wield the weapons of th Lord's warfare, to exchange secular anxietie for spiritual successes!

Zoroaster bade his followers let the fires g out periodically upon their hearthstones, tha they might be compelled to rekindle them a the sacred altars of the sun. What mean th smouldering embers on our hearths and altars but that we have forgotten whence come th live coals, and the breath which alone ca fan them into an undying flame!

CAMBRIDGE.—The correspondent of *Th English Churchman*, writing on Tuesday of las week, says:—The past three weeks at Cambridg have been of great missionary interest. Thre Sundays ago the University sermon was preache by the Bishop of Calcutta, and in the evening th Bishop of Japan gave an address. On Saturda week Revs. F. E. Wigram and J. Barton gav missionary addresses. On Sunday week the Bisho of Minnesota preached the University sermon fro John iii. 9, "How can these things be?" whic dealt chiefly with Christian evidences, and answere many objections put forth by infidels and sceptic In the evening, in the Henry Martyn Hall, Bisho Whipple, of Minnesota, gave a vivid account o work among the Red Indians. The address mainl consisted of a series of remarkable anecdote illustrating the history and scope of the wor which has now been carried on for thirty years, an has prospered in a marvellous way, amongst risk and dangers probably not exceeded in any othe pioneer missionary work. On the Tuesday follow ing, at Ridley Hall, Rev. H. E. Fox, who took par in the recent Winter Mission to India, gave a account of his experiences in an admirable addres showing the great need of more men and th unparalleled opportunities. The results of thi missionary campaign at Cambridge must be left t the Lord alone, who will manifest them in his ow time for his own glory.

The Centenary of Foreign Missions.

INTERNATIONAL CONFERENCE IN LONDON.

MONDAY, JUNE 11.

China and its Millions.

An important meeting was held in the Large Hall on the afternoon of Monday week, which we were unable to report in our last issue. Sir John Kennaway, Bart., M.P., chairman, said the Chinese retain their nationality wherever they go, thus resembling, in many respects, the Jews. They do not spend their money in other lands, but save it to spend when they return to their own country. It is little more than the beginning of missions in China; but there has been enough to show that the real work is begun, that the harvest is beginning to be reached.

REV. DR. JUDSON SMITH

said the evangelisation of China presents, perhaps, the most difficult task in connection with Christian missions. It is not simply the greatness of the population of China that makes its evangelisation difficult. It is the Chinese institutions, the Chinese character, Chinese history inwrought into these institutions, instinct in the life of the people, making them a nation by themselves; not caring for or heeding aught that goes on in the world outside of them; not desiring the arts that we are so ready to bring; not wishing the institutions we would gladly see thrive among them; scorning the faith that we deem their life and their salvation. The movement for the conversion of China began with the labours of the venerated Dr. Morrison eighty years ago. That self-denying man buried himself literally in China for Chinese redemption. He was like those who work at the foundations, content to do his work and finish his toil out of sight of men. We have scarcely got beyond the period of pioneer work. It is still true that the man who goes to China must be content to labour underground and out of sight. We have now thirty-three Missionary Societies, and we count up nearly 900 missionaries in China, with over 30,000 Protestant communicants. There has been growth in other respects. That the number of communicants has more than doubled itself in a decade is a proof that the task is not impossible. While this is encouraging, we cannot estimate the importance of the work by the results we can now display. The task of Christian missions in China is a hopeful one, because God has written the promise that the children of Sinim also shall come and share in the glories of his eternal kingdom.

REV. J. MACGOWAN,

of the London Missionary Society, said the subject of Chinese missions was a large one, and would always remain so. One of the most hopeful signs of Christianity in China to-day is the fact that the Christian converts become preachers. He could testify to their great success in Amoy, and to the very large numbers gathered into the Church by the native Christians themselves. Those converts in turn become workers. Mr. Macgowan gave two interesting but lengthy anecdotes to illustrate this point.

REV. FRANCIS JAMES,

of the Baptist Society, referred to the mission facts of North China. In 1859, the Baptist Mission sent two men to labour in Shanghai. They experienced great difficulty, for that was the time of the great rebellion. Shortly after the five treaty ports were opened. In the north of Shantung two brethren went to labour for nine years. They had many discouragements during this period. Nearly all the missionaries either died or had to go away. In 1870, Mr. Richard went to labour in Chefoo, and laboured there for five years; but as there were missionaries there belonging to other societies, he went into the interior, 240 miles from the coast, to a place which had the reputation of being one of the wickedest cities in that part of China. He laboured there for about two years, and during that time there occurred a great famine. In addition to the evangelistic work, he was the means of organising the scheme of famine relief, in connection with other American missionaries, which was the means of saving thousands of Chinese people from starvation. I went to aid Mr. Richard after these two years, when Mr. Richard, on hearing of the great famine in Shansi, went over and undertook a similar scheme of relief, and saved the lives of thousands more of the people. A good impression was thus produced. Now, as the result of the united labours of the missionaries and native Christians, who have done a noble part, we have over 1200 Christians in our church. We have in the country nineteen schools, and in the city a school where some of the most promising lads are being trained for self-supporting pastors, evangelists, schoolmasters, and teachers, to use their powers for God and the salvation of their fellow-countrymen. These students are giving great satisfaction. There is a medical mission carried on by a missionary and his wife. When people get relief from pain, that helps them to believe in the missionaries. We have book shops for the sale of useful literature. Our work extends over five counties, and, although unable to overtake a tenth part of the work of the district, there has been sufficient success to give us the strongest hope for encouragement in the time to come.

REV. W. S. SWANSON

said: China has in recent times sprung into the plane of public opinion, and forced itself upon public thought. It is the agony of the Colonial and American statesman, the ruling power in all central Eastern questions. I have been round the world, and I came to no country where I did not meet the ubiquitous and irrepressible Chinaman; and he was a power wherever he went. China existed as a united empire more than 2000 years ago, and it holds an unique position in history to-day of all the empires in antiquity. And China is heathen. Heathenism is not a dead power; it is a living factor.

To Christianise that great empire—that is the goal to which we are working. If we do not Christianise China, China may do something to heathenise the world—a great deal more than many think. As long as the Chinaman has not much power, he is one of the most docile animals under heaven. Give him power, and he is one of the most truculent, one of the most cruel, and one of the most deceitful upon the face of the earth; and yet I love him. When I think of this Chinaman, with his irrepressible industry and energy, I wonder that the Christian world has not been moved from the very depths of its heart to look at this problem as never before. We are playing with it. The best of our men, the best of our strength, should be given to it. A cause like this should fire the energies and rouse the sympathies of archbishops, bishops, and everybody else in the world. What ought we to do? We are to go to China to be away out of it as soon as we can. Individual conversions lie at the basis of this question. But the work goes beyond that—to raise up a native church, self-governing, self-supporting, and self-propagating. What have we done towards this? I don't care to speak of statistics in connection with this question. Some missionaries—and the best of missionaries—are afraid to write contemporaneous history by giving statistics. It is now twenty-nine years since I went as a missionary to China. I think of the condition of things then and what obtains now. I think of the time when I went to Amoy to be colleague successively to two of the best men who ever went to China—William Burns and Carstairs Douglas—who have both gone to their rest. The work of each station was ten miles apart. Now there are one hundred and six churches and stations; seven native pastors, entirely supported by their own people; over one hundred native agents, who have been trained and are working, and they can do the work far better than we can when God's Spirit is poured out upon them. They know the people better, and do the work at a cheaper rate.

That enters into the economics of the question. By these native agents (not all in connection with our own Church or our own Mission), the whole southern part of the island of Formosa has been evangelised. There are very nearly 4000 persons in the full communion of the Church, and a professing Christian community to-day of twice that number. They have taken a step in advance, and they are already united. We have passed the initial stages, and proved out there that the Church can be self-supporting, and self-propagating. They have started two native missions, entirely supported by native means and carried on by native agents—men thoroughly qualified to do the work. China will never be evangelised from this country and America. As to difficulties and dangers, I do not minimise them. Notwithstanding, I never felt more hopeful about the work than now, with all its difficulties and dangers. God has done something besides giving his promises. He has shown us a native Church rising in face of danger and persecution, in spite of a Government that has tried again and again to stamp it out; a native Church that has its martyrs' blood already shed; a native Church with its own apostolate; a native Church doing its own work. I thank God and take courage. That is the harbinger of what is to come.

REV. F. W. BALLER,

of the China Inland Mission, said he had had the privilege to travel and live in thirteen out of the eighteen provinces, and to experience the inexpressible joy of coming into close contact with men in different parts of the Empire. Some years ago there was a great famine in one of the provinces, and millions of people were swept away. He was engaged in famine work, and David Hill joined him in that work. In God's providence, in that province we now see 11 stations, 34 missionaries, and between 200 and 300 converts, not only brought out from death to life, but inspired with the Spirit of the Lord Jesus Christ, carrying the Gospel to others, branching out into other provinces. He had the privilege to go with Stanley Smith and others of his fellow-labourers from Cambridge, and to endeavour to initiate them in their work; and God has wonderfully blessed their labours. He had seen men who bore in their own bodies the marks of the Lord Jesus Christ; who had suffered the loss of property, the loss of all things for the sake of Christ, and were patient under all their sufferings and losses. This shows that not only on the coast, but in the interior, we may believe that the same results will follow the preaching of the Gospel. Hence the duty of the Christian Church to send workers into the interior, and flood the whole of the eighteen provinces.

We hear much about the wickedness of China. The Chinaman is not half so bad as the Londoner; you cannot match London in any part of the eighteen provinces for sin and uncleaness. The Chinaman is not so depraved as the white man. What is being done for the millions in the north-west corner of China? Itinerant work is carried on there; a small church has been founded; there are a few hundred members, but the rest are in the darkness of heathenism and night. Take the north of China, where there are also three millions of people. What has been done? There are only three workers there—two nearly broken down with ill-health and over-work; so there is practically one man to these three millions of heathen. He crossed over into one of the provinces, in 1880, and found there a ready people, but not one single missionary for Christ in any one of the cities. Why is it that there should be magnificent provinces and not one missionary? Over the border in another province you find four or five missionaries labouring in the midst of much opposition and difficulty—about one to the million. The time has come that something more should be done for China. The Chinese are coming to the front. If we would bless the world we must save China. There is a people waiting for the Gospel. It is not that they want to know the truth, or that they have a keen appreciation of the beauties of Christianity. A large number came from curiosity. But be the motive what it may, this people are waiting for the Gospel, and our duty is to take it to them. Mr. Baller concluded by referring to Dr. Schofield and Stanley Smith, and other men such as these, who had gone forth in obedience to God's call; but there might be others called from farm and plough, from behind the counter and other places. Why should we limit God? Give us men and women with common sense, filled with the grace of Christ, and the Spirit of God, and we will move the whole eighteen provinces. Give us such workers, and your prayers and sympathy; and ere another Conference meets we shall have a very different story to tell.

Missions to the Jews.

In the Lower Hall, the subject on Monday evening was "Missions to the Jews." The chairman was Mr. JAMES E. MATHIESON, who remarked that the blessing of the world will come through the blessing to the Jew. Dr. Schwartz used to say, "You Gentile Christians take all the promises to yourselves, but leave all the curses to the poor Jew." This is seen in the great ecclesiastical gatherings of Scotland, for they close them by standing and singing the three last verses of the 122nd Psalm, "Pray that Jerusalem may have peace and felicity," &c. They do not mean Jerusalem and the Jews, but the Established Church, or the United Presbyterian Church, or the Free Church of Scotland. It may console all the true-hearted who love Israel to know that God will never reverse one of his promises to his ancient people.

REV. W. FLEMING, LL.B.,

read a paper on Missions to the Jews in the past. In carrying the Gospel to the Jews the Moravian Church takes a foremost, if not the foremost place. Turning more definitely to the London Society, he remarked that during the eighty years of its existence it has studied the best way of working among the Jews. We have striven to remove their prejudices by winning their confidence. How are their deep-rooted prejudices to be replaced by confidence? By proving that the Spirit of Christ is the Spirit of love, that the teaching of Christ denounces persecution in every shape and form. In a word, we seek to present to the Jew, Christianity in its true heavenly character. In aiming at this we never speak against Jews, or injure them in deed; on the contrary, we seek to show gentleness and kindness in dealing with them, and particularly by patience in argument, especially where reproach, insult, injury may be manifested on their part towards the missionary. The most successful missionaries have been the men whose hearts have been moved, when they have read of the past persecutions of the Jews, and when they have witnessed the present sufferings of this down-trodden people. Medical missions prove to them that the Christian thinks of the body while his paramount object is to reach the soul. The prejudices of the Jew are often overcome by the loving-kindness of the doctor.

We endeavour further to preach the Gospel as the Apostles preached it, proving from their own Scriptures that Jesus is the Christ, the Saviour of sinners. Then we enter on a patient investigation of Holy Scripture. Here Jewish missions stand in contrast with those to the Gentiles. To the heathen God's Word must be imparted as something new. With the Jew we appeal to something that is essentially his by right and inheritance.

Another means is the education of Jewish children in Christianity. Daily schools have their advantage, since parents will learn from their children. Boarding schools have their peculiar province, in removing the child from the baneful influence of the ungodly home. Both schools serve to bring the Christian agent into friendly intercourse with the Jew. And the road to a parent's heart usually lies through the heart of his child. We seek also to provide young Jews with some practical mode of earning an honest livelihood. To confess Jesus Christ of Nazareth, as in the Apostolic days, is to be cast out of the synagogue, to be repudiated by the family, to be dismissed from occupation. In London this branch of service is undertaken by a distinct society. There are societies in Amsterdam, Berlin, and Strasburg. A large, well-organised society in England, exclusively devoted to provide temporal aid, and helping inquirers and converts judiciously, would prove an untold blessing, and valuable to spiritual missionary work, to which the London Missionary Society feels compelled to reserve its funds.

The training of promising young men as missionaries is carefully dealt with. The difficulties in Jewish missions are considerable. There is needed an acquaintance with the spirit of Rabbinism, familiarity with Jewish modes of thought, capability to meet objections, to quote Scripture, and deal with the skilled learning and pertinacity of the Jew. I long to see young men of higher education enter our missionary fields, determined to equip themselves for faithful work. On behalf of the society I represent, I ask your friendly advice, plead for your earnest prayer, and I assure you of cordial Christian co-operation, with every effort made throughout the world to exalt the name of Jesus before God's ancient people.

REV. JOHN DUNLOP

gave some statistics as to Jewish missions. The total number of societies at present in the world is 47; certified workers, 457; stations, 132; total annual income about £90,000. For further details he referred them to the various reports of societies and journals of missionaries. From personal observation of the mission fields, he saw that Gospel truth was spreading among Jews as well as Gentiles. He gave some incidents illustrative of this, and concluded by the hope that each individual member of the Church would be fired with enthusiasm, that the whole world of Jews and Gentiles would soon be filled with the knowledge of the Lord.

REV. THEODORE MEYER,

a representative of the Presbyterian Church, said the Presbyterian Churches of Scotland had not been unmindful of the Jews. We are here a small church in England, but we have, notwithstanding, extended our operations to Morocco. The Free Church of Scotland has most important missions in Palestine, in Syria, in Constantinople, in Adrianople, and in Pesth. Our Pesth mission has given us the Saphir family, and a highly-honoured son of that family is still among us. Up to the establishment of the London Society in the year 1809, there was not one church, or one agency, that took care of the Jews; at the present moment there are very few evangelical churches that do not in some way or other take part in this glorious work of bringing the Gospel to them. Since the beginning of this century more than a hundred thousand Jews have been by baptism received into the visible Church of Christ. A great many of those Jewish converts have been absorbed of necessity into the Christian churches; and for all practical purposes they have ceased to be Jews. If, in our present mode of carrying on our work among the Jews, we were successful in getting the eight or ten millions of Jews who are said to exist, absorbed into the churches, not only would Judaism become extinct (that would be of little consequence), but also the glorious history of Israel would be finished not in agreement with the promises of God. Against this absorption of the Jews the Jewish mind protests and rebels, and rightly protests and rebels! It is the national conversion of Israel we must aim at; and, we may surely assert, as a natural sequence, the national restoration. That the prophets announce the apostasy, fall, and scattering of literal Israel is generally admitted; I suppose because it is impossible to explain it away. That they predict the conversion and restoration of Israel and the blessings which Israel shall enjoy, and the great part which Israel is to perform in the establishment of the kingdom of God upon the earth, is also admitted; but in this case the Israel is not God's ancient people, but the Church. Is it compatible with the principle of a sound and rational exegesis, to claim for the same word in the same text two different meanings—to assign judgment to literal Israel, but all the blessings and good to the Church?

The believer may well watch the signs of the times, whether there are not indications of the coming dawn; and thank God there are. The old rigid Judaism, with its narrow prejudices and lifeless forms and ceremonies, had a unity of faith in the God of Israel; a unity of life and worship in the rigid rabbinical revelations; and a unity of hope in the coming of the Messiah, the Founder and Restorer of Israel. Owing to this unity, it was difficult for the missionary to approach Israel; but in this unity the poor despised, down-trodden Jew found a certain consolation and compensation. Under such circumstances, the Mission to the Jews had to be content with seeking individuals, trying to find out the remnant according to the election of grace. But all that is changed, since the Jews have come out of the isolation into which they have brought themselves, or into which they have been banished. In Southern Palestine especially, and in America, it is difficult to say what Judaism is. The Jews there are lapsing into infidelity, more or less thinly veiled. The unwillingness to give up the Jewish name, the feeling that they are and must remain a distinct race, and that as such they have a high mission in the world still, is the only thing which unites them; but along with this there is also an aching of hearts, and the feeling of a void which nothing human can satisfy. There is now more readiness to listen, more of the spirit of inquiry, and there are more frequent conversions from among the Jews of the better class. In this way, too, Rabbinism is losing its power and vitality; wherever there is contact with the outer world, or with western civilisation, old orthodox Rabbinism begins to wither and decay, and its death seems merely a question of time. Thus it is that the associations and societies, expressly got up to counteract the operations of the missionary, are virtually schools that are tending to establish and prepare the way for the preaching of the Gospel.

REV. JOHN WILKINSON

dealt with the question, What can be and ought to be done in Jewish missions? That can be done which God has said is to be done, and that ought to be done which the Lord has said ought to be done. The Lord has commanded us to preach the Gospel to every creature, Jew and Gentile included, for there is no difference between Jew and Gentile. If I make any difference in my prayerful and practical sympathy in favour of the Gentile and against the Jew, I am responsible to God for the result of that difference that I make. Remember our Lord's last words, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto all the uttermost parts of the earth." These were altered instructions, given by our Lord after having risen again. Previously our Lord had called his disciples, and told them not to go to the Gentiles, neither to any city of the Samaritans, but rather go to the lost sheep of the house of Israel. That is no longer in force. Everything depends upon obedience. The line of obedience is the line of power; the line of obedience is the line of blessing. Mr. Wilkinson went over the Scripture arguments for missions to the Jews, and brought his address to a close by saying, "Put the Jew outside for ages and what is the result—dark ages. I do not know whether we shall ever get the Christian Church out of its grooves before the Lord's return. It is as clear as day to me, that the Christian Church should turn right about and put herself on Apostolic lines and go to every land. But what though she went to every land, to-day—if she alters the whole attitude of the Apostolic order. If you find Jews in any land, you are to go to them first; if they are in all lands, you are to find access to all lands where they are scattered."

TUESDAY, JUNE 12.

Heathen Customs & Mission Methods.

On Tuesday morning missionary methods, as dealing with social customs, were discussed in a meeting for members only. The chair was occupied by Mr. Albert Spicer, who opened the proceedings with an address, in which he made allusion to his recent travels in India and the South Seas. While fully recognising that much work has been done to justify sincere thankfulness to God, he could not overlook the fact that many difficulties have yet to be confronted—difficulties of which little or nothing is said in annual reports. He maintained that if these difficulties were plainly put before the Christian public, the interest in mission work would increase, rather than decrease, and, as a consequence, perplexed labourers in the foreign field would command a more lively sympathy than they do, on the part of friends at home.

Dr. Underhill read a paper written by Rev. D. J. East, of Kingston, Jamaica, on the African population of the West Indies, with special reference to the results of the emancipation of the slaves. Though the moral tone of the people leaves much to be desired, there are many grounds for encouragement and hope. Utilising all the facilities that have been provided for education, the people do much in the direction of effecting social improvements. There are 120,000 native Christians in the islands, who have built chapels and schools in all parts. Who shall say, as the race continues to multiply, how grand a future is before it? Receiving Christianity at our hands, the Africans may powerfully reflect it, associated with the gentleness, meekness, and long-suffering patience which were their distinguishing characteristics in the days of their bondage.

Rev. W. Holm, of the Danish Missionary Society, read a paper dealing with the question of polygamy among heathen races. Men who in the days of their ignorance have taken more than one wife ask at times for admission into Church fellowship, and occasionally the circumstances are very embarrassing. Putting away all but his first wife, the reformed man may involve the poor women, and their children also, in misery and shame. One sin cannot be absolved by committing new ones. The Danish Missionary Society has resolved that a man thus circumstanced may not be admitted into Church fellowship, but he may nevertheless be reckoned as a catechumen or adherent. In God's providence, release may come either by the death of the second wife or by her coming to the faith and agreeing to a dissolution of the bond which was entered into before the light of the Gospel crossed their path. As catechumens, such persons must command heartfelt sympathy, for their cases are altogether in a different category than would be those in which persons knowing and professing the Christian faith might commit breaches of the moral law.

A paper by Rev. Dr. M. E. Strieby, of New York, on the African races, was read by Rev. Dr. Beard, of the American Missionary Association. An account was therein given of educational work among the American freedmen, who were indicated as the future evangelists of their African fatherland. With racial and other decided advantages over white missionaries, these people stand out as in every way highly suited to take the Gospel to Africa. Steadily increasing in numbers, with faith, hope, and love, as leading traits in their character, the freedmen are willing to go with the Gospel where Englishmen find it hardly possible to live. And certainly the guilt of man-stealing can have no better atonement than the sending back of the people enlightened by the Gospel of Christ. A high mission may therefore be in store for the Africans of America.

Considerable discussion followed, mainly on the subject of polygamy. Mr. R. N. Cust, Herr Merensky, Revs. Dr. J. A. Lefevre, J. Thomas, J. Ross, W. Macgregor, Dr. Judson Smith, J. Calvert, G. Smith, B. La Trobe, J. Scott, Dr. Lindsay, and W. W. Clark took part. Some dealt with the subject simply on the ground of moral principles; others discussed it also in the light of what they had seen and heard in South Africa, China, and India. There were many opinions, and the difficulties which sometimes present themselves were shown to require much wisdom in dealing with them.

Sir Thomas Fowell Buxton spoke a word of warning against the tendency to teach, without sufficient reason, European customs to the people of India. Rev. J. Hesse urged the importance of all Christian workers doing their utmost to break down caste in India. Rev. E. E. Jenkins attacked the Hindu child marriage custom, observing that if Her Majesty the Queen would, by a stroke of her pen, sign a measure for the liberation of the widowhood of the Empire, she would add great lustre to her name and reign.

The Prospects of Foreign Missions.

At the meeting for open Conference, held in the Lower Hall, on Tuesday, the subject was the State of the World a hundred years ago and now, as regards the Prospects of Foreign Missions.

The meeting was presided over by Mr. J. A. Campbell, M.P., who said: God, in his providence, has opened the door for foreign work, and has brought it home to Christians that they have a duty to enter in by that door and do the work. Our lot is cast in a time when the missionary duty of the Church is brought home to us. May I venture upon the liberty of saying that I do not think we hear enough about foreign missions from the pulpit? No doubt we have missionary sermons, but is it not the case that they are too often connected with collections? It would be a great matter if the subject of foreign missionary sermons were entirely separated from the idea of giving money. It is a subject large enough to stand by itself, and it is full enough with lessons to every congregation, independently altogether of the assistance that a congregation may give toward missions. We should pursue missions with increasing eagerness, as a work which our Lord is pleased to call his followers to undertake, to make known to every creature the Gospel of the grace of God.

DEVELOPMENT OF MISSIONS.

Rev. Dr. Sutherland, from Canada, read a paper prepared by Hon. A. H. Colquit, the subject being "The development and results of the missionary idea." The Reformation revived the true missionary idea in part, yet only in part. It did not show the duty of the Church to preach the Gospel to every creature. The Gospel was once again proclaimed, but the world-wide significance of the missionary idea was not understood. The missionary idea was in the Church, but remained 300 years in mortmain. The revival of the eighteenth century sent the Church forth in her heaven-born work of evangelising the world. At the beginning of the century the missionary idea had to confront the ridicule of the world, also of the Church and the uncompromising opposition of heathendom. It was, apparently, the feeblest force of the age. To-day it stands foremost of the schemes of Christian beneficence. Let those who say that missions are a failure point to a single people where the Gospel of Christ has been fairly tried, that has not been made better thereby. In the further development of the missionary idea there are three things for the Church to do:—(1) To conquer apathy and worldliness at home; (2) to check the schemes of the Jesuits; and (3) to advance all along the line on the huge ranks of heathenism. Hitherto the Church has been employed in skirmishing abroad, fortifying at home. The forces have been scattered. The advanced guard has been too distant from the main army. The conviction grows that we have been acting too much on the defensive. There must be concentration of forces, giving up internal conflicts in presence of the aggressive foe. The crisis is at hand. To turn our swords against each other would be the rankest folly. Shoulder to shoulder let us stand for the Captain to give the command, "Let the whole line advance!"

BIBLE CIRCULATION.

Rev. Dr. Wright read a paper on the circulation of the Bible a hundred years ago as contrasted with its circulation now. Taking as a starting voint 1804, the year memorable for the founding of the British and Foreign Bible Society, he said that in that year there was considerably less than fifty versions of the Word of God. That was the sum total accomplished by the Christian Church during the first eighteen centuries. Now, during the eighty years for which we have complete statistics, the Bible Society has been engaged in the translation and revision of versions in 160 languages. Scotland during the last ten years has produced twice as many versions as were produced during the first eighteen centuries of the Christian era. We live in an age of progress, and no department of human activity has shown more startling progress than the work of translation carried on by the Bible Society; and it is not more striking in quantity than in quality. The multiplication of missionaries and an organised army of colporteurs is the work of these one hundred years. In addition to these agencies the Bible Society has enlisted Zenana missionaries.

A STRIKING CONTRAST.

Dr. George Smith, of Edinburgh, read a paper on missions a hundred years ago. He indicated nine points of contrast. (1) A hundred years ago the missions of Christian churches were isolated; now the foreign missionary seeks to be used to do good work in co-operation with others of different societies. (2) A hundred years ago there was a great want of toleration on the part of the governments of the world, in regard to the liberties of missionaries, and the circulation of the Bible; now every Christian power, even Russia, allows the Bible free course, and, except Russia, practices toleration. (3) A hundred years ago literature made the very missions their butt, and did not abstain from scoffing at them; now the Sydney Smith school of scoffers has taken revenge in sarcasm against missions as not producing reforms in life and character. But missions have come to be recognised as the pioneer, not only of scientific and commercial advance, but as essentially elevating social life, and effecting intellectual, moral, and spiritual reformation, and tending to raise to self-government, which is the idea of the English-speaking peoples, even for the savage races temporarily entrusted to them. (4) A hundred years ago the human race numbered 731 millions, of whom 174 millions were Christians of some type, and 44 millions were of the Reformed Churches; now the race is doubled, and the Christians number 450 millions, of whom 165 belong to the Reformed Churches. An analysis by impartial statisticians shows that the Christians, and the dark races entrusted to them, under the good influences of Christianity, are increasing at a rate far before the growth of those outside these influences, many of whom have died, and are dying out. The churches since 1858 do far more than keep pace with the growth of the human race. (5) A hundred years ago Christendom had not one representative among Red Indians and negroes; now there are upwards of one hundred organisations, representing 2¼ millions of Indians and other foreign people. (6). A hundred years ago educated Christian men and women could not be induced to become missionaries; till 1813 the only missionaries were peasants and artisans, chiefly from Germany, paid by English money; now the Church sends its best to the forlorn hope and vanguard of the Christian host, and receives back those who do not fall in the field to be new sources of inspiration. (7) Foreign missions a hundred years ago followed one method, therefore left great portions of the heathen and Mohammedan world untouched that are now reached. Then it was thought a chimerical project. It was declared that the conversion of a Hindu was a miracle as stupendous as the raising of the dead. (8) A hundred years ago, in all the non-Christian world of 570 millions, there were not three hundred evangelical converts; now three millions are numbered. In Brahminical India, since Henry Martyn's despairing cry, the native Christians increase at the rate of 81 per cent. each decade. (9) A hundred years ago the supporters of missions showed a painful contrast with the supporters now. The supporters of missions prayed more regularly and earnestly; gave more earnestly and lovingly and liberally than a large number of the mere nominal supporters do now. The lesson of the century should be, pray and labour. Pray and organise, till every member of the Church is working as a missionary in one form or another.

SOME LESSONS OF THE CENTURY.

Dr. Cust was the next speaker. He said: Great political changes have taken place during the last century; great intellectual and scientific advancement has been made. Still more wonderful changes have taken place in the moral world; men's hearts have been softened, the coarseness of their habits refined, their sympathies enlarged. We have learned many lessons of the present century: (1) That civil freedom always accompanies the Gospel, and that the State, as a State, has nothing to do with evangelisation. We have learned not to look for the human fancies of rival churches and denominations, but in the work of missions to see only the awful face of Christ. We as Churches, and members of Churches, have learned to love one another, and thus teach the law of love to the heathen. The missionary is no longer the object of ridicule, but of wonderful admiration and reverence. Many a layman looks fondly to the missionary, and wishes that the grace of God had been given him to be like him. We have called upon the other sex to help, and women are no longer buried in the tents guarding the stuff, but are forward in fighting the Lord's battle. The Lord has given us such opportunities, such openings, such helps, such supplies, such new possibilities of human life. What shall his poor creatures render in return? More self-consecration, more entire abnegation of self, more sacrifice of pride, prejudice, and domestic comforts, more casting down of cherished idols, more laying of ourselves down on his altar, and submitting to his will. We have failed by rendering only half-service and lukewarm love.

I cannot for myself, as an examiner and recorder of missionary work, ignore the fact that, with the softening of the present century, there has come a relaxation of the fibre of our missionaries. Some missionaries forget their first love, and while still in full health turn their back from the plough. Some missionaries appear too often in our midst away from their proper work. Early marriages rob the Lord's treasury, and many weigh down the missionary societies with charges; and money collected for the heathen is devoted to homes for missionaries' children.

The meeting having been thrown open, four missionaries spoke for a few minutes, giving incidents connected with their work.

China and Japan.

Mr. George Williams presided over a public meeting in the afternoon in the Large Hall, when addresses were delivered on the needs of Japan, and Imperial China and dependencies.

Rev. John Ross, from Manchuria, gave an account of the progress of Christianity in that province of China. There is hardly a town without a number of believers, who include many men of letters. Not a few mandarins are friendly, too, and baptisms are frequent among the middle and artisan classes. Christianity is not dead, nor stationary, but decidedly progressive in China. The Gospel of Christ meets the case of the Chinaman just as it does that of the white man in the West.

Work in Japan was described by Rev. Chas. F. Warren. There is an open door, and a very strong current of opinion in favour of Christianity among the thirty-seven millions of people. Drifting away from the old religions, the Japanese are looking for something in their place. The secular press of the Empire is exercised with the matter, and it is acknowledged by unbelievers that Christianity is the only religion that can hold its own to-day, and which can produce the change of heart which raises man in the highest sense. The fields are whitening to the harvest, and already there is reaping. This has caused much encouragement to the workers in the field. In 1883 there was a Conference of missionary workers in Japan, and from that very great good resulted. During the four years ending last December, the church increased threefold. Last year the church members numbered 19,829. In the Christianity of the kingdom of Japan there is a vigour which tells of real strength, and among the Christians there is a unity which is most gratifying. All these blessings are in answer to prayer, but at the same time they constitute a plain call to consecration. Who will respond to the call?

A third address was by Rev. John T. Gulick, who pressed the claims of Japan upon the Christian public. The natives are enthusiastic in their endeavours to sustain religious and social institutions. He grieved to say that infidel literature has found its way from the West, and has been widely disseminated. So there are cross currents. There is, at the present time, a strong call for teachers of English in the country, and while thus earning fair salaries, Christians may do much for the glory of God.

Rev. A. D. Gring also spoke on Japan. He considered that country the most promising field before the Christian Church to-day. Throughout the island one language is spoken, with no dialect distinctions of any consequence. There has never been such a "chance" as Japan offers, where Christianity is now "on exhibition." Open-minded, the Japanese are not prejudiced; honest, they are quite willing to be taught. Chinese literature no longer satisfies the people of Japan; England, America, and the Continent of Europe are being looked to for instruction. The language has been largely reduced to expression in the Roman alphabet, the Chinese written characters having been discarded. The native Christian Church is self-supporting, for in the days of heathenism the Japanese never thought of entering the temple for worship without putting something into the alms-box. The Japanese character is nothing short of a beautiful one, and there is much to expect from the people and country.

Rev. Dr. A. J. Gordon, of the American Baptist Missionary Union, spoke on the relation of Africa, China, and Japan, to America and England. He said: It seems to me that we have been so slow in sending the Gospel to these peoples that God is sending the peoples themselves to us. He has sent us inhabitants of Africa by the million, inhabitants of China by the thousand, and inhabitants of Japan by the hundred; and they are with us to-day.

Our relation with Africa dates from 1565, when a slave ship appeared upon our horizon, bearing the name of "The Jesus," and having on board 400 slaves—men stolen from the coast of Africa. Three hundred years afterwards, in 1865, Abraham Lincoln set free millions of men in our country, who were descendents of the slaves brought in centuries before. Robert Moffat used to look across the sea, and say respecting the preaching of the Gospel in Africa: "We cannot do this work; the Africans in Africa must be evangelised by the Africans in America." And now we have freedmen's schools all over our country, educating these people, who are, in fact, beginning to go back to the land of their fathers, and to take the Gospel there.

Now as to Japan. Some 250 years ago Christianity of the Roman Catholic sort was established in Japan, and apparently firmly established. The Jesuits, however, began their intriguing, and finally the authorities assailed them, and drove them out of the country. In 1622 that fearful massacre occurred which is said to have stamped out the last trace of the Roman Catholic religion in Japan. That was a very memorable year. There was in that year a little group of pilgrims nestling under Plymouth Rock, with a Bible open before them. Spread over a large part of the country, that seed has produced as fine a population as the world has ever seen. In 1853 a young man who was born in sight of Plymouth Rock, and who was a lineal descendant of one of the pilgrims, went into the harbour of Jeddo, in Japan—I mean Commodore Parry—and one Sunday morning opened his Bible, and read aloud the hundredth Psalm. In the name of Jesus he took the country: without the thunder of cannon or the use of sword, he formally "took" the place. The first attempt to plant Christianity was made by the help of pagan rites and ceremonies, and that attempt failed. The second attempt was made with an open Bible in the hands of a man who believed in salvation by faith through the grace of God. Now the Japanese people are coming among us to see the Gospel illustrated in human life.

With regard to China, we know that Christianity was presented there long ago in the same form as it was introduced into Japan. God forbid that we should not to-day recognise the consuming zeal and eminent missionary consecration of Francis Xavier, who carried Christianity to China. But one of his own colabourers said that one year afterwards every vestige of that Christianity was swept away. Xavier lifted up the crucifix, and in many very extraordinary ways made up aggregates of adherents and converts, but in every high sense of the word his work was absolutely fruitless, and did not abide. One of our Americans went there about the same time, and Chinamen came to our coast in return. They came, and they have been with us ever since. I am sorry to see that an attempt is now being made to keep them out. It is a political move, which would perhaps not have been made if the Chinese would conform to Roman Catholicism. I would that those who are identified with that political action had their Home Rule, rather than that they should come among us and interfere with the Chinese in America. We have found the Chinese to be good citizens. They are a peaceable people. I cannot speak as a missionary, but I can speak from intimate experience of Chinese in America. In connection with my own church, there is a Sunday-school of upwards of 100 Chinamen. They come Sunday after Sunday to be taught the Scriptures, and during the past year I have baptized three as members of the church. And I may also say that it was from a Chinaman that we received a written statement of his conversion and of Christian doctrine, which for completeness and explicitness has never been equalled during a period of fifty years. The Chinese people can comprehend the truth.

Now what do we see? We see Africans, Chinamen, and Japanese coming among us, and returning to their own country with the Gospel. From these facts we learn at least two things—first, to be patient, in view of slow results; and secondly, to make haste to obey the call of God, for the work before us certainly seems appalling in its greatness.

A short period was devoted to discussion, in which Dr. Summerbell, of America, and Rev. W. W. Shaw, Irish Presbyterian Missionary from Manchuria, took part. Both urged that fervent prayer should be offered to God for renewed and increased blessing in Japan and China.

Medical Missions.

There is every sign that medical missions will be *the* missions of the future. If Christianity is to meet the wants of fallen humanity it will have to care as much for the body as for its inhabitant, the soul. This was the transcendent topic that fell to be discussed in the Large Hall on Tuesday evening, before a goodly audience. There was quite an array of doctors of medicine or of divinity on the platform, supporting the chairman, Professor Macalister, of Cambridge. Among those in the front rank were Rev. Dr. W. M. Taylor, of New York, Rev. Dr. Cairns, Dr. Post, of Syria, Dr. Gladstone, Dr. G. Saunders, Rev. Dr. Swanson, and Dr. Maxwell.

In his presidential words the Chairman said it seemed strange that medical missions have not long ago attracted the attention of the churches, since they were the original form of effort practised and enjoined by the founder of Christianity. When the Church was young, and had to commend itself to the nations, there was need of supernatural aid in the shape of miraculous powers of healing. Very early, however, dogmatic theology overshadowed the practical philanthropy of the Christian system. But Christianity has its mission to the body as well as to the soul. The Chairman's talk was mainly an historical review of efforts in this line by religious practitioners in different lands, and belonging to various churches. To the Roman Catholic doctor, said the Professor, we owe the discovery of cinchona, which has been such a blessing in fever-stricken countries. A reference to the late Mr. Keith-Falconer and his strong desire to qualify himself as far as he could for medical service, evoked a hearty cheer. The Chairman proceeded to urge the importance of securing able and well-qualified men to take up this branch of work, instancing some cases where incompetent men have wrought much evil by their blunders and mistakes. One very important remark was to this effect: that every medical man ought to be a missionary; as the connection between body and soul is so close, the one cannot be properly treated without the other. Would that this were a truism instead of a thing of extremely rare occurrence. There may have been hospitals and other curative efforts before the growth of Christianity in the world, but they were very limited in scope. It was reserved for Christianity to take up the seed and develop it into an active and far-reaching charity. It is only from the banks of the stream where grows the tree of life that there go forth leaves for the healing the nations.

DR. G. E. POST, OF BEYROUT,

presented a series of living pictures of medical work in the mission field. The first picture was in connection with the German Hospital in Beyrout. It was a very graphic and touching account, and we have given it at some length in our page for the young. Dr. Post went on to tell how in preaching to these afflicted ones, the speaker refers to their forefathers, Abraham, David, and others, and down to Jesus Christ, whose constraining love has led his disciples to come and care for their bodies and for their souls. He also spoke of the value of medical work in Syria during the cholera, twenty-three years ago.

DR. JOHN LOWE, EDINBURGH,

said that afternoon he had overheard a conversation in his hotel. Two young men talked about missions and the Conference, and spoke disparagingly. One said his sister had been at the Conference and had brought away a pamphlet by Dr. Dowkontt. At night he took up the pamphlet and read it, and said, "There is one kind of mission work I would go in for heart and soul, and if the societies would do work like that they would be better supported than they are." Not long since, in Inverness, at a medical missionary meeting he addressed, a medical man in the town, who was present, said he would read the New Testament with a deeper interest than ever, now that he saw his profession could be made to subserve Christian work. He took some pamphlets and gave them to one of his lady patients who, some time after, left the Edinburgh Society a legacy of £2000. Dr. Lowe spoke of his early experiences as a medical missionary in Neyoor in Travancore, and the deep interest he still felt in it, especially as a daughter is married to the medical missionary there. Some particulars were given of the work of the Medical Missionary Training College in Edinburgh. It is to our American brethren that we are indebted for the inception of medical missions, though they have not followed up the idea so largely as they might have done. Since 1853 missionaries have been trained in Edinburgh, and there are at present twenty-nine young men preparing for the work. In the Universities, especially among medical students, a great work is doing, and many are ready to go forth at the call of the churches. A great responsibility rests on the churches and societies in this matter. Recurring to India, Dr. Lowe referred to the blessed work being done by Dr. Valentine at Jeypoor, a great stronghold of idolatry in Northern India. Through God's blessing on his medical attendance on the Maharanah of Jeypoor, a door of entrance was gained to that province, and Dr. Valentine got permission to preach the Gospel from end to end of it. Some interesting details were also given of the founding of medical missions in Cashmere by Dr. Elmslie, and other early earnest workers in the same work in India. Many interesting reminiscences were given by Dr. Lowe of personal experiences in this work in India. He declared that it would be a native agency only that would win India for Christ. A good work has been, and is being, done among natives in medical training all through Travancore. They have many inducements to take up remunerative medical work of a general kind, but they have given themselves to Christian work, and they abide faithful. Dr. Lowe closed with a strong appeal to young men to devote themselves to this, the most glorious work on earth.

The next speaker who claimed the attention of the audience was

DR. W. WILSON, CHINA.

He described the leave-taking of himself and his wife when they came away on furlough. The last words spoken to him were by his assistant, who said, "When you come back may there be many doctors with you who will heal the sick and preach the Gospel." That is one of many loud voices that are calling on volunteers to go out on this blessed mission. Dr. Wilson gave an interesting description of hospital and other medical work in different parts of China. In that vast country there is room for a great many new centres of effort, and if the prayers of one veteran missionary were answered, that twenty-five qualified workers should go out, they might soon be stationed in centres of great influence and usefulness. Pioneer hospital and dispensary work at Han-chung-fu, where he had laboured for some years, was described, as also the methods of reaching the various classes of the population. This work is specially valuable in disarming the suspicions of the Chinese people towards foreigners. It also brings unrivalled opportunities of presenting the Gospel to the people who flock to the waiting-room of the dispensary day after day. The confidence of the ruling authorities is gained through this medium, and thus the way of the Gospel is prepared. Dr. Wilson spoke with tremendous rapidity, and entered a little too much, perhaps, into detail; nevertheless, his story was one of intense interest, as showing the supreme importance of this method of Christian and evangelising effort. He, like Dr. Lowe, closed with an appeal for more workers.

DR. J. L. MAXWELL

brought the audience back from these far-off lands to the home field, where there is great scope for such work in the dark places of London and other great cities. There are some bright oases in the desert of sin, and sickness, and sorrow—St. Giles, Bethnal Green, Marylebone, and elsewhere. God is greatly owning this work; we are only at the beginning of it, and we must not stop till there is a ring of medical missions in all the slums of London. A year or two of work in such places would be the best possible preparation for work abroad.

Turkey and Central Asia.

In the evening, in the Lower Hall, this was the subject brought under consideration. The chair was taken by Mr. Paton, in absence of Bishop W. F. Mallalieu, of New Orleans.

REV. DR. BRUCE, OF PERSIA,

said no society, not even a British society, took the initiative of sending the Gospel to Arabia and Persia. Mission work was begun there by two young Cambridge men, who had taken the highest honours at their colleges. It was a mysterious providence that both died within a year of going there. The one was Henry Martyn and the other Ion Keith-Falconer. It is wonderful how the Christians and Jews scattered through Persia and Turkey have endured persecution for 1200 years, and how many of them have remained faithful to their religion. There were many ways tried to get them to become Mohammedans. Now there has come a change over the aspect of things. No longer are Christians oppressed by the Government. God has a gracious purpose with regard to these ancient churches. The time is come when we can see the purpose of mercy that God has had in allowing these Christians to be spread through these dark Mohammedan lands.

In Persia there are eighty Armenian villages. In the villages the priests are simply tillers of the soil; they have no education or even instruction. A chorister boy, before becoming a priest, learns to repeat the ritual in an unknown language, just as the Roman Catholic Church uses the Latin. Eight or ten pounds bribes the bishop to make a priest of him. A bishop was turned out because he was making so many priests at £8 or £10 a head; a bishop that never put his foot in the eighty villages. Such has been the state of Christian churches in the midst of Mohammedans. But much light has arisen. We have been disseminating instruction. There is a school in Jotham with 200 Armenian boys and 100 girls. We have got an orphanage, where there are the influences of Christian training. From among the natives we get Christian labourers, and never were there more faithful labourers than the Armenians are.

BIBLE WORK.

Dr. Gilman, one of the secretaries of the American Bible Society, said a few words as to the Bible work of the British and Foreign, and American, Societies in the Turkish Empire. It is a strange fact that to the lands where the Scriptures were written by inspired men, and where the first translations of them were made, the Bible became a sealed book. The call now comes to restore the light to these churches, and to revive the Bible in the mother tongue. In the Turkish Empire there is a great variety of languages and dialects, some of them cultivated, some of them rude and barbarous. A difficulty connected with the distribution of the Bible in these lands arises out of the variety of alphabets used for conveying to men the same language. The Turkish Bible, if for all classes of people, must be prepared in three different types. The Armenian begins to read at one end of the book, the Turkish at the other; the Greek is accustomed to read as we read. In regard to Bible work in these Oriental lands, there are three different departments—the translation, the printing, and the circulation. We fail to realise the immense difficulty, as well as importance, of this work. Another work of immense importance, designed to exercise a great influence upon foreign missions, is the translation of the Scriptures into the Arabic language. Wherever the Koran is read there is an entrance for the study of the Arabic Bible. Money and executive ability are required to carry on this great work.

Rev. Alexander Thomson, the British and Foreign Bible Society's agent in Constantinople said the last forty-two years of his life had been spent in Constantinople—the first fifteen as a missionary to the Spanish Jews, and the remaining in the service of the British and Foreign Society. In the meeting the previous night nothing was said of the Spanish Jews in Turkey. These Jewish refugees are the descendants of those who were expelled from Spain by Ferdinand and Isabella, in the very year, 1492, when America was discovered. After their expulsion they went to the Sultan, who, during some years, received with open arms in Constantinople 50,000 Jews. Salonica is almost a Jewish town; in Smyrna there is a large proportion of Jews. In all the principal towns, both of European Turkey, and partly also of Asiatic Turkey, there are Jewish colonies. Through the operations of the British and Foreign Bible Society, and of the Religious Tract Society, good work has been done among those people.

Mr. Thomson related the interesting story of the Turkish Bible. As long as about 160 years ago a man by the name of Ali, a master of a number of languages, produced a translation that has done him infinite credit. In the Crimean War the door was opened for the circulation of his work in Turkish. The British and Foreign Society printed a considerable number of portions of the Bible; and during the two years of that war, Christian officers, both in the army and navy, distributed these copies of the Bible, or parts of the Bible, right and left among their Turkish neighbours. The Turkish people, as a mark of civility, could not refuse these books from the hands of men who had come to shed their blood in their defence, and at immense expense to the British nation. In this way a large number, probably 20,000 copies, were circulated during each of the two years of that war. The Turks find it hard to see how Christians have got a better book than they have. They are groping in the dark, unable to find any rest for the soul. What an infinite privilege for them to read the New Testament! One of the most touching things it is to see the Turks defending the Scriptures against the Christians who trample upon them.

Dr. Kalapothakes, a representative of the Bible Society in Athens, having made a few remarks, Dr. Post spoke of Syria in its relation to Central Asia. Two religions contend for the mastery of the world. Two books alone will contend finally for the suffrages of mankind. These are the Koran and the Bible. Why, it may be asked, expend our resources on missions to the Arabian races? We are fighting for life: we have got to conquer them, or they will conquer us. There are unknown possibilities in these nations. Who knows what forces in Central Asia may yet be stored up for the future? We must go into Arabia, into the Soudan, into Central Asia; we must Christianise these people, or, like swarms of locusts, they will emerge from their deserts and come down like a devouring fire upon Christianity. If you were about to attempt a commercial enterprise in that country, you would seize some strategical point; you would draw your lines of operation all over that country, and establish branch houses through native agency engaging native talent, and intructing it. That is the theory of missions. We must get men selected, and inculcate the principles of Christianity, and get them implanted in the the native mind, support them by prayer and money, and trust the natives of those countries to carry the Gospel to their fellow-countrymen.

WEDNESDAY, JUNE 13.

Women's Work in the Mission Field.

General Sir Robert Phayre presided over a meeting held on Wednesday morning. He paid a warm tribute to the energy and patient endurance of the many good women who have entered upon missionary work. Recalling his own experience in India, he spoke of the great needs of the female population of that country. He also rejoiced that much good has already been done in the miserable zenanas, where now "the women who tell the glad tidings are a great host."

Miss Rainy, of the Free Church of Scotland Ladies' Society for Female Education, delivered an address on the place of female agency in mission work, and its relation to the departments of general missionary societies both in home arrangements and foreign work. Her answer to the question, "Why should women's societies take up this work?" was that it is on many grounds evident that the Lord will have it so. The scheme is of the Lord, and the way to carry it out has been made clear by Him. There are between thirty and forty societies organising female agency, with an annual income of about £250,000. These societies are represented in the field by over 1000 American and European missionary women, with several thousands of Christian women from the races among whom they labour. To this number must be added missionary ladies from Basle, and the deaconesses' institutions in Germany, and those pressing into China and Africa under the auspices of the Inland and Itinerant Missions, as well as labourers connected with some other agencies. Among the duties to which the women give their attention are: teaching in Sunday, week-day, and industrial schools, taking charge of orphanages and seminaries, zenana mission work or house-to-house visitation, evangelistic work in villages and country districts, holding Bible-classes and mothers' meetings for converts, training and superintending native agents, the preparation of vernacular literature for women, and last but not least, labouring as medical missionaries among women and children. At first these workers were occupied as unattached missionaries, but during recent years they have fallen into line, and are connected with various church communities and religious societies.

Miss A. Marston, M.D., of the Zenana Bible and Medical Mission, read a paper on the training of agents at home and on their arrival in the foreign field. The dispensary was said to be a sphere of special promise. In fact, the entire work is very hopeful, and, if there were a similar agency to meet the needs of the male members of Indian families, great good would certainly result. The hospital is an institution of increasing value, and both there and in the dispensary the people are pleased rather than otherwise to listen to the message of the Gospel. The difficulties of zenana medical work were enlarged upon, and, in conclusion, several suggestions were given. Specialists being, as a rule, inaccessible, and consultations being out of the question, medical women in India must either be able to undertake all and sundry cases, or have the pain of occasionally rejecting them. Experience led to the recommendation that, in addition to the usual curriculum, there should be a year's study of special subjects. In any case, no one should go out who cannot bring to bear on the work at least as much knowledge as is required by the ordinary English practitioner, although more knowledge will certainly be required. There is great need for a missionary college, where native young women can be trained for medical work. Miss Marston rejoiced to know that, of the sixty female practitioners on the English medical register, ten have given themselves to the work of foreign missions.

Pastor A. Haegert, who has been twenty years in India, remarked upon the want there is of teachers of the young. Miss Cross, for five years resident in India, spoke of the shocking condition of the women in the prisons and hospitals. She gave an account of a visit she paid to one of the prisons, where she saw a large number of women, condemned for the crime of murdering their female children. The poor women hardly intended doing wrong, for they fully knew what a miserable life their female children had before them.

The discussion was continued by Miss Mott, of Chicago; Mrs. Emerson, of the Women's Union Missionary Society; Rev. B. T. Roberts, of North Chili, New York; Dr. Robert Pringle, of Her Majesty's Bengal Army. Miss L. R. Meister, of Dayton, Ohio, asked how women who remain at home can be influenced in favour of the work abroad. She urged those women who have the matter at heart to remember it at the family altar, where the children may be impressed with the true character of the undertaking. Remarks were also made by Mrs. Mary C. Nind, of the Women's Foreign Missionary Society of the Methodist Episcopal Church; Rev. J. I. Pickford, of the Church Missionary Society, Colombo; Rev. H. Williams, of the Church Missionary Society, Bengal; and Rev. L. Dahle, of the Norwegian Missionary Society.

Rev. William Stevenson, Secretary of the Ladies' Society of the Free Church of Scotland, urged the wisdom of simultaneous efforts at evangelisation among men and women in India by persons of each sex. Speaking generally he said that, in his judgment, work among the women in India is a generation behind as compared with that among the men. If the results of what has been done among men are to be reaped, it will be consequent upon special efforts to bring the women of the country under the influence of the Gospel, and thus to lift them to a level alongside the men. Mrs. Moses Smith, of Chicago, maintained that, if the interest of the women at home is to be secured, it must be by means of a "thus saith the Lord" as to missionary work. It is easy to show from the Bible that this movement is of the Lord, and that it is in compliance with Christ's command, "Go, disciple all the nations." Therefore, the women who cannot go abroad should realise their obvious duty in the light of God's will and purpose.

Mrs. G. Stott, of the China Inland Mission, held that the love of Christ, and the greatness of God's provision for repentant sinners, is a message which the people of the great Empire of the East know how to appreciate. She spoke from experience, and with her remarks the discussion closed. Others wanted to speak, but time failed.

Heathen Systems and Christianity.

In the afternoon there was an open conference on "Buddhism and other heathen systems; their character and influence compared with those of Christianity." Sir Monier Monier-Williams presided, and also read the first paper. Buddhism was Sir Monier's subject, and it need hardly be said that he handled it with consummate skill, and presented with great power the contrast between its essential doctrines and those of the religion of Christ.

At the outset he remarked that it is one of the strange phenomena of the present day that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by some bright gems culled from its moral code by those who not only keep altogether out of sight certain dark spots, but also omit to mention precepts which no Christian would soil his lips by uttering.

What claim has Gautama Buddha to the title, "The Light of Asia"? Those who give him this name forget that his doctrines are only spread over Eastern Asia, and that Mohammed, whose doctrines are also prevalent over large areas, has an equal right to be called "The Light of Asia." Before all things Buddhism means enlightenment of mind. It was only after a course of meditation that the so-called light and knowledge burst upon Gautama, and then he became Buddha, the enlightener. Of what nature was the so-called light and knowledge which radiated from the Buddha? Did it recognise the depravity of the heart of man, the knowledge of sin? No! In this respect the Buddha's light was a profound darkness. He confessed himself a downright agnostic. Was it a knowledge of the goodness, justice, and holiness of an Omnipotent Creator, and of the Fatherhood of God? No. In this respect also the Buddha's light was utter darkness, and he acknowledged himself an utter agnostic. He knew nothing of any being higher than himself.

What, after all, was this enlightenment which has been so much spoken and written about? All that the Buddha claimed to have discovered was the origin of suffering, and the remedy for suffering. All the light of knowledge came to this: suffering arises from the indulging of desires; suffering is inseparable from life; all life is suffering, and suffering is to be got rid of by the suppression of desire and the extinction of personal existence. Buddha told his disciples to stamp out suffering by stamping out desire. The Christ, on the contrary, told his disciples to glory in their sufferings, to rejoice in them, and to expect the perfection of their characters through suffering. Christianity and Buddhism agree in asserting that all creation travaileth in pain, in bodily suffering, in tribulation. But while the One taught man to aim at the glorification of the suffering body, the other asked him to look forward to its utter annihilation.

We Christians are members of Christ's body, of his flesh, and of his bones—members of that Divine body which was a suffering body, a cross-bearing body, and is now a glorified body, an ever-living and life-giving body. The Buddhist repudiates as simply impossible all idea of being a member of the Buddha's body. How could it be that they should be members of a body that was burnt and has become extinct, with his personal being also dead?

At least, some will say, Buddha taught his disciples to aim at getting rid of sin and to attain purity of life. He had no such idea. He said, "Get rid of demerit and evil actions, and store up merit and good actions." That is one of the propensities of human nature from which Christianity has delivered men. Buddha never claimed to be a deliverer from sin, never pretended to set anybody free from the bondage of sinful acts or habits, and never professed to provide any medicine for the dying sinner. He even told his disciples that he was powerless to set them free from the things they would have to endure through countless ages of changeful existence. Christ, however, proclaims liberty to the captive, and, cancelling past sins, He enables the pardoned criminal to start on a new and holy life.

We find, say some, that Buddha taught that we must not love the world, nor money, nor unrighteousness, that we must overcome evil with good, and do to others as we would that they should do unto us. I admit that, and more besides. But the great contrast between the moral precepts of Buddhism and Christianity is not in the letter, but in the motive power brought to bear in their application. Buddhism says: Be righteous in yourselves. Christianity says: Be righteous through a power implanted in you from heaven—freely given to you, and always abiding in you. Buddha says: Take nothing from me. Christ says: Take all from Me. If anyone, however, insists on placing the Buddhist and the Christian moral codes on the same level, let him ask himself the one question, Who would be more likely to lead a godly, righteous, and sober life, the man who has learned his morality from the extinct Buddha, or he who knows that his life and power come from the living, eternal, and life-giving Christ?

Having admitted that Buddhism promoted progress to some extent in India, Sir Monier maintained that in no sense, however, is Christianity to be regarded as a development of Buddhism, nor can Buddhism be regarded as a kind of introduction to Christianity. Between the two systems there is an impassable gulf. Christ was God-sent; Buddha was self-sent. Christ was with the Father from everlasting, and in the fulness of time born of a virgin; Buddha is said to have passed through a series of bodies, demigods and demons, and to have, by his own will, entered the side of his mother in the form of a white elephant. Christ was born in a poor and humble station; Buddha was rich and came of a princely family.

Having followed up the contrast, even to showing that, while Buddha is regarded as now having no existence whatever, apart from his doctrine, Christ lives for ever in a glorified body, the speaker pointed out the difference between the Buddhist doctrine of merit and the Christian doctrine of justification. The most essential distinction of all is: Christianity regards personal life as the most precious and most sacred of all possessions, and God Himself as the highest example of intense personality—the Great I AM THAT I AM—and teaches us that we are to thirst for a continuance of personal life as a gift from Him. Nay, more, it teaches us that we are to thirst for the living God, and for conformity to his likeness. Buddhism, on the other hand, sets forth as the highest of all aims utter extinction of personal identity, utter annihilation of the Ego, utter annihilation of all existence in every form. It proclaims as the only true creed the ultimate resolution of everything into nothing—the ultimate resolution of every entity into nonentity. Christ tells us what we must do to inherit eternal life; Buddha tells us what we must do to inherit eternal extinction of life.

Whom shall we choose as our guide, as our hope, as our saviour? The "light of Asia," or the Light of the world? The Buddha or the Christ? It seems a mere mockery to put these final questions to rational and thoughtful men and women in the nineteenth century. Which book shall we clasp to our hearts in the hour of death—the book which tells us of the extinct man Buddha, or the Bible, which reveals to us the living Christ, the Redeemer of the world?

JAINISM.

Rev. W. Shoolbred, D.D., of the United Presbyterian Church of Scotland Missions, read a paper on Jainism. This Indian religion is said to be older than Buddhism. Its adherents number a little less than half a million, the majority of whom live in Rajpootana, where the speaker had been labouring for nearly thirty years. More philosophical than practical, Jainism holds a purely negative position. Its founder seems to have taken no account of the existence of God, and therefore the creed is to all intents and purposes atheistic. Consequently the religion offers to the people no salvation from sin. Having described the system in detail, Dr. Shoolbred pointed out that Christianity fully meets the needs of the poor Jains, whose moral code is one altogether without power.

HINDUISM.

The third address was on Hinduism, and it was delivered by Rev. F. F. Ellinwood, D.D., of the American Presbyterian Board of Foreign Missions. As a philosophy, a religion, and a social force, the system was explained at length and with much ability. More or less monotheistic at first, Hinduism borrowed and absorbed from other religions until it became a very jungle of superstitions. It saw, however, one thing that was needed in religion—the coming down of Divine power to the help of man; and Krishna, a bright, sympathising god, was represented as undertaking this work of human elevation. By the ninth century Buddhism had been swept entirely out of India, and although it spread over many portions of Asia, it had not in it the tenacity and life of Brahminism which succeeded it.

If a missionary speaks to a Brahmin on the Fall of man, the ready reply will be, "Yes, we have that." On the Flood, the Incarnation, the Trinity, and other facts and doctrines, there will be a like answer. When, however, the missionary comes to reason with him, the Brahmin has to admit that in every case the likeness between his religion and Christianity is not such as his reply at first suggests. In fact, there is an amazing abyss between the two religions. What a difference between the cold, unconscious Brahma, age after age without a single moral attribute, and the infinite Jehovah, who is omnipotent, and whose glory is everywhere! What a difference between him and the Father who numbers the very hairs of our head, and hath so loved the world as to give his only begotten Son as a sacrifice for transgression! The doctrine of Hinduism is the sum of all pessimism. There is no Saviour, no salvation. It is in no high sense a religion, but rather a philosophy, or an ethical system. The struggle with Brahminism will be severe, but there is a Divine element in the matter, and the forces of God must be victorious.

PARSEEISM.

Rev. J. Murray Mitchell, LL.D., read a very interesting paper on Parseeism, or Zoroastrianism. Becoming the dominant creed in Persia, centuries before the present era, it extended over a very wide area, and its influence penetrated even into Britain with the Roman legions. The sacred book of this religion is called the Avesta, or the Zendavesta, and it is about the size of the Bible. It has been called the purest and best of all Pagan systems, and no doubt rightly so, but then it is immeasurably inferior to the true religion.

It stands distinguished among heathen religions as not associating any immoral attributes with the object of worship; there are no immoral acts connected with worship; no cruelty enters into the worship, and images have no place. Further, it is held that in the contest between good and evil the Parsee must not be passive, but must take his place. Marriage is honoured, and woman's claims recognised. Standing distinctly at the head of all heathen religions. Parseeism seems to have had its origin in very early times, its prophet apparently falling back on the relics of the great patriarchal sages of the country in which he lived. Still the creed is singularly defective.

As a composition the Avesta is dull and dry, and terribly wanting: secondly, it is a shallow book, containing much that is essentially puerile. These points were admirably advanced, and it was shown that the writer of the book had no conception of the Fatherhood of God, neither of the brotherhood of man. These defects involve others, many of them very important. Let Zoroaster have his modicum of praise, however, as a reformer who lived in an idolatrous generation; but to compare him to Christ is to compare a little rush light, doing its feeble best to scatter the gloom, to the unclouded sun of glory throned in the light of heaven.

DISCUSSION.

Dr. R. Pringle having made a few remarks on Hinduism, Rev. George Smith, of South China, said that he had found Buddhism to be a system of gross idolatry and without any moral power. The priests are immoral, and the nunneries are places of ill-fame.

Rev. James Kennedy, of Benares, pointed out that the resemblances between the false religion and the true are but superficial, while the differences are essential. Rev. Wilfrid Shaw, of the Irish Presbyterian Mission, held that Buddhism in practice is very different from the literary picture. The system does nothing whatever for the men and women who profess it.

Mr. L. Leisching, late of the Ceylon Civil Service, declared Buddhism to be a completely hopeless system. He had been told that there are eight countesses in England who are Buddhists. The reason for that is that they know nothing of Christianity, and nothing of what Buddhism is at home. Pastor A. Haegert, of India, and Rev. S. R. Wilkin, of Ceylon, also spoke. The latter said that in Ceylon 90 per cent. of the Buddhists, people and priests, are demon worshippers. Rev. W. Stevenson described Buddhism as the daughter of Brahminism, having arisen as a reform of the fundamental principle. Both agree in being thoroughly pessimistic systems, and their adherents are "without God and without hope in the world."

In bringing the discussion to a close, the Chairman observed that England holds India and Ceylon, and has lately annexed Burmah. Do we hold these countries merely that the imperial prestige of Great Britain may be increased? Do we not, in God's providence, hold them in order that every man, woman, and child may hear from us the glad tidings of the Gospel? I trust, he said, that we shall not rest until we have sent the Gospel to all parts of these countries.

North and West Africa.

In the Large Hall, in the afternoon, the subject of conference was, "Africa: North and West, the Nile and the Niger." The chair was filled by Rev. Dr. Boardman (in the absence of General Clinton B. Fisk). The first selected speaker was

REV. W. ALLAN,

of the Church Missionary Society. He said there was no need to boast of the work in West Africa, because it is a conspicuous proof that hitherto the Church has only been trifling with the subject. West Africa is still almost wholly enveloped in heathen and Mohammedan darkness. Several bodies have a few scattered stations up and down the coast; but is it reasonable to expect in a single generation, or even in the second or third generations of converts from heathenism, a representation of that high moral and spiritual tone which, even in our own privileged and enlightened land, animates only a very small proportion of those who profess to be Christians? Considering all these things, and the gigantic difficulties which intercourse with ungodly white men has occasioned, he did not hesitate to affirm that in spite of drawbacks he saw cause for gratitude. In comparatively few years a Christian community had been developed in Sierra Leone, whose respect for all the externals of religion—such as attendance at church, and quiet observance of Sunday—would put London to shame. The proportion of communicants was great, and the gifts of the people marvellous. The teaching was free from the doctrinal errors that had honeycombed the congregations of this country. Elsewhere polygamy was less than in Sierra Leone, but domestic slavery had to be coped with. At the Niger Mission, at Brass and Bonney—where native agency had principally been at work, but where the Crowthers had done much good—infanticide and cannibalism and idolatry had been superseded by Christian worship. The chiefs contributed liberally for the construction of churches, one of them having given £450. Therefore they should have confidence and be hopeful.

REV. J. J. FULLER,

a coloured Baptist missionary from the Cameroons, said that when he landed in Africa in 1844, there was not a spark of Gospel light westward of Lagos. A striking incident took place on landing at Fernando Po. When the missionaries landed a ball was being held, a ball that had been introduced by Europeans. The missionaries went straight to the house where the dancing was going on, and knelt to pray, and their action resulted in the work commencing, for there were two persons in the assembly who were touched that night. The missionaries had had great obstacles in striving to overcome the ignorance and prejudice of the natives. A great change had come over the people, the tongue had been reduced to a written language, and the written message had penetrated into the dark corners. He closed with an eloquent appeal to those present to remember Africa: as the English had helped to drag her down, he prayed that they might help to restore her.

DR. COLENSO'S EXPERIMENT.

Rev. Dr. Chambers, of the United States, said that where Christianity had penetrated it had abolished cannibalism, idolatry, and slavery in Africa, and it was in this last respect that it proved its superiority over Islam, as it came to all, and made no distinction between white and black. Christianity came with the best gifts, and offered that which brought all other blessings in its train. Bishop Colenso's experiment of civilising before converting, as tried on some Zulu boys, had proved a failure. The boys had been educated secularly for years, but when, at the end of the time, they were asked to stop for religious instruction, every one of them went off, leaving his clothes behind for the Bishop, who the next day went to the American Mission Station, and gave them £50, saying, "You were right, and I was wrong."

MR. H. GRATTAN GUINNESS

sought to impress on the meeting the enormous extent of the African continent. He urged that the converted negroes of America should be used for the evangelising of Africa. At the same time they are not adapted to undertake work in the north or extreme south. The Liberia negro settlement of the West Coast has not been a conspicuous success. But Christian negroes might be sent to do a noble and great work. With respect to North Africa, Mr. Guinness traced the history of the Kabyle Mission. Within the last seven or eight years it has sent bands of missionaries, and ultimately it has succeeded in establishing a chain of stations extending over no less than a thousand miles in length, worked by devout men and women, all self-sustaining and all suited to the work. They have grappled with the Arabic, the Berber tongue, and other languages; and God has already blessed the work to the conversion of souls both in Morocco and Algiers. North Africa lies within three and a half days of London. The climate is delightful; to a large extent there is a civilised Government and the people are accessible. What a field of missionary work! Here is room for Christian men and women, but especially the latter.

Beyond the Sahara, and extending right across the whole of that continent, is another region, wide and wonderfully populous. It is the Soudan, the true home of the negro. It is divided into three parts—Western, Central, and Eastern. Central Soudan is the home of the blacks; Western Soudan is the Niger region; Eastern Soudan is the region of the Upper Nile. Nation after nation in the vast interior has no missionary at all. There are one hundred nations, with probably one hundred millions, whose languages have, for the most part, never been acquired. There are six hundred languages spoken in Africa, and comparatively few of these reduced to writing. What is wanted is whole-heartedness. What an illustration in the young son of Colonel Wilmot Brooke, who has gone to the Soudan, accompanied only by a native. Let us seek to evangelise North Africa, so near and so needy; that great Soudan, so dark, so long neglected; and to heal, in all its extent, this open sore.

THE VENERABLE BISHOP CROWTHER

said the best way of working on the West Coast of Africa is to educate, as much as circumstances will admit, many of the native race. One of the great obstacles in working among the negro race is the difficulty of learning their languages. He was born in the interior of Africa, and was carried away into slavery. He met missionaries and interpreted for them; and when he was appointed by the Church Missionary Society to go into his own country as missionary, he commenced at once to translate in his own language. The pastors are now carrying the translations not only into his own language, but five or six others. Converts go into the markets and into the interior 100 miles beyond where any ordained missionary had ever reached. They begin to read, and country people from the interior surround them.

Surgeon-General Gunn, of Dublin, as a soldier, bore testimony to the work of the missionaries on the West Coast of Africa. They live most self-devoted lives, endure with patience much suffering from the climate, from natives, and otherwise. The African is intelligent to a degree. He had been twice in the hands of Africans as a prisoner, yet he had a great respect for them. He had four boys, and he would rather see them missionaries than rising to the position of Prime Minister. He hoped many would devote their lives to that glorious work.

Oceania and Australia.

The evening meeting in the Large Hall was presided over by Mr. Alexander McArthur M.P.

BISHOP STUART, OF WAIAPU,

spoke of the work of the Church Missionary Society among the Maoris of New Zealand. Up to a certain period in New Zealand this mission was a complete success. When the illustrious Bishop Selwyn came out to New Zealand, he found the country, which a few years before had been the home of savage cannibals, changed, the people ready for instruction, meeting for daily prayer, keeping the Sabbath, carefully reading the portions of God's Word translated into their language—in short he saw a nation born in a day. The profession of Christianity was universal throughout the island.

REV. JAMES CALVERT, FIJI,

after describing the position and size of the groups of islands, said that the people, having been left to themselves, became degraded, and cannibalism became a recognised institution. Cruelty of all kinds abounded; persons were buried alive; polygamy was established throughout the group. The claims of Fiji were brought before the Christian public of England. It has been a great help to our progress that we had the whole field to ourselves, and our labours were not interfered with by others. The Romanists happily came too late for success; they have never succeeded, and are now losing ground. Great numbers of the people have been thoroughly awakened by the truth, and have with godly sorrow turned from sin unto God. On several occasions in many of the islands there has been a special outpouring of the Spirit; many were saved, and all were quickened. The spirit with which they endured loss, persecution, and martyrdom proved the reality of the change. The work spread from village to village, from island to island, and none could gainsay the testimony. There are now 3500 native preachers, 1260 chapels, and other preaching stations, about 28,000 accredited church members, and very many on trial for church membership. More than 40,000 scholars are in the 1735 week-day and Sunday-schools. Fifty years ago there was not a Christian in Fiji; now there is not an avowed heathen left. Customs of horrid cruelty and barbarism are wholly extinct. What has not God wrought?

REV. S. McFARLANE, LL.D.,

late of New Guinea, said that since the London Missionary Society sent out its first band of missionaries a great transformation has come over the South Sea Islands. A glorious work has been accomplished. The Gospel has gone from island to island, and from group to group, and mainly by native agents. In Tahiti the missionaries had to wait some twenty long years before hearing of one convert. But now, through native agency, not many months elapse without hearing of some good result. The races in New Guinea are linked together, and are not like miserable hordes hanging about the skirts of our civilisation. If there is to be civilisation without Christianity, better not to have the civilisation. In New Guinea the natives have been benefited by Christianity alone. There are difficulties peculiar to New Guinea. The languages spoken within a distance of fifty miles are so distinct that natives cannot understand each other. One of the greatest difficulties is the climate. There have been over 100 deaths since 1871 in that New Guinea Mission. The missionaries take fever and ague; a strong constitution is required. Notwithstanding there are hundreds of volunteers ready to take up the vacant places at any moment. There are now nearly 770 stations; six languages are reduced to writing; and there are many church members.

REV. DR. TINMAN,

of the American Bible Society, followed with a personal testimony as to work in the islands of the Pacific. One of the earliest missions of the American Board was to the Sandwich Islands. The people were ready for them to come before they appeared. A generation has passed away, and there are now forty-six stations, more than 5000 church members, 10,000 adherents, besides 3000 pupils receiving instruction in mission schools.

Rev. Dr. **Schreiber** spoke a few words about the German Mission in New Guinea. For seven years he had been in Sumatra. Ten years ago there were over two thousand converts; now there are 12,000, constituted into self-supporting churches. Most of them are conducted by native clergymen and teachers.

Commerce and Christian Missions.

In the evening of Wednesday a public meeting was held to consider the subject of the relation of commerce to Christian missions. Mr. J. **Herbert Tritton** presided, and opened the proceedings with an earnest address, in which he deplored the necessity for apprehension as to the commercial obstacles which are in some countries preventing the spread of the Gospel. He had blushed when standing on foreign ports to see and hear English and American sailors disgracing the Christian and national name. He rejoiced that there are noble exceptions, and that in some cases commerce helps rather than retards Christian missions. He suggested that special efforts should be made to commend the Gospel to sailors, who are, for the most part, our representatives in the eyes of foreign nations.

RIGHTEOUSNESS IN BUSINESS.

Rev. Principal **Cairns**, of Edinburgh, delivered a powerful and eloquent address on the general principles which should regulate commercial life. The sum and substance of the whole was the enforcement of the injunction, "Whatsoever ye do, in word or in deed, do all to the glory of God." He directed attention, first to the end of commerce, and then to the means. Having secured the right end, we shall, by using the right means, be doing whatever we do "to the glory of God."

The end of commerce was defined to be, to minister to a true and real human want. To see what the true wants of men are, and to supply them, is the true purpose and end of commerce, according to the Divine idea. What is it that meets a Divine end, and becomes true commerce? Is it enough that that which we produce and exchange shall be simply innocent, and shall have nothing inconsistent with the Divine end? Is it lawful simply to say it is innocent? Is it enough for a Christian man to spend his life in business or in commerce which is merely required by caprice and fashion, so that it is only innocent—useless it may be, but innocent? We dare not put it lower, but we ought to go this length, that there should be nothing that does not meet a real want, and is not good and profitable unto man. Apply that rule to the slave trade. What good and profitable end did that meet?

With this criterion, we have that which is to determine us. Every man has to settle the question as in the sight of God. Are these wants of mine such as I ought to have in the sight of God? Can I meet those wants which even a Christian brother may have and think he ought to gratify? We have a duty, and have to bring our conscience to bear upon the matter of supply, as others have to do upon that of demand. What is legitimate commerce? The Christian conscience has to decide the question, and the general principle is, whether ye eat or drink, buy or sell, produce or distribute, do all to the glory of God.

How, again, are we to settle what is right in regard to the means of commerce? We bring in the virtue of benevolence, the meeting of a real want; also the virtues of purity and sobriety, living soberly and godly in the world. Now, under the head of means we likewise bring in a third thing, and that is righteousness. In addition to being godly and meeting a Divine idea, and sober, so as not to minister to lust or any impure desire, there must be the element of righteousness, and this, the dominant idea of commerce, should be steadily enforced by the Christian Church. Commerce is not benevolence; rather it is the instrument and handmaid of benevolence. As to its means, I am satisfied that, if it be righteous, it is not donation but equivalence—not working in the field of charity, but the making and concluding of a bargain; and the thing required is that it should be righteous—given in the genuine form, according to the purpose and profession of the buyer and the seller. We must return to the Bible idea of righteousness: to the equal weight and the just balance. Throughout the Old Testament, the great law of righteousness is set forth, and unrighteousness is denounced. In the New Testament, too, there are similar statements on commercial righteousness; and in the book of Revelation we read: "He that is filthy, let him be filthy still; he that is unrighteous, let him be unrighteous still." Throughout the decalogue this righteousness is obviously and distinctly enforced in several of the commandments.

We have not only a grand theology, but a grand morality. Send it to the very humblest tribe on the face of the earth, and there is that in it which will go down to the hearts and consciences of the people. Oh that the Christian Church had as glorious a practice as it has a glorious creed! In their dealings with us inferior nations have been scattered and peeled, beggared for a few beads or trinkets, plundered of their lands and spoiled of their health. We have not only failed to do our duty to them, but we have, in too many instances, made them incapable of having a bright and true Christian future at all.

We have this great advantage in our mission work: in the consciences of the nations to whom we send the Gospel, there is something that will respond. In some parts of the world lawful trades of various kinds have twined themselves round the Christian sanctuaries which have superseded the temples of idolatry. Even the lowest savage can appreciate commercial fairness and righteousness, but those tribes that have been sophisticated by a false civilisation have to an extent lost the sense of truth and kindness which by a benevolent commerce we may hope to restore. In conclusion the speaker beautifully eulogised life and conduct such as are consonant with the words "Glory to God in the highest, on earth peace, good will towards men."

THE LIQUOR TRAFFIC ON THE CONGO.

Rev. Dr. **Ellinwood** spoke on the rum and gin traffic on the Congo. He made at the outset a strong appeal for kindly treatment of what are known as the inferior races. The vast liquor traffic on the Congo has raised serious apprehensions as to Christian work in a field which was not long ago regarded with unmixed feelings of lively hope. However, the valley of the Congo is a common ground, and the evil raises international questions.

It is not a matter of temperance alone, but it is an enormity equal to cruelty to children—a conspiracy entered into by representatives of civilised nations against simple tribes who know not what they do. The speaker maintained that humane and pitiful persons of all classes—Protestant or Romanist, Christian or not—should unite their efforts to stop the iniquity, as the tendency and result of the introduction of strong drink is certainly to destroy every other development of trade. Incapacitated for thrift and commerce, the people will be ruined body and soul, if something is not done to restrain the evil-doers.

A second paper on the same subject was read by Rev. W. **Allan**, who gave a terrible account of the ravages of strong drink in the Niger region. He regarded this work as of the devil, to whom the dealers are really missionaries engaged in opposing the servants of Christ. Large quantities of ardent spirits are shipped to the West of Africa from several ports of Europe, and even persons engaged in the shameful trade acknowledge the many sad results.

Mr. Allan said that he saw whole streets and districts in some parts covered with bottles and jars which had contained gin and rum; indeed the very soil seemed to have been strewn with bottles. In one place again the church seats were empty gin boxes. In conclusion, the speaker asked his hearers not to be content with indignation, but to assist the Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic, in its important and earnest endeavours to put down a crying evil.

THE OPIUM TRADE.

The last address was on the Opium Trade. It was delivered by Rev. **Silvester Whitehead**, with much feeling and force. He spoke what he knew, and emphasised the fact that there is absolute unanimity among missionaries as to the evil which opium works in the Chinese Empire. The whole six hundred missionaries in the country declare opium to be a curse, and say that the trade in the past was a monstrous wrong, and is still a gigantic evil. This is also the testimony and view of other men who are equally entitled to confidence, and many influential Chinamen support it.

Having explained the political considerations involved, the speaker pointed out that three great facts now claim attention. First, the consequences of the trade in the past remain and multiply to-day; secondly, notwithstanding recent international modifications, the trade is still going on with scarcely any perceptible diminution; and thirdly, the Indian Government is still manufacturing the opium which curses China.

It is our duty, said the speaker, both to stamp out the cause, and to undo the consequences of the evil. We have forced the opium into the country, and demoralised and besotted large masses of the people, so that now whole provinces are well nigh covered with it. About 80,000,000 of Chinese are said to be poisoned with the drug. We no longer force the opium into China, but we carry on the business, and pocket the money. In conclusion, Mr. Whitehead reminded the meeting that the people having spoken out on the subject of Indian army regulations, and on the licensing clauses of the Local Government Bill, Parliament had heard the demand, and conceded the public wish. Let a similar assault be now made upon the production of opium in India for the ruin of China, and then will be wiped from the escutcheon of England one of the biggest blots that ever defaced it.

DISCUSSION.

Dr. **Robert Cust** opened the discussion. He said that those who have helped to govern the great provinces of British India must not be regarded as Philistines. We are, he said, Christian men, loving missionaries, and helping missionaries, and from our midst have arisen men whose praise is in all the churches. I do do not justify the opium traffic. That is the matter of the British merchants. But remember that we hold India as a man holds a wolf—by the ears. (No, no.) I say we do. We wish China to be free, and China is free; if China lays a tax to include Indian opium, Great Britain will not fight to prevent it. Nor will Britain fight, if China, with a free hand, excludes opium. The Bengal monopoly is a hateful thing, but the handful of rich Scotchmen, Englishmen, and Americans interested would at once take the matter up, and the last state would be worse than the first. You say, Do away with the export duty! That would flood China with opium, and what would China gain by that? Stop the export from India! I should like to see any Government in the nineteenth century which would dare to forbid any nation to export the produce of the soil. What is more, this would be impossible. There are two thousand miles of sea-coast, and the combined fleets of England and the world could not prevent export. Forbid the cultivation, you say. That is a real radical policy! What civilised Government would forbid that? "The earth is the Lord's, and the produce thereof." Who dares forbid? I have lived twenty-five years among the Indian people. They cultivate other kinds of produce, and they pay their taxes and submit to the Government. But there is a limit to interference beyond which it is impossible to go. I say that you are seeking to solve a problem which you cannot solve.

Rev. J. **Hudson Taylor**, replying, said there are few missionaries who do not revere Dr. Cust. He continued: I am profoundly convinced that the opium traffic is doing more evil in China in a week than missions are doing good in a year. Consequently, one feels that this is an important question, which must be dealt with as in the sight of God. The common argument is that England cannot afford to do that which is right in this matter. I would say, however, that England cannot afford to do wrong. I question whether any of you have ever listened for an hour to the tortures of poor women, the wives of opium-smokers, and compelled on that account to live a life of shame. I have heard their cries, and I say that the opium traffic in China creates more slaves than the slave trade. We have there fifteen hundred walled cities, and in many of them not a week passes in which suicides do not take place through this traffic, which is responsible for sons being sold into slavery, and daughters to shame. It is never right to do wrong. What is to be done to remedy this evil? What we ask is that the Queen and Government of England shall not be the producers of opium. The Indian Government has taken this ground: that it has the right to prevent the production of opium except by the Government. Let it now say that it shall not be responsible for the production of opium at all. We ask no more.

Rev. F. W. **Baller**, of the China Inland Mission, stated that the cultivation of the poppy in China was entered upon in order that the Chinese might get the matter into their own hands, and ultimately deal with it in the way they might wish. The opium that gave the craving was certainly imported from India. Forty-six years ago Lord Ashley, afterwards Earl of Shaftesbury, brought the question before Parliament, and returning home, wrote in his diary, "I have hardly any support. Most people seem to think me a fanatic or a fool." A second attempt having also failed, Lord Shaftesbury led a third agitation, which has now been carried on for sixteen years. The late Treaty was certainly negotiated on different principles from former ones, but nevertheless the trade continues with all its evil and iniquity. The Christian nation of England is immediately concerned in the production, and the sale, and the profit, derived from that trade which is ruining the bodies and souls of innumerable Chinese.

Mr. B. **Broomhall** believed that never in the history of the world has one nation ruined another as England has ruined China. He did not wonder that throughout China there is a widespread prejudice against people from England. It is desirable that an organisation should be developed which will stir the mind and heart of England in a direction which shall gather effective strength. Then the Government will take the matter up, and deal with the evil. Personally he did not believe that England is sixpence the richer for the revenue accruing from this source. A famine comes, or a war takes place, and the money goes by millions, so that it is quite clear that the bag into which the revenue goes is one with holes in it. The Righteous Ruler of the world will never permit a nation to profit by such wrong-doing as lies at the door of Britain in the matter of the opium trade.

Rev. J. **Fordyce** remarked that all the missionaries in India, as well as those in China, are opposed to the traffic, which must, they declare, be abolished, because it is wrong. Not long ago a Vicerory said "We cannot" abolish. But which is to carry the day, the "cannot" of Indian officials, or the "must" of the Christian public? He held that the Government of Great Britian is more to blame than is that of India in the matter.

Mr. W. E. **Blackstone**, of Chicago, said that in the United States there is a sentiment prevailing that England is responsible for the condition of things. Colonel **George Williams**, a coloured gentleman from the United States, advised the strengthening of the popular sentiment of righteousness, so that Parliament may be compelled to take such steps as are desired. Dr. **William Gauld**, late of Swatow, maintained that we could do nothing as a nation that would bring the Chinese people more to our side, than by rising up, and saying, "This opium traffic on the part of the Indian Government shall stop." He once saw a crowd of people in China looking at something, and on examination he found that it was a figurative representation of an Englishman, with an umbrella in one hand and a ball of opium in another. Rev. **Goodeve Mabbs**, who was the last speaker, urged persistent agitation, and declared that the traffic "must go."

THURSDAY, JUNE 14.

Temperance Breakfast.

On Thursday morning a large number of delegates and members accepted the invitation of the National Temperance League to breakfast, in Exeter Hall. The **Bishop of London** presided, and, in welcoming the company on behalf of the League, spoke of the intimate relation between missions and temperance. The drink curse was terrible enough at home, but still more so among the tribes of Africa, and invited from the guests information from their own experience in heathen lands.

Canon **Ellison**, who represented the United Committee for dealing with Demoralisation from the Liquor Traffic, said the revelations brought before them showed that, bad as slavery was, this was worse—it affected body and soul. It would be useless to bring pressure upon our own legislature unless the Governments of America and Germany also acted. We must not allow the matter to rest. We have a right to ask the whole of Christendom to abolish this traffic.

Principal **Cairns** said the churches in Scotland were united in seeking the abolition of this traffic, and rejoiced that the Church of England was taking up this subject. He would co-operate, not only with all Christians, but with all men, in putting down this iniquity.

Pastor **Rappard**, representing the temperance societies of Switzerland, especially of Basle, said that saved drunkards become evangelists and go after their former comrades in public-houses, and lead them to the Lord Jesus Christ.

Rev. Dr. **Post**, Beyrout, had been distressed by seeing drunkenness added to Eastern vices in Cairo, and this by English people. Christians must begin the reformation at home, and at their own tables.

Rev. J. A. **Taylor**, representing coloured Baptist Church of Canada, earnestly appealed to England to stop the traffic, which was destroying his nation.

Pastor G. **Appia** showed that when King Moshesh was making a treaty with England in 1868, a French missionary urged that the introduction of drink should be prohibited. And, twenty years later, when English, Dutch, and French spirits were introduced, his brother told his people, "Stop; don't drink; our nation goes to the bottom."

Rev. **Frank Ellis**, Baltimore, said the question was whether we should keep the man from the drink or the drink from the man? He represented the Radical wing of the Temperance Army. We can't stop this thing moderately any more than you can fire a gun moderately. It goes off with a bang. We must cut off the tail of the animal close between the ears, like the shepherd boy dealt with the dog that killed his sheep. The speaker closed with an old but very touching story, and the meeting was summarily concluded, as the hall was required for another meeting.

Higher Education and Missions.

A very important discussion on this subject was held in the Lower Hall this morning. As will be seen from our report there was some divergence of view as to the relative value of college education as a factor in missionary effort. The discussion might well have been adjourned to a further meeting, as many experienced missionaries were ready to speak on this matter of vital import.

The chair was filled by Dr. **Oswald Dykes**, who said he could not speak from the standpoint of personal experience, but he believed the experience of others justified the wisdom of those branches of the Christian Church and those societies which have undertaken this description of work. Anyone who understands what the missionary enterprise really is, and has an adequate acquaintance with the past history of missions, will be able to feel its importance. We should carry with us the conception that while the methods vary the aim is the same. We are free, as Christians, to adapt ourselves to the varying necessities and conditions of human life and society. We must follow the example of Christ and his Apostles, and make ourselves all things to all men, and work through all the channels which may seem the most suitable and effective for christianising the mind and heart of the world. Therefore, one department of work need not entrench upon another. There has been in some quarters a jealousy of educational methods based on the idea that the simple proclamation of salvation through the Cross of Jesus, and the teaching of the most elementary truths of the Christian verities are the prescribed method by which the world is to be evangelised and brought to Christ. But there is no desire on the part of those who are most anxious for the higher education that it should supersede the preaching of the Gospel. Such an agency only supplements, and cannot supersede the Gospel. Its function is to take difficulties out of the way, and prepare the minds of the people to give to the Gospel a more favourable and intelligent reception. Is it not the case that with certain of the more barbarous races we must first civilise in order to pave the way for the Gospel? Then, why not with the more cultured people bring to bear on them the power of education with the same object? We must disabuse ourselves of all narrow and sectional views of the work that is committed to us in meeting all the needs of men, intellectual as well as spiritual. Therefore the intellectual study of Christianity in the case of those able to receive it must be as legitimate as to preach the simple Gospel message to the less cultured races. Such methods were adopted, we believe, in the earlier ages of the Church, in dealing with the culture of Greece and Rome, and in connection with the great catechetical schools at Alexandria and elsewhere, and without these efforts the progress of Christian truth would not have been so marked as it was. In the East to-day we have very much the same state of things to face, and we must adapt ourselves to the conditions. False conceptions, based on ignorance of scientific truth, have mingled themselves with the theology and the cosmogony of the Eastern systems of religion, and there is no means by which we can demolish these systems more rapidly than by scientific instruction.

REV. PRINCIPAL MILLER,

of Madras, read a paper on the subject. The exact function of higher education depends on the principles of Christianity, which seeks to adapt itself to all the needs of man. Speaking specially of India he confined himself to one class of the population, the Hindus. Each class of the Indian community has its own importance, but it is among the Hindus that the effects of higher education must be considered. Hinduism is pantheistic to the core. God is everything as well as everywhere. The system has impressed certain features of character on the people, and these must determine our action. Many of them accept what we say of Christ, but do not believe they should openly confess Him as a Saviour. He is to them only one of the Divine emanations. As to personal responsibility, they are not much exercised. The great thing with them is to be true to the social unity. It is to them what an adherence to the will of God is to us. There are few accessions to Islam from the Hindu people. The same is largely true as to Christianity. Very few have been won from Hinduism, and these mostly through education. What should the Christian Church do with respect to such a people? Among the non-Aryan races there have been great successes, such as that at Tinnevelly and elsewhere. Nevertheless, it appeared to some that the central Hindu mass of the Indian population ought not to be left out. They were craving for education, and that want had to be met. The effect of a non-religious education, if it stood alone, could not be doubtful. But it was felt that good teaching would work on the line of the benefits which Christianity confers. If the knowledge of a Saviour was made known, the need of a Saviour would be created. Personal responsibility would be awakened, and, as Hindu society is so much of a unit, that oneness would be influenced towards Christianity. Whether years or centuries might elapse before the full results could come, it seemed the imperative thing to do. But if Christian education is to work, it must be of an advanced kind. Thus it would prove the great factor in thought and feeling. One hindrance came from the prevailing mania for "examinations." The Madras College met with difficulties of this kind. Yet from small beginnings the College acquired power. Its object was to form character, and to inform their students as to the Divine purposes and workings. The progress was slow; but now the College is admitted to be the most influential institution in South India. Three Christian bodies have united in its support, and there has been no practical difficulty. The enemies of the work have exaggerated the scope of its tendency, but this is only a temporary check, and the results in the main are good. The spiritual power of the Word of God will assert itself, notwithstanding difficulties present or future. There may even be failure and temporary defeat, but the work of the past alone will show what is possible, and, if higher Christian education can thus open the great Hindu mind, we have every encouragement to go on.

REV. E. S. SUMMERS

spoke as to the position of the question in Bengal. To him it was enough if this agency seemed useful and necessary, though it might not be strictly Apostolic. Every age has its special gifts and needs. India may not be the hardest field in the world, but caste influence of itself makes it peculiarly difficult. As to the practical results there has been much discussion, and it may not be easy to estimate them correctly. We may long and look for results too quickly. The fact remains that, from the mission schools and colleges of Bengal there has come a body of Christian students that other agencies might not have produced. The work is silent, and the effects will appear. We have been accused of simply manufacturing heathen M.A.'s and B.A.'s; but that is not a correct account of what really takes place. The teachers are not mere crammers for examinations. In the most impressionable years of his life the Hindu youth is studying English authors, who are influenced and permeated with the spirit of Christianity. As surely as the literatures of Greece and Rome have exercised a heathen influence in Europe, so surely will English Christian literature do a work in India. The Government Colleges of India are doing a work for Christianity that their promoters did not anticipate, and their enemies do not suspect. If some of the people are now sceptics, God may lead them through that to a reasonable faith. But the teachers are not merely Christians; they are missionaries, and use every opportunity to enforce Christian truths. Is it nothing that the higher education of the country should be directed to that end? Surely we do not want to tax Hindus, in order to teach Christianity in Government Colleges. No missionary educator has failed in making his teaching Christian. There is also the great personal influence of the teachers, which is thrown into the scale. The students get to know about sin and their relation to God. If they get no further than this outside knowledge, of course, as regards themselves, it has failed in accomplishing its highest ends; but the influence of that knowledge goes outward and downward, and may be instrumental in leading others into fuller light. The students go where missionaries cannot go, and so, whether in pretence or in truth Christ is made known, and the way of the Gospel is prepared. The nature of sin is better understood, and this new light, producing among the people a craving after God, may pave the way for a great outpouring of the Spirit, where millions on millions may turn to God. This work is a most valuable auxiliary to the Gospel.

REV. J. P. ASHTON

read the third paper. He contended that the avowed object of all higher education is to lead the students to a knowledge of the Christian faith. The superiority of missionary education is recognised by the natives generally. All ranks and castes of the people are admissible to these colleges, but they are mostly of the middle classes. This is the very material from which Christians are likely to come. Perseverance in the work is sure to meet with its reward. The forces are silently working, and greater results may soon appear. The education produces manliness of character and independence of thought, and there are many grand openings for the Gospel afforded. The influence spreads far beyond the school and college. One of its results is the opening of the zenanas to the visits of Christian women. Some of the most hopeful pupils there are the wives or sisters of students in the mission schools. This education also enhances the position and power of the native Christians and the native pastors. The fact of the natives mixing freely at the schools breaks the power of caste, and personal character receives its true place. Lower caste people have thus an influence on those of higher castes, and a great hindrance is being broken down. The marvellous spread of the English language in India is revolutionising missionary methods and prospects, and is bringing the many diverse nationalities together in a most remarkable way. Young India is being welded into one through these studies, and the idolatrous systems must surely decay. The important Sunday work done in connection with these schools and colleges must be added to the purely educational efforts. The boys who are attached to their teachers will attend these Sunday-schools as well as the evening services, and in that way much direct Gospel and converting work goes on. Looking at it as a whole, this higher education is undoubtedly a very valued auxiliary, and, if carried on by high-minded men, its results must be great.

FREE CONFERENCE.

Rev. J. E. Padfield, for twenty years a missionary of the C.M.S. at Masulipatam, said he had been at the head of the high school there. Fully knowing the needs and dangers of the work, he thought these should evoke sympathy and help rather than criticism. There have been some splendid converts as the result of the upper mission schools. The lower castes, from whom most of the converts are drawn, are not Hindus. The school converts may be comparatively few as yet, but the masses of the people are being permeated with the truth, and in God's good time there will be a vast upheaving, when we shall see the results of this educative work. The large body of missionaries of different churches in South India all look with great respect on our friend, Principal Miller, of Madras.

Dr. Pringle, late of the Bengal Army, said he had a large knowledge of Hindus and Mohammedans, and he believed there was not such a thing as a strict Hindu who had been educated in one of these colleges. They are searchers after truth, and they willingly listen to the old, old story. Let the college teachers go on in their work; but let them remember that the character of the teacher is well known by the natives. If all the nominal Christians were as true to their faith as are the Mohammedans, very different results would be produced.

Rev. J. Ireland Jones, of the C.M.S., Ceylon, said that for thirty years he had been a preaching missionary, but he went to Ceylon to start the Missionary College at Kandy. He thanked God its Principal could now report that he is assisted by men who have the love of Christ in their hearts. We have been told truly that we should send out none but God-made missionaries. The educational missionary must necessarily be engrossed in secular matters, and there is need that he should be a man of the very highest spiritual qualifications. It is an absolute necessity that all the teachers should be earnest Christians and full of the Holy Ghost. If we employ non-Christian teachers, we may fill gaps in the teaching staff, but we are going beyond our commission, and the results will not be what we desire.

Mr. J. E. Mathieson, of Mildmay, said he had not been in India, but he had studied the Christian religion, and the story of its victories. He thought there was abroad a very insidious form of unbelief as to the power of the Holy Ghost to work in the minds of the heathen. If you cast out a false belief without getting in a true belief, there is a danger of men getting away from God altogether. This college system does not honour God sufficiently, and He will not honour it. The results have been comparatively meagre. A very large sum is spent on educational missionary institutions by the Free Church of Scotland, and we find from their last report they have only 5835 church members in their missions all over the world. If one quarter of the money given to education were expended on medical missions, there would be tenfold results.

Rev. R. Wardlaw Thompson thought that if higher education was bad for India it was bad for England. Let us be consistent, and carry the principle of objection right through. As the result of personal observation, he was becoming more and more convinced that the educational work is doing for the future of India far more than we have ever anticipated. The best, most intelligent, and most sympathetic hearers of the Gospel are the young men from the mission schools. We ought to use every form of work that will bring Christ to the people. If the teachers are Christian men, they must do Christian work. India is a very important field; but what about China? In visiting China his first impression was the deplorable absence of higher education among the people. In North China he was told that only three per cent. of the people could read. The literati of China, crammed with their ancient learning, are the great enemies of Christian missions. Our Chinese missionaries ought to look at this aspect of the subject.

Mr. Shillidy said history proved that there must be much preparatory work in all lands, and the past will repeat itself. This preparatory work is going on in the East in the levelling process, even in the Government schools. The question is: Should we expend mission money on educational work? Higher schools, he thought, should be mostly self-supporting. At the same time, Scripture ought to have a foremost place. With respect to results, we have not much to say in many places about the results of bazaar preaching or of Bible distribution. Yet these agencies are among the best we have.

Mr. R. Paton said he had an experience of forty years in India, and had studied the educational systems in that country. Having come in contact with those educated in the colleges, he maintained that the results were most inadequate. The urgent Gospel message is covered up by the large attention given to purely educational work. Paul had to speak to a highly educated set of people at Rome, but he declared that it was the Gospel alone that could reveal to them the righteousness of God. There are many Hindus who know the plan of salvation, but they do not repent and become converted. We must revert to God's plan, and then we shall have success.

Dr. Post, of Syria, speaking of educational work in Turkey, said four leading men in Christian work there were Druses who had been converted in the Protestant College. This college includes representatives of all the societies at work in the East. It is therefore a missionary college. The students come from all parts of the field. Picked out by the missionaries, they are sent there for training; if they are not converted, the concentrated power of the college is brought to bear on them with this object. It has trained 800 young men, who are now scattered throughout the Arabic-speaking world. Would you blot out this lighthouse from the Mohammedan lands of the East? A great revival in the college four years ago was the means of a still greater work of grace throughout the land.

Rev. S. Whitehead, of China, referring to what Mr. Wardlaw Thompson had said, remarked that missionary work in China began with higher educational work, and it was considered largely a failure. The students at the Anglo-Chinese College did not turn their studies to the best account. The real question surely is: What is the due proportion to be observed between educational and preaching work? In South China, at any rate, 50 per cent. of the people are educated. China is a great book-reading country, and we need educated natives to write these books.

Rev. W. Gray, of the C.M.S., said the Government of India had admitted that the purely secular system is deteriorating the people. We cannot expect Government to give greater support to Christian schools, and, therefore, we must do more than ever in furthering this kind of work. The C.M.S. make a grant of £300 a year to Dr. Miller's College in Madras, because they believe the Gospel is being preached to the students. Let there be more co-operation in this work; then it will cost less, and there will be better results.

Women's Work in the Mission Field.

Professor MacLaren, of Montreal, Canada, presided over a large meeting on this subject this morning. Rev. John Murdock, secretary of the American Baptist Missionary Union, read portions of a paper devoted to an examination of the powers which women exercise in the mission field, and the avenues through which they could best influence their sisters in heathendom. It urged that all female missionaries receive a thorough medical training, and particularly so as they were best given to the training and moulding of child life. Women were the born teachers of the race. During all the earlier years of life a child was under the forming hands of woman. Their quick apprehension, their power of nice discrimination, their gentleness of spirit, and winsomeness of manner, their plodding and reiterative patience —combine to make them the wisest and most effective teachers of the young. They were fitted to work in mission schools, hospitals, and in visiting Hindu homes. Houses and schools should be established for the enlightenment of caste women, training and direction should be given to those best suited for Bible-women, and woman should be given to private effort or instigation rather than public work. The paper also especially recommended that women missionaries should recognise the headship of man in ordering the affairs of the Church of God.

Miss Child, of America, read the second paper, which also dealt with the work of women in India. It mainly endorsed the sentiments of the previous paper, its originality being an important reference to the temperance cause in India. Miss Child stated that the blue ribbon could be seen on mission stations all over India.

The Chairman spoke briefly on foreign missionary work, although it had been somewhat neglected by very reason of the vast home missionary effort. But still something had been done. He (the speaker) had been connected with the organisation of foreign mission work in Canada for twenty years. There were twenty-three missionaries in foreign lands, sent by the Wesleyan Foreign Missionary Society of the Western Section of Canada. They used to find it difficult to secure missionaries; now they were not prepared to accept one-third of those who offered themselves. In connection with the Graduating College of which he was a professor, one-half the students offered for foreign service.

A somewhat emphatic protest was offered by some lady missionaries to the sentiments embodied in the first paper, having reference to the headship of man in ordering the affairs of the Church.

Miss Jessie Phillips, of China, bore testimony to the good work Mrs. Mary Clement Leavitt has been doing in connection with the temperance cause. In Peking she worked amongst the women with much acceptance, and the results were solid, likely to stand the test of time.

Mrs. Clarke, of the China Inland Mission, spoke against the deprecation of slight medical knowledge, and strongly opposed the idea that even the merest knowledge was of no use. It was advisable that a missionary have a little rather than none at all, and she had found what little knowledge she possessed of incalculable benefit. This was especially so when travelling long distances. Then she packed in the pannier, on the back of her donkey, amongst the Gospel literature, a few simple medicines, The ministry of healing, or relieving the sick, opened up a way for the ministry of the Gospel.

One or two other ladies recounted similar experiences in India and China.

Government of Native Churches.

At a meeting this afternoon in the Annex this important subject was considered. Bishop Stuart, of Waiapu, who presided, said the question was most difficult and delicate. He quoted from a paper he had received from a friend, a high authority abroad, in which it was stated that to make one ideal Church for India is neither Scriptural nor practicable. All the longing after a great ideal Church is contrary to God's dealings with the world at large, and to the New Testament idea of the Church of Christ. Difference in language is God's way of dividing nations. We cannot improve on God's plan. Let us not trust to outward organisation, but rather to the inward, for the kingdom of God cometh not with observation.

REV. MR. McGREGOR

gave his experience of church organisation in Amoy. With regard to creeds, he said, I am a Presbyterian, and our creeds are pretty definite. We, in China, had for our creed, the Westminster Confession, Shorter Catechism, and alongside of these we had the Confession of the Reformed Church of North America, and the Heidelberg Catechism and the Dutch Confession. Laying all these as a burden on our native Presbytery, it could not but be heavy. With the assistance of the native Presbytery we have prepared a brief Confession, which all the children in our native schools can commit to memory. The same Confessions have been brought into Japan. But the Japanese have declined to adopt them. They have virtually decided to adopt the Articles of the Evangelical Alliance as their Confession.

REV. C. WARREN,

of the Church Missionary Society in Japan, said the question as to when the native converts are to be left to manage their own ecclesiastical affairs is a question of development among the churches themselves. We are not to plant churches dependent on the mother churches, but to establish independent churches. When the native Christian churches get to that point of development that they are prepared to support their own institutions, no power outside of their own country, civil or ecclesiastical, should interfere with the development of God's work among the natives.

MR. HENRY E. CLARKE,

from Madagascar, a member of the Society of Friends, said he had laboured there for fifteen years, shoulder to shoulder with those of other societies. We do whatever we can, he said, to let the native Church have that form of worship they feel and we feel most adapted to them. Ours is not an English, or Scotch, or a Quaker Presbytery; it partakes of all of them. I am a kind of bishop; I have forty churches under my care. People are continually coming to me. I lead them to help themselves. What are we striving to do with this native Church? They have raised during the last few years nearly £2000 for the extension of the Gospel for the outlying tribes. When they hear the Gospel, their hearts are changed and they rush forth, and we lead them, so far as we are able, in carrying the Gospel to others. This is church organisation in Madagascar. We must not transplant our English notions to other lands. We must lead, not drive, otherwise they will not have anything to do with us. They will not be driven, but they will be led, and may be coaxed, and that is what we want to do.

PROFESSOR THOMAS SMITH,

of Edinburgh, said that, as a Presbyterian, he wanted the people of India, when he worked among them, to be Scotch Presbyterians. He wished them to be Christians in respect of life, doctrine, government, discipline, everything else. But it cannot be, and it should not be, that they should be Scotch Presbyterians, or even Scotch Christians. Hindus and Malagasys who are Christians, are not the less native because they are Christians, and not the less Christian because they are natives. The Government of India and the churches of India should conduct their operations with a view to cutting their own throats: that is to say, the Government should govern in such a way as to prepare the natives as early as possible to govern themselves. So our missions should be conducted, so that the native churches should be self-supporting and self-governing. The Government of India has been too rapidly pushing forward the natives when not prepared. The same is true in regard to church organisation. The development of church organisation must rise naturally, it must not be patched on to European systems and methods, but must grow into a true Christianity. The question is one upon which a great deal depends, and there is need of the exercise of heavenly wisdom on the part of those who have the regulation of it.

REV. J. HEWLETT

confined himself to the point: How soon can we venture to throw large responsibility upon the native churches? It is evident, he said, that the period of preparatory training will vary in different countries according to the intellectual capacity and development of the people. The work in the Sandwich Islands is very largely developed, and a large number were gathered early in the history of the mission. It may reasonably be asked whether the management of those churches by the natives is not delayed too long. The whole responsibility could not have been thrown upon the Sandwich Islands as early as in the case of the churches in Japan, where the natural resources of the people are greater, and their culture of a much higher grade. As the readiness to give to and sustain the work develops, so you may begin to throw upon the natives the responsibility of managing their own ecclesiastical affairs. If you don't throw upon them some responsibility, you cannot expect them to give, and labour, and consecrate themselves.

A missionary from Holland said he had heard some brethren, who have a right to speak with authority, say that a church must not be considered independent unless it can support itself. In the New Testament he did not find that.

Rev. Robert Craig, a director of the London Missionary Society, asked when the foreign element in the management of native churches should be withdrawn. It has sometimes been found that with the withdrawing of European influence the moral character of the members of those churches has degenerated.

Rev. Dr. Green, of the American Mission, and forty years a missionary, said he had been thirty-two years a missionary, chiefly in Jamaica. We do not find there, after more than 165 years of work, that the advance made is so great that we can trust the churches to the natives yet. We need the supervision of the Europeans still; and none of the societies feel they can give up the supervision.

Rev. Daniel Gray said, everyone must feel the difficulty about the native churches. We try to make them self-supporting all through India. Our principle is to give grants to those native churches; but we have introduced the system of reducing every year the annual grant, so that ultimately it expires. We avoid anything that would stereotype and bring out into sharp relief points of difference between the denominations. Therefore we encourage the natives to look Christians of other denominations in the face. We say, as to the drawing up of systems, Do not be in a hurry; let God guide us as to further developments.

Missions to Roman Catholics.

Lord Radstock presided over a meeting on this subject in the Lower Hall. In introducing the first speaker, he briefly urged a due toleration in considering it.

Rev. D. H. McVicars, of Montreal, read the first paper, in which he disclaimed the idea that Roman Catholic foreign missions have made any great headway. They claimed in India, Indo-China, China, regions adjacent to China, Oceania, America, and its islands, 2,742,961 adherents, but this did not represent a third of the headway made by Protestant missions. The paper then traced out the reasons for the manifest success there was in the Roman Catholic mission fields. The workers were so far successful, because the work was distinguished by unity and comprehensiveness of plan; aggressive and persistent zeal in gathering all into the fold; use of coercive measures; dominancy of ecclesiastical authorities; unworthy and unjustifiable methods of support, and the suppression of the Word of God.

JAPAN.

Rev. Emanuel Vanorden, of Brazil, read a paper which clearly emphasised the statements of the previous speaker, and showed the effect made on localities by the pernicious modes of procedure.

Rev. Mr. Stott, a missionary from Japan, said that three centuries ago the Roman Catholics commenced their mission propaganda in Japan and they boasted a million converts. Then came a time of horrible persecution when all who named the name of Christ came beneath the ban of Government oppression. Their spies entered the valleys, the name of every Christian was taken, and they were afterwards captured, stowed like slaves on overladen vessels until international interference compelled the Government to return the natives to their homes. The effect of the persecution remained, as he could state by personal experience. He had been into the villages, and there he saw the native surrounded by idols, but when they found the missionary praising Jesus they admitted that they were Christians. He had sent native teachers to seek out these men, and teach them Gospel truth; but the men he sent could not find a single man ready to own himself a Christian—they were afraid to trust one another. When these men, however, turned from one idol worship they embraced another; they worshipped of the Virgin Mary. But now he rejoiced in the fact that there are 30,000 openly professing Christians in Japan; the Government no longer mistrusted the Protestant missions—indeed, it challenged them to come. He rejoiced that there is now an open Bible, and that the Lord Jesus Christ is openly and fearlessly preached.

BIBLE LANDS.

Rev. Dr. Post gave testimony to the effect of Roman Catholic propaganda in Bible lands, and showed that in all matters touching missionary effort, the Protestant missions took the lead, and the Roman Catholics copied them. The Protestants started medical colleges, and the Jesuits did the same; the former founded girls' schools, and the latter founded female colleges. The Protestants printed the Scriptures, and this actually forced the Jesuits to do the same, and no matter what mode of translation they used, they could not stamp out God's Book. The speaker closed by citing an instance of the ultimate conversion of a whole family to Protestant Christianity, by reading the Bible. The work began with the eldest son, and, although disinherited and thrust out for a time by his father, his Christian life and prayers afterward resulted in his parents reading the Bible, and being converted, together with the younger son.

INDIA.

Rev. H. Williams described the stealthy attacks made by Roman Catholics on Protestants in India. They usually gained entrance to a village by the aid of a member of a Protestant mission, who had been expelled for some gross sin. The priest would get hold of the man, and tell him to call himself a Roman Catholic, and he would be forgiven. Another way of impressing the Mohammedans and heathen was to prime some witness in court to ask the judge if the Bible were a Protestant one, and then to declaim before those assembled, "It is not the true Bible, I cannot kiss it."

Dr. Murray Mitchell especially pointed out that the Roman Catholics were better able to impress the natives by their missions than the Protestants, because the processions they organised were similar to heathen rites, and therefore acceptable to those whom the Roman Catholics sought to win.

Rev. E. E. Jenkins drew a contrast between former visits to India, and one which he lately made. He was surprised to find that the Roman Catholics were holding out most enticing inducements to the natives. They had built hospitals, charities, and such-like institutions of the most inviting kind, and thus used every possible means to add to their converts. They never took a backward step, they were always moving; they believed in victory, and therefore they were successful.

Rev. John Hesse said that the priests primed the natives to come and ask the Protestant missionaries all manner of questions. They came to him and asked him if Luther was a good man; but he always answered them that he did not preach Luther, but Christ Jesus. The priests disseminated literature in India, and one of the most injurious booklets now being circulated was one called "The History of the Fold," in which it was pretended that Luther was everything that was bad. The success of the Roman Catholic missionaries lay in the fact that they were more self-denying than the Protestants; and they were less fettered by family ties (a doubtful advantage). We imitated them too much in their outward forms and ceremonies by baptisms, communions, leaning on the fleshly arm of State power, pictures, and even the use of the magic lantern. He found that the native thought it all magic, and no lantern. And, lastly, they had to fight against the overwhelming belief which was instilled into the people that the whole world would ultimately be subjected to the Romish Church.

East and Central Africa.

This part of the Dark Continent was the subject set down for consideration at the meeting in the Large Hall on Thursday afternoon. The chairman, Mr. Edward Rawlings, briefly emphasised the importance of the field under survey. Africa has been styled the Dark Continent, and so it is, not only by the prevalence of superstition, but from the cruelties practised by the slave traders. May it not also be called the martyr land? It has for us, therefore, a sad and deep interest from the fact that so many of our loved ones have laid down their lives on its behalf.

MR. EUGENE STOCK,

Editorial Secretary of the C.M.S., said he had seen in the hall that day three godly, honoured widows of men who had died in Africa, one of them being Mrs. Hannington. The mention of her name was received with cheers. Going back to 1837, Mr. Stock described the departure for Africa of Herr Krapf, of the Basle Mission, who, after many vicissitudes in Abyssinia, was expelled from that country. He was told at Mombasa, by traders, of the great lakes in the interior. Having lost his wife and child, he wrote home that now there was a Christian grave in Africa, and he summoned the churches to step into the land and found their mission work on it. Twelve years later, in the rooms of the Geographical Society in London, there was exhibited the first attempt at a map of Central Africa, very different from what it is now; it showed one vast interior lake. Travellers went out—Burton, Speke, Grant, and others. In 1858, Speke discovered the Victoria Nyanza. Livingstone had rediscovered Nyassa in the far South, and sent home the news. In 1863, a telegram came to London that the sources of the Nile had been settled. In 1874, there came the news of Livingstone's death, and that was the real starting-point of modern missions in Central Africa. We all know about Stanley's travels, and the outcome in the taking up of missions by Scotch and English Churches, and the Universities' Mission. There were failures and deaths, but the work went on. In 1876 eight men from the Church Missionary Society went, *viâ* Zanzibar, to the shores of the Nyanza to plant a mission; the only survivor in Africa to-day is Alex. Mackay. In June, 1877, King Mtesa received them at Uganda, and gave liberty to preach the Gospel. By November two of the brethren were killed and others had died. In March, 1882, there was the baptism of the first five converts, and at that very time James Hannington was preparing to go forth. He went; was obliged to return after a time; but he again set out for the land of his adoption. King Mtesa had died—considering all the circumstances a man to be honoured. His successor began to persecute. As Bishop Hannington was starting from the coast there were 173 converts worshipping in Uganda. Hannington had only reached the borders of the kingdom of Uganda, when he had to lay down his life, leaving his name as an inspiration to us all. There followed great and bitter persecution, but the converts stood faithful. Later on, Henry Parker, another young bishop, went out. He was the fruit of a Mohammedan convert at Cambridge, who was himself the fruit of high school work in India. Only last week there came the accounts of Parker's death. He and his companions considering how they could relieve young Gordon, who is a hostage with the king. Bishop Parker and Mr. Blackburn took fever, and both died within a brief space. Mr. Stock stated, in closing, that Mr. Barton, of Cambridge, had suggested the formation of a Prayer Union for Africa; any friends of that Continent who wished to join could communicate with Mr. Victor Buxton, at the Church Missionary House, Salisbury-square, E.C. A great work, added Mr. Stock, is also going on among the rescued slaves at the coast. In February, last year, as a thankoffering to God, the congregation at St. Paul's, Onslow-square, gave £3000 to be devoted to the support of lady missionaries in East Africa, and this effort has been commenced.

PROF. DRUMMOND'S TESTIMONY.

The Earl of Aberdeen, who entered the meeting, accompanied by the Countess and Prof. Drummond, before Mr. Stock's address, took the chair as President of the Conference. He said that as the Professor had been asked to address the Conference, he thought this would be a convenient time for him to tell something of his experiences in East Central Africa. Professor **Drummond** said that, though not a missionary, he very gladly responded to the invitation to offer a traveller's testimony to the importance, value, and success of the work going on in the heart of Africa. He wished his friend Mr. Bain had been present himself, but he is one of the men referred to by Mr. Stock as being at their posts. He had actually put his foot on the little steamer on Lake Nyassa with the intention of coming to England. He was shattered with fever; his holiday was overdue; his widowed mother was waiting for him in Scotland. As the ship was leaving the shore, he turned to the band of natives who had come to see him off. He knew that the slaver had been busy in his district during the past month or two, and these poor natives were being left like a flock of sheep in the wilderness without their shepherd. He ordered his luggage to be put on shore again, and the boat came away without him; and he is there now. That is the kind of stuff that African missionaries are made of, and it takes such stuff to do mission work in Africa.

For what is the problem? Suppose one day a small boat of strange build, propelled by a force unknown to civilisation, came up the river Thames containing half a dozen Esquimaux. Suppose they pitched their skin tent in Battersea Park, and gave out that they had come to regenerate London society. Suppose they took England generally in hand, trying to reform its abuses, and above all trying to convert every subject of this kingdom to the god of the Esquimaux. That is very much the problem which our missionaries have to face in Africa. A few years ago a small band sailed up the Zambesi and up the Shiré into Lake Nyassa, and settled at Livingstonia, where they set to work to leaven the native tribes along the 350 miles of lake coast with the spirit of Christ. Several years ago I went and saw the station. I found the houses in perfect order, reminding one of a sweet English village. But as I went from house to house I found they had no inhabitant. Then a native came out from the forest, beckoned to me, and drew me in a few yards among the mimosa trees. There, under a huge granite mountain, I saw four or five mounds; there lay the missionaries. Not one of them was left in Livingstonia. One by one they had sickened and died of fever, and the small remnant had gone on and planted a new station 200 miles further up the lake. There, against fearful odds, they are carrying on their work.

You ask me what kind of work it is. You can understand it from the illustration I have used of the Esquimaux. They cannot preach much to these people. They simply have to go and live among them—that is to say, they have to live as best they can; because life in many of the districts is almost impossible. I shall venture to leave a question with these missionaries. I should like to ask whether they are unanimous in the opinion that it is right to go on in the face of what is plainly a barrier of God, in some of these regions, against white men living there at all. I do not answer it, but many a night in Africa I lay looking at the stars, and asking myself whether it was right or wrong. That question has haunted me every day since I came from Africa, and I cannot allow this opportunity to pass without taking the liberty of putting it to you who know so much more about it than I do. I do not think so much of saving the lives of a few men (that is of no relative importance), but on the grounds of political and missionary economy. We have a thousand guns, say, and a dense enemy on the other side. Is it right to sacrifice these guns in places where the risks are one to one, in some places two to one, and in others three to one? Until we have evangelised the safer portions of the globe, are we quite sure that we are right in sending our noblest men to fight the fever—a fever which no man has yet got to the bottom of, or been able to find a cure for, and a fever which no man who has been there has ever escaped?

The Professor proceeded to say that, in the presence of African missionaries, he could not go into any details of missionary work there; but, as an illustration of the value of missions that had come under his own observation, he told the story of the Bandawé lad, Moolu, who had accompanied him on his African travels, and who proved to be honest and trustworthy. He described the incident told in his recent book on "Tropical Africa" about Moolu gathering together the other natives in the evening for prayer, and said that Moolu's character never broke down once. This lad was one of the converts from Dr. Laws mission.

One word, not so much about the work as the workers. I was taught to believe that the essential thing for a missionary was strong faith; I have learned that it is more essential to have great love. I was taught that he needed to have great knowledge; I have learned that more than knowledge even is personal character. I have known of men who could make zealous addresses at meetings at home, who left for their fields of labour laden with testimonials from churches and Sunday-schools, who became utterly demoralised within a year's time, because they had not love nor stability of character. This cultivation of the spirit of love is a neglected part of a missionary's education, but it seems to me a most essential one. And I would say that character is the thing to be certain of in choosing a man for such a field as Africa. The strain on a man's character there is tremendous, owing to the climate; upon his spiritual life it is more tremendous, owing to the isolation. We must be very sure, therefore, that we are sending out men of character and of heart; men who are sound to the core, in a large and brotherly sympathy for the natives. It will be centuries yet before these people about Lake Nyassa can learn much of our theology. Meantime, they watch the lives of the men we send. Everything they say and do, every gesticulation and every action, is making its mark, and it is mainly by the silent influence of their lives that the spirit of Christ can at present be conveyed to these people.

THE CONGO.

Rev. **David Charters**, of the Congo Mission, said most of the European nations were to-day deeply interested in Africa, and were anxious to secure a foothold on that Continent. As a reminiscence of Livingstone, he said that, sitting one night on the steamer *Peace*, last year, with Mr. Stanley, they spoke of Livingstone. Stanley said, "If Dr. Livingstone were alive to-day, I would take all the praise and all the honours that men have showered on me, and lay them at his feet, and say, 'Here they are, old man, they are all yours.'" One of the most promising features of the work on the Congo is the simplicity of the people. Wherever the Gospel is preached in sincerity, souls are converted, and their lives bear out their profession. Contrast the natives of the interior with those at the coast, and we find that the latter are made ten times as bad by their intercourse with the white man. Surely we are not going to wait till the same contaminating influences penetrate the interior. At Stanley Pool and beyond we begin to realise the magnitude of the Congo. There are a thousand miles of clear waterway from the cataract island. Though there are four missions at work, there is room for many more. The work is worth living for and dying for; surely many will give themselves to it.

METHODIST MISSIONS.

Rev. **Thomas Wakefield**, of the Methodist Free Church Mission, said that East Equatorial missions began with the thought and purpose of Dr. Krapf, of whom Mr. Stock had spoken. In 1861 four young missionaries of the Methodist Free Church sailed for Africa with Dr. Krapf as the leader. A work was begun among the Wa-Nyika tribe, and it has been characterised by many vicissitudes. Churches and chapels have been built, schools established, and literature provided, while educational and evangelistic agencies are quietly working for the elevation of the people. A good work has also been done among the Gallas. It was in the Galla region that Mr. and Mrs. Houghton laid down their lives for the cause of Christ. Some of the people prove responsive to the care bestowed on them, though it is found that the contact with the corrupting influence of the coast hinders the work. Something has been attempted for the elavation of the freed slaves, but they are sometimes set adrift uncared for, and their condition is then as bad as when they were in bondage.

BLANTYRE.

Rev. A. Hetherwick spoke of the work of the Church of Scotland Blantyre Mission on Lake Nyassa and in the Shiré Highlands. This work sprang out of the grave of Livingstone, and was started as a monument to his memory. Mr. Hetherwick made an urgent plea, in the same terms as those of Prof. Drummond, in his recent book, that the great waterways should be kept open for Africa, and that Portugal should not be allowed to bar the way to the interior. He gave some details of the Free Church Mission at Lake Tanganyika, the Universities Mission, and the Blantyre Mission among the Shiré hills. Up on the heights there Europeans can live and work. It is a soldier's duty to die, if needful; but it is the duty of the general to spare as many lives as possible. In the hills, a native Christian community is being gathered, and the missionaries are looking out for the best people who may go down to the valleys and evangelise their fellows. For the future missionary of Africa must be the African himself; it will not even be the American freedman, who goes to Africa as ignorant of the people as the Englishman. The African Lakes Company is a trading community, but its work is telling splendidly in favour of freedom to the black, and of righteous dealing throughout the land. Letters have recently come from the Lakes telling of attacks by the slave traders, and the people appeal to us to interpose so that the trade may be stopped at its source on the coast. Will not our Government put its foot down on this infamous commerce in human life. Two Scotch brothers Buchanan have settled near Blantyre, and are planting coffee and cinchona. They, too, are doing a good work by their Christian example. The missionaries cannot as yet say much about results, but they ask their fellow Christians at home to help them to meet the real needs of Africa, and for that purpose to send out their very best.

South Africa and Madagascar.

In continuation of the afternoon meeting, this subject was taken up in the evening in the Lower Hall. There was a good attendance and the proceedings began with some earnest words from the Chairman, Mr. E. Crossley, M.P.

EDUCATION IN MADAGASCAR.

An excellent representative of Madagascar was found in Rev. W. E. Cousins. The story of the martyred church of that country, he said, would never die; and in more recent times the history of Madagascar has brought it prominently before the public. On arriving in the island in 1862 the missionaries of the London Missionary Society found 700 or 800 declared Christians. Now there are in connection with that Mission alone 1200 Christian congregations, and nearly 1000 schools—the latter carried on by the London Mission and the Friends' Foreign Mission combined. There is therefore much ground for enthusiasm and hope, if we only look at the present state of the country. Confining himself mainly to the educational work, Mr. Cousins spoke of the sudden expansion of all branches of Christian effort on the conversion of the Queen in 1869, From twenty or thirty, the number of schools rose to 350. Every child is obliged to go to school, though the Government provides no teaching or payment for teachers. There are therefore no other than mission schools, and the missionaries are the very life and soul of the education of the people. Two men are continually engaged in examining these common schools. There are also higher schools; of these there are four in the capital. The crowning educational institution is the London Missionary Society College. Three hundred young men have passed through it. It provides secular education, and many of the students go into Government offices. The founders of the College have left their mark on the Institution, and it is well that the Government, who claim the services of every subject, should get men who have been trained in such a place. The men who are coming to the front to-day in Church and State have passed through the College, and they are in many instances living useful Christian lives. The work is not merely educational, but religious; there is a constant endeavour to raise the Christian tone of the College. The Scriptures are largely circulated among the children of the island, many of whom are members of the Bible-readers' Union. As they grow up, and become Christian men and women, they will hand on the Gospel to the coming generations. If we cannot in every case point to individual conversion, we see a great change coming over the face of society.

THE STATE OF MADAGASGAR CHURCHES.

Mr. H. E. Clarke, a member of the Friends' Foreign Missionary Association, spoke on the harmony that had long existed between that Society and the London Missionary Society, and how they worked hand in hand in furthering the good of the people. The churches were at flood-height in 1871, because of the influence of the Christian Queen. The chapels were filled with people, though many of them seemed to be still in heathenism. Now, the numbers are smaller, but those who go are personally influenced by the Gospel. Still there are many dark points in the lives of the people, just as there are in the lives of many in this highly favoured Christian land. Testing times have come to the churches of late, but they are stronger now than before the war with France. Mr. Clark strongly animadverted on the conduct of the French during the war, and said he regarded the termination of that struggle as a direct interposition of God in answer to prayer. It was when the trials of the people were at the highest during the French bombardment that the Sunday-schools took deep root in the country. The people are very liberal in their contributions to the work of the Home Missionary Society, and young men go to all parts of the country to labour in connection with it. Every subject in Madagascar is virtually a slave of the Queen. This enforced service is a universal custom, and if it disappears, as it very likely will, slavery will go with it. As things are, the freemen are often in a worse case than the slaves, though, of course, that can be no excuse for slavery.

BASUTOLAND.

Rev. A. Boegner spoke of the work of the Paris Mission in Africa, referring especially to the results of the mission in Basutoland. The missionaries, he said, had more than once, by their wise counsel and information, saved the Basuto tribe from destruction. The people are very grateful for this. There are eighty voluntary schools, besides many other educational agencies. The liquor traffic had recently begun to creep into the country, but by prayer and effort this has for the time been averted. Recently a revival has spread over a part of the country, and there has been many converts. The people are very poor, through wars and bad harvests, and help is needed to sustain the work of the mission.

Rev. G. Appia also put in a plea for Basutoland For sixty years the Paris Mission has been working among the Basutos, not seeking to propagate political influence, but to preach Christ. As the country is under English protectorate a special claim rests on England to support missions in that country. The pastor made a strong appeal for English help. The fruits of missions among the Barotsé, he said, are appearing, and on every hand there are encouraging signs.

THE AUTHOR OF "AUSTRAL AFRICA."

Rev. John Mackenzie said he had been delighted with the freshness and ability of some of the American friends. After all, this is a time not merely for rejoicing, but for humiliation. It is to our disgrace as Protestants that our propaganda is only 100 years old, seeing that 1900 years have gone since the Lord's command was given. The tendency in the Church from the first has been to give too much attention to self-improvement, to the forgetting of the other duty of making the conquest of the world for Christ. In speaking of South Africa, Mr. Mackenzie said the Moravian brethren were first in the field. Wesleyan missions dated from 1821, and the Scotch Presbyterians began in the following year. The Presbyterians are united in South Africa, though so much split up at home. In 1828 the Paris Mission began, and later on several others entered into the field. A long roll of names of earnest workers in the South African fields was recited by the speaker, most of them being men who died full of years, and of fruitful toil. Many others, however, laid down their lives prematurely, through the deadly climate of the northern swamps. The presence of David Livingstone's bones in Westminster Abbey, Mr. Mackenzie regarded as a pledge and inspiration for the continuance of the work he began. Speaking of the Hottentot population of Cape Colony, he said, many of them are now members of the village churches. At the beginning of the century they were the most degraded of people. It had been doubted whether Christianity could rouse such degraded people, but facts speak louder than words. Those Hottentots in South Africa who were once so low in the scale are now good subjects and good Christians. Missionaries in South Africa at first met with opposition from the colonists, who objected to their chattels being turned into men. Now the Dutch colonists have come, not only to approve of missions, but are themselves engaged in the work.

THE TRANSVAAL.

Herr Merensky, of the Berlin Mission, said there was much silent work going on over the world, and specially in the Dark Continent. In connection with the Berlin Mission there are twenty thousand baptized people, contributing £5000 a year. The Boers, before 1860, refused to allow any missionaries to settle. On reaching the land of Soecokoni, the speaker said he found several devout souls, who had been praying for some time for a blessing on the country. At one time he preached to eight thousand of the king's warriors, but the king himself was a weak, deluded man, and persecuted the converts. They took joyfully the spoiling of their goods, and at last they were driven out of the country. None of the Christians, however, renounced their faith. When the king commanded them to relinquish their Christian books, they replied, he might kill them, but they would not forsake their Saviour. The king, after being deposed and afterwards restored, was ultimately killed, and where he lived there is now a Christian village. The Berlin Mission has many flourishing stations and converts. Polygamy is not tolerated among them; it disappears before the power of the Gospel.

AMATONGALAND.

A Swiss missionary, working among the Amatonga tribe, in the Transvaal, said the Boers would not admit the French, but being Swiss they were allowed to settle. Since 1875, the New Testament has been translated, 700 converts brought into fellowship, and a line of stations formed from the Transvaal to the sea. Work is also being done at Delagoa Bay. The native evangelists are most faithful workers, and around the Bay a good work is going on, though it is not much known. American missionaries are also labouring, and all the tribes from Zululand to the Transvaal are having the Gospel preached to them.

ZULULAND.

Rev. Jas. Scott, of the Presbyterian Mission in Zululand, said that during the last year the number of converts has been very many. He had himself baptized 160 Zulus within the last six months. Even the Boers, who formerly opposed the French missions, are now themselves carrying the Gospel to the people, whom a few years ago they would have looked upon as on a level with the Baboons in the hills.

HELP FOR THE WEAK.

Mr. Macfie, of Liverpool, said we had heard of those who are strong in faith but weak in numbers. Shall we not take advantage of the presence of so many earnest workers from different parts of the Christian world to bring pressure to bear on the nations, so that oppressed peoples may be relieved. We ought to do our utmost that the influence of Protestant nations may be used on behalf of those who are struggling against heavy odds in defence of religious freedom and the rights of conscience.

Women's Mission to Women.

In the evening Rev. Dr. Baldwin, Bishop of Huron, presided over a large public meeting, at which the subject of discussion was "Women's Mission to Women." In some opening remarks, the Chairman referred with pleasure to recent developments in Christian work. As the time of the coming again of the Lord draws near, fresh energies are being drawn out, new means are being used, and powers are being put into activity which have long lain dormant, and amongst others is this great feature of modern Christianity—the noble mission of women to women. He eulogised the work, and suggested that, out of gratitude for what Christ has done for them, English women should deny themselves the gratification of transient pleasures and fancies, and devote what they would cost to the sending of labourers to India and other dark countries, to tell of the love of God, and of the blessed provision which Christ made for women as well as the world at large.

CHINA AS A SPHERE.

Rev. W. S. Swanson, from China, was the first speaker. He referred to women's work of modern times as a development, as he had never known a time when there had not been such labourers in China, to say nothing of the exertions, which had been put forth by the wives of missionaries. He said that if the mothers, the wives, and the daughters of a country are secured for Christ, the men are sure to follow; and in no country has a woman more influence than in China. So long as woman's mission is kept in its proper place, it can certainly accomplish what men cannot do.

There are difficulties to face. Those who go have to go into a new civilisation, and to tread on ground more dangerous than they sometimes are aware of, but in the work of education an immense service is being done, not only among the young themselves, but indirectly among their parents also. Therefore the speaker maintained that China, of all other countries, is the field for the mission of women. The Empire is awakening, and now is the opportunity. She must either start into life or be buried out of sight; but she is not going to be buried. Here is the chance for pious women, and the female population is constantly sending forth a wail which calls loudly for the light and liberty of the Gospel as well as education.

OPENINGS IN JAPAN.

The second address was by Rev. C. F. Warren, of Japan, who spoke of the many auguries of successful Christian work in that interesting country. The women have not been in the degraded position they have in other countries, but have long been a great power both in society and politics. The children are under regular instruction, and the way is gradually being prepared for the reception of the Gospel. Higher education is well to the front also, and the openings for missionary ladies at the present time are many and important. What is wanted is that this educational work should be accompanied by Christian teaching. Many things combine to accentuate this call to service for Christ, and already much blessing has attended the efforts of women in the country.

There is a great opening just now for work in mission schools. The Americans have done a great deal in this and in other respects. First in the country by some ten years, the Americans have ever since kept to the front. Especially are they ahead in women's work. The labourers do not go over in ones and twos, but in sixes and dozens, and their schools have been remarkably successful. In evangelisation, also, the women have been greatly blessed. In conclusion, the speaker earnestly begged for more female labourers for Japan.

WOMEN AND FOREIGN MISSIONS.

Rev. Dr. Langford, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, U.S.A., was sure that, more than the men, more than church pastors even, the women of America are now alive to the great opportunity which is before the Church of Christ. There is no Board of Missions connected with any of the American churches which has not its women's auxiliaries in some stage of advancement, and in certain instances these auxiliaries are doing the major part of the work.

Looking back upon the past, with its record of glorious enterprise and results, and looking to the future, with its blessed possibilities and opportunities, the speaker thoroughly believed that woman is to take a larger part than in the past in the evangelisation of the world—not only by going out into the field, but by looking to things at home. In the work of organisation, and in getting together and putting into shape the facts which may kindle the fire of enthusiasm for missions, the women have a sphere of great influence.

The pastor cannot find time, and has not the aptitude to do many things that are expected of him. In America the women have realised this, and they are taking the missionary interest quite into their own hands—editing papers, distributing tracts, sending out reports and circulars, and, having faith to believe that it is by the Spirit of the living God that great works will be accomplished, they have organised prayer unions, to present the matter continually at the Throne of Grace. In conclusion, the speaker prayed that God would own woman's work by making it a blessing to the entire human family.

INDIA'S NEEDS.

Rev. G. S. Karney, of India, pointed to the condition of that country consequent upon the influence of the present education system. The sanctions and usages of the old religions have been discarded, and nothing is put in their place. The thoughtful men of the Hindu and Mohammedan community have taken alarm, and hence an urgent need for Christian workers. The demand is for education based upon the pure morality of the New Testament. India is waiting for English women; from Ceylon, also, the cry is, in effect, send us more women to teach us on the basis of Christian truth. Not mere educationists, not mere orthodox Christians are wanted, but consecrated workers for Christ, going in the power of the Holy Ghost, to tell and show the Gospel and its power.

A great desideratum is to have native women raised up in India as well as other countries to carry on the work. Some such have been raised up already, and much is to be expected from them. Moreover, all mission stations should be strong, so that when labourers come home for rest there may be others to take their places. Entered upon in faith and prayer, the great work in India is sure to produce ere long results which shall make the hearts of all friends of missions leap for joy.

IN PRAISE OF MISSIONARIES' WIVES.

Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society, was the next speaker. He remarked that again and again the missionary's home has been the first object-lesson of love in heathen countries, and the wife has generally been the great helpmeet, carrying on work which her husband could not undertake. Therefore in all that is said about women's work, the wives of the missionaries should not be forgotten. They have worked hard, and often without any recognition. They long ago realised the importance and magnitude of the field open to women, and, as a consequence, societies have been formed specially to provide women missionaries to help in the evangelisation of the world.

IN WEST AFRICA.

Bishop Crowther, in a brief address, referred to the educational work of women on the West Coast of Africa. Long ago, among the freed slave children at Sierra Leone, invaluable services were rendered by ladies. Men were helpless with their threats and scoldings, but by kindness the ladies enticed the children to school, and taught them with great success. To-day also, ladies are filling very important posts in the Niger territory.

OPEN DISCUSSION.

Mrs. F. J. Coppin, of the African Women's Methodist Episcopal Missionary Society, spoke in eloquent justification of feminine activity in many spheres. Mrs. Edge, from China, asked Christian mothers to put no obstacles in the way of their daughters, should the Lord call them to go abroad, and point benighted women to Christ. Mrs. W. S. Blackstock, of the Women's Missionary Society of the Methodist Church in Canada, spoke of labour in Japan. The door is open, but labourers are still few and encouragement small. Entering upon the missionary enterprise with a simple desire to do work for Christ, the church which she represented has received in itself much spiritual profit. There is to-day much more prayer to God for blessing upon Christian missions in general than there was before the Society was formed. Mrs. Thomson, who for some time lived in Matebeleland, South Africa, was the last speaker. She related some veritable miracles of Divine grace. Savages have been transformed to Christians. Even in their ignorance these people have hearts like ours; and their countenances speedily light up when the story of God's love is told. The Gospel has done much in many parts of the coast, and women have done their part.

FRIDAY, JUNE 15.

Training of Native Workers.

The Lower Hall was well filled in the morning for the consideration of this subject. The Hon. Eustace C. Fitz was chairman.

REV. R. STEPHENSON,

Wesleyan Missionary Society, read a paper, in which he said: Missionaries abroad, like missionaries at home, find that churches which God has richly blessed are the homes in which He is most accustomed to raise up devoted and effective Christian workers. Admirably conducted theological institutes had been established at Allahabad and Lahore. The question of training, in the vernacular only, or by means of the English language, hardly admitted of a brief reply. In the higher schools for boys, and the normal schools for girls, the question is settled in favour of English for both these classes. It would be wise that some pastors, at least, should be trained in English to minister to these. There can be no doubt as to the wisdom of encouraging an American or European education for a fair number of natives, whose Christian character seems sufficiently strong to resist the temptation to be spoiled by the advantages, and who will return to their native land to become wise and able leaders of the native churches. We should Christianise India by the methods which have been best proved successful in other lands.

REV. JOHN HEWLETT,

of the London Missionary Society, said the evangelisation of a great heathen land like India must be accomplished through the agency of her sons, men to whom the language of the country is their mother tongue; who from childhood have been familiar with the feelings, the modes of thought, and habits of the people, and to whom the climate is native and genial. Among such men, when converted, we look for those who shall leaven native society with Gospel truth. In Ceylon, where the Wesleyan Missionary Society began its work in the East, it may claim to have done not a little in the raising up of a native ministry. By the side of sixteen English missionaries, it has now forty-nine native ministers and forty-six catechists and evangelists. There can be no antagonism between the two methods. To secure efficiency they must be combined. To secure good native workers, it is necessary to give increased attention to the training of the children of Christian parents. Bible teaching should be made a prominent study in Theological Seminaries. The chief difficulty an experienced missionary has found with his native missionaries is their habit of getting into debt.

Rev. J. N. Murdoch, D.D., said the great hope of the future is that native missionaries shall be raised, educated, and trained on the field. He deprecated the notion of bringing them to England; an English education brought a hot-house growth. In England many have lost the spirit, the power, and the piety they formerly possessed. There ought to be schools for them on all the mission fields.

Rev. Dr. Charles Aiken, of America, said the native workers *would* come to America and England, and if they submitted to the rules of the institutions, they must be received. It had been stated that the college training killed spiritual life and piety, but that was denied; they strove to foster it. Jealousies might crop up on their return, but these were likely to occur in any case.

Rev. W. S. Swanson said a training in Western colleges was most disastrous to native Chinese teachers. They had no wish to return to the native church. The native teachers ought to be trained in the face of the circumstances in which they will have to work.

Rev. G. Owen, of Peking, China, pointed out that if native workers are to receive an English education it must be good and thorough. This would take a long time, and it would probably be wasted time, because when they returned to their native country they would inevitably be drawn into mercantile or Government life; and then the only way to keep them would be to offer salaries far beyond the power of the Mission. It would create a caste feeling amongst the missionaries; and whilst a man with a purely native education might be a better missionary than the man with an English education, the former would be looked down upon by the latter. Such a system could not fail to cause dissatisfaction. The education should be particularly in the Bible and in spiritual work.

Rev. C. F. Warren, of Japan, remarked that in the country he represented the Government is teaching English in the primary schools. He thoroughly endorsed the idea that a native training is necessary, but at the same time there might be cases where the English training would do good. Rev. Thomas Smith thought that if the natives meant to come to England and America they would. He had used his influence against it, and the results had not been good when the men had come. The work in India had been accomplished by the native Church, and not by the English missionaries. Natives who are Anglicised are tempted by Government inducements which spoil them for mission work.

Rev. Dr. Post, of Beyrout, observed that benevolent American people gave their money with the idea that they were furthering missionary effort in the East, by supporting the education of the natives in America. They spent enough to keep the six native colleges going, and then the men whom they returned were of no use. It cost them one hundred dollars to educate a native at Beyrout, but if he went to Princeton it cost six hundred dollars, and then the men did not come back in any evangelistic capacity.

Prof. S. B. Welch, New York, thought that the natives, if they came, should be made well aware that they should go back to precisely the same position they left. They cannot be stopped from coming, and they should be allowed, if they are willing, to go back to the position they left. There were cases where God's will was evidently moving these men, and they went back with the intensest desire to work, and not with the missionary spirit gone. If seminaries at home or abroad are so miserable as to chill the missionary spirit, then they ought to disband. If theological seminaries dishearten, chill, weaken, and tend to infidelise, let them be prayed for.

Rev. L. Dhale, of the Norwegian Missionary Society, having spoken, Rev. R. Wardlaw Thompson drew attention to other and smaller fields of labour where these same difficulties are likely to arise. The people in Africa and the South Seas are a people separate from all others, and they are now coming into closer contact with Europeans. The labour of giving to these small communities books in their own languages raises the question whether it would not be advisable to instruct the native missionaries in English. The question looked small when compared with the two great mission fields, but it was an important one.

The consensus among the missionaries present was that training on the field was the only wise course, and the Conference seemed duly impressed with the fact.

The Missionary and Literature.

At a meeting in the morning, presided over by Dean Vahl, of the Danish Evangelical Mission Society, "The Missionary in relation to Literature" was the subject of an interesting discussion. The importance of the press was duly recognised, and its vigorous maintenance and use was urged by all who spoke. Free distribution of literature was not, in a general way, recommended; though it was admitted that in exceptional circumstances books as well as tracts may very properly be given away.

INDIA.

A paper by Rev. Dr. Weitbrecht, of the Church Missionary Society in the Punjaub, was read by Rev. Dr. Dyson, formerly of Calcutta. It opened with a statement of the needs of the illiterate masses of India, and gave a description of the condition of the educated youth of the country. The reading community is rapidly increasing, and the Christian churches are becoming larger, so that there is more than ever a demand for missionary literature. Much that is morally pernicious is put forward to supply that demand. The reading habit of those who are educated cannot be said to be strong, but very few who pretend to education neglect the newspapers. All schools and congregations should have a lending library, carefully replenished with good books and tracts. Each language area should also have a Christian vernacular newspaper, and the wide desire to use the English language should be taken advantage of, by English works of a religious character being constantly kept under the public notice. Books should be got up in an attractive and suitable manner. The Church must enlarge her ideas of missionary labour, and recognise the importance of the services that may be rendered by Christian publishers and booksellers in the country. Literary missionaries, men of experience, not neophites, should also be provided, and efforts should be made to train natives for taking up and carrying on the work in course of time.

CHINA.

Mr. David Maclaren, of Putney, read a paper which had been prepared by Rev. A. W. Williamson, LL.D., of Shanghai. It dealt with the subject from a Chinese point of view. Wenli is a means of communication among Chinese in all parts of the world, and there is a predilection for literature among the people. There is scarcely a family in China but has one member capable of reading, so that books written in Wenli have a remarkably large number of readers. Picture-books are a great attraction; a chromo-illustrated book becomes a family book, and once it gets into a household, no time is lost before someone has been found to read and explain the letterpress. What a powerful instrument such books must be! The people of China have a great enthusiasm for learning. In no other non-Christian country is there such an esteem for scholarship, and to-day many departures are being made in the appropriation of Western science, and in the study of the English language. Light is welcomed from all directions, and a forward feeling is spreading throughout the entire country. The youths are all ears and eyes, and asking, "What next;" and, as the years pass, they become more and more curious as to science. Hence the need for a Christian literature, for not only Western knowledge, but, sad to say, Western vice has been introduced. It is with the Church of God that the elevation and salvation of China rests—even speaking in a worldly sense. How shall the case be met? First by more missionaries, then by the Press. With good books and periodicals, the entire people may be touched, and the whole empire permeated. At present we have no Christian religious periodical worthy of the name in China.

PRACTICAL SUGGESTIONS.

The Earl of Northbrook, who is president of the Christian Vernacular Education Society, expressed himself deeply interested in the subject. He acknowledged the valuable services of Dr. Murdoch, of Madras, and spoke in detail of the excellent school and other books which that devoted friend of India has had translated into various languages, and published in many parts of the Empire. His lordship referred with regret to the weakness of Christian effort in the direction of influencing India by means of the press, and emphasised the great importance of the Gospel being placed before the youth of India at the present time, when, by force of education, they are discarding the religions in which they have been brought up. He expressed a warm desire that the Conference would signalise the beginning of real practical work in the provision of vernacular literature for non-Christian countries. Another way in which good might come out of the Conference was by the eliciting of information as to the truth, or otherwise, of the statement that literature of the most degrading kind is exposed for sale on the bookstalls of Indian railway stations. Authentic information on this subject would make it possible for steps to be taken in the direction of coping with the evil. If possible, also, a committee should be formed, with a view to ascertaining how far, by combined effort or otherwise, the work of providing vernacular literature may be promoted.

DISCUSSION.

Mr. R. A. Macfie pleaded for cheap books, and contended that Christian authors should be less strict in regard to copyright. Mr.

Henry Morris, of India, spoke in favour of combined action by missionary societies, for the provision of Christian literature in India. As the country was conquered, and is ruled, under European superintendence, so the work of evangelism should be conducted by the natives under missionary guidance.

Mrs. M. C. Nind, of the Women's Foreign Missionary Society of the Methodist Episcopal Church, gave an account of the starting and "running" of newspapers on behalf of the women of India, alike in America, Germany, and several parts of India, in various languages.

Rev. Dr. Young Allan, of the Board of Missions, Methodist Episcopal Church (South), spoke of what has been done to meet the demand for religious books in China. Books in Wenli can be read not only in the Chinese Empire, but in countries beyond which get their light from China, the communities comprehending five hundred millions of people. Personally he had translated ninety volumes for the Chinese Government, works of history, geography, and applied science. He was acquainted with the work of other men who had been engaged in this, and it gave him joy to say that not one character, not one syllable, had been written in opposition to the spirit of Christianity. Mr. Henry Clarke, of the Friends' Foreign Mission Association, Madagascar, told of the useful service of the printing press in that island.

Dr. Murray Mitchell maintained that the literary missionary is no novelty. Poisonous literature is now being so widely circulated in the East that it is high time that the Christian Church rose to the importance of the printing enterprise.

The discussion was carried on by Mr. J. Archibald, of the National Bible Society of Scotland, in China; Rev. W. J. Wilkins, of the London Missionary Society, in Bengal; Rev. T. G. Selby, of the Wesleyan Methodist Missionary Society, in Canton; and Dr. Robert Pringle, late of Bengal. The last-named urged that as the bookstall is an attractive feature of the Indian fair, it is desirable that the Gospel should be on sale there. The last speaker was Rev. W. Stevenson, of the Free Church of Scotland Ladies' Society for Female Education, who suggested organisation. A really undenominational society, a Christian Literature Society for the Foreign Feld, is what is wanted, to take the place which is at home occupied by the Religious Tract Society, and the British and Foreign Bible Society. The suggestion seemed to command hearty approval.

Relations between Home and Foreign Missions.

In the Lower Hall on Friday afternoon this very important topic fell to be considered, under the presidency of Dr. Brown, of Paisley (in the unavoidable absence of Mr. Campbell-White). The chairman announced the death of the Emperor of Germany; and this mournful circumstance coloured the touching prayer of Dr. W. M. Taylor, of New York, who sent up earnest petition for the bereaved ones. He specially prayed for our widowed Queen, and her now widowed daughter, thus united more than ever by the royal bond of a common sorrow. The Chairman made further reference to "the heavy tidings," and expressed deep sympathy with the German people in the unspeakable loss that has befallen them. A resolution of sympathy submitted to all the meetings of the afternoon was read and adopted. Let us look, said the chairman, at the bright example which the late Emperor has left to us, and, instead of unduly mourning, let us give thanks to God for his servant, departed this life in his faith and fear. Dr. A. T. Pierson, in seconding the adoption of the resolution, referred pathetically to the wide sympathy expressed among the nations when President Garfield lay dying. Sorrow cements the nations as no commercial treaties can do. The resolution was adopted by a silent rising vote.

Coming to the immediate object of the session, the Chairman said that interest in foreign missions does not by any means diminish interest in home missions. All experience shows that those who give most for the work abroad are the most willing to work at home. An enlarged interest opens our minds and our pockets too. What is the great hindrance that our missionaries meet with abroad? Too often it comes from the selfish and un-Christian policy of our home commerce that sends its deleterious drugs to the heathen peoples; and from the inconsistent lives of nominal Christians abroad. So we are forced back on the home field, to consider what we can do to bring all classes of our people within the scope of the Gospel. Experience proves that generosity for the foreign field, by the expansion of sympathy and the habits of liberality, react on support of the work at home.

REV. GEORGE WILSON,

of Edinburgh, read a paper on the reaction of foreign missions on the life of the Church at home. There can be no doubt, he said, that the Churches at home have nothing to lose and all to gain by the furtherance of work abroad. It is an elementary revealed truth that the redeemed Church of Christ holds all her endowments of grace and privileges for the salvation of the whole world, and nothing less. Therefore, the Church that is non-missionary is to that extent non-Christian. Such a Church directly sins against her own self-interest. Disobedience to Christ's commands means spiritual poverty. The Church, therefore, must be missionary, if she would be pure, and strong, and prosperous. There is no provision by which she can be so, if she ignores her primal duty. History yields ample proof of the principle laid down. If a Church has not the power of self-propagation, she has not the resource of self-support. Every time of blessing abroad has reacted on the Church at home. Self-centred movements in the Church have done two things. They have given us a terminology largely unpreachable to the world at large, and they have also introduced a party spirit that has borne sad fruit. In view of all the facts, we must conclude that missions abroad must be the strength of the Church at home.

How can all this be brought home to the Church? She needs to learn what her true self interest is, and to take the same lookout on the world as her Master took. When she does this, the whole landscape will appear in its true perspective. Let the Church abandon her occasional missionary sermon, and make missions the main object of her life and work. If there were more simplicity in the methods of the home Church, there would be more to expend on the world. . We should send the flower of our sons and daughters to the foreign field, and keep in touch with them and their work. The reflex influence of a good, true, and noble missionary tells marvellously on the Church that sends him out. We need money, sanctified by the motive that gives it.

PROFESSOR AIKEN, OF PRINCETON,

said the first point to be emphasised is the Lordship of Jesus Christ. When as a Church or an individual we are brought to this point, we break out at once with Paul, and say, "Lord, what wilt Thou have me to do?" If Christ is Lord, we are to serve Him, and our orders are to come from Himself, both as to place and method. If there are any reservations, we have to take the place of the penitent, ere we can become a servant. To some minds there is a romance about the foreign field, but, if romance is all, that will soon vanish. Self-regarding considerations may tend to keep us at home, but we must beware how far these are allowed to go. Consecration to work abroad will give us a grander idea of the universal lordship of Christ over the world's wealth, and science, and art. Now we can go to a foreign field rapidly, and telegraph ahead the message of our coming, so that all the great strides in modern discovery are but handmaids of the Gospel. We learn, too, that we are put in trust with the Gospel for the whole world. We are not trustees to keep to ourselves, but to give out what has been so generously provided by our common Lord and Head. Faithfulness to this trust will teach us where the stress is to be laid in matters of doctrine that relate to the great vital truths, and how small in the presence of heathen systems are our petty differences in questions of Church order and method. We shall also be taught the oneness and the true unity of the Church.

PROFESSOR LINDSAY, OF GLASGOW,

did not like to speak of "the relations" existing between home and foreign work, as they are one and the same thing. Revivals at home are the great parents of foreign missions. The Pietist revival in Germany, and the Wesleyan revival in England, are proofs of this. The Free Church of Scotland was really born of the home mission work of Dr. Chalmers, and the foreign work of Dr. Duff. A Church which neglects the one, cannot do the other. Foreign work, like mercy, is twice blessed. It is a limitation of our Christianity that we can scarcely feel how big a thing it is. Purely congregational work is well enough in its way, but how it belittles our Christianity if we confine ourselves to it. The visit of a real live missionary brings home to our minds that we belong to the great catholic Church of Christ, the wide world over. Then, as a practical matter, have not foreign missionaries and their wives taught the home Churches the value of women's work. Foreign work also has impressed on us the need of caring for bodies as well as souls. Another thing which we at home have not yet learned is to get the converts to become missionaries among those of their own class. The sectarian differences that we cherish here disappear abroad, and in this we will find the secret of true Christian unity at home.

DR. F. A. NOBLE, CHICAGO,

submitted some propositions on the reflex influence of home and foreign work, which may tersely be stated as follow: (1) We are taught that the salvation of Jesus Christ is for all souls everywhere. (2) Interest in foreign missions advances the sense of unity among Christians at home. (3) The value of individual souls is enhanced. (4) Liberality in the home Church is educated. Ten years ago he went to his present church in Chicago, $60,000 in debt. After years of struggle, they had decided they could not give anything to foreign missions, and little to home missions. He asked for a collection for foreign missions, and they woke up to the fact that they had something to give, and they swept off the debt. (5) Interest in foreign missions helps to hold the Church to the simple evangelical truths of the Gospel. What is the use of going to Japan or China with a philosophy or a godless science? Only the Gospel of Jesus Christ has in it the power of God unto salvation.

In the after discussion, Principal McVicar, of Montreal, said that foreign missionaries have taught the home Churches how to do work among the masses of the highways and byways. Then, are not foreign missions the most convincing proof of the power of Christianity? Downright meanness and downright extravagance are too often the double characteristics of the Churches at home, and foreign missions teach us liberality.

Rev. Dr. Taylor, New York, spoke of the loss it would be if there were no literature of missionary biography. It has lifted our personal and pastoral life. Then the success of our foreign missions furnishes us with an answer to infidelity and scepticism at home. As the quinine grows by the side of the quagmire, so this success comes as an antidote to the objections raised. For these missionary conversions are no question of development or evolution, they are a special creation of God. Dr. Schauffler, and Dr. Judson, both now labouring in the slums of New York, are the sons of foreign missionaries.

Rev. John Hewlett, of Benares, as a missionary, emphasised some of the points previous speakers had made. As to doctrine, he said he had found that only the presentation of the great vital truths of the Christian faith is powerful to change men's hearts.

Among the other speakers was the venerable Dr. Kennedy, late of Benares, who protested, as an old missionary, against the idea that there should be one standard of consecration for Christian workers at home and another for those abroad. He recalled a conversation he had with Dr. Duff in India, in which that illustrious missionary spoke of meeting Christians in the old country who had their gigs and carriages and what not, but who laid down the law to him as to the self-denial he ought to practise. Rev. J. La Trobe, of the Moravian Mission, pointed to the history of that Society as one of the most indefeasible proofs of the important connection between a revived spiritual life at home, and the prosperity of missions abroad.

India: Northern and Central.

A public meeting was held in the Large Hall in the afternoon. The Earl of Northbrook presided, and the subject was, "India: Northern and Central." His lordship delivered an introductory address, full of Christian solicitude for the people of India. English possession of India has, he remarked, been blessed to the millions of its population; but, he added, how little has been done to benefit the country spiritually! He rejoiced that such a Conference had been convened, and fervently hoped that much good would result from the deliberations. When he was in India, he saw how cordially missionaries of various denominations could agree to forward true Christian work, and he was convinced that this attitude of loving forbearance was highly desirable in heathen lands. The Mohammedans are now going in, with the Hindus, for a Western education, and the movement is likely to have very important results. As for zenana work, he thought it destined to become the most powerful engine of Christianity in India. Only the religion of Christ puts woman on a level with man, and when the poor women in India realise what Christianity can do for them, they will certainly exert themselves to the utmost of their power in furtherance of those great social reforms which accompany the religion of Christ.

Rev. E. S. Summers, of the Baptist Missionary Society, delivered a forcible address. He declared the Roman Catholic communities of India to be very nearly lifeless. The Protestants are increasing in a much greater percentage than the Catholics, who are without the Christian Scriptures, and also without spiritual knowledge or experience. There is much said about the scepticism of the youth of India; but the grounds for many of these statements are somewhat slender. There is much indifference, no doubt, but there is but little scepticism such as is known in England, where it designates men who resolutely refuse to entertain or investigate Christian truth. As a fact, the scepticism of India is to a large extent of an honourable character. Having given up the old religion, young men of education are looking round in doubt and perplexity for something better.

There is religious movement in the country, and the so-called "scepticism" is very different from what goes under that name in this country. The speaker told a story plainly showing the drift of the movement. A Brahmin of high caste on his death-bed called his son to his side, and said: "If ever you forsake the religion of your fathers, you had better become a Christian. I know not whether any religion is true, but if any is, it is Christianity." Doubtless that poor man had intellectual difficulties in accepting Christianity himself, but it is remarkable that he should have regarded his son's change of religion as almost certain. On the whole, Mr. Summers saw many things to encourage him in his work in India.

CHEERING RESULTS OF LABOUR.

Rev. T. R. Wade, of the Church Missionary Society in the Punjaub, was able to tell of a large number of conversions from Mohammedanism, and from high and low castes of Brahminism. Among native princes and among social outcasts hearts have been touched, and lives devoted to God. Among the labourers for Christ are some devoted voluntary missionaries —retired gentlemen and their wives—and of the ladies at work a considerable proportion are honorary. In conclusion, the speaker acknowledged the hearty and earnest work of the American missionaries in India.

The third speaker was Rev. John Traill, of the United Presbyterian Church of Scotland Missions in Rajpootana, who spoke of some of the indirect results of missionary work. He held that baptisms and communions by no means represent the results, but that the indirect consequences of evangelistic labour are greater than are those which are direct. In the schools there are five thousand scholars, who, after five years' instruction, go out to take their places in the community.

Visiting from house to house, from temple to temple, and from grove to grove, the speaker had for a quarter of a century come into contact with all classes of men, whose religious thought is in course of being modified, slowly but surely. The missionaries are now welcomed into the villages, and are confided in to a remarkable extent; secrets that have been withheld from brothers have been committed to the missionaries. So the influence is working, and greatly affecting those who are not Christians. Again, there are secret disciples everywhere.

There is throughout the country, in all stations and spheres, a wide conviction that Christianity must prevail. The idols are distrusted and abandoned; the priests are in many places less respected than the missionaries; and, more than that, the priests are complaining of poverty, as, instead of silver and gold, only brass is being given by the dissatisfied people. Reforms as to child marriage and the re-marriage of widows are now being advocated by the people themselves, and with this popular movement there is a multiplication of debating societies in the country.

There are two singular prophecies current among the people—one that in twelve short years the river Ganges is to lose its sin-cleansing power; and, another, that the sinless incarnation has yet to appear in the world. Verily the day of light is dawning in dark India!

Rev. Dr. Phraner, of the Reformed Church of America, the last speaker, gave some details of recent visits to mission stations in India. In giving the country a good system of education, England is doing a grand thing; but in giving that education without a knowledge of the Gospel, she is doing a very perilous thing. He maintained that India has been given to Britain for instruction in light and truth.

South India, Ceylon, and Burmah.

With the exception of an adjourned discussion on social customs, there was only one meeting on Friday evening in the Large Hall. The weather proved very unfavourable, but a goodly number of friends, nevertheless, assembled to hear reports concerning the southern portions of India and Burmah. Sir Robert Fowler, M.P., took the chair. After a sympathetic reference to the death of the Emperor of Germany, he proposed a resolution of condolence with Her Majesty the Queen, to be sent by telegram. It was seconded by Mr. Hugh Matheson, and cordially passed. As to the question of Indian missions, Sir Robert said he believed Providence had given that great country to England that she might give it the Gospel. If we do not do so, we shall have failed in our real mission to India. Other nations have sent their missionary agents there, and we wish them God-speed, but Great Britain is peculiarly responsible for the evangelisation of her great dependency.

REV. WILLIAM BURGESS

said there was a kind of success in missions which no report can tabulate. Upwards of two millions of Indian youth are receiving a liberal education, and except in missionary colleges it is purely secular. This secular training, devoid as it is of moral restraint, is leading to the disintegration of all faith, leaving the people not only creedless but godless. There are professors in Indian universities who do not scruple to call Christianity a well-worn, time-eaten superstition. Far-sighted Hindoos look with misgiving on the existing state of things, and statesmen must take account of it. Each missionary school is a standing protest against this tendency. It is a mistake to suppose that these schools are not popular because the Bible is taught there. No other institution in South India is half so popular as the Christian College in Madras. Hindoo students are attracted by the story of the Cross, and education has done much to break down heathen prejudices and overthrow idolatrous sentiment. But we must give them something more substantial and abiding. The India of the past is dead, and it cannot be resurrected. The prevalent unrest shows that the old moorings are slipping away, as we see in the Broma Somaj movement. These movements do not go so far as we would like, but we ought to help them so far as they go. These men must advance, and their position calls for a sympathy which they do not get from orthodox Hindooism. There are very strong forces quietly at work. Young men had come to him and said they were Christians at heart, though they could not avow themselves openly on the side of Christ. There are thousands to-day who may never enter the Christian Church, but he had stood by the deathbed of some of them, and they died in the faith and hope of Jesus Christ.

REV. DR. W. M. TAYLOR, U.S.,

said he was neither a West nor an East Indian, and certainly not an American Indian, but he had to do with a church (Reformed Church of America) that had been much associated with Christian work among Indians. The name of Dr. John Scudder is a household word in America because of his devotion, and that of his wife, to the cause of missions in India. Seven sons and a daughter were all of them consecrated to the missionary service, and after being educated in America, all returned (with one exception) to work in India. From that family has sprung the Arcot Mission, which has been carried on side by side and in full harmony with the work of the Church Missionary Society. Beginning as it did with a medical mission, such an agency has always been carried out, and the work has greatly developed. By and by it is hoped that the churches connected with it will be self-supporting and self-governing. For twenty-five years Dr. Chamberlain stood alone the sole white missionary among about three millions of people. He came home to America in poor health some two years ago, but he has now returned to the field with his wife and a son, the counterpart of himself, leaving other sons to follow on. Such men are true Christian heroes. Before Dr. Chamberlain returned he appealed for 50,000 dollars to establish a Christian seminary in Southern India. He went back with 65,000 dollars pledged for the object he has at heart. As soon as a native church can be established Dr. Chamberlain purposes to amalgamate his mission with it, so as to promote the unity of the Body of Christ. The forward movements on the mission field always come from the missionaries, and the hindrances and obstructions come from the Church at home. Like the negro standard-bearer in the civil war who, when ordered to come back with the colours, shouted, "Dese colours never go back; bring de men up to de colours," so let the Church send forward her forces to the help of the solitary standard-bearers in the high places of the field.

REV. A. H. ARDEN

said we ought to feel that we are only as yet on the threshold of missionary work. The London School Board in 1886 spent twice as much on the education of less than half a million children as all the churches devoted to the work of missions to the 250 millions in India. Speaking of the numbers who are Christians at heart, referred to by Mr. Burgess. Mr. Arden said that was encouraging, but it was not real Christianity, if there was no bold, open confession of Christ. As one goes to to village after village which has never been evangelised we feel that little is being done to reach the masses of the people. Though many of the Indian officers and civilians may be "black sheep," there are some of them who are among the heartiest and most liberal supporters of mission work. Some details were given by Mr. Arden, of the Tinnevelly Mission, in connection with which there are 100,000 converts, many of them of high caste. This is the result of concentration, and now the whole of the European missionaries are withdrawn, the work being altogether carried on by the natives themselves. The native Church may not yet be able to stand alone, but that is the point to be aimed at. Many of these villages in South India are longing for a native teacher, and it is for us to make such arrangements as will enable the Church to respond to these calls.

REV. F. ARMSTRONG,

of the Telegu Mission, in connection with the American Baptists, said he had been sent to the Conference as the delegate of the Telegus, Karens, and others in Burmah, even one Mohammedan contributing £10 to the fund. The Telegu Mission was begun fifty years ago, and for thirty years there was little result. It was even proposed to remove the missionary to Burmah. It was called the "Lone Star" Mission, and an American poet, the author of the American National Anthem, wrote a historic poem looking forward to the time when there would be a galaxy of stars there. That prophecy has been gloriously fulfilled. A veteran missionary, Dr. Jewett, would not relinquish the mission, and he went back with Mr. Clough, being stationed at Ongole. Ten years more, and scarcely any fruit appeared, but at the end of that time a wonderful work broke out. A famine came, but the preaching went on, and thousands sought baptism. They were not encouraged to come in that wholesale way, but ultimately there were baptized in one year 10,000 converts, 2222 being immersed in one day. The work has gone on since then—nine years ago—and there are now 30,000 church members, besides many ministers, who are doing noble service for God.

MRS. ARMSTRONG

said she was the only Karen missionary at the Conference. Thousands of these people were at that moment praying for its success. The Karens were once the hill tribes of Burmah. They did not worship idols, but offered sacrifices to propitiate the gods. They were a wonderfully moral people when heathens. Without any literature they had a tradition about some old book that had been taken away from them, but that some day the white man would bring back to them. They were therefore ready to receive the Gospel, and when it reached them they yielded willingly to its power. Now there are over 450 Karen parishes, with their own pastors and schools. They also send out missionaries to the regions beyond. There are 30,000 church communicants, and about 100,000 nominal Christians. Many of the young men have gone with their wives across the hills far north among strange peoples, and are there preaching the Gospel. When Mrs. Armstrong left the Karen country and went to the Telegus with her husband, a Karen girl went with her, and she proved in all respects a genuine foreign missionary among these Telegu people. She is now married in Rangoon, and is working among Telegus and Karens there. She also acts as secretary to the Women's Karen Missionary Society. The Karens are the most remarkable of all heathen tribes, and another Missionary Conference may see some of them present at it to speak for themselves. This good lady missionary excited much enthusiastic interest by her story, as also did her husband, in telling the remarkable tale of revival among the Telegu race.

Social Customs.

In the evening, in the Lower Hall, a deeply interesting and important adjourned discussion took place on the subject of Polygamy, and how converts who had more wives than one were to be dealt with. The brethren who took part in the conversation were chiefly missionaries from India, China, and Africa. With one exception, those from India and China advocated the admission to fellowship, but not to office in the church, of those who were believed to be really converted to God, without insisting on their putting away their secondary wives. The brethren from Africa, with one exception, affirmed the principle that God had intended one husband for one wife, and they decidedly, even vehemently, entreated that whatever might be done in India and China, no compromise should be made in Africa with polygamy. The first wife was *the* wife, and the stringent condition of fellowship should be the putting away of all besides.

It was urged on the one hand that the woman has to be considered as well as the man, and that to cast out the second wife with her children would be to inflict a great wrong upon them. They were wives by law and custom, and God could not intend that the conversion of the husband should lead to a grievous and cruel injury to the unconverted wife.

On the other hand, it was contended that the people's conscience told them that polygamy was wrong, and that the wife who was put away would soon find another husband. It was said that in China the general custom was to have one wife, and that it was the rich who took a second or more; and the people regarded it as wrong.

Both sides agreed perfectly as to the unnaturalness and evil of polygamy; the only difference arose as to the principle of dealing with those who, having more wives than one, became converted and sought the fellowship of the church. Both sides appealed to Scripture, experience, and common sense; but no agreement was arrived at. The interchange of view, however, was of great valve, and it would certainly be desirable that further and more private conference should take place. In this, as in all other questions, circumstances alter cases, and the conditions in different countries may make it difficult or impossible to lay down one rule for all.

SATURDAY, JUNE 16.

With the exception of a largely-attended devotional meeting in the morning, no gatherings were held in Exeter Hall on Saturday. But the day, as will be seen, was by no means a vacant one, as far as the Conference went, though the meetings were mainly of a social description.

Tract Society Breakfast.

A breakfast given by invitation of the Committee of this Society was held in the Hotel Metropole. Mr. Edward Rawlings, treasurer, who presided, in giving a warm welcome to those present, pointed out that the Society was founded on the same basis which forms this great Conference, viz., the uniting in work of various sections of the Christian Church. Rev. Dr. L. Borrett White followed on similar lines, and gave a brief outline of the origin, object, and work of the Society. He showed the intimate relation which its operations bear to missionaries by supplying them with literature in 180 languages, which do their silent work and penetrate beyond the limits of the missionary's labour. Other ways of aiding the work are by giving grants of money for publications, of paper for the production of tracts, and of electrotypes of illustrations to make them more attractive to the native eye. The words of the angel who released the Apostles from prison, "Speak to the people all the words of this life," are fulfilled by these tracts as much as by the living voice, and the development of resources for their cheap production is removing their shackles, and aiding them in their useful work.

Rev. Dr. S. G. Green laid emphasis on the testimony which the Society bore to the value of true Christian unity. If the Conference deserved the title which some had bestowed upon it of "An Œcumenical Council," it was because it consisted of an assembly of Christian workers united in practical service. The English Commentary on the Scriptures which they had issued had been received by all sections of the Christian Church, and the New Testament portion of it was now translated into ten Oriental languages, while Bunyan's Pilgrim's Progress may now be read in eighty-two different tongues.

Rev. Dr. Post, of Beyrout, testified to the work of the Society in Turkey, and expressed his thanks for its co-operation. In Arabic "Bunyan" is pronounced Būn-yahn, and that word translated means "edification," which truly expresses the results of the circulation of that writer's works.

Mr. John Archibald, Hankow, said that the missionary was powerless without his book, and the aid which he had received from the Society in China had been exceedingly valuable. He urged that, if the proposition made at one of the meetings to circulate more literature were adopted, it should be done through the existing societies, and not by the formation of fresh ones.

Dean Vahl, of Denmark, rejoiced that these publications conducted the readers to the lonely regions of Mongolia, to the South Sea Islands, to South India, and indeed over the entire mission field.

Mrs. Moses Smith pointed out that women are a great factor—if she were not a woman, she would have said an essential factor—of Christian work, by reaching the mothers and homes, which are the fountain head of all such effort.

Rev. Dr. Schreiber, of Berlin, speaking in his native tongue, expressed the great joy he had experienced in finding that the Conference did not lay stress upon dogma so much as upon union in the Master's work.

Mons. Berguer, of the Paris Missionary Society, spoke to the value of the hymn-book which the Tract Society had furnished in Basutoland, a great many of the 500 hymns being from Mr. Sankey's collection, translated by M. Coillard on his voyage up the Zambesi.

Rev. Dr. W. M. Taylor, New York, alluded to the great value of colportage work in America, especially amongst the emigrants. Colporteurs follow them westward, and assist in forming Sunday-schools and cottage meetings, which are the forerunners of churches.

Rev. Canon Fleming made a touching reference to the bereaved royal family at Berlin, which elicited a hearty expression of sympathy and the Bishop of Nelson (New Zealand) concluded with prayer.

Reception by the American Delegates.

The friends from Greater Britain across the sea appear to have been impressed with the hospitality shown to them day by day; and, as a kind of *quid pro quo*, we suppose, they invited the members of the Conference to luncheon, in Freemasons' Hall, on Saturday, at one o'clock. It was understood that the Hon. Eustace C. Fitz, of Boston, U.S., who presided on the occasion, bore a very considerable share of the cost. The gathering was a large and singularly representative one. Glancing over the great company that filled the spacious hall, it seemed as though all the *élite* of London's most earnest Christian workers were there, in addition to the many eminent visitors from foreign lands. Probably no more striking assemblage has ever been seen within the walls of a building that has witnessed many notable occasions in connection with religious effort.

The speaking after luncheon was largely of a complimentary character, well calculated, however, to cement the bonds of Christian brotherhood among the various peoples represented. The Chairman, in the course of his excellent remarks, read a telegraphic message received from Her Majesty the Queen, from Balmoral, in reply to resolution of condolence sent from the Conference the previous day. The reply ran thus: "The Queen sincerely thanks the members of the Conference for their kind telegram of sympathy." The Chairman said that the Conference had not only been great as to numbers, but great in its character, and its purpose. He had attended many political and commercial Conventions, but this would stand out as *the* great Convention of his life. The American friends had heard of an English welcome, but now they knew what it was.

Dr. Noble, of Chicago, heartily seconded the words of cheer spoken by the chairman. He had enjoyed the gatherings so much that he was prepared to move they should have a Centennial Conference every ten years! If every member of the Conference would go home, as he hoped to do, with a deepened consecration and impulse in his heart for the evangelisation of the world, great things would result. Dr. Parsons, of Toronto, remarked that the company present was ten times the size of the little gathering in the upper room on whom the Spirit fell at Pentecost. If all were to go forth endued with power from on high, seeking to conquer the world for Christ, the Lord Himself might in ten years' time return and take his Bride.

Mr. H. M. Matheson and Mr. George Williams, on behalf of the English friends, spoke of the joy they felt in connection with the gatherings. Rev. Dr. Murdoch, of Boston, reciprocated these fraternal expressions, and urged all to unite in lifting high the royal standard of the Cross, till the kingdoms of this world have become the kingdom of our God and of his Christ. Rev. Dr. A. T. Pierson, of Philadelphia, said that more than all the grand cathedrals and public buildings, the American members of the Conference had been interested in the structures in which the Bible Society, Tract Society, Church Missionary Society, and other similar organisations find a home. Dr. W. M. Taylor, New York, after a humorous reference to his dual rôle of an American here and a Britisher on the other side of the Atlantic, said that they were not there as Americans or Englishmen, but as Christians, intensely interested in the furthering of the Gospel of Christ, which is bigger and better than nationalities. He, too, regarded this as the grandest Conference he had ever seen.

Mr. T. A. Denny, having toned down the general jubilation somewhat by reminding the friends how much yet remained to be done, the very interesting proceedings were concluded with prayer by Dr. Oswald Dykes.

Garden Party at Dollis Hill.

Lord and Lady Aberdeen, as our report has shown, have taken a very lively interest in the Conference. They gave a practical proof of this by generously extending a general invitation to the members of Conference to a social reception at their suburban residence, Dollis Hill, Hendon. The death of the German Emperor intervened; but it was felt that as the gathering was more for the interchange of views on the subject of the Conference than for social festivity, it would not be well to alter the arrangement.

The special train from St. Pancras to Dudding Hill Station was crowded with a great company of friends, all eager to share in the hospitality of the noble Earl and Countess; and not less so that it was rumoured Mr. W. E. Gladstone would probably be present. Dollis Hill is charmingly situated in the midst of a finely wooded stretch of country, and the foliage of early summer was in its prime. The recent rains had settled the dust and freshened the verdure, and everybody seemed delighted with the sylvan beauties of the place. The Earl and Countess cordially welcomed the visitors, who were announced on arrival by Mr. Robert Paton. Sumptuous refreshments were served in two tents.

After an interval, Mr. and Mrs. Gladstone arrived, and there was much expectation, especially on the part of the American friends, that the illustrious statesman would briefly address the assembly. It was deemed best, however, both by Mr. Gladstone himself and by the noble host, that he should abstain from doing so, not only in view of the death of the Emperor, but to prevent any sort of political colour being attached to the occasion. The friends having assembled in front of the drawing-room, Lord Aberdeen in a very neat and appropriate little address extended to the members of the Conference the heartiest of welcomes, on behalf of the Countess and himself. He referred in very pathetic terms to the death of the German Emperor, and also bespoke the forbearance of the company in their disappointment at not hearing any words from Mr. Gladstone.

Professor H. Drummond (who was also the guest of the Earl and Countess), having been asked to speak, remarked that nothing made a man feel so small as a missionary meeting. He felt lost in wonder and admiration at the work being done by the missionaries represented in the Conference. He wanted to tell them that many young men at the Universities in Scotland were taking the subject of foreign missions deeply to heart, and were preparing to go forth themselves. A few words of similar import, as to the importance of mission work, were spoken by Dr. Joseph Parker. Then Dr. W. M. Taylor, of New York, on behalf of the Americans present, warmly thanked the kind host and hostess for the treat afforded them, making specially cordial reference to the presence of Mr. Gladstone. Dr. Lyon Playfair, M.P., on behalf of the British visitors seconded the expression of thanks; Lord Aberdeen replied, and the formal speeches were over. The crowd, being deprived of the pleasure of hearing the aged statesman, thronged the precincts of the French window opening out on the lawn, where Mr. Gladstone stood, and he had to undergo a long process of handshaking, which, with Mrs. Gladstone, he bore very good humouredly. Professor Drummond was also compelled to pay the penalty of popularity, and to hold an informal kind of levée, shaking hands and heaing complimentary remarks from many friends on both sides of the sea who had read his famous book.

A little later on two large photographic groups were taken on the lawn, and the visitors departed in due course, highly pleased with the pleasant outing, and its accompaniments.

SUNDAY, JUNE 17.

Meeting for Women.

The Countess of Aberdeen presided over a large meeting of young women on Sunday afternoon, at Exeter Hall. She referred in appropriate terms to the death of the Emperor of Germany. This event, her ladyship observed, has aroused us out of our wonted self-centredness. The Missionary Conference, also, with its many testimonies of the world's need and of God's gracious work among the heathen, should awaken all Christian people from selfish slumbers. She regarded the sight of so many missionaries and their active friends as a grand one, and when she thought of the great number of British and American nationality, she could not but realise that God has committed to the English-speaking race a very high duty in the evangelisation of the world. Last year, with Lord Aberdeen, she had the privilege of seeing some of the missionaries at work in India, and also of attending such conferences as workers can there hold for prayer and mutual encouragement and help. The experience was one never to be forgotten. While now thanking the American delegates for coming to this great Conference, she cordially acknowledged the vigorous work of their agents in the mission field, and also that America had greatly inspired and quickened England in missionary effort. The missionaries have all told us one thing—of the power of love, the power of Christ's love when it takes hold of the soul.

Mrs. Moses Smith, of Detroit, delivered an earnest address, speaking mainly to the young women present. Having shown the great need of Christian light in many lands, she asked her hearers to realise the sphere of their duty to God. Mission work is the Lord's work, and, in all humility, each woman should endeavour to discharge her own responsibility, whether at home or abroad, according as God may call.

Mrs. Quintain, of Philadelphia, spoke of the sweetness of spirit and intelligence of many women of the Indian tribes of North America After a few years' instruction, these women take a good place among civilised people. They are hungering for spiritual instruction, and almost as soon as they hear the message of the Gospel they give their hearts to God. Their desire for religious knowledge was illustrated by the story of a poor woman who, on hearing grace said at meal, remarked, "Me so glad, me cry." Another, on hearing of Christ, said, "Now me not hungry to think." With loving words the speaker commended the cause of pagan women to the solicitude of the young women of England.

Miss Carter, of New York, told pathetic stories of light dawning upon Africans, Japanese, and Chinese. The poor heathen, coming out of darkness, want to hear more of "the good God," as the Father of our Lord Jesus Christ is called by many of them. Their humanity responds to the Gospel, as was beautifully shown in a story which was told. A kindly Chinese woman presented a Christian worker with a baby-girl, which she had found in a ditch, where it had been left by its father, as thousands of others have been thrown, because it was "only a girl." In begging the Christian lady to take and care for the naked child, covered with mud, the poor woman said, "Please do take little baby; your God is the only God that teaches to be good to little children."

Mrs. Gordon, of Boston, dwelt on the importance of the work now in the hands of Christian women. In the contest between Emmanuel and the forces of evil, the reserves have been called into action; they are the women who form two-thirds of the members of the Christian Church. Commending to her hearers words in 2 Sam. xv. 15, "Ready to do whatsoever my lord the king shall appoint," Mrs. Gordon urged a loyal attention to duty and devotion in its performance.

In bringing the proceedings to a close, Lady Aberdeen justly described the speeches as helpful and inspiring.

MONDAY, JUNE 18.

Home Work for Missions.

At a meeting for members in the morning, addresses were given on agencies in connection with Home Work for Missions. The chair was occupied by Rev. Dr. Cavaliere Prochet, of the Waldensian Church. In some introductory remarks, the Chairman gave expression to the great pleasure he had experienced in attending the Conference. As an evangelist among Roman Catholics, he had, on listening to the many discussions, been struck by the great similarity between that work and the taking of the Gospel to heathen nations.

The first paper was read by Dr. A. T. Pierson, of Philadelphia, and will be found at length on preceding pages.

THE RESPONSIBILITIES OF WEALTH.

Rev. F. F. Emerson, from Newport, Rhode Island, read a paper on "The Responsibilities of Wealth." The essence of evil is selfishness: the essence of Christianity is self-sacrifice; and therefore it is not surprising to find Christ applying the precepts of the new life directly to the duties involved in the ownership of property. The speaker referred in detail to counsels, parables, and other teachings of Christ, with reference to wealth in one phase or another. The Sermon on the Mount, the parable of the wicked rich man, the instance of the young man whom, in loving terms, Jesus told to "sell all he had and give to the poor," and many others, were singled out for special comment, as showing that with consecration of heart there must go consecration of substance. Mary Magdalene and her box of nard, the widow and her two mites, were brought in as illustrating acceptable generosity, and it was pointed out for the instruction of rich and poor alike that riches are relative, and not absolute, in the sight of God. He is rich who has anything that he can impart to his fellow-men. It is required of man "according to what he hath, and not according to what he hath not." The gift of a cup of cold water in the name of a disciple is one that shall never go unrewarded.

Having referred to the judgment scene depicted in Matt. xxv., the speaker mentioned the interesting fact that the only saying of Jesus in the Epistles not recorded in the Gospels is that preserved by the Apostle Paul, "It is more blessed to give than to receive." Proceeding to give statistics as to contributions towards missionary work, he maintained that more ought to be put into the Lord's treasury, and more would be, if Christians only realised what is involved in consecration to God. Comparing 1870 with 1880, and both with the present time, it was shown that Christian giving had not kept pace with the increase of wealth, on the one hand, or increased missionary advance on the other. This was an excellent paper.

Rev. Dr. Noble, of Chicago, asked how the results of the Conference might best be utilised. He suggested that some method should be contrived for putting them before the church at large. Next year the ministers and others might say, "We will make the volume the basis of our study." He sincerely trusted that this would be done. Speaking from a pretty long experience, he said that the "monthly concerts" might be made the most interesting and profitable events of the year. In connection with his church the monthly concert is the largest and one of the most enthusiastic.

"Simultaneous meetings" formed the subject of some remarks by Rev. W. H. Belden, of New Jersey. The needed work is to bring world-wide evangelisation well before the people, and by means of these meetings that end had been well attained. A special literature is prepared for such meetings, and this brings the whole church before the world in Christian testimony. He suggested that a week of simultaneous meetings should be arranged for America and England, if not throughout the world.

Rev. Geo. Wilson, of Edinburgh, spoke on raising the churches to the degree of consecration required. The special need is that the condition of the heathen world should be brought home to the people by accurate photographs rather than statistics and general statements. This must very largely be done by the realistic descriptions of the missionaries. Coming from them as calls from the Lord, such pictures would be eminently useful. There should be more visits paid to the mission field by those who can take holidays in such a way, and after having seen and heard, such travellers should come home and tell the story. In conclusion, the speaker suggested a missionary panorama, and the greater use of the artist's pencil, as calculated to do much in educating the churches at home.

Rev. Dr. Welch, of New York, urged communion with God for power and wisdom to equip for work such as may be indicated by the Holy Spirit. Christians must have impressed upon them the fact that great riches are in trust from God, and should be dispensed cheerfully, and not by way of patronage. The facts of missions should be popularised by tracts and other literary productions.

Rev. Dr. Taylor, of New York, maintained that emergencies, financial and otherwise, are always met when the work is of God. Rev. W. F. Armstrong, of Burmah, observed that many of the discussions had been conducted as if ages were at our disposal for the doing of the work. The Lord had said, "Behold, I come quickly," and there is no time to lose. A missionary crusade should be preached.

Rev. J. McLaurin, of Canada, said he thought a crisis had arrived in missionary work. All the regenerated hearts are needed to evangelise the world within the generation. The one thing needed is that all should be together with one accord in one place, and before going out they must wait for the enduement of the Holy Ghost. Rev. Dr. Summerbell, of New Jersey, spoke of the greatness of the work, and deplored the spirit which had prevailed in the Church, of taking care of itself.

"Method in giving" was spoken of by Rev. Thomas Smith, who advocated proportionate giving. The magnitude of a gift depends upon proportion, as the widow's mite showed. If people would bind themselves to a certain proportion, it would better for them and for the work of the Church. He regarded a tenth as a minimum proportion, as he thought that the injunction concerning a tithe had not been repealed.

Rev. J. A. Taylor, Richmond, Virginia, a coloured pastor, said his people in America are preparing to evangelise Africa, their fatherland. With that view, churches have been organised into districts for the better instruction of the members as to the needs of the foreign field.

Rev. F. E. Wigram, secretary of the Church Missionary Society, grieved to say that he had several times had to plead with fathers and mothers not to hold back their best sons and daughters who felt the Divine call to work abroad. He begged Christians to realise the blessedness of giving up their best to the Lord's service.

Rev. C. G. Moore, of the China Inland Mission, suggested a weekly concert for prayer. At the family altar, too, the world should be remembered in prayer. He also suggested that all possible effort be made to secure spiritual power at missionary meetings. Rev. Dr. Parsons, of Toronto, spoke in a similar strain, and urged a greater attention to prophetical study. Men and money should also be offered at the monthly concert.

Rev. G. Appia, of Paris, maintained that information as to missionary work is secondary to the endowment of the Holy Spirit. In connectio with his church there is considerable missionary enthusiasm, but if Christian workers would call at the mission-hall, when passing through Paris, they would greatly increase the interest.

Rev. J. McMurtrie, of the Church of Scotland Foreign Missions, called upon Christians to go to the front. Why should not more of them go to the mission field without asking the Church for anything at all? The speaker told the story of a young woman who recently went to Africa, being maintained by her two sisters who remain at home and work.

Rev. J. S. Balmer, of the United Methodist Free Churches Home and Foreign Missions maintained that with personal consecration there need be no fear about the money. Power to give is a talent, and those who have that power must use it.

The Bishop of Nelson pointed out that a penny willingly given will be more blessed of God than a pound from unconsecrated hands. Spiritual work must not be reckoned on the lines of commercial statistics. He called attention to the words of Christ, "Greater works than these shall ye do, because I go unto the Father."

Tract and Book Societies.

A meeting, rather sparsely attended, was held in the Annex this morning to consider the working of this auxiliary agency. Hon. Col. G. W. Williams (chairman), urged that the Bible should not be made subordinated to scientific literature, but that a pure press should be used for God's glory by giving the Bible a first place.

Mr. Henry Morris read a paper prepared by Dr. John Murdoch, the writer himself being in India. We note a few of the most interesting points. It is advisable that missionaries should be appointed who should devote their whole time to the preparation of vernacular literature. Only a few men are qualified to write effective tracts and books. Competent native writers should be set apart, as well as foreigners. One great object should be to raise up such men, as they can best supply the literature that will touch the native heart. Should missions maintain presses? These were at first a necessity, and they are still desirable at a few central stations. Cheap and accurate printing is needed, especially in the case of the Scriptures. The opinion is now almost universally held in India, that, except in a few special cases, gratuitous distribution should be confined to leaflets and very small tracts. Sale has three advantages: (1) It tests the suitability of publications; (2) It tends to secure the use and preservation of books; (3) It is the only way by which Christian literature can be provided on the requisite scale. What a Hindu buys he reads. In addition to depôt distribution living agencies may be found in missionaries, catechists, colporteurs, and native book hawkers. It would be best if the missionary could leave this work entirely to others, and devote himself simply to the diffusion of Christian truth. Although God's Word should have the highest place, illustrations of his wisdom in creation are also fitting topics. Friendly feeling is promoted by a missionary taking part in whatever contributes to the well-being of the people, such as sanitation, &c.

The paper urged a need for present effort, and closed with the following recommendations:—(1) Missionary societies should set apart men for literature as they do for education; (2) mission presses should print Christian literature at cost price, charging market rates in other cases; (3) the Religious Tract Society should have at least one agent in India, and the number should be gradually increased; (4) provision should be made in mission estimates for preaching halls and book-shops; (5) every well-equipped mission should have a staff of colporteurs.

A number of missionaries and others spoke vourably of the recommendations in the paper, d gave personal experiences in connection th the distribution of literature. Mr. Henry orris spoke feelingly of Japan, and said it med one of the most interesting fields of bour. They were actually in search of a igion, and agnostics and infidels were not w to spread their pernicious literature. In ferring to India, he impressed upon the nference the fact that, in order to reach the tives, they must have books written in true omatic native language.

Rev. F. Zeiggler said that many transtions were made which the natives posively could not understand, and it would be cessary to rewrite portions of Testament story to fit in with idoms of the language. dia is covered with a pernicious and immoral erature, which the female portion of the pulation devour. Novels of the worst Zolaque and agnostic schools find many readers.

Dr. Robert Pringle said that in India the retched books referred to were sold on Government railways. He urged that this matter should agitated in Parliament. The British nation really aiding the circulation of these publicaons, and they should have a voice in the rculation of a pure literature.

Rev. Henry Rice said that Christian people hould be up and doing in reference to this uestion. The latest infidel literature and bjections to Christian truth are as current in ombay and Madras as in London. The atives think that the missionaries are preachg and propagating an antiquated Christianity hich educated and enlightened men in England have dropped. The tract societies should ncourage the native Christian talent, offer rizes for the best books, give good Oriental lustrations, and issue at a cheap rate.

The meeting closed with a manifest desire or further opportunity to consider the subject f discussion.

[We are obliged to hold over till next week our eport of the remaining meetings of Monday, and hose of the two succeeding days.]

MR. SPENCER WALTON.

Dear Sir,—In leaving England for five months' ission work in South Africa, I feel sure many f your readers will follow me with their prayers or an abundant blessing. I hope to return to England in time for the Wakefield and Eastbourne Conferences, and will be glad to hear from friends who would like me to hold one or two United Misions at the beginning of next year. My address will be, Care of Mrs. M. S. Osborn, Soldiers' Home, Cape Town.—Yours in our Master's service,

W. Spencer Walton.

11, *Tierney-road, Streatham-hill, S.W.*

THE REPRESSION OF IMMORALITY.—At London-house, St. James's-square, on Monday week, the fifth annual meeting of the Central Vigilance Society for the Repression of Immorality was held under the presidency of Rev. H. Webb-Peploe, and subsequently of Lord Kinnaird. The report stated that the Society had watched forty-six suspected houses and had prosecuted ten. Several girls, it was stated, had been rescued. Means had been taken to prevent unwary emigrants from being entrapped on their way to join ships. Mr. S. Smith, M.P., spoke of the necessity of suppressing immoral literature. He called particular attention to the large sale of translatious of immoral French literature in this country, and pointed out that such translations were not permitted in Germany. Major Grunton stated that Sir Charles Warren was giving assistance in watching houses. He gave details of men who lived upon the immorality of women, some of these women being the wives and daughters of the men, and urged that the law should be altered to meet the prosecution of such men, who, he said, should be arrested on warrant. A resolution was carried to the effect that the Criminal Law Amendment Act, 1885, needed amendment in regard to effectual enforcement and for the suppression of disorderly houses and of the open display of immorality in the streets.

NOTES FROM NORTHFIELD.

The sixth General Conference for Bible study and the presentation of working methods in the various fields of Christian service, will be held at Northfield from August 1 to 10. There has been no falling off in the interest and value of these meetings from year to year. The meetings of last year were second to none of those which had preceded them. It is believed that, by the power of God, the Conference of next August will also be richly fraught with blessing.

Besides the extended accommodation offered in the buildings of the Northfield Seminary, ample room may be also found in the new hotel, to be first opened this season, and admirably located about half a mile from the school.

The price of board and room in the Seminary will be $1.50 a day. Meals only, 75 cents a day.

A correspondent writes:—

This fair town, under the impetus given by the tireless evangelist, is becoming too strait for strangers who desire to come under his influence and to catch his spirit. Hence a few large-hearted friends of Mr. Moody have built an elegant hotel in a new street, where, away from the dust and din of the outer world, one can find for himself and family a most charming home. Its environments of glorious mountains and its outlook upon the fair valley at its feet are extremely restful.

Its opening a few days ago was made the occasion of one of those blessed gatherings which Mr. Moody seizes upon to bring his friends to Northfield. The opening of the new library building, costing $25,000, the gift of James Falcott, of New York, and the laying of the corner-stone of the new church for the village occurred at the same time. This gave his guests an opportunity to see the two schools in session. If you would see Mr. Moody at his best go to his early home, where, among his 600 boys and girls, and with his own townsmen, he moves about, a veritable Greatheart, the incarnation of love and energy.

A most impressive sight, and one which reveals the underlying secret of Mr. Moody's power, was the laying of the corner-stone of the new church edifice. It was at the sunset hour before the Sabbath. On the wall stood the deacons, the old and loved pastor, Mr. Moody, and Mr. Sankey. Loving words were spoken. The Scriptures were read, and a tender appeal for consecration of the living temple was made. Finally, Mr. Sankey, standing upon the corner-stone duly laid under the triangle of the derrick, with the glowing clouds of the evening for a background, with the green wooded hills before him, sang that old song, with unabated power, "The Ninety and Nine." In this quiet evening hour, his voice rang out with all his old-time tenderness; and as the echo came from the mountains, "Rejoice, for the Lord brings back his own," it seemed prophetic of the return of many a lost sheep to the Good Shepherd. The Sabbath services following, the sermons by Mr. Moody on the danger of "Unholy Alliances," and on the "Peace of God," were, of course, such as only he could preach.

S. E. B.

RAGGED CHURCH AND CHAPEL UNION.—There are upwards of one hundred preaching stations under the control of the parent committee. Fifty of these are looking for grants in aid. On the evening of Wednesday, 13th inst., the annual meeting was held in the Society's room, 4, Trafalgar-square, Charing-cross, under the presidency of Rev. Dr. Tyler, one of the few survivors of the original committee. The report was read by the hon. secretary, Rev. Burman Cassin, M.A., rector of St. George's, Southwark, and the financial statement by Mr. W. A. Blake, secretary. Speeches from the chairman, Major Evered Poole, Rev. W. Frith, Major John Smith, Mr. W. Bramston, Colonel J. W. F. Sandwith, Mr. John Kirk, and Mr. R. J. Curtis enlivened the proceedings.

FRIENDLESS AND FALLEN.

The thirty-first anniversary of this institution, on Saturday last, in the Jubilee Home, at Parson's Grove, Fulham, brought a goodly number of friends from town to express their sympathy with their old friend, Mr. E. W. Thomas, and to hear particulars of the work for another year.

Mr. John Deacon presided. The Secretary presented the annual report, which bore witness to the Lord's goodness, not only in sustaining all the agencies, but in indicating to the committee that they must take yet another step in advance. It was good to receive the assurance that during the past year no poor, friendless applicant or outcast wanderer, whether in the first stage of a downward course, or even the last, had been refused the help she sought. The table of statistics showed that 572 preventive and 431 reformatory cases had been admitted into the Homes, and with 283 readmissions, the total amounted to 1308. As in former years many had been directed to apply at 200 Euston-road by ministers of the Gospel, magistrates, policemen, and missionaries, and it was encouraging to find that 37 had been recommended by former inmates. The committe have concluded terms for the purchase of a house in the Holloway-road, well adapted for the reception of the friendless.

The Chairman, in speaking of the work of the Society, said that it had a wide field for its operations, both preventive and reformatory, in London and the country. Such a Home as that in which they were meeting to-day, in which young friendless girls could be received, was an incomparable benefit.

Rev. S. L. Dixon remarked upon four particulars: the immense increase in the size of London during the last few years; the need of creating a sound public opinion on the subject which the Society has made its own; the necessity, too, of earnestly supporting the Temperance movement. He could well believe what Mr. Thomas had told him, that in all his experience—and it would be very difficult to match his experience—he had never known a total abstainer among the fallen girls of the streets of London. The fourth point was that the true motive power of all their efforts should be the same as that which formed the basis of all the Apostle Paul's, "the love of Christ constraineth us." Rev. F. B. Meyer did not know one institution that more commended itself to him than that on behalf of which they had met. The remaining speakers were Rev. R. McDonald, Rev. F. W. A. Wilkinson, and Mr. Burton. This year arrangements were made, of which several availed themselves, to inspect the various Homes before the annual meeting. On Wednesday the Homes in Euston-road and Manchester-street were open for inspection, on Thursday the Home in Eden-grove, and on the evening of that day Mr. Francis Nicholls distributed reward books to former inmates.

MISS LEIGH'S PARIS MISSION.—Her Majesty has graciously given the use of the Ranger's Lodge and grounds, Greenwich Park, S.E., to the Blackheath Association and friends of Miss Leigh's work and Homes in Paris for a garden fête and sale of work, on July 5, 6, and 7. Gifts of flowers, fruit, and saleable goods may be sent addressed to Mrs. Morten, hon. sec. to the Blackheath Association, The Ranger's Lodge, Greenwich Park, S.E., from whom tickets of admission may also be obtained.

A HOME FOR DESTITUTE CHILDREN was established last year at No. 25, Nelson-street, Dublin. The Home is unsectarian, and its teaching evangelical. Its object is to rescue deserted and destitute children, and to lead them to Christ. There are twenty-two children in the Home, which number fills it. As there are numerous applications for admission, some very distressing ones, which have to be refused, it is desired to take a larger house; but for this help is needed. Miss Carr is Lady Superintendent.

H. P. Rice,
Major-General.

Sandycove, Co. Dublin.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XII.—"I HAVE GIVEN UP RELIGION."

ONE evening I was speaking of the risen Christ, as the great Physician of the soul. In the course of my address I said, "The great Physician, the risen Christ, is present now to heal all manner of diseases. Many persons, however sincere they may be, are not aware that they have a sin-sick soul to be healed, as well as many sins to be pardoned.

"Suppose the case of a criminal under sentence of death (this is a picture of every unsaved soul), such a man needs but one thing while execution is deferred. What is it? It is his pardon, and with it, of course, his life. There is such a pardon provided for every sinner and new life, too, through believing in Jesus Christ."

Let us suppose, further, that the condemned criminal is not only guilty, but sick. It is easy to understand that pardon and release could not cure his sickness. He might be very happy for a time, and perhaps forget his malady; but eventually he will need a physician.

So it is with all pardoned sinners; they may rejoice greatly for a time, but in proportion as they are in earnest, they will find out the sickness of their souls. Such as these usually do their best to cure themselves, or else they use crutches, and every available help; or otherwise give up in disappointment, if not despair.

The fact is they need a Physician to heal, as surely as they needed a Saviour to pardon; but they do not know that there is "balm in Gilead, or a Physician there!"

After the address, a number of persons stayed behind for an after-meeting, and I went down to speak with them. The first person I fell in with was a gentleman who appeared to be thoughtful, and seemed somewhat depressed. I asked him whether he was saved?

Looking up into my face, he said, "I cannot say I am not; I have been listening attentively this evening to your address, and I think I may say that I was saved fourteen years ago; but I have had a wretched time of it since that; I have had more temptations than ever I had before, and more trials of every kind. I thought I had found peace, but it has been a sword! My soul has been sick indeed, and full of discouragement, so much so that I have given up religion altogether."

I was not sorry to hear this confession, though I felt for the poor man. I said to him, "Have you taken up anything else in the place of religion?"

"Yes," he answered, "I have occupied myself with the temperance cause; I took up that, and do all the good I can; I never say a word about religion! But I tell you what," he continued, "I have heard something to-night which I never knew before."

"What is that," I asked.

"It is about Christ as the Physician of the sick soul. I see plainly how He died to save, and now I understand also, how, as a living Saviour, He can minister to sin-sick believers. That is good news to me, I can tell you."

"Thank God for that," I replied, "but what is the good of knowing about this?"

"Why," he answered, "did I not kneel down then and there, when I heard what you said, pointing to a seat in the gallery, and give myself up to the great Physician. I am sure *He will* heal me."

"You dear man, if you believe He will, it is done! What more do you want? Many people believe *He can* heal them, and there they stop; but when you come to Him believing that *He will*, it is done."

"I do not understand you," said the gentleman, looking perplexed.

I said, "Those ten men we read of in St. Luke's Gospel who were lepers, believed that Jesus Christ could heal them, and they showed their faith, when they had the opportunity, by calling upon the Master to have mercy upon them. The Lord seemed to say to them, Do you believe that I can cleanse such a hopeless disease as leprosy? Yea, Lord, was the reply. What would you do if I did heal you? We would go and show ourselves to the priest. Then, said the Lord, go and show yourselves to the priest. In the reality of their faith they set off to go, while the leprosy was still upon them. They did not wait until they were better, or wait to feel that they were healed first; but went forward, and we read, that as they went they were cleansed, every one of them" (see Luke xvii.).

"Do you comprehend the teaching of this?"

"Yes," he said, "I think I understand your meaning."

"Then, if you really believe Christ is here, and is able and willing to heal you, do not wait; but do as you would if you were healed. Thank Him for it, say,

> Hallelujah, 'tis done,
> I believe in the Son,
> I am cleansed through the life
> Of the crucified One."

"Oh, it is wonderful," he said, "I am sure it is done. Praise the Lord, O my soul, and all that is within me, praise his holy name. He forgiveth all my iniquities, and healeth all my diseases. I never saw this before!"

The dear man's joy was unbounded.

The next morning he came to me, and said, "Fourteen years ago, I heard you preach at L——, I wished to go again, but was hindered, and then you went away. I was very unhappy about it; but, turning to my notes of your address, I saw the way of salvation, and readily embraced it. I was happy, very happy for a time; but, as I have already told you, it was not long before temptations and trials beset me very sorely. I began to think that I had made a mistake in supposing I was saved. Not finding help, in my discouragement, I at length gave up religion, and would not think or speak about it."

"Were you content," I asked, "in thus throwing aside your privileges and responsibilities?"

"Oh, dear no," he answered, "far from that, I have been anything but content. Sometimes I have been most miserable, and at others, as cold and dead as a stone. When I heard you were coming here, I determined I would hear you again.

"Strange to say, on Sunday I was hindered, the next day I could not come; and the day following, that is yesterday, it snowed and rained so hard that my friends said I must not go. Very reluctantly I took off my boots, but felt so wretched that I put them on again, and said, I must go, even if I got up to my neck in snow. Thank God, I did! My soul is happy again, and set free from a long captivity."

"Now friend," I said, remember that there were ten lepers who were cleansed, but only one of the ten came back and fell upon his face at Jesus' feet, giving Him thanks. The Lord said, Where are the nine? Do not be like them, but come you at once, and cast yourself at his feet. Give yourself to Him for his work, and may He bless you greatly."

This gentleman was most grateful, and became a helper to me during that mission, and after I left he went on with work for the Lord as he had opportunity, praising God, not only with his lips, but in his life.

MUNIFICENT BEQUESTS.—Among the bequests of the late Mr. George Sturge, of Sydenham, a member of the Society of Friends, were gifts of £3000 each to the Baptist, London, and Wesleyan Missionary Societies; a like sum to the National Reformatory and Refuge Union; £2000 to the Home and Foreign Missions, under the guidance of Mr. Grattan Guinness; £4500 to the Friends' Foreign Missions; and £500 each to the Agra Medical Mission, the North Africa Mission, the Moravian Missions, and the Primitive Methodist Missions.

BRITISH CONVENT PRISONS.

WE have been asked to republish the follo letter, which was addressed to a London mor paper in 1870. It is as true now as then; no has been done to place the religious prisons inspection.

SIR,—In the debate on the nunnery questi 1853, it was stated in the House of Commons, not contradicted, that the buildings in which were confined "were uniformly bolted, barred, grated, like prisons, and all the architectural rangements were made apparently with one ob viz., that of safe custody. Internally there not only cells, refectories and chapels, but geons. Nothing would make the public beli therefore, that these buildings were erected contented and happy inmates, but rather for ke ing them there when entrapped." This is undou edly true, and it is a matter of surprise, not Government inspection should now be loudly manded, but that such an indispensable meas should ever have been neglected.

There are subterranean cells in the convent Colwich, in Staffordshire. In the evidence ta before a commission of the Court of Queen's B in 1857, a girl who attended the Colwich Conv School declared upon oath: "I have seen in said nunnery, whilst I was attending the school, a sort of cage or hencoop made of woo palings, about six or seven feet high, and cove over, which I at first thought was for the purp of keeping fowls, but I say that on several c sions, during the period I attended the said sch I have seen a nun fastened in the said cage penance; and on such occasions the nun put i the said cage generally cried very much, but n no resistance. And I further say that in the s tuary of the said nunnery there was a large sor box, like a sentry-box, covered on one side with dark green curtain. I was required to go to c fession, and went to the said box to confess. I often seen it, and wondered what it was, and one occasion, soon after I went to the said nunne when passing by the said box before even prayers, on my way to the chapel (where I employed to blow the organ), I had the curiosity lift up the curtain and look into the box, and I that I saw within it a nun, kneeling or sitting, that as I lifted the curtain she raised her arm little, and I then perceived that a chain was tened round her arm, which made a noise as moved it. I was dreadfully frightened, and away home without going into the chapel, and the next day I was punished for going away bef prayers, but I said nothing about what I had se

It was proved that coffins were made on premises of the nunnery, and persons buried wit the grounds unknown to any registrar.

In 1829 the great foundries of Crawshay & at Cenharton-sur-Marne, were erected, and in ging out the foundations for the workshops, hammers, steam boilers, smelting furnaces, &c., the site of a suppressed or abandoned nunnery, workmen turned up literally hundreds of skelet of infants. The maire was apprised of the f and he came to the scene and made a *procès ve* of the occurrence, and had the remains all colle and buried privately in a cemetery. Whose chi ren were those infants?

Let the priests of Rome practise every kind pious folly and sanctified absurdity; let them scribe imaginary lines upon their breasts foreheads; let them genuflect, flagellate, aye, w themselves to death, if they please. But, as E land loves liberty, and will use her power to pro it, they will not long be permitted to decoy yo girls into nunneries, and to imprison them in s places for their own bad satisfaction under the tence of making them the "brides of heaven," the children of the "sacred heart."

I am, Sir, yours, &c., A LAYMA

LAWYERS' PRAYER UNION.—The half-yea prayer-meeting of barristers, solicitors, and l clerks was held at the Mission Hall, St. Geor Bloomsbury, on the 14th inst. Mr. Archibald the chair. Mr. H. C. Nisbet, Mr. Collis, Mr. Ba and two law-clerks were the speakers. The ch man dealt with "God's covenant with his peop In travelling through France, he found the l dotted with the crucifix, showing that more thought of a dead rather than a living Savi Mr. Nisbet, in a very stirring and interes address, on a "Man of God," referred to sev Old and New Testament heroes who were "me God," and said that men of God were often with in the most unlikely places.

HE NEW TALBOT TABERNACLE.

s building was opened last week amid many ouraging circumstances. The first meeting ; one of praise and prayer, and was presided r by Mr. H. F. Bowker, to whom the stor, Mr. Frank White, made touching and ctionate allusion, as having been the ine instrument, thirty-seven years ago, of akening him to a sense of his need of a iour. Addresses were given by Revs. James uglas, of Brixton, F. B. Meyer, and Mr. nry Varley, who but two hours before had ived from Australia, looking, we are glad to , the picture of health and strength.

Ir. C. H. Spurgeon, but for his sore illness, uld have preached the opening sermon on dnesday afternoon. His place was filled by . Adolph Saphir, who took for the subject of course the "Acts of the Apostles," which he scribed as the last historic book of the Bible, d the Holy Spirit's record of true church rk. It was a noble sermon, and was evi- ntly greatly enjoyed by the large audience, ny of whom seemed delighted at the oppor- nity of once again hearing their old friend.

The public meeting in the evening was pre- ed over by Mr. George Williams, who, with . F. A. Bevan and Mr. T. A. Denny (both of om were present as speakers), have shown deepest interest in the undertaking. Mr. ginald Radcliffe, who spoke of the pastor as "old fellow-worker and beloved friend of enty-five years standing," gave a heart-stirring dress, and was followed by Mr. C. Spurgeon, Greenwich, and Dr. Barnardo. The latter pressed the hope that, as an adjunct to the iritual work, an orphanage for boys and ls would be established, and supported by e church meeting in the Talbot Tabernacle. ords of hearty encouragement were also oken by Mr. J. H. Lydal and Mr. H. Robson. uring the evening the pastor made an teresting statement of the way in which e building effort has been carried forward. answer to prayer the sum of £5000 has been ceived, leaving about £800 due. We are formed that about £350 of this sum have ovided already. Mr. White and his friends emed full of faith and hope that before the ening services are concluded the whole will realised.

There were a large number of sympathising hristian workers present. Among others who ad written letters of sympathy and regret for sence, were the Earl of Lichfield, Lord innaird, Lord Polwarth, Mr. R. C. L. Bevan, Ir. R. Paton; Mr. White's former tutor, Rev. eo. Rogers, now in his ninetieth year; Revs. Iarcus Rainsford, Nevile Sherbrooke, H. harpe, Dr. Monro Gibson, Professor Gracey, c.

Friday's meeting was for Bible Protestant estimony. Four addresses were given, the rst by Dr. Sinclair Paterson, on the supremacy f the Word of God; the second by Rev. H. E. Brooke, on the doctrine of justification by aith; the third by Rev. H. Dening, on the ompleteness of Christ's one offering for sin; nd the third by Rev. H. D. Brown, of Dublin, n the priesthood of all believers. The speeches ere calm, clear, courageous, and convincing, nd called forth many hearty responses from a ruly sympathetic audience.

On Sunday morning the Tabernacle was ell filled, when the pastor preached, taking or his text Ps. cxv. 1. Rev. Dr. A. J. Gordon, f Boston, U.S.A., preached in the afternoon nd evening to crowded audiences.

As to the Tabernacle itself, we must say it is model structure. It seats about 1000 persons, nd will contain more. We are sure we echo he desire of all our readers, when we say we rust the New Talbot Tabernacle will long ontinue to be a centre of Gospel teaching, nd a training school for earnest Christian orkers, both in the home and foreign fields.

Letters to the Editor.

ROMANISTS IN DISGUISE.

Dear Sir,—Apropos of your paragraph in The Christian of June 8, referring to English clergymen taking part in the service of the Roman Catholic Church when travelling on the Continent, I believe that is a thing far more usual than may be generally thought.

I was for some little time in a boarding-house here, when there were several Roman Catholic boarders, amongst them an Irish Roman Catholic lady, living generally in the neighbourhood of Glasgow. She told me that she was amazed on one occasion, when, in a Roman Catholic Church, I think, in Italy, to see a bishop of the Scotch Church kneeling close beside her, and following with perfect ease the whole service with a well-used prayer book, which he produced from his pocket.

If the leaders of the so-called Protestant Church do these things, can we wonder that the rank and file follow their example?—Yours truly,

W. Soltau.

28, Rue d'Auteuil, Auteuil, Paris.

THE GOSPEL IN FRANCE.

Dear Sir,—I have now had the privilege of working for Christ in France for no less than four years; first, in Lyons, then in Cannes. I have seen much blessing, and many souls converted. But I have also come to know why it is that, with such a variety of workers in the field, the success of the Gospel is so small.

We have been accustomed to hear on all sides that the best is being done, and the "good seed" sown in France. If that were even generally true, the seed sown fifteen, ten, five years ago, would be bearing its "good fruit." Too much of it has *no vitality*, and can produce nothing but shame and sorrow. The condition of the French Protestant churches is, as a whole, woeful to contemplate. They are in a state of lethargy, next to death (Heb. vi. 8), and habitually resist every effort to arouse them. Their very best men—they who have some participation in the great evangelistic movements of Great Britain and America, know better things and long after them—lack résolution; they are trammelled by social relationships; bound by ecclesiastical ties. Christian visitors to France are generally but imperfectly acquainted with the language, and too short a time in the country to get at a plain perception of the truth. Existing effort is, generally speaking, too indefinite, too halting to be blessed of God.

As a Scotchman converted through Moody's influence in 1874, and privileged thereafter to work with him, and who, in 1882 and 1883, took the initiative in laying the foundation of that work in the Cowcaddens of Glasgow which has since, by the blessing of God, grown to a noble edifice in the hands of his friend, Rev. William Ross, as noticed in an article of The Christian, I know what may be accomplished on the basis of the *undenominational union* for work of living Christians. Perfectly acquainted with the French language and people, through four years' uninterrupted residence among them, I affirm that anywhere in France souls may be immediately, truly won for God by taking the right, the only way—the simple preaching of the Cross, and of the acceptance of Christ for pardon, peace, and power.

But those who, from a low platform, delude themselves in the hope of seeing the fruit of the Spirit grow upon a tree whose roots are not deep planted by the river of life, were never called to evangelise France, and cannot do it. Three or four men, filled with the Spirit and working for souls, exempt from ecclesiastical pressure, untrammelled by the *qu'en dira t'on?* and with the needful support from without, might, as a band, go over the length and breadth of the land, and everywhere see the fruit of their labour in souls won for Christ. Such a work is done in Geneva. It is blessed because it is *free!* There are centres in France where the light of the preached Gospel is going out in darkness, because "men loved darkness rather than the light." Those chiefly responsible for this are not the Roman Catholic priesthood, who scarcely interfere, but many of the Protestant pastors, and those subject to their influence.

Sad indeed, after patient and lengthened experience, and joy in the knowledge of many souls in France won for Christ, and now walking with Him, I should have only to repeat the note of alarm which has been sounded often and long (Ezek. iii. 17). God grant the awakening may not come at last for France in blood and fire!

By the good hand of the Lord upon me, I am now in Rome, and in the coming months hope to help in the same glorious work of winning souls for Christ in Italy.—Yours, A. S. D. Colquhoun.

3, Via Mario de' Fiori, Rome.

THE S.A. AND BAPTISM.

Dear Sir,—Whilst Mr. Booth-Tucker's letter in reference to baptism has given pain to some, it has been a cause of great satisfaction to others. The Salvationists wisely drop a custom which now has no standing, and wisely avoid a custom the observance of which is so varied, and which is in a fair way to become an idol to many minds.

Baptism had its place in the old dispensation. A figure of the true and only saving baptism; the being baptized into Christ—*i.e.*, to believe in Him and to become followers of Him, as our fathers were "baptized into Moses," and believed in and followed him.

The word baptism, as used in Scripture, has often no connection with water at all. For example, our Saviour's words (Luke xii. 50), "I have a baptism to be baptized with," &c. A baptism implying mental suffering and deep agony of spirit.

We, members of the Society of Friends, who do not submit to the *shadow of the true*, have, I trust, experienced that baptism into Christ which bringeth peace.

As regards obedience to the commands of Christ, why not carry out the very explicit command recorded in John xiii. 15, "I have given you an example that ye should do as I have done unto you."

F. I. Thompson.

Bridgwater, June 9.

◆

A GREETING TO DR. H. BONAR.*

BY PASTOR THEODORE MONOD.

He that belongs to God belongs to all:
And shall there not be heard a voice to-day
From Calvin's land, to join the land of Knox
In calling benedictions on thy head,
Thou honoured brother, pastor, patriarch,
Who, through the changing years, with faith unchanged,
Hast done the Master's work—hast glorified
His holy name by deeds of righteousness,
By words of power, of wisdom, and of love;
By the clear witness of a fruitful pen,
By the sweet strains of that far-sounding lute,
Attuned to David's harp, and breathing forth
The soul of thousands through the lips of one.

Nay, swift to hear the Macedonian cry
Across the stretch of the dividing sea,
Thy heart went out, and other hearts with thine,
To those "white fields of France," where God's own han
Did cast abroad the everlasting Word,
Did water it with grace, with toil, with prayer,
With tears, with blood . . . And can the harvest fail?

O ripening fields! O costly, costly seed
Of lives poured out for the Redeemer's sake!
Of noble lives, not all in times of yore,
But close to us . . . Ah! close to thee and thine . . .
Our gay, tumultuous Paris, as it sees
God's acre sleeping 'neath the city wall,
Can read, upon one fair young grave, a name
Enshrined in grateful hearts for evermore.

His God, our God, shall all your need supply,
And all your love requite a hundred-fold,
And bless your children's children. He shall show
His favour unto thee from day to day;
And, as the shadows lengthen on thy path,
The cloudy pillar through the gathering night
Shall more and more disclose its heart of fire
Until the whisper comes "Friend, go up higher."

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* This poem appears in an interesting pamphlet published by *Messrs. Lorimer & Gillies, Edinburgh*, containing an account of the recent celebration of the ministerial Jubilee of Rev. Dr. Horatius Bonar.

MR. JAMES A. VICARY has secured ground f the thirteenth season, at Knightstone, adjoining the public sea baths, Weston-super-Mare, for the erection of his large wooden-sided Gospel tent. The opening services will be held on Sunday, July 1, 7.30 a.m., 3 and 6.30 p.m. Prayer is asked for much blessing during this summer.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, July 1.

THE PIECE OF MONEY.—IN THE DUST BUT PRIZED.—LUKE xv. 8—10.

We probably have in this parable a setting forth of the work of the Holy Spirit in seeking after the lost through the agency of the Church of Christ. We shall note what is said of

(1) THE OWNER (ver. 8).—Here we have (*a*) *A woman.*—The Church is the Bride of Christ, and delights to engage with Him in the blessed work of seeking for the lost (Acts iii. 10; 1 Thess. i. 8). Seekers for souls need the patience, sympathy, tenderness, and tact so often characteristic of womanhood. (*b*) *A poor person.*—Had she been rich, she would not have sought so earnestly for so small a coin. Poverty deplores the loss of the smallest mite, and the Church, quickened by the Holy Ghost, will care much for the most worthless men. (*c*) *One who lamented her loss.*—This is implied in the joy which followed the finding of the piece. Sorrow for lost souls is Christ-like (Luke xix. 41), and Apostolic (Acts xx. 31). (*d*) *A woman in earnest.*—It was her resolve to find the piece, and she set about the business with all her heart. The Christian worker needs such a passion for saving souls (Gal. iv. 19). (*e*) *A woman of common sense.*—Used the best means to find her piece. Right appliances brought the lost Atlantic cable from the bottom of the sea, and by such means lost men are often brought out of the deepest depths of iniquity. Wisdom is needed (Prov. xi. 30). (*f*) *A hard worker.*—Swept and sought diligently. The world wants workers, not shirkers. John Marks are numerous (Acts xv. 38). (*g*) *One who made a stir.*—She raised the dust, but what of that if she could find her piece? (Acts xvii. 6; 2 Pet. iii. 1). (*h*) *A very thorough person*—"the house," not a part of it (Mark xvi. 15; Rom. xv. 19). (*i*) *A personal worker.*—Many are very earnest in telling others what they ought to do, but do nothing themselves (comp. Isa. vi. 8; John ix. 4). (*j*) *A persevering worker.*—Never rested till she found her piece.

(2) THE COIN.—This was (*a*) *Not of much value.*—About eightpence (R.V., margin). Fifty represents the publicans, &c. (ver. 1, comp. Isa. xl. 17). (*b*) *Much prized.*—It has been said that it was part of the woman's wedding necklace, and that if she had lost it, she would have been disgraced. For this reason she prized it. God prizes souls (Luke ix. 25; 1 Pet. i. 18). (*c*) *Lost.*—No blame is attached to the woman. It would fall from its place by the force of gravitation. The sinful heart of man has an affinity for the earth (1 Cor. xv. 47). To sin is to sink (Hosea xiv. 1). (*d*) *Insensible.*—There was in the coin no sense of its lost condition (comp. "past feeling," Eph. iv. 19). (*e*) *Recoverable.*—Lost, but lost in the house. "Sins forgiven," says Dr. Guthrie, "are lost in the sea, but souls under condemnation are lost in the house." The sheep, the coin, and the prodigal son of this chapter were all recoverable, and all recovered.

(3) THE DISCOVERY.—The piece was found by the owner, and its discovery was a sufficient reward for her pains (Isa. liii. 11; Phil. iv. 1). Comp. the sneer of ver. 2 with the joy of ver. 9. Note that the recovery of a soul is associated with the thought of repentance (ver. 10).

EMPLOYEES AT THE EXHIBITIONS.

We are glad to hear from Miss C. M. Gough, who is doing such excellent work amongst the young women, especially those employed at restaurants, &c., that a house has been secured near the Exhibition for those desiring accommodation when they cease their work. This will be a great boon to many, and may prove the salvation of not a few. Some have to live alone in apartments in the neighbourhood; others reside in the East and North of London, and do not arrive home until long after midnight in some instances. When the Exhibitions close later than usual they lose the last train or omnibus, and must either walk or seek some common lodging near; both of which are most dangerous in this great city.

The Home will be opened to-morrow (Saturday) at noon, when Christian friends will be welcomed to join in prayer for the work. The outlay has been met, with the exception of £40, which it is desired to clear off speedily.

The Home is appropriately called "Exhibition House," and is at 58, Eardley-crescent, Kensington (near Earl's Court Station), where Miss Gough may be addressed.

International S. S. Lesson.

Sunday Afternoon, July 1.

GOD'S COVENANT WITH ISRAEL.

EX. xxiv. 1—12; GOLDEN TEXT, EX. viii. 10.

Our lesson tells of the making of a covenant between God and the Israelites, of its announcement, acceptance, and ratification. Also of the near and blessed access to God permitted to the leaders of Israel, *because of* the covenant recently ratified.

It is important to remember that such terms as "covenant," "acceptance of the covenant," and "ratification," &c., are probably strange to the children. Yet they contain the keys of the lesson; so we must make sure that they are understood.

A *Covenant* is a freewill agreement made by two or more parties. We generally use the word only for the most binding and sacred engagements. To enter a covenant—as the word is used in the Bible—was to bind oneself in the most solemn manner conceivable. Ordinary promises to keep the covenant were not enough: a covenant must be confirmed by an *oath* (Heb. vi. 13—20). Even this was not enough: it must also be *sealed with blood*—the blood of the slain victim. When the scholars understand the exceeding sacredness of a covenant engagement, they will begin to see how wonderful it is that God should condescend to enter into such a covenant with his people, and, through Christ, with everyone who trusts in Him.

The Acceptance of the Covenant.—A covenant must be accepted by all the parties concerned, before it can be established. It is not enough that God should offer a covenant of peace; the people to whom it is offered must heartily accept it. God offers his covenant of peace and love to everyone who will sincerely repent of sin, and trust and obey Jesus Christ; but that covenant is of none effect, though God is all in earnest in offering it, unless each one for himself yields himself to God, and so "takes hold of his covenant." Again, God will not *force* anyone into his covenant. He would have us act freely, and with full knowledge. Observe how careful Moses was to make the people understand. He first "*told* the people all the words of the Lord" (ver. 3). Then, when they had formally accepted them, he seems to have retired, and written them out fully. Next morning, amid circumstances of great solemnity, he "*read* in the audience of the people" (ver. 7) the book of the covenant; and they said, "All that the Lord hath said will we do, and be obedient." Let the question be asked, "Have I accepted God's covenant?"

We read (ver. 3) with what universal enthusiasm the people accepted it; and yet how few of them kept it! No doubt they meant to do so. Why, then, did they fail? Many of them were not really sorry for their sins; many, too, were only *afraid* of God; they did not really trust and love Him. Perhaps, too, they did not know how weak they were. They thought they were able of themselves to love, trust, and obey God.

(3) *The Ratification of the Covenant.*—*The Ratification* was the public, formal, and most solemn acceptance of the agreement. It was the *sealing* of the covenant by oath, and blood, and sacred ceremonies (ver. 4—8). In New Testament times the rites of baptism and the Lord's Supper are established as the appointed means of testifying to our entrance into God's covenant.

How the Covenant was ratified:—

The covenant had been really made the day before; but it was now made more binding and sacred by the following rites:—MOSES BUILDED AN ALTAR UNDER THE HILL.—The altar represented the first and principal party to the covenant. AND TWELVE PILLARS.—Each standing for one of the twelve tribes, and together represented the whole nation. Note that each tribe was separately represented; there was not one pillar for the whole people. This reminds us of our *individual responsibility*; each must answer for himself before God, and for himself alone. OFFERED BURNT OFFERINGS.—Burnt offerings were originally symbols of complete self-surrender, "the unconditional surrender of the offerer with all that he was and had to God." See Rom. xii. 1. But it also symbolised as well an offering for sin, an atoning sacrifice. All burnt offerings point to Jesus Christ: (1) to his life of perfect self-surrender and loving obedience, and (2) to his suffering life and death as the *sin-bearer*, the atonement for the sins of the world. The burnt offering, then, told of sin; but also of sin righteously pardoned, because punished in the sin-bearer. Apart from this offering, God could not have entered into a covenant of peace with sinful men.

PEACE OFFERINGS.—These were eaten and drunken in the presence of God by the priests, who represented both God and the people. They spoke of peace and blessed intercourse between God and his pardoned people. Partaking of the peace offering has been well spoken of as "a kind of Old Testament Lord's Supper."

HALF OF THE BLOOD HE SPRINKLED ON THE ALTAR.—Thereby signifying that God engaged Himself to fulfil his part of the agreement. HE TOOK THE BOOK...READ IN THE AUDIENCE OF THE PEOPLE: AND THEY SAID, ALL...WILL WE DO, &c. This was equal to a public oath of allegiance to God. MOSES TOOK THE BLOOD, AND SPRINKLED IT ON THE PEOPLE—*i.e.*, through their representatives, the seventy, probably; for the people counted 2,000,000. "The import of the act was solemn and awful in the extreme, and the form of adjuration is supposed to have been substantially the following:—"As the body of this victim is cloven asunder, as the blood of this animal is poured out, so let my body be divided, and my blood shed, if I prove unfaithful and perfidious."

The Vision of God.—THEN WENT UP MOSES AND AARON, NADAB AND ABIHU, AND THE SEVENTY, &c.—Nadab and Abihu. See Leviticus x. 1, 2. How great their privileges, position, and even experience, for they see the visible symbol of God, and eat before Him. Yet they died in presumptuous sin. "They went up" to some spot midway between the summit and the foot. THEY SAW THE GOD OF ISRAEL. Not the actual form, which no man can see, but some glorious symbol. This manifestation of God must have been utterly different to that made at the giving of the law. He was now their God, with whom they had made a covenant by sacrifice. So He appears in beauty and beneficence, and they are not afraid. AND UPON THE NOBLES HE LAID NOT HIS HAND.—What a contrast to the giving of the law, when none but Moses (who, as mediator of this "first covenant," is throughout a type of Jesus Christ) dared draw near or touch the mount (Exod. xix. and xx.). THEY SAW GOD, AND DID EAT AND DRINK.—*I.e.*, in his immediate presence. "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. v. 11). The same men who even at a distance could not bear so much as to hear God's voice, now meet Him, as it were, face to face, rejoice in the glorious symbols of his visible presence, and eat and drink before Him. How this change? Simply that they have entered into a covenant by sacrifice.

A FAMILY HOLIDAY HOME.

A LARGE roomy house, built for a gentleman's seat in the midst of rural scenery a few miles out on the Mid-Kent line, has been acquired by the North-East London Gospel Mission for a second Holiday Home, with the assistance of a City merchant well acquainted with the East-end work of the Mission.

In settling details, several of the largest and brightest rooms have been apportioned for poor weakly mothers with infants or young children who cannot enjoy a change by other means. A whole family will be taken when need arises.

The higher interests are kept steadily in view, for the motto is, "Christ is all, and in all." The housekeeper selected is the active sister of our friend Mr. W. R. Lane, herself an earnest worker in the Master's vineyard.

Articles of furniture, bedsteads, bedding, linen, china and glass, carpets, an harmonium, or other effects, would be gratefully accepted by Mr. Chorley, 2, Marquess-grove, Canonbury, N. The Home will be opened with all despatch as soon as the necessaries are forthcoming.

Coombe, near Woodstock.—Mrs. ADELA BROOKE appeals for aid to build and establish a reading-room and coffee-house. £400 are in hand, but £200 more are wanted before the work is begun. It will be established on non-political and non-sectarian principles, and will be managed, when started, by a committee of working men.

RIGHTEOUSNESS HAS TRIUMPHED in the unanimous passage, through both houses of the Canadian Parliament, of the Bill for the suppression of "bucket shops." But this Bill will only cut off the decayed part of the gambling sore. To find a remedy which will abolish all gambling in grain and stocks is, we fear, beyond the reach of law, though whatever law can do, law ought to do, and further legislation will perhaps follow. But the medicine which reaches such a deadly and withering disease will need to be a moral one. So long as our law permits gambling in churches, and lotteries conducted by clergymen, for so-called patriotic purposes, the outlawing of Satan's acknowledged bucket shops will have about it some slight odour of hypocrisy. It is time that judgment should begin at the house of God.—*Montreal Witness.*

THE BROWN INSTITUTION.

By the terms of the will of the late Mr. Thomas Brown, an Institution was to be founded "for investigating, studying, and endeavouring to cure," the maladies of sick animals. A superintendent or professor was to be appointed, the testator expressing his desire that "kindness to the animals committed to his charge shall be a general principle of the Institution." The trustees under the will have put on its terms a very curious construction. They have virtually sanctioned the building of two Institutions—a hospital for the cure of sick animals, which they have placed under a veterinary surgeon; and a laboratory for vivisecting healthy animals, which is under the immediate direction of the professor-superintendent. The report of Mr. V. Horsley, the present professor-superintendent, for the year 1887 is now issued. The vivisectional part occupies twice as much space in his report as that accorded to the treatment of the sick animals. Further, whilst there is but one veterinary surgeon told off to attend to the patients, no less than sixteen vivisectors wěre busily at work during the year. It seems that the hospital is badly in want of a clinical clerk to assist Mr. Batt in his labours, but the funds will not admit of a luxury of this kind whilst there is so much vivisection to be done.

Dr. Wooldridge has carried out a series of experiments in plugging the blood vessels of the liver, by injecting into the blood-current substances that could not pass through the smallest vessels. In some of these experiments instant death was the result; in others, where the injected matter was less abundant, disease followed. Among the accounts of the experiments recorded are those by Dr. Mott on the spinal cords of monkeys. The animals had their spinal canal opened in its lower part, the operation being performed under anæsthetics. Whilst the spinal cord was exposed in its canal, certain parts of it were destroyed. The animals were then allowed to recover and the wound to heal. They recovered from the operation to find themselves paralysed, and after lingering on in this miserable state for two months they died.

This is the kind of thing that goes on in an Institution founded for the benefit of suffering animals. We venture to say that no sane person, not a vivisector, will ever suppose that Mr. Thomas Brown contemplated any such use being made of his money when he bequeathed it as he did.—*The Zoophilist.*

[This, if correct, seems to us a monstrous malversation of a trust.—Ed. "Christian."]

OBITUARY.

MISS ELIZABETH BARR.

At the early age of twenty-eight, this very devoted labourer, well known in Christian circles in Glasgow, recently entered into rest. During several years, with some friends, Miss Barr conducted a Sunday afternoon meeting for young women, and devoted all her leisure and an abounding zeal to evangelistic work. In the inquiry-room and at open-air meetings, she did her utmost to cheer the broken-hearted and to point sinners to Christ. It is more than probable she would have enrolled herself as an officer in the Salvation Army, had she possessed the necessary physical strength. When Mr. Moody last visited Glasgow she threw herself heartily into the movement, spending many nights in the circus seeking to point sinners to Christ. Not a few have cause to thank God for her earnest pleading with them.

THE MONUMENT erected by public subscription to the late Dr. McAuslane will be unveiled by Dr. McEwan, at Abney Park Cemetery, to-morrow (Saturday), at 4 p.m. Revs. James Ellis and Samuel Hester will also take part in the service.

MEETINGS FOR THE DEEPENING OF THE SPIRITUAL LIFE, arranged for by Rev. G. O. Brownrigg, have been held at Harrogate. Mr. H. F. Bowker presided, and led the proceedings in a simple and directly spiritual manner. Addresses, all most helpful and impressive, were given by Revs. Evan Hopkins, W. Haslam, J. B. Figgis, and Mr. Robert Wilson. Large audiences assembled at the meetings.

Royal Naval Scripture Readers' Society.—A bazaar in aid of this Society will be held on June 28 in Queen's Gate Hall, South Kensington. The Society is a national one, and in need of funds.

Among the Churches.

CHURCH OF ENGLAND.

Rev. Prebendary R. C. Billing, for ten years Rector of Spitalfields, has been appointed to to succeed Dr. Walsham How as Bishop Suffragan of Bedford.

The late Bishop Fraser, of Manchester, once declared that Dr. Horatius Bonar's hymn, "I heard the voice of Jesus say," was the greatest and most remarkable hymn which had been written in the whole history of Christendom.

The Bishopric of Eastern Equatorial Africa, vacant by the lamented death of Bishop Parker, has been offered to Rev. H. G. Grey, Church Missionory Society's Missionary at Quetta, Punjaub. Mr. Grey has declined the nomination.

Rev. F. W. Keene, curate of St. Paul's, Morton, says *The Yorkshire Post,* has for several days been doing the housework, and washing and minding the three little children of a poor man and woman who had been removed to the Gainsborough Smallpox Hospital. The woman has died. Not one of the cottage neighbours could be prevailed upon to enter the house.

The vicar of St. John's, Newport, Isle of Wight, has has had a baptistery constructed in his church for the administration of the ordinance by immersion. This step has been taken to meet the desire of some who are anxious for baptism according to their view of the teaching of the New Testament. Canon Wilberforce, we believe, has a similar baptismal font in his church at Southampton.

This being the jubilee year of St. James's Church, Holloway, Rev. E. A. Stuart, has issued a district report, in which he takes a survey of the fifty years. For fifty years, he says, we believe, by the blessing of God, St. James's, Holloway, has been a power in the North of London. The plain simple Gospel which has been preached within its walls; the happy unity which has prevaded its congregation; the self-denying liberality of its members, and manifold labours of love, have all combined to make it a city set upon a hill.

METHODIST.

Rev. Thomas Waugh has held a special mission at Bradford in connection with which there have been a large number of remarkable and interesting cases of conversion.

The Methodist New Connexion Conference, which has been in session at Hanley, represents a slowly growing church of about 30,000 members. This year the increase reported is 444, somewhat less than the average gain in any of the last twelve years.

Rev. Hugh Price Hughes is in favour of women preachers. In *The Methodist Times* he asks: "Are sinners converted under the ministry of women?" That being so, he declares the case settled. "In the Frome Circuit," he adds, "village Methodism is being saved from extinction by the ministry of women."

CONGREGATIONAL.

Rev. R. Balgarnie has conducted a six days' special mission in the Abbey Foregate Church, Shrewsbury. A special feature of the services has been the impression made upon the senior scholars in the Sunday-school, many of whom have found peace in Christ.

Rev. Dr. Macfadyen has completed twenty-five years' ministry at Chorlton-road Church, Manchester. Twenty-five years ago the congregation consisted of ninety members. Every year since there had been an increase in numbers, and the membership is now 1209.

Dr. Parker completed nineteen years of his ministry in London on Sunday week, and in the course of his morning sermon, reviewed the work of his pastorate. What has astounded him, perhaps, most of all, is the possibility of getting a hearing for expository and continuous preaching.

At a meeting to celebrate the first anniversary of Rev. Herbert Arnold's settlement at Lavender-hill, it was reported that seventy-three members were received into fellowship during the year, the congregations almost doubled in numbers, and there has been a large increase in the Sunday-schools.

BAPTIST.

Mr. Spurgeon's Stockwell Orphanage annual festival took place on Tuesday. We reserve our report until next week.

Mr. Spurgeon preached on Sunday morning last at the Metropolitan Tabernacle. He was obviously in a weak state of health. The early part of the service was taken by Rev. Dr. A. J. Gordon, of Boston. U.S.A. The congregation included a large number of the delegates to the Missionary Conference.

To the church at King's-road, Reading, eighty-four members were added last year. During the sixteen months of the ministry of the present pastor, Rev. C. A. Davis, 136 members have been added. The amount raised for all purposes last year was £2152, which included £403 for foreign missions, and £306 for home missions. The church supports ten village stations.

The reports of the various departments of work in connection with Abbey-street Chapel, Bermondsey, are very encouraging. The net increase of members during the past year was fourteen. Ten young men were baptized from Messrs. Peek and Frean's Bible-class. More than 17,000 free dinners have been given to the unemployed. The Christian Association formed this year has a membership of forty-seven young men and maidens.

The first anniversary of Rev. G. H. Kilby's settlement at Bishop's Stortford has been celebrated. Mr. Kilby entered upon the work when the church was low and weak; the congregation have now increased to fourfold, the weekly offering has increased to seven times the amount formerly given, and nineteen have been received into church fellowship. There has not been such a successful year during the sixty-nine years of the church's history.

PRESBYTERIAN.

Rev. Dr. Ross, of Reading, has accepted a call to Trinity Church, Newcastle-on-Tyne.

Rev. Dr. William M. Taylor, of New York, occupied the pulpit of Regent-square Church, on Sunday. Rev. Principal Miller, of the Free Church College, Madras, will be the preacher on Sunday next.

The Canada Presbyterian says that Mr. J. T. Morton, of Caterham, has made an offer to the Presbyterian Church in Canada to pay the salary of a medical missionary and two native assistants for three years in the foreign field, the Church to select the man and the field of labour.

SALVATION ARMY.

During the past five months 2000 persons are said to have sought salvation at Army meetings in Christiania (Norway).

In the United States and Canada two lines of corps stretch right across both countries, from the Atlantic to the Pacific, comprising 781 stations, under the command of 1586 officers.

The Food and Shelter Home at Limehouse has already been the means of providing a meal to 102,800 persons who were hungry and shelterless, whilst 9200 have been accommodated with a night's lodging, who otherwise would have slept out of doors.

A petition requesting all Members of Parliament to support Mr. H. H. Fowler's "Torquay Harbour Amendment Act" has been already signed by the President of the Wesleyan Conference, the Chairmen of the Baptist and Congregational Unions, Revs. Dr. Parker, Newman Hall, Mark Guy Pearse, Hugh Price Hughes, Dr. Maclaren, and a large number of ministers and clergymen, as well as by prominent representatives of the military and naval services, the legal and medical professions, &c. The petition is open for further signatures.

SOCIETY OF FRIENDS.

Wister and Mary Morris, of Philadelphia, have just entertained the delegates of the Presbyterian General Assembly, 500 in number. President Cleveland addressed the company.

We regret to hear of the delicate health of Gulielma Purdie, of Mexico, whose labours have so helped to enlighten the priest-ridden Republic. Her toil has been arduous, and she and her husband need our sympathy.

The Friends' Review says:—"It required four years of war to make 4,000,000 chattels into freedmen in this country, whereas in 1861 Russia freed 48,000,000, and now Brazil adds 2,000,000 to the ranks of freedmen. In less than thirty years war has freed 4,000,000 slaves, and peace 50,000,000." What is the teaching of history?

At the seventh annual Conference of Indiana Yearly Meeting Bible School Workers just held, Thomas Newlin says:—"Among the evils to be overcome or avoided are illiteracy, socialism, Catholicism, and intemperance, and only a knowledge of Gospel precepts, which open the heart and reach the life, will meet the case." At the same Conference Josie Ridgway stated that "since the Sabbath lies at the foundation of all true morality and shields our Christian civilisation from the encroachments of anarchy," we should make it what God intended it to be.

NOTES FROM IRELAND.

A most successful series of evangelistic meetings have been held in a mission tent at Pettigo, co. Fermanagh.

During the past month Gospel services have been held in the Methodist Church, Skibbereen, co. Cork. Believers had their spiritual life quickened, and many were led to the Saviour.

During the summer a great many open-air Gospel meetings are usually held in various parts of Ireland, and these are attended by many Roman Catholics and others. A meeting of this kind was held on a recent Sunday at Drimoleague, co. Cork, and was very largely attended.

Rev. Thomas Cook has had a very successful work in Dublin. The services only extended over a few days, but much good was done in a short time. Wesley College, in particular, received a large blessing; nearly all the students thankfully accepted the glad tidings. Mr. Cook has received nearly twenty letters from as many scholars, thanking him for the work God has enabled him to do.

The Methodist Conference has been in session in Dublin during a part of the past week. Ten young men were accepted as candidates for the ministry, one of these being recently converted from Romanism. A most interesting conversation on the work of God in Ireland took place; among other encouraging statements, it was reported that nearly all the boarders in Wesley College, Dublin, had recently professed conversion.

"FALLEN ON SLEEP."

Rev. Horrocks Cocks, Congregational minister, who has filled pastorates at Stanford Rivers, Clitheroe, Tockholes, Boston Spa, Putney, and Egham, and rendered some services in connection with the Palestine Exploration Fund.—Rev. Francis Tait, formerly a Wesleyan missionary in the Fiji Islands.—Rev. Charles John Townsend, rector of Tomhaggard, Kilturk, and Kilmore.—Mrs. Mary Carson, of Dublin, an earnest and devoted member of the Methodist Church.

COULD ANYTHING BE MORE CUTTING, says *The Montreal Witness,* than the quiet sarcasm of the Pundita Ramabai in speaking of the work of missionaries in India and its relation to the "Christian government" for which Great Britain is responsible: "Yes, I think the missionaries are doing good. In the first place, they are showing by precept and example that Christianity does not mean going into other countries and taking possession of them, and putting taxes upon the people, and introducing the liquor traffic, and gaining a great deal of revenue from the infamous trades in rum and opium."

Notices.

Communications Received with Thanks.—E.L.K. M. C.T. J.D. A.J. A.D. W.S. W.W. S.J.C. H.T. W.R. H.C.P.R. J.G.M. G.W.K. E.S.B. J.H. L.K. F.W.G. W.M. S.E.B. J.F.D. S.M. H.J.P. W.E. F.S. M.M.A. H.J.B. E.S. L.W.H. J.P.H. J.B. M.F. H.B.C. E.B.S. A.E.S. G.W. J.T.W. F.B.M. T.S. W.H. R.O. D.M. M.A.G.B. S.B. M.A.D.S. E.J.W. J.G.R. A.M.L. T.C.T. W.J.O. S.W.R. J.S.M. D.G. W.A.C. H.B. T.R.F. F.D. W.A.B. J.P.C. F.H.W. T.B. V.F.A. M.H. T.F. R.S.M. J.W. G.G. W.H. E.E.S. J.G.M. C.R. A.J.B.

Applicants for Tracts.—W. W. Butler, 34, Pennyfields, Poplar, E.; T. Gaze, Shireshead Vicarage, near Garstang, Lancs.; Mrs. Foster, 13, Salisbury-street, Burdett-road, Bow, E.; O. Boniface, 54, Broadway, Stratford, E.; G. [illegible], Melbourn-street, Royston, Cambs.; J. Smith, [illegible] Lodge, [illegible] House, West Hill, Hastings; T. G. [illegible], 2, [illegible], West Hill, Hastings; W. Pearce, 33, [illegible] gardens, Chiswick; Captain A. [illegible], [illegible], Upton Bray, Bucks; A. T. Cooke, [illegible], [illegible]-street, Ettingshall, near Wolverhampton; W. [illegible], 16, Hill-street, Hill Top, West Bromwich; S. H. Barrett, 24, High-street, Aldershot; S. Amber, 8, Egbert-street, St. George's-road, Regent's Park, N.W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Prayer-meeting, 1.15 to 2 p.m. (Sat. excepted). Monday, thanksgiving; Tuesday, foreign missions; Wednesday, young men; Thursday, families; Friday, home missions.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, June 24, 7 p.m., Mr. J. G. McVicker. Meetings for prayer: Sundays, 7.45 a.m.; Fridays, mid-day and 7.30 p.m.; Saturdays, 7.30 p.m. All are welcome.

Y.M.C.A., Burlington Hall, 25, Savile-row, W.—Friday, June 22, at 8.45, medical talk by Dr. Gilbart Smith.

Conference Hall, Mildmay-park, N.—Sunday, June 24, 3.30 p.m., Rev. C. H. Rappard, of Basle; 7 p.m., Rev. A. J. Gordon, of Boston, U.S. June 27, 28, and 29, annual Mildmay Conference.

Y.M.C.A., [illegible] p.m., Priory grounds; 3.30 p.m., [illegible]. Wednesday, 6 to 10 p.m., anxious [illegible] strangers.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Sunday next, 4 p.m., missionary meeting, addressed [illegible] 12 noon: Bible-reading by Rev. F. B. Meyer.

Wesleyan West Central Mission.—*St. James's Hall*: Fridays, at 12 noon, Rev. M. G. Pearse; 7.30 p.m., Rev. H. P. Hughes. Sundays, 11 a.m., Rev. M. G. Pearse; 3.30 and 7 p.m., Rev. H. P. Hughes. *Wardour Hall*: Mondays, 8 p.m., Rev. M. G. Pearse; daily prayer-meeting from 1.30 to 2 p.m. Major Mears, service for young people, every Sunday, 11 a.m. All seats free.

Regent's Park Chapel, N.W.—Rev. F. B. Meyer, address, Thursday mornings, 11.30, for Christian workers.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. E. P. Telford.

Farewell Meetings, Harley House, Bow-road, E., Friday, June 22, to take leave of, and commend to God in prayer, a party of missionaries about to start for work in various parts of the great world field.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesday next, 12 noon, Rev. G. S. Barrett.

Mr. C. Inglis, at Exeter Hall, Sundays in June, 7 p.m.

Wellington-road Hall, Wellington-road, Stoke Newington, N.—Special meetings during June; Sundays, 11 a.m. and 7 p.m.; Tuesdays, 7.30 p.m.; Saturdays, 3 p.m., for promoting holy living.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, June 22, 7 p.m., "God's Voice to the Nations." Tea at 6. July 6, all-day meeting.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, July 6. Tea at 6; meeting at 7. Mr. W. F. A. Archibald will preside. Rev. F. B. Meyer will speak on "The Rest of the Grave and the Rest of the Throne."

Open-air Mission.—Pastor Theodore Monod will address the members and friends of the Mission on 1 Tim. iv. 16: "Take heed unto thyself," Exeter Lower Hall, Monday, July 2, 7 p.m. Tickets free at the office, 14, Duke-street, Adelphi, W.C.

Talbot Tabernacle, Bayswater, W.—Sunday next, at 11 a.m. and 3.30 p.m., Rev. Dr. A. T. Pierson, of Philadelphia; at 7 p.m., Pastor Frank H. White.

Hyde Park Hall, Stourcliffe-street, Edgware-road, W.—Sundays, July 1 and 8, 3 p.m., Ned Wright; 8 p.m., Mr. Charles Cook.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. William Noble.

Keswick Convention, Monday, July 23, to Saturdays July 28. Mr. John Postlethwaite, Eskin-place, Keswick, will act as hon. secretary, to whom application, for lodgings or hotel accommodation may be sent.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Skating Rink, Croydon, July 2—13. Mr. Martin J. Hall, Salisbury, July 1—8. Mr. G. L. Pilkington, Clifton, July 8—15; Cheltenham, July 15—22.

Seaside Services.—The following are amongst the arrangements for this summer:—Mr. Spiers, Blackpool, July 25 to August 20; afterwards Dover. In July: Mr. G. Banaster, in the yacht *Kingfisher*, Llandudno. Mr. W. H. Roberts, Hoylake and West Kirby. Mr. H. Hutchinson, Spittal, Berwick-on-Tweed, July 14—28. Mr. G. H. Chaplin, Dunoon, N.B., July 15—24. In August: Mr. E. Arrowsmith, Scarborough. Mr. H. Hutchinson, Bridlington Quay. Mr. E. T. M. Dennes, Whitby. Mr. J. H. Greene, Saltburn. Mr. G. L. Pilkington and Mr. R. O. Hutchinson, Filey. Mr. F. J. Dyson and Mr. P. C. Bardsley, Tynemouth. Mr. A. Haley, Whitley, near Newcastle-on-Tyne, August 1—14. Mr. C. H. Nash is arranging a party for Llandudno. Mr. G. Banaster, in the yacht *Kingfisher*, Rhyl. Mr. Gibbard Hughes and Mr. Howard Staines, Penmaenmawr. Mr. G. R. Kirlew, St. Anne's and Lytham. Mr. W. R. Moore and Dr. Carless, Ilfracombe. Mr. Martin J. Hall, Bournemouth. Mr. E. Salisbury, Weymouth. Rev. I. B. Wane, Mr. C. F. Harford Battersby, and others, Eastbourne. Rev. N. Storrs, Sandown and Shanklin. Rev. H. E. Sampson, Margate. Messrs. C. H. and E. Collier, Herne Bay. Lieut.-Col. Dru Drury, Perranporth, Cornwall. Mr. G. Bennett, Aberystwith. Rev. Duncan Sillars, Carnoustie, N.B.

◆

TEMPERANCE NOTES.

The British Medical Temperance Association reports a considerable accession of members during the year.

Rev. Peter Thompson, speaking at the Southport Holiness Convention, melted the large audience by his account of the ruin wrought in the East-end of London by drink, not only to adults but to little children.

The United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic have convened an afternoon conference of the Anglican bishops, to be held in Grosvenor House, Park-lane, on Wednesday, the 27th inst., at 4 p.m.

At the Glasgow as at the Manchester Exhibition a large sum has been paid for the privilege of selling intoxicants, and the results are disagreeably the same. Probably none of the guarantors would like to keep a public-house, yet they are indirectly partners in the traffic.

The annual meeting of the London Temperance Hospital was largely attended. The report was most encouraging to friends of the temperance cause. In the eight months it covered, 495 in-patients had been admitted. Owing to lack of funds only sixty to seventy of the 120 beds were used. £1500 a year additional was needed.

BOSTON, U.S.—There are signs of a determined effort to bring to bear on the morally waste places of Boston, the helpful, vitalising forces of the Gospel of Christ, and by spiritual irrigation make a garden of the wilderness. The Baptists are turning the old Bowdoin-square Church into a fountain from which healthful streams of activity are going into the West-end. The Congregationalists now call Berkeley-street Church a "Temple." The Episcopalians are pumping new life into their City Mission.

THE JAPANESE AND RELIGION.—*The Japan Weekly Mail* summarises a discussion now being carried on in Japan, respecting the advisability of the people of that country embracing the Christian religion. "A movement, supported by some very prominent men, is on foot to give an impetus to the spread of Christianity by laying stress on the secondary benefits its acceptance insures." Mr. Fukuzawa, a well-known writer, says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilised nations. To him religion is only a garment, to be put on or taken of at pleasure, but he thinks it prudent that Japan should wear the same dress as her neighbours, with whom she desires to stand well. Professor Toyama, of the Imperial University, holds that Chinese ethics must be replaced by Christian ethics. Mr. Kato, the late President of the Imperial University, urges the introduction of religious teaching into the Government schools, on the ground that the unlearned in Japan have had their faith in old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion.

Subscriptions received by Messrs. Morgan & Scott to Monday, June 18, 1888.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

⁂ We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
"*No Compensation" Fund*—M.S.	5	0	0
Joshua Poole—J.C.	5	0	0
Gospel Purity Association—2 Tim. ii. 19, 5s; H.A.Y. £10	10	5	0
Dr. Barnardo's Homes—Ejna, 10s; C.E.Y. £1; E.J. £1; M.L. £1 10s	4	0	0
Day in Country Fund—C.E.Y. 10s; E.C. 6s; Friends, Totnes, 6s; F. & R.V. £1; Miss S. £2; E.N.G. £1; M.D. 10s; T.P. £1; M.L. 10s; W.H. £10; M.G.G. 10s	17	12	0
Widows' Friend Society—C.E.Y.	0	10	0
Mission Deep Sea Fishermen—F. & R.V.	1	0	0
Mr. Pascoe's Work, Mexico—Miss S. £2; A.S.W. 10s 6d	2	10	6
Relief of Persecuted Jews—Miss S...	0	10	0
Gratuitous Circulation of The Christian—Miss S...	0	9	9
British Society for Propagation of Gospel among Jews—Thankoffering	40	0	0
Syrian Colonisation Fund—Thankoffering ...	30	0	0
Mr. Rabinowitz's Work (Personal Expenses)—Thankoffering..	10	0	0
Society for Free Distribution of Scriptures—Thankoffering	10	0	0
Broussa Orphanage—Thankoffering, £5; G.H. 5s	5	5	0
Stanhope-street Help Myself Society—M.S... ...	1	1	0
St. Giles' Christian Mission—Mrs. R. £1; *Day in Country*—F.C.H. 3s 6d	1	3	6
Christian Community—J.H.D. 1s; W.S.H. 1s ...	0	2	0
Mr. Fegan's Boys' Home—Mrs. R....	1	0	0
Miss Weston's Work, Royal Navy—Mrs. R... ...	1	0	0
Home of Industry—Mrs. R.	1	0	0
Sailors' Welcome Home (Miss Child)—Mrs. R. ...	1	0	0
Thames Church Mission—Mrs. R....	1	0	0
Miss Whately's Medical Mission, Cairo—J.A. ...	2	0	0
Colar Mission (Miss Anstey)—J.A...	2	0	0
East London Training Institute (Rev. H. G. Guinness)—J.W.L.	0	18	6
Mildmay Mission to Jews—P.W.	25	0	0
Pastor Rodriguez's Mission (New Hall, &c.)—M.O.S.	0	10	6
Dock Labourers' Mission (Mr. Coleman)—W.W.	0	5	0
Widow of late Rev. A. Lamb—D.	1	0	0
Church Parochial Mission Society—L.H.	1	0	0
National Lifeboat Institution—L.H.	1	0	0
Salvation Army—Rosa	5	0	0
China Inland Mission—L.S.E. £1; R.T.H. £2...	3	0	0
Lepers in India—Mrs. R.D.F...	12	0	0
Rev. T. P. Cohen (Personal Expenses)—E.C. ...	0	5	0
Y.W.C.A., Miss F M. Fraser (Holiday Department)—[illegible]	3	0	0
Ragged School Union (Holiday Home)—E.J. ...	1	0	0
Bridge of Hope (Miss Steer)—E.J....	3	0	0
Friendless & Fallen—E.J. £2; H.A.Y. 5s	2	5	0
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—E.J.C. 2s 6d; E.S. £1	1	2	6
National Vigilance Association—H.A.Y.	20	0	0
Mrs. Birt's Sheltering Homes—H.A.Y....	10	0	0
London Samaritan Society, &c. (Convalescent Homes), H.A.Y.	5	0	0
Mrs. Fisher's Work among Young Women—H.A.Y.	5	0	0
Young Abstainers' Union—M.S.	1	1	0
Gordon Boys' Home—E.M.A. Thankoffering ...	1	1	0
Hospital Sunday Fund—M.G.G.	0	10	0
Work in Brazil (Rev. E. H. Soper)—A.S.W. ...	0	10	6
Irish Evangelisation Society—A.S.W.	1	1	0
Scripture Readers' Society, Ireland—A.S.W. ...	1	1	0
	£258	19	9

[Advertisements.]

Mission to Deep Sea Fishermen—Mrs. S.A.W. £1.

London Samaritan Society (Convalescent Homes at Sandgate and Bournemouth)—Mrs. W.B. £1 1s; Misses F. £1 1s; Miss K. £1; Miss H.M. 5s.

Bethnal Green Free Library, E.—Mrs. G. £2; Mr. A. Parcel of Books. Mr. F. A. Bevan, Treasurer, 54, Lombard-street, E.C.

Rev. J. T. Wrenford.—In our brief notice last week of Mr. Wrenford's little book on Sunday-schools, we gave the price as 1s. 6d. per doz. It should be 8d. (eightpence). (*Partridge & Co.*)

Cage-lane Mission, Plumstead.—For ten years this Mission has been the centre of much evangelistic activity, put forth by Miss Russell and her vigorous band of helpers. The place has become too strait for the increasing numbers. The owner of two cottages and freehold land adjoining expressed willingness to sell the property, and the amount needed for its purchase is £600. Mr. T. A. Denny has generously given £500 in a lump sum, which more than clears off the old-standing debt on the building. More than £500 is still needed. Miss Russell's address is 1, Thames View-terrace, Plumstead.

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£60 Required.

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Midnight Meeting Movement,
8a, RED LION SQUARE, HOLBORN, W.C.

The Workers' Excursion to Hampton Court on Monday, June 25. Particulars from the above office. Tickets 3s. 6d. each, including rail, dinner, and tea. The Committee greatly desire the company and co-operation of the friends of this very important movement.

John H. L. Christien, *Organising Supt.*
Charles W. M'Cree, *Secretary.*

HOMES of HOPE,
4, 5, & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

This Society was established in 1860 for the reception of the less degraded class of penitent young women.

Special efforts are made on behalf of mothers with infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted from their previous good character and position to mix with others.

Since the Homes have been established 2900 have been admitted; of this number 1050 belonged to the class of young mothers who were thus saved from falling into deeper and continued sin; 325 were rescued from surroundings of great temptation unfallen. In almost every case the mothers, and those admitted unfallen, have turned out well, and about 70 per cent. of the others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent, that every shilling has been spent. **Contributions** may be sent to the Editor of "The Christian."

HENRY THOMPSON, Esq., *Treasurer*,
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To the Readers of "The Christian."

Day by day the most pitiable applications for Free Admissions to our Sea-Side Convalescent Homes come from Doctors, on behalf of their very poor patients; also from Clergymen, Ministers, City Missionaries, and others who are brought in contact with the Poor in all parts of the country. Not a day passes without similar applications from men and women just recovering from a wearying sickness, often with their means entirely exhausted. Their only hope of perfect recovery is a few weeks' rest and quiet, with good food, at a Convalescent Home; but to the majority of such applicants we have to refuse the needed help, owing to the want of Funds. This, we feel sure, would not be the case if our friends could spend a day in our offices and read the letters of appeal, and listen to the earnest pleadings of those who require, and deserve, help in their time of need. We are no friends of indiscriminate Charity; but it is our earnest and prayerful desire, and our constant endeavour, to respond to such applications promptly, practically, and in such a manner as will best help the Poor to help themselves.

Our present urgent needs are many, and are set forth below. With all the earnestness at our command we appeal for aid in this good work for the Lord and His suffering people.

Kindly give us your sympathy, and, if possible, your practical aid.

Donations, either large or small, will be gratefully received, and can be sent to

Your faithful servant,
JOHN JAMES JONES,
98, High Street, Homerton, London, E

Please send us a Donation or Subscription for one or more of the following named objects.

£	s.	d.	
0	1	3	Will pay the expenses for a "Day in the Country" for One poor Child; **5s.** for Four; **10s.** for Eight; **20s.** for Sixteen.
0	2	0	Will pay the expenses for a "Day in the Country" for One poor old Man or Woman; **10s.** for Five; **20s.** for Ten.
1	1	0	Will pay for a "Subscriber's Letter" for either of our Convalescent Homes, or the expenses of a poor Boy or Girl for three weeks at the Seaside Homes.
2	1	0	Will pay the cost of a poor Man or Woman at one of our Sandgate Convalescent Homes for three weeks, including Railway Fare of 5s.
2	5	6	Will pay the cost of a poor Man or Woman at our Bournemouth Convalescent Home for three weeks, including Railway Fare of 10s. 6d.
34	4	0	Will pay the cost of a Free Bed at either of our Convalescent Homes for one year.
500	0	0	Are sorely needed at once for Furnishing and Alterations of the Home offered us at Bournemouth, to be used for Men only. We are anxious to use Shaftesbury Lodge in the future for Women only.
1000	0	0	Are urgently needed to purchase Two large Cottages at Bognor (Sussex), and for Furnishing them as Convalescent Homes; One for Boys, and One for Girls, under twelve years of age.

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lissionary Conference, pp. 17—27. ENLARGED NUMBER, Price 1½d.

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 961.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, JUNE 29, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [PRICE 1½d. POST FREE, 2d.

REV. C. B. SAWDAY,

Melbourne Hall, Leicester.

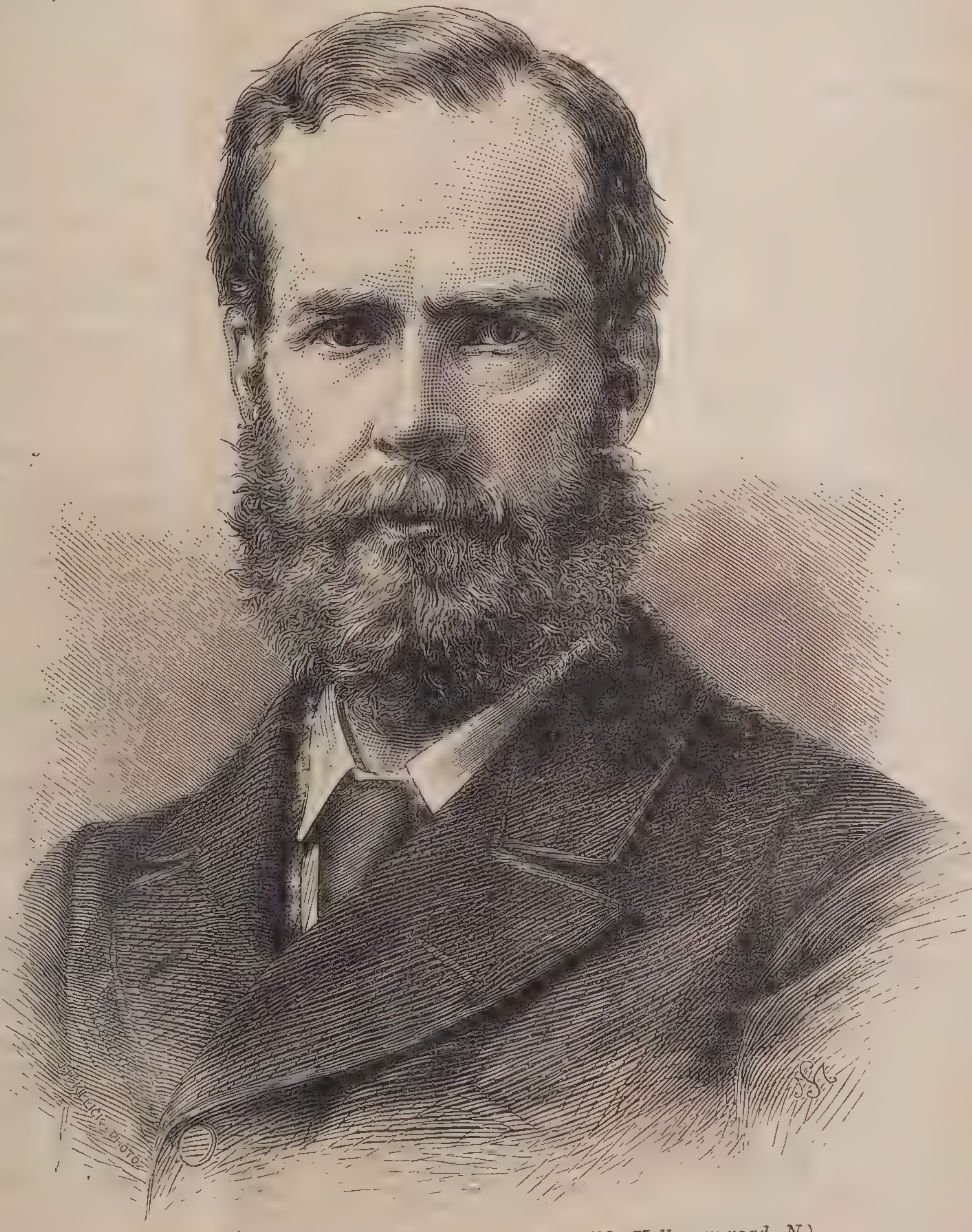
THE call of Rev. C. B. Sawday to the large and important sphere in Melbourne Hall, Leicester, brings specially under our notice the successful work of this popular pastor in North London. That he should have become a preacher of the Gospel, and have been so blessed, will not be wondered at when the early spiritual influences of his home in Devonshire are considered. His father was a well-to-do business man, and very active in the cause of Christ. He was a local preacher of much influence; a class leader and circuit steward among the Wesleyans; and by his assistance many places of worship were erected. Mr. C. B. Sawday's history is another testimony to the value of early Christian training; the influences of his boyhood days have never left him, especially those of the prayers offered at the family altar.

After his school days at Taunton College, Mr. Sawday came to London to learn his father's business, in order that he might become his successor; but events occurred while in this great city which altered the whole course of his life. On being introduced to Mr. Hitchcock, of St. Paul's-churchyard, the first thing that gentleman did was to kneel down with the father and son, and to pray that the young man might be brought to know God in that establishment. This prayer was not long afterwards answered; young Sawday was converted there, and has found in Mr. George Williams a true friend ever since.

On Sunday evening, November 24, 1861, he was accosted by a young man in the Edgware-road, who put to him the question, "Why are you not a Christian?" To this he merely replied, "I don't know," and, as quickly as possible, hastened away. But the question and answer went with him. Pondering over them, he said, "Can it be true that I am losing my soul, and don't know why I am not a Christian? I must be a thousand fools in one to lose my soul, if there is nothing to keep me from Christ." For three days and nights he earnestly sought the way of peace. A buyer at Messrs. Hitchcock's, noticing his deep concern, asked him if his anxiety was not about his soul; to which the answer was, "Yes; I am broken-hearted, and want to find Christ." His friend quoted John iii. 36. Afterwards the steward of the house took him to his bedroom; while kneeling in prayer before the open Bible, and with his finger on that verse, he cast his soul on Jesus. "I left the room," he says, "and going to the young men's prayer-meeting, entered as they began to sing:—

Oh! happy day, that fixed my choice
On Thee, my Saviour and my God.

There and then I joined in my redemption song." That same night he was used of God to the winning of the soul of a young man in the same warehouse, and began what has since proved to be a most remarkable career as a soul-winner.



(From Photograph by Mr. J. H. Killick, 399, Holloway-road, N.)

Early in the following spring he was baptized, and, resolving to offer himself for the service of Christ in the Baptist ministry, applied for admission to the Pastors' College. On Mr. Spurgeon seeing his intense earnestness to win souls, he said he would take him at his own cost; and at the age of seventeen he became a student in the Pastors' College. Soon after being received, one of the tutors was sent to hear him, and to report concerning his preaching abilities. He sent back the report that young Sawday's doctrine was sound enough, but his delivery was dreadful, and he would never make a preacher. Mr. Spurgeon saw the young student, and told him that he thought he had made a mistake; that he would never make a preacher, and he had better go back to business. The reply was, "I may leave College, but I am going to preach Christ and win souls." Thereupon Mr. Spurgeon said, "If that's the case, you shall stay." That very address criticised by the tutor was the means of the conversion of the daughter of the gentleman in whose house it was delivered, and she is to-day a member of a Baptist church in North London. In after years Mr. Sawday preached several times for Mr. Spurgeon in the Metropolitan Tabernacle; on one of these occasions he was the means of the conversion of his own brother George, who is now one of the most successful agents of the Wesleyan Missionary Society, and has founded a splendid orphanage at Tümkür, Mysore, India.

At eighteen Mr. Sawday went to preach at the Old Swan, a suburb of Liverpool; he was so abundantly blessed that at the end of two months he was invited to become the pastor. That invitation was not accepted, but he did not leave the congregation without having made many friends; in his library there is a complete edition of John Bunyan's works, in three volumes, and six volumes of John Howe, in which there is an appropriate inscription, telling of the Lord's goodness to that people through his short ministry of three months.

It was while he was engaged in the work of the Lord in Liverpool that the deacons of Vernon-square Baptist Chapel, King's-cross, were seeking for a pastor, and applied to Mr. Spurgeon. He said, "'Young strike-a-light' will be home this week, and I will send him." At that time the chapel was rented at £100 a year, and during the three previous years but one quarter's rent had been paid, so that when this young preacher entered upon his work there he found the church at a very low ebb, with a debt of £275. He preached there for the first time on Sunday, October 10, 1863, and was so blessed of God in soul-winning that after supplying the pulpit for two Sundays, he was asked to become the pastor. Such was the blessing attending his ministry that the chapel soon became too strait; in the spring of 1865 the church was compelled to seek a larger building.

Sadler's Wells Theatre, and, subsequently, the German Gymnasium, St. Pancras, were secured for a lengthened period, and though the expenses were considerable they were all met, with the help of some generous friends, including the late Mr. Samuel Morley, and Mr. George Williams. Crowds flocked to hear the Gospel, and many were the slain of the Lord under Mr. Sawday's most earnest ministry. Mr. Sawday has often preached at the Agricultural Hall to immense congregations. The chapel at Vernon-square was ultimately enlarged at a considerable cost.

It must not be concluded that Mr. Sawday's success has been that of an evangelist only. As a pastor he has been equally successful; for nearly twenty-five years he has ministered to the same people week by week. He has had the privilege of receiving into church fellowship over 2500 persons, and has built up a strong church which is a centre of much spiritual work. Many of the members are actively engaged in mission-hall and open-air work. There are now about twelve pastors of churches who are much blessed in their work, who formerly were members at Vernon Chapel, and received their training, before entering College, from Mr. Sawday.

The best description of the church at King's-cross would be that of a spiritual church carried on upon spiritual lines. The prayer meetings and week-night service are quite phenomenal. There are no seat-rents; but weekly offerings, and money has always been forthcoming, as required. The chapel and schools have recently been renovated at a cost of over £200, but Mr. Sawday leaves the church without a farthing of debt.

Two or three months since, on Rev. F. B. Meyer leaving Leicester for Regent's Park, Mr. Sawday was the first man invited to preach. After preaching two Sundays, a special church meeting unanimously invited him to become the pastor of the church, which numbers nearly [illegible] members and [illegible] Sunday scholars. It can be readily understood that it was with great difficulty Mr. Sawday could be induced to leave the church at King's-cross where so many are deeply attached to him and regard him as their spiritual father and teacher. It was only after a month of waiting upon God for direction that Mr. Sawday was clearly convinced that it was his duty to take up the work in Leicester.

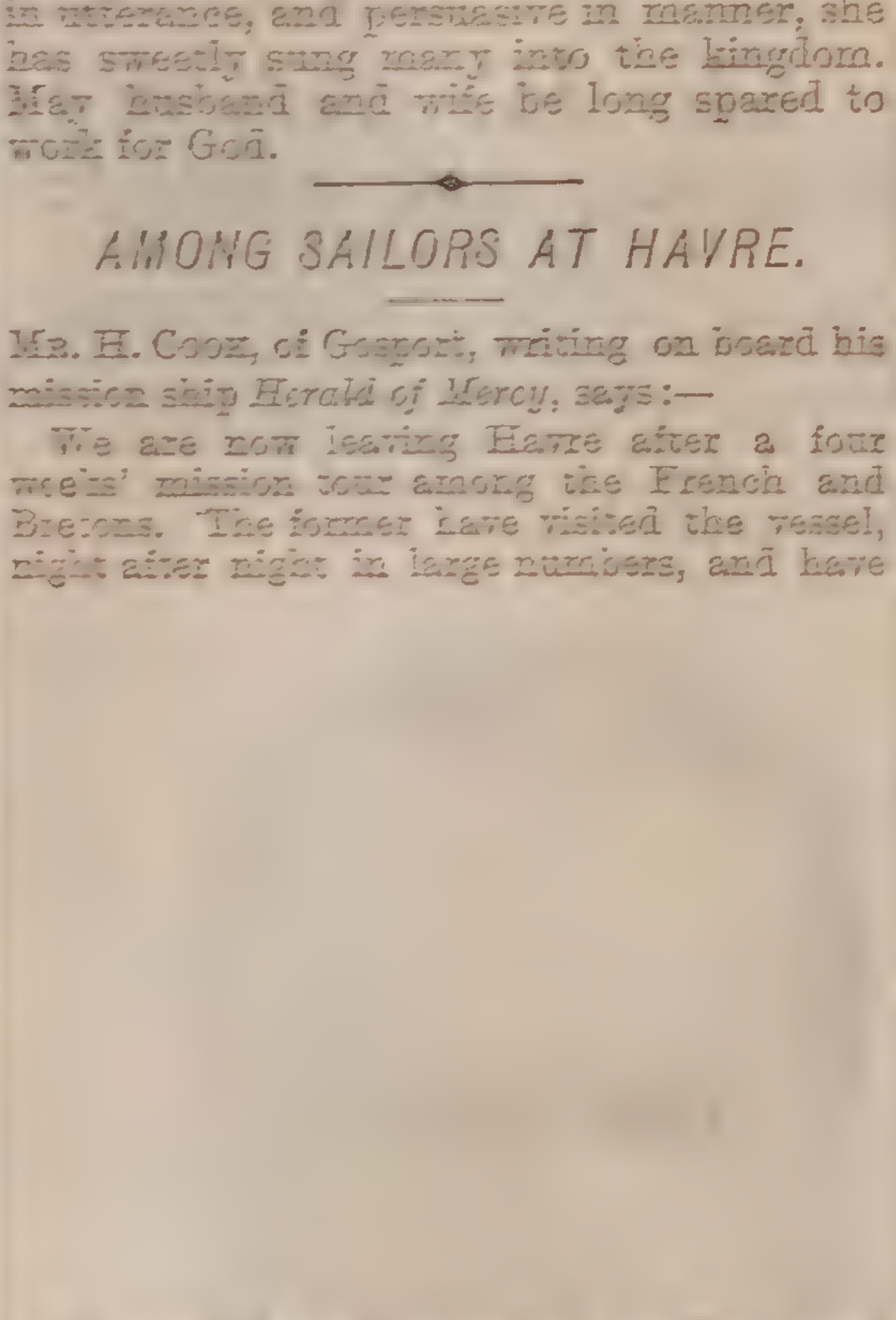
Mr. Sawday's labours have not been confined to King's-cross. He has always been willing to help his brethren in evangelistic services, and has been in this work greatly blessed of God. After five nights' services in one place, 100 were received into fellowship by one church, and thirty by the other.

This brief sketch would be incomplete without a brief mention of Mrs. Sawday's work of faith and labour of love. In evangelistic work she has been much used of God in the singing of the Gospel. Clear in utterance, and persuasive in manner, she has sweetly sung many into the kingdom. May husband and wife be long spared to work for God.

AMONG SAILORS AT HAVRE.

MR. H. COOK, of Gosport, writing on board his mission ship *Herald of Mercy*, says:—

We are now leaving Havre after a four weeks' mission tour among the French and Bretons. The former have visited the vessel, night after night in large numbers, and have paid most devout attention to the word preached by Rev. G. Whelpton, our evangelist, and others. Special meetings for soldiers and children have been arranged; they were largely attended by the latter, but the former were prevented through fear of punishment. New Testaments, Gospel letters, cards, &c., have been distributed among the people and left on board vessels of all sizes. Villages have also been visited, and everywhere the tracts and Testaments were courteously received.



Our humble efforts need a further supply of help in the shape of Bibles, Testaments, and so forth, also in practical sympathy for the working of the vessels, the crew, &c.

Some very cheering instances of the Lord's goodness have been brought under our notice. I give one. Three or four years ago a young fellow came on board the *Annie* when at Havre, to mock us, and I gave him a New Testament. Combined with the word preached, this led to his being won for Christ, and he is now a faithful preacher of the Gospel. He has helped us very much.

THE HOLIDAY SEASON.—DEAR SIR,—Kindly inform your readers that we are ready to receive applications from families requiring foreign governesses for the holidays. With many thanks for former kindnesses. Yours truly,

C. F. [illegible], Directress.

Bienvenue, 5, [illegible] Houses, Talbot-road, W.

PEEPS AT INDIA.—On Wednesday evening, last week, a most interesting lecture was given at the Y.M.C.A., [illegible], Aldersgate-street, entitled, "Peeps at India," by Mr. [illegible] Smith, of Poona. The lecturer illustrated his remarks by dissolving views of the temple, idols, country, and people of India, where he has spent upwards of twenty years of his life. Some fifteen ladies and gentlemen were arrayed by Mr. Smith in the most gorgeous Eastern costumes. There were also exhibited idols that had been worshipped, an Indian plough, and various other curiosities. A most profitable and enjoyable evening was spent.

HEART-HOLINESS AND CHRISTIAN WORK.

We all long for success in our work. Let us see to it that nothing in us hinders the Holy Spirit, the Great Fountain of blessing, from using us as his channels. "This is the will of God: even our sanctification." He "chose us in Christ before the foundation of the world, that we should be holy and without blame before Him in love."

If He sees that success inflates us, does us more harm than good, He will leave us on one side and work through other instruments. Because He so loves us, He will disappoint us, humble us, rather than imperil the moral perfection which alone can fit us to be his companions. But, if we keep our hearts pure, if we cleanse ourselves from all filthiness of the flesh and spirit, He can and will baptize us gloriously for his service. The condition of blessing in work is that we be free from all taint of self-seeking, self-glory, vanity, exultation over blessing granted to us and withheld apparently from others; free from every particle of anger or irritation against opposition or injustice (generally more fancied than real), and that we forgive even as Christ forgave us.

This state of soul depends upon ourselves, in that we must yield ourselves up to God for his Spirit to work it in us. We must put our will so resolutely on his side that we gladly accept any discipline, any mortification, any humbling, that may tend to develop and perfect this Christ-life within us. Yes, we make or mar our own usefulness according as we forward or hinder our own heart-holiness. God can cleanse us instantaneously from every idea, every principle, contrary to perfect love, but even then the devil will tempt us furiously on our old weak points, and unless we are "strong in the Lord and in the power of his might," unless we "resist steadfast in the faith," sin will revive and manifest itself, alas! in our unfruitfulness.

There is only one way of bearing much fruit: abiding in Christ, and He in us. Through this blessed, reciprocal indwelling, we shall be shielded from all sin, hallowed within and without; everything about us will testify of Christ; we shall be his witnesses all the day long, and under all circumstances. For when we are wholly sanctified to God, separate both from the spirit and the ways of the world, even our unconscious influence does more for his kingdom than the most indefatigable working, the most eloquent preaching, tainted with self and vanity.

May Christ dwell so fully in us that we literally feel nothing but his Spirit, and, therefore, can show nothing else in our words or lives!

There is no estimating the power for good of a soul so purified from earth that the Divine glory can shine through it continuously and undimmed! Who then is willing to die to all sin that he may live only in God? Who is willing to crucify every form of self so that God may be able to work through him? Who is willing to do violence to his own natural spirit, and be influenced only by the gentle, loving spirit of Christ? Lord, "thy people shall be willing in the day of thy power." Let that day dawn on us now!

Paris. H. W. G.

MISS VON FINKELSTEIN began her Australian campaign by a lecture in the Town Hall, Adelaide, on May 11, on "The Homes and Haunts of Jesus." The Chief Justice presided.

The Missionary Conference.

Above the signature of "R. N. C.," in *The Record*, appear the following appreciative and true remarks on the recent Missionary Conference:—

> One thing has been made evident without doubt, the solidarity of the evangelical churches. Between us and our Continental friends the barrier of language is no longer an impediment; between us and our friends from America the Atlantic no longer exists. That ocean can no longer appear in the *Missionary Atlas*. We are one army of the living God, differentiated in separate regiments, but under the same Captain of our salvation, the same banner of the Cross, marching on, marching on, to the conflict, and to victory. This is no mere flight of rhetoric; it is the deliberate outcome of our judgment. Talk no longer of the unity of the Church of Rome under one Pope. The Protestant Churches have a more enduring unity, though *not uniformity*, under the Headship of Christ. Over and over again in the different meetings this great fact was proved by the incidental remarks, and the bearings of the speakers.
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> A second feature was the entire disappearance of the offensive manifestation of denominational differences. It, indeed, was difficult to find out whether the sweet and intelligent Christian in our company was a Congregationalist, or a Baptist, or a Methodist, or an Episcopalian, or a good Plymouth Brother; not that anyone was lax in his convictions, or unsettled in his Church views; but that each and all looked over the barriers of human and historical difference, and saw nothing but the face of Christ, and heard nothing but his parting words on Mount Olivet. And surely there is more real Christianity in this than in the Papal or Mediæval High Church arrogance of a monopoly of preaching the Gospel of Salvation based on a doubtful Apostolical succession.
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> A third feature, and a remarkable one, though confessedly on a lower platform than the preceding, was the wondrous fact that within the walls of Exeter Hall were collected men and women who spoke a greater variety of languages than had ever been collected under one roof in ancient or modern times. And the object of acquiring those forms of speech, and the use of those forms of speech, was solely and entirely to spread the Gospel of salvation. The philologist might well bow his head in reverence; the ethnologist might well reflect on the passage in Holy Writ, "Seek ye first his kingdom and his righteousness, and *all these things shall be* added unto you"; the statesman may well ponder upon the appearance of a new factor in politics, a Republic of enthusiasts, who will not be diverted from their object; a Parliament of men of diverse nationalities, but recognising one Law, one King, and one hope of everlasting life; a federation of the greatest benefactors of mankind.
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> A fourth feature was the sweet forming, and the still sweeter renewal, of friendships. There is something in the personality, the expression of countenance, the utterance of words of an American, that attracts and conciliates friendship. They are not as we are in Great Britain, but there rests in their choice of words and formation of sentences something of the archaic peculiarities of our common ancestors, and a nobility of presence and an independence of bearing which in good, holy men (and we had in this Congress no others) is peculiarly fascinating; their eloquence is all their own, and, in spite of the obvious peculiarities of expressions and tones, goes to the heart. Some of their speeches, such as those of Dr. Pierson, of Philadelphia, Dr. W. M. Taylor, of New York, and Dr. Ellinwood, were simply magnificent, and can never be forgotten by those who heard them.

Had these wise and well-considered observations stood alone, or had they been accompanied only by fair and unprejudiced criticism, it would have been well for the writer; but we are not surprised that to the whole paper was appended the following editorial note:—

> [Some of the criticisms in this paper strike us as unduly severe, but our readers will recognise in the initials at its foot one than whom the cause of foreign missions has no truer or more faithful friend.—Ed.]

We do not wish to discount the recognition of "R. N. C." as a faithful friend of missions, but we must express our entire dissent from some of his criticisms, as not only "unduly severe," but as utterly untrue. His opening sentence is:—

> With the Valedictory Meeting on Tuesday evening the programme of the Congress was worked out; all subsequent meetings were accretions to meet the idiosyncrasies of particular persons.

These "subsequent meetings" were: (1) The Lord's Supper on Wednesday morning; (2) the great meeting on Wednesday evening, to denounce and deplore the triple sin of forcing the Opium Traffic on China, the Drink Traffic on the African races, and the infamous C.D. Acts on India; and (3) an all-day meeting for prayer on Thursday, from 10 a.m. to 10 p.m. But evidently the force of this "unduly severe criticism" with which the writer opens his paper, is directed against the largest, most enthusiastic, and most unanimous meeting of the whole Conference, that of Wednesday night, for in another part of his article we read:—

> Missionary societies have entirely failed in obtaining the confidence, or even the toleration, of the ruling classes, the nobles, the scientists, the aristocrats, the demagogues, the men of undemonstrative piety, the ordinary good citizens, and the general public. Whole families, of whom the writer of this paper is a member, and wealthy and powerful, give not one shilling. Those who, heart and soul, have given themselves up to this service, this best of services, for more than forty years, feel this neglect keenly, but do not wonder at it. For why is it? The foolishness of a section, only of a section, of the missionary party causes this disfavour. In the great gatherings, with the exception of those members of the House of Lords and Commons who have avowedly thrown in their lot with us, all were absent. Yet it is a subject of the deepest regret, and is caused by the folly of a minority, who neglect the noble work of preaching the Gospel to the heathen, and alleviating the burden of the suffering, to take up fads, miserable crazes, about subjects totally out of the orbit of pure missionary work. They might as well call for a blue moon as suppose that their miserable penny trumpets will influence the counsels of the Parliament of Great Britain or the Government of British India.
>
> It was distressing to hear the crudity of some remarks, yet all spake with the air of Prophets just descended from the mountain with a new revelation. It seemed as if each man had a peculiar subject on his brain, and the whole world was to be altered to meet his wishes. There was often a want of sobriety, a want of humility, a want of self-distrust and self-abnegation. What can a man, who has been for years in Japan and China, understand of the wonderful mechanism which controls the revolution of European feelings, and the policy of European Governments? And yet an American born in the State of Ohio, or a German from Westphalia, and twelve years residing in China, undertook to tell an assembly of miscellaneous men and women what the British Parliament ought to do, and the foolish assembly clapped and stamped in token of approbation of what it is obvious they could not understand.

This is only intelligible as coming from one who pooh-poohed the opposition to the Opium Traffic; but we suppose we must take the "fads, miserable crazes, about subjects totally out of the orbit of pure missionary work," to include also the opposition to the Drink Traffic by which the African races are being exterminated, and the licensing of vice, by which the women of India are being destroyed. We fail to understand, however, the consistency with facts of the elegant passage in which "R. N. C." says, "they might as well call for a blue moon as suppose that their miserable penny trumpets will influence the counsels of the Parliament of Great Britain or the Government of India." This is startling in its fallacy, in face of the two recent victories gained in the House of Commons, by which first the Acts which have cursed India have been unanimously denounced, and, secondly, the Compensation Clauses have been thrown overboard.

"R. N. C." charges the missionary who marries early with want of entire consecration to the cause of the conversion of the heathen, and with forgetting his first love; and adds that—

> He cannot have read the Epistles of St. Paul rightly, if he could think of earthly love with the cry of the heathen ringing in his ears. As a reaction against such things come the Brotherhood and Sisterhood of the High Church party, the haphazard system of Mr. Hudson Taylor sending out men to take their chance of a living, and the extraordinary system of Bishop William Taylor sending out men, women, and children to live on nothing.

Mr. Hudson Taylor and Bishop William Taylor will be surprised to hear, for the first time, that the "haphazard" system of the one, and the "sending out men, women, and children to live on nothing," by the other, were a reaction against the early marriages of marrying and therefore backsliding missionaries. As a fact, the China Inland missionaries are remarkable for their marriages, and it is found that many difficulties are removed in the case of married couples which stand in the way of single men and women. How Bishop Taylor's sending out men, women, and children to live on nothing could be a reaction against the marriage of missionaries is beyond our comprehension.

It is pleasant to turn from these and other querulous criticisms to the closing sentences in which "R. N. C." notes that,

> The report of the great Congress will be published, and will mark an epoch in our missionary annals. Some may live to be present at the next great gathering at the end of the nineteenth century. Some words of this Congress are not to be forgotten. Dr. Ellinwood, of the United States, in his great valedictory address, spoke of gratitude, fellowship, kinship, and love to the British people; he said that he had almost forgotten his country, and that to-night we were all Englishmen, *because we were all Christians*. These precious words should live in our memory. Dr. Sutherland, of the Dominion of Canada, spoke of the essential oneness of Protestant Christianity. Oh, let us cherish this! all the world over, Christ is all! The Church is prepared to enter on a new work with new enthusiasm, for the love of Christ constraineth us. M. Rappard, of St. Chrischona, remarked that the Holy Spirit still clings to its work. Canon Fleming remarked that all the members of the Congress would go back to their homes, distinct, indeed, as the billows, but one as the sea. These are but samples of the noble expressions uttered by noble men, in the presence of vast assemblies of men and women, who desired holiness, even if they did not attain to it. It was well for each one of us to hear such sentiments, and better still to feel the heart beat high, and to appropriate such sentiments as our own. Many of those present will never meet again, but they have looked into each other's faces, they have heard each other's words, they have recognised each other's graces, and the contact has not been in vain. Such Congresses are the direct replies to the Œcumenical Councils of Rome. The Protestant Churches are in evidence, one in Christ, differing in Church government; one in essentials, divided in matters of less moment.

The All-day of Prayer on Thursday, far from being an "accretion to meet the idiosyncrasies of particular persons," was the fittest possible close to this Conference of many days. It was felt by all present that for the opportunity of pouring out praise and prayer to God, our venerable brother, Mr. Whitwell, at whose suggestion it was afforded, deserved our hearty thanks. To not a few it was the very best of these prophetic days. The Conference would have been incomplete without these last words to us from God, and from God to us.

REQUESTS FOR PRAYER.—For blessing on a tent mission, now being held at Leigh, Sherborne; that many souls may be saved.——For special services by Mr. Opie Rodway, at Longcross Baptist Chapel, Cardiff, from July 1 to 8; Pontypool, July 9; and at Birdlip, near Cheltenham, July 14 to 18.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. William Arthur, an ex-President of the Wesleyan Conference, and author of "The Tongue of Fire," &c.

Our next issue will be a Double Number, price 2d., and will contain a full report of the addresses delivered at the Mildmay Conference this week, notes of the smaller gatherings, &c.

We do not like to seem importunate, but on behalf of the little ones we appeal for increased support for our "Day in the Country" Fund. The requests which come pouring in upon us for a grant are overwhelmingly in excess of the means in hand to respond to them, which necessitates a most sparing distribution. We trust that our readers will enable us to meet these demands more efficiently than hitherto.

A correspondent pleads for "tired workers" who have been hard at work amongst the masses of the people, often under unhealthy and disheartening conditions—that Christian friends in the country should invite one or more for a short visit to recoup their energies, mental, spiritual, and physical. There need be no difficulty in finding scores who would be only too grateful for such kindness.

The summer breezes bear upon their wings the glad tidings of the Gospel, published by many an earnest servant of the Lord in the open air and under canvas. The large cities and their suburbs are well supplied in this respect, but it is a solemn, though well-ascertained fact that many a country hamlet never hears the simple Gospel. It is in supplying this need that the Evangelistic Mission and similar agencies are doing such grand service to the cause of Christ.

We constantly hear outcries of righteous wrath at the continued toleration of the gaming tables at Monte Carlo, and it is extremely necessary that public attention should be kept alive on the subject. Meanwhile it must not be forgotten that at nearly all the principal watering-places of France and Belgium public gambling goes on, differing from that in the more notorious principality about as much as an alligator from a crocodile. The play goes on in the casinos, which are nominally clubs offering admission only to persons provided with suitable introductions, but which, as a matter of fact, are only too glad to open their doors to anyone who is ready to pay half a crown for a day's subscription. In many respects the danger is greater and the consequences are more serious at these resorts than even at Monte Carlo. The decorous hours of the Principality are not observed, and gaming is allowed to continue all night, so that the morning bathers may often meet the gamesters returning from the tables.

That this state of things should be tolerated by the French Government is as inconsistent as it is scandalous. They have properly placed severe restrictions upon betting at races, yet they leave this crying evil undisturbed. It is high time that an emphatic protest should be raised against a state of things which is an outrage on public morals, a danger to the public safety, and a violation of the responsible duties of the State towards the individual.

Those of our readers who wish to preserve or circulate the report of the late Missionary Conference appearing in this and the two previous issues, may still obtain copies on application to the publishers. The scattering of so much valuable information among ministers at home and missionaries abroad cannot fail to be helpful to the cause of missions. The three numbers will be sent post free (inland) for 6d. We have received the following letter on this subject:—

> Dear Sir,—Your report of the Missionary Conference in The Christian of June 22 is beyond my best expectations. I feel that it would be an invaluable message of comfort to many workers in far-off fields, who seldom or never see your paper, were they to receive the numbers containing the report of the Conference. I enclose P.O. for 7s. 6d. Will you please use this in sending copies to those missionaries whom you have reason to believe would not otherwise see it.
>
> Of course this small sum will go a very little way; but if I know of one labourer for Christ whose heart has been gladdened by the receipt of your report I shall be doubly repaid. Perhaps others of your readers would be thankful for the suggestion, and be glad to join in this effort. Had I the means I would not rest till every missionary possessed a copy. May God abundantly bless these meetings, that his kingdom may come speedily. Accept my thanks as a reader of your weekly for the privilege of knowing something of the Centenary Conference of 1888.—Yours in Jesus,
>
> *Duffield, Derby.* FRANK E. BLAND.

In our last week's report of the Missionary Conference Mr. Grattan Guinness was erroneously represented as stating that all the missionaries of the North African Mission are self-sustaining. The fact is, that three of them are partially self-supporting, but £100 a week is needed to carry on the present operations of the Mission.

The discrepancy between the statements of the Government in regard to India, and the actual state of things there, is a painful and serious revelation. Many, in consequence, feel increasing difficulty in accepting any official information with regard to the rule of our Indian Empire with confidence. A notable illustration of this discrepancy between statement and fact is found in Sir J. Gorst's assertion in Parliament on May 15, that the C.D. Act was suspended in Bombay. By the mail that arrived in London on Monday, Mr. Alfred S. Dyer received a letter from Mr. Wallace J. Gladwin, of Bombay, dated twenty days ago after Sir J. Gorst's statement, in which Mr. Gladwin gives a description of the full operation of that Act which he witnessed that morning. The scenes he depicts are too awful for quotation. Licences were openly issued to women to sin. He concludes his letter thus:—

> The second house from the examination room is a mission school. The school was being taught by two native Christian women. The heathen Marathi girls and boys were singing sweet hymns full of the praises of Jesus Christ; while, ten steps away, the "Christian" Government was dealing out its licenses to older heathen girls to shamefully break God's law. Licensing these women is virtually licensing all the men about to sin also. Vengeance is lingering; damnation is slumbering; but wrath from heaven shall soon be revealed against such wickedness.

It is evident there will have to be vigilance and determination on the part of the Christian public at home in order to get the recent decision of the House of Commons carried into effect.

A correspondent regrets that "much difficulty was experienced in Exeter Hall last week in hearing some of the speakers; and this was specially remarked at the United Communion Service. Along with other qualifications, a good voice and clear delivery are essential in a large hall."

The same friend says—"We should like to hear more of the Word of God read at united Communion Services. There are many chapters in the Gospels, specially of John, and in the Epistles, eminently suitable for the ante-communion, and glorious hymns of praise in the Psalms and Revelation for after the Communion."

As will be seen from our advertising columns, a very interesting and comprehensive programme has been arranged for the Pan-Presbyterian Council, which meets at Exeter Hall next week. We cannot doubt that these deliberations will leave an important mark on the history of this large section of the Christian Church.

The *Secolo*, a daily newspaper, of Socialistic principles, published at Milan, has introduced the Bible, in a somewhat singular way, to the notice of the people of Italy. Simply as a commercial speculation, the editor is issuing the Old and New Testaments in halfpenny weekly parts, which have so far sold with great readiness, as the pages are profusely illustrated. This event has given some encouragement to Christian workers throughout Italy.

At the twelfth meeting of the Yorkshire Evangelical Union, Rev. W. Odom, of Sheffield, stated that some congregations pay yearly a larger sum for music in their churches than they give all the year round to missions among their own neglected countrymen, or to send the Gospel of salvation to the hundreds of millions of benighted heathen. Protesting against the modern fashion of *tableaux vivants*, and dramatic performances on church premises, he said, "The devil never did a cleverer thing than when he suggested to the Church of Christ that it was a part of her duty to amuse the people."

Will it not be well, in view of the extent to which church entertainments are proceeding, to make inquiry, before contributing to church and chapel erections, whether they are being built for the worship of God, and to teach Christianity, or for rivalries with undisguisedly secular and worldly amusements? The travesty of religion that is now going on from bad to worse does not merely grieve devout persons, but is an offence to intelligent men of the world. It would be useful to inquire into the proportion of those who were benefited, and those drawn into the clasp of the unprincipled by these secular entertainments.

National Reform in its relation to morals has taken powerful hold of many of the first minds in the United States. They see politics degraded by party strifes, and great social reforms ignored by professed statesmen. They have, therefore, lately held in Philadelphia a Convention for the advocacy of Christian principles of Civil Government, especially as these relate to war, to temperance, to the Sabbath, and to family and social purity. Many of the best representative men and women of America were present, and the speaking in a crowded hall was of a very high tone. The meetings, moreover, were eminently Christian in their spirit of prayer, and reference to Scripture.

There is a call for such a Conference in England. There is ample proof that a large number of earnest men among us are taking action in regard to social questions. We may not look for absolute unity among them, but they are agreed on this, that

Government ought to concern itself with matters that are impoverishing and degrading the people, and that threaten the welfare and progress of the nation. English Government rests now on a basis of democracy, and a corrupt democracy involves national ruin. A strong and united utterance, therefore, of those who hold that statesmen can no longer neglect the reform of past evil legislation, would go far to lift such reforms into due ascendancy in our electoral life.

Not in London only are the evils of the sweating system seen. *The Leeds Mercury* has revealed a lamentable state of things in that town. It appears that though there are few small sweaters there (one of whom is cited as making gentlemen's coats for elevenpence each), a very great deal of tailoring work is done at home, among most filthy and often disease-stricken surroundings. The special commissioner of *The Lancet*, who has visited Leeds, says in reference to a woman who worked for a large wholesale establishment in the clothing line, "the house was situated in a miserable street, in the very heart of the small-pox and typhus district." Here is another peril of "cruel cheapness," and one which makes it evident that in taking vigorous steps to protect the poor victims of the sweater, society would be taking measures for its own safety.

It is calculated that there are in Leeds about fourteen hundred Jews working under sweaters in the tailoring trade, and also five hundred Jewesses, who, however, are said to do only the better class of work, the worst kind being left for English girls. The account given of the horribly insanitary condition of the Jews' quarter is almost revolting, and it may be doubted whether anything worse exists in East London. The statement, however, that they are a "very orderly and intelligent people, who would never dream of resisting pressure from properly constituted sanitary authorities," indicates at once the quarter where much of the responsibility rests.

In well-informed circles in Ireland it is considered as almost certain that the Irish Sunday Closing Act will be made permanent; that, unfortunately, its provisions will not be extended to the five cities and towns now exempted from its application; and that early Saturday closing will be made the subject of another Act. It would be a great gain to society if the five exempted places could be brought within a measure which has in many ways been beneficial to Ireland; but if early closing on Saturday nights results from the labours of the Committee which has been gathering evidence from so many localities of the sister island, there will be much to be thankful for. With fewer temptations on the Saturday—and a walk through Dublin soon shows a visitor how terribly numerous those temptations are—there would come, as a matter of course, a happier Sunday, and that, in its turn, would influence the rest of the week.

It is gratifying to note that France, tired of being tossed about in the thousand ever-shifting currents of party disputes, is showing a disposition to deal with some of the problems affecting the practical welfare of her working-class population. The Chamber of Deputies has lately adopted a measure for regulating the hours of work of women and children in factories. In the course of the debate, a striking and powerful speech was delivered by the Comte de Mun, in which he earnestly contended for the principle that the law should equally protect labourers of both sexes, and of every age, and for the establishment of justice in the relations between capital and labour; he quoted the saying of Lacordaire, that it was for the law to interfere between the strong and the weak, and expressed his deep conviction that "a revelation of forgotten Christianity lay at the bottom of popular agitations." True, if the relations between capital and labour, master and servant, employer and employed, were based upon Christian principles, there would be none of the present embittering "strikes" and disputes.

The senators at Washington have been discussing the harm resulting from the widespread use of the cigarette, and a Bill has been introduced to prohibit the selling or giving of cigarettes, or of tobacco in any of its forms, to minors under sixteen years old in Columbia. Petitions in favour of the Act from 230 physicians, 85 clergymen, and 524 superintendents and teachers of public schools, were presented by Senator Chase, who spoke very strongly against the habit of smoking cigarettes as "destroying more youth than any one thing that is affecting the prosperity of America." We hope the measure may pass. It is quite time some of our English legislators made an effort in the same direction.

The question of the use of stimulants and narcotic drugs by women was the subject of an able paper read recently by Dr. Imlach, at the annual meeting of the Lancashire and Cheshire Branch of the British Medical Association. One or two drugs were referred to, of which Dr. Imlach said that although largely and legitimately used in the alleviation of pain, it was to be deplored that they were ever discovered or invented, so extensive is their use without medical advice or sanction. He asserted that "the antecedent conditions of drink amongst women are much oftener of a medical nature than they are among men."

With narcotics, as with ordinary stimulants, the habit of taking them can be frequently traced to the prescription of a medical man, who probably would have substituted something in lieu of them had he been aware of the danger they would be to his patient.

The contribution by Professor Sayce to *The Guardian* of the 13th instant, on the discovery of correspondence between Asia and Egypt, in the century before the Exodus, is a singularly interesting one; and as it seems probable that the "find" to which it has reference will be followed by others of no less importance, there is reason to believe that wonderful light may soon be thrown upon some portions of Bible history. It appears that tablets of earth baked in the sun have been found amid the ruins of Tel-el-Amarna, built by Amenophis IV., and they still bear the ancient inscriptions, pointing to "an active correspondence with the most remote portions of the civilised East." Professor Sayce states that matters of minor importance, such as the conveyance of horses, or the sickness of a governor in Palestine, as well as questions of high moment to the State, are treated of in these "earth tablets," and as he points to places in Palestine, and elsewhere, where libraries similar to that of Tel-el-Amarna probably would be discovered, there would seem to be ground for his remark that "we may well feel sure that revelations of the most unexpected character are about to be made to us."

Rome has once more verified her claim to the proud motto, *semper eadem*, and, in granting to the Duke of Aosta a dispensation to marry his neice, the Pope has simply followed the practice of his predecessors in regard to such licenses. It is open to question, however, what course would have been followed if the persons concerned had been denizens of a back street, and it is difficult to avoid the reflection that perhaps the payment of a fee of £4000 which, it is stated, the Duke has been required to make before the disparity of ages and the close relationship could be winked at, has had something to do with the Pontiff, who in these matters, as in others, doubtless lays claim to infallibility.

Two recent statements in regard to Ireland may be set against each other, and they may well give rise to some thoughtful consideration. One was made at the Spanish Armada Convention at Exeter Hall, recently, to the effect that during 1878 "in the poor country of Ireland there had been bequeathed to the Roman Catholic Church no less than £750,000 for masses for the souls of the departed." Doubtless, Rev. Mr. Isaacs had proof of this, for he referred to it as "an ascertained fact." On the other hand, the Irish branches of the Society for the Propagation of the Gospel in Foreign Parts, and of the Church Missionary Society remitted to the parent Societies in London, for the year 1887, £7832 15s. 8d.

The Canadian Executive a few weeks ago seized in the Custom House and confiscated a quantity of French novels, of the types which are permitted to circulate in England unquestioned, and which are being translated and published in this country and scattered broadcast to do their vile work of disseminating impurity. It is satisfactory to find that there is a movement at the fountain head, for a number of influential men in France have petitioned the Senate to take stringent measures against the promulgators of the so-called "art for art's sake" literature. An old Act has been found wanting when prosecutions have been undertaken, and hopes are expressed that the Government will strengthen it and widen it so as to include publications of a class to which at present it does not apply. In France, as elsewhere, the liberty of the press is becoming a somewhat doubtful blessing, and there, as in these islands, there is ample room for some wholesome restrictions.

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DR. BARNARDO'S HOMES.

MR. JAMES B. WOOKEY, well known in many places as lecturing in connection with the Gospel Purity Association, is now attached to Dr. Barnardo's Institutions as deputation secretary. He will be glad to receive invitations, and to make arrangements for visiting towns, churches, or missions, with a view to explaining and advocating the nature of Dr. Barnardo's rescue work. The only thing required of friends inviting Mr. Wookey is the use of a hall or church to speak in. No charge for travelling expenses, or fees of any kind. We had the pleasure a few days ago of revisiting all Dr. Barnardo's Institutions in East London, and were astonished at the large increase since our last inspection. No words can describe the boon conferred, not only on this great and dreadful city, but on the whole country, by these and similar institutions. We are sure that Mr. Wookey's descriptions and expositions of the Stepney Homes, the Labour House, the Leopold Home, the Village Homes for Girls at Ilford, and the other features of this, the largest Institution for destitute children in the world, with its ever multiplying and increasing developments, will procure for them a continually widening circle of interested friends and helpers. Mr. Wookey's address is, 139, Powerscourt-road, Clapton, London, E.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVII.—Angel Work in a Bad Town.

Gen. xix.

(FIRST PART.)

The waters of the Dead Sea ripple over the spot where once stood the cities of the plain, with their busy stir of life, and thought, and trade. But all the sounds of human joy, sorrow, or industry, the tread of the soldier, the call of the herdsman, the murmur of the market, the voices of little children playing in the open spaces, *all* are hushed in that awful solitude, the aspect of which is a striking testimony to the truth of the inspired Word.

Embosomed in gaunt mountains, the Dead Sea lies 1300 feet below the level of the Mediterranean Sea, and it is said that no bird flies over those deep dark waters, no shells line the strand, no trace of living verdure is found along the shores; but, strewn along the desolate margin lie trunks and branches of trees, torn from the thickets of the river jungle by the violence of the Jordan, and cast up again from the depths, encrusted with the salt, which makes those waters utterly unfit to drink. And as the traveller wanders around the spot, he is irresistibly reminded of the time, when "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

I. The Reasons which justified this supreme Act of Destruction:—

(1) *It was a merciful warning to the rest of mankind.*—The lesson of the Flood had well-nigh faded from the memory of man, and, heedless of all restraint, the human family had made terrible advances in the course of open and shameless vice—so much so that there seemed an imminent danger of men repeating the abominable crimes that had opened the sluices of the Deluge. It was surely, therefore, wise and merciful to set up a warning, which told its own terrible story, and reminded transgressors that there were limits beyond which the Judge of all the earth would not permit them to go.

It is true that the spectacle, if it postponed, did not prevent, the nations of the immediate neighbourhood from reaching a similar excess of immorality some centuries later, or from incurring at the edge of Joshua's sword the doom which heaven's fire had executed on their neighbours in the Jordan plain. Still, God's warnings have a merciful intention, even where they are unheeded; and this Sodom catastrophe has been well said to belong to that class of terrors in which a wise man will trace "the loving kindness of the Lord."

(2) *Moreover, in this terrible act the Almighty simply hastened the result of their own actions.*—Nations are not destroyed until they are rotten at the core; as the north-east wind which snaps the forest trees only hastens the result for which the borer-worm has already prepared. It would have been clear to any thoughtful observer who had ventured out after dark in Sodom that it must inevitably fall. Unnatural crime had already eaten out the national heart, and, in the ordinary course of events, utter collapse could not be long delayed.

Go into the tents of Abraham, and you find simplicity, hospitality, the graces of a truly noble character, which guarantee the perpetuity of his name, and the glorious future of his children. Now go to Sodom, and in that sultry climate you find a population enervated with luxury, debased by cowardly submission to a foreign tyrant, cankered to the core with vice, not ten righteous men among them all, whilst the purity and sanctity of home are idle words. All these symptoms prognosticate, with prophetic voice, that their "sentence lingereth not and their destruction slumbereth not."

This suggests a solemn lesson for ourselves. The tide of empire has ever set westwards. India, Babylon, Egypt, Greece, and Rome, have successively wielded supreme power, and sunk down into oblivion. Shall it depart from England, as it has departed from the rest? It need not do so. Yet, as we remark the increase of extravagance and luxury; the reckless expenditure on pleasure; the shameless vice that flaunts itself in our streets; the adulation of wealth; the devotion to gambling which supports so largely the weekly and daily Press; the growing laxness of the marriage tie, we may well entertain the darkest fears about the future of our fatherland. The only hope for us is based on the important part which we are called to play in facilitating the evangelisation of the world. Should we once fail in this, or should we send out more opium chests than Bibles, more spirit-sellers than missionaries, nothing could avert our fall.

(3) *Besides, this overthrow only happened after careful investigation.*—"I will go down now and see." Beneath these simple words we catch a glimpse of one of the most sacred principles of Divine action. God does not act hastily, nor upon hearsay evidence; He must see for Himself if there may not be some mitigating or extenuating circumstances. It was only after He had come for many years, seeking fruit in vain, that He said, "Cut it down, why cumbereth it the ground?" And this deliberation is characteristic of God. He is unwilling that any should perish. He is slow to anger. Judgment is his strange work. He tells us that some day, when we come to look into his doings, we shall be comforted, concerning many of the evils which He has brought on the world, because we shall know that He has not done *without cause* all that He has done (Ezek. xiv. 23).

(4) *There is this consideration also, that, during the delay, many a warning was sent.*—First, there was the conquest by Chedorlaomer, some twenty years before the time of which we write. Then there was the presence of Lot, which, indeed, was enfeebled by his inconsistencies, but was yet a protest on the behalf of righteousness. Finally, there was their deliverance and restoration by the energetic interposition of Abraham. Again and again had God warned them of their inevitable doom, if they did not repent. To use his own expressive words, "He rose up early" to send his messengers, but they would not hear.

Nor is his usage different in the case of individuals. The course of every sin is against a succession of menacing red lights, and exploding fog signals, warning of danger if it is pursued. Just as the quivering of the nerves tells when the system is overstrained, and demands immediate rest at the risk of certain paralysis, if their warning be disregarded; so has God arranged that no downward step can be taken, without setting on foot the ringing of vast numbers of shrill bells that tell of danger ahead.

To regard these is to be saved. To disregard them, persevering in spite of all, is to deaden the soul, and harden the heart, and run the risk of the blasphemy against the Holy Ghost. For that unpardonable sin is not an act, but a state. The condition of the soul that does not, and cannot feel; that is utterly insensible and careless of its state; that drifts heedless to its doom; and is not forgiven, simply because it does not admit or feel its need of forgiveness, and, therefore, does not ask for it.

(5) *It is worthy of notice that God saved all whom He could.*—Lot was a sorry wreck of a noble beginning. When he started forth, as Abraham's companion, from Ur, he gave promise of a life of quite unusual power and fruit. But he was one of those characters which cannot stand success. There is no temptation more insidious or perilous than that. The Enchanted Ground is more to be dreaded than the open assaults of Apollyon.

When first Lot went down to Sodom, attracted by the sole consideration of its pastures, it was no doubt his intention to keep aloof from its people, and to live without its walls. But the moth cannot with impunity flutter about the flame. By and by he abandoned the tent life altogether, and took a house inside the city. At last he betrothed his daughters to native Sodomites, and sat in its gateway as one of its aldermen. He was given to hospitality, but in the proposals by which he endeavoured to vindicate it, he proved how the air of Sodom had taken the bloom off his purity. He was hardly dragged out of Sodom, as a brand plucked from the burning, and it is decent, over the closing scenes of his life, to draw a vail. And yet such a wreck was saved.

Nor was he saved alone; but his wife also, who did not take many steps outside the city, before, by looking back, with a mixture of disobedience and regret, she showed herself utterly hopeless; and her two daughters, whose names are branded with eternal infamy. If God was so careful to secure their safety; how bad must those have been whom He left to their fate? Is it not clear that He saved all who at all came within the range of mercy's possibilities. There will not be one soul amongst the lost who had the faintest claim to be among the saved; and there will be a great many among the saved whose presence there will be a very great surprise to us. "They shall come from the east and west....but the children of the kingdom shall be cast out."

II. The Motives of the Angels' Visit.—These were three. *The proximate, or nearest cause was their own love to man.*—The angels love us. Though they know that we are destined to a dignity before which that of the loftiest seraphs must pale, no envy eats out the pure benevolence which throbs within their holy spirits. It is enough that God has willed it so, and that we are dear to their sweet Master, Christ. It is then no hardship for them to leave "their golden bowers," or "cleave the flitting skies," that they may come and hasten lingerers to repentance. If there were any hardship, it would be in their mission to destroy.

The efficient cause was Abraham's prayer.—"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow." Pray on, beloved reader, pray on for that dear one far away in the midst of a very Sodom of iniquity. It may seem impossible for you to go down into it for his rescue, or to help him in any other way; but, in answer to your prayer, God will send his angels down to that ship labouring in mid-ocean, into that log-house in the Canadian clearing, or shanty on African diamond mine, or away to that abode dedicated to vice or drink. God's angels go everywhere. A Sodom cannot hold its victims back from their touch any more than their bright presences can be soiled by the polluting atmosphere through which they pass. Whilst you are praying, God's angels are on their way to perform your desire, albeit that their progress may be hindered by causes hidden from our ken (Dan. x. 12).

But the ultimate cause was God's mercy.—"The Lord being merciful to him." Mercy, that is the last link in the chain. Is it not the staple in the wall? There is nothing beyond it. The Apostle himself cannot allege a more comprehensive or satisfactory reason for his position in the sunlit circle of salvation than this: "I obtained mercy." "By the grace of God, I am what I am." And this shall be our theme also through that eternity whose day-star has already arisen upon our hearts.

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SOUTHPORT CONVENTION.

THE fourth Wesleyan Convention at Southport for promoting the spread of Scriptural Holiness, was recently held in a tent capable of seating 1,500 people. The meetings were largely attended, many persons having come from different towns in Lancashire and Yorkshire for this purpose. Rev. W. H. Tindall, of Birmingham, presided. Several new features were introduced this year, the most striking and successful being a meeting for considering the subject of aggressive Christianity. The inspiring addresses given by Revs. Peter Thompson and Hugh Price Hughes will long live in the memory of those who heard them. The attendance was larger on this occasion than on any other during the week.

There were no fewer than seventeen speakers present during the week and the subject of Scriptural Holiness was viewed from a variety of standpoints. Some of the addresses were philosophical, some doctrinal, and others eminently practical. One of the most powerful was that by Mr. Hughes on the Johannine conception of holiness. He argued that both in sermons and literature the ethical side of sanctification has been largely overlooked, and he pleaded very eloquently for a more masculine and womanly type of Christianity. Our love to God must, he insisted, be shown by our love to our brother.

There were four meetings each day, and one of the most refreshing of these was that held in the early morning, from seven to eight; the requests for praise and prayer were then read by Dr. Wood, of Southport, and the hour was spent in thanksgiving and supplication. There were perhaps too many addresses, and too little time allowed for quiet waiting upon God. Many bore witness to the blessing received during the week, and the fruit of the Convention will be seen in the home, business, and public life of very many who were present.

BRAZIL.—The law putting an end to slavery in Brazil was signed by the Princess on May 13. There has been great feasting and rejoicing in this and all other cities in Brazil. The Bill granting full liberty to all religions alike has passed its first reading. We hope for better things still in Brazil. We ask the prayers of all God's people.

E. H. SOPER, Baptist Mission.

Rio de Janeiro, June 2.

Leaves from my Note-Book.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XIII.—THE DUMB DEVIL.

WHILE I was on a visit to a clergyman, in course of conversation he said, "I have in my parish a most interesting young couple who are lying side by side in their beds dying of consumption. I cannot get a word from them about their spiritual condition, which greatly troubles me. They speak freely enough about their bodily state, their coughs, and their pains; but not a word can I get about their souls."

He asked me to call with him and see them, if they were so disposed.

I went with him, and was permitted to enter the sick chamber. On doing so, I was not a little surprised to find that the two sick ones were acquaintances of mine. I had known them both before they were married; but since that time, had lost sight of them.

They appeared very pleased to see me again, and to talk of old days. Whether it was that they were flushed with animation or what, I do not know; but to me they looked in blooming health, and their eyes were clear and bright. But for all this, the poor wasted forms under the bedclothes told another tale. It was only too true that they were both under sentence of death, and died a few months afterwards.

After a little conversation about other things, I said, "God has been very good to me; since I saw you last, He has saved my soul."

"Yes," said the lady, "we heard of that event, and we were very glad about it."

"I am thankful to hear you say so," I replied, "for most of my old friends have been very angry with me for being converted! Some have cast me off altogether. Are you converted?"

She was silent.

I then put the question to her in another way; but could get no response. "You would not like to die as you are," I said, "in an unconverted state, surely?"

"Oh, dear no," she replied, "I hope not."

"You know," I continued, "sickness like yours does not spring out of the ground, it comes from God in love and mercy. If health and happiness have not brought you in submission to Him for salvation, it may be that He is now trying what sickness will do."

She assented to this in a general way.

I said, "When I was ill, and told I could not recover, I gave myself up to God. I humbled myself under his mighty hand, and He raised me up. I really gave myself to Him; but not knowing better, I went into religiousness and tried to live a holy life. This was not pleasing to God, nor did it satisfy my soul. At length God brought me to see myself a lost sinner, and showed me my need of life before I could live it. Oh, it is such a blessed thing to be saved."

The lady began to cry.

"Shall I tell you," I said, "how you may be saved?"

She made no reply, but cried the more. Evidently she was struggling with some difficulty. At last, with considerable effort, she said, "I am saved."

"Thank God!" I exclaimed. "Glory be to God!"

It was such a relief to me, for her silence had greatly perplexed me. Bending forward I whispered, "Is your husband saved, too? You said *we* were glad, just now, with reference to my conversion."

"I do not know," she gasped with some difficulty.

The gentleman having overheard this question and answer, I turned to him, and said—

"Well, friend, what do you say? Are you saved?"

"Yes," he replied, "thank God, I am."

His wife gave an involuntary scream of joy, and put out her hand to reach his bed, and he did the same.

It was very touching to see these two sick ones look at one another.

I said, "How is it that you have kept this good news to yourselves so long?"

"I do not know," answered the wife, still crying.

Any way, the secret was out now, that they both had sought and found the Lord many months before. It appeared that there was no reason in the world, unless it was fear or shame, why they should have kept silence. The vicar had often tried to draw them out; but in the presence of one another they were afraid to speak.

Actually for months these two sick ones had been lying side by side talking of everything they could think of, excepting the one thing that was nearest their hearts. How they might have been rejoicing and encouraging one another in the Lord all this time!

Our tongues were made to speak with, as surely as our hearts were made to love withal; but God did not give us tongues to speak to everyone but Himself, and about everything but his love. Satan knows the importance of using the tongue for God and to God, and therefore he possesses as many as he can with a *dumb* devil. He also knows the importance to believers of speaking to one another about the things of God, and so he does all he can to hinder them.

This dumb devil being cast out of these two afflicted Christians, with joy they began to communicate with one another. The lady told her experience, and the gentleman his, and we all talked happily together of the love of God.

The sick ones were full of such joyful animation, that I began to fear we might be overdoing our visit.

"Oh, do not go yet," they both said; "we are none the worse." The gentleman added, "It has done us both good, I feel ever so much better!"

It is so, the Spirit does quicken the poor weak body very often. Nothing can cheer the sick and disconsolate like the love of God.

However, we thought it well to go, and so, after thanksgiving and prayer, we took leave, promising to call again.

Walking home with the vicar, he said, "Do you know, I think that I must be possessed with the dumb devil, as you call it, I never told of my conversion in my life?"

"Thank God," I said, "I do believe your dumb devil is going too! Tell me now, how and when you were brought to God."

He said, "My conversion was the turning point of my life, and in more ways than one. I was going into the army, before I was convicted and converted to God. After that, I went to college and entered the ministry; but I have often thought since that I mistook my calling in doing so."

"Not at all," I interrupted, "your calling is right enough; but the dumb devil has hindered your usefulness. You have been ministering without witnessing, and that is why you are discouraged. God would have all his children, ministers and witnesses, especially those in an official position. Now, do let the dumb devil go freely, and begin forthwith to tell what the Lord has done for you.

This was a new era in the vicar's life and work in his parish.

The following day we went again to see our sick friends, and this time the vicar told us his experience, how he also had been held by the dumb devil, and how he became free.

It pleased God to spare these two for several months, during which time the vicar had happy communion with them, and then they passed away, in joyful anticipation of meeting again, where partings will be unknown.

SAVING LIFE.—The lifeboats of the Royal National Lifeboat Institution have this year been instrumental in saving 358 lives.

Farewell to Missionaries.

On Friday last farewell meetings were held at Harley House, Bow, E., when leave was taken of a party of missionaries, about to start for South Africa, Cape Colony, Brazil, California, and other parts. The proceedings were instructive and profitable throughout, and the sixteen brethren whose preparatory course has just terminated at the East London Institute, were commended to God in earnest prayer.

Mr. T. A. Denny presided over the afternoon meeting, and, in an address full of sympathy with the work in which Mr. H. Grattan Guinness and his excellent wife and family are engaged, he warmly eulogised men and women who are willing and ready to take their lives in their hands and go to preach the Gospel in regions where God is not known and the name of Christ has never been heard.

REV. DR. J. N. MURDOCK,

of the American Baptist Missionary Union, told the story of the Congo Mission and the circumstances under which Mr. Guinness handed it over to the care of the American Society. It was after some hesitation that the responsibility was accepted by the American Board; but that the work was of God has since been amply proved. Indeed, only a few months after the Mission changed hands, and Mr. Guinness was left free to give attention to the preparation of missionaries without being burdened with heavy responsibilities on the field, there came the surprising report that a thousand heathen had laid down their charms and idols and acknowledged Christ as their Lord and Master. It needs hardly be added that since then the Congo Mission has been very near to the hearts of American friends of missions.

MRS. H. GRATTAN GUINNESS

delivered a thoughtful address on the evangelisation of the world. God has given power and wealth to the Anglo-Saxon race, and with these He has unquestionably conferred responsibility. The Christian section of the Anglo-Saxon race should see the great opportunities now open to them; and, taking advantage of the rising tide, they should exert themselves for world-wide evangelisation. God's purpose is clearly indicated in the situation of things, and to work in harmony with that purpose should be a great delight to all who think upon his name. Mrs. Guinness pointed out that the Church is not charged with the conversion of the world, but simply with its evangelisation; therefore workers need not be discouraged if they notice that the world continues perverse in spite of noble and persistent efforts to spread abroad the knowledge of Christ.

REV. C. H. HARVEY,

from the Congo, gave a modest account of the important work he has been privileged to do in that dark region. He spoke of difficulties, but said nothing of his severe sufferings from fever. He referred to signs of progress, but was silent as to his own steady labours, which have resulted in the publication of a translation of the Gospel according to Mark, in the Congo language. He looked unwell, but spoke some earnest words on evangelistic work. It is not easy to reach the natives; it is not easy to love them. Degraded, mean, cunning, and selfish, the people are unlovable, as well as unloving. More than pity and compassion is required, however, and, by the grace of God, the love of Christ has constrained to a love for those who know Him not. The Gospel has been preached, with a conviction that it is the one thing needful for civilisation as well as salvation in Congoland.

Pastor Rappard, of St. Chrischona, spoke favourably of the work of Harley House, and Mr. Scholten, a student from the Continent, gave expression to feelings of high regard for Mr. Guinness and his family, as well as for the other young men in training in the institution.

REV. DR. GORDON,

of Boston, followed with a few words addressed to the outgoing missionaries. He advised them, in the words of the Apostle, "Stir up the gift that is in thee." He said that for fifteen years he had been sitting weekly on the Mission Board examining candidates for foreign work, and he had come to be very diffident in rejecting anyone, even on the ground of health. He doubted whether Paul himself could have got a medical certificate for work. He remembered the case of a young man who applied to be sent to the Telugu Mission, but whom the Board hesitated to send out, because he had had no theological training. He had been simply a civil engineer. But that young man was so persistent, and had such a clear conviction that God wanted him to go, that the Board sent him. Almost directly he went, God began to pour out his Spirit in that region, and in a single year ten thousand souls were baptized into the church. That young man's whole success turned upon the fact that he was a civil engineer. Arrived on the field, he took a contract to construct a canal, and he gave work to a starving population, for there was famine at the time. Then he preached the Gospel to those men, and told them to tell their neighbours; they did so, with the result that the whole country was penetrated with the Gospel. Another young man who applied to be sent out, said that he fully believed God wished him to go to the heathen. He had been a soldier in the English army, and wanted to preach the Gospel in the region where he had been wont to drink and run riot in sin. His gift was that he could speak the language of the people. The Board hesitated, but at last sent him, and today that man is one of the best missionaries in the field, having gathered some twelve hundred converts. Dr. Gordon further spoke of the grand results of missions from the very first, and of the joy which workers should experience in having a part in the Redeemer's joy, as He "sees of the travail of his soul and is satisfied." He referred with pleasure to the work on the Congo. He knew the Africans in America to be true to the Gospel, and that among them there are some real jewels of Christians. He maintained that Africa is a magnificent field.

In some kindly remarks, Mr. H. Grattan Guinness acknowledged the great interest of Drs. Gordon and Murdock in the Congo Mission. In a critical moment they were able to turn the whole sympathy of the Mission Board towards the work, and that sympathy is growing wider month by month throughout the Republic.

THE EVENING MEETING

was presided over by Mr. H. Grattan Guinness. Mr. W. Blackstone, from Chicago, explained some excellent maps and charts of his own making, in order to show the needs of the world, and the sad misdirection of wealth and energy. In the course of some remarks on the Institute, the Chairman said that, for some years now, students have been turned out at the rate of about fifty-two per annum—one missionary every week for some part of the field. The expenditure last year amounted to about £12,000. Rev. Dr. Pierson, who was on the platform, was curious to know where the money all came from. In reply, the chairman told the interesting story of the rise and progress of the large institutions in London and Derbyshire, of which he is the honorary director. Sometimes the ship has seemed to "touch bottom," but the money required to carry on the work has ever come in when absolutely necessary. Prayer has been offered to God on behalf of the Institute, information respecting the mission cause has been disseminated, public meetings have been addressed, and private individuals have been influenced. There have been remarkable answers to prayer, and friends are steadily increasing in number. Altogether over five hundred missionaries have gone through the College, and though the duties have called for some strain of effort, they have always been attended to with pleasure, because of the conviction that the thing is of the Lord and for Him. In answer to another question by Dr. Pierson, Dr. Grattan Guinness said that the average amount of the subscriptions has been about £5, but it would be gratifying if, by the multiplication of small donations, that average could be reduced. Dr. Guinness also gave details of the recent founding of a mission dispensary, at which there is an attendance of over a hundred persons two days a week.

Messrs. Bouroff (a Russian), Edwards, Mensinck (a Dutchman), Dawson, and Upcraft, outgoing missionaries, having delivered brief addresses,

REV. DR. PIERSON,

of Philadelphia, spoke. He could not say too much in favour of the work carried on by Mr. Guinness and his wife and family, nor could he too strongly emphasise the value of such an Institute in connection with the evangelisation of the world. He urged the young men to have faith in God, to keep before them the glorious hope of Christ's appearing, and to love men by constraint of the love of Christ. He said: I should not dare to live in London and not help Mr. Guinness in his grand work. To you who are going abroad, I say, I do not condole with you at all, but I wish I were going too. If I were thirty years younger than I am, there is no pulpit in these kingdoms that would keep me. I would rather go to-day than do anything else. I offered the Board of Foreign Missions in my own country, but they would not accept a man of fifty with a wife and seven children. I was ready, but there were encumbrances. I hold that there is nothing so magnificent as the work you are going to do; there is no privilege on earth to compare with yours, except it is to be president of Harley House.

Considerable interest was manifested at the close of the afternoon meeting in the dedication to God of the infant daughter of Dr. and Mrs. Guinness.

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PIONEERING IN FINGOLAND.

The weekly copy of The Christian comes regularly to Mbulu, Fingoland, South Africa, and is greatly appreciated by all; many thanks to the unknown kind friend who sends it. It came to me last week, on the banks of the Kie in a Caffir hut, where I had gone to hold evangelistic services among the wild heathen. A band of native converts from far and near came to assist. In the evening, in our hut, with these all around, I translated into Caffir portions of The Christian, and they were delighted and stirred to hear of the good work of the Lord all over the world.

In this place we were all the guests of a Christian Caffir, who made us welcome to his craal; and after partaking of his kind hospitality for four days we proposed to go, but the good Caffir said, "No, your work is not done yet; I have two sons who are not saved. I am going to kill an ox for you to-morrow." So we kept on working other four days. One of his sons and twenty-four others were pricked in their hearts, and cried out, "What shall we do to be saved?" We left the banks of the Kie amid the tears and joys of old and young. Four others have given their hearts to Jesus since we left. We had been at three places before this, with like results, and still we go on.

The fields here are white to the harvest. Pray that the Lord of the harvest will send labourers into his field.

Mbulu, May 23. James Davidson.

Sea-shell Mission.—The office of the "Sea-shell and Children's Scrap-book Mission" is removed from 26, Tunstall-road, Brixton, to larger and more suitable premises, at 27, Benedict-road, Stockwell, London, S.W.

JUNE 29, 1888.

The Christian.

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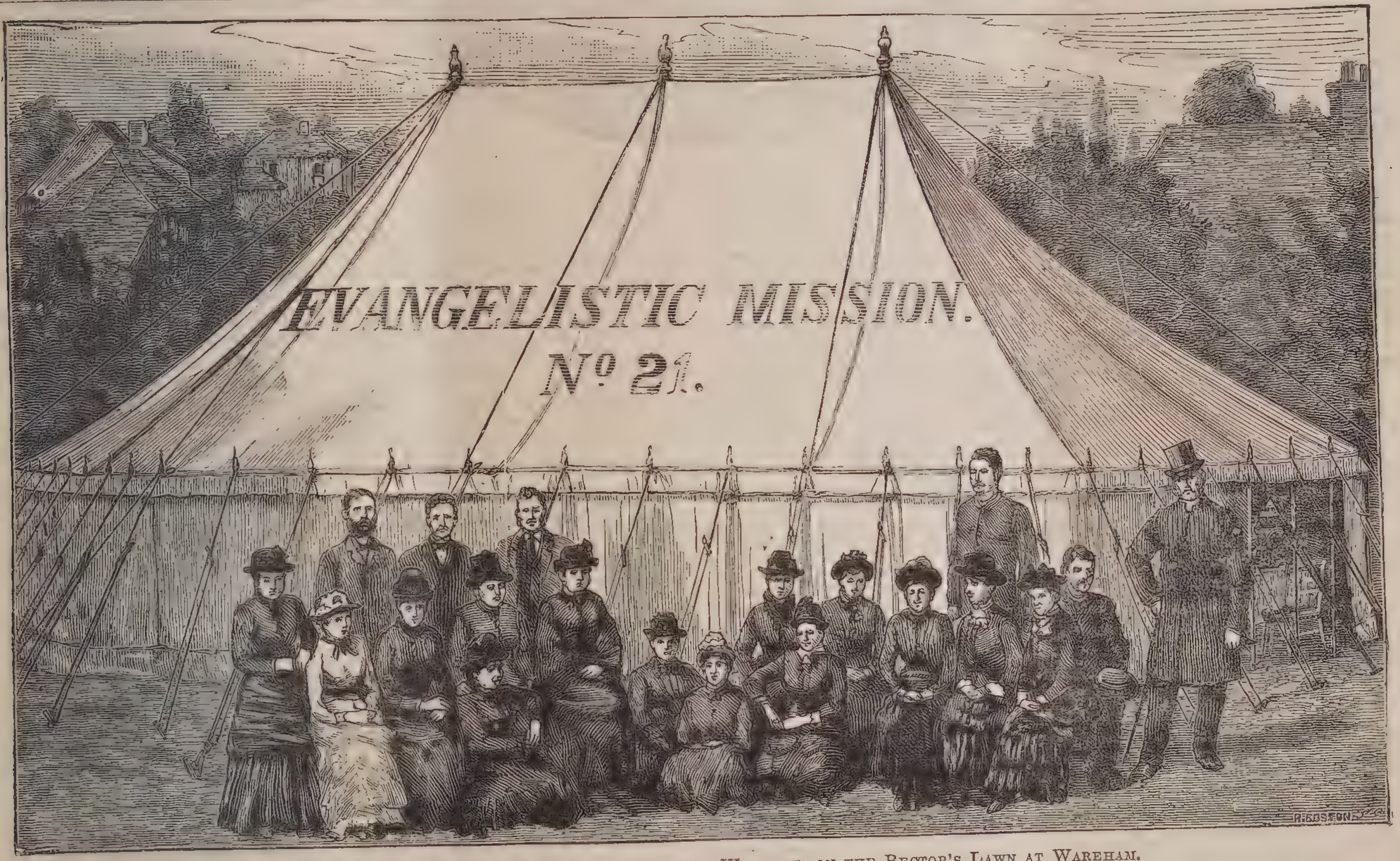
EVANGELISTIC MISSION.
Nº 21.
R. SOSTON

FROM PHOTOGRAPH OF ONE OF OUR TENTS, WITH WORKERS, ON THE RECTOR'S LAWN AT WAREHAM.

FUNDS are urgently required to enable us to send out the many TENTS of the

EVANGELISTIC MISSION

into needy towns, and many dark villages of our land.

A considerable sum has been required to repair the damage to Marquees last season.

The Current Expenses Fund is exhausted.

Only THREE out of TWELVE Tents are now in full use, but we are earnestly desirous of sending out the remainder forthwith. The fellowship of Christians in this work is earnestly solicited.

Also for the BIBLE CARRIAGE which we are waiting to send out into Wiltshire and other Counties.

Also for "DAY IN THE COUNTRY" Fund for many Mothers and School Children.

Contributions, however small, will be gratefully received by the Director,

C. RUSSELL HURDITCH,
164, Alexandra Road, St. John's Wood,
LONDON, N.W.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from E. J. Hamlyn, 4s. 6d.; "Anonymous," clothing.

The Infant Day Nursery. Free Ragged Day Schools. Industrial Classes for Boys. Sunday Schools. Children's Services. Band of Hope. Toy Classes for neglected Little Ones. Classes and Meetings for Lads. Meetings, Classes, Library, Reading-room, Tea-room, &c., for Elder Girls and Young Women. Mothers' Meeting. Bible Classes for Men, for Women, for Young Women, and for Lads. Gospel Temperance Meeting. Open-air Meetings. Evangelistic Services, and other Missionary Agencies.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 63, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE CHILDREN'S DAY IN THE COUNTRY, George Yard Ragged Schools, Whitechapel.—GEORGE HOLLAND thankfully acknowledges receiving from M. A. C., 2s. 6d.; G., £1; J. M., 10s.—GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

MRS. BOTTING'S ORPHANAGE.—Appeal for £100.—Will those who love little children for Christ's sake help us to raise the above sum to meet expenses of the two Homes. Established March, 1885, for the reception of Motherless children. Taken any age, coming from any quarter, kept until 16, maintained, clothed, educated, and trained for service. Contributions will be kindly received by Messrs. MORGAN & SCOTT; or Mrs. BOTTING, 23, Ridley-road, Dalston, and 113, Englefield-road, Islington, London.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Trousers and coats are much needed.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 93, High-street, Homerton, London, E.

THE MISSES LEITCH will address young people on Mission Work in Ceylon, in the Powis Hall, Talbot-road, Bayswater, on Saturday next, at 3 p.m.

THE POOR OF BERMONDSEY.—The Teachers of Ebenezer Sunday-school, Abbey-street Chapel (Rev. J. C. Carlile pastor), appeal for some Assistance to give their scholars, who are nearly all very poor, a Day in the Country. For over 50 years this school has struggled for existence. Any assistance will be gratefully and promptly acknowledged by A. E. CASTLE, Secretary, 9, Leighton-terrace, Priter-road, S.E.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., urgently Appeals for Help to provide Day in the Country, with Substantial Meal, for Poor and often Friendless East-end little Children. Cost of every hundred taken, £5.

REV. PHILIP GAST, 12, Noel-street, Islington, Minister of Spencer-place Chapel, will be glad to take the poorest of the poor, adults and children, from St. Luke's and Clerkenwell to the Forest for one day. The only day these will see the green fields. The number taken depends upon help sent.

THE CANCER HOSPITAL (FREE), Fulham-road, S.W.—No letters of recommendation needed. Funds earnestly solicited. Bankers, Messrs. Coutts & Co.—W. H. HUGHES, Secretary.

SIR GEORGE'S RESIDENCE, High-street, Whitechapel. Board and Residence for young Ladies in business, at moderate terms.

Apply to the MANAGERESS.

DAY IN THE COUNTRY. — The Gee-street Mission and Ragged Schools, Goswell-road, earnestly solicit Funds. Please send donations or subscriptions to Mr. VIEWEG, Hon. Secretary, 29, Falcon-square, City, who will thankfully acknowledge them; or to ROBERT BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster. Bankers, Messrs. Barclay.

THE LIVERPOOL DIVINE HEALING HOME, 11, Great Georges-square, Liverpool.—Those seeking the Lord as their Healer for soul and body, that the glory of God may be revealed in them, and Christian workers needing spiritual refreshment.—Applications for admission to the Home should be made to Mrs. CROOK.

Meetings open to the public, Sundays, 7 a.m. and 7 p.m.; Tuesday, at 7.30 p.m.; Friday, 3 p.m.

SWITZERLAND, LANDHAUS HALTLI, MOLLIS, GLARISS.

Young Ladies' College in connection with a School of Art, artistic and plain needlework. Beautiful residence at the foot of the Alps. Near the lakes of Wiesen and Klönthal. Four hours distant from Zürich on the route to the Engadine. Thorough instruction in languages, music, singing, drawing, painting, and all kinds of artistic and plain needlework. German, French, and Italian conversation in the house. Happy Christian home. Full particulars and best references from English families. A Governess-Pupil will be received at reduced terms. — For prospectus, please apply to the LADY PRINCIPAL, *Landhaus Haltli, Mollis, Glariss, Switzerland.*

LONDON FRENCH MEDICAL MISSION, Oxford Mansion, Oxford-street, W.—39 341 attendances given to 19,985 patients since its opening; 1,433 patients and 2,284 attendances last year. French Schools, Bedford-passage, Fitzroy-square. Above 1,200 boys and girls have already been educated in these schools. An Average of 112 always under tuition.

Funds greatly needed to carry on these two most useful institutions, which are the only means of bringing within the sound of the Gospel a large class of foreigners, and which have no resources except the liberality of the Lord's people.—Contributions thankfully received by the Chairman of the Committee, Pastor Du Pontet de la Harpe, French Parsonage, Bayswater; and by the Treasurers, J. R. Withecombe, Esq., 41, Clarendon-road, Notting-hill; and H. M. Cadman-Jones, Esq., 40, Craven-hill-gardens, Hyde-park, W.

NICE.—McCall Missions.—A Free Dispensary for the Poor is much needed here, to whom a pious Russian Lady-doctor already gives advice gratis. Donations would be gratefully received by Monsieur LOUIS BIAU, Salle des Conferences, 47, Avenue de la Gare, Nice.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next Session opens September 29. The Committee need Funds to form Scholarships. Numerous applications come; among them two Syrian girls. "How much owest thou?"

Dr. GRIFFITH, Hon. Sec.

ORPHAN HOME,

WALTHAMSTOW.

We are Urgently Needing Money for our little ones. Will each reader of THE CHRISTIAN help according to his ability to complete the £100 wanted this month.—Mrs. PARSONS, Eastfield House, Walthamstow.

Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Grove Park, Chiswick, W.—The Misses BROWN & GOOD receive twenty (resident pupils only). First-class education, with careful Christian training and home comforts. Large detached house, with garden and tennis lawn. Children from India received and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and parents.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. Term commenced May 4.—Apply for particulars to

Miss OSBORNE Ockbrook, Derby.

FINISHING SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken. — Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

LADIES' SCHOOL, near Brighton. Main Line. Locality healthy. Neighbourhood of South Downs. Garden and recreation ground. Visiting masters. Resident French governess. Established 30 years. Terms moderate.

PRINCIPALS, Belle Vue, Hurstpierpoint, Sussex.

GLOUCESTERSHIRE. — EDUCATIONAL HOME FOR GIRLS. Several well-known Christians heartily recommend a happy home, in which a Lady (assisted by her well-qualified resident governess) receives a few young ladies to train and educate with her daughters. Motherly care. Individual attention. Careful physical and moral training. House sanitation perfect. Gardens, &c. Unlimited diet. Calisthenics. Thorough education, mathematics, languages, preparation for exams. if desired. Entire charge taken of children from India, the Colonies, &c. For list of references, testimonials, and terms (moderate), address,

COTSWOLD, 9, Bath-street, Bristol.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.

DELTA, MacLaren's Library, Notting-hill-gate, W.

MALVERN, FONTHILL HIGH-CLASS SCHOOL FOR GIRLS. Careful training and home comforts. Resident English and foreign governesses. Visiting professors.

Principals, the Misses GREATER.

DUSSELDORF ON THE RHINE.—Pension in a highly educated German family. Best opportunity to study German, Conservatory music, painting. Healthy locality over Hofgarten Terms moderate. Highest English references.

Mrs. HAAG, Marschallstrasse 4.

MADAME CHRISTIE, for many years Resident Mistress of music and German at the School of the late Mrs. Umphelby, Belstead, offers a quiet but pleasant Home to one or two Christian Ladies, desirous of going abroad for change or study. Educational advantages. Moderate terms.—Pfaffengasse 12, Mayence, Germany.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

EDUCATION for Young Ladies.—Glen Lyon, 78, West-hill, Sydenham. Resident foreign governesses. Professors regularly attend. Pupils prepared for the Public Examinations. —Terms and references on application to

Miss SYKES.

THE ALLEYNES, Wymondham, Norfolk.—To Parents and Guardians.—Sound education and good training, combined with home comforts. Vacancy for two or three boarders. Liberal diet. Highest references. Terms moderate.

Principal, Mrs. HOWES.

LOWESTOFT.—Home School for Girls. Thorough education based on Christian principles. Happy home for children from abroad. College exams. Excellent masters. Highest testimonials. Terms moderate.

PRINCIPALS, Carlisle House School, Lowestoft.

CLAREMONT HOUSE, 14, Asylum-road, Peckham, S.E. Mlle. VASSILY receives a limited number of Young Ladies to board and educate, under personal supervision. Pupils from abroad can remain during the vacations. Church of England.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—35, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commenced May 4.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. COZENS, M.C.P.), assisted by a graduate of London University, seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, dumb-bells, class-singing, Conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., B.A., T.C.D.

COUNTRY HOME for little Boy or Girl. Small private day-school. Two other boarders. Every comfort and care. Three guineas quarter inclusive. References. — Miss GREEN, Laurel Cottage, Longham, Wimborne, Dorset.

KELVEDON SCHOOL, ESSEX,

And Home for Boys. Recommended by

THE HON. CAPTAIN MORETON.

21 guineas per annum; including holidays. 28 gns

Apply to G. FOSTER.

EDUCATION.—Two vacancies in a private High School for the Daughters of Gentlemen, are offered to parents of position. The school is visited and recommended by well-known evangelicals of the day, as a safe home where Christian culture is assured. The staff is composed of decided Christians only, whose first aim is the spiritual well-being of the pupils entrusted to their care.—Mrs. C., care of Housekeeper, 40, Lansdown-road, Clapham, S.W.

PARIS.—Pension de Famille, near Arc de Triomphe. Highly recommended. English comforts. Moderate terms. French lessons. Healthy and convenient situation, overlooking Avenue du Bois de Boulogne.

Miss GALLOWAY, 1, Rue d'Oblizado.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-Class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

BACKWARD BOYS.—A Lady, highly recommended by medical men, has two vacancies for Boys under 18.—For particulars,

ALPHA, Miss Cottrell, 21, Anerley-road, S.E.

HOLIDAY TUTOR.—P. H. CHAPMAN, B.A., Corpus Christi College, Cambridge, is open for engagement as Tutor during the Midsummer holidays.—Captain CHAPMAN, Conference Hall, Mildmay-park, N.

PRIVATE TUITION or Preparation by correspondence for London and other examinations. Commence forthwith for January matriculation.—W. H. ALEXANDER, B.A., 25, Bousfield-road, St. Catherine's-park, London, S.E.

EDUCATIONAL ADVANTAGES offered in an Evangelical Rector's family in Suffolk for Boys or Girls from the age of 8 to 12, to be Educated by highly accomplished French Governess, with own children.

W., 3, Upper Bedford-place, W.C. (till July 5).

COMPANIONS FOR TWO LITTLE GIRLS from abroad wanted. Christian training and great educational advantages. Whole charge if desired. Moderate terms.—MATER, care of Smyth, Music Warehouse, London-road, Forest-hill, S.E.

CHRISTIAN LADY required immediately, to take entire charge of a Middle-class Ladies' Day-school, with view to partnership. Experienced. Capable of preparing for public exams. Total abstainer preferred. Give full particulars first letter.—PRINCIPAL, 17, Barn-hill, Stamford.

MINISTER'S DAUGHTER (Certificated C.P.) desires re-engagement, in a family or school (Germany or France preferred). Nearly eight years' experience. Thorough English and arithmetic, music, drawing, French, German, elementary Latin, and algebra. Highest testimonials.—BOX, Post-office, Elton, Peterborough.

A LADY IS ANXIOUS to find an appointment in a Christian school or family, for her young Christian German Governess, whose ignorance of English alone disqualifies her for her present engagement. Services given in return for small salary, and instruction in English. Highest recommendations.

M., Marston-green Post-office, Warwickshire.

EFFICIENT GOVERNESS, experienced Housekeeper. Christian Lady, domesticated, needlewoman, excellent linguist, musician, cheerful. Valuable in place of trust. Highly recommended. Moderate salary.—Miss BAYLEY, 28, Kilburn-park-road, London, N.W.

AS GOVERNESS TO THE YOUNG, by a pious French Lady, aged 22, an orphan. Salary £25, and all expenses.—M., Monsieur LOUIS BIAU, Salle des Conferences McCall, 47, Avenue de la Gare, Nice.

MRS. GYLES wishes to hear of two little children, Indian or otherwise (boys preferred), to be educated by her daughters. Very healthy situation. Sea and country.
Dovedale, Walton-park, Clevedon.

GOVERNESS.—Teaches thorough English, French, music, drawing, and painting. Has passed Junior and Senior Cambridge Exams. Age 19. Salary £25, with laundress. Good references.—G., 12, Whitby-street, Wisbech.

AN ENGAGEMENT wanted, for September, in school or family, by Swiss Governess, with three years' experience in a school. Christian principles. Willing and agreeable. Desires also, a HOLIDAY ENGAGEMENT from July 27. Can well interest children, and exercise a nice influence.
M. P., St. John's de Ocklynge, Eastbourne.

Appointments, Situations, &c., Wanted.

EVANGELIST OR PASTOR.—Evangelist (unsectarian) seeks engagement in town or country. 25 years' experience in all branches of work. Chapels, mission-halls, tents, workhouses, lodging-houses, cottage hospitals, theatres, homes, refuges, open-air, and on board ship, also house to house visiting. References to several well-known Christian workers.
G., 7, Park-road, Crouch-end, London, N.

BUTLER, VALET, or otherwise.—Christian young Man, aged 27, height 6ft., desires situation. Total abstainer and non-smoker. High-class references.
JAMES THRESH, East-street, Crewkerne.

MR. WILLIAM FORBES desires that all applications for him to conduct Evangelistic Services or Gospel Temperance Meetings, may be sent only to his residence, 71, Windsor road, Holloway, N.

EVANGELIST.—Mr. G. J. Copping, who has recently taken a mission at Haslemere, is now open for engagements in Evangelistic work. References—Dr. ASA MAHAN, Eastbourne; Rev. J. HONEY TOTTENHAM, 3, Gladesmore-road, Stamford-hill, N.

EARNEST EVANGELIST, American, experienced, seeks re-engagement for long or short periods in Revival, Mission, or Gospel Temperance work. Powerful voice for out-door solo singer.
18, Shaw-crescent, Newbury, Berks.

AS LAND AGENT (12 years' experience), or Secretary to an institute, or any position of confidence, trust, or responsibility. A Christian Gentleman desires employment as above.
STANLEY, 200, Lewisham-road, Lewisham, S.E.

A CHRISTIAN MAN, age 33, is anxious to hear of an opening in some Christian work. Has had a wide English and foreign experience amongst the working classes, as missionary and Scripture reader.—B., care of Mr. Henry Smith, South Ockenden, Essex.

A LADY WISHES to recommend a respectable Man as a Gardener. He is active, obliging, honest, and industrious. Has had entire charge of a vegetable garden, greenhouse, and conservatory; understands the care of a horse, and drives well; also can wait at table, and attend upon a gentleman when required.
M., care of Mr. Lethaby, Fore-street, Sidmouth.

GARDENER (good), single-handed or otherwise. A strong, active Christian Man, single and abstainer, wishes situation. Good character and references.—J. C., care of Mr. Adams, High Field Cottages, near Tamworth, Staffordshire.

GARDENER, single-handed, or where help is given. Five years' good character as second. Married, age 34. Wife good needlewoman.
J. GOODMAN, Totteridge, London, N.

AS GROOM under a coachman. Age 20. Good character. Total abstainer.
C. MAJOR, Brookmans-park, Hatfield, Herts.

AS COACHMAN, single, or a pair. Age 32. 3 years' good character. Total abstainer.
F. H., Fenwick's Library, Brighton.

MANSERVANT (of the late Mrs. Umphelby, Belstead) highly recommended for any place of trust, or as Porter to an Institute or College. Married.—Mrs. STEWART WALFORD, Dallinghoo Rectory, Wickham Market.

CHRISTIAN MAN, single, seeks any light employment where he could devote leisure to Christian work as Lay Reader, &c. Used to plain gardening.—Rev. F. HART, Vicar, Long Clawson, Melton Mowbray.

SUPERINTENDENT OR MATRON OF HOME (convalescent or otherwise).—A Lady of experience desires engagement as above. Can be highly recommended.
Y. Z., Miss Gough, 17, Old Cavendish-street, London

MRS. EDWARD DENNY wishes to recommend a young person, as young Ladies' Maid. Aged 19. Not been out before; has a good knowledge of dressmaking. Under another Maid preferred.—E. H., 11, Bryanston-square, W.

NO SALARY.—For a happy Home in a Gentleman's family, a Lady would give her whole time, and do all in her power to repay the hospitality.—A. B. C., 26, Kimbolton-road, Bedford.

LADY CAN HIGHLY RECOMMEND as Working Housekeeper, to elderly Gentleman or Lady (where she could have her little girl with her), or for Care of Offices, Superior Widow (33), member of her Bible-class; abstainer. Excellent manager and worker. Nice manners, kind and capable in sickness.—Miss SPICER JAY, Willowdene, Kings-road, Clapham-park, S.W.

A LADY RECOMMENDS a thoroughly respectable, middle-aged person as Matron in girls' home, or any position of trust.
Mrs. RIDER COOK, Woodford, Essex.

HOUSEKEEPER.—A Lady, who for long has kept house for an aged invalid Lady, (lately deceased), seeks engagement. Thoroughly experienced, and good cook.
M. T., 16, Headingley-lane, Hyde-park, Leeds.

A YOUNG LADY seeks situation in Christian home, as Nursery Governess to young children. German and French (acquired abroad). Age 20. For references apply to Mrs. G. M. Chamberlin, Stratton Strawless Hall, Norwich.—For particulars, to Miss PARKER, Arminghall, Norwich.

AS GOVERNESS TO YOUNG CHILDREN, or Companion to Lady, in position of elder daughter or younger sister, a young Lady, aged 19.—M. G. P., 3, Trinity-terrace, Darlington.

AN EXPERIENCED PERSON seeks situation during day, as Reader, Account-keeper, Housekeeper, or Companion to an elderly lady or invalid.—M. J., 18, Upper Woburn-place, W.C.

LIGHT SITUATION wanted, as Companion, or Housekeeper in a very small family. Good references.—E. M. C., 1, Corn-market, Oxford.

WORKING HOUSEKEEPER, where a servant is kept. Wanted, a situation as above, in a house of business or private family. Good references as to capacity and respectability.—M. H., 104, Holland-road, Loughborough Junction, S.W.

A LADY WISHES to recommend a Boy of 14, as Page. Good-tempered and willing. Been out before.—Mrs. HOWLETT, 89, Warrington-crescent, Maida Vale.

A LADY IS ANXIOUS to find a place as Page in a Christian family for a Boy of 14, who has just left school. Excellent references. Abstainer. Well-mannered and intelligent.—Mrs. BROCK, 4, Belgrave-terrace, Lee, Lewisham, S.E.

A YOUNG LADY wishes to obtain a situation as Nursery Governess or Mother's Help. Aged 20. Fond of children. Salvation Army family preferred.
Miss YEATS, 50, Lowden-road, Herne-hill.

A LADY WISHES to obtain a situation for a Christian young Man, aged 20, to assist in garden. Willing to make himself useful.—W. D., 4, Mount Pleasant-cottages, Tunbridge Wells.

SURREY COTTAGE HOME, Coronation-street, Cambridge. The Matron would be glad to hear of a vacancy for Kitchenmaid, under a clever Cook; also for Under-Housemaids in good families.

AS OFFICE BOY (aged 14). Excellent character. Not been out before.—S. W., care of Mr. Bagster, Conference Hall, Mildmay-park, N.

Appointments, Situations, &c., Vacant.

MISSIONARIES.—Wanted, two Out and Out Missionaries for Railway Work. One for home, and one for abroad.—Apply by letter only, full particulars,
THE SECRETARY, 18, New Bridge-street, E.C.

AN ELECTRO-HOMŒOPATHIC Practitioner required. Qualified, with some capital.—G. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A VACANCY OCCURS in the Office of a large Institution in London, for a middle-aged Christian Man of good education and active habits. One who has had experience in the administration of poor relief preferred.—State age, qualifications, and salary (which must be moderate), to X., care of R. Banks & Son, Racquet-court, Fleet-street, E.C.

A LADY wanted, who, for a comfortable home, would assist an aged Lady night and morning with dressing, &c.—For further particulars,
Miss SMITH, 62, Princes-street, Southport.

CHRISTIAN WAITING-WOMAN wanted for elderly Lady who is not an invalid. A person accustomed to nursing, with good recommendations from former situation, is required.—Apply by letter, H., Messrs. Rhind & Tutt, Little Sussex-place, Hyde-park, W.

CAN ANY LADY recommend a thoroughly efficient Christian North German Governess, for two children, aged 9 and 12. Thorough knowledge of English essential.
Chelmsley House, Sheldon, Birmingham.

GOOD NURSE wanted, by July 19, for two children, aged seven weeks, and one year and ten months. Abstainer.—Apply personally,
Eversley, Lawrie Park-avenue, Sydenham.

WANTED IN THE COUNTRY, a respectable, conscientious person as General Servant. Housemaid kept.—Apply, stating wages and experience, to Mrs. JAMES ALLEN, Stonehill Green, Dartford, Kent.

A RESPECTABLE PERSON wanted, of good character, as General Servant, in a family of five. Age from 30.—Write, stating wages, &c., to
Mrs. H., 7, Victoria-place, Grosvenor, Bath.

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(*Continued on page 30.*)

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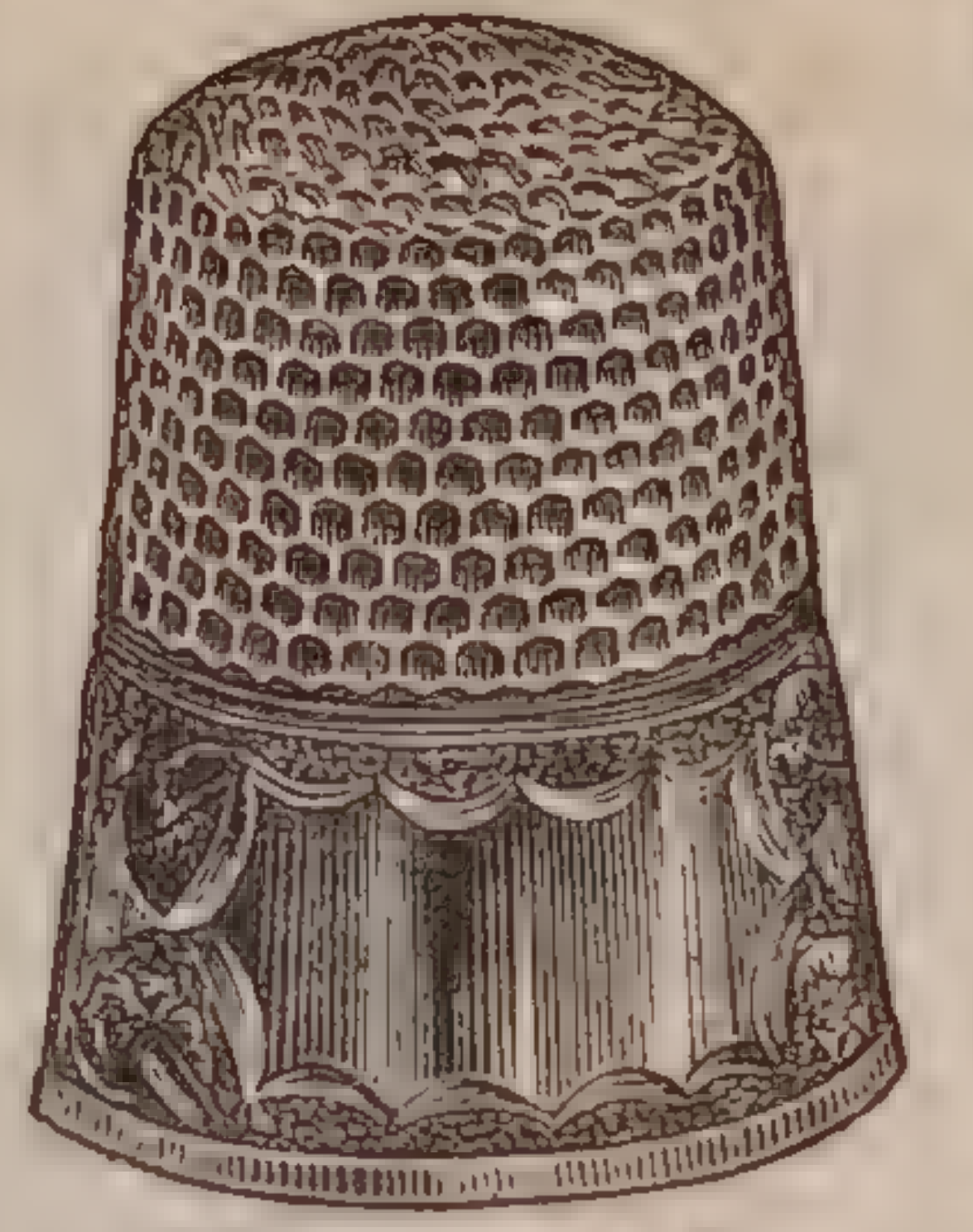

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DR. SUMMERS IN AFRICA.

Dr. W. R. Summers, of Bishop Taylor's Mission, has written to us very interesting letters from Luluaburg, Kassai (*viâ* Boma), Congo Free State. In the first, dated August 31, 1887, he reported himself in good health; in the second, dated January 3, 1888, he said he was just recovering from a five weeks' illness, in which he had suffered from pleurisy, septic fever, and an ill-defined but painful lung disease. In the former of his letters Dr. Summers gives an account of his journey in 1886 from Malange to Luluaburg. We append some extracts:—

On most of the way from Malange to Kassai the population is meagre, and the country wild; the people are savage, and very dirty, living in still more dirty villages of poorly-constructed grass huts. We suffered from hunger, the people not having food for themselves, as at best they plant but little more than they expect to consume. Then I was obliged continually to pay out for right of way, a rather exhausting process for my little stock. The people were generally well disposed, and missions could be established in several important regions, and would receive a welcome. To the east of the Kassai everything changed for the better. The country was for the most part park-like—cut up from three to five times each day's journey by deep-cut and swift-flowing streams; no swamps; hills covered with the oil-palm and dotted with pretty and regularly built towns. The people were enthusiastic over the advent of the white "mushange" (spirit). There was no more "right of way" to pay, as the people have a genuine love and desire for the "mushange." No more hunger, for the country is a profusion of good things. The people are no longer of the general negro type; they are lighter in colour (which speaks of but little malaria), generally tall and thin, and with faces sometimes almost Chinese in cast. Their faces are wonderfully carved in geometrically-correct patterns, as sometimes the whole body as well. They are not tatooed, but the flesh is deeply cut, and the wounds filled up with carbon of wood, and left to heal. This practice is now dying out, and but few children have to endure the pain their parents had. The process was seldom completed until the child was fifteen or sixteen years old. These peculiar people are the Bashilange, whose country extends between the Kassai and the Lubi, east and west; and south, to four days from Mwata Yamno's; and north to near where the Lubi enters the Sankuru. From the journeys I have made, I judge this tribe may be about six millions, all speaking the same language, while the Balubao, Bakete, Bassange, and Bassonge, belonging to the same family stock, speak what may be described as dialects of the Bashilange language rather than separate tongues.

My first day to the east of Kassai was as a revelation of a kind of paradisaical black world. Day by day signs of semi-civilisation became more frequent, until, nearing Luluaburg, most of the better or ruling class people were dressed in trousers, shirts, coats, and boots, and every petty chief had his imitation (and a good one) of the American folding chair. Lieutenant Wissmann met me on the road, and gave me a cordial reception, and said "he was so glad, as he had been promising missionaries to several chiefs." The native towns are all well built and clean, sometimes running at the sides of an oil-palm avenue, and usually on the tops of hills, while on the lower parts are the beautiful native plantations.

A CHECK TO OPERATIONS.

In November, Lieutenant Wissmann, accompanied by Lieutenant Le Marinel, of the Belgian Army, started for Nyangwe, delivering the station to Captain de Macar, the representative of the Congo Independent State. I then applied for permission to build, but was surprised to find that I would first have to obtain formal permission from the Administrator-General in Boma. I tried to explain that I was in front of Bishop Taylor's party, who should be at that time on the Congo; but this did not help matters, as I was told I must wait till he comes. So I was obliged to write, and then wait for a steamer to carry my letters. The steamer came in December, but since then we have had no communication by river. Whatever reasons may have influenced Captain de Macar, my real work has not received much of a check, as my time has been quite occupied with the language, and I can report "progress."

Lieutenant Le Marinel returned from Nyangwe last February, his immense caravan burdened by about eight hundred slaves, bought either by the Bashilange or by the Angola carriers, who were tacitly allowed to do this business in return for the poor payment they received. Of course, with such a caravan, the Lieutenant could not stop the traffic, if he had tried. His return journey was made quickly, but hundreds died of small-pox or of great ulcers, on the road, and many of the slaves fled. When the caravan arrived here it was in a miserable condition, as, in addition to sickness, they had had much hunger on the road. No doubt, most would have died of small-pox, had not Lieutenant Le Marinel acted with praiseworthy caution, in making a second caravan of small-pox cases, and ordering this to remain a good distance behind the others. I had much work with these people. A small-pox reservation was made on the other side of the river Lulua, and all new cases were immediately sent there. Chinguengue, the king, second in importance, was attacked by the pest, and refused to cross the river, and in a few days died. His body was placed on a bedstead, and five slaves built a mud and wattle house over it. His principal wife was then beaten to death by sticks, and her body cast into the Lulua, while the five slaves were beheaded, and their remains left to guard the body of Chinguengue. Chinguengue was by far the most intelligent man of the Bashilange, and his death was felt considerably by all. Kalamba, his brother, takes his place. Small-pox, happily for the diamba-debilitated Bashilange, did not spread this side of the river, only a few sporadic cases occurring.

CHIEFS BEG FOR TEACHERS.

Export slavery may be considered nearly at an end, as far as the Angola carriers are concerned. Internal slavery is the great curse. Few Bashilange care to work, but leave all labour to their wives and their slaves. Kalamba shows a good example by himself working generally in the woods, cutting down trees. Some time ago I paid a visit to Kasongo, about six days south from here. He had just returned from one of his slave-raiding tours, and had managed to gather many hundreds of slaves, much ivory and copper. He is a tall, thin, teeth-grinding, blood-thirsty man, about sixty-five years old. He cuts off heads for very little offences, and a short time ago beheaded his brother for having lost ten slaves. I purchased the freedom of a Malange shoemaker, who was held by Kasongo as a slave. Kasongo wants a mission, and was greatly disappointed that I could not remain. I explained to him the wrong he did in destroying towns, and catching the inhabitants and enslaving them. This he could not understand; but on the subject of cutting off heads he promised to reform, and never execute anyone unless for wilful murder. I am continually beset by chiefs, who ask for missionaries and teachers. Every chief wants one. In some places I have had difficulty in leaving the towns, the chiefs crying, and begging me to remain. At one place, near the source of the Mwansangomma river, the chief covered himself with pemba, and came crying for me to remain; he then covered himself with filth, and rolled in the dirt, beseeching me, with the tears running down his face, not to go away. When at last I did leave, he became almost wild with sorrow.

Another chief, Mwamba Mputto, was, with his people, overjoyed at my arrival. He begged me to stay, said he wanted his people to become like white men, that he "had been expecting me for a long time," &c. I said that I could not possibly remain, as I must first await the steamer, and that then I would perhaps come back, or some one else would probably come. I then went around his town, a fine one of about 4000 inhabitants, and on my return the old chief came to my hut, bringing in five sheep and much food, to show how he would treat me if I remained. He was surrounded by most of his men, and, when I gave him a suitable present, immense shouts came from the people and great clapping of hands, as this was the first present the old king had received from a white man. Mwamba Mputto then cried like a child, and said he was sure the white man would come at some time, and that he "had built a house" for the purpose; that it would be in perfect readiness in a few days. I saw the house: it is a large three-roomed house, with two entrance doors and four windows, and is on the model of the Angola trading houses, and had been built under the instruction of a Malange man. This is a case of faith in a heathen, but does not speak half of the wonderful desire that the people are continuously expressing for the missionary and teacher. I suppose the only remedy is to wait patiently until the missionary societies have worked themselves dry in places nearer the coast, and when the natives have no very great desire for them, then they may come in. It seems to me that God is preparing a people here for the reception of the Gospel on a grand scale, and that these Bashilange will help to solve the problem of evangelisation of great stretches of this part of Central Africa.

The chances of years of service on the part of missionaries are perhaps better here than in any part of Africa. The climate I consider decidedly healthy. There is but little fever, and that not of a bad character, being generally simple intermittent. Swampy land is scarce. Food is very abundant. Living is cheap, and a very little labour on the soil will make a mission self-supporting, as far as food is concerned, the first season.

I have to praise God for many wonderful blessings and providential deliverances. I find that "the great loving heart of Jesus" is just as near as (if not nearer than) it was in Europe or America; and his "Lo, I am with you always," tones down all annoyances, makes loneliness companionable, and converts despondency into lively hope.

DAILY PRAYER UNION.—Rev. J. Worthington Atkin, M.A., of Cork, has completed a third preaching tour in connection with this Union. Much blessing has resulted, and a very large number of persons have become members of the Daily Prayer Union, which now numbers 70,000 members.

HYDE PARK MISSION.—In connection with the Paddington Hall and Hyde Park Missions, much good work was done last year among the poor and the degraded. Homes have been visited, open-air preaching carried on, and downtrodden women helped in such manner as they most needed. The superintendent of the Mission is Mr. John Davidge, 90, Church-street, Paddington-green, W.

THE BALTIC PROVINCES.—Mr. and Mrs. Borst, of the Mildmay Mission to the Jews, have for several years spent their holiday month of August in Prussia, in the Baltic provinces, and have been the means of blessings to hundreds of precious souls. Many of their Christian friends have read the encouraging letters they have received of those who have been blessed through their instrumentality. They have received several urgent letters of invitation to return next August. Will Christian friends pray that the Lord may open the way for them this year also, and for a larger blessing on their effort.

SUNDAY-SCHOOL TEACHERS AND THE TIMES.

An Address at Tunbridge Wells

BY REV. W. GUEST.

IN speaking to this local Teachers' Union, I wish to draw attention especially to the *Present Hindrances to a Saving Work of Conversion among young persons.* Every teacher sees in his or her class those who carry within them a spirit fallen from righteousness; and, although we may differ as to the theological term which describes this, it would be an evil day for us all when the fact itself became ignored.

Even in a child, under the cover of an attractive countenance, there is a dark visitor within that only waits its opportunity to develop a selfishness, a backwardness towards God, a pride, deceit, and disposition towards sin which may afterwards make the inmost soul a fruitful hot-bed of evil passions, and kindle an inward fire of torment to carry into eternity. This, then, is

THE PRIMARY ENDEAVOUR

of a true Sunday-school teacher, to lead a child to such a loving, confiding union with the Lord Jesus Christ as that it may have experience of the new-creating Spirit of life which sets free from a law of sin and death, and which the Saviour imparts to the feeblest soul that is brought into union with Him. Far distant be the day when this real and Scriptural regeneration of a child shall be denied by Christians. Thanks be to God, there are tens of thousands of living men and women who adoringly bear witness to this early regeneration through Divine love; and to this unspeakable boon, which was won for them through Scriptural teaching and affectionate prayers. The broadest and most vital distinction among young persons is this: on the one hand there is a nature that exhibits a constant deterioration of moral power; a going back, instead of an advance in beauty of character; a terrible and most distressing running down from bad to worse; and, on the other hand, there is a youthful nature that is more and more aspiring with the progress of years; that grows stronger in self-sacrifice and self-conquest; that recoils from moral deformity; that becomes increasingly influential on earth, and increasingly fitted to take its place among the sons of God in the new heavens and the new earth, wherein dwelleth righteousness; and this great distinction is to be traced to those who have had the first training of the young, and the first opportunity for giving the right direction to the pointings of the nature.

Allow me now to glance at

A FEW OF THE HINDRANCES

to this saving work of blessing in Sunday-schools. And here I refer less to children than to young people. As to children, the present age has one decided advantage over preceding times. Our country has made a vast advance in its system of public elementary instruction. Where one child was at school seventeen years ago, there are three now. As a member and chairman of the Tunbridge Wells School Attendance Committee, I recently visited the day schools of that town. The order, the attention, the interest of the scholars, and the wise and painstaking efforts of the teachers, ought only to be described in language of very grateful admiration. It is so, one cannot doubt, all through the land. Sunday-school teachers have, in this respect, an enormous advantage over those of a past generation. Children come to their classes on Sunday with an intellect and intelligence wondrously quickened by the excellent discipline and teaching of the week. Alas, the set-off against this is becoming very marked. The crisis of life to English youths is now between the ages of fourteen and eighteen. Millions of them leave the common schools with physical energy rampant, with quickened intelligence, and curiosity all awake, and temptations then sweep around them more ensnaring, formidable, and perilous than ever surrounded our young in any age of our country's history. The time has come when we must look at these modern perils, and parents and Sunday-school teachers must thoughtfully confront them. An earnest clergyman said lately, in London, that he had been speaking with a police-court magistrate. The Metropolitan magistrate said to him:—"I have been on the bench for years, and I never thought the young people would have degenerated in the way they have. What we are coming to I cannot say." Such a testimony may not be treated lightly; and what is true of London is true of country towns.

A forceful distinction has been made between opinions and customs. Opinions progress from the people upward; as, in the movements of a fish, the tail moves the head. But customs and fashions go downward from the head to the tail. Consider what is the present state of three-fourths of the upper classes in London and of the topmost stratum of the middle class. I mention London because the metropolis of a nation always sets its fashions, and

THE RUIN OF ANCIENT EMPIRES

always began with their capitals. In the reign of Charles II. there came a reaction against what was thought Puritanism. England's greatness was arrested, and, but for the Revolution, which we this year commemorate, Great Britain would doubtless have become insignificant among the nations; a mere appendage to a European power. Another reaction against a supposed Puritanism menaces us, and it descends from those nearest the throne. England has deprecated a Parisian Sabbath. A Parisian Sabbath is upon us. Piccadilly is full of coaches for pleasure early on Sundays. The river, all down to Pangbourne, is full of boats. A club is opened for Sunday plays; another for Sunday boxing. Sunday dances are now common; Sunday garden-parties are the fashion; Sunday dinners, with actors and actresses to recite and sing, are the mark of high life. With no Lord's Day, there will be no religion in these classes. As in the latter years of the reign of the Stuarts, when Puritanism goes, Protestantism will go likewise. History repeats itself. And more than English Puritanism and Protestantism will go. The old English self-sacrifice will go. The old disposition of Englishmen to deny themselves for the sake of others will go. Pleasure will become the *summum bonum* of life, and true is it, as great moralists have always pointed out, "frivolity undermines all morality," so that nothing can arrest the selfishness and ruin of a people incessantly devoted to pleasure.

It may be said that it is present-day scepticism that is at the bottom of all this. But scepticism is the outcome not the origin of a life of pleasure. Present scepticism is a mere fashion, and never takes the trouble to look at the other side. For let me say, after some acquaintance with the best literature on both sides, that a rationalistic interpretation of the Bible, and a materialistic science are coming into the inconsistencies of a bewildering chaos, and that our religion never rested on a more impregnable foundation than it does to-day. But when people love plays and operas that are questionable in morality, feasts that are frivolous, and races with feverish betting; love all things, in short, which help them to live without reflection, infidelity becomes a necessity to them. When men and women do not want a Master they will thank the most contradictory cosmogony that bows God out of history, and welcome any arguments that keep the Bible from standing in their way.

Sunday-school teachers, you may rely upon it that this contagion of lawless infidelity is oozing from the upper circles, and penetrating to those below them. It is reaching first those of us who live nearest the capital, and will go on to those more remote. Already we are told of young women who fall an easy prey to

THE SCEPTICAL LITERATURE

which is widely diffused. Impure publications are alarmingly allowed to circulate among our youths. Boldness in sinning, boastings of unbelief, effrontery in irreligion, betting and gambling are imitated and are blighting the fairest promise of those who should be the hope of our country and of the Church.

To the objection that these things have always existed, we reply that they never existed with such facilities as this age brings. They have never existed with such attractiveness of temptations to concealed vice. They have never existed when a godless life had such captivation, and such numberless and dangerous examples. Vice does not lose its evil when it loses its grossness. It is the fascination around vice in our days that gives to it its subtlety and peril.

Observe this also: these dangers to our youths have never before existed when the warnings and threatenings of the revelation of God were so mercilessly ignored. I am no advocate for a preaching of terrorism, but I am an advocate for an honest warning to men of the punishment that God has in love to us tied to evil-doing. I do not declaim against an inquiry as to what Scripture teaches of the condition of souls in eternity. That inquiry is inevitable, and, when properly conducted, is a religious one. But the danger of these days is that the fear of the Lord is not enforced by its solemn sanctions. To conceal that which Christ has taught; to stifle his warnings; to soften down his words; to tell the wicked that if they do not turn from their wickedness in this life they will have another chance in the next, is fearfully to help on the irreligious indifference of the age, and to repeat the devil's first lie to man.

Not only so. A new and portentous hindrance arises from Sunday-schools themselves. In many of them the notion has grown up that diversion is made first, and conversion second. Oh, deadly reversal of the Divine order! Yea, modern arrangements foster the pernicious belief that for young people there is happiness in the secular, and dulness in the spiritual. Than this nothing can be more hurtful. Oh, what a fearful misery it is for a noble-minded youth to come to think much of amusement and little of conversion. How terrible to do anything whereby the innocence of childhood may become fouled in the mire of worldliness! How awful to think of a fair maiden who is led to regard pleasure as her best good, so that at the end she, who once thought much of her summer robe, comes to

LONG ONLY FOR HER SHROUD.

I know well there are teachers here who read and bow down before the Revelation which has been given. To them it is full of two supreme truths—that out of the heart of man all evil has proceeded and continues to proceed; and that the Son of God came in love, first to redeem by his mighty sacrifice, and then as the risen Lord to give a new life to a redeemed humanity. They dare not yield to the pitiably superficial notion that these doctrines are "trite and *passé*." They would have no adequate and saving message to teach if they taught not these vital truths. Their prayers, their faith, their labours, and sacrifices are directed to this end. And they have their reward. The Spirit uses them to stay the wastings of sin because they teach the only true remedy. It is no fiction to them that there can be conversion of nature among the young. They may not ask for the maturity of piety in their scholars, but they see its actuality in that they love Christ and turn away from evil. Oh! that the eleven millions of the scholars in the Sunday-schools of Great Britain and America had this truth of a change of nature, through the grace of the Spirit, pressed home to them, and that their million and a quarter of teachers most thoroughly believed in its reality, and waiting possibility.

Nothing will meet the present snares and temptations of the age as they assail the young, but this. Crises of trial demand fuller and more energetic belief. Would that I could sufficiently emphasise the fact that in these days the ultimate end of Sunday-school teaching is no longer, as once, the mere imparting of knowledge. That is largely done elsewhere. The end of a teacher now is the leading of his or her class to be *livingly joined to a living Saviour*. Arguments in defence of Scripture, chronologies, geographies, topographical confirmations, elucidations of Biblical histories and customs, are doubtless of inappreciable value, and by their helps a modern teacher has signal advantages. But let him follow the course of youths who have had all these explanations, and see how, in spite of them, they go over to the hosts of the godless, and he will learn that something higher was wanted. Let us not shut our eyes to the sad fact that millions of those who were instructed in "International Lessons" now never enter church doors. Not that these "Lessons" were not important, but they were not enough. The time has come when this aspect of Sunday-school work should be most anxiously reconsidered. Men abound who affirm that they want a "new theology": have these men prayerfully tried the old? We have all heard that on the battle field it is

NOT NEW MUSIC THAT INSPIRES

soldiers, but that it is a nation's oldest martial strains which animate them in their march to conflict. I confess to you that I regard the notion nowadays avowed that we may look for a fresh revelation in addition to that of Scripture, as a Satanic form of the Popish doctrine of the Council of Trent, that Holy Scripture does not contain all that is necessary to salvation. Would to God that we might set ourselves to learn, not merely by "Lessons" supplied to us, but by our own studies, what the Scriptures *do* teach. Sceptical theologies would have little effect before such studies. Would that we freed ourselves from the modern passion to amuse and to provide secular entertainments for the young; or, at least, if there must be entertainments, that they may be such only as maintain the manifest ascendency of pleasures of a supernatural order. Would that, in view of the formidable perils of the age, we could learn afresh of Him who taught that we must make the tree good if we would have the fruit to be good, and who loves to impart more abundant grace. His philosophy will live when present negations have been scattered like chaff. Above all things, the desperate coming down, with great power, of temptations in our times should enforce this as the lesson of the hour—that nothing is such a summons to profound humiliation as that evil can be so strong, and we, servants of an Almighty Christ, so weak; and this also, that we can receive power from on high and be "*filled with the Holy Ghost.*"

THE FIGUERAS MISSION.

MRS. RODRIGUEZ writes:—The Romanists overbought the site we had in view, and their triumph against the Gospel appeared complete. But, contrary to all expectations, a far better site was immediately after offered for sale. It is situated in the principal street, in a central part of the town. Our only difficulty was that the price, with costs, was £250 more than we had in hand. This we laid before the Lord in prayer, and He most graciously answered. In addition to a former liberal donation of £100, a lady in Surrey most kindly sent £200, and "a friend" in Scotland, £50. Thus the exact sum needed arrived just in time for the purchase to be made.

All that now remains is for us to build the first permanent Gospel Hall in this dark Spanish province, which will we trust be the birthplace of many souls.

A CRY FROM MACEDONIA.

THE completion of the Turko-Servian Junction Railway has thrown Salonica open to the travel and traffic of Europe as it has never been before, and must form an era in its history. Opinions seem to be widely divergent—to judge by the local papers, almost contradictory—as to the exact result of these new influences upon the city, as well as the province, commercially and politically, the views entertained depending very much upon the standpoint, sympathies, or fear of the individual.

Only one opinion prevails as to the result of these influences, from a moral point of view. All agree that to the evils and vices of the place will be added those of Europe, so that Salonica will soon rival Constantinople and Smyrna in all that is worst of both Eastern and Western civilisation. Both of the cities mentioned, however, have many means for counteracting evil and doing good, such as churches, hospitals, Bible depôts, sailors' rests, as well as good schools for all classes and nations, under good Protestant supervision, which are here, in this grand old city of 120,000 inhabitants, entirely wanting, with the exception of a school for Jewish girls.

There is now a great and urgent need for an Evangelical Union Church near the centre of the town, where services could be held in English, German, Greek, or any other language, for those who now rarely go anywhere. The services in English are held in a small room in the house of the school missionary. A sailors' rest and reading-room are also needed. There is no city on the Mediterranean with so many inhabitants, or such large commerce, with no provision for the floating population. There is no Bible-reader or tract distributor, to say nothing of a rest, or reading-room. Our Mission will be delighted to render the most hearty co-operation to any good evangelical man or woman who will come and undertake such a work as is being done in Constantinople and Smyrna by Misses Green Armytage, and Grimston. Here is a wide and effectual door open for usefulness. Who will enter in?

A Bible depôt is another pressing want. Scriptures have been kept on sale for years in the upper room—used as study, chapel, and bookstore—of the Scotch missionary to the Jews, but now a more accessible and commodious depôt is required. Negotiations have been in progress for a long time—by co-operation or otherwise—to secure such an establishment. The American Mission has at last, with the approval of the agents of the British and Foreign and American Bible Societies, undertaken the not inconsiderable expense and trouble of this work, so that this necessity, it is hoped, will soon be supplied, but the work of the field is more than our strength or means can compass.

T. R. SAMPSON,
Missionary of Southern Presbyterian Church of America.
Salonica, June 15.

SCANDINAVIAN GIRLS.—The Continental Division Y.W.C.A. held a conversazione at Morley Halls for the Swedish, Norwegian, and Danish girls in London, on Monday, June 18. Meetings were arranged for in Danish, Swedish, and Norwegian, which will be held monthly (the first Thursday in each month, at 7 p.m.) at Morley Halls by various pastors. The happy faces and hearty thanks of the girls present proved how much they valued the interest shown in them.

MR. QUARRIER'S HOMES.—On arriving safely at Brockville, Ont., with 120 girls, Mr. Quarrier was most cordially received by the residents. The Fairknowe Estate, which has been bought as a Canadian Home, will prove of great service. Within a week of arrival over eighty of the children had gone to their homes, and Mr. Quarrier says that the applications for children were so numerous that if he had taken out 200 children about ten years of age they could have been placed out at once with good Christian people.

MISSIONARY HYMN.

BY MRS. MERRILL E. GATES, NEW BRUNSWICK, N.J.

Air—"From Greenland's icy mountains."

"WHOM shall I send?" He sayeth;
"What servant shall it be?"
'Tis Faith's strong voice that prayeth,
"My Master, O send me!"
Send me to tell thy story,
Abroad, or here at home;
Send me, O Lord, before Thee,
Where Thou Thyself wilt come.

Send me, for I have known Thee,
I would thy witness be;
To speak thy message only,
My Master, O send me.
Send me to speak of Jesus,
Of what my Lord hath done—
His finished work most precious,
Of this and this alone.

To bring the lost and sinning,
To Thee, the Sinless One,
To speak sweet words and winning,
Of Christ, the Father's Son.
Send me to darkest places,
To many a shadowed home,
Where with thy shining graces
Lord Jesus, Thou wilt come.

Send me to work appointed,
But, Master, let me be
By thine own power anointed,
Then, Master, O send me!
Not unto us the glory,
When lost ones find their home;
We only go before Thee,
Where Thou Thyself wilt come.

—*Missionary Review.*

KOLAR MISSION.

THERE are fully three hundred persons connected with this work, including fifty families supported by the Mission, though all work for their daily food as far as they are able. The work is various. About twenty are teachers or evangelists, and devote all their time to preaching, or to teaching in the Orphanage. Various trades are taught, such as carpentry, tailoring, chair-making, &c., and any money earned thereby goes to the exchequer of the Mission. There are three small farms in connection with the Mission, on which a number of families are employed. Each farm has its prayer-house, where all are daily assembled for worship. Some get work at road-making, and thus help to support themselves. Quite a number are in the forest, timber felling for the Mysore Gold Mines, and earn good salaries. The young men working here lay by all they can, so as to purchase bullocks and implements for farming, with the hope of forming Christian villages.

On Sunday, everyone meets at the Orphanage for services and Sunday-school. Many have joined the church, and meet every week around the Lord's Table. There is a hall belonging to the Mission, in the centre of the town, where Gospel services are held every week in Canarese, Hindustani, and Telegu. The heathen attend in large numbers, and listen attentively. All villages round Kolar are visited by the young men, who preach the Gospel in the fairs, market-places, and streets.

The medical and zenana work is deeply interesting. The young ladies connected with this branch, when first they entered the town, could not go into any of the houses; now nearly every house is open; they are gladly welcomed, and are able to speak and testify for Christ in places where hitherto the Gospel has never penetrated. The Mission is a bright and shining light in this dark heathen country and is well worthy of practical sympathy.

W. H. S.

For the Young.

"IS THY HEART RIGHT?"

2 KINGS x. 15.

AN ACROSTIC.

ONE morning in October, 1618, the gates of the Tower of London were opened, and a noble prisoner was led out to be executed. He showed no signs of fear, but with firm step he mounted the scaffold, and then, after a short prayer, he laid his head on the block ready for the blow of the terrible axe that was to end his life.

The superstitious executioner said to him, "Not that way, sir, lay your head toward the East."

But the brave prisoner replied, "No matter how the head lies, so long as the heart be right."

Let us ask ourselves the question, "Is my heart right in the sight of God?"

Let us take the letters of the word 'heart,' one at a time, and learn a lesson from each.

H.—There are *Hard hearts.*—Some people have heard all about the sufferings and death of the Lord Jesus, but it has made no difference to them. They can laugh and jest over sacred things. Let me ask: "Is it nothing to you that Jesus should die?" Or can you say, "I love Him because He first loved me?" If you cannot say this, listen to his message (Heb. iii. 7): "To-day if ye will hear His voice, harden not your hearts." There are some people who have hearts like the hard beaten road or highway, and so the good seed that is sown, cannot send down its roots and grow. But there is a beautiful promise even for such (Ezek. xxxvi. 26): "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." God can remove the hard heart.

E.—*Evil hearts.*—King Solomon says that every man knows "the plague of his own heart" (1 Kings viii. 38).

Perhaps you have read about the great plague of London, in which so many people perished. About the time that plague was raging, a box of clothes was sent from London to a little village in Derbyshire; sad to say these clothes spread the disease, and more than half the villagers were carried off by it. About fifty years after, in digging some excavations, a party of labourers came upon some clothes that had been buried at the time of the plague. The disease was still in them, and several of the unfortunate men were smitten and died. Now that plague is a picture of sin in an evil heart. It may break out at any time, long after you think you have got rid of it.

What is the remedy for this evil heart?

A.—It is *Asked for.* The Lord Jesus says, "Give me thine heart" (Prov. xxiii. 26). This is a very strange thing. Our very best is evil and unclean, but although it is all spoilt by sin, still He asks for it, black as it is, for He knows that we can never grow any better, and so He offers to take us just as we are, and to save and keep us.

R.—Christ *Receives* the sinful heart. Luke xv. 2: "This man receiveth sinners." All are sinners, but some are lost sinners, and others are saved sinners. "The Son of Man is come to seek and to save that which was lost."

T.—Your heart may be *Transformed*, or changed. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. lv. 13).

Instead of the thorns of untruthfulness and disobedience, and the briers of selfishness and unkindness, there will be the fir tree of truth and uprightness, and the myrtle of love and kindness. This great change is what the Lord Jesus meant when he said to Nicodemus, "Ye must be born again."

This is a change of heart. Perhaps you wonder how to get it. In Ezekiel xviii. 31, we are told, "make you a new heart." This means make it yours, by receiving the Lord Jesus Christ, and giving yourself right away to Him.

H. G. HARRIS.

Bolton.

"EARLY SEEK AND YE SHALL FIND."

ONE Sunday evening (writes the Superintendent of the London Medical Mission) I was asked to go and see a little child—a bright, intelligent little girl of eleven years of age, who had for some years attended the Thursday evening Children's Singing Class. On entering the room I found the little one in bed, looking so pale and thin. The mother said that the child's throat was so bad that she had been unable to take any food for the past two days, and had not been able even to swallow such simple nourishments as milk or beef tea. My first thought was to have the child removed to a near hospital, but she seemed too weak to be able to bear the journey, and the mother did not care to part with her. I therefore did what I was able, and left instructions that, if at night, during our absence, difficulty of breathing should arise, she should be placed in a cab, and taken at once to the hospital.

Some two hours or more after I had left, our little patient said, "Mother, I am going to die; whilst I was asleep I thought I was talking with angels, and they told me that I should die to-night." "You must not talk like that," said the mother, "we want you to get strong and well again. You don't want to die, and leave mother, do you?" "I don't want to be away from you, mother; but I should like to go to Jesus, if you will be there too." Nothing, the mother tells me, could move the child; she was quite sure she had seen the angels waiting for her, and that she would die that night. Some hours later the dreaded symptoms arose, great difficulty of breathing came on, and the child was conveyed to the hospital in a cab. Surgical skill was of no avail, and ere the dark hours of night were gone, and the sun had ushered in that bright April morn, the child-soul had passed into the brightness of eternal day.

Angels! sing on, your faithful watches keeping;
  Sing us sweet fragments of the songs above:
Till morning's joy shall end the night of weeping,
  And life's long shadows break in cloudless love.
Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night.

RAGGED SCHOOL UNION.

THE forty-fourth annual report of this Union lately issued is pregnant with paragraphs of the deepest interest to those who wish well to neglected children. The Union exercises a fatherly oversight of 237 Sabbath afternoon and evening schools, with an average attendance of 47,373 scholars. The list also includes 42 day schools, and 126 week-night schools. Then a host of other beneficent agencies cluster round these schools in the shape of penny banks, bands of hope, free meals, &c. No less than 3783 voluntary teachers are associated in the good work. What an amount of self-denial, patience, perseverance, and piety these devoted men and women must have, or they would soon grow weary of this kind of well-doing.

The chief charm about this Ragged School system is the prominence given to religious agencies. The whole is based on distinctly Christian principles—not that educational and industrial agencies are overlooked. Then come shoe-black brigades, holiday homes, literature, and amusements. Over £10,000 has been dealt with, and a good account is rendered of this stewardship. Mr. John Kirk, the energetic secretary, will be happy to furnish copies of this illustrated document, at the Office, Exeter Hall, Strand, London, W.C.

PRESBYTERIANS IN AMERICA.

THE Presbyterian Churches of the United States have recently celebrated their Centennial at Philadelphia. One of the speakers was Rev. Dr. T. L. Cuyler, of Brooklyn, who gave a historical sketch of the progress of the Church. We give some of the closing paragraphs of his eloquent speech:—

The causes that have stood in the way of church growth have been the inadequate supply of ministers and of funds, and the frequent controversies and divisions. Brethren! he exclaimed, over the morning dawn which ushers in a new century, let us bend, like a polar arch, this glorious motto, "*Union* IN *Christ for a world* WITHOUT *Christ.*"

A retrospect of the century just gone with its account to heaven furnishes abundant cause for devout thanksgiving. We may well be thankful that the Presbyterian Church has so largely escaped the prevailing *malaria* of doubt and of dissatisfaction with the ancient faith delivered to the saints. From the old bed-rock we have taken no "new departures." It was the honest boast of the greatest of our theologians, Dr. Charles Hodge, that Presbyterianism has made no new discoveries in Bible theology. Her telescopes sweep no fields beyond the limits of Divine Revelation. This sound conservatism never has been—it never must be—stolid stagnation. The wise man's eyes are in the front of his head; he is ever discerning new lines of progress on old lines of truth.

Within the last hundred years our beloved Church has carved her influence in broad and beneficent characters on the history of the Republic. Her iron has entered into the nation's blood. During the arduous struggle for independence the name *Presbyterian* almost included the name of *Patriot.* Her stiffly vertebrated theology has imparted backbone to the popular conscience. Presbyterianism has always stood for the sovereignty of Jehovah, the authority of conscience and the majesty of law. Her literature has enriched all libraries; her scholarship has linked the names of Edward Robinson, Schaff, Addison, Alexander, and many others, with the sacred scholarship of Europe.

Her money contributions toward the circulation of the Holy Scriptures and kindred objects of Christian charity have exceeded those of any other denomination. Her pulpits have exalted the sin-atoning Lamb of God; her Sabbath-schools have taught millions of infant voices to lisp his blessed name; her pastors have fed nine successive generations with the bread of life, and led three millions of converts to the Master's table. Her record is on high in the multitudes of precious souls whom her teachings have guided to glory.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 1, Acts xxi. 15—26; Monday, July 2, Acts xxi. 27—40; Tuesday, July 3, Acts xxii. 1—16; Wednesday, July 4, Acts xxii. 17—30; Thursday, July 5, Acts xxiii. 1—17; Friday, July 6, Acts xxiii. 18—35; Saturday, July 7, Acts xxiv. 1—16.

DUBLIN RAGGED BOYS' HOME.—During last year this institution in Great Canal-street steadily pursued its useful course. The applications for admission were both numerous and pressing, and the need of the Home was more clearly felt than in former years. The inmates number nearly a hundred. Mr. J. Smyly, Hollywood, Carrickmines, is honorary secretary of the Home.

CHRIST-LIKE MISSIONARIES.—It is to be hoped that all may sufficiently feel the need, not so much of more missionaries, but of more Christ-like missionaries. The world will never be won until they see Christ in those who preach Christ. We must live Christ. His terms are, "Follow Me"; and the heathen world justly has but sneers for those who profess to follow Christ, while filling easy posts, on fat salaries, and living as luxuriously as the ungodly about them. Oh for real "following Christ!" He is grieved. His spirit is quenched. His kingdom is delayed by our levity, idleness, and worldliness.—*Bombay Guardian.*

The Centenary of Foreign Missions.

INTERNATIONAL CONFERENCE IN EXETER HALL.

MONDAY, JUNE 18.

The Work of Bible Societies.

At the Annex meeting in the afternoon, in the Lower Hall, the subject was, "The Missionary in relation to Literature," having special reference to Bible Societies. Mr. T. A. Denny presided, and referred to the great wisdom of the societies in the circulation of the Bible. He thought selling was preferable to giving; but where that cannot be effected, there should be the free circulation of the sacred Scriptures.

Rev. Dr. Gilman read a paper dealing with the question of the prominence to be given to the printed Scriptures in communicating the Gospel to mankind. There are some who hold that the printing and distributing of the Bible are in vain unless accompanied by the voice of the living teacher. There are others who hold that the Scriptures are not to be given to converts except under such limitations and restrictions as the Church may lay down. He deemed the circulation of the Bible to be of no less importance than the vocal preaching of the Gospel. The Bible must be given to people in their own tongue. The results of repeated experiments made by the Roman Catholic Church are a demonstration that, if nations are to be well grounded in the truth, the Bible must be given to them. The history of the Congo Mission in this respect is instructive, and that of Japan not less so. Unlike the Congo and Japan, the Church of Christ in Madagascar, when bereft of their teachers, had the Bible in their own tongue, and fed on such spiritual food; and during twenty-six years of persecution, the Christians increased in number from 1000 adherents to 7000, and from 200 communicants to 1000. The missionary without the Bible is like David going forth to meet the great Goliath without any stones in his sling.

Prebendary Edmonds, of the British and Foreign Bible Society, after some remarks upon the translations of the Bible, said three things strike our attention: (1) That the oldest documents of our sacred books are now more highly prized than ever as fountains of authoritative truth; not as instruments of popular teaching, still less as apparatus for public worship. (2) There is no trace of the existence of an ancient Church, however remote in situation, however lowly in intellectual culture, in which we do not find some trace of a vernacular Bible. The highest truths in the world have ever entered in at the very lowest doors, and the doors have always been open to receive them. (3) While the distribution of the Bible in translations is so wide spread, its distribution is also spontaneous. There is no rule, or canon of council, or decree enjoining it upon the messenger of the Cross. It is due to the great spiritual instinct of the Church, which has never ceased to follow the motto *Semper ubique ab omnibus*. No missionary work is permanent or satisfactory that does not provide the converts with the Scriptures in the vernacular. No vernacular version can ever be permanent or satisfactory that is not in the loyal hands of a living Church.

Mr. W. J. Slowan, of the Scottish National Bible Society, said that last year the Society had an income of £33,000 and an expenditure of £31,000; £16,000 of that expenditure went to foreign missions. Sixty-three thousand copies of the Scriptures were circulated at home, in the colonies, and in seven foreign countries. The circulation since 1861 amounts to over ten million copies. In one sense—and that of primary importance—the Scriptures are the Alpha and Omega of Christian missions. As it is in the Bible that we find the Church, so it is in the Bible that we find the missionary. Missions built on the Bible are built on a rock; those not built on the Bible are built on sand. Bible societies are no mere bookselling associations, but they stand alongside the Book itself, in the first rank of missionary associations. The number of copies circulated is not the end, but the means. Not by the number or extent of the circulation, but the effectiveness of them is their usefelness to be judged.

Dr. J. L. Maxwell, late of China, gave the substance of a paper written by a brother in South China, whose opinion was entitled to great weight (Rev. John C. Gibson, missionary of the English Presbyterian Church). Its object was to determine how best to have the Word of God given to some thirty millions of Chinese. His argument is that from this time we must seek to concentrate our efforts on the matter of translations—not in the dead written language, but in the spoken vernacular language of South China; and that the best letter for the use of the vernacular is our own Roman letter. The bulk of the Chinese people cannot read their own language, and experience shows that, from the nature of the case, they never will. There is no corner of China where the book language is a living language. When any native preacher rises to read the Scriptures to an audience, he has first in his own mind to translate from the dead language into the living language of the people. What he reads to-day may not be what he reads to-morrow, and so there is no guarantee of accuracy. No people have ever learned to read except in their own vernacular. No people ever became a reading people without reading in their own vernacular. The Christian Church must teach all its members to read, unless disabled by age or infirmity, in the vernacular. It is impossible that the agricultural people in China can be taught to read in their own tongue, using the cumbrous hieroglyphic characters. The Roman alphabet gives an easy solution of the difficulty. Anyone can learn to read in this form in three months' time.

Material Methods.

In the afternoon the subject of Home Work for Missions was further considered, chiefly with reference to its more material aspects. The chair was occupied by Rev. Dr. Ellis, of Baltimore, who delivered a brief address. Contending that giving is a part of worship, he maintained that we must go back to Bible principles. New schemes are not required, but the old one is the method that will work best. In his Epistle to the Corinthians, Paul devotes two chapters to the discussion of the motives and principles of Christian benevolence, and they are as practicable to-day as ever. There is money enough in the hands of the Lord's people to carry on the work, but the question is how to secure it. If at least a tithe was required of the Jew, whose religion was stationary, is it likely that less can be required of the Christian who has a responsibility in regard to the evangelisation of the entire world? On the foreign field, where converts give with all their heart, the raising of money is on more Apostolic lines than at home.

Rev. B. Romig, of the Moravian Missions, gave an account of some of the methods of work in Moravian churches. In addition to collecting in churches and Sunday-schools, there are missionary associations in connection with the congregations, also periodical offerings, weekly or monthly. There are also donation lists in which the names of members of other churches appear. The small regular contributions amount to a goodly sum, and are an important item in the account. All Moravians are taught that they have a duty in relation to missions, and one result of the enthusiasm is that the Society has labourers from Greenland's icy mountains to Afric's burning sands, from the snowy summits of the Himalayas to the desolate shores of Alaska.

Rev. Dr. Sutherland read a paper prepared by the Hon. John Macdonald, who is treasurer of one of the missionary societies of the Canadian Dominion. It was held that if children were fully interested and the grown-up public kept well informed there would be greater support. Not half the money is raised that might be. Many who give £1 could give £100, and many who give £5 could give £500, if not more. Mr. Macdonald believed the wealth of the world to be largely in the hands of Christians, for religion has made them thrifty and bright, and also given them character, which to men of business means fortune. He urged the giving of money as preferable to leaving legacies, and asked whether an effort could not be made to raise next year's contributions to mission work by fifty per cent.

Rev. Dr. Grundemann, a German delegate, said with enlarged knowledge there would be more enthusiasm, and more wealth would be consecrated to God.

Rev. A. D. Gring, of Tokio, informed the meeting that the Japanese churches had been greatly encouraged to become self-supporting, by the Home Society undertaking to raise three dollars to every one raised in Japan. Thousands of dollars had thus been raised. Mr. Gring further suggested that Churches should have their own special missionaries. The interest would thus be keener, and people would feel the responsibility resting upon them in foreign lands.

Rev. Dr. Pagan, of the Church of Scotland Foreign Mission, gave some particulars of his methods of sustaining interest among Sunday-school children. In the school of his parish, one part of the year is devoted to the needs of Africa, another to India, and a third to China. More money is contributed by the children of the poor than by those of the well-to-do. Young men should combine in guilds, to study missions, and help them on.

Mr. David Maclaren emphasised the importance of Christians realising that they are stewards of all they possess. God's blessing is assured to those who "prove" Him by "bringing the tithes into the storehouse." He approved of weekly giving by small people, and an account being kept by those in a larger way of business. He had never known a person begin such an account who was not at the outset surprised to find how little he had been in the habit of giving.

Miss A. R. Butler, of the Medical Missionary Association, thought it wise to touch the sympathies of Sunday-school children by having letters sent to them on work in the mission field. Not only, however, are children touched by children's literature, but others of maturer years also. The lady told some affecting stories of two missionaries, to whom the call to work came through reading small books which had been prepared expressly for children.

Mrs. Mary C. Nind, an American Methodist, giving her own experience, said that, early led to Christ, she was told that she must be all the Lord's, and not a part only. Instructed in missionary themes, she was taken to missionary meetings and read missionary books. She had only read one novel—"Uncle Tom's Cabin." She was early taught to save the money which would have gone in candies and superfluities of naughtiness. The family lived plainly, dressed plainly, and saved money in order to be able to give. "Get all you can; save all you can; and give all you can," one of Wesley's sayings, was, in her estimation, good doctrine, and she commended to others the method of bringing up which she had experienced, and since put into practice as a mother and a grandmother. She was converted at the age of five, and all her children underwent the change before they were twelve. She told her children that consecration must be complete, and that they must be attentive to Divine calls. She had the pleasure of knowing that they gave at least a tenth of every dollar to the Lord, and she had told them that if ever they should be blessed with abundance they ought to give one-fifth. She said, "Let missionary enthusiasm permeate the home; remember missions at the family altar; talk of them at the table; and live the missionary life every day. Then we shall not have so many stingy Christians as we have."

Rev. Dr. Schreiber, of the Rhenish Missionary Society, said that in Germany the greater part of the money came from the poor people, who are rich in Christ; while many of the rich are poor, seeing that they are in the hands of their money, its slaves. Dr. W. B. Derrick, a coloured delegate of the Home and Foreign Missionary Society of the American Methodist Episcopal Church, said he was the representative of 470,000 negroes, and declared that among them there is a missionary spirit as well as among other people.

More frequent giving was advocated by Rev. Dr. H. Warden, of Montreal. Pastors also should bring the matter before their churches, describing the work and explaining its progress and needs. The speaker also recommended the annual publication of the names of those who give to the Lord's work. Among some practical suggestions given by Rev. W. F. T. Hamilton, of the British Syrian Schools and Bible Mission, were addresses by pastors, so as not to expend money on unnecessary visits of deputations, also the formation of working parties.

Rev. George Wilson, of Edinburgh, believed the day to have come when we may make large use of the industrial gifts of artisans' mission work. We should send abroad men of God to live the Christian life, show Christian love, teach the heathen to use their hands as well as lead them to God. He told of a boy, a blacksmith by trade, who has consecrated his industrial talent to the service of God. In conclusion, he maintained that industrial missions are likely to prove a great power.

Bringing the meeting to a close, the Chairman referred to the large amount of wealth lying buried in finery and luxury, and being expended to no good purpose. The consecration of this to God would work wonders in missionary enterprise.

North and South America.

A meeting was held in the Lower Hall, in the evening, to consider the missions in these countries, Sir T. Fowell Buxton, Bart., presiding.

Rev. F. E. Wigram recounted some of his recent experiences in visiting the mission fields of North America. Some of these details were most interesting in their reference to scattered Christian tribes and communities. These have struggled to build churches and homes, and now they are united in a bond of Christian love.

Rev. B. La Trobe described some of the hardships which the missionaries in Labrador and Alaska suffer. The thermometer in winter is sometimes at 52, 60, and 70 degrees below freezing point. Mosquitoes and all the ills of summer add to the arduous nature of the work. Bishop Young's house, in Alaska, is of slab pine, stuffed with moss and mudded inside and out. In this house the Bishop was hoping, with a wife and child, to spend a comfortable winter. It is necessary to have funds with which to provision the mission stations. They could not take men and plant them down in Arctic regions, and then leave them. No news has been received from Labrador and Greenland since last autumn. The missions are ice-bound. We must give great thanks to God in that for over 118 years the mission ship with provisions has not failed to cross the stormy Atlantic and relieve the missionaries.

Rev. Dr. Josiah Strong having read a paper, written by Rev. A. F. Beard, D.D., Dr. Welsh recounted some wonderful cases of self-sacrifice in these inhospitable regions. He referred to the question of the coloured population in the Southern States. There are 8,000,000 to 9,000,000 of these people who could turn the balance of power in the great Republic. We must see that they are trained to do right. Fortunately their tendency is towards Christianity, but it is our duty to guide that tendency and educate them. Speaking of South America, he said that colleges have lately been founded, one at Chili and another farther North. The latter has been organised by a young man and his wife, who have already secured funds for four years' support of the work. It is hoped that at the close of this period the seminary will be self-supporting.

Mr. Alfred R. Pite read a paper on South America, which was a narration of events in connection with missions there. It gave many instances of hardship, massacre, and persecution, which the missionaries have had to endure. It has been found difficult to reduce many of the dialects to a written form; they are described as a series of guttural sounds and groans. By God's grace, however, the difficult task has been accomplished. Rev. Samuel Orden, of Brazil, rejoiced in the fact that the slaves in that empire have been released from their thraldom. We must now provide them with churches and schools. In Brazil they have freedom of the press, as well as religious and political freedom, and they must be trained for God. The great cry from Brazil is, "Send us preachers and teachers."

The Duty of the Church.

The Bishop of Exeter presided over a large public meeting this evening, when addresses were delivered on "The Duty of the Church: a new Departure in Missionary Enterprise." The proceedings were characterised by much heartiness.

After alluding in well-chosen terms to the death of the German Emperor, the Bishop made some remarks on the immediate subject. The duty of the Church is unquestioned; as to the "new departure," it will, of course, be a re-departure on the old lines. No new Gospel, no new Bible. The great problems of human life are the same as ever; there are sin and sorrow and death and eternity. The same old Gospel we love so well will alone solve those problems, and meet the deepest necessities of the human heart. Brought up as we have been in different confederations of church work, we have not met now to compromise that truth which we conscientiously hold; we hold it as firmly as ever. We all rejoice, however, in three words which are great favourites of mine—Catholic, Protestant, Evangelical. We hold these great principles in common, and, by God's grace, and in his strength, we shall hold them to the end. Therefore, we do not look forward to fusing into one those distinctive truths which God has given us to grasp.

Though we look for no changes, we do look for a fresh baptism of the Holy Spirit of God. In these days of the Church's warfare, which many believe to be the last days, may we not humbly expect "the latter rain"? "The early rain" fell for the softening of the soil for the seed-sowing in Pentecostal days. There has been mighty work done from age to age; even in those days which people talk of as the dark ages, how much of holy self-consecration there often was; how much of faithful service of the living God, by men who gave up all to go and take the Gospel to the heathen! I do believe that we may in these days look for the latter rain, the outpouring of the Spirit of God in a very remarkable way, such as was foretold by the prophet in the words, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy....Also upon the servants and upon the handmaids in those days will I pour out my Spirit." I really believe that it is thus that the Master will prepare the way for his return in glory.

Talking of new departures, we look for a firmer grasp of that new commandment which the Apostle has told us is, after all, the old one, the one which was heard from the beginning—that we should love one another. Greeting one another in brotherly affection is, I am sure, a real power. It reminds us of the words in the history of Joseph: "After that his brethren talked with him." We should also look to helping one another by counsel. But especially, I think, we should pray that there may be a new departure, by God raising up native apostles among the heathen. It is "according to our faith" that we shall have, if the things we desire are according to God's will; for we are assured, "If we ask anything according to his will, He heareth us." What would it be if native apostles were raised up in India, in China, in Japan, and in other countries far away among the heathen, if men full of the Holy Ghost and of power stood forth? We thank God for the faithful men He has already raised up, but we look that He will pour out his Spirit in such a marked manner that many a glorious standard-bearer should go forth. Another point is the work of Christian women, truly a "missing link." Thank God for it! Surely it is not a mere accident that we found at our last census that there were nearly a million more women in the United Kingdom than men. Oh, if God were, in his infinite mercy, to plant some of them out far and wide in the mission field! What an unspeakable power they might be! Those who have already gone forth have shown us how God works by them, and uses them to lead their sisters to the feet of the Lord Jesus Christ.

REV. H. W. WEBB-PEPLOE

began a vigorous speech by asking the question, "What shall now happen as the result of this gathering?" It is a grand thing to be moved collectively with the enthusiasm of humanity; but I doubt not that God the Holy Ghost has also been moving in these meetings. Many too have felt themselves stirred by the impressions of brotherly unity, for it is impossible for men as Christians to come together shoulder to shoulder, without the angles being rubbed off. What of the "righteousness of life" which is to follow from the oneness which has been manifested? It is not sufficient that men be stirred with the enthusiasm of humanity because they have come together, and realised their collective unity as the Church of God. Over and beyond that, from this moment, if this meeting be taken in one sense as the closing meeting, each individual soul must comprehend what God the Lord would have it do and be. We may not stand still. God never let his empowered Church stand still at Jerusalem after Pentecost had occurred, but He speedily scattered its members; and they went everywhere preaching the Gospel. And we know that they were men and women. To all of them Christ gave one commission.

I thank God for the sense of brotherhood that has been apparent during these days. But I cannot rest contented with that. If the Holy Ghost were to move in our midst, what could God do if every man and woman here were to realise his or her blessed and glorious responsibility? And if this be laid upon us to-night, let me remind you that, though we have seen great things performed in the past, we have yet to learn what God can do with one man really consecrated unto Him. I look across the water and say, "Thank God" for such a man as Mr. Moody! Not all can have his special powers; but if every man were to realise his duty, we might see great things done. And what does God say to us? He says, "There is a work for thee to do, and wilt thou do it in the strength of the Lord?" We are waiting—not, I believe, for more conventions or conferences, in which to combine together with other Churches, with a sense of some unreal unification instead of unity—but we are waiting in order that we may personally realise the unbounded honour in being called upon each to do our own part. The best of us owe all to the Lord, and should heartily give our all to Him. I have heard it said that we cannot spare our best, brightest, and noblest men for foreign work, and that the common sort of men, inferior metal, will do for the heathen. I hold that God looks for all, and looks for the best. God must have the noblest, and He waits to-day, saying, "Who will say, 'Here am I, Lord; send me.'" Who dares hold back? It is not a mere matter of enthusiasm; it is the question of all questions, as concerning the glory of God. "Who is ready to go for us, and whom shall we send?" How can the Church dare sit still? How can we wonder that the heathen scoff, that the Mohammedans are said to win the day, and that the world at large is wondering that the Gospel of Jesus Christ, which professes to be for the healing of the nations, has made so little show? From the lips of many heathen it has come in this form: "If all this is true, and you have known it so long, why did you keep it all to yourselves?"

What we want to-day is men quickened, empowered by the Holy Spirit, and fully realising their dependence upon Christ, and the ability which God bestows on those who trust in Him. I believe there are some new methods. We might well send forth colonies of Christians—mechanics, artisans, shopmen, or labouring men—who might help to train the heathen in the habits and customs of civilisation, the purely religious work being in the charge of ordained ministers. I look forward to men and women going forth who are personally consecrated to God, full of the Holy Spirit, and realising their vital union with the Lord Jesus Christ as their living Saviour. Everywhere warnings are being uttered that strife is looming in the future among the nations of Europe. If that should be the warning cry that the coming of the Lord is at hand, I ask: "Are you prepared to meet Him who shall come as the Prince of Peace? Are you prepared to meet your Lord?" There is no saying what might be done by the men and women here, if each soul would realise its duty. How much do we believe that the Lord Jesus Christ will reckon with us when He comes, as to how we have used our opportunities?

DR. W. M. TAYLOR, OF NEW YORK,

proposed the question, What is required in order that we may obey the call to advance all along the line, in order that we may respond to the words which God is addressing to us, as He spoke to Moses, saying, "Speak unto the children of Israel that they go forward"? We need in the homes and Churches *a deeper intensity of love* to the Lord Jesus Christ. If we would go forward, we must first go backward. In service everything depends upon the motive, and I am profoundly convinced that many a time we dwarf our best works by doing them from other than the highest motives. We must take our motive power from the love of Christ. The power of Christianity centres in the person of its Lord. Again, if we are to make this advance the Churches need *a deeper sense of individual responsibility*. We have the Gospel in trust, to use the words of the Apostle Paul; we are not to keep it, but to spread it abroad. We are not to stand between Jehovah and his message to mankind. The Apostle Paul declared himself a debtor to the Jew and the Greek. What was he a debtor for? Not on account of anything he had received from them, but rather in respect to something he had received from God on their behalf. It was a matter of honesty with Paul to deliver the message, and so it ought to be with us. You and I have to rise to the zeal of the Apostle in this regard. We are just as much "put in trust of the Gospel" as he was, and we are just as really "debtors" as he was. We owe the debt primarily to the Lord Jesus Christ, but that which we owe to Him He has made over to our fellow-men, and asked us to pay it to them. Let us not fail to do this act of honesty.

We must also have *a larger measure of liberality*. I would like to see a revival marked by Christian giving. As we know, in the old times there was the tithe. Let us not forget, however, that the New Testament tithe is the whole ten parts. All that a man has must be devoted to Christ; the new Testament Levites are all priests. We also want *a new spirit of prayer*. Of organisation for our work we have all we need. Oh for a baptism of the Holy Ghost and of fire!

REV. E. E. JENKINS

spoke of the sufficiency of the Gospel to meet men's needs and interpret God's love. It has been proved by an accumulation of testimony and a force of argument that could only be furnished from the materials of missionary history that as there is one Lord there is one faith—that Christianity is not "on the whole the best" religion offered to the world, but that there is none other that can occupy a permanent place among the forces of regeneration. The old faiths are not parents of that distinct and complete message which was delivered to mankind in Christ, and is intended to supersede them all. Those old religions are not doing any regenerating work in the world. I believe that the future safety of the Church depends upon her missionary advancement. The adversary is asking, "Where is the 'all power'?" It is an awful question, and we may ask another, What is the explanation of the ignorance even of Christ's name on the part of millions whom He redeemed by his life? Let us realise that Mohammedanism never would have flourished if there had been a living Church. With all their wealth the Churches at home cannot stand as isolated fortresses of truth. As a fact, they are not the Churches of Christ if they do not possess the missionary spirit of Christ.

REV. DR. BRUCE, OF HUDDERSFIELD,

held that about the duties of the Churches in respect to missions there cannot be two opinions. Through the grace of God, we have adequate means and adequate strength to evangelise the world; for there is in Christ Jesus and the Holy Gospel everything that is required for the salvation of all who believe. He was of opinion that no church at home, no minister at home, will lose anything by giving to the missionary cause. Speaking on new departures, Dr. Bruce said that the missionaries know nothing of what is called "the romance of missions"; people who stay at home and get their ideas from novels read in easy chairs may know something of "romance." The missionaries face the facts, and leave the fiction. In methods there may be new departures, but from the Gospel there must be no departure. About 120 persons assembled in the room at Jerusalem in waiting for the descent of the Holy Ghost at Pentecost. We hope the experience will be repeated now that representatives of about a hundred and twenty missionary societies are gathered together in conference upon the Lord's work.

We do want one departure of a really practical character. We should labour that all those who go out from England and America for the purposes of trade and commerce, for curiosity and otherwise, should be Christian men. If every English captain and every member of his crew, every English soldier and traveller, were a Christian man, what a new departure that would be! Instead of carrying brandy and adulterated spirits and opium, we should have them engaged in commerce of a beneficial rather than hurtful kind. For the abolition of the evils which we now deplore, let us labour and pray. The Government can turn vessels of commerce into vessels of war for the time being. Let us pray that our merchant vessels may have written over all their cargoes, "Holiness to the Lord." Let us try to bring to bear the influence of our Churches, so that this fearful traffic in evil may be entirely put down.

REV. DR. A. J. GORDON, BOSTON,

looking upon the Conference as a "Centennial Exhibition," made an "inventory" of what had passed. Asking the question, What have we found? he said, we have found a Church divided in form, but united in spirit. And I hope you will not make haste to quarrel with me when I say that I believe that this division is God's providential agency for the more speedy evangelisation of the world. In those times and places where the Church has manifested the most rigid outward uniformity, there has been least aggressive evangelisation and religious zeal. In this nineteenth century, when rigid uniformity is not found, we have had the greatest missionary movement that has occurred in any period of the Christian era. God has wonderfully overruled this state of things for his own glory. When the Church of Jesus Christ by Satan's art and malignity was broken into fragments, God took advantage of the fact, that through these divers bodies He might the more rapidly carry the Gospel to the ends of the earth. Do you think there would have been to-day thirty-three missionary societies in China, and thirty-five missionary societies going into the Dark Continent, if the Church had been outwardly one? Yet we are to look for the union of the Church. The Apostle Paul encourages us in these terms: "We beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto Him." That will be a reunion in which will be included nothing that defileth or worketh abomination. We have found another thing. Though translated into three hundred languages, our Holy Scriptures are one. All great Reformations have been founded on single texts. For instance, "The just shall live by faith" was the basis of the German Reformation, while the English was from one that fell into the heart of Bilney: "It is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners, of whom I am chief." One text transformed Augustine; he says that the words, "Put ye on the Lord Jesus Christ, and make no provision for the flesh," came to him as though God spoke from heaven.

We have also to-day a revived and regenerated Christian conscience. The time has been—and we confess it with shame—that the Church of God has been in guilty complicity with slavery, and with the use and sale of strong drink, without protest. I cannot speak for England or Great Britian, but I can for America, when I say that there is such an uprising to-day, and such a determination as has never been known, that this drink evil shall be utterly banished. If you notice, just as soon as the Gospel is planted in a place, the great enemy brings strong drink forward in order to undo the work of God. Satan never sets his dog on his own sheep; as long as the world lies still he lets it alone, but when it is elevated by Jesus Christ, then he attacks it. As soon as the Gospel is planted anywhere, we meet the drink evil. As in Alaska, so on the Congo, redemption went in, and rum and ruin followed, with the white man. In a revived conscience we have power. If our Governments have no conscience, then this Convention will act as an external conscience, and I have no question that if we act vigorously we shall make an impression. The engineer of the suspension bridge at Niagara declared when that structure was completed that he had no fear of its standing any weight that might be taken over it, nor any external pressure that might be brought to bear upon it. But, he said, there is one thing that I fear it would not stand, and that is the movement of a brigade of soldiers marching to music. Now there is an opium suspension bridge from England to China, and a liquor suspension bridge from the United States to the Congo. Let this convention determine to give God no rest, and give Governments no rest while these bridges remain. Let us march to the music of the Gospel of Christ; let us fall into line, and then tramp, tramp, tramp over these bridges, until they sway, and swing, and break. A new departure! Yes, let us have a repetition of the old departure. Let the 120 societies reproduce that which was done before Pentecost by the 120 individuals. Let there be aspiration and emulation. Let us "tarry" until we be "endued with power from on high."

TUESDAY, JUNE 19.

Missionary Comity.

At a morning meeting in the Lower Hall, on the mutual relations of the societies, Mr. H. M. Matheson presided. Violation of the laws of missionary comity, he said, frequently came about through lack of wisdom on the part of missionaries. In connection with one society he knew of, there had been only one case of misunderstanding about boundaries, in forty years. A missionary violated an understanding by trespassing on a neighbouring mission field and founding a station. The London Committee sent out a remonstrance, and he at once withdrew.

Sympathy was expressed for Dr. Warneck, who was unable to attend and read his paper. He was unable to leave Germany, pending an appearance before the High Court on an unfounded charge for libel. Prayer was offered on his behalf.

Rev. Dr. A. C. Thompson read a paper in which he defined "Missionary Comity" as an observance of equity and Christian courtesy in foreign evangelisation. Equality of rights is a prime principle. Evangelistic economy is required. Priority of occupation establishes a right that deserves to be recognised. Certain limitations to these rules are to be observed. Great seaports, like Constantinople, Bombay, Madras, Calcutta, Singapore, Canton, Shanghai, Tokio, and Osaka, may well admit of co-existing labours by different societies. Another limitation may exist where different nationalities with different languages occupy the same town or territory. Another exception may proceed from an inadequate cultivation of some part of a field, especially where the region is extensive and densely peopled. Agreement between contiguous missions as to the scale of wages is a great desideratum. No mission should employ a native agent who has been in the employ of another mission without an understanding between the two. Such persons are generally unworthy of employment; or, in seeking a change, they are influenced by unworthy motives. Inter-mission comity should be exercised in relation to Christian discipline. Unauthorised appropriation of the fruits of one mission by another is a violation of comity that should be sedulously avoided. The intention to establish a new mission should be made known. Simultaneous independent movements in the same direction may thus be obviated. Territorial allotment should be carefully sought and regarded. The speaker recommended the formation of a Reference Committee.

Rev. Emanuel Vanorden (Brazil) regretted that there was a possibility of these difficulties increasing. They found it so in Brazil. These difficulties would not crop up if missionaries began their work on a clear understanding.

Rev. J. E. Padfield (C.M.S.) said these questions of dispute ought never to come up. They had to dismiss men in India frequently for misbehaviour; and it is no uncommon thing for them to be taken on at a neighbouring mission at higher pay. This is putting a premium on bad conduct.

Rev. J. Hudson Taylor said that missionaries were not so anxious about the bribing of ten or twelve men who misconducted themselves as for their souls, and they were especially anxious for the men who were put to the front. We must discriminate between occasional differences and a general principle. Is it right that authorised publications of Presbyterian, Methodist, Baptist, Congregational, and other missions should be circulated to show that they are the Churches with the true roots of Christianity in them? After an experience of thirty-four years, he could say that Christian love was practised generally. He hoped the audience would not go away with the impression that disagreement among missionaries is the rule. The rule is, "Let brotherly love continue."

Rev. John Ross, of Manchuria, said: We have been pleading during the past week for men and money, and yet all the morning we have heard of missionaries trampling on one another's toes. The root of the matter is sectarianism. He illustrated a point by stating that on incoming vessels the company's flag was hoisted over the national flag. This is precisely what happens in many mission fields: the flag of sect is raised above the Banner of the Cross. Christ should come before sect.

Rev. W. E. Malaher gave a refreshing instance, in opposition to the majority of those quoted during the morning. They sent home for two missionaries to be sent to the island of Fernando Po from the Primitive Methodist Missionary Society. Whilst the message was on its way to England, the venerable Bishop Crowther crossed to the island. Here he collected £200 from residents to build a church. The agents of the Baptist Missionary Society arrived about the same time and prepared for work. The news soon came, however, that two Primitive Methodist Missionary Society agents were coming. It was stated to Bishop Crowther that they had been sent for before he came, and immediately he took most honourable action. He returned the £200 for the use of the incoming agents, and, in company with the Baptist missionaries, withdrew from the island.

Another meeting on the same subject was held in the afternoon, presided over by Mr. Robert Paton. Rev. W. J. R. Taylor, D.D., read a paper on

CO-OPERATION IN FOREIGN MISSIONS.

We Protestants, he said, have much to learn on this subject. Had it not been for the catholicity of the missionary, and the essential oneness of Christian missions in foreign lands, and the goodly fellowship of missionaries, there would have been the same barriers to union abroad that divide the churches at home. How far has union among native Christians in heathen lands been found practical or desirable? The answer is that wherever missionaries have been actuated by love to the Saviour and their work, they have readily found their way to closer fellowship and co-operation. Illustrations are to be found in Amoy among the Protestant missionaries from America and Great Britain; and more recently in Japan where the movement towards union has assumed new phases and national proportions. No true and abiding union can be forced, but must grow from the imperishable seed of the kingdom.

At what stage of missionary work should independent churches be encouraged? That depends upon the intelligence and ability of native pastors and officers of churches to stand alone. Among barbarous tribes, among the poorer and more humble classes, it might be cruel to leave the natives without any help; but, wherever sufficiently educated and trained to take care of themselves, it is wise and proper to encourage the self-support and self-propagation of the native churches. How far may federal counsel and co-operation be maintained between missions on the same fields, though not organically connected? The best answer to this question is to be found in the proceedings of American Councils and Alliances held of late years, and notably in the records of returned missionaries representing nearly all the evangelical Churches of Canada and the United States. These Œcumenical Councils are the types and promises of what may be expected in every other land. Is it desirable to concentrate missionary effort on fields of special readiness and promise by this Conference, in order that such fields may be immediately and thoroughly evangelised? By all means concentrate; but, as the Apostles did in their day, in order always to diffusion. The grand strategical points must be seized and held, plans of campaigns that embrace whole continents must include innumerable details, where marches and battles in the missionary cause have to be undertaken.

Is it possible or desirable to map out the whole heathen world among different missionary societies or Churches, so as to ensure its more rapid evangelisation? If the whole heathen world were not a *terra incognita*, it might be possible thus to map it out; but, as it is at present, to attempt any such project would only lead to a historical repetition of the tribal feud of ancient times, when Ephraim vexed Judah, and Judah Ephraim. It would lead to confusion and conflict among the labourers in one mission field and those in another. Let a federal union be formed, composed of Churches of all nations, to carry the Gospel into "the regions beyond," wherever possible. Let us of the old world or the new not fight over old battles, but organise more unitedly and more wisely for the propagation of the Gospel over all the world.

REV. C. C. FENN

one of the secretaries of the Church Missionary Society, said the relations between different missionary societies constitute a problem difficult in detail, but seldom difficult in practice. Work is too engrossing, whatever our differences are, to give much time to talk about these differences. In choosing a field of action, every society will seek for those localities where it will not come into contact with the agencies of other societies, and which will not prevent two societies from working together. No society will seek to draw converts from another, or try to show the superiority of one over another. As to the question how soon native Christians should be independent of extraneous organisations, all missionaries will practically come to the same conclusion, that all self-management by natives must proceed gradually. Every possible pecuniary help and voluntary service must be supplied to the native Christians from the time that they attach themselves to the visible Christian Church. The foreign missionary cannot be a part of the pastoral organisation which the native Church supports. Foreign societies should not exercise control and government in those churches. Our control must continue only so long as we give pecuniary subvention. Contributors will insist in knowing about the persons to whom voluntary contributions are allocated. A committee cannot delegate this matter to others. If it grants monies, it must retain the power of control in ultimately directing the expenditure. The proper move is to introduce from the very first a system of control with advice and help, but to keep the two factors, the external and internal, as distinct as possible, steadily to diminish the external aid, until they cease to feel the need of it. True union between Christians is vital, springing from vital union to Christ. It can and does overleap ecclesiastical barriers. It dislikes them; this dislike will grow more and more powerful until at length it will sweep these barriers away, until in India and China, and in all the world there will be one flock and one Shepherd.

In the course of the subsequent discussion, Mr. Reginald Radcliffe asked whether it was possible or desirable to map out the whole heathen world among different missionary societies or churches. He thought not. After glancing at the great populations of the heathen yet to be evangelised, he said they must make a new departure; they must endeavour to send men who will deny themselves, give up their positions as merchants, lawyers, doctors, ministers, and go to the uttermost parts of the earth, if possible. Rev. W. F. Swanson said everyone knows that division in the mission field means mischief, for we are exposed to influences that make friction more easy than at home. Professor Thomas Smith, of Edinburgh, said there was a temptation to all missionaries to keep their converts somewhat longer in leading strings than is desirable. Rev. W. M'Gregor, of Amoy, said that if union does not take place it is not due to the native Christians. When a man is rescued from heathenism, the great central truths bulk before him, and he cannot recognise denominational distinctions. Lord Radstock said all difficulties would be solved if they took them to the Lord. Rev. C. H. Bell, of St. Louis, suggested that the officials of mission boards should meet together for conference with regard to general affairs. A number of other friends briefly contributed to the important discussion.

Commerce and Missions.

At a meeting of members, on Tuesday morning, there was a discussion on the relations of commerce and diplomacy to missions. Mr. Duncan McLaren presided, and in some introductory remarks referred to the serious hindrances standing in the way of the Gospel in China and India, through the traffic in opium. The fault does not lie with traders, but with the Indian Government; and, as British subjects, we have a direct interest in the matter. Another great evil which Government sets in the way of mission work is those Acts for the regulation of vice; these are working incalculable mischief in India. Condemned in the British House of Commons, and suspended by the English Government, the Acts are still not altogether suspended in some places, and, unless, with others like-minded, we work hard and protest vigorously, they certainly will not be entirely suspended as we desire them to be. We have to consider the relations of commerce as well as diplomacy to missions. It must be admitted that missions have been very beneficial to commerce; for, wherever the missionary has forced an entrance, commerce has followed. Though, however, there is much reason for rejoicing that we have so many Christian merchants going forth both from Britain and America who do much to help mission work, yet there are some merchants whose operations are far from beneficial to the human race. As a consequence, people in heathen lands form a very wrong idea of Christianity.

REV. DR. ELLINWOOD,

of the American Presbyterian Board of Foreign Missions, pointed out that the new impulse towards colonisation, promoted by the European powers, is likely to necessitate some changes on the mission field. As the German and French Governments take possession of territories in which English-speaking missionaries are working, they require changes in the educational methods. Already, in some parts of West Africa, the word has gone forth for all teaching to be conducted in the French language, and the Board with which he was connected has retained its stations by promptly complying with the order. As the uncivilised parts of the world are taken under the protectorate of various powers, such embarrassments are most likely to occur, but he was confident that God would over-rule all for his glory. Maybe the missionaries are at present being brought more closely together—English, French, and German—on the various fields, in order that their testimony may be the stronger; one in Christ, they will be able to stand firm whatever comes. While the missionaries have been tolerated in a friendly spirit by one Government and another, it will not do to lose sight of the probability that, as the work becomes more formidable and influential, there will be jealousy, and notice to quit will be given to the missionaries in some countries. In the Turkish Empire this spirit has already begun to show itself, as the authorities have become afraid of the schools. Only yesterday he received a letter saying that in the Corea the Government had issued an order that all religious teaching shall be stopped. Very likely, as this work goes on, there will be difficulties such as these in more quarters than one. How shall we be prepared for them? In the first place, let us strive to stamp a spirit of consecration upon the native churches—such a deep spiritual sense that, by the help of God, even if we are all swept away as the missionaries were some years ago in Madagascar, the Church will come forward and carry on the work. Moreover, let us, as missionaries, draw closer together, so that, instead of being found scattered here and there, we shall be bound together in one spirit, and hardly know whether we belong to this party or that.

Another exigency is that we shall find many more foreign residents in the great marts of the world than we have found in the past. Some missionaries are for cultivating the acquaintance of foreign residents; others are for having but little to do with them. I believe that we have got to make these people, especially those who are Christians, our helpers on the field. We must draw near to them, and if they are jealous of us, and turn the cold shoulder upon us, we must live it down, and, by kindliness and genial confidence, overcome all their objections. We must get hold of their hands and compel them to co-operate with us. I have been delighted by the number of men whom I have found on the mission field, whose assistance is as valuable as their hostility would be damaging. Moreover, young men going to foreign lands must be looked after. Pastors should write to missionaries and others asking that young men in such circumstances shall not be lost sight of, so as to become a reproach to the Christian name, but rather be taken hold of and induced to help in Gospel work. In conclusion, Dr. Ellinwood referred to the dissemination of poisonous literature in India and elsewhere. The forces of Christianity must be marshalled against infidelity, as well as organised against heathenism. Young men who have learned to read must be banded in Christian associations, and then their power for good will be conserved. In India, China, and Japan there might then be expected a host of young laymen raised up to render an important testimony for Christ.

A CHRISTIANISED COMMERCE.

Rev. W. Walker, late of Ceylon, read a paper on this subject. Adverting to the liquor traffic on the West Coast of Africa, he declared it to be no new thing. Some thirty years ago, protest was raised against the introduction of intoxicating drinks on the Old Calabar river. While the Christian conscience of Great Britain has been asleep, the trade has increased; but it is to be hoped that its days are numbered now.

Rev. G. Piercy, Wesleyan missionary, late of China, opened the discussion. He spoke of the magnitude of the opium traffic, and the deadening and deadly character of its influence. It has destroyed innumerable lives, and spread a baleful shadow over many more. It is only evil, and that at all times and in all places. The trade has been a curse, and not a blessing. Its history is a roll written within and without with lamentation, and mourning, and woe. The outlook in regard to the opium and drink traffic of this so-called Christian nation is such as to lead us to question whether, commercially, at least, Britain is not a greater curse than a blessing to the world. Even if our hands were washed of the business to-day, China has not done with it. She has invoked Satan to cast out Satan, and grows her own opium, vainly supposing that if the supply from India were cut off she would be able to deal with the matter. But Satan is not divided against himself. He means that his kingdom shall stand. Opium-growing will not cure opium-smoking. But I do not despair. Only let Britain do her duty, actuated by a Christian sentiment.

Dr. Pringle, late of the Bengal Army, read from several Government documents to show that the evils alike of the drink and opium traffics in the Indian Empire, are admitted. Alluding to some remarks recently made by Dr. Cust with reference to the cultivation of the poppy, the speaker said that the Government makes a grant in respect of opium growing. Let the grant be made for the cultivation of wheat, and little will be heard of raising opium.

HOW THE OPIUM TRAFFIC AROSE.

Mr. David Maclaren, who has been identified with anti-opium agitations since 1840, gave a brief account of the traffic. First of all the East India Company, which was the Government of India at the time, made opium from the juice of the poppy. Then that Company sold opium to China. Thirdly, they withdrew from the shipping into China, and left that to private merchants, who were imprisoned, with the consequence that the Chinese war took place. After that the introduction of opium was legalised, and the Chinese began to grow it for themselves. In due course the English Government took over the government of India, and now the largest manufacturer in the world is Queen Victoria. Then the Chinese began to draw a revenue from opium, not only from that imported, but from that grown in the country. So the Government which had said it would never draw a revenue from the misery of the people, has been induced to do so. We are responsible in the sight of God for all these evils. How shall the united influence of missionary societies and churches be brought to bear? I do not know what we can do. We can say to the Government, however, when the Chinese treaty expires, that the Chinese shall be at liberty to do as they wish. The Indian Government are still the makers and producers of the article. Samples are brought from China, and examined chemically, in order that the same kind may be produced. If we say, "give it up," then bankruptcy seems to stare the Indian Government in the face, because of the failure of revenue. If the opportunity for repentance is not accepted, surely God will take the matter into his own hands. Therefore, I think, we must teach the people of this country, so that when God's judgment falls upon us we may be able to recognise it. The country should be warned that the judgment of God will descend upon us in respect of this. At the same time we must use our endeavours to induce the Government to stay the evil. It is said, "the Government must live." That is what the poor outcast of the street says. Do we admit it in her case? Is the argument more valid, then, in the case of a Government. I do not see the way out of the difficulties involved in doing right, unless it be by our Government considerably curtailing expenditure in India, and not engaging in wars as they have done in the past.

MR. B. BROOMHALL

said that for years he had marvelled at the indifference of Christian people as to the opium traffic. He was sure that the subject had not been grasped by Christian people. If they knew what a sin was being perpetrated in their name, the Christian community would rise against any Government which allowed a thing so infamous. With criminal neglect, our Christian people at home have failed to inform themselves of their own connection with this deadly business. We raise from five to seven millions a year for the Indian Government from the manufacture and sale of opium. He was afraid that eight or ten millions (figures quoted by a previous speaker) greatly understates the numbers of the people who use the drug. If we were enabled, by God's mercy, to cleanse our hands from complicity with this source of crime to-morrow, we could not stop the torrent which we have started. We have set in motion forces of evil which we cannot arrest, and for generations to come China will be the worse for our action. May it not be hoped that, through God's mercy, there shall be aroused from this Conference such a feeling, such a determination to deal with it, that something shall be done to bring about a different state of things? He looked upon this as a question of national sin to be dealt with on the ground of righteousness, rather than one on the ground of benevolence to the Chinese. If we cannot reduce Indian expenditure within bounds, we should be prepared to bear the burden imposed by our policy until the needful re-adjustment can be made.

Mrs. M. C. Nind, an American delegate, speaking on behalf of the Women's Christian Temperance Union, advocated prohibition on the Congo. She urged that English people should sound in the ears of their Queen, and Americans in the ears of their President, that awful woe: "Woe unto him that giveth his neighbour drink, and putteth the bottle to him, and maketh him drunken." And another woe: "Woe unto the city that is builded by unrighteousness"—and the nation, too.

Rev. J. A. Taylor, a coloured delegate, pleaded the cause of the African people. He said that many of his brethren in America are willing to carry the Gospel to Africa; but what is the use, if the people are corrupted by unscrupulous merchants? He urged England and America to join in a great effort to give Africa a chance.

Rev. Dr. Phraner, of New York, who has recently been visiting mission stations in China and elsewhere, said that he had not seen much sympathy between foreign residents and the missionaries. The two classes are of a different spirit. The missionaries have to condemn much of what is done in the name of European nations; and, as for the foreign residents, they are intent upon making fortunes as quickly as possible. He rejoiced to find noble exceptions in some places.

REV. J. F. B. TINLING,

of East Finchley, an anti-opium agitator of many years' standing, agreed with those who complain of the sinful apathy of the Christian public. There is a question just now between two sections of those who support the anti-opium movement. That question ought to be settled, and that immediately. The fact is, the agitators are paralysed by a certain difference of opinion respecting the present position of China and the amount of coercion, if any, exercised by our Government on the Chinese. This ought to be a matter of immediate conference, so that some *modus vivendi* or basis of co-operation may be found. No man has ever exaggerated the evil, nor, indeed, can exaggerate it. We might almost put aside half our other work and grapple with this matter, and protest every month, every week, and every day, until the unjust judge—the Government of England—is wearied by our supplications. The Christian Church has got the power. It is possible for, and incumbent upon, the missionary societies to meet and utter a protest every day. We have not used our pulpits enough, and the missionary societies might ask pastors to preach on the subject, or allow a deputation to do so.

Rev. H. Duncan said that, when he looked at the facts of the mission field, he thought it a marvel that progress had been made upon the ranks of heathenism. Rev. G. Smith, of Swatow, China, maintained that the traffic is not only a fearful evil to the Chinese, but also to our own countrymen who take up residence in China. Rev. James Thomas, formerly of Shanghai, spoke of having received much help and sympathy from merchants and others in China. Rev. Goodeve Mabbs pointed out that the revenue from the traffic is decreasing; this may hasten or facilitate the sweeping away of the evil. An effort is now being made to induce some men of influence to take up the subject. Rev. Wm. Stevenson, formerly of Madras, spoke of the importance of a thorough grasp of the facts. With them a strong battle may be fought. With reference to commerce, he remarked that it had been wonderfully developed through missionary enterprise, and it has been argued that, as a method of investment, it would pay commerce to support missions.

Valedictory Meeting.

The original intention of the Committee was to close the Conference on Tuesday evening, and the meeting on Wednesday evening was an after arrangement. The valedictory programme was, however, carried out in its integrity.

Lord Aberdeen, with the Countess by his side as usual, took his place as chairman, while the opening hymn was being sung. Then he read the appropriate 133rd Psalm. The earlier part of the speaking consisted of addresses by Canon Fleming and Rev. R. Wardlaw Thompson, on the importance of distributing the Scriptures and pure literature as auxiliaries to the direct preaching of the Gospel through the living voice. Their remarks were interesting and weighty, but they necessarily traversed ground trodden in previous meetings of the Conference, and therefore we need not report them in detail. The invaluable aid rendered to all missionary effort at home and abroad by the British and Foreign Bible Society and the Religious Tract Society was alluded to, and the importance of sustaining these great agencies was duly emphasised.

LETTER FROM MR. JOSEPH COOK.

Rev. James Johnston, as General Secretary to the Conference, said he had received communications from Sweden, Norway, Finland, India, China, Australia, America, and elsewhere, expressing the deepest interest in the proceedings. He also read telegrams from the Archbishop of Canterbury and Rev. W. Arthur to the same effect. The following letter from Mr. Joseph Cook, Boston, was read:—

"It is impossible for me at present to cross the ocean, but I gladly respond to the request for a letter on the great Missionary Conference in London. I rejoice that the Conference is to represent the whole world. The sky in our day is the roof of only one family. Speed in intercommunication has reduced the entire globe to a single whispering gallery of very moderate dimensions. There are not, and there can be no more, any foreign land or hermit nation. The world-wide contagion of good and evil is becoming a momentous force in modern history. The best and the worst thought of the world anywhere is rapidly becoming the best and the worst thought everywhere. When the educated and upper classes give up their hereditary misbelief, it is more readily replaced by imported unbelief than by Christianity. In the Orient the educated classes are now in greater danger from this imported unbelief than from hereditary misbelief. If sound opinions do not fill the world speedily, unsound ones will. There seems to be a presentation of half truths and distorted truths in the nations now emerging from false faiths.

"My conviction is that one of the supreme dangers of the Church is procrastination in taking advantage of the opportunities now open to reach the whole world. The accessible un-Christian population of the world ought to be supplied with at least one ordained missionary for every five thousand people. The desire of all nations is for deliverance from the love of sin and from the guilt of sin. There is one only Name given under heaven among men by which it is possible to obtain that double deliverance. God grant that as friends of missions we may adopt no opinions, old or new, that encourage men in the delay of repentance—anything that would introduce or support the unscriptural hypothesis of probation after death, or would teach that it may sometimes be safe for a man to die in his sins."

CONFERENCE STATISTICS.

Some interesting figures as to the scope of the Conference were submitted by Mr. Hugh Matheson, Chairman of the General Committee. There have been 58 American societies represented, and the number of delegates from the United States has been 187. From 10 societies in Canada there have come 27 delegates. Seventeen Continental societies have been represented by 42 delegates. Two colonial societies each sent a delegate. From 54 English, Scotch, and Irish societies there have come 1300 delegates and members. In all, 141 societies have been represented by a delegation of 1500. Mr. Matheson said the guiding hand of God could be recognised all through the proceedings; he referred in terms of peculiar pleasure to the deep impression made by the American friends. He believed the Conference would mark a blessed epoch in the progress of Christian missions throughout the world, and that it would give a great impetus towards the universal proclamation of the Gospel. When the beloved brethren and sisters leave our shores they will be followed by many prayers for safe journeying, and for a rich blessing on them and their future work.

DELEGATES IN REPLY.

Dr. Ellinwood, as the mouthpiece of the American visitors, delivered a very interesting and hearty speech, in which he sought to give expression to the feelings of gratitude, fellowship, and kinship they cherish towards the friends in England. He was especially emphatic in thanking Lord and Lady Aberdeen for the opportunity given to the delegates of visiting Dollis Hill, and seeing in high places the beauties of a Christian home. A very sympathetic chord was struck when the speaker, referring to the downtrodden condition of woman in many of the nations represented at the Conference, alluded to the fact of Lady Aberdeen having taken her place in the meetings by the side of her husband. Surely we may see in this the finger of Providence pointing to the time when in other lands woman will take her true place as the equal of man, and his beloved companion. Dr. Ellinwood proceeded to say that they had all felt so much at one in the Conference they had almost forgotten where they came from and what Churches they belonged to. The Spirit of Christ had overflowed every barrier. They had met simply as Christians and missionaries, banded together for one common purpose. In the course of his remarks he also thanked the citizens of London for their hospitality, and the Y.M.C.A. for the sympathy and fellowship shown in connection with the use of Exeter Hall.

Dr. Sutherland, of Canada, after words of congratulation, said the lessons of the Conference were many and precious. It had illustrated the essential oneness of our Protestant Christianity. It remains for the Churches now to go forth and carry the blessing and peace of the Gospel to the millions of sad and sorrowful hearts and homes in the world around. If we do not do this, better we had never come together at all.

On behalf of the Continental delegates, Pastor Rappard, of Germany, expressed the heartiest gratitude for all they had seen and heard and learned. The Conference had been a kind of church at Philadelphia—a church of brotherly ove. That was the church which had set before t an open door—an emblem to us of our duty to go forward and enter in at the open doors in every nation for the preaching of the glorious Gospel. The pastor spoke of the heightened sense the European delegates had gained of the value of the Bible, and said they would go back to their spheres of labour resolved to give it its true place in their churches and homes.

Pastor BOEGNER, of Paris, said that with their feelings of gratitude there came a sense of loneliness because of the smallness of their numbers in the Roman Catholic nations of Europe. Still they would remember that they belonged to the great Protestant family, and they would take fresh courage, and go away, not only with new ideas, but new hope and greater consecration.

The last of the foreign delegates to speak was Dr. SCHAFF, of New York, who said that to Old England and New England is largely entrusted the future of Christianity. It had seen three great epochs; Apostolic Christianity resulted in the conversion of the Roman Empire; mediæval Christianity brought about the conversion of Europe, and now modern Christianity would compass the conversion of the whole world.

THE NOBLE CHAIRMAN,

in his closing remarks, said the predominant feelings in every heart would be those of mutual kindness, unity, and Christian brotherhood. Though the Conference has been comparatively a small body of people, it has represented a vast circle of Christian feeling and sympathy in all the lands whence the brethren and sisters have come. Recently it had been the good fortune of Lady Aberdeen and himself to travel round the world, and they had had the pleasure of greeting many at the Conference whom they had previously seen engaged in mission work abroad, or at whose hands they had experienced wondrous hospitality. One of the great desires of the Committee was that the gatherings should be of a practical character, and he thought this object had been largely attained. The part which he and the Countess had taken had been a comparatively small one, but they would ever look back with feelings of deep thankfulness and appreciation. One of the messages of the Conference to us should be *sursum corda*—lift up your hearts. Then we must exalt the pure Word of God as the weapon of our warfare. The Conference has come to an end all too soon, but the end must come; and, as a parting word, he could not better express his desires for all than in the familiar sentence "God bless you." His lordship then moved that an address be prepared and sent to Christian congregations in heathen lands, expressing the warm affection felt towards them by European and American Christians, and assuring them of sympathy in their joys and sorrows.

Lord Aberdeen also read a brief letter from Mr. C. H. Spurgeon, who wrote that nothing but extreme weakness had prevented him from mingling with the honoured brethren attending the Conference. He said he had heard of the usefulness of the meetings, and felt sure that more good must come of it. He prayed that through the Conference the work of missions might be greatly revived.

WEDNESDAY, JUNE 20.

The Lord's Supper.

IN the morning the delegates and others assembled in goodly numbers, in the Large Hall, for the observance of the Lord's Supper. The service was the suggestion of a lady, and, in mentioning this fact at an early stage of the proceedings, Rev. Dr. THOMPSON, of Boston, U.S.A., who presided, made some appropriate remarks on the love of woman for Christ, as illustrated in the Gospel story. Dr. Thompson directed attention to the great significance of the fact that Christ "gave thanks" for the bread and wine used in the institution. And this notwithstanding the painful things typified! The Lord knew that He was to be as a sheep in the midst of wolves, and that the Church, his Body, for which He gave Himself, was to endure bitter trial, yet He "gave thanks." Amazing grace! In the East there is a tradition that the sons of Seth lived round a mountain which was so high that when they went to the summit they could hear the songs of heaven. During these ten days we have been climbing such a mountain, and now we are on the top, and do we not hear the very words that are being sung? Do we not catch the strains: "Now unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to Him be glory and dominion for ever and ever." Also we hear them singing: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation." And again: "Blessing and glory, and honour, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever."

The supper having been partaken of, a brief address was delivered by Professor WELCH, of Auburn Theological College, New York. He called special attention to the consoling fact that the Lord's death is thus shown forth "till He come." So the Supper tells us of a living Jesus, who is the life of those who follow Him. In all the circumstances of life the transcendent thought, "till He come," should cheer and sustain us. Jesus, the risen, glorified conqueror of death, who has redeemed us from the power of death and sin, and hath abolished death, will, indeed, come again in power and great glory, to take the kingdom. We know not how soon, nor how remote his coming may be, but this we do know, that then, in a moment, in the twinkling of an eye, we shall be caught up to meet Him in the air, and thereafter we shall be for ever with the Lord. Let us labour in our several spheres earnestly until that day, when the Lord's desire will be fulfilled, "Father I will that they also whom Thou hast given Me be with Me where I am, that they may behold my glory."

Evangelical Alliance Conversazione.

This gathering at Regent's Park College on Wednesday afternoon was shorn of its proportions by the rain, and the company had to keep within doors. There was plenty, however, to interest the visitors, after tea and chat, in inspecting the missionary relics displayed in the annex to the Library. Among these is Carey's signboard, setting forth that "secondhand boots and shoes" were to be had at the future missionary's establishment.

In the name of the Council of the Alliance, Mr. DONALD MATHESON welcomed the friends. Everybody present, he said, by reason of the unity of spirit that prevailed among them, would be honorary members of the Alliance. Their gatherings had really been as the days of heaven on earth—still "on earth," for the tabernacle groaned under the burden of so many meetings. In separating, we are to continue one in telling it out that the Lord is King.

Rev. W. H. WEBB-PEPLOE said that all must feel how much more real was the unity seen in the Conference than that embodied in any outward organisation. We are not one like a frozen mass, but one as a mighty fructifying stream, flowing over the whole earth. Much as we glorify God for our own special organisations, it does not do to bind men together except by the one great bond of a common love. The great command of God to us all is to "Go into all the world"; and surely this call has been sounding in the ears of many of us during the past days. Though petty differences do to a great extent vanish in the presence of heathenism, there *are* divisions even in the mission field, and, therefore, we need to exalt the principles of the Alliance in cementing the hearts of all who are God's true servants. We cannot fraternise with a Church like the Church of Rome till it is radically changed; but among the reformed Churches there may be real unity, if not union. The Evangelical Alliance is a potent means of thus uniting us around the person of Christ.

A brief sketch of the practical results of efforts of the Alliance was given by Mr. A. J. ARNOLD, the secretary. The Alliance, he said, is not the synonym for a mere sentiment. First he referred to the Week of Prayer, which originated with the Alliance, and is now well-nigh universal. The extension of this Week of Prayer has been synchronous with a remarkable advance in the growth of missions throughout the world. Many revivals of religion have been reported in different parts of the heathen field as an accompaniment or outcome of the Week. During the last forty years the Alliance has been instrumental in bringing relief to many persecuted for conscience sake. Turkey seems to be on a retrograde path in this respect, and we should have to see to it that the liberty which is secured by treaty is fully granted. The great international conferences of the Alliance have also been followed by happy results.

Rev. Dr. PHILIP SCHAFF, of New York, as the honorary secretary of the United States branch of the Alliance, brought the friendly greetings of the brethren in America. The lesson of history, he said, is that we may have unity with diversity. This feeling of unity must be translated into action by fostering co-operation among the different missionary societies. Let the Churches in the foreign field present one unbroken front to the heathen peoples. Dr. Schaff was followed by Dr. STRONG, the well-known author of "Our Country," and general secretary of the American branch of the Alliance. Someone had said that Englishmen and Americans are blood relatives. Is it not true that all those who believe in Christ are blood relatives—made one by the blood shed on their behalf. For the sake of the heathen lands we ought to look well to the work of evangelisation in the United States for the next ten years. It is a time of crisis in the spiritual history of America, and there are many perils surrounding her life, by reason of the diversity of the population. The unalloted lands of the Republic will all be settled in the present century, and the character of the nation will be fixed. There are those present who may live to see 200 millions of population in the United States, if the current rate of progress is sustained—perhaps 400 millions. The country can easily sustain 1000 millions. There are 1500 million acres in Dakota. The State of Texas could hold Dakota, with Great Britain, Denmark, and Belgium thrown in. Texas is only half as large as the territory of Alaska. To meet this crisis, American Christians are seeking to carry the Gospel to every household in the United States. This movement is spreading all over the land. One month's work in Rochester, New York, has brought 380 non-church-going families under the influence of the Gospel.

Some interesting remarks followed from Dean Vahl, Copenhagen; Dr. Prochet, Rome; Dr. Kalapothakes, Athens; and Professor Blackie, Edinburgh, all of whom bore testimony to the value of the principles of the Alliance. Eighteen nationalities were represented in the company.

A Magnificent Demonstration.

A TRINITY OF EVILS CONDEMNED.

The final meeting of the great Missionary Conference will not soon be forgotten by those who were present. It was the largest of the series, and by far the most enthusiastic. The subjects under consideration—the Opium Traffic, the Drink Traffic, and Licensing Sin—naturally lent themselves to the expression of strong feeling; both speakers and hearers fully took advantage of the opportunity. The opinion was expressed during the evening that, in the matter of the opium trade, the Christian conscience of Great Britain has of late gone to sleep. The proceedings of Wednesday evening ought to do something in waking it up and keeping it wide awake till the cause for such wakefulness has disappeared. The outstanding features of the evening were the powerfully explosive utterance of Dr. Taylor, of New York, the remarkable reception given to Mr. Alfred S. Dyer, on his return from India, and the heartiness of feeling shown towards our two eloquent American brethren, Dr. Gordon and Dr. Pierson.

The chair was taken by Sir Arthur Blackwood, who was supported on either side by an array of gentlemen well known for their active interest in questions of national morality. In the opening prayer, Dr. Parsons, of Toronto, struck an appropriate keynote by his reference to the foes that oppose the kingdom of Christ and prevent the salvation of men.

SIR ARTHUR BLACKWOOD'S ADDRESS.

After some remarks on the wisdom of the decision to hold such a meeting in connection with the Conference, the Chairman said:—Not as part of a cut and dried plan prepared beforehand, not as an outburst of hasty enthusiasm, but as the deliberate, solemn conviction of men and women qualified to judge, you have decided to speak out and denounce certain deeds and practices, and to deplore their terrible results. I am sure I am right in saying that we do this in sorrowful confession of the blameworthiness of the Churches, as well as in solemn condemnation of these practices. Were it not for lack of faithful testimony, watchful attention, earnest prayerfulness, courageous utterance, these things could never have attained their present magnitude. Surely the standard of morals in so-called Christian nations and Governments must be low indeed, when practices like those can not only continue unchecked but be defended; and that not merely on the ground of expediency but of actual necessity. Where have the Churches of Christ been in their testimony against these things? We must confess our own guilt. We are not met for discussion; that time has gone by. Denunciation is our object to-night—unanimous, I hope, and vehement if need be. What cause can demand it more? It is to be the denunciation of deeds done contrary to every precept of the Gospel, contrary to the whole spirit of the Christian dispensation, and even protested against by the very heathen themselves. We are indeed deeply thankful that no sooner has one of those practices in its clear and terrible character been fully exposed and recognised than the British House of Commons resolved unanimously (for the few defenders of the practice dared not record their votes against the resolution) that this system should be abolished root and branch. That proves, thank God, that the moral sense of this nation is still alive with regard to such matters. But doomed systems often live long, and your denunciation and your protest to-night are none the less needful because, so far as that judgment has been uttered, this thing is doomed in all its horrible enormity and atrocity.

We are not only here to denounce, but to deplore the results, direct and indirect, of these deeds and practices. The direct results, alas! who can estimate? Eternity alone will disclose the ruin to the thousands and thousands of bodies and souls of those amongst whom these practices have been carried on by members of so-called Christian nations—carried on by those who ought to have been the protectors and the friends and the saviours of the heathen to whom they went. The indirect results have been no less fatal. What might not the progress of the Gospel of Christ have been among the nations of the earth, had that Gospel been commended and enforced by the lives of those who profess to be Christians? What can more effectually have barred its advance and have stayed its progress? I must allude here, for one moment, to a challenge thrown down to you by the world. It is not often needful nor wise to pay much heed to what the world says about Christian work. Yet at times it is necessary, and I wish to draw your attention to the utterances of *The Times*, which, in a leading article dealing with your Conference, spoke the other day in these words:—

> Criticism cannot express itself as altogether contented with the amount of ground which has been annexed.... Before the promoters of missionary work can expect to have greater resources confided to them they will have to render a satisfactory account of their trust in the past. Their progress, it is to be hoped, is sure; indisputably it is slow. A Congress like the present would be better employed in tracing the reasons for the deficiency in quantity of success than in glorifying the modicum which has been attained....The cause marches at a pace, which, unless it be registered by the enthusiasm of Exeter Hall, appears little more than funereal. ...For eyes not endowed with the second sight of the platform, the principal citadels of heathendom continue to flaunt their banners as before. If some people profess to believe that they hear too much of foreign missions, the explanation is that they see too little of their results.

I think that demand is a fair one, and that we are right in answering the challenge. The world asks, Why have you not accomplished more? It says: "Trace the reasons for your want of success, instead of talking about what you have done." We have come together for that purpose to-night. Whilst in the spirit of self-judgment and true humility before God for our well-known shortcomings in enthusiasm, in zeal, in self-denial, in prayerfulness, in effort, we declare before the world that, foremost, perhaps, amongst the causes which have hindered the progress of the Gospel of Christ in heathen lands, have been the three practices which we desire to hear denounced to-night. How could it have been otherwise, when wherever the missionary has pitched his tent the rum merchant has sent his barrels, so that we have gone to the heathen in certain lands with the Bible in one hand and the rum-keg in the other. What can those people have thought of the character of the Christianity which thus presented itself to them? How can we wonder that the Gospel makes small progress? With our cannon balls and bayonets we have forced the introduction of opium into China, and, alas! taught the population to grow the drug itself in order to oust our Indian products, thereby inflicting upon them irretrievable injury. What can that people think of the Christianity that came to them in that guise? And, again, when upon the defenceless, uneducated female population of India, a Christian Government has fastened the horrible, diabolical system to which allusion must be made to-night, and enforced it with all the tremendous weight of its authority; when side by side with the chaplain and the church has been the Government brothel, how can we wonder that there, in India, they have laughed at our Christianity, and cast contempt upon the name of our Lord Jesus Christ? If the world taunts the missionary enterprise with its little progress, and says, "Find out the reasons for your lack of success," we can indeed say, with all self-judgment as regards our own shortcomings, "These practices, carried out by Christian nations, and authorised and enforced by so-called Christian Governments, have much to bear of the blame for our want of success." It is our business to-night to lift up our voices, and that with no bated breath; and in no indistinct manner, to declare, in the name of the Lord, and on the ground of every obligation that we owe to Him who has redeemed us by his blood, that, so far as lies in our power, so far as our protests and prayers can effect it, these deadly evils shall be stayed, and, by God's help, be impossible for the future.

The China Opium Trade.

REV. J. HUDSON TAYLOR

moved the following resolution:—

> That this Conference, representing most of the Protestant Missionary Societies of the Christian world, desires to put on record its sense of the incalculable evils, physical, moral, and social, which continue to be wrought in China through the opium trade—a trade which has strongly prejudiced the people of China against all missionary effort; that it deeply deplores the position occupied by Great Britain through its Indian administration in the manufacture of the product, and in the promotion of the trade which is one huge ministry to vice; that it recognises clearly that nothing short of the entire suppression of the trade, so far as it is in the power of the Government to suppress it, can meet the claims of the case, and it now makes its earnest appeal to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest until this great evil is entirely removed; and further that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India.

Mr. Taylor observed that the fact that the opium traffic is a huge ministry to vice, and an obstacle to the evangelisation of China, is surely sufficient reason why the subject should be brought forward and protested against by this Missionary Conference. He then said: I made the statement at a previous meeting, which I will repeat, that while the result of eighty years of evangelistic effort in China has brought us to rejoice in 32,000 converts to Christianity, about 150,000,000 of the Chinese have been either turned into opium smokers or have come to suffer from the opium vice, as husband, wife, father, or mother. If the evil is so rampant, and it is most difficult to help the smoker or his unfortunate family, surely it is high time that our protest was raised against it, and that we did our utmost to bring the evil to an end.

Proceeding to quote from official documents and the writings of well-known men, Mr. Taylor showed the iniquitous character of the traffic. Rev. Griffith John condemned it unsparingly, and appealed to "the great heart of England" to remove the curse. Rev. Howard Malcolm, of the United States, remarked that "the proud escutcheon of the nation which declares against the slave trade bears in this trade a blot still broader and darker." Mr. C. Aitchison, chief commissioner of British Burmah, in a memorandum addressed to the Government of India, speaks of the "demoralisation, misery, and ruin produced among the Burmese by opium smoking." After quoting other testimonies, Mr. Taylor contended that England is directly responsible for every acre of Chinese soil engaged in the cultivation of opium. We introduced the drug, and then the people of Chinese raised it themselves. The Chinese appealed in vain to England's kindly feeling and sense of rectitude; they appealed to every sentiment which was likely to move a professedly Christian people: but in vain. Then they came to the conclusion that England has no moral sense, no conscience, but only a pocket, and that the only way to move England was to prevent the money from reaching her revenue by China producing the drug at home, until the pressure of England is removed.

The Government of India is to a large extent the producer of the drug. More than half the drug manufactured in India is produced and sold directly by the Government of India. It is said that we need the revenue. Remember the well-known words of Mr. Henry Richard in the House of Commons. He said he had a firm conviction that no nation had ever been engaged in any business so absolutely indefensible on all grounds as the opium traffic:

> It might be true that the power of England was forcing it upon the Chinese, and was spreading among them demoralisation, disease, and death—but there was the Indian Revenue. It might be true that the traffic created an enormous amount of ill-will and heart-burning towards England on the part of the Chinese Government, and the Chinese people, which had led to one war and might lead to another—but there was the Indian Revenue. It might be true that the traffic constituted the most formidable of obstacles to Christianity among the Chinese—but there was the Indian Revenue. It might be true that it interfered with the development of every kind of legitimate commerce—but there was the Indian Revenue. It might be true that it dishonoured the character of England in the eyes of other nations, and prevented her from protesting against similar practices elsewhere—but there was the Indian Revenue.

To put it plainly, as Mr. T. A. Denny had well put it, this plea amounts to this, that "the English nation cannot afford to do right." I sincerely trust that this meeting will make it very plain that in its estimation the English nation cannot afford to do wrong. In conclusion, Mr. Taylor expressed a hope that the wrong may be put right while there is opportunity, and before the wrong-doer is visited by Divine judgment.

DR. JAMES L. MAXWELL,

formerly missionary to Formosa, seconded the resolution. It is quite true he said, that the Indian Government is the chief party to the evil. But before that there is a British House of Commons to be reached, and still before that there is the conscience of England to be reached, and, yet again, before that, there is the heart of the Christian Church in England to be touched. The question is absolutely beyond discussion. We deliberately cultivate the poppy and minister to the vice of a heathen people; more than that, we fatten upon that vice, in spite of the fact that the rulers of the Chinese have again and again remonstrated with us, and in spite of the fact that our action is leading to the physical, moral, and social ruin of the people. Of late years there has crept over the Christians of this country a very strange apathy in dealing with this opium trade. Intellectually we have acknowledged that it is wrong, and we have signed memorials against the traffic; but we have not kept it in our hearts as a burden upon our souls before God. Why do we not arouse ourselves? In this Hall to-night, there is a constituency large enough, if set on fire on this subject, to begin to move England from end to end. Who dares to measure what the progress of speed in dealing with this would be, if each of us pledged himself before God not to forget the matter; but in private and in public so to move that this blot shall be removed from the nation? Only let us get to faithful handling of the evil, looking to God for help, and absolute suppression will in due course be reached. The resolution was carried unanimously.

Native Races and the Drink.

DR. W. M. TAYLOR,

New York, submitted the following resolution, which he supported, by a tremendously earnest and rousing speech:—

> That this International Conference, comprising delegates from most of the Protestant Missionary Societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become a source of terrible and of wholesale demoralisation and ruin, and is proving a most serious stumbling block to the progress of the Gospel. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all territories under their influence or government, especially in those under international control, and that a mutual agreement should be made to this effect without delay, as the evil, already gigantic, is rapidly growing.

After stating that he had received several pressing mandates on this topic to be delivered to the Conference from Presbyterian bodies in the United States, Dr. Taylor said: We who look back to this as our dear old home-land have a very tender regard for her reputation, and we feel sad to have to hang our heads in shame over her when the opium traffic is brought up against her. But our hands in America are as deep in this drink traffic as yours are, and we come here to beseech you along with us that the Christian Church of Europe and America as a whole shall advertise itself out of this business, and shall declare that whosoever hereafter is responsible for its continuance, that responsibility, by the help of God, shall no longer lie at our doors. I protest against this traffic because of the demoralising effect it has on the native races. We know something of what it does at home, but these effects are far more tremendous abroad. These native races are in the position of minors or infants. If we insist, and rightly insist, that those who sell liquor to children and minors shall be punished, shall we force this traffic on those nations that are composed of minors altogether? I protest against the traffic, also, because it is destructive of legitimate commerce. The expenditure of resources for the gratification of the drink appetite renders it impossible for the natives to deal in more wholesome articles of trade. I ask you, in the name of common sense and righteousness, if you are going to allow this one deadly traffic to deprive you of honest gain in those countries which in so wonderful a way have been opened up to trade in modern times. If you force rum upon them, you cannot give them cotton, because they have nothing to buy cotton with. But stay, there is one trade that may be improved by the rum trade. I saw in one of your morning papers this week a paragraph with reference to King Quamin Fori, and a visit paid to him by Sir Brandford Griffith, Governor of the Gold Coast. "All that King Quamin Fori asks, is that Her Majesty's representative will instruct the merchants of Addah to pay for palm oil in cash instead of gin." The Governor, in answer to this appeal, said he could not interfere with the course of trade. The last sentence in the paragraph is to the following effect:—

> The prevalence of the habit among Christian traders in that region of paying the heathen for his goods "in gin" may possibly have something to do with the curious circumstance that king after king with whom the Governor held a palaver, during his official progress, appears to have asked for a supply of handcuffs.

Yes, the trade in handcuffs is one that is stimulated by the gin traffic. Here is a trade-mark for the gin bottle. Handcuffs! Handcuffs! Yes, handcuffs that enslave, handcuffs that degrade; oh, yes, put it on the gin bottle everywhere.

I protest against this traffic because of the retribution which it is sure to bring on the nations who protect it. I rejoice in the ringing words quoted by Mr. Hudson Taylor from Mr. Henry Richard. The government of God is real; the government of God is moral; the government of God is retributive. Has Great Britain forgotten to read the lesson of the Indian Mutiny? Has America forgotten to read the lesson of the Civil War? Shall we allow ourselves to go to sleep again over an evil like this, folding our arms and saying, "Let it alone; it will take care of itself"? The Governor of the Gold Coast said, "We cannot interfere with the course of trade." This has been said again and again in history. It reminds me of the passage: "Yet a little more sleep, a little more slumber......so shall thy poverty come as one that travelleth, and thy want as an armed man." Oh, that armed man! We saw him in America twenty years ago, and Gettysburg was the retribution of letting it alone. You saw it in the Indian Mutiny away back among the fifties, and that fearful time was the retribution of letting it alone. Are we to let it alone again, and bring down still greater retribution upon our heads in America and upon you here?

Once more I protest against this detestable traffic because of its neutralising effect upon the efforts of our Christian missionaries. Why should we go to the heathen handicapped and hampered by men who have no care but to make money, and who have yoked the motive-power of appetite to the car of mammon, that they may ride the more surely over men? Oh brethren, as the representatives of the Missionary Societies of the world, let us rise in our might and say: "It is time that we should be unlimbered and unhampered and delivered from this terrible evil." If the Churches of England were united, and in earnest, and right, no Government would be able to resist them. If the Churches of England, of Europe, and America were united, and in earnest, and right, no evil in the world could stand before them. Let there be no pessimism among us in regard to this. Pessimism is for those who have no Christ; courage is the characteristic of those who know that they have Him with them and in the midst of them. But we must ourselves have clean hands. Let us labour, and pray, and determine in the might of God to lay low everything in the shape of demoralising traffic with these native races. Let us knock it on the head, and sweep its kennel clean out.

Mr. J. Bevan Braithwaite seconded the resolution in a few most earnest words. Let us not say that we are weak, he urged, and that we have no power to stand against these tremendous evils. All power is given to those who have Christ on their side. One great effort in all the Churches ought to be, that our Christianity should not be a mere jumble of theories or a system of opinions, but the realised possession of an almighty Saviour, transforming, re-creating, and strengthening us in all holiness of life. Let us be true to our glorious Captain, and seek to act out a living faith in Him in all the transactions of everyday life.

The resolution was carried by acclamation.

KING LEOPOLD AND THE TRAFFIC.

A third resolution, recognising the benefits that have already accrued to Africa in connection with the founding of the Congo Free State by the King of the Belgians, invoking his aid in suppressing the drink traffic, and appointing a Committee to proceed to Brussels and lay this important matter before His Majesty, was submitted to the meeting by Rev. Dr. J. Murdock, of Boston. In doing so he mentioned an incident told in New York by Mr. H. M. Stanley. When that explorer met the King in Uganda, the King asked him many questions about Queen Victoria, the Emperor of Germany, and others; then he said, "What tidings can you bring me from above?" Mr. Stanley, unhappily, was not an expert in these matters, but he gave the King a New Testament, which he declared contained the only answer which man could ever receive to that most momentous inquiry. After a long passage across the Continent, Stanley came at last to meet with the coloured people of the Western Coast, and the first question they asked of him was, "Have you any gin?" That, said Dr. Murdock, is the difference between heathendom pure and simple and heathendom as touched by the curse of Western civilisation. It was in order to touch this evil at its very core that the matter would be laid before the King of the Belgians. The resolution was seconded by Mr. H. Grattan Guinness in a somewhat lengthy paper, full of startling facts most eloquently and impressively stated. We must, however, for want of space, defer our report of it. The resolution was heartily agreed to; the gentlemen appointed to carry out its provisions being Dr. Murdock, Mr. Grattan Guinness, Mr. J. Bevan Braithwaite, and Mr. Alfred Baynes.

Licensed Vice in India.

The fourth and last resolution was moved by Mr. ALFRED S. DYER, who, as the Chairman remarked, had only a few days before returned from India. On rising, Mr. Dyer was greeted with oft-repeated rounds of cheering, and it was some time before he was able to speak. He read the resolution, as follows :—

> That this Conference has heard with shame and sorrow of the extensive system of State-licensed vice carried on throughout India by authority of the Indian Government; that at the same time it desires to place on record its deep sense of the great service rendered to the cause of morality and religion by the House of Commons determining the repeal of all legislation which authorises and encourages vice; and it confidently expects that Her Majesty's Government will now take immediate measures to abolish what constitutes a social degradation, and so remove a stumbling-block to religion, and the dishonour to the name of Great Britain which have resulted from this system; and further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India.

The time being far spent, Mr. Dyer had proposed simply to read the resolution, leaving it to speak for itself without any advocacy of his own. In response, however, to the calls of the audience, he said: The uppermost feeling in my heart is one of unbounded thanksgiving to God for the great victory which has been gained in the House of Commons in this cause of social purity. I honour the noble men in that House who have stood faithful to this cause amid so much ridicule.. I honour them in that they have been faithful to the truth of our Lord Jesus Christ, and I look upon this victory entirely as an answer to the prayers that have been offered up. We have been praying about it in India. Not a day passed that I did not pray for it, so that I feel, as I have said, unbounded thankfulness to God, while I thank those members of Parliament. After seven or eight months' patient investigation in India, and coming into contact also with the drink traffic, I have come to the conclusion that the two great obstacles to the success of missionary work in India are the systems of licensed vice and of licensed drink. I would only add that we must see that the resolution of the House of Commons is carried out in India. I hope in a few weeks to go back there; and I intend to stay there, to act as your representative, to exercise a due vigilance, and to see that the system of licensed vice is abolished. While I am there, I shall also make it my business to investigate further these questions of the drink traffic and the Chinese opium traffic, and to see if I can help you to get rid of them.

REV. G. E. POST, M.D.,

seconded the resolution. He said: It was with extreme repugnance that I undertook to speak. My repugnance arose from the fact that I felt myself to be a citizen of another land, and that this was a question which primarily concerned Britain. But in presence of such a question you are not Englishmen, and I am not an American, but we are all of us citizens of the commonwealth of man, and endowed from heaven with the freedom of the city of God. I take that freedom to protest against the worst form of outrage that has ever been perpetrated against a defenceless people. Anglo-Saxon fathers, hang your heads with shame for the cause that brings us here to-night. Anglo-Saxon mothers, turn your heads away from your husbands and your sons; you cannot look them in the face as you discuss a question like this. Anglo - Saxon daughters, draw your veils over your faces lest you put me to silence by the mantling blushes on your cheeks. Twelve years ago the civilised world was stirred to its depths by the story of the Bulgarian atrocities. A few undisciplined Bashi-Bazouks, elated by victory, were guilty of atrocities which brought down upon their country a desolating war, which dismembered it, and which drew from one of your statesmen that famous utterance that the Turks must be driven "bag and baggage" out of Europe. We have been guilty of an atrocity which surely might justify the statement that we ought to be driven "bag and baggage" out of Asia. This, moreover, is not an atrocity by a few guerilla soldiers, but by a Christian Government, with its two established religions and its numerous churches and chaplains. We have gone into India in an official capacity, to degrade, first our own sons, and then the daughters of the weak subject races. It is with shame that we confess that our race has sunk to such a degradation as that. Turn to a more cheerful aspect, and rejoice at the action of the House of Commons. All honour to those noble men who have stood up and vindicated the right. I repudiate, and never will believe, the accusation, that the medical profession stands behind these acts. I have been a member of that profession for twenty-seven years. I say that when you press this matter on your legislative bodies, you may rely upon the medical profession being with you. And let us press forward in the consciousness that God is with us. The resolution was carried unanimously.

Closing Words.

The Chairman intimated that after a hymn he would call upon Rev. Dr. Gordon and Rev. Dr. Pierson, delegates from America, to deliver short addresses. As the evening was well advanced, there were calls that the hymn should be dispensed with, so that there might be more time at the disposal of the speakers. This course was adopted, with a result that was not regretted, for the addresses were of a very helpful character.

DR. A. J. GORDON

said: It has been said, and I think truly, that there is enough sentiment, and conscience, and enthusiasm, and spiritual power, in this audience to move our Governments to the abolition of these terrible iniquities. Let it be remembered for our encouragement that in England, when the slave trade was to be abolished, agitation began with only two or three men, who carried it to a successful issue. I remind you also that our great conflict in America began with two or three men who for years stood alone. Again, remember that the leader of that movement placed on his banner the motto, "Immediate, unconditional Emancipation," and in spite of all ridicule and all abuse, and all dissuasion, he never would take that motto off his banner, but carried it forward until at last the whole nation followed him, and we swept the curse of slavery from our land. I suppose it will be admitted by our American brethren that the most eloquent man America has produced in modern times was Wendell Phillips. He stood side by side with Lloyd Garrison—the two stood alone, for years. I remember the time when they could not rally twenty men in a city to listen to them, eloquent as they were. This, however, is what I am going to say: Oh, English women, oh, American women, do you know what you can do? Just before Wendell Phillips died, I had a memorable conversation with him. Knowing that he had sacrificed social position, and much besides, I had the curiosity to ascertain what led him into the agitation. He had an invalid wife, who for years never left the house. I asked, "What first led you to espouse the cause of the slave, and to stand by him?" He replied, "My whole career is due to my wife. She said to me, before the thought had ever touched my conscience, 'Wendell, you must take up the cause of the slave,' and I did it at her request, and I fought it out, because she stood behind me." There is a lesson for Christian women! And now let us remember that if two leaders can finally bring a whole vast nation to follow them, in demanding the abolition of such an evil, we are more than two, and we have had as eloquent men leading us to-night as either of those I have named. Let us follow them. There is nothing that can stand against iteration and reiteration. Suppose you suspended a piece of iron weighing a hundred pounds in the midst of this hall, and, when it was perfectly poised, you brought a schoolboy to pelt it with pieces of cork. At first there would be no impression, but if the boy kept at it long enough, and directed the pieces of cork at one point, the time would come when the whole mass would begin to move. In like manner, our testimony may in itself be very weak and unworthy, but let us bring it to bear long enough—testimony after testimony, protest after protest, demand after demand, abhorrence after abhorrence, expressed in the intensest terms against these evils; and by and by the great mass will begin to move, and it will be swept out of the way. Let us not be disheartened. Let us take courage from the assurance that God will bruise Satan under our feet shortly.

REV. DR. PIERSON,

in the course of a stirring address, said: If I had time I would like to take up the challenge thrown down in that secular newspaper. For I reckon that it knows a good deal more about the kingdom of Britain and other kingdoms than it does about the Kingdom of God. We stood this afternoon in the London Missionary Society's premises, and had rehearsed to us in brief outline the wonderful story of the progress of the Gospel in Tahiti and the neighbouring groups of islands. The missionaries laboured in Tahiti for years without any apparent results, but then within a very short time the people became so thoroughly Christianised that they sent to the other groups, and within forty-four years the regeneration of Polynesia was accomplished. And yet this newspaper thinks that the progress of foreign missions has been funereal! Having told of wonders wrought in China, Dr. Pierson said: We have spoken much in this Conference about the union which has been exhibited. I want to say that I take not the slightest credit to America or to myself for this unity. If in the presence of the gigantic foe that unites all its forces and masses all its hosts against the kingdom of our Lord Jesus Christ, I did not forget that I am an American, and also forget the denomination to which I belong, I should consider myself a fossilised ecclesiastic, and not a disciple at all. When Herod and Pilate are made friends in order to crush Christ and Christianity, it behoves all true disciples to stand shoulder to shoulder, and to close about the ark of God. The fact is, our unity is largely the involuntary unity of those who in the presence of the adversary have come together because they cannot help it; and I think that the methods and manner adopted by our foes make it clear that we can pursue no successful policy of warfare but an aggressive one. We had better stop throwing up defences, and carry war into the enemy's camp. A positive, aggressive Gospel is surely the one that is going to win the day.

A Missionary Memorial.

SIR,—I have received, in my capacity of Hon. Secretary to the City of London Committee for the Repeal of the Contagious Diseases Acts, the following highly important memorial from missionaries labouring in our Indian Empire :—

"To the Boards of Directors of the Christian Missionary Societies represented by missionaries in India.

"It is impossible for us, as ministers of Christ, to be neutral in view of the conflict which is going on against the licensing of impurity by the British Government in India.

"We are bound to uphold the obligation of the seventh commandment. We cannot admit that it is ever expedient to break the law which has been ordained by the supreme Ruler of the universe and the Creator of mankind.

"It is therefore with sorrow and shame that we behold the Government of India recognising prostitution as a lawful 'business,' providing houses for the free occupation of numbers of women engaged therein, and issuing to the said women certificates authorising them to pursue that course of life which God so repeatedly and so emphatically condemns, prohibits, and warns against in his written Word.

"The action of the Government in this respect cannot do otherwise than seriously hinder the work of Christian missions among large masses of the people of India.

"We therefore solemnly invite the managing boards of the respective missionary societies with which we are connected to make such representations to the Imperial Government of Great Britain as will help to speedily remove the unholy institution of licensed impurity from India."

This memorial is signed by no less than 403 missionaries connected with 36 Protestant missionary societies in Great Britain, America, and on the Continent of Europe, including the following :—

Church Missionary.
S.P.G.
Church of Scotland.
Free Church of Scotland.
U.P. Church of Scotland.
Irish Presbyterian Church.
Irish Presbyterian Mission.
Wesleyan Missionary Soc.
Baptist Missionary Society.
London Missionary Society.
The Friends' Soc. Missions.
Welsh Church Miss. Soc.
Welsh Calvinistic Miss. Soc.
Methodist Episcopal Ch.
American Meth. Evangelical Mission.
American Arcot Mission.
Reformed Ch. of America.
American Prsbytrn. Board.
American Telegu Mission.
American U.P. Mission.
Canadian Baptist Mission.
Basel German Mission.
Leipsic Lutheran Mission.
Evangelical National Soc. of Stockholm.
Swedish Evan. Lutheran Mission.
Pilgrim Faith Mission.
North Berar Mission.
Danish Mission.
Gossner's Mission.
Colporteur Evan. Mission.
Hermansberg Lutheran Mission.
Ordained Native Pastors' Mission.
Anglo-Indian Evan. Soc.
Kourkoo Mission.
Christian Vernacular Soc.
Schleswig-Holstein Lutheran Mission.

I attended on the evening of the 20th inst. the closing meeting of the International Missionary Conference in London, when resolutions were proposed denouncing (1) the opium traffic; (2) the drink traffic with native races; and (3) the licence of sin in India, as hindrances to the spread of Christianity. I informed the chairman, Sir S. A. Blackwood, K.C.B., of my intention to introduce to the missionaries and friends present this memorial, so unique in its character, and so germane to the subject under consideration, as showing the perfect accord of those who were labouring in India in reprobation of the State licence and regulation of sexual vice. Towards the close of the meeting I was informed by an official of the International Missionary Conference Committee that the introduction of the memorial was "quite inadmissible." I could not, without disturbing the proceedings, appeal to the chairman, so I left the meeting, determining that 400 missionaries who had uttered their solemn and indignant protest should not be boycotted, and that I would by every means in my power make known the memorial at home and abroad.

I have only to add that the respected chairman has informed me that the communication made to me was unknown to and unauthorised by him.

Will you, Mr. Editor, assist me in giving publicity to these facts, and to the existence of this unique and important memorial.

Yours truly, BENJAMIN SCOTT,
Hon. Sec., City of London Committee for
Repeal of the Contagious Diseases Acts.

THE CYPRUS SOCIETY has been formed for the advancement of hospital and educational work in the island of Cyprus. The primary object of the Society is the establishment of a hospital at Kyrenia, where there is none at present; with the prospect of its subsequent development into a convalescent hospital so very much needed for the island. Information will be gladly given by the hon. secs., Miss S. Chapman Hand, and Mr. Wm. White, F.S.A., 30a, Wimpole-street, London, W.

EVANGELIST FRANK SMITH.

There have probably been no more Christ-like deeds in the world's history than the experiences of Frank Smith, now of Cleveland, Ohio, when confined in Andersonville prison. One day, after he had been there several months, an officer came in with a roll in his hands, and proceeded to read the names of a number of persons who had been selected for exchange. Down at the bottom, the very last with one exception, was the name Frank Smith. He went to the officer, and received the paper that in the morning would set him free, and as he turned away with a great deal of exultation in his heart, he saw the tears rolling down the face of a middle-aged man who seemed to be struggling to conceal his emotions.

When Mr. Smith asked him what the trouble was, the man replied that he had a wife and four children in a distant State, and that now he feared he would never be able to see them again. He had been hoping, almost against hope, that his name might be included in the list of those to be exchanged; but reading the names had produced only disappointment, which it seemed as though he was unable to bear. Mr. Smith said to him, "But you shall be able to see your wife and children," and gave him his ticket of release, while he himself was content to remain amid the awful sufferings of the prison life for the succeding months.

After several months had passed, somewhat to his surprise his name was read a second time, as one of those who were to be released upon the morrow. During this interval this Christian brother had received so much of God's spirit and a so much deeper experience of Christian grace and helpfulness, on account of his self-sacrificing act, that he had made up his mind that if he should again receive an exchange he would transfer it as he had done the first one. So when the second one came, he went to a man with whom he had had many conversations in endeavouring to persuade him to accept Christ, and, sitting down by him, talked with him for some time about Christ, but without any seeming success in leading the man to forsake his sins and accept the Saviour. At last he took out the card that was to have given him his liberty, and, handing it to the man, told him to go to his home, and that he thus made him his substitute for Christ's sake. This melted the heart of the man, and then and there he yielded himself to Christ.

For several weeks longer this brave hero endured the atrocities of the horrible prison life; and he had determined in his mind that if by any possibility he should be exchanged for a third time, it would be necessary, on account of his failing health, to take advantage of it, and go back to his friends and into active service in the army; and when, after weary weeks of waiting, his name was called for a third time, he could scarcely contain himself for joy at the thought of his release. He went to one who had been his bunk-mate—a young man nineteen years of age, who had become very sick—in order that he might wish him "good-bye." When he told the boy that he had received his freedom, and was about to leave him, the youth burst into tears, and said, "Oh, Frank, you must not go!" He said, "I want you to go, and yet I don't see how I can bear to be left here without you; I know that I should die! can't you wait until I am dead?" The brave-hearted and generous man said to the suffering boy, "I will not leave you to die alone," and, running out, hunted up a third substitute, and sent him on his way to freedom, while he waited until, after other terrible months, he was released by the fortunes of war.

It is not surprising that God can use such a man as this, as he now uses Brother Smith, in winning numbers of wanderers to Jesus Christ. To read such an incident makes a man proud to be called a Christian; and ought to make us all humble and tender and self-sacrificing in our willingness to fill up that which is left behind of the sufferings of Christ.—*Words and Weapons.*

◆

COLPORTAGE IN IRELAND.

It is clear, from the tone of a section of the Irish press, that the Papal Rescript has produced a marked sense of distrust of Rome in the minds of Irish Catholics. As to whether they are right or wrong in their views of the Rescript, we express no opinion. It is the fact of distrust alone that concerns us; let the significance of the fact be minimised as it may by Rome itself, and by her faithful adherents over the world, it remains true that Ireland believes it has received a wound; and that wound, we predict, neither a day nor a year will heal. What does concern us, however, as well-wishers of that distracted country, is the question, Will this sense of irritation and distrust open any doors for the entrance of the truth? Our answer is, We believe it will. God is clearly working, and if his servants in Ireland only work with Him wisely, He will overrule this crisis so that infinite good may come out of it.

We do not advocate unwise and irritating work, but such work as can be done quietly and graciously, in the spirit of the Master, and the efficacy of which will very much depend, under God, on its meek graciousness and decided quietness. This may be done in many ways, but we believe about the best, and indeed, at present, the only way, is by means of Colportage. For some thirty years or so Colportage work has been carried on by the "Bible and Colportage Society of Ireland," and during these years tens of thousands of pounds' worth of Bibles—Douay and Authorised—and general religious tracts and periodicals, have been sold and circulated in the most intensely Roman Catholic districts in the country, without the shadow of opposition on the part of the people. In truth, we believe the Colporteur is ever received most kindly, especially the Irish-speaking ones, of whom the Society has several.

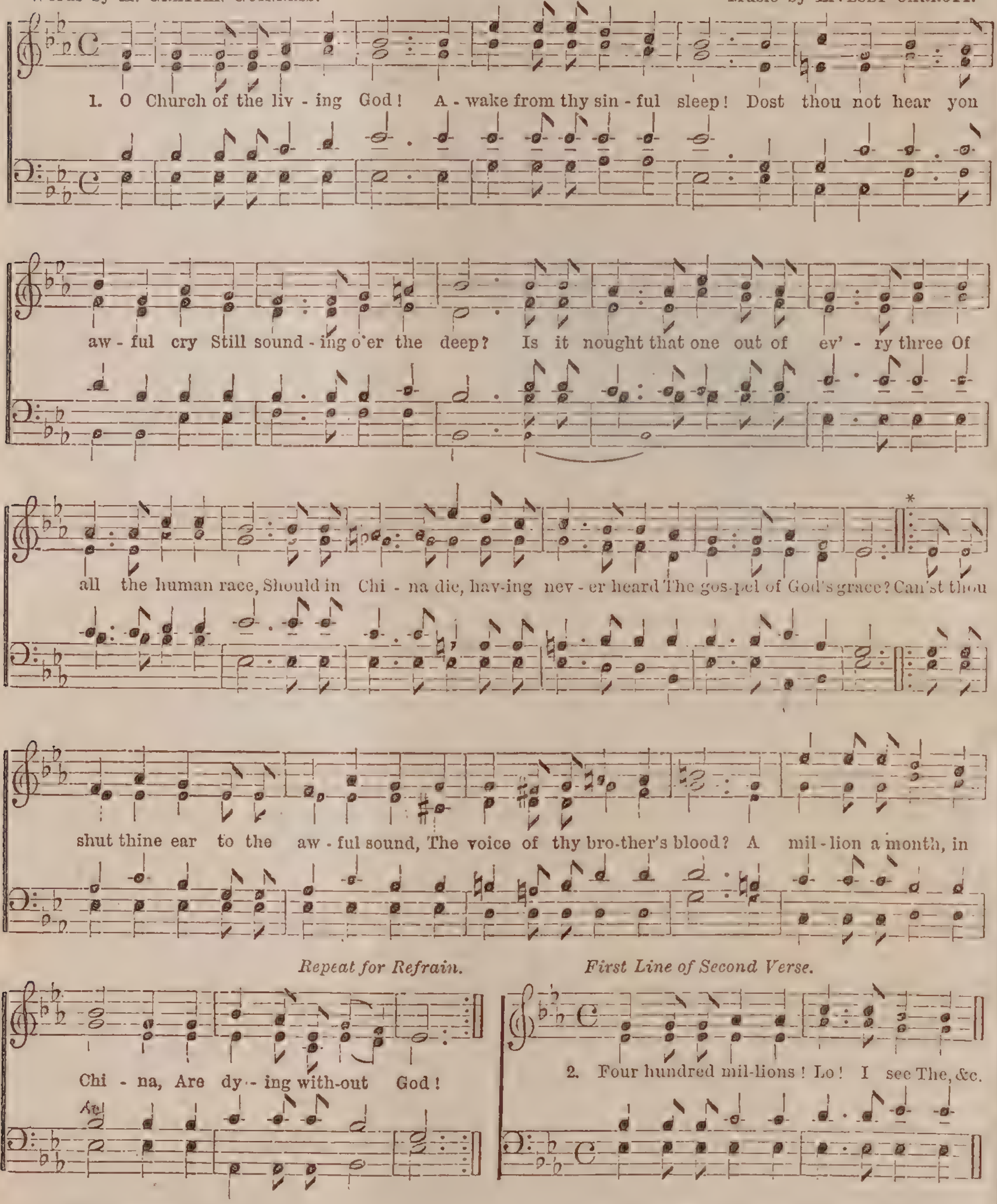
This Society is strictly unsectarian and undenominational. It is supported by all Protestants who wish well to Ireland. Numerous contributions used to go to it from London and the South of England. Death, and removals and depression, have interfered with many of these. The Society, it seems, is at present in need of funds to enable it to carry on its healthful operations. Its two secretaries are now in London advocating its claims. We commend the Society and its work to those who wish Ireland well, and who desire that the Bible and Colportage Society should be in a position to take fair advantage of any opening which this present crisis will undoubtedly afford.

MR. HENRY VARLEY attended the Noonday Prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, on Monday, and delivered an address on Christian work in Australia. He summed up by saying that at the Antipodes, as well as in Europe, there are many things which make the Christian long for the return of the Lord from heaven to put right that which is wrong, and to establish righteousness in the earth.

CHISWICK MISSIONS.—The many excellent agencies of the Chiswick Missions received encouraging support last year. Mr. R. T. Smith, the evangelist, has been obliged to take rest for the present, and the seventh annual report comes out signed by Mr. J. Protheroe, the minister. The two halls, in Fraser-street and William-street, are inadequate to accommodate the large number of people who assemble. Mr. Protheroe's address is 29, Binn's-road, Chiswick, W.

"Dying without God."

Words by H. GRATTAN GUINNESS. Music by LIVESEY CARROTT.


1. O Church of the liv - ing God! A - wake from thy sin - ful sleep! Dost thou not hear yon
aw - ful cry Still sound - ing o'er the deep? Is it nought that one out of ev' - ry three Of
all the human race, Should in Chi - na die, hav-ing nev - er heard The gos-pel of God's grace? Can'st thou
*
shut thine ear to the aw - ful sound, The voice of thy bro-ther's blood? A mil-lion a month, in
Repeat for Refrain.
Chi - na, Are dy - ing with-out God!
First Line of Second Verse.
2. Four hundred mil-lions! Lo! I see The, &c.

2 Four hundred millions! Lo! I see
The long procession pass;
It takes full three and twenty years!—
Yet scarce two hours, alas!
Mine eye need gaze to count the saints
Amid that mighty host;
So few, so very few the saved,
So numberless the lost!
The *lost!* ah, does no righteous voice
Accuse us of their blood?
A million a month, in China,
Are dying without God!

3 O Watchman of God, thou seest
The sword of destruction come;
Why soundest thou not the warning
'Mid the hosts of heathendom;
God says, that if thou warnest not
The wicked, at his command,
He shall perish,—but his blood shall be
Requirèd at thy hand!
Oh, cleanse thy hands from murder,
From the stain of thy brother's blood:
A million a month, in China,
Are dying without God!

4 Go! for the Saviour sends thee
To call, from the distant East,
The idolaters for whom He died
To his heavenly marriage-feast.
The Gospel that thou bearest
The power of God shall prove,
To triumph o'er the souls of men
By the omnipotence of love.
And remember, while thou lingerest,
The voice of thy brother's blood:
A million a month, in China,
Are dying without God!

* *If sung as a Solo, the Repeat can be sung by a Quartett after each verse.*

[This hymn may shortly be had as a Musical Leaflet, price 2/- per 100. MORGAN & SCOTT.]

MR. WILLIAM NOBLE addressed an audience in the Edinburgh Castle on Sunday evening last, in behalf of the Tower Hamlets Band of Hope Union. He took for his subject, "The Pleasures of Sin for a Season," and a deep spiritual tone pervaded the meeting.

REDRUTH TOWN MISSION.—Much blessing attended the labours of the missionaries, Mr. J. W. Wilson and his wife, during last year. The efforts put forth included meetings in the mission-room and the open air, visiting from house to house and reading the Scriptures, comforting the sick and aged, and the distribution of tracts. The accounts show a balance of £44 due to the treasurer. Mr. E. Milford Cock is the secretary of the Mission.

DR. MOXEY is at present residing in Venice. He writes that his health has much improved since he went there.

SAVING LIFE AT SEA.—A most remarkable invention, of which a working model is shown at the Alexandra Palace exhibition, is the detachable life-saving saloon for ships which has been designed by Mr. William Hutchings, shipwright, High-street, Erith. Mr. Hutchings would convert the fixed saloon of the liners into a navigable life-saving saloon, which can be put overboard by the simple method of unlocking the saloon. The model of this invention is most complete, and conveys a much clearer idea than any words can do of its practicability.—*Iron.*

SALVATION ARMY RESCUE WORK.

THE fourth anniversary of the rescue organisations connected with the Salvation Army was celebrated a few evenings ago in St. James's Hall, Piccadilly. General BOOTH, who presided, declared rescue work to be part of the Army's business. There are branches in several countries. In Great Britain the Homes are 11 in number, accommodating 212 girls. They are always filled, and of the 2000 who have passed through them 1500 have been effectually reclaimed from a life of shame.

The General said that no less than 70 officers were engaged in this particular department. They come from various classes; some, like the ordinary workers in the Salvation Army, from the very class we are endeavouring to save; others are motherly matrons, who lavish their affection upon these poor girls; and others come from higher ranks in life, having abandoned homes of luxury and refinement, and devoted themselves entirely to the work. Only funds and workers are required greatly to enlarge the work. The expense of a Home accommodating 20 girls, is £500 per annum. Already the girls are earning a large sum of money; something like £200 in the last six months. For the coming year £4000 is required. The speaker's soul seemed stirred with holy indignation as he spoke of one of the evil results of the sweating system, of which so much has lately been heard, and of the part played by the drink makers and sellers in keeping up the inhuman traffic in the bodies and souls of men and women.

Mr. T. A. DENNY remarked upon the wonderful way in which the little Home at Whitechapel has grown into twelve others. Mr. RICHARD CORY also spoke some words of sympathy. Mrs. BRAMWELL BOOTH, who has charge of the work, remarked that these poor fallen women are like every other class of sinners, in that they are very much bound together. She felt that each of the rescued ones was like a ray of hope for the hundreds and thousands who are still living in sin. The endeavour is to shut them away from temptation by placing them under bolts and bars. The Rescue officers try, as far as possible, to make the Homes a break for the girls between the sad past, of having their own way and doing nothing, and the future of hard work most of them have to look forward to.

Commissioner HOWARD made a statement as to the good that has already been accomplished by the newly-developed enquiry system, in finding out persons who had been lost; and then, dealing more particularly with the Rescue Work in Australasia, he told how they had recently extended their operations by opening a Home for female prisoners, in which a large number of the most desperate cases had been reclaimed. To such an extent is this glorious work recognised by the Australian Government, that, in addition to the permanent grant of one thousand pounds a year, the prison authorities of Victoria have had a notice affixed on every corridor of every prison throughout the colony to the effect that all who desired to live a better life, the Salvation Army would be glad to meet at the gates on their release.

ST. JAMES'S, HOLLOWAY.—The "District Report for the Jubilee Year 1887-88," gives a detailed account of a large amount of parochial work. Not only are particulars given of the rise and progress of many useful local agencies, but much is said about the actual working of the societies, institutes, auxiliaries, and schools, which seem to be in excellent order.

THE UNITED SERVICE INSTITUTE, GOSPORT, is a very useful institution. It was founded by Mrs. G. Bedford (*née* Miss E. Gurney), who is about to leave the neighbourhood under medical direction. The institution is highly appreciated by men of the services, and requires extension. Details may be gathered from "A Year's Retrospect," which may be had from Major-General Synge, Upnaghur, Pelham-road, Southsea.

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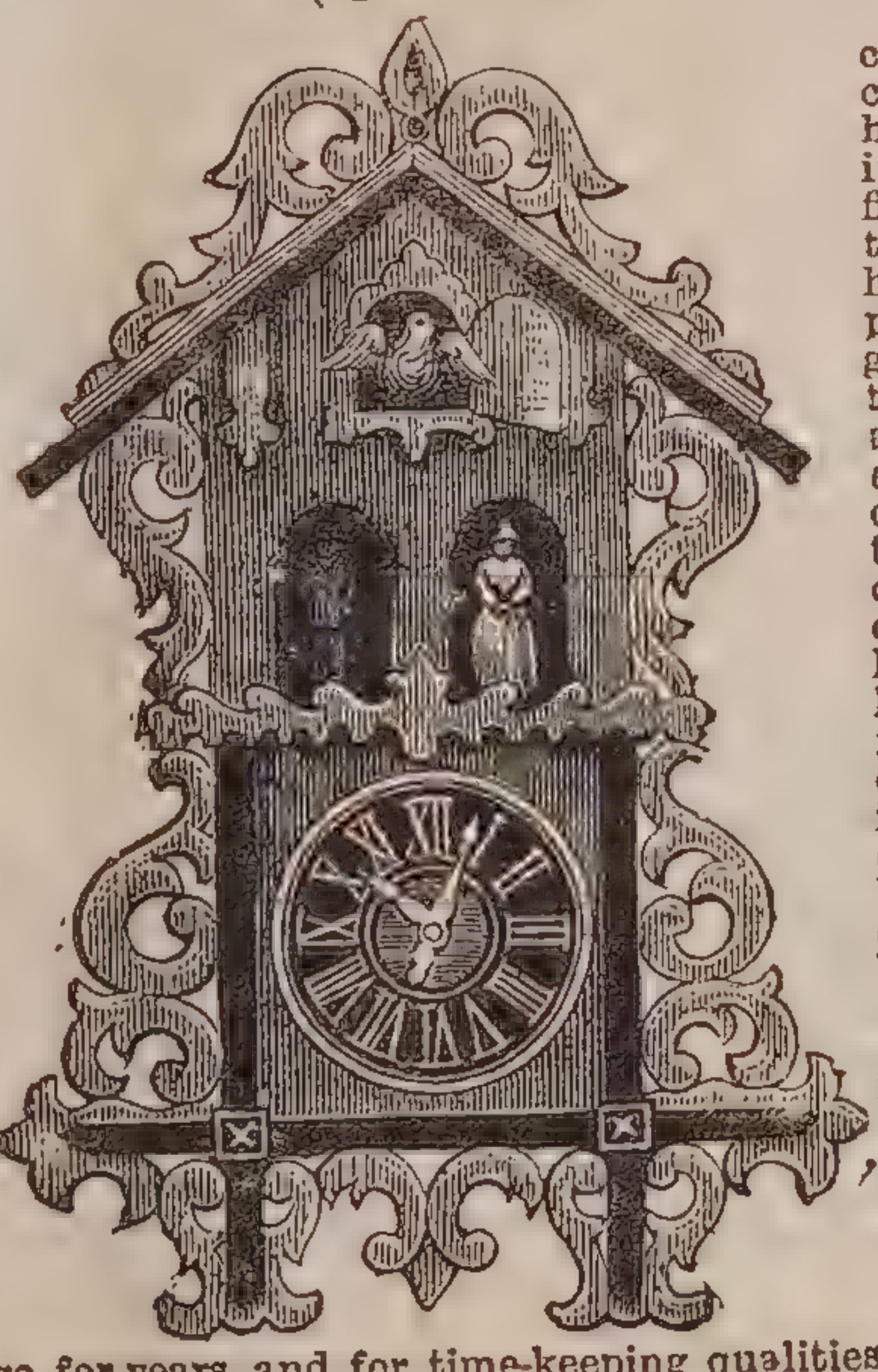

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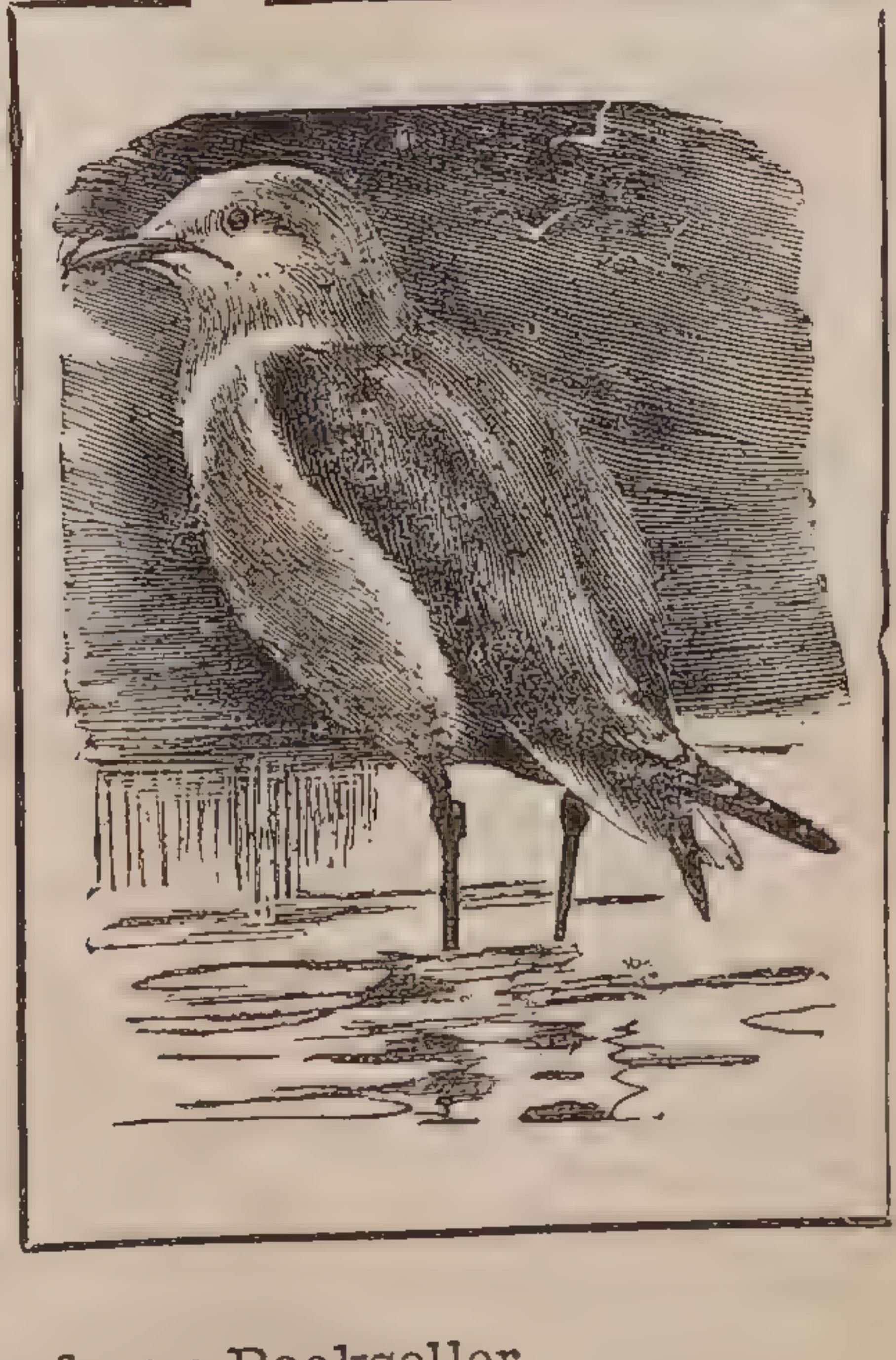

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(Continued from page 11.)

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
ADVANCED CASE of DECLINE—Miss A. RIVETT, of KIRTON, IPSWICH.

In the beginning of last year I first received a statement of this patient's case. Symptoms of Consumption had gradually manifested themselves. For several months her strength had been failing. The body had wasted all over. The ankles and one leg were swelling. No appetite. Phlegm difficult to raise. An eminent physician at Felixstow told her *she was in a decline, and would go to a situation no more.*

This case was one of little hope, humanly speaking, yet she recovered. Of course the improvement was very slow and gradual; and seeing that for months she could not be dressed, her restoration was certainly a marvel, and should be an encouragement to all.

Her mother writing me recently says:—"It is my duty to thank you for the wonderful good you have done my daughter, Alice Rivett. Before commencing your treatment she was brought very low. In fact she was not dressed for four months. The physician said, 'Nothing could be done to restore her.' I am so glad I sent to you last year. She has gone to a situation again. Make any use of this you please.—Mrs. CHAS. RIVETT, Church-lane, KIRTON, near IPSWICH."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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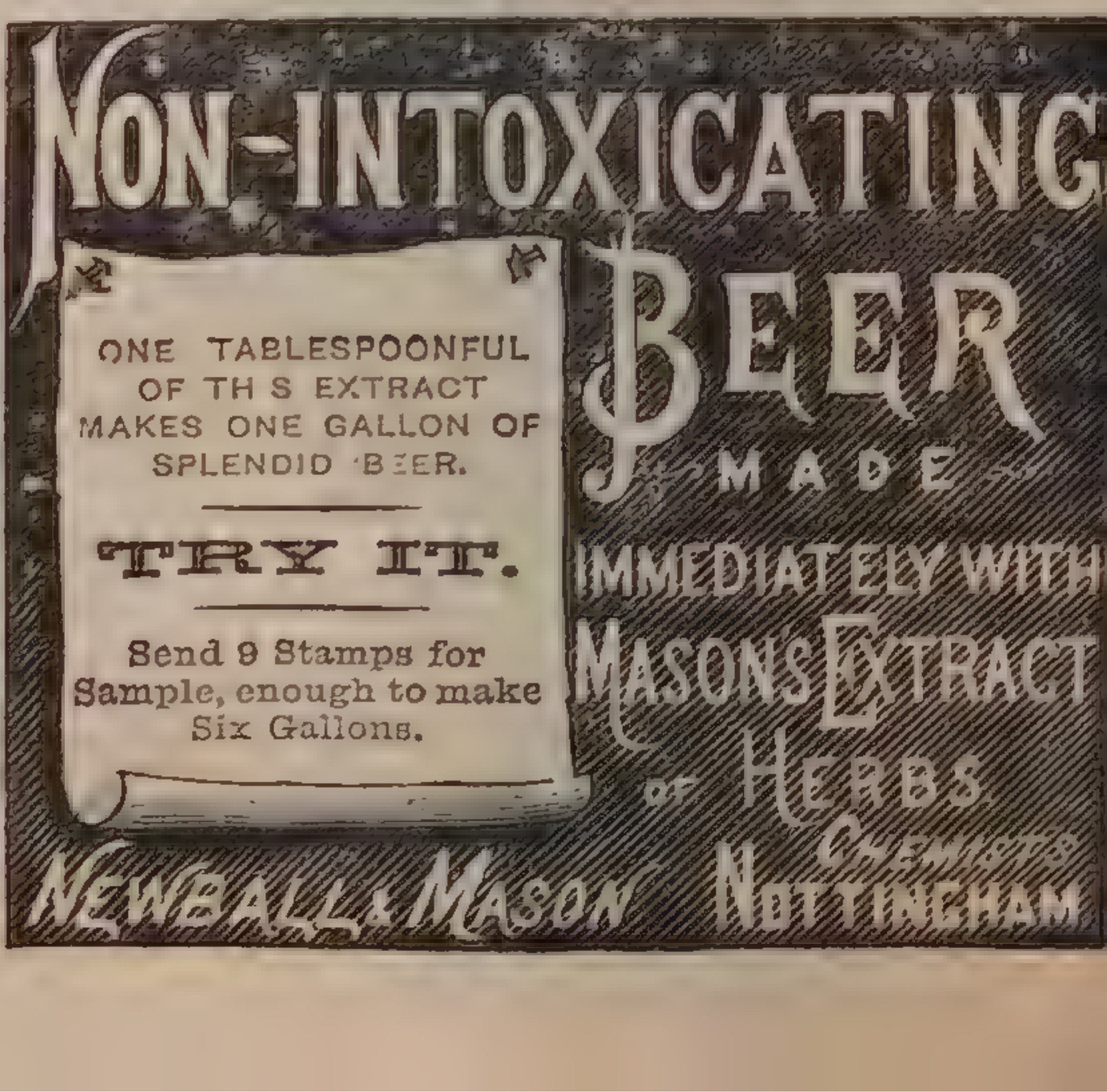
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A VISIT TO MR. DENHAM SMITH.

Again I have seen Mr. Denham Smith. He asked me to give his love to his many friends; and some of those who have not the privilege I enjoyed may like in part to share it. I called this (Sunday) afternoon, and, being shown upstairs, found him reclining on a sofa by the open window, looking out upon the park. His wife, his eldest son, and one of his married daughters were there. He was dressed as of old, and had the old cheerful manner, quite different from what he was when I saw him last December.

Almost at once he began to tell me of his joy in knowing that from the daisy in the garden to the brightest orb in heaven all were ordained of God. But now his face was turned again this way (pointing to earth), instead of that way (pointing to heaven). God had called him back awhile. The wrench of parting from loved ones had been terrible, and now it seemed hard to be called back; but the servant who loves his Lord does not choose what he likes, but what his Master wishes, and so he was content. Paul knew this when, after having been stoned, God sent him back to suffer stripes and imprisonment.

I asked him if he had had during his illness, and when near death, any heavenly visions. He replied, "Oh, dear, yes. I cannot tell whether it was in vision, or dream, or a real visit. But I thought the Lord came to me in person. He was so bright and beautiful; you cannot imagine it. He said to me, 'Now is there anything troubling you—your sins, your coldness, your lack of service, your pride? Come along with Me into Psalm lxix. and Psalm xxii. You cannot come all the way, but come as far as you can. And observe there is no standing there. It is all sinking. I sank in the deep mire for you. Now touch Me and you will find all you need.' Then I saw that He had taken all my sin away. I cannot describe to you how beautiful it was, or how that vision impressed me."

Other members of his family entered the room; his grandchildren came in, too, and affectionately grouped themselves round his knees. It was a most delightful family picture. He gave the children such a touching little address. "Ah Claude," he said, "you are only six years old now, but if you live to be as old as I am, how changed everything will be. I shall be gone, and grandmother gone, and your father gone, your mother gone, and your aunt too. You will want something to sustain you through all that; and nothing but the fear of the Lord can carry you through. When I was a child like you I was always singing, and they told my mother she ought to stop me, but she always answered, 'Ah, life will take it out of him soon enough.' Tell me, dear Eileen (he continued), who died for you." "Jesus did." "And if you die, where will you go?" "I shall go to God."

"Would it not be nice, dear Olive," he said to another little grandchild of nine years old, with long flossy hair hanging over her shoulders, "if we were to have a hymn; will you and little Eileen lead off, 'Oh, won't you love Jesus?'" Thereupon these two sweet silvery voices led off clear and true. At once Mr. Smith joined in a beautiful rich tenor, and then the others, for they all can sing. When that hymn was finished, little Eileen started, "There is a land, a sunny land," in which all joined. Then he prayed for us all.

After that he said he should like to have a little walk, so he took his son Gilbart's arm and mine and walked about the room a little. Then he wished us all "Good night," having first said, "Jehovah, the God of Abraham, Isaac, and Jacob, bless you all, now and for ever more."

It seemed to me that this dying gladiator has been sent back from the threshold of paradise, just to speak words like these, full of simple pathos and power—though spoken in much bodily weakness; and thus to witness once more for a little while to the power of Christ to sustain those who trust Him when passing through the valley of the shadow (but it is only the shadow) of death.

London, June 24. J. Townsend Trench.

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A SHAKING IN CHINA.

A remarkable letter from Miss E. J. Burroughes, and Miss P. L. Stewart (now Mrs. C. T. Studd) appeared in the June issue of *China's Millions*. We make some extracts:—

Surely if we knew our God, we should do exploits and be strong. Here we feel like Elihu, "God is great, and we know Him not." But, hallelujah, we have laid hold of Him, and He is revealing his majesty and power and might. He is letting us hear the voice which breaketh the cedars, which can divide the flames of fire, which is able to shake the wilderness. First in our own hearts He has broken away much that was deeply rooted: He is working in us both to will and to do of his good pleasure. He has given us a thorough, downright shaking, and aroused us up not to be content with the faith as a grain of mustard seed, even though it can remove mountains. Out here He has indeed made the devil real to us, sin real to us, hell real to us, eternity real to us; and very real that these people are dead, and that nothing but the voice of the God of Glory thundering forth can awake them.

The Chinese seem to feel that there must be a mighty spirit working through us, and that our God is a living God. We do feel that God, with his great "whosoever" heart of love, cannot be satisfied with the salvation of these souls by two and threes. We have entered into a covenant with the Lord our God to seek Him with all our heart, and with all our soul, for the salvation of souls. He has given us a solemn heart-searching through Paul's testimony, "Serving the Lord with many tears," and warning everyone night and day with tears.

Putting forth our utmost effort, it is, at the best, comparatively speaking, but few women we can visit. Feeling the conviction that we were not "blowing the trumpet" in the ears of ALL the people, we asked the Lord what He meant us to do, and determined to go forward at all cost. The result was the Lord showed us He meant us to *go out*, and compel them to hear. So, accordingly, through the goodwill of our landlady, who believes in the doctrine, we went out to a large open space not far from this house, which belongs to her, and had a meeting, and the Lord did manifestly set his seal upon it. The people were as if spell-bound.

The Lord gave us some tokens for good that first open-air meeting; He laid hold of the people by the power of the Holy Ghost. There was no disturbance whatever—on the contrary, perfect quiet and attention; women joined us, too, and little children. Now we have been out three Sundays, and, praise the Lord! He has given us "victory" from the very first; He showed his approval the first effort we made in his name, and we are proving there is no limit to what the Lord can and will do if we are willing to follow Him and to obey. With the command He always gives the strength and power.

Some who never ventured before, both of men and women, have come since to our indoor worship; and we believe that our going out and letting them see what our worship is like, will win their confidence. We are proving that the sight of our earnestness draws hearts to believe in the reality of salvation—that it must mean something—and breaks away, too, much of the prejudice they have against us.

The victories He gave us urged us on to still greater faith; so we got the Christians to meet with us every evening, for ten evenings, to wait upon God for still greater blessing in our own souls and in the work. We have Hoh-chau's hundreds to listen, but we must have Hoh-chau's thousands. They listen with intense interest and eagerness, and stand the meetings out, no matter how long. Before, only our teachers and some of the Christians have spoken and given their testimonies—two or three in real style too! Between each all join in singing choruses; we are constantly learning new ones. At the first two meetings we had only thirteen women at the most. Last Sunday we truly did feel small when we saw the grand result the Lord gave to the feeble effort we had made the previous week in waiting on Him a short time each day, by bringing out forty women (some of the better class) to join us, and doubling the number of men.

It was grand to hear Miss Reuter proclaim, Ye must repent! She said to the women, "Why is it, when you come to see me, you have only a long tale of woe—no happiness, no peace, &c. It is just because of the sin in your heart, and because you do not know this Jesus." It wrung one's heart to hear the moan of sorrow that went through the place where the women stood. As she told them the true reason why we were here—only because we love them, and to tell them of salvation—a sight was seen which could scarcely be credited—tears in the eyes of one of Hoh-chau's largest shopkeepers, one who has mocked us in his shop. Now, glory to God, he has a tract on the wall of his shop!

It is simply lovely to see the delight of the people, and their astonishment, too, at our little band of children standing, singing, and beating time with their hands—

Jesus can help little children
To sing and to pray, and not dare commit sin, &c.

What strikes us so much is the almost breathless silence in the crowd during the whole meeting.

Hope thou in God! We have been having holiness meetings with the Christians, and not shrinking from going straight at their lives. The result has been the men and women are giving up their tobacco-pipes, the women their jewellery, and some of them who have only sham small feet are unbinding them. "It is not by might, nor by power, but by My Spirit, saith the Lord."

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THE STEPNEY CRECHE.

Those many friends among our readers who take an interest in this Institution will learn with deep regret that for some weeks past Mrs. Hilton has been laid aside, in consequence of the shock to her system through the running away of a horse with a cab in which she was riding. She has now taken a turn for the better, but is not yet able to leave her room. As Mrs. Hilton has efficient help in every department of the Institution, the children have been well cared for; but her absence from the oversight has told considerably on the receipt of the much-needed funds. We trust that our readers who have been helpers in this good work for many years will show their practical sympathy with Mrs. Hilton in this time of her trial.

The Training Home at Feltham, which is in many respects so great a boon to the children, was lately reopened. The cost of maintaining it is a large item, and it would be an unspeakable loss to the Institution if it had again to be closed for want of the necessary support. A sale of work on behalf of the Crèche and Homes will be held at the Friends' Mission Hall, near Stepney-causeway, Commercial-road, E., on July 3—5.

ROMAN CATHOLICS AND THE BIBLE.—The Dublin correspondent of *The Rock* writes:—A well-known Roman Catholic publisher is advertising a large type New Testament, at a cost of one shilling and sixpence. This is a sign of the times! I have never seen one so advertised heretofore. It is, indeed, as remarkable in its way as the sale of Father McGlynn's rebellious speech against the Pope, which is advertised in all directions.

PERSECUTION IN SWITZERLAND.

THE Salvation Army soldiers are having a bad time in Switzerland. Mrs. Booth-Clibborn writes:—

In Bâle, where hitherto comparative immunity from persecution has been enjoyed, the people have been beaten and stoned in the streets, and one of the officers has been sent to prison. Another has been fined fifty francs for holding a tea-meeting, with three weeks' imprisonment in default. At Oberutzwil an officer is in prison for disobeying an illegal decree forbidding all meetings except between seven and eight when none can come. Public announcements are put out forbidding the Salvationists to visit from house to house, and if they do visit, it is to be made known to the police.

At Neiderbipp there are fourteen saved and testifying converts. At Monchaldorf there is also a good band of converts, and no disturbance. We open at Liestal this week. Petitions are signed at Bäle and Zurich to shut us out. We are acting with great care, doing nothing without proper advice. We are full of faith that we shall win.

At Herisan, during a soldiers' meeting at a soldier's house, a policeman came and ordered them to disperse. They refused, saying they had invited a few friends to sing and pray; it was not a public meeting. The policeman went and fetched the Chief of Police, who, arriving out of breath, began to read the law; but, in his excitement, read some law about the railways, which caused an involuntary peal of laughter! They appeared yesterday; judgment was postponed.

Other officers were summoned for singing a hymn in their lodging. The police made a false report, declaring that they were in the hall, holding a meeting and making a noise, while at the same time the key of the hall was in the hands of the authorities. The greater part of the day the policemen are round the house to watch that nobody sings.

There is an excellent spirit between soldiers and friends; the latter give us little gifts, knowing we can take no collection.

We have just had a splendid "open-air" in the woods, some way from Zurich; a woman followed the officers home, and is now crying to God for mercy.

One of the Zurich papers, however, disapproving these persecutions, which pursue our people even to their private meetings, says, "It is like shooting hares with cannon." On one occasion one of the persecutors came into the meeting dressed up in a bear-skin, and sat the whole time close to the officer who was leading the meeting. The latter went on courageously without taking the slightest notice of him. This officer, a simple servant girl, has been the means of leading hundreds of her country people to the Saviour; thirty of these are now officers.

Paris, June 22.

OMNIBUS MEN.—On the evening of Friday, June 15, about two hundred omnibus men of the south-west district were entertained at the Mission Hall, Lackland-terrace, King's-road, Chelsea, to a substantial supper, by Lord and Lady Compton. After supper the men adjourned to the large hall, when various friends addressed them.

A CONVERTED ATHEIST'S TESTIMONY.—Mr. W. R. Bradlaugh, editor of *The Anti-Infidel*, has received the following from one who has recently laid hold of the truth:—"Just a line to thank you, and to say that if my utter condemnation of Atheism, with its hopelessness, its dreariness, and its cruelty, is worth anything to you, here is my verdict: Atheism degrades a man because it perverts his reason. Atheism takes all the meaning out of life, and throws a hopeless gloom over the grave. Atheism deprives a man of his power to do good. It narrows and corrupts his mind, and renders his life barren and fruitless. Atheism spells ruin."

STOCKWELL ORPHANAGE.

ON Tuesday week the annual festival of this Institution was also made the occasion for celebrating its president's birthday—he is now 54. In spite of leaden clouds, an entire absence of sunshine, the prevalence of a biting east wind, the attendance appeared to be quite up to the usual average. The Orphanage was thrown open to inspection, and throughout the afternoon and evening a constant stream of visitors looked through the various houses. The grounds looked gay with floral, flag, and illuminated lamp decorations, while the little inmates, boys and girls, neat and trim in appearance, were either scattered amongst the crowd amusing themselves, or formed into procession, that a fair idea might be formed of their numbers.

Mr. Spurgeon paid a visit in the afternoon, and, of course, met with a birthday reception. In view of his continued weakness, he wisely refrained from any open-air attempt at speaking, but in advance of the evening gathering a meeting was improvised in the Drill Hall, at which he took the opportunity of making a brief speech. He referred to the numerous remittances which had arrived by the morning's post as birthday offerings, and spoke hopefully of the progress and prospects of the Orphanage. Incidentally he mentioned that the receipts of the past year had enabled them to set aside £2000 towards a reserve or capital fund which might form a sustenance to the Institution in years to come when he has been called hence. They also hoped to add another £5000 this year. At this meeting two American doctors of divinity, visiting London to attend the Missionary Conference, Drs. Ellis and Pierson, also offered congratulations and expressions of high regard to Mr. Spurgeon, who soon afterwards left for home.

In the evening quite a host of friends assembled on the lawn in front of the temporary and protected platform, and an open-air meeting was held. Mr. James Spurgeon mentioned the receipt of a letter explaining that Lord Kinnaird, who was to have presided, was ill in bed, and could not therefore attend, but enclosing £20 for the funds. In his lordship's absence, Mr. C. F. Allison, one of the Tabernacle deacons, presided. Rev. Burman Cassin, vicar of St. George's, Southwark, having opened with prayer, the chairman alluded to the admirable and unsectarian character of the Orphanage, through which a total of 1244 children had passed since its opening. During the year the children and their parents had collected £275, while the boys (under the direction of Mr. Charlesworth, the master), had, in various parts of the kingdom, obtained through their handbell playing, £1140. Rev. J. A. Spurgeon made an interesting statement, embodying some details of the expenditure. There are 500 resident orphans.

Rev. Dr. MacEwan counted it a pleasure and a privilege to join in honouring one to whom all honour was due. For the sake of the Gospel he preached and the truth he so courageously defended, they prayed he might be long spared to see many happy returns of the day. Dr. T. B. Stephenson, of the London Wesleyan Children's Home, added his personal experience of the value of the Orphanage, and he bade Mr. Spurgeon God-speed in the name of the Lord.

Introduced by Mr. Jas. Spurgeon with thanks for attending, Rev. J. S. Pratt, a neighbouring vicar, expressed his thankfulness to God for such a work, and his greatest possible reverence for Mr. Spurgeon. Speaking of the Orphanage report, he was especially struck with the sanctified common-sense it exemplified—a rare gift, particularly in religious work. Mr. Charles Spurgeon, of Greenwich, in a brief though vigorous address, paid a birthday tribute to his father, and rejoiced that, though so many great ones of the earth had recently fallen, yet such a champion had been still spared to them and the work. Rev. Newman Hall came also to express his respect, deep affection, profound reverence, and earnest prayers for the father of that Institution, the great teacher of the Tabernacle, and the evangeliser of the world. They honoured the memory of the late German Emperor for his quiet endurance through suffering, but they could not forget through how many years of periodical suffering their friend Mr. Spurgeon had patiently and perseveringly pursued his many labours. Several other promised speakers were present, but the weather continuing so cold, it was deemed prudent to close the meeting, and the audience accordingly dispersed to witness the illuminations and other objects provided for their entertainment.—*Baptist.*

THE NAVVY MISSION.

WITH over thirty Scripture-readers, employed in all parts of England, and in South Wales, the Navvy Mission Society is carrying on an excellent work.

The tenth annual report is a record of a most encouraging character, and the outlook is very promising. With the present year five missionaries were added to the staff for work in connection with the Manchester Ship Canal. These men are engaged entirely at the expense of Mr. T. A. Walker.

In the winter months the mission-room services are well attended. The Bible-classes are successful, and the schools and reading-rooms are highly appreciated. In the University vacations special missions were held by Oxford and Cambridge men. Without the assistance given by friends and supporters, the Society's machinery would not be nearly so effective as, under God, it really is. Constant help is rendered by ladies living near various stations, and neither time, exertion, nor money is spared by them in devotion to the cause of the navvies.

Forming a great nomadic tribe, numbering about 90,000, with women and children in a small proportion to the men, the navvy population is a community quite outside parochial and other religious provisions. The Mission has succeeded in getting at the hearts of many of the men, and now when new works are opened applications are sent by the navvies themselves for missionaries to minister to their spiritual needs.

Mrs. C. Garnett, of Ripon, the motive power of the cause, edits a "Quarterly Letter to Navvies." It is gratifying to know that all the agencies are in good working order. The Secretary of the Society is Rev. F. E. Rogers, Abbey Walk, Cambridge.

SACRED SONGS AND SOLOS.—A correspondent of *The Record*, in a lengthy account of a visit to the North Sea fishermen, writes:—I may here remark the wonderful fondness these men display for Sankey's hymns. The Director of the Mission, Mr. Mather, told me before leaving that a smacksman is seldom to be found without his Sankey's hymn-book. These hymns are constantly in the men's mouths. The man at the wheel never seems happier than when singing one of them at the top of his voice. The men seem to find it impossible to be together for even a few minutes without one of them starting singing, and being immediately joined by his companions. The men know the numbers of the hymns by heart, and it appears to be customary at their meetings for anyone in the company, who happens to be the first to speak, to call for any particular hymn. "Brothers, let's have two-fifty-five," says one: and the hymn named is found and sung. "Three-sixty-two," shouts another, without looking at his book; and the invitation is readily responded to.

The Church Army have in constant use in all parts of the country fifteen tents; twelve more are needed at once. Rev. W. CARLILE, hon. sec. (128, Edgware-road, London, W.), appeals to persons who have tents lying idle to give the loan of them for a few months free. A new tent, to hold about 300 persons, which would cost some £20, is also much needed.

MRS. WHATELY'S CAIRO MISSION.

On Monday afternoon last, at Morley Hall, Regent-street, Miss M. L. Whately and Mrs. Shakoor gave an account of the schools and medical mission work at Cairo, as well as of the operation of other religious agencies in Egypt. The Earl of Meath occupied the chair. From first to last, the story was one of increasing prosperity, and it was made abundantly clear that the Mission is capable of wide extension. In some opening remarks, the Chairman said that while travelling in the East lately with Lady Meath he saw something of Miss Whately's work which he regarded as of a really genuine and praiseworthy character.

Miss Whately's address was full of interest. The work is chiefly among the large Mohammedan section of the population. She said:—Twenty-six years ago, when I first visited Egypt, there was scarcely any educational provision for the boys, and none at all for the girls. The lower classes of the people are now, what they were then, very ignorant, and live in squalor and wretchedness. The lot of the women is a sad one: wherever there are Mohammedans there are slaves, and among the women in that portion of the community there is little or no happiness. I once heard a woman say, "When we are dead we turn to dust, and are finished—finished—finished." The importance of the school as a nursery cannot be exaggerated. The schoolmaster has declared that of the boys brought up under his tuition, not one had, so far as he could find, taken more than one wife. This shows a great breaking away from of the iniquities of Mohammedanism. The majority of the boys gladly learn English and French; the girls, who do not stay at school so long, are only taught to read and write well in the vernacular.

But firstly, secondly, and thirdly, all are instructed in the Scriptures. The children are very charming, but yet we cannot leave the poor women out of account. They come to the Medical Mission, and while they wait for treatment by Dr. Azoury, we read to them the Bible in Arabic. In the course of a year we have five or six thousand patients. Many Mohammedans know the truth, but are afraid to declare themselves; trodden down so long, the Egyptian people have but little courage left. Nevertheless, a great change is being effected in a quiet way. There are about 600 children in attendance at the schools, although the accommodation is only sufficient for about 400. The children are "almost sitting one upon another," and the crowding is prejudicial in more ways than one. Therefore, it has been decided to build a wing to the premises, so that the accommodation may be adequate for the still growing demands made upon the schools.

Mrs. Shakoor, who assists Miss Whately, gave particulars of work in the villages along the Nile. Every year a trip is made down the river and back again with the special object of visiting the Moslem hamlets. Although at first the natives were in some places shy, in others hostile, now there is on all hands a warm greeting for "the people with the Good Book"; the medical officer's services are greatly appreciated, and Bibles and portions of the Scriptures are eagerly sought after, and as diligently read by those who receive them.

Rev. Dr. Tien related some of the far-reaching results of the Mission. On boarding vessels at Gravesend, he had found Egyptian sailors quite intelligent in Holy Scripture; and inquiry has in some notable cases disclosed the fact that the men had become possessed of the Bible through the instrumentality of the English-Egyptian Mission.

Some words of sympathy were spoken by Rev. Dr. Flavel Cook. We learn that a Jesuit school is in course of erection at Cairo, and it is therefore important that Miss Whately's premises should be speedily extended, so that parents may have no excuse for placing their children under Roman Catholic influence. About £500 will be required to carry out the building project mentioned by Miss Whately. Subscriptions will be received by Miss Jourdan, 21, Westbourne Park-villas, W.

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THE BLUE RIBBON IN ARMENIA.

Mr. William Noble recently received an interesting letter from Constantinople, relating to Blue Ribbon work in Armenia. "It is now more than a year and a half," says the writer, "since one of our coffee-room waiters—an Armenian, Dajed Artin—was converted and signed the pledge. His example was followed by other of his friends and acquaintances. Then he began to think about his home, people, and friends in the interior." This man had the Blue Ribbon card translated into Armenian, and sent some to his native town. Since then applications have been received from batches of 20 to 100 people. The movement is making its way in nine large towns. The work has been carried on with the object of making it a really spiritual one. Thus, much blessing has followed in every place.

The letter cites cases of men who kept drink shops, distilleries, &c., signing the pledge, becoming converted, and giving up their business. Their example is always followed by others. The men read their Bibles, and the press has spoken favourably of the movement. Judging by the contents of this letter, a good work seems to have opened up in Armenia.

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EDUCATION OF THE BLIND.

On Saturday afternoon Mr. Mundella, M.P., opened the Fawcett Memorial Playgrounds at the Royal Normal College and Academy of Music for the Blind at Upper Norwood. In the course of his speech, he referred to the great courage and zeal of Mr. Fawcett. The Normal College began with two students only sixteen years ago, at a time when, to use Mr. Fawcett's own words, only 1 per cent. of the blind in England were able to earn their own living and in the enjoyment of independence, as compared with 50 per cent. in America. With its 160 or 170 students at the present time, the institution owes its great prosperity to the coming of Dr. Campbell from the other side of the Atlantic. The College is now the best example in Europe of what a blind institution may be. The worst thing that can be done for a blind child is to regard it as a helpless invalid; that is the tendency of many mothers of blind children, and it is the trained blind person who can most successfully prove its fallacy. Other institutions are now beginning to learn that to mew up the children in blind asylums is, as Mr. Fawcett said, little better than putting them in prisons. The children must be taught to do all that people with sight can do, and to do it with courage and self-reliance. He hoped the Commission on the Blind would take care that no blind child should escape from tuition or be deprived of the advantages which an institution like the Normal College presents.

Sir Lyon Playfair remarked that among the intelligent blind there is none of that apathy and despair that prevails among the uneducated blind. The attention given to bodily health has enabled the inmates of the institution to make such remarkable mental progress.

REV. EMANUEL VANORDEN expects to sail for Brazil from Southampton on July 5. He requests that all communications for him be directed to Mr. M. H. Hodder, 27, Paternoster-row, E.C.

REV. H. P. BEACH, a missionary of the American Board at T'ungchau, China, has succeeded in an ingenious experiment to represent the Chinese spoken language by a system of clear and simple phonetic symbols, fashioned after the Pitman style. An educated foreigner can learn the system in from two to five hours and a bright Chinaman in ten lessons.—*Christian Leader.*

IN MEMORIAM.

THE EMPEROR FREDERICK.

A pause amid the rush of life,
  To hear the distant knell
That tells a warrior's soul has passed,
  The stern fight ended well;
The sword is lying by his side,
  The cross upon his breast;
He has borne, and he has battled,
  Now God has given him rest.

Oh, lips from which no murmur came,
  Unmoved and silent now!
And quiet heart that throbs no more;
  And calm, and peaceful brow!
Thought pictures all, that still death-room,
  Where mourners looked their last,
And, 'mid their sobs, thanked God for him,
  The fiery conflict past.

The victor from life's battlefield,
  Who has so nobly borne;
With patience bound upon his heart,
  And as a mantle worn;
His hand upon the helm of state,
  Which weaker hands laid down;
His post wherever duty called,
  The cross above the crown!

We thank thee, Father, for the strength
  With which thy soldier fought;
We thank thee for the precious gold
  By thy keen furnace wrought;
And for the rest Thou givest now,
  To thy beloved sleep,
Where the weariness is over,
  And the mourners cease to weep!

M. G.

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EVANGELISTIC NOTES.

Brinkworth, Wilts.—Tent services have been held in this village during the past three weeks conducted by Mr. John Elliot. Hundreds have been drawn together to hear the Gospel and many are praising God for the blessings they have received.

Messrs. Thompson and Nesbitt, of the Irish Evangelisation Society, have held for the past week Evangelistic services at Castledawson, co. Derry, and have been very much encouraged. Looking for many blessed results, they hope to go on for some weeks in the same place.

Mr. John McAuliffe, during June, has visited the valley of the Nidd, Yorkshire, and has also in connection with his Wayside Bible carriage, held meetings at Buxton, Hartington, and Monyash, and surrounding villages in Derbyshire. He asks prayers for this work of village evangelisation.

Mr. Charles Inglis.—A week's united mission has been conducted by Mr. Charles Inglis, at Hastings. Night by night the Y.M.C.A. Hall has been crowded by all classes eager to hear the Gospel. Many have been blessed, and sometimes, till a late hour, the workers have been pointing the anxious to the Lord Jesus. The afternoon Bible lectures were valued by the Christians from various denominations who attended them. Many a weary worker has been refreshed; timid saints have been encouraged.

Mr. B. Short, evangelist from New South Wales, has concluded a series of illustrated addresses at the Central Institute of the Y.W.C.A., 17, Old Cavendish-street, on "The Way of Salvation explained through the shadows of the tabernacle leading to Christ the Substance." The lectures were most interesting and helpful. Mr. Short will remain in England only a few months longer, and in desirous during the time of holding similar missions. His address is 5, Forest Drive, Leytonstone, E.

Arlington, Glos.—We have had a fortnight of special evangelistic services in the Baptist Chapel here, conducted by Rev. James Sprunt. The attendance each evening was very encouraging, and the forcible way in which the evangelist addressed his hearers, combined with his splendid talent as a singer, has produced an impression that will never cease. Many expressed anxiety concerning their spiritual welfare, and found peace, while numbers of believers have been strengthened in the faith. Altogether we feel it to have been a blessed season.

R.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, July 8.

Zacchæus.—Luke xix. 1—10.

In Luke xv. we see the mercy of God pictured in graphic and beautiful parables; in this chapter, it is revealed in a human life. Zacchæus was a lost man (ver. 10), but Jesus sought and saved him. The brief record of his meeting with Jesus and of the glorious consequences that followed are contained in our lesson for to-day. We shall look at Zacchæus—

(1) In the World.—He was: (*a*) *In a bad place.*—Jericho might be classed with Nazareth for ill repute. It was destroyed by Joshua, and the only persons saved were Rahab and her family. Its name comes from a word which signifies the moon, and which is supposed to connect it with idolatrous worship. In attempting to rebuild it, Hiel laid the foundation in his firstborn, and set up the gates thereof in his youngest son, according to the Divine prediction (1 Kings xvi. 34). (*b*) *In bad repute* (vv. 7, 8).—An ill reputation is sometimes a stimulus to evil doing. Reputation is not character, but it is often a strong defence of character. (*c*) *In a bad business.*—"The Roman system of tax farming," says Dr. William Smith, "was essentially a vicious one." Illegal exactions were often enforced by the tax gatherers (Luke iii. 13). Matthew left the seat of custom when he heard the Master's call (Matt. ix. 9). (*d*) *Surrounded by bad company.*—The publicans were classed with the heathen (Matt. xviii. 17), with harlots (Matt. xxi. 31), and with sinners (Luke xv. 1). "Evil communications" produce evil results (2 Chron. xxxiii. 9; 1 Cor. xv. 31). (*e*) *Exposed to the bad influence of wealth.*—Riches were a hindrance to a Jewish ruler (Matt. xix. 22). They would be no less so to a publican. Some would have said he was in a good position, because of his wealth, but the man who possesses gold without grace is in a bad position (Jas. v. 1).

(2) In the Crowd.—There is a moral value sometimes in a crowd. The crowd on a race-course has an attractiveness by which hundreds are drawn down to death. Zacchæus may have been attracted to Jesus, as many others have been, by a crowd. Note here: (*a*) *His curiosity* (ver. 3).—Curiosity is often a means of grace. "Wonder," as Lord Bacon has said, "is the seed of knowledge." Children wonder at the stars, wonder leads to inquiry, and inquiry to a knowledge of astronomy. It is no wonder that men should wonder at Jesus, for it is written that "His name shall be called Wonderful" (Isa. ix. 6). (*b*) *His hindrances.*—"The press." The crowd prevented his seeing Jesus. Difficulties stand in the way of all men who wish to see the Saviour. These difficulties come sometimes from the crowds of worldliness (Eph. ii. 2), and sometimes from religious crowds (Matt. xxiii. 13). Zacchæus was little of stature, so he was hindered from seeing Jesus by something in himself. Nelson failed to see the signal at Copenhagen, because he put the telescope to his blind eye. He could not see because of a personal defect. So is it with the man who cannot see God ("Corrupt are they," Ps. liii. 1). (*c*) *His earnestness.*—He "sought to see Jesus." Difficulties with him were "things to be overcome." He who seeks as Zacchæus sought will soon find (Deut. iv. 29). Zacchæus "ran before." He sacrificed propriety. It would do one good to see some men run; but, stiff-limbed and stiff-hearted, they seem quite incapable of such an expression of earnestness.

(3) In the Tree.—Comp. Adam amongst the trees (Gen. iii. 8), and Nathanael under the figtree (John i. 48). While Zacchæus was in the tree he had: (*a*) *A good purpose.*—It was to get a view of Jesus. Adam got amongst the trees to hide from God; Zacchæus got into the tree to see the Son of God. (*b*) *A wrong idea.*—Probably thought Jesus could not see him. Must have been surprised when Jesus said "Come down." A sceptic took a seat in an obscure corner of a place of worship wishing not to be seen. A sermon was preached on the words, "Before that Philip called thee, when thou wast under the figtree, I saw thee." The sceptic, like Nathanael, was led to Jesus by that word. (*c*) *A blessed surprise.*—He saw Jesus, and heard his call. This call was personal, piercing, gracious, surprising, and assuring (1 Cor. i. 26—29).

(4) In the Street.—Zacchæus was doubtless saved in the open air (here is an encouragement for those who work for Christ in the streets, Luke xiv. 23), and he became an open-air preacher ("stood and said"). The words of Zacchæus were a splendid reply to the sneer of the Pharisees. Zacchæus was made a better man, and this was the best vindication of the Saviour's conduct (comp. 1 Peter ii. 12).

(5) In the House.—See here the house of a believer in Christ ("Son of Abraham"; comp. Gal. iii. 6, 7), a house in which Christ was a guest (John xiv. 23), and a house in which there was abounding joy ("joyfully," ver. 6). We need not be surprised that Jesus went to be the guest of a publican; it is, perhaps, more surprising that He went to be the guest of a Pharisee (Luke vii. 36). There is in this lesson encouragement for lost and guilty men (ver. 10). Jesus is "the Son of Man." This was his own chosen title. It occurs twenty-six times in the Gospel, and in each of these cases it was used by Christ Himself. The Son of Man is the Saviour of men.

He came to seek and save the lost—
Regardless of the awful cost,
He came to seek and save.

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International S. S. Lesson.

Sunday Afternoon, July 8.

THE GOLDEN CALF.

Ex. xxxii. 15—26; Golden Text, 1 John v. 21.

Introduction.—Our last lesson told us of the Covenant Feast kept by the seventy elders, the two sons of Aaron, with Moses and his servant Joshua, half way up the Holy Mount. It closed with the call to Moses: "Come up to Me into the mount," &c. (Ex. xxiv. 12). To this both Moses and Joshua respond, by leaving the others, and ascending high up the hill—probably to the outer fringe of the awful cloud of glory that crowned it (Ex. xxiv. 13). Here they waited six days, and on the seventh, when "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel," Moses, called again of God "out of the midst of the cloud," "gat him up into the mount: and remained there face to face with God" forty days and forty nights. Some of the instructions then given to him are recorded in Ex. xxv.—xxxi. Lastly, God gave him the ten commandments, written on tables of stone. At the close of this marvellous interview, the Lord told Moses of his people's sin; whereupon Moses interceded with Him, and stayed his anger (xxxii. 7—14). "Then Moses turned, and went down from the mount." We must suppose that, through all these forty days, Joshua, the faithful, was waiting somewhere on the outskirt of the cloud, patiently watching for the coming of Moses.

History presents no contrast more striking or awful than the one seen here between Moses and Joshua, the faithful ones, the one enveloped in the blessed light of God, and the other waiting just on its verge, and the people below plunging so shamefully and recklessly into desperate sin. Compare, too, their contemptuous reference to their leader, as "this Moses" (ver. 1), with his own great-hearted intercession for them (vv. 11—13). (Apply this: How many think lightly of Christ, as they did of Moses; and yet He intercedes for them with a love greater than that of Moses!) Altogether, Moses was absent about seven weeks. There was very much in this to try their faith, *e.g.* (1) the length of his absence, (2) its mystery, (3) the terrible nature of the desert, (4) the watchful enemies (Amalekites and others) that surrounded, and (5) the appearance of devouring fire into which their leader had entered. Yet, there were many and great aids to their faith. (1) Memory told of God's wonders in Egypt and the Red Sea. Every step of their journey had witnessed to his goodness and power. (2) They had entered into a covenant with God and He with them, only six weeks or so ago. (3) The glory-cloud witnessed to his presence and majesty, while (4) the manna came night by night to tell of his faithfulness and care. Thus, "they forgat his works, and his wonders that He had shown them."

The Tables were the Work of God, &c. (ver. 16).—God never works an unnecessary miracle. The miraculous shaping of these tables by the hand of God, and the engraving of the commandments upon them by the finger of God, was done with a great and solemn purpose. We are taught by this that the law was altogether from God; that God is infinitely concerned in our obedience to it; that it is most precious; and that it has all authority. Pictures generally represent these tables as much larger than they could possible have been. They must have been small enough and light enough to have been easily carried a long distance.

And when Joshua heard the Noise.—Dean Stanley tells us that in all the latter part of the descent from Sinai, the plain at its base is shut out from sight; and that sounds would be heard from it long before the plain came into view.

And Moses' Anger waxed hot (ver. 19).—His was holy anger. If he had loved God and God's people less, he would have been less angry. If great evil does not make us burn with indignation, we are wanting in true love for God and for righteousness. The anger of Moses must have been very awful. How Aaron quails before it (ver. 22). There is no wrath so terrible as the wrath of love. Good parents are generally more grieved and angry at the wrongdoing of their children than others, and are sometimes more stern to punish. But both their anger and their sternness are rooted in love. They love righteousness, therefore they hate the child's sin; they love the child, therefore are they the more grieved and angry that *he*, the one so loved, should commit the sin. Love, too, makes them stern to correct.

He cast the Tables out of his Hands, and brake them (ver. 19).—A most momentous and significant act. The *first* use to which men put God's law and covenant, so solemnly given, accepted, and ratified, only seven weeks before, was *to break* it. Only those who have a *new heart*, with God's law "put within it," can keep it. This breaking of the tables told the people that they were condemned as those who had broken covenant with God. This, too, is *our* position till we enter into the *new* covenant in Christ Jesus. He took the Calf…and burnt it…and ground it to Powder, &c. (ver. 20).—It was probably made of wood, overlaid with plates of gold; so it could be both "burnt" and "ground." "Gold and silver, subjected for a short time to a white heat, readily calcine, and are then easily crushed to a fine powder." Moses did all this unhindered, though he had 600,000 men against him. Note the power of one good man standing alone for God and righteousness! He who can stand alone with God against the world has mighty power. Made the Children of Israel drink of it.—They are made to swallow their god! Thus contempt is poured both on him and on them. Again, they are taught that sinners must "eat the fruit of their own doings," that "the backslider in heart shall be filled with his own ways."

Aaron's Excuses, 21—24.—They came to this: The people were bent on evil; I tried to stop them; they would not hear; so I had to give way. They probably threatened his life. Jewish tradition says, what is certainly not improbable, that the people slew Hur for opposing their will, and that this frightened Aaron into submission. But all excuses for evil are vain. It is no excuse to say you cannot do right because you are *afraid.* We cannot blame others if we consent to do evil because they threaten us. Their wrongdoing is worse than ours, yet must we bear the full weight of our own fault. God expects good men *to do good at any cost.*

Who is on the Lord's Side?—No one can escape this question. Everyone *must* answer it. We are always answering it by *our actions.* We either side with Satan and against God; or with God and against Satan. It is a tremendous question; let us see we answer it aright.

ILLUSTRATION.

The late Archbishop Trench tells in verse a story of the great Mohammedan conqueror of India, Mamoud, the image-breaker. He found an image, 15 ft. high, and was about to destroy it, when persons interposed, offering him an enormous ransom, if he would but spare this idol. He put their beseechings from him, and, answering that he would rather be known as the breaker than as the seller of idols, he struck the image with his mace. Others followed his example, till it was broken to pieces. As it broke, it poured forth such a wealth of diamonds, rubies, and other precious stones as far more than outweighed the ransom he had just refused. So, when our weak heart pleads that this or that which we fear to be wrong should be spared, let us remember that we shall must gain greater riches of peace and joy, by putting from us what is evil, or even what is doubtful.

MORAVIAN MISSIONS.—On Wednesday, last week, a valedictory service was held on board the barque *Harmony* in London Docks, prior to her starting for Labrador with stores for the six mission stations there. It is 119 years since the first ship left on this dutiful errand, and the voyage has always been made in safety. Addresses were delivered by Rev. Dr. Pierson, Pastor Rappard, and Mr. Isaac Sharp.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Oxford, owing to ill health, has resigned the bishopric.

Dr. F. H. Thicknesse, archdeacon of Northampton, has been appointed Suffragan Bishop of the diocese of Peterborough, with the title of Bishop of Leicester.

A few Sundays ago Rev. A. H. Kelk, of the London Jews' Society, baptized a young Jew in Jerusalem. Rev. W. Becker, missionary at Breslau, on April 8, baptized a Jew from Galicia, and on May 2, two Jewesses, sisters, of Silesia.

The Bishop of Peterborough, in the course of his visitation charge at Kettering, last week, urged the importance of systematic giving. He heartily wished the Church could do without bazaars and fancy fairs, which are most objectionable contrivances for raising money.

A Bill to abolish the Bishop's Veto was read a first time in the House of Commons on Tuesday last. The Bill has been introduced by Col. Sandys, M.P., at the instance of the Church Association. A strong feeling against the abuse of the Veto by the bishops has been created by the action of the Bishop of London in the Reredos case.

Mr. S. C. Edwards has been assigned by the Church Missionary Society as a medical missionary to the Niger Mission, in West Africa, and will proceed thither in October; Revs. J. E. Beverley and H. T. Robson, and Miss A. Wardlaw Ramsay will proceed to Eastern Equatorial Africa. The two latter sail from England on Wednesday next.

Ritualism makes headway in England. The English Church Union has made a gain of 1272 members during the past year; and the total on the roll is now 23,289. At its recent anniversary an address was adopted, asking the bishops who will assemble at the Lambeth Conference to take steps to secure in all churches weekly and holy days' communion, the observance of fasting days, and that clergymen may not be imprisoned for ritual offences.

The Bishop of Rupert's Land preached in St. Mary's, Cambridge, on Sunday week. His sermon began with a sketch of the amazing material progress of British North-West America during the twenty-two years of his own episcopate, from the time when there was not a village in his vast original diocese until now, when it is broken up into many dioceses, and Winnipeg is a city not much smaller than Cambridge, and with a University of its own, containing four colleges.

SOCIETY OF FRIENDS.

The Adult School system is taking some hold in Australia. Melbourne school advances, and there is unlimited room for extension. The school is suited to bridge over the gulf between working men and the church.

A new meeting-house has been built and opened at Woonton, Herefordshire. A tea-meeting, at which 230 were present, began the inauguration. Many could not find room in the public meeting that followed. John T. Southall, of Ross (whose family for 200 years has been associated with the place), presided, and several Friends gave historical and explanatory addresses.

Travelling with a certificate from his Monthly Meeting, William Hobson, of Cardiff, has been engaged in public Gospel meetings and visiting families in Devon and Cornwall Quarterly Meeting. The last three Sundays have been thus occupied in Plymouth, St. Austell, and Exeter; and at Liskeard, Redruth, Falmouth, Truro, and Torquay meetings have been held. There seems a very open door for service in the two counties, and the love and hospitality of Friends are unbounded.

BAPTIST.

Mr. Spurgeon, we are glad to learn, is making gradua progress towards health, and was able to preach at the Metropolitan Tabernacle on Sunday last. On giving out the notices, he said he hoped to conduct the usual prayer-meeting last Monday evening, and to deliver the usual address on Thursday evening.

The ministry of Rev. J. Wesley Bond, at Penge Baptist Chapel, appears to be much blessed, and the report of the past year's operations in connection with the church is of a very encouraging nature. The increase of members during Mr. Bond's pastorate has been so great that it has lately been found necessary to enlarge both the chapel and the schoolroom.

The Year Book of the church at Mare-street, Hackney, shows very encouraging progress. In his address the pastor, Rev. Evan Thomas, thankfully records many evidences of grace and blessing. The statistics show a net increase of ninety-three, making the membership 494. The scholars at the parent Sunday-school number 703, sixty five of whom are Church members, twenty-six having joined in 1887.

The anniversary of Rev. W. Dickins' settlement at Herne Bay has been celebrated. Five local preachers are attached to the mission stations at Hampton and Beltinge. The latter was commenced as an outdoor service last summer, and since then the workers have held cottage meetings. Recently a lady offered a piece of ground on which to erect a mission-room capable of holding a hundred people.

Rev. W. J. Mayers, of City-road Chapel, Bristol, has been invited to occupy the post of deputation secretary in connection with Dr. Barnardo's Homes. The acceptance of this post, while necessitating the relinquishment of a settled pastorate, would still afford Mr. Mayers opportunity for the constant exercise of his preaching gifts, as well as the occasional undertaking of evangelistic and other special mission work. Mr. Mayers has been the pastor of City-road Chapel for fourteen years, and we learn that he has the invitation of Dr. Barnardo under consideration.

A circular-letter, signed by the President, Vice-President, and Secretary of the Baptist Union has been issued to the ministers of Baptist Churches in various parts of the country, urging a "general visitation of churches in town and country, with a view to the quickening of spirituality, the increase of unity, the winning of young Christians to the avowal of discipleship to Christ, and the arousal to thought and decision of the apathetic and timorous."

CONGREGATIONAL.

All publications of the Congregational Union are now issued from the Memorial Hall, Farringdon-street, E.C.

Rev. C. A. Berry, preaching for the London Missionary Society at Nottingham, said religion does not primarily deal with the surroundings of man; it deals with the man himself. But then it does deal with man's surroundings secondarily; when men take away all religion from their politics and their judicature they are simply handing them over to the devil.

By the will of the late Mr. David Spencer, of Coventry, a well-known philanthropist, the Congregational Church at Coventry gets a legacy of £1000; Cheshunt College and Mansfield College, Oxford, £500 each; technical education in Coventry £20,000; and, after a large legacy to a relative, the residue of the estate, estimated at about £70,000, goes to found almshouses.

There are signs of a coming revival in several parts of Wales. A few months ago the manifestations of a revival were very marked, among some of the Welsh Baptists of Glamorganshire, but at the yearly meetings of the Congregationalists at Aberavon, the week before last, scenes were witnessed, the like of which have not been seen in South Wales since the great revival of 1831-3.

PRESBYTERIAN.

The church at Brockley contemplate entering into more extensive mission work in Deptford.

Mr. J. T. Morton, of Caterham, who in so many ways is assisting the churches, offers a prize of £100 for the best essay on the Sabbath, to be competed for by ministers of the Irish Presbyterian Church.

The meetings of the Pan Presbyterian Conference commence on Wednesday next, in Exeter Hall, and continue till Thursday of the following week. One of the meetings will be a great missionary gathering.

The American Northern Presbyterian Assembly has passed a resolution recommending the sessions of Presbyterian Churches to refuse to admit into these churches persons who are engaged in the liquor business.

The report of the Jewish Mission of the Irish Presbyterian Church indicates steady progress. In Hamburg and Damascus and the Hauran the missionaries are doing a good work. In Syria, however, they have the steady opposition of the Turkish Government to encounter. But neither the "unspeakable Turk" nor the prejudiced Jew can stop the progress of that Word of God which is a power both to Jew and Greek. Mr. J. S. Crawford, who has studied in America and in Ireland, is about to be sent out as an additional Jewish missionary.

METHODIST.

Camborne, where the Wesleyan Conference assembles on July 24, has lately been the scene of the most remarkable revival that has occurred there during the last thirty years.

As a result of a special mission, conducted by Mr. Ware, at Wirksworth, over one hundred persons have professed conversion; numbers of believers have been quickened, and backsliders reclaimed.

Revs. Dr. Kilner and M. C. Osborn, besides Rev. E. E. Jenkins, have announced their intention to retire from the secretariat of the Wesleyan Missionary Society at the end of their term of office next year.

The Methodist Times of last week devotes over a page to a report of a "great forward movement" at Huddersfield. "There has been nothing less than a moral revolution in our church in that large and important town."

There is a proposal that the centenary of Charles Wesley's death, which recently passed almost unnoticed, should be celebrated by the erection of a Methodist Tabernacle in the City, with the money derivable from the sale of the mission house in Bishopsgate-street.

The Methodist Conference continued in session in Dublin during the whole of last week. Encouraging reports as to the progress of Christ's kingdom in the south and west of Ireland were presented. The general impression produced was that a brighter day is dawning upon Ireland.

There is no abatement, says a contemporary, in the success that has attended the Manchester Central Hall Mission. The summer evenings afford grand opportunities for outdoor effort, which is a prominent feature; and the band does good service in the gathering in of the outcast and indifferent.

Zealous Methodists are contemplating commencing missions in Sunderland and Birkenhead, similar to those in London, Manchester, Birmingham, &c. At both of these places there is a fine opening for evangelistic work, and the feeling prevails that a raid ought to be made forthwith on the irreligion of the populace.

In both the New Connexion and Primitive Methodist Conferences the subject of Methodist Union has occupied the thoughts of the brethren. Rev. Hugh Price Hughes remarking upon this, says:—"A disunited Methodism cannot stand against persecuting sacerdotalism on the one hand, and crushing indifferentism on the other. But united we can carry everything before us."

SALVATION ARMY.

Commissioner Tucker left for India on Friday morning last. Mrs. Booth-Tucker follows later on with the Indian party.

Very successful meetings have recently been held at Belfast. The "two days with God" are reported to have been times of wonderful power and blessing.

The Army has now between 2000 and 3000 members in the town of Christiania. A number of the daily papers are denouncing the Army as a public nuisance, but it grows and prospers in spite of these attacks.

Following the missionary meeting recently held in the City Temple, Dr. Parker invited Mrs. Booth to take the mid-day service there on Thursday last week. The edifice was nearly filled. Mrs. Booth, though suffering from great weakness, spoke very distinctly, and vigorously dealt with the question of saving the world.

"FALLEN ON SLEEP."

Rev. Chas. J. Townsend, rector of Tomhaggard, Kilturk, and Kilmore, co. Wexford.—Rev. Canon Trevor, D.D., rector of Beeford.—Rev. Thos. Gallworthy, one of the oldest ministers of the Congregational church; he entered the ministry in 1837.

TEMPERANCE NOTES.

HOME.

The Habitual Drunkards Act Amendment (No. 2) Bill has been read a third time, and passed.

"The Drunkeries" is a slangy term for the Glasgow Exhibition. Pity there should be any foundation for the title.

The British Medical Temperance Association has now 387 members and 120 associates, showing a steady increase.

The annual temperance festival at Newcastle-on-Tyne extended over three days, and was in all respects most successful.

FOREIGN.

In the New York Christian Home for Intemperate Men the beer drinkers have been found the most hopeless cases.

A Centennial Temperance Congress has been held in Sydney, at which all the Australian colonies were represented. Papers on the history of the temperance movement in New South Wales were read by prominent local temperance reformers, and the social and moral aspects of the temperance question have formed the subject of many debates and papers.

One of the Melbourne daily papers lately published a striking article showing the proportion the liquor trade bears to every other known industry. There are two publicans in Melbourne to every draper; three to every baker; four to every printer; five to every blacksmith; six to every bookseller; ten to every school; twenty to every produce dealer; 21 to every coffee-palace or temperance boarding-house; 24 to every miller; 45 to every bank; and 422 to every circulating library.

Notices.

Communications Received with Thanks.—F.B.B. J.H.M. F.T.H. H.C. E.Y.M. J.E. M.H. J.W.A. C.L. C.F.R. M.W S.M. J.M.A. A.H. G.B. J.G.M. B.S. E.C. A.E.W. A.B.M. G.S.P. M.D. F.H S.E. S.C. A.C. P.F. J.W.A. C.B. W.F. J.H.M. C.N.B M. G.W.B. J.H. G.H. E.H.S. J.L. J.G. J.N. B.C. G.J.C. E.R. C.I.H. J.C.S. M.C.V. S.C.H. F.B. J.R. M.E.H. K.T. C.C. H.D. H.E. W.B. K.A. E.T.W. H.W. A.J.A. E.B.W. C.A. A.A. T.W.G. J.B. M.S.T. H.D. S.S. F.J.C. W.B. T.J. F.L.H. W.G. J.G.A. H.T. C.F. G.B. A.J.B. C.O. H.T.R. M.G. T.R.S. M.J. S.T.C. H.M.W. E.L.R. H.E.B. W.H.N. L.M. C.P.H. S.G. E.A. J.B.B. J.J. R.S. M.C.J. A.M.A. M.G. E.V. G.B. C.R.H. S.S.M. H.G.T. J.G.M. E.C. H.V. R.M.T. J.W.L.

Applicants for Tracts.—J. Hine, 23, Maud-road, Plaistow, E.; E. E. Tresidder, 30, Hannibal-road, Stepney, E.; W. Batchelor, 37, Lucas-street, Lyons-road, Sheffield; Mrs. E. Meloy, Servants' Home, 435A, Norwood-road, W. Norwood, S.E.; J. H. Mitchell, 6, Barbara-street, Barnsbury, N.; W. Rich, 14, Oakfield-crescent, Kentish Town, N.W.; H. Page, 12, Clarence-square, Cheltenham; W. Bowman, Mission House, Etherington-street, Gainsboro'; F. M. Pearson, 41, Blundell-street, Caledonian-road, Islington, N.; G. T. Pearce, Bristol Point Station; F. Booker, Post-office, Alfold, near Billinghurst, Sussex; J. Cason, 27, Eastgate, Millfield, Skipton, Yorkshire; W. Willcock, 271, Deansgate, Manchester; J. Tate-White, 29, Crouch End-hill, Hornsey, N.; W. Young, 1, Victoria Villa, New Estate, Waltham Cross, Herts.; E. Hannant, Brighton House, Worthing; H. G. Turner, 34, Tonsley-road, East-hill, Wandsworth.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

THE LIGHT IS GROWING in Russia. The demand for the Scriptures is yearly increasing, the most liberal purchasers being found in the rank and file of the army. Five thousand portions of Scripture were distributed among the exiles of Siberia last year, and the work was greatly helped by the Russian officials. Interest in Bible circulation is becoming so general in Holland, Germany, Switzerland, and Denmark, that it is expected the Bible Society may shortly withdraw and leave the work to be done wholly by the local societies.

The Book World.

*** Publishers will greatly oblige by always marking prices in books which they send us for review.*

GRACE TREVELYAN. By Mrs. Coote. *Religious Tract Society.* A gracefully written story, which will be appreciated by our young lady readers.

THE BIBLICAL ILLUSTRATOR. ST. MARK. By Rev. J. S. Exell, M.A. This is a remarkably complete repertory of anecdotes, similes, emblems, and illustrations, on the verses of Mark's Gospel, gathered from a large range of home and foreign literature. It is the result of much patient industry on the part of a scholar who has done not a little to make Scripture knowledge accessible to the general reader. (7s. 6d. *J. Nisbet & Co.*)

A GLIMPSE AT THE INDIAN MISSION FIELD AND LEPER ASYLUMS. By Wellesley C. Bailey. *J. F. Shaw & Co.* In 1886 the Committee of the Mission to Lepers in India sent Mr. Bailey on a tour of inquiry into the condition of the lepers of the Empire. In this book some of his observations and impressions are detailed. The facts are inexpressibly sad, but they enable us to form some idea of the progress of Christian effort among a class which should excite peculiar pity. We commend this book, which is suitably illustrated, to friends of mission work.

CHRISTIANITY IN THE DAILY CONDUCT OF LIFE. 5s. *Hodder & Stoughton.* The contents of this book are decidedly disappointing. Ten or eleven discourses deal with Christian duties and graces; but in vain do we look for a Scriptural definition of Christian doctrine. While praising what he calls, "the corporate powers and relations" of Christianity, the anonymous writer depreciates those personal hopes and experiences with which the Psalms and Epistles abound. The author withholds his own name, and it would certainly be hard to give a distinctive name to his nebulous [illegible].

THE CHRISTIAN MIRACLES AND THE CONCLUSIONS OF SCIENCE. By Rev. W. D. Thomson, M.A. 2s. *T. & T. Clark.* This is one of the Handbooks for Bible-classes and private students, and sustains in every way the excellence of the series. The writer executes his task with a masterly grasp of his subject, and the reader will find it a clear, concise, and comprehensive summary of all that is important and useful in the discussion of miracles as the expression and evidence of the supernatural. The amount of valuable matter which is condensed into this small space is surprising.

PREPARATIONS FOR THE PULPIT. By the late Rev. Charles Stovel, edited by W. Willis, Q.C. *E. Marlborough & Co.* This volume will not only interest the friends of a departed saint, and Christians of one denomination: it will cheer and edify all believers, and give many a young minister, not only spiritual matter, but an excellent method in pulpit preparation. Well-known texts are treated in a most original, yet never fanciful style. "Admonitions and encouragements for the day of trial," a sermon for the day of humiliation in 1854, might most profitably be preached in this day of pride, fulness of bread, and abounding errors. A good gift-book for ministers.

SERMONS ON SYMBOLS. By Rev. H. B. Chapman. *Messrs. Swan Sonnenschein, Lowry & Co.* These short meditations on the principles, expressions, and development of the Christian life as symbolised by sacred art, are marked with thoughtfulness, freshness, and beauty. They are divided into four groups, illustrating respectively the axioms of Christian life; the inner life of the Christian; the result of the Christian life, and the teachers of the Christian life. The writer, in addition to being a lover of truth, is evidently a lover of art, and an earnest believer in the service it can render to the cause of religion when devoutly employed in the cause of religious truth.

BISHOP BUTLER'S THREE SERMONS UPON HUMAN NATURE; with Notes and Introduction, by Rev. Thomas B. Kilpatrick, B.D. 1s. 6d. *T. & T. Clark, Edinburgh.* This little volume is one of the series of useful handbooks for students and Bible-classes, brought out under the joint editorship of Dr. Marcus Dods and Dr. Alexander Whyte. Its aim is twofold—to explain and illustrate Butler's three sermons on man as a moral agent, and to give an impetus to ethical study. We fully appreciate the service thus rendered by the [illegible] and the wisdom of their method. The introduction is everything that could be wished for. The notes are excellent, and will materially aid and interest the class of students for whom the work is intended.

THE CHILD'S GUIDE TO TEMPERANCE. By Alice Price. 1s. 6d. *National Temperance [illegible], 337, Strand.* An admirable temperance primer in a catechetical form. The nature and effects of alcohol on various organs are described in a lucid and pointed style. The processes of fermentation and distillation are well given. One lesson, on the downfall of the ancient empires of Assyria, Babylon, Persia, Macedonia, and the States of Greece and Rome, largely in consequence of luxury and drinking habits, is particularly useful. Every temperance society should invest in this little book, and fortify their juvenile members by aid of it.

THE VOICE OF THE YEAR, by A. S. Lamb, of the Inner [illegible]. *Nisbet & Co.* A clear and thoughtful review of England's present attitude with regard to Romish error and Scriptural truth.

The latest additions to Messrs. W. B. Horner & Son's series of "Penny Stories for the People," are "Ebenezer Tovey's Victory," a thrilling and timely story of the Spanish Armada, by James J. Ellis; "Brought Back," by Fanny Eden; "Breakers Ahead: A Story of English Coast Life," by Sydney Watson; "Kitty: A Lancashire Story," by the Author of "Nell," &c.

◆

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 131, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 13, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Prayer-meeting, 1.15 to 2 p.m. (Sat. excepted). Monday, thanksgiving; Tuesday, foreign missions; Wednesday, young men; Thursday, families; Friday, home missions.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Meetings for prayer; Sundays, 7.45 a.m.; Fridays, mid-day and 7.30 p.m.; Saturdays, 7.30 p.m. All are welcome.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, 7.30 p.m., Mr. W. R. Lane: public.

Y.M.C.A., THE PRIORY, 188, Upper-street, N.—Sunday, July 1, 3.15 p.m., special address by Rev. N. McNeill. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

CONFERENCE HALL, Mildmay-park, N.—Every Saturday, 4 p.m., missionary prayer-meeting, in Room No. 6. Sunday next, 3.30 p.m., Rev. Theodore Monod, of Paris; 7 p.m., Rev. Arthur T. Pierson, of Philadelphia.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam, during July, Sundays, at 11 and 7. Burlington Hall, Savile-row, Wednesday evenings, at 8.

REGENT'S PARK CHAPEL, N.W.—Address to Christian workers, Thursday morning, July 5, 11.30, by Rev. Frank H. White.

STRANGERS' REST, 165, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, July 6. Tea at 6; meeting at 7. Mr. W. F. A. Archibald [illegible] preside. Rev. F. B. Meyer will speak on "The Rest of the Grave and the Rest of the Throne."

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. J. S. Harrison.

CHRISTIAN LIFEBOAT CREW.—Monthly meeting, 173, St. George's-street, Ratcliff-highway, E., Tuesday, July 3, 7 p.m.

POWIS HALL, Talbot-road, Bayswater, W.—Address to young people, on "Mission Work in Ceylon," by the Misses Leitch, of Jaffna, to-morrow (Saturday), at 2.30.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, July 6, [illegible] day meeting of the season. 11 a.m. [illegible] by Rev. [illegible] 7 p.m., "Consecration."

THE AFTER CARE ASSOCIATION FOR POOR AND FRIENDLESS.—Annual meeting, 65, Lancaster-gate, W., Wednesday, July 4, 3 p.m. The Earl of Meath will preside. Cards of invitation on application to Mr. H. Thornton, [illegible], Stoke Newington, N.

OPEN-AIR MISSION.—Pastor Theodore Monod will address the members and friends of the Mission on 1 Tim. iv. 16: "Take heed unto thyself." Exeter Lower Hall, Monday, July 2, at 7. Tickets free at the office, 14, Duke-street, Adelphi, W.C.

HYDE PARK HALL, Stourcliffe-street, Edgware-road, W.—Sundays, July 1 and 8, 3 p.m., Ned Wright; 8 p.m., Mr. Charles Cook.

[illegible], Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry [illegible].

KESWICK CONVENTION, Monday, July 23, to Saturday, July 28. Mr. John Postlethwaite, Eskin-place, Keswick, will act as hon. secretary, to whom applications for lodgings or hotel accommodation may be sent.

Subscriptions received by Messrs. Morgan & Scott to Monday, June 25, 1888.

** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be devoted? Mistakes which sometimes arise will thus be avoided. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank;" this will effectually prevent loss of same.

** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
M.T., *Yarmouth*—Please say what "Jews' Society," and what "Night and Day."			
Home of Industry—S.G. £1; Mrs. D.G. 5s; S.S. 5s...	1	10	0
Mr. Dyer's Work in India—S.G. ...	1	0	0
Mr. Powell's Children's Fresh-Air Mission—S.G.	0	5	0
Day in Country Fund—J.J.H. 2s 6d; S.C. 1s; S.L.A.T. £10; F.H.H. 2s 6d; D.V.S. £1; C.G. 5s; M.R.W. 5s; F.C., Hackney, 10s; Naemoor, £5; C.K.S. 5s; M. 6d; E.Y., York, 5s; Mrs. D.G. 5s; W.H.B. 5s; Mrs. P. 10s ...	18	14	6
Sea Breezes for Little Ones (Mr. Allen)—S.G. ...	0	10	0
Color Mission (Miss Anstey)—W.H.S. ...	0	5	0
[illegible]—J.H.D. 2s; A.C.T. 2s 6d; Miss P. £1 ...	1	4	6
[illegible] Mission—S.T.B. £2; [illegible]; A.W.D. £1; [illegible] £3, Day in Country [illegible]; H.F. £1 ...	8	12	0
London Samaritan Society, &c.—M.A.G. 10s; J.K.S. £1; S.T.B. £2 ...	3	10	0
Cott-cross Mission (Day in Country)—A.Y. ...	0	5	0
[illegible] Ragged Schools—S.T.B. ...	1	0	0
[illegible]—[illegible]; W.D. £1 1s	3	1	
[illegible]—Mrs. P.B. £1; A.P. 1s 6d ...	1	1	6
[illegible]—C.I. ...	3	15	0
[illegible]—R.E. 10s; S.S. 5s ...	0	15	0
Widow of late Rev. A. Lamb—C.K.S. 5s; Mrs. D.G. 10s ...	0	15	0
Mission to Seamen (Comr. Dawson)—X.A.... ...	103	0	0
Pastor Rodriguez's Figueras Mission (New Hall)—X.A. ...	20	0	0
[illegible]—X.A. ...	5	0	0
[illegible]—T.W. ...	5	0	0
[illegible] Mission to [illegible]—M. ...	0	0	6
[illegible]—M. 6d; E. & M., Scotland, £1 ...	1	0	6
Y.W.C.A. [illegible] Department—E.Y. ...	1	0	0
[illegible] Mission (Mr. [illegible])—E.Y. ...	1	0	0
[illegible] Mission—E.Y., York ...	0	10	6
[illegible]—E.Y., York	0	10	6
[illegible] Mission—T.N.J. ...	0	10	0
[illegible]—T.N.J. ...	0	10	0
[illegible]—T.N.J. 10s; E. & M., Scotland, £1 ...	2	10	0
[illegible] Work—E. & M., Scotland, £1; [illegible] ...	1	5	0
[illegible]—E.C. 10s; [illegible]—E. & M., Scotland, 10s ...	1	0	0
[illegible] Work—E. & M., Scotland ...	0	10	0
China Inland Mission—E. & M. Scotland £1; A.W.D. £1 ...	2	0	0
British & Foreign Bible Society—A.W.D. ...	1	0	0
Gray's-yard Ragged Schools—S.C.... ...	0	5	0
Bridge of Hope (Miss Steer)—S.S. ...	0	5	0
	£190	1	6

[ACKNOWLEDGMENTS.]

Home for [illegible] (Miss [illegible])—A Friend, £1.

[illegible] Society ([illegible])—Mrs. H.G. £1; Miss M.J. 7s; From a Friend, 5s; Mrs. G.P. 4s.

[illegible] Free Library, E.—Mrs. B. 5s; W. £10. Mr. F. A. [illegible], Treasurer, 54, Lombard-street, E.C.

[illegible] Spain (Pastor [illegible])—R.B. £1 5s; Miss H. 5s.

Mission to Deep Sea Fishermen—H.C.T. 10s.

Chinese Text Cards.—Rev. F. [illegible], of the American Methodist Episcopal Mission, Pekin, China, would be glad to receive some of Mrs. Grimké's text cards in Chinese, for distribution in connection with his work.

Miss Mittendorff's Orphan Homes.—SIR,—Having had the privilege of seeing and talking with Miss Mittendorff near the Lake of Geneva, where her severe and protracted ill-health has obliged her to seek complete rest and change of air; and of hearing from her own lips many details of her labour of love among God's little ones, may I remind the readers of THE CHRISTIAN of the constant need of funds required by this big family? Many and wonderful are the answers to prayer related by this honoured servant of the Lord during the many years since she first started her Orphanage. Contributions may be sent to Miss Mittendorff, The Kindergarten, Clapton House, Epsom.

E. T. W.

PAN-PRESBYTERIAN COUNCIL.

Three Hundred Delegates, representing 20,000,000 Members and Adherents, will meet for Public Conference, in **Exeter Hall, Strand**, from July 4 to 12, 1888.

PROGRAMME.

July 3, at 11 a.m.—Opening Sermon in Regent-square Church, by Rev. Principal Dykes, D.D.

July 4, at 11 a.m.—"How Best to Work the Presbyterian System." Speakers: Rev. Principal Rainy, D.D., and Rev. Andrew Thomson, D.D., Edinburgh; Rev. Principal Cavan, D.D., Toronto; Rev. Dr. Drury, New York. At 7 p.m.—"Congregational Life and Work." Pastor Monod, Paris; Rev. J. H. Wilson, D.D., Edinburgh; Rev. Drs. A. T. Pierson and Craven, Philadelphia; Rev. George Wilson, M.A., Edinburgh; and Rev. Dr. Junkin, U.S.A.

July 5, at 11 a.m.—"Present Intellectual Tendencies." Rev. M. de Pressensé, Senateur, Paris; Principal Edwards, D.D., Aberystwith; Professor Moore and Dr. Ellinwood, U.S.A.; Dr. Marcus Dods, Glasgow; Dr. Watts, Belfast. At 7 p.m.—"Present Social Tendencies." Rev. Moses Hoge, D.D., Richmond, U.S.A.; Dr. Walter Smith, Edinburgh; Dr. Marshall Lang, Glasgow; Professor Elmslie, D.D., London; Principal McVicar, Montreal.

July 6, at 11 a.m.—Foreign Missions. Conference. At 7 p.m.—Great Missionary Meeting. Speakers, Missionaries.

July 9, at 11 a.m.—"Woman's Work." Rev. Prof. Charteris, D.D., Edinburgh. "Church Worship." Pastor Bersier, D.D., Paris; Dr. Donald Fraser, London; Dr. Apple, U.S.A. At 7 p.m.—"Aggressive Work in Large Cities." Rev. Dr. Drummond, Glasgow; Dr. Monro Gibson, London; Rev. J. T. Lind, Belfast; Dr. Gill, U.S.A.; C. J. Guthrie, Esq., Edinburgh.

July 10, at 11 a.m.—"Progress of Colonial and Continental Churches." Conference. No Evening Meeting.

July 11, at 11 a.m.—"Presbyterian History." Rev. Prof. Mitchell, St. Andrews. "Sabbath Schools." Rev. Dr. Worden, U.S.A. "Commemoration of Revolution of 1868." Rev. Philip Schaff, D.D., New York. At 7 p.m.—"Family Life and the Young." Speakers to Young Men, Rev. John McNeill, of Edinburgh, and others.

July 12, at 11 a.m.—Concluding Business. At 7 p.m.—Valedictory Meeting.

Tickets, Free, at Exeter Hall. Sacred Music, each Evening, 6.30 to 7.

HOMES of HOPE,

4, 5, & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

This Society was established in 1860 for the reception of the less degraded class of penitent young women.

Special efforts are made on behalf of mothers with infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted from their previous good character and position to mix with others.

Since the Homes have been established 2900 have been admitted; of this number 1050 belonged to the class of young mothers who were thus saved from falling into deeper and continued sin; 325 were rescued from surroundings of great temptation unfallen. In almost every case the mothers, and those admitted unfallen, have turned out well, and about 70 per cent. of the others.

The Committee are obliged to make an urgent appeal for contributions:—

. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent, that every shilling has been spent. Contributions may be sent to the Editor of "The Christian."

HENRY THOMPSON, Esq., *Treasurer*,
38, Mincing-lane, E.C.

WM. HORNIBROOK, *Secretary*,
4, Regent-square, W.C.

Bankers—London and Westminster Bank (Bloomsbury Branch), 218, High Holborn.

Urgent Appeals from Professor de Launay's Paris Mission, in his wife's care; and to assist him in the purchase of a permanent Mission Home to afford protection to reforming priests trained up as Evangelists. — Address through "The Christian."

FUNDS URGENTLY NEEDED.

For Supplying Tracts to Kiosk at Brussels Exhibition.
" " " for Glasgow Exhibition.
" Special Tract Distribution in Spain.
" Sending Tracts Monthly to English Residents at Health Resorts on the Continent.
" Helping Christian Missions with Free Grants of Tracts.
" Protestant Work, Lectures, and Tract Distributing.

The whole of the above special works now in progress require special funds. Cheques and Postal Orders to be crossed and made payable to J. R. MACKENZIE, Secretary.

MONTHLY TRACT SOCIETY,

BRIDGE HOUSE, 181, QUEEN VICTORIA STREET, LONDON, E.C.
Treasurer: F. A. Bevan, Esq. (ESTABLISHED 1837.) President: Lord EBURY

SCRIPTURE READERS' SOCIETY FOR IRELAND

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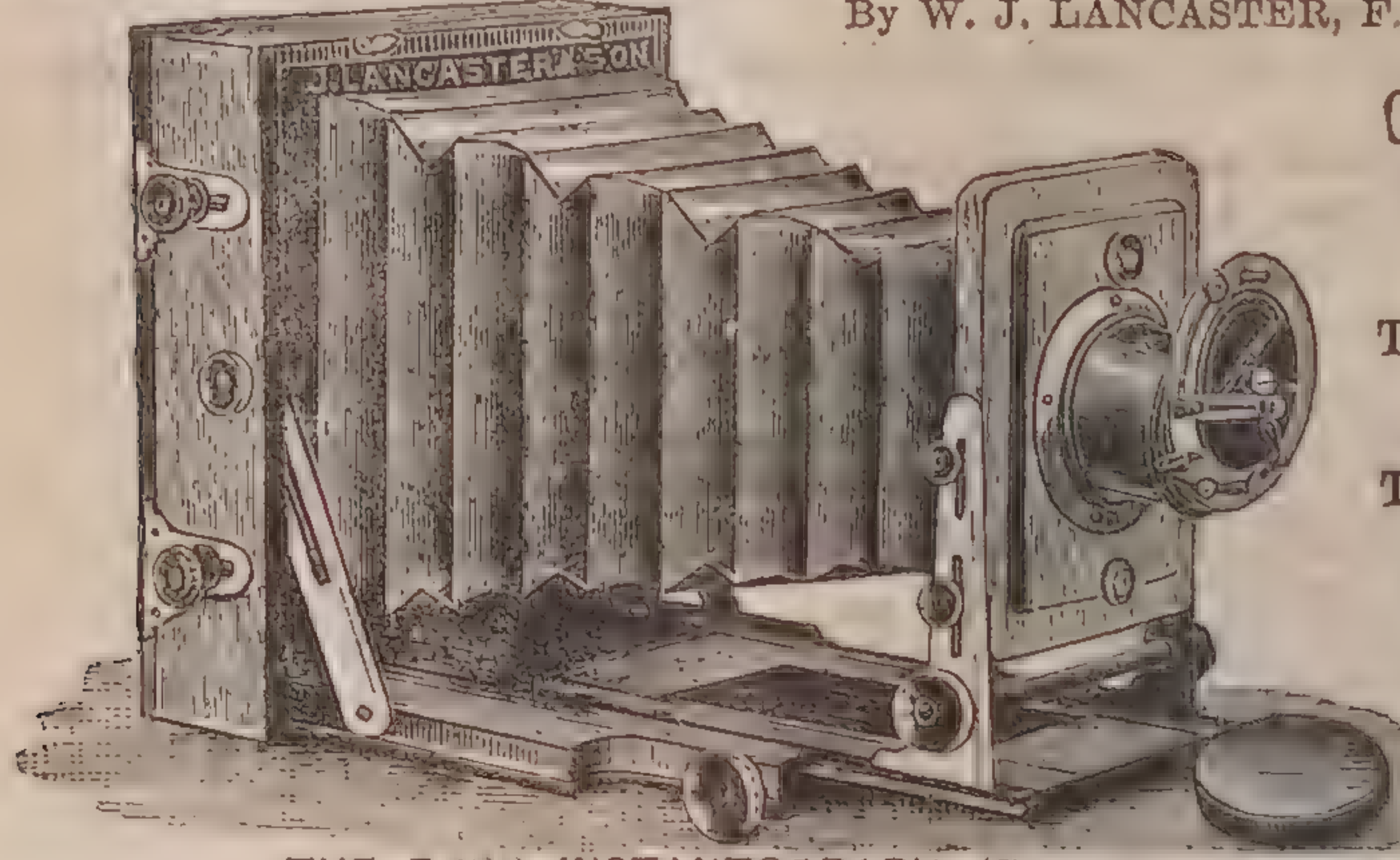

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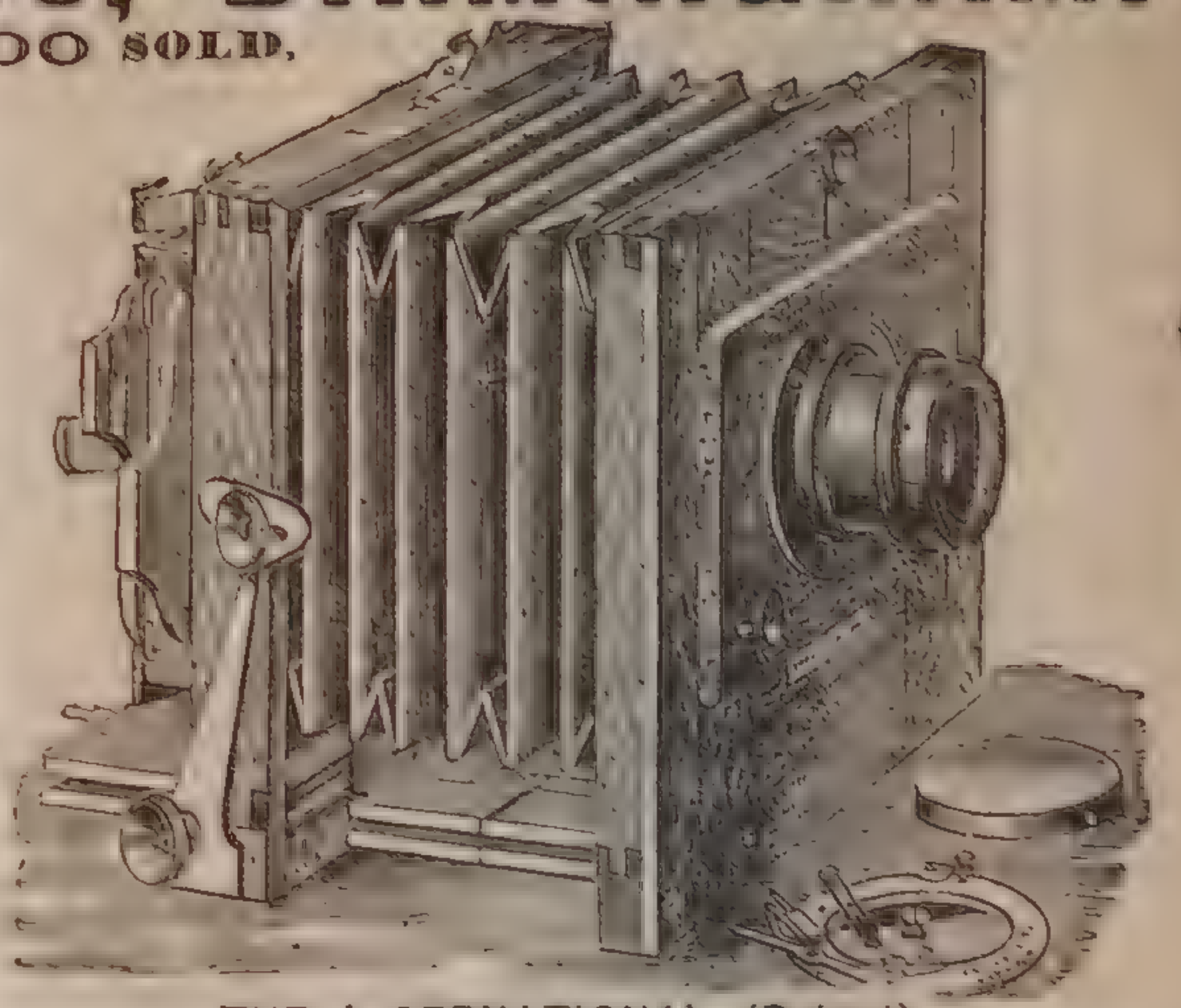

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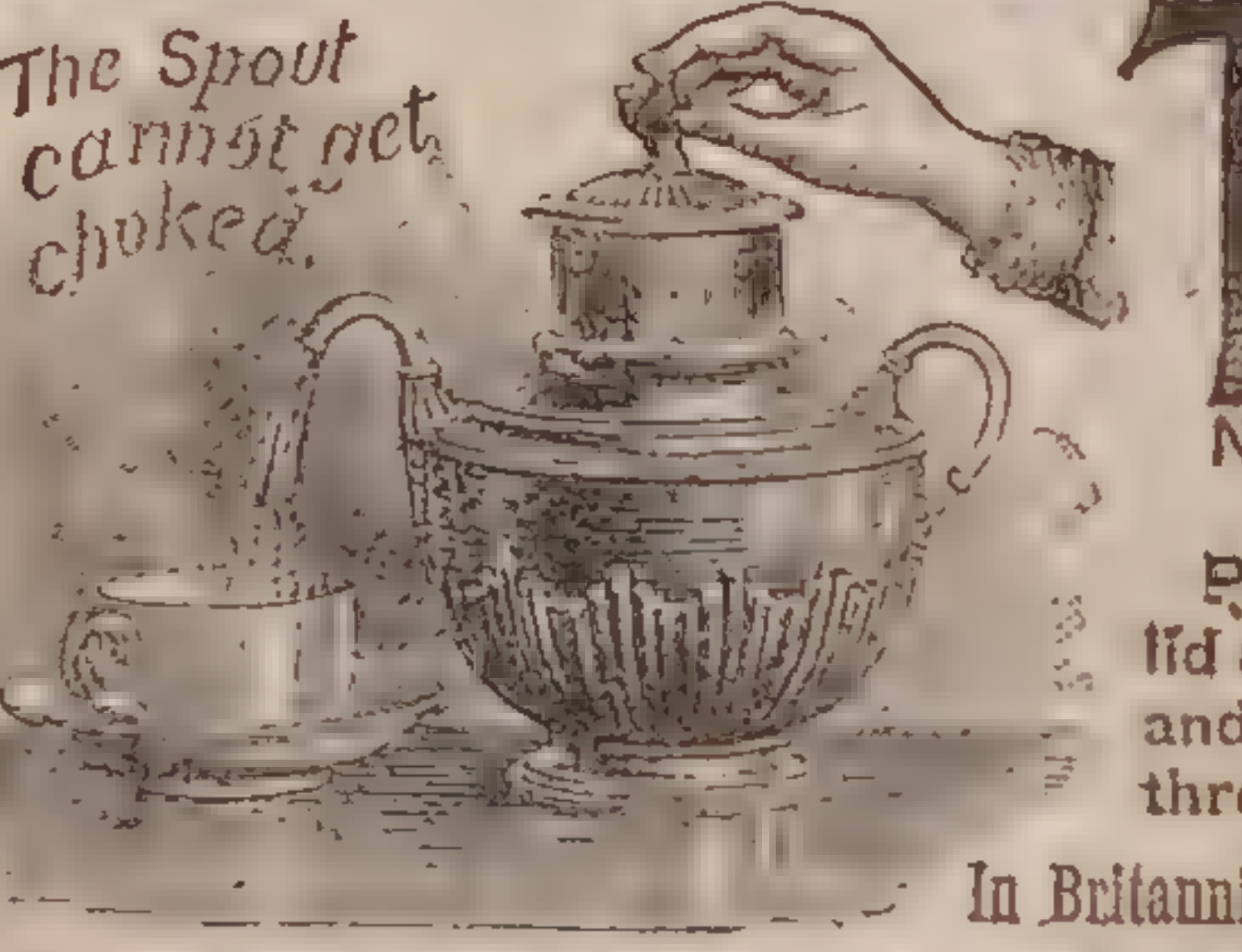

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Mildmay Conference, pp. 11—36. DOUBLE NUMBER, Price 2d.

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REV. WILLIAM ARTHUR, M.A.,

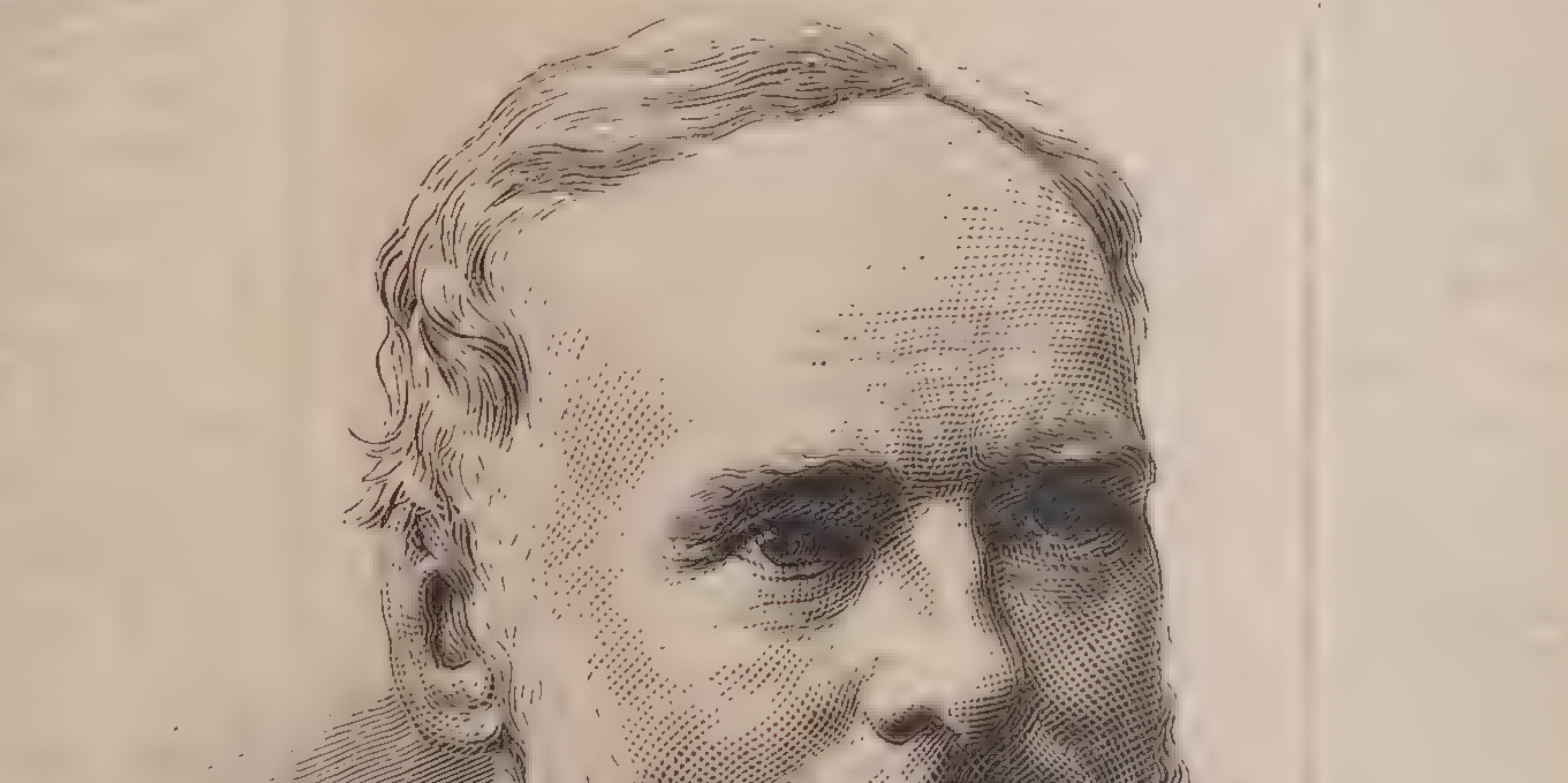
Author of "The Tongue of Fire," &c.

WHEN requesting permission, a few weeks ago, to retire from the full work of the Wesleyan Methodist ministry, Rev. W. Arthur referred to his Irish extraction. His life and labours are one more proof, if such were needed, of the capacity of the sister isle to produce men second to none, throughout the Empire, in natural gifts, and the power to apply them for the best interests of the nation.

WILLIAM ARTHUR was born at Kelso, county Antrim, in 1819. When twelve years old his parents, who were Presbyterians, removed to Westport, county Galway. He was designed for commercial life, and, with a view to this, was placed, when fourteen years of age, in the employ of a trading firm at Westport. But God had other work for him. He was brought under the influence of the Methodists, and attended one of their services, an event that turned his life into an entirely different channel. It is said that the congregation on this occasion consisted but of three persons, William Arthur being one of the three. The preacher was a plain, godly man named John Holmes, and his message was the power of God unto salvation to the subject of our sketch.

A resolve to associate himself with the Methodist people gave serious offence to his parents, but his heart was fixed; and before he was sixteen years old William Arthur had made his first attempt to preach. Those who heard these earliest efforts saw in them the promise of considerable pulpit power, and they predicted for the young preacher a career of eminence and usefulness. Mr. Arthur was received by the Irish Conference as a minister on probation in 1837, when he was not more than eighteen years old, and was sent for a course of training to the Theological Institution at Hoxton, London. Here he displayed great aptitude for learning, and gave indications of the mental characteristics by which he has since been distinguished. As a preacher his success was very marked. Speaking of him at this time the Governor of the Institution said:—

> We have a remarkable young Irishman here. God has given him great power to win souls, and he never preaches without seeing conversions.



(From Photograph by Messrs. Elliott & Fry.)

Mr. Arthur did not in maturer years see the same results attending his ministry as in his younger days. The form of his usefulness had changed, but he ever looked back with intense longing upon the days when he had so much success in persuading sinners to be reconciled to God.

The Irish Conference having given its consent to Mr. Arthur's transfer to the work of foreign missions, he was appointed, at the termination of two years at Hoxton, to Goobee, in the Mysore district in India.

He was just twenty when he sailed, in company with three other young missionaries. He suffered so much during the voyage that fears were expressed lest the climate of India should prove unsuitable to his constitution—fears which in a short time were too sadly realised.

He entered upon his work with the enthusiasm of a true missionary, having made considerable progress in Canarese during the voyage. The method of study he adopted may be useful to those who anticipate similar work. He says:—

> My plan was, after having written an address and had it corrected by my teacher, to commit it to memory, and deliver it verbatim. These addresses were only three or four minutes long, but they increased to twenty or thirty minutes. After proceeding in this way for some time I ventured on an extemporaneous sentence or two. In this department practice gave greater freedom, so that I have spoken for ten or fifteen minutes when the inquiries of the people have called for information. I have also begun to pray extempore. The ability to do so much in the vernacular affords me great delight. But my heart is still imprisoned, and this limited communication with the people, which, as through the gratings of the prison window, it is now able to hold, only increases the anxiety for an unobstructed intercourse in which it might express all its feelings and desires respecting them.

There was in these words the promise of a brilliant missionary career. The young missionary was profoundly impressed with the needs of India, and with his own responsibility. He was deeply absorbed in his work, and had displayed great aptitude for it; he saw what ought to be done, and had just learned the way in which to do it, when failing health laid its despotic embargo upon his eager striving, and he was called to enter into an experience only known to large-souled men who have set their heart upon doing some glorious work—the experience that renunciation costs more than the costliest service.

Failing eyesight was followed by failure in his general health, and having tried the change to a colder clime without experiencing relief, the only alternative was to obey the orders of his medical advisers, and return to the shores of Great Britain. A letter written to a relative at this time shows how fully his work had taken possession of his heart. He says:—"You may think that it savours a little of affectation to say that I left the shores of India with the deepest regret. This, however, did not arise from any want of attachment to home or friends; but the people of my mission had become inexpressibly dear to me. I saw their woeful need of the Gospel, and longed to spend my life in making it known to them. Gladly would I have resigned every hope of seeing in this life a single relation, had the Lord only counted me worthy to preach among the Gentiles the unsearchable riches of Christ. But his will was otherwise."

Mr. Arthur's personal appearance in England as an advocate of missions evoked deep sympathy. His pale face and wasted form, his sight almost gone and protected with a green shade, added to the pathos and power of his appeals for the millions of India. So eloquent and convincing were these appeals, that they changed the current of English thought in regard to India, and awakened an interest in these missions such as had never been previously known.

Next to actual employment among the heathen is advocacy at home on their behalf, and in this congenial work Mr. Arthur was engaged for the next three years. It was during this period that he was called upon to experience another keen disappointment. When speaking at a meeting in Liverpool, carried away by the inspiration of his theme, he sustained an injury to the vocal organs, from which he has never recovered, though no expense or care has been spared. In the very ripeness of his powers his stewardship in the holy trust of preaching was to a large extent revoked. Keen though the disappointment was, it was enough for Mr. Arthur to know that infinite knowledge, faultless wisdom, and absolute love presided over his eventful life.

As his health required a warmer climate, he removed in 1846 to Boulogne, where he remained one year, spending the two following years in Paris. When his voice allowed him he preached in French with the same ease as he had done previously in Canarese, and large and influential congregations gathered to hear him. He was in Paris during the revolution of 1848, and passed through an experience which was often afterwards turned to good account. In 1849 he returned again to England, became a member of the Evangelical Alliance, and, in order to promote the cause of temperance by precept and example, he joined also the United Kingdom Alliance, and was elected a vice-president of the same. After two years spent in London circuits, Mr. Arthur was appointed one of the general secretaries of the Wesleyan Foreign Missionary Society—an appointment which was in perfect harmony with his tastes and aspirations.

In 1866 he was elected President of the Wesleyan Conference. He was then forty-seven, and was the youngest man, with one exception, who has ever filled that position. He discharged the laborious duties of the presidential year with commanding ability, his ordination charge to young ministers being one of the ablest and most memorable ever delivered.

After seventeen years spent at the Mission House, Mr. Arthur was given back for a short time to Irish Methodism, at their urgent entreaty, to take charge of the newly-established Methodist College at Belfast. He fulfilled the functions of principal and theological tutor for three years, during which time the college was well established in all its departments, and Mr. Arthur was at liberty to return to England.

He then became honorary secretary of the Missionary Society, which position he has retained to the present time. His sound judgment, mature experience, and remarkable power of intuition have rendered his counsels of great value to the Society, whose interests he delights to promote in every possible way.

Perhaps no Methodist preacher who has ever lived has been able to make so large an acquaintance with public men and public affairs as Mr. Arthur. Having travelled extensively in three continents he has acquired a familiarity with the actual conditions of political, ecclesiastical, and social life over a very wide area. He has been brought into contact with so many celebrated personages both at home and abroad that his position in this respect, so far as Wesleyan ministers are concerned, is absolutely unique. He has not allowed the work abroad to absorb his sympathies to the neglect of that at home. In all proposals to adapt the polity of Methodism to the changing conditions of society, he has taken the deepest interest, and has shown a characteristic breadth and largeness of sentiment. He possesses enterprise without rashness, and liberalism without extravagance. London Methodism owes much to his influence and foresight. When Sir Francis Lycett, feeling the responsibility of great wealth, consulted Mr. Arthur, he was counselled to do for his own church what Mr. Samuel Morley was doing for Congregationalism. This was the germ thought of the Metropolitan Chapel Building Fund, and led to Sir Francis Lycett's princely donation of £50,000 to it.

So prolific has been Mr. Arthur's pen that it would be difficult to mention all the books and pamphlets he has written. His first work, "The Mission to the Mysore," contains his personal experience as a missionary, and is a most interesting and valuable record. His principal biographical works are "The Successful Merchant: Sketches of the Life of Samuel Budgett," of which no less than eighty-four thousand of the English edition have been sold, and the "Life of Rev. Gideon Ouseley," a fascinating record of Irish Methodism. Mr. Arthur's best-known book is "The Tongue of Fire; or, The True Power of Christianity," an English classic which General Gordon recommended for frequent reading to the Manchester city missionaries. It has had an immense circulation, has been marvellously fruitful, and has been translated into Welsh, French, Italian, German, Tamil, Kafir, and Tongan. Several of Mr. Arthur's books deal with the important subject of Papal activity and aggression. "Italy in Transition" was the first of these; then came "The Modern Jove, a review of the collected speeches of Pio Nono." The largest of these books, and one that occupied several years of hard and close study, is called "The Pope, the Kings, and the People," a history of the movement to make the Pope governor of the world by a universal reconstruction of society. This book is the outcome of extensive observation and research, and during its production the author visited Rome, and obtained access to the Vatican library. Among the productions of more recent years is that masterly refutation of the modern atheistic hypothesis, entitled "The Difference between Physical and Moral Law," and a work in three parts, entitled "Religion without God, and God without Religion," a work which lays the whole Church of God under obligation to the venerated author.

Mr. Arthur has always taken a keen interest in all political and social questions. He is widely known in the United States, and sympathised ardently with the North throughout the terrible struggles of the Civil War. His articles in *The London Quarterly Review* were among the ablest contributions to that side of the question. He spoke strongly on the temperance question at one of the meetings of the Social Science Association, and declared himself in favour of Local Option. He took a prominent part in the agitation of 1885, respecting the dangers that surrounded the lives of young girls, and a few weeks ago he seconded a resolution in the First London District Meeting, condemning the Acts which have done so much to counteract the labours of missionary and philanthropic societies devoted to the elevation of the people of India.

Mr. Arthur recently sustained a great loss in the departure of his beloved wife, a lady whose fragrant and beautiful spirit and gentle and winning demeanour endeared her to all who knew her. She was in every sense worthy of the man whose name is to-day a household word in many lands, whose influence is felt in every quarter of the globe, and whose life will, we trust, be spared to the Church of Christ for many years to come.

SAILORS' REST, NAPLES.

The following extract from a letter by Mr. Stephen Burrowes tells graphically of the good work being done at Naples in connection with the opening of the new and larger rooms for the Sailors' Rest, where Mr. D. M. Cameron has been assisting at special meetings:—

"The religious awakening continues here among the seamen of H.M.S. *Cruiser*, and has spread among the merchant seamen. Last night, in the Mission-hall at Via Pace, a sailor from the *Cruiser* told how one of the wildest men in the ship knelt beside him one evening before retiring to rest and decided for the Lord. A merchant seaman who had been thoughtful for some time, and who carries a Bible and hymn-book in his ship, made an open profession at the meeting, and came to the Rest for further conversation."

Weston-super-Mare. S. J. Alexander.

The Mildmay Conference.

THE great Missionary Convention, which celebrated the centenary of modern missions, has fitly been succeeded by the Mildmay Conference, where three thousand Christian workers met to wait on God and to confer together as to progress in life, and walk, and work.

They came from all denominations. Thirty-two years ago, it was thought a perilous thing to ask Churchmen and Nonconformists to meet on one platform to speak one to another concerning the kingdom of God; and during the intervening years, the multiplied Conferences of this kind have met in some quarters with scant recognition, sometimes with cynical criticism. But old barriers are breaking down, and the increasing communion and communication of fellow-believers simply as such is evidenced by the sympathy expressed in denominational organs. Indeed, the current issue of *The Nineteenth Century* contains a warm eulogy of the Missionary Conference and a most valuable sketch of missionary enterprise, from the pen of Sir William Wilson Hunter, K.C.S.I., LL.D. *The Nonconformist* gave the Missionary Conference a special and extensive report, and in a very appreciative notice of the China Inland Mission it thus speaks of the Mildmay Conference Hall and its institutions:—

"Few strangers to the locality who might saunter along Mildmay Park-road and round by Newington Green would imagine that there is anywhere in that locality so remarkable a building as the Mildmay Conference Hall. It is hidden away behind rows of ordinary-looking houses, and is only approached by narrow avenues and openings that promise nothing imposing. Imposing enough, however, is it when you come to it —at least in dimensions. There is no architectural ornamentation about it, and possibly a feeling of disappointment may be experienced by anyone who, having heard of the fame of Mildmay, sees the building for the first time. But it was erected for work, and not for show, and never was structure better adapted for its purpose. This must strike anyone the moment the interior is reached. It is spacious, lofty, beautifully lighted and ventilated, and acoustically it is perfect. There is an air of almost severe simplicity about it, but also of quiet repose; and, if we may say so, of severe respectability, reminding one of a Friends' or Moravian Meeting House.

"The Mildmay audiences, too, are characteristic. They seem to represent the well-to-do, serene, and thoughtful aspect of the Christian community. Yet the serenity is not that of indifference, but—as the whole history of Mildmay proves—of quiet earnestness, springing from deep conviction and not to be turned from its purpose. A speaker may be sure that it will be sympathetic, provided he is within the lines of evangelical truth, but it will not be demonstrative. His words will be fruitful in something much better and more enduring than cheers; but the cheers he must not look for, unless his oratory be of that rare kind which takes an audience by storm and surprises them into self-forgetfulness."

From every point of view the gatherings last week at Mildmay were of more than common interest. To this the presence of so many foreign brethren contributed. A third of the morning and evening addresses were given by them, and were among the most striking utterances at the Conference. It may seem invidious, amongst so many excellent addresses, to particularise any, but we must mention that of Dr. Gordon as of peculiar interest and value. No doubt the estimate of a speech depends almost as much on the hearers as on the speaker; and an address which may seem of less importance to one proves to be a special means of grace to another. Our appreciation of what is spoken is to a great extent consequent upon our own condition and capacity.

The introductory words of the Chairman were well conceived, appropriate, edifying, and not too long. Perhaps it would have been well had this last quality been preserved throughout. We think that twenty minutes should be the normal limit, and half an hour the extreme and exceptional extent on these occasions. The missionary idea was in the ascendant throughout, and the fact was accentuated as never before, that the fulfilment of the Lord's behest, "Go ye into all the world, and preach the Gospel to every creature," is well within the reach of the present generation.

The rain interfered somewhat, though comparatively little, with the proceedings. The hall was full every time, and on the last evening an overflow-meeting was held in the tent. The restitution of the afternoon meetings for accounts of work, which were discontinued for a year or two, is a decided advantage, not only to the missions, but to the visitors, some of whom are more interested in the works described than in the expository or hortatory addresses.

A new feature has been introduced this year, in a third speaker at the evening meeting, whose function it is to give some closing words. This requires tact and judgment. To put a point on what has been previously said, and not to divert attention, or introduce a new theme, needs some degree of self-effacement, and an ability to gather the thoughts of others into a burning focus. No part of the proceedings requires more grasp of the subject, or more delicacy of touch. Time is necessary to its success. A man may speak like an angel, but without effect, if his audience has already received as much as it can bear. Water cannot be poured into a full bottle.

The conveners, and all who are interested in the spread of the Gospel, have every reason to be gratified and thankful for the spirit and influence at the thirty-third Barnet-Mildmay Conference; the coming year will, we doubt not, in many beneficent ways, make manifest its results.

☞ It is very painful to us to state that Mrs. Bailhache, who has given herself with unqualified devotion to the rescue of the fallen, is lying, we fear, at the point of death. A lady is immediately required to carry on the work of the Rescue Home in the North of London, which has hitherto been managed by our self-sacrificing friend. Any who would take her place, even for a time, as a voluntary and unpaid worker, is invited at once to address Alpha, 255, Seven Sisters-road, Finsbury-park, N.

THE LORD CHANCELLOR ON THE BIBLE.—On Sunday afternoon the Lord Chancellor, Lord Halsbury, addressed a crowded assembly of young men in the large hall of the Y.M.C.A., at Mare-street, Hackney. His lordship chose for his theme the Bible, and in the course of his address he strongly urged the fallacy of the opinion held by many persons that the Bible is an exploded fable. He severely criticised the so-called religious novels recently published, and warned young men against those persons who endeavour to throw doubt upon the accuracy of the Bible. The Bible has nothing whatever to fear from the researches of scientific men, or from any kind of test to which it can be put; but what we have especially to guard against is half, or imperfect, investigation of Biblical truths.

ROYAL COMMISSION on EDUCATION.

THE Report of this Commission has been anxiously looked for. Now that a summary has been published, though without authority, we present to our readers those recommendations which command a general concurrence of opinion. Persons who have a moderate acquaintance with public elementary schools will hail the condemnation of the present hard-and-fast payments according to results—*i.e.*, according to the number of marks gained in examination on a certain class of subjects. The existing method brings a great and cruel hardship on teachers, leads to modes of cramming which are bad for scholars, and, proceeding as it does on the false principle that all children are alike as to acquisition and memory, is altogether misleading and unjust in its estimate of educational results.

Equally satisfactory is the recommendation that the State should pay more attention to the healthiness of school premises. Vast multitudes of children breath a health-destroying atmosphere in their homes, and there was a demand for a more watchful regard than now exists in the matters of space, air, ventilation, and the airiness of the site of their schools.

We are glad also to observe a recommendation that the theatrical employment of children should be brought under more vigorous inspection; also that the payments of fees by Poor Law guardians should be made quite apart from poor relief; that regard should be paid to the moral tone of a school; and that manual and technical instruction, suitable to the industries of different localities should be given.

We could wish that the majority of the Commission had not advocated what is termed definite religious teaching, by which must be held to be meant definite sectarian teaching, and, as things are going, Catholic and anti-Protestant teaching. This will be resisted, and such a dispute is to be deprecated. It gratifies the enemies of Christianity. On the other hand it is true that character rests on morality, and the contention of the Commission that the Bible should be used for instruction in morals is sound. We hope that the heart-burnings which may be raised over extreme aspects of this religious question may not hinder the carrying out of other valuable recommendations.

DR. A. J. GORDON, of Boston, gave a very instructive Bible study on Monday evening, at Morley Hall, Regent-street, W. Our report is held over till next week.

OPEN - AIR MISSION.—A very interesting and profitable gathering in connection with this Mission took place at Exeter Hall, on Monday evening, when addresses were given by Pastor Theodore Monod, of Paris, and Dr. Gordon, of Boston. We hope to give a detailed account next week.

SOLDIERS' INSTITUTE, PORTSMOUTH.—Dear Sir,—With reference to a paragraph in your issue of last week, headed "The United Service Institute, Gosport," may I inform your readers that I have taken over the place from Mr. and Mrs. Bedford, and it will be worked as a branch of the Portsmouth Soldiers' Institute in future. A sum of £200 is needed for improving and furnishing the premises, and I shall be glad if Christian liberality enables me to pay this without encroaching on our Portsmouth funds. We hope to open the Institute the first week of September. Our large Gospel Tent, by the Landport Railway Station, has been opened for daily and nightly work. Helpers will be welcomed.—Faithfully yours,
SARAH ROBINSON.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the Right Rev. H. B. Whipple, D.D., Bishop of Minnesota, U.S.

In this issue we have given all the morning and evening addresses delivered at the Mildmay Conference. In order to compass that we are compelled to hold over the instalment of Rev. F. B. Meyer's discourses on Abraham, and many other contributions.

We have just received a very welcome pamphlet, "Open Doors in Japan. 'Behold, I set before thee an open door.' Who will go? By Miss M. McLean, nine years a gleaner in that field." (*Passmore & Alabaster.* 2d.) We have only time and space this week very warmly and urgently to commend it to all our readers.

At this season of the year, in prospect of the large number of Christians who will come in contact with railway-men, it is fitting that those who travel should seek opportunity for ministering unto their spiritual needs, or render practical aid to those who have facilities for doing so. The excellent work of the Railway Mission is its own commendator. We greatly regret to hear that it is hampered for want of funds.

The evils of "sweating" appear to be as rampant in Glasgow as in the large manufacturing towns further south. The revelations made by *The Lancet* special commissioner are horrible, and plainly show that the time has come when some legislative action must be taken to control the doings of the harpies who prey on the wants and weaknesses of their fellows. The Commissioner makes the serious accusation that some of the worst disclosures in Glasgow are connected with work done under contract for the Municipal authorities.

The latest accounts from Central Africa are not of a reassuring kind. Dr. Laws and Dr. Cross, of the Free Church of Scotland Missions, report serious trouble with the native tribes, in consequence of Arab influence, and they state that the outlook seems gloomy. There can be little doubt that the slave-traders will not retire from their recruiting grounds without a struggle. It is to be hoped that the authorities at home will do all that is possible in sustaining the hands of the missionaries and Christian traders who are seeking to root out this great evil.

Mr. Frederic Harrison writes in *The Nineteenth Century* "A Few Words about Picture Exhibitions," in which he asks "whether our painters are as clear as they ought to be on these great antecedent problems: What can be painted? what ought to be the end of a picture? what, in great ages of art, did the artist regard as his business and function?" Mr. Harrison is opposed to exhibitions, and much more to such "infamies on canvas" as are found in the Paris Salon. He says, "No one is obliged to read Zola unless he deliberately choose. To expose on a life-size canvas, to the public gaze, Zolaism in its crudest shape, is an offence against civilisation, which every decent man and woman ought to treat as an unpardonable outrage."

It is stated that of the Presbyterian ministers in the United States and Canada over fifty were formerly Roman Catholic priests, and that the same may be said of a large number of Methodist ministers, and members of the Protestant Episcopal Church.

Too many of us who accept fish as a welcome addition to our daily food, either do not know or are apt to forget the serious risks to life and limb incurred by the fish-catchers. The recent annual report of the Board of Trade Inspector of the Sea Fisheries of England and Wales, states that two hundred and one lives were lost in this industry during the past year by wrecks and casualties, as compared with only eighty-four in the previous year, whilst one hundred and thirty-three men met their death by falling overboard and from other causes, as against ninety-four in 1886; and during the past four years no less than one thousand and thirty fisherman have perished whilst following their calling.

Those who have read "Nor'ard of the Dogger," will not be surprised to learn that last year twenty-four lives were lost in the dangerous process of ferrying the fish from the smacks to the steamer. It is surely not too much to say that by prompt and efficient surgical assistance many of these lives might have been saved; and such figures as the above ought to stimulate interest in the Deep Sea Fishermen, and to cause a ready and liberal response to the appeal for funds wherewith to provide a hospital-ship for each fleet.

A somewhat unusual placard was to be seen in the neighbourhood of Notting Hill last week, announcing that at 7 p.m. on Sunday Bishop Smythies, of Central Africa, would preach in All Saints' Church, to be followed by "a special evangelistic address" from J. Townsend Trench, J.P., Irish land agent and lay evangelist; subject—"The Day after Death." It seems generally supposed that it is illegal for a layman to address an audience in a "consecrated" church. But this restriction applies only to the regular services. There is no law to prevent a layman speaking from the chancel steps after the ordinary worship of the day is concluded. This plan might be far more generally adopted by evangelical clergymen, thus opening an effective door for the preaching of the Gospel to the masses. At present many excellent lay-preachers might be utilised with great effect, if the conservatism which prevails in this respect were overcome.

The touching memorials contained in the Catacombs of Rome (which are stated to be now threatened with wanton disturbance, if not destruction) often furnish a powerful and practical answer to Romish practices and sacerdotal assumptions, and bear vivid testimony to the falseness of those innumerable accretions which have obscured and perverted the simple teaching of primitive Christianity. Thus, from such useful handbooks as "The Catacombs of Rome, and their Testimony relative to Primitive Christianity," by Rev. W. H. Withrow (*Hodder & Stoughton*), we may learn (*inter multa alia*) that attempts to picture the horrors of the Crucifixion have no existence in the designs of the Catacombs; that Peter is nowhere specially distinguished from the rest of the Apostles either by name or attribute; that the inscriptions bear no trace of the existence of a celibate clergy; that there are indications of baptism being administered at all ages, and that the tables used in administering the Lord's Supper were not, like the "altars" in Romish and Ritualistic, and even in many other churches, placed against the wall, but set out at some distance from it.

We have again been informed by correspondents of the fraudulent doings of a woman assuming various names who answers in person advertisements for domestic servants that appear in our columns. She says she comes from some distance, on behalf of a daughter, and appears frequently to succeed in extracting money to pay her fare home. We have often warned our readers against this method of fraud. We recommend all advertisers to make a careful note of such attempts and communicate *at once* with the police authorities at Scotland Yard, Whitehall, S.W.

There have been of late many signs of a reaction against the latter-day tendency on the part of some influential writers and speakers to place "scientific" above all other knowledge. Perhaps one of the most striking is that given by Miss Frances Power Cobbe, in an article on "The Scientific Spirit of the Age," which appears in *The Contemporary Review*. We are far from being able to agree always with Miss Cobbe, but most of the views in this paper we can cordially commend as being worthy of the thoughtful consideration of all who are interested in modern problems. She says:—

> What shall it profit a man if he find the origin of species, and know exactly how earth worms and sun-dews conduct themselves, "if all the while he grow blind to the loveliness of Nature...and as unable to lift his soul to the Divine and Eternal as were the primæval apes."

Recent biographies of scientists certainly do not afford much data upon which to base a very satisfactory reply. Unfortunately, there is only too much ground for the assertion that, as regards a scientific education, "there seem to be positive evils almost inseparable from such training when carried far with the young," and that the student is almost certain to fall into partial materialism.

Miss Cobbe finds that the advance of the scientific spirit has been "to individuals and classes the signal for a subsidence of religious faith and religious emotion," and that, just as the typical man of science "becomes an embodiment of the scientific spirit, his religious spirit flickers and expires like a candle in an airless vault." There is much truth in this, but, happily, there are plenty of scientific men who adhere to revealed truth.

Our American contemporary, *The Churchman*, tells of a new scheme of Romish aggression across the Atlantic. It states that the Romish ecclesiastics in that country, "not content with all they have managed to secure for the aggrandisement of their communion in the North and North-West, are putting forth all their strength to capture the South, and to render it likewise a fief of the Vatican." This is to be done by means of a vast immigration scheme, whose leading feature is to buy up not only waste and unoccupied lands, but those under cultivation in the more sparsely populated districts of Mississippi, Alabama, Tennessee, Georgia, and Florida. After the eviction of the present tenants their places will be filled by Italian and Irish colonists. The scheme is said to have assumed a practical shape, and already questions are being raised as to the policy of allowing the plan to be carried out.

Some prominence having been given to a statement that a firm of Roman Catholic publishers in England are advertising a large type New Testament at a cost of one shilling and sixpence, it is only fair to Dublin Roman Catholic publishers to state that they have for years back published editions of the Douay Bible at various prices, from two to thirty shillings. There would be no difficulty experienced on the part of Romanists in obtaining copies of the Bible in the edition which bears the imprimatur of the Cardinal at Dublin, but the priests, following the teaching of Rome, do not advise the reading of it. As a matter of fact, most of them do not even give the reference when they quote the text before a sermon. In Ireland, therefore, although it is not unusual in some districts to find the Bible in the houses of Romanists, it is not a book which is read or studied, and practically, might just as well be forbidden altogether.

The iniquitous "compensation clauses" have disappeared before the storm of national indignation; but their abandonment was no valid reason for throwing overboard the salutary provisions for Sunday closing and for relegating the control of licensing to the county councils, and it is much to be regretted that the motions for the retention of these latter clauses have been defeated in the House of Commons.

After the magnificent protest against the three terrible blots on our national honour, with which the Missionary Conference closed, it is to be hoped that the interest aroused will not be permitted to die down, but will spread through the country, with especial reference to the opium traffic. It is surely time that that discreditable trade should cease. But there are only two possible ways in which it can be put an end to. Either the Chinese will grow opium enough for themselves, and not need our supply, which is becoming every year more probable; or the Christian Church will take it up, and insist that it shall cease.

It seems to us that the circulation of Mr. Broomhall's recent pamphlet should be largely promoted with a view of arousing the attention of Christian people. In addition to this, we should like to see concerted action, by which the whole Christian feeling of this country might be focussed, and kept so, on this infamous crime, in complicity with which we are all more or less involved.

At a conference of working men convened lately to consider why working men in such large numbers absent themselves from our places of worship, amongst other reasons alleged was the following: that the teachings and practices of many Christian ministers were so unlike those of Jesus. It was a remarkable study to hear a professed socialist quoting passage after passage from the New Testament, and contrasting the simplicity and unostentation of Jesus Christ with the luxury and show, the wealth and pride, of his professed followers. Amid the applause of many of his fellows, he announced that he had no controversy with the teachings of Jesus, but with the prevalent misinterpretations of them.

Of course men often speak thus to justify their own rejection of the New Testament. But there is a great deal of truth in what was said. And we shall never win the sympathy of the masses of the working classes until they see a new embodiment of those principles of simplicity, sincerity, and self-sacrifice, which once won the Roman world for Christianity.

A movement is being set on foot by the Philanthropic Society in Paris for providing better dwellings for working men. On the occasion of the laying of the foundation-stone of the new block of buildings for this purpose, M. Pilot, a member of the Institute, stated that fifty-four thousand families, comprising one hundred and ninety thousand individuals, are now receiving relief from the Bureaux de Bienfaisance, the condition of the Parisian poor having of late years become much worse, owing to the richer classes having gone to live outside the city. Over-crowding, with all its attendant evils, is by no means confined to this side of the Channel, for whole families in Paris, it was stated, live in one room. An instance was cited of one tenement, containing twelve hundred apartments, "the condition of which was indescribable." The liberal provision of healthy houses for the poor is of the highest importance, both morally and physically, and it is hoped that this praiseworthy enterprise at Paris will meet with success.

It is a very suggestive experience to spend a day at Mildmay during the great annual meetings—the hush of the vast multitudes, the devotional atmosphere, the fervent singing and prayers, the mingling of all names and denominations without the least distinction, the catholicity of the spirit of the place. There is no uncertain sound in the evangelical tone, and yet there is entire liberty of thought about non-essentials. It is an evangelical alliance of the best sort.

One of the most striking features is the devoting of the afternoons to a variety of meetings, in advocacy of branches of Christian work carried forward on undenominational lines. This sort of teaching is prolific in the consecration of energy and time, of wealth and lives. Their severest critics cannot accuse the Mildmay folk of caring for their own souls to the neglect of a dying world. And it is interesting to see how much they can do in common, and on broad unsectarian lines. Would it not be better if we had fewer small denominational societies; and more large comprehensive ones, in which Christians of varying views on minor questions might unite for common purposes?

A formal discussion has recently been held in London between the vicar of St. Luke's, Peckham, and Mr. G. W. Foote, the Secularist. The latter made much of what he termed the cruel legislation of Deuteronomy, and "the barbarities" of Elijah and Jehu. We do not know what was the course adopted by the estimable clergyman in reply to the Secularist; but sure we are that a timidly apologetic way of excuse for these Bible narratives is a mistake. The idolatry, against which Elijah warred and Deuteronomy protested, was a huge crime against society. Lust, unutterably foul, vices which, beyond all other things, degrade men, were fostered by it. It was not to be tolerated, but exterminated. There are devilisms of our own times, concerning which only one of two courses is possible—either to convert them, or destroy them, and there may be mercy to men in the latter course, even though our methods differ from those of earlier times.

Rev. John Pulsford, in last week's *Christian World*, commented upon the terrible story in Joshua vii. Truly "the judge and all the people felt the awfulness of what they did, but they felt they must put away sin, or their sin would put away God." The language of Joshua to Achan is very tender. How he addresses him as "My son": how he says "I pray thee": how he exhorts him to take the whole blame to himself, and to "give glory to God." We hear nowadays of youths in Bible-classes asking whether such examples of punishment can be true. Would it not be well for teachers more to emphasise the fact that to have allowed the wicked in those days to quench the only light of righteousness in the world would have been to make the world insufferable for those who dwelt upon it?

The Primate's veto of the proposed prosecution of the Bishop of Lincoln, for illegal practices, has caused much dissatisfaction in evangelical circles. This following so closely upon the Bishop of London's defence of the Popish reredos, accentuates the need of loud protest and united action. Whatever be its shortcomings, the Church Association has rendered good service to the cause of Protestantism, and deserves the support of those who view with sorrow and anxiety the encroachments of Rome in our midst and their condonement by the heads of the Establishment.

Many of our readers are soon to scatter themselves for their annual holiday, some to distant lands, others to various parts of the United Kingdom. The ordinary avocation with its smoke and dust will be exchanged for the breath of the sea, the scent of the heather, the gurgle of the mountain brook over its rocky bed, and the deep lanes beneath over-arching canopies of green. It is well at such a time to remember the exhortation to seek the good of the people amongst whom we may be cast. The servant of Christ cannot cease to be such, nor would he if he could. True, in many cases there should be the entire cessation from public work, yet there may be the wayside seed scattered on many a strange plot of ground; and, above all, much may be done in searching out lonely and perhaps discouraged workers, attending some of their meetings, and inviting them to partake of some of those good things which God has given to enjoy, and which will seem all the sweeter when shared.

TEMPERANCE NOTES.

In Russia tea public-houses are common.

In New York there is one drink saloon to every 120 inhabitants.

One of the best workmen in his trade states that his intemperance was due mainly to drink given him in houses at which he worked.

Rev. C. H. Rappard, of Chrischona, states that there are now prosperous temperance societies in nearly every canton in Switzerland.

Mr. G. F. Cook has had a very successful week's mission at Middleton. Many not usually present on such occasions were induced to attend.

A Bengalese tribe, the Oswals, of Marwar, have had entire immunity from cholera, while tribes all around were suffering. Their safety is attributed to their abstinence both from animal food and spirituous liquors.

The American National Temperance Society reports continued and successful work among the coloured people of the Southern States. Efforts have also been made to check the traffic in the Western Pacific Islands.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XIV.—WHY STARVE IN THE MIDST OF PLENTY?

The mariners of a ship were in terrible distress for want of food, and suffered greatly. All the time they had abundant provision on board, but did not know it. After supplies had reached them from another source they discovered that they had a large cabin full of all necessary stores.

This made it the more sad that any of their members should have had to bear such privations. Some person or persons must have known that these provisions were there, but probably neglected to give the proper instructions about them to others.

What numbers of people there are suffering around us for want of knowledge! And who is to give it to them but those who know themselves about pardon and deliverance.

I once fell in with a lady who was spiritually starved, and in her sadness and distress felt that she was nigh unto perishing. It was a real case of starvation. She had been brought up to rely upon the blood of Jesus for salvation, and she believed this to the saving of her soul; but there she stopped. She had never learned anything beyond that, as if salvation was all she had been created for.

It is sadly true that multitudes do not hear so much, or, we should rather say, so little as this.

This lady knew nothing about God's provision for her, consequently her whole religious life was one effort to keep herself alive as well as she could. She admitted being troubled with doubts and fears, but she did her best (that was her panacea for everything) to resist them.

I asked whether she ever heard of the little girl who had a plant in a flower-pot, and how she took it out of the earth every now and then to see if the roots were all right. The child became very unhappy because the plant appeared to be withering instead of flourishing; and no wonder!

"So it is," I said, "with too many believers. They are continually looking back to their conversion, and sometimes wondering whether they really are converted. These doubts and fears come from Satan, whose object is to keep them always looking back instead of forward—looking at themselves instead of Christ."

The lady said, "I suppose that is my condition, for I am continually looking at myself."

God has provided milk, bread, and meat for his children, but she knew nothing about these things; and remained in a starved and sinking state. In this position she made but feeble battle against the tyrannical enemy.

When I told her of the provision God had made for her and put within her reach, she was surprised, and, like any other hungry creature, was ready to partake of food when it was set before her. Such a change passed upon her as to her life and general appearance that it attracted the attention of her friends. They said, wondering, "What has come to Miss ——?"

What was it that had come to her?

For the benefit of others who may be suffering under the same spiritual starvation I will tell.

Here was a lady who had been converted for several years; but she was not growing, that is, she made no progress in spiritual life, and did not know that she was intended to do so.

I told her, first, of the milk of God's Word, by which she might grow.

She said, "Oh, I have tried over and over again to read the Bible; it is of no use; I cannot understand it at all."

"No," I replied, "you are not asked to understand, but to believe it. A child does not understand what milk is, but takes it, and thrives accordingly. Suppose you take a simple text from God's Word, for instance, 'God so loved the world that He gave his Son,' and apply it to yourself. Ask yourself, Does God love me? and Did He really give his only begotten Son, that I should believe in Him and not perish, but have eternal life? (See John iii. 16.) What can you think of such love, if you believe it, and how can you help being glad? This is the way to read God's Word. Take it to yourself, and ask God by the Holy Spirit to apply it to you. You will soon find your attention drawn away from self towards Him and his goodness to you."

"All this sounds very easy," she said, "and looks simple enough; but do you think I can do it?"

"Without doubt," I answered, "you can, if you will. There is something else," I continued. "God has also provided bread for you—the Bread which came down from heaven, of which if a man eat he shall live for ever." (See John vi. 50.)

Interrupting me, she said, "You mean going to the Lord's table, and I am afraid to do that."

"No, no," I said, "I do not mean that. I mean a continual feasting upon the love of a living Christ. Think of his protecting care, and hide yourself in the Rock of Ages, which was cleft for you. Meditating upon Him, your soul will be confirmed and strengthened, as your body is strengthened by the bread you eat. Who can condemn me? It is Christ that died, yea, rather, that is risen again. He lives to keep me.

"Then again, God has provided meat for us. This is working for Him, and doing his will. The Lord Jesus said, 'My meat is to do the will of my Father, and to finish his work.' (See John iv. 24.)

"The same is our meat also. Nothing strengthens our faith so much as exercising it. When we praise God, that is, when we recommend Him to others, it is surprising how our own souls are benefited. Watering others, we are watered ourselves."

This lady forthwith began to read the Word, to meditate upon Christ, and to work for God. She was so absorbed in this threefold occupation that her thoughts were entirely taken away from herself, and directed to Christ, whose presence she realised at all times.

She was thus roused up from her selfish despondency to live the Christian life. She became happy, rejoicing, and useful, the very opposite of what she had been.

As summer with its brightness and fruits changes the aspect and darkness of winter, and brings sunshine instead of gloom, so the fulness of the Gospel of blessing brought this once starving lady into a life of gladness and liberty. The change wrought upon her was more manifest and striking than when she was first converted. May such be the change upon multitudes of others who are now starving in the midst of plenty as she was!

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 8, Acts xxiv. 17—27; Monday, July 9, Acts xxv. 1—12; Tuesday, July 10, Acts xxv. 13—27; Wednesday, July 11, Acts xxvi. 1—18; Thursday, July 12, Acts xxvi. 19—32; Friday, July 13, Acts xxvii. 1—17; Saturday, July 14, Acts xxvii. 18—29.

A CHILDREN'S FLOWER SERVICE was held in connection with the Hinde-street, Manchester-square, Branch of the Children's Scripture Union, on Sunday last. The service was conducted by Mr. H. Hutchinson. After the service the children and friends went to the Marylebone Workhouse, and had the joy of giving the flowers to the aged in the infirmaries, and having a little singing, prayer, and short addresses in each ward. This gave great pleasure to both young and old. Others may take the hint, and do likewise.

TWO RECENT CONFERENCES.

SOUTHSEA.

Our seventh Christian Conference has been held, and certainly a more blessed one we have not had. I have not heard of one who did not find it good to be present, and I have since received some very precious testimonies to the real blessing it was made. It is, I think, to be accounted for partly by the spirit of prayer which preceded it, partly by the absence of all discord and want of union, and partly by the fact that at the very commencement we were led to self-judgment and self-emptying, and to take a low place before God, through the consideration of the opening subject—"Our Spiritual Shortcomings."

St. Simon's, Southsea. F. Baldey.

GLOUCESTER.

We do not seek God "in vain." He does not disappoint the longing soul. Of this truth we have had a fresh proof in the blessing so largely poured out at our sixth Annual Conference, held last month. There was evidently much preparation of heart, and the tone throughout was quiet, real, earnest, and deeply spiritual. Speakers and hearers alike seemed to be manifestly under the guidance and power of the Holy Spirit.

The teaching was clear, definite, and most practical. Everything which was advanced was based upon the authority of the Word of God. The addresses were singularly free from exaggerations or from flights of imagination. Whilst there were no false expectations aroused, the all-sufficiency of the grace of God was clearly pointed out, and the responsibility of Christians to receive and retain that grace was faithfully proclaimed.

We were led of the Lord, we believe, in the choice of the subjects, and also in the order in which they were placed. On the first day, we were reminded of our "*Calling*"; on the second day, of our "*Failures*"; and on the third day, of our "*Strength.*" That is to say, our thoughts were first directed to the standard of what we might and ought to attain as Christians; then, to what we really are in practice; and, finally, to the way in which we can lead a life of increasing holiness and usefulness. On each of these subjects, the following were leading remarks:—(1) The Christian's calling follows salvation, and is not to be confused with salvation. The order is, "saved and called." This calling is to fellowship with God in Christ—a fellowship including a share in his sufferings, as well as in his glory.

(2) The Christian's failures spring chiefly from his being out of harmony with the will, and way, and Word of God. Also, from his lack of confidence in God.

(3) The Christian's strength lies in his committing all to God, and being persuaded that He is able to keep all, and counting upon his faithfulness to his word.

There was much "love of the brethren" manifested at the Conference, and abundant proofs were given of practical self-denial and self-sacrifice. Until our next Conference, and until Jesus comes, may we continue and abound more in the grace of our God!

John J. Luce.

ANTI-INFIDEL TRACTS.—Perhaps there are few enterprises which serve the cause of truth more efficiently amongst working men than the work of Mr. W. R. Bradlaugh in disseminating literature which combats current infidel thought and opinion, as expressed from platform and press. His "Artizan Series" of pamphlets, containing "Answers to Infidel Objections" (1d. each), are extremely valuable. It has been Mr. Bradlaugh's custom to send parcels of £1 value free, if the carriage be paid by applicant; but this led to a deficit of £80 in the funds of the Depôt during last year, and the sum of 5s. is now charged for each parcel. Friends willing in any way to help this excellent work should write to Mr. Bradlaugh at the Anti-Infidel Tract Depôt, 70, King's Cross-road, W.C.

MILDMAY PARK CONFERENCE,

JUNE 27, 28, *and* 29, 1888.

SUBJECTS.

PROGRESS: THE LAW OF THE KINGDOM.

(1) Progress in Life: in Labour.

(2) Hindrances to Progress: in Walk; in Work.

(3) Helps to Progress: in Sanctification; in Service.

WEDNESDAY, JUNE 27.

THE Conference was opened this morning with a very full attendance, and with no diminution of the eager interest that has attended these gatherings for so many consecutive years. The comfort of the outdoor proceedings was marred a good deal throughout by the rain, but it did not interfere greatly with the attendance at the major assemblies.

The proceedings of Wednesday morning were begun as usual with a period of silent prayer, a hymn by the late Rev. W. Pennefather, and prayer by Rev. W. H. Barlow, Vicar of Islington.

Sir Arthur Blackwood's Address.

WE are again permitted, beloved Christian friends, to meet within these hallowed walls—walls sanctified to us by many precious seasons of communion with our Lord and with his people, and fragrant with many blessed memories of those who have been with us here in times past, but who now rest from their earthly labours in the Master's presence on high. One in particular we miss—Lord Cavan, who left this earthly scene soon after the last Conference, one of our trustees, whose life of blessed service we desire to follow, and for whom we praise God. Surely the place whereon we stand is holy ground! And may we put off our shoes from off our feet, for the Lord has been, and is, in this place!

And if the place is holy, because of his presence, surely the time of our meeting is remarkable. The greatest Missionary Convention the world has ever seen, or the Church has ever called, has been very lately held in this city—a unique and unparalleled event, fraught, we believe, with rich blessing to the Church of God and to the world around. And closely following our Conference will be other great gatherings—the Pan-Presbyterian and Pan-Anglican. The Missionary Convention has been occupied with the consideration of active duties, of special fields of labour, with their difficulties, with conferences concerning methods of service and work; the gatherings that are to follow will be occupied, perhaps, mainly, and not unnaturally, with sectional or denominational concerns, yet we hope not exclusively so; and we trust that those who meet together in them will have grace to look over the walls and regard the whole catholic Apostolic Church of God as their partners, their brethren, and look with sympathy on their fields of service also.

And in between these gatherings, in the midst of them, we meet here—all denominations, neither knowing nor caring to know or ask to what particular section of the visible Church of Christ we may individually belong, owning one name alone, our Lord and Master, and recognising with holy joy our union as brethren in him. We meet, beloved friends, for holy worship, for restful communion, and for direct spiritual edification. While the side meetings which will be held throughout these days will be occupied with special subjects—fields of special labour and special prayer—our main purpose at these larger gatherings is adoring worship and communion with the Lord and with his servants. And shall we not believe that, as in times of old, when they came together for three days' communion with the king, and were "eating and drinking" with David, for "their brethren had prepared for them," so He who has met with us here so constantly in times past, will renew his former mercies; so He, who has said to us once again "Come ye yourselves apart and rest awhile," will feed us with the finest of the wheat, and with honey out of the rock, the wine and milk, without money and without price, and with the living waters from the throne of God.

Only let us be careful that we discern his presence. It is possible, easily possible, to spend a whole day supposing that He has been in the company, and not to miss Him until the day has gone. This is equally possible at times of Conference, as at other times—nay, perhaps more easy—for when the sons of God come to present themselves before the Lord, Satan comes also among them! May He give us grace to have our eyes lifted up to Him, and hearts to discern his real presence!

Just one word upon the special subjects that we have for our Conference.

Progress: We do not meet, my beloved friends, to boast of progress. Nay, for one thing we meet to lament our lack of progress—lack of progress in individual Christian life, lack of progress in united Christian enterprise. As regards the one, Who is there among us that does not feel that he is but a babe? And, as regards the other, do not the unevangelised masses at home, and the fields abroad, teeming with their hundreds of millions, condemn us? No, it is not to boast, but to deplore, to confess, to lament before the Lord, everyone of us.

What do we aim at in progress here? Let me remind you that it is not progress in doctrine. Of a broader platform, of freer thought, of larger hopes, we know nothing, and desire to know nothing. Content with "the faith once delivered to the saints," we are not afraid to stand on the old foundation; we are not ashamed to cleave to the doctrines of grace. What we desire, what we shall be praying for, what we shall be seeking for, is—I am sure I express your feeling in saying so—progress in the apprehension and appreciation of the Lord Jesus Christ; progress in understanding his Word; progress in conformity to his image. We desire to progress in obedience to his commandments, in love to the brethren, in compassion for the world, in labour for the extension of the kingdom of our Lord and Saviour to the uttermost parts of the earth. What is our starting-point for progress? Life—life in Christ. What is the sphere of our progress? The revealed will of God in Christ. And what is our object in progress? The glory of God in Christ. May God the Holy Ghost, the Lord and Giver of life, grant us this during these days of Conference, and may the outcome be to his glory, by whose precious blood we have been redeemed, and who has made us kings and priests unto his God and Father.

The assembly united in the reading of Rev. vii. 9 to end; after which the hymn, "Praise God, ye seraphs bright," by the late Rev. W. Pennefather, was heartily sung.

Progress in Life.

REV. H. W. WEBB-PEPLOE.

MAY I read four verses from Psalm xcii.:—

> The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: He is my rock, and there is no unrighteousness in Him.

Then to God must be all the glory, my beloved Christian brethren, for every advance that is made in spiritual life and power, and in all the steps of preparation by which He would prepare us for the everlasting glory which awaits us when Christ appears. Each individual soul must be enabled to say: "He is *my* rock." And in the clefts of that rock the soul must hide for safety, for peace, for comfort, for shading. In that rock we hide ourselves when trial and temptation and difficulty assail us. On that rock, and surrounded thereby, the soul must stand for strength and ability. Under that rock the soul must lie for peace, when yearning for comfort and sustenance. Our rock is not like the rock of our enemies; it is a living rock, a rock from which there floweth forth not only the water of life—for God has given us to be the participators in his blessed life—but streams that accompany us in the desert; that refresh and comfort us in our weakness and weariness. From that rock, moreover, there comes the flowing forth of honey—of the sweetness of God's presence, the enjoyment of his love, and the refreshment of his power. By that rock too we are enabled to find perfect strength—the supply of iron and brass and all other abilities needed, whether for warfare or for service. We take our stand upon that rock; we lie down with joy under it; we rest with perfect peace within it; and we trust it for everything; knowing that the rock which followed Israel in their wilderness journey was Christ; and that the rock which upholds, which accompanies, which enables, which underlies, which surrounds, which comforts, which gives all blessing and power to us, is the Christ in whom we live and move and have our being. Thanks be unto God for the Rock of Ages—Christ, whom God hath bestowed upon us.

LIFE INVOLVES ADVANCE.

And now for the advance that is to be found in those who are on that rock. For we must understand, what has already been slightly alluded to by our president, that progress distinctly implies a point of departure; that advance assumes the possibility of retrogression; that if there be what our Blessed Master calls a "life more abundant" as distinct from "life," it is possible for people to be living, and yet not living daily that abundant life that God would have them live. If, therefore, we gather here as Christians not think upon progress; or even if we view ourselves not only as Christians but as reasonable men, that is, either in the sphere of the spiritual or the natural, if we want to attain to the ultimate end of our desire and to have the very best that can be had, we should seek for every possible provision by which progress may be made, and should be determined, cost what it may, to have all that lies within our power with regard to this blessed privilege, and to take the very utmost that God enables us to receive. And if we speak concerning spiritual progress, while with deep humility we recognise the fact that it is not in man that walketh to direct his steps; that it is not in man that thinketh even to think a good thought of himself, and that all our sufficiency must be of God, who alone can make us able for what He demands of us—yet we may never forget that there are surroundings; that there are attachments; that there are, according to the popular word so well known, environments, for which each man is to a certain degree responsible. Though he cannot make himself to grow in life (which is the special point to which our attention is now to be directed), except so far as he considers the existence of, and dwells day by day upon, the possibilities wherewith God hath endowed him, yet for securing the surroundings that shall promote that growth, he is ever responsible. He is ever called to desire this progress and to seek that all things that concern himself, so far as he has any control over them, should directly tend towards that point. While we feel that we are not responsible for the real progress of our own inner life, except so far as concerns those surroundings, yet we are called this morning to affirm, by our own spiritual enjoyment and progress, that there is a law in the kingdom of our God, which law is found to pervade all the different departments of man's being and action, and that is a law of progress which pervades every department of that kingdom. We take our place before Him and say, "My King, my King"; and as we claim Him to be our King, we claim that we are his subjects, bound, yes to the very depths of subserviency (and in that word is involved the highest glorification), to obey our Master, our King, and our Lord in all things. Therefore we are thankfully submissive to the law of the kingdom. As the Apostle Paul has said, we are not under the law, yet we are not without law, but we have come under law to Christ.

WHAT IS LAW?

Law is a terrifying word, notwithstanding that nineteen centuries have passed since Gospel privileges were given to the world. Men draw back when they hear of law. They little understand (until the Holy Ghost has instructed them) what we Christians mean, when we gather thus and speak of the law of the kingdom. We do not mean an autocratic fiat that makes a demand upon the creature—that utterance by which a magistrate, with the scourge hanging over the recalcitrant one, demands that the man shall obey his behests—we mean simply the principle of our life, the normal condition in which we live, and by which we enter into the purposes that pervade the kingdom of our Lord and Saviour Jesus Christ. By Law we mean the inevitable principle that works throughout the being of one who has been introduced into the kingdom of Christ—the law which I believe is the governing principle of every part of that kingdom. It is the law that governs the spheres around us; the law that governs the great creation of God in the heavens; the law that governs the being of the animal or the child — that while there is life there shall be progress in that life. Thus, when we speak of the law of the kingdom with regard to ourselves, we are not to think of the old dry, dead sentence from which, by the grace of God, we are delivered: "The man that doeth these things shall live by them" (or *in* them, as it is in the Greek). We take up the converse and say: "The man who lives will do these things." That is the law that governs us—the law of the inherent necessity of our being; the law that governs the very nature which God has placed within us, and that compels that nature to evolve itself, because it is a vital principle working outward, working upward, working onward, and that cannot do otherwise.

We are here this day to enunciate, as a great gathering of Christians, before the eyes of a world that cares very little for our Christ, that where He gives Himself He gives ability; and that where He gives ability He expects results, not because of compulsion by any great edict or fiat, but because of the working of this law through which He would exalt his creatures, step by step, towards Himself; and that when a man is in Christ he ought no more to step backward, or go downward towards evil, but should rise as surely towards God as water to its level. Thus we stand upon the solid rock of the principle that it is not by mere edict, but by the necessity of our being, that the kingdom of our Lord Jesus Christ in those who accept his service is to be carried on step by step to the throne of God.

And if this be the great principle that we have to enforce, the part that lies at my door is briefly to attempt to show you what this great power of life in the Christian is, and how by necessity it will ever be, working upward and onward. If there be those that seek to check it, or make it stagnant, to shut it in by determination, or by rejection of the principle, is it any wonder that they themselves fall ill? And is it any wonder that the world, which waits for the great fresh spring, as it were, to pass to it from God through his creatures, is dying for want of this water of life, which Christians refuse to let out by this great law and action of progress?

SPIRITUAL LIFE DEFINED.

When we speak of the life that God has given, are we perfectly clear as to what we mean? I may take these words of Professor Drummond in his well-known book. "There are two great schools that advocate exactly opposite views in the religious world; one that spiritual life in man can only come from pre-existing life; the other, that it can spontaneously generate itself." I am prepared to accept these two main definitions; these two great conflicting opinions, or schools of thought, as involving all that might be said upon the subject as to the generation or the donation of spiritual life. At the same time, we must regard some of the sub-definitions that we find in association with them. When we ask ourselves what are the opinions that prevail around us concerning the obtaining of spiritual life, there are at least five great branches of thought:—

First, there are those who affirm that all men when born into the world possess this life by the very gift of God to the creature, and that it is theirs for ever, and cannot be destroyed; so that when a man sins against God and apparently falls away from the gift which he once received, he is but a child paining his father, and he may at any moment return, and say, "Father, I have sinned and I am sorry," and he is restored at once to favour and privilege. You will observe that, in this view, all thought of the Atonement by Christ is absolutely and completely put away. I trust I need hardly say in a gathering like this that we reject that thought most absolutely and completely.

Another school of thought is this. While spiritual life is not by nature inherent in man, yet he can by his own energy rise step by step towards the throne of God, till at last he enters into a condition, by effort and labour, in which he may be said to possess spiritual life. He generates this life, as it were, of himself, by his devotion and obedience to the law of God. Here, too, all thought of the Atonement is completely banished from consideration. Again I say that by God's grace we reject completely and *in toto* such a theory as that.

A third school of thinkers would say that by baptismal action upon the part of an officiating minister, there is communicated to the soul of the child or man the actual possession of spiritual life from God; and that they who possess it are only they who have been admitted into the Church of Christ by the act of baptism. This gift, generally speaking, may be removed or may be lost at any time by sinful action, but can again be restored by real penitence, and absolution given by a priest. Need I say that I trust, before God, we dogmatically reject such a theory as that. (Murmurs of assent.) Life can never be bestowed by any officiating priest.

A fourth school of thought would say that, even if spiritual life be never received in this world, there is a hope for those who pass to the grave without the possession it, because in the æonial ages, by prunings and by the dealings of justice, men will be taught to lift their hearts to God, and that, at last, the great, holy God will remember them in mercy, and bestow upon them that gift which they never enjoyed in this world. That is the doctrine, I suppose, of "Eternal Hope," which tells men that however contrary to God's will their life may have been upon earth, they may look for hope in what is practically a purgatory. Again, in all solemnity, I avow my conviction that this is contrary to God's Word. (Renewed murmurs of assent.)

I take my stand upon the fifth great school of thought, and say that this blessed gift of spiritual life comes directly as a gift from God Himself, only by and through the Holy Spirit imparted to and implanted within the man, in consequence of the great work which Christ Jesus wrought, and whereby He purchased this blessing for all who believe; that it is communicated by the Holy Ghost to those who have faith in the Lord Jesus Christ as their personal Saviour; that whosoever believeth in the Lord Jesus Christ thus receives into his soul this blessed gift of eternal life; and this life, being divine, and once communicated to the creature from the Divine Being, cannot be said to pass away or be lost, but is as absolutely everlasting as the life of God Himself, and is as secure to the creature as Christ's life is to Him.

PROGRESS INHERENTLY NECESSARY.

If we accept this as the theory which finds its foundation in God's holy Word, concerning the gift of eternal life, or the spiritual life of which we are to speak, do we not see at once how inherently necessary will be the law of progress, when we consider the action of this life in each individual creature? When that blessed gift of the Spirit comes to a man who is by nature dead in trespasses and in sins, what is the event that takes place at the moment? There is not the removal of anything that existed before in the man, except the guilt and the sins committed, which are washed away by the blood of Jesus. There is no withdrawal of any one portion of his being; that is to say, though he have a nature of evil, it is left with him, but there is introduced into him a new life—the life of the Son of God in His resurrection power, communicated by God the Holy Ghost. The life that God bestows acts by the Spirit—enters into the spirit department of man, as into a citadel. Claiming possession of the creature for God, the Spirit of God has taken up his loving abode in him, and He proceeds to work outwards towards each different department of man's being. From the spirit He claims the soul, including in it the heart, the emotion, the will, the feelings, the desires—in fact, all that we call the entity or personality of the man in its fullest extent.

This is at once a proof that there will be progress in this life. As the Spirit lays claim for God to each individual part of your being, you find that there is resistance to his work; not only that the man himself is not fully desirous of being given over to God, but there is the action of Satan, causing resistance at every point. Still, the vital spark, the great living power of the Holy Ghost, is stronger than all the devils in hell. When first the Spirit enters into the man, he is, as Paul describes it, a babe in Christ; yet step by step the Spirit works on, and works on, till He claims the heart, then the whole will of the man if possible, then his feelings, then his studies, his desires, and opportunities — all things around him. In that way the man is claimed by the Spirit for God, and progress will inevitably come, as each separate department of his being is consecrated to God. Resist not the Holy Ghost, O men and women, when He claims each department of your being. Quench not the Spirit, O sons of God, when He demands that this or that be yielded up unto Himself. Let it never be said again of us Christians that when we heard the great principle or law of the kingdom, in which our God demands that every iota of our being be submitted unto Him out of love and not by compulsion, that we refused to give Him the thing He asked for. As He claims us step by step in each separate department of our complex being, and as we hear his voice, let the ear be ready, anointed with the blood and the oil, and let us say: "Lo, here am I; oh take me." It is for want of this tender waiting upon the God of love that so many of us have not been advancing. Our life would be progressing day by day if only there were this yielding of the entire will, given over to the great ends for which God has claimed possession of us.

GLORIFICATION YET TO COME.

Upon earth there will never be, you will observe, the taking possession fully, by God the Holy Ghost, of the corrupt body which is described by the Apostle as "dead because of sin." We wait for the redemption of the body; we wait for that great part or department of the adoption. Meantime the body may be used as an instrument for God's service unto righteousness, treating it as a dead instrument. Exactly in proportion as the heart, mind, will, and conscience of the man are submitted, step by step, to God the Holy Ghost, we shall find that the body is taken possession of; not to be purified and glorified in this dispensation, but to be kept in subjection to God and to be a submissive instrument, because the spirit dictates to the body and keeps it under subjection by the law that governs our higher being, and says, "This is the only pathway by which a man can mount to the glory of God." And when the great day of the Lord shall come, then will be completed the glorification of the body; then shall it be not only instinct with the Spirit of God, as it may be now—the soul, the heart, the mind, the will, yielded to God to the utmost of our possibilities—but when Christ shall appear, then shall we also appear with Him in glory. Our very body will be like unto his, because we shall see Him as He is; his resurrection power will have taken possession of the whole man, that it may be conformed to the image of God's dear Son.

Now, beloved, how can there be otherwise than progress? There must be progress in a twofold sense. First, *the man himself* will be more and more progressively given over unto God, because God will take possession as we yield this or that point, this sphere, that chamber. He longs for it, O sons of men, and how can you deny the Lord that bought you, the blessed privilege which He accords to you. Not only so, but while you yield to Him, He progressively advances into your being; and, working outward, the new life, like the palm tree, will grow up and bear fruit to the glory of God; so that you too will be advancing progressively into the life of God in intention, in direction. How can it be otherwise with the man born of God? The life we have came down from God, who is the water of life. Water by necessity rises to its own level. Stop it, and you are doing a grievous wrong. Let it flow forth naturally, and inevitably it works back again to the level of God's throne, whence it came down. So, there will be in the man the letting-out of his being towards God—the whole will and determination yearning more and more for God. "My heart is athirst for God, yea, even for the living God. When shall I come and appear before God?" We cannot be content with the toys of earth, if our heart and conversation and real life be in heaven. If it be true of anyone here that his life is hid with Christ in God, the man *must* be seeking the things which are above, where Christ sitteth at the right hand of God.

FROM MILK TO MEAT.

Again, there must be progress *in power*. As the babe develops towards manhood, the strength of his body increases day by day. So the child of God will be truly increasing in hunger for the Word of the living God; not only for the babe's milk, but for the strong meat. I confess with pain that my congregation and those I meet—the great majority of men—seem to live always by drinking milk, instead of wishing to go on and take the stronger meat. There are men, thank God, whom one knows in one's own congregation, and everywhere, who seem to love the great, hard, and difficult morsels, that require much care and consideration and action upon them. Brethren, deal with your consciences now, and see if it is not the case too often that you like to linger around that one text perhaps that brought your soul to God, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Men and brethren, "go on unto perfection," not only in appetite, but in power for service. There ought to be a daily increase of power in the man who is looking up unto God to give him the ability for walk, for work, for endurance, for manifesting to an astonished world all the glory of the Lord that comes through his sanctified creature.

Once more, there should be progress *in tastes*. Surely we do not expect that when we have grown to manhood the cupboard of toys that gave us once such delight is to occupy us in our spare moments from study and business. The man of God, when he has his seasons of rest, surely takes up some new spiritual science; some new development in the things of God's kingdom.

Lastly, what are the spheres in which this progress will be seen? Will it not be manifested in the individual man; in the family; in the congregations or separate churches; in the Church as a whole; "till we all come in the unity of the Spirit, filled with the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ"? Beloved, consider your environments; watch over your surroundings, your circumstances, the accidents of your life, and see that they be regulated with a view to real progress. Take care of your soul—of its daily feeding; see that it has proper times of rest. Take care of your heart, that it be not ensnared with the foolish things of the world around. Give yourselves constantly to the study of the Word and to prayer. Then lift up your heads, and expect great things of God—yea! expect that day by day, entering into the liberty which He gives, you may indeed, "with open face beholding (or reflecting) as in a glass the glory of the Lord, be changed into the same image from glory to glory, even as by the Spirit of the Lord."

Requests for Prayer.

Mr. J. E. Mathieson intimated the following special requests for prayer: For our beloved Queen, and for her widowed daughter, the Empress Victoria of Germany, that God in his tender mercy will lead them through their bereavements to realise the fleeting character of all earthly possessions and glory, so that they may be enabled to seek and find in Christ the true riches and eternal peace, and the crown of glory that fadeth not away.—For God's sustaining love and mercy upon Lady Cavan, now in Canada, that He will comfort her in her sore bereavement, and keep her in his tender love during her remaining years.—For God's blessing upon Rev. J. Hudson Taylor and his son, Mr. Reginald Radcliffe and his wife, and several students from Oxford, Cambridge, and Edinburgh, on their way to Mr. Moody's Conference at Northfield, Mass., and for a double portion of blessing on Mr. Moody at the present time.—For blessing upon the labours of Mr. Spencer Walton, now on his way to the Cape Colony, and that his future path may be made clear.—That the testimony of Mr. George Pearse and his wife among the Kabyle races of North Africa may be graciously owned, and strength be given to the labourers for further service.—That workers in Adelaide, Sydney, Melbourne, Ballarat, in Australia, and Launceston, in Tasmania, may be anointed anew for service and testimony, now that Satan by his emissaries is instigating tremendous evil in those cities.—For Mr. James Adler, who is about to take a long journey in work for the Lord, that his faith and courage may be strengthened, his mind kept in peace, while engaged in distributing Hebrew New Testaments among the Jewish people; also that other workers in the same field may have much blessing.—For Christian work in Germany, Finland, and Russia.—For the Church of England, that God will be pleased to arrest the flood of Romanism and Ritualism now rising so rapidly therein, and will raise up men valiant for the truth, who will contend earnestly for the faith, that her candlestick may not be removed out of its place.—That in these times of theological unsettlement, the fundamental truths of the holy Gospel may be brought into clearer prominence, that those who have swerved may come back to entire allegiance to the Word, and that the people may grow in earnestness for the faith; also for blessing upon universities and colleges, that many young men filled with the Holy Ghost may be sent forth to work for God.

Progress in Labour.

REV. DR. ANDREW BONAR.

When the Lord Jesus had risen on the third day, you cannot but remember that at his sepulchre the women met with the angels, who said to them, "He is risen; go, tell his disciples to go into Galilee; there they shall see Me." And they went on their way, and Jesus met them; and as they held the Master by the feet, He said to them: "Go, tell my brethren that they go into Galilee; there they shall see Me." I have often thought, Christian friends, that the disciples must have wondered a good deal at that style of message being sent to them: "Go into Galilee; meet Me in Galilee." And yet it was the Saviour's message. On another occasion, not fully defined, He told them that they were to meet Him on a mountain in Galilee—a mountain that He appointed. "And there," He said, "you will see Me."

Now, surely there must have been great thoughts of heart amongst the disciples about this. I can suppose them assembled now and then in yon upper room, and saying, "Why did the Master not say that He would meet us here? Why did He say, Look forward to Galilee?" Then, perhaps, some one says, "Ah, brethren, you recollect the night before the Master died, He said, 'The sheep shall be scattered, but when I am risen I will go before you into Galilee. I will be your Shepherd still, going at the head of the flock, and I will go into Galilee.'" There must be some great meaning in this going to the mountain in Galilee. Again, let us suppose they are met in the upper room, and this is the theme—What can it be that the Master is going to reveal to us when He meets us on the mountain in Galilee? One says, "He may not be going to show us anything; He has already bestowed many blessings upon us." Another says, "He has given us the blood of the everlasting covenant that cleanseth from every sin. Can He give us a greater blessing than that?" Yet another says, "Yes, and you recollect that He gave us his own peace before He left us: that night before He died, He gave that peace which is the counterpart of his own. For He wrought our peace by the blood of the cross, and we, in full view of the cross, get his peace reflected on our inmost souls—and no peace is worth having but that by the blood of the cross." Another says, "Yes, and you remember that He said, 'These things have I spoken unto you that my joy might remain in you.' His own joy—'my joy'—a joy that 'remains,' not like the world's; and, besides that, a joy that is 'full.' What more can He give us?" Another then says: "Well, brethren, I remember that He left us another blessing. He said, 'The love wherewith the Father loveth Me, is the love wherewith I love you.' What more can He say after this?" "Yes," says another, perhaps it was Peter, "Ah, brethren, one thing more you heard Him pray that night, for He said to the Father, 'The glory thou hast given Me I have given them.'" Now the cup runs over. I wonder what then passed through their minds. Well, dear brethren, the day appointed came, and they were at the appointed place, and Jesus met them as He had appointed. The Master comes again among them! What a meeting! We cannot know whether his countenance shone as glorious as when on the mount of transfiguration, but I am sure of this, that very gracious words fell from his lips.

THE GREAT COMMISSION.

Well, the Shepherd of the flock, who had said that He would gather his flock in Galilee, and be at the head again, the great Shepherd of the sheep, rises, and they know his voice, and they are waiting with intense anxiety to hear what He has to reveal to them: something greater far than anything that He has yet spoken to them; at least, quite of the same kind, if not greater, than the blessings He has already left them. Listen to his words. He rose, and He looked round on them, and He said, "Go into all the world, and preach the glad tidings to every creature—to the whole creation." Possibly He repeated the command, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you alway, even unto the end of the world." That was the sum of what He had to reveal to them that day. Is this the richest part of the pasture that the Shepherd would lead us to, after raising our expectation so high? Yes, it is. He knows what He is saying; He knows that He has led them to the right point. "Go ye into all the world, and preach the glad tidings to the whole creation;" for "every creature" is the same as "the whole creation."

If for a moment the disciples were disappointed, it would be but for a moment. Soon they were alive to the truth: "It is more blessed to give than to receive." There is something better than getting even his peace, his joy—something better than getting all these. Here it is: Go, and give to others. The Father's greatest joy is giving—even to the great gift of his Son. I suppose the Father never had greater joy than when He gave us his own Son. "It is more blessed to give than to receive." Christ, too, never had greater joy than when He gave Himself for the life of the world, and his joy is repeated every time he gives Himself anew to some sinner coming to Him. Again, the Holy Spirit's joy has been from the very beginning of the world until now to give the light that shows this Saviour, and the Father in Him. The Spirit's joy has been giving—giving freely. Now, Christian friends, this is our privilege, and it is in this direction that we have to make progress in labour.

The law of the kingdom is progress in labour. "Go into all the world; preach the Gospel to the whole creation." There is a great mystery here. Does it sometimes almost oppress you? How is it that, for century upon century, the most part of the world has been left to sit in darkness, and in the region of the shadow of death, and at the same time one or two favoured spots in the world have been getting the Gospel light in abundance—line upon line, precept upon precept, here a little and there a little? How is this? There is a deep, deep mystery here. Christ spoke of that when He said, "If these things had been told in Sodom, they would have received them." And again, "If these wonders had been done, and these tidings proclaimed, in Sidon and Tyre, they would have remained to this day." But He did not explain the mystery. We will get the explanation soon, for the Lord is coming soon; and in the day when He takes off the veil that is spread over all the nations, He will lift up this veil too, and we will understand the wisdom of the arrangement.

AN ANCIENT ILLUSTRATION.

But go back, Christian friends, to the camp of Israel. Somehow I always like to go back to the Old Testament church, where the Lord did so much, and from which we have got so much. Above two millions of people are encamped yonder. What has happened? There has been rebellion, and the fiery serpent is going through the camp. I am using this as an illustration, not in all respects detailing the history, and am supposing that every individual in the camp was bitten—man, woman, and child. Yonder is the brazen serpent, lifted up, and what is Moses's commission? To point them all to the brazen serpent. The moment every bitten one, any bitten one, looked to that serpent, he was healed. See what a busy camp it is now! Here are Moses and the seventy elders running through the camp pointing people to the brazen serpent, and everyone who has been healed is pointing his neighbours to the serpent; mothers, too, are taking little children in their arms, and holding them up to the serpent. Do you wonder? It must be done before the sun sets, because there is no knowing whether the brazen serpent will be there another day. So you can understand the eagerness there is to get the bitten ones healed.

What is the fact as regards ourselves? We are in a world where everyone is bitten—even infants are bitten—with that awful malady, sin; and who but God knows what sin is? There is an awful meaning in that word, "sin"—that rebellion, and rebellious nature, which is in the soul is enmity against God. Well, every soul in this world is under that terrible infection of sin, and our part is to go to our dying brethren, and tell them of the uplifted Saviour. Our part is to go to the fourteen hundred millions of our race—not two millions, like the camp of Israel—but at least fourteen hundred millions, of dying sinners. Oh, Christian friends, do your hearts not yearn to-day to run, run, and tell them that Christ is lifted up, and that "Whosoever believeth in Him shall not perish, but have everlasting life"?

THE FIELD IS THE WORLD.

Now it is not as in early days, before the Saviour rose. The sphere of labour is not the land of Israel, but the wide world. I suppose when the disciples stood on the mountain, the Lord pointed them to the grand scenery around. Thank God they were not in the upper room; they had a better room for the purpose, under the canopy of the blue sky. Look westward—Europe and America, the latter yet to be known. Look eastward—the Euphrates, India, and China. Look also south and north, and your commission is to go all over these nations, and tell of the Saviour, whose blood can cleanse from sin. There is not one, you know, in that multitude that no man can number, but was cleansed with that blood alone. There is not one of the redeemed that sing before the throne but says, "Thou hast redeemed us to God by thy blood." We are to tell of that atoning blood, and to every creature that we have the opportunity of speaking to. It is the blood of the atoning sacrifice. You know there is the figleaf of self-righteousness, and the figleaf of self-sacrifice. The devil's way of hiding Christ's sacrifice is to speak of self-sacrifice. The blood of Christ heals all wounds, and we have to tell of this to every nation, and kindred, and people.

There has been great progress made. We might enumerate the countries known now that were not even heard of in early days. Wherever there is lively faith and love in the believer, there is a desire to go forth and tell the message. If you have not the missionary spirit, then you are not in a lively state. I remember reading that, when Sir Thomas More's "Utopia" was published, telling of an imaginary region, some people said, "There is no mention of Gospel truth among the people; let us find out where this island is, and some of us will go and tell them." That is the true Christian instinct—going out to tell of the Gospel. There has been great progress made, and one part of the progress made is in giving.

But we have not got to the point yet. You know who was the greatest giver ever known in the Church of God? It was King David. If you enter into a calm calculation of his gifts, you will find that they amounted to sixteen millions of money—for the house of God. Where is the giver like that? When shall a Christian David arise? Is he to come from this meeting? Or shall we find him in America? Where shall we find the man to give sixteen millions for the house of God? We have found out many ways of spreading the truth. There is the circulation of the Word of God. You know, two hundred million copies of the Word of God have been sent through this world since the beginning of the century. Yet this is only a little of what is needed. Again, the languages into which the Word has been translated show that, though every man does not hear in his own tongue the wondrous works of God, he may read of them in his own tongue. This is progress. Then there are new agencies; there are female agencies, and medical missions are another agency of wonderful power. But I am not going to forget another, and it is this—the Jews are coming to the front. The cause of Israel is coming to the front, and until Israel is acknowledged in its right place, the full blessing will never be given to our efforts. Let us continue more and more to remember that Israel is to be "life from the dead" to the world.

BE OF GOOD COURAGE.

I must come to a close. But I want to say to you, Go forward. You have splendid opportunities everywhere to say, every man to his neighbour, "Know the Lord," and then to send far abroad. This is a day when you meet with discouragements. You know the word, "Rule in the midst of thine enemies." In a little while Christ will be here, and, putting his foot upon his enemies, He will sweep them out of the way. There are difficulties now about men and means, and because of opposition of every kind. He will "rule in the midst of his enemies," and have a people for his own out of every nation and tongue. Be of good courage, and be active, and do the work at once. It is your only opportunity of doing saving work, converting souls, and it is getting near the change with some of us. This is man's only opportunity. Remember that Jesus taught that there is no hope beyond the grave; if a man dies in his sins, he is undone. He is sunk like the vessel of which we read the other day: the vessel has gone down, and will never have another opportunity. If you have an unsaved friend, seek that friend's salvation now. We will have wonderful stories to tell in the New Jerusalem by the side of the waters of life; we will meet and tell of what God has done in the days in which he graciously enabled us to do any little thing which He put within our power. Knowing these things, "be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE BISHOP OF NELSON, N.Z.,

briefly spoke: First, let me thank you for your promise to pray for the bishops about to meet in council at Lambeth. It is not to be called the Pan-Anglican Council, but the Lambeth Conference; a change has been made in the name, and the change has an important meaning. I am sure you will pray for us during the whole of the time we are sitting. It will be a most momentous time, and we greatly need the gift of God's Holy Spirit. Continue to pray for us.

In the next place, with regard to what we have heard: As to the progress, Mr. Webb-Peploe said it must be manifest in the family, and show forth results to-day. A very great comfort to my mind is this—I believe that God has work for us to do hereafter, and that this is one of the greatest reasons for progress here. He has difficult work for his saints to do, otherwise what does it mean when our Saviour says: "Thou hast been faithful over a few things, be thou ruler over many things." Difficult work has to be done hereafter in the Lord's providential purposes, and it is a great consolation when I see a whole family—one is now in my mind, that of my dear rector—making progress which is not for this world only, but to be transferred to the new sphere. Thus faculties are so developed by grace here, that the Lord may use them hereafter. Progress does not fall to the ground, but, on the contrary, the Master wants it for future application. The Bishop closed the meeting with prayer.

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WEDNESDAY EVENING.

Remarks by the Chairman.

SIR ARTHUR BLACKWOOD, in the course of a brief address, said: How important a subject is that of Progress. How little we understand of it! How little progress we have made! As one has said, and said truly, "A Christian man should never be found two days consecutively in the same place." Although it is not wise to be plucking up, as it were, our spiritual life every day to see whether it is taking root, yet should we not be more conscious of progress than we are from time to time? How little advance we have made, and how little many seem to care about making advance in life or in labour! I was thinking how strange it was in the days of old that those who had received such a splendid inheritance from the Lord never even cared to go and see it, and still less to possess and enjoy it. Several years after Israel had entered into the promised land, Joshua had to say to them, "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" (Josh. xviii. 3). Why, they had not surveyed it; they had not mapped it out; they did not know where it lay—north, south, east, or west, of where they stood. So in verse 4 he says, "Let them describe it;" and in verse 6, "Bring the description to me;" and in verse 8, "Go and describe it;" then in verse 9, "They went and described it by their cities, and wrote it in a book." But all that time they had not cared even to get a map of the country that they were to inherit. Well, that was strange. Is it less strange than the conduct of believers in this dispensation, who, with all the inheritance that there is in Christ for them, described already in the Word of God, care not to go and search for themselves, and to walk through the land north and south, and east and west, and to see it with their eyes?

Further on we find, if we may take the chronology of our Bible, that though these people had gone up through the land, and made a map of it, and described it, and brought it back to headquarters, that twenty years more elapsed before the leading tribe agreed to go up and enjoy it. So we find at the beginning of the Book of Judges that then only, twenty years afterwards, did Judah say to Simeon, "Come up and help me to go to possess the lot which I have obtained." What a picture of ourselves! May it not be said to many of us, "How long are ye slack to go up to possess the land which the Lord thy God hath given you?" When there are such heights, and breadths, and lengths, and depths of the love, of the power, and the grace of our God, to be explored and to be enjoyed, and turned to account in service, why do we sit still? May this Conference give us a start; may it instil into us a holy desire and covetousness to explore and understand the hope of our calling and the riches of God's inheritance in the saints, and what is the exceeding greatness of his power to usward who believe!

We want a start forward in prayerfulness, too. How important it is in this searching, and describing, and exploring, and advancing, that it should be all in the spirit of dependence, of faith, of prayer! Let us pray more for one another, and pray more for the whole Church of God. We have unions for prayer for one another—let us turn them to better account. Many of us belong to these unions—how little do we use them! I thought that was a very touching request made to us at the close of this meeting by the Bishop of Nelson, in asking us to pray for the bishops at the Lambeth Conference. It is not often the bishops ask Mildmay for prayer; and it was an encouragement to us and a call to us that one should be here this morning pleading the case of his brethren with whom he will be assembled there—a meeting, doubtless, of great importance for the Church of England, at home and abroad—and he earnestly, pathetically, asks our prayers. Do not let us forget that petition. Let us pray for the Lambeth Conference, and pray for him who was with us, for we cannot suppose that all his episcopal brethren are quite of the same mind with himself, and he will stand, perhaps, sometimes in a difficult place there. Then how he reminded us so truly that upon our use of opportunities, and teaching, and service here, depend the use to which the Lord may put us through eternity. How little we think of service and discipline here as the preparation for more blessed service hereafter! Many are occupied with getting to heaven, instead of regarding the schooldays here, not only as the way to glory, but as a preparation for the service of eternity. May we not lose the precious opportunities that we have now, so rapidly passing away, but turn them to good account, that we may, indeed, be found worthy for the blessed sphere of service to which the Lord may call us in his grace hereafter. The Lord grant us the hearing ear, and the attentive, ready mind, and, to those who shall speak to us, the anointed lips, this evening, by the power of his Holy Spirit.

Proofs of Spiritual Progress.

REV. DR. H. M. PARSONS, TORONTO.

IN the opening of this Conference, our attention has been directed to the Kingdom, and also to the nature of that life which is referred to when we speak of progress in life—progress in the life of Christ within us. I will call attention, before taking up the theme itself, to the distinction, which I think has not been noted, between the Kingdom and the Church. We are apt to think that the Church is the Kingdom, and that progress consists in going forward in those enterprises and measures, in those ordinances and methods, which have been adopted in the Church of God (under the sanction of the Spirit, we believe), and that the more we advance in work and in missionary progress in the Church the more we are making progress in the Kingdom.

I would call attention to the fact that the Kingdom is different from the Church. As was well said in the morning, the law of the Kingdom, both in heaven and on earth, is one and the same—it is constantly advancing onward and upward towards the infinite One Himself. When we pray "Thy kingdom come," we mean that the kingdom, or rule of the Heavens, may be manifested on this earth, and may be supreme in every heart throughout the populations of the globe. In that sense the Kingdom of the Heavens is far greater and wider than the Church; and, in that sense, distinct from the Church of God, which is only one section in the Kingdom. Hence we need to note the distinction between the Church and the Kingdom.

LIFE FIRST, THEN PROGRESS.

We *assume* that no action, and no progress can exist in the individual believer without life. Life, being begun, it is ever advancing, and that life that is in us is the eternal life of God. Having read 1 John v. 10–13 inclusive, Dr. Parsons continued: We are considering *the progress of eternal life in a believer* as essential to progress in service and labour. The thought that lies in this passage is that every child of God may *know* that he now has eternal life. Unless a believer has that knowledge, how can he do anything for his Lord? Unless one is conscious of eternal life, similar to the way in which he is conscious of physical life, and mental life, of life in his affections, how can he do anything for the glory of that God who has given unto him this eternal life? Many of the children of God think it presumption to *know* that they have this life; to know that, being filled with eternal life, they are qualified by the Spirit of God to do the work of God, and that not till then are they qualified.

This is worth noting, because many are praying and many are longing, but they are not believing this word of God I have read. Young Christians in multitudes are offering themselves for service. Many churches are filled with very active young Christians in prayer-meetings, Bible distribution and reading, Sabbath-schools, and the like. One such said to me two or three years since, that if we only had the Holy Spirit, if we were only filled with the Spirit, what good would be done! He was every moment at work, but he did not know whether he was born again or not; he hoped so. He was trying to do as well as he could, and he thought that, in addition to believing on the Son of God for eternal life, if he did as well as he could he would be saved when he came to die.

It is astonishing how, throughout evangelical churches, that is often the sum and substance of Gospel impression that has been made upon professing Christians. An intelligent man, a banker, who had connected himself with the Christian Church, told me that to believe in the Lord Jesus Christ, and to do as well as he could, was what he need do to be saved when he died. "Well," said I, "have you always done as well as you could?" "Oh, no!" "Do you know anyone who ever did as well as he could? If that is the Gospel, then no soul can be saved. You put something in there which prevents salvation." That man had listened twenty-five years to so-called evangelical preaching, and that was the impression left on his mind as to what it was to be born of God.

LIFE IN CHRIST ONLY.

God's gift to us is eternal life. This eternal life is in his Son. "He that hath the Son, hath life." The Son in us is the life—"Christ Jesus formed in you (in me), the hope of glory." That image that is formed by the Holy Spirit, that likeness to the Lord Jesus Christ, is designed by the Spirit of God to show Christ through us to everyone who sees us. When our Lord came from heaven, He came to reveal the Father. He finished the work, and went back to his glory. He called his disciples, and sent them forth on the same errand concerning Himself, that they might reveal Him to men, and how could they reveal Him unless He could be seen in them? As He said to Philip, "He that hath seen Me hath seen the Father." So He commands and expects every disciple standing before a world lying in the arms of the wicked one, to say, "He that hath seen me hath seen Christ." "As Thou hast sent Me so have I sent them." As He revealed the Father, and finished the work, so He has given to his children, his members, his disciples, to reveal Him to the world, and it is the living witness that reveals the living Christ. The dead witness can do nothing. Without the testimony of the life the word is powerless.

For this *progressive life in Christ* we have (1) *the exhortations of the Apostle*, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18). The Apostle commences his first epistle with this thought, "Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord." He ends the second with the same thought. One word about that knowledge. It seems to me we are continually learning something about Jesus Christ, and not knowing Him in the advance we make. I take it, the leading thought in that passage of the Divine Spirit is, that we are to become personally acquainted with the Lord Jesus Christ, as He is the Divine person, unveiled to us in his human body, and in his human nature, at the right hand of God in heaven. It makes a great difference whether we are looking at an abstraction, whether our conception of Jesus is a set of principles by which we mould and govern our lives, and, therefore, are living by rule and living by law. There is a limit in this injunction that we cannot fail to observe. It is acquaintance with a person, and acquaintance with a person is impossible without confidence in him, based upon knowledge of his real character, and existence, and standing, before us. Therefore, as we search the Word, every part of it is adapted to draw the believing child of God nigh to the person of the Lord in glory, and to personal acquaintance with Him, through the testimony of the Holy Spirit, who alone testifies of Him, and who will testify of nothing else. The Spirit testifies of Him as a person. He does not testify of an abstraction. He will not testify of a law, but He dwells in us to testify of Jesus. He does not speak of Himself, but of One who sent Him forth for the purpose of conveying to you and to me, not only his mind and his will, but the knowledge of his Divine person as now enthroned. He is here to minister to us in this way, and, through his intercession, to make us increasingly acquainted with Him every day.

Our Chairman has mentioned a saying that no believer could stay, or should stay, in the same spiritual state for two days. There is not a Christian in this house that can stay a day in the same place, because if he does not go forward he goes backward. There is no such thing as standing on a dead level. There is no such thing as obtaining what many have thought in the past, and what many think in the present—"If I can reach such a standard and retain it, all will be well." The putting of a limit is retrograding in the heart and in the life. The moment we put before ourselves an earthly limit, and say that to reach that will be sufficient, we then begin to subside in devotion, and to think that we can conduct the service of God, and maintain a reputation as his disciples, without advancing, without the momentary, hourly, and daily personal communion.

A TRANSFORMED CHARACTER.

But notice (2) *that progress in the Christian life will show itself in a transformed character.* It cannot be hid. We read in 2 Cor. iii. 18: "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory unto glory, even as by the Spirit of the Lord." The figure is a beautiful one—"with unveiled face." The reference is to Moses when he had been with Jehovah, when his face shone, and had such a celestial, supernatural brightness, that he was obliged to cover it with a veil in the presence of the children of Israel. Now the veil is upon Israel's face, but when it shall be taken away, then Israel shall return to the Lord. For every Israelite to-day that has turned to Jesus, and found in Him his Jehovah and Messiah—thank God, there are many of them—the veil has been withdrawn from his face, and he sees in that blessed Saviour his adorable King and Lord. So, as we gaze upon a risen Christ, do we not, alas! often feel that when our Lord said it was finished on the cross, that then his atonement ended? We are saved with redeeming blood. We are indeed covered with the robe of redeeming righteousness of another, and that other the Son of God.

But we have to pass through the grave with Christ, and be raised with Him, before we have any power for victory, either over self or over the foes around us. Therefore it is that this transformed character will show itself, and indicate a progress to others that it may not reveal to the possessor, while he is looking unto Jesus. It is a bad thing for Christians ever to be looking for marks of progress within them. I have known several who have come to me in great darkness, feeling that they were not children of God. The reason was that they neglected a marching order of the blessed Lord, who has told them to run with patience the race that is set before them, looking not into their dull, dark hearts, for the inspiring enthusiasm and power that should keep them pressing onward, looking to Jesus, at the right hand of God. Looking unto the risen Christ, our transformation is effected by the Holy Spirit who testifies of Him; and having the face always directed to the One that has risen, there is no danger of being disturbed and deceived by doubts and fears that come up in the mind or heart by the suggestions of wise men on earth who know nothing of the Lord, or by temptations of the evil one, the adversary, who, if possible, will remove us from that position, and destroy the peace the Gospel brings. Because our Lord has conquered Satan and overcome the world, and because He is victorious, are we looking unto Him, by the Spirit of God, transformed into that same image from glory to glory. We walk victorious, we overcome the enemy and every snare, obedient in faith and humble in heart. I have no fear that any Christian will ever be led away by the deceived heart, or by the deceiving adversary, whose eye is fixed on the risen Lord presented to him in these words, and whose heart is kept warm in that elevated presence and position by the Spirit of God dwelling in him by the Word.

(3) *Under the moulding of the Holy Spirit upon the Divine model*, we find progress in the Divine life. "For whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the firstborn amongst many brethren" (Rom. viii. 29). There we have the idea again of resurrection for the children of God. The Firstborn from the dead wants many brethren in the resurrection. When, by the Spirit of God, we are regenerated in heart, we are risen with Christ; then the moulding process is carried on by the Holy Spirit. "Whom He did foreknow, He also did predestinate to be conformed to the image of his Son." There is a Divine model that is perfect, and the Divine Spirit is fulfilling the plan of God in each heart and life.

A STRIKING ILLUSTRATION.

The other day in Paris I went to see the weavers working on the Gobelin tapestry. I noticed that they had a model which they were copying. Constantly, as they were weaving in the loom, and placing the threads over that wonderful work, the eye would rest upon the picture which had been made for copying, and then they would be busy with the work. Every now and then I would see a workman take a little hand mirror, thrust it through the thread, and look upon the side he could not see, to ascertain whether he was faithful to the picture—whether he had the right colour, the right shade—whether, in fact, it was according to the pattern. It seems to me that our lives are like that. The Spirit of God is working upon them. He is moulding us upon a Divine pattern—the "image of his Son." As the Spirit knoweth the mind of God, so the Spirit dwelling in every single believer as in a temple, and working in us, moulds us, perfecting us by every kind of instrumentality that he can use or permit, into that glorious, Divine image which is ever before his eye and ever before our eye. Being in the Spirit we are working in love and glorifying God by the right use of his Word. This is for us the hand-mirror by which we may discern our likeness to the Divine pattern. So, as we follow that thought, that the Spirit of God is weaving in and through us from the Divine pattern, there comes the fact, the most important in our life, of present responsibility to God in each one of us.

(4) We progress also in the *obedience* of faith. Many are found resting and trusting on the Holy Spirit, and yet denying responsibility; willing to believe all that God has said and all that God desires, and to submit themselves to his work, and to suffer patiently, and yet not assuming, and not allowing, the individual responsibility for all matters in which the Spirit of God is increasing in them the Divine image, and conforming them, in all things, to the glorious pattern God has set forth. This was true in the old economy. We are enjoined by the Spirit of God to leave those things behind that as children we were wont to have.

David says in one of the Psalms that in his haste he said all men were liars. The Word of God has a good deal to say upon this subject, and it is not out of keeping that those words should be reckoned under this head of the obedience of faith, which we, as disciples, growing in the image of that Divine One, should consider specially in our personal obligations. We read in Zech. viii. 16, 17: "These are the things that ye shall do; speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord." Again, in Eph. iv. 25: "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another." So in 2 Cor. iv. 2: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." "My little children," says the Apostle John, "let us not love in word, neither in tongue, but in deed, and in truth." I need not take up any other line of Christian obedience but this one, to show how possible it is, under the language of high spirituality, to be liars in the sight of God; to tell an experience that is famous for its beauty on paper, or in language, but which is not the actual experience of the heart.

How many times in prayer-meetings people will get up, and go through an experience that has no foundation—in fact, merely something to pass away the time, and fill up the meeting. If in every prayer-meeting, where the children of God assemble, every child of God were to be truthful, and tell out what there is within his heart, there would be such a shaking in such a prayer-meeting as has not been known before. Instead of saying, "I am happy, and enjoying my spiritual life," they would be rather apt to say, "I am cold and dead, and the truth is I have been so occupied with my business to-day that I have not had time to give a thought to God. I have just dropped in here because I know that somebody must fill up the time." Many say, "I cannot preach or pray," but if they would get up and tell the truth, it would be one of the best and warmest prayer-meetings that was ever attended.

There is a lying in good things as well as in bad. There is a speaking of that for the truth which is not the truth. There is a way of dealing with God's Word which is handling it deceitfully; pretending to preach that Word when it is only the vain offering of man concerning science, or rhetoric; or so to please man's taste in a way that is so deceitful that it becomes a falsehood, and the Spirit of God cannot use it. Oh! beloved friends, what cause there is here to notice that we need the grace of God to be in the obedience of faith all the time—when we are alone with God as truthfully as in those seasons when we are speaking to each other, for there are many who tell God what they think it proper to tell, and then go to sleep satisfied that they have done their duty. How deceitful is the human heart, and how deceiving is the adversary! He catches us under the infirmity, and weariness, and weakness of nature, and deceives the soul. May God open our eyes and hearts by his word to advance in obedience of faith and truthfulness before Him, and truthfulness before our fellow men.

SEPARATION AND CONSECRATION.

(5) The last point to which I will refer is that as progress in the Christian life is a result that will inevitably be seen in every child of God who is advancing, *it will also be seen in separation and consecration*—separation from the old, from the earthly, from that which is merely natural and human, and consecration in an enlarged devotedness and yielding up of the whole "spirit and soul and body" unto Him who has bought it with his precious blood. John gives us the key-note: "Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." (1 John iii. 2). What a blessed hope! Then the Spirit of God adds, "Every man that hath this hope in Him purifieth himself even as He is pure." As we are longing to see the glory of the Lord, as we are longing for Him to come and complete everything on this earth by the wondrous manifestation of Himself in the lines sketched out by God Himself in the Word, in the interests of the on-coming kingdom, while now we are waiting, our hearts should be so penetrated with the Divine love, our minds so illuminated with the illumination of his Spirit, our thoughts so clustered around Him in his glory, that that glory, as it were, takes up an abode in our hearts as a longing desire, and everything that is done, even as we eat and drink, is for the glory of the Lord.

This is not an abstraction—not a simple desire to be pleasing to the will of my Father, as a child loves to please its father; but for the manifestation of a glory that is supernatural over this earth, a glory that is brighter than the sun, a glory that heralds the entering of a new age, a glory that shall so impress the beholder as for ever to be remembered and honoured through eternity by all created beings of every grade. When He possesses our heart; when we are separated by the Spirit of God from all nature within us which is earthly and selfish; when we are so separated by the advancing of the heart and life upon the plan God has revealed, that earth has no power to distract and divide the attention, and call us away from Him; when we have so dwelt with the living Christ, abiding in Him, and his words in us, that prayer is a continual breath, and the answer a continuous reality—we are transformed so that the enemy ceases to vex; then we are separated unto Him.

That separation is paralleled, on the other hand, by a *consecration*, the result of the attracting power and glory and love of our Divine Redeemer. We sometimes hear of consecration by way of resolution, by way of strong desire, by efforts of the will, to lift the man over this stumbling block, and over that, higher and higher, to grasp that which is held out from heaven. I claim the consecration that is real and abiding, which admits of no retrograde step, is the steady gaze of faith upon the risen Lord in his body, and the outcoming of his very glory shining upon us, producing such loyalty of love, such intense admiration, so that self is utterly forgotten. We become so allied, united, blended into his living spirit, and will, and power, that the daily breath is, "Lord, what wilt Thou have me to do?" and the daily practice is to do it for his glory—*that* I say is consecration. It is not ascending the mountain height, and being transformed for a little, and then descending to the depths; but it is a steady, onward uprising, as with eagle's wings, from strength to strength, mounting upwards; and there is plenty of region above that we may traverse.

We shall never get where we can stop. It is onward and upward, through the infinities and through the eternities. May the Spirit of God so breathe upon his Word and transform it (even as bread is nourishing to these bodies), through his life-giving gracious power, into that spirit-tissue we need to give strength, and life, and power, for every member of Christ to take an onward step—to go forward in service, and then shall God be glorified; then soon and speedily shall the present dispensation be accomplished, the Gospel be preached to every creature as a witness, and our Lord Jesus Christ, from the air, summon his Bride from the grave and from the earth to Himself for ever.

The Conditions of Progress in Service.

REV. JAMES BRADLEY, LEAMINGTON.

In the world of nature everything is subject to a two-fold law of succession and progress. We see this in the succession of the seasons; we see it in the shining light which shineth more and more unto the perfect day. We see it in the growth of the harvest: first the blade, and then the ear, and then the full corn in the ear. We see it also in man himself. And so it is in the kingdom of grace. Progress is the law of the kingdom. You will remember how the Lord Jesus Christ has taught us this in that pair of parables following the parables of the sower and the tares. In the parable of the mustard seed, a man takes the seed, proverbially one of the smallest of seeds, and plants it, and it becomes one of the greatest of plants, so that the birds of the air shelter in its branches, thus setting forth the insignificant beginnings of the kingdom, and its subsequent growth and development as a visible church, one nation after another coming into it. And then the parable of the leaven. The woman takes the leaven, and hides it in three measures of meal till the whole is leavened, showing us how the principles of the kingdom were silently and gradually to work their way, spreading through the world, permeating all society, leavening all classes, and ultimately moulding all institutions and all nations.

Now the question is, How is this progress to be made? how is this extension to be realised? First consider Christ's call to his Church. As Jehovah gave the land of Canaan to his ancient people, so the Lord has given the world to his Church. You will remember that when Moses was dead, and Israel were encamped on the very borders of the Promised Land, Jehovah said to Joshua, "Arise now, therefore, go over this Jordan, and enter into the land which I have given unto them, even to the children of Israel; every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." How did the Lord give the land to his ancient people? He might have given them possession of it at once—in a day, in an hour, without any difficulty. But no; they must enter into the land marshalled as for war; they must advance step by step; they must get possession of their inheritance by conquest after conquest; and as they showed faith and obedience, so Jehovah went before them, subdued their enemies, and put them into possession. But many years after, when the sun of Joshua was setting, when he was old and stricken in years, Jehovah said to him, "There remaineth yet very much land to be possessed."

See how the antitype answers to the type. Our blessed Master, after his passion, before his glorious ascension, bade his disciples to wait for the promise of the Father, and then He told them that they should go and be witnesses for Him both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth—"Go ye into all the world, and preach the Gospel to every creature." More than 1800 years have elapsed since that command was given; and what do we find to-day? Is the church in possession of its inheritance? Is the world won for Christianity? Has the Gospel been preached to every creature? Ah, surely we must say to-day that "there remaineth yet very much land to be possessed!" The greater part of the world in this nineteenth century is wrapped in the darkness of the grossest heathenism, or bound in the tyranny of the most grievous superstition.

A SURVEY OF CHRISTENDOM.

If we look at Christendom, what do we see? What is the religious condition of Christendom to-day? Must we not confess with one who said, "The condition of Christendom to-day is a sad satire upon Pentecost"? And if we look to our own land, our dear England, "God's England," as Milton used to call it, the land of churches, and Bibles, and privileges, and multiplied means of grace—what do we find in our own dear land? We find that there is a heathen England, as well as a heathen China. We find that in the circumstances of our land that proverb is illustrated, "Just under the lamp there is darkness."

Now, how comes this to pass? How is it that the state of things is such as we find it to-day? How is it that Christianity has made such slow progress both at home and abroad? How is it that its onward march has been so tardy? No doubt it is to be partly attributed to the apathy, to the indifference, to the unbelief, to the wilful neglect of the Church. No doubt it is to be attributed partly to the want of harmony, to the want of true love, among professing Christians. No doubt it is to be attributed partly to the dissensions, and the heart-burnings, and the jealousies, and antagonisms which exist between the different sections of the Church. Yes, the Christian Church has made hindrances for itself; the Church has put obstacles in the way. But is this a sufficient and complete answer to the question? There are obstacles and hindrances not of the Church's making. There are doors which have been long closed, and which God alone can open. Let me remind you, for instance, of the fanatical pride of the Mohammedan world, of the obstinate prejudice of the

Jew, of the exclusiveness of great heathen nations like China and Japan, for centuries; let me remind you of the geographical mystery of Africa and the physical difficulties in the way of the missionary.

God might have moved all these barriers; He might have triumphed in a day by his almightiness against all oppositions and antagonisms of men, and might have brought at once all the nations to his footstool. And this is what the infidel says would have been the case if what we call the Gospel were the Gospel. The infidel says to us, "If God had given a message from heaven to mankind, surely He would not have put it into that Bible of yours, but would have written it in letters of fire across the sky that all might read it." But that is not God's way; it is increase, as in nature. Man is the chosen instrument for bringing the Gospel to his fellow-men, and progress is the law of the kingdom. There is an almighty purpose, and, notwithstanding all the wilfulness, all the unbelief, all the disobedience of men, God's almightiness will not fail of the fulfilment of its purpose. How these are to be reconciled—God's almighty purpose and man's wilful exercise of his power of free-will—it is not for me to say. The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

THE DUTY OF THE CHURCH.

So I pass on to ask, What is the duty of the Christian Church? Yes, those things which God hath revealed are for us and for our children for ever, to do all the things of this law. The command remains, "Go ye into all the world, and preach the Gospel to every creature." It is the duty of the Church to go forward. I remember reading somewhere this statement—that England alone might spare sufficient Christians to learn all the languages of the world, and to evangelise the world in ten years. Truly a great door, and an effectual, has been opened for us almost everywhere, by God's almightiness. How sad it is that the Church so often fails to enter in by those doors! How sad the want of men to go forth on this mission! How sad the want of means to carry on this missionary enterprise of the Church! Instead of the Church failing to enter by those open doors, there should be perpetual advance in every direction, to wait in readiness everywhere for those opportunities which God will certainly vouchsafe to a watching, praying, longing Church. To Israel it was said, "Every place that the sole of your foot shall tread upon, that shall be yours, even as I said unto Moses." There were to be no limits to their inheritance, no limits to their conquests, but such as they might place by their own unbelief and fears. As far as they trod, they were to possess.

Again, I say, has not God given the whole world to the Church? What has the Christian Church got to do with difficulties, with obstacles, with hindrances, with perils and dangers, except to meet them in invincible faith, waiting for the salvation of God? Yes, the Church only learns truly to go forward when it has learned to stand still. "Fear ye not," said Moses to Israel, "stand still, and see the salvation of the Lord." And then we hear Jehovah responding to Moses, and saying: "Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward." What, is the Lord Jehovah rebuking his servant for perseverance in prayer? The time had come for prayer to be merged in action, and the proper place for Moses now was not upon his knees, but at the head of the host, leading them forward, notwithstanding the sea that was before them; and when they went forward the waters of the sea divided, and they passed over dry shod. Such is the Church's duty, and such should be the Church's faith. Faith which laughs at impossibilities, and says, "It shall be done."

THE NEED OF THE CHURCH.

Lastly, What is the great need of the Church? In arranging the order of the subjects, those who were responsible took the true order—the life first, then labour; and progress in life the measure of progress in labour. It has been said, "Heap fuel upon a fire, and the light and heat of the fire will at once seek a wider sphere, a larger circumference." So increased life in the Church will make the Christian Church more intensely missionary. The Church will manifest its true life in our increasing desire and effort to preach the Gospel in the regions beyond. But what do we mean by increasing life? A fuller baptism of the Holy Spirit. The Church needs to believe more than ever in the Holy Ghost, and needs to honour the Holy Ghost more than the Holy Ghost has been honoured hitherto. The prophet cries, "Is the Spirit of the Lord straitened? Are these His doings?" The gift of Pentecost remains, and that gift is the same omnipotent Spirit as ever; but it is unbelief which checks the Divine influence. We hear in these days a pitiful cry from most of our missionary societies for increased funds; we hear a grievous lamentation over diminishing contributions. But is money the great want? Is gold the mighty power?

'Tis life of which our nerves are scant;
'Tis life, more life for which we pant;
More life, and fuller, that we want.

Men are needed, means are needed, but both will be forthcoming as the Christian Church is quickened by the Divine Spirit. For to whom belongs the wealth of the world? "The silver is mine; the gold also is mine, saith the Lord." And who controls the hearts of all men? "The king's heart is in the hand of the Lord as the rivers of water, and He turneth it whithersoever He will." I do not say, Let us cease to be prudent; but I say, Let us cease to be unbelieving. I do not say to our missionary societies, Cast prudence to the winds; but I do say, Cast unbelief to the winds. Let us pray that "I believe in the Holy Ghost" may become the creed of the Christian Church!

I have been speaking of the Church. What is the Church? Let me say to you, take care lest you lose the sense of your own individual and personal responsibility in this idea of the Christian Church. "Go ye into all the world, and preach the Gospel to every creature." Christ has said that to everyone of us, and each one of us is bound to obey it either in person or by deputy. It has been said that we live in days of social organisation, when everything must be done by a society. But there is a danger in this. These societies are very useful and very necessary, but there is this danger—lest by reason of them the sense of personal and individual responsibility should be swamped. Remember that this is not an imaginary danger. There are in every congregation—it may be that there are those here present—who have not the sense of their personal and individual responsibility, who have lost it in the idea of the society or the church to which they belong. Let me ask, What are you doing towards this progress of the kingdom of Christ? How are you denying yourselves for the glory of Christ, and for the success of his kingdom? What we want is *deeds* rather than *words*.

PROMISE AND PERFORMANCE.

Plutarch tells a story of two men who were invited by the Athenian authorities to undertake some great public work. One of them was full of tongue and slow of hand; the other was weak in speech, but an excellent workman. They were requested to state publicly how they would undertake the work. The man with the ready tongue stood up before the assembly, and made an eloquent speech, and described the work from point to point, and then he sat down. The other man then rose, and thus addressed the assembly: "Ye men of Athens, what that man has said in words I will make good in true performance." The wisdom of the men of Athens inclined them at once to the selection of this latter man. And so we want deeds, not words; fruit, not leaves. We want doing, not so much discussing, Christians. It has been said—I fear there is great truth in the saying—that religion too often stops where self-denial begins. Ah! and too often we may take up the words of the poet, and say—

I use my love of others for a gilding
To make myself look fair.

What we want is to learn to be nobly eccentric. I was struck with a remark in the memoir of Mr. Keith Falconer on this word "eccentric." He said that "the common centre is self; the true centre is God. If then I live for God I become out of centre (that is, eccentric) with respect to those who do not live for Him." Let us learn then to be nobly eccentric, and let us see to it that our work is fruit; all work is not fruit. Let us see to it that our labour is service; all labour is not service. What is it that makes work to be fruit and labour to be service? It is Christ in the work and Christ filling the labourer. And let us see to it that progress is the law of labour in our case. Let us never be contented with present attainments or with present efforts. I have read somewhere of one of the most renowned of modern sculptors, that, standing before a finished work, he was heard to lament, "My genius is decaying." When asked what he meant, he said, "I have never before been satisfied with any work which I have executed. Up to this time my idea has always been beyond what I could execute, but now I am satisfied, I know that I shall never have a grand idea again; my genius is decaying." And so it is an ill sign, it is, indeed, a symptom of spiritual decay, when we are contented with our spiritual position, our attainments, our efforts. Oh, my friends, let us cultivate a wise spirit of discontent. Let us cultivate a holy, spiritual ambition, not content with that low level which is popularly accepted. Let us walk, by the grace of God, on our high places, not for our own glory, but for the glory of Him who has called us to live and to labour for his glory; and for our encouragement let us take those grand words of the prophecy of Daniel, that "the people that do know their God shall be strong and do exploits."

Closing Appeals.

REV. F. B. MEYER.

THE time for speaking is done, the time for your personal action has come. When you came to the Lord Jesus—you may know the day or you may not—the moment of your conversion ought to have been the moment when you gave Jesus all of you that He bought when He died. How much of you did Jesus, our Lord, buy by his most precious blood? Will not your conscience answer my voice now? I probe it. I speak to you, living soul, of man or woman. Do you not know that when your Lord bought you by his most precious blood He bought everything that you are and everything that you have? He bought you to be his absolute chattel, and property, and slave; and the moment of your conversion ought to have been the moment when you looked up into the face of Him who bought you, and said, "Blessed Jesus, Thou hast bought me; Thine I am."

I believe that I am speaking to not a few here who did at the moment of their conversion give Jesus the whole of his purchased possession. But there are a great many, I think—and I judge simply by having gauged other audiences—who have accepted Jesus as their Saviour, but have not accepted Him as their Proprietor and Owner. Those who have not done so have been robbing Christ of that which He purchased. You have been appropriating your money, which is his money, for yourselves; you have not been holding it as his, you have been choosing your own way; you have been doing his work at the promptings of your own self-will; and, up to this moment, though you are quite prepared to be saved from eternal ruin through Jesus, yet you have not been living at all as one who can say with the Apostle, "Whose I am, and whom I serve." Now that is a great sin, and that is the reason why your life has been the miserable failure that you know it has been.

We want you to-night to stop all that, and to come to Jesus, and say, "Lord Jesus Christ, I am really sorry, I am broken-hearted, that I have been robbing Thee." I will tell you what you have been like—you have been just like Onesimus, who was the property of Philemon, but who ran away to Rome, and got stayed there through illness, and he had to be sent back again. I do not say that his illness came because he had run away, but your sickness has come because you have run away from Christ, your Master, and if you want to get right again you must go back to your owner. That is what we mean when we use the word "consecration." Consecration is giving Jesus his own; or I will put it simpler: You say to me, "I would like very much to be all for Christ, but I am like a little child, to whom its mother said, 'Give your heart to Jesus, my boy,' and he replied, 'Mother, my heart won't go.'" Now it may be that there are some of you who know you ought to be all for Christ, but it seems as if you cannot be all his.

Let me ask you this: Are you willing for Christ to come and take possession of his own property? Are you willing? Nay, I would put it simpler: Are you willing to be made willing for Jesus to have the government of your life? Will you let Him come and claim you to-night? Will you give Him the key of your heart, and let Him in, and say, "Blessed Master, every room in this house belongs to Thee, and I am prepared for Thee to have it, but thou wilt have to conquer it room by room. I cannot do much more than open the door; come in, and claim thine own." Are you willing for Christ to come, and take what you do not feel able to give? Come, that is simple. Can I not ask this great audience to let the Master who bought them have his own now? That is what I want you to do. I want you to let Jesus come and take what you know He ought to possess. Will you do it? You who have been robbing Him; will you do it to-night? I hope you may.

TO BACKSLIDERS.

But there are some here, another class, who took this step once: they took it last year, and perhaps they have gone back and have lost all hope. I want them to make the start again to-night, and I want them to do this—henceforth trust Jesus to keep them true. Put yourself into his hands, and say "Lord Christ, wilt thou not only take, but wilt thou keep?" Believe me that you have been trying to feel that you were his, and if you try to feel Christ you will at once get wrong. Will you do this? Look up into his dear face, and that morning that seems rather grey amid the London fogs, amid the depression of ill-health, look up to your Master, Christ, and say, "Lord, I do not feel the happy joy I had a little while ago, but in the central citadel of my nature I am all for Thee; I will to be thine; keep me, keep me." And the man who will throw the responsibility on to Christ will never find that Christ will shirk it. Come now; do not be discouraged brother. You made a grand start, like Peter, but you looked at the winds and waves. Now, never mind, start again! I always like to get people to climb up into the heights of yielding all to Christ, because they always know when they step down again; and to have stepped up once will have given them such clear, fresh, bright air, that it will make them restless until they step back again. Trust Christ to keep you trusting.

There is one other class here, and then I lead you quietly to God. This class is of those who are related to God, who understand all I am saying, but who have not been making progress lately; and I want to explain to them why. It is not enough to give ourselves to Christ, or to be taken by Christ; there is a something beyond that, for that, after all, is what I may call the negative. We can never get to heaven unless there is something positive in Christian living; and I want to lead you who, so far as you know, are yielded to Jesus, to claim with me to-night another feeling by the blessed Spirit. Do you not see that if you are always bending your thought upon your consecration you are not appropriating the fulness of Jesus, which we get by faith and through the Holy Ghost, in Christian living. This, I suppose is a fact—is it not? As the light grows we keep yielding again and again to God things that we once passed over, but which now we see that we must cast aside as weights; so that our progress in the Christian life is marked by the weights that we fling aside, and every time that any man is led to yield anything fresh up to the blessed Lord is a time when that man has a claim for another baptism of the Holy Ghost.

PRESENT SURRENDER.

Then, there are some of you to-night who have been rather concerned lately because there have been new things looming upon your heart which seem questionable. Ah! let them be surrendered, and let power now be sought from our Father, in this quiet, restful moment. Let us not leave this place until we have heard Jesus saying, "Receive ye the Holy Ghost." It will not take ten days of waiting. We are this side of Pentecost. It is only a matter of receiving. Receive the Holy Ghost, and inhale the ambrosial breath; from this moment go out of these doors and say, "I do not feel any different from what I did when I entered, but I have sought from my Father what I know He is waiting to give; and though I do not yet feel I have received the Holy Ghost, and though I go forth to my home not trying to feel anything, yet I know the blessing will come." If a soul comes to God as a little child comes for breakfast to its father, there is no longer time allowed by God to that soul intervening between the request and the reception of the Spirit than time is permitted by the father to intervene between the cry of a little child, "I want my breakfast, father," and the immediate response of the father, "There it is, my child." Now, men and women, let us receive from our Father the Holy Ghost.

THURSDAY MORNING, JUNE 28.

Hindrances to Progress.

THE opening hymn was, "How shall we praise thy name?" After prayer by Rev. J. B. Figgis, of Brighton, Psalm xcviii. was read by the entire company.

CHAIRMAN'S REMARKS.

Sir S. A. BLACKWOOD directed attention to Job xxii. 21 to end, and said: I hesitate to interpose before those who are selected to address us this morning; for it is a great responsibility to address this gathering, and I would not take it upon myself. And yet, in the place assigned to me in this conference, it is not, perhaps, unfitting that I should say a few words of a preliminary character before the main subject of the day is approached. May God grant his guidance and blessing. I feel that we are to-day approaching the heart of our subject—"Hindrances to Progress"—and that we have before us, if we are in earnest, serious work to-day, the success of which will depend, with God's blessing, upon our honesty of purpose, upon our reality of desire, upon our readiness to receive the word of God in the love of it. Our brethren may discourse to us sweetly and powerfully of the things which occupy attention to-day, but let me remind you, and myself, of that word which I will ask you to turn to, in Ezekiel xxxiii., which points out to us a serious danger when we come together to hear God's word. At verse 30 a state of things is thus described as occurring in Israel:—

> Also, thou son of man, the children of thy people still are talking against thee (or "of" or "about" thee, see the margin), by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.

They called each other to conferences and to the hearing of addresses.

> And they come unto thee as the people cometh, and they sit before thee as my people, and they hear my words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

Their ears were tickled, but their hearts were untouched. They delighted in the eloquence of the speaker, but they paid no regard to God's messages through him. Is not this a danger in a day of many conferences and of much speaking and hearing? Do we really want to know to-day what are the hindrances to progress in sanctification and service, with the intention of putting away iniquity far from our tabernacle? For that is the condition on which the path of royal progress described in those verses in Job xxii., which I just now read, is alone attainable and ensurable. We are sometimes afraid to know the truth. I lately saw a colleague of mine trying to decipher some indistinct writing, and I said to him, "Is anything the matter with your eyes?" "Well," he said, "I don't know, but I am afraid there is." "Have you," I asked, "been to an oculist about them?" "Oh, no," he said. I went on to ask, "Will you not go?" "No," he said, "I am afraid to go. I had rather be in ignorance than to learn that there was serious danger to my eyes." Now, are we not sometimes like that? Are we not afraid to know the hindrances, lest God should put His finger upon them, and say to us individually, "Put that away from your life."

There is no progress possible, beloved friends, until hindrances are removed. And the hindrances are often very secret. Look at the fifteenth chapter of the book of Job, and notice two words there. In the eighth verse Eliphaz says to Job, ironically we know, "Hast thou heard the secret of God?" We may use this question without irony, and answer it by saying, "We have heard the secret of God." "All things that the Father hath made known to Him, He hath made known to us," says Jesus. We have heard wonderful secrets in these days. "Hast thou heard the secret of God?" "Yes," we may say, "undoubtedly we have. God has let us into his secret; He has shown us his covenant." In the eleventh verse we read: "Is there any secret thing with thee?" Have we, while hearing God's secrets, been hiding our secrets from Him, or seeking to do so? Have we been harbouring that which we know in our inmost soul hinders progress?

It is the hidden thing generally that prevents progress in the things of God. Was it not the wedge of gold and the Babylonish garment hidden in the tent of Achan that brought defeat upon the whole camp of Israel? One man hid those things, and the whole Church in the wilderness was practically defeated. Again, those little cutting envious words of Aaron and Miriam against their brother delayed the progress of the camp of God seven whole days. Oh, what a hindrance envious words among brethren are to the progress of the Church of God! The images hidden in Rachel's tent hindered the progress of Jacob's family and household up to Bethel. They could not start until the idols were buried. And it is for that purpose—that they may be buried—that God desires to reveal them to us this day. We may work, and we may pray, for favourable gales of God's Holy Spirit in our souls, and yet we may be like those sailors of whom I have read. Desiring to return to their ship late at night, they got into the boat, and rowed for a whole hour before they discovered, in the state of mind in which they were, that the anchor had not been pulled up. The anchor was out of sight, but it stopped progress. We, in like manner, may be holding fast to the ground, and yet seeking to work, and be praying for the power of the Holy Ghost to speed us onward!

Look at one other passage, 2 Corinthians vi. 1. The apostle says: "We beseech you that ye receive not the grace of God in vain." Is it possible to receive the grace of God, and to receive it in vain? Yea, brethren, it is—when that grace is not used, when we cleave to the dust, when we hide the secret things with us. And the apostle goes on to show how that grace of God may be indeed received in vain; at the end of the chapter he points out that the hindrance to the Corinthian church was alliance with the world that lay in wickedness. "Touch not the unclean thing," he says; "be not unequally yoked together with unbelievers. Come out, and be ye separate, and I will receive you, saith the Lord; and I will be a Father unto you, and ye shall be my sons and daughters. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." May such be our attitude, beloved friends, to-day; may we be honest with God, and honest with ourselves—ready for God's inspection, determined to submit to it, praying "Search me, O God, and know my heart" (or, as the Prayer Book puts it, "the ground of my heart"); "try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Hindrances in relation to Walk.

REV. HUBERT BROOKE.

"CAN two walk together except they be agreed?" If we take it for granted that the Christian walk is a walk with God, that question of the prophet will tell us in a single expression what is really at the root of every hindrance that has ever held back any soul from continuous walk with God. It is lack of agreement with God that hinders progressive walk with God. Any two friends that mean to take a walk together must be agreed, either expressly or implicitly, about three things. They must agree about their *start*, or they wont begin the walk; they must agree about their *goal*, or they wont finish the walk; they must agree about their *way*, or they wont carry on the walk together. Earthly friends sometimes make compromises; if I take my friend's starting point, he will perhaps take my goal. But when we speak of ransomed souls and the Saviour who has redeemed them, when the "friends" are "the souls that are mine, saith the Lord, and I who have made them," there can be no compromise. You must take God's conditions of walk—choose God's start, God's goal, and God's way, or you cannot walk with Him. You need not wonder that oftentimes the question of submission to God stands at the outset of the Christian life. You need not wonder that God says, "If ye be willing and obedient, ye shall eat the good of the land, for I am the Lord, I change not, saith Jehovah." And if He has unchanging principles on which He is willing to walk with his people, then his people must submit to those principles, and accept them, or God cannot walk with them.

THE BEGINNING OF WALK WITH GOD.

We have, then, only to ask what is God's start, God's goal, and God's way, and we shall see what are man's hindrances that prevent him from walking with God. What is God's start? First of all, *God's starting place*—where is it? In the days of old it was underneath the blood-sprinkled doors of the house of Israel. From there, and from there alone, could the walk be begun. With you and me God makes his starting place underneath the sprinkling of the blood of Jesus; those who were once afar off are made nigh by the blood of Christ. Let us be very definite and clear about that first of all, and if one single soul here to-day has not yet been brought nigh by the blood of Christ, let it be remembered that this is the first step. Let any such know that the blood has been shed, and that the deliverance is to be now realised: then the walk with God can be begun.

What is God's starting time? The moment you are born again, you are intended to begin walking with God. In the world it would be very strange for a new-born babe to begin to walk at once. But this is not strange in the kingdom of grace. What does our prototype tell us? In Psalm cv. we are informed that on the day that Israel went out "there was not one feeble person among their tribes." Will you, Church of the living God, rise up, and know that on the day on which you are born there should not be "one feeble person in all your tribes"? It may seem strange to the world that new-born babes may begin to walk. Yet the world may bark and growl, as dogs do, at strange things; but God will again make true what he did in days gone by, "against any of the children of Israel shall not a dog move his tongue."

That is God's ideal for time and place of starting for a walk. You see at once the hindrances; for some believers in Christ Jesus decide on some place and time other than that of God's appointment, and therefore they do not begin really to walk with God. Some propose to begin to walk when they have advanced a little in the knowledge of the Lord; others will start when they are more like Christ. Thus it comes to pass in the family of God here upon earth there are so many sickly babes, so many crippled babes, who are long past the time when they might be walking with their Father; they are helpless, and still need everything to be done for them. If we have any such in our households, it is right we should give them specially tender care and love; and doubtless God deals tenderly with such. But never say, and never think, that it is well that in God's household there should be crippled children who cannot walk. To any soul long past the time when it should consciously walk with Him the word is true—and of power to-day as well as in the days of the Apostles—"In the name of Jesus Christ of Nazareth, rise up and walk."

THE GLORY OF GOD, LIFE'S GOAL.

What is God's goal that He has chosen for Himself, and those who walk with Him? It was mentioned yesterday, and is a very simple and searching one—that God may in all things be glorified in Christ Jesus. The "glory of God" is a very common phrase with us, when we are talking of the Christian life, and, like many common phrases, it is very little understood. Having the glory of God always before us—its influence and effect on every step and action of life—that's what it means to have the glory of God as our goal. A young Christian was in the habit of solving questions of difficulty, and clearing cases of conscience by a very simple phrase. He used to say, "Now, soul, honour bright, is this for the glory of God?" That is what it means to take the glory of God as your goal. And how many questions of conscience, that lie yet troubling and hindering, chaining and fettering Christian souls here to-day, would be answered in a moment if you would say, "Is this for the glory of God?" How many doubtful things would never be touched, how many businesses would be cleansed and purified, how many recreations and amusements would be altered, if the glory of God were kept in view constantly! How many books would never come upon our tables, how many journals would never be seen lying in our houses, if over our booksellers' orders we wrote, "Send me these books for the glory of God!" To have the glory of God as your goal is to follow nothing, choose nothing, take no steps, undertake no business, follow no calling, that is not in the line of the glory of God.

Doubtless you have often noticed what is a customary arrangement for the safety of vessels, at nearly all the harbours round our coast. Somewhere near the mouth of the harbour there will be put up a signal post, with perhaps a square frame at the top, and away inland, on a little higher ground, there is another signal post just like the first. Now only that ship is certain to find a safe entrance that keeps these two signal posts as though they were one. In like manner your walk with God is quite certain only when the goal is clear before you; then every duty and recreation, whether you eat or drink, or whatsoever you do, is in a line with the glory of God. When your actions are not in the line, but to the right or left of it—when the glory of God is distinct and separate from your course, then there is something wrong. When the two are as one, the course is clear, and will "shine more and more unto the perfect day." That being God's ideal, you do well to see to hindrances that lie around the goal. Many are hindered because they take another goal altogether. They make their starting point their goal, and say, "I am saved; that is all I want." A man once said to me, "If I get on to the bottom step of heaven, that is all I want." I said, "But is that all God wants?" When Mr. Aitken, of Pendeen, once visited a place at which he had held a mission fourteen years before, after the sermon a man went up to him, and said, "I want to shake your hand, for I found Christ when you were here before." "And where are you now?" asked Mr. Aitken. The man replied, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Tut, tut, tut, man," said Mr. Aitken, "you ought to have been past that long ago, and every day you have stood still there, you have been showing to the world a crippled, helpless child, which they have thought was the ideal of God's family." Is it not time to have done with that? Should we not see that God expects us to be as practical in dealing with Him as we are in the dealings of everyday life? A boy comes home from school on his holidays, and his father says to him, "It's time you made up your mind what you are going to be." The two talk the matter over, and ultimately the boy makes up his mind, and says, "I'll enter the army." The father approves the decision, and the boy goes back to school with a new goal before him. Some of the classics go off to make room for modern languages, natural science makes way for fortifications, and the boy's course is altogether changed consequent upon the new goal. Have you taken the glory of God as the goal of your life? Have you brought it in as the standard by which you judge and rule everything in life? I thought yesterday, as we were pleading for Mission work, "If the company would take the glory of God as their goal, they would be reduced to the absolute necessity of walking with God, and then doing just what He wants them to do."

PROGRESS IN PRACTICAL EXPERIENCE.

But does some soul say, "I have really found my start in Christ, and want to follow his glory, but don't know how? I have tried so often and have failed." Dear brother or sister, I sympathise with you with all my heart, and would say to you that perhaps you have failed just for this reason, that though you have seen and taken God's goal, you have not seen and taken *God's way* that leads to the goal. "We walk by faith, and not by sight." That is the only way to walk with God. Do you know what that means practically? What sort of progress is that along the way of faith? Progress in practical experience means this: as you are progressing you are constantly coming upon new difficulties, fresh hindrances, unexampled barriers, great walls, that you have never seen before. That is why it is progress; if they were all old things, it would not be progress. As you come to these new things, what are you to do? Bear in mind that for every new difficulty there is a new promise of the Lord Jesus Christ to meet your need. The wall is there before you, and you have never seen such a wall before; well, in the name of the Lord Jesus Christ, step out, and you will find, as Joshua did, that the wall goes down before you; or, like Gad, you will be able to say, "By my God have I leaped over a wall." If you have the promise, it must be fulfilled.

What does progress mean in practical experience? It means leaving old things behind, so that you see perfectly whether you have made progress. Here you are to-day, as many of you were a year ago. Are there any old habits that have dropped off since last year? any old opinions that you used to hold put away? any old weaknesses that have disappeared? If it is progress, the old milestones must be left behind. Or, have you been circling round and round a milestone, and still find yourself doing so? Every obstacle which God intends you to come to, He gives you new power to surmount, and He asks you to step out in faith upon his word. You look back, and see that it was HE who has brought you through; you confess that the Lord alone can lead you on and take you through. Why is it that souls do not walk by faith? Sometimes because they ignore God's power to take them through the difficulties, and substitute their own powers. Other people do not walk by faith because they limit God by their own unbelief. They say, in effect, He could take me through those difficulties, but not through these. A friend of mine urged a woman to throw all her care on the Lord. The reply was, "Ah! that's all very well for you, but I have eight children!" As if the Lord, with his thousands and thousands of children, could not look after her eight! Yet other people limit God by mentioning their big business and their decided infirmities. When shall we remove these hindrances, and not say, "We can, and God cannot," but rather say, "God can, and I shall"? Cease to limit the Almighty, and say that He is able to perform that which He says.

THE ROCK OF AGES *v.* EARTHLY PROPS.

Others are hindered from walking by faith because they deny God by their own ideas. They will say, "What, the Lord deliver you from your besetting sins; the Lord make lazy men get up in the morning; the Lord save the passionate man from his temper, and the uncharitable man from his unkind judgments? I don't believe in that. That would lead to sinlessness." Would it? What a curious reason for rejecting a remedy, because it is likely to turn out too efficient! I never heard of a man doing that in everyday things. If this is a hindrance, let us look at it honestly in the face. Is it true that to trust the Lord to take you through, will lead to a sinlessness of which God's Word knows nothing? Is it true? Well, there is a simple reason why this need not trouble us, and it is expressed in the saying, "Never jump your hedges before you reach them." Before you reach glory, my brethren, there are many obstacles and hindrances of which you know nothing yet. There are mighty barriers, dangerous fords, steep hills, and precipices, and you cannot jump all these until you come to them. If you try to, you will exhaust your powers, and come to grief before you get there. It is a perpetual trusting to the Lord; and if at any point you cease to trust, you cease to walk with God. Why should those forty years in the wilderness, which God never meant for his people, be repeated again in individual lives? Why should we be like children playing in their nursery, calling this point London and that point York, and going from one to the other without having quitted the room? The worst of it is, this sort of thing, which is not progress, brings reproach upon the name of Christ. It is not so bad if it hurts you; worse than that, it hurts Him, and the world looks on at the family of God, and says, "What a sickly lot of invalids," because it does not see you walk as you can walk. He has given you page after page of his word to tell you that nothing shall harm those who walk in Him—that every Red Sea and Jordan shall open out, every mountain and hill shall come down, and the Lord shall lead thee through, and keep thee from falling. And yet his people are groping about for earthly props, and will not lean upon the Rock of Ages! Is it not time that we began afresh? I shall never forget the remark of a friend to me about twelve years ago: "There are endless fresh beginnings in Christ." Will you make one to-day? A fresh beginning, a clear start—to have done with the old, to go out with the new—to prove that God means what He says, that He will make every word true for those who trust Him—to prove that we can walk together with God, just because we have begun to agree with God, and to believe in Him, through Jesus Christ our Lord!

Prayer having been offered by the Bishop of Nelson and Rev. Dr. A. A. Bonar,

Mr. J. E. Mathieson presented requests for prayer on behalf of the Queen and her widowed daughter, the Empress Victoria of Germany.—For the spread of true religion in the United States and Canada.—For blessing on Christian effort in Russia, Cyprus and Tyre.—For divine help and guidance at the Lambeth and the Pan-Presbyterian Conferences.—Also for blessing upon soldiers' homes, rescue work, children's services, and other evangelistic agencies.

Hindrances to Progress in Work.

REV. THEODORE MONOD.

IT is matter for rejoicing that the old Saxon monosyllable "work" is coming to the front as it is doing, more and more, from one year to another. This I take to be largely a meeting of workers, and we are invited to speak of work. Forgiveness, as we have been told, is the first gift of God; but it is a starting point. After forgiveness comes peace, and we have innumerable and beautiful hymns cherished by the Church on the blessedness of peace. That is as it should be. But we should not stop even at peace. With peace God gives Himself; it is a peace that comes from his presence, if it be true peace. He gives peace, and therefore He gives purity. He purifies the thoughts, and the desires of the heart, by his presence. But that is not enough. He gives power. Power, to what purpose? Power for work. So that, after all, work that may seem to some to be the simplest thing, and, as it were, on the first round of the ladder, stands at the top of the ladder, where the angels do the will of God. And that is work.

It is strange enough that at this very time the great literary Society of France, the Académie Française, that you all know about, has offered a prize for a poem to be written by any who may choose to write (the competition is open till December 31), and the poem is to be on one word—"Work." So they agree with us thus far. One of them has said a very naughty thing about work. He is a Roman Catholic, an earnest man, and, I think, a Christian at heart, in spite of his grievous mistakes. He has said that Protestants have so great fear of the merit of good works that they are disposed to find merit in the absence of them. We must show our Roman Catholic friends that that is altogether a mistake and a slander. Only, we want to put work in its right place. I need hardly remind you of the classic passage, as one might call it, on this subject, "Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus *unto* good works, which God hath before ordained, that we should walk in them." Here again, what God has put together let no man put asunder. "Not of works"; surely not. But "*unto* good works," just as surely. You remember the beautiful lines—the author of which, I think, is unknown:—

I will not work my soul to save,
  That labour Christ has done;
But I will work like any slave,
  For love of God's dear Son.

Our subject divides itself into three parts. First, What is work? Second, What is progress in work? Third, What are the hindrances to progress in work?

GOD'S WORK, NOT OURS.

What is work? Well, when one comes to think of it, perhaps the first idea is that work is taking care of the sick, opening Sunday-schools, having home and foreign missions, and so on. One thinks of the endless list—but not long enough yet—of Christian charities and Christian evangelisation. But, after all, that does not define work. What is it? First of all, the work we have to do *is God's work.* It is the work not only that God has prepared, but that God is carrying on across the ages, in every part of the world—of the universe, one may say; the work that God has ordained from all eternity; the work designed by his wisdom, and accomplished by his power; the fruit, the very object of his salvation; the expression of his will; the fulfilling of his purpose, to the glory of his name. It is *his* work. "*Thy* will be done," we are taught to say, as we ask for our daily bread; and before we ask for our daily bread. "Thy will be done"; and then comes immediately after "Thy kingdom come"—not the one clause without the other.

We read in the last verse of the Book of the Judges, "In those days there was no king in Israel: every man did that which was right in his own eyes." But, suppose there had been a king, and every man did what was right in his own eyes, what kind of a king would he have been? We say, "Thy kingdom come"—be Thou the King. And, therefore, let not *our* will be done, but *thine.* And not in heaven only; but "on earth as it is in heaven."

What, then, is work? Well, to each one of us it is just that small portion of God's work He has allotted to us, in our little corner of space, and short minute of time—that is our work. We have to find it out for ourselves, and God will show it. Christ had his work—surely a work with which none other can be compared for a moment; and yet it is true that, just as surely as Christ had his work, you have yours. "I have finished," He said, "*the* work which Thou gavest Me to do." He spoke of that work on several occasions; let me read only two passages. "My Father worketh hitherto, and I work." What does He mean by that? That He had a work of his own, outside of the Father's work? Surely not. That there was a work the beginning of which was in Himself—in his will as a man, and not in the will of the Father? Surely not. This is what He says about the work: "Believest thou not that I am in the Father, and the Father in Me. The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works." That is the way Christ worked in this world; the Father did his work continually by Him.

Creation is the especial work of the Father; redemption is the especial work of the Son; regeneration and sanctification are the especial work of the Holy Ghost. And this whole work of our creation, redemption, and sanctification leads to *our* working by and in the Divine energy. That is the very expression used by the Apostle Paul in a passage that can hardly be literally translated, which is a pity: "It is God which worketh in you, both to will and to do." Anyway, they might have translated the same word twice, for it is twice in the original. He "worketh in you to do"; literally, it is, "He energises your energy," as it were—indeed, it is even stronger than that. It is God's energy that produces our energy, and God's energy energises us. That is the way that we work; and, therefore, saying that the work is of God does not mean that we are to fold our arms. It means, on the contrary, that we are to fight and to labour earnestly, and joyfully, and confidently, because it is God who works in us.

MANY KINDS OF WORK.

Now, this work, in which we have our little place and little share, is infinitely diversified; we have no need to dwell upon that point, though it is a very interesting one. Of course, God has appointed different work to different people, at different times and in different countries, in the history of the world and the Church, according to their age, their education, and their gifts. We are thankful to Professor Blaikie for having given us a letter from a great artist, a great singer, who was also a Christian—Jenny Lind. She wrote a letter saying she rejoiced that all things pure and honest and lovely could be used for the glory of God, and it was her purpose to glorify God by the gift she had received from Him. Whatever the gift is, if we truly receive it from Him, and if we use it for Him, then, in that measure, we are doing his work. Outside of that work, what is there that we can do? The answer is a very short one. If we are outside of fellowship with God, this is what we can do: "Without Me ye can do—nothing." Therefore, we may heap up what we call work upon work, founding institutions, and what not; if it is not from God, if it is not in God, He calls it "nothing"; that is his epitaph. And you may heap a thousand nothings together; the sum is still—nothing. Christ says again on the same point: "Every plant which my Heavenly Father hath not planted shall be rooted up."

A friend pointed out to me the words in Isaiah liii.: "The pleasure of the Lord shall prosper in his hand"; that is the theory, if one may call it so, of Christian work, and first of all of Christ's work. This then is the definition of work; it is what God is doing, what He wants us to do, and what He calls us to do for Him at the present moment—not some indefinite theoretical work, but the work He appoints and is doing now. It may not be the same kind of work, for instance, or done in the same way, as before Christ came; or three hundred years ago, when the world was not at all what it is now. There were not the same facilities for locomotion, for printing and so on. But He carries on his work; He moves on, of course, on the same great principles of grace; but if one dare say so, He also has in the path of his providence milestones, some of which are very glorious milestones. But there is a will of God that bears date this year, and this day; and that is the work that we must try to know and to do.

PROGRESS NOT ALWAYS SUCCESS.

Then, what is *progress in work?* Is it success—what we call success? Not at all. Progress in work is just—*going on*. As we were told just now, it is doing perseveringly the will and therefore the work of God. Did it look like success, after Christ had been received in Jerusalem with acclamation, when all, even his disciples, forsook Him and fled? No; not what we call success. It seemed an utter failure. Was it progress? Surely it was. And it was in the faith that He was fulfilling the will of his Father that He was, as we have it in Hebrews, "learning obedience by the things which He suffered." That is to say, He was going from one thing to another, always perfectly obedient, but that obedience costing Him more and more suffering, and He meeting more and more opposition. And, as we were told just now, that is the path that God would put before us. Progress, therefore, is going on in the path of obedience, in the path of that faith which worketh by love.

Now comes the main question: What are the hindrances to progress? Why are we not *always* going on? Why should we stop, or stand aside, or go back? I have not to speak of the outward hindrances; first, because they do not depend upon us, and next, because those apparent outward hindrances very often are not hindrances at all. God uses them, and turns the hindrances into helps. There was the Church at Jerusalem, persecuted. Well, that would seem to be a great hindrance, but God scattered his word abroad by that very persecution. When we look at the history of the Church in the olden times, or those of the Reformation in England, Scotland, France, and elsewhere, we see hindrances innumerable; but we constantly find God bringing glory to Himself out of those hindrances, and showing that, after all, nothing can stop his purpose.

The Apostle Paul had a thorn in the flesh that was a hindrance; anyway, he thought it was, and he asked the Lord three times to be delivered from it. But God told him, "No; it is not a hindrance, but a help, for my strength is made perfect in weakness."

THREE CAUSES OF HINDRANCE.

Neither have we to speak of spiritual hindrances; though I must confess that these two subjects, hindrances to life, and hindrances to work, are very close to each other. If a poor fellow had a broken leg, that would be a great hindrance to health; but I suppose he would mention the broken leg as a great hindrance to work as well. When you come to look at it, very little divides the two subjects, but it is the hindrances to the outer life to which we have to address ourselves. The question is, then, Why do we not go on in the practical service of God? Why are we not doing more, and doing better, service for God? The hindrances, I think, can be classified in this wise. The work we are doing is either not *from* God; or it is not *for* God; or, finally, it is not done *in* God.

First, I say the hindrance may be simply that the work we are doing is not *from* God. A great deal of good and Christian work may be not from God; it may be of our own devising, of our own choosing. We have not begun at the starting-point, as we were told; for here also there is a starting-point. This is it. At the very moment of the conversion of Saul the persecutor, who became Paul the Apostle, his question was, "Lord, what wilt Thou have me to do?" That is the starting-point, and this must be our question continually about every work that may present itself, and every detail of work. "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." A great deal of work done is useless, empty work, because it is not from the Lord. "Oh, is it not a good work?" Very good in itself, it may be, and yet not *the* work appointed of God for you. Or it may be appointed for you; but not yet—not just at this time. Perhaps it may have been your work yesterday, or last year, but it has ceased to be your work now. Through it God has educated you for some other work. Or it may be your work now, but you are not carrying it on in the way God would have you do it. In one way or another it is not the work God would have you do now and in his way.

In the next place, the work may not be done *for* God. Oh how much of Christian work is not done at all for Christ. How much work is done mechanically; how much just that we may do it as others are doing it. How much is done simply for the glory of our religious party, of our Association, of our church, of our denomination, and not with the view of pleasing and glorifying Christ. How much is done to satisfy our spiritual pride, or to keep up our Christian reputation. How much may be done at most to pacify our conscience, or, perhaps, to make amends, as we fondly imagine, for some of the secret things that were spoken of just now.

But if it is not done for God it is not God's work, and God cannot help us in it. Can you imagine a Government sending ammunition to a party of rebels who would use it against that Government? Do you suppose God will give us grace and power that we may glorify ourselves, or glorify our church, or anything except Himself? Surely not. That is another reason why we fail to progress in work.

FAITH AND WORK.

Then, in the third place, work may not be done *in* God. That is a great hindrance. We forget what kind of work God's work is; and that it is often called a fruit. It *is* a work in a sense, because we have to work, but in a deeper sense it is a fruit. It is the fruit of the Spirit. Now on this point we often make a great mistake, or a series of mistakes. First, there is a time when we imagine we can do so many things; that we can do what we please; that we can *make* work for God. As if we could make fruit; we try, and, of course, we fail. That kind of fruit (as we had occasion to say in this place some time ago) is sapless and tasteless; it has no seed and no virtue in it of any kind.

Then somebody points out that this fruit must come from God. We say that is good news; and it *is* good news. But then we imagine that because the fruit comes from God, we have nothing in the world to do, but just to let it grow; that we are not to give ourselves any trouble about it. Then we find that the fruit withers after all. It is as if a farmer or the keeper of a vineyard were to say to himself that because his wheat or his grapes come from God, from Providence, from the sunshine and the rain, therefore he has nothing to do. So he gives himself no trouble about attending to his vines or his field. What would they come to? He would learn that, though he can make no grain or fruit, he can put his vine or his field into the condition where the life that will issue in the fruit can show itself. Just so, our work is to place ourselves in the condition where God can work through us. All the life comes from Him; but we must place ourselves in that condition. If we are outside of that condition, we are not able to work, and we need not wonder that our work comes to nothing. God is more than willing to work for us by working in us, and by causing us to work. Let Him have His way. If we will not place ourselves in that condition, if we will not abide in fellowship with Him, in this sense that we will enjoy the sweetness of His Spirit, and that we will let His Spirit work through us, then there can be no work done.

We are always expecting that we shall discover some process by which God's work is going to be done of itself. God will have no such process. And though we have gone through ten thousand Christian blessings and experiences, we never come to a point (it would be a great pity if we did) when we shall not have to give ourselves over and over again and entirely to God, that He may do His work. God does not want to work through machinery; He wants to work through living minds and hearts that belong to Himself, that respond to Him, that love Him, and that serve Him.

LAZINESS THE GREAT OBSTACLE.

After all, the chief obstacle to work, as I have found after much meditation on the Old and New Testaments, on the Greek and Latin fathers, on ecclesiastical and contemporary history, and after looking around and looking within—the great obstacle to work is—*laziness*. Calvin says—excuse his words; they were spoken in the sixteenth century—"We are all a set of lazy donkeys!" I wish we had many such donkeys as he was, and that there were none lazier; still, he felt that to be one of the strongest temptations that beset him. People complain of not progressing; the fact is they do not like to walk at all. They do not hear the word of which we were told a little ago: "Rise, take up thy bed and walk"; they remain on their bed, and dream about working. That is the point on which there must be a remedy applied, and at once. We must confess it to God, and not call it by the name of timidity, or humility, or anything else, but call it by its true name. There are those who are too slow; and that is a great hindrance. There are those again who may be too fast—may be a bit presumptuous; they think to do great things, but they are the very ones often to fall back for want of perseverance. They are like the man who began to build. He was not satisfied to build a little cottage; he wanted to build a cathedral: he never finished it. And nothing looks more like a ruin than an unfinished building.

Then again, a great obstacle to progress is what the Bible calls in one place "the lusts of other things." We want to do God's work and a great many other things besides. We will give God his share—it may be we make it a larger and larger item; but we have a little private office, as it were—a little corner for ourselves. That is enough to destroy our fellowship with God, and to mar our work. "Much rubbish" is one of the passages in the Conference programme. We must treat it as Nehemiah treated the household stuff of old Tobiah—cast it all out of the chamber.

"BARELY TIME."

Then, another great hindrance is *fear*—timidity. Fear of suffering, for instance. How many are afraid of the least suffering. That is in the parable of the sower. They have begun to work, when there comes—shall I call it persecution? Perhaps less than that—a little trouble, or mockery, or misunderstanding on the part of their friends; then they go back. They are like a certain soldier I was told of; he was a recruit, a young fellow, who had not acquired the habit of going to war. Someone reproached him with running away in battle. "Oh," said he, "it was barely time; the bullets were coming quite near me." So a great many workers run away, barely in time; just when it begins to be a little too hot. I have no doubt a great many turn back on that account. There are others who are afraid of going too far. I must confess I am afraid of not going far enough. I was instructed by the first thing I learned on coming to England this time. After I had landed (a very happy moment when you land!) I got a newspaper, and I learned this, that if you want your horse to win, you must not pull him back.* I suppose it is a very bad thing; I do not know much about it. Still, it was a good thing to learn that, if you want to reach the goal and win the race, you must not pull back. On the contrary, you require all the time to be running as fast as you can; with the Spirit of God to guide you, or you may run the wrong way, and break your head. But with the Spirit of wisdom and purity and power that God gives, we cannot go too far. The danger with most of us is that we do not go far enough.

And now, let us all ask God to show us first what He would have us to do, be it the plainest work—what we call "secular" work: there is no secular work if we do it for God; we may keep sheep for God, as Moses kept them for so many years. Be assured that even if God seems to withdraw you from what you call work, you are still working. Many of us knew that dear man who has now gone to his rest—Sillwood, of Keswick. He spent years and years unable to move at all. His bedclothes were fastened up to his lips. He said to me years ago (and he lived years after that), "God has only left me my tongue and my eyes." There he was. He used his tongue to praise God and to pray for work abroad, as well as at home; and in his eyes I may truly say the peace and joy of the Holy Ghost were beaming. He surely was working intensely for God and glorifying his Master.

MARY'S SPIRIT AND MARTHA'S ZEAL.

I asked a good lady to give me some advice and experience on this subject, and she said a great hindrance to work is *want of quietness*. That thought struck me very much, I confess. We do not take time enough to ask God for his direction; time enough to speak to Him, or time enough to listen to Him. You remember Martha and Mary. We must have the spirit of Mary with the busy hands of Martha. It has been well said that it is the spirit of Mary we must seek to have first. As a French pastor said (who has also gone to his reward), "If you have the spirit of work first, you will carry the fever of your work even into your closet at the time of prayer. If you have the spirit of prayer first, you will carry the peace of your fellowship with God into all your work." It was all summed up yesterday in one word, when we were told that we must not separate work from service. Remember your work is service; remember that the Master is there, and there will be progress in work. You will give prayer and the Bible their place, and that is a large place. But you will not give them (allow me to say also) a place that God does not give them. I am afraid there are some who make too much of devotion and of time spent merely in going over and over the same passages of the Bible, underscoring them, writing marginal notes, consulting the commentaries, and so on, without giving their study the commentary of obedience. That, after all, is the best commentary. I think it is Mrs. Booth who has said a very good thing on this subject—that many Christians ought to alter a hymn they are fond of singing to—

Oh! to *do* nothing, nothing!

And it is quite true that while we confess before God that we are nothing, and acknowledge that we are poor and blind and miserable and naked, yet Christ comes to us and says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." The wrong kind of passivity and inertness and supineness does not at all make up for the wrong kind of activity. We want to learn of God the true passivity of spirit, the spirit that will lead us to true activity, where God can work through us. As we were told last night, the time has come for prayer to be merged in action.

DO NOT DISDAIN SMALL THINGS.

Therefore, brethren, do not seek for great things, nor keep back from them if God should call you to them. Do not disdain small things. Another French pastor, Adolphe Monod, said a word on that subject that you may like to hear. What he said was this: "Between the great things that we cannot do and the small things that we will not do, the danger is that we shall do nothing." On this subject also a great thinker and a great genius, who was also a humble Christian, Pascal, says: "We must do little things as being great things, because of the majesty of Jesus Christ, who does them in us; and we must do great things as being little things, because of his almighty power."

Besides, what is great, and what is little? Whom does God call first, and whom does God call last? The first is the nearest to Him. I read some time ago a beautiful fact in history. It was in the very olden time when there were kings in Ireland. I hope I am not going into politics; but there was an Irish king wandering about, and he came into the mansion of one of the lords of the land—a very rich man, who was giving a great feast that day. The king was unexpected, and, as he entered the banqueting hall, he took the place nearest the door, that was left empty—of course the very lowest place, and with the very lowest of those who took part in the feast. At once the head of the house and the lords with him rushed to the other end of the hall, and they said to the king, "Please let his Majesty come and sit at the head of the table." The king answered, "Where I sit, there is the head of the table." Is not that encouragement enough for us? Just get nearest to the King, if you want to be at the head of the table.

FORWARD, THE WATCHWORD.

And now with Him shall we not go forward? Shall we not cast aside every weight, and do away with every hindrance? Shall we let neither the burden of the past, which we cannot alter, nor the burden of the future, with which we have nothing to do, weigh upon us; and shall we let ourselves rest upon the word, upon the faithfulness, upon the love, of God? Shall we go on, not fearing to walk in the Saviour's path—willing to walk alone if necessary, and to be called singular? That really does not mean anything. You will never be alone if you walk with Him; and you will be one with all true-hearted children of God, whatever name they may bear, who are loyal to their Lord and yours. You will have no time left, if you are in earnest, for judging others who may be doing other work, and yet be doing also the Lord's work. Each will be fulfilling his appointed place and task, as in the Tabernacle of old each one had his appointed place and task. And then we shall be ready for every change. We shall go from milestone to milestone, ready for orders. Says one, "Ready for orders is a higher plane of Christian character than to be merely ready for work." Let me read you a few lines from a letter received by a young lady who intended to be a missionary in China. It was written by Mr. Hudson Taylor, who is now on the way to America, so that I may read it. He wrote: "I can join you in thanking God that the way seems closed to your going to China. When God clearly indicates his mind it is great cause for thankfulness. But it is not of so much moment that we are engaged in this or that service, as to be assured that we are where He would have us to be, and doing what He would have us to do. Knowing the Master's will, and assured that we are gladdening Him by cheerful acquiescence in it, is a joy, whether it involves our being laid on a bed of helpless weakness, or being employed in the high places of the field."

I close with one word from Christ Himself. Let us be of those disciples of whom He said, summing up the whole subject of work in that well-known passage: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

THURSDAY EVENING.

SIR ARTHUR BLACKWOOD,

in the course of his opening remarks, said: I was struck by the expression used at the great meeting we held the other night at Exeter Hall, by one who said that the great national sin of the opium traffic in China appeared to have lost its grip of the conscience of the nation, if it has one. And that is so with reference to these subjects that we have before us to-day. Is it not of importance that God's Word should really take hold of us as with a vice, that it should enter into us, and be in our hearts as a burning fire, constraining us so that we are compelled to go forward in the heat of our spirits? The Lord grant that instead of lamenting over lack of progress, we may be eagerly pressing forward into the unoccupied places!

Suffer just one word with regard to those particular subjects that were brought forward the other night. Are we exercised about them? We are meeting here to consider progress not only in our own souls, but as regards the work of the Lord around us and in foreign lands. Is it the case that national sins fail to touch the Lord's people? Is it the case that many of us, perhaps, here are callous and careless as to the crime of the opium traffic in China, the drink traffic in Africa, and unmentionable national crimes in India? Are we leaving these things to associations? Are we leaving untouched these hindrances to the progress of the work of God, unconfessed by us in private, unprayed about in the family, unprotested against in public? Though that was a grand, an unanimous, an enthusiastic gathering the other night, yet proportionately how few of the Christians of England seem to care whether these things are so or not. There was a word spoken the other night by one who spoke a true word when he said, though it is often forgotten, that nations are judged in this world. Nations, as such, cannot be judged hereafter. We believing people are part of this nation, and unless we play our part as Christians with regard to national sins, we bear our share of guilt involving national judgment; and when God permits national judgments to fall there is no distinction made, there can be none then, between individuals. When Nebuchadnezzar, king of the Chaldees, came upon Judah for national guilt, none were spared—old men, nor maidens, nor children; all were involved in it. If we think, then, of hindrances to progress, let us meditate upon this subject, and ask whether we have as yet awaked as Christians to our individual responsibility as constituting part of the nation, and as sharing national guilt, unless by prayer, by protest, by effort such as is in our power to make, we range ourselves on the side of God against the devil.

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* A reference to the turf libel case tried last week.

A Life of Endless Progress.

REV. EVAN H. HOPKINS.

The walk represents the practical conduct—the manner of life of the believer. It is the outward expression of his inner condition—the index of his real character. It is something more than the views he holds, or the doctrines he teaches, or the desires he feels: it is the tangible resultant of all those hidden forces that are at work within the man. We judge of a man's character by his walk, for there we see it translated into a language which every man can understand. Those truths that he has received secretly into his heart are there translated, and any man can read that language. Progress means a growing conformity to the mind of Him who has called us, and who has put before us an ideal of practical godliness. Progress means moving heavenward, approaching more closely to that ideal. True, it is not attainment, but it is movement. The hindrance to progress points to those impediments that lie in the way of the believer, the opposing forces that are continually assailing him on the road. He has to meet with contending influences—evil agencies, innumerable difficulties—and all these tend to retard him in his progress; but he need not be discouraged, and certainly he must not expect failure, because God has anticipated all these difficulties. He has provided for all his needs, and seeing the sufficiency of the Divine provision, we feel that there is abundant ground to expect victory, that there is every reason to expect progress in that path of humble obedience and simple trust into which God has called us.

Three things God has given the believer for this walk—*a path*, *a presence*, and *a power*. What is the path? What is it to be progressing in the path? Walking in the truth of God. I have no greater joy, said the aged apostle John, than to hear that my children walk in the truth, not simply that they walk sincerely and truthfully, but that they walk in the truth of this word. Progress, means increasing in the knowledge of the truth. Progress, means increasing in conformity to the truth and in the confession of the truth—getting to know it more perfectly, practising it more thoroughly, manifesting it more clearly. There can be no such thing as progress, if we get away from the truth of the revelation. If we turn aside from the Holy Scripture, we may be advancing, as some like to call it, but progress means something more than advancing. The train may be said to be advancing when it leaves the rails and flies off at full speed down the embankment, but the passengers would not call that progress, because the rails are as necessary to the true progress of the train as the steam; and so keeping close to the rails of Divine truth is as essential to the progress of the believer as the power of the Holy Ghost. But it means walking in the will of God. The walk of the Christian is not simply a stroll. It is a journey; not an aimless wander, but a course having a definite destination. You know when a man takes a stroll he intends to come back again after a while to the place from which he started; but when a Christian in right earnest starts upon the life of faith, no such notions can be in his mind He has commenced a journey which, starting from the City of Destruction, leads right on through the gates of Heaven.

TO EVERY MAN HIS WORK.

God has a special will for every one of His children, and He is ready to reveal that will to us every day. As we need daily bread, so we need the daily opening up of his will to us. It is a part of our spiritual food. "My meat is to do the will of Him that sent Me;" and one important element of all progress is to be able readily to detect what God's will is. Not unwise, but understanding what the will of the Lord is. The faculty of spiritual perception and the readiness of immediate obedience, not only to see it, but to do it. If there is fear and suspicion in relation to the will of God, there is a hindrance. Oh! what a common hindrance this is. We ask the question: Give myself wholly to the will of God—where will it lead to? what will it involve? When we see that infinite love and freedom and power have all combined to mark out that path for us called "the will of God," at once we are ready to respond, "Yes, Lord, I am willing that Thou shouldest lead me blindfold." At once you are ready to put your hand into his hand, and to say: "Lord, Thou alone shalt lead me." You know that the path of the will of God is the path of freedom. It is not the will of our Heavenly Father that any of his children should be weighed down by care, hampered by besetting sin, or burdened by weights.

There are things that hinder progress, and we have been looking at some of them to-day. As we have been already reminded, it is not enough for us to know it and say, "Yes, that is true." Have we acted upon it? Laying aside every weight, have we known definitely, each one of us, so to deal with those things as to drop them? But it is walking in the love of God. Walking in love. The whole of our activity is to be in the atmosphere of love; you are to do nothing outside that atmosphere. Keep yourselves in the love of God. Never question the freeness and the fulness of His love to you, unworthy one, and see that you believe in that love by manifesting the same spirit to everyone around. Drink it into your souls as the plant drinks in the sunshine, and let it be seen that in every look, in every word, in every action, you are just steeped in love; that love radiates from your very countenance to every member.

Whatever hinders the love of God in the heart is a hindrance to the progress in the life. Now, beloved, you cannot manifest that which you do not possess. Trying to be living without having love is a hard and hopeless task; but if you are abiding in love, the Holy Ghost is filling you with love. It is a fruit of the Spirit, as we were reminded this morning, in the believer, and the very first thing that the Holy Spirit puts into the heart of the believer is love, then joy, and then peace; and, when your heart is filled with those three things—the first-fruits of the Spirit—you are in a right condition, and because in a right condition, is it not easy and natural that there should be right conduct—gentleness, meekness, and so forth? Remember that love does not seek limits, but outlets. Love is not like a stagnant lake; it is like a mighty, flowing river. It cannot be more or less. It must flow on. It must spend itself. This is progress in the truth of God, in the will of God, in the love of God. That is the path.

LIVING IN THE LIGHT.

But there is a *presence*. God has given us a presence. What shall we say about it? First, it is an *illuminated* presence. "I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." Is not that a beautiful thought? In simple life, that is the first thing. He showed them the light of life. Your life should be illuminated. All life needs light. Take the ivy; put it into a dark cellar, and what have you? A pale sickly thing. It lacks the light of life. Look at the Christian. Yes, there is spiritual life, but where is that Christian life? In the gloom, in the shadow, in the twilight, in the darkness. It lacks the light of life—that light which is appropriate to the Divine life which has quickened it. "He that followeth Me." It is because we do not follow we get into the darkness. There is the past, and here is the present. Here is the promise: "He that followeth Me shall not walk in darkness, but shall have the light of life." What hinders from following the Lord fully? Have you noticed the twenty-third Psalm—the connection between that thought in the beginning, and in the end? "He leadeth me." I am following if He leads; and if I follow Him, what will follow me?—goodness and mercy. If I do not follow Him, I shall miss both. It is following the Lord. It is communion with Him. It is not thinking of his blessings. You follow Him, and goodness and mercy will follow you.

Then, secondly, it is a *separating* presence. By separation we mean consecration; and, as you know, there are two signs of consecration. We are separated from something, and separated unto something—from the world, unto God. There are two ways by which we may press this truth—the negative side or the positive. We may be thinking of the hindrances, and the weights, and the besetting sins, that have to be laid aside. There is another way. We may be thinking of Him, and we may be realising to-day the attractive power of his presence, and we may be drawing nearer to Him. There are two ways by which I might separate a quantity of iron filings from a mass of sawdust. I might blow away the sawdust, or I might bring a powerful magnet to bear and leave the sawdust behind, and take away the filings. Here we have a separating presence because it is an attractive presence. How did God bring Israel out of Egypt? They had realised the blessedness of being safe under the shelter of the blood. They were still in Egypt. There were many things from which they needed to be separated. And now comes the manifestation of the Presence in that pillar of cloud and that pillar of fire. Oh, what a wondrous type!—all Israel coming down, and gathering round that pillar and gazing into the presence of God, realising the blessedness of being there. "In thy presence is fulness of joy." The pillar moves, and they are so happy in the Presence that they must follow on—there must be nothing between; and so the pillar of cloud and the pillar of fire bring all Israel out of Egypt. What a number of things they must have dropped upon the road. So it is with us. It is well sometimes to leave the negative side, and get a view of the Master. Has He not been manifesting Himself? Have we not seen fresh beauty? Have we not said, "Draw me nearer, still nearer?" and as we have gazed on his beauty, how all these other things have seemed as nothing, and we have let them drop!

AN APPROPRIATING PRESENCE.

Thirdly, it is an *appropriating* presence. Think of a citadel in the centre of a city, and the walls surrounding that city. Now, if you are a Christian, the Lord has taken possession of the citadel of your being and your spirit. You are his. Progress in the life, and then in the walk, means that having taken possession of your spirit, He now advances and takes possession of your soul—as we heard yesterday morning; and from the soul He goes on to the body. These are the walls of the city, and in the walls are five gates. Every sense is an avenue to the citadel; every sense is an inlet of temptation. Whatever you set apart to God is sanctified: whatever God appropriates to

Himself is sanctified. You have been thinking about giving yourself wholly to Him; do not stop there. Look at the Divine side. God must sanctify you wholly. "I pray God your spirit, soul, and body be preserved blameless"—the Lord taking possession of the whole man. And now the city will be occupied; you have been keeping the walls and the gates yourselves. The Lord has had the citadel, but "except the Lord keep the city, the watchman waketh but in vain." It is not your watching—it is the Divine power that is to keep the city; but in order to keep the city, and in order that there shall be real progress, He must appropriate the whole man—spirit, soul, and body. You see, then, that the presence is an illuminating presence, a separating presence, an appropriating presence.

Now we come to the *power*. Power is absolutely necessary. It is not enough that the road should be prepared and the way laid open. It is not enough that we should be at liberty—every chain snapped, every weight rolled off that retards progress: we need power. Where is it? "To walk worthy of the Lord unto all pleasing, being strengthened with all might according to his glorious power." You see the connection in that first chapter of the Epistle to the Colossians: "Walking worthily, strengthened with all might," according to his all-sufficiency and unfailing power—continuous power, available power. How is this power to be possessed? Let us try and be very simple here. There is the power provided. The road is open and there is the presence, but I am weak and helpless. How is this power to be had? How may I receive it? I ask, How is it? By effort? By faith? That is an important question. To say that there is no effort, that there should be no effort in the Christian life, is to say that which distinctly is not true; but the effort in the wrong place is a serious hindrance to progress, just as it is a serious hindrance to our salvation at the beginning. Divine power is not received by striving, but by trusting. Many of us are struggling to get the power we ought to be trusting to get. The activity will come when the power comes, or when you are in a right relationship to the power. You are only a vessel. What is a vessel? You say you have no power. Does that mean you have no responsibility to fulfil the conditions. Surely not! I say you are only an empty vessel, but what can you say of a vessel? It has no power. Yes, but it has capacity—capacity to receive. Christ has the ability to accomplish. We want the empty vessel and the full Christ to come together. Power belongeth unto God, but you are responsible—for what? Opening your heart to receive the power. Ah! that brings us to the will. Yes, there is a little door at the entrance, and they call it the will. You can open it or shut it. There is Divine power outside. "He is able to do exceeding abundantly." All power belongs to Him. You may keep the door shut, and fold your hands and say, "I have no power; I am waiting for the power." What a mistake you make! You can say, "Yes, Lord, I am utterly helpless, but I am willing; in my weakness I say 'Yes' to Thee." You can open it or shut it. You can say "I will," or "I won't." Remember, it may be to-night.

HOW TO GET POWER.

The way to get the power—that is the point. Activity when you are in a wrong condition is just like a man putting forth efforts when he is partially paralysed. He has just enough power to make him feel the pain those efforts produce, but not enough power to make those efforts effective. If it were possible to put into the physical being such a fulness of power and life that you restore him to vigour and soundness—what then? Then all his activity would be easy, happy, and effective. That is where the activity comes in. It is being strengthened. It is after you are strengthened according to his power; but first there must be the consecration and there must be the trusting. Now we come to another point. How is the power to be used? By acting rather than by praying. Oh! how subtle our hearts are. We are always praying. There is a time to ask and there is a time to take. There is a time to seek and there is a time to claim. And so there is a time to act, and if you trust Him why are you waiting? You say, "Surely I must wait for the consciousness." Consciousness, that is another word for feeling. Have you seen the distinction between conviction of a fact and consciousness of a fact? I may continually walk in the conviction and the truth of a thing without any consciousness of it. That is to walk by faith. "Faith is the substance of things hoped for, the evidence, the conviction, of things not seen." Not realised, not felt, acting as if you felt, though you do not feel, being so fully persuaded that it is true because God has said that we are to step out into the dark. This is acting.

So, if you have really brought your souls into that attitude in relation to the power, the next thing that rests upon you is applying it in action, and then you discover, to your infinite joy, and you realise, that the Lord's word is truth, and that it is just as He said it would be, and you step out, the stream of his power flows in, and the life is triumphant. That is what we want to-night. Now deal with that point. It seems to me we may deal with two other points. We may be occupied with other things, but until that step is taken there is an impediment—a hindrance, and you can make no progress. I say the path is open—that is of Christ. The presence is here—that is Christ. The power is provided, and that is Christ, for it has pleased the Father that all the fulness should be in Christ. Do you believe it? Do you believe that Christ is God's answer to your every need, and that, having Christ, you have the conviction—not the consciousness—that you have the power? What follows? Obedience! Step out, beloved brother, and simply take God's word as your warrant. Keep your eye fixed upon Him, and now you begin to learn it is a life of faith, but it is a life of trial, of victory, of holy, blessed calmness and rest, a life of endless progress, following the Lamb whithersoever He goeth.

Hindrances Within and Without.

PASTOR RAPPARD.

When we speak of the "work of the Lord," we mean the glorious salvation wrought out by God in Christ Jesus, by which sinful and ruined men are rescued from perdition, and made partakers of his everlasting Kingdom. The great work of redemption was accomplished by the death and resurrection of our Lord Jesus. When He ascended up into heaven, He commissioned His disciples to carry forth into the world the blessed tidings of this great salvation. This is their work. We have to speak to-day of some of the hindrances which the servants of God are apt to meet in the carrying out of their commission.

There may be hindrances in the workers themselves, and hindrances in their fields of labour.

I.—IN THE WORKERS THEMSELVES.

(1) *A divided heart.*—"Judas Iscariot was numbered among us, says Peter, and received his portion in this ministry." Yet "he obtained a field with the reward of his iniquity." In the beginning of his discipleship he no doubt tried to give half his heart to the Lord, while giving half to Mammon. But since no man can serve two masters he was brought by the craft and subtlety of the devil to hate the Lord Jesus, and to cleave to Mammon. Thus he lost his habitation, and his bishopric was given to another (Acts i. 17-20). Some time ago, in one of our Swiss villages, a woman lay dying. She could not find rest or peace. At length she was visited by a child of God to whom she could unburden herself. And what was her complaint? "Ah, my divided heart! my divided heart!" was all that she could say "This," said she, "has been a hindrance to myself and to others in the work of the Lord."

(2) *Pride, and an unbroken spirit.*—Jesus was meek and lowly in heart. When his disciples had been reasoning one with another in the way who was the greatest, our Lord at once rebuked the dangerous spirit which was thus made manifest. Calling a little child, He set it in the midst of these men, saying, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Immediately after this, when speaking of work done for Him, He says, "Whoso shall receive one such little child in my name, receiveth Me;" thereby showing them how important it is, with true humility, to be willing to do the little things. Gebrochen *werden* thut weh; gebrochen *sein* ist selig!" says a countryman of mine; which means, "The being broken is painful; to be broken is bliss." Or, as Count Zinzendorf puts it, "As long as I wished to be something, I had nothing but misery; since I have become a nothing (worm), I am happy and content." Ah! pride, the fruit of the fatal seed sown by our enemy, when he said, "Ye shall be as God"; pride, which causes God to withdraw his help, for He resisteth the proud, but giveth grace to the humble; pride is a great hindrance to work for Him.

(3) Closely connected with this is a certain *sensitiveness*, which causes us to be easily wounded, and may lead us to have feelings of bitterness against another. Alas, too often such bitter feelings are found in the hearts of men who yet serve the same Master! Let us not shrink from calling this sensitiveness by its proper name. It is envy. Joseph's brethren were moved with envy against him (Acts vii. 9). Pilate knew that for envy the Jews had delivered Jesus unto him (Matt. xxvi. 18). Much strength is wasted by such evil thoughts. They must and they can be overcome in the strength of the Overcomer. Tersteegen's testimony in his last will was this, "Nor do I feel anything towards any man, save only unconditional pardon, sincere humiliation, and hearty affection."

(4) *The want of the love of God*, of which it is said that it is shed abroad in our hearts through the Holy Ghost, is one of the greatest hindrances to progress in the work of the Lord. Love towards a perishing world caused God to give what was most precious to Him, his only beloved Son. Jesus, having loved his own which were in the world, and loving them even unto the end, washed his disciples' feet, and then went forth to suffer and die. Paul says that all his faith and self-denying zeal would be of no avail without *love*. Words spoken in the service of the Gospel are useless unless they come from a heart which knows the love of God; indeed, they are worse than useless. Love of the brethren, and in the love of the brethren: *love* to every soul (2 Pet. i. 7, R.V.) is the great commandment. He who does not love is not fit for the service of God.

(5.) *Restlessness* and *excitability* is a further hindrance to progress in work. God has the fulness of rest in Himself, and He works in majestic repose from the beginning until now. Our Lord Jesus bequeathed to his followers a power of restfulness which He calls "my peace" (John xiv. 27). It was in the strength of this peace that He Himself always spoke, and did the right thing, even in the most difficult and trying surroundings. We often hear people complain that they can do nothing well, because they never find time for inward rest and concentration of spirit. Dear friends, if any of you really cannot find time to read your Bible with earnest purpose and prayer; if you can no longer collect your thoughts, and plunge your spirit into the heart of God in earnest supplication; if you find it impossible to perform your great duties as well as your little ones, especially those in your own family circle, in a spirit of calm, deep, inward peace—then something is wrong. It is time to awake, to repent of this inward unrest and disorder, and to turn to God, who has said, "In quietness and confidence shall be your strength." In our busy bustling time it may often be needful to take days of rest, not mere physical or mental rest and change, but days of real, inward concentration of soul in God.

(6) *Unfaithfulness in small things* hinders progress. If ye have not been faithful in that which is less, who will commit to your trust the true riches? (Luke xvi. 10, 11.) He that is faithful in a very little, is faithful also in much. What is meant by these little things? No doubt, our nearest and simplest duties; such as, for instance, the employment of our time. Sins of disobedience, in the matter of reading the newspaper or in other reading at undue times, are far more frequent than many would like to admit. Again, time is too often squandered in useless conversations, or even in positive idleness. If you would be faithful, let your mind, your thoughts, your tongue, at all times be under the control of the Spirit of God. A French proverb says, "When you are in the family circle, watch over your temper. When you are alone, watch over your thoughts. When you are in company, watch over your tongue."

If we pass lightly over these items of trust which God lays in the way of each one of us, then He must withhold from us a larger share of work. God will not take his scholars into a higher class, until they have learned the lessons of the lower. "For whosoever hath, to *him* shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath" (Matt. xiii. 12).

(7) *Discouragement* is a dangerous thing, and often proves a great hindrance to progress in work; for it is nothing less than want of trust in the power and faithfulness of God. It was an assault of this enemy which made David say, "I shall one day fall into the hands of Saul;" and eventually led him to use such a shameful disguise in the presence of King Achish. Hear the voice of faith: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain" (Zech. iv. 7). And again our Lord says, "Have faith in God. Verily, I say unto you, whosoever shall say unto this mountain, Be thou taken up and cast into the sea, he shall have it" (Mark xi. 23). Such mighty words are given us, in order that none of us may lose heart or give way to discouragement, when placed under circumstances of difficulty, or exercised in the school of patience.

And now, how shall the Christian worker overcome all these hindrances? The Book of truth gives us an unmistakeable answer. The believer in Jesus Christ has received the promise of the Holy Ghost as an abiding presence and power. In the eighth chapter of Romans the word Spirit occurs over and over again, as a testimony to the whole Church that, after justification by faith, there begins for the believer the life and work of the Spirit. If any man hath not the Spirit of Christ, he is none of his (Rom. viii. 9). In his last discourses our Saviour constantly referred to this supreme gift, the Comforter—the promise of the Father. The disciples waited, according to their Lord's command, until the promised Spirit came. Would you learn what progress in the work of the Lord is? Turn to the Acts of the Apostles: they are the acts of men filled and moved by the Spirit.

Without this Spirit none of our doings are worthy to be called the Lord's work. Works done without the Spirit of God are in themselves hindrances to God's work. They cumber the ground. They are occasions of stumbling to the world. How often do we find the expression, "Peter, Paul, full of the Holy Ghost?" ...This is the standard for the true workman of the Lord Jesus Christ, for one who would have no hindrance in himself, nor be a hindrance to others.

II.—HINDRANCES IN THE FIELDS OF LABOUR.

Our Lord tells us in the parable of the sower that there is diversity in the field in which the seed of the kingdom is sown. Of Jesus Himself it is said (Matth. xiii. 54): "He could not do many mighty works there because of their unbelief." The Thessalonians were more open for the preaching of the Gospel than the Athenians. We do not see that the Lord or his apostles used a diversity of methods; methods are not the chief thing to suit the different fields. They preached the simple Gospel in power and in the Holy Ghost; they had conversations with individuals (John iv.; Acts xxi. 31), and they took care that those who had become obedient to the faith should be gathered into a church, placed under the oversight of bishops and elders, and fed with the sincere milk of the Word. Looking into our own fields of labour, we ask, "What are the hindrances that we chiefly meet with there?" The answer is manifold.

(1) *The strong attraction of the things of earth on the minds of the people.*—This is the first consequence of the Fall of man. The bond of holy fellowship which united our first parents with their glorious God was rent asunder by their wilful act of disobedience and distrust. They died. Death is a severance of that which belongs together. Man was severed from God. The bond, loosened Godward, was now bound earthward. Hence the cleaving of the natural man to that which is seen; the tendency to love and serve the creature more than the Creator (Rom. i. 25). None but the second Adam, the crucified and risen Lord, could bring help. His death sets the earth-bound soul free; his resurrection restores it to the communion of God, binding it unto Himself.

(2) In many countries *Rationalism* has held its sway for years among a population that calls itself Christian, and has exerted a deadening influence on all around. The people not only have no conception as to what the plan of salvation is, but they have been led systematically into infidelity and unbelief. When the evangelist comes to them with his message of salvation, they have a ready answer: "We are in advance of all that sort of thing," they say; "it is the invention of priests. We have learned to believe only what we can see and understand."

(3) But mere *Formalism*, where the church has, like Sardis, the name that it liveth whereas it is dead, is likewise a terrible hindrance to all development and progress in work. Our Lord Jesus Christ had no more inveterate opponents than the Scribes and Pharisees; and in our days worldly churches and dead forms set up embankments, as it were, against the spreading and overflowing of divine life. Words of truth without the realised truth of the words, and without the verifying influence of the Spirit, fall like mildew on the garden of God.

(4) Amongst the hindrances to the progress of the Lord's work we must reckon that dreadful array of the sins of the flesh which, like a murderous pestilence, destroys the life of many. Drunkenness is slaying its thousands; therefore do we welcome the temperance societies that are doing their noble work courageously and with zeal. The voice of the rescued drunkard telling of past misery and present liberty through Christ is not heard in vain. (Ours is a day of unions, societies, clubs of all kinds, which nurture worldliness and levity. Our young men and boys are in constant danger of being caught in some one or other of these snares, and when the voice of the Good Shepherd reaches their ear, they are already bound to another master.) In rural districts the sin of sorcery, under a variety of forms and names, is doing a work of destruction, and holding souls aloof from Christ. This sin shows itself chiefly in times of disease, when people seek their refuge in amulets and certain superstitious rites, instead of fleeing for refuge to Him who is the true and only Helper.

Glancing at the foreign mission field, we might mention *caste distinction* and many fearful customs and *superstitions*, which form a mighty barrier to the spread of the pure religion of the lowly Jesus.

But enough. Scripture tells us of the state of disorder and rebellion into which sin has hurled mankind. But where sin abounded, grace did abound more exceedingly. The two kingdoms between which the Lord has from the beginning "put enmity," are still standing face to face, and the war is declared on the whole line. We know, my beloved brethren, on whose side shall be the victory; yea, on whose side *is* the victory. Much has been done since the day when a company of a hundred and twenty men and women were gathered together in that upper chamber of Jerusalem, and prayed with one accord, waiting to be endued with power from on high. If the hindrances to the progress of God's work are great and manifold, let our faith be all the greater, all the more purified by the fire. If human props fail, let our faith be grounded all the more firmly on the Almighty God. Man's extremity shall be God's opportunity of making bare his arm, which has never yet been shortened. A single man with God is always in the majority. In the name of God, he can leap over walls and can overcome the Goliaths of his foes. Yes, the Lord has done great things; we will repeat it with praise. He is doing great things in our days. He will do greater things still. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Launch out into the Deep.

REV. CHAS. A. FOX.

The few words that I would speak this evening are addressed to you as Christian workers. I would throw out very humbly a few words on the great service to which you and I are called. How good it was of our blessed Master to say, "No man ever yet hated his own flesh." Christ will not be the first man to do this. Thank God, though we are utter failures, He will not hate us—his own flesh; but He will have mercy upon us, and He will recover us, for He has redeemed us wholly; body, soul, and spirit. And it is for this purpose that you wait this evening, just to make sure once again that the covenant abides between us and Him—that we present unto Him body, soul, and spirit, and that He accepts, and will keep henceforth, body, soul, and spirit for Himself. Blessed Lord, do this, we beseech thee!

First of all, let me say that, as Christian workers, it seems to me this is the chief thing—always to be conscious of the presence of the Lord. Let us always see Him with us. Put not forth thy presence in the sight of the King. There will immediately follow a losing of self, an abandoning of our own resources and power. "Mine eyes have seen the King, the Lord of Hosts." We shall be humbled to the dust. Like Isaiah of old, we shall indeed cry out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." Like John of old, we shall fall as dead at his feet, because our eyes have seen the great High Priest, as it was in his case; and, like Job, this permanent and continual sight of the King shall empty us and humble us, that we shall say, "I have heard of thee by the hearing of the ear: but now my eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." Servants of God, ever in the presence of the Master, I beseech you, abhor yourselves. Let us all always be in that conscious abhorrence of ourselves, that the glory may be of God alone, and to Him.

THE EFFECT OF SEEING SELF.

This will keep us in our right place. We cannot, we dare not put ourselves forward in the presence, the realised presence, of a king; and this will affect us in all that we do or say. There will be a power in which we speak, there will be a power in our very presence, because we are conscious of the presence of the King—the saving, the keeping, the awful King Himself. This, I believe, is what we need as workers for Him—that we should grow in acquaintance with our dear Lord, that we may know Him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable unto his death. Oh, that there were more of the spirit of death amongst the servants of the Lord! Oh, that we recognised that we have indeed died with Christ on the cross; that we have left behind us on the cross our own life, and we have only his life! Henceforth, it is not I, but Christ that liveth in me. May this be an increasing reality in the soul! May we be growing in that sense, that we are under sentence of death—yea, that we are crucified with Christ!

And with these inspirations I am sure will come such a blessed sense of rest that we shall indeed enter into the calm of God—the Sabbath rest of our God. "Come unto Me, and I will give you rest," said Christ; and we have come, and been justified through his precious blood. But "Come *under* Me, and ye shall find rest, take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Unto Christ first; but under Him immediately. Are we accepting Christ's will at home, in the crossing time, in the thorn in the flesh, which you and I perhaps suffer from? Do we gather grapes of thorns? God can; and God does. Oh, how fruitful was that thorn in the flesh that St. Paul had! What a marvellous produce it brought in! What further grace he knew through it! How he could say: "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Have we nothing of this sort, servants of the living God? And are we constantly in that holy rest? Many of God's servants, I fear, bring an unrest with them. They do not seem to hallow the place where they are. The place where we stand should be holy ground, because Jesus is with us; and wherever He stands it is holy ground. If you and I, children of God, would exemplify this by the power of the Holy Ghost, wherever we go we should be preaching; whether we uttered any single word or not, we should be servants of Christ. Oh, shall we not enter into that rest? Shall we not find that rest by accepting his will and his yoke?

UNTRIMMED LAMPS.

Further, I believe that the servants of Christ fail often in their great ministry because they are untrimmed lamps. They are burning the charred wick of the Word, instead of the fresh word, fresh from his own lips. You know the power of a fresh word from God Himself. There is a marvellous power in it; and we need to have a fresh word from God every day, and this word must be steeped in fresh oil every day—the oil of the Holy Ghost. We cannot burn Scripture alone; it will not give a true light; it will flicker and die out. We may heap passage upon passage, but it is not a true light until it is steeped in the oil of the Holy Ghost. Workers of the Lord, see to it, I beseech you, that we trim these lamps of ours, and keep the fresh wick of the word still in the lamp, and steeped in the oil of the Holy Ghost continually.

Let me say this further word—I feel sure you realise it—that we need three things for this blessed service. First, a veil that we may be hidden, like the cherubim who veiled their faces and veiled their feet. Ours must be a hidden ministry—hidden, I mean, from outward show and display. We live in dangerous times. Everything is displayed immediately. We need to be living more and more in the presence of the Lord. We need to be veiled, face and feet, and to lie simply thus. And having this veil, we need a fleece, Gideon's fleece. You remember how he spread it out in the evening, and asked God to fill it with dew, and he would then have a sign, or assurance, that God was his God. We need, too, in private to spread the fleece—our own weakness, our own unworthiness, our own utter prostration of body and soul. An empty skin is just what we are until we are filled afresh with the dew of the Holy Ghost. And we need this every day—fresh dews of the Holy Ghost in our fleece. When you look upon this fleece as a spotless fleece of the blessed Lamb of God, oh, how full it can be, and it is with the dew of the Holy Ghost! And when you have been satisfied yourself, spread it out again for others, that you, having been satisfied, should have this blessed power of drawing the dew of God all around you, until, wherever you tread, you walk upon the dew of God, and people are prepared to receive you, because you have already prepared your way by bringing down the dew of God by his infinite grace.

CLOTHED WITH POWER.

Every servant of God needs not only a veil, not only Gideon's fleece, but also needs Elijah's mantle, that we may not be satisfied with merely receiving and absorbing, but that when we come to our Jordan—to our difficulty, whatever it is before us—we may smite the Jordan, and calling out, "Where is the Lord God of Elijah?"—or, rather, "Where is the God and Father of our Lord Jesus Christ?"—that we shall cleave every obstacle before us, that we shall go forward in his strength, that we shall do exploits indeed, that we shall do definite acts of faith. And we must not only believe and trust, but do acts of faith, definite and determined. Thus we shall prove God, thus we shall glorify Him. But, as you will remember, before Elisha smote the Jordan he rent his own clothes. We must have done with all our own; it must be only the Spirit of the Lord; it must be only the power of the Holy Ghost — supernatural power. Are you willing for this, children of God? Shall we have the veil, and always be hidden? Shall we have the fleece, and always spread it out? Shall we have Elijah's mantle of spiritual power, and smite, calling upon the Lord, having rent our own clothes? Shall we this evening give ourselves right over to the Lord?

Child of God, can you trust Jesus? Do you think He will bring you to some fearful hardship and snare? Nay, it is your own saying, He is so tender and compassionate. I am sure each one of us who is a real child of God can bear witness to the tenderness of God, how He heeds us, shields us, educates us, clothes us, watches us Himself. We have everything from Him. Will you this evening give yourselves just wholly over unto Him, ere you launch out into the deep? "Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word we will let down the net." "Nevertheless"—oh! out with that blessed word! It is like a grand pier, running out amongst the billows of the deep. Go out upon it if you have toiled all the dark night, and though you are a failure in yourself, though you are weary of your own powers, and your doings, and sayings, go forth with the Master, launch out on the deep—the deep of his true, affectionate heart, the deep of his promises, the deep of his immediate presence—launch out into the deep, and let down your net for a draught. A child may let down the net. Shall we not do it? Shall we now do it? Launch out into the deep.

FRIDAY MORNING, JUNE 29.

Helps to Sanctification.

REV. DR. A. J. GORDON, BOSTON, U.S.

WITH the whole of the New Testament before us, it seems to me that the truest definition of sanctification is this: It is a twofold process, consisting of mortification and vivification—the repressing and subduing and deadening of the old nature; the strengthening, developing, and perfecting of the new nature. From the beginning to the end of our Christian life every aid and incitement to holy living will be found to be along one or other of these two lines.

I have said that sanctification is a twofold process: it is this because it is the image and reproduction of our justification. It is the making true *in* us that which is already true *for* us in Jesus Christ. Our justification rests upon these two grounds, the death of Christ and the resurrection of Christ. Yet these are not merely historic facts to be believed; they are spiritual facts to be experienced. We are wont to say that Christ died that we might not die; we should speak more correctly if we said Christ died that we might die. He died *for* sin that we might die *to* sin. He died for the world that we might become dead to the world. Hence Peter says: "Forasmuch then as Christ hath suffered for us in the flesh"—not rejoice that you are exempt from suffering, but—"arm yourselves likewise with the same mind." The crucifixion was not finished on Calvary; it has continued through all the ages, and will continue unto the end. Jesus Christ has gone before, bearing the cross; but there are great companies who have heard his word: "Except a man deny himself and take up his cross daily, he cannot be my disciple." So also is the resurrection prolonged. The Church keeps perpetual Easter. Every regeneration is a pulse-beat of our risen Lord on the throne, and will be to the end of time.

The two grounds of our justification are the death and resurrection of the Lord Jesus, and on these two lines our sanctification is to progress. The human body furnishes a remarkable analogy to this truth. They tell us that death is constantly going on in the human system. Every day a certain amount of living tissue dies, and has to be borne out to burial; and every day new tissue is formed. This is not only a physiological fact, but a universal law of nature.

> "Life evermore replaces death
> In earth, and sea, and sky;
> And, that a rose may breathe its breath,
> Something must die."

Let us see how perfectly this agrees with the foundation and superstructure of the Christian life. In 1 Cor. xv. Paul sets forth the Gospel he had received and was to preach in these two particulars. "How that Christ died for our sins, according to the Scriptures...and that He rose again the third day, according to the Scriptures." These are the foundation facts, and we find from these two facts, two doctrinal inferences: First, "if one died for all, then all died." If the substitute died, those for whom He died have become judicially dead to the law by the body of Christ. Again, if Christ rose again from the dead, we have been "quickened together with Him, and raised up together with Him." Then there are these two practical conclusions which we find in Col. iii.: "Ye are dead"... "mortify, therefore, your members which are upon the earth"—make your death in Christ real in yourself. Secondly, "since ye are risen with Christ, seek those things which are above;" make Christ's resurrection real in yourself.

DEATH RETREATS BEFORE LIFE.

Let us remember, at the outset, that neither mortification nor vivification is possible without the gracious aid of the Holy Spirit. Says the Apostle Paul, in Rom. viii.: "If ye through the

Spirit do mortify the deeds of the body, ye shall live." The flesh is not sufficient for the flesh. Old Adam is still too strong for young Melancthon, as the great Reformer said, and as we must all allow. For human nature to try to lift and rescue itself, is like a drowning man seizing his right hand with his left hand, to save himself, when both these hands are the members of the same sinking body. Even our blessed Lord, when He accomplished his sacrificial death on the cross, did it in the Holy Ghost: "Who through the Eternal Spirit offered Himself without spot unto God." How much more necessary that we, who would realise his death in ourselves, should do it through the Holy Ghost.

I have seen in the autumn, when the trees had shed all their leaves, that two or three leaves have stuck fast on the branches, and have clung to them all the winter through. Storms have beaten them; frosts have bitten them; snow and rain have blackened them: yet they have clung to the tree. But when the springtime has come, and the sap has began to ascend and push its way through every branch and every twig, the leaves have disappeared—pushed off by the rising tide of new life: for death can never stand before life. So it is with us. Those old, inveterate habits that belong to our fallen nature, are very hard to get rid of. We battle with them, and try to beat them off, but again and again we are defeated, so that we cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But when the Spirit of the Lord fills and possesses us, then these habits disappear almost unconsciously, because death cannot stand before life; then we are able to rise up and say, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Out of many passages of Scripture in which these two ideas of life and death, quickening and mortification, are presented side by side, I select but one as an illustration. It is that well-known passage, Rom. xii. 2, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

VICTORY THROUGH DEFEAT.

"Be not conformed to this age"—for that is the word that most exactly represents the meaning. Jesus Christ came into this world, not to reconcile the times and the age to us, but to make us to be estranged from the age; to become dissimilar with it at every point. This thought is brought out by the writer who, through the Holy Ghost, wrote those words, in a marvellous illustration of what it is to be not conformed to this age. Have you not been struck with the singular statement in that oft-repeated text: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, *by which the world is crucified to me, and I unto the world*"? He had a double crucifixion. Most of us would rejoice if we had a single one, and yet he rejoiced in a twofold crucifixion which was very real in his own case. There are a great many persons who are dead to the world, while the world is alive to them. That is to say, they may, through sickness or the loss of some sense, be incapacitated for enjoying the world, yet the world is there; wealth, friends, social rank, a thousand things that allure them, and they are ready to go back to these if ever they should become alive again. There are others to whom the world is dead, while they are alive. There are those who have lost property, or station, or friends, everything that goes to make life happy; but, so far as they are concerned, there are five hungry senses which cry out for the world if it should ever come back to them. Paul was both dead to the world and the world was dead to him. He had lost his standing as a Jew, and never expected to regain anything that belonged to that old condition; and, looking to the cross, he could say, "I have been crucified with Christ." So he was dead to the world, and the world was dead to him.

How victorious this made him. I have been struck in observing the various attempts to explain a certain phrase that Paul uses: "In all these things we are more than conquerors." Yet how simple it is when taken in its connection. He sums up all the things he is enduring, the sword, peril, nakedness, dying all the day long for Christ, led daily like a sheep to the slaughter. And then he says, "In all these things we are more than conquerors." How? Plainly thus. The man who is victorious through victory is a conqueror; but he who is victorious through defeat is more than conqueror; and that was his case. So mark that other expression which our early translators seem not to have apprehended, or hardly dared to put into English. The Apostle thanks God, for what? His purpose was to bring these Christians from Damascus back, bound to his chariot, and to lead them into the city of Jerusalem like a Roman conqueror rejoicing over them as his slaves, and thus to have a triumphal entry. But instead of that the Lord met him, and he was chained to Messiah's chariot. So he says, "Thanks be to God who always leadeth us in triumph." His great joy was not only to be defeated, but to be led as a captive chained to Immanuel's chariot.

We are, therefore, to be not conformed to this age. But notice the other expression, "Be ye transfigured"—for that is what it really is. It is said of Christians, that they have "tasted of the powers of the age to come." We are between two ages—the present age and the age to come. What is to be our relation to this age? We are to be in a constantly progressive non-conformity to it; and also to be like our Lord when He was transfigured. Then He was taken for a moment and carried over into the age to come. He was bathed in its glory: He was surrounded by its blessed companionships. He was taken out of this present evil age, from which He came to deliver us, and was carried into the age that is to be, the Millennial age, and was transfigured. In other words, before He tasted the cup of his passion, He tasted for a little while "the powers of the age to come." And that is what the Lord would have us do, by entering into the life of the age to come. From our defeats, and sorrows, and trials, and heart-breakings here,

Towards the skyey future turn,
And from Hope's unseen to-morrow
Fill to-day's exhausted urn.

An incident has been told which struck me very much. A shipload of cattle recently arrived on the New England coast, after a long and stormy voyage. When they came within fifty miles of New England, these poor storm-tossed animals began to scent the clover, and to show signs of exceeding joy and delight. They began to taste the powers of a new world. This is what the Apostle would have us do—now and then to smell the clover of those sweet fields, arrayed in living green beyond the flood. We are to be not conformed to this age, but we are to look into the age that is to be, so that we may be exulting, and victorious, and strong. It is death and life—dead to the present, and living in the life that is to be.

FOUR AIDS TO PROGRESS.

Having thus introduced my theme, I want to give you four aids to progress in sanctification, all of them taken from Holy Scripture. Since it is written that Jesus Christ is of God "made unto us wisdom, and righteousness, and sanctification, and redemption," we may see in these, four means by which we may appropriate the Lord Jesus Christ, who is our sanctification, and therefore they become the best aids to our progressive sanctification. First, there is the contemplation of Christ; second, the feeding upon Christ; third, abiding in Christ; fourth, looking for Christ.

First, contemplation of Christ. The passage of Scripture on this point has been quoted frequently in this Convention: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). That is what I call the contemplation of Christ. An evangelical faith does not consist simply in a glance, but also in a gaze. Thank God, a glance is enough to save a soul, but it takes a prolonged gaze to sanctify a soul. That is what we are invited to here. I am sorry to believe that nineteenth century Christianity, with its bloodshot eyes and its fevered pulse, has lost the art of contemplation. We need to re-learn it. It is perhaps the most difficult of all exercises—meditation upon the Lord Jesus Christ. We need sometimes to come into his presence and say, "Lord, I come not to-day to ask; I come not to-day to give; I come simply to look upon thy face, to gaze into thy glorified countenance, if perchance I may be permitted to catch and reproduce some of the lineaments of thy face."

As the Scripture was read at the opening of this meeting, my mind instantly brought up the comment which St. Augustine makes upon the passage where we are told by God that no man can see his face and live: "Then let me die, if only I may see thy face." Well, we must die in order to see his face. In proportion as we become dead to self, we are able to see his countenance. "Blessed are the pure in heart, for they shall see God." I notice that a learned man in commenting upon this text said it was a perfectly natural process which here goes on. Just as association with a friend reproduces the likeness of that friend, and just as intimacy with another makes you to be assimilated to that other, so if you associate much with Christ you will inevitably become like Him. It is no doubt in a sense natural, and yet if you read the whole passage, you will see that it is supernatural, "even as by the Spirit of the Lord." We are dependent here, as everywhere, upon the operation of the Holy Ghost. It is only the Spirit of the Lord within us that can reproduce the image of the Lord that is set before us.

HOW SHALL I MAKE IT PLAIN?

Let us suppose that you have the original picture of Raphael's "Transfiguration." You desire to reproduce it; just as so many people talk about copying or imitating Jesus Christ. You bring out your brushes, your paints, your pencils, and your easel, and set to work. When you have worked at it for a day you will probably find what miserable work you are making of it. You try again and again, but by-and-by you become the laughing stock of your neighbours, and see very plainly that you are not an artist. Then you begin to be in despair, and are ready to give it up. But let us suppose, if it were possible, that the spirit of Raphael should enter into you. Well, I do not say that he would produce the picture at once. It would take that spirit some time to get the mastery of your fingers; to train your eye to the delicate perceptions of proportion and perspective. But if Raphael's spirit were in you, he would more and more train your faculties to this use, until by-and-by he would perfectly reproduce Raphael's picture. So exactly does the Lord deign to set the portrait of Himself before us, and tells us to reproduce it, since He puts His own spirit within us. It is only Christ who can produce Christ. It is only Christ within who can reproduce the Christ who is set before us. This, therefore, brings us into the likeness of Jesus Christ, looking into His face, and dying that we may live.

Take another aid—feeding upon Christ. You recollect in John's Gospel, chap. vi., how, after that marvellous discourse about eating the flesh and drinking the blood of the Son of Man, some of those who heard seem to have been stumbled at the seeming grossness and carnality of the thought. At the end of the discourse, our Lord appears to relieve them from the difficulty by explaining his deep meaning. He says: "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." Now, we understand what He meant. "He that eateth Me shall live by Me." Well, we believe it. This Scripture not only was inspired, but is inspired. And as blood is in every part of the body, in all the veins and arteries, so that wherever you prick the body blood will come out, so the life and spirit of Jesus Christ is in every sentence, and word, and letter of this Word. It is indwelt by the Holy Ghost. "The words that I speak unto you, they are spirit, and they are life."

LETTER AND SPIRIT.

Therefore, do you not see how we shall constantly progress in sanctification, if we are feeding upon his Word? I need not remind you of so trite a fact. But let me remind you of this which is not so trite, that there is the twofold process still of life and death. Have we not misinterpreted these words, "The letter killeth, but the Spirit giveth life." Men say, "The letter killeth; then let us kill the letter; we do not want it." No; I say, rather, with all humility, if the letter killeth, then let it kill me, that the Spirit may give me life. I open the words of the letter, "Thou shalt love the Lord thy God with all thine heart," and I recollect that I love Him only with a little part of my heart—only at best with a little corner of it. I am slain by the law; I find myself dead before it; the letter has killed me. Then I turn to the words of the Spirit, "Herein is love, not that we loved Him, but that He loved us, and sent his Son to be the propitiation for our sins." "We have known and believed the love that God hath toward us." In other words, we find that, after being slain by the law, when we could not love God with all our hearts, He loved us with all his heart. So we submit to the law, and rejoice in it. Again, we read the letter: "Cursed is everyone that continueth not in all things that are written in the law to do them." That slays me again; I have not done a hundredth part of them. I turn over to the words of the Spirit once more: "Christ has become the end of the law for righteousness to everyone that believeth." So the word kills, and the word makes alive again by the Spirit. The word is the sword of the Spirit, and what for but to slay? But it is also the laver of regeneration; and it is also the oil, which binds up the wounds that the sword has made.

BIRTH THE PASSPORT TO BEAUTY.

I can only briefly sketch these helps. Here is the third, *abiding in Christ*. "Abide in Me, and I in you. As the branch cannot bear fruit of itself; neither can ye, except ye abide in Me." You see there is the twofold fact here—union and communion—"I in you, and you in Me." It is not only necessary that we should be in Christ, but that his fulness should be imparted to us. It is a twofold blessing. I would remind you again that the imitation of Christ is utterly impossible, apart from incorporation into Christ. The wild olive sinner may desire to be like the purple grape Christian, but he never can if he still remains a branch of the wild olive tree. But if the sinner is grafted into Jesus Christ, He will then begin to pour his life into him, and he will become like Him inevitably. Birth is the only passport to beauty, not only in human life, but especially in the Divine. We may sit down before the portrait of Jesus Christ, who is the express image of the Father's person, and say: "Let the beauty of the Lord our God be upon us"; but it will not be upon us until the birth-life of God be in us. "Without Me, ye can do nothing"—a word which I find to be the hardest saying you can utter to the majority of men. They ask: "Is it not too sweeping a statement?" Not at all, in reference to the thing we are talking about—holiness. I confess that morality may resemble holiness. Yet I remind you of the fact that morality is simply the religion of the natural man; holiness is the religion of the renewed man. Morality says, "Love thy neighbour as thyself"; holiness says, "Love thy neighbour so much better than thyself that thou shalt be willing to lay down thy life for him." Morality says, "Be honest"; holiness says, "Be merciful." Morality says, "Pay your debts"; holiness says, "Forgive your debtors." There is a great gulf between the two. Holiness is something that comes from God, and unless we are grafted into the life of God we cannot reproduce it. So if we are to become like Christ we must be incorporated into Him. Then we find out that we are branches of the true vine; and here death comes in, for it is the branch that is fruitful that has to be pruned. Old habits, old preferences, old natural instincts are given up or rooted out. There is death in order that life may be perfected in us.

Lastly, there is the help that comes from *looking for Christ*. Says John in his First Epistle iii. 2: "We know that when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him" (that is, the hope of Christ's appearing) "purifieth himself, as He is pure." There you see is progressive sanctification. I find that the mass of men speak as though the coming of Christ were too remote an event to have any powerful influence on our present daily life. On the contrary, I remind you of the fact, which I believe can be demonstrated, that it is the remote, far-off motives that are the most effective upon daily life. You who are near-sighted Christians, and think you must shape your lives by looking at the things nearest to you, need to catch the meaning of Peter's words, "He that lacketh these things is blind, and cannot see afar off." We want far-sighted Christians. Abraham was such a one; he saw the day of Christ afar off, and was glad. All the patriarchs were such; not having received the promises, they saw them afar off, and these had a great influence on their lives.

PAYMENT BY THE DAY.

Have you ever marked the distinction that Jesus Christ makes between the servant and the son as touching this point? "The servant abideth not in the house for ever, but the son abideth for ever." What is the influence of that fact? The servant wants his pay every night. Job says that "the hireling looketh for the reward of his work, and earnestly desireth the shadow." He longs for the evening to come that he may get his wages. He is working by the day. But the son knows that he is a son, for he has heard the father say, "Son, thou art ever with me, and all that I have is thine." He will be content to wait till the inheritance is divided; he does not expect to be paid by the day. That is the difference between them. It is the bane of Christian living for a disciple and servant of Jesus Christ to expect to be rewarded now. Present applause; present promotion; present honour; present exaltation—I say that looking at these present rewards is most fatal to our spiritual life, because we are very likely to get the thing we want. What a solemn meaning attaches to the words of Jesus: "Verily I say unto you, they have their reward." Oh, the contrast between those concerning whom He could say that, and such as, looking up to Him, can hear Him say, "Behold I come quickly, and *my reward is with Me.*"

Our great American philosopher, as we call him, Mr. Emerson, used an expression which has become a proverb, "Hitch your waggon to a star." Oh, Thou Star of Bethlehem, who hast become now the bright and morning Star, help us to fasten our souls on Thee. Then shall we be lifted out of this present evil world; out of these low and unsanctified motives, into that serene, blessed, triumphant life in which we shall be citizens of heaven.

A PARABLE.

And now I must close. In the part of New England where I spend my summer holiday, I have seen a parable of nature that sets forth what I have said. It is an example of natural grafting, if you have ever seen such an instance. Two little saplings grew up side by side. Through the action of the wind they crossed each other; by-and-by the bark of each became wounded, and the sap began to mingle, until in some still day they became united together. This process went on more and more, and by-and-by they were firmly compacted. Then the stronger began to absorb the life from the weaker. It grew larger and larger; while the other grew smaller and smaller; then it began to wither and decline, till finally it dropped away and disappeared. And now there are two trunks at the bottom, and only one at the top. Death has taken away the one; life has triumphed in the other.

There was a time when you and Jesus Christ met. The wounds of your penitent heart began to knit up with the wounds of his broken heart, and you were united to Christ. Where are you now? Are the two lives running parallel, or has the word been accomplished in you, "He must increase, but I must decrease"? Has that old life been growing less, and less, and less? More and more have you been mortifying it, until at last it seems almost to have disappeared? Blessed are ye, if such is the case. Then you can say, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live not of myself, but by the faith of the Son of God, who loved me and gave Himself for me." Henceforth "for me to live is Christ"—not two, but one.

REQUESTS FOR PRAYER

were presented by Mr. J. E. Mathieson, as follows: For blessing to attend a call to union and unity which has been circulated in England, Scotland, and Ireland, among clergymen and ministers, that they may be awakened to a deeper sense of their privileges and responsibilities as members of the Body of Christ. —That, if it be the Lord's will, Mr. Denham Smith, who is now slowly recovering from a long and painful illness, may be restored to his wonted health and much-loved work.—For blessing upon the Australian œcumenical mission now in progress, having for its object the celebration of the first Australian centenary by a combined and simultaneous effort, on the part of all the evangelical churches, to take the Gospel to every person in the land.—That the Church may see her opportunity in Japan; that labour in Portugal, Brazil, the Azores, and Ireland may be owned of God. —For blessing upon the Y.M.C.A., and the Y.W.C.A.; upon work in Nova Scotia, by Captain Moreton and family; and on services in Barnet, by Revs. W. Hay-Aitken, in the church of which the late Rev. W. Pennefather was incumbent.

THE CONGO.

The Chairman said: It must gladden the hearts of many, and give cause for much praise to God, when I tell you that Mr. Grattan Guinness, and Dr. Murdock, members of the deputation to the King of the Belgians, had an interview with His Majesty last evening. They were very cordially received, and were assured of the King's most sincere thanks to the Missionary Conference for their resolution. His Majesty said he esteemed it his most Christian duty to do all in his power to protect his Congo subjects from the evil of strong drink. For this let us thank God.

Helps to Service.

REV. SYDNEY A. SELWYN.

I SHOULD say that most people who have been here this morning, and have heard the glorious message which has been given to us, and who have seen the enthusiasm of the meeting, will be saying to themselves: "How wonderful How glorious! Indeed, Christianity is not dead yet, as folks have been trying to persuade us would be the case these many years!" No, our risen Christ is full of power still, and there is life to be got daily by looking at Him. "Look and live" was the first message that we got. "Live looking" is the next message; the next process—the continuous process of our lives. No, Christianity is not dead yet, thanks be to God!

We have come this morning to speak of helps to sanctification and helps to service. Well, there never was a time, I suppose, when the power of the Evil One was more rampant; never has there been a time when those evils of that triune sort which have been laid before us by a very able man—infidelity, intemperance, and impurity—were so prevalent; never has there been a time when those great evils were so active amongst us. But never has there been a time when people have been brought together more gladly, and have been more thirsty for the Word of God than the present. Never has there been a time when there has been more enthusiasm, more power, and more eagerness in our meetings, to get blessing, and to look up into the face of God, and, as our brother has been telling us, to die. The way in which he told us we were to die this death is found in Rev. i. 18: "When I saw Him, I fell at his feet as dead." I believe that to be the secret of it—seeing Jesus.

But now, after all this enthusiasm, after all this power, after all this eagerness, after this glorious singing, these earnest prayers, and messages from God Himself, what is to be the outcome? There was one who once wrote me a letter saying that her religion seemed to be a series of good impressions. Is that to be the outcome—another good impression, and a very good impression? Oh no, says one, with such a meeting as this, we ought to have many conversions; there ought not to be a soul go out of this hall unconverted. But, says another, we ought to know of many not only giving Christ their hearts but their wills also. Ah, many would like to take Him on board ship, but they are not so ready to give Him the tiller; consecration ought to follow Christian faith—more definite, more real. Yes, all this ought to follow, but more than this, surely. These blessed experiences, this glorious power of the Holy Ghost upon us, is meant as a means to an end, as cause to an effect. There must be some greater outcome than a good impression, a happy feeling; there must be not only a changed heart, but a consecrated will: "Lo, I come to do thy will, O my God."

POWER IS NEEDED.

Does that give us any help? That is what the Master came for; that is why He died, why He rose again, why He ascended, why He will come again. It is "to do thy will, O my God." This must be the outcome of our meeting to-day: that we may learn the better to do his will. What is the great need of our church at this moment—the Christian Church in our land? Some folks, when they look at their newspapers, or when they hear reports of various societies, say: "That man starving at his post! Times are bad! Surely the great need of the Church must be more wealth." We say, "No; all the wealth in the world will not win a soul to God." But look at yonder church and see the high-class men and women who attend it. Certainly that must be the most useful church in the district. Nay, that cannot be, for position, wealth, and social status, though they may be helps in God's use, are only helps. Another says, we want organisation and methods. Nay, there may be much method and organisation, and no winning of souls. What is it then that is needed? It is power.

Many people come here and hear of power for service, and say, "How wonderful; that man or woman has got it, but it is not for me." And they go and think that the power is not for them. Yet all the while we pray, "Thine is the power," and God the Holy Ghost is beseeching us to let Him take such a possession of our whole being that his own wondrous power shall belong to the weakest, the most infirm, and the youngest of us all. It is meant for you! How are we to get this power? We say that the great need of the Church is men and women who have got the power to do God's will. But let me stay and ask, To do God's will where? It is easy to do God's will here while we are on the mountain top, or while we are at our work in the Sunday-school or district; but it is in the little details of the home life that we have to do God's will, and He will give us power to do this, if we trust Him. In the business life with its competition, in trade activity, in the market, and the office, we must do God's will. It is there that I and you have to live the Christianity of Christ, and not the Christianity of the Christian, which are far, far apart. Let us say: "O God, wilt Thou give me a consecrated will to fear and to live Thee wherever Thou shalt be pleased to send me? O God, wilt Thou show me thy glory, and show me how to live that Thou mayest be glorified?"

And whence can we get this blessed gift of power? for there are men and women craving it. They say that one and another have got it, and they have it not. Their tongues are dumb, when they ought to speak boldly for Christ. We want no new methods. We have Christ and the Word, and what we want is to be able to use the Word and rely upon God. Some may say, "But we want to make our churches as attractive as possible, and they should be painted up here and painted up there; we will also have new music and a gorgeous ritual." All very well, but this will not win one soul to God by itself. Indeed, our churches must be as attractive as you can make them, but in a different way. God's word will make them attractive, when it is fairly preached. But surely, says some one, the old story is getting a little bit old! Is it? I have not found it so yet. We want, it is said, something better than the old story, something more scientific, in longer words, in deeper thoughts. I don't believe it, but rather I believe that the old story was never so popular as it is to-day. That is, the story of my Lord's death never touched more hearts, and touched them more effectually, than to-day; and the glorious resurrection and ascension, as well as the truth concerning his coming again, has never been the means of delivering more people from the penalty and the power of sin than it has been, and is, delivering at the present day. It is not a new story, nor is it new doctrines, that we want. Well, you will say, what do we want? Again, we come to the same point—power is what we want. What sort of power?

ADJUSTMENT IS ESSENTIAL.

Some folks tell us that in days gone by we began with manual labour for the work of the world, and then we changed our way, and took on horse power, then steam power, then electric power; and now even the powers of the air are being made to help us. But there is only one power that the Church has wanted, and has had and will have, and that is the power of God the Holy Spirit—Christ dwelling in our hearts by faith, and the power of the Holy Spirit being given just according to our faith. Jesus Christ is to you what he is to your faith. What are the helps to getting this power—the helps to making us more full of it, to make us do God's will better, and to live Christ's life, instead of the Christian's life? There is just one great help which we cannot forget, and that is adjustment. There must be a more careful adjustment, if there is to be a greater progress in our service.

And where must there be adjustment? In the Church and in the heart. There is another word for adjustment in the Bible, where the Apostle prays that the God of peace will "make perfect" those who are called unto his eternal glory in Christ. Again the word comes in when, in the Gospels, we read of "mending" nets. And one reason why our Church has failed—and I am sure that even those who are proudest of its members must confess that it has failed very much in winning souls—is that there is not proper adjustment. I recollect, years ago, at Douglas, in the Isle of Man, watching several fishermen as they battled with some dog-fish that had got into their nets. I ascertained that these fish break the nets, and hence the effort to keep them at a distance. Now there is the dog-fish of worldliness that gets into the net of our churches sometimes, and makes awful holes—cruel holes. We throw out the net to catch living souls, but out they go through that great hole, for the Church is apt to get worldly. We must have the net mended. In order to this, there must be a more definite and more careful separation—a coming out much more real and definite than any we have so far learned of. It must be a practical coming out. Are you willing in your heart? because on what you do depends the condition of the Church. Are you willing to give up, for instance, the dance, the theatre, the raffling, the little gamblings, and things of that sort, which, when mentioned, people shake their heads about, and say, "There is no harm in them"? Let us be practical. It is all very well for you to get all you can from the Holy Ghost, but you must give more to Him. Are you willing to do as well as say what you believe?

There is another great difficulty, another reason why the net does not sometimes catch fish. Sometimes you get the net so tied up round the mouth that there is no room for the fish to go in. How the red tape of respectability often pulls in the mouths of our nets, so that they can catch no fish! We throw the net out and draw it in, but there is no fish. We must be willing to throw away our reputation a little. I was so glad to see in the newspaper the other day, that a bishop had stood on a chair and preached in the open-air outside his church. I thought "How grand this was—a bishop on a chair!" This was a throwing away of the feelings of "my lord," and disregarding reputation, in order to try to win souls to Christ. This respectability, this formalism, must be thrown on one side. Some one said to me the other day, "I don't like to see a clergyman preaching in the open air." In my heart of hearts I could not help thinking, "God save you!" I say, we must throw away this reputation of ours, which we gain for extreme respectability, if we would come and win more souls out of the gutter of sin and death.

DEFINITE CONSECRATION REQUIRED.

These are two great hindrances to our progress in service. We must—and may God grant it!—be more definite in our consecration to God, as well as more separate from sin and the world. We must say, not only "my Beloved is mine," but also "I am his"; we must take Him into the vessel, and not make Him one of the under officers, but let Him take the tiller, ourselves holding "hands off." We heard, years ago, that expression "hands off," and that must represent our position in the Christian life. Let Christ hold the tiller and no one else; we must act more and more on the "hands-off" policy, if we would progress in Christian service.

The result of this closer and more careful adjustment will be a more definite blessing. Will you now go home and say, I have not got to look out upon my life as if it were a tremendously long straight course with its various milestones of age, but I have to look just at the present moment, and do what I can in the present to make my Lord more glorious, and bring Him more honour, and make people look at Him more often and more constantly. What can I do just for the present? I will look at Thee, Jesus; I will trust Thee. Thou shalt have my heart—Thou hadst it long ago—but now Thou shalt also have my will. Lord, wilt Thou take my lips? I hear Him say, "Yes, and I will speak through thee." Wilt Thou take my mind? "Yes, and I will give thee thoughts which come from my own heart." And we will also say to Him, Lord Jesus, in order to get this gift of power, I will give myself more fully unto Thee for ever, and not only "look and live," but I will come and "live looking."

FRIDAY AFTERNOON.

The Lord's Supper.

REV. DR. ADOLPH SAPHIR

presided, and read Heb. x. 11—25. He also delivered an address on Heb. i. 1—4, which he described as a summary of the whole Epistle. He said: The language of our hearts at this time is, "We would see Jesus." Christ is all. Such is the testimony of Scripture, and such is the growing experience of every believer. Beholding Jesus in the firmament of the Father's love, as He is now exalted in glory, and looking forward in hope to his return, is the constant endeavour and occupation of those who believe in his name. The Apostles of our blessed Lord, although their great and urgent work was the evangelisation of the world, spent much of their time and their strength in instructing those who by their testimony had been brought unto a knowledge of Christ, and in all their Epistles their one great theme is Jesus, and their one great exhortation is, "Consider the Apostle and High Priest of our profession, Jesus." For the source of every error, all our diseases, and all our sins, is that we do not think sufficiently of Jesus, and that we do not regard Him with sufficient constancy and energy of purpose. And so have we all experienced in our lives that to have our minds filled with Jesus, and to dwell continually on his perfection, and fulness, and glory, is our only safety, and our only strength. This is not merely salutary, but it is essential; it is not merely edifying, but it is the only thing that is truly profitable and practical, for Christ is the foundation of our salvation, the source of our life, the model, and standard, and strength of all our obediences, and therefore was it the constant desire of the Apostle Paul, after he had come to a knowledge of Jesus, that he might "know" Him.

We desire to obey God and Christ, but obedience without love would have no value, and love without faith is impossible, and faith can only be fed and nourished by entering more deeply into that which is set before us in Christ Jesus, by our vision becoming brighter, and our knowledge of Jesus Christ being enlarged. And of this there is no better illustration than the Epistle to the Hebrews. Never was there a congregation that had sunk more low, and was more near to the precipice of apostasy, than those Jewish believers at that time. And not upon exhortations and warnings does the Apostle rely, but he unfolds the full glory of Jesus in his exaltation, and he shows Him to be the Son of God, who is now the

PRIEST AFTER THE ORDER OF MELCHIZEDEK.

See how the Apostle begins the Epistle—without any introduction or preface. Out of the abundance of the heart he speaks, and at once of Jesus. He reminds them that although their unbelieving countrymen despised and rejected Him, and they were excluded from the beautiful services and Divinely appointed ordinances of the sanctuary, they have indeed a great High Priest. He tells them that the same God who had spoken to their fathers by the prophets had, in glorious fulfilment of his promises, and in consummation of all his dealings with them, sent his Son to his people. He says: God has spoken. From the beginning He spoke in the Garden of Eden, before Adam and Eve were banished; at every period of your history messengers of God have been declaring to you his love and his purposes. He spoke by the prophets. What wonderful men they were! Not because they were wiser than others, not because they were anxious to communicate unto others the intuitions of their own minds, or the high ideals which were before their own souls. Often against their will they were thrust forth by God with the message of God. But with fear and trembling they stood before the holiness and majesty of the Most High, and they received from above the oracles of God. With great diligence they searched what the Spirit of the Messiah that was in them did signify. They beheld the dark clouds of judgment in the future, and stood in awe; they also saw the bright morning of peace, and their hearts were filled with jubilant joy.

JESUS SUPERIOR TO THE PROPHETS.

But what were the prophets, when we compare them with Jesus? In the first place, they were many, and this in itself shows that no one of them was perfect or sufficient. Abraham had to be supplemented by Moses, and after him came David, and what was given in type by David had to be expounded by the other prophets. But Jesus is One who is all-sufficient. The prophets were, indeed, wonderful teachers of God, yet not one of them, nor all of them together, were able adequately to declare unto us the whole mind of God. Here, however, is one who is the Son, "in the bosom of the Father," "Light of light," who "knoweth the Father as the Father knoweth Him." The prophets were servants; He is the Lord. The prophets received the Holy Ghost from time to time; but of Jesus we never read that the Spirit "came upon Him," for to Him the Spirit was "given without measure."

After all, Jesus only said what Moses and the prophets showed. He was the echo of what God had before announced through his messengers. But the very fact that Jesus said it, that it was uttered by Him unto whom all things are known, and who was from eternity with the Father, fills us with the greatest assurance, and affords us strong consolation. There is nothing in the depths of the Godhead, in the secret realms of eternity, nothing unexplored in the vast regions of heaven which need for a moment disturb us, for Christ has told us that the might and mind of the Father is nothing but love. Jesus said, "He that hath seen Me hath seen the Father." He is the Word. Not merely is that which Jesus uttered the word; but the life, the person, the death of Jesus, the resurrection, ascension, and intercession of Jesus, form one great perfect, complete, ultimate, and ever blessed word, which God speaks unto us. Oh, what a blessed and wonderful thing it is to live in these last days, to hear God, and see Him—for God to be audible and visible to man as Jesus! What a consolation is it that He is called the Word. What word? Why, the Gospel. Thus the Gospel to poor sinners is linked with eternity—with the person of Him who is called the Word. That which was from the beginning, that eternal life which was with the Father, and became man, we declare unto you. We preach Jesus when we preach the Gospel, for Jesus is the Word, and the Gospel is the Word.

The Jews were taught two great lessons: first, that God is the Creator of heaven and earth. And is it not a marvellous thing that, in these days of ours, in which men—on account of their great discoveries in natural science—are often inclined to doubt that fundamental truth that God is the Creator, there should be in almost every country of the world those who rest every seventh day of the week, because "in six days the Lord made heaven and earth, and rested on the seventh day," and called it holy? Another great lesson which the Jews were taught is this: that all things were created for the glory of God and for his praise. And now the Apostle says of Jesus that He is appointed "heir of all things," for "by Him were all things created." Marvellous person, the end of all time! Heir of all things at the beginning of all time! Mediator of the creation before all time! Light of light, and God of God, and during all time the pillar upon which the universe rests, who "upholdeth all things by the word of his power." "The power of God" not merely in salvation, but in everything, so that all things "consist" in Him, and all ages go on because He moves and propels them.

And what brought Him down to us? Why did He who "is in the bosom of the Father" not "abhor the Virgin's womb"? What was the end of that marvellous journey from eternity into time, from heaven to earth? It was to die upon Calvary that He came. He "purged our sins by Himself." Only in words of Scripture do we dare to express what fills our minds when we think of this. God made Him who knew no sin to be sin for us. He was made a curse for us. He was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon Him, and through his stripes we are healed. It was hardly necessary to add that this was "by Himself." But the Apostles glory in this, and Peter says, "Who his own self bare our sins in his own body." Having borne our sins "by Himself," He went up, and sat down at the right hand of the Majesty on high. Not merely that, but because, and not merely because, but with, his own blood He entered in, for ever to be identified with Jesus who was lifted up upon the cross—the Lamb that was slain, and to be a High Priest, after the power of an endless life, according to the order of Melchisedek.

SON OF GOD AND SON OF MAN.

What is implied in this great work of our blessed Saviour? In the eternal counsels of the Godhead are rooted the incarnation and the crucifixion of Jesus. For when God saw that no sacrifice of burnt offering would be sufficient and pleasing unto Him, He prepared for Himself a body; and the Son of God responded, "Lo, I come; in the volume of the book it is written of Me." And since the children whom God wished to bring to glory were partakers of flesh and blood, Jesus likewise Himself took part of the same. He took not hold of the nature of angels, but of the seed of Abraham; and in all things He became like unto his brethren, sin excepted; He went through all the experiences of life, its sufferings and its trials, in order that He might become a merciful High Priest, and be able to succour them that are tempted. Sinless He was, and not the slightest tendency to sin was in Him, spirit, or soul, or body; for such a High Priest became us, holy, harmless, undefiled, and separate from sinners. If He cannot have any sympathy with us in our enticements to sin, He can have sympathy with us in our weaknesses; and of the consequences that have come into humanity in the form of suffering and grief, He also tasted, in strong cryings and tears, offering up supplications to the Father. Such was Jesus, Son of God and Son of Man, loyal unto the Father, and most loyal unto us; holy before God, and filled with grace and deepest compassion for us who do sin. By the eternal Spirit, of his own accord, He offered Himself, without spot, unto God, and by one sacrifice put away sin. He entered into the holy of holies, not by reason of his divinity, not by reason of his obedience here on earth, but by reason of his having been identified with sinners on the Cross, and He is made higher than the angels, as the Son of Man who died for us.

THE MEDIATOR OF THE NEW COVENANT.

And what is all this to us who by the grace of God are believers in Jesus? It was my experience in my childhood to feel the burden of sin, and to know God as revealed in the Old Testament, and yet not to have knowledge of a mediator. Man wishes to come to God, and wishes to bring himself nearer by degrees, by prayers, tears, sufferings, and works. He hopes, he trembles; he wishes to transact with God. Poor man! He does not even understand the requirements of God, nor does he know the depths of his sin and the true nature of his transgression. And what can he offer—he who is himself unholy and defiled? Stand aside, and see the salvation of God! There is one who will transact with God instead of us. The word "mediator" is a weak word to express what Jesus is, for there is nothing in the world that corresponds with the reality. He does not merely stand between God and the sinner, but He is rooted in God and rooted in the sinner. He is both God and Man. He is the echo of the law of God and the substitute for the transgressor. The Father says, "This is my Son"; and Jesus says, "I am the Son of Man." The Father says, "This is my Shepherd"; we who believe in Him say, "He is our Shepherd." He is the Father's, and He is ours. Let all human language be silent, and blush because it is not able to express the perfection of this Mediator.

Jesus has obtained everlasting redemption; not merely has He made it possible for us to be saved, but He has actually saved his people by the shedding of his precious blood. In the Lord, in Jehovah, shall all the seed of Israel be justified. As He is our righteousness, so He is also our sanctification. When He died on the cross, Jesus invested us with holiness, and took us out of the region of unholiness; into this condition God has brought us by the perfection of his Son and of his work. God calls all those who believe "saints," but the manifestation of holiness is another thing. Christ has been made unto us wisdom, sanctification, righteousness, and redemption. God is a Judge, and in justification we are pardoned. God is a Father, and in sanctification we are brought nigh unto Him.

Let us feed on Christ. We have to bewail our failures and negligences; but we are able, by God's grace, to say with the Apostle Paul, "as unknown, yet well known; as chastened, but not killed; as dying, yet behold we live; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." For Christ is All. And Christ, by the will of the Father and the power of the Holy Ghost, is ours.

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FRIDAY EVENING.

The Science of Saintliness.

REV. F. B. MEYER.

In speaking on "Helps to Progress in Sanctification," I would premise that we are not the best judges of our progress in holiness; for very often we are making the best progress when we think we are standing still or going back. Growth is always unconscious. Moses wist not that his face shone; and in all true saintliness of character there is a wholesome unconsciousness of self. The true gauge of growth in grace and progress in holiness is not increase of emotion, nor yet any further intellectual apprehension of a method; but it is a growing sense of one's own sinnership and unworthiness. The higher the view you get of the Holy One, the deeper your own conception of your sinfulness. It was Newton, who knew all science, who said he was but a child picking up pebbles on the sea-shore, while the great ocean of truth lay before him undiscovered; and it was Paul, the noblest of saints, who said he was "the least of all saints." It is in proportion very often as we get further and yet further towards the ideal for which Christ apprehended us, that we are the more conscious we have hardly started.

I cannot think of teaching many here about this mysterious and sublime theme. There are those who know very much better about it than I do. Yet God may use me to speak some simple words to the babes here, who are desiring the first principles of this science of saintliness, and it is to these I speak. I want you to understand what holiness is. Please remember that it is not an entity, but a person; it is not an *it*, but "*He*"; it is not some set of qualities that shall be put into your nature, but it is the reception into a human heart of the Holy One—the Christ of God. If I might so state it, holiness is the reproduction in man's heart, by the Holy Spirit, of that nature which in its origin, and source, and essence, is in the Eternal God, and which has been embodied in human form in the Second Person of the Holy Trinity—our Lord Jesus Christ. If you would truly understand the method of holiness, I would wish that you might catch to-night the threefold chant of heaven, and that that might be reproduced in your own experience. In proportion as you enter into the meaning of it you will understand something of the method of holiness, of saintliness of character.

We have, in two passages of the Word of God, this chant of heaven twice mentioned to us. First, in Isa. vi. 3: "One cried unto another" (antiphonal music is the music of heaven), "Holy, holy, holy is the Lord of Hosts." In Rev. iv. 8, John heard the same chant, and he said, "They rest not day and night saying, Holy, holy, holy." In that thrice "Holy" we are accustomed to find the Trinity—the holiness of the Father, the holiness of the Son, and the holiness of the Holy Ghost. The holiness of the Father is holiness in its essence and source; the holiness of the Son is holiness embodied in human phase; and the holiness of the Holy Ghost is holiness in its communication to human hearts.

A SUMMONS AND AN IDEAL.

We have, then, holiness in its essence and source. In 1 Pet. i. 16, you have a majestic declaration of God: "I am holy!" Eight times does God repeat those words in Leviticus, and if we reverently to-day ask our Father what He means when He says, "I am holy," I know not that our ears can catch, or can decipher the whole meaning; but is not the holiness of God the symmetry of the Divine nature, the harmony of his attributes, the glory and the beauty of his person? Out of that nature of God there comes down to us a summons; and more—an ideal. Look again into those words. There is a summons: "Be ye holy, for I am holy." And there is an ideal: "As He which hath called you is holy, be ye holy." Now light is the same, whether it flashes from the sun, or shines from the torch or glow-worm. Water is the same, whether it rolls in Niagara, or trembles in the dewdrop on the rose-leaf. And, marvellous as it is to say it, yet it must be true, that the holiness of the infinite God is that which is to be the standard and model to which every saint is to be conformed.

When you hear that, it seems to be an utter impossibility that there should be reproduced in your mean life, ennobling and dignifying it, that holiness which is in the Holy God. Yet it shall be so, because of that second "holy," the holiness which is embodied in Jesus Christ. Turn to John xvii. 9: "For their sakes I sanctify Myself, that they may be sanctified." Now, we know and believe that in his human life our Lord Jesus, so to speak, coined into spending-money the nuggets of the holiness of the Divine nature. He showed us how it was possible that the holiness of God could be reproduced in the human life; and when He died, He surely made it possible that that holiness which had been within his own nature could be communicated, and spread through all the world. The corn of wheat split itself, as it were, that it might reproduce itself; and the alabaster box of his nature was broken that the aroma of his character might be spread throughout all the Church. And as to-day we seem for the moment staggered at the thought of how the holiness of God can be ours, we are encouraged to know that it has already walked our world in human flesh, spoken by human lips, wept over human graves, known the care, the sorrow, the woe of earth; and, having ascended to his throne, He wears it still, and, his deity being married in eternal union with his manhood, He is able to reproduce it, filling all in all with Himself.

SANCTIFIED THROUGH THE SPIRIT.

But still, does it not seem to you as if the light in which the Divine holiness is, as it were, incarcerated, to-night is far away from us; and as if we want some vehicle, some means of communication, by which that which is in Christ may come into us? We have that need met by the third "holy" of the cry—the holiness of the Holy Ghost; for, as you have it in 1 Pet. i. 2, it is "through sanctification of the Spirit" that we become what we would be. The Holy Spirit is the means by which the holiness of God, which is incarnated in Jesus, is reproduced in us; because, by the Holy Ghost, the holy Saviour takes up his abode in human spirits. In Ephesians iii. 16, 17 we read, "That He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." If, then, you want to be holy, the Holy One of God must live in you again, repeating in you his own lovely life; and if the Holy One of God is to live in your heart, it can only be by the grace of the Holy Ghost filling you. For there are not two indwellings—the indwelling of Christ, and the indwelling of the Spirit; there is but one indwelling—the indwelling of Christ in and by the Holy Spirit filling the heart. Just as the blood is able to carry the life from the heart to the extremities, as the sap is able to carry the force of the vine to the branches, so the Holy Spirit is the medium of communication in the mystical body of Christ, bringing the living Christ into human hearts; and they become holy because Christ lives in and through them ever. The less you have of the Spirit, the less you have of holiness, because the less you have of the Holy One. The more you have of the Spirit, the more you have of holiness, because the more you have of the holy Christ. And if you could be to-night filled with the Spirit, you would then become filled up to the measure of your being with holiness, because you would be filled with Christ.

This surely is what we need to come to in this last meeting of our Conference. We seem to have forgotten that Pentecost has broken upon the world, and that the meaning of Pentecost was this: that just as before Pentecost the Spirit only came upon or moved the few, so, directly Pentecost broke, it became possible that anyone and everyone, the servant and the handmaiden, the young and the old, the literate and the unlearned—that anyone and everyone might be filled. The churches in the highlands of Galatia were filled, and every Christian person who stepped into the kingdom was challenged by the inquiry, "Have you been filled up to the measure of your capacity with the Holy Ghost?" Do you know what it is to-night to be filled with the Spirit? That you have the Spirit is evident, or you would be no Christian; but there is a marvellous difference between having the Spirit as a tiny streak, and being filled by the Spirit as the ocean fills its bed. There is a marvellous difference between having the Spirit as a single stray beam of light, and being filled with the Spirit as the azure sky is filled with the glory of the sun. Have you ever known—do you know to-night—anything about what the Apostle meant when he said, "Be filled with the Spirit"? Until you have learned that, you have not learned the elements of the science of saintliness. What you need now is that you gather up the sacred impressions of this Conference, by not resting, till at the feet of Christ you have sought and received that which He is longing to give you—viz., the fulness of the Holy Spirit. You may have it, if only you will obey the conditions of it; you may have it, if you want the Holy Spirit only for the glory of God. If you want to have Him for any lower motive, methinks you will not receive Him; but if, so far as you know, you want to have Him that you may be holy, and that by your holiness you may glorify God, you have good hope of receiving Him.

Once more I say: Do not try to *feel* the Holy Ghost, but be content to receive Him by faith. If, kneeling in some quiet oratory, you shall receive into a waiting and yielding heart the blessed Spirit; if you can claim Him to fill you, He will fill you. If you can believe that He is filling you, He does fill you; nay, wait with every blind and shutter open, with your window open, with the door ajar, with your whole nature receptive, and as you wait, though there be no sound of rushing wind, or coronet of flame, your nature shall quietly receive the Spirit, and you shall rise up and go your way, crying, "Glory be to God, though I feel nought, I know that He has kept his word with his child." When the Holy Ghost fills you once, seek a filling repeatedly. Those who were filled in the second chapter of Acts were filled again in the fourth. Remember that there is many a leakage in this world, and therefore you need to keep your spirit always under the flow of the Spirit.

FIVE PRACTICAL POINTS.

One or two hints ere I close. In connection with the work of the Spirit in reproducing Christ in the heart, we may help or we may hinder. I will briefly indicate five hints by which you may facilitate, so to speak, the work of the Spirit in your life. My first hint you will find in Philippians iii. 13: "*One thing I do.*" St. Paul was a specialist. The men with one purpose are invincible. In all life a man who has one purpose, who does one thing, is the man who attains to success. But how could Paul do one thing when he was floating day and night in the deep? He was doing one thing. And in the stocks at Philippi, and away in the mob at Jerusalem, and whilst writing his epistles or preaching his sermons, he was always doing one thing. That one thing was not doing, but being and becoming. If you understand that saintliness is not a doing, but a becoming, you may become saintly as the one purpose and passion of your life amid all the incidents in it. Yea, it will link them together as the string links the beads.

The second thing is *cease from self*. To have true rest is to cease from self. "God blessed the seventh day and sanctified it," because on it He rested. And if you are content to rest from your own doing and striving, and renounce as ineffectual your own efforts—into your restful heart God will come. You have been trying to make yourself saintly. But, alas! all the past is full of ruin, wreck, and failure. Go down into the grave of Joseph, and on the seventh day, where you find your Saviour sleeping, be content to be one with Him in his death. Let there be a period put to your own ineffectual striving, and yield yourself to the power that raised Christ from the dead and placed Him at the right hand of God; and let that power day by day operate in you.

Thirdly, "*Lay aside every weight*" (Heb. xii. 1). For we have weights which are not sins. A sin is that which always and everywhere and by whomsoever committed is wrong, but there are things in all lives which may not in themselves be harmful, but which are harmful in impeding our saintliness. You know what they are. Things that crop up in your holiest moments, that accost you in your hours of prayer, that waylay you when you come to the Supper of the Lord. These things may not be weights to others, but they are weights to you, and you must lay them aside equally with sin. You tell me you do not know what they are. You have an indistinct feeling you are all wrong; that is the work of the devil. God's Spirit is always pacific. The devil raises a fog around us—a general feeling of wrongness—but God's Spirit always attacks one thing at a time, and He points out that as being the cause of failure. Lay aside the weight to-night. It is no use listening to these addresses, unless, while we speak, you are prepared in the solemnity of this meeting, and in the light of God, to judge, and be prepared to have it put away, any one thing which may be coming between you and your ideal.

Again, *absorb the Word of God in your heart.* "Sanctify them through thy truth" (John xvii. 19). Not the truth without the Spirit, and not the Spirit without the truth. Alas! in these days, how many divorce the Spirit from the truth. Let us understand that as the electric spark travels along the line prepared for it, so does the Holy Spirit come to us through the holy Word. Remember that any impulse, any spasm, any thought that may come for a moment into your heart, may or may not be the Holy Spirit. You cannot tell that it is the Holy Spirit, until you have tested it by his own holy Word. Be sanctified by the truth.

Lastly, *obedience.* "If ye will obey, ye shall be to Me a holy nation" (Exod. xix. 5, 6). "Whatsoever He saith to you, do it." What God works in you work out. If to-day you feel a holy impulse rising, which is tested and found true by the Word, then, at whatever cost, and by the grace that God will give you, step out of the boat on to the yielding ocean. Christ says—come; and in the strength of Christ, obey. Away there in some distant spot, hidden from human eye, you have been lying for thirty or forty years in this state, lame and afflicted, longing to be what others are, and yet finding your life a perpetual disappointment. Jesus knows that you have been long in the place. The one question to-night is, "Wilt thou?" Not whether you feel it, not how much you wish it, but whether you are willing for Him to make a saint of you. If, however feebly, you lift your eye to Him to-night and say "I will," instantly He says, "This is the will of God, even your sanctification." "I will, be thou whole." So may God help us to live day by day in sympathy with heaven, and may that chant of heaven be repeated in an undertone by our whole life, as the sea-shell repeats the murmur of the ocean from which it came: "Holy, holy, holy, Lord God Almighty."

The Christian's Motto.

REV. DR. PIERSON, PHILADELPHIA.

THE responsibility of taking part in the closing exercises of such a Conference as this is one which, perhaps, no one of us would seek to evade, but which no one of us would dare to assume. I remember the opening remarks of Dr. Burns Thompson in the preliminary meetings to the Conference, when he reminded us that the very conditions favourable to growth where life exists—light, heat, moisture, and nutrition — also favour rapid decay where life does not exist. I remember also that in those remarkable illustrations to Faust which were executed by Wiertz, he has given us a pictorial illustration of the danger of receiving blessing. The demons in the lower world are contending for the soul of Faust, and the angels, interested in the struggle, are desirous of participating in it, and defending him. They have no weapons at hand, but they pluck the roses from the bowers of Paradise, and fling them down on the heads of the demons. As the roses touch the atmosphere of the pit they turn to blistering and burning coal. There are many roses that God rains down from heaven that turn to burning coals because they touch an ungrateful and disobedient heart.

I should be very loth if I should say a word to mar the blessed impressions that have been made by this Conference, and I ask you now to join me in a moment's prayer that such may not be the case. (After prayer the speaker proceeded):—This is the land of escutcheons, and coats of arms. Let me give you the motto for the Christian's escutcheon to-night, from Acts xxvii. 23, "Whose I am, and whom I serve." The first part of the motto recognises the property of Christ in us: the second part recognises our responsibility and privilege to Christ. You remember that Paul told the Corinthians that he feared lest their minds should be corrupted from the simplicity that is in Christ. Sometimes at a Conference like this, subtle reason and philosophy, that are intended to illustrate and explain truth, have rather the effect of obscuring it. Sometimes in such gatherings I confess myself to have felt as though I were in the swell of a whirlpool; as though my conceptions of things were confused by the very multitude of representations and illustrations and forms of treatment. There are some things that we learn in the clinical laboratory that will not endure the process of analysis; the substance is destroyed in the process. There are things in the Divine life that will not endure the analytic process. It is in vain to attempt to define faith: it is undefinable. A child can understand it, but a philosopher cannot define it; and the more we talk about faith in the attempt to explain it, the more mysterious it becomes practically to those who have heard us. So it is with regard to service. It is so exceeding simple that we may cumber its simplicity by an abundance of attempt at explanation. Suffer me to-night, following entirely a line of Scriptural exposition, to bring before you service, or work, in the simplest possible form. We shall naturally ask, Who is the worker? then, What is the work? then, What is the workshop? then, What is the working tool? then, What is the power? and, finally, What are the wages?

AN AXIOM OF THE CHRISTIAN LIFE.

At the bottom of the whole subject there lies the necessity for a conception of service; and it may seem like an axiom to state, what is not an axiom in its practical form, that every believing child of God is by virtue of his believing condition God's worker. There are three great themes of which the Bible treats pertaining to the believer. First, simple salvation — the acceptance of Jesus Christ by faith; and that salvation is full, free, and immediate. There is next sanctification, which is gradual, and increasing conformity to Christ; also by faith, and never by works, and still in Christ. There is service, which is the offering of self, and of substance, and all our powers to the Saviour, in grateful recognition of what He has done in freely saving and sanctifying us. Now we need to get a conception of the fact that service is a part of God's plan concerning us; that God does not simply propose to save us, or even to sanctify us, but to make us from beginning to end his servants. If we leave out the conception of service, we have left out the goal towards which salvation and sanctification point and tend. And so the question arises,

WHAT IS THE WORK?

Amid all other Biblical definitions of work, I select, for simplicity's sake, these two. In Acts i., Christ says, "Ye shall be witnesses unto Me"; and in Matt. iv. 20 He says, "Follow Me, and I will make you fishers of men." Take those two simple facts—witnessing, and fishing for men. There are two qualifications for a witness—first, that he shall know something; and, second, that he shall have the power to say what he knows—that is all. Experience and testimony united make a witness. In a court of law, they desire no witness who does not know something. Your hearsay, or your impressions, are of no use, and they are ruled out at once. But what you have seen and are able to tell—that is your witness. I have only to say here that every disciple is a witness, but the witness is limited by the experience he has. You can say no more than you know; hence the necessity of knowing a good deal, that you may have a good deal to say. Hence the necessity of a deep experience of the love and grace of God, in order that there may be abundant testimony to his grace.

Again, with regard to fishing for men—it is one of the commonest and simplest employments of men in a very primitive condition that they should engage in fishing. All that is absolutely necessary to the skilful fisher for men is, in the first place, that he should make a business of it; and, secondly, that he should adapt his means to the end. "Follow Me, and I will make you fishers of men." Not, if you follow Me, you shall now and then fish for men; but follow Me, and I will make you, not preachers of sermons, not occupants of some high position, not wielders of some great social influence, but fishers of men. Whatever may be your ordinary business, there is only one vocation, one Divine calling, and that is fishing for men. If you want to be a fisher of men, all you have to do is to accept that vocation in the name of God, and then adapt your means to your end.

What would you think of a fisherman who

proposed to make fishing his life-business, who was very particular about the colour of his boat; the precise shape of it; that it should be very delicate; that it should be built of a certain material; that it should be ornamented with brass, silver, or gold; who was very particular that his net should be made of silk, in two or three flaring or conspicuous colours, and blended about with all manner of ornamentation; and who himself would get into the boat and push off from the shore in a dress suit? You may laugh at the illustration, but that is just what some professed fishers of men are doing in these days. Above all, what would you think of a fisherman who did not go where there were fish? Just think of the men who are jealous about the church building in which they preach, and about the man-millinery in which they array themselves, and about the gentility of all their surroundings, and who locate their church with reference to beauty of site, whether there is anybody in the neighbourhood who needs to be fished for or not. Oh! for a holy earnestness for God that should make us fishers of men by making everything subservient and subordinate to the great desire that from henceforth we should catch men.

WHAT IS THE WORKSHOP?

But you will ask, What is the workshop? It is easy to say the field is the world; that does not help us very much; it perhaps rather embarrasses by the great extent of the field and our own incapacity to fill it. Notice, again, what the Bible says about the workshop—your place, your sphere for work. I have no more sacred passage in the Word of God for my own help than in 1 Cor. vii: "Let every man abide in the same calling wherein he was called" (ver. 20). "Brethren, let every man wherein he is called, therein abide with God" (ver. 24). Here is a fundamental principle of the utmost importance. Many people when they are brought to the Lord Jesus Christ begin to ask what work they should do for Christ, where they should do it; and they immediately suppose that they must change the sphere of their ordinary occupation. Now the Word of God lays down as an essential principle that it is not necessary for you to change your sphere, but only to change your spirit in your sphere.

There may, of course, be exceptions. If your work is not honourable and honest, then your consecration to Christ and your reception of his salvation implies that you at once give it up. In the second place, if there be any direct and providential call to a separate work, as was the case with the fishermen who were called to be fishers of men, you would have no hesitation; but the presumption is that a man shall abide in the calling wherein he is found by the converting grace of God. The change is not to be in his sphere and calling, but he is to take God into partnership; he is to abide in his calling with God. What a blessed and helpful thought that is!

When Moses was called by God, the Lord said to him, "What is that thou hast in thy hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent." With the rod that was in his hand when God met him, he performed all the great wonders and signs which were wrought by him. In Exod. xxxv. there is another hint on the same subject: "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and He hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make every manner of cunning work." Here are ordinary mechanics whom God set apart, and filled with his blessed Spirit to do skilful and faithful mechanical work.

In Nehemiah there is also a hint of great value on the same subject. We are told with regard to the repairers of the wall in the city of Jerusalem (iii. 20): "After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest." I believe it is the only case in which he is mentioned. He earnestly repaired the wall. Here was a man acting as mason, and he had no original building to do: it was nothing but repairing the wall; but the Holy Ghost has chosen to give the biography of that man in one sentence, that "Baruch the son of Zabbai earnestly repaired the other piece." Do you think that is an insignificant biography? I think that more than ministers in the pulpit, more than missionaries in foreign lands, today we need men in the ordinary walks of life who will earnestly and faithfully do their work as the servants of God. Carpenters who will build a house, and give you well-seasoned timber; masons who will build a wall, and make good cement, and lay the stones well, and fill in the chinks; tailors who will make you cloth clothes, and not shoddy; and shoemakers who have their shoes done at the time promised, as a matter of faithfulness to God. It is no small thing that when the Holy Ghost teaches us what sanctified service is, He should tell us about a man of whom we know nothing more than this, that he earnestly repaired a little piece of wall. He put his piety into brick, and stone, and mortar, and that is his encomium.

It is to me a great help that even when God calls me to his service, He calls me to the duty that lies next to me; to go about the work I have been doing as a godless man, when a child of God. Though it be nothing but ploughing the field, it is ploughing in the sight of God; it is the ploughing of the righteous; it is his service. So the Lord permits you, without changing your sphere, or looking about with a telescope to see if there is some distant place of the earth to go to and work for Christ, just to begin where you are, and to bring the Spirit of God into your daily work.

THE WORKING TOOLS.

Let us now look a moment at the working tools. I pass by all others, but expend a few moments on the greatest tool of all, which is the Word of God. Whether it be a work you are doing, for which you need an instrument or implement, or a war that you are carrying on for which you need a weapon, here it is at once—instrument, implement, weapon. Marvellous are the various figures by which the Word of God suggests its various uses. Suppose you want to see yourselves as you are, and help other people to see themselves as they are, here is the perfect law of liberty, from James i. 25: "But whoso looketh into the perfect law of liberty, and continueth looking, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." You want to see yourselves and others; bring them to the Word of God, and it is a polished, burnished mirror. It is not in convex form, to scatter the light; it is not a concave, to concentrate it, but it is a plain mirror, and gives you your image exactly as you are.

Suppose you want to feed yourselves or others; this precious Word of God is milk, if you are a babe, and cannot stand any stronger diet, or if you are feeding some little babe in Christ, who is weak and feeble. It is strong meat, if you are able to digest it, and assimilate it, and are bringing nearer to the Word of God some believer who is also strong. If you want a little fruit now and then that is delicious to the taste, and nourishing to the body, it is honey from the honeycomb. And so you have all the food you want, abundance of food, and adapted to everyone, and to every circumstance.

You want to sow a field for God: here is a seed which is the Word of God, and you may scatter it as widely as you please, and there is none the less left to supply the next sower, and to sow the next field. Do you want a mighty implement with which to do a great work for God? Jeremiah says, "Is not thy Word a fire and a hammer?" Did you ever consider the junction of those two things? Did you ever consider what fire and hammer can do together? Come into the blacksmith's shop; see him take the stubborn iron, and put it into the furnace, and put the blast to the furnace until the iron is brought to a white heat; then quickly bring it on to the anvil, and bring down the great hammer upon it. By fire and hammer all the smithing of the world is done to-day. God's Word is both fire and hammer:- to melt, or fuse, or subdue, or burn, or purge; and a hammer to put into shape what the fire has made capable of receiving from the hammer.

Are you a warrior? Are you going to war for God? If you fight the battle against infidels, sceptics, immorality, the opium traffic, the drink traffic, and licensed vice, here is the sword of the Spirit, which is the Word of God. I would like you to understand its quality, temper, and character. It is not like a Damascus scimitar, with only one edge, with which you can hew, but cannot thrust; it has two edges, and they meet at the end in one sharp point. So I might go on to show how this blessed Word of God represents itself all that the disciple needs wherewith to do his work. Why, it is a whole chest of tools in one.

Now, let me say in passing that it is of immense importance that the workmen of God should have a mastery of the Word of God. What a shame it is that so few disciples understand this precious Bible; that so many should even be doubtful as to whether it is the Word of God, when God himself has put his express seal and sanction upon it in prophecy. This Book carries its attestation, the portable evidence of Christianity here written on its pages. If you have any doubt upon it, you must doubt that Christ is what He is. Take the 666 prophecies in the Old Testament, and 333 of the prophecies that all centre about the person of our Lord. You have, therefore, the double attestation—first, this must be the Word of God, or otherwise it never could have anticipated the future events as it has done; second, this must be the Son of God to whom the centuries themselves bend in homage, lifting their plumed helmets as warriors bow as in the presence of a sovereign.

Then we ought to understand what is in the Word of God. How shall we guide others to spiritual health, if we know not this pharmacopœia and dispensary in one? Here is a remedy for every human ill—a medicine for every human disease. He who is to be the guide of souls must understand the medicine-shop, the remedies in it, and how to apply them.

THE WORKING POWER.

I must say a few words about the working power. Perhaps I need scarcely say a word about this, because it has been so grandly painted before. Blessed be God, the power is of the Holy Ghost, and of Him alone. Suffer me to remind you that we must not overlook the threefold office of the Holy Ghost. It is regenerative, communicating the new nature; it is sanctifying, expanding the new nature; and it is anointing, qualifying us specially for service. That question which Paul addressed to the Ephesians, "Have ye received the Holy Ghost since ye believed," had reference to this anointing for service; for when he laid his hands upon them, and the Holy Ghost fell upon them, they were qualified for special service for the Lord Jesus Christ.

Let me remind you of what that anointing of the Holy Ghost is. The holy oil used by the apothecary, after the Divine prescription, was poured upon Aaron's head, and it ran down even to the skirts of his garment. What a beautiful suggestion of the power given to the believer by the Holy Ghost. It anoints him with eye-salve, and he begins to see as he never saw before. The believer sees the depravity of the sinner, the certainty of retribution, and the glory and the beauty of the celestial life to which Christ lifts the sinner, by faith in the Holy Ghost. I remember that my teacher in theology, Dr. Skinner, used to say to me, "In the Church you may have any type of piety that can be conceived, save one, and souls will not be converted; but, as surely as the man in the pulpit and the disciple in the pew have a sense of the powers of the world to come, conversions will surely follow." What we need is to have this anointing of God; that, first of all, touches our eyes and removes all the film of carnality and scepticism, and gives us the clear conception of the power of a godly life and the powers of the world to come. Then this anointing touches the ears and makes them understand the slightest whisper of God. Then it touches the tongue, and the tongue speaks anointed words. Then it touches the shoulders and they are able in strength to bear burdens. Then it runs on to the hands, which are the symbols of skill, and makes them skilful in handling the weapons and instruments of God's work. It goes down to the skirts of his garments, and makes the whole man fragrant with God. It is very easily understood, and that is the Biblical figure of the anointing of disciples by the power of the Holy Ghost.

CONDITIONS OF POWER.

Let me say a word with regard to the conditions for the reception of this power. I can only stop to indicate two. The first is faith. I think there is a great deal more of the passive element about faith than we are wont to think. We call it sometimes the hand reaching out and laying hold of Jesus. I do not think I ever laid hold of Jesus; I think He laid hold of me. It seems to me that faith is, more than anything, falling into the open arms of Christ, that He may receive and take hold upon me. The way to increase faith is to stop looking inside, and to look outside. Do you remember the dream of Mrs. Fletcher's convert? He dreamt he was down in a dark deep well, sinking in the midst of water and mire. He looked up, and there was a narrow circle at the top, and he could just see a star far above shining down, and the star seemed to let down lines of light, and take hold of him, and lift him up; but he noticed that when he looked down he went down, and when he looked up he went up. He continued to look up until he actually rose out of the darkness, and once more found himself on firm ground. That is a parable, but it conveys a truth. If you look down you go down, and if you look up you go up. The way is to stop looking inside, and to be looking unto Jesus.

Notice another figure—it is taken from the Olympic games. The stadium was once a straight line, but it was made oval, so that the place of the start was the goal, and it seems this is the thought of the Apostle when he says, "Looking unto Jesus, the author and finisher of our faith." Let me give you a motto in this connection from Psalm ix. 10: "They that know thy name will put their trust in Thee." Come to know God better, and you cannot help trusting Him. The way to trust Him is to know Him more. Get into closer fellowship. I was going to speak of humility, but I hasten on.

THE REWARD OF SERVICE.

Let me say, first of all, about wages, that they are never connected once in the Word of God with eternal life. I know that some will dispute this statement, but I challenge investigation. "The wages of sin is death, but the gift of God is eternal life." You never find eternal life associated with your reward. It is Christ's reward for his obedience, and is transferred to you as a free gift. Whenever wages are referred to, it is in connection with service. If we put the wages in the wrong place, we upset the whole philosophy of redemption. If I have eternal life, I have it as a free gift. The Gospel presents eternal life as a free gift, and all I have to do is to accept. Having done so, I take my place as a disciple and servant of God. Then God says to me, Thou shalt have thy wages for work. Notice in the Sermon on the Mount Christ says: "Except your righteousness exceed that of the Scribes and Pharises, ye shall in no wise enter into the kingdom of heaven." Then He also says, 'Whosoever shall do and teach these commandments, the same shall be called great in the kingdom of heaven." You see the difference. Look at 1 Cor. iii., "Other foundation hath no man laid," &c. Paul wrote that letter in Ephesus, as he stood, doubtless, before the temple of Diana. Outside were the hovels of the poor, made of straw and stubble; and, when a conflagration swept over the city, they were destroyed, whilst the temple was left standing. The fire is going to try every man's work of what sort it is. If a man's work be of God, he shall receive his reward; but if it be of stubble, it shall be burned with fire. He shall suffer loss; but he himself shall be saved so as by fire. In John iv., when Christ represents eternal life to the woman at the well, He says, "If thou knewest who it is that saith unto thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee." But when in verse 36 He speaks of the subject of wages for service, He says, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." Having eternal life, he gathers fruit.

PRINCIPLES OF DIVINE GOVERNMENT.

Now I want to call your attention to three matters of importance connected with this subject. God's law of work with his servants is that there should be Divine community between them. "He that planteth, and He that watereth, are one." Notice the force of it. The idea is, that however lowly may be the place you occupy in the service, if you are rendering service to God in the name of Jesus Christ, it is all counted as one. When Eddystone Lighthouse was being built, they could not lay the foundation for more than two and a half hours at a time, and then only at the lowest state of the tide. But the man who laid the top stone had no more glory in building that structure than he who laid the first stone. God would have us understand that all his work is one. You may lay only a stone in the foundation, or you may bring forth the topstone, and lay it amidst shouts of "Grace, grace unto it"; but the man who lays the topstone in the hearing of the shouts of assembled thousands is not of more account in the eyes of God than the man who, in the same spirit of consecration, laid the first stone of the foundation.

You see, by the way, that there are two symbols to represent this. In the Old Testament we have the symbol of the trumpet; in the New that of the candlestick. When Aaron would call the assembly or communicate the time of their journey, he took the trumpet made of a ram's horn, and put it to his mouth. The sound could only reach a few, but when the tones of that trumpet were made to reverberate through the camp from other mouths as well, they could be heard by twenty thousand people. The candlestick is the symbol of the Church of God. The minister of Christ is the light, and every atom that enters into the candlestick contributes to the elevation of the light, and has its part in the enlightening of the world. Look at Matt. x: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." The Jews thought a prophet was the nearest to God—nearer even than the priest. It is not so ordered in human government. If you simply receive a prophet in the name of a prophet you shall have a part of the prophet's reward. Should there be one little atom that gives to the voice of the preacher greater compass and volume, you shall have a part in the preacher's reward. If you are content to do anything to increase the light of the candlestick, you will have a part in the reward of the minister of Christ, just as truly as He has his reward.

Another principle in the Divine government is that God measures gifts differently from the way in which we measure them. Look again at Matt. x.: "Whosoever shall give to drink to one of these little ones a cup of cold water only, he shall in no wise lose his reward." What is the thought? That God values the smallest act done out of a spirit and motive of loyalty to Christ equally with the greatest act that can be performed. Look at 2 Cor. viii.: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The ordinary interpretation is that, if a man be willing, God accepts the little he would give, and also the much that he would like to give. That is true; but there is a deeper truth. If a man have a willing mind, it is accepted according to that willing mind. He may not have a farthing to give, but he has the willing mind. God takes the will for the deed. If you in your heart would give a million dollars to missions, or anything else, for God, you have given it. I know that there is no such principle of administration in human government, but it is the first principle with God.

All this recompense is to come at the Lord's second appearing. "Behold, I come quickly, and give to every man according as his work shall be." There are five words in the New Testament very much alike, that all are associated with this subject—restitution, regeneration, redemption, resurrection, and revelation. "For the grace that is to be brought unto you at the revelation of Jesus Christ." That is what makes the coming of the Lord so dear to many, because we understand that that is the time of restitution, of the revelation of grace, of the resurrection from among the dead, and of the regeneration—that is the time of the completed reward.

I shall probably never have the pleasure of speaking to a Mildmay Conference again, but I want to invite you to the privilege of peace in God, and in his blessed service. I would not have you think of his service as a burden, but as a sweet and blessed privilege. Archbishop Usher used to have his chair wheeled to a window that opened towards the south. From the time the sun rose to its setting, that dear old man just dwelt in the sunshine. Beloved, keep yourselves in the love of God; rest in peace, and let his light break on you. I have said the service of God is not bondage—it is perfect freedom.

There is a fable about the birds, with which I will close. When created, it is said God made them without wings. Gorgeous with plumage, they knew not how to soar. Then, it is said, God made them wings, and laid these as burdens on their backs, and told the birds to bear them up. At first they seemed a heavy load, but as they folded them over their heart and bore them on their shoulders, lo! the wings grew to their bodies, and the wings which once they bore now bore them up to the realms of cloudless day. We are the birds, and our duties are the pinions. When we first assume them, they seem heavy; but if we are cheerful, and constantly bear them, they become less and less a load, until by and by we realise that we are the Lord's free men, to mount with wings as eagles, as well as to run and not be weary, to walk and not faint.

Waiting for Orders.

REV. EDWARD W. MOORE.

"A LIVE COAL!" Our brother, from America, has told us to-night of heavenly roses, which, when they touch disobedient hearts, become blistering coals. I want, for a few moments only, to speak of a heavenly coal, which, when it touches the moral wilderness of a desolate and disobedient heart, can make it rejoice and blossom as the rose. In Isa. vi. 6, this expression, "a live coal," is found. When I saw it among the texts selected in illustration of the subject, "Helps to Service," which has been occupying us to-night, my mind went at once to an utterance of a venerable servant of God, now gone to his rest, who said to me, some years ago, "Remember, the live coal is the soul-preparation for Divine service." I did not follow him fully then; God be thanked, if in any measure, however feeble, He has given me to know more of its meaning since! What was the need for this live coal? What was its meaning? What were the marks of its reception?

To answer the first question we must glance for a moment at the chapter from which the verse is taken. "In the year that king Uzziah died," we read in the first verse, "Isaiah saw the Lord sitting upon a throne, high and lifted up." Observe, he knew the time. That was a day never to be forgotten. We may not always know dates and times and seasons of spiritual blessing; but, if upon our soul has ever dawned a day like this, be well assured the day, the time, the place can never be forgotten. Moreover, the date serves another and an important purpose. A comparison with chapter xiv. 28, will show that this expression is the equivalent of "After the death of king Uzziah." Not an unimportant matter; because, if you look at the opening verse of this book, you will find that the prophet exercised his ministry in the days of Uzziah. Another passage shows that he was the historian of Uzziah's acts first and last, showing that he exercised his ministry before this vision was granted unto him. This was not, as is sometimes supposed, Isaiah's first introduction to his Master's service: in all probability, for some six years previous he had exercised the prophetic office. But he needed something—and who is there who names the name of Christ, and who calls himself the servant of God, who has not felt his need of a deeper and yet mightier preparation for the service to which the children of God are called?

We had a moment since from our brother (Mr. Meyer) a reference to the Pentecostal day, which he told us in the earlier dispensation did but touch some of the summits among the saints with its ruddy glow, but now it has reached its zenith, and it throws its light down upon every soul, even the feeblest and meanest child of God, who is willing to receive it. This was an Old Testament Pentecost.

THE SENSE OF NEED.

What was the need of this live coal? Isaiah saw the King. We often speak of going in to see the King; we often cry, "Sir, we would see Jesus." It may be that at this time, like Paul in later days, who also had a vision of the Lord when he was praying in the Temple, we may catch a glimpse of Him. The earthly Temple seemed to expand, and as the veil lifted there was seen the glorious figure of a Priest King. In the year that King Uzziah died and passed away—in that year was the King, the King of kings, a Priest upon his throne. His robe filled the Temple, and above it stood the seraphim. Though the earthly temple had been defiled and profaned, in the heavenly temple the worship went on undimmed and uninterrupted—an antiphonal chant, as we have heard to-night, the thrice-echoing, "Holy, holy, holy is the Lord God Almighty." Before the glory of that vision all Isaiah's soul quailed in that ineffable and unutterable light. He was convinced of his need.

Oh, if we draw near to see the King, what is the first effect of it? The first effect of a nearer approach to Him is an overwhelming sense of our own uncleanness and unfitness. The first overpowering effect upon Isaiah's soul was a sense of uncleanness. Mark the definiteness of his confession. He cried, "Woe is me, for I am a man of unclean lips." He was a prophet. Through his lips there was to pour a stream of revelation to the people, and his unfitness and uncleanness as a channel between God and the people came upon him. "I am a man of unclean lips!" was his cry. Oh, lip sins! Are they not the sins which those of us who have to speak need most to deplore? It is said by doctors that the health of a patient can generally be pretty well determined by the state of his tongue. I believe that that is as true in spiritual health as it is in physical health. The lips are the door of the heart, and "out of the abundance of the heart the mouth speaketh." It was for this purpose that the live coal was needed.

What was the meaning of the coal? Surely if we would know, we must ask whence this flame is taken. There are different sorts of fire in the world; but this was heavenly in its origin. You will notice (Leviticus ix. 24) that the fire which consumed the burnt offering upon the altar, came from the Lord Himself. "Our God is a consuming fire." This fire is heavenly fire. It is known by its properties, its effects; it grows and kindles in the soul a flame of heavenly love and zeal. It is known by its purifying and purging power; by its melting and liquefying power. It comes from heaven, and speaks its source in the wondrous work it does.

Then, see what was done. "Above it stood the seraphim; each one had six wings." Observe that of these six wings, four were used to hide himself, and two for service. That is a pattern for heavenly service. Brethren, are we willing to be hidden? Are we willing to be nothing? What did John the Baptist say when they came to him and asked, "Who art thou? Give an account to us?" He said, "I am nothing: I am only a voice, a mere vibration of the air; think not of me, but of Him of whom I testify; behold the Lamb of God who taketh away the sin of the world." "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Oh what a purification that was! a purification of the lips!

THREE MARKS OF PURIFICATION.

What are its marks? First, he heard; second, he volunteered; third, he waited. First, he heard. Why is it that we have not, perhaps, heard the Master's voice? Why is it that we have not heard the still small voice in our ear? Is it not because the spiritual senses have not been quickened; because the film of carnality has crept over the soul? Our state has been too dull spiritually to catch the accents of that voice. Why is it that the Red Indian in the forest has senses acute to a wondrous pitch, and can hear sounds that the ordinary ear fails to catch? How is it that his eye can trace in the jungle marks in the pathway which the ordinary traveller cannot discern? Why is it but that life, and life more abundantly, is forcing its way through his veins? And if we want to hear the voice of the Lord speaking to us, pointing out to us his will and our path of service, we, too, must be cleansed with this heavenly flame, that can burn through obstacles which nothing else can touch. We must have that heavenly fire that purifies the heart, and opens the avenues of the spiritual senses, and then we shall hear what we have never heard before.

Then I said he volunteered. The rebellion is gone. How often God speaks, but man is not willing to obey, and he says he has not heard the message. The man must be willing to obey—willing to go yonder into the mission field, if need be. I think Mr. Spurgeon has said that there are some dear servants of Christ engaged in his work who are only "militia Christians." They seem to make a point never to go outside the country. It may be that some of you are called to go to distant service, and others to tread some ordinary path of duty in the home, or in the shop. The question is, Are we willing to bear reproach for Jesus Christ, and suffer for his sake? Methinks there is no reason truer, no reason deeper, for the little progress of the Church of Christ, than the unwillingness to suffer in his name, and for his sake. In the days of the Apostles we read of Paul and Barnabas as men who had hazarded their lives for Jesus Christ. Have you hazarded anything?—your reputation, or something that you hold dear? What have you done for Him, and suffered for Him? Or have you held back when suffering began? An unwillingness to suffer lies at the root of the little progress that we mourn over in the Christian Church. Oh, for that heavenly flame that will lift us out of ourselves into the life of God, so that we shall be able to say, "Lord, I am poor and weak flesh and blood, and flesh and blood must shrink from pain; but I can bear all things through Christ which strengtheneth me." Thus we may rise in the strength of a risen and glorified Saviour, and our service will be effectual in a measure that we have never yet known.

Once more, he waited for orders; He did not go unsent. "Lord, here am I, send me." There is a calmness about it; it was not wild fire; not rash enthusiasm. A man is never so self-possessed as when he is God-possessed. A man is never so completely himself as when God is in full possession of him. "Lord, here am I, send me." Blessed attitude of the soul! May the heavenly flame do for us what it did for Isaiah of old, and thus quicken us for the service to which we are called, and send us forth to serve and to suffer at our Master's will!

[We are obliged to withhold our report of the smaller gatherings till next week.]

AMERICAN Y.M.C.A. NOTES.

The Secretaries employed by our American Young Men's Christian Associations have just held a remarkable Conference at Grand Rapids, Michigan. Of the 730 secretaries, assistants, and gymnasium superintendents in the States and provinces of Canada, about one half were present. Among these were Mr. Robert R. McBurney, of New York, who has been twenty-six years in the work; Richard C. Morse, secretary of the international committee; D. A. Budge, of Montreal; Robert A. Orr, of Pittsburgh; State Secretaries Taggart, of Pennsylvania; Hall, of New York; Lewis, of Wisconsin; Brown, of Illinois, and a host of others regarded as leaders in the work.

The sessions were held for five days, and were filled with fervour and zeal, each anxious to learn how best to win young men for Christ. Even in the discussion of the most secular topics, the physical and social departments of the work, the greatest eagerness was apparent to learn how to utilise each one for the Master's cause. The reports from all sides showed most conclusively that the Associations were never reaching so many as to-day, and were adding to the Church daily such as should be saved. The increase in the number of Bible classes and special evangelistic services for young men was very gratifying.

The World's Conference of Young Men's Christian Associations at Stockholm, Sweden, August 15—19, is attracting considerable attention among Association men. Dr. Pierson, of Philadelphia, is to give one of the addresses. Over sixty delegates from the various Associations in America have already been appointed. Rev. George A. Hall, State secretary for New York, is arranging for a party of twenty-five or thirty, who reach London, July 31, and make a special tour about the coast of Norway previous to the Conference. Our readers are asked to pray that this Conference may be one of great spiritual power and blessing in connection with this special work for young men.

SOUL-WINNING AND PRAYER UNION.—Text for July 10 (Isaiah xli. 17):—"When the poor and needy seek water, and their is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.'

WEST AFRICA.—On Monday at the noonday prayer-meeting, at the Young Men's Christian Association, 186, Aldersgate-street, deeply interesting addresses were delivered by Rev. Carl Ludwig and Mrs. Ludwig, missionaries at Old Calabar, West Africa. The great needs of the people and their intense desire for Christian teachers were powerfully set forth, and an earnest appeal was made for whole-hearted labourers. Referring to the evil sanatory reputation of the region, Mrs. Ludwig said that, with proper care, health may generally be preserved by those who are prudent and disposed to trust the Lord for help. Certainly both she and Mr. Ludwig seemed to enjoy good health, and their story was one full of encouragement.

THE EVANGELISATION OF ARABIA.

AN ECHO OF THE CONFERENCE.

Dear Sir,—A speaker at the recent Missionary Conference said that "As a business man he knew many workers who longed to go to foreign lands, but preferred to abide in their calling. When there is an open door abroad for a business man, let us search for and send out a Christian." I wish to draw attention to a country which can at present be reached only in some such way as this, and where there is not a single missionary. I refer to the western coast of Arabia, from the Gulf of Akaba down to the Straits of Bab-el-Mandeb. This, with the exception of the upper 200 miles, is under the power of Turkey, and that constitutes the one almost insuperable obstacle to its evangelisation. The Turkish Government has recently been taking very decided measures to prevent Gospel preaching or teaching in its dominions. In Palestine many of the Christian schools have been closed by the authorities, and Mohammedans prohibited by proclamation from sending their children to such places.

I do not think an agent of any missionary society would get a footing anywhere along the part of the Arabian coast which I have mentioned. He would be interrogated, and, as soon as his connection was known, would find the British Consul joining with the Turkish authorities in recommending, probably compelling, his removal. But the position of a professional man, or of a merchant carrying on business on his own account, and living at his own charges, would be quite different. To the residence of such men in the country no valid objection could be offered, and they would find plenty of opportunities, when they have learnt the language, of doing work for the Lord. To any inquiries a man ought to be able to reply, "I am not connected with any missionary society whatever. I am here on my own account, carrying on business and living at my own expense, as you see." His position would then be unassailable.

But there is a serious difficulty in the way of a *medical* man establishing himself in Turkish Arabia on this basis, viz., that the Government will not recognise an English diploma, and will allow no one to practise who has not obtained a diploma at Constantinople, which requires that a man should go there and pass an examination (I believe in Turkish, but upon this point I am not certain), before the medical board. This would practically exclude most, and has doubtless been devised for that very purpose. A merchant would have no such difficulty. In the Hedjaz, the country of the sacred cities of Mecca and Medina, there is but little trade, but at Jeddah (the port of Mecca, where most of the pilgrims land), I found an Austrian gentleman engaged in the mother-o'-pearl business, and one or two of the consuls also, I think, do a little in the way of trade. But in the magnificent mountain country of Yemen to the south, a merchant would find business enough. At Hodeida, which is the port of Sanaa (the capital), from whence all the coffee, hides, &c., are exported, there are three or four European gentlemen engaged in business, and at Sanaa itself there are two Italians similarly occupied, from whom I received the most hearty kindness and hospitality during my stay, and from whom I heard last week. Sanaa is a city of 30,000 inhabitants, situated at an elevation of 7000 ft. above the sea, in the midst of a large population living in settled towns and villages, and with quite a temperate climate. Here a Christian man of business might establish himself, and trade either with his own capital, or as the agent of a Christian capitalist at home, and would find plenty to do by testimony and by life for Christ. The population generally are Mohammedan, but there are also many Jews, 5000 in Sanaa, and 60,000 in all Yemen.

I could give much more information, but caution is necessary, and there are some things which it would be unwise to publish, even if you could afford space for them. I have long been crying to the Lord to send labourers to Arabia—men called and equipped by Himself for this difficult but most interesting part of the great mission field. A minister in one of the far away Western States of America has also, with his people, and without any knowledge that I was stirring in the matter, been waiting upon God for the same purpose for some years. If any of your readers, Christian business men, or capitalists more especially, should feel interested in what I have written, and will communicate with me, I shall be happy to furnish them with any further information in my power.

F. T. Haig, Major-General.

14, *Kemplay-road, Hampstead, N.W.*

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NATIONAL VIGILANCE ASSOCIATION.

On Wednesday afternoon, last week, Mrs. Frank Morrison received a numerous company, at her residence, 8, Cromwell-houses, South Kensington, the invitations being issued on behalf of this Association. Mr. H. C. Wilson, M.P. (Hull), was announced to take the chair, but telegraphed from the House of Commons that he was detained by a division. The hostess, therefore, herself presided. A telegram was read from Mrs. Josephine Butler, expressing her regret that a severe cold prevented her coming to London; and also a very interesting communication from Mrs. Henry Fawcett, referring to that part of the work of the Association connected with the employment of young children in theatres. She stated that the plea being made rested on the broad basis, that a national injury was inflicted whenever anything was allowed that injured the health of the young, and that it was the duty of parents to support their children, not children their parents. There was ample proof that those children who were engaged in theatres at a very early age were deprived of education to a very great extent.

Mr. Percy Bunting gave a comprehensive survey of the origin, objects, and work of the Association. It was necessary that the law should be enforced, and the work of the Association would only be done when relieving officers, policemen, district visitors, and everyone who went among the poor, knew that the law was not to be infringed. The Society only did what was necessary, and what the police could not do. There was a legal committee, which conducted the prosecutions, and it did not refuse a case because the evidence seemed weak—a method which the police could not, of course, follow. The committee have branches in all parts of the country. The second part of the work is preventive. A special committee deals with the traffic in young girls between London and Paris; and another committee inquires into the registry offices. There is also an organising committee. As to the pantomime children, the time will come when the Factory Acts will be extended to theatres. Mr. Bunting gave an illustration of the work being done by the Association, which occurred in a low court in Holborn, in which the girl was only fourteen, and the man got nine months' imprisonment. His neighbours were up in arms, and subscribed for his defence, but, as Mr. Coote said, it was an object lesson in morality for the court.

Mrs. Ormiston Chant said she had just returned from a three months' visit to America. She went first to the Great Council at Washington, where she had been brought heart to heart with those women, who, like their sisters in England, are seeking the enlightenment of the masses by raising the individuals of the nation. In America she had felt her courage raised, and her spirit strengthened by the thought of what the friends at home were doing. It seemed to her, then, that men and women were brothers and sisters all the world over. Yet sometimes the outlook seemed very sad as to teaching even the elementary object-lessons of morality. Mrs. Chant made a touching appeal to those who live amid surroundings of beauty and culture to do what they can to raise others to their standard, and to cultivate such a frame of mind that they would not be able to turn away from the cry of pain.

Mrs. Charles Mallet urged that the work of the Association was too little known, and paid a tribute to those legal gentlemen who gave such valuable gratuitous aid. She dwelt on *Cafés Chantants* as a great source of peril, and showed what traps they were to virtue. The Association freely distributed leaflets, containing a long list of places, with names and addresses of persons in various English and foreign towns, to whom a young woman could go and inquire about a situation if she were not perfectly sure it was a safe one. The speaker gave one glaring instance of a German girl being decoyed to England by agents, who were ultimately fined £15.

Mr. Coote having spoken, Miss Lidgett referred to the work of the foreign committee, and detailed how letters had been written to Dutch and German papers, and the co-operation of the Consuls secured in various ports. Much work has also been done in Switzerland and Austria. Miss Frances Power Cobbe added a few words on behalf of the Association, expressing her warm sympathy with what is being done.

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ARTILLERY-LANE MISSION.

It is just sixteen years since this Mission was commenced by distributing tracts among the inmates of some of the common lodging-houses in the neighbourhood of Spitalfields. Thirteen lodging-houses are now visited. In the common kitchens of these, "Christ crucified" has been preached to numbers of the most depraved men and women, varying from 300 to 600, according to the time of year. Very many of these persons are constantly leaving and fresh arrivals taking their places, so that the same audience is seldom addressed on two successive Sundays. During the winter months a free breakfast is given to the absolutely destitute, gathered in from the streets after midnight.

During the week meetings for mothers, children, &c., are held in the Mission-room, Artillery-street, Bishopsgate-street, E. On Sunday evenings, there is a meeting for children, and afterwards for adults. The work of the Mission has increased so much that larger premises are needed. Were sufficient funds forthcoming, a suitable place could easily be acquired. Further information may be had from Mrs. Finn, 14, Talbot-place, St. Ann's-road, Stamford Hill, N.

MEMENTOES OF THE MISSIONARY CONFERENCE.—In our report of the reception by Lord and Lady Aberdeen, at Dollis Hill, we mentioned that photographic groups were taken. We have seen specimens of the photographs, taken by the artists, Messrs. Lombardi & Co., 13, Pall Mall East; they are most excellent reproductions of the two large groups of delegates. In the centre of one group are the noble host and hostess, with their three children. Those who wish to possess an interesting memento of a truly historic gathering will do well to secure copies of these photographs. Many of those present at Dollis Hill may like to know that Messrs. Lombardi & Co. were also favoured with sittings for groups, consisting of Lord and Lady Aberdeen, Mr. and Mrs. Gladstone, and Professor Drummond. The artists have also secured photographic portraits of several of the representative members of the Conference, such as Dr. Pierson, Dr. Post, Dr. Murdock, Principal Brown (Aberdeen), Dr. Schreiber, and others. We learn that Messrs. Lombardi were commissioned to photograph the members of the Pan-Presbyterian Council at the Duke of Argyll's residence, Campden Hill, on Tuesday last.

FAITH.

"What I do thou knowest not now, but thou shalt know hereafter."—John xiii. 7.

O for a perfect faith in God,
A calm, submissive will;
That I with patience here may learn
To suffer and be still.

A faith that, when I weary grow
Of lying here so long,
Will waft the music from above,
And fill my heart with song.

A faith which in the thickest fight
An outstretched hand can see;
A faith which tells this mighty hand
Can save eternally.

A faith which strengthens in the hour
That I may come to die;
A faith which says, "I will not fear,
For Thou, O Lord, art nigh."

E. B. Wilson.

THE BIBLE AND EDUCATION.

Count Tolstoï, the Russian novelist, in a book called "The School of Yasnaia Poliana," introduces his readers to a school founded, and often directed, by himself, in which he experimented on the best methods of education. The homage which he does to the Bible as a reading book is the more significant because he does not take his stand as a believer in Christianity.

He says: "Of all the literature I have tried for three years with children, nothing is more suited to their capacity than the Bible. To replace this Book would seem to me impossible. ...An abridgment might be learnt by heart, but the Bible presents a living majestic picture. which can never be forgotten....I cannot imagine how instruction would be possible without this Book. To open to the pupil a new world, and without science lead him to love science, there is but one book—the Bible. All the natural phenomena are explained in this Book; the primitive relations of men, families, society, religion appear here. Those who think the Bible has no educational value, let them produce a book whose recitals of nature, history, and imagination will impress like those of the Bible, and then we may believe the Bible has had its day. The development of the child and of the man is impossible without the Bible, and I say this after much experience."—*Le Christianisme.*

UNIVERSAL MERCY BAND MOVEMENT.—The second annual meeting of the British Empire division of this movement was held on Saturday last, Lord Mount-Temple presiding. Over 110,000 members, in some 520 mercy bands of the division, have taken the promise to try (hourly and daily) to be kind, just, and merciful to all human and dumb creatures, and to try and protect them from cruel treatment. The bands are connected with schools, missions, churches, and associations of various kinds. Resolutions were passed expressing the opinion that the movement deserves the support and sympathy of all interested in the welfare of children.

THE OPIUM CURSE IN CHINA.—Mr. George B. Studd, who left England recently to attend Mr. Moody's meetings at Northfield, sends us a letter, dated from Ninghsia, Kansuh Province, from Mr. C. Horobin, of the China Inland Mission, in which he states that thirty-six patients have come into the Opium Refuge at Ninghsia up to date; fifteen have gone out. "Some we have sorrowfully had to refuse admission for want of room. Of the fifteen who have gone out healed ten attend our meetings regularly, and sometimes engage in prayer; three come occasionally, two of whom pray; and I regret to say the other two went out steeled against the truth. I have a meeting with the men every night, and occasionally pray with them in their rooms. The Lord has graciously undertaken in extreme cases of sickness. Last evening (March 1) five men who have passed through the Refuge joined Mr. Burnett's class as candidates for baptism."

MR. GEORGE MÜLLER.

This veteran evangelist has proved a great blessing in New Zealand. His name was known to many of the old people, but he was "an unknown quantity" to the young. His energy and experience have given a wonderful stimulus to all the Christians in Invercargill, Dunedin, Wellington, and Wanganui—he is now in Auckland—and it is impossible to record the effects that will follow. We feel that the Christians who held the walk of faith, and the power of faith, and the power of prayer, have in a few days left their mere doctrinal platform, and taken much higher and holier ground. The dear old pastor has been trimming all the Christian lamps in his route—his mission has been a glorious one, thanks be to the Lord.

Mr. Müller's sympathy with all saints has been productive of great good. In some places a particular denomination arranged so as to separate him, if possible, from other Christians, but God's grace enabled him to see the danger, and avoid it. His love to all saints, to all Godly loving leaders or pastors has given us an Apostolic lesson. Truly he is a father in Christ, not a mere denominational guide; why do not Christians who are sound in the faith show to Romanists and Ritualists that they are only one Bible-Protestant army although meeting in different places?

Gordon Forlong.

SEVEN DIALS.—The many agencies of the Tower-street Mission School continue to be vigorously worked. The report for the past two years shows that, consequent upon the demolition of many houses by the Metropolitan Board of Works, a number of families have, for a time, left the neighbourhood. This has reduced the attendance of the children at the school, but the need for the efforts of the Mission is yet very great. More funds, and a larger teaching staff, are required. The hon. sec. is Mr. W. L. Tweedie, 72, Oxford-street, W.C.

HOMES FOR WORKING-GIRLS IN LONDON.—"Anonymous" has given a donation of two thousand guineas towards founding the ninth Home, to be called "Domgay House," situate at 11, Fitzroy-street, Fitzroy-square. When completed, it will accommodate seventy young work-women. Owing to the intended demolition of 38, Lincoln's Inn-fields, Mr. John Shrimpton begs to acquaint the many friends of the above Homes that it has been necessary to find other Offices. He, therefore, asks that all communications may, for the future, kindly be sent to him at the new address—2, Westminster Chambers, London, S.W.

DEATH OF "QUEEN ESTHER."—Considerable stir has been caused at Chatham by the death of Mrs. Esther Jezreel (*alias* White), the leader of the "New and Latter House of Israel." She assumed the leadership of the body of people mentioned about three years ago, when her husband died. Seeing that, according to the central doctrine of the sect, the "elect" should not taste of death, but remain until the second appearing of Christ, the death of "the Queen," so soon after that of "the Prophet," threatens to precipitate the collapse of the organisation, for the members of which ("the 144,000 of the Book of Revelation") a "temple" is being erected at Chatham. On this large building nearly £30,000 has already been spent.

THE TREATMENT OF PRISONERS.—In a recent issue we reprinted from *The Pall Mall Gazette* the substance of an interview with a young woman who had suffered several years' penal servitude in English prisons. The horrors of solitary confinement were depicted, and the general treatment was declared to be by no means calculated to lead prisoners to contrition. A correspondent who has for many years visited prisoners in their cells, writes to say that the picture was, in some respects, overdrawn, and that too much association is frequently allowed to the inmates of gaols. We have also received a communication from a woman who has served a period of penal servitude. She says that after the first nine months' silence, prisoners are permitted to talk for three hours a day. While in prison she learned laundry work, at which she is now able to get a good living. She adds that, instead of being injured, her mind was sharpened by prison discipline.

EVANGELISTIC NOTES.

Hawick, N.B.—Mr. Arch. Turnbull, evangelist, has conducted meetings here for two weeks, with increased interest and power.

Chelston, Torquay.—Mr. Henry Bray, of the Evangelisation Society, has been conducting a mission in Chelston Mission Hall. The Gospel message has been blessed to many. The Chelston Mission is mainly supported by the Dowager Countess of Castlestuart, who is also at the present time building a Convalescent Home for women. In this work she is assisted by friends.

Mr. Charles Cook's Hyde Park Mission this season has already borne good fruit. A few weeks ago thirty-four were baptized, and last week nineteen more; and a number besides these have confessed Christ as their Saviour and Lord. Most, if not all of these, are the fruit of the preaching in Hyde Park of Mr. Cook and his helpers, who regularly occupy a stand not from the Marble Arch, and attract the people by their excellent singing of the Gospel, as well as preaching it.

Messrs. Fullerton and Smith have arranged a year's work in London, at some important centres. In September and October they will hold a mission in Bayswater; November will be given to Rev. Newman Hall's church and the Metropolitan Tabernacle; December, Bloomsbury Chapel; January, 1889, Exeter Hall; February, Shoreditch Tabernacle and Dalston Junction; March, Stoke Newington; April, Mildmay Hall. Other missions will be arranged for May and June. The evangelists look for a rich blessing, and will be glad of the aid and prayers of all Christians.

Village Mission Work.—"A Helper" writes:—Some time ago our attention was directed to village mission work. In this quiet village (Langley, Essex) it is refreshing to see the attention manifest at the out-door services. The eagerness with which these simple country folk come to the meetings held afterwards in the little chapel, the fervour of their praises to God for sending someone to tell them more about Himself, and the anxiety of many unsaved ones, are most touching. Surely many whose holidays are spent simply in enjoyment, and in localities where Gospel teaching abounds, would like to taste the happiness and share the privilege of communicating some spiritual blessings to hungry souls to be found in hundreds of our small but by no means uninteresting villages.

Framsden, Suffolk.—Most interesting services were held in this parish from June 3 to 22. Mr. J. Johnson, a well-known veteran of the London Evangelisation Society, conducted the mission, assisted by several clergy and Christian laymen. The tent, accommodating 300, was placed at the juncture of three parishes, and the attendance was good throughout. Besides farmers and tradesmen, many rough men and poor women appeared, and in several cases definite blessing was received. After a fortnight, the tent moved to the vicarage field, where the congregations, though not so large, were good. The after-meetings for prayer were very blessed seasons, and the afternoon Bible-readings, conducted by experienced Christians, attracted friends for ten miles round. The tent is now at Petlaugh, about four miles from Framsden, attracting large numbers, and the prayers of friends are earnestly requested.

Prayer is asked for blessing on open-air work at Largs, N.B., during the summer.

NORTH AFRICA.—In the Quarterly Record of the North Africa Mission for July, there in an earnest "plea for more labourers." The number of missionaries in North Africa is still very few compared with its vast extent and its population. Little groups of workers are to be found two or three hundred miles apart in a line from east to west from Tunis to Tangiers, but further south there are none for from 1200 to 2000 miles. In between these groups are large stretches of country with millions of souls, who, though within less than a week's journey of London, have never yet heard the Gospel. About twenty-five additional labourers are needed to maintain the work in the places where it has been already begun, and twenty or thirty more should be preparing, by study of the language, to go forward to carry the Gospel to cities, towns, and villages where as yet it is unknown. Prayer is requested that the Lord will supply at least twenty-five workers to be sent out during next cool season, to be followed by as many more a few months later. Towards this number five have been accepted.

Letters to the Editor.

CONSECRATION OF TALENTS.

SIR,—In "Notes and Comments," in THE CHRISTIAN for June 15, I observe a little paragraph devoted to the work of Miss Charlotte Yonge, the well-known novelist of Ritualism. I should not have noticed the paragraph so far as to trouble you with a letter about it, did not I know the weight it will carry with it in influencing your evangelical readers who know nothing of this writer to spread what she herself calls "catholic truth."

Let me, then, briefly, quote from one or two of the works of the author, in reference to whose "consecration of talents" you say "there would be less ground for complaint in regard to modern fiction, if more of our writers were under the influence of motives such as moved Miss Yonge, for the object would sanctify the labour."

First, then, Miss Yonge teaches baptismal regeneration, priestly "direction," auricular confession, priestly absolution, prayers for the dead, the meritoriousness of personal holiness, constant and early "eucharists," vocation and discipline for women, and, with all this, adds a spicing which leaves a distaste for evangelical doctrine, and a craving only to be satisfied by the highly flavoured diet provided by the Church of Rome. In "Womankind" is to be found this passage: "When, after a course of evil, their conversion takes place, it is a rousing of baptismal grace, and not a new birth of itself." Again, "the sacraments are assuredly the great means of giving," as well as sustaining, the spiritual life! Miss Yonge regards Confirmation as a sacrament in which "the grace then imparted is spiritual strength to those who have the will to use it, and the access to the holy eucharist brings a continuation of higher help." In "The Castle-Builders," which sets forth "the dangers of deferred Confirmation," we have a young lady who puts off Confirmation, and who is very miserable through lack of "sacramental grace." Her dying brother says to her and her sister: "Emmie and Kate, you promise me—the Confirmation and Communion."

"Oh, we promise!" said Kate, and her brother dies. But Emmeline procrastinates. Her priest addresses her: "You are a Christian. Each right action and feeling, each act of faith or prayer, through your whole life, have they not been fruits of your baptismal grace?" Emmeline supposes so, and groans. "Emmeline, our religion holds out to us a means of receiving the strength of the Holy Ghost." "Confirmation! O Herbert, would it do that for me? I believe it would be peace at last." "Emmeline, I am sure it would. It is the promise of God through his Church" (though Miss Yonge does not quote the text). These girls are confirmed, "the Apostolic hand is on their heads, that unspeakable gift is imparted." We read, "When a young girl is really penitent, there is absolution for her in the Church." The writer of "Womankind," says that Confession is objected to only "for want of understanding the system," and "How infinite the comfort of the authoritative absolution in the name of Him who gave power to bind and loose!"

But when once Miss Yonge's creations have the "unspeakable gift" of sacramental grace, they may do pretty much as they like in reference to amusements. She says: "Amusement depends on the spirit, not on the kind, or quantity. In fact, whatever is not of faith is sin." In the lessons on the Catechism in the *Monthly Packet*, she approves of crossing oneself, "but secretly, for fear of offending weak brethren." As to prayers for the dead, she says, "No doubt, the final lot of each person is irrevocably fixed at death—he is either in a state of salvation, or he is not, but in that unseen world surely, as our prayers help them here, they may brighten the joy and purification, and aid in the washing and cleansing. Such has been the belief of the Church in all ages." Has it? When Miss Yonge speaks of the Church she means "the whole Church, Eastern and Western alike."

Now, Sir, what does all this lead to? When a popular writer like Miss Yonge says, speaking of monastic life, that it was "the dim idea of pure dedicated creatures in the ancient days of Rome" that "suggested the order of vestal virgins," what can be expected of her feminine readers but a practical acquiescence in her belief of "the absolute need of the feminine nature for discipline and obedience," in the immolation of themselves upon that altar of mistaken sacrifice—the nunnery?

I will say no more; but I feel I have quoted enough to warn your readers against the clever, and, to some (especially the young and ardent), seductive writings of one who speaks of the evangelical party in a pitying strain, as those who "expected that the Infinite Merits would hide all their sin."

Thank God for the infinite merit of an infinite Saviour! and may He save us all from the deadly errors of a false teaching which would tempt the young into a sentimental, bigoted, superstitious religiousness, dead to all that is comprehended in the words of our Lord, "the way, the truth, and the life."—I am, Sir, yours faithfully,

Red Hill, June 22. M. BUTLER GERDS.

ANOTHER correspondent writes:—

Can there be any doubt that the writings of that authoress, High Church in the extreme as they are in teaching, and, as regards the characters introduced, peculiarly fitted to entrance girls' minds, have given a bias during school life which has influenced for ill many an after course, and prepared an easy way for ritualistic errors, or worse? This being so, do you think it wise to express gratification—for surely so the words used can only be understood—at money gained in so costly a manner being used in aid of missions?

That, so far as Miss Yonge is concerned, the intention was good, I do not for a moment question; but is it not matter far more for regret than rejoicing that such teaching should have had a sufficiently wide circulation to bring in such profit; and may we not be only too certain that the authoress must have been well assured that those whom she desired to assist were of her own way of thinking before she so devoted her money?

The concluding sentence in your paragraph is, to a certain extent, ambiguous. I suppose that what is intended to be conveyed is this, that were all writers of fiction as much interested in religious undertakings as Miss Yonge is, they would find themselves unable to descend to the low level of morality in plot and sentiment only too common in our day; but I fear that many hasty readers would take it that, while in the abstract disapproving of fiction, the writer of the paragraph does not wholly deny the doctrine of the end justifying the means.

[We are glad to publish the above criticisms upon the note in question, the insertion of which we regret.—ED.]

BRITISH CONVENT PRISONS.

SIR,—With many of your readers, I feel deeply interested in the subject of the letter of "A Layman," which you re-published in a recent issue.

Permit me to point out that the important facts referred to in the fourth paragraph of that letter are related, along with others, in a tract published last year by Mr. John Kensit, 18, Paternoster-row, and by Messrs. Samuel Harris & Co., 5, Bishopsgate-street Without, E.C. The tract is entitled, "The Priest in the Family, the Peril of the Fatherland: a Tract for the Times."

I rejoice that you call attention from time to time to the iniquities of the Convent System and the Confessional of the so-called "Church" of Rome. In my opinion, one of the most alarming "signs of the times" is the silence of our leading men on this momentous topic. So far as I am aware, the recent Protestant Demonstration in Exeter Hall conveyed no adequate note of warning to English fathers and mothers as to the distinctly Satanic influence of the two Romish institutions to which I allude.

There was a time when the present Bishop of Peterborough raised a protest of indignant eloquence against the unspeakably impure questions which unmarried "priests" are directed to put to men, women, and children in the Confessional. Is this not a time for him to speak out, when many of his Episcopal brethren are doing their best to force a system of diluted Popery upon the people of England?

As to our leading daily newspapers, some of them openly advocate Romish error. Under the heading, "A Boy Preacher," I read in to-day's *Daily Telegraph* a sympathetic account of a "sermon" in honour of "St. Aloysius, who, according to the teaching of the Roman Catholic Church, is the especial patron of youth and childhood." After a ceremonial well adapted to any pagan temple in the world, and during which that purely heathen composition, called the "Litany of the Virgin," was sung by "the well-trained choir," the Editor informs his readers that "the children went home to their respective schools with music in their ears and seeds of wisdom in their hearts, that no earnest thinker of any creed, or any school of philosophy, could dare to take dogmatic or critical exception to."

Sir, I believe that it is the proper function of every "earnest" Christian to "witness for" the truth. So much is implied by the very name of Protestant. The most solemn warnings of God's Word are directed against that very system of which the above flattering picture is given! Has England no eye and no ear for the universal historic testimony which proves and proclaims in a tone of thunder that the religious system which is illustrated by the Spanish Armada, the gunpowder plot, the "Holy" Inquisition, the unholy Confessional, and the cruel convent prison, is one and the same with that God-defying power which is photographed by St. Paul as the great "apostasy," and by St. John as "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." I pray that in these critical days everyone who glories in the name of "Christian" may remember that it was in connection with this very subject that the inspired Apostle said: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

Yours faithfully,

June 25. A LAYMAN.

THE SALVATION ARMY AND BAPTISM.

DEAR SIR,—Without disparaging any portion of the correspondence regarding the Salvation Army and Baptism, yet to me the letter of Mr. F. I. Thompson, Bridgwater, has the greatest interest, and I trust you will kindly allow me a little space to comment on the same.

He says: "As regards obedience to the command of Christ, why not carry out the very explicit command recorded in John xiii. 15: 'I have given you an example that ye should do as I have done unto you'?" The reference is to the Lord Jesus washing the disciples' feet, and the inference drawn from F. I. Thompson's quotation is: "If you that are baptized believers place so much stress upon the Lord's command in regard to believers' water baptism, why not follow out his example and command in regard to the washing of the saints' feet?" Well, as I have read the New Testament, I have always looked upon this act of feet washing as a representative act; and as a practical lesson to all believers that they should love one another; and as the practical outcome of such love they be considerate of one another's circumstances, and, even though high in social position, be ready, if necessary, to do humble acts of kindness to their brethren in Christ, or to others. That while the washing of feet was a prominent mark of attention and kindness in the days of long journeys by foot and the wearing of sandals, yet in these days of fast trains, and wearing of stockings and shoes, the practice of washing the feet of guests or visitors has necessarily become obsolete. So far as my own experience is concerned, while willing to fulfil all Christian obligations, I have never essayed to wash the saints' feet, believing that, under ordinary circumstances, they could do that more comfortably or conveniently themselves. But, while I have never washed the saints' feet, I have frequently cleaned the saints' boots, and trust that F. I. Thompson is willing to go and do likewise.

He writes that "Salvationists wisely drop a custom which now has no standing." In answer to this I am happy to say that here in Scotland the subject of believers' baptism is becoming more prominent every day, and that the Baptists are getting accessions to their membership every week. But that is not all; there are many Christians being baptized at their own spontaneous request, and are all the happier for attending to the Lord's ordinance, and for following his example, who have not left the denominations to which they previously belonged. True, the question has been raised, Should this procedure be encouraged, as the first result of baptism is to separate the saved from the unsaved, and to unite them more closely to each other? but it is considered that, especially in the present scattered state of the Church, it is not wise to hinder the children of God from going forward in a right direction; and that when one command of God is followed in its order, it is to be expected that other commands which follow will be read in a clearer light. As regards Christian baptism being "in a fair way to become an idol to many minds," I do not think there is much danger of that, as I have frequently observed, *with sorrow*, that it is the ordinances and traditions of men which are made idols of, while the ordinances and appointments of God are prone to be *treated with indifference or contempt.*

I am glad to see that F. I. Thompson refers to 1 Cor. x., and trust that he will give the teachings there a still further consideration. What, it may be inquired, is the scope of Paul's teaching in that chapter? Is it not that the Jewish system is primarily a picture of Christianity? and that we are to look to the former for patterns of Christian life and duties? "They are written for our admonition." What, then, are the outlines of

Jewish experience? They were saved by blood They were led out of Egypt (type of the world) by the Holy Spirit in the pillar of cloud and fire. By this guiding influence they were led to the water of the Red Sea, which was their baptistry, and by their baptism there they were stamped as the peculiar, separated people of God (see Joshua ii. 10). After baptism they worshipped God; they got rules for their guidance in the moral and ceremonial law; they had perpetual communion, the daily manna was their communion bread, while the water from the smitten rock (Christ) was their communion drink. They continued to be led by the cloudy pillar till they crossed the Jordan (type of death), and entered the promised land. Now, if we turn to chap. ii. of the Acts of the Apostles, we have the New Testament outline nearly all put before us in a few words: "They, then, that received his word were baptized...and they continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread, and in prayers."

Dear Sir, as it is in connection with or at the point of baptism that all the divisions among Christians begin, I trust that this correspondence will do much good. Also that those who have urged for faithfulness to God's order, instead of being influenced by exaggerated sentiment or convenience, will have a good reward.—I am, dear Sir, yours truly, PETER FLEMING.

171, *Hospital-street*, *Glasgow*.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, July 15.

THE LOWLY KING.—Ps. viii.; MATT. xxi. 15, 16.

WE have in Psalm viii. a reflection of the first chapter of Genesis. Dr. Andrew Bonar calls it "The Genesis i. of the new earth." Some regard the reference to the honour put upon man as relating to the original dignity and glory of man in a state of innocence. Others suppose they refer to the mercy which has been shown to fallen man; and others regard them as relating to man as renewed by Divine grace. All these views seem to be Scriptural, and in agreement with the language of the Psalm itself, and of the quotations made from it in the New Testament. At the first God made man to have dominion (Gen. i. 26, 27). David uses the present tense when he says, "Thou art mindful of him" (ver. 4), and he anticipates the work of the Messiah in words which are applied to our Lord in the New Testament (1 Cor. xv. 27; Heb. ii. 6—9; Luke i. 68). The second verse of this Psalm was quoted by our Lord upon the occasion of his triumphal entry into Jerusalem, and, therefore, forms part of our lesson. We have in the lesson:—

(1) THE HOSANNAS OF THE CHILDREN.—Matthew is pre-eminently the children's evangelist. Healone has told us how the children cried "Hosanna to the Son of David." Note that this utterance was (*a*) *In honour of Jesus.*—The Son of David was their theme. "Had I a thousand tongues," said Peter Bohler, "I would praise Jesus with them all." (*b*) *Vigorous.*—"Cried." No song can be too hearty when Jesus is the theme (Ps. cxi. 1). (*c*) *A prayer.*—Hosanna means, "Save now" (Ps. cxviii. 25). They who honour the Lord much must ask much at his hands. Great homage and large petitions go well together. (*d*) *Messianic.*—"Son of David." Christ was of the royal lineage (Luke xix. 38). The Gospel of Matthew, which is the Gospel of the King, traces his genealogy as the Son of David (chap. i. 1). (*e*) *An echo.*—Comp. Ps. cxviii. 25. It is well when our Bible reading inspires our songs of praise (comp. Mary's song, Luke i. 46—55). The children echoed the cry of the older people (Matt. xxi. 9). One song of praise inspires another. (*f*) *A shout of joy.*—The Jews recited Psalm cxviii. at the Feast of Tabernacles, and the boughs used upon those occasions were called hosannas. The songs of those who know Jesus ought to be songs of joy (Luke i. 46, 47; Ps. xcviii. 4).

(2) THE FROWN OF THE PHARISEES.—Saul did not care to hear the praises of David (1 Sam. xviii. 7, 8), and the Pharisees were sore displeased when they heard the praises of the Son of David. The Pharisees were the enemies of Christ—"the enemy (Ps. viii. 2)—and therefore could not bear to hear his praises,

(3) THE TESTIMONY OF THE PSALMIST.—In the words quoted from the eighth Psalm there is (*a*) *A probable reflection of David's youth.*—He probably, as a youth, showed forth the praises of God.

(*b*) *An instructive revelation of the Divine procedure.*—God uses the feeblest instruments for the highest purposes (1 Cor. i. 27—29). David "stilled the enemy," and "the babe of Bethlehem," as Faussett says, "perfected strength to still Satan" (Rev. xii. 10: 1 Peter v. 8; Job xix. 25).

International S. S. Lesson.

Sunday Afternoon, July 15.

EXOD. xxxiii. 12—23; GOLDEN TEXT, Matt. xxviii. 20.

INTRODUCTION.—Our last lesson told of Israel's sin—their great turning away from God; also of the terrible anger of Moses. Immediately following that lesson comes the story of the punishment of the 3000 who were obstinately rebellious (Exod. xxxii. 27, 28), of a marvellous intercession (22, 31, and 32), and of God's acceptance, in part at least, of that intercession (33—35). In all this, and in the chapter that follows, Moses prefigures Jesus Christ. "The persistent way in which he used all the advantages arising out of his personal relations with God for their advantage; his persistence in associating the people with himself, and refusal to have anything for himself that was not likewise to be shared with the people," reminds us of our Lord's prayer (John xvii. 22—26).

Chapter xxxiii. begins with a continuation of the Lord's answer to the prayer of Moses. Moses is to lead the people forward to the land of promise, and He will send "*an angel*" before him to drive out the enemy. This is terrible news; no more God with them, but only "an angel." Hearing this the people mourned, and stripped off their ornaments; while Moses removed the tabernacle of the congregation (not *the* Tabernacle, which was not yet built) without the camp, signifying thereby the separation which sin had made between them and their God. That was a sublime and awful moment when Moses, in full view of the alarmed and anxious people, entered through the Tabernacle door into the presence of God. As he passed into that presence, the cloudy pillar came down and stood at the door. Then the people rose up and worshipped, every man in his tent door. Meanwhile, "the Lord spake unto Moses face to face, as a man speaketh unto his friend" (xxii. 1—11).

Then comes our lesson, which tells us what Moses asked of God during that time of most solemn and momentous mediation. There were two leading petitions in this prayer, and God's answer to these is also given. The first (12—17), though nominally for himself (18—23), is really for the people; and the second, "I beseech Thee, show me thy glory," is for himself. How gloriously unselfish he is! His *first* thought is for this wicked and ungrateful people—that they may "find grace in his sight," and that God's presence may go with them. Not till he is assured of this does he ask for himself the splendid vision of God for which his heart yearned.

(1) *The prayer of Moses for the people* (vv. 12—17).—SEE, THOU SAYEST UNTO ME, BRING UP THIS PEOPLE, &c.—With what holy boldness he opens his case! God had commanded him to lead up the people, but had not told him *how to go* or *with whom*. Instead of puzzling this question out for himself, he, like a dutiful servant, goes back to his Lord, and simply asks Him to make his own orders plain. YET THOU HAST SAID, I KNOW THEE BY NAME, &c.—He is about to ask great things; so he strengthens himself by *stating the ground of his petition*. This is not his goodness, but God's free love. To know—*i.e.*, to acknowledge and call—one by name was a sign of great intimacy and friendship. Thus Moses took hold of God's former declarations of tender personal interest and love as the ground of all his hope and prayer, and pleads: IF (OR SINCE) I HAVE FOUND GRACE IN THY SIGHT, SHOW ME THY WAY, &c.—This is a bold request for more of God's confidence. He would be in God's secret, not for mere curiosity's sake, but that he might be wise to plan and act. He would know more clearly *how* he was to lead God's people. THAT I MAY KNOW THEE.—Learning his plans, he would know his character better. See how this man of God pants "to know God." This passage reminds us of Ps. xxv. 14; Amos iii. 7; John xv. 15; and Gen. xviii. 17. AND CONSIDER THAT THIS NATION IS THY PEOPLE.—God had said (ver. 1) "*the* people," but Moses, with humble boldness, says "*thy* people."

The *answer* to all these petitions is given in the promise that follows. MY PRESENCE SHALL GO WITH THEE, &c. My own presence, not an angel's merely. I WILL GIVE THEE REST—*i.e.*, in Canaan—the journey ended, the victory gained. There is here promised (1) Safe guidance, (2) Sure Protection, (3) Victory, and (4) Glorious Rest. Those who enjoy God's presence in their life secure all these. IF THY PRESENCE GO NOT WITH ME, CARRY US NOT UP HENCE. Better be in the very wilderness *with God*, than in Canaan without Him. Why does Moses, here and in the next verse, seem to ask over again, that which God had just promised him? Probably because he was not quite sure if it was given *to the people* as well as to himself. His words are: I AND THY PEOPLE; he *must* have them included with himself. He cannot rest till he knows they are pardoned.

The *answer repeated.*—I WILL DO THIS THING ALSO.—The prayer of Moses, repeated, and made more definite, shows forth a repeated and more definite answer. What a triumph of intercession!

(2) *The Prayer of Moses for himself.*—I BESEECH THEE, SHOW ME THY GLORY.—It is remarkable that Moses, who had enjoyed unspeakable visions of God, dwelling in his presence within the fiery cloud for forty days, should ask this boon. It reminds us that so good, and wonderful, and beautiful is God that they who know Him best hunger most to know Him better.

I WILL MAKE ALL MY GOODNESS PASS BEFORE THEE.—The most wonderful and glorious thing in our wonderful and glorious God is his goodness. His glory is his goodness.

THOU SHALT SEE MY BACK PARTS.—The lesser glories; all that man can see and live. "The glory beheld was unquestionably the glory of Christ. Nor are we prepared to deny that a resplendent human form, pre-intimative of the Divine Man, Christ Jesus, was vaguely presented to his view. Consider carefully Numb. xii. 6—8: 'And He said ...*and the similitude of the Lord shall he behold.*' What can be meant by Moses beholding 'the similitude of the Lord' but his being favoured with the display here recorded? And what is the similitude of the Lord but He who is the brightness of 'the Father's glory, and the *express image* of his person'?"—*Bush.* See also the Transfiguration (Matt. xvii. 1—13, and John's vision (Rev. i. 13—18).

ILLUSTRATIONS.

(1) *God's presence everything.*—The ancient city of St. Andrews, Scotland, used to number among its inhabitants three sisters, who lived together in one house, and of whom one was somewhat shaken and weak in mind. Yet sometimes these "simple" folk are wiser than their betters, and this was often the case with her. For example:—A young man called one day to bid the sisters good-bye, before leaving home for Australia. After the others had talked together for some time about his prospects, and hopes, &c., Miss A., the "simple" one, broke in on their talk, asking abruptly: "And will you have the same God there, Alec, that we have here?" "Yes, the very same." "You'll have the same God! That's fine, Alec! That's fine!" They thought her half-witted; but she saw more clearly than others how all true success depended on God's presence and blessing.

(2) *The glorious vision of God.*—We heard a missionary from Ceylon tell, only a short time since, of a dying Cingalese woman. He had baptized her as a recent convert from Buddhism, along with his own daughter, only twelve months or so before. Her last words were, "*How beautiful God is!*" Charles Kingsley's daughter heard her father use these very words during one of the last nights of his life. We see how there was that in God which delighted and astonished the highly-cultured, gifted Englishman and his simple, unlettered Cingalese sister. God's goodness and character satisfy all alike.

THE KING OF SIAM is well disposed towards evangelical missionaries. He has decided to establish public schools in his country, that shall be under the superintendence of Christian masters.

SIR CHARLES AITCHISON, speaking at a meeting of the Church Missionary Society at Simla, said that Christianity was advancing 5 per cent. faster than the growth of the population, and was making greater progress than at any time since the Apostolic epoch.

MELBOURNE.—An interesting "conference" betwix the representatives of capital and labour was lately held upon the invitation of Dr. Bevan. Its object was "to find a mode for changing antagonism betwixt labour and wealth into co-operation," and some excellent common sense was talked upon the whole subject. Industrial co-operation and the substitution of Boards of Conciliation for strikes in the settlement of labour disputes were the chief themes of the Conference. Dr. Bevan has done well in thus, as a Christian minister, undertaking to mediate betwixt labour and capital.—*Southern Cross.*

OBITUARY.

MISS HAIRE.

This energetic lady worker died on Monday week after a few days' illness. For some years she had been actively engaged in evangelistic work, especially in the West of England—aiding Rev. Walter Bradbury in evangelistic efforts at Weston-super-Mare, and rendering similar service on various occasions at Mr. Wintle's mission, Pontymoile; Miss Perk's Soldiers' Home, Winchester; at Cardiff, Aberdare, and also at Miss Steer's Bridge of Hope, in the East End. During the last four years, Miss Haire's time had been very fully occupied in conducting special missions. She had been visiting South Wales, where she complained of a cold, and, returning to Weston, passed away on the third day.

THE CITY AND THE SAILORS.—The Corporation of the City of London has again shown its interest in mission work among seamen by recently contributing fifty guineas in aid of the "Seamen's Christian Friend Society," whose operations are not only extending, but also being attended with much blessing.

LITTLE THEATRICALS AT THE SEA.—Two parties of the delicate and youthful members of the Theatrical Mission Institute have just enjoyed a delightful "Seaside Holiday," each lasting a fortnight. They have been cared for in every way during their sojourn at Pakefield, Lowestoft. Services on the beach, Bible-searching competitions at home, and the open-air and other meetings of Rev. Lewis Price, have all ministered to their spiritual improvement, and several of the little girls have yielded their hearts to the Saviour.

YORK.—On Wednesday, June 27, at the invitation of the Lord and Lady Mayoress, there was an influential meeting in aid of the Missions to Seamen's Society, which is seeking to extend its work abroad, as well as at home. What better way, said one speaker, of celebrating the tercentenary commemoration of the destruction of the Spanish Armada than by seeking, with increased zeal, the spiritual welfare of our seamen of to-day? Another speaker said we must not only seek for sober seamen, but seamen, who will be living witnesses for Jesus among the nations of the earth.

SOLDIERS' CHRISTIAN ASSOCIATION.—The branch of this Association at York held its first public meeting last week, in the Soldiers' Institute. Rev. A. S. Commeline presided, and addresses were given by Revs. H. Vyvyan, H. G. Hopkins, A. Stirling, and Sergeant-Major Morris, of the 10th Hussars. In twelve months branches of this Association have been established in many parts of the United Kingdom, in India, Gibraltar, and Malta. The object is to bind Christians of all denominations together, both in barracks as well as out, and it is hoped soon to have a branch in every regiment of Her Majesty's army.

EMIGRANTS' INFORMATION OFFICE.—This quarter's circulars, relating to Canada, the Australian and South African Colonies, have been issued by this office, under the supervision of the Colonial Office; and a poster, giving a summary, is exhibited in every Post Office. The committee wish to point out that great mischief may be caused by the emigration of unsuitable persons, and to urge the need of careful selection and of providing those who go out with money to keep them on arrival. The circulars may be obtained, free of cost, from the Office—31, Broadway, Westminster, S.W.; and ten separate handbooks, new issues, with maps, for each Colony, at 1d. each, post free.

FRENCH PROTESTANT CHURCH.—On Monday, the twenty-sixth anniversary of the French Protestant Church and Mission was held at the Church, Monmouth-road, Westbourne-grove. The chair was taken by Sir H. Verney, Bart. Details of the work during the past year showed that the services in the church and in the schoolroom near Fitzroy-square had drawn an average of 300 foreigners a week within the sound of the Gospel. The Medical Mission had been of service to 1433 poor and sick foreigners. Nearly 900 families and schools had applied for the services of foreigners in various capacities, and 262 engagements had been effected. Mention was also made of the work done by the Bible-women and two lady missionaries. Various addresses were delivered, one by the chairman, who stated that he had spent a good deal of time in France, and had found that among the Protestants there were the most earnest Christians in the world.

Among the Churches.

CHURCH OF ENGLAND.

The rector of Keighley recently invited all the Nonconformist ministers and clergymen of the borough to tea at the rectory.

The Archbishop of Canterbury has vetoed the proceedings against the Bishop of Lincoln, thereby virtually claiming, says *The English Churchman*, that Bishops are above the law.

The Archbishop of York, finding the work of the diocese too exacting for his time and strength, is to have the assistance of a suffragan, who will take his title as Bishop of Beverley.

Preaching at Islington, on Sunday week, the Bishop of Liverpool said that the great want of the Church of England of the present is preachers of a strong, earnest character. Men are wanted who can simplify the truth to those they preach to, and put doctrines before them in a way likely to be understood.

The following offers of service have recently been accepted by the Church Missionary Society:—Rev. T. H. Harvey, curate of Portsea, for China; Mr. C. S. Edwards, for the Niger, and Mr. Marcus Eustace, as medical missionaries; Miss A. K. Hamper, for China; Miss A. M. Tapson, for Japan; Miss A. Wardlaw Ramsay, for East Africa. Mr. Carlile Fraser, a mechanical engineer, has been appointed to assist Mr. Mackay at the south end of the Victoria Nyanza.

The building of a large mission hall for the parish of Christ Church, Dover, of which Rev. George Everard is the vicar, was commenced on Monday week. The premises include the house upon the land which is used as a working men's club, and also for a depôt of religious books. The hall will hold from three to four hundred persons. It is intended to be used for various evangelistic meetings, also for temperance gatherings, and addresses on various Christian objects. It will be a great assistance in the work of the parish, which consists of about 5000 in population.

BAPTIST.

The national meeting of Dunkards (German Baptists) in America has decided that persons wishing to unite with that denomination must discontinue the use of tobacco before they receive baptism.

Rev. W. Scriven, late of Nottingham, has removed to High-street, New Southgate, N., and will be glad to render aid to pastors and churches by accepting preaching engagements, without a view to settlement.

Rev. C. B. Sawday, late of Vernon Chapel, London, commenced his ministry in Melbourne Hall, Leicester, on Sunday, June 17, when there were crowded and overflowing congregations. On the following Tuesday a most enthusiastic meeting was held in Melbourne Hall to welcome the new pastor.

At the quarterly meeting of the London Baptist Association last week, a resolution was carried expressing regret at the reply of Rev. C. H. Spurgeon, accepting it as for the time final, but expressing a hope that Mr. Spurgeon would be led in the not distant future to renew his connection with the Association. The committee reported adversely to the proposition for a discussion on a credal basis "unless the Association on a review of the whole position require it." A resolution was, however, adopted, on the motion of Rev. F. B. Meyer, requesting the committee to arrange for such a discussion.

CONGREGATIONAL.

Rev. James Sprunt has conducted a week's mission at Fairford, Gloucestershire. Members of the Established, Baptist, and Primitive Methodist Churches, and Salvation Army officers, have taken part.

Under the ministry of Rev. Henry Simon, Harecourt Chapel, Canonbury, is regaining strength; the congregations have more than doubled, while the school, Bible-classes, and other agencies are in a prosperous state.

Mr. John Knox, senior student of Rotherham College, was ordained, in Masborough Chapel, as missionary of the London Missionary Society to Vizagapatam, South India. It was stated that his resolve to devote himself to mission work arose from hearing an address by Dr. Moffat some years ago, at Brighton.

The evening service at Tolmer-square Church on Sunday week was of a somewhat international character. The pastor gave out the hymns, &c.; a minister from New Brunswick led the devotions; and Rev. Dr. Appleton, rector of an episcopal church at Philadelphia, preached. The pastor expressed a hope that the absurd and damaging division between sects in England might be broken down.

Rev. J. Crosby Roberts, the new pastor of Prince's-street Church, Northampton, preaching to young men from the text, "He went down, and slew a lion in a pit on a snowy day," said the first lion it was necessary to destroy was selfishness—that which made a man a parasite and a sponge, an unsqueezeable one; other lions were indecision, want of thoroughness, speaking evil of others, bad company, intemperance, impurity. Lion-killing was a business that must be done, or there would soon be man-killing. Either the lion must go down or we should.

Since December last Mr. A. E. Sidford, evangelist, has been acting as pastor of the church at Great Chesterford, Saffron Walden, and he has now accepted the pastorate. The report read at the anniversary gathering last week, stated that the Band of Hope has very considerably increased since Christmas, and meetings for lads and women have been held every week. The weekly prayer-meeting has been attended by very largely-increased numbers, and several fresh members have been admitted to the church. In the villages round about there is large scope for Christian work.

SALVATION ARMY.

In four weeks thirty persons have professed to find peace with God at Trichinopoly, Madras.

As the result of the first year's work in Holland, the Army have 11 corps, 35 officers and 11 cadets in training. 3000 souls have knelt at the penitent form, of whom over 1000 have been enrolled as soldiers.

The Limehouse Food and Shelter Home for the poor is a distinct success. Since its establishment 165,000 persons have been fed. Encouraged by these facts, a similar Home is being started in Edinburgh.

PRESBYTERIAN.

Rev. J. E. Somerville, son of the venerable Dr. A. N. Somerville, is occupying Dr. Saphir's old pulpit at Belgrave.

The students of the Presbyterian College in London, who have a missionary society of their own, and take up some definite object each year, are now engaged in raising £500 for the Medical Mission in Formosa.

The congregation at Islington, Liverpool, have extended their mission premises, in a district where Gospel influence is sadly lacking. The work does not greatly prosper on account of the lack of workers.

Many tokens of blessing have attended the ministry of Rev. J. W. Rodger, at Bournemouth, during the last three years. The church on Sundays is always well filled, and Mr. Rodger's pulpit services and other labours continue to meet with manifest success.

Mr. J. A. Beith, of Manchester, when travelling in China, made it his business to visit the mission stations of the English Presbyterian Church. He has been describing his tour in *The Presbyterian Messenger*, and reports very favourably of the work that is being done.

The Irish Presbyterian Church, besides sustaining its own Missionary College and mission schools, and other evangelistic agencies in Spain, assists the Evangelical Society of France, the Central Society of Evangelisation, the Evangelical Society of Geneva, and the Waldensian Church in its missionary enterprises in Italy.

METHODIST.

City-road Chapel is to be separated from a circuit, and to be made the Cathedral of Methodism; leading ministers are from time to time to occupy the pulpit.

In last week's *Methodist Times*, Rev. W. H. Findlay, Wesleyan missionary, of Negapatam, South India, has an article entitled, "Wanted, a Foreign Missionary Policy," the opening sentence of which is, "There is undeniably something amiss with our foreign missions."

The debt of the Wesleyan Missionary Society is growing at the rate of £12,000 a year, and, unless something is done to reduce it, by the end of next year it will have mounted to more than £40,000. Arrangements are being made by which it is hoped to arrest this serious financial deficit.

Friends of the London Wesleyan Mission will note that Rev. Mark Guy Pearse's Friday morning service, and Rev. Hugh Price Hughes's Sunday afternoon Conference, are now suspended until the autumn. Mr. Hughes's Friday evening service will go on for two weeks longer.

Rev. W. H. During, Methodist Free Church missionary, of Golbanti, East Africa, has had a narrow escape from being drowned. When near Kipini, at the mouth of the Ozi river, his boat was upset, and himself and a companion were saved by grasping the handles of a floating box, which was a part of their luggage.

On Saturday last the corner-stones of a model dairy, workshops, and swimming-bath, in connection with the Children's Home, Edgworth, Bolton, were laid. The buildings are being erected at a cost of £2700 as a memorial of the late Mr. James Barlow. The Home has been in existence nineteen years, and has clothed and educated 2500 desitute children.

At Leeds there is an adult Bible-class, which meets in the Brunswick Chapel, and has a membership of 350 persons. Additions to the class are a weekly occurrence, and already it has begun to feed the church. Efforts are being made—not without success—to attract the wanderer and sceptic and drunkard to this place of worship, and to convert the destroyers of good into factors for good.

NOTES FROM IRELAND.

The second Belfast Convention for the Deepening of Spiritual Life is fixed for October 1 to 6.

Rev. John Hall, D.D., of New York, has arrived at Belfast, and intends to take a short holiday in the North of Ireland.

The Methodist Mission tent has been pitched for some time at Pettigo, and has been attended by large congregations, several of whom have decided for Christ.

The Belfast Seaman's Friend Society, which is of an undenominational character, is carrying on a successful work. It has flourishing day schools attended by 310 children. The chaplain and mission agent are assisted by a devoted band of teachers and of young men, who week by week board the vessels in the harbour, introduce strange seamen to suitable lodgings, and, when possible, lead them to the sanctuary.

"FALLEN ON SLEEP."

Rev. William Thomas, Cwmavon, Glam., the oldest Congregational minister in Wales; he had been in the ministry forty-five years.—Mr. Francis Tait, mayor of Goulburn, New South Wales; he was once a Wesleyan missionary in the Fiji Islands, where he acquired a great influence with King Thakombau.—Rev. George Mather, Wesleyan minister, of Southport.—Rev. Richard Butler, rector of St. Silas's Ardwick, Manchester.

The Book World.

**** Publishers will greatly oblige by always marking prices in books which they send us for review.*

A New Edition.

Messrs. Hodder & Stoughton have published a new and cheap edition of Mr. Paxton Hood's admirable life of CHRISTMAS EVANS, the preacher of Wild Wales. May the mantle of this God-inspired evangelist fall on some of our British youth as they read these stirring pages.

Two Weighty Little Books.

We cannot over-praise two neat little books issued by *Messrs. Funk & Wagnalls.* A BUNDLE OF LETTERS TO BUSY GIRLS, by Grace H. Dodge, ought to be more than worth its weight in gold to young women in all ranks of life. BETTER NOT, by Rev. Dr. J. H. (now Bishop) Vincent, is a vigorous and wise discussion of "certain social customs." (2s. each.)

JULY MAGAZINES.

THE QUIVER

has an article on "The Childhood of the Chinese Boy," which comes in appropriately just now, when we are hearing so much of that wonderful people. English boys and girls who read it may gather something for their own profit. Among many other readable contributions are Prof. Blaikie's missionary narrative of Terra del Fuego, and the Special Commissioner's sketch of Dean Spence, of Gloucester, late of St. Pancras.

RELIGIOUS TRACT SOCIETY.

THE GIRL'S OWN PAPER contains a very interesting narrative of the "Struggles of a lady journalist." The Summer Number of this popular and attractive serial, entitled, ROSEBUD GARDEN, has much seasonable literature, one of the sketches describing "How two girls spent their Summer Holiday." The Summer Number of THE BOY'S OWN PAPER contains also many articles relating to the holiday season. One by Rev. George Herbert, on "Touring," will be specially appreciated by cyclists.

SUNDAY AT HOME AND LEISURE HOUR.

The Spanish Armada finds a place in both these excellent monthlies, either in prose or verse. In THE SUNDAY AT HOME is an account of Miss Stirling's Edinburgh Homes for Poor Children that ought to awaken much sympathy for that noble Institution. "An Indian Recollection" ought to be read and treasured as a striking instance of Gospel fruit from lowly effort. The frontispiece picture to THE LEISURE HOUR, "The First Cloud," reproduced from Mr. Orchardson's painting, carries its lesson on its face.

GOOD WORDS AND SUNDAY MAGAZINE.

In the former there is a somewhat striking and realistic Bible study on "Jonah," by the late Mr. Charles Reade. He fully accepts the narrative of the swallowing and disgorging of the runaway by the great fish, moralises on the lessons of the prophet's life, and declares that the story is "the most beautiful ever written in so small a compass." In the same magazine is a very attractive and seasonable paper by Dr. Gordon Stables on "Caravan Life." In THE SUNDAY MAGAZINE, Rev. E. J. Hardy sketches graphically the life of the late Bishop Patteson; and Annie Beale gives an appreciative account of the Hospital for Women in Marylebone-road.

THE CENTURY MAGAZINE.

This American serial easily holds its foremost place among the pictorial monthlies. The profusely and beautifully illustrated paper on "Sinai and the Wilderness" throws a deeply interesting light on the Exodus narrative, and also describes this classic ground as it now is. Mr. Kennan proceeds with his Siberian sketches, which promise to be of tragic present-day interest in their bearing on the internal economy of Russian rule. The story of President Lincoln's Life reaches the point when the great Western Republic had severely strained relations with this country, through our national attitude as to the Civil War. In the "Open Letters" department, Rev. Washington Gladden writes powerfully and sensibly on "The Ethics of Copyright," contending that individual property in brain products is as real and tangible as any other sort of property. The companion serial for the young, ST. NICHOLAS, is crammed full of entertaining and informing reading, cleverly illustrated.

Mr. D. Leslie, 20, St. John-street, Perth, N.B., has issued a truly admirable penny pocket "Tourists' Guide to the Scottish Highlands," with maps and plenty of illustrations; surely it is the cheapest of its kind.

We have received the current issue of *The Reporter's Magazine* (4d. 3, *New Bridge-street, E.C.*), written in Mr. Nankivell's exquisitely neat and symmetric phonographic characters; and full of matter specially interesting to the devotees of the beautiful art that is such a boon to the world.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Prayer-meeting, 1.15 to 2 p.m. (Sat. excepted. Monday, thanksgiving; Tuesday, foreign missions;) Wednesday, young men; Thursday, families; Friday, home missions.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sundays in July, at 3 and 7, Mr. Ransome Wallis. Meetings for prayer: Sundays, 7.45 a.m.; Fridays, mid-day and 7.30 p.m.; Saturdays, 7.30 p.m., and before all services.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, at 7.30, Gospel address, by Mr. W. R. Lane.

CONFERENCE HALL, Mildmay-park, N.—Every Saturday, 4 p.m., missionary prayer-meeting, in Room No. 6. Sunday next, Gospel meetings, 3.30 and 7 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam, during July, Sundays, at 11 and 7. Burlington Hall, Savile-row, Wednesday evenings, at 8.

REGENT'S PARK CHAPEL, N.W.—Address to Christian workers, Thursday mornings, at 11.30; till July 19, by Rev. F. B. Meyer.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, July 6. Tea at 6; meeting at 7. Rev. F. B. Meyer will speak on "The Rest of the Grave and the Rest of the Throne."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, July 6, last all-day meeting of the season. 11 a.m., prayer and testimony; 3 p.m., address by Rev. Matteo Prochet, D.D., of the Waldensian Church, Rome; 7 p.m., "Consecration."

REV. DR. THAIN DAVIDSON will preach his monthly sermon to young men in Islington Presbyterian Church, Colebrooke-row, N., Sunday evening next, at 6.30.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sunday, July 8, at 11 and 7, Pastor Frank White.

DURING REBUILDING OF KILBURN HALL, services are held in the Town Hall, Belsize-road, every Sunday, at 11, 3, and 7. Preacher for July, Mr. G. Hucklesby.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. J. S. Harrison.

FIGUERAS EVANGELICAL MISSION.—Sale of Spanish pottery and English work, on behalf of Pastor Rodriguez's work in Spain, Southwood Lawn, Jackson's-lane, Highgate, N., to-morrow (Saturday) from 3 to 7.

REV. THEODORE MONOD, of Paris, will preach in Trinity Presbyterian Church, Kensington Park-road (near Notting Hill and Notting Hill-gate railway stations), on Sunday next, at 11 a.m., on behalf of the McAll Mission in France.

HYDE PARK HALL, Stourcliffe-street, Edgware-road, W.—Sunday, 3 p.m., Ned Wright; 8 p.m., Mr. Chas. Cook.

EDINBURGH CASTLE, Limehouse, E.—Sunday next, at 11 and 7, Dr. Barnardo; 3 p.m., Rev. Henry Bright.

KESWICK CONVENTION, Monday, July 23, to Saturday, July 28. Mr. John Postlethwaite, Eskin-place, Keswick, will act as hon. secretary, to whom applications for lodgings or hotel accommodation may be sent.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Skating Rink, Croydon, to July 13. Mr. Martin J. Hall, Salisbury, to July 8. Mr. G. L. Pilkington, Clifton, July 8—15; Cheltenham, July 15—22.

SEASIDE SERVICES.—The following are the arrangements for July:—Mr. Spiers, Blackpool, 25 to August 20; afterwards at Dover. Mr. G. Banaster, in the yacht *Kingfisher*, and Mr. Martin Hall, Llandudno. Mr. W. H. Roberts, Hoylake and West Kirby. Mr. H. Hutchinson, Spittal, Berwick-on-Tweed, 14—28. Mr. G. H. Chaplin, Dunoon, N.B., 15—24. Mr. W. Huckett, Cleethorpes.

APPLICANTS FOR TRACTS.—T. Pearce, 6, Newcastle-street, Cubitt Town, E.; R. H. Tiptaft, 109, Grafton-street, Mile End-road, E.; A. E. Honnor, The Marsh, Pinner, Middlesex; H. Willetts, New-street, Brierly Hill, Staffordshire; E. Main, 2, Eleventh-row, Ashington Colliery; H. A. Ruff, 64, Blount-street, Maroon-street, Limehouse; J. Dawson, 2, Priam-street, Rochdale-road, Harpurhey, Manchester.

Subscriptions received by Messrs. Morgan & Scott to Monday, July 2, 1833.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

	£	s.	d.
Day in Country Fund—A.Z. 10s; Lettie, 1s 6d; E.A. £1; M.A.S.L. 10s; C.A.S. 2s 6d; H.H. £1; H.E. 10s; D. 5s; E.J.P. 5s; S.B. 5s; Island, 10s; Amica, 5s; Miss B. 2s 6d; E.W. 5s	5	11	6
George-yard Ragged Schools—H.H. £1; *Day in Country*—A.Z. 10s; Conway, 2s 6d	1	12	6
Bridge of Hope (Miss Steer)—E.Y.H.	0	10	0
Mildmay Mission to Jews—E.Y.H. 10s; A.E.H. £3; C.H.H.C. 10s; M.E.B. £1	5	0	0
Suppression Opium Traffic with China (Lecturing & Travelling Agent)—Miss N. 10s; Mrs. H.A.D. £1	1	10	0
Dr. Barnardo's Homes—E.C. £2; H.H. £1; H.A.C. £1; L. 10s; M.M., Belfast, 5s; M.E.B. £1 2s 6d	5	17	6
China Inland Mission—W.D. £1; Dunning, 2s 6d; Heth, £1; F.H.M.S. £1; A Lady, £3; L.R. £1 10s; L.E.B. 5s; M.C. £1; Malvern, £3 3s; C.H.H.C. 10s; Up. Clapton, 5s; E. & E.E.S. £1	13	15	6
Friendless & Fallen—Lettie, 4s; E.A. 10s; H.A.C. 5s	0	19	0
Children's Special Service Mission—E.A.	0	10	0
St. Giles' Christian Mission—Lettie	0	2	0
Spanish & Portuguese Church Aid Society (Rev. J. M. Vila) L.E.	1	0	0
Pastor Rodriguez's Mission—L.E.	0	10	0
Mission to Deep Sea Fishermen—L.E.	0	15	0
Thames Church Mission—L.E.	0	15	0
Ragged School Union (Holiday Home)—Lytham	0	5	0
Miss Weston's Work—L.E.	1	0	0
Scripture Readers' Society, Ireland—L.E. £1; A.E.H. £2	3	0	0
Bristol Orphan Houses—R.K. 10s; C.L.M.T. £1	1	10	0
Cow-cross Mission (Day in Country)—Lytham, 5s; H.F.P. 8s 6d	0	13	6
Miss Whately's Work, Egypt—C.P., Clifton	1	0	0
Pastor Chiniquy—Heth	1	0	0
Barnave Orphanage—Major B.	0	5	0
London Samaritan Society—S.B. 2s 6d; T.G.K. 4s; *Boys & Girls*—Seaside, £2 2s; *Day in Country*—Aunty M., 10s; J.S.T. 10s; In Memoriam, 5s; M.M., Belfast, 5s	3	18	6
Field-lane Ragged Schools (Day in Country)—J.S.T.	0	10	0
Society Prevention Cruelty to Children—H.H.	1	0	0
Gospel Purity Association—H.H.	1	0	0
Mrs. Hilton's Crèche, &c.—H.H.	1	0	0
Mr. Dyer's Letter—H.H.	1	0	0
Society Relief Persecuted Jews—H.H. £1; H.A.C. 5s; M.T.B. 10s	1	15	0
London City Mission—H.A.C.	1	0	0
Christian Blind Relief Society—H.A.C.	1	0	0
Fresh Air Mission—H.A.C.	0	10	0
Home for Worn-out Governesses—H.A.C.	0	10	0
Broussa Orphanage—L.R.	1	0	0
East London Training Institute (Rev. H. G. Guinness)—L.R.	1	0	0
Mr. Archibald G. Brown's Work—Conway	0	5	0
Christian Community (Children's Excursion Fund)—A.B. £1; E.O.E.E. 12s 6d	1	12	6
Miss Robinson's Work, Soldiers—L.	1	0	0
Home for Aged Blind Christian Men & Women—D.	0	5	0
Dock Labourers' Mission (Mr. Coleman)—A Merchant	1	0	0
Blackdown Hills Mission—Brussels	0	6	6
Miss Daniell's Soldiers' Homes—E.J.M.	10	0	0
Mission to Seamen—A.E.H.	1	0	0
London Missionary Society—W.S.	5	0	0
Indian Female Normal Society—Miss A.V.	0	2	7
Flower Girls' Mission—S.S.	0	2	6
Salvation Army—T.G.K. 4s; M.E.B. 5s	0	9	0
Joshua Poole—W.G.	1	0	0
Strangers' Rest, 163, St. George's-street—M.E.B.	0	10	0
Railway Benevolent Mission—M.E.B.	1	1	0
Mrs. Meredith's Mission—M.E.B.	0	13	0
Society for Free Distribution of Scriptures—M.E.B.	0	10	0
Lord's Day Observance Society—M.E.B.	0	10	0
British Penitentiary—M.E.B.	0	5	0
Closing People's Palace on Sundays—M.E.B.	0	5	0
Italian Peninsula Mission—Berwick Baptist Church Meeting	0	16	8
Blind Chinese Scripture Readers—E. & E.E.S.	0	10	0
Hyde Park Hall (Mr. C. Cook)—M.S.	15	0	0
Gospel Hall, Wood Green, N.—J.T.	10	0	0
	£114	8	9

[ADVERTISEMENTS.]

Bethnal Green Free Library, E.—Mrs. P. £2 2s; Melton T.A.B. £5. Mr. F. A. BEVAN, Treasurer, 54, Lombard-street, E.C.

London Samaritan Society (Convalescent Homes)—Miss M.S. £1; A Friend, 5s; Mr. R.W. 3s.

Rosemary Ragged Schools—J.S.C. 2s 6d.

COMMUNICATIONS RECEIVED WITH THANKS.—P.C.W. M.Y. J.D.C. A.W. H.M. H.B. J.M. L.B.W. F.M.B. W.S.C. G.E.Y. E.C. S.F. C.M. L.P. W.H.B. W.G.S. L.R.L. G.F. J.H.S. R.D.G. T.S.H. C.K.T. Constant Reader. M.L.P. W.N.M. J.N. W.Y.F. C.A.T. R.D.F. J.E. H.W.W.-P. F.T.H. J.P.H. J.B. G.K. T.H G. M.J. O.W.N. L.B. A.P. S.E.B. E.B.V. C.B. H.G. J.K. S.K. J.D.McC. H.V. E.A.F. W.A.C. M.McL. H.Z. F.M. F.B. J.V. H M.B. A J.L. M.C. J.McK.

THE NEW BUILDINGS of the Irish Church Missions Society IN DUBLIN

Are about to be commenced on a most suitable site, a short distance from where the old Mission Hall stood nearly forty years in Townsend-street, 14,000 square feet of the ground on which the Royal Theatre was burnt down having been secured at a cost of £750 for the lease. The compensation granted by the Railway Company for the old buildings is only sufficient to erect the necessary premises. This amount had therefore to be collected, and

£190 is still wanted

to complete the purchase money.

Most grateful thanks are returned to all those friends who have so generously contributed to this object, and it is hoped that readers of "The Christian" will unite to raise the remaining sum required.

Donations will be gratefully received and acknowledged by

MRS. SMYLY, 35, Fitzwilliam-street, Dublin.

WHITE CROSS SOCIETY.

The Annual Meeting of Men

WILL BE HELD IN

EXETER HALL,

On THURSDAY, JULY 19, 1888, at 7.30 p.m.

Chairman: THE BISHOP OF DURHAM.

Speakers:—

The Archbishop of Dublin; The Bishop of Sydney; The Bishop of Calcutta; Canon Basil Wilberforce; Percy W. Bunting, Esq.

Dr. De Costa, of New York, has also been invited to speak.

Cards of Admission to seats, reserved and numbered, will be forwarded on application to G. S. S. Vidal, Esq., Museum Close, Oxford.

Home for Motherless Little Girls,

HURST ROAD, EASTBOURNE.

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ESTABLISHED 1871.

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Apply Miss LEE, at the Home.

FIELD LANE RAGGED SCHOOLS.

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A DAY IN THE COUNTRY

On FRIDAY, JULY 20,

FOR **700** VERY POOR CHILDREN.

£60 Required.

Contributions (named "For Summer Treat") will be gratefully received by the Treasurer, W. A. Bevan, Esq., 14, Lombard Street, E.C.; or the Secretary. Mr. Peregrine Platt, Vine-street, Clerkenwell-road, E.C.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Treasurer—Charles Ernest Tritton, Esq.
Supt. (Hon.)—Rev. G. Howard Wright.

FUNDS URGENTLY NEEDED for carrying on the HOME MISSION WORK of the Church of England Temperance Society at this most IMPORTANT CRISIS.

9, Bridge-street, Westminster, S.W.

HOLIDAY HOMES.

The Committee of the RAGGED SCHOOL UNION earnestly Solicit THE AID OF THE BENEVOLENT in giving a Fortnight's Country Air and Change to the Drooping Children of the Connected Ragged School Missions of London.

Office: Exeter Hall. JOHN KIRK, *Secretary.*

FRESH AIR FOR POOR LONDON CHILDREN.

The small sum of **10s.** subscribed, a poor pale-faced London Child can be boarded out for 14 days in the Country—(431 last year, and 1,017 during the last three seasons).—A. Styleman Herring, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

CHURCH ASSOCIATION.

SPECIAL APPEAL FOR FUNDS.

THE present very grave position of the Church of England calls for the serious and prayerful consideration of its members, and we therefore ask your special attention to the steps the Church Association is taking with the view of upholding scriptural truth, and of arresting the wave of Sacerdotalism which threatens to overthrow that Church as an Establishment.

The law has been authoritatively declared on no less than sixty points, and the Protestant character of the Church of England thereby vindicated; but the earnest hope once entertained by the Council, and by the general body of the Church Association, that Judicial decisions would be respected by the Clergy generally, has proved fallacious.

The law has been deliberately defied, and the authority of the Queen's Courts explicitly denied, while all action on the part of aggrieved laymen and the presentments of Churchwardens have alike been treated with studied and systematic neglect. The aggressive activity of the Ritualistic Clergy, carried on under the ægis of the English Church Union, the encouragement given to them not only by the Bishops, but even by successive Prime Ministers of the Crown, and inadequately resisted by the Protestant laity, has resulted in the rapid advance of practices which are alien to the spirit of the Church of England, and unless effectually repressed can have but one result, to wit, its disestablishment.

Requiem Masses for the dead, celebrated on the Romish festival of All Souls, and at the funerals of Mr. Mackonochie and others, have failed to elicit any censure on the part of the Bishops; whereas any innovation in a Protestant direction, however harmless, is at once severely checked, thus showing unmistakably the strength of the Episcopal leaning towards Sacerdotalism.

The Bishop of London's Veto of the St. Paul's Reredos Case, in the face of a Memorial bearing about nine thousand signatures readily obtained within the Diocese at very short notice, is only one amongst many instances of the substitution of the personal will of a Bishop for the administration of justice. Bishop Temple forbids any appeal to the Law Courts on the part of loyal members of the Church, though they honestly believe that the crucifix is illegal, and, being used in Roman Catholic Churches as a necessary adjunct to the service of the Mass, constitutes (with the accompanying images of the Madonna and Child) a direct and ever-present incentive to idolatry.

These facts sufficiently prove that a "lying spirit" is at work within the National Church, threatening to transform all her agencies for good into a vast machinery for the destruction of those vital truths which our Reformers died to vindicate, and which will involve in their overthrow those civil and religious liberties and that social and material progress which have made England the mother of freed men throughout the world.

The voice of the Church has been substituted for the authority of Holy Scripture, and an administration of the Lord's Supper has been illegally introduced, which is not merely at variance with the plain Order of the Book of Common Prayer, but with the purport of the original institution of our Saviour. These are not questions of mere ecclesiastical or antiquarian interest. While they are vital to the spurious claims of "sacrificing priests," they are equally of importance to ourselves as affecting the office and work of the Lord Jesus Christ as the one mediating Priest in His Church, the character and efficacy of His Atonement, and that covenant freedom of access to God which under the Gospel dispensation is the precious heritage of each individual sinner.

The question, therefore, is forced upon us—Are the Laity of England to be left without a remedy? Are the laws of England to be ostentatiously broken, and the authority of the Queen's Courts to be defied? Are the distinctive doctrines and practices of Rome to be re-introduced into the worship of a Church from which they were publicly cast out by the unanimous consent of the Sovereign, the Parliament, and the people of England? Shall the Mass with its obscuration of truth, its "blasphemous fables" and "dangerous deceits," be restored in our parish Churches?

The Council of the Church Association share the belief, strongly expressed in many quarters, that another appeal to the courts of law is imperatively demanded. Proceedings have accordingly been commenced against the Bishop of Lincoln for illegal practices in his own cathedral and at St. Peter's-at-Gowts in the city of Lincoln. Action has also been taken to compel the Bishop of London to allow the case against the Reredos in his cathedral to go forward.

The Association is already committed to considerable outlay, and its success must depend on whether the means placed at the disposal of the Council are sufficient to enable them to carry out with vigour any proceedings which the progress of events may render necessary. A Guarantee Fund of at least £10,000 is required, to which contributions are earnestly invited. Payments to be distributed over five years, and made yearly in equal proportions.

Increased activity in the ordinary work of the Association also calls for an increased income, and the Council trust that the necessities of the General Fund will be remembered, and additional means provided for the work, which is constantly growing.

ALEX. W. COBHAM,
Chairman of the Council.

EDWARD C. BOVILLE,
Vice-Chairman of the Council.

Cheques and Post Office Orders should be made payable to the Secretary, Henry Miller, and forwarded to him at the office, 14, Buckingham-street, Strand, London.

Treasurer: F. A. BEVAN, Esq.

Bankers: Messrs BARCLAY, BEVAN & Co, 54, Lombard-street, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Established 1822.

President: The Rt. Hon. Lord Plunket, Archbishop of Dublin.

FUNDS GREATLY NEEDED in order to extend the itinerant work of the Society, as well, also, to supply Scripture Readers to places in urgent need of such aid. Reports and full particulars can be had on application to the Secretary, Capt. Jas. Kearney White. *Offices:* 27, Lower Pembroke-street, Dublin; and No. 9, Paternoster-row, London, E.C.

Note.—Friends will please notice the **exact title**, "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

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And the BEST SILKS for Embroidery, Fancy Work, &c., at much Less than Shop Prices, Straight from the Mills, saving 3d. and more in each Shilling's worth. Full Weight. Fast Colours.

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Bright Clear Complexion.
Soft Healthful Skin.

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise

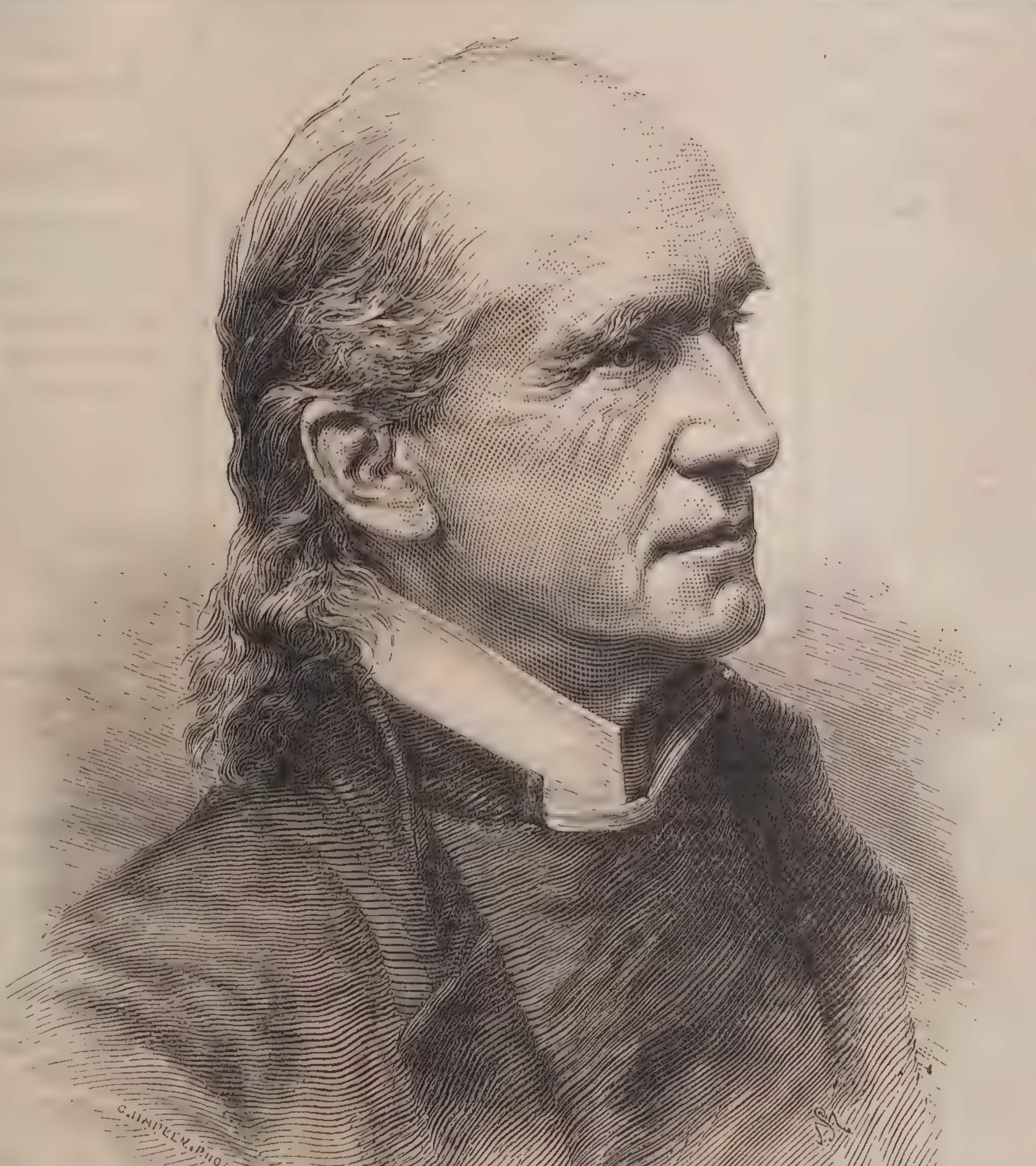
No. 963.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, JULY 13, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE RIGHT REV. H. B. WHIPPLE, D.D.,

Bishop of Minnesota.

IF rightdown hard work in spreading the knowledge of Christ and promoting the cause of education entitles a man to honour and praise, then Bishop Whipple, of Minnesota, United States of America, deserves recognition for his eminent services to religion and civilisation, under conditions of a peculiarly trying character. Almost in spite of himself he was made bishop of a large diocese, but no sooner did he find himself put in authority than he cheerfully assumed the responsibilities and duties of his office. For twenty-nine years he has brought sound judgment and manly vigour to bear upon important administrative and aggressive work. He is now in England attending the Lambeth Conference.

Born in the month of February, 1822, at Adams, Jefferson County, New York, the subject of this sketch was designed for a profession; but, his health failing, he entered upon mercantile life. When a married man with four children, he felt himself called to active work for God, and became a candidate for orders in the Protestant Episcopal Church. After a short period of labour in New York State, he took a charge in Chicago, and in 1859, while putting heart and soul into the performance of his duties in that city, he was informed that he had been elected Bishop of Minnesota. The news came to him as a great surprise, and at first he did not quite see his way to accept the post. Replying to the clergyman who informed him of his election, he said: "I cannot go. It is a mistake. I am not a scholar, theologian, or preacher. I am not even a graduate of college. I was trained up a merchant. I gave up my business to tell the story of the love of Jesus. I know that I can do that, and I can be a shepherd to the poor; but a bishop I can never be." There was, however, no mistake about the appointment; the election was made in due form, the choice of the clergy being fully confirmed by the laymen. The advice of fathers in God was very properly sought, and in the result the post was accepted and its duties heartily undertaken. Consecrated on October 13, 1859, at Richmond, Virginia, the Bishop went westward without delay, and took up his residence at Faribault. This place had been the centre of some educational effort, and an earnest religious spirit had manifested itself among the residents, who right cordially welcomed the Bishop in their midst.



(From Copyright Photograph by Mr. G. Hadley, Lincoln.)

In 1859 there were nearly 20,000 Indians in Minnesota, and they were in some measure reached by missions. But the white man had set the natives a bad example, and the deadly fire-water flowed freely. Holding that red skins as well as white were in his care, the Bishop raised his voice vigorously against the brutality of the civilised race, as well as extended a kindly hand to those who through ignorance were sunk in barbarism, degradation, and misery. In his administration of the diocese, the Bishop has been careful to overlook no class of the community, and has endeavoured to secure the future as well as improve the present. Success has crowned his efforts, and his policy has been amply justified. A truly wonderful work has been done among those who most needed elevating influences, and, as a consequence, the Bishop has been styled the "Apostle to the Indians."

Many ready helpers have co-operated with the Bishop from the beginning. In the days before there were railways in the State, progress could only be made in proportion as active efforts were seconded by hearty assistance. There were hardships and sometimes perils to encounter during winter storms on the prairie; but, being well understood and highly appreciated by his people, the Bishop had a very happy life, although his energies were much taxed at times. In 1862 the corner stone was laid of a cathedral for the diocese. A large educational establishment—a hall named after Rev. Dr. Seabury, first Bishop of the American Church—was begun the same year. On the day when the foundation-stone was laid, some incredulous looks were cast at Bishop Whipple, as he declared that the time would come when the bluffs of the region would be crowned with Christian schools, and the name of Faribault would be a household word throughout the West.

The circumstances were not reassuring, for the times were troublous. The country was desolated by civil war, and the building work was hardly begun when Minnesota was the scene of what has since been known as "The Indian Massacre." In this terrible affair some 800 persons perished. In one week the Indian missions, which were so near to the Bishop's heart, were destroyed, and the labour of years was blasted.

Referring to this sad matter in 1884, the Bishop said:—

> The times grew worse. Many said, as of old, "in the morning, Would God it were evening," and "in the evening, Would God it were morning." Our schools and missions were crippled for lack of means. It is a miracle of God's goodness that we did not give up in despair. I only remember once that my heart failed me. One day I sat in my study, the unbidden tears stealing down my cheeks; one of our professors entered the door. I saw in his tell-tale face despair. I sprang to my feet, and said, "Don't tell me, brother; let us kneel in prayer." We did pray; we arose; without one word he threw his arms around my neck and kissed me, and went away. That was the nearest to failure of any event in the history of Faribault. In the fall of 1863 Seabury Hall was finished.

In 1872 Seabury Hall was burned, whereupon several new buildings were raised for male and female students. These undertakings were large and important, providing for divinity and general education. During Bishop Whipple's administration of the diocese over a hundred churches and chapels have been erected in the State, over thirty parsonages, and four church hospitals.

As we have already hinted, the Bishop's love for the Indians was not long in showing itself. When he first went among them the Dakotahs and Ojibways were at war. To use the Bishop's description:—

> Disease and death held carnival in every Indian village. I shall never forget the awful sights which met my eyes at my first visit to Gull Lake. A dead Indian was lying by the roadside. A few miles from the agency I saw bruised and bleeding men suffering from the wounds received in a drunken fight. An Indian mother was scraping the inner bark of the pine tree to satisfy the gnawing of the hunger of her starving babes. We found at the mission a crowd of squalid wretches, whose rags did not cover their nakedness, and yet in their helplessness and woe they listened to my words as if I was a messenger from heaven. A few months later I visited the lower Sioux agency. The outlook for Indian missions was very dark. Other religious bodies had established missions among the Chippeways, but all had been abandoned. Friends advised me not to have anything to do with Indian missions. A brother Bishop urged me not to speak of this work in any missionary address. Dark as it was, I knew that He who died for me died for them. I resolved, God being my helper, that it should never be said that the first Bishop of Minnesota had turned his back on the heathen whom God had placed at his door. For years there was much irritation and hatred of the Indians. I was compelled to antagonise this feeling in their defence. They poured their tale of sorrows into my ears. The knowledge of the wrongs which lay behind our Indian wars forced me to be their defender. Our Indian system has not been reformed, but there is the difference between daylight and midnight in its administration. God has raised up many noble men and women to battle for the Indian's rights. Many whom I first met as painted savages are to-day civilised Christian men.

As a fact colonies of Christian Indians have sprung up on every Reservation, and the thriftless habits of wandering tribes have been abandoned for fixed habitations and cultivated farms. Clothed in the white man's garb, the native savage now subsists upon the proceeds of his honest labour. Chiefs have sent their sons to college to be educated, and many flourishing missions are now in charge of fully equipped Indian ministers.

While loving his own Church, Bishop Whipple has ever maintained a friendly attitude in relation to all who love the Lord Jesus in sincerity and truth; and in his many religious and philanthropic works he has received valuable help from members of various evangelical communions. On the twenty-fifth anniversary of his episcopate the citizens of Faribault gave him a public ovation, and in other ways expressed their high esteem for him. Without respect of party, sect, or nationality, they acknowledged his excellence, and rehearsed his many good qualities and works.

The Bishop's liberality of mind is well illustrated by the following incident:—A deputation waited upon him on one occasion from an Indian settlement, asking him to send them a missionary to the Reserve. Finding that another evangelical society had an agent on the spot, the Bishop declined to entertain the request, saying that he did not wish to interfere with other people's work for Christ. The Indians replied that if an Episcopal missionary were not sent, they would invite the Roman Catholics into the settlement. The threat placed the Bishop in an awkward position, and he wrote and explained matters to the Society which was then in the field. With a good sense corresponding to that which the Bishop had shown, the Society at once undertook to transfer its agent to another station, so that a Protestant Episcopal missionary might be sent into that dissatisfied settlement. The incident not only exhibits the Bishop in a generous light, but demonstrates the confidence which Protestants in general have reposed in him.

During recent years the Bishop has been broken in health. The people of Faribault thank him for the activity which has secured for their city the title of "The Athens of the North-West." The Bishop, in turn, acknowledges the generosity of the people and the fidelity of the pastors. To the other good causes which have been mentioned as flourishing in the diocese must be added that of temperance. It is to be hoped that Bishop Whipple's influence and vigour will long be enjoyed in Minnesota.

CHRISTIAN OFFICERS KILLED.—Colonel Battye, 5th Goorkas, and Captain Urmston, 6th Punjab Infantry, who recently fell in conflict with a hostile tribe on the Afghan frontier, were men of high Christian character. Captain Urmston was the eldest son of Colonel H. B. Urmston, of Ardenlee, Maidstone, and was a devoted friend of Colonel Battye, with whom he fell. Both had passed through many dangers on the frontier, and, though in different regiments, they were knit together by the closest bonds of mutual love and piety. Both were good soldiers of the Cross, as well as of the State. Together they might have been found studying the Greek Testament in their quiet evenings in a tent, and learning these great truths from the greatest of all teachers, which enabled them to "endure hardness as good soldiers."

GOD'S TIME NOW.

Choose I must, and soon must choose
Holiness, or heaven lose.
While what heaven loves I hate,
Shut for me is heaven's gate.

Endless sin means endless woe,
Into endless sin I go,
If my soul, from reason rent,
Takes from sin its final bent.

Balance lost, but not regained,
Final bent is soon attained.
Fate is choice in fullest flower,
Man is flexile—for an hour!

As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed, and there abide.

Light obeyed increaseth Light,
Light resisted bringeth night.
Who shall give me will to choose,
If the love of Light I lose?

Speed, my soul; this instant yield;
Let the Light its sceptre wield.
While thy God prolongeth grace,
Haste thee toward his holy face!

—*Rev. Joseph Cook.*

BEFRIENDING THE FRIENDLESS.

A Home for helping young women who had been lured into a life of open sin to fight their way back to virtuous paths was opened some two years ago at 35, Oakley-crescent, Chelsea, with Miss E. A. Tournier as honorary resident and superintendent. The report of the second year's work lately issued states that during that period sixty-six of these unhappy and much-wronged sisters have been received into the Home, and dealt with in various ways. Everything is arranged so as to increase the home feeling of the place, and bring the best influences to bear on the inmates. The entire housework is done by the girls. Most of them are trained for domestic service, but all cannot be so trained, through weakness in physique. They come from all ranks of life. Orders for ladies', children's, business, and servants' dresses are very thankfully received, and executed at very moderate prices.

When we think of the many difficulties connected with this work, we are filled with gratitude that the power of Christ's love has constrained so many refined and cultured women to labour in it year after year. The least that society can do for these noble women is to see that their burdens shall not be increased by anxieties from want of adequate support. We trust many of our readers will send for a report of this Home. The hon. treasurer of which is Mrs. J. Shedden Scrimgeour, 38, Hyde Park-gardens, W.

A NEW HOSPITAL FOR MADAGASCAR.—Rev. R. Wardlaw Thompson, foreign secretary of the London Missionary Society, calls attention to the hospital in connection with the Medical Mission at Antananarivo, which has been condemned on sanitary and other grounds as no longer fit for use. It has become imperatively necessary to erect another in a more convenient situation, and an appeal is made for a new hospital by the members of the Friends' Foreign Mission Association. The responsibility of maintaining and managing the Medical Mission in Madagascar devolves on the Friends' Foreign Mission Committee; but so great is the value of the Medical Mission to the missionaries of the London Missionary Society, and to the people under their care, that the Society regularly contributes one-third of the annual cost of maintaining it, and urge their friends to assist in providing the funds for the new hospital.

"O MUH-IU KONG-FU."

ONE Sunday morning, at one of our native services, a crowd of Chinese collected outside our chapel (which is close to the India-road), attracted by hearing the "foreign doctrine" being preached within. One of the windows being open, two or three more inquisitive than the rest had succeeded in climbing up, to have a good view of how things were going on. Whereupon, the preacher kindly asked them to come in and sit with the rest, but one replied, "O Muh-iu Kong-fu"—"I have no time," or leisure.

Here in China, we often hear this excuse when our brethren urge the people to give heed to the study of higher and nobler things than merchandise and cash. Thank God, there are not a few who do find time and leisure, and in these Northern provinces many are burning their idols and following Jesus, the Mighty to save and keep.

After the Chinaman had gone his way, I began to think of the hundreds of Christians in privileged England, who, when asked to satisfy the soul-thirst of Christ, by given themselves, or, their interest to the dark heathen, practically say, as did this one—"I have no time"—"O Muh-iu Kong-fu."

If there are any such reading these words, let me entreat them to consider their personal responsibility in the matter, and read very carefully those searching words in Prov. xxiv. 11,12: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" There are two or three things we all would do well to remember concerning such an excuse:—

(1) No time means no desire to rescue the heathen world from its darkness and sin. In China to-day the all-absorbing topic on street or road is ts'ien, ts'ien, ts'ien—money, money, money. Can we blame these Chinese for this? when in our home churches to-day Christ's claims have to give way to the craving for gold and silver, which perish with the very using. May the Lord wake us up from the terrible enchantment, ere it be too late.

(2) No time means no love. To be told straight that you did not love Christ would be hard perhaps to bear, yet the fact remains; you have no time for the consideration of Christ's desires about these millions He loved to die for, and loves to seek for. My brother, where is thy love?

(3) No time means no blessing. Think of what is missed in not being in truest sympathy with our Divine Lord; our time, all absorbed with SELF. No fellowship, no blessing. The Lord stir us all up.

JOHN A. STOOKE.

China Inland Mission, Chefoo.

THE CONVALESCENT AND HOLIDAY HOME, Lichfield House, Royal Parade, Eastbourne, is a very useful institution, lately transferred from Bayswater, where for many years it was carried on in conjunction with a similar home for young women. The Home offers to youths up to twenty years of age, and lads engaged in business, the advantage of sea air, as well as board and lodging, under Christian influence, at a very nominal cost. It is under the direction of Miss Kennedy, who has the advice of well-known Christian workers in the management. Letters of introduction are obtainable from subscribers, and the Home may be inspected by friends

OPEN-AIR PREACHERS.

WITH his usual acumen and wide-awakeness, Mr. Kirkham secured for his fellow open-air preachers a rare treat the other evening in Exeter Hall, when they were addressed by Pastor Theodore Monod, and Rev. Dr. Gordon, of Boston. We regret that the pressure of Conference matter will not allow of our giving full notes of the wise exhortations of the one speaker, and the stirring recitals of the other.

Pastor Monod, in addressing the open-air preachers from the words, "Take heed unto thyself," reminded them that before evangelising others they must evangelise themselves. Let them see to it that they had taken the degree of S.S., chosen by that good man Huntingdon—meaning "Sinner saved." Proceeding to state and unfold his points, the Pastor said:—My first advice is, Be yourself. Be simple, be natural. Do not try to be somebody else: God does not want you to. It has been very truly and beautifully said, that in one sense a man needs to be converted in two ways—he must pass from the natural man to the spiritual, and then the spiritual man has to learn to be natural. The chief thing is not so much what you know or believe or say, but what you are, by the grace of God; that is the hidden source of your influence. Though it is not the meaning of the text, a very good piece of advice is to take heed to your body, your health. The body is for the Lord, and the Lord for the body; therefore care for it in every way as for the Lord. Take heed also to your mind. Keep it well informed and instructed. There is no reason, because God has our heart, why we should neglect our mind. Besides, He has given us our mind, and we have to answer for it, as well as for our body and our affections. Learn to think as clearly, as strongly, and as deeply as you can. It may take some trouble, but the trouble will be well repaid. With the view to getting right thoughts, read, but not too much. Digest what you read. Read little, think much, pray always. Above all, take heed to your heart. If you have times of exultation let them be in secret rather than in public. See if there be any secret thing, or any other thing, that separates you from God. Seek to do the will of God not only in public but at home, among your neighbours, in your own family, at your own table, and when you are alone with God most of all. He is a man of God who seeks not his own glory, or the glory of his church or his society, but the glory of his God and Saviour. Take heed thus to yourselves in times of adversity, and more than all in times of prosperity. Read and study the Word of God for the feeding of your own soul as well as for the feeding of others. Do not neglect secret prayer. Take your needed rest or relaxation "in the Lord," and you will get the full blessing out of it. Take heed to what happens around you, and you may find many instructive incidents and illustrations that will be of use to you in your work.

The foregoing is but a skeleton of the Pastor's helpful address. He was followed by Dr. GORDON, who spoke of the great privilege he felt in standing before so many witnesses for God in the open air. He proceeded to refer to the difficulties thrown in the way of open-air preaching in Boston, U.S., by the local authorities. One reason they urge is that if freedom of utterance were given, agitators and atheists would take advantage of it, to the detriment of public order. Dr. Gordon said that on the previous Sunday he had an opportunity of seeing and hearing some street preachers who were left unmolested by the police. In Boston that would be deemed a marvellous thing. Mrs. Gordon ("who," said the doctor, "is as much a preacher as I am") was present at one place where the Gospel preacher, the socialist, the sceptic, and others were all busy propagating their views in close proximity. Yet there was no disturbance, and no danger to the public peace. The infidel orator gave permission for anybody to speak for ten minutes. Mrs. Gordon took the stand for that time, and preached the Gospel to a very attentive audience. In the remaining part of his interesting address, Dr. Gordon related some very striking cases, from experience or observation, of spiritual results that had happened from preaching in the open air. Some of these incidents were in connection with the remarkable career of "Uncle John Vassar," with whom Dr. Gordon had the privilege of being associated in his younger days.

SOWING TARES.

SIR,—Many of your readers have lately been enjoying the Conference at Mildmay upon the subject of "Progress"; but it is well we should note the terrible progress that is being made on every hand by the wicked one, who well knows how to use the printing press for insidiously and effectively "sowing tares."

We have just received a letter from the colporteur in charge of our Bible-carriage, at present stationed in a busy market town in the Midlands, which shows how infidel tracts are being disseminated in a way that it behoves Christian heads of families to be very watchful of what comes into their houses. He writes:—"We have had a very trying time of it this week; we have for once known what it is to stand in front of men who are in earnest in spreading infidel literature. Enclosed is a copy of a kind that is sold here in thousands. There is a shop here devoted to the sale of these papers and bad books, and I hear from the people that *the shopkeeper puts one or more of these papers inside every book and newspaper he sells.* In this way he has got them into homes which would otherwise have been impossible for him to get them. Young men stand round his window in numbers, eager to see if any new production is exhibited, and we have seen these young men go in two and three at a time and purchase them, and turn to devour them as they walk along the streets. It does seem so sad, and the effects they are having on the minds of the people is simply astonishing. I have never before come into contact with the like of it. In large cities it exists, of course, quite as bad, but their the evil is somewhat stemmed; but here it is barefaced and unchecked."

We hope soon to be able to put on a colporteur to labour in this town and the surrounding villages; but the evil exists throughout the whole country. Would that the Lord's people were stirred up in this matter.

For some years back we have sent some of our experienced colporteurs to visit remote outlying villages with very blessed results. We are trusting we may be enabled to do so again this year, although, as yet, we have no funds for it. I should be glad to receive from any of your readers information concerning any such village districts, where little or no Gospel work is being down.—Yours, &c., H. D. BROWN, Sec.,

Christian Colportage Association.

37, *Farringdon-street, London, E.C.*

AMLWCH.—Even in this small place, in the island of Anglesea, there are neglected and destitute children, and last winter Mr. Richard Morgan opened a Ragged School for them. Indirectly the more thriftless of the parents have thus been got at, and, as the school has an attendance of fifty, it is hoped that much good will be done. Mr. Morgan has also opened a Sailors' Reading-room, which is highly appreciated. Friends keep him supplied with books and tracts, but he would welcome more assistance towards meeting other expenses of his work.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVIII.—ANGEL WORK IN A BAD TOWN.—PART 2.
GEN. xix.

IT seems marvellous that God should employ sons of men to win men to Himself. Surely angels could do it better! Nay, did they not save Lot with a pertinacity, and a holy ingenuity, which are full of teaching and stimulus to ourselves, as workers for the Lord? The world is full of Sodoms still; and Lots, whom we have known and loved, or who have a claim on us, are sitting at their gates. Oh, why are we behind the angels in eagerness to pluck them as brands from the burning? Bright spirits, ye shall read us some holy lessons as to methods of Christian work; and we will try and emulate you, lest the time should come when we should be dismissed from our posts; and heaven's doors flung wide open every day, to let out your rejoicing crowds, to take our place in class, or pulpit, or squalid court!

They went to where Lot was.—"There came two angels to Sodom at even." What, did angels go to Sodom? Yes, to Sodom, and yet angels. And as a ray of light may pass through the fœtid atmosphere of some squalid court, and emerge without a stain on its pure texture, so may angels spend a night in Sodom, surrounded by crowds of sinners, and yet be untainted angels still. If you go to Sodom for your gains, as Lot did, you will soon show signs of moral pollution. But if you go to save men, as these angels did, you may go into a very hell of evil, where the air is laden with impurity and blasphemy, but you will not be befouled. No grain of mud shall stick. "No weapon that is formed against thee shall prosper; and every tongue that shall rise in judgment against thee, thou shalt condemn."

This is the spirit of Christ's Gospel. "When He came where he was." "He goeth after that which is lost, until He find it." "He put forth his hand and touched him." We must not wait for sinners to come to us; we must go to them. To the banks of the stream, where the fish hide in the dark, cool depths. To the highways of the town, where men congregate. In public-houses, music-halls, stews of crime, and homes of poverty. Yea, and to the distant parts of the world, anywhere and everywhere that men are to be found, we must go to them, to preach the Gospel. The most unlikely places will yield Lots, who would have died in their sins, if they had not been sought out.

They were content to work for very few.—We are in danger of overlooking hand-picked fruit. We prefer to go into the orchard and shake down from the trees the abundant crops until the ground is littered with them far and near. But we forget how much waste there is in the process, and how many are bruised, whilst others are torn prematurely from the parent bough.

So far as we can gather, all our Lord's choicest followers were the result of his personal ministry. To one and another He said, "Follow me." His life was full of personal interviews. He sought out individual souls (John v. 14). He would spend much time and thought to win one solitary woman, her character none too good (John iv.). He believed in going after one sheep that was lost. And the steadfastness of their characters vindicated his methods. And it is most beautiful to trace the same characteristic in the Apostle Paul, who says that "he warned every man, and taught every man, that he might present every man perfect in Christ Jesus."

It is a question whether more men are not saved by individual appeal than by all our preaching. It is not the sermon which wins them, but the quiet talk with a worker at an after-meeting, or the letter of a parent, or the words of a friend. When Christ said, "Preach the Gospel to every creature," did He not suggest that we were to set ourselves to the work of leaving the proclamation of heaven's love at every door, and to every child of Adam, throughout the world?

We never know what we do when we win one soul for God. Is not the following instance, culled from the biography of James Brainerd Taylor, called home to God too early, and yet not before he had won hundreds of souls by his personal appeals, a fair specimen of myriads more?

On one occasion he reined up his horse to drink of a roadside well. Another horseman at the same moment did the same. The servant of God, as the horses were eagerly quenching their thirst, turned to the stranger, and spoke some burning words concerning the duty and honour of Christian discipleship. In a moment more they had parted, and were riding in different directions. But the word of God remained as incorruptible seed, and led to the conversion of that wayside hearer. He became a Christian and a missionary. Often he wondered who had been the instrument of his conversion, and sought for him in vain. But he did not succeed in identifying him till years after, when, in a packet of books, sent him from his native land, he opened the story of that devoted life, and in the frontispiece beheld the face which had haunted him, in sleeping and waking hours, ever since that slight but memorable interview.

It has been said that the true method of soul-winning is to set the heart on some one soul, and to pursue it, until it has either definitely accepted, or finally rejected, the Gospel of the grace of God. We should not hear so many cries for larger spheres, if Christians only realised the possibilities of the humblest life. Christ found work enough in a village to keep Him there for thirty years. Philip was torn from the great revival in Samaria to go into the desert to win one seeker after God.

Have you ever spoken to your servant, your shoeblack, your postman, your companion, your neighbour? Ah, it would not take long to evangelise the world, if every man would teach his neighbour, and every man his brother, saying, "Know the Lord."

They told Lot plainly of his danger.—"Hast thou here any besides?...bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and He has sent us to destroy it." We are rather squeamish nowadays of talking to men thus. We have lined our lips with velvet. We aim to be gentler than Christ. He did not hesitate to speak of an undying worm and a quenchless flame. The gnashing of teeth, the wail of despair, the knock to which no door would open, were arguments which came more than once from his lips. He seemed to think that men might make a mistake which they could not possibly repair. If certain elements are wanting in food, the children will grow up boneless and unhealthy; and if we do not take care, the deficiency of our modern teaching will have disastrous results. Whether we talk about it or not, it is yet as true as the nature of God, that those who obey not the Gospel of our Lord Jesus Christ "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thes. i. 9, 10). And "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and of fiery indignation, which shall devour the adversaries" (Heb. x. 26, 27).

It may be that the day of grace is nearer to its close than we think. The clock of destiny may have struck; the avalanche may have commenced to roll forward its overwhelming mass; and the storm-clouds brood heavily over a godless age, for which, in the day of judgment, it shall be worse than for Sodom and Gomorrah. There may be nothing to portend this momentous fact. "The sun was risen upon the earth when Lot entered into Zoar." Nature keeps God's secrets well. No portent in heaven, no tremor on earth, but the axe suddenly driven home to the heart of the doomed tree. Escape, my reader, for thy life; look not behind thee, neither stay thou anywhere short of the cleft side of Jesus, where only we may hide from the just judgment of sin. Rest not till thou hast put the Lord Jesus between thyself and the footsteps of pursuing justice.

They hastened him.—"When the morning arose, then the angels hastened Lot." They had been reluctant to stay in his house, unlike the alacrity with which they accepted Abraham's hospitality, and they spent the short sultry night in urging on him the certainty and terror of the approaching destruction. So much so that they actually got him to go to arouse his sons-in-law. But an inconsistent life cannot arrest the wanderer, or startle the sleeper into wide-awakeness about his soul. People say that we must conform a little to the manners of our time, if we would exert a saving influence over men. It is a fatal mistake. If we live in Sodom, we shall have no power to save the people of Sodom. You must stand outside of them, if you would save them from the gurgling rapids. Yes, dwellers in Sodom, you cannot level Sodom up, but it will certainly level you down, and laugh at you, when you try to speak.

But when he came back from his ineffectual mission, Lot seemed infected by the scepticism which had ridiculed his warnings. "He lingered." How could he leave his children, and household goods, and property, on what seemed to be a fool's errand? Surely all things would continue as they had been from the beginning of the world. "And while he lingered, the men laid hold upon his hand."

It was hand-help. It was the urgency of a love that would take no denial. The two angels had but four hands, but each hand was full, and each clasped the hand of a procrastinating sinner. Would that we knew more fully this divine enthusiasm, which pulls men out of the fire (Jude 23).

Nor were they satisfied, till their *protégés* were safe without the city; and were speeding towards the rampart of the distant hills. So Lot was saved from the overthrow, but though he was sent out of Sodom, he took Sodom with him, and over the remainder of his history we must draw a veil. Still, it is a marvellous testimony to the power of intercessory prayer, to learn that a man so low in the moral scale, together with his daughters, was saved for Abraham's sake; and if he had finally settled at the little city of Zoar, that too would have been spared for his sake.

Let us hasten sinners. Escape for thy life; better lose all than lose your soul. Look not behind to past attainments or failures. Linger nowhere outside the city of refuge, which is Jesus Christ, Himself. Haste; habits of indecision strengthen; opportunities are closing in; the arrow of destruction has already left the bow of justice; now is the accepted time, now is the day of salvation.

PAN-PRESBYTERIAN COUNCIL.

THE fourth international gathering of delegates representing the Presbyterian bodies throughout the world commenced in London last week, all the regular meetings being held in Exeter Hall. The Conference extended over ten days, and was attended by three hundred delegates, representing 20,000,000 members and adherents.

OPENING SERMON.

On Tuesday, last week, the opening sermon was preached in Regent-square Church by Rev. Principal Dykes, D.D., Moderator of the Presbyterian Church of England. The text was Matt. xxiii. 8—12: "But be not ye called Rabbi: for one is your Teacher, and all ye are brethren," &c. Superficially read, said the preacher, this utterance of Christ expresses a revolt against Rabbinism; fundamentally, it is nothing short of a charter of the kingdom of God on earth. Having shown that the principle of individual freedom lies at the base of Christ's spiritual commonwealth, which is, in fact, a fraternity of the equal and the free, Principal Dykes pointed out that our Lord reckoned upon bringing each human being, thus set free in the awful loneliness and grandeur of his spiritual personality, into direct and commanding relations with the Eternal Author of his being. The soul is bound to God by a threefold link:—(1) "One is your Teacher"; each soul that needs and craves the light has, in Christ, a separate and equal claim on that Divine Person, whose office it is to lead into truth. (2) "One is your Father"; through Christ the way lies open for every man's return to the common Father's love, and that restored favour of his, which is life. (3) "One is your Master," that is, your Guide in conduct, "even the Christ." These points were lucidly explained and practically enforced, and illustrated by references to the history of Presbyterian principles. The discourse was listened to with great interest.

PUBLIC RECEPTION.

In the afternoon a reception meeting was held in the grounds of the pleasant town residence of the Duke of Argyll at Campden Hill. His Grace was prevented from presiding, and his place was taken by Lord Balfour of Burleigh. After a season of fraternal intercourse, a meeting was held in the large tent, when addresses of welcome were spoken by Dr. Donald Fraser and Dr. Donald Macleod, and excellent responsive speeches came from Rev. J. E. Szalatnay, of Bohemia; Rev. E. Bersier, of Paris; Rev. Dr. Welch, United States; Rev. Dr. Burns, of Halifax, Nova Scotia, and Rev. R. J. Lynd, of Belfast; the last-named gentleman was both witty and pathetic in his references to the present position and needs of his native land—that ill-fated isle of the sea.

WEDNESDAY, JULY 4.

After some business had been transacted on Wednesday morning, at the first meeting in Exeter Hall, there was a discussion on "How best to work the Presbyterian system," papers being read by Rev. Drs. Thomson (Edinburgh) and Drury (New York), and Principals Rainy (Edinburgh) and Cavan (Toronto).

Congregational Life and Work.

In the evening a large assemblage listened to addresses on this subject. Mr. Warner Van Norden, of New York, presided, and opened the proceedings with some thoughtful remarks. He maintained that, to be prosperous, a church must have the missionary spirit. The people must, each and all, go to work to take the Gospel to those who have it not. Wherever there is activity of this kind there is true spiritual life. No Christian would, he said, think of ignoring one of the ten commandments, and yet there has been very much neglect of the Lord's command for the Gospel to be preached to every creature.

PASTOR THEODORE MONOD ON PRAYER.

The popular pastor's subject was prayerfulness as an essential element of Church life. He said he was afraid that men and women of prayer are few; there is more zeal, far more activity, and a much wider sphere of work in hand, but there are fewer of those who give hours to prayer, and are emphatically men and women of prayer. Ministers should not only be leaders of public prayer, but patterns in private prayer. Where are our Abrahams, pleading with God in all humility and boldness? Where are our Daniels, who, with their hands full of important business, yet go in three times a day and pray, so that it is notable that they have an "excellent spirit" in them? Where are those who follow Paul, who wondered that he had not received that for which he had prayed three times? Where are the Luthers, giving up three hours a day to earnest prayer to God? Between all true Christians there is one great bond, additional to that of Christ, and that is the bond of prayer. In this, as in all things, the Lord Himself is the great example. Christ took from his needful rest for prayer, and lived in unbroken fellowship with the Father, not only as being the eternal Son, but as being the Son of Man, praying to "his Father, and our Father, to his God, and our God," thus being the perfect and ideal man, living by and in prayer.

So far from there being any conflict between God's purposes and man's cries to Him, the truth is that God's plan takes account of man's petitions, so that if we are to have his blessings, we must ask for them first. God has said, "Ask, and ye shall receive." He has revealed Himself not as a despot, but as a sovereign Father. Who is to pray? Every soul is to pray—whether in adversity or prosperity. When? At all times. So said the Apostle, and the Master before him. To what purpose? Not for our own pleasure, our own progress; not for our own work, our own church, our own glory, personal or collective, but for the glory and the work of God. Where are we to pray? First of all in our closet, having shut to the door. Nothing in the world can take the place of that. Then we have to pray at the family altar. Again, we must pray in the public worship of the church. And then, also, in the special meetings for prayer. The subject of the prayer-meeting is an eminently practical subject; in many places much difficulty is experienced in keeping such meetings up. Might not other arrangements be made, whereby four and five persons should agree on their demands, and come together and pour out their souls to God? Congregational prayer is the union of hearts before God. How are we to pray? In faith. In Mark xi. 24 we are told (R.V.) to believe that we "have received" the things we ask for.

SELF-SACRIFICE.

Rev. Dr. Craven, of Philadelphia, in speaking of "self-sacrifice in behalf of Christ," said that men of the world regard wealth, position, and high reputation as the chief elements in Church prosperity; but not one of these, nor all combined are essential to spiritual well-being. On the contrary, they are frequently hindrances to religious life. The church at Laodicea was rich, and increased in goods, in a worldly sense, but in reality it was wretched, and miserable, and poor, and blind, and naked. Smyrna, on the other hand, was persecuted and poor, but the unerring Judge accounted her rich, because she was "faithful unto death." The Spirit of Christ dwelling in the individual is the real motive power. This Spirit in the members of a church makes the entire body what the individual members are. The gift of service is the only certain manifestation of love. To this service we are constrained by the love of Christ, who was, indeed, given for us by God, who thereby "commended his love" toward men. Every act of self-denial is a hymn of praise to Christ, and part of the light we send into the darkness. He redeemed us, and then made us fellow-workers with Him in the collection of the jewels of the earth. To labour and pour out ourselves is, in fact, a grace given unto us to bring in the souls for which Christ died.

HOW TO REACH THE MASSES.

Rev. Dr. Pierson referred to the two crises now agitating many minds in the Church—the crisis of missions and the crisis in the cities—the reaching of the masses who are not connected with the churches, but are rather alienated from them. He dwelt upon the latter crisis. There are three ways in which men have tried to solve the problem. The first method is to send out selected workmen to labour as evangelists in the midst of the masses of the people. The second is to erect mission churches or chapels for the special use of the poor, and those who are designated the labouring classes. The third way has been by bringing about a contact and co-operation in the actual life and work of the churches. The last is the only true and Scriptural method by which the problem can be solved. It was not to a selected few, but to all believers that the work of evangelising the world was committed, not to a select class of men. God never meant caste distinctions to find a place in the Christian Church, but rather that the Church should include rich and poor, cultured and unlearned alike; therefore, for the rich and cultured to go to church and send the poor and unlearned to a mission chapel is a plan opposed to the Spirit of the Gospel.

The need is a congregational life and work modelled on the basis of democracy. We often hear that the masses need the churches, but do not the churches need the masses? By the coming together of high and low a mutual acquaintance and co-operation will be promoted; on being brought together, each would understand the other better, and it would soon be found that there are many noblemen who wear neither stars nor garters, and also that many a man of wealth has in him the true democratic spirit of the child of God. The working man often makes the most efficient church member; his interests are fewer than are those of busier people, and his co-operation is often more to be relied upon. To bring about the state of things which is so much desired, it is essential that the Church be identified with the people. Contact is required—and not a kid-glove contact. I am, said the speaker, satisfied that the Church needs to go back to the days of pure Apostolic co-operation, and must send her best men to the garrets and cellars to present the Gospel to the people, and bring them into the churches. No church member is without his share of responsibility in this important matter.

Principal Cairns expressed his entire concurrence in the views advanced by Dr. Pierson. The blessing of God will certainly rest upon any efforts in the direction indicated, if faithful men address themselves to the work. The right hand of fellowship must be given to the people—nothing less can be done. Wisdom as well as zeal and fervour will be required in thus going after the masses, but it ought to be done, and must be done. Dr. Cairns also spoke on Christian liberality, urging that an appreciation of the central doctrine of Christianity should constrain men to show their love for God by dealing conscientiously with that of which at present they are stewards.

THURSDAY, JULY 5.

Present Intellectual Tendencies.

THIS morning the chair was occupied by Rev. Dr. CHAMBERS, of New York, who briefly introduced the subject. From the very beginning, he said, Christianity has had to encounter a hostile philosophy. He was sure, however, that it never can be called to meet foes more powerful or desperate than it has already overcome.

MODERN APOLOGETICS.

Rev. Dr. PRESSENSÉ, of Paris, spoke in French on this subject, a *résumé* of his address being afterwards read in English by M. de Faye, of Geneva. Dr. Pressensé showed with great force of argument and vigour of expression that Christianity is not the product of religions which have preceded it. What do we mean by Christianity? Christianity is not essentially either a doctrine, or a church, or a book, but a great fact—the manifestation in a person of the love of God reaching out to save a lost world. Christianity is Jesus Christ. This is the witness of its authentic doctrines; herein consists its originality, its essential difference from all the religions of the past. Judaism was a preparation for the Gospel, its institutions being designed for the education of a particular people. All that was exclusively national and sacerdotal in Judaism was destined to disappear with the accomplishment of the work of redemption. It is impossible, therefore, to identify the Judaism of the decline with primitive Christianity. Between the two rises the cross with the Apostolate of St. Paul. The religions of the Gentile world only very dimly foreshadowed the religion of Christ. The heathen only succeeded in raising an altar to the unknown God, a symbol at once of their aspirations after Him who was to come, and of their powerlessness to evolve a salvation for themselves. A moral consciousness bore an unwavering testimony through all the ages to the reality of evil and the necessity for redemption. Hence the attitude of expectancy in all religions. But this inward prophecy never fulfilled itself. In spite of all the burning desire for reparation and salvation, the moral decadence went on in the ancient world. The more we study the religions, the more shall we see that Christianity alone meets the needs of the human soul. Christ living in us is the master thought of the Gospel, which thus becomes a living experience.

DESTRUCTIVE CRITICISM.

Rev. Dr. ELLINWOOD, of New York, read a paper dealing with intellectual tendencies in regard to scientific assumptions, destructive criticism, the theories of those who account for Christianity by historical development, and the disquieting tactics of the Secularist. In the face of bold scoffers the Church has been invigorated; the Spirit of God has followed the preaching of winnowed truth, and Christians have been established. He maintained that the present generation has had no equal in the past; there is greater unity, and a higher conception of brotherhood in Christ, and these are real fruits of the Spirit. What is needed now? First, that the Church shall accept all truth, and shall in some measure take the lead in scientific studies. Above all, she should be foremost in the critical study of the holy records, and her scholars should not on this head be dependent upon rationalistic teachers. In the subsoil of all ministerial training there should be an acquaintance at least with the results of modern science. While searching out all truth the Church should be careful not to accept theories which are set forth with great assurance, and accepted with blind bewilderment. Paradoxical as it may seem, most of the scepticism of this age is received by faith, men and schools being followed without reason. It must be borne in mind, also, that scientific training does not qualify a man to sit in judgment on religious truth. It is incumbent upon the Church to prepossess the youth, teach them the Scriptures, and write God's name upon them. In the person and character of Christ there is a great argument for the truth. Less and less do candid sceptics know what to think of Jesus. Moreover the Church must never forget the power that lies in the manifestation of the truth, that Christ's disciples must be "epistles known and read of all men."

THE CHURCH AND UNBELIEF.

Dr. MARCUS DODS, Glasgow, read a paper on "How far is the Church responsible for present unbelief?" Scepticism, he said, is the price which each generation has to pay for growth in knowledge. It is the duty of the Church to receive all truths, to welcome every truth as centring in and leading up to Him who said, "I am the truth." Men crave definite and immediate knowledge, and they are prone to accept it however shallow it may be. Definite knowledge is, in fact, our snare. By literary criticism and historical research much has been brought to light to modify our views. We understand better than formerly what the Bible is, and we have different notions of the world of nature. The Church might have given a more distinct idea than it has of what Christianity is, and what the true Christian is. Not only among freethinkers, but among writers of culture, there is too often an utter want of acquaintance with Christian truth. In so far as the Church has not produced a type of Christians who have not made this misunderstanding impossible, and in so far as she has made faith needlessly difficult, not to say impossible, she is to blame. Christ required that men should follow Him, not accept a number of propositions about Him. We have no right to ask more, no right to put bars on the doors of his fold which He did not put there. "He that is not against us is on our part." If a man lacks doctrinal knowledge, he is more likely to get it by following Christ than by not doing so.

The question which really separates men into two classes, Christians and non-Christians, is: Did Christ rise from the dead? By that event we are put in possession of God and immortality. If Christ is still in his tomb, the religion of the Apostles and martyrs is no more, and we have no brighter outlook than those who regard nature as God. The Church ought to have a formulated doctrine of the progress of revelation, taking full account of Biblical facts, and showing thoughtful people that their fears and doubts do not all stand in the way of faith. The Old Testament does not depict a perfect knowledge of righteousness, and that fact should be made clear. Our attitude towards sceptics might also be improved. There is a scepticism which deserves our sympathy and tender respect, for in some minds questions will arise. A man may passionately desire to believe, and yet, with the evidence before him, he may be doubtful; but that man's scepticism is faith in the making. It is the unbelief within the Church that is mainly responsible for the unbelief outside. Were the supreme living power of Christ manifested in the life of his people, it would be as impossible for men to deny Christ's power as it is to deny the power of the sun or the tides. Sceptics are made chiefly by the worldliness and unreformed, poor lives of professed believers. Men acknowledge success, but despise whatever makes loud professions and does little. Therefore it is that religion is despised. This also it is that makes Christians shame-faced about religion, for there is a latent consciousness that it has not proved itself "mighty to the pulling down of strongholds."

DISCUSSION.

Pastor THEODORE MONOD said that in France there are very few young men in the churches. They must, however, be met and asked whether they are after truth, righteousness, and God. Agreed in the pursuit of the truth, Christians should not be in so great a hurry as some are to classify each other.

The CHAIRMAN followed with some remarks in which he claimed a supreme place for the Holy Scriptures. Holding up the Bible, he said, "This is the Book of God. We cannot mend it; we cannot do without it; we must take it as it is." These words were loudly cheered.

Professor WELCH, of Auburn, New York, impressed the fact of the constant presence of the Spirit of Truth in the Church, and said that all other apologetics are of inferior importance.

HISTORICAL RESEARCH.

Rev. Dr. G. F. MOORE, Andover, U.S.A., read a paper on "Historical Research and Christian Faith." He pointed out the confirmation given to Old Testament history by modern discoveries in the East. Having indicated the prevalence of questions as to the Pentateuch and other portions of Scripture, he maintained that the Church must vindicate the truth intelligently, and to that end she must face the facts. As revelation has been progressive, historical criticism is inevitable, and, unless by the fault of the Church itself, this criticism is not calculated to minister to unbelief but rather to assist faith.

RELIGIOUS LIFE IN WALES.

Principal EDWARDS, of Aberystwyth, read a paper on "The Present Condition of Theological Thought and Religious Life in Wales." Until recently theology has been almost exclusively Puritanic, in which form Protestantism mainly affected the country at the Reformation. Referring to the Arian movement of the last century, the speaker said that there is to-day in South Wales a patch of country about twenty miles across which is almost entirely Socinian. For a long time among the Welsh people theological discussion was confined within a very narrow range, and was fast degenerating into a war of words; but knowledge and literature were introduced, and the latter has proved the father of orthodoxy. Theology has always been connected with preaching in Wales; theology is, in fact, studied in order that it may be used in preaching, and the people know nothing of sermons having no theological backbone. Therefore young men are instructed on these lines. The greatest danger in Wales to-day is that the sense of sin is not keen enough, and, to make the matter more serious, the conscience of the people has been blunted by the repeated reiteration of spiritual truth. But the infinite greatness of Jesus Christ is firmly grasped and held aloft, and is a great power among the people. It was not the hyper-Calvinism of Christmas Evans that made his preaching so fruitful, but rather the fact that he proclaimed an infinite Christ. The Welsh people are being carefully taught the Scriptures, especially the New Testament, and particularly the Gospels; and it is hoped that they will be prepared to face error from any quarter.

PROFESSOR WATTS, BELFAST,

maintained that Atheists, Agnostics, Positivists, and Pantheists are all unscientific and unphilosophical in their attitude to the highest truths. The business of the scientist is to trace phenomena to their causes, but this principle is constantly ignored.

Principal BROWN, of Aberdeen, in a few remarks, suggested that sometimes too much importance is attached to the utterances of the opponents of Christianity.

Social Tendencies of the Time.

There was a goodly concourse of delegates and spectators on Thursday evening to take part in the consideration of this practical topic. The addresses were all marked by great intensity of feeling and vigour of expression; but the palm, for forceful elegance of diction and comprehensiveness of intellectual grasp, must without question be awarded to Professor Elmslie, of London. He exceeded his time, but the enthusiasm of the audience carried him safely past the repeated hints of the Chairman.

PRESSURE OF COMMERCIAL LIFE.

Dr. MARSHALL LANG, the well-known minister of the Barony Church, Glasgow, in dealing with this subject, premised that business pressure is not incompatible with spirituality of life. As an instance, he cited the case of the late Mr. Samuel Morley. At the same time, the portentous ramifications and engrossments of modern commerce must have a serious effect on the religious life of the age. A ruling feature of the time is the tendency towards the acquisition and worship of wealth—a blind and wretched fetish, when divorced from the noble ends to which wealth may be applied. Where this spirit predominates, the worth of a man is estimated by the length of his purse. "Beauty" has no objection to marry "the Beast" when he represents worldly prosperity. Woe worth the day when the plutocracy of gold rules any nation. All that is beautiful, and lofty, and pure in character is engulphed in the maelstrom of Mammonism. Too often the heart follows the treasure. It is a great hallucination to think that non-church going is confined to the poorer classes. We bewail the lack of helpers for Christian work, and we are met with the plea that business men have "no time" to engage in such work. So this Mammonism robs the churches of their life. What is the Church to do? It must beware lest it catch the infection itself, and lower its standard. There is great need for the preaching of eternal righteousness. Some strong things must be said about many of our business devices and methods. The spirit of gambling that has crept into genuine trade is filtering down to the lowest ranks of workers in the industrial hive. There is a danger of the Church becoming too commercial in its methods, to the loss and detriment of its spiritual constitution and character. The Church must be sympathetic in its attitude towards the poorer and honest members of the community. Let us think of the young men workers more than we do. There are plenty "At Homes" for the rich, but few for the humbler workers. The Christian word is "Brotherhood," not democracy or aristocracy. What a grand antidote to the avarice of the time would be the spirit of self-sacrifice that animated the early Christian community! We are told that all this is impossible; that Midas is king, not Christ. I deny it. He has not abdicated; and with God nothing is impossible.

RICH AND POOR.

This was the subject allotted to Principal MACVICAR, of Montreal. It is no crime, he said, to be rich, any more than it is to be poor. It is foolish and unjust to lay the blame for the existing conditions on any one class; both may be to blame. One of the great problems of the day is how to end the conflict between the two. With many of the suggested solutions we can have no sympathy. It would be both absurd and unjust to attempt an equal distribution of wealth. Strikes and dynamite are no remedy, and must be strongly deprecated. Acts of Parliament may be well enough, but they fall far short of the necessities of the case. To solve the difficulty we must go back to first principles and have proper training in our households. Failure in this respect sets at nought all our speeches and conventions. Out of neglected homes, where the Bible is not taught, there come the anarchists, the sceptics, and the scoffers. What is needed is that we should turn every home into a place of Christian nurture, so that parents, like Abraham, may command their children after them. Further, we must not blot out the broadly marked distinction between the Church and the world. We cannot unite Christ and Belial. Then we must offer the strongest resistance to the practice of exalting the "secular," which leaves the spiritual and the eternal to take care of themselves. "Christian" nations have corrupted even heathen peoples, by planting among them evil and ruinous traffics in order to swell their ill-gotten gains. Great corporations, too, and capitalists, have deprived the poor of their fair share of earthly goods and of Sabbatic rest. Such greed too surely breeds the social strife that we have to mourn. It is right that, so far as we can, we should invoke the help of law in securing for men their natural and inviolable rights. Happily, Christian thought and sentiment are being more and more incorporated into the jurisprudence of the world. We must demand that the spiritual factor shall have a larger place in our systems of education. It is greatly to be deplored that Pagan philosophies and Pagan classics still hold the foremost place in the education of our youth. Why should the Greatest Teacher the world has ever known be excluded from our universities, so that our youth are led to suppose that the ethics of Jesus Christ can be rejected or ignored. We make ample provision for the spiritual well-being of the rich sinners, but the poor sinners are allowed to become the prey of the devil and the rum-hole. Let the Church be impartial, and tell the truth to the avaricious rich, while proclaiming that Jesus Christ allied Himself with the poor and the outcast, and is the friend of all. If the Church will imbibe the spirit of her Master she can soon end the strife.

A SPEECH WITHOUT A TEXT.

Professor ELMSLIE, on coming to the front, was greeted with very hearty applause. He said he had chosen no text, and therefore would not be guilty of departing from it. Our time is marked by the prominence given to social and economical questions. It is somewhat difficult to determine what position the Church ought to take up with respect to these. Whether she ought to stop at the expression of general opinions, he would not determine; but he did not think that practical statesmanship has been greatly helped by such an attitude. It is a significant fact that intellectual scepticism does not now obtrude itself so much as formerly among the industrial classes. This may be due to the greater sympathy shown towards their practical well-being by some leaders in the churches. Mr. Samuel Smith, M.P., lately remarked to him, on walking across Hyde Park, the debating-ground of the workman, that ministers of Christ might be wrong in taking up with Socialism, but such an excess of heart carries with it its own atonement. Above all things, a minister ought not to be without heart. The Professor entered on an exceedingly eloquent description of the drift of the past centuries in producing "individualism" as opposed to the social idea. But it is the tendency of human nature to go to extremes, and our individualised Christian civilisation has given us no social repose, and little real religion. "Every man for himself and the weakest to the wall" has been our motto.

It works well, apparently, for those who succeed; but are we beasts only? Surely that is not the whole story of the web of God's design for humanity. This relentless rivalry of man with man evolves the most merciless cruelty. The outcome of it all is "cheapness"; "dirt cheap," we say; yes, *it is* "dirt." This motto, "Every man for himself," is the echo of the old selfish whine, "Am I my brother's keeper?" It has on it the stamp of Cain, and the brand of murder. God made the human social fabric to go smoothly and easily, on the condition that every joint should be amply supplied with the oil of love—that love which makes a man look not on his own things, but on the things of others. A man cannot contract himself out of his primal obligation to try and raise others to the highest level that can be reached. Every selfish monopoly of the good things of life is an outrage on our common humanity. Privilege is the heritage of no man for himself. The greatest is he who is servant of all. The eternal principles of truth, justice, and mercy are the only base on which we can permanently build. These things are not mere ideas or theories. Surely God is educating us through the sorrows and sadnesses of our time to cope with the problems of vice, ignorance, and crime, and is calling on us to solve them. Are we too sanguine? Can we ever do anything without enthusiasm? The Church in the enthusiasm of a fresh discovery has resumed its true mission. That mission is to incarnate and give to man a real redemption, not to dogmatise and to theorise about it. Instead of discussing and defining "saving faith," we must demonstrate it, on all the planes of our social life. This change of attitude on the part of the Church has produced a corresponding change in the attitude of unbelief. Most of it is not now flippant and ribald; it even looks upon and calls Christ "the Good Master"; if it goes away from Him, it goes, like the rich young man, sorrowfully. Modern unbelief cannot but recognise that the demolition of the Christian faith would not solve any of the great problems of humanity. If unbelief is going to abolish Christianity, it must give the world something in the place of Christ. The world has got to know too much of Christ, and it will never suffer Him to be taken away unless He can be replaced with something better. That is an impossible task. As Alfred de Musset has asked, "Can that which Jesus did ever be done again? Which of us can become the world's God?"

CHRIST THE GREAT RECONCILER.

Dr. MOSES HOGE, of Richmond, Virginia, a fiery son of the South, concluded the speaking with an address showing that Christ and his Gospel are the great reconcilers of social antagonisms. One of these, alas! is the intestine strife among the Christian Churches. The world is greatly perplexed on this point, and rightly condemns such strife. At the same time, a little theological thunder often clears the air of religious supineness or indifferentism. The Spirit of the Gospel of Christ is the only cure. Touching on another antagonism, that of international or civil wars, Dr. Hoge told some pathetic incidents of the late feud between North and South, showing how the power of Christian love broke down the barriers of deadly hate. The Christian spirit has largely abated, if it has not yet abolished, the horrors of war. That saying of Christ, already quoted, "He that is greatest among you, let him be servant of all," has revolutionised the world.

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FRIDAY, JULY 6.

Foreign Missions.

A CONFERENCE on Foreign Missions took place on Friday morning, Rev. Dr. MURKLAND, of Baltimore, presiding. It was decided to hold the next general meeting of the council, in 1892, at Toronto. In some earnest remarks the Chairman advocated renewed energy in missionary activity.

Rev. Dr. MURRAY MITCHELL read a report of the committee on co-operation in foreign missions, which included some practical recommendations to native churches. It is important that such churches should, as soon as possible, become independent, self-supporting, and self-governing, the foreign missionaries being associated with the Presbyteries as advisers or otherwise. Union has taken place among Presbyterians in some places, and it is hoped that by an extension of this union much will be done towards bringing nearer the time when evangelical Christians shall unite to act on the command of the Lord to preach the Gospel to every creature. The report called upon the twenty millions of Presbyterians to exert themselves greatly in the enlightenment of the world.

Rev. Dr. J. R. Taylor, of Newark, read the report of the American Committee on the same subject. It also strongly advocated the formation of native organisations, and favoured friendly co-operation among the churches at home and the missions abroad, so that conflict may be avoided, harmony secured, and waste of money, labour, and other agencies on the field may be prevented. A desire was expressed that there should in future be more frequent conference among missionaries in foreign lands and the officers and members of Mission Boards and churches at home; also that steps shall be taken to increase the interest of the people in the cause. The report likewise recommended a more general union of reformed churches holding the Presbyterian order.

Rev. Dr. Ellinwood, of New York, spoke against any policy or methods which shall denationalise the people among whom the missionaries labour. Churches must be native and patriotic, and not reflect a foreign influence.

Rev. James Buchanan maintained that a church which is not a missionary Church has only one side of its spiritual life developed. No church has reached the true ideal until it devotes as much thought, and sympathy, and money, to extending the knowledge of the Gospel as it does to its own support. It is not any more the duty of the Church to honour the last command of the Saviour before his death, "This do in remembrance of Me," than it is our privilege and duty to honour the last command of the Saviour before He ascended, "Go ye into all the world, and preach the Gospel to every creature." It is only when the one takes a place along side the other that the blessing of the once crucified but now exalted Saviour can be expected to rest upon a church. Leaving behind us our narrow denominational distinctions, it is, said the speaker, our sacred duty as a church to show the converts from heathenism that they must gather themselves together into a Christian society, and observe the ordinances of Christ, so as to shed the light round them.

Rev. W. S. Swanson, late of China, spoke on the organisation of native churches. He pointed out that the expression "evangelisation of the world" fails to describe the missionary's work, as it is incumbent upon him not only to preach the Gospel, but to "make disciples of all nations." Our work, said the speaker, is only accomplished when we have raised up a native Church — self-supporting, self-governing, and self-propagating. We must not plant an exotic in the mission fields, but we must adapt the Presbyterian order to the peculiar needs of the people. As to the missionary, his only relation to the home church should be that of love. No other relation could possibly exist, for if a mission church is connected with one at home, then it is not a native church. What is required is that the native churches shall stand on their own feet, and do their own work.

Rev. Dr. Maclaren, of Toronto, urged the importance of care being taken that native churches shall not be Americanised or Europeanised. The native teachers should have a good training, especially in Scripture knowledge; but converts must not be allowed to get a notion that they are employés of the mission.

Rev. Professor Lindsay, of the Free Church of Scotland, spoke of affairs in India. There are fourteen Presbyterian Churches in that country. It is deeply to be regretted that so many differences should exist over a mission field. India has more Presbyterians than there were in America when a separate Church government was formed there; but the divisions stand in the way of progress. Great care should be exercised that native pastors be not moulded after a Scottish or American pattern.

The discussion having been continued by Rev. W. M. Alexander, of Victoria, Australia, and Rev. Dr. Chambers, of New York, Rev. John Ross, of China, spoke of the need of able men in China, not to become pastors, but to found churches that will provide their own pastors in time. Rev. Dr. Phraner, of New York, pointed to divisions on the foreign mission field as a serious obstacle to the progress of the Gospel. Dr. Kalopothakes, of Athens, maintained that if native churches are to be independent and self-supporting, native helpers must be first suitably trained and then given in charge of the work.

Rev. John McMurtrie, speaking on behalf of the Established Church of Scotland, expressed a hope that union on the mission field would not long be delayed. In the meantime there is much co-operation in many parts. Rev. W. MacGregor, of Amoy, emphasised the importance of co-operation. What is there to prevent the union of all Presbyterians, and indeed Congregationalists as well, abroad, where the object is one, and the method of working practically the same?

Rev. G. Smith, of Swatow, China, thought that native ministers ought always to be supported by their own countrymen. The system is both Scriptural and practicable. The people give quite liberally towards a minister of their own.

A resolution was carried adopting the reports, and rejoicing that the principle of organic union and independence of churches in the mission field may be considered as universally accepted. It was decided to arrange for continued observance of a season of united prayer for missions, during the month of November, in all the churches of the Alliance.

Missionary Meeting.

In the evening a great missionary meeting was held. Mr. H. M. Matheson presided, and in the course of a brief speech said that he rejoiced greatly that all the churches have now taken the work of world-wide evangelisation in hand. The many barriers that once existed have been broken down, and, as a consequence, a greatly increased responsibility rests upon the church. He expressed a sincere hope that at the present crisis in missions, the churches will rise to a high sense and appreciation of their duties and privileges.

Dr. Shoolbred, of India, emphasised the great importance of the raising of native churches, and knitting them together for united effort. In India there is great need for Presbyterian unity. The thing which most of all puzzles the natives of Rajputana, where he has laboured, is the multitude of religious denominations, and they are still less able to understand why in their very midst there should be several bodies of Presbyterians. Although assured that some of these divisions are of territorial origin, the poor people see no reason why in circumstances where the territorial reasons do not exist the distinctions should be maintained. The enemy, moreover, uses these differences with mischievous effect, and therefore it is of the greatest importance that something should speedily be done to remove the cause of offence. Why should there be denominational names in India? Why should there be missions bearing the name of Irish, American, English, and Scottish? In conclusion, the speaker recommended combined action against the common foe.

Rev. Dr. Whitton, of Nagpoor, spoke first of educational work. A recent official report showed that the only successful schools in India are those in which there is a free hand for the teaching of religion, and those schools are the mission schools. Speaking, secondly, of evangelistic work in the central provinces, he said that the natives are very desirous of hearing Christianity. This work must, however, be largely left to native preachers. In conclusion, the speaker said that the Hindus are now going back upon their old records, the Vedas, but there is certainly nothing for them there. It is, moreover, being daily perceived that the religion of Christ is going to hold the field. Therefore, now is the time for the Church to present the living Saviour to the millions of that great country.

Rev. George Smith, of Swatow, alluded to the great improvement that has been effected by Christianity in some parts of China during the past thirty years. There are about 32,000 adult members of the Christian Church in China, and about 1000 missionaries. Eight Presbyterian societies—four belonging to the old and four to the new world—are labouring there, and about a fifth part of the labourers and a fourth part of the converts in the country are connected with them. There are seventy-eight different churches in the Alliance. What, he asked, are the seventy doing that they have no labourers in China, which has a fourth of the population of the world? There is not a country of importance in the world that is not recognising the Empire of China, the people of which are pouring over the islands of the South Sea as well as into Australasia. The people are a mighty power in the world, and all the churches of Christ ought to do something for them. He suggested that the churches of the Alliance should combine and take possession of the provinces of China for Christ, erect there one undenominational Presbyterian Church. The country is fully open to Western science, and the opportunity should be embraced to offer the people the truth as it is in Jesus.

Rev. H. Stout, of Japan, gave some details of the union of Presbyterian bodies in that country. Three missions combined to form a united church, and a fourth mission has always sympathised with the union. In some departments there is joint interest, but in other respects the missions are distinct.

Rev. J. Ross, from Manchuria, spoke of the Corean people. Grown-up natives can learn the alphabet in about an hour, and as the language is written phonetically, anyone knowing the alphabet can easily read any book. The New Testament has been translated into the language, and been well received by the people. He had more than once visited Corea, and had welcomed many members into the Christian Church. Inquiry has shown that the light of the Gospel extended along many of the valleys of the country, as a consequence of the visit of a humble but faithful colporteur many years ago.

Rev. William McGregor, from Amoy, made some remarks on the progress of the Gospel in China. Looking at statistics covering the period of twenty-four years during which he had laboured in the country, he found that while there had been a four-fold increase in the number of missionaries, the congregations have increased twelve-fold; further, the communicants have increased twenty-fold, and the amount of contributions a hundred and twenty fold. Like other speakers from China, Mr. McGregor rejoiced at the fact that he stood in the Council as the representative of the Chinese Presbyterian Church, which had that day been received into the Alliance.

Rev. Dr. Grant (late of Calcutta) spoke of the advance of education in India. There are thousands of Hindus who believe in God, and many, also, believe in Jesus as the Saviour of the world; but they hesitate to confess their faith. Their position was thus expressed by an educated Hindu: "Do you believe, Mr. Grant, that it is the will of the Lord Jesus Christ, my Master—to say nothing more, the tenderest man the world ever saw—that I should, by the mere outward action of being baptized, have my wife taught to curse the day that she saw me; also my daughters to curse the day that I was born; my sons (who are too well educated to curse me) compelled to disown me, and my friends, likewise, compelled to pass me in the street ?" It required, said Dr. Grant, a great deal of courage for me to say to that poor man, "Yes, it is God's way to require sacrifice. The greatest good of all has come to us by sacrifice, and you, also, must endure something." In conclusion, the speaker declared Christ to be the need of India.

Rev. W. Stevenson, late of Madras, brought under notice women's work in India. He maintained that the great importance of the work has yet to be realised. Women support general missions, and men should not neglect the missions which women have charge of. Only by women can the family life of India be penetrated, for the home is the citadel of Hinduism. Enlightened young men are afraid to confess Christ, and thus to incur the curse of their mothers, and sisters, and fathers, and brothers. If, said the speaker, you would reach the men, you must first secure the women. Go to their mothers, touch the hearts of their wives, and then from the inside you will open the door of that great citadel of Hinduism, and lead father and mother, son and daughter, out into the freedom wherewith Christ makes free.

Rev. M. Gring, from Japan, remarked that much confusion has been occasioned in that country through the fact that there are some twenty-four different societies and denominations represented by the missionaries. The union of the Presbyterian bodies, however, is leading other communities closer together. Not only is the Japanese Church self-supporting, but she has also organised an Inland Mission Society.

Rev. Dr. Post, of Beyrout, referred to the reasonableness of mission work. He mentioned some of the triumphs of the Gospel in heathen lands. There is plenty of room for more missionaries, but it must not be thought that in that way the evangelisation of the world is to be effected. The duty of the missionary is to plant the Gospel in a region, and to leave its dissemination in the hands of the natives themselves. Englishmen, Germans, and Frenchmen must not be made pastors in the mission field. They are not fitted for the work. The people want men of their own blood, and language, and sympathies, and having their own national sentiments, to preside over them when organised into churches; and the missionaries exert themselves to raise up such men. Speaking of Turkey, Dr. Post said he believed that if the missionaries were forthwith removed, and every foreign help and agency were withdrawn, the work would still go on, for it had taken deep root in the soil.

MONDAY, JULY 9.

There was great interest in to-day's proceedings. The chair was occupied by Rev. Dr. Bell, of St. Louis, U.S.A.

Women's Work.

Professor Charteris, of Edinburgh, read an abstract of a report on woman's work in the Church. The document was very exhaustive, and its salient points were well explained. At the outset it was shown that woman's work is recognised in Scripture, and then its place in church history was pointed out. While, at the present time, woman's work is acceptable and general, it is not properly organised. Both organisation and training of workers are required, and it is believed that the time has fully come for efforts to be made in this special direction. The committee proposed that in every congregation there should be a complete organisation of the women workers belonging to it, and that the Church should have, by representation and otherwise, each of these organisations under its supervision and guidance. After noticing what has already been done in the direction of training deaconesses—pointing out, however, that these are disconnected with the churches—the report stated that the Committee thought that the female members and adherents of the congregation should be enrolled, with a view to the experienced acting as guides and helpers to the inexperienced, and in order that those who are willing to give their lives, or the best of their lives, to Christian work, may, by sanction of the Church, be set apart as deaconesses. No life vow will be asked, or accepted, but, while serving as deaconesses, women will be expected to make their work the chief object and function of their life. Already the principal suggestions of the scheme have been adopted in substance in the Church of Scotland, and a motion was submitted asking the Council's approval of the proposals.

Rev. Dr. Hall, of New York, could hardly speak too strongly of the work which good women have done in America in many directions. Intelligent sympathy and intelligent co-operation are greatly needed in aggressive evangelisation, and if young women can be induced to deny themselves for the Lord, great good must result to the Church and community at large. Rev. Dr. Phraner, of New York, remarked that the women of the churches may be organised, but the men cannot be. Constantly immersed in business, men cannot be got at; but women find a way of devoting time to work for Christ.

Rev. Dr. Schaff, of New York, urged that earnest endeavours should be made to turn to account this important agency, congregational deaconesses, after the example of Phœbe in Apostolic times; training schools for deaconesses, such as that at Kaisersburg, are greatly needed, and the want ought to be promptly supplied now that it is fully recognised.

After some remarks by Rev. Dr. Craven, of Philadelphia, Mr. J. Balfour, of Edinburgh, pointed out that there is no fear about women being given authority to "rule in the Church;" rather, the purpose is to make the most of woman's proper work in her own sphere.

Pastor Theodore Monod gave particulars of deaconess institutions in Paris, some of which have been in operation for many years. He thought the effect of deaconesses' activity on the general body of women in the churches is good, for it provokes to jealousy in Christian and charitable work. Rev. Dr. Waddel, of Clarkville, Tennessee, eulogised the work of women in America; and Rev. William J. R. Taylor, of Newark, New Jersey, emphasised the importance of native women being trained for work on the mission fields. The resolution was adopted with unanimity.

Church Worship.

A paper on this subject was read by Pasteur Eugene Bersier, of Paris. Having noticed in considerable detail many points of Presbyterian history, he discussed the question of free and liturgical forms of worship. He held that every effort ought to be made to promote the devotions of the people. Therefore, the service of praise and prayer should be the great concern of the minister, although not to the exclusion of due attention to his other duties.

Rev. Dr. Apple, of Lancaster, Ohio, spoke of liturgical and non-liturgical forms of worship. The Reformed Church has never condemned liturgical forms, and there have always been sections that have used a liturgy.

Rev. Dr. Donald Fraser was inclined to the method of a directory, and was of opinion that if something is not soon done there will be a growing tendency towards a liturgy. Among other things he recommended that praise and prayer should no longer be talked of as "preliminaries to the sermon," that the people should be encouraged to utter responses at public prayer, and join audibly in whatever approved forms are recited, such as the Lord's Prayer and the Creed; that more heed be given to posture of the body in prayer, so that the people either stand or kneel; and that in all improvements, the aim should be not to humour the choir, please the young, fill the gallery, or attract unspiritual persons, but only and always to aid and strengthen the devotion of the worshipping assembly as the priesthood serving God in and through Jesus Christ the Lord.

Rev. H. Osborne, of Holywood, Ireland, read a practical paper on the same subject. Rev. John McEwan, of Edinburgh, maintained that the Church has no right to judge for itself, apart from the teaching of the Gospel, as to the mode of religious worship. He warned the Council against approving innovations.

Professor Pettigrew, of London, said that, as to Christmas and other holydays, the Church has nothing to do with them, as the Word of of God is silent upon their observance. He maintained that the preaching of the Gospel should be emphasised above all other forms or parts of worship.

Rev. Dr. Hall spoke strongly in favour of free prayer. He asked that the ministry be educated intellectually and biblically; also that they be taught to ascertain, and give expression in prayer to, the common wants of the people in dependence upon the Spirit of God.

Temperance.

The evening meeting of the Council was presided over by Lord Dalrymple.

Mr. Charles J. Guthrie, of Edinburgh, speaking on this subject, maintained that the Church must address itself to rescuing those who have fallen into the vice of intemperance, and must also do its utmost to protect those who are in danger. Most of the very pressing work of reform will certainly have to be done by the total-abstaining portion of the community. On the ground of Christian expediency, those who desire to help the weak must adopt the principle and practice of total abstinence. The people are not impressed by the talent or learning of their ministers, but rather by their self-sacrifice—by their walking in the footsteps of Christ. Worldly people may become teetotallers on the grounds of health or economy, but the Christian, whether minister or elder, or member, must apply another test—namely, What practice will give me greatest influence in bringing to an end the greatest obstacle to the triumph of the cause of Christ?

Aggressive Work in Large Cities.

Rev. Dr. Drummond, of Glasgow, spoke on this subject. He detailed in forcible terms the evils of city life, and made several suggestions as to remedying them. These were, generally speaking, on lines which are already more or less on exhibition in most large towns. The work is for the Church, and it will have to be done by Christian truth, sympathy, and love coming into contact with the prevailing sin and wretchedness. There are means enough, churches enough, and Christians enough for the undertaking, and by orderly organisation and co-operation, exertions may be put forth with promise of glorious results. There must be a high tone of Christian conduct on the part of those engaged in the work, for character speaks over our heads, and louder than our tongues.

Rev. Dr. Gill, of Kentucky, spoke of helps and hindrances to aggressive work. Rev. R. J. Lynd, of Belfast, read a paper on the evangelisation of Ireland. There are missionaries and colporteurs who look after the scattered Presbyterians and other believers, and, as opportunity affords, they place the Gospel before other classes of the community. Agencies of this kind ought to be greatly multiplied, but at the same time much sympathy and help might reasonably be expected from England and America. The people need personal contact with Christ, and a knowledge of God's mind as revealed in the Bible, for the Roman Catholic population know little or nothing of the Word of God. Again, Irish Protestants must live the Gospel, and then the dullest will not fail to comprehend the truth. Further, the cause of Ireland must be remembered at the throne of grace. The object is, said the speaker, not to bring the people to any special form of religion, but to bring them to Christ. He believed that the old missionary spirit will yet return, and that from Ireland will go forth many to proclaim the Gospel and hasten the glorious coming of Emmanuel.

Rev. Dr. Monro Gibson urged to hopefulness. He maintained that the Church is astir as she never was before, and the national conscience is also awake. We have got beyond the idea of self-sustenance to that of self-sacrifice, as indicating true Church prosperity. Moreover, there is a growing tendency to harmony and co-operation in aggressive work. Referring to the success of the Missionary Conference, he said he believed that such a conference could be held with reference to home work; unless difficulty might arise through the magnitude and number of the organisations. Having noticed other gratifying indications of an improved condition of society, the speaker held that much good would result by decentralisation through colonies of Christian people being planted, or settling themselves in districts where aggressive work is greatly needed. Some congregations are alive to this; he knew of one congregation in the West-end that has for six months past been stretching out a helping hand to a congregation in the East-end, and sending helpers periodically.

SQUALID LIVERPOOL.

Mr. J. Barnabas Bain has accepted the position of superintendent of the Liverpool City Mission. He writes:—

Visiting with one of our men a house only a few minutes' walk from our "Art Galleries," I found a woman hiding, with her ten children, from her drunken husband, who, after beating her with the poker, drove them out on the streets late on a Sunday night. One's heart grows sick with the many tales of woe brought on by the drink.

The plan of the Mission is to visit every house on the missionary's district. Few doors are shut against us. Again and again, during the short time I have been here, I have seen the tears run down the face of some who, humanly speaking, were hopeless. During the past few weeks some desperate characters have been converted.

My missionary staff is a good one, but we are too few. I would be thankful if some Christian or Christians would enable me to add one more missionary for work among the public-houses we can get in. £100 a year would meet salary and cover expenses.

Above all, I would ask your prayers for myself and missionaries. A new spirit has taken hold upon some, and we seek to go forward to save the lost.

THE FEMALE ORPHAN HOME, at Tangley Park, Hampton, Middlesex, is a well-conducted institution, which deserves support such as will ensure its utmost efficiency and utility. There is accommodation for sixty children, but through want of funds the inmates only number forty. The children that were admitted last year were extremely needy. The secretary is Mr. J. Cooper, 75, Finsbury-pavement, E.C. Gifts in kind may be sent to Miss Riddick, superintendent, at the Home.

THE EVANGELISTIC MISSION IN PARIS and at Rouen, Elbeuf, Le Hâvre, and St. Servan conducted, under the direction of the Wesleyan Missionary Committee, by Rev. William Gibson, B.A., is an agency of great value. The ninth annual report, just published, gives much information of important spheres of effort, and records much faithful labour. The Mission has sixteen stations, and last year over two thousand religious meetings were held, attended by 45,000 persons. A good work is being done among the children. The office of the Mission is 4, Rue Roquépine, Paris.

THE BIBLE FOR ITALY.

Rome has been making great advances in England and America of late, while she has been losing ground in Italy, and France, and Spain. A correspondent of *The Times* at Milan communicates to that paper the following noteworthy piece of intelligence, the effect of which will be still further to weaken the Romish superstition in its home, for Rome and the Bible are natural enemies:—

A NOVEL ALLY FOR THE BIBLE SOCIETY.

An ally for the Bible Society has just arisen in a most unlikely quarter—namely, in the publishing office of a leading daily newspaper of this city. Signor Sonzogno, the proprietor and able editor of the *Secolo*, announces that he is about to issue a popular edition of the Bible in halfpenny numbers, so as to bring the book within the reach of all. In the face of the fact that the Church of Rome spares no pains to prevent the Bible from getting into the hands of the people, and in view of the difficulty Bible societies and evangelical agencies encounter in their endeavour to circulate the Word of God, and looked at in connection with the new Penal Code, which makes the priest directly responsible to the State for his speech and behaviour in the pulpit and the pastorate, this announcement of the *Secolo* is weighted with great significance. This also must be noted, that Signor Sonzogno has not undertaken this work in the interests of religion, nor simply out of hostility to the Church, but as a commercial speculation, which, while putting money into his pocket, will also promote the good of Italy. I have known this editor through his journal for many years, and, judging from his liberalism and patriotism, and readiness at all times to advance the welfare of his countrymen, even though it involves a sacrifice, I am justified in saying that he speaks sincerely when he declares his intention in this publication to be what I have said.

The statements which he makes in giving publicity in the pages of the *Secolo* to his enterprise are so strange and striking that I translate a few of them. He says:—

> There is one book which gathers up the poetry and the science of humanity, and that book is the Bible, and with this book no other work in any literature can be compared. It is a book that Newton read continually, that Cromwell carried at his saddle, and that Voltaire kept always on his study table. It is a book that believers and unbelievers should alike study, and that ought to be found in every house. The text will be that of Martini, translated from the Vulgate, and care will be takan to insure accuracy.

He then concludes, "This artistic, useful, and popular edition, the first of its kind in Italy, is destined to have an extraordinary success, equal only to the marvel of its cheap production."

The *Secolo* has hitherto been successful in its publications, and I have no doubt that the editor's prophecy will be realised. Colporteurs and Bible societies will now have their labours lightened and helped. For when once this edition finds its way into the hands and homes of the people, and is read and studied, the Bible will no longer be looked upon as the wicked production of the "Protestanti," or as a foreign importation to be shunned. The timeliness of this enterprise is to be noted. It comes on the back of the adoption of the new Penal Code by the Chamber of Deputies. Had it appeared earlier the Church could have suppressed it, or used its influence in that direction. Now any interference with the liberty of the subject of that nature is a breach of law, and renders the transgressor liable to fine, imprisonment, and dismissal from his ecclesiastical office. Surely happier days are in store for Italy. "The darkness is past and the true light now shineth."

The specimen parts which I have lying beside me on my table are admirably got up in every respect. The paper is folio size, of excellent quality, and the type is large and clear. About one-fifth of each page is text, arranged in two columns at the top, the rest of the page being filled up with notes and illustrations. These latter are an attractive feature of the work and will render it popular. Some of them have a special value, as, for example, two in the first part, which show how the Egyptians were accustomed to represent the universe, and also heaven and earth. On the cover of the parts the editor prints his name, and again commends the sale of his work as "Il libro per eccellenza, ed anche il libro dei libri."

The Times has a leader on the subject, in which some things are stated which are certainly incorrect, amongst others which are true. For example, it is asserted that

"In the form and order, and with the interpretation they append, the priests sincerely believe that Biblical truth keeps all its intrinsic value without the danger of radical perversion. From the purest as well as selfish motives they seek to retain the direct custody of the muniments of the faith…A supply of healthy literature to the new reading public is absolutely necessary for Italy, if its moral health is not to be poisoned at the source. A contribution like Signor Sonzogno's to the store of popular literature generally available will naturally create fresh interests, and, thereby, fresh wants. In the first place it helps to satisfy a want.

"Signor Sonzogno disclaims the intention of an attack on the national Church by his popularisation of a book over which it asserts a species of copyright. The Church of Rome cannot be expected to regard his experiment with friendly eyes. It will put no amiable construction on his professions of neutrality. But if the publication meet with the reception he anticipates, the Catholic authorities will have to alter their own policy in respect of the circulation of the Scriptures in an Italian shape. They are probably conscious of the error they committed in the sixteenth and seventeenth centuries in attempting to shut out from access to the Bible populations which were resolved to study it. They will remember that the result was that a volume they appeared so eager to close was assumed to be altogether against them. In a country like England, where the Bible is, and cannot but be, for all classes a popular manual, they do not try to lock it up from their own lay brethren. When Signor Sonzogno's edition, and others which will follow it, have imbued Italians with a taste for the reading of the Bible, and a determination to resort to it, the Church of Rome is certain to license and encourage a habit it now discountenances. Its chiefs must have the sense to see, under the impulse of the gentle pressure Signor Sonzogno is applying, that artisans had better read the Bible than lewd and profane rubbish. As in any case the Bible is to be published and bought in an Italian dress, they will choose to be among the purveyors. With a little experience they will discover that the usage of popular familiarity with the book is capable of being made no less gainful to theirs than it has been to competing Christian churches."

It is a cause of the deepest thankfulness that the Bible should thus be given to the Italians; but that it is capable of being made gainful to Romanism in any other way than by destroying it, we distinctly disbelieve.

INDIA AND ENGLAND.—A correspondent who is interested in a Home for poor women in the East of London has received from a zenana missionary in India a letter containing the following statement:—"I am sending you by next post an order for £2, a little offering from our native assistants and pupils for your Fresh-air Home. Every year they give something at Easter to some special object, the result of self-denial during Lent."

For the Young.

AN INCIDENT OF THE McALL MISSION.

At Kensington Presbyterian Church last Sunday morning, Pastor Theodore Monod, of Paris, preached a sermon on behalf of the Mission to French people, conducted by Rev. R. W. McAll, and his many helpers. Before commencing his sermon, the Pastor briefly addressed the children present, and read the following pathetic incident, taken from the last report of the Mission:—

THE YOUNG CONVERT AND HIS BABY-SISTER.

"In a poor lodging in the east of Paris, a little girl, four years old, lay dying of a malignant fever. Ill as she was, she was fully conscious of the great event so near at hand. She called to her each member of the family—her widowed mother, her brother, fourteen years old, her elder sister, her little brothers—to bid them farewell. Then she added, 'Now I go to our home.' 'Where is that home?' they asked. 'With my father,' she replied; meaning, with her poor father, who had died two or three years before. Then she made a sign to them all to retire; she desired to spend her last moments on earth alone with her God. After a little time, observing her from the other extremity of the room, they perceived that the end was near. All came around her bed. She lifted her eyes, and raised her little arm towards heaven, and in a moment passed away.

"Who was it that had taught to this child of four years—this baby, one might say—a Saviour's love, so that death was to her as the gate of her Father's house? Her little brother, the boy of fourteen. Led to believe in Christ by his sister, a year or two older than himself, who likewise had received the Saviour in our neighbouring mission school, he had sought to direct the earliest thoughts of his beloved little sister to the Good Shepherd who 'carries the lambs in his bosom.' More than this, he and his eldest sister had succeeded in leading their father and mother, previously quite without religion, to attend our mission-room, and there they were brought to believe in Christ. Already from that family the father and two children have gone to heaven, and we believe that all the survivors are on the way."

Continuing his remarks Pastor Monod said: So you see that even a very little child may be brought to know the Saviour, to love Him, and to pass away in perfect peace. *Even* a little child, did I say? I ought not to have said that, for Christ does not speak after this wise. He does not say, "*Even* a little child may know Me, and enter the kingdom of heaven." But He *does* say to grown-up people, "Unless ye be converted and become as little children, ye shall in no wise enter the kingdom of heaven." If Christ made an exception concerning the little ones it would be this: that the little ones are the most welcome. You remember when the disciples would have prevented the fathers and mothers from bringing their little ones to Christ, how He rebuked, not the children, but the disciples who wanted to turn them away; and how He said, "Suffer the little ones to come unto Me."

I would occupy the remaining two minutes by telling you two wishes that are in my heart for the children that may be within hearing of my voice. The first is that you may grow, as the child Jesus grew, in grace, in wisdom, and in stature; that you become strong and healthy, and that you become wise. Be as well instructed as possible, in as many things as you can. Most of all, grow in grace: that is, learn to know your Father in heaven, and your Saviour more and more.

The other thing is, that you may be kept as little children all your life long, according to the words of Christ that we have just read. When it is a question of knowledge or of stature, of course we must always wish you to grow. But growing in grace does not mean that you will be in your own eyes any greater or wiser or stronger than you are; but in the spirit of a little child, which is the spirit of simplicity and humility, and perfect trust in their parents, you will learn daily more and more to trust your Father in heaven; to love your Saviour who gave Himself for you; and to believe that God does give the Holy Spirit to them that ask Him, quite as freely, yea more freely and gladly than a father gives bread to his children. God give us all the heart of a little child, and then He can make us grow in grace and in the knowledge of our Lord, and make us truly strong in Him.

PRIZE DAY AT CATERHAM.

Travellers from London to Brighton cannot fail to notice the fine building that caps one of the Surrey hills, just at the entrance to the beautiful vale of Caterham. It is the healthy *habitat* of the Warehousemen, Clerks, and Drapers' Schools, established for educating the orphaned children of those who have been connected with these important branches of trade. The institution has, since its foundation, supported, educated, and fitted for active life over 800 such orphans, and is doing a really splendid work.

Saturday last was Prize-day, and a great company of the friends of the Schools gathered on the occasion, when H.R.H. the Duchess of Albany kindly attended to distribute the prizes earned for proficiency in study during the year. After luncheon, the children and the visitors assembled in the dining-hall, and gave a hearty welcome to the Royal lady. One item of the interesting programme was an examination of the boys in mental arithmetic by the head master, Mr. A. G. Ayles, when some most surprising results were seen in rapid and intricate mental calculation. Mr. J. Wells Thatcher, the active and enterprising secretary, read a resumé of the Examiner's report, which was, on the whole, extremely favourable as to the methods of training, and the acquirements of the pupils.

The prizes, handed to the boys and girls with much grace of manner by Her Royal Highness, embraced many useful volumes, as well as articles suitable for young people about to enter on the duties of life. A gold and a silver watch were presented to the best girl and the best boy in the school respectively. In addition to the usual classes, girls got prizes for cookery, needlework, and athletics, while boys were rewarded for skill in shorthand, swimming, cricket, &c. Mr. J. D. Allcroft, who presided, read a loyal address to the Duchess, and several other friends made congratulatory speeches. The Royal visitor made an inspection of the Schools, and appeared to be much interested. The weather was kind, and all went merry as a marriage bell. When the royal *cortège* had departed, and tea was partaken of, the children left for their homes, many laden with prizes, and all looking forward with happy anticipation to a six weeks' holiday.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 15, Acts xxvii. 30—44; Monday, July 16, Acts xxviii. 1—16; Tuesday, July 17, Acts xxviii. 17—31; Wednesday, July 18, Zech. i. 1—16; Thursday, July 19, Zech. iii. 1—10; Friday, July 20, Zech. iv. 1—14; Saturday, July 21, Zech. viii. 1—12.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Skating Rink, Croydon, to July 13. Mr. Martin J. Hall, Salisbury, to July 8. Mr. G. L. Pilkington, Clifton, July 8—15; Cheltenham, July 15—22.

Seaside Services.—The following are the arrangements for July:—Mr. Spiers, Blackpool, 25 to August 20; afterwards at Dover. Mr. G. Banaster, in the yacht *Kingfisher*, and Mr. Martin Hall, Llandudno. Mr. W. H. Roberts, Hoylake and West Kirby. Mr. H. Hutchinson, Spittal, Berwick-on-Tweed, 14—28. Mr. G. H. Chaplin, Dunoon, N.B., 15—24. Mr. W. Huckett, Cleethorpes.

A BOAT SONG.

Oh, I could not go,
If I had to row
To the shores of the other side;
If his saving grace,
Give me only a place
In the boat that his hands must guide.

It must be his power
In the stormy hour
That carries me o'er the wave;
For the calm is more
Than my feeble oar
And my puny strength can brave.

But his arm is strong;
So with gladsome song
I take my seat at his side;
And I sometimes sleep
On the tossing deep,
Where the skirts of his mantle hide.

And we merrily skim,
While I leave to Him
The toil of his own fair bark;
For my meddling will
Would but thwart his skill,
And sink me in waters dark.

Oh, fancy not, soul,
As the billows roll,
That thou must the rower be;
His infinite grace
Gives thee freely a place,
Then rows thee Himself o'er the sea.

William Luff,
Author of "Wave Whispers."

EAST-END MOTHERS.

The Lying-in Home, Shadwell, E., was established four years ago by Lady Greville, and Mrs. Ashton Warner, the latter of whom is honorary superintendent and secretary. The urgent need for such an institution was forcibly pressed home to the heart of Mrs. Ashton Warner while practising among the poor of the East-end. The house, which is situated almost directly opposite the East London Hospital for Sick Children, accommodates seven patients at a time. The apartments are models of cleanliness, neatness, and comfort, and this, coupled with the advice and Godly counsel of the staff, reveals to the inmates a new idea of what home life should be.

The annual court of the governors of the Institution was held last week at the West-end mansion of the Marchioness of Waterford, under the presidency of the Earl of Meath, who maintained that the work being accomplished constituted one of the most commendable and practical forms of charity that could be imagined, and that it only required to be better known to be more widely supported. Among those who addressed the meeting were Mrs. J. Stuart Wortley, Mr. Edward S. Norris, M.P., Dr. Dundas Grant, Canon McColl, and several East-end clergymen. It was stated that during the past year 103 patients had been treated with most satisfactory results. The narrow accommodation afforded in the present small building is out of all proportion to the large number of applicants. The committee earnestly hope that the friends of an institution so valuable to poor women will aid in extending its benefits.

MISS LEIGH'S WORK IN PARIS.—As many of the friends of Miss Leigh's work and Homes have been prevented by the inclement weather from attending the sale, held in the Ranger's Lodge and grounds, Greenwich Park, parcels of good value from £3 3s. and upwards will be forwarded upon application. Boxes to the amount to £10 to £20 will be supplied at half-price to friends who may desire to hold drawing-room sales at their own homes on behalf of Miss Leigh's work. A description of goods, which include many useful articles from Paris, will be sent, on early application to Mrs. Marten, Combe Lodge, Blackheath, S.E.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Donald Fraser, D.D., Marylebone Presbyterian Church.

We are glad to know that our friends of the Children's Special Service Mission are making large arrangements for seaside services. We trust that our readers will remember this work in prayer, and render such help as is in their power, at any places they may visit.

Our good friend, Miss Steer, is enlarging her borders. The "Bridge of Hope," at Ratcliff, has done good service in the rescue of young women, and there is every reason to believe that the new laundry, night shelter, and house for workers will prove valuable adjuncts to the work.

Cardinal Lavigerie, "Archbishop of Algiers and Carthage," "Apostolic Delegate for the Missions of Equatorial Africa, the Sahara, and the Soudan," and "Primate of Africa," who has been engaged for more than twenty years in mission work among the Arabs of Algeria and Tunis, preached to a vast audience in Paris on a recent Sunday afternoon, taking for his subject "The Northern and Central African Slave Trade."

> The horrors of the trade, he said, are little known in Europe, and are difficult even to imagine. The poor wretches, who have souls like our own, are hunted like wild beasts, and far more are destroyed than are sold. When caught, the unmarketable ones are either killed or left to die of hunger. The women are usually violated and then burnt. The number of slaves sold annually he declared to be not less than 400,000; and to capture these at least 2,000,000 are massacred. If this is allowed to go on the Continent of Africa will soon be depopulated. There is a regular "human flesh market," he said, at Morocco, and another in Egypt on the north of the Red Sea. A great empire in South America has just set a noble example by shutting up a market to which these poor wretches were sent. The whole trade is only the effect of a terrible thirst for gold.

Much remains yet to be done before this scourge is abolished. But, with our own hands as a nation so deeply stained with the opium and drink trades, how can we pluck the mote out of our brother's eye before we have cast the beam out of our own?

Sir William Hunter's paper on "Our Missionaries," in the current *Nineteenth Century*, is very valuable, although we could have desired that one or two criticisms in it had been somewhat different. The testimony of an official Indian administrator for a quarter of a century, who has watched the work of Protestant missionaries, is timely and important. He says he knows no class of men who have done so much to make the name of England respected; to make the better side of English character understood; to awaken the Indian intellect; and who at their death are more regretted, or receive such honours of affection from the native press.

The article testifies, further, that in relation to slavery, to education, to the exposure of social evils, and to all national wrongdoing in India, and elsewhere, missionaries have marched in the van of the noblest movements of England. Men of birth and scholarship, from the Universities, are living in common a life of apostolic simplicity and self-sacrifice. Equally emphatic is the witness borne by the writer as to success. In one great province of India the native Christians are increasing six times more rapidly than the general population. A new life and civilisation are everywhere coming into India from missionary work. Such a testimony ought to shame the uninstructed criticism of missions with which we have been too familiar in the past.

The paper in the July *Contemporary* on "The Future of Religion," ought to have the effect of curing the shallowness among many sincere though mistaken Christian persons, who are always demanding of writers and speakers that they shall look on the bright side of things. The author of the article, M. Emile de Laveleye, is one of the first Christian philosophers in Europe. He sets forth three causes that are undermining true religion in our day. (1) Darwinism, which on the Continent is penetrating all classes, and threatening the essential principles of all spiritualism; (2) the passion for the things of this world which leave no place for the spiritual life; and (3) the socialism which is everywhere sowing the seeds of Atheism. When such a writer declares that civilisation itself must perish with the progress of modern doubts and negations, there is a call to faithful men to look at this side of things, and to be earnest as to the effectual remedy.

"Curses come home to roost." We quote the following from *The Daily News*:—

> Indian opium, which the Chinese in other days fought so hard to keep out of their country, is now reported to have become a very small and still diminishing article of import at the Chinese ports; but, unhappily, this is only because the Chinese have taken to growing this pernicious drug themselves. Mr. Holland, Acting-Consul at Newchwang, a Chinese port in the extreme north of the Gulf of Pe-chili, states that the cultivation of the native opium appears to be a profitable labour among the poorer classes, and pays as well again as millet, their chief staple of food, or any other grain. It was the extra tax of 80 taels per chest on foreign opium that gave to the native drug such an impetus. Mr. Holland thinks it may safely be prophesied that not only will the foreign drug cease ere long to figure as an import, but the native drug will soon appear as an export.

Thus the poisonous plant which we forced upon China degrades and ruins the Chinese who use it; we derive no permanent advantage, even in money; and China will export to other nations, including England, her dependencies and colonies, that mischievous drug with which England obliged China to curse herself. Can we for a moment doubt that, under the righteous government of God, a terrible penalty will fall to the lot of England?

At the annual meeting, on the 27th ult., of the Congregational Western College, Plymouth, Dr. Fairbairn, in addressing the students, is reported to have said—

> No man ought to attempt to speak on theology until he had mastered the essential elements of a liberal education. The problems theology handled were the greatest problems of human thought, and he hoped the time had come for the Western and other colleges to say no man who had not had a distinct and definite education, cultivated and cultered, should enter there.

To decry an educated ministry is to make a great mistake; but to say that no young man shall enter a ministerial training college who is not first "cultivated and cultured" is to announce a principle against which we venture to utter a protest. The history of Congregationalists themselves must surely offer a warning against such a new departure. Scores of the ministers who have been used of God to give to Congregationalism its strength would have been shut out of training colleges by such a dictum. William Jay, went to Mr. Winter's academy, at Marlborough, from a stonemason's yard, after an illiterate village education, and John Angell James went to a college at Gosport from a linendraper's shop, at Poole, with most meagre attainments in learning.

A Bill has been introduced into Parliament, which is aimed at those numerous so-called "clubs" which are mere drinking and gambling shops. It provides, *inter alia*, that all clubs shall be registered with the Registrar of Friendly Societies, a fee of £5 being paid, and a copy of the rules and regulations lodged. Such a measure, however, does but touch the fringe of the subject; for many of the *bonâ fide* working men's clubs which have sprung up in such numbers do much harm. The whole question requires to be grappled with vigorously, and with even-handed justice, for there is no reason why the luxurious haunts of Pall Mall and St. James-street should be exempt from control. The matter is too wide and complicated to be adequately dealt with in a private Bill, and it ought to be taken up by the Government. Meantime, the present Bill is a step in the right direction.

In so far as the Lambeth Conference, now assembled, renders solid and practical assistance towards the solution of the pressing social and religious problems of the day (*e.g.*, purity, intemperance, care of emigration, and socialism, which appear on the programme), it may be productive of good results. But, in view of the present current of affairs in the Church of England, there is reason for fear lest it should conduce to ecclesiastical exclusiveness, and to the exaltation of a grand visible organisation above the true catholic and invisible Church of Christ. The time occupied by the bishops in discussing the relation of the Church of England to the Eastern and Romish Churches and to the "Old Catholics," might be better employed in considering its relations to Wesleyans, Methodists, or Presbyterians. Episcopal energies might also with greater advantage be directed towards restraining the growing lawlessness and sacerdotalism among their clergy, and, as becomes "faithful overseers," in defending Protestant parishioners and laymen generally against the stealthy inroads of Romish doctrine and practice.

Apropos of this question, we note that *The Morning Post* speaks of the Archbishop of Canterbury as "the successor of St. Augustine, who in everything but name enjoys the dignity of the early Christian patriarchs, and Canterbury may almost claim to rank with Rome as a universal episcopate!"

It is pleasant to read, if only as a set-off against the disgraceful frequency of vivisection, that an "Animal's Institute" has been established at Wilton-place, London, S.W. Our admirable contemporary, *The Hospital*, states that the objects are the humane treatment of domesticated animals, the study of comparative pathology without vivisection, and the alleviation of pain and suffering in the lower animals. Gratuitous advice as to treating animals will be given, and operations will be conducted under chloroform; and there will be an anæsthetic chamber for the painless destruction of aged and incurably diseased animals. There are other good features in connection with the Institution, and we are sure that all our readers who love animals will join our contemporary in the hope that the movement will be of benefit to "our poor relations of the dumb creation."

The Indian Spectator, with reference to the recent revolt of students at the Madras Christian College, says:—

> Missionary efforts in the country have done more for it than probably any other single influence from outside. To decry such efforts, even if there be an instance of arbitrary or unworthy dictation, is a wrong to the people of India; and the evil can hardly be exaggerated when we see that the cry of an anti-Christian Englishman is apt to be taken up by ill-informed native writers, who are then denounced as atheistic and disloyal, sometimes by their English guide himself. We believe Mr. Miller's reputation to be above all cavillings.

The patriotic publicans, who are anxious not to "rob a poor man of his beer," had a demonstration in London on Sunday afternoon, against the proposed closing of public-houses on the Lord's Day. It would have been more conclusive as an indication of the popular wish if the working men themselves had moved in the matter; as it was, one cannot but conclude that the publicans were thinking more of their own pockets than of the real or fancied wants of the working man. The resolution submitted to the conclave in Hyde Park avers that Sunday closing would be "subversive of the cause of temperance." The meagre reports in the daily papers do not enable us to learn what arguments were advanced in support of this extraordinary proposition.

We are glad to see that the expectations with regard to the Report of the Select Committee on the Irish Sunday Closing Acts have been fulfilled, and, in some respects, exceeded. The Report recommends the extension of the Acts to the five cities now exempted, thus making their operation universal. It also suggests that Mr. T. W. Russell's Bill for closing at nine on Saturday nights should apply to the provinces as well as to the towns, and that the distance to be travelled, in order to constitute a *bonâ fide* traveller should be increased to six miles. It has been amply proved during the inquiry that there is more lawlessness on Saturday nights than on any other in the week, and with the early closing of public-houses the most potent cause of this will be removed. The new *bonâ fide* traveller proviso would be a great boon in many parts of England.

There has of late years been a lamentable desecration of the Sabbath in Ireland, due to the establishment of athletic and other unions for outdoor sports, and the selection of Sunday for the amusements. In some cases the grounds are near to places of worship, and complaints of the noise and disturbance have gone unheeded, the unpleasantness of noisy bands of music having been added in some cases. It has been found, however, that the sports are proving more attractive than the Mass; and, at length, the Roman Catholic Bishop of Armagh has sent out a protest against the growing scandal. A Dublin dignitary is credited with going not quite so far, and with only suggesting that the sports should commence at 2 p.m. instead of 11 a.m., as "the boys would then have time to get instruction in the Christian doctrine." A little education in the direction of the fourth commandment apparently also is pressingly called for.

A somewhat remarkable publication, seeing that it is intended for the use of those who, at any rate nominally, are Protestants, has just been issued under the title of a "Children's Mass: in Rhyme for Singing," and, as it is sold at four shillings per hundred, it evidently is intended to have a wide circulation. With this class of literature being scattered broadcast, and with the doctrines of Rome being taught from hundreds of pulpits, in what ought to be Protestant places of worship, it is not surprising to read, as we do in the Roman Catholic journals for the current week, of the success of the missions of the Passionist and other Romanist Fathers. One journal, referring to such a mission at Evesham, states that the chapel is so crowded on Sunday evenings that many have to remain outside in the garden, the great attendance being "the more creditable to the priests in that there are but few Catholics in the neighbourhood." An attractive peculiarity is stated to be the singing of vespers in English. It is added that "many are now being instructed, and will, no doubt, eventually be received." If these reports are not exaggerated, there appears to be ground for inquiry as to what the Protestant ministers of Evesham are about while all this is going on in their midst.

Romanism is spreading among the coloured people of the American Continent, and it is said that several negroes are now in training in Rome and elsewhere to become priests. The American Roman Catholic papers say that the cause is not far to seek, the Roman Catholic Church being "the only one on this Continent offering the negro communion on terms of equality." If this is not true all round, it certainly is the fact that outbreaks of the so-called "colour prejudice" have been of but rare occurrence among the Romanists, and that they are apparently reaping the result in a large accession of numbers.

The appeal of the two Protestant professors who were condemned to imprisonment and to pay heavy costs for having refused to salute a Catholic priest bearing the Viaticum to a sick person in Madrid last April has been dismissed by the Supreme Court of Justice. Its finding is that the inferior Court rightly interpreted the existing penal code enactments against persons committing acts of disrespect to the State religion. Commenting upon this *The Daily News* says:—

> It is only fair to say that the same Supreme Court decided some time ago that the Public Prosecutor in Corunna must bring to trial some Catholics who entered a Protestant chapel with their hats on, insulted the pastor, threw the Bible on the floor, and trod upon it.

But these are by no means parallel cases. In the former, two pastors passively refrained from saluting what they considered an idolatrous pageant, which is not to be compared to the aggressive and scandalous behaviour which characterised the latter. We must not allow liberality towards Romanism to override justice to those who suffer for the truth.

The Madras Weekly Mail, of June 16, says that the following notice appeared in the previous Tuesday's *Gazette*:—

> Under Section 3 of Act xiv. of 1868 (The Indian Contagious Diseases' Act), His Excellency the Governor of Madras in Council hereby notifies, with the sanction of the Governor-General in Council, and in supersession of the notification published in *The Fort St. George Gazette*, of September 22, 1868, page 492, that from and after July 1, 1888, the provisions of the aforesaid Act and the rules framed thereunder and at present in force shall no longer apply to, or have effect in the town of Madras.

In a report upon the alleged over-pressure in public elementary schools, Sir J. C. Brown, M.D., who made the inquiry for the Education Board, asserts plainly that several diseases, such as water on the brain, and also insanity, are increasing year by year; and that it is to over-pressure in these schools we may look as the main cause of the increase. The fact is not a pleasant one to contemplate, but if the report leads to a modification of the system, the little martyrs will not have suffered in vain.

"HUMAN DESTINY."—Dr. Anderson's work bearing this title is an able treatise against the "larger hope" as expounded in "Salvator Mundi." It is published by Messrs. Hodder & Stoughton.

REQUESTS FOR PRAYER.—For blessing on meetings by Mr. M. Steedman, in Perthshire and Fifeshire, till July 27; and for meetings afterwards in Militia Camp, Lanark.——For tent services being held at Hornsey Vale, N.

MR. DENHAM SMITH continues slowly to improve and gain strength, and it is hoped that warmer weather will once more permit of his getting out. We are informed, however, by his physician that, although his general state is thus, happily, altered for the better, yet, so long as certain conditions persist, which have throughout his long illness given rise to anxiety, the future course of the disease must be a matter of grave uncertainty.

FRENCH CHRISTIANS AND THE JEWS.—The Paris Committee for the Evangelisation of Israel is seeking to interest all Christians in its efforts on behalf of the Jews of France and Algeria who number about 130,000. *Le Réveil d'Israël*, published by M. Gustave A. Krüger, pastor, at Gaubert-par-Orgères, Eure-et-Loir, contains the official announcements of the committee, and also much well-digested information respecting evangelistic work among the Jews in all parts of the world.

INSANE CONVALESCENTS.—The annual meeting of the After Care Association for Poor Friendless Female Convalescents, upon leaving asylums for the insane, was held at 83, Lancaster-gate, W., on Wednesday, July 4, the Earl of Meath (President) in the chair. The report stated that good progress had been made in the work of the Association during the past year. Cases are received from all parts of the country. Full information to be obtained from the secretary, Mr. Thornhill Roxby, Emblewood, Osbaldeston-road, London, N.

THE CLOSING ALL-DAY MEETING for the season in the House of Rest, at Cambridge Gardens, Kilburn, took place on Friday last. Miss Mason, speaking from the Song of Moses, told of deliverances the Lord still vouchsafes for his people. Several present gave testimonies of such deliverances in their own personal experience. The three o'clock meeting was presided over by Major Swanson, of Wimbledon. Dr. Prochet, from Rome, gave a history of the Waldensian Church, showing how wonderfully it had been preserved, and what a powerful influence it had exercised in keeping alive and fanning the spark of religion in Italy for centuries. At the evening meeting, Bishop Gregorius gave a most earnest evangelical address, in which the claims of Syria were urged. Interesting addresses were also given by Mr. J. McDonald, of Wimbledon, and others.

THE NEW SOUTH WALES Criminal Law Amendment Bill has passed through its final stages in the Legislative Council.

HURON, DAKOTA.—A correspondent states that a Camp meeting in connection with the Methodist Episcopal Church, recently held in this part of the State of Dakota, was a time of much spiritual refreshing and revival. The Gospel tent in use at the meeting will be devoted during the summer to evangelistic work.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XV.—THE CRACK IN THE WALL.

A gentleman who had been converted to God in a mission, was very earnest in his first zeal to do good to others. He opened his drawing-room for Bible-readings, and invited his friends, far and near. Formerly he used to ask them to dances and parties for idle amusement, but now that he was changed, he desired more profitable gatherings in his house.

Between thirty and forty of his friends assembled again and again, to receive edifying instruction from the Word of God. Upon these occasions they asked questions, and encouraged one another in the Lord.

Not yet content, my friend took a room in a crowded part of the city for Gospel addresses, and by this means much good was done to the people of the neighbourhood.

This gentleman found time to attend to all these labours of love without in any way neglecting his usual business. I need not say that he was happy, and all the more so in his endeavour to make others as happy as himself.

After a few years, however, there came a change over the spirit of his dreams. The Gospel work began to decline, the Bible-readings were not so frequent, and otherwise it was plain to see that there was a falling back.

Astronomy, the microscope, chemistry, and other scientific pursuits which used formerly to occupy this gentleman's mind were coming back to the primary position they had held before his conversion.

In the midst of all this defection, there came an ominous crack in the side wall of his house. The builder was at once sent for. He said, "Oh, that is nothing more than an ordinary settlement, the house will be all the stronger for it—we can easily set that to rights."

However, soon after he had finished that work, there came another, and still more ominous crack. What is that?

"Oh," said the builder, "I do not like the look of that—it is very awkward."

Sending for his men, he had the ground dug up at various points round the house, and then discovered the cause of mischief. The foundation of the house was resting upon clay, and the weight of the superstructure was causing it to slip.

There was no time to lose, consequently the family were hastily sent away from home. Thereupon the builder and his men proceeded to underpin the foundation, that is to say, they removed the clay, and brought the house to rest bodily upon the rock beneath. Now it became secure, and no more cracks appeared in the walls, nor is there any further danger of collapse.

Here was an opportune parable, and an appropriate allegory, if it was only attended to. It is very easy to run up a house anywhere, either upon clay or sand; so is it easy in the first joy of conversion to set up Bible-readings, and Gospel meetings, or any other kind of religious works.

The very labour and responsibility of keeping them up sometimes presses hard, and often causes the regularity of the meetings to be broken, and the interest to decline; but should not cause them to be discontinued.

Work, however good, and even spiritual, fails if it is begun in the energy of the flesh. The flesh is slippery clay to build upon! It is well that it should fail; but the failure need not be a reason for discontinuing the work.

This gentleman's house was not left to fall because cracks were observed in it. The cracks were indicative of danger, and led to the discovery and removal of the underlying clay.

So our discouragements should be a reason for coming to the Lord, that He might show us the cause of failure, and the remedy. We should, as the builder did, have the clay removed, and get down to the rock foundation. Then we may be sure that the work will stand.

It is sad to see defection and backsliding; but more sad to hear the fault laid upon God, or his work, when all the time the failure is but the natural result of our own weakness.

Blaming the builder, or even discovering the cause of mischief did not save the house in question; but the application of the remedy.

There is only one way for this gentleman, and others like him, to be restored to a happier condition, and more lasting work. That is, for them to come to the Lord with their troubles, instead of giving up work, and going back to previous amusements, or occupations.

I remember the time when an ominous crack appeared in the wall of my work too. I was amazed and discouraged to be sure, and was sorely tempted to give up spiritual work, and go back to the ecclesiastical religiousness in which I had previously delighted.

But the burnt child dreaded the fire. I could not go back to that, so I cast myself before the Lord, and with my face on the ground, I besought Him not to forsake me, or take away the manifest working of the Holy Spirit from me.

I had observed that the interest of the people to whom I ministered was flagging, and that they did not care to come to the services as formerly. Besides this, those who did come were not so earnest and lively as they used to be.

There was an evident ebbing of the tide of power and blessing. The Lord showed me that I was preaching Salvation instead of the Saviour—Conversion instead of Jesus Christ and Him crucified. I was bringing the gift before the people and leaving out the Giver.

I thanked God for this revelation, it was a word for myself as well as for others.

What could I do but go forth to declare this, and lead the people to believe, not in salvation but the Saviour. Thus I was enabled to bring them to the true and only foundation, the rock, Christ Jesus, as their resting-place.

After this, I saw a permanent work of God in that parish. It was not so popular, or so exciting and noisy as formerly, but there was a reality about it which bespoke a firmer basis.

This, manifestly, was better than giving up my work in despair, or going back to beggarly elements for consolation.

Whenever work fails, there must be a cause or reason for it, and we should not rest until we have discovered what it is. God is ever ready and always willing to help us in this search. He can easily bring us out of darkness and perplexity and show us where our work is not according to his will.

THE HOUR OF PRAYER.—A correspondent who frequently attends the prayer-meeting held in the schoolroom adjoining St. Katherine Cree Church, 86, Leadenhall-street, from 1 to 2 o'clock each day, conducted by Mr. Wilmshurst, says he has derived more help than he can describe from the earnest words of the conductor, sending him back into the world cheered and comforted. He thinks that if City men would avail themselves of this rest by the way they would be greatly refreshed.

A GOOD EXAMPLE.—A former governor of one of our great prisons having gone to reside in Kent, a dozen miles from Essex, his daughter conceived the idea of inviting her former poor neighbours of the seventy thousand peopled parish of Clerkenwell to spend an afternoon and evening in the grounds of their country mansion. Once a week, in the "strawberry season," they go in batches of twenty-six to thirty. This new and inexpensive movement is a descent to the lowest depths of poverty and need. The poor Christians of the alleys and the slums are introduced to their well-to-do sisters on the "lawn tennis grounds." "The rich and poor meet together; the Lord is the Maker of them all." I am very anxious for the extension of this movement.

William Catlin.

THE KING OF THE BELGIANS AND THE CONGO.

The London International Missionary Conference, at its last session on Wednesday evening, June 20, appointed a deputation to wait on the King of the Belgians in reference to the suppression of the drink traffic in the Congo Free State. It was found early in the following week that the King was actually in London, and an arrangement was made for an interview with His Majesty on the evening of Thursday, June 28. Owing to the difficulty of communication with the members of the deputation, only two of the four appointed were present, Rev. Dr. Murdoch, of Boston, Secretary of the American Baptist Missionary Union, which has a mission on the Congo, and Mr. H. Grattan Guinness, Hon. Director of the East London Missionary Institute.

As it did not seem probable that a larger number of the deputation could be present at the alternative time and place assigned by His Majesty for the interview, and as the chairman of the deputation had in his possession a properly certified copy of the resolutions passed by the Conference, it was decided to proceed with the interview at that time.

The members of the deputation were received with great cordiality by the Belgian King, and when the resolutions were presented he expressed his hearty thanks to the Conference for the kind sentiments expressed towards himself, and for the generous interest manifested for the people of the Free State. His Majesty declared that he was fully aware of the grave importance of the subject to which the Conference had so courteously invited his attention, and that he considered it his Christian duty to do all in his power to protect his Congo subjects from the dreadful evils of strong drinks. He also invoked the earnest co-operation of the Christian people of Europe and America in the attempt to suppress a traffic so injurious to the bodies and the souls of men. The audience was quite protracted, and His Majesty reiterated these sentiments in various forms of expression, leaving on the minds of the members of the deputation present a strong assurance of his sincere desire to do all in his power for the furtherance of the views of the Conference.

Let Christian people everywhere unite in earnest prayer to Him who has all power in heaven and earth, and in whose hand are the hearts of all men, that He will so order events and move human hearts as to save the poor people of Central Africa from the additional curse of strong drink.

THE LICHFIELD DIOCESAN CHURCH MISSION is showing much activity. Canon Wilberforce preached the annual sermon a few days ago in the Cathedral, to a congregation of 2000 people. At a large public meeting, Mr. H. A. Colville, the lay evangelist, said that in the Potteries and Black Country there are thousands of people outside all forms of religion; in fact, 80 per cent. of the population take no part in religious worship. Eighteen months ago he had only two evangelists working for him; but to-day there are twelve labouring in different parts of the diocese, and four others have been sent out from the Training Home at Hanley.

RUSSIA.—Efforts are being made to persuade the Russian Government to permit the holding of an Œcumenical Council, in which all the independent Orthodox Churches shall be represented, on the occasion of the approaching festival to be held at Kieff in honour of the 900th anniversary of the introduction of Christianity into Russia. It is proposed that the Council shall discuss the following questions:—(1) The definitive termination of the Bulgarian schism; (2) the relations between the Coptic, Abyssinian, and Oriental Orthodox Churches; (3) the organisation of the Armenian Church; (4) the abolition of the sect of "Old Believers"; (5) the reinstallation of the Servian Metropolitan Michael in his diocese

MILDMAY PARK CONFERENCE.

SMALLER GATHERINGS.

Morning Prayer Meetings.

As customary, there were early meetings held every morning at 7 o'clock, at each of which Sir Arthur Blackwood presided. They were well attended. At each meeting requests for prayer were submitted by Mr. J. E. Mathieson. On Thursday morning, Rev. Canon Christopher, of Oxford, gave a short address, in which he dwelt with great earnestness upon the memory of Rev. W. Pennefather, and hoped that many of those present would help to get Mr. Pennefather's Life circulated amongst young men. He fervently asked prayer for young men in Oxford, Cambridge, and elsewhere at universities and colleges, and also for the young in schools. Dr. H. M. Parsons spoke on the necessity for a baptism of the Spirit. Rev. F. B. Meyer directed the attention of the meeting to Philemon 21: "Having confidence in thy obedience I wrote unto thee." If Jesus Christ never sends any messages to us, and makes to us no fresh revelations, is it not because He cannot trust us to do what He bids? To those who obey, Christ comes and asks to be the tenant of their hearts by the Holy Ghost.

On Friday morning, the meeting was addressed by Rev. Jas. Bradley, of Leamington, on growth in love and in fruitfulness. On Saturday morning, Sir Arthur Blackwood said he hoped something of the fragrance of the Mildmay Conference would follow them to their homes and lives, so that they should become sweeter in disposition and more self-denying in action. Dr. A. J. Gordon, of Boston, specially pointed out that the words in the text, "Whom He justified, them He also sanctified," are put into the past tense, because it is certain and true—also "whom He sanctified, them He also glorified." Is not the glory future? Yes; but He puts it into the past tense because it is so certain and true, and so inevitably to come to pass, that we can say it is done. This should lead us through all discouragement to step into the Lord's victory. Dr. Constantine, of Smyrna, gave a touching personal testimony. Dr. A. T. Pierson, of Philadelphia, sounded a warning note, saying: We cannot go down from this mountain into the valley below without peril. See what a warning we have in the case of Jehoshaphat, who went away from the field of victory to Jerusalem, with psalters, harps, and trumpets, and with the fear of God on the countries around, because God had given him victory. Yet what followed. Though Jehoshaphat was a holy and upright man, the high places were not taken away; the idols and idol-groves remained in the neighbourhood of the Temple of God. Then he formed an unholy alliance; so that Eliezer prophesied against him, saying, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." We must get idols out of the heart, out of the sanctuary's surroundings; we must not enter into evil compacts with the men of this world, in the interests of making money or reputation, and securing worldly position. If we do, may the Lord break our works, and show us that none of these compacts shall stand.

Missions to Israel.

MR. T. A. DENNY presided at a meeting on this subject in the Large Hall on Wednesday afternoon. Rev. JOHN WILKINSON said that Christians were asked to take no other interest in Jewish missions than the Word of God warrants. What does God say? To Abraham He said, "I will bless thee, and I will bless him that blesses thee." We have not fulfilled our mission yet. Although the Jews rebelled against God, He has not altered his purpose concerning them. He has the same feeling about them that a yearning mother has over a wayward son. Some people say we cannot reach the Jews, but everything is favourable. They believe three parts of our Bible, and from those portions they can be influenced to believe New Testament truths. Have the Jews done anything to show that they are less prepared to accept the Gospel than at Pentecost? and when Saul of Tarsus yielded? The Jews are easily reached. We have had missions to the Jews for the past three-quarters of a century. Thirty thousand to fifty thousand Jews have been baptized into the Protestant Christian faith. In Europe to-day there are hundreds of Jewish ministers and missionaries. The field was never riper than it is to-day. Jewish Rabbis are speaking in the most respectful terms of Jesus Christ as the greatest moral reformer the world has ever seen, and they read New Testament Scripture to an extent never known before in the Christian era. Mr. Wilkinson then gave a brief sketch of the various agencies connected with the Mildmay Mission to the Jews. In answer to a question by the Chairman, Mr. Wilkinson said they desired to have a Mission House in East London, where all the agencies could be centered. For this he asked £10,000.

Dr. BAEDEKER interpreted for Rev. W. FABER (Leipzig), who said that from Israel the Scripture went forth to all nations, therefore all nations ought to see that the Gospel message is given to Israel. The English nation is in the van in advancing this great object. Pastor Faber, who has made several missionary journeys in Galicia, Buckowina, Roumania, and Russia, related some interesting particulars connected with Rabbi Rabinowitch. He said that Professor Delitzsch, in connection with himself, had founded a Hebrew Missionary College in Leipzig in order to work as much for Israel as possible. Theological students who have gone through the usual course of University study are trained there for Jewish mission work among Gentile and Hebrew Christians. Prof. Delitzsch is desirous that the College should be upheld by the help of English Christians. There are unions among students of nine German Universities for the purpose of inquiring into mission work on behalf of the Jews; but the love for Israel is still in its infancy in Germany, and not strong enough to keep alive such an institution as this Hebrew Missionary College.

Dr. Pierson, having briefly spoken as to the great future in store for the Jews, the meeting was resolved into one of prayer on behalf of work and workers for the Jews in many lands.

French Protestant Missions.

REPORTS of the work being accomplished in heathen lands by French Protestant Missions were presented on Wednesday afternoon in Room No. 4; the chair was occupied by Mr. W. H. Seagram. Pastor GEORGE APPIA, of the Evangelical Mission of Paris, said that in France last year they had observed the Centenary of Toleration. That meant that in 1787 a French Protestant had no right to exist. As a Missionary Society, they have sent out to the foreign field a large number of missionaries. He gave a very hopeful and encouraging account of the work in South Africa, particularly in Basutoland and on the Zambesi. Last year they had the joy of sending to the Zambesi two young Christians from the Waldensian Valley. It is their intention to raise up in South Africa a large band of native preachers and teachers of the Gospel.

Pastor ALFRED BOEGNER, secretary of the Society, said that though they were a very small missionary society, he trusted they were a very useful one. Having given some statistics, he said they were anxious to establish new out-stations, and would be thankful for the help of their English brethren. The late Major Malan, who did so much for the missionary cause in South Africa, formed a committee in London which used to give help; but that committee has ceased to exist.

Rev. J. A. TAYLOR, a coloured pastor, described the work of the French Protestant Mission in Senegal. The prevailing religion is Mahommedanism, which is recognised and endowed by the Government. This invests the chief of that false faith with judicial authority in many matters. Instances are know of a whole tribe becoming Mahommedans in a single day through the fiat of the king. We have at last succeeded, remarked Mr. Taylor, in founding two stations—one at St. Louis, and the other at Dagana. At St. Louis our schools are well attended, and our evangelistic efforts have been so successful that the time has come to erect a small church for our members.

Rev. THEODORE MONOD described the origin of the Society's missionary house in Paris, which has been built during the year. The building, he observed, has been paid for, nearly the whole of the money being subscribed by the French people themselves. The main object of the institution is to train students for the foreign mission field. There are thirteen young men now preparing for heathen lands. In closing, Pastor Monod said: We want you to pray for us, and to help us. In France we are sometimes asked, "Why do you work for the Basutos? By so doing you are working for the English." We say we are not working for the English, but for Christ. We are glad if we are doing any service to the English. It is time that our work should be extended. Nothing is wanted to enable us to do this but funds. We ask you to contribute your share. I hope the outcome of this meeting will be that some one will take up the matter, and re-constitute the late Major Malan's committee.

Work among Seamen.

ON Wednesday afternoon, notwithstanding the rain, the tent was crowded by an assemblage of friends gathered to hear reports of work in connection with Sailors' Rests. Mr. R. C. MORGAN presided, and referred to the excellent address given at the morning meeting by Dr. Andrew Bonar, in which he mentioned various branches of Christian work, but omitted that amongst the men who "go down to the sea in ships." A few years ago many vessels were floating hells, and godly seamen were scarce, but now there are few ships on which some of the crew are not Christians. God has wrought great changes, and seamen are being converted in large numbers, and becoming missionaries to their fellows and to people in other parts of the earth where their vessels call. We cannot exaggerate the importance of helping to foster the missionary element in sailors.

Rev. Dr. CONSTANTINE said he was led to Christ through the influence of a sailor, and he is now engaged in work amongst them at Smyrna. Some particulars were given of the operations of the Smyrna Rest established by Miss Maria West. Ladies visit every ship that comes into port, and distribute religious literature amongst the men, who are invited to make free use of the Rest, where every necessary accommodation is provided for them, and where they hear the good news of salvation. Gospel meetings are held every evening at both the Smyrna and Constantinople Rests; these were attended during last year by nearly 6000 men, not without good results. A Rest is much needed at Galatz, and this would be a good opportunity for any lady seeking a sphere of work for the Master. Dr. KALOPOTHAKES, of Athens, gave a similar account of work at the Piræus, Greece. He said:—Piræus is the seaport of Athens, and, next to Marseilles, the most important port in the Mediterranean. All the mail steamers from the west of Europe and many freight steamers and sailing vessels going to the Black Sea touch at the Piræus, so that there is great work to be done among seamen there. Three years ago the Greek Evangelical Church in Greece undertook to carry on the evangelistic work, which was under the care of the Presbyterian Church in the United States, and among the stations occupied by its evangelists, Piræus was one. They had religious services there in a hall not very far from the shore, but there was no proper person to work among the seamen. Such a one God soon sent us in the person of a young woman well adapted for the work, whom we at once engaged. Her chief work consists in visiting ships, and praying with and distributing tracts among the sailors; in visiting private families, hospitals, and prisons, and reading the Gospel to the inmates. Upwards of thirty vessels are visited every week, and about 200 tracts in various languages are distributed, besides between 400 and 500 in Greek.

We hope soon to have a hall near the sea which will be more convenient for the sailors. We also want to place a Bible-women at Patras another very important seaport of Greece, and I believe God will send us a qualified lady worker for that post.

The "Strangers' Rest," Ratcliff Highway, was spoken of by Mr. J. T. Isaac. All the year round, he said, there are cases of decided conversion. The daily preaching of the Gospel in the notorious Highway may be truly said to be world-wide in its effects, for several now labouring for the Lord as missionaries and workers in foreign lands are known to have been brought to the Saviour at the Rest. The Strangers' Rest at Cardiff was briefly referred to by Miss Tilly.

Mr. Charles E. Faithfull appealed for workers for Marseilles. The port is visited annually by about 140,000 seamen, and amongst these there are only three Christian workers, who would be greatly cheered if Christian travellers passing that way would call in and render a little help.

Lady Beauchamp asked for workers for Hâvre, which is within twelve hours of London. It is not ladies that are wanted so much—the Rest is hardly fit for ladies to reside in—but young men, who will visit the cafés and work amongst the sailors. A terrible description was given of the condition of the town, and of the temptations to which the sailors are subjected. The last time she was in Hâvre a sailor said to her that he had never been in such a hell upon earth as Hâvre; Ratcliff Highway was a very paradise in comparison to it. Workers are also much needed in Honfleur and Antwerp, which is even worse than Hâvre for its wickedness. A Belgian gentleman has lately given £8000 for erecting a Sailors' Home in the latter place, and the Government are going to present a site for the building.

Mr. Robert Paton read several interesting letters from sailors who had been led to Christ through the work in Ratcliff Highway. One was from a man working in Missouri, who, during last year, was the means of the conversion of thirty persons. Mr. Paton emphasised the fact that those brought to Christ in the Rest are regularly written to by Christian ladies, and are never unmindful of the place where they were led to the Saviour.

Miss Annie Macpherson said God wants prepared instruments to do his work. Unless people have been used in their homes, they will not be any use in Ratcliff or abroad.

Two Christian seamen testified that the sailors thoroughly appreciate the Rests, and thanked the friends who support them. One of them, a "bargee," said that a few years ago he hardly knew a Christian bargeman; now he could count up over two hundred.

The Railway Mission.

Immediately following this, a meeting on behalf of the Railway Mission was held, presided over by Mr. S. Gurney Sheppard. Mr. D. Spencer, the secretary, said there are now in connection with the Mission two hundred and fifty branches, where work is carried on among railwaymen, their wives, and families; seventy-four of these have been formed since about this time last year. There are branches on all the main lines in England, Scotland, and Ireland. In South Africa and in India the work is opening up rapidly; Australia is calling for help; the Continent is beginning to move, and New Zealand too.

Two men from Bow gave some account of the work there. Indoor and open-air evangelistic services are regularly held, and souls are saved continually. Prayer is the mainstay of the work. A foreman porter at Liverpool-street station said God is blessing the work on every hand. At Stratford there are conversions at almost every meeting. Ladies are doing the greatest part of the work. A signalman from Kentish Town said that on his line there are now many Christian men, whereas two or three years ago he hardly knew of any.

Miss Grenfell, of Swansea, commenced her work because she once overheard a porter say to a mate, "Nobody cares for us railwaymen"; she has now spent several happy years in this service. She appealed to other ladies to take up this labour of love. She especially urged Christians when travelling and having to wait for trains to go into the porters' room and put in a word for Jesus. General Heath, referring to a remark by Mr. Spencer that ladies of all ages are engaged in this work, said the branch at Dover was started by a young lady, aged nineteen, who went there for the benefit of her health. They have had fifty-two conversions in two or three months. He believed that the reason why the Mission was so manifestly blessed was that it was conducted on strictly unsectarian lines, and if the churches were less sectarian and preached denominationalism less and the pure Gospel more they would be much more successful in gathering in the masses of the people.

Mr. Eliot Walton said a great evil to be fought against is intemperance; it has much decreased during recent years, but there is a great deal yet to be done.

Work among Factory Girls.

On Wednesday afternoon the meeting to consider work among factory girls, convened for the Mulberry Tree, was held in No. 6 Room, on account of the rain. It was intended to make the public acquainted with the Factory Helpers' Union—an organisation initiated for mutual help among workers in this much-needed branch of home mission work.

Mr. Herbert Tritton presided, and, in a brief opening speech, expressed his interest in the Union and its objects. Then Mrs. E. W. Moore explained the objects of the Union. It was intended to encourage and support small branches of work, and through district referees to find out quarters where factory girls were unreached, and stir up ladies to take up the work. Also to affiliate all branches, when this was possible, so that unnecessary energy should not be wasted by duplicate workers. She hoped that soon a book would be published, containing a complete list of branches in London and the country.

The closing address was by Miss Vansittart, who gave an interesting account of work among the City factory girls.

Gospel Work on the Continent.

A meeting on this subject was held in the Large Hall on Thursday afternoon. Mr. Donald Matheson, who presided, said: The Continent of Europe is the home of many different races; in particular of the Teutonic, the Slavonian, the Scandinavian, the Turkish, and the Latin. Our friends who are to address us are to do so only on Gospel work among the last—the Latin race—including France, Belgium, Italy, Spain, and Portugal. The reason of this is that the work of evangelisation is carried on chiefly among the Roman Catholic populations. It is intensely interesting to see among these the old martyr churches once more struggling into life and liberty, as they have been doing during the last forty years. On the other hand, while Russia professes to give complete liberty to all religions, there is a stringent condition that the orthodox religion—*i.e.* the Greek Church—must on no account be interfered with by Gospel work. Hence there is no liberty to evangelise, though we know God has his own ways of introducing the Gospel there. So in Austria, the martyred churches of Bohemia and Moravia are being revived, but under tremendous difficulties, as Austria upholds the Roman Catholic religion, and just tolerates a dry State Protestantism. In Germany, evangelical truth is struggling to burst the bonds of a State Lutheranism, and we wish those engaged in the work God-speed. As for Turkey, it is more intolerant than ever of any attempt to convert Mohammedans. In Scandinavia, there is a living Church to deal with its own people. Turning to the Latin races, as there was no one to speak of Belgium, the chairman said it was a land of martyrs in the days of Philip II., of Spain, but for the past forty years the Christian Missionary Church has been carrying on an excellent work of evangelisation.

Adapting the three subjects of conference to the Continental work, Mr. Matheson said that, as to "Progress," a comparison of the present time with forty years ago, when there was no evangelistic work allowed, will show a very great change indeed, with hopeful progress. As to "Hindrances," the evangelical Church and the world are in antagonism everywhere, but the peculiar allies of the Roman Catholic religion are ignorance, infidelity, indifference, and immorality, but most of all the Satanic power of Jesuitism. A sore hindrance is also to be found in the rivalry of denominations in the mission field. As to "Helps," the Bible is the great enemy of the Papal Antichrist. We want an army of living evangelists with the Bible in their hands, and Christ in their hearts; and we want to see the Continental Protestant churches aroused to more aggressive action. Government restrictions are being removed or greatly modified, and the names "Protestants" and "Evangelicals" are more popular and respected.

Rev. J. S. Bertrand (France) said the cry in the past had been Huguenots or Romanists, now it was Christians or Anarchists. This is the very time in which to evangelise France. God has opened up the way; the people are ready to hear the Gospel, and it is for Christian England to give it. France is to-day a most urgent and important mission field. The evangelical cause is spreading in the land of the Huguenots. Prayer is needed that God will raise up a great apostle of the truth to stir the country.

Pastor Fritz Fliedner, of Madrid, gave a most graphic picture of the spiritual state of Spain. First of all he recalled some thrilling memories, proving that the martyr blood of the nation had proved to be the seed of the Christian Church. The fact that in Spain the Gospel is now preached, and has won adherents, is one of the most wonderful signs of our times. Within the last three months even we have been astonished at the working of God's hand in overthrowing the barriers of fanaticism. Twice within that period, said the good Pastor, I have seen the whole Government and a representative of the royal family, under my pulpit in the spacious Protestant chapel, in connection with the death of the two German Emperors. Though the service was in German, the hymns sung and the Scriptures read were printed in Spanish, and all these distinguished hearers had the opportunity of reading the message of Divine love. If we did not know what an important step in advance has been made by this fact, we could learn it from the Roman Catholic papers in Spain and in Germany that are foaming with rage and indulging in personal abuse. But the battle of light and darkness has only begun. Where Rome has supreme sway she kills the conscience, and the results are seen in the daily life of the priests, who are held up to contempt in the comic papers, because of their unblushing transgressions of the moral law. The most degrading and blasphemous doctrine is also taught with respect to the powers vested in the

Virgin Mary and her attributes, so that her Divine Son is virtually stripped of his glory. Still the work of God goes on, and Christian literature is being scattered about in all the Spanish-speaking lands. The first Spanish Protestant youths have lately been admitted to the Spanish University, and two of them have taken high honours. Pastor Fliedner proceeded to refer to his personal experiences in the work, and told how God had answered his prayer of faith in supplying the needs of the work at the very moment when they were required. Referring to the commemoration of the Spanish Armada, he said, the English people ought to continue that celebration by providing a fund with which to educate young Spaniards in the Gospel.

Dr. **PROCHET**, of Rome, delivered a most inspiriting and practical address, in which he made some startling statements respecting the priests. At seven years of age, the boy who is intended for a priest is snatched from his mother's side, and brought under the exclusive influence of the Romish system. For ten to fourteen years he is coached in error. He is taught to believe that black is white, and white is black. One of these priests has created a stir in Italy as an orator. He came to Florence, and confessed that he was a believer in evangelical doctrine. He would not go to the Protestant Seminary at Florence, because his mother had given him to the priesthood to secure her own salvation. If she heard that he had gone to Florence it would kill her. This man does not believe in any of the cardinal doctrines of Romanism. I said to him: "You have travelled all over Italy. Can you tell me if there are many priests, bishops, and others of your Church who believe as you do?" He straightened himself up, and answered without any hesitancy (in Italian), "All those that think, do think as I think." Ever since then priests have been coming secretly to confess their belief in the Christian faith. But they do not know what to do. They say, "If I knew how to earn my living, it would be easy. If I could sew a coat or mend a pair of boots, I could throw off the yoke. I cannot earn my daily bread." Dr. Prochet read extracts from a letter he had received from a priest, pathetically describing his state of mental and spiritual bondage, and expressing an earnest desire for a speedy release. In 1880 this priest's faith began to waver, and now he writes to say he believes in Jesus as the way, the truth, and the life. The letter concludes thus: "I have opened up my heart to you in the hope that you will take my case into serious consideration." Dr. Prochet said he had resolved to lay the case before the meeting. Fifty pounds would save this man, and he could enter the Protestant Seminary in Rome.

Mr. Vanorden briefly advocated the claims of Brazil.

A prayer-meeting on behalf of missions was held in Room 5, immediately after the larger meetings had closed. Mr. Alfred Pennefather led, and requests were received from many parts of the mission field.

German Protestant Missions.

THIS was the chief topic discussed at the meeting held on Thursday afternoon in room No. 6, which was well attended. Mr. Grattan Guinness, who presided, read some extracts from a paper he had received from Dr. **GRUNDIMAN**, who was unable to be present. In a clear and interesting manner he reviewed the missionary enterprise of Germany, pointing out that up to a recent period one of the strongholds of opposition to missionary work was the University of Jena; now a missionary society has been formed among the students there. The political press, which formerly was silent on the question, now freely ventilates the cause of foreign missions. Dr. Grundiman showed that the noble tree of the Moravian brethren, planted through the instrumentality of Count Zinzendorf, had for a considerable time stood alone. Fourteen other societies are growing up side by side with it, and many have already become strong. The Gossner Mission has in Ischutia, Nagpoor, among the Kolki tribes, more than 30,000 converts, and the Rhenish Mission has about the same number in South Africa and Dutch India. In Sumatra especially the mission among the cannibal Bataks has prospered in a marvellous manner. The Berlin South African Mission has likewise experienced blessed results. When the secretary visited the field twenty-one years ago there were something like 1600 converts at the different stations, but when, three years ago, he went back he found the number had increased to 16,000, and the latest report mentioned 19,000 converts. The Basel Mission, mainly supported by Christians in South Germany, in West Africa, India, and China, has something over 20,000 converts. The Leipsic Mission has in India 14,000 converts, and the Hermansburger Mission in South Africa 12,000 converts.

Rev. JOH. **KNUSLI** gave details and results of the North-German Mission in Western Africa, which, since its establishment, in 1847, has slowly but steadily developed. There are now altogether about 800 converts, who live in thirty-three towns and villages, under the care of native pastors and teachers. There are several hindrances to the progress of the work in Western Africa, as elsewhere. These 800 converts belong to a people who for centuries have been the slaves of idolatry and the worst of bad habits. When they become Christians they have to fight hard in order to resist the temptations of the devil and the attempts on the part of their heathen relatives and friends to lure them back to their old ways. The unhealthiness of the climate causes the premature death of many faithful workers. In many cases the ungodly lives of Europeans undo all that the missionaries have done. Mr. Knüsli described the striking contrast between the life and home of the native Christian and those of the heathen. While, on Sunday, the heathen are engaged in fishing or other work, the Christians meet together in their homes, and read the Gospel, which has been translated into their own language.

Rev. C. H. **RAPPARD** presented an account of the work at the two missionary training institutions at Basel and Chrischona, Switzerland. The Basel Mission House has generally between eighty and ninety students being prepared for the mission field. At Chrischona there are, as a rule, between sixty and seventy students. The young men must be thoroughly converted before they enter the colleges. They come chiefly from the artisan or farming class. The young brethren from Basel go to West Africa, India, and China; while those from Chrischona proceed principally to the United States. In thirty years about ninety students have been sent out to care for the spiritual welfare of the German-speaking population of North America.

Rev. B. **ROMIG**, of Herrnhut, Saxony, briefly told the story of the Moravian Missions, and spoke of their wonderful triumphs among the wild savage of North America, the stolid Esquimaux, the degraded Australian, and other primitive races. He concluded with a stirring appeal to Christians to do more for the salvation of the perishing heathen.

Mr. **GUINNESS** greatly edified the meeting by reading a long letter recently received from his daughter Geraldine, who is working at one of the stations of the China Inland Mission. Miss Guinness, in her communication, gives a graphic word-picture of the district in which she is located, and of one of the methods adopted in preaching the Gospel, and in winning the Chinese for Christ.

[The remaining reports of the smaller gatherings will be given in our next issue.]

MAJOR AND MRS. EVERED POOLE have been giving addresses at Clevedon, Clifton, Bath, and other places, on behalf of the Army Scripture Readers' Society.

"THE AIR OF MILDMAY."

GIVE me to breathe the air,
On the bright mountain's side;
Surely the Lord is there—
Let me abide.

There, blending all in one,
With love's potent power,
How full his grace has come
In that blest hour!

Nearness, my Lord, to Thee,
Glimpse of a happier day,
Bright with eternity,
Full on me lay.

Who that has known the spell
Coming from heaven there,
Can half its sweetness tell,
Its quick'ning air.

Hopes of more blessed days
Even on earth to be,
Power and sanctity
In Him for me.

Here would I then abide,
Breathing its heavenly air,
Till, by the Saviour's side,
More of it there.

Algiers, June. GEORGE PEARSE.

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INQUIRERS' COLUMN.

"FATHER IGNATIUS."

DEAR SIR,—As a reader of THE CHRISTIAN, permit me to ask through its columns the question is "Father Ignatius" a Protestant, or a Romanist in disguise? Seeing that so many are being captivated by the "Father's" preaching, it would be well to know whether he still believes in the supremacy of the Pope and in the worship of the Virgin?—I am, dear Sir, ANTI-ROMANIST.

186, *Aldersgate-street, E.C.*

IMPUTED RIGHTEOUSNESS.

What is the meaning of "The imputed righteousness of Christ"? and where is this phrase to be found in the Scriptures? A. S. A.

The following are extracts from books recently published. What they teach seems to me not easily distinguishable from the Romish doctine of works of supererogation, except that here the works are those of the Lord Christ, instead of those of Romish saints. But in either case the principle is the same, so far as I can see. They forcibly remind me of Cowper's lines:—

> Oh, how unlike the complex ways of man
> God's easy, artless, unencumbered plan.

I shall be much obliged, however, by being informed whether these may be regarded as fair statements of what is understood by imputed righteousness. The italics are mine. INQUIRER.

EXTRACTS.

In the tenth chapter of the Romans, Paul was inspired to make a very plain contrast between the righteousness of the law and the righteousness which Christ wrought through his faith...Paul describes the New Testament righteousness as being that which Christ *wrought in this world, and that men are now required to place faith in,* instead of the Old Testament plan of men having been required to keep God's law, as an act of righteousness on their part.

By his perfect obedience to the Father, even unto death, Christ *acquired so much righteousness* that it is sufficient to "make many"—as many as will appropriate it by faith—righteous in the presence of God, just as the pouring out of his one soul unto death is sufficient for the sin of the whole world.

THE POLAR REGIONS.—A whaling vessel, the *Queen of the Dart*, left Dundee last week, and before leaving the Arctic Regions will land two of her crew with the object of starting a Christian mission amongst the Esquimaux in the British territory on the west of Davis Straits, in connection with the British Christian Polar Mission, formed in Dundee in November last.

COMPREHENSIVE TEACHER'S BIBLE.

THE name of *Samuel Bagster & Sons* is honourably connected with Bible study, and all readers of the Bible are indebted to them for numerous invaluable helps of many kinds. They originated the fac-simile editions in various sizes. Their most recent contribution to what may thus be regarded as their special province, is entitled "The Comprehensive Teacher's Helps," and consists of a large mass of clearly arranged information, on subjects well chosen and ably treated. These include the structure, languages, and versions, of the Scriptures, and an analysis and summary of each book; the Jews and Related Peoples, and Jewish and other Sects; the geography, topography, and natural history of Palestine; and, indeed, instruction on every matter necessary to a Bible teacher. In addition, there is an Index of the Scriptures, a Concordance singularly comprehensive and easy of reference, and an Indexed Bible Atlas. This is a most useful and valuable addition to Messrs. Bagster's already ample provision for the teacher's needs.

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"CURRENT RELIGIOUS PERILS."*

A BOOK of peculiar value lies before us—viz., the volume containing the twelfth series of the Boston Monday Lectures. It is of special interest, because, during the Down-Grade controversy at home, our American brethren were fighting a New Departure at Andover Theological Seminary.

Here the chief feature of the new theology was called the Larger Hope. In America a very similar error was advocated as Probation after death. Both are as dangerous as they are delusive. The former goes further towards Universalism, but the latter assumes a more compact and definite shape. It is therefore more easily grasped and more thoroughly refuted. For this result no small share of credit is due to the Boston lecturer. We therefore welcome and heartily commend this volume of his lectures. It is a handsome octavo, as cheap as it is excellent, and ought to be a familiar handbook with all who regard "a devitalised orthodoxy" as one of the deadliest perils of our time.

In this connection we may also mention "OUR DAY: A Monthly Record and Review of Current Reform," of which Mr. Joseph Cook is the editor. His associate editors are Miss Willard, on Temperance; Professor James, Ph.D., on Labour Reform; Professor Townsend, D.D., on Education; Mr. Anthony Comstock, on Suppression of Vice; Rev. C. S. Eby, on Missions; and Dr. Pentecost, on Church Work. Six numbers, comprising the first volume, have been issued. The yearly subscription is two dollars; "Our Day" Publishing Company, 28, Beacon-street, Boston, U.S.A. It contains what is freshest in American evangelical thought, as well as American opinion on English religious affairs. A single number costs 25 cents. Order one as a sample.

RECRUITS FOR THE CAPE.—At the monthly breakfast meeting of the Sunderland Y.M.C.A., on July 1, two of their number, Messrs. Olsen and Dawson, were present, who are leaving for Cape Town to preach the Gospel. The spiritual needs of Africa were very forcible brought before the meeting. This is the outcome of the Missionary Conference held in February last, and in response to the appeal of Mrs. Osborne, in conjunction with whom these two brethren hope to labour for the present, while earning a living by following their daily employment. Three young men from the same Association have already gone forth to the South African Colonies.

RATCLIFF STRANGERS' REST.

THE monthly workers' meeting was held on the 6th instant; it was well attended, and most enjoyable. Mr. W. F. A. Archibald, of Putney, presided. Mr. J. T. Isaac, secretary, spoke of the need of more workers, and said employment could be found for friends who can sing indoors or out of doors, speak to individuals, or in the meetings, or invite the men in from the the street. Helpers for the open air are specially needed just now, also amongst Germans and Jews. Mr. Wm. Noble, as a worker, bore testimony to the real and practical character of the work carried on.

The address was given by Rev. F. B. Meyer on "The Rest of the Grave, and the Rest of the Throne." He pointed out the importance of seeing that our outward service arose out of, and corresponded with, our inward rest. It is not our work for Christ, but his work by us. To realise this would save us from the worry and over anxiety which so often mar our service.

GRAY'S YARD RAGGED CHURCH.—Last week Mr. T. A. Denny laid the foundation-stone of a new "Ragged Church," in connection with the important and successful work carried on for so many years at Gray's Yard. Dr. Habershon stated that the present site had been occupied by dilapidated workshops, but in them souls had been born again. Short addresses were delivered by Mr. George Hanbury, Colonel Paget, and Mr. Mark Stewart, M.P. Of the £6000 to be paid for the site, £150 are still needed. The work is associated with the most blessed memories.

THE SALVATION ARMY celebrated their twenty-third anniversary at the Alexandra Palace on Monday, upwards of 30,000 persons gaining admission. All entertainments and the sale of intoxicants were suspended. A number of "soldiers," who had been imprisoned at Torquay, wore prison costume; there was an Indian camp; and models were exhibited illustrating "slum" houses and "sweating" work, by the side of which were placed representations of such houses after they had been purified by the "Slum Brigade." Meetings of all sorts were held all day, and the grand "march past" of 10,000 members in the evening formed an imposing sight.

VISITORS FROM NORTHFIELD.—A Quartette Choir from Mr. D. L. Moody's College, Mount Hermon, Mass., is about to visit this country. Five years ago, twelve boys, at Mr. Moody's request, were taken from the Cheetham Orphan Homes of the Boys' and Girls' Refuge, Strangeways, to the Mount Hermon College, and this band has since been augmented by members of the Band of Kindness. Three of the five young men who are thus about to spend their vacation in evangelistic work in and around Manchester, are among those who went from this district. Their earnest desire is to have opportunities of preaching the Gospel by song and testimony. They have already been much used of God in America, and prayer is asked for still greater blessing in this their native land. They will be assisted in the work by Messrs. Leonard K. Shaw and Gilbert R. Kirlew, of the Boys' and Girls' Refuges. Friends desiring to arrange meetings, should write at once to Messrs. Shaw and Kirlew, Boys' Refuge, Strangeways, Manchester.

MR. W. I. PALMER'S ANNUAL RECEPTION of the Help Myself and Help One Another Societies at Wellington College, took place on Saturday last, when there were 4000 people on the ground; 1800 of these went from London in four special trains. To provide for such a number of guests is no easy matter, in an out-of-the-way corner of a county; but on Saturday no hitch occurred. The dinner-tables were spread in banqueting halls with canvas roof and green grass carpet. Many of the guests dispersed through the surrounding woods and lanes, whilst the greater number remained on the ground. Several meetings were held during the day. In the monster marquee the assembly was presided over by Rev. F. Hastings, and addressed by Messrs. Rae, Noble, Lee, Wakely, Walker, Horrocks, Rev. C. Leach, Dr. Wade, and the host himself. One or two Gospel services were held outside, and the friends of the Salvation Army were in full force. This outing grows larger every year, and is an index of the progress of the societies, as well as an expression of Mr. Palmer's generosity and goodwill.

TRAVELLERS' AID.

SIR,—The aim of the "Travellers' Aid" Society is to protect friendless young women, as they move from place to place in search of employment, from the dangers to which they are exposed. This is chiefly effected by getting hold of them on their arrival at the different stations and landing stages, both at home and abroad. The various means by which this is done cannot, for obvious reasons, be made known in a public letter. As we cannot bring the details of our work before the public, we find it specially difficult for us to obtain the necessary means. We have about 500 volunteer lady workers in different parts of the world, and this great help enables us to keep the expenditure very low—only £350 having been spent last year.

We beg your readers to help us again this year. Our efforts involve the saving of hundreds of innocent country girls from the clutches of those who lie in wait to deceive them.—Your obedient servant, M. E. DIMOCK, Sec.

16*a*, *Old Cavendish-street, London, W.*

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NOTES FROM THE FAR SOUTH.

MISS VON FINKELSTEIN

is winning golden opinions in South Australia. She is shortly to come to Melbourne, where her advent is expected with much interest. Glowing accounts of her dramatic power, and the large audiences she attracts, reach this city from time to time.

THE CENTENNIAL MISSION.

Preparations for the Centennial Mission, to be held in Victoria in July, are going on apace. Simultaneous services are to be held in all the churches in the colony, and already visitors from the church committees are going from house to house to remind the people of the services, and to try to obtain promises of attendance.

TROUBLES IN TONGA.

THE long-standing troubles in Tonga, which have caused the Australian Wesleyan Church so much anxiety, are apparently being happily solved. The South Wales Wesleyan Conference wished to support and to keep in Tonga their own representative, Rev. J. E. Moulton. But the Victorian Wesleyan Conference, while paying just and generous tribute to Mr. Moulton's unquestioned ability and self-sacrificing zeal on behalf of the Tongan people, have decided that it would be best for Mr. Moulton to leave Tonga, as he had become personally distasteful to the king. Mr. Moulton, therefore, retires to Sydney to pursue his task of Bible translation and other literary work for the Tongese. Rev. George Brown, an able and tried missionary, has been appointed by the Conference its Commissioner of Peace, and goes to Tonga to make inquiries into the state of affairs, and to pour oil on the troubled waters. C.

HOWARD-STREET MISSION, New-road, Wandsworth-road, S.W., is an agency whereby much truth and light are shed abroad in a needy region. The annual report gives details of evangelistic, educational, and philanthropic endeavour in many directions; but, like most others, it discloses an unsatisfactory financial condition. Mr. J. Soames is superintendent of the Mission.

REV. NEWMAN HALL.—The thirty-fourth anniversary of Mr. Newman Hall's pastorate of Christ Church, Westminster Bridge-road, has just been celebrated. It is forty-six years since Mr. Hall was ordained, and fifty-three years since he began to preach the Gospel. At a meeting held last week, it was stated that the church membership is considerably over 950. In the Sunday-schools 400 teachers instruct 5000 children. The local missions are zealously conducted, and the temperance societies full of vitality. Many other agencies cluster round the church, which has an excellent staff of faithful workers connected with it. For thirty-three years Mr. William Webb has been an elder of Christ Church, and last week his devotion was recognised by a testimonial presented by the ministers and congregation.

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*CURRENT RELIGIOUS PERILS: with Preludes and other Addresses on Leading Reforms, and a Symposium on Vital and Progressive Orthodoxy. By JOSEPH COOK. (*Dickinson.* 6s.)

Letters to the Editor.

UNHOLY ART.

SIR,—Your Australian correspondent is alarmed at the announcement of a large display of French pictures at the forthcoming Centennial Exhibition, as he fears that indecent subjects will be included. Alas! we, too, live in glass houses. Had he had the opportunity of visiting the Royal Academy this season, he would have discovered in such pictures as "Cupid and Psyche," or "Bathsheba's Petition," that modern English art is unrivalled in the department which he characterises in such strong terms.

How are such representations obtained? Is it not by the actual exposure of the living human model in the studio? Can this be innocent? But even though this outrage upon female modesty could be dispensed with, can we think that it is pleasing in the eyes of a holy God that what he ever designates in his Word as our "shame" (Exod. xxxii. 25, &c.) should be depicted upon canvas and exhibited to public gaze? I feel sure that such an "unclean thing" must turn away his blessing (Deut. xxiii. 14).

I was deeply pained, a few days ago, to see a young lady, apparently just of age, pass by with indifference several pictures in one of the rooms at Hampton Court, and gaze with the most intent interest upon a highly indelicate representation of Adam and Eve, or some other unclothed figures. After leaving the spot, she returned, as though fascinated, once more, as it were, to taste of the forbidden fruit, which is only too congenial to the corrupt appetite of us fallen beings.

I trust, Sir, that you and your correspondents and your readers will not cease to denounce and protest against this class of picture and sculpture, which, however it may be justified by the principles and precedents of heathen art, will find no sanction in the tone and tenour of Scripture, and which, even though some may innocently pass it by, is yet to others provocative of impurity, or at least a source of much pain.—Yours faithfully,

G. W. B.

LORD ROBERT MONTAGU
ON BEHALF OF
PRIMITIVE METHODISM.

SIR,—The growth of Romanism, especially among the "upper classes" of this country, and the extraordinary spread of Ritualism are undeniable facts, which every lover of righteousness and truth must deeply deplore. The fact that the Government of the country, whichever political party is in power, fosters Ritualism throughout the Church of England is very well known. The Ritualistic appointments to bishoprics, canonries, and rich livings, has had the effect of spreading a taste for Ritualism; and the Church of England is now so penetrated by that leaven that she is quite incapacitated from combating Romanism, and defending our Protestant principles. The middle classes, alas! seek to follow the upper classes; and they play with Ritualism, and even Romanism in imitation of their betters. It seems as if the voluntary churches, which rest chiefly on the working classes, are the only ones that are available for the necessary combat in the near future. But they have little or no endowments, and are, in that respect, unable to cope with the wealthy Ritualists and Romanists, in house-to-house ministrations. Some voluntary churches, as the Primitive Methodists, are at a peculiar disadvantage.

Last Easter I had the pleasure of laying the first stone of a church of the Primitive Methodist Connexion, in a very poor district of the East of London (North Bow Circuit), I mean "The Tyndall Memorial Church," of which Rev. John F. Porter is the superintendent minister. It has been built on freehold land, just between a Ritualistic Church and a Roman Catholic place of worship. It has been so vested in trustees that it cannot ever be estranged from the use of Protestant Christianity. The intention in building the church is to combat the efforts of the Ritualists and Romanists to get hold of the poor in the East of London, and the minister is fighting a truly heroic battle. But he is fettered greatly by the balance of a debt for building the church, amounting to £500. If he could be freed from this incubus, he would devote all his energies to frustrate the progress of error and extend the kingdom of Christ.

The church is to be opened on Sunday, August 5, and I venture to hope that the readers of THE CHRISTIAN will send contributions to the Rev. J. F. Porter, 362, Old Ford-road, Victoria-park, E., who is the superintendent minister and president of the East London Christian Protestant Association. In the last eleven years he has received 764 persons into church fellowship, his own children in the faith; and there are 900 children in his Sunday-schools. I mention this to show that he has been helped in his work by the Lord Jesus, and I trust that he may be enabled speedily to pay off the church debt.—Your obedient servant,

ROBT. MONTAGU.

SIR W. HUNTER AND WOMEN IN INDIA.

DEAR SIR,—In your issue of March 16 is a report of some remarks made by Sir William Hunter on the position of women in India. The following sentences occur in the paragraph:—"In all the social relations which can be tested by statistics, the position of women in India is exceptionally high....A woman's life is safeguarded from poverty and crime in a manner which some of her English sisters might well envy." But the question has arisen whether Indian women do not purchase their safety at too high a price. I would respectfully submit that, if the above opinion is based wholly upon "statistics," then in this case statistics are exceedingly misleading. After a missionary life of nearly twenty-four years, I have yet to find the native woman whose "life is safeguarded from poverty and crime." I believe there is no missionary of any experience in India, and especially no lady physician, who will concur in Sir William Hunter's opinion. I have gone in and out among native women for nearly twenty-four years, and I know it to be a fact that the "home" and the "protector" Sir William speaks of, in a very large majority of cases, simply means an opportunity for leading an immoral life.

More than this, the widow thus "protected" is often compelled to such a life, that her relatives may live in ease and idleness on her gains. I here refer to Hindu women. Now, if statistics be searched for confirmation of this statement, they will fail to give me any support whatever, for the simple reason that no Hindu woman ever openly leads such a life. The licensed women (at least in the Punjaub) are, without an exception, Mohammedans. At one time, part of my work lay among these fallen women, and they assured me that no Hindu woman would lead the public life led by these Mohammedan women; but that, in secret, there was scarcely a Hindu widow in that particular large city who was any better than they. I have had abundant opportunity to verify this statement from other sources. There are at this moment intelligent Hindu ladies and gentlemen in London, who can, if they chose, not only confirm what I say, but give details which cannot be here entered upon. A Hindu widow once said to me, "When parents bid their widowed daughter put on her jewels, they have made her take the first step to destruction."

In the cases where a widowed member of a household (among the Hindus) is not thus driven to destruction, she is the drudge and slave of the entire family, and the youngest member of the household is free to abuse her without rebuke. Not only so, but so unlucky is a widow thought to be, that she must be ill-used, lest the gods should think the family condoned the terrible crime the poor thing is supposed to have committed in some former existence. A widow is always considered to be, directly or indirectly, her husband's murderer; for, if she had not sinned somehow, he would not have died! For this crime a widow is always liable to be repeatedly punished, whenever her relatives choose to inflict the chastisement. I speak for the Punjaub, my knowledge does not extend to the other provinces.

My object in writing is to prevent any such misunderstanding of the speech referred to, as would lead people to think that women in India are, after all, pretty well off, and need not be so anxiously laboured for. Should anyone feel inclined to think so, let them come and see for themselves. Or, if this be not possible, let them interview any missionary from India they can get hold of, and hear for themselves. Indian officials, who are obliged to depend upon statistics for their opinions, cannot possibly have the same opportunity for learning the truth about the social position of women who are so "safeguarded," as lady missionaries have, who go into the homes of the women, and see and hear things as they are. I enclose my card.—Yours truly,

Punjaub, India. A LADY MISSIONARY.

THE GOSPEL IN FRANCE.

DEAR SIR,—Allow me to state, in reply to the letter of Mr. Colquhoun on this subject, that my experience is quite different from his. I have had now the joy to work here in the dark Corrèze for the Master for eight years. The Lord is not without his faithful witnesses in this country, and the work of evangelisation is faithfully and patiently done by many.

That more could be done is only too true. That all our service is not what it ought to be is equally true, but is not this the case even in England? Such sweeping accusations against a whole body of Christian brethren are too lightly written. Not myself a Frenchman, I know in France many earnest workers in various parts of the country. I am specially connected with those attached to the Société Evangélique de France and the Mission McAll, and I know how earnestly and patiently they accomplish their work.

As to the fact that the Roman Catholic priesthood does not interfere, I could invite Mr. Colquhoun to visit us in the Corrèze, and he would soon be convinced that the Gospel has no more fiendish enemies than they. Here not a stone is left unturned; they use every means to prevent people from listening to the Gospel, or even purchasing the Scriptures. They burn the Bibles, they deprive people of their work, they even threaten children with their abominable persecution. In fact they would to-day burn us on the faggots if they had the power.

As for immediate conversions, I cannot speak of what I have not seen, but in my experience it is not the rule. The best and most devoted members of our church are Romanists who have gradually come to a knowledge of the truth as it is in Christ Jesus, and have not abandoned Rome without much inward strife. Their number is but small, for they have at once to meet a dreadful persecution.—Yours faithfully, C. W. CREMER

Brive, Corrèze, July 3.

HINTS TO CHRISTIAN TOURISTS.

DEAR SIR,—As many are now going abroad for their summer holidays, may I be allowed to suggest through your paper what an advantage it would be to the Hospital Flower Mission if they would, whilst in Switzerland, press some flowers, which they could during winter mount on cards, and print texts neatly on them. During their tour they might get many to help in this excellent work, in printing or writing texts on cards, which, when finished, would be thankfully received, either at the Deaconesses' Home, Mildmay, or at Miss Gurney's, 11, Ladbrooke-terrace. The cards can be procured at the Deaconesses' Home, Mildmay, or Holness & Co., 14, Paternoster-row. Many ladies paint little views or insects on the cards, and make them very attractive, and thus the patients are tempted to carry home the card with them, which, with God's word on it, is doubly blessed. I have often found people glad to have these cards to print texts on at hotels as an occupation for wet days.

Whilst travelling, what a grand chance is offered of spreading God's word, either by distributing Gospels or tracts in various languages; supplies can be obtained from Messrs. Spittler, 4, Stapfelberg, Basle, or from Dépôt Central, 4, Place du Théâtre Français, Paris; or the Religious Tract Society, London; and beautiful cards with verses on them, in nearly all European languages, can be obtained from Drummond's Tract Depôt, Stirling, or Mrs. Grimké, Hilton-park, Prestwich, Manchester, at 6d. per 100. I also strongly recommend the lovely Gospel leaflets which can be had in all languages at 13, Warwick-lane, Paternoster-row, which I always find are highly appreciated.

As there is a great scarcity at most hotels of good sound literature, might I also suggest that those who take books out with them should, after reading, write the name of the hotel in the book, and then leave it behind them for the benefit of others.

Yours faithfully, T. R. F.

P.S.—The British and Foreign Bible Society has a depôt now in nearly every large town abroad, where supplies can be procured.

PROPOSED MISSIONARY INSTITUTE.—Young men in Woolwich and Plumstead are showing such an interest in foreign missions that funds are being collected with a view to providing a missionary institute, which, in addition to having a library and reading-room, shall promote study for mission work, and the dissemination of information as to the spread of the Gospel throughout the world. Mr. F. Ellis, 1, Mount-terrace, Eglinton-road, Plumstead, S.E., is hon. sec. to the provisional committee.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, July 22.

GENEROSITY.—PROVERBS xi. 24—27.

THE prime sin of humanity is probably selfishness, and a chief feature of selfishness is a desire to hoard. The selfish soul, like the leech's daughter, cries, "Give! give!" but it has no disposition to invite others to take. Rev. Hugh Price Hughes, commenting on the words, "Ye cannot serve God and mammon," says, "We should have said, 'God and the devil,' but the Divine Teacher, to whom all hearts are open, declared that the alternative to the love of God is the love of money." Christianity strikes at the root of selfishness, and delivers men from an undue regard for temporal possessions. In the lesson we are now to consider we see how the practical and generous principles of Christ and his Apostles are foreshadowed in the book of Proverbs. Here we see—

(1) GENEROSITY EXEMPLIFIED.—"There is that scattereth." The generosity of these words is exemplified in delightful examples of benevolence. We see them in: (*a*) *Nature.*—Nature is beneficent. The clouds give rain, the sun gives light, the earth gives fruit. "The heart," says Mr. Spurgeon, "does not receive the blood to store it, but while it pumps it in at one valve, it sends it forth at another." "Avarice," says Dr. Thomas, "is an anomaly in nature; all else gives out what it receives, but this clutches and retains." (*b*) *In the example of Christ.*—"He gave Himself" (Gal. i. 4). (*c*) *In the early Church* (Acts ii. 44, 45). (*d*) *In modern times.*—Think of the munificence of George Peabody, Samuel Morley, and others.

(2) GENEROSITY EXTOLLED.—The generosity here set forth is: (*a*) *Unstinted.*—"Scattereth" (ver. 24). The generous man says not "How little?" but "How much can I give?" (Isa. xxxii. 8). (*b*) *Profitable.*—"Increaseth." A systematic giver says of such giving, "It pays as an investment, and is a fortune in business." If giving is prompted by a motive of temporal gain, it is base and sinful; but when inspired by right motives, it is often rewarded by a present and a bountiful return. One who was in business promised to give to the cause of God £1000 out of every £10,000 he made, and it is said that "he had ten times to fulfil his vow." "Withholding," on the other hand, "tendeth to poverty." If not poverty of purse, there will be poverty of soul. (*c*) *Hearty.*—"The liberal *soul*" (ver. 25). The hand may give what the soul grudges. (Comp. "not grudgingly," 2 Cor. ix. 7). (*d*) *Healthy.*—"made fat." "If," says a modern writer, "a man is growing large in wealth, nothing but constant and generous giving can save him from growing small in soul. Those who bring the tithes get the blessing (Mal. iii. 10), and it maketh rich" (Prov. x. 22). (*e*) *Refreshing.*—"He that watereth." Only a people living in a land of much drought can appreciate fully the promise, "He shall come down like rain" (Ps. lxii. 6). In such a land one who provides water for the people is a great benefactor (Josh. xv. 19; Judges i. 15). A generous act refreshes the soul, as does water the thirsty land (2 Cor. vii. 13; 2 Tim. i. 16). (*f*) *Winning.*—"Blessing upon the head." The heart is won by kindness. Edward Payson said when dying, "I long to give a full cup of happiness to every human being." The benedictions of his people were a chief part of his rich reward (comp. Job xxix. 13). (*g*) *Painstaking.*—"Diligently seeketh good." The friend of the needy does not wait till misery clamours at the door, but goes out and looks for the outlets of charity (comp. "to seek and to save," Luke xv. 10.)

SOUTHEND-ON-SEA.—A beneficent Christian work is being carried on in connection with Trinity Church, Southend (Reformed Episcopal Church of England), of which Bishop Gregg is the incumbent. Under his direction evangelistic services are regularly held in Union Hall. At the Christian Medical Mission over 12,000 cases have been treated medically since its opening, in the year 1885. A mothers' meeting, Dorcas society, coal and clothing clubs, a provident society of some 200 members, a penny bank with some 500 depositors, and other agencies are in full work. Unity, peace, and concord cheer and encourage both minister and people, and much blessing is the result.

International S. S. Lesson.

Sunday Afternoon, July 22.

FREE GIFTS FOR THE TABERNACLE.

EXOD. xxxv. 20—29; GOLDEN TEXT, 2 Cor. ix. 7.

LESSON POINTS.

(1) Those who give gladly to God, first receive freely from Him. Observe how this willing, joyful giving *follows*: (1) repentance (chap. xxxiii. 4, 6 and 7), (2) pardon (chap. xxxiii. 12—23), and (3) the renewing of the broken covenant (chap. xxxiv.). It is always so; we must learn how good God is, how really and wonderfully He loves us, if we would give as we ought. True knowledge of the pardon of sin has marvellous power to open heart and hand. "We love Him, because He first loved us."

(2) The people gave for the building of the Tabernacle, the place where God's honour dwelt, and the symbol of his presence was seen. What a privilege to have any share in building a place where God would dwell! Some pious Israelites felt this doubtless, and prepared their gifts with joy, and wonder that they were allowed to take part in work so high and honourable. But *our* privilege is higher. The *heart* is the temple God loves best, and we can give Him that.

> Two temples doth Jehovah prize,
>   Nor will from either e'er depart,
> One is above the starry skies,
>   The other is the lowly heart.

Better still, the Church of Christ—*i.e.*, the entire company of redeemed men, all who have been, and are, and will be, saved by Jesus Christ—is *the* temple. Therefore, whenever we lead anyone to Jesus, we bring a new stone to God's tabernacle; and whenever we overcome a fault, or help anyone to love or serve Jesus better, we polish a stone for God's building. When we give labour or money to help the preaching of the Gospel, we are helping to build that tabernacle. If it was such an honour to help in the building of the Tabernacle in the wilderness, how much more so to help in this everlasting building.

(3) The offerings were made *to the Lord*, not to the Tabernacle. It makes all the difference whether we give merely to keep up *our* school, *our* missionary society, or *our* church, or whether we give unto the Lord. Observe that when God first spoke to Moses about this, He said: "Speak unto the children of Israel, that they *bring Me* an offering," &c. (chap. xxv. 1). See also the words, "*the Lord's offering*," in lesson (vv. 21, 24); and, "unto the Lord" (vv. 5, 22, 29). We should try and remember when we give to the poor, and to the cause of missions, "I am really giving this *to God*, and for his sake." If we do, we shall always want to give our very best.

(4) Everything depends on the heartiness of the gift. To be acceptable, the gifts must be willing and glad. "God loveth a *cheerful* giver." Extraordinary emphasis is laid on this truth in the passage before us; so we should lay it much to heart.

(5) Something was expected from everybody; each was to do what he could. The work was not left to a few rich folk—women as well as men (and, most probably, children too) joined in it. Some gave their wealth (vv. 22—24, 27—28) and their personal ornaments; some gave labour (those who cut and gathered in the Shittim wood which grew all around them in the desert, ver. 24); and some, who had already given precious ornaments (ver. 22), gave thought and skill as well (vv. 25, 26). The duty (and privilege) of everybody to give to God's cause *largely, freely, and gladly*, should be pressed home. Also, that we shall never do this properly unless we do it *regularly.* It must be a duty, a habit, and a joy.

(6) The words, "They came, every one whose heart stirred him up," suggest that some did not come. Amid all the zeal and work, and bustle and gladness, they were cold and unmoved—selfishly lost in their own concerns. Who would like to imitate these men? Yet, when we are careless about God and his Gospel, are we not like them? What are we doing to help the building of God's temple? When the Tabernacle was finished, and God's glory came down and filled it, who were the gladdest men in Israel? Surely, they who had given most. So will it be in the day of Christ's glory.

ILLUSTRATIONS.

(1) Hohavnes, the blind missionary of Harpoot, tells of a place where the Board had spent much money with little result. To this very place he was sent. The people were to raise 600 piastres, and the Board to pay the balance of his salary. The people, who were extremely poor, said they could not raise so large a sum; while a neighbouring pastor declared it was impossible for them to do it. All this gave the missionary great anxiety, and led him to lay his case before God very definitely and earnestly. The answer to his prayer was a deep impression on his mind that each should be asked to give a tenth part of his income. He acted on this impression; the people agreed; and the entire sum, *with a surplus to spare*, was *easily* raised. But this was not all. God gave them plentiful crops, so that the people grew more prosperous than ever before. They were soon able and glad to support both their preacher and school teacher, and also to give 2000 piastres for other purposes.

(2) The writer remembers a poor woman who was a member of a church in his native village. One day his father, a deacon of that church, was sent to visit her, and he used to say he could never forget that visit. He spoke to her as to a dying women, but was startled with the earnestness with which she gave him a half-sovereign and said, "Take it, Mr. ——, it's for the Sunday-school!" "But I can't take this; it's so large a sum for you to give." She was very poor, earning a mere pittance by washing. "Oh! but you must take it," she answered; "it's the Lord's money. You must take it." He took it, of course, for he felt it was a sacred gift. Then he asked how she could possibly have saved so much out of her poor earnings? She explained that for a long time past she had gone without tea, almost her only luxury, probably. She had burnt her crusts, and soaked them in hot water, which she drank instead of tea. In this way she had saved ten shillings.

(3) "Ben Adam had a golden coin, one day,
Which he put out at interest with a Jew;
Year after year awaiting him it lay,
Until the doubled coin two pieces grew;
And these two four—so on, till people said,
'How rich Ben Adam is!' and bowed the servile head.
"Ben Selim had a golden coin that day,
Which to a stranger, asking alms, he gave,
Who went rejoicing on his unknown way.
Ben Selim died, too poor to own a grave;
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied."

(4) "Give strength, give thought, give deeds, give pelf;
Give love, give tears, and give thyself;
Give, give, be always giving;
Who gives not is not living.
The more we give, the more we live."

MIDNIGHT MEETING MOVEMENT.—On Thursday some deeply interesting work was done by this Society amongst the fallen of the Strand and neighbourhood. About 150 women were gathered together in the Lower Hall, Exeter Hall, being entertained to ample refreshment by Mr. George Williams, who, with many workers connected with the Society, waited upon and conversed separately with them. They were also addressed in very feeling and suitable terms by Mr. Williams, Mr. Nixon, Mr. E. W. Thomas, and Mr. Christien. The attention and conduct of those assembled were very gratifying, promising the best results, some of which have been already realised.

BRUSSELS EXHIBITION.—With respect to a communication which recently appeared in our columns from Mr. J. G. Alexander, on evangelisation among the Flemish population of Belgium, we understand that Mr. Alexander did not intend to imply that efforts in this direction only date from 1880; as a fact the work goes back fifty years. As to the tent work near the exhibition at Brussels, it has not been undertaken by the Belgian Missionary Church and Pastor de Jonge only, but by the committee of the Brussels Evangelical Alliance, French and Flemish Christians of various denominations having joined to this end. Pastor Kennedy Anet, general secretary of the Belgian Evangelical Society, in a letter to us stating this fact, says, "The meetings at the tent attract numbers of hearers. All the pastors, and many members of the different churches, meet their regularly, and carry on the work with one heart and mind, co-operating in a true spirit of prayer and Christian love."

Among the Churches.

CHURCH OF ENGLAND.

More than thirty bishops preached in London pulpits on Sunday last.

A site has been secured in Dean's Yard, Westminster, for the proposed "Church House" in London, and the foundation stone will be laid on the 21st inst.

A meeting was held in the Church Missionary House, Salisbury-square, on Tuesday week, to bid farewell to six missionaries, leaving for East Africa, China, Japan, and West Africa. By special invitation, Drs. Pierson and Ellinwood, both Presbyterians, were present, and delivered addresses. The former observed upon the characteristic and typical nature of the scene, where a clerical, a medical, a mechanical, and three lady missionaries were severally dismissed for the foreign field.

It would be well, says *The English Churchman*, if a Protestant lay missionary were located at Stowmarket, in Suffolk. That little country town is a centre for very zealous proselytising efforts on the part of the Church of Rome. Unfortunately, the Incumbent of Stowmarket is a Romaniser; in his parish church he gives his flock a certain amount of Popery, and then, when they have discovered a taste for that sort of thing, is it to be wondered at that they go to the Roman Catholic chapel, where they can get more of it, and in a legitimate manner?

The Rector of Brington, in Northamptonshire, says *The Christian World*, has a warm and sympathising heart, as well as a catholic spirit. On the death of Rev. J. C. Robinson, for twenty-two years pastor of the Baptist Church in Brington, the rector, Rev. H. H. Stewart, wrote a letter of tender condolence to the daughters on their bereavement, and intimated that whilst it was fitting that there should be a service in the chapel, he was willing, if desired, to conduct the whole funeral service in the church and at the grave. Rev. Thomas Arnold and Rev. G. Nicholson, Congregational ministers of Northampton, conducted the service in the chapel, the rector afterwards holding one in the church and churchyard, several Nonconformist ministers being present.

BAPTIST.

In the Manual of the church at East-hill, Wandsworth, the pastor, Rev. J. W. Ewing, says that the year 1887 has been a year of remarkable blessing in all directions. The statistics show a membership of 294, an increase of fifty-five on the previous year.

Mr. A. H. Baynes, general secretary of the Baptist Missionary Society, says he started ten years ago with the idea that the chief reason for the want of interest in missions is ignorance. He, therefore, proposed the scattering broadcast of *The Missionary Herald*. At that time its circulation was 6000 a month; now it is 38,000. Three years ago he made a calculation that £6000 had been received in that one year as the direct result of reading *The Herald*.

PRESBYTERIAN.

Over fifty members have recently been added to Crouch-hill Church (Rev. J. B. Meharry's).

Dr. Saphir's old congregation at Belgrave have unanimously decided to call Rev. J. E. Somerville, a son of Dr. A. N. Somerville, of Glasgow, to the pastorate.

Mr. J. T. Morton's latest offer is to support missionaries in connection with the Presbyterian Church of Canada. He has thus entered into similar undertakings with the Free and United Presbyterian Churches in Scotland, the English Presbyterian Church, the Irish Church, two Presbyterian Churches of America, and the Canadian Church.

The lady missionaries of the English and American Presbyterian Churches in Amoy have recently started a "Home" for destitute Chinese girls, who have been found deserted in the streets, or those who are being sold to beggars or disposed of for immoral purposes. The Chinese have contributed generously towards the support of the Home, which it is proposed to keep unconnected with any mission.

SOCIETY OF FRIENDS.

Elwood Scott expects to return to America about the middle of this month. He has rendered excellent service to Friends in England, and carries home with him their best wishes.

Five of the American yearly meetings have "adopted" or "accepted" the "Confession of Faith." If the thousands of adult scholars attending Friends' Schools were members, *The Christian Worker* thinks English Friends would be obliged to adopt a similar course. The other five American yearly meetings may be influenced by London and Dublin.

The Venerable Eli Jones, of Maine, a devoted minister among Friends, has been elected Major-General in the Maine Militia. In acknowledging the compliment, he said: "If he was in fact an exponent of the views of the Legislature on that subject, he would cheerfully undertake to serve the State in the capacity indicated. He would submit this suggestion in all candour. It was generally understood that he entertained peculiar views in respect to the policy of war; with much pleasure would he stand before the Militia of the Second Division and give such orders as he thought best. The first would be to 'Ground arms;' the second would be, 'Right about face; beat your swords into ploughshares, and your spears into pruning hooks, and learn war no more.'" He would then dismiss every man with an admonition to read daily his New Testament, and ponder on the tidings, "Peace on earth, goodwill to men."

METHODIST.

The announcement that Dr. J. M. Thoburn had been elected Methodist Bishop of India was hailed with joy in that country, both in his own and other communions.

Rev. Thomas Champness, in addition to a horse and van which he has long used in his Mission, and a bicycle for one of his colporteurs, has just added a tent to his plant, which he proposes to use for evangelistic services.

Nearly half of the entire working ministry of the Methodist New Connexion have joined an Evangelistic Union of ministers formed in the Connexion. Conventions which have been held have been the means of quickening spiritual life in several districts.

Rev. T. Tapley Short makes an earnest appeal on behalf of the Queen's College (Wesleyan), Taunton. £5000 is needed to put it upon a secure footing. If this is not at once forthcoming, the property will have to be sold, and will most probably be purchased by the Roman Catholics.

The work in connection with the Manchester Central Hall Mission is well sustained. Open-air services are frequently held; working men generally give the addresses, and speak with great force and fervour to their fellows. The workers are constantly cheered by numbers of conversions.

The General Conference of the Methodist Episcopal Church in New York City has adjourned, after a month's work. There has been gratifying progress during the past four years in all departments of work, and advance has been ordered all along the line. The term of itinerancy has been extended to five years, making it possible for a minister to get better acquainted with his flock and accomplishing more effective results.

CONGREGATIONAL.

Messrs. F. W. Walker and H. Dauncey, of Cheshunt College, have been ordained as missionaries to New Guinea, in connection with the London Missionary Society.

Rev. R. Cynon Lewis, late of Morriston, Swansea, commenced his ministry at Stockwell-road Church on Sunday week. Twenty-one new members were received into fellowship at the communion service.

Dr. Alex. Hannay and Mr. Henry Lee, of Manchester were to have left for Australia yesterday (Thursday). They go as the representatives of the English Congregational Union to the forthcoming centennial celebration of the Australian churches.

At a meeting held to celebrate the completion of his twenty-five years of ministry at Cambridge Heath, a warm tribute was paid to Rev. W. Marshall, for the zeal and faithfulness with which he has discharged his ministerial duties. During Mr. Marshall's pastorate 1526 persons have been received into church fellowship.

School buildings for about 700 children are about to be erected in connection with Brightside Church, Sheffield, which, under its minister, Rev. T. C. Deeming, is doing admirable work in a needy district. The present schools are filled to overflowing, and the growth of the congregation shows that the people are beginning to respond to the touch of true Christian sympathy.

Rev. J. Ossian Davies preached his farewell sermon on Sunday night at New Court Chapel, which was densely crowded, an overflow meeting being conducted by Rev. R. Balgarnie in the Lecture Hall, attended by some hundreds. Very tenderly and solemnly did Mr. Davies plead with those who had listened to his entreaties to come to Christ for five years and a half without heeding them. On Monday evening a farewell meeting was held to wish him God-speed at his new sphere at Bournemouth.

Rev. Professor Elmslie, D.D., of the London Presbyterian College, has been invited to preach the annual sermon for the Congregational Union, which holds its autumnal session in Nottingham, and has accepted the invitation. This is the first time this honour has been paid to a minister of the Presbyterian Church. The invitation was most cordially given by the Committee, and was tendered not only as a mark of goodwill to Dr. Elmslie, but of desire that the relations between the Congregational and Presbyterian Churches should be maintained with increasing amity.

The anniversary of Christ Church, Westminster Bridge-road, was celebrated last week. The pastor (Rev. Newman Hall) stated that that was the fifty-third anniversary of his beginning to preach, the forty-sixth of his being a pastor, and the thirty-fifth of his ministry in that church. The church numbers 950 members. There are in the various Sunday-schools attached about 5000 children. The agencies at work are numerous; 150 outdoor and 350 indoor services were held during the year, and 1000 visitors are engaged in the various societies, all of which, as well as the day school and almshouses, are well sustained. More helpers are needed.

NOTES FROM IRELAND.

Successful temperance meetings have recently been held in the Methodist Churches at Kilrush and Mallow.

A collection of books of great rarity and value has been presented to the Presbyterian College, Belfast, by Sir Thomas McClure, Bart.

Over a hundred Methodist ministers in Ireland change circuits this week, and enter on new fields of labour; all these are hopeful that the coming year will be one rich in spiritual power, and in the salvation of many.

The Belfast Female Mission is doing a good work. During the past month the missionaries have visited about 1500 persons in their homes, held over 100 prayer-meetings and Bible-classes, and gave temporal relief to fifty-six poor people.

"FALLEN ON SLEEP."

Rev. James W. Burrough, for over fifty years vicar of Totnes, Devon, a warm evangelical clergyman and a faithful preacher of the Gospel.—Mr. James M'Corkell, an old and honoured citizen of Londonderry, who was for ever busy labouring to extend his Redeemer's kingdom.—Rev. Thomas Fulcher, an earnest Protestant pastor for sixty-four years, first as curate, and afterwards as vicar of Old Buckenham, Norfolk.—Rev. John W. Dickinson, a missionary of the Church Missionary Society, after three years service at Lagos, West Africa. —Rev. J. C. Robinson, for twenty-two years pastor of the Baptist Church, at Brington, Northamptonshire.—At Dublin, Jane Hester, widow of the late Rev. John Frazer Mathews, Methodist minister, and for several years secretary of the Irish Conference.—Rev. Alex. Henderson, pastor of the East United Presbyterian Church, Perth.

EVANGELISTIC NOTES.

Mr. George King, during the last few weeks, has been holding evangelistic services at Lewisham, Blackheath, and Bristol, and at Weston-super-Mare, with Rev. Walter Bradbury. The Gospel of the grace of God has been proclaimed in its fulness, and blessing has attended all the meetings.

Burslem.—Mr. J. J. Browne, city missionary of South Norwood, has for the eighth year visited the "mother" town of the Staffordshire Potteries, at the invitation of Rev. Malcolm Graham, vicar of St. Paul's. During three days, in the festival known as the "Wakes," Mr. Brown held eight meetings, and the Gospel was listened to with great attention.

Richard Weaver.—Dr. Cranage, of Wellington, Salop, writes:—We have again been favoured with the services of God's much-honoured servant, Richard Weaver. He preached in the New Hall three Sundays, and several week days, with much unction of the Holy Spirit. Believers have been quickened, backsliders reclaimed, and a goodly number led to believe on, and find peace in, the Lord Jesus Christ. We praise God for the season of refreshing from his presence, granted us through the ministry of his dear servant.

Mr. Henry Varley gave two addresses on Sunday last, on the Common, Tunbridge Wells. In the afternoon there could scarcely have been less than four thousand persons present. As the preacher spoke from "I am not ashamed of the Gospel of Christ," there was a very silent attention among the vast crowd, which comprised all social classes. Rev. William Guest assisted. Even larger, as it seemed, was the assembly at 8.15, at the close of the church and chapel services, and most impressive was the sight of the eager, waiting multitude in the clear, beautiful twilight of a summer evening. Many ladies and gentlemen of the town formed a choir to sing from "Sacred Songs and Solos."

Mr. E. P. Telford completed a month's mission in the Great Assembly Hall, Mile-end. Mr. Telford is a great favourite at the Hall, having held a month's services in it every year during the last twelve years. The attendance at the meetings during this visit have been above the average, and men and women have nightly found their way into the inquiry-room to be dealt with about their eternal welfare. Mrs. Telford has added her influence to the meetings by singing solos. The evangelists have now left with the hearty good wishes and prayers of the friends at the Mile-end for their future efforts in the Lord's work. After finishing their present engagements in England and Scotland, their intention is to return to America by way of Canada.

Ventnor, I.W.—The new Albert Hall has been secured for a twelvemonth, and is now opened on Sunday evenings for evangelistic services, in connection with "The Cow Cross Mission," London. The co-operation of evangelists visiting the island will be welcomed.

WILLIAM CATLIN.

17, Claremont-square, Pentonville, N.

THE FAR NORTH-WEST.—News has arrived from Rev. John W. Tims, C.M.S. missionary at Blackfoot Crossing, Saskatchewan, that after long patience the firstfruits of his labours have been gathered in. Mr. Tims has been steadily and devotedly toiling on since 1883 without any apparent results, the Indians, with few exceptions, having appeared to receive the proclamation of the Gospel with a stolid indifference, almost always saying at the close of the service, after being entreated to turn from the error of their ways, that they prayed as their fathers taught them, and that they were quite satisfied with their present religion and needed no change. Mr. Tims has prepared a dictionary and grammar of the local dialect, which will be philologically of great service, since the language is dying out, although there are still two or three thousand Blackfoot Indians.

Notices.

Communications Received with Thanks.—F.M.H. W.C. H.E. G.S. G.B. J.F. H.T. D.S. J.S.M. E.G.S. H.P.A. M.C.R. E.A. W.L. S.S.M. H.D. R.C. A.C.R. E.H. J.C.S.M. H.E.H. C.W.C. J.N.M. S.W. G.H. F.S.M.H. L.H. A.E.B. E.A. R.D.F. M.W.M. H.B.U. W.J.A. G.F.A. H.D.B. W.P. R.R. J.S. J.H.L.C. F.L.P. W.J.A.R. J.M'L. M.E.S. C.W. G.C. J.J. J.T.T. H.A.H. M.D.S. J.O. H.L.H. E.H. T.T. C.G. J.P. W.H.A. G.P.M. E.T.

Applicants for Tracts.—E. Wynne, 45, Shakespeare-road, South Hornsey, N.; Rev. H. J. Berguer, The Vicarage, Arlington-square, N.; A. C. Jones, Fern Cottage, Newhall Hill, Birmingham; Mr. Smith, 110, Westminster-road, Lambeth, S.E.; F. M. Pearson, 48, Blundell-street, Caledonian-road, N.; H. Gosden, 22, Endsleigh-gardens, Euston-road, N.W.; C. Harle, 64, Union-street, Canterbury; H. Warren, The Holln's-gardens, Marple, Cheshire; G. Griffin, Becker-lane, Gainsboro', Lincolnshire; L. Cheeseman, 7, Riversdale-road, Highbury, N.; H. Wilson, 21, Gilmour-street, Glasgow; Miss Bailey, 14, Richmond-terrace, Dunmow-road, Stratford, E.; C. J. Meredith, Mount Everest, 24, Thornleigh-road South, Horfield, Bristol; C. Knight, 43, King William-street, E.C.; T. Grubb, 1, Southland-road, Kings-highway, Plumstead; Rev. G. P. McKay, 23, Wellesley-road, Great Yarmouth; A. Solomon, 28, Falkland-road, Kentish Town, N.W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Prayer-meeting, 1.15 to 2 p.m. (Sat. excepted). Monday, thanksgiving; Tuesday, foreign missions; Wednesday, young men; Thursday, families; Friday, home missions.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in July, at 3 and 7, Mr. Ransome Wallis. Meetings for prayer: Sundays, 7.45 a.m.; Fridays, mid-day and 7.30 p.m.; Saturdays, 7.30 p.m., and before all services.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, at 3.45. service for men only; at 7.30, public, Mr. W. R. Lane, Prayer-meeting, each day (Sat. excepted), 1 to 2.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, July 12, at 8.30, address by Rev. G. Thompson. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Conference Hall, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Charles Inglis.

St. George's Hall, Langham-place, W.—Dr. McKilliam, during July, Sundays, at 11 and 7. Burlington Hall, Savile-row, Wednesday evenings, at 8.

Regent's Park Chapel, N.W.—Address to Christian workers, Thursday mornings, at 11.30, till July 19, by Rev. F. B. Meyer.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Tuesdays in July, at noon, Rev. Newman Hall.

"Tempted London."—Edinburgh Castle, Rhodeswell-road, Limehouse, E., Monday evening next, at 8, Mr. James B. Wookey will address young men and young women on this subject, telling them "How to be safe, happy, and free." Mr. R. C. Morgan will preside.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sundays, at 11 and 7, Pastor Frank White.

During Rebuilding of Kilburn Hall, services are held in the Town Hall, Belsize-road, every Sunday, at 11, 3, and 7. Preacher for July, Mr. G. Hucklesby.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. J. S. Harrison.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wednesday, July 18. Tea, at 6; meeting, at 7. Address by Mr. Edward Glenny.

North-east London Gospel Mission.—Dedicatory service of the new Holiday Home, Southend House, Southend-lane, Lower Sydenham, to-morrow (Saturday), 4 p.m. Mrs. Frank Bevan will open the Home.

Edinburgh Castle, Limehouse, E.—Sunday next, at 11 and 7, Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright.

Keswick Convention, Monday, July 23, to Saturday, July 28. Mr. John Postlethwaite, Eskin-place, Keswick, will act as hon. secretary, to whom applications for lodgings or hotel accommodation may be sent.

Colonel M. Millett, Dharmsala, India, will be glad of tracts and leaflets and text cards in any language; old copies of The Christian acceptable. Parcels can be sent through the India Parcel Post (any office of the P. & O. Company) at 6d. per lb.

Subscriptions received by Messrs. Morgan & Scott to Monday, July 9, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Day in the Country Fund—Mrs. B. £1; Miss B. 5s; Mrs. & Miss H. 5s; T.G.R. 5s; S.S. £5; S.A. £2; M.A.R. 5s; Aged Mother, 1s; Thankoffering, G. £1; J.H.F. £1; E.F. £1; W.M.C. £5; F.R.J. 2s 6d; A.J.C. 10s; W.A.P. £1 1s; H.L. £1; Captain E.R.K. £1; G.T.G. 2s 6d; J.L. 5s; F.N. 2s 6d; Captain E. 5s; A.S.A. £1; C.E.Y. 10s; G.N. 10s; S.L.R. £1; W.A. 5s; E.H. 2s 6d; H.H.S. £1; C.H.C. 5s; W.W.T. 5s; E.C. 10s; H. £5 5s; R.J. £1; A.B. 2s; S.A. 10s; Mrs. A.G.H. £2 2s; S.T.B. £1; Aynho, 15s; C.H.H.C. 10s 6d; R.M. £5; Well-wisher, 2s 6d; One who Loves Children, 5s; L.H.R. 5s; Q.O.F. 2s; Mrs. M. £1; A.H. & Co. £2 2s	46	18	0
Evangelisation Society—W.C. £1; H.H.S. £1 ...	2	0	0
Miss Weston's Work—W.C. £1; G.E. & W.H.N. £1...	2	0	0
Ragged School Union—R.M. £10; *Holiday Homes*—Z.Z. £2; R.J. 10s	12	10	0
Y.W.C.A., Holiday Department—Z.Z....	3	0	0
China Inland Mission—Mrs. J.W. £2; Miss J.T. 10s; Mission Room, Birmingham, 5s; A.S.A. £5; E.M. 2s	7	17	0
Mission Deep Sea Fishermen—G.L.G. 10s; H.L. £2; R.J. £2	4	10	0
St. Giles' Christian Mission—L.H.W. 5s; R.J. £1 5s; *Fortnight in Country*—G.L.G. 10s; *Day in Country*—S.M.W. 2s; A.R.H. 5s; S. 10s	2	17	0
Cow-cross Mission (Day in Country)—S.M.W....	0	2	0
Gray's-yard Ragged Church, &c.—H.L. 10s; *Day in Country*—S.M.W. 2s; *Building Fund*—M.S. £5 5s...	5	17	0
Dr. Barnardo's Homes—J.H.B. £1; M.G.H. £1; G.T.G. 2s 6d; Captain E. 15s; Captain K. & Friends, £1; Mrs. R. 5s; S.B. 5s; *Dear Old Women*—H.L. £1 10s	5	17	6
Bristol Orphan Houses—J.H.B.	1	0	0
Church Missionary Society—J.H.B.	1	0	0
East London Training Institute (Rev. H. G. Guinness)—J.H.B.	0	10	0
Moravian Missions (London Association)—W.A.P. £1 11s 6d; H.M.A.S. £1	2	11	6
Sea Breezes for Little Ones—W.A.P.	0	10	6
Bridge of Hope (Miss Steer)—H.L.	1	0	0
Latymer-road Mission—H.L.	2	0	0
Friendless & Fallen—H.L. £2; E.G. 5s; P.W. £25; R.M. £10; *New Home*—E.G. £2	39	5	0
Homes of Hope, Regent-square—H.L.	2	0	0
Relief London Poor—H.L.	2	0	0
Dinners for Sick Children—H.L.	1	0	0
Anchorage Mission—H.L....	1	0	0
Evangelistic Mission—G.T.G. 5s; E.H. 2s 6d; M.S. £1 1s...	1	8	6
Home of Industry—G.T.G.	0	2	6
Miss de Broen's Work, Paris—G.T.G. 2s 6d; R.M. £10	10	2	6
Miss Whately's Work, Cairo—G.T.G.	0	2	6
Blackdown Hills Mission—G.T.G....	0	2	6
Children's Fresh-Air Mission (Mr. Powell)—A.R.H...	0	5	0
Mildmay Mission to Jews—A.R.H. 10s; E.C. 17s; G.E. & W.H.N. £1; L.H.W. 5s...	2	12	0
Christian Community—Tavistock-square, 2s; *Fortnight in Country*—A.S.A. £2; A.D. £2 8s	4	10	0
Pastor Rodriguez's Work, Spain—A.S.A. £1; C.H.H.C. 10s 6d	1	10	6
Hospital for Paralysed & Epileptic—A.S.A. ...	1	0	0
Miss Mittendorff's Homes—Z.Y.X...	1	0	0
Gratuitous Circulation of The Christian—W.A. 5s; Rev. J.M.B. 1s 3d	0	6	3
Baptist Missionary Society—E.G....	0	10	0
Rescue Society—E.G....	0	5	0
Agra Medical Mission (Training Institute)—H.H.S	1	0	0
London Night Cabmen (Mrs. Herbert)—H.H.S....	1	0	0
Church Army—H.H.S. £1; R.J. £1	2	0	0
Late Abraham Lamb Fund—H.H.S. £1; M.S. £5 5s	6	5	0
Constantinople Rest—G.E. & W.H.N.	1	0	0
Smyrna Rest—G.E. & W.H.N...	1	0	0
Young Women's Temperance Home (Miss Richards)—M.S. £1 1s; M. £1 1s	2	2	0
Hyde Park Hall (Mr. C. Cook)—M.	10	0	0
Medical Mission—Heathfield...	0	2	6
Salvation Army—L.H.W.	0	10	0
British & Foreign Bible Society—A.T....	0	2	0
Joshua Poole—H...	1	1	0
Thames Church Mission—R.J...	1	0	0
King Edward-street Ragged Schools—R.J.... ...	0	5	0
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Mrs. Meredith's Mission—R.J....	0	10	0
Working Men's Lord's Day Rest Assoc.—R.J. ...	0	10	0
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Dock Labourers' Mission (Mr. Coleman)—Miss D....	0	10	0
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Seamen's Friend Society—R.M.	10	0	0
Kabyle & Berber Mission (N. Africa)—R.M. ...	5	0	0
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Evangelistic Mission (Day in Country)—E.R.T. 3s; D. 2s 6d

Field-lane Ragged Schools, &c.—H.P.C. 5s.

TEMPERANCE NOTES.

HOME.

The open-air Sunday temperance meetings on Glasgow Green are largely attended. Tracts are freely distributed and willingly received.

In *The Band of Hope Chronicle* Rev. J. Storer Clarke, M.A., gives an interesting account of how he and his churchwardens came to use only unfermented wine at the Sacrament.

The annual *fête* of the Hibernian Band of Hope Union was held on Friday week at Ball's Bridge, Dublin. About 15,000 people were present. The prizes were distributed by Mrs. Whigham.

The annual conference of the British Temperance League has been held at Leeds. The proceedings were earnest and interesting. Mr. Stevenson's Sunday Closing Bill was specially commended to general support.

The Government having promised to give facilities for "Sale of Intoxicating Liquor on Sunday" Bill being fairly discussed, electors are asked to communicate with their representatives in Parliament, urging them to give Mr. Stevenson's Bill unflinching and constant support.

FOREIGN.

In Hungary there is said to be a great increase in the consumption of intoxicants.

An annual simultaneous temperance Sunday is proposed for all the Australian colonies.

The Indian Temperance Association founded at Bombay last year is making most encouraging progress.

In Russia the "Society of Temperate" has been formed, the members being total abstainers and active temperance workers. Count Tolstoï is president.

Last year no fewer than 22,000 drunkards were brought up at the police-courts of New South Wales. Out of these 6000 were unable to pay the fine imposed on them, and had to be sent to prison.

CONTINENTAL & FOREIGN NOTES.

THE NORWEGIAN DIET has granted a sum of about £200 towards the expenses in connection with the International Temperance Conference to be held in the Norwegian capital next year.

THE CONGO.—M. de Brazza is about to return to the Congo. He is negotiating the creation of a maritime service between Havre, Bordeaux, and Marseilles to the Congo, which he thinks will considerably extend traffic and commerce.

PROHIBITION LEAGUES are formed very rapidly around in the Scandinavian countries. The Norwegians especially are taking the matter up with enthusiasm. The temperance vote is fast becoming an important factor of a formidable character.

THE OPIUM CURSE IN THE SOUTH SEAS.—According to the report of the British Consul in Tahiti for the past year, attention has been drawn to the effects of the consumption of opium in the Archipelago, and appeals have been made to the Administration to take steps to prevent its sale. In the Marquesas, where the use of the drug is considerable among the natives, especially the women, they are rapidly diminishing in numbers, and it is feared that the result will be the same in Tahiti. The police have received stringent orders in consequence to prevent the Chinese from disposing of the drug to the natives. The cost of opium in San Francisco is about 16s. per lb.; in Tahiti it is sold for over £5!

Bethlehem.—Miss Edwards, Hardingham Lodge, Attleborough, makes an earnest appeal on behalf of a Girls' School and Orphanage being erected there in connection with the Society for Female Education in the East. A new building is absolutely essential for the growth of the work. Help may be sent to Miss Edwards; or to Miss Webb, 267, Vauxhall Bridge-road, S.W.

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The Annual Meeting of Men
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On THURSDAY, JULY 19, 1888, at 7.30 p.m.

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Speakers:—
THE ARCHBISHOP OF DUBLIN; THE BISHOP OF SYDNEY; THE BISHOP OF CALCUTTA; CANON BASIL WILBERFORCE; PERCY W. BUNTING, Esq.
Dr. DE COSTA, of New York, has also been invited to speak.

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TEMPERANCE NOTES.

HOME.

The open-air Sunday temperance meetings on Glasgow Green are largely attended. Tracts are freely distributed and willingly received.

In *The Band of Hope Chronicle* Rev. J. Storer Clarke, M.A., gives an interesting account of how he and his churchwardens came to use only unfermented wine at the Sacrament.

The annual *fête* of the Hibernian Band of Hope Union was held on Friday week at Ball's Bridge, Dublin. About 15,000 people were present. The prizes were distributed by Mrs. Whigham.

The annual conference of the British Temperance League has been held at Leeds. The proceedings were earnest and interesting. Mr. Stevenson's Sunday Closing Bill was specially commended to general support.

The Government having promised to give facilities for "Sale of Intoxicating Liquor on Sunday" Bill being fairly discussed, electors are asked to communicate with their representatives in Parliament, urging them to give Mr. Stevenson's Bill unflinching and constant support.

FOREIGN.

In Hungary there is said to be a great increase in the consumption of intoxicants.

An annual simultaneous temperance Sunday is proposed for all the Australian colonies.

The Indian Temperance Association founded at Bombay last year is making most encouraging progress.

In Russia the "Society of Temperate" has been formed, the members being total abstainers and active temperance workers. Count Tolstoï is president.

Last year no fewer than 22,000 drunkards were brought up at the police-courts of New South Wales. Out of these 6000 were unable to pay the fine imposed on them, and had to be sent to prison.

CONTINENTAL & FOREIGN NOTES.

THE NORWEGIAN DIET has granted a sum of about £200 towards the expenses in connection with the International Temperance Conference to be held in the Norwegian capital next year.

THE CONGO.—M. de Brazza is about to return to the Congo. He is negotiating the creation of a maritime service between Havre, Bordeaux, and Marseilles to the Congo, which he thinks will considerably extend traffic and commerce.

PROHIBITION LEAGUES are formed very rapidly around in the Scandinavian countries. The Norwegians especially are taking the matter up with enthusiasm. The temperance vote is fast becoming an important factor of a formidable character.

THE OPIUM CURSE IN THE SOUTH SEAS.—According to the report of the British Consul in Tahiti for the past year, attention has been drawn to the effects of the consumption of opium in the Archipelago, and appeals have been made to the Administration to take steps to prevent its sale. In the Marquesas, where the use of the drug is considerable among the natives, especially the women, they are rapidly diminishing in numbers, and it is feared that the result will be the same in Tahiti. The police have received stringent orders in consequence to prevent the Chinese from disposing of the drug to the natives. The cost of opium in San Francisco is about 16s. per lb.; in Tahiti it is sold for over £5!

Bethlehem.—Miss EDWARDS, Hardingham Lodge, Attleborough, makes an earnest appeal on behalf of a Girls' School and Orphanage being erected there in connection with the Society for Female Education in the East. A new building is absolutely essential for the growth of the work. Help may be sent to Miss EDWARDS; or to Miss WEBB, 267, Vauxhall Bridge-road, S.W.

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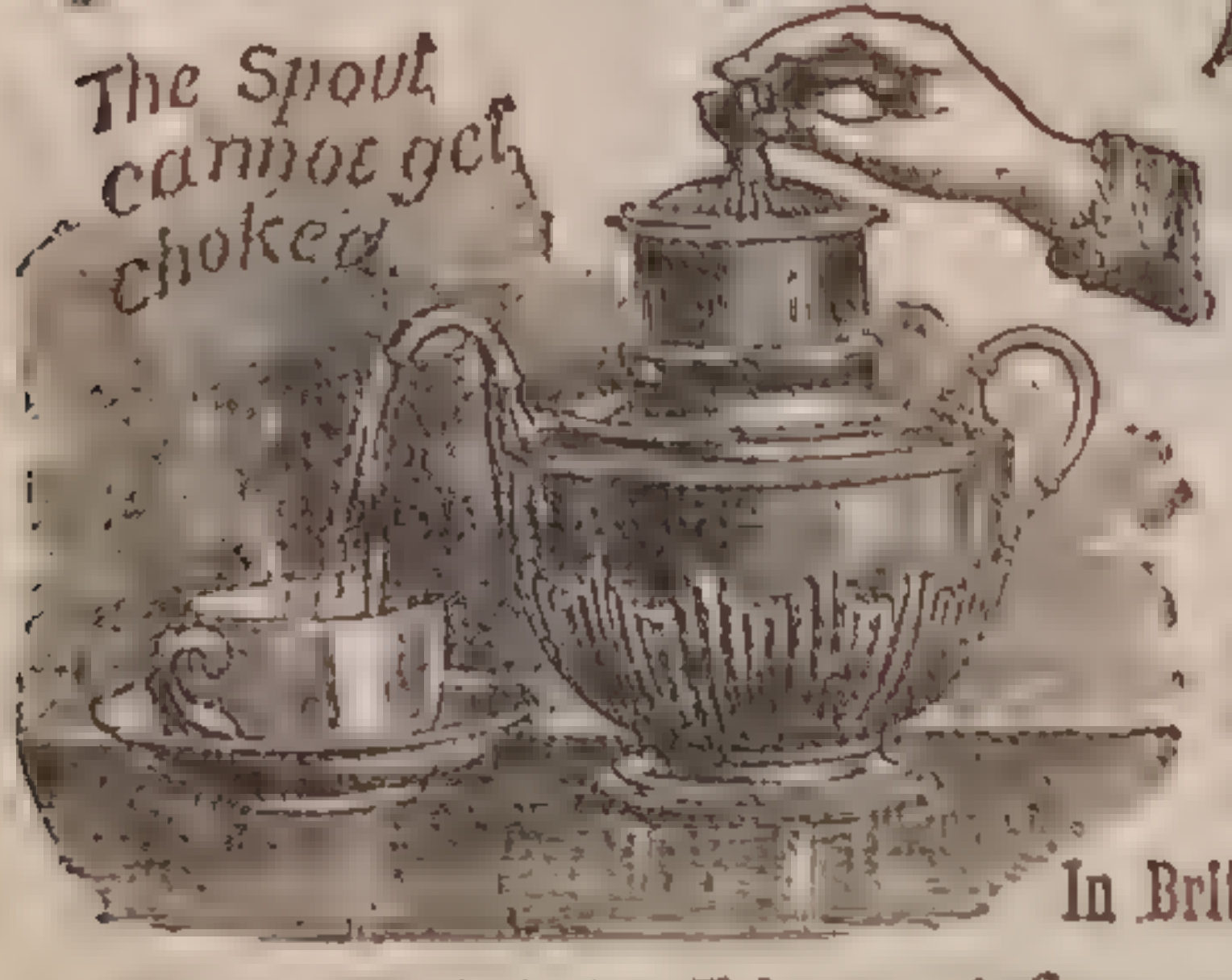
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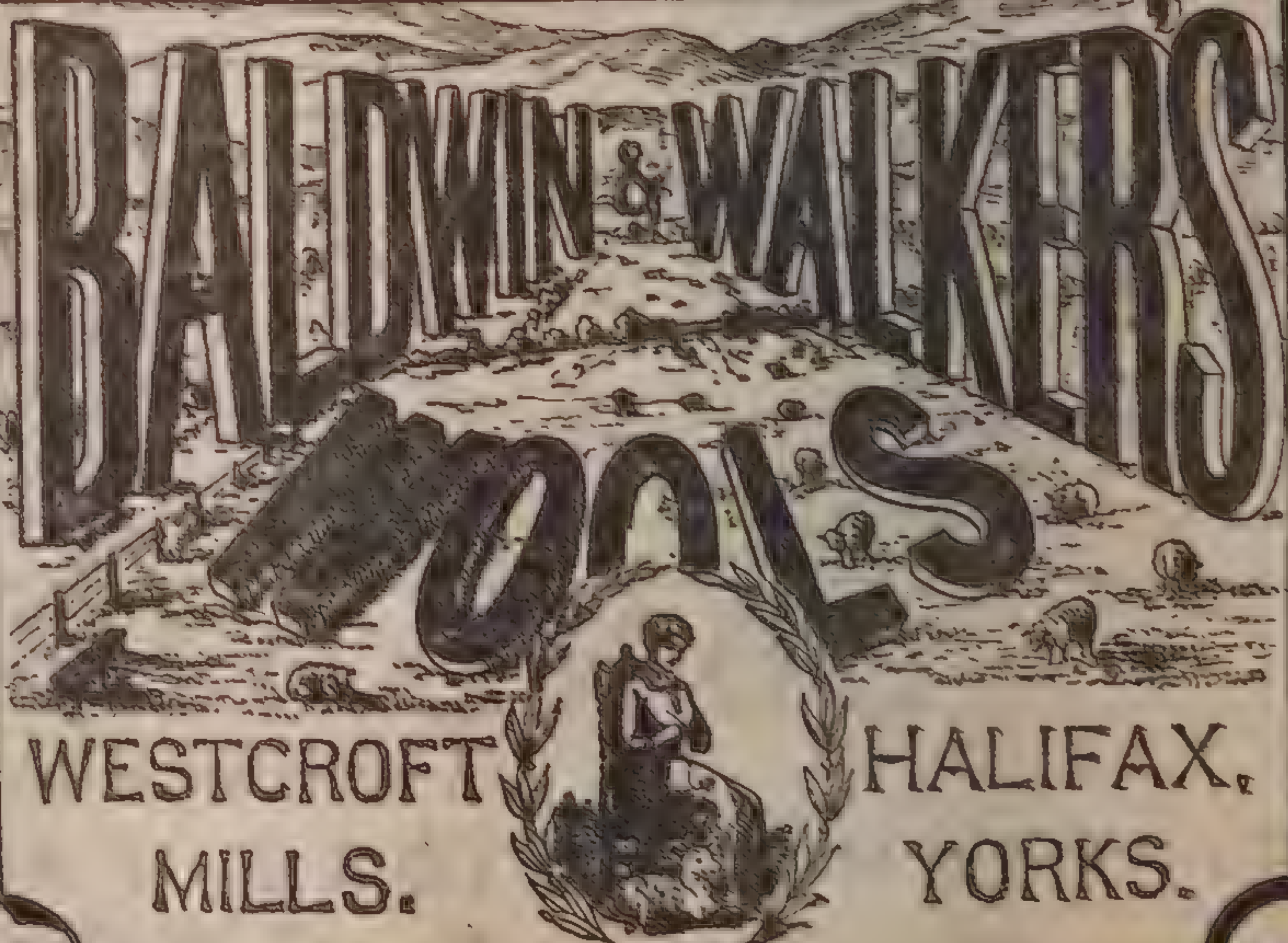

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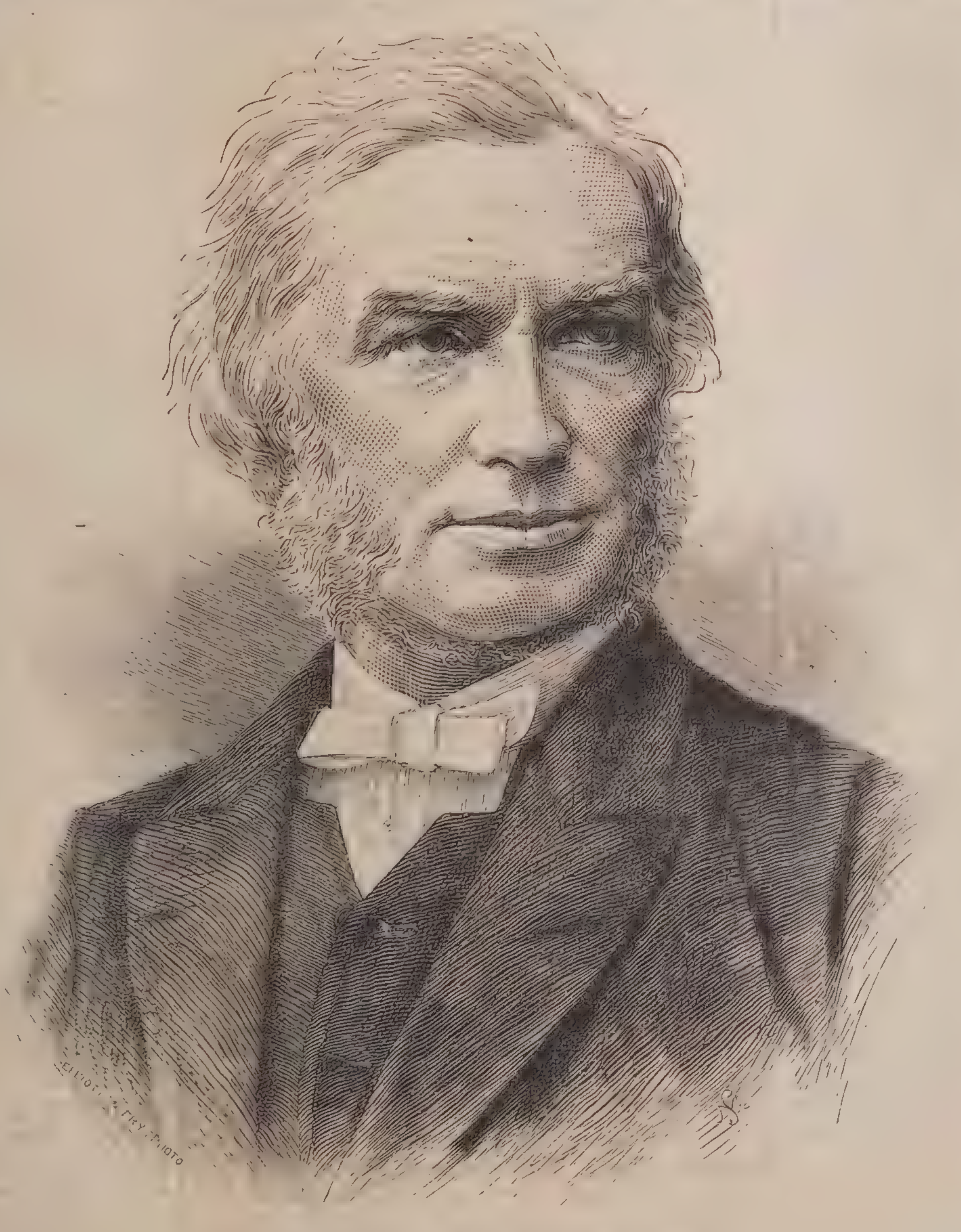
REV. DONALD FRASER, D.D.,

Marylebone Presbyterian Church, London.

AMONG the many striking figures that were seen on the Exeter Hall platform during the meetings of the recent Pan-Presbyterian Council, few were more calculated to arrest the attention of the stranger than that of the West-end pastor whose portrait graces this page. For more than eighteen years Dr. DONALD FRASER has ministered with much acceptance to a large, well-to-do congregation at the church in Upper George-street, Marylebone, W., and has justly been regarded as one of the leaders of the Presbyterian body in London. The Presbyterian system has made wonderfully rapid strides in the Metropolis during the period covered by Dr. Fraser's pastorate, and its growth has been fostered to no small extent by his popularity as a powerful preacher of the old Gospel, and a platform speaker of the first rank.

Like the majority of the London ministers attached to the same religious community, Dr. Fraser hails from north of the Tweed. He was born in the beautiful capital of the Highlands in 1826. Common report hath it that, if one wants to take, at first hand, a draught from "the well of English undefiled," he must go either to Dublin or to Inverness. Whether or not his early associations moulded the manner of his utterance, the fact remains that Dr. Fraser is one of the very few Scotchmen who have attained to oratorical eminence, whose speech does not bewray them. The other day the Lord Chief Justice of England referred to "the graces of speech and even of elocution" as material elements of successful advocacy in courts of justice. If the subject of this sketch had elected to expound the law instead of the Gospel, it is a moral certainty that he would have been no mean getter of verdicts.

Dr. Fraser received an ample education, first by private tutors, then at Aberdeen University, where he took high honours; next (owing to family circumstances) at Knox College, Toronto; and finally at New College, Edinburgh. We suppose it was not so much the fashion in those days to include a visit to a German university in the curriculum of the Divinity student. It may be due to that fact that Dr. Fraser, though by no means a theologian of the "hard shell" order, has never shown any traces in his public teaching of the dry rot of rationalism. He is evangelical to a degree. We presume he would rank himself among the disciples of Calvin, but his interpretation of revealed truth, as viewed from the Divine side, is reverent and cautious, as well befitteth all who accept the dictum of a greater even than Calvin, that as yet we "know in part, and prophesy in part.'



(*From Copyright Photograph by Messrs. Elliott & Fry.*)

In 1851 he was duly "licensed to preach," but before then his gifts of attractive and effective public address had been recognised, and he had received various prospective calls to the pastorate. He accepted that of the church worshipping at Cote-street, Montreal. During the eight years of his ministry there he proved himself an active and able servant of Jesus Christ and of the churches, being in constant request both for pulpit and platform work. For several years he successfully filled the office of clerk to the Montreal Presbytery. Meantime his fame had reached the land and the place of his nativity. He was induced to recross the Atlantic, and take the spiritual oversight of the flock gathered into the Free High Church in Inverness, a building which we believe stands almost on the spot where he first saw the light. The compiler of these notes can vouch, from personal knowledge, for the high quality and the widespread influence of the gifted preacher's eleven years' ministry in his native town. Dr. Fraser (he was plain "Mr." then, for it was not till his advent to London that Aberdeen University dubbed him D.D.) drew around him a large and intelligent congregation; and the teaching they received was of the most inspiring and fruitful kind. A congregational mission was planted, and heartily sustained in one of the poorer parts of the town. In due course it became strong enough to stand alone, and the Free High Mission has for many years been the Free West Church of Inverness. Dr. Fraser attracted large numbers of young people to his living and rousing ministry, by which they were thrust forth and directed into varied paths of Christian service. Some of his predecessors in the Free High Church had been men of mark, and it is not too much to say that he fully maintained the prestige of the church in all matters bearing on the highest life of the community. Every special movement for the promotion of spiritual revival in the North of Scotland had his heartiest sympathy and unstinted personal aid; and that at a time when Highland ministers generally, even in the Free Church, were far less friendly to what they were pleased to call "irregular" effort than they happily are to-day. We well recollect that the first time we saw and heard the far-famed Inverness pastor was as a speaker at one of those memorable gatherings near Huntly, associated so closely with the names of the Duchess of Gordon, Brownlow North, Duncan Matheson, John Murker, and others whose faithful service has long since been rewarded with the rest of Paradise.

At length, in 1870, Dr. Fraser succumbed to that mysterious influence which London exercises over so many of his hard-headed countrymen. Rev. W. Chalmers, minister of the Marylebone Church, had been appointed Professor in the Presbyterian College in Queen-square, and the congregation were set on having Dr. Fraser for his successor. Ultimately they had their way, and Inverness's loss was London's gain. In the northern capital, and even in the northern counties, he had in our judgment no pulpit compeer. In the capital of the world, with its wealth of intellectual talent and spiritual force, it is by no means easy to take rank as a leader among preachers and those who otherwise direct the loftiest thinking and best acting of the generation. From the beginning of his London career, Dr. Fraser took such a position, and has consistently maintained it these eighteen years and more. His strictly congregational work has been characterised by the same vitalising power as at Inverness. Under his oversight the church has not been content to be fed with the fine wheat, and the beaten oil of the sanctuary, but has expended its energy in many and practical ways. A flourishing mission has for years been sustained in Bell-street, Edgware-road, and the activities of the congregation have taken multiplied forms. The church building in Upper George-street has greatly enlarged; it is now reputed to be the most capacious structure connected with the Presbyterian body in England, and to constitute a home for the largest membership.

Dr. Fraser's gifts have received due recognition among his brethren, and he is a familiar figure in the Church Courts that periodically legislate in matters spiritual and ecclesiastical for the denomination. He has filled the highest post of honour, as Moderator of the English Presbyterian church parliament, and is an active honorary official both in Presbytery and Synod. Calls come to him from many parts of the country to preach at the opening of new churches—a tribute to his excellence as a popular expounder of the faith.

Foreign residence and travel are a sure antidote to sectional or provincial narrowness of feeling and sympathy. In Dr. Fraser's case these have aided the natural bent of his mind, and made him a cosmopolitan. There is no idea against which he more strenuously protests than the loose but commonly held opinion that Presbyterianism is a product indigenous only to Scottish soil. His relations with other sections of the Christian Church are of the most cordial and brotherly sort. At the same time we believe we do not misrepresent him by saying that, with respect to questions of Church order and inter-relation, as well as some great social movements, he is probably more conservative than most of his fellow Presbyters. As we understand his position, he upholds in theory the principle of an organic connection between Church and State, and in this respect he is at variance with the great majority of office holders in his mother Church. For a time he conducted *The Outlook*, then the weekly organ of English Presbyterianism, but the experiment was not a long lived one. It was no discredit to him to fail in combining the exigeant duties of a newspaper editor with the constant demands of a large London pastorate—a task, of the accomplishment of which, we believe history has yet to record a successful instance.

Dr. Fraser's voice was heard on several occasions at the recent world-wide Council in Exeter Hall, and always to profit. It was a noteworthy indication of his special proclivities that to him was entrusted the moving of a resolution, at the final business sitting, expressive of fraternal interest in the proceedings of the Pan-Anglican Synod. The words in which he supported the proposal were those of Christian statesmanship:—

> Presbyterians were now probably more resolute than ever against sacerdotalism and sacramentalism, but they did not want to quarrel over questions of Church government. They were willing to recognise the great value of the great Anglican Christian scholarship, and those elements of Christian thought, life, and devotion which the Church of England so successfully represented. Presbyterians claimed to have an Episcopal Church, and the difference between them was not in episcopacy, but in prelacy. Presbyterians valued order, while they also valued liberty. Why did not they shake hands with their Anglican brethren? Why those distant salutations, those closed doors, and peeping from behind one another out of shutters or windows, instead of meeting honestly and frankly upon the ground of common Christian labour? Why should they not live and work together in peace, working alongside one another with mutual respect, and Christian confidence and affection?

Almost every veteran Gospel minister of modern times is also an author, and Dr. Fraser is no exception. His books, however, have gone to the publisher by the way of the pulpit; that is to say, they are the fruit of his best and most consecutive expository preaching. His chief works are: "Synoptical Lectures on the Books of Holy Scripture," "Metaphors in the Gospels," and the "Speeches of the Holy Apostles." These volumes will be found to be a fair reflex of a fresh, well-informed, and Spirit-inspired ministry.

A PRESBYTERIAN SERVICE has been commenced this season at Grindelwald, Suisse. Messrs. Boss have given a room for the services in the new building of the Bear Hotel. Rev. Alex. Sutherland is the minister for this summer.

Priesthood: False and True.

We very much agree with our correspondent (p. 21) who deprecates the prosecution of the Bishop of Lincoln. This would naturally cause a stream of sympathy to flow towards him not only from extreme Ritualists, but from others also. A prosecuted man under such circumstances is regarded as a persecuted man. And even though deprivation should follow (which is highly improbable) the moral effect would rather be in favour of than against the sufferer. For here also the principle applies, "The blood of the martyrs is the seed of the Church."

Dr. King may be all our correspondent describes: but he, and all who claim to be priests, we would rather think ignorantly than wilfully, pervert the Gospel. They claim to be priests on earth after the old and vanished Aaronic pattern, which has been superseded by the untransferable and heavenly priesthood of Jesus the Son of God, declared in resurrection a Priest for ever after the order of Melchizedek.

The prosecution of Dr. King will not "ring out the old," much less "ring in the new." It will not enlighten professedly evangelical Christians as to the priesthood of Jesus Christ, of which the great majority of them are profoundly uninformed.

We have heard of late years, thanks be to God, much true teaching and exhortation as to sanctification in all the detail of life, illustrated sometimes by reference to Zechariah's prophecy that "'Holiness to the Lord' shall be upon the bells of the horses, and the pots in the Lord's house shall be like the bowls before the altar." But how seldom is this connected with the High Priest upon whose forehead was worn the plate of pure gold engraved with "Holiness to the Lord."

How few trembling saints are comforted by the reminder that the High Priest bare upon his shoulders, for security, all the names of the children of Israel according to their birth. How seldom are faithful ones encouraged, and presumptuous ones rebuked, by being shown that on the breastplate are presented before the Shekinah-glory the same names, for recognition and complacency, not according to their birth but according to their tribes. For Reuben, the firstborn, the beginning of strength, the excellency of dignity and the excellency of power, unstable as water, has not excelled, but has lost his priority; his birthright has been given to the sons of Joseph; and of Judah has come the chief Ruler.

The precious truth that the High Priest of his people is able to save to the uttermost from the minutest sin, those who come unto God by Him, because He ever liveth to make intercession for them, is turned from its proper mark, and permitted to be taken possession of by the evangelist, to show that He is able to save the wickedest sinner from the grossest crimes.

Jesus was the faithful and true Witness in the days of his flesh; He is now the First-begotten from the dead, constituted High Priest by Him who said, "Thou art my Son this day have I begotten Thee"; He will be manifested as the Prince of the kings of the earth. That is, He *has been* Prophet, He *is* Priest, He *will be* King. But of his present office of Priest how little is known or taught. If any of our readers can remember his having so been mentioned a dozen times in any pulpit during the past year, we fear they will be the exceptions which prove the rule.

A priest and a confessional are essential needs of the human soul. In the patriarchal age, the father was the priest, of which we have a signal instance in Job. Israel, but for their disobedience, would have been a kingdom of priests amid the surrounding nations (Exod. xix. 6); as it was, Levi became the priestly tribe; and the nation yet shall be the priests of the Lord to the far-off lands (Isa. lxi. 6; lxvi. 19). But now, we have a Great Priest over the house of God, of whose beneficent and ceaseless ministry, the special provision of our God and Father for our present need, our teachers teach us next to nothing. It is vainly, hoped by the prosecution of Bishop King, to stamp out the counterfeit of the ministry of our Great High Priest, who has passed through the heavens, Jesus the Son of God, and whose confessional is in the temple not made with hands, into which we enter by the new and living Way.

We earnestly hope that this useless prosecution will be given up, and that all evangelical Christians will set themselves to study and to teach the Melchizedek Priesthood of Jesus Christ, King of Righteousness and King of Peace. M.

AGED PILGRIMS.

To help, cheer, and comfort the Lord's aged poor in their declining years is truly a blessed service. Such is the object of the Aged Pilgrims' Asylum, Hazelville-road, Hornsey-rise, N., the seventeenth annual meeting of which was recently held. The building provides accommodation for 120 inmates, and is at present quite full. The oldest resident is 92 and the youngest 63; seven are men, and there are three married couples. One aged couple have been married fifty-eight years; several have formerly occupied positions of comparative affluence, and the life-story of many is full of the deepest interest and encouragement to those who are fellow-travellers to "a city which hath foundations, whose builder and maker is God." An infirmary and a chapel are attached to the building; the former is found to be a great boon to sick and infirm inmates. In the chapel services are regularly held; there is no permanent chaplain, but ministers of various denominations give their assistance gratuitously. The Asylum is open for inspection daily (Sundays excepted), and friends are invited to see the arrangements for themselves. A sight of the building will be its own best plea for support.

Sympathetic addresses were delivered at the seventeenth annual meeting by Mr. F. A. Bevan, who presided, Rev. James Ormiston, of Clifton; Rev. W. L. Holland, of Hatcham; Rev. W. J. Styles, of Islington; Rev. E. Doveton, of Holloway, and others.

THE SLAVE TRADE.—At a joint meeting of the committees of the Anti-Slavery and Aborigines' Protection Societies, it was decided, in view of the increased work lately thrown upon the Anti-Slavery Society by the extraordinary development of the slave trade in Africa, that the work of the two societies could be better carried on separately, as before.

CRUELTY TO ANIMALS.—On Saturday last in St. James's Hall, Piccadilly, the Duchess of Albany distributed the prizes gained in the annual essay competition of the Society for the Prevention or Cruelty to Animals. The essays sent in numbered 36,000, which was about 10,000 more than last year. The judges were unanimous in their conclusion that the essays written in elementary schools were superior in matter, composition, and arrangement to those written in superior schools. The prizes were nearly seven hundred in number, and consisted of books, the special prizes being, in many cases, whole sets of authors' works. Those candidates from the various schools, who stood second in the lists, received their prizes and certificates from the hands of the Baroness Burdett-Coutts. At the annual meeting of the Society, held on the same day, Lord Aberdare presiding, it was stated that during 1887, no fewer than 4959 convictions for cruelty were obtained, being 749 more than in the previous year.

Dr. Marcus Dods on Scepticism.

The papers, addresses, and discussions in connection with the Pan-Presbyterian Council have in the main been helpful for the present, and hopeful for the future. The wisdom of the Committee, however, in delegating to Dr. Marcus Dods the preparation of a reply to the question, "How far is the Church responsible for present Scepticism?" may well be doubted. The treatment of such a theme should surely have come from a representative man, who could be relied upon to express the views generally held by the Presbyterian bodies. But the Committee must have known beforehand that Dr. Dods was not able to do so, and, if this were doubtful before, it was abundantly proved by the accumulated protests from Dr. John Orr, Dr. Pettigrew, Dr. Craven, Principal Cavan, Dr. Watts, Rev. John McEwan, Rev. J. Lynd, Rev. George Smith, Dr. Bannerman, Principal Douglas, Dr. Hall, and Dr. Murkland, leading men in Great Britain and Ireland, the United States and Canada. Principal Douglas plainly said that the Committee was to be blamed for committing a paper on such a subject into the hands of Dr. Marcus Dods.

It is, therefore, not quite candid of *The Christian World* to say:—

> It is pleasant to note the sympathy with which Dr. Dods's paper has been evidently received by the great Church to which he belongs....His paper, therefore, stands, as for the present, the voice of the Council and of enlightened Presbyterianism.

At all events, either Presbyterianism must show itself free of such complicity with error, or be content to slide down the Down-Grade into oblivion. To be applauded on account of its doctrine by *The Christian World* is about as equivocal a position as an evangelical body can well occupy.

Before pointing out any of the errors in a document, it is but fair, not to say gracious, to recognise what is true. We frankly confess that there is much truth in the following charge:—

> It is the unbelief within the Church that is mainly responsible for the unbelief outside. Were the supreme living power of Christ manifested in the life of his people, it would be as impossible for men to deny Christ's power as it is to deny the power of the sun or the tides. Sceptics are made chiefly by the worldliness and unreformed, poor lives of professed believers. Men acknowledge success, but despise whatever makes loud professions and does little. Therefore it is that religion is despised. This also it is that makes Christians shame-faced about religion, for there is a latent consciousness that it has not proved itself "mighty to the pulling down of strongholds."

It is the old complaint of Joel, "Why should they say among the heathen, 'Where is their God?'" Were the supreme living power of Christ manifested in the life of his people, we might incur their hatred, but not their contempt. They would either gnash upon us with their teeth, or they would cry, "Sirs, what must we do to be saved?" "In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

But does Dr. Dods in any wise help us toward this better state? On the contrary, all his counsels tend to weaken and paralyse our spiritual life. Instead of recalling us to forgotten or neglected truths, he would have us neglect them more. In times of declension in Israel God invariably rebuked them for forgetting and forsaking Him; for example, He complains by Jeremiah, "My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." To backsliding Israel and treacherous Judah, He appeals again and again to turn and return. So far from finding out new ways the counsel is, "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." So speaks Solomon, and Jeremiah follows in the same tone: "Stand ye in the ways and see, and ask for the old paths and walk therein; and ye shall find rest for your souls."

So, likewise, the churches of the New Testament are not taught to depreciate old paths, or to seek for new ones. The first backsliding step is, "Thou hast left thy first love." Doctrines of Balaam and Jezebel follow; and the constant appeal to the churches is, "Repent, and do the first works." "Hold that fast which thou hast." "Be watchful and strengthen the things which remain." If one is tried, the exhortation is, "Be thou faithful unto death." If another is praised, it is because "Thou hast kept my word, and not denied my name." If the Apostle foretells the evils of the latter times, they are summed up in this, that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons." And if more definitely the perilous times of the last days are specified, the cause of all the boasting, covetousness, pride, blasphemy, disobedience, incontinence, is linked with this—"ever learning, and never able to come to the knowledge of the truth."

Let anyone compare Dr. Dods's indictment against the churches, with the above and other exhortations, warnings, and rebukes, of the holy and inspired men who wrote the Scriptures, and say whether he is in line with the Prophets and Apostles, and with the Spirit writing to the churches, or in line with those whom they exhort, rebuke, and warn, as "ever learning, and never able to come to the knowledge of the truth."

Dr. Dods says that by men of culture and knowledge,

> The Christian is represented as an obscurantist, afraid of light, and capable of swallowing the grossest absurdities; as a selfish, small-souled creature, whose object it is to save his own soul, and whose idea of saving his soul is escaping from punishment in a future life. For such misrepresentations the Church is responsible, in so far as it has not produced a type of Christianity which would make these misconceptions impossible; and in so far as it has allowed faith in Christ to become identified in the popular mind with faith in a number of doctrines regarding Christ, and has thus made faith needlessly difficult, and to many minds repellent and impossible.

This is his first charge. The second is that

> The Church is responsible for present scepticism by producing the impression that the Bible must either be accepted as throughout infallible or not at all.

Another charge is that—

> Thousands believe with Ingersoll, that Christianity stands or falls with the infallibility of the Old Testament; and the Church itself has no formulated doctrine of revelation, its methods and its progress, which accounts for the mistakes and the immoralities of the Old Testament on a principle which satisfies the thinking man.

In connection with his first charge, Dr. Dods declares that—

> What Christ required was that men should follow Him. He did not require them to accept a number of propositions about Him, but to prove their belief in Him by accepting Him as the true Ruler of their life.

When Jesus appeared He came to Israel

as their foretold Messiah. "Jesus Christ and Him crucified," "Jesus and the resurrection," was an impossible Gospel then. Yet He told his followers, "I have many things to say unto you, but ye cannot bear them now." "When He, the Spirit of truth is come He will guide you into all truth." Before He suffered, He opened their understandings to understand what was written in the Scriptures concerning Himself. Then He was crucified, and God raised Him from the dead. The Spirit was poured out, and the Apostles so preached that thousands believed and were baptized, and "continued in the *Apostles' doctrine* and fellowship, in the breaking of bread and in prayers." But now we are counselled to go back behind Pentecost, and the resurrection, and the crucifixion. In contrast with this, the Apostle of the Gentiles declares that the Gospel which he preached at Corinth (where he abode eighteen months, because God had much people there), "which they received, wherein they stood, by which also they were saved," was this—

> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.

Here, on the other hand, is the Gospel according to Dr. Dods' conception of it:—

> Even though a man does not see his way to follow with us, yet if he shows that to him Christ is the highest authority, his true guide in all moral and spiritual matters, that man is a Christian, and whatever increase in his knowledge may be desirable, that increase will be reached as he follows Christ in his life. By confounding faith in Christ with faith in Scripture, or faith in a certain theory of the Atonement, or in this or that doctrine, and by giving the impression that without accepting these doctrines a man cannot accept Christ and be a zealous Christian, the Church not only needlessly increases the difficulties of faith, and so produces sceptics, but also leads men to misapprehend the real point at issue between faith and scepticism. The differentia of the Christian, that which distinguishes Christian faith from every other form of opinion or belief, is the one conviction that Jesus is at this moment conscious and tupreme. The question which separates men into the two great classes of Christians and sceptics is this: Did Christ rise from the dead? If He did, then there is a spiritual power stronger than the mightiest physical forces in nature; a spiritual power which can compel natural laws to subserve spiritual purposes. By His resurrection we are put in possession of God and immortality. But if, on the contrary, He still lies in his grave in "the lone Syrian town," if death terminated his living touch with this world, and if now He is helplessly separated from it, then the religion of the Apostles and martyrs is no more, and, for aught that Christianity can say to the contrary, Nature is God, and beyond the limits she imposes we have no outlook at all.

Here is no mention of our sins; almost a sneer at the Atonement; faith in the risen Lord Jesus, "who, when He had by Himself purged our sins sat down on the right hand of the Majesty on high," is toned down to this—"that Jesus is at this moment conscious and supreme."

The fatal defect of all such teaching as that of Dr. Dods is that he does not describe man as a sinner, to be judged and saved according to the Scripture; but he sets the sinner on the judgment seat, or in the critic's chair, to judge the Scriptures, and to say how much, if any, is infallible, and how much is not.

In another passage he totally misrepresents the views of those who believe in an infallible Bible. We never heard of anyone who looked upon the Old Testament as depicting "a final stage in knowledge and righteousness," or who thought that belief in the infallibility of Scripture meant condonation of the mistakes and immoralities of Old Testament saints—if indeed that is what is meant by the loose and ambiguous expression "the mistakes and immoralities of the Old Testament."

With regard to our first quotation from Dr. Dods's paper, while we admit and deplore that "sceptics are made chiefly by the worldliness and unreformed, poor lives of professed believers," we are forced by Dr. Dods's contention to inquire whether the kind of Christian represented by him and his school have been *par eminence* the men who have manifested "the supreme living power of Christ in the life of his people," and who have "made it as impossible for men to deny Christ's power as it is to deny the power of the sun, or of the tides"? Are the men who repudiate "doctrines regarding Christ," and "the impression that the Bible must either be accepted as infallible throughout, or not at all"—are these the men who most of all "prove their belief in Him by accepting Him as the true Ruler of their life?" When an unhappy sceptic is gripped by the powers of the age to come, are these the men to whom he looks for "light and leading"? When he comes to die, are these the men he calls to comfort him? Or are the men to whom a convicted sinner, or a sinner face to face with death, turns for relief and instruction, those who, knowing "every man the plague of his own heart," have proved, by heart experience, that the written Word is God's own revelation of the personal Word?

Will Scotland forget Murray McCheyne and William Burns for Robertson Smith and Marcus Dods? Will lifeless, soulless eulogies of doubt repeat the hallowed days of Dundee and Kilsyth?

We have indeed come to a serious crisis in Christianity when the chief organ of one of the largest Nonconformist bodies has all to praise, and not a word to regret, in this manifesto of Dr. Marcus Dods. *The Nonconformist and Independent* approvingly quotes Dr. Dods when he says that Christ

> did not require them to accept a number of propositions about Him, but to prove their belief in Him by accepting Him as the true Ruler of their life. We have no right to ask more. We have no right to put bars on the door which He did not put.

The writer then seems to commend a subscription to the Westminster Standards with reservation, in a way which would appear almost Jesuitical. He says:—

> The least we can infer from this is that Dr. Marcus Dods would have the Westminster Standards subscribed by ministers and elders only in such sense and with such reservation as might enable all who accept Christ as the Ruler of their life to enter the Presbyterian Church. We can only say that if this is indeed the position taken up by Presbyterians in England, we see no reason why the *modus vivendi* between Independents and Presbyterians, acted upon during last century, in virtue of which congregations gave calls to ministers belonging either to the one body or to the other—according to the Tooting arrangement—should not be resumed.

So that if Dr. Dods truly represents the Presbyterians, and if *The Nonconformist and Independent* truly represents the Independents, those two bodies are to go jauntily hand in hand, trampling on truths which all the best men of either body have held dearer than life; manufacturing Christians out of men who profess to believe that Jesus does not lie in the grave in the "lone Syrian town," but is risen from the dead, and is conscious and supreme, and is the highest authority, the true Guide in all moral and spiritual matters. The true Guide, that is, in distinction from the Holy Spirit in the Prophets and Apostles; for the Bible is not infallible, and doctrines about Christ and his Atonement (with which the Epistles abound) are useless (if not even mischievous) impedimenta.

Murray McCheyne used to say that "Only a broken-hearted sinner can receive a crucified Christ." The truth and wisdom in that one sentence pulverise the whole of Dr. Dods' fallacious argument.

THE Y.M.C.A. "WORLD'S CONFERENCE."

THERE are now nearly 4000 Young Men's Christian Associations scattered throughout the world. These are organised into an International Union, with a Central Executive Committee, consisting of a delegate from each nationality, with central offices and an International Secretary at Geneva. One of the functions of this Committee is to organise a Triennial Conference, to which the representatives of the Associations in all nations are duly invited. The last of these gatherings was held in Berlin, and received the kindly recognition of the aged Kaiser.

The next Conference in fixed for August 15 to 19, in Stockholm. The King of Sweden has, in turn, manifested much interest in the gathering so shortly to assemble in his capital city. An interesting and diversified programme has been prepared by the International Committee, the subjects being allotted to representatives of the various nationalities. Upwards of one hundred delegates from Great Britain and sixty from America have signified their intention to be present, in addition to large delegations from the Continent, and from Australia, Canada, &c.

An important feature in the Conference proceedings for British and American representatives is the journey outwards and home. Carefully prepared alternative plans have been laid before the delegates. Messrs. Cook & Sons, tourist agents, have issued a circular containing full particulars of various routes. Mr. Thomas Jameson, the enterprising secretary, lately transferred from the Bristol to the Liverpool Y.M.C.A., has gathered a considerable party, who have arranged to travel from Hull to Gothenburg, and on to Stockholm, through the Göta Canal. But the most popular project, which has secured about ninety adhesions, is a preliminary cruise amongst the Norwegian fiords and islands. The steamer *Sirius* leaves Leith on Friday, August 3, reaching the Norwegian coast on Saturday night, anchoring for the Sunday at Odde, at the head of the Hardanger fiord.

Day by day convenient passages are made along the coast to spots of special interest, until she disembarks her passengers on the following Saturday at Trondhjem, the most northerly European town. This arrangement allows ample time to reach the Conference at Stockholm, *viâ* Christiania, or by the more popular route, through the beautiful scenery of Northern Sweden, *viâ* Storlien, Ostersund, and Upsala. A considerable proportion of this large party hope to return by the Göta Canal, Copenhagen, Hamburg, Cologne, and Brussels.

Prayer is asked that the delegates may experience journeying mercies, and, very specially, that the Conference may redound to God's glory, and to the strengthening and extension of this vitally important work among the young men of the world.

THE CHINA INLAND MISSION.—*China's Millions* for July says of last year's labours: "Looking on the work of the whole year, we have to praise God for the addition of between five and six hundred members to the churches—a larger accession than we have ever yet had to report. We look for yet greater results this year. All the stations and out-stations can be better worked by our augmented numbers."

MR. MOODY'S SUMMER SCHOOL.

For the third time this "College of Colleges" has been conducted by Mr. Moody at his beautiful home in Massachusetts. Being vacation time at the Girl's Seminary, the various buildings connected with it were taken possession of by the students, while the hills about Northfield were dotted with tents, many of these being formed into line, and dubbed "Canvas Avenue." The number of students attending was a good deal in excess of last year, and everything showed a growing interest in this annual conclave of the flower of America's youth. In the absence of Mr. L. D. Wishard (who is now in Germany), his place as superintendent was taken by his co-Secretary, Mr. Ober, who made elaborate arrangements for the comfort and enjoyment of his special clients. Mr. Moody, of course, was general president of the Conference, and had gathered around him various able teachers to direct the thoughts and studies of the young men. Mornings and evenings were devoted to study, while the intervening hours were given over to varied forms of recreation or to rest The vale of Northfield looks its loveliest at this season of the year, and its beauties were enjoyed to the full.

Saturday, June 30, was the opening day, and by that time a large concourse of students had arrived, hailing from different parts of the States and from Canada. Prof. Towner led the praise at this and all the meetings of the Summer School; Mr. Sankey was also present, and occasionally delighted the boys with a solo. After the opening services, an address was given by Rev. H. Clay Trumbull, Editor of *The Sunday School Times*, on "Moral Colour Blindness," the text being "Take heed that the light which is in thee be not darkness." A man's natural conscience, he urged, is no sure test of moral light or darkness. Instruction in God's law must come from the outside before we can obey it. Ignorance is no excuse for violation of the law. It is a sad thing to be serving the devil conscientiously, and as ruinous as it is sad. God is the source of moral light, and every kind of teaching must be brought to his revelation in order to be tested.

Stone Hall was the scene of interesting assemblies morning, afternoon, and evening on Sunday. In the morning Mr. Moody preached on "Assurance," pressing home, with all his unique earnestness and power of illustration, the necessity of being fully persuaded of acceptance with God, in order to a happy and fruitful life. The afternoon was devoted to short addresses by college men on the growth of the students' missionary movement. Delegates from Oberlin, Cornell, Yale, Oxford, and Princeton Universities spoke. Mr. R. P. Wilder, who represented Princeton, gave a stirring talk. Full of enthusiasm for the work, fresh from the colleges and his association with J. N. Forman, who was at Northfield last year, and who is now in India, and with plenty of facts and figures, he made a strong impression upon the audience. He spoke of the money needed to support the 2500 pledged missionaries now going out, and described how Princeton had raised her ordinary subscription of $80 in two days to $1300; how the theological school was giving $850; how Union seminary, with its 133 men, gave $480 last year, and this year $1130. He further mentioned Hampden Sidney, in Virginia, whose 43 students have raised $625, and five members of the faculty pledged each $25 a year for life. He said that he had himself been sceptical of the evangelisation of the world in this generation, until he heard the strongly favourable testimony of the China missionaries. He answered the objections that the home field and the country would suffer by the facts that only 21 out of 100.000 communicants go abroad, and one man in 48 here is a preacher, lay or ordained, or a Sunday-school worker, and one in every five is a communicant. He closed with the declaration that he proposed to throw himself upon the main tract of the greatest need, and if God wished him to go anywhere else he would switch him upon a side track, but that a motionless engine couldn't be switched at all. Mr. Moody said that he hoped Mr. Wilder would be switched into the colleges and universities, so as to rouse more missionary enthusiasm, which was what the churches and educational institutions sorely needed.

In the evening there was a great gathering to hear Mr. Clay Trumbull preach on the Ten Commandments.

The need of constant enduement with power from on high is one of Mr. Moody's strong points of insistance, and on Monday morning he delivered an inspiring address on this subject to a goodly and interested company. He afterwards answered a shoal of questions sent up dealing with different aspects of the question. On the evening of the same day, Rev. G. A. Hall, of New York, gave a reading on what the Bible tells about itself, many well-known passages as to the uses of the Word of God being commented on. He counselled real study and meditation instead of cursory and surface reading. Mr. G. B. Studd, one of the British delegation, spoke briefly on the importance of having a willing heart in Christian service. A student from Siam and another from Japan followed with statements as to their respective countries. The Japan brother told of the marvellous changes taking place among his people, and asserted that if American and British churches were active enough Japan would be Christianised this century. Another rousing address, by Mr. Wilder, on the claims of India, brought the sitting to a close.

The chief speaker on the morning of Tuesday, July 3, was Rev. J. Hudson Taylor, who gave an acceptable address on Consecration. Many incidents relating to personal experience and the history of the China Inland Mission were given, showing that God invariably responds to the appeal of his fully consecrated servants, and makes provision for all their need. In the evening Dr. Trumbull took his hearers on a trip through Palestine, describing, by the aid of maps, the physical features of the land and various social customs. While speaking of Rephidim, where water was furnished to the people, he related the old rabbinical tradition that the rock which was struck followed the Israelites through their journey, and at every encampment stopped and poured out a stream for each tribe from one of its twelve mouths. This he declared to be the origin of the story of the angels troubling the pool at Bethesda, which was rejected by the revised version as unauthenticated, and it was to this which Paul referred when he said that the spiritual rock which followed Israel was Christ.

Many smaller meetings were convened in the course of the day, among them being a conference on Y.M.C.A. work, at Stone Hall, in the morning; and a gathering at Mr. Sankey's residence, in the afternoon, of volunteer workers, to whom the evangelist talked on the use of Gospel song.

July 4 is Independence Day with our American cousins all the world over. At Northfield it seems to have been ushered in and spent very sedately, compared with the lively proceedings of last year. In the afternoon a deep gloom was cast over the Conference by the accidental drowning, in the river, of Mr. C. L. Griggs, a young student from Cornell University. Every step was taken to recover the body, but it was not found till the middle of the following day. The evening meeting was altogether coloured by this unhappy event. Mr. Moody being busy with the searchers for the body, the meeting was conducted by Mr. Hudson Taylor, who spoke many words suitable to the occasion, and turned it to excellent purpose in counselling all to live so that even sudden death might not take them unawares. Another reminder of the uncertainty of sublunary things came from the death of Mr. Ober's mother, necessitating his absence for some time.

At the morning session, Professor Harper, of Yale University, delivered two able discourses. His words were crowded into one meeting, because he was compelled to leave, by another engagement. The first address was on Bible study, and was full of suggestion. He contended that much light has yet to be thrown on some parts of the sacred volume. While much has been done from age to age, there is much yet that we have to learn which intervening centuries have not given. The second discourse was on the prophecy of Amos.

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EVANGELISTIC NOTES.

Mr. J. W. Moodie has been preaching at Cairo, Malta, and Gibraltar. The soldiers and sailors of the Mediterranean garrisons have received much blessing from the testimony.

Cradley Heath. — Messrs. Wharton and Weaver have been holding a five days' mission in this place. Each evening impressive and earnest addresses were given from the Bible van, and interesting Bible-readings every afternoon. Much Gospel literature has been circulated, and good accomplished.

Co. Derry.—A four weeks' Gospel mission has been held in a tent at Castledawson, co. Derry, by Messrs. Thompson and Nesbitt, of the Irish Evangelisation Society, with encouraging results. A good many persons have professed conversion, and Christians have been stirred up to take a more decided stand for Christ.

Peterhead.—A series of meetings, attended with much blessing is being conducted by Mr. and Mrs. Webster, in connection with Topping's Hall Mission. From the first a marked interest was observed, and many have been awakened and saved by the faithful preaching of Christ and Him crucified.
W. S.

Neasden.—In connection with the Railway Mission, a week of services have been conducted in a shed belonging to the Metropolitan Railway Company, to the men employed at their Neasden Works, by Mr. G. Hefford, of the Evangelisation Society. The meetings were held during the dinner hour; large numbers attended, and much interest was manifested.

Falmouth, Cornwall.—Three years ago a large marquee was purchased, with fittings and seating, for the purpose of preaching the Gospel to thousands who frequent the beaches here during the summer months, especially on Sabbath days The services have been attended by over 80,000 adults, and many have been brought to Christ. The marquee is now erected on Gyllingran beach, and is filled to overflowing on Sabbaths. The services are conducted by Mr. J. Lemas, town missionary, assisted by voluntary helpers. Children's services are also held.

CHRISTIAN WORK IN SALONICA.—By a letter from Rev. P. Crosbie, we learn that Salonica has for some time been a sphere of earnest Christian effort. An English service has been held regularly, and the Scottish National Bible Society has maintained colportage agencies for twenty-five years. There are three hospitals in the place—one Turkish, one Greek, and one French.

BETHEL SANTHAL MISSION.—Rev. A. Haegert writes: Twelve new village schools have been opened; four new churches were completed during the last few months. To-day we have seventeen churches in different villages, each seating 100 persons. In Bethel we have a tabernacle which seats 1000 people. Thirty-six men and women, on their profession of faith in Christ, coming from eighteen villages, have been baptized since we left Bethel.

PONTYMOILE CHRISTIAN MISSION. — The tenth anniversary of the Undenominational Mission, Pontymoile, was celebrated a few days ago. Alderman Cory, of Cardiff, presided over a large public meeting. Mr. T. M. Wintle, hon. superintendent, spoke of the remarkable development of the Mission, and of the blessed results that have attended the operation of its many agencies. The Bible carriage and colportage work was highly spoken of; up to the present time 30,970 religious books have been sold, and 6000 Bibles and Testament. Addresses were delivered by Rev. O. Tidman and Mr. Opie Rodway.

PAN-PRESBYTERIAN COUNCIL.

TUESDAY, JULY 10.

THE meeting to-day was presided over by Rev. Dr. Somerville, of Glasgow. Resolutions were passed putting the Alliance on a firmer basis. It was decided to appoint a paid general secretary, and to ask Rev. Dr. Mathews, of Quebec, to accept the post. A number of members and delegates delivered brief addresses on progress in the churches abroad.

THE CONTINENTAL CHURCHES

were first considered. Pastor Brandes, of Göttingen, Hanover, speaking of the Reformed Church of Germany, said that there are about 800 congregations in the Empire. Latterly something has been done in the direction of uniting them. Rev. Dr. Tollin, of Magdeburg, followed with an address in German, a *résùmé* of which was given by Principal Cairns. Not only has the Hohenzollern family protected the Huguenots, but it has done much to promote the Presbyterian order. Count Kuyphausen, of Friesland, referred with pleasure to the Protestant character of the new Emperor of Germany. Dr. Koch, of Emden, pastor of a church founded in 1544 by the reformer Alasco, also made a few encouraging observations.

Pastor F. Fliedner, from Madrid, spoke of Romanism as dominant in Spain. The Protestants of the country are working in unity, having no time to quarrel in face of the enemy. An outlook such as the most sanguine never anticipated, is now cheering those who are endeavouring to shed light in the dark peninsula.

Pastor Rochedieu, of Brussels, having told a tale of progress in Belgium, Pastor Kaspar, of the Reformed Church of Bohemia, addressed the Council, telling of much good work done. Professor Balogh, of Debreezen, Hungary, gave an account of Protestant testimony in that country, and Rev. Dr. Kalopothakes, of Athens, spoke of the sturdy endeavours of the Greek Evangelical Church.

COLONIAL DELEGATES

then addressed the Council. Rev. A. Yule, of Victoria, referred to the possibilities of Australasia. In the seven Presbyterian bodies represented, there are about five hundred ministers, and the ordinances of religion are maintained in from twelve to fourteen hundred different places. The rush of commercial enterprise affects the life of the people in every sphere. There is much newspaper-reading in Victoria, but the Scriptures are little known. Christian workers experience those difficulties which are common in great cities, and in the country places trouble arises from the fact that the ministers cannot be got to stay at their charges. He suggested that the Alliance might consider the wisdom of devising a plan for some ministerial arrangement between the established Presbyterian plan and the Methodist itinerant ministry, in order to meet the circumstances of bush districts, where the work is very lonely indeed.

Rev. Dr. Stuart, of Dunedin, spoke of the "Great Britain of the South," the southern island of which is, he said, "old Scotland over again." The people love the Bible, and they rally round it whenever it is appealed to. Men are eager to hear the Gospel, and, when plain, earnest preachers go to them, they will listen with the utmost loyalty. Some of the ministers visit from twelve to fourteen stations, and he hoped that, with the Bible in the family and life in the Church, a generation will rise up to bear a glorious testimony at the Antipodes.

Rev. Thomas Nisbet, of New South Wales, told of phenomenal progress in the colony. Churches have been largely multiplied, and preaching places also. He asked that when families leave Great Britain, the minister of the church which they leave should write to the minister in the colony informing him of the place of settlement. By this means many sad lapses would be prevented.

Rev. J. C. Reyneke, delegate from the Cape Colony, said that the Church of that region is mainly made up of descendants from the Huguenots. There are about 170 congregations, the communicants numbering 121,600, and the adherents about 286,000. The people are much scattered, and include a considerable Dutch element. Home mission work has been pursued for some years, and now something is being done in the way of sending out foreign missionaries. Education is highly appreciated, and Sunday-schools are in good order everywhere.

Present Intellectual Tendencies.

A discussion took place on the papers which were read last week on this subject. For the most part criticism was directed to the remarks by Dr. Marcus Dods on, "How far is the Church responsible for present unbelief?" Rev. Dr. Orr, of Antrim, declared the demand to be altogether unreasonable, that the Church should present such a type of Christianity as shall render misconception impossible. The Lord Himself presented a perfect type, but the Pharisees, Herodians, and Scribes, did not believe in Him. The light shone, but "the darkness comprehended it not." Remarking on the statement that the Lord did not require men to accept a number of propositions concerning Him, but rather that men should simply follow Him, the speaker asked: Is Christ to be followed as an example then, or as the great teacher? Is his word not to be also received, and likewise the word of the Father, "This is my beloved Son, in whom I am well pleased"?

Rev. Dr. Petticrew, of Londonderry, took exception to the whole tone and character of Dr. Dods's paper. The writer seemed to take it for granted that there are mistakes in the Old Testament, and that its morality is not to be defended. He was satisfied, on the contrary, that the Old Testament is altogether from God, and that it must be received as it is. "Holy men of God spake as they were moved by the Holy Ghost." "The law of the Lord is perfect." The Old Testament Scriptures were the only Bible of the Saviour and his Apostles, who received them as infallible, never for a moment saying anything against the facts or the morality. If we give up the inspiration of the Old Testament, then we must also give up that of the New, for the claims are precisely similar in each case.

Rev. Dr. Craven, of Philadelphia, endorsed the sentiments of both the previous speakers. To say that faith in Christ is not bound up with faith in the Old Testament is a proposition he could not accept. Rather our faith is bound up with the infallibility of the Book. Injury has doubtless followed from the endeavour of the Church to hold by her fallible interpretations; but that is quite different from holding by the Book.

Rev. Dr. Cavan, of Toronto, maintained that while the Council had no authority to sit in judgment on such matters, members had a right to speak their minds. Faith in Christ must be intelligent. Questions as to Christ exhibit doctrine, and he could not conceive how they could be answered without an appreciation of doctrine. He maintained that in declining to define inspiration the Reformed Church had acted wisely. The Scriptures are not the less inspired because they tell us of the sins of the Old Testament saints.

Rev. Dr. Watts, of Belfast, gave the opinion of Christ as to the Old Testament. "Think not," He said, "that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." That is Christ's estimate of the Old Book. When charged with blasphemy for saying that He was the Son of God, He said: "Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came (and the Scripture cannot be broken), say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?" His argument is, "The Scripture cannot be broken. This expression is in your law, and therefore it stands, because the Scripture cannot be broken." We have, continued the speaker, the authority of Christ for it, that there is not a single clause in the whole of that Book that is not given by inspiration of the Holy Ghost. Look at Paul's words: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Evidently the Apostle argues that the fact that the writer used the term "seed," and not "seeds," was proof that he was directed by the Holy Ghost.

Rev. John McEwan, of Edinburgh, declared the views of Dr. Dods as not touching any sympathetic chord in the hearts of people of the Free Church. Dr. Dods was mistaken when he said that the Church had no doctrine of revelation. Christ and Paul, and the churches also, have a doctrine of revelation, namely, that "all Scripture is inspired of God." Rev. George Smith, of Swatow, deprecated the tendency to find in heathen religions a preparation for the Gospel of Christ. Rev. Henry O'Neill, of New York City, argued for the integrity of the Scriptures. Rev. D. D. Bannerman, of Perth, thought that Dr. Dods had spoken unguardedly, and in a manner open to misapprehension. He affirmed the great and good influence of Dr. Dods in Glasgow, and asked that his words should be judged from the standpoint of practical apologetics. Young men were in his mind, and the question is how to deal with them. Dr. Dods was for asking men with difficulties to come to Christ notwithstanding, and not to be prevented by their intellectual difficulties. In conclusion, the speaker maintained that Dr. Dods quite agrees with a standard definition of inspiration.

Principal Douglas, of Glasgow, thought other men could have been found to deal to better purpose with the subject which was entrusted to Dr. Dods. While making no excuse for irreverent language in regard to Scripture, the speaker said that critics must put themselves in the place of Dr. Dods so as to judge from his point of view. Some things said by Dr. Dods were inconsistent and confused, and while the paper was calculated to raise questions it contained many statements that were more general than perhaps Dr. Dods himself intended.

Rev. Dr. Hall, of New York, thought that, as members had made it clear that the objectionable views were not theirs, the discussion might drop; and, after a few words by Rev. Dr. Murkland, of Baltimore, this course was adopted.

Reception by the Bible Society.

In the evening a reception of delegates was held by the President of the British and Foreign Bible Society—the Earl of Harrowby—at the Society's house in Queen Victoria-street. About 400 guests were present. Having inspected the premises of the Society, the company assembled in the Library, where Lord Harrowby delivered an address of welcome, in the course of which he referred to the conspicuous efforts of the Presbyterian body in defending the Bible and upholding its principles. Professor Blaikie, in thanking Lord Harrowby on behalf of the Council, said that it is emphatically true with the Presbyterians that the Bible is the basis of the Protestant religion. If Presbyterian doctrines are rigid, if the worship has a look of bareness, and if the whole style is somewhat simple and unadorned, then these characteristics have come from a regard for the Word of God. Rev. Dr. Waters, of New Jersey, replied on behalf of the American delegates; and Count St. George, of Geneva, on behalf of those from the Continent. All three speakers bore strong testimony to the value of the work carried on by the Bible Society.

WEDNESDAY, JULY 11.

Rev. Dr. Prochet, of the Waldensian Church in Italy, presided over the morning meeting to-day. A letter was read expressing the sympathy of the Religious Tract Society with the delegates in their deliberations and work, and intimating that a complete set of "Present-Day Tracts," as far as published, making several volumes, would be given to each member of the Council. Rev. Dr. Mathews accepted the post of General Secretary of the Council, and it was stated that the American delegates had nominated Rev. Dr. Roberts, of Cincinnati, as Secretary of their section of the Alliance.

STRONG DRINK IN AFRICA.

Rev. Dr. Ellinwood, of New York, drew attention to the ravages of alcoholic liquors on the Congo, and at other points on the West Coast of Africa. He suggested a united movement on the part of Christian peoples in all countries, with a view to securing joint action by the several Powers involved, and moved that the Council record its solemn remonstrance against the demoralisation of the native races of West Africa and the islands of the Pacific. Rev. Dr. Lindsay, of Glasgow, having said that the evil is also prevalent on the East Coast of Africa, and Rev. Dr. Somerville, also of Glasgow, that it is likewise felt in South Africa, the terms of the remonstrance were widened so as to take in those regions. A deputation was appointed to take the matter in hand, and also to make representations on the subject to the King of the Belgians.

SUNDAY SCHOOLS.

The General Secretary submitted a Committee's report on the subject of Sunday-schools, and a brief discussion ensued. More care in the teaching of Holy Scripture was enjoined by several speakers; also the careful selection of earnest and spiritually-minded teachers. Rev. Dr. Stuart, of Dunedin, urged the importance of periodical catechetical services, in which young folks should be encouraged to stand up in the congregation and speak right out. Such services offer many opportunities for a competent minister to give instruction, and may be made extremely interesting, as well as profitable, to all who attend them. Rev. Dr. Cole, of Yonkers, New York, spoke strongly in favour of a common scheme of doctrinal instruction, so that the children may be impressed with the truth in their tender years. The committee was reappointed.

Family Life and the Young.

The meeting this evening was one of the largest of the series, and great interest was shown in the discussion of the allotted subject. There were four addresses on the programme, a somewhat ponderous bill of fare for one session. If, however, all the speakers had been like Dr. Hall, of New York, in taking for granted the graceful introduction and the thrilling peroration, and going right into the heart of the subject, the chairman would have been relieved of the necessity of ringing the time bell.

Professor Ellis Edwards, of Wales, premised that he would give the audience little more than commonplaces, and it must be admitted that, to a large extent, he kept his word. He said some good things nevertheless, though they were more applicable to adult than to young life. As, for instance: There may be danger in too much subjectivity, but there is greater danger in the forgetting of self, which is a characteristic of our time. When we give up reading great authors, our own lives become small. Let a week be spent without reading the Bible, and all at once we begin to judge our fellow-men—to condemn them to this, and sentence them to that. We want our children to be better than Socrates or Plato, and to feel a red blush mounting to their cheeks when some things that these wise men taught, and even commended, are mentioned in their hearing. Self-reliance will not make our children heroes; what they need is reliance on truth and principle. The Church should be *a home* for our young people. The Church is not a home to them unless it takes cognisance of the whole of their life—dwellings, hours of labour, Parliamentary statutes, education, whatever it may be. If we sin in interfering with what are called politics, we sin in the company of many of the best men that have ever lived.

DR. JOHN HALL

dealt with the topic of "the Church and the young" in a very trenchant and practical way. The State, he said, has too often dealt with the intellect only and neglected the conscience. In America this system has produced an immense number of "smart" men, but occasionally they are not high-principled. They get into the police courts, the bankruptcy courts, and the divorce courts; sometimes they emigrate to Canada, which is known to be a large place. This failure on the part of the State carries its lesson for the Church. But before the Church there are the parents, and they must be taught to feel the solemnity of the vows they take upon them when they consecrate their children to God in baptism. Parents often do serious mischief by thoughtlessly sending their children to educational institutions where their church is habitually belittled; then they complain that the Church does not keep its hold on the young. Mrs. Brown visits Mrs. Smith, and when she is about to take her leave, Mrs. Smith says, "Do not go yet; it is lovely to have you here." When the visitor goes, Mrs. Smith says, "What a tiresome chatterbox that Mrs. Brown is." Jennie and Charlie hear that, and their moral sense is corrupted. The Church ought to take a more vital interest in the Sunday-school; it is part of her work. My ideal Sunday-school is that which I have seen in Wales, where old men and little children, mothers and maidens, are gathered together. There are two methods of preaching to the young. One is to give them a separate short sermon at the beginning of the service. The tendency of that is to make the children think they have got their share and can go to sleep. A better way is to make the sermon such that the children can understand it, throwing in an illustration here and there specially for them. Ministers should preach more missionary discourses to the young, and thus engage their interest. Imagine a man learnedly expatiating on the difference between sublapsarianism and supralapsarianism, and then announcing a collection for home missions; or giving an eloquent disquisition on "the experiences that modify the Christian consciousness," and then asking contributions for the foreign mission field. We are told to make our churches attractive to the young. Yes, but it must be done in the right way. Theatricals, æstheticism, sensational and fanciful expedients, may sometimes draw, but we buy our gold too dear when we buy it at that price. Moreover it is not all gold that glitters in such places; a good deal of it is brass. Let the church be so solemn, and pure, and tender in its whole atmosphere that young people will feel when they go there that God is present. The natural heart of man will always choose man's devices rather than God's appointments when the two come into competition, and, therefore, the Church is always at a disadvantage. The only power she has to counteract this, is to lift up Christ, who is the chiefest among ten thousand and altogether lovely.

In the course of a very rhetorical address, Dr. Holmes, of Albany, U.S., emphasised the mistake of leaving Sunday-school work to be done by immature and inexperienced persons.

REV. JOHN McNEILL,

of Edinburgh, concluded the speech-making in his characteristically pithy and practical fashion. He began with some touching reminiscences of his own home life, saying that the strong piety of his father and his way of conducting family worship had made a deep impression on his young mind. Several quotations were effectively made from Robert Burns' "Cotter's Saturday Night." With respect to his personal experience as a teacher in the Sunday-school, he declared that he was at first a dismal failure, because he put on airs and tried to play the parson. He kept himself apart from the class, as some ministers unfortunately do in dealing with the larger and more mixed class they gather around them. He soon discovered that if he would retain his class he must be interesting, and really go to them with something to say. He found out, also, that he must have more prayer for the work, and more faith in the Word of God. If Sunday-school work is ever to be what it ought to be, the Church must lay hold of it with both hands, and put into it far more spirituality, and far more crying to God for his blessing than she has yet done. We must get rid of the idea that our children do not need to be converted.

Mr. McNeill was so long over his preamble that his minutes were up before he even got to his special topic—some words to young men. The audience had no hesitation, however, in giving him some overtime. His first word was to the effect that in our Young Men's Associations and Fellowship Unions there is a danger of exalting the intellectual at the expense of the spiritual. This he very strongly protested against, giving it as his solemn verdict, arrived at from experience, that those hyper-intellectual young men are absolutely useless for real evangelistic or spiritual work among their fellows. Then followed a word of warning against excessive devotion to athletics. He missed the consecrated ring and tone that are needed if young men would really be the saviours of their brother young men, of whom there are such shoals that need saving in all our large cities. Turning for a moment to his fellow ministers, the speaker entreated them not to tamper with or seek to minimise the stupendous truths that relate to conversion, and heaven and hell. He told a very striking story of a young man in London, who went to a low-class theatre, and heard one actor on the stage say to another, in coarse jest, that he needed to be converted, and that if he went to Exeter Hall, they would do the thing for him in five minutes. These words, spoken in a devil's temple, evoked laughter from the crowd, but they went home to this young man's heart, and he took the profane actor's advice. He entered an evangelistic meeting in the Hall, and got truly converted. The six days' march round Jericho was graphically depicted by Mr. McNeill, and applied, as showing the importance of faith in the promise and power of God to accomplish great things for Him.

THURSDAY, JULY 12.

The morning meeting was presided over by Rev. Dr. Whigham, of Ballinasloe, Ireland. A committee, which had been appointed to consider a serious complaint received from the missionaries to the Nestorians, that the American mission had been opposed by Anglican clergymen sent out by the Archbishop of Canterbury, urged that the pre-occupation of the field by the American workers ought to be respected, and a minute to this effect was agreed to. A peace memorial having been received from the Society of Friends, advocating arbitration as a substitute for war, a resolution was passed expressing cordial concurrence with these sentiments, and commending them to the churches of Christ. Among other minutes adopted was one, suggested by the simultaneous sitting of the Lambeth Conference, recording the Council's recognition of all branches of the Anglican communion as sister churches of Christ, and expressing a desire for the maintenance of friendly relations with their clergy and people all over the world.

Several foreign and colonial delegates having delivered brief addresses on the progress of the Gospel, Rev. Dr. Chambers, of New York, and Rev. Principal Cairns, of Edinburgh, pleasantly reviewed the proceedings of the Alliance since its formation.

Valedictory Meeting.

In the evening the last meeting of the Council was held. There was a large attendance of the public, and the proceedings were largely of a farewell character. The chair was occupied by Rev. Dr. Blaikie, of Edinburgh, who is president of the Council for the next four years. For some time before the meeting began, the choir of the Royal Normal College for the Blind, Norwood, rendered musical selections, which were highly appreciated.

Rev. Dr. Spining, of Cincinnati, declared his firm belief that the Council has a long and eminently useful career before it. He was followed by Rev. Dr. Apple, of Lancaster, Ohio, who pointed out that the proceedings of the Council have furnished excellent evidence of Christian unity. In teaching there is variety, but in spirit there is oneness; the variety of opinion has called for the exercise of charity, while the manifestation of brotherhood in Christ has been a source of much joy. The example is one, he thought, which may be advantageously followed by other churches.

SIGNOR GAVAZZI, OF ROME,

was introduced by the Chairman as a veteran who has been labouring for many years for the spiritual good of his countrymen. He gave a short account of the doings of the Free Christian Church in Italy. There are fourteen ordained pastors, sixteen evangelists, a theological college in Rome, with several bright and promising students, thirty regular churches, and forty-six out-stations regularly visited. The communicants number 1600, and the catechumens three hundred, all of them native Italians and converts from Romanism. There are elders and deacons in good order and number, three colporteurs, a Bible-woman, and numerous Sunday-schools and day-schools, from whom it is hoped there will come many who will be faithful members of the Church of Christ. Speaking of the aggressive character of the work, Signor Gavazzi described it as fighting, without bloodshed, against Romanism on the one hand, and scepticism on the other. The battle is not against conscientious Papists individually, but against the many errors of the Romish Church in general—against the human impositions of Popery, whereby the truths of Holy Scripture are kept from the minds and hearts of the people. Going to the Italians with the sword of the Spirit, the Bible—only the Bible, and the whole Bible, the inspired and infallible Word of God—the Free Christian Church endeavours to preach the blessed Gospel of Christ and Him crucified, and intends to follow the Great Captain of Salvation, marching on to victory. The speech was delivered with much vigour, relieved by some welcome humour, and it was listened to with hearty attention.

REV. DR. SOMERVILLE, OF GLASGOW,

was introduced as a fellow-student of Robert McCheyne, and one who has not only served a long and successful ministry, but has done much evangelising work in many parts of the world. Dr. Somerville delivered an address full of fervour, and aimed at turning the occasion to a definite spiritual account. He urged increased love for Christ by constraint of that great love which Christ Himself manifested towards sinners. Referring to the goodness of God in human redemption, the speaker dwelt with some fulness upon the atoning work of Christ, by whose shed blood we are redeemed. What we want, he said, on the part of every member of the Alliance, is a burning enthusiasm, a Divine enthusiasm, of love to Christ. If only that love pervaded us all, the city of London, mighty and unwieldy as it seems to be, would soon be changed, and, in fact, the face of the world would be changed—blessedly changed.

Rev. Dr. Cochrane, of Brantford, Canada, in moving a resolution (which was adopted), recognising the excellence of the arrangements made for the comfort of the delegates, and the success of the Council, expressed a sincere hope that the deliberations would result in much good. After hearty praise and fervent prayer, the Alliance rose.

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MONTE CARLO TRAGEDIES.

We are indebted to the Secretary of the International Association for the suppression of the public gaming tables at Monte Carlo, who are continuing their efforts, for the following extract from *The Piedmontese Gazette*, written by its Monaco correspondent:—

"Suicides at Monte Carlo are of frightful frequency. Since the case of Juan Calvados there have been other thirty, which, with nineteen I have already mentioned, brings the sum total to no less than forty-nine in two and a half months.

"A tragic story was told me this morning. Mrs. Wad......, an attractive young widow, came to Nice for her health. Two months after her arrival, she went to Monaco, just 'to see the place.' Induced to play, she lost 25,000 fr., besides 15,000 fr. she succeeded in borrowing. Finding herself ruined and unable to meet her relatives, she yesterday committed suicide with a revolver.

"A German, possessing 40,000 fr. belonging to his employer, which sum he purposed remitting, went to Monaco with his young bride, where they had agreed to spend their honeymoon. One morning the husband went out to post a letter. On his return he found his wife had fled with his money. The distracted man rushed through the gardens, and then proceeded to Nice where he searched high and low for the fugitive, but in vain. Next morning his wife's body was found at the foot of a precipice from which she had leaped, and in her pocket was a note containing these brief lines: 'I commit suicide because I have gambled away my husband's money and ruined him. May God forgive me! Pray for me!"

Many suicides occur of which no notice appears in print. Every night the grounds are carefully searched by the police after the casino has closed. One man drags a covered spring cart, the wheels of which have india-rubber tires. When a body is found—for which a reward is given—it is immediately stripped of clothes and valuables, thrust into the cart and silently hurried away and buried. Next morning the sun shines again, the band plays, saloons and tables are thronged, and people gamble as usual. The laws of the Principality punish a man who steals to appease his hunger, but they afford every protection to the infamous casino.

The Secretary of the Association is Mr. R. Stewart Clough, 8, Adam-street, Adelphi, London, W.C.

MINERS IN NORTH FRANCE.

I would draw the attention of your readers to the Mission to Miners in the North of France. It has from time to time been my privilege to visit some of the stations in the Pas de Calais, and I gladly testify to the true work for God going on there. It has recently been greatly owned of Him.

In their daily toil there is an oppression resting on the poor miners. They work underground during long hours, and their wages are low. Moreover, they are held almost in bondage by the priests, and they fear to offend any of these, lest they should lose their daily bread. The power of the priests over the people is marvellous.

But God has been answering prayer that here his light may shine. In a small town called Hersin-Coupigny more than sixty families have in three years, through the faithful labours of a Protestant pastor, been led to accept salvation, and openly to renounce Popery; this, too, in the face of untiring persecution. There is great and pressing need for a building of some kind for worship at Hersin as a centre. There is but one piece of ground available (most Romanists objecting to sell to Protestants for purposes connected with religion), and this could now be secured. It is proposed to erect a simple structure, and the cost of ground and building would be covered by £900. (Miss) J. Bullock.

133, *Queen's-road, Bayswater, W.*

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EDUCATION IN JAPAN.

I desire to thank the kind friend who sends me, all the way to Japan, the cheery and truly Christian Christian. It has come regularly for a year or more, and is a great comfort. No paper coming to my home is read with more care or pleasure. As you have correspondents from all parts of the world, furnishing news to your many readers, I desire to send them something in return. A little about our educational work in the city of Tokyo may be of interest.

Our College is situated in the southern part of the city—on one of the highest of the many hills through Tokyo. The work is extensive, and has three important departments in full operation. There is the Theological School, where young men are trained for the Christian ministry. There is the Academic Department, where a thorough secular education is given by Christian teachers.

During this academic year, about 400 young men and boys have been in attendance, about one quarter are Chistians and have been admitted to the church.

The Academic Department consists of the Boys' School and the Academy proper, in which there are six classes. All are respectful, most are good students and earnest in their study of truth. The young men who are Christians are splendid workers in the church, Sunday-school, mission classes, Y.M.C.Association, and in other ways. There are several of the academic students thinking about going into the Christian ministry. This school is under the management of Methodist missionaries and teachers from Canada.—Yours, E. Odlum.

Toyo Eiwa Gakko, 13, *Torii Zaka*,
Azabu, *Tokyo*, *June* 3.

MONTHLY TRACT SOCIETY.—Founded in 1837, this Society celebrated its jubilee last year. In a "Jubilee Volume" a brief account is given of the origin of the Society, and of its operations and results, both at home and abroad. To all who know of the good work done by the Society, this volume will have a real interest. The story is one of steady development, with a well-defined object in view, namely, to bring the great truths of religion under the attention of people of the middle and upper classes. The office of the Society is 181, Queen Victoria-street.

For the Young.

THE NIGHTINGALE'S SONG.

We were walking home by our lantern's light,
And slowly we climbed the steep hillside,
When suddenly spoke our peasant guide,
"Do you know why the nightingale sings at night?"

For long ago, when the world was young,
When the vines were green in the month of May,
The nightingale warbled the livelong day,
But never at night were her glad strains sung.

One night she slept on a budding vine
(She feared no danger and thought no ill).
In the dewy darkness when all was still
The clasping tendrils began to twine.

Her delicate feet in the snare were caught,
She knew it not till the morning came;
Then thrilled with anguish her slender frame,
When she saw the mischief the night had wrought.

But cries and struggles could nought avail;
Never again might her soft wings fly;
It was hard 'mid the budding vines to die,
Alas, for the captive nightingale!

Did some kind hand set the captive free?
Again was her voice of gladness heard?
Is the song we hear from the rescued bird
The rapturous song of liberty?

None knows. But now in the summer night,
Though the stars peep out and glow-worms shine,
She fears to rest on the budding vine,
She must watch and sing till the morning light.

In the midnight deep you may hear her song,
'Mid all its rapture a note of fear;
"Waken and watch, there is danger near
Sing, for the darkness will not be long."

What the lesson, dear children, say,
Though all around you is bright and fair,
Would you keep your foot from the tempter's snare,
Remember the nightingale. Watch and pray.

S. R. Geldard.

CHILDREN'S SERVICES AT CROYDON.

A fortnight's mission, conducted by Mr. Josiah Spiers, was held in the skating rink, beginning July 1, in connection with the Children's Special Service Mission. All the schools belonging to the East Surrey Sunday-school Union were interested in the mission, and invitations were sent to all the schools, public and private, and to all the clergy and ministers of the town. Many prayers were offered for the success of the mission, and those prayers have been abundantly answered. The weather during the first week, was very unfavourable, so that the number attending was small; but at every meeting held there were some who decided for Christ. On the second Sunday afternoon there were 1500 present, and about 200 could not gain admission. During the last week the attendance was very large. The children listened attentively to the earnest appeals made to them which were accompanied by very telling and appropriate illustrations.

In all the after-meetings there were many inquirers, and the result was a considerable number found the Saviour. Some asked to sign the temperance pledge, and many gave their names as members of the "Scripture Union." At the last meeting small envelopes, which had been given out previously, containing an illuminated text of Scripture, were brought back with a contribution towards the expenses of the mission; by this means the whole of the cost was paid, and there was a small surplus, which will be given to the Children's Special Service Mission.

W. L. W.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. G. L. Pilkington, Cheltenham, July 15—22.

Seaside Services.—The following are the arrangements for July:—Mr. Spiers, Blackpool, 27 to August 20; afterwards at Dover. Mr. G. Banaster, in the yacht *Kingfisher*, and Mr. Martin Hall, Llandudno. Mr. W. H. Roberts, Hoylake and West Kirby. Mr. H. Hutchinson, Spittal, Berwick-on Tweed, 14—28. Mr. G. H. Chaplin, Dunoon, N.B., 15—24. Mr. W. Huckett, Cleethorpes.

CAN'T LOVE JESUS.

Rev. Mark Guy Pearse tells a touching story. Some years ago a little girl approached him, and said, "Sir, I can't love Jesus." Mr. Pearse remarked that that was a sad state of things. The little girl, moreover, went on to say that she did not know why she could not love Jesus. She had been trying to do so a long time, but all in vain. "Ah," said Mr, Pearse, "you'll never love Jesus by trying; I don't love my little maidens at home because I try, but because I can't help it." The little girl in astonishment asked, "Can't you help it?" Then Mr. Pearse said to her, "As you go home to-night say to yourself, 'Jesus loves me,' and you'll find by to-morrow night that you can't help loving Jesus."

The next night the little girl greeted Mr. Pearse with smiling face, and exclaimed, "I can say now that I love Jesus; I can't help loving Him, because He loves me."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 22, Zech. viii. 13—23; Monday, July 23, Zech. xiii. 1—9; Tuesday, July 24, Zech. xiv. 1—11; Wednesday, July 25, Ps. xlii. 1—11; Thursday, July 26, Ps. xliii. 1—5; Friday, July 27, Ps. xliv. 1—14; Saturday, July 28, Ps. xliv. 15—26.

IRELAND'S GREAT NEED.

It is peculiarly pleasing to know that not only is much effort being made to put the Gospel before the people of Ireland, but that in many directions a remarkable willingness is being manifested on the part of Papists and others to listen to the message of salvation by faith through the grace of God. The sixty-seventh annual report of the Scripture Readers' Society for Ireland contains many very encouraging statements as to the large amount of genuine work which the agents have been privileged to do.

The distinct object of the Society is to bring the Irish people under religious instruction, and care is taken that nothing shall be done to prejudice this good purpose. Earnest and humble Christian men are sent out to read the Scriptures and talk to the people. The periodical visits of the readers are coming to be looked forward to by those whose good is being thus sought, and many Christian workers declare that without such help as the readers render there would be a much greater spiritual dearth than there is in Erin's Isle.

Undoubtedly it is true, as stated in the report, that the real value of the Society's operations cannot be set out on paper. The outline that is presented in the report gives some hints of the important character of the work. An Ulster clergyman, Rev. W. A. Smyly, of Garvagh, co. Derry, bears the following testimony: "The lines upon which the Society and its agents work are peculiarly suitable to the exigencies of the country and the character of its people. It is non-controversial. It is not influenced by any party bias; nor is its work crippled by narrow, jealous, and exclusive pietism. It goes upon broad and truly catholic principle—its guide the Bible, and the Bible alone; its object, the making wise unto salvation."

The report contains deeply interesting statements by superintendents and readers. We observe that last year closed with a balance due to the treasurer. Christian friends of Ireland, and all friends of Christ, have here a well-known cause, fully worthy of support. The secretary is Captain James Kearney White, who may be addressed at the offices of the Society, 27, Lower Pembroke-street, Dublin. Mrs. White is hon. sec. of the Ladies' Auxiliary, which has many liberal supporters in the three kingdoms.

TEMPERANCE IN VICTORIA.

Possessed of power by polling a majority on a Local Option vote, to keep the licenced houses down to a statutory minimum, the people of some parts of Victoria have given unmistakeable evidence of their determination to control the drink traffic to the utmost of their ability. A correspondent writes from Ballarat:—

We set to work to reduce the number of hotels in Ballarat East. The number was 72, while the statutory limit was 27, a reduction of 45. We formed ourselves into a Local Option Alliance, which was principally our blue ribbon committee. The other side was very energetic and confident, but our committee worked hard, and while the liquor interest only polled 590 votes, we polled 995, thus winning with a majority of 405. Then we all felt rewarded for our efforts, and greatly stimulated to go on. It was remarked on all sides that this result was owing to the earnest labours of God's servants in the persons of Mr. William Noble and Mr. Lucas; they sowed the seed, and we have been permitted to reap the harvest.

This victory will, I hope, encourage workers in general. The lessening of the drink shops will lead to less drinking: so men's hearts will be more ready to receive the truth, and we may reasonably expect to see a large addition to our ranks. We hope next year to try Ballarat West.

CARE OF DESTITUTE CHILDREN.

The inmates of the training ships *Arethusa*, and *Chichester*, lying off Greenhithe, Kent, and carried on under the management of the Committee of National Refuges for Homeless and Destitute Children, had a specially happy time recently, on the occasion of the annual inspection and distribution of prizes. In the course of the proceedings it was stated that during the past twenty years no fewer than 4669 lads have been received. At present the inmates number 160. The number would have been 300, but for the difficulty experienced in getting berths for the lads after training; this difficulty arises from the fact that cargo steamers are now taking the place of sailing vessels.

The prizes were distributed by the Earl of Jersey, assisted by Lady Northcote, who, with much grace and kindness, decorated the boys with medals. Some "old boys" were present, and were also decorated with medals. One of these, who left the ship fourteen years ago, and had just passed his examination as chief mate, received his certificate from the hands of Lord Jersey, who exhorted the other lads to follow so good an example. The Countess of Jersey addressed a few words of sympathy to the lads, as did also Rev. Newman Hall.

Captain Willan, R.N., superintendent of the *Arethusa*, is about to give up that charge. He spoke some homely words to the lads, being followed by Mr. W. Williams, the secretary of the institution. The proceedings were pleasant throughout, the singing of the boys being as hearty as their general behaviour was creditable.

CRUELTY TO CHILDREN.—The Committee of the London Society for the Prevention of Cruelty to Children, 7, Harpur-street, Bloomsbury, W.C., is anxious to secure a greatly extended knowledge of its existence, of its willingness to form branches, and to take up cases everywhere. It appeals to the interest of all good citizens in the putting down of the shameful abuse of children to further this desire by circulating its report. Copies will be furnished, on application, for circulation, or sent to persons whose addresses may be furnished. The income of the Society is only £2000 a year; while, for the Prevention of Cruelty to Animals, £15,000 a year is raised; yet cruelty to children is more common than to animals, more difficult to get at, and far more costly to punish.

THE RUSSIAN PEASANTRY.*

A GREAT POPULAR RELIGIOUS MOVEMENT IN RUSSIA.

The author of "Underground Russia" has produced an important work on the condition of the Russian Peasantry, with especial reference to a great religious movement which has spontaneously arisen amongst them, and which has in a few years spread so rapidly as to number millions of adherents. Before giving its details, it is necessary to say a few words on the circumstances of the Russian peasant, who it would seem has arrived at a crisis in his history. Will he rise to a higher level with the prospect of still further moral and intellectual progress? or will he sink into a state more miserable, more brutal than any he has known while in a state of serfdom?

THE UKASE OF ALEXANDER II.,

which, on March 3, 1861, rendered to 23,000,000 of souls their natural liberty, was by far the most revolutionary act of our time, for it introduced throughout the vast rural districts of Russia the system of competition and commercialism which rules in Western Europe. The Russian Government saw that without land the enfranchised peasantry would rapidly sink into a wretched and dangerous proletariat, but, fearing the ill-will of the nobles, it only gave the peasants enough to keep them in existence. Once landowners, they came under that ever-increasing taxation characteristic of the modern European system. In 1871, ten years after their emancipation, half of the peasants were paying 92·75 per cent. of the net produce of their land in taxes, the other half 198·25 per cent., or nearly double the net produce of their land. Not to starve they must do other work. But between them and this fate stands for a time the Mir, or Village Commune, an ancient institution which manages all the economical concerns of the village, and especially the land, to which, according to the universal idea among Russian peasants, no individual right can possibly be asserted. The Mir is the incorporation of all the families of the village into one great family, presided over by an elder, whose authority is recognised by the Government, and religiously respected by the people. Every year the Mir

REDISTRIBUTES THE LANDS

of the village, each family receiving a portion in accordance with its size and needs.

But this ancient institution is doomed to death, and in fact the agony has already begun. The Imperial Government, wishing to make Russia a powerful member of the European system, fully able to compete industrially and commercially with Germany, England, and the United States, employs its despotic organisation to bring about this result as rapidly as possible. The ancient institutions of the country are watched over and worried, goaded and driven, by a vast system of police, often composed of persons of doubtful character, and who, as direct representatives of the Imperial Government, terrify the local authorities, and make all the exactions, laws, and regulations of their masters, ten times more oppressive and vexatious than they otherwise would be. Under this terrible system, the Russian peasant is sinking.

Accustomed for generations to depend on a society which has occupied to him the place of a father, he now finds himself more and more exposed to the competition of the world and to the operation of those laws which govern the labour-market. "Each for himself," he now says, "and God and the Mir for us all." But each for himself is a faith that grows rapidly in the hot-bed of modern civilisation, while that in God and the Mir wanes. Those who knew the peasantry a few years ago are shocked at the way in which the power of self-restraint on behalf of the community has given place to indifference to the woes of others, and they note with sorrow the progress of that egoism which preludes the entire dissolution of the old social ties. The new system is rapidly

DIVIDING THE PEASANTRY

into two classes—the few, shrewd, cunning, and energetic, find ample means in the disasters of the unsuccessful to improve their individual fortunes. Every village has peasants who are virtually its usurers and pawnbrokers, and into whose hands everybody's property is gradually finding its way. The other class, which numbers the vast mass of the population, tends to insolvency, nearly one-half having reached that stage.

In this unhappy condition of things, drink and arson, the usual temptations of desperate and infuriated peasants, make progress. But there is

A RIFT IN THE DARK CLOUD.

God appears to be revealing Himself to them, and it would seem as if it were his intention to give that new force and energy which will enable them to deliver themselves out of this bondage. The Rascolniks, as the great body of Russian Dissenters are called, number some twelve millions of people, and have existed since the middle of the seventeenth century. Those who wish to know their history cannot do better than consult Stepniak's book, which is full of information concerning them, and of certain other religious sects that have long had a name and a place in Russia.

These sects, as the Russian people generally, have had to depend on their teachers and on the tradition of the elders, the New Testament having been until recent times a rare book in Russia. The Greek Church does not refuse the Scriptures to laymen, or object to their being translated, nevertheless such was the inertia of the Russian clergy, that they took no trouble in the matter, but left the duty of providing a Russian translation of the New Testament to some of our countrymen, who, in connection with the St. Petersburg branch of the Bible Society, brought out in 1813 a parallel Russian and Sclavonic Gospel, and in 1824 a Russian version of the New Testament. Two years later, in April 1826, this

BIBLE SOCIETY WAS SUPPRESSED

by the Emperor Nicholas; the Minister of Public Instruction denouncing it as "a revolutionary association, intended for the overthrow of thrones and churches, of law, order, and religion throughout the world, with a view to establishing a universal republic."

It was forty years before it was allowed to resume operations in Russia, and then only under the inoffensive name of "Society for the Encouragement of Moral and Religious Reading." For the next eighteen years it had the opportunity of spreading the Scriptures, but the Government of the present Czar apparently shares the opinion of that of his grandfather, and feels instinctively that there is something in the Bible inimical to its existence, for on April 24, 1884, the Emperor Alexander III. suppressed the above-named society and all its branches.

The Daily News of Nov. 24, 1887, contained a telegram from St. Petersburg, stating that there was much excitement among the Don Cossacks, "caused in great measure by the religious persecutions to which a large number of them have been subjected on account of their leaving the orthodox faith for the so-called 'Stundist Sect.' The sect is," the telegram went on to say, "very similar to the Reformed Church, and numbers many millions of members in Southern Russia.".

An almost unknown Church, numbering several millions of members, calling themselves "Evangelicals," and described as "very similar to the Reformed Church," suffering persecution at the hands of a despotic Government, surely this ought to interest English Christians. It has been Stepniak's object to arouse that interest by collecting all the information he can on the subject.

Michael Ratushny, a peasant of Osnova, a village in the Odessa district, had for several summers worked in the German colony of Rizbuch. He was invited by his master, a German Stundist, to take part in their services

THIS NAME, "STUNDIST,"

was evidently a name given from outside, and refers, we learn from elsewhere, to the practice among German Protestant and Mennonites of devoting certain hours (Stunde) to meditation and prayer. Ratushny was impressed by what he saw and heard, and, on returning home for the winter, talked much on the subject with his fellow-villagers. They began to discuss the spiritual questions raised, and asked the priest to explain them; but he was unable to give them satisfaction. "Thereupon," Ratushny said—apparently on the occasion of one of his trials as a criminal—"I felt within myself

A BURNING DESIRE TO UNDERSTAND GOD'S WORDS

with my own mind, and to explain them to others. There were many people desirous of hearing me, and I went on teaching the Gospel, as I understood it myself, to all of them." This was about the year 1864.

The German Protestants had lived a hundred years among these Russians without showing any desire to make converts, and even when Ratushny and other Stundists came as inquirers, none of the Germans felt it their duty to go and preach to the vast masses around them.

Nevertheless, these newly awakened Russians were not deterred; but, with the Scriptures in their hands, and the help of the people among whom they had found the sacred fire, they carefully sought to understand the way of God. At first they accepted the Protestant catechism, sacraments, and ritual, but in a short time they rejected the sacraments. The earlier Stundists preserved them as simple rites, but the new Stundists relinquished them altogether, and likewise abolished the dignity of the elder brother, or elected Presbyter. On the other hand the idea of "brotherhood" was very powerfully developed amongst them, the members regarding each other in daily life as belonging to the same earthly family. The explanation of their anti-ritualistic, anti-sacerdotal tendencies would be better understood if there were room to explain the views of the older Russian Dissenters. The great difference between the old and the new with reference to ritualism, sacerdotalism, and asceticism, combined with a reproduction on the widest scale, and under religious sanctions, of the social character of the Mir, may be some of the reasons which have caused the Stunda to spread like wild-fire.

THE CONVERSION OF THE VILLAGE OF OSNOVA

was immediately followed by that of the neighbouring villages, and congregations were soon formed in other villages of the Odessa district. It next appeared in the Elisavetgrad district of the same province of Kherson, and then in the course of three years it spread over those of Ekaterinoslav, Kharkoff, and Poltava, passing into Tchernigov, Mogilev and Kieff, reaching St. Petersburg in 1877, and then going on to Moscow.

The whole thing is the more extraordinary as neither Ratushny nor any of his early followers discover peculiar talent for propagandism; to say nothing of the very striking circumstance that no trained religious preacher of any sort appears to have been connected with the movement. Never it would seem has anything of the kind been more spontaneous, or more wholly nourished by the study of the New Testament. Stepniak says the Stundists are the Protestants of the New Testament, meaning by that to contrast them with the great body of the older Russian Dissenters, who gathered their ideas as much from the Old as the New Testament. The Stundists look to the Gospels for general principles of faith and morals, and to the Acts and Epistles for those on which Christian communities should be based. The first thing done with a convert, after he has been taught to read, is to place a New Testament in his hands, with the passages considered most important marked. It is stated in *The Cherson Diocesan Messenger* that there are Stundists, otherwise illiterate, who know whole chapters of the New Testament by heart, and can give chapter and verse of all the more important texts.

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* The Russian Peasantry: Their Agrarian Condition, Social Life, and Religion. By Stepniak. 2 Vols. *Swan Sonnenschein, Lowrey & Co.* 25s.

A Stundist thus versed in Scripture enters the house of an acquaintance, often that of a stranger, and begins to read from the Gospels. A discussion naturally ensues, in which the Stundist soon begins to speak of his own experience, affirming that he once was in darkness, but now sees the light; that the orthodox faith is not that which Christ taught, but that the priests, for the sake of money, have invented ceremonies and rites, introduced idolatory, and concealed the true Gospel. Then, taking the orthodox teaching, he shows it to be contrary to the Scriptures, and finally concludes by speaking of the persecution the Stundists have to endure for asserting these things, but that having seen the light, they would rather die than return to darkness.

The religious meetings of the Stundists appear to be simply Bible-readings which those in each congregation most versed in the Scriptures take it in turn to conduct. At intervals, and at the opening and closing of the meeting, psalms and hymns are sung by a choir. All this is very fresh and delightful and we seem to have returned to

THE GOLDEN AGE OF OUR RELIGION.

But Stepniak tells us nothing more definite concerning their doctrine than that "the Stunda do not seem to differ in any way from orthodox Christians." This, of course, is vague and unsatisfactory; after having our interest so deeply aroused it is tantalising not to be able to learn what the Stundist conception of the Gospel really is. Certainly a movement so vast and so spontaneous, that stands so little on human learning or ecclesiastical dogmas, and so much on the workings of the human conscience and the study of the New Testament must have much to teach us. It would be a most useful work, if some who possess in a remarkable degree the gifts of sympathy, intelligence, and courage, would learn the Russian language and live for a time among these people. Who knows if God, even in our day, has not hidden his Word from the wise and understanding and revealed it unto babes?

R. Heath.

A TWENTY-FIVE YEARS' PASTORATE.—On Thursday evening, June 28, a meeting was held in Cambridge Heath Congregational Church, to celebrate the twenty-fifth anniversary of the pastorate of Rev. William Marshall, and also the Pastor's silver wedding. A statement read by the secretary showed that during the past twenty-five years the work in connection with the church has been full of abundant blessing. The union between Pastor and people has been emphatically a union of sympathy and love. Mr. Marshall's first sermon was preached in June, 1863, when the church numbered fifty-four members. An iron church erected in 1861 was soon found too small, so that a new and handsome structure was built and opened in 1866. The spirit which Mr. Marshall infused into his flock led them to works of Christian service, and now there are three Sunday-schools in connection with the church. In the three schools no less than 115 teachers are engaged, and 1000 scholars are taught. The crowning effort of the church, however, was the purchase of the Morley Hall, the total cost of which amounted to £13,500. During the twenty-five years 1472 members have been admitted into the church. But figures give no adequate conception of the faithful and Christlike ministry of the Pastor, whose labours have been quiet, but incessant, during the past quarter of a century, and who has proclaimed the Gospel in all clearness, fulness, and simplicity. Short addresses were delivered by Revs. William Cuff, Dr. W. Tyler, J. Knaggs, T. Evans, T. C. Udall, W. J. Woods, and other ministers.

AMONG AUSTRALIAN ABORIGINES.

The work of Mr. Daniel Matthews, superintendent of the Maloga Aboriginal Mission, Murray River, New South Wales, is very trying indeed. Amid many drawbacks and great discouragements, this Mission has now been carried on for twelve years.

In the report just issued Mr. Matthews says that his love for the black people of Australia yearly grows more and more intense. This being the case, good fruit may certainly be expected from his toil. There are 120 blacks and half-castes on the Mission. Some of the girls are out in service, and giving tolerable satisfaction. Among the causes of anxiety are laziness, quarrelsomeness, and intractableness, A brief extract from the report will illustrate the weakness of the people:—"Monday, August 23.—Difficulty in getting the men to engage steadily in work. Complaint of insufficiency of sugar. Some go out hunting; others spend four or five hours in footballing, a more laborious engagement than any work we can give them. Our patience is so much tried that we at length refuse rations and meat to them. Disaffection the result, and a spirit of rebellion manifest. This course of treatment generally has a persuasive effect, better than words, or any line of argument. We soon come to terms, and matters go on satisfactorily. In the meantime, we are often perplexed, and have to apply to God for wisdom and patience to bear, until deliverance comes."

Mr. Matthews remarks with satisfaction upon the robustness of the rising generation, who, it is hoped, will be "trained up in the way they should go."

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THE BRETON MISSION.

A recent issue of *Le Trémélois* contained a contribution by an English lady, entitled, "A Trip to Tremel." After referring to the many natural attractions of Brittany, the writer points out that not only is that province of France easily accessible to English people, but that living there is very cheap. Calling attention then to the Breton Mission, of which Pasteur G. Lecoat is director, she says:—

"M. Lecoat has translated the whole Bible into the grand old language. And he is proclaiming the glorious Gospel as far through Brittany as it can be taken with the aid of but two schoolmasters, three colporteurs, and one evangelist; and that in the face of 1800 priests and twice as many nuns. He is even transmitting it to the many thousand Breton labourers in Havre and Jersey. This untiring pasteur finds in Mme. Lecoat an invaluable coadjutor. Many a destitute orphan finds in her a mother tender and true. Not only is her house a veritable orphanage; she has near it a hospital, under her charge. And at length she has the wish of her heart—a school for girls, needing only furniture and a mistress's salary to become a seminary of true evangelical Christianity and industrial training."

About £36 per annum will be required as salary for a teacher. The Mission has land for a large room, but about £350 is needed before the building can be erected. The lady concludes:—

"It is impossible for one who loves the Lord to stay at Tremel without becoming deeply interested in the Breton Mission. And it has none of the drawbacks that from time to time stagger a critical mind in some other missions. (1) *No extravagance.*—There is literally no useless or careless expenditure. (2) *No worldly position to maintain.*—Here the example of Christ and his first missionaries is followed too nearly for that! (3) *No insincerity or over-profession.*—Absolute honesty and downright straightforwardness permeate its every ramification.'

A PILGRIM'S SONG.

Sometimes under stormy skies,
  Sometimes 'neath the sun,
Day by day I travel on,
  Till the crown be won.
For the sunlight always falls
  On life's rippling sea,
And where'er my Saviour calls
  He will walk with me.

Storms may come and clouds may lower,
  He is with me still;
In the time of fainting, too,
  He my cup can fill.
Fill, and bless, and satisfy,
  Give me songs to raise,
Even in the darkest night,
  Father, to thy praise.

Though I cannot still the storms,
  I in Thee can rest,
When the darkness gathers round,
  Leaning on thy breast.
Thou hast conquered death, the world,
  Satan, too, and sin;
Opened wide the gate of life,
  To let the weary in.

Thou a table here hast spread
  (Foes around may be);
Oil and wine anoint my head,
  Joy flows down from Thee.
Earth affords no resting-place,
  'Tis a desert drear,
Yet a home Thou mak'st with me,
  Lord and Saviour, here.

So I follow, joyfully,
  With my hand in thine,
Thou to me art Shield and Sun
  On my path to shine.
Though life's storms may rage around,
  And the waves roll high,
Thou, O Lord, art still with me
  For eternity.

Mary Sanders.

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DEACON ABRAHAM'S WORK.

Writing from Oroomiah, Persia, on June 9, Deacon Abraham tells of having held Sunday services with audiences of 300 and 400 people. The meetings were held in the open air, under the trees of the old church. The Deacon says in his letter:—

Last Wednesday while I was breakfasting with five guests from the mountains, a Moslem visited me. He said he had come from a village he named, two or three miles distant. It is the month of Ramadan, and he ate his fast with us, and was very cordial. He said he was seeking Christ. I read to him all the first chapter of John's Gospel, translating and explaining in Turkish. Having placed before him salvation in Christ only, I prayed with the man, who left to come again. He said that his mind was quite enlightened. Being a workman, and poor, I thought it likely that he would ask for some charity; this would have shown that his intentions were not right. But he asked for nothing.

Just before I commenced to write this, a poor man, a Nestorian, came to me with his three bright boys, and a note in his hand from American missionaries. He asked that I would undertake to keep the boys. He had come off a journey of twenty-one days. Though it is not my rule to receive children who have a father, or indeed, generally speaking, having a mother living, I could not help taking these poor lads as they came from such a distance. It will, I believe, be a good thing for the Gospel of our Lord in those benighted places. Will Christian friends pray for us that the Lord's work in our hands may be prospered?

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Rev. Canon Battersby, of Keswick.

An able article in the July *Westminster Review*, on "Mental Deterioration," presents facts of a somewhat startling nature. In 1859 the total number of lunatics and idiots in England was 36,762. On January 1, 1881, the number had grown to the enormous figure of 73,113, and the estimated number at the present time is 80,000. The growth is far in excess of the increase of population, and the advance is traced mainly to the use of alcoholic drinks as beverages, even when they do not produce intoxication.

The article refers also to a general agreement of authoritative writers as to mental deterioration from the use and nature of tobacco. Smoking is shown to hinder the growth and development of the higher nervous centres. The injury from this cause to youths during the developmental period is one of the most serious facts of our times. Young men urge that distinguished writers smoke: they lose sight of the probability that many more would have been distinguished had they not smoked. An experienced observer states his belief that fifty per cent. of men utterly fail, through the habit of smoking, in reaching the literary, commercial, or religious distinction which was the promise of their youth.

In view of the present movement amongst the Jews, and of their increasing disposition to "take pleasure in the stones" of Jerusalem and "favour the dust thereof," a recent report from Mr. Consul Moore on "The Trades and Industries of Jerusalem" is not without interest. Although no accurate statistics can be compiled it appears that two-thirds of the goods landed at Jaffa go to Jerusalem, which is the market for the villages of the interior, and for the Bedouins; the chief industries of the city are said to be the manufacture of a coarse soap for export to Egypt, and of "objects of devotion" in mother-of-pearl and olive wood, the annual value of these latter articles being estimated at £20,000.

The immigration of the Jews to Palestine (which has, however, been lately checked by the Turkish Government) has increased the value of land in Jerusalem sixfold; the cultivation of the vine is being carried on with fair success in Palestine, the orange trade is steadily increasing, and the traffic between Jaffa and Jerusalem has become much greater of late years. Such particulars, though to some they may appear trivial, are nevertheless noteworthy, as being possible steps in the development of God's purposes with regard to his chosen people and their land.

"Popery," it has been well said, "is baptized Paganism." Among the Egyptian antiquities—the result of Mr. Petrie's explorations in the Fayoum—now on exhibition in Piccadilly, by no means the least interesting are the two heathen Madonnas. Except that the heathen child-god is in a somewhat different position to the Papal imitation, and is represented as rather older, the figures are essentially the same as those of the Mother and Child which are such familiar objects of worship by Roman Catholics. Does not this furnish a striking practical illustration of the truth of the proposition so ably elaborated by Mr. Hislop in "The Two Babylons," that the grand objects of Romish worship, her festivals, doctrines and discipline, rites and ceremonies, are derived from Paganism. In Babylon, as he shows, a goddess mother and son, the latter represented in pictures and images as a child in his mother's arms, were the objects of supreme worship; and thence the cult spread to all parts of the earth, Egypt adoring them under the names of Isis and Osiris.

A correspondent in India writes to us:—

> I think that notice should be taken of the new move in the London produce markets, whereby a system of disguised gambling is openly countenanced and recognised by the great majority of the leading London produce brokers and merchants. I refer to the new system of business now being introduced from the Continent, whereby gambling in what is called "time bargains" will be facilitated and organised. What hope lies before us in the future, when so-called commercial operations are facilitated which lead the young men of the present day to quit the upright paths of honest commerce, as being too slow and behind the age, and not at all such as to satisfy the restless cravings of those who "make haste to be rich"?

We regard the Syren song of the so-called Larger Hope as the most mischievous, the most unreasonable, of current delusions. It is but a thinly veiled Universalism. For what is the profession of belief in the larger hope, but the profession of a belief that all will be saved? The hope that "whatsoever a man soweth that shall he also reap" is a lie, is surely too wild for any man to entertain. The two great hindrances to decision on the part of those who hear the Gospel are indifference and delay. To arouse men out of these the Word of God speaks with solemn threatening, earnest invitation, and urgent appeal. But what can better strengthen men in these than the delusion of "the Larger Hope"?

Rev. Dr. G. F. Pentecost arrived in London last week, accompanied by his wife and several members of his family. He proposes to spend some time in rest and travel, and hopes to commence evangelistic work in Dublin in the autumn, when Mr. Stebbins will probably join him. Letters for Dr. Pentecost should be addressed to Sunnyside, Kingswood-road, Upper Norwood, S.E.

A Conference upon Evangelical Preaching is to be held in London in November. Persons desiring to take part in the proceedings should communicate with the Rev. Dr. Newth, New College, South Hampstead, London, N.W. The Conference is to be open to all evangelical communions. Revs. Dr. Allon; Dr. S. G. Green; Dr. Clifford; J. Guinness Rogers; E. E. Jenkins; R. F. Horton; Dr. Parker; Hugh Price Hughes; Dr. Monro Gibson; Dr. Elmslie, and others, have signified their intention to be present.

We are glad to observe that in the wide range of topics on the programme of the approaching Church Congress, such practical subjects as the following are down for discussion:—Gambling and Betting; Social Purity; Demoralisation of Heathen and Uncivilised Races by the Drink Traffic; Bearing of Democracy on Church Life; the Desirableness of Reviving the Common Religious Life of Men; and the Closing of Public-houses and Opening of Libraries, &c. If adequate attention be given to such matters, the reproach of ecclesiastical assemblies will cease, viz., that they have been like men at sea who cared more about the ship's tackle than her navigation and whither she was going.

The Lambeth Episcopal Conference has at least done this—it has brought together bishops, who have added valuable information to that lately presented by the Missionary Convention. We specially note the following: Women form the key of the fortress which the Church of Christ is called to attack in India; without the enlightenment of the women the upheaval of Indian society is hopeless. India wants more ladies of high education and Christian love. Concerning the Chinese in Guiana, Dr. Austin said, They surpass in intelligence any whom I have ever met during a lengthened ministry, and the women among them, who have become Christians, reflect the warmth and zeal of the holy women of the Bible. Dr. Bickersteth, from Japan, repelled the opinion lately set forth by a writer in *The Spectator* that the Japanese were destitute of the religious sentiment, and said the attitude of their educated classes towards Christianity was that of respectful hesitation.

The authorised English translation of the latest Encyclical letter from the Pope, which has been published, is by no means a remarkable document, looked at from a purely literary point of view, and such a passage as the one in which it is asserted that "it is in no way lawful to demand, or to grant, unconditional freedom of thought, of speech, of writing, or of religion," comes to us like an old acquaintance. We are not surprised either when we find his Holiness speaking a kind word as to democratic forms of government, "if only the Catholic doctrine be maintained as to the origin and use of power." One cannot but be astonished, however, at the audacity of such a passage as this:—

> Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to give to the State the power of self-government, and to its citizens the greatest measure of prosperity.

This is just the course taken by the Italians in ridding themselves of the dread incubus of that despotic government of the Papal States. Surely, in those States the Romish Church had for years unopposed rule; but no one, without wilfully ignoring the facts of history, could say that "municipal prosperity, wealth, and glory" resulted. Yet the Pope ventures to claim those things as the inevitable result of the "salutary power" of that Church, which, he says, "has always fostered civil liberty." What a pity he did not boldly point to Spain as a modern example!

While in England we are with open arms welcoming the troops of foreign monks and nuns who are invading the country, on the Continent, in Italy and France, the feeling against them appears to be intensifying. The French Senate the other day, after a debate, the adjournment of which was moved out of regard to public decency, declared urgent, by a majority of thirty-five votes—254 against 219—a Bill for the suppression of the male religious orders in France. In Italy, the Council of State has just given a decision which takes away from the Vatican that privilege of "Extraterritoriality" under which contracts undertaken within the Vatican hitherto have been regarded as performed on non-Italian soil. In future, therefore, all such agreements must be stamped by a public notary. Speaking of Italian matters, *The Weekly Register* says that "the Catholic cause has lost heavily in the chief cities in Italy following the example of Rome," Lucca being noteworthy as being on the side of "the very small minority electing a Catholic Municipal Council."

If any unprejudiced person has still a lingering idea that the race-course in any way contributes to the good of the community, such an idea will surely have been dispelled by the recent libel case, in which a jockey, with an income as large as that of a Chancellor of the Exchequer, was plaintiff. Yet many of the daily papers, whilst containing on one page leaders commenting adversely upon race-course morality, on another devote ample space to pandering to the vicious wants of the betting public. A bishop once told some working men at a Church Congress that betting was "a damnable practice;" and assuredly no language can be too strong in condemning this growing social evil, which is corrupting the most innocent pastimes, and ruining hundreds of men and youths. It is high time for the legislature—which, however, contains many owners of racehorses and patrons of the turf"—to apply the knife to the root of the sore by rigorously forbidding the daily publication of betting "odds" and racing news.

Mr. John Law, the author of a recent book called "Out of Work," which is creating considerable interest, as a dark, yet true picture of the miseries of the thousands of unemployed (amongst whom he has himself lived), in a long letter to *The Morning Post*, says:—

> One of the saddest aspects of the "unemployed" question is the fact that so many children now inherit their parents' drinking habits....Instead of the men working to support the women, the women must now support the men, and both must only too often depend on the labour of little children....The evils of enforced idleness are even now undermining the whole of society by spreading discontent, drunkenness, and dissolute habits. I am intimately acquainted with the capitals of Europe, and I say with sorrow, but conviction, that the condition of the poor is worse in London than in any other European city....I consider that the present state of the London poor gives the lie to our nineteenth century Christianity. The curses of a million men out of work, mingled with the tears of the women and the cries of the children, are rising up to our confusion here, and will rise up to our condemnation hereafter.

We fear there is too much truth in these words. The great problem of how best to meet the requirements of the deserving poor without demoralising industry, enriching imposture, or encouraging improvidence, is yet unsolved; and it is complicated by the fact that "the unemployed" are composed not only of the workless, but also of the worthless, and the thriftless. But it is becoming more and more evident that no remedy can be real or lasting which is not based upon a true application of the principles of justice and love, as laid down in the New Testament. The Sermon on the Mount is not yet obsolete, as Mr. Francis Peek has pointed out. The *moral condition* of "the masses" must be raised; the body must be touched through the soul; and this can only be done by "individual contact with individual souls;" by the free outpouring of human love and sympathy.

Notwithstanding our boasted civilisation and advancement, the most cruel social abuses are still rife amongst us. At the recent Salford Hundred Sessions, a report was read from one of the Inspectors of Prisons, which disclosed a disgraceful want of humanity and decency in the accommodation for prisoners awaiting trial at the Manchester City Court. It was stated that in a room measuring twenty-one feet by fifteen as many as thirty men were habitually placed, and twenty women in a room measuring fifteen feet by fourteen feet. The rooms used for male prisoners sentenced or under remand are about eighteen feet by fifteen feet, and for females eighteen feet by eight feet:—

> In one of these (says the inspector) I saw thirty-seven men huddled together, some sitting, others standing or leaning against the iron bars, looking out, talking and muttering words to one another that sounded very like oaths. In the middle of this crowd was a soldier in uniform, standing as far from the others as he could. In the women's room there were eighteen associated. The whole scene reminded one of the barred cages at the Zoological Society's gardens occupied by the lions and tigers, with the difference that the wild animals are far better off. As many as forty or fifty men and from twenty to thirty women occupy these rooms at a time.

It further appears from this report that the present accommodation in the cells of the Metropolitan and City Police Courts is extremely defective, and that Manchester, Liverpool, Hull, and Sheffield—four of the wealthiest towns in the kingdom—have the unenviable distinction of providing the worst, the local authorities having for the last two years disregarded all representations made to them on the subject. Even the most evil offenders against law and order are not to be treated like brutes and herded together like cattle; and to subject those who have made but the first, and perhaps a slight, step downwards, to indiscriminate contact with hardened and depraved characters cannot but have demoralising results, and make the work of reclamation and reformation more difficult. It is high time that the persons or bodies responsible for such scandals as are above described, should, even on the lowest grounds, be compelled to abate them forthwith.

The discussion in the House of Lords on East Central Africa has served a good purpose in drawing public attention to the serious dangers to which, by reason of recent events at Zanzibar and on the Zambesi, British commerce and missionary enterprise are now exposed, and also in eliciting from the Government a declaration of its intention to protect these interests. The civilising and Christianising of this vast tract of country must, as the Prime Minister intimated, be mainly the work of individuals and private organisations; but these agencies have a right to demand that the Government shall render them all possible legitimate and peaceful assistance and protection, and especially shall do all that honourable statesmanship can do in suppressing the cursed spirit-selling and slave-hunting, the latter of which is said to be now displaying renewed vitality. The assurances of Lord Salisbury on this point were on the whole satisfactory, but the official attention having now been roused on this subject it must not be permitted to slumber again. Readers of Prof. Drummond's "Central Africa" will remember that he recommends that as a means of pacifying the whole Equatorial region a firm and uncompromising stand should be taken at Zanzibar, which is one of the keys of the situation.

That Germany is not too much engrossed with the maintenance of a huge and burdensome military system to concern herself with schemes for the practical welfare of her working population, is evidenced by a Bill recently drawn up for making provision for workpeople who may become incapacitated by age or illness. The system proposed is one of compulsory insurance, the necessary funds being provided: (1) By State assessment, (2) by premiums paid by employers, (3) by payments from the employed, each man paying twopence halfpenny per week, and each woman one penny three farthings. Every man becoming invalided will receive an annual allowance of £6, and every woman £4, the pensions of aged workpeople commencing at the age of seventy-one with an allowance of £9. If some such scheme could be established amongst ourselves, it would not only be beneficial in encouraging those habits of thrift in which we are as a nation deficient, but it would be the means of saving many an honest and deserving man or woman, who is no longer able to work, from the justly dreaded and abhorred workhouse.

A Y.M.C.A. OUTING.

THOSE who think that English Christians cannot enjoy themselves, or must take their pleasures sadly, should have been one of the party that sailed from Temple Pier to Richmond last Saturday. The occasion was the annual competition of the Y.M.C.A. Rowing Club, on the course from Putney to Hammersmith. Four crews, representing Aldersgate-street and Exeter Hall, started in the race, and each did its best to win. The crew that looked like winning came in last, however, mainly, as it seemed, through injudicious steering. This incident, though unpleasant to those concerned, may read a lesson to all for the time to come.

The sail up the Thames was beguiled by much friendly converse, and was greatly enjoyed. Richmond being reached, an adjournment was made to Petersham Park, where an ample tea, laid in a tent, was discussed. At the close, Mr. R. Burn presented the prizes to the winning crew, besides other prizes to those who had won in previous competitions during the season. He added some kind and impressive words on the vital importance of being in the race whose goal is "the exceeding weight of glory." Everybody joined in heartily thanking Mr. Putterill, who had arranged the happy outing. The return trip down stream to London was pleasantly and safely made.

HOMELESS AND DESTITUTE.—The address of the Boys' London Home and the Secretary's Offices is now Shaftesbury House, Shaftesbury Avenue, New Oxford-street, W.C. All communications to be addressed as above, to Mr. William Williams, secretary.

THE LAND OF HUSS.—A long-needed and much-neglected work has been inaugurated in Prague, Bohemia, by the establishment of a Home for Fallen Women. The institution only provides accommodation for four inmates, but such is the weakness of the moral conscience of the region, the little Home must, in some measure at least, be a charge upon the Christian community in general. The president of the committee is Mrs. A. W. Clark, 280, Smichov, Prague.

CAROGH ORPHANAGE.—The twenty-second report of this Home, with its associated crèche, at Naas, county Kildare, shows that the management is as successful as the object is admirable. There are at present twenty-four children in the Institution, and they are instructed in the truths of religion, as well as educated to fill useful positions in life. The accounts show a deficit of £172, out of the pocket of the manager, Rev. S. G. Cotton, whose address is Carogh Glebe House, Naas.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. Meyer, B.A., Regent's Park Chapel.

XIX.—A Bit of the Old Nature.

Gen. xx.

For long years an evil may lurk in our hearts, permitted and unjudged, breeding failure and sorrow in our lives, as some unnoticed and forgotten sewer may secretly undermine the health of an entire household. In the twilight we overlook many a thing which we should not allow for a single moment if we saw it in its true character; and which, amid the all-revealing light of the perfect day, we shall be the first to fling away in horror. But that which escapes our ken is patent in all its naked deformity to the eye of God. "The darkness and the light are both alike to Him." And He will so direct the discipline of our lives as to set in clear prominence the deadly evil which He hates; so that, when He has unbared the cancerous growth, He may bring us to long for and invite the knife which shall set us free from it for ever.

These words have been suggested by the 13th verse of this chapter, which indicates an evil compact, into which Abraham had entered with Sarah some thirty years before the time of which we write. Addressing the king of the Philistines, the patriarch let fall a hint which sheds a startling light upon his failure, when first he entered the Land of Promise, and, under stress of famine, went down into Egypt; and upon that repetition of his failure which we are now considering. Here is what he said: "And it came to pass, when God caused me to wander from my father's house, that I said unto my wife, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother."

In a certain sense, no doubt, Sarah was his sister. She was the daughter of his father, though not the daughter of his mother. But she was much more his wife than his sister; and to withhold that fact was to withhold the one fact that was essential to the maintenance of his honour, and the protection of her virtue. We are not bound to tell the whole truth to gratify an idle curiosity; but we are bound not to withhold the one item, which another should know before completing a bargain, if the knowledge of it would materially alter the result. A lie consists in the motive quite as much as in the actual words. We may unwittingly say that which is actually false, meaning above all things to speak the truth, and, though a lie in form, there is no lie in fact. On the other hand, like Abraham, we may utter true words, meaning them to convey a false impression, and, in the sight of Heaven, we are guilty of a deliberate and damning untruth.

This secret compact between Abraham and his wife, in the earliest days of his exodus, was due to his slender faith in God's power to take care of them, which again sprang from his limited experience of his Almighty Friend. In this we may find its sole excuse. But it ought long before this to have been cancelled by mutual consent. The faithless treaty should have been torn into shreds, and scattered to the winds of heaven. It was not enough that they did not act on it for many years, for it was evidently still in existence, tacitly admitted by each of them, and only waiting for an emergency to arise from the dusty obscurity into which it had receded, and to come again into light and use.

But the existence of this hidden understanding, though perhaps Abraham did not realise it, was inconsistent with the relation into which he had now entered with God. It was altogether a source of weakness and failure. And, above all, it was a secret flaw in his faith, which would inevitably affect its tone, and destroy its effectiveness in the dark trials which were approaching. God could afford to pass it over in those early days, when faith itself was yet in germ; but it could not be permitted, when that faith was reaching to a maturity in which any flaw would be instantly detected, and would be an unsuitable example in one who was to become the model of faith to the world.

The judgment and eradication of this lurking evil were therefore necessary, and were brought about in this wise.

The day before Sodom's fall, the Almighty told Abraham that, at a set time in the following year, he should have a son and heir. And we should have expected that he would have spent the slow moving months beneath the oak of Mamre, already hallowed by so many associations. But such was not the case. It has been suggested that he was too horrified at the overthrow of the cities of the plain to be able to remain any longer in the vicinity. All further association with the spot was distasteful to him. Or it may have been that another famine was threatening. But in any case "he journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar."

Gerar was the capital of a race of men who had dispossessed the original inhabitants of the land, and were gradually passing from the wandering shepherd life into that of a settled and warlike nation; afterwards to be known to the Hebrews by the dreaded name, Philistines. A title which, in fact, gave to the whole land its name of Palestine. Their chieftain bore the official title of Abimelech, "My Father the King."

Here, the almost forgotten agreement between Sarah and himself offered itself as a ready expedient, behind which his unbelief took shelter. He knew the ungoverned licence of his time, unbridled by the fear of God (ver. 11). He dreaded, lest the heathen monarch, enamoured with Sarah's beauty, or ambitious to get her into his power for purposes of State policy, might slay him for his wife's sake. And so he resorted to the paltry policy of calling her his sister. As if God could not have defended him and her, screening them from all evil; as He had done so often in days gone by.

His conduct was very cowardly.—He risked Sarah's virtue, and the purity of the promised seed. And, even if we accept the justification of his conduct proposed by some, who argue that he was so sure of the seed promised him by God that he could dare to risk what otherwise he would have more carefully guarded, his faith leading him into the licence of presumption, yet, it was surely very mean on his part to permit Sarah to pass through any ordeal of the sort. If he had such superabundant faith, he might have risked his own safety at the hand of Abimelech rather than Sarah's virtue.

It was also very dishonouring to God.—Amongst those untutored tribes Abraham was well known as the servant of Jehovah. And they could not but judge of the character of Him whom they could not see, by the traits they discerned in his servant, whom they kne
in familiar intercourse. Alas! that Abraha
standard was lower than their own; so mu
so that Abimelech was able to rebuke hi
saying, "Thou hast brought on me and m
people a great sin. Thou hast done unto
deeds that ought not to be done." Such a
opinion, elicited in such a way, must have be
an unpropitious preparation for any attempt
proselytise him to the Hebrew faith. "N
so," we can hear him saying, "I have h
some experience of one of its foremost rep
sentatives, and I prefer to remain as I am."

It is heart-breaking, when the heath
rebukes a professor of superior godliness f
speaking lies. Yet it is lamentable to conf
that such men often enough have higher sta
dards of morality than those who profess go
liness. Even if they do not fulfil their ow
conceptions, yet the beauty of their ideal
undeniable, and is a remarkable vindicati
of the universal vitality of conscience. T
temperate Hindu is scandalised by the drun
enness of the Englishmen whose religion he
invited to embrace. The Chinaman cann
understand why he should exchange the hoa
religion of Confucius for that of a people wh
by superior armaments forces upon his cou
try a drug which is sapping its vitals. T
employé abhors a creed which is professed b
his master for one day of the week, but is d
owned on the other six. Let us walk c
cumspectly towards them that are withou
adorning in all things the Gospel of Je
Christ; and giving no occasion to the enemy
blaspheme, save as it concerns the law of our G

It also stood out in poor relief against
behaviour of Abimelech.—As to his origi
character, he commends himself to us as t
nobler of the two. He rises early in t
morning, prompt to set the great wrong ri
He warns his people. He restores Sarah w
munificent presents. His reproach and rebu
are spoken in the gentlest, kindest tones.
simply tells Sarah that her position as th
wife of a prophet would, not in Philistia on
but wherever they might come, be a sufficie
security and veil. There is the air of hig
minded nobility in his behaviour through
this crisis which is exceedingly winsome.

It would almost appear as if the Sp
God took delight in showing that the or
texture of God's saints was not higher th
that of other men, nor indeed so high. Wh
they became, they became in spite of th
natural selves. So marvellous is the wond
working power of the grace of God that He ca
graft his fairest fruits on the wildest stock
He seems to delight to secure his choices
results in natures which men of the wor
might reject as hopelessly bad. He demand
no assistance from us, so sure is He that wh
once faith is admitted as the root principle
character, all other things will be added to i

Oh, critics of God's handiwork, we do n
deny the inconsistencies of a David, a Pete
or an Abraham; but we insist that they we
not the result of God's work, but in spite of
They indicate the hopelessness of the origin
nature—the moorland waste to which He h
set his cultivating hand. And shall we bla
the gardener's skill, when, in the paradi
which it has created, we encounter a bit
original soil, which, by force of contrast, i
dicates the marvel of his genius, and which befo
long, if only we exercise patience, will yie
to the self-same spell, and blossom as the ros

And you, on the other hand, who aspire for he crown of saintliness, to which ye are truly alled, take heart. There is nothing which God has done for any soul that He will not do or you. And there is no soil so unpromising hat He will not compel it to yield his fairest esults. "What is impossible to man is possible to God." Only put your will on God's ide. Yield to Him without reserve. Cease from your own works, and keep always on God's "lift," refusing each solicitation to step ff its ascending energy, or to do for yourself what He will do for you so much better than you can ask or think.

Let us ponder, as we close, these practical essons:—

(1) *We are never safe so long as we are in this world.*—Abraham was an old man. Thirty years had passed since that sin had shown itself last. During that time he had been growing and learning much. But, alas! the snake was scotched, not killed. The weeds were cut down, not eradicated. The dry-rot had been checked, but the rotten timbers had not been cut away. Never boast yourself against once-cherished sins; only by God's grace are they kept in check; and if you cease to abide in Christ, they will revive and revisit you, as the seven sleepers of Ephesus re-appeared to the panic-stricken town.

(2) *We have no right to throw ourselves into he way of the temptation which has often mastered us.*—Those who daily cry, "Lead us not into temptation," should see to it that they do not court the temptation against which they pray. We must not expect angels to catch us every time we choose to cast ourselves from the mountain brow. A godly fear will avoid the perilous pass marked by crosses to indicate the failures of the past, and will choose a safer route. Abraham had been wiser had he never gone into the Philistines' territory at all.

(3) *We may be encouraged by God's treatment of Abraham's sin.*—Although God had a secret controversy with his child, He did not put him away. And when his wife and he were in extreme danger, as the result of his sin, their Almighty Friend stepped in to deliver them from the peril which menaced them. "He reproved kings for their sakes, saying, Touch not my anointed, and do my prophets no harm." He told Abimelech that he was a dead man, arrested him by the ministry of an ominous disease, and bade him apply to the intercession of the very man by whom he had been so grievously misled, and who, in spite of all his failures, was a prophet still, having power with God.

Have you sinned, bringing disrepute on the name of God? Do not despair. Go alone, as Abraham must have done, and confess your sin with tears and childlike trust. Do not abandon prayer. Your prayers are still sweet to Him, and He waits to answer them. It is only through them that his purposes can be fulfilled toward men. Trust, then, in the patience and forgiveness of God, and let his love, as consuming fire, rid you of concealed and hidden sin.

"THE POLAR REGIONS."—Mr. James N. Tait, seamen's missionary, Dundee, writes to us, contradicting the report mentioned in our last issue that the *Queen of the Dart* whaling vessel would leave some of her crew at Davis Straits to found a mission among the Esquimaux.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XVI.—CATCHING MEN.

AN officer of the army who had retired from active service, and it would appear from Christian work also, built for himself a house by the sea-side. I say he had retired from Christian work, because he used to hold meetings and Bible-readings, but had discontinued them.

It so happened that he and his wife were invited to a drawing-room address which I had been asked to give in their locality. They came to it and were much impressed, so much so that they stayed behind, not to refresh themselves with a cup of tea, but for the purpose of having conversation.

The Colonel coming up to me said, "How are we to catch men? You have brought before me a new thought this afternoon as to catching men, to live."

"Such," I said, "is the import of the Greek word in the text. Natural fish are caught to be killed, whereas men should be caught to live."

"But how," repeated the Colonel, "are we to catch them? I used to have meetings and Bible-readings too, but people did not care to come to them. What more could I do?"

I replied, "Your story is very like that in the Gospel. We read in the fifth chapter of St. Luke, that Peter toiled all night and took nothing; but after the Lord came upon the scene, the result was different.

"Finding the ship empty (for the fishermen were gone out of it) the Lord took command. Tired as the fishermen were, He said to them, 'Launch out into the deep, and let down your nets for a draught.' (See Luke v. 4.) They were not told to let down their nets in the *hope* of getting something perchance; but for the definite purpose of getting a draught of fishes."

"Yes," said the Colonel, "I see that that is a point very often overlooked. We do not sufficiently expect result; but rather wonder when we have it."

I continued, "Peter and his partner had gone out the night before in their own wisdom, and at their own bidding. This is why they failed. The next time they went, it was in the sunshine of day with the Lord's presence, and at His word. Do you see the difference?"

"Yes," said the Colonel, "You mean that when Peter commanded the ship, he took nothing; but when the Lord was Master, the net could not hold together for the multitude of fishes that were in it."

"That is my meaning," I replied. "The world is a deep sea, and when we launch out into the deep to win souls we have to go against the god of this world. Obviously for this work we need a power and presence greater than that of Satan."

"When we preach the Gospel, it is not merely to enlighten people and get them to understand the plan of salvation; but to compel them to come to Christ. For the accomplishment of this great work we require what the Lord calls a net. You do not put bait before fish without a hook, nor do you expect to catch fish by persuading them to come to you." The Colonel laughed and said, "That is what I have been doing, and they would not come; but tell me about the net and the hook."

I replied, "You must so arrange your words as to bring conviction upon the souls you are speaking to. When they are thus convicted by the word of the Spirit, they will yield, or if they get away, it will be with a barbed harpoon in them.

"It is the Lord's will that you should catch men, let that suffice. Let Him come into the empty ship; let Him be Captain. That is, put yourself wholly under Him."

"Thank you," said the Colonel.

Soon after this we heard, that the house by the sea-side was sold, and that the Colonel and his wife had removed to a more populous place.

Their new house was opened in the name o the Lord, and for the good of as many people as they could reach. It was the Colonel's desire and intention to be a winner of souls. He set his whole heart upon this object, and expected the Lord to crown the work with his presence and blessing.

For many years that was the one desire of his life, and, his eye being single for God's glory, success has followed him in every place; sometimes more and sometimes less, but continually he has received blessing and encouragement in his labour of love.

The question may be asked, why should he, being a layman, undertake such work?

I would reply, It should be the work of every believer to win souls, and only laymen who can do this should be set apart or ordained to a more accredited ministry. Too often we see that men are appointed to the office as ministers of the Gospel who are not thus qualified, and laymen who have no such official position doing the work.

The primary object of ministry should be to bring souls to God. If it fails in this, it is unprofitable.

Saul of Tarsus, when first converted, was but a layman, and upon his surrendering himself to God, saying, "Lord, what wouldst Thou have me to do?" he was told to rise and stand upon his feet, and was made a minister and witness of the things he had seen. The command laid upon him was to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith." (See Acts xxvi. 16, 18.) He spent his whole life in this service.

Our friend the Colonel saw that the opening of eyes exactly corresponded with the first work of the Spirit which is to bring conviction upon the sinner—in other words to let down the net.

Previously he had been labouring to impart light and give knowledge; but this knowledge did not convict or apprehend anyone. There was no hook, or harpoon, or net in the work, consequently it failed. But now, acting according to the word of the Lord, success follows; and the Colonel is the centre of continued blessing.

CONNEMARA ORPHANS' NURSERY.—The report for last year gives an encouraging account of work at Ballycouree and Glenowen. The boys and girls are practically instructed, as well as carefully trained, and there has already been much evidence of real good resulting to those who have been inmates. The enlargement of the girls' nursery, Glenowen, which has for some time been a very pressing matter, is now to be proceeded with. The cost will be about £200 more than the sum at present at the command of the Committee, and an appeal has been issued for special contributions. The hon. secretary is Dowager Lady Lighton, The Cottage, Broekhampton, Ross, Herefordshire.

VINE-STREET JEWISH MISSION.—This Mission is the outcome of labour amongst the Jews for many years. The honorary secretary, Mr. Colin Young, has for nearly fourteen years given the Lord's Day to this work in Houndsditch and the neighbouring districts, discussing with the people and distributing the Gospels. He has had no meeting-place but the street, nor shelter but in a shop or house if invited to enter. Last year, however, one missionary and then another attached themselves to him, premises had to be provided, and funds secured, to meet the necessary expenditure. The treasurer, Mr. F. W. N. Lloyd, of Bromley House, Bromley, Kent, kindly supplied the means for the year's support of the first missionary, who has a wife and family. Other demands are pressing at present, as many poor young Jews come to the Mission asking food and shelter. The mission-room is at 4, Vine-street, Minories, E.C. Meetings with inquirers are held every afternoon, and a Bible-class every Lord's Day from 3 p.m. Gospels and Testaments are given to the Jews on the streets, in their homes, and in the mission-room. Every effort is made to get employment for the young Jews. The address of the hon. secretary, Mr. Young, is 7, Adelaide-road, N.W.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

It is reported of General Bidwell, a California millionaire, that at one time he was engaged in the manufacture of wine; but, seeing the evil effects of this business, he ploughed up his vines, gave away what wine he had on hand to a San Francisco charitable institution, binding the directors to the pledge that it should be used only for medical purposes, and gave up all connection with its further manufacture. General Bidwell is now a prominent worker in the Prohibition cause, and was one of the delegates to the great Prohibition Convention, recently held at Indianopolis.

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Notwithstanding the many exposures of Rome's assumptions, her agents are neither asleep nor inactive. The Jesuits are securing scholars from the families of senators and representatives, and their college at Georgetown, near Washington, D.C., is well patronised by the heads of Government.

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Cardinal Gibbons recently laid the cornerstone of the new Catholic University at Washington. Respecting the aims of the University, Bishop Ireland, of St. Paul, said:—

> The faculty will be from within the Church, and the influences thrown around those who enter this school will be distinctly Catholic. I am frank to say the purpose of the University is to build up and strengthen the Church in this country, and the Church will remain prominent in all the great work of the school.

When the nunnery schools make bids for Protestant girls, disclaiming any intention to proselytise, the meek sisters nevertheless remain faithful daughters of the Church. The first gift, for this first Catholic University in the United States, of 300,000 dollars was contributed by the daughter of a Protestant, brought up at the feet of the nuns in a convent school. It is the old story of the spider and the fly.

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Meantime Monsignor Bouland, formerly Canon of St. Michael the Archangel, Rome; President of the Avocats de Pierre, in North America; Member of the Academy des Arcades, Rome; Canon of the Metropolitan Church at Rheims; Commander of the Order of the Holy Sepulchre; and Private Chamberlain to Pope Leo XIII., has written a rather startling letter to His Holiness announcing his decision to withdraw from the Roman faith. His letter, dated from New York, thus closes:—

> My decision to withdraw from the Roman Church is not a thought of recent origin. It is the mature result of convictions forced upon me during my travels in both hemispheres, and of my study for ten years of the chief religious and social questions which agitate our time—questions to which the Christian Fathers furnish solutions wholly at variance with the Syllabus and policy of the Ultramontane Court.

Monsignor Bouland has joined the Protestant Episcopal Church, but neither this step nor his respectful letter to Father Leo has shielded him from violent attacks on the part of Romanists. Archbishop Corrigan having questioned the validity of his titles, Bouland's reply has thus far silenced the enemy.

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While penning these lines, a brother minister from Colorado called on me, and gave a very stirring description of the proselytism done by Romish schools and agents in that and other western States. Large numbers of Protestant girls attend these schools, and become converts to Rome. On one occasion no less than seventy girls were at the Denver railroad depôt waiting for their respective trains, going to different Romish schools throughout the State, nearly all of whom were members of Protestant families. They were carefully chaperoned by lay sisters of the said Church. There is now a movement on foot on the part of the Baptists to build a female college at Denver, based on the Word of God, akin to the Northfield Seminary.

It has been already publicly hinted at by Romanists that as the seat of Government may eventually move westward towards the geographical centre of the country, all the great Government buildings, Capitol and White House, at Washington, will come into the hands of the Romish hierachy. Many of course regard this dream on their part a wild and impossible hope. But the fact that such an utterance has been given publicly at least indicates the intense aggressiveness of Jesuitism in this country.

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Grover Cleveland has been re-nominated for the Presidency of the United States by the Democratic party. Gen. Benjamin Harrison, of Indianapolis, has been nominated by the Republicans. It is the writer's privilege to have a personal acquaintance with Gen. Harrison. He is a thorough Christian gentleman. An elder of the Presbyterian Church, a teacher of a Bible-class, and an earnest, active worker for the Master, he has proved himself to be more than a merely nominal Church member. At present no infidel could be elected to the Presidency; the voice of the majority is for the recognition of religion. But what a change it will be if the good hand of God places such a noble man and devoted Christian, as Gen. Harrison, at the head of this great nation; a man who is not only religious, but evangelical and spiritual. As much can be said of Gen. Fisk, the nominee of the Prohibition party, who is well known to many Christians in Great Britain.

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Summer schools for Bible study are multiplying all over this broad land. Evangelists are chiefly the leaders in co-operation with aggressive pastors, and Y.M.C.A. workers. Our honoured brother, Mr. Moody, leads at Northfield, Dr. Munhall at Ocean Grove, Messrs. Erdman at Niagara, Mr. G. C. Needham at Denver, Colorado, &c. The doctrines made specially prominent are the Atonement of Christ, the person and work of the Spirit, the Inspiration and Power of the Bible, and the Second Coming of our Lord. Of course other aspects of truth and plans of work are discussed.

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The marvellous volunteering of students for the foreign missionary field seemed in danger of cessation through lack of funds, the various Boards being already overburdened. But the golden link is forthcoming in large measure from the very colleges which have already given the students. The contributions from class-mates are considerable, and may well put to shame many of our wealthy Church members whose interest in mission work is not so intense as might be expected. When all the colleges are heard from there will be a splendid total. Besides, what an experience of self-denial on the part of the boys and girls does this movement demonstrate.

REV. DANIEL GUNN has given a series of Bible-readings during the past week at the daily prayer meeting of the Central Y.M.C.A., Exeter Hall. The meetings have been largely attended and much appreciated.

DR. BARNARDO'S HOMES.—At the noon-day prayer-meeting on Monday last at the Y.M.C.A.' 186, Aldersgate-street, Dr. Barnardo attended with thirty-four lads, about to leave for Canada. This is the last party to cross the water this year, and it is gratifying to know that a number of the lads have made confession of Christ. Dr. Barnardo stated that there are now 2570 children under his care. During the past twenty-two years 11,381 children have been received into the Homes, and more or less prepared for the battle of life. During the past twelve months a larger number of the children have accepted Christ as their Saviour than has been the case in any similar period previously. On an average Dr. Barnardo now receives two letters daily from lads in various parts of the world, either stating that they have found the Lord, or that they are "abiding in Christ."

INQUIRERS' COLUMN.

IMPUTED RIGHTEOUSNESS.

Dear Sir,—In your issue of July 13 your correspondent, "A. S. A." asks two questions on the above subject, which, in my judgment, are worth asking and answering. The phrase, "The imputed righteousness of Christ," as far as I am aware, is nowhere to be found in Scripture. And Christ's righteousness is never said to be imputed or reckoned to us. It is faith which is imputed for righteousness. See Romans iv. 3—9; Gal. iii. 6; James ii. 23.

Imputation really means the reckoning of the consequences of another's act to us. Thus the consequences of Adam's transgression are reckoned to us, and the consequences of Christ's righteousness are reckoned to the believer. This is, I believe, the Scriptural teaching of imputation.

If I should be in error on this point, nothing will please me better than to be put right by some kind friend.

Mr. Wesley takes it as another way of denying human merit, and affirming that we are justified solely for Christ's sake. I thank you for having in the corner of your paper an Inquirers' Column.

Oldham. P. E. M.

[Other communications on this subject have also reached us; some of them are too long, and others irrelevant. We shall be glad to receive communications discussing and expounding this subject in a brotherly and scriptural way.]

BISHOPS AND TEMPERANCE.

The Bishops of the Anglican Communion attending the Lambeth Conference breakfasted one morning last week as the guests of the Council and Executive of the Church of England Temperance Society. The Bishop of London presided over the proceedings. Several speakers referred to the world-wide character of the temperance movement, and its importance seemed to be fully appreciated.

The Bishop of Sydney moved a resolution maintaining that the importation of spirituous liquors from England and other European countries is having a disastrous effect upon native races in the colonies and dependencies of the British Empire. He urged the formation of diocesan branches of the C.E.T.S., and said it was absolutely impossible to exaggerate the disastrous effects of the liquor traffic. The Bishop of Cork, in seconding, advocated the combination of temperance with thrift associations. The Bishop of Zululand said that the chief of his diocese woke up some years ago to find that the nation was fast degenerating into a race of drunkards, but influence was brought to bear, and a crusade was preached by a native chief, and now the people may be said to have obtained a new lease of life. The resolution was adopted.

CHURCH OF ENGLAND BOOK SOCIETY.—Mr. F. A. Bevan presided over the annual meeting of this Society, held last week. A very useful branch of the Society's work is that of making free grants of theological books to poor clergy and missionaries in the colonies and foreign lands. Last year grants of this kind amounted in value to £2752. Mr. Bevan said he wished all evangelical Churchmen would make themselves acquainted with the Society's operations. Mr. F. P. de Labilliere and Sir John Coode also testified to the increasing importance of the Society's work.

EAST CENTRAL AFRICA.—Dr. Smythies, Bishop of the Universities' Mission to Central Africa, complains strongly, in a letter to *The Times*, of the way in which German influence has been allowed to spread in the country lying to the north of Zanzibar. The Universities' Mission was founded on the faith that English influence would continue paramount, but suddenly, not long ago, the German Government began to exercise a protectorate. The Bishop says:—"We only ask to be left free to minister to the people whom we love and among whom our mission has worked so long, and that that influence in restraining violence which has hitherto been used for the good of the people by the Sultan of Zanzibar, at the suggestion of Her Majesty's Consul, should still be used for that end. Failing that, we would ask why, when Germany claims a free hand in an enormous territory of thousands of square miles, it should not be granted that the line of demarcation which delimits British influence be drawn some thirty or forty miles lower down, so as to include this country in which English missionaries are the only European residents of any kind."

MILDMAY PARK CONFERENCE.

SMALLER GATHERINGS.

Bible and Prayer Union.

THE first gathering in the tent on Thursday afternoon was in connection with this Union. Mr. ROBERT PATON, who has been a member ince it was organised in 1876, presided. He aid it had been a great help to him, when eading the chapter day by day, to know that housands of others, the wide world over, had heir thoughts concentrated upon the same passage. Light was constantly thrown upon God's Word in a remarkable way; this was, no doubt, a result of the united and often simultaneous prayers which ascend to the throne of grace. If ever there were a time when men needed to study the Scripture, it is in these days, when so much doubt is cast upon it. It s not to books about the Bible that we want to go to find out whether it is divinely inspired, but to the pure and undiluted Word of God tself. By diligent meditation upon it, we find hat there are the same unchangeable truths running right through; and, by close and constant study, we are brought into direct communion with the living and Divine Author Himself.

Rev. T. S. WYNKOOP, of Washington, U.S., Secretary of the American Branch of the Union, n the course of a somewhat lengthy address, aid: I come to you with fraternal greeting, n the name of nearly fifty-thousand members of the American Branch of the Bible and Prayer Union. We have been reading with you day by day, the same chapters of the Bible; we have been quickened by your prayers for us, and it has been our happiness to pray for you. And so our hearts are closely bound to you in this beautiful fellowship of Bible study and prayer. We believe with you, that the Bible, from beginning to end, is the Word of God, inspired of the Holy Ghost. We recognise that the nfallible interpreter of God's Word is his Holy Spirit, whose guidance and wisdom are promised to all who ask in the name of Christ. It is our experience that, in connection with the Bible and Prayer Union, we have enjoyed some of the most helpful Bible studies, and some of the sweetest scenes of communion with God, which we have ever known. Reference was made to other organisations more recently commenced, and working upon lines similar to those of the Bible and Prayer Union, and especially the plan of daily home readings in connection with the International S.S. Lessons, which are used in nearly all the Sunday-schools n the United States and Canada.

There are many, said the speaker, to whom the associations of the Union are of peculiar value. Out on a ranche in Colorado is a young man, far from home, and surrounded by influences uncongenial to spiritual life. The nearest church is sixty miles away; Christian associates he has none. What a great thing it is for him to open his Bible day by day in the solitudes of those far-spreading plains, and feel the touch of a hundred thousand souls praying God to bless that chapter to his personal need. In the woods of Northern Michigan is a young civil engineer, the only Christian among a party who are marking out the lines of a railway that shall penetrate the wilderness. What a help to him that his card of the Bible and Prayer Union points out the particular chapter he is to read, and calls him to prayer, perhaps in some moment of quiet during the busy day; or it may be at night, when his comrades have retired to rest, and the fading light of the camp fire loses itself amid the deep recesses of the forest. On the frontier in Texas, in one of those godless towns which may be found here and there upon the outskirts of civilisation, a Christian physician is the only man, so far as he knows, who loves the Lord and reads the Bible. A letter was lately received from one of our members in the South Sea Islands, whose only communication with the world is by the annual visit of the mission ship. The card for 1887 did not reach her until the month of August, and her reply, written immediately, was not received until the following May. In consequence of the delay, she says, they got astray in their reading. "We thought you would not attempt Psalm cxix. at one reading, so we took it up by sections; but we have made up, and are with you again." She adds: "I have been but a year in the mission, leaving my home in Boston, Mass., in 1886, and am but twenty-three years of age. But I am looking forward with a joyous heart to the many years which, God willing, I hope to give to Him on this field." Such are some of our noble associates in this Union of Bible and Prayer. Is it not a privilege and an honour to be identified with them in this hallowed fellowship?

Mr. BARNETT, of Rosario, Argentine Republic, opened a branch of the Union two or three years ago at Rosario, which has about a hundred members, and is gradually growing in size. Many in South America rejoice at the existence of the Union, and find it very useful in keeping them steady in their reading of the Bible. A minister from the south of Ireland mentioned that the agents of the Irish Evangelisation Society are endeavouring to push forward the movement at every place where they hold missions, and are meeting with a fair amount of success.

Rev. THOMAS RICHARDSON, the originator of the Union, gave some account of the early history of the movement. It would now be difficult to find in the whole world a country where there are not earnest and faithful members of the Union. It has penetrated to at least one place where no missionary ever went—to Pitcairn Island. The people on this island were all brought to the knowledge of the truth through a single copy of the Bible, left there by a passing boat, and now nearly all the adult population are members of the Bible and Prayer Union. There may be counted among its members daughters of savage chiefs in Central Africa, inmates of workhouses and penitentiaries, and princes and princesses in royal palaces. Mr. Richardson urged members to introduce the movement to the notice of their friends so as to extend it as far as possible. A gentleman from South America, staying in one of the large hotels in London, a few days back spoke to one of the waiters, who was a Christian; he asked him if he was a member of the Union, and immediately on the man having his attention directed to it he sent in his name for membership. The Union has stimulated study, teaching, and preaching; it has instrumentally revived and converted many, and has been the means of inspiring several to go abroad as missionaries. Friends wishing to join should send their name and address, together with a penny stamp, to Rev. Thomas Richardson, vicar of St. Benet's, Mile End-road, London, E., when a card of membership (which gives the calendar of chapters for the year) will be forwarded.

Christian Police Association.

At the close of the Prayer Union meeting, the tent was taken possession of by this Association, the chairman being Rev. E. W. MOORE, of Wimbledon. Mr. A. B. STONEY described the work carried on by the Association. It has been in existence for five years, during which the work has been wondrously blessed, and has prospered beyond all expectation. It is a distinctly spiritual agency, its one object being to reach the unsaved, and to help the men of the force in their Christian life. The Association has about 170 branches scattered over the United Kingdom, with a membership of over 4000. The work, through the active efforts of Christian friends, has also spread to Singapore, Tasmania, South Africa, and other colonies. It is almost impossible for the police to attend the usual means of grace in churches or chapels, being generally on duty during the hours of service, so that it is necessary to hold special meetings and Bible-classes for them at times when they are at liberty. The speaker concluded with an earnest appeal to friends to pray for the policemen, and to help them in every possible way.

General Sir ROBERT PHAYRE, as an old Indian soldier, said that since he had retired from active service he had always taken the warmest interest in the policemen, especially because many of them are old soldiers. The CHAIRMAN gave some good practical advice to those intending to undertake Christian work. The subject of this year's Conference was "Progress"; as the policeman repeatedly cries, "Move on!" so it is the duty of Christians to move on, and all who have been called through grace should be actively engaged in labour for the Lord.

Several bright and interesting testimonies followed from members of the force—inspectors, sergeants, and constables. One of the latter said he was converted through being spoken to by a lady while on duty at the south door of the Conference Hall a couple of years ago. Miss GRENFELL, of Swansea, who is interested in the welfare of the policemen, gave practical hints and suggestions to the ladies present how they might favour the work of the association by sending them Christian periodicals monthly, getting a little cottage here and there, where the men might meet when off duty, read, and attend Bible classes. She had little garden parties to which she invited the men, who were ready to appreciate any kind attention shown them. To her there was no more pleasant Christian work than that among the police.

Rev. THEODORE MONOD, in some closing words, remarked that people generally considered the policemen as so many lamp-posts at the corners of the streets. We should remember what we owe to them as the guardians of society. There are many Christians who practise only one text, "Do thyself no harm." There is no self-denial in their religion, and no true interest in others. People go about saying, "What can I do?" You do not need many contrivances to find out what to do if the love of Christ is in the heart. Good policemen have grand opportunities for evangelising. They can get down to the most miserable and the lowest—doing their duty as policemen, yet trying to lift these poor victims of sin and crime out of their sin and guilt. Let us strive to do all that is possible to have Christian policemen, and to secure the great object of the Christian Police Association. Interesting references were made to the good accomplished by Miss C. Gurney in this work.

Rescue Work Among Children.

The disappointment was great during the first two days that the rain prevented the customary meetings under the familiar old mulberry tree, whose dripping foliage offered a cold reception to those who would fain have sat under its shadow with delight. On the second day the people who wanted to hear about the work among destitute children crowded into No. 6 Room, which proved far too small, and even the largest basement room (No. 4), to which an adjournment was made, was not equal to the occasion.

Mr. JAMES E. MATHIESON, who presided, alluded to the revival of thirty years ago as producing all kinds of mission work. He then touched upon the great evils of great cities, especially in the waste of child-life; and retold with good effect the touching story of the Pope of Rome, who, seeing some fair flaxen-haired children for sale, inquired who they were; and being told they were Angli, replied, "Not Angli, but angels, if they should be

Christians." But badly as those children were treated in ancient Rome, they are treated no better in modern London. He thanked God for the noble men and women who are caring for the children, and giving so many of them a fresh start in life.

Mr. LEONARD K. SHAW, of Manchester, said this rescue work was deeply important and interesting. He saw before him two long lines of children—one hedged in on either side and cared for in every way, the other with a precipice on either side, over which the children were perpetually falling. The work of the Boys' and Girls' Refuges was begun nearly nineteen years ago. The special features were that none but homeless and destitute children were received: that they were received at once, without election or recommendation; and that they were admitted without respect of creed. He amused the audience by saying it was a work of art to get the truth from a destitute boy, and that the readiest way was first to gain his confidence. They had a large central Refuge and sixteen different Homes. On Sunday they took the children to church and chapel alternately, and in the Homes the Scriptures were read every morning and evening. Among the institutions there was a Girls' Home, seven small Orphan Homes, a Seaside Home at Lytham, an All-night Shelter, a Day Nursery, a City Camp for Summer Holidays, and a Prison Gate Mission. Since last September 9000 discharged prisoners had passed through their hands, many of whom had signed the pledge.

Dr. BARNARDO rejoiced to know that in a gathering of Christians for fellowship there was reserved a place to listen to the cry of the children. He and his helpers were engaged in seeking to save the children from sin and misery, but chiefly to bring them to the knowledge of Christ. He gave several illustrations of the kind of children rescued, and then touched on the improved legislation in reference to the imprisonment of children. Twenty years ago there were 16,000 in prison, now only 1000. The great aim of his institutions was to keep the doors so widely open that children should easily be secured. Referring to his emigration scheme he said what an immense comfort it was to have so large a sphere as Canada for placing out children. Emigration was hopeful. He sent off 166 on the last day of May; all over twelve were placed out at once, and more were wanted. His next point was the boarding-out system at home, by which children are placed in cottage homes, and well looked after by proper visitors. He animadverted strongly on the folly of Boards of Guardians who continue to erect costly buildings in which to bring up pauper children (one parish having recently decided to spend £70,000 on such a school), instead of boarding the children out. Last year alone the number received with the various institutions was 1668. Although this meeting lasted two hours its interest was maintained to the close.

Christian Post-Office Association.

This meeting was held immediately after the United Communion, on Friday. The tent was filled. Sir ARTHUR BLACKWOOD presided, and there were present many Post-office officials from London and the suburbs. On one form sat lads from the newspaper department, on another a dozen bright-looking lads in well-brushed uniforms representing the telegraph messengers.

The speeches and testimonies were limited to two minutes each, although, in the case of Revs. F. B. Meyer and E. W. Moore the rule was honoured in the breach by an extension to five minutes. Mr. Meyer, in encouraging the workers, suggested that, whenever we hear the postman's rap, we should remember the Christian Post-office Association, and offer a prayer for a blessing on the work. The testimonies of the men and lads were bright indeed. Some of them spoke of persecution and ridicule, which they are enabled to bear, and gave encouraging testimony to the good resulting from personal Christian example in departmental service. All expressed a deep thankfulness for the blessings the Association had brought through its organisation of services and Bible-classes. The speaking was interspersed with lively singing.

Open-air Preaching.

Only on the closing day of the Conference did the weather allow meetings to be held in the open air, when, with singular appropriateness, the subject of "Open-air Preaching" was down for consideration. Three hundred extra seats had been placed round the mulberry tree for Dr. Barnardo's meeting of the previous day, when the rain held sole possession. But now they were filled with eager occupants, and a large number remained standing, all rejoicing that, in the providence of God, they could once more carry away fresh memories of a place where many hallowed hours have been spent at former Conferences.

Mr. EDWARD TROTTER made a capital chairman, merely guiding the meeting, save for a brief incident at the close, in which he told of a meeting he and his wife held in an out-of-the-way camp on a recent visit to New Zealand. Rev. T. S. WYNKOOP, of Washington, U.S., modestly and briefly told of his open-air efforts in India and in Washington, where he had had much encouragement in seeing sinners converted. Mr. CHARLES COOK, of Hyde Park Hall, told something of the open-air mission at Epsom during "the Derby" week, in which he paid a well-merited tribute to a choir of twenty-four London city missionaries, who co-operated with the open-air mission on "the Derby" and "the Oaks" days. This was a new departure, and he believed that more good was done than in the previous five years' efforts. Some of this work was done on the course itself before the racing commenced. The second part of his speech related to his well-known work in Hyde Park, where he has been preaching almost every night since the beginning of May, with most encouraging results. He urged his hearers to take up this work in towns and villages.

Mr. W. HIND SMITH told how the work was being taken up by the branches of the Y.M.C.A.'s, and what a fine field of labour it afforded these Christian young men. Dr. BAEDEKER, who had just returned from Russia, said that in that land, where religious liberty was unknown, he had spoken in the open-air in twenty degrees of frost. He urged his hearers to pray that the word of the Lord might have free course in that country.

Dr. A. J. GORDON, of Boston, U.S., related the fact that George Whitefield had preached under an elm-tree on Boston Common to vast crowds of people. After being free to preach thus for 200 years they wanted to keep up the tradition. But the city government had decided that there should be no open-air preaching without a permit from the Mayor, and one of their ministers was now in prison for violating this ordinance. He declined to ask for permission to do that which their fathers had done freely, so he was fined heavily, and, refusing to pay the fine, was sent to prison. This was last October. The speaker had himself been brought before the court, and fined for doing the same thing. Now they were agitating for the repeal of this ordinance, and a supreme court in one of the States had decided in favour of this free preaching. But this prosecution in Boston had been overruled of the Lord to the furtherance of the Gospel, for it had brought out many more open-air preachers. Dr. Gordon is evidently an ardent, able, and successful preacher "Beneath the Blue Sky," to quote the title of a new work on open-air preaching to be published shortly. He related several incidents in which the word thus spoken had been blessed to the conversion of sinners.

Teaching by Pictures.

There were scores of open-air preachers in the crowd, all of whom would have testified to the value of this mode of evangelisation; but time fled all too fast, so the Chairman introduced the next item in the programme, by calling upon Mr. GAWIN KIRKHAM to expound his Dutch picture of "the Broad and Narrow Way," which was suspended on a frame between the mulberry-tree and the pear-tree. It is 12 ft. long and 9 ft. wide, and prettily painted in dulled oils, and can be shown indoors or out. Mr. Kirkham has expounded it in public 995 times. The popularity of the picture was proved by the fact that since it was published, five years ago, more that 50,000 copies have been sold.

Other Meetings.

Each morning at nine the deaconesses, servants, orphans, stewards and a few visitors gathered in No. 6 room for what might be called family worship, when the children sang sweetly, and learned divines like Dr. A. J. Gordon and Dr. Andrew Bonar discoursed so simply that the same children could understand them. Another unique meeting must be alluded to. On the last morning, after the stewards' breakfast in the tent, the waiters, nearly fifty in number were gathered to hear an address and receive a book as a memento of the Conference. The former was given by Mr. Kirkham, who selected as his topic the subject of "Waiting," as illustrated in the Bible, and the distribution of a volume of "Faithful Words" was made, after prayer, by Dr. Partridge.

Thanksgiving Meeting.

On Saturday the usual morning Thanksgiving Meeting was held in the Large Hall, when Lord RADSTOCK presided. Mr. J. E. Mathieson read over the numerous requests for prayer, and laid them before the throne of grace. The CHAIRMAN delivered an address based on Paul's Epistle to the Ephesians. After a brief exposition, he said that at the first Conference of the kind there were about two hundred present, and what made it such a wonderful blessing was the attractive power of the beloved and saintly Mr. Pennefather, so that the weak ones felt, though they were cold-shouldered by other people, they got a welcome of love from him. That was the mighty power that overshadowed them in those early days of Conference, so that scores of men were to be seen broken down simply by the revelation of the love of Christ. His was a healing, feeling ministry. It was just the ministry of love that made him such a power to the Church of God throughout the land.

Mr. HENRY EDWARDS developed the thought that as Christ is already in the glory, and his glory is our glory, therefore we as believers are there also. See what comes out of this position: what a sense of dignity, what a standard! In whatever calling we are, whatever we do is to be done in the style that becomes those who are with Christ in glory. We shall be courtly in heaven to each other in our glorified bodies, and very graceful, always full of love. Then we are responsible to be here in that respect what we shall be there; and, if we are responsible, then we have the power. If we believe that we are wanting in power, and our heart is set upon it, we will not be long till we find out that power belongeth unto God, and we can find it whenever we need it.

Rev. THEODORE MONOD said that if we glorify Christ He will glorify us. As for peace, we have been told several times that it will not do to stop at peace, though that is a wonderfully sweet blessing. Three-fourths of our hymnology s about peace. But let us take for our last message what the same Apostle, who speaks of the God of peace, says, "My God shall supply all your need, according to his riches in glory by Jesus Christ." God shall supply all your need that you think so much of, that you feel so sore at times—in your special difficulties, your circumstances, your health in the place that you live in, that is perhaps so Godless. Bring *all* the vessels, and He shall fill them with oil. Is there more need than you thought? Then there is more grace than you thought. God will supply, not according to our need, but according to his riches in glory. How much do God's riches go beyond our need! Let us not think too much of ourselves. It is a good thing to be sick of self; let us not talk to Him about our desires, or about our own unworthiness so much as about Himself. Speak about his riches in glory, according to which our God shall supply all our need.

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NOTES FROM THE MISSION FIELD.

A STRIKING SCENE.

A CORRESPONDENT residing among the Neilgery Hills, India, writes:—I lately had the privilege and honour of taking a small part in a baptismal service on these Indian Hills. A native of the hill tribe called "Badaga" came forward for baptism in the very teeth of the organised and determined opposition and open persecution of all the people of his tribe. Simply and unobtrusively this man offered a noble testimony to the power of the grace of God. Before being baptized, he challenged all his assembled tribesmen to come forward and question or prove the sincerity of his motives, or to point him out anything better than what he now sought. All the people were dumb and seemed awe-struck and only able to gaze with astonishment at his Christ-like bearing. Then he made an earnest appeal to all present, and closed with the striking words—"He that is born once, dies twice; but he that is born twice can die but once."

MRS. AMANDA SMITH.

Mrs. Davis, of Foxrock, Dublin, has received a letter from Mrs. Smith, dated Monrovia, Liberia, May 6, in which she says:—

I left Cape Palmas last Sunday, and arrived here on Thursday morning. If I were a settled missionary in one place and not an evangelist, so often called to go here and there after a few months or weeks, so far as my mail or a box reaching me, it would be best for me; but as a loyal subject to my King, when I feel moved by Him to go, no matter how much I want to stay, I feel it my bounden duty to go at once and trust all to Him. In your letters I found the bank orders you speak of. I praise the Lord for his loving mercy, and thank the donors and you for your kindness.

An English steamer has passed down and may have on board the box you mention having sent to Cape Palmas consigned to Mr. J. S. Pratt for me, or, in case of my absence, for Miss McNeill, who is at Plukie. I hope it is so, for everything at Cape Palmas is most scarce and expensive at this time; they are expecting to engage in war very soon, unless God shall interpose and avert it in some way, so that everything is in a very unsettled state just now. But Miss McNeill is calm and for herself has no fear, but is trusting in the Lord Jehovah, and going ahead.

I will write to you before I leave; I do not see my way further than Sierra Leone just now; a kind friend has invited me to Sherbro, the Shangey Mission. I am afraid I have not means to come direct to England. I may go to Sherbro and rest awhile and see what the Lord will do.

A MOHAMMEDAN CONVERT.

Rev. James Lyon, missionary in charge, M. E. Hindustani Mission, Hyderabad D., India, writes on June 19: It will interest your readers to learn that God has given to us a convert from Mohammedanism. I baptized the man yesterday. About one month ago God gave us our first convert. We now praise Him for another. Please join us in praise and prayer.

SALVATION ARMY IN CEYLON.

We have been in Ceylon now some four or five years, and, although there have been discouragements and difficulties, the outcome is sufficient to make us thank God and take courage. Nothing, perhaps, tells more for the solidity of our work than the band of devoted native workers we have been enabled to raise up, especially during the last two years. The native officers now number over forty, all of them fully engaged in the work.

One of our native lads, in charge of a station, states in a recent letter that nearly a hundred have been enrolled as soldiers. Nearly the whole of these have been drawn from the ranks of Buddhism, and the freedom with which the Captain is enabled to mix with them enables him to ascertain very readily if it is a real work of grace, manifesting itself in the daily life, or simply an empty profession. The work is apparently very real and satisfactory. Not less pleasing is a work among drunkards and other notorious sinners in Kandy. It is of such a powerful character that even Europeans and Burghers have been attracted and converted.

There are in the Colombo prisons alone some 2000 prisoners, and amongst these we are projecting a special rescue work by means of a "Prison-gate Brigade."

Both inside and outside our ranks there is a great desire to perpetuate the memory in the Island of the late Colonel Weerasooriya in some permanent form. This proposal has met with great favour, even the Buddhist paper advocating it. The idea is to build a hall in Colombo to seat 1000 persons, at a cost of some £1000 to £1500, including land, which will be known as the "Weerasooriya Memorial Congress Hall." JAI BHAI, Major S.A., Ceylon.

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AMONG THE JEWS IN RUSSIA.

THE town of Wilna, in Russia, is an important centre of Jewish influence, perhaps the stronghold of modern Rabbinism. It has a Jewish population of at least 95,000, and has been called the Russian Jerusalem. It is a significant fact that the New Testament is now being read by many of its Rabbis, and that among the students in its colleges there is a growing knowledge of Him who is the hope of Israel.

Rev. John Wilkinson, director of the Mildmay Mission to the Jews, writes to us in terms of great joy, describing the remarkable success which has attended the efforts of Mr. Adler and others in distributing Hebrew New Testaments among the people. In a recent letter Mr. Adler thus speaks of a day's proceedings: "Jews and Jewesses, old and young, artisans and scholars, came in large numbers asking for books. We had them twenty, and sometimes more, at a time. Those who passed the Hebrew examination were presented with a copy of the Hebrew New Testament. But we let none of them go until we had explained our object and the contents of the book. We are longing for the Judeo-Polish Scriptures, as many Jews and especially Jewesses do not know Hebrew. A poor old Jew fell the other day, and was taken to the hospital. A portion of our New Testament was found on him. The doctor remonstrated, but the old man simply replied, 'I like it; it tells me how to come to God.' Incidents of great interest frequently come under our notice, the result of our distribution of New Testaments."

VILLAGE HOMES AT ADDLESTONE.

THURSDAY last week was "Commemoration Day" in connection with the Princess Mary Village Homes at Addlestone. The weather being unpropitious, the proceedings were not attended by such a numerous company as would otherwise have been present to encourage Mrs. Meredith and her band of helpers in their noble work.

It need hardly be said that the purpose of the Institution is the bringing up of children whose parents have been convicted of crime, or who are peculiarly exposed to demoralising influences. The average number of children in the Homes last year was 200; they were of all ages, from infancy to fourteen years. There were children of hardened criminals, and children who had been rescued just in time from vicious surroundings. In the Homes they are trained for lives of usefulness, as well as brought up in "the nurture and admonition of the Lord."

Princess Mary, Duchess of Teck, takes a lively interest in the Homes, and several influential ladies and gentlemen accompanied her to Addlestone on the day already named. After a short service in the chapel, the Princess distributed the prizes to the children. A number of "old girls," who had kept their situations for a specified time, were also rewarded. Applications for admission to the Homes increase in number, and this may fairly be regarded as evidence of the great need of such institutions.

In the course of some cheering remarks after the prize distribution, Lord Radstock asked that the many encouragements and successes of the past should be regarded as pledges for the future. He showed what a sad need there is for good women to give themselves to such work as this, and expressed a hope that one practical result of the afternoon's proceedings would be that more helpers would come forward.

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BILLINGSGATE CHRISTIAN MISSION.

THE speaker at the monthly Gospel service, in the Subscription Rooms, Billingsgate Market, on Tuesday week, was Rev. Mark Guy Pearse. The hon. treasurer, Mr. W. H. Williamson, made a statement in reference to the new Building Fund. In addition to munificent gifts from the City and Fishmonger Corporations, as well as private individuals, smaller amounts have been given, which bring the total amount up to £700. It is desired to begin building as soon as possible, and the Christian public are invited to help.

Mr. PEARSE gave a short address from the words, "Jesus said unto them, Come and dine" (John xxi. 12). The address appealed to the men engaged in the market. It savoured of the sea, its perils, and its lessons; the sympathy it expressed with those who do business on the water enabled the preacher to command instant and earnest attention. Referring to the narrative that surrounds the text, the preacher said: Christ never takes a man at his worst, and there is nothing worse than having to work hard, and yet accomplish nothing. The men spoken of had been fishing all night. They were cold, wet, hungry, and fagged. Christ did not say then, "Lovest thou Me?" Simon was too miserable to care for anybody or anything. Christ first said, "Come and dine." Then Simon became warm; he felt comfortable. He had forgotten the cold when dinner was over; then came the memorable question, "Lovest thou Me?" when He was glowing with gratitude and love.

Mr. Pearse drew three vivid word pictures, with a view to impress on the men the realities of the Christian life. We must not only know the truth about Jesus, but must receive Him into our hearts. Whilst the past may loom up behind us, Christ is ready to wipe it away, as the waves smooth out the sand-heaps upon the seashore. An earnest Gospel appeal closed the interesting and impressive utterance.

A VISIT TO THE LOCK HOSPITAL,

HARROW ROAD, W.

AMONGST the curiosities that have attracted my attention in London I have seen few objects of more interest than the beautiful old-fashioned building called the Lock Hospital, placed as it is in the midst of a lovely garden, within five minutes' walk of the Royal Oak Underground Railway Station.

It was founded in 1746 for the medical treatment of our "unfortunate" sisters, and, strange to say, it is the only Institution precisely of the sort in this great Metropolis.

Arriving at the Hospital, we are shown into the reception room, where there is some quaint old furniture, and upon the walls of which are some handsome portraits of the founders and benefactors of the institution. This room opens into the secretary's office, where we find Mr. Algernon Coote; prompt, courteous, and effective in business, while full of sympathy for those in trouble, he kindly offers to accompany us through the building.

The Hospital is under the care of Mrs. Kydd, the matron. About one thousand of our fallen sisters annually avail themselves of the medical aid, and of the shelter afforded to them by this Institution; and many of them show a hearty appreciation of the sympathy and kindness which they receive, as well as of the efforts that are made to reclaim them.

Attached to the Hospital is a Home, founded in 1787 by Rev. Thomas Scott, the great English commentator. Into this department all are welcomed who are desirous to leave the paths of sin and shame, and who are willing to prove their sincerity by remaining for a year, during which time they have an abundance of hard work at laundry and other useful and bread-winning occupations. The laundry, where such are employed, is a model of industry, order, and contentment.

During the past five years some 450 young women have availed themselves of this Home, and have thence either been placed with their friends, who are communicated with wherever such is practicable, or else have been placed out in comfortable and respectable situations, experience having proved that in the great majority of cases their subsequent careers have been entirely satisfactory.

Moreover, workers from the Evangelisation Society and city missionaries have meetings from time to time for the reading of God's Word and for prayer, and these efforts are earnestly supplemented by Mrs. Algernon Coote's weekly Bible-class, as well as by the visits and classes of other lady workers, who have been much encouraged by finding amongst many of those who attend an earnest and heartfelt longing for better things.

This Home is under the immediate care of Miss McNiven, who, directed by the Ladies' Committee, faithfully carries out the philanthropic wishes of the Governors, and of the chairman, Lord Kinnaird.

In addition to the Hospital and the Home, a visitor should see the chapel, a handsome building, where Divine service is held weekly by Rev. Dr. Flavel Cook, the chaplain of the Institution, a man at once distinguished as a preacher, and gifted as an exponent of the Word of God.

At one time the Hospital was in receipt of £1400 a year from the Government; but since the repeal of the Contagious Diseases Acts this contribution has been withdrawn. One result, of course, has been to place the Institution in serious financial difficulties, though, upon the other hand, many Christian people felt a conscientious objection to subscribing to an Institution deriving Government support in connection with those Acts. But this hindrance to their munificence no longer exists.

I asked the secretary, Mr. Algernon Coote, how much money the Governors want. He said, to clear off the debt, £6000; to reform and repair the buildings, £4000: total, £10,000. And about £1400 a year in addition to their present income, which is about £5500 a year.

There is an abundance of genuine sympathy, where the facts are known, for this class of suffering humanity, as was evidenced lately by the splendid efforts made by philanthropists, by journalists, and by churches, to awaken the conscience of Christian England to a sense of her responsibility towards our fallen sisters.

London. J. TOWNSEND TRENCH.

The Book World.

*** *Publishers will greatly oblige by always marking prices in books which they send us for review.*

A Pioneer Missionary.

AN excellent and timely addition to the missionary biographical series published by *Messrs. Partridge & Co.* is ROBERT MORRISON, the pioneer of Chinese Missions, by Rev. W. J. Townsend. Dr. Morrison's invaluable labours in connection with Bible translation deserve to be had in continual remembrance. They were frequently alluded to in the recent Missionary Conference (1s. 6d.).

The Expositor.

The half-yearly volume of this serial is full of instruction and suggestion. There is "strong meat" here, and plenty of it. When writers such as Principal Brown (of Aberdeen), Professors A. B. Bruce, T. K. Cheyne, A. B. Davidson, F. Godet. and W. G. Elmslie do their best, we shall be wise in giving them a good hearing. A capital etched portrait of Professor Davidson, supplemented by a literary sketch by Professor Elmslie, written in a very spirited and suggestive style, gives additional value to an otherwise weighty volume. (7s. 6d. *Hodder & Stoughton.*)

John Colville, the Evangelist.

JOHN COLVILLE THE YOUNGER: A MEMOIR. By his Widow. 3s. 6d. *Andrew Elliot, Edinburgh.* The son of a gentleman of means, at Campbeltown, Ayrshire, the late Mr. John Colville, junior, gave his life, without reserve, to the service of Christ in the sphere of evangelisation. This account of his life and work is very well compiled, and contains a hearty preface by Rev. Peter Leys, who was for many years his close friend. The volume is enriched with an excellent portrait, and will assuredly be read with pleasure and profit by Christian workers in general, as well as by the large circle of those who were Mr. Colville's personal friends. Some sermons, notes, and letters by Mr. Colville form a useful appendix to the memoir.

MISCELLANEOUS.

THE BOY'S OWN PAPER Summer Number (6d. *Religious Tract Society*) is full of very readable poems and stories, which will beguile many a weary moment during the coming holidays. The illustrations are good, and the whole contents bright and lively.

GREAT THOUGHTS FROM MASTER MINDS. 4s. 6d. *A. W. Hall.* Volume 9 of this attractive serial contains a number of illustrations as well as an admirable collection of "thoughts" usefully arranged. The popular is combined with the profound throughout, and if the title of the paper invites readers, it is certain that the pages are well filled with healthy and noble sentiments.

SPIRITUAL WORKINGS AND MANIFESTATIONS. By William Ramsey. A thoughtful work on this subject, edited, with useful additions, by Mr. H. L. Hastings, forms Nos. 22 and 23 of the Anti-Infidel Library. We have already spoken in terms of praise of this excellent series of pamphlets. These two publications are quite up to the standard already attained, and should be read by all who require information on the subject of spiritualism. (3d. each. *Marshall Bros.*)

THE GLEANER PICTORIAL ALBUM. This, the second of the series of three volumes surveying the work of the Church Missionary Society, deals with India, Ceylon, and Mauritius. Profusely illustrated, and got up admirably in all respects, the book is likely to prove very useful in the promotion of missionary interest. The peoples among whom the Society's agents labour, and the work which, under God, has been done by the Society's instrumentality, are set forth in very entertaining detail, and it is to be hoped that many will, by reading, be stimulated to have a part in these efforts to evangelise the world. (5s. *Church Missionary Society's House.*)

The City of London Association News (the monthly organ of the Aldersgate-street Y.M.C.A.) has in its current issue some deeply interesting "news from distant battle-fields," embracing Africa, China, and India. As we must look to the Associations for a large proportion of our future foreign missionaries we hope *The Association News* will continue to keep this theme well to the front.

CURED BY AN INCURABLE. By Rev. P. B. Power. Illustrated by Edmund Fitzpatrick. Second edition. 6d. *Elliot Stock.* Crowquill and Pencil point have combined to produce a touching tale of humour and pathos, "half sunshine, half tears," which no one can read without profit to themselves, and few without profit to the Palace of Pain, whose incurable inmates unconsciously effect the cure of a mind diseased.

In "ROUGH DIAMONDS" (2d. *Morgan & Scott*) an account is given of the founding of the Shaftesbury Institute, Harrow-street, Lisson-grove, N.W., and of work amongst factory girls by Miss Meredith Brown, and other ladies. The story is, undoubtedly, one of much loving effort, put forth under very trying circumstances, and it is hoped that many kind friends will come forward and help in the development of the various branches of the work of the Institute.

BABYHOOD is an excellent monthly serial for mothers. Devoted exclusively to matters relating to the care of infants and young children, parents and guardians will find in its pages much good counsel and many useful suggestions. The contributors in the departments of hygiene and nursing are practical, as well as cultured; and the less technical departments of the magazine are eminently readable and instructive. 6d. each number. *Babyhood Publishing Company*, 92 & 93, *Fleet-street.*

WHY ARE WE PROTESTANTS? By Emily S. Holt. This is a vigorous penny tract, published by the Church Association, 14, Buckingham-street, Strand. It is an address to the women of England, and well sets forth not only what evangelical Christians protest against, but what they witness for. We trust it will be very widely circulated.

In "SAVED BY CHRIST ALONE," a neat little tract just published from Drummond's Tract Depôt, Stirling, there is an account of "a Roman Catholic who was brought from blindness and bondage to light and liberty." It speaks to Roman Catholics, Ritualists, and false teachers, and is also calculated to warn the careless, guide the anxious, and confirm young believers. The story originally appeared in these columns. (1s. per doz.)

BOOKS RECEIVED.

Sunday School Union:—The Angel of the School, by Benjamin Clarke. 1s.

Messrs. Ward, Lock & Co.:—Reincarnation: A Study of Forgotten Truth, by E. D. Walker.

Messrs. Rivingtons:—The present work of the Anglican Communion, by Canon Fremantle. 1s.

National Temperance League, 337, Strand:—Non-alcoholic Beverages, by Robert Seager. 1s.

Mr. John Kensit, 18, Paternoster-row:—The Betrayal and the Dream, a poem, by William Marshall.

Messrs. Passmore & Alabaster:—Boys and Girls who have Risen: A Prize Book for Mission Schools, edited by G. Holden Pike. 1s. 6d.

Messrs. J. Nisbet & Co.:—Samuel and Saul: Their Life and Times, by Rev. William J. Deane ("Men of the Bible" Series, vol. vi.). 2s. 6d.

Messrs. Marshall Bros.:—The Women of the Gospels: Outlines for Mothers' Meetings, by E. M. Dewhurst, 1s. 4d.; Bacchus Dethroned: An Essay on the Drink Traffic, by Frederick Powell.

Messrs. S. W. Partridge & Co.:—Griffith John, of Central China, by William Robson, and Bishop Patteson, the Martyr of Melanesia, by Jesse Page. 1s. 6d. each.—Biblical Teachings for the Young, by E. C. A. 8d.

A NEW VOICE LOZENGE, useful for public speakers and all who suffer from delicate, relaxed, or irritable throat, has been sent us by Messrs. Hawker Brothers, 1, Railway-approach, London-bridge (1s. box). The special feature is that they dissolve immediately.

WEST-END FACTORY GIRLS.—Miss Meredith Brown writes from the Shaftesbury Institute, Harrow-street, Lisson Grove, N.W.:—Who will invite some of our factory girls to the country on Bank Holiday, August 6? "Oh, Miss," exclaimed one of our girls, "we did like our Whit Monday treat, it was slashin'." "And you 'ad the lot of us back sober," continued another; "it's the first Bank Holiday as we ain't got blind drunk before night." After the noise of the factory, standing ten hours a day with aching feet, to return at night to unwholesome and crowded homes, is it any wonder that the acme of their delight is a holiday in the country? Who will help? "I was a stranger, and ye took *Me* in!"

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, July 29.

The Prodigal Son—Wilful but Penitent.
Luke xv. 11—32.

The parable of the Prodigal Son has been called the "pearl of parables." Might it not be compared to a string of pearls? It was spoken to rebuke error; it reveals a world of truth. It sets before us human perversity, the sinner's misery, the possibility of restoration to happiness in the favour of God, the way of restoration, the bliss of the restored, and the churlishness of those who reflect upon the beneficence that rejoices in the work of restoration. The hero of the lesson is the prodigal, and the central point of interest is his relation to his father's home.

(1) Look at Him going from Home (vv. 11—13).—Note: (*a*) *His youth* (ver. 12, "the younger").—See here "developed, but unused power like a bow stretched by the archer, with the arrow quivering on its strained string" (Pulsford). No period of life more beset with danger. (Compare Solomon's "Rejoice, but know thou," Eccles. xi. 9.) (*b*) *His independence* ("Give me," ver. 12; "took his journey," ver. 13).—This was a casting off of restraint. But restraint in youth is good. (See "It is good for a man to bear the yoke in his youth," Lam. iii. 27). (*c*) *His recklessness* (ver. 13, "gathered all together").—He took all, risked all, and lost all. See how he was himself involved in the loss (ver. 24, "was lost"). See how much is risked by those who wander away from God (Matt. xvi. 26). (*d*) *His inexperience.* Amongst the things gathered together there was no experience. Let the young man starting out from home beware. He will meet with dangers for which no training can prepare him, unanticipated, numerous. Let him read Ps. cxix. 9; put a Bible in his trunk, and spend an hour a day with it in peaceful meditation.

(2) Look at Him away from Home (vv. 13—16).—He is in a far country. Sin separates from God (Eph. ii. 13). Here his life is: (*a*) *Wasteful* (ver. 13).—See the sin of wastefulness (Luke xvi. 1). Contrast this with God's law of increase and improvement. (*b*) *Costly* (ver. 14, "spent all").—No fortune will ever satisfy the craving of an unregenerate heart. Sad that so much should be spent for so little. Compare the prophet's "why do ye spend?" (Isa. lv. 2). (*c*) *Licentious* (ver. 30, "harlots").—This sin lower than earthliness, and but a step removed from devilishness. See "earthly, sensual, devilish" (James iii. 15). (*d*) *An experience of privation* (ver. 14, "want").—See how to the wicked God sends want (Amos iv. 6). Trace the mercy of God in this. (*e*) *Of degradation* (ver. 15, "swine").—"We feel at once," says Professor Plumptre, "the shudder that would pass through the hearers of this parable as they listened to these words." (See Isa. lxv. 4.) (*f*) *Of isolation* (ver. 16, "no man").—They could have helped, but would not. In the work of saving a soul, men could not help if they would. Here man is shut up to God; yet he needs no other helper. Compare David's "No man," and "I cried unto Thee, O Lord" (Ps. cxlii. 4, 5).

(3) Look at Him Thinking of Home (ver. 17—19).—Destitution led to reflection. "Came to himself." Reason began to do the work for which it was designed. His passions, ungratified, lost something of their power. The flesh left without provision suffers weakness. See here the wisdom of Rom. xiii. 14. Without fleshly gratification the poor wanderer is without all gratification, and in this plight he thinks of home. When he thinks of home he thinks (*a*) *Of plenty* (ver. 17); (*b*) *Of parental love* (ver. 18); (*c*) *Of returning* (ver. 18, "I will arise").—See the determination of this "I will." (*d*) *Of his personal unfitness to be there* (ver. 18, "I have sinned").—The confession he then frames reveals his sense of sin as having been personal—against his father—bold and daring ("against heaven"), and as having deprived him of all claim upon his father's regard. (*e*) *Of offering himself as a servant* (ver. 19, "Make me," &c.).

(4) Look at Him Returning Home (ver. 20, "He arose").—Comp. "He arose" with "I will arise." Many get as far as "I will arise," but no further. Note that his return was (*a*) *A personal act.*—He arose himself. He wasn't carried nor driven. It may be said he was drawn, but nothing more. Coming to Christ is always a personal act. (*b*) *A personal act involving personal effort.*—"He arose." It was a long journey. (Comp. "Far country.") Salvation not the result of personal effort (Titus iii. 5). Yet no salvation without it (Luke xiii. 24). (*c*) *Empty-handed*—(Comp. "Spent all," ver. 14). Whatever he had originally, he had nothing now. (Comp. "He that hath no money," Isa. lv. 1.)

(5) Let us Look at how he was Welcomed Home (ver. 20—24).—The welcome was (*a*) *Prompt* (ver. 20, "Great way off"); (*b*) *Hearty* (ver. 20, "Kissed him," cp.); (*c*) *Forgiving* ("the son said" with "but the father said," vv. 24, 25); (*d*) *Bountiful* (ver. 22, 23); *best* robe, ring, shoes, and *fatted* calf; (*e*) *Joyful* (ver. 24, 25); music, dancing, &c. The remainder of the parable is a rebuke of the churlish spirit of the Pharisees, revealed in the fault they found with Jesus for receiving sinners and eating with them.

International S. S. Lesson.

Sunday Afternoon, July 29.

THE TABERNACLE.

Exod. xl. 1—16; Golden Text, Rev. xxi. 3.

Place.—The encampment before Sinai. Time.—The preparations for the Tabernacle were made during the last five or six months of their first year's sojourn in the wilderness; and the Tabernacle itself was put up on the first anniversary of the Exodus.

Parallel Accounts.—Exod. xxv. 1—28, xxx. 1—21, xxxvi. 1—39. *The Anointing.*—Exod. xxix. 1—37, xxx. 21—38; Lev. viii. 1—30. *Exposition.*—Heb. ix. 1—28.

The Intent and Design of the Tabernacle.—Its *name:* tabernacle, from Latin *tabernaculum*, a tent. It was the movable dwelling-place of Jehovah. But it was meant to be far more than a meeting-place between God and his people—far more than a place of worship. It was also to be, both as a whole and in every detail, a picture, a symbol, a type, a visible parable, of Jesus Christ and his salvation. Now, a symbol, or type, to be of any use, must be very exact, for a very slight alteration in the type may mean a great difference in the thing signified in it; just as the change of one letter in a word may alter its meaning entirely. This was no doubt the reason why *every detail* of the plan of the Tabernacle *was revealed* to Moses by God (Exod. xxv.—xxviii.; Heb. viii. 2, 5. "See, saith He, that thou make all things according to the pattern shewed thee in the Mount.") "Moses was no more left to settle the plan and the furniture than Noah was left to settle the colours of the rainbow."—*Parker*. Teachers will do well to make this *Divine* authority of the Mosaic type very clear at the outset. Also how wonderful it is that God should have given so complete, and minute, and exact, a few series of pictures of spiritual things more than 1500 years before the spiritual things they typified could be properly understood. The writing of the law by God on tables which He Himself had made was not more wonderful than the institution of these symbolical ordinances.

Let us suppose ourselves approaching the Tabernacle from the East. We come first to

The Court (ver. 8).—It is a space 150 ft. long by 75 wide, enclosed by curtains of plain white linen, 7½ ft. high. These are hung from pillars of accacia wood, which are set in sockets of copper, are connected by silver rods, and their capitals overlaid with silver. But at the end of this court which faces us, *i.e.*, its front, or Eastern end, the plain curtain gives place, for a space of 30 ft., to one made of finer linen, richly embroidered with gold and colours. This curtains forms the "court gate" (ver. 8), and is of the same pattern and material as the curtain that hangs at the entrance to the Holy Place.

Signification.—The *Court* stands for the Church, the people of God in their separation from the world; for no Gentile could enter that court. The *white curtains* that effect this separation teach that the way to be separate is to be better, purer, holier. The fine embroidered curtain at the entrance tells of Christ, the Way (John xiv. 6).

Entering the Court by this "Court door," we come first to the Altar of Burnt Offering (ver. 6).—Often called the *brazen* altar. It was 7½ ft. square and 4½ high. On it were burnt the whole burnt offerings, and other animal sacrifices, to the Lord. Every morning and every evening a fresh victim was laid upon it, and its fire never went out.

Signification.—The suffering death of Christ on behalf, and in the stead, of sinners. It was the first object that met one approaching the Tabernacle; so there is no approaching God in peace, and no acceptable worship, except through Christ crucified. "Without shedding of blood is no remission" (Heb. ix. 11—14, x. 1—9). Every Israelite could approach the altar; so every believer has an interest in the death of Christ.

Passing the brazen altar, we come to the Laver (ver. 7).—A huge case of brass (or copper) filled with water. If we would enter the holy place, we must draw some of this water and wash both hands and feet. This laver was made from the mirrors of the women of the camp, given as free-will offerings.

Signification.—The *moral cleansing* that goes with true pardon, and which is necessary to all who would draw nigh to God. "Redemption through his blood" leads to washing, to change of heart and life.

Having lost guilt at the altar, and impurity at the Cross, we now enter the Holy Place.—It is a chamber 30 ft. by 15, with the earth for floor, and the curtains for roof. We enter by a curtain, the counterpart of the "court door." The walls are made of boards of accacia (shittim) wood, overlaid with gold, and set in sockets of silver. This silver was the only thing in the whole structure which was not a freewill offering. It was composed of the half shekel which every male was bound to give as atonement money (Exod. xxx. 11—16).

Signification.—The curtain at the entrance tells of Jesus Christ, by whom we draw near to God. Everything told of Him: in his Temple doth everything tell of his glory. The common accacia wood spoke of his humanity: the pure gold overlaying it, of his divinity. The only light in the Holy Place came from the candlestick, which prefigured Jesus, the Light of the World.

The Furniture of the Holy Place.—On the right stood the Table of Shew-Bread (ver. 4). It was 2 ft. 3 in. high, 1½ ft. wide, and 3 ft. long, and was made of accacia, overlaid with gold. "The table was furnished with two vessels for bread, two for frankincense (spoons, Exod. xxv. 29), and probably two for wine (covers and bowls, Exod. xxv. 29, for the drink offering, which always accompanied the meat offering), all of gold. Upon the platters were twelve loaves of bread, six on each, representing the twelve tribes; and on the top of each pile was a small saucer of frankincense. The bread was renewed every Sabbath, the stale loaves being eaten by the priests on the spot."

Signification.—Christ, the Bread of Life (John vi. 51). Also, in the presence of God, his people are to find a *home* with a *table* spread. We have here a prefiguring of the Lord's Supper. But more clearly still of the everlasting feast in heaven.

On the left stood the Golden Candlestick (ver. 4).—This was made of a talent of pure gold, and cost at least £35,000.

Signification.—Christ, the Light. There was no other. Secondarily, his Church, shining before God. The cheerfulness of the Divine presence—there is both light and food—"The Lamb is the light."

Immediately in front, towards the holy of holies, stands the Golden Altar of Incense (ver. 5).—It was 3 ft. high, and 1½ ft. square, and was made of accacia wood, overlaid with gold. The priest burned incense upon it morning and evening. On each occasion the fire was brought from the brazen altar outside, in a golden censer.

Signification.—(1) Christ, and his intercessions for his people. (2) The *incense* tells of the prayers of saints. (3) The fire came from the brazen altar: so the *inspiration* for true worship—the fire comes from an understanding of the dying love of Christ. (4) The altar is Christ: by Him alone worship is acceptable.

We shall now enter the Holy of Holies, separated from the Holy Place by a splendid embroidered veil—another type of Christ. This is the "veil of the Temple," which was rent at his death. The Holiest Place is a chamber 15 ft. every way. Its only furniture is the Ark of the Testimony (ver. 3). This was a chest of accacia (3 ft. 9 in. by 1 ft. 3 in. by 1 ft. 3 in,), plated with fine gold within and without. Its lid—the *Mercy-seat*—was solid gold; and on it were the two cherubims, with outstretched wings shadowing the Mercy-seat, also of pure gold. On this Mercy-seat the High Priest sprinkled the blood of the sacrifice, and from it the glory of God shone as "He communed with him." Within the Ark were the Tables of the Law, a golden pot of manna, and Aaron's rod that budded.

Signification.—The Ark symbolised Christ—in whom God can meet men in mercy and forgiveness. The Law was *within* the Ark: so the Law was perfectly honoured in the heart-life of Jesus. Also, Mercy rested on Law, as the Mercy-seat rested on the tables of the Law. But between the Law and the glorious symbol of God, the Shekinah, was the blood of the sacrifice. So only through the atoning death—the blood of Christ—can mercy and truth meet together.

EVANGELISTIC MISSION.

THIS Mission is as usual active in promoting tent meetings in various parts of London and the country. The wintry weather which has prevailed of late proved a serious obstacle; but, in spite of this hindrance, services have been held at

DOWNHAM, CAMBS.,

a small village, where the villagers have manifested great interest, coming in large numbers, and filling the tent, which will hold about 300. Many appeared impressed, and gave evidence of conversion. At

DEDDINGTON,

in Oxfordshire, the work has been going on very prosperously; here also the tent was crowded, and persons came forward for private conversation on spiritual matters. Of some great hope is entertained that they have really passed from death to life. At Great Barford, two miles from Deddington, whence the tent was removed, services were commenced last week. Another tent has been erected at

WALTON-ON-THAMES,

in which services were commenced on Sunday, 15. Much interest is manifested by local friends, who are devoting themselves heartily to the work. At

KENSAL GREEN

services were started on Sunday, 15, under circumstances of an encouraging nature, and great expectations are entertained for the future. At Percy-road, off Carlton-road, services have been held on four nights weekly, with addresses by Mr. George Hucklesby, Mr. H. Veasey, and other friends.

It is expected that in a few days another tent will be in full operation at Folkestone, where services of a similar kind have been held in former years with encouraging results, and where, more recently, the Town Hall has been occupied by the Mission.

All communications to be addressed to the Director, Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, N.W.

THE RAILWAY MISSION.—Dear Sir,—I propose leaving England in the middle of August for a visit to Canada: (1) To recruit my health, after great strain of labour, and (2) to start our Railway Mission in the Dominion. Friends on the other side may address letters to me at Poste Restante, Montreal. May I ask your readers not to forget the Home Mission, needing help just now.

Yours faithfully, D. SPENCER, Sec.
18, *New Bridge-street, London, E.C.*

SEAMEN IN NEW ZEALAND.—For many years now, Mr. R. A. Falconer has been engaged in important work among the seamen of Dunedin and Port Chalmers. He is known in many circles of Christian activity in this country, and, since leaving for the Antipodes twenty-five years ago, has had a hand in many good movements. His present charge is the Port Chalmers Rest, with an active participation in evangelisation in Dunedin and district. Mr. Falconer, "the seamen's missionary," is at present rallying his friends, in order that, if possible, the freehold of the Rest may be purchased.

MILDMAY MISSION TO THE JEWS.—With reference to the proposed mission hall in the East of London, Rev. John Wilkinson, director of the Mildmay Mission to the Jews, says in a circular recently issued:—"We have long thought how helpful it would be to our work in London if we had one central mission hall large enough to embrace all the departments of our work. Of course the Convalescent Home at Highgate, the Inquirer's Home, and the Children's Home on Newington-green, would remain as they are. We desire, if the Lord will, to have a building that will accommodate our Medical Mission, attached to which we would like a small hospital with ten or twelve beds, and with one doctor and a nurse resident. Rooms for Gospel meetings, prayer-meetings, sewing classes, night school, reading rooms, rooms for special lectures and tea meetings, indeed every accommodation for reaching the largest possible number with the Gospel of Christ. The estimated cost for the freehold ground, and the building and furniture, is not less than £10,000. A friend who knows the work well has promised the first £1000.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Prayer-meeting, 1.15 to 2 p.m. (Sat. excepted). Monday, thanksgiving; Tuesday, foreign missions; Wednesday, young men; Thursday, families; Friday, home missions.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, at 3 and 7, Mr. Ransome Wallis. Meetings for prayer: Sundays, 7.45 a.m.; Fridays, mid-day and 7.30 p.m.; Saturdays, 7.30 p.m., and before all services.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, 7.30 p.m., public, Mr. W. R. Lane.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—July 19, at 8.30, address, by Rev. Frank James. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, July 19, 8.45 p.m., lecture by Rev. R. M. Thornton, on "Life among the Zulus, Kaffirs," &c. Tuesday, July 24, Bishop of Minnesota, on "Missions to North American Indians," &c.; chairman, Lord Mount Temple.

CONFERENCE HALL, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Charles Inglis.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam, Sunday, at 11 and 7. Burlington Hall, Savile-row, Wednesday, at 8.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Tuesday, at noon, Rev. Newman Hall.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sundays, at 11 and 7, Pastor Frank White.

DURING REBUILDING OF KILBURN HALL, services are held in the Town Hall, Belsize-road, every Sunday, at 11, 3, and 7. Preacher next Sunday, Mr. G. Hucklesby.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. J. S. Harrison.

BANK HOLIDAY, Monday, August 6, at 4 and 6.30, meetings of Christian workers, Malden Hall, Queen's-crescent, Haverstock-hill, N.W. Messrs. Henry Varley, Charles Inglis, C. R. Hurditch, R. Paton, Finlay Gibson, and others will take part. Also at Bignold Hall, Forest Gate, E., at 3 and 6.30 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sunday next, at 11 and 7, Mr. J. B. Wooley; 3 p.m., Rev. Henry Bright.

PAKEFIELD CONFERENCE, Lowestoft, August 15 and 16.

KESWICK CONVENTION, July 23 to 28.

MORECAMBE.—Two days' conference, on "Scriptural Holiness," July 30 and 31.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—M.E.Q. G.A.B.-P. A.W.C. C.N.G. P.M. K.E.A. H.F. L.P. H.D.B. T.P. P.B. E.O. W.H.B. J.W.M. F.J.J. G.S. G.Y.C. A.M.N. R.C. C.B. R.C.B. J.K. M.F. M.J.H. G.J.S. M.E.G. F.O. G.C.N. F.W. A.H.S. E.M.D. E.C. H.E.B. E.M.S. E.H.B. J.A.L. M.S.M. J.W. J.S. C.F. W.C. J.L. E.H. J.G. J.A. A.C.P.C. J.McL. R.H. D.S. J.E.H. C.L.Y. E.A.I. H.A. W.L.W. H.H. J.P.C. F.M. H.V. W.G. J.L. C.R.H. T.M. T.M.W. G.P.T. P.E.M. R.H. W.S. G.C. A.H. G.W. G.A.W. J.T.M. W.J.G. E.A.P. E.W. W.O. E.W.S. J.D. T.F. W.R. T.C.V. T.B.J. M.T. J.B.I.

APPLICANTS FOR TRACTS.—S. Hogets, Whiteheath Gates, Hadley-building, near Dudley, Staffordshire; J. Willson, 8, Prospect-terrace, Strood, Kent; J. J. Moore 9, Tottenham-street, Kensal-road, W.; E. Bryant, 137, Hamilton-road, West Norwood, S.E.; J. Traxler, 46, Spencer-road, Herne Hill, London; W. J. Redman, 57, Saltoun-road, Brixton, S.W.; B. Lamb, Fairfield, East Dulwich-green, S.E.; Miss Taylor, 14, Leskinnick-terrace, Penzance; G. T. Binstead, 75, High-street, Peckham; H. Ellis, 174, High-street, Poplar; S. Sargent, South Hill, Manningtree, Essex; E. M. Potter, The Home, Ringwood, Hants.; T. Green, New-road, Littlehampton, Sussex; J. S. Rowe, 31, Jubilee-street, Commercial-road, London, E.; H. J. Parker, 85, St. John's-road, Deptford, S.E.; Mrs. Trevett, Middle-street, Yeovil; E. Tyler, Gordon-terrace, The Wyche, Malvern; E. Thackray, 1, Mary-street; Alfred-street, Bow, E.; C. B. Perry, 1, St. David's-terrace, Lennox-road, Walthamstow; F. Jennings, 30, Fern-street, Devon-road, Bow-common, E.; R. Dawe, 29, Bardolph-road, Tufnell-park, N.; G. J. A. Kidd, 4, Pine-terrace, Broughty Ferry, N.B.; J. E. Simcox, 2, Makin-place, Makin-road, Darnall, Sheffield; H. Medway, 34, Winchester-street, Salisbury; A. Caldwell, 9, Kirkpatrick-street, Bridgton, Glasgow; Mrs. Stevens, Stanley-terrace, Portland-street, Daybrook, Notts.; J. Ledger, 2, Talbot-road, Sheffield; A. G. Williams, 101, Lower Adelaide-street, Northampton; J. Onions, Moretonhampstead, South Devon; C. E. Jackson, Chapel-street, Knaresbro'

Subscriptions received by Messrs. Morgan & Scott to Monday, July 16, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
T.O.—Please say which Prison Gate Mission.			
Day in the Country Fund—G.D.C. 10s; M.A.S. 5s; J.L.G. 10s; E.D.M. 2s 6d; Boys of Old Hall School, £1 8s 9d; E. & S., Perthshire, £2; S. 2s 6d; Kingsholme, £4; F.B. 5s; Sylva, 5s; C.L.M. 5s; M. 5s; S.M. 5s; Birmingham, 2s 6d; A.M. & E.S. £2; Alma, 2s 6d; Mrs. S. 2s 6d; Well-wishers of Children, £1; Mrs. H.W. £1; H.E.W. 5s; F.J.W. 12s ...	15	8	3
Railway Mission—E.G. ...	0	5	0
Mr. Pascoe's Work, Mexico—Dunedin...	3	3	0
China Inland Mission—J.F.H. Box of Jewellery; Dunedin, £3 3s; E.B.B. £1; W.H.H. £1; R.C. £20 ...	25	3	0
East London Training Institute—R.C. £10 10s; *Livingstone Mission*—Dunedin, £3 3s ...	13	13	0
Mr. Rabinowitz's Work—E.W. ...	0	10	0
Gibraltar Soldiers' Institute—Rev. E.M. ...	1	0	0
Home for Little Boys, Farningham—Miss F. ...	0	6	9
National Vigilance Association—W.A.P. ...	0	10	6
Evangelistic Mission Tent Work—Bristol, 1s 6d; Woolwich, 1s 6d; M. £5 ...	5	3	0
St. Giles' Christian Mission (Day in Country)—Bristol, 6s; E.B. 10s; J.H.B. 10s; *Prison Mission*—Ryde, £5 ...	6	6	0
Mildmay Jaffa Hospital—M.L. ...	1	0	0
Bible Stand, Crystal Palace—M.L. ...	1	0	0
Miss Daniell's Work, Aldershot—M.L....	1	0	0
Miss Leigh's Work, Paris—M.L. ...	1	0	0
Miss Weston's Work, Devonport—M.L. £1; Miss B.S. 2s 6d ...	1	2	6
N. E. London Gospel Mission (Day in Country)—E.B. ...	0	10	0
King Edward-street Ragged Schools (Day in Country)—E.B...	0	10	0
Christian Community (Children's Excursion &c., Fund)—E.B. 10s; K.H.B. 10s ...	1	0	0
Lamb & Flag Ragged Schools (Day in Country)—E.B. ...	0	10	0
Ragged School Union (Day in Country)—E.B. 10s; C.F.S.M. 10s ...	1	0	0
Spitalfields Gospel Mission (Day in Country)—E.B. ...	0	10	0
Poor Children, Clerkenwell (Rev. S. Herring), Day in Country—E.B. ...	0	10	0
Field-lane Ragged Schools (Day in Country)—E.B. 10s; C.F.S.M. 10s...	1	0	0
Poor Children, St. Luke's, &c. (Rev. P. Gast), Day in Country—E.B. ...	0	10	0
Birds' Nest Mission—C.F.S.M. ...	0	10	0
Fresh-Air Mission—C.F.S.M....	0	10	0
Dr. Barnardo's Homes—Wm. A. £1 0s 6d; W.H.H. £1 ...	2	0	6
Dock Labourers' Mission (Mr. Coleman)—J.S.T.	5	0	0
Gratuitous Circulation of THE CHRISTIAN—Naemoor ...	0	10	0
Joshua Poole—J.C.W. ...	2	0	0
London Samaritan Society, &c. (Day in Country)—J.H.B. ...	0	10	0
Salvation Army—R.C. ...	20	0	0
British & Foreign Bible Society—R.C. £5 5s; J.S.P. 2s 6d ...	5	7	6
London Medical Mission (Day in Country)—L.H.E. ...	0	5	0
Society for Relief of Persecuted Jews—Les Mettries, St. Servan ...	1	13	0
Mildmay Mission to Jews—C.H.H.C. ...	1	0	0
Miss Whately's Work, Cairo—T.N.J. ...	0	10	0
Bible & Colportage Society of Ireland—T.N.J...	0	10	0
Late Rev. A. Lamb Fund—A. & E.R. ...	1	0	0
Society for Suppression of Opium Traffic, China—C.E.N. £1; Rev. R. G. 10s; J.W.W. 10s 6d...	2	0	6
Rev. E. F. Baldwin, Mogador—M...	5	0	0
	£130	17	6

[ADVERTISEMENTS.]

London Samaritan Society (Convalescent Homes)—Miss E.D. £1 1s; Miss M.S. 5s 4d; Miss E.W. 5s.

Evangelistic Mission (Mr. C. Russell Hurditch)—Anon. (Postmarks: Sturminster, Newton, and Blandford) 10s; *Day in Country*—Anon., Victoria Park, 2s 6d.

Bute-street Mission Room, Sutherland-road, Kemp Town, Brighton, in connection with Sudeley-place Congregational Church, represents a struggling effort to bring people under the influence of the Gospel. The expense of sustaining the Room is between £15 and £20 per annum, and towards this sum outside help is earnestly solicited. Mr. J. SAWYER, 20, St. George's-terrace, Brighton, will acknowledge contributions.

[ADVERTISEMENT.]

Ilfracombe—Wanted in the beginning of August, near the sea, five bed-rooms and one or two sitting-rooms. Describe situation and state terms.—E. R., 27 Oxford-road, Finsbury-park, London, N.

FRIENDLESS AND FALLEN.

CONTRIBUTIONS are now urgently needed to sustain this MISSION OF MERCY to Young Women and Girls.

OPEN DOORS have been kept for the reception of the Friendless, and the Rescue of the Fallen, FOR MORE THAN 30 YEARS.

8,747 Young Women have been admitted to the Reformatory Homes.

3,148 Girls in their teens have been admitted to Preventive Homes.

In the year 1860, a Reformatory Home was established at Holloway, which has worked, with God's manifest blessing, until the present time; and on the principle that

PREVENTION IS BETTER THAN CURE,

the Committee have just purchased (for £750) the Lease of a very Commodious House in the

HOLLOWAY ROAD, N.,

which will be adapted as an extension of the

PREVENTIVE HOME WORK.

The increase of Missionary effort lends happily to the rescue of very many Young Innocent Girls who otherwise might fall into evil ways.

Out of a total of **616** APPICATIONS for admission received since last January, **285** were on behalf of Young Girls—PREVENTIVE CASES.

The Homes sustained by the funds of this Institution provide for more than **200** INMATES.

£1,000 IN CONTRIBUTIONS is needed to maintain the Homes during the autumn months, and Donations towards this amount are earnestly solicited, IN SUMS LARGE OR SMALL, according to the convenience of sympathisers.

Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C., will, as usual, kindly take charge of Gifts.

200, Euston-road, London, N.W. EDWARD W. THOMAS, *Secretary.*

Holiday and Convalescent Home
FOR BOY CLERKS AND APPRENTICES,
Lichfield House, Royal Parade, Eastbourne.

Patron: Right Hon. The EARL OF LICHFIELD.

Council of Friends: Rev. ADOLPH SAPHIR, D.D.; Rev. SINCLAIR PATERSON, M.D.; B. W. NEWTON, Esq.; Pastor FRANK WHITE; W. CHATER, Esq.; M. C. LEITE ROZAS, Esq.

Honorary Physician: A. P. SHERWOOD, Esq., M.D.

Lady Superintendent: Miss KENNEDY.

Inclusive terms, 15s. per week; Bank Holidays, 2s. 6d. per day. Special terms for friendless orphans. References required.

HOLIDAY HOMES.

The Committee of the RAGGED SCHOOL UNION earnestly Solicit THE AID OF THE BENEVOLENT in giving a Fortnight's Country Air and Change to the Drooping Children of the Connected Ragged School Missions of London.

OFFICE: EXETER HALL. JOHN KIRK, *Secretary.*

By Rev. THEODORE MONOD.

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And may be ordered of any Bookseller.

ZENANA BIBLE & MEDICAL MISSION.
Or Indian Female Normal School and Instruction Society, in co-operation with the Church Missionary and other Protestant Missionary Societies in India. Established 1852.

THE OBJECT OF THE SOCIETY IS THREEFOLD, VIZ.:—

1. To send to the women of India the Gospel, by means of female missionaries.
2. To alleviate their sufferings in sickness, and minister to their spiritual need, through the agency of duly qualified lady medical missionaries.
3. To promote education, especially among the higher classes, based on Holy Scripture.

The agencies it employs are:—

1. English lady Zenana missionaries.
2. Fully-qualified lady medical missionaries.
3. Eurasian and native assistants, Bible-women, nurses, &c.

The medical staff at present consists of the following:—

Miss ALICE K. MARSTON, L.K.Q.C.P.I.
Miss MARY PAILTHORPE, M.B. London.
Miss IZSET MEAD, L.R.C.P., L.R.C.S. Edin.
Miss JANE L. J. HASKEW, L.R.C.P., L.R.C.S. Edin.

Others will have obtained their diplomas by next year.

There are 120,000,000 of women in India, one-third of whom are computed to be shut up in Zenanas. They can, therefore, only be reached by means of female agents.

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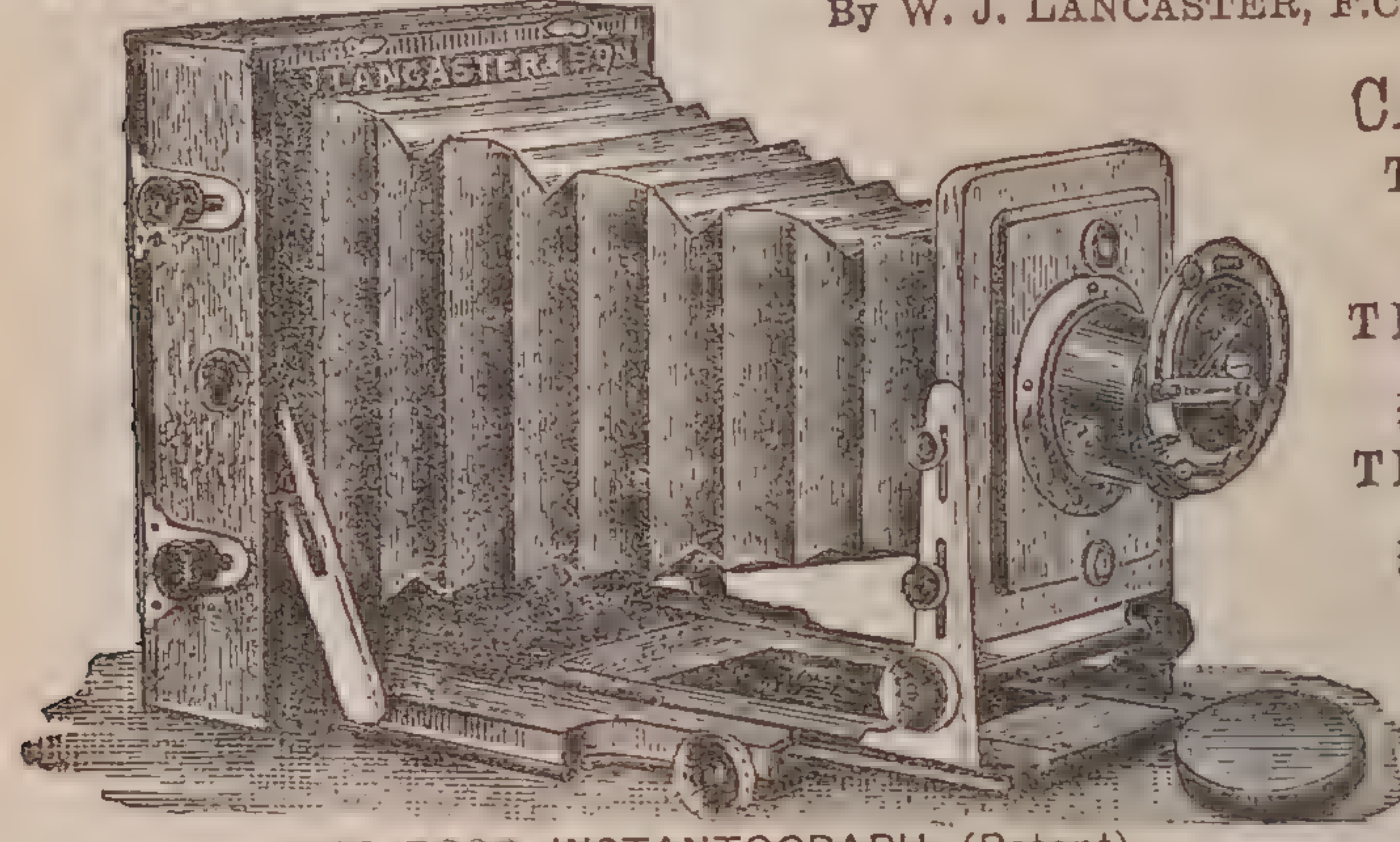

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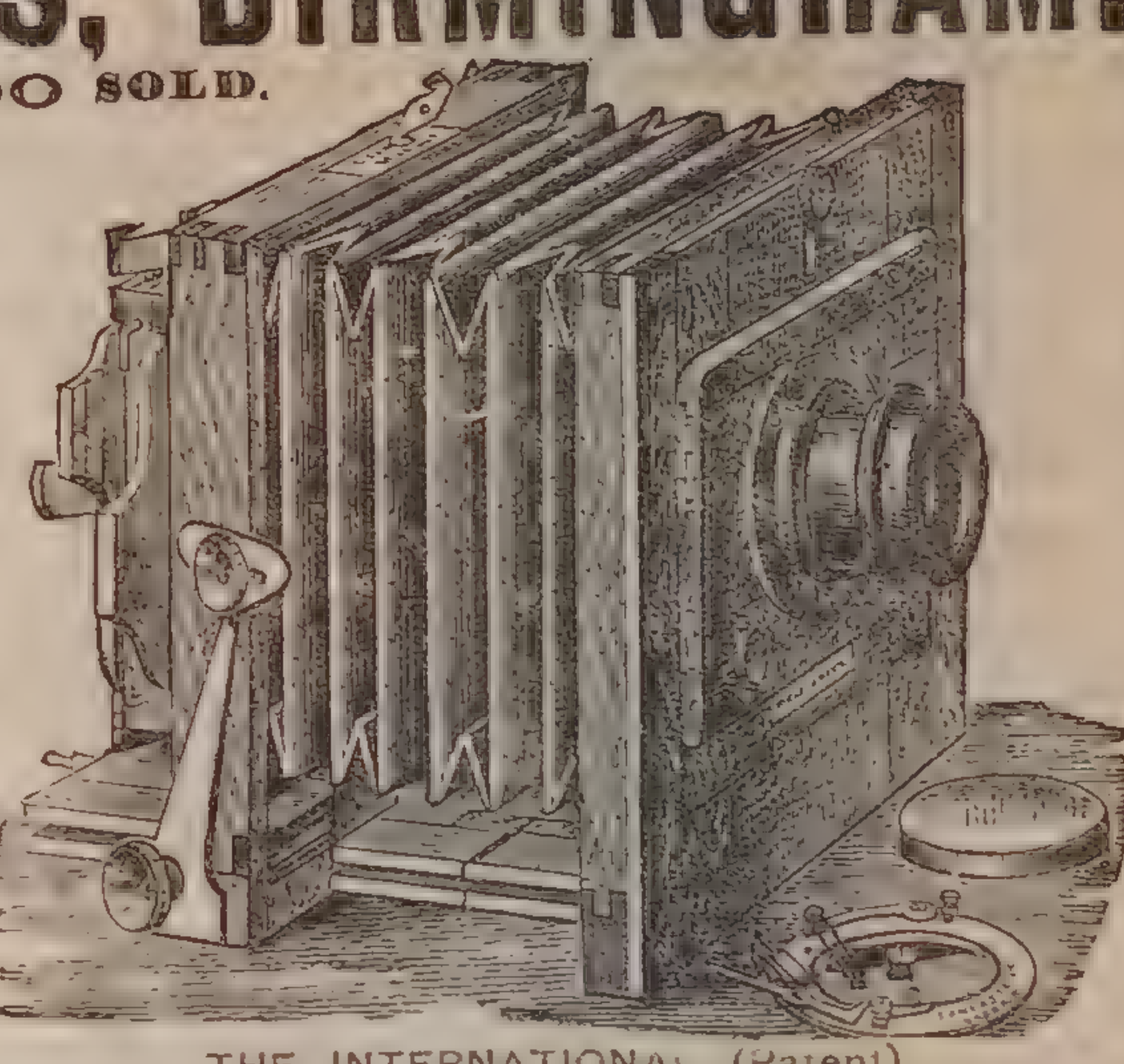

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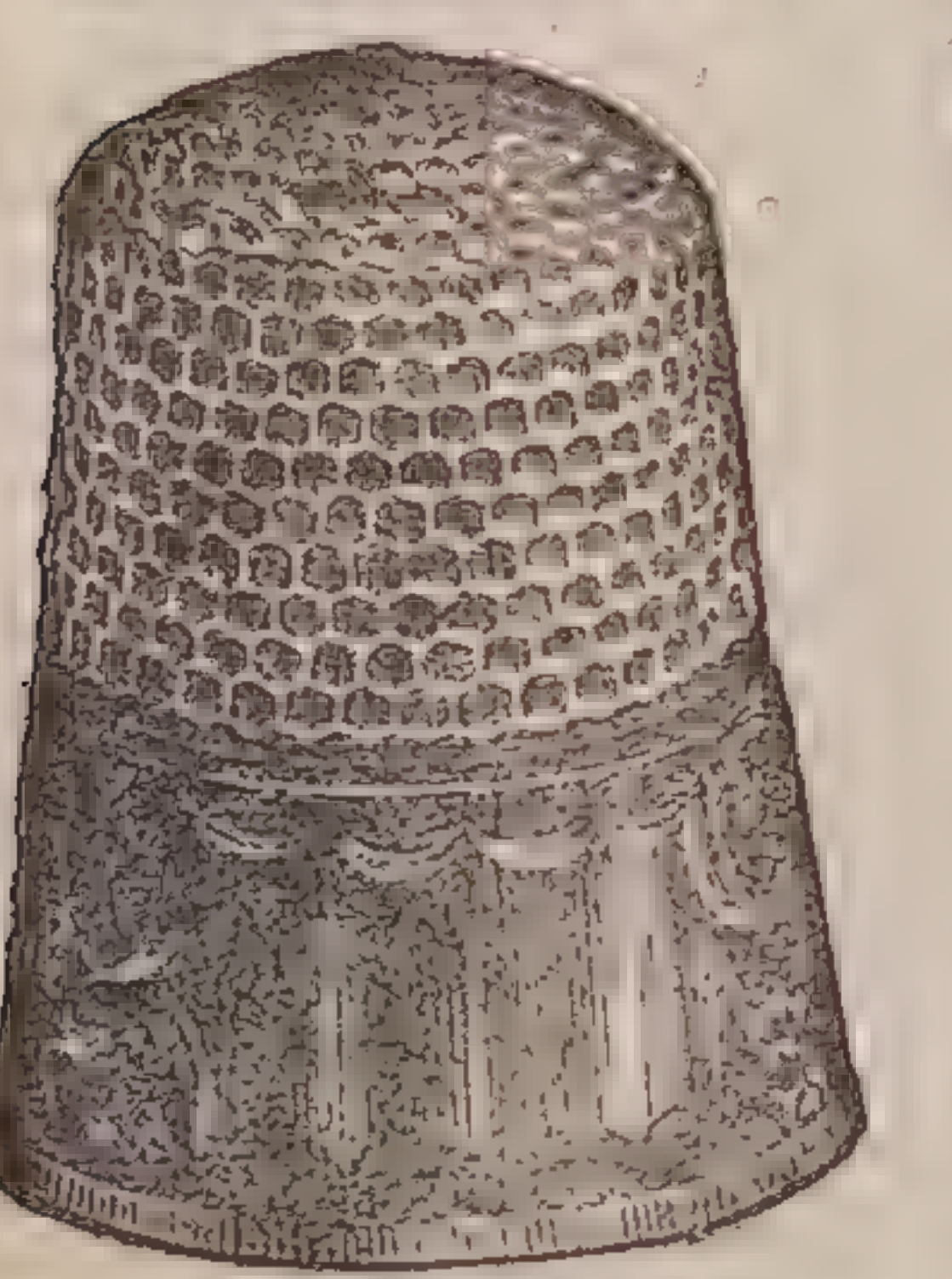

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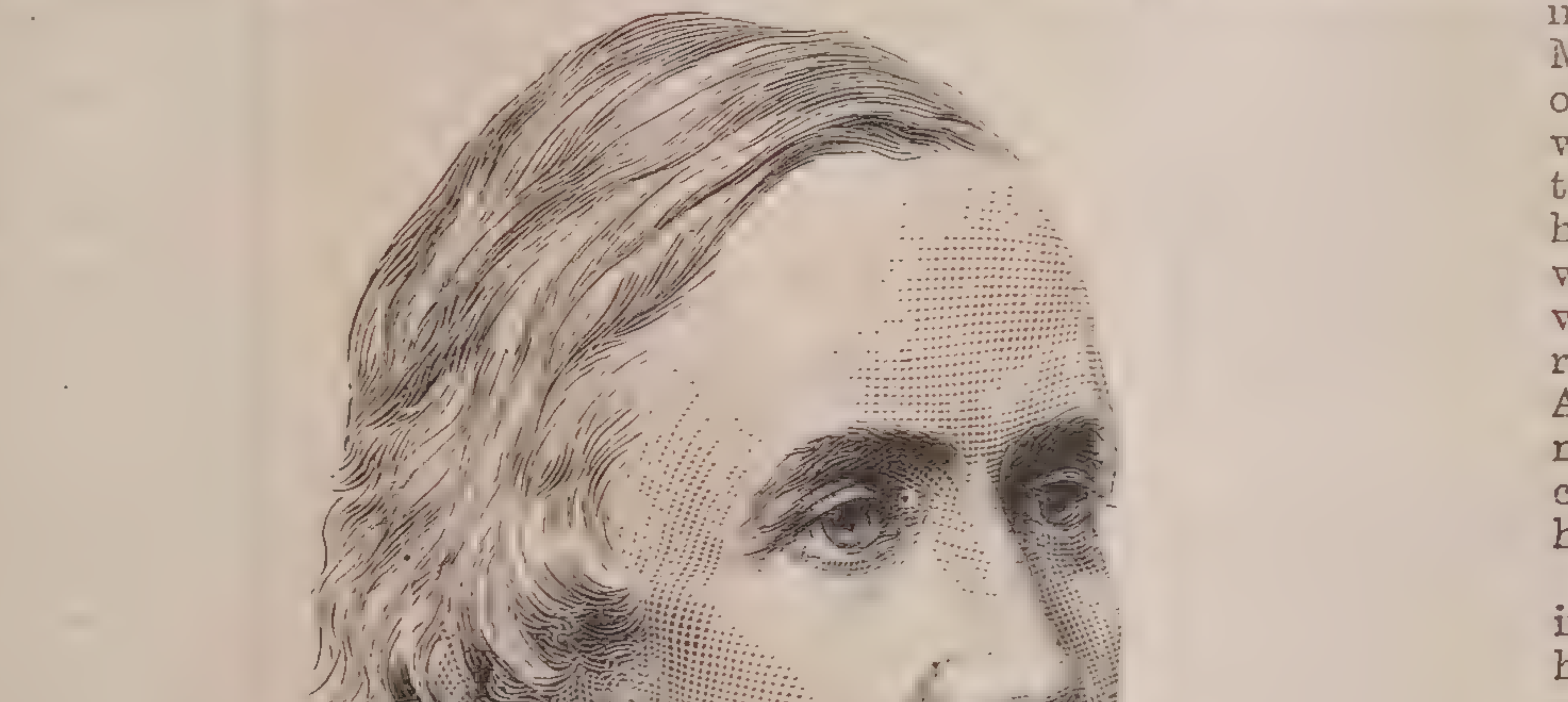
THE LATE

CANON T. D. HARFORD-BATTERSBY.

IN the quiet little town of Keswick, nestling in the broad valley of the Derwent, between the lake and the hills, an annually-recurring event is taking place this week. For a number of days the ordinary tourist, whose sole object is rest or changed activity, is displaced. There is an invasion of a thousand and more of earnest and purposeful individuals who fill every available room in the town, and pour in periodical streams through the streets with Bible and hymn book under arm. These people are not in search of happiness, for the proportion of bright and cheerful faces is very large. What they seek is holiness, and they have come to this spot from all parts of the United Kingdom, because here is held the "Keswick Convention for the Promotion of Practical Holiness."

As the special aspects of Christian truth which have been chiefly emphasised at these gatherings have become known as "Keswick" teaching, it may be of service to our readers to set before them some sort of account of the man with whose name this Convention has been in the past prominently connected. For eight successive years Rev. Canon HARFORD-BATTERSBY shared with his beloved friend, Mr. Robert Wilson, of Carlisle, the honour—for so he esteemed it—of inviting all who loved the Lord Jesus to come together before God in order to begin or to deepen their practical experience of that holiness which is set forth in the New Testament as the true character of the Christian. For seven years he himself presided at all the chief meetings of the Convention; and though now his spirit has been withdrawn from earthly ken to join the invisible company of the saints, an air of holy peace and calm seems still to be wafted from the churchyard where his honoured dust now lies.

As a volume of the nature of a biography is being prepared we will not anticipate its general contents.* We will rather choose for notice such points as will illustrate the action he took in his closing years with regard to the doctrine and practice of holiness.



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First, it was no excitable youth, carried away by a shallow wave of emotion, who rose amidst a vast assembly at Oxford on September 3, 1874, to testify of the "simplicity of this way of faith" upon which he confessed he was then for the first time entering in full consciousness. Born in 1822, and ordained in 1847, he was then fifty-two years of age, and had passed twenty-seven years in the ministry of the Church of England. And if youth did not mislead him neither did an unrestrained and excitable temperament. He came of a Quaker stock upon his father's side of the family, and the tone and temper of the Society of Friends was still largely maintained in the home of his youth. Moreover, the early death of his sweet young mother while he was scarcely three months old deprived him of an influence which would have been most valuable in expanding and ripening his character. Accordingly, over reserve, not effusiveness, was a characteristic feature of his disposition.

Nor, secondly, was it inexperience which led him to mistake earnestness for truth, and zeal for knowledge. His early opportunities showed him what good there was in Quakerism. His college days fell during the height of the Tractarian movement, while Newman and Manning were preaching in St. Mary's. Among the crowd of listening faces there might often be discerned the pure, open, earnest countenance of the young undergraduate of Baliol. One of the sermons of the latter was largely instrumental in fixing in his mind the desire for the ministry of the Church as his vocation in life. Then when the life of a banker, which his father and uncle wished for him, became by force of circumstances undesirable, he betook himself to such preparation as was open to him before he finally took orders. Again and again he regretted that his ministerial education had not been more complete. But he had had before him, ever since leaving Harrow, the prospect of becoming a clergyman. This was his cherished aim, and though several times set aside in deference to others, the hope of it was never wholly abandoned.

Consequently, when he entered upon the work of his first curacy, he had passed through the important formative years from twenty to twenty-five, yielding varied experiences of foreign travel and of college and country life: not with the thoughtlessness of a worldly mind, but with a high purpose and hope to govern his judgment and control his acts. In a large parish of a dockyard town he came face to face with the hard realities of life: the routine of work, the coldness of Christians, the indifference of the many, the divided energies of the few.

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* The biography has been undertaken by one of his sons. There are very copious diaries and journals, extending over a period of forty years. It is hoped that the volume will be ready by Christmas.

After two years in the south, he migrated to Keswick, where he found, as incumbent of St. John's, that remarkable man, Frederic Myers, from whom, at least in part, he must have imbibed that spirit of large-hearted toleration which was as far as possible removed from indifference to error.

On Mr. Myers' death, in 1851, he succeeded to the living, which he held till his own death. His marriage, in 1854, opened up for him the joys and sorrows, the hopes and fears, the comforts and trials, the enduring peace and the disturbing anxieties, of family life. The little town, of which not quite half fell within the limits of his parish, provided a sphere for the exercise of all the love and patience and wisdom he could command. It was long before he could reconcile himself to the hard and cold outside which the Cumbrian folk showed, even to one so gentle as himself. Here he found that in general the Nonconformists had a simplicity and reality of spiritual experience which he too often missed amongst Church of England people. Feeling that an exclusive spirit is a great barrier to blessing, he early established in Keswick the observance of the Week of Prayer; and for that week in the year, at all events, the one grand fundamental unity of living faith in the living Son of God swallowed up all differences on other matters.

His constant theme as a preacher was personal religion. No one could say that he spake that which he did not know, or that he lifted up any standard of devotion which was not his own ideal to aim at. But, honoured as he might be by all who knew him, as an unusually consistent servant of Christ, his journals bear painful witness to his own dissatisfaction with his spiritual condition. The truth of his fundamental convictions he never doubted. In the world-wide Evangelical Alliance, which he warmly supported, and in the Diocesan Evangelical Union, of which he was the moving spirit, he showed his loyalty to his principles, and his desire that such principles should be more widely and heartily embraced. But his papers show that he felt rather than saw that these principles were incomplete: they were good so far as they went, but they did not cover all the ground; the "truth as it is in Jesus" must be something more fully meeting the need of man.

Accordingly, after his mind had been turned by various publications to the question of holiness by faith, he made his way to the Union meetings at Oxford, and there learned a secret of blessing through full surrender of heart and active appropriation of Christ by faith, which he never afterwards forgot. From this time the sense of despair, of helpless infirmity, of unsatisfied longing disappeared. A new joy and a new power had been discovered. This new discovery brought with it a new responsibility to make it known. Feeling this deeply, he first used what opportunities offered themselves to give a sober and dispassionate testimony to the value of the new form of teaching, and the new methods of imparting it. And then, in co-operation with Mr. Wilson, he created a new and special opportunity by erecting a great tent in his own parish for meetings for the promotion of Scriptural holiness. And from that year (1876) to this, without intermission, this Convention has been annually held.

His last invitation was written during his fatal illness, in 1883. But though his death on the eve of that gathering cut short his work on earth, he had presided long enough to give to the Keswick Convention a character of its own: by the quietness, earnestness, sobriety, and naturalness of his manner, he helped to redeem it from the charge of excitement; and by his serenity, unselfishness, teachableness, and love, he was able to establish a harmony of mind and feeling among the speakers that brought glory to God and good to souls in a very unusual degree.

"BY THE WAYSIDE.'

One cold rainy day in May, 1883, we came down a long hill, somewhat wearied with house-to-house visiting in the rain, and found a cottager with a boiling kettle willing to take us in. We found her desirous to know the truth, and on leaving one of the party said, "Friend, Jesus says to you, 'Come.' Will you with your heart say, 'Yes, Lord, I come.'" She assented, and, believing in her sincerity, one posted her Miss F. R. Havergal's "Royal Invitation."

Some time after we called again, to hear that the family had left. Their only whereabouts known was a large county forty miles away. A year or two after an invitation came to us to visit this county, and one evening our kind hostess pressed us to visit again a small village where opposition had been shown. We went, and had a well-attended meeting. At the close we were saying "Good-bye" to the people, when a woman came up and said, "Don't you know me?" We were ignorant, but soon found it was our entertainer on the rainy day. Both she and her husband were blessed by our rainy day visit, and were helping to the best of their ability in mission work in the village. Some months ago still more cheering news reached us of the little place and our friends.

T. S. H.

"THE LARGER HOPE."

It is hardly possible to exaggerate the dangers which must result from the teaching of what is called "the larger hope." The peril is not diminished, but rather increased, by the fact that it is often associated with otherwise evangelical teaching. We deplore it by whomsoever taught; but in the pulpits devoted to the preaching of non-evangelical doctrines it is manifestly less dangerous than when men who have won a position of influence as evangelical add this to their teaching. In the choice of some of its advocates and defenders we think that much of the subtlety of the serpent is displayed.

(1) Among other evils resulting from it, not the least is *the doubt it suggests as to the inspiration and infallibility of Scripture.* Those who have been accustomed to believe in the sufficiency and sole authority of the Word of God in all matters of faith can hardly retain that conviction while accepting the doctrine of "the larger hope." For its warmest advocate would hardly dare to claim that Scripture anywhere *asserts* it; while much of the teaching of our Lord and his Apostles seems to contradict it. To many it will assume the form of an *addition* to the message God has given, and what becomes then of the doctrine of the sufficiency of the Scripture? And since this addition seems to contradict other portions of the Word of God, what portions are afterwards likely to be accepted as infallibly true? Is it wise to run such solemn risks for the sake of declaring what, after all, on the showing of its advocates themselves, only "may be," when the Gospel contains so many verities which our hearers need to know and feel? Men should pause before they teach anything that would weaken the authority of the Divine Word.

(2) It is inevitable, also, that this doctrine will *weaken the force of the warnings and appeals of the Gospel.* There are many uttered by our Lord Himself, which could not be uttered at all by those who encourage men to "faintly trust the larger hope." Nor could such teachers repeat the terrible threatenings of the Apostle against those who "obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 6—10). The lie of the serpent in the garden, "Ye shall not surely die," finds its modern echo in the "larger hope"; but the echo is all the more dangerous, because uttered by those who are accounted preachers of the truth. Strange that ambassadors for God, who are sent to rebel subjects to offer terms of peace, should destroy the value of their own message by even a suggestion, that if the terms are not accepted, the threatened punishment *may not* follow!

(3) This doctrine cannot fail *to strengthen men in the habit of delay.* There is no greater hindrance to men receiving the Gospel than the spirit which says: "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off" (Ezek. xii. 27). The prospect of another opportunity in the future leads to present neglect of the Saviour's claims. But let men get hold of the idea that there is another chance hereafter for those who continue impenitent here; that, after all, there *is* some way of escape for those who do neglect the great salvation, the result can easily be guessed. Procrastination will become easier to them; the "more convenient season" will be put forward into the future world, and they will be strengthened in their present rejection of Christ.

These are serious results to charge upon a doctrine which is becoming increasingly popular. The question of continuing in fellowship with the advocates of this doctrine is troubling the minds of many who value, above all things, faithfulness to God's Word, while they tremble at the prospect of further divisions. Ezekiel was called to "prophesy against the *prophets* of Israel," because they "strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. xiii. 2, 22). Are not the advocates of this doctrine doing the same? And if they are strengthened in this by the fellowship of others, the question of separation must soon be decided. GEORGE WAINWRIGHT.

THE LEAVEN WORKING.

IN one of our Northern towns a short time since, a Congregational minister, in conversation, said, in regard to his approaching Sunday-school anniversary, "I select the hymns; I do not leave it to the superintendent or teachers." "Why not?" was the inquiry. "Well, very likely they would select hymns that I object to have sung in my church." "What hymns do you refer to?" was the next question. "Why, such hymns as 'Rock of Ages, cleft for me,' or 'Jesus, lover of my soul,' or 'There is a fountain filled with blood.' I am not going to have such hymns sung in my church." The Holy Spirit with his needed prescience might well cause Peter to write, "But there were false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in damnable heresies, denying the Lord that bought them, bringing upon themselves swift destruction" (2 Peter ii. 1).

Here is a man who evidently denies that we are "redeemed with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19). Here is deliberate refusal to use hymns which enshrine the chief truth of the Gospel, and which have been accepted for centuries by the whole church of God; and yet, sir, I suppose the Congregational Union is utterly powerless to remove this deceiver. There can be no question that the Scripture I have quoted applies in this case with incisive force. This man "*privily* brought in his damnable heresy." Had he clearly and honestly stated to the church of which he is pastor that he did not intend to have the hymns named sung, the church would never have elected him.

Of course, I can understand pastors of churches, in these days of departure from "the faith once for all delivered to the saints," drifting into the denial of Christ's sacrifice for sin; but in such cases moral integrity requires that they should at once resign their position. To enter a church, occupy its platform, and then subvert its recognised doctrinal teaching, is dishonesty of the worst possible type. I observe that the R.V. says of these men, they bring in *sects of perdition* (2 Pet. ii. 1).

Why do not these men act honestly? Let them take neutral ground, and propound their modern vagaries there. The spread and working of this accursed leaven is undermining the fundamental truths of the Gospel, and is defiling and corrupting in many directions. Let us make no mistake, nor suffer the cry of "Peace, peace" to arrest the watchman's needed alarm.

The difficulty of the position must be recognised. Men so utterly lost to honesty and truth, take courage from the fact that no Court exists which has power to stay their nefarious practices. They are aware, too, that if such a Court existed, and any man should formulate against them a definite charge of heresy, they would immediately become objects of sympathy, and be lauded up to the skies, as men suffering in the interests of liberty and truth.

That is how far we have come in these enlightened times. Certainly, if any man, however prominent, either could or would, in defence of revealed truth, prefer such a charge, he would be written down a narrow-minded bigot and a persecutor of his brethren. If any man wishes to be held up to ridicule and have opprobrium heaped upon him in these last days of what our Lord called "a wicked and adulterous age," let him either prosecute for heresy, or stand immovably for the defence and maintenance of the whole Gospel of Christ Jesus the Lord.

I freely confess that I have no anxiety for any prosecution for heresy. It is a law court rather than an ecclesiastical court which is needed. It should be practical on the ground of a gross breach of trust to proceed against these men. At present I see nothing open to us but resolute protest by word and pen.

There can be no question that the tolerance of these men in the denominational unions will cause many faithful men to come out of them. Better that ten denominational unions should perish than the great truth that "we have redemption through his blood, the forgiveness of sins according to the riches of his grace" (Eph. i. 7), should be denied, hidden, ignored, or misrepresented. It is not some theory of the atonement which is denied, but the doctrine itself; and "if the foundations be destroyed, what shall the righteous do?"

HENRY VARLEY.

DR. MARCUS DODS ON SCEPTICISM.

WE have received the following letters respecting the article under this title in our last:—

MY DEAR SIR,—Allow me, in a single word, while very busy, to express my *extreme satisfaction* with your article this week on Dr. Dods's paper. He promulgated very much the same views at a Free Church Conference in Glasgow a few years ago, and was taken to task for them publicly, *e.g.*, by our United Presbyterian Church minister, Dr. D. Young, of Glasgow; and yet it was Dr. M. Dods that the Committee in London applied to for a paper on a subject which was almost sure to give further publicity to his objectionable and dangerous views. Dr. Dods is a learned man, and said to be a good man; but he seems to be sadly lacking in judgment, not to speak of other things. A SCOTCH MINISTER.

SIR,—May I be allowed to point out one thing in connection with the article on "Dr. Marcus Dods and Scepticism," in your issue of June 20?

The writer of the article, in commenting on Dr. Dods's statement that Christ required of men only that they should follow Him, says that "'Jesus Christ and Him crucified,' 'Jesus and the Resurrection,' was an impossible Gospel then." That is to say he admits that what our Lord Himself preached to men was a Gospel that did not include, for instance, the Atonement.

Now our Lord said He offered men "rest," "peace," "forgiveness." He said He was "the Way, the Truth, and the Life." The modern evangelical—I use the word in a respectful sense, and I presume the writer of your article comes under the designation—says these things are given only by a Gospel that preaches the Atonement. But they were offered and given at a time when such a Gospel was "an impossible Gospel."

The logical conclusion seems irresistible. These blessings can be had without the preaching of that or any other special doctrine. Your writer's further statements about the Apostle's doctrine—which opens a large question—do not at all invalidate this conclusion.

Surely what men still need is no more than "rest" and "peace." Surely our souls cry out only to be shown "the way," taught "the truth," and to have "life" given to them. If this need could be and was met by Jesus Christ at the time when "the Gospel of the crucified Christ" was "impossible," why may it not be still so met, humbly but hopefully, by his ministers?

I am expressing no opinion as to the value or validity of the orthodox doctrine—a theological point. I am speaking solely to the point of its being essential to Gospel preaching and to Christianity. As a matter of simple fact, it was not essential either to Christ's preaching or to his Christianity. So preaching that does not hold to the forefront these special doctrines is not a "new path." Dr. Dods, rather than your writer, may quote Jeremiah's counsel: "Ask for the old paths and walk therein; and ye shall find rest for your souls." In that very path to which Dr. Dods wishes the presentation of Christianity to return, Christ Himself walked, and preached that very "rest." (It is interesting to note that in one column Dr. Dods is charged with seeking "new paths," and in the next with "going back beyond Pentecost." As to the latter point, if we do not so go back, where is our personal Jesus?)

There are many other things in your article one might notice, but I do not wish to take up your space. I write this note to state a sincere difficulty in connection with your writer's criticism, and I hope it has not been stated unfairly or uncharitably.—I am, &c., A STUDENT.

It is obvious that the Gospel, as preached by the Apostles, and as summed up in "Jesus Christ and Him crucified," and in "Jesus and the resurrection," was impossible before his death had taken place. But that atoning death had been foretold in all prophecy from God's sentence, "Thou shalt bruise his heel"; to John's testimony, "Behold the Lamb of God." It was foreshadowed in all the sacrifices, from the firstling of Abel's flock, to the paschal lamb slain and eaten the night before the crucifixion of our Lord.

The Son of Man had power on earth to forgive sins, and to give rest and peace, because He was about to make atonement for sin by his blood. He was, from the foundation of the world, the Lamb slain. God had honoured Him for four thousand years by the passing over of past sins, in the forbearance of God. And when He died, as the propitiation for sin, God's righteousness, in having so passed over the former sins, was made manifest.

The preaching which ignores the blood of Christ as the atonement for sin is a new path, inasmuch as the doctrine of the Old Testament is that, "It is the blood that maketh an atonement for the soul"; and of the New that, "Without shedding of blood is no remission."

John the Baptist said of Jesus, "Behold the Lamb of God, which beareth away the sin of the world." And Jesus said of Himself, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." So that, when our correspondent represents Dr. Marcus Dods as wishing the presentation of Christianity to return to a path which is not marked by the blood of atonement, he returns not to the old path, but strays into a new one, of which the Bible knows absolutely nothing.

As to going back beyond Pentecost, our objection is not that Dr. Dods magnifies the earthly life of Christ, but that he separates it from the doctrine which flows out from his death and resurrection. Our answer to the question, "Where is our personal Jesus?" is, "In heaven." There Stephen saw Him standing, and prayed, "Lord Jesus, receive my spirit." Thence he said to Saul of Tarsus, "I am Jesus, whom thou persecutest." The personal Jesus of our friend is Jesus before his baptism into death, of which He said, "How am I straitened until it be accomplished." The personal Jesus of Paul is Christ, who "died for all, that they which live should not henceforth live unto themselves, but unto Him which died and rose again for them. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." Peter's personal Jesus was the Christ by whose "precious blood we are redeemed, as of a Lamb without blemish and without spot, by whom we do believe in God, who raised Him up from the dead and gave Him glory, that our faith and hope might be in GOD."

Let me now ask my student-friend a question. Did the risen Saviour commission Paul to preach the Gospel, as stated in Acts xxvi. 16—18? If so, did Paul go beyond his commission, in preaching that "the Christ should suffer, and rise again from the dead, and that this Jesus whom I preach unto you is the Christ"? If not, is it dealing rightly by the souls of men to ignore or to depreciate the testimony commanded by the risen Christ?

THE WRITER OF THE ARTICLE.

HOME TEACHING FOR THE BLIND.—There are now about sixty Associations established in the British Isles for the teaching of the blind, carrying on their work very much on the same lines as the Home Teaching Society for the Blind, of which the thirty-second annual report has just been published. This excellent Society has eighteen teachers, all but one of them blind, who last year paid 48,500 visits to the homes of the blind of London and suburbs. The Society sadly needs more supporters. Particulars of its work, and copies of its interesting report, may be had from Mr. Ralph Tait, 31, New Bridge-street, Blackfriars, E.C.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XX.—HAGAR AND ISHMAEL CAST OUT.

GEN. xxi.

EVEN though we were hearing this story for the first time, and did not know of the terrible crisis to which we were approaching in the next chapter, we might be sure that something of the sort was imminent, and we should rest our conclusion on the fact of the stern discipline through which the great patriarch was called to pass. Faith is the expression of our inner moral life, and it cannot be exercised, in its loftiest form, so long as there is any obliquity of the heart, any hidden or unholy affection. These things must be cut away, or passed through the fiery discipline of sorrow, that, being freed from them, the heart may exercise that supreme faith in God which is the highest crown of human existence.

The Almighty Lover of souls knew the trial which awaited his child in the near future; and set Himself to prepare him for it, by ridding him of certain clinging inconsistencies, which would have paralysed the action of his faith, in the hour of trial. We have already seen how one of these, the secret compact between himself and Sarah, was exposed to the light and judged. We have now to see how one other matter, the patriarch's connection with Hagar and her child, was also dealt with by Him, who acts on us either as fuller's soap, or if that be not strong enough, as a refiner's fire.

In what way the presence of Hagar and Ishmael hindered the development of Abraham's noblest life of faith, we cannot entirely understand. Did his heart still cling to the girl who had given him his firstborn son? Was there any secret satisfaction in the arrangement, which had achieved one cherished purpose, though it had been unblessed by God? Was there any fear that if he were summoned to surrender Isaac, he would find it easier to do so, because, at any moment, he could fall back on Ishmael, as both son and heir? We cannot read all that was in his heart, but surely some such thoughts are suggested by the expressions which to this hour record the history of the anguish of this torn and lonely heart; as one darling idol after another was rent away, that it might be cast naked and helpless on the omnipotence of the Eternal God. "The thing was very grievous in Abraham's sight" (ver. 11).

Not a few who read these lines sigh to possess a faith like that which Abraham had; which staggers not through unbelief; a faith to which God cannot give a denial; a faith which can open and shut heaven, and to which all things are possible. But are you willing to pay the cost? The cost of suffering; the cost of rending from your heart all that would frustrate the operation of so glorious a principle; the cost of seeing one cherished idol after another cast out; the cost of being stripped even to nakedness of all the dear delights in which the flesh may have found pleasure. "Are ye able to drink the cup that I drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able." You hardly realise all you mean when you say so much; but it shall be revealed to you step by step; and nothing shall be too difficult, all being measured out according to your strength by Him who knows our frame and remembers that we are dust. Let us not, then, dread the pruning-knife, because it is held by the hand of One who loves us infinitely, and who is seeking results that are to fill our hearts with eternal gratitude, and heaven with praise.

This final separation from Abraham of ingredients which would have been prejudicial to the exercise of a supreme faith was brought about by the birth of the long promised child, which is alluded to at the commencement of this chapter, and which led up to the crisis with which we are now dealing.

"The Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken." It is impossible to trust God too absolutely. God's least word is a spar of imperishable wood driven into the Rock of Ages, which will never give, and on which you may hang your entire weight for evermore. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

But we must be prepared to wait God's time.—"Sarah bare Abraham a son in his old age, *at the set time* of which God had spoken unto him." God has his set times. It is not for us to know them; indeed, we cannot know them; we must wait for them. If God had told Abraham in Haran that he must wait for thirty years until he pressed the promised child to his bosom, his heart would have failed him. So, in gracious love, the length of the weary years was hidden, and only as it was nearly spent, and there were only a few more months to wait, God told him that "according to the time of life, Sarah should have a son" (xviii. 14). The set time came at last, and then the laughter which filled the patriarch's home made the aged pair forget the long and weary vigil. "And Abraham called the name of his son that was born unto him, whom Sarah bare unto him, Isaac" (laughter). Take heart, waiting one, thou waitest for one who cannot disappoint thee; and who will not be five minutes behind the appointed moment; ere long "your sorrow shall be turned into joy."

"A woman, when she is in travail, hath sorrow, because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born unto the world." That joy may give the clue to the unwonted outburst of song on the part of the happy and aged mother. The laughter of incredulity, with which she received the first intimation of her approaching motherhood (chap. xviii. 12), was now exchanged for the laughter of fulfilled hope. And she gave utterance to words that approached the elevation of a rhythmic chant, and which served as the model of that other song with which the virgin mother announced the advent of her Lord. So Sarah said, "God hath made me laugh." And long after, one of her daughters said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He that is mighty hath done for me great things, and holy is his name." Ah, happy soul, when God makes thee laugh! Then sorrow and crying shall flee away for ever, as darkness before the dawn.

The peace of Abraham's house remained at first unbroken, though there may have been some slight symptoms of the rupture which was at hand. The dislike which Sarah had manifested to Hagar, long years before, had never been extinguished, it had only smoldered in her bosom, waiting for some slight incident to stir it again into a blaze. Nor had the warm passionate nature of Hagar ever forgotten those hard dealings which had driven her forth, to fare as best she might in the inhospitable desert. Abraham must have been often sorely put to it to keep the peace between them. At last the women's quarters could conceal the quarrel no longer, and the scandal broke out into the open day.

The immediate occasion of this open rupture was the weaning of the young Isaac. "The child grew, and was weaned: and Abraham made a great feast the day that Isaac was weaned." But amid all the bright joy of that happy occasion, one shadow suddenly stole over the scene, and brooded on the mother's soul. Sarah's jealous eye saw Ishmael mocking. It was hardly to be wondered at. The lad had recently suffered a severe disappointment. He had grown up as the undisputed heir of all that camp, accustomed to receive its undivided loyalty, and it was very difficult to view with equanimity the preparations made in honour of the child that was destined to supersede him; and so, under the appearance of sportive jesting, he jeered at Isaac in a way which betrayed the bitterness of his soul; which indeed he was at no pains to conceal. This awoke all Sarah's slumbering jealousy; which may have often been severely tested during the last few years by Ishmael's assumption and independent bearing. She would stand it no longer. Why should she, the chieftain's wife, and mother of his heir, brook the insolence of a slave? And so she said unto Abraham with a sneer and the sting of the old jealousy, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac."

We cannot but recall the use which the great Apostle makes of this incident.—In his days the Jews, priding themselves on being the lineal descendants of Abraham, refused to consider it possible that any but themselves could be children of God, and the heirs of promise. They arrogated to themselves exclusive privileges and position. And when large numbers of Gentiles were born into the Christian Church beneath the first preaching of the Gospel, and claimed to be the spiritual seed, with all the rights pertaining thereunto; they who, like Ishmael, were simply born after the flesh, persecuted them which, like Isaac, were born after the Spirit. Everywhere the Jews set themselves to resist the preaching of the Gospel, which denied to them their exclusive privileges; and to harry those who would not enter the Church through the rites of Judaism. And, as the result, the Jewish nation was rejected, put aside, cast out. Succeeding ages have seen the building up of the church from among the once persecuted ones, whilst the children of Abraham have wandered in the wilderness fainting for the true water of life (Gal. iv. 29).

But there is a still deeper reference.—Hagar, the slave, who may even have been born in the Sinaitic Desert, with which she seems to have been so familiar, is a fit representative of the spirit of legalism and bondage, seeking to win life by the observance of the law, which was given from those hoary cliffs. "Hagar is the covenant of Mount Sinai in Arabia, which gendereth to bondage, and is in bondage with her children" (Gal. iv. 24, 25). Sarah, the free woman, on the other hand, represents the covenant of free grace; her children are love, and faith, and hope; they are not bound by the spirit of "must," but by the promptings of spontaneous gratitude; their home is not in the frowning clefts of Sinai, but in Jerusalem above, which is free, and is the mother of us all. Now, argues the Apostle, there was no room for Hagar and Sarah, with their respective children, in Abraham's tent. If Ishmael was there, it was because Isaac was not born. But as soon as Isaac came in, Ishmael must go out. So the two principles, of legalism, which insists on the performance of the outward rite of circumcision, and faith, which accepts the finished work of the Saviour, cannot co-exist in one heart. It is a moral impossibility. As well darkness co-exist with light, and slavery with freedom. So, addressing the Galatian converts, who were being tempted by Judaising teachers to mingle legalism and faith, the Apostle bade them follow the example of Abraham, and cast out the spirit of bondage which keeps the soul in one perpetual agony of unrest.

You, my readers, are trusting Christ; but, perhaps, you are living in perpetual bondage to your scruples, or you are always endeavouring to add some acts of obedience, by way of completing and assuring your salvation. Ah! it is a great mistake. Cease to worry about these legal matters. Do not always imagine that God's love to you depends on the performance of many minute Acts, concerning which there are no definite instructions given. Trust Christ. Realise his wonderful and complete salvation. Work not towards sonship, but from it. Cast out the bondwoman and her son. Live the free, happy life of Isaac, whose position is assured, and not that of Ishmael, whose position is dependent on his good behaviour. "The servant abideth not in the house for ever, but the son abideth ever."

The remaining history is briefly told.—With many a pang, as the vine bleeding copiously when the pruning knife is doing its work, Abraham sent Hagar and her child forth from his home, bidding them a last sad farewell. In the dim twilight they fared forth, before the camp was astir. The strong man must have suffered keenly as he put the bread into her hand, and with his own fingers bound the bottle of water on her shoulder, and kissed Ishmael once more. And yet he must not show Sarah how much he felt it. How many passages in our lives are only known to God!

Yet it was better so; and God provided for them both. When the mother's hopes were on the point of expiring, and the lad lay dying of thirst in the scorching noon, under the slender shade of a desert shrub, the Angel of God stayed her sobs, pointed out the well of water to which her tears had made her blind, and promised that her child should become a great nation. Ishmael would never have developed to his full stature if he had perpetually lived in the enervating luxury of Abraham's camp. There was not room enough there for him to grow. For him, as for us all, there was need of the free air of the desert, in which he should match himself with his peers, becoming strong by privation and want. That which seems like to break our hearts at the moment, turns out in after years to have been of God. "And God said unto Abraham, Let it not be grievous in thy sight; in all that Sarah hath said unto thee, hearken unto her voice."

One more weight was laid aside, and one more step taken in the preparation of God's friend for the supreme victory of his faith, which we are to consider in our next.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XVII.—"I DREAMT I WAS DEAD."

"I have had that bad boy in my black books for several years," said the Rector, "I was obliged to punish him in many ways, and at last, for the sake of the other boys, I expelled him from the school. I do not usually send a boy away for being bad, but this one is an exception. He is a most audacious fellow but I keep on praying for him."

The boy in question persisted in coming with other lads to the services in the church, and even remained behind to the after meetings.

One evening I ventured to speak to this uncultured youth; but, receiving very unsatisfactory answers, I left him to himself, but would not allow him to interfere with the other boys or hinder them. Upon another occasion I was led to speak kindly to him about his soul, and he let me go on so long without interruption that I really began to hope the word was making an impression upon him. Suddenly, to my surprise and disappointment, he turned towards me, and said, "I havn't heard a word you've been talking, and don't want to. You're not a-going to catch me like that—don't ye think it."

"I am sorry for you," I replied. "It will be your loss more than mine."

The following evening I happened to be preaching in another church, a mile or two further off. My young incorrigible was there also, but this time he was sitting alone, and, I thought, looking a little sad. After passing him by once or twice, I looked at him, and said, "You are here; you seem to like coming to church, wherever it is."

He did not answer, or even look up, so I continued, "I wonder whether you mean to give your heart to God."

He muttered, "I had a dream last night."

"Indeed!" I replied, "what was it about?"

He said, "I did not like it. I dreamt that I was dead, and being carried away to hell."

The poor boy had evidently not yet recovered from the fright he sustained in that dream. I said to him, "You know that dream must come true if you do not give up. You had better do so at once. Shall I pray with you?"

He made no answer. I said, "Have you been praying for yourself?"

"Yes, I have," he muttered in a sullen way, with his head still bent down, "as well as I could."

"What did you ask for?"

"I prayed God not to kill me yet."

"But what is the use of keeping you alive if you will go on in your bad ways, and set such a bad example to others? You had far better give up, I say."

"I will," he responded, in a mournful voice; "I didn't like my dream."

"Let us kneel down, then, at once. What is your prayer? What shall we ask for?"

"Ask the Lord God," said the boy, "to save me like Josey; he is downright good now. I should like to be like him."

"We need not ask God to save you after any particular pattern," I said: "you had better ask Him to save you, and let Him do it as He will."

"Oh, Lord God, do save me," he cried out. "I am bad, and I feel very bad; oh, do save me!"

I told him that God loved him, and would rather save him than not, and that Jesus Christ died for him. "He shed his blood on purpose to procure your pardon. If you believe this, thank Him for his love to you."

This wicked lad was soon changed, and brought from death into life. He was, as he said of himself, that happy that he could not help going to "tell the chaps about himself."

Now he attended the Bible-class where he used to be such a trouble, but in a very different spirit. He was a brand plucked out of the burning, and one who was not ashamed to manifest the great change which had been wrought in him.

This boy had been a kind of ringleader among his associates, and now he was disposed to hold his place, and use his influence for good. He did not aspire to rule, or apparently make any effort for this, but it was in him, as if born to do so. He had only to speak, and other boys did as he suggested. In a very short time he was the means of bringing in numbers of the lads who were his followers, that is, those who had not already submitted to God before he did.

His example and stedfastness were a great help and encouragement in the class, as well as in the neighbourhood in which he lived.

It was so remarkable that a lad who had manifested such dislike and even opposition to all good things should have been the subject of the rector's prayers, should have persisted in coming to the services, though he said he would not yield, and should have been arrested through a dream.

Humanly speaking, he could have easily declined himself, and, besides this, have drawn away other lads with him, but he did not.

Instead of doing so, we find him at the special services; and though he was so rude to me, yet I was led to speak to him, to care for his soul, and at last was instrumental in leading him to the Saviour.

Shall we say that this is special favouritism? Does not God love other sinners in the same way?

God is not responsible to us for his doings or ways. He doeth as He will, and is perfectly free to do so.

However remarkable this lad's conversion may have been, I think no one can consider the history of his own conversion without seeing signs of Divine interposition also. We cannot fail to observe that circumstances which had no connection with one another came together, and persons who had no agreement or intercourse with one another were made to work together to the one end of bringing us to conviction and conversion.

In this way, more or less, God's Spirit strives with every soul, and when there is yielding the strivings of the Spirit are more closely applied. On the other hand, when there is no yielding, but rather an opposition to the reasonable calls of the Spirit, there is a hardening process, which ends in the rejection of that soul.

God cannot deny Himself, or alter his own law. As a man sows so must he reap; if he sows resistance he reaps resistance. If he sows procrastination he reaps procrastination; but if he sows submission to God and acceptance of his offered salvation, he receives salvation to the joy of his soul. God says, "Whosoever will may come." The elect are those persons who willingly fall in with God's plan, and the non-elect are those who do not.

THE AFRICAN SLAVE TRADE.—Cardinal Lavigerie, Archbishop of Algiers and Carthage, preached on Sunday, July 1, in St. Sulpice, Paris, on the African slave trade. The evidence brought forward was heartrending. No fewer than 400,000 slaves are annually brought down to the coast to be sold. Add to this number the massacres provoked by resistance, the deaths caused by cruel treatment, and the fact that only one-fifth of those who begin the journey live to end it, and it is easy to calculate that at least two millions of our fellow-creatures are yearly victims to the still existing slave trade. The Cardinal closed by saying, "We ought not to content ourselves by stating the evil. Means must be sought to remedy it. France, England, Italy have already done much to free the slave, but we must not stop. Formerly military orders were formed to defend the weak. Let a new crusade—a pacific one—be begun to-day; let those young men whose hearts are moved by generous impulses begin to organise a defence against the slave trade. Spread the story, speak to all, Christian or non-Christian, and tell them the cause to defend is that of humanity."—*Le Christianisme.*

PLAIN WORDS ON PLAIN SPEAKING.

Mr. J. Townsend Trench recently delivered an eminently practical address at a meeting of Methodist local preachers, in Dublin. After some remarks on the use of the voice, he spoke of the Divine message which the preacher has to convey to the people.

His first piece of advice was, in the words of the Lord to Jeremiah, 2500 years ago:—"Be not afraid of their faces." If you are afraid of either the "goodies" or the "badies," and I am not sure which are the severest critics, you had better clear out, and take to scribbling, shoemaking, or some other respectable business, as you are certainly not fit to be a King's messenger.

Secondly. Make them understand you. A man said to me some time ago, "The worst of you is, that if you preach any wrong doctrine, you will destroy us, for you are sure to make us understand it." Well, preach the truth if you know it, and if you do not, you had better hold your tongues until you do.

Thirdly. Seek not your own glory. If you do that, you are done for; and yet of all temptations this is the most powerful. "Well preached," whispers the devil in your ear, as you leave the pulpit. "Lord, help!" you exclaim. "Now, devil, pass on."

Fourthly. Don't offer the Lord what costs you nothing. If you think you can preach without study, you are labouring under a great delusion. I preach very little; moreover, my sermons are no great things, but I never preach one that does not cost me from four to six hours' study.

Fifthly. Don't preach beyond your experience. If you do, your audience will find you out before you have been at it for ten minutes, and God will find you out earlier still. I once heard a man preach on "Christian Perfection," and after the service I went up to him and said, "Excuse my asking, sir, do you experience all you have been urging upon me?" He replied, in a very flurried way, "Well, I am afraid I have an engagement now, but I will see you about it some other time." And off he went.

Sixthly. Avoid politics in the pulpit. You have enough to do with the passions of the heart, the reasonings of the intellect, the ambitions of the soul, without degrading celestial interests by importing partisan politics into the pulpit.

Seventhly. Heat the iron before you try to mould it. Remember that you have a difficult work to perform, and do it with common sense, or rather with uncommon sense. But in the citadel which you have to storm you have always a friend, namely, the man's own conscience. That tells him that religion is right, and that he had better surrender.

In conclusion. You will find that your attainment in method, and achievement, and also in result, will be pretty much according to your faith and your works. Go in for a big thing while you are about it, and at last the Saviour's own hand will place on your immortal brow a crown, whose glittering gems will forever reflect his smile of approbation.

SARDINIA.—In May, 1887, Mr. John Thomas, of Sassari, Sardinia, a colporteur of the British and Foreign Bible Society, was arbitrarily arrested, by order of the Mayor of Busachi (Province of Cagliari), and detained for seven days in prison, as "a seller of prohibited books." Legal proceedings were immediately taken by the proper authorities. At the trial of the case, the Mayor and carabineer were both sentenced to six months' imprisonment, and to a fine of 100 frs. (£4) each. They are, besides, prohibited from taking part in any public office for three months; they have to pay costs of trial, and also give indemnity to the injured party. It is said that they intend appealing against the sentence; but it is hoped that the Higher Court, even if it modify the sentence, will not in any way weaken its moral value, which is that of a decided victory for the Gospel and for liberty.

THE STEWARDSHIP OF MONEY.*

THE PRINCIPLE OF THE TITHE.

The principle of proportionate giving is manifestly inculcated both in the Old and New Testaments. It is not a question of what we "choose to spare," but what God requires us to *set apart* for sacred objects. To the question, "How *much* must I give?" the short reply must be, "According to some general rule, qualified as to special applications."

To such as are content to be guided by the statements and analogies of Scripture, preponderating force will be found to attach to the principle of the tithe. It is, for one thing, the most ancient form and method of consecrating income to the service of religion.

Tithe-paying was not simply a Mosaic law. Abraham paid tithes, hundreds of years before Moses was born; so did Jacob; so, presumably, did all the patriarchs. In giving the law to Moses the first mention of the tithe is the simple statement—"The tithe *is* the Lord's." Not *shall* be, but *is;* and it was *twenty years* after this before God directed that the Levites should be supported from it.

A word of qualification on both sides of this subject:—

(1) Cases exist where men have small incomes and large or sickly families. Whilst it is no part of our aim to press the principle against such, it remains true that some advantage and blessing will follow—even in such exceptional cases—where some definite portion of income is consecrated.

(2) On the other hand, there are thousands of cases where *one-tenth* would be utterly inadequate as an offering to the Great Giver of all. Where there is an ample income, and the family claims are very small, one-eighth, one-sixth, one-fourth, or even one-half, given to benevolent and Christian objects, would not in such cases be disproportionate giving. The following inspiring example is given as illustrative of this principle.

A friend of the writer's commenced married life on £180 a year. He then gave one-tenth. His income rose in two years to £220, when he and his wife argued thus: "If when we had £180 we could give one-tenth, and live on £162, we ought *now* to give on a *higher scale*"; so an eighth of £220 was set aside. When the income rose to a higher figure one-sixth was given; and now, having "honoured the Lord with his substance," the promise has been fulfilled. His present income is, probably, from £800 to £1000 per annum, and one-quarter is now devoted to charitable and religious objects.

Systematic giving will be easy in its operation, and blessed in its results, in proportion as we can regard it in the light which will be thrown upon it in eternity; and can carry into it the sense of not being simply a duty which we are bound to discharge, but a privilege which it is our happy lot to enjoy.

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* From Conscience and System in the Stewardship of Money. By A Business Man. 2d. *Morgan & Scott.*

CHRISTIAN EVIDENCE SOCIETY.—The seventeenth annual report of this Society tells of much earnest effort. Appended thereto is a full report of the instructive speeches delivered at the annual meeting in May last. The scheme of study for 1889, in connection with Christian evidence examinations, and all information respecting the Society, may be obtained from 13, Buckingham-street, Strand, W.C.

A JUDGE ON GAMBLING. — Mr. Justice Stephen, at Manchester Assizes, a few days ago, when dealing with a disgraceful gambling case, said, "If I had my way, betting would be not only void, but illegal and immoral." Mr. Justice Stephen thinks that if the public would only give proper attention to the matter, the change he thus indicates could be effected. "Here, therefore," says *The Methodist Times*, "is something practical for all Christian men to do. Let them seek to create such a public opinion as will compel the Legislature to suppress by law the terrible evil of gambling."

GOD'S TOUCH.

I've read how one with household care
Engrossed, did yet betimes repair
To God's own Word, to quiet there
    Her busy, anxious soul.
Unnumbered toils the morn had brought,
Her hand turned feverish at the thought
Of all her tasks, and how she ought
    To compass well the whole.

But soon these words: "His touch He laid
Upon her hand; the fever stayed,"
With life her weary frame pervade,
    With joy her bosom fill.
In such, with Hagar's opened eye,
She sees a well of water nigh,
And, drawing thence a full supply,
    Her quickened pulse grows still.

Would'st thou, by thronging duties prest,
In place of tumult, toil, unrest,
Have peace divine within thy breast
    Which none can understand?
Look up, the helpful pity claim
Of Him to heal all woes who came,
His soothing touch is still the same
    On every fevered hand.

M. A. C. M.

BOSTON OPEN-AIR PREACHERS.

For some months now Mr. W. F. Davis has been in prison at Boston, Mass., for having infringed a city ordinance by preaching on Boston Common on a Sunday. The decidedly Christian portion of the community has all along shown its indignation at the severe treatment extended to Mr. Davis, and meetings have been held by way of agitating for the repeal of the obnoxious ordinance. Deputations have waited upon the City Council, and argued that the ordinance was unconstitutional, unnecessary, and an interference with free speech, and it is gratifying to learn that a great impression has been made on public opinion.

Recently the entire question of allowing open-air preaching on the Common was discussed at great length in the City Council. The result is briefly referred to by Mr. Davis in a letter to us from "Cell 20, Suffolk Jail, Charles-street, Boston, Mass. He says: "Some idea of the progress of public sentiment may be formed by considering that, while twenty-five have now voted for repealing the ordinance, and twenty-four for retaining it, a year ago I did not know of a single member in favour of repealing the ordinance."

One of the members of Council, in the course of the debate, as reported in *The Boston Evening Traveller*, said of Mr. Davis: "I know no person who has been so self-sacrificing in his life as that man has. He is a graduate of Harvard College, who went and took charge of the North-end Mission, and lived in that vicinity with his family, and carried on the work connected with that mission: a man who leaves all the society he has here, and goes out to the lumber regions of the West during the winter. He is an educated man, and I say that a man who does that is not a crank, but has a spirit within him that many of us may do well to emulate."

It is devoutly to be wished that measures for Mr. Davis's release will soon be consummated, and that open-air preachers will have secured to them in Boston opportunities such as are available in other large cities in the United States.

[I met Mr. Davis at Northfield, at Mr. Moody's first Convention. He is a worthy, unworldly, courageous, conscientious and longsuffering man of God, and his wife is a patient, faithful, much-enduring help meet for him.—R. C. M.]

THE POLYTECHNIC INSTITUTE has received the munificent gift of £1500 from an anonymous donor.

BISHOPS ON MISSIONARY WORK.

During last week several Colonial and missionary Bishops delivered afternoon addresses in St. Paul's Cathedral. It had been publicly announced that the addresses would deal with the missionary work of the bishops' dioceses; but the Bishop of Sydney, who occupied the pulpit on Monday, said nothing of special operations in his diocese, nor did he speak of its peculiar needs. Taking for his text 2 Cor. x. 15, 16, he dwelt in general terms upon the duty of the Church in relation to Colonial evangelisation. He urged the great importance of Englishmen doing their utmost to Christianise the civilisation of the future in the new countries of the world, and indicated some of the evidences that God has imposed a great duty in this direction upon the British people.

THE BISHOP OF COLOMBO

spoke on Tuesday on work in Ceylon. The population of the island is between two and a half and three millions, of whom about one-tenth are Christians. The people are divisible into three classes—the Cingalese, the Tamils, and the Mohammedan Arabs. Having remarked upon the characteristics of these, the Bishop related the circumstances of the introduction of Roman Catholicism into the island about the year 1500. Ever since then there has been much profession of the religion of Christ; but the hold of the truth upon the people has not been very firm, as from time to time large numbers of converts have openly relapsed into heathenism. The work of the Church of England in the island embraces a threefold endeavour: the evangelisation of the heathen, the pastoral or parochial building up of Christians, and the organisation and unifying of the diocese. An important element in the population is the European, which now reaches 5000, and includes a very large proportion of the culture and wealth of the community. Among the Buddhist Cingalese, a specially vigorous mission is prosecuted. Every effort possible is made, however, to reach the heathen by the advance of actual church work. Each parish is, as far as possible, a centre from which the light radiates into the darkness around. The native clergy are supported by their own flocks, and they take their places alongside the European clergy in church councils. In conclusion, the Bishop contended that by comparing Ceylon as it is with Ceylon as it was, we may form some idea of what Christianity has done for the island.

THE BISHOP OF CENTRAL AFRICA,

on Wednesday, delivered a very interesting address, on work in the Dark Continent. Having spoken vigorously of the duties of European Christians in the matter of evangelising the heathen, he said: When I go, even a very little way, into that great country, I find numbers of people who have not only never heard the Gospel, but have never even seen the face of anyone bearing the Christian name, or recognising the Lord Jesus Christ as the Saviour of his life. Instead, however, of pouring into Africa to give her new life, and to impart to her their light and civilisation, Christian nations have poured into the country to rob her of her sons, to take them off by the thousand into their own lands, and to hold them in captivity.

It has been asserted that the natives of Africa are not capable of receiving those high mysterious truths which make up the sum of our religion. But God has put no such difference as that allegation implies between races and peoples of the world. He has made of one blood all nations, and the Gospel of our Lord Jesus Christ is thoroughly adapted to the necessities of every tribe on the face of the earth. It is not for us, however, to treat the African as if he were a European, nor must we send an essentially English civilisation to him. But if you take a natural and noble course, and send to Christianise him in his own social and political surroundings, you will see that he is as capable of being civilised and Christianised as people of our own country are.

The people are capable of work. I have had porters carrying loads of sixty pounds' weight on their heads, fifteen hours a day, for stretches of a month at a time. The love of travel is innate in many of them, and to do what I now relate shows that they must have great capacity for hard work for lengthened periods. If you could see these Africans living in their own way before ever coming into contact with Europeans, you would realise how very far they often are from being savages, and I am sure you would shrink from applying that title to them any longer. Take their agriculture. Far away from any part of the country where Europeans have influence, I have found extensive fields of maize and peas, evidently highly cultivated, and cleared most carefully. The peas are in ridges over a great extent of country, implying very great care and labour.

If we look at the way in which the chiefs govern the country, we find the same interesting features. Many of the chiefs are far removed from irresponsible autocrats, and really govern by persuasion and constitutional methods. I remember one who was so employed all day long administering justice, that he was only able to come at an early hour in the morning to see me occasionally. His life was one of hard work, and his methods were entirely constitutional. Then, again, there is an African chief, with whom I feel it a privilege to be on terms of intimate friendship. He tries to govern his people on thoroughly constitutional and Christian principles, and his only wish, in all his ruling, is to do what he believes is the will of God. That chief is at the same time most careful to act according to the well-known customs of his country, so far as those customs do not militate against Christianity.

The truth is, there are two sides to native life and character in Africa, as also there are in this country. If strangers were to visit this city of London, they would have to report that there are two sides to the life of its inhabitants. Moreover, if anyone were to set himself to make out a case against our own civilisation and the life of our country, he might draw a very dark picture, I have no doubt. So it is with Africa. But there is also the brighter side of which I have spoken, and it should redeem the people from being stigmatised as savages.

When they are influenced by Christianity, and their desire for knowledge has been in some measure satisfied, there is plenty of intellectual capacity in the Africans. Going among tribes speaking five or six different languages, I have been constantly obliged to speak through an interpreter. I know one man who has acted as an interpreter, who was brought up in slavery. He will take his stand by my side when I am preaching, and after I have spoken for twenty-five minutes, he will preach my sermon off in his own language with earnestness and eloquence.

The Africans also value their Christian privileges. In the kingdom of Uganda there has been a terrible persecution of Christians. Twenty young men had their arms cut off, and were cast into the fire. As the flames wrapped them round, they sang a Christian hymn. While the martyrs were suffering, other natives were seeking the truth. They came by night, and asked the missionaries to prepare them for baptism to take the places which their brethren had occupied in the ranks. Certainly, if you number the Christian converts in that part of the country, you will find they are but few, compared with the masses of the people. But why? Because the number of missionaries that have been sent from this country have been so few. Our great need is to train a native ministry, and for this we need labourers, such as conduct the theological colleges of this country. We have growing up now under our care many promising young men who may do good work in the future, if only their training is committed unto qualified hands.

Having spoken of mission work as active compliance with the Lord's command to "preach the Gospel to every creature," the Bishop alluded to recent eulogies of Mohammedanism. Of those who had declared the religion of Mahomet more suited than Christianity to the state of the natives of Africa, he said, if they had lived in that part of the country where he had spent the past four years, they would never venture to open their mouths on the subject again. In conclusion, he called for more labourers to enter the African mission field, especially to assist in training a native ministry.

THE BISHOP OF JAPAN,

on Wednesday, made some appropriate references to Christian activity in the "Britain of the East." Having shown it to be the duty of the Church to proclaim the Gospel throughout the world, he mentioned Japan as emphatically an "open door" at the present time. Japanese youths have visited Western lands with the avowed object of learning our modes of thought and methods of government. In the higher schools and universities of the country the English language is largely used as a medium of education, and thus our literature is opened to the students. The latest inventions of our civilisation are very freely adopted, and even our atheism and agnosticism have their believers and professors. Can it be doubted, inquired the Bishop, that the Church has been called to bear witness for Christ in Japan? In part that call has been responded to. Let me bear my testimony with all gratitude—as one who has had an opportunity of seeing the missionary work of the Church in many countries — to the special excellence of the band of churchmen and churchwomen who are in Japan working for God. Some of them, in intellectual capacity and spiritual devotedness, are in the first rank of those who represent us in heathen lands.

The task which is set before these workers is very difficult, inasmuch as, having renounced the ancient creeds, the people are open to other influences besides that of the faith of Christ, There is, however, reason to believe that the preaching of the word of the cross will produce in Japan a strong Christian type. The persecutions of two centuries and a half ago show that suffering for the cause of Christ will be borne as readily in Japan as it was borne by Christians in the first century.

Patriotic and independent, the Japanese are not disposed to rely upon foreign missionaries, but they wish the new faith to be promulgated by people of their own nation. At present there are two needs: (1) Funds to support more mission workers, men and women alike; and (2) that young men going to the country to fill business posts shall realise that a heavy responsibility rests upon them as Christians living among heathen. On this latter head, the Bishop said: a Christian man in heathendom cannot but be a missionary—we will use no lower term—of Christ, or an antagonist of the Gospel. No neutral position is possible. Determine, then, I pray you, to enable us to reverse the judgment which has so far held good, that in no Eastern cities does the Gospel make such slow progress as in the open ports.

THE BISHOP OF CHICAGO,

who delivered the address on Friday, spoke on mission work in general, from the standpoint of God's loving provision and man's great need, and urged his hearers, by their influence and prayers, by their benefactions and sympathies, to show themselves co-workers with God, in the bringing back of a fallen race to the Divine favour and life, by diffusing knowledge of the Gospel of Christ.

For the Young.

THE LITTLE STRANGER.

By Miss Gardner, Calcutta.

She was rather a little girl, this Ahmadi, about whom I am to tell you, and not a very pretty little girl either. She was about eleven when I first knew her, and had been married four years. In the country where Ahmadi lived, it was not necessary to be either old, or pretty, to be married, for it was a country in which *every* little girl was expected to be married, long before she was through playing with her dollies. Nor was it necessary that she should see her husband, or know anything about him, until after the marriage ceremony was performed. All the arrangements were made by her father, and mother. So it happened one day, a day after a whole week of gayety and feasting, and all sorts of strange ceremonies, Ahmadi found herself possessed of a husband, a lad of twelve or thereabouts. When, at last, she got a good look at him, he did not please her at all, and he on his part did not seem to think much of his little girl wife. In fact they did not fancy one another.

This, however, did not matter much, in the beginning, as they were only children, and played about at their different plays, he going in and out as he pleased, she shut up within the house, and with the exception of an occasional beating, which the young lord saw fit to give his slave, nothing of much importance happened. But as time went on, and the boy grew older and stronger, the beatings became more and more frequent, and the cries of the little girl more pitiful, if there had been anybody to be moved with pity for her, but there was not. As she grew older, she was delicate and sickly, the constant state of fear in which she lived not being a good way to bring about a healthy, physical condition. Her father-in-law joined with his son, and lent the energy of his stronger arm when that of the younger man seemed not sufficient for their cruel purpose.

At length however, the poor child's condition reached the ears of her mother, and the mother-heart moved with love and pity went to her child, and finding things even as she had heard, she took her little one away, back to her own home. But this did not suit the brutal instincts of the young husband. He must have her near him, that he might vent the ill humour of his cruel disposition upon her as often as he liked. The mother refusing to let the little one go back, he took the case to law, and lost it, being bound over to "hold the peace" for six months. During this time Ahmadi lived with her mother, enjoying her tender care, and love.

But by and by the six months passed away, and again the going back stared them in the face. They could not bear the thought, the child clung to the mother and cried "Don't let me go." But what could she do? The law could no longer afford them a protection. If they stayed where they were, the husband would claim his wife, and go she must. So they resolved to go away, and helped by the missonaries who had been their friends through all this heavy trial, they fled to Calcutta, to them a foreign land. Here she is, with her mother, and has been here for the last two months. The little Ahmadi is getting to be bright and cheery, but the mother carries about a weary sad face, that it makes one's heart ache to see. She has not learned Christ, and of course the burden of this great affliction must seem heavy indeed. When she learns what a Friend she has in Jesus, how the way will lighten before her!—*Missionary Link.*

VISITING A CHINESE MANDARIN.

By Mary E. Scott, Ta'ning, China.

This morning (Feb. 20) we had our first visit from a "Tai-tai," or Mandarin's wife, and she proved an interesting and intelligent woman. Her servant and her younger son accompanied her; and another very nice woman, and two or three younger ones followed in her train. The Tai-tai's husband, who is one of the under Mandarin's in this city, is a very interesting man. He knows Shanghai, Yanchau, and other cities in the South, and is generally interested in steam cars and all foreign things. We were able to give the Tai-tai a simple remedy for her little boy, who was rather out of sorts, and, of course, we asked the Lord's blessing on it. Altogether she seemed very favourably impressed with her visit, and ended by inviting us to go and visit her, promising to send her servant for us. We are asking the Lord to save all the household.

Two days later Elder Chang went to a village about five miles away, whence the people had sent a message asking him to go and explain the Gospel to them. We were making the most of our time to get some letters written, when the Tai-tai's servant and her little son appeared to conduct us to her house. We were soon ready, and on our way; but our surprise was great when our guide clambered down a ruined wall, and we espied the Tai-tai waiting to welcome us. The house was rather, not to say very, dilapidated, but the room we were asked into was one of the most refined and comfortable Chinese rooms that I have seen, and there were several foreign things about. There was more glass in the windows than we can boast, and actually two clocks, whose merry ticking sounded delightfully home-like; whether they told the true time of day or not need not be said. The room was not large, and at one end there was a very comfortable k'ang (used as a bed, couch, and settee), upon which we were invited to sit. Then, as I remember noticing in the South, there were, instead of a wardrobe, numbers of boxes, piled up one on the top of another.

Opposite the window there was a couch, evidently arranged for opium-smoking, for upon it was a tray, with the lamp and other apparatus, and we know that the Mandarin is a victim to this dreadful practice. But, praise God, he very much desires to break it off, and asked us if we could give him medicine. We told him that at present we had none, but hoped soon to visit our friends at Sih-chau, who had kindly offered to give us some. We were very pleased to see some Gospels, which we have given him, close at hand in his special corner, also a book, which he said Mr. Cassells [one of the Cambridge seven] had given him—another proof that the saying is true, that "one soweth, and another reapeth."

We had not been there long before tea was brought in, and some very nice sugared walnuts, and some other kind of nuts, also some ground rice cakes, which we ate with ivory chop-sticks. The husband stayed in the room all the time, and put us through a regular cross-examination about the way we managed our housekeeping, and the prices of many things, also the difference between the English and Chinese way of reckoning time. He wanted to know how much my watch cost, but was satisfied when I said that, as my father and mother had given it to me, I did not know how much it had cost. We also compared notes as to our travels. But what pleased us most was to hear him say that every day he read the Gospels; and when we were speaking of the one true God and only Saviour, he kept breaking in with, "right," "yes," and so on. He was very pleased with my entire New Testament, and we promised to send him a Gospel of Mark and Acts of the Apostles, neither of which he possessed. We also promised to send the lady a piece of soap, which she was very anxious to have; and they produced a pretty fan, with the request that I would paint some flowers on it. I have not much spare time, but could not refuse, especially as I asked if my teacher might write some Bible words on one side. I think I shall have the loving words of Jesus, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest," &c.

By and by we proposed to go; but they insisted that we should stay and dine there, with the usual polite intimation that there food was not good, &c. The master of the house left the room two or three times to hurry matters, when we again proposed to go; and presently we were invited into the next room, which seemed half kitchen and half dining-room. The first course was pork, which we happily managed to escape eating, as some really deliciously cooked mutton and chicken quickly appeared, all served up steaming hot in delicate china bowls. There was also boiled seaweed, which was very nice, and shrimps, salted.

The feast began by the Tai-tai offering us wine in tiny cups; but she did not press us to drink it, when we told her it was not the custom of Jesus's disciples. Before commencing to eat, we explained that we always thanked God for our food, and would like to do so now. So one of us asked a blessing in Chinese. By and by appeared basins of rice and a basin of a sort of seaweed broth, into which we all three dipped our pretty china spoons. There were other things as well. Our hostess kept helping us to prime morsels with her own chop-sticks, but she was such a nice refined little lady that it was not nearly so bad as it sounds. Altogether we quite enjoyed our chong-kueh-tih (= middle kingdom) meal!

When we had at last convinced our hostess and her dear old servant that we were quite satisfied, and had duly contradicted her assertions that her food was "puh-hao" (not good), we all returned to the sitting-room, where we were delighted to find the husband with the Testament in his hand, reading away at Revelation. After a little more conversation, tea was again given us (boiling water being poured on the former cold tea-leaves, in the pretty covered china cups), and soon after that we were able to make our adieux, after repeated invitations on both sides to "come again."

We returned home, accompanied by the Tai-tai's servant and little boy, to whom we gave the promised books, also an entire New Testament (unfortunately, in rather small print, but it was the only kind we had for giving away). I should say that the poor man's eyesight is very bad, and it shows a good deal of energy and determination for him to have done so much reading as we found he had. However, his wife can read, and, of course, the boys. The dear old servant wanted some medicine for her cough, and we also sent a cake of Pears' soap for the mother.

On our return we were greeted by our teacher, who had come back from the village greatly encouraged, as many people had assembled to listen to the Gospel message. After hearing his news, we soon had our delayed noon prayer-meeting, and, as you can well imagine, we did not forget to praise for this entrance into another house.

MR. CHARLES E. FAITHFULL, of Marseilles, requests his friends kindly to address him, care of Messrs. Morgan & Scott, 12, Paternoster-buildings, London, E.C., until end of August.

WHY NEGLECT OUR HOTEL SERVANTS?—Christians who are making holiday tours this summer and autumn, will be often staying in hotels, and ought to remember the servants in these great houses, where the pressure of business too often drives away all thought of God and of eternity. Two young ladies, while staying in a large hotel on their summer trip, invited the women servants to meet them in their bedroom of an evening. They sang for them Sankey's hymns, and told them of the Saviour's love. When leaving, they took the names of the servants, writing to them afterwards, and regularly sending to each a monthly paper or book. Will not others do likewise, and thus win many for Jesus, among our hotel servants this summer?

E. C.

THE BIBLE IN ROME.

IN a very interesting communication to Mr. William Fry, of Dublin, Rev. James Wall, of Rome, relates the following instances of the power of the Scriptures as witnessed in connection with his work:—

(1) A man who received a copy of Luke's Gospel said: "Thank you; but I want, and have wanted for a long time, the whole Bible, not only for myself, but also for my three daughters, whom I want to educate according to Scripture. We have lost all faith in the priest, and cannot bear that our children should be brought up by the priests who destroy all family ties."

(2) For several weeks Mrs. Wall had noticed a man among the patients at one of our Medical Missions reading his New Testament. He was not ill, and, therefore, not in need of the doctor. When asked why he came, he replied that four years since he had purchased a New Testament in the country, and had ever since felt the need of coming to the preaching. He is now a regular attendant at places of worship, and always carries his Bible with him.

(3) One of our evangelists entered a countryman's house one evening, and asked him to buy a New Testament. The man knew nothing of evangelical meetings, but the evangelist found him reading a book, which proved to be an old Bible. For many years he had gathered his family together in the evening and read the Bible to them. The priest had tried to get possession of the Book, but had not succeeded. When the evangelist desired to pray with him, the whole family joined with the greatest pleasure. This case I consider peculiarly instructive and encouraging.

(4) Yesterday, on issuing from the city at noon, among some workmen who had stretched themselves in the shade to eat their dinner I saw one who had fallen asleep. On his jacket, carefully spread out, were several tracts, and a copy of the Gospel by Mark, which had fallen from his hand when sleep overcame him. It was a pretty and significant picture. Tens of thousands of such workmen have come from the provinces to Rome, and very many have the Scriptures, or portions of them.

(5) Several days since I was cited by the inspector of police in this parish, and asked to give information respecting a man who had in his possession a Bible and a number of tracts. As the man was poor, and had said he had received the books from us, the inspector wanted to hear me. I said I was surprised that the possession of evangelical books by anyone in Rome should be a ground of suspicion, and that if such was the case the authorities would have enough to do, since in the past year we had distributed, perhaps, 20,000 Scriptures and portions, and nearly a hundred thousand tracts, and that shortly we hoped there would not be a house in Rome without a copy. The inspector smiled, and said, "I have it myself, and have read it for years."

(6) A respectable woman received a Gospel in one of the streets of Rome. She was employed in making the embroidery which the Canons of St. Peter's use. One of the priests she served, seeing the Gospel in her house, took it away as a pestilential book, and threatened to take the work elsewhere. The Gospel made considerable impression on the woman's mind, and she longed to know the truth. Occasionally, disguised as a servant, she went to an evangelical meeting, and at last made the acquaintance of our Bible-woman, who brought her to worship. She soon accepted and confessed the Saviour. She is excommunicated and cast out of the synagogue, but is happy in the Saviour.

(7) A man passing before one of our halls received a Gospel, and, taking it home, gave it to his boy, a child of ten years. The child read it and went through Rome in search of the place where the book was sold. That place was shut, but a boy of whom he inquired directed him to come to our Sunday-school, which he did the next morning. He is now one of our most regular attendants, not only at the school, but at all the meetings during the week. He often comes to our house, and has brought his mother and elder brother. The mother is delighted at the change in the child.

These incidents, taken from numbers which come under our notice, show how willingly the people receive the Word in these parts, and how powerful that Word is in exciting interest, quickening the conscience, and saving the soul.

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THE OLD TOLBOOTH, GLASGOW.

I HAVE often been in the back slums of big places, not only by day, but in those midnight hours when children of the night are found abroad; but never, in any place, have I found those whose salvation from the bondage of sin and Satan has seemed less likely than that of the outcasts of Glasgow. So near to my wit's end was I brought, at a Gospel-meeting recently, when a poor dram-drinker, with every mark of iniquity stamped upon her countenance, came up and took my hand, that I could only cry for the Lord to honour the name of Jesus in casting out from her the devils with whom I felt her to be filled.

There is, however, another side to the question. Without speaking disparagingly of others, I have never met with people more thoroughly in earnest than the good Scotch folk who are on the Lord's side in using every kind of lawful means for the rescue of the perishing. I had already been privileged to see and take part in the work at the "Grove-street Institute," "James Morrison-street Hall," and other places in Glasgow, but I knew nothing of "The Tolbooth," till, a little while ago, I got a telegram, asking me to follow my old friend, Henry Lakin, who had been conducting a rather lengthy mission there.

The place, holding about five or six hundred people, was packed down to the doors when I arrived, many of those present evidently belonging to the very lowest class in the city. A "penny tea," which was just about to be commenced, was to be followed by a testimony meeting, for which I rather anxiously waited, as there were evidently some present who had testimony to give. And quite as striking as I had expected it to be was this when it came. Ex-convicts, and other gaol birds; old soldiers, familiar with every kind of military punishment for the incorrigible of the army; women, old and young, who had gone far in the paths of sin unnameable, rose up, one after another, together with others who had preserved respectability in spite of poverty, and testified to what the Lord had done for them in "The Tolbooth Hall."

A stranger among strangers, I inquired of an unassuming young gentleman, at the beginning of the meeting, by what committee the work was being carried on. "By my brother and myself," was the quiet reply; and I found I was talking to Mr. A. P. Anderson of "the Polytechnic," who, together with his brother, Mr, Charles Anderson, is responsible, not only for the management, but for the whole expense, of the Mission. It was a glorious time I had there, the glory being God's; for what the laws of the land, with their penalties for transgressors, failed to do, the old Gospel, with its soul-reviving promises, effected, night after night, in the conversion of those who to some had been outcasts of the devil, as well as of man.

So sorry was I to leave such a work that it gladdened my heart to get back again on a later occasion and have a few words from "The Tolbooth" platform. The work was going on just as gloriously as ever. My friend Climie, the ex-collier, was the evangelist engaged, and nearly four hundred people had assembled to hear him, fourteen of whom were brought out for Christ, whether in heart or only in profession the day of judgment will declare. On the Saturday night, another "penny tea" night. Mr. Aleck Anderson took charge of the meeting himself, to the evident delight of all present; nor do I think I ever enjoyed a service more in my life—certainly I never heard more hearty singing as hymn after hymn was rolled forth in solos and chorus from *Songs and Solos* and *The Christian Choir*. Some twenty must have come out again for Christ, nearly everyone, as on previous occasions, signing "the pledge" directly after finding a Saviour.

Reflecting afterwards on the contrast between the inside of "the Tolbooth" and the street we traversed to reach "the College" station, I was made to think of the disciples, and their descent from "the Mount of Transfiguration." On the top they had been privileged to converse with the inhabitants of heaven—at the bottom there was the devil waiting to manifest his awful power over the children of earth. In the hall we had been very nigh in spirit to the heavenly Jerusalem, and its blissful associations, but oh, the cursing, wrangling, whiskey-drinking crowds that hung about the public-houses of the streets through which we passed, making night hideous with their drunken yells.

God bless those two young brothers! They only need, like Mr. Fred Charrington, to "lengthen their cords, and strengthen their stakes," and though (if they are going to continue their present plan of furnishing funds from their own pockets) it will be an immense undertaking, when they have given to, or got for, Glasgow, its "New Assembly Hall," with its corresponding institutions, it will be found that "the Tolbooth" work has become one of the most important in the Church of Christ on earth.

JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

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A NEW EFFORT FOR YOUNG GIRLS.

MANY will learn with thankfulness that Mr. E. W. Thomas and his Committee have secured a new Home, which it is intended to devote to the reception of friendless young girls of good character. On Tuesday last, while Holloway was crowded with sight-seers on the occasion of the opening of the Great Northern Central Hospital by the Prince and Princess of Wales, a large party of ladies had an opportunity of inspecting the new premises at 459, Holloway-road, and of also seeing the Royal procession.

Mr. E. W. Thomas found an opportunity of saying a few earnest words in reference to the urgent need of extending this particular branch of the Society's work. It was hoped that in Islington, where so many ladies took pleasure in engaging in Christian efforts of various kinds, this one on behalf of friendless girls would not fail to command their best sympathies. Mr. Thomas added that the chief object of the new Home would be the spiritual welfare of those who were admitted. He added that total abstinence and provident habits would be inculcated, and that the girls admitted would be trained to get their own living as domestic servants.

The new Home is well adapted for the purpose to which it will be devoted, and prayer is asked that it may be the place of blessing to many young friendless girls.

ALONE WITH GOD IN A HEATHEN CITY.—Mr. Hudson Broomhall writes from Hwai-luh, April 15: I must just write a line to-day to let you know how happy I am. My feeling has been "joy unspeakable and full of glory," nothing outward, only the consciousness of God's presence and smile, and surely enough to cause it. "Lo I am with you alway" is no empty promise, but a realised fact, and I want no other companion if it should mean losing this joy. The responsibilities are great—entrusted with the Gospel, and the only one who can do anything for their salvation. Pao-ting Fu 120 miles away, T'ai-yuen 160, and to the south I know not how far is the nearest. Chau-kia k'eo (Honan) I think is over 400 miles. There are about eighty-five cities south of this untouched by anyone, as far as outward things go. No man cares for their souls. These are all this side of the Yellow River. I feel sure, were it realised at home, that many more would be constrained to come.—*China's Millions.*

NOTES FROM THE CAPE.

Dear Sir,—Some weeks have passed since my return to Cape Town with the helpers the Lord stirred to leave England for South Africa.

There is more life and activity now among Christians here than there was a few years ago. A two days' Conference on the Holy Spirit in life and service has just been held in the rooms of the Y.M.C.A. The addresses were given by Rev. Andrew Murray, and were exceedingly helpful and suggestive.

Early in July we hope to have Mr. Spencer Walton amongst us, and earnestly desire prayer that his visit may be blessed to the colony. Mr. Greene, who travelled with us, has held meetings in various towns in connection with the Children's Special Service Mission, and has awakened an interest in the Mission.

AN OPENING FOR WORKING MEN.

I am informed, after careful inquiry, that working men may be encouraged to come to South Africa, provided they are of the right stamp for colonists—men who, if one thing fails, can turn their hands to some other. Just now there is a rush from the towns to the gold mines, leaving openings which wait to be filled. A contractor, engaged on a large building in Cape Town, was forced to send to Johannesberg in the Transvaal for men. Skilled workmen are employed at the mines, labourers being supplied by the surrounding tribes. Here is an opportunity for men on fire to preach the unsearchable riches of Christ.

With the wide-spread missionary awakening in Britain, and remunerative employment to be obtained in the midst of the heathen, why should we not have self-supporting missionaries in South Africa? A missionary visited a gold mine in the Transvaal, and spoke at one meeting in three languages, through interpreters, to a crowd of some hundreds of heathen.

AN APPALLING STATEMENT

was made in Parliament this week, with regard to the condition of Kimberley. Out of a population of 20,000 the number of deaths recorded during the year was 3272. During the same period there were 54 murders, at the average of 4½ per month. The criminal convictions numbered 11,000. At the close of the year there were 870 in gaol, of these 144 were white prisoners. In the whole colony during the year there were 1012 inquests, of which 862 were at Kimberley alone. An extract was given from a local paper, to the following effect:— "The usual parties (of prisoners) were out yesterday morning collecting dead bodies. At noon they had brought five into the mortuary. We suppose there will be an inquest upon these, and we venture to say what the verdict will be—died of drink and exposure." This terrible state of affairs is attributed to two causes, drink and illicit diamond trade.

May God the Holy Ghost direct some working-man evangelist, full of faith and power, to this devil-possessed place. £25 would carry him, with comfort, direct from London to Kimberley, by steam all the way.

At Wynberg, a suburb of Cape Town, and the military headquarters, meetings are being held nightly for the soldiers. A hall has been kindly lent to us for the purpose, until rooms are opened for them. Blessing is being given in the conversion of souls.

(Mrs.) M. S. Osborn.

The Soldiers' Home, Cape Town.

[Mrs. Osborn also asks if some friends will send regularly a copy of The Christian to the Christian Home (for aged and indigent ladies), Hope-street, Cape Town, and to the Soldiers' Home for the workers. A soldier was recently led to Christ in reading a copy in hospital. We shall be glad to receive the names of any willing to respond to this request, either by forwarding their own copy when done with, or by ordering others, to be sent direct from the office.]

AN AMERICO-AFRICAN MISSION.

Among the few coloured people present at the late Missionary Conference was Rev. J. A. Taylor, of Richmond, Virginia, Secretary to the Foreign Mission of the Coloured Baptists, in the United States. He was a bondsman up to the age of twenty-four, and, as he is still a comparatively young man, his remarkable progress indicates no common ability and perseverance. Mr. Taylor addressed the Conference, and advocated the claims of the mission work carried on by his fellow-Christians of the Coloured Baptist Church. The following statement is commended to the attention and sympathy of Christians in this country:—

The Coloured Baptist Church of the United States only dates back about twenty-five years, although individual Christians existed in large numbers previous to this. In 1865, when emancipation took place, they found themselves with very few Church organisations, with little or no Church property, and a very poorly trained ministry. Their first work was to organise churches; the next was to get places of worship, and the third was to have their ministers trained for the work of the pastorate. To-day, as a result of these efforts, they have nearly a thousand churches, with a membership of nearly fifteen hundred thousand. They have State conventions and associations for carrying on home mission and educational work. Last year they raised over two hundred thousand dollars for such efforts among themselves.

Eight years ago they formed the Baptist Foreign Mission Convention, to do mission work amongst the heathen in Africa. About six years ago they began work amongst the Vey tribe in West Central Africa. They have now four mission stations amongst that people—viz., Bendoo, Jundoo, Mississippi, and Workorra, besides several out-stations. There are four missionaries, with several native helpers. These have over three hundred converts, and they are now preparing to build an industrial school for the training of natives. It has been concluded that the best thing to do is to train the converts, and let them do the mission work in the interior, whilst the American pastors work at the mission stations. The Society could send to Africa at once fifty well-qualified missionaries, if they had the means to support them. If there are any good friends in Great Britain or elsewhere who would like to help on this work, such help will be thankfully received.

We shall be happy to be the medium for transmitting any sums subscribed, or they may be sent direct to the secretary, Rev. J. A. Taylor, 610, North Eleventh-street, Richmond, Vir., U.S.A.

JEWISH CUSTOMS.—Mr. J. Spencer Cooper has delivered a course of three lectures on Jewish Rites and Ceremonies, at the London City Mission Hall, Leipsic-road, Camberwell. Mr. Cooper has for many years studied the customs and manners of the Jews as recorded in the Scriptures. His three lectures were entitled, "The Atonement: its Sacrifices and Ceremonies"; "The Jewish Feasts"; and "The Jew, with a Jewish wedding." The meetings were well attended.

THE LATE MRS. MORLEY, widow of Mr. Samuel Morley, has given the following among other bequests:—To her daughters £200 for female rescue work; to the Training Hospital, at Tottenham-green, £500; Miss Sharman's Home, Southwark, £300; to the Home of Industry, Spitalfields, Mount Hermon Home, Kilburn, Morley Home for Decayed Governesses, Hackney, and Young Women's Christian Association, Leamington, each £200; and to her son, Mr. Henry Hope Morley, and Mr. Herbert Wilbraham Taylor, £1500, upon the same trusts as a bequest of £3000 by the late Mr. Morley for evangelists connected with various chapels and places of worship, provided that such trusts extend to the mission work of Mr. John Maxted, of Leigh.

THE CHINESE AND THE GOSPEL.

Rev. John Ross, who has been for many years a missionary in Manchuria, is now retiring from his work as a missionary, and has issued a valedictory address, in which are several passages worthy of the notice of all interested in missionary work in China. He writes:—

"In the large city of Moukden, which is, in proportion to its size, perhaps more crowded with officials than any city in China, my experience would not warrant me in denouncing the Chinese authorities. Nor have I much to complain of in the conduct of the literary classes. Our work to begin with, like work almost everywhere else, was bitterly assailed by the undergraduates. But it should be borne in mind that the opposition was directed not against the Christian but against the foreigner. Even in our earliest history the literary classes soon began to acknowledge the excellencies of Christianity, while they took no pains to hide their suspicions as to the object of the foreigner...From my own experience I firmly believe that were Christianity divorced in the Chinese mind from politics, both people and rulers would rapidly and extensively adopt Christianity. It is amazing to find the extent to which knowledge of and esteem for Christianity have grown in the minds of Chinese and Manchus in the city of Moukden and widely over the province of Manchuria."

This is a valuable addition to the many testimonies that what is needed in China, as elsewhere, is the simple proclamation of the Gospel of Jesus Christ.

REV. HENRY BRADFORD.

Union Chapel, St. Michael's-road, Northampton, is a centre of vigorous testimony by Rev. Henry Bradford and fellow workers. It will be remembered that it was built through the exertions of Admiral Sir William King-Hall and others, who stood by Mr. Bradford when many of his friends deserted him, because he opposed Mr. Bradlaugh's candidature to represent Northampton in the House of Commons.

Recently the memorial stone was laid of a house in course of erection on the Kingsley-road, Northampton, as a personal gift to Mr. Bradford. Rev. Dr. Wilkinson, incumbent of Christ Church, Leamington, and Lieut.-Colonel Sandys, M.P., took part in the proceedings. The inscription on the stone stated that the house was built by public subscription and given to Mr. Bradford, "as a standing-proof of the faithfulness of God to his servants, and also as a mark of esteem for one who had suffered persecution in this town at the hands of some of its inhabitants for his testimony among them, and in acknowledgment thereof. 'Them that honour Me I will honour' (1 Sam. ii. 30)."

In the course of some remarks, Mr. Bradford said that Union Church is going forward satisfactorily. Subscriptions to complete the house will be acknowledged by Rev. Dr. Wilkinson, Leamington, or Lady King-Hall, The Elms, Sutton-Bonnington, Loughborough.

THE ONLY REMEDY.—A man can no more rid himself of fever by scraping off the accumulations on his tongue than he can rid himself of sin by the discontinuation of some of his sinful habits. The fever will coat the tongue again and the old nature will continue to put forth new sins or repeat the old ones. The only remedy for man is the new birth, in which old things pass away and all things become new.—*Words and Weapons.*

THE HOME OF REST, WALTON-ON-NAZE.—This institution for deserving respectable women requiring change of air, continues to be highly appreciated. During last year two hundred women, besides children, were accommodated, and, with very few exceptions, they all returned to their homes much benefited by the rest, good living, and fine, bracing sea-air. The money charged for cases—namely, 8s. per week—does not cover the expenses, and without outside subscriptions the work could not be carried on. Reports and information can be had from Mrs. R. H. Moore, 102, Regent's Park-road, N.W.

RESCUE WORK AT ALDERSHOT.

The mission, begun by Rev. J. S. Gledstone, of Streatham-hill, for the sake of fallen and endangered women at Aldershot, has ended its fifth year of work; and the report which has come to our hand shows that a great deal of good has been done at small cost. The mission has, from the first, been caried on by Miss Tummon, 21, Wolseley-road, Aldershot, a Christian lady of great experience, and evidently well fitted to cope with the difficulties which are continually arising in such a place.

How fearfully immorality prevails at this great military centre perhaps no one knows; and as little can anyone estimate the effects of that moral plague which is carried from the place to every town and village of England to which retired soldiers go to live, and to every country in the world to which our soldiers are sent. Something may be gathered from the fact that as the result of a raid made recently by the National Vigilance Association upon brothel owners and keepers, as many as nine pleaded guilty and promised to discontinue their shameful practices, while it was reported at a meeting of the Board of Guardians that one hundred girls had left Aldershot. A great many of those who had been disturbed were rescued through Miss Tummon's labours. It is to be hoped that the Christian people of the place will yet further increase their efforts to destroy a sin which finds its victims among civilians as well as soldiers. They are good friends to the mission, because they know its worth; but perhaps they may yet find it possible to do greater things.

We are glad to see that the object in carrying on work among the fallen women of Aldershot, and among those who are specially exposed to this sin, is to bring them to a knowledge of God and of his Son Jesus Christ. All is intended to make them happy and holy Christians. It is a high ideal, but the only possible one for us. "We learn that ten girls have been sent back to their parents, and three wives to their husbands; twenty-three women and girls have been sent to homes; six cases out of thirty-six have proved unstable. Opportunities of speaking the Gospel to soldiers also occur; and it is pleasant to read that "the knocker on the door of our house has several times been sounded at night by men bringing lost girls for refuge. One officer, whose duty makes him familiar with all that is going on, has been of great service." The genuineness of the work done in some cases appears from the instance of a woman who, after living an evil life for four or five years, was sent to a home; from that she went to a situation; and from the situation she was married. Her husband, an ex-soldier, soon began to abuse her, and tried to drive her to the streets to keep them both. She refused, and sought refuge with Miss Tummon, who again got her the shelter of a home. In the meantime a change came over the husband as the result of an earnest rebuke addressed to him, and having saved money and provided a home of his own, his wife returned to him. The desperate straits and temptations of some poor women may be imagined from the fact that a soldier who marries without leave and "off the strength," as it is called, cannot allow his wife more than four or five shillings a week, and out of this she has to pay three shillings or three shillings and sixpence a week for a room. The largest balance she can have on hand to live upon is two shillings a week. Work is not always obtainable, and, when obtainable, perhaps she cannot do it. When her husband is removed to another place, not only is she poor, but she is watched by evil men.

Hurst Green, Hawkhurst.—A kind friend has for some time forwarded The Christian for our reading-room, which is closed for the present, and I write to tell you this, that the sender may know. The papers have been much appreciated, and we feel very thankful to the friend who has sent them. J. W. Barling.

WORK AT PORT SAID.

On Monday week, at Clapton Hall, N., Mr. G. A. Eöll, of Port Said, gave some account of his very interesting work at the entrance of the Suez Canal. It is nearly five years since Mr. Eöll took up his residence in Egypt, and now that he thoroughly understands his sphere, he declares it to be one in which there is superlative need for steady Christian testimony. The population—nearly twenty-five thousand, of many nationalities—have no sense of shame, and life is largely a course of crime, folly, and misery. Acquainted with several languages, Mr. Eöll goes in and out among Asiatics and Europeans alike, and it is very gratifying to know that his loving labours have by no means been in vain.

In the course of his address, Mr. Eöll said: "I have distributed freely a little over 46,000 New Testaments, 2000 Bibles, 36,000 portions of Scripture, and 60,000 tracts in various languages. Besides that, I have given away thousands of copies of the Arabic Scriptures to natives. By these means I have secured opportunities of personally placing the Gospel before all classes of people, and I have never been ill-treated in any way."

Mr. Eöll referred to his efforts to treat the bodily ailments of the people, and also to his labours on board ships on entering the Canal. He distributed over 8000 New Testaments among the Italian soldiers who last year went to Massowah. The needs of the poor have also had to be attended to. Among encouraging facts and circumstances, he mentioned cases in which the Gospel has been lovingly accepted by people of many nations.

Having indicated some of the many difficulties of his work, Mr. Eöll spoke of the corrupting agencies of Port Said. The gambling table is resorted to by wealthy visitors, and murders are alarmingly frequent. Young men find it hard to pursue a course of purity, and to all strangers the pitfalls are numerous and dangerous.

In conclusion, Mr. Eöll stated that his present dwelling is too small for the pressing purposes of his work. An eligible site near the Canal may be secured, and he is hoping that the way may be opened, not only for the purchase of the land, but for the erection of a really suitable building for an outlay of about £2500. He is very desirous that the new building shall serve the purpose of a temperance hotel. On this basis, the place will be self-sustaining, while it will also meet an important need, as at present there are only expensive hotels and houses of a very dangerous character open for the accommodation of travellers at Port Said.

MR. SPENCER WALTON.

Writing on board the Royal Mail ss. *Athenian*, off St. Helena, on June 29, *en route* for the Cape, Mr. W. Spencer Walton says:—

"We have a good many Cornish miners in the steerage, and some are on the Lord's side. In the saloon there are two overworked servants of the Lord, one a Mildmay deaconess from Bethnal-green. Several meetings have been held on board, and much interest shown. At night we get forward amongst the steerage passengers, have some very nice talks, and during the day we have not neglected God-given opportunities.

"At Madeira I was much pleased with the labours of Mr. Smart and his wife. Their Protestant school is doing well, and the work at the Sailors' Rest is very prosperous. It is much appreciated, and we see by the book that 3133 sailors visited it in 1887. Nearly every vessel out of the 805 which called at Funchal was visited by the missionary, and had packages of books, &c., left on board. It is, indeed, a treat to see such a bright spot in so much darkness and superstition.

"I am really better for my voyage, and feel rested. I am sure you will join in prayer for a great blessing on work in South Africa."

LITERATURE for the BLUE JACKETS.

I thank your readers warmly for their liberal response to my appeal for help in circulating anti-infidel tracts and papers in the Royal Navy. Last year I circulated more than six tons of Gospel and temperance literature afloat. I should like to be able to circulate some tons of sound good reading combating infidelity. I have already made considerable purchases, and every ship and gun-boat of our great evolutionary fleet, now at sea, has received a parcel of these anti-infidel publications. An officer told me that they were received with the greatest delight on board his ship, one of our swift cruisers; and the senior flag-ship sent me message after message, saying how glad the men were to get them, and begging me to send more. I am greatly aided by the kindness of the Admiralty officials.

I am taking steps to send all over the world, to every ship carrying the white ensign, and if possible to my foreign helpers. I feel that the time has come when we must not fight by a single shot now and then, but we must run in as close as possible, and fire a whole broadside. Our seamen have been, and are, praying earnestly that the Holy Spirit may accompany every book and paper, and make it a blessing to some soul. I have temperance and praying men connected with my work, on board every ship and gun-boat of the attacking and defending squadron earnestly working for God.

Agnes E. Weston.

Sailors' Rest, Portsmouth.

MR. FEGAN'S HOMES.

The various institutions coming under this well-known designation are well deserving of the hearty support which has hitherto been accorded them. The Boys' Home, at Southwark, provides accommodation for about 155 street arabs and criminal homeless lads; the Little Wanderers' Home, at Greenwich, shelters about sixty-five younger boys of a similar class; and some fifty destitute boys, who have not been exposed to the many contaminations of street life, are cared for in the Boys' Orphanage, Ramsgate.

In *The Rescue*, Mr. Fegan records, every quarter, the progress of his good work. The July issue speaks hopefully of the lads who have this year been sent out to Canada. On the whole, they were, "physically and morally, the best party that has yet gone from the Homes." The distributing house at Toronto serves an important function in receiving and entertaining emigration parties until suitable situations are found.

Economy with efficiency is a hackneyed expression, but it well describes the management of the Homes. The discipline is decidedly Christian, and it is encouraging to know that, lovingly applied, it has subdued many a hard heart, and bent many a stiff neck. One of Mr. Fegan's racy "notes" tells of a "rough diamond" of the large class of "misunderstoods" having recently entered the employ of a rising tradesmen who was himself, years ago, an inmate of one of the Homes. All letters should be addressed to Mr. J. W. C. Fegan, The Boys' Home, 95, Southwark-street, S.E.

THE PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.—Though working on an enlarged scale this Mission continues on the same lines as when it was established thirty-five years ago, by Mr. Henry Cook, who is still its manager. In addition to the efforts on shore, there are two very useful agencies in the form of Gospel ships, by means of which the temporal comfort and lasting welfare of fishermen and sailors are looked after. The report of last year's work may be had from Mr. Cook, whose address is, Bellevue-place, Stoke-road, Gosport.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. James Calvert, late Wesleyan Missionary to the Fiji Islands.

An important decision has recently been given in Dublin by the Master of the Rolls in regard to legacy duty. His Lordship has laid down that moneys bequeathed for masses for souls are subject to duty. The decision will be of considerable value to the Chancellor of the Exchequer, for an almost incredible sum is annually so bequeathed in Ireland by persons who are anxious about their eternal repose. Hitherto it has been believed that the insertion in a will of the proviso that the masses were to be said in a Catholic chapel "open at the time for the public," constituted the legacy a charitable bequest.

Visitors to Keswick this week will do well to possess themselves of the brief but precious memoir of "George Silwood, of Keswick" (1s. 6d. *Hodder & Stoughton*). It will be treasured by those who knew this suffering servant of the King; and no reminiscence of Keswick will be more prized by those who learn for the first time in these touching memories the exceeding grace of God in him. George Silwood and his wife were both the fruit of Mrs. Daniell's glorious work at Aldershot. Those who want to give to a soldier a memorial of Aldershot, and of the soldiers' heroic friend whom God sent to that then camp of wickedness, can find nothing more suitable than this brief memoir of George Silwood.

E. B. asks us a number of questions whether we believe this or that about "the larger hope." All we ask is that preachers should "preach Christ," "preach the word," "the word of the kingdom," "the Gospel of the grace of God." We do not ask that the warnings and denunciations connected with the rejection of the Gospel should be emphasised beyond what is justified and required by the example of our Lord in the Gospels, and by his Apostles in the Acts. But we do earnestly protest against men professing to be ambassadors for Christ, turning the edge of the message by suggesting that God will not fulfil his word. Moreover, it is a monstrous calumny on God, and on preachers of the word as they find it, to suggest that He or they take pleasure in the death of the sinner, while, in Christ's stead, true evangelists beseech men to be reconciled to God.

The papers just to hand from China report several striking examples of the difficulties which block the progress of missionary labour in that country. One instance will suffice to indicate the nature of these difficulties, and to call forth warm sympathy from our readers with the hardly-pressed missionaries. In the province of Honan, where the Yellow River inundations have recently occurred, is the city of Tai-an-fu. There two missionaries of the Church of England Mission rented a house. Then the gentry and *literati* of the city held meetings at one of their principal temples, and formed plans of excommunication of the man who had let the house to the missionaries. The landlord thereupon refused to receive any rent, and entreated the missionaries to leave. The cook was seized and badly treated, and terrified by this example of cruelty the other servants fled. Then one of the missionaries acted as cook until his health broke down, and he had to seek rest at Pekin. The other courageously stayed on, though word had been passed round that no food was to be sold to the foreigner. Not only did the district magistrate and prefect refuse to prevent these acts of persecution, or repress the violence of the opposition, but there are evidences of official connivance at the endeavours to drive the missionaries out of the province.

> MY DEAR SIR,—I enclose, from the illustrated catalogue, two excellent representations of two of the pictures at a London picture gallery. The one is a beautiful picture of a young woman without a stitch of clothes upon her; the other is a lovely picture of six young women with scarcely a rag on any of them. How far such public exhibitions are profitable you can judge.—Faithfully yours,
>
> J. TOWNSEND TRENCH.
>
> 14, *Molesworth-street, Dublin, July* 18.

In reply to the artistic cant by which the perpetration of these indecencies is defended, it is apposite to quote Byron's couplet:—

> Nor florid prose, nor honeyed lies of rhyme,
> Can hallow evil deeds, or consecrate a crime.

It is strange what extremes of opinion there are in the world. Professor Biny, of Bonn, perhaps one of the greatest authorities on the subject, recently declared that "everything that can be said in favour of alcohol concerns invalids alone." As an illustration of the other pole, Rev. George Webster, a clergyman in Cork, has recently asserted as his belief that "this modern form of teetotalism is the master-stroke of the devil for the present generation, and that its influence, as it has now become a religion, will sink Christianity for many a day." Strange to say, in the face of such a declaration as this, there is, perhaps, no place in the British Islands in which the curse of drink is more strikingly and painfully evident than it is in Cork.

The question of the insurance of children's lives is rapidly assuming importance. Rev. Benjamin Waugh has recently stated that a thousand children are annually starved to death for the sake of obtaining the insurance money. Surely the time has come for legislative interference with this branch of the business of Burial Societies and Insurance Companies. It is perhaps open to doubt if the important factor of the employment of married women in mills and workshops has been sufficiently considered in estimating the death rate. In many of the manufacturing towns narcotic drugs, "quietness" as the female operatives laconically term the chemists' sleeping mixtures, may have as much to do with the high rate of infant mortality as carelessness and cruelty.

Early and improvident marriages involve the necessity of the young mothers continuing to work in the mill, with the result that the children are either left to the tender mercies of the professional baby farmer, or dosed with sedatives. The question cannot be disposed of hastily, for there are economic and other considerations behind it; but it certainly calls for careful and determined treatment. The continued massacre of the innocents, to which attention has now been so forcibly directed, is a disgrace to our nineteenth century Christianity. We hope this subject, among many others, will engage the attention of the new Social Reform party that has been constituted among the members of both Houses of Parliament.

Some time ago we commented upon an excellent little pamphlet by Mrs. Caroline Haddon entitled, "Where does your interest come from?" In view of recent revelations with regard to the scale of payment of women and girls employed by Messrs. Bryant and May, Limited, we should be glad to see Mrs. Haddon's telling publication in the hands of all Christians who do not take care to inquire how their large dividends are made up. In many cases a portion of the money received from the profits in the working of some large concern, the basis of which is anything but righteousness, is expended in charity, and Mrs. Haddon's reference to such instances is very apt:—

> If the humane feeling, whose existence is testified by our numerous and well-supported charities, were brought to operate earlier; if it were allowed to determine the way in which the money was earned, instead of the way in which part of it should be spent, then large charities would soon become unnecessary; for the need of them mainly arises from the conditions, destructive of health and morality, under which large masses of our working population are forced to live.

As a third of the industrial capital of England is now that of the shareholders in large limited liability companies, the responsibility for such a state of things is not simply that of a few wealthy men. It becomes all Christian shareholders to beware less their dividends are tainted by woman's sorrow and woman's shame.

A striking instance of the evils of child-marriage in India is furnished by a case which lately came before the chief magistrate of Calcutta. The complainant was a Hindoo girl, aged eleven, who has been married for eighteen months. The husband's brother and mother live in the same house, and the child-wife, compelled to do all the cooking and household work, has been the victim of continued ill-treatment and abuse from her mother-in-law, which culminated in her being bound and gagged, and branded in several places with a hot iron. It is time that the Indian legislature placed some restrictions upon the age at which marriage may be contracted, and such scandalous incidents as the above should serve to strengthen the hands of those who are agitating for the reform of a system productive of so much misery and cruelty. Meanwhile it is satisfactory to know that the Indian High Court of Appeal has finally refused to compel Rakhmabai, the Hindoo child-wife whose case has been the subject of litigation for four years, to live with her husband.

A suggestion was made by Professor Max Müller in *The Times* a few months ago that an institution should be founded at Calcutta or Bombay for the benefit of these hapless child-widows of India (of whom there are no less than seventy-nine thousand under nine years of age) condemned by the relentless laws of caste to a lifelong penance. We should be glad to hear that this very reasonable and excellent suggestion has taken practical shape.

A West London clergyman is reported as having very properly drawn attention to the growing grievances of overworked domestic servants in Belgravia. On Sunday evenings, between the hours of seven and nine o'clock, as many carriages, it is stated, may be seen conveying their occupants to parties as on any other day of the week. In many houses, after the clock strikes twelve, dances begin. This Sunday fashion of "the upper ten" tells a story, the sadness and hardship of which it is not difficult to think out, as it bears upon coachmen, stable boys, cooks, maids, and many besides. All honour to the West-end clergy who are outspoken on the matter.

We are told that a prayer-meeting is held weekly in the precincts of the House of Commons. Among other members, Sir John Kennaway, Mr. S. Smith, and Mr. H. Wilson, are constant attendants. The First Book of Chronicles tells us that David in his troubles "inquired of God." How different would his life have been had he always done this. And now, at a time of party conflict, misunderstandings, and national agitations, there can surely be no attitude so becoming Christian legislators, as a reverent consulting of God, and a recognition of dependence on his wisdom.

The summing up by the Bishop of Nelson of his paper, "On the prospects of Evangelical Religion in the Colonies," read at the Conference last week of the London and Clerical Lay Union, deserves emphasis: "The prospects of evangelical religion will be bright if we are true." Evangelical religion is a part of Divine wisdom. It must last to the end. But to open the door to unconverted preachers of evangelical doctrine is fatal to it. No less so is the danger of a phraseology which uses such words as conversion, atonement, and consecration, but which does not mean the real thing. Equally hurtful is recourse on the part of evangelicals themselves to unspiritual agencies for carrying forward spiritual work. These cautions go to the very root of that failure of evangelical religion which many are deploring.

Dr. Baldwin, the Bishop of Huron, struck the same keynote when at the same meeting he declared we were bound to stop men from entering the ministry when it was evident that they were not spiritually qualified. They might be learned and eloquent, draw large congregations, and be flattered. But, as to seeking the lost, raising the fallen, and speaking peace to burdened souls, a poor Christian sempstress in her visitations to her neighbours might do more. Others besides Episcopalians would do well to ponder such timely utterances.

We note to the same effect the report of an interview with the Bishop of Travancore, as given in *The Yorkshire Post.* "You will never," said Dr. Speechly, "convert either Mohammedans or Hindus by controversy. The essential thing is to preach the Gospel." On the other hand the Bishop says, in his diocese of three millions of souls, he guards the people from half-fledged men who are ignorant of theology. The Bishop has started ten Y.M.C.A.'s which help him much. He is now forming Y.W.C.A.'s. He instructs all his clergy to preach constantly on the sanctity of marriage.

DEEP SEA FISHERMEN.—We have seen a letter lately received from the skipper of a fishing smack in the North Sea, in which he expresses great gratitude for the operations of the Mission to Deep Sea Fishermen. He tells of two of his crew who have received much benefit from the medical aid given by the Mission ship; one of the men, he says, would not have lived to reach Yarmouth if he had been sent home. In view of the great and pressing need for medical help to those poor fellows, we sincerely rejoice to know that a friend of the Mission has just given £3500 to cover the cost of another hospital mission ship, which, by permission of the Queen, will be called the *Albert.*

The Keswick Convention.

[FROM OUR SPECIAL CORRESPONDENTS.]

THE fourteenth annual gathering for the deepening of spiritual life is being held this week at this charming retreat among the Cumberland hills. The Convention, properly speaking, began on the Monday evening; but a preliminary meeting for prayer was held in the tent on Saturday evening. There was a great influx of people on Saturday into Keswick, and the gathering in the tent was a very large one. The tent has been re-modelled and greatly enlarged, but it is not likely, even now, that its dimensions will be adequate for the largely increased numbers that attend year after year. It is quite apparent that the Conventions are exercising a powerful influence on the thousands who come yearly.

The heads of the Convention were well to the front at the preliminary meeting on Saturday evening. Mr. Bowker, the veteran chairman, took his place on the platform, and along with him was Mr. Robert Wilson, one of the founders of the Convention. It was a gratification to see present a much-missed speaker who occupies a unique position as a Bible expositor, and whose Bible-readings have made a deep impression—Rev. Hubert Brooke, who has been absent from the last two conventions owing to impaired health. We were glad to see him back in apparent freshness and vigour of health. There were also present, Revs. William Haslam, G. Grubb, J. A. Jacob, &c. After a short time was spent in silent prayer, Mr. Brooke and Mr. Grubb offered prayer, after which Mr. HASLAM gave a very practical and helpful Gospel address on "Forgiveness and cleansing," from Isaiah xliii. 15, "I even I am He that blotteth out thy transgressions for mine own sake." We thank God, he said, for every one who can rejoice in the forgiveness of sins. Pardon carries life with it. God gives a new life as different as the life of Christ is different from the life of Adam. We limit this forgiveness very much, allowing doubts to come in as to what it covers. There are some Christians who, though they know they have forgiveness in this world, think that they are to stand at the judgment bar of God. We believers are to be judged to be sure, but it is for our works. But we need more than forgiveness; we need cleansing. Now our object in these meetings is not merely evangelistic, but to entreat believers to seek cleansing from all unrighteousness—from those besetments, those entanglements, that produce sinful thoughts, ways, actions; that God may forgive them and remove the causes of them. We have a sinful nature, and our nature can never change. The law of the spirit of life can keep the evil nature down. Christ has not only died to save us, but He is coming to deliver us with a final deliverance; to change our vile body into the likeness of his own glorious body. He, as High Priest, has gone beyond the veil for the cleansing of the believer. May God give us such a blessing at this gathering as we shall not forget all the days of our life, and throughout eternity.

At the forenoon service on Sunday in St. John's Church an excellent and practical sermon was delivered by Rev. J. A. JACOB to a very large and interested audience from Luke i. 74, "That we being delivered out of the hand of our enemies might serve Him without fear." He showed that deliverance and service do not proceed concurrently, but the deliverance must be effected before the service is possible. This deliverance has been achieved perfectly; it is one which we merely accept, not one to which we contribute. Those looking for Christ's life, the life of consecration, must remember that the life of sanctification presupposes the life of justification. When we have found deliverance from the guilt of sin we are not to live a tottering and disturbed life; a see-saw kind of life, sometimes moving away from the path of obedience and making convulsive efforts to find our way back to Christ. The life is a position of peace, of hope, of victory over sin, that should render us superior to the frets and small irritabilities of life.

On Sunday afternoon, in the tent, there was a very large gathering, Mr. Robert Wilson presiding. The Rev. Wm. Haslam delivered a very earnest and impressive address from 2 Peter i. 17.

On Sunday evening, in St. John's Church, Rev. HUBERT BROOKE delivered a remarkably instructive and practical sermon, taking as his subject the first six verses of Exod. xxi., from which he illustrated the nature and conditions of Christian service. The Lord Jesus said in his sermon on the Mount, "Ye cannot serve God and mammon"; but He never gave a third choice. Every soul in the world is a servant. The only matter about which we have a choice is which of the two masters we will serve. Under the heading of the service of Christ, there are put before us in God's Word two very distinct degrees of service—one represented by the first six years of the bondman's service, and the other by the seventh year, when he chose his master's service for ever. The first six years of service the Hebrew servant rendered, was performed to his master as a duty; but in the seventh year his master said he might go free with wife and children. The servant, however, might choose to remain out of love to his master, and pledge himself to be his servant for ever; and in doing so he entered into a deeper rest than he experienced during the first six years, when relieved from his debt, burdens, and anxieties, he served his master not from necessity, constraint, or duty, but because he loved to do so.

On Monday morning there was another large gathering, notwithstanding there was much rain pouring. Mr. Bowker presided. A great many requests for prayer were presented, and Rev. G. C. Grubb offered prayer embracing requests for China, Ireland, England, India, Ceylon, Africa, and especially the part of it that has never heard the Gospel. A touching request was presented by a mother for a backsliding son, which particularly moved the audience, and Rev. Mr. Jacobs led impressively in prayer.

Mr. BOWKER delivered a helpful and stimulating address, from the Epistle of St. Jude, showing that Christians are exhorted to build themselves up in their most holy faith. The audience was much impressed.

The opening meeting of the regular Conference on Monday evening was crowded, in a once more enlarged tent, with at least 2500 Christians from all parts of these islands. A spirit of preparation was everywhere manifest, and men and women wore the look of those who had come to do spiritual business. Mr. ROBERT WILSON struck the right keynote in his opening word, based on Isaiah lxi. The meetings must be a time of blessed rejoicing; when Christians begin to rejoice, they indeed find that they have the joy of the Lord, and that such joy is their strength. It had recently been told that a boy of twelve was converted through seeing how happy the people were at Keswick. Therefore, let the children of Zion be glad in their King. The meetings had been thought and prayed over month after month, and the Lord would not disappoint them.

Rev. HUBERT BROOKE followed with a most suitable exhortation in the same line from the words "Also they saw God and did eat and drink." This should, by God's grace, be the record of every soul who has come prepared to do business with God. Let the meals of blessing be so taken at these meetings that, at the close, all can say "I have seen God and have eaten and drunk in his presence; and in the strength of that meat will I walk all the days of my life."

TRAINING RESCUED SLAVES.

WHILST cruising for the suppression of slavery on the East Coast of Africa, I put into Mombaza for a few days on May 9. Mombaza is a town inhabited by about 10,000 to 15,000 people, principally Arabs and Swahilis, who recognise the sovereignty of the Sultan of Zanzibar. On the opposite side and a little higher up the inlet or harbour stands Frere Town, established since 1874 by Rev. W. S. Price, under the auspices of the C.M.S. This settlement receives a large number of slaves, recaptured by our men-of-war.

I paid a visit to the schools and various buildings. Everything struck me as being very well regulated and in capital order. There are about seventy to eighty girls under the care of Miss Fitch, who takes the deepest interest in them. About the same number of boys are under Mr. England. In view of the material upon which these teachers have to work, I must confess I was agreeably surprised at the results I saw.

The system of training at Frere Town seemed to me a very good and practical one. The boys and girls are taught how to earn their living in different ways. At the same time they are taught to honour God, not only by precept but by example. I am glad to say the simple truths of Christianity are not here wrapped up in a gorgeous ritual. Attention is also paid to training young natives as Bible-readers and catechists.

The children, about 150, of all ages, came off and spent an afternoon on board. They sang part songs and many beautiful old hymns in Swahili to the same familiar tunes one hears at home—such as, "One there is above all others, '&c. It was quite a treat to see and hear these children singing so well and reverently. Everyone of them had been rescued from slavery by our men-of-war. If subscribers to the C.M.S. could have heard them I am sure they would double their subscriptions.

Two days afterwards I went up with Revs. Mr. Smith and Mr. Jones (the latter a coloured minister of the Gospel) to Rabai, fifteen miles inland, standing on a high range of hills, and in the midst of beautiful scenery. This settlement is wholly worked by Mr. Jones, and is indeed a model one. It is composed principally of people from the Wanika tribe. Some of these are Christians; others are not, but have taken up their abode there for safety from the irrepressible Masai warriors. They conform to the rules, and are gradually being brought under Christian influence. Two native readers go into the surrounding country and read the Bible to Wanikas at their request, these readers being supported by the native congregation. A commodious church, neatly built of stone, stands in the centre of the settlement. There is service every morning, and a congregation varying from 200 to 300 at every service. There is a mixed school of about 100. The settlement is very pretty. The Wanikas are of a dark brown hue, and very bright and intelligent looking.

We arrived at Rabai about 9 a.m., and Mr. Jones asked me if I would say a few words in the church, to which I gladly assented. He sent word round to the huts and fields where the people were working and tolled the bell. Soon after 10, I went to the church and was astonished to find the building full. I should say at least 500 were present, the men one side, the women the other, and young people on mats down the centre. It was indeed a remarkable sight to see this congregation—they were so attentive. I spoke a few words on "Jesus Christ, the same yesterday, to-day, and for ever." Mr. Jones translating most admirably. Every eye was fixed on the speaker and they attended to every word. The service ended with "Rock of Ages," heartily sung in Swahili. I felt that it was indeed a privilege to witness such a sight, and speak to such a congregation.

There is a good and great work going on at Rabai, and also at Frere Town, the former entirely through native agency, and thoroughly evangelistic, and it is deserving of every support from all, whatever may be their denomination, who are desirous of having the Gospel preached to the heathen.

G. KING HALL, Commander.

H.M.S. Penguin, Zanzibar.

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INQUIRERS' COLUMN.

IMPUTED RIGHTEOUSNESS.

DEAR SIR,—I am much interested in the correspondence on this subject. In a book entitled "Specific Unbelief England's Greatest Sin," by A. S. Lamb (*Nisbet*), I find the following passages, which seem to me no less questionable than those quoted by "An Inquirer" in your issue of July 13:—

> "Justified" means made just. Now, "just" is an absolute measure. It admits of no metric comparison. All that can be said of a thought, word, act, or judgment, is that it is just or unjust. It may be the one or it may be the other, but it cannot be more than just, or less than unjust.

But in defiance of this sound aphorism the writer proceeds to affirm that—

> To create a righteousness which could be imputed was the prime object, so far as we sinners are concerned, of our blessed Lord and Saviour's incarnation.

And again—

> The Apostle tells of a righteousness altogether independent of man's personal obedience to this law. He announces that there is a righteousness pure and absolute, perfect and entire. A righteousness consisting in the fulfilment of this very law in its manifest particulars and details, wrought out by Another, and available for the benefit of all who will accept it for their own.

If an act or thought "cannot be more than just," how could a righteousness "consisting in the fulfilment of the law" be created, which could be imputed to another? Was the obedience of the Lord Jesus superfluous, or a life of supererogation, that it could be attributed to others? ANOTHER INQUIRER.

DEAR SIR,—The passages as to Christ's imputed righteousness, quoted by your correspondent, "Inquirer," are not very happily expressed; and in particular it seems objectionable to say that "Christ acquired so much righteousness" as was sufficient to justify all who believe in him, for Christ's righteousness should be regarded as infinite in value. The statement of "P. E. M." is clearer and better.

The controversy as to whether the atonement made by Christ for sinners consisted simply of his sufferings and death, or whether it included also his obedience to the law, is an old one; and opposite views on this question may be taken by those who agree in rejecting the Broad Church theory, that sin might have been pardoned as now, if Christ had never died. But all who hold the evangelical doctrine that we owe the forgiveness of sins to the fact of their having been borne by Christ "in his own body on the tree," must, I think, agree, upon reflection, that the value of his sufferings was connected with his obedience. It is quite certain that Christ's death would have availed us nothing if his righteousness had been less than perfect. Only "a Lamb without blemish and without spot" could be the sin-offering for a guilty world. Neither would the negative righteousness of mere innocence (like that of a lamb) suffice; it must be the positive righteousness of one who had in every respect fulfilled the requirements of absolute justice.

Besides this, if Christ had been a mere man, his righteousness, however perfect, would not have made his sacrifice sufficient in value to redeem the souls of a whole world of sinners. In order that a victim might be found whose life would be a ransom for the human race, it was needful that the Son of God should clothe Himself in human flesh and blood, and so "offer up Himself."

But, granting that no less a sacrifice than that of the righteous Son of God would have availed for the putting away of sin, was it likewise requisite for this purpose that his sacrifice should be preceded by his obedience to the law? We can, of course, understand that a single act of unrighteousness, committed in the course of his human life, would have disqualified Him from bearing the sins of others; but, supposing that Christ had simply come down from heaven, clothed Himself in a human body created for that purpose, and in that body had suffered crucifixion, would his redeeming work have been equally efficacious?

There seems to be some ground for holding the opposite view. St. Paul tells us that Christ's death had the effect of making God's pardoning mercy compatible with his justice (Rom. iii. 25, 26). And if it be asked why Christ's sufferings had this effect, the simplest answer is that they were a homage paid to the honour of God's law, which man had broken. God glorified his righteous law by declaring that the transgression of it could not be forgiven unless its penalty were borne by Christ Himself. Now, this reparation made to the injured majesty of the law would seem to be rendered much more complete by the fact that Christ, who submitted to its penalty, had Himself rendered to it a perfect obedience from the cradle to the cross. Can we think that the law would have been equally honoured if Christ had simply come down from heaven to suffer death and return thither as above supposed? Surely not. This view of the matter seems best to agree with St. Paul's words: "As by the disobedience of one many were made sinners, so by the obedience of One shall many be made righteous" (Rom. v. 19). The obedience here spoken of may refer principally to Christ's obedience in suffering and dying, but there seems no reason why it should not include the whole of his obedience.

If, then, believers owe their justification before God, not only to what Christ has *suffered*, but also to what he has *done* on their behalf, we may surely say that, as their sins were laid to his account, so his righteousness is laid to their account; or, in other words, is imputed to them.

St. Paul says again: "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). Christ could be made sin for us only in one sense, namely, in having our sins laid to his charge. And if we interpret in the same manner the corresponding expression, "that we might be made the righteousness of God in Him," we must say that his righteousness is reckoned to our account, and that we for his sake are treated as though we had kept the whole law.

I remain, Sir, truly yours,

Paris, July 20. HORACE NOEL.

I would reply to "A. S. A.'s" two queries, by saying (1) that there is no such doctrine in Ss. as "The imputed righteousness of CHRIST," and (2) therefore no use in saying what it means. What is spoken of in the Epistle to the Romans is "the righteousness of God...unto all and upon all them that believe" (chap. iii.). "God just, and the justifier of him that believeth in Jesus."

The significant fact on which depends "peace with God." It is strict justice or righteousness, not love or mercy, pity or grace—stern justice—now that He has set forth his Son a propitiation (mercy seat) through faith in his blood, to declare, I say, at this time his (God's) righteousness: that He might be righteous, and the righteousfier of him that believeth in Jesus.

In 1 Cor. i. 30, Christ has been made unto the believer, "wisdom, and righteousness, and sanctification, and redemption." Himself, the person, not his work or law-keeping; and in 2 Cor. v., the Christian is spoken of as being "made the righteousness of God in Christ," but what is called "the imputed righteousness of Christ," though it has a large place in human theology, has none in the Word of God.

I would here quietly but firmly protest against the second "extract" in same column as "A.S.A.'s" queries: When, where, and how did the Christ of God "acquire so much righteousness" that it could be doled out to "make many righteous in the presence of God"? What, was He ever in Himself anything but perfectly righteous, and everything else that was perfect? What had He to "acquire"? What He was in Himself He has been made unto the believer. What He did, enabled the righteous God to do this righteously. If He "acquired" anything it was a glory which He could share with those who have been made God's righteousness in Him, for his intrinsic Godhead glory was incommunicable. S. V. H.

[From the above and other communications received, it is evident that our correspondents agree in not accepting the quotations made by "Inquirer" as a correct representation of the doctrine. They are in entire agreement also as to the fallen condition of man; that we are justified through faith in Jesus Christ, and not by works of law; that the earthly life of the Lord Jesus was essential to his atoning and redemptive work; and that the believer is made the righteousness of God in Him. The only difference of opinion appears to be as to the way in which the believer is connected with the righteous life of Christ.—ED.]

ST. GILES' CHRISTIAN MISSION.

The "Annual Record of Facts and Incidents" in connection with the St. Giles' Christian Mission, under the superintendence of Mr. George Hatton, is deeply interesting from beginning to end. There are in these seventy pages, many and gladdening testimonies of Divine blessing having attended the many efforts put forth in the densely populated and needy district where sin has too long had a sadly strong dominion.

On Sundays and week-days, in fact all through the week and all the year round, meetings of some sort are held in connection with the Mission, and many earnest labourers are more than fully engaged. The field affords grand opportunities for whole-souled effort, and it is gratifying to know that many who have been converted to God by means of the Mission have been led, in the enthusiasm of their love and the fervour of their faith, to attach themselves to one or other of the agencies as active and voluntary workers. In fact, it is customary with Mr. Hatton and his helpers to teach those who receive blessing through the Mission that it is distinctly their duty and privilege to manifest their love for Christ by making known to others the good news of salvation.

Among the "incidents" are some truly remarkable cases of men being turned "from darkness to light, and from the power of Satan unto God." Criminals have become model Christians, drunkards have become thrifty and thoughtful members of society, and men and women who had sunk to the very depths of misery and sin have been given the helping hand which has enabled them to become citizens of heaven. Then, again, among the poor and neglected children, a good work has been done, cheering their lives, and guiding them into the paths of purity and holiness.

Here is an interesting item of intelligence from the Brewers' Court Branch of the Mission: "Some time ago, a girl came to her teacher for advice. She was, she said, much tried by the worldliness of the family in whose service she was. The counsel given to her was to lay the matter before the Lord in prayer, and not to act hastily. Not long afterwards she reported with great joy that the Lord had opened the way, and given her a situation at Windsor Castle, where she still is."

Not only are the distressed relieved, but work is often procured for those who need it. Hungry children are fed, and the sick are visited. Temperance and cleanliness are advocated, along with sobriety and godliness. In season and out of season, the Mission workers are asserting a really practical Christian activity. Mr. W. Wheatley, the secretary, carries on a remarkably successful Prison Gate Mission. Many a wretched man and woman, released from prison, has, by his good counsel and timely help, been encouraged to seek the ways of honesty and the favour of God.

The St. Giles' Christian Mission is worthy of all the confidence it enjoys, and it is hoped that its workers will be cheered in their endeavours by the hearty assistance of those who, though not on the spot, are not without responsibility to spread light and hope where there is now darkness and despair. Copies of the "Record" (otherwise the twenty-eighth annual report) may be had from Mr. G. Hatton, 4, Ampton-street, Regent-square, W.C.

POST-OFFICE WORKERS.—At the Y.M.C.A., 186, Aldersgate-street, an afternoon meeting was held on Friday last, of gentlemen belonging to the Savings Bank Department of the General Post-office. Mr. W. H. Seagram presided. Sir Arthur Blackwood wrote expressing regret at enforced absence. Brief addresses were delivered by the Earl of Aberdeen, Mr. H. Fairfax (of Sydney, South Australia), by the Chairman, and the General Secretary. Those present quite crowded the room, and the interest was manifested by the evident reluctance with which the audience of young men dispersed.

AN APPEAL FROM INDIA.

Dear Sir,—India is in a peculiar crisis as to one point. There has been a desperate conflict regarding the legislation which licensed certain outcasts for evil purposes. In all that great excitement, who was thinking, who was pleading, who was planning for the rescue of these outcasts? Think of the various phases of the slavery of immorality in India, and of the great numbers of those bound in its chains. Think of the fearful destruction and damnation that surround them.

As those engaged in rescue work, we feel intensely the urgent ueed of some speedy, strong, and practical action. We want Christian friends in England to come over into India and help us. The special need just now is rescue workers—regular visitors, to go out into the highways and hedges, and, by loving entreaty, "compel them to come in." Though there are four or five Rescue Homes in India, yet (so far as we are aware) there are in all India no regular rescue workers devoting their time to this special line of visitation. We have long been appealing for such workers, but thus far in vain.

To make this call more practical and personal, we now appeal pointedly:—

(1) To the Gospel Purity Association.—Your work has taken a strong missionary phase, and your general secretary has recently led the missionaries of India in their powerful charge against state license of vice. Your way is now open to send workers here to "rescue the perishing." Your mission of law for men has been eminently successful; you may now expeet equal fruit in sending a mission of Gospel to the women of India. Will the host of friends who have so heartily prayed and worked for India of late, now assist the G.P. Association by gifts of hearts, hands, and means to enter this great and effectual door? As the general secretary is now in England, preparing soon to return to India, will you kindly act at once?

(2) To the Salvation Army.—You have undertaken special work among these classes in England and Australia; why not begin at once among the fallen of India's millions? Surely you need no prompting in this most important work of salvation. Friends of the Salvation Army should notice that, as a daughter of the General has married its Indian leader, it affords a special opportunity to furnish her with facilities for opening and prosecuting a great rescue work in India.

We have named the above societies because of their recent aggressive action, but we also appeal earnestly:—

(3) To all other Christians.—Let societies or individuals take up this work. We who are in this field feel very keenly the demand for strong and speedy efforts in behalf of these needy outcasts. We will welcome any who come in the name and spirit of the Lord, to pluck bands from the burning. We will assist those who come as far as in our power. Pray and labour for India.

Dora M. Gladwin,
Bombay, June 18. Wallace J. Gladwin.

SOUTHEND HOUSE.—This exceedingly well-appointed residence, near Southend, in Kent, was recently opened by Mrs. Frank Bevan, for the reception of poor mothers with infants needing country air and rest, also for children. It is the second of such institutions now attached to the North-East London Gospel Mission. Mr. Robert Paton presided, and there must have been over 100 workers and friends present. Mrs. Bevan spoke with her usual pathos and power, and appealed most warmly for an affectionate and generous regard for the needs and the sorrows of our poorer neighbours. Mr. Chorley gave a very interesting account of the circumstances which led up to the possession of so desirable a building. He asked help towards the furnishing, as well as for current expenses. Tea was served at the close of the meeting in a marquee on the lawn.

LEARN TO GIVE.

Learn to give, and thou shalt bind
  Countless treasures to thy breast;
Learn to love, and thou shalt find
  Only they who love are blest.

Learn to give, and thou shalt know
  They the poorest are who hoard;
Learn to love, thy love shall flow
  Deeper for the wealth outpoured.

Learn to give, and learn to love;
  Only thus thy life can be
Foretaste of the life above,
  Tinged with immortality.

Give, for God to thee hath given;
  Love, for He by love is known;
Child of God, and heir of heaven,
  Let thy parentage be shown.

Lucy A. Bennett.

NORTH LONDON NEEDS.

Three years ago a club was opened in Queensland-road, Holloway, for youths between the ages of sixteen and twenty-one. A room, kindly lent by Rev. F. A. C. Lillingston, then vicar of the parish, was furnished, for use five nights a week, and ever since then endeavours have been made to reach the lads thereby. The first part of each evening is devoted to reading, writing, and arithmetic, the remainder to games and amusements, closing every night with a short Scripture reading and prayer. A Bible-class is held on Sunday afternoons.

Many of the young men are very degraded, but it is encouraging to know that some of the worst have been brought to the Lord, and are now living bright Christian lives. The young lady at the head of the work, and to whom much of the success, under God is due, is anxious to form a drum-and-fife band. An opportunity offers, also, of purchasing a house, admirably adapted for a youths' club and lodging-house. The district is poor, and outside help is being sought. Information will be gladly furnished by Rev. Talbot Hindley, formerly of Margate, now vicar of St. Barnabas, Holloway, N.

"OPEN DOORS IN JAPAN."

In the deeply interesting pamphlet bearing this title (1d. *Passmore & Alabaster*), Miss McLean communicates many remarkable facts, and points some very powerful arguments. Having been for nine years a worker in the field, she speaks from valuable personal experience. Her genuine solicitude for the Japanese is forcibly manifested when she appeals for more workers, and asks impassionately, "Who will go?"

It is abundantly shown that the great need of Japan is the truth as it is in Jesus. The people are so hungering and thirsting for Western knowledge that they will readily listen to expositions of the Christian faith. Above all, "living epistles," such as may be "known and read of all men" are wanted.

The population of Japan is over 37 millions. In 1872 all the native Christians could be counted on one's fingers, and now the number of communicants is 11,000. Having stated this fact, Miss McLean says: "A people who have caught the spirit of progress like the Japanese are sure to advance, so that great responsibility rests on English Christians if they let this golden moment slip." It is hoped that Miss McLean's appeal will meet with a hearty response, especially on the part of those who are most easily able to choose their lot in the matter of sphere of testimony for Christ.

THE THAMES CHURCH MISSION.

This Mission has extended its field of operations to Richmond Bridge. It now covers a distance of seventy-two miles. The multitude to which it seeks to minister is made up of sailors of all nationalities, firemen, bargemen, watermen, passengers, emigrants, and soldiers going on foreign service. In addition to three chaplains there are nineteen missionaries, all of whom are sailors; knowing the "ins and outs" of the mariner's life, they are admirably qualified for their duties. It is sought to appoint a Christian seaman as an honorary helper on board each vessel. The account of work accomplished last year was such as greatly to encourage the Committee to extend the work. Never before has so much been done in one year. Thirty-five thousand vessels, with from fifteen to one thousand souls on board, were visited, and over half-a-million tracts in different languages were distributed, besides many thousand copies of the Scriptures. Over twelve thousand emigrants received gratuitously a copy of the New Testament; while farewell services were conducted on 144 emigrant vessels. Temperance work is kept in the fore-front.

To counteract the influence of evil literature, the Mission is distributing Gospel tracts, magazines, and good sound books on board each ship with good results. One of the chaplains says:—On board an Orient liner I was trying to hold a service with the emigrants, when a young fellow came up and told me that he did not believe in the Bible, and continued to interrupt me. I requested him to wait till I had finished speaking, when we could discuss the question quietly. He replied that he wanted to argue the matter at once; so we debated it for a very long time. He then began to use the most foul language about our Lord Jesus Christ, saying that Jesus was crucified for blasphemy, and that his condemnation was not contrary to Jewish laws. I told him if he used such words I would not argue with him any more, but would leave him. I noticed two young ladies who were sitting near, crying bitterly. I went to them, expecting to find that they were in this state of mind because of leaving their native land for a distant country, and tried to comfort them by speaking of the great truths of the Gospel; they informed me that they were not going abroad. They said, "We are crying because of what we have heard our brother say to you just now." I observed, "I am sorry he should have talked in such a blasphemous manner." They requested me to call him, and speak to him again. I did so, and he willingly came. I said to him, "I guarantee you have a praying mother." "Yes," he replied; "and a godly father too." "And yet you don't believe in your father's and mother's God." He rejoined, "No, I do not; I have been taught to believe that the Bible teaching is all a sham." The sisters informed me that he was a runaway lad. They had come after him, just to say good-bye. I impressed upon him the fact that nothing would give him happiness in life but Christ's love in his heart—the knowing of the Saviour as his never-changing Friend. As we were steaming away in the launch, the young fellow leaned over the bulwarks, and called after me, "Thank you, sir, for your good wishes; do not forget to pray for me."

To keep the work in efficiency £100 is needed every week. £250 is still required to make up the amount necessary to purchase a new steam launch. The Secretary is Rev. H. Bloomer, 31, New Bridge-street, E.C.

IN THE VILLAGES.—At the noon prayer-meeting on Monday, at the Y.M.C.A., 186, Aldersgate-street, Mr. W. R. Lane mentioned, as cause for deep gratitude to God, the remarkable success that is at present attending village preaching in some parts. He gave some interesting details of labour at Westhide, in Hertfordshire, where after a week of tent meetings some twenty people confessed Christ.

MR. MOODY'S SUMMER SCHOOL.

A correspondent in Northfield writes to us as follows:—

A profound impression has been made by the delegation to the Summer School which came across the seas, and they have already accomplished much good, particularly in kindling fresh interest in the foreign missionary work. Rev. J. Hudson Taylor, of the China Inland Mission, heads the party. His spiritual, Biblical expositions and affectionate delineation of labours in the foreign field have done much good. Mr. Reginald Radcliffe and Mrs. Radcliffe came with Mr. Taylor, who is also accompanied by his son, and private secretary. Before returning to England Mr. Taylor and Mr. Radcliffe will make a brief tour through America and Canada. Edinburgh University, which sent Prof. Henry Drummond last year, is represented by J. C. B. Geddes, a leader in the Students' Holiday Mission work among the young men outside of the University; Robert Latta and Charles M. Douglas, who started an important work among the working men of Edinburgh. From Oxford come A. V. Magee, son of the Bishop of Peterborough; L. B. Sladden, secretary of the Oxford Christian Union; H. Kempson, F. W. W. Digby, and N. H. Smith; with E. I. Steinitz, C. H. Clissold, from Cambridge, and W. R. Nepoin, a law student of Utrecht, Holland. George B. Studd, of London, is with them, and he with the others have been doing an excellent work. They were given a royal reception by New York and Yale students on arriving in this country, and the fellows expressed themselves as being delighted with their trip.

The great field of usefulness opened before this Bible School for students can be somewhat realised by noticing the scope of the colleges are other institutions represented here. There and fully 400 picked young men from over 100 institutions in this country and abroad. The larger colleges are represented by considerable delegations: Yale stands at the head with 36 men; Mount Hermon has 33; Princeton, 29; Amherst, 25; Oberlin, 25; Cornell, 23; Williams, 12; Harvard, 10; Lafayette, 4; Queen's college, 4; Wesleyan, 6; Vermont, 4; Toronto, 5; Rutger, 5; Springfield School of Christian Workers, 10; with students from 85 other schools scattered over the States and Canada. This body of students board and lodge in the various school buildings, except that perhaps fifty find very comfortable quarters in cosy little tents pitched on the hill sides, where they manage to get most of the conveniences of civilisation with a taste of camp life.

One very noticeable feature and outgrowth of this remarkable school, the like of which was probably never organised on earth before, is the growth and development of the missionary spirit, started at Mount Hermon two years ago, when large numbers consecrated themselves to the work of foreign missions. Thrilling testimonies of returned missionaries each year have done much to stimulate additional cultivation of this portion of the Master's vineyard. The seed sown here has been fructified by the Holy Spirit, and a canvass of the colleges last year resulted in the pledging of more than two thousand young men to foreign missionary fields, a mighty army to be a great factor, under God, in Christianising the world.

The English friends of Mr. Moody would doubtless like to know something about what has been done during the past year on these consecrated hills. While Mr. Moody was absent the past winter on an evangelistic tour through the South and West, several of his colabourers and efficient lieutenants combined in a new departure, which will be much appreciated by the thousands who annually pilgrimage to this spiritual Mecca, in the erection of a model summer hotel. "The Northfield," as it is called, will be an important adjunct to the schools in many ways. Christian men of means can now drop into town for a few days, see the practical benefits of the school, and decide whether they will invest money in this admirable undertaking. To come and feel the heavenly atmosphere that permeats the neighbourhood, is a stimulant to the generous giver, and if Christians were to visit the place but for a few days, the schools would soon be richly endowed.

The schools are flourishing and accomplishing a work that will tell in the generations to come. A dozen young women graduated last month at the Seminary, nearly all beginning at once in missionary fields; while at Mount Hermon ten young men were sent out, one-half the number continuing their education by going through college, and the others going at once into fields of active Christian labour. There have been no changes or additions of buildings at Mount Hermon this year, the schools now having eight handsome brick structures, and seven wooden buildings, but a gymnasium is sadly needed. At the Girls' Seminary a beautiful stone library has been erected by James Talcott, of New York, at a cost of $25,000, the interior of which is finished in old English oak, and it has a capacity for 40,000 volumes. Here again is on opportunity for useful giving, for the library now as yet has only 4000 volumes—a small affair for such an institution.

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GEORGE MULLER IN NEW ZEALAND.

(From a Correspondent.)

Since the arrival of Mr. Muller in Australia, we have looked forward to a visit from this honoured servant of God. Mr. and Mrs. Muller arrived in Auckland from Taranaki, on Thursday, April 19. His first service was held in Pastor Thomas Spurgeon's Tabernacle on Sunday morning, April 22, when Mr. Muller preached to a crowded congregation. In the evening the City Hall was filled by an eager throng, many being unable to get in. Deep interest has been taken in Mr. Muller's visit. Invitations were sent inviting him to hold meetings in the various churches.

He was invited to meet the ministers of the city; he was heartily received, and spoke words that stirred every heart and sent many away cheered and stimulated.

During May Mr. Muller held two services on Lord's days, preaching in one of the churches in the morning, and addressing large crowds in the City Hall in the evening. The story of the orphanage brought an overflowing audience in the City Hall when Mr. Muller's account of the Lord's dealings with him was listened to with deep attention. On Tuesday evenings he held large gatherings of Christians in the City Hall, the one for "Christian workers" being highly valued.

He has preached in the different churches—Baptist, Presbyterian, Congregational, Wesleyan, where good congregations have always listened to the word he has delivered, with deep attention and growing interest.

On Friday, June 8, Mr. Muller spoke at an important meeting of ministers in the Y.M.C.A. rooms. The subject was, "How to increase spirituality in the churches." The Ven. Archdeacon Maunsell presided, and the attendance was very good, Mr. Muller's address was a powerful one. At the annual meeting of the Y.M.C.A. he also spoke words of counsel.

Next Tuesday, June 26, Mr. and Mrs. Muller propose leaving for Sydney, and Melbourne, where they will be gladly welcomed. We are deeply thankful for the visit of this servant of God.

The president of the Y.M.C.A., Rev. Joseph Hill, has returned from holiday missions in Australia, Sydney, N.S.W., and in Dunedin, N.Z. He has been much encouraged, and has been privileged to see much blessing.

Auckland, New Zealand, June 18.

MISSIONARY REVIVAL IN SCOTLAND.

Dear Sir,—A highly important series of missionary meetings has just been held in Edinburgh, which I am sure many of your readers will be glad to hear of. Scotch brethren who attended the Centennial Missionary Conference in Exeter Hall were so impressed with what they saw and heard and experienced in those grand meetings that they desired to have as much of them as possible repeated in the Northern Capital. An influential committee was accordingly appointed to see what could be done to secure this end. They secured the services of Drs. Gordon and Pierson of the United States, Principal McVicar, of Canada, a few missionaries who chanced to be tarrying in this country for a season, and several American ladies, earnest workers in the home work of Foreign Missions.

The meetings began Saturday the 14th inst., with a garden party on the grounds of Mr. Duncan McLaren. This was no mere pleasure party, but a meeting of great earnestness and power which struck the keynote of all the subsequent gatherings. On Sunday the delegates from abroad spoke morning and afternoon in various churches in the city, and in the evening a public meeting of great interest was held in the large Synod Hall, which was filled to its utmost capacity. A very interesting part of that great meeting was the public dedication of five young medical missionaries who are soon to go forward on their grand and merciful mission. On Monday afternoon a ladies' meeting of great power was held in the Free Assembly Hall, and a public meeting which carried the tide of enthusiasm still further was held in the same place in the evening.

Still another meeting was arranged for Tuesday evening—a conversazione—in the Mission House of the Church of Scotland. This proved to be the climax of the whole Conference. A suggestion that was made privately by several persons after the meeting of the previous evening now found more definite and public utterance—viz., that an effort be made to secure the services of Drs. Pierson and Gordon to carry the holy fire of missionary enthusiam into all Scotland. These beloved brethren had given up much of their expected vacation to be present at the Edinburgh meetings. And now the proposal was that they give it all up, and much more time besides, to seek to bring the needs and claims of the heathen and Mohammedan world, and the command of our waiting Lord, to the apprehension of the entire Church of Christ in Scotland. A committee has been appointed consisting of members of the different denominations to arrange for undenominational or rather all-denominational meetings through the country.

None too soon has this holy fire been kindled in Scotland, and the prayer of many, I trust, will be that it may spread over the border, and sweep through England and through all Christendom.

When it is remembered that there are more than one thousand millions of people on the globe to-day who have never heard that Jesus has died; who are dying at the rate of thirty millions a year; that in a little more than thirty years they will all have gone down in death; that we too are fast passing away; that the coming of the Lord draweth nigh; that the Saviour is waiting to see of the travail of his soul; that He has placed ample resources in the Church to evangelise the world even in the few years that remain of this century; that He is calling us onward by opened doors and his rich blessing on the work we have attempted—remembering these things, any enthusiasm any of us may have is coldness compared with what ought to enwrap us.

May the Lord graciously forgive the past supineness of his people, and arouse us all to efforts more in keeping with the great work He has placed before us, and more worthy of Him who gave Himself for the life of the world.

Yours in the service of the Gospel,
W. F. Armstrong, of Burmah.

Mizpah, Coventry-street, Brighton.

TRAINING BOHEMIAN PASTORS.

The Mission, work on behalf of our Bohemian and Moravian Protestant brethren carried on at Alt-Tschau, near Neusalz, on the Oder, has been attended by blessing. The institution was started in 1868 by Mr. F. A. Ruhmer, with the object of training men who could act as teachers and itinerant ministers in Bohemia and Moravia. The actual home of an original revival of the pure Protestant faith brought about by John Huss, who himself received his impulse from the great English reformer, John Wyclife. Upwards of 300 men have been trained, some of whom are teaching and propagating the Gospel among our oppressed Bohemian brethren.

Last year the Institution contained thirty young Bohemians, some of whom have gone back to their country to enter upon their duty as teachers and evangelists. Many applications had unfortunately to be refused owing to the want of funds. It is desirable to extend the institution in order that many more young Protestants may be received. Any further information will willingly be given by Mr. Leitritz, 41, Sandringham-road, Dalston, London, E.

SAILORS ON THE CORNISH COAST.

Near St. Columb-road Station, on the Cornwall Minerals Railway, is a natural amphitheatre, known locally as the "Queen's Pit," a place much used in the summer as a gathering-place for "teas" and anniversaries. Wesley is said to have preached in this very pit, as well as in the better known pit at Gwennap. On the other side of the county, on the South Coast, lies the beautiful harbour of Fowey. This port now carries on a very extensive and increasing coast trade, which brings many vessels into the river. A special effort is being made to buy and fit up a Sailors' Rest and Home at Fowey. A must suitable missionary—Mr. Lightfoot—is working at Fowey. He has so gained the confidence of all who know him that the work is being taken up all over the county; but Cornwall is not a rich county, and the money comes in but slowly.

Several ladies and gentlemen on the North Coast arranged to hold special services on July 15 and 16 in the Queen's Pit, in order to make the work more widely known. On Monday, which was fortunately fine enough to allow of outdoor meetings, the afternoon meeting was addressed by Miss Messer, from London. Mrs. Perrin, of Mawgan Rectory, also spoke of the good she had known done by means of Sailors' Rests. A large crowd gathered in the "pit" for the evening meeting. This was presided over by Mr. H. J. Rowse, jun., of Carworgie, who has taken much interest in the Mission, and has rendered efficient aid as also the members of his family.

Mr. Lightfoot gave a graphic account of the work at Fowey and the coast. Miss Messer set forth clearly the needs of this and similar work, in which she takes such an active part. Rev. — Burton, of St. Denys, conveyed the cordial invitation of his vicar (Rev. J. G. Childs) to Mr. Lightfoot, to visit St. Denys at an early date. The large numbers present gave evidence of Cornish sympathy in a work peculiarly affecting their own sea-girt county.

OPEN-AIR MISSION.

THE OPEN-AIR PREACHERS' HOLIDAY.

If these preachers know how to work, as they certainly do, they also know how to play. Anyone who saw them at quoits, cricket, football, and croquet on the occasion of their summer festival would have been fully convinced, though a doubter before. This festival was celebrated on the 18th inst. at Leggatts, Potter's Bar, Herts, by invitation of Mr. and Mrs. Samuel Gurney Sheppard, and was the eleventh of the series. Of a total membership of 1000 preachers associated with the Open-Air Mission, 250 managed to assemble on this occasion, the majority from London and its suburbs, but some also from various parts of the country. One had walked ten miles, and another fifteen.

Dinner and tea were served in a spacious tent, and after the former addresses were delivered by Rev. Adam Chambers, from America, and Rev. Muroyn Clare, from Belgrave Chapel. The latter put a three-fold thought into the preachers' hearts about work, by saying it should be done in God's way, in God's strength, and for God's glory. After tea suggestive words were given by Mr. S. G. Sheppard, Mr. Herbert W. Taylor, and Rev. G. S. Batty, Vicar of North Mimms, in which parish Mr. Sheppard's house stands.

Between dinner and tea, Mr. Kirkham (secretary) conducted an hour's prayer-meeting in a tent, with special reference to the weather; and it was noteworthy that not a drop of rain fell here during the day, though thunder and heavy rain prevailed in districts not far removed. These active spirits divided themselves into three bands on their way to the railway station, and held three vigorous meetings on Little Heath and in Potter's Bar, thus paying back in spiritual things what they had received from the locality in personal enjoyment.

In the middle of summer what should be more welcome to Christian hearts than a stimulating record of open-air preaching, bidding the reader go and do likewise? Such a document is the thirty-fifth annual report of the Open-air Mission, recently issued. As we glance at the contents, we are surprised that so much work can be done for so small an income, even though we know that most of the thousand members are volunteers.

Another point which will surprise some is that so much present fruit is found from this wayside sowing. We are told of hundreds of conversions, and some striking ones are given as specimens. But the state of the masses, as revealed by the special agents of the Mission, prove how urgently this work is still needed. This is specially seen in the records of "The Racing Mania." The pictures which illustrate this report will still more commend it to general readers. Copies, sixpence each, may be had at the office, 14, Duke-street, Adelphi, London, W.C.

EVANGELICAL MISSION TO ISRAEL.—A very hearty meeting was held on behalf of this Mission, at Nuneaton, on Wednesday, 18th inst. Mr. D. C. Joseph (who has recently returned from Jerusalem) gave a most interesting account of his mission work among his poor Jewish brethren. His description of the Holy Land, and especially of the "Jews' Wailing Place," was graphic and touching; so was his account of the readiness of some Jews to listen to the open-air preaching of the Gospel.

COSTLY CHRISTIAN WORK.—Cunning critics have sometimes busied themselves with calulations as to how much it cost on the average to convert a Jew, a Mohammedan, or a Hindu. If the bill St. Botolph's vestry has to pay for expenses connected with the Prince of Wales's visit the other Sunday be a fair sample of the outlay on similar occasions, it must take a fortune to edify a prince—and then the result may not be very satisfactory. This account was about £300, to be exact, 3s. 3d. under that sum. This is a heavy amount to pay to get one sermon preached to one prince; and it casts into the shade all the extravagance of the most lavish missionary society.—*Christian Leader.*

DRUNKENNESS IN FRANCE.

At the Aldersgate-street Noon-day Prayer-meeting on Friday last, Mr. C. E. Faithfull, of Marseilles, spoke on this subject. In the course of an interesting address, he said that there is a popular idea abroad that drunkenness does not exist in France. People would soon disabuse themselves of this idea if they mixed with the people. Drunkenness is on the increase in France. Shocking cases of depravity arising from the influence of the drink are common. The drinking saloons are, as a rule, open all night, and at five in the morning the effects may be seen by those who explore the back streets of the cities. In the cafés fifty out of every hundred persons may be seen drinking absinthe.

A man in Marseilles introduced a vile drink called Pekoe, which may now be found all over France. He has built himself a palatial residence, valued at four million francs, out of the profits. It is a significant fact that on the quay at Marseilles where the Sailors' Home stands there are sixty-three cafés; all of these are brilliantly lit up at night for the supply of drink. Drunkenness may not be *the* great sin of France, but it goes hand in hand with the giant evil—immorality.

ABRAHAM'S FAITH & OBEDIENCE.*

We must not suppose that Abraham found the command to offer up Isaac an easy one. From the narrative in the Book of Genesis we should infer that he expected God to provide a substitute for Isaac: "And Abraham said, My son, God will provide Himself a lamb for a burnt offering; so they went both of them together" (Gen. xxii. 8). But the Apostle gives us plainly to understand that Abraham offered his son because he accounted that God was able to raise him from the dead. Both answers are true. They reveal to us the anxious tossings of his spirit, seeking to account to itself for the terrible command of Heaven.

At one moment he thinks God will not carry matters to the bitter end. His mind is pacified with the thought that a substitute for Isaac will be provided. At another moment this appeared to detract from the awful severity of the trial, and Abraham's faith waxed strong to obey, even though no substitute would be found in the thicket. Another solution would then offer itself. God would immediately bring Isaac back to life. For Isaac would not cease to be, nor cease to be Isaac, when the sacrificial knife had descended. "God is not God of the dead, but of the living, for all live unto Him" (Luke xx. 38). Besides, the promise had not been withdrawn, thought it had not yet been confirmed by an oath; and the promise involved that the seed would be called in Isaac, not in another son. Both solutions were right. For a ram was caught in a thicket by the horns, and Abraham did receive his son back from the dead, not literally, indeed, but in a parable.

Most expositors explain the words "in a parable" as if they meant nothing more than "as it were," "so to speak"; and some have actually supposed them to refer to the birth of Isaac in his father's old age, when Abraham was "as good as dead" (Heb. xi. 12). Both interpretations do violence to the Greek expression, which must mean "even in a parable." It is a brief and pregnant allusion to the ultimate purpose of Abraham's trial. God intended more by it than to test faith. The test was meant to prepare Abraham for receiving a revelation. On Moriah, and ever after, Isaac was more than Isaac to Abraham. He offered him to God as Isaac, the son of the promise. He received him back from God's hand as a type of Him in whom the promise would be fulfilled. Abraham had gladly received the promise. He now saw the day of Christ, and rejoiced (John viii. 56).

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* From The Epistle to the Hebrews. By T. C. Edwards, D.D. 7s. 6d. *Hodder & Stoughton.* This, the latest volume of "The Expositor's Bible," is a work of very great value. The meaning of the Epistle is brought out with much clearness, and at the same time with a freshness which will make the book specially acceptable to students. Like the other volumes of the series, this is essentially popular, although it takes into account the most recent results of scholarship.

The Book World.

**** Publishers will greatly oblige by always marking prices in books which they send us for review.*

Negative Criticism.

Present Day Tracts on "The Higher Criticism."—Six tracts, by well-known scholars, are here brought together in a handy volume. Questions relating to the origin of Christianity, and the authenticity of the Pentateuch, the Gospels, and the greater Epistles of Paul, are ably dealt with by Rev. Drs. R. Payne-Smith, A. B. Bruce, H. Wace, F. Godet, and the late J. S. Howson. In a way that should be reassuring to all who know in whom they have believed, it is shown that negative criticism knows no consistency, and is often very irrational. Though the critics are ever shifting their ground, and discrediting each other, it is well that searching essays like these should be written to indicate to the general public the tendencies and results of destructive criticism. (2s. 6d. *Religious Tract Society.*)

Rome and the Scriptures.

The Power behind the Pope. By William Wright, D.D. 1s. *Nisbet.* About a year and a half ago, M. Henri Lasserre, of Paris, an accomplished writer, and a devout Roman Catholic, brought out an edition of the four Gospels in picturesque modern French. To the surprise of many, the book received the *imprimatur* of the Archbishop of Paris, making it "authorised." The Pope even sent M. Lasserre his "apostolic benediction," and expressed his approval of the work. In the course of twelve months no fewer than twenty-five editions left the press. Then, all of a sudden, the "sacred congregation of Cardinals" condemned and proscribed the version as a book of "degraded doctrine," which none of the faithful were to read or possess! In the little volume before us, Dr. Wright tells this "tale of blighted hopes," and gives a translation of M. Lasserre's remarkable preface to his first blessed, and then cursed, version of the Holy Gospels. It is clearly shown that there is "a power behind the Pope, the Cardinals, the Archishops, the Bishops, the people, and the press of France," which thus dashes the bread of life from the children's hands. Surely the enemy of God and souls is that power. Dr. Wright has done a good service in writing this exposé, and we hope his book will be widely read.

MISCELLANEOUS.

The first monthly part of the new series of Great Thoughts (6d. *A. W. Hall*) contains a large selection of fresh and readable extracts from well-known authors, as well as special contributions both of prose and poetry. A historical tale by Dr. George Macdonald is begun.

Bible Helps for Busy Men. By Algernon C. P. Coote. 1s. *Hawkins.* To many persons this volume of Scripture illustrations, references, and analysis will be very useful. That it has already been acceptable is clear from the fact that the copy before us is one of the third edition. Sunday-school teachers and workers needing help in the preparation of addresses will find much to help them in this book.

Non-Alcoholic Beverages. By Robert Seager. 1s. *National Temperance Publication Depot.* As a man of business and a temperance reformer, the author of this book is deservedly held in high respect throughout the Eastern counties. He not only tells us how to make several cheap and useful non-intoxicating beverages, but presents us with some entertaining sketches of his busy life as an advocate of total abstinence principles. The book has a real reason of existence, and we trust it will be instrumental of good.

The Days of the Passover. By Thomas Newberry. 1s. *Hodder & Stoughton.* The events of the last Passover week are dealt with in a suggestive manner in this little book, and some notes are added on the manifestations of the risen Lord, and his ascension into heaven. Through misapprehension as to an elementary fact in chronology, Mr. Newberry suggests that Christ was 37 years of age at the time of his death; but the commonly-held belief that our Lord's earthly career extended over a period of about 33½ years rests on grounds which may well be regarded as conclusive. We do not gather that Mr. Newberry has at command any facts to support his singular statement.

Conversations at the Unity Club. Reported by a Member. 2s. *Christian Commonwealth Publishing Company.* With a view to Christian unity, religious differences are here presented as discussed by a number of earnest thinkers. Sceptics, Romanists, and Protestants of various denominations enter into more or less vigorous debate, and a perusal of their opinions and contentions may in some cases be turned to profitable account. There is no pretension to thoroughness in argument, but there is at times a forcible expression of sound sense and high principles. To those who are interested in the thrashing out of questions of doctrine, the book will have a special attraction.

Absent from the Body, present with the Lord, is an anonymous tract, raising questions of absorbing interest. *J. F. Shaw & Co.*

"Pull it up by the Roots." By E. L. 6d. per doz. *National Temperance Publication Depôt.* An excellent envelope tract, showing the miseries that come from indulgence in strong drink.

"The King of Glory." Sacred Cantata. Compiled by Rowland Cross. The contents are varied and well chosen, the whole forming an attractive Song Service. Both notations are given. *J. Haddon & Co., Bouverie-street.*

An Officer's Experiences of Foreign Missions. By Major Seton Churchill. 2d. *Nisbet.* The claims of missions are warmly vindicated in this pamphlet, by one who has witnessed a good deal of Christian activity in heathen lands.

Messrs. Jarrold & Sons have just brought out a series of illustrated booklets, entitled Wisdom for Workers. In the form of terse narratives, much instruction of a healthful kind is presented to artisans and thoughtful workers in general. 6d. per packet of twelve.

Text Cards for Children to Work. Miss H. C. Brown, Trelawney-road, Falmouth, has just brought out a second series of text cards for children to work in silks and wools. When filled in, the texts will be specially suitable for hanging up in hospitals, mission rooms, &c. The price is 1s. 2d. per packet, post free.

The Religious Tract Society has published a second series of the very attractive little books called Aunt Mary's Pretty Pages for Little People. The excellent pictures will certainly commend the very wholesome letterpress to young folks. These useful little books are made up in packets of twelve.

Christian Perfection, So-called. By Robert Brown. 2d. *Partridge.* The author of this tractate is a reliable expositor of the Scriptures. He shows very plainly what Christian perfection is, and what it is not. We sincerely trust that many who desire light on the subject may have the advantage of perusing Mr. Brown's very instructive little book.

The Marian Persecution. *Messrs. Broom & Rouse, 15 and 16, Paternoster-square,* have published a historical map of the Marian persecution, exhibiting the principal martyrdoms that occurred in England and Scotland in the sixteenth century. An accompanying key gives some details—on the one hand sad, and on the other glorious—of this ever-interesting chapter of history. The price of the map and key is 1s.

OBITUARY.

MISS MARGARET JANE GREEN.

This earnest and devoted worker died very suddenly on the 6th inst. As the founder, in 1866, of the Orphan Homes at Sibton, Yoxford, Suffolk, the spiritual and temporal needs of the inmates were, to the day of her death, her constant care. The work was not without its difficulties; debt had to be fought against, illness in the Homes had to be faced, but faith triumphed over all, and God blessed the work carried on in his name. The future of the Homes at Yarmouth and Saxmundham is in the hands of Him who is a "Father to the fatherless," and who will doubtless choose others to care for them.

MR. GEORGE FULLER, OF SERMON-LANE MISSION.

The poor of Islington have sustained a heavy loss in the removal of the founder and superintendent of the Sermon-lane Mission, Liverpool-road. He had suffered from a very painful complaint for many months, and latterly his sufferings had been most severe, but borne with Christian patience and resignation. His last moments were full of peace. Mr. Haig Miller, who knew and loved him well, will shortly supply us with a sketch of the exemplary life and labours of this devoted man, who so beautifully showed what even humble talents could be made when consecrated to the Saviour.

REQUESTS FOR PRAYER.—For blessing on a mission at Stonehaven, conducted by Mr. F. S. Ball, during July and August.——For work in four tents under the care of the Gordon Evangelical Mission in Aberdeenshire.

Letters to the Editor.

"THE CHURCH ASSOCIATION."

SIR,—I have read with surprise and sorrow the letter of "L. D.," relating to the action of the Church Association, and I equally lament the agreement which you express with his deprecation of the effort now being made to exercise discipline in the Church of England by the prosecution of the Bishop of Lincoln for his flagrant contravention of the law.

"L. D." affirms:—

(1) That as an attempt to maintain and enforce the discipline of the Church, by means of the Ecclesiastical Courts constituted for that purpose, will bind together and increase the number of those who are breaking the law, it is inexpedient and unwise to make such attempt. This is simply an abandonment of all claim to uphold law and order in either Church or State. If no efforts are to be made to repress crime, because criminals will only unite more closely, and attract others to their side, there is at once an end to all authority, and consequently to all order. Law and order must be henceforward but empty names.

(2) That "opinion cannot be put down by force," and that those who contemplate prosecuting the Bishop of Lincoln should "go to the God of truth," and not to Cæsar.

There are two entirely erroneous assumptions here. First, that it is attempted to put down opinion by force. It is not opinion that is in question, but *practices* which contravene the law of the Church of England. People are free to hold whatever opinions they choose, but men holding orders in the Church of England, whether bishops, priests, or deacons, are not at liberty to carry on practices forbidden by her laws. Secondly, that the Church Association is appealing to Cæsar. They are doing nothing of the kind; they are appealing to the laws of the Church, formed for the very purpose of preventing such practices. To call this appealing to Cæsar, and to be trying the courts of law instead of the throne of grace, is to raise an utterly false issue.

(3) That the lawbreaker in this instance is a most excellent, sincere, and conscientious man. This may be so, although your correspondent very naïvely asserts that "everything that the Bishop of Lincoln does was condemned years ago." He and others with him may persuade themselves and believe that "what they do and teach is true and right," and that they are acting loyally to the Church of England, though their practices have been "condemned" by her laws. But the question is one, not of their personal virtues or private opinions, but of their public breaches of the law of the Church of which they are ministers. Law takes cognisance of a man's actions not of his convictions. And to urge that a person's excellence of character is to exempt him from the consequences of repeatedly and flagrantly breaking the law of the land is to take up an utterly unjustifiable and ruinously dangerous position.

The writer assumes that although those who are "bringing forward this case are honest and sincere in their desire to uphold the cause of Christ's truth in the land," they have given up faith in the power of prayer, and are not approaching the throne of grace. I can assure him that this is not the case. It is in the spirit of much prayerfulness and of entire reliance on the power of God that the Church Association is making this effort to maintain purity of doctrine and practice in the Church of England? We give all possible credit to Ritualists for honesty of purpose; we are ready to approach them as private individuals with Christian consideration; but we are compelled to regard them as public officials of the Church to which they profess to belong, whose influence and example carry immense weight; and when we find them continuously, deliberately, and intentionally violating her laws, and thereby leading multitudes of our fellow-countrymen back into the soul-destroying errors of Popery, from which our ancestors died to deliver us, we have no course open but to withstand them to the face, and by the use of the Church courts and laws, to restrain them from practices utterly subversive of the evangelical character of the Church of England.

Your correspondent would apparently abandon all attempts to exercise discipline in the Church. I do not then understand the teachings of either Old or New Testament. The Church at Thyatira was specially blamed by Christ because she "*suffered*" false doctrine and practices, and unless we do all that lies in our power to repress both, we must every one of us incur the same guilt. While entirely at one with "L. D." in his view that we should "outpreach, outpray, and outwork the Sacerdotalists," I assert that it is our bounden duty, in loyalty to God, and in faithfulness to his truth, to put in force the laws framed for the maintenance of godly discipline, or else to abandon all claim to be considered Protestant members of the Church of England.

I therefore desire most earnestly to urge all who still occupy that position to support by their prayers and means the Church Association in their (to my mind) God-honouring and chivalrous effort to save the Church of England from the disastrous position into which the conduct of the Bishop of Lincoln by his breaches of her laws, and the Bishop of London by his veto in the St. Paul's reredos case, are bringing her.

Never was there, in my opinion, a graver crisis. Ritualism is flooding the land, the destinies of the Church of England are at stake, and the welfare of the souls of millions who are dependent on the ministrations of her clergy is grievously imperilled. Should the efforts being made now fail; should our Bishops be permitted, either by the law, or in contravention of the law, ostentatiously to carry on Romish practices, and to sanction the setting up of idolatrous images in our cathedrals, the Church of England, hitherto professedly Protestant, may write Ichabod upon her gates, and those who prefer faithfulness to the truth of the Gospel to membership in a Popish establishment will come out of her, that they may not be partakers of her plagues."—Yours faithfully, S. ARTHUR BLACKWOOD.

SIR,—Referring to the letter of "L. D." in your last impression, will you allow me to say that I am in hearty sympathy with the objects of the Church Association, but have been long ago convinced that its methods of action have failed and must fail to command success. For it is vain and futile to attempt, after the judgment of the Privy Council in the Ridsdale and Bennett cases, to carry on the conflict upon the basis of "The Prayer Book as it is." The eastward position, and the teaching with impunity of "the real objective presence"—or, in plain words, the sacrifice of the Mass—have been conceded to the Romanising party.

There is but one real and effective remedy, and that is the eradication from the Book of Common Prayer of every rubric and every phrase which can be regarded as offering a plausible ground for Sacerdotal and Romish assumption. Such a remedy, too long neglected, may *now* involve disestablishment and disendowment. But from the ruins of a Romanised Establishment, there might be evolved a thoroughly Protestant Church of England, with a Prayer Book that should offer, not stumbling blocks, but comfort and consolation in its use, to every humble worshipper of our Lord Jesus Christ.

Your obedient servant,
CHARLES STIRLING.

The Vicarage, New Malden, Surrey, July 23.

[We have received letters substantially similar to that of Sir S. Arthur Blackwood, from the Hon. P. Carteret Hill, Frank Briton, W. D. J., R. B., and "A Lover of Law and Order."—ED.]

THE G.S.C. BAND OF LOVE.

SIR,—I observe in an ostensibly philanthropic journal that an attempt is being made by a food reform association to draw the George Smith of Coalville Society and Band of Love, at the instigation of friends, into the region of favouring one particular society.

Kindly permit me to say that the G.S.C. Band of Love, although the friend of all and enemy of none, favours no one particular society, sect, or party more than another.

Its chief aims are: First to draw the children and adults, in the gutter and at the bottom of the social ladder, into a higher and happier state of morals, social and religious life, so as to be fitted for heaven; secondly, to bind together the scattered members of the various Christian communities into one common brother and sisterhood the world over; and, thirdly, when once initiated by personal contact only, they are "brothers" or "sisters" with their own members for life.

The G.S.C. Band of Love has been started three years in its present form, and is entered at the Stationers' Hall to prevent the Band of Love being made subservient to parties for the carrying out of their own special aims and objects not in unison with the lines laid down; but branches may be formed, and are being formed, by the various churches and parties, if in unison with the liberal lines opened out.

The G.S.C. Band of Love has been set in motion by me in response to the cries and songs of the poor children, and the promptings of the Good Spirit, after much prayer, anxiety, trouble, and expense, to spread the love to God and man in the dark nooks and corners of our land and the world, and not as a primary for the regulating and prohibiting of what we are either to eat, drink, or wear.

Particulars of the G.S.C. Society and Band of Love can be had only in the first instance of the Secretary, at the Cabin, Crick, Rugby.

I am, very sincerely yours,
GEORGE SMITH, of Coalville.

PRAYER FOR FINE WEATHER.

DEAR SIR,—The extraordinary continuance at this season of inclement and very rainy weather is causing grievous loss and suffering to many persons throughout the kingdom. And if it is further prolonged it will very seriously damage the harvests.

It may, therefore, be well worth the consideration of your readers, whether they may usefully serve their country by putting up humble prayers to God for sunshine, both individually and in congregations. The exercise of sincere and reverent prayerfulness can hardly fail to bring down some real blessing from above. LONDINENSIS.

"SUNDAY-SCHOOL TEACHERS AND THE TIMES."

SIR,—Some weeks ago you published the admirable address by Rev. W. Guest, recently delivered to the Sunday-school Teachers of Tunbridge Wells. I read the address as it appeared in your columns, and was very much struck with it. I find it is now printed, under the above title, in pamphlet form, at the instance of Sunday-school teachers in Yorkshire. It may be obtained (5s. a hundred) of Mr. Brierley, 2, Bond-street, Leeds. I have ordered copies for my own teachers, and another minister in my neighbourhood is ordering for his. The pamphlet ought to be in the hands of the Sunday-school teachers of England.—Yours faithfully,
Brighton. W. CROSBIE.

WORK WANTED.

SIR,—Complaints appear from time to time in THE CHRISTIAN and other religious papers about the lack of workers at home and abroad; the requiring of high salaries, and other difficulties of somewhat similar nature. Strange to say, my observation as regards England (outside London) leads to a very different opinion. After inquiring and looking round the country for a sphere of unsectarian work, without any stipend or any conditions except a bracing climate and the absence of debt and crotchets, I can find none. Most places seem fairly supplied with buildings and workers, though judgments may differ as to whether the right people hold office, and whether the agencies are suitably organised.

Those persons who have large private means can build a hall in any likely locality; but those who (like myself) cannot afford this are in a difficult position. Can your readers offer practical advice, or state (from personal knowledge) any small town where an undenominational hall needs a worker, and where he would be allowed to work. Hitherto I have not met with a case which would bear investigation.—Yours faithfully, PAULUS.

THE MATCH GIRLS' STRIKE.—We are pleased to see that the grievances of the match girls employed by Messrs. Bryant & May have at last been recognised. The terms of settlement certainly show that their complaints were abundantly justified.

HOXTON HALL.—Rev. D. O. Mears, pastor of Piedmont Church, Worcester, Mass., where the late John B. Gough worshipped, visited Hoxton and delivered an earnest Gospel address on Sunday last. The meeting was preceded by two large open-air gatherings. Much blessing is being experienced at this centre.

CHRIST CHURCH, WEST KENSINGTON PK., W. was about to be closed at the end of last year, consequent upon the resignation of the vicar of St. Matthew's, by whom it had been erected. Bishop Richardson, of the Reformed Episcopal Church, succeeded, however, in securing the building in the interests of evangelical religion, and during the past few months a fair congregation has been maintained. At present the church is not self-supporting. Particulars will be willingly supplied by Rev. Arthur Poulton, 8, Haarlem-mansions, Brook-green, W.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, August 5.

THE PENITENT THIEF.—LUKE xxiii. 39—43.

Two thieves were led with Jesus to be put to death. From Luke's account we learn that both were malefactors (chap. xxiii. 32, 33, 39), and from Matthew's that both were revilers of Jesus (Matt. xxvii. 44). They had possibly formed part of the band of Barabbas, and incurred the guilt of revolt against the Roman Government. The one, whose brief history we are now to consider, was convinced of sin in the presence of the Saviour and of his companion, became a believer in Jesus as the Messiah, and received the assurance that he should be with Jesus in Paradise on the day upon which he was crucified. In this narrative we have—

(1) A FULFILMENT OF PROPHECY (Mark xv. 28, and Isa. liii. 12).—More than 700 years before Isaiah had said, "He was numbered with the transgressors." The truth of prophecy is revealed in its regard for details. The corruption of the human heart is seen in the place assigned to the Saviour by the Jews. He was put to the most shameful death (Gal. iii. 13; Phil. ii. 8), in the worst of company.

(2) A DISPLAY OF MERCY.—If in the beginning of his ministry Jesus manifested his glory by a display of his power (John ii. 17), in the end of it He did so by a display of his saving mercy. The Holy Spirit must have wrought the marvellous change, which was manifest in the penitence and faith of the malefactor, for he called Jesus Lord, and no man can do this but by the Holy Ghost (1 Cor. xii. 3). The Holy Spirit usually works by the instrumentality of human means, and there are circumstances in the account of our Lord's trial and death, which may have been used in the conversion of the thief. There was the testimony of Pilate (Matt. xxvii. 21), the lamentation of the great company (Luke xxiii. 27), the words of Jesus to the daughters of Jerusalem (Luke xxiii. 28), the prayer of Jesus for his murderers (ver. 34), his calm dignity as He hung upon the cross (Isa. liii. 7), the prophecy of judgment (Luke xxiii. 29—31), and the writing in three languages upon the cross, in which the hand of the enemy set forth the kingly character of the blessed sufferer (Luke xxiii. 38).

(3) A REAL CONVERSION.—A man in Christ is "a new creature" (2 Cor. v. 17). Such was the penitent thief. The evidence is unmistakeable. Note that: (*a*) *He ceased his reviling* (Mark xv. 32).—He who turns to God turns away from sin (1 Thess. i. 9). (*b*) *He rebuked sin* (ver. 40).—He rebuked it, we may gather, because he hated it. This is Godlike (Jer. xliv. 4). (*c*) *He feared God* (ver. 40).—Implied in the question, "Dost not thou fear God?" There is reason for such fear (Luke xii. 5), and it is "the beginning of wisdom" (Prov. ix. 10). (*d*) *He acknowledged his guilt* (ver. 41).—"Due reward." Compare the prayer of the publican (Luke xviii. 13), and the confession of Paul (1 Tim. i. 15). (*e*) *He vindicated the character of Jesus* (ver. 41).—"Nothing amiss." "No fault," said Pilate (ver. 4), and the thief endorsed the judgment (comp. 1 Peter i. 22; Cant. v. 16). (*f*) *He recognised the kingship of Jesus* (ver. 12).—"Lord," "kingdom" (contrast the derisive inscription, ver. 38). While the scorner writes "This is the King of the Jews," the penitent grasps the blessed truth and prays to be remembered in the kingdom. (*g*) *He began to pray.*—Desired not temporal deliverance, but deliverance from sin. (*h*) *He was assured of acceptance* (ver. 43).—"Paradise" is in "the third heaven" (2 Cor. xii. 2, 4). The tree of life is "in the midst" of it (Rev. ii. 7), and as the tree of life is in the city that hath no need of the sun (Rev. xxi. 22, to xxii. 2), that city must be "Paradise." Jesus was there, even while He was on earth (comp. "in heaven," John iii. 13), and therefore the thief could be with Him in heaven before the time of his resurrection.

THE OPIUM TRAFFIC.—Sir Joseph Pease has set down on the motion paper of the House of Commons, for an early day, a resolution to the effect that the system by which a large portion of the Indian revenue is raised is financially unsound and morally indefensible, and urging upon the Indian Government that they should cease to grant licences for the cultivation of the poppy, except to supply the legitimate demand for opium for medical purposes.

International S. S. Lesson.

Sunday Afternoon, August 5.

THE BURNT OFFERING.

LEV. i. 1—9; GOLDEN TEXT, Isa. liii. 6.

LEVITICUS.—This Book is so named, because the sons of Levi had charge of the ceremonials described therein. It was the service-book of the Levites.

Teachers of more advanced classes may do well to note the

FIVE PRINCIPAL OFFERINGS

ordained by the Levitical Law. These were divided into two classes: I. The *Sweet Savour Offerings*—viz. (1) the *Burnt*, (2) the *Meat*, and (3) the *Peace* Offerings; and II. The *Expiatory Offerings*—viz. (1) the *Sin*, and (2) the *Trespass* Offerings. The Burnt Offering speaks of Christ, in his absolute, willing and loving devotion to the Father—the perfect Servant and Son; the Meat Offering speaks of his earthly life of perfect self-sacrifice for others; his service man-ward, and the Peace Offering tells of Christ as the ground of peace and communion between God and his people, and also, as the great object of satisfaction and delight to both God and his people. The Burnt Offering and the Meat Offering, taken together, speak of Christ, our Righteousness. In the Burnt Offering we see Him fulfilling the law:—"Thou shalt love the Lord thy God with all thine heart"; while, in the Meat Offering, we see Him fulfilling the other half of the perfect law:—"Thou shalt love thy neighbour as thyself." Christ our Peace, and Christ the Bread of Life, are both shown in the Peace Offering. None of these three offerings refer to expiation or propitiation. They have to do with the *keeping* of the law, not with atonement for transgressions of that law.

The *Sin and Trespass* offerings look to the law broken, and refer entirely to the putting away of sin's guilt. They speak not of Christ our righteousness, but of *Christ our Justification*—"the Lamb of God which taketh away the sins of the world." The *Sin* offering dealt with sin in the heart, as a *principle* of evil; the *Trespass* offering with sin in the life, in its distinct manifestations.

THE BURNT OFFERING

shows us Christ "offering Himself without spot to God." "Lo, I come to do thy will, O God," might well stand as its motto. It gives us the *Godward aspect* of the work of Christ, revealing the servant "faithful unto death," the Son ever honouring the Father.

A MALE WITHOUT BLEMISH.—So Jesus was without sin. "Holy, harmless, and separate from sinners"—"a Lamb without spot or blemish." The tempter could find "nothing in Him." HE SHALL OFFER IT OF HIS OWN VOLUNTARY WILL.—God must be served freely and lovingly. Constrained service is an offence to Him, but loving service a joy. How free the service and sacrifice of Jesus! Loving the Father utterly, He could not choose but delight to do his will. "Therefore doth my Father love Me, because I lay down my life that I might take it again. No man taketh it from Me, but I lay it down of myself" (John x. 17, 18). "In this voluntary act, Christ tells out to God his own deep love to Him." AT THE DOOR OF THE TABERNACLE, &c.—*i.e.*, that part of the court which was in front of the Tabernacle, and in which stood the brazen altar and the laver. Here only could sacrifices be offered. BEFORE THE LORD (*that he may be accepted before the Lord*, R.V.). Only the perfect victim could be accepted. Blemish in the victim would argue that the offerer was not right in heart. HE SHALL PUT HIS HAND UPON THE HEAD OF THE BURNT OFFERING.—By this act, the offering and the offerer became one, and so the acceptableness of the offering was secured to the offerer. Just so does simple faith in Jesus make the believer one with Him, and give Him a part in the one perfect offering. When we fully claim Christ as ours, we take also the full merit of his obedience, because we are joined to Him, identified with Him, "accepted in the Beloved." IT SHALL BE ACCEPTED FOR HIM TO MAKE ATONEMENT FOR HIM.—At first sight "to make atonement" seems to speak of propitiation, the expiation of offences against the law. But the words may be taken to mean, *making satisfaction*—God's *righteousness*, requiring perfect and loving obedience, needs to be satisfied by the burnt offering, just as his justice, which calls for punishment in view of law broken, requires the sin offering. AND THE PRIESTS, AARON'S SONS, SHALL...SPRINKLE THE BLOOD ROUND ABOUT UPON THE ALTAR. "What, then, does the shedding of blood signify? *Death?* No. It signifies the giving of *life.* The meaning is, we pour out our life in one libation of love. It is thine, Thou Giver of all existence. The man standing over the red stream is saying: Lord, this is what I would daily do, give back the life to the Life-Giver; have no life of my own, except as it is re-given me by the God to whom I dedicate it."—*Parker.* But first of all, the blood speaks of *Christ's life* given in loving obedience to the Father. HE SHALL FLAY THE BURNT OFFERING, AND CUT IT INTO HIS PIECES, and so lay bare the inward parts. The victim was to be without blemish *within*, as well as without—both in every part, and as a whole. In Christ were no imperfections. He was perfect in thought and heart, as well as in deed and work. His life was perfect as a whole, and perfect in every part. THE PRIESTS, AARON'S SONS, SHALL LAY THE PARTS.—All who love Jesus are God's priests. As priests, we see and admire Jesus as the Burnt Offering—his loving devotion to the Father. TO BE A BURNT SACRIFICE, AN OFFERING MADE BY FIRE; better, *an offering sent upwards (as incense), a sacrifice made by fire.* OF A SWEET SAVOUR UNTO THE LORD.—Words that tell of God's joy in the loving obedience of his Son.

LESSON POINTS.

The perfect consecration of Jesus to his Father's will—"I do alway those things that please Him." He did God's will from love, and with gladness. "I *delight* to do thy will." "I love the Father, and as the Father hath given Me commandment, even so I do."

The Father's joy in his love and obedience unto death.

Christ as our example of obedience, and God's delight in every act of obedience done from love to Him.

ILLUSTRATION.

Before the battle of the Nile, the commander of one of the war-ships placed his son Cassabianca, a lad of thirteen, on certain duty, telling him to stay at that post till relieved by his order. Early in the fight the father was killed. The boy, ignorant of his father's fate, stuck to his post, even when flames broke out, and the sailors were deserting the burning and sinking ship. He cried aloud, "Father, may I go?" and not receiving the permission, he held his position till overcome by the flames.

AFRICAN MISSION.—The coloured missionaries on the Congo, sent out two years ago by Mr. Lewis Johnson, are busy at the Mukimvika Station, but want encouragement in their school work. The pinafores, toys, &c., they took out were much valued, and a new supply will be despatched by Mrs. Hind Smith, 20, Windsor-road, Denmark-hill, S.E., this week. Pinafores, small toys, beads, pins, scissors, knives, picture-books, &c., indeed anything suitable for school prizes, will be very acceptable.

THE WHITE CROSS SOCIETY.—The second annual meeting of this Society, held a few days since in Exeter Hall, was presided over by the Bishop of Durham. The report stated that the Society is working in conjunction with the Church of England Purity Society and other associations in Great Britain and America, and that branches are being formed in South Africa, Shanghai, and other foreign centres. There had been a steady increase of members during the past year, of whom nearly 70 per cent. are young clerks in business houses. Addresses were delivered by the Bishops of Sydney and Calcutta, the Earl of Aberdeen, and Canon Wilberforce.

LODGING-HOUSE WORKERS.—On Friday evening a Conference of the members of the Union of Lodging-house Workers was held at the George-yard Mission. Much gratification was expressed at the appointment to the Bishopric of Bedford of Rev. R. Billing, the president of the Union. Mr. John Harvey, secretary of the East London Evangelisation Society, which is affiliated with the Union, gave some particulars as to the work of the Society. They are now visiting eighteen lodging-houses in Westminster, nine in Commercial-road, and others in Bow, Poplar, Limehouse, Spitalfields, &c., and they hope to bring every lodging-house in those districts under the influence of the Gospel. Mr. Harvey then delivered an address on the need of a baptism of the Spirit.

Among the Churches.

CHURCH OF ENGLAND.

Among the memorials which have been presented to the Lambeth Conference was one on behalf of the Society of Friends, which relates to the practical application of the Church to the question of peace, by means of arbitration as a substitute for war.

It was made to appear in last week's issue that the vicar of St. Mary's, Leamington, is the leader of the Working Men's Bible-class, for the use of which an iron room was recently opened. It is the vicar's wife who keeps the large class together, and the fact is a specially interesting one, as it points to the solution of a question which many a minister desires to solve—how to get hold of the working men.

SOCIETY OF FRIENDS.

John T. Dorland, Canada, was last week at Durham Quarterly Meeting, Newcastle.

A tent mission has just been held in Hereford. The tent, holding 1000, has been filled, and Bible-readings in the afternoon well attended. Joseph Farrar, of Kendal, and Isabella Young, York, have chiefly conducted the mission.

James Abbott, of St. Ives, has removed to Newport, I.W., and Arthur Dixon has taken his place; while C. B. Cox, of Charlbury, has gone to reside for a time, as missionary, in the reopened meeting of Nailsworth, Gloucestershire.

At Newcastle-on-Tyne, Frederick Sessions, of Gloucester, has held Bible-readings on "Doing the will of God;" and during the evenings, in garden parties and drawing-room meetings, has dealt with, "My one life, and what shall I do with it?" "Our responsibility for our influence;" and "Effectual working for Christ."

Bristol and Somerset Quarterly Meeting, held in Weston-super-Mare, on the 17th inst., was a time of great interest. Charles F. and Rhoda Coffin, of Chicago, were present, and preached the glorious Gospel with power. The subject of Peace took hold of the meeting, and foreign mission work received earnest consideration, and is to have special attention next quarterly meeting. Sidcot School report gave much satisfaction. A scheme for establishing scholarships there has been sanctioned.

PRESBYTERIAN.

Rev. James Hunter, of Stornoway, United Presbyterian minister, has received a letter from a lady in New South Wales offering to take a thousand crofter families from Lewis to that colony.

A Sabbath Evening Guild Service has been established this summer in connection with the Free Church at Cruden, N.B. Papers of fifteen minutes' length are read, one by a lady and one by a gentleman at each meeting, on suitable subjects.

It is hoped that £10,000 or £12,000 will be raised for the proposed tabernacle for Rev. John McNeill's ministry in Edinburgh. If the scheme should be sucessful, the present M'Crie-Roxburgh Church will probably be converted into a mission-hall.

Rev. Dr. Peters, who is sent out by the American Presbyterian Society to undertake the work of excavation around Babylon and the Valley of the Euphrates, has started on his journey. He was in London during the sittings of the Pan-Presbyterian Council.

Sir George Bruee went to Windsor the other day and received the honour of Knighthood. Sir George is one of the most devoted elders in the English Synod, while, as convener of the Church Extension Committee, he has done more than any other man to further the spread of Presbyterianism in London.

The Australian delegates at the Pan-Presbyterian Council asked that Rev. Dr. Donald Fraser should take part in the Presbyterian Jubilee at Melbourne in November as the representative of the Council. The application was well received, and the necessary power to authenticate such a mission was presented to the executive. If Dr. Fraser can arrange for an absence of four or five months, he will probably sail at the end of September.

BAPTIST.

Rev. George Wainwright is removing from Manchester to Westbourne, Bournemouth, and commences his ministry on August 19.

In Norway, Baptists are being constantly fined and imprisoned for administering the ordinance of baptism; and an ex-member of Parliament has been heavily fined for celebrating the ordinance of the Lord's Supper in his own house.

The friends who have been worshipping at Rotherhithe New-road, S.E., for a number of years have now resolved to form themselves into a regularly constituted church. Mr. W. Walker of the Pastors' College, who has been conducting the services for about fifteen months, has accepted the pastorate.

There has been published a memorial volume, containing poems and addresses, with an introductory notice and portrait, of Mr. Joseph Tritton, the late respected treasurer of the Baptist Missionary Society. The book has been issued by Mrs. Tritton for the benefit of the Society, and copies can be had on application to Mr. A. H. Baynes, secretary, 19, Furnival-street, Holborn, price 2s. 3d. post free.

The Association of Baptist Churches in Victoria, in view especially of the large fund which is now being raised throughout the denomination, has resolved to draw up a declaration of faith. It is declared that, were the fund to be made available to further the establishment of churches without respect to their evangelical character, "many would sooner have suffered fine and imprisonment than have given a sixpence."

A meeting of the Metropolitan Tabernacle branch of the Baptist Zenana Mission was held a few days ago. Mr. Spurgeon, who presided, introduced Miss Thorn, of Delhi, who gave a deeply interesting account of her work among the women and girls of that city. At the subsequent prayer-meeting in the Tabernacle Mr. Romanath Ray Chowdery, of Allahabad, also delivered a stirring address. Over £160 has been raised by the Tabernacle Auxiliary towards the funds during the past year.

At the autumnal meetings of the Baptist Union at Huddersfield, in October next, Rev. T. Vincent Tymms is expected to read a paper on "The Perils of Young Men"; Rev. F. B. Meyer, one on "The Cultivation of the Devout Life: its Hindrances and Helps"; and Rev. W. Cuff, one on "Family Religion." It is also expected that Rev. Richard Glover will speak on "1588 and 1888: True Protestantism, and Christian Life independent of Priestly Domination"; and Rev. Dr. Landels on "1688 and 1888: the Bi-Centenary of Bunyan, and the Rights and Responsibility of Individual Conscience."

SALVATION ARMY.

The House of Commons has passed a Bill embodying a clause which will prevent the further imprisonment of members of the Army in Torquay for taking part in street processions on Sundays, accompanied by instrumental music.

A series of missionary meetings in connection with the Army have been held in the Ulster Hall, Belfast. Addresses were delivered by Musa Bhai, a converted Tamil, and by two other native Hindoos. The party is about to visit the United States and Canada.

Writing of the twenty-third anniversary, recently held in Alexandra Palace and Park, *The War Cry* says: "The earnestness, zeal, discipline, and decorum of the immense body of troops who marched past the General and Mrs. Booth, won the approval and the respect of the thousands of onlookers. We are confident many strangers who came that day to have a peep at the Army had their eyes opened, and went away with quite a changed opinion of us and our work."

METHODIST.

About 1100 adults and children connected with the East London Wesleyan Mission, which is under the care of Rev. Peter Thompson, had their annual outing a few days ago at Redhill.

At the Assembly of the Methodist Free Churches at Manchester the numerical returns were presented, showing a membership of 76,775, an increase on the year of 175 full members, with 7087 on trial.

It is stated that, providing the condition of his health will permit, Rev. Dr. Kilner, Senior Secretary of Wesleyan Foreign Missions, will shortly make an extended tour of inspection in Ceylon and Continental India, he having already laboured twenty-seven years in Eastern lands.

Wesleyan ministers from all parts of the country were on Monday *en route* for Camborne, in Cornwall. The "Conference special," with 400 or 500 Wesleyan ministers, left Paddington before noon. Those from the North joined the train at Bristol, when the ministers alone numbered some 600 or 700.

The Leeds Circuits of Primitive Methodists have resolved on vigorous aggressive measures in evangelistic work during the connexional year on which they have just entered. The Fifth Station, from which a new circuit has been formed, has decided to engage a special evangelist to labour amongst the dense population around Armley Gaol.

Rev. Thomas Champness is to have an assistant in his work. In addition to the care of a circuit, he has to superintend nearly seventy evangelists. Add to this the management of a publishing house, and the editing of a weekly newspaper, and it will be seen that if any minister in the body deserves help, it is he who is at the head of *The Joyful News* Mission.

Another step towards Methodist reunion has been taken. At the Annual Assembly of the United Free Churches a sympathetic resolution was passed. Some members of the Assembly expressed a strong desire for speedy amalgamation with the Methodist New Connexion, with whom a strong party in the old Wesleyan body are also seeking a basis of reunion.

CONGREGATIONAL.

The seventh Congregational Union Lecture is in the press. The subject is "The Inspiration of the Old Testament inductively considered," and the lecturer, Rev. Principal Cave, B.A.

Rev. J. H. Stimpson has been at Darnall fourteen years. At the anniversary of settlement a few days ago, a purse of money was presented to Mr. Stimpson, as a token of the love and esteem of the church, which has made remarkable progress during the happy pastorate.

A few days ago a new mission hall was opened in connection with the New Kent-road Congregational Church. The Earl of Aberdeen presided, and in a genial speech spoke of what he owed to Rev. Dr. J. H. Wilson, the pastor, who, since he was a lad of thirteen, had been his friend in every sense of the word.

The memorial stones of a new school chapel were laid at Grangetown, Cardiff, on the 18th inst. For nearly three years past services have been held by Rev. C. Ambrose in a small loft, where a church of over forty members have been gathered together, and a Sunday-school of 140, with fifteen teachers. The room having been too small from the beginning, a site has been secured on which to build a chapel and school.

Sunday last was observed as a "Murphy Memorial Sunday" at the Congregational Church, Borough-road, Southwark, the scene of the religious, philanthropic, and social labours of the late Rev. G. M. Murphy for over a quarter of a century. Several services were held during the day, which marked the first anniversary of Mr. Murphy's death. Among the most interesting engagements was the "experience" meeting in the afternoon.

Rev. Dr. Parker writes with regard to his impending rural mission in Scotland: "I want to avoid all large towns. I look to Scotland as the centre of a really healthy and useful revival of true Christianity. Scotland is full of excellent educational and religious fuel, which only awaits the application of heaven's torch; then will come an all-warming fire and an all-enlightening glory. In the application of that torch I pray God to give me some humble share."

"FALLEN ON SLEEP."

Rev. John Donor Powell, vice-president of the Irish Methodist Conference, for many years in the front rank of Methodist ministers, and a man whose nobility of character enabled him to bear a painful illness with perfect resignation.—Rev. J. R. Parker, pastor of Salem Chapel, Longford, near Coventry, for nearly thirty years a minister of the Baptist denomination.—Mr. Alfred Shrimpton, member of the Committee of the Sunday School Union, a lover of children and a faithful Christian worker.—Rev. George Jones, for nearly forty years minister of the Countess of Huntingdon's Chapel, at Tunbridge Wells.—Rev. Wm. Nairn, of Hutchestown Church, Glasgow.—Rev. John Hudston, a venerable and beloved minister of the Methodist New Connexion, at Liverpool.—Rev. G. W. Darby, rector of St. Lawrence's, North Wingfield, a J.P. for Norfolk, and held in high esteem as a clergyman of evangelical views.—Rev. Wm. Hamilton, for twenty-five years Baptist minister at Carrickfergus.

EVANGELISTIC NOTES.

Mr. Opie Rodway has experienced much blessing in Gospel work at Cardiff, Pontymoile, and Birdlip. At each place there have been many anxious souls.

Swindon.—Mr. G. Norrish, from the Evangelisation Society, has concluded a very successful tent mission. The meetings during the five weeks were well attended, those on the Sunday afternoons and evenings being crowded with attentive and earnest congregations. A touching proof of the work done by Mr. Norrish was witnessed on the last evening of the mission, when about fifty friends, of all denominations, testified of blessings received from the faithful preaching of the Gospel.

Mr. John McAuliffe, who is assisted by two brethren, has held a Bible-carriage mission in the district of Whaley Bridge, near Manchester. In addition to deeply interesting meetings held during ten days at Furnis Vale, New Mills, Disley, and villages around. There has been diligent visitation from house to house. Definite confessions of the Lord Jesus have been made by some who heard the glad tidings in the open air. In some of the villages the people besought that the carriage should visit them again.

Mr. W. J. Taylor, of the London Evangelisation Society, commenced a series of successful tent services in the village district near Andover, on May 20, to continue till September 23. Missions have already been held at Ludgershall, Ham, Shipton, Upper Clatford, and Abbotts Aim. People who are usually beyond the reach of ordinary evangelising agencies have been attracted in large numbers. Many, as far as can be judged, have yielded themselves to God, and are adorning their profession by consistent Christian lives. Four other villages have still to be visited, and the prayers of God's people are specially asked for blessing to rest on this good work.

Rev. Dr. Pentecost preached a powerful discourse last Sunday evening in Pastor F. White's beautiful new Tabernacle at Powis-square, W. The subject was "Jesus the Light of the World," and the preacher eloquently showed how it is in Jesus Christ that the great problems of God, of man, of sin, and of the future are alone solved. Dr. Pentecost also preached in the same place on Monday evening. As we stated last week, he hopes to commence Gospel work in Dublin in the autumn. Afterwards he goes to evangelise in the West End of Glasgow. He will be glad to hear from any friends desiring to have united special missions in their localities. Letters may be addressed to him at Sunnyside, Kingswood-road, Upper Norwood, S.E.

"TEMPTED LONDON."—M. J. B. Wookey lectured on this subject a few evenings ago, at the Edinburgh Castle, Stepney, Dr. Barnardo in the chair. Having spoken at length of temptations to drink, the curse of betting, and the evils of the music-hall and dancing saloon, he urged his hearers to beware of the beginnings of wickedness. He depicted the miseries to which the paths of transgression inevitably lead, and affectionately and earnestly warned young men and young women against the many wiles of the devil in the Metropolis. In conclusion, he counselled whole-hearted surrender to God, and a seeking of his glory.

TEMPERANCE NOTES.

HOME.

The North Sea Fisheries Bill, dealing with the Dutch "coper" traffic, has passed both Houses of Parliament.

The *St. James's Gazette* says, "The temperance movement promises to become the great party cry at the next general election."

It is understood that the temperance people are preparing a list of the clergymen and ministers who hold shares in brewery companies.

The School Board for Reading has given permission to Mr. J. L. Fenn (National Temperance League) to deliver temperance lectures in the schools under its care.

A Working-men's Sanitary Commission for Manchester and district has been formed. A local writer says: "Most schemes will fail till the habits of working people undergo a change," and the drinking facilities are reduced.

Canon Fleming's temperance work is beyond praise, much more beyond price. One of his Yorkshire admirers has presented him with 1000 guineas to purchase an organ for a district church in his large parish of St. Michael, Chester-square.

A Lincolnshire publican writes earnestly hoping for Sunday closing to become law. He speaks of the "utter weariness of not having one day to rest." He hopes "the law will be made compulsory"; if so, "publicans all over the land will rejoice." Prayer is earnestly asked that Sunday closing may speedily become law.

The Bishop of Central Africa, speaking at Grosvenor House, London, said it was due to the conscientiousness of the African Lakes Company that no liquor traffic is carried on in those parts of the African continent where the missions with which he is connected are placed.

A test ballot on the liquor question has been taken in Arthur's Hill district of Newcastle-on-Tyne. Thorough-going temperance principles were shown to have the support (in round numbers) of four thousand people, as against one thousand, who either voted against the propositions, or remained neutral.

A team of abstaining football players will shortly visit England to challenge all and sundry. They are bound by a contract with their conductor not to take strong drink under any circumstances during their visit to this country. A gentleman in New Zealand begs Mr John Hilton, through the Press, to ask the English people not to place any temptation to drink before them.

FOREIGN.

In March the drink imports at Lagos were 99,623 gallons of alcoholic liquor, and 153 dozen of ale and porter.

About three-fourths of the saloons in Philadelphia have been refused licences owing to breaches of the law.

The American brewers and distillers have decided not to vote for any man or party not pledged in their interest.

In Ceylon the Government farms out the liquor traffic, and with very disastrous results. There is practically no control.

In Canada, the teacher is as much bound to teach scientific temperance as to teach reading, writing, and arithmetic.

The New Zealand Alliance has prepared a local option resolution, to be moved in the House during the present session.

Absinthe is becoming a popular drink in New York. It is said to be more injurious to the nerves than either whisky or opium.

The last brewery in Sioux City, Iowa, has been ordered by the District Court to be closed absolutely. Mr. Haddock's murder has been nobly avenged.

The Voice, New York, reckons that 2,000,000 boys are required from each generation to keep the liquor traffic going, and asks "Which of your boys will it be?"

The Canadian Presbyterian Assembly, by 149 to 10, has declared the liquor traffic contrary to the Word of God, and has pronounced in favour of prohibition.

Seventy native chiefs in South Africa have testified that rum is ruining their subjects, and many have asked Government to annul the Acts which legalise the traffic.

In one of the churches in Wellington, Australia, lately a Sunday night's collection was devoted towards the cost of a local option ballot for the prevention of the issue of any new licences.

The students at Princeton took the lead in getting the saloons closed in that town. They knew well the evils that had arisen from some of their members being allured into places of temptation.

The President of the United States, who has been accustomed to use a glass of wine at dinner, and occasionally at other times, is said to have yielded to a request of Mrs. Cleveland to totally abandon the use of intoxicating liquors

Several temperance workers in this country have received invitations to attend an International Temperance Convention, to be held at Melbourne, commencing November 19, in connection with the International Exhibition, to celebrate the centenary of the foundation of the Australian colony.

The Mary Wardell Scarlet Fever Convalescent Home (Brockley-hill, Stanmore).—Miss Wardell has completed nine years of really hard work, in order to establish and carry on a Home for convalescents from an infectious malady. She is very anxious that during the tenth year of her labours the Home should be completed and the debt paid off. Donations towards the expense of cleaning the premises are also greatly needed. Miss WARDELL's address is 55, Stanley-gardens, Belsize, N.W.

Appeals.

Spain.—The chapel in course of construction at Campo de Criptana, La Mancha, is roofed in and nearly finished. It will seat 200, and is in a district without any place of meeting, and where several have been converted. £40 is still wanted.—WILLIAM GREENE, Oriolet, Loughton, Essex.

Stratford Gospel Mission (Portway, West Ham, E.).—The "Amity Hall" Mission is still in debt, and the agencies of which it is the centre are burdened in consequence. The district is poor, and help is greatly needed. The treasurer is Mr. F. MOORCROFT, Annie Villa, Ham Park-road, West Ham.

"Neglected South London."—The Committee of the Southwark Y.M.C.A. are making a special effort to secure funds in order that they may enlarge the premises. Well-wishers are appealed to for gifts in the shape of pictures, furniture, and other articles that will enable the Committee to increase the attractions of the Association. Mr. G. F. ASSITER is the secretary of the Institute, 26 and 28, Newington Causeway.

Ragged School and Mission at Spitalfields.—Mrs. E. E. SOWERBUTTS, writes from 125, Wilmot-street, Bethnal-green, E.: "Five weeks ago we commenced a fresh effort by renting two large rooms at 26, Gun-street, Spitalfields Market, at 7s. a week. We have a promise of this month's rent, but beyond this the premises will be supported by voluntary contributions. The rooms are to be used for ragged-school and mission work. The seats are borrowed, and we may be deprived of them at any time. We shall, therefore, be grateful to anyone who will give us secondhand chairs or forms, and a table.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Prayer-meeting, 1.15 to 2 p.m. (Sat. excepted). Monday, thanksgiving; Tuesday, foreign missions; Wednesday, young men; Thursday, families; Friday, home missions.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, at 3 and 7, Mr. Ransome Wallis. Meetings for prayer: Sundays, 7.45 a.m.; Fridays, mid-day and 7.30 p.m.; Saturdays, 7.30 p.m., and before all services.

CONFERENCE HALL, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Charles Inglis.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. J. S. Harrison.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, August 3. Tea at 6; meeting at 7. Address by Mr. Henry Varley; subject—"Some Sceptical Difficulties Examined."

THE THURSDAY MORNING BIBLE-CLASS and Tuesday evening meetings at Mrs. Boardman's, 3, Highbury-place, will be discontinued during August, and commence again on September 4 and 6.

CHRISTIAN LIFEBOAT CREW.—Monthly meeting, August 7, Sailors' Welcome Home, 173, St. George's-street, E. Address by Mr. J. Merry.

UNION HALL, Carlisle-street, Edgware-road.—Bank Holiday, August 6, conference of Christians, 11 a.m.; addresses and testimony, 7.30 p.m.

BANK HOLIDAY, Monday, August 6, at 4 and 6.30, meetings of Christian workers, Malden Hall, Queen's-crescent, Haverstock-hill, N.W. Messrs. Henry Varley, Charles Ingli[illegible] C. R. Hurditch, R. Paton, Finlay Gibson, and others will take part. Also at Bignold Hall, Forest Gate, E., at 3 and 6.30 p.m.

REV. W. HASLAM will preach at Eaton Chapel, S.W., at 11 and 6.30, Sunday, July 29, and five succeeding Sundays.

PAKEFIELD CONFERENCE, Lowestoft, August 15 and 16.

APPLICANTS FOR TRACTS.—Ruth Thompson, 75, Buxton-road, Stratford; W. Grundy, High-street, Barkingside, Essex; W. A. Derby, 122, Leyden-street, Liverpool; S. Hodgetts, Hadley's-building, Whiteheath, near Dudley; J. Gibson, 4, Sulyard-street, Lancaster; A. Jones, 61 (side door), New-street, Birmingham; J. G. Clark, Hardingstone, near Northampton; R. Titmarsh, 37, Albion-street, Victoria-road, Scarborough; J. W. Stafford, 140, Turf-lane, Hollinwood, near Oldham; F. Hewitt, 23, Frederick-street, Birmingham; T. F. Wayland, 4, Eveswell-street, Maindee, Newport, Mon.; W. Hollins, 64, Holden-street, Shaftesbury-park, S.W.; Miss K. Watson, 49, Cranbrook-street, Bethnal-green; A. Rason, 61, Ellesmere-road, Old-Ford; Mrs. J. Hinchliff, 8, Albert-road, Winterwell, near Rotherham.

Subscriptions received by Messrs. Morgan & Scott to Monday, July 23, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Friendless & Fallen—M.J.R. £1; M.J.F. £2 ...	3	0	0
Day in Country Fund—R.B.J. £5; B.B. 5s; G.D.C. 15s; Campbeltown, £1; W.S. £1; E.J.S.H. £1; G.J. 2s; M.M.M.D. £1; L.H. 10s; Neurie, 2s 6d; J.H.F. £2 15s; R.R. 2s 6d; J.W.W. £1 5s; S.M.G. 1s 3d; J.S.S. 1s; A.E. 10s; Unto Jesus, 2s ...	15	11	3
Miss E. J. Whately's Work, Cairo—M.J.R. £2; M.J.F. £2...	4	0	0
Gratuitous Circulation of THE CHRISTIAN—P.A.D. ...	0	5	0
Dr. Barnardo's Homes—Rathdrum, 10s; Belfast, £1; M.J.F. £2; R.D. 5s; W.P. 11s...	4	6	0
Ion Keith-Falconer Mission, Aden—M.J.R....	1	0	0
Dinners to Sick Children—A.J.R....	0	10	0
Moravian Missions—M.J.R. ...	0	10	0
Miss Mittendorff's Home—Not Mine Own...	5	0	0
China Inland Mission—C.S., Aberdeen, £5; J.R. 10s 6d; Belfast, £1; Perseverance, 5s; M.M. 5s; V.W. £1 10s; J.A. £10; R.R. £1 ...	19	10	6
Christian Community (Children's Excursion)—R.G. 5s; *Holiday Home*—M.R. 10s ...	0	15	0
Boarding-Out Poor Children, Clerkenwell (Rev. A. S. Herring)—D.M.H. ...	10	0	0
Rev. J. W. Atkinson (Day in Country)—D.M.H. £5; Adelphos, 5s ...	5	5	0
Gee-street Mission (Day in Country)—D.M.H. ...	5	0	0
British Syrian Schools—M.M.M.D. ...	1	0	0
Mission to Deep Sea Fishermen—Belfast, £1; Mrs. M. £1 ...	2	0	0
Bible & Colportage Society of Ireland—Belfast.	1	0	0
Bristol Orphan Houses—Belfast ...	1	0	0
Church Missionary Society—L.H. £1; V. £5 ...	6	0	0
British & Foreign Bible Soc.—L.H. £1; P.W. £25	26	0	0
Thames Church Mission—L.H. 10s; M.J.F. £2; C.H.H.C. 10s ...	3	0	0
Irish Church Missions—M.J.F. ...	10	0	0
London City Mission—M.J.F. £2; T.O. 5s...	2	5	0
London Medical Mission—M.J.F....	2	0	0
Bridge of Hope (Enlargement)—Mrs. R. ...	2	10	0
Children's Country Holiday Fund (10, *Buckingham-street*)—E.V. ...	1	0	0
Society for Prevention of Cruelty to Children—E.V. ...	1	0	0
Association for Stopping Sale of Intoxicants on Sunday—M.S. ...	3	3	0
Mildmay Mission to Jews—Oundle, 5s; M.S.M. 10s; T.O. 5s ...	1	0	0
Cow-cross Mission (Day in Country)—Mrs. M. 5s; T.F. 5s; K.F. 5s; Three Little Children, 3s...	0	18	0
Ragged School Union (Holiday Home)—M.R. ...	0	10	0
Poor Children, Clerkenwell (Rev. P. Gast), Day in Country)—M.R....	0	10	0
Spitalfields Gospel Mission (Day in Country)—M.R. ...	0	10	0
St. Giles' Christian Mission (Day in Country)—M.S.M. ...	0	10	0
Movement against Opium Trade—I.B. £2; Rev. E.J.D. 10s; F.W. £3 3s; T.N.J. £2...	7	13	0
Evangelistic Mission in Italy (Rev. J. Anderson)—Thankoffering ...	5	0	0
Tramcar, &c., Scripture Text Mission—C.H.H.C.	0	10	0
Mrs. Meredith's Prison Mission—T.O. ...	0	5	0
Anglo-Indian Evangelisation Society—A Friend, £2 2s; R.M. £2 2s; B.P. £1 1s ...	5	5	0
Mission to Kabyles—V.W. ...	1	10	0
Religious Tract Society—P.W. ...	25	0	0
Free Church of Scotland (Foreign Missions)—V.	5	0	0
Rev. A. G. Brown's Work—A.T.O...	0	10	0
Metropolitan Tabernacle (Gen. Fund)—A.T.O....	0	10	0
Salvation Army (Sick & Wounded)—A.T.O. 5s; Rosa, £5; *Rescue Fund*—Rosa, £5 ...	10	5	0
George-yard Ragged Schools (Day in Country)—T.O. ...	0	5	0
	£202	1	9

[ADVERTISEMENTS.]

Pastor Rodriguez's Work, Figueras, Spain—E.G. £5.

Evangelistic Mission (Mr. C. Russell Hurditch), Day in Country—A Friend, 10s.

London Samaritan Society (Convalescent Homes)—Mrs. Y. 10s; T.L. 5s; Miss L.H. £1 1s.

France.—A Romanist said to an agent of the Evangelical Society of France, "Between Catholicism, of which we are tired, and Freethought, which does not satisfy us, we are between heaven and earth. We feel that something is wanting to us." To one of the preachers of the Mission Intérieure another said, "We are no longer Catholics, and we will not be Freethinkers. Send us a pastor."

COMMUNICATIONS RECEIVED WITH THANKS.—W.F. H.G. F.McL. H.G.J.P. A.W. J.B. G.H.W. D.S. M.A.G. C.B. J.L. E.S. S.T. W.D.B. A.C. J.R. J.B.H. A.F. J.E.W.C. G.H. H.C. W.T. G.S. W.C. H.N. A Student. Lady L.F. J.J. J.T. J.M. R.E.C. E.H. L.L. E.C. J. van S. G.A.S. W.F.A. W.C. J.McA. A.M. E.B. E.C.R. W.M. H.G.R. W.F. S.C.M. E.C.P. A.L. H.V. W.B. G.S.R. C.E.R.R. Lover of Law and Order. A.F.W. E.P. E.W. J.C.A. W.W. W.D. F.P. A.G. E.M.S. J.H. R.B. W.D.J. F.B.

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The Anchorage.

HEBREWS vi. 19.

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THE Committee acknowledge most gratefully the following contributions; and, with renewed assurance that the work is of God, again appeal to those who hold this world's treasure in trust for Him that the balance needed—**£560**—may be quickly furnished. Thirty-seven Children, whose influence will soon be felt over a very large district, have been rescued; and are now under daily religious instruction from the Rector, as well as the secular training of an earnest and competent Teacher.

Without the amount indicated, this glorious work must fall to the ground, and the little ones again be consigned to the dangerous influence from which they have been rescued.

Received prior to June 6, £160.

Mrs. Baker, £1; L. R., 2s.; Mrs. Kemys Tynte, £1; Miss Goodbody, £1; Mrs. Deane Browne, £50; Mrs. E. C. Hutchins, £1; Mrs. Bunnett, £1; Mrs. Stones, £1; Mrs. Darling, £3; Mrs. J. Hart, 10s.; A. Comerford Casey, Esq., £5; M. A., 2s. 6d. Per Mrs. Deane Brown—Mrs. Bosanquet, £1; Lady V. L. W., £2; Major Hobbs, £1. Miss Brown, Aldborough, £5.

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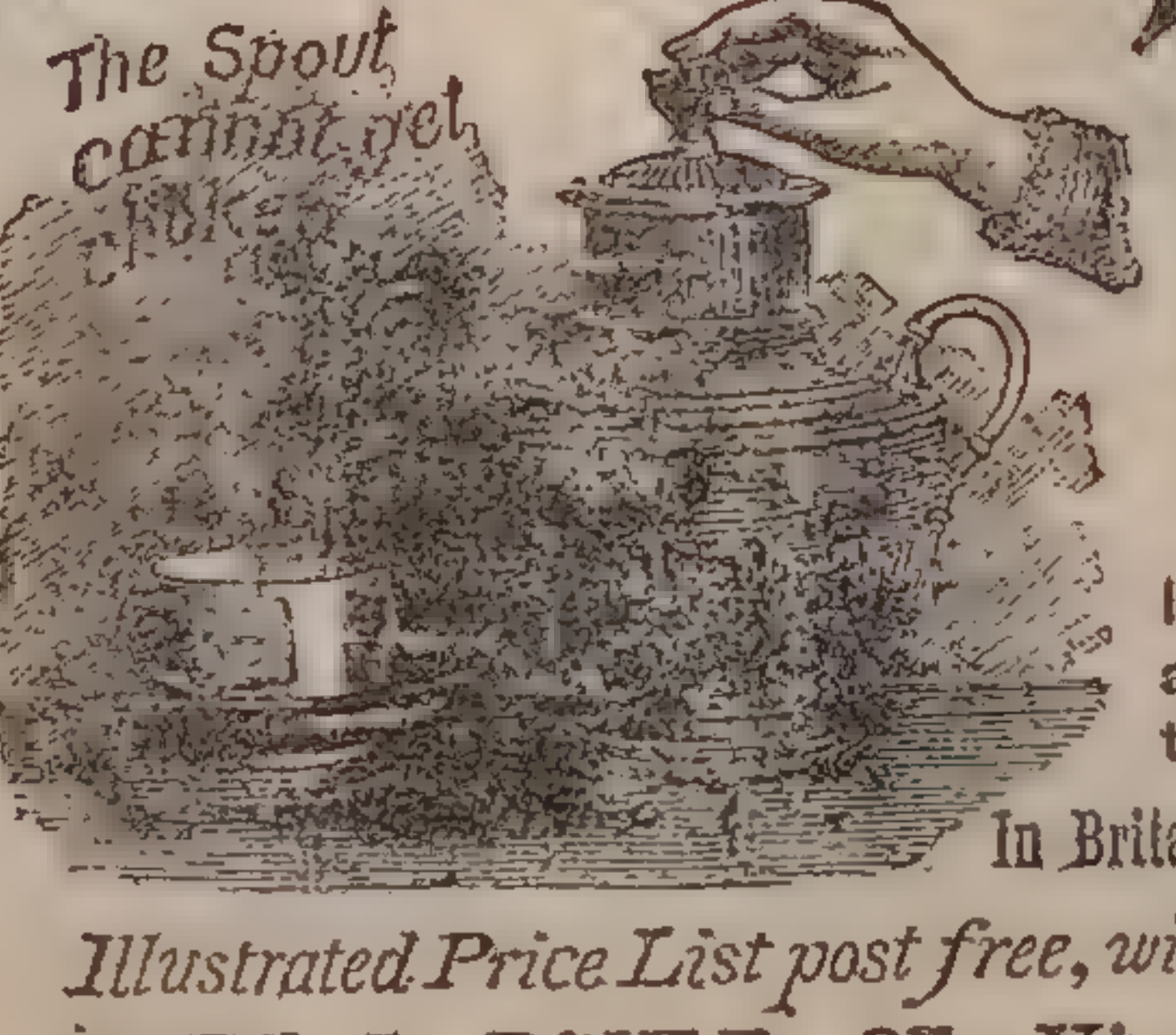
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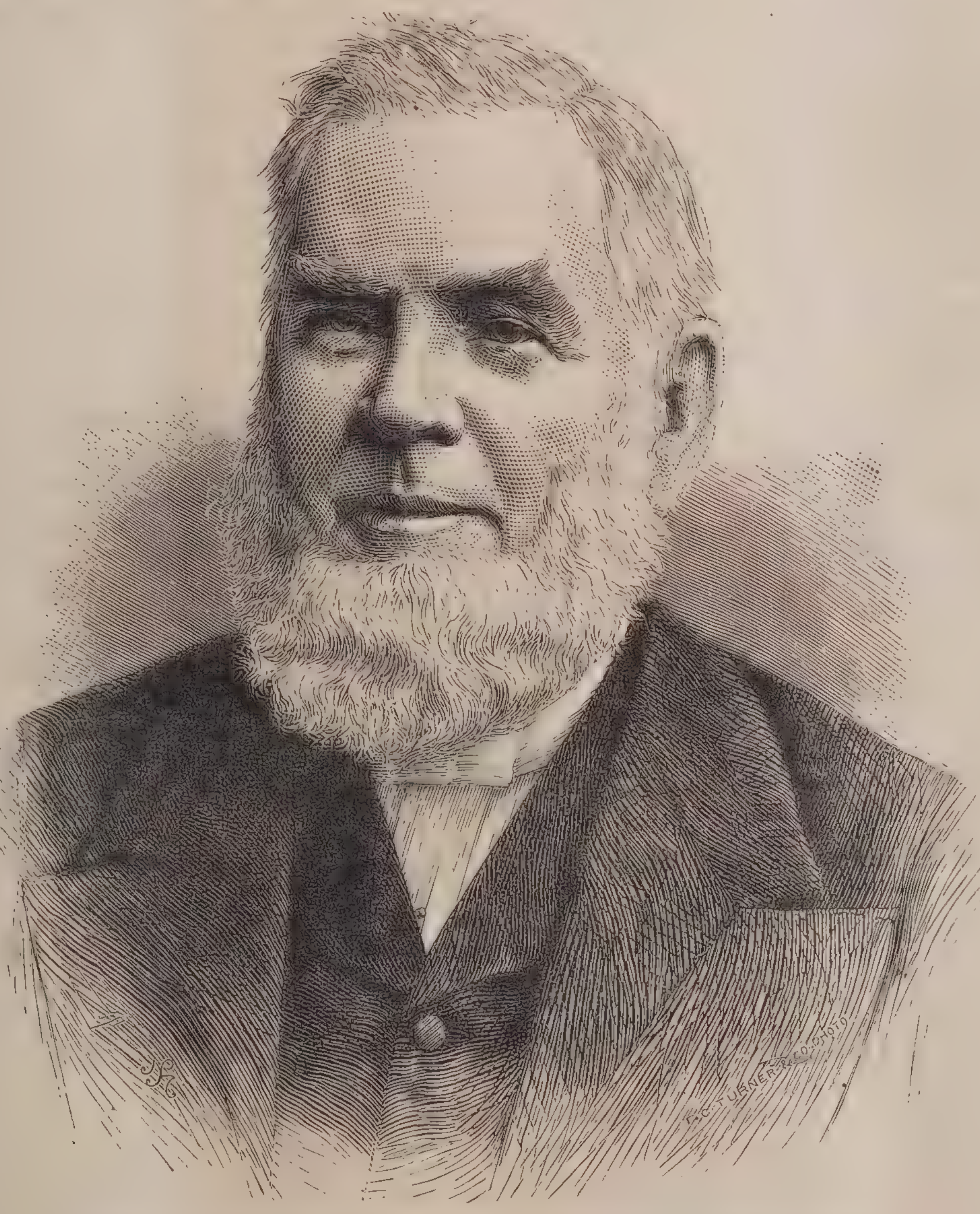
REV. JAMES CALVERT,

Missionary to the Fijians.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IN the early part of 1838 three young missionaries and their wives embarked on a voyage to the Antipodes, their destination being the islands of Fiji in the South Pacific. One of these was James Calvert, going with his companions to reinforce the newly formed mission in the Fiji group.

Four years before, the Wesleyan Mission in the Friendly Islands—some two hundred and fifty miles eastward of Fiji—had been blessed with remarkable success, and multitudes of the people had been converted. In the joy of this harvest the hearts of the missionaries were much drawn towards the other group, between which and the scene of their own labours there was frequent intercourse for purposes of trade. Thus they learned that the Fijians were a numerous people, inhabiting many islands; and that they were savages notorious for their ferocity, embroiled in frequent wars, addicted to all manner of unnatural cruelties, and practising cannibalism as an established custom, especially on festal occasions. Amongst these people two of the Friendly Islands missionaries landed towards the end of 1835; and, in answer to a powerful appeal for help, the little band of earnest young men and women was now being sent out.

Mr. Calvert was from the North Riding of Yorkshire, born at Pickering in 1813. His school-days and apprenticeship were spent at Malton, where, in learning the trade of a printer, he was unconsciously qualifying himself for service of which he then never dreamed. But here in Malton he gained a still higher qualification. Those who, for many years now, have heard Mr. Calvert tell of his life's work, have grown familiar with his almost invariable preface, stating in a few confident, thankful words the fact of his own conversion. Every part of his subsequent career not only looks back to that starting-point, but to his own mind is in immediate and necessary connection with it. Without this key his story is unintelligible, crowded with facts which refuse to be accounted for. It was while he was yet a youth of eighteen that he penitently sought salvation, and, through faith in Christ, found peace with God. The change in him was so great, and the joy of God's favour so clear, that he looked out thenceforth upon all things with an unwavering faith in the Divine love and truth and power. Before this eventful year was ended he received a yet fuller baptism of saving grace, strengthening all his motives of Christian service. Thus, when he dwelt, following his craft, in Beverley, Chelmsford, Colchester, and London, he gladly availed himself of all opportunities of Church work, having begun in Malton to preach the Gospel of the grace of God. The year 1837 found him an accepted candidate for the Christian ministry, studying at the Wesleyan Theological Institution at Hoxton. His college course was very brief; for it was in the following year that, having been, according to his own strong desire, designated for foreign service, he was sent out, as we have seen, to the mission in Fiji.

His first station was in the island of Lakemba, where he lived, wrought, and suffered, and gained blessed success for nearly ten years. The printer's and bookbinder's plant which had come out with him was soon in active use; and about two months afterwards portions of the New Testament, vocabularies, catechisms, and school books were produced in the language of the people under the direction of the two missionaries, who had been three years in the group, and had now three hundred converts under instruction.

The early years of the mission were years of hard toil, many difficulties, and sometimes of much peril; but the work steadily advanced, and Christianity was firmly established in Lakemba and its dependent islands, its progress being frequently attended by incidents of as thrilling interest as are to be found in the most daring romance. When Mr. Calvert left Lakemba in 1848, there were in this portion of the group more than one thousand church members, all of whom, after prolonged probation, gave good evidence of saving faith in the Lord Jesus Christ; and from amongst the people themselves fifty men had been raised up who were now faithfully preaching the word of life. From Lakemba Mr. Calvert was removed to Viwa, a small island lying off the coast of the great island of Viti Levu, and near to Mbau, the seat of the dominant power in Fiji, and a stronghold of cannibalism and all heathen customs. During his residence here, the old king, Tanoa, died, and five of his wives were strangled that he might be honourably accompanied into the world of spirits. He was succeeded by his son, Thakombau, who eventually became supreme chief in Fiji. For a long time he resisted the truth, but at last, in 1854, he yielded, invited the missionaries to hold public services in Mbau, which he himself attended, and openly renounced the old heathenism. Three years later he showed such evidence of genuine conversion that he was publicly baptized. He lived for many years a consistent Christian life, and his last act as king was the cession of Fiji to Great Britain. During his stay at Viwa, Mr. Calvert witnessed many horrible scenes, and on one occasion, during a time of war, when wading across a reef on an errand of mercy, was surrounded by armed savages, from whose hands he was marvellously delivered. In 1855, after seventeen years' service, he and his noble wife returned to England that he might superintend the printing of an edition of the Scriptures in Fijian for the British and Foreign Bible Society.

There can be no sufficient record of his life which does not tell of Mrs. Calvert, whose devoted piety, joyous Christian testimony, abounding charity, cheerful self-sacrifice, shrewd common sense, and heroic bravery made her a model missionary's wife, and caused her name to be had in loving remembrance in Fiji, and wherever she was known, to this day.

An admirable translation of the New Testament had been made, and two editions of it printed at the mission press; and in 1854 a large edition had been received from the Bible Society, and a great part of the cost of it defrayed by the willing purchases of the people. The translation of the whole Bible was now complete, and it was to revise and carry this through the press that Mr. Calvert returned home, where he remained until 1860. This important part of his life's service was not fully completed when, to meet special requirements which had arisen, five young missionaries were despatched to Fiji; and Mr. and Mrs. Calvert, breaking up their home, and leaving their children in England, accompanied the new mission band to the scene of their own former work and success. The change they found on their second arrival in the islands was indeed marvellous as contrasted with the state of things at their first landing. From many parts of the group the old heathenism with its horrible customs had wholly disappeared, and into every part there was free access for Christian teaching. Four hundred chapels had been built, and, in addition to the European staff, there were eleven ordained native ministers, some of them men of marked ability and great spiritual power. Besides these there were 250 local preachers, and more than 13,000 church members, with nearly 67,000 persons attending public worship. The special objects of his coming again to Fiji having been accomplished, Mr. Calvert left in 1865, and, having spent six months in Australia, where he rendered great service as a missionary advocate, he once more settled in England. His settling, however, by no means meant resting. His services were everywhere in demand on behalf of Missions and of the Bible Society; and in all parts of the country his genial presence, and warm advocacy, and wonderful story of Gospel triumphs became familiar. In the midst of almost incessant travelling he continued to do much invaluable work for the Fijian Mission, in the preparation of books, school appliances, and many other things of great importance.

So things went on for six years, when circumstances in connection with South Africa led him to accept an appointment at Bloemfontein, in the Orange Free State. After a short stay here, he took charge of the work at Kimberley, where things were then in a very rough and primitive condition, making the residence there by no means attractive. The missionary's long and various experience, his warm kindliness of heart, joined with unyielding firmness of principle, and his well-trained sagacity in dealing with men of all kinds, enabled him to deal successfully with grave difficulties, and, in two years' time, to leave the Diamond Fields, having gained the general esteem of its strangely mingled population, and with the thankful joy of seeing the Wesleyan Church there in good order and prosperity. After this, he took charge of the work for a time at Potchefstroom, in the Transvaal, and at Pietermaritzburg, and Durban, in Natal, and once more at Kimberley, where peculiar embarrassments, demanding much administrative judgment and tact, were troubling the church. Again his personal influence and counsels were blessed to the accomplishment of the special work committed to him, and of very much more than had been anticipated.

He was now sixty-seven, and began to feel that the period of his active service was drawing to a close; and the failing health of his devoted wife called, with painful urgency, for a speedy retirement. So, early in 1881, he prepared to return once more to England. The announcement of his intended departure called forth many expressions of grateful esteem and affection. Two natives came to see him, and astonished him by giving to him £33, which their people had raised among themselves as a token of their gratitude for his services on their behalf. The white folks invited him and Mrs. Calvert to a farewell meeting, at which they presented to him a handsome address, and a sum of 250 guineas. In the following year, when a determined and successful effort was made to remove the debt on the Wesleyan Missionary Society, Mr. Calvert handed over the whole of this gift as his contribution, "in memory of a devoted wife." For, in less than twelve months after their arrival in England, the beautiful life of the companion of his wide travel, and the active sharer of all his labours in the work of the Gospel, had closed in great peace.

Since then, in a hale old age, which shows no sign of the many vicissitudes, the frequent sufferings, and the exacting toil of his long career, he has been doing much valuable work in pressing the claims of foreign missionary work, in obedience to the Lord's original mandate given to his Church, and in promoting the interests of the British and Foreign Bible Society, which, with thousands of other missionaries, he has learned to regard with loving and thankful admiration. But his heart's warmest affection is still given to Fiji, and he has superintended an enormous amount of printing for the use of the mission there, in which he has received most generous aid from the Bible Society and the Religious Tract Society.

In 1885 there was celebrated in Fiji the jubilee of Christianity in the group; and the heart of the veteran missionary could not rest by reason of its strong yearnings to see once more the people he loved so well, and to look for himself upon the holy work, the good tidings concerning which had gladdened him again and again; and, with as joyous a spirit as in the days of his youth, the old man of seventy-two set out alone on a voyage round the world, and spent two happy months in Tonga and Fiji, taking part in the jubilee rejoicings, to which his very presence lent more fervent life, as his memory, going back to "the beginning of the Gospel" in the islands, bridged the wonderful history of those fifty years of progress and victory.

None who heard Mr. Calvert in the late Missionary Conference, as he gave his short, compressed, simple statement of the results of Christianity in Fiji, but must have been profoundly impressed thereby. In a population of 118,000 there are, according to still later returns, 31,590 church members, and 102,000 persons attending public worship. Cannibalism, and strangling of widows have long since disappeared, and a generation has grown up who never knew the horrible cruelties which were once the marked features of Fijian life. That the work has in itself a Divine vitality is shown by the fact that in the ministry of these churches there are but nine white men, working side by side with sixty ordained ministers raised up from among the people, and assisted by a great host of lay preachers and workers in the manifold activities of the Gospel. Again and again have the Fijian churches sent out native missionaries to other and distant islands, where, in other tongues, they have successfully preached Christ; and some of them have, in his holy service, won the martyr's crown.

This vast change, which no philosophy ignoring the power of the Holy Ghost attending the preached Gospel of Christ can by any means explain, has come to pass within the lifetime, and much of it under the personal observation, of James Calvert, who is still among us, enjoying the reverent love of all who know him, rejoicing to bear daily witness that the grace of God, which, fifty-seven years ago, wrought a new life in him among the Yorkshire Wolds, is still all-sufficient,—and ascribing all power and all praise to Him who then washed him from his sins in his own blood.

PAN-PRESBYTERIAN COUNCIL.—Messrs. Lombardi & Co., of 13, Pall Mall East, were privileged to photograph a group of delegates to this Council, and their friends, on the occasion of the visit to Dollis Hill. The picture presents with great accuracy the features of the Earl and Countess of Aberdeen, and about sixty ladies and gentlemen of note in Presbyterian circles at home and abroad.

The "Very Words" of Jesus.

While certain aspects of Christ's style of address lie too much upon the surface not to be common property, this cannot be said to apply to every one of them. There are features of Jesus' speech, obvious enough when pointed out, which nevertheless lie, for the most part, on the inspired page, unsuspected and unseen. The common bush is afire with God, but the reader does not perceive the supernatural flame. The memorial stone is there, but as yet its relation to Bethel is not noted. The words are read, but thus far their latent superhuman peculiarity has not dawned upon the mind.

Now, in considering Christ's style of address, it is difficult to say whether its negative or positive aspects are the more rare and marvellous. Both are peerless in these regards, and combine in exhibiting the unique place which the *ipsissima verba* of Jesus occupy. Viewing our subject then, first of all negatively, how significant in Christ's speech is the absence of all words of formal introduction. He never prefaces his address to any company, after the wonted manner of men in any age and clime. Speakers in these modern times cannot get on without some introductory reference to the constitution or character of the assembly they address. And this feature of our own day was equally existent in Christ's times. Stephen, in addressing his fellow-countrymen, said, "Men, brethren, and fathers"; and so did Paul. But there is nothing like this in Jesus' words of address on any occasion. "He spake as one having authority, and not as the scribes." He began as God gave the Decalogue. He did not introduce Himself as a man would in addressing his fellow-men. No note or utterance falls from his lips which can be so construed. There is a separation from man even when Christ comes nearest to man. The platform He speaks from is unique, and the effect is there. This is not a case of a mere man speaking to men—a fellow addressing fellows. Authority opens her lips when Jesus speaks. The Godhead is behind the words. The platform whereon Christ stands is trodden by no other foot.

Another negative feature in Christ's speech is the absence of any attempt at persuasion or appeal. Christ never trenches on the province of the rhetorician or dialectician. He never once speaks after the Pauline mode: "I speak as unto wise men; judge ye." There is no formal, logical, or rhetorical attempt to convince or to persuade. His speech is oracular, as became his standing; nor does He ever stoop to employ the arts or powers of the mere intellectualist. Herein, too, Christ is seen acting in consonance with his superhuman relation to human kind.

The third negative feature, however, is in our judgment by far the most remarkable of all, to wit, the large class of words in common everyday use which never fell from our Lord's lips at all; of which in none of the biographies is there any recorded case. The list in question is the more surprising on this ground, that the words comprehended in it constitute the staple of ordinary speech. Nothing is more common than for one to say, "I mean," or "I intend," or "I admit," yet the Lord Jesus never makes use of these expressions. He does not even say, "I promise." Rather, He says, "I give"; "I give unto my sheep eternal life."

Again, what so natural to man, as man, as processes of thought? and into what form of words do we more naturally fall than into the phrase, "I think"? Howbeit, our Lord never says it. He does not even say, "I hope," an expression for which humanity finds an almost daily need from infancy to old age. Moreover, the Son of Man never taxes his memory with remembering or forgetting. How significant is this! Who else can fill out his experience without any need to say, "I remember," or "I forget." The same significant silence rests upon all words of calculation. Jesus never says "I suppose," or "I allow," or "I reckon," or "I calculate." There is nothing in the *ipsissima verba* of the Lord Jesus answering to the Americanism "I guess." You search for any equivalent of it in vain in the Evangelistic records. The like thing relates to words of determination. Jesus never says, "I determine"; nor, speaking of Himself, does He say, "I am resolved." He never speaks like one who has just made up his mind, and thereby formed a decision. He simply says, "I will." With Him there is no casting about for data wherewith to form a conclusion. No. He is one of us, and yet how unlike us. The words which naturally spring out of the limitations and imperfections of our finite being do not break from his lips. *His* silence, at least, is golden, for it is vocal with a Divine significance.

We need but add a word or two on the entire absence of the anecdotal in the words of Jesus. Nothing in the form of personal reminiscence escapes Him. He makes no allusion to his boyhood or private life. The nearest approach to reminiscence occurs in his prayer: "Father, glorify Thou Me with thine own self, with the glory which I had with Thee before the world was"; where the subject concerns the grand secret of his pre-existence alone and with the Father The reserve in this connection is mysterious, and serves to show that indeed his name is Wonderful.

It is in harmony with this sacred silence that our Lord ignores all books save those written by God Himself—the Book of Nature and the Book of Holy Scripture. It would not have befitted Him who "spake as never man spake," by whom the Father uttered his voice, to have cited any inferior authority to that of the Divine originals themselves.

The positive aspects of our Lord's speech we reserve for future consideration.

James Douglas.

◆

THE DRINK CURSE AT CAPE TOWN.

A lady writing from the Cape says:—The drink curse is fearful here. In Parliament it was proposed to reduce the cost of licences, the object being to do away with licences in the end, as the excise is already abolished. When this proposal was opposed, a Dutch member (a wine grower doubtless) actually said that they were despising God's good gift—brandy! Another member, a godly Methodist, was brave enough to stand up and utter these words:—"The attitude of the House towards the drinking customs of the country is positively alarming. The drinking which is going on is something appalling, but public opinon is being educated in this direction, and the things which have been done here in the face of high heaven, will no longer be allowed." Cape brandy may be bought at 4d. a bottle! Wine—half brandy—at 2d. They are ordinary quart bottles.

The Wesleyan minister in Cape Town has told me that the native churches want waking up, and one who could do this would effectually help on missionary work, as the natives are very ready speakers, and, when on fire, are splendid evangelists.

The Keswick Convention.

Another Convention has come and gone, and, though it is early to attempt to measure its results, which, indeed, can only be estimated from the standpoint of eternity, yet it is not too much to say that the gatherings of last week will rank amongst the very best in spiritual power and efficiency. Hundreds will ever look back on them with thankfulness, dating from them a new era in their experience.

The teaching at Keswick is based on a constant reference to the Word of God. Every speaker refers to the passages which he quotes, and as each reference is given there is a simultaneous marking of it in the almost universal note-books, or an immediate turning to the passage in the Bible. Surely Christian teachers would do well to imitate this valuable practice. Why should not every sermon be distinctly built up from the Word of God, the passages quoted, and the congregation encouraged to turn to their Bibles, so that each statement may be tested and verified by the supreme standard of appeal given to men? Our congregations are too little familiarised with the use of the Bible. We seldom hear the rustle of leaves in the course of a sermon, which would indicate that the Word of God is regarded as the only authority on which the statements of men can be accepted. And it is to this that we attribute much of the laxity in the teaching and the hearing of the present day. Error must creep in where the Word of God is not kept well to the front.

It would be difficult for the most captious to take exception to the general teaching given from the Keswick platform. The tendency of the heart to go astray unless restrained by the grace of God, constantly needed and as constantly applied; the wiles of the tempter; the denial of any complicity with sinless perfection; the sufficiency of the keeping power of Jesus; the necessity for the surrender of any and every thing which is indicated as questionable and wrong, by the Spirit speaking through the Word; the nature of sanctification, as consisting in the indwelling of God by the Holy Ghost; the constant need of the precious blood to cleanse from sin; the righteous demand of God for the consecration of the entire nature to Himself; all these truths are insisted upon with many variations of illustration and detail, but with a beautiful harmony of purpose, by all the speakers.

The first few meetings were marked by a growing seriousness, as hearts were searched beneath the speakers' words, and especially during the Bible-readings of Rev. Hubert Brooke. This deeply experimental teacher was warmly welcomed back, after his three years' enforced absence from illness; and traces of the benefit derived from his prolonged study of the Scriptures were abundantly manifest in his utterances. His Bible-readings each morning were of the utmost value.

Separate meetings were held for ministers, for young men, for ladies, and for young ladies, at which definite objections were raised and met, difficulties stated and dealt with, and addresses given, urging consecration and faith. These were of an intensely interesting character, and some will ever look upon the drill-hall as a sacred place, because of the blessings received within its walls. Thus, as the days went on, faces, which had borne evidence of the conflict proceeding within, became brighter, the hymns gladder, and the tone of the meetings more hopeful and buoyant. Nor does it seem unwarrantable to believe that very few of the vast crowd, which had gathered from all parts to the meetings, went away without a blessing.

No one can charge Keswick teaching as inducing anything approaching quietism. The streets of the town are filled with the sound of hymns proceeding from little gatherings of Christians in hotels and private lodgings; great open-air meetings are held in the streets and market-place, and testimony is given on all sides to the grace of God. The past week has been a very wet one, but the floods of rain have not succeeded in lessening the number at the meetings, or in staying the glad enthusiasm of the testimony to the Gospel given throughout the little town and the neighbourhood, from which many excursion trains came in day by day.

The missionary cause has had a more prominent position given to it than ever before. Not only on the Saturday morning, as in former years, but this time on the Wednesday also, were meetings held to further the evangelisation of the world. In the morning there was a special prayer-meeting, and in the afternoon a deeply interesting meeting, admirably presided over by Mr. Eugene Stock, who undertook the position generally occupied on such an occasion by Mr. Reginald Radcliffe, who is now in America, but from whom a telegram was received. Interesting figures and details were given of those who volunteered for missionary work at the Conference a year ago, many of whom are now in heathen lands; and at the close of the meeting about 120 signified their desire, in one way or another, to be identified with the work on the foreign field.

It has been necessary to enlarge the place of meeting. A new tent has been secured, capable of accommodating 2000 people, and an adjoining house has been purchased, which is admirably fitted up with reading and writing rooms, lavatories, &c., the cost of the whole being about £1200, subscriptions to which will be gladly received by the veteran chairman, Mr. H. F. Bowker.

It is easy to raise objections against such a convention, arising from its abuse on the part of those who seek a spasmodic galvanism into an experience from which they may afterwards recede. But these cases are surely minimised by the stress laid on Bible-study, and on direct efforts for the conversion of men. And so long as these salient characteristics abide in force, we cannot but augur the continuance of blessed results in this and similar conventions, where believers are brought into heart-searching contact with the truth, and in which all sectarian and denominational distinctions are forgotten in common worship and instruction in the deep things of God, observing the motto placed over the entrance to the Keswick Tent: "All one in Christ Jesus."

Y.M.C.A.—At the twenty-second annual conference of the North-Eastern District Union of Young Men's Christian Associations, held a few days ago at Sunderland, Mr. W. S. Wilkinson, of Morpeth, in the chair, it was reported that the members in the district numbered 1890, and the associates 1943, total 3833. Several delegates complained of clergymen holding aloof, and in some cases exerting themselves in direct opposition to the Association. In an address on agencies whereby the interests of associations may best be promoted, Mr. W. Hind Smith, of London, recommended, among other things, the establishment of junior sections, where feasible.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXI.—A Quiet Resting Place.

Gen. xxi.

When a river is approaching its plunge into the yawning gulf, its waters flow with placid stillness; every ripple is smoothed out of the peaceful surface, and the great volume of water is hushed and quieted. There could hardly be a greater contrast than that which exists between the restfulness of the river before it is torn by the ragged rocks in its downward rush, and its excitement and foam at the foot of the falls. In the one case you can discern, through the translucent waters, the stones and rocks that line its bed; in the other you are blinded by the spray and deafened by the noise.

Is not this an emblem of our lives?—Our Father often inserts in them a parenthesis of rest and peace, to prepare us for some coming trial. It is not invariably so. We need not always temper our enjoyment of some precious gift with a foreboding dread of its *afterward*. But this, at least, is largely true: that if every season of clear-shining is not followed by a time of cloud, yet seasons of sorrow and trial are almost always preceded by hours or days or years of sunny experience, which lie in the retrospect of life, as a bright and comforting memory, where the soul was able to gather the strength it was to expend, and to prepare itself for its supreme effort.

Thus it happened to Abraham.—We have already seen how wisely and tenderly his Almighty Friend had been preparing him for his approaching trial; first, in searching out his hidden compact with Sarah; and then in ridding him of the presence of Hagar and her son. And now some further preparation was to be wrought in his spirit, through this period of peaceful rest beside the well of the oath. Leaving Gerar, the patriarch travelled with his slow-moving flocks along the fertile valley, which extends from the sea into the country. The whole district was admirably suited for the maintenance of a vast pastoral clan. In the winter the valley contains a running stream, and at any time water may be obtained by digging at a greater or less depth. Having reached a suitable camping-ground, Abraham digged a well, which is probably one of those which remain to this day; and of which the water, lying some forty-feet below the surface is pure and sweet. Drinking troughs for the use of cattle are scattered around in close proximity to the mouth, the kerbstones of which are deeply worn by the friction of the ropes used in drawing up the water by hand. It is not improbable that these very stones were originally hewn under the patriarch's direction, even though their position may have been somewhat altered by the Arab workmen of a later date.

Shortly after Abraham had settled there, Abimelech, the king, accompanied by Phichol, the chief captain of his host, came to his encampment, intent on entering into a treaty which should be binding, not only on themselves, but on their children: "Swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son." Before formally binding himself under these solemn sanctions, Abraham brought up a matter which is still a fruitful subject of dispute in Eastern lands. The herdsmen of Abimelech had violently taken away the well of water which the servants of Abraham had dug. But the king immediately repudiated all knowledge of their action. It had been done without his cognisance and sanction. And in the treaty into which the two chieftains entered there was, so to speak, a special clause inserted, with reference to this well, destined in after years to be so famous. Writing materials were not then in use, but the seven ewe lambs, which Abraham gave Abimelech, were the visible and lasting memorial that the well was his recognised property. Thus it happened that as the solemnly-sworn covenant was made beside the well, so its name became for ever associated with it, and it was called "Beer-sheba," the well of the oath, or "the well of the seven," with reference to the seven gifts, or victims, on which the oath was taken.

In a further commemoration of this treaty, Abraham planted a tamarisk tree, which, as a hardy evergreen, would long perpetuate the memory of the transaction in those lands, where the mind of man eagerly catches at anything that will break on the monotony of the landscape. There also he erected an altar, or shrine, and called on the name of the Lord, the Everlasting God. "And Abraham sojourned in the land of the Philistines many days." Ah! those long, happy days! Their course was only marked by the growing years of Isaac, who passed on through the natural stages of human growth—from boyhood to youth, and from youth to opening manhood; the object of Abraham's tender, clinging love. No words can tell the joy of Abraham over this beloved child of his old age. "Thine only Isaac, whom thou lovest." It seemed as if perpetual laughter had come to take up its abode in that home, and to brighten the declining years of that aged pair. Who could have foretold that the greatest trial of all his life had yet to come, and that from that clear sky a thunderbolt was about to fall, threatening to destroy all his happiness at a single stroke?

We none of us know what awaits us.—This at least is clear, that our life is being portioned out by the tender love of God, who spared not his own Son, and has pledged Himself, with Him, also freely to give us all things. Here is one of the unanswerable questions of Scripture: What will not God do for them that love Him? No love, no care, no wisdom, shall be spared which they need. And yet, with all this, there may be suffering keen to bear. We seem sometimes to forget that what God takes He takes in fire; that nothing less than the discipline of pain can ever disintegrate the clinging dross of our natures; and that the only way to the resurrection life and the ascension mount is the way of the garden, the cross, and the grave. Nothing will dare to inflict so much pain as the love, which desires the richest and sweetest life of the object of its affection. "Whom the Lord loves He chastens; and scourges every son whom He receives." Let us prepare then for coming hours of trial by doing as Abraham did.

(1.) Let us live by the Well.—There is a great tendency among Christians to-day to magnify special places and scenes which have been associated with times of blessing; and to obtain from them a supply which they store up for their maintenance in after days. But so many of these, and of others, are in danger of forgetting that instead of making an annual pilgrimage to the well, they might take up their abode beside it, and live there.

The water of that well speaks of the life of God, which is in Jesus Christ our Lord, and is stored up for us in the fathomless depths of the Word of God. The well is deep; yet can faith's bucket reach its precious contents, and bring them to the thirsty lip and yearning heart.

One of the greatest blessings that can come to the soul is to acquire the habit of sinking wells into the depth that lieth under, and to draw water for itself. We are too much in the habit of drinking water which others have drawn; and too little initiated into the sacred science of drawing for ourselves.

It is my growing conviction that if Christians would not attempt to read so many chapters of the Bible daily, but would study what they do read more carefully, turning to the marginal references, reading the context, comparing Scripture with Scripture, endeavouring to get one or more complete thoughts of the mind of God, there would be a greater richness in their experience, more freshness in their interest in Scripture, more independence of men and means, and more real enjoyment of the Word of the living God. Oh for a practical realisation of what Jesus meant when He said: "The water that I shall give him shall be in him a well of water, springing up into eternal life!"

Open your hearts to the teaching of the Holy Ghost. Rest content with nothing short of a deep and loving knowledge of the Bible. Ask that within you there may be a repetition of the old miracle, "when Israel sang this song: Spring up, O well; sing ye unto it." "Then in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."

II. Let us shelter beneath the Covenant.—Abraham was quiet from the fear of evil, because of Abimelech's oath. How much more sure and restful is the believing soul, which shelters beneath that everlasting covenant which is ordered in all things and sure. There are some Christians doubtful of their eternal salvation, and fearful lest they should ultimately fall away from grace and be lost, to whom this advice is peculiarly appropriate: "Live by the well of the oath."

In the eternity of the past, the Eternal Father entered into covenant with his Son, the terms of which seem to have been on this wise. On the one hand our Lord pledged his complete obedience and his atoning death on behalf of all who should believe. And, on the other hand, the Father promised that all who should believe in Him should be delivered from the penalty of a broken law; should be forgiven; adopted into his family; and saved with an eternal salvation. This is but a rude and inadequate statement of mysteries so fathomless that the loftiest seraphs peer into them in vain. And yet it sets forth, in the babblings of human language, a truth of the utmost importance, behind which the weakest believer may securely shelter.

The one question is, Do you believe in Jesus Christ? Or, to put it still more simply, Are you willing that the Holy Ghost should create in you a living faith in the Saviour of men? *Would you believe if you could?* Is your will on God's side in this matter of faith? Are you prepared to surrender any and everything that would hinder your simple-hearted faith in Jesus? If so, you may appropriate to yourself the blessings of the Covenant confirmed by the counsel and oath of God. Your faith may be weak, but it is faith in the embryo and germ. And as the Ark saved the squirrel as well as the elephant, so does the Covenant shelter the weakest and feeblest believer equally with the giant in faith.

This, then, is true of you. You are forgiven; your name is inscribed on the roll of the saved; you are adopted into the family of God; you have within you the beginning of a life which is eternal as the life of God. "The mountains may depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." And will not this comfort you amid many a heartbreaking sorrow? Nothing can break the bonds by which your soul is knit with the eternal God. "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although He make it not to grow."

Rejoice in all the good things which the Lord thy God giveth thee. Plant thy trees, be comforted by their shade, and fed by their fruit. Listen to the ringing laughter of thine Isaac. Dread not the future, but trust the great love of God. Live by the well, and shelter beneath the covenant. So, if trial is approaching, thou shalt be the better able to meet it with a calm and strong heart.

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AMONG FRENCH SOLDIERS.

Mr. W. J. Hosking reports a recent visit paid to Cherbourg by Mr. Cook's *Herald of Mercy*, with Mr. Brown, of the McAll Mission, on board. He says:—

"Night after night there were crowded audiences—soldiers, sailors, and civilians. All the services were marked by a reverent feeling; especially was this noticeable among the young soldiers and sailors, many of whom are leaving shortly for Tonkin and other French colonies. It has been a precious time of seed-sowing. Some have confessed faith in Christ, one a young naval officer; and yesterday a young man came on board to say that he, too, had found salvation and life in Christ. More than a hundred Bibles and New Testaments have been sold on board, and last Lord's Day we gave away three hundred Testaments to the soldiers and sailors."

In further remarks Mr. Hosking asks for prayer that the word which has been spoken may remain in the memory of the young soldiers and sailors to comfort and bless them in the quiet of the Tonkin barracks; also that the efforts of Mr. Sinel, who purposes to continue what has thus been begun in Cherbourg, may be greatly owned of God.

Mr. Henry Cook himself writes with regard to this good work. He says:—"During our stay at Havre, Trouville, and Cherbourg, we distributed over £30 worth of Bibles and Testaments, besides Scripture portions and thousands of illustrated papers and letters, books, tracts, and cards." He adds:—"For the work at home we need this coming autumn 10,000 bags, 8 in. by 7 in. Will your readers kindly help us in providing these useful necessaries, in which to put Testaments, Gospel books, &c., for the soldiers and sailors going out to foreign stations? Bibles, Testaments, Gospel books, and illustrated papers are also much needed, as well as practical help for the repairs of the *Mystery*, now in the shipwright's yard at Bursledon."

SUNSET.

'Tis eventide, and in the far-off West
The sun is sinking fast;
Telling its tale abroad to high and low,
"Another day is past."

Another day, with all its joys and cares,
And anxious toil and strife;
Steps were they in the broad and flowery way?
Or that which leads to life?

This solemn thought comes o'er me as I stand
Beside the tiny stream;
And, pausing there, I muse till village chimes
Arouse me from my dream.

And as I wander home across the fields,
I register a vow
That if my steps have not been in the way
Of life, they shall be now.

That when the sunset of my life draws near,
I then may wend my way
Unto the realms where sunset is no more,
And shadows flee away.

Brighton. M. F. S.

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FROM WEST AFRICA.

Miss Sharp, an American Methodist missionary in Monrovia, Liberia, West Africa, in a letter dated June 6, says:—

I mentioned in my last letter that English steamers had been paying the Kroo labourers in rum. Soon afterwards this practice was stopped. The Kroo men, in their imperfect way, had this version of the matter:—Some American missionaries went to the Queen, and told her, "Kroo men had to take rum for pay for him work"; and the Queen said, "No more rum; Kroo men must have money pay, so we have money pay." I am told that the steamers are again trying to make their payments in rum.

Not long since a Spanish steamer stopped, and, as Kroo men and even small boys are in the habit of darting out over the waves in very small dug-out canoes, and going on board to get employment, on this occasion two small boys, who had learnt to read in my mission school, went on board, and were made stupidly drunk. One of them on being carried home, was affected as if in *delirium tremens*. He shook violently, and was sick for several days. The only way to stop this terrible death-dealing traffic is to agitate, keep reiterating the evils of it into the ears of the people till a strong sentiment is formed against it.

My first convert, who became an excellent interpreter, went to his native town down the coast 250 miles, and came back after the lapse of a year and a half. I asked him if there was as much rum and gin used at Krootown as there was before he left, and he said there was not, although their material prosperity was much greater, and the population more than doubled. So you see there is cause of hope. None of the Liberian merchants buy or sell liquor, and the American vessels trading on the Liberian coast, do not carry liquors, nor even allow passengers to have any, unless medically prescribed. German and Dutch firms deal in rum and gin.

The Holy Scriptures are used every day in the day school in the native town; in the men's class no other book is cared for. If I begin with the school readers, they adroitly turn attention to the New Testament.

So few can endure the strain of the African climate, and many are alarmed at the death of missionaries. Two very sudden deaths have taken place near Cape Palmas among Bishop Taylor's missionaries — Mrs. Meeker and Mr. Gortner. I have good health. This is my tenth year, with but one short vacation. How blest of the Lord I am! It is a long time since I saw a white woman; there is one, a missionary, forty miles from here, but we have only seen each other once since the early part of 1884.

MISSIONARY ECONOMICS.

We are passing through a most solemn and important, yet at the same time a most joyous, crisis in the history of missionary progress. We must gratefully acknowledge that the Lord has caused a breath of life to pass over his Church, and many dear brethren thus quickened have gone to and fro through our provincial towns—in full sympathy with Himself as yearning over a lost world—to waken up amongst young believers a response to his yearning heart. Hundreds have responded to it, and have consecrated themselves to the Lord for his service in the foreign mission field, and are waiting to know his will respecting them.

Volunteers have been called for, and a little army has started up, but who is to send them? The societies cannot do it; all are needing funds to sustain their present staff, and are not prepared to launch out into new undertakings. Some require years of study for those they take up. I was myself ready to go to India fifty years ago, and took steps to accomplish my desire. My health would have permitted me to go straight into the field, but not for such a long period of study. Sir Arthur Cotton told me that one of the ablest linguists in India went out from his manual labour in Devonshire not long since without any preparatory study.

As sure as the Lord has put this desire into their hearts, He will open the way and give directions, as He did at Antioch when the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them." Is there nothing then approaching to this in the present day? I think there may be through the operation of the grace and power of the same Divine Spirit. It is true the Church is split up into fragments, but this need not be an insuperable objection to a measure of united action. The divine life newly kindled in the hearts of believers may melt the fractions so far into unity as to bring them together with the desire to promote the great and common cause of foreign missionary effort.

I would then indicate what has been long passing through my mind, and propose a mode of united action in towns and villages which would fill up the great hiatus, *i.e.*, the fitted instruments on one hand waiting for their sphere of labour; and on the other the needy fields abroad, crying out for help. Some little organisation or arrangement is desirable to meet the need of the situation; energetic individual action brought to bear on the various congregations of believers, and so uniting them in concerted action as to promote unity and love to an unprecedented extent.

In each town or village, where there are several bodies of believers, let each body select one or two of its members to act for it in the capacity of "missionary deacons"; it may be that one or more would be well known for his thorough interest in missions, and would volunteer to act in their behalf.

The work of the missionary deacon would be reading missionary biography, making himself acquainted with missionary enterprise generally, correspondence with missionaries in the field, to prepare and deliver missionary lectures—illustrated if possible—to be himself thoroughly embued with the missionary spirit, so as to be able to call out an interest—a heartfelt interest in the body with which he is connected.

If a Y.M.C.A. exists in the same town, one or two of its members might be called out to act in a similar capacity. The same with Y.W.C.As. for the need of women's work among women is great indeed.

It would be of immense advantage to the missionary cause if these missionary deacons, the representatives of the various congregations with that of the Y.M.C.A., should form a "Missionary Union," and meet at stated times, say, fortnightly, for united prayer, and to concert measures for awakening interest in the congregations. For this end it would be desirable to arrange a united monthly missionary meeting at each chapel by rotation, when the missionary deacons should be prepared to address the people, enlisting such other aid as returned missionaries, or missionary deputations, as may be practicable.

The practical end to aim at would be:—

(1) To study the case of and help out into the mission field those who have consecrated themselves to it, after coming to the conclusion by much prayer that the Lord has called them into this service.

(2) To sustain them by systematic collections.

(3) Surely it would not be too much to expect that each body of Christians should have its own representative in the mission field, whether associated with an existing missionary society or not. At all events no village in the country should be without its missionary, and this proposed missionary union would work in order to secure such an object.

(4) As to the denomination of the individual sent out—the catholic principle has been extensively acted on in our days, and most successfully. It was the flag hung out originally by the London Missionary Society, and is still maintained by it, that its object is not to send "isms," but to leave the natives to assume that form of church government they think most conformable (in their circumstances) to the Word of God.

If this prayerful spiritual concern for the spread of the Gospel to the dark and neglected parts of the earth were thus perpetuated and extended by this united and systematic effort, it would have for its effect to unite Christians together in love, deepen the tone of the Church's piety, and be a witness to the world around that the great truths in which all are agreed are above all denominationalism; and would thus present a powerful witness for Christ.

The missionary societies have their representatives in most towns, and, whilst necessarily this organisation we now propose applies to the case of so many who are waiting to go forth into the field, the warmest welcome should be given to deputations from these societies, as the cause is but one. The missionary deacons should see that their operations in no wise interfere with the sources whence the missionary societies draw their funds, should but take every means to increase these.

It may be that there are many young persons in a town prepared to embrace the missionary career, but the resources in that town to assist them are not forthcoming. How happy it would be if the missionary union in another more favoured town should step in and meet this deficiency, if it should be without candidates.

It would be well also to keep in mind the desirableness of promoting Christian emigration.

Whilst candidates are waiting for the direction of the Lord, how important they should begin to study some foreign language, such as Arabic, French, Spanish; and learn carpentering, masonry work, to play some musical instrument, the use of simple remedies for common ailments, &c.

Algiers, North Africa. GEORGE PEARSE.

JEWISH ANTIQUITIES.—A very instructive exhibition was held a few days ago at Palestine-place, Cambridge Heath, the headquarters of the London Jews' Society. It was got up by Rev. J. B. Barraclough, the Society's chaplain, and consisted of objects illustrating Jewish life, customs, and history. Several friends lent articles of interest and value. Among the most important were Mr. Tenz's beautiful models of ancient Jerusalem and Solomon's Temple, in explanation of which Mr. Tenz delivered lectures, which were highly appreciated.

ROYALTY AND THE GOSPEL.

The following letter, addressed by the present Empress of Germany (then Crown Princess) to Herr von Levetzow, is of national Christian interest, breathing, as it does, a spirit of earnest desire for the glory of God:—

TRANSLATION.

I request you, in the name of the Crown Prince and myself, to inaugurate the first General Assembly of the Evangelical Church Auxiliary Society, and to welcome the assembled members with our united cordial sympathy.

For several years we have been appealed to from various parts of the country for Christian assistance, in order to meet the ever-increasing religious and moral need, more particularly in the over-populated parishes of the larger towns.

Fully realising that the available forces of the Established Church alone did not suffice to supply all over the country this much-felt want, we believed that a united effort of labour of love should be stimulated throughout the country by those have at heart the spiritual needs of the masses, and who desire the welfare of the Evangelical Church.

The severe trials and sorrows which we, individually and collectively, have undergone during the last few months, call in a special manner for united faithful labour in the propagation of the blessed truth which alone brings help, comfort, and salvation.

It is to me a deep-felt joy that H.I.M. the Emperor, my dearly beloved father-in-law, has graciously sanctioned my acceptance of the Protectorate of the assembled Society, which is to-day being constituted, as also that H.I.M. the Empress, together with H.I.M. the Dowager Empress, have likewise expressed their sanction.

The Society is "called" to co-operate on the firm basis of the Gospel in union with the Church for a grand, noble, and responsible object. It will recognise, and assist to develop the already existing similar efforts at work, to endeavour to take the initiative in engaging in new works which may be deemed necessary, as well as to help to eliminate, by means of a well-founded organisation, the disadvantages arising from disunion in the field of home mission.

I address to you, dear Mr. von Levetzow, and all who are desirous of helping the people by the propagation of the Gospel among them, the request, which is my sincere heartfelt wish, that the peace and salvation brought by the Saviour into the world, and left by Him, may be our guiding star in everything connected with this work which we commence in the name of God, and with the prayer for God's blessing. Let us commit our desires, cares, and hopes more to the Father-heart of God than rely on human wisdom and power.

Only by unity in the Spirit shall we be able to bring back into the fold and to keep those that have wandered and become estranged from the Church.

Let us build on the true foundation, as it is said, "For other foundation can no man lay than is laid, which is Jesus Christ."

(Signed) Victoria, Crown Princess.

Berlin, May 26.

THE PACIFIC GARDEN MISSION, in Chicago, continues its good work, and Colonel and Mrs. Clarke are as devoted and indefatigable in their labours as ever. The work this year past has been more than usually prosperous. Every night there are from eight to fifteen seekers, and many go away rejoicing.

MR. G. CLARKE IN VICTORIA.—Many cases, some of them very striking, of known good have resulted from the visit of Mr. George Clarke to Melbourne and towns around it. Christian people have been greatly blessed, and sinners have been converted to God. Extensive preparations are being made at South Melbourne, Kew, Hawthorn, and at Richmond, and elsewhere, for missions, popularly known as "Centennial Missions." Mr. Clarke's visit, therefore, at this particular time, has seemed quite providential. "For what our eyes already see," writes a minister who has followed the work, "we thank God and take courage."

Leaves from my Note-Book.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

"YES, TO-NIGHT."

THE first time I preached at Liverpool I took for my subject the necessity of accepting salvation at once. Like the man we read of in St. Luke's Gospel (see Luke xiv. 16), too many persons dream of the blessedness of eating bread in the kingdom of God *hereafter*.

This man was evidently thinking of a blessedness in the future, either in this world or the next. The Lord's answer, however, set the matter more clearly before him. He said, "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are *now* ready" (vv. 17, 18). These persons bidden had already heard of the supper, and had been previously invited. No doubt it was their intention to accept the invitation too, at some convenient season. But when at last it was definitely given for a set time, "they all with one consent began to make excuse."

Whatever these excuses were, whether good, bad, or indifferent, they amounted to a present refusal, and those who made them incured the anger of the master. So much so, that he said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. For I say unto you, that none of those which were bidden shall taste of my supper" (vv. 21—24).

This is a common danger, and it is a solemn one. I felt it, and therefore could not help lifting up my voice upon the subject.

In all our evangelistic services, there are persons who have heard the Gospel over and over again, and sometimes they have felt its power; but they have not yielded themselves. This is a very bad habit to get into, and one not easily relinquished.

I had been pointing out not only the danger of excusing one's self, but also urging the great advantage of closing at once with so desirable an invitation.

After the address, a good number of the congregation waited behind for an after-meeting; and some were persuaded to fall in with God's plan of salvation.

We had a happy closing, and were just on the point of leaving the hall, when my attention was directed to a gentleman sitting in the gallery.

Observing that I was looking towards him, he beckoned me to come up. I immediately made my way to the place where he was, and asked what I could do for him.

He said, "Sir, I have been under conviction several times before to-night; but it has always passed off. Now I am under conviction again. You said, sir, that I need not leave this hall until I was saved—I am determined this shall be done—I will yield myself to God to-night, yes, to-night."

"That is well," I replied. "I am thankful to hear that you have come to this decision. You know there is a great difference between a promise, and an offer. If God promised to save you, it would be his fault if He did not do so; but if He offers to save you, as He does now, then it is your fault if you are not saved."

He said, "I do not quite understand you."

I explained, "Suppose I promise to give you this book, and that I fail to do so, either from forgetfulness or any other cause, it would be my fault if you did not have it. But if I offer it to you now, and you do not take it, the fault is yours.

"When we preach the Gospel, we are sent by God to offer you salvation at once. We bring you a gift from God for your acceptance—we do not preach (or rather should not) merely to indoctrinate you, or to inform you merely of the way of salvation; but we urge upon you to close with a present offer."

"Yes, yes, I see," exclaimed the gentleman. "I have never thought of it like that. I have often heard the Gospel, and desires have sprung up in my heart; but it may be from not bringing my mind to bear upon the subject, the impressions have all passed off. I am determined, sir, it shall not be so now, if I stay here all night."

"Very good," I said, "and I will stay with you." So saying, I sat down by his side.

After a short pause, I inquired, "What shall we do now?"

"Indeed, sir," he replied, "I do not know."

"Oh then, if that is the case, we may be here for six months, instead of all night. Shall we pray?"

"Yes, sir, do."

"What shall we pray for?"

This he did not know, for he had not yet thought about it.

I said, "You ought to know what you want. If God is offering you salvation, if I were you, I would acknowledge his undeserved kindness, and accept it."

"Yes," he said, "that seems clear enough; but how can I?"

I replied, "Would you have Christ come down from heaven, and die all over again for you?"

"Oh, dear no; certainly not."

"What then? Do you believe that He did come and die for you?"

"Yes, certainly I believe that," he answered, "but somehow I do not feel any the better for it."

"You know," I said, "there are many people who profess to believe that God has given them a gift, and yet they go on asking for it, as if it had not been given!"

"That is just like myself, that is what I do."

"Well," I replied, "I think that you should ask God to enable you to believe in Him, and at least in the meantime you ought to thank Him for what He has done for you. While you are asking for a thing, you cannot feel you have it; but when you are thanking, it may be possible for you to realise that it is yours. Let us thank God for sending his Son to die for you, and sending the Holy Spirit to strive with you. You have much reason for thankfulness, and thanksgiving too."

"I am willing," said the gentleman, "to do all you tell me."

"Willingness will not do," I answered, "if you do not do the thing."

He did so, and the usual result followed, to his surprise and great joy.

Now we were ready to come down from the gallery, and in doing so we met the man who was putting out the gas.

"Here, here," said my friend to the man, "come here. I will pay for the gas, and the hall too. How much will it be?"

He gladly gave the money, and went away with many expressions of gratitude.

Presently he came running back to ask whether there would be a service next day. On being answered in the affirmative, he said, "I claim the privilege of paying the expense of the hall. I will come, and bring some friends with me."

This was the beginning of a useful life of service for the Lord. Henceforth, instead of wasting his time in wishing and intending, here was a man pouring out himself for the glory of God, and the good of souls.

This is the great banqueting feast to which we are invited. It is not only to receive salvation ourselves; but to be the channels of blessing to others.

MR. E. C. NEWBERY has been holding evangelistic meetings at Bordighera, and has been greatly cheered. The novelty of Gospel appeals in the Italian language not only excited great interest in the place, but quite aroused the devotees of Rome. The parish priest, and the monks and nuns all engaged in active opposition, but, nevertheless, crowds flocked round the preacher every night for nearly a month in the open air, and the name of Christ was glorified by many souls confessing him.

DR. BAEDEKER.

> "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."—1 SAM. xxx. 24.

I AM contemplating another visit to some of the barren and neglected parts of Europe, including Austria, Hungary, Turkey, Greece, &c., to preach THE GOSPEL OF THE KINGDOM as opportunities may be given. I shall be grateful for the sympathy and prayer of the Lord's remembrancers.—Yours in the coming King,

F. W. BAEDEKER.

Wart-Eck, Weston-super-Mare.

LAMBETH RAGGED SCHOOL.

FROM a small beginning in 1845, this work has now some twenty-five agencies in operation, benefiting about 1500 persons weekly. Perhaps the evening school is most interesting to a visitor, for then the place is literally thronged, week after week, with nearly a thousand young roughs. The work is difficult, especially in the boys' school, but Christian love and sanctified tact work wonders; and though immediate results are not always seen, it is encouraging to know that some of the most zealous present workers are "old scholars," who praise the Lord for lasting blessing received at the Ragged School. During the week a mothers' meeting, Gospel and mission services, prayer-meetings, &c., are held and greatly blessed. It is good to hear some of those who have been gathered in bravely testify to their fellows in the open-air and other meetings.

Besides distinctly evangelistic efforts, the school provides many aids to right living, The Infants' Playroom (described in a recent "Page for the Young") keeps the little ones, for one evening at least from the dangers of the streets. Sewing classes usefully employ the elder girls, who made 438 garments last winter; while their teachers found many opportunities for wise counsel and helpful guidance. A Young Men's Institute attracts the older lads, and occupies them with writing and drawing lessons, a very popular bootmending class, &c. A good library carries healthful influences into the scholars' homes; a Band of Hope and Temperance Society also flourish, some of the money saved by their means from the public-house being placed in the school Penny Bank.

During the recent winter nourishing dinners were provided for nearly 5500 children, of whom a large proportion received free meals, the remainder paying one halfpenny each. Through Rev. A. Mearns' Fund some 7700 free breakfasts have been distributed since Christmas, in nearly all cases to children whose parents were out of work. Clothing and other additional help was given, as funds allowed, to the saddest cases. Although the breakfasts and dinners are now discontinued for the summer, the teachers are anxious to help many pitiable cases, and help is much needed for every part of the institution. The hon. secretary is Mr. E. Nicholls, 106, Leathwaite-road, Clapham, S.W. M. JENNIE STREET.

LAMB AND FLAG RAGGED SCHOOLS AND MISSION, 10, Red Lion-street, Clerkenwell-green.—The forty-first annual report is brief, but it is, nevertheless, to a great extent, sad reading. It shows that the distress which has been prevailing so long among the inhabitants of the Cow Cross district has been hardly touched by the relief which the Mission has been enabled to dispense through the generosity of its supporters. The children, however, have been fed as well as instructed; a goodly number have also enjoyed a day in the country, and others have been sent into the country for a fortnight. Moreover, the Gospel has been preached, and in other ways Christ has been commended to the poor and needy. Copies of the report may be had from Mr. J. C. Sherrard, 7, Oxford-square, Hyde-park, W.

For the Young.

A BEAR STORY.

By Rev. E. Payson Hammond.

We are now away up on the top of the Rocky Mountains eight thousand feet above the sea in the Yellowstone National Park. It is May 15, but we see snow all around us.

We are the first tourists in the Park this year. We were told it was too early in the season and the roads too full of snow to get in; but as we were returning from California to our home in the East we determined to try it.

The Park is about sixty miles square, covered with dark forests and open parks, over which roam elk, deer, cinnamon and black bear, buffaloes, mountain lions, lynx, wolves, foxes, wild geese, ducks, swans, cranes, and eagles. In places it is filled with geysers which throw water from twenty-five to two hundred and fifty feet in the air.

Yesterday we saw the Excelsior Geyser, which throws up a stream of water thirty or forty feet in diameter two hundred feet high.

In this volume of water were many stones and rocks, some of them weighing fifty pounds.

We ran for our lives.

It was a sight we can never forget. It has not erupted till two weeks ago for six years. I am not surprised that people come from all over the world to see the sights in this wonderland.

I am told the Government of the United States has spent one hundred thousand dollars in making roads and taking care of the Park.

But I did not take my pen to give you a description of the Park; you can find that in other places; but I want to tell you

A BEAR STORY.

At each of the four hotels in the Park, during the winter, a man remains for eight months to take care of them. At the Norris Geyser Basin House we found Mr. Lapham, who has been in this hotel alone seven months. We thought he must have been very lonely; he had not even a dog to keep him company. He met us with a smiling face, and was the very picture of contentment.

We found one of the secrets was that he loved the Bible. He was once a Sunday-school superintendent. Until my wife came into the Hotel, he had not seen a lady for seven months. When he had taken a walk it had been on snow-shoes twelve feet long.

Could you, my young friend, be happy shut up in a building on the top of the Rocky Mountains eight months in the year. Fifteen feet of snow have fallen here during the winter, and it is snowing to-day, May 16.

Mr. Lapham has been telling us about a bear that seemed ready to devour him.

Before he came to this hotel he was one night alone in a tent, ten miles from here, when he heard as he awoke a bear eating bones outside the tent. He sprang out of his bunk, and seizing an axe jumped upon a table in the centre of the tent, expecting every moment the bear would come plunging through—but Bruin did not seem inclined to do this.

He then got down and built a fire, intending to heat water with which to scald him, if he attempted to come in. Finally, he thought the safest way would be to make his way to a tall tree hanging over the tent. He climbed quickly to the top of the pole, and then with his knife cut his way through, and seized hold of a limb, intending to swing himself into the tree; but the limb broke, and he rolled down the outside of the tent, and fell across the stove-pipe, which came down at the same time he did with a crash upon the bear. This was too much for Bruin, and he was more frightened than Lapham.

He ran off as if a big geyser had erupted near him.

Mr. Lapham then brought all his wood from the tent and built as big a fire as possible, knowing that all wild animals are afraid of a fire.

Here is a lesson for you, my young reader. If you keep the fire of truth and love burning in your heart, you will find it the best way to keep Satan from tempting you into sins that will destroy you.

To do this you must read God's Word and pray every day.

Mr. Lapham saw no more of the bear that night. The next night he piled lumber around his tent and put up before the door a rubber blanket, but the bear came back and thrust in his paw and tore it off. He threw a dishpan that he had in his hand at him, sprang up the tent pole as quickly as possible, and then out into the tree, where he remained until morning.

He had placed the axe there during the day as he had no firearms, hoping the bear would come up there after him, but as he found enough to eat below he did not venture. The same thing was repeated the third night. At last Mr. Lapham managed to send for a rifle, and the fourth night the bear was shot.

You see the bear was determined to kill this young man, but by vigilance and boldness he saved his life, and killed the bear.

We are told in God's Word that Satan as a roaring lion walketh about seeking whom He may devour, and we are commanded to resist him. We must not yield.

When our Lord was upon earth Satan was not afraid to tempt Him, as you will see by reading Matt. iv. 1—12. Each time when He was tempted He defended Himself with a text of Scripture.

You must imitate his example and obey the words in Eph. vi.: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; and put on the breastplate of righteousness, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation and the sword of the Spirit which is the Word of God."

Yellowstone Park, May 16.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, August 5, Mark ii. 1—12; Monday, August 6, Mark ii. 13—28; Tuesday, August 7, Mark iii. 1—19; Wednesday, August 8, Mark iii. 20—35; Thursday, August 9, Mark iv. 1—12; Friday, August 10, Mark iv. 13—29; Saturday, August 11, Mark iv. 30—41.

CHILDREN'S SPECIAL SERVICE MISSION.

The following are the arrangements for August:—Mr. E. Arrowsmith, Scarborough and Filey till September 16; Mr. H. Hutchinson, Bridlington Quay; Mr. Josiah Spiers, Blackpool till August 20, afterwards at Dover; Mr. E. T. M. Dennes, Whitby; Mr. J. H. Greene, Saltburn, from August 4; Mr. Alfred Haley, Whitley (near Newcastle-on-Tyne), August 1—14; Mr. C. H. Nash and friends, Llandudno; Mr. George Bauaster, in yacht *Kingfisher*, Rhyl; Messrs Gibbard Hughes and Howard Staines, Penmaenmawr, August 4—25; Mr. G. R. Kirlew. St. Anne's and Lytham; Mr. W. R. Moore and Dr. Carless, Ilfracombe; Mr. Martin J. Hall, Bournemouth; Mr. E. Salisbury, Weymouth; Mr. C. F. Harford-Battersby and others, Eastbourne; Rev. G. N. Storrs, Sandown and Shanklin, I. of W.; Rev. H. E. Sampson, Margate; Messrs. C. H. and E. Collier, Herne Bay; Lieut.-Col. Dru Drury, Perranporth, Cornwall; Mr. G. Bennett, Aberystwith; Messrs. Robertson and Brown, Elie, N.B.; Mr. Livesay Carrott, Deal, August 5—28; Rev. W. Cameron Wilson and Mr. J. C. Rainey, Paignton; Mr. Arthur Le Feuvre, Southsea, August 6—31; Mr. H. G. Harris, Morecambe, till August 9; Weston-super-Mare, August 12—31; Mr. E. Hughes, Swanage, August 4—20; Mr. W. Huckett, Littlehampton; Rev. H. Braddock, Penzance; Mr. P. H. Shaul, Hastings.

A PLAGUE OF LOCUSTS.—A Protestant Committee is appealing for funds in aid of the sufferers by the plague of locusts, by which one-third of the department of Constantine in Algeria has been practically laid waste. Planters and natives alike have been reduced to want and misery, and the outlook is quite appalling. It is feared that famine and fever will ravage the country during the coming winter, as in 1867, when about 50,000 Arabs alone succumbed. M. A. Gory, pastor at Sétif, Constantine, Algeria, is president of the Committee. In Paris, contributions will be received by M. Rossignol, 16, Rue de Londres.

"TELL JESUS."

Having read in The Christian an account given of the power of those two words, "Tell Jesus," as experienced by a Russian lady, I venture to give you another instance of what those words proved to be in time of temptation. It may be a help to some tried one.

I had a Bible-class for men some time ago in Surrey, and amongst those who attended it was one known as the "bad man" of the place; he came regularly. After about two months' attendance he stopped me one evening to tell me he could no longer bear the misery of his life. He now saw what a sinner he was, and God graciously revealed Jesus to him as his Saviour.

After a short time I saw he looked unhappy, and at last he came to tell me there was no use in his trying to be a Christian. His temper, violent at all times, had now become more so, making his profession as a Christian appear only a sham. I said to him, "Before you give up trying to be a Christian, promise me you will try the power of two little words when your temper is rising." He smiled at the idea, but he promised. The words are, "Tell Jesus." Some weeks passed, and I saw such a change in him. He said to me, "Oh, I want to tell you what a help and comfort those two words, 'Tell Jesus,' have been to me. I tried them, and had not repeated them half a dozen times when my evil temper was so subdued that I could not get angry if I tried."

One result of this man's conversion was that his son came to me, and said, "I want to be a Christian. Father is so happy, and home is so happy. Father never rows us now; there must be something good and real in religion."

This little account may be a means of blessing to others. A. B.

TENT WORK.

I have had four tents at work every night since May. Two of them have been out eight or ten summers respectively, so that they are no longer new. These last severe gales, and heavy rains, have damaged them so severely that I am told it will cost £40 to repair them. God has been pleased to bless the preaching of the Gospel in these tents in a remarkable manner. Any contributions, however small, will be gratefully received, and may be forwarded to the Hon. Lady Sebright, Fakenham, Norfolk. S. Hamond.

Mr. C. Russell Hurditch writes: "Our tent work is being much blessed by the Lord, notwithstanding the unfavourable weather."

THE PRINCE OF WALES, says *The British Weekly*, has given fifty guineas towards the new Roman Catholic Church at Lynn.

REV. DR. KING, of the Methodist Episcopal Church, New York, delivered the address on Thursday, last week, at the noonday prayer-meeting at the Y.M.C.A., 186, Aldersgate-street. He incidentally remarked upon the important evidential value of such meetings, and said that it gave him great delight, whenever possible, to attend the one in Fulton-street, New York, the records of which, he said, contain answers to prayer as remarkable as any in the entire range of history. Alluding to the case of a young man who was reported to have just begun to witness for the Lord in a large business establishment in London, he said: "I have been in the army, and have been wounded fighting for the nation, but I say that it takes more pluck and genuine courage for that young man to kneel down at night in the presence of his godless companions, than it requires to walk up to a cannon, or to face an enemy on the field." The theme of Dr. King's address was the condescending love of Christ, as implied in the statement that "a bruised reed shall He not break, and smoking flax shall He not quench," and in the fact that the blind, the lame, the lepers, the deaf, and the poor were the objects of his merciful attention. It was forcibly pointed out that on these beneficent relationships Jesus founded the great argument of his divinity, when responding to the question of John's disciples, "Art Thou He that should come?"

The Christian.

August 3, 1888.

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THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Old coats are much needed.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 26, High-street, Homerton, London, E.

THE CANCER HOSPITAL (FREE), Fulham-road, S.W.—No letters of recommendation needed. Funds earnestly solicited. Bankers, Messrs. Coutts & Co.—W. H. HUGHES, Secretary.

AN APPEAL.—The Vicar of Old Ford, London, E., earnestly begs for assistance towards his Sunday-school and other Excursions. He has two sets of Sunday-schools in his large parish of over 11,000 very poor people, as well as two Mothers' Meetings, Factory Girls' Association, Young Men's Institute, &c. These belong to his Parish Church (St. Paul's), and to his Mission Church (St. Peter's). Funds are also urgently required for the erection of Sunday-school buildings for the Parish Church, and of a Mission Church. Contributions gratefully acknowledged by him or by Mrs. Adamson.—The Vicarage, Wright's-road, London, E.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., urgently appeals for Help to provide a Day in Epping Forest, with Meal, for poor East-end little Children, and also Mission Mothers. H.R.H. Princess of Wales and "Friend" cordially thanked.

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THE notice in THE CHRISTIAN under this heading has brought us hundreds of applications from pastors, teachers, and parents on behalf of the sick, the lame, and blind of all ages. For want of a separate Home for Boys, we are compelled to refuse large numbers, and must refuse *hundreds more* unless some Christian friends in the name of the Lord will immediately give or lend £300 to furnish a separate Home.

The workers are all honorary, receiving no salary whatever. Thus we are enabled to keep any person for a sum that seems quite impossible to many ladies and gentlemen. A balance-sheet of every penny received is sent to all subscribers, and the books and Home can be inspected at any time. The Home is situated in the Dover-road, Folkestone.

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Physician: C. E. PRIESTLY, Esq., 44, Sandgate-road, Folkestone.

Founder: H. J. ALLEN, Manager Y.M.C.A. Home, Pembroke House, Folkestone.

The following are among the contributors:—His Worship the Mayor of Folkestone (James Pledge, Esq.), Sir Henry A. Hunt, Lord Clarence Paget, John Sherwood, Esq., J.P., E. J. Preston, Esq., John Ruskin, Esq., J. Hoffing, Esq., H. Stone, Esq., John Brook, Esq., S. C. Weston, Esq., Dr. Campbell, Rev. J. Rider, M.A., Rev. A. J. Palmer, Lady De Rothschild, Lady Goodrich, E. Wilson, Esq., M.P.

PARIS CITY MISSION. — CHANTILLY.—An offer is made of £5 per annum, if others will raise £45 annually, to enable the Paris City Mission to employ a second English Missionary to visit amongst the jockeys, stable lads, and grooms at Chantilly (the French Newmarket). A suitable agent is ready to commence the good work under the superintendence of the Rev. W. GIBSON, who will supply the other £50 per annum required for the evangelist's support.—J. M. WEYLLAND, Esq., 31, Carlton-hill, St. John's-wood, N.W. (hon. sec. for England), will thankfully acknowledge subscriptions, supply reports, and any information.

FOREIGN AID SOCIETY.—Miss SOPHIA BURGESS thankfully acknowledges donations of £1 (received in February), and £2 from "Some one who loves France."
7, Christ Church-road, Hampstead, N.W.

MOTHER'S JOY.—Rev. W. Harvey Smith, of 233½, Bethnal Green-road, London, E., urgently appeals for funds to provide 400 poor, toiling, sweated Mothers with a day in the Forest, and substantial meal. £5 will provide for 50.

CHRISTIANS TO THE RESCUE.—Rev. W. Harvey Smith, of 233½, Bethnal Green-road, London, E., urgently appeals for £500 to complete the purchase of splendid Mission Premises for work amongst the poor of Bethnal-green. Very urgent.

A GATHERING OF CHRISTIANS.—On "Bank Holiday," Monday, August 6, 1888, at the "Cow Cross Mission Home of Rest," Pelham-villa, Tulse-hill, Ventnor. Just a few of every sect, party, and denomination in the neighbourhood of Ventnor, Shanklin, Sandown, Niton, and Blackgang, have been invited to meet with us, to sing and pray, and talk of "Jesus only." F. Newth, Esq., and others from London have promised to attend. First meeting at 3; tea at 5; second meeting at 6. Will you also favour us with your company? An answer at convenience will so much oblige yours in Gospel bonds.
WILLIAM CATLIN.

Educational.

LADIES' SCHOOL, near Brighton. Main Line. Locality healthy. Neighbourhood of South Downs. Garden and recreation ground. Visiting masters. Resident French governess. Established 30 years. Terms moderate.
PRINCIPALS, Belle Vue, Hurstpierpoint, Sussex.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 22, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching. "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

MALVERN. FONTHILL HIGH-CLASS SCHOOL FOR GIRLS. Careful training and home comforts. Resident English and foreign governesses. Visiting professors.
Principals, the Misses GEATER.

PARIS.—Pension de Famille, near Arc de Triomphe. Highly recommended. English comforts. Moderate terms. French lessons. Healthy and convenient situation, overlooking Avenue du Bois de Boulogne.
Miss GALLOWAY, 1, Rue d'Obligado.

GLOUCESTERSHIRE.—A Christian Lady receives a few girls to educate with her daughters. Highly qualified resident governess. Healthy country home. Preparations for exams. Entire charge taken of children from abroad.—For terms (moderate), references, testimonials, &c.
COTSWOLD, 8, Bath-street, Bristol.

PRIVATE TUITION or Preparation by correspondence for London and other examinations. Commence forthwith for January matriculation.—W. H. ALEXANDER, B.A., 23, Bousfield-road, St. Catherine's-park, London, S.E.

DUSSELDORF ON THE RHINE.—Pension in a highly educated German family. Best opportunity to study German. Conservatory music, painting. Healthy locality over Hofgarten. Terms moderate. Highest English references.
Mrs. HAAG, Marschallstrasse 4.

EDUCATION.—Two vacancies in a private High School for the Daughters of Gentlemen are offered to parents of position. The school is visited and recommended by well-known evangelicals of the day, as a safe home where Christian culture is assured. The staff is composed of decided Christians only, whose first aim is the spiritual well-being of the pupils entrusted to their care.—Mrs. C., care of Housekeeper, 40, Lansdown-road, Clapham, S.W.

LUCTON SCHOOL, HENFIELD (near Brighton). Superior educational advantages for young Ladies, combined with Christian training and home comforts. Little Boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Foreign pupils received. Health resort for delicate children. Inclusive terms from 15 guineas per annum.
LADY PRINCIPAL.

BRAMFIELD, Cavendish-road, Clapham-common.—Miss RABETT receives a small number of young Ladies for a high-class education based on Christian principles. Careful mental and moral culture. Special advantages for modern Languages and accomplishments.

DEVON.—LADIES' SCHOOL, Heyop House, Axminster.—Principals, The Misses REECE. Children from abroad received. Christian training. Home comforts. Pupils prepared for examinations. Governess-Pupil required for September 12. Small premium.

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Grove Park, Chiswick, W.—The Misses BROWN & GOOD receive twenty (resident pupils only). First-class education, with careful Christian training and home comforts. Large detached house, with garden and tennis lawn. Children from India received and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and parents.

COMFORTABLE HOME for two Girls under 12, to Board and Educate with a few others in a small Christian family (commonly called Open Brethren).—Write for particulars, F. E., care of Mrs. Fisher, Registry, Clayton-street, Newcastle-on-Tyne.

A LADY (Widow of an Officer) highly recommends an excellent School for the Daughters of Gentlemen, where her two Daughters are completing their education. She can speak confidently and gratefully of the benefits they have received in mental culture, physical health, and sound Christian training, and will be gratified to reply to any parents seeking such information.—Mrs. H. C. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

LADY OFFERS happy Christian Home to two or three children, for Education with her own. Resident governess. Entire charge of children from abroad. Moderate terms.
A., 6, Crichton-villas, Romford.

FRENCH PROTESTANT FAMILY, residing at Calais, open to receive two or three young Ladies to complete their French education. Comforts of Christian home. Terms moderate. References exchanged.—Apply for particulars,
Monsieur CHARLES ARNETT, Calais.

LAUSANNE (SUISSE).—The President Continental Division Y.W.C.A., desires to recommend most highly the Pension de Famille, 7, rue Beau Sejour, of Madame HENRIQUET, widow of a devoted French pastor. Mlle. Henriquet gives lessons in French and singing when desired.

TO CHRISTIAN PARENTS.—Mrs. ANDERSON, Duffield House, West Norwood, will have vacancies for September. Individual Christian influence. High-class education for young Ladies. Professors of eminence. Terms moderate and inclusive. Two ladies desiring preparation and opportunities for Mission work can be received.

PARENTS AND GUARDIANS. — Wanted at once, two little Girls, as Boarders in a Select School. Thorough tuition, and every home comfort. Highest references. Terms moderate.
M., 9, East-street, Lewes.

FRAULEIN EIBACH, VILLA SCHONBLICK, WIESBADEN, Germany, receives a limited number of Pupils. Professors attend, and there is a resident French and English governess. Great advantages for languages, music, singing, and painting. References and prospectus on application.

FREE CHURCH MINISTER'S FAMILY, in pleasant country town on East Coast of Scotland, wish to receive as Boarder a young Lady, to be educated along with a few private pupils, by eldest Daughter, experienced in teaching. —[illegible], Messrs. Smith & Mason, 23, Queen-street, Edinburgh.

A LADY can thoroughly recommend a refined French Christian home (mother and two daughters), where two Girls are received and conscientiously educated. Only French spoken. —Reference, Miss TWEEDIE, 8, Sheffield-gardens, Campden-hill, W.

ALMA HOUSE SCHOOL, Wood Green, N.—Boys receive careful Christian training, and good business education. Moderate inclusive terms. Healthy location. Reduced fees for brothers.—For prospectus and references address
PRINCIPAL.

HASTINGS.—Vicar of Parish can take one or two young Pupils. Healthy situation. Highest references. Terms 70 guineas.
CANTAB, 123 Castle-street, Reading.

UNDERGRADUATE, passed second Professional M.B., C.M., with fair knowledge of medicine and midwifery, would give his services in return for board, residence (with time for reading), and small remuneration. Town practice preferred.
GORDON, 37, Gilcomston-park, Aberdeen, N.B.

SEAFORD COLLEGE, SEAFORD, SUSSEX. — A high-class private School at moderate fees. Twenty acres of grounds close to the beach. Matriculation, new commercial, and other exams. Preparatory class for little boys. Private pupils received. Athletics. Careful moral training, and great care of delicate boys. The new wing is now ready, and a branch house is being prepared at Dieppe for practical French.
Address, HEADMASTER.

BRIGHTON. — EDUCATION. — Mr. ALFRED CLARK, B.A. Lond., receives about twenty Sons of Gentlemen from seven to fourteen years of age. Terms from [illegible] guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—[illegible], Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. COZENS, M.C.P.), assisted by a graduate of London University, seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, dumb-bells, class-singing, Conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

MANY CHRISTIAN PARENTS, who [illegible] seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon **HIGH GROUND, NEAR** and **WITH VIEWS OF THE SEA,** on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations [illegible] will be forwarded [illegible]. Several of the Vice-Chancellors have [illegible] their Wards as Pupils to the School [illegible].
Dr. THORN, Paddington, London.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-Class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

NEW COLLEGE,
Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

PREPARATORY SCHOOL for the Sons of Gentlemen. [illegible] Thorough education. Every home comfort. Delicate boys receive special attention.—Mr. STEPHEN PLUMMER, Sidcup, Upper Grosvenor-road, Tunbridge Wells.

HARRINGAY SCHOOL, Green-lanes, N.—Boys' Boarding. Principal, J. S. COOMBES. Education thorough, every advantage. Christian training. Careful supervision. Good board. Inclusive moderate terms. Entry any time. Holiday pupils received.

THEOBALD'S SCHOOL, WALTHAM CROSS, LONDON, W. — Principal, Rev. J. OSWALD JACKSON, assisted by several Masters. Advantages of Public and Private Schools combined; Public School [illegible], with individual attention and care. The following references amongst many others are kindly permitted: George Williams, Esq., St. Paul's Churchyard; Rev. Dr. Henry R. Reynolds, President, Cheshunt College; Rev. Eustace Conder, Leeds; Rev. Dr. Paton, Nottingham; Rev. Arnold Taylor, Rector of Church Staunton, Devon; Sir Thomas Chambers, Recorder of City of London; Sir Wilfrid Lawson, Bart., M.P., Carlisle. Prospectuses on application to the Principal.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to [illegible]. Principal, A. H. RAIKES, M.A. References kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

GERMAN LADY (Diplomée), aged aged [illegible], desires re-engagement as Governess in private family. Teaches German, French, English, music. Good references; six years in last situation. Salary £[illegible]. Christian home valued.—M. K., Mrs. Howard, Bruce-grove, Tottenham.

YOUNG LADY, daughter of Scotch Minister, who has finished her education after fifteen months in France, wishes position in school or family.
K. P. C., [illegible], Erlanger-road, Peckham, S.E.

GOVERNESS.—Re engagement to children under 12. Thorough English, arithmetic, music (theory), drawing, French, elementary German and Latin.
Miss SMITH, Eastlands, Plummer's Plain, Horsham.

AS GOVERNESS TO YOUNG CHILDREN, or Companion to Lady, in position of elder daughter. Fond of children, and domesticated. — A. M., Bachhoffner, 162, High-street, Clapham.

A LADY RECOMMENDS a Governess (25) for pupils under 14. Certificated. College of Preceptors and Trinity College (first-class honours). Usual branches of English, French, drawing, elementary Latin. Country preferred.—DELTA, Bramfield, Cavendish-road, Clapham-common.

GOVERNESS.—A young Lady, in her 21st year, requires an engagement in a family. English, French, music, and drawing. Dissenter. Salary £20 and laundress.—K., Box, Wilts.

LADY HIGHLY RECOMMENDS Christian Governess for children under 12, or as Companion to a Lady. Can teach music, French, and drawing. Moderate salary. Church of England.
Mrs. JANCEY, Poplars, Hereford.

GENTLEWOMAN (32) seeks re-engagement as Governess. Thorough English, arithmetic, fluent French (Paris), German, Latin, good music, drawing, calisthenics, and needlework. Two years last engagement. — C., Mrs. Hooper, Governess Institute and Home, Compton-terrace, Highbury, London. Many governesses disengaged. No charge to families.

Appointments, Situations, &c., Wanted.

INDIAN CHAPLAIN on furlough desires Curacy or sole charge for a few months. Evangelical.—CHAPLAIN, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A CHRISTIAN YOUNG MAN, 23, studious, with knowledge of Latin, mathematics, shorthand, seeks situation in any capacity, with opening for Missionary work. Undenominational or Baptist. Salary no object.
LEO, Y.M.C.A., St. Helens, Lancashire.

SON OF MISSIONARY, age 24, single, seeks employment. Willing to make himself useful. Fond of horses. Knows London well. Would travel with a gentleman. Was last engaged in coffee tavern. Good character and total abstainer.—T. D., 91, Praed-street, W.

MAN AND WIFE, middle-aged, no children, Christians and abstainers, can be highly recommended to do for small family, widow Lady, or Gentleman. Man can do plain gardening, and handy in many ways. Wife, plain and careful laundress. Distance no object.—
W. B. H., Fog-lane, Burnage, near Manchester.

WANTED, BY MISS WESTON, a post of trust for a Man and Wife. No children. Christians, abstainers.
Miss WESTON, Sailors' Rest, Portsmouth.

AS GARDENER.—Thorough knowledge of all branches. Age 29. Christian, abstainer. Used to Sunday School and Mission work.—J. C. GIBSON, Grange Cottage, Eccles New-road, Salford, Manchester.

AS GARDENER (Head Working).—Thoroughly experienced in all branches. Age 25. A Christian, and highly recommended.
A. S., Staffordshire House, Walton-on-Thames.

AS GARDENER, by Young Man who has had seven years' experience. Decided Christian. Total abstainer. Good references.
F. SKINNER, 121, Ashford-road, Eastbourne.

COACHMAN OR GROOM.—Coachman; married; no family; 4 years' good character, 4½ previous. Wife willing to be useful. Town or country.—H. T., Andrews, Saddler, High-street, Hampstead.

A CHRISTIAN YOUNG MAN requires a place as Man-servant; or in a place of trust. Age 30.
G. L., 5, Palmerston-street, Battersea, S.W.

AS INDOOR SERVANT.—Wanted, a situation in a Christian family. Ten years' character. Wages not so much an object as a comfortable situation.
E. E., 9, Nutford-place, Edgware-road, London.

SITUATIONS WANTED.—For a Christian young Man, and for a Youth, in any place of trust. With Christian family. Abstainers. Near town preferred. — G. H., Young Men's Christian Institute, Richmond, Surrey.

SECRETARY or SUPERINTENDENT to Institution; Private Secretary to Lady or Gentleman; or similar position required by Minister of suburban church, having only Sunday duty. Eloquent preacher and lecturer. Good accountant. Young, strong. Small remuneration.
AMICUS, 89, High-road, Kilburn, N.W.

SURVEILLANTE, Mother's Help, or Lady Housekeeper.—A Lady who has lived nine years abroad, and has a fair knowledge of German, French, Latin, and music, age 44, offers her services in exchange for a Christian home, and a small remuneration. — Mrs. F. M., 6, Edward-street, St. Peters-street, London, E.

LADY SUPERINTENDENT or Matron. Good disciplinarian and housekeeper. Also Sub-Matron. Good needlewoman. Seek appointments in Institution or Home. Experienced in rescue work. References.
M., D. E. Home, Holloway-street, Exeter.

AS MATRON.—A Lady can recommend a thoroughly trustworthy person.
Miss C., 12, Davies-street, Berkeley-square, W.

AS MATRON in Orphanage or Girls' Training Home, wanted by Christian Woman (40). Nonconformist. Experienced with children, and good needlewoman. Very good references.
M. BOND, Brasted Rectory, Brasted, Kent.

MISS CROWLEY recommends young Woman as under Lady's-Maid, or to attend to a little Girl, or assist in Children's Home or Hospital. Some knowledge of dressmaking.
Normandy House, Alton, Hants.

AMANUENSIS, COMPANION, OR SECRETARY. — Re-engagement desired by a Lady, who has filled very responsible positions, and possesses numerous excellent and varied credentials.—A., 44, Highbury-park, Highbury, N.

A LADY, hospital trained and an Accoucheuse, desires an appointment as Ward Sister or Lady Superintendent, where she could practise midwifery.—X. Y. Z., 26, Gloster-crescent, N.W.

A YOUNG LADY (25) desires an engagement as Companion to a Lady. Be glad to assist in any Christian work. Church of England.
H., 6, Guildhall-chambers, Basinghall-street.

MRS. FRANK HERTSLET, of 65, Hornsey-rise, N., can strongly recommend and will be pleased to answer any inquiries respecting her certificated Monthly Nurse, who is thoroughly efficient and very attentive, and disengaged from the middle of September to the middle of November, and after December 15.

A LADY WISHES to recommend her late Nurse for young children. Trustworthy, kind, and a good needlewoman. Also a Single-handed Housemaid. Four and five years' characters, and total abstainers.
Mrs. DELAP, Lillingstone Lovel, Buckingham.

CAN ANY LADY recommend a Christian Nurse to go abroad in September. Good needlewoman. Cheerful, and fond of children. A German preferred.
Mrs. IRVING, 8, St. James'-street, Paddington.

AS USEFUL MAID, in Christian family. Good plain sewer. Aged 30. Good references.
E. F., 14, Neville-terrace, Onslow-gardens, S.W.

AS NEEDLEWOMAN.—Respectable and willing, but rather delicate young Woman. Able to do plain needlework and other light duties. Lame. Recommended by Mrs. ROSE, School House, High Cross, Ware, Herts.

AS USEFUL MAID, or in any position of trust, by a Christian person meeting with Open Brethren. Good needlewoman.
A., 37, Adderley-street, Stockton-on-Tees.

AS LADY'S COMPANION, Mother's Help, or Governess for young children. English Medical man's orphan Daughter, 21. Fifteen months in Germany. Music. Best references.
M. A., Bruce, Bookseller, George-street, Perth.

DRAPERY.—A young Lady requires a Situation in the above. Three years' experience in a London establishment. Good references.—Miss A. MORRIS, care of Mrs. Spurway, Addington-square, Camberwell.

WIDOW desires place as Caretaker in offices, son to assist; or would be willing to make herself useful to a Lady travelling. Good references.—Mrs. L., 151, Grange-road, Bermondsey.

MISS BEAUCHAMP is anxious to find a place as Mother's Help for an orphan Girl of 16.—Full particulars on application at
316, Regent-street, W.

RESPECTABLY CONNECTED GIRL, 18, as Mother's Help, Useful Companion, or Assistant in light country business. Active, willing to assist in household duties where servant is kept.
Prospect Villa, Woodford Wells, Essex.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles, are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

MISS MEREDITH BROWN can confidently recommend as Under-Housemaid, a Girl from the Shaftesbury Institute Training Home. She also wishes to find a situation, in an abstainer's family, for a Woman who is an excellent servant.—Address The Hon. SECRETARY, Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

EDWARD W. THOMAS, 200, Euston-road, N.W., will be glad if any Christian Lady requiring a Housemaid will take an exceptional case.—Particulars supplied by MATRON.

Appointments, Situations, &c., Vacant.

IRISH BAPTIST HOME MISSION.—Deputation Secretary wanted, who should be a baptized believer, and an Irishman. Salary, £150 a year and travelling expenses.—Application must be sent in on or before August 1, to
HUGH D. BROWN, Oakland, Rathgar, Dublin.

MAN AND WIFE (no children) wanted, as Coachman and Laundress. The former to make himself generally useful in the Home. Total abstainers.—For particulars apply to the MATRON, The Mary Wardell Convalescent Home, Stanmore, Middlesex.

AN ELECTRO-HOMŒOPATHIC Practitioner required. Qualified, with some capital.—G. M., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

GARDENER WANTED.—Christian young Man. Plain flower-garden, and generally useful.—Captain DAWSON, Bournemouth.

AN EVANGELIST wanted, for S. Thomas's, Blackburn, Lancashire. Good voice. Open-air services; parochial visiting. Experienced. Churchman. £80.—Address VICAR.

MAN AND WIFE WANTED.—A competent, energetic Christian working Man and his Wife, about 40 years of age (without children), to take charge of the Primitive Methodist Soldiers' Home, Aldershot, to attend to the refreshment department, do the cooking, and look after the general work and interests of the Home. A good servant is kept. Preference given to those who have had some experience in this line before. The duties to commence on August 16.—Applications, stating age, present employment, and enclosing testimonials, to be sent to Rev. G. LITTEN, Bourne Villa, Aldershot.

TO GROCERS' ASSISTANTS.—Wanted, First Counterman, a decided Christian, (about 26). Single. Must be well up.
SMITH & VOSPER, Kingston Cross, Landport.

ARTISTS' COLOURMEN, PRINTSELLERS, &c.—Wanted, a Christian efficient hand for the sales.—State references, and full particulars, to
ALDRIDGE & SON, Warwick-street, Worthing.

YOUNG MAN, a definite Christian, wanted, age 15 to 25, to assist in a high-class Ironmonger's and Engineer's business in London, with a view to promotion and possible partnership, if mutually agreeable, therefore some money should be available. He must be a smart, intelligent, and willing man of good education and good appearance.—Apply by letter only, and in own handwriting, giving full particulars, to B. W. R., at E. Coster's Library, 65, Weymouth-street, Portland-place, W.

A LADY WANTED to work amongst the Fallen, and superintend a small Rescue Home in Birkenhead. Small salary given, with board and lodging.—K., 205, Oliver-street, Birkenhead.

A DOMESTICATED, LADY-LIKE PERSON, 35 to 40, true Christian, wanted by a widowed Gentleman to take charge of moderate household (servant kept), and be Companion to his daughter. Educated, musical, active, and temperate. Genial and high-principled Evangelical.—Address by letter, please, stating qualifications, to H. S., care of Quixley's, 332, King's-road, Chelsea, S.W.

A RESPECTABLE PERSON required as Working Housekeeper, who can cook nicely for two in family. Abstainer, early riser, Church. Housemaid kept. Reliable character.
Mrs. CROFT, Haylands, Ryde, Isle of Wight.

MOTHER'S HELP wanted, in a family connected with Friends, in North of England. A Christian Lady, about 30 (Nonconformist preferred). Four children; mother not strong. Two servants kept.—Write, with references, stating salary, W., 312, Camden-road, London, N.

DECIDED CHRISTIAN NURSE wanted. Another kept. Must be fond of and accustomed to young children. One who would train them for the Lord. Early riser. Total abstainer. Wages £20.
Mrs. PETRIDES, 58, West-hill, Sydenham.

NURSE, under 25, wanted, for delicate Girl of 5. Experienced. Fond of children. Neat, strong. Good needlewoman. Good references indispensable.—Apply by letter, full particulars, Mrs. RIVIERE, (83), St. Aubyns, Hove.

A THOROUGHLY EXPERIENCED BARMAID wanted, in a Temperance Soldiers' Home Public Bar, open to civilians, ladies, &c. Must be accustomed to quick trade, and have a good head for business. A Christian earnestly desired.
Mrs. EVERETT, Soldiers' Home, Dorchester.

A THOROUGHLY GOOD PLAIN COOK wanted. Church of England and abstainer needful. Good baker. Careful manager. Assistance given. Age between 30 and 40.—Apply, stating wages,
Mrs. WENTWORTH FAWKES, Vicarage, Harrogate.

GOOD PLAIN COOK and House-Parlourmaid wanted. Also good General Servant. Small family. Good wages. Comfortable home.—Miss MAULDEN, Church-street, Paddington-green. Stamped envelope for reply.

A GOOD HOUSE-PARLOURMAID wanted, where another housemaid is kept. Must have good personal character. No beer.—Apply by letter to
Mrs. F. AUSTIN, Lyonsdown House, New Barnet.

THOROUGH PARLOURMAID wanted. Tall and experienced. Churchwoman and abstainer. Private family. No housework. Christian valued. State height, wages, and references.—Mrs. STUART, Dunholme, Bournemouth.

RESPECTABLE MIDDLE-AGED WOMAN wanted, at end of August, as competent General Servant, and to manage Gentleman's house under the Lady, an invalid and needing occasional personal attention. A total abstainer preferred. Three or four years' good character required. Wages £20. A young girl kept to assist. Only Lady and Gentleman in family.—Apply by letter to
Mrs. BOYD, Argostoli, Barham-road, Croydon.

A GOOD GENERAL SERVANT wanted, in small family. One child, nearly three. Must be abstainer, early riser, and able to do small wash preferred. A Christian meeting with Open Brethren would be valued. Wages £14 to £16.
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(Continued on page 22.)

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The Scottish Missionary Crusade.

In continuation of the deeply interesting letter by Mr. Armstrong, given in our last issue, we are glad to furnish the following particulars:—

A meeting was held again in the Synod Hall, on Sunday evening, July 22, when at least 2000 people were present. Sir William Muir, who presided, said the object of the meeting was to commend to God in prayer the brethren from America for work to which God was calling them in Scotland, and to awaken a prayerful activity among the people of Edinburgh, and connected with it.

Dr. Thompson, of Boston, a delegate to the recent Conference, made a stirring appeal to all present to give themselves for service anywhere, in seeking to rescue the lost individuals and lost nations from heathen darkness. Dr. Lowe, Convener of the Committee, read the following

LETTER OF INVITATION.

To Rev. A. T. Pierson, D.D. and Rev. A. J. Gordon, D.D.

Beloved Brethren,

With feelings of devout thankfulness to God we welcome you amongst us. Not a few present at this meeting enjoyed the privilege of forming your acquaintance in London, and of listening to your heart-stirring addresses at the great Missionary Conference recently held there, and they ventured to invite you to visit Edinburgh, that their fellow-Christians here might have the opportunity of participating in the privilege they had enjoyed, and in the blessing God so graciously bestowed upon that remarkable Missionary Convention.

Without consulting your own convenience, and denying yourselves the pleasure of an extended tour on the Continent of Europe, which you had contemplated previous to your return to America, you responded most kindly to their request. The "times of refreshing from the presence of the Lord" we have enjoyed; the inspiring missionary meetings that have been held; the quickening of missionary zeal which so many of us have experienced; the spirit of unity which prevails and which so signally marks this movement; above all, the spirit of grace and supplication which has been poured out, are indications that God has been leading us. We believe this movement is in his hands; that a new era in the history of the missionary enterprise is about to be inaugurated—an era which shall be signalised by a holy alliance for the world's evangelisation, by more self-sacrificing consecration to the work—by greatly increased liberality for its support, and by more fervent, united, expectant prayer for a Pentecostal effusion of God's Holy Spirit the wide world over.

We are longing and praying for such a new departure, for a revival of missionary zeal in the churches throughout our land; and we gratefully acknowledge that your presence amongst us, and the solemn appeals which you have made to us in your public addresses, have kindled our missionary enthusiasm, and revived our drooping faith.

This great united missionary meeting—representative not only of the various churches in our city, but of the friends of missions throughout our land—most earnestly and solemnly invites you to prolong for a season your visit to Scotland. We ask that you, along with other delegates to the great Missionary Conference, would kindly consent to place your services at the disposal of a Central Committee, representative of all denominations, in order that missionary meetings such as have been held in Edinburgh may be arranged for in as many towns throughout the country as possible, with the object of the deepening and extension of the missionary spirit among the churches.

We are led to understand that you are both pastors of large and flourishing congregations in America, and your anxiety regarding your work there must be great; but we believe that whatever the friends to whom the arrangements will be committed can do to lessen your solicitude, and to provide what may be needful for the efficient carrying on of your respective congregational work in your absence, will gladly be done by them.

Engaged, as you will be, in such blessed work for the Master, you and we may rest assured that the great Head of the Church will not permit your self-denying service to go unrewarded; but that, while we are enjoying your ministrations here, and the fire is being kindled throughout our land, as we pray it may, your beloved people in America will doubtless receive a double portion of the blessing, and you, and we, and they, will rejoice together.

July 22, 1888.

The Chairman asked the vast audience, if they approved of the foregoing letter, to signify the same by rising to their feet, whereupon the meeting rose *en masse*, and the cordial invitation was thus given to the two friends from America.

DR. GORDON'S REPLY.

Dr. Gordon was first called on to reply. All my time and strength, he said, are laid out for your service. I cannot tell how long I can remain in Scotland. It would be a great thing to see all Britain moved on the subject, and, maybe, all America would be moved likewise. I thank you most heartily for your letter, and feel most unworthy to put my hand to such service, but will go forward, looking to the Lord to guide at each step of the way.

And now, what can each one of you do to help on this mighty impulse? There must be personal consecration, and consecration of means. Personal consecration comes before purse consecration. It is not the gold that sanctifies the Temple, but the Temple that sanctifies the gold. A truly consecrated man may give a pound, which may be worth millions, an unconsecrated man give millions, and yet they may not be worth a pound. He can't sanctify himself by his gold.

We are not past the days of heroism and martyrdom in the cause of Christ. A factory girl in America could not go herself to the mission field, but she was so imbued with the greatness of the work of the Lord abroad that, working with her own hands, and denying herself, she supported a missionary, built a chapel for him, and these were mighty in results for good. Some Moravian brethren proposed to sell themselves, and become slaves that they might become missionaries to slaves. A Chinaman in San Francisco, converted in one of the mission schools there, sold himself as a coolie, to be transported to New Guinea, that he might work amongst his fellow-countrymen, and saw two hundred of them converted to God before he died.

Let us give what we have. Let me urge you to return at least to the primitive plan of giving one-tenth of all to the Lord's work abroad. A large band of Christians in America determined to do this, and entered into a union for the purpose. They all corresponded with a secretary, whom they appointed, and, after some time of thus giving, they reported that, with the exception of two or three, not only had they obtained vast increased spiritual blessing, but also great increase of financial prosperity. Is one-tenth of our means too much to give? The advantage of this, if carried out, would be that the Lord would not be in the attitude of a pauper, but as a lord. Give Him the first and the best. It is his by right; for He is our Lord. It is better to have gifts from the hands of the living, instead of from the hands of the dead. There was one who said, "I don't like long-tailed benevolence." Touch the people now, while you are living. We want a new sense of responsibility. People are dying by millions without the Gospel. May the waves of enthusiasm so chastened, deep, pure, and solemn, encompass the whole kingdom and the whole globe, till reaching the furthermost bound of the furthermost end, a shout of Hallelujah may be heard in the presence of the King above.

DR. PIERSON'S RESPONSE.

The hymn, "Take my life," having been sung solemnly and heartily by the large audience, Dr. Pierson rose and said:—

Before replying to the kind letter of invitation just read, and entering on personal matters, I would like to make some general remarks. I am impressed with the thought that there is a lack of business enterprise with respect to the Master's kingdom. We are living in days of colossal and gigantic schemes of all kinds. Why does not the Church of Christ, embracing as it does so large a number of business men, take up the Master's enterprise as a business matter. The King's business is the evangelisation of the world. God makes it his business, for He planned the redemption of the race. Christ made it his business, for He came as the Son of God to die for the redemption of man. The Holy Ghost makes it his business. Never was such business done. What does the Son say when yet a child in the Temple, "Wist ye not that I must be about my Father's business?" What was his business? In Acts x. we have it, if we had it nowhere else, summed up in a few words, "He went about doing good, and healing all that were oppressed of the devil." Good to the bodies as well as the souls; to the bodies on the way to the souls, that the souls might not be embarrassed by the sick bodies, but be free to serve and follow and believe in Him.

"The things which He *began* to do and teach." Three years and a half of public ministry, then gave Himself a sacrifice for sin, died, was buried, raised, and ascended; and the Holy Ghost *continued* to do by the Church; He the Head, *we* the members, what Christ began to do. In Col. i. 24 we have those marvellous words that the Apostle used, that "he filled up that which was behind of the sufferings of Christ." What He left unfinished, we are to fill up and complete. He completed the atonement on the cross, when He said, "It is finished"; but the work of redemption is not complete until the last soul is gathered in; and we have to fill up that work of redemption by gathering in the lost.

The King can no longer do without the obedience of his subjects. Nothing else should be your business but the King's business. "But we must follow our callings." True, but make that the King's business. Remember one business, that is the King's business—the proclamation of the Gospel—in whatever calling you are. Seek souls, and glorify God.

The King's business requires haste, urgency, and prompt obedience, because it is a King's command, and more especially because it is a King's last command. In fifty years' time the great bulk of the adults now living will be no more on this planet. The issues are of so tremendous a nature that the soul shrinks back bewildered as it contemplates the boundless ages of eternity. A thousand million of souls going down to eternity. Let us take it to heart.

Dr. Pierson went on to enforce the importance of consecrating self and means to God's service. He mentioned the case of a poor woman in America, who lived in an attic, toiled hard all day on a mere pittance, but was able to give fifty dollars towards the support of a native evangelist in Nestoria. She continued to save up, denying herself many things, until, when she came to die, she had started six native agents in that land, who were carrying on the work through the self-denial and devotion of that lonely woman.

He spoke of the power of money. Things could be done, even by one man with money, which could never be accomplished by men alone. It is impossible to record on paper the power of this address, which must have gone home to the hearts and consciences of all.

In conclusion, Dr. Pierson intimated that he was willing to go with Dr. Gordon wherever the Lord should guide. He considered it a high privilege to be associated with his beloved brother Adoniram Judson Gordon in this blessed work, and there was no one with whom he would more enjoy working. They could make no plans for the future, but wait upon God step by step, being willing to proceed to the work at once for a few weeks, and then to see how God would guide. So long as God gave him strength and vigour he would go forward. He begged the daily prayers of each one for a blessing on this work.

Sir William Muir assured the two delegates of the very cordial appreciation by the meeting of the kindness they were doing in consenting to help in this important work, and that they would all remember them and the work at the throne of grace.

In pursuance of the programme of the Edinburgh Committee, the American brethren addressed a meeting at Oban, on the Western

Coast, on Thursday evening. The claims of the heathen world were impressively laid before a goodly company, gathered at short notice. Much interest was awakened, and it may well be hoped that a holy enthusiasm was kindled in the hearts of some which will burn like a fire in their bones, and send them forth as consecrated messengers of the Cross, among those who sit in darkness and the shadow of death.

MEETINGS AT INVERNESS.

(From our Special Commissioner.)

Leaving Oban, the delegates proceeded by the Caledonian Canal to Inverness, where a series of meetings had been arranged by Mr. Henry Soltau for Sunday and Monday. The local ministers of the Established, Free, United Presbyterian, and Wesleyan Churches entered cordially into the matter, and readily placed their pulpits for the Lord's day at the disposal of the delegation. With Drs. Pierson and Gordon there were associated Mr. Soltau, who for years laboured in Burmah, Rev. James Scott, Free Church missionary in Natal, and Mr. and Mrs. Stott, of the China Inland Mission. Thus it came to pass that in almost every church building in Inverness there rang out, on Sunday, a human echo of the Divine call to the Christian Church to Gospelise the whole world. Dr. Pierson spoke thrice during the day, Dr. Gordon spoke twice, as also did Mr. Soltau, and Mr. Scott. We cannot give details of each service, but furnish some notes of those we were able to attend.

DR. PIERSON

discoursed with very telling force before a large congregation in the Free North Church, in the afternoon, on the dark places of the earth, which are full of the habitations of cruelty. As a presentation of the corrupt state of heathenism without the regenerating influence of the Gospel, and of the vast fields that await the advent of the missionary, it was overwhelming in its cumulative array of facts. In taking his survey of the spiritual condition of the world, he said, we talk of a thousand millions of the human race, but how difficult it is to form any real conception of what those figures mean? If those who are without a saving knowledge of Christ were to pass in procession before us day and night, that procession would be a never-ending one; before the present generation of them could go by, another and more numerous generation would have grown to adult estate, and be ready to continue the march past; to be followed in turn by other and successive generations. Some statistics were given to show the inconceivable vastness of the population of the Continents of Africa and Asia. Siam has its eight millions, and only thirteen missionaries, all belonging to one denomination. There are far-stretching spaces of territory in China, not to speak of other lands, where the voice of no Gospel messenger is ever heard. There is Japan with its thirty millions, India with 250 millions, China with 300 millions, and Africa with 250 millions—all of them lying in the darkness of error, superstition, idolatry, and cruelty, unrelieved by scarcely a ray of life-giving and life-sustaining Gospel light. For we must remember that where there is no light there can be no true life either in the natural or in the spiritual world.

Having sketched the superstitious and degrading idolatries of the heathen world, Dr. Pierson passed on to consider the cruelties and wrong-doing that exist where the message of God's love and grace has not been known and received. Think of the fearful infanticide that has long prevailed in China. We are told that more children in that land have been murdered by their parents than there are now surviving. What cruelties and oppression are involved in the system of child marriage, and of child widows in India. Think of the condition of woman, and the cruelty with which she is oppressed in lands where the Gospel does not hold sway. She is bought and sold, and bartered, and treated like a beast of burden. Think, too, of the oppressive action of the systems of caste in India. The idea is that no one can rise out of the social condition in which they are born; if by some trifling act they lose caste, they are supposed to sink down irretrievably, and become a pariah, and an outcast. Look, again, at the awful cruelties that have been done by cannibalism; one native of the Fiji Islands boasted that he had during his life devoured more than eight hundred human beings! Then there are the despotic cruelty and the tyranny that still prevail in many lands.

Ought not Christians to know and to consider these horrible facts? Should not some response be awakened in our hearts at the thought of the fearful condition of so many millions of our fellow beings, while we meet in the house of prayer, and worship the God of our salvation? Should we not take refuge in the plea of the Psalmist: "Have respect unto thy covenant, O Lord"? This dense darkness can never be reached or dissipated without the power and blessing of our covenant-keeping God. To Him we must appeal. Perhaps one of the greatest hindrances to the evangelisation of the world to-day is the lack of earnest, united, and importunate prayer on the part of the Church. God's covenant is first with Christ. Our Lord has been waiting for more than 1800 years, and He has yet to see of the travail of his soul, and to be satisfied with the fruit of the pangs of that travail. But God's covenant is also with his Church, and in proportion to our obedience to his command will be the fulfilment of his promise. He has now opened to us the door of the nations: Japan in 1853, Turkey in 1856, China in 1858, Africa in 1877, Corea in 1884; and even now we begin to see a movement by which Thibet, the home of the Grand Llama worship, will be thrown open to the Gospel of Jesus Christ, before we take possession of those other lands. Dr. Pierson proceeded to refer to some of the wonderful triumphs of the Gospel in recent times, making special mention of the wonderful success given to the McAll Mission in France.. God is mightily moving, and is having respect to his covenant. It is time that we should bestir ourselves to take hold of Him, and to consecrate ourselves to his service. Oh that the Church of Christ would give her members, her children, her substance, to the glorious work of taking to the nations of the earth the message of the Gospel. She only sends some 6000 Protestant missionaries into the heathendom and the spiritual destitution of the wide world. What a call there is to our young men and young women to go to lands afar, as light bearers for God and his Christ. "I delight," said Dr. Pierson, "that my eldest daughter is now in Japan with her husband, and that my other six children are all hoping to go to the foreign mission field." Can Christian parents make any more precious offering to their Lord than to lay their children on the altar of his service, and ask Him to make of them missionaries to the ignorant and degraded heathen in the far-off lands of the earth?

Should we not reconstruct our system of giving to the Lord's cause, and acknowledge our stewardship of the property that God has given us? Instead of the few pence or the few pounds that we have been accustomed to devote to missions, should we not give our money in large quantities—in a measure that will do honour to our Lord, and in a sense do honour to ourselves, as an expression of our gratitude to Him for what He has bestowed upon us? Scotland is the land of the martyrs for the cause of Christ. Here the Gospel has been preserved to us by the heroic fidelity of our forefathers. Shall there not go forth from Scotland a multitude of missionaries to the uttermost parts of the earth, who shall penetrate the darkness, and, with the light of the Gospel in their hands, like the fiery torch of the ancient days, illumine these vast territories where the shadow of death now prevails?

Mr. Mackenzie, the much-respected pastor of the church, added some sympathetic words, backing up the preacher's eloquent appeal for consecrated men and money, and the congregation were deeply impressed by the solemn words spoken in their hearing.

DIVINE HURT AND DIVINE HEALING.

This was the theme, handled with great earnestness by Dr. Gordon in the evening, in the West Parish Church, from Jer. viii. 21, 22. Jesus Christ, he said, can no longer be hurt, except through his people; the soldier's spear and the executioner's nail cannot touch Him now. The nerve centre of the Church is on the throne in the person of Jesus Christ, and because we are members of his body, whatever injures us injures Him, and causes Him to cry out, "Why persecutest thou Me?" In enumerating the ways in which Christ can be hurt through the action of his people, the preacher spoke first of the slight that many put on the doctrine of his atoning sacrifice. We injure Christ, too, by leading lives of luxury and self-gratification. We forget that without the bearing of the cross we cannot be his disciples. In the form of a parable, Dr. Gordon described in glowing speech the career of one who at first carried the cross for Christ, and whose life was the daily song—

> Jesus, I my cross have taken,
> All to leave and follow Thee.

By and by the man lost his erect carriage and tuneful life. The secret of it was that he had yielded to the greed of gold, to the fascinations of worldly pleasure and indulgence. If we know nothing of being crucified with Christ, we cannot sing of a Christ crucified for us. Let us lay aside every weight and all that hinders us in the Christian race, everything that wounds Christ and that weakens ourselves. Why is it that we see so few *preaching* Christ in heathen lands? Experience answers that it is because so few are *living* Christ in Christian lands. And yet it is not now so much a question of men as of money. There are in America to-day more than 2000 young men and women who have avowed their desire to go out as missionaries to the heathen, but our missionary societies could not send a quarter of them if they asked to be sent immediately. Yet it is stated with authority that among the professing Christians of America there are more than seven billion dollars of hoarded wealth. Making due allowance for the necessary maintenance of life and provision for old age, must we not conclude that the great bulk of this money is simply a talent laid up in a napkin? If the Lord were to come to-day, would He not shake out the napkin, and say to the Church, "Wicked and slothful servant, thou shouldest have put my money to usury." Surely there never was a time when the claims of foreign missions pressed so heavily on us as now. Are we wasting the Lord's money by adorning our persons with it? The other day I sat at table opposite a young lady whose fingers were covered with jewellery enough, in my estimation, to have supported a missionary for five years among the heathen. Bring out your hidden and unneeded treasure, ye sons and daughters of God, and remember Him who, though He was rich, became poor that we through his poverty might be rich. A minister in England lately told of visiting one of his congregation on his death-bed. He asked the dying man to take his hand as he commended him to God in prayer in the hour of life's extremity. The man did not respond to the request, and it was discovered afterwards that he died with his hands grasping the key of his safe. And so the world continues to lie in the wicked one, because the Church of Christ will hug its useless wealth. Will a man rob God? Nay; and God will not rob a man. He will not take a penny out of our pockets without our consent, or make of us a missionary by compulsion. Our freedom of will is the most precious gift with which He has endowed us. Young man, young woman, the best gift you can present to God is yourself. Old man, old woman, to whom God has given abundance of means, the next best thing you can give is your wealth; the world is perishing because you withhold it.

Under the second head of the discourse, Dr. Gordon dwelt very clearly and impressively on the method of Divine healing through the finished atoning work of Christ. Before He could preach peace, He had to make peace by the blood of his cross. Before we exalt the Fatherhood of God, we need to recognise the natural orphanage of man. What shall we do to give the Gospel of Christ to those who know it not? Let us see to it that the blood of souls is not upon our garments; but let us do what we can to declare to the dying world that peace and pardon that Jesus Christ has purchased by his blood.

On Sunday afternoon Mrs. Stott addressed the children of the Free High Sunday-school. Mrs. Gordon, of Boston, also spoke at a mission meeting in the evening. With so much sowing of the good seed throughout the day, Inverness ought soon to yield a golden harvest of consecrated workers for the lighting up of the dark places of the earth.

A crowded meeting of women was held on Monday afternoon, in the rooms of Young Men's Christian Association, under the presidency of Mrs. Lang. Mrs. Gordon, of Boston, spoke on the importance of using every talent for God, and putting ourselves entirely at his disposal. Mr. Stott told some missionary experiences in China. Much interest was awakened among the ladies present.

In the evening there was a united meeting in Free High Church, with a full platform, comprising ministers of different denominations. Rev. G. Robson, who presided, said the Church is at last awaking to realise her obligation to carry out the great commission. In a very stirring address, Dr. Pierson laid down the philosophic basis of missions, that God works through the human medium. We are inspired and encouraged to go forward by the infallible promises of his Word. Dr. Pierson made a spirited reply to the recent criticism of *The Times* newspaper, and showed the remarkable triumphs of missions in modern times. Rev. James Scott, of Natal Mission, described Gospel successes among the Zulus. Mrs. Stott told pathetically of missionary difficulties and encouragements in China.

Dr. Gordon was deeply impressive in setting forth the great responsibility on the Church of Christ to take the Gospel quickly to every creature under heaven. The church that is not a missionary church will decline. If we give not the light to others, our lamp will go out: this is the voice of history. God is in haste about saving his world, and He will take all sorts of labourers. Dr. Gordon proceeded to recount the Gospel triumphs among Telegus in India, and Karens in Burmah, and cited Darwin's remarkable testimony as to the power of the Gospel to transform such men as the savage tribes of Patagonia. He closed with a very strong and weighty appeal for systematic and generous giving of worldly substance for the support of foreign missions.

From Inverness the delegation proceed to Strathpeffer, Nairn, Elgin, Aberdeen, &c. Earnest and united prayer is desired that a rich blessing may rest on this effort.

George-street Mission, Lambeth-walk, S.E.—Dr. J. W. J. OSWALD, 245, Kennington-road, asks for assistance to enable Mr. Goodman, the missionary, to take some very old people into the country for a day. The district is extremely poor. Mr. GOODMAN's address is 29, Prince's-square, Kennington-road, S.E.

KABYLIA.—Mrs. Th. Hocart in a private letter says:—"It is astonishing how much more free the women are with their own sex than with men. On Sunday we, Mr. Lamb, my husband and I, went into the court of a house (by permission). As long as the gentlemen were there the women scarcely opened their mouths, but when the gentlemen left, and I prepared to follow, they made a sign for me to remain, and I assure you they found no difficulty in talking then. To be sure their conversation is not very elevated, but with the life they lead, and their abject position for generations, that is not to be wondered at. I lately invited a Kabyle woman to come and keep me company. Although she was the sister-in-law of our boy, he took care to warn me that she must be watched for fear she should 'hide' something (he never says 'steal'). Hitherto we have found him honest; indeed, the men are less inclined to steal in the house than the women. Little things have less temptation for them than for women."—*Evangéliste.*

The Book World.

**** Prices of books sent for review will be given if stated.*

Religious Tract Society.

THIS house has sent out two well-written narratives bearing on the history of the Spanish Armada and its defeat, which England is this year celebrating. DRAKE AND THE DONS (3s. 6d.), edited by Rev. Richard Lovett, is a handsome presentation of the career of the famous Admiral, whose skill helped to overthrow the plans of the Spanish invaders. It is an excellent book on the subject for boys. On the same plane of history is THE HEROINE OF HAARLEM (3s. 6d.), by Harriette E. Burch, a graphic story of staunch fidelity to truth in the Netherlands, under Spanish Romanising persecution. The story is almost entirely true to fact, and in it, as the preface says, England's daughters may see what would have been their fate in Queen Elizabeth's day if the Spaniards had had their way. The lessons of that time need to be remembered now, and we thank the author for this medium of conveying them. THE ARMADA PACKET (1s.) is a collection of historical and narrative tracts relating to the controversy with Rome, and is well suited for wide distribution at the present time.

MISCELLANEOUS.

Two admirable gift books for the young are: ONLY A GIPSY (*Holmes*), and BOYS AND GIRLS WHO HAVE RISEN (*Passmore & Alabaster*).

The last twenty-six numbers of FRIENDLY GREETINGS make a beautiful illustrated volume of temperance, Gospel, and other religious narratives. A splendid book for the village library. (2s. 6d. *Tract Society.*)

The latest issue of the *New Biographical Series* of Tracts issued by the Religious Tract Society is John Bunyan. It comes from the capable pen of Dr. Samuel G. Green, and gives a concise but comprehensive view of the remarkable career of the Bedford tinker.

CHRISTIAN LIVING. By Rev. F. B. Meyer, B.A. 1s. 6d. *Morgan & Scott.* This neat little book contains the substance of addresses delivered at conferences and missions, and recently published in our columns. Experimental truth is therein set forth with much force and freshness of expression. When originally delivered, the addresses were much blessed to the quickening of believers, and it is hoped that they will be widely circulated in this permanent form, and that the Holy Spirit will use them to the instruction and edification of many readers.

FORESHADOWINGS OF CHRISTIANITY. By E. Josephine Peckover. 5s. *Hodder & Stoughton.* The purpose of this well-written work is to indicate those features of heathen religions which correspond more or less with the great truths of the Christian faith. Many will read the book to profit. Though recognising the gleams of truth which shine through the gloom of other religions, the author very properly says that it is a matter for extreme regret that any who are living in days and lands illumined by the brightness of Christianity should go back into the semi-darkness of Platonism and Buddhism. The arrangement is good, and the treatment unpretentious and reverent.

STRANGE SCENES. By Rev. James Neil. *Woodford Fawcett & Co., Salisbury-square.* This is the second volume of the Penny Library which is now being edited by the well-known author of "Palestine Explored." Well printed, on good paper, and profusely illustrated, this promises to be a very useful series. "Strange Scenes," unpretending though it is, gives the cream of Mr. Neil's important Oriental discoveries which throw new light on the Sacred Scriptures. We sincerely hope it will have a large circulation. Nothing short of a godly zeal could have produced the book in this form, evidently designed for world-wide distribution. Let the first edition of sixty thousand copies be speedily exhausted, so that Mr. Neil may be encouraged to put other equally valuable works to press.

BOOKS RECEIVED.

Longmans, Green & Co.:—The Son of Man in his relation to the Race.

Wells, Gardner & Co.:—Bridewell Royal Hospital: Past and Present, by A. J. Copeland; St. Augustine's, Canterbury, by Rev. G. F. Maclear, D.D.; The Basis of True Christian Unity, by Rev. S. Kettlewell.

CRUSADE AGAINST SLAVERY.

CARDINAL LAVIGERIE has visited England, in order to appeal for sympathy in his crusade against the Arab slave traders, whose cruelty and wicked operations threaten to exterminate the natives of Africa. The Cardinal is Roman Catholic Primate of the Dark Continent, and for well-nigh half a century has been consecrated to the service of his Church. The Pope has ordered him to preach a crusade against the slave trade. The Cardinal has been interviewed by a representative of *The Echo.* In answer to questions, he said:—

"I headed a band of Pilgrims who went to Rome to offer to his Holiness the Pope our respectful homage on his Jubilee, and to express our gratitude for his splendid resolve to deal with the awful subject of slavery. I took with me twelve slaves, bought in the market, as simply unexaggerated specimens of the misery and suffering produced of the system. Could I have brought them here, and shown them as they were when I first saw them, such a thrill of horror would have run through London as this generation has not known. Let me ask you to consider how Mohamedanism has restlessly and irresistibly crept over half of Africa. I have lived among these Mussulmans, and I would not say one word against them, for undoubtedly Mohamedanism is an advance upon heathenism. But the saddest feature of their creed is that they regard humanity as being divided into two races, one of which is inferior, and destined to serve. Thus they look upon the negro as a mere animal, or as Leo XIII. remarked, 'A bullock destined to bear the yoke.' They have put their doctrines into effect, and bands of slave hunters have pushed on further and further, from Morocco and Tunis, past Timbuctoo and the countries along the Niger, from Egypt and Zanzibar, the Lake districts, and to-day are on the banks of the Higher Congo, and even to the confines of the British possessions at the Cape and in Zululand.

"These slave hunters," continued the Cardinal, "carry off by violence any isolated woman or child they can find, and, to quote Père Moinet, one of my missionaries, 'a woman or child who goes ten minutes' distance from the village, has no certainty of returning.' But that is not all. They organise their expeditions with as much care as a war. Sometimes in the extreme refinement of their brutality, they induce neighbouring tribes to join them, by an offer of a share in the pillage, and contrive, later on, to capture them into the bargain. The slaves are on foot in the caravan march, and they tie the hands and feet of all the men who appear strong enough to offer any resistance or flight, in such a manner that every step is painful. For the whole day they drag along their wretched way, and at night a handful of raw grain is given them as food. In a few days, grief, pain, fatigue, and privation have broken numbers down. Then the brutal captors pass down the lines, and to save gunpowder in shooting them, deal a heavy blow, with a bar of wood carried for the purpose, on the back of the unhappy victim's neck, who, with one piercing cry, rolls on the sand in the agonised convulsions of death. In the slave market, decency is ignored, and blood ties go for nothing; husband and wife, parents and children, are ruthlessly separated.

"Now," added the Cardinal, "my mission is to declare in all Christian lands these horrible facts, which *I have seen and know to exist.* It is a great opportunity for international coalition, and all may unite in a work that appeals to the common moral sense of men, apart even from religious grounds."

BENEVOLENT CHRISTIANS who are willing to adopt or provide for two winning and interesting little orphans, a boy and girl, aged respectively two years and six months, are invited to communicate with Miss Dill, Birch Wood, Burgess Hill, Sussex.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. W. H. M. H. Aitken.

☞ A correspondent from India writes in a somewhat disappointed and despondent tone to inquire what has been done by the recent Missionary Conference. He seems to think that it evaporated in encouraging words and hearty hand-shakings. Not so. The burning words spoken in London have set Scotland on fire; and as we have sent Hudson Taylor and Reginald Radcliffe to America, so from America we have Dr. Gordon and Dr. Pierson, who have consented not only to sacrifice their vacation, but to remain in this country so long as needful to stir up the churches to fulfil the Lord's command to preach the Gospel to every creature.

Certainly the movement in North Britain has many very hopeful indications. We most sincerely trust that Drs. Gordon and Pierson will be helped of God and his people, according to their great needs, as they continue to go through the land urging upon the Christian community a more correct appreciation of the duties and privileges of those who have themselves been saved. Earnest prayer should ascend to God abundantly to prosper the preachers, and to give wings to their words, so that all the world may soon hear the call to repent and turn to the God of our salvation. We direct special attention to the reports elsewhere, in which our special commissioner describes the progress of the movement.

At the meeting for "Gospel Work on the Continent," at the Mildmay Conference, as reported in our issue of July 13, Dr. Prochet asked the meeting whether he should undertake the training of an ex-priest, who, he had reason to think, was a genuine believer. £50 would enable him to undertake the training. He has got their reply, by the receipt of the exact sum, and 5s. over. On leaving for Italy he had £30 5s. in hand, and the next day one who had heard of the appeal, but knew nothing of the amount received, sent to the treasurer of the fund a cheque for £20. This answered prayer should encourage us to follow up the case with prayer, that the ex-priest may become a faithful preacher of the Gospel.

It is intended, God willing, to hold a three days' convention concerning the Personal and Pre-Millennial Coming of Our Lord and Saviour Jesus Christ, in the Free Assembly Hall, Edinburgh, on October 9, 10, and 11. Amongst others, the following are expected to take part:—Rev. Canon Fausset, Dr. Andrew Bonar, Dr. Elder Cumming, Rev. J. Riddell, Dr. Donald Fraser, Dr. Sinclair Paterson, Dr. Black, of Inverness, Revs. John Wilkinson, Thomas Grant, of Tain, James Smith, of Dufftown, Mr. G. H. Pember, and Dr. Robert Anderson. The prayers of God's people are asked for guidance and blessing in connection with the convention. Communications may be addressed to Mr. James E. Mathieson, Gauldwell, Craigellachie, N.B.

"An Enquirer" (a B.A.) asks whether we maintain that if a man cannot accept many of the "doctrines about Christ," and yet accepts Christ's own words, as recorded in the Gospels, as his creed, he cannot be a Christian. We reply that every man who accepts all Christ's own words, as recorded in the Gospels, is a Christian. We think that every doctrine about Christ stated in the Acts and the Epistles is either stated or implied by Christ Himself in the Gospels.

We beg our readers' attention to the remarkable series of illustrated books entitled, "The Penny Library," by Rev. James Neil, of which the second volume is noticed at p. 15.

The new President of the Wesleyan Conference, Rev. Joseph Bush, who owes his position in Methodism to his love of duty rather than to eloquence or scholarship, gave an admirable watchword for his presidential year, "Conversions in every congregation." Methodism, he remarked, was nothing unless converting. The same is true of a stated ministry everywhere, and it is well to put clearly this definite issue. He who gave the ordination charge to Paul was the Lord Himself; and the commission was "to turn men from darkness to light, and from the power of Satan unto God." The loss is incalculable to congregations who week by week listen to sermons, but never hear converting sermons. There is much, moreover, that passes as evangelical preaching, which is merely theoretically such, and which has not in it that saving reality which the Spirit uses for the "new life" of the hearers.

Rev. C. H. Kelly, in giving in his report to the Conference, after an official visit to the American Episcopal Methodists, said that the class meeting was still prized by devout Methodists in the United States, but attendance had ceased to be a test of membership. Imitation of this in British Methodism would, according to the speaker, be suicidal. Without expressing an opinion upon this, we would emphasise Mr. Kelly's words that a pure church is better than a big one. No greater or more disastrous mistake has been committed of late years than that of making figures and numbers a prime consideration in church membership, rather than quality and holy character.

In a book on the Jews, by Dr. Kellogg, of America, it is stated that there is at Cairo the largest college in the world. There are 300 professors who teach Mohammedanism, and 10,000 students. At the head of this university is a Jewish pervert to Islam. Surely this suggests the amazing energy of the Jewish nature, and that the recovering of Israel to Christ would be "life from the dead." The Mohammedan propagandist goes out from this institution with this only as his outfit—a turban, a cloth round his loins, and a Koran. There has been a tendency of late, through recent discussions, to disparage missionary zeal among Mohammedans. But have we not, as followers of our crucified Lord, something to learn from them?

The Editor of *Good Words* cannot have been very discriminating in his attendance at what, in the number for July, page 501, he describes as "Revivals." At such services, he says, the eye is turned inward on the search for feelings, and the attention is turned away from the objects to be believed to a morbid self-scrutiny which issues in gushing self-satisfaction, or in religious melancholy. It is very singular that the impression of multitudes who have attended such services, and of those who continue to attend them, is exactly the reverse. In the preaching of Mr. Moody and other speakers at revival services, no feature is more marked or unmistakable than the turning away of the hearers from their feelings, and the setting forth of Christ as the one object of belief and trust.

At the recent assizes at Durham, out of a total of thirty-three prisoners, no fewer than fifteen were tried for offences against women and children. Case after case was heard of outrage on children of tender years; but, through the blundering sometimes of magistrates' clerks, the criminals escaped with only a few months' imprisonment. Mr. Justice Cave not only pointed to the calendar as sad evidence of immorality and brutality, but very properly, by disallowing costs, showed his disapproval of the negligence of the prosecuting authorities, who had committed prisoners for a less heinous offence than that of which they had actually been guilty. We are glad to observe that the jury, of which Sir J. W. Pease was foreman, made a presentment in favour of Mr. Milvain's Whipping Bill, and that Mr. Justice Cave agreed that it is highly desirable that corporal punishment should be administered in such shameful cases as these.

Our contemporary *The Lancet* has recently given some most excellent papers with reference to the Sweating System, and in a recent issue has embodied in five suggestions its proposals in regard to the mitigation of the cruel evils. One of these, the extension of the Factory Act to all private rooms and dwellings where work is done, seems to us a little too drastic for public opinion; but the compulsory registration of all places where anything sold to the public is made seems less open to objection. The remaining three suggestions are admirable, including as they do the appointment of inspectors qualified to deal with questions of ventilation, drainage, &c.; the building of "municipal workshops on model principles" to be let out to tailors and others; and last, but perhaps most important of all, "the refusal of Government and municipal contracts to all who sub-contract, who do not possess wholesome workshops, and who pay an inhuman rate of wages." With regard to the concluding recommendation it is possible for almost all of our readers to do something in the way of influencing Parliamentary opinion, and we trust that the matter may not be lost sight of by any of those who have it in their power to help in the removal of a crying evil.

In the evidence recently given before the Select Committee on "Sweating," instances were cited of women "finishing" trousers for Her Majesty's Customs at seven shillings a dozen, each pair involving five hours' work. Government trousers were stated to be made at eleven shillings a dozen. Women who worked fourteen hours a day, and found their own thread, were paid three halfpence for finishing a jacket; and juveniles were paid three shillings a dozen for finishing suits, each dozen representing a week's work. The price of Post Office coats was stated to have been reduced from two shillings and ninepence to one shilling and eightpence each. That this heartless system should be fostered by private firms and individuals is deplorable enough; but it is disgraceful that a Government whose first duty is to govern for the welfare of the people, whilst annually wasting thousands of pounds on experiments with weapons of war, should "grind the faces of the poor" by countenancing this cruel cheapness. The sub-letting and re-letting of Government contracts ought to be summarily stopped.

We were conversing the other day with a Manchester clergyman, who found that one of his chief difficulties was to combat the present passion for betting on race horses, a passion which, we are sorry to observe, appears to be obtaining a great hold upon thousands of our working men. One of these, when spoken to on the subject recently, referred his pastor not only to the Stock Exchange, but to several developments of modern trade; and, unfortunately, the satire was not unjust or uncalled for. At the same time, two wrongs do not make a right; and the atmosphere of the turf is so essentially dishonest, that perhaps of all modern forms of gambling that of betting upon race horses is most immoral and dangerous, and is the one of all others to be carefully avoided.

The Lord's Day Observance Society has recently addressed a very earnest appeal to the members of the London clubs, protesting against the increasing desecration of the Day of Rest by the higher classes of society, who in their absorbing chase of amusement are becoming absolutely indifferent to the physical and spiritual needs of their own servants and of the multitudes of their poorer neighbours whom they compel to minister to their whims, and are losing all consideration for their fellows "whose quiet they invade, and whose worship they disturb." This appeal makes special reference to the many evils involved in the now fashionable practice of "Sunday up the river," which is stated to be participated in by many who have attended public worship and even partaken of Holy Communion in the morning, and it expresses the earnest hope—in which all God-fearing people will unite—that a stop may be put to conduct "which is an offence to God, an injury to society, and a blot on our Christian civilisation."

"Let there be light!" was God's first command, the first step in transfiguring chaos into kosmos—confusion into order. From darkness to light is God's way of reformation in everything. We are having some interesting and valuable illustrations of this. *The British Weekly* is discussing the relation between mistresses and servants, and wise housewives will diligently ponder the statements made. If they read them over with their servants, noting both what is true and what is exaggerated, and if mistress and servant each sought to be and do right, a great increase of domestic happiness would result.

The light also is cleansing the Metropolitan Board of Works, the School Board, Bryant & May's factory, and, we trust, will do much more beneficent work. We live under very complex and complicated conditions, and nothing can do us all more good than to let the light shine in, that whatever is wrong in our lives, whether from ignorance, or carelessness, or selfishness, may be judged and put away.

In the present agitation against the liquor traffic, we are losing sight of a great and rising curse in our midst—"the drinking clubs," a terrible scourge; they will appear presently worse than public-houses. The drinking is unseen by the outward world, but the wives and the children suffer much through the drinking of the men. A woman said the other day that when her husband used the public-house, she could go in and fetch him out. But now her husband has joined a drinking club, and she has "to wait for three long hours outside the club door, she cannot obtain admission." We hope that proper restrictions may eventually be placed upon the sale of drink in these places.

In the future licensing of public houses, the side doors opening into our courtways and back streets must not be lost sight of. They are doing great mischief. Why should not public-houses with side doors pay double licence? But we confess we are rapidly being converted to the advocacy of prohibition as the only effectual remedy.

The Keswick Convention.

(*From our Special Correspondents.*)

TUESDAY, JULY 24.

IN continuance of our report of this Convention, begun last week, we have to say that, as the days passed, the interest increased remarkably. Notwithstanding the pelting rain, crowds of people might be seen flocking in the early morn to the tent with Bibles, hymn-books, and note-books.

The first of the early morning addresses given was by Rev. Dr. **ELDER CUMMING**, of Glasgow, and was a very edifying exposition of the Lord's Prayer. He said: People sometimes ask, How far do you go in your teaching of holiness? My answer is, just as far as the Lord's Prayer goes—nothing less than that, and nothing beyond. This is the universal prayer—that used by the child, the Christian infant, or the infant Christian—one of the first things he learns, and the highest saint can ask no more. The prayer has two parts: the first concerns God, and the second the need of man.

The first part has three divisions, answering to God the Father, God the Son, and God the Holy Ghost. The first desire that the prayer presents is *for God's glory*—"hallowed be thy name"—that for which Jesus was living. The first thought in Christ's heart is naturally the first desire that He puts into the lips of his people. Now, no one but a consecrated man knows anything or cares anything about the glory of God. Can you honestly make that your prayer? Is it so uppermost in our heart that it naturally occurs to us first? The second petition "thy kingdom come," I believe to be the expression of the yearning longing of the whole Church of Christ for the return of the Lord Jesus. The third petition "thy will be done"—the will of the Holy Ghost, as now working on earth—is marvellous in its comprehensiveness. It has two branches: the first is the sanctification of the Church of Christ. Let the Church become wholly under the influence and power of the Holy Ghost. The whole teaching of holiness is embraced in the first aspect of that third petition—that the whole Church become holy, as God is holy. That every Christian should be holy is the first aspect of the petition; and, as to the second, is it possible that our Lord Jesus should have taught his people a prayer in which the condition of the world, the heathen world, the perishing world, has no place? Impossible. The second part of that petition embraces the whole evangelisation of the world. How few realise the wonderfully deep and blessed meaning embraced in that aspect of the petition! As it were, we lay the world at the feet of God every time we present it.

CHRIST THE FOOD OF THE SOUL.

We come to the second part of the prayer, which concerns *the needs of man*. It is only now that we have time to think of ourselves—leisure to think about man at all. The second division of the prayer consists also of three petitions. The first concerns our daily bread. The child who presents the Lord's prayer, lisping it at a mother's knee, thinks only of his daily food. Are there not some Christian people who have never got higher than that, who think only of their bodily needs? Can that exhaust the Lord's meaning? Does not the soul occupy the greater and more important part in our Lord's eye? Surely it is the provision for the soul that the Lord has chiefly in mind. And what does it mean? The food of the soul, it is Christ; the food that it must partake of, if it would not perish from famine. Give me new views of Christ to-day—that is the thought uppermost in that petition. "Give"; it must be a gift. You cannot get it by your own striving. No struggling, no efforts, no attempts of man can get the food of the soul—as much a gift as the manna was. It is not on thoughts of Christ that we feed; it is on Christ. "Give us this day"—every day we must have new thoughts about Christ. Yesterday's manna became stale, to-day's manna will be stale before to-morrow; we must get manna for to-day. Have you got something of Christ to-day? "O Lord, give us this day our daily bread. O Lord, I hunger for Thee." The second petition, "Forgive us," shows that forgiveness has a place in the Lord's prayer. You never have a child of God who gets beyond this mark. Whenever you cease to ask forgiveness, you have got out of the region of the teaching of Jesus; you have got beyond the prayer of the Lord, which is the measure of the teaching of holiness. Forgive us—what? Most of us will say, "our trespasses." I don't find it so. The word trespasses is not in the Lord's Prayer as it is given us in the Word of God, according to our common version. It is in the Prayer-book version. It is in one of the old versions, I believe, of the Reformation. Tyndale was the first that changed the old English translation of debts into trespasses; but it was restored again. The word in the Greek unmistakably means "debts." The English word trespasses refers to outward transgressions, and generally transgressions against man. The Greek has also the thought of transgression in it; but the word of the Lord is "debts"—a much wider word—the debts that we owe to God, most of all that debt of love, the first and chief of all, and the debt that we can never pay. We are bankrupt; and the Lord Jesus teaches us to go to God, our great Creditor, whom we can never possibly pay, to ask Him—not to have patience till we may pay, not to remit a portion of the debt, but to forgive us all our debts against Him. Remember the condition. We are forgiven "as we forgive." Do you forgive everyone with all your heart? Can you lay your hands on your heart; can your lift your hearts to the Lord and say, "Lord, Thou knowest I forgive all. I harbour no evil, no grudge, against any one soul in all this world"? Who can say the Lord's Prayer as Jesus gave it?

TEMPTATION AND TRIAL.

The third petition is, "Lead us not into temptation, but deliver us from evil." In the Greek there is one word for temptation and trial, but the distinction between these is clear in thought—temptation from the devil to lead us into sin, trial from the Lord to lead us into further fulness. It is all but impossible for us in daily life to discern between the trial and temptation. I believe the word, as found here, implies both. What does it mean? Is it not the Gethsemane prayer over again—applied to man? We know that the temptation and the trial came together to Him, which made that hour one of awful and unspeakable agony. Gethsemane lies more or less in the life of every Christian, and the Gethsemane prayer is given at its lowest level here. "But deliver us from the evil." That means, deliverance from sin and Satan—present deliverance. Who but a consecrated man believes that to be possible? In that prayer, which we say daily, we are taught to ask that God should free us from sin—blessed freedom from the habits of sin—to obtain present deliverance, and to live in freedom from the power of sin and Satan.

Then the prayer ends where it began. For it has a third division consisting in a single word—*the doxology*. It goes back to the glory of God. It began in petition, and it ends in song. It began with asking that the name of God be hallowed, and now it sings "glory to God." And here too you have three things—the kingdom of the Son, the power of the Spirit, and the glory of the Father. The Christian heart, as the Lord looks upon it, fulfilling the ideal of Christ, is just this, that it is in love with the glory of God—that it can neither begin nor end its prayer without being full of that. I say, Christian friends, which of us can present the Lord's prayer, weighing each word as it goes out before God? When you can, then you shall have learned all that can be taught you here; and then be truly holy persons, the saints of God walking in the light even as He is in the light!

Rev. Evan Hopkins spoke on "The Preparation for Blessing." The Lord is saying to each one "What wilt thou that I should do unto thee?" Preparation is from the Lord, but there is also our side of this truth. May God first bring us to his feet to ask Him to prepare us to put ourselves into his hands. Ezra had the good hand of the Lord his God upon him, for he "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Mark the order of the three things. If you want to teach: first, seek the law of the Lord, and then do it; then you will be able to teach.

There are two kinds of preparation—first preparation for blessing, and second preparation for service. We have come here to be so fitted and filled that we may go forth from Keswick prepared unto every good work. In what then does this preparation consist? In a readiness to hearken unto the voice of the Lord. We have come here to listen and to learn, "Blessed is the man that heareth Me" (Prov. viii. 34).

TUESDAY AFTERNOON.

The Bible-reading by Rev. Hubert Brooke was most solemn and searching. Starting from the thought of the Family Life of God's children, he urged the need of reconciliation before offering our gifts. The gift, it was to be noticed, must be laid down before the altar whilst the reconciliation was being made, and that being done, God would accept our gift. The address was felt by many to be deeply solemn, and some sought practically to carry it out by writing letters to friends and in various ways effecting reconciliation, in one case at least of twelve years', and in another of nineteen years' standing.

Then followed a paper by the honoured President, Mr. Bowker, in which a most important definition of "the things commonly believed" by those associated together in holiness work was given.

"On what conditions will God answer our questions?" was the subject of an address by Rev. Geo. C. Grubb at the close of the question meeting. "When Herod saw Jesus he was glad, . . . but He answered him nothing" (Luke xxiii. 8, 9). The Lord Jesus remains eternally silent to the spirit of carnal curiosity. Herod wanted to turn the Lord Jesus into a kind of theatrical show. But when certain Greeks wanted to see Jesus how different! It is a good thing to desire to see Jesus if nothing of carnal curiosity is in your desire. Herod, from being a great questioner, became a great mocker. Then, again, take Matt. xxvi. 62. Our Lord is always silent before the spirit of prejudice. Caiaphas and others had judged Jesus already, and had determined to get rid of Him. The Lord never gives an answer to hastiness of spirit (John xix. 9), or to that worldliness which is determined to keep on good terms with the world.

But see when He *does* answer. Let me introduce you to a lady of title, to the Queen of Sheba (2 Chron. 9). She came to prove Solomon with hard questions. And Solomon told her all her questions, and there was nothing hid from Solomon which he told her not. Someone has come 9000 miles, from Ceylon, to this Convention! The Lord bless and fill them with his own presence and power. The Queen of Sheba came with her *heart* full; some of you have only your heads full. And then she could say, "The one half of the greatness of thy wisdom was not told me," and gave Solomon out of a full heart the best of all she had. Neither was there any such spice as the Queen of Sheba gave to Solomon. Oh! may we have *that* odour of sanctity! I often hear of the odour of sanctity, but I seldom smell it. Lay your best at the feet of Jesus, and you will then say, "Behold the half was not told."

MAN'S GREAT DUTY.

On Tuesday evening the tent was so crowded that an overflow meeting had to be held in the Drill Hall. In the tent the first speaker was Rev. W. Haslam, who said that we were not created to be saved, but to glorify God. We make a great mistake, and lower the standard of our lives very much when we spend all our thoughts about getting salvation and blessing for ourselves. When you look upon the world, you find there are people doing their best—they are like the heathen; there are people doing their best, and asking God to help them—they are like the Pharisees; there are people throwing themselves upon God. That is what it ought to be—presenting themselves unto God, which is their reasonable service—not in order to obtain blessing, but in order to be made a blessing. What blessing did the Apostle refer to? We find it in Rom. v.—the great blessing of justification, of being brought as near to God as his own beloved Son, who was made to be sin for us, that we might be made the righteousness of God in Him. Other blessings are described in the same chapter: peace, joy, hope, deliverance, keeping! Though sin reigns, we are told that grace also reigns. One of the most wonderful things the Apostle says in that Epistle is that grace is stronger than sin, however strong sin is; as Christ is stronger than Satan, however strong Satan is. We get such a blessing as that in the very first stage of our Christian course—in pardon and justification. A good many people have come up here for sanctification who have not got the full knowledge of justification. Now, the next chapter brings us to another stage, that is, the new life, the resurrection life—Christ living in you by the power of the Holy Ghost, to make you do God's will. When you have given your will to God, then you are filled with the Holy Ghost for service. There must be a definite surrender in each stage. If you want to be a consecrated soul, offer and present yourself as a living sacrifice; and the fire will descend upon and sanctify you for God's glory and praise.

There are three stages definitely marked out that come to us: (1) From the *death* of Christ, who shed his blood for us: (2) from the *ressurrection* of Christ; (3) from the *ascension* of Christ—the *death* of Christ for salvation; the *resurrection* of Christ for the newness of life; the *ascension* of Christ for the outpouring of the Holy Ghost to sanctify to God's service. Beloved, take care that your religion is the religion of the Holy Ghost. There are a great many religions in the world, and yet there is only one; and if your religion is not that of the Holy Ghost it will be of no avail. It is the mighty power of the Holy Ghost that can wake you up, fill you, penetrate you, enable you to work, work through you, the weak instrument, for the salvation of souls, as well as for your own sanctification.

Rev. Charles Fox followed with some forcible and practical exhortations.

WEDNESDAY.

The seven o'clock meeting this morning was devoted to prayer for missions. A strong missionary spirit has pervaded the meetings, manifested not only in the prayers but in the addresses. One outstanding feature of the convention has been the Bible-readings given by Rev. Hubert Brooke—each of which was very striking, full of Scriptural instruction, and pregnant with important applications to every-day Christian life. One of these Bible-readings was given on Wednesday at the forenoon meeting. He took as the basis of his reading Psalm cxxxi. 1, "Lord, my heart is not haughty, nor mine eyes lofty," and the other two verses of the Psalm.

He remarked at the outset: You must go through Psalm cxxx. before you can understand Psalm cxxxi. Let us make sure of taking God's order. These Psalms are among the songs of degrees. Psalm cxxxi. is one of those songs of deliverance with which the Lord compasses about his saints. There are plenty of them for God's people. There is a song of deliverence after and before every battle—a song before you fight, then after God has fought for you. Jehoshaphat praised God before the battle, the enemy fell down before them, and they had only to take the spoil. It is a song of degrees, or of goings-up, or of steps. There are steps indicated in the three verses of the Psalm, and we must take the one step before we can take the other, and observe God's order. It is the song of degrees of David, the man after God's own heart. If any man wants to know how to be a man after God's own heart, let him learn here the steps. The first thing to learn is that it is the man who can say, "Lord, my heart is not haughty." *Lord*—it is not something we say to ourselves and lay sweet unction to ourselves, it is not a blowing of our own trumpet to the Church at large, or a friend about us, but it is what we say to the Lord, and Him alone, "Lord."

It comes about by a change in the soul, indicated in verse 2: "Surely I have behaved and quieted myself, as a weaned child." In the margin it is "my soul." The soul must get right before the walk or behaviour gets right. Now, let us consider what it is that David has got rid of in his soul. It is pride. Pride is the first of the seven things that God hates. He abominates pride. Remember what He says about pride in his Word. Mr. Brooke went over a great number of these in a striking way. Summing up, he said there are four things of which people are proud. There is the pride of *race*, the pride of *place*, the pride of *face*, the pride of *grace*. As to pride of race, there is not an old Jewish pedlar in the streets that has not got a longer ancestry than any of you can boast, and he bears it in his face, too. It is better to take God's place in the matter. All spring from Adam, and your neighbour has as much right to be proud of his blood as you have of yours. As to pride of *place*. Some think they have more right to that as partly due to their own toils and labours; they have made themselves. An American said to one who said he was a self-made man, "When you were about it, why did you not make yourself prettier?" All you made of yourself you are dependent on God for. "What hast thou that thou hast not received; wherefore dost thou boast?" Pride of *place*—it is a ridiculous thing! Then as to pride of *face*, any face is good enough to go to heaven with. It is not in your looks, we are told that God delighteth Himself. Here is a vain thing. God looketh not on the appearance, and He wants to keep his people from these things of pride. Then as to pride of *grace*, the worst of all. There are plenty of horrible stories about that. Let us get rid of that in all its forms. You cannot be proud of anything God gave you, without that moment coming under condemnation. It is an abomination to God.

LIFE AND GROWTH.

At 11.30, in the tent, addresses were given by Revs. H. W. Webb-Peploe, F. B. Meyer, and J. A. Jacobs.

"Life Working from the Centre" was the subject of the address by Rev. H. W. Webb-Peploe, who read Lev. xix. 1, 2, and xx. 24. The life of things natural must start at the heart or centre, and work outwards. And yet when we try to bring this universal law to bear on things spiritual, very few are inclined to recognise it as the teaching of God. All life starts at the centre, and works outward to expend its power. We may, of course, encourage life from the outside, but cannot create it by any external action whatever. It needs the life power to be within, and then it will work out. Before conversion a man strives to work from the outside; but having at length received Christ into his heart, he settles down with joy in the fact that God has forgiven him, and that, by the operation of God the Holy Ghost, he is alive for evermore. It is impossible for the Church of the living God to fructify as a Church simply by outside effort; in vain is it to call on the Church for missionary labour, and equally impossible is it for the individual soul ever to have life by attention to externals. How many pass through sad and weary efforts after holiness, struggling and trying to be good because they do good, instead of learning what God is ever teaching, that in order to do holy things, we must be holy. Growing is not in, from without; but out, from within. And what man in his individual life is, so the whole Church of God should be; and God is charging each one of us to-day to decide solemnly whether we will be what God will have us be, and then by God's grace do what God would have us do.

Can any man account for gatherings like these on any other hypothesis than this, that the Church's life is all wrong; and that men and women are becoming conscious of it. The minds of men are greatly exercised on the subject of holiness. There has been a deep sense of disappointment, more effort and toil, till at length, by the goodness of God, light has been given to one and another who have risen up and said, Cease from toil. The life that God has given us is a life accepted in the heart and worked out from within, and may have gone forth and have lived a life of power and joy; but for one who has so gone forth, tell me how many have gone away with a deep settled conviction that these things cannot be. They have gone back to be still harder, whilst others have relegated the matter to the future, and put the joy and the happiness which may be ours now, beyond the grave. One great obstacle to the living of this victorious life is that men misunderstand God's Word. And, further, men like to put up a human difficulty against God's Word. There are, alas! sins that we love, but then there is a God who can change the man till the evil thing shall be abhorrent, and the whole life shall be changed, and the man shall go out into the life God would have him live, because God has come into his soul in power.

The speaker concluded by asking the great assemblage Where are you in the great matter of holiness? Have you understood you were to do something for God? or have you understood that the redemption of Christ was completed, and that it is sacrilege to touch it? Have you known what separation from the old Egypt life by the Red Sea means, so that you cannot even return to them if you would, for they lay dead on the sea-shore?

WHY GOD IS SILENT.

Rev. F. B. Meyer spoke on "The Silence of God," from Ps. xxviii. 1. In this touching petition David prayed, "Be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit." God is sometimes silent to the soul. He may have been silent to you, and not have answered the prayer so persistently offered. For thirteen years he never gave any fresh revelation to Abraham. When God is silent to the heart, it is sometimes an ominous matter. We know from Rev. viii. 1, that silence was followed by a terrific outburst of judgment, and sometimes a sultry stillness is but a foreboding of the anger of God. It is not, however, always so. Zephaniah [iii. 17] shows us that God is sometimes silent in love.

Sometimes God is silent, because we have committed some sin that we have not confessed. I may be speaking as God's messenger to several here to-day, to whom God has not spoken for many a day in any fresh and vivid sense, because in their life there is some unconfessed sin that should have been confessed, judged, and put away. The Holy Spirit does not overwhelm us with the haze of mingled duty, and you will find that it will often be in obedience to distinct commands (trivial it may be) that the conditions of growth and progress are to be found, and God will not give another command until the former is obeyed. Let us, therefore, resolve to do that duty, about which we are uneasy. Let us see that the neglected duty is fulfilled.

Another cause of God's silence is when He would force the soul to heights never hitherto stepped up to. See Matt. xv. 23: "He answered her not a word." Why? Because there were two defects in this woman—the one a defective knowledge of Christ, and the other a defective knowledge of herself. Two things are required. Give your Lord and Master his true place in your life and confess Him; also take your true place and confess the sin, and then will it be said unto thee, "Great is thy faith, be it unto thee even as thou wilt." The one thing in the Christian life is to put your will on Christ's side, and to leave Him to effect for you what you cannot effect for yourself. Let his will do it, and look to Him moment by moment for that which He by his grace will work. Let us get down to his will that He by his grace may lift us up.

MEETING FOR YOUNG MEN.

At the same hour there was another meeting in the Drill-hall specially for young men, of whom there was a large gathering. Rev. Evan Hopkins presided, and pointed out in opening the meeting that we must be in a right condition in order to have right conduct. Rev. G. C. Grubb gave a short Bible-reading from Ezek. viii., the great moral of which was getting the chambers of our imagery cleansed. There after the meeting was devoted to direct dealing with God in prayer, in which those present were asked to confess individually before God the sins they wanted to be cleansed; and a great many of those present in short prayers acknowledged many different kinds of pride in the heart and life, moral cowardice, selfishness, and spiritual pride. Mr. Hopkins remarked towards the close that the purchase of Christ's death is not only pardon secured, but also deliverance from the power of sin as well. Let us claim it by faith, and step out into the freedom from that sin to which we have been such slaves in the past, and stand fast in the liberty whereto we are called.

In the afternoon at 3.15 there was a meeting in the tent, and the subject again was that of Missions. Short exhortations were given by Mr. Eugene Stock and Rev. G. C. Grubb. Dr. Wilson, from China, also spoke on the subject of Missions in China.

In the evening addresses were delivered by Rev. Mr. Thornton and Rev. C. A. Fox.

[We hope to complete our report of the proceedings next week.]

VILLA HELVETIA, MENTONE.—This Home for invalids accommodated a fair number of ladies last year. Recovered from the damages done by the earthquake, the town is clean and in better order than before. The object of the Home is not to offer a merely temporary alleviation to confirmed invalids, but to be the means, with the blessing of God, of restoring to active life those whose health is beginning to give way. Particulars as to entering the Institution may be obtained from Miss Dudgeon, care of Miss Keith Murray, Ochtertyre, Crieff, N.B.

TREASURES.

Why flit in pleasure's scorching noon?
  Or sigh in sorrow's night?
The Gospel calls, the Spirit pleads
  To lead you to the light.

To rapture with no sting behind,
  To rest from fruitless strife,
To beauty brighter than your dreams,
  In Christ, the Light of life.

And Christ is near, so very near,
  His Spirit touches thine;
His voice, which brings the dead to life,
  Now speaks with power divine.

"Come forth!" the Master calleth thee,
  The Saviour trust to save,
And life's great ocean shall come in,
  And wave shall roll on wave,

And bear your treasures, sought in vain—
  Gold unalloyed with dross,
The matchless jewels of the Crown,
  The merits of the Cross.

Donemana, Ireland. J. K.

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MR. SPENCER WALTON.

Those of your readers who have followed Mr. Spencer Walton with their prayers will be glad to hear of his arrival at Cape Town. He was received on the first evening by the Y.M.C.A., who had invited the various ministers and workers to meet him. It was encouraging to see all the evangelical denominations represented by their ministers.

The first public meeting was for prayer and consecration. It was a time of very real blessing to many, idols were broken and wills yielded. The meetings are growing in numbers and interest. In the after-meetings men and women are found broken down under a sense of sin. This is but the third day of the mission, and already there is a deep work of the Spirit, and promise of abundant blessing. Some days before Mr. Walton's coming, half a day was given to prayer, and confession of sin and failure. A large number of Christians assembled at the Y.W.C.A. rooms, for both the afternoon and evening meetings. Many voices were heard in prayer, and it was evident that there was much real heart-searchings.

Thankfulness has been expressed by many for these meetings. Similar meetings were held at the same time at Wellington, by Rev. Andrew Murray, from whom Mr. Walton has received a very warm welcome to South Africa. We shall be grateful for prayer, that much blessing may attend Mr. Walton's work in the colony.—Yours truly, M. S. Osborn.

The Soldiers' Home, Cape Town, July 11.

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OUR SAILORS.

Mr. John H. Mitchell writes to us:—Will you kindly permit me to appeal through the columns of The Christian to the friends of Mr. Hastings, and my own, who approve of our humble endeavours throughout the world to crush the power of infidelity, to lend Miss Weston a helping hand in her work among the sailors.

I am sure that any copies of the English, French, Italian, German, or Spanish penny editions of "Inspiration," published at 42s. per 1000 by Messrs. Marshall, 10, Paternoster-row, or any other temperance or Christian literature, would be thankfully and gladly accepted by Miss Weston, for distribution throughout the navies of the world.

This is a glorious opportunity to do noble work for Christ. Who will help?

AN OPEN DOOR.—A correspondent writes that a missioner is much needed at Freshwater Bay, Isle of Wight.

REQUESTS FOR PRAYER.—For blessing on the Congregational Church and school, and the village of Stonehouse, Gloucester.——For much blessing upon tent meetings, to be commenced on Sunday next, at Pontnewydd.

Mr. Moody's Summer School.

We continue our notes of this important gathering for Bible study at Northfield, Massachusetts :—

On Thursday morning, July 5, the subjects of discussion were "Personal Purity," and the work of Bible training classes, which exist in large numbers throughout America, for the purpose of training Christians for personal work in using the sword of the Spirit.

At the general meeting which followed, Mr. James McConaughy, Secretary of the New York Association, spoke of the special opportunities for Christian work in college life, and urged his hearers to throw themselves into the work of the Associations.

Dr. John A. Broadus, President of the Baptist College, Louisville, Kentucky, gave his first address. His great kindliness, his winning Southern accent, and his sharp wit, associated as they were with great expository power, won for him the affection of last year's students, so that this summer his speaking was eagerly looked forward to. The addresses he gave well fulfilled the highest expectations. His subject this morning was the conversion of Nicodemus. The first thing to be noted was that a representative man of the highest and most cultured class acknowledged and came to Jesus. The Gospel of Jesus is not merely for "the masses." Many of earth's foremost men have been simple-hearted Christians. The second noticeable thing is that Nicodemus bore witness to the convincing power of the miracles of Christ, which in these latter days have been much discredited. Again, men of the highest position, cultivation, and refinement need regeneration and atonement. Culture does not take the place of the atonement. A man must be born again, even although he has been born in Boston. "I do not know what this method of regeneration is, but I accept the fact on the transcendent, superlative, satisfying authority of the Word of God, buttressed and reinforced in all manner of ways by overwhelming human experience of regeneration and atonement and inspiration." Jesus laid stress upon belief in his Divine mission. Unbelief is condemnation ; but Nicodemus, the timid disciple, was encouraged by Jesus. Do not, however, let us judge others. Judge yourself as severely as you want, and with a little more to boot. Don't be hard upon those who hang back, help them and encourage them to manifest all the faith they have.

In the afternoon a funeral service for Mr. Griggs, the young student who was drowned, was held in the Congregational Church, at which one of the Cornell men spoke of the life of their late comrade, and short addresses were given by Dr. Broadus, Mr. Hudson Taylor, Mr. Reginald Radcliffe, Mr. Moody, and others. The church was crowded with students, who had walked in procession from Mr. Moody's house, and the service was most impressive.

In the evening the missionary meeting on the hill was addressed by Mr. Hudson Taylor, who spoke powerfully on the claims of China in connection with mission work. At the eight o'clock meeting, Mr. Sho Nemoto, a Japanese student of the University of Vermont, gave a most amusing Bible lesson, in the course of which he defined Gentiles as "Not only Japanese, Chinese, and Canadians, but everybody." The address was given by Dr. Trumbull, who left next day. He spoke of the privilege and the necessity of personal work, giving many most interesting cases from his own experience. The address was interesting and inspiring, and when it was over the congregation joined heartily in the hymn, "God be with you till we meet again."

On Friday, the subjects of the early morning talks were the General Secretaryship and the College Christian publications. At the ten o'clock meeting, after Mr. E. F. See, of Brooklyn, had spoken shortly of the joy of Christian service, Mr. J. B. Reynolds, of Yale, Mr. J. C. B. Geddes, of Edinburgh, and Mr. E. Fairbanks, of Amherst, dwelt upon the deputation work in the British and American colleges. Thereafter Dr. Broadus gave a full exposition of 1 Cor. xv., going very much on the lines of his other addresses. At the missionary meeting Mr. Wilder delivered an earnest address, and at its conclusion fifty-two students signed a paper, pledging themselves to go as foreign missionaries, if the opportunity should present itself. At the evening meeting Mr. Reginald Radcliffe read the parable of the loaves and fishes, using it as the text of a mission address. If we are to face the problem of missions, there must be an advance all along the line. If every student went to the field, it would be an advance merely of the officers. There is sin in the camp ; men are unconsecrated, and so our missions do not succeed as they ought. Mr. G. B. Studd urged the necessity of giving up our wills entirely to God's will, illustrating his remarks by reference to the mission of Moses to take the children of Israel from Egypt.

Mr. Hudson Taylor then spoke on the subject of the command, "Be ye filled with the Spirit." It was as much an act of disobedience not to be filled with the Holy Ghost as it was to steal another's watch. If we realised rightly the personality of the Holy Spirit, we would see how it was that one could not be consecrated by measure. If the Lord was not Lord of all, He was not Lord at all. Being filled with the Holy Ghost was giving our hearts to Him, being more eager to hear his voice and to do his will than anything else.

Mr. Moody had intended that Saturday should be a complete holiday, but the enthusiasm of the students was so great that at Friday's meetings they unanimously asked him to reconsider his decision, and persuaded him to promise to speak every day during the second week. On Friday night he reluctantly announced that he would spend an hour next evening on a question drawer. "You needn't come if you don't want to, but the few that do come may gather right in front of the platform." Everybody resolved to come and see Mr. Moody addressing empty benches!

On Saturday morning there was held a most interesting and useful meeting for conference regarding means of reaching freshmen in college. One of the most remarkable things about these early meetings is the skill with which they are managed. All that is most useful is said in the shortest possible time. Any speaker who shows a tendency to "enlarge" into a general address is at once pulled up with questions, and presently finds himself seated after having told his audience all they think it necessary to hear.

At the usual forenoon meeting, addresses were delivered by Mr. Hudson Taylor and Bishop Hendrix, of the Methodist Episcopal Church. The former expounded a portion of John xv., speaking of the true meaning of abiding in Christ and its relation to Christian fruit-bearing, and strongly impressing upon us the idea of the mutual relationship of union and communion between Christ and the believer. Bishop Hendrix took as his text the mission of the seventy, explaining that the secret of Christ's joy (Luke x. 21) was the vision of a consecrated and aggressive Church. It was the spectacle, not of the twelve, but of the nameless seventy at work that filled Christ's heart with joy. From the ranks of consecrated laymen God calls men to be preachers of his word. Both addresses were deeply interesting, but space limits prevent us from giving a full account of them.

In the afternoon the ground in front of Marquand Hall was bright with gay dresses of ladies, and the motley display of University colours from all parts of the world. The occasion was that of the athletic sports, which Mr. Stages, the great baseball "pitcher," of Yale (the now famous "praying pitcher," as Mr. Sturgis called him), had arranged amongst the students. The men were arranged, for the most part, in college groups, and provided noise in sufficient measure, by means of college yells, degenerating, at times, into good-natured banter and chaff, or rising again into what are called "gass" upon men—jokes which must be heard to be appreciated. The games were all well contested, and the results in most cases excellent. The Yale men carried off the largest number of honours, but were closely pressed by the Mount Hermon boys. The English deputation, as individuals, were beaten all round in the contests, but in the tug-of-war against the Yale men they scored a tie, having pulled their opponents well away during the first few seconds, but losing their advantage immediately afterwards, so that the Yale men got the rope into its original position, and kept it there till time was called.

At the missionary meeting in the evening there was a large gathering, and, after addresses by several students, and by Mr. Hudson Taylor, all adjourned to Stone Hall to see Mr. Moody speak to empty benches. Mr. Moody answered questions of all kinds, brightly, wittily, and sensibly ; but there were no empty seats. His practical advice regarding preaching was very good. "Be yourself, talk in your own natural tone. Don't whine. Don't say, 'I have common sense, and I'm going to preach a practical sermon.' Let the people find that out for themselves." Finally, the bell struck nine o'clock as he was in the middle of a sentence, and, true to his promise, he stopped at once, ending one of the most pleasant meetings of the course.

So has the first week of the Summer School ended. It has been a week full of the richest spiritual good, and its influence must have made itself deeply felt in the lives and thoughts of those who have had the privilege of enjoying it. In another article we hope to give some account of the work during the week in progress at the time of writing.

THE PHILANTHROPIC SOCIETY.

Last week witnessed the centenary of an institution, which, though its methods have been unobtrusive, and the results of its beneficent operations have not been prominently before the public, has rendered long and valuable service in the cause of social reform. The Philanthropic Society, which has for its object "the promotion of industry and the reform of the criminal poor," had its origin in the movement commenced by John Howard, and from the very smallest beginnings it has grown into the flourishing institution known as Redhill, where, during the last forty years, nearly four thousand boys have been sheltered and trained to earn an honest livelihood. Ninety-one per cent. of those passing through the institution are also stated to justify the advantages which they receive, and ninety-five per cent. of those sent out to the colonies do well. These numbers represent so many children saved from drifting into the unemployed, the mendicant, or the criminal ranks, and it is to the work of such agencies as Redhill that the steady annual decrease in the number of juvenile criminals is to a large extent due. It is hoped, therefore, that the centenary of this Society will be the means of making its undoubted claims to support more widely known, and will be marked by a liberal response to the appeal for funds, of which, owing to agricultural depression and other causes, it is now in urgent need.

HASTINGS.—A good work is being done here by Mr. Stephen Hermitage, who has engaged the Public Hall and the Central Hall for services, surported entirely by voluntary donations. The Public Hall holds nearly nine hundred, and is packed at every service ; men and women are deciding for Christ here, as well as in the open air. The influence is being felt all over Hastings. I am, by the call of God, labouring with them for a time, and am holding services also among the fishermen. Help in the way of tracts, or otherwise, will be gratefully acknowledged.

G. J. Copping, Evangelist.

Care of Mr. S. Hermitage, York Buildings, Hastings.

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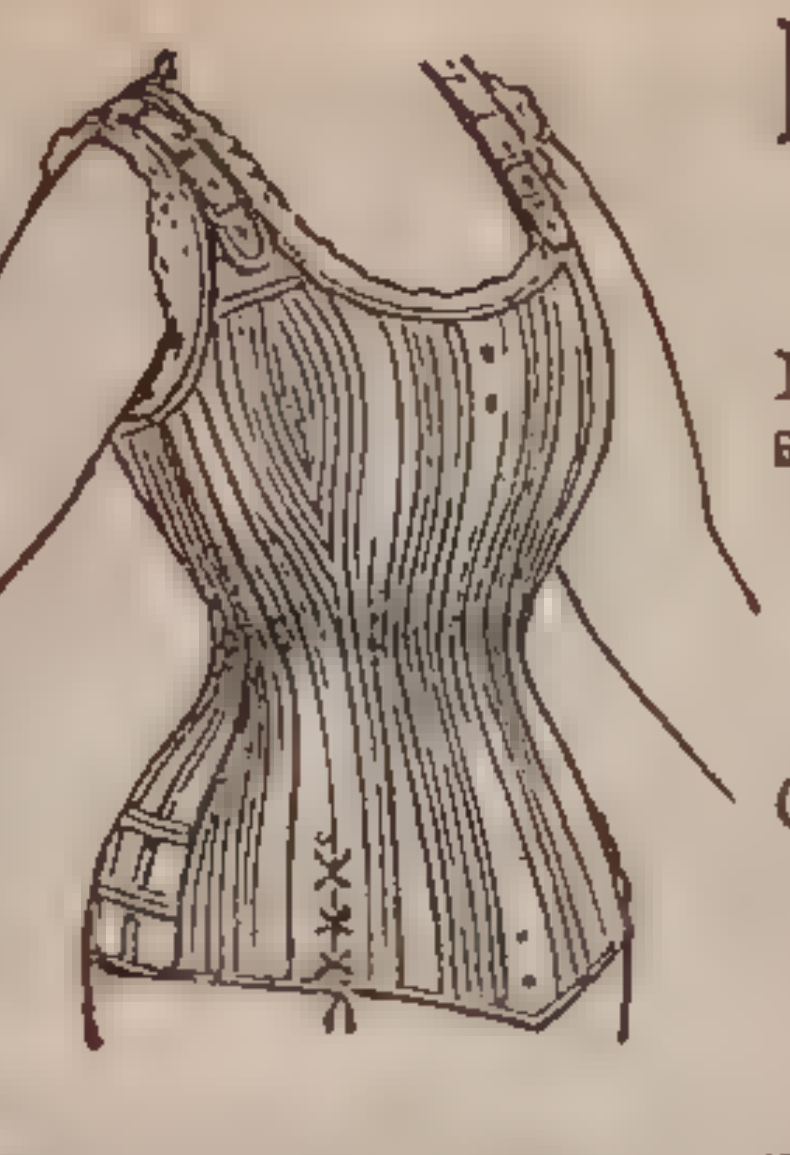

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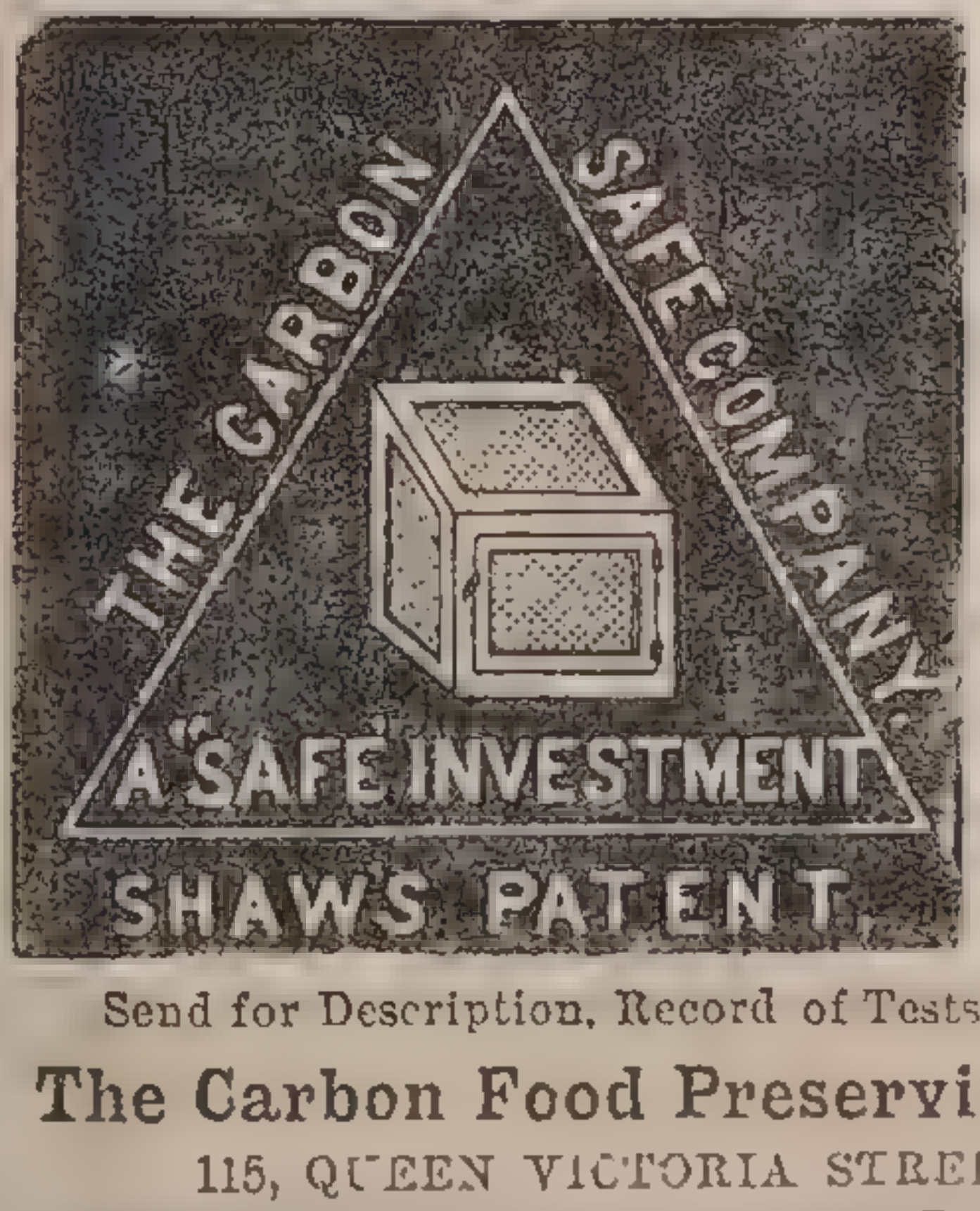

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NOTICE TO THE READERS OF "THE CHRISTIAN"
Who may be personally or relatively
INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
INTERESTING CASE of a YOUNG LADY at BIRMINGHAM.

In December last I received a letter from Miss Pattle relative to a young lady, Miss E. C., of Moseley Hall. She had been ill for some time. "A severe cold, caught when from home, settled on her chest, then bronchitis and inflammation." There was great wheezing, and all the symptoms were a source of great anxiety.

In a very few days she began to improve, and in less than a fortnight the medical report at home was: "Her chest has wonderfully improved." The next letter says:—"The doctor now allows her to leave her room. We are very grateful for the improvement, and are truly glad we have had your medicine."

On the 24th of April Miss P. writes: "We rejoice to tell you Miss Edith has our family doctor's permission to go to school. He has examined her lungs, and now finds nothing wrong. *Truly her improvement has been wonderful.* May God make you a blessing to many others."

(Fourteen letters from Coombe Lodge were written relative to this case).

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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(*Continued from page* 11.)

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BOURNEMOUTH. — First-class Boarding House, beautifully and conveniently situated on sea front, and surrounded by pines. Every room commands charming sea views. Liberal table. Bath-room.—Ben Wyvis, West Cliff.

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BRIGHTON.—Near Preston-park. Half of Furnished House. Five rooms, kitchen, use of scullery. Garden. One guinea weekly to quiet tenant.—H., care of Taylor & Parsons, Beaconsfield-terrace, Brighton.

BRIGHTON. — A few Boarders received in a Lady's private house, close to West Pier. Liberal table. Terms 25s. to £2 2s. References to clergymen and others.
13, Montpelier-road.

BRIGHTON.—A comfortable Christian Home offered to workers and others, situated near the sea and Pavilion. Terms from 25s.—Mrs. B., 64, Grand Parade.

EXETER.—Board and Residence is offered to a Christian Lady during the winter, in a family of two, residing in a healthy suburb. Unexceptionable references given and required.—H. T., Mr. Scanes, Bookseller, Cathedral-yard, Exeter.

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TO LET.—Furnished House, close to Epping Forest, for a month. Eight bed-rooms. Nominal rent to a careful tenant. Good garden; tennis lawn.—R. W., Vine House, Walthamstow.

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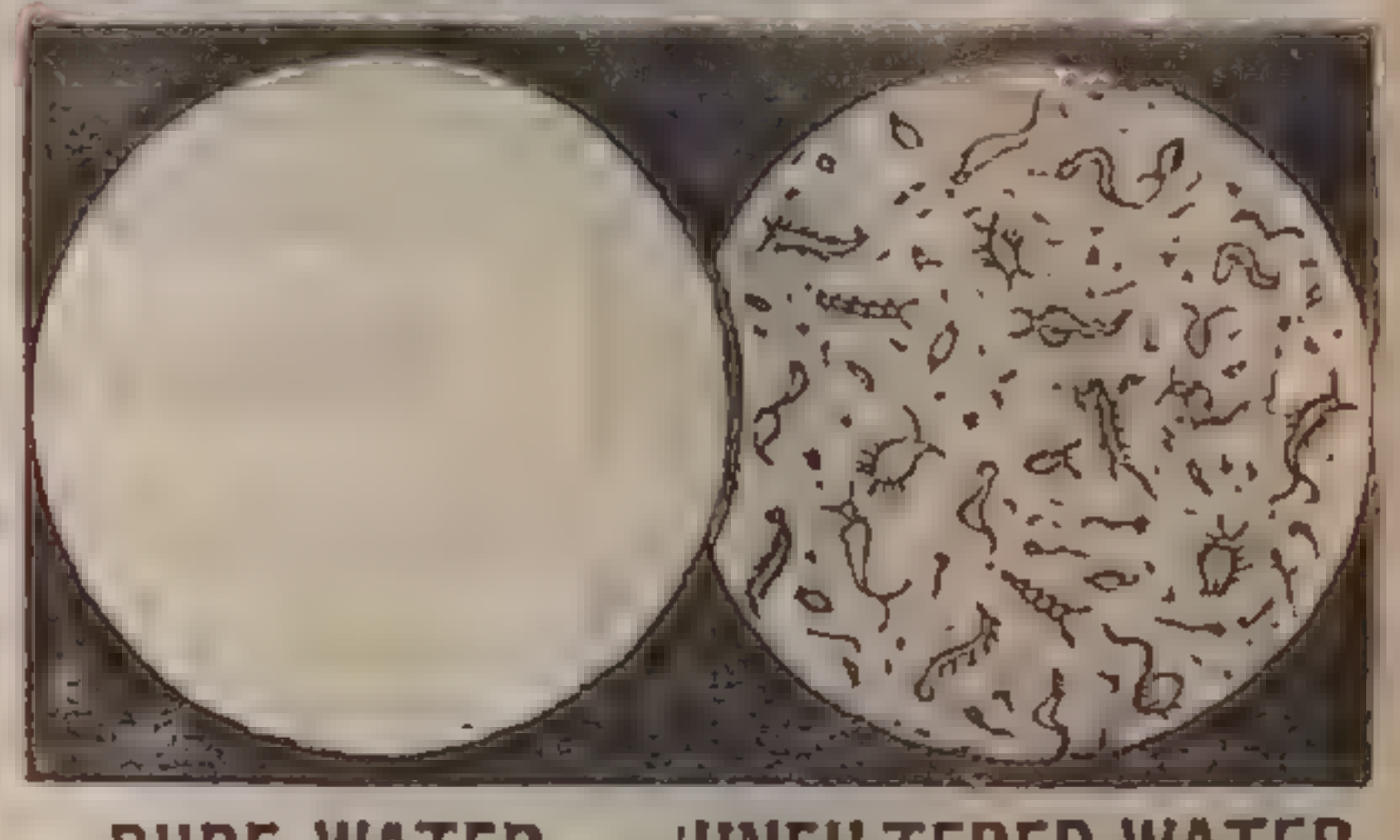

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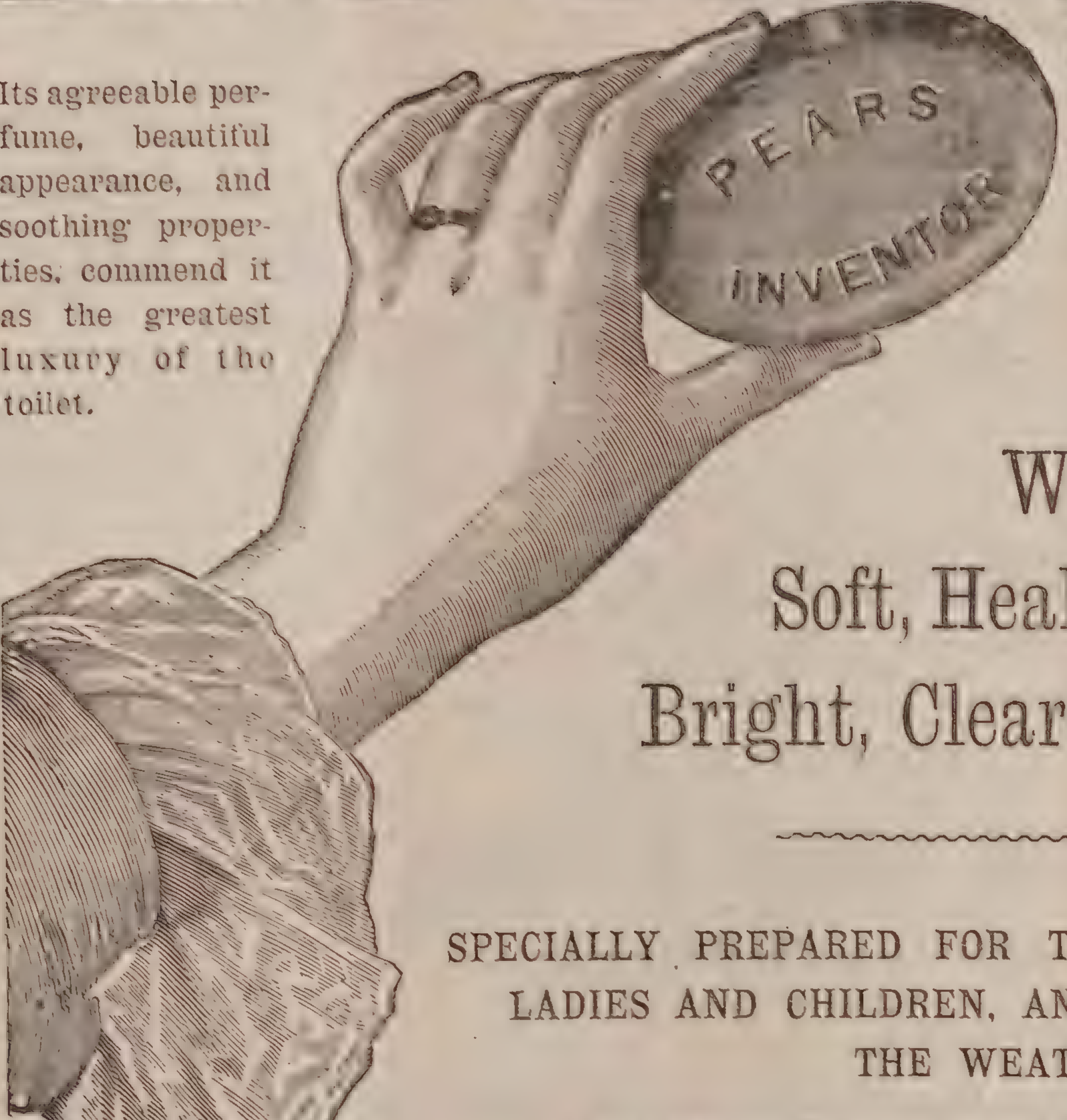

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BY REV. GEORGE F. PENTECOST, D.D.

"BROTHER, cannot you come and help us in the inquiry-room? We have more inquirers to-night than we have workers."

This request was made by me of a middle-aged gentleman who was seated with a lady, whom I took to be his wife, in the body of the church where the principal service had been held. There were always a good many Christians who remained to the after-services, not to work, but to hear what more might be said, especially the final words addressed to inquirers, in which I endeavoured to make the way of life very plain. I took this man to be one of those Christians who were ever learning, and never fully coming to a knowledge of the truth, yet fearful that something might be said or done that he did not want to miss.

To my request, he replied: "Oh, you must excuse me! I can't do that."

"Why, you are a Christian; are you not?"

"Well, I hope I am; but I could not undertake to talk to anyone about his soul. I would not know what to say."

"Just tell them how they may be saved. Point them to Christ, and explain the way of salvation to them."

"But that would be my trouble. I don't think I could do that."

"Why, my friend, you can at least tell them how you were saved; how you *know* that you are a Christian. There is no better way to deal with an inquirer than to tell them just how you have come to know that you are a Christian. You can't do that without opening up the way of salvation."

"But, Mr. Pentecost, that is just my trouble. I am not sure that I am a Christian. I do not know certainly that I am saved."

"I am sorry to hear you say that, my brother. Do you not profess to be a child of God?"

"O, yes, I am a *professing* Christian; but I am not sure that I am a *real* one. I would give a good deal to be sure on that point. I have been a member of the Church for twenty-five years, but I do not think I have ever had what you call assurance. I have tried to live as nearly right as I know how; and though I have made many failures, still upon the whole I have tried to do about right. Yet I am not sure that I am a Christian."

This was the old story, heard from so many of God's professing children. It is a sad and dreadful thing that so many earnest souls who have confessed Christ and identified themselves with the people of God, go through life anxious as to their real standing with God; not "knowing for sure" whether they are Christians or not. I was interested in the man, and though much troubled for the lack of workers, I decided to spend a few minutes with him, and endeavour to help him to a better apprehension of his salvation in Christ.

The lady at his side, whom I supposed to be his wife, had been a very deeply interested listener to this brief conversation, but had not spoken to me, nor had I to her. I turned now toward her, still addressing the man, and said:

"Is this lady your wife?"

"Yes, sir, this is Mrs. L. Allow me to introduce her. Mrs. L., Mr. Pentecost."

I acknowledged the introduction with the ordinary salutation; and said further to Mr. L., whose name I had just then learned:

"Mr. L., did you say that this lady was your wife?"

"Certainly, sir," he replied, with a rising inflexion in his voice as if he were surprised at my question after what had just passed.

"But, sir, are you sure she is your wife?"

"Certainly, sir; why do you ask such a question?"

"But are you *sure* she is your wife? Have you no doubt on that point?"

"Of course I have no doubt on that point; but I do not understand you, Mr. Pentecost. Please explain."

"Well," I replied, in a somewhat careless tone of voice, "you have just told me that you have been a professing Christian for twenty-five years, and that you have in all those years tried to live a Christian life, but that you are not sure whether you are a Christian or not, though you have publicly taken upon you the professions and obligations of a Christian life. I did not know but that you might be in the same state of doubt as to whether you were really the husband of this excellent lady, with whom you have no doubt been living for a good many years in this sacred relationship."

The man seemed a little dumbfounded, and a little disposed to be angry with me. He replied:

"I certainly do not understand the drift of your remarks. Will you be kind enough to explain yourself, Mr. Pentecost?"

"I assure you, sir, I mean no offence, either to you or your lady; though I fancy if you should express the same doubt as to your relationship to her that you do concerning your relation to Jesus Christ, whom you profess to have taken as a Saviour, you would feel somewhat hurt."

"I do not understand you. There is no room for any question as to what my relation to my wife is."

"You are *sure* then that you are this lady's husband, and that she is your wife?"

"Of course I am. I know that I am her husband, and that she is my wife. There is no room for doubt in the matter."

"Would you mind telling me how you come to be so positive about it?"

"Why, it is very simple, but I do not see the relevancy of this to the subject of our conversation concerning my being a Christian. Twenty-five years or more ago, I met my wife and fell in love with her. After a while I told her that I loved her, and asked her to become my wife. She was good enough to accept me, and in course of time I married her." While telling me this little matter-of-fact story, he looked toward his wife, and his face was full of affection, and seemed to light up with pleasing memories, and then he added, as he threw his arm lightly across her shoulder, in a kind of half embrace: "I can assure you, sir, that I have never had any occasion to regret the ceremony that gave her to me, and I trust that she has not, eh, wife? No, sir; there is no doubt about her being my wife."

"But pardon me, Mr. L., how do you know she is your wife?"

"Why, because we are married to each other, and have for twenty-five years lived together, and loved each other as man and wife."

"What do you mean by being married to each other? and how were you married? In other words, how was the relation which now exists between you established?"

"That was very simply done. We went to the minister, and told him that we desired to become man and wife, and he asked me if I loved her, and would take her to be my wife 'for better or worse,' and so forth. You know the way it is done. Then he asked her the same question. We both answered 'Yes'; and he pronounced us man and wife."

"And you have no doubts on the subject? Have never said to yourself since: 'I wish I was sure she was my wife; I love her and desire to be her husband, but still I am not just absolutely *sure* of it, though I have always tried to treat her as a good husband should,' and so forth."

"Certainly not."

"Now, my friend, do you not see that in this matter you have the key to assurance as to your relation to Christ? Christ loved you, and gave Himself for you, though you were in no wise worthy of his love. He sought you by his Word and Spirit. He asked you to become his in a living relationship, which He likens to that which exists between man and wife (Eph. v. 25, 26, 30, 33),[*] and you considered his proposition of love and salvation, and publicly accepted him as your Saviour and Lord. Now, does not God's Word assure you that, so doing, you are saved?" I read to him Rom. x. 9;[†] John v. 24;[‡] vi. 47;[§] and several other passages of like import, and said to him further:

"If God was sincere in giving his Son to die for you, and Jesus was sincere in saying that whosoever cometh unto Him would in no wise be cast out, and you were sincere in accepting him as your Saviour; then you have the word and oath of God (Heb. vi. 17, 18, 19)[||] that you are accepted of Him and saved by Him. Whether you believe the word of God to be true, and have sincerely and honestly accepted Jesus as Saviour and Lord, is a question which you only can answer. I leave you to think it over. Good-night, sir; good-night, madam."

I left them, and went about my work among other inquirers.

The next evening I saw the same couple sitting about in the same place. Mr. L. called me to him after the sermon, and I was surprised to find him with an eager, happy, almost triumphant, look upon his face, and when he spoke to me it was with a voice full of emotion.

"Mr. Pentecost, I want to thank you for your talk with me last night. It is all plain to me now. I cannot tell you what gladness and peace have come into my heart. I scarcely slept last night for joy. My wife and I went home, and we took the Bible and looked up all the Scriptures you pointed out to us, and found that it was just as you had told us. I do not see why I have never seen this before. It must be true. It *is* true. I have been very sinful all these years to doubt his word. My difficulty and great mistake have been that I have been trying to find evidences in myself instead of looking simply to the love of God in Christ, to his finished work, and to his sure word. I think I can never doubt any more."

He hesitated a moment, and then said:

"If there is anyone whom you think I can help, I am more than willing to try. *I can at least tell them that I know I am a Christian.*"

His wife testified to the same gladness, and similarly offered to enter into the work of the Lord.

Here were two excellent people who had for a quarter of a century been serving, or trying to serve, the Lord, amid much doubt and fear, who might have been leading joyous, happy, useful, and fruitful lives, had they been more simple-minded and taken God at his word. I fear there are great multitudes in the household of God who, from a like mistake, are in doubt as to whether they are Christians. Would to God they might deal with Him more simply, believe and act upon his word, and not seek to find in themselves witnesses and testimonies which can never give them assurance, even though the inward experience is of the Spirit. Let us remember that it is the finished work of Jesus only that constitutes the ground of our acceptance with God, and that it is the written word, energised by the Spirit, that gives us the warrant or assurance of salvation.

---

[*] "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word....For we are members of his body, of his flesh, and of his bones....Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

[†] "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

[‡] "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

[§] "Verily, verily, I say unto you, He that believeth on Me hath everlasting life."

[||] "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."

THE TESTIMONY CONCERNING CHRIST.

A BIBLE READING

By Rev. Dr. GORDON, Boston.

How do we know of the great facts pertaining to Christ's ministry? It is a very simple question; yet I question whether all of us have really gone back to inquire into the grounds on which our knowledge of those facts rests. I propose to attempt to answer the question. I want to remind you, first of all, of a fact that held true both under the Law and the Gospel, namely, that God always required two or three witnesses to verify any transaction. Under the law of Moses, you remember, one could not be put to death except on the testimony of two or three witnesses, and this principle is repeated again and again in Scripture. We find that when Jesus Christ comes into the world and begins to speak, He gives it out. The apostles also recognised it.

THE DIVINE SONSHIP.

What, now, is the first doctrine that we reach in reference to Jesus Christ? It is that He is the Son of God. How do we know this? Because the Scriptures declare it; because we believe that the Holy Ghost, through inspired men, bore witness to the fact. True, but someone, anxious to push the matter back to the extremest point, says: "How, in the beginning, do we know it?" That is a question that I propose now to answer. Look at the account of his baptism, in Matt. iii. 16, 17. We have here that which introduces Jesus Christ to his ministry, and that upon which we have need to dwell just for a moment. We read: "Lo, a voice from heaven, saying, This is my beloved Son." Now, mark, Jesus does not ask us to receive the statement that He is the Son of God on his own testimony. He does not ask us to receive it on the testimony of any man. Who, then, are the two witnesses necessary to establish this fact? They are two Divine witnesses, because human witness cannot now be taken. First, we have God speaking out of heaven, and saying, "This is my beloved Son." That is one witness. Then the Holy Ghost descends, and rests upon Christ, and He is the second witness. So we have two persons of the Godhead bearing witness to the third, that we may have full confirmation of this fact, on which all rests, and with which everything else has to do, that Jesus is verily the Son of God. Do you not see that it would be impossible for any human witness to bear testimony? He "was in the beginning with God." No man was there, no created being was there in the beginning. "All things were made by Him, and without Him was not anything made that was made." Who saw Him make all things? Moreover, He "upholds all things by the word of his power"; He is the appointed "heir of all things." By Him God "made the worlds." Who saw Him in the work of creation? No one, except God Himself. And so we have God's testimony of the Sonship of Christ.

Now, I want you to observe a link of testimony in our knowledge and apprehension. Let us ask Simon Peter how he knows that Jesus Christ is the Son of God. He makes his confession, "Thou art the Son of God"; and Jesus answers: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." There Jesus says distinctly that Peter could not have known it except on the testimony of God Himself. The Apostle Paul, too, speaks on this wise, "When it pleased God to reveal his Son in me."

I want you, however, just now to observe this fact: No sooner had God said, "This is my beloved Son," than the battle, the great contest, began. In the beginning, when God said to Adam, "If thou eatest thou shalt die," Satan immediately came in to give God the lie. Now the second Adam has come, and God has spoken out of the heavens. How long had the heavens been silent! And only three times is that voice heard—once at Christ's baptism, once at the transfiguration, and once when Christ was entering upon his passion. In every instance God speaks about his Son. After the words, "This is my beloved Son" at the baptism, Jesus is at once led up to be tempted of the devil. Have you ever noticed on what the temptation turned? It was, "If Thou be the Son of God, cast Thyself down"; and "If Thou be the Son of God, command that these stones be made bread." Satan said in effect: "I have heard what God has said, and don't believe it, and I intend to give the lie to it." And he started a question which was agitated perpetually up to the time when Jesus yielded up his spirit on the cross. Just go through your Bibles, and see how this question was raised. When He wrought miracles, they said, "If Thou be the Christ, tell us plainly." And when He came to hang upon the cross, they still scoffed and mocked, and the chief priests said: "If Thou be the Son of God, come down from the cross; let Him come down from the cross, and we will believe Him." That was all along the questioning of the sceptic, and of people of the cultivated sort, and at last even the criminal class took it up, and one of the crucified thieves echoed it, and said, "If Thou be the Christ, save Thyself and us." And so that "if," in which Christ's Sonship and Divinity was brought into question, followed Him, dogging his steps every inch from his baptism to the time when He yielded up his spirit on the cross, in order that, if possible, it might steal away his glory.

CHRIST AND SALVATION.

Now this is decidedly a question that we have to do with; for we are saved on the ground that we believe that Jesus Christ is the Son of God, or that He is the Christ, which means the same thing; for when the Holy Ghost came upon Him, He was "anointed," and that is what "Christ" signifies. In 1 John v. 1, we read, "Whosoever believeth that Jesus is the Christ is born of God." There is, therefore, the test of discipleship. Do you believe on the Son of God—that Jesus is the Son of God? You ask, "How may I know that He is the Son of God?" He does not receive the witness of men, and it does not avail. He does not bear witness of Himself, because that would not do. We only know on the testimony of the two witnesses—God the Father and God the Holy Ghost. On the witness of two, the fact is fully and legally established.

John goes on to say of Jesus in his Epistle, "This is He that came by water and blood. It is the Spirit that beareth witness. There are three that bear witness, the Spirit, the water, and the blood." First, as we have seen, there was the testimony of God the Father, and of the Holy Ghost. Then on earth we have first the blood bearing witness, the blood that was spilled, and by which sin is put away. The earth received it, and it is bearing testimony. He was not crucified in heaven, He was not crucified in hell; but He was crucified on earth, that the earth might drink up his blood, that every tree might be a memorial of his passion, and that every mountain might remind us of Calvary, so that trees and mountains, and the earth itself might plead with us to be reconciled to the Father. So the blood is here bearing testimony to Him. As to the water, I think it is held by general consent on the part of those who have looked most deeply into these things, that the Word is meant thereby. Christ said, "Now are ye clean through the word which I have spoken unto you." And we also read of "the washing of water by the word." If that be the meaning, it is evident that John took this fact from the water that came from Jesus's side, and made a symbol out of it. We do not hold that anyone is washed from his sins in the literal blood, but rather the blood means the atonement of Jesus Christ, and therefore it is the symbol of the Cross, while the water is the symbol of the Word.

Then, again, the Spirit bears witness; and the Spirit is here, not there. How the Church needs to be taught that simplest of all facts! I hear people pray the Father to send down the Holy Ghost. Why should He? It is the same as if, when Jesus was here exercising his ministry, his disciples should pray: "O Father, send soon Him whom Thou hast promised!" What is the fact? When He was here Jesus said: "If I go away, I will send the Comforter unto you." He was here, and the Spirit was there. When Jesus went there, the Spirit came forth. If you want to speak to Jesus Christ, He is in Heaven, and you may address Him there; if you wish to address the Holy Spirit, then He is here, and the Church is his abode. "Know ye not that ye are the temple of God." Just as Jesus was here during the years of his earthly ministry, so the Spirit is here now, and Jesus there. By and by Jesus will come here again, and the dispensational ministry of the Spirit will terminate. We have then, three great witnesses to the Sonship of Christ.

THE CONFESSION OF CHRIST.

When dealing with a sinner, you are to lead him to Christ, and a great thing is to make him confess Jesus as the Son of God. How may sinners know that Jesus is the Son of God, and, afterwards, that they are the sons of God? Here is my passage—1 John v. 9: "If we receive the witness of men, the witness of God is greater." Have you not been puzzled by what follows?—"This is the witness of God which he hath testified of his Son." What is the witness? The Revised Version puts it properly: "The witness of God is this, that He hath borne witness concerning his Son." When? At the banks of the Jordan: "This is my beloved Son." Read on a little: "He that believeth on the Son hath the witness in himself." How much about the inward witness have we heard based upon that text? We have been told that you cannot be sure you are saved until you have the witness in yourself. Now we do not receive the witness of men in regard to this fact that Jesus is the Son of God, nor do we in regard to the other fact that we are sons of God if we believe on Jesus Christ. You are ruled out of court, and we do not want your witness that you are a child of God if you believe in Jesus Christ. We are the poorest of all judges with regard to anything that goes on in our own hearts.

Again and again, in dealing with penitents I have noticed how little they knew about themselves. I would not take the testimony of any man's consciousness as to whether he is saved, and I thank God that He does not ask us to. "He that believeth on the Son of God hath the witness in Him"—that is, in God Himself, and not in man (see Revised Version). Do not, then, any longer question your own heart for witness; we have something better—we have God's word. He says: "This is my beloved Son"; and the Son says: "He that receiveth Me hath power himself to become a son of God." When one believes on Jesus Christ, and wants to feel that he is a son of God, he has God's own testimony to rely on: "He that believeth hath the witness of God Himself."

You cannot believe, though He has spokon? Well, then, "He that believeth not God hath made Him a liar" (ver. 10). That is what Satan has done from the beginning. If any one of you saith that Jesus Christ is not the Son of God, you do not contradict me, or Paul, or Peter, or James, or John, nor do you go in the face of the creeds of the Church and the testimony of Holy Scripture, but you give the lie to God. God says, "This is my Son," and you say, "He is not." You have made Him a liar! "This is the record, that God hath given to us eternal life, and this life is in his Son." We have God's testimony, and that alone on which to rest; and, in order that the law might be fulfilled, and every word be confirmed, we have two persons of the Trinity, the Father and the Spirit, asserting and attesting the Sonship of the third, namely, Jesus Christ.

(*To be concluded.*)

INQUIRERS' COLUMN.

AN APPARENT DISCREPANCY.

Will you please to explain in your columns the apparent discrepancy between Matt. xxviii. 9, and John xx. 17? A satisfactory Scriptural solution will be very acceptable to many who cannot now reconcile the two Scriptures. S.

[There is no absolute explanation of the apparent discrepancy. The Speaker's Commentary says: "Independent accounts of events occurring in a time of exceeding excitement, and related by truthful witnesses, but from different points of view, naturally present difficulties which cannot be cleared up without a thorough knowledge of all particulars...Events might have occurred in such order and form as, if known, would satisfactorily explain all divergencies." It is far better to admit a difficulty than to suggest explanations which often raise more questions than they seek to solve. One thing is clear—that the four Evangelists wrote their narratives from different points of view, and with different purposes; they therefore note different events, and emphasise different features of the same events.]

IMPUTED RIGHTEOUSNESS.

In Rom. iv. 6, we read (R.V.), "God reckoneth righteousness apart from works," and in ver. 11 "That righteousness might be reckoned unto them also."

Two charges are brought against mankind: 1st, all sinned; 2nd, and fall short of the glory of God That we might be saved from the righteous award which must otherwise result to us, both these conditions must be met. This was an impossibility on our part. Therefore God himself, that his loving mercies might flow forth, has provided all that is required.

That both of these conditions would be provided for was shown by typical ordinances. The provision for the second through the sweet savour offerings; and the provision for the first through the offerings relating to sin. The commemorative ordinance of the Lord's Supper has also a two-fold character. There is first the bread, and second the wine. The former sets forth the body given for you—the Word made flesh—what Christ became, and what He therein did. The latter, the blood shed for you—that He suffered for our sins—that his soul was made an offering for sin—that He poured out his soul unto death.

In the Epistles, the provision for our twofold condition—the sin and the coming short of glorifying God—is fully stated. As to the first, we are justified—that is, cleared, absolved from all charge as sinners and enemies, in the efficacy of the blood of Christ, seeing that He died for us; and as to the second, we obtain justification of life, for through the obedience of the one (not through our faith, and not through God's justification, but through Christ's obedience) shall the many be made righteous.

Let us dwell on this. The believer, when in his unconverted state, had led a life of independence of his Creator, of self-will, and not of faith in God. This has showed itself in many an act of disobedience; and a disobedient man is unrighteous. On the other hand, the Lord Jesus led a life of faith. Is this sufficiently seen in modern days? But the Psalms foretold it; the Gospels prove it; and the taunt, "he trusted in God," though the insinuation is that it was hypocritical, yet shows the professed aspect of his course. His faith flowed in the channel of perfect love; and it resulted in a life of unbroken obedience. His whole course, from the beginning of his first coming until his death, was one complete faultless act of obedience; and obedience is righteousness in conduct. He that doeth righteousness is righteous.

If, therefore, it is asked "What is imputed righteousness?" the Scripture shows that Christ has in our nature in all things glorified the Father; and when we believe in Him, the righteousness which resulted from his obedience is reckoned to us. Not indeed in the sense that we have rendered it, for this would be to rob Christ of his glory. No, we are blessed for his sake. His offering of Himself has been accepted, and we are justified by God on account of it.

A word of caution is, I think, important in this matter, for any truth, if isolated, may prove a mere dogma. Whilst holding the truth of righteousness imputed, let us also keep in view that not only is righteousness provided through the obedience of Christ and imputed to those who believe, but righteousness is imparted inwardly, and that it is matured by a practical life of following the Lord. The new life which through the Holy Spirit is communicated to us is the life of the Second Man the Lord from heaven; and this life has inherently the character of righteousness. In the Gospels we see true righteousness in the life of Him who could say, "I do always the things that are pleasing to my Father," and of whom it is written, "He went about doing good and healing all that were oppressed of the devil." When we thus live, Christ is seen again in some measure through the life of his followers. May it indeed be so! Then "to me to live is Christ, and to die is gain."

Wimbledon. J. van Sommer.

In Paul's Epistle to the Romans (iv. 24) we have Scripture bearing directly on imputed righteousness. The late Dr. Edward Ash, of Bristol, in his "Notes on the New Testament," referring to the above-named Scripture, says:—

> Here, then, we find the Apostle applying to the case of believers in Christ the doctrine of an imputed (as distinguished from either an inherent or an acquired) righteousness, which the Scripture had before applied to that of Abraham. The meaning of this doctrine is, as we have already seen, that God is pleased of his mere favour to account men's faith in the place of perfect obedience; in other words, to regard and treat the believer, though a transgressor, as if he were guiltless. Instead, however, of the Apostle's doctrine and language being simply kept to, another mode of expression, involving a materially different view of the subject, has obtained very wide currency in the Church; one which represents believers as justified by reason of Christ's righteousness being imputed to them; in other words, by his perfect obedience to the Father's will being counted as theirs. Such is not either the language or the doctrine of Scripture; and though it may, at first sight, seem (as it is unquestionably intended) to honour Christ, it will be found, on a closer examination, to have in reality a contrary effect, since it necessarily tends to keep out of view, in the matter of justification, that great and fundamental doctrine of the Gospel, Christ's atonement for sin. This atonement the Apostle uniformly represents as the sole ground of man's justification; in other words, he describes believers in Christ as being justified, or accounted righteous, because their sins are blotted out in virtue of the Atonement which He made for them (see *e.g.*, the next verse, chap. iii. 24, v. 9). It is, then, in the forgiveness of sins for Christ's sake, and not in the imputation of his obedience, that the believer's righteousness or justification consists.

Does not 2 Cor. v. 21 teach us the same precious truth—that we are *justified* (or made righteous) *by his blood?*

In the early part of Rom. iv. we learn that where sin is *not* imputed, righteousness *is* imputed; and that by faith in Christ. Lastly, in 1 Cor. xv. 1—4, we have the Gospel that the Apostle Paul preached, and we notice that he commences with the *death* of Christ, then his *burial*, and, lastly, his *resurrection*. He says nothing about our being made righteous through the "active" obedience of Christ to his Father's will on earth being imputed to us. Let us cleave closely to that which *is written* in the oracles of truth, "who was delivered for our offences, and was raised again for our justification."

Boston, July 16. J.

Dear Sir,—The phrase, "the imputed righteousness of Christ" is nowhere to be found in Scripture; but we may wisely consider what is involved in the idea the phrase covers.

It is said by those who use the phrase that Christ wrought out in this world, before He died for our sins, a righteousness of infinite value, and that God reckons of this righteousness to those who believe, and that such are robed in this righteousness, and so stand accepted before God. Now, Scripture teaches that "Christ died for our sins" (1 Cor. xv. 3), and that in Him we have redemption through his blood, the forgiveness of sins (Eph. i. 7); but Scripture also teaches that we have "died *with* Christ" (Col. ii. 20); so that, not only are we forgiven by virtue of Christ's blood shed for us: but we, in the flesh, are condemned on the cross, and have died *with* Christ. Here is the solemn judgment of ourselves before God, and we are privileged to say, as of ourselves, "I am crucified with Christ" (Gal. ii. 20).

God in his righteousness has dealt with us, root and branch, in the person of Christ; and now, Christ having risen, we are risen *with* (Col. iii. 1), and complete in Him (ii. 10), in whom also we are accepted (Eph. i. 6).

If Christ's righteousness, as it is asserted, which He wrought out on earth, be put to our credit, how is it put to us? As dead with Christ? That would be impossible; for, according to the righteousness of God, Christ died for our sins, for which we merited judgment; all idea of reckoned merit to us, as dead with Christ, is out of the question. As risen with Christ? But we are complete in Him, and, therefore, what Christ did in his holy life on earth cannot be said to be put to our credit, for we are now in Him.

God pardons us, and He also justifies us; but, beyond this, we are so graciously set by God before Himself in Christ, that we are graced in, or taken into favour, in the Beloved One. This, we affirm, the Scripture teaches, and most glorious and wonderful is the grace. What Christ is as a man we are accepted in; a very different thing from what Christ did being placed to our credit. Is it ever said in Scripture that righteousness is placed to our credit? We are reckoned to be righteous by God when we believe on Him. He does not place anything to our credit, but justifies us by virtue of Christ's death for us; and accepts us, being justified in Christ, who died and rose again for us—yea, who is in heaven at his right hand.

The idea of our being credited with what we cannot produce seems to carry with it the notion that after all we are not, by nature, so bad as God declares; that we did not die with Christ, and that there is something in us that will bear being credited with Christ's righteousness? A man condemned to death would not be credited with the good works of another; he could be in righteousness freed from his judgment only by another dying in his stead. Christ has done this for us, and now God the Father accepts us in the Beloved One, who is made unto us wisdom and righteousness, and sanctification, and redemption (1 Cor. i. 30).

Yours faithfully, W.

SOUL-WINNING AND PRAYER UNION.—Text for August 10 (Matt. xi. 28):—"Come unto Me, all ye that labour, and are heavy laden, and I will give you rest."

WORTHY OF IMITATION.—On Wednesday last week, by invitation of the first class of boys, with their teacher, in the Congregational Sunday-school, Hemel Hempstead, 100 of the children of Miss Macpherson's Sunday-school, Bethnal-green, spent a day in the country. Accompanied by some of the workers from the "House of Industry," the children were taken to Chipperfield Common, an exceedingly pleasant place, some five miles from Hemel Hempstead. Though the day was wet, they greatly enjoyed themselves. Dinner and tea were partaken of in the sechoolroom of the Baptist Chapel.

MR. WM. E. BLACKSTONE, of Oak Park, Illinois, U.S.. has made a donation of three thousand dollars (about Rs. 9000) for a Ladies' Mission House to be erected at Muttra, India. His wish is that the rules for a Deaconesses' Home, including the training of workers in the work, be carried out as far as practicable. The hundreds of widows residing at Muttra and Brindabun, and the thousands of female pilgrims that visit these shrines every year, beside the regular city work, make this an admirable place for woman's work for women. As soon as the required buildings can be erected, the work will commence. Mr. Blackstone hopes to visit India during the coming winter.—*Indian Witness.*

Y.W.C.A. CONVALESCENT HOLIDAY DEPARTMENT.—Should any friends be intending to assist us with contributions this summer, we would earnestly ask them to do so without delay. Over 400 of the poorest and most deserving of our City work-girls have already been assisted in obtaining several weeks' rest and fresh air in our Holiday and Cottage Homes. Two hundred of them joined the Holiday Club, and saved all they could towards their change. We have many more applications from other worn-out workers, but as our fund is fast ebbing away, we must disappoint these cases, unless further help reaches us soon. The hon. secretary is Miss F. M. Fraser, 30, Onslow-gardens, London, W.

JESUITISM IN BOSTON.—There has been great excitement in Boston, Mass., owing to the interference of Jesuits in the educational affairs of the city. It seems that an attempt was recently made to remove a teacher, and to displace an elementary history, because the former had boldly stood by and defended the statement of the book with regard to the shameful sale of indulgences in Luther's time. At a large public meeting, it was resolved that no more concessions should be made by Americans to enemies of the Republic: meantime the loyal co-operation of all loyal Catholics was invited. A permanent committee was appointed to see that the public schools are in future protected from all assaults of the Romish hierarchy. An esteemed correspondent writes to us:—"The meeting seems to mark an era in the question of Jesuitism in America; the spirit of the meeting is that of the people at large when aroused on the question."

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, August 12.

The Sorrows of the Cross.—Psalm xxii. 1—21 ; Matt. xxvii. 46—54.

"The references in the New Testament to this Psalm" (Ps. xxii.) says Dr. Perowne, "are many. The first words of it were uttered by Jesus on the cross (Matt. xxvii. 46). The scorn of the passers by, and the shaking of the head, in verse 7, have their counterpart in the story of the crucifixion (Matt. xxvii. 39). The words of verse 8 are found in Matt. xxvii. 43 ; the intense thirst, 'My tongue cleaveth to my jaws,' of verse 15, in John xix. 28 ; the parting of the garments, &c., verse 18, in John xix. 23 ; the piercing (if that is a correct rendering) of the hands and feet in verse 16, in the nailing to the cross." In Psalm xxii. we have the cross, in Psalm xxiii. the crook, and in Psalm xxiv. the crown. It is with the cross and its sorrows that we have now to do. Note here—

(1) The Bitter Cry (Ps. xxii. 1 ; Matt. xxvii. 54).—This cry came at the ninth hour. We have in it: (*a*) *The language of Scripture.*—Jesus honoured the Word of God by quoting it at the beginning (Matt. iv. 4), and at the end of his ministry. (*b*) *A revelation of God's hatred of sin.*—Jesus was the sinner's substitute, and, as such, "bare our sins" (1 Peter ii. 24). Surely it was for this reason He was forsaken by the Father. (*c*) *An expression of utter desolation.*—The most utter desolation possible is that which comes of the withdrawal of the presence of God. It was this that caused the desolation of the Temple (comp. "My house," Matt. xxi. 13, and "Your house—desolate," Matt. xxiii. 38), and that will cause the desolation of lost souls (Luke xiii. 27). (*d*) *A cry of confidence in God.*—It is still, "My God." Nothing could separate the Blessed One from the Father's love, or destroy his sense of it. (*e*) *A yearning for the favour of God.*—The Blessed One could not be satisfied without the light of the Father's face. The longing of the Redeemer should be realised in a measure by the redeemed (2 Tim. ii. 15).

(2) The Heartless People.—Jesus trod the winepress alone, and of the people there was none with Him (Is. lxiii. 3). Many of the people appear to have been most heartless and indifferent respecting his suffering. This is brought out in our lesson (vv. 47—49). Here we see the Divine sufferer: (*a*) *Misunderstood.*—"Calleth for Elias." They sadly erred who thought He looked to a human arm for aid. See in Jer. xvii. 5—7 the contrast between trusting in man and trusting in the Lord. (*b*) *Taunted.*—"Let be." A bad motive probably inspired the one who filled the sponge with vinegar (comp. Ps. lxix. 21). Such a drink had already been refused (ver. 34). "The rest" (ver. 49) earned the distinction of having uttered the last taunt that preceded the death of the great Sufferer.

(3) The Loud Voice (ver. 5).—Here was the utterance of a breaking heart. It is believed that the physical cause of our Lord's death was rupture of the heart (comp. Ps. lxix. 20 ; John xix. 34).

(4) The Rent Veil (ver. 51).—This mystic symbol thus became a representation and a memorial of the Saviour's suffering (Heb. x. 20).

(5) The Opened Graves (vv. 52, 53).—By death Jesus triumphed over death, and here are the living witnesses of the reality of his victory. Note that the appearance of these saints was not till after the resurrection of Jesus (comp. 1 Cor. xv. 20).

(6) The Witness of the Centurion (ver. 54).—The watchers were the centurion and his men (comp. vv. 27, 36). These were not likely to share the prejudices of the Scribes and Pharisees, and, therefore, they were more open to conviction. (comp. the confession of Nathanael, John i. 49 ; and of Peter, Matt. xvi. 16).

Y.M.C.A. OUTING.—The members of the Whittington-avenue branch, Leadenhall-street, to the number of 150, met a few days ago at Bromley Hill, Kent, by kind invitation of Mr. and Mrs. Samuel Causton. The occasion was made specially interesting by the presence of Mr. R. C. Morse, secretary of the International Committee of the American Y.M.C.A., who spoke very encouragingly of the work in the United States. An earnest and appropriate address was also delivered by Mr. Theodore Howard.

International S. S. Lesson.

Sunday Afternoon, August 12.

THE DAY OF ATONEMENT.

Lev. xvi. 1—16 ; Golden Text, Heb. ix. 22.

New Testament Exposition.—Heb. ix. and x.

And the Lord spake unto Moses, after the death of the two sons of Aaron.—See chap. x. 1—3, where God punished the sin of *presumption* with sudden death. We act with presumption when forgetting what is due to others—to their age, character, or rank—we act accordingly. To presume is to "take liberties" with anyone. This is always offensive ; but when we presume with God, we commit deadly sin. Nadab and Abihu seemed to think themselves, as Aaron's sons, specially privileged. Perhaps, too, they thought that God would be very lenient : He had been so gracious of late. Forgetting their sinfulness and his holiness, they go before Him offering "strange fire." By the example of their awful death, we are taught to pray: "Keep back thy servant also from *presumptuous* sins." But this is not all. In the five chapters that follow (x. to xv.) God gave Moses a full account of things clean and unclean, and of the offerings, &c., for the cleansing of the unclean, all to deepen their idea of *sin.* The Day of Atonement comes as a climax to all this, showing, on the one hand, God's awful holiness, and, on the other, the one and only way by which any man can come to God in peace. Every detail of this lesson reveals the pure holiness of God's presence, and the difficulties in the way of a sinner's approach to Him. No ordinary Israelite could draw near, nor even a consecrated priest; none but the high priest, and he only on this day, and in the manner here appointed. See here God's holiness, the awful reality of sin in his sight, and both the need and the power of Christ's atonement.

The Day of Atonement, though called "a Sabbath of rest," was different from all other Jewish Sabbaths, or sacred days. They were for repose—satisfaction: this was the annual fast, the only day of humiliation—a day when "they should afflict their souls." As the idea of atonement, *i.e.*, of the putting away of sin by sacrifice, was grandly prominent in all the ordinances peculiar to this day, so "the sense of sin was to be deepened to its utmost intensity in the national mind, and exhibited in appropriate forms of penitential grief." On God's side it was a day of atonement, of gracious remission and acceptance : on his people's side there was remembrance of sin, confession, and godly sorrow. "If we confess our sins, He is faithful and just to forgive."

God's pardon inspires us to pardon others. "The Day of Atonement is the time when universal reconciliation takes place—children ask forgiveness of parents ; those who have wronged one another implore pardon ; all differences are healed, and everybody is on good terms with his or her fellow.

It must have been a day of deep peace, and of sober, energising gladness, as well as of sorrow for remembered sin ; for atonement was then made "for sin in all its bearings—for the high priest and his house, for the people in all their families, for the Tabernacle and all its utensils."

Atonement for the High Priest and his House.—The solemn ceremonies began with atonement for the high priest and the entire sacerdotal family. Before he can offer for the people, he must be cleansed himself. In Aaron, the purified high priest, we have a type of Christ, the "holy, harmless, undefiled, separate from sinners," "who needed not to offer up sacrifices, first for his own sins," &c. (Heb. vii. 25, 26). Aaron (1) washed himself, and dressed himself in pure white linen—both the washing and the white linen being symbolical of pure heart and character. He laid aside his rich and splendid robes. They were contrary to that humility of contrition which should mark the whole occasion. Hence pure linen only. (2) Next, he must offer for his own sins, and that of his house, a bullock for a sin offering. With the blood of this bullock he passes within the veil, taking also a censer full of burning coals from off the golden altar (which again had been kindled by fire from the brazen altar). Casting incense upon the coals in the censer, he entered the holiest place amid the cloud of odours—the emblem of acceptable prayer—which rose around him. The teaching seems to be that in spite of all he had done to purify himself ; in spite, too, of the blood of atonement in his hand, he must still enter the holy presence of God *as a suppliant*, as one who had no right of admittance. The blood is sprinkled seven times *upon* the mercy-seat, and seven times *before* it (ver. 14), "the seven being the number of the oath or the covenant ; and the double act of atonement, first, apparently, having respect to the persons interested, and then to the apartments and furniture of the sanctuary, as defiled by their uncleanness." (3) He offered "a ram for a burnt offering," in token of entire surrender to God—that he gave himself up to do the will of God as high priest. This burnt offering seems to have been offered after the ceremony of the scape goat.

Atonement for the People.—*The two goats.* Though there were *two* goats, *the offering was one.* "Two kids of the goats for a sin offering" (v. 5). There were two, because each was needed to show its own separate aspect of the same sacrifice. The goats were presented before the Lord ; lots were cast ; and the one on whom the Lord's lot fell was slain as a sin offering for the people. With its blood the high priest entered once more within the veil, and performed again exactly the same ceremonies as before. The object only is changed. Then he made atonement for himself ; now for the people. As he passes again from the holiest into the holy place, he sprinkles the golden altar seven times with the blood both of the bullock and the goat (vv. 18, 19).

This first goat is purely a sin offering, offered to God alone as an atonement for his people's sins. Our sin is against God ; it calls for judgment ; and there is that in God, his justice, which demands the punishment of all sin. The sin offering was a (symbolical) satisfaction of this demand, and so it was called *the Lord's offering.* The first goat then tells of the atonement of Jesus Christ in its relation to God the righteous and holy One.

But when sin is truly atoned for, and punished, before God, there is an end of it. So something was needed to show how utterly sin is removed from repentant and believing men. Hence the scape goat, which seems to say: "As far as the east is from the west, so far hath He removed our transgressions from us." The Lord's goat tells of the atonement itself, as an expiation for sin before God ; *the scape goat deals with the blessed result of a sin offering already completed.* The scape goat stood at the door of the Tabernacle while the atonement was being offered within. Its part did not begin until the actual work of atonement was finished. Then the high priest came forth, confessed the sin of the people as he pressed upon its head, and sent it away into "a land of forgetfulness." Glorious symbol of that land of utter forgetfulness into which God sends the sins of all who trust and love Him who was made sin for us.

LESSON POINTS.

(1) God's holiness. Sin must be purged, or the sinner must be punished. A solemn warning to the presumptuous.

(2) The solemnity of the day of atonement reminds us of the sorrow for sin that becomes the forgiven.

(3) Christ the perfect Sacrifice, once offered for ever.

(4) The perfect separation between the believer and his sins.

GERMANY.—We cannot but feel humiliated by reading so unmannerly and unjust a diatribe as this in the Berlin *Evan.-Kirchlicher Anzeiger* :—"The Methodists held a show-parade at Zwickau, in June, when Bishop Willard Mallalieu, of America, gave an address in English (which was translated), to all comers. Among other things, the Bishop declared the Methodist Church had the greatest love for Germany. The 'Holy Father,' of course, is in hope that he may be able to shear the Germans like patient sheep. The Bishop is 'wise as the serpent,' and many-sided in his patriotism. He sent a very humble telegram of homage to the Emperor; but his Majesty has already had enough of the English Mackenzie and has as little desire as we have for Methodist help in building up the Kingdom of God in the Fatherland. We would remind the English of the words of their own Minister, Gladstone, 'Hands off,' and say to them, 'You English and Americans look after the Church-life of your own land'; which advice we beg also to offer to the five English Bishops, who in September are to arrive at Heidelberg in order to take part in the manœuvres of those demonstration-loving old Catholics who have been converted to evangelicalism" [Humanly speaking, Sir Morell Mackenzie was instrumental in adding considerably to the life of one of the noblest men that Germany ever possessed, and made it possible for the empire to have him on the throne, if only for a few months.]

Letters to the Editor.

ENGLISH CHURCH AT CAPRI.

Sir,—At a time when the Italian Exhibition is attracting so much notice, many of your readers may be interested in knowing that a small English Church has been commenced in this island, which is not only visited as a health resort, but also on account of its far-famed blue grotto. There is no doubt that many people travelling on the Continent select those places where English Church services are to be found; and until our little church is finished (which, unfortunately, is at a standstill at present for want of funds), a studio has been kindly lent for the purpose. Anyone interested in such a work is requested to write to the Hon. Carlotta Norton, the Deaconess Home, Mildmay-park, London, N.; or to myself, care of the Manager, London and County Bank, High Wycombe, Bucks. Yours faithfully,

Capri, Italy. Wm. Wildes.

THE BAND OF LOVE.

Sir,—As Mr. George Smith, of Coalville, evidently makes a complaint against us in your last issue, will you kindly permit me to make the following explanation? It can scarcely be correct for Mr. Smith to state that "an attempt has been made to draw the George Smith of Coalville Society, and Band of Love, into the region of favouring one particular society," because no member of our committee had ever heard of this special society of Mr. Smith's until our juvenile branch had been established. Of course, therefore, our "Band of Love" has not assumed the slightest connection with the honoured name of "George Smith, of Coalville"; and I am sure Mr. Smith cannot claim seriously a monopoly of the simple title of "Band of Love" only, by which our children's society is known.

Will you kindly permit me to add that with a view to encouraging the use of fruit as food, we have just prepared fresh articles on "Fruit Bottling," so that farmers may be induced to grow it more largely, which can be had with a packet of our literature by sending two stamps, and addressed wrapper to our office.

Yours truly, W. S. Manning.

The London Vegetarian Society,
18, *St. Bride-street, E.C.*

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EVANGELISTIC NOTES.

A great revival is in progress in Augusta, Ga., and it has moved all the churches except the Romish and Protestant Episcopal. A number of converts were immersed, among whom was Chung Yong, the first Chinese in the State to embrace the Christian religion.

Ben Hogan has been holding services in the N. E. Church, East Syracuse, N. Y. The building has been crowded to excess, and much good has been done. At the first service, after Mr. Hogan's plain, earnest talk, fifty persons rose to ask for prayer.

Major D. W. Whittle held meetings for a week in the new North Side Tabernacle, of the Chicago Evangelisation Society, Chicago, on his return from the South. He goes to the Niagara Conference and then has plans for a Bible Institute for young men, to be held in Chicago during August.

Newbury.—Mr. and Mrs. Henry Morgan have lately passed through the neighbourhood with their Bible carriage. They remained a week in Kingsclere Woodlands, taking open-air services nearly all day on Sunday, and two week nights. The meetings were well attended, and some of the hearers thanked God for the help they had received.

Mr. and Mrs. Cornelius Smith, the converted Gipsies, have been working in Norfolk over two and a half years, and during that time have been the means of much blessing in a great many villages. They are now taking up their residence in Cambridge, and are ready for calls to labour. Their address for the future will be Sedgwick-street, Mill-road, Cambridge.

Lavender for our Soldiers.—An earnest appeal is made for lavender, to any friends who can spare some from their gardens. We want lavender to fill little muslin bags to send to our sick soldiers in hospital at home and abroad, who greatly prize and appreciate them. A text card is always attached to each bag, and God has often used these little messengers. Boxes or parcels of lavender addressed to Mrs. Stanley Puckle The Hollonds, Langton, Tunbridge Wells, will be thankfully received and duly acknowledged.

Among the Churches.

CHURCH OF ENGLAND.

It is stated that Lord Grimthorpe intends to give £10,000 towards providing a Suffragan Bishop for the Archdiocese of York, of which he is the Chancellor.

The Duke of Newcastle contradicts the report that he is about to join the Church of Rome. He says: "I have no intention of seceding from a Church which has always been a true branch of the One Catholic and Apostolic Church."

It is understood that the Committee of the Lambeth Conference of Anglican Bishops which has been considering the question of the relations between Church and Dissent, have reported in favour of recognising the ministry of non-episcopal Dissenting bodies as valid, though irregular.

Rev. Charles Stirling, of New Maldon, having proposed that Protestant evangelical clergymen should secede from the Church, and bear an outside testimony against prevalent Romanising tendencies, several correspondents of *The English Churchman* have written deprecating his advice. One says: "Does it not indicate cowardice to forsake the Church of our fathers in the hour of her need? And does not such advice fit in with the wishes of my Ritualistic brethren, viz., that the Evangelicals ought to leave the Church of England? Protestant members of the Church should regard it as their duty to cling to their posts, and make their voices heard on behalf of the great and glorious principles of the Reformation."

CONGREGATIONAL.

Should the committee decide to elect the gentleman next in the voting to Rev. Griffith John, as chairman of the Congregational Union, the choice will fall on Rev. Thomas Green, of Ashton-under-Lyne.

The manual of the Edmonton and Tottenham Church states that the past year has been one of real, although not rapid, progress. Rev. S. Bagley, the pastor, speaks hopefully of his nine years' ministry. The membership is 433. Thirty societies are in vigorous operation.

Rev. W. C. Talbot, late of Wimbledon, has commenced his ministry at Buckland Church, Portsmouth. He enters on his work with every encouragement, the church having upwards of 500 members and 900 Sunday scholars, with numerous associations in connection.

The iron building of the Morley Memorial Church, Fishponds, Bristol, erected eighteen months ago, having proved inadequate to meet the needs of the increasing congregation and Sunday-school, it has been decided to build a larger and a permanent church, providing seating accommodation for about 450.

The Committee of Hackney College Convocation, on the suggestion of Professor Cave, is arranging for the *alumni* of the College to spend five days together in the new building early in September, the time to be wholly devoted to the cultivation of the Spiritual Life, with necessary seasons for social intercourse.

BAPTIST.

The principle of "open communion" seems to be making way among the American Baptists.

A few days ago, Rev. Dr. Clifford laid the foundation stone of a new Baptist Chapel at the corner of Weston-road, Ferme Park-road, Stroud green, N. The chapel, with galleries, will seat 650 persons.

Rev. W. Williams is just completing the eleventh year of his ministry at Upton Chapel, Lambeth, under encouraging circumstances. During his pastorate there have been over 1000 inquirers, and the present membership is upwards of 600. Each department of service reports steady progress and constant blessing.

Highgate-road Church, N.W., is experiencing refreshing times. The pastor, Rev. J. Stephens, is abroad, seeking health of body. When he left, he expressed a hope that the church would have reviving grace during his absence. The desired blessing has been fervently prayed for, and it is hoped that it will come in "showers."

Rev. F. B. Meyer has addressed a letter to the Baptist ministers of London, inviting them to spend a quiet time at Regent's Park Chapel in September next, in order to gain spiritual help for the work of the next autumn and winter. The dates named are the 10th, 11th, and 12th of the month, the evening meetings being devoted to united prayer for a revival of God's work throughout the whole denomination.

Pastor Archibald G. Brown, of the East London Tabernacle, has been staying at Kessingland, Suffolk. He has not been idle during his holiday, however, and his repeated spiritual efforts have greatly endeared him to the people. His birthday coming round, it was most cordially celebrated by the inhabitants, whom he in turn invited to tea in a marquee near the Bethel. Some six hundred sat down, and afterwards Mr. Brown addressed a thousand persons on, "Saved or unsaved, which?"

A blessed work for God, writes a correspondent staying at Dover, is carried on in connection with Salem Baptist Chapel, Bench-street, Dover. Various agencies are employed for the spread of the Gospel, and with encouraging success. Rev. E. J. Edwards is the minister; he is a faithful preacher of Christ's Gospel, his one aim being the extension of the Church of God. Progress in Christian life and work are constantly urged by Mr. Edwards. On Sunday evening last he delivered an address based upon the words "To be strengthened with might by his Spirit in the inner man," fervently appealing to his hearers to fully consecrate themselves to the service of their Redeemer.

SALVATION ARMY.

Miss Swift, who has been spending a well-earned furlough amongst her friends in America, has returned to England, and resumed her important duties as editress of *All the World.*

The rescue work and inquiry department has undergone reinforcement. A gentleman, who has had twenty-five years' experience in making secret investigations, and in detective work generally, in England, the Continent, and the Colonies, has been appointed to the rescue staff.

PRESBYTERIAN.

Lord Aberdeen recently laid the foundation-stone of College Park Presbyterian Church. After the ceremony, Rev. Principal Dykes, D.D., presided over a public meeting. He said that the population of the neighbourhood had so increased that the church was an absolute necessity. The building is to cost £3000, of which about £2400 has already been raised.

One of the many agencies for good in connection with Regent-square Church is a mission to the blind. Members of this mission, numbering over 300 blind people, each accompanied by a guide, have just been enjoying their annual outing, when they were accompanied and well cared for by ladies and gentlemen connected with Regent-square.

The recent Presbyterian Council, having had its attention called to the destructive effects of the liquor traffic in the Congo State, appointed a deputation to wait upon the King of the Belgians, and thank him for what he had done in opposition to that traffic. The king received them with special interest and pleasure, and expressed his gratitude that the Christian Church was now moving in the matter. He showed himself ahead of the deputation, particularly in his sense of the evil done by the liquor traffic there, and in his anxiety that it be brought to an end.

METHODIST.

Rev. G. Bancroft, of the Calvinistic Methodist Church, Saundersfoot, Tenby, after a quarter of a century's labour, purposes to conduct special services in the neighbourhood extending over three months. He would be glad of any aid in this undertaking.

Rev. J. H. Bateson, writing from Calcutta, reports that there has been a cheering revival among the soldiers in the Indian metropolis, as a result of a week of special services in the Dum Dum chapel. Each evening during the week stalwart soldiers, and some civilians, sought the Saviour; great power attended all the meetings and all felt of a truth God was present.

Last year a movement was set on foot to erect a new chapel at Epworth, the birthplace of the Wesleys, to serve the double purpose of a memorial of the founder of Methodism and a jubilee commemoration of the whole Society. The plans for a handsome chapel and schoolroom have now been completed. The chapel is to seat about 400 people.

The work of the Lord at the Birmingham Central Mission is progressing very favourably. Every succeeding Sabbath affords the joy of pointing sinners to Christ. Every Sunday evening the large hall is crowded to excess, and, in addition to the work done in the hall, there are about four open-air services conducted each week, which are a decided success.

Rev. Dr. Young preaching in King-street Chapel, Plymouth, declared that in no respect is this an age of reverence. In homes the ancient and beautiful relations between parent and child, youth and age, master and servant are with a few gracious exceptions, simply ignored. The honouring of father and mother is in many Christian homes utterly obsolete.

The fourth anniversary of the opening of the Mission, and of Rev. T. Jackson's ministry at Clapton, was held on the 23rd ult. Since the opening of the Mission, 274 adults have been received into church fellowship, 600 have signed the Gospel Temperance pledge, and there are 618 teachers and children in the Sunday-school and Bands of Hope. The benevolent fund has given 3252 free meals to the destitute, and 17,000 quarts of soup to poor families. One hundred thousand tracts and pamphlets have been distributed, and 210 open-air services held.

"FALLEN ON SLEEP."

Rev. Alex. Gregory, senior minister of the Free Church, Anstruther, N.B.—Rev. George Duffield, D.D., who held several Presbyterian pastorates in America, and latterly acted as an evangelist; he was the author of "Stand up, stand up for Jesus," and other popular Gospel hymns.—Rev. Baiconto Nath De, one of the most effective agents of the Free Church of Scotland Bengal Mission. The firm stand which he presented in the face of persistent and insidious temptations when he came out of heathenism forty-three years ago characterised him throughout his whole career.—Mrs. Groves, wife of Rev. W. A. Groves, Wesleyan minister, of Glasgow.

THE EVANGELICAL ALLIANCE.—The council of the Evangelical Alliance are making arrangements for the Annual Conference to be held in Plymouth on September 25 and two following days. It is expected that there will be a large gathering of members and friends of the Society from various parts of the United Kingdom, this being the first occasion on which the Alliance has met in the extreme South West of England. The Bishop of Exeter, who is a Vice-President of the Alliance, has consented to preside over the opening meeting of the Conference. Programme and full particulars regarding the Conference may be obtained from the secretaries of the Alliance, 7, Adam-street, Strand, W.C.

"THE TREES are SHAKING HANDS."

PSALM xcvi. 12.

[One day last autumn, on seeing the laurels waving in the breeze, the writer's little brother, three years of age, made the exclamation which stands at the head of these lines.]

THE Autumn wind came gently blowing from
the West,
And softly whispered to the leafless boughs,
"Clasp hands. In sorrow's lonely hour,
Bereft of all the gaiety of Summer days;
Embrace each other tenderly, and link your
arms,
While still my soft, sweet breath is blowing."
Quickly the noble trees yielded a glad response,
And from the new bay window Hubert looked,
and cried,
"The trees are shaking hands!"

Dear trees! a gladsome day is coming soon,
When ye shall sing for joy before all Nature's
King;
Because He comes to judge the earth with
righteousness,
And we, to whom is given Redemption's wondrous song,
Will add our deepest notes of welcome unto
yours,
To greet the Lord of Life and Immortality,
Whose blessèd death upon the cross hath won
for me
The right to pass within the city gates,
And rest beneath the shadow of the Tree of
Life.

. . . . .

Then waving trees of earth, still bend to clasp
your hands,
And murmur pleasant secrets to the Autumn
wind
Of tender Springtime coming by and by.
May *our* hearts hear the comfort too, and,
bright with hope,
Wait patiently for that glad day when *He* shall
come,
The Lord of Paradise, who shall transplant us
all
To his fair garden, where his love is sunshine.
There blow no winds of Autumn, breathing sad
"Farewells,"
But, bright and beautiful, in garments of salvation,
The trees of God's own planting, "perfected
for ever,"
Clasp their loving hands, and nevermore unbind
them.

Ta'ning, China, Feb. 5. MARY E. SCOTT.

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Notices.

ANXIOUS MOTHER.—The following books would be suitable for the purpose you mention:—"Nineteen Beautiful Years" (Morgan & Scott), 2s. 6d.; "The Lord's Prayer Series" (Morgan & Scott), 3s.; "Sarah Martin, the Prison Visitor" (Religious Tract Society), 2s. 6d; "Ministering Children," two volumes (Seeley & Co.), 2s. 6d. each.

COMMUNICATIONS RECEIVED WITH THANKS.—W.S.W. E.F. J.B. G.H.G. F.W.B. A.L. S.A.B. F.E. G.B.B. R.S. W.J.H. W.W.B. T.S. C.H.T. W.F.K. W.O. Israel. Bible Student. R.D.S. A.L.M. H.C. F.M.F. R.C. J.A. G.F.H. F. & J.Y. A.B. A.S. A.M.B. E.F.B. H.F.W. E.P.H. W.W. W.B. J.W.A.M. C.Y. E.J.W. J.L.M. Lady L.F. A.C.C. G.M.C. F.P. T.O.S. E.D. F.B.M. J.M. E.B. D.M. A.W. J.P.H. F.E.D. W.G. H.M.D. W.P. M.B. A.S.D.C. L.M.H. H.W.F. S.H.C. H.C.W. E.M.B. J.L. J.D. E.P. H.D.B. H.M. F.T. R.B. C.J.C. D.S. A.T.W. J.T.M. J.D.W. A.C. E.S. H.W. R.P. W.C. W.F.B. R.H. C.T. M.S. J.H. H.H. J.C.H. J.C. W.O. J.K.W. J.U. W.H. G.C.J. S.A.B. L.S.T. R.B. E.D. J.L.S. A British Matron. E.W.G.B. J.P. M.S.O.

APPLICANTS FOR TRACTS.—G. A. Andrew, 48, Beatrice-road, Bermondsey; R. Stewart, 48, Portland-street, Vauxhall-road, Liverpool; A. T. Wingate, 17, York-road, Montpelier, Bristol; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; J. Wallaker, Keadby, *viâ* Doncaster; Mr. Bowman, Gainsboro'; H. C. Willings, Marnham Hall, Darling-row, Cambridge-road, Mile End, E.; J. Beck, 36, Salisbury-street, Blandford, Dorset; J. E. Cooper, 49, Selby-street, Bethnal Green; W. Willcock, 271, Deansgate, Manchester; J. Poate, Sherbourne-road, Farnborough, Hants.; J. Cairns, East End, Bedlington, Morpeth, Northumberland; M. Surr, Girls' Home, Oak Hill, Halliwell-lane, Cheetham Hill, Manchester.

TEMPERANCE NOTES.

HOME.

The Habitual Drunkards Act (1879) Amendment (No. 2) Bill has received the Royal assent.

Sir William Houldsworth, M.P., has withdrawn his Bill for withholding fresh licences, there being no hope of passing it during the present session.

Canon Wilberforce points out that the two Protestant cathedrals and the largest Presbyterian chapel in Dublin are memorials of drink, all three having been restored or built by drink manufacturers.

FOREIGN.

In Manitoba 16 out of 20 of the nearest residents must endorse an application for a licence, otherwise it will be refused.

The Canadian Presbyterian General Assembly at its recent sessions passed a series of trenchant temperance resolutions.

In a recent year 2418 delirium tremens patients were brought into one hospital of New York, and of these 1950 were men, and 468 women.

In Queensland the electors of each polling district can prevent the granting of additional licences, can reduce the number of existing licences, and may prohibit all drink licensing.

Mr. Charles J. Guthrie, who has just returned from Palestine and Egypt, reports that he found "one blessed feature in the system of the False Prophet—viz., abstinence from drink—is rapidly disappearing."

The King of the Belgians very favourably received the deputation to him on the Congo liquor traffic appointed by the Pan-Presbyterian Council. The King was in full sympathy with the deputation, and hoped its American members would try to influence their Government towards effective restriction of the traffic.

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Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Bible-readings, Mondays, 6.30 p.m. Mission work in poor districts each evening. Special address on Sunday, Mission Hall, Bermondsey, by Rev. Mr. Carter from America.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, 3.45 p.m., address to men only; 7.30 p.m., public, Mr. Oscar Owers. Bank Holiday, special service, 8 p.m. All welcome.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, August 5, 3 and 7 p.m., Mr. W. Packer. Bible-readings, Sundays, 3 p.m.; Tuesdays, 8.15 p.m.; Wednesdays, 8.15. Evangelistic services, Saturdays, 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Charles Inglis.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. S. Golding.

BANK HOLIDAY, Monday, August 6.—Afternoon and evening conference of Christians, Cow Cross Mission Home of Rest, Pelham Villa, Tulse Hill, Ventnor. Particulars of William Catlin.

MR. C. V. T. ONSLOW will take the services at St. George's Hall, Langham-place, W., during August, each Sunday at 11 and 7.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, August 3. Tea at 6; meeting at 7. Address by Mr. Henry Varley; subject—"Some Sceptical Difficulties Examined."

THE THURSDAY MORNING BIBLE-CLASS and Tuesday evening meetings at Mrs. Boardman's, 3, Highbury-place, will be discontinued during August, and commence again on September 4 and 6.

CHRISTIAN LIFEBOAT CREW.—Monthly meeting, August 7, Sailors' Welcome Home, 173, St. George's-street, E. Address by Mr. J. Merry.

UNION HALL, Carlisle-street, Edgware-road.—Bank Holiday, August 6, conference of Christians, 11 a.m.; addresses and testimony, 7.30 p.m.

BANK HOLIDAY, Monday, August 6, at 4 and 6.30, meetings of Christian workers, Malden Hall, Queen's-crescent, Haverstock-hill, N.W. Also at Bignold Hall, Forest Gate, E., at 3 and 6.30 p.m.

MISSIONARY CAMPAIGN IN SCOTLAND.—Dr. Pierson, of Philadelphia, Dr. Gordon, of Boston, and others address meetings at Aberdeen, Sunday, August 5, Dundee, August 12, with other places during the intervening days.

PAKEFIELD CONFERENCE, Lowestoft, August 15 and 16.

SALISBURY CONFERENCE, September 24—28. Particulars from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sunday next, 11 a.m., Mr. Leite Rozas; 7 p.m., Mr. C. Russell Hurditch.

Subscriptions received by Messrs. Morgan & Scott to Monday, July 30, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
J.N.—Please say which Homes for the Blind.			
Day in Country Fund—L.E.B. 3s; H.A.T. 10s; C. & A.C. 5s; M.A. 7s 6d; D.H.P. 10s; A.B. 2s 6d; E.H. £1; M.E.B. 8s	3	6	0
Deacon Abraham's Orphanages—P.T.	0	4	6
Scripture Readers' Society for Ireland—Bath, 2s 6d; E.B.B. 10s	0	12	6
Home for Blind Children, Hackney—Misses C.	0	10	0
Southend Home (Mrs. Self Leonard)—Misses C.	1	0	0
Door of Hope, South London—Misses C.	0	10	0
Children's Special Service Mission—Misses C.	0	10	0
Dr. T. B. Stephenson's Girls' Parlour—Misses C.	1	0	0
Iron Room, Shoreditch (Day in Country)—I.R.C.	0	10	0
Dr. Commandi's Mission & Orphanage, Florence—I.R.C.	5	0	0
Dr. Barnardo's Homes—A.M.N. 5s; J.W. & K.A. £8	8	5	0
Boarding-out Poor Children, Clerkenwell (Rev. A. S. Herring)—A.M.E.	0	10	0
Open-Air Mission—M.K.	0	10	6
Bristol Orphan Houses—J.B., Jun.	0	4	6
Poor Children, St. Luke's (Rev. P. Gast), Day in Country—Chelsea	0	5	0
Vine-street Jewish Mission—E.B.B.	0	10	0
Aged Pilgrims' Asylum, Hornsey—E.B.B. 2s 6d; J.N. £25	25	2	6
Christian Community (Children's Excursion)—Paddington, 5s; Miss T. 5s	0	10	0
Mr. Fegan's Boys' Home—T.W.L. £5; M. £10	15	0	0
China Inland Mission—In Memoriam A.H.H. 10s; J.W. & K.A. £10 10s; Plymouth, £10	21	0	0
London Samaritan Society, &c. (Day in Country)—E.H.	1	0	0
N.E. London Gospel Mission (Day in Country)—Of Thine Own	0	10	0
St. Giles' Christian Mission (Prison Mission)—J.W. & K.A. £10; *Day in Country*—Of Thine Own, 10s; Clifton, 1s; E.H. £1; *Fortnight in Country*—Miss H. 10s; M. £10	22	1	0
Ragged School Union (Day in Country)—E.H.	1	0	0
Field-lane Ragged Schools (Institutes)—J.W. & K.A. £4; *Day in Country*—E.H. £1	5	0	0
Pastor Rodriguez's Work—Amigo	0	10	0
Breton Mission—J.W.T.	0	5	0
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"*Chichester*" *Training Ship*—J.W. & K.A.	10	0	0
Friendless & Fallen—J.W. & K.A.	8	0	0
Rescue Society—J.W. & K.A.	6	0	0
National Society for Protection of Young Girls—J.W. & K.A.	8	0	0
Evangelistic Mission—J.W. & K.A.	8	0	0
Trinitarian Bible Society—J.W. & K.A.	10	10	0
George-yard Ragged Schools—J.W. & K.A.	8	0	0
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Mr. E. Wright's Work—J.W. & K.A.	4	0	0
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Work at Rio Janeiro (Dr. Kalley)—J.W. & K.A.	5	0	0
Y.W.C.A. (Holiday Department), Miss Fraser—J.W. & K.A.	2	0	0
Mildmay Mission to Jews—M.C.	0	10	0
Church Missionary Society—M.E.R.	0	10	0
London Society for Promoting Christianity among Jews—M.E.R.	0	10	0
Mildmay Conference Hall—M.E.R.	0	10	0
Irish Church Missions—M.E.R.	0	5	0
Thames Church Mission—M.E.R.	0	5	0
Midnight Meeting Movement—J.N.	10	0	0
Movement against Opium Trade—Prof. W.G.E.	1	0	0
Bible & Colportage Society, Ireland—J.D.	1	0	0
Evangelisation Society—Z.Y.X.	0	3	0
E. London Training Institute (Rev. H. G. Guinness)—M.	15	0	0
Mrs. Fuller, Psnl., Sermon-lane—M.S.	5	0	0
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Text Cards and Tracts.—May I plead, through your friendly columns, for any flower text cards from your kind readers, to help our young people of the Guild of Christian Endeavour with their Flower Mission? They would be very thankfully received, and render good service. We should also be glad of some tracts, as our young people distribute systematically a large number weekly.—(Rev.) GEORGE H. GIDDINS, Sylvan Villa, Woodford, Essex.

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Letter of Canon Christopher in "The Record," July 6, 1888.

THE LATE REV. WILLIAM PENNEFATHER.

IT was not possible for me to spare more than one day for the Mildmay Conference. But that was enough to bring my dear friend William Pennefather and his character and life-work much to my mind. At the early prayer-meeting on Thursday, June 28, I asked those present, as I now ask your readers, to pray much during this Long Vacation for the outpouring of the Holy Spirit upon Oxford and Cambridge, and other Universities and Colleges, next October term. The Holy Spirit alone can accomplish the work which the Church and the world need, and raise up a multitude of faithful devoted young men, prepared to work for the Lord Jesus Christ at home or abroad, wherever He may call them. . . . I entreated the Christians at the early prayer-meeting to add efforts to their prayers for young men at the Universities and elsewhere. If anyone asked, "What can I do?" I would reply, "At least give any educated young man you know the 'LIFE OF WILLIAM PENNEFATHER.'" And as it is one thing to give a young man a book, and another thing to get him to read it, interest him in Mr. Pennefather's character and life-work. Show him what God did by this man of faith and prayer. How, in addition to other most practical and abundant good works, he drew together the hearts and minds of thousands in different folds of the one flock of Christ. How he was used of God to establish a wonderful and most spiritual Annual Conference, at which men connected, through birth, circumstances, and strong convictions, with different portions of the one Church of Christ, manifest that they are taught by one Spirit and are of one mind in the Lord on the most essential doctrines of the Christian faith. . . . Then trace all this back to God's grace in the heart of a country clergyman at Christ Church, Barnet, and a Conference in a little school-room by Hadley Common, convened on principles in harmony with His mind who said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." As you describe this Mildmay miracle wrought by God's power and grace, the young man to whom you are speaking will be moved to read the life of the clergyman whom God led on to open at Mildmay a springing fountain of good works carrying blessings to a multitude at home and abroad.

But the 'LIFE' is out of print! Shall it remain so? A generation of young men have grown up, many of them with high and holy aspirations, who never knew, and perhaps never heard of, William Pennefather. But we may make them acquainted with his Life. Messrs. Shaw, of Paternoster-row, the publishers of the memoir, have the stereotyped plates from which the later editions were printed. The first edition was sold at half a guinea. Messrs. Shaw have very liberally promised that, if at least fifteen hundred copies are subscribed for, they will print off a large edition, page for page and line for line, the same as the half-guinea edition, at the small price of half-a-crown to subscribers, and three and sixpence to the general public. I hope each one of your readers will encourage this good work by writing at once to Messrs. Shaw ordering at least one copy to give to some young man. In few ways could a pound be better spent than in giving eight copies to eight young men likely to profit by the gift.

Those who are spreading error are active in their efforts and liberal in their gifts. Shall those who love the true Gospel be apathetic or lukewarm? The Lord requires zeal in each one of His servants, whom He has bought at so great a cost. Some of your readers may be in imminent danger of dying rich. Will they not use their means zealously while they can. Young men are attracted by a man full of love and good works. How suggestive and fruitful may the memoir of William Pennefather be, to thousands of young men who may not elsewhere have seen in equal degree the power of the true gospel to produce a lovable character and a life of extraordinary usefulness.

One of the good results of the proposed cheap reprint of Mr. Pennefather's Life may be that the Mildmay Conference may become better known to the young men of the present day, and may be attended next year by a still larger number of those who are thirsting for grace to serve God in the work of winning souls for Him. I cannot forget the usefulness to myself of the first of these Conferences I attended at Barnet, and of my first acquaintance with dear William Pennefather.

St. Aldate's Rectory, Oxford. ALFRED M. W. CHRISTOPHER.

***** It is proposed to issue an unabridged edition of the above valuable Memoir, that it may be widely circulated among CHRISTIAN MINISTERS and WORKERS, and at the UNIVERSITIES, offered to subscribers for NOT LESS than**

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A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

No. 967.] LONDON: MORGAN & SCOTT. 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, AUGUST 10, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

REV. W. HAY M. H. AITKEN, M.A.

Mission Preacher.

THE subject of this sketch is the son of remarkable parents. His father, Robert Aitken, was a Lowland Scot, who made his mark at Edinburgh University, and eventually gave himself to the sacred office of the ministry. He was a man of great dramatic power, considerable intellect, simple faith, untiring zeal, and filled with the love of Christ. Besides being an earnest and successful evangelist, he was for a short time a leader of religious thought. So much so that at one time the name "Aitkenite" threatened to establish itself as "Wesleyan" has done. Not that he ever intended to found a sect or party. Nothing was further from his thoughts. But he rescued from threatened oblivion those higher truths concerning Christian holiness which had been almost lost sight of in the spiritual darkness which succeeded the deadening struggle between Calvinism and Arminianism.

(From Copyright Photograph by Messrs Russell & Son, London).

Mr. Aitken's mother, Wilhelmina, was the fourth sister of Hay Macdowall Grant, of Arndilly. She was a person of great strength of character, and deep personal piety, one who powerfully affected all who knew her. In her later years she used to devote at least an hour of every day to prayer for Divine blessing upon her son's work. God only knows how much of the son's success is due to the mother's earnest prayers.

WILLIAM HAY MACDOWALL HUNTER AITKEN was born in Liverpool on September 21, 1841. He received his early education from private tutors, amongst whom was Dr. Scrivener, the famous textual critic, then vicar of St. Gerran's. He began preaching at the early age of fourteen, and when seventeen he was associated with the late Macdowall Grant and Reginald Radcliffe in the revival in Scotland in 1859. Not in vain were his gifts thus early exercised. There are many living and working for God to-day who were led to Christ in these early days of his career.

Entering Wadham College, Oxford, Mr. Aitken took his degree in 1865, obtaining a second class in the Final Schools. This was no small success for a man who had so few educational advantages in his early years. His Oxford contemporaries cannot forget his earnest work for the conversion of his fellow undergraduates, and that he was the mainstay of the Wadham Prayer-meeting, long ago, alas! defunct.

Among the eighteen offers of acuracy which he received was one from the saintly William Pennefather, of St. Jude's, Mildmay. For about five years he worked lovingly and happily in North London, and towards the end of that time he took part in the Twelve Days' London Mission of 1869. That Mission produced an immense impression, and seemed to suggest to earnest Churchmen throughout the country, the urgent need of Mission Work. From that time forward Mr. Aitken found his services as a mission preacher in great demand. Accepting the incumbency of Christ Church, Everton, Liverpool, in the year 1871, he was brought face to face with duties which were engrossing in the extreme. Spread over thirty-six acres of ground there were no fewer than thirteen thousand people, and mission work was indeed the one thing needful in his parochial administration. The requirements of the parish were carefully attended to, but all the time Mr. Aitken was being requested to conduct missions in the many districts where Christian life was more a name than a fact. At length the alternatives, pastoral duty or mission work, came up for full consideration and absolute decision.

Those who knew his power, urged Mr. Aitken to give up his charge, and hold himself at liberty for more distinctly aggressive labour. That he must leave Liverpool became certain, for Mrs. Aitken's health having failed, the physicians said that another climate must be sought. After prayerful consideration Mr. Aitken saw it to be his duty to devote himself to mission work. Resigning his living in 1875, he took up residence at Hazelwood, in Derbyshire; and five years later moved to Bedford, where he now lives.

During the many years in which he has been engaged in the important work for which, by common consent, he is eminently fitted, Mr. Aitken has travelled much. In ancient cathedrals and parish churches, as well as in public halls, he has preached the Gospel in simplicity and with power. In 1876 he was the means of founding the Church Parochial Mission Society, of which he is still the General Superintendent, and also an Honorary Missioner. Eight clergymen are now wholly employed on its staff, and from twenty to thirty missions are held monthly under its auspices.

As a teacher, one of Mr. Aitken's chief merits is that strict party men of all sorts are inclined to respect him. He is not one of those who suffer from the misfortune of having all men speak well of him. He is evangelical in the truest sense. Christ and his work is the substance of his message. He is not satisfied with explaining the way of salvation, simply, earnestly, and incessantly as he proclaims it. He often leads his hearers beyond "the word of the beginning of Christ" to higher truths. His is essentially the Gospel of a saved life. Not that he is a perfectionist in anything but a Scriptural sense. Nobody teaches more emphatically the personal imperfection of the saint so long as he is tied to this body of death. He believes, however, in the magnificent possibilities of the Christian life, and endeavours to lead his hearers to a realisation of the saving power of Christ.

On two memorable occasions Mr. Aitken has preached in the Guildhall. This is said to be a distinction which no other clergyman has enjoyed. The circumstances are full of interest. In the month of October, 1878, Mr. Aitken addressed evening meetings for several weeks in Exeter Hall, and preached in the mornings to business men at St. Margaret's, Lothbury. In the fervour of that auspicious movement the Lord Mayor, Sir T. S. Owden, was asked whether the Guildhall could not be placed at Mr. Aitken's disposal. There was no objection, and the Lord Mayor presided over the proceedings in his robes of state. It was felt that the meetings were very opportune. Interviewed a few months ago by a special commissioner of *The Quiver*, Mr. Aitken showed his notebook of the period, containing the following: "A very solemn feeling aroused, and a great impression seemed to be made. Crowded with people, mostly men." In many parts of London Mr. Aitken's influence was exerted during the year, and not a few to-day praise God for his powerful and winning testimony for the truth as it is in Jesus.

During the opening days of his missions Mr. Aitken always insists upon the necessity of repentance, calling upon people to adopt such an attitude that power may be given them to overcome sin. He attaches great importance to the after-meeting, at which his addresses are short and to the point. In the course of the interview to which reference has just been made, Mr. Aitken said:

> My theory is, Strike the iron while it is hot. My dear father used to say, "In the parable of the sower the devil cometh *immediately*, and we must endeavour to anticipate him." The impression made by a powerful sermon runs a risk of being neutralised before the man impressed reaches his home, by half a dozen chance circumstances; but if it is no sooner made than an opportunity is offered for acting upon it, the impression may deepen into a true conversion.

Mr. Aitken has often been permitted to rejoice over fruit of his abundant labours. Among other incidents, he tells of one which almost approaches the romantic. When he was preaching one evening in a manufacturing town in Yorkshire, a young lady seemed in great distress, through a sense of sin. One of the lady workers spoke to her, and after a time elicited from her that she wished to decide for Christ, but she was warmly attached to a young man, who, she feared, would not marry her if she became a decided Christian. But at length she determined to conquer even this temptation, and she then left the church resolved to choose the good part. In another part of the building a young man was also much affected, and after one of the workers had been speaking to him, he declared that he was willing to serve God, but he was much attached to a young lady, who, he feared, would throw him over if he became religious. At length he too decided for Christ, no matter what it cost! Then he also left the church. These two met outside. They had each, unknown to the other, been to the mission the same evening, and had been through a similar experience. They are to-day happily married, and both devoted Christians. When Mr. Aitken, in the interview already referred to, described this story as "enough to make the angels sing," he gave expression to a very reasonable estimate of its affecting beauty.

In 1886 Mr. Aitken paid a visit to America, where his evangelistic exertions were much blessed. He stayed about four months, and was much gratified by the way his message was received.

Earnestness consecrated to God, and directed by God, cannot fail of success. Whilst an attempt to measure the results of a career of mission activity such as Mr. Aitken's, would be alike foolish and irreverent, it is not too much to say that hundreds (if not thousands) of Christians to-day trace the commencement of their Christian life to the mission services of this servant of God; and thousands more of the Lord's own people are able to thank God for illumination and renewal through the Gospel poured out from his heart through his lips. We trust that many years of usefulness are yet before him.

THE MARQUIS OF LORNE attended at the Caledonian Christian Club, Bloomsbury, a few days ago. In the course of an address, he referred to the working of the Scott Act in Canada, saying that much difficulty attends a prohibition measure until public opinion is fully prepared for it. Meantime, he counselled activity in regulating and diminishing the drink traffic as much as possible.

ROMISH ACTIVITY.—"A Singaporean," describing the manner in which multitudes of Chinese are being drawn into the net of Popery by its gorgeous display writes:—Would to God those who know the truth would give themselves willingly to the service of God, as those do who, under a false system of compulsion, think to save their souls and lay up a store of merit against the coming solemn judgment. If the love of Christ do not constrain us, shall not the devotion of Romanists and Ritualists shame us to do more than we are doing, and to do it at once, whether at home or abroad."

BINDING OF RELIGIOUS BOOKS.

SIR,—Will you allow me to call the attention of your readers to some statements made in the report of the Chief Inspector of Factories and Workshops for 1887?

There is in this Blue Book a very interesting report by Mr. Lakeman, H.M. Inspector for the Central Metropolitan District, on the social condition of factory and workshop female operatives in that part of London. Among the trades which he describes is that of bookbinding, and he says, p. 90:—

> The commercial book-sewer finds regular employment, and can earn 15s. a week at machine work; the publishers' sewers are subject to the uncertainties of trade....*Religious publications are very poorly paid for; piece work rules, and masters accept orders on the barest margin of profits*....I believe that publishers' binding work is now among the poorest paid of city industries.
>
> It is undisputed that great and sore trials are undergone by many young hands out of season. I am told that the struggle comes with heavy temptations; some who cannot be helped at home, or who have no homes, are obliged to seek cheap lodgings, where companions are met with who, being stronger and more skilful, lead them on step by step till the *facile descensus* is complete. Many employers have told me of circumstances not fitted to be connected with so extensive an industry as this, which is all the more singular, because throughout my inquiries I hear of one trade only of which like things are said.

The italics are mine.

These workers, many of whom are young girls, suffer in two ways. Their wages are low, varying from 3s. or 4s. a week for learners, to 12s. or 15s. a week for experienced hands, and even this sum cannot be earned on cheap work. And their work is uncertain. "The ordinary slack season" is from "March to July"—*i.e.*, four or five months out of the twelve—then very little work is done. There are also "extra slack seasons," in which "large numbers" of workers "are dispensed with."

I do not know what the religious publications are to which the inspector refers, but the charge is a very serious one, and should surely be inquired into. It would be terrible, indeed, if our cheap Bibles, and cheap tracts, and cheap moral stories, are cheap through the sacrifice of the bodies and souls of these poor girls.

The number of religious publications must be enormous, and action on the part of the various great societies could surely do something to improve the condition of these workers, both by actually raising wages, and by making the work less irregular.

Yours truly, MARIAN F. PEASE.
Westbury-on-Trym.

◆

VISITING THE SICK IN CEYLON.

MRS. PIGOTT, of the Baptist Mission, Colombo, Ceylon, writes:—My sister and I visit the patients in the Government Civil Hospital here, three times a week, and they are always glad to welcome us, and to listen to our message, which has not been spoken in vain. There are generally to be found in the hospital over two hundred patients, and in the Seamen's Ward we meet men of almost every nationality.

We are often at a loss in trying to communicate with some whose languages we do not understand, and, to supply this deficiency, we should like to be able, at least, to give each patient a book or tract in his own tongue. If any of your readers will therefore, kindly send us a supply of such tracts, including also some in English, we should be very thankful. Books can be sent by the P. & O. parcel-post, at the rate of 6d. per pound weight, and there is no duty on them in Ceylon.

"The Lord our Righteousness."

MAN is a fallen creature, fallen from fellowship with God into disobedience and condemnation. The cause of this fall, indeed the real fall itself, was out of faith into doubt and disbelief—faith transferred from God to Satan. The Lord Jesus teaches that to desire forbidden things is to disobey already in the heart. When Eve looked at the tree, and desired the fruit, she had already fallen in her heart.

By the fall man lost faith in God; lost righteousness; came under condemnation. Redemption must deliver him from condemnation, and must restore him to faith in God and to righteousness.

Jesus the Son of God came forth from the bosom of the Father, and revealed God, that men might know and believe in God. His life on earth made it manifest that He was without blemish and without spot. Angels announced his birth as Son of the Highest, the Saviour; the Father acknowledged Him as his beloved and well-pleasing Son; the Holy Spirit descended and abode upon Him; demons owned and feared Him as the Holy One of God; Simeon, the patriarch, saw in Him the salvation of God, the light of the Gentiles, and the glory of Israel; John, the prophet, testified to Him as the Lamb of God; Caiaphas, the high priest, prophesied that He should die for the people, that the whole nation perish not; Pilate, the governor, was warned by his wife not to have anything to do with condemning that Just Person, because she had suffered many things in a dream concerning Him, and Pilate washed his hands and declared that he found no fault in Him; the centurion appointed to certify his execution said, "Certainly this was a righteous man." Heaven, and hell, and earth, patriarch, prophet, priest, and ruler, acknowledged that He was without blemish and without spot. Failing this testimony, the type of the passover lamb, which was laid up from the tenth to the fourteenth day that its spotlessness might be made manifest, would not have been fulfilled.

Jesus died to make expiation for sin; He put away sin by the sacrifice of Himself. We are justified by the grace of God as the antecedent cause; by the blood of Christ as the procuring cause; by our faith in God who raised Him from the dead, as the connecting link; by works, as proving the reality of the faith.

Our justification is not complete apart from the resurrection of Christ. Our connection with Him is based upon his death and resurrection.* Our justification, though accomplished by his blood, was made manifest by his resurrection.

The faith which justifies is faith in Him who raised up Jesus our Lord from the dead, who was delivered up for our offences, and was raised again for our justification. So that the evidence of our justification was not completed until his resurrection. For the object of our redemption was that we might be restored to faith in God, and that our faith might take hold on God as having provided a complete expiation of sin, and as having raised the Expiator out of death into an endless life (1 Pet. i. 18—21).

Until his death, Jesus was as a corn of wheat, abiding alone. Dying and rising again, He bare much fruit. When we believed we were baptized into his death; buried with Him through our baptism into his death; that like as Christ was raised up from the dead through the glory of the Father, so we also should walk in newness of life (Rom. vi. 3, 4). And because we are risen with Christ, we are exhorted to seek those things which are above, where Christ sitteth on the right hand of God (Col. iii. 1).

It is never even hinted in Scripture that the righteousness of the earthly life of the Lord Jesus is imputed to us as though we had lived it. He died that we might live to Him who died and rose again for us. It is to Him as risen from the dead that we are married; we have been made dead to thel aw through the body of Christ, that we might be joined to Another, even to Him who is raised from the dead; that we might bring forth fruit unto God (Rom. vii.). We are no longer considered as in the flesh, but as having died and risen in Him; how, then, could the life which He lived in the flesh be attributed to us who are no longer in the flesh, but raised again in Him? He, the Lord from heaven, came into the region of the first Adam that He might die out of it, and that all believers might also die out of it in Him. He is raised through that death into another region, that of resurrection life, and all who in Him die out of connection with the first Adam are raised with Him into that other region of resurrection life in which He lives.

Very far from depreciating the value of the righteous life that Jesus lived on earth, we believe that that, and infinitely more than that, is ours in Him. He was and is the eternal Son of the Father; the Word who was God was made flesh and dwelt among us; God manifested in flesh. That Holy and Eternal One who lived and died, and was raised again, is He in whom we believe, and to whom, through death and in resurrection, we are eternally united. He is Himself our Righteousness. We are his Bride, married to Him in resurrection life. We are members of his body. As He is one with the Father, so we are one with Him. The idea of his law-fulfilling, as a man in the flesh, being accounted to us, is outside the question. For we do not begin to be united to Him until He is crucified and risen, and the very first act of our faith in Him unites us with Him in death and resurrection, and translates us out of association with fallen Adam and works of law into union with the risen Son of God.

Therefore, it is not merely that his holy and law-fulfilling life is imputed to us, and a robe of his righteousness thrown over us, as a hymn says—

> And, lest the shadow of a spot
>   Should on my soul be found,
> He took the robe the Saviour wrought,
>   And cast it all around—

not just this, but much more and better than this. We are born again. As the grub dies out of its crawling caterpillar life, and is born again into a higher and larger life, so we, by faith in Christ crucified, die to our sinful and condemned Adam life, and by faith in God who raised Him from the dead, we rise into his glorified life, which includes not merely the legal righteousness of his life on earth, and his obedience unto death, but all He was, and is, and will be, as the only begotten Son, who is for ever in the bosom of the Father; the Firstborn of every creature; who said: "Lo, I come: in the volume of the book it is written of Me: I delight to do thy will, O God"; the Faithful and true Witness; the First-begotten from the dead; the Prince of the kings of the earth: and all else that is included in Jesus, the Name above every name which is named, not only in this age, but also in that which is to come. This is the heritage of the Church, which is his body, the fulness of Him that filleth all in all.

The "seven togethers," so characteristic and so much blessed a feature of Mr. Denham Smith's preaching, began with death. Crucified together, buried together, quickened together, raised together, seated together in heavenly places, suffering together, glorified together. This accords with the Apostles' testimony. The power of the Gospel preached by the Apostles was the resurrection of the Lord Jesus whom men by wicked hands had crucified and slain. The Gospel by which the Corinthians were saved was that Christ died for our sins according to the Scriptures; and that He was buried; and that He was raised again from the dead according to the Scriptures; and it went on to declare his coming kingdom and glory (1 Cor. xv.).

What then is meant by the statement that Abraham's faith was reckoned to him for righteousness? Surely exactly what it says. Adam's disbelief, with the fruit it bore, was reckoned to him for unrighteousness. Abraham's faith in God, proved by the fruit it bore, was reckoned to him for righteousness. Adam doubted God and fell. Abraham believed God, and in believing God, believed not only all that God had revealed to him (however much or little that may have been), but he believed God, trusted God, to do whatever was needed to be done for man's redemption, and to be and to do everything else which it became God to be and do. Abraham knew the fall and the promised Seed of the woman; he knew God as the Judge of all the earth; and he saw Christ's day and was glad. In a word, like all the elders before and after him, he saw the promises and greeted them afar off. And in them all, the effect of this was that they obtained witness that they were righteous; that they pleased God; that they became heirs of the righteousness which is by faith; that they wrought righteousness; that they gave glory to God. (Rom. iv. and Heb. xi. *passim.*)

With our fuller revelation the same is true of us also; for justifying faith is that which believes in God who raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification. In either case it is belief in God which is counted for righteousness, and which produces righteousness of life.

Of course, "righteous" and "righteousness," as applied to men, are comparative terms. God called Noah, Abraham, Daniel, and Job, righteous men. He did not mean that they were sinlessly perfect men in themselves. But the object of their faith was the righteous God, who would provide and did provide Himself a Lamb, typical in their case of the anti-typical Lamb, who his own self bare our sins in his own body on the tree, who now once, in the end of the ages, hath appeared to put away sin by the sacrifice of Himself.

"Where is boasting, then? It is excluded. By what law? of works? Nay, but by the law of faith."

L.

The correspondence on "Imputed Righteousness" seems to have been sufficient to afford opportunity for the expression of the various views on the subject. It is hoped that the foregoing article may indicate how far those views may be harmonized, and that those who seemed to deny the imputation of the righteousness of Church to the believer, do indeed affirm it in the very highest sense.

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* As their Messiah, the Son of David, He was rejected by Israel. During his earthly life He was not offered to the Gentiles (Matt. x. 5, 6, 23; Luke x. 1), although the violent among them overleaped the barrier, and, like the Syro-Phenician woman, took the kingdom of heaven by force of faith.

The "Very Words" of Jesus.

II.

TURNING now to the positive aspects of our Lord's speech, we cannot but place in the foreground his use of the personal pronouns. The way Christ marks Himself off from others in the use of the personal pronouns has, we venture to submit, no parallel in the wide world. Even the most egotistical among men utterly fails to keep our Lord within sight in this regard. Christ's discourse bristles with the Ego; and the more deeply the whole question is studied, the wider will the distance between Him and other men in this particular be found to be. Indeed, the difference, when sifted, amounts to the superhuman. Only let our Lord's use of the personal pronouns be pondered, and if we have eyes to see, or minds to understand, we must exclaim, "Surely God was in this place, and I knew it not."

If, for instance, for the sake of comparison, we glance at St. John's use of the personal pronouns, or St. Paul's, we find that it naturally turns on the pivot of "we," "our," and "us." "These things write *we* unto you"; "This then is the message which *we* have heard of Him." And so Paul: "The love of Christ constraineth *us*." "If *our* earthly house of this tabernacle were dissolved." But when we come to the very words of Jesus we are confronted by a unique exception. He does not say "Let us be perfect as our Father in heaven is perfect," but "Be ye perfect as your Father in heaven is perfect." Nor does He, as a Jew speaking to Jews, say, "Our fathers did eat manna in the wilderness," but "Your fathers" did so. Our Lord had no human paternity, and, therefore, may not group Himself with others as if He had. Nor is our Lord's relation to the Father such as admits of being brought under any inclusive category. Hence He does not say to Mary "I ascend unto *our* Father...and to *our* God..." but "I ascend unto my Father and your Father, to my God and your God."

The wording of the "Lord's prayer" may seem to collide with this finding, but the expression, "Our Father," with which that prayer opens was framed for the disciples' use, not the Master's. His own words are, as John xvii. shows, simply *Father* or *Righteous Father*. In harmony with the same grand law of difference, our Lord says, "In my Father's house are many mansions"; not "In our Father's house," &c. So in respect of the dying thief, the consolatory answer is, "This day thou shalt be with Me in Paradise"; not "This day we shall be there." The idea is not their going in company, but the Lord of the residence welcoming an invited guest.

There are, indeed, a few instances where "we," "us," and "our," occur in Christ's very words; but on examination they will be seen to be rather the exceptions that prove the rule than otherwise; concerned, for instance, with Christ's action when representative, as on the occasion of his baptism, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness"; and, again, in matters merely civil, which the laws of his kingdom were not meant to contravene, "Lest we offend them." But even in that instance a distinction is made where it was pertinent to mark it. Hence Jesus does not say, "Give unto them for us," but, "Give unto them for Me and thee."

Not to dwell longer on this aspect of the subject, it has been computed that Paul uses "we," "our," "us," something like forty times for our Lord's once, whereas "I" and "Me" are the constantly recurring pronouns in our Lord's speech—the staple, in fact, of his discourse. It is incredible that such a use of the pronouns ever could have been concocted; nor can it be intelligently supposed that such a disposal of the pronouns ever could have taken place had not Christ been more than man, *one that spake as never man spake.*

We notice, further, how marvellously the memorial name of God is interwoven with the very words of Jesus. The fourth Gospel is largely devoted to the explication of Christ in this character, and that not by any species of philosophising, but simply by registering Christ's own speech. We may characterise this Gospel as that of Christ's *I AM-ship.* There is a datelessness about it, a lifting up of the whole theme out of every narrowing limitation; a placing of it apart from all creature antecedents, which tells that the place is holy ground. Nothing in this particular escapes the eagle eye of John. And though he contents himself with the office of the mere narrator, and seldom puts in a line of comment, yet it is clear his eyes are filled with the Divine light; he is a beholder of the glory of the Only-begotten of the Father.

Christ's exposition of Himself, as the *I AM*, shows us how grandly unique and absolute Christianity is. There is no comparative science of religion. Christ is all, and there is nothing else besides. It would have been a great deal to have said, "I am the Light of this age," or, "I am the Light of the Jews," but the claim, "I am the Light of the world," leaves room for no other foot. To catalogue Mahomet, Socrates, Buddha, or Zoroaster, or anyone else with Jesus, is utter infidelity and blasphemy. The absoluteness of Christ's claim is equally marked in the other prismatic unfoldings of the memorial name. Who else, for instance, has ever dared to say, "Lo, I am with you alway, even unto the end of the age"? Christ's *ipsissima verba* proclaim his Godhead. This is not a deduction from his speech, but is the warp and woof of it. His enemies say, "Thou art not fifty years old, and hast Thou seen Abraham? Jesus said unto them, Before Abraham was I am." The uplifted stones to cast at Him are evidence that in their view the Divine prerogative had been infringed. Christ's very words are Divinely loaded, and He is not owned at all unless on bended knee He is acknowledged as Lord and God.

In concluding this paper let me call attention to the force of the *indirect* in our Lord's mode of meeting inquiry. This feature is not without its significance. The categorical style of reply may suit the mutual relations of fellow-mortals, but seldom did it befit his lips, who read in all our queries the limitations of thought and view, and who, therefore, required another kind of measure into which to pour the treasures of his wisdom and knowledge.

JAMES DOUGLAS.

A PLEA FOR SOLDIERS' WIVES.—Mr. John Poate, Sherbourne-road, Farnborough, Hants, wishes to correspond with any Christian people willing to take up the cause of the wives of those soldiers who are married off the strength of the regiment. The domestic needs of such a soldier are in no way considered by the authorities, and after he has paid for his room, only about 2s. per week remains for the wife to live on. Mr. Poate suggests the erection of model lodging-houses, at Aldershot and elsewhere, affording suitable accommodation at such a cheap rate as will leave such soldiers more money on which to keep their wives.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXII.—THE GREATEST TRIAL OF ALL.

GEN. xxii.

So long as men live in the world, they will turn to this story with unwaning interest. There is only one scene in history by which it is surpassed; that where the Great Father gave his Isaac to a death, from which there was no deliverance. God and Abraham were friends in a common sorrow, up to a certain point; though the infinite love of God stepped in to stay the hand of Abraham at the critical moment, sparing his friend what He would not spare Himself.

"*God did tempt Abraham.*"—A better rendering might be, God did put Abraham to the test. Satan tempts us that he may bring out the evil that is in our hearts; God tries or tests us that He may bring out all the good. In the fiery trial through which the believer is called to pass, ingredients of evil which had counteracted his true development drop away, shrivelled and consumed; whilst latent qualities, produced by grace but not yet brought into exercise, are called to the front, receive due recognition, and acquire a fixity of position and influence which nothing else could possibly have given them. In the agony of sorrow we say words and assume positions, which otherwise we would never have dreamt of, but from which we never again recede. Looking back we wonder how we dared to do as we did; and yet we are not sorry, because the memory of what we were in that supreme hour is a precious legacy; and a platform from which we take a wider view, and climb to the further heights which beckon us.

The common incidents of daily life, as well as the rare and exceptional crises, are so contrived as to give us incessant opportunities of exercising, and so strengthening, the graces of Christian living. Happy are they who are ever on the alert to manifest each grace, according to the successive demands of the varied experiences of daily life. If we were always on the outlook for opportunities of manifesting the special qualities of Christ's character, which are called for by the trials, and worries, and vexations of common experience, we should find that they were the twenty thousand chariots of God, waiting to carry us up to heights which could never otherwise be trodden by our feet.

But God sends us no trial, whether great or small, without first preparing us.—He "will with the temptation provide a way of escape, that ye may be able to bear it." Trials are, therefore, God's vote of confidence in us. Many a trifling event is sent to test us, ere a greater trial is permitted to break on our heads. We are set to climb the lower peaks before urged to the peaks with their virgin snows; made to run with footmen before contending with horses; taught to wade in the shallows, before venturing into the swell of the ocean waves. So it is written: "It came to pass *after these things*, that God did tempt Abraham."

Moreover, *God often prepares us for coming trial, by giving us some new and blissful revelation of Himself.* I notice that, at the close of the preceding chapter, we are told that "Abraham called on the name of the everlasting God." Now, we do not learn that he had ever looked on God in this light before. He had known Him as God, the Almighty (xvii. 1), but not as God, the Everlasting. The unchangeableness, the eternity, the independence of change, and time, and tense, which mark the Being of Jehovah, all these broke suddenly on his soul about that time in a fresh and more vivid manner. Who that can remember seeing the sea for the first time can ever forget the first impression of its grandeur and far-spread mirror-like expanse? And the soul of the patriarch was thrilled with the lofty train of high and holy thought, as he used that name in prayer beside the well, and beneath the spreading shade of the tree he had planted. And with him, as so often with us, the new name was to enable him the better to withstand the shock of coming sorrow.

The trial came very suddenly.—Life was flowing smoothly with the patriarch,—courted by Abimelech; secure of his wells; gladdened with the presence of Isaac; the everlasting God his friend. "Ah, happy man," we might well have exclaimed, "thou hast entered upon thy land of Beulah; thy sun shall no more go down, nor thy moon withdraw itself; before thee lie the sunlit years, in an unbroken chain of blessing." But this was not to be. And just at that moment, like a bolt out of a clear sky, there burst on him this, the severest trial of his life. It is not often that the express trains of heaven are announced by warning bell, or falling signal, they dash suddenly into the station of the soul. It becomes us to be ever on the alert, for at such an hour and in such a guise as we think not, the Son of Man comes.

The trial touched Abraham in his tenderest point.—It concerned his Isaac. Nothing else in the circumference of his life could have been such a test as anything connected with the heir of promise, the child of his old age, the laughter of his life. *His love was tested.* For love of God, he had done much. But at whatever cost, he had ever put God first, glad to sacrifice all, for very love of Him. For this he had torn himself from Charran. For this he had been willing to become a homeless wanderer, content if only at the last he became an inmate of God's home. For this he had renounced the hopes he had built on Ishmael, driving him, as a scapegoat, into the wilderness to return no more. But, perhaps, if he had been asked if he felt that he loved God most of all, he would not have dared to say he did. We can never gauge our love by feeling. The only true test of love is in how much we are prepared to do for the one to whom we profess it. "He that hath my commandments, and keepeth them, he it is that loveth Me." But God knew how true and strong his child's love was, and that he loved Him best. So He put him to a supreme test, that all men might henceforth know that a mortal man could love God so much as to put Him first, though his dearest lay in the opposite scale of the balance of the heart. Would not you like to love God like this? Then tell Him you are willing to pay the cost, if only He will create it within you. And, remember, though at first He may ask you to give up your Isaac to Him, it is only that you may take up your true position, and evince to the world your choice; but He will give your beloved back again from the altar on which you have laid him. "Take now thy son, thy only son Isaac, whom thou lovest, and offer him for a burnt-offering."

It was also a great test of his faith.—Isaac was the child of promise. "In Isaac shall thy seed be called." With reiterated emphasis this lad had been indicated as the one essential link between the aged pair and the vast posterity which was promised them. And now the father was asked to sacrifice his life. It was a tremendous test to his faith. How could God keep his word, and let Isaac die? It was utterly inexplicable to human thought. If Isaac had been old enough to have a son who could perpetuate the seed to future generations, the difficulty would have been removed. But how could the childless Isaac die, and still the promise stand of a posterity through him, innumerable as stars and sand? One thought, however, as the Epistle to the Hebrews tells us, filled the old man's mind, "God is able." "He accounted that God was able to raise him up, even from the dead" (Heb. xi. 19). He felt sure that somehow God would keep his word; it was not for him to reason how, but simply to obey; he had already seen Divine power giving life where all was as good as dead; why should it not do it again? In any case he must go straight on, doing as he was told, and calculating on the unexhausted stores in the secret hand of God. Oh, for faith like this!—simply to believe what God says; assured that God will do just what He has promised; looking without alarm, from circumstances that threaten to make the fulfilment impossible, to the bare word of God's unswerving truthfulness. Surely this habit is not so impossible of attainment. Why, then, should we not begin to practise it, stepping from stone to stone, until we are far out from the shore of human expediency, leaning on the unseen but felt arm of Omnipotence?

It was a test of his obedience.—It was in the visions of the night that the word of the Lord must have come to him, and early in the next morning the patriarch was on his way. The night before, as he lay down, he had not the least idea of the mission on which he would be started when the early beams of dawn had broken up the short Eastern night. But he acted immediately. We might have excused him if he had dallied with his duty, postponing it, procrastinating, lingering as long as possible. That, however, was not the habit of this heroic soul, which had well acquired the habit of instantaneity, one of the most priceless acquisitions for any soul ambitious of saintliness. "And Abraham rose up early in the morning." No other hand was permitted to saddle the ass, or cleave the wood, or interfere with the promptness of his action. "He saddled his ass, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him." This promptness was his safeguard. While the herdsmen were beginning to stir, and the long lines of cattle were being driven forth to their several grazing grounds, the old man was on his way. I do not think he confided his secret to a single soul, not even to Sarah. Why should he? The lad and he would enter that camp again, when the short but awful journey was over. "I and the lad will go yonder and worship, and come again to you."

This test did not outrage any of the natural instincts of his soul.—First of all, he was too familiar with God's voice to mistake it. Too often had he listened to it to make a mistake in this solemn crisis. And he was sure that God had some way of deliverance; which, though he might not be able to forecast it, would secure the sparing of Isaac's life. Besides, he lived at a time when such sacrifices as that to which he was called were very common; and he had never been taught decisively that they were abhorrent to the mind of his almighty Friend. We must, in reading Scripture, remember that at first all God's servants were more or less affected by the religious notions that were current in their age; and we must not imagine that in all respects they were divested of the misconceptions that resulted from the twilight revelation in which they lived, but have since become dissipated before the meridian light of the Gospel. One of the first principles of that old Canaanitish religion demanded that men should give their firstborn for their transgression, the fruit of their body for the sin of their soul. On the altars of Moab, and Phenicia, and Carthage; nay, even in the history of Israel itself, this almost irrepressible expression of human horror at sin, and desire to propitiate God, found terrible expression. Not that fathers were less tender than now, but because they had a keener sense of the terror of unforgiven sin; they cowered before gods whom they knew not, and to whom they imputed a thirst for blood and suffering; they counted no cost too great to appease the awful demands which ignorance, and superstition, and a consciousness of sin, made upon them.

Perhaps Abraham had lately witnessed these rites; and, as he did so, he had thought of Isaac, and wondered if he could do the same with him; and marvelled why such a sacrifice had never been demanded at his hands. And it did not, therefore, startle him when God said, "Take now thy son, and offer him up." He was to learn that whilst God demanded as much love as ever heathen gave their cruel and imaginary deities, yet Heaven would not permit of human sacrifices or of offered sons. A greater sacrifice was to be made to put away sin. Abraham's obedience was, therefore, allowed to go up to a certain point, and then peremptorily stayed, that in all future time men might know that God would not demand, or permit, or accept human blood, much less the blood of a bright and noble lad, and that in such things He could have no delight.

Time and space warn us here to stay for the present, only asking ourselves, as we do so, whether we are of this same mind; holding our treasures with a loose hand; loving God most of all; prepared to obey Him at all costs; slaying our brightest hopes if God bid it, because so sure that He will not fail or deceive us. If so, may God give us this mind, and keep us in it, for his glory, and for the maturing of our own faith.

We shall hope to continue our meditation on Abraham's obedience next week.

THE CAPE.—A Cape Town correspondent writes: The terrible Acts which have disgraced India are about to be put into operation here, in civil as well as garrison towns. We have no one to speak publicly on the subject of social purity. A visit from a capable speaker on this subject would do much good.

MALTA.—A week's mission has just been held in connection with the Soldiers' and Sailors' Home, 104, Strada S. Lorenzo, Vittoriosa, and much blessing has been experienced. Mr. W. Boyle, Scripture-reader, writes: "I heartily thank God and his people for the response to my appeal for old copies of The Christian, or other papers and tracts for distribution. If those who have sent only knew how the papers are welcomed, especially by the sick in hospital, they would indeed rejoice.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XIX.—GRAVE-CLOTHES.

As surely as Lazarus came out of his grave with grave-clothes upon him, so all converts come from death into life with some besetment or entanglement about them, in which they were held before.

Some people are bound up with worldly ways, and cannot live without them. Others are taken up with themselves, and have conscientious scruples which they think must be attended to, as if their eternity depended upon it. And others, again, are immersed in religious exercises which they believe they must observe and do, in order to be saved. They regard the sacraments and ordinances of religion as absolutely necessary for salvation.

A lady I have in my mind at the present time was so absorbed with this idea that she was ignorant of any other way of obtaining what she called grace, excepting by the use of means. She was like the woman of Samaria who went to the well to draw water.

I said to her, "Do you get rest and peace by this means?"

"Yes," she answered, "most assuredly I do."

"How long does it last?" I inquired.

"Oh, I do not know about that; I have to do it again and again, and keep on supplying myself."

"Exactly so," I replied, "that is what the Lord said to the woman at the well. "'If you drink of this water (which you draw) you will thirst again; but the water which I will give you shall be *in you* a well of water springing up into everlasting life' (see John iv. 14)."

The lady made no reply, so I continued, "Are you really satisfied with this doing of yours?"

"Yes," she answered, "I am; there is a satisfaction in doing, which I could not have if I had nothing to do."

She was evidently struck with the difference between drawing water for herself, and receiving living water as an abiding gift from the Lord Himself.

Being an earnest soul, she was prejudiced in favour of her own views and practices; yet underneath there was something else which was stronger than her prejudices. She really desired the Lord's will more than her own, therefore she had no difficulty in asking for this living water.

The Lord, knowing her wants better than she did, opened her eyes to see herself a sinner. Hitherto, she had considered herself good, and religious, and was so regarded amongst her friends. But the Lord made no account of her religious exercises and self-denials.

When Saul of Tarsus was seeking for mercy, God said, "Behold he prayeth!" (Acts ix. 11), as if to imply that all his past prayers and prolonged exercises were nothing at all.

From the sorrows of conviction, this lady was brought to conversion with its consequent joy and thankfulness. She was now conscious of possessing something she never had before—something she had been wanting, though she did not know what it was. With this new experience, she said to herself, Now I know how to walk in liberty; but for all this, she went on depending upon her exercises—not for salvation this time, but for progress in her Christian life.

Again I reminded her of the difference between drawing from a well and receiving from a living person. I endeavoured to show her that we are not only justified by faith, but that the just live by faith also.

This was the hardest struggle of all. In her perplexity, instead of going direct to the Lord as she had done before for pardon, she went to a man who called himself a "priest of God." Dear man, he did not mean to mislead or deceive her, any more than he desired to deceive himself. This gentleman directed my friend, who was now on the threshold of spiritual liberty, to go back to deeper and closer vows of religious bondage and legality. He forbade her speaking to anyone about these matters, but bade her simply follow his directions.

Thus giving her conscience to be kept by another, she professed to have peace, and went on with her works of devotion. This was accounted the right thing.

The question may be asked, How could this lady, if she was really converted, fall back again to these "beggarly elements"? If she had never known the difference between the way of works and the way of faith, there might have been some excuse for her; but why should she take to crutches, when she might follow the Lord freely?

It is a very important thing to distinguish between spiritual death and religious grave-clothes. Because a person is brought out of one it does not follow that he or she is yet free from the other. Otherwise, the Lord would not have said, "Loose him, and let him go," to the people who saw the living Lazarus standing before them.

When converts go back to legality, we suppose that they were never really out of it; like those who go back from apparent conversion, we say, they were not really converted, "for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John ii. 19).

How was it possible to get at this lady according to the Lord's command to loose her grave-clothes? She was so well guarded on every side, and so fortified against all comers by her spiritual director, that, humanly speaking, it was hopeless. But God knows how to deliver his own.

It pleased Him to lay her upon a bed of sickness, and there she occupied her time in reading the Bible. One morning she closed the book to meditate upon the words she had been reading, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. xi. 28—30). Who does this mean, she said to herself, if it is not me! Can Christ give me rest direct from Himself?

She came from "can Christ" to "Christ can," "Christ will;" "Christ has done it." Her eyes were opened, so was the door of her cage, and she flew out as a bird into liberty.

Now, she said to herself, as if she had never heard it before, "the just shall live by faith," not works.

She was right; works are on the other side of faith, the result and token that faith is living.

A tree does not live by bearing fruit; but bears fruit because it lives.

This lady was amazed at the simplicity of faith when once she had entered into it. She found out that the Lord's yoke was easy because He enabled her to bear it; and that his burden was light, for she loved to carry it.

Of course it followed that she was denounced as a fanatic, heretic, and so on; but this did not take away her peace or interrupt her joy.

Without loss of time she was sent adrift from the position which she occupied, lest she should contaminate other birds in that cage.

It was naturally a great struggle for her to tell me what she had passed through. However, she did this, and I could not help rejoicing at the marvellous manner in which the Lord Himself had delivered His child from bondage, and brought her to walk with Him in the liberty of God's children.

REV. J. HUDSON TAYLOR and Mr. Reginald Radcliffe, attended the fifth annual meeting of the International Missionary Union, held last month at Bridgeton, New Jersey. They both delivered addresses, and *The New York Observer* pronounces their visit "an interesting feature of the meeting."

DEEP SEA FISHERMEN.

"THANK GOD FOR THE MISSION SHIP."

The following extract from the report of W. H. Shipp, chief mate of the Medical Mission Ship *Euston*, stationed with the North Sea Trawling Fleets, will be read with interest, as illustrating the work in which the Mission to Deep Sea Fishermen is continually engaged.

On the morning of Wednesday, July 25, the fishing smack *Proceed* ran down to the *Euston* with her flag flying half-mast, and on nearing the Mission ship the third hand shouted for us to go aboard as soon as possible for they had four men badly scalded through the bursting of the steam capstan boiler.

Our boat was immediately launched, and the skipper and myself with two hands put off to the *Proceed*, taking with us such remedies as were necessary. We found both the skipper and mate of the smack very dangerously injured, and two other men (the cook and deck hand) also scalded, but not so seriously. We at once set to work to dress their wounds with lint saturated in olive oil, we also used plenty of carbolised oil and vaseline, and when they were all bandaged we wrapped them up carefully in some rugs we had brought from the Mission ship.

Skipper Snell then returned to the *Euston*, leaving one of the crew to assist me in taking the *Proceed* into port. I started immediately for Yarmouth, having seventy miles to run W.S.W. from where the accident happened, and with a contrary wind. Remembering our blessed Lord's injunction to call upon Him in the day of trouble, the first thing I did was to pray that He would guide us safely, and spare the lives of the dear men, at all events till they reached the harbour. The poor fellows needed constant attention as they were quite helpless, and were continually crying for water; but they found great relief from my applying vaseline to their parched throats.

About 2 p.m. the skipper became much worse, and had to battle hard for his breath. The poor fellow looked up in my face in great agony, and seemed as if he were going mad. He turned round and made an attempt to go on deck, saying he would throw himself overboard. However, I was on my guard, watching every movement. The mate meanwhile had gone completely blind, and was also suffering terribly from scalded feet—for they were quite raw, also his hands, arms, and face; but the other two men, the cook and the deck hand, were not so bad.

Night came on, and an anxious night it was, which I shall never forget. The skipper turned to me in his terrible pain, and said, "I am dying; what shall I do, for I'm not prepared to die?" I just sat by his side and pointed him to the Lord Jesus, the Lamb of God; and, thank God, the poor man accepted the Gospel message, and received the Lord as his Saviour. All through the night, the groans and cries of the sufferers were heartrending, but the eye of God was upon us in the darkness, and at eight o'clock on Thursday, the 26th, we ran into Yarmouth, and at once transferred the injured men to the hospital. I stayed until after their wounds had been dressed, and while sitting alongside the skipper, he said to me, "I have just lifted my heart to God in thankfulness for his sparing me to reach home. I went out of port a blasphemer, and now I have returned a child of God. Thank God for the Mission ship."

Both the skipper and the mate of the *Proceed* have since succumbed to their injuries.

CHILDREN'S SEASIDE SERVICES.—Dear Sir,—I am sure, now that the work amongst the children at our different seaside resorts has commenced, I may ask the earnest prayers of your readers that the Divine blessing may be abundantly poured out on workers and young people. Will our many friends make it also a matter of prayer that, if it be the Lord's will, fine weather may be vouchsafed throughout.—Yours faithfully, T. B. Bishop,

Hon. Sec. Children's Special Service Mission.
13, *Warwick-lane, Paternoster-row, E.C*

JESUS TAUGHT THE ATONEMENT.

The letter from "A Student" with reference to your article upon Dr. Marcus Dods's paper was clearly and conclusively answered by "The Writer of the Article." But there is a question arising out of it, which I deem it to be very important to have more clearly and definitely answered. The question is, Did the Lord Jesus during his ministry on earth teach the Atonement, or did He not?

It is a specious argument of many in the present day that our Lord did not teach this grand foundation truth, and that it was only the Apostles who afterwards enunciated it, not as giving the words of the Holy Ghost, but merely expressing their own ideas. We who know that the Apostles, like the prophets of old, spake and wrote as they were moved by the Holy Ghost, would not be touched by such an argument; but, as there are many who, in these days of conflicting thought, are more inclined to ask what man says than what God says, it is perhaps well to inquire whether the Lord did not teach the Atonement.

None but the most superficial of readers will fail to observe that the doctrine of the Atonement and the absolute need for it underlies the *whole* of our Lord's teaching; but the proclamation of it in its fulness was at that time bounded by two great limitations. The first, that the Atonement, although ordained of God, was not yet an accomplished fact. The second, that the Holy Ghost was not yet given, because Jesus was not yet glorified (John vii. 39), and the disciples therefore had not their minds enlightened by Him to receive this truth. Our Lord Himself said to them in John xvi. 12, 13, "I have yet many things to say unto you, *but ye cannot bear them now*, howbeit when He, the Spirit of truth, is come, He will guide you into all truth." The great error, of course, arises from not understanding that the teaching of our Lord upon earth was only part of a great whole which is revealed to us in Scripture. During the earlier period of our Lord's ministry one great purpose appears to have been, to teach them the intense spirituality and holiness of the law, which the Jews imagined, like the young ruler, they kept; of which they boasted themselves, and of which the Scribes and Pharisees were regarded as the exponents and examples. They had to learn, therefore that unless their righteousness exceeded the righteousness of the Scribes and Pharisees, they could in no wise enter the kingdom of heaven.

The teachers of whom we write are fain to speak of "the Sermon on the Mount," as if it contained the whole of Christ's teaching, and they fail to see that Jesus in that marvellous discourse held up a Divine mirror which shows the utter failure of every man to keep the law. No living man except the Lord Himself could ever honestly compare himself with that "sermon," without seeing how very far short he comes of the glory of God, and how absolutely necessary it is that an atonement be made for him if he is ever to see God. The Saviour had then to teach his disciples who He was; veiled in the flesh, it was difficult for them to grasp the thought that He was other than a great "teacher sent from God"; and at last, when He put the question to them, "Whom say ye that I am?" and Peter replied, "Thou are the Christ, the Son of the living God," the Lord immediately said to him, "Blessed art thou, Simon Barjona, *for flesh and blood hath not revealed it to thee, but my Father which is in heaven.*"

It is remarkable that we read in reference to this (Matt. xvi. 21) that, "*from that time forth* began Jesus to show unto his disciples how He must go unto Jerusalem and suffer many things and be killed, and be raised again the third day." Did the disciples *then* understand it? No; even Peter began to rebuke Him, saying, "Far be it from Thee, Lord, this shall not be unto Thee," and he received our Lord's severe rebuke. This shows how difficult it was for the disciples at that time to get rid of their old prejudices and take in the truths the Saviour taught them. Yet again and again He spoke of the Atonement in unmistakable language, for instance, in Matthew xx. 28, "The Son of Man came...to give his life a *ransom* for many"; is not this substitution in the clearest language? and again John x. 11, "I am the good shepherd, the good shepherd giveth his life for the sheep," also vv. 17, 18; besides, the unmistakable meaning of his words in instituting the Lord's Supper, "My body which is broken for you"; "This cup is *the new covenant in my blood, which is shed for you.*"

Then what has become of the Lord's promise, already referred to, of the Spirit of truth to guide them into all truth, if the Apostles never received that Spirit, and were not guided by Him into all truth? His promise in that case has failed, and Pentecost is a fable.

Moreover, if the Lord did not die as an atonement for sin, what was the reason of his death? Death is the *wages of sin*, and but for sin, so far as we know, no son of God could suffer death. Jesus, therefore, must either Himself have been a sinner, or He must have borne the sins of others; and they who deny the Atonement, either charge the Lord with sin, or charge God with the commission of the most stupendous crime; for Calvary would have been an outrage upon God's most holy law, instead of its vindication; and the righteous Judge of all the earth would be chargeable with permitting the violation; while Christ's laying down his own life would not be an act of self-sacrifice, as they call it, but of self-immolation, only greater in degree than the folly and sin of the poor Hindoo who immolates himself beneath the car of Juggernaut. H. D. B.

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"ANGLO-BURMAN MORALITY."

This is the title of an article in a recent issue of *The Rangoon Times*, in which attention is drawn to a shocking result of the desertion by Englishmen of their offspring by Burmese mothers. It is stated that "there are some Europeans in Burmah who seem to think that discarding the mother, cancels any obligation they are under to the children," and hence these unions, "now so indiscriminately formed," will, in course of time, result in the ranks of vice and crime being swelled by numbers of neglected and uneducated children.

With much force it is argued that if legal or other measures cannot be adopted to remedy this state of things, "so-called Christian society might endeavour in a much greater degree than it now does, to punish the wrong-doer, and assist the innocent who has been wronged." The mode of bringing pressure to bear is thus indicated: "If such a man were ostracised by decent society, if Europeans refused to associate with him, and European ladies refused to speak to him (instead of receiving him into their houses with open arms, and, knowing him already to have formed a union with another woman, according to her ideas of matrimony, being quite ready, if he breaks off the connection, to marry him themselves), we might, perhaps, hope, not that these unions would cease altogether, but that, at any rate, the neglect of offspring would not take place so often as it now does." It is further suggested that in case of wife-desertion, there should be some means of compelling, not only mere maintenance, but a proper education of the children.

THE LONDON TRAM-CAR SCRIPTURE TEXT MISSION has put its hand to an excellent work, but through lack of funds it makes only slow progress. Thus far Scripture texts have not been put up in more than a hundred trams, which is only about one in every hundred running the streets of London. The office of the Mission is 53, Paternoster-row, E.C., and Mrs. E. S. Wood is the hon. secretary.

GOD EVER NEAREST.

O Father of comfort and peace divine,
I rest my soul on thy loving care,
And bow in faith at thy holy shrine,
For the help I find so often there.
When the arrow of grief, with poignant dart,
Shot into the depths where none could see,
The sorrow and anguish of mind and heart
Were never so near as Thou to me.

When the tempter came, with his subtle smile,
To lure me on in his slippery way;
And I left thy side for a little while,
In paths of danger and sin to stray:
Thy hand was laid on my wandering head,
Thy guarding shadow fell over me,
And all that the tempter did and said
Could never divorce my soul from Thee.

When my faith was tried as a precious thing,
In fire so fierce as to well-nigh burn;
When its trusting power seemed on the wing,
And its morning beauty upon the turn:
The scorching heat to the golden ore,
The driving wind o'er the stormy sea,
The waves that lashed on the lonely shore,
Were never so near as Thou to me.

When pain was racking my weary frame,
And suffering seemed my portion here;
When peace and rest were the thought and name
Of something enjoyed in the past so dear:
When the aching sense of a constant strain
Not even my Father's hand could see;
The murmuring thoughts of my active brain
Were never so near as Thou to me.

O Father of love and of life below,
Bend down thine ear to my feeble cry;
Let never my wayward footsteps go
In paths where so many have gone to die;
But bind me close to thy sheltering side,
And whisper, "No matter what else may be,
No sorrow or trial shall e'er betide,
But I shall be nearer still to Thee."

Blackrock. E. M. Bewley.

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CITY WORK GIRLS.

For many years now Mrs. Fisher has carried on her important work in London. Having its inception in connection with the noon prayer-meeting at 186, Aldersgate-street, it has ever been carried on in the spirit of faith, and hope, and love. Love has constrained, hope has sustained, and faith has obtained the promised blessings.

Remarkable testimonies have from time to time been given of the spiritual good attending this service among young women. God has abundantly blessed the Gospel services in the workrooms, and the meetings and classes held daily in "The Welcome" and the Lecture Hall. Mrs. Fisher will be glad to forward to any friends a little book, "Saved by Christ alone," giving an account of a girl converted through the dinner service nearly eight years ago. The results of that conversion show what "a factory girl," as she calls herself, can do with her spare moments.

Mrs. Fisher is anxious to be able to send some sick and weary ones away for rest and change, and also to give some hundreds a few hours fresh air at Crohamhurst on August 18. Many kind friends will be glad to be reminded of this opportunity to share in the blessing which is sure to follow what is done in the Master's name. Communications may be addressed to Mrs. Fisher, The Welcome, Crosskey-square, Little Britain, E.C.

POLICE AND RAILWAY MEN.—*The Railway Signal* announces that a lady, who has for some years carried on a Convalescent Home at the seaside, has now made a present of her Home to the Railway Mission and the Christian Police Association jointly, for the benefit of men needing rest and a change of air. All communications respecting the Home should be addressed to the secretary of the Railway Mission, 18, New Bridge-street, London, E.C.

For the Young.

SPOTLESS ROBES.

"There shall in no wise enter into it (heaven) anything that defileth."—Rev. xxi. 27.

What simple and yet what solemn words are these! What do they mean? This, dear boys and girls: that no one, old or young, whose sin has not been washed away in the "precious blood of the Lamb" can have any right to enter that golden city. We often sing—

There is a city bright,
  Closed are its gates to sin,
Nought that defileth
  Can ever enter in;

but I wonder how many of us have so realised and understood the truth of what we have sung, that we have gone on to sing and to pray—

Saviour, I come to Thee,
  O Lamb of God, I pray,
Cleanse me and save me,
  Wash all my sins away.

Let me tell you a true story, which will help you all to understand this more clearly.

"Children," said a Sunday-school teacher to her class, one September afternoon, at the close of school, "would you like to spend next Saturday afternoon in my orchard, and have tea with me afterwards?"

Of course they would. What boy or girl would have said "No" to such a question? and what boy or girl who knew this particular orchard would have said "No"? Such abundance of golden fruit! Such wonderful hiding-places in the shrubbery! Such a happy afternoon, and such a delightful tea to finish up with! The reply to the question was a delighted "Yes!" from all in the class. "Very well then," said the teacher, you may all be at the orchard by three o'clock next Saturday afternoon; but," she continued, "I am going to make a condition this time, which, all who wish to enter the orchard must observe."

"A *condition*, teacher?" and there was a look of surprise on many faces. There had never been any conditions before about her invitations, and some wondered greatly what was coming.

"Yes, children," she went on, "I am going to make this condition; that no boy or girl shall be allowed to come into the orchard who has not on a *spotless white* pinafore. It must be *really* spotless, there must be no mark or stain of any sort upon it, not even a mark of iron-mould. My gardener will be at the gate to examine each boy and girl as they enter, and those who fail in this particular will not be admitted, but will be sent home again."

The children listened wonderingly, but were glad the condition was no harder. What easier than for mother to send them from home on Saturday afternoon in white pinafores? *They* would take care not to soil them in that two-mile walk from their village to the "Great House." But what did teacher mean, why was she so strict about the pinafores being so perfectly white? Many were the questions asked of father and mother during the week that was to pass before the day arrived to which all so eagerly looked forward. But even they could only guess and suppose, and so it came to pass, that when on Saturday afternoon fifteen little lads and lasses, with beaming faces, joyful hearts, and pinafores—thanks to mothers' care—*spotlessly white*, set forth on their road to the orchard, the unanswered question in every little mind was, "What does teacher mean?"

The village in which the little ones lived was, as we have said, two miles from the orchard, and nearly the whole of the way lay through a narrow country lane, bordered on either side by hedges and brambles. In the company there were two little boys, Willy and Harry and their little sister Mary, she walking in advance with other girls, and the brothers following by themselves.

"Willy," whispered Harry to his brother, after a time; "Willy, how nice those blackberries look on the hedge. I *should* like a few!" and Willy agreeing in the proposal to pluck some, the two waited until the rest of the children were some way in advance, and then carried their wish into execution.

Slowly they walked eating the luscious berries, when Mary, with whom they had now come up, turning round and seeing Harry in the act of conveying one to his mouth, cried out: "Oh, you naughty boy! you'll stain your pinafore." His sister's exclamation startled him, and the berry fell from his fingers, staining with a deep stain the spotless pinafore.

Here was a catastrophe! What was to be done? Teacher had been so very strict about stains or spots, and here was one, deep, black, and large. The first thought was to *turn* the disfigured garment, but the stain was found to have gone right through, and was as bad on one side as the other. At length Mary bethought her of a plan by which she hoped her brother would be able to avoid discovery. It was that he should roll up the pinafore, and hold the disfigured portion under his arm out of sight.

The children had now reached the orchard. There, sure enough, stood the gardener at the gate, and as each child entered a careful inspection of each was made. All were allowed to pass until it came to Harry's turn, who was the last of the number. When the gardener saw the guilty-looking boy standing before him with the pinafore rolled up in so suspicious a manner he asked him why he was holding it so. The boy stammered out some excuse, whereupon he sharply bade him let it hang down. The whole matter was apparent now; the gardener shut the gate against him, and whilst the rest of the children were entering joyfully upon their happy afternoon, a little weeping and shamefaced boy slowly returned to the village from which he had set out so merrily an hour since.

When the children were all gathered round the tea table that afternoon, after such a romping delightful time in the orchard, the teacher said, "I dare say you all wonder very much why I was so particular about your coming here to-day in spotless white pinafores, and why I was so harsh in telling my gardener not to admit anyone whose pinafore was in the least soiled or stained." "Yes, teacher, we do," from all. "Well then, I will tell you," she went on, and her voice grew very grave and earnest. "I wanted by this means to teach you a lesson which I have often tried to bring home to you at Sunday-school in the class. Just in the same way as no child was allowed to enter the orchard this afternoon who had one mark or spot upon his pinafore, so at last no child will be allowed to pass through the pearly gates of heaven who has one spot of unforgiven sin upon his soul."

* * * *

Dear boys and girls, this is true. The teacher said "*one* spot of unforgiven sin," but we have many, many dark spots and stains of sin upon our souls, all of which must be forgiven and blotted out if we are to enter that "city bright." Oh, that we might all take the other verses of that little hymn, which I spoke of at the beginning, and pray—

Lord, make me from this hour
  Thy loving child to be;
Kept by Thy power
  From all that grieveth Thee;
Till in the snowy dress
  Of thy redeemed I stand,
Faultless and stainless,
  Safe in that happy land.

T. Lewes Sayer.

Children's Special Service Mission.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, August 12, Mark v. 1—20; Monday, August 13, Mark v. 21—34; Tuesday, August 14, Mark v. 35—43; Wednesday, August 15, Mark vi. 1—13; Thursday, August 16, Mark vi. 14—29; Friday, August 17, Mark vi. 30—44; Saturday, August 18, Mark vi. 45—56.

CHILDREN'S SPECIAL SERVICE MISSION.

The following are the arrangements for August:—Mr. E. Arrowsmith, Scarborough and Filey; Mr. H. Hutchinson, Bridlington Quay; Mr. J. Spiers, Blackpool till August 20, afterwards at Dover; Mr. E. T. M. Dennes, Whitby; Mr. J. H. Greene, Saltburn; Mr. A. Haley, Whitley (near Newcastle-on-Tyne), till August 14; Mr. C. H. Nash and friends, Llandudno; Mr. G. Banister, in yacht *Kingfisher*, Rhyl; Messrs G. Hughes and H. Stanes, Penmaenmawr; Mr. G. R. Kirlew, St. Anne's and Lytham; Mr. W. R. Moore and Dr. Carless, Ilfracombe; Mr. M. J. Hall, Bournemouth; Mr. E. Salisbury, Weymouth; Mr. C. F. Harford-Battersby and others, Eastbourne; Rev. G. N. Storrs, Sandown and Shanklin, I. of W.; Rev. H. E. Sampson, Margate; Messrs. C. H. and E. Collier, Herne Bay; Lieut.-Col. Dru Drury, Perranporth, Cornwall; Mr. G. Bennett, Aberystwith; Messrs. Robertson and Brown, Elie, N.B.; Mr. L. Carrett, Deal; Rev. W. C. Wilson and Mr. J. C. Rainey, Paignton; Mr. A. Le Feuvre, Southsea; Mr. H. G. Harris, Weston-super-Mare, August 13—31; Mr. E. Hughes, Swanage, till August 20; Mr. W. Huckett, Littlehampton; Rev. H. Braddock, Penzance; Messrs. P. H. Shaul and P. C. Bardsley, Hastings; Rev. F. H. Jones, Teignmouth.

MRS. HOWELLS' WORK IN TEXAS.

Among the numerous English emigrants who went to Texas about eighteen years ago was a newly married couple, named Howells, earnest and active servants of Christ. Such, however, were the disastrous effects of the climate and the conditions of labour that many of those poor people died within a few months after arrival, Mr. Howells among the number. His young widow, unlike others who were similarly bereaved, did not return to England. Her heart had been touched by the condition of the people around her, especially the negroes and their children, and she gave herself to the work of teaching the young and preaching the Gospel. Alone, without means, receiving little sympathy or help from any human source, exposed to much trial and meeting with many obstacles, and even dangers, she saw that she was needed where she was, and has laboured on, year after year, patiently sowing the good seed upon ground harder and thornier than most, until in due time the fruit appeared. In a recent letter, referring to those earlier days, she writes:—

"Quite a number of the young people who have lived with me are doing well, some teaching and some preaching. I feel thankful to the Lord that He has blessed my efforts amidst the struggles and conflicts."

For many years Mrs. Howells maintained herself and the children whom she sheltered and taught, by the labour of her hands and the produce of a small piece of ground and a few cattle, at the same time preaching the Gospel freely wherever she found opportunity. Recently a wider sphere of usefulness has been opened to her. Some preachers in the Methodist Episcopal Church, of which Mrs. Howells is a member, bought fifty acres of land near Houston for an orphanage, and requested her to take up the work, which she did. This gave arduous labour which was augmented by the necessity of raising funds as well, by travelling and in other ways, the lady travelling sixteen hundred miles in the course of last year.

In the same letter she says: "I have been requested to take nearly forty children. As soon as I can get the few debts paid off, and the land paid for, I can begin to teach, as there is a large shed near that I can use as a school-house. The audiences vary from a few to two or three hundred." Thus the entire burden, not only of organising the Orphanage, but of collecting funds to pay for the land and buildings, rests upon Mrs. Howells. Her address is: Harrisburg P.O., Harris County, Texas, U.S.A.

Y.M.C.A.—The North-Western Conference was held a few days ago at Ambleside, and attended by delegates from the eight Associations in the district, as well as other friends. Mr. James Cropper presided over the meetings, which were addressed by Mr. Hind Smith, of London, and Mr. T. Jameson, of Liverpool.

The Scottish Missionary Crusade.

THE DELEGATES AT STRATHPEFFER.

Strathpeffer is the favourite Spa of the far north—the Saratoga of Scotland. It nestles prettily among the Ross-shire hills, and the chalybeate waters are reputed to have great—almost miraculous—healing and medicinal properties. Thither resort many invalids from all parts of the country; and not a few who, without being invalids, are in search of varied society, good scenery, and bracing mountain air. The Free Church of Scotland has recently built a fine new church; it is the custom for some of its ministers to make holiday there in turn, and, at the same time, to minister in things spiritual at the daily prayer-meeting for patients and visitors. The officiating minister for the current month is the popular Edinburgh pastor, Rev. John McNeill.

A meeting was arranged for Tuesday last week, and the missionary deputation went up from Inverness to deliver their message to the strangers at "the Strath." Mr. McNeill presided at 11 o'clock; in briefly introducing the speakers, he said there was a popular belief that no meeting in Strathpeffer could be kept together after 12 o'clock; he would like to see the contrary proved. Though the sojourners might be thinking of "the well," the real interest was up there at the meeting, where they would hear of the wells of salvation. He certainly was right, for it would scarcely be possible to conceive of more intensely impressive addresses than were delivered to a company, not over large, but deeply interested.

A SURVEY OF THE FIELD.

Dr. Pierson took the stand, switch in hand, and, with the aid of a fine missionary map, gave a wonderful object-lesson in modern missions. He seemed to sweep the whole horizon of Gospel effort, among the heathen, and poured forth a perfect flood of fact and figure, bearing on the subject of the world's evangelisation. The map, we may say, is a *replica* of one belonging to Mr. Blackstone, of Chicago, and represents the prevailing religions of the world. Protestantism is portrayed in yellow. The scarlet shade covers the countries that own the sway of the "Scarlet Lady" of Rome. Mohammedan lands are arrayed in green; brown is the livery of the Greek Church; and dark colours of varying grades represent the different Pagan and heathen peoples. Stripes on the prevailing background indicate the interlacing of beliefs. By this ingenious method of representation the eye is called in to assist the ear and the mind, in comprehending the present religious or irreligious relations of "all people that on earth do dwell." Dr. Pierson called special attention to "God's strategy in preparing the world for its speedy evangelisation by the hosts of the Christian Church." He has taken centuries upon centuries to prepare for this conquest of the world, and, if the Church will fall in with God's far-reaching plan, the work may be accomplished in this generation. We may see even in the Mohammedan system a paving of the way for Christianity. It is a monotheistic faith, and has one great sacred book, which, by its own provisions, is not to be translated. Every educated follower of Mohammed must, therefore, learn Arabic, thus preparing the way for the understanding of one Arabic version of the Bible throughout the Mohammedan world. Dr. Pierson next considered how the centre of the Asiatic world lies in India, and how the course of events has put India under the rule of a great Protestant nation. The water highway to India has to be kept open, and, therefore, great Britain has secured the friendly neutrality of those nations that skirt her Eastern route, and with it the liberty to preach the Gospel. The course of the Plymouth Pilgrims from England to America was traced, and the founding of a Christian and Protestant State in America. Then an American, Commodore Perry, was instrumental, by treaty, in opening Japan, which for centuries had been closed to Christian civilisation. Passing to Africa, Dr. Pierson briefly but succinctly outlined the wonderful march of events, through Moffat, Livingstone, Stanley, &c., in penetrating the darkness of that continent, and throwing it open to the labours of so many Gospel missionaries from England and America. As to South America, it has become so disgusted with the superstitions and oppressions of the Romish system that the nations are ready to welcome the pure Gospel. The great Roman Catholic nations in Europe, too, are throwing off the bitter yoke of the Papacy, and are opening in a marvellous manner to the preachers of the reformed faith. The McAll Mission in France is one of the most remarkable movements even of modern times. Thus we find that God has been preparing the world for centuries for the present crisis. If the Church does not speedily fall in with God's manifest design, she will be left hopelessly in the rear. We talk of an aroused Church; why, she is only beginning to rub her eyes. She devotes a comparatively insignificant amount of men and money to the great cause. Instead of six thousand white missionaries, and ten millions of dollars yearly spent on missions, there ought to be at least a hundred thousand missionaries and an annual disbursement of a thousand millions of dollars for the extension of God's cause. Let the Church arise in the might of her great Captain, and seize the present favourable opportunity for this work, that God has so plainly provided; then before the century has rung out the old and rung in the new, every creature on the face of the globe may have received a knowledge of the crucified and risen Christ.

DR. GORDON

followed in the same interesting line of remark. He spoke of the indebtedness of the nations, and specially of America, to Scotland. Referring to a recent visit to Iona, he recalled the wonderful devotion of St. Columba, who formed in Scotland the pure Church that was re-formed by John Knox and his compeers. Another link in the connection between Scotland and America. It was the Presbyterian Church of the former that supported David Brainerd, who did such a wonderful work among the American Indians, and who may be called the father of modern missions. Brainerd's journals, published by Jonathan Edwards, were the means of making William Carey into a missionary to India. The same journals moved Henry Martyn to consecrate himself to the work.

Taking up the thread of Dr. Pierson's remarks with reference to the Dark Continent, Dr. Gordon spoke of the inception of the slave trade between Africa and the American Continent. In 1565 a slave ship, with 400 negroes, captured along the West African Coast, carried these to America, and they formed the seed of the great negro race of the New Continent. The name of the ship, singularly enough, was the *Jesus*. Three hundred years later, by a stroke of his pen, Abraham Lincoln freed that vast community of bondmen, and now we see them being educated and elevated, in order that they may be the future missionaries to the coloured races of the land whence they sprang. There is no people on the face of the earth who are being so thoroughly Christianised as the Africans of America. So the ship *Jesus* is about to make its return voyage. From the African race Dr. Gordon passed to the Japanese and the Chinese, and told how these vast peoples are being brought within the scope of Gospel effort. He had some striking things to say about the devotion and self-sacrifice of Chinese converts. A Chinese came across to California, and was converted in a mission school there. He began to think about his friends, and greatly desired to do something to bring the Gospel to them. He actually sold himself as a galley slave, and began to preach the Gospel to his countrymen who land on the shores of America. He had planted a church, and had been the means of bringing to Christ more than two hundred Chinese before he died. Who will say that the days of heroic missionary effort have passed away? Referring to Papal countries, Dr. Gordon spoke of the wonderful increase of facilities in the spread of the Word of God throughout Europe, and the readiness to receive the Scriptures, as shown by the rapid circulation of Lasserre's translation of the New Testament in France, before it was tabooed by the Papal authorities.

One of Dr. Gordon's favourite themes in connection with the work of missions is that of *systematic giving*. He seldom fails to comment upon it, and evidently counts it one of deep importance as a factor in promoting the evangelisation of the world. As to the action of his own congregation in Boston, he gave some very interesting particulars. In America, he said, they are accustomed to have expensive choirs. He had succeeded in introducing congregational singing as a feature of his church, thus diverting the two thousand dollars paid to musical artistes into the treasury of foreign missions. Then he wanted to change the proportion of gifts from the church as between home and foreign work. Formerly they used to give three thousand dollars to missions, while spending ten thousand on the home work. Every Sunday morning regularly there is now an offering for missions: it is a part of their worship. Last year they had reduced the home expenses to eight thousand dollars, while the contributions for foreign effort had risen to thirteen thousand. If every church and congregation would take this matter up, great things might be done in making provision for sending the Gospel to the heathen. In America there is a League, the members of which pledge themselves to give one-tenth of their income to missions. It is regarded as the Lord's money, consecrated to his service, and they would no more think of appropriating it to merely personal uses than they would think of picking a neighbour's pocket. Dr. Gordon told the story of the career of Mr. Samuel Colgate, who went to New York as a poor young lad from Scotland. He met a Quaker, who advised him first to go into the soap trade, and next to give a tithe of his earnings to God. He followed both pieces of advice; he became the great soapmaker of New York, and one of its merchant princes. His name is had in fragrant remembrance to-day as one of the most generous givers in the Lord's cause. It has been found by the members of the Systematic Giving League of America that they not only prosper in business matters but are wonderfully renewed and blessed in their spiritual life.

CHINA AND AFRICA.

In beginning one of her touchingly simple and pathetic talks on mission work in China, Mrs. Stott told how she had been led to adopt the plan of systematic giving to God's cause; even in times of great personal need she had been enabled to adhere to this plan, and God had greatly honoured her desire to carry it out. The systematic method she believed to be far the best, as it relieves one from all care and anxiety in the matter. She went on to tell some of her missionary experiences in the province of Cheh-kiang, in carrying the Gospel to the people. Visitation among the outlying villages is a very interesting part of the work carried on by her husband and herself, and they are greatly encouraged in it. As the fruit of their labours they have now about 300 professed and baptized Christians, besides 300 more under regular instruction. The cry is for more labourers. "I am not nearly so concerned about the money as about the right kind of men and women. If they are sent out, God will see that their needs are supplied, even if it be done through the heathen themselves. Let every Christian see that he does his share in sending forth consecrated workers to carry the light into the dark places of the earth.

Rev. J. Scott completed the circle of testimony by some very encouraging details respecting work among the Zulus of Natal. It is not yet forty-five years since mission work was begun among the Zulus. Now the whole Bible has been translated into their language. There are nearly 10,000 church members among them, with 50,000 or 60,000 under the influence of Gospel teaching. That cannot be called "funereal" progress, despite the writer of the article in *The Times*. Yet the fringe of African missions has scarcely been touched. There are 1000 languages on the Continent into which the Scriptures have to be translated and published. Africa is calling for the Gospel; who will take or send it to her?

A WOMEN'S MEETING AT NAIRN.

During the missionary tour excellent service has been rendered to the cause by the earnest womanly words of Mrs. Stott and Mrs. Gordon addressed to gatherings of women at Inverness and Nairn. Of the former meeting I made brief mention in my last week's report. A fuller account of the addresses at Nairn on Wednesday afternoon, last week, will, I am sure, be acceptable to your readers.

MRS. GORDON,

beginning with a touch of personal experience, told how she had been led, several years ago, to place herself entirely in the Lord's hands for service, willing even to be a fool for Christ's sake. She had found it to be a pathway of unspeakable blessing. She said she had found during her journeyings about Scotland a great holding back among Christian women in the matter of public service for Christ. Her experience was that it needed about as much humility to take a place on the platform as to sit on a back seat. The great thing for a Christian woman is to ascertain what the Lord would have her do, and then be sure He would give grace to do it. When we consider what the Gospel has done in Christian lands for woman, surely she ought to be diligent in seeking to secure like advantages for her sisters in heathen lands. The Gospel everywhere has the same elevating effect; it takes women out of barbarism and out of self, and sets them in their right mind at the feet of Jesus. We cannot distinguish between home and foreign work, except to note how the one grows out of the other. It was not only the Apostles to whom the first great commission was directed; all the disciples, brethren and sisters alike, went everywhere preaching the word. The first mission that Jesus gave after his resurrection was to Mary—Go tell the brethren that I have risen. When the disciples were gathered in one place the Holy Spirit fell on them all without discrimination. In Christ there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Him. It took the Jewish Christians a long while to realise that their brethren were to be on the same equality with them under the Gospel. How long also it took to convince even professing Christian nations that it is a sin for one man to enslave his brother man, and that both black and white stand on a common platform in the eye of God. Now we are learning that sex distinctions in Christian faith and service are as opposed to God's plan as race distinctions and caste distinctions. Let us, sisters, give ourselves to the Lord for any work to which He may call us.

Mrs. Gordon went on to tell how, when she returned to Boston from one of the Northfield Conferences, the Lord seemed to press on her the duty of witnessing for Him in public. She shrank from it, but God gave her grace and strength to obey the call. Since then He had enabled her to testify many times before great congregations, though it is always a trial to the flesh. Her favourite motto text is now "Ready to do whatever the Lord my King shall appoint" (2 Sam. xv. 15). This text she amplified in a suggestive and most instructive way. Let us be ready, she said, for all kinds of work, whether it be nearer our own homes or in the far-off fields of the world. Does it not seem as if God in these days were "calling out the reserves"—the great army of godly women. Think how He is preparing us by increased education; by all sorts of labour-saving appliances, which give us more leisure from household cares. Christian women number more than two-thirds of our Church membership. They have been honoured to do much for God. In the recent Missionary Conference in London, twenty-two women's societies in the United States and Canada were represented, besides twelve such societies in Great Britain. So we are hearing the call, "Rise up, ye daughters that are at ease, the Lord hath need of you."

MRS. STOTT, OF CHINA,

has supplied, in these meetings, the practical element of woman's work in the foreign field, with much womanly grace and pathetic earnestness. Nothing has been enjoyed more than her simple recitals of Gospel effort among Chinese women. To her sisters at Nairn she first spoke a few words concerning the China Inland Mission, with which she and her husband have been so long associated. It seeks to honour God by sending out men and women whose hearts are wholly consecrated to Him, without any respect to social position, and without insisting on any high standard of education. It never appeals for money, but trusts God to meet all its needs. It has been found from experience that men and women with only a plain English education, but with hearts set on fire with love to Christ and to souls, may go forth to China and do noble work for Him, in carrying the Gospel to the perishing millions of that vast country. They have won many to a saving knowledge of Jesus Christ. In that land God needs all kinds of labourers. She and her husband could speak from ample experience of God's faithfulness, and could truly say that they had lacked no good thing. Her own time had been largely taken up in training girls, so as to fit them for service as wives in Christian Chinese homes, but she had been able to do a good deal of work besides among Chinese women. In the winter season especially, it is possible to take trips here and there among the villages. She had done this as a sort of holiday, though it involved plenty of work. But nobody ever dies of hard work; take the worry out of your work, and you may work as hard as you like. Sometimes, after months of steady labour in connection with the girls' school, she felt as if she could go on no longer. Then she would go into some of the country villages, speaking two or three times a day. After a week or ten days of such itinerating work, she would come back to her station as much refreshed as if she had had a month's holiday. Mrs. Stott gave a most interesting account of some of these village tours. She told of one instance in which she had met with some professional beggars, and lodged in their very humble and primitive place of abode, consisting of a mud hut of one compartment. The power of God was wonderfully shown among them, particularly in the case of a young man, a victim to the opium pipe. He was encouraged to seek the help of God in fighting this terrible foe, and in that strength he prevailed. He became a true Christian, and for many years has worked honestly with his hands, having lost all desire for the fatal drug. Mrs. Stott also spoke of the many trials to which the native converts are subjected by the persecution of their friends. One woman whose son had been converted declared that he had "gone to the bad with holiness," so marked was the change in his life. Christianity takes a deep hold on the hearts of the people when they yield to its power. A man was greatly incensed with his Christian wife, because the villagers had taunted him about her conversion. He could not endure their scorn. One day he rushed into the house, and, taking up a rope and a knife, told her to choose by which of the two she would die. The husbands in China have complete power over their wives. Calmly trusting in God, she replied that if it was his will she should die he must decide the mode himself. She said sh could not give up her faith; she must love an serve Jesus, who had forgiven her sins. Sh added, however, that she had not been a wors wife to him since she became a Christian; wh did she deserve to be killed? He was touche by her plea, and stayed his hand? The met and prayed for him. He was himself led t embrace the Christian faith, and now for severa years he has been a consistent Christian, casting in his lot with the followers of Jesus Chris The native Christian women, with Mrs. Stott formed a prayer-meeting to plead with God fo the conversion of their husbands and children during the past seven years God has answere these earnest petitions, and at least eight husbands and twelve children have been converted God loves to be tested, but we must see that w fulfil the conditions He lays down. Hardly an of his promises are unconditional. "Open th mouth wide, and I will fill it." We do not ope our mouth wide; we merely open our lips an keep our teeth closed; yet we wonder that ou mouths are not filled. "In due season ye shal reap, if ye faint not." How often we faint before the time comes for the answer; so th Lord does not give us to reap. Mrs. Stott, i closing her most touching and practica address, told of the spirit of giving for th cause of God that prevails among the poo native Christian women, and which enable them to support workers. One woman to whom some property was left, voluntarily relinquishe it, because she could have received it onl on condition of keeping up the system o ancestral worship. She visited her relatives and took the opportunity, for several days, o preaching the Gospel to them. They took advantage of her fidelity to Christ, and only gave her a tenth of what she was entitled to. Yet of that pittance she gave one half at once to the cause of Christ as a thankoffering. How is it, asked Mrs. Stott, that in my dear native Scotland we find so many professing faith in the Lord, and yet there is no power in their lives? Is it not because there is no whole-hearted consecration to his service? What a responsibility we have for the light that so brightly shines around us! If God calls any sisters to the foreign field, let them gladly go forth. It is the most glorious work to be found in the wide world. Instead of China being a dry and thirsty land, we find Jesus Christ to be there a very well-spring in the desert. We would not exchange our position with that of any in the loveliest parts of Scotland. We find the Lord to be to us out there much better even than his word.

A general meeting was held in the Nairn public hall on Wednesday evening, when the delegates gave addresses. Alluding to a remark by the chairman (Rev. G. K. Heughan), Dr. Pierson said he feared that lack of interest in missions indicated a lack of life in the soul. He proceeded, in his most impressive way, to describe, with the help of the missionary map, the darkness and cruelty and vileness of heathendom, in order to show the great need there is for mission effort. Dr. Gordon pointed out some of the bright spots on the globe where the Gospel has achieved some of its remarkable triumphs. Mr. Scott retold the tale of transformed lives among the once savage Zulus, and Mrs. Stott again expatiated on her much-loved work on behalf of China's millions. A new voice was heard in some interesting words from Mr. Campbell White, of Glasgow, who is at present sojourning in Nairn. He said the striking facts and figures placed before them could not fail to produce greater zeal and consecration, not only in work at home but in furthering the spread of the Gospel message to the ends of the earth. The meeting was one of much interest throughout, and, with that of the afternoon, must surely leave its mark on the Church life of this popular seaside resort—the so-called "Brighton of the North."

The following day (Thursday) was an open day, so far as any pre-arranged public meeting was concerned. Through the kindness of Mr. Campbell White, the delegation, with some other friends, were treated to a very enjoyable excursion to the unsurpassed river scenery of the river Findhorn. Mrs. Stewart, of Logie, provided a refreshing luncheon at her beautiful country home, where a short Bible-reading service was conducted by Dr. Gordon. The weather was lovely, and altogether the day was greatly enjoyed by the deputation and their companions. For the evening, a meeting at Forres was hurriedly arranged. This was well attended, and was addressed by Dr. Pierson and Rev. J. Scott. At Nairn an open-air Gospel service was held on the links, Mr. Campbell White presiding. Mrs. Stott spoke for a little while to the children, and Dr. Gordon, as well as the chairman, gave Gospel addresses. Thus the day of recreation was also one of earnest service and testimony. The visit of the American and other friends to Nairn will be long and happily remembered.

THE DELEGATES AT ELGIN.

The meeting at this quiet, prettily situated Morayshire town was one of the best of the series. Though no very special efforts at publicity were apparent, a considerable interest must have been awakened, for the Evangelistic Hall was well filled on Friday evening. The season of the year, when many local friends are scattered abroad seeking rest or recreation, has somewhat hindered the success of these meetings. At Elgin there was a fair muster of pastors, and two visitors were present well known in London religious circles—Mr. James E. Mathieson, of Mildmay, and Mr. Robert Paton. Mr. Mathieson presided. In introducing the American brethren, he urged that the best way to advance God's work abroad is to have a revival of religion at home. As usual

DR. PIERSON

was the first to address the assembly. Discarding the map on this occasion, he said that this missionary movement appeared to him to grow more solemn as it proceeded. The profound interest shown everywhere indicates that God is about to work mightily in this land of martyrs, and to produce impressions that will not be effaced. The Doctor addressed himself to an examination of the question as to whether the Gospel can be proclaimed through all the unevangelised parts of the globe before the sands of the present century have run out. He did not mean the *conversion* of the world within this brief space; indeed it is God alone who can effect the conversion of a single soul. What we as Christians have to do is to bring the Gospel message into contact with men, and leave God to do the rest. To those who might think the evangelisation of the dark places of the earth in twelve years an impossible task, Dr. Pierson recalled the rapidity with which the second edict of Ahasuerus relating to the safety of the Jewish people was spread abroad through all the lands in which they then resided. It was a territory some two thousand miles long by one thousand miles broad, and comprised one-twelfth part of the habitable land of the Eastern hemisphere. Though the message had to be laboriously transcribed into the different tongues, and could only be carried on horses or mules, it was made known in all that wide region in the space of nine months. Surely, with our perfected facilities of travel, with our printing presses, our postal and telegraph arrangements, and with the great array of messengers now to be had for such a service, we could accomplish this business in twelve times that space, say nine years, leaving three years as a margin for contingencies before the century expired. As to the material means for carrying out this scheme, Dr. Pierson referred to the vast wealth stored up in the hands of the Christian Church. He qualified a statement made by Dr. Gordon at a previous meeting about American Christians being possessors of seven billions of money; a billion with them, he said, is not a million million, but a thousand million. As to the limits of time, he declared that the first command to evangelise the whole world is not to be obeyed once for all. The true interpretation is that every generation of believers ought to evangelise those of their own generation. In Apostolic times the then known world appears to have been divided, and the different Apostles with others applied their efforts to different sections. Paul and Barnabas took up the Gentile or Western world; Peter and James cared for the tribes of Israel scattered about. Peter went to Babylon. Paul directed his steps to Antioch, Cyprus, Asia Minor, Macedonia, Greece, Italy, most probably to Spain, and possibly to the shores of Britain. Why did all this evangelistic zeal come to a close? When the Emperor Constantine professed to become a Christian, and took the new faith under his patronage, the believers began to think the Millennium had come. Zeal and self-denial declined; the Church and the world became intermingled, so that they could hardly be distinguished. So evangelical faith died out, and aggressive effort disappeared; so that what we call "the dark ages" intervened, and lasted a thousand years. Christianity almost disappeared from the face of the earth. By and by there came the days of Luther, the great reformer; but, unhappily, he did not revive the Apostolic methods of evangelisation The world had to wait three centuries longer before the revived Church awoke to the idea that she had a heavy responsibility towards the unsaved multitudes throughout the world. When missions to the heathen were mooted, a century ago, even the Scottish divines, slow to admit what they deemed an "innovation," regarded the idea as fanatical and absurd. Thank God, their successors now are becoming earnest and zealous in the work.

In pressing home to a practical issue these first principles of God's design with regard to the salvation of the world. Dr. Pierson said that as for himself he was ready to take any position in the furtherance of this great purpose, if God should make the matter clear. It is a business that must be done promptly, if we of this generation are to bear our part. Think of the awful and endless procession of human souls passing into eternity without a knowledge of God and of his Christ. Dr. Pierson again referred to the marvellous vantage ground occupied by Great Britain and America, and the facilities they possess for pushing on this great enterprise to a right conclusion. The Church of Christ ought to arise in her might, and say, the thing can and will be done. Would that many of the pastors might so feel the urgency of the work that they could not retain the home pulpits and parishes of this highly favoured land, but should go to the spiritually destitute parts of the earth with the healing and uplifting message they possess; choosing the fields where are the fewest labourers and the deepest need. There is scarcely any so-called "sacrifice" now in going to distant lands, as these have been mostly permeated with the advantages of our Christian civilisation. What a magnificent problem it is to take possession of this world for Jesus Christ. Will not the land of Scotland that has produced so many Christian martyrs in the past give many of her best and choicest sons and daughters to this holy cause, who should become standard bearers of the blessed Gospel to all the dark corners of the earth.

In his addresses, Rev. James Scott, of the Natal Zulu Mission, must perforce confine himself to that particular part of the field, so that his words at one place are largely a replication of those at another. He has plenty to tell, and much wondrous testimony to give respecting the progress made among the dark-skinned races of Southern Africa. In speaking at Elgin he referred to the fact that the Dutch Boers, who for years discouraged mission work among the native peoples, are now waking up to their responsibility, and are seeking help in carrying the Gospel to those around them.

Mrs. Stott's contribution to the evening's testimony was certainly not the least interesting. She told the story of the rise and progress of the girls' school she was able to found at Wang-Chau. This highly encouraging narrative of revival among Chinese girls, our correspondent purposes giving at length in an early issue, and we will not therefore summarise it now. It created a remarkable impression on the hearers, and elicited from Dr. Pierson the remark that he had never heard Mrs. Stott speak so manifestly under the guiding of the Spirit of God. Prayer was offered for the health of Mr. Stott. He is one of the party on this missionary tour, but suffers from congested lungs, and is not able to take part in the speaking.

DR. GORDON ON MIRACLES OF MISSIONS.

In beginning an intensely interesting address, Dr. Gordon modestly remarked that those friends who had been at work in the field were supplying the real pictures of missions. All that his friend Dr. Pierson and himself did was to furnish the framework for the pictures. Then he proceeded to rehearse some stories of missionary triumph, where in the beginning there was great discouragement and trial of faith. These successes are the best answer to the sceptical question that so many are asking in these days, "Where is now their God?"

Dr. Gordon referred, as he often does in these meetings, to the international links of history between the old and new worlds in this matter of missions to the heathen. This led up to a mention of Adoniram Judson's labours and trials in Burmah, and to the marvellous outbreak of Christian faith among the Karen tribes, through one of the slave converts of Judson's co-labourer, Mr. Boardman. In three years' time that slave was instrumental in leading to Christ 2500 souls, who were admitted into the Church by baptism. Who can say that God is slow to give results? From that seed wonderful fruits have grown. The Karens have recently built a memorial hall to celebrate the jubilee of their missions, and for that purpose they raised among themselves 15,000 dollars. In contributing annually to the funds of the American Baptist Mission, these Karens come next in amount to the wealthy States of Massachusetts and New York. Another case of missionary success, even more wonderful, is that of the Telegu Mission, the story of which is now pretty well known. The first missionary to that part of India, said Dr. Gordon, is still living. The other day he celebrated his eightieth birthday in America, and his great desire is to be sent back to his loved field at Ongole. For thirty years he toiled on there without success. Then came the story of the young American engineer, Mr. Clough, who went to the Telegu—called "The Lone Star" Mission. He declared that in ten years God would give him 10,000 souls. The time of famine came, and this young engineer undertook the construction of a canal as relief works. He employed batches of 4000 or 5000 at a time, preaching the Gospel to them in the evenings. Then, after a while, he took on a fresh batch of labourers, and dealt with them in the same way. Almost the only thing he could preach in the language was John iii. 16, but that was enough for God to work upon, in fructifying the seed sown during many years. In the result 10,000 people made public profession of Christ *in one year*, and after being fully tested. Among the other narratives of missionary romance recited by Dr. Gordon was that of the transformation of the Patagonians, as a result of the devoted labours of Captain Allen Gardner, which called forth such a striking testimony to the power of the Gospel from the late Charles Darwin. Then followed a powerfully pathetic appeal for individual consecration to the service of God and the race, in furthering foreign missions.

After these addresses, Dr. Pierson briefly related the circumstances under which he and his companion Dr. Gordon had thrown themselves into this special work, and desired that prayer should be specially made for their guidance as to the immediate future.

The report of these remarkable meetings will be continued in our next.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Dr. Post, of Beyrout.

Major Colquhoun, who has been for the past four years connected with the McAll Mission at Lyons and Cannes, is now entering upon evangelistic work at Rome. Particulars are given in another column. We heartily commend our brother and his work to the sympathy of all Christians.

We were glad to notice that the question of the Monte Carlo suicides was brought up by Mr. Samuel Smith in the House of Commons the other night. It is right and useful that public attention should be constantly directed to these scandals, and that the utmost publicity should be given to their existence. The refusal of the Government to take any action in the matter is, however, greatly to be deplored. The great Powers are, or ought to be, the guardians of international morality, and the continued existence of what has very justly been termed the "plague-spot of Europe" is an iniquity for which they must all be held responsible.

Monte Carlo is one of the loveliest spots in the world, and it may truly be said that there "every prospect pleases, and only man is vile." At present no self-respecting person can frequent this enchanting rock, or enjoy the beauties of its scenery and the balminess of its climate, without endangering his welfare, body and soul. The place is rendered uninhabitable by the concomitants of the gambling tables. It has become a trysting-place for all the riff-raff of Europe, and the atmosphere has become one of vice, turmoil, and sudden death. Let the neighbouring nations but awake to their duty in this matter, and Monte Carlo will become what nature intended it should be—the garden of Europe.

The recent Mildmay Conference was beneficial to thousands of Christian people, but from the current issue of *Service for the King*, it seems that, notwithstanding the spiritual abundance, only scanty offerings were made towards the maintenance of the important work of which the Conference Hall is the home and centre. A correspondent, in sending a contribution towards defraying the expenses of the Conference, remarks that it is not yet too late for those who profited by the meetings to make up the deficiency which is thus brought under notice.

A short time ago we commented upon the enormous and—considering the wealth of London—humiliating disproportion between the increase in the expenditure and in the income of the London hospitals, which were lately stated to require £650,000 annually for their efficient maintenance. It would appear, however, from statements made at its recent anniversary festival, that the Metropolitan Hospital, which has neither endowment nor reserve fund, and has nearly a quarter of a million of people dependent upon it for medical assistance, is on the high road to a solution of the difficulty. The Committee have adopted the provident system, whereby each family willing to do so pays a small weekly sum, which entitles its members at any time to medical relief. Though this scheme has only been in operation six months, six thousand families are stated to be already paying their weekly subscription. From this, it is evident that the poor of London are ready, if facilities be given them, to contribute towards the medical services which they receive; and if the experiment at the Metropolitan stands the test of time, other hospitals will do well to adopt a plan which has the additional merit of encouraging thrift amongst the poorer classes.

The terrible floods in the East-end have plunged numbers of the most helpless class in suffering. It is said that £4000 will not recoup the poor residents of Poplar and the Isle of Dogs the loss they sustained during last week's storms. Christians engaged in mission work in the neighbourhood are asking for help for the distressed families, and we shall be glad to receive any sums which our readers may wish to give towards this charitable object.

We referred in our issue of July 20 to a Bill recently prepared in Germany to provide a State scheme for securing provision for workpeople who may become incapacitated by age or illness, and we expressed an opinion that the establishment of such a scheme in these islands would be beneficial in encouraging habits of thrift, and in keeping deserving people out of the much-dreaded workhouse. The Prussian system now proposed will be to a great extent compulsory, and in that respect will differ essentially from an admirable system which for some time has been established amongst ourselves.

Sufficient publicity is not given to the fact that in connection with the British Post Office deferred life annuities may be purchased at so low a rate, and under such generally favourable terms, as to render it almost criminal in any young working man not to make a provision for old age and a possible period of disablement. It is true that the introduction of the compulsory element makes it possible to charge seemingly lower rates in Germany; but, on the other hand, the payment of the annuity does not commence until the recipient is 71 years old.

Under the British Post Office system a working man of 20 years of age can secure £20 per annum, payable at 60 years of age, for a payment equivalent to about eighteen-pence per week, and in addition the purchase money is returnable on application, or at death, if that should occur before the annuity becomes due. A similar annuity, without these additional advantages, can be purchased for about 9d. per week.

We quoted recently a telegraphic communication respecting the advance of Christianity in India. There is now to hand a more complete report of the statements made by Sir Charles Aitchison at a meeting of the C.M.S. at Simla. In the Madras Presidency the increase of Christians in all denominations is vastly in advance of that of the population. In Bengal the increase of population during nine years has been 10·89 per cent., of Christians more than 40. In the N.W. Provinces the increase of Christians has been exactly nine times as fast as that of the total population. In the Punjab the population has increased 7 per cent. The Hindoo and the Mohammedan religions are practically stationary, that of the Sikhs has declined, whereas the Christian religion has increased 38½ per cent.

On the foregoing remarkable facts these things are to be further observed: The increase is too large to be attributed to natural productiveness. It is traced chiefly to converts from heathendom. The Census Commissioner himself remarks: "The progress made in the spread of Christianity during the last nine years is one of the most interesting facts brought out in India by the census just taken." Sir Charles Aitchison may well exclaim and our readers will echo his words :—

> Now, how are these remarkable facts to be explained? How is it that, turn where we will, north or south, or east, or west, in our oldest provinces, or in our more recently acquired possessions, we find the Christian community spreading at a rate unknown since Apostolic times? You and I know the true explanation; it is the breath of the Spirit of the Lord. Now, as of old, He is magnifying his name. The Lord is adding to the Church daily such as shall be saved. The Gospel message has not lost its ancient power; now, as in the days of the Apostles, the Word of God grows mightily and prevails.

What is wanted in these days of the rapid and general diffusion of information is that Christians should be men and women who, when they take up philanthropic and social questions, should be fully capable of directing all their powers to one object. The great weakness of most persons is in their diffuseness, their sympathy becoming diluted and divided. Men like Howard, and women like Mrs. Fry, achieved great results because, for Christ's sake, they gave themselves up to one task, and the examples are worthy to be followed.

We have often called attention to the dangers which beset inexperienced young women and girls arriving from the country at the busy and bewildering railway stations of London and our large towns, where they are habitually watched for by unprincipled harpies of both sexes, who allure them to their ruin. In a recent letter to *The Times* Mrs. Fawcett has drawn attention to the claims of the Travellers' Aid Society, which exists for the purpose of protecting such helpless passengers; the officers of the Society have made known its aims to, and secured the co-operation of, the railway-station and steamboat officials, who, on finding one of these friendless girls, either communicate with the office, or themselves send her thither under trustworthy escort. Any person living in the country, and having occasion to send a young girl through London, may also have her met and seen safely off to her destination for the small fee of a shilling, and a bedroom is also provided for belated travellers. The management is economical, the yearly expenses very moderate, and much unpaid work is given, but more regular annual subscribers are urgently needed. The address of the Society is 16a, Old Cavendish-street, Cavendish-square.

Some time ago the Bishop of Chichester refused to consecrate a church at Worthing unless the vicar designate gave a written promise not to wear Romish vestments or to burn "altar" lights. A contemporary says, however, that there are other illegal practices which the Bishop did not specify; and there certainly is ground for the remark, for on the occasion of the consecration of the building on the 1st inst., "sanctuary lamps" were lighted, and our contemporary says, the "altar was decorated in a style which certainly would have delighted the local Roman Catholic priest if he could have seen it." A "sacring bell" was rung, and three strokes of a bell announced the "real presence," the vicar, in the presence of the Bishop, prostrating himself "in adoration before the altar." *The English Churchman* says that at one celebration "Popish wafers" instead of bread were used, and the bread and wine were "elevated." It is not unreasonable to ask in such circumstances as these, Whither are we drifting? No wonder that the Roman Catholic journals are triumphantly recording perversions in places where such ceremonies are being substituted for the plain simplicity of the Gospel of Christ.

Addressing the University Extension students at Oxford on Saturday last, the Bishop of Ripon reckoned novelists among the artists of the world, and spoke of novels as prose poems. Though apparently appreciating a distinct purpose in fiction, the Bishop certainly seemed to regret that such dry things as "the problems of life" should be served up in novel form. In his enthusiasm he exclaimed: "Novelist, preach on, if you will lift men higher; we have tried to do all in our power; God speed you, we are brothers with one common end." Surely this apostrophe falls far short of expressing the truth. Not by the might of intellect, not by the power of imagination, but by God's Spirit are men "lifted" to the height which is attainable in Christ. To be a "brother" to the Christian worker, the novelist must "preach" the Gospel.

We have of late been hearing much, perhaps, in fact, rather too much, from the Pope with reference to the great civilising power of Romanism. It has always been convenient to the successive Popes to ignore history, and if Rome retains the fine instinct of self-preservation which has hitherto been one of the principal traits in her many-sided character, she will always continue to point in the contrary direction to evident truth. To-day, therefore, she is busily engaged in calling attention to the heavy taxation of Italy, and to the evils of civil and religious liberty, and pretending to ignore the fact that for ages the Papal States were the home of every conceivable kind of tyranny and oppression; and that even now, after some years of freedom from the galling yoke, the city of Rome remains crushed beneath its ecclesiastical incubus.

With a less population than our large English cities, Rome has no less than 30 cardinals, 35 bishops, 1469 priests, 828 candidates, 2832 monks and friars, 2215 nuns, &c. These figures are, of course, very much lower than those of the days of the temporal power; yet, during that *régime* there was more immorality and crime in Rome than in any other European city, and even still over 100,000 of the inhabitants cannot either read or write. These facts speak for themselves, and dispose once for all of every Romish claim in regard to the civilising power of the Apostasy.

Notwithstanding all discouragements, the question of substituting arbitration for war as a means of settling international disputes is not lost sight of. One hundred and twenty members of the French Chamber of Deputies have lately signed a memorial in favour of the adoption of such a peaceful treaty with the United States, in which country a very strong feeling in the same direction is said to exist, and it is proposed to hold a conference of English M.P.'s and French Deputies on the subject at Paris in October. The French Foreign Minister has intimated the willingness of his Government to enter into such an arrangement, but states that circumstances render it difficult for France to take the initiative. The *Gaulois* recently calculated that the French have, during the last twenty years, spent nearly five hundred and fifty millions of pounds upon their army, the average annual expenditure since 1872 being twenty millions of pounds. There can thus be little doubt that from considerations of economy, if on no higher grounds, France would welcome a system of international arbitration. But the movement, to be effective, must be general, and the present inflammatory condition of European politics unhappily forbids us to be sanguine on this point.

With regard to the opinion expressed by a Committee of the Lambeth Conference, that the ministry of non-episcopal Dissenting bodies should be recognised as valid, *The Morning Post*, whose utterances on ecclesiastical and religious matters are always strongly tinged with sacerdotalism, remarks that "this would appear to advocate interchange of pulpits and other overtures to heretical and schismatic bodies, which the Anglican Communion, or, at least, the Church of England, can never rightly assent to." The modest claim of this journal to speak in the name of the Church of England will, we would fain believe, be indignantly repudiated by the great majority of her ministers. Moreover, the above remark lets in a little light upon the secret principle which underlies the action of such bodies as the "Home Reunion Society," and makes it evident that the only terms of "union" which they would accept are those of unconditional surrender, and a general "levelling up" of dissenting doctrine and practice to their standard.

From such un-catholic and unscriptural utterances as that of *The Morning Post*, which would identify the Church with some visible human organisation, and would put Apostolic succession, Episcopal government, ancient ritual, or "the orthodoxy of curiously articulated creeds" in the place of Christ, it is pleasant to turn to the following words of Archdeacon Farrar, in a sermon lately preached in Westminster Abbey:—

> Perish the hand which would circumscribe by one hair's breadth the limits or the definition of the Church of Christ: perish the arms that would exclude from that one flock of the Good Shepherd the "other sheep which are not of this fold": perish the narrow superstition that the wind of God, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth," can only be conveyed by mechanical transmissions. I, for one, at any rate, refuse to flatter the priestly pride which would sectarianise the catholicity of the Church of Christ: and I, for one, even if I were to stand alone, would still repudiate and protest against the uncatholic teaching which would pretend to do what it cannot do by unchurching any who love the Lord Jesus Christ in sincerity and in truth.

We would that all servants of Christ, engaged in preaching and teaching, could take the broad and unsectarian view of "the Church," which Archdeacon Farrar has thus expressed.

Everything goes to rebuke the confidence with which sceptics wrote a few years ago concerning references to Egypt and Canaan in the early books of the Bible. The facts mentioned in Scripture were treated as unhistorical, and reduced to the unsubstantial myths of an illiterate age. In *The Contemporary Review* for August, Professor Sayce refers to "*the great event of the season*"—the discovery in Upper Egypt of letters and despatches sent by the governors and kings of Palestine, Syria, Mesopotamia, and Babylonia to Egyptian monarchs. Evidences of this active literary intercourse go back to the date of the Exodus. Henceforth, instead of regarding the period of Joseph as fabulous, it is evident that schools of literature then existed; and Professor Sayce avers that the discoveries are likely to have most important bearings upon the criticism of the Pentateuch.

"The subject then dropped." We are sorry to find that no more practical result followed a recent discussion in the House of Lords on the subject of pernicious literature, for there can be little doubt that the evil is growing and spreading day by day—thanks to the comparative impunity which is enjoyed by those who are engaged in the publication and sale of immoral literature, and to the fact that the existing law is not sufficiently elastic to be brought to bear upon all classes of offenders. There are windows in London thoroughfares which are simply a disgrace to Christianity and civilisation, and the time certainly has come when, as the Earl of Meath put it, "a great effort should be made" to reduce, if not to crush out the evil. Mr. Samuel Smith's action in calling public attention to some of the out-of-the way ramifications of the traffic in vile books and prints is deserving of all praise, and we trust that all those who are in charge of large establishments and schools will do everything in their power to protect those who are under their care from the surreptitious introduction of the disgraceful pamphlets and volumes which are being circulated so broadly.

The statement made at the Wesleyan Conference on Friday week to the effect that at the present time the income of the foreign missions is below the expenditure by £12,000 per annum is far from an encouraging one. Hitherto the Wesleyans have never been lacking in their support of this important department of evangelistic work, and it is probable that the falling-off is of only a temporary nature, and due to the pressure of exceptional causes. At the same time there is ground for the growing impression that much economy in mission expenditure might be secured by the union of societies which at present are occupying the same stations, each preaching the same Christ, and yet all their labours tinged to some extent by a selfish and un-Christlike sectarianism.

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PROGRESS ON THE CONGO.

In *The Missionary Herald* there appears a very lengthy letter from Rev. W. Holman Bentley, giving cheering tidings of the progress of the work on the Congo. In February he baptized a young man named Nlemvo, and now he reports the baptism of two young women, Aku Toniangi Biseobodi, and Kavazwila Kalombo, both of whom were formerly slave girls. Of these two Mr. Bentley writes:—"The change of heart and life is exceedingly well marked, and they rejoice in a very definite sense of pardon and peace with God." At their baptism, at the Tombe riverside, the two converts told the people assembled how they had been taken from their countries by the Arabs, and how God had sent them to the missionaries; that they were at first indifferent until they began to see how great and blessed was the salvation which Jesus offered. A few days following, Nlemvo and Kalombo were united in marriage by Mr. Bentley, the first Christian marriage in the Congo country.

The Keswick Convention.

(*From our Special Correspondents.*)

The reports which we now publish exhaust our account of the proceedings at the Convention. Most of the meetings were remarkable for sustained interest, and those who were privileged to attend will not soon forget the words that were spoken.

The ministers' meeting on Tuesday was largely attended. Rev. F. B. Meyer said: This teaching has been specially helpful to myself in two directions: (1) In connection with sin; (2) in connection with the power of life, the power of Christian living. The teaching has been a great help to me in regard to indwelling sin and temptation. None of us here can be in sinless perfection, no thoughtful man here can say that for a moment. The people who talk about sinless perfection don't understand the terms they use; for, even if we were kept from conscious sin, there is a great difference between being kept from sin conscious to ourselves and sin as seen in the sight of a holy God. We may be kept by the power of the Lord from yielding to conscious sin; but is there not an infinite difference between that and attaining sinless perfection. Sinlessness is negative, perfection is positive. No sane man here can suppose that, in this life, even though he be kept from sin, he can attain to the perfect measure of the stature of Christ. It will appear that sinless perfection is altogether out of the question.

What we do believe, and teach, and enjoy, is the power of Christ put forth hour by hour to keep us from yielding to conscious sin, and from being overcome by the power of our great enemy. We are all aware that temptation from without appeals to sinful tendencies within. These tendencies we have inherited, and they will remain in us to the last. We believe that, just as in nature one strong law may be kept in check by another strong law, so the natural evil tendency of our life is kept in check by the power of the Holy Ghost. The evil tendencies are in the nature, and respond to temptations from without; but the blessed Holy Ghost is within. As the temptation is from without, is there not the constant keeping power of Jesus Christ exercised for us who trust Him, so that when temptation comes to us we who are abiding in Christ are able through Christ to obtain a perfect victory? Now that has been a great help to myself.

The other side, which is the positive side of the same thing, is the power of Christian living, which, if I may put it in one word, seems to me the appropriation of an indwelling Christ. We know that in Christ all fulness dwells, that God has stored up for us in Him all spiritual blessings. Are we in the habit of appropriating an indwelling Christ, and not trying to live a Christian life without Christ? The earnest minister, philanthropist, and Christian teacher may have his life honeycombed with things far different from his ideal—pride, jealousy, and other things. We must definitely give up the whole nature into Christ's hands, being willing to have Christ's will through and through, nothing intervening. All religion is in the will. We are not what we feel or know, but what we will.

Several ministers, chiefly from Scotland, propounded questions of difficulty, which Rev. Evan Hopkins and Mr. Meyer showed great skill in satisfactorily answering. As to the question of the difficulty of self-emptying, it was pointed out by Mr. Meyer that emptying and filling of the Spirit go on *pari passu*. As to the question of old sinful tendencies, Mr. Hopkins said that we are not born into the world with evil habits, and that there is such a cleansing of the very desires and affections as takes away the love of sin. Evil habits can be overcome, while we cannot say that the roots of sin are eradicated from the soul.

An interesting conversation ensued as to whether God takes away not only the sinful habit, but also the inclination in some cases—especially in regard to drink. Rev. J. A. Jacob, while regarding it as an attainment in the case of some, would not press it. Another minister remarked that drunkenness is to be viewed from a medical point of view, and is believed to be not entirely a moral matter; that the appetite is a physical thing in a certain degree. Rev. J. G. Gregson, without the least hesitation, held that the appetite, both physical and mental, is completely and entirely taken away if the power of God's Spirit gets full possession of the soul. As an ardent temperance advocate, he held that temperance men have been wanting in direct and sound teaching on the subject. We have, he said, got to teach men to come and ask God for the higher and stronger power of his Spirit, and He will take away the appetite.

One minister in the audience asked, Is it necessary to have the experience of the second blessing as something definite from, and taking place at a different time from, conversion. Mr. Hopkins answered it was not necessary, but he remarked that we have to do with Christians, not as they ought to be, but as they are. He observed further, that we find many passages in Scripture which speak of a definite blessing after conversion.

THURSDAY.

At the seven o'clock prayer-meeting, the requests were summarised by Rev. F. B. Meyer, after which Rev. Colin Campbell spoke on John ii. 8: "And He saith unto them, Draw out now, and bear to the governor of the feast. And they bare it."

He treated this miracle of Cana of Galilee as a parable of the Christian life. God's world is full of the parables of nature, and God's Word is full of the parables of grace.

This miracle took place at the beginning of the work of the Lord Jesus, and when that work is finished there will again be a marriage. Will you tell me, Are you married to the Lord Jesus? Have you ever heard the voice of the Spirit as He took of the things of Jesus, and showed them to you? Have you heard Him speaking to your heart, and asking the question, Wilt thou go with this man? Did you say, "I will go"; and then did you go?

If I am asked what consecration means, I have one answer; it is the marriage-vow *made* and *kept*, between the believer and Christ. Every believer is the friend of Jesus, every consecrated believer is the bride of Christ. We find that at this marriage the people began to be in want. Forgive me, if in one word I express the conviction that this wine here was the pure juice of grape. The wine is Christ, and the consecrated believer wants more of Christ, and nothing but Christ. Our wants are all briefly comprised in one word—Christ. And what does the consecrated believer want more than this? He wants Christ as his Deliverer in the conflicts of the higher life of the land of promise. And how is this want to be supplied? Whatsoever He saith to you, *do it*. Implicit obedience is the law of the consecrated life, and, this fulfilled, it will be right all round. Disobey the least word, and it will be all wrong with you. Then notice there were six waterpots. They were common things. The Lord does not so much want great things, but He wants us, and if He gets us He will do with us as He will. The six waterpots were occupied with their ordinary calling. Oh! serve God where you are. Perhaps He may call some of you to go into the mission field. I covet you the honour, but the best training for such service is devoted service *where you are*. Serve God where you are, as though there was no region beyond, and it will be well with you.

"Fill the waterpots with water." This is no hard task, for there is another word behind that. "Take the name of Jesus with you." The indwelling presence of Jesus is a very filling thing. I fancy it will be said of us, "And they filled them up to the brim." Oh! are you filled, like Naphtali, satisfied with favour, and full with the blessing of the Lord? Then, "Draw out now!" I suspect that in the miracle only the water that was drawn out was turned into wine. Life is more ennobled, more abundant, more full of heaven's joy, when it is given away to Jesus, and to the world for Jesus' sake. Don't be saved alone! Having taken the water of life freely, so walk that others, through you and like you, may "Stoop down, and drink and live."

At the mid-day Bible-reading, Rev. Hubert Brooke spoke on Ps. vii. 4, cxliv. 3, and Job. vii. 17, 18. Afterwards, Rev. Dr. Cumming gave two expositions of the conditions of consecration. Rev. C. A. Fox closed the meeting with some striking remarks on the history detailed in 1 Sam. xvi., the anointing of David as king, and David's slaying Goliath.

There was an overflow meeting at the same hour in the Drill Hall, conducted by Revs. J. G. Gregson, J. A. Jacob, and Colin Campbell.

The afternoon meeting was taken up with answers to questions. In the evening, in the tent, there was a large gathering, so that an overflow meeting had to be held again in the Drill Hall.

BURDENS AND CARES.

Rev. Evan H. Hopkins was one of the speakers, and his address was found to be very helpful. The subject was 1 Pet. v. 6—8, "Humble yourselves under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you," &c. We may trace here a Divine provision of power in three directions—power to subdue, to sustain, and to resist—in other words Divine power over us, Divine power under us, and Divine power around us; we are enclosed in Divine power. And this threefold provision meets three great evils to which we are always exposed, three great hindrances, and so we read, yourselves, your care, your adversary. We shall find that most of our troubles may be traced to those three things. Notice the order in which they occur, not your adversary, your cares, and yourselves, but beginning with that which is nearest us, and the very thing that we are so prone to overlook—*yourselves*. We must begin there.

We have made no progress in this Convention, if we have not been brought face to face with ourselves as the source and secret of our failures. We see many things in our neighbours which we should like to put right, so many things in our circumstances that we should like to be altered. How about yourself? humble yourselves under the mighty hand of God. You say, I know I am all wrong; I have prayed, struggled, fought so earnestly, but alas I am continually defeated. You have been trying to conquer yourself. There is the mistake you have made. It is one thing to try and conquer yourself—it is another thing to be willing to be conquered by God. Humble yourselves under the mighty hand, the power of God. The way to get power to subdue self is to yield to the power of God who is able to subdue all things unto Himself—subdue not unto you, but unto Himself.

"Casting all your *care*." I am quite sure we are not prepared to do that with this matter of our cares until we have been obedient to the first part—humble yourselves. Some people are always murmuring against God in consequence of their troubles and cares. Other people faint under them. Yet others despise them; they harden their heart. Other people, again, carry them. Now we are told to cast all our care upon Him—so there is a provision of Divine power under us to sustain us. In Psalm lv. we are told to cast "our burden." It is really our gift — something to be brought or given to God and *cast* there—not to be taken back again. Cast *all* your care upon Him—things in homes, business—roll all over upon Him, and don't take it again.

Now about *your adversary*. "Whom resist, stedfast in the faith." How are we to withstand the devil? With the power of God, interposing Christ between your soul and your adversary. Just as if you were in a fortress, and as walls surround you in that fortress, you are privileged to know that the power of God encircles you. Christ, the power of God, the fortress by which I am surrounded. Before you are ready to meet your adversary, you must take your right place. If you are outside the fort, you are not ready to meet him. If you have been defeated by Satan, it is because you have got out of the fortification. It is our privilege to take our stand in the victorious position, with the panoply of God. All you have got to do is to submit to the power of God, so as to get the benefit of it. Is it not a wonderful paradox—willing to be nothing that Christ may use you, and magnify his grace in you?

Oh, it is wretched self that stands in the way, after all—not your circumstances! Here is true humility—not thinking bad of self; but not thinking of self at all. We would not lead any of you to think that you will be free from care, trouble, difficulty; but we try to teach the secret of how to meet them. He can transform your sorrow into joy, and make your care a means of grace, and make you realise that, moment by moment, the power of God is meeting your need—his fulness your emptiness—his power your weakness; and this will bring you into contact with Divine omnipotence.

FRIDAY.

A short, practical address was given early in the morning by Rev. John Sloan, of Glasgow. At 9.45 Rev. Hubert Brooke gave a Bible-reading on "The Second Coming of Christ," tracing the references to that great and glorious event throughout the Bible, from Genesis to Revelation. Then Rev. H. W. Webb-Peploe gave a very able address on "Human Responsibility."

The afternoon was devoted to the giving of personal testimonies. Over forty persons, including many ministers and ladies, bore testimony to having received definite blessing. The meeting leaves many precious recollections.

In the evening, in the tent, some practical exhortations were addressed by Rev. C. A. Fox, after which Rev. E. H. Hopkins gave an interesting exposition from Zeph. iii. 17, unfolding and illustrating the nature and grounds of consecration. As at the close of the meetings on Tuesday, Wednesday, and Thursday evenings, so this evening there was an after-meeting, conducted by Mr. Hopkins. Comparatively few persons left before the after-meeting, so that about 2000 remained to make or renew their consecration. An overflow meeting was held in the Drill Hall, and this, too, was pervaded with much solemnity.

SATURDAY.

On Saturday morning, for an hour and a half, speakers and a great many of the audience quoted texts, and a few parting words were given by the leading ministers and others.

MISSIONARY MEETING.

On Saturday forenoon a missionary meeting was held, which lasted for about three hours and a half. It was presided over by Mr. Eugene Stock. After a few introductory remarks, Mr. Stock introduced Mr. B. **Broomhall**, who bore his personal testimony to blessing received, saying that he had been deeply impressed with the glorious truths he had heard, and more deeply impressed on that account with our guilt in not sending these truths to those sitting in the region of the shadow of death. He told how that a hundred new missionaries went forward last year in connection with the China Inland Mission, involving an additional outlay of £10,000, and through God's goodness during the year an increase of £11,000 was received. He introduced to the audience a missionary band of ladies and gentlemen, so that the large platform was packed with the goodly company.

Mr. Broomhall was accompanied on the platform by his young daughter, who is soon going out to China, and who spoke very tenderly. Not a few of the audience were visibly affected. Besides his own daughter, Mr. Broomhall presented to the audience seven other ladies and gentlemen just going out, including Rev. E. O. Williams, who had left his charge, and was going with his family. Of the missionary band, he also presented Dr. Wilson, Miss Wilson, and four others, who have already been out in the mission field.

The Chairman read a telegram received from Mr. Reginald Radcliffe, dated from Buffalo, N.Y.: "Men and support offering with us. Who will go from Keswick?"

Rev. F. B. **Meyer** delivered a brief and telling address. He said that Mr. Radcliffe and he the other day resolved that in all meetings of that kind they would urge on the children of God the necessity of living in a much more simple and less extravagant way. In many cases there were those who could not go out at their own charges, and it scarcely seemed as if the Church had risen to its full responsibility in the matter. Very many objects of value at home might be fairly surrendered for the Lord's sake. Do we know the full value of money? Suppose anyone of us was appointed trustee of a large estate, and the owner said, "You may live in a house of a certain size, and may live at a certain rate of expenditure, and send me the balance." Would it be your duty to remove into a house of double the value, to live extravagantly, and to send, say, an occasional £5 to your master just now and again? Would it be right to spend £70 on a new picture? Would it be right to launch out into new expenditure without first asking him? Let us consider whether we are doing as we should about our expenditure.

After this, Mrs. Henry Reed, of Tasmania, read a touching letter from her daughter, a missionary in China. A deep impression was made. The chairman read a letter from a young lady sending a cheque for £10, a surplus earnings, expressing the hope that others would make it up to £100 a year to send a missionary from Keswick. Slip after slip of paper was then sent up to the platform from different parts of the tent, with subscriptions of £10, so that £100 was guaranteed for this year. Over and above £100 a year was promised for a missionary to Persia; another £60 a year for the China Inland Mission; and then flowed in offering after offering, until about £800 a year was definitely promised.

A KESWICK MISSIONARY SOCIETY

will be formed, and it is hoped that results will follow that will tell far and wide towards helping on the evangelisation of the world. What an offering of sweet incense to the Most High, showing how He has poured out his grace on the Keswick Convention.

Besides missionary meetings, ministers' meetings, young men's meetings, there have been special ladies' meetings and numerous evangelistic meetings in the market-place, in addition to those in the tent.

Rev. H. W. Webb-Peploe preached a powerful sermon on Sunday morning, and Rev. Charles Fox gave a practical sermon in the evening.

A meeting for Christian workers was addressed by Mr. Webb-Peploe on Monday forenoon, and Mr. Grubb addressed a prayer-meeting for Ireland.

[We are asked to notify that the September number of *The Life of Faith* will contain a full account of the Conference.]

LONDON CITY MISSION.—A few days ago memorial stones were laid of Shaftesbury Memorial Mission Hall No. 3, in Union-street, Borough. The district is one of the poorest in South London, and this additional provision for the religious needs of the people is very timely. The building will cost £800, and there will be an annual outlay of £60 for ground-rent and incidentals. Already about £600 has been subscribed. Mr. Charles M. Sawell, 3, Bridewell-place, S.E., is the secretary to the Shaftesbury Memorial Halls Committee.

A PRESENT SALVATION.

Col. i. 12—14.

Now all my soul is filled with light,
  I wait not for a future hour;
Gone are the shadows of the night,
  Darkness and gloom have lost their power.

Now I receive a royal crown—
  No more a trembling slave am I;
Strongholds of Satan I pull down,
  Through Him who deigned for me to die.

My many sins are all forgiven.
  Yes, "are" forgiven, not "shall be";
The cruel fetters now are riven,
  And in my Saviour I am free.

Give thanks, give thanks, for evermore,
  Ye ransomed sons of God's delight;
Soon shall we reach the glory shore,
  And faith be swallowed up in sight.

—*N.Y. Observer.*

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BIBLICAL JOTTINGS.

"OLD CAST CLOUTS AND ROTTEN RAGS."

Such was the apparatus with which Ebed-melech got Jeremiah out of the dungeon. Everybody has the means of doing good, however little. Nearly everyone can get some "old cast clouts or rotten rags." Not a costly apparatus. Do we not often miss opportunities, because we under-estimate the means at our disposal? Had we a silken cord and velvet cushions, then we would lift Jeremiah out of the mire! But because we have only the old clouts and rags, shall we do nothing? Our brethren and sisters often get into the dungeon and the mire. Our words may seem to us as mean as old rags, but they may answer the purpose. Let us not say, "Oh that I were a Chrysostom! Oh that I had a golden month!" Say not, like Moses, "I am slow of speech." Use what you have.

PAUL AND THE VIPER.

"There came a viper out of the heat, and fastened on his hand" (Acts xxviii. 3).

That quaint writer, Quarles, says:—

The close pursuers' busy hands do plant
Snares in thy substance; snares attend thy want;
Snares in thy credit; snares in thy disgrace;
Snares in thy high estate; snares in thy base;
Snares tuck thy bed; and snares surround thy board;
Snares watch thy thoughts; and snares attack thy word.

This little incident in the life of Paul illustrates the fact that there are snares in our comforts. It was out of the comforting heat that the viper came. So out of any of our lawful comforts may come vipers of pride, selfishness, indulgence, &c., and fasten upon us. What are we to do? Are we, like monks and nuns and anchorites, to discard the comforts, condemning them as evil? No, do as Paul did, shake off the venomous beast. Before it has time to plant its fangs and poison our spiritual life, let the evil thing be vigorously shaken off. Use the comforts, but beware of the vipers.

THE LAW OF LIBERTY.

The Law of Liberty is the rule of the Gospel, in contrast to the Mosaic Law. The latter engenders a spirit of bondage: obedience is rendered from compulsion; a man obeys because he must, or because he is afraid of consequences. The Gospel is the law of liberty because it fosters a spirit of liberty; writes the law upon the heart; the man obeys from an inward principle, not an outward law, because he delights in it, loves his Master and his work. So David prays, "Uphold me with a free (or willing) spirit." To be judged, as James says, by the "law of liberty" is to be judged according to the Gospel standard, which is higher than the law; which expects more, because it imparts more. So, in James ii. 8, he says: "If ye fulfil the royal law, Thou shalt love thy neighbour as thyself, ye do well," as if to say, if you go back to *legal* ground, you would learn to do better than you are doing; how much more, then, on Gospel principles? J. L. S.

The LATE MARCHIONESS of AILSA

A loss, the depth and extent of which cannot be measured, has befallen the Church of Christ on earth by the early removal to her heavenly home of the Marchioness of Ailsa. Whilst she accounted herself as "less than the least of all saints," she seemed to those who knew her to walk ever in the light of her Saviour's countenance, and to a rare degree to reflect his loveliness.

It is now several years ago since Lady Ailsa withdrew herself from London in the midst of the season, and in the absence of her husband, retired with her little children to the sea-girt castle which is their Scottish home. There, for some hours in each day, she gave herself to the study of the Bible, and to prayer that God would show her, through his own Word, the way of salvation. More than once have I heard her say that she thanked God that her conversion came through no human instrumentality, but that it was by the guidance of the Holy Spirit alone that she met with her Saviour. She accepted his Atonement in its completeness, and at once surrendered herself to Him. Thenceforward the language of her heart became:—

> My Beloved is mine, and I am his.
> Oh, that I may ever prove,
> By a life of earnest love,
> How, by right of faith Divine,
> I am his, and He is mine!

Although her conversion was without human aid, yet very early in her new-found life she felt the need of Christian fellowship, and sought it amongst those whom she believed to be earnestly loving and serving her Lord and Master. She did this without withdrawing from her social duties, or any lessening of the flow of love to her family and her friends. Only now her love and her friendship took a higher tone, and reached beyond this passing time into eternity. With perfect simplicity she therefore told to those whom she met, and wrote to those at a distance, what great things God had done for her; and with tender pleading and fervent prayers she would entreat them to "come and see" for themselves the Saviour of the world—her blessed Saviour. With her clear evangelical religion, she combined a largeness of heart, which reached to everyone in whom her quick sympathies discerned the evidence of a "spiritual mind"—appreciating it perhaps the more because of the difficulties under which she felt those who had less of definite Scriptural teaching were labouring.

Some nine or ten years ago, it became a great wish of Lady Ailsa's to establish a British Workman Coffee-house in the neighbouring town of Maybole, where a great shoe-making trade is carried on. The work of the building was completed, and preparations were made for opening it with a plentiful supper, to be followed by Gospel addresses. At this juncture, Lady Ailsa received a letter threatening that she would be shot, if she attempted to open the building. With the high courage which was so nobly blended with her gentle and retiring nature, she wrote a brief letter, naming the dastardly threat, but expressing her fearless trust in the sheltering care of her God, and in the generous sympathy and protection of the men of Maybole. This was written in large letters, and nailed to the doors of the British Workman; and when Lord and Lady Ailsa drove up at the appointed time on the following evening, they were greeted with warm acclamations by the vast crowd assembled; and no breach of the peace occurred. Beneath the roof of that capacious house were several large rooms, some supplied with games, others with books and newspapers, another with tea, coffee, and other refreshments; and one was reserved for Bible-readings, and provided with a harmonium to accompany the hymn-singing. In another room pledges of total abstinence were taken, and well do I remember the earnestness of prayer with which she sought to arm the new volunteer in the cause of temperance. But Maybole was not the only centre of her labours of love. The villages within easy reach of Culzean were her peculiar care; and in them a very remarkable work of God took place. Amongst the fishermen of a village called "the Maidens"—washed by the waves of the Atlantic—scarcely a man was untouched by the message of the Gospel of peace and love.

During Lady Ailsa's alarming attack of pleurisy, rather more than five years ago, when her danger reached its height, those true-hearted fishermen kept a watch-night of prayer, and God heard and answered, and spared that precious life. But amidst all her service for God and for her fellow-creatures in every class of life, both in London and in the country—in which she was warmly supported by Lord Ailsa—her devotion to her children, and her thought for their little plays and pleasures, was even greater than before, and no happiness was complete for them unless enjoyed with their wise, sweet mother—a dove in softness and gentleness, a rock in strength and firmness—

> A perfect woman, nobly planned,
> To love, to comfort, and command.

Lady Ailsa took much interest in Lord Meath's philanthropic efforts for the refreshment and pleasure of the poor in crowded London, especially in the playgrounds which he established for the toiling children. And in all the great and good Lord Shaftesbury's noblest work, with its ceaseless efforts to benefit the lives, the circumstances, the hearts, the minds, and the souls, of the young, the weak, the suffering, and the oppressed, she felt the warmest interest and delight; reverencing that most Christian philanthropist as the greatest human blessing of the age. He, on his part, recognised a sister spirit within that graceful fragile form, and more than once wrote of her in his letters to me as "our sweet angel of Culzean." Will each one who reads this slight sketch of a devoted mother, pray that to her sorrowing children may be fulfilled the promise, "All thy children shall be taught of God, and great shall be the peace of thy children"? And also that the bright hope of the Coming of the Lord, to call up his people to be for ever with Him, on which their beloved mother delighted to dwell, may fill their sorely stricken young hearts with heavenly comfort. As a relative she was ever on the watch for opportunities of showing affectionate attention, and her sympathy with those who were sorrowing knew no bounds. One—a mourner for both a deeply loved and idolising husband and son—was drawn out of the depths of her grief's seclusion by the tender constraint of Lady Ailsa's gentlest sympathy, and brought to pass her mournful Christmas-time each year in the sacred yet genial atmosphere of the Christian home at beautiful Culzean. But one of these Christmas meetings, just as the year 1886 had dawned, was darkened by the falling of the shadow of death. One of the sons had returned from school with a sore throat, which proved to be a slight attack of diphtheria. The dread infection had spread to another before the disease was suspected. The little Ena, a child of heavenly sweetness and of simplest faith, was stricken for death. Lady Ailsa and her bereaved aunt shut themselves up in the infected rooms to nurse, watch, and cherish that tenderly beloved child by day and by night. Wonderfully was that delicate mother strengthened for the terrible strain; and when on the ninth day of that cold January the lovely child was carried away—

> Safe in the arms of Jesus,
> Safe on his gentle breast,

to His Home, His Heaven, the mother who so devotedly loved her was enabled to say of the Saviour whom she loved yet more—"He hath done all things well;" "Not my will, Lord, but thine be done."

In Moody and Sankey's great and blessed work, she was earnestly and practically interested; and both Lord and Lady Ailsa deeply prized Dr. Pentecost's powerful Gospel addresses, gathering many to hear them at their own house in London.

Nevertheless, the depths of her quiet sorrow were only fathomed by Him, and only passed away as she was drawn up into the eternal sunshine of her Saviour's presence. But sorrow could never make her self-centred, or forgetful of others. More than ever, if possible, to the poor was she considerate, kind, and generous; to the neighbouring families the ideal of gentle courtesy; to her guests the most thoughtful and attentive of hostesses. But to her many relatives and to her friends, who shall tell how true, how tender she was, how exquisite in the refinement of her sympathies, or how helpful to their spiritual life was all intercourse with her? More than in most of even earnest Christians there shone through everything the heavenly motto, "This one thing I do." And in the holy consistency and beauty of her daily life did she recall to those who knew her best the words, "If thine eye be single, thy whole body shall be full of light, as when the bright shining of a candle doth give thee light." The spring of this year saw Lady Ailsa in lovelier bloom than ever; and she said that she had never felt better in her life. We only trembled because her sweetness had become "passing sweet," and her spirit yet more heavenly than ever. But she herself seemed to have no presentiment that the end was drawing near, for she was making plans to welcome friends whom she loved in the month we have now entered without her.

So gently did she fade away that those about her felt no alarm—save once,—when she was found, half fainting from weakness, on the floor of her room. "Yet she struggled bravely against that weakness," writes the valued instructress of her two younger children; "no time with her to think of self. She was even more than ever gentle and tender during these last weeks; and the expression of her lovely face grew yet more angelic."

On Sunday afternoon—only four days before her death—she went to her Fishermen's Bible-reading and Prayer Meeting at the Maidens—once more to worship with them before she should join "with angels and archangels and all the company of heaven," as they kneel before the Throne of God and of the Lamb.

But on her return home her power of speech was almost gone. Yet she kept her children with her until their different hours for going to rest. The elder of the two—her little daughter—as soon as she left her fondly-loved mother, went to her governess and told her, with many tears, that she knew her mother was very ill. Immediately a messenger was sent on the fleetest horse in the stables for her doctor, who never left the house again until after all was over, for this life, of her who was the centre of light and joy and blessing. Her father and sister, Lord Blantyre and Miss Stewart, arrived the next day; and on the Tuesday Lord Ailsa; who had left her apparently in health, for a voyage in his yacht. He was not expected home till the following Saturday; but the merciful providence of God led the yacht for shelter from the dangers of a thick sea fog into Wick Harbour, where a telegram answering his inquiries arrived, which caused him to lose not a moment in travelling by day and night until he was again by the side of his most priceless earthly treasure. He was in time to be recognised and tenderly greeted, before her blessed spirit passed away to see the King in His beauty and to rejoin her angel child.

> Thus heaven is gathering one by one, to its capacious breast,
> All that is pure, and permanent, and beautiful, and blest;
> The family is scattered now, though of one home and heart,
> Part militant in earthly gloom, in heavenly glory part.
> But who can speak the rapture when the circle is complete,
> And all the children sundered now around their Father meet?
> One fold, one Shepherd, one employ, one everlasting home:
> "Lo! I come quickly." "Even so, amen! Lord Jesus come!"

C. M.

Letters to the Editor.

PRAYER FOR SUNSHINE.

Sir,—In your issue of July 27 "Londinensis" ery properly suggests "putting up humble prayers o God for sunshine." Is it not well, also, to look or the cause of the "serious damage to the arvests," by wet and the caterpillar, which "Londinensis" dreads?

In the Book of the Prophet Joel (i. 4) we read: "That which the cankerworm hath left, hath the caterpillar eaten," &c. Ver. 11: "Be ye ashamed, O ye husbandmen...for the wheat and for the barley; because the harvest of the field is perished." Ver 12: "Joy is withered away from the sons of men." Ver. 17: "The seed is rotten under their clods, the garners are laid desolate...for the corn is withered." In these words a case parallel to ours was portrayed.

Now for the remedy (ii. 12): "Now, saith the Lord, turn ye even to Me *with all your heart*...and rend your heart, and not your garments, and turn *unto the Lord your God*." Then (ver. 25) "I will restore to you the years that the caterpillar hath eaten...my great army which I sent among you. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, *and none else*."

Ritualism and Romanism have overspread the land, because the Government have always made Ritualist and Romanist appointments, and the Bishops have favoured the Ritualist movement. We have heard prayers offered up in Anglican churches to the Virgin Mary and to saints. We have seen, in the Metropolitan cathedral, a reredos exhibiting images of the Virgin Mary and of a crucifix, to which idolatrous worship has been offered. We have not known that "the Lord is our God, and none else." Therefore the wheat and the barley are being destroyed, and the "beasts mourn," because the hay crop is perished. "My people are destroyed for lack of the knowledge" (of God) (Hos. iv. 6); because (ver. 13) both priest and people have committed idolatry. "Hear ye this, O priests...the judgment is towards you. I will go until they acknowledge their offence, and seek *my* face" (Hos. v. 1, 15).

When persons deplore to me the bad weather, and the peril of ruined crops, and an uprising of the unemployed, I say, It is Lord Salisbury, and the Bishops of London, Lincoln, Ely, and Canterbury, who have done it; but my people would have it so.

Your obedient servant,
Robert Montagu.

41, *Queen's-gate, London, S.W.*

RECENT PILGRIMAGE TO IONA.

Dear Sir,—We wonder much that in some circles deeper interest has not been evoked by the recent Romish pilgrimage to "The Holy Isle." On May 13 the Roman Catholics, 500 strong, headed by Bishop MacDonald, of Argyll, and Archbishop Smith, of Edinburgh, landed at Iona, and wended their way up the road leading to the grand old Cathedral, there to celebrate High Pontifical Mass, on their way chanting the Rosary. A small part of the central nave was roofed in, and otherwise prepared and decorated for the service.

Is the matter to end here? End it will not; for assuredly, if we do not see to it, a pilgrimage will soon be at Iona again. It is the beginning of the evil day. If the matter were purely a local one, no more might be said; but no, it is one affecting the *freedom* of Protestants. Privately, the Cathedral ruins are the property of the Duke of Argyll, but we think that a national right is vested in these ecclesiastical remains, and that, therefore, they ought not to be desecrated by such an absurdity as a Popish pilgrimage.

The scene in the Cathedral was very imposing. A large company of people assembled within the Cathedral walls with the blue vault of heaven above them, all devoutly and earnestly telling their beads, and muttering their prayers aloud; the priests in their vestments, the monks bareheaded, attentively following the service in their Latin prayer-books; the incense ever and anon puffing out; bells ringing at intervals; the elevating of the Host; and the people with one accord falling upon their knees, despite mud and damp.

A forty-two days' indulgence was granted by "His Holiness" to all present. The conclusion of the English portion was a prayer that Britain might be brought back to the feet of Rome. Enthusiasm and dead earnestness pervaded the whole service—as such we could not refrain from pity, mixed with admiration, and sighed that Protestants were so lukewarm and inert. Yet, our breasts heaved with sorrow and indignation that this mummery should be allowed upon Protestant ground, and we longed that a Divine cry could be heard in their midst, "Behold the Lamb of God which taketh away the sin of the world."

The Roman Catholic system is one of darkness and superstition, and therefore we are bound to wage war with it. No toleration should be given when our Protestant freedom is in question, as it is in granting Roman Catholics the use of one of our famous Abbeys. We know their Jesuitical ways; let us beware! Of individual Roman Catholics we say not a word; some, indeed, "wear the white flower of a blameless life." But our rights, our privileges, our pure, simple, sublime faith we must guard. Let liberty of conscience be given to every Roman Catholic to worship God in his own way; but let us see that he does not compel us to worship in *his way* some future day.—Yours, &c.

A Spectator.

PERNICIOUS LITERATURE.

Sir,—Permit me to call attention, through your columns, to a subject which I recently brought before Parliament—viz., the spread of pernicious literature in this country of recent years. I obtained the unanimous assent of the House to this resolution: "That this House deplores the rapid spread of demoralising literature in this country, and is of opinion that the law against obscene publications and indecent pictures and prints should be vigorously enforced, and, if necessary, strengthened."

Only one opinion was expressed as to the greatness of the evil and the need of dealing with it more vigorously. The Home Secretary said most truly, in reply to me, "The French romantic literature, of which cheap editions were sold in this country, had reached a lower depth of immorality than had ever before been known. In comparing such literature with classical literature, it must be borne in mind that, while the latter was written with no evil purpose, the former was written with the object of directing attention to the foulest passions of which human nature was capable, and to depict them in the most attractive forms."

It has been my painful duty of late to read many communications on this subject from those who are grappling with this question, and I have been horrified by the discovery of the greatness of the evil, and its widespread ramifications. The Post Office is used to convey great quantities of poisonous trash, and miscreants are employed to introduce this garbage into schools for boys and girls. Only lately I learned of a system of supplying servant girls with obscene pictures and books in a suburb of London. The streets of this city are infested with persons who thrust indecent pamphlets into the hands of youths. The evil has grown to frightful dimensions, and unless the nation awakes to the fact, and seriously grapples with it, a rapid decline in morals will be the inevitable result.

The worst of all those classes of bad books are the so-called realistic novels which come from France, and which are being introduced into England by means of translations in enormous numbers. One publisher boasts that he has sold over one million copies. No such books were to be met with in this country till recent years; but the taste for this putrid literature is growing, and every means is taken to stimulate the appetite. One of these means is to procure notices in the daily Press, and I have seen lately, to my great sorrow, several notices of a flattering kind of some of the worst books ever published.

I do not know a sadder thought to any lover of humanity. Is the end of our vaunted civilisation to be the degradation of literature to the level of a sty? Are the youth of this Christian country to be saturated with putrid filth which the heathen of the ancient world would have blushed to read? One thing is certain, wherever the habit of reading such books is found all noble aims perish, all aspirations after the pure, the beautiful, and the good, die out, and man becomes corrupted to the core of his being. Nations that abandon themselves to such practices slowly decline, and by an inevitable law of Providence are swept away by manlier and purer races. If our country is to escape this fate there must be an effort to cast out this hateful thing. The law ought to be more stringently enforced; books are allowed to circulate here which are forbidden in Germany and our own colonies, and miscreants ply their trade safely in London who have been expelled from every country of Europe. Our excessive regard for personal liberty has laid us peculiarly open to this evil. We have to learn that liberty is for the good, not for the evil-doer, "that magistrates are to be a terror to evil-doers as well as a praise to them that do well."

But, after all, public opinion and moral suasion are the most powerful weapons in a free country, and I urge upon the press generally to maintain a high standard in this matter. The power of the press in modern life is enormous; it may be the guardian of justice and morality, or it may be the chief engine of national corruption. Its responsibility is enormous, and this appeal is made with a view of enlisting your support in a movement to purify the current literature of the day. This subject is now being brought before the House of Lords, and a Select Committee will be asked for next year to inquire into the whole question. Amongst the subjects that must be dealt with is the immense circulation of low-class papers for children. I have obtained a list of about forty penny papers issued in London, chiefly for boys, with a circulation of over a million per week. These papers are adorned with lives of successful burglars, pirates, thieves, murderers, &c. This class of papers is not so destructive of the moral sense as the French novel and its congener in this country, but is miserable pabulum on which to rear the coming generation. Need we wonder at the juvenile depravity which disgraces our English towns!

We have a great many organisations for good in this country—churches, Sunday-schools, good education, and immense stores of high-class literature; but all this is being countermined to a degree that the public are hardly aware of. There is a vast array of agencies for evil, and, in my judgment, the worst of all these, the most insidious, the most deadly, is this polluted stream of corrupt literature.—Yours, &c.,

Samuel Smith.

7, *Delahay-street, Westminster, S.W.*

WOLVERHAMPTON.—An earnest Protestant work, writes a correspondent, is being carried on at Trinity (Reformed Episcopal) Church, Wolverhampton. Situated in a portion of the town where Ritualism is in full swing, the need of a simple evangelical service was felt by many, and the hearty support given to the clergy of Trinity Church, is very helpful. That the services are appreciated is borne out by the increasing congregations.

THE BIBLE CHRISTIAN CONFERENCE at Forest Hill, S.E.—Rev. Dr. Keen was elected president, and the proceedings have been encouraging from the highest points of view. It was decided that an order of Connexional evangelists should be appointed. There are in the Home and Australian stations 245 itinerant preachers, 1854 local preachers, 830 chapels, 30,168 full members, 9012 Sunday-school teachers, and 51,038 scholars.

THE BLUE RIBBON MOVEMENT. — Mr. William Noble has adopted measures which promise to be productive of much good at Hoxton Hall, Hoxton-street, N. On Saturday evening last the first of a series of special meetings and entertainments was held. It was preceded by a long procession through the streets of the district, in the course of which halts were made and speeches delivered in advocacy of temperance. The thousands of on-lookers showed a friendly disposition, and it is hoped some of them were favourably impressed.

ST. KILDA.—An interesting article respecting this small and solitary island, lying to the west of the Hebrides, in Scotland, appears in the current *Free Church of Scotland Monthly*. "St. Kilda," it is stated, "is not a fairly level island, which the inhabitants can cross from side to side. It is simply a rock rising abruptly from the sea, furnishing a most natural resting-place and home to innumerable sea birds, but offering shelter to its human tenants only in one small bay. The population, all told, numbers less than eighty souls. As they have opposed all proposals that have been made to transfer them to a roomier sphere, it may be assumed that they are reasonably contented. Letters are only conveyed to them once in six months, and although wandering yachts occasionally touch their shores in summer, it sometimes happens that such long intervals take place in their intercourse with the mainland as to threaten their extermination through starvation. The whole of the inhabitants are members of the Free Church; they have residing amongst them an ordained missionary, and a teacher, for the education of their children."

THE TESTIMONY CONCERNING CHRIST.

A BIBLE READING

By Rev. Dr. GORDON, Boston.

[*Concluded from our last.*]

THE ATONEMENT.

Now we come to the next great fact—the Atonement of Christ. How do we know that He has made atonement for sin? Where are the witnesses? He does not receive the witness of man on this point. In the Gospel of Luke (x. 30), we read that on the mount of transfiguration "there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which He should accomplish at Jerusalem." Of course, in speaking of the decease they bore witness to it in some sense. Moses represented the law, and Elias the prophets, and these two, on behalf of the law and the prophets, bore witness to Christ. Moreover, Moses represented the saints that had died and been buried, and Elias those who had not tasted death, but had been translated. They talked of the decease which Christ was to accomplish at Jerusalem. Turning to the Greek, you find (and I am following high authority in stating this), that the conversation was as to his "exodus which he should perfectly (or successfully) accomplish at Jerusalem."

What a wonderful theme! And how very suggestive in the light of those two witnesses! Who were they? Moses undertook to accomplish an exodus, and was God's chosen servant to do that very thing. How patient he was with the children of Israel! What a master general he was! Who of all the sons of men has performed a task so arduous? But did he succeed with his exodus? No; on account of one sin—a single fault—he was debarred from entering the promised land, and as to those he led, they "could not enter in, because of unbelief." See him on the mountain there! He is about to pass away, and has but a glimpse of the land of promise. He looks out upon the prospect, and catches the glory of the sight before him; but he hears God saying that, though permitted to see the land, he may not enter in. He has failed to accomplish his exodus.

How about Elias? He also failed. You remember his discouragement, and how he lay down and asked God to take his life from him. The task committed to him was so great that he wanted to be excused, and God granted his request, for He cannot use a discouraged man. Moses fails; Elijah asks to be relieved, and the Lord relieves him, and takes him up into heaven. His was a noble life and a magnificent work, and yet we have to acknowledge that he failed in the exodus which he had undertaken. Here were two men that had failed, and they came down to talk to One who was to succeed. You have doubtless read the familiar story of the artist who was trying to work out on canvas a certain conception that he had formed in his mind. He worked day after day, and when night came on he was dissatisfied and rubbed out the picture, acknowledging that he had failed, and could not succeed. One day, having lightly sketched in his ideal, he left his home. While he was out, his teacher called. He learned that his pupil was out, and also saw the sketch on the canvas. Taking up the brush, with a few master strokes, he completed what the pupil had so long been unsuccessfully attempting. Having finished, he stole away. When the pupil came back, and took up his brush, his eyes caught the canvas, whereupon he exclaimed: "The master, the master has been here."

Now, here were the two pupils. Moses had failed, and Elijah had failed. But they were come to speak to the Master who was to accomplish everything. He was going to lead from the grave, and raise up from the dead, as well as deliver men from the bondage of sin. "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." He took a great company up from the earth in his exodus, which will be consummated when He comes again to take his elect unto Himself. What a sight for Moses and Elijah, that One comes to "perfectly accomplish his exodus"! Where are the witnesses from? From heaven. As the Sonship was testified from heaven by the Father and the Holy Ghost, so also was the Atonement testified from heaven by Moses and Elias.

CHRIST'S RESURRECTION.

Thirdly, we will consider the testimony as to Christ's Resurrection. In Luke xxiv. 4, we have a statement on this subject. On the first day of the week, very early in the morning, the women found not the body of the Lord Jesus in the sepulchre, but "as they were very much perplexed thereabout, behold, two men stood by them in shining garments." "That in the mouth of two or three witnesses" this wonderful fact might be confirmed, here two men—angels—bore testimony. As the women were afraid, and bowed down their faces to the earth, the angels said unto them, "Why seek ye the living among the dead? He is not here, but is risen." That was the first announcement of the resurrection. The women were not the first to announce it; the disciples were not the first to announce it. They only announced it when they had heard it from these two; the angels were the first to preach the Gospel of the resurrection.

Two heavenly beings were chosen to bear this testimony. I believe they witnessed all that which they spoke to. "We testify that which we have seen." No man saw Jesus Christ rise from the dead. Look at the angels' testimony: "He is not here" is negative; "He is risen" is positive. You know some people say that negative testimony is all the testimony we have of the resurrection. Two of the most eminent sceptics, Renan is one of them, state that the women came and found the sepulchre empty, and then ran and declared that Christ was risen! And, proceeds the sceptic, the doctrine ef the resurrection rests solely on the fact of the empty sepulchre! Well, if it did, perhaps that would be enough for us. I think there is more in that glorious emptiness than in the abounding fulness of such scepticism as that of Renan. But an empty tomb is not all. Besides "He is not here," the angels said, "He is risen."

I am sure I am not presumptuous or speculating when I take the fact that a witness must tell that which he has seen. And it seems to me that the angels saw the body of Jesus when it began to stir with returning life; that they were there as that enswathed form lay before them—one sitting at the head and another at the feet of our Lord; and were still there when the last moment had come, when the time appointed had been fully completed; for it was just as necessary that Jesus Christ should lie in the grave the appointed time as that He should be crucified. For the expression we sometimes hear, that Christ burst the bonds of death, and broke the bars of the grave, is not according to Scripture. In the New Testament we read: "Whom God raised up, having loosed the pains of death; because it was not possible that He should be holden of it." A man who bursts the bars of a prison and gets out, is an escaped criminal. To burst the prison bars, however, is one thing, but it is quite another thing to leave a prison when the last moment has been reached, and the full sentence expired. Jesus, having by his death and burial, paid to the uttermost of the demand, God opened the door, and called Him forth. And those angels saw it, so I believe, and they could say: "Here is the empty tomb; and more than that, He is alive; He is risen, and we are witnesses of the fact."

There is another point on which I beg you specially to dwell, with respect to the condition of things in the sepulchre. What was the condition of things? Everything in confusion? No. What wonderful statements those about the clothes? "The linen clothes laid by themselves," and "the napkin that was abo his head, not lying with the linen clothes, b wrapped together in a place by itself" (Lu xxiv. 12, John xx. 7). Now, you know the Je invented a lie to the effect that the discip "stole him away." But does a burglar, wh he has ransacked the place for your jewe leave everything in perfect order? Does not rather make quick haste off, and lea everything in confusion? If the disciples sto away the body of Jesus, it is wonderful th they should have taken time to arrange thin so exactly! But, heaven's first law bei order, the sepulchre was found as I believe had been arranged by the angels themselve Those angels are the witnesses that Christ ros from the dead, and our faith rests upon the word. Theirs is the first testimony; that all others is secondary.

THE RETURN OF THE LORD.

Now we come to the last great fact. It yet future, and it is necessary that it should b accomplished in order that Christ's redemptio may be consummated. How marvellous th words in Acts i.: "All that Jesus began both t do and teach." What was necessary for th remission of sins is finished; what was necessary for our sanctification He began, and i now carrying on. On the cross He said "It i finished," for He completed the work of atonement. When He ascended, He began the worl of intercession. On the cross the work necessary for the salvation of every soul in the worl was done; but Christ must continue in intercession until the end in order that our salvatio may be perfected. So the Acts of the Apostle opens with this word, and at once takes us t Jesus, seated at the Father's right hand.

And now we have (ver. 11) this wondrous scene and promise: "And while they looke stedfastly toward heaven as he went up, behold two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Well may you look up when you know He is to return! If you had a photograph of that scene you would have a photograph of the Church as it ought to be from the beginning to the end of time. The Church's face ought to be an upward face. How marvellous that expression in Genesis; when the first sin was committed we read that the sinner's "countenance fell." God made man upright, but when sin came there came a fallen countenance. People who imagine that the grave is the goal of man may well look downward; those who see nothing beyond the tomb, and have a consummation of their hopes in their death, may well look downward. We believe that our hope is consummated by the coming of our Lord Jesus Christ, and believe that He shall transfigure us into the likeness of his glorious body. We should therefore be looking up, always "gazing up into heaven."

Now, two witnesses came, and what for? Jesus had told the disciples over and over again that if He went away He would come back again. The fact was constantly stated, and constantly reiterated, and they ought to have no doubt about it. But it was so important a truth that it was necessary to add a sort of chapter of post-ascension Gospel. The witnesses came to say: "Don't forget what He said: He will come back." And notice that this sublime fact is attested by two witnesses. Suppose, when I came away from Boston I had said, as I did, to my children: "There is one thing I want you very particularly to carry out"—a very important business about my own church. "Now, be sure and remember to do this thing." Having started, and gone five miles down the river in the ship which is to bear me across the ocean, I am anxious about the matter for fear they might forget it, and I get two men to get into a boat, and go and tell my family to be sure and not forget to do as I requested them; and the men go and deliver

essage. So, when Jesus Christ was borne
in the sky, there was one matter of such
tance that He was constrained to send
"two men in bright apparel" to say to
hurch "Don't forget I am coming back
." As with the Sonship, the Atonement,
he Resurrection, so with regard to the
d Coming—we have two witnesses. Oh,
elighted I am to find that the hearts of
any Christians respond to this! Is it a
doctrine, having no practical influence on
ives? When I hear such a remark, I
s tell a little family story.

"WATCH, THEREFORE!"

r Lord Jesus Christ said, "Watch, be-
e ye know not what hour your Lord
th," and that is the reason we should be
ys watching. He would have us always
hing; and if we are always watching for
we shall be wonderfully careful to be
l in such an attitude that we may meet
with joy. Well, I was in the country
, and summoned home to the city on im-
nt business on a Monday morning. I
to my children, "Now, I am going away
e city, and cannot tell how long I may be
ned; I may return to-morrow, or not until
week. You may look for me any day."
s detained in the city until the Saturday,
when I did go home I was quite surprised
arn that every day those little children
ted upon being washed and dressed in
best, and taken down to meet the train,
use they said, "Maybe papa will come to-
" The expectation in that case had a very
tical effect, for it kept them in clean faces
clean clothes every day. And the Lord
d have us in clean faces and clean clothes
y day. Therefore, remember that "this
e Jesus which is taken up from you into
en shall so come in like manner as ye
seen Him go into heaven."

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GOSPEL WORK IN ROME.

OR COLQUHOUN, after much experience of
gelistic work at home, and four years' later in
ce, in connection with the McAll Mission,
ching Christ to the working classes in Lyons
Cannes, has gone to Rome, to continue, if the
l will, the same popular undenominational
gelisation which has been so much blessed
where in his hands. He is in communication
various pastors, and other workers, on the
; and has received from them cordial promises
ersonal help in the meetings. It is believed
such united Gospel effort will have the
piest results in Rome, where many have been
ing and praying that such work might be
ertaken.
or this purpose it is now desired to rent a hall
a central locality, and begin work at once.
ut £400, a small proportion of which is already
nised, will cover the estimated expenses for
year. Address, till end of August, Major A.
D. Colquhoun, 58, Via Cavour, Siena, Italy;
r which, to care of either of the following
tlemen:—Rev. James Gordon Gray, D.D.,
sbyterian Church, 7, Via Venti Settembre,
ne,—but until October, residing at Pontresina,
gadine, Switzerland; and Mr. David Young,
)., 20, Piazza di Spagna, Rome,—until October,
ding at Oakbank, Redhill, Surrey.

EQUESTS FOR PRAYER.—For blessing on
t meetings being held at Warwick Bridge, Cum-
land, by Messrs. T. Cauker and W. Finch.——
behalf of the cab and stablemen who have
ently confessed Christ through the tent meetings
he western part of Brighton.

OUTH LONDON HOMES FOR AGED POOR.
he third anniversary of these Homes, two of
ch are situate in Kennington, and the third at
rthing, was celebrated a few days ago. The
k is twofold; forty-two monthly and weekly
sions are granted, and some thirty persons are
ported in the Homes. Good character and
ent need are the passports into the Homes, in
nection with which a good deal of mission work
done. The third Home has only just been
sented to the Institution, rent free, and is not
opened. Mr. A. Sargant, 364, Kennington-
d, S.E., is the founder and secretary.

THE AFRICAN SLAVE TRADE.

AT a meeting held in Prince's Hall, Piccadilly, on Wednesday last week, under the auspices of the British and Foreign Anti-Slavery Society, Cardinal Lavigerie, Roman Catholic Primate of Africa, delivered a stirring address on the African slave trade. The Cardinal has been charged by the Pope to preach a crusade throughout Europe against this crying evil.

The meeting was attended by many eminent personages, and presided over by EARL GRANVILLE. In the course of some opening remarks, his lordship rejoiced that there is now no need for arguing the abstract iniquity of slavery. It is quite true, he said, that some time ago, by the introduction of the powerful stimulus of European energy and liberty, we opened lucrative and large markets, and did give enormous motion to the slave trade which has existed from time immemorial in Africa. But during a hundred years we may claim to have done something towards washing away the reproach. We have reason now to believe that Belgium, France, and Germany feel with us the weight of responsibility in this matter. At the present moment I am not aware of any obstacle in the way of these nations coming together, and in a friendly and serious consultation trying to arrive at what would be the most judicious method for the purpose of putting to an end, or of greatly diminishing, the slave trade.

Having declared himself the servant of religion, humanity, and justice, actuated by no political thought or interest, Cardinal LAVIGERIE proceeded to deliver a powerful speech on behalf of the poor blacks. He maintained that England, having destroyed colonial slavery, owes it to herself to support by her sympathies those who wish to destroy African slavery, which he declared to be a hundred times more horrible. In the proportions which it has now assumed, slavery means the destruction of the natives of the interior, and rendering impossible the penetration and civilisation of the heart of the country.

My missionaries, continued the Cardinal, are established in the Sahara, and upon the high table-lands of Central Africa, from the north of Nyanza to the south of Tanganyika. Eleven of them have suffered martyrdom, while more than fifty others have died from fatigue and hardships. Such men have the right to be heard, and to be believed. Your Cameron affirms with truth that half-a-million slaves at the least are sold every year in the interior of Africa, and I will content myself with saying that the testimony of our missionaries not only confirms, but raises this estimate for those regions where they are established. They have seen with their own eyes in the course of ten years whole provinces absolutely depopulated by the massacres of the slave-hunters, and each day they are obliged to witness scenes which point to the rapid extinction of the race. They tell me, particularly, of the province of Manyuema, which, at the time of the death of Livingstone, was the richest in ivory and population, and which the slave-hunters have now reduced to a desert, seizing the ivory, and reducing the inhabitants to slavery in order that they may carry the ivory to the coast, after which they would be sold.

Advancing towards the interior there is a raised plateau of about 2000 ft. above the sea, and above this first plateau there is a second immense table-land, about 4000 ft. high. It is there that fall every year those abundant rains which form the great lakes, and it is from these lakes that flow the vast rivers of the Nile, the Congo, the Niger, the Zambesi, and their innumerable affluents. The nature of the soil, the heat of the sun, and the abundance of water contribute to make this country one of the richest and most beautiful in the world. The population also was, and in some provinces still is, very numerous and happy and peaceable. It is this population which Islam is exterminating at this moment by means of her slave-hunters, and by virtue of her doctrine that the blacks are an inferior and cursed race, whom they are at liberty to treat worse than we treat our animals.

By resolutions spoken to by Cardinal Manning, Bishop Smythies, Rev. Horace Waller, and Commander Cameron, the meeting pledged itself to bring pressure to bear on the European Governments, in order that they in turn may influence the Governments of countries in which slavery prevails.

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ABRAHAM'S FAITH.

ABRAHAM'S faith, sorely tried by God's long delay, is rewarded, not with an external fulfilment of the promise, but with larger hopes, wider range of vision, greater strength to endure, more vivid realisation of the unseen. "He looked for the city which hath the foundations, whose Architect and Maker is God" (Heb. xi. 10). In the promise not a word is said about a city. Apparently he was still to be a nomad chief of a large and wealthy tribe. When God deferred again and again the fulfilment of his promise to give him "this land," his trusting servant bethought him what the delay could mean. This was his hill of difficulty, where the two ways part. The worldly wisdom of unbelief would argue from God's tardiness that the reality, when it comes, will fall far short of the promise. Faith, with higher wisdom, makes sure that the delay has a purpose. God intends to give more and better things than He promised, and is making room in the believer's heart for the greater blessings. Abraham cast about to imagine the better things. He invented a blessing, and, so to speak, inserted it for himself in the promise.

This new blessing has an earthly and a heavenly meaning. On its earthly side it represents the transition from a nomadic life to a fixed abode. Faith bridged the gulf that separates a wandering horde from the cultured greatness of civilisation. The future grandeur of Zion was already held in the grasp of Abraham's faith. But the invented blessing had also a heavenly side. The more correct rendering of the Apostle's words, in the Revised Version, expresses this higher thought: "He looked for the city which hath the foundations"—*the* city; for, after all, there is but one, that hath the eternal foundations. It is the holy city (Rev. xxi. 10), the heavenly Jerusalem, seen by the faith of Abraham in the early morning of revelation; seen again in vision by the Apostle John at its close. The expression cannot mean anything that comes short of the Apostle's description of faith, as the assurance of things hoped for in the unseen world. Abraham realised heaven as an eternal city, in which, after death, he would be gathered to his fathers. A sublime conception!—eternity not the dwelling-place of the solitary spirit, the joy of heaven consisting in personal fellowship for ever with the good of every age and clime. There the past streams into the present—not, as here, the present into the past. All are contemporaries there, and death is no more. Whatever makes civilisation powerful or beautiful on earth—laws, arts, culture—all is there etherealised and endowed with immortality. Such a city has God only for its Architect, God only for its Builder. He who conceived the plan can alone execute the design, and realise the idea.... Of this sort was Abraham's obedience. He continued to endure in the face of God's delay to fulfil the promise. His reward consisted, not in an earthly inheritance, not in mere salvation, but in larger hopes, and in the power of a spiritual imagination.—*Principal Edwards, in the Epistle to the Hebrews, "Expositor's Bible."*

CHESHAM & AMERSHAM.—Mr. W. Skinner, of the Evangelisation Society, has been conducting missions in these places. Notwithstanding the unfavourable weather, crowds filled the tents, and many local workers lent a hand in pointing anxious ones to the Saviour. The results are very cheering.

MARYLAND POINT SCHOOLS & MISSION.—For nearly forty years this Mission has been employing many agencies for the present comfort and lasting well-being of the inhabitants of a district of Stratford, E. Young and old are, all the year round, the objects of Christian care, and the solicitude which has been shown to them has been largely appreciated and abundantly blessed. Mr. John Stabb, 6, Norcott-road, Stoke Newington, N., is the treasurer and hon. secretary.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, August 19.

TRUTHFULNESS.—PROVERBS xii. 17—22.

THE book of Proverbs, as might be expected, emphasises the importance of truthfulness. Here we find the thought of truth associated with the law of God (iii. 3), with speech (viii. 7), with pardon (xvi. 6), with preservation (xx. 28), with instruction (xxii. 21; comp. Luke i. 4), and it is set forth as a thing which it is most desirable to procure and to retain (xxiii. 23). In our lesson we see

(1) THE RIGHTEOUSNESS OF TRUTH (ver. 17).—The highest and the only proper use of speech is to show the right. It may be used to set forth: (*a*) *Right views of God.*—The Psalmist tells how he declared the righteousness of the Lord (Ps. xl. 9). (*b*) *Right views of personal experience.*—There is in the recital of spiritual experience the danger of exaggeration and misrepresentation; but, used with a strict regard to truth, such a method of testimony may be of the highest value. See how it was used by David (Ps. lxvi. 16), and by Paul. (*c*) *Right estimates of character.*—Biographies, funeral orations, and tombstones are often misleading. (*d*) *Right statements as to the value of articles of merchandise.*—The man who does this will not say of an article worth much, "It is naught" (Prov. xx. 14), with a view to getting an advantage. (*e*) *Right expositions of Scripture.*—The work of explaining the Word of God requires great care, and should not be undertaken lightly. Some wrest the Scriptures (2 Peter iii. 16), others make them void by their traditions (Mark vii. 14), and others handle them deceitfully (2 Cor. iv. 2); but the God-taught expositor aims at "the manifestation of the truth."

(2) THE WHOLESOMENESS OF TRUTH (ver. 18).—"The tongue of the wise is health." Health here means healing. Foolish speech often wounds, but in the word of wisdom is healing. The tongue of Saul, even when he flattered David (1 Sam. xviii. 21) was as a sharp sword (Ps. lvii. 4). For words that help and heal, we may turn to the gentler sayings of the greater King (Matt. xi. 28). The "sound doctrine" commended by Paul to Timothy is literally "healthy" doctrine. Sound doctrine convinces gainsayers (Titus i. 9), is helpful to all classes (ii. 1—6), and "cannot be condemned" (ii. 8).

(3) THE STABILITY OF TRUTH (ver. 19).—"Established for ever." Time is on the side of truth and so is eternity. There has been an abundant establishment of: (*a*) *The testimony of Prophets.*—Compare what is said of Babylon, of Nineveh, of Tyre, of Palestine, and of the Jews, with the writings of travellers for proof of this. What was uttered by the lips of truth has been established by the facts of history. There is a Divine "must be" (Luke xxiv. 44) in all that God has said shall be. (*b*) *Words spoken by the opponents of error.*—Lies often die hard, but sooner or later they die surely. Truth will live for ever.

(4) THE SAFETY OF TRUTH.—He who is on the side of truth is on the side of safety. We may be afraid to be wrong, but we should never be afraid to be right. Evil may be spoken against the just or true man (Matt. v. 11), but the seeming evil will be a source of real blessing. Joseph's brethren thought evil against him, but God had a purpose in all they did to him, and meant it unto him for good (Isa. l. 20).

(5) THE REWARD OF TRUTH (ver. 22).—"His delight." To be the object of Divine approval would be an all-sufficient reward, but how much more to be the object of his delight. Those in whom the Lord delights are the subjects of special favours (2 Sam. xxii. 20; Isa. lxii. 4).

ALDERMAN HENRY PHILLIPS writes from the Tidal Basin, Victoria Docks:—"May I, through the medium of your widely read paper, offer my services as hon. mission speaker to friends who may be arranging meetings during the coming winter? The Master has been greatly blessing me lately, both at the Conference Hall, Stratford, at Lady Ashburton's mission tent, and at our Gospel temperance mission. He gave me 496 pledges at our meetings. I feel that the call to preach the Gospel is laid upon me, and I shall be pleased to arrange for various dates for Gospel Temperance or purity meetings."

International S. S. Lesson.

Sunday Afternoon, August 19.

THE FEAST OF TABERNACLES.

LEV. xxiii. 33—44; GOLDEN TEXT, Ps. cxviii. 15.

THE FEASTS OF THE JEWS.—Of these there were seven, viz.:—Passover, Unleavened Bread (which was joined to Passover), First-fruits, Pentecost, Trumpets, Atonement, and Tabernacles. At three of these—the three great feasts—Passover, Pentecost, and Tabernacles—every adult male was required to attend. God gave his people a most remarkable promise that He would specially protect their land while they were absent from their homes, keeping the feast at Jerusalem, by restraining the minds of their enemies round about. None might go up to the feast empty handed; each must bring his offering with joyfulness. *Passover* (April—May, our Easter), the most solemn of the three great feasts, marked the *beginning* of harvest; *Pentecost*, fifty days later, its *completion*; and *Tabernacles* (October), the vintage and ingathering of *all* the fruits of the year. Observe how wisely these feasts were arranged. While they avoid the busy seasons, they bring the agricultural life of the nation into closest connection with its religious and national life. Passover commemorated the Exodus, the *beginning* of their history as a nation, while Tabernacles reminded them of the happy contrast between their present condition as a settled people and their previous wanderings in the wilderness. "The three great feasts, represent the beginning, the progress, and the triumphant close of a godly life." They speak also of the history of the Church of Christ. Passover, both in the slaying of the lamb and the offering of the first sheaf of harvest, tells of *the founding of the Church*; Pentecost, of its *harvesting*, the Church in its present state, "presented as two leavened wave-loaves (the mixture of good and evil) with thanksgiving for the good"; while Tabernacles pointed forward to the latter-day glory, the conversion, restoration, and triumph of the Jews, and the full millennial glory. See *Edersheim.* The Day of Pentecost was fifty days after Christ's Resurrection—seven complete Sabbaths, dated from that first day of the week.

THE INTENT OF THESE FEASTS.—(1) *To cultivate national life.*—To overcome the littlenesses of local life, and merely tribal connection, by making them feel their oneness and greatness as a people, the people of God. Public spiritedness or patriotism was counted worthy of careful cultivation. (2) *To benefit health.*—By rest, exercise, careful cleansings of houses, clothes, and persons, change of air, society, and scene. Note God's care for his people's health, and rest, and happiness. He took care that they should have abundant holidays. (3) *To deepen and extend their social life.*—The interminglings of so many friends and strangers during those long journeys to and from Jerusalem must have had a wonderfully educating effect, binding men together, softening their prejudices, and enlarging both mind and heart. (4) *To preserve their religious life.*—By awaking memories of past deliverances, by cultivating reverence for God and his worship, and by the constant acknowledgment of God as Father, Friend, and King, the one and only God. (5) *To foreshow the work of redemption.*—Christ is our Passover, the Unleavened Bread, the Firstfruits of them that slept. The Spirit was poured out at Pentecost; the Feast of Tabernacles points to the coming glory.

THE FEAST OF TABERNACLES completed the circle of feasts. It was a thanksgiving for the harvests, now completed, a happy reminder of present blessings in contrast with former deprivations, and a prophecy of future glory. Strictly speaking, it lasted seven days; but was followed by a day of holy convocation, distinguished by sacrifices of its own, which was sometimes spoken of as the eighth day (Neh. viii. 15, 16). During the seven days the people dwelt in booths constructed of living boughs. "*No servile work*" (ver. 35) was to be done, *i.e.*, no common toil. Works of necessity or mercy were permitted, but nothing that pertained to a man's ordinary calling.

This feast was marked by an extraordinary number of sacrifices and offerings, especially of "sweet savour" offerings. "That is, their feasting and worship was characterised especially by obedience, love to each other, and fellowship." Further, a kid for a *sin offering* was offered each day, reminding us that in our holiest seasons ther sin to be confessed and forgiven.

The special characteristic of this feast was *thanksgiving and gladness.* "Ye shall rejoice bef the Lord your God seven days" (ver. 40). rejoicings were so great that the Rabbis use say that he who had never witnessed them did know what rejoicings were.

"On the eve of the second day, and on each the five succeeding nights, was celebrated the ' joicing of the water-drawing' in the court of Temple. Four huge candelabra were lighted in centre of the court, and the light emanating fr them was visible to the whole city. Around th lights pious men danced before the people w lighted flambeaux in their hands, singing hymns a songs of praise, while the Levites accompanied songs (Ps. cxx.—cxxxiv.) with instrumental mus It is supposed that on the last evening of festival, when the splendid light of this gra illumination was to cease, Christ called attenti to Himself, 'I am the Light of the world' (Jo viii. 12)."—*Ginsburg.*

Early on the morning of the last day, the peo marched in procession to the sound of music, an headed by a priest bearing a golden pitcher, to t fountain of Siloam. Here the pitcher was fille and carried back to the Temple, amid the joyf shouts of the people, and the music of cymbals a trumpets. The water was poured on the altar burnt-offering, just at the close of the morni sacrifice. Then Psalms cxiii.—cxviii. were chant responsively by the Levites and the people, to t accompaniment of the flute. It was, probabl during this ceremony that Jesus cried: "If a man thirst, let him come unto Me and drink See *Edersheim.*

ILLUSTRATIONS.

(1) *God's Goodness Forgotten.*—A farmer cam from church, where he had heard a sermon fro the text, "The ox knoweth his owner, &c., bu Israel doth not know, my people doth not consider, and went into his farmyard. There his favourit cow met him, and came forward to lick his han Up to this time he had been careless and ungodl but now he burst into tears as he thought, "Tha poor creature knows me, and yet I have neve thought of God, or been grateful to Him."

(2) *The Power of Thankfulness.*—"If one shoul give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers and be unable to detect them; but let me take magnet, and sweep through it, and how it woul draw to itself the almost invisible particles, by th mere power of attraction! The unthankful heart like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold."—*Beecher.*

(3) *A Glorious Change.*—A man once gave his experience at a certain camp-meeting as follows:—"I used to live at Grumble Corner, but lately I have moved up on to Thanksgiving-street, and I find the air purer, the sunshine more cheerful, and the people better neighbours."

DISTRESS IN EAST LONDON.

OWING to the excessive rains there has been much distress in East London, especially in Poplar and the Isle of Dogs, consequent upon the flooding of roads and houses. Hundreds of cottages in low-lying districts had two feet of water in them during Monday and Tuesday last week, and the heavy rain poured through the rotten roofs, and added to the misery of the inmates.

Many labouring people are disastrously affected, losing both property and time. The Lord Mayor promptly made an appeal for the sufferers, and a number of subscriptions have been received towards a fund which has been opened in their behalf at the Mansion House.

BRIGHTON.—Early in June a tent was opened in the western part of the town by Rev. J. G. Gregory. The work has since been carried on by the town missionaries and a few other friends. Despite the prevailing wet weather the attendance has been very good, and there have been many cases of decision for Christ. The cab and stable men have seemed specially ready to make confession of their faith.

TENT MEETINGS IN OXFORDSHIRE.

In spite of the very wet weather which we have had for at least six weeks, these meetings have been carried on, and much blessing has been given.

We finished at Great Barford on Sunday, July 29, with a tent quite full of anxious listeners, who found it very difficult to catch all the words of the preachers, through the noise of the rain pouring down upon the canvas; but several at the close professed to find "joy and peace in believing." One man who had walked in from another village came up at the close, and said, "I am so glad you ever came to our village, for I have been to chapel these last eight years, and no one has ever spoken to me personally about my soul, till you did that night at the tent, and that was the turning point with me." A day or two since then I saw him, and he said, "I am expecting to get two or three of my mates over with me on Sunday, and I want you to have a word with them; they never go anywhere; I do hope they will be brought to the Lord."

We have removed our tent to Fritwell, and shall (D.V.) open on Sunday afternoon for a fortnight's mission before going on to other villages.

Will the Lord's people pray earnestly for much blessing to attend these tent services the remainder of these summer months, in these outlying and very much neglected places.—Yours in Christ,

D. Newell.

TEMPERANCE NOTES.

HOME.

A public-house at Portsmouth is being transformed into a Sailors' Home.

The current number of the *Sunday Closing Reporter* gives accounts of a large number of meetings in support of the movement.

The North of Ireland branch of the British Medical Temperance Association is growing, especially among the younger members of the profession.

The South Wales and Monmouthshire Temperance Association reports vigorous work. The secretary, Rev. Morris Morgan, last quarter addressed 73 meetings, personally promoted petitions and resolutions on the licensing question in 40 towns and villages, and influenced 90 others in the same subject.

FOREIGN.

Pawnee City, Nebraska, is twenty-five years old, and only one year has it had a public-house.

The Methodist Episcopal Church, U.S.A., has sanctioned a stirring and trenchant address to the churches on temperance.

A great Prohibition Convention was held last month in Canada, attended by 175 delegates, representing all phases of temperance work.

In New South Wales the Independent Order of Good Templars is the largest of the temperance organisations. It numbers nearly four hundred lodges, with a paying membership of nearly 17,000.

Notices.

Communications Received with Thanks.—F.J.F. T.R.C. J.L. A.B.H. E.H.S. M.F.P. C.J. S.S. R.T. G.R. R.B. J.S. L.F. C.L.P. M.M. A.M. J.A.B.C. A.S.W. M.D.F. H.M. C.W.C. M.Y. A.M.G. N.A.P. S.R.H. T.M. A.G.W. B.O. A.R.L. S.M. K.S. R.C.N. H.V. Avant. W.H. J.P.H. A.R.C. S.A.A. H.B.W. H.J.P. W.S. H.N. F.S. D.W.Y. W.C. L.D.B. T.J. C.P. M.H. N.I. A.C.W. S.C. H.W. C.M. W.McC. M.L.O. C.H. D.N. M.McC. W.C.T. A.McP. T.H.B. J.M. G.W. M.B. J.F.B. M.M. D.P. I.C. C.F. A.H. A.M.L.

Applicants for Tracts.—E. Parker, 12, Barrack-street, Ashted, Birmingham; E. M. Potter, Gravel-lane, Ringwood, Hants.; C. Patmore, 6, Deddington-terrace, Beaumont-road, Leyton, Essex; A. Pountney, 12, Lansdowne-terrace, Stafford-street, Burton-on-Trent; Mr. Hanbury, 39, Elliott's-row, St. George's-road, Southwark, S.E.; W. Burgess, 211, High-street, Sutton, Surrey; Rev. J. W. Atkinson, 308, Old Ford-road, E.; C. Yeoman, Cove-row, Farnborough, Hants.; W. Bellamy, 4, Albion-place, Millfield, Peterborough; G. E. Pearce, Free Library, Camelford, Cornwall; J. S. Rowe, 31, Jubilee-street, Commercial-road, E.; Jane Hennessy, 67, Penton-place, Newington-butts; C. Jones, 468A, Scotland-road, Liverpool; Mr. Green, 8, Limerston-street, Chelsea, S.W.; Mrs. Farley, Swiss-villas, Inglimer-lane, Newland, Hull.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Princess Louise Home.—The committee have it in contemplation to close this Home at Christmas if immediate and adequate support be not rendered. The Institution is now burdened with a debt of £600. The committee realise with sorrow and dismay the necessity, apparently imminent, for casting adrift the fifty young girls now in the Home. A little timely help might avert this. The office is at 32, Sackville-street, Piccadilly, London, W.; the secretary is Mr. A. M. Gillham.

Among the Churches.

CHURCH OF ENGLAND.

Dr. Stubbs, Bishop of Chester, has been transferred to the See of Oxford, vacant by the resignation of Dr. Mackarness. It is expected that Bishop Barry, of Sydney, will succeed Bishop Stubbs at Chester.

Rev. B. Baring-Gould, vicar of St. Michael's, Blackheath, has been appointed to the office of Central Secretary of the Church Missionary Society, which became vacant in August last by the resignation of Rev. Henry Sutton.

The Bishop of Ely has forbidden deacons in his diocese to preach more than one sermon a week of their own composition, and if their incumbents require them to deliver a second, they are to write out some sermon of a standard divine, to be supplied them by their diocesan.

The Church Army has recently commenced its sustained mission work at Stanmore, Kentish Town, Titchfield, Norbury, Barkingade, Deane, Brampton, Castleford, and other places. Arrangements are being made for its agents to labour amongst the hop-pickers and harvest folk. In some cases small tents, easily moveable, are to be used for this church evangelistic work.

Dean Vaughan, preaching in the Temple Church, and alluding to the resolution on the recognition of the ministry of persons not episcopally ordained, through whom, as ministers, it has pleased God visibly to work for the salvation of souls, said that, cautiously and guardedly as the resolution might be worded, those who knew the strength of the prejudices and prepossessions which it contravened could not fail to see in it a step, a stride, in the direction of speech and action larger and more generous than that which had for the most part characterised hitherto the Anglican Communion.

CONGREGATIONAL.

Rev. T. J. Leslie has decided to close his pastorate at Mexborough, and devote his time to mission work.

Rev. W. G. Lawes, after recruiting in Australia, and conducting the printing of his books, has returned to New Guinea.

The Clacton-on-Sea friends have completed a year of their existence as a Union Church of Baptists and Independents, and the anniversary was recently celebrated. The membership at present is fifty-two; a Sunday-school has been established, and other religious agencies got into working order.

PRESBYTERIAN.

Rev. J. E. Somerville has declined the call to succeed Dr. Saphir at Belgrave Church.

Dr. Donald Fraser, contemplating a visit to Australia, has been invited by the Foreign Missions' Committee to extend his journey to the English Presbyterian mission stations in China.

As a result of three months' ministry, Rev. J. B. Meharry recently received sixty-five persons into the membership of Crouch Hill Church. In connection with this church the young men are being well looked after by Mr. Meharry.

SOCIETY OF FRIENDS.

In Madagascar and Mexico reports speak of the work of Friends' missionaries as prospering. Education in both countries is spreading, and the Gospel leavening the people.

A denominational return shows that there are over 2800 members of the Society of Friends living in London and Middlesex. This is about one-fourth of the whole of the members resident in Great Britain.

Elwood Scott, and his companion, Robert Wilson, have had some very interesting meetings in Norway. An officer who had condemned the Friends for not fighting wept aloud at a meeting, and expressed his sorrow, and a Lutheran priest gave them a hearty welcome, and offered his daughter as interpreter.

Very practical Social Purity work is in hand in Western Yearly Meeting, U.S.A. The "White Shield Aid Society" has been started, with a pledge, and yearly subscription of a dollar, the money to establish a Women's Home in Indianapolis, where good influences shall surround poor girls and women.

Into the wild and wintry regions of Alaska, formerly Russian America, several American Friends have gone for missionary and educational work. They write: "Often our hearts are made to rejoice through the bearing of testimonies from the Indians, with tears streaming from their eyes." The door is wide open here for Friends.

At Canada Yearly Meeting the Richmond Conference delegates reported as follows regarding the Confession of Faith: "We recommend its adoption by this Yearly Meeting. Not as a creed binding men's consciences, but as an exposition of the truth in Christ Jesus." The Yearly Meeting adopted it, and also the following minute: "We again earnestly and tenderly advise our members to abstain from, and to discourage and discountenance the use of tobacco."

It is at once deeply interesting and instructive to see a congregation of from sixty to one hundred, composed of Armenians, Greeks, Turks, Persians, Jews, &c., gathered at a Friends' meeting in Constantinople. Yet this is constantly happening, at least weekly, and the Gospel of Christ is preached to them in Turkish. It is difficult to name a town of any size in Asia Minor where some are not found holding similar views with Friends, in most, if not all, points which distinguish Friends from other religious bodies.

BAPTIST

Two daughters of Mr. W. S. Caine, M.P., were baptized at Myrtle-street Chapel, Liverpool, on Sunday week, by the pastor, Rev. D. P. McPherson.

A Chinese school in connection with the Baptists at Portland, Oregon, U.S.A., last year sent nearly 600 dollars to the foreign mission field. The contributors numbered forty-five.

From the mission field have returned to this country, for rest and change, Rev, A. E. Scrivener (from the Congo), Rev. J. and Mrs. Balfour (from Jamaica), Rev. R. E. and Mrs. Gammon (from San Domingo). The arrival of Mrs. W. Holman Bentley (from the Congo) and infant son is also reported.

At the anniversary of Regent-street church, Smethwick, Birmingham, it was reported that during the eight months' pastorate of Rev. W. H. Purchase, twenty-nine members have been added to the church, and 100 scholars to the Sunday-school. The Christian Band has 40 members, and the weekly offerings have doubled.

METHODIST.

There has been much blessing at Kingston-on-Thames in connection with special services by Mr. W. Sampson, the Cornish evangelist.

In the recent Australasian General Wesleyan Conference there was a strong disposition to open up new missions, if possible, in benighted parts of the South Seas, and to endeavour to start an Australasian Mission to the Chinese.

A Wesleyan missionary from China, writing to a contemporary, says: "What we need in our foreign missions is less of the coldness of the secretary's pen and committee's regulations, and more of the warmth of wise direction and loving counsel, such as were given by Dr. Coke in the early days of Methodist Missions."

At the evening service in the Central Hall, Manchester, on Sunday week, after an earnest address by Rev. Thomas Waugh, a large number of inquirers were led to the acceptance of Christ as their Saviour. The Manchester Wesleyan Mission Committee is taking over two chapels, and intends to work them on mission lines.

Many in Scotland, says the Northern correspondent of *The Methodist Times*, are of opinion that the coming year is one which will be fraught with important issues. The conviction seems to be growing that of late Methodism has not been keeping pace with the times—that we are neither so zealous nor so self-sacrificing as some of the Presbyterian bodies, and hence, as a natural consequence, we are not so successful. All over Scotland, Presbyterian ministers and Presbyterian congregations are adopting Methodist ideas, and carrying them out in practice with marked success."

The annual address to the ministers and members of the Methodist New Connexion contains some timely advice on the means of preserving the spirituality of the churches, and witnessing for God in domestic life, business life, and in all social and private relationships. The use of worldly and unprofitable entertainments as means of raising money for church purposes is strongly condemned. "Our mission is not to entertain men's fancy, but to save their souls; and the amusements which lead to little, save unbridled laughter, eat like a canker at the spiritual life and prosperity of the churches."

NOTES FROM IRELAND.

The Belfast Female Mission is doing an encouraging work. During the past month the agents paid 926 visits, held 71 prayer-meetings, and 11 Bible-classes, and relieved 23 poor persons.

Several most successful open-air meetings have been just held in Belfast, under the auspices of the Irish Temperance League. The audiences chiefly consisted of the working classes, and the perfect attention paid to the speakers was most gratifying.

Gospel meetings, extending over a month or more, have recently been held in one of the Irish Evangelisation Society's tents at Loughbrickland, co. Down, and have been attended by a large measure of success. Several persons have decided for Christ and are now working for Him. These have established a Sabbath evening united service in the town, at which good has also been done, and which is largely attended.

"FALLEN ON SLEEP."

Rev. W. H. Gamble, of Port of Spain, Trinidad, for over thirty years a missionary of the Baptist Missionary Society, in the West Indies.—Mr. T. H. Vernon, a zealous deacon of the Congregational Church, Grafton-square, Clapham, and an earnest Christian worker.—Rev. Madho Ram, since 1869 a native pastor of the Church Missionary Society, at Jubbulpore, C.P., India.—Mr. William Bonar, a brother of Drs. Horatius and Andrew Bonar, and senior elder of the Presbyterian Church at S. Kensington.—Dr. Meshaka, of Syria, "the Luther of Syria," in his eighty-ninth year; he was born in the Greek Church, but when he became a man, and saw the unchristian lives of the priests and silly practices of the Church, he became an unbeliever. He was converted by reading the translation of an English book published by the Religious Tract Society, and ever since he has devoted his wealth and skill to the service of Christ. A dozen of his books circulate in Asia and Africa wherever Arabic is spoken.—Rev. Wm. Graham, formerly a Methodist minister, for the last twenty-two years pastor of the Independent Church, Carrickfergus.—At Tralee, in the fourty-fourth year of his ministry, Rev. Wm. Chesnutte, Presbyterian minister and missionary in co. Kerry, a humble, earnest, and faithful minister.—Rev. Dr. J. W. Burgon, Gresham lecturer in Divinity.

THE FOREIGN MISSION FIELD.

MADAGASCAR.

Whilst the Missionary Conference was being held in London, recently, special meetings, both of missionaries only and also for the natives, were held simultaneously in Madagascar, the workers of the Society of Friends, and The London and Norwegian Missionary Societies joining in. Prayer is asked that these meetings may be greatly blessed, and that they may lead to the putting forth of renewed energy for the spreading of the Gospel in the island.

THE WORK OF THE MEDICAL MISSIONARY.

We cannot too often insist on the essentially spiritual aim which is to characterise the medical missionary, and which alone distinguishes his work from that of the ordinary medical philanthropist. The late Dr. Kenneth Mackenzie, of Tientsin, in one of his latest papers in *The China Medical Missionary Journal*, wrote: "Our waiting-room may be full of patients, and all our beds be occupied, and yet these men and women will pass from under our care pretty much as they came to us, so far as higher things are concerned, unless we directly bestir ourselves for their spiritual good. They seek us, it is true, but for their bodies only; if we would win their souls, we must *seek them.* The command to us, as to all disciples is, 'Go ye,' 'Compel them to come in.' Deliver us from thinking that we are obeying this command, when we employ an evangelist, and say to him, '*You* go and preach to the patients, while *I* attend to their bodies.' This is not being a medical missionary."—*Medical Missions.*

TIMES OF REFRESHING IN INDIA.

During the hot season, a large number of missionaries of various societies have been staying at Coonoor on the Neilgherry hills, and the religious and social intercourse, writes one, has been most refreshing. On Sundays a united service has been held in a schoolroom in the village, which has been well attended by those of the several denominations. During the time the great Missionary Convention was in progress in London, prayer-meetings were held daily at the residence of one of the missionaries, and were felt to be seasons of much blessing.

ADDITIONS TO MALAGASY LITERATURE.

Two important additions have lately been made to the books now available for the Malagasy in their own language. The first of these is a "Bible Dictionary," which has been several years in preparation, under the editorship of Rev. James Sibree, jun., who has also been the principal writer of the 1900 and odd articles, which the dictionary contains. Members of the London Missionary Society, and the Friends' Foreign Missionary Association, have contributed to the contents of the work, which, it is earnestly hoped, will be of considerable service to all native pastors, evangelists, preachers, and students of the Scriptures. The second book is a translation of Bunyan's "Holy War," which has been done (in part) by Rev. R. Baron, and the present Governor of Tamatave, and recently completed by a young *protégé* of the Friends' Mission. The "Pilgrim's Progress" was translated by the first Madagascar missionaries, and has always been a favourite book with the Malagasy Christians.

A PRAYER UNION FOR AFRICA.

At the suggestion of some friends of the late Bishop Parker, at Cambridge, an "African Prayer Union" has been formed. Each member is (1) to pray definitely, on one day in the week, for the spread of the Gospel in Africa; (2) to read regularly about one or more of the African mission fields; (3) to correspond with some Africa missionary. The subscription is one shilling a year, and a quarterly paper will be sent to each member. Friends of all Societies and Missions in Africa are invited to join, and should apply to Mr. T. F. V. Buxton, Warlies, Waltham Abbey, Essex.

SOUTH AFRICA.

Rev. A. C. Murray, B.A., was lately ordained at Graaf Reinet as the first foreign missionary of the Dutch Reformed Church in South Africa. He is the son of the Rev. Andrew Murray of Cape Town. The Free Church of Scotland has united with that Church in this advance, for Mr. Murray has joined the Livingstonia Mission for a time. He has been sent by the ministers of the Reformed Church, who guarantee his salary and that of an artisan-evangelist from their own stipends. In Natal also the Allied Dutch Church has begun work among the Zulus with much blessing, aided by Rev. James Scott, of Impolweni. In addition to his theological training at Stellenbosch, Mr. Murray received some medical instruction in Glasgow University.

BRAZIL.

Rev. E. H. Soper, of the Baptist Mission, Rio de Janeiro, writes, thanking those who have assisted in providing him with a magic lantern. He regrets, however, that the slides sent included no Biblical scenes. Mr. Soper says: "God is blessing our labours here; many souls are interested, and nine are shortly to make a profession of faith by baptism. I would again ask the readers of The Christian to pray for Brazil."

THE FAR NORTH-WEST.

Writing to thank a lady who forwards him The Christian, Mr. George Holmes, C.M.S. missionary, St. Andrew's Mission, Lesser Slave Lake, Peace River District, N.W.T., Canada, says: "Since I have been able to read and expound the Word of God in the Cree language, I have observed that some of the poor Indians are holding very loosely the doctrines which the Roman Catholic priests have taught them, whereby people have a licence to sin, if only they confess afterwards. The last high day some ten or a dozen refused to go to confession, and two families last winter discarded the priests and joined our church. Besides these, I have been privileged to admit fourteen heathen persons into our little congregation by baptism. Already their lives are a marked contrast to those of the Roman Catholics.

TEA TO NAVVIES.—Dear Sir,—For many weeks during this summer there have been a number of navvies laying the tram lines down Commercial-street, and while working opposite the door of the Old Home of Industry, God laid them and their eternal interests so much on our hearts that we were led to pray for them daily, and endeavour to show ourselves friendly, so that they might listen to us when we told them of God's love. Last Wednesday evening, through the kindness of a friend, we were enabled to ask one hundred of the men to a substantial tea. During the evening several kind friends affectionately urged the claims of the Gospel. The men listened so eagerly, were much impressed, and, thank God, we have since heard of blessed results. We would ask the prayers of the readers of The Christian for still further blessing.

(Miss) Mary L. O'Kell.
60, Commercial-street, Spitalfields, E., Aug. 3.

RATCLIFF "STRANGERS' REST." — There was a good gathering of workers and friends at the monthly meeting last Friday, Mr. Oscar Owers presiding. Mr. Henry Varley examined, and with the Word of God disposed of "some sceptical difficulties" concerning the Fall, Satan, and the Atonement. His address abounded in pointed, clear, and weighty statements, and was well calculated to establish in the faith those who heard it. Mr. Isaac, the secretary, drew attention to the need of additional workers at the Rest, and asked for bags and suitable literature for sailors to take to sea with them as well as for pecuniary help to carry on this good work. As an instance of what is done here, a lady in the meeting stated, she was travelling that morning on the Metropolitan Railway, and spoke to a sailor in the compartment, asking him if he knew the Strangers' Rest. His reply was, "Yes, I do, praise the Lord," and added that it was there, last week, he found Jesus.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, August 12, 3 and 7 p.m., Mr. Henry Millerd. Bible-readings, Sundays, 3 p.m.; Tuesdays, 8.15 p.m.; and Wednesdays, 8.15 p.m. Gospel service, Saturdays, 7.30 p.m.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. S. Golding.

Home of Industry, 29, Bethnal Green-road.—Monthly meetings for Christian workers, Wednesday, August 15. Tea at 6; meeting at 7. Address by Mr. Charles Inglis; subject—"Work and Workers."

Mr. C. V. T. Onslow will take the services at St. George's Hall, Langham-place, W., during August, each Sunday at 11 and 7.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sunday next, 11 a.m. and 7 p.m., Mr. W. R. Lane.

Pakefield Conference, Lowestoft, August 15 and 16.

Salisbury Conference, September 24—28. Particulars from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

Perth Christian Conference, City Hall, Perth, September 11—13.—Further particulars may be obtained of Mr. James Mudie, Montrose.

Eaton Chapel, S W.—Rev. W. Haslam, Sunday, August 12, at 11 and 7.

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E.C.—Please say which St. George's Ragged School.			
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Gratuitous Circulation of The Christian—E.J.M. & A.H.… … … … … … … …	0	1	0
Scripture Readers' Society, Ireland—W.H.H. …	1	0	0
British & Foreign Bible Society—Collected by A.M.S.… … … … … … … … …	1	0	0
Bridge of Hope (Miss Steer)—For Jesus' Sake…	50	0	0
Salvation Army (Rescue Home, Glasgow)—For Jesus' Sake … … … … … … … …	20	0	0
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Mildmay, Expenses of Conference—J.G. … …	1	1	0
Mr. Fegan's Boys' Home—S.E.S. 10s; A.E.H. £2	2	10	0
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[Advertisements.]

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Bethnal Green Free Library, E.—Miss B. £5. Mr. F. A. Bevan, Treasurer, 54, Lombard-street, E.C.

Prevention of Cruelty to Children—Sukia, 5s.

Hop-Pickers' Mission (S. Chinn)—H.M. £5.

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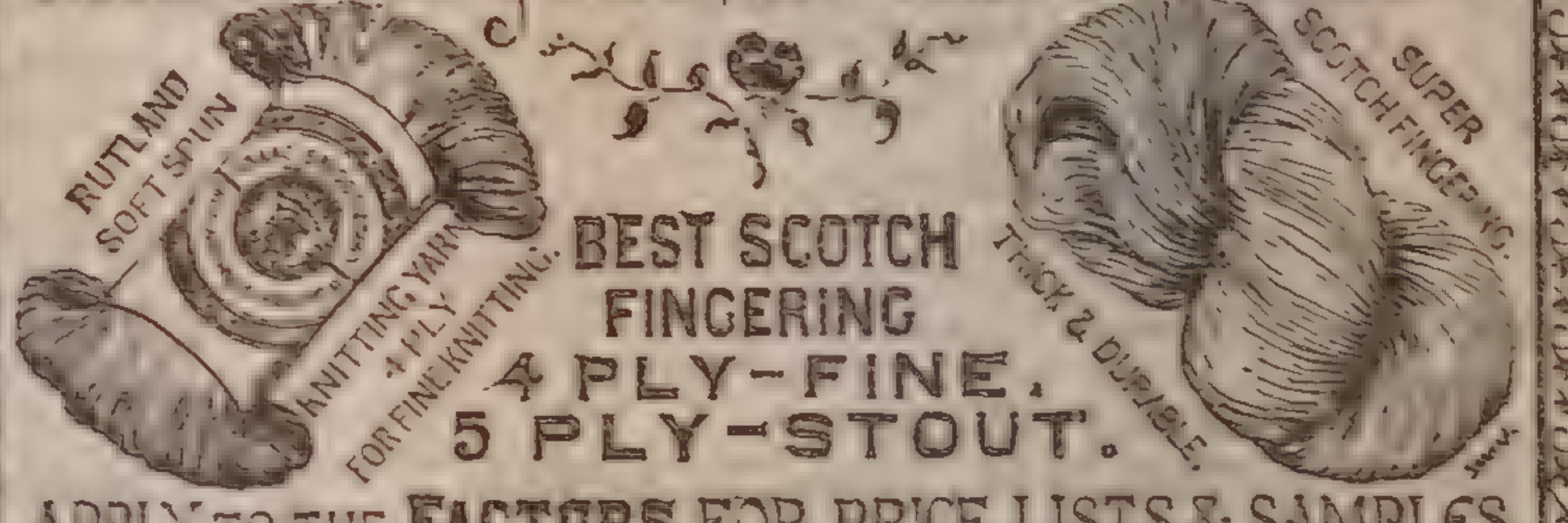

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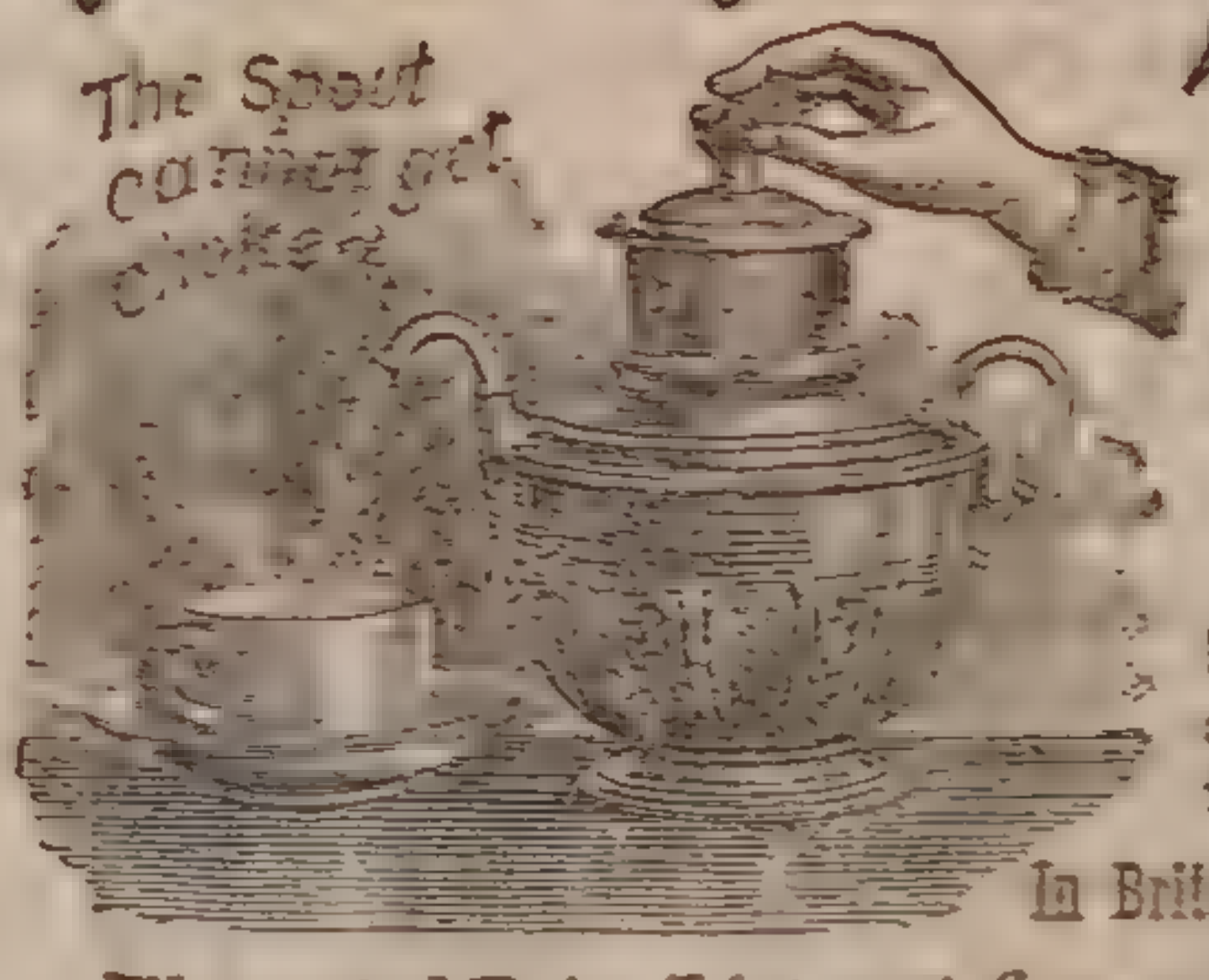
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No. 968.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, AUGUST 17, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. Post Free, 1½d.

REV. GEORGE E. POST, M.D.,

Of the Syrian Protestant Mission.

AMONG the missionaries from the East who made a marked impression at the recent Missionary Conference, Rev. Dr. G. E. POST takes high place in the front rank. As often as he spoke he made solid contributions to the deliberations of the Conference. He showed himself both a Christian and a scholar, and won respect and praise on all hands.

George E. Post was born in the city of New York, on December 17, 1838, of pious parents, who consecrated their children from birth to the service of God and humanity. In 1851 he made a profession of religion, and at once resolved to become a missionary to the heathen. In that resolve he has never faltered, but has ever endeavoured to carry it out in the light of God's providence. In 1853 he graduated with the degree of B.A. from the College of New York, and at once entered upon medical studies, which he pursued in the University of New York. Receiving his diploma in 1859, he was two years later ordained a minister in the Presbyterian Church.

At the age of sixteen our friend gained his first experience of evangelistic work in a three months' tour as colporteur for the American Tract Society. Through all his medical and theological studies he was actively engaged as a lay missionary and Sunday-school visitor and teacher in New York. During one of the vacations of the Theological Seminary he assumed temporary charge of a church in northern New York, and took oversight of religious work in a large township.

In 1861, the civil war having broken out in America, Dr. Post entered the United States army as chaplain, and served two years during the campaigns of the Army of the Potomac. On the conclusion of the service of his regiment in the field, he went out, in October 1863, to Syria as a medical missionary.

His first field of labour was Tripoli, where he spent three years, with occasional absences in other portions of Syria. A very serious illness in the autumn of 1866 made it necessary for him to take a journey to Egypt in the winter of 1866-7, and to return to the United States in 1867. Meantime the medical department of the Syrian Protestant College had been established at Beyrout, and being called to the Chair of Surgery in that institution, he returned to the East in 1868, and entered upon his new sphere of labour.

ELLIOTT & FRY. PHOT.

(*From Copyright Photograph by Messrs Elliott & Fry*).

This transfer of sphere did not involve a change of purpose in reference to missionary work. It now became Dr. Post's duty to aid in training men for the most responsible positions in the Eastern world. Entering into the spirit of the missionary Institution which he had joined, he preached to students and patients, conducted a Bible-class for students, organised the students' prayer-meeting, and aided in every way possible in the general missionary work. Among other means of benefiting the country, he made and published a complete concordance for the Arabic Scriptures, covering seven hundred octavo pages in small type.

In addition to teaching, clinical practice, and evangelisation, Dr. Post has written and published during the past twenty years text books in Arabic on zoology, botany, primary physiology, materia medica, surgery, and a Flora of Syria and Palestine. For five years he conducted a medical journal in the Arabic language, but this labour has now been taken up by one of his students, a graduate of the college. Dr. Post is now engaged in supervising the translation and editing of a dictionary of the Bible in the Arabic language. This dictionary is based on that of Eadie, published by the Religious Tract Society, which has furnished a considerable part of the funds necessary to prepare and issue the book. May the labour and the book be greatly owned of God!

One of the most interesting features of Dr. Post's work is in connection with the Johanniter Hospital. This Institution is the property of the Johanniter Order in Germany, with which the Emperor and most of the nobility of Germany are connected, and the medical service is rendered by the professors of the Syrian Protestant College. It is a noble charity, and affords a fine sphere for the exercise of Christian philanthropy and evangelism. The patients are guaranteed by those sturdy Protestant deaconesses of Kaiserswerth an open Bible, and liberty to study it to their heart's content. And at any hour one may see Mohammedans, Jews, Druses, and Oriental Christians reading and discussing the Word. During all the years of service by the College corps Dr. Post has maintained Sunday services with the patients, and many have been the solemn and impressive scenes to which this work has given rise. Who can measure the influence of Christian care of the sick accompanied by earnest Christian teaching and exhortation?

The Syrian Protestant College is by itself one of the most important missionary spheres in existence. It is thoroughly evangelical and evangelistic. Its 180 students are carefully selected by the missionaries from the choicest of Oriental youth. They are trained in a thorough manner in the Bible, and in moral philosophy and Christian work. They have a wide-awake Young Men's Christian Association, which conducts various forms of Christian work, and maintains a most enthusiastic prayer-meeting, in which they become accustomed not only to aid one another in the Christian life, but to express themselves to edification in a mixed assembly, and to prepare for the wider sphere of evangelism which awaits them after their college course is ended.

Dr. Post has been spending a year in America after nineteen consecutive years of absence from his home. During this year he has given account of the work of the college and mission to large numbers of persons in America. After a little rest this summer, including the visit to Great Britain, he hopes to resume his work in Beyrout during the autumn.

It may be added that Dr. Post is a member of a number of scientific societies in Great Britain, the United States, and the continent of Europe; and has contributed greatly to the knowledge of the geography, physiography, and natural history of Palestine and Syria. He is now engaged in preparing in English a Flora of those lands, a work never before undertaken by any scholar. In fact, no separate Flora of those regions exists in any language, except that in Arabic which he issued a few years since.

We hope and believe that Dr. Post will soon see wonders wrought by those who are now profiting by his Christian culture and godly industry. He has already witnessed many results of his zealous labours in the East, and it is hoped that the near future will show that the institution with which he has so long been honourably connected has an important part to play, by God's blessing, in arousing Syria from her long sleep to a confederacy with those people who name the name of Christ.

◆

MEMORIAL TO REV. G. BOWEN.

The Bombay Missionary Conference have resolved to perpetuate the memory of the late George Bowen, for many years a diligent servant of Christ in various spheres in India. It is proposed to erect, in a suitable quarter of the city, a memorial building, which shall include a Native Christian Institute, and a hall, to serve as a centre of missionary effort. Such a scheme will, it is thought, represent the catholicity of spirit which was a marked trait of Mr. Bowen's character, and will also call attention to the purpose for which his valuable life was given to India. Subscriptions may be sent for the "Bowen Memorial Fund" to the National Bank of India, Bombay; or to the office of this paper. Rev. William Bell, of Bellasis-road, Bombay, is the hon. sec. of the Conference.

MR. J. P. COHEN desires us to state that his address is now 17, Melrose-villas, Tubbs-road, Harlesden, London, N.W. We regret to learn that he is not in very good health.

The Priesthood of Christ

PERPETUALLY CARRIED ON IN HEAVEN FOR ALL BELIEVERS.*

> "And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes."—Exodus xxviii. 15—22.

Amongst the directions from the aged Paul to the youthful Timothy we have one expressed in these words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth." (2 Tim. ii. 15.)

All apostolic preaching and teaching are in beautiful harmony with this principle. In preaching the gospel to the unsaved, they never put them in the place of the saved, neither did they when teaching the saved address them as unsaved. To the former they preached a full and free salvation upon the ground of the Atonement of Christ, and to the latter they unfolded the wondrous portion that is theirs as accepted in "the Beloved," and then exhorted them to walk worthy of such a standing, calling, and hope. Thus THEY rightly divided the word of truth, and there is still the same necessity that we should do the same.

Ministry of the Word will be profitable in proportion as we are enabled to do so. But this can only be attained by accurate and prayerful study of it; and in such study we must carefully distinguish between the Atonement and the Priesthood of Christ. In other words, we must not confound his *sacrificial* and his *intercessory* work. Atonement is his one finished work upon the cross—Priesthood is the service that He now carries on in heaven for all believers. Atonement is *past*—Priesthood is *present*. The former is what Jesus did upon earth—the latter is what he is now doing in heaven. Atonement is what meets us as "lost," "dead in our sins," "enemies," "afar off from God"—Priesthood is for all those who are born of God, reconciled, brought nigh by the precious blood of Jesus. All that an unsaved sinner wants for pardon is found in the Atonement of Christ. That one complete work sets the sinner who rests upon it in eternal acceptance before God, "For by one offering He *hath* perfected for ever them that are sanctified." (Heb. x. 14.)

But then the moment we believe upon Christ and are accepted, we are constituted worshippers. The place of worship is within the veil, that is, in heaven. The Priesthood of Christ is to meet the necessities of believers as worshippers; and our worship will be either true or false in proportion as we understand and rightly use the Priesthood of Christ. None of us know until we search how full the Bible is of this subject. In both the Old and New Testaments we shall find that the Spirit has given this truth a large place. In the types, how full it is. Look at the high priest at the brazen altar—then inside the veil, out of the view of the people, and alone with God—then coming out and reappearing to all the people. (Lev. ix.) The priest and the victim at the brazen altar typify Jesus upon the cross; the priest carrying the blood within the veil and sprinkling it upon the mercy-seat typifies Jesus now in heaven; and the priest coming out again typifies Christ at his second coming. (See Heb. ix. 24—28.)

Christians are often hindered from seeing these things clearly, from the fact that in the Old Testament the priest both offered the victim at the brazen altar and carried the blood within the veil. Hence many speak of Christ as Priest upon the cross, as well as now in heaven. This always leads to confusion of mind, both as regards the simple gospel and the standing and worship of believers. It leads the preacher often to apply passages of the Word to the unsaved that only properly belong to Christians; and on the other hand, it more or less beclouds his statements as to the Atonement itself; but the moment we see clearly the place in which Scripture puts the Priesthood of Christ, we shall avoid such confusion.

In Heb. viii. 4 it is expressly asserted that Christ could not have been a priest on earth: 'For if He were on earth, He should not be a priest, seeing that there are priests that offer the gifts according to the law." The reason is here assigned: none could be priests on earth but those of the tribe of Levi. Priesthood having been Divinely limited to the tribe of Levi, barred Christ from being a priest on earth, for He sprang out of Judah, the royal tribe. (Heb. vii. 14.) There was once a Divinely-appointed human priesthood, that we might have some idea of Christ's priesthood now in heaven. The Aaronic priesthood existed over fifteen hundred years; it terminated at the cross. The death of the Lord Jesus Christ was the death and burial of all human priesthood. All official priesthood now centres in and is alone exercised by our great and ever-living Jesus, who now appears in the presence of God for us. (Heb. ix. 24.)

Scriptural views of *all official* Priesthood now centring in Christ, will help us to see the sense in which *all believers* are priests. All who believe upon Christ are one with Him, and by virtue of that oneness are placed before God in all the acceptability and nearness of Christ. Hence all Christians are addressed as a *holy* priesthood and a *royal* priesthood. (1 Pet. ii. 5, 9; Rev. i. 5, 6.) The perfection of Christ's work and the value of his blood are such, that *all* his people have *now* liberty to enter the holiest, *once*-purged worshippers. (Heb. x. 2, 19.)

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* Published as a penny booklet by *James L Dixon*, 111, *Stephen's-green West, Dublin.*

What a Saviour He is to his people. He bore all their sins upon the cross. There the infinite weight of guilt pressed upon Him. There the whole wrath due to sin fell upon Him. He exhausted its penalty, and so infinitely compensatory and satisfactory to God is that atoning work of his own Son, that all who depend upon it have the full value that God sees and knows to be in it, and that not merely for time, but for eternity. The cross bounds and defines atonement. There could have been none before the cross, for it is the blood that maketh an atonement for the soul. (Lev. xvii. 11; Heb. ix. 22.) There can be none after, for on the cross He put away sin by the sacrifice of Himself. (Heb. ix. 26.)

The believer's acceptance is not only based upon the atonement, but is also commensurate with it. The atonement has been made *to* God *for* the sinner, and God has shown his acceptance of that vicarious or substitutional work, by raising Christ from the dead. When He pardons the sinner who trusts in that work, He does so according to his own perfect estimate both of the extent of the sinner's guilt, and the value that He sees in the blood of Jesus. Were it otherwise, there could be no such thing as the absolute justification of a sinner before God. (Rom. v. 1; Eph. ii. 14; Col. i. 20.)

As long as the value of the finished work of Christ lasts, the believer is safe. As his pardon before God rests upon the value of the blood, that pardon is as unalterable as the value of the blood.

(*To be continued.*)

LATE UTTERANCES OF THE SCARLET WOMAN.

From Address by Pastor Fliedner, at Mildmay Conference.

"Upon her forehead was a name written, Mystery Babylon the Great, the Mother of harlots and abominations of the Earth."—REV. xvii. 5.

"MARY has clothed the Divine Son with her immaculate flesh, and He therefore clothed her with his power and mercy, which is so great that whenever a sinner presents himself before her she never examines if he is worthy to be heard, for she friendly receives everyone, without exception, who comes to her feet. Like the moon gives light to inferior bodies, *Mary gives life and light* to the most abject sinners. If we are afraid of the power of the Most High, we need not be afraid to come near to her. She is Queen of heaven and Mother of God, but as daughter of Adam she has taken on herself our own flesh, and is all pity and all grace.

"The devil tries to destroy us, Mary seeks us to give us life and salvation. Her power has no limits, especially in *disarming the arm of Divine justice.* Why is God, so severe in the Old Testament, now so friendly to the sinner? That comes through the merits and the love of Mary. The world long ago would have been destroyed, if she with her prayers did not sustain it. As this Immaculate Virgin has given refuge in her womb to God, she asks, as price for this hospitality, the peace of the world, and the salvation of those who perish, and the life of the dead. So that all our salvation depends alone on her. She is that throne of grace unto which the Apostle admonishes us to come boldly, that we may of Him obtain mercy and find grace to help in time of need."

MELBOURNE Y.M.C.A.—The syllabus of work, from July to October, shows that much is being done to commend the truth to the young men of Melbourne, as well as to help them in running the Christian race. The fifteenth annual conference is to be held on September 11 to 14, inclusive. The Australasian Convention, which it was proposed to hold in October, has had to be abandoned.

HIGH LICENCE

A HINDRANCE TO PROHIBITION.

PRELUDE TO MR. JOSEPH COOK'S TWO HUNDREDTH BOSTON MONDAY LECTURE.

THERE has been set on foot within a few weeks a movement by the friends of temperance to have all licence laws declared unconstitutional. The hope that such an effort may succeed is based on these great words of the recent decision of the Supreme Court of the United States: "No legislature can bargain away the public health or the public morals. The people themselves cannot do it; much less their servants.... Government is organised with a view to their preservation, and cannot divest itself of the power to provide for them." This language had reference to the lotteries so famous and infamous in New Orleans, and would undoubtedly be reaffirmed concerning lotteries if a proper case were brought before the Supreme Court. Whether it would be reaffirmed concerning licence laws is at least a question. I advise temperance people, therefore, not to expect a decision declaring all licence laws unconstitutional, and yet it may be that you will reach such a decision through the Supreme Court of the Republic. It is evident that the moral, if not the legal, principles contained in these words do go to the extent of a declaration that licence laws ought to be regarded as unconstitutional, because inimical to the welfare of the people. That the principle which the temperance people have read in these words is really in them I fully believe, but whether as much will be asserted by the Supreme Court of the United States, I should prefer not to affirm until our history has been further developed in the line of temperance agitation before the loftiest legal tribunal of the land.

Regarding this new effort as a thoroughly proper one, because morally, if not legally, justifiable, I am yet of the opinion that our conflict with those who would legalise the liquor traffic is not ended, and I, therefore, beg leave to present a few reasons why high licence is to be opposed as a hindrance to prohibition. Most of us here are in favour of severe temperance legislation. Some of us, were it not for our political affiliations, would demand constitutional prohibition, State and national. But on this platform we make little account of mere party ties. We are willing to hear the truth, no matter whose political prejudices it offends. The opinion of the Methodist Church, as declared by her bishops in the United States, is that the liquor traffic can never be legalised without sin.

ARGUMENTS AGAINST HIGH LICENCE.

High licence is a hindrance to prohibition for these eight reasons:—

(1) Because it enlists the covetousness of the taxpayer in the support of the saloon as a source of revenue and of supposed diminution of taxes.

About a million dollars are raised in Chicago from the fees given by those who obtain high licences. Herrick Johnson says you never can bring Chicago to believe in prohibition while so much money is obtained from the whiskey rings to diminish taxes. Dr. Funk said the other day, in New York,—he is the editor of the "Voice," as most of you know, the foremost temperance journal in the world; I am not connected with it in any way, and I wish it all success,—that more than two millions of dollars are received annually from New York city and its adjacent towns for licences, and that nothing checks average temperance work so thoroughly as this apparent diminution of taxes. An internal revenue whiskey tax makes our whole people participators in the gains and crimes of the liquor traffic. It yields about 96,000,000 dollars in some years, but Senator Blair has just shown that the results of it are probably such as to cost us about 15 dollars a head. We get about 1.60 dollars a head from it, but the direct damages it does cannot be covered by 15 dollars cash from every citizen of the Republic. The apparent diminution of taxes is only apparent. Nevertheless, such is the cupidity of the average taxpayer that as soon as high licence brings a great revenue to the State, he becomes wet powder for prohibition.

(2) Because high licence gilds the saloon, transforms the gin-hole into the gin-palace, and so gives external respectability to the liquor traffic.

(3) Because high licence makes the wealthy saloon the low politicians' headquarters, a caucus room, and often a polling place, and so brings elections under the domination of the whiskey rings, and causes the path to political preferment to lead through the gilded gin-mill.

About seven out of every ten caucuses held in New York city, of late, have been held in saloons or next door to them.

(4) Because high licence leads in practice to a combination of the gin-mill with the headquarters of the worst vices, especially with those of gambling and prostitution. "Low licence," says Herrick Johnson, "asks for your son; high licence for your daughter also."

(5) Because high licence is a party measure merely, and can be reversed by a change in party majorities, and so stimulates the whiskey syndicates to foster political corruption; while constitutional prohibition, passed by the whole people, could not easily be overturned, and would not, therefore, tempt to political machination and corruption as a merely party measure always does.

(6) Because high licence is generally approved, and prohibition always opposed, by the whiskey rings.

(7) Because while high licence may diminish the number of saloons, it is the notorious testimony of the best authorities that it does not diminish the amount of liquor sold nor the extent of drunkenness.

(8) Because licence in all its forms is contrary to the principles of good government and good morals. It is a permission by the State to certain people for a consideration to manufacture taxes, paupers, drunkards, widows, orphans, criminals, madmen, and lost souls.

BRIGHTON.—James Wood, better known as "King Solomon, of the Army of the Lord," came up on Friday at Brighton County Court, sitting in bankruptcy, before the registrar, Mr. Jennings, for adjourned examination. He stated that the hall called the "Sanctuary of Jehovah" was purchased by a Miss Webb and Miss Hughes, the former paying £2000 and the latter £250. With the hall was a dwelling-house, where some twelve or fifteen persons lived. These were maintained by contributions of the members. These numbered in all two or three hundred, and some resided together in other houses. The property was vested in trustees, the debtor being one. During examination it transpired that in some accounts submitted £155 was charged on the disbursement side for the passage of Wood's family back from Australia, and another £150 for a Palestine mission undertaken by Wood and four other members of the army. The examination was closed.

JESUIT MISSIONS.—A recent issue of the *Etudes Religieuses* contains some statistics of the number and distribution of the Jesuit missionaries abroad at the commencement of the present year. The numbers are those of the various orders of the priesthood, priests, coadjutors, and "scolastiques," but in every case the number of priests is more than twice that of the other two orders put together. In the Balkan Peninsular there are forty-five Jesuit missionaries; in Africa, and especially Egypt, Madagacsar, and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 699. In China alone the number is 195, all of French nationality. In Oceania, including the Philippines, the Malay Archipelago, Australia, and New Zealand, the number is 270; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil, and Peru, 1130; the total number of Jesuits scattered over the globe in purely missionary work being 2377. These are of various nationalities, but the vast majority are French.—*The Times.*

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXII.—The Greatest Trial of All.

Gen. xxii.—*(continued.)*

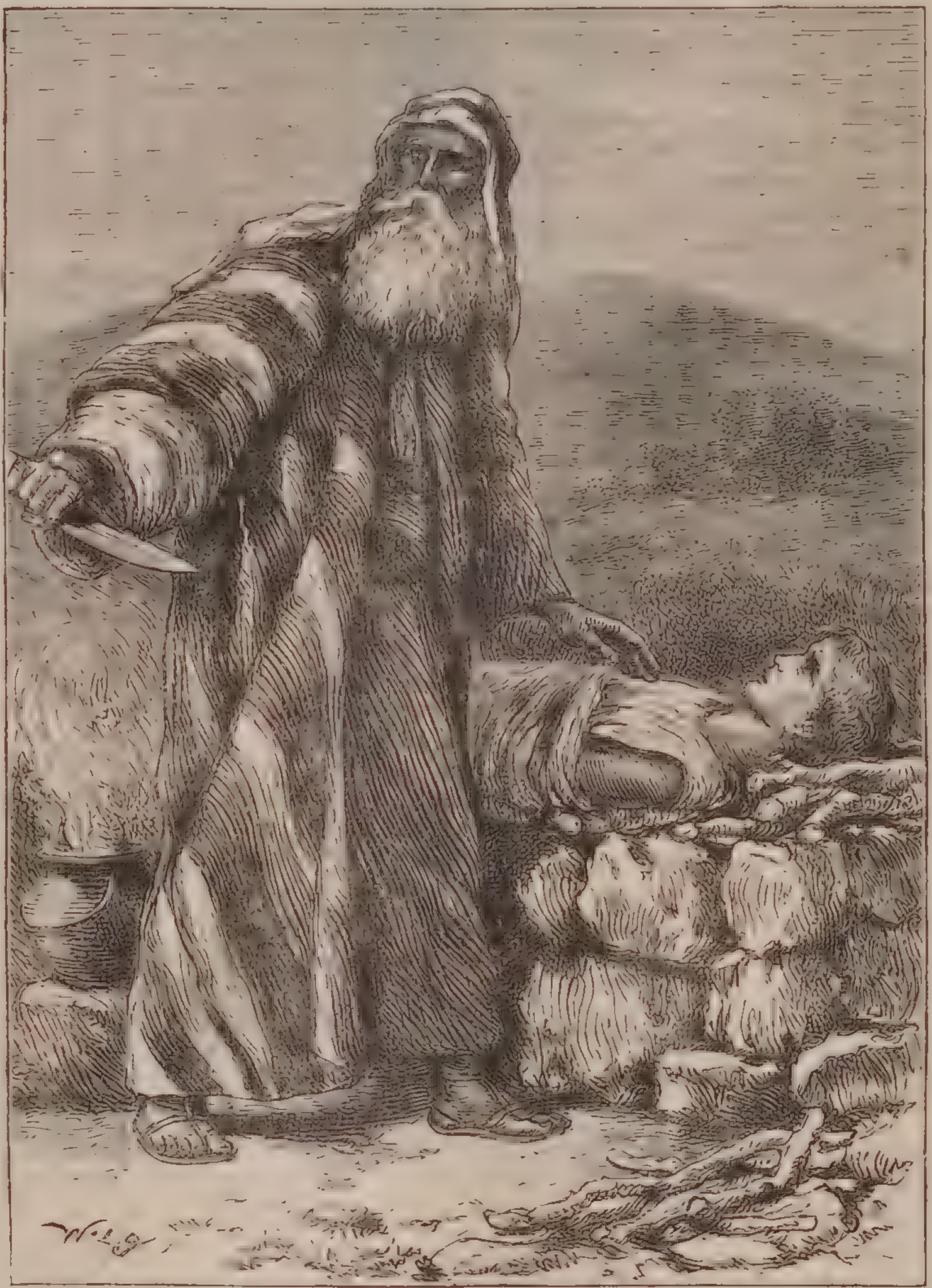
What those three days of quiet travelling must have been to Abraham, we can never know. It is always so much easier to act immediately and precipitately, than to wait through long days, and even years; but it is in this process of waiting upon God that souls are drawn out to a strength of purpose and nobility of daring, which become their sacred inheritance for all after time. And yet, despite the Patriarch's preoccupation with his own special sorrow, the necessity was laid upon him to hide it under an appearance of resignation, and even gladsomeness, so that neither his son nor his servants might guess the agony which was gnawing at his heart.

At last, on the third day, he saw from afar the goal of his journey. God had told him that He would tell him which of the mountains was the appointed spot of the sacrifice, and now probably some sudden conviction seized upon his soul, that an especial summit which reared itself in the blue distance, was to be the scene of that supreme act in which he should prove that to his soul God was chief and best. Tradition, which seems well authenticated, has always associated that "mountain in the land of Moriah" with the place on which, in after days, stood the threshing floor of Araunah the Jebusite, and the site of Solomon's Temple; and there is a wonderful appropriateness in the fact that this great act of sacrifice took place on the very spot where hecatombs of victims and rivers of blood were to point pious souls to that supreme Sacrifice which this prefigured.

As soon as the mountain had loomed into view, Abraham said unto his young men: "Abide ye here with the ass, and I and the lad will go beyond and worship, and come again to you." What a significant expression, in this connection, is that word *worship*. It reflects the mood of the patriarch's mind. He was preoccupied with that Being at whose command he had gone forth on this sorrowful errand. He looked upon his God at the moment when He was asking so great a gift, as only deserving adoration and worship. The loftiest sentiment that can fill the heart of man swayed his whole nature, and it seemed to him as if his costliest and dearest treasure was not too great to give to that great and glorious God who was the one object of his life.

It is of the utmost importance that we should emphasise *the words of assured confidence*, which Abraham addressed to his young men before he left them. "I and the lad will go yonder and worship, and come again to you." This was something more than unconscious prophecy; it was the assurance of an unwavering faith, that somehow or other God would interpose to spare his son, or at least, if necessary, to raise him from the dead. In any case Abraham was sure that Isaac and he would before long come again. It is this which so largely removes the difficulties that might otherwise obscure this act; and it remains to all time a most striking proof of the tenacity with which faith can cling to the promises of God. When once you have received a promise, cling to it as a sailor to a spar in the midst of the boiling waters. God is bound to be as good as his word, and even though He ask you to do the one thing that might seem to make deliverance impossible, yet if you dare to do it, you will find not only that you shall obtain the promise, but also that you shall receive some crowning and unexpected mark of his love.

The influence of Abraham's behaviour was felt by his son.—He caught his spirit. We do not know how old he was; he was at least old enough to sustain the toil of a long march on foot, and strong enough to carry up hill on his shoulder the faggots, laid upon him by his father. But he gladly bent his stalwart shoulders under the weight of the wood, just as through the *Via Dolorosa* a greater than he carried His cross. Probably this was not the first time that they had gone on such an errand; but it is beautiful to see the evident interest the lad took in the proceedings as they went, "both of them together."



THE OFFERING-UP OF ISAAC.

On all previous occasions Abraham had taken with him a lamb; but on this occasion Isaac's wondering attention was drawn to the omission of that constant addition to their acts of sacrifice; and with a simplicity which must have touched Abraham to the quick, he said, "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" What a stab was this to that sorely tried heart, which dare not even then reveal the secret beneath which it bowed; and which eagerly caught at a subterfuge to enable it to postpone the answer. Thus with a gleam of prophetic insight, mingled with unwavering faith in Him for whose sake he was suffering, the father answered, "My son, God will Himself provide a lamb for a burnt offering." So they went both of them together.

Can we wonder that Abraham shrank from disclosing all the facts?—We all have our treasures whom we fondly love. We shudder at the remotest thought of losing them. With breaking hearts we watch the colour fade from the cheek of a darling child, or mark the slow progress of disease in some twin soul; but Abraham must submit to a keener test than these. Our dear ones depart in spite of all we do to keep them; but in Abraham's case there was this added anguish, that he was to inflict the blow. The last thought that Isaac would have of him would be, holding the uplifted knife; and even though the lad might be restored to him, yet would it not be a revelation to the young heart to discover that it was possible for his father to do to him an act of violence like that?

But at last the discovery could no longer be withheld.—"They came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order." Can you not see the old man slowly gathering the stones; bringing them from the furthest distance possible; placing them with a reverent and judicious precision, and binding the wood with as much deliberation as possible? But at last everything is complete, and he turns to break the fatal secret to the young lad who had stood wondering by. Inspiration draws a veil over that last tender scene—the father's announcement of his mission; the broken sobs; the kisses, wet with tears; the instant submission of the son, who was old enough and strong enough to rebel if he had had the mind. Then the binding of that tender frame, which, indeed, needed no compulsion, because the young heart had learned the secret of obedience and resignation. Finally, the lifting him to lie upon the altar, on the wood. Here was a spectacle which must have arrested the attention of heaven. Here was a proof of how much mortal man will do for the love of God. Here was an evidence of child-like faith which must have thrilled the heart of Eternal God, and moved Him in the very depths of his being. Do you and I love God like this? Is He more to us than our nearest and dearest? Suppose they stood on this side, and He on that side, would you go with Him, though it cost you the loss of all? You think you would. Ay, it is a great thing to say. The air upon this height is too rare to breathe with comfort. The one explanation of it is to be found in the words of our Lord: "He that loveth father or mother, son or daughter, more than Me, is not worthy of Me."

The blade was raised high, flashing in the rays of the morning sun; but it was not permitted to fall. God spared his friend what He did not spare Himself. "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham." How gladly would that much-tried soul seize at anything that offered the chance of respite or of pause; and he said, as he had said before, "Here am I." Would that we could more constantly live in the spirit of those words, so that God might always know where to find us, and so that we might be always ready to fulfil his will. Then followed words that spoke release and deliverance: "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me."

When we have given our best and costliest to God, passing them through the fire, surrendering them to his will, He will give them back to us as gold refined—multiplied, as Job's belongings were. But it is also quite likely that He will not do so until we have almost lost all heart and hope. "Abraham called the name of that place Jehovah-Jireh," "The Lord will provide." And so it passed into a proverb, and men said one to another, "In the mount of the Lord deliverance shall be seen." It is a true word. Deliverance is not seen till we come to the mount of sacrifice. God does not provide deliverance until we have reached the point of our extreme need. It is when our Isaac is on the altar, and the knife is about to descend upon him, that God's angel interposes to deliver.

Near by the altar there was a thicket; and, as Abraham lifted up his eyes and looked around, he beheld a ram caught there by its horns. Nothing could be more opportune. He had wanted to show his gratitude, and the fulness of his heart's devotion; and he gladly went and took the ram, and offered him up for a burnt offering instead of his son. Here, surely, is the great doctrine of substitution, and we are taught how life can only be preserved at the cost of life given. According to one of the early Church writers, there is a yet deeper mystery latent here; viz., that whilst Isaac represents the Deity of Christ, the ram represents his human nature, which became a sacrifice for the sins of the world. I am not sure that I would altogether accept this rendering; because it is the Deity of Christ working through his humanity which gives value to his sacrifice; but all through this marvellous story there is an evident setting forth of the mysteries of Calvary.

Abraham's act enables us better to understand the sacrifice which God made to save us. The gentle submission of Isaac, laid upon the altar with throat bare to the knife, gives us a better insight into Christ's obedience to death. Isaac's restoration to life, as from the dead, and after having been three days dead in his father's purpose, suggests the resurrection from Joseph's tomb. Yet the reality surpasses the shadow. Isaac suffers with a clear apprehension of his father's presence. Christ, bereft of the consciousness of his Father's love, complains of his forsakenness. All was done that love could do to alleviate Isaac's anguish, but Christ suffered the rudeness of coarse soldiery, and the upbraidings of Pharisee and Scribe. Isaac was spared death, but Christ drank the bitter cup to its dregs.

Before they left the mountain brow, the angel of Jehovah once more addressed the Patriarch. God had often promised; now for the first time He swore, and since He could swear by no greater He sware by Himself, and said: "By Myself have I sworn, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Think not, O soul of man, that this is a unique and solitary experience. It is simply a specimen and pattern of God's dealings with all souls who are prepared to obey Him at whatever cost. After thou hast patiently endured thou shalt receive the promise. The moment of supreme sacrifice shall be the moment of supreme and rapturous blessing. God's river, which is full of water, shall burst its banks, and pour upon thee a tide of wealth and grace. There is nothing, indeed, which God will not do for a man who dares to step out upon what seems to be the mist, though as he puts down his feet he finds it rock beneath him.

All who believe are the children of faithful Abraham.—We, then, Gentiles, though we are divided from him by the lapse of centuries may inherit the blessing that he won, and the more so as we follow closely in his steps. That blessing is for us if we will claim it. That multiplication of seed may be realised in our fruitfulness of service. That victory over all enemies may give us victory in all time of our temptation, and that blessing for all the nations of the earth may be verified again as we go forth into all the world telling the story of a Saviour's death.

From that eminence Abraham looked across the vale of centuries, and saw the day of Christ. He saw it, and was glad (John viii. 56). With a new light in his heart, with a new composure on his face, talking much with Isaac of the vision which had broken upon his noble soul, Abraham returned to his young men. "And they rose up and went together to Beersheba, and Abraham dwelt at Beersheba;" but the halo of the vision lit up the common places of his life, as it shall do for us, as from the mounts of sacrifice we turn back to the lowlands of daily duty.

LADY VICTORIA CAMPBELL, one of the daughters of the Duke of Argyll, who devotes herself to Christian work, says *The Christian Leader*, is learning the Gaelic language in order to get hold of the Gaelic heart.

THE WORKING MEN'S PROTESTANT LEAGUE, of which the late Mr. Thomas McClure was for some years the secretary, has now been amalgamated with the Church of England Working Men's Protestant Union, the office of which is at 18, Paternoster-row, E.C.

TEMPERANCE IN NORWAY.—Miss Charlotte A. Gray, of the Women's Christian Temperance Union, writing recently from Christiania, says:—"At the beginning of the century Norway was reckoned among the most drunken nations in Europe. The country was in a sad state, and the people began to realise it, and took alarm. They set to work to remedy the evil, and so far have they accomplished this, that there is proportionately less alcohol consumed here than in almost any other country. How has this change been brought about? Temperance societies of various kinds were formed, and these have procured legislation for restricting the manufacture, importation, and sale of all kinds of alcoholic liquors. The Gothenberg system was introduced and adapted to the country, and is now working in many parts. Sunday closing, to a greater or less extent, prevails everywhere. Local Option is also general. A Prohibition party has been formed, which aims at the immediate closing of all licensed houses by Act of Parliament. Others think it would be wiser to employ only moral force, educate the people, and make the best use of the power they now possess.

THE BRISTOL ORPHAN HOMES.

Although the venerable founder of this institution is now seldom at home, it is gratifying to find that under the care of his able and like-minded co-director, Mr. Wright, the work maintains its position of prosperity and usefulness. The annual report, just issued, answers exactly to its title, being a "Narrative of Facts" selected from the records of the year, and serving to illustrate both the principle on which the work is based, and the way in which God has continued to honour fidelity to that principle, by supplying all needs during the period named.

Mr. Müller has been absent most of the year, travelling and preaching in Australia and New Zealand. These journeyings have extended over several thousands of miles, and both on sea and land this beloved servant of Christ has been enabled to minister to large congregations. In the opening pages of the report a summary of movements and meetings is given, which will prove interesting to many readers. Wherever Mr. Müller goes he finds a cordial reception, and thousands of hearers eager to listen to the testimony of one who, at the age of 83 years, and after a life of eminent usefulness, is able to give such valuable testimony to the reality of faith and prayer.

Donations for the work have flowed in, sometimes rather slowly, at other times more freely, but at all times the wants have been supplied. Thus we read, "October 26, evening: Our balance in hand for the orphans is now £152 15s. 5¾d.—viz., enough for two days, according to the average expenses for the orphans; but God, who has helped greatly for more than half a century, will further help, and to Him we look." Then follow notices of certain donations with the remark: "The donors who kindly contributed towards the support of the orphans on October 27 and the following days, will perceive how seasonably their donations came to hand." Again, "November 9 we had now before us the payment of more than £1000 in a few days, and there was as yet scarcely anything in hand towards this, when to-day the remainder of the legacy of the late T. M., Esq., came in, in answer to many prayers, being (with £91 5s. 2d. interest) £4791 5s. 2d. How graciously has the Lord again helped us thus, and how precious is it at all times to trust in Him. This legacy was left several years since, but only now was paid." As usual, the money comes in a great variety of ways, and from all kinds of sources, conceivable and inconceivable. Here, for instance, is one of the most remarkable: "'Dear Sir,—I beg to hand you a cheque, ten guineas, *being the amount of a loss* on a machinery speculation I indulged in about two years ago. Please use it for the support of the orphans.' The meaning seems to be this, that the donor is grateful to God that the loss connected with his speculation was only £10 10s., and he sends this sum as a thankoffering to God." Here is a novel way of celebrating birthdays: "From a Christian gentleman in London, £13 1s., who sends on the birthday of each of his children the amount needed for the support of one orphan." The report, generally, is a practical comment on the words of choice hymn:—

Say not my soul, from whence
Can God relieve thy care?
Remember that Omnipotence,
Has servants everywhere.

The testimony which it bears is eminently calculated to encourage prayer, and strengthen faith in God; and thus proves in no small a degree a means of edification. We observe that there are several vacancies for orphan girls. This information may prove valuable to some friends interested in the welfare of any destitue orphans, as admission can be procured at once, provided the cases are found suitable.

Mr. Moody's Summer School.

SECOND WEEK.

Mr. Moody promised we should have four sermons on Sunday, July 8, and actually gave us five. At the morning service the hall was crowded to the windows and the stairs, people having driven in from miles around to mingle with the great college congregation.

DR. BROADUS ON JOHN XVII.

Dr. Broadus was the first preacher. His text was John xvii. 9: "I pray for them." When our Saviour offered this prayer, He was speaking his farewell words to his chosen ones, and was just about to go forth to the scene of the agony and the betrayal; but, nevertheless, even in that moment, He sent his words down the ages. In the first place He prays that they be not taken out of the world, but that they be kept from the evil. It is a bad sign, a sign of morbid feeling, to be wanting to die. We have no business to be tired of life while the Lord wants us to live. It is healthy that we should relish life, and try to make it sweet to others.

The second part of the prayer is positive: "Sanctify them by thy truth: thy word is truth." Many people think Christian piety is a negative thing merely. But it is not so. Christianity means more than mere restraint of vice: it means positive virtue. And this comes through the truth. It is the truth that makes men holy. All the sin that has darkened human life and saddened human history began in believing a falsehood, and all the power of Christianity to make men holy is associated with believing the truth. We don't love our Bible, it does not interest us enough, because we don't use it sufficiently as a help to holiness.

Now the third petition, "that they all may be one," has troubled a great many good people, who fail to see that it is answered. But the answer to this is as complete and perfect as that to any of the other petitions. All Christ's true people are as truly and completely one as they are truly and completely holy. But how are we to become more clearly, more consciously one? By coming together, by worshipping together, by working together. I rejoice to live in a day when Christian people, of different opinions and ecclesiastical connections, find many occasions of working together on common lines, with common desires and aims, for others. The great problem is, how to combine adherence to the truth with love for those from whom we differ.

Yet another petition: "That they also whom Thou hast given Me be with Me where I am; that they may behold my glory." He prays that they who had seen Him in his humiliation, and were now about to see its greatest depths, might behold Him in his glory May it not be that He wishes it for his own sake; that He is lonesome for want of some of those who are his, and who are absent? John Jasper, the negro preacher, said once: "When I get thar—oh, when I get thar—I'll say, 'Show me Jesus, show me Jesus. I don't want to see anything else; show me Jesus.'" "But don't you want a crown?" some one asked. "Yes, I'll be glad to get a crown; but show me Jesus." "Don't you want a robe?" "Yes, I'll be glad to get a robe, if you've got one; but show me Jesus! I could sit thar ten thousand year, and never do anything but just gaze and gaze and gaze on Jesus." And then comes the lesson: "Every man that hath this hope in him purifies himself, even as He is pure." Try to live here on earth as they ought who hope in time to live sinless lives in his blessed presence.

MR. MOODY'S NEW THOUGHTS ON DANIEL.

As the second sermon, we had from Mr. Moody his well-known exposition of the Book of Daniel, to the interest of which he greatly added by introducing special references to college life, and by many incidental flashes of wit. So, for instance, he slyly said that if the people who accused the men of God of not worshipping the great image had really been worshipping it themselves, they would not have seen those men; "but they were looking through their fingers." Again, when the presidents sought to attack Daniel, in Darius' reign, they confessed that they found no occasion against him except touching the law of his God, which was the highest compliment ever paid to any man. He did not put dishonest relatives into office, nor did he manage any public contracts so as to put money into his own pocket. They conspired against him because they could not make any money out of the government while he was there, and they probably did their work in the dark, as most mean things are done. The great lesson of the address was:—What we want to-day is men that will go into our colleges and stand up for Jesus Christ, men with convictions who will stick to them, whatever is against them. How many of you have jumped into bed in college for fear your roommate would see you pray, like cowards? You laugh, but is this fiction or truth? How many of you have done it? We want men that will say, I want every man in Harvard, or Yale, or Princeton, to know that I serve the God of heaven. The meeting closed with a solo from Mr. Sankey, "Are your windows open toward Jerusalem?"

MISSIONARY DISCOURSE BY REV. HUDSON TAYLOR.

A large audience assembled again in the afternoon, when Mr. Hudson Taylor gave a missionary discourse, founded upon the text, Matt. xxviii. 18. On his attention being drawn, years ago, to the unsaved millions of heathen, he began to pray for them. You may work without praying though it won't amount to much, but you can't pray without working. He spoke to the secretary of the Church Missionary Society, who stated several objections to his undertaking work in North China. He began with the money-bag, pleading want of funds for many places where there were openings for mission work. China had not been opened, objectors said, and he ought to wait till the Lord should make a providential opening there. But it did not take any more power to open a Chinaman's heart than an American's or anyone else's. Almighty power was necessary in any case, and we had only to go to work, and we would find that we had the power of the money-bag also. "Try, try, try again" was a very good song for children, but for Christian workers trying was of no use. The Lord gave no commands to anybody to *try* to do anything, but was continually giving orders to go and do things which seemed impossible. The Inland Mission had gone straight to work in China, and although eleven of its eighteen provinces had never seen a missionary, they found no difficulty in entering, and in twenty-two years they had succeeded in making 3000 converts and establishing 60 churches. Mr. Taylor mentioned specially the need for woman's work in China, and concluded by pointing out that the way to succeed when the Church could not manage its home work was to take up foreign missions. When the disciples had fed the five thousand they found they had more than enough to eat themselves. After Mr. Radcliffe had offered the closing prayer, Mr. Moody, who had been deeply interested in the address, surprised everyone by announcing a collection—a very unusual thing with him. Mr. Taylor objected on principle to collections, but Mr. Moody prevailed, and about £40 were taken for the funds of the China Inland Mission.

And now came the unexpected fifth sermon. Mr. Taylor had said incidentally that he wished he had time to speak about certain prophecies of Isaiah. Mr. Moody now suggested that, as the air of the hall was getting hot, we should all go out to the round knoll, where the missionary meetings are usually held, and hear Mr. Taylor there. In a few minutes about two hundred people gathered on the slope, Mr. Taylor keeping their attention until quite six o'clock with a Bible-reading, which extended considerably further than the passages in Isaiah which had first suggested it, as to the taking of those promises literally or figuratively. He held that they applied literally to the Israelites, and that every Christian might appropriate them to himself spiritually.

An hour after the close of this meeting a large congregation gathered in Stone Hall to hear a

SERMON FROM BISHOP HENDRICKS.

Though a number of ladies are always present at the meetings (some seldom missing even the morning College Association Conferences), the vast majority of the audience were men; and it was, therefore, with some surprise that we heard the Bishop announce that he intended to speak on the subject of woman's work in the Church. However, as we afterwards saw, more remained behind, and the "application" certainly gained force from its somewhat odd relation to the four "heads." When Dr. Hendricks finished, some of us had a vague feeling that he had been taking a hint from the method of the Prophet Amos, so well analysed for us by Professor Harper. His text was Ps. lxviii. 11, Cromwell's favourite battle hymn. It should, he said, be translated, "Great was the company of women that published it." In it we recognise the ministry of women, not merely in the celebration of victory, but also in helping to win it. The most startling thing which Christianity has accomplished has been the emancipation of woman from a condition of the hardest slavery and the most cruel degradation, and the raising of her to a place by man's side; the making her his fellow labourer in the evangelisation of the world. Yet this has placed her in a position of peril; a position in which she seems absolutely a menace to society, through her restlessness and discontent; her clamouring for rights, when she owes to Christianity all she has; her listening to the siren's song of infidelity; her readiness to break with the Church in pride and wilfulness; too often her frivolity and dissipation. Is she, then, for the safety of society, to be relegated to the position in which Christianity found her? Nay, rather, Christianity is to take her, and to give new direction to these powers which she exercises?

(1) In the first place, then, a divinely-given remedy is necessary for the salvation of the world. This remedy is the Gospel of the Son of God, which is intended for all, necessary to all, and adapted to all. The edification of believers, and the evangelisation of the world, are the two objects of the Church, and the former is impossible without efforts for the latter.

(2) The co-operation of Christian women is necessary for this end, because without it the very nations that have received the Gospel could not have been saved. The very emancipation of woman puts her in a position of special temptation. One of the richest and most intelligent women of America has said: "The great thought of the men of our nation is how to make money: the great thought of the women of our nation is how to spend money." As a thoughtful observer, I look upon the condition of womanhood in our Christian land, unconsecrated, inactive in the Master's service, with the profoundest alarm. In such circumstances, Christianity would prove a failure in Christian lands.

(3) The intellectual, social, and moral condition of woman gauges the intellectual, social, and moral condition of society. It is thus only possible for society in heathen lands to rise above the level of heathen women by the ministry of women themselves, who have access to their homes as the male missionary has not, and who, by ameliorating the intellectual and moral condition of the women, may raise the condition of society.

(4) Woman is a born teacher, and the intellectual condition of three-fourths of the race is very little removed from that of childhood. And woman has patience and endurance, where man would break down. God has marvellously blessed the work of women in the past; but so

far it has only begun. And now, if God has this wonderful work for even women to do, what must be the work which He has for young men of America, and of England, to do? Shall woman's heart be touched by the wail that comes from over the seas, and shall she speed with eager feet to tell the story of God's love, and you, young men, be cowardly and recreant, and fail to obey the Divine call, hiding the commission of God that sends you forth with the story of Divine life? I do not, I cannot, believe it. Bishop Hendricks concluded with an earnest appeal to the heroism and devotion of his hearers, and, after Mr. Sankey had sung "The Ninety and Nine," we returned to our various quarters, feeling thankful for the high privilege of hearing so many great truths, and yet anxious lest this "solid food" should be more than we could digest.

MONDAY.

Monday morning brought demonstration of the wisdom of Mr. Moody's suggestion that Saturday should be devoted entirely to athletics—a suggestion which the students themselves so ruthlessly overruled—for, whether as the result of too lengthy sessions, or from other causes, at least twenty men found it necessary to consult the doctor, and many others looked jaded and out of sorts. A day or two's rest, however, brought recovery to most, so that the meetings of the latter part of the week were wonderfully well attended.

At the early conference meeting on Monday, the subject of discussion was the Bible Training Class;

A DISTINCTIVELY AMERICAN INSTITUTION.

Its object is to train Christian workers in the practical use of the Bible in personal dealing with individuals. Such principles as these were laid down as necessary in working with inquirers:—To begin conversation on neutral topics, using tact so as to gain the inquirer's confidence; to answer his objections from the Bible, avoiding argument and rather putting the inquirer on the defensive; and to be alone with him. The same subject was introduced at the 10 o'clock meeting by Mr. Bosworth, of Yale, and Mr. Gordon, of Connecticut, who spoke of the advantages of the class in giving men a longing for souls, and in inspiring them with boldness, inasmuch as through it they get a firm grasp of the fundamental truths of the Word of God. Mr. Bosworth mentioned two other classes which he regarded as necessary: (1) A class for young converts, with the object of giving them the food they need, and creating in them an appetite for truth; and (2) a class for the general study of the Bible, which should enable the student to reproduce for himself the thought of books and chapters of the Bible without reference to the book itself. Success in all these classes depends largely on the leader.

ROMANS I.—VIII.

The address of the morning came from Dr. Broadus, who has a way of interesting his audience and putting them in good humour by opening his remarks with some witty story, or happy piece of banter. This morning he caused great amusement by intoning after the manner of a certain negro preacher, who, he thought, had quite a cathedral style. The matter of the address was a powerful exposition of the first eight chapters of Romans. The great theme of the Apostle, justification by faith, is stated in the 16th and 17th verses of chap. i. The whole passage may be divided into two portions—viz., chaps. i.—v. and chaps. vi.—viii. Of the first portion the first section is chap. i. 18—chap. iii. 20, in which the Apostle states the necessity for justification by faith, because of the guilty and condemned condition of all men, both Jews and Gentiles. In the second section, chap. iii. 21—31, we find how God's scheme works. Chaps. iv. and v. form the third section, and give further proof and illustration of the Apostle's main position. Chap. iv. refers to Abraham, and shows how he was justified by faith; while, in the first part of chap. v. (vv. 1—11) we have the general results of justification by faith; and in the latter part of the same chapter there is further illustration, from the nature of Adam's sin.

Referring to chap. v. 3, the speaker said that it was remarkable to find three of the Apostles insisting upon this doctrine of the power of tribulation to make holy, to "work patience," at the very time when the Epicurean and Stoic philosophies were all-prevailing. In the fag end of the nineteenth century, when we are all tumbling over one another, running after nothing and finding it, I would like to cry over the length and breadth of the land the saying of the Apostle James: "The trying of your faith worketh patience!" Chapters vi.—viii. discuss the bearing of justification by faith on the work of making men personally holy. The Apostle shows the absurdity of representing the doctrine as unfavourable to personal holiness. In chap. vi. and the beginning of chap. vii. he gives three illustrations of this:—(*a*) If a man is a believer he is dead to sin and raised to a new life; (*b*) if a man is a believer he has ceased to be the slave of sin, and serves the new Master; (*c*) if a man is a believer he is wedded no longer to sin but to Christ.

In the latter part of chap. vii. he shows that the best the law can do in the way of making a man holy is to cause a struggle in his nature which only Christ can deliver him from. But the very responsibilities of the law of God, which ought to keep men from doing wrong, often stimulate them to do worse. All the pretty pantheistic talk, of which we hear so much, has to live up among nebulæ and rainbows, and cannot come down to solid earth. Let a man be resolutely engaged in trying to do right, and he will soon see what a terrible thing sin is. In the first part of chap. viii. (vv. 1—17) we find what the Gospel can do towards making a man holy. It delivers him from condemnation for his past sins. It introduces a new moral force into the conflict, namely, the Spirit of God. This is a third "law," in addition to the "law of God," and the "law of sin," or of the flesh, mentioned in the previous chapter. Finally, it introduces a new motive—grateful love for Christ. The remainder of the chapter is a magnificent hymn of thanksgiving. Speaking of ver. 26 ("But the Spirit itself maketh intercession for us with groanings which cannot be uttered") Dr. Broadus said: Roman and Greek advocates not only spoke for their clients, but sometimes wrote speeches for their clients to deliver, or, in other words, told them what to say. So the Spirit teaches us what to say, even although at times we may not be able to give expression to it. The expositor concluded with an earnest appeal for a deeper study of the Bible.

"HERE AM I, SEND ME."

At the missionary meeting in the evening, a number of men from American colleges announced their intention to go as foreign missionaries, recounting the steps by which they had been led to do so. Many of them had come to a decision during the present Conference, and their brief but deeply earnest speeches were most impressive.

Later in the evening we listened to a long and interesting

ADDRESS BY MR. MOODY,

Subject—The Bible and its Uses. He began by giving us a short collection of metaphors or figures through which the Bible described itself, and proceeded to show that it is more important that God should speak to us, than that we should speak to Him. So we want to-day men who know their Bibles, who know how to use the Sword of the Spirit. We want men who believe in the whole Bible, from Genesis to Revelation. There is now-a-days far too much picking at the Bible, taking this and rejecting that. There are lots of things in the Bible that I don't understand; if I did understand it all, it would be a pretty good proof that it was not of Divine origin. But a great many people study the Bible as I once went through France, on a night express, asleep all the time. Above all, Christ set his seal on those very incidents which seem hardest to believe, such, for instance, as the story of Jonah. If these things are rejected, we must reject the divinity of Christ. We cannot give up the Old Testament, and stick to the New. The New Testament is full of quotations from the Old, and these quotations abound in the Gospels, which are the last books to be given up by anyone. Christ Himself quoted from twenty-two out of the thirty-nine books of the Old Testament. If a man studies the Bible with a penknife in his hand, and cuts out what he does not believe, he will soon have nothing left but the lids.

Again, it is impossible to give up the supernatural in the Bible, for it is all supernatural, and no portion of it is more so than the story of Christ's life. In illustration of this, Mr. Moody gave a most vivid picture of the death, resurrection, and ascension of Christ, telling the story as he supposed it might have been told by Peter to Paul. As to Bible study, we must be independent, and not give ourselves over entirely to our ministers, receiving from them with equal satisfaction the milk of the Word and mere religious sawdust. We must make up our minds to feed ourselves. One good plan would be to take twelve of the fundamental doctrines of the Bible, such as conversion, repentance, &c., and spend twelve months on them. Then, again, we might go through a book, noting the uses of a certain word in it, as, for instance, the seven "blesseds" and the eight "overcomes" in Revelation. Another good scheme would be to take up Bible characters and study them, regarding them specially as types of Christ. We must *expound* the Word of God, and not use it merely as a textbook for our own theories about botany, or astronomy, or geology. It is expository preaching, above all things, that we need. The world will get on without your opinions, but not without Christ. In this respect we should follow the example of Mr. Hudson Taylor, from whom we have heard so much, and of Dr. Horatius Bonar, of whose style of preaching Mr. Moody gave an illustration, concluding by asking us whether we did not think that such preaching as that would interest people, and, at the same time, impress upon them the truths of the Bible.

(The report will be continued next week.)

MR. DENHAM SMITH'S strength has improved so far as to permit of his sitting out in the open air. He has also taken advantage of these few warm days, and has driven out on several occasions.

WOMEN AND PEACE PRINCIPLES.—At a Congress of Scandinavian women, held at Copenhagen in July last, for the consideration of questions relating to social progress, the following resolution was unanimously adopted:—"Inasmuch as the interests of women and those of peace have the same object in common, the substitution of right for might, this Congress declares that the peace cause ought to be regarded by women as their own cause."

"BILLY BRAY."—At the Bible Christian Conference a few days ago a striking illustration was given of the marvellous and widespread influence of a book. In the course of a presentation to Rev. F. W. Bourne, it was mentioned that from letters that had been received, it was known that at least six hundred persons, in all parts of the world, and in almost all positions of life, had been led to Christ through reading his well-known "Life of Billy Bray." Only recently, the lending of a single copy had resulted in the conversion within a fortnight of three persons, one of them being the keeper of a public-house. A former notorious infidel at New Cross is now an earnest Christian through the same means. One of the most learned men of the day, a member of the Old Testament Revision Company, has declared that although he always thought he was a Christian, and was so nominally, he had never known what real Christianity was until he read that book. At first he threw it down in disgust, but afterwards returned to it, and now he felt that, if by God's grace he should reach glory, after seeing the Saviour he should first want to see Billy Bray.

For the Young.

AN AFTERNOON IN CHINA.

By MARY E. SCOTT, TA'NING.

THIS afternoon (February 25) we heard a sad story from a poor woman who is making us some shoes. She is an opium smoker, and so is her husband, and when she came to-day she said she had no food; they had no money, and no food in the house. It happened to be dinner-time in the kitchen, so Miss Miles went and asked for some food for her, and she soon returned with a steaming basin of *mien*—a kind of coarse maccaroni—which our friend ate like one really hungry. We also gave her some bread, part of which she ate, and the rest she took home for her children. She was very difficult to understand, so we asked Elder Chang to explain to us about her circumstances, and we found that her poor husband was in a dreadful state of craving for opium, which they had no money to buy. Of course, much as we pitied him, we could not possibly give money to buy opium with; but we said that if the children were hungry, they could come and have some food. Later in the afternoon, at our request, Elder Chang went to their house, and found that the husband, who is a scholar, had been employed by one of the Mandarins, but was now so destroyed through the opium that he was no use, and therefore had been thrown out of employment. We mean to keep on praying for them, and hope that when supplied with the opium medicine they will give up this fearful habit.

After we had done all we could for this poor woman, we went out to make a few calls and remind our friends that to-morrow is the Lord's Day, inviting them to come to li-pai (the prayer-meeting). The first house we went to was a queer cane house that always takes me home to snug fireside readings of Robinson Crusoe with my dear little brother. The old woman who lives there we call "Mrs. Polly," because she reminds us so much of a dear old friend at home of that name. She was one of the first people who asked us to go and see them in illness. I am sorry to say that both she and her husband are opium smokers, but she seems quite to want to give it up. Lately we have felt very strongly that it is very little use for people to say they believe in Jesus unless they put away their idols. So this afternoon we told the dear woman distinctly that she could not go to heaven if she kept on worshipping idols, and we very much wanted to see her there. After this "straight word," the husband left off preparing the meal, and tore up both the paper shrines which they had been worshipping, and poked them into the fire under a large cooking-pot. Of course we watched this being done with almost breathless interest, and then, with our Christian servant, we sang the doxology with very full hearts.

I do not think that those who have never seen idolatry can really understand what it means. I certainly did not realise it at home. We both feel very grateful to the Lord for letting us testify for Him in this dark place. We next called on people, some of whom profess to believe; but they, too, have these idolatrous shrines in their house. Coming fresh from victory at the other house, we told these dear people very plainly that they could not worship Jesus and their idols at the same time. We begged them to put away their idols at once, because we expected the Lord soon to come back, or they might in the meantime die, and then how dreadful it would be! They seemed to agree with what we said, but did nothing further. We are praying for them; please join us.

CHILDREN'S SPECIAL SERVICE MISSION.

The following are the arrangements for August:—Mr. E. Arrowsmith, Scarborough and Filey; Mr. H. Hutchinson, Bridlington Quay; Mr. J. Spiers, Blackpool till August 20, afterwards at Dover; Mr. E. T. M. Dennes, Whitby; Mr. J. H. Greene, Saltburn; Mr. A. Haley, Whitley (near Newcastle-on-Tyne), till August 24; Mr. C. H. Nash and friends, Llandudno; Mr. G. Banaster, in yacht *Kingfisher*, Rhyl; Messrs G. Hughes and H. Staines, Penmaenmawr; Mr. G. R. Kirlew, St. Anne's and Lytham; Mr. W. R. Moore and Dr. Carless, Ilfracombe; Mr. M. J. Hall, Bournemouth; Mr. E. Salisbury, Weymouth; Mr. C. F. Harford-Battersby and others, Eastbourne; Rev. G. N. Storrs, Sandown and Shanklin, I. of W.; Rev. H. E. Sampson, Margate; Messrs. C. H. and E. Collier, Herne Bay; Lieut.-Col. Dru Drury, Perranporth, Cornwall; Mr. G. Bennett, Aberystwith; Messrs. Robertson and Brown, Elie, N.B.; Mr. L. Carrott, Deal; Rev. W. C. Wilson and Mr. J. C. Rainey, Paignton; Mr. A. Le Feuvre, Southsea; Mr. H. G. Harris, Weston-super-Mare; Mr. E. Hughes, Swanage, till August 20; Rev. H. Braddock, Penzance; Messrs. P. H. Shaul and P. C. Bardsley, Hastings; Rev. F. H. Jones, Tynemouth; Mr. J. Stoneham, Felixstowe; Mr. G. H. Chaplin, Aldborough; Mr. H. Figgis, Killiney, co. Dublin.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, August 19, Mark vii. 1—13; Monday, August 20, Mark vii. 14—23; Tuesday, August 21, Mark vii. 24—37; Wednesday, August 22, Mark viii. 1—13; Thursday, August 23, Mark viii. 14—26; Friday, August 24, Mark viii. 27—38; Saturday, August 25, Mark ix. 1—13.

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Leaves from my Note-Book.

By REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XX.—"I SWORED."

PASSING through the churchyard one day, the door of the church being open, I thought I heard the sound of someone sobbing and praying inside. I stopped to listen, when most unmistakable sobs met my ears. I immediately went inside the church, and, walking softly, made my way towards the corner from whence the sound emanated.

As yet no one was visible, but I knew I was approaching the mourner. Soon I spied a boy upon his knees, and, on closer approach, I recognised him. He was one of the brightest and happiest of the young converts in the school.

I looked with surprise at him, and wondered to myself how he had come into this state of self-condemnation. I overheard him say again and again: "Oh, do forgive me; I swored, I swored. I did not mean it, but I swored!"

The boy, being all alone as he thought, was pouring out his heart to God, and, with much depth of conviction and many tears, was asking his forgiveness.

I stepped back for a few moments, and then walked forward with my usual tread, as if to announce someone was coming. I then said "Amen" to his prayer, but he did not appear to notice either my presence or response. The little soul was unmistakably bent upon having forgiveness for his sin.

Kneeling down by his side I assured him of the Lord's pardon. I said, "He pardoneth and absolveth all those who truly repent, and unfeignedly believe. If you confess your sins God is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness" (1 John i. 8).

I comforted the lad with this assurance, and raised him from his knees to thank God, which he did.

I must now confess my own shortcomings. Though I had assured this dear boy of pardon and deliverance, at that time I myself did not know the reality of the deliverance of which I was speaking, or how to obtain it. And although I had quoted the text from St. John about forgiveness and cleansing, yet I myself did not know what cleansing was.

I therefore recommended the boy to make a resolution never to swear again. "Promise me that," I said. He, in broken accents, faithfully made me this promise, saying, "No, I never will swear again!"

How long he kept his promise I do not know; I suppose until the next time he broke it.

Soon after this event it pleased God to show me that deliverance is as great a reality as pardon, and that cleansing is as much needed as forgiveness. The one fact is as clearly stated in Scripture as the other. How then was it that I had not seen this?

It is our privilege as believers to go to the Lord, not only for pardon for our sins, but also for deliverance from the power of sin; or, in other words, from the unrighteousness which produces transgression.

The lad in question had acquired the bad habit of swearing. After his conversion he perhaps flattered himself that the habit was gone, because his past sins were pardoned. However, to his surprise and disappointment, in an unguarded moment he found himself swearing again, and his companions laughing at his Christianity.

Thoroughly condemned in his soul, the little fellow went apart to seek for forgiveness. This was well and right, and if I had known better myself, I might have taught him that God had provided deliverance from the bad habit as surely as He had provided forgiveness for the sin he had committed in taking God's name in vain.

Is this really so?

Anyone may see that pardon does not mean deliverance, or deliverance pardon. Pardon refers to the past, deliverance with the present. Forgiveness has to do with transgressions committed, whereas cleansing is in the present tense, and signifies a continual deliverance.

By this time the boy in question had left the parish, and gone away with his parents to some other part of the county, so that I could not get at him to learn how he had kept his resolution.

I longed to see him that I might teach him more perfectly the manner of God's salvation; but let me teach others.

Whenever a believer falls, instead of passing over his sin, he should go to God at once, and ask for forgiveness; and if he is aware of the unrighteousness or infirmity which caused him to fall, he should ask God to cleanse him from that unrighteousness. We all come out of the horrible pit with mire and clay upon us. Instead of trying and resolving to rid ourselves of this mire and clay, that is, any besetment or infirmity we are prone to, we should come to the Lord, who can as easily take us out of that as He took us out of the horrible pit.

But He must be the Doer of both the works, if we would stand firmly upon the Rock.

It may be asked, Are not all converts placed upon the Rock when they are taken out of the pit? Yes, certainly; but not immediately. There is clay between them and the Rock, and hence the slipping and sliding, even backsliding of so many.

We should understand that the Rock is not merely an immovable foundation, but an unchangeable Person, One who can hold us up, and keep us from falling. As a living present Saviour, He is able to cleanse us, and to keep us clean.

The prophet says, "They that wait upon the Lord shall renew, or change, their strength." Instead of trusting to themselves and relying upon their own strength, they have the strength of the Lord. In his strength they mount up with wings as eagles; they run, and are not weary; and they walk, and do not faint. (See Isa. xl.)

True Christian strength is not in man, but in the Lord: a strength which is called by the name of grace. We may well imagine that grace is stronger than sin, as surely as Christ is stronger than Satan. Relying upon this grace, which is in Christ Jesus, we are able to stand, able to walk, and able to run. Indeed, whatever God requires, that He enables us to fulfil. "I can do all things through Christ who strengthens [or rather, enables] me."

There is no besetment, therefore, or entanglement which need hold us in captivity. Let us be sure that our resolutions and determinations will not avail, neither can any effort of ours give us freedom.

The Scottish Missionary Crusade.

THE VISIT TO ABERDEEN.

A RECEPTION.

THE Granite City was the next point of attack in this missionary campaign. Arriving from Elgin about noon on Saturday, August 4, after a swift journey by the new coast route, the delegates were received in the afternoon at the pleasant residence of Lord Provost Henderson. There was a goodly gathering of ladies and gentlemen, notwithstanding the fact that many of the pastors and Christian workers are absent from town. The Lord Provost greeted the strangers in the name of the Aberdeen Christians, and briefly explained the circumstances that had led to their visit. In his speech of response, Dr. GORDON referred warmly to his Scotch extraction, remarking that he had been engaged on the previous day in visiting the graves of his ancestors. Alluding in a semi-facetious strain to three Scotch importations to America—oatmeal, granite, and theology, he said the first might represent the most bounteous hospitality with which they had everywhere been received, and which had greatly touched them. Scotch granite was an excellent foundation, and he only wished they had more of it in their American society. He also expressed their indebtedness to Scotch theology, and happily cited as an instance of the perseverance of the saints, the fact that though he and his brother delegate had been trying hard to get back to America, they had not been able, owing to the persevering tenacity of the Scotch friends in desiring to retain them. Then he plunged into the subject of missions, and spoke impressively for a little on the revived interest on that subject now being created on both sides of the Atlantic.

Dr. PIERSON also responded in his happiest manner, and alluded to the striking coincidence of Mr. Hudson Taylor and Mr. Reginald Radcliffe being engaged on the same blessed service in America, which had brought Dr. Gordon and himself to dear old Scotland. He went on to urge an entirely new departure in this business of Gospelising the world—vastly greater personal consecration and giving of substance. The importance of implanting youthful impressions was dwelt upon: many of the best foreign missionaries had received their first impulse at their mother's knee. Some appropriate remarks were added, on behalf of the Aberdeen pastors, by Rev. J. M. Mitchell, of the West Parish Church, and the pleasant gathering broke up after a hearty vote of thanks to the Lord Provost.

PUBLIC MEETING IN THE MUSIC HALL.

Sunday, Aug. 5, was a busy day. The American brethren preached morning and afternoon; as also did Rev. J. Scott, of Natal. At the close of the ordinary evening church services a mass meeting was convened in the spacious Music-hall, which was well filled. It was by far the largest concourse of the series of meetings since those in Edinburgh. The American delegates had to hurry from the churches in which they had preached in order to face this great company in time. Such continuous and exhausting effort is not very consonant with the holiday programme that brought them across the Atlantic. We can only hope that the blessed stimulus they are giving to a priceless cause will be some reward for such hearty expenditure of time and energy.

In some interesting presidential remarks Lord Provost HENDERSON referred with pardonable pride to the fact that the city and county of Aberdeen had long taken a deep interest in the missionary cause. A friend had compiled for him a table of statistics showing that there are *at present* no less than 105 workers from the district engaged in different parts of the world. Of these 32 are in India, 22 in China 21 in Africa, and 9 in other foreign fields, besides 22 wives of these missionaries. The total of 105 does not include those still living who have retired from active work, or those who have gone to the European continent.

DR. PIERSON'S ADDRESS

was of the profoundest interest as bearing on the subject in hand. He began by congratulating Aberdeen on the part she is taking in this great work as shown by the figures quoted, but went on to say that there is much cause for penitence, humiliation, and fresh consecration, at the thought of what is yet left undone. There is a danger, in comparing ourselves among ourselves, and measuring ourselves by ourselves, of forgetting the perfect standard of service held up to us by the Master Himself. What we need to do is to look at the awful spiritual destitution in which the world for the most part lies to-day, and the equally awful negligence of the Christian Church. Though so many centuries of time have come and gone since our Lord ascended to his place of power in the heavens, the Church has overtaken with gospel light so small a part of the darkness and degradation of humanity, that a vast proportion of the race have never been reached even by the sound of the message of salvation which is so familiar to our ears in highly favoured Scotland. With the increase of population there are to-day a greater number of unevangelised persons than at any previous period in the world's history. After a rapid survey of the darkness of heathendom and of the unending procession of human souls across the stage of life, disappearing in the same dense darkness as that in which they came, the speaker applied these overwhelming considerations to the point of present duty. There are two kinds of service, he said, to which the Church is called—one the immediate service of seeking to save the lost, and another the more permanent service of making provision for the continued evangelisation and elevation of mankind. In seeking to lay the foundations for the latter, the Church has to a large extent neglected the more pressing duty of the former. As "David served his generation by the will of God," so it is the duty of each generation of Christians to meet the spiritual necessities of the unbelievers in that generation. Continuing to press home the duty of all believers to take their share in this work, Dr. Pierson said he was of opinion that Christ's commission, "Go ye into all the world and preach the gospel to every creature," was delivered to the great body of the disciples gathered in Galilee after our Lord's resurrection. Most probably this was the occasion mentioned by Paul when the risen Christ was seen of 500 brethren at one time, so the commission is not one for the leaders in the Church only, but for the rank and file as well. The next point insisted on was a very important one—that the only way to get rid of theological speculations and doctrinal declension in the Church is to be busily engaged in fulfilling Christ's command. In proportion as that command is obeyed, so will the continued presence and power of God be experienced in the Church. Some say that the day of miracles has passed away. Where is there, in the Scripture, the slightest intimation that the supernatural and miraculous manifestation of his power was intended by Christ to cease in the early days of Christianity? Who can say at what point in its history these manifestations did cease? We find everywhere in those early records that the miraculous forthputting of God's power went hand in hand with the evangelistic zeal of the Church. Moreover, so far and so fast as the Christian Church in modern days has been faithful to her trust, God has abundantly confirmed that fidelity by signs following. Have we not in the records of modern missions, as manifest tokens of supernatural power in the conversion of multitudes of men and women, as at any period of the Church's career? The great German commentator Theodore Christlieb has declared as his opinion that the history of modern missions has shown as wonderful things as any wrought in the apostolic age. We can find as marvellous examples of supernatural interposition in these days as though Christ continued to make the blind to see and to raise the dead. But it is true that God has withdrawn his Divine testimony to the word of his grace in proportion as the Church has failed in her mission of universal evangelisation, and occupied her attention with human speculations and philosophies. Having developed this thought in weighty words, Dr. Pierson closed his address with a very solemn appeal as to the personal responsibility of each believer, and as to the great need for entering into the sympathy and solicitude that Christ feels towards a perishing world.

DR. GORDON,

in commencing an address of much unction and power, took up the same thought as that which his predecessor laid down. If, said he, the angels can look down on the earth as it really is, would not their most tender solicitude be directed to its darkest parts? On the New England coast there is a dangerous rocky reef on which there has lived for years a light-house keeper and his wife. Some few years since the keeper met with an accident and was seriously injured, so that his life-blood was fast ebbing out and his wife was unable to staunch it. She was in great perplexity as to what she should do, and ultimately she decided to put out the light in the light-house. A watchman pacing the streets of the city near by presently noticed that the light had gone out. He spoke of it to another, and very soon a little company had gathered to discuss the singular circumstance of the extinguishment of the light on that dangerous sea-girt reef. Within half an hour a boat was put off to the light-house, when the reason of the darkness was discovered; the wounded man was rescued, and his life was saved. It was the absence of the light that drew out the attention and effort of these watchers on the shore. Surely in like manner the angels, as they gaze from the battlements of glory, will turn their eyes most frequently to such places as the Dark Continent, and other parts of the globe over which there broods the gloom of paganism and spiritual death.

Taking up once more the question so often asked in this matter-of-fact and utilitarian age, as to whether missions to the heathen pay, Dr. Gordon showed beyond dispute that such missions return a larger percentage of results than any other kind of Christian effort on the face of the earth. To prove this, he recalled and recounted the circumstances relating to several recent missionary jubilees. The first was that of missions to the Fiji Islands. There was no face he saw at the recent Missionary Conference in London on which he gazed with more intense admiration than that of James Calvert, the aged and venerable missionary to the Fijians. Read his clear and deeply interesting published statement of the Gospel triumphs among that people, and then doubt, if you can, that missionary effort pays. Some statistics were added of the triumphs of the Cross in Fiji, but they need not be repeated here, as a full sketch of Mr. Calvert's missionary career was given in our issue of August 3. Another missionary jubilee referred to by Dr. Gordon was that of the Karen Mission, and the truly marvellous history of that movement was again given in impressive outline. So also was the story of Patagonia, with its savage peoples, so degraded that Darwin was inclined to reckon them among the brute creation. Yet they were so changed by the power of the Gospel that he was constrained to subscribe towards that which could accomplish so much.

Having recounted these sublime achievements of missionary endeavour, Dr. Gordon pressed home the question: What part have we in producing such grand results? It is no doubt true that, as of old, those who remain by the stuff share in the benefits with those who go out to battle. But surely it is our part to devote at least as much care and as much expenditure on those who go to the battle as on ourselves at home. If that were done, then we should almost have a missionary abroad for every believer at home, if we were really in earnest. A poor factory girl in America out of her own earnings supported a native preacher in the foreign field. In like manner, any one of us can sustain a worker in some heathen field. If we would have our individual interest in missions deepened, there is no way of doing it like making a personal investment in the enterprise. Dr. Gordon spoke of the sacrifices that Scottish martyrs and witnesses have made in bygone times to preserve to their posterity the unfettered Word of God. Shall not Scotland do all she can to give this same blessed heritage to the other nations of the world. You cannot blot out the Gospel from a people who possess the Bible. Though we sometimes mourn the sectional divisions of the Christian Church, yet God has made even this redound to the furtherance of his Gospel. If there were what some call a "united Christendom" in an organised sense, should we have to-day thirty-three societies engaged in the evangelisation of China; and more than thirty-five societies at work in Africa? The mention of Africa led the speaker to expatiate on the labours of some of the heroic workers in that land; such as the dusky Bishop Crowther, of the Niger Mission, who in his youth was sold for ten pounds of tobacco; Adam McCall, of Leicester, who laid down his life in seeking to carry Gospel light into the region of the Congo; and others. Then came the closing appeal, listened to with almost breathless interest. In his most thrilling tones, the Doctor told how a New England pastor conceived the quaint idea of having himself and all the members of his congregation buried in the same order of position as that they occupied in his church. This was done, and the singular spectacle may be witnessed to-day. His strange design was that at the day of resurrection he might confront his congregation, when his and their sleeping dust should awake, and ask them whether he had shunned to declare to them the whole counsel of God, and whether the blood of any of their souls rested on his garments as their pastor. In the last great day of reckoning, said the speaker, will it be our lot to meet those whom we have been instrumental in leading to a knowledge of the Saviour, or will the faces of multitudes be to us a terrible rebuke for our lethargy and our neglect in not carrying to them that cup of salvation from which we ourselves have been privileged to drink?

A large gathering of ladies was held on Monday last week in the Christian Institute, and was addressed by Mrs. Gordon, Miss Rainy, Mrs. Stott, and a lady missionary from Constantinople. This meeting concluded the arrangements made for Aberdeen. Dr. and Mrs. Gordon have not been able, owing to previous engagements at home, to prolong their stay on this side, and they sailed from Liverpool last week for Boston. They will be followed by the prayers and grateful good wishes of numerous friends throughout Scotland. Dr. Pierson does not return till September.

AT THE DUFFTOWN CONFERENCE.

The village of Dufftown, in the hilly country of Banffshire, appears to be one of the many training grounds for Gospel preachers in the north for more public service in the populous south. Readers of The Christian a few years back may remember that Rev. W. R. Nicoll, now editor of *The Expositor* and *The British Weekly*, was for some time Free Church minister at Dufftown. The present holder of the pastorate is Rev. J. Smith, a man of great earnestness and evangelical fire. If he is spared, he will assuredly be called to minister in some wider field. Four years ago he commenced an annual Christian gathering, a kind of rural Mildmay Conference. Two years since the pulpit of the Established Church in the village was filled by the appointment of Mr. Elder Cumming, son of the highly respected Glasgow minister of that name. He has inherited the warm catholicity and the soundness in the faith of his father, and he heartily co-operates with Mr. Smith in arranging for the Conference.

A pressing invitation was conveyed to Dr. Gordon and Dr. Pierson to attend the meetings this year, and speak on the subject of Foreign Missions. Owing to Dr. and Mrs. Gordon's departure for their native shores, the invitation could only be accepted by Dr. Pierson, who proceeded from Aberdeen on the morning of Wednesday week, to be present at the afternoon assembly of the Conference. It appeared that the subject of the morning Conference was the person and work of the Holy Spirit—a subject which Dr. Elder Cumming, of Glasgow, has made peculiarly his own. Besides his address on that topic, there were expositions by Mr. Duncan Davidson of Inchmarlo, Mr. J. E. Mathieson of Mildmay, and others. There was an excellent attendance; and, judging from the fag end of the meeting, much earnest attention was given by the audience.

The Public Hall was again well filled in the afternoon for the missionary meeting. Mr. J. E. Mathieson presided, and spoke some words of weighty import in introducing the subject. Having read Psalm lxvi., in which the writer calls upon all lands to "make a joyful noise," he said: Think of the condition of the lands to-day, compared with what it might have been, and what God purposed that it should be. What sort of a noise is going up from China, with its murdered children; from Africa, with its gangs of slaves taken from the interior to the coast, marking the road with their bleaching bones; from India, with its thousands of child widows doomed to perpetual drudgery and misery? What sort of a joyful noise is going up from Europe, or from our own Great Britain, or from the Scottish Highlands. With its many distilleries, its myriad of drinking shops, and its many drunkards? That is not the sort of joyful noise that our God wants to listen to. He longs to hear the joyful noise of souls, ransomed and redeemed by the blood of Christ. The crowning sin of the Jewish people in the time of the Apostles was their failure to give the Gospel to the Gentiles. It may be that the crowning sin of our day is our failure to give this Gospel to the world. The Jewish people were dispersed, and in a measure blotted out because of their sin; let us beware lest a similar condemnation come upon us. In introducing the first set speaker, hailing from the South Seas, Mr. Mathieson further remarked that in many of these isles of the sea, we find a more beautiful type of Christianity than in our own highly favoured land. God has chosen some of these once cannibal tribes to put us to shame with their liberality in the cause of the Gospel, and their humble, holy lives.

GOSPEL MISSIONS IN TAHITI.

It was a singularly interesting and encouraging story that Rev. J. L. Green had to tell of Gospel effort and Gospel triumph in Tahiti and the neighbouring islands. As to the natural beauties and other points of interest in connection with those isles of the southern sea, he referred the audience to Miss Gordon Cumming's book, entitled. "A Lady's Cruise in a French Man of War." The state in early times of Tahiti and other isles was such that the great navigator, Captain Cook, declared it to be very "unlikely that a permanent establishment of any kind would ever take place." Tahiti was one of the first foreign stations of the London Missionary Society, but for sixteen years the missionaries laboured without any tokens of success. By and by streaks of light began to appear, and then the day speedily dawned. Now hundreds of thousands in those isles of the sea who sat in darkness and the shadow of death are walking in the light of the Gospel. The number of converts has been estimated at 750,000 in those Pacific islands, where there was not a single Christian seventy-five years ago. Mr. Green gave some interesting details of the scope and extension of the work, and told some narratives from his own experience as to the renewing and consoling power of the Gospel among those who were once degraded and cruel. When he had concluded,

DR. PIERSON

girded himself for his task, and for a full hour held the attention of the audience in setting before them the New Testament conception of what is the calling of the Christian disciple. He first recounted some of the missionary figures and statistics with which he has so powerfully impressed his hearers during this campaign. The worst feature, he said, of the case, as it now presents itself to us, is that the great bulk of believers have no conception of their responsibility in this matter. Each Christian is just as responsible before God for the salvation of others as any minister or missionary.

The greater portion of the address took the form of a comprehensive Bible reading, based on our Lord's own teaching, as to what his followers should be. The first passage cited was Matt. iv. 19: "Follow Me, and I will make you fishers of men." This was the first call by our Lord to any of his disciples, and therefore we may take it as representing the great principles of his kingdom on earth. First of all, then, the disciple is one who follows not a doctrine concerning Christ, but the Master Himself. That involves the second point, which is that the disciple is one who fishes for men. He must make that his business, and must adapt the means at his disposal to that end. These points were amplified in a very practical way, to show the responsibility resting on every believer to seek the salvation of others. Are we truly following Christ if we are not fishers of men? Too often we forget altogether this second part of our discipleship. Can we point to a single case in which we have been, not indirectly but of set purpose, the means of leading a soul to Christ? A man cannot catch fish simply by putting on fine clothes and sitting down in a well-appointed boat. Neither can the disciple catch souls, by donning his Sunday attire and sitting down in a cushioned pew in church.

The next passage quoted was Matt. viii. 21, 22, "Follow Me, and let the dead bury their dead." The narrative in Luke supplies this other phrase: "Go thou and preach the kingdom of God." The burial service in the East was a long and elaborate one. The point of the exhortation was that in the case of the disciple these things may be left to the world, which makes much of form and ceremony. His great business is to preach the kingdom of God. On this point Dr. Pierson entered on a trenchant exposition of what "preaching" is, showing that it is not the delivery of a set discourse by a specially educated and ordained set of people, but simply the telling out to others, few or many, that saving truth of the Gospel which we have experienced ourselves. The story of the woman at the well of Samaria, and how her preaching of Christ aroused the whole city, formed the basis of a powerful plea for woman's witness. She simply went and told the Gospel to others as she had learned it from the lips of Christ. Even a child may preach very effectually. To illustrate this Dr. Pierson related a narrative of a child who put some simple questions to her careless, worldly-minded father, with the result that he and other members of the family became disciples of Christ.

Referring next to the parable of the sower, and that of the tares, it was pointed out that in one case the seed is the Word, and in the other case the seed is the believer himself. It is through the voice of the human agent, rather than through the reading of the Word, that souls are won to Christ; therefore the disciple of Christ must, so to speak, sow himself is bringing others to the knowledge of his Master. Another command of our Lord is that in Matt. xvi. 24: "If any will come after Me, let him deny himself, and take up his cross and follow Me." Dr. Pierson scouted the idea that "taking up the cross" means the patient endurance of the petty troubles and cares of life. Such a view he deemed to be a gross perversion of the Scripture. There is only one cross for the believer, that by which he is crucified to the world and the world to him. The true and only cross-bearing on the part of the Christian disciple is a willingness even to be crucified in order that men may be saved. Then, as to self-denial, our Lord does not say that the disciple is to deny himself some form of indulgence; he is to deny *himself*. It is possible to give up one sort of indulgence simply to gratify another. Many seem to be humble, but they are all the while very conscious of it. Self-conscious humility is not humility at all. Those words of our Lord about the foxes having holes, and the birds having nests, the speaker believed to be generally misinterpreted. It really means that while the fox in a time of danger can take to his hole in the ground, and the bird can find a refuge in its nest, the Son of Man, in his appointed and chosen work of redemption, had no place of retreat, and therefore he went on to the Cross. And so the true disciple who follows his Master must be willing utterly to abjure self, and consent to be used of God in the salvation of others.

The last point taken up in this practical unfolding of the disciple's duty was the command recorded in Matt. xxviii. 19, 20: "Make disciples of all nations." A reference to the history recorded in the Acts will show how the first disciples obeyed this command. It is equally binding on us in these last days, if we would carry out the divine idea of each generation of believers being the saviours of their own generation. Dr. Pierson quoted several passages in the Epistles to show that it is our vocation to be co-workers with God, to be co-sufferers with Christ, and to be co-witnesses with the Holy Ghost, in compassing the redemption of the world. Then he repeated the statement that the churches of to-day ought to have at least a hundred thousand workers in the foreign field, and to contribute at least 200 millions of dollars for the furtherance of the world's evangelisation.

The evening meeting of the Conference was devoted to evangelistic addresses; so that during the day there was the threefold testimony—the proclamation of the Gospel; the exaltation of the great saving agent, the Holy Spirit; and the burden laid on the saved man to seek the salvation of others.

IN MEMORY OF MR. SAMUEL MORLEY.—The appeal for funds wherewith to purchase the Victoria Hall, Waterloo-road, S.E., as a memorial to the late Mr. S. Morley, at a cost of £17,000, has been heartily responded to. The purchase will be effected without delay, all the money required having been subscribed.

WADHAM COLLEGE, OXFORD.—A Wadham man writes: "In your interesting sketch of the life of Mr. Aitken, you speak of the prayer-meeting which he founded in Wadham College as long ago, alas, defunct. I do not know how long this particular society lasted after its worthy founder 'went down,' but certainly, at least, two prayer-meeting societies have run their course since that time, and three years ago a fresh society was formed, which has held a weekly prayer-meeting during term ever since, and which, we trust, by God's blessing, will be a permanent institution in the College."

EVANGELISTIC WORK AT PISA.—In addition to the schools under her care, Miss S. H. Carruthers has during the past year superintended the carrying on of several other branches of work. Evangelical lectures have been arranged, and a system of Bible and tract distribution organised. While thus endeavouring to promote the moral and spiritual welfare of the people, the care of the bodies of the people has not been neglected. Through the liberal gifts of kind friends, a very large number of cases of real distress have been assisted, and many sick people helped with food and medicine. During August and September, Miss Carruthers' address is 7, Westover Villas, Bournemouth.

WORK AMONGST CHILDREN.

The brighter weather which we have had for the last few days at most parts of our coast has given great encouragement to the workers in the Children's Seaside Services.

Coming from Keswick, I was just able to spend two days with Mr. Spiers at Blackpool, and a day or two with the party led by Mr. C. H. Nash, at Llandudno. At both places some very happy gatherings have already been held, and from the spirit of prayer amongst the workers, there cannot fail to be a blessing.

May I say a word as to the immense field of work which lies before Christian ladies at the seaside during August and September amongst the children? Many are giving valuable help, but there is room for many more, not only at the places where services on the beach have been organised, but at all the watering places, large and small, round our coast. When there are services, a large number of ladies are needed to form a choir to lead the singing. We find that where there is good singing, numbers of grown-up people come who would not otherwise be reached, and they hear the simple Gospel message spoken to the children, while a special word is often given to them.

In inviting the children to the meetings there is of course the opportunity to give one of our picture leaflets, and also to speak a word to the nurses. We find very many nurses who are Christians, and many more who are quite ready to receive the truth, and when we think of their influence over children, there cannot be a more important class to be reached. In some places we have been able to arrange for special meetings for young ladies, and also special classes for the younger girls, to be addressed by lady workers. Often we have games specially arranged for the girls in the afternoons, and lady workers who have managed this part of the work have found it bring them into closer contact with the children, and open a way for many earnest conversations about better things.

But whether there are services or not, the seaside during August offers a grand opportunity for work amongst the children, and this cannot be too strongly impressed on Christian workers who are just now commencing their holiday. Often we may meet with boys and girls who have been brought up under erroneous teaching, and have never really had the simple Gospel message presented to them. At other times we meet with members of the Children's Scripture Union, and a little conversation about their daily portions will be very helpful to them. Others will never have heard of the Scripture Union, and this opens another field for work, for many branches of the Union have been commenced through the first member from some village or neighbourhood having been gained at the seaside.

To give any Christian seaside visitors opportunity for such work as this, the Children's Special Service Mission will gladly make grants of the new series of "Picture Leaflets" and "Loving Messages" just being issued, and papers about the Scripture Union will also be sent. Will friends kindly write, stating the seaside place they propose to visit, to Mr. H. Hankinson, or to myself, at the office, 13, Warwick-lane, Paternoster-row, London, E.C.

T. B. Bishop.

THE CHRISTIAN LIFEBOAT CREW.—At the last monthly meeting, after some cheering remarks by Miss Child, Mr. James Merry spoke on "Growing in Grace." Rev. J. C. Brand, who with his co-worker, Mr. Alex. Caldwell, from America, had just held a ten days' mission at the Welcome Home, delivered a brief address. Mr. Blaamer announced that the testimony given for God on Woodford-green during the Bank Holiday had been blessed to several, who had decided to start on the new life.

WAITING FOR GOD'S SON.

1 Thess. i. 10.

The Thessalonians turned
From idols unto God;
For they, by faith, discerned
The virtues of the blood;
Rejoicing in their sins forgiven,
They waited for God's Son from heaven.

To them the Gospel came,
Endued with living power;
To them the Saviour's name
Grew sweeter every hour;
And the rich grace to them was given,
To wait for Christ, God's Son from heaven.

And so the time ran on,
Faith, hope, and love shone bright;
They whiled the hours with song—
The long, dark hours of night;
They sang the Rock, for sinners riven,
As waiting for God's Son from heaven.

Yet seemed He to delay:
Some fell on sleep around;
But faith would not give way,
In this they refuge found—
God's words were true, nor hence were driven
Yet waited on for Christ from heaven.

Be their sweet hope our own,
As on the moments fly;
And, though creation's groan
Ascendeth to the sky,
To us may this sweet grace be given,
With joy to wait God's Son from heaven.

Albert Midlane.

AT GOODWOOD RACES.

The Open-Air Mission sends its agents to race and other such public gatherings, to conduct meetings, distribute tracts, convey good advice, and otherwise further the cause of Christian charity as well as of public morality. The Goodwood races, from July 31 to August 3, have been regularly attended by the Mission, and an interesting report in reference thereto has been forwarded to the secretary by Mr. Henry S. Simmonds, a City missionary:—

There was a great and good work for Christian evangelists to do at Chichester and Goodwood, whither Mr. Peter Wallis and myself went and laboured. We distributed several thousands of tracts, books, illuminated cards, and copies of the Gospels and Epistles. We held an open-air service near the Savant course, not far from St. James's post. Though the congregation was small, we were listened to attentively whilst we preached the Gospel of the grace of God, and warned sinners to flee from the wrath to come. Moreover, we had many personal conversations on matters pertaining to eternal life and godliness. "God bless you, for coming amongst us!" said an innkeeper—a most unpromising quarter from which to expect such a greeting.

There were many notices posted up and about, cautioning the public to beware of pickpockets and gamblers forsooth! Some thieves entered a respectable tradesman's shop in Chichester and stole eight gold watches, value £64. Some other roughs on the road stripped a young man of his clothes. They afterwards were captured by some men who pursued them with pitchforks. On the Downs, East Dean, a prize fight was attempted. A girl at one of the booths, whose parents could not read, in order to show that she could, read aloud portions of Holy Scripture on a card which had been given her: "When we were without strength, in due time Christ died for the ungodly"; "Without shedding of blood there is no remission." The tract entitled "The Winner" met with a ready reception. This tract has on the front page a picture representing a jockey upon horseback in the heat of a race; on the last page are printed in large type the words, "The prize is an inheritance that fadeth not away" (1 Peter i. 4).

Notes and Comments.

IN our next issue we hope to give portrait and sketch of the late Mr. George Fuller, of the Sermon-lane Mission, Islington, N.

We think that our good friend Rev. Mark Guy Pearse is to a large extent right when he says that "the source and strength of the scepticism of the age is in the pulpit." But we question the accuracy of the statement that

> Doubt of the truth, and opposition to it, are mainly created by those who are called "preachers of the Gospel," by some of the very best of men who will read this paper (*The Methodist Times*), but who would never suppose for a moment that it applies to them....Men so vehemently orthodox that they spend their whole time in dissecting and denouncing heresies, until simple people begin to sympathise with that which gets so much the worst of it, and *so easily;* and then they find themselves gradually led to a secret belief in, and even an admiration for, the error which is so contemptible, and yet which takes *so much killing.*

We do not think there is any sufficiently large number of "preachers of the Gospel" who "spend their whole time in denouncing heresies," to become "the source and strength of the scepticism of the age." We believe, on the contrary, that the professedly evangelical preachers who echo, with approval, the scepticism of the age, are its chief source and strength, so far as the pulpit is concerned.

We are, however, in full accord with Mr. Pearse when he asks, "How then shall the error of the times be met?" and replies,—

> *Preach the Gospel.* Men give up preaching the Gospel when they take to proving it. They leave it caged at home, whilst they go out with their pop-gun proofs to fight its foes. Let Him go forth and we need not fear for the Lion of the Tribe of Judah...To make Jesus precious is both to furnish and to fortify the soul; but to be always treating the Gospel as doubtful is to create doubt and to minister to doubt. If darkness fill the chamber, will beating the air mend matters in any wise? Will dissertations, however eloquent or philosophical, on the origin and perils of darkness, save any man's head from being broken; or guide his steps into the day? Open the shutters. Let in the light; and the darkness may be left to itself then.
>
> Besides, your proofs do not give me what I want. You may carve a stone into the very image of a loaf, but it is not bread. You may prove to me every clause of the Creed, but I cannot feed on your logic. God is not nearer to me because of your proofs of his Being; for myself I can only say that you have put Him farther off, up and away in the colder regions of the intellect, when I long to know Him as my own in the sunny warmth of my love and trust. The infinite is not more to me but infinitely less, because you have wrapped it evenly and neatly within your definition. There is a peril in proofs
>
> that prove
> God's Being so definitely that man's doubt
> Grows self-defined the other side the line,
> Made atheist by suggestion.
>
> We may well doubt whether anything can be proved, except, indeed, a proposition in Euclid, which is only a puzzle put together for the purpose. Propositions in Euclid do not live and move and have any being. Life is gone when you begin to dissect it. The flower is spoiled when you begin to botanise. Truth is no more truth, but a proposition only, when you begin to prove it, a thing dependent upon your logical skill and gifts of utterance. It is an awful thing assuredly to make God, heaven, hell, eternity, hang upon your proof.

This is all true, and it is well that it should be so forcibly stated. Yet "to make Jesus precious" there must first be conviction of sin. Jesus is called Jesus because He saves his people from their sins. One of the darkest signs of the times is surely the shallow sense of sin, and the apparent powerlessness of preachers to produce more deep conviction.

In the past, the terrors and torments of hell were chiefly relied upon to prepare the way for the Gospel. It is well that this has been changed. For preparedness for the Gospel does not come by fear of hell, but by consciousness of sin and need: sin as disease and as transgression; need of pardon for the past, and of a Power to keep in the future. The dispensations are reproduced in individual experience. The law is our schoolmaster to bring us unto Christ. Sense of sin and its consequences, leading to confession and repentance, are the forerunners of salvation. Jesus is only precious to those who feel their need of a Saviour. Perhaps those who have most deeply felt this need, and who have drunk deepest of the wells of salvation, are best able to produce the sense of need in their fellow-men, and then to lead them to Him as their Saviour.

An interesting contribution to the story of the Captivity has been made by M. Naville, who has recently been exploring in Egypt, and has found three kinds of ancient bricks—one, the best kind, with straw mixed in the clay; another, an inferior class, with reeds instead of straw; and the third kind consisting only of mud. These latter are such as the Israelites were required to make, and their discovery adds another little link to the long chain of proof with which modern exploration has been the means of providing students of the Bible.

Russia has been celebrating the ninth centenary of the introduction of Christianity into that country, or, more strictly speaking, of Vladimir the Great flinging his chief idol into the Borysthenes, and making Christianity the State religion. It may be well to note, however, that the "Christianity" of the Greek orthodox Church of the present day is mixed with heathen superstitions of the grossest kind: the priests, in many cases, are unable to read, or read only with difficulty, learning the services by heart; and the practical religion of the Russian mujik may be said to consist in obeying the priest, and in burning lamps before the pictures of the saints, although, theoretically, the worship of images is not allowed. True, the Greek Church, whose professed rule of faith is the Bible and tradition, as taught and explained by the Church, does not by absolute forbiddal shut up the Scriptures from the people, but it leaves them mainly in too great ignorance to read it. The recent reply of the Procurator of the Holy Synod to the protest of the Evangelical Alliance against the religious persecution of Lutheran Christians in the Baltic provinces sufficiently indicates the intolerant and unchristian views of this corrupt church on the subject of religious liberty.

From the recently published report of the Self-Help Emigration Society, which has been in operation nearly four years, it appears that during the first six months of the present year it has sent out 843 emigrants to Canada, and 19 to Australia, at a cost of less than £5 per head, more than half of the total expenses incurred having been paid by the emigrants and their friends. That this society provides for the proper reception and distribution of the emigrants, and also sees to their maintenance after landing, until employment is secured for them, is a strong recommendation of it as one of the most practical of the agencies employed in this work, and also obviates such scandals as have been recently brought to light with regard to Italian emigration.

It is stated that the demand from Canada for able-bodied men and young women appears to be almost endless. At present emigration seems to be the only practical remedy for want of work, but it is the constant draining of the rural population into the towns which contributes very largely towards rendering the labour market so congested: it is to be wished, therefore, that some means could be devised whereby these country workers might remain, if not in their native places, at least in their native counties. Might not the promotion of self-supporting village industries, such as lace-making, loom weaving, or carpentry—an experiment which, though still in its infancy and yet unripe for general adoption, has already been tried with some success—do much towards checking this influx of country people into the towns?

It has been stated recently that the sum spent annually in London in charitable relief is about £2,457,695, this being in addition to the cost of the "relief of the poor," which, according to the figures of the Local Government Board, amounts to £2,258,029. The unrecorded expenditure, that which John Ruskin defends on the plea of thin faces and pinched waists, must also amount to a very large sum.

The venerable William Arthur's reference to the "Down-Grade" controversy, in the Wesleyan Conference, is noteworthy. "Among all able winners of souls," he said, "he did not know one whom he personally honoured so much as Charles Spurgeon; and he did not know that Mr. Spurgeon had ever done a greater service to his church than the one he had just rendered."

The Sword and Trowel asks whether it is not a turning aside from its own hallowed business for the Religious Tract Society to publish handbooks on cricket and football? *The English Churchman* expresses its regret that the heroine of a story in one of the periodicals of the same Society should ask her dead lover to *pray for her.* Our contemporary justly remarks: "Forty years ago such a phrase might (we do not say advisedly) have been allowed to escape as a harmless sentimentality; but, surely, in the present day, words like these should not be suffered to go forth bearing the imprimatur of our Protestant Religious Tract Society."

The season for the "Day in the Country" is fast passing away. Our fund has not yet reached the needful limits, and we should be glad if those friends who purpose helping in the matter will kindly do so speedily.

At first sight Local Option seems more reasonable, more feasible, more practical, than Prohibition. It even seems more fair to those who do not think as we do. But the more we think, the more evident is it that the drink traffic is an offence against God and man. No legislative act could do so much good by preventing so much evil as the absolute prohibition of this pernicious trade. But it is constantly said that Parliament can do nothing until public opinion is educated up to it. How, then, will public opinion be the more speedily educated? By such devices as Local Option on the one hand, or High Licence on the other; or by affirming the principle that the traffic is evil, and demanding its prohibition? Surely by the latter. We shoot higher aiming at the stars than at the highest tree.

Our American brethren are far less hampered by precedent than we, and the Women's Whisky War was a notable illustration of what the weak inspired by a true principle can do against a mighty vested interest. But the justification of the Whisky War is Prohibition. Unless the traffic is an infamy those women had no excuse: if it is, the logical sequel of their movement is Prohibition. For if it be an infamous and injurious business it ought to be stopped by the hand of Government. Local Option would only put it down in patches. High Licence would encourage the trade, though it might condense it into fewer hands.

Objection having been taken to a note in which Messrs. Bryant & May were mentioned, we wrote to a friend, who sends us the following reply:—

> Although I read much about the strike, I did not follow the development of it line upon line, and therefore do not feel qualified to speak authoritatively on the pros and cons of the case. However, I have made a special call on a lady, whose work lies exclusively among girls and young women, and whose wholehearted aim is to benefit them in deed and in truth. Many of Bryant & May's girls are personally known to her, and I don't know anyone whose opinion in this particular matter I would rather have than hers. She has not read up the whole case, but she unhesitatingly says that no doubt Bryant & May are the opposite of mean with their "hands." She does not consider that the girls had any real grievance to complain of, and thinks that the firm have made magnanimous concessions to them in their settlement. She also thinks that but for outside agitation the girls would not have felt that they had any real matter for discontent. No, Bryant & May are kind to their girls, and during winter, my friend tells me, they give each of them one quart of soup per day, and in summer one quart (I think) of milk.
>
> Of course, I, with you, think it outrageous that such firms as Bryant & May, that practically rule the trade, should pay only 2¼d. per gross for box-making; but what can they do? If they paid their "hands" more than they do, they would be undersold by other firms, and so lose their trade. They had to tell their people that if they were compelled to pay more than they do, their works would be transferred to Sweden, and foreign labour employed there. I notice Swedish matches are retailing at 1d. and 1¼d. per dozen boxes! I am told that, privately, the Bryants are generous men.

At the ordinary general meeting of Bryant & May, Limited, at Cannon-street Hotel, July 31, Mr. Wilberforce Bryant, the chairman of the Company, minutely discussed the various charges made against them during the recent agitation; showing to the satisfaction of the shareholders that they were groundless, and declaring that the wages of their hands were on an average 15 to 20 per cent. more than was earned by any similar class of labour in the district. The light which has been let in on the working of this company appears to have been quite to their advantage. The more the labour question is examined the more complicated it is found to be. The purchasing public are not less responsible for cruel cheapness, where it exists, than are the manufacturers and the retailers. Foreign competition also is a serious element in the discussion.

It is a cheering circumstance that while Mr. Anthony Comstock is energetically at work in suppressing evil literature in America, Mr. Samuel Smith, M.P., is efficiently pursuing the same important work at home. His letter in our last will, we hope, stir up many to the importance of protecting our children from such a source of pollution. A growing sense of this need is shown by the committal to the Central Criminal Court for trial, of the publisher mentioned in Mr. Smith's letter as having sold a million English translations of Zola's novels. The question to be tried is whether or not these are obscene libels.

Another fact in the same direction is that three brothers have been tried by Mr. Justice Stephen at Liverpool for selling indecent photographs. The judge regretted he could not send the prisoners to hard labour, but said they must be imprisoned for two years, fined £100, produce bail for seven years thereafter, or continue in prison until the bail was obtained and the fines were paid. The exemplary severity of this sentence will, we hope, lead to the prosecution of others engaged in this cruel and destructive trade.

It is satisfactory to note that a Bill, promoted by the Society for the Prevention of Cruelty to Children, is to be introduced into the House of Commons by Mr. Mundella. It proposes to make penal every form of ill-usage of children, including not only assault, but overwork and prolonged exposure, such as many poor children are subjected to when sent out by their parents to beg, or when taken with them on their mendicant rounds. The numerous diabolical outrages upon, and inhuman tortures and deliberate starvation of, helpless children (and that, alas! not only among "the lower classes") which are recorded in the reports of the above Society. and the evils arising from the too common practice of insuring children's lives, to which attention has recently been forcibly drawn, demonstrate only too clearly the absolute necessity for some stringent legislation, and it is to be hoped that provision will be made for the infliction of corporal punishment, which, it is submitted, will be found an effectual deterrent in cases of this kind.

Sunday amusement for the rich means Sunday labour for the poor; and the supporters of such bodies as the National Sunday League and the Sunday Society, whilst posing as the friends of the working man, are really among his worst enemies. The following extracts from a recent description in *The Leeds Mercury*, of a Sunday in the south of France, are full of warning to England, and will, perhaps, have all the more weight with some, inasmuch as they are the impressions of one who does not take his stand on the ground of the Divine institution and sanction of the Day of Rest:—

> It is a time for pleasure, promenading, playing games, and recreation. The majority of the shops are kept open, though some of the more respectable ones are closed for half the day....Masons and joiners work on Sundays, and many of the offices of the wealthy merchants are open for half the day. But of all the toilers I know, I think the servants of the tramway companies come in for the heaviest hours of labour. The trams start out at 5 a.m. in summer and 6 a.m. in winter, for the convenience of workmen, and they continue until half-past ten or eleven o'clock at night. The men work seven days a week. I think in a civilised country it is difficult to imagine a more wearisome career.

And for all this slavery the men receive the sum of seventeen shillings and twopence per week!

The action of the Bishop of Ely in forbidding deacons in his diocese to preach more than one sermon a week of their own composition, has been commended in many quarters on the ground that the laity will be saved by it from much that, owing to the little time devoted to study, would have been somewhat unprofitable. The fact that the Bishop will supply homilies and sermons, when it is necessary for a deacon to preach more than once a week, is, however, not entirely without its questionable features, for it is easy to see how, under the new practice, the Bishop might require an evangelical deacon to preach doctrines quite opposed to those which he had taught in the sermon of his own composition, and how, in fact, such a prelate as the Bishop of Lincoln might make an arrangement of the kind a medium for the dissemination of extreme High Church teachings.

> As the door was flung back, and the girl came forth into the open air, a scene of strange pathos was witnessed. The liberated girl, with a cry of happiness that was yet more than half a sob, and uttering one word: one word only—*Mother*—almost leapt forward into her aged mother's arms; and the mother and child clung to each other in passionate affection, and sobbed out their gratitude for their release from the pent-up agony of many an anxious day and many a sleepless night. Few words were spoken; the poor old mother could only sob, "Bina! Bina!"—and weep as though her heart would break.

Such is the account given by a contemporary of the release of a girl who a few days ago was found "not guilty" of murdering her illegitimate twin children, and it is due to the fact that owing to the praiseworthy efforts of the journal in question, in arousing public sympathy, and in collecting a large defence fund, that the unfortunate creature is not now awaiting execution, after some months of agony and shame. As in most cases of the kind, however, the seducer has gone scotfree so far as human law is concerned, and it is far from creditable to our Christianity that such should be not only possible but usual. The able Barrister who defended the wretched young mother, the circumstances in whose case are the most pitiful we remember to have read, said but little about the man primarily responsible for the girl's position, but left him "to his conscience and his God;" but men who show such utter disregard of both should be made amenable to the law, and be required to share with those whom they destroy the burden of shame and sin.

A very good story is told of one of the early settlers in New England, who, when at a public assembly it was suggested to appoint a fast day, protested against the proposal, and advocated instead a day of thanksgiving for all the mercies God had bestowed upon them. Perhaps in our private prayer we are inclined to give too much pre-eminence to requests, rather than to praises and thanksgiving, and it is well to cultivate the habit of reviewing each night the manifold mercies of the day, and of gratefully thanking the Giver of them.

The Bishop of Exeter, who has just consented to preside at the Conference of the Evangelical Alliance at Plymouth, next month, may prepare himself for strong expressions of disapproval from those whose sectarianism will not permit them to recognise the desirability of Christian union. Like the Archbishop of Dublin, however, Dr Bickersteth can afford to disregard such attacks, and he will have the reward of knowing that he has done something practical to bring about a kindly spirit between those who, connected with different communions, are servants of the same Master.

There are differences of opinion as to the wise action and results of the late Lambeth Conference. We are glad, however, to notice, in the resolutions formally adopted, some that may become seeds of future usefulness. They are such as these: encouragement of efforts to promote purity; Sabbath observance, especially among the wealthy and leisurely classes; emigration; home reunion—a recommendation which, though vague, is not bigoted. The Conference identified itself also with the struggles of the reformers on the Continent, who are struggling to free themselves from unlawful terms of church communion, and also with the work of the Moravians. Experience has, unhappily, taught us not to expect too much from the bishops, but it is satisfactory to learn that they will not look unfavourably on the work of others in the foregoing movements.

We should be glad to think that the "new theology" of these days held firmly to the doctrine of Atonement in its Scriptural sense. It is impossible to do so on reading, in last week's *Noncomformist and Independent*, a quotation from a sermon of Rev. John Hunter, on resuming his ministrations at Trinity Church, Glasgow. After a strong utterance on the universal Fatherhood of God, and that men were born of God's very substance, and inheritors of his nature, just as they were creatures of his power, the preacher affirmed that the glory of Christ was his brotherhood to man, and that his cross was a self-sacrifice for the good of all men, in which we could and ought to imitate Him. Then followed these words: "There are some Christian people who rest in the belief of an external and vicarious sacrifice for sin. Christ cares nothing at all for such a belief." There would appear to be a different Bible in such a preacher's hands from that which other Christians use, and by which, at the peril of their salvation, they must stand.

Rev. Hugh Price Hughes recently preached a striking and timely warning from the word "Impossible" (Heb. vi. 6), in the course of which he said:—

> Now, as when this Epistle was written, we feel the doubts and difficulties of a transition age, and the situation is full of peril. A lady who has associated all her life with persons of high rank and literary distinction, told me a few days ago that she finds it almost impossible to shake off the influence of the cynical scepticism which has enveloped her from her childhood. All her days she has been taught "*nothing is certain, and it does not matter.*" That sentiment works the most deadly mischief. The Eternal Verities are dismissed with a cynical smile; but they refuse to go. The Bible is true. The words of Christ abide for ever.

Mr. Hughes thus concluded:—

> Is this a matter for mirth or trifling? Why has God compelled me to take this theme to-day? I place myself in his hands. I do not choose any text. I wait. I wait. I cry: "Speak Lord, for thy servant heareth." This week, when the text came, I shuddered. I found that it was a word—the word "Impossible." I would have fled from it, as Jonah fled from Nineveh. But I dare not. Is there some one in this vast audience to whom, by my voice, God sends this last appeal? Do you not know that every hour you delay to accept Christ, you are changing your heart, you are forming your final character, you are making your soul proof against the love of God? The hour of final choice draws nearer, nearer, nearer. You may have entered upon it now. Repent. Escape for your life. Flee to Christ, and all will yet be well. Resist, refuse, go away unsaved, and Christ may be compelled to follow your retreating figure with the bleeding heart, and with the irrevocable words with which He followed Judas Iscariot: "Good were it for that man if he had not been born."

Mr. Henry Varley has "respectfully and earnestly" addressed to the members of the House of Lords and Commons a protest and appeal, in which many startling and terrible statements are made with reference to (1) the opium grown in India, forced upon China, and by a dreadful Nemesis used by Chinamen in Melbourne to debauch and destroy great numbers of English and Colonial young girls and women; (2) the degradation of South Africa, where, to make money out of the damnation of the blacks, is by many, who are hasting to be rich, regarded as legitimate commerce. Steamers, chartered by German and English merchants, bring cargoes of 1000 tons each of hollands and grog. Numbers of native women die from the horrible diseases which the white man, in his licentious brutality, has taken there. The sacrifices of human life at Kimberley are unnoticed by the Press, but the awful price at which the diamonds are secured, and money made, should be denounced; (3) the private leasing by the Metropolitan Board of Works, at two-thirds its value, of the site of the notorious Pavilion Music Hall; (4) the Drink Traffic in London; (5) the Middlesex Licensing Bench and Immorality; (6) the Atheists' Affirmation Bill. This pungent paper (1d.) may be obtained of Whiting & Co., Sardinia-street, Lincoln's Inn-fields. Mr. Varley and his family purpose leaving for Australia about September 20.

SPAIN AND PORTUGAL.

The annual meeting of the Spanish and Portuguese Church Aid Society was held last week, in Exeter Hall. Not only have positions already occupied been held fast, but fresh advances have been made. A new Mission has been opened in Madrid, and the outlying stations recently added to the reformed churches in the neighbourhood of Malaga, Valladolid, Villacocusa, and Monistrol, have shown tokens of vitality, and promise to become centres of far-reaching evangelistic activity in the future. In Portugal the prospects are equally hopeful. The Archbishop of Dublin, who presided, referred to the fact that Señor J. M. Vila, the brave and faithful pastor at Malaga, had been sentenced to two years' imprisonment in a Spanish dungeon, merely because he had been courageous enough to protest against that degrading form of image worship which prevails so largely throughout Spain. Señor Vila, said Lord Plunket, was not the aggressor, having merely made a reply to a violent attack upon the Reformed Church by a Romish priest. Whether, for very shame, his sentence would be revoked, it was hard to say. Remembering the power of Jesuit influence in Spain, they could not feel very hopeful as to the result.

Rev. C. H. Banning, Vicar of Strood, Rochester, gave an interesting account of his recent visit to Spain, and Rev. F. Storer Clarke, Vicar of St. Peter's, Greenwich, also gave his testimony, as an eye-witness, as to the reality and success of the work. Rev. Juan B. Cabrera, Bishop-elect of the Reformed Spanish Church, said that their work had never gone back. By the help of God they were always progressing. He thanked his brethren of the Church of England for their loving sympathy and support. The Bishop of Dunedin remarked that if the condition of things in Spain and Portugal was such as he knew existed in Brazil, they ought to do all they could to assist this movement, not only in the interests of the Church of God, but in the reform of society.

TASMANIA.—Rev. Philip Moses, an active Australian temperance lecturer and evangelist, has been carrying on a most successful crusade through the beautiful colony for the past three months. Not only have large numbers of pledges been taken, but a league for legalising the right of the people to regulate the liquor traffic by Local Option has been organised, and also a Women's Christian Temperance Union. Mr. Moses, who was converted from the Jewish faith after his marriage some eleven years ago, is an ordained minister of the Congregational Church. His great gifts as a platform speaker, and his burning enthusiasm in the temperance cause, led him to formally take up this work in which he is now engaged with so much success.

OBITUARY.

MR. W. FLITTON, CAMBRIDGE.

Mr. W. K. Vawser writes:—"It has pleased the Lord to take home, after a very short illness, our dear brother, Mr. Flitton, who has been associated with the Theatre Royal, Barnwell, mission work in Cambridge from its commencement. His loss will be greatly felt, for he was a most constant attendant, and his zeal and devotion to the work were unfailing, and will long be remembered by those with whom he worked. He fell asleep on Aug. 4, aged 69."

DEAN BURGON.

Rev. Dr. J. W. Burgon, Dean of Chichester, passed away peacefully a few days ago in the sixty-ninth year of his age. In 1863 he was appointed to the University Church of St. Mary-the-Virgin, Oxford. He drew large congregations, particularly of divinity students, his sermons having the reputation of being specially valuable from an exegetical point of view. He was appointed Dean of Chichester in 1875. He will long be remembered for his hostility to the Revised Version of the New Testament, which, on its first appearance, he severely criticised, with the view of showing the superiority of the Authorised Version.

EVANGELISTIC NOTES.

Scarborough.—Very successful open-air meetings are being held on Sunday and week evenings, on the foreshore, by Messrs. Titmarsh and Williams. There is a great field of labour at this season of the year, when the town is the resort of visitors from all parts of the country.

Mr. Charles Inglis has been conducting special services, for three weeks, in Lady Ashburton's mission tent at Canning Town. All classes have attended these meetings, and many have received blessing to their souls. God's people have been much cheered by seeing backsliders returning, and unsaved ones being brought to a knowledge of the Lord Jesus.

Hotwells, Bristol.—The labour in the Gospel of J. Jones, of Wolverhampton, who has conducted a short series of evangelistic services in Cumberland Hall, has been owned of God with "signs following." Several have given testimony as to their conversion, and believers have had times of refreshing from the presence of the Lord.

H. W. Case.

Pontypool.—Two days' camp-meetings were held on Sunday and Monday in connection with Mr. T. M. Wintle's Mission at Pontymoile. Amongst others who took part were Messrs. William Catlin and G. E. Morgan, M.A., from London; Captain Sharples and R. Cory, Esq., of Cardiff; Captain West, of Bristol; and local pastors and friends.

Maryhill, N.B.—Mr. W. D. Dunn, evangelist, has been preaching in this barrack town in a tent for over nine weeks with great success. From the very first night, the power of the Lord was present. Many have set to their seal that God is true, for sinners have realised peace in believing; but those who no longer felt the blessedness which they once knew are rejoicing in having recovered the assurance of faith. The mission will continue for a time, and it is hoped that still greater things may yet be seen in Maryhill.

Great Assembly Hall, Mile End-road, E.—During last month many enjoyed the privilege of hearing the word of God's grace from the lips of Mr. Harrison. Mr. and Mrs. Harrison have just arrived from Australia. A native of Tasmania. Mrs. Harrison was a valuable addition to the services; her introduction of some unfamiliar hymns was highly appreciated. Mr. Harrison's addresses to believers, on Sunday mornings, were very edifying, and there is every reason to hope that God has blessed his stay in more than one direction.

Mr. James Neech has been conducting special services in a tent belonging to the Evangelisation Society, in the village of Gesberton, Lincolnshire. They commenced on Sunday, July 8, and continued until August 2. The Sunday meetings were crowded, and at each week night, in spite of the bad weather, there was an encouraging attendance. During the last week Mr. Neech was assisted by Mr. George Tuffin. The tent has since been located at Risegate, the other end of the parish. All denominations have been represented night after night at the services.

THE EMPIRE OF MOROCCO.

This empire of Morocco has been gradually waning for three centuries, shamefully misgoverned, and the people fearfully oppressed. One wonders how it can still hold together. Its wily Vizier retains the control of its affairs, enriching himself, while the masses are reduced to despair. The Sultan, engrossed with his harem of 2000 women, scarcely concerns himself with public affairs, amusing himself with playing chess and music, is an adept at making *couscous*, riding out occasionally in the sumptuous carriage given him by our Queen, but not allowing the coachman to take a seat above him, but to walk at the side.

The servant of the Vizier, who is dignified by the title of Minister of Foreign Affairs, has to do with foreigners at Tangier, and his great study is to keep them as quiet as possible, and hinder them from disturbing the stationary character of the Government. Foreign trade is impeded by heavy import duties, and exorbitant export rates. There are no made roads, no bridges, no improvements of the ports, no lighthouses, except one at Cape Spartel, lit up sometimes with *bougies*. The people, heavily taxed—nay, shamefully robbed—present the astonishing spectacle of a nation verging towards the last stage of decay, and within twelve miles of Europe. But it is even more astonishing that the Sultan believes his empire to be one of the first in the world, and receives ambassadors of the great States of Europe on horseback, covered with his parasol, whilst they are on foot and bareheaded in the sun. Functionaries receive no pay, and live by exaction, and, indeed, this is the rule universally. The Sultan buys corn and oats of the people at a ridiculous price, and exports them on his own account. His army of 16,000 receives pay—twopence per man in time of peace, but it lives on the provinces when out on a campaign.

Education is compulsory; the young Arabs are taught the Koran by the stick, and by prodigious effort some learn it by heart. This certainly develops the memory but not the intellect. The peasant, or, as he is called, the "krammes," from the custom of receiving one fifth of the husbandry for his toil—everything being provided for him—is mostly in debt to his proprietor, owing to a threefold cause, the drought, locusts, and the pachas. So that almost universally he is in a destitute condition; but great numbers go into neighbouring countries for work from Tafilet Sous, the Drah, and the Rif, and even have gone as far as Senegal, to work on the construction of railways. The Jews number about 400,000 in the Empire. Fez has 12,000, and the "Universal Israelite Alliance" of Paris has established a Jewish school there.

In the Independent Provinces of the Atlas and the Sous, each Jew has his Berber protector, who is called El-Kaci, and it is a point of honour with him to defend his protégé. This protection does not impose any contribution on the person protected. The Berber tribes in their mountains have their Kabyle or Confederacies, and govern themselves, paying no taxes, not acknowledging the authority of the Sultan, whilst the Arabs of the plains are more subject, and are in constant fear. Of the religious nobility, the most celebrated is the Cheriff of Wazan, a direct descendant of Mohammed; he married an Englishwoman; another is an old man, of 100, Sidi Ben Davud, at Bou Djade, of the Tadla, a great friend of Europeans.

Slavery is still the rule in Morocco. More than 2000 slaves, men, women, and children are bought at Timbuctoo; some are sold in the Souk-el-abid, the slave market in Morocco; others in the great markets of Oued, Noun, Tazelroualt, and, Taroudant, and dispersed through the empire. Many rich Arabs buy negresses, and sell their children when they arrive at the age of seven. Famines are a constant scourge, and generally take place every eight years, carrying off one fourth, one third, and sometimes one half of the people, so that there are now, probably, less than six millions of inhabitants in the Empire.

There is a vast amount of mineral wealth undeveloped; but there is a jealous guard kept over the mines, and there is no hesitation to resort to poison should a European be too pertinacious in exploring their secrets. A large proportion of the revenue has been absorbed these last twenty-five years for the payment of the indemnity given to Spain for the war of Tetuan.

The Portuguese, from 1468 to 1769, had important establishments in Morocco; in 1520 they occupied the coast from Arzila to Cape Gher, but abandoned them for the attractions of their Indian possessions. Portuguese ruins abound on every side. Mr. Mackenzie has established at Cape Juby an important post for an English company for traffic with the natives and with Timbuctoo. It has recently been attacked, and some native helpers were killed. Every impediment is thrown by the Government in the way of traffic with this station, but numerous independent tribes around disregard this opposition.

For the sake of those who may be led to contemplate missionary work in Morocco, it may be useful to specify the population in the interior. Fez contains 80,000; Morocco, 50,000. Along the coast—Tangier, 14,000, including 700 Jews; Arzila, 400 families; Larache, 5000 inhabitants; Rabat, 12,000; Sale, 6000; Casablanca, 6000, including 1200 Jews; Mazaghan, 5000, and 12,000 Jews; Saffi, 8000, including 3000 Jews; Mogador, 14,000, including 8000 Jews, and 100 Europeans. In this latter town cheap living, good air, equable climate—68 degrees summer, 51 degrees winter, clean town, good streets, beautiful country surrounding it—will ere long make it a winter station rivalling Madeira. There are two lines of coasting steamers to Mogador—one from England, the other from Marseilles.

Surely God will hear the cry of an oppressed and down-trodden people, and ameliorate their condition. In the meantime Christians can bring them the light and consolations of the blessed Gospel. The missionaries of the North African Mission find them ready to receive it, and in many cases hearts are won by the Christ-like services and teachings they render. Knowledge of medicine, even a small amount, is found invaluable, ministrations to the body open the way for blessing to the soul. What an unspeakable service have the missionary sisters already rendered to the women and girls they have had access to. Numbers come to them from neighbouring villages, and the door is open everywhere.

George Pearse.

3, *Rue Tanger*, *Algiers*.

THE CHURCH ASSOCIATION.—The Council have decided to arrange for special meetings for prayer, to be held bi-weekly, from the middle of October to the middle of December. One meeting each week to be held in the City, and the other at the West-end of London.

REV. JOHN JONES, OF MARÉ.—The Marquis of Salisbury's representations to the French Government, in reference to the expulsion of Rev. John Jones, of the London Misssonary Society, from the island of Maré, one of the Loyalty group, in the South Pacific, in December last, have proved fruitless. In answer to Mr. W. Johnston, in the House of Commons, a few days ago, Sir James Fergusson, the Under-Secretary of State for Foreign Affairs, said: "I regret to say that the French Government adhere to the position they have taken up, and there is no hope of their readmitting Mr. Jones to Maré. They have the right, if they please, to expel a foreigner. It should be stated that nothing has been proved to the satisfaction of Her Majesty's Government in any way affecting the character of this gentleman, who, they believe, has carried on a Christian and meritorious work." No reason has been given for the expulsion. The truth is that Mr. Jones's only offence was that he was carrying on a Christian work which did not please the Roman Catholic priests, who instructed the French Government to remove him.

A LONELY WORKER IN S. AFRICA.

Mrs. C. H. Thomas, writing on May 16, from Shiloh, Matebeleland, *viâ* Transvaal, says:—

So many of the readers of The Christian are taking an interest in this country that I must beg of you to give them the following account, as I cannot write to so many kind friends individually. I left Shiloh a fortnight ago. As we had two waggons, and were short of oxen, we had great difficulty for some days. We spent a happy week with our good friends, Rev. C. D. and Mrs. Helm, of the London Missionary Society, who very kindly assisted us in many ways to travel more comfortably.

Arrived at the Royal Kraal, the king came out to welcome us. I had an interesting talk with him. He had been so good as to help to pay a man for mending my waggon. I paid £35 of it, but was in difficulty about the remaining £15, so I sent thirty very pretty white goats to the king, and he gave me the £15 for them. I suggested his buying my Scotch cart for four more oxen, as I needed them, and he promised to give them if he saw the cart, so I have sent for it. The next morning he came again to my waggon, and sat and talked to me. He was anxious to know if I meant to come back, and why I was going, &c.

I told him I was anxious to put my children to school. He said, I heard your children could read and write. Why should they go to school? I showed him a translation of Genesis, and he was very pleased with it, and listened attentively whilst I read the first chapter. He assented to everything I read and said, until I stated that the Word of God was so good and made people happy; then he said, "No, it does not. Why there are many white men very wicked. They can read, and must know the Bible." I told him those who knew the Bible and knew God were the happiest.

This afternoon I called to see him, and found him in his hut with three of his wives. We had a long talk again, and I got permission from him to choose one or two missionaries to come and live at Shiloh. He was very friendly, and asked me to read to him again. I am to go to-morrow morning to read to him again; he was very pleased when I told him that we had all prayed for him when he was suffering so greatly, and I thought the Lord had heard our prayers for him. I feel so thankful for these opportunities of speaking to him so freely; otherwise I have always found him so surrounded by his people that I could never speak freely to him.

I am so thankful that he is now willing for me to choose two missionaries to come to Shiloh. I told him they would bring goods to trade to support themselves. I trust there are now two men chosen of God, and well qualified to undertake this work. May their wives also be the chosen of the Lord, and He will take care of them. As the king is willing to listen to the Word of God, I mean to spend a few days here (D.V.), and then I go down to the Transvaal, and if one or two missionaries are in readiness by August or September, I shall accompany them to Shiloh, and introduce them to the king, who will be kind to them for my sake at first, and afterwards for their own sakes, if he appreciates them. I think my friends will rejoice with me, and praise the Lord for his faithfulness in hearing the many prayers that have been offered for me, and for Matebeleland.

DR. BARNARDO'S HOMES.—Up to July 1 a total of 11,344 boys and girls had been rescued by Dr. Barnardo. There are 2500 now in the Homes.

MR. D. C. JOSEPH delivered three addresses on behalf of the Evangelical Mission to Israel last week in Dundee. Appreciative audiences gathered to listen to Mr. Joseph's recital of some particulars of his work amongst the Jews in Jerusalem.

MEETINGS OF WORKERS.

On Bank Holiday the usual meetings of Christian workers in connection with the Evangelistic Mission took place at Malden Hall, Kentish Town, and were largely attended. At the afternoon meeting Mr. Henry Varley spoke on "Faith in its relation to the Christian Life." In natural life we have a set of senses, but in the spiritual we have no single sense. Faith stands instead of these. God allows trials to come upon his people in order to develop their faith. We should beware of the "ifs." One is found in Luke v. 12: "If Thou wilt Thou canst make me clean." Never doubt the willingness of Christ. In Mark ix. 22 we have another: "If Thou canst do anything, have compassion on us." We shall sympathise with this poor father in his sorrow: he has got out of heart. Here was doubt of Divine power. But the result showed that Christ had almighty power. He showed it by casting out the demon. Then in Matt. ix. 21 we have another "if"—a doubt of personal fitness: "If I may but touch his garment, I shall be whole." Christians are foolish in this respect as well as the unconverted. When our Lord met that poor woman, He met her at the bottom of his robe. In Matt. xiv. 28, "If it be Thou, bid me come unto Thee"—we have the "if" which expresses doubt of the Divine presence. It is often difficult to define the Divine presence. But Christ will never forsake his people.

At the evening meeting Mr. C. Inglis read and commented on Phil. iv. 4—7. In this Epistle Christ is presented in a fourfold way. In the first chapter it is Christ our life; in the second, Christ our pattern; in the third, Christ our object; in the fourth, Christ our strength. Christ is the same, though friends change. One of our greatest mistakes is that we do not take little things to God. Paul tells us in Ephesians to pray for "all saints," in one of the Epistles to Timothy, for "all men," and in Philippians for "all things."

Dr. Neatby read Matt. xiv. 15—20 as illustrating Christian service. It was quite enough for unbelief, which would send the people away, that the place was a desert. Moreover, it was quite time they were gone, if there was nothing for them to eat. Christ did not make the desert to blossom as the rose, but He brought a blessing into the desert. Why should the people go? The One who gave them bread is here. The disciples ought to have known that the Lord's power was at their disposal. Christian workers have always enough for every multitude. "Bring them to Me." There is not much comfort in counting the loaves; but that is all unbelief can do. There was an entry in Livingstone's diary on his last birthday but one—"My Jesus, my life, my King, my all, I again dedicate myself to Thee." You would not send the multitude away if you knew "my Jesus." Let us be in touch with Christ, so that we may use his power.

Mr. J. L. Stanley and Mr. C. Russell Hurditch having spoken, Mr. Arthur Eason, missionary from China, who is shortly about to return thither, gave a brief account of his experience in that country.

REV. ADOLPH SAPHIR, D.D., although he has given up the regular pastoral care of a church, his state of health making the step advisable, by no means proposes to give up active ministerial work. He writes to *The New York Observer*: "I purpose, with God's grace, to continue preaching in London, as in many respects I am stronger than some years ago. I also hope to continue devoting myself to the Mission among the Jews, which is so full of interest and hope just now. I cannot do so directly, but by writing both for the Jews and on their behalf, by correspondence, and many other ways. I should be obliged if you would counteract the erroneous impression that I am ill, or have retired from preaching."

THE FOREIGN MISSION FIELD.

A FRENCHWOMAN'S ECONOMY.

In 1884 one of the Directors of French Foreign Missions, when at Montpelier, was taken by the pastor to visit an old servant (now at rest) in very humble circumstances. This woman had in the course of some years given to the Society 10,000 francs (£400), the result of careful economy. She loved missions, and regularly read the missionary journal, and never prayed without mentioning by name M. Coillard.

AMONG THE BASUTOS.

Sir Marshall Clarke, the British Resident at Lessouto, gives great praise to the French missionaries. It is, he says, greatly owing to their example and counsels, disinterestedness and absence of political intrigue, that the Basuto tribe has made such great progress in the last fifty years. On the other hand, the chief Massoupa has just given permission to the Roman Catholics to build a station in his village. He fears to become converted, and the Papists are accepted as a sort of medicine for a troubled conscience.

BETHEL SANTHAL MISSION.

Pastor A. Haegert, of the Bethel Santhal Mission, writes:—Pastor Doman was killed on June 23 by two heathens breaking his head. Doman was an earnest and bold preacher. This year he saved many lives by attending the sick. He was my friend and fellow-worker for many years, and I had great confidence in him. Last month seven men confessed their faith in Christ, and were baptized. We have eighteen churches belonging to Bethal; fifteen years ago there was not a single Christian in our district. Our nine dispensaries continue to do much good.

LAY WORKERS IN CHINA.

A correspondent writes from Chefoo, calling attention to the Central China Wesleyan Lay Mission, formed a little time ago, which is a most useful mission, and is supplying a great need in China. Mr. J. R. Hill, St. Saviour Gate, York, will be happy to supply details concerning this work. "You will be glad to hear," says our correspondent, "that Rev. Thomas Champness is sending out two of his *Joyful News* evangelists to this mission, and a young man from New Zealand has also offered. I hear too that Rev. James Gilmour, of the London Mission in Mongolia, is most anxious to get out some laymen to help him in his growing work in that land. America also seems to be waking up to the idea of sending laymen abroad to preach the Gospel. Shall we see an American China Inland Mission?"

BRITISH SYRIAN SCHOOLS.

These schools, which were originally founded by Mrs. Bowen Thompson, have done a remarkable work in the Lebanon district, since their inauguration in 1860. The number of schools is 29, with 3473 pupils, superintended by English ladies, most of whom do so free of charge. The results in the training of young girls are most remarkable; 90 are now at work in the schools, and of those who have married it is a most noteworthy fact, that not one has been divorced, nor has a second wife entered the harem. The schools are the centre of an extensive network of Christian agencies—Bible-women, work among the blind, the soldiers, and other classes. We regret to learn that this beneficent society is much cramped for want of funds; and that some of the schools will have to be closed unless immediate and efficient help is given. The hon. treasurer is Mr. C. H. Bousfield, 40, Elvaston-place, Queen's Gate, London, S.W.

REQUESTS FOR PRAYER.—For blessing on tent meetings at Chippenham, by Mr. John Elliott, during this month, under the auspices of the Y.M.C.A.——That open-air efforts and tent work at Scarborough and Maryhill, N.B., may be greatly blessed.——For tent meetings at Pontneywdd, Mon.

The Book World.

**** Prices of books sent for review will be given if stated.*

MISCELLANEOUS.

The Morning Psalms: Meditations for Every Day in the Year. *Whitaker & Son.* These meditations will be valued by those who desire to take the Psalms as "a lamp unto the feet and a light unto the path." They are suggestive in matter, devout in tone, and orthodox in teaching. The book may be had in various editions from 3s. to 9s., and would form a very pleasing and profitable gift.

The Women of the Gospels. By E. M. Dewhurst. 1s. 4d. *Marshall Brothers.* These outlines of addresses are well suited to give interest at mothers' meetings. The matter is excellent, and the manner happy. Miss Dewhurst's suggestive treatment of some of the most attractive Gospel incidents cannot fail to be highly appreciated by godly women.

Bacchus Dethroned. By Frederick Powell. *Marshall Brothers.* James Teare, one of the pioneers of the temperance movement, left by his will a sum of £100, to be awarded in prizes for essays in defence and illustration of total abstinence principles. In this volume the essay which gained the first prize is presented, edited with a memoir of James Teare, by Dr. F. R. Lees. The book is a repertory of facts well brought together, and arguments ably conducted.

Samuel and Saul: their Lives and Times. By Rev. J. W. Deane. 2s. 6d. Essentially popular in style, this volume of *Messrs. Nisbet's* "Men of the Bible" series is deserving of high praise. Prophet and king alike stand out with an intenseness of personality which makes every page suggestive and very helpful in understanding portions of Scripture which are less read than they ought to be by many Christian people. Mr. Deane has achieved a large measure of success in the performance of a difficult task.

Bishop Patteson, the Martyr of Melanesia, by Jesse Page, and Griffith John, the Founder of the Hankow Mission in Central China, by William Robson, are two excellent additions to *Messrs. Partridge's* new series of Missionary Biographies (1s. 6d. each). Fully illustrated, and attractively got up, these are volumes of sterling value, calculated to serve an important purpose in stimulating in the young the missionary sense, which has at length come to be widely and rightly recognised as the true Christian instinct.

Re-incarnation. By E. D. Walker. *Ward, Lock & Co.* The author of this "Theosophical" work calls it "a study of forgotten truth." Filled with curious conceits, the book will, doubtless, have some charm for certain people; but we cannot allow that Mr. Walker has advanced one step in the line of proof that re-incarnation, used in the sense of transmigration, is a truth, to say nothing of showing, as he actually professes, that it "illuminates the darkest passages in the murky road of life." Only by Him who is the Light of the World—God incarnate—can the darkness which Mr. Walker thus recognises be penetrated or dispelled. Re-incarnation has no attraction to those who follow Him who said "I am the Resurrection and the Life."

Jamaica's Jubilee. 1s. 6d. *Partridge.* In this neat little volume, "Five of Themselves" present the case and plead the cause of the Jamaicans. Briefly stated, the theme is "what we are and what we hope to be," and it is well discussed, and with very instructive references to the sad, sad past. Political prejudices and other motives still find opportunities and arguments for the detractors of the African race, and it is only fair that those who wish to form a sound judgment should have access to essays such as these. To persons interested in the cause of freedom "Jamaica's Jubilee" will have a peculiar charm. Friends of the Gospel of Christ will find its pages as informing as they are often truly eloquent.

The Religious Tract Society have published two very pretty little books (6d. each). "Heavenly Graces" provides a number of illuminated texts, with poems and pictorial representations to match. "Signals for the Voyage of Life" ingeniously introduces a number of flag signals beautifully printed in colours with appropriate texts, verses, and artistic illustrations.

Into the Light, by Jennie Perrett, and Benjamin Holt's Boys, and what they did for him, by an anonymous writer, are two volumes of a remarkably cheap and wholesome series of story books, now being published by *Messrs. S. W. Partridge & Co.* The tales have a moral purpose, and the attractive get-up of the books will make them specially welcome to boys and girls. The cost is only ninepence each.

"BLEST."

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Eph. i. 3.

Thanks for blessings on my way,
Light of the eternal day;
Glorious grace so full for me,
Lasting as eternity.

Blest in Christ ere time began,
Blest his chosen creature, man,
His adopted child of grace,
In his infinite embrace.

Blest with boundless blessing thus,
Who can stem its course to us?
Since in his Beloved 'tis given,
Pledged to us on earth, in heaven.

In the channel where it flows
Blood-bought pardon; thus his woes
And his righteousness divine
Make salvation ever mine.

Honour, power, and glory his,
Who devised such grace as this;
Whilst the Spirit seals for home
All that shall to glory come.

Algiers. George Pearse.

UTOPIAN, CHRISTIAN, OR WHAT?

My dear Brother,—This letter may be one of the results of the Missionary Conference, which at the time I am writing will be in full swing in London. Prayer will be rising to God for guidance. Some methods that have been in vogue for years may be discarded, and suggestions of many new lines made. My letter may be stale on the subject, as the bloom of the Conference will have passed; but it may come in, in what is spoken of as the "after glow," and make some one think and act. I have put that strange heading, so that the reader may not be altogether taken aback at the wildness (?) of the suggestion.

Some churches at home could spare their ministers, say for four, five, or even six years, in the Mission field. Godly elders and others, who are not requiring monetary recognition, could be carrying on the work. The minister could receive a salary at the same rate as he had done before going out to the field—that is, if he himself thought the whole necessary. Would not this bring a blessing to the Church for giving up her best to the Lord? Would not it be a blessing to the ministers, who, for the Lord's sake, would give up pet charges to go out into the darker places of the earth? Would not it prove a blessing to the people when their minister returned full of new ideas of God's greatness, new experiences of his goodness? Knowing the need of at least one part of the Mission field, would not the minister be a real practical guide to the young in his congregation, who might have (or soon should have), leadings towards the scene of the returned missionary's labours?

Along this line, do you not think that something might be done? I am certain there are connected with all the different churches in Lanarkshire (I mention that shire because I know it best) ministers—I could name not a few, praise God—who, were the Lord to lead them into this plan, would be a more mighty factor in the regeneration of the world, in the bringing in of his triumphant kingdom, than ever they had even dreamt of.

There are several little things in the working out of the plan, that would require to be gone into carefully and prayerfully. However, if you knew of a minister or a congregation disposed to consider the subject, you would assist in arranging details, I am sure. Praying for much blessing on you and your work,

I am, yours sincerely in Jesus,
Alex. Armstrong.

Taku-tang, Kiangsi Province, China, June 15.

MR. W. SPENCER WALTON.

We are now in the thick of a most blessed work of revival, having large crowded meetings, and many are being brought to the Lord, especially young men. The enthusiasm, unity, and love, amongst the various denominations are very encouraging, and our committee represents nearly all sections of the Christian Church. The Anglicans stand aloof from us. They have separated themselves from the English Church, and call themselves the Church of South Africa, and are getting more and more advanced.

The Cowley Fathers have a monastery here, but we do not hear much about their work, except that they do a little rescue work. There are a few earnest ones, I believe, in the South African Church, but the majority are bitterly opposed to anything not under their bishop's sanction. Transubstantiation and the confessional are rife.

I came out with one of the leading Roman Catholic priests, and we had several talks together. He said, with a very knowing smile, "They do us *much* good, and even now one of their leading clergymen said, 'I will stop where I am, for I can do more good to you here.' We laught at the way they imitate us, and use nearly all our books and manners." This will give you some idea how the Romish church progresses.

Drink is a great curse here, and no wonder, when you can buy a bottle of wine, fiery with alcohol, for 1½d. It is very bad among the blacks, and as wages are good—about 5s. to 6s. a day—and they live on fish, much goes to the canteen.

W. Spencer Walton.

Y.M.C.A., Long-street, Cape Town.

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A "BODEGA" TRANSFORMED INTO A SOLDIERS' HOME.

Dear Sir,—Will you allow me to bring before your readers the acquisition by auction, for £1300, of a bodega which adjoined our garrison chapel for troops at Portsmouth, and which we propose to turn into a Soldiers' Home and Temperance Café. We have had, as Wesleyans, such Homes in the principal garrisons for many years.

There is plenty of room for such a Home; 150,000 beds have been let in a single year in five respectable establishments, and still many applicants are turned away. Such Homes are necessary factors in the promotion of sobriety, morality, and the fear of God. The soldier will not stay in barracks when he can get out, and there are plenty ready to prey upon him as soon as he appears.

What is wanted is a pleasant resort, where a soldier can feel at home, and where no evil influences will gather around him. His last "regulation meal" is at 4.30 p.m., so there must be the provision of light refreshments. A news-room and a modest library are essential; some games; and a large room, in which meetings of all kinds can be held. His friends come to see him (especially when he is so near the Solent), and for them he wants a respectable temperance inn where he can visit them with pleasure.

The "bodega" is a good-sized house, with thirty-two feet frontage, next door to the Garrison Chapel for troops. Within a short distance are the principal barracks in Portsmouth, and close by is Southsea Common.

The £1300 includes the licence for wine and beer, for which we have already been offered £300 twice, but we have decided not to sell the licence, but to sink it. We shall have a further expense, probably £300, for structural alterations and furniture. Possession has already been obtained, and we are most anxious that the £1600 required should be raised at once, in which case the Home should be self-supporting.

Further information will be gladly supplied by Rev. J. S. Hicks, St. Petrock, Victoria-road, Southsea, or by myself.

Yours faithfully, William J. Heaton,
Senior Wesleyan Chaplain, Portsmouth Garrison.
The Thicket, Southsea.

WORK IN CHINA.

Mr. John A. Stooke, of the China Inland Mission, in a recent letter gives an account of a visit to Ning-hai Cheo, near Chefoo:—

In a small room, called a chapel, Mr. Judd or Mr. Finlayson attends daily to give information concerning the "Jesus doctrine," and to answer questions which only a Chinaman could propose. The most troublesome part of the work is when two or three hearers break in upon a serious exposition by asking the age and name, and so forth, of the speaker. Happily, however, a gentle rebuke is agreeably taken, and order soon secured. In native dress, workers save themselves much interruption.

On the Sunday morning Mr. Judd conducted service in his own *k'eh-tang*, or guest hall. The proceedings were very simple, there being present two or three inquirers, in addition to the servants, and a few church members. Speaking of native Christians, one little knows the suffering and scorn that a man or woman has to endure in China, if he or she should profess Christ. The China Inland Mission avoids giving money, even in cases where people are subjected to much persecution; so the converts are tried, and the reality, or otherwise, of their profession is shown. The way the inquirers stayed behind and listened to instruction cheered me much.

After dinner I attended an open-air meeting. It seemed very strange to me, as trade was going on in the market place, and everyone seemed to have some business on hand. Afterwards we visited the official quarters of the magistrate. In this land access may be had to the prisoners, and I wanted to see for myself whether the reports of darkness and dirt were really true. Unfortunately we found a worse state of things than we feared.

The jailer, a tall, muscular Chinaman, showed us into the prisoners' quarters, and we there found, in a filthy room, nine men confined, chained to a log of wood fixed to the bare earth floor. The chain was heavy, and fastened round their necks: their hands were also secured, and one leg was chained in a kneeling posture—a painful fetter, I should think. At one end of this dirty den was a raised stone bed, or *k'ang*, and upon this lay two prisoners who were not chained; probably the jailer had been bribed not to chain them. Everyone seemed respectful, the prisoners especially so. To these Mr. Judd and Mr. Finlayson preached for half an hour. Afterwards two of the men pulled away the few rags they had on them, and showed us the wounds on their thighs from the blows given in punishment. Long bamboo rods are used in beating, and after five hundred or a thousand strokes they leave terrible injuries.

Anxious to practise as well as preach, I ordered a man outside to bring in some native cakes, and these I had distributed among the nine prisoners. Sometimes, if without friends or money, prisoners have to go without food for days together; no food is supplied gratis by the magistrate. In token of gratitude for the cakes, the men bent their foreheads to the earth, as we bade them farewell. Such is a faint picture of prison life, in this district at any rate. Only the religion of the Lord Jesus Christ can lift China from the sad state in which she is to-day found.

MR. HENRY VARLEY, who intends leaving England for Australia about the middle of next month, stated, in the course of a lecture delivered at Kennington a few days ago, that he has received, during the five years that he has been engaged in the advocacy of the cause with which his name has become identified, no fewer than 15,000 letters, expressing gratitude for instruction and counsel received from his public addresses and his books. An examination of the London Directory of last year revealed the suggestive fact, Mr. Varley incidentally remarked, that while in the Metropolis there are 1500 butchers and 2000 bakers, there are no fewer than 6000 beershops.

CONFERENCE FOR BIBLE STUDY.

The annual Niagara Conference for Bible study has closed its eight days meetings; truly days of heaven upon earth. Here many a weary pastor and tired evangelist, with a great company of believers, refresh each other, and are refreshed by the Word of God which they seek to know. Mr. Hudson Taylor was warmly received, with his son and Mr. G. B. Studd, and gladly did the the American and Canadian Christians also extend the right hand of loving fellowship to Mr. Reginald and Mrs. Radcliffe. It was with great joy on our part that we welcomed these fellow-believers; and their ministry was sweet and helpful. Mr. Taylor is pre-eminently a man of faith, and his faith was infectious. After his addresses, and those of others, several volunteered to go forth as missionaries, while the richer brethren promised to supply their need.

This Conference had scarcely closed when many of the Bible teachers started for Ocean Grove, New Jersey. This is a wonderful Methodist camp field. The tents of former years have given place to ceiled houses, and a city has sprung up with 20,000 summer residents. This town has no saloon, no cigar store, and no theatre. A religious atmosphere pervades its streets and groves. There is a tabernacle, a temple, and a great pavilion to accommodate the congregations, whether small or large, whether in storm or sunshine. The Bible Conference here was held in the pavilion; many attended, and great good was done.

George C. Needham.

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MISS MACPHERSON IN CANADA.

After nearly ten months' toil among the destitute little ones and the poverty-stricken masses of our East-end, it was with thankful hearts we started once more for the land of hope and plenty, with our 55th band of children. These, with the two previous parties, numbered nearly 300 children rescued, trained, and made ready for a start in life since the previous autumn.

For the first time we found ourselves on board the *Parisian*, with our party of little ones: a remarkably fine vessel, a favourite with those who are wont to cross the ocean for business or pleasure.

Many happy hours were spent below, after early breakfast, and in the evening, when together we thanked our heavenly Father for his mercy, studied his Word, and sang his praises. Many of the intermediate and steerage passengers joined with us, and lonely ones, going forth on an untried path, were greatly refreshed by the fellowship.

Neither fog nor storm hindered our progress; favourable winds day by day wafted us onwards to our desired haven, and early on the morning of Saturday, July 21, we landed at Point Levi, opposite Quebec.

We realised that many a prayer had followed us day by day on our journey, these 3,500 miles, but we still need the prayers of the saints, for our work is not yet finished; after a week or two comes the placing out among the farmers, and seeing many of our 4,700, coming and going, as they are growing up into manhood and womanhood. The constant care would overwhelm us elder members of our family, were it not that younger members take up the increasing details and share in the responsibility of visiting, counselling, and watching over the individual interests of each.

The eleventh day of our journey had brought us within fifty miles of our Stratford Home, but an unexpected cause of delay made our arrival seven hours late. A subway had been preparing under a railway-bridge we had to cross, and the men were hard at work making all safe before our train could venture over. About one in the morning of the twelfth day from leaving London, the dear Home at Stratford was reached, and deep was our gratitude to our ever-present Deliverer, all perils safely passed, for all the wondrous loving-kindness vouchsafed to us.

Annie Macpherson.

Stratford, Ontario.

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QUIET WORK IN BURMAH.

Rev. William Kidd, of Prestonkirk, Haddingtonshire, formerly minister of the Presbyterian Church, Rangoon, writes to us:—

There are two railways in Burmah, each of which is more than 160 miles in length. A great extension of one of them is now being made, from Toungheo to Mandalay. Most of the employés on the complete lines are Eurasians and Europeans. Their work is hard, their wages are small, their houses are bare, and their lives are dreary. The Government have given them a chaplain, who conducts Sunday services at a few of the chief stations successively, but seldom comes into contact or converse with the men individually. They need instruction, they crave sympathy, and they appreciate attention.

There is one who has heard the cries of their hearts for love, and of their souls for life, and has answered them in a humble but very welcome way—Mrs. M. B. Ingalls. She began by collecting papers and periodicals from friends and circulating them among the men along the lines. Then she conceived the idea of a library and a reading-room. Gifts of books were sought and obtained, and a case for keeping them was placed in the waiting-room of the central station on one of the lines. It attracted the attention and excited the interest of the chief commissioner of the country and the manager of the railway, who agreed that the effort should be encouraged. A neat little room has, therefore, been built and presented to Mrs. Ingalls for book-cases, reading tables, and social meetings. The cases contain nearly a thousand volumes, and the tables are covered with papers sent by friends. Lectures, concerts, and conversaziones are given in the room periodically. A similar scheme is being wrought out in the same way on the other line.

Mrs. Ingalls, of Thongzai, is a most successful missionary of the American Baptist Union. The library bears her name, and is entirely under her control. She is known by her character and work to many in this country, who help her greatly by their regular gifts of papers, periodicals, and books. These are all the contributions she needs and seeks. Her railway work is altogether voluntary, and quite independent of her work as a Baptist missionary. Mrs. Lundie, 6, Beech-street, Fairfield, Liverpool, who knows Mrs. Ingalls personally, and her work intimately, has kindly offered to receive any parcels of books, magazines, papers, or illuminated texts, that the readers of this letter may be induced to send not later than October 15, and to transmit them all together to Mrs. Ingalls.

For several years I had the pleasure of Mrs. Ingalls' friendship, and the privilege of helping her in her railway work, and I have given this brief account from direct knowledge.

GOSPEL LITERATURE FOR OUR SOLDIERS.—Sir,—Will you again kindly permit me to appeal to our many kind friends on behalf of the soldiers who shortly leave this camp for India (5th Lancers). Gospel books, &c., are very much appreciated; carriage and postage should be prepaid.

Henry Hull.

Miss Papillon's Soldiers' Institute, Sandgate.

THE WEST MARYLEBONE MISSION was commenced in Lisson-grove in April, 1883. In addition to Gospel services, Bible classes, lectures, and conferences, there is a system of house to house visitation and tract distribution. The Mission also attends to the needs of the hungry and neglected. Public support is deserved, and just now greatly needed. The superintendent is Mr. James Sprunt, St. James's Hall, George-street, Lisson-grove, N.W.

REVIVAL IN JAFFNA, CEYLON.

The Misses Leitch, of the Training College at Jaffna, Ceylon, send us the following interesting extract from a letter written by a native catechist, describing the wonderful revival which is moving there, originating in the visit of Rev. G. C. Grubb and Colonel Oldham last winter. Letters from other parts report equally encouraging results:—

Chelliah, a native Christian of Jaffna, who is employed in India, came to Jaffna on a short visit. He was accompanied by an itinerant evangelist, a Madras man, well educated in English and Tamil, who went through the Madras Medical College, and was employed by Government for ten years in Tanjore. While there he was converted through the preaching of [illegible] Ammarl, met with persecution, went to Calcutta, and had the chance of going to London as a doctor in one of the ships which took some Tamil coolies to the Madeira Isles. He heard Mr. Spurgeon preach, and became personally acquainted with him. He was in London six months, and preached on many occasions. For the last ten years he goes, as he says, wherever the Spirit taketh him, and works to win souls for Christ.

Two or three meetings are held every day in churches, and are always full of blessing. The spiritual fire began on May 29 in Oodooville, and on the next day there was a meeting at Kopai, where the fire was imparted by the Oodooville Christians. Next day we had the annual meeting of the native Evangelical Society at Tillipally, and there the sparks were spread, and in all the meetings one hears only confessions and prayers. Every meeting has conversions.

One of the converts is the son of a former priest of [illegible] Temple. He has come out and out. His brother and relations are mourning for him, counting him dead. Another is from [illegible]. He lived at [illegible], and was at work in the Anti-Christian Society. His parents and relations have performed the final funeral ceremonies for him. He is in the training school.

Pastor [illegible] paid me a visit lately. He reports two interesting prayer-meetings in his field, on Saturday and Sabbath evenings.

Some young men who were scholars in the [illegible] English school are convinced of sin. There were six who spent with him three hours in prayer. Last night's meeting at Sangany was not closed until two o'clock in the morning. The pastors of churches have no time for anything else but to follow up and go on with the meetings.

Proctor Carpenter (a native Christian proctor) is doing a good Christian work. He does not practise much in his profession in these days, but he spends more time to win souls for Christ. Dr. [illegible] (a native Christian doctor) is doing the same. There are others, like Proctor [illegible] in Jaffna, who are doing this work. They feel it an important part of their lives.

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CONTINENTAL & FOREIGN NOTES.

THE VAUDOIS VALLEYS.—The religious revival begun about three years ago continues, by the blessing of God. Many souls, perhaps a hundred, have truly given themselves to God, and are joyously walking in his ways.

PARIS.—A committee of ladies of high social position having requested the directors of some of the best shops in Paris to allow the young women to sit down in the morning, or when customers do not require their attention, have received from most of such [illegible] an [illegible]. It is thought others will speedily follow their example.—*Le Signal.*

DENMARK.—The Mission Intérieure of Copenhagen includes no fewer than fourteen branches, for, as in Germany, it is the centre and union of Christian activity under various forms. There are Sunday-schools with 5000 scholars and 335 teachers, [illegible] missions, weekly meetings for young women, street sellers, servants, &c. The members of a Centre Mission visit the [illegible] of the city, singing and preaching the Gospel, and a Midnight Mission [illegible] in the most [illegible]. The high police are hostile to this work, and have removed placards which the Mission has posted up. Some of the workers have had to brave insults and blows. Then there is also a Country Mission, with 71 lay missionaries and 46 mission halls.

Letters to the Editor.

THE STEWARDSHIP OF MONEY.

DEAR SIR,—I observe, by Dr. Gordon's address in the Synod Hall, Edinburgh, that a Union had been formed in America of those who undertook to devote a tenth of their income to the Lord's work. Could not something of the same nature be begun in this country? Few things, I think, would be so likely to promote "Conscience and System in the Stewardship of Money" as some Union of this kind. Yours, &c.,

Edinburgh. GRANT JACKSON.

REMEMBER THE HOP-PICKERS.

DEAR SIR,—I shall be glad to be made the medium of communication between those who have garments to dispose of freely, and the many poor men, women, and children who will be coming to these parts in two or three weeks for hop-picking.

Many very touching cases of distress were met with last year. Our free teas gave us splendid opportunities of preaching the Gospel to them. Books, garments, and money for our campaign will be most gratefully received. Parcels per London, Chatham, and Dover Railway to Wrotham, and per South-Eastern Railway to Sevenoaks.

Yours, &c. G. GILLINGHAM.

Plaxtol, Sevenoaks.

A GOOD SUGGESTION.

DEAR SIR,—As one privileged at this season of the year to enjoy a little rest and change in the country, I cannot help thinking of the very many left behind, in much weakness and weariness of mind and body, for whom no such portion is prepared. So I am moved to write to you suggesting a way by which, though we are not able to get such into the country, we may nevertheless send a little of the country to them.

New-laid eggs, tender chicken, ripe fruit and vegetables, sweet-smelling flowers, can be conveyed both swiftly and safely by the Parcels Post to the far-off tables and bedsides of our less favoured brethren and sisters. Every London pastor could furnish the names and addresses of such. I myself, on request, would send those of not a few "widows indeed" and confirmed invalids. Surely such a ministry of love must be acceptable to our Lord, and gain from Him in the day of his appearing his "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

Very truly yours, FRANK H. WHITE.

Upton, Alresford, Hants, August 4.

"PRAYER FOR SUNSHINE."

SIR,—Doubtless many of your readers will have been much struck with Lord Robert Montagu's confident assertion as to the cause of the late inclement weather. That the unfaithfulness of the Church of God has brought about the late disastrous season is, I should imagine, a statement that will be received with considerable difficulty by no small number of your readers. Surely, sir, in the face of Christ's words, "For He maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust" (Matt. v. 45), we cannot assume that the fixed laws of nature are suspended or abolished in particular instances in order that thousands of innocent persons may be punished for the unfaithfulness of a certain section of the Church, as exemplified in the conduct of our rulers and bishops.

Again, if the past rain has been sent to us as a punishment, why should fine weather have seemingly now set in, while the evils which caused it to be withheld from us still remain in our midst? If we are to wait for prosperous seasons until Ritualism and Romanism are abolished from our land, I fear we shall have to wait for many years.

Believe me, Sir, your obedient servant,
G. P. WOOLLCOMBE, B.A.

Y.M.C.A., TUNBRIDGE WELLS.—Rev. F. B. Meyer gave a series of four addresses on "Christian Living," on the 2nd and 3rd insts. The meetings were well attended, and were of a very impressive character. Each evening, Mr. Meyer addressed young men only, urging them to purity of life and whole-hearted consecration to the Lord. Testimony has since been borne to blessing received from Mr. Meyer's visit.

INQUIRERS' COLUMN.

"AN APPARENT DISCREPANCY."

SIR,—The question raised in your "Inquirers' Column," August 3, p. 27, of the *apparent discrepancy* between Matt. xxviii. 9 and John xx. 17, is of more interest than appears on the surface. It reminds me that many years since I was anxious to harmonise the various statements regarding the events of the day of our Lord's resurrection. I took two fourpenny Testaments, and cut out all the passages from the four evangelists relative to the momentous subject. Placing these pieces in four columns, and adjusting them, with spaces, indicated by the time of each event, the whole was found to harmonise, and was satisfactory to us both. I have this now by me. Anyone can repeat this process, and judge of the accuracy.

Several points become distinct by such arrangement:—

(1) The unbelief of both the men and the women in what our Lord had repeatedly told them about his death and resurrection. The spices and ointments indicate this on the part of the more loving sex.

(2) The one who loved most was the first to apprehend the fact, but not till she saw Him and heard his well-known voice.

(3) The other women also saw Him, believed, and ran to tell the men, who regarded their statements as idle tales, and did not credit them.

(4) All this took place in the forenoon of the day.

(5) In the afternoon was the journey to Emmaus, and the return to Jerusalem, occupying several hours. In the meantime the Lord had appeared unto Peter.

(6) Cleophas and his companion then related their intercourse with the Lord to the eleven and others.

(7) While they were speaking the Lord personally stood among them.

(8) The eleven were terrified, supposing they saw a spirit, and could not be fully satisfied until they saw Him eat of their customary prepared food.

(9) Thomas, having gone out, would not believe that the Lord was alive unless he also were personally to see Him.

(10) Blessed are all those who, not seeing, have believed. ROBERT NELSON.

Waveridge-law, Malvern, Aug. 5.

DEAR SIR,—In the "Inquirers' Column" I notice "An apparent discrepancy between Matt. xxviii. 9 and John xx. 17," on which I offer a few words.

First, as to the translation. It should be: "I have not yet ascended" (perf. tense), as in John iii. 13, same mood and tense. The prohibition to touch was because Jesus had not yet ascended to his Father; hence the causal particle (*gar=for*). Were the disciples more worthy than Mary, that they might touch Jesus when Mary might not? By no means. The time when "Jesus met them, saying, All hail," was clearly after Mary had met our Lord, and in this interval Jesus had ascended and returned. W. HOWELL.

30, *Kingsdown-parade, Bristol.*

"B.," in a letter too long for insertion, writes from Eastbourne:—

SPECIAL POINTS OF NOTICE.

John xx. 1 says: "It was yet *dark*" when Mary Magdalene went alone to the sepulchre.

Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1, which tell of her visit there with the other women, say, respectively, "as it began to dawn," "at the rising of the sun," "very early in the morning," evidently having reference to a later hour.

Again, John xx. 2: Simon Peter and John went to the sepulchre, because "they have taken away the Lord out of the sepulchre." It seems from ver. 8 that *John* believed, but not so Peter; hence, owing to his unbelief, *Peter* is ready to run off again, when the *women* (not Mary Magdalene *alone*) "told these things," *i.e.*, "How He spake unto you when He was yet in Galilee," &c. (Luke xxiv. 6).

Matt. xxviii. 9: "Touch Me not" stands out in striking contrast with his invitation given later on *that same day* in Luke xxiv. 39: "*Handle Me, and see.*" Does this bear out the suggestion that until He had gone in and presented Himself to his Father, in all the glory of his resurrection body, the *proof* of his accomplished work, no human hand might touch his person? B.

Eastbourne.

DEAR SIR,—I have examined various "Harmonies" of the events in the Four Gospels, arranged in chronological order, and would commend unto your readers who are interested in this question a little book, entitled "The Steps of Jesus" (published by *The Systematic Bible Teachers' Depository*, Paternoster-row. 1s. 6d.), which, to my mind, sets forth the circumstances attending our Lord's resurrection in the most lucid and consistent manner of any such plans which I have seen.

Yours truly, M. E. G.

SIR,—The question arises, Why did Jesus say to Mary, "Touch me not, for I am not yet ascended to my Father and your Father; to my God and your God"? In Lev. xxiii. 11—14, it is commanded, concerning the sheaf of the firstfruits of the harvest: "The priest shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it...Ye shall neither eat bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God." *Compare* Prov. iii. 9, 10. In accordance with this principle of honouring God first, it would appear that Jesus ascended on the resurrection day, and presented Himself before God. Later in the same day the women met Him, and, unforbidden, held Him by the feet; for the Lord had now been honoured by the true Wave Sheaf having appeared before Him.

Yours faithfully, C. M.

SIR,—Matt. xxviii. gives a general account of the earthquake, the opening of the tomb, and the fact that more than one woman met the Lord and worshipped Him; whilst John xx. goes into details, and gives the interview between our Lord and Mary Magdalene alone.

Careful perusal of all four Gospels shows that not only the two Marys and Salome, but *other* women wended their way early to the sepulchre, and communed amongst themselves, saying, "Who shall roll us away the stone?" Meanwhile an angel had done so. The affrighted keepers went to the chief priests, whilst the women, after communing with the angel, went and told the disciples generally (see Luke), who did not believe them. Mary Magdalene appears to have addressed herself more especially to Peter and John. These two ran off to the sepulchre, evidently *accompanied* by Magdalene, for after the two Apostles returned from the sepulchre, she remained behind weeping; then Jesus appeared to her *alone*, and we have the lovely episode given us by John xx. 11—17, showing the tenderness of our Lord, and how He reveals Himself to those who specially mourn, and long for Him; and the "touch," or rather "detain Me not," is not the cold repulse so many superficial readers take it to be, but a loving appeal to Mary not to wish to detain Him, but rather to allow Him to return to his Father. As an old man, let me urge upon anxious students of Scripture not to trust too much to commentaries and other long dissertations on particular or obscure passages. Nearly all the difficulties arise from reading the Scriptures with *preconceived* ideas, and trying to "make them" fit in with particular views. Far better go to the Word and look well into the *details* and the *context*.

Your regular reader, F.

Cheltenham.

MISS MITTENDORFF'S HOMES have been very much in want of funds of late. Sometimes there has been scarcely enough in hand to buy food for the children.

HOME FOR MOTHERS AND BABIES, 125, Ferndale-road, Brixton, S. W.—This has been a successful institution. During the three years it has been in existence, forty-eight friendless women have been cared for for longer or shorter periods. Mrs. H. Harrier is the superintendent. The accounts show £35 due to the treasurer.

Miss Whateley's Work in Cairo.—The scholars at the English-Egyptian Mission School are increasing, and the accommodation is inadequate. It is very desirable that a wing should be added to the building. £500 is wanted, and at present only a small sum has been collected. The scholars are between 600 and 700 in number, and consist of Coptic and Mahommedan children. The latter are the most numerous; it is hardly needful to mention that all are instructed in the Holy Scripture, as well as in the branches of a good secular education. A large Jesuit establishment, and many Moslem and other schools exist in Cairo, but in the English mission the children are shown the "old paths," and many show the fruits of this teaching in after life. Post-office Orders and cheques to be made payable to Miss JOURDAN, 21, Westbourne Park-villas, W., who will also gladly receive the smallest contributions.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, August 26.

THE DISHONEST STEWARD—WICKED BUT WISE.

LUKE xvi. 1—13.

WHEN Jesus uttered the application of this parable He spoke of honesty (ver. 10), wisdom (ver. 8), beneficence (ver. 9), and service (ver. 13). We shall note what there is in the parable to suggest thoughts concerning these four points. Note:—

(1) THE DISHONESTY OF THE STEWARD.—The history of the steward contains a lesson upon the importance of honesty. It will be well for us to be clear in the first place that there is nothing in the parable or its application, as is too often supposed, to give any countenance to what is wrong. The commendation of the steward (ver. 8), was not in what Jesus said of him, but in what his master said of him ("the lord," or, as it is in the Revised Version, "his lord"). Then, again, it is well to remember that it was not the dishonesty of the steward, but his wisdom, that was praised. It is possible to praise the dexterity of a burglar without approving of the burglarious acts in which it was displayed. The act of dishonesty appears to have been condemned by our Lord (ver. 10). Concerning the dishonesty of the steward, note that (*a*) *It consisted in the first instance of wastefulness.*—When the prodigal wasted his substance (Luke xv. 13), he misused what was his own; the steward misused what was another's. Here there was serious culpability. They are guilty of the same sin who waste time (Eph. v. 16), opportunities (Gal. vi. 10), money and strength (Isa. lv. 2). (*b*) *The steward was found out.*—Stewards often enjoyed the full confidence of their masters (see case of Joseph in Potiphar's household, Gen. xxxix. 6), and it may have been so in the case of this man. This perfect confidence may have created a sense of security, but there were observers of his conduct whom he had possibly not taken into his account. Have we thought of the greatest of all observers (Gen. xvi. 13)? (*c*) *That one sin led to another.*—From wasting the goods he went on to tampering with the accounts. So is it ever. Eve took the fruit, and then gave to her husband. Cain was angry with Abel, and then murdered him. (*d*) *That the day of reckoning came.*—The steward had to face his lord. Crime is revealed, and punishment is awarded, frequently in the present life (1 Tim. v. 24), and for all the wicked there will be a terrible reckoning in the Day of Judgment (Jude 6). (*e*) *That the steward suffered loss.*—He lost his character, his master's confidence, his home, and his position as a steward.

(2) THE WISDOM OF THE STEWARD.—We may notice in this connection: (*a*) *A spirit of Reflection* (ver. 3). "What shall I do?" Thinking in his case led to wrong doing, but it often leads to right doing (Ps. cxix. 59). (*b*) *A sense of weakness.*—He knew the limit of his capacities. It is well for men to take their own measure. Let those who do so use the standard measure (2 Cor. x. 13). (*c*). *A strong purpose.*—"Resolved" (ver. 4). Here is resolution born of thought. Such determination sanctified would have made a strong man. Such a man was Paul ("determined," 1 Cor. ii. 2; 2 Cor. ii. 1), and such men all believers are called to be (Eph. vi. 10). (*d*) *Foresight.* Looked to the time when he would be put out of the stewardship. Man has been well described as a being "looking fore and aft," but, alas, how few are influenced by the looking! The vision of the future ought to stir us to present activity, as it did the wise steward (2 Pet. iii. 14).

(3) THE FRIENDS OF THE STEWARD (vv. 4—7).—These friends were men whom he had known as "his lord's debtors." He secured their friendship, as we may infer, by the way in which he tampered with the accounts owing to his master. He made friends by means of the mammon of unrighteousness. What he sought to do by base methods the Christian may do by right methods. He may use money in such a way as to secure the well-being of others, and those so blessed by his instrumentality will receive him with a glad welcome into everlasting habitations. Eternal friendships grow out of the wise use of temporal possessions (Matt. xxv. 34—40).

(4) THE SERVICE OF THE STEWARD.—The steward's service had this grave defect—it was a divided service. "Ye cannot serve God and mammon." One master is enough, and the best Master is Jesus.

International S. S. Lesson.

Sunday Afternoon, August 26.

THE PILLAR OF CLOUD AND OF FIRE.

NUM. ix. 15—23; GOLDEN TEXT, Ps. xliii. 3.

THE central facts of our lesson are few, simple, but sublime. Picture the vast host, 2,000,000 strong, of men, women, and children, in the heart of a dreary, sandy desert, surrounded by perils known and unknown, such as hunger, thirst, poisonous serpents, and lurking foes. They have neither man nor compass to guide them; but God gives them something far better than either. The cloud that rests on the Tabernacle, and that rises above it like a pillar, is a shade by day, and a shining light by night; this, the visible symbol of God's presence and care, is to be their guide. So long as this sacred cloud rests upon the Tabernacle, they also rest; but as soon as it rose high into the air, hovering above the Tabernacle, they broke up the camp, and prepared to follow its lead without halt or question. Without such a guide they must have perished; they were entirely dependent upon it; and they had no thought or care as to a dwelling-place. The cloud might move at any moment, day or night; or it might tarry "two days, a month, or a year." It might lead them by unpleasant or seemingly dangerous ways, and to such resting-places as they would never choose; but they had simply to follow. "At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed." (Notice how emphatically this is *thrice* repeated; see vv. 18, 20, 23.) "What a spectacle! There were those millions of people moving along without any knowledge of the route by which they were to travel, as wholly dependent upon God for guidance as for food and all beside; a helpless, pilgrim host. They could form no plans for the morrow. They had to look up for guidance. Their movements were controlled by the wheels of Jehovah's chariot."—*C.H.M.*

LESSONS.

1. *Our Dependence upon God.*—We are just as much unable to choose our ways as the Israelites were to choose theirs. We never know what is best for us. God led the Israelites even more with a view to their *education* for the future than for their present comfort. So none but God can tell what is best for us, and for our education for the great future beyond this world.

ILLUSTRATIONS.

(1) A few years ago the writer was talking to a Christian young lady about an event in her school life. She tried to pass the London Matriculation Examination—a hard task for a schoolgirl. She worked with all her might for many months, and went to the examination so well prepared that she got honours in every subject except one. But, alas! when the day came for her examination in that one subject she was too ill to work, and so she failed to pass the examination as a whole. "That must have been a fearful disappointment!" I said. "Yes, it was," she replied, "and yet it was almost the greatest blessing of my life." Till then she had carried off all the best prizes, and so was in danger of pride and conceit. God knew this danger as she could not: in kindness He sent this bitter disappointment. (2) A godly man was on his way to the ship that was to take him to France, when he broke his leg. This was certainly not the way *he* would would have chosen. But God, who knew the future, chose it, and it was the best, for the ship he intended to travel in was lost, with all hands.

2. There is *personal, particular guidance for everyone who seeks it.*—Israel was guided every moment as carefully as though there were no other creature in God's world and God's universe demanding his care. This is wonderful! But even more so that *He has a plan for everybody's life.* He wants to guide each one of us as particularly as if He had no one else to attend to. How do we know this? Answer:—"Trust in the Lord with all thine heart, &c. In *all* thy ways acknowledge Him, and He *shall* direct thy paths" (Prov. iii. 5, 6). Show children that nothing is too *small*, or too *secular*, for God's care.

3. *To acknowledge God in all our ways is a strict duty, as well as a great privilege.*—No choice was given to the Israelites. They were bound to "keep the charge of the Lord," *i.e.*, to follow the cloud. Once they dared to disobey (Num. xiv. 44, 45), and sorely were they punished. We, too, are *commanded* to acknowledge God "in *all* our ways."

4. *Only those who love God, and really trust Him, can do this.*—Though the Israelites followed the cloud, few of them really loved God, and so they were constantly speaking against God and his guidance. Though "He led them by a right way," it often looked like a very wrong way. His choice crossed their ideas and desires. So now, we shall often rebel against God's choice unless we have a new heart that has learnt to trust, love, and obey Him. The first and best step to take is to go to Jesus for forgiveness, and a new heart. He alone can teach us how to love and trust the Father.

5. *But how can we find what is God's plan for us?*—We have no *visible* pillar to guide us: no vision, no angel voices—nothing wonderful or miraculous. The question is most difficult; but the following hints must suffice:—(1) God never leads us to do what is wrong, or even doubtful. (2) He never leads us into opposition to Scripture. (3) He sometimes compels us into his way without our choice by the force of outward events. (4) He often guides through friends and neighbours; or (5) By the diligent use of our natural powers, *e.g.*, our knowledge and our judgment. (6) Most of all, by prayer and Bible study. Prayer purifies, and the Bible instructs, and makes one wise. Everything depends on our spirit. God will find his own way of guiding us if only we are trustful, patient, and submissive. "The *meek* will He guide in judgment: and the meek will He teach his way" (Ps. xxv. 9). "The *secret* of the Lord is with them that fear Him."

ILLUSTRATIONS.

(1) "*I will guide thee with mine eye.*"—Mr. Hammond, the children's evangelist, once visited Henry the Eighth's puzzle-garden. When he tried to get out, he couldn't. Every path he took was blocked. At length, looking up, he saw a man perched on a high place above him. "I've been looking for you to look up to me," said the man. "Go this way, now that," &c., &c., and so he directed him by word of mouth through all the windings of the maze. Happy they who look to Jesus, listen to his voice, and obey.

(2) *A wonderful providence.*—John Knox was accustomed to sit at the head of his table, with his back to the window; but one night he was deeply impressed with the idea that he should not sit in his own chair, nor allow anyone else to sit in it. So he took another chair, and sat with his back to the table. That very night someone shot at him through the window. The bullet grazed the chair in which he used to sit, and buried itself in the candlestick.

(3) A lad, Franz, who had been in the forest picking raspberries, was returning home, when a storm arose. Seeing a hollow oak beside the road, he took shelter in it. Presently he heard a strange voice call: "Franz! Franz! Come, come, be quick!" He started out to answer it, but had scarcely left the tree when lightning struck it. "Ah!" he said, "that voice came from heaven. Thou, O loving God, hast saved me!" Just then he heard the same voice calling again. It was a cottager who lived near calling her son, whose name was Franz. Then he told her what had happened, and how he thought it was really a voice from heaven. "Thank God, my child," she said, in reply; "for He appointed that I should call you by your name, without knowing anything about you."

MR. WILLIAM FORBES has, during the past fortnight, been giving addresses daily on the sands and in various chapels and halls in Margate and Broadstairs.

"LIFE AND WORK AT THE POPLAR AND BROMLEY TABERNACLE" is the title of a pamphlet descriptive of greatly blessed labours in the East End of London. The pastor is Rev. W. Knight Chaplin. Many agencies and approved methods have been adopted, and are in active development.

A MISSIONARY FAMILY.—Rev. J. W. Gardner, whose death is announced, was a missionary of the Free Church, and laboured in Poonah for many years. His daughter is a Free Church missionary in Bombay; his eldest son is about to sail for the same mission; and his second son left recently for Aden, where he succeeded the late Hon. Ion Keith Falconer.

RATCLIFFE HIGHWAY STRANGERS' REST.—On Bank Holiday sailors of many nationalities were invited to tea. The accommodation was straitened, so large was the company. Several Gospel addresses were delivered. It was a pleasant sight to behold those who on Whit Monday had been converted at the Rest, engaged on this Bank Holiday in pointing other to the Saviour.

LESSONS FROM EZEKIEL.

(1) The Book of Ezekiel opens with a *marvellous vision of God*—God in his glory, God in providence, God in grace,—till the wondering and awestruck prophet falls on his face, overwhelmed with a sense of the Lord's power and his own littleness.

In the Word of God many similar experiences are recorded. Isaiah (ch. vi.), before receiving a message from his Master, saw the Lord in his glory, and in that light saw himself as undone and unclean. Daniel, seeking to understand God's will, sees Him in a vision, and no strength remains in him, till a touch from the right hand of power revives him. John, too, before receiving the wondrous message to the Church of God in all ages, sees the risen and glorified Lord, and falls at his feet as dead. So now, before God's servants can speak his message with power, they must *see* Him for themselves. Men may speak very clearly, very logically, with sound doctrine, faultless language and style; but unless they have themselves come from the presence of the King, from having an interview with Jesus, unless their words are uttered as in his hearing, with a realisation that they are nothing but instruments, to be used at his will, there is lack of power, the hearers are not brought face to face with Christ.

(2) *Ezekiel was a man anointed and moved by the Spirit of God* (chap. ii. 2, iii. 24, &c.).—Many of God's servants fail through want of recognising and owning the ministry of the Holy Ghost. We lay our plans, choose our messages, go our own way, and wonder that results are so small, when there is for us the Holy Spirit waiting to lead us into all truth—waiting to reveal to us God's mind and will, only we are so full of ourselves that He has no room to work. Let us lay ourselves absolutely at the Master's disposal, seeking the Spirit's leading, power, and comfort!

(3) *God gives the sphere of work and the message* (chap. ii. 3).—"I send thee to the house of Israel." "Thou shalt say unto them, thus saith the Lord God" (*v.* 4). Very often workers seem to be in quite the wrong place, and very often it is because they have chosen their own work, instead of letting the Lord choose for them. We look at our capabilities, and wonder what we are fit for, and think what we should like to do, when our horizon is so limited, and the Lord knows all. Let Him choose; lay the responsibility of finding the sphere of work on Him; it is a burden He never meant thee to carry. And if He opens a way that seems unsuitable at first sight, trust Him; He knows the work and the worker fully, and in a yielded consecrated nature can bring out hidden gifts, develop unknown powers.

How often do we waste time in thinking what we shall say when called to speak, and then when the time comes and we have fixed upon a subject, we may not have the comfort of knowing that we are speaking the word God would have us speak. He will give the message if we will listen, and it will come with authority and power. "Thus saith the Lord God."

(4) *Fear must have no place, circumstances no power* (chap. ii. 6).—Unbelief is the root of fear. Our Master never calls us to any place of service where He Himself will not be with us. To all our fears his assurance is the same as of old, "Certainly I will be with thee" (Exod. iii. 12), "Lo, I am with you alway" (Matt. xxviii. 20). We often say to friends, Do not fear, when we can give no solid reason for confidence, and feel that we should fear in the same position; but our Master always has a solid ground for saying, Fear not. "If God be for us, who can be against us?" What are circumstances to the Almighty God? If the way be hedged in with briars and thorns, can He not consume them? If a stormy flood bar the entrance to any land of promise, can He not make a way through the waters; yea, make the depths of the sea a way for the ransomed to pass over? If we see not one step ahead, He knoweth the way; is not that enough? If earthly resources seem to fail, all things are his, and He has promised to supply *all* our needs according to his riches in glory by Christ Jesus.

(5) *The worker must feed on the Word* (chap. ii. 8—10, iii. 1—3).—The message must first be received into our own hearts (chap. iii. 10). If we read Ps. cxix. carefully and prayerfully, how many of us would be obliged to confess that God's Word is not to us what it was to David? How many can truly say, "Thy Word was unto me the joy and rejoicing of mine heart"? (Jer. xv. 16). We read plenty of books about the Word, and feed on what this one and that one has brought out of its treasures for us, but by many the Word itself is but little studied. And, after all, it is God's Word, by his Spirit's power, which works in men's hearts, and unless the Word is preached, expounded, taught, and magnified, we need not look for blessing.

(6) *Every work has its own difficulties* (chap. iii. 4—7).—"Not to....people.....whose words thou canst not understand....they would have hearkened. But the house of Israel will not hearken." Ezekiel had no language to learn to deliver his message, no new customs and habits to understand; his work was amongst his own people. But then, as now, those who knew most of God, and hardened their hearts, were most difficult to reach. It is a good thing to face the homely truth that "there is always something to put up with." "There are briars besetting every path," and we see our own difficulties, but not those of others. But our concern is not with the difficulties; our business is to deliver the Master's message, "whether they will hear or whether they will forbear." Success is in his hands, and we must leave it there.

(7) *The message is not to be given in heat and anger.*—Is it forcing truth to compare iii. 14 with iii. 25—27? God would not have Ezekiel speak with the strength of concentrated indignation and anger; He would not allow the force of passion to overcome his messenger, or mar the message. And so Ezekiel's lips are only opened when he gets a fresh commission; he is restricted to, "Thus saith the Lord God." May we not learn from this how displeasing to our Master is any dependence on feelings within, on the glow of enthusiasm, or the heat of passion, for the power to impress others? It must be all of God.

(8) *The servant's responsibility* (iii. 17—21).—We all need to learn our responsibility in the matter of giving the message. Though "no man can redeem his brother," yet we may lead him to the feet of the Redeemer; it is no good for any of us to try to lay the duty on others; the word is plain, "Let him that heareth say, Come." If we are not by lip and life echoing the heavenly "Come," which called us to the Saviour, we are in danger of having this terrible word said to us, "his blood will I require at thine hand."

(9) *God's servants must be prepared for suffering* (chap. xxiv. 15—18).—We pray, "Oh use me, Lord, use even me." But are we prepared for what that prayer may involve? The stone may need much polishing and cutting before it can fulfil the lapidary's design; the instrument may need much filing before it can do its work; the vessel may be many times on the potter's wheel before it is meet for the Master's use. Count the cost, but you cannot count the reward. Even here, on this side the vail, one of the choicest workers, who had many times passed through great tribulation, exclaimed, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Then what will the "light affliction" seem on the other side, when, "knowing as we are known," "his servants shall serve Him, and they shall see his face"? Janet Clark.

NOTES FROM IRELAND.

A writer in the Dublin *Daily Express* says that a recent attempt to hold a series of Children's Services on the Strand, at Howth, co. Dublin, has been frustrated by mob violence.

During the past month a series of evangelistic tent services has been held at Summer Hill, Dublin, a Roman Catholic quarter of the city, and has been attended with encouraging results.

Dr. Van Someron Taylor, medical missionary from China, is at present addressing a series of meetings in various towns of Ulster, under the auspices of the Church Missionary Society.

A very blessed series of services, extending over the past three or four weeks, has been held in the Methodist mission tent at Inver, co. Donegal, and several persons have professed to have been led to the Saviour.

TEMPERANCE NOTES.

HOME.

The Scottish Permissive Bill and Temperance Association, weather permitting, hold meetings every Sabbath evening on Glasgow-green.

Mr. George Blaiklock, who has been connected with the Hoxton Hall Temperance Movement since its commencement, has accepted an invitation to spend a year in the Australian colonies, and will leave England in February next.

The Inebriates' Acts—late the Habitual Drunkards' Acts—are made permanent. They now give increased facilities for admission to inebriate Homes, and also make provision for the treatment of persons unable to pay their own expenses at the homes.

Complaints continue to be made as to the drinking facilities at the Glasgow Exhibition. The stipendiary said recently that hardly a day passed but that some man charged with drunkenness excused himself on the ground that he had been at the Exhibition.

FOREIGN.

Kimberley, South Africa, is reported in a deplorable condition owing to drink and the illicit diamond trade.

The New Zealand Bill for last year was £69,813 less than in the year preceding, and £597,549 less than five years previously.

The Ottawa Baptist Association, while regretting the recent reverses of the Canada Temperance Act, has re-affirmed its faith in Prohibition.

During his projected visit to India Mr. W. S. Caine, M.P., intends to try to form branches of the Anglo-Indian Temperance Association lately founded in London.

Notices.

Avant (*re* Japan).—Please send name and address.

Communications Received with Thanks.—B.F.O. A.C.T. J.B. W.H. H.H. L.H.S. M.McI. B.M.D. P.C. W.E.F. R.G.B.L. G.M.R. J.A. M.S. P.S.B. E.T. E.H.G. M.R D. P.J.W. A.H.H. T.J.B. F.B.M. C.M. M.McL. M.L.Y. J.E.J. W.C. G.L.P. A.S.D.C. L.C. H.P. F.W. C.H.C. W.A.S. H.D.H. G.P. L.S.T. G.G. W.A.M. G.J. R.C. A.M. O.M. A.H. H.G. C.F. H.T.P. J.D. E.G.F. R.S. J.P.H. A.V.M. F.H.H. M.H. R.T.S. G.P.W. G.R. S.McN. A.E.S. S.E.B. H.V. W.B. P.S.B. M K.H. W.O. J.P.H. A.V.M. A.M.L. G.H. B. de F. K.L. F.B. J.G.L. S.G.S. M.S.B. C.M.H. J.McK. C.J. S.B. W.K.V. S.H.J. C.I. J.E. E.C. M.H. A.McN. S.N. H.L. T.M. J.E.M. J.M.E.

Applicants for Tracts.—G. H. Griffiths, 21, Etherington-street, Gainsborough, Lincolnshire; T. Gaze-Forton Cottage, Forton-on-Garstang, Lancashire; H. Moore, 51, Lucas-street, Commercial-road, E.; A. A. Clarke, 348, Backney-road, E.; Captain Tyler, 6, Gordon-terrace, The Wyche, Malvern; W. Williams, 15, Manford-street, Flint, N. Wales (English and Welsh); Mr. Dickinson, 18, Mainstone-terrace, Castledon-road, Plymouth; Mrs. Freeman, The Cedars, Greenhill-park, Harlesden, N.W.; W. W. Butler, 34, Pennefields, Poplar, E.; W. R. C. Jeffrey, 24, Campbell-street, Riccartonby, Kilmarnock, Ayrshire, N.B.; J. Cason, 27, East-gate-Millfield, Skipton. Yorks.; H. J. Parker, 85, St. John's road, Deptford, S.E.; W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; J. Richard, Captain's Steward, H.M.S. *Colossus*, care of Rev. J. Laverack, Malta; S. Williams High-street, Abergwynfi, near Bridgend; Miss E. Schmidt, 125, Cleveland-street, Fitzroy-square, W.; H. Murch, 46, Willis-road, Kentish Town, N.W.; Mrs. Wilson, Gate House, Lower Shorne, near Gravesend, Kent; W. Mortlock, 16, Hill-street, Hill Top, West Bromwich; J. Allan, Barrington Colliery, *viâ* Bedlington, Northumberland.

The Widows' Friend Society.—Mr. J. T. Morton has offered to subscribe £50 per annum towards twenty additional pensions of £5 each, provided a like sum is raised 'specially by the Society. It is hoped that the Society will soon be able to fully avail itself of the offer. Subscribers to the fund have the privilege of recommending candidates to the consideration of the committee; candidates must be over sixty years of age, living in London, able to satisfy the committee as to their Christian character, and not be utterly destitute. The office of the Society is 27, King-street. Cheapside, E.C.

Among the Churches.

CHURCH OF ENGLAND.

The Lambeth Conference has resolved that there are to be archbishops of Canada, the Cape, India, and Australia.

Lord Grimthorpe contradicts the statement that he intends to give £10,000 towards providing a Suffragan Bishop of Beverley.

An Encyclical Letter, containing a summary of the proceedings at the recent Lambeth Conference, has been issued by the Bishops.

An anonymous gentleman has expressed his desire to the Suffragan Bishop of Nottingham to give £2000 towards the erection of a church in the parish of St. Andrew, Grimsby, as a consequence of the warm interest the Bishop has long taken in the spiritual condition of that town.

The Church Missionary Society have recently accepted the following for missionary service abroad:—Mr. F. W. Browning, L.R.C.P.; Mr. H. J. Bailey, M.B., C.M., son of a former missionary of the London Jews Society in Palestine; Mr. C. F. Warren, B.A., son of Rev. C. F. Warren, of Japan; Mr. W. J. Humphrey, M.A.; Miss M. G. Smith; Miss E. C. Scott; Miss A. M. Elverson, as an honorary missionary for Palestine, making the fourth in response to Rev. J. R. L. Hall's appeal for ten. To these should be added Mr. C. T. Kelsey, engaged for the Niger as second engineer of the *Henry Venn;* and Mr. W. Carlile Fraser, lately gone out to Eastern Equatorial Africa to assist Mr. Mackay in boat-building, &c.

CONGREGATIONAL.

Rev. J. F. T. Hallowes has conducted a short series of special services at Sawbridgeworth, Herts. The services were well attended, and instrumental in turning some into the way of life.

Several of the Sunday-schools of the town attended Albion Chapel, Hull, on Sunday week, to hear an address by Rev. Dr. Samuel Macfarlane on Missionary Work in the island of New Guinea.

Rev. John Morgan and Mrs. Morgan, of Moorfields Tabernacle, have returned from their evangelistic tour in Devonshire. They have visited Shaldon, Bishopsteignton, Crediton, Sandford, Chulmleigh, Wembworthy, Hollacombe, Bridge Reeve, and Chawleigh, conducting services in each place. They have been cordially received; in several places earnest wishes were expressed for another visit.

PRESBYTERIAN.

The church at Highgate has decided to call Rev. W. T. Bankhead, of North Shields, to the pastorate.

Rev. A. N. Mackray, of Croydon, who has had leave of absence from his charge through sudden failure of eyesight, has been much benefited by the treatment of Dr. Pagenstecher, of Wiesbaden, under whose care he will remain for some time longer. He hopes to resume his pastoral work in the beginning of October.

Mr. James Gault, barrister-at-law, who has been appointed to the Professorship in King's College, in succession to the late Dr. Leone Levi, is, as was Professor Levi, a Presbyterian, being a member of Rev. Dr. Raitt's congregation at Woolwich. He has for years conducted a Bible-class for the young men of the congregation with much success.

Dr. Marshall Lang, at a meeting at which he was welcomed home on his return from Australia, remarked that the churches under the Southern Cross lacked what was a valuable help in this country to upholding the cause of God—the manifold appeals to what was reverent. They had not such appeals, and the new conditions of life, the intensified pursuit of happiness, made the spiritual aspects of religion more difficult to present to the people. He had found in the pulpits of the Highlands of Victoria men of scholarly culture, with but a very slender income, and far from the applause of crowds, doing their duty most faithfully.

SOCIETY OF FRIENDS.

Friends in England, as well as America, will regret to hear of the death, at 52, of Mary Whitall Thomas, of Baltimore.

Amanda Kirkpatrick, of Kansas, is going out to Nankin, China, in the autumn, to join Hattie Butler, who is longing for fellowship and a Friend companion. The Women's Missionary Board is sending her out.

After two years' consideration of the subject, Canada yearly meeting has decided not to abolish, or alter, the system of "Birthright Membership." Little ones belong to Christ until they forfeit their position by sin.

A legal decision in Ohio, eighteen years ago, by Judge Matthews, established the fact that a "recorded minister" among Friends can solemnise marriages the same as the minister of any other Christian Church, and hence the frequency of their service in America during recent years.

The Christian Worker, quoting from *The Philadelphia Friend*, states the remarkable fact that London, Dublin, New England, and New York yearly meetings all show more deaths than births; whereas, North Carolina, Indiana, Western Iowa, and Kansas yearly meetings have more births than deaths. Without evangelisation, therefore, the former must die out. The latter are composed almost entirely of working people.

BAPTIST

Revs. C. H. and James Spurgeon preached special sermons in connection with the jubilee of the Wellington-road Church, Hastings, last week.

On Sunday week special services were held at Duckpool-road, Newport, Mon. During the twelve years of the pastorate of Rev. A. T. Jones, over 500 have been baptized, and during the last two years over 160 have joined the church, which seats seven hundred people, and is crowded on Sunday evenings.

The Pastor of Shoreditch Tabernacle, Hackney-road, E. (Rev. W. Cuff), being away on a holiday, Mr. Henry Varley has been preaching in the Tabernacle with great power and much blessing, a number confessing their new-born faith in Jesus Christ. Mr. Varley will preach again on Sunday next, at 11 a.m. and 6.30 p.m,

At the meeting of the Welsh Baptist Union at Cardigan. a few days ago, it was reported that there had been an increase in connection with the Baptist denomination, during the period extending from 1872 to 1882, of 98 churches, 18,436 members, and 22,138 scholars. From 1882 to 1887 the increase was 53 churches, 7651 members, and 17,028 scholars. And comparing the year 1887-88 with the previous year, they had increased to the extent of 16 churches, 2953 members, and 5338 scholars. During last year 5448 persons were baptized.

METHODIST.

A Holiness Convention was commenced at Grimsby, on Monday, and will be continued daily till Sunday next.

The East London Wesleyan Mission, of which Rev. Peter Thompson is the superintendent, continues in active operation, and souls are constantly being saved.

The Primitive Methodists in Manchester are working earnestly for the spread of the cause of God, as is evident from the report of their work. In the city there are twenty-nine chapels; seventy-nine local preachers, besides a large number of other workers, are actively engaged.

At the Wesleyan Conference one or two ministers asked to be freed from circuit responsibilities, that they might uninterruptedly follow literary and scientific pursuits, and after some discussion on the subject Rev. Dr. Dallinger, Rev. R. P. Downes (editor of *Great Thoughts*), and Rev. N. Curnock (editor of *The Methodist Recorder*), were allowed to hold this permission.

On Bank Holiday, meetings were held on a large scale by the Wesleyan Mission Band Union, in several districts of the Metropolis. "A Curious Looker On" reports that at Stanhope-street Chapel, after a Gospel address by Mr. Josiah Nix, a large number of persons, one after the other, "flocked into the inquiry-room, until it was well-nigh filled, and they returned to the chapel rejoicing in the forgiveness of sins."

"FALLEN ON SLEEP."

Rev. W. Roseman, of Bury, one of the oldest Congregational ministers in England.—Rev. J. W. Gardner, who went out in 1856 as an ordained missionary of the Free Church, to Poonah, and laboured there till 1871. —Rev. Wm. Bennett, of Normanton, for nearly forty years a minister of the Primitive Methodist Connexion. —Rev. William Coombs, an evangelical clergyman, for some years incumbent at Douglas, near Chorley.—Rev. John Nash, Methodist minister at Kenmare, in the fifty-fifth year of his ministry.—Rev. J. H. Moore, D.D., for the last twenty-six years minister of Elmwood Presbyterian Church, Belfast, an earnest evangelical preacher, a faithful pastor.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Bible-reading, Monday, 6.15 p.m. Mission work in poor districts each evening.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, August 19, 3 and 7 p.m., Mr. J. Williams. Mothers' meeting, Mondays, 2.30 p.m. Women's Mizpah Band, Wednesdays, 7 p.m. Public Bible-study, Wednesdays, 8.15 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. S. Golding.

A BIBLE-READING is held every Tuesday, at 2.30, at Mr. Cheyne Brady's Châlet Feuz, Grindelwald, Switzerland.

CONFERENCE HALL, Mildmay-park, N.—Sunday, 3.30 and 7 p.m., Mr. William Taylor, of the Evangelisation Society.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sunday, at 11, Mr. C. Inglis; at 7, Rev. George Duncan.

SALISBURY CONFERENCE, September 24—28. Particulars from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

PERTH CHRISTIAN CONFERENCE, City Hall, Perth, September 11—13.—Further particulars may be obtained of Mr. James Mudie, Montrose.

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*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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London Samaritan Society, &c. — W.M. 10s; E.W. & A.W. 10s	1	0	0
St. Giles' Christian Mission—W.M. 15s; C.C. £1; E.W. 5s	2	0	0
Drury-lane Christian Mission (Mr. Hambleton)—W.M.	0	10	0
Mr. E. Wright's Work—W.M...	0	10	0
Poor of Clerkenwell (Rev. P. Gast)—W.M... ...	0	15	0
Indigent Blind Visiting Society—W.M.	0	15	0
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Movement against Opium Trade—J.B.H. £1; Rev. R.W.B. £2 2s; F.W. £1 1s; R.P. £10 10s	14	13	0
Distressed Poor of Poplar, &c.—H.S. 1s 6d; E.V. £1; F.W.L. £1 1s; E.G.B.K. 5s	2	7	6
Mariners' Friend Society—Seafarer	0	2	0
Mission to Deep Sea Fishermen—F.P.E.	0	10	0
Bridge of Hope (Miss Steer)—J.A.L. 10s; Beta, £3	3	10	0
Dr. Barnardo's Homes—M.E. £2; M.V. 2s 6d; O'C. £3; R.C. £4 4s	9	6	6
Home for Aged Blind Christian Men & Women—P.W. £25; E.W. & A.W. £1	26	0	0
Miss Leigh's Work, Paris—C.C.	1	0	0
McAll Mission—C.C. £1; V.W. £1	2	0	0
Sailors' & Soldiers' Institute (Miss Robinson)—C.C. £1; E.W. & A.W. 5s	1	5	0
Anglo-Indian Evangelisation Society—C.C. ...	1	0	0
Scripture Readers' Society, Ireland—C.C.	1	0	0
Dublin City Mission—C.C.	1	0	0
Tower Hamlets Mission—C.C...	1	0	0
Marylebone Medical Mission—C.C.	1	0	0
Mr. Fegan's Boys' Home—C.C. £1; O'C. £3; T.B.W. 5s...	4	5	0
Working Men's Lord's Day Rest Association—C.C.	1	0	0
Sunday Rest Association—C.C.	1	0	0
Children's Home (Dr. Stephenson)—C.C. £2; R.C. £4 4s...	6	4	0
Society for Propagating Gospel in Foreign Parts—H.M.A.S.	1	1	0
Church of England Parochial Missionary Soc.—H.M.A.S.	1	1	0
Wesleyan Missionary Society—H.M.A.S.	1	1	0
South American Missionary Society—H.M.A.S.	1	1	0
Thames Church Mission—H.M.A.S.	1	1	0
London City Mission—H.M.A.S.	1	1	0
London Missionary Society—H.M.A.S...	1	1	0
Indian Female Normal School & Instruction Society—H.M.A.S. £1 1s; Collected by L.E.H. 7s 11d; Matt. xxv. 40, £2	3	8	11
Christian Vernacular Education Society, India—H.M.A.S.	1	1	0
Christian Colportage Association—H.M.A.S. ...	0	10	0
Miss Whately's Work, Cairo—V.W.	1	0	0
Pastor Rodriguez's Work—V.W.	1	0	0
Christian Community—Anon...	0	5	0
Boarding-out Poor Children (Rev. A. S. Herring)—S.A.T. 10s; E.S.T. £1	1	10	0
Mildmay Mission to Jews—M.L.S. 2s 6d; K. 6s; M.V. 2s 6d; Beta, £2; Matt. xxv. 40, £2 ...	4	11	0
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Plague of Locusts—C.P., Worthing	0	5	0
Tent Work (Lady Sebright)—C.P., Worthing ...	0	5	0
Water Supply to Jews, Jerusalem (Mrs. Finn)—L.L.	3	0	0
Friendless & Fallen—O'C. £2; E. W. & A.W. £1; Matt. xxv. 40, £2	5	0	0
Coloured Baptists' African Mission—C.A.M. ...	25	0	0
Mrs. Howell's Work, Texas—C.A.M.	5	0	0
China Inland Mission—E.T. 10s; R.C. £20; J.B.B. £1	21	10	0
Bristol Orphan Houses—C.L.M.T. £1; R.C. £4 4s	5	4	0
Salvation Army—R.C.	20	0	0
E. London Training Inst.—R.C. £10; Beta, £2	12	0	0
Destitute Children's Dinner Society—A.W. 5s; Beta, £2	2	5	0
Stockwell Orphanage—F.C.	1	0	0
Mrs. Spurgeon's Book Fund—F.C.	1	0	0
Mr. Rohrbach's Mission, Berlin—F.C.	1	0	0
New Kilburn Hall (Mr. Hurditch)—Beta	2	0	0
Gray's-yard Ragged Schools—Beta	2	0	0
Unemployed, Millwall Docks (Mr. Chorley)—Beta	3	0	0
Mr. Rabinowitz's Work—Beta	2	0	0
Food, &c., for Poor (Rev. J. W. Atkinson)—Beta, £2; E.S.T. 10s	2	10	0
Society for Prevention of Cruelty to Children—J.B.B	0	10	0
Mrs. Wilkes' Rescue Work, Poplar—Matt. xxv. 40	1	0	0
	£242	10	11

[ADVERTISEMENTS.]

Bethnal Green Free Library, E.—Mrs. E.B. £2 2s. Mr. F. A. BEVAN, Treasurer, 54, Lombard-street, E.C.

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St. Giles' Christian Mission—E.T. £1.

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Mr. Wookey is now arranging for a visit to **Scotland,** and will be glad to hear from any friends who can provide openings in September or first half of October.

Communications should be addressed to

MR. JAMES B. WOOKEY,
139, Powerscroft Road, Clapton, London, E.

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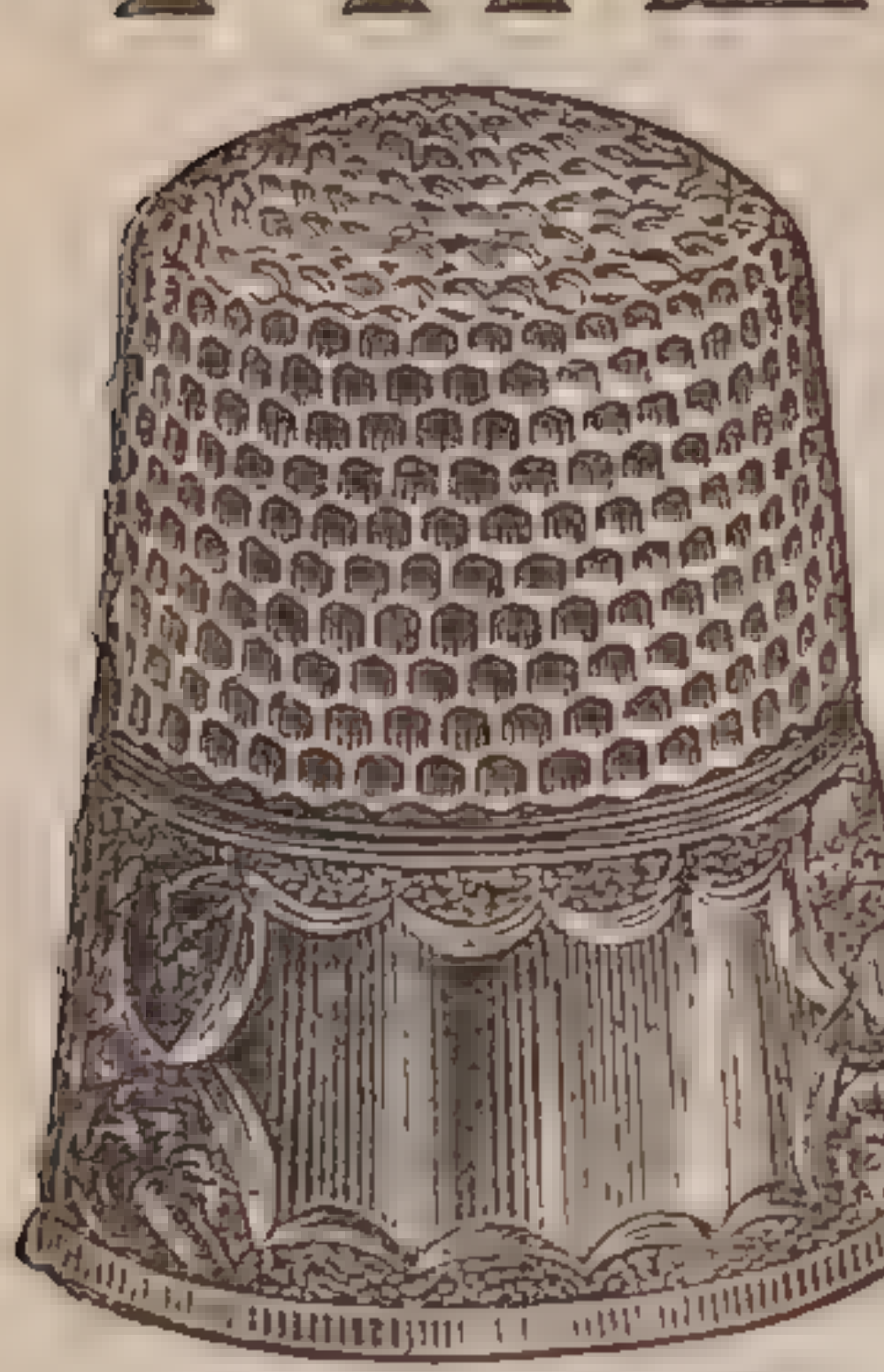

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A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

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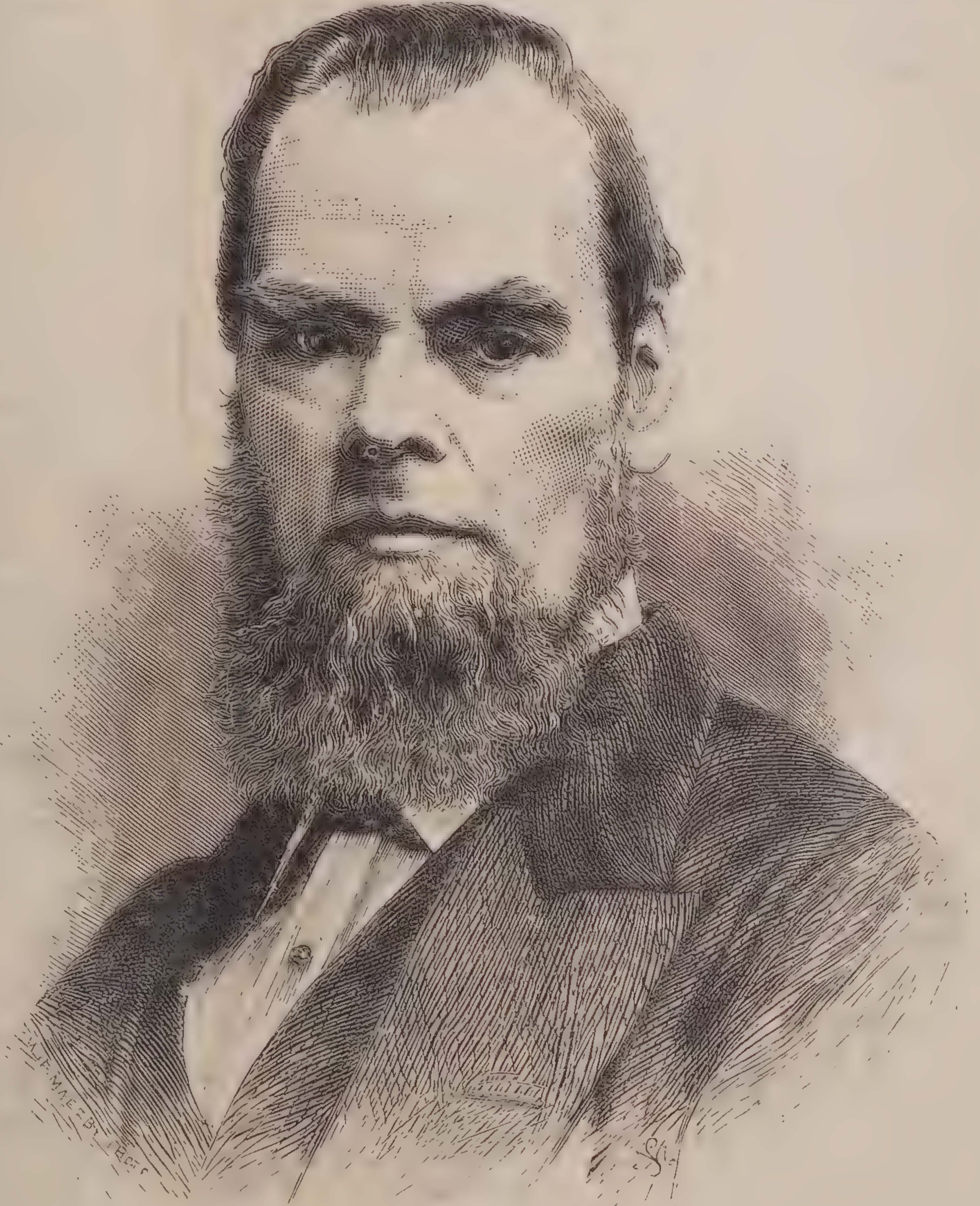
THE LATE MR. GEORGE FULLER,

Of Sermon-lane Mission, Islington, London.

IN the sketches which have appeared in the portrait gallery of this journal, the biographies have been given of many individuals distinguished not only by Christian excellence, but by social position and literary and scientific attainments. We have now, so to speak, to alter the focus of the glass, and exhibit the portrait of one who, owing nothing to rank, and very little to education, yet showed by the usefulness of his life how a lowly position can be dignified by consecration to the service of Christ.



(*From Copyright Photograph by Mr. W.F. Maltby*, 176, *Upper-street, Islington*).

GEORGE FULLER had few genial influences smiling upon his birth. His father died before he was born, and his mother soon afterwards. Entering life as an orphan, he served a rough apprenticeship to the business of a tailor. In his early years he had drawings to serious things, for the writer remembers him forty-four years ago as a very young teacher in the Sunday-school of St. Mary's, Islington. After the lapse of some time, during which his spiritual life had many ebbs and flows, he married, and established himself in business opposite Sermon-lane, Liverpool-road, Islington. The name of this lane was somewhat inappropriate, for few sermons, we fear, were preached there save by that industrious bishop, as Latimer termed him—the devil. The place contained a population engaged in very rough pursuits. It had a public-house at each end, and swarmed with children. The spot, however, had not been altogether neglected. A ragged school had been erected and sustained by the efforts of some Christian people, who did a good pioneer work by classes and mothers' meetings. On the establishment of the School Board, however, the ragged school was given up, and the hall transferred to what was to be in future known as Sermon-lane Mission. Mr. Fuller attached himself as one of the superintendents of the Sunday-school belonging to the place. This brought him into contact with the parents of the children, and filled him with a desire that they should have the Gospel preached to them.

Surmounting difficulties, and regarding discouragements as incitements to renewed effort, Mr. Fuller succeeded in gathering a little company to whom, in untutored periods, but with a loving heart, he preached Christ. This was the real beginning of Mr. Fuller's labours. For three years he paid the expenses of his work himself, and then gave his services gratuitously; but eventually, finding the labour of the Mission growing at a rate that was incompatible with due attention to his business (which was in a prosperous condition), he gave up the latter, and became the modestly-remunerated agent of Sermon-lane Committee, a body which ever, we may observe, proved his zealous and harmonious co-workers.

A house-going preacher, says the old maxim, makes a church-going people, and Mr. Fuller found the truth of this saying. His visits often lay amid scenes of a repulsive character. He sought out the miserable, and at any hour of the night, and in any condition of weather, he was ready to attend upon the sick. It is not to be wondered that with such a system of visitation, the audiences at his meetings grew larger; so much so, indeed, that eventually the hall had to be doubled in size. The singing was bright and cheerful, and the service on Sunday mornings and evenings limited to one hour. The speaking was, as a rule, restricted to a quarter of an hour. Addresses given under this law of brevity probably did not comply with all the conditions laid down by rhetoricians for the composition of a sermon. There was no room for many divisions, and certainly no chance of reaching "fifthly." Still, just as Napoleon managed in a quarter of an hour to turn at Austerlitz a losing battle into a victory, so did these short addresses, steeped in prayer and given in the demonstration and power of the Spirit, prove effectual in many instances to the conversion of souls, and the building up of saints in holiness. Mr. Fuller was happy in securing the services of gifted laymen, and the Evangelisation Society sent him always, when he asked, a supply of earnest preachers. All, however, was undenominational. Mr. Fuller was fond of children, and under the efficient management of Mr. Lewis, the treasurer of the Society, the Mission had overflowing Sunday-schools, ripening eventually into an Institute for young men and women.

Mr. Fuller was also the friend of the city arabs, who in the vicinity of the Angel Hotel earned a precarious living by the sale of papers, fusees, &c. One of these youths was known by the name of "Dirty Jim," partly from his appearance and partly from some rhymes under that title which he could recite. He was the son of a drunken father. The boy earnestly begged Mr. Fuller to get him some employment, and, as the first step towards doing so, and at the same time in hope of appealing to the better feelings of his degraded parent, Mr. Fuller cleansed him, got a lady to furnish him with under-clothing, and himself made him a handsome suit of navy blue. In this transformed condition he then got him to recite a new piece at a meeting in the hall at which the father was present. The latter scarcely recognised his boy in his altered dress, and was charmed with the change. Alas! however, a few days afterwards Mr. Fuller met him in the act of taking the new suit to the pawnshop in order to buy liquor. Not discouraged, Mr. Fuller got the boy on board a training ship, and from thence he passed into the navy. Some years afterwards, as the writer and his wife were sitting at home together, a fine manly lad dressed as a sailor called on them. It was "Dirty Jim," now a thriving, good-looking young man in one of Her Majesty's vessels, clean in appearance, correct in principles, and having a goodly sum in the savings' bank!

On returning from a temperance meeting held by the late Mr. Smithies, Editor of *The British Workman*, Mr. Fuller was so impressed by what he heard that when alone in the railway carriage he implored God's aid to enable him to take up the cause in his Mission. He did so with great success among old and young. Many did he rescue from unutterable misery.

Of Mr. Fuller it may be said, with little exaggeration, that he did good in all manner of ways, to all manner of people, and at all manner of times. He fed the hungry. The poor boardmen who attended the Cattle Show had soup provided for them, with a word of Gospel cheer. The waifs and strays of the street had on Sunday mornings in winter a warm breakfast, which they ate with a [illegible]. The naked were clothed. Flannels, and warm underclothing worked by benevolent ladies were given away, especially to the aged. When the snow fell thick, coals were distributed—all done with a wise discrimination; while provident habits were promoted by a savings' bank and club subscriptions, enforced by Mr. Fuller's own example of thrift. The young, too, were taught to ply the shining needle and make their own garments, under the tutelage of self-denying Dorcases. The lapsed masses were not forgotten. The writer once attended with much interest a large meeting of thieves gathered in Sermon-lane Mission Hall, and the same building witnessed Mr. Fuller's pleadings with fallen girls gathered from the streets, and urged by kindly entreaty to leave a life of sin. Flower shows were also held, and refining recreations provided: summer excursions likewise, carefully freed from public-house attractions, were arranged for young and old.

All the Clergy and Nonconformist ministers of the district esteemed Mr. Fuller. Rev. Gordon Calthrop, of St. Augustine's, Highbury, and his congregation, were especially friendly. The present holder of the episcopate of Bedford, then Vicar of Cloudesley, near Mr. Fuller's district, humorously called him the Bishop of Sermon-lane.

Notwithstanding the estimation in which he was held, Mr. Fuller was truly humble in spirit. He was a most successful pleader for funds. Once, however, when a person whom he knew to be indebted to another, who was much in want of money, offered to give him a donation, he refused to take it, respectfully suggesting that it should be given to the creditor who so pressingly required it. He would make no compromise with wrong. He twice broke up a social entertainment where the programme had been departed from, and secular songs and doings had been introduced. In person, Mr. Fuller was small, with a kindly, benevolent expression.

His unremitting labours, and the impure air of the dark chambers which he visited, at last told on Mr. Fuller's health, and confined him to his room. From thence, however, like a general wounded on a field of battle, he continued his work, writing letters and conducting some of the business of the Mission from his bed of sickness. His illness, after many fluctuations, eventually assumed a fatal character. It was for [illegible] attended with excruciating pain, but amidst his groans of agony not a murmur escaped his lips. At last the end came. Waking out of sleep, he prayed with his beloved wife, the partner for so many years of his Mission labours, told her he felt his feet on the Rock, that all was light, and passed away. This was on July 19 last.

Mr. Fuller was but one of many estimable labourers in the mission halls of London, and we do not wish to exalt him or his institution over others. But surely his improvement of the one talent committed to him is a reproach to the man of the world, with his wasted capabilities of time, money, education, and influence, as well as a goad to the drowsy, somnambulistic Christian. During his lifetime Mr. Fuller provoked many to love and good works. May this little sketch of his career exert the same blessed provocation!

It is proposed by some friends of the Mission to raise a subscription for Mrs. Fuller, who has been put to considerable expense by Mr. Fuller's long illness, and for whom Mr. Fuller was able only to make a slender provision. It is her intention still to give her services to the Mission. Donations for this excellent object may be sent to the office of The Christian.

Y.W.C.A.—A few days ago, by permission of Lord [illegible], an open-air gathering was held in the grounds of [illegible], [illegible], Cork. [illegible] attended, as many as nine branches being represented. The proceedings were pleasant and profitable throughout, addresses being delivered by the Dean of Ross and Rev. Horace Webb Townsend.

CHRISTUS CONSOLATOR.

[illegible] at Tremont Temple, at the [illegible] Boston Monday Lecture, [illegible] 1888.

Holy, holy, holy Cross,
All else save I count but loss,
Sapphire suns are dust and dross
In the radiance of the face
Which reveals God's way of grace
Open to a rebel race.

Ransom He, and ransomed we,
Love and Justice here agree;
Let the angels bend and see,
Endless is this mystery;
He, our Judge, our pardon wins;
In his wounds our peace begins.

Looking on the accursèd tree,
[illegible]
Him as Lord we gladly choose,
Him as King cannot refuse.
Love of sin with grief we lose,
At the Cross the soul renews.

In his righteousness we hide
[illegible] of guilt and pride;
In his Spirit we abide.
Naught are we, but all is He.
Christ's pierced hands have set us free;
Grace is this beyond degree.

Glory his above all height;
Mercy, majesty, and might;
God in man is love's delight;
Man in God of God hath sight;
Love is God's throne, great and white;
Day in God hath never night.

Joseph Cook.

TENT WORK.

SOUTH HACKNEY.

Mr. [illegible] has this year pitched his tent at the corner of Connor-street, Morpeth-road, South Hackney, a very needy neighbourhood. Great good has been done by the meetings already held.

WESTON-SUPER-MARE.

Since July 1, meetings have been held in a large wooden-sided tent, pitched near the Knightstone sea-baths. The attendances have been encouraging, and the Word has been preached, with much acceptance by Mr. J. A. [illegible] and Mr. F. Newberry.

THE EVANGELISTIC MISSION.

A new and commodious tent has been erected in a prominent position on "The Fort," opposite the Cliftonville Hotel, Margate, in which services are being held every evening by Messrs. W. H. [illegible], A. G. Andrews, and others. Much interest has been created. Christians visiting this popular watering-place are invited to co-operate in these unsectarian Gospel services.

Marquees have also been erected in connection with this Mission, at Woolwich, in the playground in front of the school, opposite the barracks, in which Mr. E. Wright is preaching every evening, and at North Woolwich, on ground adjoining the Gardens.

Another tent has been pitched at Child's Hill, in which Gipsy Smith and his wife are preaching every night. A village tent has been erected at Willesden, being worked by local Presbyterian friends. Meetings continue to be held in the tent at Percy-road, Kilburn, where the interest is increasing.

The tents belonging to the Mission, now being used in Oxfordshire and Cambridgeshire, are taken from village to village, for ten days or a fortnight's services in each place, and much blessing has been witnessed in connection therewith, the tents being often crowded with villagers, several of whom have been led to confess Christ as their Saviour.

Readers are asked to pray that during the remainder of the season increasing blessing may be vouchsafed with all these services.

The Priesthood of Christ.

II.

The Priesthood of Christ, then, is for those who are fully and unconditionally accepted. The aspects in which the Scriptures place it before us are very various; some of these we now turn to. View the subject of Priesthood in Exodus xxviii. Look at that man, dressed from head to foot, going into the presence of God. Is it for himself? No, but for the whole twelve tribes. They are all equally interested; none have a monopoly. He is going in to act for all and for each equally. Scan him from head to foot. Every part tells out the provision that God has made for his people. Their names are upon his shoulders and upon his heart; his strength and affections are all for them.

Hearken, for instance, to the minute and stringent directions touching the breastplate. Why was it *square?* Why not oblong or triangular? Because the entire twelve tribes should be placed in it. See Rev. xxi. 16. Again, why was it *doubled?* Why would not a single piece have done? Because that in our great High Priest we have the union of both the divine and human natures. All the majesty of Godhead, and all the sympathy of manhood, are combined in Christ. Take a New Testament sample of this. Look at Jesus in John xi.: so truly human is He that "Jesus wept," and yet He is divine, for He stands at the grave of Lazarus, and issues the omnipotent summons, "Lazarus, come forth."

Again, examine the kind of stones set in the breastplate. Are they ordinary and valueless stones? No; creation is laid under tribute to supply all that is rare and precious. (See Malachi iii. 17, and Matt. xiii. 45, 46.) Now, observe how they are arranged. Are they loosely and carelessly placed in the breastplate? Why, nothing can be more secure. They are embedded in gold. Take the breastplate and shake it: will any of them fall out? Nothing can displace them. They form part of the breastplate, and once upon the high priest's heart, he never can be seen in the holiest of all without the names of all the tribes being seen by the eye of the God of Israel. It is often in this typical form that the child of God sees the deepest truth, and is most fully established in the knowledge of his oneness with Jesus. (Eph. v. 30.)

And when we turn from the shadow to the substance, what are the New Testament statements upon the same subject? Hear John xiv. 19: "Because I live, ye shall live also!" Sometimes the Lord takes the most permanent things in nature to convey important truth to us: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Psalm cxxv. 1, 2.) But in John xiv. 19, the Lord passes beyond all created things, and makes his own life the pledge and guarantee of the life of all his people.

In John xv. 9, Jesus tells us that He loves his people with the same love that He is loved of the Father; and in John xvii. 23, He declares that the Father's love for them is the same as for Himself. No wonder we should feel difficulty in crediting such amazing things.

In John xiii. 1—18, we have a symbolical picture of Priesthood. The hour had arrived for Jesus to go back to the Father; but He was leaving behind Him objects very dear to his heart. The intention of his action here is to show us how true it is that He loves his own to the end. He washes their feet and wipes them clean and dry with the towel. And what is the end and value of his priestly ministry now in heaven for us, but to remove the daily defilement that we contract in our walk here in the world? We need it to meet the defilement that we contract every hour, from the day we are first brought to rest upon the finished work of Christ till the last moment of our earthly journey.

The laver set at the door of the tabernacle and filled with water, that Aaron and his sons might wash their *hands* and their *feet* as often as they were soiled, is a fine typical picture of the truth we are now considering. (See Exod. xxx. 17—22, and xl. 30, 31.) The believer's need of constant cleansing for daily shortcoming is taught in 1 John i. 8, 9, 10. We should never forget that just as the Atonement of Christ has to meet and countervail all our guilt, as *only known to God*, so the Priesthood of Christ has to meet and remove all the defilement that *God sees* in our very holiest services. In either case, *our* estimate of the sin and the remedy is very defective. (See Lev. v. 17, 18, 19, and Exod. xxviii. 38.)

Who will best know the need of this priestly ministry of Jesus? Surely the Christian who walks most in communion with God; and it is only as a Christian thus walks that he can make the right use of the priesthood of Christ. In this thirteenth of John, Peter showed his ignorance of both atonement and priesthood. He did not see clearly that he had the full value of the former (ver. 9), nor did he see that he needed the gracious provision of the latter (ver. 8). How like many of us now. The full sense of acceptance is little known and enjoyed, and, therefore, the need of our daily cleansing by his priesthood too little known by the Lord's dear people. But how beautifully does Jesus here put each in its true place. There was a sense in which they were clean every whit; there was another sense in which they needed to have their hands and feet washed. The former was that of their standing or acceptance before God; the latter was that of their walk or service. Atonement secures the former; priesthood meets the latter. And that there should be no mistake on the matter, the Lord uses two different words in ver. 10. The former word means the bathing of the *entire* body; the latter only washing *part* of the body. Here, again, we have the two great and blessed facts of the Atonement and the Priesthood kept before us.

In John vi. 37, our blessed Lord uttered these wonderful words: "Him that cometh unto Me, I will in no wise cast out." As this Scripture is full of comfort for believers, the correct meaning of it is of the very last importance. Few passages have been more turned aside from their primary meaning, both by commentators and expositors than this one. They almost all use it in reference to the unsaved. They tell them that if they come to Jesus, He will not cast them out, or refuse to pardon them. This is a blessed truth in itself, for He came into the world to save that which was lost (Matt. xviii. 11). The Gospel proclaims pardon to every lost child of Adam, upon the ground of the finished work of Christ. He invites all the lost to come unto Him (Matt. xi. 28). But that is not the meaning of John vi. 37. It *primarily* refers to the *saved*, not to the *unsaved*. It addresses those who have come to Christ, and are accepted in Him, and assures them that just as Noah was not cast out of the ark, nor Israel turned out from under the shelter of the blood, nor the manslayer turned out of the city of refuge, no more will Jesus cast out his people. The original word would be well expressed by any of the four following: "throw away," "part with," "give up," "surrender"; and the context itself should have prevented us from the misapplication of the passage.

The blessed Lord, after declaring that He will in no wise, or for no cause whatever, cast out those who have come to Him, adds a reason in the thirty-eighth verse: "For I came down from heaven, not to do mine own will, but the will of Him that sent Me." Then, in ver. 39, He tells us what is the will of Him that sent Him, as to those whom He has given Him: "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise *it* up again at the last day." Observe in this thirty-ninth verse the word "*it*." Why does the Lord use the pronoun *it* collectively? Because his object is to show the security of his whole Church corporately. Just as in Eph. v. 25, 26, 27, the word *it* is used four times: "Christ loved the Church, and gave Himself for *it*." Then look at the next verse (John vi. 40): "And this is the will of Him that sent me, that *everyone* which seeth the Son, and believeth on Him, may have everlasting life; and I will raise *him* up at the last day." Here each child of God may take to himself the full comfort of all that is predicted of the whole Church. The whole corporation of believers are in the safe keeping of Jesus. He will in no wise part with what is dear to his heart. Whether his people are alive or dead they are his property. Jesus claims them as his for ever—he has given Himself for them. He gives his sheep eternal life, and will at the last day demand their dust from the tomb. That morn of immortality that will soon dawn will fully demonstrate the full meaning of "I will in no wise cast out." This whole passage then declares *not* the non-repulsion of the unsaved, but the non-surrender of the saved.

Rom. v. 10 teaches the same truth: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved in his life." Here believers are said to be saved in his life. His life, when? It cannot be his life before He died upon the cross; it is clearly his life for us now in heaven. John xiv. 19—"Because I live, ye shall live also"—is perhaps the best key to Rom. v. 10. In Rom. viii. 33, the universe is challenged to charge the sin judicially upon believers that Christ once bore upon the cross, and that God blotted out, through faith in the blood of his Son. There can be no condemnation to such. The sin has been punished upon the Substitute. His resurrection proclaims the acquittal of all who trust in Him. He is also at the right hand of God—this is to the Christian, who is one with Christ, the *virtual* possession of glory. But Jesus also makes intercession for his people—this then is the Divine and needed provision for the saints, till they reach that glory where the Head now is.

(*To be continued.*)

FOUNTAINS AND TROUGHS.—There are, in London, 639 fountains for human beings, and 679 troughs for animals, supplied with water by the Metropolitan Drinking Fountain and Cattle Trough Association, whose offices are 111, Victoria-street, Westminster, S.W.

THE SHADOW OF PETER.

A German legend is told of a man who, for a monetary consideration, at the instance of Satan, sold his shadow. It seemed an easy way to obtain money. The shadow, at all events, was no integral part of the man, and might, therefore, be sacrificed with impunity. But the deluded victim soon found out his mistake; for, passing a school as the children were at play, one of them drew attention to the startling fact that a man was before them who had no shadow, whereupon the children began to hoot him, and, finally, being joined by the villagers, to pelt with stones, and thus cause him to flee for his life. We may therefore say, appropriating the sentiment of the Latin poet, "I deem nothing that concerns man foreign to myself," not even his shadow. Even the shadow has value, as the case of Peter shows, whereof we read (Acts v. 17), "Insomuch as they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them."

(1) There cannot be shadow unless there be substance. While the shadow is nothing in itself, it never proceeds from nothing. A shadow ever stands out from some body, from some substance. Though in itself unsubstantial, it never has an unsubstantial cause. Whence we gather that it needs a body of righteousness to give stability to character. Without moral or spiritual fibre, how can the shadow of a true and noble character come into play? Peter's shadow is a sort of symbol for Peter's influence. A person's influence, like his shadow, cannot be grasped. And yet it is there, standing out from his person, a secret intangible something that tells for better or worse wherever it falls.

(2) Every substance has its own distinctive shadow. Peter's shadow could only be caused by Peter himself. And does not this show us, in a deep philosophic sense, that "no man liveth to himself, and no man dieth to himself"? Influence is determined by character. Our power to benefit or injure our generation depends on what we are, and never on what we merely seem to be. It is vain to imagine that we can cast the shadow of Peter unless we have the moral and spiritual build of Peter. There are men whom, as soon as we are in their society, we feel to be men of goodness. They may not speak, or what they say may be on as trite a subject as the weather, but their shadow is upon us, and it is to our souls as the sanctuary of Jehovah. Oh, if there is to radiate from us that subtle yet beneficent spirit, which shall heal whatever it may touch; if our lives are to tell, even unconsciously to ourselves, for God and his kingdom: we must, like Peter, be centres of celestial fire, vessels laden with the precious freight of purity and love.

(3) The shadow implies that the body casting it is itself standing in the light. This explains why David did not fear the valley of death (Ps. xxiii.). It was to him the valley of the shadow. The Lord his Shepherd was there, and his presence relieved the darkness and the gloom. To the believer there is light in the valley, for the Light of the world is near. "The best of all," said John Wesley, "God is with me."

(4) The depth of the shadow is in proportion to the strength of the light. Peter's shadow in its wondrous effect told of his standing place. He stood in the presence of the risen Christ, and his shadow in its rare depth and influence was owing to that better light, in comparison with which the sun is as darkness. If the shadow be obscure, and scarce perceptible, is it not because of failure in our relation to Him who is the life and the light of men?

(5) The shadow is mysterious on many grounds. You cannot catch it; you cannot take it to pieces; you cannot weigh it; nor can you either evade or invade it.

And does not this answer to the mystery in life? Who can escape from his own record? The shadow attends him wherever he goes, whatever he does. In the light of conscience and of Scripture he must needs cast his shadow. It is on this idea Horace seems to have fixed:—

Neque
Decedit aerata triremi, et
Post equitem sedet atra cura.

"Nor does gloomy care quit the brazen-beaked galley, and she mounts behind the horseman."

Finally, those who have their faces towards the light, cast a backward shadow, but those whose backs are turned to it, cast their shadows before it. Which is ours?

James Douglas.

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AGGRESSIVE ROMANISM.

A recent French publication, "*Etudes Religieuses*," gives some very instructive statistics of the wide extent and distribution of Jesuit missionary work throughout the world. As an instance of the wonderful method and activity displayed by the Romish propaganda, it affords material for serious consideration and searchings of heart. The central authorities at Rome are certainly adepts in the arts of organisation, and it behoves earnest Protestants to be upon their guard. The various missionary orders—Jesuits, Franciscans, Dominicans, &c.—are each allotted distinct spheres of labour, so that they may harmonise and supplement each other's work. The Jesuits, however, seem to be the most active, as they are the most crafty and dangerous. There is not a country, however remote, in all the four corners of the globe, to which their emissaries do not penetrate.

In America they have no fewer than 1130 agents: Canadian Jesuits among the Red Indians of Canada, Spaniards in Central and Southern America, English in the West Indies, Italians and Germans to preach to the Italian and German immigrants of Brazil. In Africa and China the Jesuits are mostly French, special efforts being directed towards Egypt, Madagascar, and the region of the River Zambesi. Throughout Oceania, in China, Australia, New Zealand, among the Philippine Islands, and in the Malay Archipelago, they are still to be found. In all, there are nearly 2500 Jesuit missionaries scattered over the face of the world, permeating the untutored minds of savage and barbarian tribes with their dangerous doctrines, and spreading the light of Christianity among the Gentiles through the distorting and obscuring glasses of man's invention. What a lesson all this perverted activity and misdirected zeal should be to faltering Christians; what a warning of the dangers and possibilities of neglecting missionary effort; what an incentive to do all and sacrifice all for the glorious work of furthering Christ's kingdom, and preaching his Gospel to the nations of the earth. Well may we still exclaim, "The harvest truly is great, but the labourers are few."

It is painful to note the growing tendency of the Press in many quarters to mimimise if not to ignore the very real danger which threatens England. In noticing a recent book, exposing and protesting against the advances of Romanism, a weekly critical paper condemns the writer's views as "altogether antiquated," accuses him of having exaggerated the dangers to civil and religious liberty which would result from Papal ascendency, and deprecates "intolerance in matters of religion." But it is not a question of mere numbers, and an easy-going neutrality towards what is dangerous is not tolerance. None but those who are either wilfully blind to, or too careless to reflect upon, the general drift of events, can fail to see that the Roman Church, knowing full well that "Protestantism weakened in England is paralysed everywhere," is ceaselessly plotting and undermining to bring this country once more to her feet. But the most lamentable symptom of the insidious disease which is gnawing at the national vitals is that so many of the bishops and clergy of the Church of England should be ashamed of the very name of Protestant, and should be doing their utmost to introduce Romish ritual, doctrine, and practices; and, moreover, should be hankering after reunion with or absorption in Rome, which is the arch-foe of civil and religious liberty.

Without intrenching upon the forbidden domain of politics, it may be allowed us to draw attention to a recent extraordinary proceeding at Manchester. The Roman Catholic members of the School Board in that city have demanded that the children of their faith attending one of the Board Schools should receive specific instruction in the dogmas and formularies of the Roman Catholic religion at the Board's cost, that Roman Catholic teachers should be engaged to give distinctive religious teaching, and that these children should receive secular instruction in a room apart from the other children. Strange to say, this demand has actually been acceded to by a majority of the Board! To set up a Romish or any other sectarian school at the expense of the ratepayers is a decided breach of public trust, and it is not too much to say that had such a proposal been made in the interests of any Protestant religious body it would have been strenuously opposed by the Roman Catholics. Apart from this, however, the above incident affords another illustration of the truth of the dictum that "in countries where the Romish priesthood are in a minority they constantly demand not only toleration, but equality; while in countries where they predominate, they allow neither toleration nor equality." It is to be hoped that the Protestants of Manchester will, at the next School Board election, record their emphatic disapproval of the above proceeding, which is opposed alike to the letter and to the spirit of the law.

MONTHLY TRACT SOCIETY.—Dear Sir,—I hear from Pastor de Jonge that the distribution of tracts at our kiosk at Brussels goes on very well, and that the people receive them thankfully. The tent adjoining is open each night from 6 till 9, and is full nightly of eager listeners to the Gospel message. From Spain we learn that our tracts have been distributed at Barcelona, Corunna, Linares, Valencia, Cadiz, Burgos, Toledo, Bilbao, Granada, Castillon, &c., &c. Permit me to ask the prayers of your readers for a rich blessing on these efforts to win souls to Christ. Our funds are exhausted.—Yours faithfully,

J. R. Mackenzie, Secretary.
181, *Queen Victoria-street, London, E.C.*

THE NEW CART.

Well nigh three thousand years ago a goodly company of earnest people might have been seen bringing up to Jerusalem, with joy and music, a venerable object that had been the symbol and centre of their worship for nearly five hundred years. But there was something very novel in the procession, a thing quite unknown before in their religious history. The Ark around which their religious enthusiasm gathered them was "made to ride upon a new cart." Doubtless the contrivance was much admired. Such a cart for dignity and splendour had never been seen before. It had been made at the king's command, and the king was great, for the Lord had prospered him mightily; and it had been made as a chariot for the holiest thing the nation possessed. Who could forbid the most lavish expenditure of skill and money upon a vehicle so honourable, to be used in a service so sacred?

So this new cart, with its yoke of oxen was brought to the house of Abinadab at Kirjath-jearim; the procession formed around it, and "David and all Israel" played before God with all their might, with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets, full of earnest zeal for the good work they were engaged in, to bring the Ark to the place that had been prepared for it.

Possibly some old-fashioned people did not quite like this new thing; perhaps they said, This is "not after the due order," (1 Chron. xv. 13), and may have hinted that Moses had not said anything about making the Ark ride on a triumphal chariot in this way. But these croakers were silenced; they were too conservative, and had no spirit of progress in them. Was not this new cart a vast improvement on the old slow method of progress?

But this procession never reached its destination. The Lord was displeased with this departure from the old "due order," and made such a breach upon them that day, as alarmed the king and disorganised the whole plan. One of the earnest but misguided processionists was struck dead beside the Ark "for his error," "and David was afraid of the Lord that day;" the procession was broken up, and the Ark left in the house of a Gittite, and there it lay till David repented of his rashness and adopted the method ordained by God Himself.

A painful ending this to a great forth-putting of religious energy and zeal, and the disaster all attributable to this ill-starred new cart, that never should have been there at all. No matter how beautiful the thing was, nor how serviceable it appeared, it was "not according to the due order," and in God's service man's many inventions bring no blessing or real progress. God would have nothing to do with it, and shame and defeat resulted from the use of this new device.

But where had such an idea originated? There was nothing about it in God's book. Who had set the fashion that had tempted God's people out of the old way? Who, but the Philistines, God's enemies? On a new cart they had sent the Ark up out of their land in all eagerness to get rid of it, and although this was a hundred years ago, the thing had not been forgotten; the novelty and success of this method in the hands of the Philistines was inducement enough to try it again.

It was not the last time that God's people thought they might judiciously borrow new methods of usefulness from the world that is at enmity with God, and we may well ask ourselves if they are likely to meet with God's approval and blessing now more than they did then?

God's Ark was to be borne by its staves upon the shoulders of consecrated men; and by kindred means alone is God's kingdom to be borne forward even in our own day. Many think the method slow and old-fashioned, and boldly go to the world to seek out new methods which have succeeded there. Men earnest and full of zeal of a certain kind are gathered around God's Ark still, seeking to make its place glorious according to their light, and in their eagerness for the needed means think nothing of directing all the energies of a Christian congregation perhaps for twelve months away from the work God gave it to do, and busily employ all in furnishing a bazaar or fancy fair. The church is in debt; money must be got; by buying and selling money is made in the world. Why should not the church buy and sell?

To the bazaar is added the lottery, another device copied from the Philistines. In this the church borrows from the worst traditions of a corrupt past, and in adopting the lottery uses, at least in principle, a method of raising money so depraving that the secular law has had to be put in action to arrest its mischievous course. The apostasy of Rome and Romish princes may use it in their Godless greed of gain, but what has the Church of Christ to do with such a thing? Where her commission to leave her saintly work and be found ignominiously driving a cart like Uzzah and Ahio?

Once open the flood-gates to man's inventions, and where will they stop? Now we find Christian congregations engaged in catering for public amusements to raise money. The concert and dramatic entertainment are employed. Men and women are hired for money to take part in these entertainments, and Christians are found justifying their action in this matter by the old Jesuit maxim of the end justifying the means. And these means involve the taking away of Christian workers from their true work: they involve a direct pause to that work, for when the church opens its hall for the concert, or dramatic entertainment, or any other form of public amusement, it, for the the time being, must cease to care for the souls of men, for it invites them into its house, but boldly declares that just now it wants not them but theirs—not their salvation but their silver. All and sundry are successfully gathered in; the music, and gay dresses, and decorations, and company, attract the ungodly, but every mouth is shut that would wish to speak for Christ.

All kinds of wares are offered at the bazaar stalls except the Word of God. No voice can be raised for Him in such a place, and the church for once succeeds in getting the world to come, but she makes no sign that she cares for aught about the world but its money. Truly this is a humiliating spectacle, and no church can thus betray her trust for one week, or day, or hour, without suffering in her spiritual life. Has the church a right to be engaged at any time in such a manner as precludes her from doing the very work that is the reason of her existence?

And what are all these other devices used in obtaining money but cuttings from the same bad tree? The money for God's work should be the gift of willing hearts. What a contrast the church report of the present day is to the church report contained in the Acts of the Apostles! Now all is judged by the amount of money raised, rather than by the work of salvation done. Does God require of us to build stately houses in which to worship Him, and then adopt such means of paying for them? Does He ask us to use such means to obtain money, even to send missionaries to the heathen?

Let us be careful not to judge of the rightness or wrongness of anything within the church by its novelty or apparent success for the time being. Has God allowed it? Would the Lord Jesus Himself have taken part in it when here among us as a man? If it is not according to the due order such as we can read it in his Word, let us have nought to do with it.

Uzzah and Ahio were priests' sons, and though commanded by a king were altogether in a wrong and humiliating place when they were engaged in driving the cart, although they were the centre of an admiring and enthusiastic crowd of worshippers. As fatally wrong are God's children now when they leave his work to engage in driving the money car, and are in danger still of perishing by the side of the Ark as Uzzah did; their spiritual life and usefulness gone by reason of engaging in things "not according to the due order." A. J. T.

THE RESCUE SOCIETY.

There is much that is encouraging in the thirty-fifth annual report of the Society for the Rescue of Young Women and Children. No fewer than 408 new cases were admitted to the Homes in 1887, making, with 134 remaining from the previous year, a total of 542 inmates enjoying the advantages afforded by the Institution. The percentage of those who, after several months' training, were satisfactorily disposed of, was higher last year than previously, and it is gratifying to know that spiritual results were plainly indicated in many cases. All that has been witnessed and rejoiced in by the workers cannot be mentioned, but much real fruit has been seen, whereby anxious well-wishers of the fallen and degraded have been constrained to praise Him to whom alone the glory is due.

The Homes are eight in number, and managed on the family principle of only a small number of young women being associated together. A brief history of each and all of the Homes is given in the report. Notwithstanding the fact that a special effort was made last year to secure new contributors, the amount received in subscriptions and donations was considerably less than in 1886. The earnings of the Homes, on the other hand, showed substantial improvement. By a careful classification, the young women are placed and cared for in surroundings most suited to their special cases.

To Christian people who take an active interest in rescue work, this report will be useful; it costs 6d. to non-subscribers, and may be had of the secretary of the Society, Mr. C. Stuart Thorpe, 79, Finsbury-pavement, E.C.

THE WANDERERS' HOME is a very useful branch of the work of the London Society for Promoting Christianity among the Jews. It serves as a temporary asylum for inquiring and believing Israelites in distress or difficulty, and is under the direction of Rev. J. M. Eppstein. Since its foundation, in 1853, about two thousand Jews have enjoyed its advantages, and have heard the message of salvation under its roof. Nearly half that number are said to have become true penitents, sincere believers, and consistent Christians. The thirty-fourth annual report, which contains much that is deeply interesting, states that the Home is being conducted "on definite Church principles, and under strict episcopal supervision." Mr. Eppstein's address is 43, King Edward-road, South Hackney, London, E.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXIII.—MACHPELAH, AND ITS FIRST TENANT.

GENESIS xxiii.

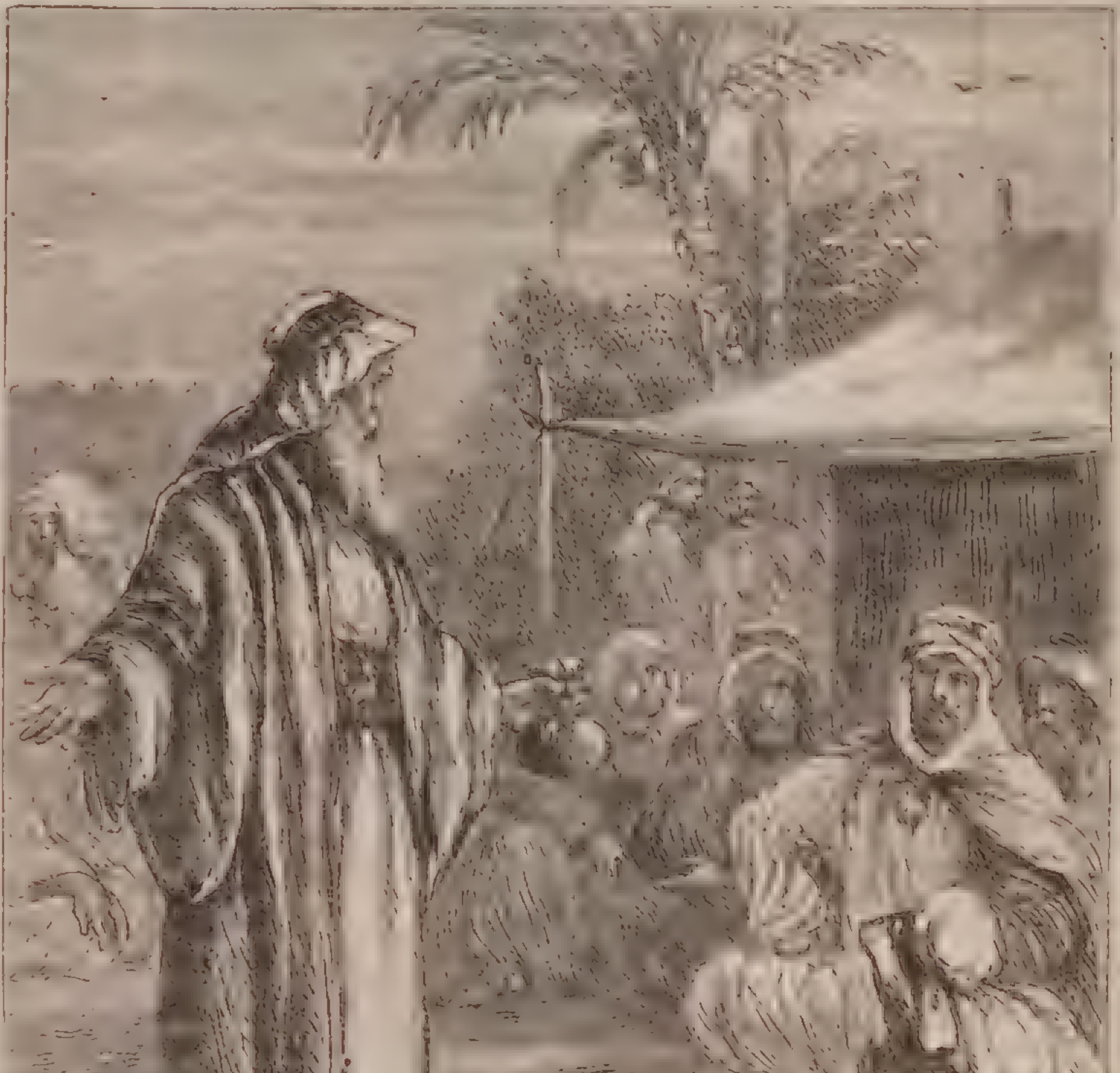
WHEN Abraham came down the slopes of Mount Moriah, hand in hand with Isaac, fifty years of his long life still lay before him. Of those fifty years, twenty-five passed away before the event recorded in this chapter. What happened in those serene and untroubled years which lie between these two chapters, as a valley between two ridges of hills, we do not know. In all likelihood one year was as much as possible like another. Few events broke their monotony. The river of Abraham's life had passed the rapids and narrows of its earlier course, and now broadened into reaches of still water, over which its current glided with an almost imperceptible movement.

The changes that mark the progress of our year are unknown beneath those glorious skies which rain perpetual summer on the earth; and the equableness of the climate is symbolical of the equableness of the simple patriarchal life. The tending of vast flocks and herds; the perpetual recurrence of birth, marriage, and death among the vast household of slaves; the occasional interchange of hospitality with neighbouring clans; special days for sacrifice and worship;—these would be the most exciting episodes of that serene and calm existence, which is separated as far as possible from our feverish, broken lives. And yet, is there so very much that we can vaunt ourselves in, when we compare our days with those? True, there was not the railway, the telegraph wire, the journal, the constant interchange of news; but perhaps life may more fully attain its ideal, and fulfil its purpose, when its moments and hours are not dissipated by the constant intrusion of petty details, like those which for most of us make up the fabric of existence.

Perhaps we can never realise how much the members of such a household as Abraham's would be to one another. Through long, unbroken periods they lived together, finding all their society in one another. The run of pastoral life left ample leisure for close personal intercourse, and it was inevitable that human lives spent under such circumstances should grow together as sometimes trees in the woods get so entangled and entwined that no human ingenuity can disentangle one from the rest. Thus it must have happened that the loss through death of one loved and familiar face would leave a blank never to be filled, and scarcely ever to be forgotten. We need not wonder, therefore, that so much stress is laid upon the death of Sarah, the chief event of those fifty years of Abraham's life; nor need we regret that such ample details are given of her death and burial, since they enable us to get a glimpse of the patriarch, and see if he has altered at all during the quarter of a century which has passed over him.

I. WE ARE FIRST ARRESTED BY HIS TEARS.—"And Sarah died in Kirjath-Arba; the same is Hebron in the land of Canaan." Abraham seems to have been away from home, perhaps at Beersheba, when she breathed her last, but he came at once "to mourn for Sarah, and to weep for her." This is the first time we read of Abraham weeping. We do not read that he wept when he crossed the Euphrates, and left for ever home and kindred. There is no record of his tears when tidings came to him that his nephew Lot was carried into captivity. He does not seem to have bedewed his pathway to Mount Moriah with the tears of his heart. But now that Sarah is lying dead before him, the fountains of his grief are broken up.

What made the difference?—Ah! there is all the difference between *doing* God's will and *suffering* it. So long as we have something to do for God, whether it be a toilsome march, or a battle, or sacrifice, we can staunch back our tears, and bear up with fortitude. The multiplicity of our engagements turns away our attention from our griefs; but when all is over, when there is nothing more to do, when we are left with the silent dead, requiring nothing more at our hands, when the last office is performed, the last flower arranged, the last touch given, then the tears come.



ABRAHAM BUYING THE CAVE OF MACHPELAH.

It is not wonderful that Abraham wept.—Sarah had been the partner of his life for seventy or eighty years. She was the only link to the home of his childhood. She alone could sympathise with him when he talked of Terah and Nahor, and of Haran and Ur of the Chaldees. She alone was left of all who thirty years before had shared the hardships of his pilgrimage. As he knelt by her side, what a tide of memories must have rushed over him of their common plans, and hopes, and fears, and joys. He remembered her as a bright young wife, as the fellow-pilgrim, as the childless persecutor of Hagar, as the prisoner o Pharaoh and Abimelech, as the loving mother of Isaac, and every memory would bring a fresh rush of tears.

There are some who chide tears as unmanly, unsubmissive, unchristian. They would comfort us as chill and pious stoics, bidding us meet the most agitating passages of our history with rigid and tearless countenance. With such the spirit of the Gospel, and of the Bible, has little sympathy. We can have no sympathy with a morbid sentimentality, but we may well question whether the man who cannot weep can really love; for sorrow is love, widowed and bereaved; and where that is present, its most natural expression is in tears. Religion does not come to make us unnatural and inhuman, but to purify and ennoble all those natural emotions with which our manifold nature is endowed. Jesus wept. Peter wept. The Ephesian converts wept on the neck of the Apostle whose face they were to see never again. Christ stands by each mourner, saying, "Weep my child; weep, for I have wept."

Tears relieve the burning brain, as a shower the electric clouds. Tears discharge the insupportable agony of the heart, as an overflow lessens the pressure of the flood against the dam. Tears are the material out of which heaven weaves its brightest rainbows. Tears are transmuted into the jewels of better life, as the wounds in the oyster turn to pearls. Happy, however, is that man who, when he weeps for his departed, has not to reproach himself with unkindnesses and bitter words. We cannot always understand what makes people weep, when we stand with them on the loose earth beside the open grave. In many cases their sorrow is due to pure affection; in some cases, however, there is an additional saltness in their tears, because of unspoken regret. "I wish I had not acted so; that I could recall those words; that I had had another opportunity of expressing the love I really felt, but hid; that I had taken more pains to curb myself, to be gentle, loving, endearing, and endeared. Oh! for one hour of explanation and confession and forgiveness." Let us see to it that we may never have to drink such bitter ingredients in the cup of our bereavement, and that we may not, let us not fail to give expression to those nobler feelings which often strive within our breasts, but which we too often repress.

And if some should read these words whose tears are more bitter because unsubmissive, let such remember that where they cannot feel resigned, they must will to be resigned, putting their will on God's side in this matter, asking Him to take it and fashion it according to his own, and remembering that our only province is with the will. This is all God asks, and if this is right with Him, He will subdue every other thought, and bring the whole being into a state of glad acquiescence. "I delight to do thy will, O my God;" "Though He slay me, yet will I trust in Him!"

II. NOTICE ABRAHAM'S CONFESSION.—"Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying-place with you." See how sorrow reveals the heart. When all is going well we wrap up our secrets, but when sorrow rends the veil, the *arcana* of the inner temple are laid bare! To look at Abraham as the great and wealthy patriarch, the emir, the chieftain of a mighty clan, we cannot guess his secret thoughts. He has been in the land for sixty-two years, and surely by this time he must have lost his first feelings of loneliness. He is probably as settled and naturalised as any of the princes round. So you might think, until he is widowed of his beloved Sarah! Then, amidst his grief, you hear the real man speaking his most secret thought: "I am a stranger and a sojourner with you."

These are very remarkable words, and they were never forgotten by his children. Speaking of the land of promise, God said, through Moses, to the people, "The land shall not be sold for ever, for ye are strangers and sojourners with Me." When David and his people made splendid preparations to build the Temple, as their spokesman he said, "Who am I, and what is my people, that we should be able to offer so willingly? for all things come of Thee, for we are strangers before Thee and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding." And, further, in one of his matchless Psalms, he pleads, "Hear my prayer, O Lord! Hold not thy peace at my tears; for I am a stranger with Thee, and a sojourner, as all my fathers were." So much so, that the Apostle inscribes these words over the cemetery where the great and the good of the Jewish nation lie entombed: "These all died in the faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth."

We may ask what it was that maintained this spirit in Abraham for so many years. There is but one answer: "They that say such things declare plainly that they seek a country." That country is never looked upon by the sun, or watered by the rivers of the earth, or refreshed by the generous dews. It is the better country, even the heavenly; the city which hath foundations, whose builder and maker is God; the land that needs neither sun nor moon, because the Lord God and the Lamb are the light thereof. Uprooted from the land of his birth, the Patriarch could never take root again in any earthly country, and his spirit was always on the alert, eagerly reaching out its hands towards the city of God, the home where only such royal souls as his can meet their peers, and find their rest. He refused to be contented with anything short of this, and, therefore, God was not ashamed to be called his God, because He had prepared for him a city. How this elevation of soul shames some of us! In our better moments we say that we are "the burgesses of the skies," but our conversation is not in heaven, in our practical ordinary daily life. We profess to look for a city, but we take good care to make for ourselves an assured position among the citizens of this world. We affect to count all things dross, but the eagerness with which, muck-rake in hand, we strive to heap together the treasures of earth is a startling commentary upon our words.

III. Notice Abraham's Faith.—Men are wont to bury their dead beside their ancestors. The graves of past generations are the heritage of their posterity. By them rather than by the habitations of the living do tribes and races of men find their resting-place. The American loves to visit the quiet English churchyard where his fathers lie. The Jew elects in old age to journey to Palestine, that dying he may be buried in soil consecrated by the remains of his race; and it may be that Abraham first thought of that far distant grave in Charran, where Terah and Haran lay buried. Should he take Sarah thither? "No," thought he, "that country has no claim upon me now. The only land, indeed, on which I have a claim is this wherein I have been a stranger. Here in after days shall my children live. Here the generations that bear my name shall spread themselves out as the sands on the seashore, and the stars in the midnight sky. It is meet, therefore, that I should place our grave, in which Sarah their mother, and I their father, shall lie, in the heart of the land, to be a nucleus around which they shall gather in all coming time. What though, as God has told me, 400 years must pass of suffering, and furnace fire, yet they shall ultimately come hither again, and I will hold the land in pledge against their coming, sure that it shall be as God has said!"

It is very beautiful to remark the action of Abraham's faith in this matter; and to see its outcome in his utter refusal to receive the land as a gift from any hand but that of God. When the chieftains to whom he made his appeal heard it, they instantly offered him the choice of their sepulchres, affirming that none of them would withhold his sepulchre from so mighty a prince. And afterwards, when he sought their intercession with Ephron the son of Zohar, for the obtaining of the cave of Macphelah, which was at the end of his field, and Ephron proposed to give it him in the presence of the sons of his people, Abraham steadfastly refused. It was all his as the gift of God; it would be all his some day in fact; and in the meanwhile he would purchase the temporary use of that which he could never accept as a gift from any but God.

And so after many courteous speeches, in the dignified manner which still prevails amongst Orientals, "the field with its cave and its trees were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of the city." Their witness had the same binding effect in those rude days as legal documents have in our own.

There Abraham buried Sarah; there Isaac and Ishmael buried Abraham; there they buried Isaac, and Rebecca his wife; there Jacob buried Leah; and there Joseph buried Jacob his father; and there in all likelihood, guarded by the jealous Moslem, untouched by the changes and storms that have swept around their quiet resting-place, those remains are sleeping still, holding that land in fee, and anticipating the time when on a larger and more prominent scale the promise of God to Abraham shall be accomplished. Not yet has the Divine promise been fully realised. The children of Abraham have possessed the Land of Promise for but a little while. For long ages their adversaries have held sway there. But the days are hastening on when once more God will set his hand to gather his chosen people from all lands; and the infidel shall no longer desecrate those sacred spots; but once again shall the hills, and valleys, and pasture lands of Palestine come into the possession of the seed of Abraham, the Friend of God.

THE FOREIGN MISSION FIELD.

BULGARIA'S NEED.

In the capital of Bulgaria, Sofia, an evangelical house of worship was dedicated quite recenty. Being the first event of the kind, it created quite a stir. Prince Ferdinand and several officers of state were present, and expressed much satisfaction. In the crisis through which Bulgaria is passing, there is great need of public men of high character. Many have forsaken the Greek faith because no longer able to endure its ridiculous mummeries, as they call them. The State Church is also fast losing its hold upon the masses. A teacher in one of the Government colleges told Mrs. Mumford (Philippopolis) the other day that he was certain that the nation generally has a higher regard for young ladies who have received their training in her school, than for those educated in the native colleges, because of the superior moral training of the former.

PIONEERING IN AFRICA.

Rev. Benjamin F. Ousley, of the American Board's Mission at Kambini, Inhambane, East Coast, Africa, writes: "I write to thank you for kindly sending me your excellent paper, The Christian, which has now been coming to me here for more than a year. We have been stationed here three years, being twenty-five miles north of the Portuguese town of Inhambane, the seaport of the colony by the same name. The past three years have been largely spent in preparing our tools (in a sense) with which we are to work for the Master; collecting a vocabulary, learning the grammatical construction of the language, reducing it to writing, and translating the Word of Life for the perishing ones about us.. It is slow work, but there is none grander, because He that is with us is greater than all the foes of righteousness. It would seem that God is verifying his promise that his word shall not return unto Him void. During the past two and a half months about twenty have professed a hope in Christ. Pray that these babes in Christ may be sustained in all the temptations to which they are subject. I regret to say that the mass of the people as yet are indifferent to the claims of the Gospel. We have a school of more than forty. Many of the pupils have made considerable progress in learning, several being able to read the Word of God translated into their own language."

NEW GUINEA.

The work of evangelising the cannibal savages of this island goes on apace, and the Gospel makes headway amongst the people. Rev. James Chalmers reports that there are now thirty-three stations connected with the Port Moresby branch of the mission. Forty-four South Sea Island teachers are employed; of these twelve are natives of New Guinea. At eight of the stations small groups of converts have been formed into churches. On Murray Island, another branch of the Mission, eighteen teachers are at work. The churches on this small island alone during the past year have sent home the sum of £32 as a contribution to the funds of the London Missionary Society. Both at Port Moresby and on Murray Island, there are training institutions for native teachers. In the college at Port Moresby twelve young men are being prepared for Christian work among their countrymen, and there are several others who are anxious for training. From the theological institution at Rarotonga, six native teachers sail for New Guinea next month in the mission ship *John Williams*. The training institution at Raiatea, Society Islands, in recent years has sent forth eleven men and their wives to the foreign field—twenty-two in all, of whom twelve have already fallen in New Guinea. There are at present only five English missionaries at work in New Guinea; three others, however, have been appointed, and will leave for the scene of their labours this autumn.

For the Young.

"SOME DAY."

Have you met a winning fellow
Often coming in the way,
Coaxing creature, gay deceiver,
And they call his name "Some Day?"

"Ah!" he says (his voice is silver),
"Do not vex yourself, I pray;
Give yourself an hour of pleasure,
You can do your task 'Some Day.'

"Are your studies lightly broken?
O'er your books you seldom stay;
Never mind, you will be graver—
Will work harder—yes, 'Some Day.'"

Mark the sparkling, cunning fellow,
Many has he led astray;
Never one has come to honour
When enamoured of "Some Day."

If a task is hard this moment,
'Twill grow harder by delay;
'Twill be never more accomplished,
If 'tis left to that "Some Day."

Mark my words, O youth and maiden,
Many who are growing grey,
Bitterly regret they listened
To the whispers of "Some Day."

Up and doing—now, directly,
'Tis the only noble way;
Grasp the present, leave no project
To the merciless "Some Day."

E. A. W., in *The Fireside.*

A CHINESE TRIBUTE.

The following is a literal translation of the tribute written in the Chinese language by the scholars of the Sunday-school class taught by the late Charles Latimer, of Cleveland, Ohio.

"There was one man called Charles Latimer.

"This man was kind-hearted, loving, and more he loved other men than he loved himself. We Chinese men were so fortunate as to have him open a school to teach us the truth of God and Jesus, and we in his school have studied more than ten years. Alas! Mr. Latimer this year in the third month died.

"All men who saw, there was not one who did not weep, and the far away ones who heard, there was not one who did not grieve in his heart.

"But this good man having gone, there is not one who does not still hope that we from all places, kind men, good men, learning of Mr. Latimer to be good in heart, and to love men, may gain God's blessing.

"Certainly we have hope.

"Fourteenth year of his imperial majesty, Kwang Su, third moon, twenty-sixth day."

THE CALL OF THE PRISON.—Rev. William J. Balt, writing in the American *Bibliotheca Sacra*, thinks that students in theological seminaries should turn their minds towards the opportunities offered for evangelistic work in our penal institutions. "The man of Macedonia to-day," he says, "is standing inside the prison walls."

THE DRINK TRAFFIC IN THE SOUTH SEAS.—The traffic in intoxicating liquors is working much evil amongst the natives of the South Sea Islands. Rev. W. E. Richards, of Raiatea, Society group, writes that the island of Tahaa is being weakened and demoralised by the onward sweep of this gigantic iniquity. One Sunday in July last year no fewer than twenty-nine members of the church were expelled for drunkenness. Mr. Richards says: Drunkenness is our greatest foe; it seems to be invulnerable. When its flood rises suddenly as an eagre, and sweeps onward, it makes sad havoc of all that is before it, carrying down men, women, and sometimes even boys and girls before it. Just when all seems well, and when the people appear to have less craving for strong drink, then it breaks out again suddenly, and, like the plague, reveals itself in the apparently safest places.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXI.—A SAVING GOD.

"What makes you say that God is a saving God so frequently?" I asked of a man who attracted my attention by his continued use of this phrase. He was a big and determined-looking fellow, full of zeal and enthusiasm.

He told me that when he was younger he had fallen in with a band of infidels and atheists who lived in the city where he was. He rather liked their talk, and all the more because they "scared the respectables" so much. "We were a terror to them," he said, drawing himself up, "and I thought we were a fine lot of fellows indeed. I read their infidel papers," he continued, "and primed myself with their arguments. I found that the generality of people who came to talk to us were not up with the subject at all, and it was a grand thing to floor these good men. We shut them up one after another; they could not answer us. I do think that you teacher-people ought to be better up with the controversy than you are, don't you?"

I replied, "I do not think I would trouble myself to get up controversial subjects. There are two sides to every question. I prefer stating God's truth."

"Ah! yes; but you have to prove to me that it is God's truth, don't you see?"

"No," I answered, "I do not see, or care to do so either. I am quite satisfied that it is God's truth. If its genuineness depended upon my establishing it, it would stand upon a poor basis indeed! I believe God, and therefore I believe what He says."

This man was evidently not yet free from his old entanglements, though there was no mistake but that he was in some measure changed from what he used to be.

I asked him to tell me how he came to know that there is a God, and that He is a saving God. "Has He saved you?"

"Yes," he replied, "He has, and I am on his side now!"

From his account of himself, I gathered that in days past he was a notorious and bold champion among the freethinkers. He could not say that he believed their talk altogether; but he saw the people stare when he boldly declared, There is no God!

Upon one occasion he had a crowd gathered round him at a street corner, where he stood holding forth. Seeing that he had gained the attention of the people, he waxed very bold. He had once read of a man who made himself notorious by asking God to destroy him, so he thought he would startle his audience by doing the same. Accordingly, he called upon the Almighty, and gave Him five minutes to strike him dead; then he gave Him five minutes more. Nothing happened, so he walked away triumphantly, as if he had proved to demonstration that there was no God.

This man went on like this, more or less, for three years, at which time he caught cold, and became very ill with rheumatic fever. The poor fellow suffered a great deal, and was so sensitive, that he could not bear anyone to come near him. It gave him pain even to think of being touched. But there was one kind, sympathetic lady who visited him again and again. She read and talked to him in such a voice and manner, that he could not help listening to her. She spoke so confidently of the love of God, and said, that she had it in her own heart! Indeed, she looked like it.

At length the man was persuaded to let her pray with him, and afterwards, he promised to pray for himself. He thought, that if he could be like that lady, it would be "a deal better than what he had been."

One day while the lady was singing about the love of God, he felt his heart melting, and the tears came to his eyes. He said, "I wish you would teach me to be like you!"

"Like me!" said the lady, "God is no bound to copy me. He can make you a great deal better. Give your heart to Him, and ask Him to do this for you."

He did ask God to take his heart, and to give him his Holy Spirit for Jesus Christ's sake. In a short time from this, he found that many of the words the lady had spoken to him were wonderfully true.

To make a long story short, this man became changed, and from being a notorious blasphemer, and injurious to many, he rose up from his bed to be a wiser and better man.

Now, it was his privilege to go to his old companions, and tell them how happy he was, and why. Some laughed at him, but others believed, and rejoiced with him.

He was not deterred by any discouragement he met with, but felt that his life work was to be amongst these people, to do them good.

One day, soon after his change of heart, and his recovery from his painful illness, he happened to be passing round the same street corner where he had defied God previously, in his conceit.

He said: "I stopped all at once. God seemed to say to me, 'Did you call Me? here I am.' Oh, I felt such a fool! I saw then and there how vain and arrogant I had been. God seemed to say to me, 'I am not a slaying, but a saving, God.' On my knees before the people who stood round me, I confessed what a fool I had been, and how God had forgiven and changed me altogether from what I used to be.

"Three years ago I stood here, and said, 'God Almighty, where art Thou?' and He did not answer me, because I asked Him to kill me; but now, when I called upon Him to have mercy upon me, He saved me. Sure I see that He is not a slaying, but a saving, God—that is his character. He willeth not the death of a sinner; but rather that he should turn to Him, and be saved."

"Oh," he continued, "I did pour out my heart, as the crowd collected round me in that old corner. How I did long to tell them of God's love. They were people who professed to believe there is a God; but they didn't know Him!"

"That's my message now," said the man, "God is love. He is a saving, not a destroying, God."

The Lord had dealt so bountifully with this man, that I could not doubt but that He would go on to melt him more and more; he had so much brag and boast remaining, that greatly needed to be cleansed. Notwithstanding this, wonderful was the change in his life; and very effective the testimony he bore to others.

HOMES FOR LITTLE BOYS.

The well-known institutions at Farningham and Swanley are shown, by the twenty-fourth annual report, to be in a gratifying condition. The death of Rev. A. O. Charles, the late secretary, is feelingly referred to in the report; and the appointment of Mr. Benjamin Clarke, as his successor, is mentioned with satisfaction.

The Committee regret to state that two of the Farningham Homes still remain unoccupied for want of funds. The inmates numbered about three hundred throughout the year, and they enjoyed good health, and made excellent progress in education and industrial training.

The Orphanage at Swanley is still filled with boys, whose friends contribute towards their support. The Admiralty continue to send lads for whose education and welfare they have made themselves responsible.

Open for inspection on any day excepting Sunday, the institutions have many friends and hearty supporters. Though the financial statement is of an encouraging character, the Committee state that the list of subscribers is not yet such as to relieve them of pressing anxieties. The Secretary's address is Bank Chambers, Ludgate-circus, E.C.

Mr. Moody's Summer School.

TUESDAY.

At eight o'clock on Tuesday morning in the last week of the Summer School, a specimen Bible Training Class was conducted by Mr. J. L. Gordon, of Connecticut. It opened with a short discussion regarding ways of dealing with inquirers. An outline study of the Book of Genesis was then made, and the last few minutes were devoted to the consideration of a typical individual case.

TWO FAREWELL ADDRESSES.

The general meeting was held at 9.30, as three addresses were expected. Dr. Broadus and Bishop Hendricks bade us farewell, and Rev. Dr. Alexander Mackenzie, of Cambridge, Mass., one of the Harvard University preachers, gave his first address. Bishop Hendricks was the first speaker, and left with us as his farewell thought the idea of Christian manliness. Our religion, he said, must make men to whom place adds nothing. No amount of piety can take the place of manliness. It is your manliness that must float your piety, not your piety that must float your manliness. The manliness of Scripture is not the manliness of the prize-ring. It is ability to stand firm, strength of character. In this the first great achievement is to conquer oneself. The next thing is to organise and use all the trained forces of one's nature for the benefit of the world. The convent and hermit cell were a mistake. We cannot imagine an angel that is inactive. Why should it be different with regard to man? There must also be in manliness an element of courage, and perfect courage is perfect truthfulness. Cowardice and untruth go together. Further, the true man is always a considerate man, a man who has a right estimate of humanity, founded upon a true knowledge of man. It takes a man to know a man. Everything that has been done for the world has been done by love, born of recognition of what is good in man. Cynicism never did anything for the world. With illustrations of this manly gentleness in the character of Noah and Moses, the address came to a conclusion.

Dr. Broadus did not take any special subject for his address, but contented himself with giving us some parting practical advice. He began by pointing out the necessity for Christian men at college to stand well in their classes. We should be ambitious—ambitious to do our work well for the love of God and man. Ambition is dangerous; but so is everything powerful, and we must not let our emulation degenerate into envy. The habits of our early lives will measure our careers. We should be careful regarding them, for we don't know when we are forming habits. We recognise them only when they are formed. As to the difference between men in the matter of religious experience, the speaker pointed out that some people cannot learn from experience, some people can only learn from experience, and some people can learn from other people's experience. No two people have the same religious nature any more than they have the same face. No two people can be pious just alike. We should remember also our high privilege in being permitted to bring others to Christ. God only uses men to convert other men. Even angels cannot do it. The binding nature of God's call upon college students, Dr. Broadus emphasised in his closing sentences.

DR. MACKENZIE ON BIBLE STUDY.

The whole audience then sang heartily the hymn, "God be with you till we meet again," and, after prayer by Mr. Moody, came Dr. Mackenzie's address, on Bible study. He began by pointing out how nowadays we specialise the study of the Bible, as we specialise everything else. Thus some study the language of the Bible; others submit it to the light of history; while others, again, try to fill it with meaning by antiquarian investigation. We, as Christians, ought to read it (1) for our personal help and edifying, and (2) for the imparting of its truth to others. In the doing of this there is no reason for dividing the Old Testament from the New, and if we would do it rightly, we must read the books of the Bible through, and not regard them piecemeal, as collections of chapters and verses. Further, in studying the Bible, we must read into it our otherwise acquired knowledge, whether it be knowledge of other parts of the Bible than that we are reading, or knowledge gained from other books. We cannot avoid doing this to a certain extent, and it is better to do it knowingly and fully.

We find that the truths of the Old and the New Testaments are identical. The leading principles of the Old Testament would form a table of contents for the New. In illustration of this, Dr. Mackenzie considered the relation of the early chapters of Genesis to the New Testament. The first three thoughts in Genesis are the same as the first three thoughts in the Gospel of St. John. In each case we have three mysteries—the mystery of time, the mystery of being, or God, and the mystery of creation. Genesis expands the idea of the creation; John expands that of the Creator. In this connection we should note, specially, how continually it is insisted, both in the Old Testament and in the New, that Christ was the Creator of the world. He says, "I am the beginning." All life is Christ's life. "I am the life of all that lives." Every flower that blooms is in harmony with every thought that redeems; and every star that shines has some vital connection with every truth that burns. All has the life of Jehovah—of Christ. This is not by any means pantheism, for it does not teach that the world is God, as pantheism does. In illustration of this, the speaker gave some wonderful astronomical facts as to the immensity of the universe, and, in an exquisite word-picture, showed that the feeble life of a humming-bird was the life of Jehovah. He concluded with a strong defence of the divinity of Christ, pointing out that in no part of his life could we find recorded of Him merely what was human. Angels sang when He was born as a weak child; He slept in the ship, and yet stilled the waves; He was weary and athirst by the well in Samaria, but He spoke words of wonder to the poor woman whom He met there; He died on the cross, yet in dying He took the soul of a penitent upon his breast, opening for him the gate of paradise; in the form of a man He went up the slopes of Olivet, and ascended from earth to heaven.

OPEN-AIR MISSIONARY MEETING.

At the missionary open-air meeting in the evening, addresses were given by Rev. L. T. Chamberlain, of Brazil, and Rev. Ira C. Ross, of Brooklyn. Mr. Chamberlain spoke of his work in South America, pointing out the need for work there, on account of the dominant influence of Romanism, which denied the Bible to the people, and kept them in spiritual darkness. He himself had been so struck by what he had seen, that, having originally gone to the country for the sake of his health, he had been constrained to turn missionary, and he appealed strongly to the students to assist in the work. At the close of the meeting the volunteers for foreign service each received a decoration of pale blue ribbon as a memento of Northfield. Since the Conference began their number has increased from under twenty to about one hundred.

At the later meeting, after Mr. Sankey had sung "The Model Church," Mr. Moody devoted his usual hour to an address on the power of

THE HOLY SPIRIT FOR SERVICE.

We do not want numbers, we want workers with power: not men who, having no power, stand in the way of God's work while they wish to do it. The first thing the Spirit does is to convict a man of sin: not of gross sin merely, but of unbelief. Very often people won't go where the Spirit of God is, because they are afraid of this. I wish I had the power to make people think I'm speaking to *them*. But one man passes it over his shoulder to his friend Brown, and Brown says it is good for Smith, and Smith thinks it just hits off White, and in most cases they pass it right out of the window, and sermon, text, and everything are gone for ever. In the second place, the Holy Spirit sheds abroad the love of God in our hearts. This love includes all other virtues; for joy is love exulting, peace is love in repose, long-suffering is love untiring, gentleness is love in society, goodness is love in action, faith is love on the battle-field, meekness is love at school, and temperance is love in training. The Spirit of God, further, gives us hope and liberty. And let us remember that want of liberty is not always due to want of the Spirit in the preacher. It is often caused by unspiritual criticism on the part of his audience. If this building were full of men who had come to criticise, I doubt whether an angel from heaven would have liberty. The Spirit also testifies of Christ and glorifies Him, and He teaches us all things, impressing upon us even what seems simplest. There have been three dwelling-places of the Spirit:—The tabernacle in the wilderness, the Temple, and the body of the believer. So there are three ways in which the Spirit may be in us, and only the last of these is worthy and with power:—"He shall *dwell* in you"; "He shall *abide* in you"; "He shall *be* in you." You may be a son of God, but without power; and nothing can be more humiliating. Thus there may be said to be three types of Christians, of whom the representatives are Nicodemus, the woman of Samaria, and the man whom Christ pictured, "out of whose belly should flow rivers of living water." The last of these should be our ideal. The trouble with us Americans is, that we can't wait. If we did less work and did it *better*, ten times more good would be done. We must pray for a "double portion" of the Spirit, following Elisha's example of persistency, which the speaker graphically recounted.

WEDNESDAY.

AN AMERICAN METHOD.

On Wednesday morning at eight o'clock the discussion had regard to methods of reaching new students, and the most interesting experience given was that of the University of Wisconsin. At this University a reception is given at the beginning of the session, to which all the professors and students are invited. Everyone of the 500 or more who attend is required to wear a badge, framed within which is a card with his name clearly written, in order that names may not be missed at introduction, or forgotten after it. These receptions, it was said, are a great success; but some of the British students were greatly inclined to wonder what would be the effect of a similar proceeding at home.

At the regular morning meeting

MR. MOODY ANSWERED QUESTIONS.

He told us that he regarded as the twelve fundamental doctrines of the Bible, to which he had referred on Monday night: Sin, judgment, repentance, atonement, conversion, justification, sanctification, the resurrection, the office and work of the Holy Spirit, the kingdom of Christ, the coming of Christ, and prayer. Dealing with some questions on the subject of prayer, Mr. Moody pointed out that we must not think our prayers unanswered because we do not get just the answer we want. We must always say, "Thy will be done," and we should then always see the answer to our prayers in something that was best for us. Again, as to confession of sin, he said, there are three kinds of transgression, and three kinds of confession. (1) Public transgression requires public confession. (2) Transgression against another man must be confessed to him. (3) Transgression against God must be confessed to God.

The speaker of the morning was Dr. Mackenzie, who continued his

WONDERFUL EXPOSITION

of the relation between the Old Testament and the New, filling his audience with admiration for his eloquence, and yet so setting their minds to work as to lay up for himself trouble for another day. With the creation of man, he said, we enter into a new order of things. Before this there had been the fiat, "Let there be"; now we have the resolution, "Let us make." And, further, although the body of man was formed, there was not yet a man. "The Lord breathed into his nostrils the breath of life." So Jesus breathed upon his disciples when He gave them the Spirit, and so now He breathes into each one of us the breath of his own life. We need the Spirit for the first life as well as for the second life. We are "partakers of the Divine nature." We are not worms or grasshoppers. We are the children of God, because we are born of God, not because we are adopted. The life that is in us is the life of God, and we are just as truly spirit as God is. The Gospel is a Divine dispensation of encouragement. We have not parted with the Divine nature, we have perverted it. Man is sent into the Garden of Eden under law. He is to care for it and sympathise with it, as coming from God. God has not given the earth over altogether to man. He retains his rights of ownership. The source of the law of God is not his exceeding power, nor his rights as the Creator. Law rests upon what God is, and what He does. God has a right to rule over us, and ought to be obeyed, because He is the best, the absolutely good, and not merely because He has created us.

Now the Spirit of God in a man ought to do what the Spirit does in God. No man can inherit glory who does not enjoy what God enjoys, and no man who is not like God can enjoy what God enjoys. But the incitement to sin begins without. Before a man has any lusts, he is not drawn away by his lusts. This is seen in the case of Eve, who from innocence was led astray by the devil. Sin and suffering go together. The first thing that followed sin into Paradise was suffering: not pain. So the breaking and wounding of the fig tree was typical of the suffering which followed sin. So "the whole creation groaneth and travaileth together." And, again, "the Son of Man came to seek." So, after the Fall, God's first utterance was: "Adam, where art thou?" Compare this with the command of Christ: "Zacchæus, come down." Adam was hiding behind the tree: Zacchæus was in the tree. That was all the difference. Christ sought out the first man that ever did wrong. There is nothing of threatening or punishment in what God says to Adam and Eve. What comes, comes as the natural consequence of what they have done. Having traced the general course of Bible history, in order to show how Christ appeared throughout it, Dr. Mackenzie concluded by speaking of the Atonement.

A heavy shower of rain compelled the missionary men to leave their knoll, usually so bright with the sunset glow, and accordingly they gathered for their

MEETING IN STONE HALL.

News had got abroad that one of the speakers was to be Dr. N. G. Clark, Secretary of the American Foreign Missions Board, so that, by a few minutes after 7, the hall was well filled, at least 300 being present. Several of the English representatives, including Messrs. Studd and Kempson, and Dr. Howard Taylor, spoke of the manner in which they had been led to volunteer for foreign service. Thereafter, Dr. Clark made a stirring appeal for more volunteers, and more material support for the Foreign Mission campaign. He spoke specially of Japan, where there are now so many openings for both direct and indirect mission work; but his remarks covered the whole field, and included many interesting and suggestive facts and counsels.

As we had had so many powerful addresses during the previous days, Mr. Moody gave up Wednesday evening to a lecture on Egyptian antiquities, with limelight illustrations, by Mr. H. L. Hastings, of Boston, who brought before us the remains of ancient Egyptian pomp, showing how little all their colossal monuments had succeeded in preserving the memory of their builders, while the words and acts of those whom they oppressed and despised were to-day studied throughout the world. All recent discoveries, he showed, tended to confirm, even to the least details, the narrative of the Bible.

THURSDAY.

This morning Mr. S. M. Sayford, of Boston, addressed the students on the subject of faith. He took as his text the definition of faith in Heb. xi. 1. Faith, he said, is made up of three things—knowledge, assent, and affiance. Knowledge is in the Bible, assent is in the mind, and affiance is in the heart. Faith consists of three acts—assent, acceptance, and assurance. The justifying act of faith is acceptance—not mere assent, on the one hand, nor necessary assurance on the other. Affiance is the union of hearts. The outgrowth of faith is faithfulness, which is the condition of Christian success.

Mr. Moody had promised that Dr. Mackenzie would have an opportunity of explaining himself, and making clearer what he had said on the previous day, and accordingly he was subjected to a keen cross-examination, which lasted for about an hour and a half. The arrangement was a bad one for the speaker, as the questions were handed up one after another in a steady stream, and there was thus every facility for wandering from the point. But Dr. Mackenzie, with the utmost good-nature, strove to give satisfying answers to all the questions sent in to him, although the subjects extended over the whole of theology. The chief answers were somewhat more complete statements of the ideas which Dr. Mackenzie had previously expressed, and the speaker concluded with an application of the Wordsworthian distinction between "liking" and "loving," which very aptly summed up one of his main positions. There is a difference between loving and liking. Christ always *loves* us, but does not *like* us till we have received his redeeming love, and are regenerate by his Holy Spirit. You are never truly God's child till you turn to Him lovingly, confidingly, to take up the life that He gives you, and live the life of God.

At the missionary meeting the need of Africa formed the subject of an earnest address by Mr. Ireland, of Oberlin. But Africa was not to have it all its own way, for when inquiry was made as to the number of men intending to go there, Mr. Sho Nanoto, a Japanese student, rose and spoke earnestly on behalf of his native land. The remainder of the evening was occupied with short speeches from some of the volunteers, who told simply and earnestly why and how they had decided to go abroad.

In the evening Mr. Moody spoke of

SIX QUALIFICATIONS OF A CHRISTIAN WORKER.

We briefly recapitulate. The first qualification is faith—not merely faith in God, but faith that God will use us. Faith has been called a cheque that God always cashes at sight. The next thing is courage, such courage as that of Jeremiah or of John the Baptist. Christ's servant must speak out his convictions, let the world say what it will. They say. What say they? Let them say. Further, we want enthusiasm. Better zeal without knowledge than knowledge without zeal. Another necessary qualification is perseverance, such as that of the four men of Capernaum who bore to the feet of Jesus the man who was sick of the palsy. It was by the faith of these men that he whom they bore was cured. Then, again, we must have love for the work. You cannot do much with a man until you have won his affections. The love of God must be our motive power. Lastly, there must be compassion and sympathy, personal interest. We must not stand afar off, and help a man coldly and mechanically through some agency or other. Too many people try to raise the dead with a ten-foot pole. Let us preach with our hands and feet.

FRIDAY.

On Friday morning Mr. Hudson Taylor expounded the first portion of

THE SONG OF SONGS.

It would be impossible for us, he said, to pick out the most helpful book in the Bible, but the Song of Solomon was, in his opinion, its most holy book. We cannot get a glimpse of its teaching without being immensely blessed. It teaches the duty of heart-culture, as well as head-culture, and the necessity of a close and constant communion with Christ. Work without communion is merely ciphers in a row, but communion puts on the integer, and gives value to the whole. It teaches also complete self-surrender and self-restraint. Mr. Taylor expounded the passage in the orthodox way, giving, however, original interpretations of several of the verses. Mr. Hastings, of Boston, followed with a long address on the state of the world without God, without the Bible. He accumulated statistics in an amazing manner, and presented a powerful plea for missionary work and a vindication of the power of the Bible.

AT THE MISSIONARY MEETING

stirring and practical addresses were given. One of the speakers, Mr. Beall, of Kingston, Ontario, left for Japan within a week of the close of the Conference. General S. C. Armstrong, of Hampton Institute, Virginia, was the first speaker at the evening meeting on Friday. He had been brought up among missionaries in the Sandwich Islands, and he had thus been strongly impressed with the need for mission work, with the labour of it, and at the same time with its many encouragements. The work must affect the natives, not on one side merely, but on all. It must affect them physically, intellectually, and spiritually. There must be shown hard work, common sense, and, above all, devotion. Ours, he said, is the least religious of the races. You devote most of your time to your business: the heathen devotes most of his time to his religion. Heathenism is not to be despised. It is like the weeds that grow in rich soil, showing the possibilities of development.

Several short addresses were then given by some of the members of the British delegation. Mr. C. M. Douglas, of Edinburgh, spoke of practical work among the poor, instancing the work done in connection with the University settlement in Edinburgh. Mr. H. Kempson, of Oxford, described the work of the Seaside Mission to Children. Mr. J. C. B. Geddes, of Edinburgh, spoke of the personal influence of young men, and especially students, upon their fellows. Mr. Wingfield Digby, of Oxford, emphasised what had been said at the meetings regarding the Holy Spirit; and Mr. N. H. Smith, of Oxford, urged American students to visit England rather than Germany, because of its better religious influence. Mr. G. B. Studd, formerly of Cambridge, closed with some remarks as to possible dangers in student life.

SATURDAY.

At the early meeting on Saturday morning the missionary department of the College Association work was discussed, and many valuable suggestions were given. A committee of English and American students was formed to issue a circular to the churches, calling attention to the movement and asking their sympathy and support. At 10 o'clock Mr. Moody spoke on the subject of "Overcoming." When I was converted, he said, I thought that the battle was won; but I soon found that there was a battle on hand. No man can fight this battle in his own strength. Everything human in this world fails. Every man has been a failure at some period in his life. It was so with Abraham, Moses, Elijah, and Peter, who fell at the strongest points in their characters. The most faulty Christians are those who want to walk by sight. Joseph was greater than Jacob, Abraham than Lot, because they walked by faith. We must walk by faith, live by faith, stand by faith, and fight by faith. We must not under-estimate the strength of the enemy. Satan is quite ready to try flattery when persecution fails. I don't believe we have enough of persecution nowadays. If the world has not much to say against us, Christ will have very little to say for us. For either we must overcome the world, or the world must overcome us. Mr. Moody concluded by remarking briefly on the eight "overcomes" of Revelation.

The next speaker was Dr. Mackenzie, who spoke in the line of his previous addresses. The theme of his remarks was that our life is the life of Christ, and that we should repeat that life. The life of all things is the life of Him whom we love best, and so our life should be conformed in all things to his. We should work, not so much because the world needs it, as for the sake of Christ. He will always tell us his will, if we sincerely desire to do it.

There were meetings at three, four, seven, and eight o'clock, and these were addressed by Mr. R. P. Wilder, Mr. Hudson Taylor, Mr. Chamberlain, Mr. Moody, and others. At the eight o'clock meeting Mr. Moody spoke on the subject of "Grace," mentioning three different degrees of grace: (1) grace for saving, (2) grace for living, and (3) grace for service. Speaking of the second of these, he said: We must get fresh manna every day. A man doesn't want Lake Erie. He would not know what to do with it if he got it. All he wants is to keep up a communication. So it is with the grace of God. The meeting concluded with a large number of brief prayers from students in the audience, followed by an equally large number of requests for special prayer.

CONCLUDING DAY.

On Sunday morning at six about 200 students gathered in Stone Hall along with Mr. Moody, and spent an hour in earnest prayer for the gift of the Holy Spirit. At half-past eight General Armstrong spoke on mission work in Polynesia; and at eleven o'clock the crowded audience which had assembled for the morning service was addressed by Mr. Moody on the doctrine of the Atonement. He passed from book to book, and from chapter to chapter, of the Bible, showing that the doctrine of substitution, of atonement through the blood of Christ, was taught throughout.

In the afternoon Mr. Chamberlain, of Brazil, spoke of work in that country, and Mr. Hudson Taylor gave an address on the inspiration of the Bible; his position being that not only every word was inspired, but all the moods, tenses, numbers, persons, and cases. The mind of God could not be conveyed except by words. It could not certainly be conveyed in the form of unclothed ideas. In closing, at Mr. Moody's request, he referred briefly to his work in China.

The final meeting was held at 7.30 in the evening. On the previous Sunday we had five sermons in one day; but on this closing evening we had as many as twenty sermons in two hours. Men from the leading colleges in England and America, as well as from Holland, gave addresses of five minutes' length, which ended generally in the most abrupt way on a sudden call of "Time!" by Mr. Moody. A resolution of sympathy with the parents of Mr. Griggs, the Cornell student who was drowned, was unanimously adopted, and special prayer was made for them. With the hearty singing of "God be with you till we meet again," and the benediction pronounced by Mr. Moody, the Northfield gathering was brought to a close.

Next morning most of the students left, full of deep gratitude for the many blessings which the fortnight had brought, and heartily echoing the sentiment of good omen which had greeted them from the carved mantelpiece of one of the halls on their arrival, "Well befall hearth and hall."

At the railway station, Mr. and Mrs. Moody, Mr. Sankey, Prof. Towner, and many others were gathered to bid us farewell. Hymns were sung, and hearty college cheers were given as the train moved off, carrying us once more out into the world which we had left for a time.

The British students have since made a tour, including Niagara and the St. Lawrence and Hudson rivers, and have addressed large audiences at the great Chautauqua Summer College, at Niagara Falls, at Montreal, at Saratoga, and at New York.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

Having recently witnessed the result of free speech in the park, Toronto, on a Sunday afternoon, I am free to confess that I am in accord with the law of our American cities. I do not, of course, endorse the abuses of that law, but is it not a moral gain that no one shall utter blasphemies in public, without applying for a permit to preach? I have not heard that infidels, Socialists, or Spiritualists, so apply to city authorities for permission to harangue the crowds on the Lord's Day. Only evangelistic preachers, as a rule, take the trouble. But, as in Toronto, where every man can speak his mind freely, the consequences are extremely harmful.

. . . .

As I watched the boys and girls, the young men and maidens, waiting for the coarse joke, or vulgar story, which infidels are ever ready to retail, I knew that moral wounds were being made which may never, never be healed. A thoughtful brother, who has watched this work for years, assured me that the mischief done is incalculable, and a frightful brood of young blasphemers are being hatched by this sort of licence. Evil doctrine must result in evil deeds, and it would be a wise move for Toronto legislators to shut out from her beautiful park all who poison her moral atmosphere, and degrade her youthful citizens. A policeman informed me that fights were frequent, and that now the enemies of the Cross are so many and so bold, that evangelistic preachers make little headway.

. . . .

And yet Toronto is a privileged city. The Christian people there are strong enough to stop the running of Sunday cars, and entrance of Sunday trains. Her Sabbaths are peaceful, her ministers are faithful, and her workers for Jesus very numerous. I can only account for the scenes in the park on this basis—that the sentimental idea that everyone is entitled to the exercise of free speech is a cherished tradition. A word may be sharper than a sword, and coarse blasphemy more destructive than a bludgeon. Why should my children, or anybody's children, stand in danger of moral murder from the hand of some reckless highwayman? Are not the morals of our fellow-men to be guarded, and, if possible, shall not legislation bind the enemy that sows tares among the wheat?

[Notwithstanding, we confess that we are on the side of free speech. The great commission is to preach the Gospel to every creature. We are not responsible for shutting the mouths of infidels. We are responsible for preaching repentance and remission of sins to all nations, with the Holy Ghost sent down from heaven.—Ed.]

Open-air Mission.—This useful Mission is greatly hindered by lack of funds, at a time when it ought to have the most liberal help, for this is the height of its "season." Contributions may be sent to the secretary, Mr. Gawin Kirkham, 14, Duke-street, Adelphi, London, W.C.

AMONG THE HOP-PICKERS.

The hope that others may be led to go and visit the hop-pickers of Herefordshire and Worcestershire, is my reason for sending you a few incidents of our work in those districts. Our annual visits are preceded and followed by some ninety miles of general village work. Entering the first yard, one of the visitors said to a picker, "Friend, if you cling to Jesus, like the hops cling to the pole, you will be quite safe." The prompt answer was: "I am safer than that; Jesus clings to me." Near by was an old woman, leaning on a crutch. On being spoken to of Jesus, she replied, "I trusts Him, I believes Him, and I loves Him."

A little farther on is a farm; in the yard, one moonlit evening, we collected the "pickers." It was a time of blessing, but soon one of their number came forward, and briefly pictured her home, as it used to be when Johnny came home drunk most nights; then showed the contrast in cupboard, clothes, &c., when husband and wife were converted. When in full muster we make up a walking party, of those especially suited. We leave a wide margin for Hereford, Leominster, and Malvern workers, and then cannot nearly cover the country we wish to. One or two workers had a talk with a group of pickers, and there, in the moonlight, we believe one woman found the Lord.

Going to a farm, we called at a cottage, where both husband and wife appeared to receive the Kingdom of God as a little child.

But there is a gloomy side to the picture! Men and women congregate who have sunk so low socially, that they cannot well go lower. Sometimes a poor unfortunate man confesses he has lost heart; sometimes they seem desperate. One poor fellow, apparently educated, remarked that the Lord Jesus was a carpenter on the tramp. It gave an opportunity to tell how "although He was rich, yet for our sakes He became poor."

Occasionally a farmer will try to stir up the roughs to disturb us, but although some get a wonderfully rough party together, from the "Black Country," the sympathy far outweighs the opposition.

One afternoon over a hundred pickers were just changing fields. This gave us a splendid meeting. At the close, seeing a mother carrying her child, we asked if the child was afraid she would drop it, or starve it. Learning that it trusted her altogether, we showed that when she trusted the Lord Jesus thus, she would be saved. Some standing around smiled, but, if we mistake not, the mother learned what salvation was, and, like a mother nearer home once said, "If that's salvation, I'll trust Him now!"

Sickness and suffering are often found, and we remember being ushered into a barn, where a poor woman was lying on some straw, covered with sacks (apparently near her end), to tell of the "Mighty to save."

One evening we were returning to our lodging, after a long day, and met two "pickers." One had a child lying dead, nine years old, which would be left behind in the graveyard. As we gathered round in prayer, we believe the Spirit led the mother to the "precious blood." Often we hear the remark, "We have been talking about you, and hoped you would come this year." In most places we find anxious souls, even in what seem most unlikely spots, and in many a quiet nook we have told of a Saviour waiting to save. T. S. Heley.

Wing, Leighton Buzzard.

SOUTHSEA MISSION BIBLE-CARRIAGE.—Messrs. F. Seal and Jas. Coster have completed a very successful mission with No. 1 Bible-carriage, visiting Clacton-on-Sea, Walton-on-the-Naze, Dovercourt, and Ipswich. Many Bibles, Testaments, tracts, &c., have been sold and given away, while thousands have listened with great interest to the Gospel as it has been preached from the carriage.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. Ossian Davies.

Our zealous brother, Rev. William Cuff, pastor of the Shoreditch Tabernacle, contemplates building a new Sunday-school, which is urgently needed, as many poor children are constantly turned away for want of room. He says: "I am deeply convinced that Sunday-schools are the hope of the future." There is no doubt as to the truth of this; and the hope can only be fulfilled by converted teachers, apt to teach. One great object of ministerial endeavour should surely be to prepare and train a competent band of Sunday-school teachers.

The wisdom of God is foolishness with men—to Gentile and Jew alike. This is forcibly shown by the present-day attitude to the atoning work of Christ. That the doctrine of substitution is opposed to the spirit of the age has, however, been recently shown in a striking manner. All down the centuries, orthodox Jews have prayed for the time to come when acceptable sacrifices may be offered to God, as of old; they have looked forward to the return of God's good pleasure to Zion. Losing hope, while refusing to recognise in Christ the Sacrifice which was offered once for all, the Jewish people are now revolting against the thought of a restoration of those ordinances, implying atonement, which Christians regard as having served as shadows of good things to come. The action of the Berkeley-square Synagogue, in expunging the time-honoured petitions from the prayer-book, has, however, scandalised some of the less rationalistic members of the community.

Without assuming any authority over the clergy on the matter, the Archbishop of Canterbury has expressed his approval of the free opening of churches during the week for private prayer. The only serious objection is this: among many Roman Catholics there is the superstitious notion that the only place for private prayer is in the presence of the so-called Host over the altar; and by lighted candles and other objects it would be the policy of the Romanisers in the English Church to foster the idea that prayer was specially acceptable in Ritualistic churches. This is a real danger; otherwise there is no doubt that many of the poor find no suitable place for prayer elsewhere, and that the associations of an open church, where people might withdraw from the fret and turmoil of the streets would be useful. Priestism could, unhappily, spoil a real boon, and a forewarning of the danger is needful.

Before attention to the late lecture of Dr. Boyd Carpenter on "Novels" passes away, there is a feature of modern works of fiction which some reviewers very painfully observe, and on which it would have become the Bishop of Ripon to speak sternly. In novels that have a fair repute in circulating libraries it is becoming common to imitate French literature, and to represent men as making love to married women. The thing is revolting to the last degree, violates the best English traditions, and is unspeakably corrupting. No father ought to allow such books to enter his house, and in a matter that must seriously undermine our national morals, a bishop might have been expected to utter a firm protest.

The Guardian is our authority for the assertion, that when the subject of Home Re-union was discussed in the Lambeth Conference an attempt was made to carry concessions to Nonconformists much further than the colourless statement of the Encyclical went. We can scarcely wonder if Colonial Bishops, with their larger views, should have pressed a practical recognition of "non-Episcopal orders." Let not the commonness of the spectacle blind our eyes to the scandal to Christianity that one party do not seem to care for recognised union, and the other refuse to admit even the best men of the contrary section to their pulpits; and let ecclesiastics of both schools learn that godly laymen, all through the land, are increasingly refusing to follow in this matter the example of their teachers, and are happily working side by side in the Lord's work, and in meeting the urgent demands of the age.

A recent pulpit utterance of the Bishop of Salisbury, in regard to the Lambeth Conference, certainly gives ground for a query as to why there is not at least one more pervert to Rome; for, in expressing regret that the Conference "did not approach the Roman Catholic Christians in this country with a greater amount of hopefulness than it did," the Bishop is reported also to have expressed the opinion that "we cannot expect them to receive us as a body," and to have gone on to say:—

> But we can, I think, by showing our own Catholic position, by affirming our own right to the full heritage of the Church, by openness and frankness, and perfect truthfulness and confidence, and by expecting such openness and frankness in return—from individuals I mean, not from the whole body—we can make a great impression, and I very much wish the Lambeth Conference had said something hopeful in that direction.

It is not out of place again to ask, whither are we drifting? Surely, with the open Bible in our hands, there is no need to take an apologetic position in "affirming our right to the full heritage" of those who believe that there is but one Mediator between God and man. We want no union such as that which the Bishop seems to be pining for; and, in fact, light and darkness cannot unite.

The possible and desirable union which many Christians are to-day inquiring for was referred to by Dean Perowne, himself of Huguenot descent, a few Sundays ago, in preaching at the French Church in the Crypt of Canterbury Cathedral, at the commemoration service of the 338th anniversary of that church, when he said:—

> In proportion as the struggle against Rome grew less intense, we have forgotten our ancient allies. . . . A large and dominant party in the Church of England would deny them (the Protestant Dissenters) the name of Churches, and openly advocate communion rather with Rome, or with the Greek Church. . . . For myself, I would cultivate the views of the High Church prelate, Archbishop Sancroft, when he enjoined the bishops and clergy of his day that they "warmly and most affectionately exhort our brethren, the Protestant Dissenters, to join with us in daily fervent prayer to the God of peace for the universal blessed union of all Reformed Churches, both at home and abroad, against our common enemies, that all they who confess the holy name of our dear Lord, and do agree with the truth of his holy Word, may also meet in one communion, and live in perfect unity and godly love."

It is anticipated that whereas there were 2000 members at the Manchester Church Congress twenty-five years ago, there will be 6000 this year. Three large halls are taken for the discussions, and it cannot awaken surprise that the sectional meetings done away with last year at Wolverhampton will be revived at Manchester. Surely this immense number of persons, many of whom travel far, and all of whom give up time to be present, is a sign of the times. We hope it is an evidence of an awakening to a sense of the duty of the Church of Christ to this age, and to the grave moral and social questions which now confront Christian men. May God in mercy grant that there may be some valued outcome of endless papers and talk, and that the earnest religious reformers in the land may, as a result, find a more courageous and efficient co-operation!

Mr. W. P. Frith, R.A., in his autobiography (vol. ii. p. 212) says:—

> Artists know how constantly persons unaccustomed to sitting, or rather standing, in the fatiguing attitudes required, are attacked by fainting fits so suddenly as to require a constant lookout on the part of the painter for the premonitory symptoms that he knows so well; a deadly pallor overspreads the face, the lips become colourless, and, unless a change of attitude is afforded at once, the model falls to the floor. On the occasion I speak of, a boy was standing in an easy position, with his hands in his pockets. I saw no sign of change in his complexion; when, without moving his hands from his trousers, he fell like one shot. I have known soldiers, boxers, and the like, powerful-looking men, unable to endure the strain of standing still in one position, though the action may be simple and easy enough, for a quarter of an hour, without sensations, which they declare they have never felt before, incapacitating them for a time. In one of my friend's studios, a girl fell into a stove and disfigured herself for life.

In vol. ii. page 276, we also read:—

> Many of the young students of the present day will perhaps be surprised to hear that it was my custom, and that of my friends, to make nude studies of all the figures in our pictures before we proceed to clothe them, the advantage of the method being a safeguard, to a great extent, against disproportion and false action. I regret to say I have discontinued the practice.

It would be scarcely possible for two paragraphs to be written more condemnatory of the practice which Mr. Frith regrets that he has given up. They also suggest a sufficient reason why the prophet declares that the day of the Lord of Hosts shall be upon all "pleasant pictures;" "works of imagery," "pictures of desire." Mr. Frith, also, here supplies a very valid argument, which common humanity cannot disregard, that young women in shops should be allowed to sit when disengaged.

We do not doubt that when the scope of the Parliamentary Committee's inquiry into the Sweating System is extended so as to include the provincial towns, the revelations will not be less startling than were those in regard to the condition of labour in the East-end of London. Recently at an "Operatives' Union" meeting in Dundee, Rev. H. Williamson referred to the painful case of an operative in that town who had been spinning ever since she was nine years of age, and who, after twenty-three years of labour, could earn only six shillings and tenpence per week. Details of this woman's expenditure upon necessarily very scanty food were given, and the pathetic statement was made that "she paid a penny weekly for insurance, in order to provide for her burial." We are not disposed to disagree with Mr. Williamson in his opinion that it is a disgrace to the nineteenth century that such a woman should be living deprived of nearly all the privileges of civilisation, and that the state of things referred to makes a large number of women paupers, for we have frequently urged that starvation wages are unfortunately responsible for worse evils and sorrows than pauperism. The remedies, however, will be somewhat difficult of application, but there is no valid reason why they should not be brought to bear upon a condition of things which is so radically opposed to the first principles of the Gospel.

Apparently, the labour question must soon take a prominent position in India, for it is stated that whereas the value of the total exports reaches over eighty-three millions per annum, only about twenty-seven millions reach the producers and earners, *i.e.*, about three shillings per head of the entire population; the income of the Indian agricultural labourer, and his family, for instance, representing in "a good year" only threepence per day. That even the Government officials speak of the condition of these people as "deplorable, and a disgrace to civilisation" is not surprising, and the question naturally arises, How long can it last? The responsibility is indeed a great one, and, unfortunately, as a nation we do not appear to be sensible of its magnitude.

Our valuable contemporary, *The Hospital*, calls attention to a want which possibly will not remain long unsupplied now that publicity has been given to the need. Referring to the fact that many cases are inadmissible to a seaside convalescent home, and in giving a list of the "ineligibles," the writer says:—

> Just the very saddest and most deserving cases are thus precluded from most of the homes. True, it would never do to take in numerous epileptics, dumb people, children, or consumptives, but then they ought to have special homes built for them. If only some millionaire would build a home for these poor outcasts! But what a large home it would have to be!

Suppose, however, some Christian man or woman of means, not necessarily a millionaire, begins by building a seaside convalescent home for one class of these deserving sufferers?

Lord Meath has already done much good service in the cause of acquiring and preserving various open spaces for the use of the London public, who are too often at the mercy of those whose only care is to enrich themselves, and it is hoped that he may be successful in his present endeavours to rescue from the builders' hands, for the purpose of a recreation-ground, five acres out of the twenty-three which comprise the site now occupied by Milbank prison. It appears that there is an undertaking on the part of the Government to reserve a large portion of it for artisans' dwellings; but eighteen acres are ample on which to build houses for many thousands of workmen, and the physical and moral health of them and of their children will be much improved if an oasis be thus secured for them in the midst of the surrounding wilderness of bricks and mortar. It often happens that the sites of old "rookeries" are completely covered by scamped buildings, which, except in outward appearance, are little better than those which they have displaced. A sufficiency of light and air and reasonable privacy are factors not to be overlooked in efforts to better the condition of the poor, and it would be well if out of every twenty acres which the building speculator takes he were compelled to give up one acre to the body public for breathing space.

The first report of the Mansion House Conference on the condition of the unemployed renders valuable help towards a thorough understanding of the labour question. It expresses the deliberate conviction of some of the best authorities upon pauperism in England that relief works "are in the long run an injury instead of a benefit to the community, by discouraging the real spirit of work, and thereby diminishing self-reliance and enterprise." But the most striking part of the report is that which sets forth the result of a most careful investigation, made by a competent sub-committee into the individual case of each unemployed person to whom work was offered on gardens and pleasure grounds in December last. This analysis discloses the startling fact that of the four hundred and fifty-six men thus employed on relief work, only 17 per cent. were men to whom it was found possible to do any permanent good, and that nearly three-fourths of the whole number had fallen to their present condition by reason of their own misconduct, incapacity, or improvidence.

In the melancholy and almost disheartening remainder of eighty-three per cent., whom the Committee were thus powerless to raise, are included thirty per cent. who were dismissed for incapacity or misconduct, described by the Committee as "but paupers under another name"; and thirty-six per cent. of casual labourers, who, though respectable and willing to work, "had no capacity for continuous exertion, and were become by habit undisciplined." It is this latter thriftless class, many of whose members have become what they are from want of a suitable education, which presents the greatest *crux* to philanthropists and reformers. But, as Mr. Peek has pointed out, much may be done to remove this by condemning and repressing the hasty, and almost criminally improvident marriages, which are more numerous in this class than in any other, and by altering and adapting education, especially industrial education, to the special needs of the children, so as to save them from sharing the same fate as their fathers, and becoming a burden and a danger to the public.

The question of framing remedial measures of a more permanent nature was referred to a sub-committee, whose report is also set forth in detail; and, as the result of their deliberations, a scheme is being prepared somewhat on the lines of the mendicant colonies, or agricultural training farms of Holland. Several offers of farms have been received, and it is probable that after the recess the plan will be submitted to the public with an appeal for their pecuniary support. Although there is room for grave doubt whether these Dutch associations, however adapted to English requirements, will solve the problem of how to deal with a body of men who have neither self-reliance, foresight, energy, nor thrift, yet the experiment, at all events, deserves a fair trial, and the result will be awaited with great interest.

A serious defect in our present system of elementary education, largely attributable to the principle of payment by results, is that it too often induces a mechanical cramming of useless subjects and facts into the heads of children, and furnishes no scope for the gradual development and discipline of their perceptive faculties. In his recent Presidential Address, before the British Medical Association, at Glasgow, Professor Gairdner drew timely attention to the physical and mental harm resulting from such mechanical and inelastic modes of instruction, and pleaded that children should be taught the methods and some of the simpler processes of science, for which he held that no child was too young:—

> Our present programme of school discipline, he said, is still too largely founded on the idea that at six or seven years old, as the case may be, a child may be withdrawn, in a great measure, from the strictly natural, wholesome, and all-round education of the faculties, to have his nose buried for ten long years in books and papers, and mental and other arithmetic, till his little eyes become myopic, and his little brain suffers a corresponding deformity.

While, however, thus training the tender mind to observe and understand the varied wonders of science or natural history, the opportunity should at the same time always be seized to lead the learner "from nature up to nature's God," and to draw him onwards, beyond the observation of processes or phenomena, to revere the Author who "in wisdom hath made them all."

MR. ALLEN'S HOMES, FOLKESTONE.

THE work done in these Homes needs only to be better known to be more widely appreciated. To carry out the work in the way and on the principle adopted, quite needs persons like-minded with Mr. and Mrs. Allen, who seem to have laid themselves on the altar of self-sacrificing love and devotion to their work, which seems to stop at nothing that is required to make their guests happy.

Pembroke House answers a double purpose. It accommodates sixty-five young men, who are enabled to enjoy a holiday at the seaside at a moderate expense. All the year round it is open to candidates who are recommended by Y.M.C.A.'s, and at all times of the year there is a goodly number in residence. Many young men have come simply for an agreeable change, but have returned in possession of the new life. No fewer than eighty-four have testified to conversion since last Easter. The profits arising from Pembroke House enable Mr. Allen to prosecute an extensive mission work in the neglected villages around Folkestone. In this work many of his young visitors join, and as a result something like 200 persons have professed conversion during this year.

The Home in Dover-road, known as Grove-end House, is of a very comprehensive character, and sadly needs extension, to enable Mr. Allen and his daughter, the hard-working matron, to carry on their never-ceasing work. The Home was publicly opened by Mr. Sidney Weston on March 31, 1887, for the reception of homeless and friendless children, and for fatherless little ones whose mothers are unable to keep a home together. The resolve was to receive such cases without payment, and also, as far as possible, to take in little children and young servants from London for change of air. Christian friends support the institution, and God has greatly honoured the prayer of faith.

Mr. Allen turns his boys into shoeblacks, messengers, window-cleaners. They also distribute tracts and sell penny story-books. The Home is always open for inspection. With all this work, Mr. Allen is cramped for more room. The adjoining property, once a large boarding school, with ample grounds, is offered him freehold for £2500. He wants to make the Home self-supporting, and contemplates taking an adjacent farm to train the lads in. H. H.

The Lord's Day at Gibraltar.

Dear Sir,—Last year I forwarded to The Christian some information concerning a lion and bull fight which took place just outside Gibraltar on a Sunday afternoon; also of a band contest at Malaga on the following Sunday, in which three military bands from Gibraltar took part. I regret that I have now occasion to bring to your notice another scene of Sabbath desecration, not this time *outside* Gibraltar, but within the garrison, viz., in the Alameda. It was notified in last Thursday's local paper that a "Spanish *Opera* Company," which has been drawing crowded houses for some weeks past, would, *with the sanction of the Governor*, give an extraordinary performance on Sunday evening, and the paper, which is a Government one, added, that "they hoped there would be a full house."

I accordingly waited upon all the chaplains of the various denominations, after having drawn up the enclosed protest, and each one readily signed the same, together with sixteen English tradesmen and others. This I presented to the Colonial Secretary on Saturday morning, so that His Excellency the Governor might receive it in time, if he chose, to reconsider his sanction, and prevent the performance taking place. He received the protest the same morning, and on Saturday afternoon the enclosed reply came. Although not expecting the performance would be postponed, still we thought the Governor would certainly give us reason for hoping that in future no such sanction should be given. But such is not the case, and, as you will see by his reply, he may at any time sanction a repetition of the same, or even allow a bull fight to take place on Sunday, if he is guided by the plea that, because Spaniards see no harm in such things, being Roman Catholics, therefore he is justified in bowing to the majority, whether the thing is right or wrong. We therefore think the matter should not rest here, and therefore forward you the whole correspondence.

Does not the law of England apply to Gibraltar in this respect?

Yours very truly, George Holmes.
Soldiers' Institute, Gibraltar, Aug. 7.

COPY OF PROTEST.

August 3, 1888.

To His Excellency Sir Arthur Edward Hardinge, K.C.B., C.I.E., *&c., &c., Governor and Commander-in-Chief of Gibraltar, &c., &c.*

May it please your Excellency.—We, the undersigned British and Protestant residents of the city of Gibraltar, having heard from *The Gibraltar Chronicle* of last night's issue that it is the intention of the "Spanish Zarzuela Company" to give a performance on Sunday evening next in the Summer Theatre, Alameda, hereby most respectfully submit to your Excellency our united and humble protest against the Lord's Day being thus desecrated, and the creation of a precedent which, in our estimation, is likely to lead to further public acts of secular amusement being introduced. We therefore trust your Excellency will cause our protest to be placed before the promoters of this scheme, for the purpose, if possible, of its postponement, or that a recurrence of the same may not receive your Excellency's sanction.

We have the honour to be, your Excellency's most obedient and respectful servants.

[Twenty-one signatures followed, including three Church of England chaplains, the Wesleyan and Presbyterian chaplains, also several leading tradesmen and others. Many more would have gladly signed, but the time was too short to see more before presenting the protest to the Colonial Secretary.—G.H.]

THE GOVERNOR'S REPLY.

No. $\frac{289}{88}$ [COPY.] *Colonial Secretary's Office, Gibraltar, August* 4.

Sir,—With reference to a petition to the Governor, handed into this Department by you, I am directed to inform you that His Excellency, bearing in mind that the majority of the population of this fortress belongs to the Roman Catholic Church, which sees no disrespect in theatrical entertainments being held on Sunday, has no reason to depart from the precedent established by Lord Napier of Magdala.—I have the honour to be, Sir, your obedient servant,

Cavendish Boyle, Colonial Secretary.
Mr. George Holmes, Soldiers' Institute.

◆

On Winning Souls to Christ.

By GEORGE C. NEEDHAM.

I.

Israel's king and royal philosopher, writing by the inspiration of the Spirit of God, declared, "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. xi. 30).

There is in this Divine utterance both a logical and vital connection between the fruit of the righteous and the work of winning souls.

They who are truly righteous, who are in Christ, as the branch is in the vine, will assuredly bring forth this kind of fruit. For the Christian believer in whom the Christ-life dwells will bear fruit corresponding to the nature of that life. As it is a faithful saying that Jesus Christ came into the world to save sinners, it is also a faithful saying that the Church has come into the world for a like purpose; viz., to seek and to save that which is lost. "As Thou hast sent Me into the world, so have I also sent them." The commission given to the Church has never been recalled: the obligation resting upon the Christian has never been cancelled. May our ears still be attent unto the authoritative command, "Go ye therefore into all the world and preach the Gospel to every creature." It is by the preached Gospel that men are saved: for how can they hear without a preacher?

In the presentation of this subject, "Winning souls to Christ," I confine myself to *motives*. Methods will in great measure take care of themselves. If the real incentives to soul-winning possess us, we shall readily acquire such methods as each occasion demands. Individual souls require independent treatment. In physical life, the specific remedy proving successful in one class of disease, may with different subjects prove valueless. In the spiritual world, there is but one remedy for every diseased soul, but in diagnosis and application there must needs be variety of method. Jesus had no fixed rules; He adopted no inflexible system. The variety of his miracles, and continued adaptation of his sermons to the needs of each case, are worthy of study. When healing one blind man, He used clay and spittle; while to another He commanded the light to shine into the darkness, and it was done. On one occasion He lifted a sufferer by the hand; on another He imparted the healing power through his garment's fringe. So also in preaching He obeyed no stereotyped law of homiletics. His sermon preached to Nicodemus condemned the flesh, while that to the woman of Samaria condemned the sins of the flesh. And though He offered life to both, one was bid look and be saved; the other to drink and be satisfied. Our Lord preached *righteousness* to Simon the Pharisee, and *grace* to the contrite sinner. He reminded the parents of the child raised from the dead to give her food; while He commanded the friends of Lazarus to loose him, and let him go. Thus Jesus ministered to the bodies and souls of men in divers ways. Anointed and led of the Spirit, He was not hampered by custom, nor hindered by methods. And yet his work was neither lawless in its independence, nor fanatical in its tendencies.

The special aim of a consecrated ministry is that of winning souls. Not indeed seeking to save the soul as a distinct entity, but, the rather, to save the entire personality. Soul-salvation necessarily includes the salvation of the body; but there is a bodily salvation which leaves the soul in its sinful state. There are schemes of reform which seek to save from poverty, intemperance, prison, misfortune, sickness, and habit. But the Gospel of Christ takes hold on the inner life and elevates the entire man. It penetrates to the interior spirit and renews the whole being. The divine remedy brought to light through the Gospel saves from sin's penalty, guilt, power, and consequences. For as sin ramifies every department of our nature, moral and physical, affecting the intellect, corrupting the affections, searing the conscience, perverting the will, so the Gospel announces pardon, brings purity, assures victory, renews, elevates, and invigorates all the man; nay more, gives promise also of final and everlasting redemption from sin's dire curse in all its universal woe. Spirit, soul, and body, shall be fully and finally saved in the day of Jesus Christ.

This, then, is the delightful and inspiring task before every true Christian believer—winning souls to Christ. Winning the child, weaning him from evil, and welding him to the good; winning the ignorant, in order to make them wise unto salvation; winning the heedless that they may receive the Gospel, and live soberly, righteously, and godly; winning the fallen, and lifting them from pollution to purity, from hell to heaven. Not to angels is this royal service given. Swiftly would they fly on such an errand; yet, alas! how slowly we move in this work; how leaden are our heels, how insensible our hearts, how insipid our speech, so that our words become as idle tales? Surely we need the Spirit of God to arouse us from apathy, to startle us from slumber, to constrain us by an infusion of the tender, mighty love which filled the heart of Jesus, who stooped so low, and who suffered so keenly, in order to bring many sons unto glory. The fires through which He passed could not consume that love, neither could the floods drown it. And it is this potential, irresistible love, possessing the Christian worker, which will arm him with courage, and move him by constraint. When filled with love divine his face will be like the face of a lion, and his feet swift as the roes' upon the mountains. Winning souls! Who can estimate the worth of a soul. Revelation alone can give us any adequate conception thereof. Who else can conceive its possibilities for good or evil; its exquisite capabilities for pleasure or pain; its immortality and final destiny? Truth regarding the soul is not to be had from philosophising speculators, nor from sentimental dreamers. It is a Divine communication—a secret imparted to the thoughtful mind receiving instruction from God's sure word of Holy Scripture.

From the same source we are also enlightened in the secrets of sovereign grace. How God the Father yearns in love for the recovery of human souls; how Christ the Son, in deep compassion, laid down his life for their redemption; how the Comforter, the Spirit of the Father and of the Son, searches for the lost until they are recovered. Therein also we learn of the soul's downward plunge from God and holiness; of its utter debasement by reason of sin; of the battle for its eternal possession between the powers of heaven and hell; of its continued existence in the fires of Gehenna, or its everlasting life in the fields of Paradise.

It is when we are imbued and impressed and inter-penetrated with the value of the soul, when we shall be aroused from our spiritual lethargy, and be spurred on to its rescue. Then shall we save them with fear, pulling them out of the fire, knowing that their judgment is deferred because the long-suffering of the Lord is salvation, not willing that any should perish, but that all should come to repentance.

MORMONISM AS IT IS.

At the annual meetings of the Association of Female Workers, among other narratives of deep interest, *Service for the King* reports the following :—

Miss Sybil Carter, one of the delegates sent by the American Episcopal Board to the Centenary Conference on Missions, said: The work is the same all over the world. Since I have been in England I have heard missionaries from India, Japan, China, and other parts of the world, and the work is everywhere one with ours in America. In our country there is immense scope. There are eight millions of blacks emerging from the degradation of slavery—there are many tribes of Indians that have never yet been reached by the missionary —there are the Mormons—and there is the vast flood of European immigrants which all our Church organisation cannot overtake.

I know something of all these, but I have been asked to speak to-day about

WORK AMONG THE MORMONS,

because it is less known perhaps than any other department. People think it must be very difficult, but oh, it is so blessed to carry the Gospel to these poor, sad, dark hearts, that I can only echo the words of the great Apostle, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God."

I went to a Mormon village, and planted a mission and school there, though I did not call them by these names. I invited the people, in the first place, to come up and have some singing; and they came for three months, without any idea that it was a Sunday-school, though they always got Bible teaching. Before long we had eighteen grown men and women, besides boys and girls, and at last one day they asked me, "What's your religion, teacher?" I was prepared for the question, so I just turned round the blackboard, where I had written the text, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you." "There's my religion," I said. "My home and friends are two thousand miles from here, and I have come all this way to live among you out of love. This is my religion, and let it be yours, too. Let us love one another, because the Lord Jesus Christ loved us all, and gave Himself for us." Then I told them that I should like to begin a day school for them, and I heard one of the girls say, as she went out, "The Gentile woman is real nice—I guess I'll go to her school." Twelve came the first day, and as I was talking to them about God, one tall lad asked, "But which God do you mean, teacher? Is it a God down in the States?" I was startled, for I could scarcely believe there was such real heathenism in my own country, but he asked in sheer ignorance, for the Mormons are taught that Brigham Young, Joseph Smith, and other dead leaders are all gods now. You will not wonder that my next day's lesson was on that sublime first clause, "I believe in one God, the Father Almighty," and after that, day by day, and step by step, we went through all the truths of the creed. Four months later the very lad who had asked the question, came up to me one day with a beautiful little blue feather in his hand, and said, "Isn't it lovely? *and our God made it.*" "Then, Nelson, you believe in one God now?" I said. "Yes," he answered, "and I'm thinking about Him most all day long, aren't you, teacher?" It was easy to work among them then; they drank in every word, and one could see their intense interest in their faces.

Another day, I was busy with my housekeeping, for you know one has to learn to do everything for one's self in these out-of-the-way corners. Often and often I have burnt my fingers with my cooking, and got into all sorts of difficulties; but when anybody begins to commiserate the hardship of a missionary life, I always say, "Please don't throw away your pity on me, for if ever there was a woman happy in her work, I am one." However, I was very busy that cold Saturday morning, when an ugly, defiant-looking woman came to the door. I opened it, and she began with a voice and manners as hard and snappish as her looks, "I guess you don't know that this used to be my house? Didn't know you were going to keep school here, or you should never have had it." It was not a promising introduction, but I found she wanted to take up some roots out of the garden, so I let her go in. Presently, when my lunch was ready and I had made some good hot coffee, I thought, "That poor creature must be cold," and though I can't say I liked the idea of her company, I went out to her, and said, "You must be cold, come in and have some coffee with me." She was stooping over her work, and I shall never forget her bitter, defiant look as she straightened herself up, and snarled out, "And what business is it of yours, if I was to freeze to death?" "Why, Mrs. Taylor," I said, "perhaps it mayn't be any business of mine, but if you were to freeze to death, I should be real sorry." Her face changed in a moment, and her lips quivered—she got up and followed me in without another word, and I put coffee and food before her, but she could not eat.

She said at last that she had not had a decent word spoken to her for so long that she did not know how to bear it; and you will scarcely wonder when I tell you the story of her life. Her mother died when she was eleven years old, and she had never known her father. She was picked up by a Mormon elder, and carried to Salt Lake City, and married to an old man who had two or three wives already, and treated her like a dog. Then a younger man persuaded her to get a divorce, and marry him, and she did so, but only found that she had changed from bad to worse.

Years passed, and she became the mother of five children, but his brutality only increased, and at last, when he had beaten her till she could not stand, some neighbours took her away, and allowed her a shelter in their outhouse. She worked hard for herself and her children, and they did what they could, and by degrees she saved a little money, and bought this house. Then her husband put in a claim to it, and when she would not give it up, he stole away her children one by one. To their eternal disgrace the Mormon elders abetted him, and at last a party of them came at night and held her down in bed while he carried off the last, a boy of six years old. Then he offered, if she would give up the house, to let her have her children back; but Mormonisn, which crushes so many, had roused up all the evil in her, and she swore with bitter oaths that he should never have it—sold it to the Mission, which happened to make the first offer, and let herself drift into a life of abandoned wickedness, defying and hating everybody. Now the one little kind word I had spoken had touched her heart, and she told me all with tears running down her cheeks. She began to come to the school, and soon one would scarcely have known her, the softening power of the Holy Spirit had so changed her face. Oh, the Bible is as grand as ever, and its sanctifying power as wonderful! The difficulty is to get it into people's hands and into their hearts.

One more story I must try to tell you quickly. I was closing school after a hard day's work, when one of my scholars said to me, "Guess you're about tired, teacher? You wouldn't go just now and see a sick woman right away down by the depôt?" "Oh, yes," I said, "tell me where she lives, and I'll go—never mind being tired." Down in a very low part I found the cottage, and was surprised on entering it to see a fair-faced, delicate-looking woman, quite unlike most of the rough people around. She was evidently far gone in consumption, but she welcomed me gratefully, and soon told me her tale of sorrow. When only sixteen she had started with her mother from Liverpool, the Mormons having deluded them, as they do thousands, with promises of a happy life on their own land in the New Jerusalem beyond the sea. The mother died on the voyage, and the simple, helpless girl was left in the hands of elders, who told her on landing they had had a revelation from the Lord that she was to marry a certain man. Friendless and terrified, she dared not refuse, and after the ceremony she was taken 2000 miles into the interior to Salt Lake City. There he introduced her to two middle-aged, hard-faced women—"This is my wife Jane, and this is my wife Elizabeth." The poor girl had never heard of polygamy before, and when she realised what her lot was to be, she just pined away. "Why did you not run away?" I asked; and she answered, with a hopeless look that I can never forget, "Lady, where could I go?" Yes, indeed, where? With no friends, no law, no public opinion to appeal to, thousands of miles away from her own country—what escape was there? She had lived in wretchedness for seventeen years—seven little graves held all her children—and now, forsaken in her weakness, she earned a scanty living braiding straw hats. I told her of a Saviour, and took her a Bible, and little by little her heart was opened to receive its teaching. In the weeks I visited her, I can truly say I got more than I gave. One day I told her that I was going away for some time, adding, "I hope I shall find you better when I come back." She shook her head, and said, "I shall never be better—I shall die soon—but when I see Jesus, if He speaks to me, I'll tell Him how you came out here to look after us poor folks."

I cannot tell you how often those words have cheered and nerved me since. Of course He knows—He sees all these poor wandering souls, Mormons, negroes, Indians. I could have gone on for hours telling you about them. And then there are the millions of the heathen world! Oh, dear sisters, when you pray for them, pray for yourselves too; for, indeed, it seems to me not so much that they cannot be saved unless you help them, as that you cannot be saved if you hold back, when the need is so vast and the labourers so few!

SAILORS AT CIVITA VECCHIA.

The following letters received by Mr. Stephen Burrowes from workers in Rome bear their own message :—

Mrs. Searle writes from S. Antonio, Tivoli, Rome, May 5:—It is most horrible to know that these dear sailors at Civita Vecchia are laid wait for, and robbed of their money and their souls. What can be done for them?

Mr. James Wall writes :—The ships which entered at the port of Civita Vecchia last year were 1476. We have a preaching room there which may be of use. I am glad you are anxious to go forward. May the Lord guide your way in so important an effort.

This is a loud call. As soon as the means are forthcoming, a Sailors' Rest will be opened. Meantime, I shall go and start the cause. Rome is an increasing and important port. Tracts and papers (chiefly English, but foreign will also be required) may be sent to me.

Stephen Burrowes.

Sailors' Rest Aid Society,
15, *Flavia Goija, Naples.*

SEASIDE PREACHING AT EASTBOURNE.—Complaint having been made of seaside preaching, the matter was recently discussed in the Eastbourne Town Council. The Children's Mission services were denounced as "an intolerable nuisance," and as "giving offence to thousands of visitors;" and the Council decided to authorise the police, on complaint being locally made, to request the preachers to move on. The friends of mission work in Eastbourne greatly regret that hostility to Gospel effort should have taken this form.

Y.M.C.A. CONFERENCE.

WORLD'S MEETING AT STOCKHOLM.

Amongst the earliest manifestations in London of the approach of this important triennial gathering, was a meeting held in Exeter Hall, on Tuesday, July 31. A numerous company of members and friends responded to the invitation of Mr. George Williams to assist at a reception of delegates from America, Australia, and Canada, who were passing through London *en route* to Stockholm. After united praise and prayer, words of greeting and welcome were spoken by the President, followed by brief testimonies, given by representatives of the various nationalities. All the glory of the success realised in the work of saving young men, in many climes, was given, with one consent, to the Lord Jesus Christ. On the following Thursday evening a large party left London by one of the East Coast Night Expresses to join the s.s. *Sirius*, at Leith, for

A CRUISE AMONGST THE NORWEGIAN FIORDS.

Little did the most sanguine traveller realise how far his expectations were to be exceeded by the scenes of surpassing grandeur and beauty which awaited him in the Land of the Midnight Sun. Reaching Edinburgh at seven o'clock the party were met at the Waverley station by Mr. Archibald Kennedy, the Scotch National Secretary, and were conducted by him to the adjacent Association rooms. Here they received a warm Scottish welcome. Amongst other friends present were Principal Cairns, Mr. David Shaw, who presided, Bailie Walcott, Mr. Charles Guthrie (son of the famous doctor), Rev. J. M. Sloan, of the Chalmers Memorial Church, &c. Count Pückler, an active worker in the Berlin Y.M.C.A., was also present. With kindly bounty, a substantial breakfast was provided, after which hosts and guests united in worship. A few hearty speeches gave expression to the brotherly love and mutual goodwill which filled every heart.

The forenoon was spent in sight-seeing; and the afternoon was devoted to visiting

THE MOST RECENT WONDER OF THE WORLD,

the Forth Bridge. Words fail to convey any adequate idea of its gigantic proportions. Henceforth (for the present at any rate) America will take second place, in the matter of big bridges; for the Forth Bridge, in its widest span, exceeds that of the Brooklyn Bridge by 150 ft. At nine o'clock in the evening exactly one hundred members of the Y.M.C.A. party—including forty from America and Canada—had stepped on board the yacht-like *Sirius*. By half-past nine she was clear of the docks, and steaming full speed down the Frith, outward bound for Norway.

During the evening the passengers gathered, according to what became daily practice, for family worship. After a quiet night, and a somewhat troubled Saturday, in the experience of some, land was made at three o'clock on Sunday morning. All rose with bright faces and happy hearts to enjoy

A MOST BLESSED SABBATH

in the land-locked Norwegian waters. Public worship on deck was conducted by Rev. Dr. King, of New York, participated in by Rev. Louis H. Jordan, of Montreal, Mr. David Walker, of Sydney, and Mr. Henry Thorne, of Derby. In the afternoon the ship let go her anchor at Eide, in the beautiful Hardanger Fiord. While lying at rest, the party gathered under the awning on the promenade deck for a very profitable Bible study, conducted by Mr. W. H. Mills, of London. In the evening the *Sirius* moved round to Odde, its destination for the day. At this charming little town an English service is conducted twice every Sunday, in the Lutheran Church, by the courtesy of the resident clergyman. While many of the travellers joined the congregation, others extemporised an open-air meeting on the little quay, and preached the Gospel through an American-Swedish gentleman, one of the party, who not only gave personal testimony, but also interpreted for the English speakers.

Subsequently to this, day by day, waterfalls and other striking features in the several neighbourhoods were visited as the ship moved from point to point, the party either rowing, walking, or driving in carrioles. When the important town of Bergen was reached, the local Y.M.C.A. was found to be *en fête*. They had arranged to lay the memorial stone of their new building on the day the *Sirius* was timed to arrive. The stone was in due course well and truly laid by Rev. C. G. Winsnes, Dean of the diocese, and

AN INTERNATIONAL SERVICE

of prayer and song was celebrated in Norwegian and English. After the company had been photographed, the travellers were entertained at a sumptuous feast in the Freemasons' Hall. At last, after a week of great enjoyment, sanctified by the sense of God's presence and blessing, the cruise was exchanged for an equally pleasant journey by rail. A special train, consisting of new and beautiful corridor carriages, was placed at the disposal of the party by the State Railway Administration.

Leaving Trondhjem at one o'clock, accompanied by a member of the Reception Committee, who had travelled from Stockholm to Trondhjem to receive and conduct the friends thither, a royal progress began. The Swedish people gathered at every station *en route*, and demonstrated their kindly interest by cheers, and the waving of hats and handkerchiefs. At the stations where the train stopped for traffic purposes, opportunity was seized first to sing a sweet Gospel hymn, and then to explain the object of the journey, but, above all, to preach the Gospel and to encourage the Christians. The first stop for the night, and for the Sunday, was made at Ostersund. The Swedish Committee, ascertaining that the hotel accommodation would be insufficient, had arranged with many local families to receive the travellers into their private houses. On the arrival of the train at 10.30 p.m., the excitement was intense; the station yard and surrounding roads were crowded with the inhabitants. On Sunday meals were served in common in a spacious hall. The interest excited was overruled for good. Two thousand people crowded into the Good Templars' House to morning service. This lasted from half-past ten to one o'clock; yet hundreds stood in the aisles, listening with deepest interest, and not a few with moistened eyes. Delegates from the various countries gave testimony, and the prayers and hymns were alternately rendered in Swedish and English. All the preaching was interpreted. At the close of the meeting hundreds of people followed the delegates to a suitable spot, twenty minutes distant from the hall, where open-air preaching was permitted. Here, again, many gave testimony to a crowd of Swedish residents, fully two thousand in number.

In the afternoon a congregation of

FIVE OR SIX HUNDRED YOUNG MEN

gathered into the hall to listen to some of their fellow young men, who expounded to them the Way of Life. This meeting was conducted by a popular American Secretary, Mr. David McConaughy, of Philadelphia.

In the evening the large hall was again crowded. Mr. W. M. Oatts, of Glasgow, presided, and many of the delegates spoke. After service a few of the friends walked out a mile and a half to inspect a Lapp encampment, secluded in the woods which surround the town.

The second day's journey brought the travellers to Bolluäs, a town twice the size of Ostersund. An open-air service was held on the crowded railway platform, adjacent to the hotel where the visitors were quartered. Later in the evening the Rector placed the parish church at the disposal of the delegates, and he himself joined the congregation, which, at the briefest notice, filled the large and handsome building. Mr. R. R. McBurney, of New York, presided, and an earnest and exceedingly appropriate address was given by Rev. Dr. King.

Throughout Norway and Sweden

A REMARKABLE SPIRIT OF HEARING

was manifested. On the morning of the third and last day's railway journey, a halt of fifty minutes was made at Storvik for breakfast. Here, in the beautiful restaurant, the party gathered for its last united devotional service, which was conducted by Rev. David Allen Reed, of Springfield, the founder of the Y.M.C.A. Training School. A final halt of three hours, before reaching the object of this long and delightful pilgrimage, was made at Upsala. This beautiful old University town teems with interest. The cathedral, which is under repair, is full of memories of Gustavus Adolphus, and many other notables. The new University building is magnificent in its style and proportions. The chief interest, however, centres in the celebrated Library. The signatures of Luther and Melancthon elicit a thrill of emotion in the most stolid beholder. At Stockholm hundreds of people were awaiting the arrival of the special train. Amongst others was Mr. George Williams, who had arrived across the Continent earlier in the day. The travellers proceeded to the rooms of the Association in Kungsgutan, where they received a warm welcome, and were in due course dispersed to their temporary homes in the beautiful city of Stockholm. They had been preceded by many other delegates, English, American, and Continental, and many others arrived subsequently, making in the end a total of nearly six hundred delegates from nineteen different countries.

In our next number we purpose giving a full account of the proceedings of the Conference from day to day.

WORK IN THE HOLY LAND.

In these days of increasing activity in Christian work, and interest in missionary enterprises, there seems to be a danger that quiet, unobstrusive, unsensational agencies may be permitted almost to slip out of mind. The claims of the immense empire of China are tellingly brought forward, and labourers go forth, one might almost say, by fifties and by hundreds. Murder and fever have their martyrs in Central Africa, and volunteers press forward to fill the gaps thus made; the people willingly offer themselves, and gold and silver is poured into the Lord's treasury. All this is well; one rejoices over it, and would not have it otherwise: but is there no other land that possesses special claims upon the Church of Christ? Is there not the Holy Land, a land upon which the eyes of the Lord are always, "from the beginning of the year even unto the end of the year," whose people are now lying in the darkness of the delusion of the False Prophet, and in the shadow of death of various corrupt churches? Ought not they, too, to see "a great light"?

Quiet woman's work has been carried on in this land for many years by the Society for Promoting Female Education in the East. Native teachers have been trained, children have been received into schools, orphans have been "brought up," women gathered into mothers' meetings, and, visited in their own homes, have been cheered by the good tidings of the Gospel, free alike to male and female, and now a medical mission, also, has been undertaken for their benefit. These various branches of work need help, at the present time, not only for extension, but even for maintenance. Yours truly,

(Miss) Rosamond A. Webb, Secretary.
267, *Vauxhall-bridge-road, London, S.W.*

CHILDREN'S SEASIDE SERVICES.

Dear Sir,—As a Scarborough visitor, greatly interested in the seaside services being held here, I would indeed echo Mr. Bishop's words, in your issue of August 10, and say to your readers, "Brethren, pray for us." No one who has not really worked amongst the children of the visitors during "the season" at one or two of our largest and gayest watering places, has the least idea of the appalling Gospel ignorance of these dear little ones. "I have about Jesus in my picture books," remarked a sweet child of seven the other day, "but I thought He was dead, and put in the grave!" And hundreds of children of double that age are practically as ignorant of Bible facts and truths.

Most certainly God is blessing his work here, and in other seaside places, for which we ask your readers to praise Him, while in faith asking Him for "much more." Also asking that He will incline the hearts of worldly parents to allow their children to come to the services. "There's one good thing; he is too young for what he hears to do him any harm!" said a fashionable lady to-day, of her boy when she saw him inside the circle of bright young folks listening to "The Old, Old Story." A gentleman remarked, "My niece went to these services two years ago, but I hope, thank goodness, she's forgotten all the rubbish she learnt then; it's not my fault if she has not."

But, thank God, He has spoken in years past to the hearts of young and old on this gay seashore. And He is still speaking through his servant here, though at times the messenger's voice is drowned for a few moments by the conflicting sounds of "Punch and Judy," the niggers, "the violin girls," and the Spa band. One of the most encouraging features of the work is, meeting those who have received blessing here in former years. Consistent lives, and bright, happy faces are the best answers to the oft-repeated question, "Is the work real? does it last?"

Thank God, it does! And we appeal to your readers to join us in it, by "helping together by *prayer* for us," also, if possible, by personal help.—Yours truly, F. E. T.

Scarborough, August 16.

Mr. T. B. Bishop sends us reports of services all round the coast. In some places the congregations have been very large, and, on the whole, the weather has been favourable.

A friend writes from Blackpool:—"I am glad to be able to tell you of blessing during Mr. Josiah Spiers's mission here. The week began with a pouring wet Monday, when it was impossible to hold a service; Tuesday set in as wet, but the town was astonished by hearing the bellman crying from end to end: 'All Christians, young and old, are invited to a special prayer-meeting, at the Christ Church Schools, to ask the Lord to send fine weather.' Many people laughed, but the prayer-meeting was held, and immediately afterwards a meeting was commenced on the sands. During the first hymn the sun came out so brilliantly that umbrellas were put up to protect the people from its great power. The weather continued fine for the week, and beautiful services have been held twice a day. Sometimes as many as a thousand children and adults were there, but never less then five or six hundred, and large numbers besides have stood above on the promenade listening attentively. I am thankful to say that great blessing has attended the work during the week; many children that we know of have decided for the Saviour. Last night (Sunday) was a very happy time, many children staying to be spoken to, and one little girl who had received Jesus into her heart was sitting by two others leading them to Him. In the afternoon Mr. Spiers addressed a large congregation of children in Christ Church."

Mr. Newton Jones, and others, have been much encouraged at Margate. They report: Our meetings, which began June 1, and which have been held every afternoon opposite the Marine-terrace, on the sands, have been crowned with great success and much blessing; the attendances have increased daily. On Thursday last, we had a flower service on the sands, when the contributions in fruit and flowers were numerous. There was an attendance of about 700, including adults. A procession was formed afterwards, taking the flowers to the infirmary. On Friday we had an evening meeting on the beach, followed by a Chinese lantern procession. The letters received from the children are an interesting feature in our work; also the formation of a morning Bible reading on the sands amongst Christians. This has created a deep interest, and found us valuable workers in these services. A band of earnest workers from Shaftesbury House, Y.M.C.A., have also rallied round us, and, with the prayers and efforts of all, we have been enabled to be a blessing to many.

AMONG LONDON JEWS.

Of the many efforts that are being made to bring the Jews of London under the influence of the Gospel, one of the most interesting is the quiet work carried on at the Old Home of Industry, Commercial-street, E. It is directed by Mr. Paul Ashkenazie, who has all those qualifications which are required by the Christian missionary to Israel. Not only is he fully prepared for the arguments of those who, in "zeal for the law," follow "the tradition of the elders," which "make void the commandments of God," but, like the Apostle of old, "his heart's desire and prayer to God for Israel is, that they might be saved."

As opportunity offers, Mr. Ashkenazie goes in and out among the Jews of the East-end, and on the evenings of Saturday and Sunday he preaches Jesus, that He is the Christ. It is pleasing to witness the readiness with which working-class members of the Jewish community attend the meetings, and the earnestness with which they listen to readings from the Hebrew Scriptures, and expositions of the Gospel, for the most part in the Judeo-German speech, with which they are generally familiar. It has been no uncommon thing for months past for fifty or sixty Jews to attend, and it is by no means a bad sign that they are allowed to exercise the right, which they claim, to interject remarks of dissent, more or less after the spirit of Nicodemus's inquiry, "How can these things be?" Forbearance is decidedly called for under the circumstances, and the writer of these lines was much gratified on Saturday last to observe the very winning effect of the kindly manner in which Mr. Ashkenazie presented Christian truth to his kinsmen.

Not in vain has the Gospel been thus preached. Several converts have sealed this unsectarian and promising effort. During the past winter four were baptized, and two or three others have made up their minds to thus confess their faith in Christ. It is well known that Jewish converts to Christianity generally find that their foes are they of their own household. Mr. Ashkenazie has held out no temporal inducement to his hearers to accept the Gospel, but yet some have believed unto salvation, at the peril of incurring loss, obloquy, and persecution. It will, therefore, be apparent that there are still among the Hebrew people some followers of the Great Apostle, who "counted all things but loss for the excellency of the knowledge of Christ Jesus."

CONVERTS FROM ROMANISM.—In a single Protestant Episcopal Church in the city of New York there were twenty-five communicants received at a recent confirmation who had been baptized in the Roman Catholic Communion.

FROM SOUTH AFRICA.

A very dear friend writes us from Africa, with a remittance from himself and others for various objects at home:—

My dear wife and myself are now far advanced in years, and no longer able to do active work for our Lord, but we feel it a privilege to be employed as the medium for conveying some little help from Christian friends around us to some of the dear workers in London and elsewhere, who are bearing the heat and burden of the day. Our hearts are ever with those who are thus employed, and I feel assured that, although so fully occupied in their own fields of labour, they sympathise with us, nay more, they are calling down blessings upon us by their prayers. Oh that we could bear them up more efficiently, by sending pecuniary assistance; but this cannot be. The little mite we are able to send, must go with our fervent prayer that the blessing of the Lord may ever sustain them, and the work of their hands.

Our work in this mission field needs every exertion in order to support its ever-increasing requirements. Every year we are called to send forth more native evangelists and schoolmasters, and we are not able to find men fitted for this calling to fill up all vacancies, and some of our European brethren are laid aside by reason of age or illness. Sometimes we are tempted to say, how is it possible to meet the demands of the work? All this is seen by our Lord, and we wait on Him to send forth more labourers. At the same time we ever remember that He can work by the most feeble means and the weakest instruments, and none can hinder Him. I am happy to be able to add, that notwithstanding opposition, which the enemy of souls never fails to raise up to keep poor sinners from Christ, we still rejoice in seeing, week after week, some of the heathen brought to the Saviour.

It is not only the opposition from the heathen that we have to contend against, but the Roman Catholics are doing their utmost to gain over the people. It has been our practice not to allow cattle to be given by a Christian for a wife. It is a species of slavery. The woman has little choice in the matter. Her relatives compel her to take for her husband the man who gives the highest price; but I cannot enumerate all the evils attached to this heathen practice. Now the Catholics proclaim liberty to their converts to buy their wives—provided a man only has one—and they pretend that what is given is not a price for the woman, but merely a dowry to her relatives. This is a scheme they employ to attract the people; but the Lord can thwart their plot. To Him will we look, and not be afraid.

Believe me, ever yours faithfully,

H. M. Dyke.

AN AMERICAN ABOMINATION.—Miss Frances E. Willard, in a letter to *The Philanthropist*, writes: "We have much to say about the abominations tolerated under the forms of law by the British Government. Is it not high time that we should look at home, and guard the white slaves of our own lumber camps, and on the Pacific coast?" After the painful revelations made public a year or more ago, concerning the enticing of girls to the lumber camps of Michigan for immoral purposes, their cruel enslavement, their escape being guarded against by brutal men and savage dogs, a repressive law was passed by the Michigan Legislature, which, it was hoped, would be the means of putting an end to a great and scandalous crime. It now transpires that, despite the passage of this law, these shocking barbarities continue. A public meeting was recently held in Detroit, under the auspices of the Women's Christian Temperance Union, to take action in the matter; strong resolutions were adopted, and also a memorial to the Governor, appealing to him to officially intervene for the protection of outraged girlhood and womanhood.—*Vigilance Record.*

AMONG THE FISHERMEN.

The following interesting letter has been received by Mr. E. J. Mather, from Rev. Frederick Hastings, of Tolmer-square Congregational Church, N.W.

On Board the "James Knott" Mission Yacht,
Ostend, August 6.

Dear Mr. Mather,—We have had several days among the fishermen of this Belgian seaport. The tremendous thunderstorm burst over the town as we entered, and on Sunday a fearful gale raged. We have, while here, been able to hold four distinct services among the Belgians, as well as among the English. I went among the fishermen, and asked them to come to the service on the *James Knott*. I received various promises, and met with some peculiar expressions. For instance, when I said to one fishermen, "I want you to come and hear words from the Bible," he replied, "The Bible, the Bible; *what is that?*"

I don't wonder at such ignorance among the Catholic population, for, as I had, unfortunately, no French Bible on my arrival, I found I could not obtain one in all Ostend. I went into shop after shop, and could get nothing of God's Word. I met a priest, and had the temerity to ask him where one could be obtained. He said, "You will not get one in Ostend; people don't sell it here." "Can I not find even a Roman Catholic translation?" "No, I think not. You might possibly get a Protestant Bible at the Evangelistic Church, but, you know, that is not the true Bible. You would find one at a shop in Bruges."

I went to the Evangelical Hall, but the Flemish pastor was away, and I could only get a Bible by journeying to Bruges. It was probably an advantage that I read to the people from their authorised version. How they listened! When I explained it to them, they seemed delighted. My imperfect French they did not even smile at, but told me afterwards that they understood easily all I had said. I put the truths of the Gospel—definite forgiveness for sins through faith in the sacrifice of the Lord Jesus—as plainly as possible before them. To-night we had about three hundred to listen. Our deck was covered, and the wharf was lined with long rows of men, women, and children. They were held by the singing. Our crew sang some English sacred melodies, and then we had some solos, by ladies, from Sankey's book in French. It was surprising how readily they took up the choruses. They begged to have them over again. The "Jesus of Nazareth," and "The Ninety and Nine," were the favourites. We had just one or two copies of hymns, and so were able to teach them and explain the subjects to the people. Oh, what a work there is to be done here! How eager they are for the Word of Life; they crushed one another in their eagerness to get the French tracts we distributed.

Our congregations have increased every evening. If we could only remain, we believe we should see some fruit. As it is, we can only "cast the bread upon the waters." It seems to me that your Society will have to take up mission work to foreign fishermen as well as to those of the English fleets. We had one splendid prayer-meeting in our cabin. How the sailors and some strangers prayed! They took hold of God's power. They watered the sown seed with fervent prayer. While here one of the "copers" that have wrought such damage to the fishermen of the North Sea, has been towed into port a sailless, disreputable derelict. She was found without a man on board. What has become of them is not yet known. As we looked at her, we could not but wonder at the marvellous way in which God has answered the many prayers, and blessed the earnest efforts of the Mission. When I, three years ago, saw the black, ill-shapen, sneaking craft pursuing the fleet in the North Sea with the devil's drink, I could not have believed that so soon the English and Belgian, and other Governments, urged on by the Mission, would combine to prohibit the sale of the alluring alcohol among the men, and so prevent the loss of many precious souls.

A man just now came on board from a Ramsgate boat, with one of those frightful sea-sores on his arm. Our splendid skipper soon prescribed for him, and gave him books to feed his soul as well. Standing with the English Consul by the dock side, he pointed to one spot where as many as twenty-five English sailors and fishermen had been drowned, during his consulate, through over indulgence in the alcohol sold so cheaply and promiscuously here. They have stumbled into the dock, and been drowned in darkness and silence. How many poor fellows have fallen from that derelict coper into the depths of the North Sea, and been carried downwards by their heavy boots, and drink-saturated brains!

To-morrow we hope to get away if the weather is at all suitable, and we intend to visit the various fleets, to speak and sing the Word of Life. Our mission is greatly aided by the singing of Miss G. Davies, who is the sister of the well-known soprano, Miss Mary Davies. How the men appreciate the sweet solos, and join in the choruses! It is an interesting phase of the mission work to have ladies go among the toilers on the vasty deep.

Yours for aye in Christ,
Frederick Hastings.

SERVICE IN EGYPT.

It will interest your readers, I hope, to hear of the Solders' and Sailors' Institute at Alexandria, with the work at which I became acquainted during a sojourn of several weeks' duration in Egypt. The Institute was established four or five years ago by Miss Sarah Robinson, of Portsmouth, and is supported almost entirely through her exertions. She is fortunate in having for its superintendent Rev. Mr. Lawrence, assisted by Mrs. Lawrence, a true helpmeet for him in the Lord's work; and with both the spiritual welfare of the men frequenting the Institute is the first object, whilst they are unwearied in their efforts to make it attractive to them on secular grounds also. The building is in itself well adapted for its purpose, but, unfortunately, at an inconvenient distance from any of the barracks. It has a large and very cheerful reading-room, fully supplied with newspapers; a good library; and a refreshment bar well stocked with eatables and drinkables, so readily served by happy-faced George that it is a pleasure to deal with him. I visited the Institute frequently, and was very glad to find, from soldiers in it whom I questioned, how highly its advantages were appreciated, and how much Mr. and Mrs. Lawrence were esteemed and respected among them. Besides the services in the hall every Sunday, each week has its Bible-class and its prayer-meeting, as also a temperance meeting, and a concert or some other entertainment is provided as often as volunteers can be found to conduct it.

I found but few of the bluejackets at it, as there was only one of H.M. ships in port at the time, and I never happened to visit the Institute on a day when the men got leave to go ashore, but I was glad to learn that on such occasions they find their way to it in considerable numbers. There is a large recreation ground on the beach, very near the Institute, solely for the use of the men frequenting it; it is being nicely laid out, and will, it is hoped, prove very attractive. I was so pleased with what I saw of the work carried on in it, that I cannot too strongly recommend the Institute to the support of your readers, and particularly to those of them specially interested in the welfare of our soldiers and sailors. Very few, if any, large cities present greater temptations to vice, and facilities for indulgence in it, than Alexandria; and when it is considered that places for rest and refreshment, in which the men will not be exposed to allurements to vice, are scarcely to be found in it, the value of the Institute, even upon purely secular grounds, to our soldiers and sailors, will be readily admitted. But I plead not only for pecuniary help for it, but for personal co-operation, when possible, and Christian sympathy with Mr. and Mrs. Lawrence, on the part of the Lord's people who may be visiting Alexandria, if not residents there, as I know how much they appreciate such help in their arduous work.

I cannot leave the subject without some mention of a small party of soldiers of the North Irish Rifles, who used to attend the Sunday evening services at the Institute, though they had a walk of two miles to get to it, from their barracks at Raseltin. With these men, and some others, I had very happy meetings for Bible study, with prayer and praise, in an outhouse near their barracks, and found it very good to be with them, so hearty was their fellowship as believers. Some of them used to speak most gratefully of the labours of Colonel Doran, who commanded a regiment at Raseltin, not long ago, and used to hold meetings in this very outhouse, the use of which he had procured for the men; and he was specially remembered in their prayers more than once when I was with them. It was a poor little place to look at, but consecrated by the Holy Spirit, as not a few souls had been "born from above" in it; and I shall always remember with thankfulness the evenings which I had the pleasure of spending in it, with those dear soldiers of Christ.

I went on shore at Port Said, on leaving Egypt, hoping to obtain at the depôt of the Bible Society a supply of tracts for use on board the vessel in which I was a passenger for London. I found the depôt in charge of Mr. W. H. Taylor, "a brother," who deplored that his stock of tracts was wholly exhausted, and entreated me to do my best, on my return home, to induce Christian friends to send him out supplies, not only of tracts, but of wholesome literature of the periodical class (back numbers of *The Leisure Hour*, *Sunday at Home*, and such like), for distribution amongst the emigrants on board vessels bound for New Zealand and Queensland, calling at Port Said.

Mr. Taylor particularly wishes a supply of good tracts in large variety. He cannot pay for them, but will undertake to distribute them judiciously, and as widely as possible, on board the vessels calling at Port Said; and I will undertake to forward, free of charge, such parcels of these as may be sent to me for him. He is indefatigable in his labours for the Lord, and holds a very trying position: like that of a sentry on outpost duty in an enemy's country, so isolated is he from Christian fellowship. Should any one of your readers have it in his power, therefore, to find Mr. Taylor out at Port Said, and give him a word of hearty encouragement and sympathy in the Master's name, it will be very grateful to him, and, in the Master's eyes, as the cup of cold water given to a disciple, which shall in no wise lose its reward.

R. Scott Moncrieff.
25, *Bromehead-street*, *Commercial-road*, *E.*

FORFARSHIRE CHRISTIAN UNION.—A Conference was held on August 11, at Newtyle, the subject considered being "Resurrection," in three aspects: (1) "The Lord is risen indeed" (Luke xxiv. 34); (2) "Ye are risen with Him" (Col. ii. 12); and (3) "Walk in newness of life" (Rom. vi. 4). Colonel Oldham presided, and Messrs. Henry Lakin and John Climie, evangelists, took part, as well as several ministers and friends. There was a goodly attendance, and believers were much refreshed.

GENERAL BAPTIST MISSIONARY SOCIETY.—The seventy-second annual report, just published, though it does not record many or startling accessions from darkness to light, yet speaks of much loving and persevering toil, which will, it is fervently prayed, issue, sooner or later, in very blessed results. The Society's work is, for the most part, carried on in India and Rome, and in the prosecution thereof last year a good deal more money was spent than was actually received, the income amounting to £8100. The secretary is Rev. William Hill, Mission House, 60 Wilson-street, Derby.

SALVATION ARMY WORK ABROAD.

In Switzerland a man set fire to his enemy's house. Months passed by, and he was not discovered; but, being convinced of sin, and finding pardon and peace at a Salvation Army meeting, he delivered himself up to the magistrate, and was condemned to twelve months' imprisonment. From his prison in Lausanne he wrote two letters to the "Captain," in which he says; "I thank God I am saved: I have been praising Him that circumstances are nothing to Him. He keeps the soul that confides in Him, no matter where. I ask Him to keep me humble, childlike, and to make me more and more obedient to his voice." The man hoped to have been liberated before the end of his term; but in this he was disappointed, and writes: "Let it not be as I should have liked, but as He wills. God grant that I may always accept his will joyously, humbly, with love."

An old Jewess in Paris is another convert. One day she found herself in an omnibus, sitting by a Salvationist, who spoke to her, and invited her to go to their meeting. Living in a bad quarter, the woman did not like, at her advanced age, to go out alone at night. "Oh, if that is all!" said the lassie, "I will come and fetch you, and bring you home again." This was done, and being interested, and finding that the Salvationists were not Roman Catholics, the old woman went several times, with the result that she accepted Jesus as her Saviour. This poor old *ouvrière*, by dint of working from five in the morning to seven in the evening, is able to earn 75 centimes. Out of this pittance she joyfully gave a franc, and often puts small gifts into the collection.—*En Avant.*

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MR. PASCOE'S WORK IN MEXICO.

Recent news from Mr. J. Pascoe has prepared his friends for disquieting tidings as to his bodily health. An "Occasional Record" recently received gave particulars of troublous times in Mexico, and closed with the intimation that Mr. Pascoe was about to cross the Channel in the hope of securing medical treatment for a very painful affection of the face. Accompanied by one of his daughters, Mr. Pascoe arrived in England on the 12th inst. Reaching Southport he presented a distressed appearance which greatly shocked his friends, who, however, were still more grieved, shortly afterwards, to hear Mr. Pascoe's case declared, after medical examination, to be one of inveterate and incurable cancer.

In a circular letter to his friends, Mr. Pascoe says: "Let the Lord do whatever seemeth to Him good. It seems that the real cause of the cancer was not the broken teeth which gave me so much trouble, but long, intense mental strain; and certainly our mission history of the past two years shows how intense that strain was. Whilst I have strength, I hope to write and print a clear history of what God has privileged us to do in Mexico, sowing the Gospel seed during the past sixteen years. I wish to render an account to our generous helpers, and assure them of the kind of work they have so lovingly helped me to do. I trust this will animate them to continue helping the glorious work of evangelising Mexico—work which my removal from the field will not stop, although it may become crippled for lack of means. My personal wants are not many nor great; but my family must not be abandoned. In their care the work is safe, and should not be neglected."

Mr. John Mercer, with whom Mr. Pascoe is staying, writes: "The disease is making rapid progress, and Mr. Pascoe cannot be long here. He said to me this morning: 'I am at peace, and just like a ship after a voyage at the mouth of the river, waiting for the tide to carry me into port.'" Mr. Mercer's address is, 29, Queen's-road, Southport.

WOMEN ON THE CONGO.

Some time ago a letter appeared in a Continental paper from the pen of a distinguished African explorer, decrying the further outgoing of lady missionaries to the Congo. It was given at length in several leading papers in this country, and tended to create an impression that may lead many friends to lose interest in our work.

At the outset he wrote, "The climate is, above all, detrimental to wives and mothers." This statement can only be tested by experience, and experience says that the statement cannot be relied on. Since our Livingstone Inland Mission was first established on the banks of the Congo, ten years ago, we have had no fewer than seventeen ladies there. Three of these have died in the service of the Mission, and their deaths can be traced to causes other than the climate. Ten ladies continue to carry on the work, and the others have at different periods retired from the field.

Five years or so ago, when our men were being rapidly carried off by death, the few women then in the field stood the climate remarkably well. They had a great many inconveniences to put up with, which are now, fortunately, things of the past. The comforts which our new and permanent buildings afford, enable our ladies not only to "exist," but to enjoy the work in which they are engaged, and which they are carrying on so successfully.

If the bill of health of our mission must be taken into consideration, as it should, the fact that we have not a single female missionary home on sick leave, ought of itself to prove something in favour of European ladies, for if the climate is less favourable to women than men, as has been said to be the case, how can these facts possibly be accounted for? With but two exceptions, all the ladies I refer to have been labouring in the Cataract region, which we know is less healthful by far than the Upper Congo or any of its affluents.

Again, Dr. Wolfe has seen, as he himself acknowledges, "few women" on the Congo, but I have seen them all, with but two or three exceptions, stopped at the stations where they are located, and observed their efforts to Christianise, civilise, and elevate. As their work abundantly proves, we could ill afford to do without them. He goes on to say that European ladies are "looked upon as slaves by the natives." But how can white women be looked upon by the natives as slaves, seeing that the natives have their own free women—women who exercise the right of choosing their own husbands?

As for the women of the interior, I know that they are no worse off in this respect than their sisters of Lower Congo. I speak from an experience of at least three and a half years. If English women are looked upon as superior—and superiority is readily admitted—how can the natives for a moment conclude that their white sisters are slaves? And even if European women are in their eyes slaves, that is no reason why a man should follow the example of many Europeans, and do as Dr. Wolfe says he ought, "from the point of humanity alone"—take a woman from the bush to "wife"—a custom too frequent in many parts of Congoland. Dr. Wolfe admits that he saw but "few European women." I feel sure that in several points he has come to hasty and immature conclusions.

I am thankful, as all missionaries are, to note the rising idea to send "wives and sisters" to Africa, and the idea, instead of being a dangerous one, if past experience is to be any guide for the future, will prove an incalculable blessing to the degraded and downtrodden daughters of Central Africa. J. McKittrick.

Livingstone (Congo) Inland Mission.

THE JUNGFRAU.

So pure, so bright, so beautiful,
  O Jungfrau, thou dost stand
A witness for our holy God,
  In this fair Switzerland.

Above the world; in azure calm,
  No cloud upon thy brow:
Arrayed in heaven's unsullied white,
  Fair mount, I see thee now.

And as I gaze, I seem to hear
  From thee, this wafted word:—
Remember, Christian, thou art too
  A witness for thy Lord.

Thy foot doth touch this world of ours;
  Men see, and read thy life:
Can they discern thy heart is far
  Above its sin and strife?

Are they reminded of thy King
  When gazing on thy face?
Dost thou reflect in deed and word
  His holy, perfect grace?

Can Christ Himself no spot nor stain
  Behold in thee, his child?
Can He delight Himself in thee,
  And own thee "undefiled"?

O Jungfrau fair! thy word has touched
  Deep chords that none may hear
But One, who in this Sabbath calm
  Hath tenderly drawn near.

Charlotte Murray.

Interlaken, August 12.

◆

OBITUARY.

MR. WILLIAM H. ROSS.

This young evangelist, whose contributions of poetry have occasionally appeared in our columns, passed away peacefully on Sunday, August 5. Though only a young man at the time of his death, he was widely known in London and the North of Ireland as a children's evangelist, having been first used in blessing when quite a lad.

MR. J. HALBMILLION, TANGIER.

The sad tidings came to hand last week of the sudden death, from apoplexy, on Wednesday, August 8, of this devoted agent of the Mildmay Mission to the Jews. Miss Jay, of the North Africa Mission, writes that his removal is a great loss to the work in Tangier, which he had only very recently commenced. He was a truly zealous and devoted missionary, and the Jews there already loved and trusted him, and found in him a worthy friend. To his widow his sudden and unexpected death is indeed a great blow. Our readers, we feel sure, will remember her in prayer.

AT THE MONTHLY MEETING FOR WORKERS on Wednesday, last week, at the Home of Industry, 29, Bethnal Green-road, E., Mr. J. Merry read interesting extracts from letters received from Miss Macpherson, still staying in Canada, and from a letter just to hand from South Africa, giving an account of the work of Mr. and Mrs. H. M. Dyke, in Basutoland. Miss Lowe brought forward the great need for more labourers in India, where Miss Reade's exertions have been so signally blessed. These matters were all remembered in earnest prayer, as well as summer evangelisation at the seaside, and Mr. Wilkie's important work at Blackwall in connection with emigrants, 500 of whom were about to embark for Queensland. Mr. Charles Inglis delivered a vigorous and helpful address on "Work and Workers."

"THE GOOD SAMARITAN" IN CHINA.—A few weeks ago a Chinaman at Amoy was rather roughly used by some highwaymen on the road whilst travelling, and was so injured that he had to go to the hospital of the English Presbyterian Mission there for treatment. When visiting the patients in the hospital the other Sunday, Rev. Henry Thompson, one of the missionaries, fell into conversation with this man, and began telling him the story of the Good Samaritan. The man was greatly struck by its similarity to his own story, and kept saying, "Why, that's just my case!" When Mr. Thompson came to the Samaritan the man exclaimed, "That is Dr. Macleish; just what he did; he took me in." Then the missionary went on to tell of the death of Jesus, which moved the man far more than he expected. It seemed too good to be true.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, September 2.

Nathanael—John i. 43—51.

This Scripture is of the deepest interest, because of the light which it throws upon the personal history of a Jew, who, living in the early dawn of the Christian dispensation, became a disciple of Christ.

(1) Note the Way in which Nathanael was brought to Christ.—It appears clear that he was brought to Him by the instrumentality of another. "Philip," we read, "findeth Nathanael" (ver. 45). Note concerning Philip that: (*a*) *He was a disciple of Christ.*—The first act of his discipleship was to speak of Him to another. (*b*) *He was called to be an Apostle.*—See Matt x. 3; Mark iii. 18. Surely this zeal for the conversion of others was one of his best qualifications for the office. (*e*) *He found Nathanael on the same day that he found Jesus.*—The young convert cannot begin too soon to witness for the Master. (*d*) *He findeth Nathanael.*—It would appear from this that he had been seeking for him. It is well to single men out in this way, and make their conversion our constant aim. (*e*) "*He was of Bethsaida.*"—Sad words were spoken of this city by our Lord. (See Matt. xi. 21.) Faithful witnesses for Christ come from unlikely places. Sardis has its saints with garments that have not been defiled (Rev. iii. 4). (*f*) *He had a message* (ver. 45).—See here his own experience—the experience of others ("We"), a message full of Christ and of the Word of God.

(2) Note the Difficulty that presented itself to Nathanael.—Nathanael said, "Can there any good thing come out of Nazareth?" (ver. 46). Nazareth was a city of bad repute, and therefore Nathanael reasoned with himself that the Messiah could have no connection with it. It is not sinful to have difficulties, but it is sinful to succumb to them. No difficulty should keep men away from Christ.

(3) Note the Way in which Philip met the Difficulty.—"Come and see." He simply invited Nathanael to come and see Jesus for himself. (*a*) *A word for workers.*—Let hard questions alone, and invite the questioners to come and see the Saviour for themselves. (*b*) *A word for doubters.*—You are asking if Christ is indeed a Saviour? "Come and see."

(4) Note the Way in which Nathanael was received by Jesus.—"Jesus said of him, Behold an Israelite indeed, in whom is no guile." He has asked a question and felt a difficulty, but there has been honesty withal—"no guile." An Israelite" was a descendant of Jacob, who was called Israel, because he had power with God and prevailed (Gen. xxxii. 28). "An Israelite indeed" was a man having Jacob's spirit—a man of prayer, a man in sympathy with God—a man enjoying the blessing of God. Such a man was Nathanael? Nay, Nathanael was a better man than Jacob, for Jacob was full of guile.

(5) Note the Wonder expressed by Nathanael at the evident Knowledge of Jesus.—"Whence knowest Thou me?" Christ is the reader of hearts, and there was evidently something in the way in which he greeted Nathanael that made him feel that the secrets of his heart were known.

(6) Note how Jesus answers the Inquiry which Nathanael's Wonder suggests.—"Before that Philip called thee." The knowledge of Jesus precedes the use of instrumentality. How comforting to the preacher should this assurance be! His hearers have been seen by Christ before they have been seen by the preacher.

(7) Note the Faith in Jesus into which Nathanael was led.—He answered and said, "Rabbi, Thou art the Son of God; Thou art the King of Israel." He passes from doubt to faith. Reverently he bows before the majesty of Christ. He called Him Master; then "Son of God"; and then, in the triumph of his faith, he sees the God of Jacob, and exclaims, "Thou art the King of Israel." Nathanael is the Jacob of this hour, but Jesus is the Angel Wrestler.

(8) Note the promised Confirmation of his Faith.—"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Jacob had had a vision in which angels were ascending and descending (Gen. xxviii. 12). Nathanael shall see the grand reality. The ladder of Jacob's dream was a type of "the Son of Man"—a means of communication between heaven and earth.

International S. S. Lesson.

Sunday Afternoon, September 2.

THE SPIES SENT INTO CANAAN.

Num. xiii. 17—33; Golden Text, Num. xiii. 30.

Introduction.—The people left Sinai on the 20th of the second month, almost a year after their arrival there. About a month before this came the first anniversary of the Exodus, when they kept their second Passover. From Sinai to Kadesh-Barnea was two hundred miles as the crow flies. "This vast crowd of human beings (from two to three million souls), of all ages, and of both sexes; the trains of beasts and waggons, with tents and baggage; the herds and flocks in long-drawn succession; would fill all the ravines, far and near, which pointed all in the same direction, and the progress made must have been equally slow and painful."—*Geikie. The first march*, a three days' journey, was to *Kibroth-Hattaavah* (Num. xi.), where the people murmured, crying for flesh; and God, in anger, first answered their cry by sending them quails, and then punished them with a very great plague. Some years ago, the late Professor Palmer visited Kibroth (the modern *Tech*), and found there the remains of an ancient camp surrounded by an immense number of graves. *The second march* was to *Hazeroth*, where Miriam and Aaron rebelled against Moses, and Miriam was stricken with leprosy (Num. xii.). *The third march* was to *Kadesh-Barnea*, which lies about fifty miles south-east of Beersheba, "just below the ridge which is the natural southern boundary of Palestine. It is the strategic stronghold on the southern border of Canaan. Here are two wells and a large pool, and the stream flowing from a rock. The Wady Qadees (in which stands Ain Qadees, the ancient Kadesh) is an extensive, hill-encircled plain, several miles wide, with shrubs and flowers, and grass and water, with abundant room for the encampment of Israel. It was the central point of the people for nearly thirty-eight years."

And Moses sent them to Spy out the Land (ver. 17).—But Deut. i. 22 tells us that *this plan* of sending spies *came from the people*—not from Moses, much less from God. Moses had told them to go up and possess the land which the Lord their God had set before them, and to go without fear. They reply by coming to him in a body, beseeching that spies should first be sent "to bring us word again by what way we must go up, and into what cities we should come." Moses, telling the story nearly forty years after, remarks (Deut. i. 23): "And the saying pleased me well." Whether there are facts unrecorded which could explain this strange acquiescence in their worldly wise policy, or whether this is another example of the failure of a man of God in a critical moment, we cannot now determine. The plan itself was evidently the child of unbelief. Even common sense might have argued that the God who had promised to give them the land, and who had never yet left them to take so much as a day's journey apart from his guidance, would certainly show them how they were to enter the land, and where they should go. They preferred to trust a "committee of investigation," rather than God! They expected that God would somehow help them to get the land, yet they could not trust Him simply to teach and lead them.

Get you up this Way Southward (ver. 17).—Rather, "by the Negeb, or South Country." The Negeb was a well-defined tract of country extending from the Dead Sea westward to the Mediterranean, and northward from Kadesh to within a few miles of Hebron. The time of the first ripe Grapes (ver. 20), *i.e.*, July—August. The vintage is gathered in September and October. Unto Rehob.—Beth-rehob (Judges xviii. 28), at the foot of Hermon, and near the sources of Jordan. As men come to Hamath.—Or, "the entering in of Hamath" (2 Kings xiv. 25), now the Valley of Balbeck, a mountain pass in the northern frontier which bounded Israel's inheritance in that direction. This shows how extended was the examination made by the spies. Eshcol (ver. 23).—A rich valley on the north side of Hebron, which produces the best and largest grapes in all Palestine, and an abundance of many other sorts of fruit. Bare it between two upon a staff. In order to preserve the grapes from injury. Clusters have been mentioned eight, ten, and twelve pounds' weight. And they returned. There was much intercourse between Egypt and Palestine at this time; so that the spies would only have to play the part of Egyptians—an easy task to them—in order to get free access to all the land.

A Land that eateth up the Inhabitants thereof (ver. 32).—An allusion, probably, to fierce, desolating wars between the various tribes inhabiting it. It might be as difficult and costly, so said the ten spies, to *maintain* their footing in the land as to get one in the first place.

LESSONS.

(1) What Canaan was to the Israelites, a happy Christian life is to us. God had promised to give them the land if only they would obey Him: He has promised a new heart, and a new and happy life to us, and to everybody else, who will listen to his word. God, in his great love to Israel, was very eager to lead them into Canaan; so in his great love to us He earnestly desires to make us like Jesus.

(2) The spies, bad and good ones alike, all testified that the land was a good land; so, most people know, and in their hearts acknowledge, that it is a most happy and desirable thing to be a true Christian. To have one's sins forgiven, to hate all sin, to know God's love, and to love Him truly and tenderly, to be always confident and happy in his care and guidance, to be strong to control oneself, and brave to do right at any cost, to be kind, loving, faithful, and unselfish, who wouldn't be all this! Multitudes, who never live the Christian life, acknowledge that it is the best life, just as the evil spies acknowledged that the land was good.

(3) There are immense difficulties in the way of a true godly life—evil tempers, habits, desires, and all manner of selfishnesses to be overcome. We can no more cleanse our own hearts than Israel, unaided, could capture the walled cities of Canaan.

(4) The evil spies were evil because they saw the difficulties, but overlooked God's certain promise of help. When we acknowledge that God's service is best, but say that *we* are *not able* to enter it, we act as they did. They should have remembered that God's promise is as real as the frowning walls that guarded the Anakim cities, and far more mighty.

ILLUSTRATION.

Bunyan tells of the lion that stood near the King's highway, and frightened cowards by his awful roar and fierce appearance; but when the brave pilgrim went boldly forward, he found the lion chained: he could not reach him.

(5) The good spies were those who acknowledged all the difficulties, but who never forgot God and his word. "We are well able to overcome it," was their cry. They knew that though they were feeble, their God was mighty, and that to overlook Him was as foolish as it was sinful. This made them men of faith—made them great. Caleb came to possess Hebron, the very part he searched out as a spy, where the enemies were mightiest, and the land richest.

Application.—Beware of the spirit that answers God's "Come up!" with the miserable "I can't" of unbelief. There is always a "can" to God's "Come," and the brave and trusting will believe boldly, and go forward at command. God calls us to newness of life. Do we believe it? He calls us to overcome evil habits. Do we believe this?

CONTINENTAL & FOREIGN NOTES.

THE INDIAN GOVERNMENT do not, as was recently stated on the authority of a Calcutta paper, "practically keep the Bible out of the book-stalls at railway stations." The stalls are private property. The Government policy is to show no religious preference, lest discontent should be excited among the natives.

FRANCE.—The *Signal* contains an appeal for the union of three of the societies now seeking to evangelise France—the Société Evangélique de France, the Comité Central de la Mission Intérieure, and the Comité Parisien de la Mission Intérieure. The McAll Mission occupies an exceptional position, on account of the personality of its founder, and because its budget is almost entirely received from foreigners.

KOREA.—Recent letters from Korea state that the king has positively prohibited the teaching of Christianity in his kingdom. This retrogade step has caused much surprise and disappointment. Meanwhile, however, the missionaries in Seoul, the capital (some fifteen in all), will continue their medical and educational work, and the directly evangelistic work must wait until a more propitious season, which cannot be far distant.

BRUSSELS.—Pastor N. de Jonge is prosecuting a truly blessed work among the Flemish population of this city. In a pamphlet entitled, *Emmanuel*, recently published, he clearly discloses his personality as a Christian teacher, and his vigour as a religious organiser. His mission, "L'Evangélisation Urbaine," was begun in 1880, by some English and Belgian workers. Copies of the pamphlet may be obtained from Pastor de Jonge, 83, Rue de Berlaimont, Brussels.

Letters to the Editor.

CHURCHES OPEN ALL DAY.

Sir,—A letter has recently appeared in the papers from the Archbishop of Canterbury to Lord Carnarvon, on the subject of keeping our churches open during the week. His Grace says that "he has long had the cause at heart," that "he wishes our churches should be more freely open for private prayer," that "he has never known of this trial once made being given up as a failure," &c. Surely, holding this opinion, he can order the experiment to be generally tried. It is ludicrous to think that the head of the Church of England should be unable, or reluctant, to carry out an innovation, of the benefit of which he says that he is satisfied.

It is this absence of thoroughness, this appearance of indifference, this want of hearty prompt action, which nowadays makes so many dissatisfied with the Church of England. Anglicanus.

[This want of thoroughness is not, we fear, confined to the Church of England.—Ed.]

THE LORD'S "TENTH."

Dear Sir,—I wish to draw the attention of your readers to the following extract from Dr. Gordon's speech in Edinburgh on July 22, reported in your issue of August 3:—"Let me urge you to return at least to the primitive plan of giving one-tenth of all to the Lord's work abroad. A large band of Christians in America determined to do this, and entered into a union for the purpose. They all corresponded with a secretary whom they appointed, and, after some time of thus giving, they reported that, with the exception of two or three, not only had they obtained vast increased spiritual blessing, but also great increase of financial prosperity."

This subject is coming to the front now, in view of the numbers offering themselves for mission work, and the great need of increased funds.

If any of your readers are willing to aid by their suggestions and co-operation to form such a union in England, will they signify it by a line to your care, with their address, so that we may correspond with them?—Yours faithfully, E. H.

Ballaigues, Switzerland.

PERNICIOUS LITERATURE.

Sir,—Mr. Samuel Smith's letter in your issue of the 10th inst. deals with a subject of the gravest importance, and I sincerely trust it will not be allowed to drop. Years ago, Lord Shaftesbury, speaking upon the same subject, said: "It is high time the Church was up and doing in the matter of the flood of corrupting and abominable literature that is poisoning the very heart of the nation." Few persons have any conception of the fearful extent to which this kind of literature is circulated, or the effect it is having upon the moral tone of the country. One sad comment upon this state of things may be found in the fact that at present a discussion is being carried on in one of the leading London dailies, as to whether God's holy institution of marriage has not proved a failure, and whether it could not be advantageously exchanged for some system of "Free Love." This has long been the atheist's dream, but surely it is a new thing and lamentable that an editor of an influential and widely-circulated journal could be found, not only to tolerate such a discussion, but deliberately to open his columns and invite correspondence upon it as one of the leading attractions of his paper.

While Satan is so busy with the printing press in disseminating evil of every kind, the question forces itself upon us, "What is to be done?" Law is utterly powerless to deal with the evil, except in its very grossest forms, and even then at the great risk of only increasing it. Education of itself merely enlarges the fertile field in which the seed may be sown, whether good or bad. It is to the Church of Christ that we must look to deal with this evil, for the power of God alone is able to cope with it. How then to purify the press, or rather to utilise the press in the name of the Lord for the spreading abroad of the knowledge of the truth, and of that which is pure and lovely and of good report, and thus to counteract the evil that is to be so widely done, is a question of the most vital importance, and it would be well if some of your readers would look the thing straight in the face, and suggest any *practical* methods by which this can be accomplished.

Yours, &c., H. D. Brown.

Christian Colportage Association,
37, *Farringdon-street, E.C.*

"PRAYER FOR SUNSHINE."

Sir,—It was certainly not my intention to make any "confident assertion," as Mr. G. P. Woollcombe supposes; and, in my letter, the only approach to such, which I can detect, is in the words: "We have not known that 'the Lord is our God, and none else;' therefore, the wheat and the barley are being destroyed, and the 'beasts mourn,' because the hay crop is perished." If Mr. Woollcombe will again look at my letter, he will observe that this is merely the deduction from certain passages of Scripture, and not intended to be an assertion.

If he will also read his own letter again, I think he will detect a fallacy. He quotes a premiss from Matthew's Gospel, and puts to it a conclusion of his own. What our Lord said was: "Love your enemies, that you may be like your Father; for He makes his sun to shine on the evil and the good," &c. The conclusion which Mr. Woollcombe attaches to it is, "We cannot assume that the fixed laws of nature are suspended or abolished in particular instances in order that thousands of innocent persons may be punished for the unfaithfulness of a certain section of the church," &c. I am not aware of any "fixed laws" of sunshine or rain; but I am aware, from numerous statements in the Bible, that the crops are destroyed to punish acts of national idolatry. And I am also aware that when David had committed adultery, numerous persons (innocent, as far as that crime was concerned) perished in the three days of pestilence.—Your obedient servant,

41, *Queen's Gate, S.W.* Robert Montagu.

REQUESTS FOR PRAYER.—For blessing on special services at Woolaston, near Sydney, Glos., during the next few weeks.——For blessing on special services by Mr. Opie Rodway, at Winstone, Gloucestershire, on August 25, 26, and 27.——Also for a week's service by Mr. Richard Cory and Mr. Opie Rodway, at Blaenavon, South Wales, to commence Sept. 1. Pray for the salvation of many souls at these places.

HASTINGS.—Great blessing continues to attend the work among the fishermen here; so much so, that it has been thought necessary to have a place to gather them in. Mr. Stephen Hermitage has secured the Market Hall, in the Old Town, at a rental of £60 per annum, and we purpose opening it on September 2. It is intended to hold services on Sundays, and on one evening in the week. This is a work of great importance, as, to men whose lives are exposed to such danger, we cannot be too earnest in pressing home the truth that God loves them, and wants them to be saved. Many thanks to the friends who have sent parcels of books and tracts, which every day are distributed among men on the beach, and in their homes.

G. J. Copping, Evangelist.

4, *Milward-terrace, Queen's-road, Hastings.*

WITH THE MILITIA ON HOUNSLOW HEATH.—The 3rd and 4th Battalions Middlesex Regiment, and 5th Battalion Royal Fusiliers, encamped on the Heath, during the months of June and July, for their annual training. The number of men in camp was about 2500. The weather, during the whole time, was wet and stormy. This sadly interfered with our usual evangelistic and temperance work, the attendance often being unavoidably thin, and on some evenings the services had to be given up. Our best thanks are tendered to those friends who so liberally responded to our appeal in The Christian for tracts, &c., for circulation among the men; and we have reason to hope that these silent messengers, so gladly received by them, did their work effectually in the tents, when the truth could not be received from the living voice.

Samuel Wesley, Wesleyan Chaplain.

Hampton House, Hounslow.

IN CHICAGO the other day, the mayor of that city glanced at the large coloured posters on the bill-boards which are constantly shocking respectable people, and was so struck by their bold indecency that he immediately notified the firm of bill-posters who hung them that he had revoked their licence for putting up posters. It was also semi-officially announced that if the performance outlined on the bills was given, the theatre licence would be revoked. The firm promptly sent out a gang of men to cover the objectionable posters with white paper, and, that being done, the mayor permitted them to resume business. They have promised that hereafter all lithographs and show-bills of theatrical companies shall pass inspection by the chief of police before being posted. The example of Mayor Roche deserves to be followed by the mayors of other cities. The public deserves protection from such outrages. But what can be said of the plays of which these posters are a representation?—*Christian Advocate.*

TEMPERANCE NOTES.

HOME.

A plebiscite of Vauxhall Ward, London, on Sunday closing, shows 1739 in favour, 421 against, 171 neutral.

The Wesleyan Conference temperance returns show a considerable increase in the number of members, both juvenile and adults.

A return has been ordered of all houses licensed for the sale of intoxicants in England and Wales, with particulars as to the proportion of licensed houses to population, the number of six days' licences, early closing licences, and six days' and early closing licences.

Rev. Canon Barker, M.A., preached the Scottish Temperance League annual sermon, August 12, in St. Andrew's Hall, Glasgow. On August 13 a conference was held in the Queen's Rooms, when important papers were read. There was a crowded meeting in the evening.

FOREIGN.

In Camden, New Jersey, the drink licence fee has been raised from £50 to £200.

A Temperance Congress is to be held at Melbourne, Australia, in November next.

Topeka, Kansas, has more churches than any city of the same size in the country, and not one drink shop.

The Good Templars of Trinidad look sharply after the drink traders, with a view to the punishment of law-breakers.

Out of 199 tea planters in Darjeeling district, India, 196 signed a declaration condemning as a great evil the drink shops licensed by the Government.

It is stated that in Parkersburg, Virginia, the daughter of a man who had just obtained a licence rushed into court, claimed a hearing, and secured the cancelling of the licence.

Port Chalmers temperance workers, Otago, Dominion of Canada, after many defeats, have beaten the publicans and won the closing of public-houses at 10 p.m., all bottle licences to be refused.

Rev. J. J. K. Hutchin reports that a meeting of the native chiefs was held on the island of Rarotonga when the drink question was discussed, and a new law was promulgated. The law is intended to prevent the importation and sale of intoxicating drink, and the orange beer drinking of the natives.

Appeals.

Working Men's Mission (Collingwood-street, New-cut, S.E.).—This Mission is in debt, and the superintendents, the Brothers Young, appeal for help. The work is among very poor people. Donations will be acknowledged by the treasurer, Mr. F. A. Bevan, 54, Lombard-street, E.C.; or Messrs. Young, 32, Nelson-square, Blackfriars-road, S.E.

Old Spectacles.—A lady who visits the aged poor in workhouse infirmaries is frequently asked for spectacles by the poor patients, who, for want of such helps to vision, are often prevented from reading the Scriptures. Mrs. Rivolta, The Manor Way, Blackheath-park, S.E., will gladly distribute any cast-off spectacles which may be sent to her for that purpose.

Y.W.C.A., Chiswick.—This branch is a young one, but doing excellent work. For the second time in two years it has outgrown the premises. New premises are being taken, but the committee have no furniture and no money. They can manage to raise all the working expenses, rent, &c., but they sadly need £50 for furniture to make this fresh start. The treasurer is Mrs. Hawson, Brandenburgh-road, Chiswick.

Buckland, Dover.—An earnest outdoor work is being carried on in connection with the Dover Railway Mission. As winter approaches, it is desirable that a building should be provided in which to continue the effort. A lady has bought a piece of ground, and an iron room is to be erected. Contributions will be received by Miss Lond, 110, High-street, Buckland, Dover.

Notices.

Mr. Eugene Stock, Church Missionary Society, Salisbury-square, London, E.C., earnestly asks the writer of a letter to him at Keswick, who only signed himself ἐλάχιστος, to send him his name and address, that he may be able to reply to the letter.

Communications Received with Thanks.—L.E. H.R. R.L. H.C. M.B. W.F.S. H.M. R.S.M. A.M.M. W.O. M.E.B. P.T. G.M. P.A. F.A.M. J.R.M. J.M. G.J.A.K. J.C.E. J.H. M.A.A. H.H. R.D.F. W.B.D. A.M.L. M.E.H. H.D.B. J.W.A. J.P.C. R.A.W. P.A.D. R.B. M.M. D.S. J.P.H. R.M. E.B.V. J.A.V. O.R. C.R. W.H.M. G.F. R.S. J.A.W. A.S. J.T.M. C.C. J.B.H. F.S. & J.C. W.H. S.A.R. O.M. J.D. L.S.R. W.A.H. C.G. H.H. J.M.P. F.C. F.G.A. E.H. C.H.M. T.P. F.S. A.M. V.B.L. J.W. W.Z. H.W.F. M.T.W. L.N. A.M.H. G.E.W. A.R. S.V.H. C.H.

Applicants for Tracts.—A. T. Wingate, 17, York-road, Bristol; W. G. Grundy, Parish Room, Tanner-lane, Barkingside, Essex; W. B. Dodds, Ravensworth-terrace, Bedlington Station, Northumberland; F. G. Adams, 17, Canonbury-terrace, Canonbury, N.; Captain Griffiths, 97, Malden-road, Haverstock-hill, N.W.; H. J. Hadfield, 29, Hanover-gardens, Kennington-park-road, S.E.; T. Pearse, 6, Newcastle-street, Isle of Dogs, Poplar, E.; E. Hannant, Brighton House, Worthing; J. A. Williams, 12, Gough-road, Trevalyan-road, Stratford, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Among the Churches.

CHURCH OF ENGLAND.

Rev. C. F. Flad has resigned the curacy of St. Silas's Church, Toxteth-park, Liverpool, having been appointed to mission work in Tunis under the London Society for the Promotion of Christianity among the Jews.

On Monday week a crowded meeting was held in the schoolroom of Christ Church, Dover, to take farewell of Rev. W. T. Milligan, who is leaving the parish. The devoted zeal and energy which he has shown during the four years that he has been at work in the district have endeared him alike to rich and poor, young and old, and many personal testimonies were given as to spiritual blessing received through his ministry. The Children's Scripture Union has been one of his most successful efforts, the number gathered together under his care having reached 500 on the books, and a weekly attendance of about 100. On Sunday evenings he has also had large gatherings of the poorest and of those seldom seen at a place of worship.

SOCIETY OF FRIENDS.

A special meeting to offer thanks to God for the partial restoration to health of Mrs. Marie Hilton, of the Stepney Crèche, after three months' illness, was held at the Friends' Meeting House, Ratcliff, at the close of the usual religious service on Sunday evening. Fervent prayer was also offered for Mrs. Hilton's speedy and complete restoration to her valuable benevolent labours.

At the ripe age of seventy-five, "old and full of days," has passed away Eliza, wife of Jesse Sessions, of Gloucester, a devoted servant and minister of Jesus Christ. Large-hearted, liberal-minded, cheerful, and hospitable, she will be greatly missed; especially will "The Home of Hope," of which she was the originator and superintendent, sadly feel her absence, and miss her motherly care. Her funeral was at Gloucester, on the 18th inst.

CONGREGATIONAL

Rev. W. H. Wilson, of Tutuila, for four years a missionary in the Somoan Islands, has severed his connection with the London Missionary Society, on being appointed Vice-Consul of Great Britain at Apia, Upolu, Samoa.

A Conference on Home Mission Work was lately held in Toronto, Rev. W. S. H. Fielden, secretary of the Colonial Missionary Society, being present. A suggestion as to establishing a Board for home missions was considered, and there is a probability that such a Board will be formed.

In the report of the London Missionary Society, it is mentioned that the students connected with the Congregational Theological Hall, Edinburgh, have formed a Missionary Association, for the purpose of pleading in the Congregational Churches in Scotland on behalf of special objects connected with the Society's missions: and the students of Mansfield College, Oxford, with other members of the University, have also formed a Missionary Auxiliary, for the spread of information, and for the advocacy of the mission cause, especially among University men.

BAPTIST.

The first anniversary of the pastorate of Rev. W. Knight Chaplin at the Poplar and Bromley Tabernacle, Brunswick-road, E., was recently celebrated at a public meeting. The report stated that a wonderful work is being accomplished. During the year one hundred and seventy-six persons were received into church fellowship. About twelve hundred people usually attend the unday evening service.

Mr. F. E. Marston, a coloured gentleman from Kingston, Jamaica, at present a student in Regent's Park College, occupied the pulpit of Borough-road Chapel, Southwark, on Sunday last. Of him *The Daily Chronicle* says: "As a native convert, who has set himself apart for the work of the Gospel, he is a good instance, not only of the universality of the Gospel, but of the usefulness of missions among the heathen."

The Cambrian News reports a baptismal service held on the seashore at Towyn by Rev. J. A. Morris, of Aberystwith. It was witnessed by a multitude of people who came on foot from many of the surrounding villages. Some walked eight or nine miles to see the ceremony, and had to walk as many miles back again. An earnest address was delivered before the ordinance of baptism was performed.

METHODIST

Some hundreds of ministers are now preaching their farewell sermons, and will commence duty in their new circuits on the first Sunday in September.

A remarkable revival has been in progress at Leeds, in connection with special services held in Primitive Methodist Chapels, by Mrs. Towery and Mr. Aspland.

The scheme for providing a number of "select preachers" for City-road Wesleyan Chapel, London, which received the sanction of the Conference, has fallen through. It was proposed to make the chapel a kind of "Cathedral of Methodism."

As a result of a special mission, by Mr. G. Evans and his wife, in the Methodist New Connexion Chapel at Beswick, Manchester, a large number of souls have been brought into the light of the Gospel, and the spiritual work of the church has been greatly quickened.

The London First District Committee has recommened to the Foreign Missionary Committee of the Primitive Methodist Connexion, Rev. John Fletcher Porter, pastor of the new Tyndale Memorial Church, Bow, to take charge of the projected Mission to the Zambesi. Mr. Porter has been compelled, through amily circumstances, to decline the nomination.

PRESBYTERIAN.

A conference on evangelistic work is to be held by the two London Presbyteries on the third Tuesday in October.

Through the generosity of Mr. J. T. Morton prizes for essays on the advantages of the Sabbath Day are being offered to scholars in the Sunday-schools connected with the English Synod.

The Board of Missions of the Irish Presbyterian Church have appointed Rev. J. Stewart Crawford, son of Dr. Crawford, of Damascus, to be missionary to the Jews in the north of Syria, and Mr. Joseph M. Simpson as a missionary student to Queensland.

At the meeting of North London Presbytery last week, Rev. Dr. Donald Fraser was granted leave of absence for five months, in order that he might fulfil the appointment from the Pan-Presbyterian Council to visit the churches in Australia, and especially to congratulate the Presbyterian Church of Victoria on the attainment of their jubilee. Dr. Fraser sails on Sept. 15, and will return to this country in February next.

Rev. Duncan Sillars, of Haverstock-hill Church, London, has been spending his summer holiday at Carnoustie, N.B., where he introduced "services on the sands" for young people and others, and every afternoon addressed meetings, numbering from 300 to 500 persons. On Sabbath evenings the services were held in the U.P. Church, which was crowded on each occasion. As one result of the meetings over 120 young people joined the Children's Scripture Union.

NOTES FROM IRELAND.

Several of the district meetings of the Irish Methodist Church held their annual general session last week, and in each case arranged for the holding of evangelistic in services in every circuit within their jurisdiction.

The first annual report of the Bible and Colportage Association, in connection with the Presbyterian General Assembly, is now ready, and gives an account of the origin and aims of this new Society, together with many interesting facts arising out of the work of the agents of the Association.

The Irish General Assembly and the United Presbyterian Church of Scotland have agreed to carry on mission work unitedly in China, and the latter has proposed to hand over to the care of the General Assembly its two congregations at Jeres and San Fernando, in Southern Spain.

Succes-ful Gospel services were held during last week in a mission tent, at the popular watering-place, Warrenpoint, which is now filled with strangers from various parts of the country. Two services were held each day in the tent, and appropriate addresses were delivered by Revs. R. C. John-on and James Kirkwood. Several are believed to have been led to decision for Christ.

"FALLEN ON SLEEP."

Rev. Robert Morris, late rector, for more than thirty-two years, of Friern Barnet, where his untiring work for the needs of his people has rooted his memory as a blessing never to be forgotten.—Rev. E. A. Shoreland, of Bishop Taylor's African Mission, at St. Paul de Loando, Angola, West Coast of Africa.—Rev. Thomas Davey, for the past fourteen years pastor of Northfleet Church, Kent.—Rev. Charles Light, for many years pastor of Zion Baptist Chapel, Shrewton.—Rev. E. Creek Hore, for twenty-seven years rector of St. Peter's, Levenshulme, Manchester.

◆

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Bible-reading, Monday, 6.15 p.m. Mission work in poor districts each evening.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, evangelistic services, 3 and 7 p.m. Mothers' meeting, Mondays, 2.30 p.m. Women's Mizpah Band, Wednesdays, 7 p.m. Public Bible-study, Wednesdays, 8.15 p.m.

Conference Hall, Mildmay-park, N.—Sunday, 3.30 and 7 p.m., Mr. William Taylor, of the Evangelisation Society.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. S. Golding.

A Bible-reading is held every Tuesday, at 2.30, at Mr. Cheyne Brady's, Châlet Feuz, Grindelwald, Switzerland.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sunday, August 26, Mr. Henry Varley, morning and evening.

Salisbury Conference, September 24—28. Particulars from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

Perth Christian Conference, City Hall, Perth, September 11—13.—Further particulars may be obtained of Mr. James Mudie, Montrose.

Clifton Conference, Victoria Rooms, Clifton, October 2, 3, and 4.—Particulars of Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, AUGUST 20, 1888.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
[illegible]—Please say which Blind Children and Bible Society.			
Will the lady who handed in letter addressed to Editor on August 18 kindly send name and address?			
Floods at Poplar, &c. (Relief Fund)—E.G. 10s; Proceeds of Tea, Mission Hall, Blandford, £2 1s; J.W.W. £1; Per R.C.P. 10s; Miss P. 10s; J.T. £1	5	11	0
Home of Industry—Joan, 10s; Sympathiser, £11 10s	12	0	0
Mr. Fegan's Boys' Home—Joan, 10s; Col. A.B. £1; A.T. 5s	1	15	0
Day in Country Fund—S.A.U. 2s 6d; H.B. £1; Per R.C.P. 5s; C.M.A. 1s; J.B. £1; F.L. 5s; Y.T. 4s; W. & S.W. £2 10s; Mrs. W. 10s; S.R.S. 10s	6	7	6
Mildmay Mission to Jews—M.V.W. 5s; C.M. £1; C.A. £1 10s; Y.T. £1; A.W.B. 1s	3	16	0
China Inland Mission—M.V.W. 5s; E.J.A. £1; J.F.M.G. £1; J.S.S. 2s 6d; C.A. £2; Y.T. £1	5	7	6
Mission to Deep Sea Fishermen—[illegible]; Rev. J. and Mrs. B. 5s; [illegible]; S.R.S. 10s; *Hospital Ship "Victoria"*—R. [illegible]	12	15	0
London Medical Mission—H.B.	1	0	0
Cow-cross Mission—H.B.	1	1	0
Miss Daniell's Work, Aldershot—H.B	2	2	0
Miss Weston's Work, Royal Navy—H.B. £2 2s; T.N.J. 10s; L. £1	3	12	0
Open-Air Mission—H.B.	2	2	0
Scripture Readers' Society, Ireland—H.B. £2 2s; T.N.J. 10s; C.A. 10s	3	2	0
The Christian *Tract Fund*—H.B	0	10	0
Various Missions (Mr. F. S. [illegible])—H.B.	1	0	0
[illegible] Mission (Mr. Coleman)—H.B...	1	0	0
Miss Robinson's Work, Soldiers—H.B.	2	2	0
Dr. Barnardo's Homes—H.B. £2 2s; A.T. 5s; C.J.H.B. £2; L. 10s; Thankoffering, Recovery from Illness, £1 5s 6d; E.C. 8s 6d; Widow's Mite, P.G. 2s 6d	6	13	6
Friendless and Fallen—H.B.	1	0	0
St. Giles' Christian Mission—H.B. £1; H.N.D. £1; J.F.M.G. 10s; C.A. 10s; C.A.R. 5s	3	5	0
Spanish & Portuguese Church Aid Society—H.B.	2	0	0
Evangelistic Mission—H.B.	2	0	0
Church of England Temperance Society—H.B....	0	10	0
Boarding-out Poor Children (Rev. A. S. Herring) H.N.D.	0	10	0
Field-lane Ragged Schools—H.N.D.	0	10	0
E. London Training Inst. (Rev. H. G. Guinness)—C.M. £1; *Foreign Missions*—Sympathiser, £1; R. £5; Y.T. £1	8	0	0
George-yard Ragged Schools—Mrs. L.T. 10s; Rev. H.J.K. £1	1	10	0
Christian Community—Children, Halfield Cottage Home, 2s 6d; Miss M. 5s	0	7	6
Miss Whately's Mission, Cairo—Col. A.B.	1	0	0
N. E. London Gospel Mission—Col. A.B.	1	0	0
American United Presbyterian Mission, Cairo (Dr. Lansing)—Col. A.B.	1	0	0
Dr. Lansing's School, Cairo—Col. A.B...	1	0	0
North Africa Mission—J.F.M.G.	0	10	0
McAll Mission—J.F.M.G.	0	10	0
Asylums at La Force—J.F.M.G.	0	10	0
Mrs. Meredith's Mission—J.F.M.G.	0	10	0
Bristol Orphan Houses—J.F.M.G	1	0	0
Bridge of Hope (Miss Steer)—J.F.M.G...	2	0	0
Thames Church Mission—J.F.M.G. 10s; C.A. £1	1	10	0
Children's Country Holiday Fund (10, Buckingham-street, [illegible])	1	0	0
Miss Marsh's Charities—M.S....	1	11	6
Joshua Poole—E.E.J.	0	5	0
Mr. Orsman's Work (Seaside Convalescent Home)—R.	5	0	0
Free Scotch Church (Jews' Missions)—R.	5	0	0
Mr. Archibald G. Brown's Work (Orphans)—R....	5	0	0
Mildmay Conference Hall—R. £5; *Bethnal Green Hospital*—R. £5; *Expenses, Conference*—A.T. 1s	10	1	0
Miss McLean's Work, Japan—T.N.J.	0	10	0
Y.W.C.A. Travellers' Aid Society—T.N.J.	0	10	0
Gratuitous Circulation of The Christian—T.N.J....	0	0	6
Stockwell Orphanage—A.T.	0	5	0
Pastor Chiniquy—C.A.	1	10	0
Children's Dinners (Rev. J. W. Atkinson)—Sympathiser	1	4	0
Needlewomen's Holiday (Mrs. Fisher)—Sympathiser	2	0	0
London City Mission—A.W.B.	0	2	0
Movement against the Opium Trade—Canon L. £1 1s; Miss F. £1	2	1	0
	£137	19	0

[Advertisements.]

Mrs. Fisher's Work among Factory Girls, &c.—H.M.R. £1.

London Samaritan Society (Convalescent Homes)—Mrs. E.S. 10s 6d; A. 5s; Miss J.J. 2s 6d.

Children's Country Holiday Fund—Eastbourne, £1 1s.

Scripture Readers' Society, Ireland—Eastbourne, £1 1s.

Y.W.C.A. Convalescent, Sick Aid, & Holiday Fund—E.T. £1; A.B., Brighton, 2s

FRIENDLESS AND FALLEN.

The proposed further extension of PREVENTIVE *work in the North of London.*

I beg to state to the Readers of THE CHRISTIAN that many years ago the late Miss F. P—— wrote to me and inquired if I had any wish to add another branch of work to that already carried on. If so, she would be glad to help with a liberal donation from her "charity purse."

At that time my mind was impressed with the importance of ESTABLISHING DISTINCT PREVENTIVE HOMES, and what rendered the incident more striking was the offer of a house—suitable at least to make a beginning.

The late Miss P—— immediately forwarded a cheque for £75, so that

THE PREVENTIVE WORK

might be carried on in separate Homes, and under circumstances as favourable as possible. God prospered the new departure: so much so that in the last published Annual Report it was stated that no less than **3,148 YOUNG GIRLS** had been admitted. As Home Missionary Work extends in the streets at night, garrets, cellars, and abodes of crime and poverty in general, it is surely no time to fail to provide especially for rescuing

YOUNG GIRLS.

And so recently a lady drew my attention to the house,

459, HOLLOWAY ROAD.

The house was inspected, the situation carefully considered, and, while regretting the want of more garden-room in the rear, the Committee approved of it, and instructed me to negotiate for the purchase of the ground lease. The lease has been purchased for the sum of **£750**, and is now conveyed to the

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If an apology were required for this further appeal, especially to Christian Ladies, the old, but ever true, proverb would indeed be found appropriate, namely:—

"PREVENTION IS BETTER THAN CURE,"

for out of a total of 616 applicants for admission received from January to June, 285 were on behalf of young girls—PREVENTIVE CASES.

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Mr. Wookey is now in **Scotland**, and will be glad to hear from any friends who can provide openings in September or first half of October.

The first meeting of the series is arranged for the afternoon of Sunday, September 2, in St. Andrew's Hall, Glasgow.

Communications should be addressed to

MR. JAMES B. WOOKEY,
Christian Institute, Bothwell Street, Glasgow.

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Note—Friends will please notice the **exact title**, "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

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Communications are to be addressed *in writing only*, on one side of the paper, and not crossed. Such letters should contain some account of the candidate's former employments (if any), Christian experience, and usefulness. In the very first letter *copies* only of testimonials should be enclosed. (Originals should *not* be sent.) Where a candidate fails, no reply will be sent unless a stamped and addressed envelope or post-card is enclosed. If possible, a photograph of the applicant should be submitted at the same time: this will be returned. An interview will be appointed with successful candidates in London in a fortnight's time.

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HEBREWS vi. 19.

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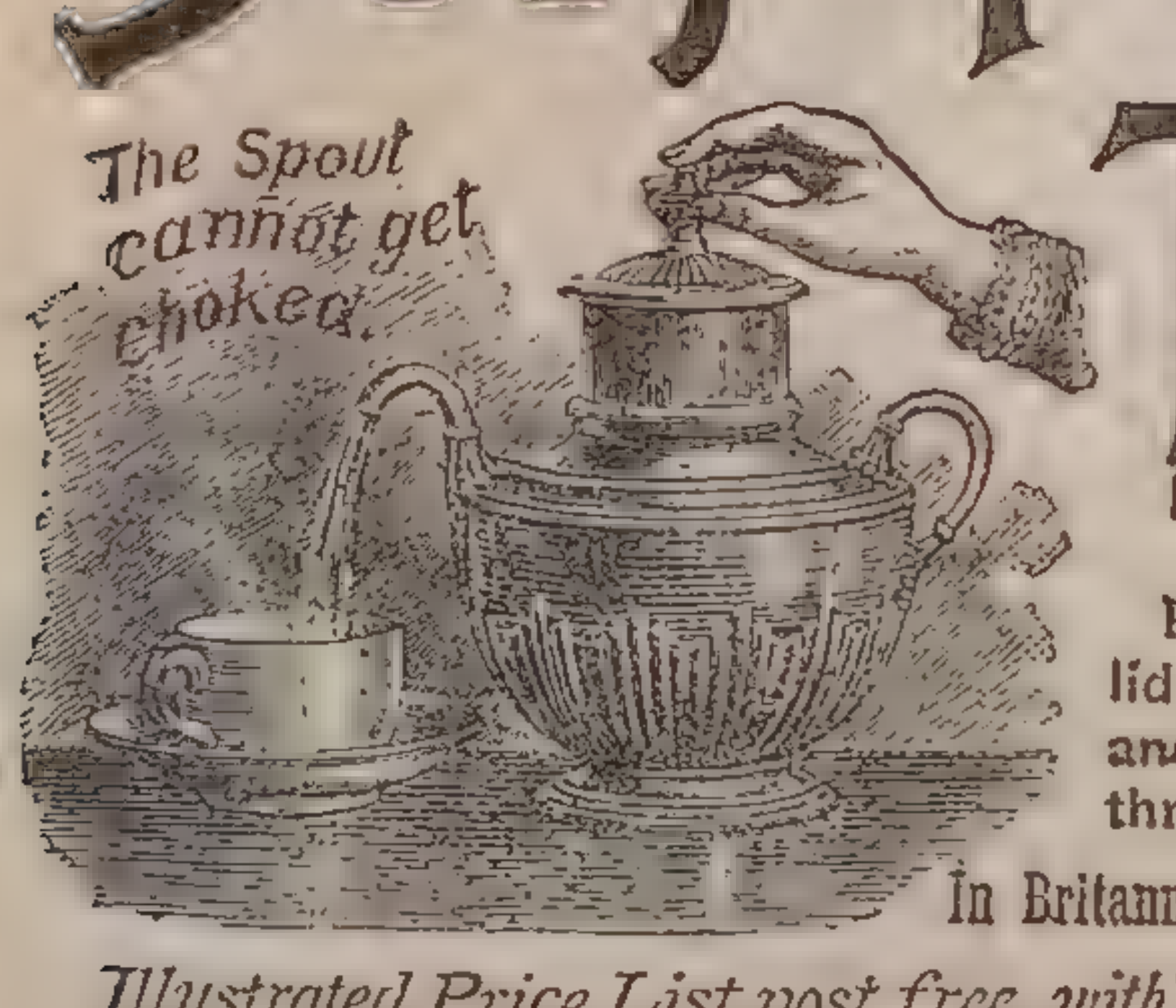
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A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

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REV. J. OSSIAN DAVIES,

Richmond Hill Congregational Church, Bournemouth.

THE subject of our sketch this week has for some time been a prominent figure in London Congregationalism. He has, however, recently been led to accept an important charge at Bournemouth. As pastor and preacher his praise is in all the churches, and some account of his career will have a wide interest at the present time.

Born in the little town of Cardigan, in the year 1851, Mr. DAVIES is now in the prime of life and manhood. His early years ran in uneventful channels. After a course of education in the elementary schools of the town, he became connected with a printing-office, which opened his way into journalism. While yet in his teens he was a frequent competitor at the Welsh literary festivals—the celebrated Eisteddfodau, and many were the prizes which he carried off.

Welsh literature was one of the most absorbing of the studies of young Ossian Davies. He was quite early connected by membership with the Congregational church in that town. His intellectual pursuits were from the first sanctified by a high religious purpose. In the course of time he became a frequent contributor to the Welsh press, and then edited a weekly newspaper, published at Merthyr Tydfil. Later on he conducted the South Wales monthly organ of his denomination, *Y Diwygiwr*—"The Reformer." He also shared with another the editorship of a musical monthly.

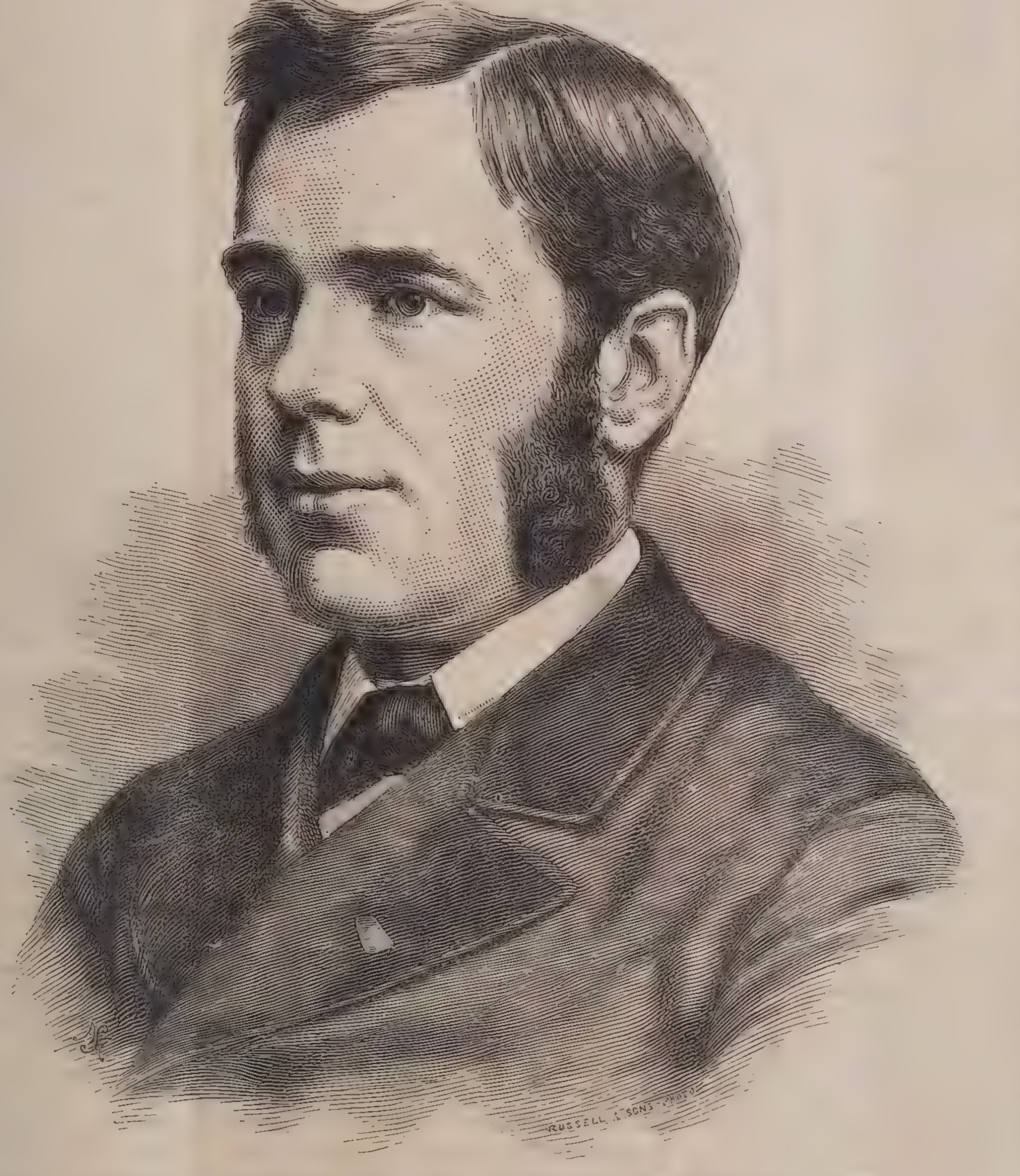
Turning his attention to temperance work, Mr. Davies became the United Kingdom Alliance secretary for South Wales. His powers as a temperance advocate were speedily developed. He was frequently urged to devote himself to the work of the Christian ministry, and after much anxious thought, he resolved to give up literary ambition, and seek evangelistic efficiency. His first efforts at preaching were full of promise; indeed, he quickly became quite a popular preacher, and his popularity has been sustained ever since.

After a successful course of study at Brecon Memorial College, Mr. Davies accepted a call from a young church at Llanelly, and soon gathered there a congregation of 1200 people. Hundreds were added to the Church during his pastorate of four years, and in every way his labours were much blessed. During his stay at Llanelly, Mr. Davies was in great demand both as a preacher and as a lecturer. His famous Welsh lecture on Popery was delivered over two hundred times—in fact, in nearly every town and village in the Principality. It is estimated that about £3000 were raised by it towards liquidating chapel debts, &c. A lecture on General Garfield has been delivered over one hundred times, and one on Christmas Evans one hundred and fifty times in different parts of England and Wales.

Moving into the English ministry, Mr. Davies took charge of the Countess of Huntingdon's Church at Swansea, where he laboured very successfully for a term of three years. He has, however, never entirely relinquished the use of his native tongue, but has spent a part of every summer in Wales, and frequently preached to his old friends there. Last June he preached at the Carnarvon Association to 6000 Welshmen.

Leaving Swansea, Mr. Davies accepted the pastorate of the church at New Court Chapel, Tollington-park, London.

In this third charge the Master's blessing followed him, and, after five and a half years of earnest and enthusiastic labour, he has just left the church in excellent working order. Not without apprehension on the part of his Welsh friends did Mr. Davies first accept the English call. Some of the more warm-hearted and clannish of his Cymric acquaintances, who had appreciated his native ardour, said in effect, "They will freeze you up in London; the English people have no hearts." Time, however, has altogether shown these fears to have been without reason, and it need hardly be said that Mr. Davies has been fully convinced that the Anglo-Saxon people are not behind those of the Principality in estimating and acknowledging true worth and industry. In London Mr. Davies was not slow in catching the ear of the religious public, and his repeated appearances on the May Meeting platforms show that his services were sought and valued far beyond the limits of his denomination. Religious and philanthropic societies found in him an able and efficient advocate, whilst the weaker churches of Congregationalism have rarely sought his help in vain.



(From Copyright Photograph by Messrs. Russell & Sons, 49, Brecknock-road, N.)

At the beginning of Mr. Davies's London

pastorate, on March 1, 1883, the membership of New Court Chapel numbered 380; at the close, on July 8 last, they numbered over 950. At a valedictory meeting an address, signed by all the deacons, and a substantial testimonial of esteem, were presented to him. The address contained the following interesting sentences:—

> For more than five years you have sustained towards this church a relationship of a most cordial and happy character. No word of strife has been uttered; no sound of discord has marred the harmonious fellowship of minister and people. Your pulpit ministrations have gloriously upheld the traditions of the church. The promise which you made when entering upon the pastorate—that your teaching should be strictly evangelical—has been carried out to the full extent. The Gospel of our Lord and Saviour Jesus Christ has been faithfully proclaimed. Your manly, outspoken denunciation of the sins of the day; your consistent advocacy of the cause of the poor; your earnest appeals to the unconverted—have won for you the respect of all; whilst your consistent life has spoken even more eloquently and emphatically than any mere words could do in favour of the Lord Jesus.

To pastor and people alike the separation was a bitter experience. About 2000 people were present to hear the farewell sermon, and several conversions are said to have resulted from the solemn service. Owing to affliction in his family Mr. Davies had been advised to move to a more genial climate. Just at the same time the vacancy at Richmond Hill, Bournemouth, offered itself; in response to a unanimous call, twice repeated, he consented to become pastor of the church, and begins his labours there on Sunday next. In his new sphere, Mr. Davies will endeavour to give more time to developing church aid work in the villages, and so give practical effect to his desire to do his part in carrying forward the great commission. His friends in London and in Wales will surely wish him God-speed.

THE HOP-PICKERS' MISSION.

WITH the return of September we shall again be brought into contact with thousands of the poor from court and alley, who pay their annual visit to the hop-gardens of Kent and Sussex. And, as in former years, we are very anxious to be a means of blessing to them, temporally and spiritually.

If funds permit, we hope again to employ ten or twelve missionaries, to visit camp and garden, and to conduct open-air and tent services. We need parcels of boots and clothing, to enable us to shield many of the poor shoeless and thinly-clad from the inclemency of the weather; also contributions to help us to meet the somewhat heavy, though economical expenditure of the month, over our wide area of service. As many of our noble helpers of former years have "fallen on sleep," we urgently appeal for others in their places.

Parcels of tracts or clothing should be addressed, carriage paid, to me, at Marden Station (S.E.R.) J. J. KENDON.

Goudhurst, Kent.

ANGLESEA.—Lady Bagge writes from Penmaenmawr that she has lately visited the "Sailors' Rest" at Amlwch. She found that Mr. Richard Morgan and his wife, with little influence and help, but with much love to Christ in their hearts, are carrying on, not without some opposition, a most useful work both among the sailors and the ragged children, for whom they have started a Sunday-school. Mr. and Mrs. Morgan, says Lady Bagge, are only in poor circumstances themselves, with a young family; a little help to them would be well expended, and would relieve them of much anxiety as to carrying on the work.

The Priesthood of Christ.*

III.

IN Heb. vii. we have the full-length portrait of our great and precious Jesus. All the shadows vanish in the full blaze of his glory. The typical sacrifices, priests, and temple, all retire, and we are left alone, with none save Jesus only. Thirty-one years after Christ's death, and seven years before Vespasian and Titus destroyed the Temple, the Apostle had to address this Epistle to Jewish Christians, to set them right as to the shadows and the substance. Probably many of these had been converted on the day of Pentecost by Peter's sermon. Between that day and the year A.D. 64, they had gradually gone back to the attractive shadows of an obsolete dispensation. How does the apostle do his work? By contrasting *perfection* with *imperfection*. In the past economy the sacrifice, priest, and worshipper were alike imperfect. Now the sacrifice, priest, and worshipper are all alike perfect. "Christ has put away sin by the sacrifice of Himself" (ix. 26). He who has done this, and is now our great High Priest, is no less than the Son of God (vii. 28); and the worshipper is purged once for all, and has liberty to enter into the holiest of all (x. 2—19).

The word *perfect* is the key to the whole Epistle. It is used *thirteen* times in it. In chapter vi. 1, he entreats them to leave the first principles of the doctrine of Christ, and go on to perfection. In other words, to abandon the shadows, and hold fast the substance. In the shadows they had the doctrine of "baptisms" and "laying on of hands." What were these baptisms? It is plain from the context that they were Jewish baptisms. They had often heard and thought of the bunch of hyssop, dipt or baptized in the blood of the paschal lamb, and then sprinkled on the door posts and lintels (Exod. xii. 22); also of the priests dipping the hyssop, &c., in the blood of the bird that was killed, and then sprinkling the leper seven times (Lev. xiv. 6).

Christian commentators have been frequently puzzled by "the doctrine of baptisms." Their difficulty has arisen from not seeing that the Apostle did not allude at all to *Christian* baptism. He was addressing those who were in danger of lapsing again into Judaism; he therefore alludes to Jewish baptisms. The same plural word we have again in chap. ix. 10. There it is calle "Washings," but in the Greek it is "*baptismois*." Eph. iv. 5 declares that Christian baptism could not be plural—*one* baptism. This is important, as limiting our thought to Jewish baptisms in this passage. The doctrine of baptisms included all the differen washings imposed on Israel of old. The priests were washed on the day of their consecration (Lev. viii. 6). They had to wash their hands and feet every day (Exod. xl. 30—32). Garments were washed (Lev. xiii. 53—59). Animals for sacrifice were washed (Lev. i. 9). The whole of the nineteenth of Numbers is occupied with cleansings by the Water of Separation. Thus we see how the whole Jewish ritual had habituated the *Jewish* mind to these "baptisms."

They were also familiar with the doctrine of "The laying on of hands." Often had they seen the children of Israel putting their hands upod the Levites (Num. viii. 9, 10). Moses laid his hands upon Joshua as the Lord commanded (Num. xxvii, 18, 23; Deut. xxxiv. 9). So had they often seen the Aaronic high priest annually laying his hands upon the head of the live goat, and thus typically transferring all the nation's sins to its head, and then dismissing it into the wilderness (Lev. xvi. 20—2). Now, the Apostle seeks to show them the substance of all these in Jesus, "Christ our Passover is sacrificed for us" (1 Cor. v. 7). "The Lord hath laid on Him the iniquity of us all" (Isa. liii. 6). Here, then, at the cross all is perfection. From the first promise in Eden, all down through the types and shadows, we see "the word of the beginning of Christ" (Heb. vi. 1, mar.). All pointed to Christ and find their accomplishment in Him.

How important, then, was it that these Jewish saints should leave (or abandon) the imperfect shadows for Christ the substance. No Christian teacher who understands this passage fully will ever tell young believers to leave the simple doctrines of the Gospel of Christ, that they may advance into something deeper. There is growth in the knowledge of Divine things, but all truth is based upon and intimately connected with the Gospel.

See how shallow were the views of these Jewish Christians. In their attachment to the Aaronic priesthood, they forget that before it existed at all, there was a more perfect one. In Melchizedek we have the contrast to Aaron and all his successors. Melchizedek had no predecessor and no successor. He received his priesthood from no human hands, nor did he transmit it to any human hands. He was constituted priest more than four hundred years before Aaron was separated to *his* priesthood.

Here then are two totally distinct orders of priesthood. Jesus must needs be after the order of one or the other. Which is it, then? Is it Aaron, and not Melchizedek? No, but it is Melchizedek, and *not* Aaron. Now this again determines the time and place of Christ's priesthood. It is only in heaven after resurrection that he answers to Melchizedek, of whom no earthly pedigree is recorded. In no other light could He be after the order or pattern of Melchizedek. The genealogies of Christ in Matt. i. and Luke iii. conclusively establish that it could not have been this side the cross. Thus we have all the shadows set aside, and are left again with none but Jesus.

Heb. vii. is a beautifully elaborate argument of the Apostle on the subject. It contains seven proofs of the point at issue. We look at Gen. xiv. 18, 19, 20, for the model, and in Ps. cx. 1, we hear the oath that Christ's priesthood is after this model, and not after the Aaronic. (Heb. vii. 21.) Then (ver. 23) he says the Aaronic priests were many: "And they truly were many priests, because they were not suffered to continue by reason of death." So true is this, that from the date of Exod. xxviii., when Aaron was first called to the priesthood, till the death of Christ, which terminated all kinds of *human* official priesthood, there were no fewer than eighty-four Jewish high priests. One by one they passed away, being, like all other creatures, subject to death. On an average, they only lived about seventeen years and ten months. Think of the shock that a Jewish worshipper must have got when he saw the high priest lying a corpse! But, child of God, let it fill your heart and mine with joy, that our great High Priest dies no more. "Death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God" (Rom. vi. 9, 10). Here then we have the basis of his Priesthood now in heaven.

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* Published as a penny booklet by *Jas. L. Dixon*, 111, *Stephen's-green, Dublin*; 7s. 6d. per 100, carriage paid.

His atonement on the earth has disposed of the whole question of sin in the case of all who depend alone upon it. Their judicial justification rests unalterably upon it. To call that in question would be to call the work upon which it rests, and by which alone it is secured, in question. But this is not the only light in which the believer is looked at. He is a worshipper and a servant also, and Christ's Priesthood is to meet the many defects that God sees in his daily worship and service. These defects attach to us to the end of the journey. This is met by the truth in ver. 24, "Because He continueth ever He hath an intransferable priesthood." How long then are his people safe? Evermore. Why? "Because He *ever liveth* to make intercession for them." This is another text generally used to encourage the unsaved to come to Christ. That are told, and told truly, that He is able and willing to save the whole human family. They all *may* live—that none *need* die. No one can preach too full or too free a Gospel. But the best way is to get the exact truth out of each passage of the Word. Then, as the above passage is for the Lord's people, let us primarily apply it to them. Thus shall Christians be established in the knowledge of their completeness in Christ, and thus shall they make daily and holy use of his gracious Priesthood, that meets the iniquities of even our holy things (Exod. xxviii. 38).

Th' atoning work is done—
The victim's blood is shed,
And Jesus now is gone
His people's cause to plead.
He stands in heaven their great High Priest,
And bears their names upon his breast.

He sprinkles with his blood
The mercy-seat above;
For justice hath withstood
The purposes of love;
But justice now withstands no more,
And mercy yields its boundless store.

No temple made with hands,
His place of service is;
In Heaven itself He stands—
A heavenly priesthood his:
In Him the shadows of the law
Are all fulfilled and now withdraw.

And though awhile He be
Hid from the eyes of men,
His people look to see
Their great High Priest again:
In brightest glory He will come,
And take his waiting people home.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXII.—THE JOY OF HEAVEN.

A gentleman of wealth and position was brought to the Lord in a remarkable manner. He was as surprised at himself and the change which had been wrought in him as other people were. His heart was so full of happiness that he could not keep it to himself, but went about telling freely of his conversion.

Like the man we read of in St. John's gospel (see John ix.) whose eyes had been opened, he declared boldly, "One thing I know, that whereas I was blind, now I see." He was sure of this, and sure, also, that his sins were pardoned. He delighted in attending meetings, and was bold in his testimony and earnest in prayer. Having much liberty in speech, he was the life of such meetings; but he was also the life in another way of worldly society in his own house. His wife and daughters had not experienced the same change of heart which he enjoyed, and plainly declared that they did not desire it.

Our friend's house was continually full of worldly company. Dinners and dances followed one another in quick succession, and no one was more hospitable to his guests, or apparently happier in their company, than the colonel.

Account for this as you will, he was indeed a changed man, a rejoicing believer amongst believers; though in his worldly home, as gladsome and free as he used to be before his conversion. This manner of life was a great stumbling-block to Christians, and no help to his worldly friends; for even they could not respect such inconsistency.

It was evident, however, that God was not pleased, and therefore He sent chastisement upon his child, not in anger, but in love to awaken him to a better mind.

One day news reached him of the failure of a bank which swept away a large portion of his ample fortune. It was clear gone, and there was no remedy. He was taken aback for a little space; but, buoyant as a cork, he rose above his trouble, and said, "Thank God for what is left. It is only a few horses and servants less; we can get on well enough!"

This blow passed over him without having its desired effect.

The next blow was more serious. His eldest daughter, the belle of the neighbourhood, the charm of society, the best singer and the best dancer, besides being a very handsome girl, was taken ill of a fever. It became more and more malignant until every hope of her recovery was given up.

The poor father, in his anguish, did all he could to bear his testimony for her soul's good; but she heeded his warnings as little as Lot's sons-in-law heeded their father's.

Poor child! her mind was running upon the world and its amusements to the very last. She talked about what she would do when she recovered, and what others should do till then, and so on.

Alas! she did not recover, but died as she had lived, without God and without salvation.

Her father was distracted with grief, as well he might be, and declared that she was lost for ever; but his wife was most indignant at the idea that such a beautiful girl should be lost!

She endeavoured to console herself with the thought that her darling had gone to heaven, and her worldly friends, if they could be called friends, wrote letters of condolence, and tried to comfort her in her sorrow by telling her, "Amy is far better off now!"

The young lady's father knew better than this. He was sure from the teaching of God's word that there could be no heaven for any unconverted person—that there is no repentance in the grave, and no forgiveness there.

He saw plainly enough that it could do the departed one no good to say she had gone to heaven, and it might do deadly wrong to his wife and remaining daughter to let them suppose so.

Yet, with all this heavy chastisement and severe discipline, this gentleman was not awakened to see his mistake, or the worldliness of his life.

The next blow came closer home still, for he himself was brought down upon a bed of pain and sickness. Then he suffered greatly, and in a very short time his life was pronounced to be in imminent danger. He made his will, and all other arrangements, even to his funeral, and then gave up the world!

Obviously, it was rather late to give up the world when it had given him up. However, he did, and that thoroughly, and turned to the Lord.

Then it was that his eyes were opened to see the folly and inconsistencies of his life. His repentance was true and real, consequently his sorrow and humiliation before God deep. Humbling himself under the mighty hand of God, he was exalted. From the depths of darkness and abasement, he was raised up into joy and gladness. The joy of heaven was the atmosphere of his room.

Now he made it his one concern to speak faithfully to his wife and daughter, and to his servants one by one. He also sent for his acquaintances and neighbours, and frankly told them of his sorrow for his past inconsistent life.

I visited him from time to time, and continually found him rejoicing with joy unfeigned and full of glory. Truly the joy of God's presence was with him, so that it was easy to speak, or pray, or sing in that sick room.

I could not help putting the question to him, "Is this really the joy of heaven that you realise?" I did not doubt it myself, but I wanted an admission from him.

"Yes," he said, "I believe it is, and that to a most unworthy creature."

"How was it," I asked, "that you did not have this joy when you were in health and usefulness?"

"Ah!" he replied, "I know what you mean: I allowed the world to come between God and my soul, and that hid his face from me."

"Yes," I said, "you are right, it is so; I am quite sure that God would rather his children were joyful in health, and it is as easy for Him to shine upon them then as it is in sickness."

I must confess that I feel jealous of these sick and death beds, as if they were necessary for the perfecting of Christian joy.

This dear man died rejoicing, but not before he had pleaded earnestly with God for the salvation of his wife and daughter.

He was not, however, permitted to see the answer to his prayers; for they remained hard and rebellious, until after the funeral was over. Then, when all was still, their hearts melted, and the one and the other fell down before God, and sought and found pardon and peace.

For a long time mournful and sad was their life in their broken nest; but, for all that, they thanked God He had not forsaken or given them over to their own folly.

◆

HOLIDAYS for the AFFLICTED POOR.

By means of the two Country Holiday Homes attached to the North-East London Gospel Mission, the workers are able to extend a helpful hand to many a poor afflicted woman found in the various districts in which the halls of the Mission are placed. No class is ineligible.

The close contact such missions maintain with the suffering poor around them, enables them to discern the really deserving, and, providing the means are to hand, they are able to wisely help every form of suffering. Should sufficient funds be forthcoming, it is hoped to continue these useful holidays to the afflicted and others for some weeks yet. William Chorley.

2, Marquess-road, Canonbury, London, N.

ABRAHAM: GOD'S FRIEND.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXIV.—THE SOUL'S ANSWER TO THE DIVINE SUMMONS.—GEN. xxiv.

CARRY back your minds for 3700 years. The soft light of an Oriental sunset falls gently on the fertile grazing grounds watered by the broad Euphrates; and as it lights up all the landscapes dotted by flocks, and huts, and villages, it irradiates with an especial wealth of colour the little town of Haran, founded one hundred years before by Terah, who, travelling southwards from Ur, resolved to go no further. The old man was smarting keenly at the recent loss of his youngest son, and after him the infant settlement was named. And so in time houses were built, and girdled by a wall in Oriental style. There Terah died, and thence the caravan had started at the command of God across the terrible desert, for the unknown Land of Promise. One branch of the family, however, that of Nahor, lived there still. His son, Bethuel, was the head; and in that family, at the time of which I speak, there was at least a mother, and a brother, Laban; and a sister in the first flush of girlish beauty, [illegible].

[illegible] is Rebecca who occupies the central place in the pastoral scene before us. All her young life had been spent in that old town. Daughter of the Sheikh though she was, yet she was not kept in that listless indolence which dares not soil the fingers with honest work, and which is the curse of so many well-born girls to-day. She could make savoury meat, and tend the flocks, as her niece Rachel did in after years on that same spot, and carry her pitcher gracefully poised upon her shoulder. She knew by name all the people who dwelt in that little town, and she had heard of those of her kindred who before her birth had gone beyond the great desert, and of whom hardly a word had travelled back for so many years. She little guessed the greatness of the world, and of her place in it; and in her wildest dreams she never thought of doing more than live and die within the narrow limits of her native place. Elastic in step, modest in manner, pure in heart, amiable and generous, with a very fair face, as the sacred story tells us, how little did she imagine that the wheel of God's providence was soon to catch her out of her quiet home, and whirl her into the mighty outer world that lay beyond the horizon of desert sand.

On this special evening a stranger halted at the well, without the little town. He had with him a stately caravan of ten camels, each richly laden, and all bearing traces of long travel. There the little band waited, as if not knowing what next to do. Its leader was probably the good Eliezer, the steward of Abraham's house, who had come there on a solemn commission from his master. Abraham was now advanced in years. Isaac his son was forty years of age, and the old man longed to see him suitably married; and though his faith never doubted that God would fulfil his promise of the seed, yet he longed to clasp in his aged arms the second link between him and his posterity. He had therefore bound his trusty servant by a double oath: first, that he would not take a wife for Isaac from the daughters of the Canaanites around them, but from his own kith and kin at Haran; and secondly, that he would never be an accomplice to Isaac's return to the land which he had left. This solemn oath was lit up by the assurance of the old man, that the Lord God of heaven, who took him from his father's house and the land of his kindred, would send his angel before him and would crown his mission with success.

Having arrived at the city well towards nightfall—"even the time that women go out to draw water"—the devout leader asked that God would send him "good speed," addressing the Almighty as the Lord God of his master Abraham, and pleading that in prospering his way he would show kindness to his master. The simplicity and trustfulness of his prayer are very beautiful, and are surely the reflection of the piety which reigned in that vast encampment gathered around the wells of Beersheba, and which was the result of Abraham's own close walk with God. There would be less fault to find with servants in the present day, if they were treated as servants were once treated—as souls rather than hands, and if they were encouraged to imitate, because they had learned to admire, the character of those with whom they live in such close contact. Alas! that servants in Christian homes often find so little to attract them to the godliness which is professed, but scantily practised.

It is our privilege to talk with God about everything in life.—The minutest things are not too small for Him who numbers the hairs of our heads. No day can we afford to spend, without asking that He should send us good speed. Well would it be for us, as we stand by the well at morning, or at eventide, to commit our way unto the Lord, trusting that He should bring it to pass. And if this be true of ordinary days, how much more of those days which decide destiny, which are the watershed of life, and in which plans are concluded which may affect all after-years. Nor is it wrong for us to ask a sign of God, if by this we mean that He would permit the circumstances of our daily lot to indicate his will, to lock with his inner inspiration, and to embody in fact, that which had already been impressed upon our own conscience. We have no right to ask for signs for the gratification of a morbid curiosity, but we are justified in asking for the concurrence of outward providence indicating the will of God. It was a holy and a happy inspiration that led the godly servant to ask that the damsel, who responded with courteous alacrity to his request for water, should be she whom God had appointed as a bride for his master's son; and it happened to him as it will always happen to those who have learned to trust like little children, "that before he had done speaking," his answer was waiting by his side.

We need not tell in detail all that followed: the gifts of heavy jewellery; the reverent recognition of God's goodness in answering prayer, as the man bowed down his head and worshipped the Lord; the swift run home; the admiration of mother and brother at the splendid gifts; the breathless telling of the unexpected meeting; the proffered hospitality of Laban, whose notions of hospitality were quickened by his keen eye for gain, and who spoke the words of welcome with extra heat because he saw the rich lading of the camels; the provision of straw and provender for the camels, of water for the feet of the weary drivers, and of food for their leader, and the refusal to eat until his errand was unravelled and its purpose accomplished; the story, told in glowing words, of Abraham's greatness; the narrative of the wonderful way in which the speaker had been led and Rebecca indicated; the final request that her relatives would deal kindly and truly in the matter; and their unhesitating and swift consent in words, that drew the old servant prostrate to the ground in holy ecstasy as he worshipped the Lord. "Behold," they said, "Rebecca is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken."

Then from his treasures he brought forth jewels of silver, and jewels of gold, and raiment with which to deck Rebecca's fair form; her mother and Laban also received precious things to their hearts' desire. "Then they did eat and drink, he and the men that were with him, and tarried all night." In the early dawn, refusing all invitation to tarry, they started back again, carrying with him Rebecca and her nurse, and through the fragrant morning air the blessings of that little cluster of friendly hearts were wafted to her ear, as seated on her camel, and wrapped in a dream of girlish hope and wonder, she caught the last voices from her home. "They addressed Rebecca and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

We must thus pass over the details of this story, which carries on its forefront the stamp of inspiration and of truth; suffice it to say that it has no superior in this book for its rich, soft, placid style. It is full of those touches of nature which make all men kin, and which move them everywhere alike. I would rather elicit two or three further lessons to illustrate by it the Divine summons, and the answer of the soul.

I. A LESSON TO THOSE WHO CARRY THE SUMMONS OF GOD.—*Let us saturate our work with prayer.*—Like his master, the servant would not take a single step without prayer. Not that he always spoke aloud. No one would have known that the old man prayed as he stood there by the well. Nor did he arbitrarily dictate to God, but he threw the whole responsibility of the matter upon Him, who had ever shown himself so true a friend to his beloved master. He had a most difficult thing to do, in which strong chances were running against him. Was it likely that a young girl would care to leave her home to cross the vast expanse of sand in company with himself, a complete stranger, and to become the wife of one whom she had never seen? "Peradventure the woman will not follow me"; and if she were willing, her relatives might not be; but he prayed, and prayed again, and God's good speed crowned his errand with complete success.

We, too, are sometimes sent on very unlikely errands. Humanly speaking, our mission must be a failure, but those who trust in God have not the word "failure" in their vocabulary. Their hearts are centres from which the fragrance of silent prayer is ever exhaling into the presence of God. They succeed where they seemed menaced with certain failure. Christian worker! never start on any mission for God, whether to an individual soul or to a congregation, without the prayer, "Send me good speed this day."

We must also wait upon God for direction.—Abraham's steward asked that the chosen bride should be willing to draw water for his camels

A trifle this must seem to some, and yet it was a true test for a girl's nature. It showed a ready kindliness of heart, which was prepared to outrun the requirements of conventional politeness. It indicated a nature in which haughty pride had no place. Is it not a fact that in such trivial, unstudied acts there is a sure index of character? Very often God's servants make great mistakes, because they force themselves on souls, not living in the will of God, not seeking the indication of his bidding, not waiting until He should open the door of circumstance into some new life. We do not always realise the solemn mystery that surrounds each human soul, or the depths into which all spiritual consciousness may have receded, or the thick cake of worldliness and carelessness which may have crusted over the sensibilities of the being. God only understands all this, and we should do very wisely to wait expectantly and trustfully for Him to open up the way of access into the citadel of the heart. We may be sure that in this God will not fail us, but that whilst we are speaking He will hear and answer.

Let us say much in praise of our Master.—It is beautiful to notice how eloquent the old man is about his master. He does not say one word about himself, or extol himself in any way, so absorbed was he in the story of his absent, distant lord. Was not this also characteristic of the Apostles, who preached not themselves, but Christ Jesus the Lord, and whose narratives are like colourless glass, only letting his glory through? Alas! that we so obtrude ourselves, that men go away talking of us. Let us lose ourselves in our theme, and whilst we show the jewels of Christian character in our own department, let the theme of our message be: "The Lord Jehovah hath greatly blessed our Master, Christ, and has given Him a name which is above every name, and has raised Him to His own right hand in the heavenly places, far above all principality and power, and every name that is named; and He is worthy to receive power, and riches, and strength, and honour, and glory, and blessing." And when success attends your words, be sure to give all the glory to Him from whom it has come.

II. The summons itself was a call to a simple, penniless girl to ally herself in marriage to one of the wealthiest and noblest of earth's aristocracy. It was not sent because of her worth, or wealth, or beauty, but because it was so willed in the heart and counsel of Abraham. Such a call is sent to every soul that hears the Gospel. In yonder azure depths lives the great Father God. He has one Son, his only begotten and well beloved. He has resolved to choose from amongst men those who as one Church shall constitute his bride for ever. He sends this call to you, not because you are worthy, or wealthy, or beautiful, but because He has so willed it in the counsels of his own heart, and He longs that you shall be willing to detach yourself from all that you hold dear. This is His message: "Hearken, O daughter! consider, and incline thine ear; forget also thine own people in thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him."

And if that call is obeyed, thou shalt lose thine own name, sinner, in his name; thou shalt be arrayed in his fair jewels; thou shalt share his wealth; thou shalt sit down with Him on his throne; all things shall be thine. Wilt thou go with this Man? Wilt thou leave all to be Christ's? Wilt thou give thine unseen Lover thine heart to be his for ever? Come and put yourselves under the convoy of the blessed Holy Spirit, who pleads the cause of Jesus, as Eliezer that of Isaac, and let Him conduct you where Jesus is.

III. How to deal with this summons.—*We must find room for it.*—"Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared a house and room." The master saith, "Where is the guest-chamber?" There was no room for Christ in the inn, but we must make room for Him in the heart; or, at least, we must be willing that He should make room for Himself.

We must bear witness.—"The damsel ran, and told them of her mother's house." As soon as you have heard the call, and received the jewels of promise, which are the earnest of your inheritance, you must go home to your friends and tell them what great things the Lord hath done for you.

We must not procrastinate, or confer with flesh and blood.—Men, and circumstances, would fain defer our starting on pilgrimage. This is Satan's method of breaking off the union for ever. There must be no dallying or delay, but when the inquiry is put to us, "Wilt thou go with this man?" we must promptly and swiftly answer, "I will go."

The journey was long and toilsome; but all the way the heart of the young girl was sustained by the tidings told her by the faithful servant, who beguiled the weary miles with stories of the home to which she went, and the man with whom her life was to be united—"Whom having not seen, she loved; and in whom, though she saw him not, she rejoiced." She already loved him, and ardently longed to see him. One evening the meeting came. He had gone forth to meditate at eventide, sadly lamenting the loss of his mother, eagerly anticipating the coming of his bride, and interweaving all with holy thought. And when he lifted up his eyes across the pastures, the camels were coming, and the two young souls leapt to each other. Happy meeting, which made Rebecca oblivious to all the trials and hardships of her journey, and the loss of her friends. Emblem of the moment when the work of the Holy Ghost, our gracious Conductor, will conclude in the presence of our Lord, the true bridegroom of saintly hearts, and we shall see his face, and be for ever with Him, going no more out for ever.

THE CHRISTIAN ASSOCIATION of Great Britain held its annual Conference on Thursday and Friday, last week, at Southampton. Delegates were present from different parts of the country, and also from America and Australia. Rev. Van Horn presided, basing his address on John xx. 30, 31. Subjects of great practical and spiritual interest were discussed, and the proceedings were characterised by much cordiality.

BROUSSA ORPHANAGE.—Sir,—Your readers are familiar with the interesting work of the Broussa Orphanage. It is a work of faith and love. One great want just now is a suitable matron—a thorough Christian, and one whose influence among the children would be salutary and powerful. Love to the work of caring for God's orphans must be the chief inducement to offer for this service, but I may mention that Broussa is beautifully situated, and that the climate is healthy. Letters may be addressed either to Miss Denham Smith, 38, York-terrace, Regent's Park, N.W., or to myself.

T. W. Brown,
Secretary Turkish Missions' Aid Society.
32, *The Avenue, Bedford Park, Chiswick.*

"OPEN DOORS IN JAPAN."

Miss McLean's statement, in her pamphlet bearing the above title, to the effect that the language of Japan may be quietly picked up by the new missionary with an occasional lesson, led a correspondent to write to us for information respecting the Japanese tongue. He also asked as to the income on which a European might comfortably support himself in the country.

Replying to these questions, Miss McLean writes:—I wish to call your attention to the fact that I speak of the Japanese language as an overhanging difficulty until it is acquired, and of the advantages accorded the present-day candidate for missionary work among the highly-educated Japanese particularly, who are thirsting for Western culture and a knowledge of English. If, however, in addition to imparting a knowledge of English, &c., the teacher should care to devote part of his time to learning Japanese, so as to know it colloquially, he can do so by hearing his pupils speak, and by taking an occasional lesson with a teacher.

The newly-arrived teacher-missionary will soon find out that what is of first importance to the Japanese learner is a knowl[illegible]ly English, and much time has to be give[illegible]tent sort of work, and mind and body a[illegible] feel tired, so that he or she, in attemptin[illegible] learn the Japanese language even in a general way, should go to work "quietly" by picking up words, pronunciation, and taking an occasional lesson with a native teacher. The missionary who goes to Japan to work among the masses, where a knowledge of English is not of the first importance, will find that for three years at least he will have to confine himself to close study with his teacher before he can be said to speak fluently and grammatically. Indeed, Japanese, as well as Chinese, has to be studied every day for twenty years if a scholarly knowledge of it is aimed at. But as to pre[illegible]ing the Gospel clearly, all who do so in England are not scholars, nor is it strictly needful that they should be in Japan.

Women of all grades in Japan write their letters in "Hiragana," Japanese monosyllables, of which there are fifty. To learn to write them out is not difficult; but, in order to express one's self through them, one must, to say the best, have a colloquial knowledge of the language. The educated males write by means of a blend of Chinese characters and Japanese Kalla, called the literary style; this, I feel sure, is a gigantic work for a missionary to undertake in addition to his other duties. Few missionaries, so far as I know, attempt it. To become proficient speakers is a great attainment, and as much as can be expected of them. It is is difficult to say how long it takes to learn a language, as much depends on one's talent for languages, and the time given to it.

As to living in the open parts, this is much dearer than in native cities. For personal necessities I should say £150 would be necessary at an open part, and £100 inland; but if several could live together, this, as is evident, would reduce expenses. But it should be remembered that one would find himself cruelly handicapped were he obliged only to have regard to his private needs. There is the support of the indispensable factotum, viz., the native teacher—perhaps doctors' bills, hospitality, which is Christian courtesy as well as a Christian duty. With reference to those who send forth representatives, I would say, Do not tie them down to bare needs; be the consecrated channels through which God may supply "all their needs."

DUBLIN.—Mr, Charles Inglis will conduct evangelistic services in the Merrion Hall during the month of October, and Mr. George C. Needham, of America, during November, December, and January next.

THE NORTHFIELD CONVENTION.

[FROM OUR SPECIAL CORRESPONDENT.]

The Sixth Annual Conference of Christian Workers for Bible Study, and the consideration of ways and methods for the prosecution of work in the Master's vineyard, under the lead and direction of Mr. Moody, opened at Northfield, on August 1, with an unprecedentedly large attendance. Every building was pressed full and running over, so that many, like Abraham of old, took to living in tents, where the inmates get along comfortably this warm weather. The new hotel, built at a cost of nearly 75,000 dollars by the evangelist's friends, this season, is also filled, while cot-beds were put up in some of the out-buildings to accommodate the guests. Incidentally it may be mentioned that this structure is some distance from the school buildings, but it is near to a new church which Mr. Moody and his friends are erecting, and it is whispered that in future years the Conference may be held at this church. This is the evangelist's last building enterprise, and he has joined hands with the village Congregational society, that the two schools may have some more convenient place of worship. It is to be a handsome and comfortable structure with a seating capacity of 1200. That it may be the more comfortable, that modern church annex, a social parlour, will be located near the entrance, and, at Mr. Moody's request, there will be a broad-mantled cheery fireplace in this room, a token of welcome to the incoming guests.

THE FIRST DAY.

The first public meeting was not held at the Stone Hall until evening, but there were many closet gatherings during the day for guidance during the session. There were more than 500 in the hall at the first session, and promptly at the hour appointed Mr. Sankey came upon the platform, and, with his old-time power, sang out the words :—

Praise Him! Praise Him! Jesus, our blessed Redeemer!
Sing, O earth—his wonderful love proclaim.

Mr. Hudson Taylor and Mr. Reginald Radcliffe were among those present.

Mr. Moody, who dispenses with the fuss and feathers of addresses of welcome, as that is stamped upon everyone's countenance, called, without delay, for a season of silent prayer.

Rev. Dr. D. W. Faunce, of Washington, read the parable of the healing of the blind man, for the purpose, he said, of trying to answer the question, why Christ spent so much time on this miracle. It was to teach us the use of means, to show that a miracle is not the breaking of the law, but its control by a superior law. Every false miracle ignores the human side, which is recognised in true miracles. The great argument for the divinity of Christ is not so much the teaching of the Bible, as the fact that when a man feels himself forgiven, he cannot help worshipping his Redeemer.

Rev. William W. Clark, of New York, followed, after the rendering of "I know that my Redeemer liveth" by Mr. and Mrs. Stebbins, and "But that is all" by Mr. Sankey. He gave the first formal address, taking

"SIX LAYERS OF TRUTH"

for his subject. After commenting upon the vital importance of Biblical study, he quoted Spurgeon's words: "The gold mines of Scripture are not on the top soil; you must open a shaft. The precious nuggets of experience are not picked up in the roadway; there secret places are far down." Let us now open a shaft in this mine of wealth, and explore its deep recesses and hidden passages.

The historical is the uppermost stratum, or the top soil, seen by anybody at a glance. Let anyone take up the Book, and he will see that it contains a history. He might discredit the Bible statements, but he would be compelled to admit that it is a history. Everyone accepts the historic, but all do not accept the moral and practical. The Commandments, the Sermon on the Mount, and the parable of the Good Samaritan, contain moral lessons. The lessons of obedience, virtue, and upright living are often unheeded, like the unruly boy, who says to his teacher: "Give us the story without the moral." A man may be master of its historic and moral portions and yet be unsaved. He must open the shaft deeper down, and find the next layer, before he can find salvation for himself, or offer it to others. The spiritual is the most important of all. The two earlier are merely preparatory to this.

It is the Holy Spirit that teaches this third phase of truth. There are many noble-hearted philanthropists to-day, who go about doing good in imitation of the meek and lowly Jesus, but they regard Him only as a man, and not as the Son of God. With patient steps they follow Him as far as Calvary, and then turn aside. The cross, the blood, the death, and the resurrection, are nothing to them. They see in the Bible a wonderful history and a beautiful code of morals, and that is all. Repentance, conversion, and regeneration are the great spiritual truths presented in the Gospels, and these are the truths that save the soul. The typical or figurative layer is deeper down. It is not essential to salvation, as is the spiritual, but it is necessary for the full understanding of the Scriptures. The old creation typifies the new; the Paradise of Eden foreshadows the Paradise of God; the judgment of the Flood speaks of the judgment to come.

The dispensational layer is deeper still. By dispensational truth we mean that method of Scriptural interpretation which locates in each age or dispensation that particular truth which belongs to that period. We must distinguish between the Lord's coming for his saints and his subsequent appearing with them; between the first resurrection and the second; and between the judgment of believers for rewards, and that of unbelievers for punishment. With the promise that the Holy Ghost "will show us things to come," we can see the future as vividly as the past, and can behold the Son of Man coming in glory as we have seen Him coming in humiliation.

Then, again, all truth is not eternal, that is, all truth is not always true. Dispensational truth is limited to the dispensation; eternal truth is unlimited as to time or place. "God is love" is an eternal truth, but his law on Jewish ceremonies and ordinances is dispensational. "Trust in the Lord and do good" is an eternal principle, but the promise following is dispensational: "So shalt thou dwell in the land, and be fed." Paul trusted in the Lord and did good, but, instead of being fed, he suffered hunger; and, instead of dwelling in the land, he was carried to Rome. John the Baptist trusted in the Lord and did good; but, instead of dwelling in the land he had his head taken off in the prime of life. The first part of the fifth commandment is an eternal truth; the latter part is not. The Word of God is wonderful, because He is wonderful.

THE SECOND DAY.

Mr. Moody spoke for the first time at the opening morning session on Thursday. He took for his theme the first of Paul's three great chapters,

ROMANS VIII.

He said: This chapter opens with "no condemnation," and closes with "no separation." That does not mean that there are no faults or infirmities in Christians. My children have a great many of both, but they are not under condemnation. And not only that, but there is no condemnation to come. About half of God's dear people are living under the delusion that they are under what they call the judgment of the great white throne. Every true believer has already passed death and the judgment. As Paul went through this chapter, he gradually rose in thought to the conceptions of adoption, sonship, and heirship. When a man adopts a child, relations change; so with God's relations to the converted. When a man addresses God as the Almighty God, I don't believe he really understands sonship; if he did, he would say, "Abba, Father."

Comparing the fruits of the flesh with those of the Spirit, and reading Gal. xv. 19—21, Mr. Moody said that there is no difficulty in telling who are living in the Spirit and who in the flesh. You see a man driving like Jehu six days of the week to get money, and on the seventh he doesn't like the minister's exposition of the Bible, because it's got too much of the Bible in it, and does not care for the Sunday-school class, and you know he is living after the flesh. As a merchant stamps his goods so Christ stamps his disciples.

I don't believe any man is fit to be a servant of God till he understands his relations with God. A great many churches are filled with guests; they don't get any further. There are others who are servants; but the position of a child is very different from that of a servant. The child has liberty. Still further, to be a joint heir means equality. Did you ever think how the heirs of glory are protected? The angels are encamped about them. How precious we are in his sight! And so, if this chapter is so, we have nothing to fear, for "all things work together for good to them that love God."

In closing, he mentioned "nine things that we know": Whom we have believed; that we are of God; that the Son of God has come; that we have passed from death unto life; that He abideth with us; that He heareth us; that when He shall appear we shall be with Him; that we shall be like Him; and that, if this earthly house is dissolved, we have a house not made with hands, eternal in the heavens. If you get as much out of this chapter as I have, he added, you will know where you stand; and it is a great thing for a man to know his standing for time and eternity.

After two or three short prayers, several of the brethren dwelt on the necessity of thinking of Christ's love for us, and not our love to Him.

Mr. G. C. Needham followed with an address just adapted to the needs of the day. His subject was

THE SPIRITUAL MAN AND SPIRITUAL MINDEDNESS.

How is the spiritual to be evolved from the carnal? Is it by evolution. I do not deny this doctrine. I gladly acknowledge the existence of this law, both in nature and in grace; but I do not believe in its popular application. What is evolution? It is the act of unfolding or evolving. In the process of growth it is known as development; so says Webster. The foundation principle of homœopathy is "like cures like;" the primary law of evolution is "like produces like," and, according to this law, you cannot evolve a spiritual man out of a natural man. Nature herself fully corroborates this testimony.

Our Bible teaches us that creation stands at the head of all material things—the Creator, whom we adore as our Father, being the Fountain of Life. And we also are taught that at the head of all things spiritual is Christ. The spiritual man is a new creation in Christ Jesus. Not by any process of evolution or abstract law of development does the animal man become a spiritual man. Every natural quality may be evolved out of a natural man. Courage, energy, culture, skill, knowledge, habits, behaviour—these things come out of a natural man, but do not constitute the elements of spiritual life. Not only can natural things be evolved out of a natural man, but you can also embellish him, you can sugar-coat him till he becomes a complaisant Pharisee. He may go to church; so can a mouse. He can say prayers; so can a parrot. He can read his Bible; that requires only very ordinary education. He may give money for religious purposes; that may be one of the acquired habits.

The natural man may offer incense and present sacrifice, keep holy day, and observe ordinances; but, if he yet remains only a natural man, God demands, "To what purpose is the multitude of your sacrifices unto Me?" The religion of the natural man is but natural religion; he is a stranger to the religion that is supernatural. He can bring forth only after his kind. The brook trout never brings forth a cod-fish. That which is born of the flesh is flesh.

Regeneration is the only process by which one can enter the spiritual kingdom. In this divine arrangement, as the natural man passes over into a spiritual existence identity is not lost. A new nature is imparted, called the divine nature. This is not the product of the flesh, but of the Spirit. Regeneration gives us the spiritual man in embryo. There is no room thereafter for development. The saint is there, but in infancy; the new creation is there with all the possibilities of spiritual manhood. By regeneration then, and by regeneration only, does the sinner become a son of God. No longer a criminal under condemnation, but a justified believer through Christ, an heir of eternal life; no longer an alien, but a citizen of the new Jerusalem, in whose heart the devil finds a place no more, for there the Holy Ghost resides as in a glorious temple.

A common objection is thus stated: "I do not believe in the possibility of this new birth, unless all its mysteries are explained, and all its phenomena understood." What? oh, vain questioner, will you deny in the sphere of grace what you allow in the kingdom of nature? We listen to the question, "How can these things be?" while we pity the conceit which demands an explanation. Has nature no secrets? Is the birth of the natural man an understood phenomenon? Is the transformation of carbon to diamond an open secret? You believe the theory; but do you understand the mysterious change? Do you know all about the wind, its constant change? whence it comes, whither it goes? So is every one that is born of the Spirit. As the natural man knows the things of a man, even so the things of God are known by the Spirit of God. And the spiritual man has received the Spirit of God, that he might know the things that are spiritual. With such a teacher, then, as the Spirit of God, the Christian will have his faculties and powers trained and developed. Not only is knowledge imparted to him, but the ability to acquire that knowledge is given him.

Abiding in Christ is absolutely necessary in order to retain spiritual vigour, or, in other words, vital godliness. Think on heavenly things, love heavenly things, study heavenly things, and you will become heavenly minded. Whatever our business—a carpenter, or a shopkeeper, in factory, or on a farm—our business first and last always will be to cultivate our higher nature and to be exact in every duty, because of love for our Divine Redeemer. Mr. Needham closed with these rules for spiritual mindedness:—

(1) Be much in prayer.
(2) Study God's Word for yourselves, that you may feed upon it.
(3) Watch against every kind of temptation.
(4) Shun every appearance of evil.
(5) Do not act on policy or expediency, but in obedience and faith.
(6) Grieve not the Holy Spirit of God; and
(7) Look, watch, wait for the Lord from heaven.

THE JERUSALEM OF AMERICA.

The evening session took a missionary trend, Rev. Dr. Chester opening with a spicy talk. He began by saying that he had never seen so many people with a smile on their faces as here, and he thought Northfield must be the Jerusalem of America. When he went on to apologise for talking upon missions, and said there might be a little pious grumbling, Mr. Moody broke in with, "Oh, no; this is Northfield," which started the Doctor on his missionary tour. He said, after remarking how few were going into the work from America: "Some say there are heathen at our doors. Yes, and for every heathen in America, there are 100,000 to tell him of Christ. In Dindigal, Southern India, I am the only doctor and minister, which would be in the proportion of one doctor and minister to the whole of Philadelphia. I believe that those churches who do the most for foreign missions will do the most for home missions, for their own towns, for Brother Moody in his work here, and for every good work; and I also believe that those Christians who are least interested in foreign missions are losing a blessing, the greatness of which we will only know when we stand before our Father's throne.

Rev. Jacob Freshman, of the Hebrew Mission in New York, gave some account of his work, stopping for awhile to discuss the Gladstone-Ingersoll controversy; and he was followed by Evangelist Chas. H. Yatman, of New Jersey, who recalled the influence of Mount Hermon, two years ago, in the cause of missions, relating, by way of illumination, several telling personal incidents and experiences.

THE THIRD DAY.

At the morning session Mr. Moody gave his second

TALK ON ST. PAUL'S WRITINGS.

Taking up 1 Corinthians xiii., he said: If we could get the Church of God to live in this chapter for thirty days, I believe the disciples of Christ would be doubled. It was one of the highest mountain peaks to which Paul ever climbed. It told us whether we had the Spirit of Christ. Many a man is preaching the Gospel who would do as well if he only blew a tin horn, or rang a tin bell. A man might be a very good doctor, lawyer, merchant, astronomer, or geologist, but not a Christian, without love. Love surpassed even prophecy. It is better than faith.

I have very little sympathy with heresy-hunters. A man may be ever so unsound in patience and love, without hindrance, but if the least tincture of unsoundness in faith is detected, then he is pounced upon and driven away. When men like George Peabody gave large endowments to good institutions, God looked at the motive; if love to God prompted them to do these things, then their acts were acceptable. True love is not easily provoked. If a man gets out of communion with God, he thinks others are full of evil. The only way for us to get this love is to be constantly doing something for God. Some one has described this world as two great mountains, one of sorrow, and the other of gladness. If we could take a little from the first and add to the second, we would keep in the love of God.

If there is no one loves you, it is because you don't love anyone else. The way to reach men is to let them know that you love them. Life is an echo, after all. I snap you, and you snap back. You let one of your family be a snapping turtle, and you have a good deal of grace or you will be snapping back. Urging the importance of doing what we can for the friends we love, Mr. Moody said that a kind word before people die is worth a ton after they are gone.

The other address of the morning was by Rev. J. Hudson Taylor, who first asked Mr. Stebbins to sing, "In the Secret of His Presence." It struck the key-note in the address, in which Mr. Taylor showed how we are to live in the spirit of the chapter just expounded. He said: First put Christ in this chapter, and then put yourselves inside of Christ.

IS IT TO BE BY THE IMITATION OF CHRIST?

You might paint a beautiful picture of a tree, but could not make it bear any fruit. It is the fruit we want that has its seed in itself. That makes the difference between fruit and work. It is not by imitating Christ's character that you will get it reproduced. Reading 2 Cor. iii. 18, the speaker continued: The idea of the original is that of mirroring, both beholding and reflecting. It is the work of the Lord to give, develop, increase, and perpetuate the spirit of life. Neither drawing nor painting, but the very thing itself is to be reflected in you, and you are to be plain mirrors, without a veil, looking directly into that love of Him. When we pray in his name and go out to live in it, He recognises us, because we have a right to it.

One hears many of God's children talking about their leanness, weakness, and poverty. We ought to be done with all this. Can't we leave behind our poverty and weakness and needs and littleness—nay, our very selves, when we have all the wealth of God? You take a mirror and hold before it a nosegay of flowers. What do you see reflected? "Grace for grace" (John i. 16). As many flowers as there are in the nosegay, so many are there in the mirror. As many hues as there are in the nosegay, so many hues are there in the mirror. It is not a poor copy, but the very thing; and as long as you keep that nosegay there, it is mirrored in the glass. We want to be like the Master, having all the graces blended so that you can't tell which is prominent. But if you take a little veil and put it before one of these flowers, that flower will not be represented in the mirror. There are so many veils between, and we don't take time to be holy. You can't be holy in a hurry. Unless the Lord attunes your heart every morning before anybody else strikes it, you can't get it in tune again all day. We must so love our Master that we can love to be alone with Him. We rush into the closet, and pour out our cares, discharge our volley, so to speak, and then rush off, without waiting for what He has to say to us. Is it any wonder that He is grieved and withdraws Himself as the bridegroom does in the song of Solomon? Let us take time to receive of his fulness, and meditate on his character. If we were more on the mount, we should see more of the transfiguration of Christ. And when we come from the mount, our faces would shine like that of Moses. Moses was forty days alone with the Lord, and some of us have not forty minutes a week alone with Him. Is it any wonder that our faces don't glow like that man's? Praise God for conventions, but I would rather lose them all than lose the time alone with Jesus. We hear of Him and are helped toward Him in the meetings, but it is when we are alone with Him that He feeds us. If we want to keep up this oil of gladness, we must be alone with the Master.

There were two informal meetings in the afternoon, Mrs. George C. Needham talking at Stone Hall on woman's mission, and Mr. Yatman upon the nuggets of gold from God's Word. In the evening the hall was again filled, when Rev. W. W. Clark gave a sermon on "Christ in Hebrews," in which he showed that the great lesson of the book is looking unto Jesus as He sits on the throne.

THE FOURTH DAY.

Interest is on the increase as the meetings progress, and the last day of the week was much more inspiring to the many souls here, than the first. Mr. Moody treated in an expository manner

1 CORINTHIANS XV.,

dwelling at length upon the number of those who had witnessed the resurrection of Christ. That this resurrection could have been palmed off, as stated by those who thought it was a sham, would be a greater miracle than the resurrection itself. The question of how this was done, so constantly harped upon by Christians and sceptics, was referred to. While Mr. Moody did not understand the mysteries of the "how," he let in much light by his happy illustrations, by reference to the dead seed that springs up and becomes the beautiful plant, and the noxious caterpillar, which weaves its shroud about itself, and then becomes a beautiful butterfly. His peroration upon the sting of death, taken away by this resurrection of Christ, was most beautiful and impressive.

Mr. Hudson Taylor then took up the same

theme in his cheery hopeful manner, so conducive to higher living. He said: If you would be filled with the Spirit, you must be emptied of sin. Two bodies cannot occupy the same space, nor can the Spirit of God and sin dwell in the heart at the same time. I have met Cambridge men in my work in China who have left all behind to work for Christ in that land, and they are wonderfully filled with his Spirit as a reward for their sacrifice. Sometimes we must give up good things for this indwelling of Christ. On returning to England, I was so pressed with work that I could not find time for communion with Christ. I asked God in prayer if I should give up any of my engagements. The reply came, "If the pressure brings you nearer Me, then it is all right." And God blessed me in the work.

In the afternoon Mrs. Capron gave an account of her work in India, before a large number of women. In the evening Dr. Chester gave a stimulating address upon missions, which led Mr. Moody to remark at the close that such a man must weigh a ton in God's sight, and he prayed that more men might be forthcoming to prosecute this glorious work. Then Mr. C. H. Yatman, whose bright loving face speaks of the Godly spirit within, dilated most affectionately upon the Holy Ghost, urging all to pray for this power from on high.

(*To be continued.*)

The Niagara Conference.

The believers' meeting for Bible study was held as usual, at Niagara, July 18 to 25. The gathering proved to be one of the largest, and one of the most notable, ever held at this place. The little village of Niagara, lying at the broad mouth of the river of that name, just where the waters of the river blend with those of Lake Ontario, seemed sleepy enough in the summer sunshine to busy Americans and Canadians coming from bustling towns and cities; but even this was gratifying and refreshing. The very perpetual drowsiness of the place, with its departed glories of deserted barracks and forts, only added to the appropriateness of the locality for a place where tired workers had come for quiet meditation. One has enough of bustle all the year round to make a few peaceful days appreciated. The village, the still-flowing river, the placid lake, the blue skies, the crimson sunsets, all seemed to breathe over again that message of long ago, "Come ye yourselves apart and rest awhile!"

But no natural causes, however efficient, can explain the blessings of peace that came upon us at the Conference. The Holy Spirit will have the praise for this, now and for ever. His presence was felt very manifestly from the first. It was soon evident that the many visitors had come together in the spirit of unity, and in the bond of peace, gathered for the single purpose of worshipping our common Head, even Jesus, who is our peace. Thus the spirit of prayer brooded over the audience day by day; prayer for personal blessing and consecration, prayer for the hearers, and prayer for the several speakers. Rev. J. Hudson Taylor, after one of his addresses, spoke of this, as if speaking had been made easy. But he did not need to mention it; we had seen it in his talk, and had known that we were helpers together with him.

Oftentimes this silent prayer would find its overflow. And, oh! what burning words would be poured forth from hearts burning with desires almost too deep for utterance. There would be no waiting for others, then; no "filling up of time"; nothing formal or oratorical; but quick, quiet, yet intensely earnest, pleadings for the outpouring of God's Spirit, and the coming of Christ's kingdom. Many of us learned at such times that the presence of the Holy Spirit settles many difficulties; that the wounds of all denominational differences were healed before the Name that is as sweet ointment poured forth; that the problems of methods, and ways, and means were all solved; that where the Spirit of the Lord is there is liberty—liberty of worship, of communion, and of service.

It was the habit of the Conference to meet every morning at 9.30, to spend half an hour or an hour in prayer and in praise. Immediately after this came the first morning Bible-study, and at 10.30 the second morning study, till 12. At 3 o'clock in the afternoon came another study, and at 4 further teaching was listened to, until 5 o'clock. Again at 8 in the evening the people met for testimony and prayer, or to listen to some special topic, such as a talk upon missions. These meetings were all held in the Pavilion, built in the hotel grounds overlooking the Lake.

The subjects this year were peculiarly helpful for such trying times as these last days. Satan has insinuated himself into many holy places in America during the last few years, preaching from more than one pulpit to the unsettling of faith, promoting forms of godliness, but denying the power thereof. "The devil is most devilish," says one, "when he is most respectable," and one needs to be well warned against his respectability, if one is to see his devilishness. Deep and reverent study of "the faith once for all delivered to the saints," is the only thing that will do this, and it was just this that the Lord graciously permitted and provided for us. Prof. T. O. Lowe, of Ohio, spoke upon the Holy Spirit in the Pentateuch; Dr. Munhall, of Pennsylvania, upon Inspiration; Rev. Wm. J. Erdman, a rarely gifted and rarely humble man, upon The Personal and Premillennial Coming of Christ, in the Pentateuch; Mr. Geo. C. Needham, of Massachusetts, upon the Spiritual Man; Prof. W. G. Moorehead, of Ohio, upon The Person and Work of Christ, in the Pentateuch; and Dr. Albert Erdman, of New Jersey, upon The Blessed Hope. At other times, Rev. T. C. Des Barres, of Toronto, spoke on Fellowship; Dr. S. H. Kellog, of the same place, on the Gospels and History of Christian Doctrine; Rev. E. P. Gardner, of Missouri, Christ our Life; Prof. Lowe, upon the Holy Spirit in Joshua; and Dr. J. F. Kendall, of Indiana, on the Antichrist. Upon the morning of the Lord's Day, Rev. T. C. Des Barres preached in the Pavilion on the Christian Soldier, while other brethren spoke from various pulpits in the village. At twilight the Lord's death was remembered, and in the evening an evangelistic service was held, led by Mr. Thane Miller, of Ohio, in which several young men, active in connection with the Y.M.C.A. work, gave short addresses. On Monday, the Bible teaching was resumed, and continued through Wednesday. Dr. Albert Erdman opening up Methods of Bible Study, Prof. Moorehead giving expositions of 1 Thess. iv., 2 Thess. ii., and Rev. xix.; Rev. J. G. Scofield, of Texas, speaking of Bible Study, considered it from the standpoint of dispensational truth. Rev. Wm. J. Erdman opened the treasures of Rom. viii., as well as teaching us of the work of the Holy Spirit throughout the Gospels and Epistles.

With such subjects and teachers, and, above all, with the Holy Spirit performing his office work of testifying of Christ, one may imagine that deep and abiding impressions were made on human hearts. Indeed, one might have thought that no more could be given, and, certainly, no more contained. But God's measure is always running over, as well as pressed down and shaken together; and many of us learned such lessons of God's giving power, as well as of God's enlarging power, over human hearts, as we had never known before. Where God's presence and power have been felt, one does not like to speak of men, but it is needful. And we Americans are almost glad it is so for once, at least—for this time we have to speak of Englishmen; not "cousins," but brothers in the Lord, who, coming amongst us in all lowliness of mind, but in all fulness of faith, have been used to quicken and deepen the spiritual lives of some of our best Christian workers, and to promote among large numbers of our people altogether a new interest in our Lord's work in the foreign field. The names of Rev. J. Hudson Taylor and Mr. Reginald Radcliffe have become as dear to many of us as to many across the sea. Twice at the Conference Mr. Taylor spoke from the fulness of his experience concerning the Lord's leading at home and abroad. The story of the China Inland Mission was told with such power and pathos as to be, to all who heard it, nothing short of a new revelation, not of Mr. Taylor, but of Mr. Taylor's God, the God of Abraham, of Isaac, and of Jacob—the God who hears and answers prayer. We will not soon forget Mr. Radcliffe either, whose voice was more than once raised in pleadings for the regions beyond. Many of us at such times realised, as never before, the sins of the Church in respect to the heathen, and such a spirit of prayer has been awakened in behalf of the Churches of England and America as will bring, we trust, showers of blessing upon these thirsty lands, and so upon the lands that lie in the region of the shadow of death.

Dr. Howard Taylor also spoke to us, telling us of the Lord's dealings with him in preparing him for work in China, and endeared himself by all that he said to the large audience present. The sweet story of God's dealing with Mr. G. B. Studd in China was also listened to with deep interest.

As a result of the rich Bible teaching given us during the Conference, a marked spirit of consecration was developed among most of the people present. One could not have told what the outcome was to be, or how soon it was to be manifested; but all of us felt as if the Lord Himself were moving deeply and mysteriously amongst us. Finally, a young man came to the Conference by invitation, and spoke upon Missions. His address was given on the last evening of the session, and was one of marked power. The speaker was Robert P. Wilder, the Princeton student who has been so much used among the colleges. This proved to be the Spirit's opportunity. Some twelve persons offered themselves for foreign service. One lady sent in a cheque for the support of a missionary for a year in connection with the China Inland Mission. Another lady promised to do the same. Six young ladies banded themselves together, asking for four others to unite with them in the support of a missionary. The four immediately responded. The Conference, as a whole, also gave money enough for still another missionary. Since the close of the Conference one young man has given a cheque for the support of another missionary, and two other gentleman, one a working man, have signified their intention of each having a representative in the foreign field.

All of these offerings were given to support workers in connection with the China Inland Mission, and the wish is expressed that the missionaries should be chosen from such workers as may desire to go out from the United States or Canada.

Will the Christian people who read this record of God's faithfulness unite with the people of the Niagara Conference in praise for God's presence and blessing; and will they pray that the good work begun may go on, led of the Spirit, to the glory of the Saviour's name.

The visit of Mr. Hudson Taylor and Mr. Radcliffe have been wondrously blessed. Mr. Taylor first attended the Students' Convention at Northfield, then the Niagara Conference, then went on to Chicago, afterwards spoke at the Ocean Grove Conference, then again at Northfield at the General Conference, then at Springfield; on August 12 and 13 at Clifton Springs, and then went on to Leockport. After speaking there, he visits Stratford (Miss Macpherson's Home), Belleville, Ottawa, Montreal, Toronto, and, for a second time, Chicago, as he proceeds out West for Vancouver, *en route* to China. Mr. Radcliffe has been with Mr. Taylor so far, and will keep with him for the most part, till they reach Chicago. Everywhere they have gone, deep impressions have been made.

AUGUST 31, 1888.

The Christian.

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SALCOMBE COLLEGE, Loughton, Essex.—Principal, Mrs. VIVIAN, assisted by Resident Certificated English, French, and German governesses; London professors. The College is situated on a hill, and stands in its own grounds of two acres. Lawn tennis and croquet. Close to Epping Forest, and 12 miles from London. University and other examinations. Excellent class-rooms, and well-furnished sitting-rooms. Terms moderate and inclusive. References: Revs. J. Angus, D.D., W. Durban, B.A., J. A. Spurgeon, also W. Olney, F. A. Owgan, M.D., J. Passmore, Esqrs. Prospectus, with view of College, sent on application.

ERDINGTON LADIES' COLLEGE, near Birmingham.—Very healthy neighbourhood. Detached house; large garden; tennis and croquet. Spacious class-rooms. Preparation for public exams. Pupils have gained honours and distinction in Locals and Coll. Prec. French and German spoken. Resident foreign and certificated governesses. Visiting professors. Terms moderate and inclusive.

Address PRINCIPAL.

KEMPLEY HOUSE, BRISTOL.—Under the direction of the Rev. P. PRESCOTT.—Mrs. PRESCOTT, Principal. Prospectus sent. Physical, mental, moral education. Scripture instruction. Ten guineas each term. Large lawn, sea air.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

LUCTON SCHOOL, HENFIELD (near Brighton). Superior educational advantages for young Ladies, combined with Christian training and home comforts. Little Boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Foreign pupils received. Health resort for delicate children. Inclusive terms from 15 guineas per annum.

Address LADY PRINCIPAL

FRAULEIN EIBACH, VILLA SCHONBLICK, WIESBADEN, Germany, receives a limited number of Pupils. Professors attend, and there is a resident French and English governess. Great advantages for languages, music, singing, and painting. References and prospectus on application.

MENTMORE HOUSE, ALTRINCHAM, CHESHIRE.—Educational Home for Girls, conducted by the Misses LOWE, assisted by eminent professors. Pupils prepared for the Local Examinations. Prospectus and testimonials from parents on application.

LOWESTOFT.—Happy Christian Home by seaside for Indian or other children. High-class education. Good masters. Local examinations. Highest references. Terms moderate.

PRINCIPALS, Carlisle House School, Lowestoft.

HAMMERSMITH. — High School for Girls.—Pupils successful at Cambridge, St. Andrews, and Royal Academy Local Examinations, and at London Matriculation. Boarders received in the house of the Head Mistress, at moderate terms. Full particulars on application to Miss MARY E. PAGE, 2, Ocean-terrace, Felixstowe. Next term commences on September 18.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve Pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.

B., The Ferns, Duffield, Derby.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LADIES' COLLEGE, GOUDHURST, KENT, near Tunbridge Wells.—A happy Home and School for Girls, 420 feet above sea level. College and Cambridge Examinations. Terms, 27 guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

PARENTS AND GUARDIANS.—Wanted at once, two little Girls as Boarders, in a select school. Thorough tuition, and every home comfort. Highest references. Terms moderate.

M., 9, East-street, Lewes.

EDUCATION GRATUITOUS. — Superior Education offered in a select School to the daughter of a Gentleman needing such help. A comfortable Christian home. References exchanged. Strictly confidential. Low terms for board, &c.—Write,

ALICIA, May's Advertising Offices, 159, Piccadilly.

FINISHING AND PREPARATORY SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

MORAVIAN EDUCATION, Fulneck Schools, near Leeds.—Principals: Ladies' School, Miss SHAWE; Boys' School, Rev. W. T. TITTERINGTON.

SWITZERLAND.—Mlle. CHATELAIN, who has long lived in England, and is conversant with the requirements of English pupils, receives a limited number of young Ladies in her School, which is beautifully situated on the slope of a mountain, and offers every educational advantage and home comfort. Resident North German governess. Best masters from Vevey. Terms moderate. Escort provided.

Belle Vue, Corseaux, Vevey.

TWO GIRLS can be received in high-class School, seaside. Preparation for examinations if required. Special fees, twenty-five guineas. Highest references.—Exm. Mr. HARRISON, Alexandria Hall, Clifton, Bristol.

DUSSELDORF ON THE RHINE.—Pension in a highly educated German family. Best opportunity to study German, Conservatory music, painting. Healthy locality, near Hofgarten. Terms moderate. Highest English references.—Mrs. HAAG, Marschallstrasse 4.

LADIES' SCHOOL, PETERSFIELD, HANTS.—Miss HENSON receives Pupils to board and educate, on very moderate terms. Good education. Special attention to health and domestic comforts. Careful Christian training. College of Preceptors' examinations. Autumn term commences September 13. Pupil teacher required.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum. Governess-student required. Moderate premium.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

ADDISCOMBE HOUSE, MARGATE.—Miss COWLEY, assisted by efficient governesses, English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Next term commences September 18.

HOME EDUCATION offered for two little Girls in a healthy village. Pretty grounds. Every home comfort and care. Experienced in teaching. Five years in Hanover.

The Limes, Speen-hill, Newbury.

WARWICK, KING'S SCHOOL FOR GIRLS.—Fine old mansion in its own grounds in open country, five minutes' walk from School. Licensed for boarders wishing to attend this well-known School. Terms moderate. Clergy and professional men requested to apply for prospectus to The HOUSE MISTRESS, The Marble House.

SEASIDE.—HIGH-CLASS CHRISTIAN HOME SCHOOL for a few Girls, exclusively the daughters of gentlemen. One vacancy upon reduced terms. Thorough teaching. Christian training. Highly recommended by parents of pupils.—S., care of Mrs. Ramsey, Ashley House, Kent-road, Southsea.

A HAPPY HOME, with education for one or two little children, is offered in a doctor's family in the country. References.—C., care of Housekeeper, 13, Rose-st., Newgate-st., E.C.

EDUCATION.—BURLTON HOUSE, READING.—High-class School for Girls. Resident certificated and foreign Governesses. Visiting professors. Careful Christian training, with home comforts. Successful preparation for examinations. Terms moderate.

Lady Principal, Mrs. RATCLIFFE.

DEVON.—LADIES' SCHOOL, Heyop House, Axminster. Principals, the Misses REECE. Children from abroad received. Christian training. Home comforts. Pupils prepared for public examinations. Governess-Pupil required for September 12.

COTSWOLD SCHOOL (Girls'), near Bath.—Highly recommended by Dr. Gordon Hake, Mr. Russell Hurditch, and others. The Principal, assisted by a first-class resident governess (others attend), receives a limited number of Girls to Board and Educate with her own daughters. Individual attention. Careful physical and moral training. Sanitation perfect. Unlimited diet. Calisthenics. Thorough English, languages, mathematics, music, drawing, painting, singing, &c. Preparation for exams. Highest testimonials. Healthy situation. Terms moderate and inclusive.—For prospectus, testimonials, and references, COTSWOLD, care of 10, Westgate-buildings, Bath.

FITZ PARK BOARDING AND DAY SCHOOL, Keswick.—Conducted by Miss F. LUCK and Miss DOVER, assisted by experienced masters. References kindly permitted to the following:—Miss E. G. Langton, Barrow House, Keswick; Rev. H. D. Rawnsley, Crosthwaite Vicarage, Keswick; Rev. Canon Richmond, The Abbey, Carlisle; Rev. John Harford Battersby, 18, Cheyne-gardens, Chelsea, London; Rev. A. R. Goddard; J. Fisher Crosthwaite, Esq., The Bank, Keswick; J. E. Birkett, Esq., Solicitor, Workington. Next term begins on Tuesday, September 4.

BRIGHTON.— Chichester House, German-place. — First-class Boarding Establishment. Beautifully situated, with good sea view, near Aquarium and Pavilion. Smoking and reading room; liberal table, home comforts. Highest references. Sanatory arrangements perfect. Terms from 2 guineas per week, inclusive.

Proprietress, Mrs. J. J. SIMS.

FRANCE.—A Widow Lady, without children, daughter of a French Pasteur, residing near Paris, desires to have a few young children, from 3 years old and upwards, to board. They would be taught good French, reading and writing. Garden, pure country air and home comforts. Terms moderate.—Communications to be addressed to Mlle. AUZIÈRE, Maison Blanche, Montbard, Côte d'Or, France. References permitted to M. Pasteur Hocard, Maison des enfants, Rue Corneille, Levallois Perret, Paris; and to M. Pasteur Devernejoul, à Vincennes, Paris.

A REFINED FRENCH CHRISTIAN HOME (mother and two daughters).—A Lady can thoroughly recommend above, where two girls are received and conscientiously educated. Only French spoken. Reference, Miss TWEEDIE, 8, Sheffield-gardens, Campden-hill, W.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-Class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

ST. LEONARDS-ON-SEA.—Preparation for Commerce, Professions, Universities. Grounds on crest Hollington-hill. Cricket field. Sea view. Sea bathing. Healthy, homelike. Strictly moderate. Highest references.

Address, PRINCIPAL, Beauvoir College.

CHRISTIAN PARENTS.—Superior Home for their boys. Pupils receive sound education. Have been successful at Cambridge Local, Civil Service, and other examinations. References, Dr. Gibson, &c.

PRINCIPAL, 1, Brondesbury-road, N.W.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

EDUCATION FOR BOYS.—Christian training. Extremely healthy country situation. Modern teaching. Terms moderate. Prospectus and full particulars,

T., 5, Old Quebec-street, Portman-square, London.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

CLIFTON, BRISTOL.—Pupils received in residence. Careful personal Christian training and instruction. Home comforts. Locality noted as exceptionally healthful and beautiful. Open Brethren. Terms moderate. Prospectus.

Mr. HOWELL, Aberdeen-road.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established **YOUNG GENTLEMAN'S BOARDING SCHOOL,** where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon **HIGH GROUND, NEAR** and **WITH VIEWS OF THE SEA,** on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

EASTBOURNE. — SEA HOUSE SCHOOL.—Healthy situation. Careful training and domestic comfort. Usual classical and mathematical course. Special preparation for the new COMMERCIAL CERTIFICATES of the Universities, comprising French and German commercial correspondence and conversation, précis writing, shorthand, practical book-keeping, and arithmetic.

Headmaster, Mr. ESAM.

HIGHBURY HOUSE, St. Leonards-on-Sea. Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division is taught by Ladies. Delicate boys requiring a mild climate receive every kindness, and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal, or the Head Master. The autumn term will commence on September 22.

BETHANY HOUSE SCHOOL, GOUDHURST, KENT, near Tunbridge Wells. Principal, Rev. J. J. KENDON. Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the Public Examinations at the College of Preceptors and the Local Examination of the University of Cambridge. Terms, 27 guineas per annum.

EDUCATION IN HIGHGATE. — Rev. G. D. BARTLET, M.A., receives, at his residence, South-grove, Highgate, ten Boarded Pupils (from eight years of age). Individual attention, thorough grounding, careful Christian training, and the comforts of a superior home. Highgate is strongly recommended by the medical profession. Reference permitted to the Revs. J. Gibbon, Highgate, and R. Balgarnie, Crouch Hall-road, Hornsey.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

THEOBALD'S SCHOOL, WALTHAM CROSS, LONDON, W. — Principal, Rev. J. OSWALD JACKSON, assisted by several Masters. Advantages of Public and Private Schools combined; Public School books and Examinations, with individual attention and care. The following references amongst many others are kindly permitted: George Williams, Esq., St. Paul's Churchyard; Rev. Dr. Henry R. Reynolds, President, Cheshunt College; Rev. Eustace Conder, Leeds; Rev. Dr. Paton, Nottingham; Rev. Arnold Taylor, Rector of Church Staunton, Devon; Sir Thomas Chambers, Recorder of City of London; Sir Wilfrid Lawson, Bart., M.P., Carlisle. Prospectuses on application to the Principal.

HOME SCHOOL FOR LITTLE BOYS. Rother House, College-park, Lewisham. Home life. Number of boarders limited to six. Well suited for delicate or backward boys. Successful in Local examinations. Terms very moderate. Excellent references to parents of former pupils.

LEYTON HOUSE, Warwick-road, Clifton.—Miss APLIN, assisted by suitable teachers, seeks to educate Young Ladies for a useful Christian life. Preparation for Public Exams. if desired.

SEAFORD COLLEGE, SEAFORD SUSSEX. — A high-class private School at moderate fees. Twenty acres of grounds close to the beach. Matriculation, new commercial, and other exams. Preparatory class for little boys. Private pupils received. Athletics. Careful moral training, and great care of delicate boys. The new wing is now ready, and a branch house is being prepared at Dieppe for practical French.

Address, HEADMASTER.

HARRINGAY SCHOOL, Green-lanes, N.—Boys' Boarding. Principal, J. S. COOMBES. Education thorough, every advantage. Christian training. Careful supervision. Good board. Inclusive moderate terms. Entry any time. Holiday pupils received.

PREPARATORY SCHOOL for the Sons of Gentlemen. Pleasantly situated. Every home comfort. Delicate boys receive special attention.—Mr. STEPHEN PLUMMER, Sidcup, Upper Grosvenor-road, Tunbridge Wells.

A GENTLEMAN is desirous of recommending a superior School, where his three daughters have completed their education. Being thoroughly satisfied in every respect, he would be happy to answer any inquiries.—A. Z., care of Mr. Burnside, 20, Tranquil-vale, Blackheath.

RESIDENT TUTOR.—Wanted, an experienced Christian Man as Resident Tutor. Requirements, good general English, Greek, mathematics and history. Salary £80 to £100 according to attainments.—Apply by letter with copies (only) of testimonials and carte, to GRADUATE, May's Advertising Offices, 159, Piccadilly, London, W.

TUITION.— Gentleman (40) accustomed to teaching, wishes to find work in School. Junior Latin, French, arithmetic, geometry, English. Good references.

J. J., J. H. Kelly, 2, Vigo-street, W.

PRIVATE TUITION or Preparation by correspondence for London and other examinations. Commence forthwith for January matriculation.—W. H. ALEXANDER, B.A., 26, Bousfield-road, St. Catherine's-park, London, S.E.

TWO FRENCH PROTESTANT LADIES, mother and daughter, wish for a situation in Ladies' School. Madame (diplomée), much experience. Salary £30. Mademoiselle, good musician, teaches piano and singing. Wishes to learn English. Highest references.

R. D'AUTEVILLE, Boisseron, Hérault.

AS GOVERNESS to only child. English, French (conversational), music, elementary Latin, &c. Or Lady-Companion, Housekeeping and Sick-nursing (not trained). Cheerful, domestic, musical. References exchanged.

GLADYS, Montford Cottage, Kenilworth.

FRENCH GOVERNESS REQUIRED, in Ladies' Boarding School. Parisienne diplomée (brevet supérieur). Calisthenics. Protestant. Earnest Christian character essential. Comfortable home. — Apply, with references, to Miss M. CRUSE, Glastonbury, Somerset.

FRENCH GOVERNESS.—Parisian Lady (Protestant) desires re-engagement in family or school. French and music. Good references. Salary desired, £35 and laundress. — MADEMOISELLE, Mrs. Luff, 15, Dorset-gardens, Brighton.

NURSERY GOVERNESS.—Wanted, by a family in Holland, for October 15, a trustworthy Nursery Governess for a little girl of eight years old. Experience in teaching, and thorough knowledge of music essential. Highest references required.—V. S., care of Mr. J. H. de Bussy, Rokin 60, Amsterdam.

Appointments, Situations, &c., Wanted.

BUTLER, or thorough Indoor-Servant, in a quiet family. Country preferred. A steady, experienced, single man of good character. Age 55. Abstainer.

H. TOWNSEND, Shenley, Barnet, Herts.

CHARGE OF MISSION WORK, with Coffee Palace or otherwise, wanted by Christian young Man (married). Town or country. Five years' experience in Missionary work.

G. C., 35, Hanbury-road, Lavender-hill, S.W.

A CHRISTIAN MAN AND WIFE are recommended by the Vicar of the parish as Caretakers for Coffee House, and the man as Visitor or Scripture reader.—W. FOX, 3, Smith's-buildings, Hopetown, Normanton.

PARISH WORKER.—A Vicar's Daughter, experienced in parochial and mission work in a large country parish, also in the East-end, would pay for board in a Clergyman's house, in order to help in parish work. Views Evangelical. London suburbs or Southern counties preferred. References exchanged.

H., Thurso Cottage, Mill-street, Redhill.

AS CASHIER.—Situation wanted to Grocery, Butcher, Drapery, or Confectionery, or a position of trust. Young person, age 17. Tradesman's daughter. Member of Y.W.C.A. Slight knowledge of book-keeping.

X., 69, Hendford, Yeovil.

POSITION OF TRUST wanted, by a Christian young Man, where he can be useful in some Christian sphere. Age 24, abstainer. Good character.—X. Y. Z., Varteg, near Pontypool, Mon.

AS GARDENER.—A Lady recommends a Christian Man, aged 42, married. Seven years in his last situation, which he left through the death of his master.—MILBORROW, 35, Richmond-terrace, Bynes-road, Croydon.

AS FOOTMAN, UNDER BUTLER.— A Clergyman's Wife wishes to place a Lad of 16½ years, 5 ft. 5½ in. in height. Nearly three years' good character.

Mrs. PEAKE, Nailsworth, Glos'tershire.

A GENTLEMAN DESIRES to recommend experienced Coachman, known to him for many years. Wife excellent with dairy and poultry; good needlewoman. No children. Suitable couple for position of trust.—J. ORAM, care of E. Howard, Esq., Ashmore Manor, Salisbury.

GROOM AND VALET, pair of horses. Age 36, married, Christians, abstainers. One child. Five years' character. Master deceased. Doctor's certificate of qualifications as attendant. Wait table if required. Country preferred. — ORMISTON, care of Rev. A. W. JOHNSON, Fowlmere, Royston, Cambs.

HOUSEKEEPING.—Lady, middle-aged, domesticated, accustomed to active housekeeping, wishes to meet with situation in a comfortable Christian home. Would accept nominal salary. Good references.

M., 8, Marlboro'-street, Bolton, Lancashire.

AS MATRON OR HOUSEKEEPER.— A Lady recommends a thoroughly trustworthy, middle-aged Widow in a small family.

Mrs. J. H. PUMPHREY, Evesham.

LADY HOUSEKEEPER, or like position of trust wanted, immediately, by a Christian Lady of experience, who can forward excellent references.—X. Y. Z., 49, Sadler-street, Durham.

AS ATTENDANT TO BLIND GENTLEMAN.—A Lady recommends a young Man, accustomed to the care of blind men. Or as generally useful. Kind, conscientious.

C. P., 270, Hornsey-road, N.

USEFUL COMPANION, HOUSEKEEPER, or any position of trust. Good needlewoman. Thoroughly domesticated. Nine years in last situation. Leaving through death. (Brethren.)

E. C., 36, Barnsbury-street, Islington, N.

AS MOTHER'S HELP, or place of trust, where servant is kept, by a person of experience. Good needlewoman. References.

Miss JOHNSON, Mrs. Morris, Melton Mowbray.

AS NURSERY GOVERNESS, and Mother's Help combined.—An Aunt is seeking for her Niece a situation, to be treated as one of the family. Can teach English, music, and the rudiments of French. Or as Companion to elderly lady. No objection to travel. Age 18.—R. B., 25, Dulka-road, Wandsworth-common, London, S.W.

AS COMPANION.—Wanted by a young Lady of 20, a situation. Salary not so much an object as a comfortable home.

G. I. G., 44, Upper George-street, Kingstown.

EDWARD W. THOMAS, 200, Euston-road, London, is anxious to find a situation for a young Cook (21) in a Christian family within fifty miles of London, where only a second servant is kept. Ladies applying, state general conditions and wages offered.

A CLERGYMAN'S WIFE highly recommends an experienced Lady for position of trust. Christian and abstainer. Housekeeper; amanuensis. Needlework.

L., Red Oaks, Theydon Bois, Essex.

AS COMPANION, Attendant, or Housekeeper to Christian Lady in delicate health. Thoroughly domesticated. Age 43. Comfortable home. Salary no object. Highest references. Disengaged middle October.

CHRISTIAN, Grove's Library, Tunbridge Wells.

ENGAGEMENT WANTED as Governess-Housekeeper, or Housekeeper. Domesticated. Accustomed to the management of children. A good reader and amanuensis.

T., Orphanage, Lockyer-street, Plymouth.

AS NURSERY GOVERNESS AND MOTHER'S HELP.—Young Lady seeks re-engagement to young children. Domesticated. Fond of children. Church of England.

M. C., care of Mr. Wells, Harleston, Norfolk.

AN ENGAGEMENT AS COMPANION desired by a young Lady (25), to a Lady. Be glad to assist in any Christian work. Church of England.

J. H., 6, Guildhall-chambers, Basinghall-street, E.C.

CLERGYMAN'S DAUGHTER (27) desires re-engagement as Companion. Would give kind, conscientious care to delicate or elderly Lady. Christian home desired, and good references given.

L., care of Mr. Powell, Stationer, Bournemouth.

SITUATION IN CHRISTIAN FAMILY.—A Lady seeks above for a Girl of 20, who has been well trained as House or House-Parlourmaid, and wishes to redeem her character. Also for one 18, as Waiting or Sewing-Maid.

M. L., 133, Queen's-park-road, Brighton.

AS PAGE.—A Lady can highly recommend a Boy, wishing to be trained under a butler. He is aged 15. Steady, industrious, strong. Teetotaler.—Mrs. ELLIOTT, Hadley House, Barnet.

TO TOTAL ABSTAINERS.—Situation wanted, for young Woman (30). Been some months in Home; hopeful case. Is hard worker, good laundress, and needlewoman.

HON. SEC., 16, Canning-road, Croydon.

HOUSEMAID.—A Lady wishes to recommend a steady respectable Girl, aged 16, to be trained under good housemaid. Has been out before. Christian home and privileges specially valued. Near Reading preferred.—Mrs. SUTTON, Dyson's Wood, Kidmore, near Reading.

AS GENERAL SERVANT in a small family.

L. B., Clarence House, Pellatt-grove, Wood Green.

Appointments, Situations, &c., Vacant.

PARTNERSHIP.—To Land Specialists, or Surveyors. An opening occurs in an old-established firm of Auctioneers for a Gentleman possessing these qualifications:—1. A special knowledge of the value of land, agriculturally and residentially, including the modern scientific system of agriculture, and of course the valuation of crops and tillages. 2. Or a Surveyor who is an A.R.I.B.A., or F.S.I. 3. Industry, honour, and ability to negotiate. 4. Capital. Replies should state experience, age, capital at command, political and religious proclivities. All communications will be held in strict confidence.—Address, in first instance, SURVEYOR, care of John Warren, Esq., Solicitor, 90, London-wall, E.C.

PARTNER wanted, in well-established and paying Business in Florida. Christian, and good business man. Capital required.—Apply, with particulars, to HUGH MACCALLUM, Solicitor, Winter Park, Florida, U.S.A.

HOSIERY.—An experienced young Lady required, who is well acquainted with the department, and could dress a window.

BENNETT & SON, High-street, Worcester.

MISS SHARMAN'S HOMES. — Wanted, a Matron for small country branch. Also a Governess for infants.—Address, stating age, salary, and experience,

20, West-square, London, S.E.

KEMPSTER KNIGHT has a vacancy for an Apprentice to the Bookselling, Stationery and Fancy trades. Indoors. Premium required. References kindly permitted to Rev. H. McLeod Beckles, The Rectory, Heene, Worthing; F. A. Suttaby, Esq., 2, Amen-corner, Paternoster-row, London, and W. F. Fuller, Esq., The Bank, Worthing. —For further particulars address, Royal Library, Worthing.

ARTICLED CLERK. — A firm of Chartered Accountants have a vacancy in their offices for a gentlemanly Christian Youth. Moderate premium required.—Address by letter,

VINCENT & CO., 85, Gresham-street, E.C.

FOOTMAN wanted, in the country. Butler and second footman kept. Abstainers. State age, height, and wages.

ARBUTHNOT, East Grinstead.

INDOOR SERVANT, single-handed, wanted, thoroughly up in all duties, for country place. Single man, abstainer, 28 to 40. Fullest details only attended to.

Colonel SLADEN, Ripple Court, Deal.

HANDY MAN AND WIFE wanted (without family), for repairs and accounts of cottage property, and as Domestic Servant to owner. Terms: apartments, firing, and 25s. per week. Must be well recommended for trustworthiness and ability.—Send full particulars in own writing, experience, age, &c., to 43, The Common, Upper Clapton.

NURSERY GOVERNESS wanted, to take entire charge of three children, eldest 9. Teach them thorough English and music. Dissenter preferred. Age not under 22.

Mrs. McTURK, Hallaton, Uppingham.

AN OBLIGING YOUNG PERSON wanted, by an English family, near Paris, who, in return for a comfortable home, would assist with a baby and needlework.—Mrs. J., 8, Boulevard de Versailles, St. Cloud, Paris. (Postage, 2½d.)

SUPERIOR NURSERY GOVERNESS wanted at once, for three children. Must be decided Christian. Two servants kept. Comfortable home.—G. S., Mrs. Varney, Windmill-hill, Enfield.

AS MOTHER'S HELP.—Wanted, a young Girl, 17; and to assist in shop (baker's and confectioner's). General kept. Abstainer, in Christian family.

J. PEGRUM, Wood-street, Walthamstow, Essex.

A PARLOURMAID wanted, in Herts, where a housemaid is kept. Good needlewoman; Churchwoman. One who values Christian privileges would find a happy home.

C. T., 1, Shakspear-terrace, Folkestone.

AS USEFUL COMPANION.—Middle-aged person wanted, to a partly invalid lady.—Address, stating salary, which must be moderate, A. B., care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

REQUIRED, A TRUSTWORTHY PERSON, as Working Housekeeper or General Servant, in Clergyman's house. Very light place. No family. Widow not objected to. State wages.

Mrs. WATTS, Stapenhill, Burton-on-Trent.

BARMAID required, for a Temperance bar, in the British Sailors' Home, Havre, France. Unexceptionable references required.

LADY B., Sailors' Home, Havre, France.

A GOOD PLAIN COOK wanted, in Gentleman's family. Kitchenmaid kept. No late dinners, or washing. A Dissenter, and one over 30 preferred. Comfortable home.

Mrs. GARRETT, Cavendish, Suffolk.

GOOD PLAIN COOK wanted, on September 6; not under 25. None need apply unless good character. No fringe.—Mrs. HILBERT, 185, Trinity-road, Upper Tooting, S.W.

GOOD PLAIN COOKS, NURSES, House-Parlourmaids, and good General Servants wanted. Town and country. Good wages. Quiet, comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamped envelope for reply.

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Mrs. GRANT, The Hills, Ilkley.

CAN A LADY RECOMMEND an experienced, trustworthy, and superior Head Nurse, Christian, for Holland.—Address, letter only, A. B., 129, Mount-street, Grosvenor-square, W.

CHRISTIAN NURSE wanted, to take entire charge of four young children, also a good General Servant, who understands plain cooking.—Mrs. POUNCY, Holme, Wareham, Dorset.

HOUSE-PARLOUR MAID. — Will Lady recommend as second, good waitress and sewer. About 19. Neat, strong, active. Also, end of September, trustworthy, good plain Cook, not under 30. Abstainers; early risers. No fringe, Church preferred. Excellent characters.— Apply, stating wages, experience, full particulars,

Miss COX, Glanelly, Malvern.

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(Continued on page 22.)

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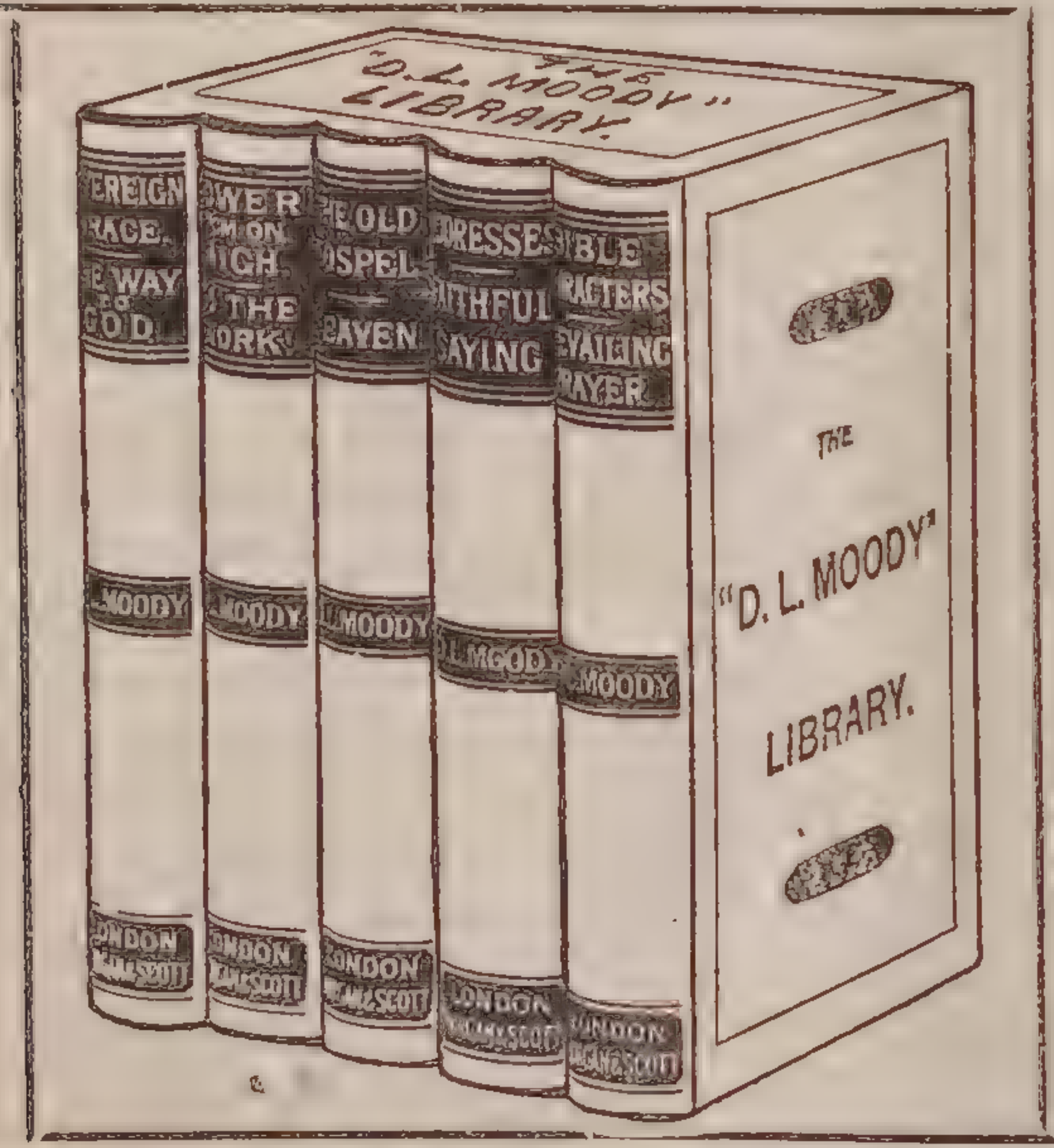
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For the Young.

MRS. GINEVER'S ORPHAN HOMES.

SOME months ago, a lady visiting one of these Homes wrote in your columns an interesting account of her visit, so I thought, dear children, you would like to know a little more about this Home, and the two connected with it.

Of course, you all like flowers, especially those which grow in your own gardens; but if you did not plant a bulb, or a root, or sow seed, no flowers would spring up to gladden and cheer you. These beautiful tokens of God's love are cared for by Him, for vain would be your planting, if He did not send sunshine and shower. Alas! like all earthly joys, they pass away; but there is a garden you may all help to cultivate, that will blossom throughout eternity. It is Christ's own sowing and reaping ground in which he rears young plants for his heavenly kingdom, and He wants happy earthly homes in which these tender buds can be trained and taught to serve and love the great Husbandman. So He has given you parents to care for you, to look after your bodies, and seek the salvation of your souls.

There are many little children, who once, like you, watched for father to come home, and who lived in comfortable houses, and had a good mother to care for them, but who are now orphans and homeless. When they saw those they loved laid in the cold grave, their little hearts were very desolate, and they did not know what would become of them, but the Lord knew, for He opens houses which we call orphanages, to receive such needy ones, and sends all they want; but in so doing He uses earthly instruments, and sometimes very small ones.

When I was a little girl I purposed in my heart caring for orphans, and when I grew up the Lord carried out his purposes through me, so that now there are 130 orphans daily fed at the King's table and watched over and sheltered by the King and his servants. One Home has pleasant nurseries and many little cots, in which babies as young as ten weeks, and four months, old have been nursed tenderly and brought up to lisp the name of Jesus. In another Home, besides a few very wee bairns, there are a number of bright, happy children, who are being trained usefully, so as to be able by and by to earn their own livelihood. Several who have been brought up in that Home are now young women, and when they get their wages they do not forget to send help to the present inmates. These two Homes are in Holloway.

Besides these there is a seaside Home, Cuthbert House, Broadstairs, where dear children are received, who are not only orphaned and homeless, but crippled, paralysed, or otherwise afflicted. Notwithstanding their suffering condition, they are very happy, and enjoy the lovely sea and their pleasant garden. Many cannot walk, but have to be taken out in invalid carriages and perambulators. One little girl living there has had one leg amputated at Guy's Hospital, one has lost a foot, one a hand, another, a little French girl, was brought, quite helpless through spinal paralysis, from the University Hospital; one had her ancle bone removed at Shadwell; two were left afflicted and homeless at Mildmay. One little fellow who was received from Great Ormond-street after an operation, was expected to be always lame, but he has quite recovered and grown a fine boy. Some baby boys are now quite big, so now a Home is wanted where these boys can be educated and trained.

Some time ago, when this was much on my mind, a friend asked if I wanted money for any particular purpose, as she felt led to have a sale of work. I told her what was needed, and we agreed to use the money thus procured for the purchase of furniture and bedding.

After that an opportunity offered of selling our present house, and taking two large ones in the same neighbourhood; where, after necessary alterations are completed, there will be good accommodation for boys on one side, and girls on the other.

One evening a parcel of nicely made garments was left by the carrier. In it was a slip of paper, "From Ministering Children at Kew." A few days later, a missionary clergyman wrote to ask if a box of clothing and toys made by "ministering children" at Belize, and brought five thousand miles across the ocean would be acceptable. You may be sure I said "Yes," and it caused great pleasure to the orphans to see the box unpacked, which had been sent by the little black children. This led me to think that perhaps there were many little ones would like to help to furnish the new Home, so we determined to have a stall for the sale of any garments, toys, books, &c., that may be sent from children. It is always pleasing to receive children's gifts, and many in boarding schools, &c., have thus helped.

In one school the novel expedient has been adopted of lending each pupil a donation box for a week, and I am glad to hear our young friends have been gleaning more than enough to furnish one bed, which costs £5. One family has an annual drawing-room sale; and with the money thus gained maintain an orphan chosen for their very own.

Of course there would be no need of "ministering children," if there were none to minister unto, so our Heavenly Father says in his Word that "The poor shall not cease out of the land." Have you ever thought that the Lord in his loving wisdom has ordained it so, that your sympathy may be drawn out, and your character refined and purified by loving deeds and self-denying acts. When Jesus was on earth He not only helped the suffering and needy, but came into personal contact with them. The family who provide for one child, pray for her, write to her, invite her to visit them, and I am sure, if you would come and see us, and choose a little orphan boy or girl to befriend, there would be a joy in your hearts and lives hitherto unknown. And whilst you were praying for your own little one, their Saviour and yours would draw very nigh to you, and would abundantly bless "his ministering children." PHŒBE GINEVER.

3, *Manor-road, Holloway, N.*

A POEM FOR THE LITTLE ONES.

"Be sure your sin will find you out."—NUMB. xxxii. 23.

"Mamma, till now I never knew
Where I the text could find:
'Be sure your sin will find you out,'
So dwelling in my mind:

"It is in Numbers thirty-two,
And at verse twenty-three;
I'm glad I have discovered it,"
Said Willie dear, with glee.

"I'm glad you have, my darling boy,'
His mother kindly said;
"The words are very, very true
Which you have found and read.

"When tempted to commit a fault,
Or say a wicked word,
Or lie, or steal, or aught that is
Displeasing to the Lord,

"Remember them, forget them not,
And know, without a doubt,
The words of God are true, 'Be sure
Your sin will find you out.'

"And may He grant that you, my boy,
May, by his grace, refuse
All naughty, wicked, sinful ways,
And all that's lovely choose!"

A. M.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Sept. 2, Mark xi. 18—33; Monday, Sept. 3, Mark xii. 1—12; Tuesday, Sept. 4, Mark xii. 13—27; Wednesday, Sept. 5, Mark xii. 28—44; Thursday, Sept. 6, Mark xiii. 1—10; Friday, Sept. 7, Mark xiii. 11—23; Saturday, Sept. 8, Mark xiii. 24—37.

CHILDREN'S SEASIDE SERVICES.

During the past few days the weather has been more favourable than formerly for meetings on the sands around the coast, in connection with the Children's Special Service Mission. Mr. J. Spiers has been labouring at Blackpool, where the services have been very largely attended, particularly at the south end of the town, where there have been gatherings of about one thousand children and adults. Many children and young people have been led to the Saviour. At one meeting, while urging decision for Christ, Mr. Spiers asked the question, "Who will decide now?" One boy, forgetting all around him, cried out, "I will." A great many stayed behind for a little quiet talk after the others left, and several said they had found Christ.

At Eastbourne, also, times of blessing have been experienced. Rev. C. F. Harford-Battersby, writes:—"The petition to the Town Council, complaining of beach services did not refer to us. There is no idea of our being disturbed. We have great reason to believe that many of the children have accepted Christ as their Saviour; parents, also, have taken a most hearty interest in our services. Several ladies have kindly assisted us in the singing, which has been the means of attracting many outsiders. An excellent boys' meeting was held last Friday, and at the after-meeting many decided for Christ. The afternoons spent in cricket and tennis have been very pleasant, and last Friday our sports were carried out with great success. The girls and young ladies have not been neglected this year, special meetings having been held for them, conducted by ladies. Our morning prayer-meeting at St. Paul's Church has been well attended, and this quiet hour with God has been to us a great source of strength. Two lantern services have been held, the first of which was one of the largest we have ever witnessed."

Mr. Henry Hutchinson writes from Bridlington Quay:—"We have, indeed, had good times here. On Sunday, August 19, we had an experience that must be almost, if not quite, unique in the annals of the C.S.S.M. We occupied in the afternoon for children's services all the four churches of the town—Rev. C. H. Boutflower addressing the children in Holy Trinity; Rev. Hodgson Jones (who is with us on a flying visit), at the old Priory Church; Mr. T. Lewes Sayer, at Christ Church; and Mr. S. R. Cambie, at Hilderthorpe. At Priory Church, Rev. Prebendary Whittington, of St. Peter's, Cornhill, and Bishop Hillmuth took part in the service, the Bishop expressing his sympathy with us in the work of the Mission."

Good work has been progressing in Weston-super-Mare, whence Mr. H. G. Harris writes: This is my eighth summer here, and I can say that we have met several who are living evidences that the work of former missions has been lasting, and to the glory of God.

CHILDREN'S SEASIDE SERVICES.

Mr. E. Arrowsmith, Scarborough and Filey; Mr. C. H. Battersby, Eastbourne; Mr. Josiah Spiers, Dover; Mr. Hutchinson, Bridlington; Mr. Martin J. Hall, Bournemouth; Messrs. Shaul and Bardsley, St. Leonards; Mr. H. G. Harris, Weston-super-Mare; Mr. E. T. M. Dennes, Whitby; Mr. A. Le Feuvre, Southsea; Mr. W. R. Moore and Dr. Carless, Ilfracombe; Mr. J. H. Greene, Saltburn; Rev. H. E. Sampson, Margate; Rev. W. T. Storrs, Sandown, I.W.; Messrs. Brown and Copplestone, North Berwick.

SOUL-WINNING AND PRAYER UNION.—This Union has now commenced its ninth year. The members pray for a fresh enduement of power from on high, to bring souls to Christ for the glory of God. The membership at July 5 last was 3655. Much heavenly blessing has been poured down in answer to the prayers of the members. Many ministers of the Gospel and missionaries have joined the Union. A monthly paper, entitled *The Soul-Winner*, is issued, with news of work for Christ at home and abroad. It also contains special requests for prayer and thanksgiving; daily Bible-reading, and other interesting matter. Cards of membership can be had from Mr. J. C. Smith, Newport-on-Tay, N.B.

Y.M.C.A. WORLD'S CONFERENCE.

Stockholm, Aug. 15—20, 1888.

Sweden is a country with a history, in which old-fashioned and well-established usages in Church and State hold their own against all kinds of modern innovation. But Swedish hearts are true and kind, and are ever ready to welcome old and new friends. So the Y.M.C.A. delegates proved when, in units and in tens, they reached Stockholm from all parts of the world. The most striking feature of the Conference was its size. More than 650 names were published in the first return of delegates. The building intended to be used for the Conference meetings proved far too small, so from the first the gatherings were held in the large and airy Blasieholms Church, kindly lent by the Rev. G. E. Beskow, Court Chaplain. This popular preacher, who himself designed the church on the model of the Metropolitan Tabernacle, was the officiating minister at the recent wedding at Bournemouth of Prince Oscar and Miss Munck. His hearty sympathy and frequent presence at the Conference meetings were warmly appreciated.

The Conference was also noteworthy for the interest manifested in its assembling by the King and Queen of Sweden and Norway, and by other members of the royal family. The opening services were conducted by Rev. W. Rudin, Professor at Upsala University; words of welcome were spoken by Baron Ugglas, ex-Governor of Stockholm, and the opening address was delivered by the Rt. Rev. Bishop of Visby, K. H. Gez von Schéele, D.D. As these inaugural proceedings, together with some intermingled singing, were all conducted in the vernacular of the country, the honour intended to be conferred was somewhat qualified by the weariness which resulted.

Although unmarked by any very striking features the Conference elicited some excellent papers, notably one by Mr. Tritton, and many profitable discussions. One manifest advantage of such gatherings is the forming of friendships and the increase of brotherly love on the part of secretaries and workers generally. Another benefit is the manifestation of the extent and unity of the work amongst young men throughout all lands.

The greatest credit is due to the local committee and secretaries, especially to Professor Schulthess, for the admirable execution of all the complicated arrangements of such an immense conference. Being a young and comparatively small Association, without any previous experience of such responsibilities, Stockholm merits distinction for the courage displayed in the undertaking, and warm congratulations for the efficiency and éclat which attended its execution. The tedium of the constant sittings was relieved by two well-planned excursions.

In some minor details there was room for criticism, when, for instance, the chairman appointed for a whole day made no apparent effort to adhere to the arrangements as to time which were published in the programme. Some friction was also apparent when in a small meeting, towards the close of the Conference, an important and debatable matter, without previous notice, was introduced and decided, without scrutiny, by a narrow majority. The graces of patience and brotherly love were, however, in all cases equal to the strain. Benefit will doubtless result if this experience leads to the avoidance of similar unbusinesslike procedure in the future.

There was very little opportunity for free prayer, and no meetings for mutual Bible study were held during the Conference. Notwithstanding these few shadows, which may, perhaps, be regarded as the foil to enhance its pleasure and profit, the Conference will be remembered with gratification and thankfulness by all who were privileged to take part in its deliberations.

WEDNESDAY, AUGUST 15,

witnessed the opening of the Eleventh Triennial International Conference, known in Y.M.C.A. circles as a "World's Conference," to distinguish it from smaller international gatherings. At ten o'clock the large church, which was throughout devoted to the Conference gatherings, was well filled on the ground floor with delegates, and in the galleries by the Christian public. There was also a large attendance of press representatives, both male and female: the latter a praiseworthy Swedish innovation.

Rev. Professor W. Rudin, of the University of Upsala, conducted

THE INAUGURAL SERVICE.

This opening devotional session corresponded with similar daily meetings designated in the programme morning and evening prayer. On each of these occasions a long and elaborate address was delivered. Professor Rudin's words were truly admirable. Basing his remarks on 1 Thess. v. 23: "The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ," he spoke of the responsibility of addressing so many men gathered from so many countries. He had therefore sought a comprehensive message. Insisting on the vital importance to young men of an aim in life, and of ever keeping it clearly in view, he pointed out that it must perforce reach into eternity. In this sense each man is young, and each can find in the Apostle's words an appropriate "eternal aim." In one word it is "holiness." This cannot be self-acquired. Still, the Apostle makes the believer responsible. How else could he speak of "blamelessness" in connection with this sanctification? Each must freely receive the grace God gives, and afford it space to develop in his being. This unspeakably great sanctification is not the fruit of merely a few moments' work, or of a sudden resolve to give oneself wholly to Christ. This may be a starting point, but it is the work of a lifetime, or rather it is the work of God throughout one's life.

Our whole being must be sanctified—spirit, soul, and body. (1) *The spirit* must be sanctified—the divine, the royal part of our being. By this spirit man reigns over this world. This spirit must now in deep submission be given up to God. Then results a worshipping of God in the spirit; a priestly serving in the spirit; a living in the spirit. Our spirit, while thus becoming a vassal of God, will still reign over two kingdoms—soul and body.

(2) *The soul* must be sanctified. What a multiform life it has, full of inhabitants as it were; each one in a way independent, but now all to be absolutely subjected to the spirit which itself is governed and occupied by God. And the spirit shall learn how to take possession of this domain. It must not, like a weak king, allow the soul life to go its own way, nor allow a single one of its emotions loose without control. The spirit must pervade all. This is sanctification of the soul.

The second kingdom of the spirit is (3) *the body*. This also is a world of wonders, with its capital, its officers, its servants, its roads, rivers and canals; its mob and its roving freebooters. This bodily life also must be pervaded by the renewed spirit. The Holy Scripture is most rigorous in its demands concerning this sanctification. "Present your bodies a living sacrifice unto God." The body should be honoured, disciplined, kept in exercise and taken care of, so that it may serve the highest purpose, and become the organ of the spirit. Thus the slightest matter in our lives will be sacred. Protestants have a great deal to regain in this respect; our religion and morality want body, reality. While salvation depends on faith, and by faith man receives a fundamental participation in the holiness of Christ; blamelessness depends on continued sanctification in faith. After a few

WORDS OF WELCOME

by Baron G. af Ugglas, the late Governor of Stockholm, and President of the Swedish Committee of Reception, the chair was taken by the Right Rev. K. H. Gez von Schéele, D.D., Bishop of Visby, who delivered the formal opening address. It was a masterly production, full of wisdom and of the spirit of Christ. The Bishop commenced with a learned treatise on "The value of life." He spoke of the revival of Buddhist teaching in pseudo-modern guise. Ignorant of the highest good, Buddhism concentrates the sum of all worldly wisdom in the three following sentences: (1) The principal element of life is pain; (2) the desire to live is the cause of all pain; (3) the end of pain is the end of life, which consequently is the only true good. Professedly on the ground of self-sacrifice, but really because "conscience doth make cowards of us all," modern Buddhists fail to carry out their doctrine to its logical issue. They thus display a glaring lack of conformity between their words and actions. As to the constantly repeated experience of youthful enthusiasm in the quest for happiness passing into the hopelessness of manhood and old age, the Bishop showed how the Word of God alone reveals the truth, according to which both old and young may spend rejoicing lives in active service to the glory of God, and for the welfare of their fellow-creatures. There lies an immeasurable blessing in the possibility that Jesus Christ has revealed of enjoying life with youthful zest without thereby being at war with the truth.

The common fundamental error concerning the object of life is that men ask, "What has life to offer?" instead of "What does life demand?" To give oneself up to God's service, to receive eternal life, and to carry it into this earthly life, is not only the sum of all that life demands, but is also the most enjoyable heritage that can here be ours. When one has received the assurance that the right is imperishable, and that the good will conquer for ever, then, but not till then, is life worth living. The Bishop proceeded to set forth the principle and the object of the Universal Conference of Y.M.C. Associations. The Bishop concluded with wise and loving words of greeting to the several delegations in French, English, German, Scandinavian, and in Swedish; also special words to the Russians, Dutch, Spanish, and Italians, with whose tongues he was unfamiliar.

At this point a Song of Greeting was sung to exquisite music, by a large male-voiced choir. A telegram of greeting was despatched to the King of Sweden and Norway. In the course of a brief interval, a reply was received from His Majesty, praying that God's blessing might rest on the work of the Conference, and regretting that he was unable to be present. A downpour of rain greatly hindered the re-assembling of the delegates. In a small meeting the triennial report of the Central International Committee was read by Rev. G. Tophel, of Geneva, President of Committee. It set forth the international communication which had been maintained through the agency of the Committee during the ten years of its existence. The Committee has regularly arranged for the universal week of prayer amongst Associations throughout the world, and has recieved many evidences of benefit resulting.

In obedience to the instructions of the last Conference, special labour has been bestowed on associations in Italy, Spain, Sweden, and Switzerland. A first National Association Conference was held in Florence in 1887, and a National Union, consisting of thirty-two associations, was formed, with Turin as its centre. A second National Conference will be held there next year (1889), coinciding with the grand anniversary of the return of the Vaudois. Greater difficulties have presented themselves to Association progress in Spain, in the shape of intense Romish persecution. The Secretary spent three months in the country seeking to promote evangelisstion, the necessary forerunner of Association work. Our valiant brother, Albricias, has not only laboured diligently, but, amidst much threatening, has edited a Spanish Association organ, *El Etalaya* (*The Watchman*), which already numbers five hundred subscribers. As the result of the Secretary's prolonged visit to Sweden, a Swedish National Union was formed in May last with twenty-one associations affiliated. Austria, Belgium, and Alsace and Loraine have also been visited; and earnest efforts have been concentrated on Switzerland, with encouraging results.

The Committee being deeply concerned for the welfare of the young men of the world have gladly availed themselves of the services of Mr. Wishard, late College Secretary in America, as Secretary for the Mission Stations and the Universities. His maintenance is provided from private sources; he will labour on the basis of the Evangelical Alliance and in perfect harmony with the missionary societies.

The report closes with the expression of a determination to vigorously prosecute the work of the Committee in the countries which claim its assistance and support; especially so in view of the solemn days in which our lot is cast, when the war between light and darkness is waxing hotter and is perhaps entering upon its closing stage.

Encouraging reports were given of Association work in several countries, namely: Germany, by Pastor Klug, of Elberfeld; Great Britain and Ireland, by Mr. W. H. Mills, London; Belgium, by Mons. Jean de Looper, Hainaut; Holland, by Herr W. van Oosterwijk-Bruijn, of Utrecht; Switzerland, by Mons. Hans Baeschlin, of Bern; Norway, by Prof. Waage, of Christiania; Russia, by Pastor Findeisen, of St. Petersburgh; Italy, by Signor Davis, of Casalmaggiore; Denmark, by Pastor Schousboe, of Copenhagen.

As many of these testimonies were not translated, it was impossible for a general interest to be created. The British report (which is printed with many interesting appendices, and can be obtained on application at Exeter Hall) spoke of rapid growth, the extension now permeating smaller towns, and even villages. Since the last International Conference, the number of associations in England, Ireland, and Wales has extended from 216 to 354—increase 138; with a corresponding increase in a converted membership of 6808 young men. The work of the English National Council has been extending and deepening; and the activity of their agents, the travelling secretaries, has been greatly owned and blessed of God, both in England and in Ireland.

Professor WAAGE reported great progress in Norway, especially in Christiania. The Association was holding regular meetings in the theatre in that city. Above all, there was a marked increase in the spirit of prayer.

Pastor FINDEISEN stated that for twenty years Russia had been unrepresented. He also could report much blessing, notwithstanding difficulties and persecution. In St. Petersburgh the Association now numbers 120 members.

Signor DAVIS reported, with much joy and fervour, that in Italy they now possessed complete political and religious liberty. The Association work was prospering, but the workers still asked for earnest sympathy and prayer.

Pastor SCHOUSBOE reported that in Denmark there are now eighty associations, with two thousand members. Great progress is being made; a secretary is now engaged to visit and organise. While the work goes on quietly, from week to week, its influence is shown by the hundreds of young men who gather on anniversary and other special occasions.

Concerning Sweden, it was reported that great progress has been effected since the Berlin Conference, in 1884. Earnest prayer was still earnestly solicited, as there remained much land to be possessed.

The report from America was crowded out; but the statistics and other information, showing the great extension of the work, were given subsequently in a paper read by Mr. R. C. Morse, the International Secretary of the United States and Canada.

Soon after three o'clock the delegates adjourned for dinner, in common, in a large and beautiful room in the Hotel Rydberg, where dinner was also served daily throughout the Conference. At five o'clock the church was re-opened for a public meeting, when addresses were delivered by Rev. E. Zophel, of Geneva, on the Holy Spirit. The address was given in French, and was untranslated even in summary, which was to be regretted, as it was full of power and unction. Extemporary earnest addresses were also given by Pastor Krummacher, of Elberfeld, in German; by Rev. Joh. Söholt, of Draunen, Norway, on "Leading Principles that should animate all Work of Young Men's Christian Associations." An encouraging, rallying speech was warmly seconded by Mr. George Williams in a brief exhortation full of spirit and fervour.

The labours of a long day were not yet complete, for, following these lengthy exercises, came evening prayers, conducted by Rev. G. E. Beskow, Court Chaplain, and minister of the church in which the meetings assembled. He took for his text the passage: "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run, and not be weary; and they shall walk, and not faint." In an address, full of sustained interest, he expounded his text. There are many weary youths; some with inherited languor, others as the result of sin. Youth, with its light and sunshine, is seed-time for harvests to come; a period often spent in bold, sometimes insolent, self-reliance, with the selfish desire of making a position or finding pleasure. All who thus strive will grow weary; sooner or later they will stumble and fall; they will then look round for help, for man cannot help himself. He has stumbled, and needs to be supported; he has sinned, and wants forgiveness; he is spiritually dead, and wants new life. Here the Gospel meets him, and will accomplish its work of salvation, if he be not still filled with pharisaical self-sufficiency. The Atonement has no place in the doctrinal system of the pharisees.

"They that wait on the Lord shall renew their strength." Waiting on the Lord in the Old Testament meant looking for Messiah's Coming. In the New Testament it means expecting his return—the day of full salvation. When thou findest Jesus, the deadly weariness shall give way. The Lord has become thy strength and thy power. "They shall mount up on wings, as eagles." The higher he rises, the smaller seem all earthly things. Faith and hope are called eagles' wings. The eagle also uses his wings as arms, and gives mighty blows. We learn how to fight the good fight of faith. "They shall run, and not be weary." Champions strain their forces to the utmost; the shortest delay might deprive them of the victor's crown. They were encouraged by friendly spectators. We strive for an incorruptible crown—a symbol of the glory of the saved. But no one is crowned unless he strive lawfully. *So* run that ye may obtain. "They shall walk, and not faint." The weary Elijah ate the heaven-provided food, and went in the strength of it forty days and forty nights unto the mount of God. When the strength of youth is proved to fail, the weary traveller who rises up, and eats and drinks (comes to Jesus and believes in Him), shall go in the strength of that bread of life to the mountain of God (Mount Zion, the heavenly Jerusalem). He shall hunger no more, neither shall he any more be thirsty.

The long day's interesting proceedings closed with a social gathering in the rooms of the Association in Kingsgatan (King-street), presided over by Rev. Dr. W. Staaff, rector of Adolph Frederick's Church. Some excellent singing was interspersed with a few brief speeches.

(To be continued.)

A TRUSTFUL PRAYER.

WHEN the path I tread is brightest,
And the cross I bear is lightest,
In my joys stand Thou near by;
Let me feel Thee ever nigh.

When the road is rough and toilsome,
And my heart is sad and lonesome,
Let me know that Thou art near,
Therefore I need have no fear.

When the way is dark and dreary,
Let me falter not nor weary;
Knowing Thou wilt lead me on,
Safe to thine eternal home.

Thus through joys and sorrows lead me,
Thus 'mid cares and pleasures keep me,
Till I reach the home above,
And rest eternally in love.
And through the shadows came a still small voice,
"Thy prayer is heard; lay by thy fears, rejoice."

A. M. M.

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THE SALVATION ARMY IN INDIA.

FIFTY missionaries about to proceed to India were present at a large meeting of friends of the Salvation Army at Exeter Hall, on Wednesday last week. Thirty of the party were women, and the entire contingent will bring the officers in India, native and European, up to three hundred in number. The meeting was presided over by General Booth, who was supported by Mr. R. Cory, of Cardiff. During the past twelve months as much as £7000 has been spent upon land and buildings in India, and £5000 has been laid out in maintaining the work.

General Booth presented his daughter, Mrs. Booth-Tucker, with her commission as joint leader of the forces in the Indian Empire. In the course of an address, he said that if the Salvation Army can send out batches of fifty missionaries, surely the great Christian corporations ought to be sending out hundreds and thousands of agents. More workers are badly wanted. Ten years ago the total number of the Salvation Army officers was only 300, whilst it is now 6400, of whom 3000 are labouring abroad. Some persons no doubt say there is no fault to be found with the number of missionaries, but they must take objection to the quality. His answer was that it was impossible to find fault as regards the devotion or the self-sacrifice of the people. Many of those going away were leaving luxurious homes and tender-hearted friends to face the sultry climate of India, and to live as natives, begging their bread as they went.

Only recently, continued General Booth, some Indian officers were stricken by small-pox, which was followed by cholera and fever. Several deaths resulted, but they bore all with patience. Nothing could be said against their success, for no other religious bodies could show such results. One of the great difficulties in the way of increasing the number of foreign missionaries was the want of money. To meet this want in the Army there would be a week of self-sacrifice throughout their ranks early in October, by which they expected to raise £5000, and he should call upon the rich to contribute a similar amount. Short addresses were given by Mrs. Booth-Tucker, Mr. R. Cory, and several of the missionaries. Subsequently the General "consecrated" the contingent.

DR. BAEDEKER has left for Germany. After spending a fortnight in that country, he proposes to go straight to Russia. He writes to us:—"I have been favoured with a permit from high authorities, to visit the prisons in the Russian Empire, with the view of giving New Testaments to the prisoners. Will you request prayer for this special mission to the many thousands who are bound with fetters that are stronger than prison chains and bars?"

Notes and Comments.

NEXT week we purpose to give portrait and sketch of Miss Hedenstrom, of the Scandinavian Seaman's Temperance Home.

The Editor is obliged to announce that he cannot undertake to return rejected manuscripts. Contributors will do well to preserve copies of special articles sent.

One of the greatest mysteries of modern daily journalism is the hatching of startling rumours that are contradicted the day after their publication. We gave no manner of credence to the report that the Princess Christian was about to avow herself a disciple of the Romish Communion, and were, therefore, prepared for its denial.

Dr. Brookes, of St. Louis, in the August issue of *The Truth*, takes a very pessimistic view of the present condition of the churches on both sides of the Atlantic. Writing on "The Effect of Error," he says:—

> If the defection goes on, it can not be long before the professing Christian body in Great Britain will become a hissing, a reproach, a stench in the nostrils of honest men, as it certainly will be spued out of the mouth of our insulted Lord with unutterable loathing. Think of the influence wielded by such blatant blatherskites as Dr. R. W. Dale and Dr. Joseph Parker among the Congregationalists, of the shocking teachings heard from Dr. Marcus Dods and Professor Drummond among the Presbyterians, of the Baptist leaders from whom Spurgeon has been forced to separate himself, of Canon Farrar and many others in the Establishment, and then no longer wonder that the Church of the mother country is becoming a by-word and a humbug. It is a ray of comfort to know that some of the American delegates to the late Pan-Presbyterian Council went for the infidelity and nonsense of Dr. Marcus Dods, in vigorous and most appropriate language. The same monstrous apostasy is making frightful progress here. It has invaded nearly all of our theological seminaries. It has taken possession of our most popular pulpits. It touches and taints the very sources of spiritual strength among the people.

We feel as strongly as Dr. Brookes can do the ominous tendencies in the present day to wander from the safe and the well-tried paths of evangelical doctrine, into the trackless, bewildering regions of human speculation. But we have serious doubts as to any good resulting from the use of such personal and disrespectful epithets as "blatant blatherskites" and "humbugs." The servant of the Lord, according to a high authority, must be gentle unto all, patient and meek, if he would win back those whom he believes to have strayed from the old paths. We would that our good brother of St. Louis might bear a word of earnest remonstrance, and adopt a more excellent way in his controversial writing and speech.

A correspondent of *The Daily News* draws attention to the extent and gravity of the gambling which still goes on upon the Atlantic steamers during their transit to and from America. He describes the elaborate procedure by which the variations in the speed of the vessels are utilised for the purposes of betting, and hints at devices on the part of professional gamesters for defrauding the less expert. It appears that incessant card playing for very high stakes is usual during the Atlantic passages, and that gangs of sharpers are in the habit of crossing and re-crossing the ocean for the purpose of preying upon the ordinary passengers. This is a state of things which ought not to be allowed to continue. Apart from the dishonesty and immorality of gambling in the abstract, it invariably leads to fraud and deception when carried on in public.

By international law, ships are considered a portion of the soil of the country whose flag they fly, and the law of that country is paramount on board. Consequently, it is the duty of Government to enforce the laws which prohibit gambling, at sea as well as on land, and to put down this growing and alarming scandal with an iron hand. Many a promising career has been blighted by exposure to the temptations of this degrading vice, and those in authority must be held responsible if they do not all that lies in their power to suppress it.

"A City Man" writing to *The Times*, calls attention to the abuse, introduced by the extremer Ritualists, of separating the sexes in God's house, and his dignified protest is well worth serious attention. As he forcibly points out, individual families, uniting together in the worship of God in his house, are a miniature representation of the Christian family throughout the world, that, with the Lord Jesus at its head, offers up prayer and praise without ceasing before the throne of God. The separation of husband and wife, brother and sister, parents and children, can only serve to bring discord, and subject families more and more to the rule and ordinance of an arrogant and overbearing priesthood.

It is curious to note the varied and contradictory impressions which were created on the minds of some of our readers by a few quoted remarks in THE CHRISTIAN of August 17. One correspondent asks whether it is true that Pastor Fliedner holds such doctrines; another inquires what can Mildmay or THE CHRISTIAN be thinking of to propagate such views; a third thinks that giving publicity to such teaching is helping to spread error; and a fourth proposes to use the extract to convince a young friend, who is inclined towards Romanism, of the false doctrine of that system. We need hardly say that the last use of the lines is a true interpretation of our object in inserting the extract in question, which, of course, did not express Pastor Fliedner's belief, but was his quotation from recent official utterances in Spain.

Our readers who have followed with interest and sympathy the conflict against licensed sin in India will be prepared to hear that there are great calls for rescue work in some of the large cities of India, and especially at Bombay. In answer to an appeal for rescue workers from Mr. and Mrs. Gladwin, of Bombay, which appeared in our columns a few weeks since, several volunteers, with peculiar qualifications for this sphere, have offered themselves to the Committee of the Gospel Purity Association. That Committee, however, have recently spent so much in their admirable efforts to secure the abolition of licensed vice in British possessions, that they find themselves unable to send out these volunteers for rescue work. Will some of our readers who feel thankful for the victories for national righteousness already gained, subscribe the sum needed to place in the field the workers in question? Contributions may be sent to the Editor of this paper, or to the Secretary of the Gospel Purity Association, 31, Paternoster-square, London, E.C.

It is lamentably true that money has often been spoken of as if it were the one thing needful to convert the world; on the other hand, it is no less true that while some of our brightest young Christian lives are offered for missionary work of various kinds in any land, the one thing that hinders their being sent is the want of a missionary spirit in those who cannot go, but who could help others with the means of going. "How shall they preach except they be sent?"

A correspondent points out the danger which besets boys and girls who are sent abroad for their education. Surrounded by Romish institutions, and continually under Romish influence, there can be little wonder that such children grow up superstitious on the one hand, or irreligious on the other. Attracted by the Romish churches, and impressed by the earnestness of the worshippers, youths, who neither know the implication of Papal tenets and actions, nor the facts and reasons of Protestantism, may easily be indoctrinated with error, and captivated by a false system before the apprehension of parents or guardians has been excited. Or, on the other hand, they may be repelled from Christianity through seeing it presented only in a corrupt form. The warning which our correspondent utters is both wise and timely, and we trust it will not be uttered in vain.

In an article on tobacco smoking, *The Times* expresses doubts as to any great physical evils arising out of the habit, but admits that it may be "partially responsible for certain moral effects which are not likely to be conducive to the greatness of a people." To our thinking that is ground enough for condemnation; while mind and body are so closely allied that moral damage must also injuriously affect the physique. A more sweeping indictment against any prevalent custom was surely never uttered than these words of our contemporary:—

> A lazy tolerance of evil which seems to arise rather from indifference than from charity, a certain flabbiness of character, a fear of responsibility, a shiftiness of purpose, have of late years come into unpleasant prominence in the arena of English public life. Is it over-fanciful to suggest that such a decadence from the virtues by which our empire was won, and by which alone it can be maintained, may be in some small measure attributable to the perpetual employment of a narcotic which, on the very showing of its advocates and admirers, helps men to live in a fool's paradise, and to shut their eyes to facts which it would be unpleasant steadily to contemplate?

The writer might have added, as one of the concomitants of tobacco smoking, the selfish disregard of the feelings and comfort of others that is so often shown by devotees of the weed when travelling in public conveyances.

The railway race between London and Edinburgh has, happily, not lasted long. It was an experiment full of risk, with no balance of advantage, and if any serious accident had resulted, a heavy responsibility would have lain on the shoulders of the managers concerned. Surely the comfort and convenience of travellers ought to be primary considerations with railway companies, and it cannot be said that under our British system these are well met on long distance journeys. All who have had experience of the healthful sanitary arrangements of the American railroads, would be glad to see some similar system adopted in this country.

Young ruffianism not unnaturally awakens very anxious attention among Londoners just now. It is remarkable that this should alarm at the very time when we are boasting of our methods of primary education. It may be questioned whether ours *is* education or only instruction. But we must go to other causes. These are two: first the endless stream of "penny dreadfuls" that invest brutality and lawless selfishness with an abominable halo of heroism; and then the increasing weakness of parental authority which this age is witnessing. The laws of Moses in the Pentateuch insist on parental authority as essential to national safety. These Bible teachings demand that the fear of father and mother shall be one of the first lessons taught to a child: they predict woe when a son shall set light by his parents, and in Deut. xxi. it is enjoined that the stubborn and rebellious son shall be put away from Israel when he will not obey the voice of his father, or the voice of his mother. If our modern society is discarding such precepts it must prepare itself for some awful penalties.

On the other hand, it may be urged that the cause of the ruffianism referred to is not so much contempt of parental authority as the total absence of any such authority. It would doubtless be found that the parents of these youthful disturbers of the peace pay little attention to the moral well-being of their offspring. Surely the great need of society, in its family aspect, is that the natural educators of the young should themselves be educated in the School of Christ.

There must surely be exaggeration about the following:—*The New York Times* says that in the course of the discussion in relation to Dr. Abbott becoming permanent pastor of Plymouth Church, Brooklyn, and successor to the late Henry Ward Beecher, a deacon arose and said:

> If I had 10,000 votes I would cast them against Dr. Abbott. (Applause and hisses.) Since he has been with us the church has run down. We want a magnetic preacher. If an angel came down from above and filled our pulpit for six months, and the congregation diminished, I would say, Shoo! fly away. (Laughter.) I would vote for a man I hate if he was in the pulpit and could fill the church. There are persons who have pews here who will go away if Dr. Abbott is elected.

The proverb, "The worse the better," has often its verification. Deacons on both sides of the Atlantic, who read such language, will find in it a timely warning against the disposition to gauge a minister's qualifications, not by his ability to win men to godliness, but to fill the pews of the church with mere hearers, and its exchequer with money.

Dr. Dale, a member of the Royal Commission on Education, has presented a special memorandum on Sunday-schools. The total number of children in England and Wales attending Sunday-schools is 5,200,776. In Wesleyan schools more than 220,000 are over fourteen years of age, which is a large proportion. In Church of England Sunday-schools 10 per cent. of schools are over fourteen; but in schools connected with the Sunday-school Union there would appear to be a proportion of such scholars amounting to 30 per cent. These are remarkable and gratifying figures. There is, however, a caution to be given. Some of the best teachers everywhere complain of a tendency to make Sunday-schools, not excepting ministerial addresses, a diversion, and to allow rivalry between different schools to tolerate an insubordination, which neutralises most earnest work.

The Lambeth Encyclical is objected to in *The Times* by the Bishop of Liverpool. He says he had no voice or hand in drawing it up, and adds:—

> One glaring defect in the Encyclical I cannot refrain from deploring. That defect is the conspicuous absence of any reference to the "unhappy divisions" about the doctrine and Ritual of the Lord's Supper which are at this moment convulsing the Church of England, and will certainly bring on disruption and disestablishment unless they are healed. The existence and formidable nature of these divisions it is vain to deny. To my eyes they are of cardinal importance, and appear to require far more attention than the condition of the Scandinavian or Greek Churches, or the Old Catholic movement.

The reply of the Archbishop of Canterbury scarcely seems adequate. It was not enough that an Episcopal Manifesto, for all the countries represented in the Conference, should have been passed in the absence of members who were occupied at the time in pressing Diocesan duties. The draft might have been first sent to all. Probably agreement on cardinal truths is becoming further off; the more urgent and imperative, however, is the duty of such a protest as that of Dr. Ryle.

According to *La Croix*, a daily French Roman Catholic newspaper, there will next month be an extraordinary emigration from Purgatory to Paradise.

> In virtue of the extraordinary power of the Keys, Leo. XIII., prisoner, has resolved to extend the joys of his Jubilee to Purgatory, and on September 27, the whole Church joining him, the Pope will go down to Peter's tomb, in order to shed the Divine blood over the expiatory flames. This mass, without parallel, that Peter, still living, announced to the Church universal, by an Encyclical dated Easter Day, will be the most solemn act ever performed by the Papacy for the deliverance of prisoners in Purgatory—slaves more cruelly tried than those of Africa...On September 27 heaven will be peopled by millions by Leo XIII.

"And if millions," asks *Le Signal*, "why not all, we would like to know? This is Popery of the present day."

To-day is the bi-centenary of the death of the Puritan Tinker of Bedford, who, shut up within the four walls of a prison, and with no other library than a Bible and Foxe's "Acts and Monuments of the Church," wrote a book which has had a larger circulation than any other except the Bible, and of which the fame is wide as the world. Books may come and books may go—the short-lived creatures of a season—but the "Pilgrim's Progress" has a charm which will endure so long as time shall last. "The child," it has been said, "reads it for its story, the theologian for its doctrine, and the critic for its language."

To this it may be added that the Christian reads it because it is the history of a human soul, in which he may recognise his own spiritual pains, pleasures, and struggles. Here he will find

> Things rare and profitable,
> Things pleasant; dreadful things,

and will hear "Nothing but sound and honest Gospel strains." Where is there a more powerful, pathetic, and self-unsparing autobiography than "Grace Abounding," in which the author traces his long and tremendous conflict with, and final triumph over, Satan? Where, again, will the reader look for a more graphic picture of a man fallen, convicted, converted, and renewed, yet still harassed by diabolical attacks and beset by imperfections, than that which the *quondam* swearer and Sabbath breaker of Elstow has drawn in the wonderful story of "Mansoul"?

It is not only in our own country that the present labour system involves great hardships. From the report of the Bombay Factory Commission, recently issued as a Parliamentary paper, it appears that in India children may be employed at seven years of age—three years earlier than the English limit—and at twelve are considered as adults. Women, in common with men, habitually work eighty hours per week, and in smaller factories often eighteen hours a day for seven days a week, and sometimes even longer, until they are obliged to cease from sheer exhaustion. The Commissioners propose that female labour should be restricted to eleven hours a day; that no child under nine years old should be employed at all; and that those under fourteen should only work nine hours a day. It is already three years since this Commission made its investigations, and no action has yet been taken in the matter, although the proposed amendments have been approved by the Bombay Government. As the ruler of India, England ought to protect the Hindoo, and as the author of the factory system, she is virtually responsible for the physical and moral evils arising from it; and this, apart from any other considerations, should lead to an immediate amendment of the Indian Factory Act, which at present affords little, if any, protection to the workers.

A contemporary quotes from *The Wellington Journal* a report of the anniversary of the Ludlow Branch of the English Church Union, at which there was a "High celebration" of the Communion, with burning of incense, and "the elevation of the Wafer, with the exclamation, 'Behold the Lamb of God, which taketh away the sin of the world.'" Gradually the veil, with which it was thought prudent to hide these things, is being thrown aside, and almost every day witnesses some bolder and more open attack upon evangelical truth. It may be there is an impression that the ground has been sufficiently well prepared for the seed of Romish doctrine; or is it that these Romanists in disguise believe the religious conscience of England to be asleep?

Doubtless most individuals of the comfortable classes eat more than they require, and of too stimulating kinds of food. Our chief duty with regard to the body is to keep it under as to its appetites, and to keep it in such a condition of health that it may be an efficient servant of the spirit. Too great a part of the energy, even of Christians, is expended in relation to the question, "What shall we eat? What shall we drink? And wherewithal shall we be clothed?" If our food were simpler, we should be satisfied with less, our digestive apparatus would have less to do, and there would be more vital force of mind and body for the service of Christ.

So far as the advocates of a vegetarian and unstimulating diet are seeking to teach us to leave off living to eat, and, on the contrary, to eat to live, they have our hearty sympathy. Vegetarian conferences are being held in various parts of London; and we are glad to learn from the speakers that an evident increase in the use of fruits is one result of this calm agitation.

On Winning Souls to Christ.

By GEORGE C. NEEDHAM.

II.

If not kept single-eyed to this work, and ballasted by Divine grace, we may, through human impulse, wreck a soul; by indiscretion and sectarian zeal wrangle over a soul; or we may, in unwarrantable loyalty to creed or party, worry a soul, and for ever lose our hold upon it. In order, then, to succeed in this honourable task, we need to keep before us the true object of salvation—viz., the glory of God in the redemption of mankind.

It will be readily admitted that there can be no success in this sublime undertaking where *consecration to the work* is lacking. Consecration implies conversion. There may be devotion to party or politics, to reforms or religion, without conversion to Christ. The Athenians were very devout while yet ignorant of the true God. But devotion to God's work is alien to the unregenerate. Conversion is the turning of the soul to God, which involves the turning of the soul from sin; it is the acquaintance of the soul with God, for "this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." How, then, can we persuade others to enter the paths of salvation, if they are as yet untrodden by our own feet? How can we impart the knowledge of God in his Son Jesus Christ, if we are ignorant of Him ourselves? The Christian alone is that golden link which unites the sinner to Christ. Andrew found the Messiah, and next he found Simon. Finding Christ, that is conversion; finding a brother, that is consecration.

Why should unconverted teachers be placed in our Sunday-schools, who cannot guide a soul to Jesus? As well invite unconverted preachers to our pulpits, unconverted missionaries to our foreign fields, unconverted evangelists to our communities, unconverted singers to our choirs (greatest blunder of all, the worship of God by proxy), as to induce unregenerate persons to teach in our Sunday-schools. I have heard many arguments to the contrary view, but not one that was based on Scripture. Let us away with this folly, and have no partnership in such deceit.

An essential element of consecration is that of *compassion*. How fully this tender quality characterised Jesus. When He saw the thronging multitudes, weary, hungry, like sheep without a shepherd, He was moved with compassion toward them. When a leper, wretched, friendless, diseased, crossed his pathway, He was moved with compassion for him. After priest and Levite passed by the wounded man, the good Samaritan had compassion on him. One of the qualities of Israel's priesthood was to "have compassion on the ignorant, and on them that are out of the way." Yet herein both priest and Levite failed. Their bowels of mercies were restrained, while our great High Priest, touched with the feeling of our infirmities, has within his human heart an ever-flowing fount of compassion. And when out of his fulness we receive, when the tender love of Christ throbs within our life, then shall we too be strangely moved with a like tenderness toward the teeming millions of lost souls in the world to-day.

Nehemiah was a man of unbounded compassion. Soon as he heard of Jerusalem's degradation, that her gates were burned, her walls razed to the ground, and her people in reproach, it affected him to weeping, fasting, praying, and mourning certain days before the God of heaven. Love for his brethren impelled him to consecrate himself to the service of the city's restoration and the salvation of his people.

Jesus said to Peter, "'Lovest thou Me?' If so, 'feed my lambs,'..'tend my sheep.'" Did the fisherman of Galilee lack refinement? Was he but a boorish peasant? Were the graces of culture and polish wanting? As a disciple was he impulsive, blundering? Even so. Yet in Peter's heart the love of Jesus held sway. And to those possessing this Divine quality the great Shepherd can commit the care of his costly purchased and dearly loved flock. This, then, is the grace of all graces needed in soul-winning. Without it, how shall we win them? Some souls are sensitive to an unusual degree. They cannot be coaxed, they must not be coerced. Love, however, is very inventive. The loving worker will employ the lover's art, and, with noble purpose, draw them sweetly to Christ. The four men in the Gospel who had compassion on their sick friend persevered in their mission, were inventive in their methods, and were successful in the humane task voluntarily undertaken by them, to lay a helpless neighbour at the feet of the great Physician. So may we live and labour to the end.

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The Agony in Gethsemane.

The story of our Lord's passion in the Garden of Gethsemane has no parallel in any part of his antecedent life. Matthew, Mark, and Luke tell this story. All the recorded facts are ascertained only by reading the three narratives together: Matt. xxvi. 36—46; Mark xiv. 32—42; and Luke xxii. 39—46.

Jesus, previously to going into the Garden of Gethsemane late at night, had spent several hours with his disciples in an "upper room" in Jerusalem. He there kept the Jewish passover, appointed the Lord's Supper to commemorate his death, predicted the denials of Peter and the dispersion of his disciples, pointed out Judas as the traitor, and uttered those memorable words which are recorded in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of the Gospel of John. Nothing appeared in his conduct or language, during all these hours, to indicate the slightest consternation or dread in view of what He knew to be immediately impending over his head, and what He had foreseen and predicted when making his last journey to Jerusalem. There was no change in the *outward* facts and circumstances, at the time of his agony, with the single exception that He was in the Garden of Gethsemane, whither He had voluntarily gone, and not in the "upper room." The whole change, whatever it may have been, was in Himself.

And yet this calm and self-collected Jesus, whose life had been one of perfect purity and the most intimate companionship with God the Father, had no sooner entered the Garden of Gethsemane than He began to exhibit the signs of extreme mental suffering. He "began to be sorrowful and very heavy," and "sore amazed." He described his own condition by saying to Peter, James, and John: "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with Me." Going a little distance from them, He "fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." He repeated the prayer at three different times. Luke tells us that, "being in an agony, He prayed more earnestly," and that "his sweat was as it were great drops of blood falling down to the ground," and that an angel was deputed from heaven to strengthen him. The Epistle to the Hebrews refers to this scene, and says that Jesus "offered up prayers and supplications with strong crying and tears." The words describing his agony are few and simple; and yet words never painted a scene of greater apparent distress.

This agony came upon Jesus *suddenly*, without any change in outward circumstances, and then left Him just as suddenly. He suddenly passed into it from a state of complete serenity, and as suddenly passed out of it and resumed his usual serenity. No sooner did Judas and the soldiers appear for his arrest than this agony came to an end. It was instantaneous in its coming, and equally so in its departure, while overwhelming during its continuance.

It is worthy of special notice that the Evangelists simply state the *facts* of our Lord's passion—when it began and when it ended; what He did and what He said, and how He appeared—thus setting the scene before us without a single word explanatory of its direct cause. They did not attempt to be philosophers, and, as such, to account for the facts which they state. Christians had better imitate their example in this respect. They will best impress their own hearts by simply reading the narrative, and, in contemplative thought, vividly seeing their Saviour just as He is presented in the narrative. It is enough to know that in the plan of God suffering was appointed to this Saviour, and that in the Garden of Gethsemane He was a sufferer in the extremest form of mental anguish, without attempting to be curiously wise above what is written. Mere human speculation here is out of place, and had better be omitted altogether. Next to the simple record itself, we prefer Tappan's lines to anything we have ever seen or read in regard to the agony of Gethsemane:—

'Tis midnight—and on Olive's brow
  The star is dimmed that lately shone;
'Tis midnight—in the garden now
  The suffering Saviour prays alone.

'Tis midnight—and from all removed
  Immanuel wrestles 'lone with fears;
Ev'n the disciple that He loved
  Heeds not his Master's grief and tears.

'Tis midnight—and for others' guilt
  The Man of Sorrows weeps in blood;
Yet He that hath in anguish knelt,
  Is not forsaken by his God.

'Tis midnight—and from ether-plains
  Is borne the song that angels know;
Unheard by mortals are the strains
  That sweetly soothe the Saviour's woe.

This hymn, while beautiful and touching as poetry, has its basis in the facts of the Biblical record, and, like the record itself, sets before us Jesus of Nazareth as He was when enduring the mysterious agony of Gethsemane. Let us never forget that our Saviour was a sufferer. Let his words be our guide when we are called to suffer: "Nevertheless, not as I will, but as Thou wilt." The Christian should thus qualify every prayer he makes. The example of Jesus should be followed in even the bitterest anguish of his earthly life.—*New York Independent.*

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ORPHANS AT WALTHAMSTOW.

Dear Sir,—Many of your readers are interested in our orphan children, as proved by the help sent from time to time. I am sure many more would gladly help if they only knew how urgent is our need. These are not the days in which any effort to rescue and save the girls should languish or collapse for want of support. The "bitter cry" of orphanhood and destitution is heard as loudly to-day as when we opened our little Home twenty-two years ago, notwithstanding the increased number of such institutions now existing.

The past year has been one of much difficulty; we are quite £100 short of what is needed. In prayerful confidence I would ask your readers to come to our help in this matter, that we may go forward with lightened heart and free hands.—Yours faithfully, Mary Parsons.

Eastfield House, Hoe-street, Walthamstow.

SYSTEMATIC GIVING.—A correspondent, referring to the letter of "E. H." in our last issue, draws attention to the existence of the "Proportionate Giving Union," the object of which is identical with that of the Society in America lately mentioned by Dr. Gordon. The names of persons willing to become members should be sent to Rev. E. A. Watkins, Ubbeston Vicarage, Yoxford, Suffolk, who will forward cards of membership, together with pamphlets for distribution.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

IT was with deep regret I left the Northfield Conference before its close, to keep an appointment in Colorado. But the few days there at the commencement guaranteed a specially interesting and spiritually profitable Convention. Mr. Moody entered upon his great responsibility of oversight with confidence and hope. His first audience was larger than on former occasions. Visitors poured in until every building was full of guests, the magnificent new "Northfield" Hotel, already overflowing; while the villagers were preparing their best rooms, that none might be without shelter. The spiritual feasts of the past had been relished so keenly that the participators had not forgotten to return. New faces also beamed from their sittings, and each train for those first three days brought others to the banquet.

. . . .

Doubtless, extracts from the addresses will reach your columns, that the readers may be enriched. Mr. Moody expounded daily Paul's grand chapters—Rom. viii., 1 Cor. xiii., 1 Cor. xv. His comments were full of juice, coming out of a ripe and ever-mellowing experience. The addresses were calculated to exalt God's Word, and the worship of the great assemblies was frequent and hearty. Mr. Sankey sang with unusual pathos; his rich full voice showed no sign of exhaustion, bringing smiles and tears from deeply-affected listeners.

. . . .

The beloved Hudson Taylor and Reginald Radcliffe contributed their share to the spiritual wealth of the meeting. Other missionaries from distant lands came to receive and to give, so that mission work was well represented both in prayer and speech. Our good friend MacGranahan is yet a prisoner of hope. We missed his persuasive voice, yet there was no dearth of song. Mr. and Mrs. Stebbins, with their rich duets and splended leading, were present; as also Professor and Mrs. Towner, who led in sacred song at Ocean Grove. Oh! that these hallowed seasons may refresh many a weary worker, sending them to their respective fields of labour strong in the Lord and in the power of his might.

. . . .

Reaching Chicago I found myself hustled into an impromptu theological seminary. Our old friend Major Whittle has refused a summer vacation. Not content with nightly Gospel meetings he has gathered a fine band of workers for morning study. About thirty men greet him each day, and with the help of other teachers he instructs this class in the way of the Lord more perfectly. His method is exegetical, doctrinal, and practical. Most of the students are engaged in mission work, and this summer school under the leadership of the veteran evangelist will be of incalculable benefit to these young men of the prophets. At Farwell Hall I found the noon prayer-meeting full of vigour. While other cities have allowed this important meeting to die out, Chicago Christians still hold the fort. The Evangelisation Society is doing a noble work through tent meetings and other forms of evangelism. If this city is intense in its wickedness, her workers are, thank God, intense for righteousness.

* * * *

I have had abundant proof of late that infidelity is alarmingly aggressive. Leaders of free thought are dangerously busy, and cheap atheistic pamphlets flood the country. I am not aware of any organised method to deal with this monster, but that which Mr. H. L. Hastings, of Boston, has set in motion. By his lectures and tracts he is sounding an alarm, and combating the enemy. Yet I fear he has not the backing which his work deserves. During his recent tour through England he involved himself in a pecuniary difficulty in order to meet his expenses, and do the grand work for Britain which he has done. Surely it was an oversight—a grave error on the part of English friends to allow him to bear this heavy burden. I am told that he is £400 out of pocket while fighting British infidelity on English soil. Certainly these things ought not so to be, and rich brethren, who so deeply appreciated his visit, ought to refund to this self-denying man of God this outlay. It would, no doubt, lift a burden from his heart, and encourage him in his important campaign against this raging and unclean beast—infidelity.

TENT WORK.

A GOOD work has been done in the Wandsworth-road, S.W., where for seven weeks a tent belonging to the Union Hall Mission, Harlesden, N.W., was pitched. Large numbers of people, many of them of the very poorest class, attended the services nightly, going thither through all weathers. The word of God, which was earnestly and faithfully preached by many well-known evangelists, was in the power of the Holy Spirit, and in much assurance, and as the result many have turned to the Lord. On several occasions the Gospel was preached by two noted characters, who were themselves brought to Christ under these canvas tents, about eight years ago.

Messrs. Thompson and Nesbitt, of the Irish Evangelisation, have for nearly five weeks been holding tent services at Randalstown, co. Antrim. Christians have manifested much interest in the meetings, and great anxiety of mind has prevailed amongst the unsaved. Numbers have professed conversion.

THE AFRICAN SLAVE TRADE.

IN a letter to *The Times* of Saturday, Commander Lovett Cameron says:—

Unless the question of slavery be grappled with at once, the fertile and healthy countries lying around the two lakes Nyassa and Tanganyika will be robbed of their population, and be rendered valueless to merchant and planter alike. Cardinal Lavigerie, Lieutenant Wissman, and others, have told us how the evil effects of slave trading are spreading far and wide, and we hear how large tracts of country a few short years, nay, months ago, peopled by happy and prosperous villagers have, by the doings of Tipo-tipo and his associates, been rendered howling wildernesses.

It is not necessary here to enter into a recital of the crimes and barbarities committed by Sayol, Kahunda, and others of the inhuman gang, but it may be pointed out that the Congo Free State, which, be it remembered, recognises domestic slavery as a legal institution, is apparently quite unable to cope with the destruction that is being wrought within its nominal borders. Worse indeed than this, if Dr. Summers, a missionary residing on the Lulua, is to be believed, the officers of the Congo State permit their followers to engage in slaving, thus lowering their caravans to the level of those led by Alvez, Coimbra, and other rascally negroes and mulattoes.

I trust that what we are now daily hearing as to the doings of the slave traders in Africa may stir up our national feeling, and that by being the first in the field to free the downtrodden peoples of the lake regions we may yet further strengthen their indefeasible rights to be arbiters of the future we have already gained by our being first in exploration, missionary enterprise, and commercial undertakings. I am willing to co-operate in every possible way with all who wish to grapple with this dread demon of slavery, and to insure, so far as in me lies, that that part of Africa which I helped to reveal to the civilised world may yet be the home of a happy and contented people dwelling in peace and security.

REVIVAL AMONG WALDENSIANS.

I AM sure your readers will unite with us in thanking the Lord for the progress of religious life and work among the Waldensians of Italy.

Three years ago a revival commenced in the Girls' Orphanage. Forty at least professed to belong to Christ, after having wept over their sins during three days, so deep in them was the work of repentance. After two years we were able to ascertain that all except three had persevered, and even these were afterwards brought back to the Good Shepherd's fold. The spiritual atmosphere of that house, joined with the perfect cleanliness and order with which it was kept, was quite celestial. The Godly directress, after twenty-four years' experience, had just reached the point she had oftentimes yearned after. The House was now a real training home for the service of our blessed Redeemer.

Such an intense religious life was too much to be borne by a people whose past is indeed glorious, but which, like many Churches of the Reformation, had fallen, more or less, into spiritual deadness. When, sixty years ago, Felix Neff, the celebrated evangelist of the High Alps went in the Valleys, he had to deal with a worldly Church. After having held a few meetings, he was compelled to cross the frontier of France. He left, meanwhile, a few spiritual children, among whom stood an eminent elder, who was soon expelled from the Church. Their example, however, gradually improved the general state of matters in the Valleys, so that actually, we rejoice to say, all their ministers profess to be evangelical.

How sad it is, notwithstanding, to think that the "Table Vaudoise," the highest representation of the Waldensian Church, have thought proper to ask the dear and honoured directress and the oldest girls to leave the Orphanage; because, as one of their most spiritual ministers told us, "having never themselvase xperienced a revival among children, they imagined that it was mere excitement and folly," and to justify the strong step they had to take, they called the said movement a Salvationist one.

The year that followed that step was one of mourning for the Church, but of mighty spiritual blessing for the friends of the revival. A well-known and honoured sister in Christ, Miss Emma Green, from England, settled herself in the Valleys to help on the dismissed directress in her new field of labour, and with a pious and courageous elder of the Waldensian Church, they organised religious meetings, in which many souls have found peace in believing. Recently they were most encouraged to see a dear young pastor, truly revived and baptized with the Holy Spirit, coming to take the lead. His faithful ministry has been sealed already by many true conversions. Old Christians have been revived; and a multitude of young worldly men and women, and persons of every age, after having wept bitterly over their sins, are now confessing Christ as their Almighty Saviour. The writer of these lines had his heart filled with gratitude and joy in spending the month of July last among them, and witnessing unmistakable signs of a wonderful work of God Himself. He saw, for instance, a dozen young men, formerly frequenters of taverns and promoters of dances, &c., leaving early on a Sunday to go and evangelise the numerous shepherds of the higher valleys, and returning in the evening with faces beaming with the purest joy.

As our friends have hired three halls, and want to extend their work in districts where they are much wanted, they will be very thankful for any contributions sent to Miss Emma Green, Boers, Luserna-San-Giovanni, Italy.

ELIE VERNIER, Itinerating Pastor.
Valence, Drôme, France.

MR. S. WALTON IN CAPE TOWN.

Dear Sir,—Mr. Spencer Walton's mission in Cape Town and its suburbs closes this week. The presence and power of the Holy Spirit have been very manifest, and we are praising God for glorious results. From the first the interest increased steadily. The halls which were available proved too small for the numbers who came. The large Wesleyan Church was offered, and filled nightly for about a week. The committee then decided to hire the Exhibition Building for ten days, and here numbers were found at the meetings who would not have entered a church. The interest aroused was real and deep, and on the last night about 2000 persons were admitted, and many were turned away for want of room. The number brought under conviction each evening has been remarkable, and in several instances whole families have professed conversion.

All the evangelical churches have united in this mission. Mr. Walton has preached in the Nonconformist churches as well as in some of the Dutch Reformed, and in the Presbyterian Church. He has also held drawing-room meetings for the upper classes, who have thus heard the Gospel. Christians have been greatly revived and helped by the afternoon Bible-readings.

Mr. Walton has won the confidence of all who love the truth, and many are hoping for his return to the colony, if possible to remain. Prayer is earnestly desired for blessing on his visit to Kimberley, notorious for vice and crime. He has also received an invitation from Johannesberg, the gold centre in the Transvaal. The opportunity is God-given. The results will depend on the believing prayers of his people.

M. S. Osborn.

The Soldiers' Home, Cape Town, Aug. 8.

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"POISONOUS TRASH."

An interesting letter received from a lady residing in a provincial town which has recently been visited by a Bible-carriage sent out by the Christian Colportage Association shows that this is at least one excellent method of counteracting what she aptly calls the "Poisonous Trash" so widely sold. She says:—

"We have had a week of great blessing in this town, through the 'William Tyndale' Bible-carriage being here. The meetings held each evening have been greatly blessed to many, souls have been saved, and God's own children built up and refreshed. In fact a revival has begun which we pray may go on. The sale of Bibles, books, &c., has been very good. There is a factory here, and we have heard that some of the girls have bought several of the books, which have been passed round to the others and eagerly read. It did our hearts good on Saturday evening to see the people from the country returning home from market, most of them with packets of the books in their hands; thus the good seed will be sown in many villages, and will doubtless spring up and bear fruit to the glory of God. We are so thankful for this visit of the Bible-carriage, because we see more and more how necessary it is to have an abundant supply of pure literature supplied at a low price to counteract the bad effects of the cheap novels so largely bought and read, especially by the young. We feel convinced that if our young men and women could have the opportunity oftener of purchasing their books from such a source as this, they would lose the feverish longing created by reading the poisonous trash crowding up so many of our booksellers' shops in the present day."

Doubtless the work of the Bible-carriage, but still more of the colporteur who regularly and systematically visits from door to door, is one of the most effective methods of dealing with this evil.

BISHOP TAYLOR'S AFRICAN MISSION

The work of God under Bishop William Taylor is being successfully carried on in Angola. Jesus is being put before the people both by example and precept. Working with our hands, we show them that they must be diligent in business. By precept, we teach them the way of salvation through a once crucified, but now risen and exalted Redeemer. The spiritual part of the work consists in two native services every Sunday. These are largely attended, and open-air services are also held. We are carrying on a little business for the Lord, in the shape of a shop; also a good timber business. It has fallen to my lot to have charge of the shop. In this way I am brought into contact with about one hundred souls every day. I have great opportunities of preaching Jesus to them. They are finding out that we trade honestly with them, and we are fast gaining their confidence.

A few days ago there came a man to me, who said he wanted to buy a god. I told him that I had one God, and that He made the world and all men. The man said, "Show me your God." I replied, that He was not made of wood or stone, neither by men's hands. I went on to say that God made the world and all men, and that He was near to everyone: further, that whosoever would call on Him would be heard and saved. I also told my inquirer that God loved men, and gave his Son to die for their sins. The poor man thought this was a strange thing. We have thus an open door set before us many times in the day to preach Jesus.

No wonder Bishop Taylor weeps like a child over poor, lost Africa. But, glory be to God, the knowledge of Him who saves from sin is being spread among the people. All that the poor African needs is Jesus. I would ask the readers of The Christian to bear us up in the arms of their faith and love before the throne. "Prayer moves the Hand that moves the world."

Robert Shields.

Malange, West Africa.

FORTHCOMING CONFERENCES.

The twenty-ninth annual Christian Conference at Perth will be held, God willing, September 11 to 13. The subject for consideration on the first day is: "Partnership and Fellowship with Christ;" on the second day, "Power in Christ for Service;" and on the third day, "At Rest in Christ, and Complete in Him." Lord Polwarth is chairman of the Conference. It is expected that Rev. Dr. Andrew Bonar will preside at the Communion of the Lord's Supper on the afternoon of the third day. Several special meetings have been arranged by the Ladies' Committee.

The fourteenth Salisbury Conference has been fixed for September 24 to 28 inclusive. The subjects for the morning meetings will be: "The Service of the King," in various phases; and in the evenings "Foundation Truths" will be considered. Bible-readings and prayer-meetings have also been arranged. The Maundrel Hall is the appointed place of assembly.

On September 25 to 27 the annual Conference of the Evangelical Alliance will be held at Plymouth. The subjects include: "The Holy Spirit in the Church;" "The Unity of the Body of Christ;" "The Bible a Witness in all ages to the common salvation and to the unity of God's people;" "The Dulness of the Christian Life;" "The Lord's Day." At public meetings, addresses will be delivered on "National Deliverances: The Spanish Armada 1588, and the Revolution 1688;" "Christianity in Relation to the Social Questions of the Day;" "Fidelity to the Truth;" and "Spiritual Shortcomings, Possibilities, and Determinations." The secretaries may be addressed, 7, Adam-street, Strand, London.

Clifton Conference (the 26th) has been fixed for October 2 to 4. The subject will be: "The Word of God: (1) Written (2 Tim. iii. 15—17); (2) Incarnate (John i. 14); (3) Indwelling (2 Cor. iii. 3)." Numerous meetings have been arranged.

PRAYERFUL WISHES.

May thy life be pure and holy,
  Crowned with love and joy and peace;
This sweet motto—"Jesus only"—
  Be thy own till life shall cease.

Loving words by thee be spoken,
  Holy deeds be done each day,
Render to thy Lord true service,
  Trust Him fully and obey.

Surely thou canst trust thy Master:
  He will give thee nought to do,
But will grant thee grace and courage,
  And the strength to do it too.

May the loving Saviour bless thee,—
  May He keep thee day by day;
May the angel of his presence
  Guard thee on thy homeward way.

What is better than his blessing?
  What is sweeter than his care?
That these may be thine for ever
  Is my earnest, heartfelt prayer.

Lean thy whole weight on thy Saviour.
  Cling to his dear, loving hand;
Very gently may He lead thee
  To the bright and better land.

Look to Him in days of darkness
  As thy Helper, Friend, and Guide
Jesus never, never faileth;
  Trust in Him whate'er betide.

When the evening shadows lengthen,
  At the close of life's short day,
May his presence cheer and comfort,
  May He be thy strength and stay.

Mary E. Bumstead.

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AN EARNEST PROHIBITIONIST.

Mr. W. Jennings Demorest is a New York philanthropist, who is giving time, money, and influence to the cause of prohibiting the liquor traffic. Although he is largely interested in giant business concerns, publications, and estates, his best attention is devoted to the American Prohibition Movement in connection with their New York Bureau. Mr. Demorest is a thorough enthusiast, and has wholly abandoned himself to the task of crushing the liquor traffic.

On Wednesday, last week, he was received in Manchester by the United Kingdom Alliance. In an address of some length, he essayed to show the fallacy of half measures in dealing with the drink monopoly. For centuries men have treated the alcoholic poison as though it were one of the good gifts of God; it is deplorable to think that so many of the clergy not only tolerate it, but habitually use it. The most aggravating thing in the whole history of jurisprudence is the sanction given by law, for a monetary consideration, to the sale of the poison. Under this encouragement, the consumption of intoxicating drink had become so great that our very civilisation is in danger of being obliterated. Prohibition will accomplish, in the shortest possible time, the end we have in view; the full meaning of it is the suppression of evil and the protection of good.

Mr. Demorest flatly contradicted the statement frequently made that the Maine Law is a failure. Where $11,000,000 were spent on liquor before the passing of this law less than $1,000,000 is spent now. In America the prohibitionists are thoroughly organised, and hold the balance of power between the two political parties.

From an interview with Mr. Demorest in *The Echo* we learn that he seeks to interest young people by giving valuable medals for oratorical contests on Prohibition. Young people in Bands of Hope and Sunday-schools all over the land may enter the lists. Mr. Demorest announces his willingness to furnish an unlimited number of these medals in England and America.

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Hope thou in God.
Christ's Second Coming.
God's Way of Salvation.
God's Grace and Man's Sin.
The Law and the Sinner.
"Lord, Lord, open to us."
That I might Know Him.
Depart.
Christ our All.
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"To Know the Love of Christ."

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"Where art Thou?"
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Prayer.
Bread upon the Waters.
Barren Fig-tree.
The Mourning Soul.
Pathways.
Thoughts in Sickness.
Weep Not.
The Angel Messenger.
Parting Words.
Sitting at the feet of Jesus.
The Sealed Book.
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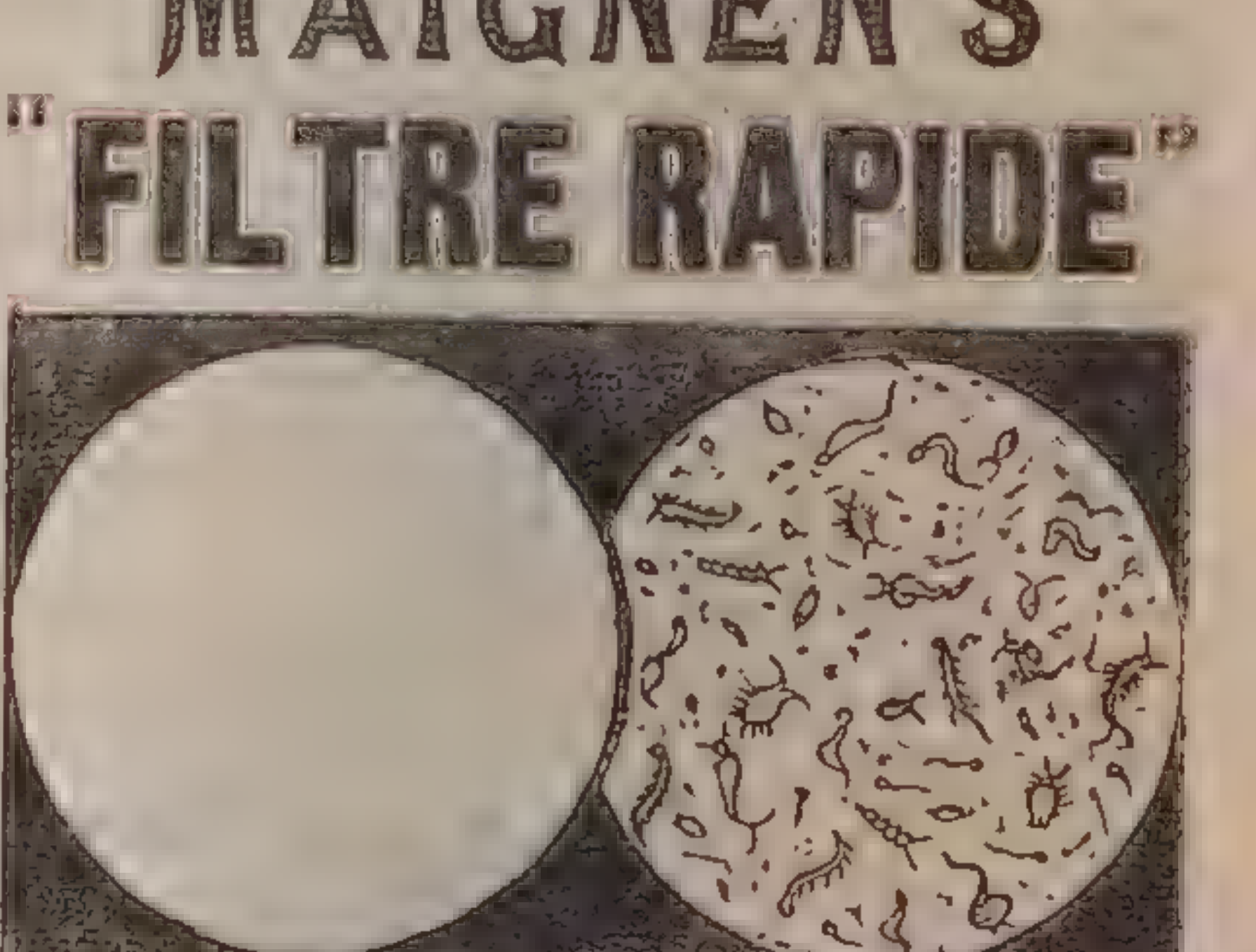

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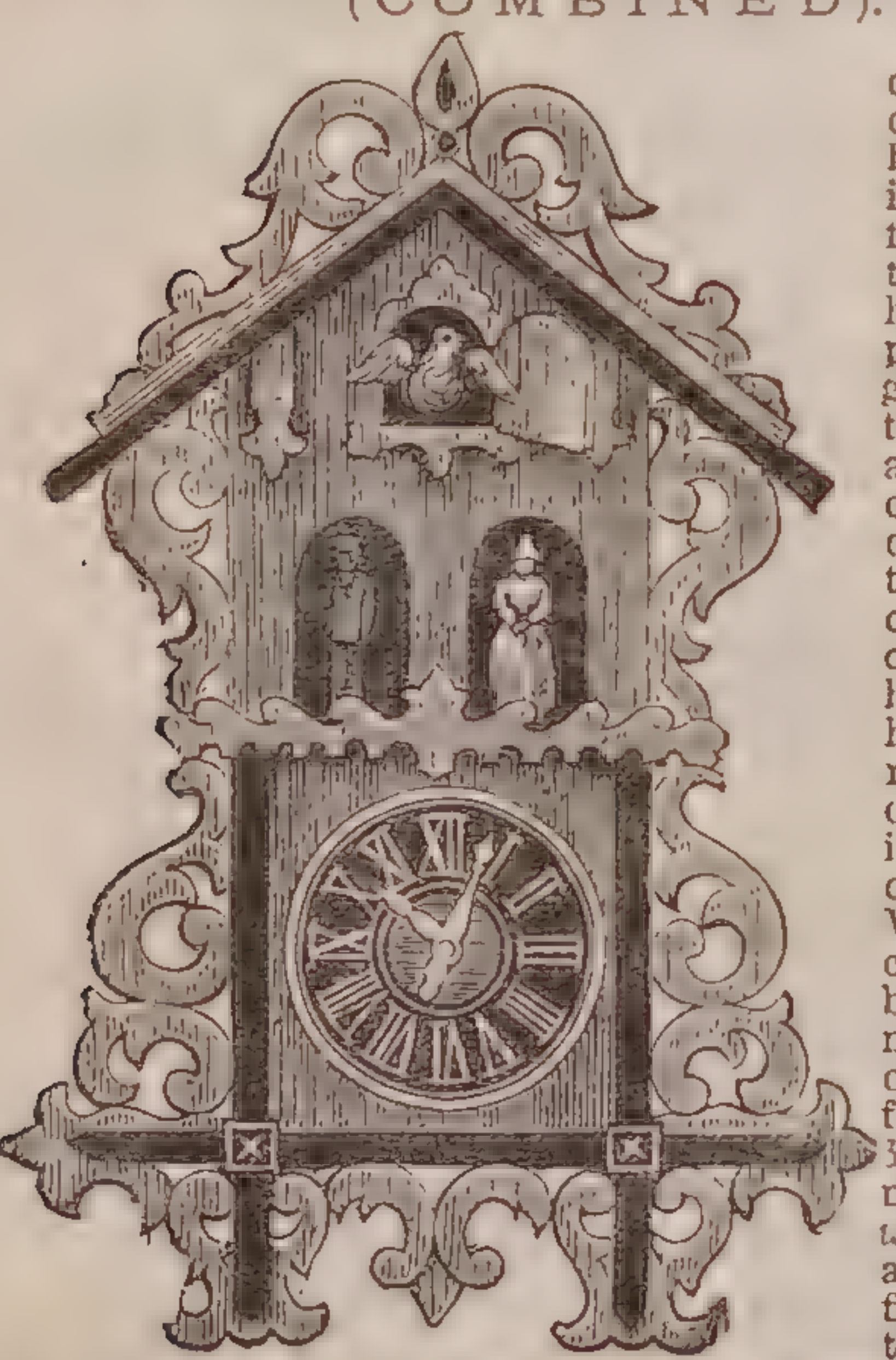

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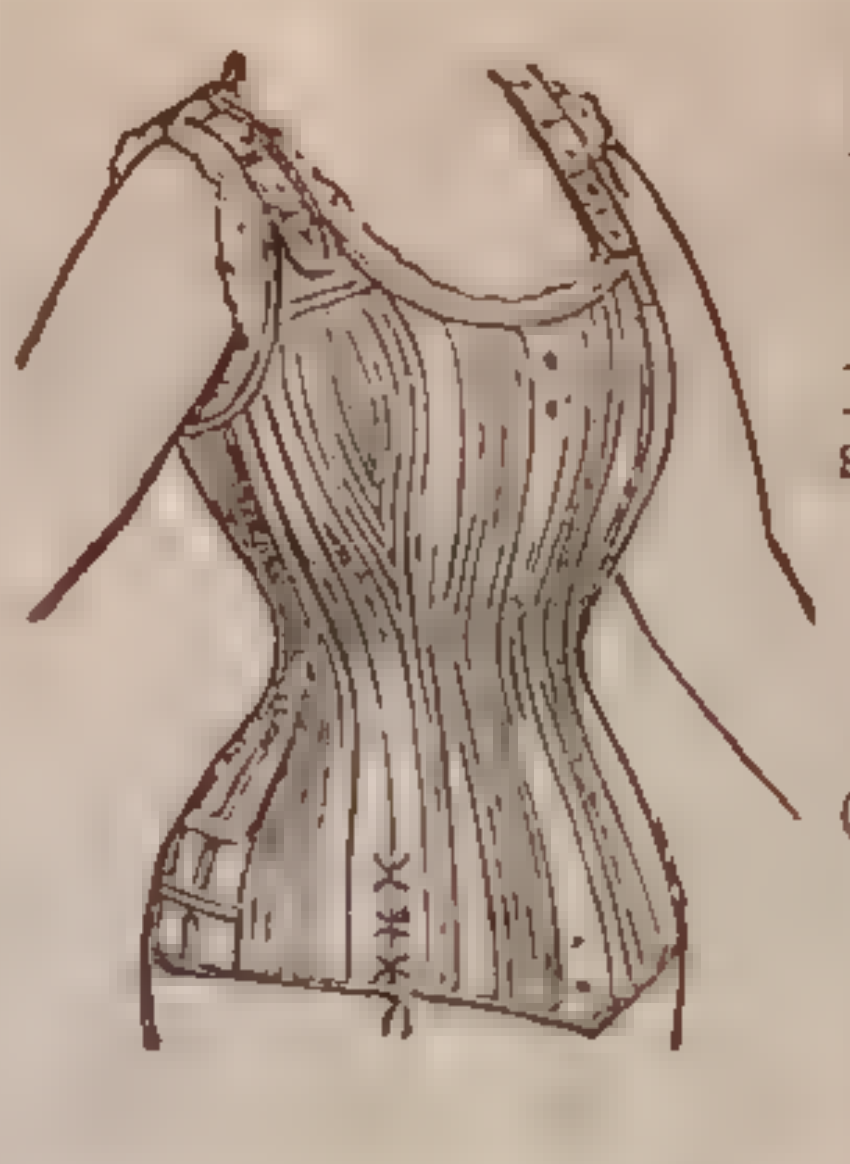

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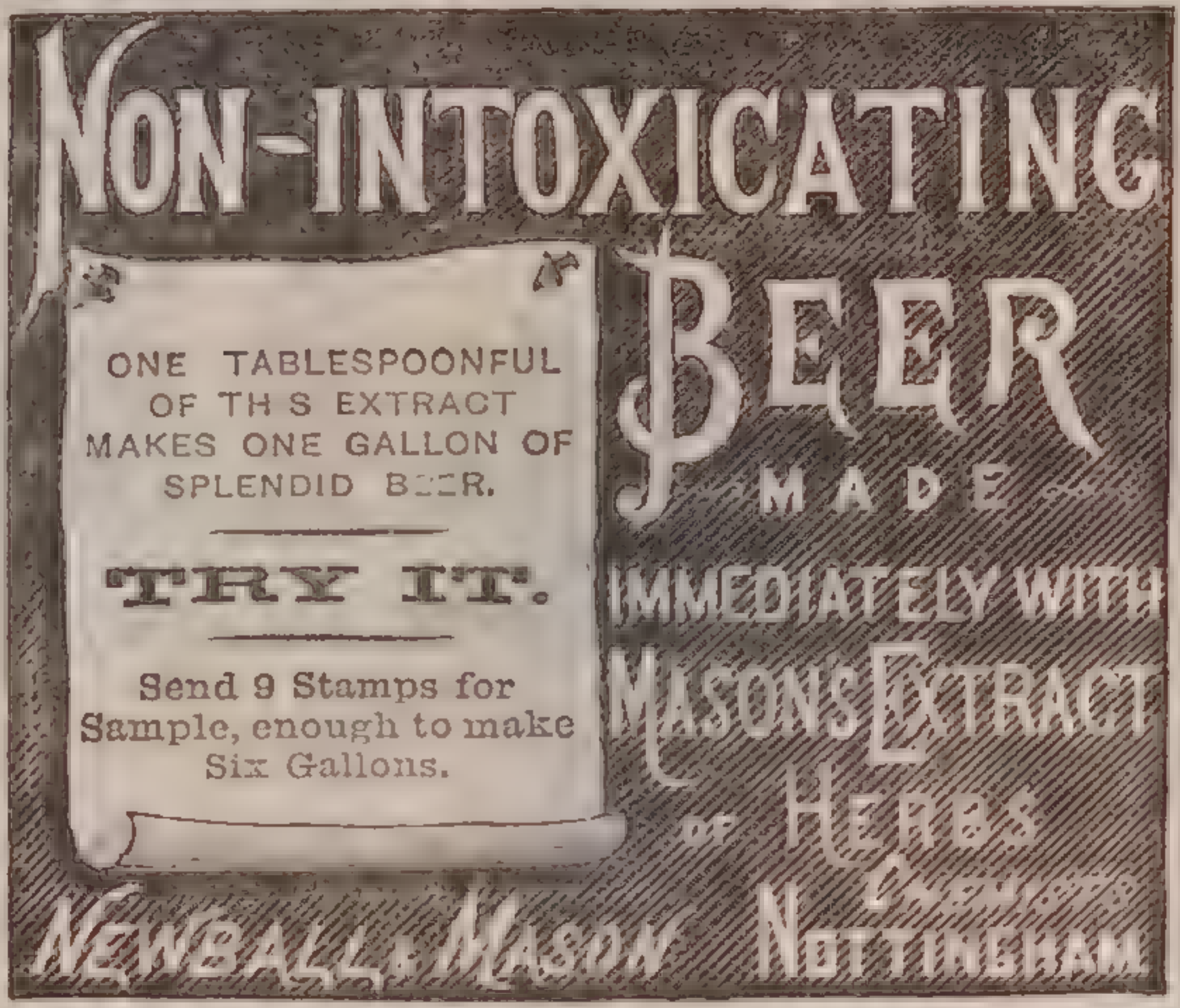

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The Twenty-Sixth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE OF DECLINE.—A YOUNG WOMAN at FORDHAM.

Two years from the time at which I write (in May), this patient, Miss LETITIA GERMANY, of FORDHAM, near COLCHESTER, applied to me by the recommendation of Rev. W. KING, who, for seventeen years, was pastor of the COUNTESS OF HUNTINGDON'S CHURCH at that place, but had retired from the ministry.

She had been always delicate, but when Mr. King wrote was "confined to her bed, or nearly so," and the doctor had said "her lungs were going."

Her illness had commenced with bronchitis twelve months before this, followed by fresh colds. Then cough, phlegm mixed with blood, constant severe pains, short breathing, palpitations, perspirations, loss of flesh, and weakness, followed in the usual course of the patient's symptoms when the lungs are diseased. Mr. King wrote, "Please help if you can."

In two months she was able to write:—"I am so much better, I am able to get about. I think I shall soon be able to begin my work again." She persevered till well.

The present minister, Rev. W. Davidson, writing me April 11, '88, says:—"The young woman, Letitia Germany, *whose case was considered hopeless*, and who, in a few months, completely recovered, *has continued well ever since.*"

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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PAKEFIELD CONFERENCE.

The tenth annual Conference at Pakefield, near Lowestoft, for the promotion of growth in grace, has just taken place. Three meetings were held each day, which were attended by a larger number of people than on any former occasion. Valuable addresses were delivered, the presence of the Lord was realised, and much blessing was received.

Rev. H. Pelham Stokes took his subject from the heading of Esth. v., "Esther, adventuring on the king's favour, obtained the grace of the golden sceptre." The word "grace" lifts the Old Testament into the New Testament dispensation. "Grace" tells of God's dealing with men only; Milton says it is "not for angels, but for men"; it is for men who have a free will, and on this account have fallen from the high position God intended for them. But "grace" in all its beauty and glory comes in through Jesus Christ.

If a person unbidden found grace in the Persian king's sight, he held out to him the golden sceptre, as a sign "that he may live." Esther boldly ventures into the king's presence, without caring whether she perished or not; she goes probably with a believing faith, and the result is that the king holds out to her the golden sceptre. We are bidden to go into the presence of the great King, who is too high, too pure, and too holy to endure any kind of sin. And as with Esther, so there is with us, a dread and fear to enter into that presence, because of our unworthiness, and, considering his holiness, there is none fit to approach Him. If we go into God's presence with faith, in the name of Jesus, the golden sceptre will be held out to us, for "God is love." Let us come boldly into God's presence, in his name, and with true holiness in our hearts, and then we shall "obtain mercy, and find grace to help in time of need."

MORE AND MORE.

In the afternoon Rev. Edward Brewer delivered an address on this subject. In the three closing verses of Rom. iv. we have the ground work of all life; for as soon as we can rest on the finished work of Christ, and see what He is to us, and what He has done for us, then we can realise that we are "justified by faith." The speaker noticed at length the beautiful progression indicated in chap. v.: "Being justified by faith" we have (1) peace, (2) access into this grace, (3) we stand, (4) we rejoice in hope of the glory of God, (5) we glory in tribulations, knowing, (6) we shall be saved by his life, (7) not only so, ver. 11; (8) *much more* the grace of God, and (9) grace did *much more* abound.

THE USE AND ABUSE OF THE WORLD.

Canon Ripley spoke powerfully on this subject, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." The Lord Jesus Christ knew that the world was a scene of danger and temptation to his people, so He prayed to his Father to keep them (John xvii. 11). In 1 John ii. 12—15 the Apostle speaks to all classes of Christians. He bids all to "Love not the world, neither the things that are in the world" (ver. 15), for it is the love of the world that too often hinders blessing from Christians. In the parable of the great supper, what was the excuse, but the world? We are to learn to use the world, not to abuse it. We abuse the world if we set our hearts on anything in it.

THE CHRISTIAN'S CALLING.

On Thursday morning Rev. J. J. Luce spoke from 2 Tim. i. 7—9. We are saved first, then called, set free from our sins in order that we may serve and live for God. We are called into fellowship with Christ, to be partakers of his suffering, to be one with Jesus, and to be of the same nature as Christ after his resurrection. In the Sermon on the Mount we have given to us the character of the followers of Christ: (1) poor in spirit, (2) mourners, (3) meek, (4) merciful, (5) pure in heart, (6) peacemakers, (7) persecuted. God never witholds anything from his servants. He had to teach Israel that all must be given up for Him. We are commanded to "put on the whole armour of God," not a part of it. Let us ask counsel of God at all times, wherever we may be; and in going forth to work for Him, let us say, "Lord, what wilt Thou have me to do?"

THE WORK OF THE HOLY GHOST.

Rev. L. Price gave an address on the threefold work of the Spirit. He shall convince the world of sin, righteousness, and judgment (John xvi. 8). The work of Christ was to accomplish our redemption, and the work of the Holy Ghost is to apply it. Christ did his work by the Holy Ghost. By the Holy Ghost He was conceived, led, cast out devils, preached the Gospel, offered Himself to God, and rose again. Christ now by the same Spirit appropriates the redemption to them that believe, by convincing them of sin, righteousness, and judgment. Thus the Holy Ghost convinces us of our sin and need first, then proceeds to convince us of righteousness—righteousness of Christ. Need is the only qualification. We cannot value Christ except as we need Him. Righteousness is most important to the sinful and needy. The righteousness of the law requires perfect obedience from us, and perfect satisfaction or atonement for sin. Every fallen creature is absolutely helpless to meet these demands of the law. Hence our need of Christ and his righteousness. He fulfilled these demands in our stead. He rendered perfect obedience to the law, and "became the end of the law for righteousness to everyone that believeth;" He has made full satisfaction and atonement for sin by the sacrifice of Himself, thereby putting away sin, and bringing in everlasting righteousness. His righteousness covers our justification, imputed in the former, and imparted in the latter; hence, not of works, but only of grace. Lastly, the Holy Ghost convinces of judgment, because the prince of this world is judged. Christ saves us not only from sin, but also from the devil, the author of sin. Redemption is complete when it saves from sin and its author. Sin has been put away by Christ, the law fulfilled, and the penalty of death paid, hence, the devil is judged and his power destroyed, and our humanity redeemed. To convince us of this judgment is the final work of the Holy Ghost.

At the closing meeting Rev. C. H. Leathes spoke on Christian progress, basing his remarks on Eph. iv. 14, 15.

HOP-PICKERS' MISSION.—The missionary in charge of one of the Gospel tents last year writes:—A man whose character for many years was most wretched called to see me the other day in respectable circumstances. He professed to find Christ at one of the services last season. Another, who kept in the field behind the tent, called also a short time since, clean and decent, and gratefully told of blessing received. We hope to erect six marquees this year, and we stand in need of help.

Alton, Hants. T. Chinn.

INFIDELITY IN THE LONDON PARKS.—For some time past, the great activity of infidels on Sundays, in the public parks of London, has been painfully realised by Christian workers. Prayer has been offered to God that the people frequenting such places may be graciously inclined to listen to Divine truth rather than to atheistic harangues. At the noonday prayer-meeting of the Y.M.C.A., 186, Aldersgate-street, on Monday last, it was announced that the sceptics have already left some of the parks, because the people will only flock round preachers of the Gospel. In other directions, also, there are evident signs of the hearing ear being vouchsafed to people who have been wont to spend their Sundays to little purposes, walking about in the parks. Reference was also made to the fact that for many years not a few Christians have made it a point to earnestly pray for the enlightenment of the infidel leaders. A request was made that fervent petitions should continue to be offered to God, to the end that atheists and others may be brought to a knowledge of the truth.

OBITUARY.

REV. T. PENRY EVANS.

One of the ablest of the Welsh preachers and platform speakers has just died. Rev. T. Penry Evans, of Pontardulais, Carmarthenshire, had for some time suffered from heart disease, and had recently been resting. He intended resigning his ministry last Sunday, but after the congregation had gathered the news came that he had passed away, and no service was held. He was ordained in 1868, and had attained an influential position among the Congregationalists of the Principality.

REV. ROBERT MILLIGAN, DUNDEE.

Great grief has been occasioned at Dundee by the sad death of Rev. Robert Milligan, who was drowned while bathing a few days ago at Montrose, where he was spending a brief holiday with his family. Mr. Milligan had not gone far into the water when he was carried off his feet and dragged out to sea by a strong current that was running at the place. Efforts to rescue him were in vain, but the body was afterwards recovered. Mr. Milligan was ordained in 1863, and was a well-known Free Church minister. For years past he has reported the Dundee Conference for our columns, and was expecting to do the same this year.

MR. HENRY RICHARD, M.P.

This well-known Christian legislator passed away on Tuesday morning, last week, in his 77th year. The son of a rural schoolmaster, the deceased gentleman became connected in early life with the Calvinistic Methodists, and was ordained one of their ministers. Devoting himself afterwards to the cause of peace, he advocated international unity and disarmament. Duties in connection with this important and urgent cause led Mr. Richard to give up his pastoral work. During many years, in and out of Parliament, he has spoken vigorously in favour of religious equality and international arbitration, and his efforts have been seconded by an ever-growing and increasingly influential body of politicians and philanthropists.

MRS. BARKER HARRISON.

On Monday week Mrs. Barker Harrison (Adeline Cooper) passed away, in her sixty-sixth year. She had for years been in failing health, and never quite recovered from a fall which she sustained in November last. A sincere disciple of Christ, she was highly respected by the poor of Westminster, where she laboured with great diligence. Over thirty years ago she opened her little ragged school in the "One Tun" public-house, and since then many other useful agencies have been added. Larger premises having been taken, the work now includes day and Sunday-schools, Bands of Hope, boot club, a penny bank, and mothers' meetings; while a youth's institute, Gospel services, and evangelistic efforts go to complete this happy work. It is to be hoped that others will carry on these good agencies.

PHILIP HENRY GOSSE, F.R.S.

This distinguished scientist and devoted servant of Christ has entered into rest. His laborious researches as a naturalist, and his long-continued microscopical studies gained him a world-wide fame; while his thoughtful works on Divine revelation, and the warrant of the faith of the Gospel, gained for him high esteem as a Biblical expositor. For five months past Mr. Gosse had been an invalid, suffering, first from bronchitis, and latterly from supervening maladies. On Thursday morning, last week, after much suffering, borne with a patience befitting the lively hope which he had, he passed away in his sleep, at the age of 79. Reserving for a future issue further particulars of the career of this truly good man, we may add that his beloved wife has been wonderfully sustained in her bereavement.

REQUESTS FOR PRAYER.—For blessing on Gospel services at St. George's, Bristol, from Sept. 8 to 12, by Mr. J. N. Howells, Cardiff.——For blessing on mission services in Glasgow Free Churches, South Side, commencing Sunday, Sept. 2, conducted by Mr. John M. Scroggie.——For blessing on Gospel services on Sunday and Monday next, at Pontymoile, South Wales.——For blessing on the Convention on the Pre-Millennial Coming of Christ, to be held in Edinburgh in October next.——For blessing on Christian work at Clyde, Hawkes Bay, New Zealand.——For blessing on a Gospel mission, to be conducted by Mr. Henry Thorne in Southport, from Sept. 9 to 17.

Letters to the Editor.

DID JESUS TEACH THE ATONEMENT?

Sir,—I thank you for publishing my last letter (July 27), and specially thank "The Writer of the Article" for his reply. The kindness and fairness of that reply I willingly acknowledge, as well as the force of much of it; but one could not help feeling that the writer had not met my main contention, which was that our Lord did not preach the Atonement, and that, therefore, it is not essential to the presentation of the Christian Gospel. This is "more clearly and definitely answered" in your issue of August 10, by "H. D. B.," who heads his article, "Jesus Taught the Atonement." With your permission, I make the following remarks on his paper:—

Of its seven paragraphs, five do not concern us. The first two are introductory and general, the third an explanation why Jesus did not always teach the doctrine, and the last two a defence of the doctrine itself. Only the remaining two bring forward evidence that Jesus taught it. The former of them treats of Christ's moral teaching, especially the Sermon on the Mount; the latter adduces four texts of apparently direct application.

As to the Sermon on the Mount, "H. D. B." says it shows the absolute necessity for an atonement by holding up a standard to which none of us attain. This may be true; it is not Jesus's teaching. The conclusion He enforces is not: You can never be holy like this, so you need an Atonement; but it is this: Having heard these things, do them (Matt. vii. 21—28). I cannot see how anyone can say that here our Lord even hints at the ideas of atonement, substitution, or imputed righteousness. (I am sorry that I cannot see the relevance of the text quoted at the end of this paragraph.)

In the next paragraph "H. D. B." quotes four texts. Surely they must be very explicit, if they—four lines—are to justify his heading. The first and third are certainly not so, being references to our Lord's death as a fact (if the latter be indeed that) without any suggestion of its doctrinal significance. To say Jesus mentioned his death is not to prove "Jesus taught the Atonement." The second text appears to be more direct, but that is because it is out of its context, which manifestly shows that what our Lord was teaching at the time was a lesson of humility. To say He was teaching substitution is to make the whole passage meaningless, and surely a phrase must be judged by its setting and not by itself. The last quotation is different. One cannot discuss that difficult passage here; but, even granting it to mean what "H. D. B." would have it mean, I ask two questions: (1) Is that word of institution enough to justify the statement, "Jesus *taught* the Atonement"? (2) If that be the only evidence, and, really, I humbly submit that the rest of "H. D. B.'s" evidence amounts to nil—does not that prove my original contention that in Christ's preaching the doctrine had no place. I must repeat that I do not in the least deny the truth of the doctrine; all I say is, if it was not proclaimed by Christ in his Gospel, it is not an essential of Gospel preaching.

"H. D. B." does not discuss the immense negative evidence. Look at the parables: the Prodigal Son, or the last judgment. Look at our Lord's conversations, *e.g.*, with the Scribe who answered discreetly. Look at that sublime passage in which our Lord more distinctly than anywhere else speaks of the meaning of his death, and enunciates the principle, not of atonement, but of self-sacrifice (John xii. 23—25). Look, finally, at the risen Lord's commission, in which He tells his disciples not to preach the Atonement, but to teach the nations his commands. This negative evidence is overwhelming in comparison with "H. D. B.'s."

One of your contributors said that for Christ the Gospel of the Atonement was an "impossible" Gospel; another says He "did teach the Atonement." Is not this much undeniable: that our Lord saved sinners by telling them to follow Him day by day in life? And I ask again, why may not his ministers, humbly yet hopefully do the same?—Yours, &c., A Student.

P.S.—I find this letter, written hurriedly, reads somewhat curtly and controversially. Please believe this is owing to the attempt to be concise.

REPLY.

The writer of this letter makes several erroneous statements. I note a few of the more important.

(1) He says that, if the doctrine of the Atonement was not proclaimed by Christ in his Gospel, it is not an essential of Gospel preaching. This might be true if the whole of Scripture, including both Old and New Testaments, were uninspired, with the exception of the four "Gospels" or narratives of our Lord's life on earth. I do not know if "A Student" maintains that position.

(2) He adduces what he calls "the immense negative evidence," namely, many of our Lord's parables and discourses, in which no direct reference was made to the Atonement, as if it *proved* that our Lord did not teach that doctrine. Had the question been, Did our Lord teach nothing else? this would undoubtedly have proved his case; but as that is *not* the question, this "negative evidence" proves nothing.

(3) Referring to one of the passages quoted, "This cup is the New Covenant in my blood which is shed for you," he thinks that, even granting it conveys the meaning we attach to it, it is not sufficient to justify the statement that Jesus taught the Atonement. I maintain that, even had it been the only recorded occasion when our Lord referred to this great fundamental truth, it is alone a complete justification of the statement. But he is mistaken also in supposing that the few quotations given were the only ones where our Lord taught this great truth. In fact, our Lord taught this truth over and over again in language that is clear and unmistakable: First, if the plain and obvious meaning of the words be taken, and not as "A Student" does, in supposing that when Jesus said, "He came to give his life a *ransom* for many," He was simply teaching a "lesson of humility!" and second, if the clear references to Old Testament Scripture be in view.

Lastly, Our risen Lord did *not* only tell his disciples to "teach the nations his commands"; He told them to "*preach the Gospel*," and He promised them the "Spirit of Truth" to guide them into all truth, to "teach them all things," and to "*bring all things to your remembrance whatsoeevr I have said unto you.*" Is it, then, within the bounds of reason to suppose that under the inspiration of that "Spirit of Truth" the Apostles taught what Jesus, who commissioned them, had never taught? although, for reasons already given, they now both understood and taught it with greater fulness.

We are glad to see that "A Student" "does not in the least deny the truth of the doctrine"; only he considers it to be "not an essential of Gospel preaching." But surely, if he weighs the matter well, he will be led to see that, if it be true, it can be *nothing less than the very corner stone of the Gospel*, and that it is the one grand theme of the whole Word of God, including our Lord's teaching during his earthly ministry. H. D. B.

HOLIDAYS FOR POOR CLERGY.

Sir,—Will you kindly allow me to say a word on this subject. Of late years it has forced itself on my reflection in a very painful manner, namely, by the want of it. Let me say at once, I am a very poor curate, with a very large family; a very small stipend; no prospects whatever of promotion, as far as I can see, although for many years I have done my duty honestly, to the very best of my power, and I have ample evidence to show that my labours have not been devoid of fruit. Yet, like Ixion, I am tied to the wheel year in year out. Now, surely there are many of the Lord's people who are stewards of the things of this world, and who would, if they only gave the matter a thought, be pleased to offer the Lord's poor struggling ministers hospitality.

Is there no Scriptural warrant for this? One of the qualifications of a widow was, "If she have washed the saints' feet, if she have relieved the afflicted." We are told the labourer is worthy of his hire. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine," say Paul. He himself was much refreshed by the kindness of the Philippians in sending him relief. If we go to the Old Testament, we see the Shunamite a worthy hostess to the prophet Elisha. She made an addition to her house for his sake in the shape of a little room—the prophet's chamber; and furnished it very plainly for him. No doubt the prophet was thankful for this quiet privacy. These cases are enough to show that in extending hospitality to the Lord's servants, those who have the means would be treading in the footsteps of good people.

And really we want a change. Our work is very laborious and very trying. Shall one of the richest churches in Christendom suffer its poorer clergy to work on, year after year, amid scenes that are wearying, inadequately provided for, who have to suffer untold privations in their families, and who are frowned at, despised, because of a poverty they cannot help, and this without any change or relaxation? Little do the wealthy know of the depression, the burden, the life and death struggles of the poor curate and his family.

I am often told that among other things I ought not to have got married, and so have run the risk of having a family I can so inadequately provide for. Well, all I can say is, that I fully believed honest, hard work would certainly have brought me preferment. It has not done so. Everything I have applied for has been denied me. I have no influential patron, no friend at Court, and so I am left struggling on to carry a burden that has well nigh become unbearable. This is after many years of hard work in very laborious parishes. And I have no means of taking even a day's holiday. This wear and tear is fast breaking me up. My hair is very white. It cannot be very long ere I humbly trust I shall hear the Master's voice calling me to a higher service still. I feel very tired in his service often now. The flesh indeed is weak. I am not tired of his service. And, still, I must say that amidst much kindness that I have not deserved, I have also witnessed much undeserved harshness.

Will not those to whom the Lord has committed the riches of this world try and alleviate the lot of his poor struggling servants by endeavouring to give them a change every year? They could invite them to their houses. Everyone would, I presume, know of one or more who would be glad of such a change. And it would, indeed, be no disadvantage to the wealthy in that great day of account: "Inasmuch as ye have done it to one of these little ones, ye have done it unto Me."

A Curate of Many Years' Standing.

PROPORTIONATE GIVING.

Dear Sir,—May I, through your columns, say a few words to your correspondent "E. H." Whilst one would earnestly stir the Lord's people to liberal giving, and encourage all to be systematic in that, as in every grace (2 Cor. ix. 6—9), yet is it not well to keep within Scriptural principles? remembering that, not only the term, but also the idea of "the Lord's tenth" is entirely foreign to the New Testament?

It is curious to notice what a day this is for forming unions beyond those grand seven unities of Eph. iv. 3—6. Is there no danger of a lurking desire to have something in the pledge, or the badge, or the association to lean upon, besides the grace of the Lord Himself?

I confess that I shrink from the multiplication of these unions, of which I find no trace in Scripture. Let each seek to learn the Lord's will, and to walk in it, before Him. In principle, no longer an Old Testament tenth, but now all that we are and have is his, who for our sakes became poor. Therefore, all our expenditure should be systematically before Him and to Him. But how much easier it is to join a crowd in singing, "Not a mite would I withhold," at a convention, than in quiet, simple home life to yield the holy acceptable sacrifice to God! The Lord's work needs gifts, and we may gather from 1 Cor. xvi., and 2 Cor. viii. and ix., that they form as much a part of worship as anything else. If for "E. H." it be the tenth, well; with many other of the Lord's stewards it is much more than that; and I have known some whose gifts, from very small means, amounted to far less than a tenth, and yet, I doubt not, were "mites" far more precious in the Master's sight than the much larger gifts of many that are rich.

Would not such poor ones of the flock be grieved by a union such as is proposed? Rather let it be, "Every man as he purposeth in his heart, not grudgingly, or of necessity."

Yours faithfully; J. G. Halliday.

EVANGELISATION OR EDUCATION?

Dear Sir,—I have just met with the following very significant declaration in a leading article in *The Eastern Star*, published in Madras on July 25. It relates to the education controversy which has been exciting much interest there, owing to the mutiny in the Madras Christian College, caused by a native applying for baptism, reference to which has already appeared in your paper. The editor of *The Eastern Star*, who is a native Christian, says:—

"What distinguishes the Bible from all other sacred books is the great historical fact that God became man in the person of Jesus Christ, and by dying—the Just for the unjust—reconciled the world to Himself, and opened up a way of salvation to repentant and believing sinners. It is to announce this good news to Indians that the missionaries are sent here. Whatever else they do, if they do not do *this*, their mission is a failure. The Bible, with all its excellent morality, *minus* 'Christ and Him crucified,' is little better than other sacred books, and ceases to be the power of God unto the salvation of men. The Christian missionary may be a sound educationist, ay, and a consummate politician besides, but if he is not essentially an evangelist, he is a traitor to his Saviour, and a disgrace to his noble calling." . . .

"We cannot bring ourselves to imagine that men, women, and children deny themselves in the far West and send out the Christian missionaries to this country at such cost to themselves, simply to make the natives B.A.'s and M.A.'s, and enable them to earn money and abuse Christianity. The extensive missionary enterprise in this country as well as in other countries is only a fulfilment of the command of the risen Lord Jesus—the command to go and preach the Gospel to all nations. And if the Christian missionary is not to do this, any other kind of work that he may do, how noble soever it be, will satisfy neither himself nor those that send him out."

It seems to me that this Madrassee native Christian has a much truer conception of the great commission than those educational missionaries who are spending their time in teaching Mathematics, Natural Philosophy, and other sciences to poor benighted Hindoos, without God and without hope in the world.

I trust that the supporters in Scotland and elsewhere of this Madras Christian College will lose no time in putting it upon a thoroughly evangelistic basis, and that "Christ and Him crucified" will in future be the theme of the professors, and that the students will no longer be able to say, as they do in one of their memorials to the Senatus, now before me, "that they never for a moment thought the immediate object of the College was conversion," and "that the Principal carefully avoided any active means of conversion."

Yours faithfully, Robert Paton.

103, *Highbury Quadrant, N.*

MR. B. SHORT, evangelist from Australia, has conducted a short series of services at Bocking, Essex, which were illustrated by a model of the Tabernacle. The addresses were listened to with attention, and it is hoped that much good will be the result.

SUNDAY CLOSING.—The second reading of the English Sunday Closing Bill has been deferred to the Autumn Session. It is believed that an overwhelming majority of the people of England desire the passing of this measure. Friends of the movement can obtain written petitions and all necessary information on application to the Secretary of the Sunday Closing Association, 14, Brown-street, Manchester.

SUNDAY TRAFFIC.—At the meeting recently held of the proprietors of the London Road Car Company, there was some discussion with respect to the running of omnibuses on Sundays. Complaint was made that the men only get one Sunday off each month, and it was urged that they ought to have at least three. A hope was expressed that the Company would one day be in a position to revert to the old custom of not running at all on Sundays. A director stated that the cars were run on Sunday "in order to earn a dividend for the shareholders."

LOCAL PREACHERS IN IRELAND.—The annual meeting of the Belfast Local Preachers' Association has been held. The report was of a most cheering character, and stated that there are about one hundred local preachers in the district. During the year eight mission halls have been regularly worked, a large number of open-air services have been conducted, and these have been attended by thousands who go to no place of worship; a paid evangelist has been employed, who has devoted all his time to the town of Comber, and whose labours have been signally successful; and neighbouring circuits and other churches have received assistance from time to time. Altogether the record of the past year is most encouraging, and gives cause for much thankfulness to God.

Dover Soldiers' Home.—This Institution is in great need of funds. It is trusted that those who are interested in the spiritual welfare of our soldiers may be kindly inclined to help, so far as they are enabled to do so. Contributions will be very thankfully received by Miss Wright, Lady Superintendent, Soldiers' Home, 118, Snargate-street, Dover.

A NEW ALLIANCE.—*The Echo*, of August 21, gives particulars of a new "Evangelische Bund," formed in Germany in order to arrest the growing interference of Jesuitism or Vaticanism with the social and political life of the commune and the nation, at least throughout Germany and the German-speaking parts of Austria and Switzerland. It appeals, consequently, to the sympathies of Old Catholics as well as of Protestants. There is hardly a theologian of renown throughout Germany who has not become a member of it.

PERSECUTION IN ARMENIA.—Rev. R. Chambers, writing to the Turkish Missions' Aid Society concerning the state of Turkish Armenia, says:—Hundreds of Christians are crowded into the prisons of Erzeroum, Erzingan, Diarbekir, Harpoot, and Van. The most jealously watched prisoners are school teachers and priests. These are suspected of attempts to arouse the national spirit of the Armenians. The country is full of spies. The Sultan has hastened to decorate some of those who have been most prominent in effecting these pitiless and senseless arrests. The gates of Erzeroum are guarded by police, and Christians going out and coming in are searched for books or papers, and imprisoned until any found can be translated and examined.

The Book World.

**** Prices of books sent for review will be given if stated.*

Dr. A. J. Gordon's New Book.

Grace and Glory (3s. 6d. *Hodder & Stoughton*) is the title of Dr. Gordon's new volume of sermons lately published in this country; and the contents answer well to the promise of such a heading. Christianity, with this preacher, is not a thing that can be called "other worldliness" for his teaching is of the most practical sort. At the same time, Dr. Gordon is strong on the reflex influence that the coming glory ought to have on the every-day life and witness of the believer. Thus he presents a full-orbed Gospel message—grace for the present, glory in the near or distant future. The outstanding characteristics of these twenty chapters are general freshness of treatment and peculiar aptitude in striking illustration. Dr. Gordon finds a heavenly parable where many preachers would only see a common-place phrase. He is a patient and hopeful explorer in the wide realms of spiritual truth, and those who accept his guidance through these sermons will come back from their excursion laden with the goodly fruits of Canaan, and better fitted to continue their pilgrimage towards the promised land.

MISCELLANEOUS.

Sunny Fields and Shady Woods. By Madame de Gasparin. 6s. *Sampson, Low & Rivington.* A series of sketchy tales, with good morals, and every now and then sound spiritual teaching, skilfully introduced. The scenes are naturally laid in foreign countries, and the English, though correct, is tinged with foreign idioms. "A Little Hat" is, perhaps, the best of the series. Some of the tales are, in our opinion, too sentimental, and the authoress, in aiming at conciseness, is at times obscure.

Turkey. By Stanley Lane-Poole. 5s. *T. Fisher Unwin.* This is the fourteenth volume of the excellent series of works in which "The Story of the Nations" is being told. Intensely interesting throughout, and contributing in no small measure to an understanding of the general history of Europe, this work may be safely recommended. It is well illustrated, also furnished with maps. Mr. Lane-Poole has received efficient assistance from Mr. E. J. W. Gibb, Mr. A. Gilman and others, and he is to be congratulated on the success which has attended his efforts to make the book readable as well as reliable.

Bible Sketches. By Rev. S. G. Green, D.D. (Vol. i. Old Testament; Vol. ii. New Testament). Price 3s. each. *Religious Tract Society.* This work has already met with ready acceptance from Bible students and teachers, and has established its position as an important help for the imparting of Scripture truth to the young. Dr. Green has a happy manner of expounding and illustrating his lessons, which is both effective and interesting to young readers, and to wish these volumes (now revised) an increased measure of success to that which they have already met with is to wish them a great deal, but no more than they deserve.

The Battle of Langside and other Poems. By the late Rev. James G. Small. *Nisbet.* In this neat little volume, a number of pieces contributed by their respected author to various periodicals, from 1884 to 1887, are brought together. They were well worth publishing in this form. Whatever the theme, spiritual truth or historical incident, Mr. Small was always very happy in poetical expression. Special mention may be made of the beautiful lines on the name Jehovah as conjoined with the words Jireh, Shammah, Shalom, Nissi, and Rophi.

Calvinistic Election not taught in the Bible. By Rev. Robert Wood, of Ramsgate. 6d. *Alexander & Shepheard.* The author rejoices in having been emancipated from views which some Christians hold, in many cases to their mental trouble and spiritual hurt. He here examines the Epistle to the Romans and other portions of Holy writ, and shows their entire harmony with the free invitations of the Gospel. Excellent in tone, and mainly on the lines of Rev. Dr. Morison's well-known exposition, this pamphlet will doubtless find many appreciative readers.

Fundamental Truths. 1s. *Hawkins.* This volume contains a series of addresses which were delivered in May last at Conferences of Christians in the Clapham Hall, Stoke Newington. The subjects cover a wide range: prophecy and ministry, sanctification and responsibility are dealt with at considerable length. The book is an excellent compendium of experimental truth and spiritual instruction.

Struggles for Life. By W. Knighton, LL.D 5s. *Williams & Norgate, 14, Henrietta-street, Covent Garden, W.C.* This is a genuine endeavour to state and illustrate the terrific struggle for life which has long gone on, and still goes on, in the world. Though not having a religious object, the book is calculated to greatly interest thoughtful Christians. The chapters on social struggles, greed, fashion, war, and the extinction of races, demand special attention; they are both eloquent and timely. The fact that this work has reached a third edition is a certain evidence of its high character.

Four Girls at Chautauqua, and Chautauqua Girls at Home. By "Pansy." *Partridge & Co.* The latter of these books is a sequel to the former. They respectively show how four girls, without any desire for spiritual things, decided to visit a Chautauqua camp meeting, which was the means of their conversion, and how the change manifested itself in their subsequent lives. The lessons taught are of course excellent, but there is a lack of robustness in the characters depicted which minimises their effect. Perhaps the use of American expressions with which English readers are unacquainted may be partially responsible for this impression, but Christian heroines even in story-books should be so represented as to command admiration and respect. Other books of the series are Wise and Otherwise, a very well written tale, which is a sequel to The King's Daughters, and An Endless Chain and Three People. All these may be had in large cheap edition, with coloured paper covers, price 4d. each, and are well suited for cottage and village circulation.

SEPTEMBER MAGAZINES.

CASSELL & CO.

In *The Quiver*, Rev. W. H. Aitken gives utterance to some very searching and much-needed words on the unselfishness of true evangelical religion. An excellent and well-illustrated sketch is given of Headdon's Kindergarten Training Home for Girls, at Newnham-on-Severn. Rev. Harry Jones writes with much force on "Conversion," its necessity for all, and what it implies. We scarcely like the distinction implied in the title of the Duchess of Rutland's brief paper on "The Temperance and Total Abstinence Movement." The Special Commissioner reports this month an interview with Rev. Teignmouth Shore, and his meetings for children of the "upper classes." Among the "Short Arrows" is a notice of Miss Meredith Brown's work on behalf of factory girls in Lisson-grove.

If we were, in a sentence, to characterise *The Woman's World* under its present editorship, we should say it has too much that relates to the vain world, and too little that bears on the interests of the true woman. We are charmed, however, with the philosophical insight shown in "A Queen's Thoughts," by "Carmen Sylvia" (the Queen of Roumania). We regret to see the name of a notorious female author of unhealthy fiction in the forefront of the contributors for the month. What is to be said of a writer who can describe the London policeman taking "half an hour to beat out a dog's brains"? Or of a sentence like the following: "A waggon drawn by poor suffering horses, and laden with shrieking children, going to Epping Forest; open-air preachers ranting hideously of hell and the devil; gin-palaces, music-halls, and the flaring gas jets on barrows full of rotting fruit, are all that London provides in the way of enjoyment, or decoration for its multitudes"? Anyone who can exaggerate so grossly must see things through a strangely distorted medium. It is pitiful to see literary talent prostituted in this way.

Sick-Diet and Applications. A useful pamphlet for every home, by Dr. F. W. Cory. 1½d. post free, from Jarvis & Co., printers, Bournemouth.

The Cottar's Saturday Night. In this pretty booklet, sumptuously illustrated by J. Stanley, Burns's well-known poem is presented in a dainty and very attractive form. (1s. *Nisbet.*)

The Tabernacle in the Wilderness. A very suggestive pamphlet, containing notes on a Bible-reading. The price is 4d. post free, and copies may be had from Mrs. Osmond, 63, London-road, Leicester.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, September 9.

The Covenant with David.—Ps. cxxxii.; Luke i. 67—72.

A full account of the Covenant the Lord made with David is recorded in 2 Sam. vii. In Ps. cxxxii., which is one of the fifteen Pilgrim Psalms, the Covenant is cited (vv. 10—12), probably for the encouragement of the Jewish people after their return from the captivity; and in Luke i. 67—72 we have an authoritative statement which justifies the belief that the promises of the Covenant were fulfilled in the person of the Lord Jesus. Note—

(1) The Old Testament Covenant.—Psalm cxxxii. is a reflection of the Covenant made with David (2 Sam. vii.). Concerning this Covenant note: (*a*) *Its Davidic origin.*—"Remember David" (ver. 1; Luke i. 69). David is spoken of in Heb. xi. as one who "obtained promises" (vv. 32—33). He obtained the promises of this Covenant. (Comp. 2 Pet. i. 1—4). (*b*) *The mercy that pervades it*—Isaiah (lv. 3) and St. Paul (Acts xiii. 34) speak of "the sure *mercies* of David" (comp. "my *mercy* shall not depart away from him," 2 Sam. vii. 15, and Solomon's prayer, "Remember the *mercies* of David, thy servant," 2 Chron. vi. 42). The Lord can only give blessing to sinners in the way of mercy (Gen. xix. 16; Ps. lxvii. 1; Luke i. 78; Titus iii. 5). (*c*) *The regard of the Lord for loving service, which is associated with it* (Ps. cxxxii. 1—5).—David's faith in God was manifested by good works. This is seen in his desire to build a house for God, and in the trouble he took to provide for the erection. The expression of this desire led to the making of the Covenant (2 Sam. vii. 1—4). God remembers and rewards all true service (Heb. vi. 10; Matt. x. 42). (*d*) *The prominence it gives to the house of God.*—Ps. cxxxii. may have been written by Solomon for the dedication of the Temple (2 Chron. vi. 41, 42). One of the provisions of the Covenant was that Solomon should build a house for God (2 Sam. vii. 13), and it was therefore appropriate that a psalm in honour of the Covenant should be used upon the occasion. Note that the Temple is spoken of as the "rest" of the Lord (Ps. cxxxii. 8), that is the place where He delights to dwell, and see how the description applies to his believing people (2 Cor. vi. 16). The Lord rests where the ark rests. Ministry in God's house must be characterised by "righteousness" (ver. 9). This righteousness is the result of salvation (ver. 16). (*e*) *Its regard for human beings.*—There is blessing for David ("make thee an house," 2 Sam. vii. 11), for Solomon (ver. 15), and for their descendants (2 Sam. vii. 10; Ps. cxxxii. 12). The Davidic Covenant is more exclusively Jewish than that made with Abraham ("all the nations of the earth," Gen. xxii. 18). There are probably vast designs of special blessing for Israel foreshadowed herein (Rom. xi. 26). (*f*) *Its prophecy of a perpetual kingdom.*—David was to be succeeded on the throne by his son, and his kingdom was to be established. The earthly king was a type of the Heavenly King—"The Lord from heaven" (1 Cor. xv. 47). The kingdom was to be everlasting ("for evermore," Ps. cxxxii. 12); comp. 2 Sam. vii. 13. David does not seem to have grasped the full extent of this promise at first. God said, "for ever"; David said, "for a great while to come" (2 Sam. vii. 19). Christ, as the Son of David, completes the fulfilment of the Divine promise (Rom. i. 3; Rev. xxii. 16). The growing strength of the kingdom of the Messiah is foreshadowed in the promise, "I will make the horn of David to bud." Comp. Isa. ix. 7. (*g*) *Its provision for the pardon of sin* (2 Sam. vii. 14, 15).—The house of David must ever have its fountain open for sin (Zech. xiii. 1).

(2) The New Testament Blessing (Luke i. 67—72).—God raised up Zacharias to tell of the fulfilment of the Covenant in the person of Christ. Note concerning Zacharias: (*a*) *His qualification for service* (ver. 67).—"Filled with the Holy Ghost." The Holy Ghost spoke of Christ through the ancient prophets (1 Peter i. 10), and does so still in the world (John xvi. 9), and in the hearts of believers (John xvi. 14). (*b*) *His gratitude* (ver. 68).—"Blessed." Do we praise God for Jesus? (comp. 2 Cor. ix. 15). (*c*) *His view of God.*—"The Lord God of Israel." God had so revealed Himself (Exod. v. 1). The descendants of Jacob were the people of God nationally, though they were not all his in a spiritual sense (Rom. ix. 6). (*d*) *His perception of the incarnate Saviour.*—Christ was not yet born (Luke ii. 7); but, in the true spirit of a prophet, he speaks of his birth as if it had really taken place. The advent of Christ was the advent of God, and as such Zacharias regarded it (Isa. vii. 14). (*e*) *His recognition of the Covenant* (ver. 69).—He had probably often heard these words; now he sees them fulfilled. It is well to see the Divine working in the fulfilment of promises. (*f*) *His knowledge of Scripture* (ver. 70).—"As He spake." He knew what the prophets had said, and this knowledge helped him to see the coming Saviour. See how some went astray because they lacked this knowledge (Matt. xxii. 29). (*g*) *His view of the work of Christ.*—See here sympathy ("visited," to look in upon; same word in James i. 27); deliverance ("redeemed," to make a loosing; comp. Ps. cvi. 10, cvii. 2); victory ("salvation," safety or soundness; comp. ver. 77). The Jewish view of salvation was probably deliverance from the yoke of Rome (this blessing might have been enjoyed, had the Jews been faithful, Acts i. 6, 7), but Christ proclaimed and secured for men a better deliverance (Luke xix. 9; Rom. i. 16).

International S. S. Lesson.

Sunday Afternoon, September 9.

THE UNBELIEF OF THE PEOPLE.

Num. xiv. 1—10; Golden Text, Heb. iii. 19.

Review of Situation.—The scene is Kadesh Barnea (now Ain Qadees, *the holy well*), a place about fifty miles south-east of Beersheba, on the extreme southern border of the Promised Land. They had been commanded to go up and possess that land in the name and power of God. But, in the spirit of unbelief, they suggest that chosen men should first reconnoitre the country and report. The reports have just been made (see last lesson)—a majority report from ten spies, and a minority report from two. All agree that the land is good, but they disagree as to the possibility of possessing it. Both parties are agreed that Israel unaided could not possibly enter the land; but then the two faithful spies take God into account. They have his promise of help, and that makes them confident. But the people listen to the unbelieving spies, the frightened ones, the cowards, and here our lesson begins.

The practical End of our Lesson is to show us the awful nature of the sin of unbelief. Few think it a great sin to distrust God. We think of our numerous doubts of his word and promise, as mere frailties, deserving more pity than blame. But, suppose anyone doubts our word, treats our promise as of no account, is that a trifle to us? Scarcely anything cuts an honourable man so much as to have his word called in question either by action or by speech. To call a man a liar is an almost unpardonable offence. In our Houses of Parliament it is never permitted. *Illustration.*—The writer was once standing beside a little brook, just where it crossed the sands to reach the sea, when a number of school-boys came up. The bigger boys leaped the brook, but the younger ones couldn't. These latter were carried across by the eldest boy, the captain of the school, and all went well till the turn came for a very little boy, who couldn't possibly cross by himself, but who refused to trust himself to the big boy who had carried the others. The elder lad was very patient, and tried every method of persuasion; but all in vain. Nothing could persuade the younger boy to trust himself to the other. The writer will never forget the tone of surprise and injury with which the elder exclaimed, when all efforts had failed, "*Why, what a chap you are, that you can't trust a fellow!*" Was it not natural that he should feel hurt? What, then, must our distrust of God be to Him.

The Fearful Power of an Evil Example of Unbelief.—God's own people are led into awful sin, one result of which is that for more than a lifetime they must wander in that terrible wilderness, instead of entering the Land of Promise with triumph and glory. Why? Only because ten men forgot God, and gave way to doubt and despair. Sometimes, in a battle, one coward will infect those about him, till the whole regiment is in a panic; and that panic may spread over the entire army. It was so here. They were but ten men among hundreds of thousands; they dared to disbelieve God's promise; their unbelief was infectious, and soon everyone caught their spirit, and an awful calamity happened. If these ten men had believed God, trusting his promise, the entire history of Israel would have been changed.

The Gloom and Sorrow that spring from Distrust of God.—"And all the congregation lifted up their voice, and cried; and the people wept that night" (ver. 1). There was not a tear shed at this time, nor a cry uttered, nor a fear felt, but was the result of doubting God. Their sorrow was absolutely needless. It was worse; it was very sinful; it prepared them for further sin, while it took the place of the joy and excitement of hope they would have felt had they only believed in their God. Simple faith in God, quiet trust in his word, are the surest foundation for a happy life. Lacking faith, we shall lack a thousand joys God in his love has prepared for us; we shall also make for ourselves a thousand sorrows, comfortless, sinful, and hurtful sorrows, which He never intended us to feel.

The Deadly Progress of Unbelief.—(1) Doubt brought dejection, disappointment, and dread (ver. 1). (2) Next came murmuring against Moses and Aaron, their leaders, whom God had chosen (ver. 2). This was very base conduct; but worse followed. (3) They dared to suspect the Lord Himself (ver. 3, and Deut. i. 27), both his love and his faithfulness. "Because the Lord hated us, He hath brought us forth out of the land of Egypt." As though He, who had shown them such patient, faithful kindness hitherto, actually cherished malice towards them, and was guilty of blackest hypocrisy. (4) Overt rebellion then followed, almost as a matter of course (ver. 4). This was deliberate apostasy, a formal and deliberate casting off of God's authority. (5) Finally, they determined to murder God's witnesses (ver. 10). It is almost certain that if they had carried out their intention they must have gone further, and killed Moses also. In all this we have the natural history of unbelief. How fearful its progress and power!

The Credulity of Unbelief.—The very people who cannot trust God, whose kindness, wisdom, power, and truth they have tested again and again, are quite ready to trust themselves and one another in spite of all their ignorance and weakness. Moses, their great-hearted leader, chosen for them by God, they will not follow; yet they are quite ready to follow one of their choosing. Just so, many boys and girls refuse to trust wise and loving parents, while they give the most foolish confidence to mere strangers, or to foolish schoolmates, little older than themselves. So, too, many who have no real faith in prayer, in providence, or in God, have an absurd confidence in themselves, or in neighbours who utterly disappoint them.

The Debasing Nature of Unbelief.—Try to realise the utter baseness of the people's conduct. How mean and unmanly! How cowardly, perverse, ungrateful, and wicked! Mistrust of God is the root of all this evil feeling and behaviour. Suppose they had believed in God, instead of doubting Him, how changed they would have been! Simple faith in God's promise would have made a noble-hearted soldier of every one of them. The difference between faith in God and unbelief is the difference between nobleness and meanness.

> Oh, how many a glorious record
>   Had the angels of me kept,
> Had I done instead of doubted,
>   Had I warred instead of wept!

Testimony for God by those who believe in Him (vv. 6—10).—Observe the splendid courage of the two men. Two against millions! Yes, but they speak *for* God and *with* God. What nerves them to this noble bravery? Simple faith. They know God, that He is good and true. They trust Him fully, and so *must* speak, though at the peril of life. Learn what a noble thing it is to bear witness for God in face of unbelief.

Practical Application.—Do I know God and *trust* Him? Are his promises real and precious? Is my life based upon and influenced by a simple and steady faith in God? On this all depends. See John iii. 36 and Heb. iii. 7—19.

THE SEA-SHELL AND CHILDREN'S SCRAP-BOOK MISSION has removed to larger and more suitable premises, 27, Benedict-road, Stockwell, S.W. Princess Victoria Mary of Teck has become the patron. It may not be too late to suggest that children staying at the seaside during September should remember the little ones in the hospitals and homes of the poor in London, and gather shells for distribution by this praiseworthy Mission.

Personalia.

Mr. Sankey hopes to come to England in October for evangelistic work.

General Fisk, the Prohibition candidate for United States President, has accepted his nomination.

Lord Reay, Governor of Bombay, has given a thousand rupees towards the memorial to the late Rev. Geo. Bowen.

Mr. Reginald Radcliffe is advocating the formation of "Strangers' Rests" in Montreal, Boston, New York, Philadelphia, and other American ports.

Mr. Moody goes soon to Nova Scotia for his first visit there, and, after the Presidential election, with his family, goes to California for the winter.

Mr. Quintin Hogg has presented a boat-house, with a good selection of boats, at Chiswick, to the Athletic Club of the Polytechnic Young Men's Christian Institute, at a cost of £800.

Mr. F. S. Arnot.—Our readers will be interested to hear that Mr. F. S. Arnot, whose enterprising missionary visit to and sojourn in Southern Africa we have often referred to, is coming home, and may be in London by September 20.

Lord and Lady Aberdeen entertained 250 of the Ragged School workers of the Metropolis, at their Dollis Hill residence, on Monday last. His Lordship was lately appointed President of the Ragged School Union, in succession to the late Earl of Shaftesbury.

Lord Mount Temple writes to *The Times* declaring that England is rapidly becoming worse morally than France, inasmuch as translations of vile books are selling at the rate of 1000 a week. He insists on the enactment and enforcement of stringent prohibitory laws.

Miss Florence Nightingale, the heroine of the Crimean War, is now a confirmed invalid. The long hours of standing during her hospital work affected her spine, and she has been for some years past an in-patient at St. Thomas's Hospital. She is now in her sixty-ninth year.

Rev. C. H. Spurgeon has not yet quite recovered from the effects of a severe cold, recently contracted. During the first three days of last week he performed his usual ministerial functions, and he was enabled to officiate and deliver his ordinary Thursday discourse at the Metropolitan Tabernacle.

Mr. Stephen Burrowes is doing good service in connection with the Sailors' Rest at Naples; his long experience of the place and the people enables him to deal with the special difficulties of the work. A correspondent says that Mrs. Burrowes is like an angel amongst the seamen. God took two sons from her, but He has given her a hundred, they love her so.

Mr. L. D. Wishard, after a lengthened stay in this country and on the Continent, sailed on Wednesday by the *Germanic* for New York. He will spend three months in the States and Canada, and expects to sail in December for Japan. His plans embrace three or four years stay in the Orient, during which time he will study the question of the adaptability of the Y.M.C.A. movement to young men in these Eastern lands. There are at present some seventy-five to one hundred associations in the Orient, but Mr. Wishard hopes to organise several in such large cities as Tokio, Madras, &c.

Mr. Malins says Malta has 1500 drink shops, but they are mainly supported by the British, including the sailors and soldiers. The natives are temperate.

Surgeon-Major Pringle, M.D., recently said at Glasgow he found when in India "the soldiers could do the hardest work with nothing but water as an ordinary beverage."

Among the Churches.

CHURCH OF ENGLAND.

Dr. Vernon Ardagh, of the C.M.S., Mombasa, has been obliged to return to England owing to ill-health. He has had several attacks of fever since he went to Africa last year.

A missionary festival was held at Lincoln on Wednesday, last week, advantage being taken of the presence in this country of a number of foreign and colonial bishops, to make the occasion a memorable one.

Rev. Walter Bradbury, of Weston-super-Mare, has conducted mission services during the past two months in parish churches and in tents in Bath, Morecambe, Southport, Manchester, and Weston-super-Mare. Mr. Bradbury is now preaching on Weston-super-Mare sands, and holding daily Bible-readings in his house, 5, Claremont-crescent.

Bishop Crowther, of the Niger, occupied the pulpit at the Parish Church, Cromer, on a recent Sunday, and pleaded the cause of the Church Missionary Society. The collections throughout the day realised the sum of £46. Cromer, says *The Rock*, is now a favourite seaside resort, and the type of services at the Parish Church must be a source of much spiritual comfort to evangelical Churchmen who visit the place in the summer season.

PRESBYTERIAN.

Rev. J. Reid Howatt, of Camberwell, has received an invitation to the church at Ipswich.

The Presbyterian Sunday-schools in and around New South Wales are proposing to form themselves into a Sunday-school Union.

Bishop Ryle, of Liverpool, conducted Divine service, after the Presbyterian form, in the new Established Church at Pitlochry, N.B., on Sunday afternoon. The church was crowded.

By the will of the late Mrs. M. R. Smith, of Philadelphia, £4000 has been left to the Presbyterian Board of Home Missions; £1000 to the Board of Relief for Disabled Ministers and Widows and Orphans of Deceased Ministers; and £2000 to the Board of Foreign Missions.

The Cumberland Presbyterians in the United States, taking a hint from the Salvation Army, have agreed to set apart the first week in September as a week of self-denial, devoting to the church all that they would otherwise have expended beyond what will provide absolute necessities.

Rev. John M'Neill, of Free M'Crie Roxburgh Church, Edinburgh, who conducted the Sabbath and week day services in Strathpeffer Free Church during the past month, and regularly attracted very large congregations, has been presented with a purse of sovereigns in the name of residents and visitors.

Rev. Robert Lawson, minister of the West Parish, Maybole, Ayrshire, is about to make a tour of India. He is, says *The Christian Leader*, one of the most earnest evangelists in the West of Scotland, and deeply interested in foreign mission work. It is his intention not only to acquaint himself with the labours of our Christian missionaries in our Eastern Empire, but also to engage personally, as he may find opportunity, in evangelistic work.

SOCIETY OF FRIENDS.

William Hobson, of Cardiff, has just concluded an eight days' mission in Truro, probably the first ever held there by Friends. The attendance throughout was good. Two lectures on the History and Doctrines of Friends seemed to excite special interest. The local Press gave a good report.

Less than three years ago three families of Friends removed to Dakota, U.S.A., but they were devoted Christians. Now, through their earnest efforts, there are four meetings, ever increasing in numbers. Every Sunday William Marshall travels from fifteen to twenty-five miles, attending meetings and preaching the Gospel two or three times. Hence the blessing.

On Sunday last W. Hobson was at Oxford, where the work, begun five months ago, shows signs of health and growth. Besides the meeting for worship and Gospel service, and a hopeful adult school, on Sundays, a band of hope and prayer meeting are held every week. In such a city the need of spiritual religion is real, and local Friends deserve hearty and practical sympathy. The tone and prospect of the work are cheering.

BAPTIST.

Three ladies were to have left Montreal for India yesterday (Thursday), to engage in work under the auspices of the American Baptist Missionary Union.

Rev. Dr. Vincente Ros de Molina, a Cuban Roman Catholic priest, who, in official position, stood next to the Bishop of Havana, and who was also a professor in the theological seminary, was received on July 5 by baptism to the Baptist Church, of which Rev. A. J. Diaz has charge in Havana.

Mr. C. H. Spurgeon presided on Monday evening, of last week, at the annual meeting of the Sermon and Tract Society, in connection with the Metropolitan Tabernacle. He explained that the Society was formed some years ago for the distribution of sermons and tracts in different parts of the country. The tract distributors have found that though people might refuse tracts, they yet invariably accept the sermons, and there was reason to know that the sermons are not only taken in, and then handed back, but that they are really read. In many cases conversions have followed on their perusal. The annual report stated that there are fifty districts in various parts of the country where Mr. Spurgeon's sermons are distributed. In thirty districts from which statistics have been obtained, there are 5562 houses which received a regular weekly visit. By this means 16,686 persons, at the lowest estimate, are reached, many of whom never attend a place of worship.

CONGREGATIONAL.

A new chapel has been opened at Newquay, Cornwall. The stone used in the building was the gift of the Prince of Wales.

The 105th anniversary services of the Tabernacle Sunday-school, Wotton-under-Edge, Glos., were held on Sunday week. In the afternoon a special children's service was held, in which all the schools of the town united.

Rev. E. Reeves Palmer, who has for many years been engaged in missionary work in China and Spain, having latterly been the British and Foreign Bible Society's agent in Madrid, has now entered upon the pastorate of St. Andrew's Church, North Shields.

Rev. Thomas Templeton, New Pitsligo, has received an invitation from the Congregational Union of Natal to undertake a new charge in the rapidly rising town of Johannesberg, in the Transvaal, where a chapel is to be built, the cost of which has been already provided.

METHODIST.

A new Wesleyan chapel has lately been opened in Rouen. A most useful work is carried on here amongst the British and foreign seamen, and amongst the French inhabitants.

The foundation stones of a Wesley Memorial Chapel at Epworth, the birthplace of the Wesleys, is to be laid on Sept. 20. This church will be the centre of an energetic work for God in a large group of Lincolnshire villages.

In the Wesleyan Centenary Chapel at Dewsbury, after an open-air meeting in the market place and a procession through the streets, Rev. Thomas Cook gave a powerful address to working men on the words, "Son, remember!" as a result of which several decided for Christ.

A new hall has been added to the Manchester Central Hall Mission. With a large force of real earnest workers, a number of aggressive agencies are carried on, and the Mission is advancing all along the line. The "out of door" work is prosecuted with great diligence and zeal, and the people listen with a thirst which is most encouraging. At almost every service there are good results.

The character of the village of Walkden, in Lancashire, is being quite changed through the efforts of the members of a mission band formed at the Wesleyan Chapel a few weeks ago, at the instigation of Mr. Fred. H. Poole, of the London West Central Mission, who has been holding special revival services there. The Temperance Hall was hired, and crowded meetings have been held each evening since, at every meeting souls being saved, and total abstinence pledges taken.

The following young men were lately bid farewell at a crowded meeting in King-street Chapel, Derby, on their leaving for missionary work abroad: Messrs. G. E. Newton and A. Kirby for the West Indies, Messrs. B. Taylor and A. J. Clarke for South Africa, Messrs. Fyn Penny and S. B. Solomon, coloured ministers. The two latter are returning home to West Africa, after two years' theological training in England. Mr. and Mrs. Fred Poole are shortly leaving for China, where they go to engage in evangelistic work in connection with the Central China Wesleyan Lay Mission.

NOTES FROM IRELAND.

A number of persons have professed to have received spiritual blessing lately in a mission tent at Inver, co. Donegal.

Gospel services were held last week by Rev. G. C. Grubb in Ballinderry Parish Church, co. Antrim. Much good is believed to have been done.

A Town Mission, under Methodist auspices, is about to be started in Belfast, and is to be placed in charge of a lay evangelist. A man burning with zeal for souls couldn't have a more splendid field, or a grander opportunity of winning a multitude for Jesus.

"FALLEN ON SLEEP."

Rev. Alex. Bradley Burton, for sixteen years rector of Westmeon, Petersfield, Hants, and formerly for some time clerical secretary of the Church Pastoral Aid Society; he was a devout Christian minister, and earnest in his labours for the extension of the Church of God. —Rev. John Gipps, for thirty-four years pastor of the Potter-street Baptist Church, Harlow. — Mr. George John Stevenson, author of "Memorials of the Wesley Family," and other works, and a contributor to religious publications. — Rev. W. Flavel Hurndall, Ph.D., of Littlehampton, a well-known minister of the Congregational body.—Mrs. Rae, wife of the esteemed secretary of the National Temperance League. — Right Rev. Samuel Smith Harris, D.D., Bishop of Michigan, U.S.A., whilst in England, whither he had come to attend the Lambeth Conference of Bishops.— Rev. Wm. Silver, assistant minister of London-road Congregational Church, Chelmsford.—Rev. Wm. H. Stevenson, Free Church of Scotland missionary at Pachamba, Bengal, India. After more than nine years' eminently successful labour he came home on furlough, and only returned to India again last October.—Hon. and Rev. John Baillie, D.D., an evangelical clergyman, for thirty-six years canon residentiary of York Minster.

Mrs. Mair, who for many years had been a missionary in Africa, testified at the Temperance Congress, Glasgow, from her own experience, of the terrible effects of, the drink traffic among the natives.

Mr. W. S. Caine, M.P., who is about to visit India will endeavour to establish branch temperance associations composed of natives and Europeans at Bombay, Calcutta, and Madras. He will also take special interest in visiting mission stations.

Notices.

G.P.W.—We have not space for further discussion of this subject.

Miss F. M. Cowherd, Stony Dale, Grange-over-Sands, has a large collection of pressed leaves, flowers, grasses, &c., which she will be glad to supply to any who may like to use them in the Lord's work.

Communications Received with Thanks. — C.C. O.R.S.J. F.W.R. E.V. J.H. W.H.V. J.P.P. M.F. W.A.S. G.H.W. J.B. W.G. R.B. J.W. R.W. T.N. H.H. F.W.B. W.A. C.J.D. F.M.C. G.C.N. W.W. G.T.B. C.R. G.A.A. R.P. A.L. R.D.F. A.L.S. E.V. J.C.S. J.A.O. E.B. E.C. J.C.R. J.A.N. J.B.T. R.C. E.W.M. G.P.W. J.N.F. T.H. F.H.H. T.W.B. A.J.B. M.P. W.G. S.C. M.L.B. W.H.S. H.V. L.P. R.B. T.M.W. P.F. J.R.B. H.G. J.L.D. J.M.S. C.R.H. G.A.B. F.E.W. W.H.H. J.G.H. G.B. T.E.D. W.H.A. J.S. M.B. J.P.H. T.W.B. W.F. H.B. A.B. E.W. E.M.B. C.C. W.H. F.C. J.A.F. E.S.D. J.G. E.N.T. W.S.W. S.C.A. R.R. F.W.B. F.E.W. R.A. R.B. J.R. A.C. G.S.W. E.S.

Applicants for Tracts.—H. C. Willings, Marnham Hall, Darling-row, Cambridge-road, E.; Miss E. Green, care of Mr. Morris, 393, Commercial-road, Landport; Miss B. Rogers, 35, Sewardstone-road, Victoria Park, E.; F. M. Jerromes, 22, Saltley-road, Birmingham; Mr. Nairn, care of Y.M.C.A., Dundee; Mrs. Steven, 103, Lucas-street, Commercial-road, E.; S. Joshua, 19, Alfred-street, Neath; A. E. L. Davis, Mansfield House, 295, Kentish Town-road, N.W.; J. P. Squire, 2, Adelaide-terrace, New Benwell, Newcastle-on-Tyne; F. Bull, 11, Hill-street, Clapton-common, E.; A. J. Cocks, 26, George-street, Ettingshall, near Wolverhampton; Rev. W. Raeburn, Clyde, Hawkes Bay, New Zealand; J. S. Rowe, 31, Jubilee-street, Commercial-road, E.; G. Watson, The Deans, by Bathgate, N.B.; L. Jenkins, 63, Spring-gardens, Doncaster; H. J. Page, 12, Clarence-square, Cheltenham; J. Opie, 75, Windsor-road, Hackney-wick, E.; Mrs. Sharpwillow, 1, South-street, East-street, Walworth, S.E.; Mrs. Rogers, 4, Underhill-road, East Dulwich, S.E.; G. T. Binstead, 75, High-street, Peckham, S.E.; G. Harris, 24, Olmar-street, Old Kent-road, S.E.; Miss Baker, care of Mrs. Pitfield, Combe Florey House, Taunton; F. H. Tucker, 4, Albert-street, Hunslet, Leeds; J. G. Luth, 528½, Valencia-street, San Francisco, California; A. C. Trew, 8, South-terrace, Burnham, Somerset; Rev. J. W. Atkinson, 303, Old Ford-road, E.; J. Tate-White, 29, Crouch End-hill, Hornsey, N.; H. A. Ruff, 64, Blount-street, Maroon-street, Limehouse, E.; W. Bamford, Guide Post, Choppington R.S.O., Northumberland; W. Plumley, Hinton-road, Greenbank-road, Whitehall, Bristol.

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TEMPERANCE NOTES.

HOME.

The Church of Ireland Temperance Society reports a year of vigorous and successful work.

Mr. John Ripley and Mrs. Ripley (Miss M. A. Paull) are to visit Scotland on a lecturing tour.

In London £4,715,724 is spent annually in poor relief; an enormous proportion of it is due to drink.

Some £350, in round figures, has been exacted from illegal beer-sellers in Cardiff during eight days.

The Duke of Portland intends to present the village of Galston with a public park—a good counter-attraction to the public-house.

A great temperance fête was held at the Glasgow Exhibition on Monday, August 20. No intoxicants were sold on the premises during the day. There were over 70,000 persons present.

The Wesleyan Conference remitted the question of a Connexional Temperance Organising Secretary to the District Meetings. If a majority approve, the appointment is to be made next year.

The British Medical Temperance Association has been entertained to breakfast at Glasgow by the Scottish Temperance League and the Scottish branch of the Association. Interesting addresses were delivered. Sir W. Collins presided.

The Committee of the Sunday School Union, Old Bailey, London, E.C., offer prizes of three guineas, two guineas, and one guinea, for the best Sunday-school outline addresses on total abstinence; MS. to be sent not later than September 30.

The temperance party in Eastbourne memorialised the magistrates, praying them to exercise their legal powers in reducing the number of licensed houses in the town. Result: all the old licences were renewed, and of three applications for new extended licences two were granted.

The Free Church Temperance Society claims to be the largest temperance organisation in Scotland, having about 650 abstaining ministers, over 600 congregational societies and bands of hope, and a constantly increasing membership. Some encouraging features mark the report, especially the fact that plough-lads are joining in increasing numbers.

FOREIGN.

Independence, Missouri, is to have no drink saloons for the next four years.

Complaint is made of the apathy of the Christian Church in Australia as to the importance of the temperance question.

During his recent visit to Malta, Mr. J. Malins, G.C.T., addressed a number of temperance meetings. His visit excited much interest.

We regret to learn that in the north-west of Canada permits are being issued to keepers of hotels of a certain capacity to import or sell beer containing 4 per cent. of alcohol, the Government receiving ten cents per gallon!

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Bible-reading, Monday, 6.15 p.m. Mission work in poor districts each evening.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, September 2, 3 p.m., Rev. J. Wilkinson; 7 p.m., Alderman Phillipps. Bible-reading, Sundays, 3 p.m.; Tuesdays and Wednesdays, 8.15 p.m. Gospel meeting, Saturdays, 7.30 p.m.

Conference Hall, Mildmay-park, N.—Friday, August 31, prayer-meeting for Jews, at 7, in gentlemen's waiting-rooms. Sunday, at 3.30 and 7, Mr. Henry Gibson.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. E. P. Telford.

Mrs Boardman, 3, Highbury-place.—The meetings will commence Tuesday, September 4, 6.30 p.m. Bible-class for ladies, Thursday, September 6, 11 a.m.

Rev. William Haslam will preach at Eaton Chapel, S.W., Sunday next, at 11 and 7.

Clapton Hall, Alkham-road, Upper Clapton, E.—Mr. C. Russell Hurditch, Sunday, 6.30 p.m., and Friday, 7.30 p.m.

A Bible-reading is held every Tuesday, at 2.30, at Mr. Cheyne Brady's, Châlet Feuz, Grindelwald, Switzerland.

Edinburgh Castle, Limehouse, E.—Sunday next, at 11 and 7, Dr. Barnardo; at 3, Rev. Henry Bright.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, September 7. Tea at 6; meeting at 7. Mr. Edward K. Hett will preside. Lieutenant H. S. Mandeville, R.N., will give the address; subject—"Revival."

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—Monthly meeting of "Christian Lifeboat Crew," Tuesday, September 4, 7 p.m.

Perth Christian Conference, City Hall, Perth, September 11—13.—Further particulars may be obtained of Mr. James Mudie, Montrose.

Dundee Christian Conference, Kinnaird Hall, Dundee, September 18—20. Secretaries: Rev. Andrew Inglis, Mr. Robert Anderson.

Salisbury Conference, September 24—28. Particulars from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

Glasgow Convention for the Deepening of the Spiritual Life, St. Andrew's Hall, September 25—28.

Dublin Y.M.C.A. Conference, Christian Union-buildings, Dublin, September 27, 28.—Particulars from Miss Wallace, Belfield, Booterstown.

Clifton Conference, Victoria Rooms, Clifton, October 2, 3, and 4.—Particulars of Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol.

Edinburgh Convention, on Second Advent, October 9, 10, 11, in Free Assembly Hall.

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CONTINENTAL & FOREIGN NOTES.

IN LAUSANNE 1300 heads of families have requested that their letters should not be delivered at their houses on Sunday.

THE PARIS ORGAN of the Salvation Army, *En Avant*, announces the birth of a daughter of the Maréchale, Mrs. Booth-Clibborn. Both mother and child are doing well.

ZAMBESI.—The French Foreign Mission has again suffered loss in the death of Mr. H. Dardier, medical missionary. The young Genevese doctor succumbed to fever, &c., February 23.

A RECIPE FOR CONSOLATION, by the Grand-Duchess Louisa of Baden. When addressing the Baden Women's Association the Grand Duchess, who has this year followed to the grave her father, her brother (the late Emperor of Germany), and her son, said: "My life has become poorer through this three-fold sorrow, and now grief can be overcome and strength renewed only by seeking to exercise more love to others, by soothing their sorrows and relieving their need." The Grand Duchess herself suffers from an affection of the eyes.—*Wahrheitszeuge.*

SPAIN.—Near Bilbao, in the province of Biscay, a colporteur was attacked by some masked men. After overpowering him with blows they left him for dead. Unfortunately for them, they also left behind them one of the sticks, which was produced in the law-court and recognised as the parish priest's walking-stick. At Rubi, near Barcelona, M. Albricias, a member of the Central International Committee of the Y.M.C.A., is still the butt of the Roman Catholic priest and those under his influence. He is subjected to a series of vexations, the object of which is to make him leave the place. As he is at the head of a very interesting little community there, we hope he will not be obliged to abandon Rubi.—*Le Evangéliste.*

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Day in Country Fund—Mrs. M. £2; E.G. 10s; Alpha, 5s; Misses C. £1; J.M.H. £1; E.O. £1; G.V.J. £1; T.E.L. 10s; A.R. 10s; Mrs. D. 5s; M.R. 1s; E.B.S. 5s; M.H.M. 4s; M.G., Harrogate, 5s; Elitta, 11s 3d; A.J.W. 2s 6d; A.E.G. 5s; C.H.G. 5s; W.P.D. £1; Anon. 5s; H.A. 10s. Miss B. 5s; E.W.H. 10s	12	8	9
Floods at Poplar, &c. (*Relief Fund*)—E.M.G. & A.J.L. 10s; Alpha, 5s; M. & S. 5s; E.B.S. 5s	1	5	0
Mildmay Mission to Jews—Misses C. £1; E.B.S. 5s; P.W. £25; J.M.C. £3; F.M.G. £1	30	5	0
Home for Aged Blind Christian Men & Women—Misses C.	1	0	0
Miss Leigh's Home, Paris—Misses C.	1	0	0
North Africa Mission—Misses C.	1	0	0
Clifden Orphanage Girls, Connemara—Misses C.	0	10	0
Mrs. Howell's Orphanage, Harrisburg, Texas—Misses C. 10s; H.H.M. £5	5	10	0
Sea Breezes for Little Ones—G.V.J.	1	0	0
St. Giles' Christian Mission—H., Umhlali, Natal, £1; C.W. £5; D.A. 2s 6d	6	2	6
Friendless & Fallen—H., Umhlali, Natal	1	0	0
Dr. Barnardo's Homes—H., Umhlali, Natal, £1; C.A. 2s 6d; C.H.G. £1; F.M.G. £1 ...	3	2	6
Children's Home (*Dr. Stephenson*)—H., Umhlali, Natal	1	0	0
Colar Mission (*Miss Anstey*)—Friends at Ilfracombe	2	0	0
London City Mission—T.E.L...	0	10	0
Y.W.C.A. (*Holiday Fund*)—M.R.	0	1	3
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Bible & Colportage Society, Ireland—E.H... ...	0	10	0
Late Abraham Lamb Fund—Mrs. M.	1	0	0
British & Foreign Bible Society—A.E. 15s; Evelyn, 10s	1	5	0
Gratuitous Circulation of The Christian—A.E.	0	15	0
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Church Missionary Society—Evelyn	0	10	6
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Mrs. Fuller, Psnl., Sermon-lane—Friend, £1; Weymouth, 1s 6d; W.R. £1	2	1	6
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Travellers' Aid Society—Crutched Friar	1	0	0
McAll Mission, Paris—P.W.	10	0	0
Mission to Deep Sea Fishermen (*Mission Ship*)—P.W.	10	0	0
Miss Weston's Work, Royal Navy—F.M.G. ...	1	0	0
Evangelisation Society—F.M.G.	1	0	0
Church Pastoral Aid Society—F.M.G...	0	10	0
Mrs. Hilton's Crèche, &c.—F.M.G...	0	10	0
London Society for Promoting Christianity among Jews—E.H....	10	10	0
	£159	19	0

[Advertisements.]

London Samaritan Society (*Convalescent Homes*)—Mr. W.W. £1 1s; Mrs. E.P. 6s 6d; M.A.S. 2s 6d.

Widows' Friend Society, 27, King-street, Cheapside—In Lieu of Legacy, Matt. vi. 19, 20; Gal. vi. 9, 10, £25.

A NEW FRENCH TRANSLATION of the New Testament is about to appear. The translator is Pasteur Edmond Stapfer, of the Paris Theological Faculty, who has prepared a new text, as well as translated it.

THE GREAT EVENT OF NEXT WINTER in the religious world (says *Truth*) will be the publication of Père Didon's "Life of Christ," on which he has been engaged for many years, and which has long been eagerly expected by those who believe that the renowned Dominican preacher will entirely refute M. Renan's work. Père Didon has spared no pains to ensure accuracy in his statements about localities, for he has paid two long visits to the Holy Land, and has most carefully inspected every spot identified with the events which occur in his narrative. Whatever may be the controversial merits of this book, it is sure to be interesting and eloquent, and will display the profound learning for which the author is famous.

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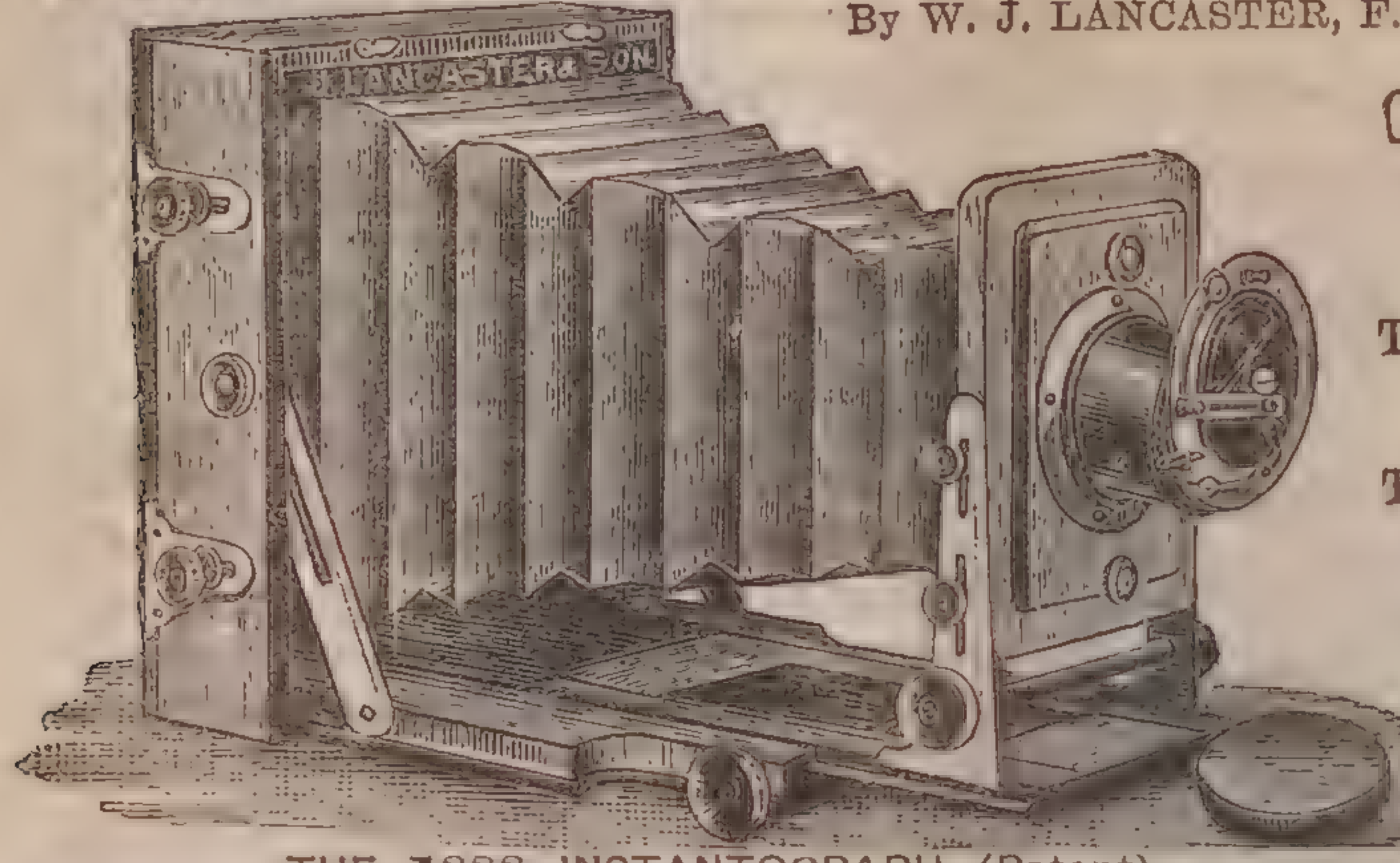

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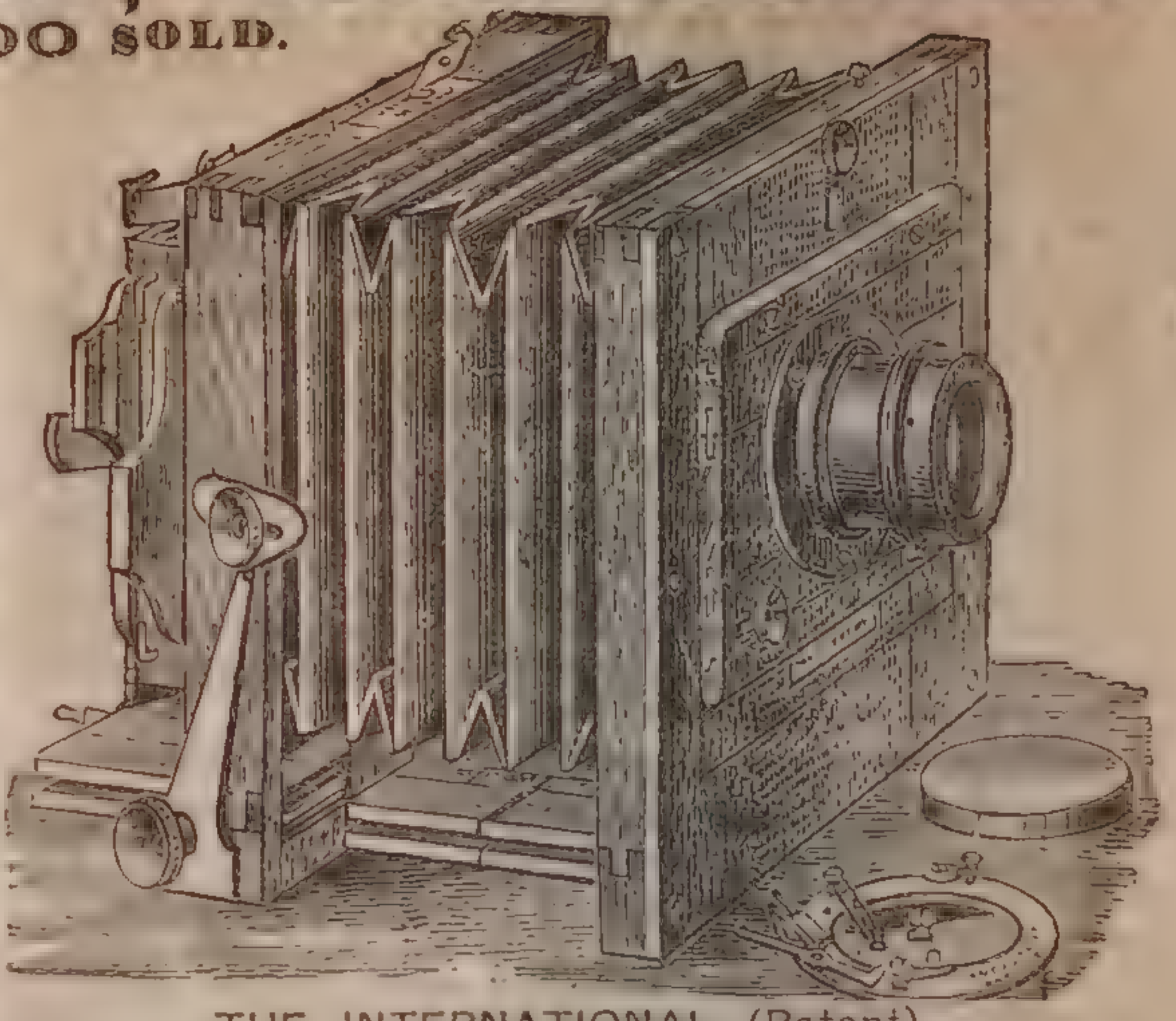

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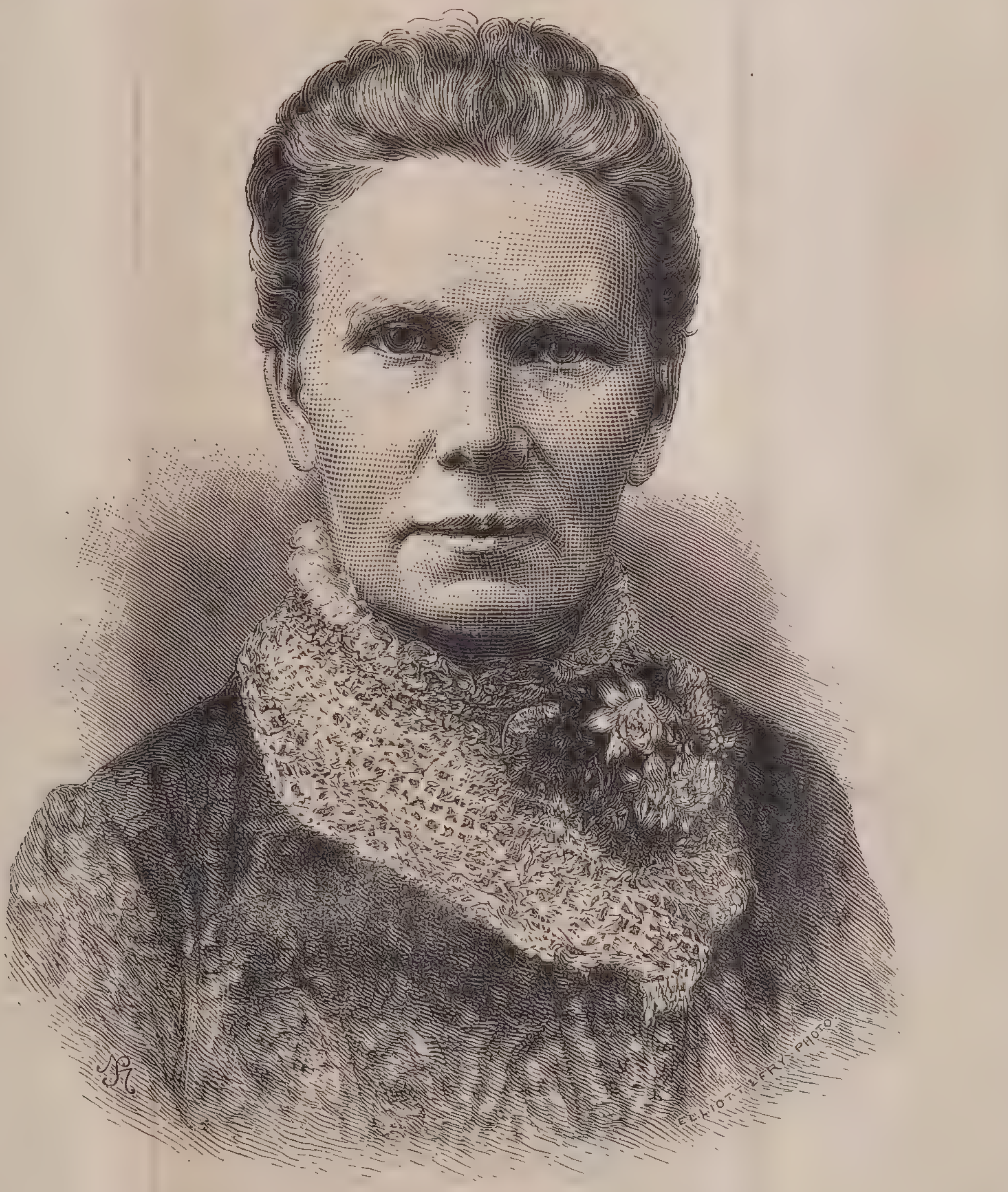
MISS AGNES HEDENSTRÖM,

Scandinavian Seamen's Home.

IT is only during the last twenty years that Gospel work amongst seamen has made much progress; it is remarkable that it has been chiefly by ladies that this difficult but important work has been carried on. Miss Agnes E. Weston's work in the British Navy is well known to our readers; with no less success MISS AGNES HEDENSTRÖM has laboured amongst Scandinavian sailors in London during the last ten years. Perhaps the secret of this success lies in the fact that God has given woman a spirit of abounding forbearance and love. It is the love that "beareth all things, hopeth all things, endureth all things," which overcomes difficulty and opposition, and melts the heart of stone.

Miss Hedenström is a native of Sweden. Her parents died when she was an infant, but she found a home at the house of a relation, a Surgeon-Major in the Swedish army. She received a good education, which, according to Swedish custom, included training in almost every kind of household occupation; this has proved most useful to her in her life work. From her earliest years she was surrounded by influences of a distinctly religious character. It was not, however, till her eighteenth year that she became the subject of definite spiritual concern. That concern deepened into conviction, and no rest was found until she had yielded herself to her Saviour.

Immediately after her conversion, she began to work for God, and He blessed her labours. In the autumn of 1875 she found an opportunity to come to London, of which she availed herself, hoping later to be sent out by some missionary society to India or China. The first part of her stay was a time of great trial, but she was borne up by the thought that God would at length fulfil her heart's desire to tell the glad tidings of salvation to the heathen. At the end of two years it seemed as if it were about to be accomplished. She was accepted by a missionary society for work in India; her trunks were packed, and all was ready for the journey, when suddenly an obstacle arose.



(From Copyright Photograph by Messrs. Elliott & Fry.)

After the usual medical examination, the doctor gave it as his opinion that the missionary candidate's lungs were affected, and that her strength was not sufficient to stand a tropical climate or the exertions of the mission field. This decision fell like a blow upon her, and it was some time before she could resign herself completely to God's will. But "his ways are not our ways," and He had a great work prepared for his servant. During a stay at Plymouth, a little while after, she heard for the first time of the "Strangers' Rest," which had, a month previously, been opened in Ratcliff-highway, London; she determined to pay it a visit on her return to the Metropolis.

One summer's day found her alone and on foot on her way thither, and it was not without difficulty that she reached her destination. Some of the street women, of whom she had inquired her way, seeing her ignorance of the surroundings, seized her by the hair, and, followed by a motley crowd, conducted, or rather, pushed and pulled her, to the "Strangers' Rest." The first person she met there was Miss Annie Macpherson, who begged her to address a group of Scandinavian seamen gathered in a smaller room. Miss Hedenström had not courage at first to do more than sing a hymn with them, and let them disperse; but her new friend would take no denial, and a dozen men were at length brought together again from the street, and thus took place Miss Hedenström's first meeting among the sailors.

The dreadful scenes she saw on her return home, and the remembrance of what had happened on her way to the "Strangers' Rest," made her almost decide never to go there again. When night came she could not sleep. Pictures from Ratcliff-highway life haunted her imagination, and filled her soul with horror. She debated with herself whether this was not the sphere in which God meant her to work. Worn out in mind and body, she promised God she would go there again the next day, if He would only give her sleep, and sleep came. The following afternoon found her again at the "Strangers' Rest," and on her way home she asked God, if it were his will that she should labour there, to give her as a token the joy of winning some sailor to Himself. On the third day Miss Hedenström returned to her lodgings with a joyful and praising heart, for prayer had been abundantly answered, so that she had been enabled to lead two seamen to the feet of her Saviour. For ten years from that time hardly a week has passed without finding Miss Hedenström at the "Rest," almost nightly. Such blessing attended her labours that some years ago it was found necessary to enlarge the "Scandinavian Room" (carried out through the kindness of Mr. T. A. Denny), so that now there is sitting accommodation for about two hundred sailors.

Whilst Miss Hedenström's name is best known in connection with the Scandinavian Sailors' Temperance Home, her Gospel work at the "Strangers' Rest" has been, perhaps, of equal or even greater importance. She has an unusual power in speaking, and her plain exposition of Scripture, freely illustrated by interesting narratives, has proved of great blessing to the simple and the educated alike. Not a few persons who take no interest in religious matters admit that Miss Hedenström's work has had a beneficent and elevating influence upon the whole Scandinavian seafaring class. But beyond this, many of these seamen are now themselves most earnest and diligent Christian workers amongst their comrades.

The Scandinavian Sailors' Temperance Home, founded and conducted by Miss Hedenström, has in many ways helped to sustain the religious revival amongst Scandinavian seamen. The good seed sown at the "Strangers' Rest" was very often choked by the companionship formed in the boarding houses they were obliged to lodge at during their stay ashore. Miss Hedenström found that a Christian Home was urgently needed for the sailors. By the generous aid of Mr. T. A. Denny, the houses, 88 and 90, Leman-street, Whitechapel, were taken on lease; they were comfortably fitted up as a Sailors' Home, and opened on October 28, 1880. The publicans, boarding-masters, and keepers of evil houses in the neighbourhood, who were already very malignant against the "Strangers' Rest," became ten times worse against the Temperance Home, which threatened seriously to interfere with their very lucrative business. It would be impossible to relate all the attempts made in order to destroy the work, and bring it into disrepute. The most untruthful reports were circulated amongst the sailors about the Home, and the sons of the sea are, as a rule, rather credulous. Moreover, the boarding-masters did their best to hinder orderly seamen from patronising the Home, and they induced men of the most disreputable character to take their lodgings there, many of whom left the Home in debt; in some cases they had even stolen property from it. In this manner the Home sustained serious losses during the first few years.

At the close of the third year the Committee decided that it would be best for Miss Hedenström to undertake the entire management of the Home herself. The care of the place, therefore, fell entirely on her. What a difficult and trying work she had, few people can imagine. To help with the household work; to keep the accounts; to write a dozen letters; to speak to a score or two sailors, and give them help and advice; and in the evening to conduct a Gospel meeting for two hours: this has been her daily work for eight years past. It seems a miracle that she has been able to stand the mental and physical strain. With God's help she has overcome every difficulty.

An important branch of the work is receiving and banking sailors' wages and savings, and remitting them to parents, wives, or other relations. Last year Miss Hedenström was instrumental in thus sending home about £6300. Of all the acknowledgments of the blessing of her work, there is nothing she values so much as the sailors' trust and love. The Home has become increasingly popular amongst the Scandinavians, and latterly many Englishmen and representatives of almost every European nation have availed themselves of its benefits.

Last year it was found impossible to receive all the sailors who applied. An appeal was made to the English and Scandinavian Christian public for help towards the erection of a new Home, and it met with a truly generous response alike from high and low. A suitable freehold site, contiguous to the West India Docks, was purchased last year, and the erection of the building commenced immediately. In the beginning of this year the work was transferred from Leman-street to its new home in West India Dock-road. The official opening took place on February 13 by H.R.H. Prince Oscar of Sweden and Norway, and in the presence of a distinguished company.

The work in the new Home, conducted on Christian principles, has already been of great blessing. Gospel meetings are held four times a week in the large dining-room, and every Monday evening there is a special temperance meeting, generally resulting in a dozen or two seamen taking the blue ribbon. Miss Hedenström continues her meeting thrice a week at the "Strangers' Rest," which, as in days of yore, continues to be much blessed by God.

THE GOVAN MODEL LODGING-HOUSE MISSION has entered upon its second year's work. It is directed by Mr. William S. Ross, of the Clutha Ironworks, who not only presents the Gospel to the people, but provides them with books and papers. These are sent to him by friends interested in the Mission, while at other times the kindness of sympathisers has taken various welcome forms. Mr. Ross's address is: 118, Maclellan-street, Plantation, Glasgow.

BRITTANY.—*Le Trémélois* states that Pasteur Lecoat has recently been cheered by visits from a number of English friends of his very interesting mission. An esteemed correspondent writes to us: "Christian friends who have tarried awhile at the Pension Evangélique at Tremel testify to the excellent work carried on there against every difficulty which superstition can raise. M. Lecoat has brought to a happy termination the arduous task of translating the entire Bible into the Breton language; in this he has been greatly aided by the Trinitarian Bible Society." A summer visit to Brittany is rendered specially enjoyable by the kindness of Mrs. Lecoat, who, for the good of the mission, carries on her Pension throughout the year.

The Bible and Young Men.

BY MR. J. HERBERT TRITTON.

A Paper Read at the Stockholm Conference.

THE current thought of the day endeavours to put on one side the supernatural element of Christianity; it will accept only those conclusions to which Reason can guide it, and writes folios against Revelation. Let us not be supposed to undervalue Reason. The Christian can appeal to it with the utmost confidence—so far as it will go. Reason and Faith have been compared to the feet and wings of a bird. Her feet enable her to gain her due sustenance, and move about on the surface of the earth; they are good, so far as they go. But the outstretched wings enable her to soar far above the earth, and travel immeasurably greater distances. Let us bring to our aid to-day, and always, Reason and Faith, when we try to consider what the Bible says. Most unhesitatingly I affirm the belief that the Bible is the revelation of God to man, of man to himself, and of the way whereby man may be brought back to God, divinely set forth.

Eliminate the supernatural from the Bible, and the whole falls to pieces. I have no theory of inspiration to hold or to press. Sufficient for me that Christ the Living Word speaks to me from every part of the volume, from Genesis to Exodus. "Bibliolatry!" I hear a scornful voice exclaim. Yes, that is a favourite term of reproach just now; but I shrink not from it, if thereby is meant the belief, the conviction, that to the Bible is due unswerving allegiance, implicit obedience, unquestioning credence. "Thus saith the Lord" must be to all his followers the end of controversy, the settlement of every question.

To the young men of the present day I would, at the outset, point out the accuracy of the historical statements of the Bible, confirmed by every modern discovery; the very stones are crying out, whether on the banks of the Tigris, the Euphrates, the Nile, or the Jordan, in support of the allusions to history over (to say the least of it) a period of 1500 years. Putting the Bible for the moment on the same level as Herodotus, the father of history as he is called, the comparison we are now able to make is immensely in favour of the Bible.

Geographically, again, the Bible is marvellous; so accurate that, as a handbook of Palestine, it is invaluable to-day. When read on the spot, it forces from even hostile or unfriendly critics the admission that the writers knew well the conformation of the land, and described scenes and transactions as eye-witnesses. No other conclusion is in any way possible to one who travels in Bible lands, Bible in hand.

Says one, "I cannot believe in the Bible, because it is hopelessly at variance with science." Indeed! May I ask whether you would expect it to be in accord with the science of to-day, or yesterday, or to-morrow, or the day after? "Science" constantly changes. The Bible, which is for all time and for all stages of human knowledge, stands to-day as when written. No new edition, "brought down to date," is possible. The Bible, God's Word, and nature, God's work, cannot be at variance; seeming inconsistencies are referable to the fact that the terms are incommensurate—that the Bible occupies a different plane to science. Science deals with progress, combinations, evolutions, growth, sequence, laws; the

Bible, where it touches the natural world, deals with origins, and with that which is beyond the sphere of science, the will of the Creator—the Word of God. To my mind the very mysteries of the Book proclaim it to be Divine.

Rise yet a step higher, young man, in the consideration of what the Bible says to you. It contains the only history extant of many epoch-making men, of those who have in no small degree left their mark upon the world. Carlyle, in his "Hero Worship," forcibly observes: "Universal history, the history of what man has accomplished in the world, is at bottom the history of the great men who have worked here." Abraham, Joseph, Moses, Joshua, David, Solomon, Daniel—these were heroes indeed. Glance through Heb. xi., that glorious portrait gallery of the great and good in their dependence upon God; and remember, young man, how they, for the most part, had distinguished themselves in their youth.

Outstanding far above all these the Bible goes on to tell of One, the central figure of the ages, a young Man (reverently be it spoken) round whom centuries of devotion on the one hand, and of controversy and unbelief on the other, cluster and jostle; who, nevertheless, to-day occupies, confessedly and notoriously, a unique position in men's minds. "What think ye of Christ?" is still the burning question of the day for young and old. Turn where you will, you cannot get rid of Him. The calm, holy, ineffable eyes of the portrait follow you everywhere. He fills the canvas. He fills the forum. He fills the very atmosphere. He fills the world. Believe in Him or not, "with the true faith of a Christian," there He stands confronting you, the central figure of the universe. "What shall I do with Jesus who is called Christ?" It is of Him the Bible tells from cover to cover. At least four hundred direct references to Him occur in the Old Testament, and innumerable indirect references or allusions are to be found by the diligent seeker after truth; while the New Testament is entirely taken up with his life, his teaching, and his coming again.

I would have any young man who wishes to know more of this wonderful Person, note the significance of his own words, and the way in which they prove Him to be not only the Christ of the New Testament, but of the Old. After years of seclusion, we find Him going straight from his baptism to that mysterious conflict with, and victory over, the tempter. Observe how He uses the Old Testament Scriptures, with a threefold appeal to them, "It is written," thrice repeated. The texts quoted, through which He conquers, are all from a passage in the Pentateuch which the Jewish youths, by direct commandment, had to commit to memory.

Then comes his Sermon on the Mount, in which He confirms the Scriptures of Moses, but implants in them a deeper meaning. Listen! His words compel attention: "I say unto you," eleven times repeated in that one address, concluding with "Whosoever heareth these sayings of mine and doeth them," &c.; "Whosoever heareth these sayings of mine and doeth them not," &c. "And when He had ended these sayings, the people marvelled." Well they might! Or take the first address in the synagogue at Nazareth: "This day is this Scripture fulfilled in your ears." Again "they wondered" at the gracious words. Well they might!

What an interesting subject for a Bible-class would be "his words," from the point of view of the continuity of the Scriptures finishing with one of his last recorded utterances before He left the earth. "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me."

This is no digression, for I feel deeply the need at the present time, in specially writing for young men of the present day, to emphasise the fact that Christ is the Christ, not only of the New Testament, but of the Old; and that it is impossible to reject the Divine and supernatural in his person, his character, and his words, involved logically in this fact, while retaining a shadowy belief in the perfection of his manhood, as many seem to be striving to do now. What the Bible says to young men is, therefore, from our standpoint, far more than the words and sayings of the great and wise of all ages, and far more than even the words and sayings of the one so-called perfect man. The Bible speaks as the Word of God to man, with continuity of purpose and design from Genesis to Revelation.

Open on what page we will, it has a message, a Divine word, a Christ-word to our hearts. Did God say, "Let there be light," as the earliest verses of the Bible declare, and has the saying, the word, no echo in our hearts when we think of Him who is the "Light of the world"? When sin and death had entered into the world, and Cain, standing over the dead body of his brother, insolently asks, "Am I my brother's keeper?" has the saying no echo in our hearts, surrounded as we are by our brothers dying on every hand? "This is the message that ye heard from the beginning, that ye should love one another" (1 John iii. 11). Does not the thought go to the very root of our Y.M.C. Associations, opening up considerations of service to man, of service to God, and of the highest aspirations of which the human soul is capable.

Or again, "The Lord heard the voice of the lad where he was." What a glorious theme is here of God's loving providence towards young men *just where they are!*

Or again, "Go seek thy brethren, and see how they fare." Or again, "The Angel that redeemed me from all evil, bless the lads." A very few chapters of Genesis suffice to give these instances of what the Bible says to and about young men, and the whole book is full of similarly suggestive subjects for Bible-classes, or for individual application.

What we want is to have more and more the ability, acquired under the guidance of the Spirit, of so reading the whole Bible as to make it our own; of asking ourselves, in short, as we read, Is this my experience? Am I meant to be warned—to be guided—to be taught—to be helped—by this passage? Let those who have to deal with young men abstain from generalities and mere declamation. The Bible finds its way to the heart as no other book can, and he who expounds it must be full of sympathy and love, and be able to speak out of his own experience of the Living Word, of the power in daily life and daily strife, to be obtained by coming into contact with the One who is mighty to save.

In dealing with young or untaught souls let us remember God's order in his Book. First, the fourfold presentation of Christ's person in the Gospels; let us be never weary of pointing first and foremost to the "Lamb of God who taketh away the sin of the world." Then the simple truths of repentance and faith, as in the Acts of the Apostles. Then the unfolding of Christian gifts and graces, in the deeper spiritual teachings of the Epistles. Lastly, the blessed hope of his return and reign, in the Apocalypse.

But in all this let us beware of neglecting the Old Testament. The person and work and death of Christ cannot be understood without reference to the sacrifices of the law, typical of his atoning blood. Repentance and faith are largely taught in even the historical portions of the Old Testament. The inner gifts and graces of the Spirit come out more fully in the Psalms, when these are placed side by side with the Epistles, and his glorious coming again is foretold in many a glowing page of seer and prophet, as well as in the Revelation.

Has it ever occurred to you to ask why Christ, inimitably alone in this as in all other respects, left behind him no writings whatever: not a single line as the warrant for even the most vital truths from his own hand? Only once, and then in the dust, to be scattered in a few moments to the winds, did He write, so far as we know. Strange, were it not for the fact which I have endeavoured to emphasise, that "holy men of God" had already "spoken as they were moved by the Holy Ghost"; that Christ gathered up into Himself all that they had written, and the "Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things unto your remembrance whatsoever I have *said* unto you" (John xiv. 26).

The result was seen in Peter's first sermons, full of appeal to the Old Testament Scriptures, as also in Stephen's dying address, and Paul's noble arguments, no less than in John's writings, fifty or sixty years later. The continuity of the revealed Word is an assured fact, which neither the dust of ages, nor the winds of criticism can hide or disperse.

Both Old and New Testament, inspired alike by the Holy Ghost, have Christ for their common theme—the one looking onward, the other back; his Person, his Work, his Life, his Death, his Resurrection, his Ascension, and his Coming again. Had He written aught Himself, we had been in danger of ignoring all else, and blindly worshipping the letter, instead of the Saviour.

Young man, the voice of the Son of God calls to thee, not alone across the ages from out his Book; nor yet alone from his lips as He paced the sunny slopes of Palestine, but here and now from the threshold of thy heart to-day—"Young man, I say unto thee, arise. Full many a one has heard My call—the Hebrew lad snatched in babyhood from the river of Egypt to be the leader of My people Israel; the shepherd boy of Bethlehem to become a mighty warrior, poet, and king; the young Judean nobleman, captive in Babylon, to be a revealer of secrets, and the third ruler in a heathen kingdom; the few young fishermen of the Galilean lake to turn the world upside down; the highly cultivated and haughty Pharisee of Tarsus to preach My Gospel in Imperial Rome! I have need of all; I have need of thee!"

"Who art thou, Lord?" may the trembling lips reply. "How may I know Thee? How may I love Thee? How may I yield to Thee? How may I serve Thee? How may I please Thee? How may I overcome?" "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word."

[843]

Points for Preachers.

"TOO WELL DRESSED."

A young woman, who has a stall in one of the Paris markets, one day said to the ladies conducting a mothers' meeting, "How I thank God for all the good words I have learned here. *Why, it is a fortune to know Jesus.*" At another station, an aged woman who had learned by heart many of the hymns, heard an exposition on "The wedding garment." At the close of the meeting she said to one of the workers:—"I believe this is my last visit to the hall. If I can never come again, you will know where I am gone." "I will come to see you," said the worker, "but if God called you, meanwhile, have you any fear of appearing before Him?" "Oh no, *I am too well dressed for that.*" She meant that she had put on the wedding garment; she had perfectly understood the message of the Gospel.—*McAll Mission Report.*

A WORD IN SEASON.

Rev. John Spurgeon was going to preach at his chapel in Tollesbury, Essex. It was the Sabbath morning, and as he passed a cottage garden he saw a man digging potatoes. He stopped, and said, "Am I mistaken, or are you? I have come nine miles to preach to-day, thinking it was the Sabbath-day. As I see you are at work, I suppose I must be wrong, and had better go home." The man coloured, and driving his spade into the ground, he said, "No, sir, you are not wrong, but I am; and I will have no more of it. I will be round this afternoon to hear you preach. Nobody has ever spoken to me before, and you've only done your duty." He was at the chapel, and his wife with him. His wife became a member of the church, and he remained a regular attendant upon the means of grace.—*C. H. Spurgeon.*

MAKE HASTE!

Some years ago, when travelling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little the sun set, and we saw a man come out from the Jaffa gate and stand upon a small hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.

"He is shouting, 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

We now found we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time; no more. We entered, and the gate closed behind us. "The door was shut" (Matt. xxv. 10).

The lesson we learned was, "Make haste!"—a lesson which some of us never forget. So near being shut out of the earthly Jerusalem! What if we were to be not almost, but altogether, shut out of the Heavenly City!—*Dr. H. Bonar.*

PREACHING AND PRACTISING.

That was plain and noble testimony that the young man is reported to have given to the examining committee of our church. "Under whose preaching were you converted?" they asked. "Under nobody's preaching," was his reply; "I was converted under my mother's practising." Gracious tribute was that to parental example! And perhaps there was little talking in it all, little urging to duty and exhorting to obedience. The temperature of the mother's life was so sweet and salubrious that it woke and matured the seed of the grace that had been dropped into the heart, and it sprang up spontaneously.—*Dr. A. J. Gordon.*

CHURCH LIFE.

When Napolean retreated from Moscow, a large part of his army perished in the cold and snow. When night came, a body of troops would kindle a little fire as best they could, and then lots would be cast for those who should occupy the places nearest the fire, and the cold was so intense that those in the outermost rows would be found frozen stiff in the morning. Now in every church, there are those who form the very centre—a circle within a circle—gathering close to the person of Christ. These enjoy the warmth of his spiritual presence, while those who content themselves with living at a distance from Christ are soon chilled and frozen in the keen atmosphere of wordliness which enswathes the church.

◆

"THOU SLANDEREST."

Psalm l. 20.

An assassin destroys, or attempts to destroy or injure, the body of his victim secretly. A slanderer destroys, or attempts to destroy or injure the character of his victim secretly.

Secret slander is a cowardly and a wicked act; to hear a statement against a man (and perhaps by persons who endeavour to justify their own conduct by blackening the character of another), and to repeat that statement without having verified it, is a cowardly and a wicked act. Slanderers work unfathomable evil. Many honourable persons are walking under the shade of slanders which they have no opportunity to deny or explain, and so are compelled to carry for long years the evil opinion of those whom they respect.

There is not a man or woman living against whom something might not be said detrimental to character, some construction placed upon words or acts which might be made to appear black, when, if the circumstances were known, they would appear white. Many a man has given up active works of usefulness in a place where he knows that he has been unjustly spoken against by some who have heard ill-natured remarks only too willingly, and only too willingly have spread them. "Thou slanderest" is said of one in Ps. l. 16—21, who is classed with criminals. To slander any person secretly without giving an opportunity of explanation is a direct influence of Satan. Slanderers, whether they call themselves Christians or not, should realise that they are possessed of Satan, and are working out his purposes.

In religious communities, if one person hears something against another (and especially if that other be a prominent worker), he should either disbelieve it and forget it, or else should go to that other for an explanation; or he might in a manly way bring the statement before two or three prominent members of such community, and let the matter be fairly judged; and then, at the mouth of two or three witnesses whom they should call, the slanderer or the offender should be rebuked.

The world to this day is suffering the effects of a slander. Satan, the arch slanderer, slandered God, and so marred his work and wrecked his creature, our ancestor (Gen. ii. 17, iii. 1—4); Joseph was slandered, and imprisoned in consequence (Gen. xxxix.); Moses was slandered by Miriam (Numb. xii. 1), but God covered Miriam with leprosy for it, and only the prayer of Moses could avail to cleanse her; Caleb's fellow-travellers were guilty of slander (Numb. xiii. 32, xiv. 36); the princes of King Hanun slandered David, and the result was the death of 40,000 horsemen and the men of 700 chariots (2 Sam. x. 3); Mephibosheth's servant slandered him to David (2 Sam. xix. 27); the Jews were slandered, which brought about the execution of Haman and the death of 75,810 other persons (Esth. iii. 8, vii. 9, 10).

Amongst the sins which brought the heavy judgments of death, defeat, dispersion upon Israel, was slander (Jer. vi. 28, ix. 4). Three young noblemen were slandered, and were put into a furnace; but God delivered them, and burnt up those who put them in (Dan. iii. 8). A truly noble man by birth and instinct was slandered, and put into a den of lions; but God preserved him, and gave the slanderers to the lions, which devoured them (Dan. vi. 8). David describes a Godly man as one who does not slander (Ps. xv. 3). A very solemn warning is contained in Ps. ci. 5: "Whoso privily slandereth his neighbour, him will I cut off." The slanderer may learn something by reflecting upon Ps. lxiv. 3, 7, 8: "arrows" are slanders. See also Prov. x. 18, xvi. 28, xvii. 9, xviii. 8, xxvi. 20, 22.

The Apostle Paul, who was slanderously reported against (Rom. iii. 8), repeats the ninth commandment in Rom. xiii. 9. A consensus of Apostolic teaching condemns the slanderer. See Eph. iv. 31; 1 Tim. iii. 11, v. 15; Titus iii. 2. The Apostle James (i. 26) says that his religion is vain who "bridleth not his tongue." Such is a slanderer. James iii. 5, iv. 11, and 1 Pet. iv. 15 afford reflections, too, for the slanderer. John the Baptist was slandered (Matt. xi. 18). Our Lord Jesus Christ was exposed to a continuous assault of slander during his whole ministry, even to his being accused of blasphemy (Matt. ix. 3). Satan, the chief of slanderers, was busy in his assaults by himself and by his emissaries (those "vipers" who belonged to the true family of the "old serpent") all through our Lord's career; which assaults culminated in the mock trials, and the false witnessing which led to Calvary.

Our duty towards a slanderer is to show him an "angry countenance." "The north wind driveth away rain, so doth an angry countenance a backbiting tongue" (Prov. xxv. 23). Sacred history furnishes many more examples than those given above. Secular history, too, is full of corroborative evidence, especially concerning the martyrs and others of the Lord's people. Let the slanderer take warning that he is Satan's instrument. Let the slandered be comforted in remembering that God knows, and that God reigns. C. F. D.

ABRAHAM: GOD'S FRIEND.

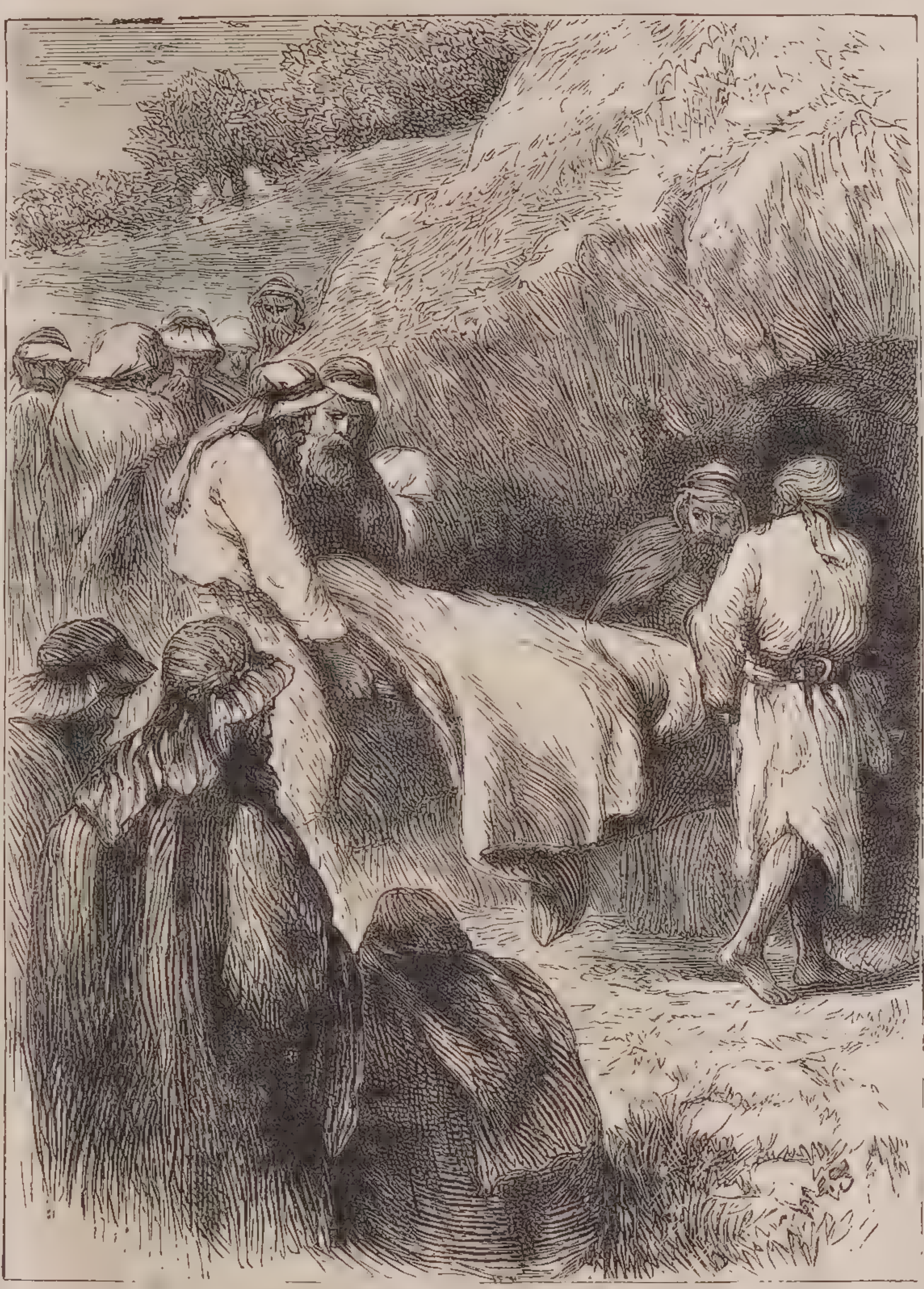
By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXV.—Gathered to His People.

Gen. xxv.

No human name can vie with Abraham's for the widespread reverence which it has evoked amongst all races and throughout all time. It was the aspiration of the pious Jew to repose in death in the bosom of Father Abraham. The fact of descent from him was counted by thousands sufficient to secure them a passport into heaven. Apostles so opposite as Paul and James united in commending his example to the imitation of primitive Christians, in an age which had seen the Lord Jesus Himself. The mediæval Church canonised Abraham alone among Old Testament worthies, by no decree, but by popular consent. Devout Mohammedans reverence his name as second only to that of their prophet. What was the secret of this widespread renown? It is not because he headed one of the greatest movements of the human family, nor yet because he evinced manly and intellectual vigour, nor because he possessed vast wealth. It was rather the remarkable nobility and grandeur of his religious life that has made him the object of veneration to all generations of mankind.

At the basis of his character was a mighty faith.—"Abraham believed God." In that faith he left his native land, and travelled to one which was promised, but not clearly indicated. In that faith he felt able to let Lot choose the best he could for himself, because he was sure that none could do better for himself than God was prepared to do for the one that trusted Him. In that faith he waited through long years, sure that God would give him the promised child. In that faith he lived a nomad life, dwelling in tents, and making no attempt to return to the settled country from which he had come out. Indeed, his soul was consumed with the passionate expectancy of the city of God. In that faith he was prepared to offer Isaac, and buried Sarah.



THE DEATH OF ABRAHAM.

Do not suppose that his faith dwelt alone. On the contrary, it bore much fruit; for if we test him by those catalogues of the fruits of faith which are provided in the New Testament, we shall find that he manifested them each and all. Take, for instance, that chain of linked graces enumerated in the Second Epistle by the Apostle Peter; a kind of golden ladder, stretched across the chasm between heaven and earth, and uniting them.

To Faith he added Virtue, or Manly Courage.—What could have been more manly than the speed with which he armed his trained servants, and the heroism with which he broke, with a train of undisciplined shepherds, on the disciplined bands of Assyria, driving them before him as the chaff before the whirlwind, and returning victorious down the long valley of the Jordan?

And to Manly Courage he added Knowledge.—All his life he was a student in God's college of divinity. Year by year fresh revelations of the character and attributes of God broke upon his soul. He grew in the knowledge of God, and the Divine nature, which at the first had been to him a *terra incognita*. An unknown country grew beneath his gaze, as he climbed through the years into closer fellowship with God, and from the summit looked down upon its lengths and breadths, its depths and heights, its oceans, mountain-ranges, and plains.

And to Knowledge he added Temperance, or Self-Control.—That he was master of himself is evident from the way in which he repelled the offer of the King of Sodom; and curbed his spirit amid the irritations caused by Lot's herdsmen, and yielded to the solicitations of Sarah for the expulsion of Hagar. The strongest spirits are those which have the strongest hand upon themselves, and are able, therefore, to do things which weaker men would fail in. There is no type of character more splendid than that of the man who is master of himself, because he is the servant of God; and who can rule others rightly because he can rule himself well.

And to Temperance, Patience.—Speaking of him, the voice of New Testament inspiration affirms that he "patiently endured." No ordinary patience was that which waited through the long years, not murmuring or complaining, but prepared to abide God's time; weaned from the breasts of earthly consolation and help, and quieted after the manner of the Psalmist, who said, "I have quieted myself as a child that is weaned of his mother. Let Israel hope in the Lord from henceforth and for ever."

And to his Patience he added Godliness.—One of his chief characteristics was his piety—a constant sense of the presence of God in his life, and a love and devotion to Him. Wherever he pitched his tent, there his first care was to rear an altar. Shechem, Hebron, Beersheba, alike saw these tokens of his reverence and love. In every time of trouble he turned as naturally to God as a child to its father; and there was such holy intercourse between his spirit and that of God, that the name by which he is now best known throughout the East is "the friend"—a name which he holds *par excellence*, and which has almost overshadowed the use of that name by which we know him best.

And to Godliness he added Brotherly Kindness.—Some men who are devoted towards God are lacking in the tenderer qualities towards those most closely knit with them in family bonds. Not so was it with Abraham; he was full of affection. Beneath the calm exterior and the erect bearing of the mighty chieftain there beat a warm and affectionate heart. Listen to that passionate cry, "Oh, that Ishmael might live before Thee!" Remember God's own testimony to the affection he bore towards Isaac—"Thine only son, whom thou lovest." His nature therefore may be compared to those ranges of mighty hills, whose summits rear themselves above the region of storms, and hold converse with the skies, whilst their lower slopes are clothed with woods and meadows, where homesteads nestle and bright children string their necklaces of flowers with merry laughter.

And to Brotherly Kindness he added Charity, or Love.—In his dealings with men he could afford to be generous, open-hearted, open-handed, willing to pay down the large price demanded for Machpelah's cave without haggling or complaint, destitute of petty pride, affable, courteous, able to break out into sunny laughter; right with God, and therefore able to shed upon men the rays of a genial, restful, noble heart.

All these things were in him and abounded, and they made him neither barren nor unfaithful; they made his calling and election sure; they prepared for him an abundant entrance into the everlasting kingdom of God our Saviour. The thought that underlies those expressions in the Greek is richly significant. They denote the welcome given by choral songs and joyous greetings to the conqueror who, laden with spoils, returned to his native city; and they indicate that for some favoured souls, at least, there is waiting on the threshold of the other world a welcome so exuberant, so boisterous in its unutterable joy, so royally demonstrative, as to resemble that given in all times to those who have conferred great benefits, or who have learnt the art of stirring the loyal devotion of their fellows. If such an entrance could be accorded to anyone, certainly it would be to Abraham, when, stooping beneath the weight of one hundred threescore and fifteen years, "he gave up the ghost, and died at a good old age, an old man, full of years, and was gathered to his people."

"*Abraham gave up the ghost.*"—There was no reluctance in his death; he did not cling to life, he was glad to be gone; and when the angel messenger summoned him, without a struggle, nay, with the readiness of glad consent, his spirit returned to God who gave it.

He was gathered to his people.—This cannot refer to his body, for that did not sleep beside his ancestors, but side by side with Sarah's. Surely then it must refer to his spirit. The world's grey fathers knew little of the future, but they felt that there was somewhere a mustering place of their clan, whither devout and holy souls were being gathered, one by one, so that each spirit, as it passed from this world, went to rejoin its people; the people from which it had sprung; the people whose name it bore; the people to which by its tastes and sympathies it was akin.

What a lovely synonym for death! To die is to rejoin our people; to pass into a world where the great clan is gathering, welcoming with shouts each new-comer through the shadows. Where are your people? I trust they are God's people; and if so, those that bear your name, standing on the other shore, are more numerous than the handful gathered around you here; many whom you have never known, but who know you; many whom you have loved and lost awhile; many who without you cannot be made perfect in their happiness. There they are, rank on rank, company on company, regiment on regiment, watching for your coming. Be sure you do not disappoint them. But remember, if your people are God's people, you cannot be gathered to them unless first in faith and love you are gathered to Him.

Little doubt had this noble man of the recognition of saintly spirits in the other world, and, indeed, it is an untrue conception which has filled the future with strange spirits, unknowing and unknown. Heaven is not a prison with tier on tier of cells, but a home; and what is home without the recognition and love of fond hearts? So long as we read of David going to his child, of Paul anticipating the pleasure of meeting again his converts, of the women and disciples being able to recognise the appearance and the love of the Saviour amid the glory of the resurrection body, we may be prepared to believe, with the patriarch, that dying is reunion with those to whom in the deepest sense we are related. Spiritual affinities are for all time and for eternity, and will discover themselves through all worlds.

"*And his sons, Isaac and Ishmael, buried him in the cave of Machpelah.*"—There were great differences between these two. Ishmael, the child of his slave; Isaac, of the wedded wife. Ishmael, the offspring of expediency; Isaac, of promise. Ishmael, wild and masterful, "the wild ass," strongly marked in his individuality, proud, independent, swift to take an insult, swift to avenge it; Isaac, quiet and retiring, submissive and meek, willing to carry wood, to be kept in the dark, to be bound, to yield up his wells, and to let his wife govern his house. And yet all differences were wiped out in that moment of supreme sorrow; and coming from his desert fastnesses, surrounded by his wild and ruffian freebooters, Ishmael united with the other son of their common father, who had displaced him in his inheritance, and who was so great a contrast to himself; but all differences were smoothed out in that hour.

Many an ancient chieftain may have been gathered by that ancient cave to join in one last act of respect to the mighty prince, who had dwelt amongst them for so long. Amid the wail of the women, and the dirge which even to this day tells of sorrow for departed worth in Eastern lands, borne by a band of his trusted retainers, whilst a vast concourse of the camp stood wrapped in reverent silence around, the remains of the man who had dared to trust God at all costs, and who with pilgrim steps had traversed so many weary miles, were solemnly laid beside the dust of Sarah, his faithful wife. There, in all probability, they rest even to this day, and from thence they will be raised at the coming of the King.

Out of materials which were by no means extraordinary, God built up a character with which He could hold fellowship as friend with friend; and a life which has exerted a profound influence on all after time. It would seem as if He can raise any crop He chooses, when the soil of the heart and life are entirely surrendered to Him. Why should not we henceforth yield ourselves utterly to his Divine husbandry, asking Him to fulfil in us the good pleasure of his goodness, and the work of faith with power? Only let us trust Him fully, and obey Him instantly and utterly; and as the years pass by they shall witness results which shall bring glory to God in the highest, whilst they fill us with ceaseless praise.

[These chapters will in due course be published in permanent form, with illustrations specially engraved.]

MISSION HALL AND TENT.

MR. J. C. RAINEY writes to a friend from Paignton, South Devon:—

We opened our new mission hall on June 10. It has been in God's good hand a grand success. We do not know our comfort, having suffered so much discomfort in our former place, the temperance hall. The people, residents and visitors, evidently appreciate the change likewise, for the audience is now two to one compared with our previous hall. Everyone declares we have as complete and pleasant a hall as they have ever seen.

There has been no flagging in the attendance since the opening; we have steadily had to increase our sitting accommodation, and, best of all, God has given us blessing in conversions. Our great desire in removing into our better quarters has been to go out unitedly with our fellow-Christians of each communion in Gospel work. They warmly responded to our overtures, and each favourable Sunday evening has found us banded together on the commodious green adjacent to the sea, holding forth the word of life, by song and speech, to the hundreds of promenaders. The new hymns of the "Additional Songs and Solos" have proved most helpful and attractive. As the evenings close in earlier, I think the audience increases; as many, Nicodemus-like, will listen behind the curtain of darkness. Then our tent has been in full operation in the villages. At Stokeinteignhead, where we first pitched, God gave a very gracious outpouring of his Spirit, and there was a real revival, especially among the men. Not a few now are witnessing among their fellow-workmen of the power of Christ to deliver from the power of sin. We are at present working among the shipwrights in a parish, near Brixham, called Churston, and numbers of the men are constant and impressed attendants. Pray that they may be brought to Christ!

The visitors and children, too, have taken up the Special Service Mission on the sands, morning by morning. The vicar of Christ Church and myself have been greatly encouraged, and letters from many of the children testify that the word of the Lord has been with power on their hearts. Thus we rejoice in having our share on the up-grade line, and doing duty as signalmen and porters for God and men.

THE FEARFUL HEART AND ITS BEST FRIEND.

MY craven heart in fear and doubt,
Cried, "Lo, I sink, no more to rise!"
When, as of old, the kindly eyes
That sought poor erring Peter out,
Looked down on me, and Jesus said,
"The waves shall not go o'er thy head."

"The clouds of circumstance are grey,
I cannot see a step," I cried.
The Saviour patiently replied,
"O trembling one! I am the Way;
Try not the unknown path to see;
Certainly *I* will be with thee."

"I am so weak, so very frail;
I dread this cold world's bitter blast."
Said Jesus, "All your burdens cast
On Me, and, whatsoe'er assail,
Oh, hush, my child, these sad alarms;
You shall be carried in my arms."

"Joys are but fleeting; many a grief
And care beset my chequered life."
His accents stilled my spirit's strife,
And to my heart brought sweet relief:
"Lo, I have *all* you need," said He;
For God hath given all things to Me."

"I am *so* tired, the road is steep,
And weary are my wavering feet."
He said in tones surpassing sweet,
"Nay, child belovèd, do not weep;
Come unto Me, O sore oppressed
And burdened, *I* will give you rest."

"Friends have dispersed; in solitude
I think of those no longer nigh."
In voice of tenderest sympathy,—
So well my case He understood—
He answered me: "*I* am your Friend;
I will be with you to the end."

"Heaven seems so far; I long to see
The land to which my soul aspires."
"I'll satisfy thy heart's desires;
Rest in the Lord, wait patiently.
My life for thee I freely gave,
And with Me *all* things thou shalt have."

VERA.

OUR LITTLE NOMADS.—SIR,—A fortnight ago I visited twelve families of gipsies; out of the forty-four men, women, and children only three could read and write a line. On Monday, last week, I visited thirty-four families at a fair in Leicestershire, numbering from 140 to 160 men, women, and children, and only about twelve could read and write. A day later I visited a feast in Northamptonshire, and found six van families in a most neglected, ignorant, and disgraceful state. Some of the gipsies and van dwellers who have more than once threatened my life for trying to improve the condition of their children, now openly praise my plans for lifting their children out of the mire of sin and shame, to place them on a level with other children. Our nomads are in the mud, and our legislature will keep them there unless public opinion goads it to action in the Autumn Session. GEORGE SMITH, of Coalville.

The Cabin, Crick, Rugby, Aug. 31.

CHRISTIAN EVIDENCES.—Several changes have been made in the "Scheme of Study" of the Christian Evidence Society in connection with the examinations to be held in April next. The following are the books to be used:—Elementary Grade: Kennedy's "Christ and Christianity," or Row's "Reasons for Believing in Christianity." General Evidences: Redford's "Handbook of Christian Evidence," or Bishop Butler's "Analogy of Religion," or Row's "Christian Evidences viewed in relation to Modern Thought." Atheism and Anti-Theistic Theories: Redford's "Handbook of Christian Evidence (Part ii.), and Kennedy on "Theism." Miracles: Lias' "Are Miracles Credible?" Prophecy: Davison on "Prophecy." Inspiration and Canonicity of the Holy Scriptures: Westcott's "Bible in the Church," and Kennedy's "Divine Book." Particulars respecting the formation of classes, the conduct of examinations, and the prizes and certificates may be obtained of the secretaries, Rev. C. Lloyd Engstrom, and Rev. T. T. Waterman, Buckingham-street, Strand, W.C.

Leaves from my Note-Book.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXIII.—WHERE ARE YOUR SINS?

GOD is a prayer-answering God, and the way in which He answers is sometimes very remarkable. I knew a gentleman who was a worldly man, full of fun, joking continually. He went after his pleasure and left his wife and family to go after theirs. He said they enjoyed themselves singing, and so did he, though it was not exactly the same kind. He knew that he was the subject of their earnest prayers, and that they were continually pleading for his conversion.

"All right," he said, "go on praying, and if I am to have greater pleasures than I have now, so much the better!"

Soon after this, he began to get very uneasy, a certain undefined fear took hold on his conscience. He thought to himself, "What if I die as I am! What if I am sent away to hell!"

Such thoughts haunted him, so that he did not know what to do. He told me afterwards that he used to smoke a cigar to try and soothe his troubled mind, and sometimes took a glass of whisky to cheer his spirits. With all these helps, however, he could not get away from himself, or his unwelcome thoughts.

One night when he was feeling worse than usual, he resolved to go out hunting the next day. Thinking about this, his mind was diverted, and he fell asleep.

When he came down to breakfast, he declared that it was the best thing in the world for him to go out with the hounds. It was a fine morning, and he went off in good spirits, saying to his wife, "I am going to a meeting. You like meetings, don't you?"

He went to the meet, and together with a large party set off in style to pursue a poor jaded fox which had been cooped up all night.

What went with the fox, or the hounds, my friend never knew; for, as he was galloping along, both he and his horse came to grief. Just as the animal approached an easy ditch and was about to jump over, some geese which happened to be at the bottom of it, suddenly rose up and put out their wings. The horse, thus startled, missed its spring and fell heavily upon the ground, throwing his master a long way forward.

My friend was taken up and carried home on a board; expecting to die every minute.

His wife, who was standing looking out of the window, observed a little knot of men coming along, but could not imagine what was the matter. Presently she descried something scarlet in the midst of the men. She said, "They are carrying a soldier, but why are they bringing him here?"

However, on nearer approach the truth dawned upon her. She saw that it was none other than her own Nimrod being brought home in this sorrowful plight.

"What is the matter?" she cried.

One of the men said, "Please, ma'am, the master is much hurted in hunting."

The sufferer was brought in tenderly and placed upon the dining-room sofa. Soon the doctor arrived. He feared that there was much injury to the back and spine, and therefore charged his patient to lie quite still until he returned with some remedies. In the meantime I was brought in to see my friend.

He told me what had happened, and how it came about. "Oh, dear," he said, "I am so dreadfully sorry I went out this morning—I felt somehow that I ought not to go. What will become of me?"

"That altogether depends," I answered, "upon your position with God. Where are your sins?"

"My sins," said the gentleman looking straight at me, "are all here," putting his hand upon his breast—"a great load here."

"How long have you felt them there?" I inquired.

"For weeks and weeks," he replied, "I have been miserable for days and nights. I was so wretched that I thought I would go for a run to get rid of my low spirits."

I said: "It is a good thing for you that you did not succeed. You should remember that, if you get rid of the striving of the Holy Spirit, He will leave you altogether. I thank God that you still feel your load, or burden of sin."

"Yes, indeed," he added, "my load of sin is dreadful."

"Now, friend," I continued, "look here; the Scripture says, your sins were laid upon Jesus, and that He bore them in His own body on the tree."

"I feel them here," he said, in an agony of distress.

"My dear friend, which am I to believe, God's Word, or your feelings? God says, He laid all your sins upon Jesus, and I believe Him. If Jesus died for every man, He surely died for you. What is the difference between you and me—Christ died for both of us. I believe this, and, believing, rejoice; you do not believe, and consequently are miserable. Come, let us thank Him for his love in dying for you."

Soon the light began to dawn upon his mind. He said: "Do you think I may with safety believe this? You will not deceive me, will you?"

"Certainly not," I replied: "Believe and live. There is life for a look at the crucified One."

Putting his hands together he said earnestly, "O God, I do believe; I will believe."

"Then, thank Him," I said, "and thus acknowledge your faith."

"I do, I do," he said, clapping his hands.

Presently he sat up, praising God; and shortly after rose and walked round the table, doing the same. His wife, hearing a noise, came in, and said, "Oh, my dear, do lie down and be still." He replied, "I cannot be still, my sins were laid upon Jesus, and I am happy, rejoicing."

"Oh, my dear," repeated his wife, as if in distress, "do lie down till the doctor comes."

"Never mind the doctor," he answered, "I am all right now, my sins are pardoned; the load is gone; praise God."

In her fears she had forgotten her prayers, and did not recognise the answer which was come in this unexpected way. I said: "Let us thank God together. That fall has been the means of your husband's salvation."

"Do you say so," exclaimed the lady. "Children, children, come here; oh come and praise God with us."

We did so, and no one was happier than the gentleman himself, who continued walking about rejoicing.

In the midst of this thanksgiving, the doctor arrived, and was amazed to see and hear his broken-backed patient.

"It is all right, doctor; thank God for that tumble. I wonder how my poor horse is. We must send and inquire about him."

"How are you?" said the medical man to the gentleman.

"Oh," was the reply, "you dear old doctor, you are as great a heathen as I used to be; now I must preach to you!"

"Yes, yes, you shall; but please sit down and let me examine you."

"I do not think you will find much the matter, doctor; but to think, if I had broken my neck, I should have been in hell by this time! Thank God I am saved."

The doctor examined his patient, and found nothing more serious than bruises; but our friend had had a miraculous deliverance, and he was deeply grateful for it.

BIBLE STUDY AT OCEAN GROVE.

AN esteemed American friend writes:—Perhaps the most noteworthy feature in the recent religious life of America is an increased recognition of the importance of Bible study. One by one the leading colleges of the country are making provision for a more systematic examination of the sacred Word. Summer Conferences, specifically designed for the assembling of men "mighty in the Scriptures" and their eager disciples, are multiplying throughout the land. In some of the older encampments, hitherto devoted chiefly to other ends, adequate attention is beginning to be granted to lines of solid instruction which must form the basis of all fruitful effort.

In illustration of this "new departure," there has just been held for the first time, at Ocean Grove, New Jersey, an "Inter-denominational Conference for Bible Study," continuing one week, and occupying the largest auditorium in the place. The organiser of the gathering was Dr. L. W. Munhall, who usually spends his summer vacation at Ocean Grove. It may here be mentioned that Dr. Munhall, in all his remarkable career as an evangelist, was never more successful in turning many to righteousness than during the season of labour from the effects of which he is now recuperating. He was able to visit Toronto (Canada), Columbus and Cleveland (Ohio), Baltimore, Buffalo, Macon (Georgia), and St. Paul. In those cities, the aggregate number of those who publicly confessed Christ, and indicated the churches of their preference, was about 8000. In St. Paul alone, the number of conversions was estimated at 2000.

The Conference, whose sessions have just closed, was well attended. On one occasion, Rev. J. Hudson Taylor, of the China Inland Mission, addressed no fewer than 5000 persons. Dr. Munhall, who presided throughout, was assisted in the department of song by Prof. and Mrs. Towner. The speakers were the following: Rev. J. Hudson Taylor, of London, England; Mr. Reginald Radcliffe, of Liverpool, England; Bishop Newman, of the Methodist Episcopal Church; Prof. Luther T. Townsend, of Boston University (Methodist); Prof. W. G. Morehead, of the United Presbyterian Seminary at Xenia, Ohio; Rev. Dr. W. J. Erdman; Judge Thomas O. Lowe (Presbyterian), of Cincinnati, Ohio; Rev. Dr. Thomas Marrow, of Philadelphia, agent of the American Bible Society of Pennsylvania; Prof. S. G. Bowman, of De Pauw University (Methodist), Indiana; Dr. Duggan Clark, of Earlham College (Friends), Indiana; Mr. and Mrs. Geo. C. Needham; Rev. W. W. Clark, of Brooklyn. Dr. Munhall delivered the opening and the closing addresses.

RESCUE WORK IN BOHEMIA.—It has been resolved to extend the work which is being done among fallen girls in Prague. Every move is, however, the outcome of much faith, for the community among whom these praiseworthy efforts are being made by no means realises the importance of rescuing perishing young women. Mrs. A. W. Clark, Smichov 280, Prague, is president of the ladies' committee of the Home, which was founded about a year ago.

THE EAST LONDON EVANGELIZATION SOCIETY carries on a very interesting lodging-house mission. In East and West end alike, the common kitchens are visited, and services are held every Sunday by members of the Society. The report, just published, states that last year 820 Gospel services were conducted in the Metropolis in connection with this special agency, some of them in houses under the very shadow of Westminster Abbey. It is estimated that 239,340 persons who are not in the habit of attending places of public worship, thus heard of a Saviour willing and ready to save. Among the several adjuncts of the Mission is an excellent system of tract distribution, by which no fewer than 1,196,340 tracts were last year scattered abroad. Tracts and other help may be sent to Mr. John Harvey, hon. sec., 29, Senrab-street, Stepney, E.

The Missionary Crusade in Scotland.

After the Aberdeen engagements were over, Dr. and Mrs. Gordon (as already stated in our columns) were obliged to leave for America. Willingly would they have remained a few weeks longer, had not urgent engagements at home stood in the way. The Committee very gratefully acknowledge their deep obligation to Dr. and Mrs. Gordon for the services they rendered. Their labours were abundant, and many through them were inspired with fresh zeal and truer consecration to the Master's service.

Rev. James Scott, of Natal, and Mrs. Stott, of China, both of whom have been associated with the delegates throughout this tour, kindly undertook to fulfil Dr. and Mrs. Gordon's remaining engagements. The delegates were in Glasgow on Sunday, August 12. During the day, missionary services were held in several of the city churches, and in the evening a crowded and deeply interesting meeting was held in the Queen's rooms. Dr. Pierson delivered a most impressive address which touched the hearts of many. In Glasgow, as indeed in all the places visited by the delegates, the ministers of all denominations co-operated most heartily and enthusiastically in promoting the success of the meetings. This unity and co-operation, so signally manifested at the great Missionary Conference in London, have been gratifying and encouraging features of this movement from its commencement.

From Glasgow as a centre, on successive days of the week the delegates visited Hamilton, Dunoon, Helensburgh, Rothesay, and Coatbridge, where most successful meetings were held. With the exception of the Edinburgh meetings, perhaps the most successful of the whole series were those held in Hamilton. At the evening meeting, Dr. Pierson said it would make any man feel very solemn who rose to address an audience on missions so near to the home of Dr. Livingstone. If individual Christians made up their minds to go with the Gospel to the heathen, should the opportunity arise, they would see a great revival over Scotland and over the world. In the course of his remarks, the speaker, in his vehemence, broke the pointer he held in his hand. He said he wished he could break in pieces the apathy which prevails on this subject in the Church of Christ. Dr. Pierson spoke for upwards of an hour with great power and eloquence, and called forth an enthusiasm that has not been manifested at any meeting on behalf of missions for many years in Hamilton.

From the Glasgow district, the delegates proceeded to Dundee, where, on Sunday, August 19, they conducted special missionary services in several of the churches. In the evening a crowded meeting was held at which ex-Provost Moncur presided, and again with great power, and, as on every occasion, with fresh arguments and illustrations, Dr. Pierson enforced the claims of missions. On Monday afternoon a ladies' meeting was held in the hall of the Young Men's Christian Association, when Mrs. Stott, and others, gave stirring testimony to the value of women's work in the mission field. On the Monday evening, Montrose was visited, and on the following days, Brechin, Forfar, Arbroath, and Broughty Ferry. In each of these places large and enthusiastic meetings were held.

With the meeting at Broughty Ferry, the present series of meetings closed. The beloved brethren and sisters who have been so devotedly engaged in this work now need a rest. Dr. and Mrs. Pierson have gone to the Continent for a fortnight or three weeks. Within that time Dr. Pierson expects to receive a letter from his church in America, which will enable him to say definitely whether or not he can prolong his stay in this country, and resume the work in which God has so manifestly blessed him, and for which he is so remarkably qualified. From all parts of the country pressing requests for a visit have been received, and are still coming in. Let much prayer be made to God, that, if it be his will, his honoured servant may have a clear indication as to the path of duty. Whether Dr. Pierson is permitted to remain a little longer amongst us or not, this crusade, which has been so successfully inaugurated, and which has been a time of quickening and refreshing to many, ought not to cease. The world's evangelisation is *the* work of the Church, and the Churches of Christ throughout our land need to be reminded of their responsibility, and stirred up to discharge their duty. For such a work, the most talented men in the ministry at home, our missionaries on furlough, and our laymen conversant with the subject of missions, and able to enforce their claims, should be enlisted, and, doubtless, many such would joyfully give their time and strength to promote such an enterprise.

For the Young.

AMONG THE CHINESE.

The following extracts from a letter, received on Friday last, from Miss Annie Sanderson, of the China Inland Mission, Chefoo, will, we think, be interesting to our young readers. Speaking of "the future world, according to what the Chinese mind imagines it," she writes :—

The Chinese think that the spirit world is an exact counterpart of this, and that what a man has done here he will do there. At the death of a person, beautifully made paper things are burnt, from the supposition that in being consumed they will become realities and minister to the necessities and the pleasure of the departed spirits. All imaginable things, in paper—houses, gardens, mules, chairs, money, &c.—are burnt according to what a man's trade or profession has been—*e.g.*, for a tailor, garments, scissors, &c. Some of them candidly say they do not really believe in all this, but "Our ancestors did it, and why should not we?"

One of their most extraordinary ideas about spirits is shown by the marriage of two corpses. That actually happened lately at Ninghai, a place near here where Mr. C. H. Judd is working, and even horrified some of the people. The first death was that of a young woman of twenty, who for some reason had never been betrothed. A man who had not been married died about the same time, and his friends thought, "What would this poor lonely spirit do in the other world, with no one to wash his clothes or cook his food?" So they brought the dead bodies, laid them side by side, and went through the performances, feast, &c., in the morning, and in the evening had funeral rites. Then the spirits were supposed to be united for ever!

I have lately learned some very sad things about the lives of the women as wives. From infancy to marriage they are the drudges of their mothers-in-law, and thenceforward of their husbands and the latter's brothers—getting all the kicks and cuffs, the potato-peelings left from their husbands' meals, in fact, the worst and poorest of everything. The only thing that makes life a little brighter is the birth of a son. They are then "So-and-so's mother." A Chinaman never thinks of saying "my wife," but always, if he has a son, "my son's mother" (giving the child's name). If they are unfortunate enough to have a daughter, evil spirits are said to have been at work in the house, and then they are more despised than ever. A mother has been known to kill eight daughters in succession, her reason being, "Why should they live? They will only grow up to such a life as mine has been." One thing that causes this brutality is, perhaps, their religion. They are taught from the writings of Confucius that a son must love and reverence his mother, because, if she dies, he can never get another; but if a man beats his wife to death, what does it matter?—he can go next door and easily get another, or as many as he likes!

When the men become Christians there is a difference in their feelings and conduct toward their wives and children. Is not that an encouragement to preach to them? There is a great difference too in the appearance of the Christians. The teacher that Mr. and Mrs. Stooke have is the son of a native Christian pastor, and so has been brought up in the nurture and admonition of the Lord, in a sense. When Mr. McCarthy, sen., was here a few weeks back this man asked whether his son (Mr. Frank McCarthy) did not love his father very much. That showed the man understood the love of father and child, at any rate. He often talks about his wife (which is unusual) and his child, a girl, whose feet he will not have bound according to heathen custom. That process is attended with agonising pain. The toes are bent right under the foot, and bound so that the heel is pressed up to the ankle and kept so by tight bandages. I saw a picture of a foot bound in another way in Mrs. Bryson's "Child Life in Chinese Homes." That book is very interesting. I should like it to be within reach of our little ones. Such books judiciously given to children may do a great deal in educating their zeal for missionary work.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Sept. 9, Mark xiv. 1—16; Monday, Sept. 10, Mark xiv. 17—31; Tuesday, Sept. 11, Mark xiv. 32—45; Wednesday, Sept. 12, Mark xiv. 46—59; Thursday, Sept. 13, Mark xiv. 60—72; Friday, Sept. 14, Mark xv. 1—15; Saturday, Sept. 15, Mark xv. 16—32.

CHILDREN'S SEASIDE SERVICES.

Mr. E. Arrowsmith, Scarborough and Filey, till September 16; Mr. C. H. Battersby, Eastbourne; Mr. Josiah Spiers, Dover; Mr. Hutchinson, Bridlington, till September 7; Mr. Shaul, St. Leonards, till September 8; Mr. H. G. Harris, Weston-super-Mare; Mr. W. R. Moore and Dr. Carless, Ilfracombe; Mr. J. H. Greene, Saltburn.

THE GOSPEL FOR COSTA RICA.

This country, rich in natural resources, and with a population stated to be now upwards of a quarter of a million, has hitherto had no missionary of the Gospel. The language is Spanish, the dominant religion is Roman Catholic, but there are thousands of English-speaking people—especially Jamaicans, who, for the most part, go to work on the railway as labourers.

The Jamaica Baptist Missionary Society has just sent an agent to Costa Rica—Rev. J. H. Sobey, a well-tried and successful pastor and evangelist. He has been joyfully received, and there is every prospect of success in the salvation of souls. The same Society has deeply interesting missions in Cuba, Hayti, &c.. For further information apply to the hon. sec. Rev. E. J. Hewett, Anchovy P.O., Jamaica.

MADEIRA.—On Tuesday, 18th inst., a sale of work will be held at the residence of Mrs. A. Townend, Linkfield, Reigate-road, Redhill, on behalf of the Protestant Mission carried on in Madeira by Mr. G. Smart. This Mission is a greatly needed one in the island, and its operations have been blessed in the past. Mrs. Townend will be glad of any contributions in work or money.

GIRLS' INDUSTRIAL ORPHAN HOME, TOTTENHAM.—More than 800 girls have been trained in this Institution since it was established in 1858. Recently, when last year's report was issued, there were twelve inmates; others could be taken in and educated, but the funds had not for some time been adequate to the reception of the full number for which there is accommodation. The superintendence is still in the hands of Miss Jefferies, who is assisted by Miss Wahlstrohm. Several evangelistic agencies are worked in connection with the Home.

SEPTEMBER 7, 1888.

The Christian.

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ANNUAL CHRISTIAN CONVENTION, MANCHESTER,
SEPTEMBER 25, 26, and 27.

SUBJECT:—"Home and Foreign Evangelization."

The following, amongst others, are expected to take part:—

Mrs. Josephine Butler.
Mrs. Reaney.
Mrs. MacAlpine.
Mr. and Mrs. Stephen Menzies.
Rev. Henry Grattan Guinness.
Rev. Charles Graham.
Rev. Wilson Carlile.
Rev. Thomas Champness.
Rev. J. Musgrave Brown.
Dr. Munroe Gibson.
Dr. Charteris.
General Booth.
Dr. H. G. Guinness.
Rev. Robert MacAll.

F. W. CROSSLEY.
JEREMIAH GARNETT.
GILBERT R. KIRLEW.
JAMES BOYD.
J. WAKEFIELD MACGILL.
W. H. NEWETT.
LEONARD K. SHAW.
Conveners.

CONFERENCE HALL, STRANGEWAYS, MANCHESTER.

EVANGELICAL ALLIANCE.

PLYMOUTH CONFERENCE, SEPT. 25–27.

ADDRESSES will be given, on important subjects, by the following, among others:—The Lord Bishop of Exeter, the Revs. Dr. D. MacEwan, Dr. Sinclair Paterson, H. E. Fox, Dr. A. C. Murphy, Canon Taylor (Liverpool), Dr. Nicholas (Dublin), Alexr. Wilson, Prebendary Edmonds, F. W. Macdonald, W. J. Smith, W. Fuller Gooch, Dr. John Gritton, J. B. Figgis, Dr. John Bennett, J. M. Laycock, S. Vincent, and T. T. Waterman.

Programme, containing full particulars as to subjects and speakers, will be forwarded on application to the SECRETARIES OF THE ALLIANCE, 7. Adam-street, Strand.

FRESH AIR FOR POOR LONDON CHILDREN.

The small sum of **10s.** subscribed, a poor pale-faced London Child can be boarded out for 14 days in the Country—(431 last year, and 1,017 during the last three seasons). — A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients.

The present income enables the Committee to receive only 570.

150 applicants are earnestly seeking admission by election. These must be disappointed unless the necessary funds to admit them are received.

Bankers: Messrs. HOARE, 37, Fleet-street, E.C.
H. GERALD HOARE, Esq., Treasurer.
JAMES DOWNING, Secretary.
Offices, 36, King William-street, E.C.

Christian Community.

The **116th ANNUAL REPORT** of this Society has been issued. A copy will be sent to anyone interested in the work, on application to the Secretary, as under.

Donations will be gratefully received, as HELP is PRESSINGLY NEEDED, by the Secretary; or they can be sent to the Editor of THE CHRISTIAN.

JAMES ATKINSON, *Secretary,*
28, ENFIELD ROAD, KINGSLAND, LONDON, N.

The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply *(by letter only)* to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Established 1822.

President: THE RT. HON. LORD PLUNKET, ARCHBISHOP OF DUBLIN.

FUNDS GREATLY NEEDED in order to extend the itinerant work of the Society, as well, also, to supply Scripture Readers to places in urgent need of such aid. Reports and full particulars can be had on application to the Secretary, CAPT. JAS. KEARNEY WHITE. *Offices:* 27, Lower Pembroke-street, Dublin; and No. 9, Paternoster-row, London, E.C.

Note.—Friends will please notice the **exact title,** "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

Home for Motherless Little Girls,
HURST ROAD, EASTBOURNE.
Late of St. Giles, and Plaistow, Essex.

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Those not quite friendless upon part payment, or according to circumstances.
Apply **Miss LEE,** at the Home.

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CHRISTIAN YOUNG WOMEN of from 20 to 30 years of age, of ladylike appearance and of thoroughly approved character, willing to devote themselves to the development of an important scheme of Christian usefulness, can find *remunerative* employment in London almost immediately, with an assured income.

Applicants must be pledged abstainers, and should produce testimonials from the Clergymen or Pastors whose ministry they attend. They should be persons of good address, and possessed of thoroughly good health.

It is not necessary that candidates should be of advanced education: to read, write, and cypher with accuracy is all that is needed.

Communications are to be addressed *in writing only,* on one side of the paper, and not crossed. Such letters should contain some account of the candidate's former employments (if any), Christian experience, and usefulness. In the very first letter *copies* only of testimonials should be enclosed. (Originals should *not* be sent.) Where a candidate fails, no reply will be sent unless a stamped and addressed envelope or post-card is enclosed. If possible, a photograph of the applicant should be submitted at the same time: this will be returned. An interview will be appointed with successful candidates in London in a fortnight's time.

Address—VISITOR, care of E. J. C., 6, Portland-place North, Lower Clapton, E.

HOLY LAND, EGYPT, AND GREECE.—GAZE'S Annual Autumn Conducted Tour leaves London October 10, for Italy, Corinth, Athens, Smyrna, Ephesus, Asia Minor, CAMPING TOUR IN PALESTINE, Suez Canal, Cairo, Pyramids, Alexandria, returning via Italy. Programmes of H. GAZE & SON, Originators and First Conductors of Oriental Tours, 142, Strand, and Piccadilly Circus, London.

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With five Illustrations of the Homes.

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness, most acceptable toys from the Children's Mission, Eastbourne, per Mr. Battersby; J. H., 2s. 6d.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer. Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

MR. F. W. L. JONES, Hon. Superintendent, East London Protestant Youths' Mission, wishes to thank the readers of THE CHRISTIAN for £1, per Messrs. Morgan & Scott, towards a day in the country for the Sabbath-school attendants and others belonging to Salisbury Hall, Old Ford-road. Further assistance is urgently needed before the excursion can take place, and should be sent to 69, Hewlett-road, North Bow, E. Will each reader of this notice kindly send a mite to aid these poor children's treat?

BUNYAN BICENTENARY.—A Lecture, Illustrated by nearly 50 magnificent Hand-Paintings, exhibited on a large scale, by a new and beautifully constructed Dissolving View Apparatus, will (D.V.) be given by Mr. FRANK WHITE, at the Talbot Tabernacle, Talbot-road, Bayswater, Monday, September 17. Chair taken at eight o'clock. Admission free, by free ticket only of Mr. L. Evans, 27, Westbourne-grove (stamped envelope). Children 2d. Special collection in aid of the New Building Fund.

VILLAGE EVANGELISATION. — New Chapel for Cove, near the camp at Aldershot. £500 required. The building used for years is not now large enough for the poor villagers who gather to worship, many not gaining admission. The memorial stone of the new chapel was laid on September 5, and Mr. J. POATE, Sherborne-road, Farnborough, Hants, earnestly appeals to Christian Public for Help for the Building Fund, and will answer any inquiries.

OPEN DOORS.—Voluntary Workers, male or female, greatly needed for City workrooms, once a week, for half-hour simple Gospel addresses.
Mrs. FISHER, 186, Aldersgate-street.

MRS. GINEVER'S ORPHAN HOMES. A Sale of useful and fancy articles will (D.V.) be held in the Athenæum, Camden-road, N., October 10 and 11, to furnish a Boys' Home.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Old coats are much needed.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next Session opens September 2. A few Vacancies for paying Students. Funds asked for Scholarships for two Syrian girls. J. Cory, £5; Mrs. Longridge, £10; Miss M. Floyd, £5; Mrs. Postlethwaite, £2 2s.; C. Maclure, £1; Miss M. A. Spiller, 2s. 6d.
Hon. Sec., Dr. GRIFFITH.

THE PARK HALL CONVENTION for the Deepening of Spiritual Life will be held (D.V.) on September 18, 19, and 20. Park Hall is near Polmont Station on the North British Railway.

Educational.

HAMMERSMITH. — High School for Girls.—Pupils successful at Cambridge, St. Andrews, and Royal Academy Local Examinations, and at London Matriculation. Boarders received in the house of the Head Mistress, at moderate terms. Full particulars on application to Miss MARY E. PAGE, 2, Ocean-terrace, Felixstowe. Next term commences on September 18.

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B., The Ferns, Duffield, Derby.

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Contributions may be sent to Messrs. MORGAN & SCOTT; the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

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EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements: but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

LADIES' COLLEGE, GOUDHURST, KENT, near Tunbridge Wells.—A happy Home and School for Girls, 420 feet above sea level. College and Cambridge Examinations. Terms, 27 guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

PARENTS AND GUARDIANS.— Wanted at once, two little Girls as Boarders, in a select school. Thorough tuition, and every home comfort. Highest references. Terms moderate.
M., 9, East-street, Lewes.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum. Governess-student required. Moderate premium.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

BRIGHTON.—2, Sussex-square.— Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

ADDISCOMBE HOUSE, MARGATE. —Miss COWLEY, assisted by efficient governesses, English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Next term commences September 18

EDUCATION (Superior) for young Ladies, in a select School in Surrey. Half an hour by express train from London. Although quite in the country, the school has the benefit of celebrated London visiting professors. A refined and careful training on the High-School principle. If desired, pupils may be placed under the care of the senior governess, who attends the meeting of the Brethren. For terms and prospectus address CHRISTIAN, Box 15,285, Smith's Advertising Agency, 1, 2, Fleet-street, London, E.C.

FINISHING AND PREPARATORY SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

ORMONDE COLLEGE, Kelvedon, Essex.—Superior Educational Home for Girls. Very healthy neighbourhood. Special advantages for delicate children, and those whose education has been neglected. Indian children received. Preparations for public exams. Terms moderate and inclusive. Prospectus with references.
PRINCIPAL.

EDUCATIONAL.—In consequence of unexpected vacancies, one or two young Ladies will be received into a High-class School at greatly reduced terms. Highly certificated teachers, professors, &c. Domestic and sanitary arrangements perfect. Careful Christian training.—PRINCIPAL, care of Housekeeper, 2, Victoria-terrace, Teignmouth, Devon.

ISLE OF WIGHT.—Ladies' School. —Happy home. Careful training and thorough teaching. Local examinations. Indian children received. Healthy situation. References given and required.
The Misses FISHER, Belle-vue, Binstead, Ryde.

PROTESTANT EDUCATION IN PARIS.—Mesdames ELLABY and BYSE (formerly of 101, Boulevard Malesherbes), have removed to 11, Rue-Eugène Flachat, where they receive into their family a few young ladies. Excellent references. Miss Ellaby will (D.V.) be in London on September 22.
35, Waldegrave-road, Upper Norwood, S.E.

EDUCATIONAL HOME for the Daughters of Gentlemen. Every educational advantage, combined with superior home and careful supervision. Most strongly recommended by clergymen and others. Inclusive terms, 100 guineas.—K., May's Advertising Offices, 9, Gracechurch-street, E.C.

TO PARENTS AND GUARDIANS.— A Lady having charge of a school in the county of Wicklow, in a most healthy situation, and close to the sea, would wish to have two or three children to live with her, and to educate. Terms moderate. Good references. — C. U., care of Rev. J. Hoffe, The Vicarage, Ferrybank, Arklow.

CLIFTON, BRISTOL.—The Principal of a High Class School for the Daughters of Gentlemen, can receive a young Lady at reduced terms, owing to an unexpected vacancy. Leading professors attend. Resident foreign and English governesses.
B. A., Singleton, Artist, Regent-street, Clifton.

TWO GIRLS can be received in high-class School, seaside. Preparation for examinations if required. Special fees, twenty-five guineas. Highest references.—Exm. Mr. HARRISON, Alexandria Hall, Clifton, Bristol.

DRESDEN.—Two German Ladies who receive young English Ladies in their comfortable Home, will have a vacancy in October. English references. German and French conversation. Good masters for music, painting.
Frl. BECHER, 8, Walpurgis-str., Dresden.

SEASIDE.—HIGH-CLASS CHRISTIAN HOME SCHOOL for a few Girls, exclusively the daughters of gentlemen. One vacancy upon reduced terms. Thorough teaching. Christian training. Highly recommended by parents of pupils.—PRINCIPAL, 5, Sussex-place, Southsea.

THE REV. TH. MARZIALS highly recommends three French Masters for schools. Also two French Governesses, one having been several years in England. Good references. The other not been out yet (brevet supérieur), for schools or private families.—Barnave, Luc-en-Diois, Drôme.

ST. LEONARDS-ON-SEA.—Preparation for Commerce, Professions, Universities. Grounds on crest Hollington-hill. Cricket field. Sea view. Sea bathing. Healthy, homelike. Strictly moderate. Highest references.
Address, PRINCIPAL, Beauvoir College.

EDUCATION FOR BOYS.—Christian training. Extremely healthy country situation. Modern teaching. Terms moderate. Prospectus and full particulars,
T., 5, Old Quebec-street, Portman-square, London.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

CLIFTON, BRISTOL.—Pupils received in residence. Careful personal Christian training and instruction. Home comforts. Locality noted as exceptionally healthful and beautiful. Open Brethren. Terms moderate. Prospectus.
Mr. HOWELL, Aberdeen-road.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. COZENS, M.C.P.), assisted by a Graduate of London University, seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, dumb-bells, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.: Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

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Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

EASTBOURNE. — SEA HOUSE SCHOOL.—Healthy situation. Careful training and domestic comfort. Usual classical and mathematical course. Special preparation for the new COMMERCIAL CERTIFICATES of the Universities, comprising French and German commercial correspondence and conversation, précis writing, shorthand, practical book-keeping, and arithmetic.

Headmaster, Mr. ESAM.

HIGHBURY HOUSE, St. Leonards-on-Sea. Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division is taught by Ladies. Delicate boys requiring a mild climate receive every kindness, and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal, or the Head Master. The autumn term will commence on September 22.

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EDUCATION IN HIGHGATE. — Rev. G. D. BARTLET, M.A., receives, at his residence, South-grove, Highgate, ten Boarded Pupils (from eight years of age). Individual attention, thorough grounding, careful Christian training, and the comforts of a superior home. Highgate is strongly recommended by the medical profession. Reference permitted to the Revs. J. Gibbon, Highgate, and R. Balgarnie, Crouch Hall-road, Hornsey.

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THEOBALD'S SCHOOL, WALTHAM CROSS, LONDON, W. — Principal, Rev. J. OSWALD JACKSON, assisted by several Masters. Advantages of Public and Private Schools combined; Public School books and Examinations, with individual attention and care. The following references amongst many others are kindly permitted: George Williams, Esq., St. Paul's Churchyard; Rev. Dr. Henry R. Reynolds, President, Cheshunt College; Rev. Eustace Conder, Leeds; Rev. Dr. Paton, Nottingham; Rev. Arnold Taylor, Rector of Church Staunton, Devon; Sir Thomas Chambers, Recorder of City of London; Sir Wilfrid Lawson, Bart., M.P., Carlisle. Prospectuses on application to the Principal.

HOME SCHOOL FOR LITTLE BOYS. Rother House, College-park, Lewisham. Home life. Number of boarders limited to six. Well suited for delicate or backward boys. Successful in Local examinations. Terms very moderate. Excellent references to parents of former pupils.

LEYTON HOUSE, Warwick-road, Clifton.—Miss APLIN, assisted by suitable teachers, seeks to educate Young Ladies for a useful Christian life. Preparation for Public Exams. if desired.

NURSERY GOVERNESS, French or English.—Wanted, a French Protestant Nursery Governess. Must be a decided Christian, and really fond of children, and teaching. Very good music required, and needlework; also rudiments of drawing. An English Lady knowing French well and liking to speak it all the time, would not be objected to.—Address, stating salary expected, and all particulars, to ADVERTISER, Coed Cynhelien, Bettws-y-Coed, N.W.

PRIVATE TUITION or Preparation by correspondence for London and other examinations. Commence forthwith for January matriculation.—W. H. ALEXANDER, B.A., 2½, Bousfield-road, St. Catherine's-park, London, S.E.

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ENGLISH TEACHER.—Required by a first-class trained Certificated Mistress, an engagement as English Teacher in Boarding School; or Matronship, or any place of trust

W. W., Peirce's Library, Sydenham, S.E.

HARRINGAY SCHOOL, Green-lanes, N.—Boys' Boarding. Principal, J. S. COOMBES. Education thorough, every advantage. Christian training. Careful supervision. Good board. Inclusive moderate terms. Entry any time. Holiday pupils received.

A GENTLEMAN is desirous of recommending a superior School, where his three daughters have completed their education. Being thoroughly satisfied in every respect, he would be happy to answer any inquiries.—A. Z., care of Mr. Burnside, 20, Tranquil-vale, Blackheath.

TUITION.—Gentleman (40) accustomed to teaching, wishes to find work in School. Junior Latin, French, arithmetic, geometry, English. Good references

J. J., J. H. Kelly, 2, Vigo-street, W.

NURSERY GOVERNESS.—Wanted, by a family in Holland, for October 15, a trustworthy Nursery Governess for a little girl of eight years old. Experience in teaching, and thorough knowledge of music essential. Highest references required.—V. S., care of Mr. J. H. de Bussy, Rokin 60, Amsterdam.

TWO LITTLE BOYS wanted, to fill Vacancies in a select preparatory school. Home comforts; personal supervision, with loving care. Terms moderate and inclusive. Good references.—BETA, Ferndale, Broxbourne, Herts.

AS GOVERNESS IN FAMILY.—Young Lady requires situation. Experienced. Can teach English, French, German, music, harmony, drawing, painting. Passed College of Preceptors, Cambridge Higher Local, French, harmony.

C., Alresford, Hants.

EDUCATIONAL.—Mr Herbert W. Taylor would be glad to receive into his family a Gentleman's Son, to be Educated by the same tutor as his own son (15 years of age).

Hadley Bourne, High Barnet.

GOVERNESS.—A Lady (25) desires re-engagement as Governess in a Christian family. English, French (Continental), music, elementary Latin. Seven years' experience. Salary £40 to £50. Highest references.—E., care of Lady Marriott, The Down House, Blandford, Dorset.

AS GOVERNESS in school or family (former preferred).—Christian young Lady seeks re-engagement. Three years' experience, English, French, Latin, drawing, mathematics, juniors' music.—F. D., 57, Cornwall-road, Brixton, S.W.

LADY STUDENTS or Orphans are invited to Reside with a father and daughter who would help in study. Airy rooms, 2½ miles from Kensington.—E. T., care of Mr. B. Seeley, Essex-street, Strand.

CHRISTIAN GOVERNESS required, experienced, and fully competent to teach good English, French, music, drawing, and take entire charge. Salary £30, with laundress.

H., 14, Howden-road, South Norwood, near London.

A GOVERNESS PUPIL required in a high-class Christian School for the Daughters of Gentlemen. Special educational advantages. Premium required. — HOLLAND, care of Bachhoffner, Stationer, High-street, Clapham.

AS GOVERNESS to young children. Lady (30) wishes a re-engagement. English, French (Parisian), music, drawing, painting, and needlework. Comfortable home more desired than large salary.

Miss DEW, Æolia, Chaucer-road, Bedford.

GOVERNESS-STUDENT required, in select finishing school, near London. English, music, French, German, and drawing, under first-class professors. Premium £18 18s. Light duties. Home comforts.—PRINCIPAL, Clarendon College, 16, Dalmeny-road, Tufnell-park, London, N.

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AS NURSERY GOVERNESS, and Mother's Help combined.—An Aunt is seeking for her Niece a situation, to be treated as one of the family. Can teach English, music, and the rudiments of French. Or as Companion to elderly lady. No objection to travel. Age 18.—R. B., care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

MISS HARPER, Kingarth, Crieff, Scotland, would be glad to take charge of Indian or orphan children, also Boys attending Morrison's Academy, Crieff. Excellent references from parents of children and others.

KINDERGARTEN TEACHER (certificated) seeks re-engagement. Nearly two years' experience. Salary moderate.

TEACHER, Wilmshurst, Stationer, Lewisham-road.

THE PRINCIPALS of small first-class Finishing School at seaside, S. C., offer superior Education, with happy Christian home, to one young Lady, upon reduced terms, to fill the only remaining vacancy. Highest references to clergymen, officers, and gentlemen whose daughters are at the school.

Miss ROBINSON, Roseneath, South-street, Dorking.

A LADY, of great educational experience, will be grateful to anyone who will lend her an unfurnished cottage or rooms, in return for services. Or the Lady would join another in any genial work. Has furniture.

A., 56, Shenley-road, Camberwell, S.E.

COMPANION-PUPIL.—In a small private school, near Blackheath, there is a vacancy for one little Girl, as Companion-Pupil for an only Boarder. Christian care, home comfort, and a thorough education ensured.

T. L., 62, Tranquil-vale, Blackheath.

Appointments, Situations, &c., Wanted.

SON OF MANUFACTURER desires occupation as Help in works, with part Travelling. Also take interest in Mission work. Varied experience North and Midlands at wholesale trade. Wife earnest Christian worker. No children. Excellent references.—A. H., 2, Moor-street, Burton-on-Trent.

URGENT. — A Gentleman earnestly seeks a situation as Clerk, or some light employment. Good writer, and well versed in accounts and office routine. Satisfactory references.—M., 97, Avenell-road, Highbury-hill, N.

NEW START.—Will anyone offer any employment as a new start in life, to a well-educated Young Man, now a Christian and total abstainer? Formerly manager in a public-house. Reference, F. N. Charrington, Esq., 31, Mile End-road, London, E

E. C., 14, Barrett's-grove, Stoke Newington, London.

COUNTRY OCCUPATION.—Young Gentleman, aged 17, desires suitable opportunity of learning Farming, Milling, Fruit-growing, or other out-door pursuit, with Christian family near London. Moderate premium.

RUSTICUS, Deacons', Leadenhall-street.

CONFIDENTIAL APPOINTMENT desired by Christian Gentleman, largely experienced in religious, philanthropic, and business affairs. Having some private income, large salary not so important as congenial occupation.

EXPERT, Deacons', Leadenhall-street.

AS BOOK-KEEPER AND CASHIER.—Tradesman's Daughter, accustomed to grocery and confectionery, requires situation early in October. Seaside or country town preferred. Highest references.

Miss DRAPER, Church-street, Calne, Wilts.

CARPENTERS. — Employment wanted by two young Men, age 25 Total abstainers. Good characters. Distance no object.

F. JONES, 69, Evesham-road, West Ham-park.

SECRETARY OR AMANUENSIS.—Re-engagement desired, by a Gentlewoman. A conscientious, capable, energetic worker, who possesses varied and excellent credentials of long standing.—A., 44, Highbury-park, Highbury, N.

AS PLAIN GARDENER, or to attend to horse and carriage and small garden. Understands cows, &c. Single, and abstainer.—H. BAILEY, care of Mr. Herridge, Cross-roads, Downton, Wilts.

AS MATRON OR WARDROBE-KEEPER in an institution or Gentleman's school. Good references from employer and others.

C., 63, Park-street, Southend, Essex.

AS MATRON.—Re-engagement in a small Home for Girls or Boys. Six years' experience. Highest references.—E. C., Cripples' Home and Industrial School, 226, Marylebone-road.

AS HOUSEKEEPER, where girl is kept, or help given. Tradesman's Widow seeks situation, early in October. Good cook. Thoroughly domesticated and economical. Highest references.

Mrs. DRAPER, Church-street, Calne, Wilts.

HOUSEKEEPER, where servant is kept. Widower's family, or any position of trust. Thoroughly domesticated; competent to take entire management. Good needlewoman. Dissenter. Abstainer. Excellent references.

A., 34, Bourne-street, Eastbourne.

AS BIBLE-NURSE or Refuge Matron. Christian work wanted by earnest, trustworthy person. Experienced in nursing. Good references given and required. Disengaged.—E. HOBLEY, 112, Marlborough-road, Grandpont, Oxford.

SOUTH OF FRANCE.—A Clergyman's Sister desiring to winter abroad, would accompany Lady as Companion, or take charge of young Lady in return for expenses; or part of. Experienced in Continental travelling.

C., 6, Pembridge Villas, Wandsworth.

A LADY, experienced in Mission work, musical, domesticated, seeks an engagement or Home on mutual or low terms. (Continental preferred). Climate dry. Scenery good.

SOUTH, 3, North-street, Bristol.

AN ENGAGEMENT wanted immediately, by a Gentlewoman, as Companion, or Governess to quite young children. Good salary, with comfortable home, essential. Highest possible references can be given.

E. N., 4, Albany-gardens, Richmond, Surrey.

CHILDREN'S MAID, or Nurse to one or two.—A Lady wishes to recommend a young person as above. Is a good needlewoman; knowledge of dressmaking.

M., 13, Highbury-crescent, N.

AS AMANUENSIS OR COMPANION.—A Lady whose health requires a winter abroad offers her services for board, laundress, and full expenses to and from Algiers, San Remo, or Mentone. Small salary desirable. Family must be evangelical. Highest references given and required. COOPER JACKSON, Pomona Cottage, Lyndhurst.

COMPANION, NURSERY GOVERNESS, or Lady Help.—Situations wanted by two Sisters. Baptists. Total abstainers. Thoroughly domesticated.—B. E. A., 229, New Kent-road, London.

COMPANION. — Light services or Companionship given in return for a home.—E. J., Mrs. Rose, 19, Lancaster-road, Westbourne-park, London.

A LADY strongly recommends a highly respectable, trustworthy young Woman, 31, to go abroad or to Torquay for the winter. Excellent needlewoman; good reader and writer. Nice manners and earnest Christian. Good salary.

Mrs. ANDREWES, Roxeth Vicarage, Harrow.

AS COMPANION.—A Lady speaking well three languages, and accustomed to travel, desires an engagement.

Miss H., Pension Magnenat, Geneva, Suisse.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles, are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

TRAINED MONTHLY NURSES for the middle classes. Christian women in the above capacity can be engaged at fees from three to six guineas. Early application and stamped envelope, stating fee offered, will receive an immediate reply. —Mrs HIGNETT, 5, Maxwell-road, Fulham-road, London, S.W.

USEFUL HELP. — Engagement wanted by a young Lady, 25; or as useful Companion to an elderly Lady. Thoroughly trustworthy, domesticated. Has not been out before.

A., 7, West Cliff-grove, Bournemouth.

AS MAID OR NURSE.—A Clergyman's Wife is anxious to recommend a thoroughly trustworthy and conscientious young Woman as Maid to little girls, or Nurse in a small family. Seven years' good character—M. E. G., 13, St. Margaret's-road, St. Leonards-on-Sea.

USEFUL MAID OR ATTENDANT TO an Invalid Lady or Gentleman.—A superior person seeks re-engagement. Highest references. -Mrs. TANNER, Tyddyn Roe, St. Asaph, North Wales.

A YOUNG WOMAN (24) desires a situation where she could be a Companion and also Useful Help in small household, or at Needlework, for small wages. Reference.

F. H., 13, Rose-street, Newgate-street, E.C.

AS PLAIN COOK.—A Lady desires to recommend a young Woman, aged 22. Twelve months' character.—Mrs. CORDEAUX, Woodside Cottage, Woodford-green, Essex.

STRONG GIRL.—Will any Lady take strong Girl of 18, as Servant, in return for board and lodging. No wages, but comfortable home desired. Left hand slightly paralysed. Can scrub.

Miss WARDLAW RAMSAY, 11, Selwood-place, S.W.

HOUSEMAID.—Miss J. CROWLEY wishes to hear of place for Housemaid or Under-Housemaid. Age 18. Some experience. Only likely applications answered.

Normandy House, Alton, Hants.

WILL A LADY take Girl (13), at small wages, to train? Near London. No needlework. — SECRETARY, Working Women's House, 53, Horseferry-road, Westminster.

Appointments, Situations, &c., Vacant.

AN ACCOUNTANT AND ASSISTANT to a Secretary in Eastern Africa wanted. Must be a good book-keeper, member of the Church of England, unmarried, and in robust health.—Apply by letter only, with references,

C.M.S., Salisbury-square, E.C.

MR. FEGAN is seeking a Christian couple to take charge of a Home for Little Boys. Previous experience in an institution not necessary. Apply by letter, or personally any Monday, 10 to 12. Mr. FEGAN, The Boys' Home, 95, Southwark-street, S.E.

LAUNDRY MATRON.—Wanted, a Christian Woman who understands the work, for a Home for Girls. Applications to the Secretary any afternoon, at 4, Regent-square, Gray's-inn-road, W.C.

(*Continued on page 22.*)

THE

KESWICK CONFERENCE.

The THREE NUMBERS (July 27, Aug. 3, & Aug. 10) of

"The Christian,"

Containing a Report of the above Conference, are still on sale, price THREEPENCE. May be ordered (without extra charge) of any Bookseller or Newsagent in the Kingdom; or will be sent post free by the Publishers on receipt of 4½d. in Stamps.

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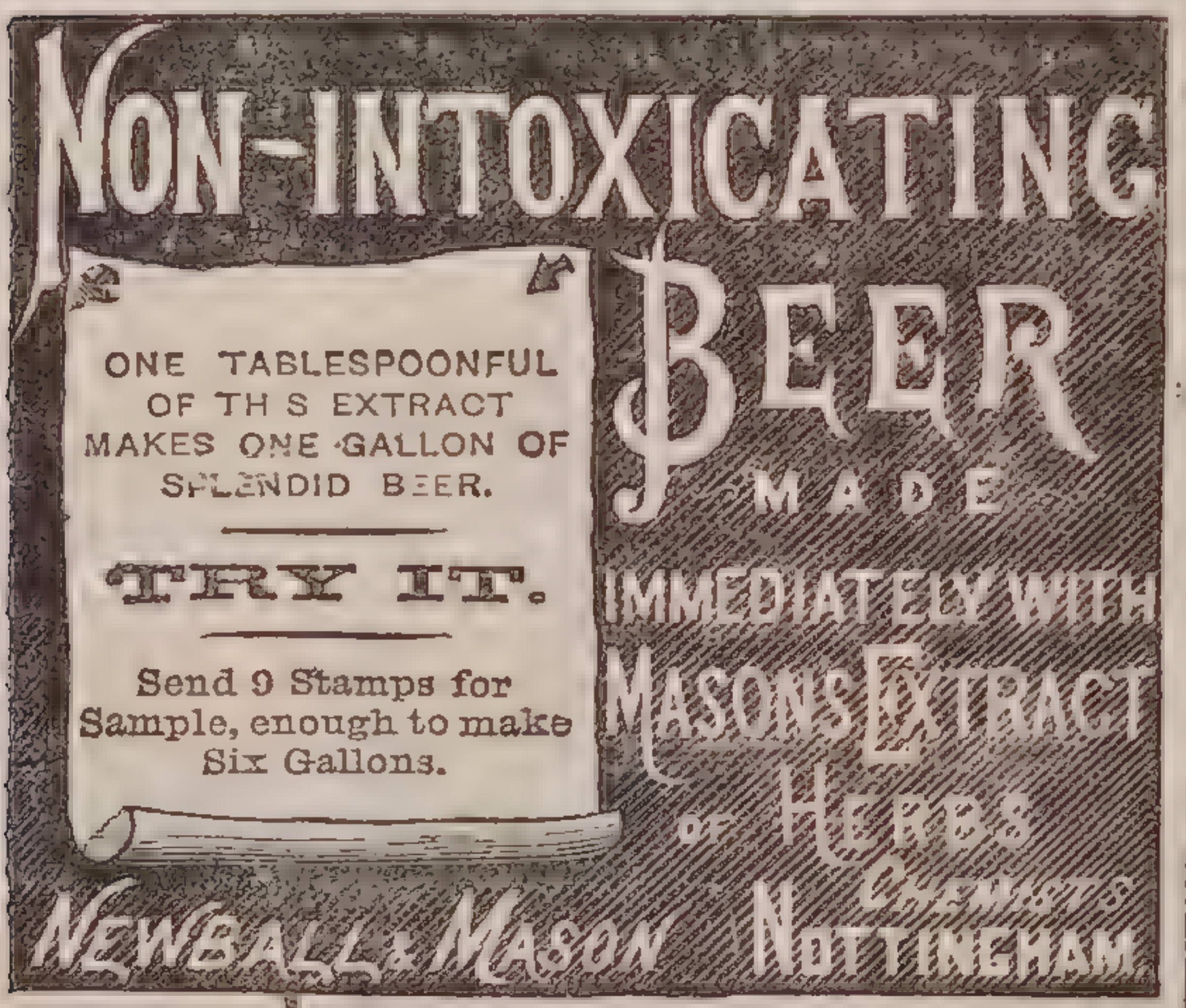
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On Winning Souls to Christ.

BY GEORGE C. NEEDHAM.

III.

THE truly consecrated Christian, whose absorbing thought is to win souls to Christ, must be considerate. There are difficulties to be overcome, and there are helpful agencies to be employed which must be rightly considered. Would we hold fast the confidence of our faith firm unto the end? Then let us consider the Apostle and High Priest of our profession, Christ Jesus. Would we provoke others to love and good works? Then let us consider those of like faith and service. Would we have sympathy with those in bonds for the Gospel's sake? Then let us also consider ourselves as bound with them. Would we be fruitful in conversion-work? Then must we consider how best the desired results shall be achieved. There are environments, temptations, circumstances, and personal peculiarities, connected with each soul, to be considered.

Besides, reflecting on the soul's present danger and prospective doom will deepen our earnestness and inflame our zeal; will make us tender and importunate in prayer. "Meditate upon these things; give thyself wholly to them." "Consider what I say, and the Lord give thee understanding in all things." An inconsiderate teacher will make heedless scholars; an indifferent preacher will have careless hearers. The consecrated worker should be conscientious in preparation, cautious in deportment, and considerate in all things.

Courage is also an element of consecration. The soul-winner should have convictions of truth and of duty. The foundation doctrines of the Gospel must be held with intelligent and tenacious grasp, and enforced with unwavering courage. They who would win souls must not apologise for any part of God's infallible Word, but be always ready to proclaim their faith in its Divine origin; also to press upon every conscience the dreadful fact of sin, its penalty, guilt, and consequences; neither to excuse sin nor modify Scripture teaching regarding its just punishment. We need courage in these days to declare our views of man's nature, utterly and thoroughly fallen and depraved; his entire lack of personal merit or righteousness, as judged by the Divine standard; to declare with persistent and emphatic utterance that there is no salvation or hope for that soul who now repudiates salvation in Christ, and that "there is no other name under heaven given among men whereby we must be saved." Courage is required to preach the sacrificial death of Christ as a full atonement for human sin, and the presence of the Holy Spirit needed to regenerate, elevate, and purify; that the Gospel is a proclamation of pardon to the guilty, of peace to the rebellious, and of salvation to the lost; and that whosoever believeth in Jesus Christ shall receive remission of sins and the gift of the Holy Ghost. Courage is needed to watch for souls as they that must give account; to work for souls night and day, and to warn souls with tears and entreaties. And surely doing this work faithfully, prayerfully, and continuously, will bring its own reward. Thus shall we be used to save souls from death, and win them to eternal life.

Common sense is another requisite for this overwhelming work. It need not necessarily be divorced from true Scriptural consecration. By common sense I mean naturalness, modesty, and tact. Naturalness is the furthest remove from affectation; self is last, and the work is first. Some workers are self-important, are painfully official, and officialism is harmful; it soon glides into officiousness. The projection of self into unnecessary prominence in the Lord's work is always harmful. That was good advice the old angler gave the youthful sportsman: (1) Hide yourself; (2) hide yourself some more; (3) hide yourself still further. The fisherman who fails to hide himself will succeed in causing the fish to hide themselves. The preacher or teacher who makes self paramount makes his message of little account. Good, sanctified common sense is beautifully expressed in the line—

None of self, and all of Thee.

Common sense is tact: "He that winneth souls is wise"; he grows in wisdom in proportion as he engages in this sublime work. This tact is chiefly acquired. The "awkward squad," by exercise in movement, and practice in arms, become graceful soldiers and precise marksmen. So tact develops by reason of use. He who does not attempt to lead a soul to Christ until accomplished in this high art, will fail to become a soul-winner.

Some great soul-winners were at first but blundering workmen. Christian workers may do harm by imprudent zeal; or fail to do good through excessive prudence. Said Adolph Monod, in his latest words, "One warm blundering man will do more good in the Church than a dozen frigid wise ones." Alas! for the injury done by chilling wisdom. Tact increases by practice. Better miss the mark in an effort to do good than neglect the opportunity through fear of failure. There is a directing hand which will surely guide the arrow to the mark shot at a venture, while the arrow idle in its quiver is not thus honoured. There have been blundering Peters in every age; their impetuosity would be sadly missed were the race to die out. But let none be discouraged. By patient continuance in well-doing and conscientious watchguard over an eccentric disposition, we will, at least in part, correct our blunders, and thereby increase our value to the Church of Jesus Christ.

A WARNING FROM AFAR.

DEAR BROTHER,—With what pleasure we read every little notice of the Centenary of Missions meetings. THE CHRISTIAN can, of course, only give us the most prominent part of the proceedings, but even this is precious to us. It is a real treat to us. What a subject of thanksgiving, especially for us who have long been labouring in the mission field, to hear of the increasing interest now manifested in this work for the advancement of our Saviour's kingdom—a work, alas, too long neglected, or too lightly treated by the churches. I may not be permitted to see the blessed results which will be soon produced by these conferences, but I fully believe that a fresh impulse will be given to the work.

The churches will now, more than ever before, be aroused to see the duty resting upon them, and not cast their duty on a committee, or perhaps leave the onus to some zealous secretary. At present, as never before, the people of God must understand that openings are presented to them to try their faith; liberty is granted them to carry forward the missionary enterprise in nearly every land; and if they determine to go forward, with the help of the Almighty, to convey the message of life to every nation thus rendered accessible, we shall hear of a mighty blessing resting on the home churches as well as upon their undertakings.

But, on the other hand, if they fall back to the old lines—if they relapse into the cold, formal method of so many congregations—I dread lest those doors of entrance will be closed again by the judgment of God. Wars may be permitted, home commotions may break out at any moment, and the resources that believers are reluctant to spend for Christ's cause may be required to protect themselves or their countrymen. The Lord mercifully grant that such judgment may not be required. May his people be now awake to their responsibilities.

H. M. DYKE.

Morija, Basutoland.

A WORKER WANTED.

IN a recent communication, Miss Gertrude H. White, 1, Cambridge-terrace, Sidmouth, Devon, writes:—

In this place there is a Mission in full working order, free of debt, but only wanting someone to come and take charge. No remuneration can be given, nor anything towards personal expenses, but all the expenses of the Mission will be paid by voluntary contributions. I have given voluntary help in playing the American organ, and leading the singing from the commencement, and now that our permanent worker has been suddenly removed from us, the whole burden falls on me, and though it is a happy burden, I find it increasingly difficult to get supplies every week.

What we want is a devoted servant of God, who has the burden of souls laid upon him, to visit and work amongst the people and take the services. I feel that, while the attendance keeps up as it does, I dare not have such a Mission closed until I have made a strong effort to keep it on. Surely someone will feel led to come to the help of the Lord against the mighty in this spiritually dark place.

SEED-SOWING IN BRITTANY.

THE *Herald of Mercy*, of Mr. Henry Cook's Seamen's Mission, Gosport, lay moored at Morlaix, Brittany, from August 13—27. Rev. Alfred Llewellyn Jenkins writes describing the services that were held:—

As there was no evangelist on board, the work of holding the meetings had been entrusted by Mr. McAll to myself and my friends, and we are very thankful for the experience gained and the joy it has afforded us. As I preach in both Breton and French, we suited ourselves to the needs of our congregations. During the time the *Herald* was in the dock the interest of the people has not abated one moment, and we had the room on board quite full. The people who were allowed on deck sat or stood by the opened skylights, and listened; and some evenings I have been told that there have been well nigh a thousand standing on the quay, listening to the words that reached them. Captain Mountefield tells me that in all his experience he has never seen such peaceful and attentive audiences.

I have been delighted with the people, and they have taken a great deal of pleasure in the meetings. Although the last meeting was advertised for 8 p.m., there were people in the room as early as six; and when I arrived at 7.30, I had some trouble in getting through the crowd to the ship. At the end of the meetings I proposed that the captain be asked to convey to Mr. Cook their sincere thanks for sending the ship over, and to express the pleasure they had felt at the opportunity to hear the Gospel. The suggestion was received and passed with great heartiness. The people then adopted a vote of thanks to Captain Mountefield and his crew for their invariable kindness to them. All this was done with as much good spirit and will as one could wish to see in any Christian church, and yet these people are nominally Roman Catholics.

As to the good that has been done it is not ours to speak of; the Lord Himself can alone gauge the results. The ship, however, has been emptied of all the books and tracts there were on board. Some two thousand New Testaments have been given away, and thousands of tracts. Several have stated openly how very much they preferred our form of Christianity to their own; and one woman, when she said that she understood now that Christ was the only Lord to be obeyed, said what many have understood. May the Master's blessing rest on what has been done in his spirit and with his help.

THE NORTHFIELD CONVENTION.

[FROM OUR SPECIAL CORRESPONDENT.]

II.

FIFTH DAY.—SUNDAY, AUGUST 5.

Sunday, coming about midway in the Conference, and the fifth day of this feast of fat things, was replete with spiritual gifts. After 1200 had been literally packed into Stone Hall, at the morning meeting, an overflow meeting was held on Round Top, at which were several hundred more. Mr. Moody was never taxed so severely before to care for his friends who continued to flock in on every train. Every niche in the big seminary buildings was taken up, and the people were parcelled out among the farmers for miles around. The regular attendants were augmented by crowds coming in for the day from the surrounding country. This, again, is but another testimony to the evangelist's great power among men.

Before Mr. Moody came into the Sunday morning meeting, Mr. H. M. Moore, of Boston, called attention to the fact that the evangelist and his friends were building a new church in the village, and had asked for a thanksgiving offering for this enterprise. Hats were passed around, and in a few minutes over $2000 was taken up, a grateful mark of the appreciation in which these meetings are held.

There was the customary enthusiastic congregational singing, with a duet from Mr. and Mrs. Stebbins, "I shall be satisfied." Then Rev. H. B. Hartzler, of Hallisburg, Pa., preached a sermon on "Faith." Following upon the same subject, Mr. Moody gave the reins to his imagination. Those who have heard him know what that means. His sketches of imaginary conversations between Bible characters are wonderful; he pictures so vividly the persons of whom he is talking that they sometimes appear actually to stand upon the platform. Referring to the life of Abraham, he said: "I am so thankful that almost all the Bible characters failed in some respects, though there is very little said against Daniel, Jeremiah, and John the Baptist. Notice that men in the Bible who have fallen, have fallen on the strongest point in their character." Alluding to the quarrel that arose between the herdsmen, and how Abraham settled it by giving Lot the choice, the speaker illustrated the narrative by the case of two farmers, who get into expensive litigation over a foot or so of land. He caused a general laugh by suddenly remarking, "I'm hitting someone; He knows who it is. What is the use of preaching unless you hit someone?" Many lessons were graphically drawn from the story of Lot. "He got what he desired, but with it he got leanness of soul. Let us rise up and walk by faith, not sight; let us get a higher type of Christianity. Why do men spend their time in getting money to leave to their children, and too often to make the road to hell easier? Be your own executors, and let your children earn their own living."

Another large audience gathered in the afternoon, to hear Rev. J. Hudson Taylor talk upon his work in China. Preliminary to this, he gave an exposition of Numbers vi. and vii., which, he said, show the necessity of consecration in order to becoming workers. The choir sang Mr. McGranahan's "Go ye into all the World," and Mr. Taylor then spoke on his Chinese work. Some persons, he said, have an idea that it is a very slow and difficult task to convert the Chinese. It is slow and difficult, because we have not faith enough in God, and are not full enough of the Holy Ghost. The measure of expectation on the part of the worker, based on the willingness of the Holy Ghost to convict, is the measure of the conversions. As to the language, which is easier than most Americans suppose, he said that in four-fifths of China a single dialect, the Mandarin, is spoken. Mr. Taylor went on to give statistics, to show how little, comparatively, is being done in China to-day. In May of this year, only 234 American missionaries were on the field; the Continental societies had 32 there, the British Societies 203, and the China Inland Mission 216. This last Society thus furnishes one-third of the 707 sent by all. Mr. Taylor is now on his way to China, to make arrangements to double the working force, as several gentlemen have offered the means since he has come to America. He closed his address with a half promise that he might soon return and give an account of his stewardship.

Evangelist C. H. Yatman, who has had special success among the young people at Ocean Grove, and who expects ultimately to preach the Gospel in Africa, gave a forcible address in the evening. His subject was based on the faith chapter of the Bible, Heb. xi. He talked of two kinds of Christians, whom he designated a "big-faith" kind and a "little-faith" kind. There are only half a dozen things in the world that are impossible to the man who really believes. You will see Mr. Bigfaith—how he goes into the field where church work is to be done, and he does not stop to see what can be done, but he throws his shoulders back, and, with the sickle in his hand plunges right in. You see Mr. Littlefaith; it takes all day for him to grind his sickle, and it is night before he is ready to begin. A graphic description was given of the visit of the spies to Canaan, Joshua and Caleb being called the big-faith men and the other ten the little-faith fellows. He remarked that lots of revivals were broken up by little faith counsels. "I'd rather have one good strong big-faith man than a whole bunch of little-faith officials." In closing he said, "You little-faith man or woman, here from some church whose pastor is trying to work for God, when he says he believes God's power will break stony hearts, don't go about saying you doubt as to a revival. If you cannot do anything else just close your lips. The Church of Jesus Christ has made a mistake; Ingersoll would have been dead long ago if the Church had only let him alone.

SIXTH DAY, AUGUST 6.

Mr. Moody opened the morning services with an expository treatise upon the Gospel of Matthew. He hinted at a possible development of future Conferences, by saying that he should like to meet the people together for about a month, that the whole Bible might be taken up and gone over consecutively. After showing how closely the Gospel of Matthew is identified with the Old Testament, he took up the five great sermons. None of the other evangelists gave such full accounts of Christ's words. The first discourse was the Sermon on the Mount (chaps. v.—vii.), Christ's inaugural address. If you are not quite sure of your own salvation, apply this sermon to yourself, and you will find out. No man under heaven can carry out these principles unless he is a born son of God. If we could get the spirit of the Sermon on the Mount into our churches, people would throng them. The second sermon was a charge to the twelve, and was given in chapter x. The things that Christ uttered in that sermon have been like silver put into coin that has gone to the ends of the earth. The third sermon, found in chapter xiii., was preached in a ship, near Capernaum, and was composed of seven parables. In speaking of illustrations, Mr. Moody said: "I pity the man who is afraid he is going to belittle the Gospel if he tells stories. I have no doubt but there were grumblers who found fault with Christ's preaching; but those parables have lived, and what a blessing they have been to the Church. The fourth sermon was preached in Jerusalem, and near the time of his death; the last sermon, discussed briefly, was preached on the Mount of Olives..

Other speakers touched briefly upon the same topic. Dr. Vail considered Matthew the pivotal book of the Bible; for in it are found, more than in any other book, the fulfilments of Old Testament prophecies. Dr. Taylor touched up Andover when he said: We have a great many new lights now, people teaching the new theology; not one of them can interpret the Book of Matthew. If any man who holds the new theology will master this Book, he will find himself back on the old theology. It begins with a Saviour coming to save these people from their sins, and it ends with a royal command to take the glorious Gospel to all nations. Christ did not come to enable a man to live a selfish life and then in the end cheat the devil of his due. Rev. Jacob Freshman, the converted Jew from New York, Rev. H. B. Hartzler, Mr. Hastings, and others, continued upon the same topic.

In the afternoon, Miss Vasilka Stefnova, of Yambole, Bulgaria, one of Mr. Moody's sudents, spoke at Marquand Hall. Mrs. A. S. Steele, who has an Orphanage Home at Chattanooga, Tenn., gave an account of her work, also at Marquand; while Mrs. Rebecca Collins, of New York City, spoke, at Weston Hall, of the Society of Friends, with which she is connected. During the afternoon Mr. Reginald Radcliffe spoke to a circle of friends at Marquand upon work on the European Continent.

At Stone Hall the afternoon was devoted to addresses by three missionaries, Rev. George Constantine, a native Greek, Rev. Marcus L. Taft, from China, and Miss Sparks, from India. These descriptions of work in their peculiar fields of labour were at once thrilling and pathetic, and tears rolled down the cheeks of those present while the exercises were going on. Mr. Constantine paid a remarkable testimony to the beneficial results of these Conferences, when he stated that while he had been preaching to the Greeks for over twenty years, his real work of reaching souls began after coming to Northfield eight years ago, when a discourse by Mr. Moody, on "The Enduement of the Holy Spirit," opened his eyes and his soul; since then he has seen fruits of his ministry.

Mr. Taft brought out some of the corroboratory evidences of Christianity which exist in China to-day, and spoke of the feverish anxiety of the people for the truth. Sho Nemoto, a Japanese student, who is to go back to his native land as an evangelical worker, next year, made a telling impression by his quaint pictures of life in Japan. He recounted the work Mr. Moody was doing in that country, and said he was "the mostest biggest Christian in this world." He gave various statistics to illustrate what is being done, and prophesied a great future for his country. Miss Sparks, from India, reached the hearts of all by her touching illustrations of the work in the Orphanage, of which she is manager in that country, having three hundred young girls under her charge. It had been a great comfort to her that, in answer to prayer, a girl had never left the Institution without being first converted. Their faith had frequently been severely tested, sometimes on a death-bed, but the good Lord had never failed! Her talk, carried on in a conversational tone, was made all the more interesting by the exhibition of little heathen gods, which she had collected in her travels.

At the close Mr. and Mrs. Towner sang "Nothing but the blood of Jesus," in the Hindostani language. Mr. Moody was so stirred up by the talk about Japan that he called for funds to send teachers to that country; several Christians with consecrated pocket-books promptly offered to pay the bills if Mr. Moody would pick out the men. He sent four last year.

In the evening Mr. H. L. Hastings, of Boston, gave a stereopticon lecture on the explorations in Egypt, which have revealed facts corroboratory of Bible teachings. Mr. Hastings is well known for his able lectures against atheism and infidelity. The tour of exploration began with a view and description of the coliseum of Rome, and ended with the cylinder of Sennacherib and inscription of Nebuchadnezzar, with the prophecy of the destruction of Babylon and its fulfilment. The speaker closed with these words of admonition and cheer:—"I believe there are multitudes of men to-day drifting into infidelity, because they do not know the facts in the case, and we ought to enlighten them. I want you to look at these things; to root your faith in the Word of the everlasting God, and so be able to fight the battles and conquer the unbeliefs of the day."

SEVENTH DAY, AUGUST 7.

Mr. Moody said, at the opening session this morning, that afternoon meetings would be held now, and that the morning gatherings would be held earlier. The missionary spirit was increasing so much that more time would be given up to that. "The rock has been smitten," he said, "and the waters have begun to flow; we are now beginning to feel like going out to battle with the world. I want to take off my hat to these missionaries, who are doing so much for the world. I am just ready to sit and let them give it to me all they want to, because I am here instead of in the foreign work." His subject of Biblical exposition this morning was "Mark." In the course of his address, he said: "Just now it is more important that we know how to cast out devils than to see Christ glorified. The worst devil we have to cast out is the rum devil, and it has got to be done by prayer. I've heard of reform until I'm sick of it. You can have pledges and ribbon, but they cannot do it." After a graphic description of Christ's power to cast out devils, he added: "This is taking place all over the country, and where there is one such sinner saved there might be ten thousand, if we only had faith. I believe we have possession by devils now, just as they had in those days; and we want the same power. Christ's power over disease is illustrated from the case of the woman who touched the hem of his garment and was made whole. Some people cannot see the difference between the touch of faith and the touch of the crowd. There will be lots of people who will come here and look at the messengers, instead of the message, and wonder why they do not get something. By and by some poor soul will come desiring to get an outpouring of the Spirit, and he will get it." Speaking of the disciples falling asleep, he said: If the devil can get the consciences of church members sent to sleep, he can do anything with them. What do church quarrels mean? They always arise from members whose consciences have gone to sleep. By the bye, Peter followed afar off. Do you want to know whether you are following the Master afar off? Put your life alongside of the Master's, and if you can see no resemblance, how can you expect an unbelieving world to see any? And pretty soon you see Peter with Christ's enemies; then he begins to deny his Lord, and to curse and swear. Did you ever think how long it took the devil to get Peter away from Christ, and how soon the Lord got him back? If any of you have backslidden, may the Lord give you one look to-day that shall bring you back. It is said that a minister in London preached every Sabbath for twenty-five years on Mark; cannot you and I give twenty-five days to studying Mark?

A number of speakers followed with brief remarks upon the same subject.

In the evening Mr. Hastings continued his pictorial lectures before another large audience. Nor does this tell the full story of the day, for all about the hillsides, and in the dales, were knots of Christians praying for the fire from heaven. A number of overflow gatherings were held in different buildings through the day and evening.

A HOUSE OF REST FOR YOUNG WOMEN was opened at 52, London-road, Sevenoaks, on August 7. The air of Sevenoaks is very dry and bracing, and the neighbourhood abounds in beautiful walks and drives. Particulars may be had from Miss Meredith, hon. secretary Y.W.C.A.

52, London-road, Sevenoaks.

ORPHAN HOMES OF SCOTLAND.

Dear Sir,—Kindly grant me space for a brief account of our movements while on the other side of the Atlantic; but before doing so allow me to intimate to your numerous readers now travelling in Scotland that we intend to hold our Biennial Thanksgiving Service on Tuesday, September 11. New buildings will be dedicated, and praise offered for the goodness and mercy that have followed us in our work for the Master during the past two years. "The National Orphan Homes of Scotland" are of easy access from Glasgow, being 12½ miles distant on the Glasgow and South-Western Railway. Trains run every hour. The service commences at 1 p.m., but inspection of Homes and other buildings may be made any time during the day.

We sent out a party of 120 boys in March last, and on May 17 we accompanied the same number of girls. We reached Brockville, where our new Distributing Home is situated, on May 31. Larger accommodation for our increasing Scotch work became an absolute necessity, and last year we purchased "Fairknowe," a beautiful estate in Brockville, situated on the banks of the St. Lawrence. It consists of a large mansion and sixteen acres in lawn, garden, orchard, and meadow. Our friends will rejoice to know that the £2500 needed for this by the end of May, came to hand a few days before we had arranged to pay it.

The citizens of Brockville gave us a hearty welcome, and in many ways have shown their warm interest in our work. After some time spent in distributing our large family, we began visiting the children of former years in their homes, and were highly gratified with the results. We saw over 300 of these all doing well, and thanked God, as we went from one to another, for this outlet for the orphan children of our overcrowded native land. Three hundred seems a small proportion of our 2500 children now in Canada, but the distances in many cases were great, and, having only a limited time at our disposal, we were hindered from doing all we could have wished. Considering this a very essential part of our work, however, we have left an efficient and experienced staff of visitors under the superintendence of my daughter and son-in-law, Mr. and Mrs. Burgess, who are in charge of the work at Fairknowe.

I should like to give the result of one day's visiting within twenty miles of Brockville:—

June 12.—Visited M. A. with D. H. M. Mary at school. Mrs. M. had come to Fairknowe for a little girl the week before, and had made her choice a matter of prayer, she was sure it was answered, for Mary reminded her so much of her own little one who went home two years before. On our way back we called to see Mary at school, and saw her a picture of tidiness.

W. McG. with Mr. H. Walter was hitching up the horse when we arrived. His master and he were going for timber. The only fault to Walter was his size. "He is so small for his age." Will make a farmer, his master said.

Maria H. has been six years in her home, and is now twenty. This worthy couple have no family, and have promised a daughter's portion to Maria when she seeks a home of her own.

W. D. has been eleven years with Mr. Frew, a Scotch farmer. He is an exemplary young man of twenty-two; is secretary of the Sunday-school, and a great comfort to his foster parents.

C. McG., same home. She came a little girl of nine, and is now seventeen, a good-looking modest girl, and her mother's right hand.

M. O., same home. Mary is a forward child, but firmness and kindness conquer her, Mrs. F. says, and they manage to get on pretty smoothly.

James Blackwood, also with Mr. and Mrs. F., sent out this year, although only three months with them he seemed the little man about the farm.

The question is often asked, What do the Canadians want with so many children? Well! here is a Scotch farmer and his wife with no children of their own, on whose hearts God has laid the work of caring for four of his little ones. It did us good to see this family circle, and we thanked God on our knees for their fellowship with us in the work of helping the needy.

J. D. (with Mr. P.) was busy sawing wood with his master when we arrived.

Mr. P. is a bright young farmer, and says John is just the boy for Canada, for he is not afraid of work.

A. D., sister, in same home, minds baby, and is "doing splendid."

K. O. with J. S., a fine hearty-looking lassie, "a bit thoughtless at times, but real helpful and kind."

E. I., six, had had measles, but was recovering; kind widow lady.

H. L., J. G., and W. L. are three children in another excellent home in this district, but did not come into this day's visiting. The eldest has been five years, the second three years, and they thought they would like a brother, so their father and mother indulged them, and got little Willy from Fairknowe this year. These devoted people are giving the children an excellent education, and are very proud of their family.

This is a very fair specimen of our seven weeks' work amongst the homes of our children, but I cannot forbear adding to these a few cases of lads in other districts, who have been out quite a number of years and who are seeking to fit themselves for a profession.

J. T. has been nine years in Canada. About two years ago his parents sent him to a hardware store, and he has got on very well, going home on Saturday, but he is seeking guidance about missionary work. He came to Brockville to consult with us. We advised him as we thought best, and feel sure he will be guided aright. His foster-parents have put his name in their will to a considerable amount.

W. R., after farming some time expressed a wish to be a teacher. The good farmer sent him to school, and is content with the few "chores" he can do morning and night.

W. McK., a fine Christian lad, is printer in *The Napanee Express*, and is engaged in various schemes connected with church work.

J. G. came to a meeting we addressed in Toronto. He is still farming, but went to school last winter, wishing to become a missionary. His deficient education will make it up-hill work, and we advised him to consider the matter well before unsettling his present arrangements. We were much gratified with his earnestness in the two interviews we had with him.

We met many more trophies of our earlier work which we might relate. In our last tour an interesting case was that of one of our girls who married four years ago, and has two of our children, who, with one of her own, has made a charming little group. Her husband has 200 acres. We wished from the bottom of our hearts that their land might yield its increase, and that a blessing might come to them through the children they had taken to train for Christ.

Along with these encouraging details and this year's experience of the demand for children in Canada, comes the need of more accommodation at Bridge of Weir; but our heavenly Father knoweth what we have need of, and as He provides day by day for our increasing family, He will not withhold anything necessary for the advancement of his own work. £10 pays the passage and outfit of one child to Canada. £12 pays the maintenance of a child in the Homes for a year. £1500 will build a cottage to hold thirty children.

We have at present 700 children under our care, and we feel assured money cannot be better expended than in providing for the orphan and fatherless of our land. During our twenty-four year's experience, we can say, "Not one good thing hath failed us," and we would go on with renewed confidence, feeling assured that He will put it into the hearts of his stewards to rescue the perishing around us.

I am, &c., Wm. Quarrier.

13, *James Morrison-street, Glasgow.*

MILDMAY CONSUMPTIVE HOME, TORQUAY.—Having found the house in Warberry-road West too small and somewhat inconvenient, the Committee have decided to take a new villa on the Bronshill-road, where, if funds towards furnishing are contributed, they will be able to receive twelve patients. The Home is for advanced cases, such as are ineligible for other institutions. Donations and subscriptions are received by the honorary secretary, Miss F. Gumbleton, Smyrna, Torquay, who will also answer any inquiries respecting the work.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Joshua C. Harrison, of Camden Town Congregational Church.

We are requested to say that if the writer of an anonymous letter, received by the head of a city house of business on August 30, will send her name and address, she will be given an opportunity of satisfying herself that the statements she has listened to are unfounded.

We would direct attention to the paper on a preceding page entitled, "The Bible and Young Men," written by Mr. J. H. Tritton, and read at the recent Stockholm Conference. We are sure our readers will agree with a contemporary in the view that the article is an extremely valuable one, and ought to be widely circulated.

Dr. Barnardo continues his noble work of transplanting the neglected children of our great city to the sunny land across the sea, where they find happy homes, and foster-parents willing to care for and train them in ways of honest industry. As will be seen from a statement elsewhere, the party of girls that are to sail on the 20th inst. will make up a splendid total of over 500 emigrated this year. Meantime the home work expands, and there is need of corresponding support from a sympathising public.

In the same important branch of Christian effort is the growing work of Mr. Quarrier's Orphan Homes of Scotland, about which that devoted labourer writes in our present issue.

The habit of curtailing the length of sermons would appear to be generally on the increase, and public attention may well be called to the fact. As a writer in *The Daily News* remarks, the length of the Sabbath discourse is too often the chief point from which the majority of its hearers regard it. "When they ask 'What sort of a preacher is Mr. A.?' they mean 'For what length of time does he preach?' They consider a sermon lasting three-quarters of an hour 'very bad,' half an hour 'badish,' twenty minutes 'good,' and a quarter of an hour 'capital.'" Such people evidently go to church in much the same spirit as they would go to an opera or a play, in order to hear the music, to see their friends, and to be seen by them. The service of God by prayer and praise, the exposition of his Word, and the Gospel message of free salvation for sinners, are to them secondary considerations. Some Ritualistic innovator will doubtless soon pander to this tendency, and abolish the sermon in his service altogether.

We consider that the preaching of the Gospel, or the exposition of the Scripture, to be among the most important and urgent of a minister's vocations. A discourse should not, of course, be so long as to weary the audience; but if the preacher has his heart in his work, and realises that the salvation of his hearers is at stake, he will never be wearisome, save perchance to those who have hardened their hearts, and turned away their ears from the call to conversion.

A writer in a contemporary remarks that if barristers, and playwrights, and politicians can obtain attentive audiences for hours at a stretch, and preachers are only grudgingly tolerated for a minimum of minutes, it is because the former "deal with living issues, whereas parsons often have nothing to say that could interest any man who has had the misfortune to be born later than 50 or 60 A.D." We are free to admit that there is much of our preaching to-day so abstract in its character that "living issues" are barely touched. But a hearer must be very unfortunate if he does not meet with plenty preaching of the other sort. There is no theme under the sun so practical in its essence, and in its proper application, as the Gospel of Jesus Christ. In proportion as it is fully and faithfully unfolded will preachers have attentive congregations whether the sermons be short or long.

In face of the lavish waste, and of the accumulation of money which is going on around us, it is painful to find that, according to the latest return issued by the Statistical Department of the Board of Trade, there are now in London alone 91,163 paupers, exclusive of lunatics and vagrants, as compared with 87,874 in the corresponding week of 1887. In two years and six months the Metropolitan army of paupers has been increased by no less than 7000. It may well be asked: Where and how is this to end?

A correspondent who resides in a seaside resort, writes, regretting that Christian visitors seem, in many cases, to give their principles a holiday while they are themselves pleasure-seeking. He complains that visitors often require as much attendance on Sundays as on other days of the week. He urges the importance of Christian visitors to the seaside spending their Sundays in a manner more in keeping with their professions, and also calls upon them to make a little sacrifice, so that those who let apartments may enjoy some release from labour on the Day of Rest.

A Christian officer in South Africa writes to us of the rapid spread of Ritualistic forms and teaching among the simple-minded natives, and asks whether anything can be done to arrest or counteract such departures from the faith of the Gospel. We know of no cure or preventive, except the increase of those who will proclaim the message of salvation in its primitive simplicity. The experience of such movements in our own country seems to show that no other kind of weapon is likely to be effective.

The philanthropy and self-denying service of Christian women in our day are without a parallel in the history of Christianity. Among these works mention ought to be made of the "Women's National Indian Association" of America. A pamphlet of eighty pages, entitled, "Ten Years' Work for Indians at Hampton Institute, Virginia," gives proof of a most valuable effort on behalf of the Red Indians, who, having been brought into contact with the white man, must either be rescued or sink into wasting disease and ruin. The Hampton Institute educates, teaches trades, farming, gardening, prepares girls for domestic life, and instructs in Christianity. It has received about 500 students from different tribes, most of whom have gone back into their own prairies to establish little farmsteads, and to give example of a Christian civilisation. In addition, the Institute has received in ten years 927 young negroes; and of these 260 have become, as graduates, teachers of their people. It is not easy to estimate the full outcome of such a noble work by American women.

Mr. Sankey has been detained in America by the severe illness of a relative. He expects to arrive in October, and to spend some two or three months in Great Britain.

The endeavours made from time to time in providing suitable accommodation for hop-pickers at this season have been referred to in our columns, and in the home counties excellent reforms have been achieved. With a few honourable exceptions Worcestershire and Herefordshire seem to be disgracefully behind in this matter. The editor of *The Birmingham Daily Post* endorses the statements of a correspondent that in these midland counties the workers in the hop-fields are left to sleep under hedge-rows, or are, like cattle, crowded together in barns, and exposed to every hardship of wind and weather. As the result, not to speak of disease and suffering, "drunkenness and horrible debauchery" are common. The correspondent very properly adds:—

> In the Ages of Faith it would have been thought that such a treatment of the ingatherers would have sufficed to explain many a failure in the crop. Has all England yet admitted that the Lord God, strong and righteous, is no longer ruler of heaven and earth?

Among the conferences and congresses to be held this month, two, which are unobtrusive, promise good results. Baptist ministers are to meet in London during two or three days for exclusively devotional purposes, and the professors and students of a Congregational college meet in the same way, and for the same objects. Nothing can be more desirable. Young ministers in both of these denominations possess scholarship, industry, habits of reading, and a general desire to be efficient preachers. But somehow the people complain that their sermons are not spiritually useful, and that the preachers seem like men acquainted with theological books, but not students of the Bible itself. A race of young preachers in full sympathy with Christ, and free channels for the Spirit's messages to men, might be instruments of a new reformation in England.

The protracted correspondence that has been carried on in *The Daily Telegraph* concerning "Marriage" gives a painful impression of certain modern views respecting the province of woman. It may be useful therefore to condense a page of the last book of Sir William Dawson, "Modern Science and Bible Lands." The law of marriage in Gen. ii. 24 is that the husband goes with the wife; she is the bond of the household. This is the Edenic position of primitive woman. When the Pharisees, who held a degraded thought of women, came to Christ, and asked whether the wife might be dismissed for any caprice, the Lord took them back to Genesis and Eden. The subjection of woman in the marriage relation had been in violation of her original dignity as the true husband and centre of the family. Is not the fact that the question, "Is Marriage a Failure?" can be seriously (?) discussed day after day in a newspaper which claims "the largest circulation in the world," a premonition of family and therefore of national decline?

The Swedenborgians have been holding, at Accrington, their eighty-first Conference. The followers of Swedenborg seem to be decreasing in numbers, the members in Great Britain amounting, it is stated, to only about five thousand. The element of mysticism which pervades so much of the Swedenborgian teaching may appeal to the intellectual, but it cannot have any powerful attraction to the ordinary mind looking for pardon and peace rather than philosophy.

In reference to the proposal that the churches should be left open on week days for private prayer, a correspondent of a contemporary who is in favour of the suggestion being carried out, writes :—

> There can be no doubt that the practice of opening our churches for private prayer, now commended by authority, will foster the devotional instincts of our people, and thus prepare the way for the perpetual reservation of the Blessed Sacrament within the tabernacle, to be in readiness for the sick and dying, according to the requirements both of Canon and Ecclesiastical law.

This is putting the question in a new light, one which, we trust, will not commend itself to any thoughtful mind.

A recent investigation which has been made by a Congressional Committee in America has revealed the unpleasant fact that there are in the States upwards of one million people out of work, and there, as in England, the question of the immigration and employment of foreigners is rapidly becoming of vital interest. Evidence was given that many of the foreign labourers are of the most degraded class, and that they would herd together in filthy hovels, and live upon refuse food. One influential witness stated that some of the gangs consisted of workpeople, who "were not known by their names, but were designated by numbers, engraved upon brass discs," and that "many of these wretched beings worked twelve hours a day for fivepence." Surely this is worse than anything that London slums can show.

India's need of the Gospel becomes more evident as her political life and power are asserted. In an important article in the current issue of *The Contemporary Review*, Sir William Hunter powerfully sets forth the social awakening which is now progressing in the peninsula Empire. Altogether independent of English policy, the people are aspiring to self-government, and Sir William, who well knows whereof he writes, is of opinion that encouragement should be given to these aspirations. For three years a National Congress has been held, representing all classes of the community, from the Mohammedan princely houses and the Hindu rajahs, down to the petty tradesman, the artisan, and the peasant; and the wishes of all sorts and conditions of the people have found vigorous expression. It is now proposed to establish an Indian political agency in London on the model of the various colonial agencies which have already become recognised institutions in the Metropolis. Oh, that India could have Divine light, as well as national life! Prayer should be offered to God at the present time, that He will vouchsafe to those in authority, wisdom that the phenomenal social activity which is now being developed may be directed into proper channels. It is, moreover, increasingly important that Christian light should shine brightly in India.

In a somewhat cursory article in *The Times* on India the writer says :—

> There are many questions of the deepest interest connected with India; but the passing traveller can only name them, and ask for an answer from those who have given the best years of their life to the country: (1) Are Christian missions making real progress in India? Which system of conducting them is most congenial to the Mohammedan? which to the Hindoo? (2) Is domestic slavery, in any veiled form, still practised in native States? In other words, are children or women still bought and sold, under any pretext, in a continent for which England is responsible?

We scarcely know who the writer expects to answer the questions, but it seems a pity that he did not communicate when in the country with some of the older missionaries on such important subjects.

Mr. Burnett's report to the Board of Trade on the sweating system in Leeds has been printed, and some of the facts which it contains are of deep interest. For instance, he states, that the Jewish population numbers between six and seven thousand, and that the influx of immigrants is continuous. House accommodation and food being cheaper than in London, the Jewish slop workers are better off than their brethren in the East of the Metropolis, although in many cases their wages are lower. Still the condition of things is far from satisfactory, and it is to be hoped that coming legislation may do much to remove the evils which seem common to the sweating system in whatever locality it may be established.

A correspondent, writing with reference to the preaching of infidelity in the London parks, states as the result of his experience in one of the parks, that crowds gather around the sceptical orators and cheer their words, while the Gospel meetings are thinly attended by languid hearers. Now, it seems to us that the way to reverse this state of things is to imitate the tactics of the enemy, and secure the best possible speakers for the Gospel meetings. We cannot admit that the message of God's love in Christ, presented by capable speakers, in its most winning aspects, has failed to attract and reach the popular heart. We wish it were possible for many of our ablest Christian advocates to vacate their pulpits in the summer time, and erect their rostrums, "beneath the blue sky," in places where the people most do congregate.

The Y.M.C.A. movement has been a blessing to the world, specially to young men in our great cities, such as cannot possibly be measured or reckoned up in words. At the same time, it has not fully come up to its favourite designation of "a home away from home." It is good to cater for the spare evening hours of our city youth, but when the Association closes its doors at ten o'clock its clients emerge from its precincts to find that the allurements of the billiard saloon or the perils of the streets stand between them and their lonely lodging. What wonder if even the memories of home or the friendly counsels of the secretary do not always keep the young man from falling a prey to the destroyer?

Could not the Associations generally make some greater effort to meet this need, in cases where its pressure is felt? We are glad to learn that one of the London branches, at any rate, is successfully grappling with it. The Southwark Association, under the sympathetic leadership of Mr. Assiter, the secretary, is proving a true "home away from home" to many a friendless and inexperienced country youth on his arrival in the Metropolis. During the past two years a hundred and fifty young men from many parts of the world have been received and housed under its roof. Under Mr. Assiter's care the branch has made great advances in many directions. We notice that he has had the courage to secure the Metropolitan Tabernacle for his forthcoming annual meeting, when the presence of Mr. Spurgeon, Canon Wilberforce and others, will be sure to draw a great audience to hear their advocacy of the claims of the Association.

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SUDDENLY CALLED HOME.

THE North African Mission has sustained a severe loss by the unexpected death of our beloved fellow-labourer, Miss Caley. She had come home for a brief visit to see her friends, and expected to return to be married to Dr. Churcher in a few weeks. She seems to have felt the change from the warmth of Morocco to the damp and coldness of England, so that, though she came apparently in good health, congestion of the liver came on, and yesterday morning she passed away to the presence of the Lord.

She was one of the most valued of all the workers of our Mission, and was greatly beloved both by her fellow-labourers and by the people amongst whom she worked. We commend to the prayerful sympathies of your readers the bereaved mother, and also Dr. Churcher. It seems to us strange that God should have called home one of our strongest and most useful workers, but we know that He doeth all things well. Who will step forward to fill the vacant post? Who will be baptized for the dead, and go forth to tell the Moslems of North Africa of salvation through Jesus Christ?

EDWARD H. GLENNY, Hon. Sec.

21, *Linton-road, Barking, September* 3.

[With much sorrow we record this painful intelligence. We made Miss Caley's acquaintance and friendship two years ago at Tangier, and sympathise deeply with her mother and Dr. Churcher and the North African Mission. —ED.]

BRUSSELS EXHIBITION. — DEAR SIR, — Pastor de Jonge writes to me that the tent work at Brussels Exhibition is going on extremely well. Every day the tent is filled, and for the last three weeks the children of the neighbourhood have been gathered, in order to teach them to understand and learn the hymns. The tent, unfortunately, has received serious injury from a recent storm of wind, and as Pastor de Jonge has already spent a good deal more than he has received towards the expenses of this effort, he seems likely to be obliged to bring it to an untimely close, unless those who are the Lord's stewards come promptly to his assistance. The Pastor's address is 38, Rue de Berlaimont, Brussels.—Yours very truly,

JOSEPH G. ALEXANDER.

Bridwold, Croydon, August 30.

ZENANA MEDICAL COLLEGE, S.W.—Miss Proctor of the Mission School, Schierfat, Beyrout, Syria, writes :—I, for one, can bear my thankful testimony to the value of the training I received at the Zenana Medical College, the only place where I could have obtained it in the time I had to spare. When working out here before, I saw many suffering, and knew not what to do for them. Now, with the blessing of God on the knowledge obtained at the college, I have been enabled to relieve many. Here, where there is no resident medical man, they are thankful to come to my dispensary, which is open twice a week; 375 patients have been prescribed for since the beginning of the year. My anatomy class are continuing their studies, and received much praise for their answers this examination. I long to know if your Committee will be able to admit two of them as free students at the college.

Y.M.C.A. WORLD'S CONFERENCE.

Stockholm, Aug. 15—20, 1888.

THURSDAY, AUGUST 16.

Count Bernstorff, who had won golden opinions as President of the Berlin Conference in 1884, took the chair and maintained his reputation, not only ruling with courtesy and skill, but interpreting the proceedings in French, and German, and English.

Morning prayer was conducted by the Rev. Edward Osterman, president of the Y.M.C.A., Gothenburg. Mr. E. J. Kennedy, of Exeter Hall, was then called upon to read the paper prepared by Mr. J. H. Tritton, of London, entitled: "What the Bible says to the Young Men of our day." This is printed at length on another page. Rev. Mr. Roos, of Berne, followed on the same subject.

Count Bernstorff opened the discussion, by also reading a paper on "What means ought to be employed for the spiritual development of active members, and for the conversion of young men in general?" The question rightly sets forth the double object of the Y.M.C.A., which it is well clearly and openly to recognise. The object is high and difficult, yet it must remain our aim. External advantages, such as comfortable rooms, library, classes, and lectures, are calculated to render the Association attractive; so that young men coming will like to remain, and will learn to feel at home in the Christian atmosphere of the place.

It is the Word of God on which we must rely, both for awakening and sustaining spiritual life. Personal testimony is helpful. Many are converted by being brought into contact with faithful Christians. In illustration of this, the Count said: "I shall myself never forget how I received the first impulse by meeting a sanctified Christian, in whose house I happened to be on a visit. His family prayers gave me the impression of the warmth of true Christianity. This seized me mightily. Afterwards there came other things which the Lord made to co-operate, but this was the beginning." In the same way living Christianity meets young men in the Associations. In this age, when the greatest desire exists for society and fellowship, these should be provided under circumstances most helpful to spiritual life.

Bible-classes are of the greatest importance. It is desirable that they should not be too large, so that the young men present may feel able to take part without constraint. There ought also to be much prayer in and for the Association. Here, again, in a small circle, the lips of the young men will be unsealed. If the prayers are not in the right form, it does not matter, if they come from the heart. Each soul also requires individual attention. This is the great duty of the Secretary; but not his alone, he should have efficient helpers.

The mouths of the young men must be opened. Even the Associations of Social Democracy teach their members to speak publicly; how much more should the Y.M.C.A. Outside aggressive work should, therefore, be encouraged, such as Sunday-school work, which also necessitates accurate Bible study. By this thorough preparation of one subject weekly, young men begin to feel at home in the Bible. He that works must eat.

Mr. D. Daamen (Amsterdam), President of the Y.M.C.A. National Council of Holland, urged, as the chief means, to preach the Gospel to young men, first, by one's own life, and, secondly, by manifesting love to one another. In the course of a brisk conversation which followed,

Herr F. von Schluembach remarked that many young men are scared by the Bible. Point out the gracious passages to them, and let them read it without scare. Though they will find in its pages a good whipping for their folly and their sins, they will also find life and comfort. There is wild confusion in the world because of the estrangement of men from the Bible.

Mr. W. H. Mills (London) said that in the present day confidence was lost through the conflict of many teachers. It is essential that confidence in the Word of God should remain. Young men should be encouraged to read it for themselves. He urged the vital importance of vigorously maintaining the Bible-class in the Associations.

Mr. L. D. Wishard (New York) contended that the Bible contains an answer to every objection young men can make to its teachings. We should seek to know their real difficulties. Abraham Lincoln was a most successful pleader at the bar because he always stated his opponent's case as fully as he himself could urge it, and then proceeded to demolish it, leaving the opposing counsel no fresh ground to occupy. The Holy Spirit is the Advocate of Jesus Christ; the only one He ever needs. He knows all the case.

In the course of further remarks, the importance was urged of promptly challenging men on the question of their personal salvation. If ever there was an occasion on which it might have been expedient to delay, it surely was in preaching the Gospel to the murderers of the Lord Jesus Christ. On the day of Pentecost, Peter addressed himself to them directly. Men, in their natural hearts, think religion is a dreary thing. It is sin which is dreary.

Hon. J. V. Farwell (Chicago) said: There was one subject referred to by Count Bernstorff which lies at the foundation of the Association. Each member should be "a minute man" for work. [This referred to men so-called in the American Civil War, who held themselves ready for any service at a minute's notice.] A great many men feel that it is enough if they are enrolled on the church book. I fear it is the same with some of our Associations. The great thing is to lead each young man to do something for Christ. When soldiers are enlisted they at once begin to learn their drill. Our blessed Master chose young men untrained. When they were filled with the Holy Ghost they were ready for work. When a young man has received the Holy Ghost he will be ready for work, and there will be something he can do.

The discussion was continued in the afternoon, when it received an impetus by the reading of a paper by Mr. James Auld (Greenock), member of the National Council of Scotland, on the mutual duties of Y.M.C.A. members." Mr. Buscarlet, of Paris, also spoke on the same subject.

After dinner, a public meeting was held, when addresses were given, in English by Hon. J. V. Farwell and Rev. Edward Hoskyns (Rector of Stepney, London); in French, by Professor Edward Barde, Geneva; and in Danish, by Rev. Vilh. Beck, of Orslev. Evening prayers followed, conducted by Rev. C. J. Bring, Court chaplain; after which a paper, entitled, "The different means employed by the Association for the physical development of young men," written by Mr. Luther Gulick, Gymnastic Instructor at the Springfield Training College, U.S.A., was read by Mr. J. F. Robinson, of Pittsburg. The writer treated the subject from an American point of view, followed by Mr. E. J. Kennedy, who spoke of the Athelic Clubs in the London Associations, and described the work of the Exeter Hall Gymnasium. Dr. Sellden, of Norberg, Sweden, spoke of the value of gymnastic exercises from a medical standpoint. Professor Hjelt, of Helsingfors, also gave the result of his experience.

Mr. Gulick's paper first dealt with the remarkable growth of the physical department in the American Associations. In 1884, eighty-three Associations gave attention to this matter; in 1888, 287. In 1884, there were sixty-eight gymnasiums, now there are 237. The quality of the work is also greatly improved. The learning of gymnastic feats is now entirely subordinated to the art of building up the body and making it strong. As this has become known the number of pupils has largely increased, for the young men who desire to excel as athletes are comparatively few, and they are not, as a rule, the more intelligent class. Gymnastic instructors have been sought, who are not only scientifically trained, but whose supreme aim is a spiritual one. This is specially the object of those responsible for the Springfield Training School for Y.M.C.A. secretaries. The American Associations are in accord with their English brethren, in providing recreation grounds, and in establishing athletic clubs for their members.

Mr. W. M. Oatts (Glasgow) spoke of a recent visit he paid to America, and to Springfield College in particular. Originally he was disinclined to show any favour to the athletic side of Y.M.C.A. work; but since he had clearly seen how admirably it was made to subserve the ultimate object of the Association, it had won his warm approval and support.

FRIDAY, AUGUST 17,

was necessarily a lighter day than its two heavily laden predecessors. Morning prayer was conducted by Rev. L. Häggström (Norrköping).

Mr. George Williams presided, and in opening the meeting spoke a few cheery words from the text, "My grace is sufficient for thee." A paper was then read by the Rev. Dr. Lovegren (Public School, Upsala), on "What means ought the Young Men's Christian Associations to use for the moral development of their members?" Immorality in our day is not only spreading, but is earnestly defended. By immorality is meant the condition in which a man is governed by his lower nature. The way from immorality to morality is not a short one. Though the transition from a natural to a spiritual man may be said to be the work of a moment, yet its comprehensive consequences demand a laborious and persevering work. There are three principal forms of immorality—avarice, pride, and sensuality; the first is the most difficult to remedy. Pride is cured by the friction of companionship. Sensuality includes eating, drinking, clothing, and other habits of life, as well as licentious excesses. Chastity thrives best in the shelter of family life. For young men who have no family life, Mr. Lovegren had a practical suggestion—viz., the arrangement of Christian family evenings, in which small circles of young men and women in godliness and modesty should spend some hours in pleasant intercourse under the roof of experienced Christian friends. True piety is the source of the purest morality. Therefore, by adhering to the one main object of the Association will true morality best be promoted.

Mr. C. Bangert, secretary of the Copenhagen Y.M.C.A., followed with some interesting testimony. Then another speaker from Denmark begged total abstainers to respect the liberty of those who differed from them, while they, on their part, would respect the principles on which the action of abstainers was based. Mr. Williams, in closing the session, mentioned that many urgent points had been left untouched, notably the tremendous evil of gambling.

A brief opportunity was found at this stage for a statement concerning national work by Mr. R. C. Morse, of New York. One of the gauges by which the extension of the work may be tested is the number of young men who have devoted their lives to the work of general secretaries. The roll has doubled since 1884. There is a great demand for their services; small cities are now making application for them. In the Training School at Springfield there are now students from nine different nations.

The Chairman then called on Mr. R. R. McBurney to present the report of the subcommittee on the Report of the Central International Committee. The brief written report was read, and was about to be put to the vote, when it was apparent that there was a division of opinion on certain points in the report. It was, therefore, decided to adjourn its further consideration until the following evening, and its recommendations were ordered to be printed meanwhile.

The delegates adjourned, in order that they might take part in a delightful steamboat excursion to Warholm and Skurusund. Three of the finest passenger steamers had been retained, and were well filled. It proved a most refreshing experience after the prolonged sittings of the Conference. An excellent male-voiced choir, composed of Upsala students, past and present, accompanied the party, and throughout the afternoon and evening gave exquisite pleasure by the sweetness and finish of their Swedish songs. Dinner was served on board the steamers as they laid to off Geijershill. A few miles further on tea was provided in the grounds of Captain Ahlberg's mansion at Skuru. Testimony and worship were enjoyed in the open air. Greatly to the surprise and delight of the delegates, they found, on returning to the steamers, the whole of the little village, on the banks of the lake, beautifully illuminated by variegated lamps and coloured fires, fireworks, &c. The whole excursion testified clearly to the care and loving kindness with which it had been planned, and the perfect satisfaction it gave to all the guests was the heartiest way in which their appreciation could be expressed.

SATURDAY, AUGUST 18,

was again a full and busy day. Professor E. Barde, D.D. (Geneva) presided. Morning prayer was conducted by Rev. Dr. Carl Martin, Professor at Upsala. At ten o'clock Mr. R. C. Morse rose to read a well-prepared paper on the creation and organisation of Y.M.C.A.'s. It mainly went to show the progress of Association work in America, during the last four years. In 1884 there were 868 Associations with 108,000 members; now 1240 with 175,000 members. The increase is partly due to the attractive buildings, of which in 1884 there were 80, now there are 132. Four years ago there were 254 general secretaries, now 466. In 1884 there were 308 weekly Bible-classes, now there are 398; then the Bible training-classes numbered 15, now there are 367. Then 432 prayer-meetings, now 661. Then 834 young men's religious services, now 2084. Springfield College was opened in 1885 with 11 students, there are now 49.

The Association has adapted itself to the requirements of many different classes of young men, including mercantile clerks, students, railwaymen and artisans, German and foreigners generally, indigent and coloured young men. While having achieved so much the Executive realise that their work has but commenced, and they are making earnest efforts to extend and consolidate the Associations throughout their country.

Before calling on the next speaker, the Chairman, a Professor of Divinity, in Geneva, desired to thank the American Associations very heartily for their successful endeavours to evangelise students.

Rev. H. F. Poulsen, secretary of the Y.M.C.A. National Council of Denmark, said that the essentials for the formation of a Y.M.C.A. are a living church, a living faith in the young men of the church, who love and gather round the Word of God. He emphasised the importance of confining the work to young men; and urged the inclusion of all classes of the community, rich and poor, in one organisation.

Mr. David Walker, of Sydney, gave a most encouraging report of the Associations in Australia. They now have fifteen active Y.M.C.A.'s, ten general secretaries, 7250 members, and seven buildings, valued at £102,000; with five other Associations in formation. He closed with some interesting incidents illustrating the nature of the work in the colonies.

Mr. Robert Burn (London) expressed the interest which all had felt in Mr. Morse's paper. He thought they should learn from it: (1) To bring the Association more and more to bear wisely upon all classes of young men; (2) in forming new Associations to take time to do it thoroughly, and in the very best method, seeking to weld in one common interest the earnest Christian young men and the wealthy Christian residents; (3) that each country should emulate the American brethren, and start a secretarial training college, small or large, of their own; and (lastly) the statistics given showed a great disparity between the number of Associations and the number of Bible-classes. He thought it behoved the Associations in every country to see if this arose from any defective methods in the formation of new Associations; and if so, that care should be exercised to form Associations in future only where a nucleus of young men had already gathered round the Word of God.

Mr. Morse pointed out an item in the statistics which, in some measure, qualified the criticism as to the disproportion of Bible-classes and Associations; he earnestly denied that Mr. Burn's inference applied to the formation of American Associations in the past. The American Associations are very strong in the number of young men's Gospel meetings which they hold.

Mr. Claus Olandt (New York) spoke of other agencies in the United States, which, in part, supplied any lack there might at present be in this department in some of the Associations.

Dr. Gladstone urged (1) the importance of following separate classes of the community by means of Association organisation; and (2) the excellent medium the Association formed for promoting a good understanding amongst the different nations of the earth, by means of the young men who migrated from one country to another, and who, through the introduction of well-organised Y.M.C.A.'s, were assured of a hearty welcome, and a kind reception.

Mr. R. Henderson Smith (Edinburgh) could not understand an Association without a Bible-class. He gave some interesting statistics about Association work in Scotland.

The topic proved an interesting one, calling forth weighty utterances from Hon. J. V. Farwell, Baron Rothkirch (Berlin), Mr. W. Hind Smith (London), L. D. Wishard (New York), Mr. Karl Fries (Stockholm), Pastor Klug (Elberfeld), and Mr. Bowdler Wilson (London).

On Saturday afternoon an opportunity was found for a paper by Mr. W. M. Oatts, of Glasgow, on the White Cross Union. He spoke of the general distaste for this subject, in which he once shared, and with which he still sympathised; of the formation of the Society by Miss Hopkins; and the warm support of the Bishop of Durham. Many Associations had heartily joined in the work, and had received great blessing. Every Y.M.C.A. should embrace in its work active opposition to all forms of sin that entice and ruin young men. The sin aimed at (impurity) is keeping young men from Christ. When it is generally known that any Christian worker is prepared to advise young men on this subject, he will obtain many golden opportunities of presenting the Gospel, especially amongst lads. In conclusion, Mr. Oatts advocated the use of the purity pledge of the White Cross Union.

Rev. G. Tophel traced impurity to unbelief. He thought the Associations might help by the circulation of wise publications, by occasional medical talks, and by wise advertisements. Rev. Dr. Boyd (Glasgow) testified to the great value of Mr. Oatts' work in this connection in Glasgow. A resolution on this topic was proposed by Rev. E. Hoskyns, but time failed for its discussion, and it dropped through.

Evening prayer was conducted by Rev. K. J. Montelius, Stockholm. The German, American, and English delegates (or a portion of them) then assembled to consider the report of the sub-committee on the Report of the Central International Committee, Geneva. The report of the sub-committee reminded one of the address to the Throne, in the English Parliament, in reply to the Queen's speech, inasmuch as many of its paragraphs were echoes of those in the original report. One of these called forth strong animadversion, namely, the appointment of Mr. L. D. Wishard to an official position, as secretary of the Central International Committee for Universities and Missions. Exception was taken to the step as having been undertaken without due appreciation of the importance of this new departure, without consideration by the International Committee as a whole (merely by the Executive at Geneva), and without the authority of the Conference, which was so soon to assemble. By every speaker (including Mr. W. H. Mills, Mr. J. H. Putterill, Hon. J. V. Farwell, &c.) the strongest sympathy was expressed with the mission undertaken by Mr. Wishard; the criticism only bore upon the method of the appointment. When it was decided by the Chairman that the amendment which had been proposed was virtually a vote of censure upon the Executive Committee at Geneva, the question was so far decided in their favour. It went to the vote, however, and a strong minority of upwards of forty supported it.

The point which aroused the stronger opposition was the proposal to appoint two honorary secretaries—Mr. R. C. Morse (New York) and Mr. E. J. Kennedy (London)—to the Central International Committee. Grave exception was taken to this step: (1) As emanating from the small sub-committee, and not from the Central Committee itself; (2) as affecting the question of proportionate representation; (3) as being uncalled for; and (4) undesirable from the suddenness of the proposal, and the lack of needful time for its due consideration. An appeal was made by Mr. W. H. Mills that the question should not be carried by a majority vote, but adjourned to the next Triennial Conference. The Committee's proposal was warmly advocated, and on being put to the vote, was carried against the amendment (a direct negative) by forty-nine to forty-five. It was afterwards passed as a substantive motion by a large majority.

Two other resolutions were passed *nem. con.*: (1) That Oceania be represented on the Central International Committee, and that Mr. David Walker, of Sydney, be the representative; and (2) that the Committee be instructed to codify a set of rules for the guidance of its own proceedings and for the control of future Conferences; that these be submitted to the various National Executives, and be brought up for adoption at the next World's Conference. It was past ten o'clock before the delegates adjourned for the night.

On Sunday, August 19, many of the delegates filled preaching engagements in Stockholm and the neighbourhood. In the afternoon a Bible-class was conducted in Blasieholms Church by Mr. R. A. Orr, of Pittsburgh; and an address was delivered by Mr. E. J. Kennedy. In the evening an important Conference meeting was held in the same meeting-place, when addresses were delivered by Rev. — Baumgartner (Berne), Professor P. Waage (Christiania), and Rev. J. Osborne (Ballymoney, Ireland).

MONDAY, AUGUST 20,

witnessed the well-attended closing session in the large church, the home of the Conference. The Bishop of Visby presided, and, after worship, proceeded very gratefully, in four different languages, to bid farewell to the delegates, for whom and whose countries he prayed God's richest blessing. A delegate from each country (Mr. M. H. Hodder for Britain and Ireland) responded in loving terms, acknowledging the kindly and munificent hospitality of the Swedish friends, and the efficient management by the reception committee and officers. Mr. Schulthess, secretary, received quite an ovation.

The delegates then adjourned *en masse* to three large steamers, which in due course conveyed them to the landing-place at Drottningholm Palace, on Lake Mälaren. Here they were conducted by the Chamberlain through the beautiful and extensive palace, back to the entrance hall, through which, the CROWN PRINCE arriving, they were led to the banqueting rooms, where a sumptuous *déjeuner* was served. In the name of the King and Queen, the Prince assured his guests of the joy he experienced in meeting them, of his devout wish for blessing to attend the labours of the World's Conference, and his prayer to God for blessing on themselves and the work in which they were engaged. Hearty cheers were then given for the King, the Queen, and the Crown Prince. Rev. G. TOPHEL, president of the Central International Committee, responded, acknowledging the honour and kindness of the royal favour, and the assurance that the delegates would carry back to their respective countries the lasting recollection of the royal sympathy with them in their work for the eternal salvation of the young men of the world. He desired to express deep gratitude to God for this helpful testimony. They, on their part, would ask God most richly to bless the King and Queen of Sweden and Norway, and to give them long life and strength for his service, and also that God's blessing and favour might ever rest on His Royal Highness and the members of his family. A speedy return was made by the steamers to Stockholm Quay, where many a life-long parting was taken by friends who, having learned to know and love each other in time, were looking forward to an eternal reunion.

◆

OUR SICK BAIRNS.

THE last few weeks have been a time of much trial at our Children's Home at Neuilly. Little Robert, an American boy, was the first to show signs of ailing, and his cries on being set apart until the doctor could pronounce definitely upon the issue, sounded like an invitation to his playmates to join his isolation, to which Mina quickly responded; in hope of staying the progress of scarlet fever amongst our forty-three children, the doctor had both removed to the Hospital de l'Enfant Jésu.

The precaution came too late. Marie, Josephine, Amy, and Helen formed a fever ward in the Orphanage soon to be joined by others. Whilst Jeanne, Jenny, Aubrey, Hetty, Marie, Susy, Fanny, Alice, Rose, Valentine, Blanche, and Emmeline claimed their share of attention by entertaining measles and chicken-pox; enforcing a strict quarantine, and bringing no small trouble upon our usually regular household.

Some of our earlier charges, now numbering over three hundred, are occupying important and responsible positions in England.

The cost of maintaining a child is £16 a year. Last year, out of an expenditure of over £800, only £93 was given by friends or relations of the children. At the present moment, with the heavy additional items of this long sickness, and the necessary cleansing and disinfecting of the house, in our exchequer, even for our daily wants, there is nothing! ADA M. LEIGH.

77, *Avenue Wagram, Paris.*

DUBLIN SOLDIERS' HOME AND INSTITUTE.—The new wing, which has now been in working order more than eighteen months, has been highly appreciated by the soldiers and constabulary. The total number of visits to the Institute during last year was over 53,447. The attendance at the Sunday services, and at all the meetings, was very fair. There is difficulty in obtaining funds for carrying on the Institution, especially in Ireland, and the committee are hoping that, considering the number of English and Scottish soldiers to whom the Home is a real benefit, friends in England and Scotland will help as they may be able. The hon. secretary is Captain R. Wade Thompson, Clonskeagh Castle, Dublin.

QUEENSLAND KANAKA MISSION.

I HAVE just come from Queensland, where a good work is going on amongst the Kanakas, or "Boys," on the sugar plantations. These people are called "Boys," but they are really men and women. They come from the South Sea Islands, about a thousand miles distant, and are engaged for three years, but they frequently return to Queensland again and again. There are

TWO THOUSAND "BOYS"

in our district, besides those in other parts of Queensland. Most of them are in utter darkness, without any knowledge of God, and have only a vague belief in an evil spirit, many coming from islands where there are no missionaries. We feel it is a great responsibility for these thousands of heathen to have been brought to our very doors, and it is a grand opportunity of spreading the Gospel among them. Each one who is truly converted may become a missionary to his countrymen, and carry the light of the Gospel to many a distant island, and thus the name of the Lord God shall be glorified "in the isles of the sea." "And men shall worship Him...even all the isles of the heathen."

In all parts of the world the heathen are more than ever "stretching out their hands toward God." Surely it is a sign that the time is short, and we should strain every nerve to win precious gems for the Saviour's crown "out of every kindred and tongue and people and nation."

It would be too long a story to tell how the work has gradually enlarged from a small class of ten Boys, begun in 1882. We have now two missionaries fully employed, each teaching

NINE OR TEN LARGE CLASSES

during the week, while Mrs. Young and I have classes also every evening and several on Sundays. God has most wonderfully owned and blessed the work. It was begun in great weakness, but in simple dependence on Him who said: "All power is given unto Me ... go ye therefore and teach all nations ... and lo, I am with you alway." We have proved his faithfulness and sufficiency in the past, and we believe He will continue to supply all our needs, and to bless even more abundantly in the future.

NUMBER OF CONVERTS.

In 1886, seventeen boys were baptized from our own classes. In January, 1887, Mr. Johnson, our first missionary, began work, and in August that year ten from his classes and seven from ours were baptized. On January 1, this year, thirty converts professed their faith in Christ, and in June sixty more were baptized, They are all carefully examined before baptism, and, as far as we can judge, they are truly converted. It is our earnest desire and prayer that only those who are born of the Spirit should take this step; but we believe that "God is able" to do great things, and we dare not "limit" his power. The Christian Boys show in many ways the reality of God's work in their hearts. They are so eager to learn more about Christ, and very anxious to bring other Boys to Jesus.

SAM'S CLASS.

One evening, a Boy called Sam came from a plantation, three miles distant, on the other side of the river, bringing with him his own class of ten "Boys." He had been teaching them every evening quite of his own accord, and I was astonished to find how much he had accomplished, for he is a quiet, shy fellow; and, as they came from different islands, he had to talk to them in broken English. He prayed so earnestly that God would "shine into their hearts and give them light, and teach them to know Him." And afterwards he told me, with a glowing face, that he thought some of them believed in Jesus.

OUR PRAYER-MEETING.

On Saturday evening we have a prayer-meeting for the Christian Boys at Fairymead. It is very touching to hear the earnest, simple prayers in their broken English. One Boy often prays: "We no savee (know) plenty. We love Thee little bit, but we want to love Thee *more.* O Lord, give us thy Holy Spirit to be our Teacher and make us to understand thy Word." Another prays, "Me no want to do what Satan say any more. Me want to belong Jesus altogether, do what He say; but me no strong, help me—no let me fall." If any "Boy" stays away from school the others pray for him, and do all they can to bring him back, and when he does return they look so bright, and do not forget to thank God for answering their prayers.

CHEERFUL GIVERS.

I often think the "Boys" are an example to us. They carry out the Master's command: "Freely, ye have received, freely give," and give with real delight. They asked to have the mission box brought down when their wages were paid, so that they might give to God before spending the money in other ways. One Boy gave 14s., another 11s. 6d., and several 9s. each. When asked why they wanted to give to God, the reply was, "Because we *love* Him." Some of the "Boys" support a lad in India in whom they take a deep interest, praying for him by name, and asking that he may become a Christian, and eventually a missionary to his own people.

HAPPY DEATHS.

Three of the Christian Boys have died very happily. One said, shortly before his death, "By and by, me see Jesus; me thank Him plenty." Another dear fellow was very ill, and I was telling him how the others were praying for him, and how Jesus could restore him to health, when he looked up and said earnestly, "Oh, missis, me all right! Suppose me get strong, very good; suppose me no get strong, me go home along Jesus, *very* good." And then, with his eyes full of tears, he added, "Oh, me *love* Him *plenty!*"

TESTIMONY OF THE EMPLOYERS.

Several employers have spoken of the marked change in those Boys who attend the classes. One gentleman, although very kind in helping us, told me, when we began, that he had not the slightest faith in the possibility of any results; and, when a class was arranged for Saturday evening on his place, he said it was a pity to choose that day, as we should never get any Boys to attend. They stop work at four o'clock on Saturday, and a great many go to town, and often get drunk. Some months later we offered to change the day, and he thanked us, but said he would rather not, for he found the class kept the Boys on the place, and that they had not now half the trouble with drink. I shall be very glad while in England to answer inquiries, and give further particulars to any who are interested. Mrs. Arthur Brown, St. Elmo, Tunbridge Wells, kindly acts as our treasurer in England, and letters addressed to her care will reach me.

The Mission is evangelical and unsectarian in character, and has received sympathy and help from all the different denominations in the district. It is supported entirely by voluntary contributions.

(MISS) FLORENCE S. H. YOUNG,
Hon. Sec. and Treasurer.

THE CONTINENTAL SOCIETY.—During last year, the subscriptions to this Society's funds reached a total of £950. The object is well known to be the promotion of the spread of the Gospel in the Roman Catholic countries of Europe, by assistance being given to the evangelical societies established in them for that purpose. Grants are made to six societies, of which many particulars are given in the report just published. The hon. secretary is Miss Anne F. Hardy, Dunganstown, Wicklow, Ireland.

TWO HUNDRED YEARS AGO.

JOHN BUNYAN.—"Two hundred years ago, on Friday, August 31st, 1688, John Bunyan, the strange dreamer, entered the land where there is 'no night.' In Bunhill-fields, near the City-road, may be seen any day by the passer-by, the tombstone, on which reads this inscription:—

"Mr. John Bunyan, *Author of the*
"*Pilgrim's Progress,*" *Ob.* 31*st August*, 1688, *æt.* 60."

"Two hundred years ago, in the house of his friend John Strudwick, who kept a grocer's shop under the sign of the Star, on Snow-hill, John Bunyan breathed his last."
Daily News, August 30.

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(Continued from page 11.)

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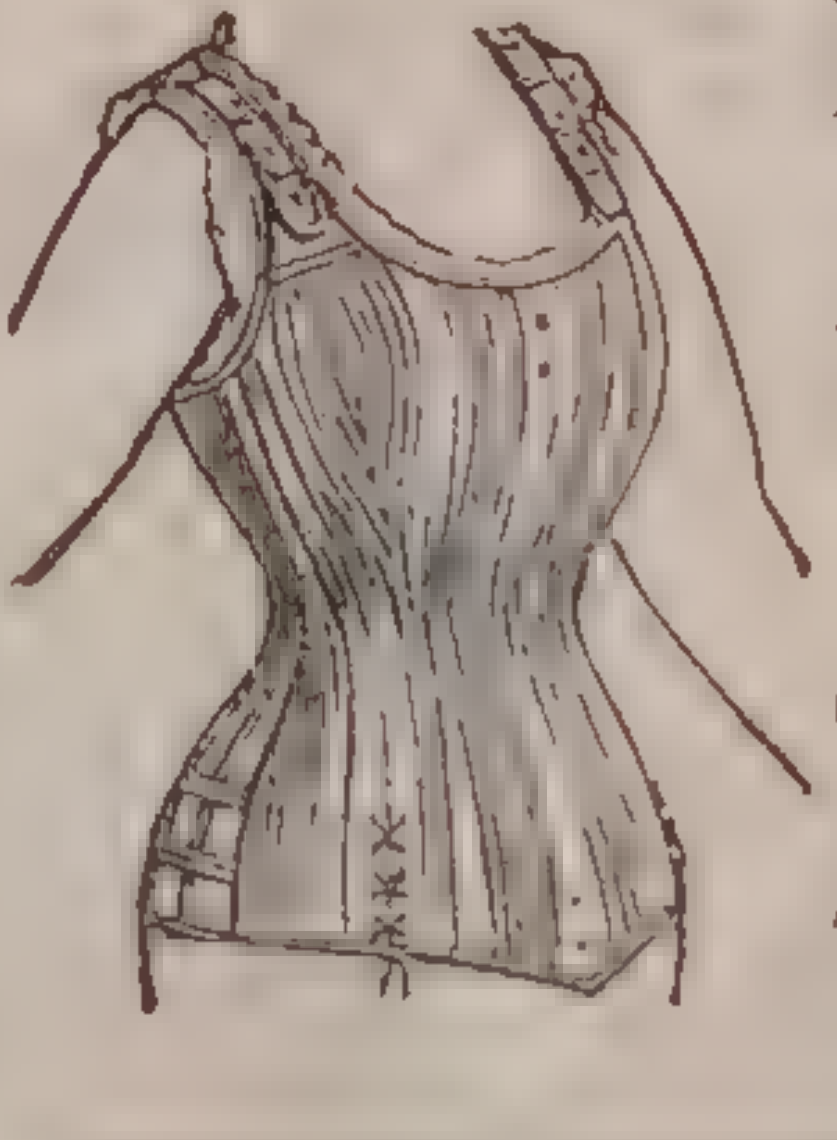

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The Twenty-Sixth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE OF REV. C. B. F——.

(For special reasons I refrain from publishing the full name of this patient in print.)

He first applied to me about two and a half years ago. He had then been ill for three months, with cough, blood spitting, night perspirations, and loss of flesh and strength. Had been under Dr. Q , then under a doctor at Manchester, who examined the expectoration, and discovered the germs of tubercle.

He paid me four visits, at intervals, during a period of twelve months, besides which, numerous letters of advice were written to himself or a lady friend. After which he went to Australia, and visited me again on his return, having had some relapse through trouble at the loss of a dear relative, great over-pressure of clerical duties (by which he was always disposed to over-tax his strength), and the trying weather of the Spring. A tonic prescribed for him, did him much good, in addition to the regular continuance with my medicine. So that the friend (who sometimes corresponded with me for him) last Autumn, reported him to be "quite well, with exception of a little cough from relaxed throat and uvula."

On the 22nd Feb., 1888, the patient writes:—"*I am now thoroughly well, and have not a symptom of the illness.* I do not fail to commend your treatment to others who need it."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days, Everyone is expected to have seen the book first.

A **HUMANE TELEPHONE.**—People who suffer from deafness and noises in the head will be glad to hear that an eminent Aural Specialist of London has hit upon a cure which is said to be absolutely efficacious, and may be applied at the patient's home. It is a miniature telephone, which fits inside the ear. It is not only a producer of sound, but also a cure for the distressing noises in the head. Being comfortable to wear, it will no doubt be a boon to mankind. A pamphlet describing its construction is printed, and may be had from the Publisher, 21, Bedford-square, London, W.C. Price 3d.

MR. MÜLLER IN NEW ZEALAND.

THE visit of Mr. George Müller to New Zealand in July last was greatly blessed. A correspondent writes from Auckland:—"The Lord's people generally were much benefited. Every school of thought was represented at the meetings, which were also attended by Jews and sceptics."

Another correspondent writes:—Mr. Müller spoke on various points of Christian life. With reference to Rom. viii. 28, he maintained that here is a definite and positive promise, unlimited in its terms, but limited as to those to whom it applies—those that love God. The very smallest particle of love to God brings one within the limits. To all alike this promise applies—that all things shall work together for their good. Not merely shall they be dragged through with no great harm happening to them, but all things shall bring them blessing. Mr. Müller then gave some illustrations from his own experience of the last sixty-two years. He stated that God had given him to see that this promise has been true in his case, in every one of the hundreds of instances of the trials and disappointments he has come through. He referred to one occasion as by far and away the greatest trial he had ever had (though he did not tell us the nature of the trial), and in this instance, he said, he had to wait eight years before he saw that it had been for his good. He then told us that on one occasion a donation of £1200 had been sent him, and he had sent it to his bankers; some days after the donor wrote, saying that her relatives had reproached her very strongly for sending him the money, and asking him to return it. Without the least hesitation, he sent back a cheque for the whole amount, feeling that God would have him do so; but of course, and also for special reasons, as he was just then leaving Bristol for the Continent, with great disappointment. Soon afterwards, however, he had great reason to be thankful that this money had been sent back, though he had not time to go into the reasons of the matter. Speaking generally, he said that, for such seasons of great disappointment, he usually had the greatest reason afterwards to thank God for his dealings.

Proceeding, Mr. Müller said he had been asked how he knew really what was the mind of God in certain matters—how he decided as to whether God would have him do this thing, or not do it—go to such a place or remain away. He said he had found great numbers of Christians perplexed as to this matter, and therefore he would relate how he acted. The first thing in this was to be sure that we were willing to follow the leading and to do the will of God, when we knew it. This "state of heart" is the first necessity; it is no good to go like the Jews went to Jeremiah, having already made up their minds to go (or send) to Egypt, whatever the prophet might declare as the mind of the Lord. Next we must consider what Scripture principles bear on the matter. In the case of a direct precept, of course there would be little difficulty, but the absence of this might leave us still perplexed. Then we have to take into consideration natural circumstances. For instance, if I had an offer of a situation requiring great strength of mind or body, while I was weak and feeble, God certainly did not call me to this situation, and I might take it as positive proof that He did not. He had a few times used the method of drawing lots, but he did not think that was the way in which God would have his people get direction, as there was no example in the New Testament (except one) of the lot being used, much less any direction to use it. In the one case, of the place of Judas being filled, it was before the Holy Ghost had been given. Then again, we should never be hurried into any decision of importance, as he believed that Satan desired to hurry us to do things and form decisions in a hurried way, before we had time for prayer and consideration. He mentioned a case of a brother, who came to him for counsel one morning at nine o'clock, as to whether he should buy a large business. Mr. Müller, being very much engaged, said, "I cannot advise you now, but I will be delighted to consider it with you to-morrow." The brother replied, "I cannot wait till then, as I have to give an answer at noon, and if I do not accept it then, someone else will get the business." "Why," said Mr. Müller, "this cannot be of God, that you should have no time for prayer and consideration, and that you should invest all the money you have earned in your life without seeing the books of the business to prove the statements you have heard." The brother, however, left him, and bought the business at twelve o'clock, with the result that he was bankrupt in six months, and lost all his own money, and also a very large sum that he had borrowed from his friends, having been deceived entirely by the statements of those who sold him the business.

Mr. Müller told how he bought the first of the land on Ashley Down for building the Orphan Houses upon. At that time, he said, there was a mania for building all round Bristol, and as he looked about, he could not find anything suitable at all within his means, land going at £1000 and £1500 per acre, and he required seven or eight acres. So he placed the matter before the Lord for thirteen weeks; he would have gone on praying for thirteen months, or thirteen years, if needful; but the Lord showed him where to go, in thirteen weeks. He heard that a certain merchant had land for sale on Ashley Down, and he went to look at it. It proved the most suitable he had seen, and the price was only £200 per acre, instead of £1000 to £1500 or £2000. He was told, "If you go to the gentleman's house at 7 p.m., he is sure to be home, and you can see him then." He went, and was informed that the gentleman was not at home, but in his counting-house. Going to the counting-house, he found that the gentleman had just gone to his residence. Discerning the finger of God in this, Mr. Müller said within himself: "I will do no more this evening, but see about it to-morrow." Went to office next morning at 9. The merchant said, "Oh, I have heard of you; you want land to build an orphanage. During the night I was unable to sleep between 2 and 5 a.m., and God told me that if you came again about the land, I should let you have it, and as it is for an orphanage, I was not to charge you £200 per acre, but only £120." So, said Mr. Müller, in ten minutes the contract was signed, and I saved £560 on the seven acres, because I was willing to wait for God to act between 2 and 5 in the morning of February 7 so many years ago.

Mr. Müller also related about his first call to go to the United States, and the letter from five pastors of five churches of five different denominations. The letters were laid before the Lord. There was a dread of the Atlantic and sea-sickness. He told the Lord he was willing to be sea-sick, to suffer all discomfort, to be wrecked or drowned, if in obedience to God's will. He went. Had never been sea-sick since he has been to sea—sixty times—to all parts of the world, and is able to wait on his wife, who suffers badly.

Now, said he, I will tell you something more to illustrate what it is really to trust in God. When I started the work, many said, "Oh, Mr. Müller gets the money because of enthusiasm. When the fanaticism dies off, the work will collapse." It has not collapsed yet. Then they said, "Oh, it is because of the novelty." The novelty is gone long since, but the money still comes without asking any man for anything. Then they said, "It is because Mr. Müller is a foreigner," but surely that reason would work the other way. At last they said, "Oh, it is because of the reports, they bring the money." So one year we had been very poor all the year—had to pray for supplies day by day, and very often meal by meal; obliged to have a prayer-meeting after breakfast for the dinner, and again after dinner for the third meal, and this continued almost all the year, and we very rarely had supplies for three days at a time; so, at the end of the year, I decided that I would not publish any report. The second year was gone through the same way exactly; and I then said I would not publish a report this year either, lest it should be said that poverty had driven us to make the case known, as we could not go on any longer. So I charged every one not to let any account of the state of poverty get abroad, and thus the third year was entered upon. The first month, same state of things; second month, ditto; third month, no change—still prayer, day by day, for daily supplies; but in the middle of the fourth month a large donation was sent, and then I said, "Now we will publish a report to make known the Lord's goodness to us."

In a most impressive manner, which you could feel affected everyone to their souls, Mr. Müller declared, as an honest servant of Christ speaking before God: Believe me, or believe me not, I state most solemnly, in the presence of God, that if anyone had offered me a thousand sovereigns to make known our state of poverty I would not have taken the offer. I did it for the honour of God; it was not the money that I studied, but the honour of God. And now (continued he, in the most simple and affecting way) I go about all over the world, and Christians in every place are glad to see me, and treat me with the greatest kindness. They have heard of me, and are glad and delighted to see me and listen to me, and honour me in every way; God thus honouring me, because I have desired and endeavoured to honour Him.

It did me good to hear the dear old believer speak, and thus relate how he had tried and proved that the Lord is good, for more than half a century.

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TEMPERANCE DEMONSTRATIONS.

DURING the past five weeks the General Committee of the "Gospel Temperance Movement" have taken a new departure in the work of evangelising the East-end masses. Every Saturday evening, Mr. William Noble, accompanied by a large corps of fellow-workers, headed by bands and banners, parade the districts around Hoxton, holding brief open-air meetings. The processionists having arrived at a suitable spot, a temporary platform is placed in a prominent position, surrounded by a choir, which is led by a brass band in singing favourite hymns. Short addresses are delivered, and in every case listened to with attention.

The outcome of these proceedings has been a large increase in the gatherings at the headquarters of the movement. Mr. Noble proposes to continue the work, weather permitting, through October; he will gladly welcome friends from a distance any Saturday evening at 5.45 at Hoxton Hall, where the procession is formed. A large number of pledges have been taken.

On Sunday last, Mr. J. F. Shorey (late of New York) and Mr. Noble gave earnest addresses, and at the close some three hundred persons remained to the after meeting, which was of an impressive character.

THE DECAY OF FAMILY PRAYER in England (says Mr. Spurgeon) is a serious sign. We frequently hear professors argue that it is a mere expedient, and that they have not the time for it, and so forth. Others plead that it is difficult to select suitable portions, and that the children and the servants don't understand what is read. If there is a will, there is a way. As to diffidence and timidity, no one has a right to indulge those luxuries at the expense of duty. Father, begin family prayer at once! And if you will not, we trust mother will resolve to attend to it herself, rather than leave the house without a roof, and the family without an altar.

Personalia.

Rev. Samuel Pearson, the newly settled pastor of Highbury Quadrant Church, began his stated ministry on Sunday last.

Mr. R. Cory, of Cardiff, has promised £100 per annum for three years, towards the support of lay evangelists in South Wales.

Rev. Dr. Thain Davidson resumes his special monthly sermons to young men in Islington Presbyterian Church, Colebrooke-row, N., next Sunday evening.

Bishop Whipple, of Minnesota, after attending the Pan-Anglican Synod in England, lately visited Miss De Bröen's Paris Mission, and bore a warm testimony to its value.

Rev. H. Pelham Stokes has been appointed to the vicarage of Isleswerth. The work that Mr. Stokes has done in Wareham and neighbourhood is widely known and valued.

Mr. Henry Varley is in the midst of a deeply interesting mission at Torquay, South Devon. On Sunday next he begins a mission at the Victoria Hall, Sunderland.

The Bishop of St. Albans, who has been detained at Argyll Lodge, Kensington, by weakness of the heart, for some time past, is reported to be making steady progress towards recovery.

Mr. J. N. Rees, of the Y.M.C.A., Bridgwater, is about to enter on mission work in Germany. He intends leaving Bridgwater about the third week in September, and England early in October.

Mr. and Mrs. George Pearse, writing from Algiers, ask their Christian friends to pray for them; for health and strength of body and soul, and that they may be still used in service to the Lord, for his glory.

Rev. Mark Guy Pearse has gone to the Continent for a month. Correspondents will be good enough to forgive delay in reply to their letters. It will be impossible for him to add to the list of engagements for this year.

Mr. Robert Anderson, LL.D., barrister-at-law, the well-known author of "The Coming Prince," "Human Destiny," "The Gospel and its Ministry," &c., has been appointed Assistant Commissioner of Police of the Metropolis, in the room of Mr. James Monro, resigned.

Mr. George Clarke has been charged by a Melbourne critic with emptying the churches, but this *The Southern Cross* declares to be a wild inaccuracy. No evangelist who ever visited Victoria, it says, has worked with greater loyalty and zeal as the helper of all the churches than Mr. Clarke.

Miss Edith O'Gorman (Mrs. Auffray), the "Escaped Nun," has arrived in London, after a very successful lecturing tour in Australia and New Zealand. She intends lecturing in England, on behalf of the Protestant cause, during the coming winter. She has won for herself hosts of friends in every class of society in Australia and New Zealand.

Mrs. Joseph Lucas, the well-known temperance advocate, has left Sunderland in consequence of continued ill-health, and has been induced to seek the more genial climatic conditions of Hitchin, in Hertfordshire. Her friends will ardently wish that she may soon be restored to health; whilst temperance reformers will hope that the cause they have at heart may long have the support of her powerful advocacy.

Pastor W. J. Mayers, who is leaving Bristol, and coming to London, will conduct a Gospel temperance mission in the Metropolitan Tabernacle, during the week commencing October 1. "Mr. Mayer," says Mr. Spurgeon, "who can both speak and sing very sweetly, never goes off holy ground in temperance work. We want friends in Southwark and Lambeth to hunt up the people and bring them in, that with a full house and the Divine blessing we may see sinners saved."

Mr. B. Short, the Australian evangelist, will deliver three special addresses in the Metropolitan Tabernacle, on Monday, Tuesday, and Wednesday evenings next, at eight, using as an object-lesson his beautiful and complete model of the Tabernacle of Israel in the Wilderness. Mr. Short has spoken twice at the week-night meetings at the Tabernacle. Mr. Spurgeon speaks highly of his teaching on the lessons of the Jewish Tabernacle. Mr. Short is leaving for New South Wales on September 21.

Hon. Neal Dow intends to revisit England, and will probably be in the "Old Country" in a few weeks. He is now in his eighty-fifth year, is hale and active, and as enthusiastic as ever in temperance work.

Sir Charles Aitchison, late Lieut.-Governor of the Punjab, in a recent address on missions, asserted that Christianity in India is spreading four or five times as fast as the ordinary population, and that the native Christians now number nearly 1,000,000 souls.

Rev. F. B. Meyer hopes to resume his ministry in Regent's Park Chapel, Park-square East, on Sunday next. In the morning, at 11 o'clock, he will give the first of a series of sermons on the Epistle to the Hebrews; in the evening, at 7 o'clock, the first of five sermons on "'What think ye of Christ?' His sublime character." Visitors are welcomed; gallery seats are free and open. Prayer-meeting every Monday at 7.30.

Dr. Andrew Bonar.—A testimonial is to be presented to this venerable Scottish pastor. It is desired to raise £5000 to hand over to him on the occasion of his jubilee. This would give him leisure to prepare for publication the further results of his lifelong study of Scripture. Notwithstanding the enormous circulation of Dr. Bonar's memoir of McCheyne, we believe (says *The British Weekly*) he himself has derived no pecuniary advantage from it.

Mr. Charles Cook (of Hyde Park Hall, London, W.) purposes leaving England on the 21st inst., on a visit to the prisoners in Morocco. He is anxious to provide the inmates of these dungeons with copies of the Scriptures in Arabic, and is also hopeful of doing something towards mitigating the wretched condition of these prisoners. He asks prayer for guidance in this mission, and would be thankful for the co-operation of our readers in the work of distributing the Scriptures.

Mrs. Harriet Beecher Stowe is failing in mind as well as in body. She is being affectionately cared for by her children at a quiet farmhouse in Long Island. She seldom speaks; any kind of mental exertion is distasteful to her, and she can take no solid food. Recently a visitor spoke to her of her great book, and she freely replied, "I did not write it. God wrote it. I merely did his dictation." It may be of interest to note that Mrs. Stowe's famous book, "Uncle Tom's Cabin," is about to be published by Mr. Nankivell in phonography.

Messrs. Fullerton and Smith are about to commence a twelve months' mission in connection with the London churches. A list of their engagements will be announced from time to time, and the progress of the work reported. It is hoped that many will remember them in prayer, and heartily co-operate with them as far as possible. They are now labouring at Penge, and the results are very encouraging; they will next conduct a mission at Bromley, Kent, and afterwards in the West of London. Mr. Spurgeon has written an open letter warmly commending their efforts.

Rev. J. F. B. Tinling, pastor of East Finchley Congregational Church, has recently introduced a distinctly missionary element into his Sunday evening services, which is much appreciated by his congregation. After the opening exercises, he has devoted about ten minutes to giving information respecting the condition of Africa, and the nature and outcome of the work being done on that continent, thinking it wiser to concentrate attention for some Sundays on one country than to select a different field week by week. Mr. Tinling dwells on the work of agents of different societies, and hopes to secure a large missionary map of the world, to be hung on the wall near to his pulpit, for the better illustration of the information he seeks to impart.

Professor Delitzsch, of Leipsic, takes a deep interest in Christian missions to the Jews. One of his most recent writings is entitled, "Earnest Questions to the Educated of the Jewish Religion," and is a friendly address to the Jews, in which he proves the Messiahship of Jesus. In order to have a correct view of Christianity, Delitzsch enjoins it upon the Israelite to examine the New Testament, and to see what Jesus says and what his Apostles say. Moses and his people have done nothing for the conversion of the Gentile world; whereas the Apostolic preaching has overcome the heathenism of the Roman empire, and is still exercising its influence in every direction. The like Judaism has not to show. Christianity has created a new time, has opened a new era.—*British Weekly.*

PHILIP PHILLIPS IN ENGLAND.

Last Sunday evening, Philip Phillips, the "Singing Pilgrim," conducted an illuminated song service, under the auspices of the Lancaster Temperance Society, in their large Temperance Hall, which was crowded to its utmost capacity. This was his first Sunday night's service in England on the occasion of his present visit, having arrived but a few days since. It being the bi-centennial anniversary of the death of John Bunyan, he took for his subject "Salvation," as based upon the first paragraphs in "Pilgrim's Progress." It was an entirely new song service; the readings were a beautiful blending of the Bible and Bunyan on the subject of salvation.

Mr. Phillips sang several sacred songs, all of which, together with the reading lessons, were most beautifully illustrated upon the screen under a most powerful lime light. There was rapt attention throughout, and it may be hoped that not a few in the vast audience left with the determination of leaving the "City of Destruction" for Mount Zion and the "Celestial City."

Mr. Phillips, who is well known all over the civilised world, has come again to England, to spend several months, conducting his Services of Song, and also to introduce, for the first time in Great Britain, his new entertainments, to which he has given the taking title, "Around the World in a Chariot of Song," and "Picturesque America, including British Columbia." In these entertainments, which are most unique and novel, he projects upon the canvas (by means of a Royal Photo Opticon) clearly defined coloured pictures of the most interesting scenes and places he has visited during his perigrinations throughout the world, graphically describing the pictures, and also interspersing his travels by singing descriptive and sacred songs. He gives three services in each of the towns he visits, with an entirely different programme on each occasion. His entertainments, as usual, are given in aid of Christian objects. Till the end of the year he will be in Scotland and the North of England, and he will visit the metropolitan districts next year. Mr. Phillips intends this to be his farewell visit to Great Britain.

REV. JOHN BAIN.

Rev. John Bain, of Chatsworth-road Tabernacle, Clapton, who has been absent through illness, writes to us:—

> As not a few have written to us in anxiety about my health, will you kindly state that I am daily regaining strength of body, which I have been deprived of for some months now. I trust to return to London in September to resume the work from which the Lord has seen fit to lay me aside. The thought that comforted me most was that the hand that held the rod that smote me was a pierced hand, on which our names are engraved. These sleepless days and nights were seasons of wondrous revelations of Himself. I look back upon them with deep gratitude to the Lord, for truly his songs in the night were so unutterably sweet, and the lamps of his promises fed from the infinite fulness in his broken heart never went out, but shed such cheering light upon my soul's pathway, that I now feel like Godly Rist, who said one day, "Thy dear cross, Lord Jesus, has bruised many a sweet song out of me." Kindly remember me, and the work of the Lord, in your prayers, and commend me to the earnest prayers of all the readers of your paper; ask them to pray for a great baptism of power to come upon us in our Clapton work this winter.

SOUL-WINNING AND PRAYER UNION.—Text for September 10 (Isaiah liv. 10): "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

REQUESTS FOR PRAYER.—For blessing on evangelistic meetings at Airdrie, N.B., to be conducted by Mr. W. R. Bradlaugh, commencing Sept. 16.——For blessing on an effort to be made to bring the Gospel home to the hotel servants in Paris.——For blessing on a Gospel mission at Malvern, to be conducted by Mr. William Sampson, from Sept. 2 to 11.

The Book World.

**** Prices of books sent for review will be given if stated.*

The Lost Daughter. By Charles Hill. 2s. *Partridge & Co.* The observance of the Lord's Day is here enforced in the form of a story. The incidents recorded are worthy of the important subject, and the book is rendered attractive by a number of illustrations.

A Manual for Church Members. By Rev. Charles Williams. 4d. *Baptist Tract and Book Society, Furnival-street, Holborn.* An excellent little book. Every page is full of light as to the duties and privileges of church membership. It is hoped that many Christian people will read this manual.

Life and Labours of Rev. W. E. Boardman. 1s. 6d. *Bemrose & Sons.* Rev. Mark Guy Pearse writes a warm-hearted preface to this high-toned book, which is now in its second edition. The pages are full of teaching on themes of absorbing interest, and we trust many will be blessed by reading them.

A Method of Meeting Roman Catholicism. Rev. Henry Fishe has compiled a little book of questions and answers on the first fifty of the "One Hundred Texts" taught in the schools of the Society for Irish Church Missions. The book will doubtless prove useful in the hands of loving labourers. (*Kensit.*)

Crime, Pauperism, and Intemperance.—Penological and Preventive Principles. By William Tallack. 8s. *Wertheimer, Lea & Co.* We have here a full treasury of information and reflection on subjects of vast practical importance. There are chapters on crime, pauperism, and intemperance, prisons and their substitutes, habitual offenders, sentences, neglected youth, parental responsibility, police, and very many other related topics. Not only, however, have facts relating to penal practice, ancient and modern, British and foreign, been carefully brought together, and impartially discussed; moral and economic principles have also been fully considered, and they are stated with much wisdom and clearness. Studious philanthropists will regard it as a privilege to read a book by the secretary of the Howard Association. The subject is certainly one which must receive increasing attention at the hands of politicians. It gives us pleasure to observe that the tone of the book is decidedly Christian, although, in the face of plain Scripture teaching, we fail to see the cogency of the author's occasional arguments in favour of "the larger hope."

SEPTEMBER MAGAZINES.

FROM "HOME WORDS" OFFICE.

Home Words, The Day of Days, and Hand and Heart (1d. each), conducted by Rev. Charles Bullock, are always full of healthful reading, accompanied by pictorial contributions. Under the same editorship The Fireside (6d.) is published, and it enjoys a well-merited popularity.

MESSRS S. W. PARTRIDGE & CO.

The Welcome (6d.) is a magazine which does great credit to its publishers. The contents are varied and of a high class. In The Mothers' Companion (1d.) there is always much to interest those who love children. The Family Friend (1d.) is what it professes to be, and The Infants' Magazine (1d.) and The Children's Friend (1d.) are bright as well as useful in their special sphere. The Friendly Visitor (1d.) in large type, and The British Workman (1d.), half illustrations and half wholesome reading matter, have long held a wide popularity.

THE RELIGIOUS TRACT SOCIETY.

Among popular monthlies Friendly Greetings (4d.) occupies a useful place. The reading matter is good and simple, and the illustrations are always attractive. The Tract Magazine (1d.) contains instruction in various forms for young and old. The Cottager and Artizan (1d.) is an excellent publication. Of serials for the young, Our Little Dots (1d.) and The Child's Companion (1d.) leave nothing to be desired. The Girls' Own Paper (6d.) has a timely and useful article on type-writing as a profession for ladies; a sketch of a holiday in Norway will also be acceptable. In The Boys' Own Paper the practical element is judiciously mixed with the adventurous and the descriptive.

A PHONOGRAPHIC MONTHLY.

Mr. Nankivell begins a new volume with the current issue of his splendid Reporters' Magazine. He has introduced some new features, and provides greater variety of reading matter. A very fine portrait of Mr. Isaac Pitman is given, with brief biographical note. Young phonographers should take this opportunity of becoming subscribers to a serial which has no equal in the shorthand world (4d. 5, *New Bridge-street, E.C.*).

A SAVAGE CRITIQUE.

The Expositor contains some attractive articles, but closes with an unnecessarily savage review of the second part of Professor Friedrich Delitzsch's Assyrian Dictionary. Competent judges generally agree that Delitzsch exaggerates the relative importance of Assyrian studies. But neither that nor the fact that Delitzsch has made manifest mistakes, can justify a reviewer in abusing the Professor for "not possessing the power of copying Assyrian inscriptions," and for "not knowing Semitic languages." A writer who is so reckless in his insinuations, as well as frequently intemperate in his language, may gain a cheap reputation for smartness, but he cannot expect to command the confidence of impartial scholars.

MISSIONARY PUBLICATIONS.

The Church Missionary Intelligence and Record (6d.) is full of information, much of it highly important, and all of it having great interest at the present time. The Church Missionary Gleaner (1d.) is also well worth reading; its illustrations are excellent (*Mission House, Salisbury-square*). *Messrs. S. W. Partridge & Co.* publish Woman's Work in the Great Harvest Field (4d.), The Illustrated Missionary News (2d.), and The Friend of Missions (1d.), each of which well serves its special purpose. The ever-encouraging story of the progress of work in China is told in China's Millions (1d.), published by *Messrs. Morgan & Scott.* Rev. J. Hudson Taylor's retrospect is continued in the September issue. Rest and Reaping (1d.), same publishers, is a record of Christian work and workers in the home and foreign mission fields. All the World (2d.), the Salvation Army monthly, has for a frontispiece, a portrait of Mr. T. A. Denny, who is a hearty supporter of many movements in connection with General Booth's work. The Chronicle of the London Missionary Society (1d.) is replete with well-digested intelligence, adequately illustrated. Another penny monthly on work abroad as well as at home is the London City Mission Magazine (*Seeleys*). There is much to interest in the Church of Scotland Mission Record (1d. *R. & R. Clark, Edinburgh*), and the Free Church of Scotland Monthly (1d. *Nelson*).

Scribner's Magazine is a good average number. "Scenes in Cyprus," by W. H. Mallock; "Railway Passenger Travel," by General Horace Porter; and "The Modern Greeks," by Thomas D. Seymour, are articles of special interest and well illustrated.

The Jewish Herald (1d. *Snow & Co.*) is an excellent record of the operations of the British Society for the Propagation of the Gospel among the Jews. The Jewish Intelligence describes the work of the London Society for Promoting Christianity among the Jews. (1d. *Nisbet & Co.*)

Young England (4d. *Sunday School Union*) is a capital serial of adventure and instruction. Our Darlings (3d. *Shaw*), edited by Dr. Barnardo, is always bright. Our Boys' Magazine (1d. 13, *Warwick-lane*), edited by University men, is a spirited monthly for lads. Three magazines recording Y.W.C.A. activity are: Our Own Gazette (1d.), edited by Mrs. S. Menzies, and published at 62, Ludgate-hill; The Home Friend (1d. *Partridge*); and The Y.W.C.A. Monthly Journal, edited by Mrs. B. A. Bannister (2d. 316, *Regent-street, London*).

The Sword and Trowel (3d. *Passmore & Alabaster*) is a grand repertory of evangelical teaching and progress. Footsteps of Truth (3d. *Shaw*) maintains a high spiritual tone in the presentation of pure instruction in faith and virtue. The Life of Faith (2d. *Marshalls*) contains many of the papers read and speeches delivered at the recent Keswick Convention. Service for the King (2d. *Shaw*) tells of much important work at home and abroad. A special interest attaches to the reports concerning the distribution of Hebrew New Testaments on the Continent and in Africa, now proceeding under the direction of Rev. John Wilkinson, of the Mildmay Mission to the Jews.

The Missionary Review of the World contains a valuable letter by Rev. Dr. Pierson on the late Conference in London, a number of articles on questions of practical importance, and a budget of information on missionary progress. Christians who wish to make missions a real study should read this monthly. The price in America is two dollars a year. The London publishers are *Funk & Wagnalls, 44, Fleet-street, E.C.*

The Congregational Review opens with a stirring article on Christian Brotherhood. Speaking of the place of brotherly affection in aggressive religious work, the Editor says: "Love to God and man must be the ruling motive. It must inspire the teaching of the pulpit, but even more necessary is it that it should govern the action of the members of the Church themselves. It is not necessary to lay down any plans for its action, for its strength will depend largely upon its spontaneity, and its methods must be varied according to the diversity of circumstances. Love needs no instructions, and it is an essential of this comradeship that it should be rooted and grounded in love. A church which is filled with this spirit must be a power."

The Gospel Magazine (6d. *Collingridge*) possesses much of its old vigour under the continued editorship of the venerable Dr. Doudney. The Christian Treasury (6d. *Marshall Brothers*) has taken on the sub-sitle of "Missionary Review." The matter is of a high order, with occasional illustrations. There is ample variety in the contents of "A1" (6d.) edited with much ability by Mrs. Stephen Menzies (62, *Ludgate-hill*). Other useful periodicals are:—The Christian Worker (1d. *Partridge*); Open Doors (3d. *Stock*), devoted to the interests of Mrs. Meredith's many institutions; Divine Life and International Expositor (2d. *Marshalls*); Toilers of the Deep (2d.), the monthly record of the Mission to Deep Sea Fishermen.

Among other monthlies to hand are The Wesleyan Methodist Sunday-School Magazine (2d. *Wesleyan Methodist Sunday School Union*); The Home Visitor (1d. *Hunt & Co.*); The Band of Hope Chronicle (1d. *United Kingdom Band of Hope Union*); Our Own Magazine (1d. *Children's Special Service Mission*); Old Jonathan, The District Parish Helper (1d. *Collingridge*); The Church Monthly (1d.) an exceptionally attractive paper issued from 30 and 31, *New Bridge-street, London;* On and Off Duty, a monthly journal for policemen (1d. 18, *Adam-street, Adelphi*), is ably conducted; The Hospital (6d. 38, *Old Jewry*) contains much that cannot but interest doctors, nurses, and philanthropists; The British Messenger (1d.) is a welcome publication of the *Stirling Tract Enterprise.*

OBITUARY.

MR. G. J. STEVENSON.

Many will regret the death of this well-known Methodist writer, chronicled in our last issue. A contemporary says: "He was a man of great simplicity of character, and had accumulated an immense store of miscellaneous information on Church history. One of his last labours was to prepare for the press a Religious Census of London, a work for which his tastes and acquirements specially fitted him." Besides contributing constantly and largely to many English and American newspapers and magazines, Mr. Stevenson was the author of several important volumes.

MR. J. A. VICARY has visited Puckle Church, Bristol, with a tent. After his departure, the work was taken up by Mr. W. Pugsley. There were large congregations night after night, and a number of persons confessed Christ.

A TEACHER'S PREPARATION CLASS, for the study of the International Lesson, under the auspices of the Rochdale Sunday-school Union, is held weekly in the Rochdale Y.M.C.A. Much interest is taken in the class, which is largely attended.

THE SWEATING SYSTEM.—At the triennial conference of the Amalgamated Society of Tailors of Great Britain and Ireland, in Belfast, a resolution was unanimously adopted declaring that the direct cause of the existing sweating system is the non-provision of workshop accommodation by employers of labour; and urging upon labour representatives in Parliament that in order to suppres the evil compulsory legislation is required, whereby all employers will be compelled to provide workshops for their employés.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, September 16.

DISHONESTY.—PROV. xxi. 6, 7.

LYING is dishonesty in speech, stealing is dishonesty in act. Both these sins are included and are seen to be associated in our lesson. We shall notice briefly the evil of dishonesty, and the way in which it is to be most successfully overcome.

(1) THE EVIL OF DISHONESTY.—The verses we are to consider clearly denounce theft as a sin which brings no permanent advantage to the one who steals (ver. 6), and which tends to his destruction (ver. 7). It will be well to consider what there is in this sin that gives it so bad a character. There is: (*a*) *A breach of the law of God.* God has said, "Thou shalt not steal" (Exod. xx. 15). The law of God is "holy, and just, and good" (Rom. vii. 12). It is holy, and therefore cannot be broken without sacrilege. A breach of a holy law is an attack upon the holiness of God. The law is just. There is perfect justice in the requirement that one person should not appropriate, without satisfactory compensation, what is the property of another. The law is also good (see distinction between just and good in Rom. v. 7). It is for the good of the individual and for the race. The beneficence of the law of God has been recognised in most civilised countries. Alfred the Great formed his statutes, to a large extent, on the model of those of the great Law-Giver of Israel. (*b*) *An invasion of the Divine right of property.*—The commandment which forbids the theft of another man's property is a proof that he is regarded as having a right to it. God gave Solomon riches (1 Kings iii. 13), therefore he had a right to them, and if Solomon had a right to hold property, any man has a right to hold it, if he has honestly come by it. An act of theft is an invasion of that right. (*c*) *An encouragement to indolence.*—If men could live by stealing, many would leave off working, and this would be an injury to individuals and to society. The idler is often a trouble to himself and a social bore. Paul found it necessary to write to the Thessalonians upon this matter, and he said, "If any would not work, neither should he eat" (2 Thess. iii. 10). (*d*) *A certain development of selfishness.*—He who steals the property of another, seeks to benefit himself by a method which injures another. This applies to gambling, which has about it some of the worst features of stealing. The sin of theft is closely related to that of covetousness. Covetousness is an unholy desire to be possessed of that which belongs to another. It arises from selfishness and from a sense of dissatisfaction with the ordering of providence. It is called idolatry (Col. iii. 5), possibly because it sets too high an estimate upon material good, and allows it to take the place which God alone should occupy. (*e*) *A weapon for the destruction of mutual confidence.*—Men cannot trust those who are watching for opportunities to defraud them. The rich man in the parable could no longer confide in the steward who wasted his goods. Where there is no confidence, there can be no love. A population consisting entirely of thieves would be a pandemonium. (*f*) *An incentive to other sins.*—This sin is associated in one Scripture with murder and adultery (Jer. vii. 9), and in the case of Judas, it led to the betrayal of the Lord (John xii. 6).

(2) THE REMEDY FOR DISHONESTY.—Just a few hints must suffice here. (*a*) *A renewed nature.*—The spirit of truth dwelling in a man will make war against all dishonesty. (*b*) *A sensitive conscience.*—If conscience is to be of use here it must not be tampered with. Petty pilfering will deaden conscience with respect to this and all other sins (1 Tim. iv. 2). (*c*) *A realisation of the dignity of labour.*—Jesus toiled at the bench, and Paul "worked with his own hands." (*d*) *A due estimate of the value of human possessions.*—No earthly thing is worth so much that it is worth the while of any human being to steal it (Mark viii. 36). (*e*) *A consciousness of the Divine presence and oversight.*—(Comp. case of Joseph, Gen. xxxix. 9). (*f*) *A remembrance of the damaging nature of property dishonestly acquired* (Proverbs xxi. 7).—The robbery of the wicked shall destroy them. An act of theft often destroys self respect, peace of mind, bodily health, and the soul itself.

International S. S. Lesson.

Sunday Afternoon, September 16.

THE SMITTEN ROCK.

NUM. xx. 1—13; GOLDEN TEXT, 1 COR. x. 4.

THE PLACE.—"The desert of Zin" (ver. 1). The words that follow, "and the people abode in Kadesh," have led many to conclude that *Kadesh*, or its immediate neighbourhood, was the scene of this event. But Kadesh lay in the *desert of Paran*, directly to the west of the desert of Zin (Num. xii. 16. and xiii. 26), and so could not have witnessed this event. We must locate this scene farther to east, somewhere amid the rocky wastes of Zin. The most natural explanation of the words, "And the people *abode* in Kadesh" (ver. 1), is that Kadesh was their central camp. While one tribe and another might wander from time to time into the surrounding country, the headquarters remained at Kadesh. But the time had now come to break up the camp at Khadesh, to unite again into one company ("the whole congregation," ver. 1), and to make a new start for Canaan.

TIME.—While the notes of time are not quite clear, they seem to support the generally accepted idea that more than thirty-seven years separate this lesson from our last, and that it occurred at the beginning of the *fortieth* year after the Exodus.

THE PEOPLE'S TRIAL.—"And there was no water" (ver. 2). It is hard for us to imagine what suffering and horror this brought. A countless host entangled amid the burning rocks of Zin, and *no water!* Moreover, there seems to have been no earthly probability of relief. If our date is correct, this was a sudden trial to which the *new generation* of Israelites were subjected before they were called to enter Caanan. The trial was fierce and terrible; one, too, in which every earthly hope failed. It was, indeed, "man's extremity." Just so. God tries all his people.

THE PEOPLE'S FAILURE.—They might have remembered that He who *led them into* the trouble was pledged to deliver them. They might have made their very helplessness a plea—that *now* was "God's opportunity." But they did not: so they grieved God; tempted Moses to sin, and lost a splendid opportunity of proving how faithful and kind God is to those who trust Him. *How unjust and cruel their complaint.* "They chode with Moses," &c. Yet they knew that he was but the servant, doing only what God bade him. They blamed Moses as though he were their enemy; and yet how he loved them! No doubt their complaint was really against God, though they would hardly dare to own this, even to themselves; just as we grumble at the things God sends us, forgetting that we therein complain against God. Why did they murmur thus? Because of unbelief. But whence came their unbelief? Why was it so hard for them to trust God, and so easy to think ill of Him? The answer is—*their pride.* If they, or their fathers, had only trusted and obeyed God thirty-seven years before, they would have been delivered from the desert and its thirst. So this very trouble has come from their sin; but, as they will not or cannot own this, the natural thing is to blame others—Moses and Aaron, or God Himself. A grumbling, distrustful spirit is a sure sign of pride and impenitence. People often complain of being hardly dealt with, as though God were unkind to them. If they were humbler, they would see how they had brought the trouble on themselves by their own sin.

NOBLE INTERCESSION.—How natural it would have been for Moses and Aaron to have defended themselves before the people. They had a first-rate case, and had been cruelly treated. So far as we know, they answered nothing again, but went at once to the appointed meeting-place, and laid the case before the Lord. "The people sinned, but Moses and Aaron prayed." Their faith was honoured by an immediate and double answer—(1) "The glory of the Lord appeared" (ver. 6); a sign both that He heard, and also that He was on their side against their accusers. (2) "The Lord spake," &c. (vv. 7, 8).

THE SMITING OF THE ROCK.—Question scholars whether Moses had ever smitten a rock and brought water from it before, and turn to Exod. xvii. 5—8. This occurred thirty-nine years before the story of our lesson. What was the chief difference in the two incidents? *Ans.* In the first, at Horeb, God told Moses to *smite* the rock, and he obeyed; but in the second, in Zin, God told him to *speak* to the rock, and he disobeyed. He spoke to the people, instead of to the rock, angry words that dishonoured God, his Lord; and he smote the rock instead of simply speaking to it as God told him. His words were hot and bitter: "Hear now, ye rebels." Point out the tremendous provocation offered to Moses (Ps. cvi. 33); but show also that he was not excused because of it. We learn from ver. 24 that *he himself* was acting rebelliously, at the very time when he was upraiding them. A wholesome warning to us all to be far more careful to find and correct our own faults, than our neighbours'. Observe that Moses sinned this sin just after his intercourse with God in prayer. Some people think that if only they pray about a thing, they must do it without a fault. But, while there is nothing so helpful as prayer, we *may* fall even after prayer—even after such *effectual* prayer as this of Moses.

NOTE.—It is not safe to lay emphasis on the "*we*" in ver. 10: "Must we fetch you water," &c., as though they were usurping the place of God. The pronoun "*we*" does not appear in the Hebrew, and therefore should not be made emphatic. Bishop Hall thinks the sentence implied doubt: "Is it likely that we shall fetch water out of this hard rock to satisfy your thirst? This we are required to do, but is this a thing possible to be done?" It is quite as likely, however, to have implied impatience and want of sympathy, something like Jonah's at the deliverance of Nineveh.

THE SIN AND PUNISHMENT OF MOSES.—The sin is described as: (1) Rebellion (ver. 24); (2) Unbelief (ver. 12); (3) Misrepresenting God (ver. 12, "to sanctify Me," &c.); (4) Disobedience (cf. "*speak* ye, &c.," with "he smote the rock twice"), and (5) Sinful speaking (Ps. cvi. 33, "He spake unadvisedly with his lips"). It is not possible for us exactly to analyse this offence. We *know* that distrust of God—either of his power or willingness—was the root of it. We know, too, that it manifested itself in a disobedient and rebellious spirit towards God, and in a spirit of anger and bitterness towards the erring people; also that God was misrepresented by his servant.

Note how Moses failed in his strongest points. The *man of God* fell into disobedience and rebellion; the *man of faith* into unbelief; and the *patient, unselfish leader*, "*the meekest man*," into anger. Note the similar case of Peter and Elijah; but note also that a tendency to hot, indignant anger was probably *natural* to Moses.

The punishment of Moses must have been terribly heavy, for probably his dearest desire for himself was to enter that land towards which he had been striving for forty years. But the sins of great and conspicuous men are greater in their evil power than the same sins in lesser men; so they need to be punished more conspicuously. God's treatment of Moses shows his holiness. He will not cover sin, though found in one so well-beloved, and though committed under such provocation.

Observe: Moses was punished, but there was no lessening of God's favour towards him.

SOLDIERS IN BRISTOL.—On August 31, the first meeting of this branch of the Soldiers' Christian Association was held in Horfield Barracks. The work of the Association was explained by Sergeant-Major Morris, 10th Royal Hussars, who urged the men to take Jesus as their Saviour. Some of the men joined "Our Soldiers'" Bible and Prayer Union. We ask prayer that the work may be much blessed. The visit of Sergeant-Major Morris has done much good.

CECIL G. SMITH, Secretary.

THE STERN MEMORIAL LOAN FUND was established three years ago, as a tribute to the memory of the late Dr. Stern, who, for a long period, laboured in Eastern lands, as well as in England, to bring Jews to the knowledge of Christ. The object is to grant small loans, without interest, to needy Hebrew Christians of good character, repayment to be made at easy rates. When Jews embrace Christianity, they often have to give up a great deal, and sometimes they are unkindly treated by their co-religionists, and deprived of those means of subsistence of which they have previously been glad to avail themselves. The Stern Fund has, so far, only reached about £50, but it is desired to extend it as rapidly as possible, so as to apply the money for the timely relief, and not the pauperisation, of needy Jewish converts. Donations may be sent to Rev. J. A. Barraclough, 46, King Edward-road, South Hackney, E.

Among the Churches.

CHURCH OF ENGLAND.

The Church of England Sunday-School Institute recommend that Sunday and Monday, October 21 and 22, be set apart as days of prayer on behalf of Sunday-schools.

The foundation-stone of a new mission church, to provide in a measure for the ever-growing needs for the Cotton-lane district of Derby, was laid on Saturday week. The church will accommodate about six hundred people.

Rev. H. Darling, curate of Christ Church, Brighton, Miss M. Goodall, and Miss M. L. Holmes, the latter as an honorary missionary, have been accepted for service abroad by the Church Missionary Society. Miss Goodall will go to West Africa as Principal of the Lagos Female Institution.

Rev. E. C. Gordon, the missionary detained in Uganda by King Mwanga, in his latest letters received, reports that matters there are in much the same condition, although, he says, on the whole, perhaps there is a brighter outlook. The king perpetually persecutes the native Christians, more than one of whom are in his own household. Mr. Gordon says, "The Psalms of David are full of comfort at all times." And again, "We are daily protected by the prayers of the very many in England and elsewhere."

PRESBYTERIAN.

Rev. Z. B. Woffendale, of Somers Town Presbyterian Church, received forty new members into the fellowship of the church on Sunday last; 146 souls have been drawn out of the world, and added to the membership of this church during the past nine months.

Rev. A. Campbell, of the Free Church of Scotland's Mission in Santhalistan, baptized forty-one persons from nine families at Pookhurea, Zemindari of Tondee, on Sunday, July 22. Five families more have appeared for baptism, and travelled a long way through the jungle to make known this request.

Rev. Dr. Lindsay and Rev. J. Fairley Daly are about to visit the Free Church of Scotland's missions in the East. They will also probably visit the mission stations in India of the Irish Presbyterian Church and the U. P. Church of Scotland, besides other Presbyterian missions.

Rev. Alex. M. Sutherland, of Orwell, has conducted services with much acceptance at Grindelwald, during July and August. This is the first time that Presbyterian services have been held there. The numbers who attended have been gradually increasing each Lord's Day, showing the importance of the station.

Letters, dated Blantyre, East Africa, June 14, lately received by the Church of Scotland Foreign Mission Committee, report that all goes well with the staff and the work of the Mission; that the troubles with the chief Chikumbu have been peacefully settled; and that there have been baptisms and requests for baptism.

Islington Church, which has been closed for a few weeks for repairs and decoration, was reopened on Sunday, by the pastor, Dr. Thain Davidson, who has just returned from his holiday in Wales. The Islington congregation, during the interval, worshipped in the Royal Agricultural Hall, where large congregations were addressed by Rev. Dr. Scott, of Saltcoats.

METHODIST.

Mr. Pinnock, a *Joyful News* evangelist, who is shortly going out to Western Africa, has concluded a series of Gospel services at Braunstone, with good results.

The Methodist New Connexion Foreign Missionary Committee have issued a special leaflet for use in missionary meetings, telling of "A Great Work of God in Shantung." Rev. G. M. H. Innocent writes that thirty-four Chinese converts have been baptized.

At Woodhouse-lane Methodist New Connexion Chapel, Leeds, on Tuesday week, a meeting was held to bid farewell to Miss Waller, who is shortly leaving for China. Miss Waller, who is the first lady missionary sent to China by the Connexion, goes out to the institution for girls and Bible-women, which the Conference ten or twelve years ago decided to establish.

A special mission has been held at Towcester by Mr. W. Sampson. A number of persons were brought into the light of the Gospel. One of those who sought and found the Lord on the Sunday evening was in his employment the next day, exerting himself very earnestly to be in time for Mr. Sampson's meeting in the evening, when an accident befel him, which proved fatal.

The heroic wife of Rev. W. B. Luddington, Primitive Methodist missionary, of Fernando Po, has been called to her rest after a comparatively brief period of service in Western Africa. Little more than a year ago, after resting for a time, they returned to their labours in Africa. A few weeks back Mr. Luddington and his noble wife were attacked by fever, and compelled to leave for England. They landed here early last month, both worn and ill, but three weeks had not gone ere Mrs. Luddington passed away.

The annual pastoral address of the Wesleyan Methodist Conference, signed by Rev. Joseph Bush as President, and Rev. D. J. Waller as Secretary, is in circulation among the Methodist churches. The pastoral at some length deals with the spiritual life of the Connexion, and argues that, as the organisation of Methodism is largely the production of piety at a white heat, it can only be easily and successfully worked by the same temper of spiritual life; that when commerce, science, politics, and pleasure are moving quickly, Methodisim must not be slow-paced, but must move more quickly than they.

SALVATION ARMY.

A Training Home has been started in Jamaica, and the first cadets admitted.

In 1878, the Salvation Army employed eighty-eight officers. In 1888 the number has risen to 6502.

On Sunday evening, August 6, 54,500 persons are reported to have attended Army meetings in Canada.

A universal "week of self-denial" has been fixed for October 6 to 13, in order to raise money for extending the work.

Seven hundred junior soldiers' corps are now at work in the United Kingdom, under officers specially set apart for that purpose.

A Zulu chief has "found salvation" at the second meeting held in his kraal. Many of his tribe have followed their leader's example in confessing Christ.

BAPTIST.

Mr. and Mrs. C. H. Spurgeon have presented the Beulah Church at Thornton Heath with an organ.

Rev. W. J. Mathams, of Falkirk, has accepted an invitation to succeed Rev. J. Jenkyn Brown in the pastorate of the church in Bristol-road, Birmingham.

Rev. Dr. Maclaren, of Manchester, sets sail for Australia on September 21. A special meeting of his congregation is to be held on Wednesday next to wish him "God-speed" on his journey.

By invitation of Rev. F. B. Meyer, a conference, in connection with the Baptist Ministers' and Missionaries' Prayer Union, is to be held at Regent's-park College, on Monday, Tuesday, and Wednesday next.

Rev. Charles Williams, of Accrington, preaching at Skipton from the words: "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii. 6) said: This was a real Apostles' Creed. It was a short creed, and the shorter the creed—the fewer the articles it contained—the better. There were in that creed two articles of belief.

Park-street Church, Luton, lately celebrated the thirteenth anniversary of the settlement of its pastor, Rev. J. H. Blake. The report presented stated that eighty-five have been added to the church during the year, and the roll-book shows a membership of 700. The village stations are in a healthy state, and the present is full of hope for another successful year of prayer and work. This church was founded by Thomas Marsom, fellow-prisoner of John Bunyan.

Rev. H. Williams, of Petersbury, Virginia, U.S., writes to *The National Baptist*, mentioning that on ten days, within two hours' time each day, he immersed altogether 1052 candidates in the Appotomax River. He says that "during baptizing, on very hot days, the people around the baptismal waters were shielded from the heat of the sun by a cloud. When the ceremony was ended, the cloud dispersed." He concludes from this experience that on the Day of Pentecost each Apostle could have easily immersed 250 candidates.

CONGREGATIONAL.

Revs. H. M. Dauncey and F. W. Walker have sailed for New Guinea, where they go to join Rev. James Chalmers in mission work amongst the cannibals.

On Rev. W. Tucker, Congregational minister, leaving Gloucester for Gravesend recently, a letter apologising for non-attendance at the farewell meeting was read from the bishop of the diocese (Dr. Ellicott).

The library of the late Rev. Samuel Hebditch has been presented by Mrs. and Miss Hebditch to the Congregational Union of South Australia. There are about 900 volumes, many of them valuable. The library is said to be specially rich in all that relates to the history of Congregationalism.

Rev. John Yonge has completed twenty-five years' service in the ministry, twelve of which have been spent at Wycliffe Church, Warrington. During his pastorate, 315 members have been admitted into fellowship, and the church roll has increased from 171 to 280; there are 700 scholars in the Sunday-school, in addition to 500 at the Cockhedge mission room.

SOCIETY OF FRIENDS.

H. G. E. St. Dalmas, writing from Sohagpur, India, gives a very interesting account of the reception of four converts into the church there by public profession of their faith in Christ. The work grows.

Interesting reports come from Robert J. and Mary J. Davidson, China. They have sent home an urgent appeal to the young men of the Society of Friends to come over and help them in that dark land.

William V. Wright, and wife, have just left Toronto, Canada, to join Joseph Cosand and wife at Tokio, Japan. Recently there have been thirteen requests to join the church there, and very much blessing is following the labours of Friends there.

At the Rock Fountain Mission, South Africa, Elbert S. and Emma Clarke, having returned from a year's rest and change in England, report progress and blessing in their absence. Their children are in England at school. Many converts have recently confessed Christ, left off their heathen ornaments, and are taking part in meetings.

Rev. Dr. Post, of Beirut, gives a very favourable report of the Friends' Mission on Lebanon. "Young men are being educated in schools, and becoming Christians and doctors; they meet with thousands of Mohammedans, treat them for disease, and teach them, and thus have a marvellous influence." At Ram Allah, too, near Jerusalem, the work is sustained.

In Madagascar, William and Hannah Wilson have left the capital, and gone to live at Mandridrano, a country station. He does much medical work, in addition to preaching and teaching, and H. W. says: "After the opening of the school next week, I hope to begin classes for women and girls. A great many say they want to come and learn." General prosperity is reported.

NOTES FROM IRELAND.

A Christian conference for the promotion of the spiritual life was held last week in Millrow Presbyterian Church, Antrim. There was a very large attendance.

During the last fortnight Gospel meetings have been conducted by Mr. W. C. Dilworth, of the Church Army, in Kilclooney Parish, near Markethill. The meetings were well attended, and are believed to have resulted in much good.

The wooden hall belonging to the Irish Evangelisation Society is at present pitched at Seapatrick, near Banbridge, in the midst of a dense working-class population, and is attended night after night by large congregations, who listen with evident interest to earnest Gospel addresses.

Meetings on behalf of the Ulster Society for Promoting the Education of the Deaf, Dumb, and Blind, are now being held in various parts of the country. This Society is worthy of generous support; during the past year about 130 deaf, dumb, and blind pupils received the benefits of the Institution.

"FALLEN ON SLEEP."

Rev. Dr. John Edwards, senior minister of Greenhead U.P. Church, Glasgow.—Mr. Thomas Smith, who from the second year of its commencement down to a recent period was the editor of *The Methodist Recorder*.—Rev. J. T. C. Saunders, of Cheltenham, an evangelical Protestant clergyman.—Rev. Geo. T. Payne, for several years rector of Drumbeg, Ireland.

Notices.

Communications Received with Thanks.—W.G. W.J. J.J. U.B. A.C.B. E.H. H.B.W. P.A. A.W.C. G.J. K.G.D. A.B.C. E.F. W.S.R. A.C. M.B. J.B.T. R.D.F. C.S.H. G.S. G.J.K. T.J.S. A.W.P. R.D.W. C.E.S. H.C. T.W.W. J.G.A. A.D.M. J.H.M. V.J.C. E.A.P. O.M. M.H.S. S.E.A. D.C. J.E.B.M. C.M.S.L. A.McP. W.J.N. L.S. J.O. M.E.G. S.W. A.J.Y. W.P. W.C. G.B.T. R.C. G.G. J.B. G.B. W.H. S.R. T.R.W. J.J.R. A.B.H. J.L. A.J.B. D.S. C.G.S. J.R.M. A.M.L. G.W. T.H.E. H.K. A.S.L. J.W.P. H.M. D.G. H.W.T. A.T. A.J.A. E.H.B. C.E.C. R.N. G.P. Z.B.W. E.H.G. G.E.O. E.S. A.P. E.G.M. A.A. S.A.C. H.C.D. H.V. A.I. J.K. C.B. J.R. F.F. M.D.H. S.B. C.L. J.F.P. J.H.S.

Applicants for Tracts.—F. P. Keen White, 29, Crouch End-hill, Hornsey, N.; H. S. Hope, 5, St. Margaret's-terrace, St. Leonards-on-Sea; G. Ellis, 15, Tooke-street, Millwall, E.; J. Knight, 29, Seyssell-street, Cubitt Town, E.; P. Powell, 24, Newport-road, Moseley, Birmingham; S. Williams, care of Mr. William Rees, High-street, Abergwynfi, near Maesteg, Glamorganshire; G. Budds, 1, Brewery-road, Milton next Sittingbourne, Kent; W. Murray, Jun., Union-buildings, Gray-street, Broughty Ferry, N.B.; R. Atkinson, Haverthwaite, Ulverston; D. Eagar, The Rectory, Killorglin, co. Kerry, Ireland; A. C. Trew, 8, South-terrace, Burnham, Somerset; A. Jones, Side Door, 61, New-street, Birmingham; M. Brown, 29, Great Quebec-street, Marylebone-road, W.; I. Green, 8, Limerston-street, Chelsea, S.W.; Miss L. Palmer, 234, St. Paul's-road, Highbury, N.; Rev. J. W. Atkinson, 308, Old Ford-road, E.; J. R. Martin, 47, The Grange, Bermondsey, S.E.; M. Bradney, 14, Stainsley-road, East India-road, Poplar, E.; E. Disbury, 42, Potter-street, Liverpool; T. Tucker, 4, Osterley-road, Stoke Newington, N.; C. Reynolds, care of G. Reynolds, Appendix-street, Southam, Warwickshire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

COMPARATIVE THEOLOGY.—In reviewing a recent theological work, Mr. Spurgeon says:—The very notion of comparative theology is abhorrent to our mind. Sennacherib was a professor of this science when he placed Jehovah with the gods of Hamath, and Arpad, and Sepharvaim. All that he had to say was regarded by the servants of God as spoken against Jehovah. "They spake against Jehovah as against the gods of the people of the earth, which were the work of the hands of men." False religions are not the breaking out of light, but the beclouding of it. They are not to be compared with the true, but are to be contrasted with it.

EVANGELICALS AND THE MASSES.—In the course of an unkind and discourteous attack upon the Bishop of Liverpool, *The Spectator* of Saturday week says that "the school of doctrine and worship to which Dr. Ryle belongs has lost its hold on the educated classes, and has scarcely any influence over the masses." The sacramentarian balloon in which Mr. Hutton has of late years taken his seat, is now evidently so high in the clouds that its occupants can scarcely see the little island from which they started. The paragraph which we have quoted is absolutely erroneous in every particular. The evangelical school never had so strong a hold on the educated classes as it has to-day. And as for its having "scarcely any influence over the masses," why, Mr. Spurgeon, Mr. Moody, and General Booth—to take only three men out of many—have more influence over "the masses" than all Mr. Hutton's party put together.—*Methodist Times.*

INQUIRERS' COLUMN.

PAUL GOING TO JERUSALEM.

ACTS xxi. 4.—"*And, finding disciples, we tarried there seven days, who said to Paul through the Spirit that he should not go up to Jerusalem.*"

Does this, taken in connection with Acts xxi. 10—14, imply that Paul went to Jerusalem in spite of warning sent him by God, and therefore contrary to the will of God? or is it simply to be regarded as a prophecy?

A READER OF "THE CHRISTIAN"
FOR SOME YEARS.

[Will any of our readers kindly reply to this?]

NON-RESISTANCE OF EVIL.

MATT. v. 39.—"*But I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.*"

Will any spiritually-minded reader of THE CHRISTIAN undertake to explain upon what principle of justice or love the teaching of the Lord Jesus in Matt. v. 39 is to be carried out?

F. H. H.

[The life of the Lord Jesus on earth is in itself an all-sufficient explanation of the above and every other precept in his teaching. Compare Matt. v. 39 with Isa. l. 6. Contrast also John xviii. 23 with Acts xxiii. 3, where, in circumstances very similar, the perfectness of the Master and the unperfectness of his servant are made manifest.]

SIN.

SIR,—As a young man, I belong to a Bible-class, held on Sunday afternoons, and conducted by a Christian gentleman. Some of the members also meet by themselves during the week for prayer and reading God's Word, and we sometimes meet with passages which we cannot understand, and questions are asked which we cannot satisfactorily answer (our ages vary from fifteen to twenty, and we are working lads).

Last week the subject of sin was under consideration, and some said that there was sin in every word or deed; that even in the Sunday afternoon Bible-class every word that the conductor spoke was sinful, and every thought, word, or action needed to be cleansed by the blood of Christ. Others thought this was straining the matter of sin too far, and, while acknowledging that defilement might generally be in even our holiest acts of devotion, that God did not brand every word as sinful. We shall be glad if you will kindly help us, and throw some light on the question of sin.

JAMES ASCOT.

[Actions done and service rendered in the fear of God and with a desire to do his will cannot be described as sins. But "who can bring a clean thing out of an unclean? Not one" (Job xiv. 4). Therefore, because "the best obedience of our hands" is tainted by the sin that dwelleth in us, we need the blood of Christ to cleanse us from the sinfulness which attaches to our holiest service. The sin-offering made a typical atonement on account of positive sins; the burnt-offering atoned for the worshipper as falling short of God's perfect standard of holiness and righteousness. The sin-offering represented Christ as made a curse for us; the burnt-offering represented Him as in Himself the Lamb without blemish and without spot. But in each relation He made atonement for us.]

IRISH CHURCH MISSIONS.—At a recent meeting in connection with this Society, held at the Mildmay Mission House, King's Cross-road, two of the missionaries gave encouraging details of the work, and of the success that follows its operations among Roman Catholics.

THE METHODIST NEW CONNEXION MISSIONARY SOCIETY has done a wise thing. Good news has been recently received from the Chinese mission field, and, without waiting for the ordinary issue of its bi-monthly organ, *Gleanings*, the Society has sent to the ministers a special circular, entitled "A Great Work of God in Shantung," by Rev. G. M. H. Innocent—"For use in the missionary meetings." "You will be glad to hear," says Mr. Innocent, "that since Mr. Turner and I returned from the district meeting, thirty-four converts have been baptized in this circuit." And then Mr. Innocent relates in detail the way in which these Chinamen were turned from idols to the worship of the living God, and publicly testified to the glorious change.—*Methodist Times.*

More Forthcoming Conferences.

THE Carlisle Convention for the deepening of spiritual life has been fixed for September 10—13. Mr. C. I. Clapperton, Murrell Hill, Carlisle, will act as hon. secretary, and the meetings will be held in the Drill Hall.

Manchester Christian Conference will take place on September 25—27, inclusive. The subject for consideration is "Home and Foreign Evangelisation." The Conference has been fixed at a date somewhat earlier than usual in the hope that workers and students from the colleges will attend in large numbers.

The seventh annual Convention for the deepening of spiritual life will be held in St. Andrew's Hall, Berkeley-street, Glasgow, on September 25—28. The subjects are—Tuesday: Humiliation, Heart-searching, Confession. Wednesday: The Life of Consecration. Thursday: The Holy Spirit, his Presence and Power. Friday: Temptation, Keeping, Work.

In last week's notice of the Evangelical Alliance Meeting at Plymouth, "*Dulness* of the Christian life" should have been "*Oneness* of the Christian life."

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Bible-reading, Monday, 6.15 p.m. Mission work in poor districts each evening.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, September 9, 3 and 7 p.m., Mr. J. G. Watson. Thursday, September 13, 8 p.m., valedictory meeting of five young missionaries about to start for Africa. Chair taken by Mr. E. H. Glenny.

SOUTHWARK Y.M.C.A.—Annual meeting, Metropolitan Tabernacle, Tuesday, September 25, at 8. Speakers—Canon Wilberforce, Rev. C. H. Spurgeon, and Sir Thomas Chambers.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, at 3.45, to men only, and 7.30, public, Mr. Ned Wright.

CONFERENCE HALL, Mildmay-park, N.—Sunday, 3.30 and 7 p.m., Mr. Finlay Gibson.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. E. P. Telford.

CLAPTON HALL, Alkham-road, Upper Clapton, E.—Mr. C. Russell Hurditch, Sunday, 6.30 p.m., and Friday, 7.30 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sunday next, at 11 and 7, Mr. Charles Cook; at 3, Rev. Henry Bright.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, September 7. Tea at 6; meeting at 7. Mr. Edward K. Hett will preside. Lieutenant H. S. Mandeville, R.N., will give the address; subject—"Revival."

MR. F. C. BLAND, at St. George's Hall, Langham-place, W., during September, each Sunday, at 11 and 7; and at Burlington Hall, Savile-row, Wednesdays, at 8.

BUNYAN BICENTENARY. — Illustrated lecture, by Mr. Frank White, Talbot Tabernacle, Bayswater, W., Monday, September 17, 8 p.m. Admission free by ticket of Mr. L. Evans, 27, Westbourne-grove, W.

PERTH CHRISTIAN CONFERENCE, City Hall, Perth, September 11—13.—Further particulars may be obtained of Mr. James Mudie, Montrose.

DUNDEE CHRISTIAN CONFERENCE, Kinnaird Hall, Dundee, September 18—20. Secretaries: Rev. Andrew Inglis, Mr. Robert Anderson.

SALISBURY CONFERENCE, September 24—28. Particulars from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

GLASGOW CONVENTION for the Deepening of the Spiritual Life, St. Andrew's Hall, September 25—28.

DUBLIN Y.W.C.A. CONFERENCE, Christian Union-buildings, Dublin, September 27, 28.—Particulars from Miss Wallace, Belfield, Booterstown.

CLIFTON CONFERENCE, Victoria Rooms, Clifton, October 2, 3, and 4.—Particulars of Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol.

EDINBURGH CONVENTION, on Second Advent, October 9, 10, 11, in Free Assembly Hall.

CHURCH CONGRESS, Manchester, October 2—5. Bishop of Manchester, president.

FRANCE.—The "Société Evangélique de France" has done much good work since it was founded in 1833. The report just published contains many statements that are very cheering, and the balance-sheet shows good management. Copies can be obtained from Pastor Mouron, 76, Rue d'Assas, Paris. Among the incidents mentioned is the following:—A Bible-woman, a convert from Romanism, in Aurillac, Cantal, was charged with being out of her mind. Her reply was, "I only wish that the whole town had my folly." She does all she can to spread that "foolishness" which is wisdom in God's estimation.

Appeals.

Mr. John Denning, Ebenezer Cottage, Saxeweimar-road, Southsea, writes that his Gospel tent on Southsea Common has been wrecked by wind and weather; to replace it, after five years good service, he asks for £50.

Walthamstowe Hall, Sevenoaks.—In November, this Institution for educating the daughters of missionaries completes its 50th year. During that long period it has been the means of great usefulness. It is desired to mark the event by special gifts towards the school. Donations received by any member of the Committee. The cash secretary is Miss MARY TOWNE, 28, Walford-road, Stoke Newington, London, N.

The High Alps.—Miss HENRICA KIDDLE, 15, Clarence-square, Cheltenhem, writes asking for help for the poor parish of Arvieux, Hautes Alpes, of which M. Sebrat is pasteur. He has recently written telling of the distress of these poor people, who have never been able to recover themselves from the effects of a disastrous fire which took place in 1882. Last year their harvest was a failure, and again this year the prospects are very bad, that he does not know what will become of them without a little outside help.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, SEPTEMBER 3, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
China Inland Mission—My Lord's Money, 10s; R.C. £10; M.E.H. £1; L.P. 10s; E.F.M. 5s; G.P.F. 10s; M.S.R. 5s; E.E.S. 10s	13	10	0
Mildmay Mission to Jews—My Lord's Money, 10s; L.P. 10s	1	0	0
Mrs. Fuller, Psnl., Sermon-lane—Major D. £2; J.R. £2; S.H.B. £1; S.S. £2; J.E. £1; Mrs. M. £1; E.B.S. £1; Mrs. M. 5s; A Widow, 10s; Red Hill, 2s 6d; W.R. £1; A.T.O. 5s; J.F. £3 3s; C.P., Bath, 5s; E.P.P. £1; D.J.W. 5s; Mrs. E. 5s; A Reader, 5s	17	5	6
Salvation Army—R.C.	10	0	0
Day in Country Fund—E.T. £1; Red Hill, 5s; J.F. £5; A.T.M. 5s; F.D. 1s; H.W.P. 5s; T.M.C. 5s; Rev. C.M.McN. £1 10s; C.J.P. £3; S. & G. 3s 6d; Widow's Mite, 1s 6d; H.M.O. 1s 6d; J.R.A. £5; C.H.S.W. £1 ...	17	17	6
Dr. Barnardo's Homes—Philanthropy, Jersey, £1; L.P. 10s	1	10	0
E. London Training Inst.—R.C. £5; M.S.R. 5s	5	5	0
St. Giles' Christian Mission—R.C. £5; M.S.R. 2s	5	2	0
British Syrian Schools—S.S.	0	10	0
Monthly Tract Society—C.P., Bath	0	5	0
Miss Whately's Schools—C.P., Bath	1	0	0
Miss Mittendorff's Homes—C.E. £3; M.S.R. 3s	3	3	0
Society for Prevention of Cruelty to Children—C.J.P.	3	0	0
Mr. Fegan's Boys' Home—C.J.P.	2	0	0
London Samaritan Society, &c.—C.J.P.	2	0	0
Mission to Deep Sea Fishermen—L.P. 10s; M.S.R. 2s	0	12	0
George-yard Ragged Schools—L.P.	0	10	0
London Medical Mission—L.P.	0	5	0
Y.W.C.A. (Holiday Fund)—L.P.	0	5	0
Mrs. Meredith's Mission—C.R.G.	0	10	0
Union Hall Mission—C.R.G. 10s; M.S. £1... ...	1	10	0
Bible Stand, Crystal Palace—E.F.M.	0	2	6
Church Missionary Society—M.S.R.	0	5	0
North Africa Mission—M.S.R.	0	5	0
Wesleyan Missionary Society—M.S.R...	0	5	0
Miss Sharman's Orphan Homes—M.S.R.	0	3	0
Bird's Nest Mission, Dublin—M.S.R.	0	3	0
Anchorage Mission—M.S.R.	0	2	0
Thames Church Mission—E.E.S.	0	10	0
Friendless & Fallen—E.E.S.	0	5	0
Ladies' Samaritan Society (Paralysed & Epileptic)—Two Friends	0	5	0
Home, Blind Children, Hackney—Two Friends...	0	5	0
Holidays for Poor Clergy — A Clergyman's Daughter, £5; Dr. F.R. £1; E.D.C. £1 0s 2d.	7	0	2
Mr. Orsman's Work—Rosa	5	0	0
	£101	10	8

[ADVERTISEMENTS.]

Church Reform in Italy—H. £1.

Archibald G. Brown—E.S. £10.

Dr. Barnardo's Homes—B.H. 5s.

London Samaritan Society (Convalescent Homes)—Miss E.C. £1 1s; Miss H.W. 1s 6d; Miss K.N. 1s 3d.

"THE CHILDREN'S BREAD."

September 3, 1888.

Dear Christian Friends,

I have now a larger family to support than ever before. Nearly THREE THOUSAND *Homeless "Waifs and Strays," the majority of them orphans, are at present under my care.*

God has sent to my doors very literally of late, "the lame, the halt, and the blind": some of them mere Infants, crippled for life, quite blind, or afflicted with incurable disease, have been rescued from the common lodging-houses and the lowest purlieus, not only of London, but of large towns throughout England and Scotland. Many little girls have quite recently been snatched from nameless degradation, and boys from the custody of thieves and evil persons seeking their ruin.

Throughout the summer months this BLESSED WORK OF RESCUE *has never ceased, day or night, and now, as I have said, my family is larger than ever before, and, as may be imagined, it is no easy or light thing to supply their daily wants. God's goodness has been unceasing, but I have learnt that He uses the instrumentality of even such a statement as this, to unite the hearts of His people everywhere in increased love for, and sympathy with,* HIS LITTLE ONES *under my care.*

For FOOD ALONE *our daily need is quite* £100, *and during the past three weeks I have on many days been sorely pressed to meet the numerous claims which cannot be avoided.*

The month of September is always one of special burden-bearing, I will not say of anxious care, but of more than usual exercise and trial of faith; and this year, owing to the larger numbers to be provided for, the sense of need is even more deeply felt.

ONE HUNDRED LITTLE GIRLS *will, I hope, leave for Canada on the 20th of this month. This will be my last party of Emigrants for the year, and will bring the total number of trained boys and girls Emigrated to Canada during 1888 up to about* 510. *I have not yet all the means required to pay the travelling and outfit expenses of this last party, and I shall indeed be thankful if it is laid upon the hearts of some of God's people to send me the* £9, *which will defray the entire cost of a single child's emigration.*

For all God's goodness to my large family, I would give Him, now and always, grateful praise, and to the thousands of readers of THE CHRISTIAN *who for years have encouraged me by loving and generous help, I desire to express my cordial acknowledgments, while at the same time I seek a continuance of their prayerful sympathy and loving remembrance of my poor bairns.*

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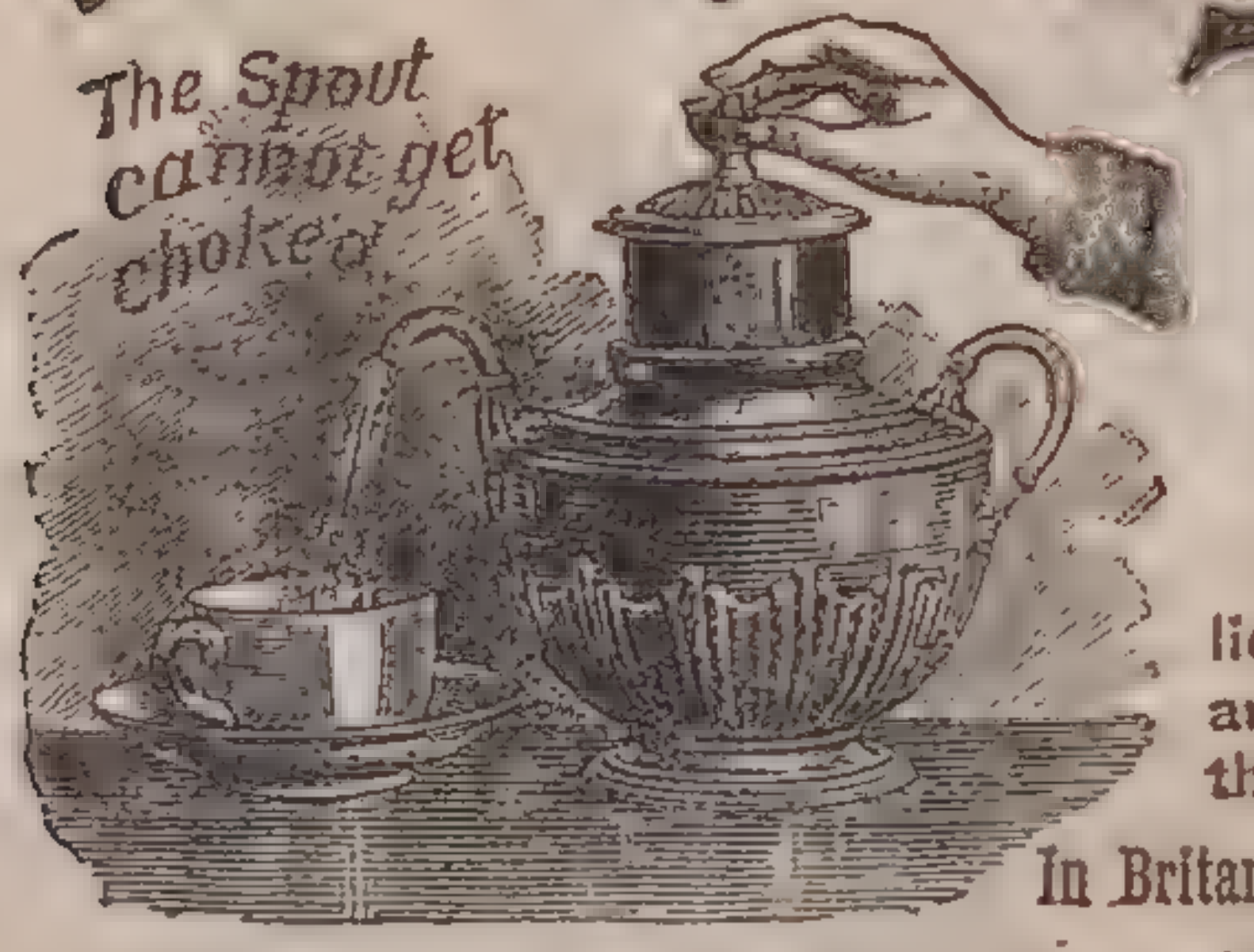
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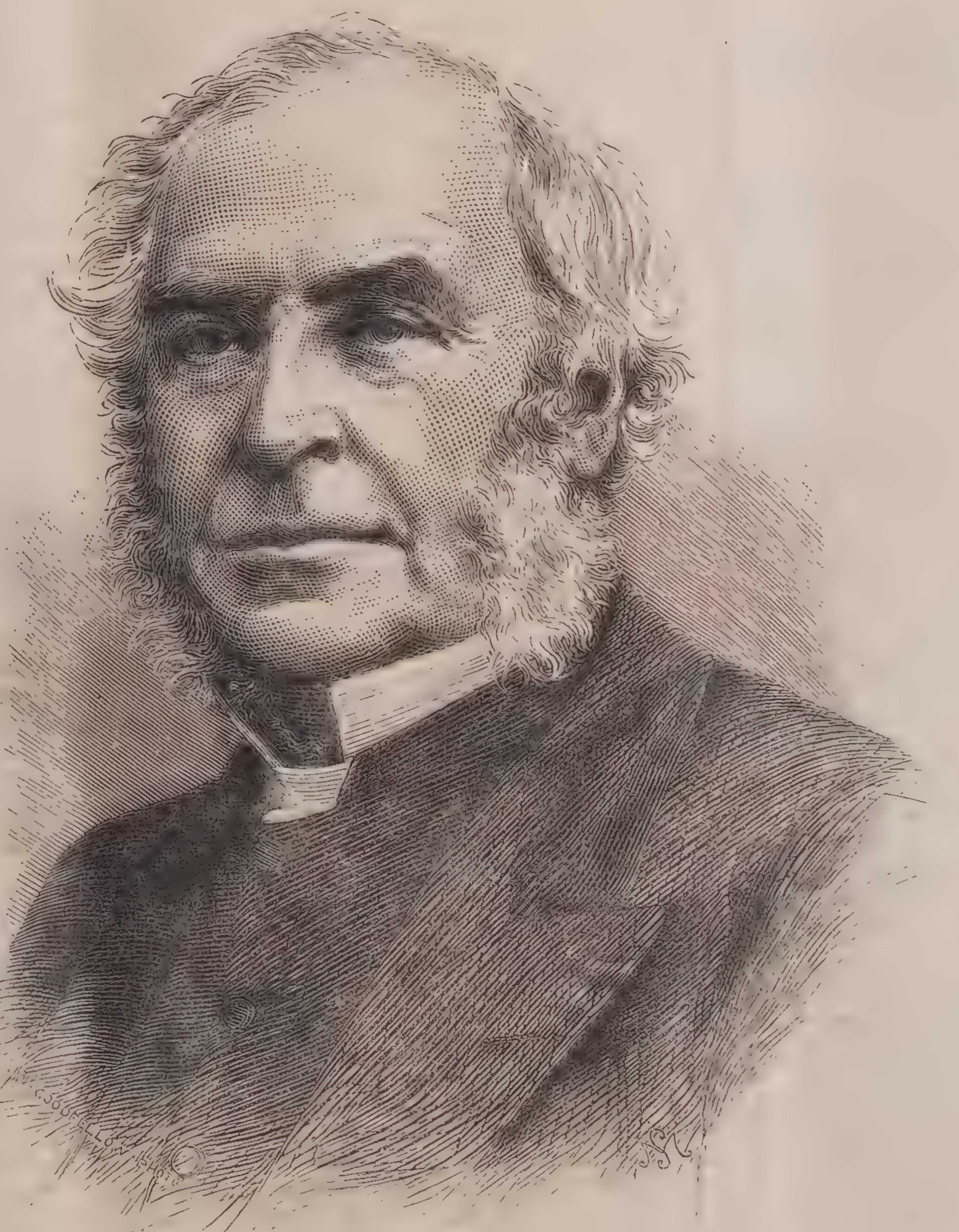
REV. JOSHUA CLARKSON HARRISON,

Park Chapel, Camden Town.



(*From Copyright Photograph by Mr. W. Goodfellow*, 179, *Regent-street, W.*)

WE present to our readers this week the portrait of one whose successful ministerial career and wide spiritual influence may be said to be, through the power and blessing of God, the fitting complement of a holy and active life. It is useless to speculate as to the advantage accruing to a minister from a fine, tall presence, rich but gentle voice, and that spontaneous though dignified courtesy which is usually the outcome of a noble character. These, however, Mr. Harrison undoubtedly possesses, and a general feeling was simply expressed by a humble admirer when asked why she was attracted to his ministry: "Sir, his face is a sermon."

No stranger looking at Mr. Harrison would guess that he was born so far back as 1813. His father having a pastorate at Woburn, he was sent to be educated at the Lewisham School for the Sons of Congregational Ministers, and he has ever taken a deep interest in that institution, speaking as an "old boy" at the opening of the beautiful new building at Caterham not long ago.

His entrance into the counting-house of Messrs. J. & R. Morley in 1831 was an important epoch in his life, and soon after he was called to pass through the bitter experience of losing both father and mother, who died within a fortnight of each other. Mr. and Mrs. Morley and their sons showed him great kindness at that time of sorrow, and an especial intimacy grew up between Mr. Harrison and their younger son, the late Samuel Morley, M.P., which continued until the death of the latter in 1886. Besides being in the same business department, these young friends had an opening spiritual life in common, and frequently discussed with great eagerness the truths so eloquently proclaimed by their pastor, Rev. Thomas Binney.

The knowledge of business life and its peculiar temptations gained in the house of Morley has been of great value to Mr. Harrison, whose audiences as a popular London minister always include many business men.

While engaged in business and active Christian work Mr. Harrison broke a blood-vessel, and was compelled to go to the south of France, where he was brought into contact with Adolph Monod, to the great deepening of his spiritual life. Having regained his health, he returned to London, and studied at Homerton College under Dr. Pye-Smith.

After his ordination at Tottenham Mr. Harrison was called to the pastorate of Park Chapel, Camden Town, then newly built. When he commenced his ministry there in 1846 the church roll contained only 47 members. Now it musters 610, and during the forty-two years of his pastorate 2300 members have passed through the church. Peace and harmony have been preserved there to a wonderful degree, Mr. Harrison being regarded not only as the minister but as the friend, sympathiser, and helper of all.

As a preacher he has the power which an extemporaneous delivery affords. Although his discourses are carefully prepared, he seldom refers to his manuscript. It seems like a personal narrative, the preacher's soul being wrapt in his message, which also tells of his intense love to Jesus as his Friend, and adoration of Him as his Lord and King. No uncertain sound is heard in his proclamation of Christ crucified as the basis of atonement and regeneration, while the agency of the indwelling Spirit is set forth as the inspirer of faith and the medium of all spiritual life and power. These phases of his ministration become increasingly beautiful and effective as the evening of life advances. His ministry to the young has been eminently successful. He was one of the earliest to adopt the plan of preaching a short sermon to children on Sunday mornings before the longer discourse to the congregation.

In June, 1848, Park Chapel was destroyed by fire. The present building was opened in November of the same year, when Rev. James Parsons and Rev. Thomas Binney officiated. Mr. Harrison often refers, with gratitude to God, to the blessing then conferred, by which an enlarged place of worship was provided for the rapidly increasing church.

He enjoys in a high measure the esteem of his ministerial brethren. The Congregational Union of England and Wales has twice appointed Mr. Harrison as the preacher of its annual sermon, and elected him to fill the chair during the year 1870.

His services have also been required by the Church in wider spheres. He has visited America as a delegate of the Evangelical Alliance, and he worthily fills the position of one of the vice-presidents of the British & Foreign Bible Society. In the operations of these associations, and also in the work of the London Missionary Society, he is deeply interested, while many other benevolent institutions receive his continuous help and attention.

Mr. Harrison has been very happy in family life, although a full share of bereavement and anxiety has been allotted to him. His wife is the sister of Sir George Grove, of musical fame.

Our notice of this eminent servant of God must not be closed without reference to his most distinguishing characteristic, viz., a peculiar gift in prayer. His deeply devotional nature gives him exceptional excellence in this respect, and among public audiences as well as in the gatherings of his brethren he is frequently requested to offer thanksgiving and supplication.

THE FIRST RESURRECTION.—1.

By Rev. JOHN URQUHART.

> "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Rev. xx. 4—6.

These words form part of a brief description of God's triumph, and the earth's peace. The great harlot, who profaned the truth, and persecuted the servants of God, has been judged. The worldly power, on which she leaned, and which sought to crush Christ's cause, has been shattered and annihilated. The dominions of the world have come to an end, and Daniel's vision has been fulfilled. The stone cut out of the mountain without hands has fallen upon them and crushed them to powder, and the whirlwind of the Lamb's wrath has swept them away like the dust of the summer threshing floor.

There is an end to tyranny and oppression, to heartless and thoughtless wrong, to all man's inhumanity to man. And the dominion, which has fallen from the hands of sin, the Lord takes up. It is his inheritance, and the earth has waited for Him. The world is filled with his glory. And they who were partakers of his sufferings, who followed in his path of self-denial and of shame, will share his triumph. They will hold the earth for Christ and for God. The Apostle does not describe Christ's throne; he sees only theirs; for Christ apparently will reign in and by his people. They are his vicegerents in the earth: "I saw *thrones*, and they sat upon them, and judgment was given unto them."

It may seem to some that to take these words as the subject of meditation is to enter upon dangerous ground, and that snares and pitfalls await our every step. As for others, to speak seriously to them of the predictions which are contained in this book, and which map out the world's future, is to raise a smile, or to beget a doubt of our intellectual capacity, or of our sanity. They are quite of the opinion that Revelation either finds a man mad, or makes him mad, and they have what seems to them a wholesome dread of prophetic studies. I have no desire to conceal the difficulties which abound in the pathway of those who explore this domain, or to deny that deplorable mistakes have been often made—mistakes which have brought the study of prophecy into undeserved contempt. But it may be well to ask whether, in putting aside all consideration of these things, we are not robbing ourselves of the very highest power.

The predictions regarding Christ's first coming were obscure enough to the Jews. There was much that they could not reconcile, and we know that they made mistakes. But they, nevertheless, laid hold of a mighty truth, or rather that truth laid hold of them. They knew that Christ would come, and each line they read, and each text they studied—no matter how dark it was—deepened that conviction. This hope gave depth to their joy, and fervour to their praise. It strengthened them to bear contempt and shame, and the fiercest storms of persecution. It clave gulfs of separation between them and the idolatries and the hideous vices of the heathen. It drew them from the midst of the allurements of sin, from worldly ambitions, from selfishness and pride. It made them haste along the way of righteousness to meet the Promised One. If they had said: "No man can understand these things fully. They lead to endless theories, and the absurdest dreams," and if, in consequence, they had treated the Prophets as a sealed book, then all that power would have been lost to them. The sense of that mighty destiny would no longer have held them, and separated them from the peoples of the earth.

Are we then losing nothing through neglect? We desire that this good, to which we look onward, should make its appeal to us. We have entreated that it might hold us, and separate us for itself. But how can it do so if we turn away from God when He would speak with us regarding it? It would appear as if our Lord, foreseeing the discredit which would be cast upon this branch of Divine teaching, had specially warned us against the danger of neglecting it. This is the only Book of Scripture which has a special promise attached to its study. A blessing is to rest upon him that readeth (that is, who reads in the public exercise of his ministry), and upon them that hear (that is, who attend to his teaching, i. 3). We accomplish the Lord's will, therefore, not by turning away from this book, but by turning to it, however deep our consciousness may be of inability to penetrate its mysteries.

Those who seek to land upon an unknown shore do not turn to where beetling crags forbid approach, but to where the shelving beach permits of access. Such an entrance seems offered to us here. However startling the doctrine may be, which is here taught, there is no darkness nor uncertainty about the statement of it. This is full and explicit. Let us look at the twofold hope of which it speaks:

CHRIST'S TRIUMPH, AND OUR TRIUMPH IN HIM.

The former of these may be called a commonplace of Scripture. The predictions regarding Jesus, with which the Bible teems, are as yet only half-fulfilled. They speak of his birth, his humiliation, his suffering and atoning death, his victory over the grave, but they do not end there. All his enemies are to be put under his feet. Iniquity is to be judged and cast out. The world is to be covered with the knowledge of God as the waters cover the sea. No man will any longer require to say to his neighbour—"Know the Lord," for all shall know Him, from the least to the greatest. Oppression will cease. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." The prayer which the Lord taught us to offer shall then be fulfilled. God's kingdom will have come: his will shall be done on this sin-stained earth even as it is done in heaven.

Some have imagined that all this is to be accomplished through the preaching of the Gospel. We cannot limit the Spirit's power; but those who indulge this hope should ask themselves on what it is based. If it is entertained on the ground of experience, the past certainly encourages no hope of such a future as the result of evangelisation alone. We speak of England as a Christian nation. It is saturated with Christian truth, and there is no lack of Christian profession. But has sin been swept away? Have we no longer any knowledge of what iniquity means? Does the land know nothing of grinding oppression? Is there no cry rising from the pale lips of poverty and need, that smites the heart of God, and that lifts its appeal to the pitiful Redeemer to gird his sword upon his, thigh? Now, if the result of our missions be to make the world what England is—if the preaching of the Gospel will transform China, Japan, India, Africa, into the likeness of our own land, will that be the full salvation, the perfect righteousness, the unmarred joy and peace that we have been taught to look for?

But if the hope is founded upon the promises of Scripture, there are some passages which have surely not been pondered. He who bids us to carry the message of peace to earth's furthest bounds and preach the Gospel to every creature, has told us that it is for "a testimony" to them. Mercy runs before the car of judgment. Before Christ comes to visit for the earth's iniquity, "this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. xxiv. 14). There is a note of warning there that to the end there will be rejection as well as acceptance of our message. Then we have distinct predictions that in the last days there is trouble in store for the Church, and not triumph. They who hold the strength of the nations will make a final attempt to resist the Divine decree. "The man of sin," of whom more than one Scripture has spoken, will strive to stamp out God's work in the earth, and then the Lord shall come and smite him with the breath of his lips. All the dominions of the earth will be banded together in the impious attempt. "These have one mind, and shall give their strength and power to the beast. These shall make war with the Lamb, and the Lamb shall overcome them" (Rev. xvii. 13, 14). The thrones of to-day will be swept away for ever from the earth, which they have so long saturated with blood. Their guilt will mould their punishment. As they have risen in blood so will they go down in blood.

Man's sin will thus pave the way for God's triumph. That awful judgment of the world's iniquity and rebellion will melt the souls of people everywhere with holy fear. And from the bosom of that fear will spring holy love. Low ideals will perish, and the knowledge of Christ's will shall be a perpetual inspiration and joy. The earth, so long and so deeply defiled by sin, shall be made glorious by righteousness. The place where God has been so terribly forgotten shall resound with his unceasing praise. We know how this day of the Lord, in which He shall see, even here upon the earth, of the travail of his soul, and shall be satisfied, was the hope of the early Church. They strengthened one another with the assurance that it was at hand. They looked on to that as the great event in the world's history, and they rejoiced in the conviction that it was nigh, even at the doors. They were not the victims of an amiable and salutary delusion. They knew that much must happen ere then. Paul warned the Thessalonians, in one of the first Epistles which he wrote, that the day of the Lord should not come till the apostasy had taken place, and the man of sin had been revealed. And yet, though much had to transpire ere the Lord should come, that coming of the Lord, which was the one grand event of the future, for which they waited, and which every hour was bringing nearer, that event so overtopped every other that they ever thought and spoke of it as at hand. The hour of death, even the entering of the spirit into the unseen glory—the being present with the Lord, which is far better than the earthly walk by faith—were only incidents in the story. They looked beyond to the risen life with the risen and triumphant Lord. The mighty mountain, as one has said, though far away in point of space, is ever nigh by reason of its very greatness. It fills the eye, it awes the spirit, of the beholder. There is much that is nearer, and much that in itself is really great, but all is dwarfed and blotted out in the presence of that stupendous majesty. Or, say that we are expecting the arrival of a much-loved and long-absent friend. He is to come by a certain way, and on the far distant rising ground we have marked what seems to be his approach. From that moment, distant though he is, there is for us but one event—his coming. There are various nearer objects of the deepest interest for those around us; they have little or none for us, because he is near. The nearer he comes the more absolute is his hold of our heart and mind.

And the Lord comes—the Son of God, who loved us, and gave Himself for us. We have marked his approach; we know that He is nigh. The Scripture spoke of the apostasy which should precede his coming; it has taken place. This book has described the great harlot, whose seat was to be Imperial Rome, the city of the seven hills: she has appeared. It speaks of a false prophet, who should also delude the nations of the earth: he, too, has been manifested. The Revelation of the Old Testament—the Book of Daniel—predicts that the one Empire of Rome should be broken up into ten kingdoms, and that "in the days of these kings" the kingdom of God should be established. The Roman Empire has been divided, and these ten kingdoms are with us now almost in their completeness. How can we fail to note the Lord's approach? What interest is able to compete with that excited by the thought that the Desire of all nations draws nigh? How can we fail to hear, and to be thrilled by the cry, which was never louder than it is to-day: "Behold the Bridegroom cometh! Go ye forth to meet Him!"

Points for Preachers.

A TESTIMONY.

JOHN ANGELL JAMES, of Birmingham, said in one of his lectures:—If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it in the way of instrumentality to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience, and sent an arrow to my heart; for although I had been religiously educated, I had neglected prayer, and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amidst the splendours of heaven, and throughout the ages of eternity.

ON HAPPINESS.

Can we think of anything that could make us more completely and perfectly miserable than an attempt to secure our own happiness by the anguish of another? If I were a homeless wanderer, hungry, wretched, ragged, perishing, and unable to go a step farther in the bleak winds and piercing cold, and I sink at your doorstep—what if you should come forth and lay your hand upon my shoulder, and bid me come in and sit by your fire, and eat your supper, and rest in your chair; and you would go forth to take my place in the bitter cold. Do you think I should feel happy! *Never.* I tell you your fire would scorch me; your supper would choke me; the comforts would be less bearable than my previous discomforts; and I should come forth and say, "Sir, either you will come in and share my good things, or I will come forth and share your evil things. I am not such a mean creature as to be made happy at a cost like this." Ah, my Lord, thou hast spoiled my happiness. I take Thine hand, and therein I do feel that dreadful wound-print. I look into thy face, and thereon I do track that cruel crown of thorns. I rest me against thy side, and I remember how it was pierced and torn for me. My Lord, now is there but one satisfaction that can ever be mine. Take me and lift me up, and let me hang with Thee upon thy Cross, that I may say—*I am crucified with Christ.* My happiness is spoiled by the pain and agony and shame and awful curse of Calvary.—*Rev. M. Guy Pearse.*

COMFORTED OF GOD.

An eminent physician, who, in visiting the sick, sought to administer to the soul as well as to the body, one day called upon a poor widow, whom, on a previous visit, he had found in great darkness of mind. She was now in a happy frame, and on asking her what had been the means of her comfort, she said it had been these words in Isa. liv. 5: "Thy Maker is thine Husband; the Lord of Hosts is his Name.' On asking her what she had felt to cheer her, her answer was, "I've been thinking that if that be true, I should be beginning to live up to His income."

SERMONS IN SHOES.

I have known a poor sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Jesus Christ shone out through her lovely character as a night-lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance makes himself felt in the same way among his fellow-clerks in the store. Without any Pharisaic pretensions or assumptions, he gives them some admirable "object-teaching," almost every day, by his square, manly style of conscientious conduct. Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The *sermons in shoes* are the sermons to convert an ungodly world.—*Dr. T. L. Cuyler.*

SEASONED WITH SALT.

"Let your speech be always with grace, *seasoned with salt.*" We are not told to let our speech *be salt* entirely, totally. To take a whole mouthful of salt will choke one, and turn his stomach. We may in spiritual things disgust and repel men by a too raw and excessive and unmixed use of religious conversation. A pious, but very refined and sensitive minister recently declared that the greatest provocation to anger and intemperate speech that he had ever encountered was in the conduct of a rough and boisterous Christian, who used to shout at him across the street or in the cars, or wherever he chanced to meet him, "Well, brother, how's your soul?" He declared, that he was sometimes afraid of backsliding under these greetings. It was difficult, no doubt, for him always to answer the salutation "with grace." And the reason is obvious. This man's speech was not delicately seasoned with salt, and so was nauseous and intolerable, and produced disgust, when it might, if fitly seasoned, have proved refreshing. It is a great art to temper one's Christian conversation exactly to the occasion.—*Dr. A. J. Gordon.*

THE MORMONS, tired of struggling against United States legislation, have, it is said, bought some land in Mexico. A hopeful sign of their decadence is that one of Brigham Young's grandsons has become an evangelical minister.

SCEPTICISM BEGINS in estrangement of the soul from God. A clear experience of the love of God in Christ, and a life full of Christian work will be the best defence from those utterances of unbelief which abound in our land. We affectionately entreat you not to give any of them a place in your thoughts—"no, not for an hour." We beseech you "flee these things." Never barter away the holy triumph of faith which our fathers knew, for the barren life of living "without Christ," "having no hope, and without God in the world."—*Wesleyan Methodist Conference Address.*

Mohammedanism and Missions.

An interesting article on the influence of Arab traders in West Central Africa, contributed by Lieutenant Wissmann to the current issue of the "Proceedings of the Royal Geographical Society," throws considerable light on the question of Mohammedanism and missions, raised by Canon Isaac Taylor at the last Church Congress. The writer's experience of Mohammedan influences upon the native populations is in direct contrast with the assertion that the creed of Islam is that best suited to their needs. He gives a graphic account of two visits to Bagna Pesihi, and certain villages of the Bene Ki, a division of the Basonge, in Central Africa, before and after the arrival of a gang of Arab traders on the scene.

On the first occasion, in 1882, he was welcomed by a prosperous and contented tribe, whose condition and occupations bore ample evidence to the existence of its villages for decades in peace and security, free from the disturbing elements of war and slave-hunts, pestilence, and superstition. The huts of the natives were roomy and clean, fitted with shady porches, and surrounded by carefully kept fields and gardens, in which were grown all manner of useful plants and fruits, including hemp, sugar, tobacco, sweet potatoes, maize, manioc, and millet. A thicket of bananas and plantains occupied the back of each homestead, and shady palm groves supplied their owners with nuts, oil, fibres, and wine. Goats, sheep, and fowls abounded, and no one seemed afraid of thieves. The people all had a well-fed air, and were anxious to trade, their supplies being plentiful, and extremely cheap. A fowl could be purchased for a large cowrie shell, and a goat for a yard of calico. Everywhere the visitors found a cheerful, courteous, and contented population, uncontaminated by the vices of civilisation, and yet not wholly ignorant of its arts.

Four years later Lieutenant Wissmann chanced to be in the same district, and after the privations of a toilsome march through dense, inhospitable forests, rejoiced as he drew near to the palm-groves of the Bagna Pesihi. A dense growth of grass covered the formerly well-trimmed paths.

> As we approach the skirt of the groves we are struck by the dead silence which reigns. No laughter is to be heard, no sign of a welcome from our old friends. The silence of death breathes over the lofty crowns of the palms, slowly waving in the wind. We enter, and it is in vain we look to the right and left for the happy homesteads and the happy old scenes. Tall grass covers everything, and a charred pole here and there, a few banana trees are the only evidences that man once dwelt here. Bleached skulls by the roadside, and the skeletons of human hands attached to poles tell the story of what has happened here since our last visit.

It appeared that the notorious Tippoo Tib had been there to "trade," and in the course of that process had killed all who offered resistance, carried off the women, and devastated the fields, gardens, and banana groves. Bands of destroyers from the same gang had returned again and again, and those who escaped the sword perished by the small-pox and famine, which the marauders left in their train. The whole tribe of the Bene Ki ceased to exist, and only a few remnants found refuge in a neighbouring State.

Such must be counted amongst the results of Arab "trading" in Africa, and if it is at such cost that the blessings of Mohammedan civilisation are purchased by the native races, it is no wonder that they are not always considered a desirable acquisition. Even if it be true that Christianity is sometimes tardy of operation in its beneficent effect upon the blacks, Christian missionaries and Christian traders can at least boast that they have never wittingly acted otherwise than beneficently towards them. In their case the perpetration of such atrocities would be impossible. With the followers of the false prophet it is different. Their religion is merely a superstition, adapted to the needs of aggressive and militant tribes, and does not profess to inculcate tenderness or humanity, much less the loftier teachings of the Gospel of Christ.

It must continue a heart-searching question for all thinking Christians, how the spiritual needs of unregenerate Africa can best be served, and how the light of Christ's Gospel may be brought to illumine the darkness and blindness of that Continent. Much good work has already been done by the labour and self-sacrifice of our missionaries on the coast, but in the interior the task is well-nigh hopeless. Until some sort of security for lives and property can be established there, the work of years will always be liable to absolute overthrow in a single moment by exterminatory raids or savage wars. Some sort of law or government must be enforced, and then missionary effort may hope to accomplish some permanent good. Until then it will find more profitable employment in other directions.

"OPEN DOORS IN JAPAN."

Dear Sir,—Your readers will be glad to hear that many have written responsively with reference to my appeal on this subject; especially young ladies who are certificated teachers, and who seem to be in every respect qualified to enter by the open doors. I regret that I cannot see my way to offer myself to them as a guide and helper, and take them at once into this field, which cannot fail to afford scope for the most sanguine hopes and enterprising zeal both religiously and educationally. But may not this fact of my way being thus hedged up for the present be a voice to some Christian sisters, or party of sisters, or families to whom the Lord has entrusted the silver and the gold, to go and make a home in the field for those who are saying, "Here am I, send me"?

I am very glad to be here in order to be helpful to any Japanese I may be brought across in this great city. Yet my longing heart would lead me to that land where the Lord so manifestly owned and blessed my labours among the Japanese as well as English and American sailors. Would God's children everywhere regard it to be their part in this great work to pray that "His light shall shine on my way."

M. McLean.

57, King's-road, Chelsea, London, S.W.

SEAMEN IN ANTWERP.—While visiting Antwerp recently I was struck with the need of a Seamen's Rest. There is a Seamen's Institute, which is a green spot in the moral waste, where the Gospel is preached in English on Sundays. There is a good reading-room, and there are two or three missionaries to seamen. But in a place like Antwerp, where cafés, and drinkshops, and haunts of vice and infamy abound, a Sailors' Home or Rest is greatly needed, where seamen of all nations could find a harbour of refuge; where they could board and lodge while in port at a moderate cost, and would be under the influence of loving hearts, whose aim would be to make known to them the glorious truths of the Gospel. Would any friend of the sailor carry out this idea?

St. John's, Ipswich. W. J. Nock.

ONLY A WORKROOM GIRL.

The light is dim in the small bare room,
So dim that the shadows scarcely show:
As the oil lamp which makes plain the gloom
Flickers to and fro.

A scanty reach of blank grey wall,
A bed, a chair behind the door;
A hanging dress, a well-worn shawl,
These—and nothing more.

"Mother, my dear,"—then the voice was jarred
By the sobs that would break out between,
For, oh, it is sometimes hard—so hard—
To die at seventeen.

"Mother, my dear, it is not death:
Why should we poor ones fear a friend?
For rest may follow the failing breath,
And weariness have an end.

"But oh! it is hard to die and know
That the few poor shillings my life is worth
Give the dear ones left an added woe,
To suffer here on earth.

"Mother, it's *that*, that makes me cry:
That want should have such an awful power,
That the poor will suffer and fear to die
For the loss of a penny an hour.

"Mother, don't cry: you know, Jenny is tall,
And the master's so kind—I'm sure if you speak
And tell him I'm dead—and the children and all—
He'll give her four shillings a week.

"I fear she will find it so hard at the first,
Ten hours and never a mouthful of air;
But she'll get over that, if her heart doesn't burst
With the endless grinding and care.

"Ten hours with never a mouthful of air,
Through the length of the summer's stifling heat;
Ten hours, and—oh, mother, it's hard to bear—
Never enough to eat.

"Till want, and strength, and youth are gone,
And the eyes so tired they scarcely see,
And the weary months creep on and on,
Then—Jenny will die—like me.

"But mother, go quick with the morning's light,
Tell the master I'm dead, and what you seek,
For there are hundreds to struggle and fight
To earn four shillings a week.

"God help the poor, I've heard folks say,
But I've thought as the hours dragged, stitch on stitch,
That we who are poor should sometimes pray
That God would help the rich.

"For I think God holds us as dear as they,
And I think perhaps they don't understand
That He may require on the judgment day
Our souls at our sisters' hand."

Dublin. Hamilton Drummond.

Children's Hospital, Jerusalem.

This work, carried on by Dr. Sandreczki, has received the blessing of God, and its labours have touched the hearts of mothers and children. During 1887, 196 persons were admitted to the Hospital. All of these patients, with the exception of four Russian-Jews, were subjects of the Turkish Empire, and all excepting four were peasants. There were 128 Mahommedans, 50 Christians, and 17 Jews. In the out-patient department 324 children were treated.

Writing in July last, Dr. M. Sandreczki says:—"We need particular help this year, as by want of rain last winter and last spring, the crops have been very bad; worst of all, water is wanting in the town and in many villages. As a great deal of foul and dirty water is used, there is much illness. At the same time the heat is excessive. Corn and vegetables are very dear. Pray for us, for our work, for Jerusalem, for Palestine, where Rome and Russia are extending their power in an astonishing manner."

Copies of the report just issued may be had from Miss M. E. Butler, 7, Park Villas, Charlton-road, Blackheath, S.E.

On Winning Souls to Christ.

BY GEORGE C. NEEDHAM.

(*Concluded.*)

THE measure of our success in the service of God is according to the measure of our faith in God. But true success is not known by worldly tests. The Divine standard is beyond human ken. Enough to know that those who co-labour with God can never fail. Work for Christ is not only a labour of love, but also a work of faith. And faith is neither fanaticism nor presumption. When faith is simulated, disaster follows; where faith is real, difficulties vanish and success is ensured. "By faith the children of Israel passed through the Red Sea as by dry land; which the Egyptians essaying to do were drowned." The ten spies walking by sight saw giants, and regarded themselves as mere grasshoppers. Joshua and Caleb who walked by faith saw no difficulties which could not be overcome. "Have faith in God." Material things are ever changing. That imposing marble monument at Washington is slowly sinking; its foundation has deepened three inches in as many years. But he who builds a fairer monument of consecrated deeds need never fear. His confidence is in the Word of the Lord, which liveth and abideth for ever.

1. He that winneth souls must have confidence in the purpose of God. Assuredly we know that God hath chosen those who respond to the preached Gospel, before the world began, "having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will." The Scriptures declare that God has a people; that they will believe the Gospel; that it is our exalted privilege to co-operate with God in his purpose, and to preach salvation through Christ freely and fully without an iota of fear regarding its predestined mission. For as in the material universe, stars and suns and systems move in obedience to his will, and so fulfil the purpose of their creation; and as He who made them still controls their movements in their respective spheres, each world revolving in light or shadow while ministering to its Creator's pleasure, even so, in the spiritual world the fortunes of the Church are in the hand of God, ordered in all things and sure. And whether she walks in noonday brightness, or in midnight darkness, whether in full-orbed shining, or in temporary eclipse, the Church of Christ will hold her pre-ordained place in the economy of the ages, and the gates of Hades shall not prevail against her. God, in the covenant of grace, provides no pillow for a lazy head, yet thereon is a resting-place for the loving heart. And to his beloved confiding saints He giveth songs in the night in the house of their pilgrimage. Yes, of this we are well assured, that all whom the Father gave the Son shall be redeemed from among men, and will forever join in the new song of thanksgiving to the Lamb in the coming ages.

Let the Christian worker then, as an agent employed by the Holy Spirit in bringing to successful issue the Divine decrees, in the conversion of sinners, have implicit confidence in the all-wise, all-glorious purpose of the blessed God.

2. The soul-winner must also have confidence in the promise of God. Fourteen hundred and fifty years before the birth of Christ, Balaam, the son of Beor, by special Divine inspiration, thus addressed Balak, the son of Zippor: "God is not a man that He should lie, nor the son of man that He should repent: hath He said and shall He not do it; or hath He spoken and shall He not make it good." Paul, an apostle of Jesus Christ, fifteen hundred years after Balaam, echoes the same testimony: "In hope of eternal life which God that cannot lie promised before the world began." We may well, therefore, have confidence in the promise of God regarding the work of human salvation. The earnest preacher or teacher can surely believe that what God hath promised He is able also to perform. His word will prosper in the thing whereto it is sent. But how careful must we be lest we deposit chaff in the sinner's heart, instead of the good seed of the Word. For this must ever be a prime condition of soul-winning that we sow the incorruptible seed which liveth and abideth for ever. The law of the Lord is perfect, converting the soul. It is this Word which has life in itself, and imparteth life to those who receive it. It is the engrafted Word, able to save the soul. Go forth, then, thou soul-winner, in the morning sowing thy seed, and in the evening withholding not thy hand, not knowing whether shall prosper, either this or that, or whether both shall be alike good. He who soweth the word shall not labour in vain in the Lord. Be you therefore steadfast, immovable, and ever abounding in the work, while your confidence in the promises of God to bring to fruition the seed sown shall never waver.

3. Finally, there must be confidence in the power of God. Blessed is that Christian worker who has fully learned the lesson that for spiritual service human wisdom is but a fancy and human power a farce. This knowledge will keep the believer from presumptuous attempts to manufacture results. There is a boundary line around human agency beyond which lies the prerogative of God. Jannes and Jambres withstood Moses before Pharaoh, by mimicking his miracles. But when they beheld inanimate dust quickened into insect life at the command of Moses, they confessed their own inability to perform a like deed. "This," said the scientific magicians, "is the finger of God." There is a limit to human power and human ingenuity. Inventiveness can form a resemblance, but cannot make a fly. The scientist can galvanise a corpse into spasmodic action, but cannot give life to a dead mouse. So in the religious sphere, the sensationalist can produce a commotion, but cannot make a convert. This is surely the work of God. The Spirit breatheth as he listeth; and by the breath of the Almighty, life eternal is given to the soul.

To know our own weakness is therefore necessary, but we also need to recognise the power of God. Who but the Christian believer understands this sublime philosophy, "When I am weak, then am I strong"; "I can do all things through Christ who strengtheneth me." O wonder, ye heavens, and be astonished, O earth. Jesus, to whom all power is delegated, both in heaven and on earth, attaches his omnipotence to our weakness. Hear Him say, "My grace is sufficient for thee, for my strength is made perfect in weakness." To this pledged assurance, O fellow-labourer, shall we not joyfully respond, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me"? Have proof in yourself that the grace of Jesus Christ is all-sufficient for all things to every good work. Let your self-sufficiency wither as the grass, that you may more fully realise the resources of the eternal Spirit equipping you for every service; then shall you neither fear nor falter. And as you hasten to the rescue of the perishing, give ear to the Divine decree uttered with distinct enunciation, and in clearer tones than the siren songs of carnal pleasure; the empty gabble of worldly society; the warning cry of "fanaticism," from friend or foe; the jarring, urging calls of greed, or the threatening roar of hell's enraged lion. "The fruit of the righteous is a tree of life, and he that winneth souls is wise."

EVANGELISTIC MISSION.—Much interest is shown in the services carried on in the tent which is pitched in a capital site in the Tower Hamlets district, Dover. The tent is filled each evening, and some have professed conversion through the preaching of Mr. Clark, the evangelist. At Margate the work in the tent on the Fort has been very encouraging. There have been large attendances at each service, and many pleasing instances of the Spirit's work have appeared.

AFRICA'S OPEN SORE.

IN a painfully interesting article on the subject of African Slavery, a correspondent of *The Daily Chronicle* writes:—

Slavery is rampant as ever in many parts of the world. It broods like a curse over Africa in particular, and is the fertile source of bloodshed, rapine, and murder in the lonely places. Daily and hourly thousands of victims are suffering unutterable pains from it, while under our own flag it is in a measure practised and recognised in the case of the Kaffir women, who are sold regularly in Natal, Transvaal, and Zululand. Another name has been found for the infernal transaction, but nevertheless it is slavery. Any man may purchase a native girl by paying her father or her guardians the required number of oxen, and that independent of any consent from the one most interested. This course is countenanced by the Roman-Dutch law in force in the South African colonies and Republics. When voices have been raised against it, the official answer has been, "We cannot risk a general war by infringing the rights of the male Africans who shelter under our flag and government."

During the course of a twenty-three years' sojourn in Africa, I have seen much of the Arabs and their methods, and can safely say that 900,000 victims per annum is not an over-estimate of the numbers who suffer. Until very recent times (1873) terrible atrocities were to be seen, openly practised by the Arabs in the market places of Zanzibar, Johanna, and other islands on the east coast of Africa. It was no uncommon thing to see dense throngs of unhappy wretches, chained together, with open and undressed wounds on their shoulders, stand waiting to be sold, while here, there, and everywhere, hook-nosed and keen-eyed Arabs jostled each other in their eager bargain making. Now and again an over-driven prize would sink where he or she stood, and expire through weakness or fever incurred during the long and fearful march across the deserts or swamps of the mainland; while at frequent intervals a sob or wail could be heard, coming straight from the heart of someone whose powers of endurance had given way. I have walked through such a market, and know what it is to be blinded and maddened by a state of things against which I was powerless. It was about this period that Sir Bartle Frere went out, commissioned to treat with the Sultan of Zanzibar for a cessation of the traffic. While ostensibly agreeing to all the English demands, the Arabs have contrived, by a hole-and-corner policy, to carry it on even to this day, much to their own profit and our discomfiture.

During my recent travels in East Africa I had an opportunity of watching the game of "hide and seek" which was being played between our bluejackets and the Arabs, while, by knowledge of the African languages, I picked up a considerable amount of information about how the iniquitous trade is carried on. The usual course is to ascertain by means of spies how many likely subjects are to be had in a certain village. Should the number prove tempting enough, the Arabs, armed with modern rifles and followed by halfbreeds, stealthily approach by night, and, with a rush, storm the place. Lighted firebrands very soon set the ghats flaming, and, in the confusion and terror consequent on being so rudely awakened from sleep, the aged are slain, and the suitables captured, bound, and dragged towards the boats. More than once I have come across the charred remains of villages, where but a few days previous a happy throng sang their quaint wordless melodies as they laboured in the cornfields or idled in the sun. Should this crusade go on, it is to be hoped that something more than mere reason may be brought to bear on the heartless and cruel monsters who to-day are laughing in their beards at the feeble attempts of Englishmen to stop a traffic which is as profitable as it is sinful, and as debasing as it is cruel.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXIV.—I HAVE GOOD NEWS FOR YOU.

Some years ago, there lived in an old Abbey House in the country, a colonel and his wife. They had no family, but in the place of children were surrounded with dogs and horses—occasionally with company staying at the house.

These two lived as if there was no eternity, and as if the pleasures of the world were all that they need care for. They were happy in their way, and appeared to have neither care nor anxiety of any kind to trouble them. God had provided them with abundance of everything, but they made no acknowledgment of his providence. They had no family prayer for the household, nor did they even give thanks at their table.

Literally, God was not in their thoughts at all. Certainly they went to their parish church on Sunday morning, if the weather was fine enough, and came back as they went. It was well for them that there were occasional evangelistic services held in the town hall and other places.

One day there was an announcement in the newspaper, that Mr. B—— would give a Gospel address in the hall of a neighbouring town. The Colonel said, "I used to know that man once."

"Yes," said his lady, "so did I; I have danced with him very often. I should like to go and hear him preach."

"So we will," said the Colonel. "Order the luncheon half an hour earlier to-morrow, and we will go."

Away they went, and found the hall pretty well filled, with country as well as town people. It was a somewhat novel kind of service they thought, but very interesting, and the singing was hearty.

The Colonel and his wife did not venture to renew the acquaintance of their old friend, but speedily returned home. Evidently, they had heard enough, and so betook themselves to their carriage, and drove home in silence.

When they met in the drawing-room before dinner, the Colonel said, "I have good news for you, my dear," and before he could finish his speech, the wife began a similar speech. She had good news for her husband.

"Henceforth, I am the Lord's," said the Colonel.

"So am I," added his wife; "that address has quite decided me."

It was so, these two worldly persons had a great deal to learn; but they had heard enough to decide them to give up the useless worldly lives they had been leading.

That evening, after dinner, was spent in a novel manner for them, it was in reading together the New Testament.

"What chapter was it that Mr. B—— recommended us to look over?" asked the Colonel. "Was it not the third of St. John? Let us turn to that."

"Yes," answered his wife, "and he told us to read the concluding verses of the preceding chapter as well."

They read these portions of Scripture, which might as well have been in Greek for all these benighted people understood. They were as far off as ever.

The wife, however, drew her husband's attention to the third verse, "Except a man be born again, he cannot see the kingdom of God." "Observe," she said, "there are three things here, born again, see, and the kingdom of God."

"Well, yes," said the Colonel, looking anxious, "but what are they? What is it to be born again?"

"Why," answered his wife, "I used to be taught that being born again was being baptized."

"Yes," was the Colonel's reply, "I have heard that too, and I have been baptized, but I do not see anything yet. What is this kingdom of God? It is hard lines to be shut out of heaven for not being born again. What in the world is it?"

Being unable to help one another, they at last gave it up in despair, and shut up the book.

Presently they began to talk of the people who were at the meeting in the afternoon. "How they listened, did they not?"

"Happy thought," suddenly exclaimed the Colonel, striking his knee with his hand, "I will send over for Dick, the blacksmith, he knows about this new birth."

The thought had scarcely come to his mind before the Colonel had despatched his servant in search of the man in question. He soon returned, bringing the blacksmith with him.

The man was ushered into their presence at once. "Now, Dick," said the Colonel, looking at him, "are you born again?"

"Yes, bless the Lord," replied the blacksmith, "that I am, sure enough."

"What is it?" inquired the Colonel eagerly.

"Well," answered the man, "I be glad to hear you ask about this; but how can I tell you what it is? It's the new birth, ye know, that's what it is, and a very blessed thing it is to have your sins all pardoned, and your soul saved! That's what it is."

"How did you get to know about this?" asked the lady.

"Why, ma'am, I'll tell you. It was through Mr. Haslam preaching in the barn yonder, that opened my blind eyes. He told me I was a-going to hell, and I saw it plain enough. So I cried to the Lord to have mercy on my soul, and He just did it; you know, that's how it was. I tell you what," he continued. "Mr. Haslam is a-coming to-morrow evening to preach, now do you come and hear the gentleman."

After a little further conversation the Colonel dismissed the blacksmith, and he and his wife determined to go to the barn meeting the next evening.

Not knowing anything that had passed, I came to the appointed service, and was led to dwell upon the necessity of the new birth. I remarked: "As we cannot see natural things without a natural birth into this world; in like manner, we cannot see spiritual things without a spiritual birth. At this new birth we are endowed with spiritual faculties without which we are not fit for God's presence, either here or hereafter."

The Colonel and his wife had made arrangements that I was to sleep at the Abbey that night. Accordingly, they brought me home with them, and we sat long into the night talking about spiritual things.

They told me all that had passed the day before. It was easy to discern how the Lord had already laid hold of these two, and made them willing. Their eyes were opened to see their danger, and now all that they needed was to be brought from the darkness of ignorance into the light of salvation, from the power and devices of Satan to God, to receive forgiveness of their sins. We went to prayer, and after I had prayed the Colonel spoke out his mind and burden in earnest supplication; and with many tears his wife did the same. What had I to say now, but to assure them that all was done and finished by Christ upon the cross.

"Have we nothing to do?" inquired the Colonel.

"No," I said, "you have nothing to do for your salvation, but to accept it. It is God's gift to you for Christ's sake; but you may work as hard as you please for love of God, who has done such great things for you."

After this, it was a joy to see these two new-born souls hungering and thirsting to know more of the Word of God. The simplicity of their questions, and the earnestness of their devotion was most cheering. They came straight from the world to their Bibles, and helped each other greatly in the study of the Word, and they were not behind in their testimony to their worldly friends.

EDUCATION IN CEYLON.

An important centre of Christian activity in Ceylon is the Jaffna College for the training of native helpers. This institution originated in a spontaneous effort on the part of the native Christians in 1867. About £1700 towards its cost was raised in Ceylon, and £6000 contributed by American friends. In 1872 the College was opened under a board of directors securing its undenominational character. Nevertheless it is a distinctly and decidedly Christian institution, and has from the beginning been presided over by Rev. Dr. E. P. Hastings.

There is a flourishing preparatory school. All students reside on the premises, and are thus separated from heathen associations and brought under Christian influence. Every year there have been conversions, and the majority of those who graduate do so as Christians. There is a Y.M.C.A. in connection with the College, and many of the members are good workers in the town and neighbourhood. A goodly number of the graduates have become pastors, catechists, and teachers, not only in Ceylon, but also in India. Some of those who might have been receiving salaries of from 80 to 150 rupees per month in secular employment are content to preach the Gospel and conduct mission schools for from 15 to 45 rupees per month. They have made this choice out of love to Christ, whom they greatly desire to serve.

It is now proposed to enlarge the College, add to its staff of professors, and extend its course of study. The additions will include a fully equipped medical department, with hospital and dispensary. Bursaries will also be founded in aid of poor students professing the Christian faith.

The rising generation demands the higher education, and it is hoped by this means to provide it in connection with Christian precepts, sanctions, and influence. There is reason to believe that Jaffna College will yet be a great blessing to the Indian Empire. The directors have appealed for £30,000, and it is gratifying to know that £8000 has already been subscribed. Altogether the work is intensely interesting and highly important. Contributions towards the fund are received by Mr. G. C. Maclean, 4, Dean-park Crescent, Edinburgh; or by the Misses Leitch, 19, New Bridge-street, London, E.C.

Sailors' Welcome Home,

RATCLIFF HIGHWAY.

On Tuesday week the monthly meeting of the "Christian Lifeboat Crew" was held. Miss Child, unfortunately, was unable to be present through ill-health. Captain Tottenham led the meeting, and gave a short address, followed by Rev. Mr. Fowler, who spoke of the Master's choice of fishermen as the first disciples, and of their bravery, energy, and plain speech.

Miss Grimston, from Smyrna, spoke of the work among sailors in that place. Several testimonies were given as to the Divine power to save the lowest and most ignorant, and to keep them saved. A letter was read, telling of conversion work at one of the last meetings held by a band of the crew, in a distant part of London.

AUNTY PARSONS' STORY.

I told Hezekiah—that's my man. People mostly call him Deacon Parsons, but he never gets any deaconing from me. We were married —"Hezekiah and Amariah"—that's going on forty years ago, and he's jest Hezekiah to me, and nothin' more.

Well, as I was saying, says I, "Hezekiah, we aren't right. I am sure of it." And he said, "Of course not. We are all poor sinners, Amy, all poor sinners." And I said, "Hezekiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was jest after breakfast; and, as he felt poorly, he hedn't gone to the shop yet; and so I had this little talk with him to sort o' chirk him up. He knew what I was comin' to, for we hed had the subject up before. It was our little church. He always said, "The poor people, and what should we ever do?" and I always said, "We never shall do nothin' unless we try." And so when I brought the matter up in this way, he jest began to bitin' his toothpick, and said, "What's up now? Who's mean? Amariah, we oughtn't to speak evil of one another." Hezekiah always says "poor sinners," and doesn't seem to mind it, but when I occasionally say "mean sinners," he somehow gets oneasy. But I was started, and I meant to free my mind.

So I said, says I, "I was going to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little church.

"Truth is," says I, "ours is allus called one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much I think—and so we live along, but we don't seem to get strong. Our people draw their rations every year as the Indians do up at the Agency; and it does seem sometimes as if they never thought of doing anything else.

"They take it so easy," I said. "That's what worries me. I don't suppose we could pay expenses, but we might act as if we wanted to, and as if we meant to do all we could.

"I read," says I, "last week about the debt of the Board, and this week, as I understand," says I, "our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I have got to feelin' as if we were a kind of perpetual paupers. And that was what I meant when I said, 'It is real mean!" I suppose I said it a little sharp," says I, "but I'de rather be sharp than flat, any day, and if we don't begin to stir ourselves we shall be flat before long, and shall deserve to be. It grows on me. It has jest been 'Board, Board, Board,' for fourteen years, and I am tired of it. I never did like boardin'," says I, "and even if we were poor, I believe we might do somethin' towards settin' up house keepin' for ourselves.

"Well, there's not many of us; about a hundred, I believe, and some of these is women folks, and some is jest boys and girls. And we all have to work hard and live close; but," says I, "let us show a disposition if nothin' more. Hezekiah, if there's any spirit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's goin' to say somethin'. "I think there's some of us that shows a disposition."

Of course I understood that hit, but I kep still. I kep' right on with my argument, and I said, "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growing up cripples, only we don't grow.

"'Kiah," says I, "do you hear me?" Sometimes when I want to talk a little he jest shets his eyes, and begins to rock himself back and forth in the old arm-chair, and he was doin' that now. So I said, "'Kiah, do you hear?" and he said, "Some!" and then I went on. "I've got a proposition," says I. And he sort o' looked up and said, 'Hev you? Well, between a disposition and a proposition, I guess the proposition might be better.'

He's awful sarcastic sometimes. But I wasn't goin' to get riled, nor thrown off the track; so I jest said, "Yes, do you and I get two shillin's worth apiece a week, out of that blessed little church of ourn, do you think?" says I. "Cos, if we do, I want to give two shillin's a week to keep it goin', and I thought maybe you could do as much." So he said he guessed he could stand that, and I said, "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll hev your own way," says he, "you most always do." And I said, "Isn't it most allers a good way?" Then I brought out my Subscription Paper. I had it all ready. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," and so I drawed it up, and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So 'Kiah sot down, put on his spects, and took his pen, but did not write. "What's the matter?" says I. And he said, "I am sort of 'shamed to subscribe two shillin's. I never signed so little as that for anything. I used to give that to the circus when I was nothin' but a boy, and I ought to do more than that to support the Gospel. Two shillin's a week! Why, it's only a shillin' a sermon,* and all the prayer-meetin's throw'd in. I can't go less than fifty cents, I am sure." So down he went for fifty cents, and then I signed for a quarter, and then my sunbonnet went on to my head pretty lively; and says I, "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinner time, don't be bashful, help yourself." And I started.

I called on the Smith family first. I felt sure of them. And they were just happy; Mr. Smith signed, and so did Mrs. Smith; and Long John, he came in while we were talkin', and put his name down; and then old grandma Smith, she didn't want to be left out; so there was four of 'em. I've allers found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next, I called on the Joslyns, and next on the Chapins, and then on the Widdie Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussy Furber, and bein' trustee he thought I was out of my sphere, he said; and he wanted it understood that such work belonged to the trustees. "To be sure," says I, "I'm glad I've found it out. I wish the trustees had discovered that a leetle sooner." Then there was Sister Puffy, that's got the asthma. She thought we ought to be looking after the sperritooalities. She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be jest as spiritual to look into our pocket-books a little, and I said it was a shame to be 'tarnally beggin' so of the Board.

She looked dreadful solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call in vain, I tell you. Mrs. Puffy is good, only she allers wanted to talk so pious; and she put down her two shillin's, and then hove a sigh. Then I found the boys at the cooper-shop, and got seven names there at one lick; and when the list began to grow people seemed ashamed to say no, and I kept gainin' till I had just an even hundred, and then I went home.

Well, it was pretty well toward candle-light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've biled soap, and I've moved; and I 'low that a'most any one of that sort of thing is a little exhaustin'. But put your bakin' and movin' and bilin' soap altogether, and it won't work out as much genuine tired soul and body as one day with a subscription paper to support the Gospel. So when I sort 'f dropped into a chair, and Hezekiah said, "Well?" I was past speakin', and I put my check apron up to my face as I hadn't done since I was a young, foolish girl, and cried. I don't know what I felt so bad about; I don't know as I did feel bad. But I felt cry, and I cried. And 'Kiah, seeing how it was, felt kind o' sorry for me, and set some tea a-steepin', and when I had my drink, with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said, "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal I may say—and you don't know it. A hundred names at two shillin' each gives us twenty-five dollars a Sunday. Some of 'em may fail, but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yourn'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. This church, for this year, at any rate, is self-supportin'."

We both sot down and kep' still a minute, when I said kind o' softly, "Hezekiah," says I, "isn't it about time for prayers?" I was just chokin', but as he took down the Bible he said, "I guess we had better sing somethin'?" I nodded like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the Scripter that says, "He giveth songs in the night." 'Kiah generally likes the solemn tunes, too: and we sing, "Show pity, Lord," a great deal; and this mornin' we had sung "Hark, from the tombs a joyful sound," 'cause 'Kiah was not feelin' very well, and we wanted to chirp up a little.

So I just waited to see what meter he'd strike up to-night; and would you believe it? I didn't know that he knew any sech tune. But off he started on "Joy to the world, the Lord is come." I tried to catch on, but he went off, lickerty-switch, like a steam engine, and I couldn't keep up. I was partly laughing to see 'Kiah go it, and partly crying again, my heart was so full; so I doubled up some of the notes and jumped over some of the others, and so we safely reached the end.

But I tell you, Hezekiah prayed. He allers prays well, but this was a bran new prayer, exactly suited to the occasion. And when Sunday come, and the minister got up and told what had been done, and said, "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me, after meetin', and said, with tears in their eyes, how I'd saved the church, and all that, I came awful nigh gettin' proud. But as Hezekiah says, "we're all poor sinners," and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boardin' any more.

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* The American shilling=about 6d.

For the Young.

INDIANS IN BRITISH COLUMBIA.

BY REV. E. PAYSON HAMMOND.

During the last winter, in New Mexico, we have seen many children among the Pueblo Indians coming to Christ, and learning to trust in Him. I wish you could have seen their happy faces. I wish to speak of the "Flathead Indians" in British Columbia. Do you know why they are called "Flatheads"? When they are very young, their mothers take them and press their heads between two boards or stones, till they are flattened out, so that afterwards they are known as "Flathead Indians."

Their heads and faces have been distorted, but we have seen many of them trusting in Jesus, and then with tears in their eyes, tell of the great love of Jesus in giving Himself to die on the cross for us. Their words have often moved the hearts of the young and old, as they told, in the large audiences, of the way in which they were led to give up heathenism, with its wicked practices, and to live the life of a Christian.

A few years ago, a number of Christian people in Victoria, B. C., determined to do what they could to lead the Indians around them to the Saviour. Many members of the church to which they belonged said it was of no use. Still they persevered, and at length secured a room and gathered in quite a number, and began to teach them to read. One Sunday, however, there was not an Indian present, and two of the teachers went over to the Indian "rancherie" to find why there were none of them at the school; and what do you think they found them doing? When I say they were "making an Indian doctor," I fear you will not know any better than before. I must, therefore, tell you what kind of process the man went through to fit him, in their estimation, for healing the sick.

As the gentlemen approached the "rancherie," they heard a terrible shouting, and saw about seventy-five in a circle, making a most hideous noise with drums, rattles, and kettles, and dancing around the man, who stood in the centre, holding a dog. This man was taught by the Indian custom that if he could tear the dog to pieces with his teeth, eat him, and then go into the woods, without any blankets, and come back alive after three days, he was fitted for an Indian doctor. They looked like evil spirits; they were painted and covered with tar and feathers, so that they did not look like human beings. The poor dog was soon torn limb from limb, and half eaten.

Among those same Indians are numbers who, to-day, are earnest Christians. "Amos" was the first one converted. His eyes filled with tears as he spoke of the love of Jesus in giving Himself to die for a savage like himself. He and others helped to build a nice church, in which we found them singing God's praises. None of the Indians felt they were too old to study the word of God. There were more adults than children in the Sunday School. They were much overcome as they told the story of their conversion. Our Saviour's words are indeed true: "And I, if I be lifted up, will draw all unto Me."

Yes, the poor Indians, when they saw how Jesus had loved them, felt their hearts going out in love to Him. At our farewell meeting in Victoria, five or six hundred people walked across the platform to bid us good-bye, as we were on our way to Alaska. Among them were thirty or forty of these Indians, who wept as they did so. At Nanaimo, in an Indian village of several hundred, we found a church and many houses, built by Christians, in which everything was clean and comfortable; but in the same village we saw the wretched abodes of the heathen Indians. In buildings made of rough boards lived from fifty to two hundred. As there is no chimney, all the smoke finds its way through the roof and sides. When the Indians fill them at night, and fires are burning in different parts of them, they look like dark caverns filled with evil spirits. The first Indian who was converted in this village took us out fishing in his canoe, dug out of a log, but I was more interested in hearing the story of his conversion than in catching salmon and trout.

As you, my young friends, have been reading about these converted savages, have you been able to say, "I, too, love that same Jesus who is so dear to them"? If not, I entreat of you this very hour to make Him your friend and Saviour. He bids you come to him just as you are. He will change your heart, and make you happy in his love. Sinners, old and young, often run away from Jesus, their best friend, though He bids them come to Him, that He may make them happy here and hereafter. I pray that you may not be among that number.

A LION TALK.

AN INCIDENT OF THE HOP-YARDS.

We were tired, very tired. We had been out all day visiting the hop-pickers in Herefordshire, and, having reached the small country railway station an hour before the arrival of our train, we proceeded to make ourselves as comfortable as the bare bench of the waiting-room would permit.

Presently we were disturbed by the entrance of two little girls, one of whom commenced to read every bill upon the walls. "Birmingham Onion Fair." She read about the fair, the fare to the fair, and the whole affair, down to the printer's name at the bottom. Suddenly her eye caught a brightly coloured advertisement, representing a lion in a net, and a little mouse nibbling at his bonds to set him free.

"Look!" said she to her companion, "that is what we have in our primer at school. Don't you know—the mouse that got the lion out?"

My friend, somewhat rested, was wide awake, and watching for an opportunity of saying something about Jesus to this intelligent little soul.

"See," she exclaimed, "he will soon escape."

"Mind he does not have you for his first meal."

"O-o-o-o-h!" said the child, with a shudder.

"I hope he will take the mouse back to Africa with him, when he is restored to freedom," interposed my friend; adding, "What would you think of a lion coming all the way from his distant land to die for mice, that he might set them free?"

The little girl looked astonished.

"I know a lion who did that. Jesus, 'the Lion of the Tribe of Judah (Rev. v. 5), died for us mice, to deliver us from the net of Satan, who had us captive at his will. We are only as mice compared to Him; yet He came to free us. And ought not the freed mice to thank the good Lion?"

"Yes, sir."

"Of course they ought; and we ought to thus thank Jesus and love Him. But suppose this lion was gentle, and loving, and tame, and was willing to walk with us day by day, always at our side, ready to protect us. Should I be afraid to go through the dark woods, if I had such a lion with me? Oh, woe be to any robbers who might happen to be waiting! Now, that is just my experience this evening. I am not afraid. Do you know why?"

"'Cos you've got Jesus with you."

"Yes, dear, that is it. So I can say, as David did, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me'" (Ps. xxiii. 4).

Then, as a further illustration, Shadrach, Meshach, and Abed-nego were instanced. The Lord was with them, so that the king, looking into the fiery furnace saw four men, and said "The fourth is like the Son of God" (Dan. iii. 25). The Lion was with them.

The lion is the king of all beasts of prey. "What is stronger than a lion?" (Judges xiv. 18). "A lion which is strongest among beasts" (Prov. xxx. 30). Thank God, even he who goeth about "as a roaring lion," seeking whom he may devour, has his master here (1 Peter v. 8).

"Why do you think Jesus is called a lion?"

The child thought, and looked very serious, as it was explained that He was coming back with fierceness and terror to rend his enemies. He came first as a lamb to be a sacrifice and to put away sin; but He is coming again, "taking vengeance on them that know not God, and that obey not the Gospel" (2 Thess. i. 8). Then He will be as a lion.

The dear girl seemed frightened at the thought.

"You like to think of Jesus as the gentle lamb, don't you? Well, trust in Him, and let Him set you free, then have Him to walk with you as your protector, and you will not need to fear his coming again."

The train was due, so our lion talk had to end.

Was my friend right in speaking of Jesus coming in terror and power? Yes; for if "the fear of a king is as the roaring of a lion; whoso provoketh Him to anger sinneth against his own soul" (Prov. xx. 2), much more is it true of the King of kings, who has said, "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Psalm l. 22).

William Luff.

BALAAM.

He knew the right, but did the wrong,
  As thousands have beside;
An enemy to God he lived,
  An enemy he died.

Yet what a learned man he was!
  How widely was he known!
Princes to do him honour came
  With presents from the throne.

Yet, though so rich, still, still he craved
  For more of worldly store;
The wages of unrighteousness
  He fondly gloated o'er.

For gold, alas! he even sought
  To curse God's chosen race,
And would, had not God made his tongue
  That very people bless!

And so he lived, and so he died,*
  God's enemies among,
The fate of one who knew the right,
  But still would do the wrong.

A lesson, surely, for us all
  To ever keep in sight,
That we may always shun the wrong,
  And always do the right.

A. M.

---

* Numb. xxxi. 8.

CHILDREN'S SEASIDE SERVICES.

Mr. E. Arrowsmith, Scarborough and Filey, till September 16; Mr. Josiah Spiers, Dover.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Sept. 16, Mark xv. 33—47; Monday, Sept. 17, Mark xvi. 1—20; Tuesday, Sept. 18, Ezekiel iii. 1—9; Wednesday, Sept. 19, Ezekiel iii. 10—21; Thursday, Sept. 20, Ezekiel ix. 1—11; Friday, Sept. 21, Ezekiel xv. 1—8; Saturday, Sept. 22, Ezekiel xviii. 20—32.

THE ANIMALS' INSTITUTE, which was only opened this season for the reception of patients, has more than verified its founder's fears that much suffering amongst the animals of the poorer classes existed without proper surgical treatment. The gratuitous advice daily given is taken full advantage of, and the hospital accommodation for the worst cases is now too small to admit the great number of horses, dogs, cats, and other animals requiring treatment.

SEPTEMBER 14, 1888.

The Christian.

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TWO HUNDRED YEARS AGO.

JOHN BUNYAN.—"Two hundred years ago, on Friday, August 31st, 1688, JOHN BUNYAN, the strange dreamer, entered the land where there is 'no night.' In Bunhill-fields, near the City-road, may be seen any day by the passer-by, the tombstone, on which reads this inscription:—

"Mr. JOHN BUNYAN, *Author of the*
"*Pilgrim's Progress,*" *Ob.* 31st *August*, 1688, *æt.* 60."

"Two hundred years ago, in the house of his friend John Strudwick, who kept a grocer's shop under the sign of the Star, on Snow-hill, John Bunyan breathed his last."
Daily News, August 30.

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BUNYAN BICENTENARY.—A Lecture, Illustrated by nearly 50 magnificent Hand-Paintings, exhibited on a large scale, by a new and beautifully constructed Dissolving View Apparatus, will (D.V.) be given by Mr. FRANK WHITE, at the Talbot Tabernacle, Talbot-road, Bayswater, Monday, September 17. Chair taken at eight o'clock, Admission free, by free ticket only of Mr. L. Evans, 27, Westbourne-grove (stamped envelope). Children 2d. Special collection in aid of the New Building Fund.

VILLAGE EVANGELISATION. — New Chapel for Cove, near the camp at Aldershot. £500 required. The building used for years is not now large enough for the poor villagers who gather to worship, many not gaining admission. The memorial stone of the new chapel was laid on September 5, and Mr. J. POATE, Sherborne-road, Farnborough, Hants, earnestly appeals to Christian Public for Help for the Building Fund, and will answer any inquiries.

OPEN DOORS.—Voluntary Workers, male or female, greatly needed for City workrooms, once a week, for half-hour simple Gospel addresses.

Mrs. FISHER, 136, Aldersgate-street.

MRS. GINEVER'S ORPHAN HOMES. A Sale of useful and fancy articles will (D.V.) be held in the Athenæum, Camden-road, N., October 10 and 11, to furnish a Boys' Home.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Old coats are much needed.

THE PARK HALL CONVENTION for the Deepening of Spiritual Life will be held (D.V.) on September 18, 19, and 20. Park Hall is near Polmont Station on the North British Railway.

ORPHAN HOME, Walthamstow.— A Sale of Useful and Fancy Articles will be held (D.V.) October 5 and 6. Parcels of all kinds will be gratefully received by Mrs. PARSONS, Eastfield House, Hoe-street, Walthamstow.

BOULOGNE-SUR-MER, FRANCE.— It is desired to form a Y.M.C.A. in this town. Will friends kindly contribute to the establishment and support of this work? The smallest sums thankfully received.—Apply to Monsieur BÉNÉZET, President, chez Monsieur le Pasteur Dégremont, 54, Boulevard du Prince Albert, Boulogne-sur-Mer, France.

Educational.

HAMMERSMITH. — High School for Girls.—Pupils successful at Cambridge, St. Andrews, and Royal Academy Local Examinations, and at London Matriculation. Boarders received in the house of the Head Mistress, at moderate terms. Full particulars on application to Miss MARY E. PAGE, Hammersmith, W. Next term commences on September 18.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve Pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.

B., The Ferns, Duffield, Derby.

New Hall College,

SUTTON COLDFIELD, WARWICKSHIRE.

Principal—FREDK. W. W. HOWELL.
Senior Master—Mr. E. J. BUNNETT, B.A. (*Camb.*)

CAREFUL Christian Training. Ordinary Course includes Latin, French, Mathematics, Drawing, and Chemistry. Special Classes for Carpentry, &c. Particularly beautiful and healthy neighbourhood. Water renowned for its purity. House restored and enlarged at a cost of about £13,000. Many recent successes—London Matric., Oxf. Local, College Preceptors, Sc. and Art Dept. Exams.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A high-class education, with home comforts. Healthy situation. Sound Protestant Christian training. Next term commences September 12.—For terms, apply to Miss LANG or the Rev. R. HUTTON.

HURSTPIERPOINT, near Brighton. —Sussex Preparatory School. — Home comforts. Christian training. Special attention to delicate backward boys. Preparation for public school. Twenty guineas. Indian children received. Moderate terms.—LADY PRINCIPAL, Hamilton Lodge.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.

DELTA, MacLaren's Library, Notting-hill-gate, W.

SALCOMBE COLLEGE, Loughton, Essex.—Principal, Mrs. VIVIAN, assisted by Resident Certificated English, French, and German governesses; London professors. The College is situated on a hill, and stands in its own grounds of two acres. Lawn tennis and croquet. Close to Epping Forest, and 12 miles from London. University and other examinations. Excellent class-rooms, and well-furnished sitting-rooms. Terms moderate and inclusive. References: Revs. J. Angus, D.D., W. Durban, B.A., J. A. Spurgeon, also W. Olney, F. A. Owgan, M.D., J. Passmore, Esqrs. Prospectus, with view of College, sent on application.

ERDINGTON LADIES' COLLEGE, near Birmingham.—Very healthy neighbourhood. Detached house; large garden; tennis and croquet. Spacious class-rooms. Preparation for public exams. Pupils have gained honours and distinction in Locals and Coll. Prec. French and German spoken. Resident foreign and certificated governesses. Visiting professors. Terms moderate and inclusive.

Address PRINCIPAL.

KEMPLEY HOUSE, BRISTOL.— Under the direction of the Rev. P. PRESCOTT.—Mrs. PRESCOTT, Principal. Prospectus sent. Physical, mental, moral education. Scripture instruction. Ten guineas each term. Large lawn, sea air.

RIPON.—SKELLFIELD HOUSE.

Patron—The Right Rev. the Lord Bishop of Ripon.
Visitor—The Dean of Ripon.

This high-class Boarding School offers every educational advantage and home comforts. The houses are large, stand in lovely grounds, and in a beautiful and healthy neighbourhood. Special class for senior students. Moderate terms. Autumn term begins September 15.

LADY PRINCIPAL.

In the private house connected with this school a Lady Boarder can be received. Private sitting-room if desired.

CHERTSEY HOUSE, Kelvedon, Essex.—School for Girls.—Preparation for Public Exams. Terms reasonable. Healthy neighbourhood. Liberal table. References to parents. Bible teaching. Prospectus on application.

Misses WISEMAN, Principals.

BOARD AND EDUCATION.—Lady having no family, wishes to find a little Girl to educate. Has had large experience with Indian children. Highest references.

M., Gablehurst, Branksome-park, Bournemouth.

HAPPY CHRISTIAN HOME in Clergyman's family (combined with High School education if desired) offered to one or two Girls. References to Mrs. R. C. L. Bevan, Trent Park; Sir Arthur Blackwood, Bart.—S. RECTOR, C. H. May & Co., 9, Gracechurch-street, E.C.

FINISHING AND PREPARATORY SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

ORMONDE COLLEGE, Kelvedon, Essex.—Superior Educational Home for Girls. Very healthy neighbourhood. Special advantages for delicate children, and those whose education has been neglected. Indian children received. Preparations for public exams. Terms moderate and inclusive. Prospectus with references.

PRINCIPAL.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

LOWESTOFT.—Happy Christian Home by seaside for Indian or other children. High-class education. Good masters. Local examinations. Highest references. Terms moderate.

PRINCIPALS, Carlisle House School, Lowestoft.

EDUCATION.—High-class School [illegible] Mrs. [illegible] A.C.P. [illegible] governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LADIES' COLLEGE, GOUDHURST, KENT, near Tunbridge Wells.—A happy Home and School for Girls, 420 feet above sea level. College and Cambridge Examinations. Terms, 27 guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

PARENTS AND GUARDIANS.— Wanted at once, two little Girls as Boarders, in a select school. Thorough tuition, and every home comfort. Highest references. Terms moderate.

M., 9, East-street, Lewes.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum. Governess-student required. Moderate premium.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

BRIGHTON.—2, Sussex-square.— Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

ADDISCOMBE HOUSE, MARGATE. —Miss COWLEY, assisted by efficient governesses, English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Next term commences September 18.

EDUCATION (Superior) for young Ladies, in a select School in Surrey. Half an hour by express train from London. Although quite in the country, the school has the benefit of celebrated London visiting professors. A refined and careful training on the High-School principle. If desired, pupils may be placed under the care of the senior governess, who attends the meeting of the Brethren. For terms and prospectus address CHRISTIAN, Box 15,236. Smith's Advertising Agency, 132, Fleet-street, London, E.C.

PROTESTANT EDUCATION IN PARIS.—Mesdames ELLABY and BYSE (formerly of 101, Boulevard Malesherbes), have removed to 11, Rue-Eugène Flachat, where they receive into their family a few young ladies. Excellent references. Miss Ellaby will (D.V.) be in London on September 22.

35, Waldegrave-road, Upper Norwood, S.E.

EDUCATIONAL HOME for the Daughters of Gentlemen. Every educational advantage, combined with superior home and careful supervision. Most strongly recommended by clergymen and others. Inclusive terms, 100 guineas.—K., May's Advertising Offices, 9, Gracechurch-street, E.C.

SEASIDE.—HIGH-CLASS CHRISTIAN HOME SCHOOL for a few Girls, exclusively the daughters of gentlemen. One vacancy upon reduced terms. Thorough teaching. Christian training. Highly recommended by parents of pupils.—PRINCIPAL, 5, Sussex-place, Southsea.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pollatt-grove, Wood-green.

ALRESFORD HOUSE SCHOOL, Margate. — Special preparation for University Local and Public School Examinations. Modern languages. All sports encouraged. Comforts of a Christian home. Two or three vacancies to fill on reduced terms.—For prospectus and list of references, address THE PRINCIPAL.

BRIGHTON. — EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

CLIFTON, BRISTOL.—Pupils received in residence. Careful personal Christian training and instruction. Home comforts. Locality noted as exceptionally healthful and beautiful. Open Brethren. Terms moderate. Prospectus.

Mr. HOWELL, Aberdeen-road.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. COZENS, M.C.P.), assisted by a Graduate of London University, seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, dumb-bells, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.: Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. [illegible] Splendid premises, close to sea. [illegible]

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord: and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

EASTBOURNE. — SEA HOUSE SCHOOL.—Healthy situation. Careful training and domestic comfort. Usual classical and mathematical course. Special preparation for the new COMMERCIAL CERTIFICATES of the Universities, comprising French and German commercial correspondence and conversation, précis writing, shorthand, practical book-keeping, and arithmetic.

Head-master, Mr. ESAM.

HIGHBURY HOUSE, St. Leonards-on-Sea. Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division is taught by Ladies. Delicate boys requiring a mild climate receive every kindness, and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal, or the Head Master. The autumn term will commence on September 22.

BETHANY HOUSE SCHOOL, GOUDHURST, KENT, near Tunbridge Wells. Principal, Rev. J. J. KENDON. Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the Public Examinations at the College of Preceptors and the Local Examination of the University of Cambridge. Terms, 27 guineas per annum.

TUITION. — A Christian young Man, Lond. Matric., requires Junior Mastership, or Tutorship in Christian family. Total abstainer; non-smoker. Good references.

W. F., Raglan Villa, Camden-road, Bath.

A TUTORSHIP, or the charge of children in England or abroad, required by married Oxford Graduate. Some years' experience in tuition. W. ALTENBURG, Southcote-road, Bournemouth.

HARRINGAY SCHOOL, Green-lanes, N.—Boys' Boarding. Principal, J. S. COOMBES. Education thorough, every advantage. Christian training. Careful supervision. Good board. Inclusive moderate terms. Entry any time. Holiday pupils received.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

ST. LEONARDS-ON-SEA.—Preparation for Commerce, Professions, Universities. Grounds on crest Hollington-hill. Cricket field. Sea view. Sea bathing. Healthy, homelike. Strictly moderate. Highest references.
Address, PRINCIPAL, Beauvoir College.

MISS HARPER, Kingarth, Crieff, Scotland, would be glad to take charge of Indian or orphan children, also Boys attending Morrison's Academy, Crieff. Excellent references from parents of children and others.

PRIVATE TUITION or Preparation by correspondence for London and other examinations. Commence forthwith for January matriculation.—W. H. ALEXANDER, B.A., 23, Bousfield-road, St. Catherine's-park, London, S.E.

SPA, BELGIUM.—One or two young Gentlemen would find a comfortable Home, with the advantage of thoroughly learning French and German, in a Christian family. References kindly permitted to Monsieur Nicolet, Pasteur, Spa.—M. REUTER, Professeur, Spa.

HOME SCHOOL FOR LITTLE BOYS. Rother House, College-park, Lewisham. Home life. Number of boarders limited to six. Well suited for delicate or backward boys. Successful in Local Examinations. Terms very moderate. Excellent references to parents of former pupils.

LEYTON HOUSE, Warwick-road, Clifton.—Miss APLIN, assisted by suitable teachers seeks to educate Young Ladies for a useful Christian life. Preparation for Public Exams. if desired.

HEATH HOUSE SCHOOL, Horsmonden, Kent (for Boys). Extremely healthy situation. Education modern, moral teaching exact and scriptural. Terms moderate. Prospectus, Examinations results, any information on application.

A HAPPY CHRISTIAN HOME, with many educational advantages, offered for a little Girl about six, by a Lady near London, having the care of one that age. Good governess kept, and moderate terms. References given.
LANE, care of J. H. Lile, Ludgate-circus, E.C.

A GENTLEMAN is desirous of recommending a superior School, where his three daughters have completed their education. Being thoroughly satisfied in every respect, he would be happy to answer any inquiries.—A. Z., care of Mr. Burnside, 20, Tranquil-vale, Blackheath.

TUITION.—Gentleman (40) accustomed to teaching, wishes to find work in School. Junior Latin, French, arithmetic, geometry, English. Good references.
J. J., J. H. Kelly, 2, Vigo-street, W.

NURSERY GOVERNESS.—Wanted, by a family in Holland, for October 15, a trustworthy Nursery Governess for a little girl of eight years old. Experience in teaching, and thorough knowledge of music essential. Highest references required.—V. S., care of Mr. J. H. de Bussy, Rokin 60, Amsterdam.

GERMANY.—Coblenz-on-Rhine.— Villa Ernen, Rhein-Anlagen. Certificated Governess-Pupil wanted. Premium 40 guineas per annum, including German, French, painting, drawing. Highest musical advantages, and laundry. Prospectus and references.
Principal, Fräulein VON GRIESHEIM.

AS GOVERNESS to children under twelve years.—Lady (30) wishes re-engagement. English, French (Parisian), music, drawing, painting, and needlework. Comfortable home more desired than large salary.
Miss DEW, Æolia, Chaucer-road, Bedford.

SUPERIOR NURSERY GOVERNESS wanted at once, to take charge and instruct two little boys and a girl of twelve.—Mrs. ARGYLE, Lichfield-street, Tamworth, Staffordshire.

FRENCH PROTESTANT FAMILY, residing at Calais, open to receive two or three young Ladies to complete their French education. Comforts of Christian home. Terms moderate. References exchanged.—Apply for particulars,
Monsieur CHARLES ARNETT, Calais.

MRS. A. DE NOE WALKER requires a Daily Governess for two children (girl 13, boy 9), or superior resident Nursery Governess. Terms moderate. One who loves God and the Salvation Army much desired.—Apply on Monday and Tuesday at 224, Evering-road, Upper Clapton.

FRENCH AND GERMAN.—Correspondence Classes in the above-mentioned subjects, by a Lady of much experience.—For particulars apply, Miss H. M. HÜTTMANN, Cossipore, West Hill-road, Bournemouth.

AS NURSERY GOVERNESS, and Mother's Help combined.—An Aunt is seeking for her Niece a situation, to be treated as one of the family. Can teach English, music, and the rudiments of French. Or as Companion to elderly lady. No objection to travel. Age 19.—ALPHA, care of Housekeeper, 13, Rose-street Newgate-street, London E.C.

GOVERNESS (Resident). Young Lady, age 23. In family or school. Thorough English, good music and French, elementary German, rudiments of Latin, needlework. Teacher's certificate Home and Colonial College. Good testimonials.—E. B., care of Saunders, 236, Belsize-road, Kilburn, N.W.

AS GOVERNESS.—A Lady desires a situation in a Christian family. Teaches good English, fluent French and German (Paris and Germany), good music, needlework, elementary botany. Liberal salary required.
A. B. C., Bennet's, 82, Queen-street, E.C.

DAILY GOVERNESS.—A Lady (23) desires an engagement in the neighbourhood of Blackheath. English, French, German, and music. Good references.—E. D., Miss E. Ashcombe, 21, Maze-hill, Greenwich.

AS GOVERNESS to one or two Girls.—A Lady desires engagement. Experienced. Thorough English, music, French, and needlework. Farmhouse preferred.
H. F., Derby Lodge, Margate-road, Ramsgate.

GOVERNESS.—A young English Lady (23) desires an engagement in a family as Governess. Would go to Colonies or India. Brilliant performer, conversational French and German (Germany), elementary Latin and drawing. Thirteen months' reference. Highly recommended.—B. G. H., Burnside, Blackheath.

EXPERIENCED CHRISTIAN GOVERNESS desires re-engagement. School or family. Thorough English, advanced arithmetic, French, elementary Latin. Salary moderate. Competent to take entire charge or management of household.
E., 3, Headland-park, Plymouth.

A RE-ENGAGEMENT wanted by a Governess in School, or as Nursery Governess. Kindergarten. Elementary music and French. No objection to going abroad. Good references.
E. Y., 15, Ditchling-road, Brighton.

LADY, grand-daughter of Pastor Oberlin, would help a mother with educating children. French and German. Salary not as important as Christian friendly home.—W., Presbytère Cosswiller, près Romanswiller, Alsace.

GOVERNESS-PUPIL.—Wanted for a young Lady, aged 16, in a first-class School at Hastings or on the South-coast. Nonconformist preferred.—Prof. TURNER, Cunsey, Windermere.

A YOUNG LADY (19) desires an engagement as Daily or Resident Governess, to children under twelve, in gentleman's family. References given and required.
J., care of Mr. Bartlett, Stationer, Dulwich, S.E.

AFTERNOON ENGAGEMENT in a Family or Ladies' School required by an efficient teacher of arithmetic, English literature, and drawing.—T. L., 62, Tranquil-vale, Blackheath.

Appointments, Situations, &c., Wanted.

SON OF MANUFACTURER desires occupation as Help in works, with part Travelling. Also take interest in Mission work. Varied experience North and Midlands at wholesale trade. Wife earnest Christian worker. No children. Excellent references.—A. H., 2, Moor-street, Burton-on-Trent.

YOUNG MAN, 25, desires re-engagement as Groom, Coachman, or plain Gardener, &c., or any place of trust. Highest references. Married when suited.—BAUGHAN, Royal Hotel, Alum Bay, Isle of Wight.

YOUNG MAN is recommended as Instructor in Carpentry in Boys' Home. Or he would undertake repairs in any similar institution.
H., 29, Prince of Wales-crescent, N.W.

AS VALET or Under-Footman, wanted by a respectable young Man. Total abstainer. Good references. Carte sent if required. Age 18.—10, Square, W. Foundry, Andover, Hants.

AS GROOM, aged 20. Good character. Total abstainer.
C. M., Old Alresford, Hants.

AS SCRIPTURE READER, or charge of Coffee-tavern, wanted by a Man. Age 32 years. Married, no family. Not afraid of hard work.—BROADMAN, care of Mr. Frank Waterbury, Upper Duke-street, Liverpool.

AS BIBLE-NURSE or Refuge Matron. Christian work wanted by earnest, trustworthy person. Experienced in nursing. Good references given and required. Disengaged.—E. HOBLEY, 112, Marlborough-road, Grandpont, Oxford.

LAD.—Required, for a Christian Lad of 14 years, a Situation in a Christian business home, where he would be received as one of the family. Upright, consistent daily influences of more importance than the choice of any special business.—Apply, for terms, &c.,
E. M. S., Sutton, Surrey.

AS GOVERNESS-HOUSEKEEPER, Housekeeper, or Matron.—Engagement wanted, by an experienced Christian Lady. Accustomed to the management of children. A good reader and amanuensis. Salary moderate.
N., 3, Headland-park, Plymouth.

A LADY DESIRES a Re-engagement, either as Companion or Useful Governess to young children, where industry without accomplishments would be appreciated. A good needlewoman. Excellent testimonials.
H., care of Miss Pye, Friars House, Hereford.

AS SEWING-MAID, or Maid to a Lady, in a quiet family. Good character of 17 months. Age 27.
E. W., 3, Nevern-road, Earl's-court, S.W.

MISSION WORK wanted, by a Lady. Among Men and Boys preferred. Experienced. Moderate salary. London preferred.—Apply D. D. H., care of Mr. Ballantyne, Grocer, St. Boswells, N.B.

AS MATRON or Superintendent in a Home, convalescent or otherwise. A re-appointment desired. Experience in institutions. Good, careful housekeeper and disciplinarian. Excellent testimonials and references.
Miss DAVENPORT, Daventry.

AS HOUSEKEPER to Widower or invalid Lady, or Mother's Help in Christian family wanted, by a middle-aged Lady (widow). Three years' good reference.
H., Mrs. Pobjee, Clarence-road, Sidcup.

AN ENGAGEMENT wanted, by a refined, capable, Christian young Lady, to assist in Housekeeping, or Companion-Help in family. Can be well recommended from similar position.
MARIE, Brightwell House, Hereford.

AS HOUSEKEEPER, or any place of trust.—A Christian person seeks a situation. Age 35. Three and half years' good reference.
E. B., 86, Morton-road, Islington.

AS WORKING HOUSEKEEPER or Useful Help. Good cook. Thoroughly trustworthy, domesticated. Christian home much valued. Moderate salary. Excellent references.
A., 9, West Stockwell-street, Colchester, Essex.

THOROUGHLY DOMESTICATED LADY seeks engagement as Useful Companion, Housekeeper, Matron of small country home, or useful position of the kind. Christian home valued.—L., Oaklea, Buckhurst-hill.

COMPANION.—Wanted an engagement as above. Good needleworker, amanuensis, and reader. Small salary. Can give good reference. M. N., Ballintoher, Ballinhassig, Co. Cork, Ireland.

MAID-ATTENDANT. — A Lady highly recommends her late Maid-Attendant to elderly invalid Lady. Accustomed to illness. 3½ years' reference. Aged 40. Suburbs preferred.
LEWIS, 128, Goldhawk-road, Shepherd's-bush.

A GENTLEWOMAN, abstainer, 26, decided Christian, desires re-engagement as Assistant Musical Governess and Useful Help. Good references. Salary moderate.
MUSICUS, 50, Walsingham-road, Clapton.

ENGAGEMENT wanted, by Gentlewoman, as Companion, Lady Help, or Governess to one or two quite young children. Good salary, with comfortable home, essential. Excellent references. Churchwoman.
C., 7, Tehidy-terrace, Falmouth.

AS USEFUL OR MOTHER'S HELP. Wanted by a Christian. Good dressmaker, and very fond of children. Willing to be useful in any way. Good references.
M. A. F., 70, Clayton-road, Peckham.

WOULD ANY LADY be willing to take as Servant a clever and superior Woman, who has been in good service, but has fallen under the influence of drink, from which she is now most anxious to be kept. She is a beautiful needlewoman, clean, active, and industrious, and also an excellent cook, but she would be glad not to be in the kitchen. — Mrs. O'RORKE, Feltwell Rectory, Brandon, Norfolk.

AS MAID, or Sewing-maid. No objection to travel. Thoroughly respectable, and good references. — M. E., 6, Kingston-buildings, Cotham South, Kingsdown, Bristol.

A YOUNG LADY, aged 21, seeks an engagement as Companion, Lady-Help, or Assistant Housekeeper in a private house only. Well educated (two years in Germany), domesticated, and skilled both in plain and fancy needlework. Good references.—Any communications to be addressed, Miss MATTHEWS, Rossall House, Abbey-road, Barrow-in-Furness.

A YOUNG LADY (22) desires a resident engagement as Governess to young children, or Useful Companion to a Lady (invalid not objected to). References exchanged.
SENGA, Cowsden Hall, Worcester.

YOUNG PERSON seeks situation (abroad preferred) to take entire charge of one or two children and wardrobes. Good needlewoman. Cheerful, kind, and refined manners. Understands management. Trustworthy. Excellent sailor. Good reference. Moderate salary. Would take lady's first baby.—B. CREMOND, The Churchill, 77, Chiswell-street, E.C.

NURSE. — A Lady can most thoroughly recommend her late Nurse, aged 20, for any light situation, charge of a child, needle or light housework..
Mrs. F. LITTLEBOY, Newport Pagnell.

NURSE.—A Lady can recommend a trustworthy Nurse for one or two children. Aged 20. Five years in last situation. Quiet, comfortable home appreciated.
Mrs. BECK, Northlands-road, Southampton.

A LADY WISHES to recommend her Nurse (18). Has been nurse to two children, with little housework and waiting at table. A Christian, and reliable. Would be glad of a home with believers gathered to the Lord's Name.
Mrs. LINE, Merstone House, Reading.

GIRL.—Situation wanted in a Christian family, for a Girl who has been twelve months in a Home. Can wash and iron. Country preferred.
THE MATRON, Lock Asylum, Harrow-road, W.

GENERAL SERVANT.—Will anyone take a Girl who has been guilty of dishonesty, but seems truly penitent, and who can be highly recommended in all other respects.—Mrs. H., care of Rev. E. J. Sturdee, 92, Fortess-road, N.W.

HOUSEMAID, OR HOUSE AND PARLOURMAID.—A Lady wishes to recommend a servant. Has been with her a year. Left through no fault. Industrious and willing. Wages about £11. Situation in teetotal family in Hertfordshire preferred.—Mrs. CHARLETON, Fairfield, Hitchin.

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SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

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MEDICAL ASSISTANT.—Wanted, a Christian Medical Man, duly qualified, to act as Indoor Assistant. Comfortable home in a Christian family.
BETA, The Elms, Bridlington, Yorkshire.

SECRETARY WANTED, for Building Society, to organise branches. Salary and fees
MANAGER, [illegible] Victoria Chambers, S.W.

SCRIPTURE READER.—Can anyone recommend a thoroughly good man. Deeply pious, devoted Churchman. Evangelical, refined, sympathetic. London, suburban parish.—Rev. HENDERSON-BURNSIDE, Vicar, St. Saviour's, Forest Gate.

AN INDOOR SERVANT wanted, in country Clergyman's family. Willing to make himself generally useful. Total abstainer. Wages £27, with all found.—Rev. O. MANSEL, Church Knowle Rectory, Wareham, Dorset.

CARETAKER wanted, for seaside house. Must be active, good plain cook, and have good references.—A. A., care of Mr. Hewetson, Stationer, Hampstead.

LAUNDRY MATRON.—Wanted, a Christian Woman who understands the work, for a Home for Girls. Applications to the Secretary any afternoon, at 4, Regent-square, Gray's-inn-road, W.C.

AS BOOK-KEEPER.—Wanted, a thoroughly competent and experienced Christian young Lady.—J. G. WARD, Butcher, Worthing.

AN ASSISTANT WARD MATRON, who understands dress-making, wanted for the London Female Penitentiary and Guardian Society. One under 35, with a knowledge of music preferred. —Applications, with full particulars, to the LADY SUPERINTENDENT, 191, High-street, Stoke Newington, N.

RESIDENT MATRON wanted, for small Aged Poor Sick Home. Must be neat, active methodical, trustworthy woman and total abstainer Age not over 40. Salary £25.—Apply by letter with fullest particulars and photo (which will be returned), to SECRETARY, 364, Kennington-road, London, S.E.

FOREWOMAN'S ASSISTANT, in small Steam Laundry, to learn business. Salary after first six months. Lodging provided, but not board.—Enclose photo and references to
Mr. BAKER, Clevedon, Somerset.

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B., The Avenue, Clytha-square, Newport, Mon.

GOVERNESS.—Wanted, a competent Christian Governess, for four little Girls, under twelve. Must be good needlewoman, domesticated, and willing to assist in household management.—Apply, with full particulars, to
Mrs. GODFREY, Village Home, Ilford, Essex.

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AS MOTHER'S HELP.—A domesticated young Lady required.—For particulars,
Mrs. ROSOMAN, Fernside, Hendon, N.W.

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J. B. G., Larbert House, Stirlingshire, N.B.

(Continued on page 22.)

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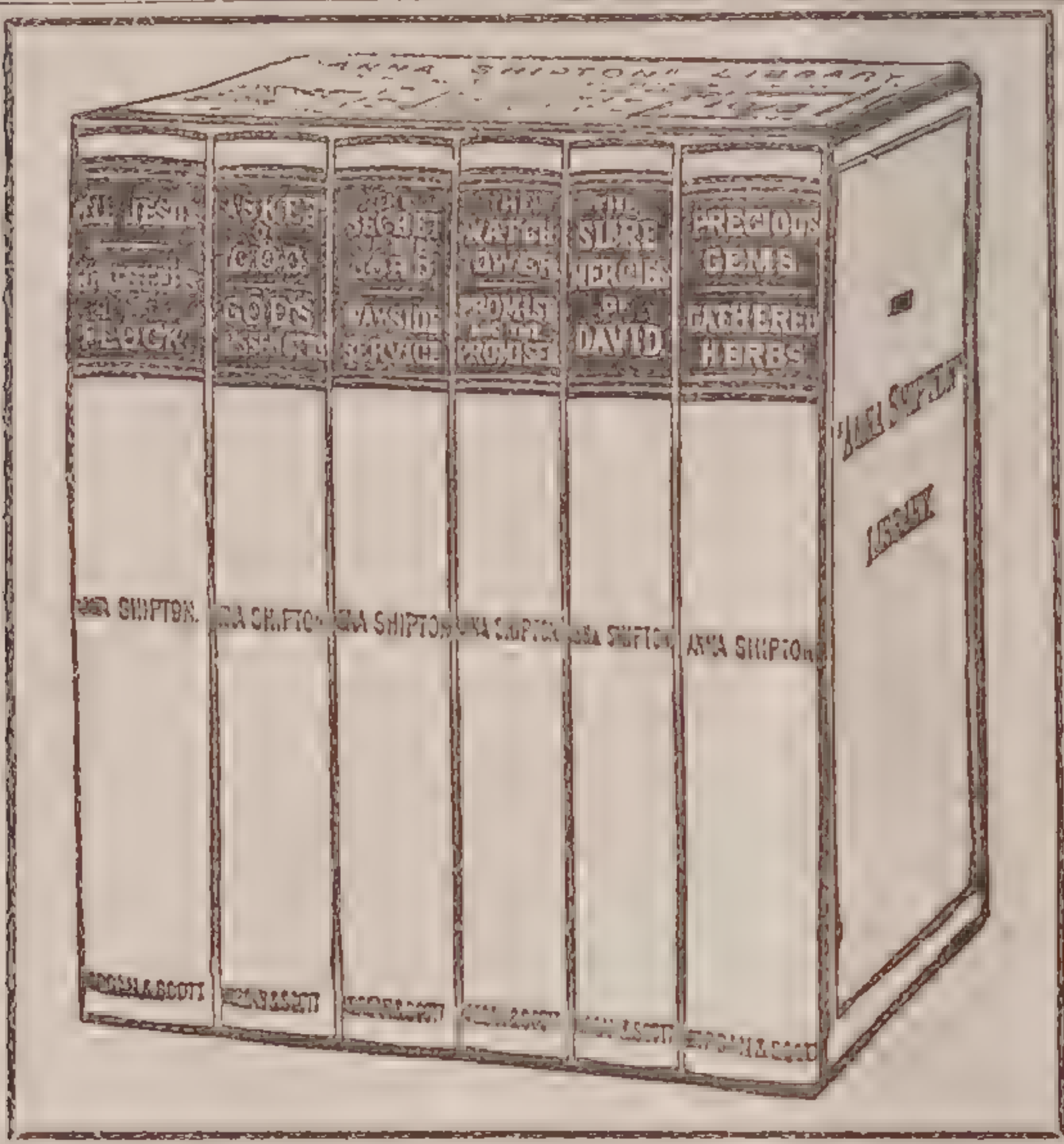
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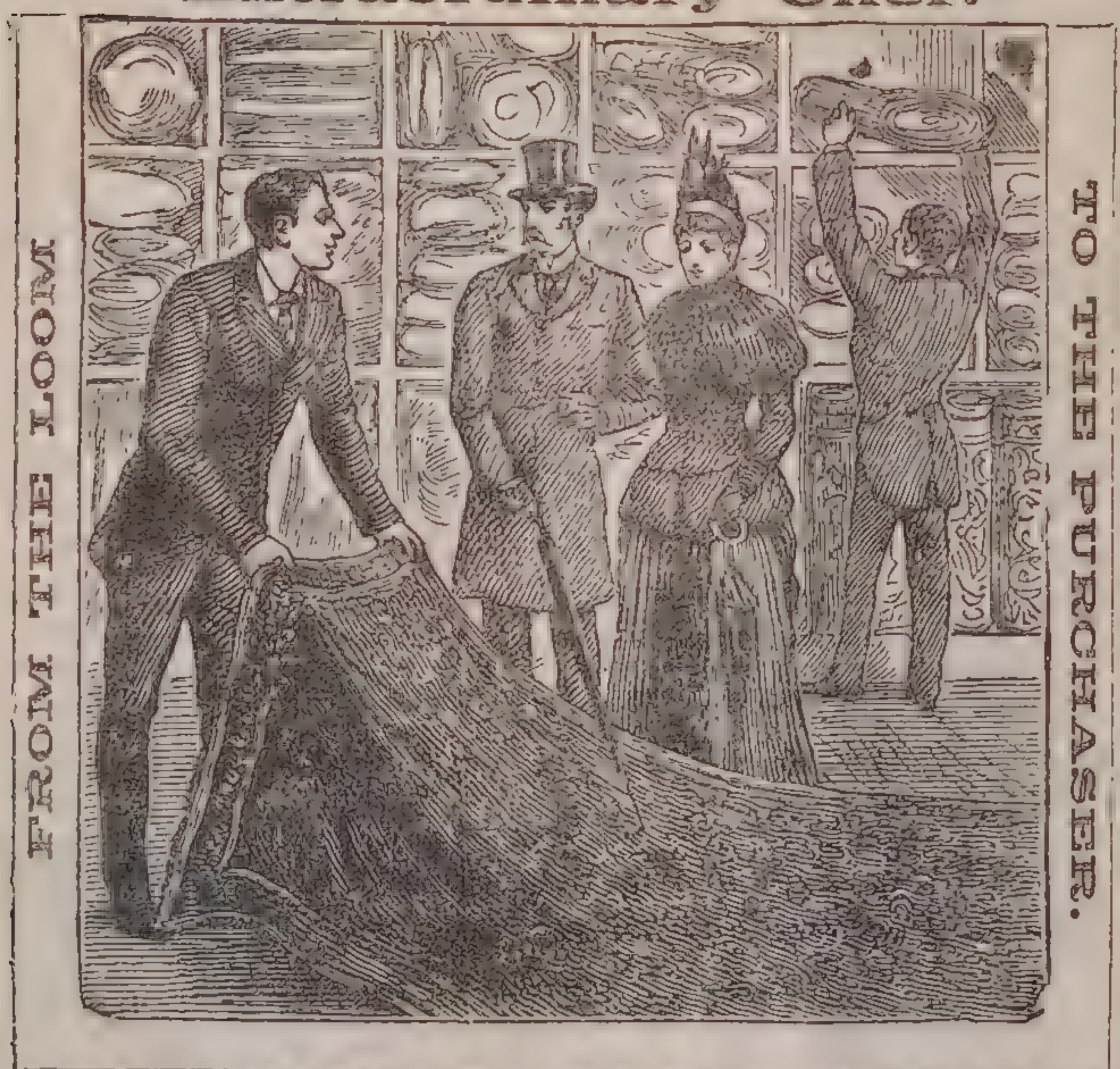

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4, Thelsall Place, Alexandra Road, August 2, 1888.
Sirs,—The carpets and rugs came yesterday. I am delighted with them: I never saw such a neat article for so small a sum. I have already got you two more orders, which no doubt you will receive in a very short time.
Yours most respectfully, Mrs. ALEXANDER.

P.O. St. Dogmall's, Cardigan, August 6, 1888.
The carpets have arrived safely, and we are well pleased with them. Yours faithfully, WM. LLOYD.

East Ruston, August 13, 1888.
Kind Sir,—I return you many thanks for the carpets received last Saturday. I am very pleased with them indeed, and have no doubt they will wear a long time.
Yours truly, Miss CUTTING.

Aberdeen, August 11, 1888.
Gentlemen,—I received the carpet and rugs last Monday morning all right; thanks for your trouble, we are very much pleased with them, they being very good, and bright colours, for so little money. E. ROBERTSON.

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Ceylon's Great Need.

During a compulsory stay in England I have been reading with intense interest of the work of zenana missionaries among our Indian sisters. A long residence in India enables me to realise very deeply the need which exists for such efforts, and to thank God with all my heart for those who have been willing to go forth, and to bear the light of Gospel truth into homes where the darkness of heathenism and Mohammedanism has hitherto reigned. I have seen the labourers at work, I have gone with them to several zenanas, that I might be able to judge from experience of what they were doing, and, myself a missionary, I can bear the highest testimony to their zeal and devotion.

But while I thank God for what is being effected in India, I cannot help looking away from that vast continent to the little island which almost seems to touch its southern coast, and grieving over the fact that no society for sending forth female missionaries has included it in the sphere of its operations. One or two ladies unconnected with missionary societies have at various times worked in Ceylon, some missionaries' wives have laboured and are labouring faithfully to win women and girls for Christ, and some admirable female boarding schools exist; but the zenana societies have left it out of their sphere. My object in now writing to you is to interest your readers in the island of so much

OPPORTUNITY AND PROMISE,

and, if it may be, to lead some to consecrate themselves to the Lord's service in this special field. Ceylon, I believe, offers opportunities for reaching the women of the higher, as well as the middle and lower, classes, such as are found in hardly any part of India. The zenana system, which excludes females from all contact with the outer world, has hardly any place there. No English lady would find the least difficulty in obtaining access to the homes of the best Singhalese families, both in the Kandian highlands and in the low country; and no one possessing the judgment and true wisdom which should ever characterise the missionary will fail, in time, in winning their confidence and friendship. I have myself found very few who were not willing to give a patient hearing to the Gospel; and even in cases of seeming rejection their gentleness has invited further effort, and made us long to be able in repeated visits to tell the same blessed story of love, and to point constantly to the crucified Lord, till the timid eye should be raised in faith to Him, and the burden of heathenism and sin should fall from the hitherto hopeless heart.

I recall one bright, intelligent young matron, clothed in garments of spotless white, a gold braiding running through the cloth telling of her position as one above the ordinary class, who, with her maidens, came to see and speak with me as, perhaps, the first English lady who had visited her village. Her face was full of thoughtful brightness, and we longed that the Lord might touch her heart. She listened attentively, and then said, "Do not let the lady be angry, but my fathers and my fathers' fathers have all been Buddhists. I cannot leave them. The religion which has been theirs is all I need." Our work never again took us in the direction of her village, but how much might repeated visits have done, had they been possible, in removing her objections and leading her to rest in Christ?

Another I remember so well,

THE WIFE OF A KANDIAN CHIEF,

one of the sweetest-looking young women I have ever seen, whom we visited in her village home far in the deep jungles of the North Western Province. She had some time previously submitted to the rite of baptism at the hands of one of the chaplains, though with very little knowledge of Christianity, in order that she might be married according to the service of the Church of England. A professing Christian, she was to all intents and purposes a Buddhist, for she had never been shown the falsity of that system; and while belonging outwardly to the Church, she had never learned to see her own sinfulness, or the preciousness of the Saviour who had loved her, and given Himself for her. With her there was the freest opportunity for converse, and in such cases the frequent visits of a lady in whom the love of Christ was strong, and the desire of saving souls a constraining principle, would be of the greatest value.

From almost any of the important towns as a centre it would be possible for ladies to make excursions on horseback into wide districts thickly populated. There would be little difficulty in obtaining shelter and food at the homes of the village headmen, or inferior chiefs; and the village *amblam*, a covered shed for travellers, would afford temporary shelter, and an opportunity of speaking to many persons, when a longer stay in the village was not possible.

SCHOOLS FOR GIRLS,

both in the towns and villages, would be thoroughly practicable if means and suitable teachers could be provided; a good many even now are in operation. Indeed, the openings for usefulness are almost without limit.

One of our greatest needs in Ceylon just now is a school for high-caste girls of Kandian families, the daughters of the old aristocracy of the island. It is a sore blank that none such exists, and our young men trained in the Church Missionary Society's Kandy College, after making, perhaps, a profession of Christianity, end by marrying heathen wives, for there are no others for them. My memory recalls two, at least, of such sad falls, and in both cases the young men were not mere professors, but, we believe, humble followers of the Saviour. Shall we blame them? Let us rather see that *we* place no stumblingblocks in the paths of God's little ones; and oh! that He may touch some heart among those who read this appeal to go out for Him, and rescue those He would save! Will there be serious hardships to encounter? does anyone ask. I say emphatically, No. The school would require to be in Kandy, and the climate there is certainly preferable to foggy London, temperature varying from 75 to 85 degrees, the scenery an Eden, and the people willing, waiting, eager.

I VERY EARNESTLY PLEAD FOR VOLUNTEERS

for this important and blessed work; not merely ladies willing to go, but able and willing to go at their own charges. The circumstances require that those willing to undertake it should lay not only themselves, but also their gold and silver on the Lord's altar. The Church Missionary Society recognises the need, but feels that it is unable to provide either the agents or the means for their support. It replies to every appeal, but the claims of the larger and apparently more important fields are so urgent that Ceylon cannot at present be reinforced, or the sphere of the Society's operations there be extended. We feel the force of the answer, but at the same time we see, as even the Church Missionary Society Committee cannot see, the openings which exist in our little island, and the imperative necessity that missionaries full of faith, and love, and power, should enter in before the door closes, as at any time it may do, or before others enter in whose teaching would not be calculated to lead souls to Christ. Let me say we appeal only for those who have learned the preciousnes of forgiveness of sin by having themselves experienced it; only for those who have thorough confidence in the power of the simple Gospel of Christ to reach and quicken dead souls; and those who are determined to know nothing among those to whom they go save Jesus Christ, and Him crucified.

If any such among your readers feel drawn towards the blessed work I have described, it will give us great pleasure to

AFFORD THEM FULL INFORMATION

on any point concerning which they may desire it. And should any volunteer to go forth, it will be a joy to my dear husband, who has been working among the Cinghalese since 1857, to help in the acquisition of the language, and in any other necessary preparation for the undertaking. Need I add that good general health and ability to bear a certain amount of roughing and fatigue are essentials in all who go forth as missionaries? Where these are combined with the higher qualifications already mentioned, there is every prospect of labour both useful and happy, bringing glory to our great Master, and rich blessing to the souls of many of the women of Ceylon. I know that former appeals for help in various parts of the world, which have been published in your pages, have met with hearty response. If it be God's will, I trust that this may produce similar fruits, and that the answer to our many prayers may in this way be granted.

(Mrs.) Frances M. Ireland Jones,
C.M.S. Ceylon Mission.
Church Missionary Society, Salisbury-sq., E.C.

A GOOD STOCK.

In some deeply interesting recollections of the church of her youthful days, near Rochester, N.Y., Miss Frances E. Willard gives these particulars as to her ancestors:—

In 1829, my father, then a handsome, popular young man, while he was noted for good morals, had never manifested any interest in Christianity. He went to the neighbourhood prayer-meeting in the "stone school-house," now demolished, and rising in his place asked for prayers. So set back were the people that for a moment nobody moved, whereupon he fell on his knees in the midst of the group and poured out his soul with strong crying and tears. This was in the midst of harvest time, that busiest season of the Western New York farmer, but so great was the resulting interest that a "reformation" broke out involving more than thirty heads of families. Almost without exception the older households of Willard and Hill, my father's and mother's kindred, were already members, and from that time on, the younger were strong adherents of the faith. The neighbourhood was of the best; a profane word would have marked a man as "below the pauper line," in brain and social status. A drunkard was unknown. My father's only brother, Zophar Willard, now seventy-nine years old, for sixty years a leader in the community, assures me that he never saw a drunken man until he was seventeen, and he was an importation.

My uncle says of grandfather Hill:—"He was a wonderful exhorter, and, when imbued with the Holy Spirit, the tears would run down his cheeks and a holy unction inspired his very tones. He was never satisfied except when thus broken down by the Spirit. Once he felt that he was not as helpful in the meetings as he wished to be and he went home. That night the power of God rested so mightily upon him that his whole household, wife and eight children, joined with him in a most memorable prayer-meeting. He was a marvellous man in prayer. His wife was one of the Lord's saints. She was goodness itself, and a mighty power in talking." She was so spiritually minded that she would talk out loud to herself about God's beautiful world, for she heard his breathing in all his works. Her son James was herself over again, and his daughter Morilla, was so spiritual that she didn't seem to belong to this world, and when she died she was perfectly aware of the presence of angels in her room.

THE NORTHFIELD CONVENTION.

[FROM OUR SPECIAL CORRESPONDENT.]

(*Concluding Notes*).

In closing the Bible Conference, on August 10, Mr. Moody said he did not wish to make any comparisons with previous convocations; eternity alone would tell just what had been accomplished. The gathering has, as usual, been happy in the utter obliteration of all denominational lines, and in the exaltation of Jesus Christ and Him crucified. Never, even on these hills, has the thought been brought out more beautifully or forcibly that there is but one Book, the Bible, than during the unfolding of its blessed truth, in the realm of the Holy Spirit, for the past ten days. As one speaker said, While we diverge again into our respective paths, not to converge again until they meet at the Golden City, the fruits of this Conference of Christians will be witnessed around the globe. The stimulation to renewed growth and development in Christian activity has been most marked. There has been a leading up of Bible study, prayer, songs, and conferences, towards missionary work, which will fructify in years to come.

The proceedings have assumed an intensely practical form. It has not been simply the hearing of the thrilling stories of the scarred veterans, which are so frequently accepted with sympathising tears; but individuals have cheerfully given themselves for the evangelisation of foreign countries, and funds have been freely contributed for this purpose. The example of college students at their recent gathering of establishing living links with heathendom has been supplemented by Mr. Moody and his co-labourers. At one of the closing sessions twenty-five men and women came forward as volunteers for the foreign field, and others will follow. After Mr. Charles W. Shelton had graphically pictured the religious impoverishment of the poor Indians on the western frontier, Mr. Moody asked how much it would cost to erect neat mission houses. When told they would cost 700 dollars each, he promptly called for contributions, and in a few minutes 2500 dollars were pledged. When the cry came over from Japan through Sho Nemoto, a native of that country, who is soon to return to labour for the Master, Mr. Moody stated that last year he had sent out four Christian young men to teach in the Government schools, and he was soon provided with funds to continue the good work. This excellent work went on until about 10,000 dollars had been contributed to this purpose. One young woman not having any money, took off her necklace and offered that as a sacrifice, for which someone promptly gave 50 dollars to be put in the Lord's treasury.

The unselfishness of Mr. Moody, and his earnest desire to spread the Gospel, are most noticeable at these gatherings. Many would think that when such a large number of Christian people are here, he would take occasion to promulgate the needs of the great educational institution he has founded on these beautiful hills. Not so. Two or three times, out of gratitude and thanksgiving for all that he had been doing for them, the people tried to raise a fund to aid the work; but, in his brusque manner, he turned the funds into other channels, saying, "O friends! I want you much more than your money."

Not only spiritually, but financially, the visit of Mr. Hudson Taylor, of the China Inland Mission, to this country, has been a marked success. The Lord has opened the way to an enlargement of his work. He has impressed all by his deep spirituality. Indeed, he seems to live in an atmosphere of prayer, and takes every opportunity to reach individuals. He held, at the close of the sessions, a meeting in the dining-hall for those who had been the efficient helpers during the Convention, which was much appreciated. The help has been mainly from Mount Hermon and the Seminary. The young women from the latter have "served tables," and thus have done the Master's work. While Mr. Taylor did not tell how much money had been placed at his disposal, he intimated that the work would be greatly extended as soon as he could go to China and prepare the way. After speaking at a few places in this part of the country, he will proceed to China, expecting to return to America again in a few months.

His companion, Mr. Reginald Radcliffe, of Liverpool, has won all hearts by his simplicity and modesty, his consecration of talents and time to the Lord. His familiarity with the Bible, apt quotation, and tender earnestness have impressed all. He has had many opportunities, on hillside or lawn, in parlour or hall, to meet little groups, with Bible in hand, and has most delightfully opened the Scriptures till all hearts burned. Mr. Radcliffe is anxious to do something before his return to England towards the establishment of "Strangers' Rsets" in Montreal, New York, Boston, and Philadelphia. These temporary Homes, with their relays of consecrated men and women, are important links which are lacking in American ports, and it is sincerely to be hoped that his prayer may be answered in this matter.

Evidences have constantly been given of the great power for good which has resulted from previous Conventions in the anointing of workers for service. Mr. J. T. Swift wrote from Nikko, Japan, that they were going to start a summer school in that country, and said: "The blessing I received last year at Northfield abides with me, for it was the gift of the living water." Rev. George Constantine, from Greece, told in the Convention that, while he had preached for seventeen years as a missionary, he had received no fruit for his labours, until he came to Northfield some years ago, and received the enduement of the Holy Spirit, upon which subject Mr. Moody preached with such moving power.

There was a culmination of blessing during the closing three days of the Conference. Mr. Moody discussed in turn the Gospels of Luke and John, ending very appropriately with the Book of Acts. After explaining the Book, and that what was needed was witnesses for Christ, he went on to speak about the Spirit's power, and said: "There are many ministers who would be in an awful position if they should have Pentecost in their churches, and men should cry out, 'What must I do to be saved?' It would be a great pity if they should have to pull out a manuscript to tell them." Touching upon the subject of obeying the commands of the Holy Spirit, he said, "Get your sickle, and go about it, that is all. There are business men here who, if they would go back into their town and preach Jesus Christ, would do more than any five ministers I ever knew. Laymen are dwarfed and crippled, because they have the idea that a man has to go through a theological seminary before he can preach.

Preliminary to the closing session at Stone Hall, Christ's Sermon on the Mount was impressively read on Round Top, at the back of Mr. Moody's house, by Professor Hawes, of Louisville, while Rev. George Constantine offered the Lord's Prayer in Greek, the language in which it was originally written. A great concourse attended the final services, when the yearning cry again went up for unction from on high, and several very touching addresses were given. Brief remarks were made by Mr. Moody, Mr. George B. Studd, of London; Mr. Sidney Bridgman, of Northampton; Dr. H. L. Wayland, of Philadelphia; Mrs. S. B. Capron, from Madura, India; Rev. George Constantine, of Smyrna; Mr. H. M. Moore and Rev. H. L. Hastings, of Boston; and Miss M. Morgan, of Persia. Thus closed one of the most soul-uplifting seasons ever experienced on these Northfield hills.

A correspondent of *The New York Evangelist* writes:—

We favoured ones who remained after the Convention meetings had a grand good time. After Sunday morning devotions, Mr. Moody's "church waggon," made for the express purpose of conveying those who live at a distance, and also "the lame, the halt, and the blind" to church, carried us, notwithstanding the deluging teardrops from the clouds, to the Congregational Church, to listen to a carefully written sermon. The most impressive feature of the service was the singing by Messrs. Sankey, Towner, and Stebbins. Our hearts were touched by the beautiful music rendered by these consecrated voices. We truly felt that it was good for us to be there.

In the evening about fifty of us gathered together around our cheerful cosy corner, in Marquand Hall, and spent a happy hour in singing and prayer to God, who had brought us together as one family on that cold and stormy evening. During the meeting there was a very impressive silence; then a sweet old Quakeress of eighty-three years knelt by her chair and offered prayer. And such a prayer! So simple, so childlike, and so beautiful! We shall never forget it. Apart from all at the Convention, this dear little woman, in her quiet Quaker dress, and with her winning ways, stood as the queen. She never will be forgotten by the many who considered it a great treat to chat with her.

GOSPEL TENT, UPPER CLAPTON.

This work, which, under the superintendence of the Upper Clapton Local Evangelistic Mission, was started some six years ago, has been continued during the summer months of this year, and has been greatly blessed to many souls. Gospel services have been held each Sunday afternoon and evening, and nearly every week-night. In addition, there have been special meetings for believers and Christian workers; Gospel-temperance services, meetings for women, and early morning prayer-meetings.

The friends conducting the mission have been most ably supported by Revs. F. B. Meyer, H. O. Mackey, Mr. Henry Varley, Mr. J. S. Harrison, Mr. E. P. Telford, Mr. William Noble, Mr. George Nokes, "Gipsy" Smith, and other evangelists whose earnest and powerful addresses have been blessed by God to the salvation of many precious souls.

At the close of the Tent Mission, a special service of praise and thanksgiving was held, when many publicly avowed their love to Christ, and bore testimony to the great blessing received through the medium of these special services.

FULHAM.—On Friday last, Mr. Henry Varley spoke to a crowded meeting of men at the Fulham Congregational Lecture Hall, on "The Curse of Manhood." The meeting was under the auspices of the Fulham Y.M.C.A. The members of the Association made good use of the occasion, in bringing under the notice of those present the importance of attending Bible-classes, and everything was done to get the men interested in the work.

CHINESE BLIND.—Mr. and Mrs Murray, of Peking, settled down to the work before them on returning to China last autumn, and soon all the beneficent machinery in connection with the Mission to Chinese Blind was in full swing. Mrs. Murray's heart was gladdened by an early opening for work among the women. "If only the women could be won for the Gospel," says Mr. Murray, "they would be a power; it is they who keep up the idolatry of China." The most recent offer of help comes from a blind woman in England, who urges that she should be sent out to teach the blind Chinese. Perhaps the most cheering news of all is the information that a missionary in South China is now teaching a blind man to read St. Matthew's Gospel with the help only of Mr. Murray's primer. If this can be done, there is every hope that "this thing will grow." The hon. secretary of the Mission is Mr. William J. Slowan, 224, West George-street, Glasgow.

CAFES OR COFFEE-BAR, WHICH?

By the Hon. LADY BEAUCHAMP.

WHILE much is being done for our 30,000 deep-sea fishermen, in order to save them from the evils of intoxicating drink, it may be well for us to inquire if any necessity exists for similar effort being made for our 300,000 merchant seamen, much further away from their homes, and the greater part of whom are constantly frequenting foreign ports. Imagine a fellow-countryman landing in a foreign port, where the enemies of sailors know that within twenty-four hours of his setting foot on shore he will receive wages varying from £5 to £60. Therefore, before he leaves his ship, the one object is to make him helplessly drunk. From that time forward the aim of these harpies is to keep him in a state of intoxication. Whichever way the poor duped fellow turns, he sees nothing but the spirit shops (which go by the name of "cafés"). Sailor-like, as soon as he has his money, before he does anything he must treat his "chum" and friends, receiving in return the same marks of friendship, the only rendezvous for such friendly (?) acts being the so-called café, where coffee is rarely seen, and, if ever called for, is invariably handed over the counter with the "fire-water" as its accompaniment.

As many readers of THE CHRISTIAN have taken an interest in our sailors at Havre, it may be well for them to know that in that port (numbering over 110,000 inhabitants), where many hundreds of British seamen are paid off, and also many thousands continually trading, there is not such a place as a Temperance bar. It being a common saying among the French people, "it is only the wicked who drink water," we cannot expect our foreign neighbours to take the initiative in seeking to remedy this evil: besides which, ought not Christian England to show the same practical sympathy for her merchant seamen as her fishermen, whose condition has been so much improved through counteracting the evils of drink?

An English barmaid, who was engaged in a French café in order to decoy our seamen, was visited a short time since, and said that the barmaids were engaged with the understanding that the sole object was to make the sailors drink as much as possible, and to urge them, even when drunk, to continue treating their chums, and also to take drink themselves from the poor fellows: in fact, anything to get money out of their victims, however drunk they made them. Well might the proprietor of one of the cafés most frequented by sailors say that "it was a foul business, both for himself and the sailors."

The question, then, that presents itself to us is, What can be done to counteract this foul business? A Home has, through God's goodness, been established to counteract the robbery and evils of the boarding of the sailors. Surely God would have us bestir ourselves to make a further effort, and fit up some place where our sailors can meet and treat their "chums," without flinging away their hard-earned wages, and becoming a disgrace to our so-called Christian England. When the Sailors' Home was started three years ago, it was much wished to place a temperance bar under the same roof, but it was impossible to do so without incurring debt, the income proving only just sufficient to cover current expenses. After four years' experience in this place, and waiting on God for guidance, all are agreed that the addition of a temperance bar will greatly help the work among the sailors. It has therefore been decided that a room adjoining the game-room should be opened at once, where coffee and non-intoxicating drinks can be had from eight a.m. till midnight. If kept open for all these hours, it is hoped that many from outside the Home may be induced to come in, so as to make it a temperance rendezvous for hundreds of sailors.

The prayers of your readers are asked that the needful means may be sent; also that a Christian woman may be led to offer as barmaid, and that this first effort in the cause of temperance in the heart of such a stronghold of drink may redound to the glory of God, through the salvation of many of the sailors, not only from the condemnation of sin, but the power of it.

[Further information can be had, or communications made to the Manager, Sailors' Home, Hâvre; or the Hon. Lady Beauchamp, 3, Cromwell-road, London, S.W.]

AMONG THE KABYLES.

AMID much that tends to discourage the Christian missionary in Mohammedan lands, there are not wanting at present tokens of a harvest which will yet be reaped among the Kabyles inhabiting Algeria. I endeavour to make short voyages, from time to time, to the scattered villages of Kabylia, besides doing work in the locality where I reside. Recently, when on a visit to a missionary brother, I had occasion to pass the night in a Kabyle village, where, close to the mosque (place of prayer), I had quite a large gathering of men listening to the Gospel story; possibly for the first time in their lives. After speaking for more than an hour and feeling exhausted, I retired into the place of assembly adjoining the mosque, and there, in semi-darkness and partial silence, knelt down and poured out my heart to God in prayer, in my own language; this gave the natives matter for conversation, as they think that it is only Mohammedans who pray.

On continuing my journey on the following day I passed through another village, in which there is a large native college, called "Thimâmerth," where Kabyle youths reside while learning to read the Koran, the Bible of the Mohammedan. A Kabyle of the village having conducted me to one of the entrances to this seat of Mohammedan learning, I sat down awaiting the arrival of the principal of the college. As he came forward, there was nothing remarkable about him to distinguish him from the Kabyles around, though he was the Cheikh of the college. Two other Kabyles sat down beside him, the one a youth, and the other an elderly man. To these and to the Kabyle who accompanied me thither, I read a portion of the Gospel and spoke to them plainly but lovingly of the errors of the Koran, making some comparisons between the teaching of the Saviour and that of their prophet. I was listened to with attention, the youth alone venturing to maintain the infallibility of the Koran, but soon he gave place to me and listened without further interruption. When I observed that none of their good works, prayers, fasting, &c., could remove sin, the old man broke in, "Prayers do not take away sin!" This was said in such a thoughtful, inquiring tone that I was struck with his interest in the subject. I went on to show that repentance, faith in Jesus, is the divinely appointed way.

Giving the Principal of the college a portion of the Scriptures in Arabic, I rose to take leave of them, but was accompanied by these men out of the building and through part of the village. On our way the old man said to me, "I would like you to come and stay here." On my asking why, he replied, "Because that which you have just been telling us is good words." How grateful I felt for these few simple words from that old man, spoken in the presence of the principal of that Mohammedan college, and with such earnest simplicity! Fain would I respond to the invitation, but for the present that seems impossible. The youth who had endeavoured to contradict me, then asked me to come and eat with him, but I was obliged to refuse with thanks and hurry on my way.

Yesterday, our market day here at Akbou, I had several precious moments of speaking of Christ. Four youths about eighteen years of age came on to the verandah, and sat down a little to avoid the rain then falling. I went to them and found that three of them were students (tolba) from the very same college I had visited. The fourth youth was from Moknea, where one of our brethren with his wife is witnessing for the Lord Jesus Christ. They could all read Arabic. In fact, the three students carried with them portions of the Koran. I gave them each a copy of one of the Gospels, and sat down beside them and read to them from John's Gospel in Kabyle, making remarks as I went along. Soon we had a considerable number of Kabyles around us listening to the truth. I was deeply touched in looking upon the three students specially, to see how they listened with evident interest to statements made in reference to Christ and his teachings, as compared with the teaching of their prophet.

Having had a very intelligent young Kabyle helping me recently with the language (he himself being a teacher of Arabic in Algiers), I was deeply interested in what took place the other day when talking over the question of the judgment of the sinner, &c., which happened to come in for remark in the course of our study. Turning to me he said, "J'aimerais connaître comment devenir un Chrétien." (I would like to know how to become a Christian.) This led to my telling him "what he must do to be saved;" and never before did I feel so great the need of giving the simplest and most correct statement of the way of salvation. The young man remarked that since he had commenced to mix with Europeans he had laid aside his religion, had neglected prayer and fasting, although he was himself a marabout, and knew what the Koran enjoins. He felt he must get pardon or do something to atone for his sins, and he added that if salvation could be had through Moses, or Mohammed, or Jesus, he must have it through one or other. He is still visiting me, but is yet in darkness, deeply exercised in mind.

Akbou, Algiers. A. S. LAMB.

WORK AND WORKERS.

THE Strangers' Rest, Ratcliff-highway, was the scene on Friday evening of another of those happy monthly gatherings where workers and sympathisers meet in happy fellowship. The chair was taken by Mr. Edward K. Hett. Mr. Isaacs, in giving a brief statement of the work, said several sailors had recently been led to accept Christ, and are now bearing the Gospel seed to other lands. It was stated that £400 is annually required to defray the expenses of the work. Mr. Isaacs made an earnest appeal for additional workers, especially amongst the lads.

Lieut. Mandeville gave an address on Revival according to Scripture. All present must have enjoyed his instructive and stirring words, which were with power. Many precious thoughts were gathered.

DEEP-SEA FISHERMEN.—An extremely graphic and interesting sketch of hospital work among the fishermen of the North Sea, from the pen of Mr. James Runciman, appears in "*A1*" of Sept. 8.

ALBERT HALL, VENTNOR.—Since the opening, in May last, we have had abundant supplies of preachers. The congregations have steadily increased, and we have heard of some remarkable cases of soul saving. Now that the summer is drawing to a close, and our helpers must be in London during the winter, we find it difficult to get local help. I feel that while the attendance keeps up, I dare not close it without an effort to get preachers, as the rent is guaranteed to me for another six months, if I can keep it on; or I shall be pleased to relinquish it for Gospel work to any other person willing to take the entire responsibility. WILLIAM CATLIN.

17, Claremont-square, Pentonville, London.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. P. H. Gosse.

The recent conference of fruit-growers ought to have a useful outcome in the cheapening of fruit as a staple element of food, thus leading to greater simplicity and healthiness of life. Mr. Rawson, one of the members of the conference, had the courage to protest against "the practice of placing the best fruit on the top of the basket." That is a practice not confined, we fear, to one branch of industry, and it would be to their credit if traders of all sorts accepted and acted on Mr. Rawson's Christian advice.

A lady correspondent in Manchester, writing to us with respect to an excellent sermon for children she recently heard from Rev. Mr. McCaull, Presbyterian minister, Birmingham, makes these sensible remarks:—

> The custom of giving specially prepared food to the little ones is one that ought to be more generally followed. It is small wonder that children so often wander away from places of worship, for the instances are very rare when the minister provides any instruction which can interest as well as be understood by the children.

Our correspondent has hit on a very serious and a very prevalent blemish in the conduct of church services. Of late we have been making special efforts to discover pastors who supply some crumbs for the little folk at either of their Sunday services; but our search has been comparatively a failure. We heard of one excellent Baptist pastor, in a town on the South Coast, who was in the habit of giving a sermonette for the children at the morning service, but gave it up in consequence of remonstrances from some of the older hearers. Such a policy we can only regard as suicidal for any church.

We observe a correspondent of one of the Methodist papers suggests that a suitable address from the Annual Conference should be sent to the children of all Wesleyan families. The idea is a wise and commendable one, if the address does not degenerate too far into a denominational plea. All the other sections of the Christian Church might well take the hint. Protestants need to learn a lesson from Romanists in the matter of caring for and catering for the young.

There are no people nearer perdition, none whose repentance and salvation, humanly speaking, are more hopeless, than unconverted "members of congregations"—men and women who from childhood have been accustomed to attend a place of worship, to sing hymns, and hear prayers offered and sermons preached, without obeying the Gospel. The most hopeless of all are the children of Christian parents, and the more soundly evangelical the preaching they have listened to, the worse their condition. They know the truth and do it not. The more they have known and rejected the less likely are they to repent. We sometimes think that it would be a good thing if all the churches and chapels which have settled congregations and are not distinctly evangelistic were shut up for a year; that their ministers and members went everywhere preaching the word; and that the Gospel-hardened habitual hearers were left to ponder on what they had listened to so long without effect.

The Annual Address of the Wesleyan Conference is a very hopeful and practical document. It expresses thankfulness at the increase of the spirit of unity among the branches of the Methodist family, and urges all the members to close up the ranks in opposition to doctrinal error and moral evil. A special plea is put in for greater attention to public duty as Christian citizens:—

> We urge you to put Christianity into your service of the commonwealth. If the Government and institutions of the country are not to fall into the hands of mere politicians, then earnest Christians must not shrink from citizen duties. We shall always have among us various forms of political opinion; but in all their variety they may be held with brotherly affection and confidence. That is but a feeble Christian life, not worthy of the name, which can only be preserved by avoiding the toils, the responsibilities, and conflicts of the national life of our time. We beseech you to cultivate the character which will make you a conscience wherever you are; so that you will bravely denounce wrong from the magistrates' bench, in the directors' meeting, or in the senate; which will recognise that the greatest curse of our time, of all times, is sin, and that against this the chief fight must be. To maintain the "righteousness" which "exalteth a nation," and to prevent the exaltation of "vile men," Methodists of every political colour should be as the heart of one man.

That is the right kind of note to strike in these democratic days, when the danger is that power may pass into the hands of the ignorant, the self-seeking, or the unprincipled.

The number of male prisoners annually discharged from the four London gaols is stated to be about twenty thousand. Of these no less than three-fourths attend the breakfasts of the St. Giles' Christian Mission, provided each morning outside the prison walls, one in every five being also persuaded to take the pledge. At Manchester the Prison Gate Mission has dealt with nearly nine thousand discharged prisoners in less than twelve months, very many of these also being induced to take the pledge. It is mainly to Christian and philanthropic agencies such as these that the immense decrease of the criminal population during the last fifty years—from fifty thousand to a little more than seven thousand—is to be attributed. The modern method is thus better than the old. Christian love and sympathy are mightier than stringent penal laws. The Gospel has proved more effectual than the gallows in checking the growth of the criminal element.

In this connection it is interesting to note that in America, where the increase of crime is creating some anxiety, it is becoming more and more realised that the method of dealing with discharged prisoners so successfully adopted by Mr. Hatton, Mrs. Meredith, and others, is the best mode of combating the evil. The body must be reached through the soul: "The nearest way to any man's heart is round by heaven."

No class of the community deserves greater sympathy than poor "gentlewomen." Reared very often amidst the refinements and luxuries of life, they are ill fitted to face the rude blasts of misfortune when these come and sweep away their means of support. Their position is all the more trying, because they are disinclined to make their needs vocal, and prefer to suffer in silence rather than expose their circumstances to the public gaze. We learn, therefore, with pleasure that "a National Society for Working Gentlewomen" has been set on foot. While encouraging providence and independence on the part of its protégées, an effort will be made to provide help where it is urgently needed. Those who are willing to further the interests of the Society should communicate with Mrs. Joseph King, 44, Well-walk, Hampstead, N.W.

Mr. John William Murphy, till recently Baptist minister at Plumstead, Kent, but obliged, like so many others, to seek colonial air on the ground of health, has accepted the post of State school teacher at Broadmarch, near Brighton, Tasmania. But there is a singular proviso—he is forbidden by the Government to preach within five miles of his school! This sounds strange to English ears, and more allied to the legislation of 200 years ago than to the present enlightened age. We imagine such a fact cannot be generally known in this country, or it would be more generally condemned by the public Press.

The Pope's Encyclical to the Armenians is a remarkable document, considered from any point of view, but it is scarcely likely to have the result which Rome desires. A large section of the Armenian people, the educated portion in fact, incline towards union with a Protestant Church, while, it is said, only the uneducated classes are in favour of going over to Rome. It is therefore probable that the two sections may separate, one going towards the light and the other towards the darkness.

There are few social problems of the present day which possess greater interest than does that of over-population. While the manufactures of England remain stationary, if, indeed, they are not decreasing, the population is rapidly growing. Yet the problem is not one difficult of solution, if only it could be met and dealt with in a practical manner, and in a Christian spirit. If the population of Great Britain is in many centres and districts congested, and the idea of migration is deemed impracticable, there are immense tracts of country elsewhere within her dominions almost entirely unoccupied. In these days of national wealth, and of private accumulation, it ought not to be hard to organise a system of emigration to provide for the deserving poor who go to the wall in the bitter competition in these islands. A few Christian colonies of carefully selected emigrants might be founded, so as to give emigration a fair trial, and that such a trial would be successful we do not doubt. Sooner or later the matter will have to be dealt with, whether we like it or not.

The light of publicity is converging in a wonderful way on the central parts of the "Dark Continent." The question of the African slave trade is receiving such widespread attention among those European nations territorially interested, that we may hope soon to see Africa's "open sore" healed to a great extent. The serious conflict between missionaries and British traders, and the marauding Arabs in the Nyassa region, is a very painful incident of this struggle against human greed and oppression. But if the use of force can ever be justified, surely it is in a case of this kind, where the liberties and lives of so many defenceless natives are at stake. We must pray that the reverse which the brave little band of crusaders has lately suffered will be short-lived, and that ere long we shall hear of the dispersion of the man-stealing Arabs.

In a letter to *The Times* of Monday, Bishop Smythies, of the Universities Mission, seems to attribute the murder of Bishop Hannington to the influence of the Arab slave dealers. He is of opinion that the sword alone will cut this Gordian knot of social oppression and intertribal difficulty. In another letter Lieutenant Cameron intimates that the suppression of the slave trade cannot be best undertaken by traders, and hints at some project he has in hand for its accomplishment. We sincerely hope that his plans may ripen fast, and that they will be effectual towards the end so much to be desired.

Meantime, the founding of the British East African Company, which has received a Government charter, affords an element of hope. Those at the head of it are men of unimpeachable character and philanthropic aim, and their peaceful methods ought to secure for them the heartiest sympathy and support of all well-wishers of the downtrodden African. We observed, with much regret, a newspaper rumour that slaving vessels were trading on the East African coast under the French flag, in order to escape interference; the statement, however, is as yet unconfirmed.

The friends of temperance in some parts of London are bestirring themselves with a view to get their principles more strongly represented on the next School Board. As the promulgation of correct knowledge in our schools on the various aspects of the drink question is a matter of extreme importance to the community, we sincerely trust the efforts to get the right sort of men elected on the Board will meet with success.

The East-end murders of the past few weeks reveal a spirit of savage brutality that is a painful commentary on our Christian civilisation. One is inclined to hope, for the credit of our human nature, that these most foul and horrible crimes are the work of some cunning lunatic. The circumstances that surround the commission of the crimes and the victims, suggest that the deadly alcohol has played its part in these dark deeds. Our drink-shops are the places where evil passions generate, where self-control is lost, and where the hand is nerved to take away a fellow-creature's life. Our supineness as a nation, in view of the daily "fruits of the traffic," is incomprehensible.

It is easier to cleanse the stream at the fountain-head than to purge the full river from its accumulated pollutions, and one of the best ways to reduce the prevailing mass of crime, misery, and degradation, is to rescue and raise the children. Some particulars of a praiseworthy experiment in this direction, known as the Stainforth-street "Free Order School"—the first of its kind—are furnished in a recent report of the Chief Inspector of Schools in the E.C. division. The class dealt with are those known as gutter children, match sellers, paper sellers, and the like. A large proportion of them belong to the criminal class. It is estimated that not more than from 5 to 10 per cent. have parents who earn their living by honest means. Many of the children are in extreme destitution, while many have been maimed and injured by ill-treatment. During the past twelve months more than four hundred have been admitted, and it was found at the annual inspection that the results compared very favourably with those obtained in higher-grade schools. It has been decided to extend operations by opening a similar school for girls of the same class, and the venture is surely deserving of every success.

From the report lately issued by the House of Lords Committee upon Poor-law relief, we gather the reassuring fact that during the last thirty years there has been a marked decrease of pauperism in London, the present average being about twenty-five per thousand. In Whitechapel, it is stated, a stricter administration of the Poor-law and the restriction of out-door relief have resulted in the reduction of the number of out-door paupers from 2588, in 1871, to only sixty-three in the present year. Such results, however, be it noted, can only be attained by charity working hand in hand with the local authorities. It is not more money that is needed so much as a greater discrimination in its application, and more care on the part of the donors in diverting it into useful, practical channels.

It further appears from this Report that the pauper District Schools are not very effective in raising the children above their inherited tendencies. But this, surely, need not cause surprise, for the herding together of children in large institutions is not the way to eliminate the pauper feeling, and remove workhouse associations. A surer, as well as a more natural and economical method of depauperising children and fitting them to take their places as self-dependent members of society is the boarding-out system, which has been found to work well wherever tried. There are already more than a hundred boarding-out committees in England and Wales, and three thousand orphan and deserted children are thus disposed of in different parts of the country.

OBITUARY.

THE HON. THOS. HOLT.

OUR readers will learn with sorrow of the somewhat sudden death of the Hon. Thos. Holt, at his residence, Halcot, Bexley, Kent, on Wednesday evening, September 5. Mr. Holt has been unwell for a long time, but was somewhat better of late, so much so that on Saturday week he went with some friends to Gravesend. On Sunday, however, he was not so well, and rather ominous signs set in. He gradually became weaker as the hours passed by, and on Wednesday evening he peacefully fell asleep in Jesus. Since his return from Sydney to this country, Mr. Holt's benevolent doings in all parts of the Metropolis amongst the very poor have given him a prominent place amongst philanthropists, and his name had become a household word wherever poverty and misfortune abound.

THE EDINBURGH TOWN COUNCIL have taken a step towards the putting down of sweating in that city. They have accepted a tender for the clothing of the city police, a condition being that every article shall be made-up in the city in a properly-conducted workshop in the direct tenancy of the contractor, that the Inspector of Clothing be allowed access during the business hours to inspect the making, and that no sub-contracts be made without the Council's sanction.

THE NOVEL PESTILENCE.

THE novel pestilence is far-reaching. It is not only that French so-called *realistic* abominations, and the milder uncleannesses of our own writers of either sex, have to be avoided, but that the inevitable story in our religious periodicals is used to bring in, unwatched and unsuspected, teachings subversive of the truth. For example: *The Sunday Magazine* for the present year contains in its first six numbers a story by Dr. George Macdonald, which utterly misrepresents evangelical truth, and cannot but insidiously work mischief among the young. While the ideal characters are depicted as all that is true and generous, the author untruly and ungenerously contrasts them with evangelical ministers, whom he describes as pulpit partisans of God, preaching falsehood, and with most Christians, whom he ranks as Bibliolaters and hypocrites. He misrepresents the evangelical view of the Atonement as a device to save the soul without a new life. Four times the Atonement is mentioned only to burlesque it. Purgatory is taught in more than one passage, *e.g.*:—

> "The result may be a thousand years off, yet you have sent him into a hotter purgatory, and at the same time made it shorter for him."

The character of evangelical Christians is thus put in antagonism with that of God's little ones, as the author conceives them:—

> "They were God's little ones in God's world, none the less their own that they did not desire to swallow it, or thrust it in their pockets. Among poverty-stricken Christians consumed with care to keep a hold of the world and save their souls, they were as two children of the house. By living in the presence of the living one, they had become themselves his presence, dim lanterns through which his light shone steady. Who obeys—shines."
>
> "The God that many people believe in, claiming to be *the* religious because they believe in him, is a God not worth believing in, a God that ought not to be believed in."
>
> "I don't wonder at God's patience with the wicked, but I do wonder at his patience with the pious."
>
> "They don't know better."
>
> "How are they to know better while they are so sure about everything? I would infinitely rather believe in no God at all, than in such a God as they would have me believe in!"

The Sunday Magazine contains articles from contributors of the very class who are thus lampooned. It is a very serious question whether such are faithful to their conviction, when they allow the fruit of their pens to be the feathers of poisoned arrows.

EVIL LITERATURE.—The United States Senate has amended the Act relating to special crimes, so as to punish with £1000 fine and five years' imprisonment any person caught using the mails for the transmission of indecent books, pamphlets, letters, or postcards.

LITTLEHAMPTON.—Mr. W. G. Arnold, of London, assisted by Rev. W. H. Simms, has held eight days of services, both on the beach and in St. Saviour's Church. The services have been well attended and much appreciated. Mr. Arnold has an excellent voice for outdoor work.

APPLEDORE SAILORS' REST.—Commodious premises have been secured on the quay, and transformed into a bright and attractive Sailors' Rest. The formal opening took place last Saturday week, when addresses were given outside the building to a large crowd of seamen, fishermen, and others. Over a hundred seamen were present at tea. Rev. G. J. Hill presided over a very crowded meeting at the Rest in the evening, at which Gospel addresses were delivered, and a deep impression made upon many of the men. The opening of the Rest was followed by a week of special services, conducted by Rev. G. J. and Mrs. Hill, assisted by Mr. Cairns, the sailors' missionary, and other friends.

THE BRITISH ASSOCIATION.

AN Association for the "advancement" of science ought to lay the greatest stress on the practical applications of science: this was the just principle laid down by Sir F. Bramwell in his Presidential Address at the opening meeting of the British Association, last week. The Bath meetings will be memorable as having done much to advance the humane development of scientific research. In this respect they have been in very pleasant contrast with some earlier gatherings. A quarter of a century ago many educated Christians regarded the visit of the Association to an English city as a moral danger. Local scepticism asserted itself, and the faith once delivered to the saints was belittled. If nowadays the doctrine of evolution is regarded with suspicion, it is because of the anti-Biblical, and even atheistic, methods of its advocacy, which once prevailed. Happily, all this is becoming a thing of the past. Science is introducing a new era for the nations of the earth, because it is less used in support of rash speculations, and hasty hypotheses; is no longer taught as antagonistic to man's deepest beliefs, but as showing how all Nature's great laws may be made to subserve his material welfare.

Numerous proofs of this have been afforded at the meetings just closed. Professor Boyd Dawkins, whose language has not always been so modest, admitted, as President of the Geological Section, that for the last twenty years no additional light had been thrown on the place of man in the geological record. The meaning of this is that the dogmatic confidence of earlier days in relation to man's appearance on the earth has not been justified, and that, in spite of the unprecedented research of these years, science, by itself, cannot solve the problem of human origin.

It has been in the humanitarian aspects of science, however, that the Bath meetings have been most valuable. They have afforded evidence that the true and complete interpretation of natural laws holds out the hope of a grander and more marvellous future than man has dreamt of, and of such an intercourse and binding together of the nations as shall wondrously advance human happiness and brotherhood.

In this respect none of the topics dealt with were of more fascinating and suggestive import than that of electrical science, which has done so much to revolutionise our methods of rapid communication, as well as serve the interests of humanity in numberless ways. Mr. W. H. Preece was very happy in the opening words of his address:—

> 'Canst thou send lightnings, that they may go, and say unto thee, Here we are?" were pregnant words addressed to Job unknown centuries ago. They express the first recorded idea in history of the potentiality of electricity to minister to the wants of mankind. From Job to Franklin is a long swing in the pendulum of time. It was not until that American philosopher brought down atmospheric electricity by his kite-string in 1747, and showed that we could lead it where we willed, that we were able to answer the question addressed to the ancient patriarch. Nearly another century elapsed before this mysterious power of nature was fairly conquered.

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Mr. Preece led his hearers through a perfect wonderland in expatiating on the uses of this subtle agent, which no man has yet been able to explain. In closing, he said:—

> Five million people upon the globe are now dependent on the electric current for their daily bread. Scarcely a week passes without some fresh practical application of its principles, and we seem to be only on the shore of that sea of economy and beneficence which expands with every new discovery of the properties of electricity, and spreads already beyond the mental grasp of any one single worker.

Equally auspicious was the attention given to African exploration. Colonel Sir C. W. Wilson's address to the Geographical Section gave the views of the Director-General of the Ordnance Survey on the two important questions of Trade Routes, which may signally subserve missionary enterprise in Africa, and help to heal the "open sore" of that dark Continent—the inhuman slave trade. We quote his words on this latter subject:—

> The future of Africa presents many difficult problems. There is one especially—the best means of putting an end to slave-hunting and the slave trade—which is now happily attracting considerable attention. It is surely not too much to hope that the nations which have been so eager to annex African soil will remember the trite saying that "property has its duties as well as its rights," and that one of the most pressingly important of the duties imposed upon them by their action is to control the fiends in human form who, of set purpose, have laid waste some of the fairest regions of the earth, and imposed a reign of terror throughout Equatorial Africa.

An opinion was given by Sir C. Wilson as to the source of Solomon's wealth. He made Judea the bonded warehouse or transit depôt of the trade between Asia and Europe. We would, however, add that Solomon did more than make the opulence of his reign. He brought the East and West into intercourse with a land where the light of Divine manifestation was at work. He diffused the knowledge of the one true God, and thus prepared the peoples to wait for Him who was "the desire of all nations." This was part of that "eternal purpose" which runs through the ages, and which our modern associations with their mistakes and outreachings are made to serve.

What strikes one most in connection with the proceedings of the Association is the remarkable sweep of the subjects taken in hand; while the discussions, carried on for the most part in a sober and serious spirit, reveal at once the wide fields of human knowledge, and the comparative poverty of that knowledge in many directions. With all the boasted achievements and progress of modern days, our wisest and most learned men are yet, to use Newton's famous simile, like children throwing pebbles into the vast and undiscovered ocean of truth.

On Sunday morning at the Abbey the sermon was preached by the Bishop of Sydney, Dr. Barry, whose text was John viii. 12, "Ye shall know the truth, and the truth shall make you free." He contended that Christianity stamped an emphatic dignity upon knowledge; that Christianity itself was a great system of knowledge; and that those who entered into the spirit of the Gospel would rejoice at every discovery of truth. But life was greater than science, which alone could not exercise all the faculties of human nature.

ATTENDANTS at the IRISH EXHIBITION.

BY THE COUNTESS OF ABERDEEN.

MAY I bring before your readers an effort that is being made on behalf of the young women who are acting as stall attendants in the Irish Exhibition at Olympia? A number of these girls are Irish, and have never before been accustomed to a life within the walls of an exhibition; others are English, but nearly all are away from their own homes. The hours are very long, the atmosphere necessarily at times oppressive, the food dear and untempting, and the constant noise very trying. The temptations surrounding such a life need not be explained.

Up to this time no room has been provided for them, as has been done with so much success at the Manchester and the Glasgow Exhibitions, where they could find rest and quiet in spare moments, and where they could meet a friend ready to help and sympathise with their many difficulties. The Executive Council of the Irish Exhibition, having no space for such a room at their disposal, have erected a tent for the use of the stall attendants. Miss Constance Wale has kindly undertaken the charge of this tent, and will do all in her power to make it a pleasant place of retreat for the young women. The tent has been furnished, and has been provided with a stove; but, in order to make it attractive, we should be glad to have loans or gifts of interesting books, which might be lent to the girls, also newspapers, weekly illustrated periodicals, and magazines.

We are also anxious to meet another danger to which these girls are exposed. Many of them are asked to spend their Sundays in a way which is full of attractions to young girls longing for amusement, whose lives are dull and toilsome, and who have only their lodging to resort to, but these invitations are such as too often lead to ruin. It has been thought that if this need were known, many who reside within easy distance might open their houses and grounds on Sunday to the young women, who would readily appreciate such kindness. It must be added that many of the employées receive such low salaries that it would be impossible for them to pay any necessary expenses involved in such invitations, and if friends, who cannot help otherwise, would contribute towards such expenses, we should welcome their help very gladly. Much can be effected, we are sure, for the temporal and eternal welfare of these girls by this effort; and if any of your readers are disposed to help forward the movement by sending contributions, newspapers, magazines, and books, or by offering to invite the girls to their houses on Sundays, will they kindly communicate, as soon as possible, either with Miss Constance Wale, 15, Priory-road, Bedford Park, Chiswick; or with myself, at Dollis Hill, Kilburn, N.W.

The Grove Mission, Southwark, has been carried on in the hayloft of a stable for the last fifty years. The recently formed London Wesleyan Mission, at the invitation of the managers, included the Grove in the sphere of its operations in South London, and the late Rev. John Harvard was appointed to the pastoral charge, his successor being Rev. William Allen. There are now 82 members in Church fellowship, and 40 on probation, 50 in junior classes, Band of Hope, Sunday-school, with 300 scholars, &c. The old hayloft has become so dilapidated that the local authorities have insisted on its being rebuilt.

The seaside town of Broadstairs is very badly served as regards an evangelical ministry. In the Established Church, Ritualism of the most advanced type is in vogue Some correspondence on this subject has been going on in *The English Churchman*. One correspondent advises the Protestant Church-folk of Broadstairs to "follow the example of the Walsall people, who, when they could not persuade their vicar to abandon his popish proclivities, sturdily separated from their parish church, and built a church for themselves; they now rejoice in their own regularly ordained clergyman, with a full and complete parochial organisation, large Sunday-schools," &c.

CONGRESS AT COPENHAGEN.

THE Annual Congress of the British, Continental, and General Federation for the abolition of State Regulated Vice was begun in the Bethesda Mission Hall, Copenhagen, on Wednesday, August 29, and was continued until Saturday, September 1. The meetings were all characterised by large attendances, marked interest, and great enthusiasm.

Mr. GEORGE WILLIAMS, who was on his way home from the Y.M.C.A. Conference at Stockholm, was announced to give an address to the young men of Copenhagen, at the Bethesda Mission Hall, on the Tuesday evening, preceding the Conference. Mr. Williams's address was clear, forcible, and very earnest, and was listened to with great attention by those present. The two points he specially dwelt upon, were "aim high, and keep nigh," to the Saviour, through life's journey. The hall was crowded in every part by young men, and, as Mr. Williams had the advantage of an excellent interpreter, the meeting was in every respect a great success.

The Conference commenced at ten o'clock on Wednesday morning, and, after the election of the Executive for the ensuing year, an adjournment was made till two o'clock, when the inaugural public meeting was held. Professor STUART, M.P., occupied the chair, and, in opening the proceedings, expressed the pleasure he and his colleagues felt on finding themselves holding this Congress in the interesting city of Copenhagen. He hoped these meetings would kindle a permanent enthusiasm in the hearts of the people of Denmark on behalf of a cause which was so intimately linked with the social and moral progress of mankind.

His Excellency M. ROSENORN, Privy Councillor to the King, briefly spoke, and was followed by M. KRAYENBUHL, who, in an address of some length, spoke of the pleasure it gave the people of Denmark to welcome such a lady as Mrs. Butler, and to have present with them Professor Stuart. Mr. THOMASSON, of Bolton, responded in Danish to the address of welcome, and was followed by Mrs. BUTLER, who, on rising, met with a most enthusiastic and hearty reception. She spoke in a clear and unusually strong voice, and was listened to with breathless interest. She referred to the work already accomplished; dwelt upon the fact that progress was everywhere evident, and urged those present to have faith in the ultimate triumph of the cause. One matter of universal regret was the absence of M. EMILE DE LAVALEYE, through illness, from the meetings. He was to have spoken at this meeting, but his place was occupied by Mr. PEARSON, of Holland, who followed Mrs. Butler in a speech which elicited much approval. In the evening a public meeting was held, at which several addresses were given by delegates to the Congress.

The second day was devoted to the consideration of the International White Slave Traffic, which was opened by the reading of an interesting and important paper by M. FRED. BAJER, a member of the Danish Volking, and who, in closing, submitted several resolutions as the basis of an international treaty, so as to deal more effectively with the fearful traffic in human flesh.

Mr. W. A. COOTE, secretary of the National Vigilance Association, followed with a brief account of the work already accomplished in this direction by the Association with which he is connected. He referred to the fact that they had established small committees at between thirty and forty Continental ports, having special reference to this department of the Society's operations. Very recently, by letters in the Dutch papers, the Association has awakened great interest amongst the people of Holland, many of whom are now actively co-operating with the Association, in order to devise some means to effectually stop this white slave traffic. Mr. Coote closed by urging all to keep a vigilant eye on the cafés chantants in the respective countries to which they belonged, as the investigations which it had been his duty to make in various countries led him to know for certain that many unsuspecting young women are decoyed from their home and country to follow practices at these places, and are thus inevitably led to a life of prostitution.

In the afternoon the sitting was resumed, when Professor Stuart referred to the success which had attended the grand work performed by Mr. Alfred Dyer in India, and gave an account of the debate in the House of Commons, in which the Government accepted the resolution moved by Mr. Walter M'Laren.

In the evening at six there was a public meeting to hear an address from Mr. Coote, on the work performed by the National Vigilance Association in England. After explaining the many branches of work undertaken by the Association, and the success which had so far attended its operations, he urged the formation of a similar Association in Denmark. The meeting was well attended; many questions were put to the speaker, asking for further explanations in reference to various parts of the work, and a hearty vote of thanks was accorded to him for his address.

The same evening a pleasant and agreeable conversazione was held, which gave an opportunity for the friendly interchange of views between people of various nationalities interested in the moral welfare of the great human family.

On Friday, the business commenced at nine in the morning, and was, in all respects, the most interesting and important of all the meetings. The subject for discussion was the "Historical Sketch of the Hygienic Question in England," and was opened in a masterly speech by Professor Stuart, bristling with facts and figures of a most convincing kind.

In the evening a meeting was held in the large hall, at which there were about 1000 persons present, principally men. Mrs. Butler and Professor Stuart were the chief speakers. Mrs. Butler in the course of her address dealt with the erroneous views held by some of the Danish doctors with regard to the necessity of State regulation, and said, with a warmth and a fire peculiar to her best efforts in oratory, that if these doctors thought prostitution was a "useful institution, healthful, needful, and without danger to anybody's morality," as some of them had stated in public, were they willing to devote their own daughters to such a useful and necessary profession? These words were reported in all the Danish papers of the following day.

Saturday morning was devoted to formal business connected with the first meeting of the new Executive, and in the evening there was a dinner, at which about one hundred sat down, and which brought this interesting, useful, and in every way most successful Congress to a close.

During the sittings of the Congress, Count VON MOLTKE, a cousin of the old German general, read a paper on the Midnight Mission to men in Copenhagen, initiated and carried on by Mr. W. Wright, a Danish gentleman, well known to many English Christians who have visited Copenhagen.

Every morning, before the business of the day commenced, Mrs. Butler held a prayer-meeting.

SUNDAY REST OR SUNDAY LABOUR.—The Working Men's Lord's Day Rest Association issued an address to the members of the Trades' Union Congress at Bradford. It says: "Will you, the chosen representatives of England's skilled workmen, help to increase Sunday labour? Will you deprive the attendants at museums, galleries, and all similar exhibitions of that day of rest which they now enjoy? Will you help to fasten chains on your fellow workmen? If not, do not vote for a beginning of the evil. Do not increase Sunday labour, but use your important Congress to diminish it. Sunday opening means Sunday labour. Sunday labour means Sunday misery, and the depriving of working men of one of the greatest blessings and rights which they now enjov."

CHINA'S APPEAL.

MILLIONS are in darkness lying
In the sunny clime afar;
Hear ye not their voices crying
From the depths of their despair?—

"Ye that have the light of heaven,
Ye who know a Saviour's love,
Share with us the light thus given,
That we too its joy may prove.

"From our mountains, rivers, plains,
And our myriad-peopled shore,
Hope from every idol wanes;
To their help we look no more.

"Is it true that ye, possessing
Knowledge of a price untold,
Such a wondrous cup of blessing,
Can from us a draught withhold?

"Come, ye messengers of gladness,
Come and bring the light of day;
Let it chase away our sadness,
Come, that joyful light display!"

Algiers. GEORGE PEARSE.

ITINERATING IN THE STATES.

DEAR BROTHER,—We left Hill Brow Farm (Colonel Beers') on July 25, to take up work for the Master in the outlying districts of this great State. We began at a village called Bethel, and, like Abraham of old, we are still going on towards the south. We felt in a measure comforted by that word, for all was well whilst he kept to that point of the compass. The church-house was in the woods, and not a house near for miles, but crowds came to listen to the Gospel story. It was a pretty sight to watch the people assembling, some coming on mules, others on horseback, in waggons or buggies. Tying up their horses, they soon filled the house. The second night we had the meeting under the trees; this was so much better, as the thermometer was up at ninety-six.

I preached seventeen times in nine days in this place, the people increasing in number till about five hundred or more filled the space under the trees. This kind of pioneer work is, indeed, much wanted in this country. Many are tired of extravagance, and are thirsting for the plain Word of Life. Thank God, souls were saved almost every night, and believers encouraged and strengthened.

From Bethel we went to Cincinnati, Ohio, and had to go over a rough mountain thirteen miles, which took us a good part of a day. This village is within a mile and a half of the great Indian Territory, where I hear that faithful servants of Christ are working with earnestness and success. At Cincinnati we began as at Bethel, and had morning meetings: the farmers are free to come because the harvest is past, and they are not ready for ploughing, the long dry weather making the ground too hard. I think, by the way, Cincinnati was much like the "hard ground." The interest was not nearly so great as at Bethel; however, many got blessing. I preached here eighteen times in ten days, and testimonies of deepening interest in the word of truth came before us.

From there we came on twenty-five miles to a place called Mount Comfort, and here we are just beginning work morning and evening. I think the labourers are looking for answers to their prayers in the conversion of their relatives and friends, and a deeper understanding of the truth, "Ye are not your own." We expect to be here ten days or so and then move on, as the doors are open for us. If those in the old country who know the Word and are ready to tell it out would come, how many needy places could be filled; and, happily, the people will come miles to hear.—Yours faithfully,

HERBERT R. FRANCIS.

Fayetteville, Arkansas, U.S.A., Aug. 20.

THE BRETON MISSION.

The principal station of this Mission at Tremel has been unusually favoured with visitors during this summer, many having returned for the second and third visit, the interest evidently growing as more of this truly evangelistic work is seen. Certainly these visitors leave behind them most substantial evidences of their appreciation of the work, and of the self-abnegating energy of the director and his equally devoted wife. One visitor from Bath, last year, observing how real was the need for a school for the girls as well as for the boys—a want Madame Lecoat has deplored for years—gave orders for its immediate erection at her sole charge. The visitors of this year saw the commodious school ready for use, but not used; as the needs for extension in the work of Gospel preaching and Scripture colportage more than absorb all increase in the gifts of Christian friends. But this difficulty has disappeared in answer to prayer. Two of the visitors have undertaken between them to defray all expenses entailed in working the school for the next year.

The annual examination of the boys has taken place. Although the interest of the day centred in M. Cunuder, the indefatigable schoolmaster, and his boys, yet the girls and young women, whom Madame Lecoat has found time amid her multifarious engagements to teach the Scriptures and lessons therefrom, gained much praise for their practical proofs of the success of the patient teaching they had received. The visitor upon such occasions can see clearly that the Scriptures, pure and simple, occupy a first place in the curriculum of the Mission schools. This is the reason why the French Government refuses a grant in aid, although these schools have done the work usually done by the ordinary communal schools, and are most popular.

This examination was succeeded in a few days by a gathering of the whole of the colporteurs engaged in Brittany, as far as was possible, the object being conference and edification and more solemn dedication to this much-needed work. Colporteurs were present from Rennes, Lorient, Quimper, Brest, Morlaix, Plounerin, and Tremel. Rev. J. Carr Glyn presided, as a vice-president of the British and Foreign Bible Society, which employs the larger number of colporteurs in Brittany. M. Monod, of Paris, was also present, and a very solemn and refreshing season was enjoyed. The Mission as a whole has enjoyed most richly the blessing of God throughout its branches, and is full of life and activity, working to the limit, and even beyond its fund. Pastor Lecoat has been minus his salary for two years, but the friends are desirous that he should not be under this necessity, seeing how devotedly he works for his fellow-countrymen's spiritual welfare. There are now a goodly number of native colporteur evangelists in direct connection with this Mission, and if all were placed where they are urgently asked for, and arrangements made for them, their number would now be twenty. But what are these and the few others in that field among two and a half millions mostly in the darkness of death? If their number could be made one hundred, the heart of Pastor Lecoat and his fellow-helpers would be made glad and praise the Lord.

Cheltenham. W. L. Lang.

In an interesting letter, written from Brest, Rev. Dr. Bullinger, of Walthamstow, calls attention to the increasing importance and urgent need of Pasteur Lecoat's work in Brittany. The offshoot at Brest bids fair to speedily outgrow the parent Mission at Tremel. Not only is there an eagerness on the part of the people to listen to the Gospel, but among the native converts there are several men well qualified to carry the glad message into the towns and villages of the province. So far, however, it has not been possible to send these forth; but, in view of the pressing needs of Brest, it has been decided to erect, as soon as possible, a spacious preaching-room in that town, and towards the cost of this, as well as on behalf of the general work of the Mission, help is asked from British Christians. The treasurer is Mr. J. C. Bolton, 26, Great St. Helens, E.C.

IN THE LAND OF SUNSHINE.

Scarcely ever were sharper contrasts lived out in a shorter space of time than those experienced by the three hundred hapless boys and girls that came to Canada this year from our dull, narrow East-end streets. Orphans, motherless, or fatherless, are no longer solitary, but are set in families; valued according to their age and capability, or loved for their very feebleness. Often without their necessary food in the old life, they are now sitting down to groaning tables covered with good things. Once pale-faced and poorly clad, we see them now healthy and well clothed. Formerly unable to express a thought as to earning for themselves a livelihood, manly young lads are now calling upon us, able to give us clear descriptions of all the operations connected with raising cattle, sowing, reaping, the working of machinery, till our eyes open in amazement, and our ears tingle, whilst we exclaim, "What a marvellous change these kind Canadians have made in you, my boy!"

Then there are the elder lassies who return to Stratford for a rest of a week or two, able to make themselves a new dress with the aid of the fine sewing machine, a gift from one of our married young men. They exchange experiences as to the making of cakes, canning of fruits, and cookeries of all kinds, till we rejoice, and wonder at what a patient Canadian training can make out of our once neglected East-end girlies. Could we have kept them in training at Hackney, year after year, they never could have become so domesticated, and suited to mingle with this sturdy race.

All this, as can be easily imagined, requires persistent devotion to each individual case; studying the need, and supplying that which will develop the whole being. Faith and prayer are in constant action. The grace of hope is absolutely necessary, not looking entirely at what the child is, but what it may become: "bearing all things; hoping all things; enduring all things."

In our visits around this centre of our Canadian work, and whilst resting and receiving surprise parties, and gifts of all sorts, we realise in our life, after months of the daily round of East-end life toil, the greatest contrast—joyful surprises day by day in beholding such transformations. Sometimes we hear of a dozen virtuously married living in the same town, worshipping together, and their children attending the same schools. Then the hundreds of adoptions of those tiny mites that my sister and I have toiled with across the great waters and watched through children's weakness. Now we rejoice together over many a dying mother's prayer being fully answered, in seeing one after another won to the Saviour, believing that ere long they too will join in the new song of the Redeemed, with those poor but saintly mothers who entrusted them to our care, while departing from workhouse or hospital.

Words utterly fail us in transcribing the continual life of praise we are living. Harvest time though it be, every Saturday brings us young men and young women, to whom our sister has often to give us a fresh introduction. We have right royal work that the angelic hosts must rejoice over, making unions between brothers and sisters, parents and children; higher still, leading to the Saviour those who had only been resting in impressions, and self-righteousnesses.

Thus, kind contributors, we have passed our first month in Canada; trusting that the rescuing and training is again going on, for we are more than ever encouraged to press forward. We have two visitors out among the distant farmhouse homes all the time, returning every two or three weeks to arrange fresh journeys. Thus the temporal and spiritual welfare of each child is cared for and reported to the Home of Industry.

My nephews in the North-West report progress. The buildings are finished and entered upon. Eighty acres have been sown since March, and are now being reaped. One hundred tons of hay were cut. Our "grown-ups" are all in good health, and in due time will each take up their own farms. We ask continual prayer, that the Lord may lead us on to watch for more and more spiritual blessing.

Stratford, Ontario. Annie Macpherson.

PRAYER v. PURGATORY.

A correspondent writes from Boulogne-sur-Mer, under date September 4:—

I have read in your paper a quotation from a Roman Catholic contemporary, announcing the ceremony to be performed by the Pope on the 27th inst., whereby he will "people heaven with millions of souls from purgatory." May I suggest that English Protestant Christians set apart that day for special prayer for all Roman Catholics; and also that the workers engaged in evangelistic work on the Continent of Europe, may preach and teach with increased earnestness and decision immediate salvation through Christ alone. In view of this latest extraordinary freak of Papal presumption, and of the tremendous efforts being put forth by the Jesuits to regain influence in France and in England, does it not behove true believers to present their golden vials of intercessory prayer with increased fervour before the throne of grace. If, on the 27th, in our private devotions, and at our united prayer-meetings, earnest petitions were offered on behalf of Roman Catholics, this last development of error might overreach itself, and eyes might be opened to realise its falsehood. Millions might, indeed, be set free, not from the purgatory of man's invention, but from their present bondage of ignorance and superstition (and many are sighing for such release), and brought into the glorious liberty of the children of God, and the possession of eternal life, with no intervening purgatorial fires.

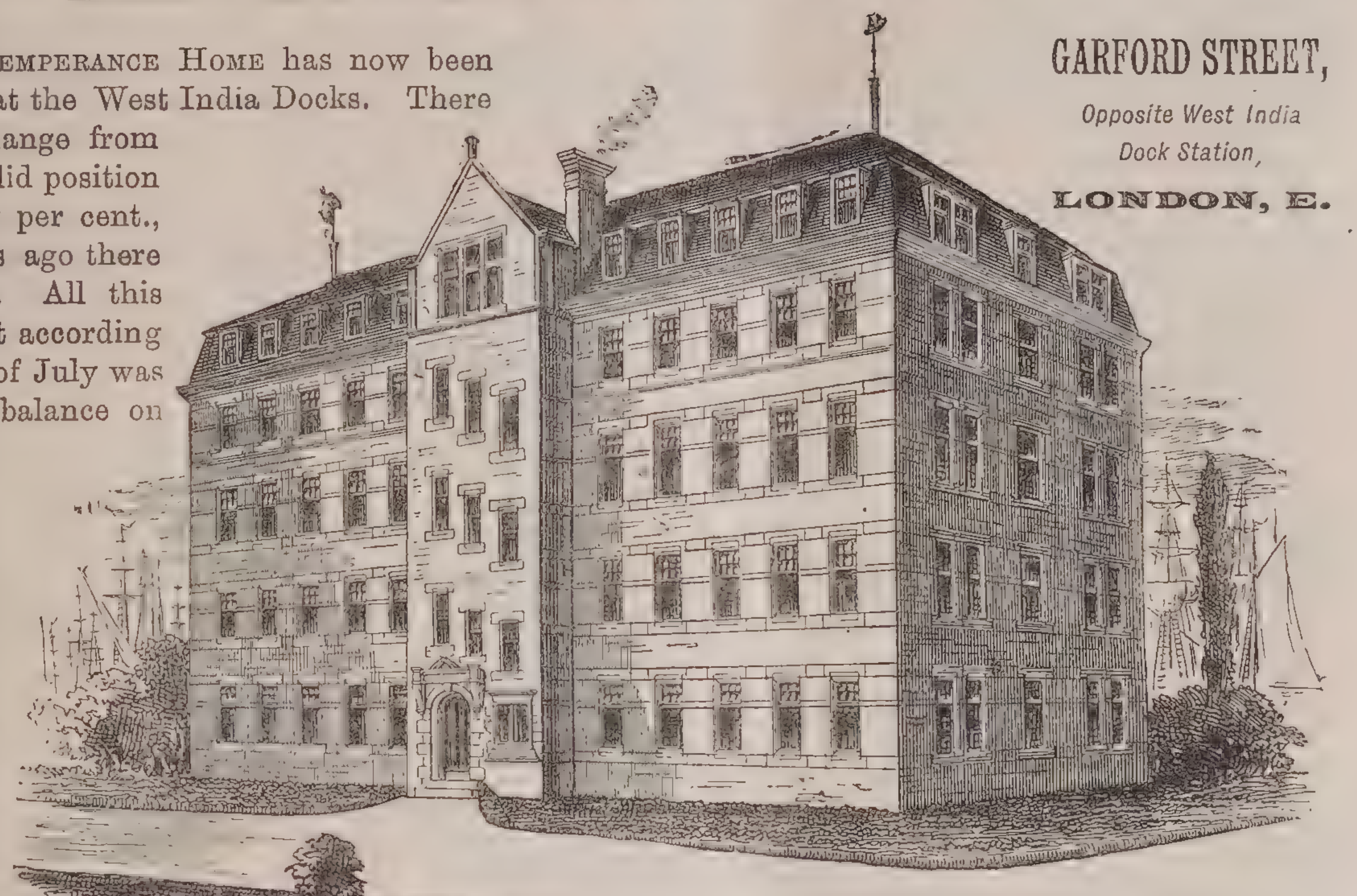
The following, curtailed from *Le Signal* of August 4, is a specimen of Rome's tactics in France at the present moment. A very hopeful work of evangelisation is going on in the Department of Gers, where Jeanne d'Albret, mother of Henri IV., founded several churches, all of which, with one exception (Maurézin), were swept away in 1685 at the Revocation of the Edict of Nantes. At Fleurance, where a resident pastor has just been appointed, it is absolutely necessary, for the maintenance of the work, that a free school should be established.

There is a Roman Catholic school, hostile, of course; and there is a secular school, in which the academical administration, under cover of secularism, in reality plays the game of clericalism. The assistant-master, who, as a Protestant, used his right to support our work, as the head-master used his to attend Mass, has been dismissed. The urgent need for a free school at Fleurance is recognised. The Society for Encouraging Primary Instruction among Protestants has promised 500 francs to establish such a school; 700 more are required. It is greatly desired to appoint as its master M. Desbarats, who possesses the confidence and esteem of the parents.

FAKENHAM.—Tent services have been held in this Norfolk village for several weeks, and much good has been done.

Scandinavian Sailors' Temperance Home,

WEST INDIA DOCKS, LONDON, E.



GARFORD STREET,
Opposite West India Dock Station,
LONDON, E.

To the Readers of "The Christian."

The work of The Scandinavian Sailors' Temperance Home has now been carried on for eight months in the new building at the West India Docks. There is no doubt that the Home has gained by the change from the old place in Leman Street. Its present splendid position has increased the circulation of sailors quite fifty per cent., and the numbers have risen so that a few weeks ago there were 122 sailors living in the Home at a time. All this has contributed to the satisfactory financial result according to the accounts of the last months. The month of July was the first in eight years which showed a small balance on the right side.

A heavy drawback at present is a debt of £2,000, which became necessary to furnish the buildings. The thought which is now uppermost in my mind, and which I would put before all who are willing to help us in this work—which often proves heavy, though it by the blessing of God bears much fruit among our sailors—is that we should put our shoulders to the wheel and try to remove this heavy burden. It is not only to promote my own work that I put this request before you, but also to help Missionary Stations the whole world over, which are frequented by the sailors, these travelling Evangelists being a constant help to those Missions. When you help the workers in the Sailors' Mission, you at the same time give a helping hand to many Missionaries in heathen lands.

May the Lord bless every exertion made for His glory! Yours in His service, AGNES HEDENSTRÖM.

Donations can be sent to Messrs. MORGAN & SCOTT, who will acknowledge them in The Christian.

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will (God willing) be given by
G. H. PEMBER, Esq., M.A.,
ON

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October 2nd.—What God has said concerning the Gentiles.
October 3rd.—What God has said concerning the Jews.
October 5th.—What God has said concerning the Church of Christ.

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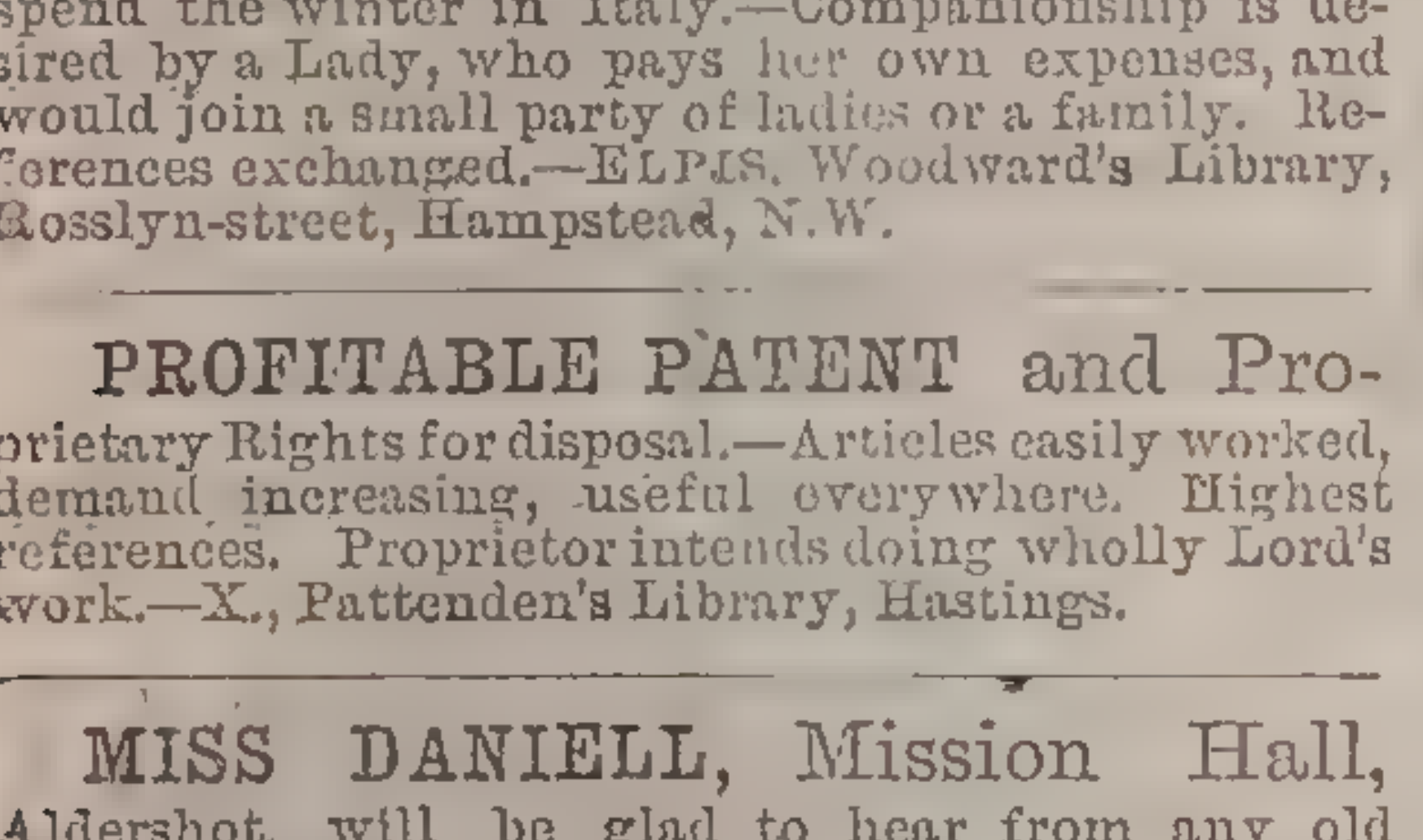

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CONWAY BLIZARD.—On the 15th August, at Pensarn, North Wales, CONWAY BLIZARD, of 18, Belgrave-road, Rathmines, Dublin fell asleep in Jesus after a long life spent in the Lord's service. Deeply and deservedly regretted.

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What is your Duty? Four Questions for Christian People on the Subject of Temperance. By Rev. GEORGE EVERARD, M.A.

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London: S. W. PARTRIDGE & Co.

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TO ADVERTISERS.

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Advertisements must arrive not later than FIRST POST MONDAY to be inserted in the following issue.

HOLY LAND, EGYPT, AND GREECE.—GAZE'S Annual Autumn Conducted Tour leaves London October 10, for Italy, Corinth, Athens, Smyrna, Ephesus, Asia Minor, CAMPING TOUR IN PALESTINE, Suez Canal, Cairo, Pyramids, Alexandria, returning via Italy. Programmes of H. GAZE & SON, Originators and First Conductors of Oriental Tours, 142, Strand, and Piccadilly Circus, London.

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The new Services of Song just published by J. CURWEN & SONS?

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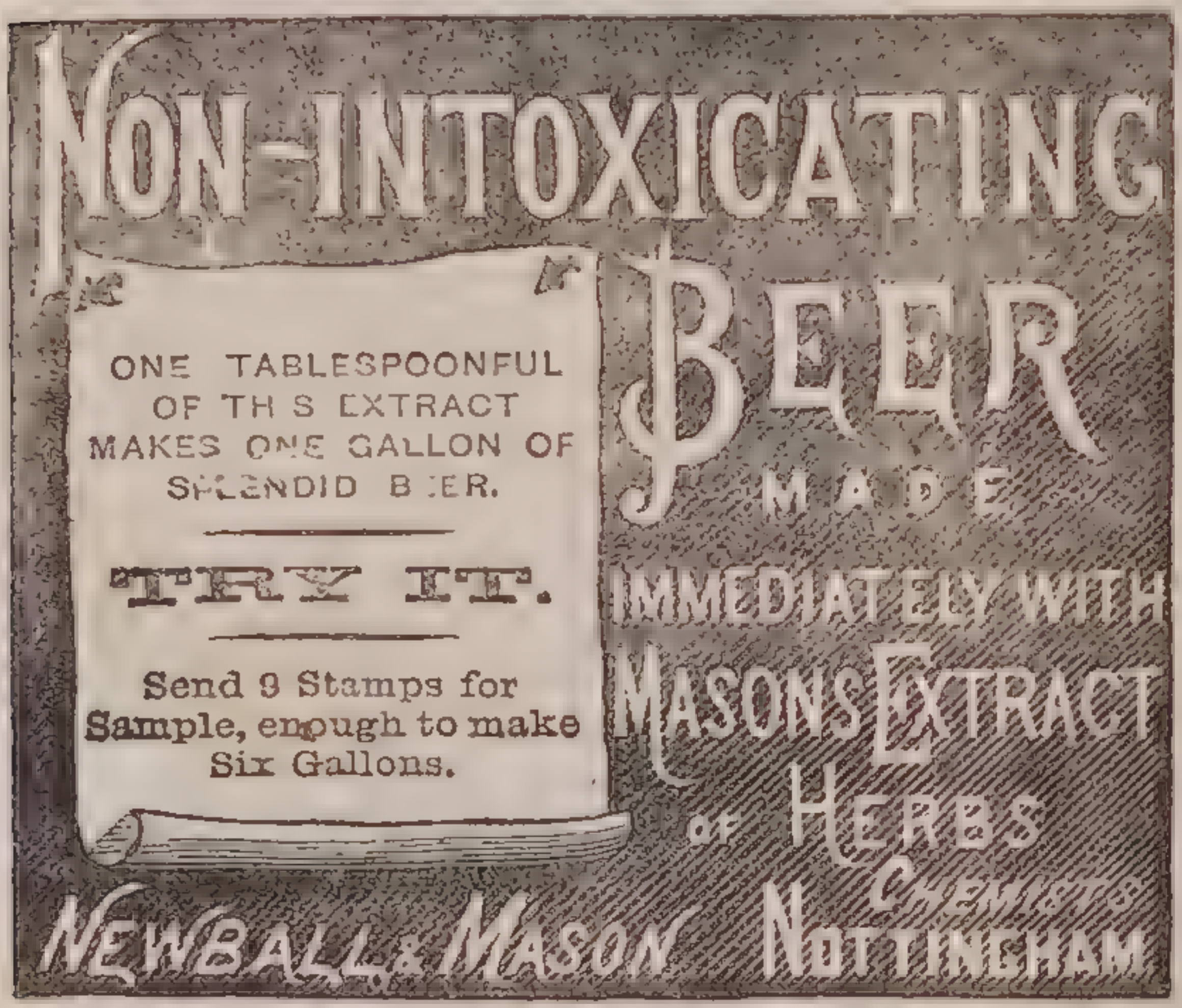

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granted since 1865 have each year exceeded £1,000,000 sums assured; a result maintained uninterruptedly for so long a period by no other Office in the United Kingdom. Funds, 6¾ Millions, increasing annually.

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FOR NEARLY HALF A CENTURY this Powder has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST Article for Cleaning Silver and Electro Plate. Sold in Boxes 1s., 2s. 6d., and 4s. 6d. each, by Grocers, Chemists, Ironmongers, &c.

IT WILL COST YOU NOTHING

But a postcard to send for a Sample of the Small Broken Leaf TEA—the siftings from the choicest growths of the lovely Indian Tea which we have received by the ship *City of Bengal*, and which we are sending carriage paid at 1s. 5½d. per lb. Packed in handsome 20lb. Show Boxes. In the cup like 3s. tea. Large consumers and thrifty saving housewives should take advantage of this offer. No middle profits. See opinions.

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(SURGEON-DENTIST),
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MESSRS. PAGET, the Old-established Surgeon-Dentists (English and American), supply their celebrated ARTIFICIAL TEETH, without pain, *in one visit*. Fixed either with or without plates or palates, by atmospheric pressure. Mastication, articulation, life-like appearance guaranteed.

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Dr. Paget attends personally daily from 10 till 5. Consultations Free.

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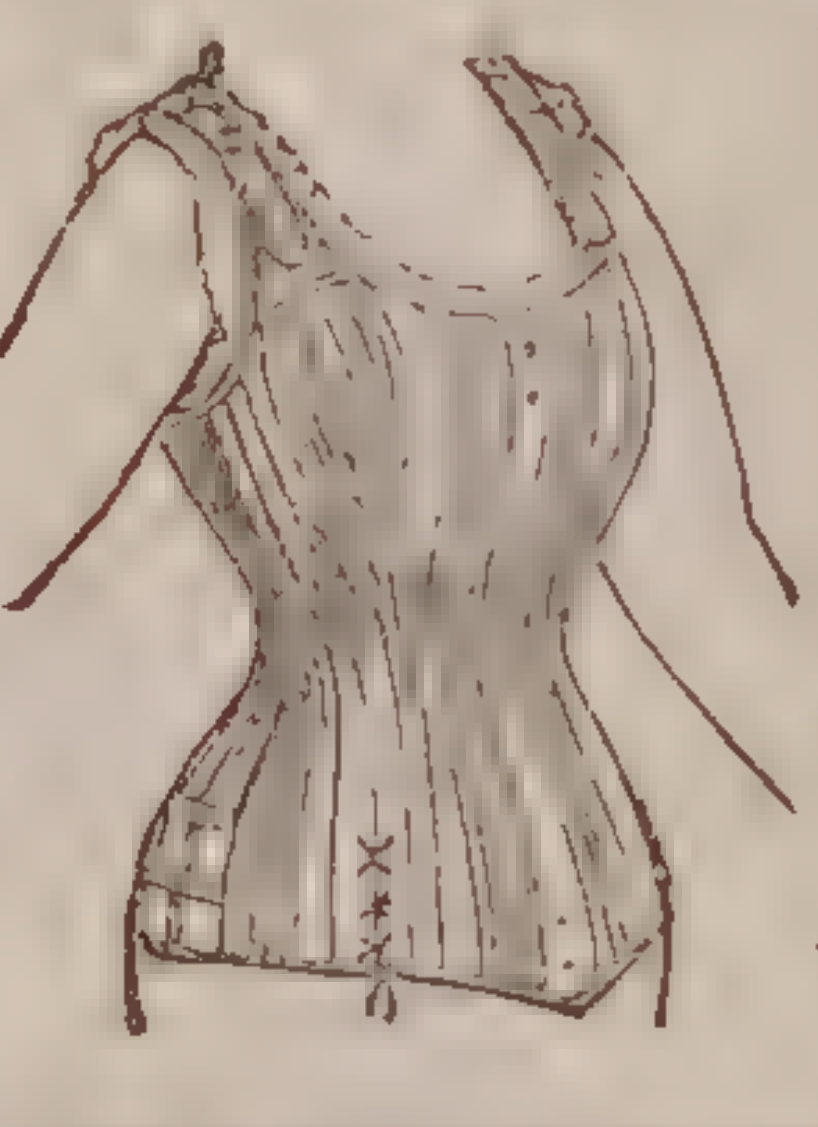
Established over 50 years.



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For LADIES GIRLS & CHILDREN.

The most hygienic Corset made.
It relieves the hips from the weight of the skirts, and allows the greatest freedom.
Invaluable for growing girls and delicate persons.
In White, Drab, Scarlet, and Sanitari —
Children's, 2s.3d., 3s., 3s.6d., 3s.9d., 4s.6d.
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Ladies', 6s.6d., 9s.6d. per pair.
Scarlet and Sanitarie in best qualities only.
GENERAL SUPPLY AGENCY,
263, Oxford-street, Regent-circus, W.

A HUMANE TELEPHONE

People who suffer from deafness and noises in the head will be glad to hear that an eminent Aural Specialist of London has hit upon a cure which is said to be absolutely efficacious, and may be applied at the patient's home. It is a miniature telephone, which fits inside the ear. It is not only a producer of sound, but also a cure for the distressing noises in the head Being comfortable to wear it will no doubt be a boon to mankind. A pamphlet describing its construction is printed, and may be had from the Publisher, 21, Bedford-square, London, W.C. Price 3d.

Now Published in one
HANDSOME SHILLING VOLUME,
Post Free.

"MR. GEO. THOS. CONGREVE on
CONSUMPTION
AND ITS SUCCESSFUL TREATMENT.

Showing that direful disease to be Curable in all its Stages; with observations on
ASTHMA, CHRONIC BRONCHITIS,"
AND THE NEW
APPENDIX
TO THE
WORK on CONSUMPTION,
CONTAINING
226 MOST INTERESTING AND AUTHENTIC CASES
That have appeared in the Weekly Journals and Monthly Magazines from 1881 to the present time, with
NOTES APPENDED TO MANY
SHOWING THE
PERMANENCE of CURE.

N.B.—The work "ON CONSUMPTION," by itself (in paper covers), may be had for SIXPENCE (*post free*) from the Author, Coombe Lodge, Peckham, S.E., or from the Publisher, Elliot Stock, 62, Paternoster-row, E.C.

The Twenty-Sixth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

"RIGHT LUNG DISEASED"—CASE of Mr. MORRIS—IN SOUTH WALES.

This patient came to me recommended by Rev. J. F. WILLIAMS, Baptist Minister, LLANBEBIE, Carmarthenshire, who has taken great interest in making known my treatment.

Mr. J. B. MORRIS, of AMMANFORD, R.S.O., had been under a local doctor for a long time. He had taken my medicine for several weeks (under advice by letter), but was anxious to be personally examined. Report of Dr. B.:—"Right lung affected (upper lobe)."

Since commencing my treatment the cough had become much easier. The expectoration of blood had become less and occasionally only; and other symptoms improved.

After this he gained flesh, and subsequent letters reported a gradual improvement. Then I lost sight of him.

On New Year's Day last I received a letter from Rev. J. F. Williams in which he says:—"You remember the patient on whose behalf I wrote you some time ago—Mr. J. B. Morris, of Ammanford—and who, after taking your valuable medicine for some time, was restored to health, to the astonishment of all his acquaintance. *Ever since that he has followed his occupation in vigorous health.*"

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FITS.
EPILEPSY OR FALLING SICKNESS.
GIDDINESS, SENSATIONS, AND FAINTS.

I will demonstrate to the whole world how that most dreadful of all complaints, "*Epilepsy*," which has been hitherto considered incurable, can be permanently cured (without the chance of failure). All afflicted may write with full hope and confidence to Mr. WILLIAMS, 10, Oxford Terrace, Hyde Park, London; who will send full particulars to any person, free of all charge

---

Fry's PURE CONCENTRATED Cocoa.

Ask Your GROCER for SAMPLE.

THE FOREIGN MISSION FIELD.

"LITTLE SODOMS" IN INDIA.

MR. W. ALFRED REDWOOD, of Malvalli, Mysore, in a printed letter, gives some interesting particulars of that part of India. Some of the villages of the territory are, he says, "little Sodoms without even a Lot in them." Converts to Christianity are mainly from the despised portions of the community. A medical missionary is a great desideratum.

AMONG CHINAMEN IN CALCUTTA.

Dr. E. S. Wenger's work among the Chinese in Calcutta is growing in importance. As the American and Australian Governments are endeavouring to prevent the immigration of Chinamen, it is likely that India will in the near future afford asylum to thousands of Chinese people. The number of Chinamen in Calcutta in 1881 was returned at 865, and it is now believed to be much larger. Dr. Wenger is trying to get in touch with the Chinamen of Darjeeling. The good seed is also being sown among the Hindu population of Calcutta.

REINFORCEMENTS NEEDED.

"How can we sufficiently emphasise," asks *The Church Missionary Intelligencer*, "the pressing need of reinforcements for Eastern Equatorial Africa? Mr. Mackay and Mr. Douglas Hooper are perplexed and saddened by their failure to come forward. A dozen picked men—picked as regards body, mind, and spirit—would be instantly absorbed for the urgent work of the stations; but where are they? Will the friends of Africa cry mightily to God for the 'more labourers'?—but will they at the same time consider whether they themselves are doing what they can, seeking for men to go, encouraging their own sons and brothers and friends, and denying themselves, to find the money?"

CHINA.

Mr. D. E. Hoste, writing from South Shansi in April, says:—"China is now open to the Gospel. This region is so, not only in the sense that we foreigners can live here, but in a much deeper sense, namely, that owing to the presence and working of the Holy Spirit, in answer to the prayers of the church for some years past, the public mind is to a vast extent freed from the suspicion and dislike to foreigners which used to exist so powerfully. I cannot help wishing that the Church at home would pray almost more for those who are out here, that they may fulfil the ministry they have received, than for fresh numbers. Both are deeply needed; and the grace which gives a hundred workers can keep them too."

WORK IN BRAZIL.

Rev. Emanuel Vanorden writes from São Paulo, Brazil:—"Through God's grace and mercy I arrived safely in this capital last Saturday evening, after a prosperous voyage of twenty-three days. The whole country is more or less in a state of excitement, on account of the emancipation of the slaves; many planters are completely ruined, and have to learn to use their own hands and brains to earn their bread and butter. The opportunities for evangelisation are daily increasing. Last night there arrived a letter from a young colporteur, saying that in Ouro Preto, the capital of Minas Geraes, a hotbed of Jesuitism, he had sold 239 Bibles, and in the neighbourhood 90. To give you an idea of the magnitude of the Lord's work here, I would mention, with great thankfulness to God, that Rev. Mr. Landes received, on profession of their faith, 53 Catholics in Campo Largo, 49 in Guarapicava, and 30 in Rio Feio. The Methodist Conference is in session here now (July 31), and is laying out its plan of campaign for the coming year. Bishop Cranberry brought two new men from the States, and these are wanted in fifty places."

AWAKENING IN JAPAN.

In writing to acknowledge the regular receipt of this paper through the kindness of one of our readers, Rev. A. B. Hutchinson, C.M.S., Nagasaki, Japan, says:—"In this remote corner of distant Japan there is an awakening and inquiry after the truth which have already resulted in the baptism of over 200 converts, principally adults, in the northern part of Kiushiu, which is the portion allotted to me as my special sphere of work. Others are being prepared for admission into the fold of Christ. My fellow-worker on the eastern side of Kiushiu, Rev. J. B. Brandram, and our brethren of the Presbyterian and American Episcopal Methodist missions, are rejoicing over similar proofs that the Gospel is still the power of God unto salvation to everyone that believeth. I would ask earnest prayer for the workers in this land."

BECHUANALAND.

In the British protectorate of Bechuanaland, God's Word is gradually but surely gaining ground. Heathenism is slowly being uprooted, and superstition overcome. God has revealed Himself to these poor people in many ways, and their minds and hearts are being awakened to realise that God is the Lord. At Kanye, especially, has the power of the living God been manifested. The native chief Khame, at Shoshong, prohibits the manufacture of Kafir beer, and does not allow liquor to be brought into his country by the white man. On the latter point he is very firm, and only recently expelled two men, who had been trading in the land for many years, for endeavouring to introduce that detestable brandy, contrary to the law of the country. The chief's son at Kanye has also recently stopped the selling of brandy to his people.—*L.M.S. Chronicle.*

AMONG ZULU KAFFIRS.

Mr. Elbert S. Clarke and his wife continue their unsectarian efforts among the Zulu Kaffirs. The activity of the Roman Catholic priests has greatly confused the natives, who, however, seem readily to appreciate the Protestant endeavours that are made to instruct them in the arts of civilisation. On his return from England last year, Mr. Clarke found many natives awaiting medical attention at his hands. One poor man had travelled on horseback in much pain, several days' journey, in order to be at hand on Mr. Clarke's arrival. He had a shocking spear-wound in his leg, which the Kaffir doctors had all failed to cure. After staying with the missionaries about a month, he rode away, very thankful that his leg was almost well, and carrying with him, as a memento, the crutches which Mr. Clarke had made for him, saying that he would keep that pair of "legs" to look at. A hospital is greatly needed in the region. Information respecting this mission may be obtained from Mrs. S. Fothergill, Pierremont-crescent, Darlington.

NEW GUINEA.

In a recent letter to a friend, Rev. James Chalmers, writing of a visit paid to the various mission stations along the south coast, in charge of native South Sea Island teachers, gives a cheering report of the progress of the Gospel amongst the cannibals. Speaking of a village named Vagavaga, he says:—"There is a change seen even in the appearance of all the natives. They were a wild cannibal lot a few years ago. Mr. Pearse asked one of the natives if they eat man, and was answered, 'No; no eat man now, all fellow missionary now.' In the evening, at seven, a bell rang, and soon hymn singing was heard; they were having evening prayers. You cannot realise it—savages, cannibals, murderers, now seeking to worship God. It was strangely pleasing to hear an old hymn tune in such a place....I had a good time at South Cape. I got refreshed in visiting the stations with the New Guinea teachers. At Savaia, where, only a short time ago there were cannibal feasts, there are three catechumens and six who can read well, and all the people friendly."

CANADIAN PRESBYTERIAN MISSIONS.

The Presbyterians of the Dominion, it is evident, take a deep and warm interest in missions to the heathen, and seem earnest in their efforts to spread the cause. As the field widens, men and women offer their services, and the hearts of the people are opened to give with increased liberality. Only recently an anonymous friend has offered to defray the salary of Rev. J. Annand, the missionary on the island of Santo Espiritu, New Hebrides, for one year; a good example, which might well be followed by others who could easily undertake the support of a missionary labouring abroad. It is forty-eight years since the first Canadian Presbyterian missionary, the heroic Dr. Geddie, commenced his noble enterprise in the South Seas. To-day the Church has missions in China Proper, in Formosa, in Central India, among the Indians of the North-West, in Trinidad, and in the New Hebrides. In the latter field especially the missionaries have had cause to rejoice in seeing wonders wrought through the Name which is above every name. The latest mission is that to the province of Honan, China, which was inaugurated a few months since by the outgoing of Rev. J. Goforth, who, however, has not yet started active work, having been engaged since his arrival in the study of the language at Chefoo. Rev. James Smith, M.D., and Mrs. Smith, and Mr. Wm. McClure, M.D., lately sailed from San Francisco, to join him in this mission. They, too, will remain at Chefoo for about a year to acquire the language, previous to entering upon their labours in Honan.

CARLISLE CONVENTION.

THAT the sturdy North is deeply roused on the important subject of practical holiness is evident from the fact that so soon after the magnificent meetings as Keswick, another such convention should assemble in the fine old Border city. The crowded meetings of the first day indicate a rapidly growing interest in the subject of heart and life. There is this year a large platform, Dr. Elder Cumming, Rev. C. A. Fox, Rev. J. Gelson Gregson, Rev. W. Haslam, Rev. E. W. Moore, Rev. Dr. Morris, Rev. J. Sloan, and Dr. White, all being announced to speak. Most of them were present at the first meeting.

A preliminary meeting was held in the Drill Hall, on Sunday afternoon, when Rev. C. A. Fox spoke to a crowded assembly. The first meeting proper of the Convention, held on Monday evening, was again well attended. Mr. ROBERT WILSON, presided, and struck the keynote of the meeting from Exodus iii. Mr. ALEXANDER WHITE followed, on Malachi iii. In the course of a solemn address, he warned his hearers against robbing God. Christians are too apt to fancy their life is a dual one, a business life and a Christian life; a life on the week day and a different life on the Sunday. Are we willing that He should sit as a refiner? He is so patient, so loving, so tender. The refiner was Himself refined. The Captain of our Salvation was made perfect through suffering. What blessing this refining brings. He will rebuke the evil one, the destroyer of our peace, of our rest, of our happiness, and we shall walk out from under his bondage into the brightness and fulness of the Master's presence.

Then followed an address by Rev. W. HASLAM, when, with the old vigour and freshness, this honoured servant sought to enforce the previous teaching. Rev. C. A. Fox gave solemn closing words, asking the two vital questions: Are we willing to put the Lord Jesus Christ first in everything? and, Are we willing to let self go? If so, we shall find that we will exchange self for a new Christ, who will fill our hearts and homes.

Personalia.

Mr. W. T. Stead is about to publish a book on Russia, which country he lately visited. The publishers are Messrs. Cassell.

Rev. Dr. Macdonald, of the High Church, Inverness, was seized with illness, and sank back in the pulpit in a faint, while preaching on Sunday week.

Rev. J. T. Mateer (one of Mr. Spurgeon's evangelists) has been chosen to succeed Rev. C. B. Sawday as pastor of Vernon-square Chapel, King's Cross.

Rev. Handley C. G. Moule, in a paper in *The Churchman*, mentions a favourite saying of hi father's—"An ounce of mother is worth a pound of clergy."

Mr. A. A. Stagg, the famous base-ball player, of Yale, it is announced, will, after graduation this year, become Secretary of the Yale College Y.M.C.A.

Mr. W. J. Orsman, of the Golden-lane Mission, commemorated his Jubilee year by a gift of £50, towards a Seaside Convalescent Home, being £1 for each year of his life.

Rev. E. M. C. Botterill, of Harrisbury, U.S., a native of Northampton, visited that town for his holiday, and took part in fifty-nine religious services during forty-two days.

Mr. J. McGranahan, in a recent letter from his home at Kinsman, Ohio, says he is gaining strength slowly, but is not yet in working trim. Mrs. McGranahan is in good health.

Mr. E. J. Mather, of the Mission to Deep Sea Fishermen, spoke in the Free High Church, Inverness, on Sunday, and lectured on Monday, on behalf of the excellent work which he directs.

Rev. D. Smith, the oldest Protestant minister in the world, is 104 years old. The African Episcopal Methodist Conference, recently held in the United States, was opened by him with prayer.

Mr. Spurgeon will publish a new volume in a few days, called "The Cheque Book on the Bank of Faith." Scripture texts or promises will be accompanied "with brief experimental comments."

Lady Frederick Cavendish, who devotes so much time to visiting the hospitals and poor in the East-end of London, is said to be the anonymous donor of £10,000 for the Bristol Bishopric Endowment Fund.

Dr. Donald Fraser has abandoned his purposed journey to Australia, and will not carry out his intention of visiting the mission stations in India and China. He will, however, make a short trip to the East, leaving September 20, and returning in December.

Mr. George Blaiklock has received an invitation to lecture in Australia for twelve months, which he has accepted, and he expects to leave England for Melbourne in February next. He is now arranging a series of farewell meetings in various parts of the country.

Rev. E. Bryant, the Bible Society's agent for North China and Corea, has lately accomplished in safety two important land journeys in Corea, to inspect and extend the colportage work, which has been quietly carried on in that country for some years past through native Christians.

Miss G. M. Taylor, formerly of Leamington, is now residing at Ventnor, having for several years been very much an invalid. She is now strong enough, however, to take some part in Gospel effort in Ventnor. The work among young women at Leamington goes on with enlarging blessing.

Rev. Principal Cairns is the subject of a brief pen portrait in *The Presbyterian Messenger* of September 1. The writer says: "No man is more sure of a crowded audience whenever he ascends the pulpit; and few speak with equal power the old truths of the Gospel, in all simplicity and Godly sincerity."

Mr. William Noble, in a recent address, in the Sion Jubilee Chapel, Bradford, maintained that God would greatly bless his Church if his people would entirely wash their hands of intoxicating drink, and refuse to have any of the money made from the sale of liquor. He urged upon all not only to give up drink, but to take up arms and fight against it. The Church has got to move in the matter of total abstinence, and to purify itself. Mr. Noble will commence an eighteen days' Gospel temperance mission on Saturday next, in a marqueein Dalston-lane, nearly opposite Dalston Junction.

Messrs. Jones and Small continue to travel from place to place, preaching almost constantly. They have preached recently in Missouri, Wiscousin, New York, Ohio, Kentucky, and Georgia.

Messrs. Hudson Taylor and Radcliffe have visited Toronto and other parts of Canada, with much blessing resting on their earnest words on behalf of missions. Mr. Taylor hopes to have a contingent of China missionaries from Canada.

Rev. Francis Jayne, Vicar of Leeds, has been nominated by Lord Salisbury for the Bishopric of Chester, in succession to Bishop Stubbs, recently translated to Oxford. *The Record* expresses surprise at the appointment, and hints that Mr. Jayne's High Churchism will make his departure from Leeds a welcome event to many in that city.

The late Dean Burgon has left MSS. and notes which it seems impossible one man's lifetime could suffice to produce, even if he worked night and day. This indeed he did, for he is said to have been up at six every day, summer and winter, writing into the night always till twelve or one o'clock.

Mr. Benjamin Clarke, editor of *The Sunday-school Chronicle*, has returned to England after his tour in the United States and Canada. In a letter to his paper he describes *The Montreal Witness*, a paper conducted on religious and temperance principles, as "one of the purest and best journals in the Dominion."

Dr. John Hall's church at New York subscribes £30,000 a year, of which £10,000 is given for local church expenses, and £20,000 for other work. Dr. Whyte's congregation in Free St. George's, Edinburgh, raises £10,000 a year, which is by far the largest sum contributed in any British Presbyterian church.

Principal Cavan, of Toronto, writes an account of the Pan-Presbyterian Council in *The Presbyterian Review*. He says its success was largely due to the untiring interest and activity of Rev. R. M. Thornton, well known as a Canadian minister, who has laboured with marked success both in Glasgow and London.

Professor Elisha Gray, inventor of the Telautograph, is an American Presbyterian elder. His instrument, it is said, will revolutionise, if not supersede, both telegraphy and telephone. By it the sender of a message can, by writing it at one end, instantly reproduce it in his own handwriting, and with his own autograph to authenticate it, at the other end.

Mr. John M. McAuliffe has closed another month of mission work in the Peak district of Derbyshire in connection with his Wayside Bible Carriage. Large and enthusiastic meetings were held at Hayfield and Tideswell, and good gatherings of people were held in other mountain villages. These villages are mostly unvisited by the ordinary tourist, and so inaccessible to ordinary means that this mission has been peculiarly acceptable.

Cardinal Lavigerie, who is now in Paris, expresses himself well satisfied with the results of his visits to England and Belgium. He says that he has asked Belgium for a hundred volunteers, and that France will give him 200. These will suffice for a start, and the "Army" will increase every day. The Anti-Slavery Societies will be free and independent, like the English one, and each will draw up its own rules and regulations. The Cardinal reckons also on German and Portuguese support.

Rev. A. E. Barnes-Lawrence, Vicar of St. Luke's, Liverpool, has been appointed to the incumbency of St. Michael and All Angels', Blackheath, Kent, lately rendered vacant by the acceptance by Rev. B. Baring-Gould of the office of Central Secretary to the Church Missionary Society. Mr. Barnes-Lawrence is well known as an earnest evangelical; he has laboured with much acceptance in Liverpool since 1883, and during the period of his ministry there has been held in warm esteem by the Protestant community.

The Bishop of Rochester will preach at St. John's, Waterloo-road, on Sept. 20, for the "Guild of St. Matthew." His lordship says that he does not profess to concur with all the Socialistic objects and principles of the guild, but he welcomes an opportunity of saying what he hopes may be sound and kindly, but frank words on a subject confessedly among the foremost of our time, and on which, if the Church were to preserve a total silence, she could hardly fail to be accused of indifference, selfishness, helplessness, or timidity.

Dr. C. S. Edwards, of St. Bartholomew's Hospital, who was appointed to the Niger, has started, at about forty-eight hours' notice, for East Africa.

Mr. J. S. Moffat, son of the great African missionary, is regarded in South Africa as a "coming man." He holds a Commissionership under the Cape Government.

The Emperor of Brazil has, it is stated in a telegram from Brussels, forwarded a sum of money to Cardinal Lavigerie, to help him on his crusade against the slave trade in Africa.

Rev. Canon Quirk, Vicar of Rotherham, has received the offer of the rectory of Spitalfields, London, which has been rendered vacant by the appointment of the Rev. Prebendary Billing to the Bishopric of Bedford.

The Duchess of Teck has consented to distribute the prizes to the successful students of the past session, at the theatre of the Young Men's Christian Association, Aldersgate-street, City, on Monday, the 24th instant.

Rev. W. A. Meaton, 7, Cumberland Villas, Acton Green, Chiswick, W., is open to engagements for the coming winter, for adult mission services, children's services, or Gospel temperance meetings, in town or country.

Rev. Theodore L. Cuyler writes that on a recent visit to Boston he found nearly all the Congregationalist churches removed to the newer portions of the city. Even "Mount Vernon-street," which, under the ministry of Dr. Kirk, was the spiritual birthplace of John B. Gough and D. L. Moody, has sold out its building, and will follow the current.

Rev. J. T. Briscoe.—A portrait and biographical sketch of this pastor appears in *The Baptist Magazine* for September. The church at Rye-lane, Peckham, which, at the time of Mr. Briscoe's acceptance of the pastorate, consisted of about 150 members, increased year after year, until the commencement of the present year, when the number was 760.

Mr. Ernest M. Anderson has been appointed to the secretaryship of the London Society for the Prevention of Cruelty to Children, 7, Harpur-street, Bloomsbury, vacant through the resignation of Dr. David Buxton. The recent formation of branches of the Society in many of the provinces, with the consequent extension of its useful work, is entailing a great additional outlay, to meet which funds are urgently needed.

The Duke of Argyll has delivered a lecture on geology in Oban. Referring to the theory of natural selection, he said it was logical nonsense to maintain that any organ can be originated by a use that had not arisen. To his mind, the great lesson of geology was that the world had been a long time in preparation for the abode of man, and possibly of some future being, a glorification of our present species, a new heaven, and a new earth.

Dr. Alexander Whyte, of Edinburgh, recently assisted at the summer Communion of the Free Church congregation, at Criech, N.B. About five thousand people were present, and the services were mostly held in the open air. Dr. Whyte, in the course of his remarks, made complimentary references to the steadfastness of the people of the Highlands in the observance of the ordinances as they had been handed down to them by their fathers. In the South they had sold these special days observed in connection with the celebration of the Sacraments to the world, but he prayed that the world would one day hand them back again.

* * *

MONOGAMOUS MARRIAGE is the beginning of virtuous home-life; and virtuous home-life is the seed and germ from which public virtues spring. This is a proposition which needs no arguing; it is patent to general experience. Public and private virtue every man is interested in preserving. This is the atmosphere in which we all desire our sons and daughters to live. Can we contemplate for a moment those sons, and still less those daughters, forming a home which at any moment may be broken up, with the result of parents and children scattered far and wide, in mutual hatred, distrust, and dread? The home, we repeat, is the nursery of private virtue, and private virtue is the necessary basis and beginning of all morality. A people must be moral in order to be great, and in order to secure their own safety, permanence, and growth. Every man and every woman who has the mental capacity to understand these things will resolve, at all hazards, to conserve and make permanent the sacredness of the marriage relation.—*The Hospital.*

HIGHWAYS AND HEDGES MISSION.

The following extracts are taken from a narrative written by a young convert who accompanied Miss Reade in a preaching tour among villagers in South Arcot. He is the son of Simeon and brother of Aruli, mentioned in the book "Punrooty":—

"ULUNDERPETT.—This is a large and populous village. Almost all the people worship stone or wood as their god. We went through the streets and preached that Christ is our Saviour, and that there will be no forgiveness by worshipping idols, visiting sacred places, bathing in rivers, giving alms to the poor, building Chuttrams (wayside rest-houses), digging wells, praying continually, and reading sacred books. Most of them consented that Jesus Christ is the forgiver of sins. A young man who belongs to the Naydee caste came to see Miss Reade. He told her that he was an atheist. At last he agreed that there is a God, and he went to his house after receiving some books, and wrote a letter to Miss Reade, saying:—'Dear Madam,—My heart shines and rejoices in me. I am willing to enter into a new faith, which is powerful, peaceful, joyful, and triumphant, and not afar off.'

"An old man, a Brahmin, came to see Miss Reade. She spoke to him about the Saviour, and he showed a good feeling towards Christianity. As we were returning to our camp we met his wife giving rice to the ants. Miss Reade asked her 'Why do you do this?' She said, 'I do punniam (extra work of merit) for the remission of my sins.' Miss Reade began to tell her about the Saviour. Upon that she became thoughtful about Christianity. We showed the magic lantern twice in the Chuttram near the market. At the first time high officers, such as the sub-magistrate, the police inspector, and other men of high rank were present. Miss Reade was busy always, because so many Reddy women, and Mussulman women, &c., came to see her—crowd after crowd. She asked us to pray God so that a Mussulman might give us a house to show the magic lantern to the Mohammedan women. God heard our prayer and induced a Mussulman to give us a small room in his house.

"ULUNDANDAVERCOIL.—This is a large and beautiful village, which contains a Hindu temple of the same name. We went the day on which the annual festival took place, and found almost all the villagers, and proclaimed the Redeemer of the whole world."

Govanni, the writer of the above, is about nineteen years of age. When about ten he attended Miss Reade's Mission School, but was taken away by his heathen brothers to tend cattle. One morning he came to the Sunday service, and then and there he trusted Christ, and was baptized. He was kindly admitted into the American South Arcot Seminary. Uninterrupted testimony has been borne by each missionary to his high Christian character. He is now studying for the Middle School, hoping to enter the medical department. If only as a compounder, it is Miss Reade's earnest desire that every convert should have the means of earning his own livelihood. Prayer is still asked that some sister in the Lord might be led to join Miss Reade, and share in her many labours. One has offered, but it would be a subject of great thanksgiving if another should be led to accompany her. Any further information would be thankfully given by Miss Lowe, 12, Dafforne-road, Upper Tooting, S.W.

REQUESTS FOR PRAYER.—For blessing on special services by Rev. Robert Balgarnie, at Baptist Chapel, Harrogate, to Sept. 16; and at Dundee from Sept. 18 to 28.——For blessing on mission services at Finchley.——For blessing on special services at Ramsgate, Tunbridge Wells, Southboro', Brighton, and Lewes, by Messrs. H. A. Squire and H. M. Barnett, from Sept. 18 to Oct. 9.

Letters to the Editor.

THE OUT-STILL SYSTEM IN INDIA.

SIR,—I have on many occasions called the attention of the British public to the frightful evils caused in India by the "out-still system" of the Government, whereby liquor-shops are forced on the people against their earnest protests. It seems hopeless to get any acknowledgment from the Indian Government of the evil they are doing. The demand for revenue overpowers all other considerations, and I have no hope of uprooting this evil except by rousing public attention at home to its terrible effects. For this purpose, may I ask you to publish the following extracts from an article which has just reached me from India? The first one refers to the demoralisation of the coolies employed in the tea plantations by strong drink; and the second is from a letter written by a native temperance reformer.—I am, &c.,

Dunkeld, N.B. SAMUEL SMITH.

(EXTRACTS.)

I.

The manner in which this abominable state of things is forced on the large landowners, whether they will have it or no, was strikingly brought forward by the production of a series of letters which had passed between the Deputy Commissioner of Darjeeling and the manager of one of the largest local tea companies. The manager in question had closed two drinking shops in the bazaar on his estate on account of their demoralising influences, when he was peremptorily commanded to re-open them, and threatened that if he did not do so land would be forcibly occupied in his bazaar for the purpose of establishing a distillery and shop. Finding he could not shake the purpose of the Deputy Commissioner by his individual protest (the latter reiterating that he was acting in accordance with his duty in the interests of Government), he forthwith appealed to thirteen of his neighbours, also engaged in the tea-planting business, and forwarded their replies to the Commissioner, in which they all strongly supported his position—viz., that grog-shops were a fearful nuisance, and a source of all evil to the coolies who were influenced by them. However, Government was stronger than all the planters in the district; the grog-shops were re-established, and have been doing their deadly work ever since.

II.

I have been preaching on temperance and morality since last eight or nine years. I am now in the district of ——, where drunkenness has of late considerably increased, and where young and active men are dying in numbers of excessive drunkenness. Literally speaking, —— is a drinking district. The zemindars and their agents and relations, the police and the people, the teachers and their pupils, the rais and the ryots, and a large number of promising young men in the pay of the British Government are habitual drunkards. There is little hope for their body and soul. The devil of drunkenness reigns supreme here, and the Government and the leaders of public opinion connive at it. The late young Maharajah of —— was a notorious drunkard. He was a pest to native society. His vicious Highness was always found unsober and surrounded by two dozens of —— wretched drunkards. He taught hundreds of people to drink. He was under the tuition of a European Christian teacher. The Collector knew all this; the Lieutenant-Governor knew that the Raj had become a regular Pandemonium. The authorities laughed at it; the police winked at it. The Church is silent, and the ministers of religion are asleep. The evil has been allowed here to be spread, and spread under a Christian Government. I cannot write you more—my eyes are full of tears. Drunkenness has not only enhanced the rate of mortality; it has also brought woeful starvation unto the people. About half of the population of this district is actually struggling against poverty for existence. And why? Simply because they have fallen victims into the hand of drunkenness. The poor are reduced to mere skeletons, and the rich are lost to all sense of morality. You will find extreme poverty of blood in the body of the wealthy drunkards. I have travelled all over India twice.

PERNICIOUS LITERATURE.

SIR,—In THE CHRISTIAN of August 24, a correspondent, referring to the fearful harm caused by the dissemination of pernicious literature, asks for the suggestion of any practical methods by which the press may be purified and utilised in the name of the Lord for the counteraction of such evil. Your correspondent answers his own question, and himself, in my opinion, suggests the only practical method possible. He says: "It is to the Church of Christ that we must look to deal with this evil, for the power of God alone is able to cope with it."

He is right. A purified Press is essential, for you cannot utilise the Press in the name of the Lord until it be purified; and to purify the Press, you must first purify, or convert, the editors (Job xiv. 4; Ps. l. 16, 17). Hence, he that winneth, as he hath opportunity, (editors') souls is wise.

Yours truly, WILLIAM PIPER.

Bournemouth.

DID JESUS TEACH THE ATONEMENT?

SIR,—Will you allow me to ask one question with reference to "A Student's" letter? Could the Lord when addressing the two bewildered disciples on their way to Emmaus begin at Moses and *all* the prophets, expounding to them in all the Scriptures the things concerning Himself, without teaching the Atonement? If there was no other passage in the Gospels bearing on the question, it would be simply idle with this before us to say the Lord did not teach the Atonement.—Yours truly,

J. J. SCROGGIE.

[The ministry of Jesus was linked with the former dispensation by his connection with John the Baptist; and with the Apostolic preaching and writings, by his commission to the twelve and the seventy, and by the descent of the Holy Spirit. To separate the life-ministry of the Christ Himself from that of the Apostles whom He had chosen, taught, and sent forth is unreasonable to the last degree.—ED.]

SIR,—I have been interested in reading the letters of "A Student," and of "H. D. B." in your poper, and, with your kind permission, would draw the attention of your readers to the "Bampton Lectures, 1864," on "The Progress of Doctrine in the New Testament" (*Macmillan*). "A Student" will there, I think, find his question fully answered, and it is besides a most valuable book for these days. Yours, &c., G. E. O.

[We have received another letter from "A Student," but no useful end would be attained by continuing the correspondence.]

ROMANISM AND SACERDOTALISM.

SIR,—I am glad to see that you continue to enlighten your readers as to the character and dangerous tendency of Romanism and Sacerdotalism. This is of immense importance, in consequence of the extraordinary ignorance in which the present generation has been brought up, as to the history and principles of Popery and Protestantism, most of our schools neglecting the subject altogether, while not a few use books which are calculated to misrepresent the controversy.

We all know that the main remedy for darkness is light, and that the Light of the Gospel is *the* great antidote to Popery. Accordingly, I flattered myself, as many others do, that, while furthering the work of evangelists and other ministers of the Gospel, we might leave to others the duty of controversy. But, from observation of what is going on around us, I see this was a mistake. The enemy is diligent in sowing tares, and our young people have not been taught to distinguish them from wheat. MARTIN HOPE SUTTON.

Cintra Lodge, Whitley, Reading.

JEWISH IMMIGRATION has been checked, according to the British Consul at Jerusalem, by a regulation of the Porte, prohibiting Jews from settling in Palestine, and restricting their residence in the country to a period of three months.

COLPORTAGE AT THE CAPE.—Special efforts are being made to establish a system of Bible colportage by means of mule waggons in various parts of Cape Colony. Mr. Hannington has gone to Australia to obtain means for carryng out this Christian colportage in Africa as a memorial of the Bishop. He has already remitted £100 to the Cape for this object, and one waggon will soon be at work. The Bible Society is asked to assist the project substantially, as well as by supplies of Bibles at special reductions.

NO INSTITUTION CAN SUCCEED if it is misapplied; and those who have abused the institution of marriage doubtless must suffer. Better far to suffer patiently—through long, weary, thirsty, loveless years—than seek an escape in sin. The new sin may bring pleasures, but "at what a fearful cost to heart and soul these feverish and wandering gratifications are purchased—how poor the article, and how terrible the price!—a disenchanted world, a paralysed and threadbare soul, a past with no sweet and gentle memories, a future with no yearnings and no hopes." There is no need to judge harshly those who have fallen. Our penitent sisters may well be left to the daring mercy of Jesus Christ. But she is no friend to her sex who would make the barriers of chastity less strong, less lofty, less thorny, or less insurmountable. There is a great deal written by women, and, we are afraid, read by women, now a days which ought to be answered, not by argument, but by a storm of fire.—*British Weekly.*

International S. S. Lesson.

Sunday Afternoon, September 23.

The Death and Burial of Moses.

Deut. xxxiv. 1—12; Golden Text, Prov. iv. 18.

Teachers of this lesson should take special pains to master all its details, both the geographical and the historical. They should study it with a map, in order to make a *vivid* lesson.

Intervening History.—Our last lesson left Israel in the Wilderness of Paran, on the extreme *southern* border of Promised Land. They might have moved northward, the shortest route; but they determined to enter the land from the south-east, and so planned to march round the southern end of the Dead Sea, up its eastern shore, to the eastern bank of Jordon. But the Edomites refused them passage through their territory; so they were obliged to travel southward, down the Arabah (the long valley that bounds the western slope of the mountains of Edom, and joins the Dead Sea to the eastern arm of the Red Sea at Ezion Geber). It was during this journey that Aaron died, and was buried in Mount Hor. During this journey, too, the people murmured again, and were attacked by fiery serpents, the same, no doubt, that are peculiar to that locality, according to modern travellers. Turning northward at Ezion Geber, they marched to the land east of Jordan; defeated first Sihon, King of the Amorites, who held the greater part of that territory, through his recent victory over Moab; and then Og, King of Bashan. Having thus gained the whole of the eastern bank of Jordan, they encamped opposite Jericho, in the plains of Moab, a strip of land four or five miles broad, lying between Jordan on the west, and the mountain of Moab, which towered like a cliff-wall, to the east. It was during their encampment here that Balaam, standing on three separate peaks of the mountains of Moab (the second of these being *Pisgah* itself), one after the other, prophesied blessing to Israel (Num. xxii.—xxv.). Here, too, occurred the event of our lesson, just as the fourtieth year since the Exodus was about to close.

Moab was Lot's eldest son; so the Moabites and Israelites were related. Mountain of Nebo, to the Top of Pisgah.—We learn from Deut. xxxii. 49 that the whole range was called Abarim, and that Nebo was a separate mountain in it. Pisgah, *the bright*, was probably the name for the highest peak of Nebo. The Lord shewed him.—From such a height, and in the marvellously clear air of that land, a vast prospect was possible; yet, it is likely that supernatural vision was granted to Moses. "The Lord shewed him" Gilead, the high, grassy downs east of Jordan—the country of Bashan; Dan, north of Gilead; Naphtali, west of Sea of Galilee, and in the North of Palestine; Ephraim and Manasseh, lying in the centre, and reaching from Jordan to the great sea. Utmost Sea, the Mediterranean, fifty miles distant; the South—*i.e.*, the Negab, or South Country; Zoar, on the south-eastern shore of the Dead Sea.

Observe the nobleness with which Moses met his punishment. Almost the whole of Deuteronomy was written by him in view of his approaching death, so that we can almost read his inmost heart. He had been suddenly denied one of the greatest and most long-cherished purposes of his life—had been sternly rebuked. But there is no resentment —*indeed, no thought of self at all.* He is full of God's goodness and concern for God's people. His only concern is to make the most of the few weeks of life that remain—to do his utmost to prepare them for their great future. He does this as earnestly as he would have done had he been about to share in that future. "In all his career there is nothing grander than its ending."

So Moses the Servant of the Lord died there in the Land of Moab.—Seek to grasp the *sublimity* of this event. He has now finished every preparation, written his pathetic history of the wanderings (Deut. i.—xxx.); given his last charge to both the people, and to Joshua (Deut. xxxi.); sung his glorious death-song, "the Magna Charta of Prophecy"; blessed the tribes one by one (Deut. xxxiii.); and bidden his last farewell. The sublimity of the mountains harmonises with the even greater sublimity of the man and of the scene. See him as he goes up the steep, with eye undimmed, and strength unabated; goes up alone to meet God and die! What a glorious life-history behind him! What solid work accomplished! What glory to be inherited!

He goes *alone* to meet God in death. Yet not alone, just because God was with him. Probably, the love of God never so near and comforting as then. The exiled child meets his Father at last. Dr. James Hamilton suggests that probably the vision of the earthly Land of Promise changed while he gazed, as in a dissolving view, into the vision of heaven, so that death to him was a transformation scene—that his spirit entered upon the heavenly realities before it knew it had parted with earth.

Alone in death.—This is a great point in our lesson. Everyone must die *alone*, apart from all our fellows. Alone, we must each appear before God. Are we ready? Yet, not alone if we know and love Jesus. He is the *only* One to help us then. Do we love Him. Are we ready to die alone.

The comparison between Balaam and Moses is very suggestive. Only a few months ago Balaam stood on three points of this same mountain range, the second of these being Pisgah (Num. xxiii. 10, 14, 27, and 28). While standing on the first he exclaimed: "Let me die the death of the righteous, and let my last end be like his." He was a man of giant mind, and glorious power, and was possessed, too, of the spirit of prophecy. But he loved self more than God; so, knowing the right, he chose the wrong. He *wished* the godly man's blessed death; but *he did not will to live the godly life.* He died soon after a dishonoured death (Num. xxxi. 8), fighting among the enemies of God's people. Compare this with the death of Moses. Whence the difference? *The one wished; the other willed.* The one *intended* only; the other *did.* "The way to hell is paved with good intentions."

And He buried him.—"Moses is alone in this honour. The Son of God was buried by sinful men; Moses was buried by Jehovah."—*Ellicott.* What became of his body? Was it raised again, like our Lord's? Surely Jude (ver. 9) suggests a struggle for his body between Michael and the devil; while his appearance in glorified bodily form at the Transfiguration, along with Elijah, who had never died, gives very considerable support to the belief that God raised his body from the grave, and glorified it.

See in Moses how the desires of a good man are granted, imperfectly in life, but gloriously after death. Moses once prayed that he might see God's glory. The prayer was answered, but not fully. He also prayed that he might enter the good land. This, too, was answered in part only. He was allowed to see it, but might not enter the land. Fifteen centuries after, he entered the land, and trod the Mount of Transfiguration. There, too, he saw God's glory in the face of Jesus Christ. "Delight thyself also in the Lord, and He shall give thee the desires of thine heart."

The supreme lesson of this story is the blessedness of living a good man's life, and of dying a good man's death.

By Nebo's lonely mountain,
  On yon side Jordan's wave,
In a vale in the land of Moab,
  There lies a lonely grave.
And no man dug that sepulchre,
  And no man saw it e'er,
For the angels of God upturned the sod,
  And laid the dead man there.

That was the grandest funeral
  That ever passed on earth,
But no man heard the tramping,
  Or saw the train go forth.
Noiselessly as the daylight
  Comes when the night is done,
And the crimson streak on ocean's cheek
  Grows into the great sun.

Noiselessly as the spring-time
  Her crown of verdure weaves,
And all the trees on all the hills
  Open their thousand leaves;
So, without sound of music,
  Or voice of them that wept,
Silently down from the mountain's crown
  The great procession swept.

And had he not high honour?
  The hillside for his pall,
To lie in state while angels wait,
  With stars for tapers tall,
And the dark rock-pines like tossing plumes
  Over his bier to wave,
And God's own hand in that lonely land
  To lay him in his grave.

Oh, lonely tomb in Moab's land!
  Oh, dark Beth-peor's hill!
Speak to these curious hearts of ours,
  And teach them to be still.
God hath his mysteries of grace,
  Ways that we cannot tell;
He hides them deep, like the secret sleep
  Of him He loved so well.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, September 23.

The Rich Man and Lazarus—Despised but Glorified.—Luke xvi. 19—31.

(1) Note the Condition of the two Men in this Life (vv. 19—21).—(*a*) *Their names.*—That of the rich man not known. "Dives," the Latin for "a rich man." Not written in "Lamb's book of life," therefore not worthy mentioning (comp. "The name of the wicked shall rot," Prov. x. 7). The beggar, "called Lazarus" (comp. "by name," John x. 3. See also Isa. xlix. 16; Phil. iv. 3; Luke x. 20). (*b*) *Their raiment.*—Rich man "purple," &c. So also the Harlot of Babylon (Rev. xvii. 4). Fine feathers make fine birds, but not new creatures. The rich man had not on the "fine linen" of Rev. xix. 8, or "the wedding garment" of Matt. xxii. 11. The beggar was probably arrayed in rags. Yet was he clothed with "the beautiful garments" of Isa. lii. 1. (*c*) *Their fare.*—Rich man "fared sumptuously every day." Possible monotony and small sense of enjoyment in this. A pampered body and a neglected soul (comp. Paul's "I keep my body under," 1 Cor. ix. 27). Trace difference between eating to live, and living to eat. The beggar desired to be fed on crumbs. Nature asserts its claims in the saint as well as in the sinner. We must remember this (James ii. 16). Yet was the beggar better fed than Dives (see John vi. 58; Isa. lv. 1). (*d*) *Their possessions.*—"A rich man." Wealth is not a sin, providing two questions are answered satisfactorily—how did you get it? and, what are you doing with it? Yet is wealth often a snare (1 Tim. vi. 9). Temporal wealth went hand in hand with spiritual poverty (Rev. iii. 17). Lazarus was a beggar, because he couldn't work, not because he wouldn't (see "full of sores," ver. 20). A rare thing to find a saint begging (Ps. xxxvii. 25). But the beggar was rich towards God (James ii. 5).

(2) Note the Condition of the Two Men at the Close of Life (ver. 22).—(*a*) *The beggar died.* —It would appear that he died first. Mercy lingered with the rich man (2 Pet. iii. 9). Carried by angels. See the interest of angels in the welfare of God's people (Ps. xxxiv. 7; Heb. i. 14). (*b*) *The rich man died, and was buried.*—Riches cannot secure exemption from death (comp. Queen Elizabeth's "Millions of money for an inch of time"). The rich man died, we may well believe, quite unprepared for death.

(3) Note the Condition of the Two Men in the Life Beyond (vv. 23, 31).—The rich man went to "hades," generally believed to be the intermediate state between death and the judgment. Wherever it may have been it was a place (*a*) *of torment* (ver. 23: comp. Rev. xiv. 11). (*b*) *Of unsatisfied desire* (ver. 24). (*c*) *Where he learned to pray* (ver. 24, "He cried"). (*d*) *Where no saint could help him.*—"Send Lazarus." (*e*) *From which there was no escape* (ver. 26, "gulf fixed"). (*f*) *In which his nature was unchanged.*—See his scepticism in the "Nay, father Abraham." (*g*) *In which he was led to feel compassion for the godless* (ver. 28). —The beggar was carried to Abraham's bosom. See here (*a*) *Place of Rest* (comp. Heb. iv. 9). (*b*) *Place of Security* (comp. Rev. iii. 12). (*c*) *Place of Blest Society.*—Abraham, &c. (comp. Heb. vi. 12). Point out the way to this blessedness (John xiv. 6; Rev. vii. 14).

TENT WORK.—We have closed the Gospel tent services for the season here with a fellowship tea-meeting for the converts and friends interested in the work. We have experienced great blessing this summer, and many of the visitors have already returned to their distant homes to live for Jesus. We have had five tents in service for the King during the season, and hundreds will have cause to praise God for salvation's blessing received under their canvas roofs. J. A. Vicary.

Weston-super-Mare.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Durham has written a letter to the incumbents in his diocese, inviting them to read the Lambeth Encyclical to their congregations on Sunday next.

The list of missionaries in the new Report of the Church Missionary Society, shows that on June 1 there were 333 European missionaries on the Society's staff viz., 261 clergymen, 40 laymen, and 32 ladies.

Mr. and Mrs. W. E. Gladstone attended a meeting at Hawarden last week, at which Bishop Smythies gave an address on behalf of the Universities Mission to Central Africa. After the Bishop's remarks, Mr. Gladstone made a short speech, in which he highly praised the work accomplished by the Mission among the natives of Central Africa.

The missionaries of the London Jews' Society in London have made arrangements for a number of special sermons to Jews to be preached simultaneously in various churches all over London, wherever any number of Jews are to be found, during their approaching Feast of Tabernacles. Most of them will be held on the evening of the 23rd inst.; two or three had to be arranged for other days.

A Conference on Missions is being arranged in connection with the harvest festival at St. Mary's, Spring Grove, Isleworth, for Sunday and Monday next. On Sunday Rev. W. Hay Aitken will preach at 11 and 6.30, and a children's service will be conducted at 3.30 by Rev. W. Carlile, of the Church Army. On the following day Rev. R. D. Monro, diocesan missioner for Bath and Wells, will give devotional addresses at 8 and 11.30 a.m., and 5.30 p.m., and there will be through the day a series of conferences on the practical and devotional sides of mission work.

SALVATION ARMY.

Ninety officers were commissioned last week from training at headquarters.

One hundred persons professed salvation the first week of the Army's invasion of Jönköping, in Sweden.

The work in Rome goes on. Sinners are getting saved, and some are boldly withstanding the efforts of priestcraft to entice them back.

In New Zealand six different plots of building ground have recently been offered free for the erection of barracks, and in one instance the building materials, and the labour also freely given.

A coloured sailor converted through the instrumentality of the Army, has conducted a most successful mission amongst the Kaffirs around Algoa Bay, and has now been appointed for special work amongst the Kimberley native miners.

Thirteen ministers attended a Holiness Convention in Tasmania. The whole island is getting more into sympathy with the Salvation Army. In a small township of six hundred people one hundred pounds was subscribed in one afternoon for a new barracks.

METHODIST.

Mr. William Sampson has concluded a special mission in Malvern. The services have been much blessed, a number of persons having been truly born again.

The stone-laying of the Wesley Memorial Chapel at Epworth, the birthplace of the Wesleys, will take place on Thursday next. The President of the Wesleyan Conference, Revs. Chas. Garrett, T. Champness, H. J. Pope, J. E. Clapham, and other ministers will take part.

Work has been commenced at a new centre in connection with the Birmingham Central Mission, Newtown-road Chapel having been added to the plant after some alteration. Rev. J. G. Mantle is the superintendent minister. After the service on Sunday week, when the new work was started, there were several cases of conversion.

On Tuesday week, in Trinity Methodist New Connexion Church, Forest-hill, a valedictory meeting in connection with the departure of Miss Waller and Miss Stephens for China was held. Rev. W. J. Townsend, the missionary secretary, spoke of the difficulty in reaching Chinese women, and the necessity of sending out lady missionaries.

The Minutes of the Wesleyan Conference are now in circulation. There are 545,290 members at home and abroad, and 48,951 on trial; the ministers fully ordained are 2,225. The Australian Church numbers 79,135, and the Canadian Church 200,479. During the year 40 ministerial probationers have been received into full connexion, of whom four are Hindoos, one Chinese, three Africans, and one German; there are 263 juniors still on probation. The local preachers number 15,557; lay readers of classes, 24,877; ministerial 1,262; Society classes, 27,266; junior members, 57,100.

During the time that Rev. M. G. Pearse has been taking both the morning and the evening services at St. James's Hall there have been immense congregations. Multitudes have frequently been turned away from the doors at the evening services. Mr. Hughes preached at St. James's Hall last Sunday, morning and evening, and will continue to take both Sunday services during Mr. Pearse's absence. Mr. Pearse expects to return on Thursday, October 4, and to resume his Sunday morning service on October 7, on which day Mr. Hughes will also recommence the Sunday afternoon conference. Several new developments of the Mission are being arranged.

SOCIETY OF FRIENDS.

Norman Penny, late of Hawes, has joined the home mission staff, and will reside for a time in Gloucester. Help is invited in Hawes.

Preaching at Lake Bluff, from the text "How shall I curse whom God hath not," Bishop Fallows declared himself in favour of woman's ministry in the Church.

George Wood, of Luton, has been engaged in Gospel work at West Hartlepool, and J. B. Hodgkin and Fredk. Sessions in similar service at Great Ayton, North Yorkshire.

The very sudden death, on the 2nd inst., of Alfred Backhouse, of Pilmore Hall, Darlington, will be deeply regretted by many. He was sixty-six years old, and will be much missed.

Howard Nicholson, late clerk of Canada Yearly Meeting, after twenty years residence in the Dominion, has returned to England. He will be much missed in America, but there is plenty of need, and of work at home.

The Foreign Mission Committee has accepted Sarah R. Pike, of Dublin, for zenana work in India, after completing her training next year; and Joseph Radley, jun., of Lisburn, is soon to proceed to Madagascar as teacher at the capital.

At the Western Yearly Meeting's Bible-school Conference, on the 3rd ultimo, a remarkable outpouring of the Holy Spirit was experienced. The closing session was one of praise, and 76 testimonies, 8 songs, and one prayer were offered amid deep feeling.

BAPTIST.

The Baptist utters a protest against the selection of Rev. R. F. Horton, of Hampstead, to preach the opening sermon at the Autumnal Session of the Baptist Union. Mr. Horton's recent work on "Inspiration" is regarded as very unsound.

The corner-stone of the Adoniram Judson Memorial Church in Mandalay, Burmah, was laid on August 9, the one hundredth anniversary of the famous pioneer missionary's birthday. An old Christian Burmese woman, whom Dr. Judson baptized, has given 3000 rupees, about £300, towards the memorial.

Mainly through the energies of Rev. W. Hughes, pastor of the churches at Old Colwyn and Llanelian, formerly missionary on the Congo, a Baptist chapel has been built at Colwyn Bay, North Wales. In the morning and evening, services are conducted in English, chiefly for the benefit of visitors, and in the afternoon a service in Welsh is held.

The Baptist Missionary Society have been again saddened by receiving tidings of the death of another of their missionaries on the Congo. Rev. Michael Richards was in bad health, and had just started on the voyage home to England with the intention of recruiting, when he was stricken down, and taken to his heavenly home. He had only been in the mission field for three years, and had laboured with much zeal and devotion.

In connection with the Baptist Tabernacle at Tamworth a new mission-room has been opened in the village of Kettlebrook, there being no place of worship there. The mission is the outcome of open-air services and cottage meetings, commenced about two months ago by the Tabernacle Mission band. The meetings have been crowded week after week, the greatest enthusiasm prevailing. The friends are sanguine that a good work will be accomplished.

PRESBYTERIAN.

The Presbyterian congregation of Harrington have erected and opened a new mission-hall at Distington, in which to carry on evangelistic work.

A sum of £200 has been forwarded through Professor Calderwood to the Foreign Mission Board of the United Presbyterian Church of Scotland by a gentleman in the United States, on behalf of the work being done in Spain in promoting evangelical religion.

Trinity Presbyterian Church, Kensington Park-road, W., has been closed during the past five weeks for repairs. It will be reopened on Sept. 23, when Dr. Sinclair Paterson will preach. Dr. Adolph Saphir will occupy the pulpit on the morning of Sept. 30.

The North London Presbytery will meet in Regent-square Church on Friday, October 5, at half-past six, for the induction of Dr. Oswald Dykes to the Principalship of the Presbyterian College in London; the inaugural lecture will be delivered by him immediately thereafter.

At the last meeting of the Edinburgh Established Church Presbytery, Rev. Mr. Arthur gave notice of the following motion:—"That this Presbytery overture the General Assembly to instruct the Foreign Mission Committee to discontinue, as speedily as may be, to devote any portion of their funds to university education in India, and that all their missionaries henceforth follow the example of Scripture in simply preaching the Gospel."

Almost simultaneously, as the telegram announcing the death of Rev. W. H. Stevenson in Santalia was received by the Free Church of Scotland Foreign Mission Committee, Rev. Arch. Templeton, M.D., who was formerly at the head of the Church's Santal Mission for five years, and who during the last few years has been working in connection with the Glasgow Medical Mission, offered to return to India at his own charges. The Committee gladly accepted his offer, thanking God and taking courage.

A painful incident occurred at a meeting of the Manchester Presbytery on Monday. During the proceedings Rev. R. T. Cunningham, of Bowdon, complained of the closeness of the room, and then he was suddenly seized with illness, and, falling unconscious, was carried out. Whilst medical aid was being called in, prayer for his recovery was offered by the assembly. Two medical men immediately arrived; but they were too late, as Mr. Cunningham had breathed his last. His death was attributed to heart disease.

CONGREGATIONAL.

At Bunyan Meeting, Bedford, on Sunday week, Rev. Dr. John Brown delivered an impressive address on "The Influence of John Bunyan." The church was never so crowded since Mr. Spurgeon preached there some years ago; aisles, platform, vestry, and pulpit stairs were all occupied.

Rev. Thomas Johnstone lately entered upon the third year of his ministry at Salem Congregational Church, Knottingley. At a meeting held it was stated that fifty persons have been received into church fellowship during the present pastorate, and the various branches of work are in a flourishing condition.

During the summer an open-air service has been regularly conducted on the "Slopes" at Buxton by Rev. R. Rew, the Congregational minister, aided by a band of young people and others. On Sunday week the work for this season was brought to a close, when short, earnest addresses were delivered. This service has been carried on with much vigour for three successive seasons.

NOTES FROM SCOTLAND.

Mr. Richard Murphy, evangelist, has concluded a five nights' mission in the new hall, Bocton-street, Glasgow. The meetings were well attended. The Gospel was faithfully proclaimed, and proved the power of God unto salvation in the experience of some. Much blessing was received by believers. The meetings will be continued for a fortnight by local speakers.

Since the Shields (Glasgow) branch of the Railway Mission changed their place of meeting to Clutha Dining Halls, the Lord has been greatly blessing them. The children's forenoon service has largely increased, as also has Mr. W. S. Ross's Bible-class. The Sabbath evening meetings are always filled, and not a few have received blessing and salvation. The Gospel temperance work goes on steadily.

NOTES FROM IRELAND.

Rev. J. S. Crawford has been ordained by the Presbytery of Belfast as one of the General Assembly's missionaries to the Jews.

The Methodist mission tent is pitched at present at Tandragee, co. Armagh. The meetings are well attended, and it is hoped much good will be done.

The Belfast Female Mission continues to do a good work. During the past month, forty-eight poor persons were relieved; sixty-four sick persons were visited; eighty-eight prayer-meetings were held, and 1354 visits were paid.

Two well-known and distinguished Irishmen, Rev. Dr. Hall, of New York, and Rev. William Arthur, of London, are at present on a visit to Ireland. Both have preached several times to large audiences, with great acceptance and power.

An anonymous friend, a retired merchant, has commissioned Rev. George Magill, of Belfast, to order 600 copies of Mr. Spurgeon's work, "All of Grace," for gratuitous distribution among the ministers of the General Assembly.

A successful series of evangelistic meetings, lasting for six weeks, has been held in a tent at Randalstown, co. Antrim. The services were conducted by the evangelists, Messrs. Nesbitt and Thompson, of the Irish Evangelisation Society. Christians were greatly revived and quickened, and many were led to decision for Christ.

The Irish Temperance League is arranging to put forth vigorous efforts to put down intemperance during the coming winter. In addition to its ordinary agents it has secured for special meetings Messrs. William Bell, of the United Kingdom Band of Hope Union; E. T. Smith, the well-known reciter of Gough's orations; William Johnston, M.P., and others.

"FALLEN ON SLEEP."

Rev. G. Scott, of Ramsey, Isle of Man, for over forty years in the Wesleyan ministry.—Rev. Thomas Chambers, rector of Halewood since 1864.—Rev. Richard Green, pastor of the Baptist Tabernacle, Morley.—Rev. John Smeaton, parish minister of Tulliallan, Kincardine-on-Forth, N.B.—Mr. Henry Norman Angus, youngest son of Rev. Dr. Joseph Angus, principal of Regent's Park Baptist College.—Rev. G. M. St. Martin Ritchie, chaplain of the forces at Canterbury garrison.—Rev. W. Thomas, minister of the Baptist Chapel, Blackwood, Monmouthshire.—Rev. Samuel Simpson, of Lytham, for over fifty years a minister of the Wesleyan Connexion.—Rev. D. Fleming, B.D., Presbyterian minister, Rathfriland, co. Down, after a protracted illness.—Rev. William Hughes, rector of Llanvechell, Bangor, one of the leaders of the evangelical party in North Wales.

La Mancha, Spain.—In December, 1887, a house was presented by a Spanish colporteur to Mr. W. Greene—Oriolet, Loughton, Essex—for the purpose of building a Gospel hall. The total cost will be £220, of which £190 has been subscribed. Mr. Greene appeals for help towards the remainder.

CHRISTIAN UNION IN JAPAN.—A large meeting of the Evangelical Alliance of Japan was held in Tokio in May last, when the subject of union of all the branches of the Christian Church in Japan was discussed. "From what I could gather," writes Rev. Henry Evington, of the Church Missionary Society, "the general feeling was that of a desire for such union in theory, but at the same time a sense of shrinking from the carrying of it out as a practical matter."

BELGIUM.—The Missionary Church recently held its annual Synod at Charleroi. During the year about five hundred new members had been won from Romanism or infidelity. Twenty-six Churches, composed almost entirely of the working-classes, are attached to the Synod. There are over five hundred voluntary lay workers engaged in preaching at different stations. Thousands of tracts and Scripture portions had also been distributed, and a temperance society established.

TEMPERANCE NOTES.

HOME.

A memoir of the late Mr. John Cassell, a temperance reformer when to be so was unpopular, is expected shortly.

The Saturday evening Gospel temperance concerts at the Central Hall, Manchester, so successful last year, are to be resumed for the winter season.

During the "Wakes" season around Manchester, the city missionaries hold open-air meetings in the various localities, and strenuously inculcate total abstinence.

The Mayor of Manchester has strongly condemned the practice of canvassing magistrates in favour of applications for new licences, transfers, and alterations.

Under the auspices of the Metropolitan Meat Market Teetotal Association, the first of a series of temperance meetings has been held at the Fox and Knot Mission Hall, Charterhouse-street.

Mr. J. Scott-Banks, chairman of the Flintshire Quarter Sessions, has expressed a strong opinion that a man who has walked three miles simply to get drink cannot be called a "*bond-fide* traveller."

Mr. Smith, the well-known temperance evangelist of Dumfries, has closed a very successful mission in the New Hall, Birkenhead. Great good has been done in conversions as well as a number of pledges taken.

A Liverpool temperance worker, in memory of a much-loved daughter, has presented the National Temperance League with a handsome sum for founding prizes for the pupil teachers in Liverpool schools.

The Great Northern Railway Company have objected to the granting of a licence for a house near their Doncaster depôt, the objection being raised by the company purely out of regard for the well-being of their work-people.

Preaching at St. Mary's Church, Southampton, lately, Canon Wilberforce denounced the Southampton Board of Guardians for having refused the offer of the Band of Hope Union to give temperance instruction to the workhouse children.

At the Royal Victoria Hall, Waterloo-road, Lambeth, a "temperance demonstration" was held by way of inaugurating a new series of temperance gatherings, to be held each Friday evening at the hall during the autumn and winter.

In a Board School for Jews, at Whitechapel, Mr. F. R. Cheshire, of the National Temperance League, recently delivered one of his illustrated lectures, reports of which were handed to the teacher by about forty boys; and we learn that several of the boys have, since that time, joined local bands of hope—"a quite unknown occurrence among Jews."

A novel temperance crusade is carried on at Leamington under the presidency of the mayor. About a score of temperance workers who are cyclists have formed a club in order to promote temperance in the surrounding villages. They ride out together, headed by a bugler; forming their machines into a ring, they have a right good open-air meeting.

An addition has been made to the establishments founded in the Metropolis by Pearce's Coffee and Refreshment Rooms Company, Limited. The new building is situated in Stamford-street, Blackfriars, and is of spacious dimensions, besides being fitted up in an attractive style. In addition to a coffee palace proper, there is a large and well-appointed hotel, provided with reading-room, &c. The hotel is named "The Blackwood," in compliment to Sir A. Blackwood, secretary of the General Post Office; who is an ardent supporter of the temperance and coffee palace movement.

FOREIGN.

The immigrant, as he sets foot in New York, almost under the shadow of "Liberty Enlightening the World," must run the gauntlet of nearly half a thousand of the most desperate, unprincipled wretches in Amerca. These men are the keepers of the saloons and so-called "boarding-houses" which cluster so thickly within rifle-shot of Castle Garden. Every device which a wicked ingenuity can invent is brought to bear upon the unsophisticated immigrant to entice him into these dens of vice.

Hyde Park, the largest suburb of Chicago, has gained a sweeping victory over the saloon keepers relating to the closing of the saloons on Sunday. The verdict asked for was given in every trial. A number of saloon keepers voluntarily promised to make no effort to evade the law, and to close on Sunday.

A correspondent in China, in a letter to *The Methodist Times*, argues that Chinese Christians ought to be allowed to use tea at the administration of the Lord's Supper. He says this opinion is endorsed by the Church of England Bishop of Hong Kong, and some of the most enlightened and experienced missionaries.

APPLICANTS FOR TRACTS.—Mrs. G. Shears, 1, Warrendean, Stafford-road, Bournemouth E.; J. W. Lawson, 40, Station-road, Anerley, Kent; A. Butcher, Granville-street, Peterborough; Sarah Shaw, 105, Lucas-street, Commercial-road, E.; A. Gould, Cemetery-lane, Halesowen, near Birmingham; H. Bartlett, Barret-green, near Redditch; D. Perry, Ebenezer Cottage, Charlwood, Surrey; C. H. Garner, 171, Orwell-road, Westminster-road, Liverpool; D. N. Kentfield, 7, Winston-road, Green Lanes, N.; J. Derby, 8, Canova-street, Liverpool; J. A. Stanes, care of Mr. Larkin, Ottery St. Mary, Devon; A. Russell, 1, Maynard-street, Leicester; J. G. Weekes, 1, Springfield-street, Lancaster; H. Ellis, 174, High-street, Poplar, E.; J. M. Spence, 108, Wells-street, Camberwell, S.E.; W. J. Glassby, Bognor House, 15, Hobury-street, Chelsea; T. G. Bayliss, 2, Mount-street, Levenshulme, Manchester; A. Wilson, 65, Cromwell-road, Peterborough; H. M. Barnett, 17, Queen Elizabeth's-walk, Stoke Newington, N.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Annual meeting, Friday, October 12, 6.30 p.m. Chairman, Mr. J. H. Tritton. Address by Dr. G. F. Pentecost; subject—"Individuality and Responsibility of Christian Service." Tickets on application after Oct. 1.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Thursday, September 13, 8 p.m.. valedictory meeting of five young missionaries departing for North Africa. Sunday, September 16, 3 p.m., Rev. T. Maycock; 7 p.m., Captain Clarke, R.N. Friday, September 21, Rev. F. B. Meyer will conduct a meeting for the deepening of spiritual life.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, September 13, at 8.30, address by Rev. Ira Boseley. Friday, September 14, at 8.30, public lecture on Canada and the United States, by Mr. Forbes; admission free. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.W.C.A., ST. JOHN'S WOOD INSTITUTE, 12, Portland-terrace, Regent's Park, N.W.—Re-opening for winter. Meeting, open to all, Thursday, September 20, 8.30 p.m. Address by Rev. F. B. Meyer.

SOUTHWARK Y.M.C.A.—Annual meeting, Metropolitan Tabernacle, Tuesday, September 25, at 8. Speakers—Canon Wilberforce, Rev. C. H. Spurgeon, and Sir Thomas Chambers.

CONFERENCE HALL, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Finlay Gibson.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. E. P. Telford.

CLAPTON HALL, Alkham-road, Upper Clapton, E.—Mr. C. Russell Hurditch, Sunday, 6.30 p.m., and Friday, 7.30 p.m.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wednesday, September 19. Tea at 6; meeting at 7. Six lady missionaries leaving for China the following day, several going to North Africa, and others to Galilee will take part.

PROPHETIC EXPOSITION.—Course of addresses by Mr. G. H. Pember, Wellington-road Hall, Wellington-road, Stoke Newington, N., October 1, 2, 3, and 5, 7.30 p.m.; October 2, 3, and 5, Bible-readings, 11 a.m.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sunday, morning and evening, Mr. Frank White.

EDINBURGH CASTLE, Limehouse, E.—Sunday next, at 11 and 3, Mr. Charles Cook; at 7, Rev. Henry Bright.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, at 11 and 7 each Sunday during September; and Wednesdays, at 8, Burlington Hall; subject—"The Book of Revelation."

PRAYER FOR JEWS.—This (Friday) evening being the eve of the Jewish Day of Atonement, a special prayer-meeting will be held at the Conference Hall, Mildmay Park, N.

BUNYAN BICENTENARY.—Illustrated lecture, by Mr. Frank White, Talbot Tabernacle, Bayswater, W., Monday, September 17, 8 p.m. Admission free by ticket of Mr. L. Evans, 27, Westbourne-grove, W.

DUNDEE CHRISTIAN CONFERENCE, Kinnaird Hall, Dundee, September 18—20. Secretaries: Rev. Andrew Inglis, Mr. Robert Anderson.

SALISBURY CONFERENCE, September 24—28. Particulars from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

SCOTTISH Y.M.C.A. CONFERENCE, Paisley, September 25.

MANCHESTER CHRISTIAN CONFERENCE, September 25, 26, and 27.—Mr. G. R. Kirlew, hon. sec., Conference Hall, Strangeways, Manchester.

GLASGOW CONVENTION for the Deepening of the Spiritual Life, St. Andrew's Hall, September 25—28.

DUBLIN Y.W.C.A. CONFERENCE, Christian Union-buildings, Dublin, September 27, 28.—Particulars from Miss Wallace, Belfield, Booterstown.

BELFAST CONVENTION for the deepening of spiritual life, October 1—6, Exhibition Hall, Royal Botanic Gardens.

CLIFTON CONFERENCE, Victoria Rooms, Clifton, October 2, 3, and 4.—Particulars of Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol.

CHURCH CONGRESS, Manchester, October 2—5. Bishop of Manchester, president.

EDINBURGH CONVENTION, on Second Advent, October 9, 10, 11, in Free Assembly Hall.

ABERDEEN.—Women's Conference on Woman's Work, Music Hall-buildings, Aberdeen, October 10, 11.—Particulars from Mrs. Clark, 27, Albyn-place, Aberdeen.

DUBLIN CHRISTIAN CONVENTION, October 22—25.—Particulars may be had from Mr. Robert Cotter, Christian Union-buildings, Dublin. Mission by Rev. Dr. Pentecost, in Dublin, at close of Convention.

HAMMERSMITH CONFERENCE, October 23, 24, 25.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, SEPTEMBER 10, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
H. N. S.—Please send full Address.			
Day in Country Fund—M.B. 10s 3d; W.B. 10s 6d	1	0	9
Holidays for Poor Clergyman—I.R.L. £1; S.S. £5; H.W. 15s; Lady G. & Baroness de B. £1 10s	8	5	0
Friendless & Fallen—E.A.B. 2s 6d; W.B. £1 1s	1	3	6
China Inland Mission—M.J.E. £2; J.A. £10; A.M. 5s	12	5	0
Mildmay Mission to Jews—M.J.E. £2; Engineer, 5s	2	5	0
London City Mission—M.J.E...	1	0	0
Dr. Barnardo's Homes—M.J.E. £1; W.B.P. £1; A.M.S. £1; A.M.S. £1; Miss D. 10s ...	4	10	0
London Society for Promoting Christianity among Jews (Wanderers' Home)—J.N. £20; A.E.H. £1	21	0	0
British & Foreign Bible Society—J.N....	30	0	0
Boarding-out Poor Children (Rev. A. S. Herring) H.I.M...	3	0	0
Discharged Prisoners' Aid Society—H.I.M. ...	1	0	0
Mr. Fegan's Boys' Home—H.H.S. £1; A.M.S. £2	3	0	0
Miss Leigh's Work, Paris—H.H.S. £1; A.M.S. 10s	1	10	0
Miss de Broen's Work, Paris—H.H.S. £1; A.M.S. 10s...	1	10	0
E. London Training Inst.—H.H.S. £1; R.J. £5	6	0	0
Sailors' Rest, Amlwch—H.H.S.	1	0	0
Floods at Poplar, &c. (Relief Fund)—H.H.S. ...	1	0	0
McAll Mission, Paris—A.M.S...	0	10	0
Special Religious Services in Theatres—R.J. ...	0	10	0
Watercress & Flower-sellers' Mission—R.J.. ...	0	10	0
St. Giles' Christian Mission—A.M.S.	0	10	0
London Samaritan Society, &c.—A.M.S. 10s; R.J. 10s	1	0	0
Field-lane Ragged Schools—A.M.S.	0	2	6
George-yard Ragged Schools—A.M.S.	0	2	6
Tower Hamlets Mission—A.E.H.	2	0	0
M. Wardell S. Fever Convalescent Home—A.E.H.	1	0	0
Miss Mittendorff's Homes—A.E.H...	1	0	0
Paris City Mission—R.J....	2	10	0
Society for Free Distribution of Scriptures—R.J.	0	10	0
Salvation Army—R.J. £1; M.J.E. £1; *Foreign*—R.J. £1	3	0	0
Moravian Missions (London Association)—R.J...	2	0	0
Turkish Missions' Aid Society—R.J.	0	10	0
Ragged School Union—R.J.	0	10	0
Home Teaching Society for Blind—R.J.	0	10	0
Costermongers' Mission (Mr. Penrose)—R.J. ...	0	2	6
Homes for Working Girls (Mr. Shrimpton)—R.J.	5	0	0
Sunday School Union—R.J. 5s; *Foreign Work*—R.J. £2	2	5	0
Children's Special Service Mission—R.J.	0	10	0
Open-Air Mission—R.J.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—M.C.	0	1	0
Widow of late Mr. G. Fuller, Psnl.—F.N.E. 5s; Lady G. & Baroness de B. £2; Miss McP. 10s 6d...	2	15	6
N.E. London Gospel Mission (Children's Country Holiday)—W.B.	0	10	6
Mission to Deep Sea Fishermen—Euston-road, Pair of Stockings.			
Thames Church Mission—Miss D....	0	7	6
Bible & Colportage Society, Ireland—Engineer..	0	5	0
Church Missionary Society—Engineer	0	10	0
	£129	1	3

[ADVERTISEMENTS.]

Mrs. Parsons' Orphan Home, Walthamstow—Anon, Edinburgh, £1.

Mr. Fegan's Homes—E.G. 2s 6d.

Hop Pickers' Mission—E.S. £5.

London Samaritan Society (Convalescent Homes)—Miss B. £1 1s; Miss C. 7s 6d.

COMMUNICATIONS RECEIVED WITH THANKS.—M.G.H. R.M. R.L.B. A.S. M.B.H. F.L.D. A.W.W. S.L.B. J.M.M. A.G. H.B. R.T. T.C. M.McL. M.H.S. G.S. G.G. E.W. J.S. M.S. H.E.H. J.M.S. E.B. G.H.B. F.P.M. T.J.M. E.T. C.H. M.E.B. F.H.W. J.A.H. W.H. A.B.H. C.R.H. E.J.S. A.S.C. W.S.R. W.J.G. J.C.M. W.L.L. D.A.McG. R.G. E.M.D. H.P. A.N.P. J.E.M. W.C. R.D. J.A. S.W. S.H.W. M.M. L.F.T. J.P.G. G.H.W. S.S. F.W.M. A.B. G.F.A. E.M. H.H. W.J.O. S.H. S.C. A.McP. F.C.W. H.J.S. J.N. J.P.H. F.A.N. R.H.B. L.B.B. A.C. W.H. J.S.T. T.D. W.H.S. I.A. E.H. G.A.F. E.K.D. E.D.A. H.M.B.

"THE CHILDREN'S BREAD."

September 10, 1888.

Dear Christian Friends,

I have now a larger family to support than ever before. Nearly THREE THOUSAND *Homeless "Waifs and Strays," the majority of them orphans, are at present under my care.*

God has sent to my doors very literally of late, "the lame, the halt, and the blind": some of them mere Infants, crippled for life, quite blind, or afflicted with incurable disease, have been rescued from the common lodging-houses and the lowest purlieus, not only of London, but of large towns throughout England and Scotland. Many little girls have quite recently been snatched from nameless degradation, and boys from the custody of thieves and evil persons seeking their ruin.

Throughout the summer months this BLESSED WORK OF RESCUE *has never ceased, day or night, and now, as I have said, my family is larger than ever before, and, as may be imagined, it is no easy or light thing to supply their daily wants. God's goodness has been unceasing, but I have learnt that He uses the instrumentality of even such a statement as this, to unite the hearts of His people everywhere in increased love for, and sympathy with,* HIS LITTLE ONES *under my care.*

For FOOD ALONE *our daily need is quite* £100, *and during the past three weeks I have on many days been sorely pressed to meet the numerous claims which cannot be avoided.*

The month of September is always one of special burden-bearing, I will not say of anxious care, but of more than usual exercise and trial of faith; and this year, owing to the larger numbers to be provided for, the sense of need is even more deeply felt.

ONE HUNDRED LITTLE GIRLS *will, I hope, leave for Canada on the 20th of this month. This will be my last party of Emigrants for the year, and will bring the total number of trained boys and girls Emigrated to Canada during 1888 up to about* 510. *I have not yet all the means required to pay the travelling and outfit expenses of this last party, and I shall indeed be thankful if it is laid upon the hearts of some of God's people to send me the* £9, *which will defray the entire cost of a single child's emigration.*

For all God's goodness to my large family, I would give Him, now and always, grateful praise, and to the thousands of readers of The Christian *who for years have encouraged me by loving and generous help, I desire to express my cordial acknowledgments, while at the same time I seek a continuance of their prayerful sympathy and loving remembrance of my poor bairns.*

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In the Service of Christ's Little Ones,

Thos. J. Barnardo.

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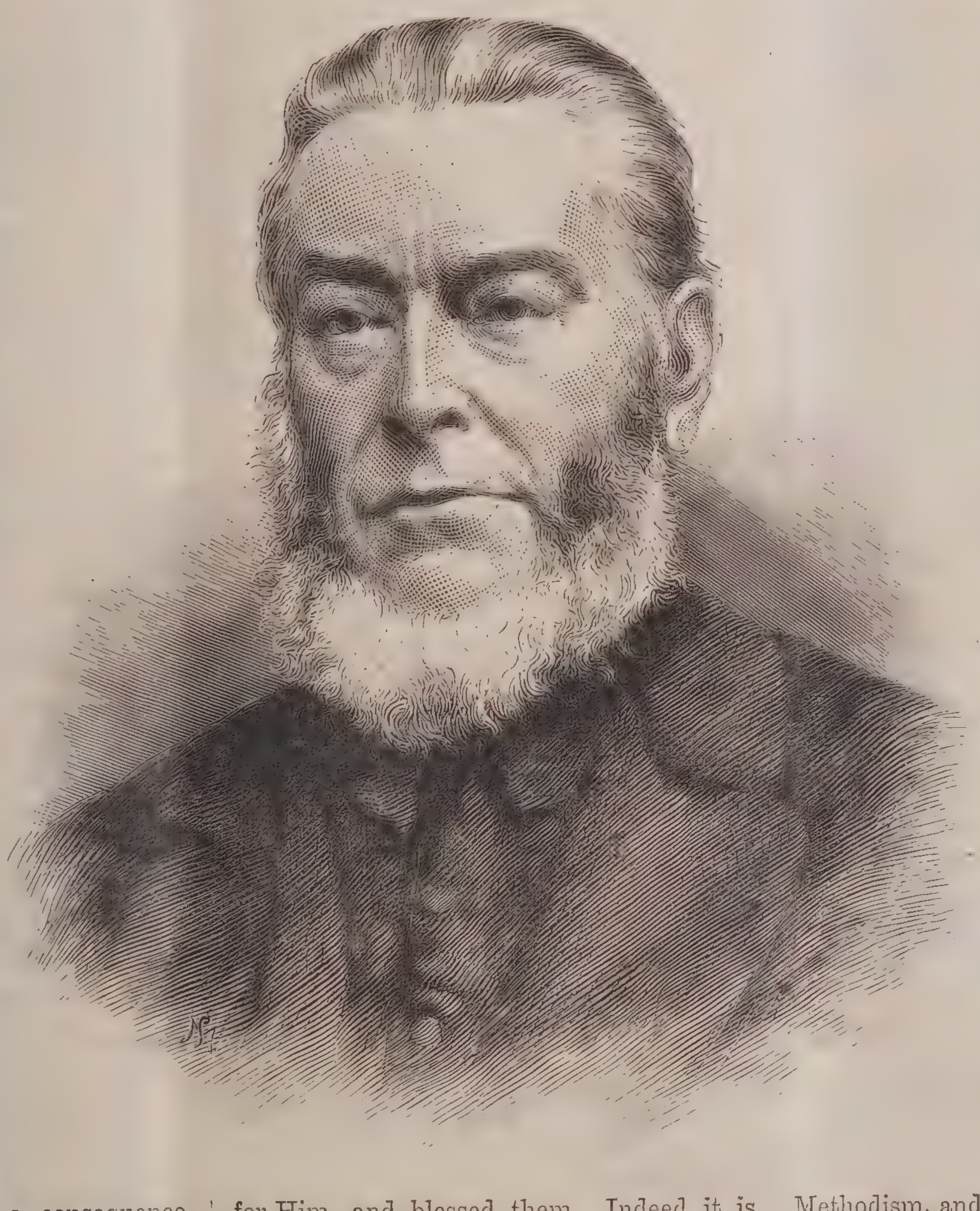
A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

No. 973.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, SEPTEMBER 21, 1888. REGISTERED AT THE G.P.O AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

MR. PHILIP HENRY GOSSE, F.R.S.,

The Christian Naturalist.

"WHAT is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." Another cloud has drifted across this thirsty world, and disappeared below the horizon towards the sun-rising. Some clouds, alas! are "clouds without water, carried about of winds"; having no certain course; doing no beneficent work on earth; but Philip Henry Gosse, who has so recently finished his course with joy, and passed away from us, was not so. Of him it may be said with truth that his teaching "dropped as the rain," that his speech "distilled as the dew," "as the small rain upon the tender herb, and as the showers upon the grass." Blessed be God, that He does give gifts unto men, and that such men as he was are among the most precious!



PHILIP HENRY GOSSE was born at Worcester in 1810. His family removed in his early infancy to Poole, Dorset, where he spent all the days of his boyhood and youth until he was about seventeen years of age. Concerning that period of his life there is little worth recording. He seems, when quite a boy, to have given evidence of his taste for natural history; making collections of butterflies and other insects. His parents were godly people, associated with one of the Nonconformist churches; but whatever religious impressions were produced at that time on the boy's heart were merely emotional, and, as a consequence, shallow and transitory.

In 1827 he went in a mercantile capacity to Newfoundland, and here it was that, after having lived for two or three years according to the lusts of the flesh, he found, or rather was found by, that Saviour who was able to deliver him from the guilt and the power of sin. He was then about nineteen years of age. Being full of zeal, he soon desired to tell others of the salvation which he himself had experienced, and became a Wesleyan local preacher. He had, of course, little experience and still less knowledge at that time, and what he preached was, as he himself expressed it, "poor stuff." Nevertheless, He who giveth more grace no doubt accepted his public efforts to witness for Him, and blessed them. Indeed, it is quite possible that such early, clumsy, blundering efforts to glorify God, often made at the expense of much self-mortification and great mental perturbation, are most highly esteemed by Him who accepteth "according to that a man hath, and not according to that he hath not."

It was in Newfoundland that he first began to occupy his leisure hours in collecting insects, studying their various forms and transformations, and making drawings of them. After residing in Newfoundland for eight years he visited Lower Canada, and for a time engaged in agricultural pursuits with his brother, still directing his attention to zoology generally, but especially to entomology, also preaching the Gospel as the Lord gave him opportunity. Here he continued for three years, but not finding farming operations remunerative or altogether to his taste, he determined to give all his attention to natural history as a profession and means of livelihood. Leaving Canada, he travelled through the United States, and resided in Alabama for a year, where he collected the materials for his work, "Letters from Alabama on Natural History." At this period he experienced what he described as a second conversion, and consecrating himself afresh to God, he determined more than ever, by his help, to yield himself up to do his will. A school for boys which he opened here, with his zoological and other studies, kept him fully occupied.

In 1839 he returned to England, and until 1840 was engaged in writing "The Canadian Naturalist," which he published during that year. From that time until 1844 he resided with his father and mother at Hackney, where he fell in with Christian friends who had recently withdrawn from the Church of England. With them he daily studied the Scriptures, and was thus led to dissever his connection with Methodism, and to cast in his lot with those known as "Brethren." The reading of Habershon's "Historical Exposition of the Apocalypse" appears to have made a great impression on him in deciding him to adopt those views of the second coming of the Lord which afterwards coloured his whole life even to its termination.

In a letter written, in 1886, to his old friend Mr. George Pearse, with whom he was in the habit of corresponding, he makes the following interesting reference to the event:—

> About a year before I knew you, my friend, Matthew Habershon, had lent me his two volumes on prophecy, which first opened my eyes to the pre-millennial advent of our Lord. The first volume I began after school on a summer evening (June, 1842), and before I went to bed I had read it right through. It was a glorious truth to me. I hailed the coming Jesus with all my heart. So absorbed was I, that when at length I finished the book I could not for some considerable time realise where I was; it seemed another world!

His mind was thus prepared to receive yet further light; and a few months later he was introduced to a little band of earnest Christians among whom was his friend mentioned above. With them he nightly sat round a table in Wells-street, Hackney, and searched the Scriptures. His enthusiasm was great as the grand scheme of God's salvation gradually unfolded itself to him. At the end of the very first meeting he involuntarily burst forth with the exclamation, "I have learned a great truth to-night." Again, shortly afterwards, when discussing the subject of union with Christ, he was enabled to grasp that wondrous truth, and to see something of its full bearings. "Away goes all my Arminianism!" Forty years afterwards he alludes in one of his letters to "those happy evenings," and adds, "those conversations are burned in on my memory."

In 1844 he visited Jamaica in pursuit of his profession as a naturalist and collector of insects. Here he fell in with a Christian brother, with whom he united in holding meetings and preaching the Gospel among the natives when not otherwise occupied. While there his home for two years was the house of the missionary, John Coleman, who with his wife had gathered round them a little church of some fifty or sixty members, mostly negroes. Here he found sympathetic friends, and a field for ministerial labour. In 1845 he returned to England, and during the following ten years wrote and published many of his most important works on natural history—works which it is not within the scope of the present memoir to make special mention of.

In 1848 he married Miss Emily Bowes, whom he met at Tottenham, and who afterwards become the authoress of a series of valuable Christian Gospel tracts. In consequence of Mrs. Gosse's ill-health in 1856 they removed to Torquay, taking a house in the adjoining village of St. Mary Church. Here he pursued his studies in natural history, concentrating his attention chiefly on the living fauna and flora of the British shores, and on marine zoology. In 1857, during a visit to London for medical treatment, his wife died, and Mr. Gosse afterwards returned with his mother and son finally to St. Mary Church, where he continued to reside until his death. Here he gave himself up more entirely to the Lord's work in the ministering of the word of life, and gradually gathered together a company of believers, who "continued steadfastly in the Apostles' doctrine, and in breaking of bread, and in prayers."

In 1860 he married his second wife, Eliza Brightwen, of Saffron Walden, who proved a true helpmeet for him in his work and labour of love, and a great solace to him in his declining days.

Mr. Gosse's powers suffered little diminution until about twelve months before his death. He regularly ministered the word, with very few breaks, until the end of 1887, and seemed, considering his age, to be in astonishing health and vigour. Symptoms of natural decay had, indeed, manifested themselves occasionally at intervals during the last two years of his life, but about the beginning of January, 1888, it became evident that his wonderful constitution was fast breaking up. From that time to the time of his death he only appeared twice at the meeting-room, and was then quite unable to do more than sit quietly in his accustomed corner.

His last illness, which took the form of cardiac disease, causing great oppression and laboured breathing, appeared to be very irksome and depressing to a man of his active mind and habits. Rarely, if ever, for the last thirty years of his life was he in bed after five o'clock in the morning. Most of his scientific and literary work was accomplished when others are fast asleep; and to be condemned to sit in his armchair doing nothing, without the power of fixing his mind on any subject for a minute, was a very great trial to him. Especially did he deplore his inability to ponder, as was his wont, on the Word of God. "I do not seem to be able to get any spiritual sustenance," was his frequent complaint. "Lord, wilt Thou not reveal Thyself specially to me," was his constant prayer. It appeared as though the Lord would show him that his intellect was nothing, and that with a child's mind he was to depart, resting on the Word alone. And here, indeed, he did rest. "Father, I will that they also whom Thou hast given Me be with Me where I am," was often repeated by him. Frequently also during the long nights of sleepless discomfort, compelled as he was to sit up in an armchair most of the time, would he repeat and sing with a quavering voice favourite hymns. His last words were—"The Lord *is* here!" "The Lord *is* present!" Without sigh or struggle he "fell on sleep."

HIS SPECIAL WORK.

"To every man *his* work." A question arises: Is it possible to separate such a man's work into two parts, and to say, this is secular and scientific, and this is religious? We think not. Philip Henry Gosse proved that a man might live *all* his life in the service of God, and in doing so serve his own generation in the best possible way. His chief glory, indeed, is that he so combined science with religion that we cannot detect where the one ends and the other begins, so beautifully are they woven together in his works. It is as a truster in and a revealer of God, that he stands forth prominently: not only God as revealed in his Word, but God as declared in his works. To him this God was one God, and he was perfectly persuaded that the written and the unwritten books could not contradict each other.

First anchoring himself to God and his Word, he was able safely and profitably to explore the wonderful works of the Creator, without drifting away into unknown wastes, and losing his way altogether. He had learned to distrust his own intellect, and to rely on the intellect of God.

As a describer of what men call natural objects, which are really manifestations of God, Mr. Gosse had few equals. His vivid pictures, fitly framed in graceful and sparkling language, captivate the mind at once, while his reverent spirit cannot but make his readers feel that he is describing what he loves as the handiwork of his Father in heaven.

Equally happy was his method of expounding the Word of God. His sentences were terse, vigorous, and pointed; his illustrations apt and unstrained; while his knowledge of the Scriptures, both of the Old and New Covenants, was astonishing. To say that he never erred in his interpretations of the Word would be to say that he was not human. His impulsive eager spirit, combined with the warmth of his imagination, sometimes led him, perhaps, into an untenable position, and carried him beyond what is written.

A case in point is his last religious work, "The Mysteries of God," published in 1884. This book contains doctrines concerning the vicarious sufferings of Christ, and the humanity of the Son of God, which have given great offence to some believers. This he much deplored, and considered due to an entire misunderstanding of what he wished to convey. But the writer of this memoir may be permitted to say that he is quite sure, whatever error may have been fallen into by Mr. Gosse, it was an error of judgment merely, and not of heart. The heart of no man on earth beat truer to the Son of God than his. Some have even accused him of deliberately dishonouring the name of Jesus. Is it not preposterous to suppose that a man who has spent sixty long years in honouring the Son, even as He honoured the Father, should suddenly at the last turn round and wilfully dishonour Him? It is the *intent* which gives a character to the word or deed. It is possible to utter the words "Lord Jesus" with deepest reverence, or so to utter them in mockery that it becomes blasphemy. Could such a man as Philip Henry Gosse proved himself to have been, by a life spent in the loving service of God and man, have possibly intended to dishonour the Saviour, whom he so loved, by what he has written?

The following works by Mr. Gosse deserve special mention:—

The Monuments of Ancient Egypt, and their relation to the Word of God.
The Rivers of the Bible.
History of the Jews from the Christian era to the Dawn of the Reformation.
Omphalos: an Attempt to untie the Geological Knot.
Assyria: her Manners and Customs, Arts and Arms, restored from the Monuments.
The Mysteries of God, published in 1884.

It is not possible to over-estimate the value of the testimony which he has left behind him. Gifted with an extraordinary intellect, admired as an author, looked up to as an authority on all subjects connected with natural science, having admirable conversational powers, Mr. Gosse might, if he had so chosen, have occupied a very high and distinguished position in worldly society. But he did not so choose. "Esteeming the reproach of Christ greater riches than the treasures in Egypt," he preferred to bury himself in a little country village, and quietly and unobtrusively to serve the Lord Christ. All that he was and all that he had he laid at the feet of Jesus.

Another testimony, most valuable in these days, is the living proof which he has afforded that it is possible to be a man of science and yet to be a devout believer in the inspired Word of God. He believed "*all* that the prophets have spoken," and could not tolerate any departure therefrom, either in himself or others. This made his utterances sometimes seem stern and dogmatic. Having formed an opinion on any matter, he clung to it tenaciously, almost to the point of being unyielding, and even combative. The inflexibility of his submission to God and his Word has in some quarters earned for him the epithets of "Puritan," "ascetic," "recluse," and so on. But how refreshing and invigorating is such a decided form of godliness, compared with that flaccid, flavourless Christianity and mawkish agnosticism that is so fashionable in these days. The Lord keep us from being neither cold nor hot.

As to the influence of his life and teachings on earlier, present, or future generations, "the day" alone will declare it. If "salt," "light," and "living water" have any preservative, beneficial, and fructifying influence on the sons of men, then, surely, when the day comes many will rise up and call him blessed.

[We cannot refrain from mentioning here the loving remembrance we cherish of personal kindness received from Mr. and Mrs. Gosse, with whom we enjoyed intimate friendship and fellowship in Christ in 1855-6.—Ed.]

MISS DE BROEN'S MISSION.

BY COMTESSE BLANCHE DE MANIN.

I went over to Paris last month for the purpose of making myself acquainted with Miss de Broen's Mission in Belleville. I have had the privilege of her acquaintance for many years; but have never before had the opportunity of seeing for myself her self-denying work amongst the French infidels in this quarter. I was amazed at finding what an important work is being carried on amongst them.

Miss de Broen has also what may be termed a medical mission. During my stay I witnessed, almost daily, an eager crowd of one hundred and fifty to two hundred patients, some from long distances, waiting from an early hour to be admitted. Whilst awaiting their turn to see the doctor, some earnest Christian speaks to them of the love of God, and points out the way of salvation. I was struck with the quiet conduct and great attention of those addressed.

Much support of course is needed to keep up this flourishing Mission, and I am sure, if its work were more generally known, many Christian friends would consider it a privilege to help. A book called "Mission Work in Belleville," by Miss Clayton, published by Messrs. Nisbet & Co., with preface by Lord Shaftesbury, gives an account of the work from its commencement. Miss de Broen's address is 3, Rue Clavel, Belleville, Paris.

Points for Preachers.

RETURN TO PRIMITIVE SIMPLICITY.

The attention of pastors and preachers is directed to the note by Dr. Gordon, under the article on the McAll Mission in France, p. 15.

REGISTERED IN HEAVEN.

We remember what a kind of strange surprise it gave us, when going to Europe, to find our names already known to our banker, and waiting to be honoured on our arrival. They had been sent on before by those with whom we deposited here; and we found ourselves known in a country where we had never been. So let the Christian rejoice that, though a pilgrim and stranger in the earth, he has his citizenship in heaven, and his name in the registry of the redeemed which is kept there.—*Dr. A. J. Gordon.*

TRUTH-POSSESSED.

Gospel truths saturate a believer right through, and remain in the grain of the cloth like the old reds of soldiers' coats. The Gospel is like some perfumes which never leave the boxes in which they have once lain. The love of free grace dwells in the core of our heart. It has not only reached our bone, but it has impregnated the marrow; you cannot get it out of us, even if you kill us. I judge how it is with you by what I know of myself. I could be ground into atoms so small that you could not see them without a powerful microscope; but every atom would sparkle with belief in the atoning sacrifice, and the eternal love which gave it.—*C. H. Spurgeon.*

"PURE RELIGION AND UNDEFILED."

Some visitors were down in a coal mine. On the side of the gangway grew a plant. It was perfectly white. They were astonished that, amid the coal-dust, this little plant should be so pure and white. A miner who was with them took a handful of black dust and threw it upon the plant, but not a particle adhered. Every atom of dust rolled off. The visitors repeated the experiment, but the coal-dust would not cling. If God can so form that little plant that no dust can cling to it, can He not also transform our hearts by his grace, that no sin can cling to them? If He can keep that herb in the coal mine pure and white, can He not keep my heart as white as snow?—*The Watchword.*

"NOTHING IS IMPOSSIBLE."

When Mr. Webster, at the laying of the cornerstone of the Bunker Hill shaft, besought the vast concourse of people to "stand back," lest the crowd should break down the speaker's platform at peril of life or limb—the answer was, "It is impossible!" "Impossible?" thundered the American Demosthenes, "*Nothing is impossible at Bunker Hill!*" And when we remember who gave us our marching orders, and who left us the pledge of his perpetual presence; when we stand beside that cross on which He bore our sins, and remember that He is the propitiation for the whole world—we dare not talk of impossibilities. In the lexicon of the Christian life there is and there ought to be no such word as "fail!" *Nothing is impossible at Calvary!—Dr. A. T. Pierson.*

THE PRIESTHOOD OF BELIEVERS.*

By Dr. A. T. PIERSON.

To primitive methods of evangelism the Church of to-day must return. In whatever calling the disciple is found, let him "therein abide with God." Whatever be the sphere of common duties, let all believers find in it a sacred vocation; let us all take our stand upon the common platform of responsibility for the enlargement and extension of the kingdom of Christ by personal labour.

Let us not invest the term "minister" with a mistaken dignity. It never conveys in the New Testament the notion of superiority and domination, but of subordination and service. "Whosoever will be great among you shall be your minister; and whosoever of you will be chiefest shall be servant of all." One word rendered "minister" means "an under-rower"—the common sailor, seated with his oars in hand, acting under control of the "governor," or pilot.

Neander shows conclusively that Christianity makes all believers fellow-helpers to the truth, and that a guild of priests is foreign to its spirit. Teaching was not confined to presbyters or bishops; all had originally the right of pouring out their hearts before the brethren, and of speaking for their edification in public assemblies. Hilary, deacon at Rome, says that, in order to the enlargement of the Christian community, it was conceded to all to evangelise, baptize, and explore the Scriptures. Tertullian says that the laity have the right not only to teach, but to administer the sacraments; the Word and sacraments, being communicated to all, may be communicated by all as instruments of grace; while at the same time, in the interests of order and expediency, this priestly right of administering the sacraments is not to be exercised except when circumstances require.

This chasm between "clergy" and "laity" marks a rent in the body of Christ. The Church began as a pure democracy, but passed into an aristocracy, and finally a hierarchy. The creation of a clerical caste is a matter of historic development. We get a glimpse of it toward the close of the second century. Ignatius would have nothing done without bishop, presbytery, and deacon; and after all these centuries this High-churchism still survives.

The common priesthood of believers is a fundamental truth of the New Testament. *Expediency* undoubtedly restricts the exercise of certain rights, but never the right and duty of bearing the good tidings to the unsaved. Only by a return to God's original plan can the work of the world's evangelisation be done. After all our human resorts and devices, we are nothing bettered, but rather worse; is it not time to reach out the hand of faith, and touch the hem of Christ's garment?

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* From Evangelistic Work, in Principle and Practice. (*R. D. Dickinson.*)

CONFERENCES IN LIVERPOOL.—December 5, 6, 7, 8, are the dates fixed for a Convention on the Deepening of Spiritual Life, to be held in Liverpool. Simultaneously there will be held the North of England Y.W.C.A. Conference. It is expected that this United Convention and Conference will bring together a large number of Christian workers from the neighbouring counties; and much prayer is asked that through the spiritual quickening of his people the Lord's work may be greatly advanced. With a view to some practical results, the last day will be mainly occupied with the subject of Home and Foreign Missions.

SPIRITUAL DARKNESS.

By Rev. FRED HASTINGS, Tolmer-square Church.

In what a peculiar position the Christian is sometimes found. He, the child of light and hope, sometimes "walketh in darkness." Strange! It would seem rather that the unconverted might be in such a state. Isaiah speaks of those who "fear the Lord and obey the voice of his servant," but who "walk in darkness and have no light" (Isa. l. 10). The Christian is, indeed, sometimes like a man on a heath in dense fog, who cannot see the narrow, beaten, brownish path between the gorse and grass. He goes on with a loss of the sense of God's approbation. He has fears as to his safety, and an interruption of the testimony of the Holy Spirit. Perhaps he has but little comfort in religious things. The lack of this causes much sorrow. The Sunday services, the prayer-meetings, and even spiritual conversation, afford not the joy they once did.

He cannot explain the darkness, but he experiences it. Many Christians pass through this. God proves them thereby. Conversion does not end probation. Indeed, in one sense, it has only begun when we become Christians. Hence it is that there is ofttimes doubt, fear, gloom, and depression. Alas, there are those who, after a time, come to look on this state as normal. Sad and strange, if any can be content with such a state of darkness.

We must not think that God willingly leads a man into darkness by the hiding of his own countenance. God does not arbitrarily give man at one time joy, and then sorrow. Many afflictions, losses, disappointments, bereavements, and trials, produce gloom, but we do not deal with these now. The Christian is himself the author of much of the darkness in which he walks. It may arise possibly from over-occupation in the affairs of life. Mammon has been preferred to God. The questionable has been acted on as though admissible. Or it may arise from the disordered state of the body. The brain has not been kept clear by rational living. Late hours and undue excitement have brought on a sense of "gone-ness" and spiritual glumpiness. Sometimes excesses committed at some former period will induce this. Some pay heavy penalties for fast life when young. Or we may have inherited a weakened organisation from childhood. For this last we are not blamable.

Sometimes it arises from a non-apprehension of the fulness of power in the atonement wrought out by Christ. We may believe that God is able to pardon; yea! that He has pardoned; and yet we may not realise how He leads us into holiness; how Christ is our sanctification as well as our redemption. Or doubt may be fostered as to whether we came to Christ in the right way, forgetting that it matters little whether we get over a stile, or enter by a gate, provided we are on the highway to our destination. Sometimes uncertainty as to the time of conversion leads to the darkness. There is a consequent fear lest we may not have come at all; lest we are not in the way at all. Or we fear lest the past neglect to make progress in the divine life should have cut us off from all hope. We know God expects progress, and we can only see retrogression. We lose hope, and walk in darkness. Or the gloom comes by neglecting the Bible and prayer for an exciting story or sinful ease. A certain book is very fascinating. It may be clever and sensational. That which is vicious may be tinged with hues so attractive that we notice not the evil in its true light. We have lived out of our own world, and the mind and fancy are filled with other scenes and persons for a time. When the book is finished there is a distaste for the ordinary daily duties and joys. The strain has been retained so long that the relaxing brings the weariness and dissatisfaction in the soul leading to darkness.

Or the darkness may have been from over-religious excitement. Those who live on it feel dissatisfied with the steadier progress in religious things, and think all is dark. Extra efforts are useful in stirring one out of sin, but we must be careful not to foster mere animal excitement and distaste for the obscurer and quieter work of the church.

Disappointment in hopes with respect to the coming of God's Kingdom oft makes those who were once foremost in effort become slack and cold, because they know not the Lord's way. Then there comes the darkness. They have wished to build up quickly, because they live in time, and time is short. God builds his temple slowly, because He has eternity in which to work. In respect to their own growth in character, they seem to be like one in an open boat striving to make headway against a tide; but it has been with one oar only, plied on one side. The only effect has been to turn the boat round again and again, while it is drifting with the current the wrong way. So we spiritually drift through disappointment in self and in the advance of truth.

Or doubts arise from seeing much of mystery and pain around, from trouble as to the destiny of the mass, or how to save the world, or on account of materialistic ideas spreading, or the seeming difficulty in reconciling science and religion.

I may not have touched every case. One thinks that his or her experience is so different from that of everybody else. Sometimes there may be peculiarities in it; but, at any rate, whatever they are, there are others who have felt the same. It is hard to bear. The spirit groans under it. It is at times like Egyptian darkness. Strange that the believer should know it. He waits for the light, watches for the faintest streak of dawn in the cloudy sky.

How are Christians to be delivered from this position? This is the matter of greatest concern. We can simply say, "We must trust in the name of the Lord, and stay ourselves upon our God." Why? Because it is impossible to deliver oneself. With God is all power. "I clothe the heavens with blackness, and make sackcloth their covering." He also "knoweth how to speak a word in season to him that is weary." "He wakeneth morning by morning, he wakeneth the ear to hear as the learner." We know how a name can cheer men. Cæsar said to the boatmen, "Fear not, you carry Cæsar and his fortunes," and the boatmen were cheered. An old veteran in battle, when its fortunes seemed wavering, saw Wellington coming, and cried, "There's the Duke! God bless him! I would rather see his face than a whole brigade." So a glimpse of the mercy of God can dispel our gloom and fears.

Trust in God for pardon, sanctification, full salvation, increase of love, for power to do his work and bear every burden. Christ hid not his face from his enemies; He will not hide Himself from his friends. "Ah! but am I his friend?" some say. You would not long for his friendship if you were not. In that longing you have an evidence that the grace of God has not left you. This is the opening into the green pasture. The sheep penned in all night between hurdles, when the one is lifted in the morning, will rush through the opening to feast on the fresh herbage. So let us use the opening of faith.

The Israelites needed God in fighting against their fierce enemies, the Canaanites, as much as in their deliverance from the Egyptians; in opening up a way through Jordan as much as through the Red Sea. We also need God to build us up as well as to save from fear. God will work in us to perfect in holiness. He works in us "both to will and to do of his good pleasure." By his Spirit He leads us to see that, having believed on Christ for the pardon of sin, we are to abide in Him, that we may have constant power over it. We are to stay ourselves on Him. We need not be brought under the power of the old-heart corruption. Much of our goodness is of a negative character, the getting rid of imperfections. But we need a positive holiness, such as can only come by abiding in Christ and drinking in of his spirit. We must trust absolutely in Christ. Heis the believer's robe of righteousness, his sanctification, as well as salvation. We have to remember that we are accepted in Him. Alas, that so few apprehend this! Could they lay hold of this, it would drive away much of the religious gloom which overhangs many spirits, and introduce us into the sunlight of liberty. Instead of "staying ourselves" on Him, we look at our imperfections so much that we cannot believe that Christ can still love us. If Christ loves us at all we must remember that it must always be in spite of imperfections. His love as his mercy must always be unmerited.

"Stay yourself upon your God." Lean against God. What the buttress is to the wall half fallen, God is to you. The strong arm of a friend when you are recovering from an illness is something to lean upon. God's promises and grace are, combined, the great support to us in our weakness. "*Stay!*" In fiercest attacks, like a soldier against a rock with swarms of enemies in front, "stay yourself on God." Stay yourselves in temptations, in Satan's buffetings, and in darkest hours. You have a possession in God; you have an assurance of the Divine interest.

I was much impressed, when I once visited in Gainsboro' one who had lain fourteen years on her back, and who was yet cheerful because her soul was "stayed upon God." To my expressions of sympathy she only replied, "I can bear anything, for Christ is with me." His presence is the antidote to spiritual darkness.

Thomas Binney was a great preacher, but he was deprived, towards death, for a time of strong consolation and joy. It took the form of a doubt and questioning as to his acceptance and pardon. He lived for days in the memory of that Psalm, beginning, "Have mercy upon me, O God according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions." He used to say it was "wonderful, wonderful that God should not despise the contrite and broken spirit which crawls into his presence. Oh how men would despise it!" Ere he reached the haven light shone upon him. For a long time it was "dark, and Jesus had not come to him." At last he twice said, faintly but deliberately, "I am greatly relieved. Oh the good God." "At eventide there was light." He feared as he entered into the cloud; he found on the other side light, and the presence of his Lord. So will it be with many who are in fear.

A college friend of mine, who was at one time greatly troubled by doubts and spiritual darkness, wrote words which may help some soul in like spiritual darkness:—

The heavens above us now,
Though dark with midnight gloom,
His eye all pierces through
To watch each darkened room;
And should we ask, "What of the night?"
The answer comes, "Soon dawns the light!"

If restless on our bed,
A pillow is God's love,
To rest the weary head,
And heavenly solace prove.
Give thought and heart to Him, thy Lord,
And He will be thy soul's reward.

So help us, Lord, to lift
Our souls above the night;
Give us heaven's largest gift,
That happy, sacred might,
By which are lightened all our fears,
By which are chastened all our tears.

THE FIRST RESURRECTION.—2.

By Rev. JOHN URQUHART.

Let us now turn to what is said of our triumph in Christ. We have the assurance of a great future—a future not in heaven alone, but even on the earth. Ours is a destiny such as the earth's greatest have as yet never known. They who are Christ's, and who have often, like Him, closed their eyes in death amid seeming defeat, shall triumph where they seemed to fail. They will hold the redeemed earth for God. It may be well to arrange what we are taught in regard to this great hope as answers to the four following questions:—

(1) What is the Scripture doctrine regarding the first resurrection? The meaning of the above words (Rev. xx. 4—6) is unmistakable. It is that the resurrection of all the dead is not simultaneous. There are favoured ones who will rise first. These will reign with Christ for a thousand years, and when the thousand years close, the rest of the dead will be raised, the present mode of life upon the earth will be brought to an end, and there will be a new heaven and a new earth (Rev. xxi. 1). But, explicit as these statements are, the doctrine is so startling that we naturally inquire whether there is anything to show that the words are to be taken literally. Is there anything said elsewhere in Scripture regarding the first resurrection? We have a similar representation in Dan. vii. 27: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." And the book closes with a promise which appears to give to Daniel, himself, this very hope of the first resurrection: "Go thou thy way till the end be: for thou shalt rest, and shalt stand in thy lot at the end of the days" (xii. 13).

There are references to the same truth in several passages of the New Testament. Paul says in 1 Thess. iv. 16, 17, that "the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord." The resurrection of the dead in Christ is here spoken of as an event by itself, and as taking place while the earthly life of the nations still continues. In 1 Cor. xv. 23, 24, the resurrection is described as having three stages or epochs: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father."

There is the resurrection of Christ, who, with a perfect and complete humanity, with a body as well as a spirit redeemed from death and the grave, has passed into the presence of God, the firstfruits of that mighty harvest which will yet be reaped from the fields of sin and death. That is the first stage. The second is the resurrection of those that are Christ's at his coming. The third is what the Scripture names "the end," that is, the end of Christ's mediatorial work, and of the period of grace—the time of the last resurrection and of the eternal judgment, when fates are fixed beyond recall, and the kingdom is given up to God who gave it.

We have another reference to the same hope in Phil. iii. 11. The Apostle explains the purpose of his unceasing endeavour to reach still higher heights in the Christian life. He states it in these words, "If by any means I might attain unto the resurrection of the dead." What does he mean? No man, bad or good, will be able to escape the resurrection, and if there is no separate and anterior resurrection of the Christ-like, the Apostle's words are pointless. But if we understand him to look onward to this first resurrection from the dead, everything is clear. He desires to make sure of his being one with Christ now that he may be one with Christ then. The same hope is plainly indicated also in the words of Jesus: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke xiv. 13, 14). The resurrection of the just is plainly a resurrection which the righteous alone shall know.

(2) Let us ask now, what is the glory reserved for those who will in this way be claimed by the risen Redeemer as his own? They will share his triumph. They will not be mere spectators of his glory: they will be participators in it. "I saw thrones," says the Apostle, "and they sat upon them." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27). Who may tell the glory of that dominion, which is after the image of Christ's? What earthly dominion equals his now? Which, of all that men have ever known, has been so founded on the heart's deepest affections, which has so grasped the inmost thought, so swayed the deepest purposes, so purged the desire and imagination, and so moulded anew the soul of man? What beauties, and noblenesses, and glories have risen up in man's life under the rule of Jesus! What divine peace, what Godlike joy and splendour have revealed his presence in the human heart!

And if all this has marked his sway during this period of waiting, what shall we say of it when the kingdom is made his in very truth, and the earth is indeed the Lord's? What shall it be when hearts are his as they have never been his yet, when every opposing power has been swept away, when God's will and not man's shall be accomplished everywhere, when the earth shall be the place of fulness and joy God meant it to be, and every life shall attain to his ideal? If we could conceive and express the glory of that reign, we should be able to say what our glory will be. Incredible as it may appear, this is the future in store for us. We shall reign with Him, and hold the earth for God.

Two other expressions in the description should be weighed. "Judgment was given unto them." The judges, the heroes, who were Israel's true kings long before that people lusted after a nominal and external royalty, not only decided causes which were brought before them: they delivered the land from oppression, and cleansed it from idolatry and sin. They who reign, shall reign thus. They shall be heroes and helpers after the pattern of these. The Apostle adds: "They shall be priests of God and of Christ." Their service will cover the whole sphere of human need and human life. It will not only remove national and social ills: it will also meet the burdens and the yearnings of man's deepest spirit. They will stand midway between men and God and Christ with such a fulness of blessing as the mightiest earthly ministry has never yet known. They shall cause hearts to come to the Redeemer and to God with a completeness and an ardour of which the Christian life of to-day affords no example; for they will reveal God and Christ to human thought with such an unveiling of the Divine majesty, and of the riches of Divine grace, as will mark the completion of God's work upon the earth. That risen life will hold the world by the Spirit's power. "They shall be priests of God and of Christ, and shall reign with Him a thousand years."

MR. VARLEY AT TORQUAY.

Mr. Henry Varley's four days' mission here was very much blessed. Though none of the gatherings were very large, the people were earnest and attentive. Several professed to accept Christ.

Mr. Varley was particularly owned in the building up of believers, and in pulling up small weeds of error that creep in almost imperceptibly, and hinder growth in grace. He gave a very helpful drawing-room meeting the last morning of the mission. It was a Bible meditation, and lasted for an hour and three-quarters. Many ladies asked questions, to which he always answered by referring them to different passages of Scripture, which brought out clearly the subject under discussion. There are few preachers who impress one so much with the sense that what he says *is* truth, because it is so largely and broadly founded on Scripture, and human opinions and reasonings about it are ignored.

What a wonderful awakening and stir there would be in the Church of God if every member of it would for six months kneel down before the Lord for an hour every day, and study the Scriptures, praying from "the ground of the heart," "Lord, make me to read thy Word with an unprejudiced mind, and cleanse my thoughts from man's opinions about the interpretation of it; give me the teachable spirit that will receive it with childlike simplicity; and give me thy Spirit to inspire me with true courage to do thy will and follow thy teachings, and thine alone." How glorious is that twenty-seventh verse of 1 John ii.: "Ye need not that any man teach you: his anointing teacheth you concerning all things." "Who teacheth like Him?" as Job says. G. F.

Leaves from my Note-Book.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXV.—FIRST SERMON IN LONDON.

THE first time I preached in London after my conversion, I found it very cold and hard. There was no hearty response, or "Amen," such as I was accustomed to hear in Cornwall. On the whole, the sermon to me was like a discouraging battle; and I was not sorry when it was over.

In the vestry the Vicar said that he thought I was very excitable, and that his quiet people had been too much agitated.

I was rather surprised at this, for I thought they were very far from excited. However, I may have been mistaken. While we were talking, there came a loud knock at the door. The Vicar said, "Come in"; and a gentleman entered in a great state of perturbation. He was exceedingly excited, and said, "Oh, sir, do help me. What shall I do?"

"There," said the Vicar, "did I not tell you——."

"Oh, sir, interrupted the stranger, I am sure you can help me. I have been in distress about my soul for over three weeks. I have been tempted more than once to shoot myself; and to-night I have been thinking of drowning myself in the river."

"Sit down, my friend," I said, "let me understand your trouble. What is it all about?"

He answered, "I was awakened under a sermon from the text, 'Choose you this day whom ye will serve.' I was much alarmed at what I heard, for I felt I had not been serving God, or even trying to do so. I have been serving the world; and, what is worse, I am so tangled up in it that I cannot get free. There is nothing but ruin before me, if I give up the world; and perdition, if I do not. It has nearly driven me mad!"

I said, "I do not think that God desires to ruin you, or anyone else. His desire and will is to do you good, both in this world and the next. He cares for you and yours far more than you care for yourselves. You had better trust Him."

"But suppose I trust Him, and He takes away everything I possess. Why, I should be a ruined man!"

I replied, "But, on the other hand, suppose you keep all your possessions, and go on as you are. What will become of you then?"

"Oh, I know all about that too. That is the very thing which distracts me. It will just drive me out of my mind."

I continued, "David said, 'Let me fall into the hand of God, and not into the hand of man' (see 2 Sam. xxiv. 14). Ruin or no ruin, if I were you, I would give myself up to God."

"Then, again," he said, "you see I am such a sinner. I have been sinning against light and knowledge."

I answered, "Did you hear that hymn we were singing in church just now?"

"What, that last hymn do you mean, 'There is a fountain filled with blood'?"

"Yes," I replied, "that one."

"Why, yes," he said, "I have known that hymn ever since I was a child. I have been well taught; so that my sin is all the greater, you see."

"My dear man, you do not know that hymn yet. It does not say that sinners plunged beneath the Thames, but sinners plunged beneath the blood, lose all their guilty stains."

"The dying thief was a bad man," I went on to say, "and yet his sins were pardoned through that blood; and there may you, though vile as he, wash all your sins away. I advise you to go to this fountain; cost what it may. There you may get rid of your sins, and become God's child. Then be sure He will know how to provide both for you and yours."

"I never thought of the meaning of that hymn," he said, with some surprise.

"God has awakened and shown you what a sinner you are, on purpose that you may come to Him for forgiveness. Come now, everything is ready. The dying thief believed. Why may not you?"

After a little more persuasion this troubled man fell upon his knees and begged of God to forgive him. He pleaded with a loud voice, to the evident astonishment of the vicar and his churchwarden. Seeing that I was in no way alarmed, they remained; I suppose to witness what would happen next!

There was only one thing to happen. I urged the man on to pray, and when his prayer was deep and earnest enough, I assured him of God's answer. I said, "God would not offer pardon to a sinner such as you, and then refuse you when you came. Thank Him."

He had not turned in that direction long before the dear man's soul was set at liberty, and he began to rejoice and praise God. He rose from his knees, and came forward to shake hands with me, and no doubt would have turned to the vicar and churchwarden to do the same; but they had fled, leaving us to find our way out of the church as best we could.

Lost in wonder, love, and praise, my friend looked at me, and said, "I do not mind now what happens to me; I can trust God, and I will. Lord, help me."

I assured him that "God does not show us our faults to ruin us; but to save and set us free. Quietly trust Him. Do not put your hand to anything that you see is wrong, or that is against your conscience. Rather lose the benefit which might accrue from such an action; it will be no real benefit to you."

He went away a changed man, at peace with God, and determined to follow the Lord, come what might. After this, whenever he heard of my being in London, he found me out, and his testimony was, "The Lord is good. I am not a ruined man; but happy and prosperous. My business is changed, and my wife is happy too. It is a blessed thing to be on the Lord's side."

Some ten years after this man's conversion I was telling his story to illustrate a point in my address; and remarked that I had not seen my friend lately, when a voice cried out from the audience, "I am here all right; thank God."

This voice startled some timid people; but added weight and confirmation to the subject I was urging.

We should never give way to despair, for that is unbelief in a dangerous form; but when we come to our extremity turn to the Lord. Our extremity is his opportunity. He that believeth is not confounded.

The blood of Jesus is certain in its pardoning efficacy. The dying thief was forgiven while that blood was still warm and flowing. Multitudes of persons have been forgiven since, and multitudes more will be, through the same. It is true, as the poet says, that blood

"Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more."

THE BOWEN MEMORIAL.—It is proposed to erect in a suitable quarter of the city of Bombay a memorial building, which shall include a Native Christian Institute, specially adapted to meet the wants of the Native Christian community of Bombay, and a Hall to serve as a centre for united missionary and Christian effort. Such a scheme, it is thought, will represent the catholicity of spirit which was a marked trait of the late Rev. G. Bowen's character, while it will call attention to the purpose for which his valuable life was given to India. In the hope that the Christian public of India, as well as of Great Britain and America, where Mr. Bowen's name is also known and affectionately remembered, will further the project with their aid, the Bombay Missionary Conference have resolved to raise a fund for carrying this scheme into effect. A preliminary meeting, in connection with the project, was held at the office of the Evangelical Alliance, 7, Adam-street, Adelphi, on Friday, September 7.

TIDINGS OF MR. RABINOWICH.

BY REV. ADOLPH SAPHIR, D.D.

IN a letter I received from Mr. Rabinowich a fortnight ago, he writes:—"The house of prayer, 'Beth Shem,' is crowded every Saturday with Jews, who are thirsting to hear the word of the living God, and are seeking the strait gate and narrow way which leadeth unto life."

The testimony of Mr. Rabinowich is growing more clear and full, as will be seen by the following appeal, with which he recently concluded a sermon:—

> Lift up your eyes, my brethren, unto Mount Golgotha, and behold there the ransom which delivers our souls from the curse of God, pronounced on Mount Ebal, and which bestows upon us the blessing of our Father in heaven more abundantly than the blessing on Mount Gerizim. Only behold the Cross of the Messiah, and you will see clearly that here is the gate of Jehovah, into which the righteous shall enter; the only access opened unto all men, be they Jews or Gentiles, that in one spirit they may draw near to our Father in heaven. Open your eyes and behold the Lord of glory, Jesus the crucified; how glorious is this High Priest, who Himself is the propitiation for our sins. How beautiful, how lovely is the Great Shepherd of the flock, who Himself is the Lamb of God, which beareth the sin of the world, and who comes as our Messiah, bringing peace to them that are afar off, and to them that are nigh.
>
> My brethren, if you esteem your souls precious, and if you desire to be citizens of the city, and to be numbered among the saints, and in the household of God, then bow this day your knees before the King of glory, before Jesus, crowned for you with the crown of thorns; smite your breasts, and confess your sins and the sins of your fathers, and the iniquity they have committed against the Son of God, Jesus, the Messiah. Say then, O house of Israel: "Surely all we like sheep have gone astray, we have turned every one to his own way, but Jehovah laid on Him the iniquity of us all; for the iniquity of his people was He stricken. For only with Jesus, the Messiah, is redemption, and He shall deliver Israel from all his sins."

It may, indeed, be regarded as a wonderful thing in the history of the Jews that words like these should be uttered from Sabbath to Sabbath, by an Israelite to Israelites, in the Hebrew tongue, and that in these meetings for worship the Scriptures of the New Testament are read as the Word of God, and prayer is offered in the name of Jesus. We would earnestly ask the prayers of our friends that the Holy Ghost may bless the words and make them effectual to the conversion of many souls. We should also remember our beloved brother, who has to contend with many difficulties and trials in his peculiar position, that he may be guided by heavenly wisdom, and upheld and strengthened in his great work.

The following extract is from a letter of congratulation on the nine hundredth anniversary of the introduction of Christianity into Russia:—

> My soul rejoices with you this day in the God of Israel. Behold, you, who were once without Christ, aliens from the commonwealth of Israel, are now brought nigh by the blood of Christ. It is now nine centuries since you became children of Abraham by faith, and live under the sceptre of Jesus, who is of the seed of David, and whom God hath raised from the dead, and exalted at his right hand. Brethren, permit me, also, to offer to you my heartfelt wishes and prayers, in the name of God—Father, Son, and Holy Spirit. May it please God in his mercy to fulfil the words of the holy Apostle and the petitions of the pious ruler Wladimir, which he offered to God, when your fathers stood before Him in the waters of the Dnieper, that the eyes of your heart be enlightened to know Him, and that you be confirmed in the faith of Christ, that as the children of God you may obtain the victory.
>
> And after my benedictions may I bring before you my petition? Oh, remember, in this time of grace, and in this memorial year of salvation, remember in your prayers before the King of kings the Jews, who dwell under the shadow of the wings of your great Empire. And if you give thanks in these days, that God did not permit the Czar Wladimir to follow the advice of the Talmudic Jews, who came to him out of the land of the Cosars, then offer also intercession and prayer, that in the tenth century of your entrance into the covenant of the Messiah, the Jews of Russia may in repentance and with their whole heart and soul turn to Jehovah their God, who, in these last days, spake unto them in his Son Jesus, that they also may know that there is one God and one Mediator between God and man, the Man Christ Jesus. For Jesus the Christ is Lord of us all, and they who trust in Him shall never be ashamed. These words from a Son of Israel, who believes in Jesus the Christ, the Son of the Living God.
>
> JOSEPH RABINOWICH.

I hope that these specimens of Mr. Rabinowich's teaching will encourage his friends and deepen their interest in this evangelist, so wonderfully raised up in Israel.

The Cry of the Children!

IN *Night and Day* for September, Dr. Barnardo thus discourses, under the heading of "Personal Notes," on the subject of the work in his hands:—

Among those who recently entered our Home were two little sisters of twelve and seven. One of these was peculiarly helpless, being a life-long cripple from hip joint disease. When she and such as she ask the hard world for bread, too often it offers them but a stone, and my heart was glad that I could hold open a door wide enough to admit her, crutches and all. Both the sisters were motherless, and the father, though sober and steady, seemed to have gone utterly to the wall in the race for life. The family were in a state bordering on absolute destitution and starvation, and the father's explanation was only—"I cannot get work; there is nothing to be done but starve." He and his two girls were living in one small room which, by successive visits to the pawnbroker, as needs became more and more urgent, had been stripped to the walls, leaving it actually empty. The girls and their father slept together on a few rags in a corner of the room, and were in want of bread. This wretched existence, with an outlook of never more than a single meal ahead, had continued throughout almost the whole lives of both the girls. I could not but reflect, on receiving these life-long destitutes, that our roof could hardly have sheltered any needier souls.

Esau's was a little squeaky voice, and it appeared to come from no higher than my elbow. When I first heard it I turned curiously, and closely scrutinised the owner. I saw a poor little deformed body supported on two crutches, and surmounted by a head, in which were a pair of unnaturally sharp and brilliant eyes. The spine was curved backwards, and to the side; the breast was also bowed outwardly, in a manner painful to look upon, and the head was sunk deeply between the shoulders. The legs were shortened and twisted likewise. And that was Esau, just arrived in London from a Northern city, which has sent me cripples and waifs not a few. "How old are you?" I inquired. "Thirteen, sir," piped the boy, in the high-pitched accents which had first attracted my attention. Yet Esau did not look more than ten.

He and his sister, little Peg, aged eleven, had just entered our portals, acting on my previous decision to admit them from a consideration of their painful story. They were fatherless, and they were friendless, a description of which the significance is not easily fathomed. But from their father they had doubtless inherited a legacy, which added pathos to their condition. Esau was a deformed cripple, and poor Peg was in consumption; and the seeds of both these evils had doubtless been sown by their drunken and dissipated parents, for their mother is also a drunkard, and, ever since the children remembered, she had picked up a living (if it was worth the name) by her hawker's basket. Needless to tell, such a living for herself and her five children was of the barest. Both Esau and Peg, physically afflicted as they were, lived and slept with the others in an underground apartment upon an earthen floor, to which the light was admitted through a window divided in half by the street pavement. The mother maintained the family precariously on such of her earnings as escaped the public-house; but it was the "bread of bitterness" that the little ones ate. She was brutal in her conduct, and easily excited by drink to violence; so that Esau and Peggy had to endure, in addition to their constitutional ailments, the more or less constant cruelty of one who should have been their most loving guardian on earth.

I trust that for both of these little ones cruelty and privation are finally over; for both are safe now in the shelter of our fold. Peggy is, alas! so far gone in consumption that I can only treat her henceforth as a hospital patient; but she will at least know the tender and sympathetic care of Christian love. And so our Homes, day by day, hold open the door of hope to the lame, the halt, and the blind, for whom the world cares nothing; who are to it merely the bespattered fringes of its hurrying crowds; but who, nevertheless, bear the image of God in themselves, as well as the indelible signs and tokens of human sin and woe.

My family now number nearly 3000, and day by day I am grappling with cases sent to me from all parts of the country; resolutely determined, indeed, not to admit any that are not really destitute, but equally resolved, by God's help, not to turn away one that is. So I go on my way, "faint, yet pursuing," "cast down, but not destroyed," "perplexed, but not in despair." God sometimes allows the heaviest burdens to rest upon our shoulders in order, doubtless, to teach us the lesson that so many of his servants need to learn, that they cannot do without Him, but that they must lean hard upon Him, and depend upon his help and goodness and presence and blessing.

THE LAST EMIGRANTS OF THE SEASON.

On Wednesday last an emigration party of Dr. Barnardo's girls sailed from Liverpool for their future home in Canada, and on the previous Monday, as has been the custom for some years, a couple of farewell meetings took place at the Aldersgate Y.M.C.A. and at the "Edinburgh Castle" in the East-end, respectively. The Y.M.C.A. noon-day prayer-meeting was a centre of unwonted attraction, owing to the presence of these bright-faced little travellers. The party, however, was smaller than usual, amounting only to 90 all told. Mr. Robert Paton presided, and after the usual exercises, and a brief Bible address by Captain Mandeville, introduced Dr. BARNARDO, who presented an interesting statement in regard to his emigration work to the meeting. Including the party of girls present, the emigrants sent forth to Canada through the agency of the Homes now numbered no fewer than 3216, all of whom had been rescued, brought under Christian influences, and trained before being emigrated.

In regard to the composition of the party of ninety girls, it appeared that their average period of residence in the Homes was three years. Twenty-two of them had been inmates for less than a year, forty for from one to three years, and thirty over three years. Ten had both parents living, twenty-five were entirely orphans, sixteen had fathers only, and thirty-six had mothers only. Most of these living relatives were known to be worthless or worse, a fact which might be inferred from the consideration that thirty-nine of the party had originally been rescued from positions of special and particular danger. As to their origin (which Dr. Barnardo distinguished from their birthplace), forty-two had entered the Homes from different districts in London, forty-three had come from various English counties, three were from Ireland, one from Scotland, and one from Jersey.

Dr. Barnardo devoted a considerable portion of his address to combating the arguments of those who objected to emigration of girls at the very time when there is such a dearth of thoroughly trained and qualified domestic servants in the mother country. There is in Britain, he stated, an enormous preponderance of the female over the male population, a preponderance which it ought to be the desire of every well-wisher of his country to reduce. The financial argument with regard to rescue operations was also dwelt upon. Whereas these girls, after three years' residence, could be emigrated to a land where success and prosperity awaited them, for £9 each, a further residence of some four years would be required in order to train them into domestic servants for English households, and that would mean not only an additional expenditure per head of nearly £60, but they would continue to fill the Homes, to the exclusion of the destitute ones who are always knocking for admission. It was stated, in conclusion, that the expenses of only twenty-eight of the present party had yet been subscribed by the Christian public, so that £621 was still required to send forth these ninety without burden to the exchequer of the Institutions. Prayer on behalf of the work of the Homes, and for the young emigrants, was offered by Mr. Hodder, Rev. F. B. Meyer, and the Chairman.

[Dr. Barnardo's address is 18, Stepney-causeway, London, E].

CARLISLE CONVENTION.

THIS happy gathering of believers, briefly noted last week, is now a thing of the past, and we are able to thank God for the rich manifestations of his grace and power, and for the large amount of spiritual awakening which has been the result. Carlisle has been deeply stirred, and henceforth many of its Christians will walk in the strength of a new joy and in the brightness of a new light.

The chairman of the meetings was Mr. ROBERT WILSON, one of the conveners of the Keswick Convention, and a very blessed spirit of catholicity pervaded the whole; the recognition of the oneness of all believers being kept well to the front. With this spirit so well sustained, it is matter for regret that more sympathy is not shown towards the work by the ministers and office bearers of the evangelical denominations in the city generally. But this is probably coming, and when it does, the churches will advance to an adequate position of blessing and power in the world around at present scarcely realised.

SERMONS TO JEWS.—A special sermon to Jews and Christians will be preached on Friday (to-day), by Rev. Gordon Calthrop, at Bow Church, Cheapside. Service at 1 p.m. Sermons will also be preached in a number of churches on Sunday next. From Sept. 21 to 28, meetings will be held daily in the Mission Hall, Christian-street, Commercial-road, E.

DEAF AND DUMB IN EDINBURGH.—These afflicted friends have a deeply taught and sympathetic preacher in Mr. Hansell. He became their missionary first by assisting Mr. Alexander Blackwood, a godly deaf and dumb gentleman, who preached to deaf and dumb adults in the school-room of St. Stephen's Established Church. The congregation so increased that a larger place of meeting was necessary and found in York Buildings, Queen-street. The congregation is again in need of a larger hall. Few worshipping congregations in Edinburgh know anything of this little band of deaf mutes, and of their long wish for a place of worship. A bazaar will be held in November, by ladies who can hear, assisted by deaf mutes, in order to help the building fund. Contributions and information will be received and given by Miss Dewar, 22, Grosvenor-street, Edinburgh.

SOUTH NORWOOD is the field of a vigorous evangelistic effort on the part of Mr. J. J. Browne, one of the agents of the London City Mission. The seventh anniversary services of Mr. Browne's Mission were recently held in the spacious tent in Portland-road, South Norwood. At a public meeting Mr. Frank King (hon. superintendent) gave an interesting sketch of the work during the past seven years. Through Mr. Browne's influence, he said, many men and women have been saved from drink and sin, and are now helping to bring others to Christ, both here and elsewhere. A strong appeal was made for funds to enable the friends of the Mission to erect a hall on the site where the tent stands, it being observed that, if one may judge from the blessing which has attended the work in the past, such a building is essential to carrying on the work with efficiency. The proposed hall will cost about £450, towards which £250 have been contributed locally. Mr. King's address is, Cumberlow House, South Norwood, London, S.E.

For the Young.

A BASKET OF SUMMER FRUIT.

By Anna Shipton.

> "All thy works shall praise Thee, O Lord, and thy saints shall bless Thee."—Ps. cxlv. 10.

"God might have made the earth bring forth
Enough for great and small,
The palm-tree and the cedar-tree,
And not a flower at all."

He might have given us corn for bread, and vegetables for food, and not have provided the beautiful and refreshing fruit according to the season, a token of his fatherly care of the children of men. His gifts are on our daily path. If the wealthy have their pines, and melons, and grapes, the poor have their fruits for the gathering. The bramble bears its luscious blackberries, the wild raspberries in the thicket, the strawberries on the green bank, the hazel-nuts hang thick upon the woodside in their gold-tinted leaves, and all are free! Surely the joy and pleasure which the wild fruits bring in their seasons is worth remembering, as among God's good gifts; and yet how seldom do we take it from Him. One of the prettiest sights on the Swiss mountains is in the chestnut season. The children gather them up as they are beaten from the trees. It is a rare holiday time; as, under the shelter of a bank, I have seen them lighting a fire to roast them for dinner, with many a merry song.

In the vintage in Italy there is always a little troop of boys and girls with small baskets attached to their shoulders. Like the older labourers, they can glean the grapes that lie low on the ground, so that children share the joy of labour. "Young men and maidens, old men and children," rejoice together in the harvest. When they know the hand of Him that opens to bless them in these daily mercies, they will praise Him for his goodness, for only those born of God can praise Him.

A friend of mine in Italy had a large basket of magnificent peaches offered her for sale, unlike any she had seen for beauty and fragrance. She would have purchased a few, but the vendor was not disposed to divide the basket.

Suddenly it occurred to the lady that she had heard that a neighbouring family had to forego the mother's care, in order that she might accompany her sick son, a boy of nine years of age, to Zermatt.

Zermatt is a secluded village in Switzerland, in the Canton Valois. It is a valley of snow, where the sick and ailing are sent for the reviving air of the glaciers. Many invalids remain summer and winter, and return in health and strength to their home. Rising above the valley, the mighty mountains of the Matterhorn and Monte Rosa remind us of many who have perished in their health and youth for the ambition of scaling their lofty peaks.

Oscar Keil had faded away in the heat of an Italian summer, and the physicians said he must be taken to the snow valley of Zermatt, and he would soon be well, with a mother's tender nursing. He was greatly beloved; his unfaltering obedience to his parents and teachers, and his grateful recognition of the care his sickness called forth, told from whence he received the strength to suffer patiently.

There is no fruit at Zermatt, and suddenly my friend said, "I will purchase the peaches, basket and all, and send them to the dear sick boy in Switzerland." She did not know, but the Lord knew, how his sick child longed for some cool refreshing fruit for his parched lips and burning throat.

The basket arrived: when the layers of vine-leaves were removed, the peaches, in their pink velvet beauty were revealed, and Oscar beheld them with an exclamation of delight. His mother chose one of the finest, and placed it on a plate before him; he did not venture to touch it. His mother, remarking his silence, asked, "Will you not eat it, my child?" His fragile hands were clasped, and his eyes looked wistfully into hers, as he said, softly:

"Mother, let us praise God for it," and the childlike thanksgiving fell like a gentle reproof on the mother's heart, who, unlike him, had forgotten the Giver in the gift.

For every peach he praised still, and, when the last was taken from the basket, his loving glance upwards and "Praise God for the peaches" was the close of his child-testimony. Loving hands laid his wasted form amid the snows of Zermatt, leaving a lesson for many hearts.

Since then I have never seen a peach upon the sunny wall, or on my table, that I have not said, "Even a child is known by his doings. 'Praise God for the peaches!'"

I'LL SAY, NO.

When, some summer day,
I am coaxed to stay
Out of school to play,
I'll not go,
I'll say, No.
I'll do right
Day and night;
To God for help I'll pray.

I'll not lie or steal,
Nor the truth conceal,
Nor with sinners deal.
I'll not go,
I'll say, No.
Where they hide
And divide
Their spoils I could not dwell.

Should I ever hear
Friends say, "Come for cheer,
Take a glass of beer,"
I'll not go,
I'll say, No.
Do you think
I would drink?
The drunkard's end I fear.

Others may do wrong,
I'll not go along
With the wicked throng.
I'll not go,
I'll say, No;
And I'll pray,
Night and day,
The Lord to make me strong.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Cunningham Free Church, Strathbungo, Glasgow, September 23—30; various places in Glasgow, October 1—4; St. Silas' Schools, Handsworth, Birmingham, October 13—21. Mr. E. Arrowsmith, Southport, October 3; Hull, end of October.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Sept. 23, Psalm lxxxiv. 1—12; Monday, Sept. 24, Psalm lxxxv. 1—13; Tuesday, Sept. 25, Psalm lxxxvi. 1—17; Wednesday, Sept. 26, Psalm lxxxvii. 1—7; Thursday, Sept. 27, Psalm lxxxviii. 1—18; Friday, Sept. 28, Psalm lxxxix. 1—18; Saturday, Sept. 29, Psalm lxxxix. 19—37.

EDUCATION IN CHINA.—Miss Fielde, Baptist missionary in Swatow, says that a great revolution has taken place in the educational system of China. During the past year a remarkable change has been made in the scheme of the competitive examinations whereby successful candidates for literary degrees obtain honours and offices. In the past, only a knowledge of the native classics, with skill in the use of the native hieroglyphics, has been required of the scholar. Now, geography and natural philosophy have been added to the subjects for examination, and this action of the Government has turned the attention of students throughout the Empire in a new direction. The indications are, in her opinion, that China is to follow Japan in the path of progress in Western science and philosophy, though it may be with the slow step that accords with the magnitude of the nation.—*British Weekly.*

ORPHAN HOMES OF SCOTLAND.

A biennial thanksgiving service was held at these Homes, situated at the Bridge of Weir, Renfrewshire, on Tuesday, September 11. The special design of the meeting was to dedicate three new Homes to the service of the orphans—"Somerville," "Ashgrove," and "Fairknowe"—making twenty-nine buildings in all. The weather in the morning was hazy, drizzly, and uninviting; notwithstanding, about eight hundred people gathered from Glasgow, Paisley, Greenock, and other places. After noon the day brightened, and the sun shone pleasantly down upon what one of the visitors called a "magic scene." All the cottages looked lovely; everything was clean and tidy, and flags waved from every roof. On the front gate you had the words, "Welcome to the Orphan Homes of Scotland," and inside you saw the words, as if expressive of the spirit of the founder, "Praise the Lord."

Previous to the hour of service in the new church, the visitors looked round to see the buildings, some going into one and some another, and many boarding the ship, the *James Arthur*, that stands ready for sailing at the head of the main avenue. The captain at the gangway gave all a welcome, and the boys with their flutes and drum played merry tunes.

One distinguishing feature of these Homes is their family character. Each house has about thirty young people, with a father and mother to care for them, give them food, mend their dresses, and buckle their toes, if they should get them bruised; and all seem quite happy under this arrangement, with no charity mark upon them.

At half-past one the big bell of the church rang, and the visitors flocked in, filling it nearly to the door. Mr. Cameron Corbett, M.P., took the chair, and after praise called on Rev. Dr. Somerville, of Glasgow, to lead in prayer, in which thanks were offered for the gift of the Saviour, for the gift of the Spirit, and the Word, and all means of grace, and for a holy providence that makes room for the incoming of the blessing. In a few well-chosen words, the Chairman expressed the pleasure he had in presiding, and observing the steady advance of such a noble institution. Rev. Dr. Marshall Lang, after a short speech and prayer, dedicated the "Somerville" Home; Rev. James Wells offered prayer in connection with the "Ashgrove" Home, after which Rev. Dr. Fergus Ferguson made reference to "Fairknowe," the new Receiving Home, in Canada, and asked the Divine blessing to rest upon it. Rev. Dr. Stuart, of Dunedin, then came forward, and expressed the great delight with which he had visited the Bridge of Weir that day, and said that on going back to New Zealand he would see whether it was not possible to erect similar buildings at the Antipodes.

Mr. Quarrier, the esteemed founder and director of the Homes, addressed the meeting, reviewing his experience during the previous two years, and asking that additional Homes might be built. Some of the little boys gave recitations with great spirit, while a company of the orphans sang a number of hymns at intervals. It was a day long to be remembered, while many received lessons likely to be helpful to them in their after life, as to the great fact that there is a providence over us, and that God hears prayer, and that while we cannot all be leaders, we can all be helpers in a good cause. Mr. Quarrier is carrying on a great work, worthy of all support. £10 pays for the passage and outfit of one child to Canada. £12 will keep a child in the Homes for one year, while £1500 will build a house to hold thirty children. Money cannot be expended on a better object than helping the fatherless and widows of our country.

The Christian.

September 21, 1888.

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Office of the Society, 52, Finsbury Pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

OPEN DOORS.—Voluntary Workers, male or female, greatly needed for City workrooms, once a week, for half-hour simple Gospel addresses.
Mrs. FISHER, 186, Aldersgate-street.

MRS. GINEVER'S ORPHAN HOMES. A Sale of useful and fancy articles will (D.V.) be held in the Athenæum, Camden-road, N., October 10 and 11, to furnish a Boys' Home.

THE PARK HALL CONVENTION for the Deepening of Spiritual Life will be held (D.V.) on September 18, 19, and 20. Park Hall is near Polmont Station on the North British Railway.

ORPHAN HOME, Walthamstow.—A Sale of Useful and Fancy Articles will be held (D.V.) October 5 and 6. Parcels of all kinds will be gratefully received by Mrs. PARSONS, Eastfield House, Hoe-street, Walthamstow.

BOULOGNE-SUR-MER, FRANCE.—It is desired to form a Y.M.C.A. in this town. Will friends kindly contribute to the establishment and support of this work? The smallest sums thankfully received.—Apply to Monsieur BÉNÉZET, President, chez Monsieur le Pasteur Dégremont, 54, Boulevard du Prince Albert, Boulogne-sur-Mer, France.

AN ALL-DAY PRAYER MEETING will be held in EAST FINCHLEY CONGREGATIONAL CHURCH, on Tuesday, 25th instant, from 9 a.m. to 9 p.m. Circulars announcing subjects for each half-hour will be posted to any desiring them. Neighbouring ministers will preside. All praying people invited.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next Session opens September 2[illegible]. A few Vacancies for paying Students. Funds asked for Scholarships for two Syrian girls. J. Cory, £5; Mrs. Longridge, £10; Miss M. Floyd, £5; Mrs. Postlethwaite, £2 2s.; C. Maclure, £1; Miss M. A. Spiller, 2s. 6d.
Hon. Sec., Dr. GRIFFITH.

WILL A CHRISTIAN LADY share the care and responsibility of an Asile for good and honest poor women at Belleville.
Mme. RISLER, Koechlim, Mulhouse, Alsace.

REGENT HALL, Oxford-circus.—Holiness Meeting at 3 p.m. every Tuesday. Noon meetings at 12 every day, excepting Tuesday and Saturday. All Christians cordially invited.

Educational.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve Pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.
B., The Ferns, Duffield, Derby.

HOME SCHOOL, Clapham. — A Lady of experience receives twelve Boarders. Christian training the first object. Resident certificated foreign and English governesses. Visiting professors. Terms moderate and inclusive. Highest references to parents of pupils.—Miss WINTERBOTTOM, The Grove, Clapham Common.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address
Mrs. JOHN BRETT, Fern Lea, Eversley-road.

HURSTPIERPOINT, near Brighton. —Sussex Preparatory School. — Home comforts. Christian training. Special attention to delicate backward boys. Preparation for public school. Twenty guineas. Indian children received. Moderate terms.—LADY PRINCIPAL, Hamilton Lodge.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. DELTA, MacLaren's Library, Notting-hill-gate, W.

HIGH-CLASS SCHOOL for Girls.—Comfortable home, careful Christian training, and thorough teaching. Successful preparation for public examinations.
Miss BASTIN, Glebe-place, Stoke Newington, N.

THE REV. TH. MARZIALS highly recommends three French Masters for schools. Also two French Governesses, one having been several years in England. Good references. The other not been out yet (brevet supérieur), for schools or private families.—Barnave, Luc-en-Diois, Drôme.

FRANCE.—A Widow Lady, without children, daughter of a French Pasteur, residing near Paris, desires to have a few young children, from 3 years old and upwards, to board. They would be taught good French, reading and writing. Garden, pure country air and home comforts. Terms moderate.—Communications to be addressed to Mlle. AUZIÈRE, Maison Blanche, Montbard, Côte d'Or, France. References permitted to M. Pasteur Hocard, Maison des enfants, Rue Corneille, Levallois Perret, Paris; and to M. Pasteur Devernejoul, à Vincennes, Paris.

PENSION IN WERNIGERODE AM HARZ. — Conducted by JOHANNA KOTSCHEDOFF, Certificated for Higher Schools. Young Ladies receive great care and thorough tuition in all branches of education, painting, singing, and music. References: Walter Howard, Esq., 128, Gower-street, London, W.C.; Edward Day, Esq., 28, Warstow-lane, Birmingham; Robert Fiedler, Esq., Winchmore Hill, London, N., and others.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

FINISHING AND PREPARATORY SCHOOL for Gentlemen's Daughters. Refined, Christian home-life. Careful moral training. High-class instruction. French and German habitually spoken.—Miss ESSER, Rockfield, Lansdowne-road, East Croydon, Surrey.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

ORMONDE COLLEGE, Kelvedon, Essex.—Superior Educational Home for Girls. Very healthy neighbourhood. Special advantages for delicate children, and those whose education has been neglected. Indian children received. Preparations for public exams. Terms moderate and inclusive. Prospectus with references.
PRINCIPAL.

KEMPLEY HOUSE, BRISTOL.—Under the direction of the Rev. P. PRESCOTT.—Mrs. PRESCOTT, Principal. Prospectus sent. Physical, mental, moral education. Scripture instruction. Ten guineas each term. Large lawn, sea air.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum. Governess-student required. Moderate premium.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations. Term will commence Sept. 27.

ADDISCOMBE HOUSE, MARGATE. —Miss COWLEY, assisted by efficient governesses, English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Next term commences September 18.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements: but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

LADIES' COLLEGE, GOUDHURST, KENT, near Tunbridge Wells.—A happy Home and School for Girls, 420 feet above sea level. College and Cambridge Examinations. Terms, 27 guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

PARENTS AND GUARDIANS.—Wanted at once, two little Girls as Boarders, in a select school. Thorough tuition, and every home comfort. Highest references. Terms moderate.
M., 9, East-street, Lewes.

SEASIDE.—HIGH-CLASS CHRISTIAN HOME SCHOOL for a few Girls, exclusively the daughters of gentlemen. One vacancy upon reduced terms. Thorough teaching. Christian training. Highly recommended by parents of pupils.—PRINCIPAL, 5, Sussex-place, Southsea.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

PROTESTANT EDUCATION IN PARIS.—Mesdames ELLABY and BYSE (formerly of 101, Boulevard Malesherbes), have removed to 11, Rue-Eugène Flachat, where they receive into their family a few young ladies. Excellent references. Miss Ellaby will (D.V.) be in London on September 22.
35, Waldegrave-road, Upper Norwood, S.E.

ALRESFORD HOUSE SCHOOL, Margate. — Special preparation for University Local and Public School Examinations. Modern languages. All sports encouraged. Comforts of a Christian home. Two or three vacancies to fill on reduced terms.—For prospectus and list of references, address THE PRINCIPAL.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

EASTBOURNE. — SEA HOUSE SCHOOL.—Healthy situation. Careful training and domestic comfort. Usual classical and mathematical course. Special preparation for the new COMMERCIAL CERTIFICATES of the Universities, comprising French and German commercial correspondence and conversation, précis writing, shorthand, practical book-keeping, and arithmetic.
Head-master, Mr. ESAM.

HIGHBURY HOUSE, St. Leonards-on-Sea. Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division is taught by Ladies. Delicate boys requiring a mild climate receive every kindness, and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal, or the Head Master. The autumn term will commence on September 22.

BETHANY HOUSE SCHOOL, GOUDHURST, KENT, near Tunbridge Wells. Principal, Rev. J. J. KENDON. Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the Public Examinations at the College of Preceptors and the Local Examination of the University of Cambridge. Terms, 27 guineas per annum.

CHRISTIAN GOVERNESS required, thoroughly competent. Country home. Three pupils. Must be able to prepare for Oxford Senior, and with school experience preferred. Send fullest particulars, photo, and testimonials,
ALPHA, 30, Southgate-street, Bath.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. COZENS, M.C.P.), assisted by a Graduate of London University, seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, dumb-bells, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

ST. LEONARDS-ON-SEA.—Preparation for Commerce, Professions, Universities. Grounds on crest Hollington-hill. Cricket field. Sea view. Sea bathing. Healthy, homelike. Strictly moderate. Highest references.
Address, PRINCIPAL, Beauvoir College.

MISS HARPER, Kingarth, Crieff, Scotland, would be glad to take charge of Indian or orphan children, also Boys attending Morrison's Academy, Crieff. Excellent references from parents of children and others.

PRIVATE TUITION or Preparation by correspondence for London and other examinations. Commence forthwith for January matriculation.—W. H. ALEXANDER, B.A., 25, Bousfield-road, St. Catherine's-park, London, S.E.

SPA, BELGIUM. —One or two young Gentlemen would find a comfortable Home, with the advantage of thoroughly learning French and German, in a Christian family. References kindly permitted to Monsieur Nicolet, Pasteur, Spa.—M. REUTER, Professeur, Spa.

HOME SCHOOL FOR LITTLE BOYS. Rother House, College-park, Lewisham. Home life. Number of boarders limited to six. Well suited for delicate or backward boys. Successful in Local Examinations. Terms very moderate. Excellent references to parents of former pupils.

THE PREPARATORY SCHOOL, Bakewell.—W. STORRS FOX, M.A., Cambridge.—Healthy and beautiful situation. Home comforts. Recommendation from Rev. H. C. G. Moule, Rev. Dr. Macleod, and many others. Begins September 21. Fees 20 guineas per term.

HEATH HOUSE SCHOOL, Horsmonden, Kent (for Boys). Extremely healthy situation. Education modern, moral teaching exact and scriptural. Terms moderate. Prospectus, Examinations results, any information on application.

GERMANY.—Coblenz-on-Rhine.—Villa Ernen, Rhein-Anlagen. Certificated Governess-Pupil wanted. Premium 40 guineas per annum, including German, French, painting, drawing. Highest musical advantages, and laundry. Prospectus and references.
Principal, Fräulein VON GRIESHEIM.

LADY, grand-daughter of Pastor Oberlin, would help a mother with educating children. French and German. Salary not as important as Christian friendly home.—W., Presbytère Cosswiller, près Romanswiller, Alsace.

COMPANION in home studies required, for little Girl of 10. Mother's care, in Christian country home. Good governess. Highest references. Inclusive terms, 30 guineas.—ELPIS, care of Sowter, Pelham-street, Nottingham.

A YOUNG GENTLEMAN, about to enter a College near British Museum, would be glad to board with a family where he could help one or two boys in the evenings. Highest references.—GOLDING, Plaxtol, Sevenoaks.

RESIDENT TUTOR wanted, for Boy and Girl, aged 10 and 11. Must be fully qualified to teach good English, French, Latin, music, and drawing. An earnest Christian, able to assist occasionally in Mission Services, would be highly appreciated. Abstainer.—State age, experience, and salary.
Dunlewey, Bedford Park, Croydon.

CHRISTIAN HOME and Education in a minister's family, residing in Cornwall, for a little Girl. Would have a companion and a mother's care. Terms moderate.
J. B. CLARKE, Liskeard.

GERMAN LADY (27) desires re-engagement in Christian family or school. She teaches thoroughly English, French, German, music. Good references.—FRÄULEIN, 10A, Drayton-park, Highbury, London, N.

JUNIOR MASTERSHIP or Tutorship required by Christian young Man. Lond. Matric. (first division). Excellent references as to character and attainments.
MAGISTER, Raglan Villa, Camden-road, Bath.

AS GOVERNESS in a Christian family. A Lady (23) desires re-engagement. Thorough English, French (Continental), music, elementary Latin. Seven years' experience. Salary £40 to £50. Highest references.—E., care of Lady Marriott, The Down House, Blandford, Dorset.

A DELICATE MOTHER desires to meet with an energetic person (Christian preferred) to take charge of and teach four children. Domesticated.—Address, stating age and salary,
M., Alburgh, Harleston, Norfolk.

AS JUNIOR TEACHER in a School. Engagement wanted. Age 19; A.A. of Oxford. Speaks French and German. Obliging, firm, kind, and bright. Christian principles. Salary moderate. —B. E., care of M. P., St. John's, Ocklynge, Eastbourne.

CLERGYMAN'S DAUGHTER (26) seeks re-engagement. School or family, resident or visiting. Would travel. Senior Cambridge certificate, advanced English, French, German (acquired abroad, Latin, music, drawing, calisthenics, and needlework. Two years last engagement, five years before.—A. T., Mrs. Hooper, Governess Institute, Compton-terrace, Highbury, London. N.B.—Board and residence for governesses and reduced gentlewomen from 11s. to 18s. weekly, permanency or otherwise. References required.

DECIDED CHRISTIAN GOVERNESS wanted. Eldest child nine. Thoroughly good needlewoman, and willing to assist in domestic duties.—Apply, stating salary required.
R. D. W., Grays, Essex.

GOVERNESS-STUDENT required, in select finishing school, near London. English, music, French, German, and drawing, under first-class professors. Premium £18 18s. Light duties. Home comforts.—PRINCIPAL, Clarendon College, 16, Dalmeny-road, Tufnell-park, London, N.

SOUTH OF ENGLAND.— Wanted, Home for Boy (15); out-door life, with some tuition. Terms very moderate, or would exchange with girl. Great educational advantages.
CLERICUS, Woodview, Westerfield-road, Ipswich.

Appointments, Situations, &c., Wanted.

SON OF MANUFACTURER desires occupation as Help in works, with part Travelling. Also take interest in Mission work. Varied experience North and Midlands at wholesale trade. Wife earnest Christian worker. No children. Excellent references.—A. H., 2, Moor-street, Burton-on-Trent.

A GRADUATE (married) would be glad to spend his time in work for God in the country.
60, Marston-street, St. Clements, Oxford.

CONFIDENTIAL APPOINTMENT desired by Christian Gentleman, largely experienced in religious, philanthrophic, and business affairs. Having some private income, large salary not so important as congenial occupation.
EXPERT, Deacons', Leadenhall-street.

AS EVANGELIST, both Gospel and Temperance.—ROBERT SMITH, of many years' experience, who has just returned from four years' evangelistic tour in Australia, is open to conduct missions and special services. He has high recommendations as to success and efficiency in mission work. His address is 9, Avery-street, Mary-street, Canning Town, London, E.

VOLUNTARY.—Young Man wishes to assist or conduct Mission or Chapel Services, one or two evenings each week. Highest references.—A. B., care of R. Bore, Esq., 33, Warwick-road, Romford-road.

DEAF AND DUMB YOUTH, well educated, age 16, quick and intelligent, 8 years' good character from school at Brighton, seeks employment where he can earn enough to support himself. Now living with his widowed mother.
W., 27, Eastcheap, E.C.

CLERGYMAN earnestly recommends Christian young Man as Collector, Timekeeper, or in any place of trust. Energetic, persevering. Small salary required. Most deserving case.—VICAR, 48, Rosebery-road, Brixton; London.

CHRISTIAN YOUNG MAN, abstainer, seeks employment as Instructor in Carpentry in Boys' Home; or any place of trust.—T. UFF, Works, Chester-place Mews, Chester-square, S.W.

AS PORTER, Warehouseman, or any place of trust.—A young Man seeks employment. Good character, with reference. Christian, abstainer.—W. B., 3, Garden-terrace, Calverley-fields, Tunbridge Wells.

COUNTRY OCCUPATION.—Young Gentleman, aged 17, desires suitable opportunity of learning Farming, Milling, Fruit-growing, or other [illegible] or pursuit, with Christian family near London. Moderate premium.
RUSTICUS, Deacons', Leadenhall-street.

AS NURSERY GOVERNESS, and Mother's Help combined.—An Aunt is seeking for her Niece a situation, to be treated as one of the family. Can teach English, music, and the rudiments of French. Or as Companion to elderly lady. No objection to travel. Age 19.—ALPHA, care of Housekeeper, 13, Rose-street Newgate-street, London E.C.

MATRON.— Re-engagement required by experienced person (41), in Girls' Training Home or Orphanage. Economical manager, clever needlewoman, and good disciplinarian.
M. BOND, Mount Hermon, Clive Vale, Hastings.

HEAD MATRONSHIP wanted, by Lady. Middle-aged, unmarried. Experienced in England and Canada. Can conduct Bible meetings. Excellent correspondent. High references. Country town preferred.—MATRON, Girls' School House, Merton Park, Surrey.

MATRON.— Re-engagement required by experienced person, aged 41, in small training Home or Orphanage. Economical manager, clever needlewoman, and good disciplinarian. Highest references.
M. BOND, Mount Hermon, Clive Vale, Hastings.

AS WORKING HOUSEKEEPER.— A Lady wishes to recommend a Christian Widow desirous of an engagement where she could have her boy, aged two years. Thoroughly trustworthy, abstainer, and capable of managing a house. Moderate salary.—Mrs. F., care of Mrs. E. A. Coller, 9, Dovecote-villas, Wood-green, N.

AS WORKING HOUSEKEEPER, or a place of Trust. A person requires a situation. A thorough needlewoman. Fond of children. Good references.—Miss E. TIPPING, 50, Marlowes, Hemel Hempstead, Herts.

HOUSEKEEPER to Gentleman with help, or any post of trust. Good needlewoman; Christian, abstainer; middle-aged. Four years' good reference. State salary and particulars.
M., Westdown House, Cornfield-place, Eastbourne.

HOUSEKEEPER, where servant is kept. Widower's family, or any position of trust. Thoroughly domesticated; competent to take entire management. Good needlewoman. Dissenter. Abstainer. Excellent references.
A., 34, Bourne-street, Eastbourne.

A LADY (domesticated) desires situation as Housekeeper to a Widower, wait on an invalid Lady, or any position of trust. No objection to travel. Excellent references.
RECTOR, Sutton Montis, Bath.

COMPANION ATTENDANT to Lady. —Re-engagement required by trustworthy, middle-aged person. Nervous cases not objected to. Good references.
ALPHA, 15, Montague-road, Tottenham, London.

COMPANION TO LADY.—Young Lady desires engagement. Willing to make herself useful. Comfortable Christian home more valued than high salary. Abstainer. Church of England.
A. B., Woodlands, Teignmouth, Devon.

AN ENGAGEMENT wanted immediately, by a Gentlewoman, as Companion, or Governesss to quite young children. Good salary, with comfortable home, essential. Highest possible references can be given.
E. N., 4, Albany-gardens, Richmond, Surrey.

AS COMPANION to an elderly Christian Lady. A young Lady, aged 25, musical, a good reader, and able to make herself generally useful, is desirous of meeting with a situation,
Miss BROWN, Post-office, Crayford. Kent.

AS NURSERY GOVERNESS, or Mother's Help. Age 19.—SISTER MARY, Wesleyan West Central Mission, 19. Montague-street. W.C.

YOUNG MAN is recommended as Instructor in Carpentry in Boys' Home. Or he would undertake repairs in any similar institution.
H., 29, Prince of Wales-crescent, N.W.

URGENT.—A Gentleman earnestly seeks a situation as Clerk, or some light employment. Good writer, and well versed in accounts and office routine. Satisfactory references.
M., 97, Avenell-road, Highbury-hill, N.

AS MAID to one or two children, or Useful Maid in a small family.—A Lady recommends a respectable young person, age 28. Good plain needlewoman.
S. MOORE, 1, Sturton-street, Cambridge.

NO SALARY.— A Lady, accustomed to Housekeeping and management of servants, desires to meet with a homely, elderly Lady or Gentleman, who would value sincere sympathy, a daughter's attention, and assistance in housekeeping, in return for quiet Christian home. Satisfactory references.
MABEL, 20, St. Luke's-road, Bayswater, London.

A LADY experienced in the management of Homes, Y.W.C.A. or otherwise, seeks a re-engagement on a small scale. Good references.
K. L., 51, Old Steyne, Brighton.

NURSE OR USEFUL COMPANION. —A Lady wishes to recommend for invalid or elderly Lady or Gentleman, a thoroughly capable and efficient Nurse or useful Companion. Willing to be generally useful. Kind, gentle. Good reader. £25.
Miss JEFFS, Russell House, Russell-street, Bath.

ATTENDANT ON INVALID.—Will the Lady who will be at Bath on September 20, and who answered the Advertisement addressed Sutton Montis (if not engaged), kindly send her address there.

AS ERRAND, OR USEFUL HOUSE LAD.—A place wanted for Orphan Lad, in Christian family. Very willing, honest, and truthful. Rather bad sight.
A. C., 1, Beulah-terrace, Nutley-lane, Reigate.

SECRETARYSHIP.—A Lady, daughter of a clergyman, desires a Secretaryship in London. Has had some experience. Church of England. Disengaged about middle of October.—X. Y. Z., care of Miss Webb, 257, Vauxhall Bridge-road, S.W.

A YOUNG LADY (certificated Nurse) requires a situation as Companion to an invalid Lady. Can assist in housekeeping. Excellent references
Miss MAYKEN, Post-office, Hoylake, Cheshire.

AS NURSERY GOVERNESS in a Christian home, for a young person, 17, who has just finished her education at college.—J. WINTER, Purton School, Berkeley, Gloucestershire.

GIRL.—A Lady seeks a situation for a respectable Girl about 18, who is quite friendless. Would prefer place as General. Fond of children.
K. P., 19, Montague-street, Russell-square, W.C.

TWO SISTERS wishing to live together seek situation as Cook and Housemaid, or Nurse. Church of England. Good characters. Quiet Christian family preferred.
E. SPRINGHAM, [illegible], Stanstead, Ware.

MISS SHARMAN wishes to place a Girl of 15, fairly educated and musical, as an Indoor Apprentice to Millinery business, with a Christian family. Seaside preferred. State premium.
20, West-square, Southwark.

WILL ANY UNMARRIED LADY kindly take useful, clean Girl of 17, wishing to leave bad companions.
S., Fryars Lodge, Gloucester.

WILL SOME CHRISTIAN come to the rescue, and take and care for Orphan Girl, 18 years, who has broken 8th and 9th Commandments. Advertiser seeks employment also for tall Girl, 16 years.—FAITH, care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

Appointments, Situations, &c., Vacant.

HUSBAND AND WIFE WANTED, ages between 30 and 40. No family. Christians and total abstainers. Lady as Governess to two girls. Husband to assist in correspondence, receiving visitors, &c. Salary is small, but comfortable home. Good society, and healthy neighbourhood.—Apply in first instance to C. A. M., 13, Cathcart-hill, Highgate, London.

A FEMALE EVANGELIST wanted, for a Mission worked on the principle of the Salvation Army.—Apply, with testimonials and age, to B 6., 24, Park-place, Bromley, near Leeds.

AN EVANGELIST wanted, for village work. Must be acceptable preacher and diligent visitor. In fellowship with Open Brethren. —Apply by letter,
NEMO, 44, Keston-road, Peckham Rye, S.E.

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(Continued on page 22.)

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THREE CHILDREN.

Sir,—I shall be obliged if you will kindly allow me to make an appeal, through your columns, with reference to the case of three children which was before the Law Courts in June last, and fully reported in *The Times* and other leading daily papers of June 13.

Perhaps it will be as well I should first give a short statement as to how the litigation arose.

I was, in 1886 and 1887, one of the assistant clergy attached to St. Anne's Church, Soho, W. In the course of my visitations in that parish I became acquainted with a working man, who was residing with his three children (girls) in one miserable room in St. Anne's-court. The man was in an advanced stage of consumption, though a first-class bootmaker, and able to earn, when well, good wages; then, owing to the sad state of his health, both he and the children were almost destitute. His wife was not living with them.

The three children were attending the St. Anne's week-day and Sunday-schools, having been placed there by the father, who had removed them from a Roman Catholic school in the neighbourhood. From the Church funds and from other charitable sources, I was able to assist the father and his children throughout the winter; but, as he grew rapidly worse, I obtained his admission to the North London Hospital for Consumption, where he died on April 21, 1887.

In the preceding January the eldest child had fortunately been placed in Mrs. Gladstone's Home at Notting-hill, and previous to the father's admission to the hospital, I, at his special request, had been endeavouring to find homes for the other two, as he was in a constant state of anxiety that they should all be provided for; for, if not, he knew that when he left them they would be homeless and friendless. He also expressed his earnest desire that they should be brought up as members of the Church of England. I obtained the admission of the second child into the Marylebone Home, whence she was sent out, with her father's written consent, to Canada, where she is now in a situation.

The eldest child has been removed from Notting-hill to the Sudbury Hall school, one of the late Lord Shaftesbury's Homes, and the youngest is boarded out under the supervision of Lady Clementina Mitford, of Batsford Park, Moreton-in-the-Marsh, with a foster-parent in the village. All the children are doing well and are very happy.

About three months after the death of the father, an application was made to me on behalf of the mother, by a firm of solicitors, who admit that they are acting in the matter on behalf of the Roman Catholic community, for the delivery to her of the children, with the view of their being brought up in the Roman Catholic faith. Having regard to the solemn promise given by me to the father, when before his death I received the children from his hands that I would take care of them, and that they should be brought up members of the Church of England, and for the sake of the children themselves, I considered myself bound to refuse the request made to me. The consequence was that long and expensive litigation ensued. The solicitors acting in the name of the mother made an application to the Queen's Bench Division with a view to compelling me to hand over the children to the mother.

They soon found, however, that they were not likely to obtain possession of them by means of the mother's application, and they then altered their tactics and applied for the appointment of a Roman Catholic lady as co-guardian with the mother, with a view to the children being placed in Roman Catholic Homes and their religion changed.

I, on the other hand, in fulfilment of the promise which I had given to the father, asked the Court to appoint Protestant guardians, and secured the consent of Lady Clementina Mitford and Miss Lee (a member of the committee of the Waifs' and Strays' Society, 32, Charing-cross) to act in that capacity.

The competing applications came on to be heard in the Chancery Division of the High Court of Justice, before Mr. Justice Stirling, and, after a protracted argument, and after having reserved judgment for some weeks, he ultimately, on June 12 last, delivered a long and carefully considered judgment in my favour. He held that the fact was established that the father not only removed his children from the Roman Catholic school, but took active steps to cause them to be brought up Protestants, thus asserting his right to direct their religious education. He further held that it was not right that they should be left in the control of their mother, and he accordingly appointed the two ladies I have already mentioned as guardians with a view to the children being retained in the Homes which had been found for them.

The solicitors acting in the name of the mother have now given notice of their intention to appeal from this judgment. The question being thus still *sub judice*, it will be obvious that I am not at liberty to refer to the facts and reasons which in my judgment made it imperative upon me to keep the children from the mother's influence, and to retain them in Protestant Homes. But I may without impropriety point to the fact that those reasons have been approved by Mr. Justice Stirling, and I am also authorised to state that the course which I have pursued has received the approval of the Archbishop of Canterbury and of the Bishop of London.

The Archbishop of Canterbury in a letter to me dated Oct. 10, 1887, states that "he has reason to believe I have taken the proper course in supporting the just rights of the father." And the Bishop of London in a letter dated Oct. 22, 1887, states "that, after careful inquiry into the case of these children, he thinks that I have taken the only course open to me, and hopes that I may be warmly supported by all to whose knowledge I may bring the facts."

Again on Aug. 7, 1888, he writes that, "As I have been involved in a law suit to defend my trust against an attempt of some Roman Catholics to take the children from my care, he thinks I ought to be helped to defend my trust."

I am informed by those that are acting on behalf of the Roman Catholics that every possible step will be taken to withdraw the children from the Homes in which they now are, in order that they may be educated as members of the Roman Catholic Church, and that no money will be spared with this object.

In proof of this I may point to the fact that at the hearing of the case three eminent counsel, one of them a Queen's counsel, conducted the case for the Roman Catholics, and that the expense for each side amounted to some hundreds of pounds. It will be perfectly plain that no part of this expense can have been provided by the mother, who is a very poor woman, absolutely without means.

Hitherto I have stood in the position of a single individual resisting an attack supported by wealthy members of the Roman Catholic Church. I am much indebted to the kindness of some friends who have assisted me to a certain extent in bearing the costs I have already personally incurred, but I am still called upon to pay a balance amounting to over three hundred pounds, and I am threatened with a serious addition to this sum by reason of the appeal now being prosecuted. Whatever the result of the appeal, I cannot hope to recover anything from the other side, because the mother, in whose name of course the suit is carried on (as I have said before), is wholly without means.

In these circumstances I venture to appeal for assistance in the expensive contest which, to my sincere regret, has been cast upon me, in the course of my ministerial duties; not only to members of the Church of England, but to all who feel with me that the just and absolute right of a father to have at all events a voice in deciding what religious education his children shall receive, should not be forfeited simply because he is dead and unable to defend it himself.

I felt, when I promised the dying man that I would endeavour to carry out his wishes, I was incurring a heavy responsibility, and I shall to the best of my power discharge the promise I gave him. Personal labour and anxiety, such a case must bring; this, however, I do not mind; but I am not in a position to bear without a painful effort the heavy pecuniary cost.

I feel sure, therefore, that to those of your readers who sympathise with me in the task I have felt bound to undertake on behalf of the dead father, and in justice to the living children, I shall not appeal in vain for help. Any sums which they may be prepared to contribute can be sent either to me at the address given below, or to my solicitors, Messrs. Deacon, Gibson, & Medcalf, 4, St. Mary Axe, E.C.

I remain, Sir, your obedient servant,

Ernest Neville-Davies.

56, *Longridge-road*, *South Kensington*, *S.W.*

A RE-UNION.

An interesting gathering took place on Friday, August 31, in one of the rooms of the Y.M.C.A. in Liverpool. Mr. L. B. Armstrong, who formerly conducted a Bible-class at St. Bride's Church in that city, but who, for the last twenty years, has been doing the work of an evangelist in Spain, being in this country on business, was desirous of meeting as many of the members of the old Bible-class as could be found. Of these, some have gone abroad: one, notably in the Master's service, to Japan; some are in distant parts of the land; some entirely lost sight of; and some, doubtless, gone to be with the Lord. Others were prevented by engagements from being present, but still a gathering of fifteen took place. It was plain that the hand of time had wrought its changes, as one after another came in and was unrecognised until the name was given.

After a social meal, the beloved leader gave personal testimony of the Lord's goodness to him, and affectionately invited others to state their experience. One after another told of trials and victories, and God's faithfulness. A note of praise followed, and before separating it was unanimously resolved that the renewed bond should be sustained by quarterly meetings for united prayer and praise, as long as there should be any left to meet. Thus was the solidity of the old work evidenced by this gathering of fifteen, after the lapse of twenty years, each being a "light-bearer" in his own sphere. What an encouragement to those engaged in similar work! "Your labour is not in vain in the Lord."

Should this meet the eye of any member of the old Bible-class who was not apprised of the meeting, if he will send his name and address to Mr. Drewett, 41, Walmer-road, Birkdale, Southport, he will have an invitation sent quarterly; if unable to attend, he might join in spirit, and would at least ensure his name being remembered at the throne of grace at the meeting.

SAILORS IN CARDIFF.—Having been engaged for some time past in the seafaring profession, and having seen the way in which our seamen are treated whilst on shore, I resolved, under the guidance of God, to take the premises called the Sailors' Welcome Home, of 179, Bute-road, Cardiff. Here seamen of all nations can find comfort and safety whilst ashore, and are away from all kinds of evil. Tracts, and books, and papers will be thankfully received at the Home for distribution to seamen. Our object is to send seamen from one Christian Home to another, if there is such a place in the seaport whither they are bound.

Lars Olsen, Manager.

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Perth Christian Conference.

The twenty-sixth annual gathering of this Conference was held in the City Hall, Perth, during the past week, September 11, 12, and 13. On the Monday evening a happy re-union was held; intended as a welcome by the Perth Christians to the strangers from a distance. It was pleasant to meet, after another year had come and gone, those with whom we were linked by the bonds of Christian fellowship, who were members of the same body, owning a common headship in the person of the one adorable Lord Jesus.

A woman's meeting was afterwards held in a large hall of the same building, which was crowded to excess, and an impressive address was given by Mrs. Quenlin, of Philadelphia. At the same hour, in a smaller hall, a meeting for prayer was held, to plead for the Divine blessing on the public gatherings on the morrow and following days.

TUESDAY.

This morning many old faces were again seen on the platform, and the large hall presented the usual attendance. All anticipated a blessing on the gathering again for another year of the Perth Conference. The chair was taken by Mr. Ferguson, of Kinmundy, in the room of Lord Polwarth, who from sickness in his family could not be present. The opening prayer was led by Rev. Mr. Train, of Hull. The chairman briefly alluded to the removal by death of friends long associated with the Conference, Lord Cavan, and Rev. Mr. Wilson of St. Leonard's, Perth, conveying the lesson to them who were left behind, of diligence in the Master's work, realising that the time was near when they, too, shall lay down their burden of service, and be called into the rest of the Master's presence.

The two important addresses which were given, were by the Rev. Mr. Cowan, of Elgin, and the Rev. Principal Simon, of the Congregational Theological College, on the subject of the day. The former dwelt chiefly on the precious foundation truths, Acceptance in the Beloved of the Father, who, as our substitute, bore the judgment on sin, and provided a ground for righteous reconciliation; vindicating the old theology of atonement, by the death of the divinely appointed substitute, and consecration for service and sanctification or separation to the Lord, resulting from faith in this divine provision for the remedy for sin. The other address, by Principal Simon, dealt with the partnership existing between Christ and the Church, and brought to view the great variety of and wondrously rich blessings embraced in the inheritance of Christ by his redemptive work, and all promised to and conveyed over by the Lord to his body the Church. The believer participating in all that belongs to the mediatorial fulness of Christ.

In the evening, Rev. George Wilson, of Edinburgh, gave us some of the rich provision furnished in Col. iii. 1—17, the heavenly supply to meet all earthly duty and trial in the life of faith down here, the secret of strength being sustained communion with God; and this was followed up by a fervent address by Major Ross, of Aberdeen, pressing for the full surrender of the heart and the will to the mind of God, experienced only in conscious personal companionship with the Lord Jesus.

The closing address that evening was given by Rev. John McNeill, of Edinburgh, a most searching and amusing exposure of the hollowness of the Christianity of our churches. His text was Rev. iii. 20, "Behold I stand at the door and knock." He said it was a little difficult to exclude from the scope of his remarks the great number of Christian people who were there, and to speak to those who were not Christians. The words of his text were addressed not to the lapsed masses in the streets, but to the lapsed masses in the pews. Some of them might be saying how flat, stale, and unprofitable the church service was getting; the minister was now so dull, and as for the elders, they were never seen; so that they could hardly drag themselves through the routine. He would not say the message was sent to sinners, because they were now getting fearfully technical in their terms, but it was sent to the Church. Christ could be sarcastic without sinning, but it was hard for ministers to be sarcastic. He referred to the churches in what he called the belated towns of Edinburgh and Glasgow. He did not know Perth, but he was almost sure there must be churches in it that had the terrible dry rot of Laodiceanism, which had got so deep into them that nothing would lift it out but the evangelising of the lapsed masses, not in the outside, but in the inside. They were wanting to be done with the humdrum form and routine of the congregation, and to get back to greenness, verdure, sap, and life again. They could imagine a service in all parts, preaching, prayer, and praise, such as to fit the most cultured and refined, and that they were just going to begin business, when suddenly there was a knock at the door. They were actually trying to work the Church without Christ. That was the great blight of the Church to-day. They were a mere Sunday crowd. Their doctrines were sound, and their lives were correct, but they were dying at the heart because of that heresy, lukewarmness. He was up in the North recently, where they prided themselves on their soundness of doctrine, but he felt constrained to say that the heresy of lukewarmness had got north as well as south of the Grampians. The serious fussiness of congregations would be ludicrous, if it were not heart-breaking.

When he began his ministry in Edinburgh, he resolved to take nothing for granted, and to begin at the beginning. When he delivered an evangelistic address at eleven o'clock in the forenoon, some of his hearers sat back in their seats in wonder, and he had heard them say, it might do for missions, but it was not feeding for Christians. Such benighted people! Perhaps some of them would say, "I am sick tired of going to church." So they were, and he did not wonder at it. Take care of the minister who flattered them, for he was not their friend; he was thinking far too much of himself. Don't let them begin to find fault with the elders, although they might deserve it. He had often found that those who wished a revival were the most uncomfortable people in the kirk.

WEDNESDAY.

Sir William Muir presided in the forenoon, and in an opening address referred to the subject of the programme, "Power in Christ for Service." He remarked that we must first know rest in Christ before we can have any power for service. It is only by experience that there can be effective work for Christ. The soul in the enjoyment of forgiveness can best tell of the way and the blessedness of forgiveness. The love of Christ, the constraining power, conveys the truth in sympathy with the condition of the sinner.

In the address which followed, by Rev. N. J. McNeile, of Hafferton, we had the elements of the necessary power for service. Of these he enumerated seven: (1) Power in the assurance of God's love; (2) power for prayer; (3) the power of praise; (4) the power of love; (5) the power of knowledge; (6) power in communion sustained with God; (7) power in hope, and realising the "blessed hope" of the appearing of the Lord, and sharing with Him the glory of the inheritance of the saints. These go to constitute the power for Christian duty, and the impulse to devoted service in the cause of our Lord among the masses that know nothing of his claim on their love and service.

In the next address, by Rev. Mr. Train, of Hull, we were led to the motive that should constrain to this service, not only the experience of rest in Christ, but regard to the Divine order as our guide: "Glory to God in the highest; good will toward men." It is first glory to God, the higher sphere of service; and, next, our testimony as to the name and purpose of God before the world. Our life is linked with a past eternity: "chosen in Him before the foundation of the world"; thence is the map of everyone's life prepared, to be filled up afterwards in time. The highest sphere of service is the Enoch walk with God. The second sphere is in the love of the brethren in Christ; and the third, in our commending the love of God to the world, which is at enmity with God, and in league with the adversary of God. Three L's might very well express this threefold service—Life, Love, and Light.

The evening of this day, as well as the afternoon, was given to the cause of missions. Mr. Charles Guthrie, Advocate, brought before the meeting the condition of the Jews in the Holy Land, in which he had made a recent tour. Dr. Barnardo gave a thrilling account of his work amongst the waifs and strays of the overcrowded City, and the happy fruits of emigration to Canada. Colonel Oldham told of the mission work in India, where he had recently been as a delegate of the Church Missionary Society to their stations in India.

THURSDAY.

On the last of the three days we had refreshing teaching, and the hallowed ordinance of the Lord's Supper. The subject, "The Soul at rest, and satisfied with Christ." Mr. James Balfour, W.S., of Edinburgh, presided.

Rev. E. W. Moore, of Wimbledon, led us into some rich pastures for sustaining the spiritual life. Starting from the text in Heb. iv., "We who believe do enter into rest," he showed us the blessedness of the restfulness of the soul when yielding all to the will of God, and illustrated this from the teaching of the successive books in the earliest portion of our Bible; finding in each a step in the spiritual experience of the Christian. Genesis, life; Exodus, redemption; Leviticus, worship; Numbers, the walks and wanderings of the redeemed; Deuteronomy, the guidance in the past of the Lord's hand; and lastly, Joshua, victory and possession of the land. The narrow stream of Jordan dividing the period of the strugglings and unrest of the soul from the quiet and peaceful possession of the certainty of God's love, and the assurance that all is well in the Lord's hand, and then this rest of faith is cheered by the hope of the full fruition in the day of his appearing and his kingdom.

The other address in the forenoon was by Rev. Dr. A. A. Bonar, who cast a glance over the whole programme, noticing the variety of meaning our translators have given to the word in the original, sometimes rendered "Communion," in other instances "Fellowship," "Partnership," and "Partakers," as seemed best to suit the context. Between fellowship and communion there is much of likeness, both expressing sympathy in the thoughts and affections of the Lord Jesus. It is different, however, with the word "Partnership," that signifies share of profits in the undertaking in which both are united. Thus Jesus, condescending to become a partner in our nature, assumed all the responsibilities involved, and, having met every claim to which we were exposed—"delivered for our offences, He was raised again for our justification"—now shares with all who trust Him the rich rewards of his purchased possession. All that Jesus has acquired by his mediatorial work, He divides with his brethren—his Spirit, "He breathed on them, and said, Receive ye the Holy Ghost." His peace, "My peace I give unto you." His love, "As the Father...so have I loved you." "His glory"..."I have given them." "Co-heirs with Him" in the heirship of "*all* things," and the promise to him that overcometh "to sit with Me on my throne." These precious fruits of Christ's work and his love, presented to us in all the fervency of an experience ripened in patriarchal years, left with the assembled Christians a holy feeling of joy in the Lord, over the riches of their possession, at the closing moments of the Conference proper.

One short half-hour of an interval and we were seated at the table of our Lord, to commemorate his love, and anticipate his coming again in glory—a quiet sweet hour of fellowship with Him while within the veil. The address before the breaking of bread, given by Dr. Bonar, sustained our thoughts on the heavenly privileges associated with the rest of faith "we do now enter," while waiting for the day of the "manifestation" of the sons of God. The second address after the "Bread" and the "Cup" had been partaken by all, given by Rev. E. W. Moore, directed us to "Abiding in Christ," in order to be fruitful branches in the living vine; showing fruitfulness in the consecrated life of service we owe Him who gave his life for us.

Then, with a deeply solemn evangelistic meeting in the evening, closed again for the twenty-sixth time this useful and valued Christian Conference. J. M.

THE McALL MISSION IN FRANCE.

OPENING OF THE "SALLE RIVOLI."

THE Rue St. Antoine is one of the oldest streets in Paris. It runs from the Place de la Bastile to the more modern Rue de Rivoli. In it the old Lycée Charlemagne is situated, in which many illustrious Frenchmen have received their education; and close by is the church of Ste. Marie, given by Napoleon I. to the Protestants, and which has for its pastors to-day Messrs. Gout and Theodore Monod.

This is a densely populated quarter, and is become more and more democratic in its appearance. The palaces and hotels of the nobility of the sixteenth and seventeenth centuries have become warehouses and printing establishments, or lodgings for the people.

On the site of the garden of the palace of a Queen Blanche, about one hundred years ago a ballroom was built, called the Bal de la Reine Blanche. It was largely frequented by artists and their models, and was thus used till the year 1844. Then it was, for a few years, turned into a billiard-room, to be re-opened as a dancing-saloon, under the name of the Salle Rivoli, of a lower kind than before. It was then used three or four times a week, especially on Sundays, and the worst class of society frequented it. It was also a meeting-place for the Anarchists. More than once has Louise Michel made her passionate appeals from its platform. In fact, the hall had about as bad a name as could be for low society, and for tumultuous political gatherings.

In the spring the lessee died, and the hall was therefore to be let. When we heard of this, there was at once the desire expressed by all that, if possible, the Mission should secure it. But could it be done? There was only one way—by removing into it the work that had been carried on with so much success in the hall on the Boulevard de Sébastopol, the lease of which would shortly be ended, but which it had been Mr. McAll's intention to renew. After much anxious consideration and much prayer, the matter was decided, and a lease was signed for four years for the Salle Rivoli, the landlord giving immediate possession of the place, that the needful repair might be commenced, though no rent was to be paid until three months later. It is a fine building, well arranged, and will seat, with the galleries, 800 people. There are also side rooms for classes and smaller meetings, and the noise of the busy street is deadened by the short corridor which gives access to the hall.

Although the regular meetings will not be begun till the month of October, it was resolved to have an opening meeting while several friends from America were with us, especially Mrs. Chase and Miss Lea, the president and treasurer of the American McAll Association, and also our good friend, Dr. A. T. Pierson, of Philadelphia, who has paid us two visits—all too short, but full of blessing and help.

Tuesday, September 5, was fixed for the opening meeting. The three halls in the neighbourhood were closed that evening, and special tickets were issued, inviting chiefly the attendants of the Mission stations. By the time of the opening every seat was filled, and many went away who desired to get in. Altogether over 900 were counted in the room. It was a cheering sight. The place was clean and fresh; the old paintings and tawdry decorations had been all removed; texts of Scripture adorned the mirrors that had reflected very different objects formerly; the hearty singing of the sweet hymn,

> Marchons avec joie, dans le bon chemin:
> Redites moi l'histoire de l'amour de Jésus,

instead of the song and dance music, or the shouting of some revolutionary song. Then the loving earnest addresses by Mr. McAll, Pastors Mettetal, Gout, Dr. Pierson, M. Réveillaud, M. Saillens, Mr. Brown, &c., all praising God for the good things that He had made to pass before their eyes, and that He had prepared in the midst of Paris. It was good to see so many gathered from all parts of the city, who had been blessed by the Mission, who were there to rejoice that so "great a door and effectual" had been opened in the country.

This is, we believe, a most important step in advance for the work. We have this hall in the very centre of Paris, of so large a size that we can hold meetings as we have never before been able to do. We trust that, as the Gospel is nightly preached, it will be the birthplace of many souls, and the centre of light to thousands. Will readers of THE CHRISTIAN pray that the evil that has been done in the Salle Rivoli during the past 100 years may be speedily outbalanced by the blessing that God will bestow on its new occupants.

Paris. W. SOLTAU.

NOTE BY REV. DR. A. J. GORDON, OF BOSTON.

The religious and the political reactions in France have been quite parallel in their character. The one has been from imperialism to republicanism and the other from formalism to informalism. Everything clerical or ecclesiastical is at vast discount with the people. Priestly attire of every cut and church ceremonies of every degree are so distasteful that they must be entirely disused if the interest of the masses is to be in any degree regained. To say nothing of the church, which the large majority have long since deserted, even the name of chapel is repelling. Therefore the *hall* in which the McAll Mission is doing its work is found to be exactly the place; and the simple evangelistic service—reading of Scripture, popular singing, and brief conversational address—exactly the service that draws the people.

One is astonished to find what meagre audiences even the most eloquent Protestant preachers get in their churches and chapels. We addressed several of the week-night meetings of Mr. McAll in his various *salles*, and invariably found large audiences. It was noticeable that everything savouring of ecclesiastical formality was avoided, and that the service was simple, direct, friendly, and helpful to the last degree. In this Mission the starting-point of Christianity has been resumed; religion has returned to the common room; Christ is set forth in the dialect of every-day life, and once more the common people hear him gladly.

It is a most interesting experience to worship with the humble companies that gather in these halls, and to speak to them the word of life, as we have done evening after evening of the present week (July 9). They manifest a deep sympathy with what is said; and in the after-meetings they speak and pray as those who evidently know the grace of God and the love of Jesus Christ his Son. The plain rooms, the bare floors, the wooden benches, seem more attractive to them than the magnificent cathedral into which they might step for special worship, but for which they evidently have no taste. In a word, here is a genuine revival, which always means a return to primitive Christianity.

One is struck by the fact that revival and apostasy are advancing side by side in Europe. The ritualism of the English cathedral is rapidly carrying the Anglican Church back to the Middle Ages, and reinvesting her with the trinkets and trumpery of "the scarlet woman." But the evangelicals of that body are moving in an exactly opposite direction towards simplicity in worship and warm fellowship with all true Christians. As the one party becomes more formal, the other becomes more informal; as the one is moving for restoration of organic unity by reunion with the Greek and Roman churches, the other is moving for spiritual unity by fellowship with all believers who in simplicity and in truth hold the Head. The McAll Mission is a symptom of the present-day revival, not something unique or abnormal.

Ecclesiasticism is reviving alarmingly in England; but in England also, and in France, and in Italy Lollardism and Huguenotism and Waldensianism are reviving also. All the last mean the same, a return to primitive Christianity—a reassembling in the upper room.—*Our Day.*

MEETINGS OF MINISTERS

AT REGENT'S PARK CHAPEL.

ON the invitation of Rev. F. B. Meyer a large number of Baptist ministers from all parts of the country spent parts of three days at Regent's Park Chapel, with the view of quickening their spiritual life, and acquiring new power for service during the coming autumn and winter. Hospitality was shown them by members of the congregation and other friends, and arrangements made for lightening their travelling expenses.

The meetings continued from 4 p.m. on Monday until 11 on Wednesday, when they concluded with the observance of the Lord's Supper. High expectations had been raised as to the blessing that might accrue, but they were more than realised. The tides of holy feeling and consecration rose very high, and the meetings broke up with many expressions of gratitude to God on the part of those who had been privileged to take part in them.

The earlier sessions were devoted to heart-searching and confession of sin, and many were the confessions of the inferiority of the motives which had actuated the holiest services. And from these the course of thought led through consecration and faith in the keeping power of Christ to definite waiting on Him for the power and filling of the Holy Spirit, which was shed forth abundantly. There was abundant exposition of Scripture and teaching, and addresses on the various subjects were given by selected ministers, whose words will be long remembered. Revs. J. R. Wood, W. R. Skerry, W. Fuller Gooch, W. Cuff, W. Hackney, J. T. Wigner, J. T. Briscoe, H. Martin, V. J. Charlesworth, W. Page, and others took part.

Special emphasis was laid by Mr. Meyer on the fact that the widespread teaching of the present day on consecration, death and life with Christ leads directly to believers' baptism; and he urged that all the ministers should teach the Scriptural basis of the ordinance from Rom. vi.; also advising them to hold themselves ready to baptize members of other churches who might desire to obey the Lord's command, without requiring them to attend their ministry or identify themselves with their body.

We believe it is in contemplation to hold more of these meetings, with the view of raising and quickening the spiritual life both of ministers and of their congregations.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. Thomas Holt, of Sydney.

Dr. and Mrs. Pierson, of Philadelphia, sail from Liverpool by the *Umbria* on Sept. 29. While acquiescing in their decision to return home, in view of the congregational and public claims on Dr. Pierson, the Edinburgh Committee are extremely anxious that he should pay another visit to this country, to continue the work of missionary advocacy so well begun by himself and Dr. Gordon. They have requested Dr. Pierson to take the proposal into consideration; and if he is able, in due season, to resume the work, it is hoped that the movement will extend to all parts of the United Kingdom. Dr. Pierson will address several meetings in Liverpool prior to his departure.

We congratulate the Baptist body on their escape from a dilemma which threatened it. Rev. R. F. Horton, of Hampstead, had been asked to preach the opening sermon at the Autumnal Session at Huddersfield. But in view of his recent book on "Inspiration," it would appear that many strong protests have been presented against his selection by the Executive for this post, on the part of those who felt that, however estimable he is as a man, they could not sanction his views as a public teacher. Mr. Horton facilitated the action of the Committee by expressing his willingness to withdraw, and it has therefore been arranged that he shall not preach. We regard this as a distinct gain for the evangelical party in the Union, and hail it as a sign that the recent protests of Mr. Spurgeon have not been without effect.

It is not always that we can heartily endorse the utterances of our comic contemporary *Punch*, but the following words are those of seriousness and wisdom:—

> Is it not within the bounds of probability that to the highly coloured pictorial advertisements to be seen on almost all the hoardings in London, vividly representing sensational scenes of murder, exhibited as "the great attractions" of certain dramas, the public may be to a certain extent indebted for the horrible crimes in Whitechapel? We say it most seriously; imagine the effect of these gigantic pictures of violence and assassination by knife and pistol on the morbid imagination of unbalanced minds. These hideous picture-posters are a blot on our civilisation.

Can any of our readers oblige us with the words of a poem, written by Mr. Morsehead, and published as a leaflet about forty years ago? It began thus:—

Peace in Jesus! Blessed promise!
Covenant word of changeless love,
Sealed with blood, and daily witnessed
By thy grace, eternal Dove.
Peace in Jesus! Oh, what rapture
Pure and deep our spirits know,
When, the things of earth forgotten,
All our joys from Jesus flow.

A weekly paper at Woolwich is now issuing a story by Zola. Germany has forbidden the admission of such ordure and France is moving in the same direction. Is England to suffer its love of liberty to degenerate into licence and the dissemination of licentiousness?

We have heard with much interest of a project for opening a place of safe and friendly shelter in Rome for the many young English and German women engaged in various ways in that city. The temptations and moral dangers that surround these young people in Rome are said to be very great, and it is believed that this work, carried on by two Christian ladies, will be an invaluable one. Particulars will be furnished by Mrs. Braden, 44, Burlington-gardens, Acton, W.

Preaching recently at Penmaenmawr, the Dean of Norwich denounced the loose views now too often held upon the subject of marriage, and the tendency to increase the facilities for divorce. Certainly the flippant and disparaging tone in which the divinely ordained institution is too frequently discussed in social circles, the carelessness and lightness with which the solemn step is taken, the growing disposition to shake off home responsibilities, and the loosening of family ties, are among the worst features of the social life of to-day. Dr. Goulburn's protest comes as a timely antidote to the teaching which has been spread by the correspondence on the subject in a daily contemporary. Our recent allusion to it may be supplemented by quoting the following passages from the letter of "An Old Clergyman," which go to the root of the matter, and deserve to be seriously laid to heart:—

> All who acknowledge the authority of the Bible must feel sure that the institution called "marriage" is not a failure, for this sufficient reason, that it is ordained of God. Wherever this ordinance fails, the failure must be owing to the faults of the creatures themselves. Multitudes of happy homes bear witness every day to the loving-kindness of our heavenly Father, who has so ordered that the little families on earth shall be a type of the one great family hereafter in heaven....One thing is certain: it never will be a failure where there is the love of God, and where that is wanting it never can be a success.

An article in *The Globe* last week, entitled "Drink in France," draws a most distressing picture of the extent and effect of the liquor traffic in that country. The consumption of intoxicants has been largely on the increase for many years, and, judging from the multiplication of facilities for their sale during the last few years, is likely to continue so. Licences to sell liquor are granted to all applicants indiscriminately, and the number of public-houses in the country now reaches the alarming figure of over 400,000, or, at a rough calculation, one for every thirty inhabitants. The principle of "free trade in drink" is carried to such an extreme that no provision is made for supervising the quality of what is sold, and the consequence is that liquid poison of the most noxious kind is everywhere purveyed.

The natural result of this terrible state of things is an enormous increase in the lunatic rate. The number of lunatics confined in asylums has more than quadrupled during the last half century, and the proportion among them of those suffering from alcoholism has increased from 13 to no less than 22 per cent. since 1862. In Paris the proportion is larger, as many as 40 out of every 100 cases admitted to the madhouse being due to drink. The number of suicides, cases of disorderly drunkenness, and accidents due to intoxicants, has also increased to an alarming extent. Perhaps the saddest and most soul-searching feature in the whole account is the terrible fact that alcoholism is now no longer confined to grown-up people in France, but has also become a habit among children of both sexes. Altogether the effects of the drink-demon among our Gallic neighbours are a most solemn and instructive example of the degradation and misery that must inevitably follow an imperfect supervision of the drink traffic, and the obstructors of the temperance cause in this country may learn a salutary lesson from the results of their mistaken policy in France.

The crop of accidents (so-called) arising from the wanton risk of human life for the amusement of others, or for the sake of notoriety, promises to be an abundant one. The death of the poor "charioteer" at the Italian Exhibition, the case of Mr. Simmons, the perilous balloon ascent at Leicester, and the collision at the Crystal Palace, have followed each other in rapid succession. Very many of the spectacles which are now provided in order to satisfy the increasing greed for amusement, are not only foolish and repulsive, but vicious and criminal: the more morbid and dangerous the entertainment the greater the crowd. It is sometimes urged that the Legislature should step in to arrest the evil: but it would be difficult to frame an Act applicable to every case, and which would suppress criminal risk of life without unduly pressing upon some forms of healthy recreation. The real remedy is simple, and rests with the people themselves.

The sad news of the assassination of Major Barttelot by his carriers, while advancing to the succour of Mr. Stanley, has come as a painful commentary upon the assurances lately given by Sir F. de Winton, and others, that no anxiety need be felt as regards the latter. With the Major's death the situation in Central Africa has become doubly serious, and both Mr. Stanley and Emin Pasha are probably in a worse position than ever. It is sincerely to be hoped that the mournful intelligence will lead to some definite and decided action respecting the various suggested relief expeditions. We would, however, strenuously deprecate any violent or hasty action by way of revenge or reparation for this murder, and urge that any expedition which may ultimately be despatched should keep steadily in sight and operate for the attainment of that other and supreme object which the intrepid explorer is not unreasonably presumed to have in view, namely, the suppression of the slave-trade.

At the recent annual meeting of the North Metropolitan Tramways Company, after a declaration of a dividend of 8¾ per cent., some of the shareholders expressed a hope that arrangements might be made so as to enable the servants of the company to have "every other Sunday as a holiday." On the face of it this seems not an unreasonable desire, but apparently the gentleman who gave expression to it must be in the minority, for the chairman is reported to have made answer that he would do his best to reduce the hours of labour "so far as was consistent with the interests of the shareholders"; after this assurance the subject dropped. That the shareholders' interests in this matter run directly counter to the Fourth Commandment, and to the physical and spiritual well-being of the men, does not appear to be considered of any moment. This is to be deplored; for, as the matter stands, we can scarcely expect the overworked servants to have a very high opinion of nineteenth century Christianity.

Goldsmith has somewhere referred to the distinction between a splendid nation and a happy one. The growth of our national wealth and the yearly increase in the national revenue may well remind us of the passage. Unfortunately, much of the accumulated wealth and national income are based upon unrighteousness, and it would be vain to expect a blessing upon it. The report of the Commissioners of Inland Revenue for the year ended March, 1888, which has lately been issued, shows an increase in the receipts of the Excise of £175,437 on spirits, and £215,879 on beer. These figures, with those showing the great increase in the quantity of spirits charged with duty, are not pleasant to contemplate.

"Poor Ireland," alas! does not show very satisfactorily in this report. Although Scotland paid the greater duty, the consumption of spirits in that country was less by nearly 100,000 gallons than the previous year; but in Ireland the consumption had increased by nearly 28,000 gallons. The total consumption of spirits "as beverages" in Ireland was 4,954,428 gallons, or over a gallon per head for every man, woman, and child in the island. It is dreadful to contemplate the misery which hides behind these startling figures.

A further expulsion from Rome of Capuchin Nuns and "Sisters of Perpetual Adoration" is being carried out by the Italian Government, the communities in several convents having had notice to leave the city. Possibly they will migrate to England, which at present seems to be ready to welcome with open arms all those communities whom the Roman Catholics of the Continent of Europe seem to be heartily tired of.

It is satisfactory to note that a movement on the part of some of the ladies of Paris in favour of the shop girls in large establishments has resulted in arrangements being made for the girls to sit, when possible, during their long hours. Gratified by this success, a large number of ladies of high social position are endeavouring to get the Sunday morning delivery of shop parcels abolished, and are pleading also for a whole holiday on Sundays for the *employées* of the large shops. We trust the movement will meet with the success which it deserves; for, perhaps, in no place are the shop assistants worse off than in Paris in the matter of Sabbath rest.

A correspondent protests elsewhere against a performance at the Italian Exhibition. The offensive display has not even the justification of historical accuracy, and we agree with our correspondent that Christians should not take their families to visit such scenes.

We notice with great satisfaction a fact which says much for the state of many of the Jews in London. The first of some special services for Jews was recently announced for St. Mary's Church, Whitechapel. Bills were distributed warning them against attending: a counter-attraction was started in the form of an address by a popular Jewish lecturer. In addition a delegate from the Jewish Board of Guardians was placed at the door of the church to take down the names of those who entered. The result, however, was that the audience of the Jewish lecturer was about twenty, whereas 150 Jews listened with the greatest attention to a discourse in the church on Isa. i. 18. The London Jews' Society is to be congratulated at the success of such an open and straightforward attempt on behalf of Israel.

Mr. Edmund Sturge wrote last week to *The Times* strongly reasserting the connivance of the French with the slave traffic on the East Coast of Africa. It was, therefore, with peculiar pleasure that we read the following paragraph among the telegraphic items in Monday's papers:—

> Paris, Sept. 15.—It is announced this evening that, by the request of M. Goblet, the French Admiralty has ordered the men-of-war in East African waters to chase all slave-ships, no matter under what flag they may be, and to pursue with especial energy any which may be flying French colours.

According to Mr. Sturge the French are by no means the sole offenders. He asserts that "in Madagascar, where till lately the import of slaves from Mozambique had been stopped and the slaves liberated, the Hova Government have now entered upon a retrograde, or, it may be said, renegade course, and seem to be fast relapsing into the savagery of the past." But the statement that most closely affects Great Britain is this:—

> With reference to the concubinage slave trade on the East Coast, it is even more disgraceful, as almost all the real owners are British subjects, Christians, and often highly educated. In its details, too, I think that possibly it is the more cruel slave trade of the two. This slave trade could easily also be checked in a week or two by requesting the Hova Government to carry out their own law, with the assistance of a gunboat on the East Coast to back up and support the native governors there, and to watch against attempts to bribe them. This plan was formerly pursued with success on the Zanzibar coast, when the slaves were taken from the British Indians.

Surely our Government cannot do less than the French authorities appear to be doing, and take the needful steps to stop this inhuman, not to say unchristian, commerce.

In an article on the recent East-end murders, *The Daily Telegraph* has the hardihood to make the following assertion:—

> The deplorable public hypocrisy which professes to ignore the existence of prostitution, and refuses to license, to register, and to subject to wholesome regulations the hapless victims of profligacy, throws upon the crowded streets, more especially in maritime London, a legion of miserable women without homes, and it may almost be said without names, wholly unnoticed and uncared for by authority, till their corpses turn up horribly hacked and mutilated in canals or in backyards.

How the refusal to license and register those unhappy women who trade in vice should involve "public hypocrisy" passes our comprehension. It is one thing to "ignore the existence of prostitution," which nobody does; and quite another thing to assert its necessity, as *The Daily Telegraph* seems to do. It is no more a necessary evil than theft or murder, and we presume that not even the oracle of Peterborough-court would license and register the numerous members of the thieving and killing fraternities.

Moreover, we cannot see how the unhappy victims themselves would be bettered, on the whole, by covering the evil out of sight. We fancy the miserable denizens of the registered abodes of vice in Continental cities would rather run the risk of murder in the open street, than drag out an existence little better than a living death, in their prison-houses. When *The Daily Telegraph* has the complete and impartial courage of its convictions, and advocates the registration of male as well as of female traders in vice, it may begin to be listened to; but, we hope and trust, not till then.

The secession from Romanism of a learned Oxford scholar, and devoted Roman Catholic priest at Sydenham, is reported. This, we are told, makes the fourth eminent Oratorian who has seceded. Elsewhere the Spirit is moving and answering prayer. A letter recently received from Rev. J. McDougall, of Florence, speaks of "several men of considerable power" who lately have left the ranks of Rome and joined the Free Italian Church. One of them is attracting crowds to the Gospel by his eloquence at Pisa. It is to be noted also that the Roman priests are, by a recent Act, no longer allowed to preach sermons which assail the political institutions of Italy. They are very angry about this, but the Protestants regard it as a step towards religious equality. If Italy is the most difficult of mission fields, it contains Christian workers of noble valour, and should ever receive an unfailing remembrance in sympathy and intercession.

The Calcutta correspondent of *The Times* sends to its Monday issue a despatch, in which he says:—

> There have been recently two prominent cases exhibiting the evils of child-marriage, and the urgent need for reform. In one case a girl-wife, aged eleven, was branded with red-hot irons by her mother-in-law. In the other, a girl aged eleven, of good position, was found by the police dead, her throat having been cut with a razor. Her husband alleges that she committed suicide, but the matter is being investigated. If the native Congress would address itself to the reform of horrible social abuses, their efforts would enlist European sympathy in every direction; but these barbarous customs are accepted apathetically, without the faintest attempt at amendment.

Another telling argument in the same direction is found in the telegraphic news, published the same day, of the voluntary burning of a young Indian widow on her husband's funeral pyre. Surely when a woman prefers death to the sorrows and penalties of widowhood, it is time that something drastic should be done to alter the custom that produces such a result, however antiquated that custom may be.

MR. ALLEN'S WORK, FOLKESTONE.—Mr. Martin Henry, hon. sec. of the Pembroke House Young Men's Home of Rest, Folkestone, calls our attention to certain statements in a communication under this title which appeared in our issue of August 24. It seems that the Home in Dover-road is an independent institution, the private undertaking of Mr. Allen, who is also manager of Pembroke House. Far from being a source of profit, Pembroke House has required much Christian liberality to keep its doors open for the benefit of commercial young men, preference being always given to the applications of members of branches of the Y.M.C.A.

A CONFERENCE ON MISSIONS.

The Harvest Festival of St. Mary's, Spring Grove, Isleworth, was very profitably celebrated at the beginning of the week by services and meetings, in which special attention was directed to work in the great field which is "white already unto harvest." The speakers on mission work included Revs. W. Hay Aitken and R. D. Monro. On Monday, about thirty clergymen connected with the Church Parochial Mission Society met in conference, under the presidency of Mr. Aitken, as general superintendent of the Society.

In the first place, attention was directed to the question, "What are the best means of exciting parochial interest, and of ensuring a good attendance in the early days of the mission?" The principal suggestions were that the missioner should pay a preliminary visit to the parish, and not only seek to learn its special needs, but to secure the interest of the people; that the mission should be well advertised throughout the district; and that Mr. Moody's ticket system of admission should be adopted.

The second subject discussed was, "What shall the Missioner read in Preparation for his Work?" Unfortunately, the missioner gets but little time for reading, but, as the Chairman said, the subject is a very important one, for the mission preacher must be something better than a wind-bag. "Reading makes the whole man." Rev. H. Armstrong Hall, vicar of St. Mary's, Spring Grove, who is the energetic secretary of the Church Parochial Mission Society, spoke of the great necessity of due account being taken of modern history, modern literature, and modern questions. Hearers are more or less familiar and agitated with these, and while ignorant of them the missioner cannot sympathise with or interest many of those whom he wishes to reach. Of course, the Bible must be systematically and thoroughly studied. Rev. C. Green carried everyone present with him when he remarked that all preachers to intelligent congregations should endeavour to become in some measure acquainted with the events, books, and speculations that colour the thoughts of the people whom they address. When holding missions, however, he for the most part tried to get at those who were not troubled with doubts, but who were desirous of experiencing spiritual peace. Objections to Christianity are not always sincere, and, generally speaking, he was disposed to confine his attention to great spiritual verities, and leave cases of intellectual doubt for subsequent treatment. Rev. G. R. Thornton urged a more thorough acquaintance with the Holy Scriptures. The words of the Lord Jesus Christ ought to be more dwelt upon in mission preaching.

Among the books suggested for the study of missioners were: The late Bishop Wilberforce's Ordination Addresses, the Works of Prebendary Row and the late Thomas Cooper, Professor Milligan's Lectures on the Resurrection, and Tulloch's book on Modern Forms of Thought. It was generally held that some acquaintance with speculative subjects would go far to enable the preacher to understand the position of many of his hearers.

A METHOD WITH SCEPTICS.

In some concluding words Mr. Aitken maintained that much of the scepticism of the age is a revulsion against the sadly unsympathetic attitude assumed by a large number of good Christian people. Multitudes of men are seeking after truth, but unless preachers are to some extent *en rapport* with their sentiments and motives, efforts to reach them with the Gospel will be productive of much harm and but little good. Although not called upon often to preach evidential sermons, missioners must always be ready for doubters. It is. said Mr. Aitken, a rare thing with me now, in conducting a mission, not to be brought into contact with a doubter. At Belfast a short time ago I was leaving the pulpit to meet inquirers in the gallery, and praying as usual that my steps might be ordered aright, when I came upon and spoke to a young man—I believe the Spirit of God directed my action. I put my hand upon that young man's shoulder, and said, "Would you not like to have a talk with me?" He replied, "I should, very much indeed." Arrived in the gallery, that young man said, "I think I ought to tell you at once that I am a sceptic. I don't think we have anything in common. I should dearly like to be a Christian, if I could be." We had some conversation, and parted pleasantly. That young man came to see me three or four times; his difficulties were discussed, and one by one disappeared. I followed the course which I always have followed, of presenting to such persons the minimum of what it is necessary to believe to obtain peace and hope and salvation. I am pleased to say that I got from him, only about three days ago, a most touching and beautiful letter, in which he tells me that he has fully consecrated himself to Christ, that he has found rest, that he is now working for Christ, and has offered himself for mission work. I am quite sure that if I had been dogmatic in tone to that young man, I should have had no influence at all. He told me that many had scolded him, and spoken harshly to him, and added that he had been driven further and further by such treatment. He is a young man of considerable powers, and I hope that, by God's mercy, he may be a very useful man. Among other things, Mr. Aitken recommended missioners to study men as well as books, and to carefully keep a commonplace book.

The third subject of conference was, "How shall the missioner best preserve a quiet mind, and a true devotional spirit, under the excitement and strain of his work?" The Chairman, in some opening words, quoted a sage remark of his father's. Noticing how certain people, supposed to have a savour of piety about them, kept their heads well between their shoulders, and walked with a subdued air, and a stiff and unnatural gait, he said, "Let us be natural, until we are divine." Rev. H. Pelham Stokes made some observations on the physical, mental, and spiritual bearings of the subject, and the discussion was carried on by Revs. A. R. D'Arcy, D. Fox, H. Armstrong Hall, J. F. Andrewes, and others. As so much depends upon the temperament, the remarks were as varied as the individual experience. On the one hand it was shown that circumstances of hilarity in the house of his host could not generally be helpful to the working missioner. On the other hand pharisaic asceticism was shown to be vain and hurtful. The preacher was recommended to concentrate his energies upon his work in cheerful trust upon God, and it was left to be inferred that this sanctified diligence would be likely to leave a fragrance in the family in which he stays, while engaged in his difficult task of calling upon men and women of all classes to repent and believe the Gospel.

THEATRICAL TEA-MEETING.—At one of Mr. William Forbes's gatherings of theatrical employés, on Wednesday, last week, a very interesting address was given by Mr. Fry, a grandson of Elizabeth Fry. Mr. A. Robertson also spoke. The Bible Flower Mission sent bouquets of flowers with texts attached. One of the young women asked Mr. Forbes for letters for the Surgical Aid Society, for an invalid mother. Can any of our readers furnish these?

MALVERN.—A ten days' united Christian mission, conducted by Mr. William Sampson, was brought to a close here on Tuesday, last week. The meetings were held in a marquee, which was always well filled each evening. Mr. Sampson's preaching was with power, and the Holy Ghost was felt to be present to convict and convert. In the after meetings a large number of persons decided for Christ, and believers have received a quickening impulse in their Christian life.

"JUST AS I AM."

Sir,—An account of the hymn "Just as I am" recently appeared in a foreign paper, but was so painfully incorrect in all particulars, save one, respecting the authorship, that I am induced to send you its history as given me by the authoress, my aunt, the late Miss Charlotte Elliott.

The hymn was composed under the following circumstances:—About the year 1840, when in her fifth decade, my aunt, one night, after retiring to rest, was greatly depressed by doubts touching her acceptance before God. Whilst agonising in prayer, some promise, I think John vi. 37, coming to her mind led her to breathe forth her thoughts to Christ in the well-known words, "Just as I am, without one plea..."; and in the morning she wrote them out exactly as they now stand, save that a few years afterwards another verse, the last, was added.

A friend who read her MS. was permitted to take a copy, but on the condition that the words should not be printed. However, they did, somehow or other, find their way to the press, and my aunt's first knowledge of the fact was from the hymn, as a leaflet, being enclosed in a letter with the inquiry, "Had she ever seen it?"

Miss Elliott then published the hymn herself, in, if I remember rightly, "The Christian Remembrancer Pocket Book," of which she was at that time the Editor.—Yours, E. Elliott.

Teston Rectory, Maidstone.

MÉDICAL STUDENTS IN LONDON.

Dear Sir,—In October, as most of your readers are probably aware, the great yearly influx of students to the London Medical Schools takes place, and the one question which will be exercising the members of the different Hospital Christian Associations is, "How may we best hope to get hold of the new comers?" Only too often, I fear, it happens that failure to reach the medical student at the commencement of his life in London means failure to reach him throughout his whole student career.

Then, again, we find, year after year, that many Christian men come up to hospital without making themselves known to us, so that weeks, or even months, may elapse before we are able to get into communication with them. Thus they lose help, which they might have had, at a most critical stage in their lives; whilst we, the Christians at the hospitals, lose the benefit of their sympathy and co-operation.

It would be, I believe, of great advantage on both sides, if the friends of intending students, or, far better, if the latter themselves, would communicate personally, or in writing, with the Secretary of the Branch of the Medical Prayer Union at the particular hospital to which they intend to attach themselves.

They would thus identify themselves with the Christian men, and—most important, I believe—would be *known* as *of them*, from the very commencement.

The General Secretary of the Medical Prayer Union, at 47, Endell-street, St. Giles, W.C., will, he tells me, gladly send on application a list of the branch secretaries at the various Medical Schools. The latter, who are usually senior men, would, I am sure, in most cases, readily give advice regarding the medical work, and help any freshmen so introduced to them in every possible way.

Yours very sincerely, Arthur Lankester,
Hon. Sec. St. Thomas's Hospital Christian Assn.
St. Thomas's Hospital, Albert Embankment, S.E.

REQUESTS FOR PRAYER.—For blessing on a mission by Mr. Henry Thorne, at Castleford, from Sept. 22 to Oct. 1, and at Burton-on-Trent from Oct. 6 to 22.——For blessing on services being conducted by Miss Johnstone, in the Exchange Hall, Hawick.——For blessing on a special mission in connection with the Y.M.C.A. at Tonbridge, to be conducted by Mr. W. Gorham, from Oct. 7 to 21.——For special tent services at Biddestone (Wilts), by Mr. John Elliott, during this month. ——For blessing on a special mission by Revs. W. Hay Aitken and J. Stephens, at Skelton-in-Cleveland, Yorks, from Sept. 23 to Oct. 8.——For blessing on services by Mr. W. Monro Collings, at Gosport. from Sept. 26 to Oct. 3.——For blessing on meetings at Brownshill, Glos., by Messrs. T. Cauker and J. Hixon Irving, from Sept. 30 to Oct. 5.

Canadian Missionary Crusade

By Miss ANNIE MACPHERSON.

The visit of Mr. Hudson Taylor and Mr. Radcliffe to this land is being greatly blessed. Many things would seem to hinder; it is the time of the year when the pastors are taking holidays, and the people are in the harvest fields. Still, though the time to make the arrangements in the various towns and cities visited has been limited, many hundreds have gathered in each place, and much profit and quickening of faith have been the result.

The distances are great, involving much travelling and little rest; yet, to the praise of our ever all-sufficient heavenly Father, the brethren have been upheld, and filled with the power of the Holy Ghost. Churches, town-halls, and church rooms have often been filled at a few hours' notice. Meetings for the Gospel in market squares, though impromptu, have been attended by deeply attentive listeners. Much connected with this blessed, powerful crusade on Foreign Mission work has partaken of the character of a new departure; there has been no "limiting the Holy One of Israel." And the result has been that some have offered to accompany Mr. Hudson Taylor to the Empire of China.

It would startle some workers in the old land to receive a message, "Call a meeting." The church filled; the meeting commenced in faith that Mr. Taylor would arrive. After two hymns were sung, and the train brought him in, without rest or refeshment he ascended the pulpit, and the listeners sat thrilled as with a new Gospel, and many a burdened heart was lifted up and weak faith strengthened. One said, "Oh, he just talked to my heart, and all the worry rolled away." Men talked to each other all through the town that a new light had fallen on old promises, ending with, "Could we but hear more of this!" It seemed a new doctrine of Holy Ghost power.

Next morning, by five o'clock, this man of God started for another, as he called it, "magnificent distance!" Then the awakened interest was followed up in each town by some of the band of workers being appointed to hold a second meeting. On this occasion, Dr. Howard Taylor held a large meeting, which was deeply stirred by his taking up his father's theme, and for one hour pressing home with sanctified, holy, youthful enthusiasm, the crying need of heathendom. The knowledge that ere very long he hoped to be labouring in the ripening field gave a peculiar charm, and all present felt that special unction rested upon this young "David." Who can tell the results which will follow these meetings? Many books were purchased, which will still further enlighten those who have been so stirred; and, in answer to prayer, we are looking that from this town of Stratford, where the first gatherings were held, many will yet be called forth to devote heart and life to the Master's work in China.

In another town, Mr. George Studd speaks first. A deathlike stillness is felt as he portrays the readiness of the people to listen to the story of the Cross. One trembled for the responsibility of these assembled so-called Christian people, should they continue any longer dwelling at ease. And yet was felt the living power, which would ere long cause hearts and earthly treasure to be laid at the Master's feet; that within a few more years the need would be met, the round world hearing that Jesus Christ had died, was risen, and is coming again, to the glory and praise of our God.

Then Mr. Taylor, who has lived out the thirty brightest years of his life in China and has nearly three hundred missionaries now representing him in that land living "under his shadow among the heathen," realising that the Lord hath commanded them to be a light, that they should be "for salvation unto the ends of the earth," tells out the principles upon which the China Inland Mission is founded, not omitting the first beginnings, difficulties, &c., the whole bristling with Holy Ghost touches upon injunctions and promises, from rich experience, proving God's never-failing faithfulness to those who put their trust in Him. To Canadians, this simple childlike trust in God for everything was a new theme, a new way, which the powerful address of Mr. Reginald Radcliffe, the following evening, drove home in fuller application for the crying need to men and women to arise for the evangelisation of the world.

In two of the churches in Toronto, Sunday, August 26, each of the elder brethren took a service. Mr. Radcliffe read Matt. xiv. 15—21, showing in a very tender but direct way how the members of Protestant Churches had been selfishly keeping the bread and fish, and not giving forth the Gospel to the heathen—how we had ships, money, and men enough to send plenty to tens of thousands of perishing souls. Then he showed that it was the business of the Churches not to send money only, but to give up their sons and daughters for the work, or go themselves, as in the days of the early Church. He also showed very powerfully that the people of America and Great Britain were but a fraction of those for whom Christ died. Then followed an account of the scattering of the Apostles, closing with burning words on the Master's injunction: "Go, and teach all nations," "Lo, I am with you alway." At Galt similar meetings were held on August 28. In this town $300 were handed to Mr. Taylor, for the support of a missionary lately gone to China, who was well known there.

The brethren have now returned to the States, to continue the work in which the Lord is so greatly blessing them.

AMONG LONDON COSTERMONGERS.

By many agencies the Golden-lane and Hoxton Costermongers' Christian Mission engages in works of love and mercy among a very needy class. In the report for 1887, details are given of the operations of the Mission. Some thirty Gospel services are held weekly in the Costers' Hall, Hoxton-street, N., and in the open air. An association of voluntary workers carries godliness and cleanliness into the slums and by-ways of the district.

Temperance and thrift are advocated and assisted by vigorous means. Among social and benevolent efforts may also be mentioned labour, sick, and burial societies. The children are helped into the country for summer holidays, and parties of adults are taken on trips which are greatly enjoyed. Many other things are done to lighten the lot of the poor.

As a last word, Mr. W. J. Orsman, the Hon. Supt., emphasises the need of a Convalescent Home by the sea, to which deserving poor may be sent. Towards this, about £700 has already been collected; £1000 is still needed. Mr. Orsman says: "If we should secure that sum in our jubilee year (entered on August 13 last), we shall feel that the twenty-seven years of our life, given—without fee or earthly reward—to the service of God among the poorest of the poor, have not been unrequited by his people." Mr. Orsman's address is Milton House, Shacklewell-green, Hackney, E.

SUNDAY CLOSING IN WALES.—In a report to the magistrates of Cardiff, the Chief Constable states that while in 1882, the year before the passing of the Sunday Closing Act, the number of persons proceeded against for drunkenness on Sunday was only 43, since that date the number has largely increased, amounting in some years to 118, 127, and 139 cases. A large percentage of the drunkenness, he states, is due to bogus clubs and illicit drinking houses. Owing to a recent decision, many of the clubs which had been closed have recently re-opened, and there are now thirty-one in the borough.

LESSONS FROM THE MOUNTAINS.

Lines suggested by a recent visit to Switzerland.

The mountains high of Alpine lands
Remind us that God's promise stands,
Eternal, grand, unchanging, true;
Fresh beauty seen at every view.

Their lofty heights all capped with snow,
Reflecting oft the sun's bright glow,
Tell out, O God, thy love and grace
That clothes us with thy righteousness.

Their ragged peaks stand out so clear,
Though distant far, they seem so near;
So, when our faith is keen and bright,
The eternal glory seems in sight.

Sometimes their tops are lost in clouds,
And mist the prospect then enshrouds;
Behold how changed the beauteous scene.
For all is hid behind a screen.

So, often in our life we find
The things of earth fill up the mind,
And heavenly joys recede from view,
And passing things replace the true.

But there they stand, unchanging, sure,
From age to age they still endure;
No winds can shake, nor storms remove;
Until Thou biddest, God of love.

But firmer e'en than these, thy Word
Stands fast eternally, O Lord;
Thy covenant all sealed with blood,
Thy precious promises, O God.

Help us, O Lord, from them to learn,
And thus thy faithfulness discern;
Remember e'er thy Word is true,
Eternal, and yet ever new. J. E. H.

STRATHPEFFER (says a correspondent of *The Times*) has become fashionable as well as famous, and there are undoubtedly many objectionable features in foreign spas from which the Highland health resort is entirely free.

THE SCIENTISTS' PRAYER-MEETING.—The American Association for the Advancement of Science held its meeting this year in the beautiful city of Cleveland, Ohio. In former years an interesting prayer-meeting has been held on the Sabbath during its sessions, by those members who desire to testify their belief and acceptance of the Gospel. The prayer-meeting was arranged for this year in the handsome rooms of the Young Men's Christian Association. A regular Sunday afternoon service for young men is held there; and the proposal was made by the Secretary that instead of this, the young men should be invited into the Scientists' meeting, as he judged that it would be very helpful and instructive to just that class of young men, to see and hear a body of Christian men of science give testimony to their faith. This was done, and the rooms were crowded with an attentive audience. Many of the attending young men were deeply interested, and it is hoped that much good may result from the occasion, as a counter-influence to the prevalent ideas as to scientific unbelief.

THE HOXTON TEMPERANCE ARMY.—Mr. William Noble and his supporters on Saturday evening opened a sixteen days' temperance mission for Hackney, Shoreditch, and East Islington, in a large marquee, erected in a field within a short distance of Dalston Junction. They left their headquarters at Hoxton Hall soon after five o'clock in procession, with bands and banners, and proceeded viâ Kingsland-road, parading in various streets off the main thoroughfare, for the purpose of beating up recruits. At the Dalston meeting, working men and women spoke briefly on the many advantages resulting from sobriety, and the countless evils of intemperance, these brief addresses being interspersed with sacred songs and temperance melodies. The promoters of this movement do not merely induce people to sign the pledge. Having done this, they well look after them at Hoxton Hall, which has many educational and recreative agencies, foremost among them being a girls' guild, in which they are instructed during evening hours in domestic economy, dressmaking, and other useful arts.

OUR EAST-END POOR.

A pathetic and realistic picture of the condition of large masses of people in the East of London is given in a recent editorial in *The Morning Post*; it was evoked by the revolting murders that have lately stirred the community. The writer says:—

THE veil has been drawn aside that covered up the hideous condition in which thousands, tens of thousands, of our fellow-creatures live, in this boasted nineteenth century, and in the very heart of the wealthiest, the healthiest, the most civilised city in the world. We have all known for many years that deplorable misery, gross crime, and unspeakable vice—mixed and matted together—lie just off the main roads that lead through the industrial quarters of the Metropolis. The daily sins, the nightly agonies, the hourly sorrows that haunt, and poison, and corrupt the ill-fated tenants and sojourners in these homes of degradation and disease, have been again and again described with more or less truth and force by our popular writers; but it is when some crime or accident, more than usually horrible, has given vividness and reality to the previously unrealised picture, that we are brought to feel—what our keenest powers failed adequately to conceive before—how parts of our great capital are honeycombed with cells, hidden from the light of day, where men are brutalised, women are demonised, and children are brought into the world only to be inoculated with corruption, reared in terror, and trained in sin, till punishment and shame overtake them too, and thrust them down to the black depths where their parents lie already lost, or dead to every hope or chance of moral recovery and social rescue. Then comes a terrible crime, bringing a revelation that fills every soul with horror, and makes us ask why sleeps the thunder, and how these things can be?

The answer is in the facts disclosed. Take the latest as a sample of the rest. A wretched back street is crowded with houses of the most miserable class. Nearly all of them are let out in lodgings of a single room or part of a room. The house where the murder was committed had no less than six families, all toilers for daily bread, some of questionable honesty or sobriety, and all, we may be sure, contaminated in greater or less degree by the vicious surroundings of their distressful home. Loose women have as free run in these abodes as rabbits in a warren. There is a continual coming and going. Precepts of decency are not observed, the standard of propriety is low, the whole moral atmosphere is pestilential. Poverty in its direst form haunts some dwellings, ghastly profligacy defiles others, and this in street after street, alley after alley, cul de sac after cul de sac, garret after garret, and cellar after cellar. Amid such gross surroundings, who can be good? With this atrocious miasma continually brooding over them and settling down among them, who can rise to anything better? Morally, these people are not only lost; they are dead and buried.

This is the part of the subject that clamours for immediate consideration, these are miseries that need immediate remedy, these are the lamentable conditions of human existence, which may well tax the wisest counsels and the most philanthropic consideration of the best men and women of the day. Side by side with all the luxury, the ease, the magnificence, and abounding plenty of our vast Metropolis, are all these pitiable ground-down people, bowed with misery, and steeped in crime. Happily there are here and there, like far-off stars in darkest nights, exceptional instances of honesty. What can be done? How shall the help, the sympathy, the succour of the better circumstanced, the wealthy, and the well-to-do, be brought to bear with sweet reclaiming power among these lost ones?

It is not so much the truncheon of the policemen that is wanted as the wand, magical in its power and healing in its touch, of higher moral ministries—some centres at intervals in their very midst where the gentle ministrations of Christian love shall never be sought by the weary and heavy laden in vain, where the veriest outcast may knock and feel that there at least are pitying hearts and open hands, the instruments of God in the recovery of man. We take into the reckoning all that is being nobly done for the wretched people, but what we want to urge is that it is not half enough. The saddening sight of pent-up misery which the recent four murders disclose confirm our complaint, that the better off classes have not yet risen to the height of self-denial and charity which the hardness of the lot of these close-packed, hard-working, much-suffering poor require to enable them to break through the fetters that bind them down and gall their necks, till they are fain to let things drift; while they, like Lazarus in his grave, are without the wish or power to rise to anything better.

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SUNSHINE AND SHADOW AT AGRA.

WE had a very interesting and happy day here on July 22. In the morning there were three natives who confessed Christ in baptism. The service was held in the open air, and there were many Hindoos and Mohammedans, as well as Christians, assembled to witness the ceremony. We preached the Gospel to them, to which they listened very attentively, and then the candidates were baptized, one a Hindoo, another a Mohammedan, the third a nominal Christian. In the evening we baptized six soldiers of the Manchester Regiment. I am thankful to say that besides those baptized there are several others who have stood up for Jesus, so that we have a goodly band of Christian men among our soldiers here in Agra. But we are hoping and working and praying for more.

I want to thank friends who have sent us papers, books, and tracts; but they are all used up. We have more than a thousand men here; if we had a very bountiful supply of narrative tracts, how many we could give away! It does one good to see how eagerly in the barrack-room, as well as in hospital, the men take and read these tracts.

Though July 22 was a happy day, it had a dark shadow; for, on his way home from the baptismal service in the morning, our good brother, Mr. J. C. Stark, known to many of your readers, was taken very ill. He died on the following Wednesday; but not without clear testimony that his trust was in Christ. Some away in China may read these words. On his way to India, in 1884, Mr. Stark was fellow-passenger with a number of missionaries of the China Inland Mission. He was then a Freethinker, and bitterly opposed to the Word of God; but Miss Broomhall and her brother were made instrumental in God's hands of leading him on board ship to openly confess Christ. He gave up much for Christ—a very lucrative commission in the liquor trade; and threw overboard a lot of infidel literature which he intended sowing broadcast in India on his arrival. He was kept by the grace of God; and we magnify that grace that changed one so determinedly opposed to Christ, and made him a child of God.

Surely the blessing of God resting upon the labours of his children on board ship should encourage all Christians when travelling to sow beside all waters. It was not argument that convinced Mr. Stark, but the testimony of Miss Broomhall.

DANIEL JONES, Baptist Missionary.

Agra, India.

A MISSIONARY BUREAU.

DEAR SIR,—Many of your readers will be interested to hear of the resuscitation of the Missionary Intelligence Office. Those of us officially concerned in the Bureau are most anxious that it should be (as we have good reason to expect) a means of gathering information of all kinds concerning missionary work and the missionary field, and, under God, the instrument of stirring up individual members of the Church of Christ to fulfil her Lord's command in bearing to the heathen the knowledge of his Word.

The object of the office is pretty well known; but it may be well to say, briefly, that we purpose, first, to collect and put into practical form reliable information concerning spiritually destitute and neglected places, as well as Christian work in operation, throughout the world, and to disseminate this through suitable channels.

To designate promising fields of labour for evangelisation. To report on suitable openings for missionaries which could be made of a self-supporting character.

To urge on Christian congregations their responsibility respecting the heathen, so as to promote representation on the foreign field.

To keep the office supplied with all available information concerning missionary work and needs, for the use of Christians travelling or emigrating.

Details of the several departments in operation, or contemplated, may be obtained from the office by forwarding a stamped envelope. Mr. John M. Pamment has just been appointed secretary, and we feel confident the office will speedily become of great value to workers at home, and the work abroad.

Any volumes of missionary effort and work, or the reports and magazines of missionary enterprise will be gladly received. A good atlas of recent date, and large size would be very acceptable. Financial help is also needed. The treasurer, Mr. H. W. Fry, Dashwood House, Broad-street, E.C.; the secretary, whose office is 186, Aldersgate-street, E.C.; and others associated with the office, will be glad of opportunity to give missionary addresses in connection with the Bureau, particulars of which may be had by enclosing envelope for reply.

Commending this work to the Lord, and to the prayers and sympathy of his people,

I am, dear Sir, yours sincerely,

F. B. MEYER.

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THE EXPERIENCES OF SOME ZENANA VISITORS in this city, says *The Bombay Guardian*, show that a spirit of inquiry is abroad that is very encouraging. Many women are believed to be Christians at heart who cannot see it to be their duty to come out for baptism, or dare not face the outcasting from home and friends that would ensue from open declaration of faith in the crucified Saviour, but who abstain from heathen practices and receive direct answers to prayer. Among the men too, are some who, like Nicodemus, come stealthily to hear the word of God. These almost persuaded ones, and secret disciples, need the prayers of God's people. With the spread of education in this country, there is, and will be, an increasing demand for literature, and while the forces of evil are pushing their mental and moral poison on every hand it behoves Christians to use every effort possible to spread books that will elevate and ennoble the readers, and benefit their souls as well as their minds.

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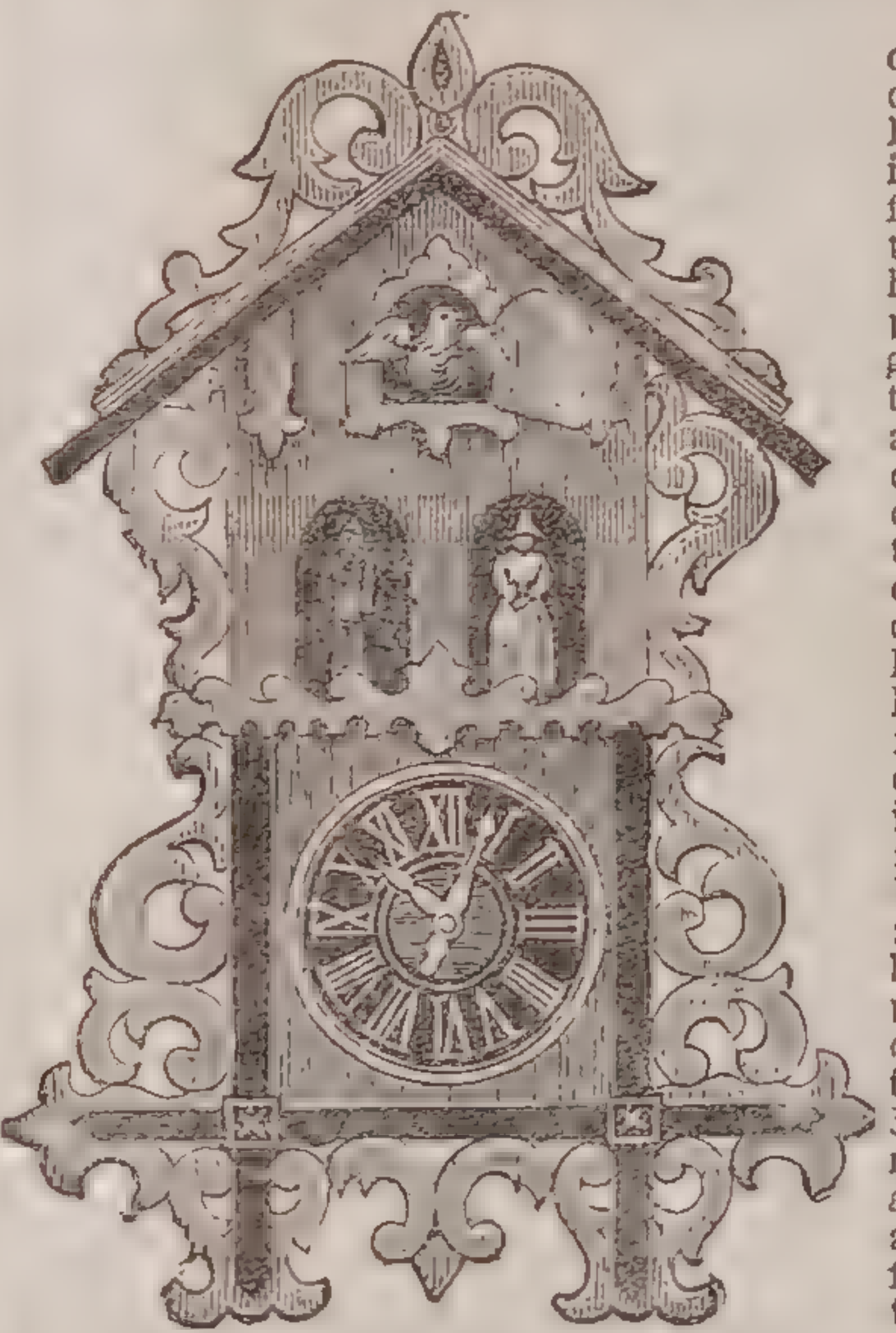

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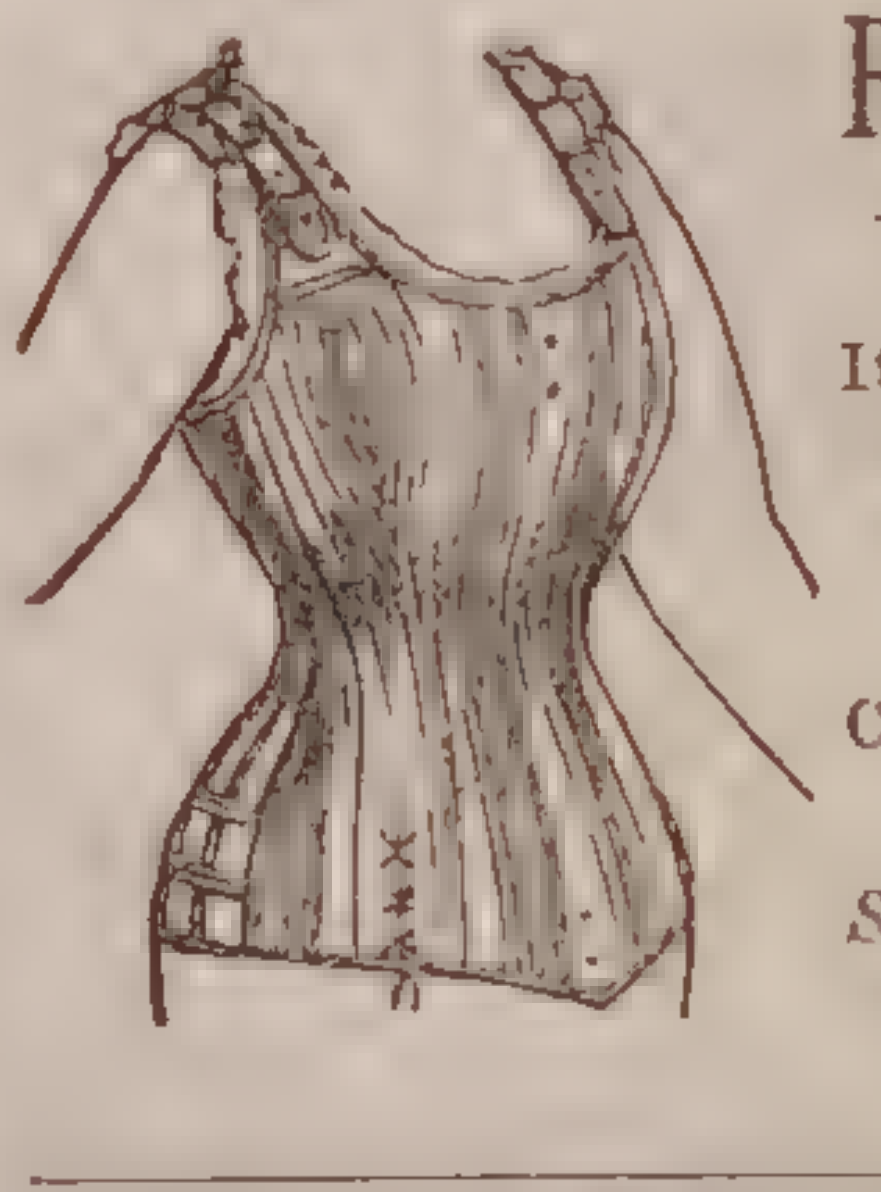

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Who may be personally or relatively

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

PHTHISIS—BREAKING UP OF THE RIGHT LUNG—CASE AT BIRMINGHAM.

The patient, who is in business at Birmingham, requests me, in the event of publishing his case, to give the initials of his name only,—"Mr. R. O.,"—saying that I can refer to him at any time as to the wonderful results of my treatment.

The case was brought under my notice about two years ago. The patient had never been strong since he had pleurisy and inflammation of the lungs about five years before. In October, 1885, he caught cold, followed by successive colds, which reduced him much. He was under several eminent doctors, who began to entertain grave fears respecting him. He was sent to Bournemouth, with no marked result, and after his return home gradually declined still more, until he applied to me.

At this time the expectoration was of the worst character: pains in the chest and right side severe; respiration constantly difficult; prostration of strength; wasting of flesh, in the legs and arms especially; and night sweats. He had been under medical treatment for twelve months, and the doctor's report was that now "*the right lung was breaking up.*" Tonics and iodine applications and cod liver oil had been tried in vain.

In three weeks after first writing me he says: "My expectoration is not so streaked. The liniment relieves my chest. The pain is less, and only felt occasionally. The breathing is slightly better."

In three months he writes: "I have taken your medicine regularly, and must say I am much better, though still weak."

After this he progressed fast. He continued under my treatment for six months longer, until quite well.

His brother, Mr. W. O., writing me in February of this year, about another case, says: "*Your medicine did my brother immense good, and restored him to health, which has been permanent.* He has married, and gone into business. He is working hard at it, and feels better than he has for years. *He has unbounded faith in your treatment.*"

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Letters to the Editor.

THE ITALIAN EXHIBITION.

Dear Sir,—May I caution your readers against the character of the processions and games which take place in the Colosseum at the Italian Exhibition. A visitor to London is naturally attracted to this entertainment by the character of the advertisements, which give the idea that it will be instructive to the young. The truth is that there is a most immodest display, which is unfit for those who bear the Christian name to witness. M.

VEGETARIAN DIET.

Dear Sir,—I am glad to see in a recent issue so friendly a commendation of the vegetarian movement. The sympathy of those who, with us, are working for the amelioration of the conditions of mankind, is of great value. In addition to the personal matter of "eating to live," instead of "living to eat," there is another phase of vegetarian effort which will appeal strongly to Christian workers; I refer to the greater economy of vegetarian food, by which our poorer brethren may be enabled to supply themselves and families with a sufficiency of good and nourishing food, instead of suffering from want in consequence of expending their means upon an expensive article of diet.

Of course the great obstacle here is want of knowledge. If the poor were but instructed in the nutritive value of many vegetable food stuffs, especially the cereal, farinaceous, and pulse foods, much might be done, not only to drive away want, but also to remove some of the temptations by which they are too frequently beset. This Society has published some leaflets that are specially suitable for distribution among the poorer classes. I should be glad to send copies to any reader who will write for them, or some for distribution to any who will undertake their careful disposal.

Yours faithfully, Joseph Knight,
Secretary Vegetarian Society.

75, *Princess-street, Manchester.*

THE EMPIRE OF MOROCCO.

Sir,—In a recent issue of your paper, I was interested to read the letter on Morocco, from Mr. George Pearse, of Algiers. At the same time, I regretted to see that several errors had crept in, which, of course, detract from the influence of the letter with those who are better informed. I will be obliged by your allowing me space to correct them, especially as I am sure Mr. Pearse would not wish to propagate a single error.

In the first place, the Sultan of Morocco is represented as engrossed in his harem, and merely amusing himself. I am informed by those best able to report on the proceedings at Court that there is not a harder-worked man in the Empire. I do not believe the Sultan ever made kesksu (called by Spaniards "couscoussoo"), the national dish. He seldom rides in the carriage referred to, which is led behind him, while he rides on horseback, on state occasions.

The Minister of Foreign Affairs is no servant of the Prime Minister (Wuzir el Kebîr), any more than in other countries. Foreign trade is not impeded by heavy import duties, though the export duties are ruinous. There are several made roads, and a dozen or twenty good bridges, though the number of each is but a drop in the bucket compared with the number required. The Lighthouse at Cape Spartel, far from being sometimes lit up with candles, is maintained by foreign powers, and has an excellent light, visible twenty miles out at sea, being kept in a state rivalling that of the best lighthouses in England. Functionaries do receive some pay, though ridiculously inadequate. The corn (wheat and barley, oats being unknown in Morocco) exported by the Sultan, is not bought, but the tithes paid in kind.

Education is by no means compulsory. Only a very small proportion of the people learn to read and write, though this is cheaply learned. Locusts being so rare a plague in Morocco, cannot be given as a usual cause of distress, the Government alone being responsible. Pacha is an Eastern word: in Morocco we have Káids and Bashas.

The estimates of population given are of no value whatever, being only guesses. It is enough to say that here is a vast Empire, full of oppressed people dying without any knowledge of the Gospel, whose number is variously estimated at from six to twenty millions.

While missionaries have been going out to all the ends of the earth, this fine country, right in the centre, so to speak, has been totally neglected till within the last few years; but if any good is to be done, in proportion to the need, hundreds must come and labour here. Anyone interested in the work should communicate with Mr. E. H. Glenny, hon. secretary North Africa Mission, Linton-road, Barking, London, to whom those who cannot come should send contributions towards the support of those already in the field. Moghrebi.

Care of "Times of Morocco," Tangier.

THE GREAT LONE LAND.

Dear Sir,—I am an evangelist of the Methodist Church. I am spending the summer in what is known as the "North-West Territory." It is British-American soil. Will the Moses ever appear who shall lead forth the despairing millions of your land to people those vast solitudes? As I write, the pleasant August sun is shining on untold thousands of square miles of unoccupied prairie, just waiting for the plough to turn it over and produce abundance for starving multitudes. A great cry of longing goes up from my heart that the unfed masses with you and the untilled acres with us could be brought together.

For a thousand miles north of me the country is habitable! Much of it a fat land. British capital, now unremunerative, could here find a golden field for investment, and on lines of broadest philanthropy too. You have men and women of means whose whole being hungers for worthy outflow and outlay. They could find it here. Outflow for their gifts of mind and heart; outlay for their money. I am not a political economist. I have no theories to air. But if some of your "society" people pining of *ennui* would accept the luxurious appointments of travel across the ocean, and then the equally luxurious appointments of travel by C.P.R. across this Continent, I am sure they would find a mission in assisting the poor of *your* land to a settlement on the broad fertile acres of *this* land. David Pavage.

Maple Creek, Assa, N.W.T.

THE STATE OF THE EAST END.

Sir,—Our ears tingle and our hearts shudder at what is taking place week by week in our neighbourhood, in our streets, and at our very doors. We hardly know how to stand under the crushing weight. Jeremiah's lamentation expresses our feelings: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

To think that these poor victims have heard the Gospel times out of number, both in the kitchens, and in the open air, yet have perished in their iniquity. It seems to have made little or no impression on their companions in sin, for they are still to be seen walking the Whitechapel-road and elsewhere, courting a similar death. Many have been turned out of their houses in Lady Lake's-grove, Oxford-street, and Nelson-street, Stepney. But that does not remedy the evil, for no sooner do they leave one district than they infest another, and make that as bad. The root of the evil lies within, and nothing short of the regeneration of the Holy Spirit will suffice to make any lasting change.

These poor women have been deeply affected at times, and when spoken to have said, "Well, Sir, what am I to do? I have no means of support, except I go on the streets to earn a living."

The lodging-house men, too, as a rule, are a desperate class to deal with. They seem to be getting more bold in crime, fearing neither God nor man. Things are coming to a terrible pass, in spite of all that is being done to raise the masses.

May I ask the prayers of your readers on behalf of the mission workers toiling in Spitalfields and Whitechapel, for they seem pressed beyond measure just now? James Sharpless.

14, *Sidney-square, E.*

MIDNIGHT MEETING MOVEMENT.—In consequence of the terrible murders at the East-end of London special meetings of the Fallen have been held. There have been large attendances, and the quiet, subdued demeanour of the women was remarkable. About twenty were rescued and satisfactorily disposed of. It is expected that many more will accept the invitation of the organising superintendent, Mr. John H. L. Christien, and apply for help at 8a, Red Lion-square, W.C.

LECTURES ON THE TABERNACLE.

For three successive evenings last week large congregations were drawn together at Mr. Spurgeon's Tabernacle to hear an Australian evangelist, Mr. Benjamin Short, of Sydney, lecture on the Tabernacle in the wilderness. Mr. Short discoursed on the various parts of the sacred structure, and drew a large amount of truth from the symbols. His style was somewhat discursive, but exceedingly plain and simple, and the object-lesson before the assembly, comprised in the tents of Israel and the Tabernacle of the congregation, as well as a display of sheet pictures hung round the foot of the pulpit, served to impress the statements of the speaker. The words "Atonement" and "Redemption" were the foundation and framework, the substance and life of the teaching.

After each of the meetings, people came forward to see the model more closely, and for half an hour or more, earnest conversation followed. One evening, our brother asked of those who had been helped to faith in Christ to remain standing after the hymn, and the request was responded to by perhaps five and twenty persons. A Christian worker pressed forward to thank the speaker for the great benefit she had derived, and brought forward a little girl of twelve years, who confessed she had that evening received Jesus, and knew she had eternal life.

Mr. Short leaves for Australia this week.

TURKISH INTOLERANCE.—Mr. A. Ben-Oliel writes from Jaffa to *The Times*:—The Turkish Government has issued orders for all books entering its territories to be examined by the local authorities before delivery, in a manner practically prohibitive. The Trinitarian Bible Society sent me a case of Scriptures in five languages. My agent was told to take samples to the Governor for examination. After the lapse of several days I called with him to learn the result, and it was this:—"We have got some one" (who, however, was away from Jaffa) "that can examine French books, but none for other languages." So we (English, the German colonists and residents, who are pretty numerous, Americans, and others) may procure French novels, if we like, but books in other tongues must wait till the Greek Kalends."

THE CLIFTON CONFERENCE.—This yearly Conference of Christians of all denominations, originated by the late Rev. S. A. Walker, which is about to assemble (October 2—4) for the twenty-sixth time, takes rank, we believe, in order of institution, next after the Barnet Conference. Its development has been remarkable. The numbers of Christians from all parts who annually attend the three days of Conference have gradually increased, and large blessing has been granted on the proceedings. This year the subjects chosen for consideration during three days have met with the most general approval, and a season of edification and refreshing is confidently anticipated. "The Word of God: Written, Incarnate, and Indwelling," is the theme upon which a long list of faithful witnesses will bear testimony. All communications on Conference business, requests for prayer and praise, &c. (verified by signature and address) should be directed to Rev. James Ormiston, Clifton, Bristol.

MONTE CARLO.—A correspondent of *The Times* writes:—Licensed gambling-houses have been suppressed in every country in Europe, on account of the suicides, murder, robbery, and ruin brought by them, such as is of appalling frequency at Monte Carlo. Even the Prince of Montenegro and the Sultan of Turkey have indignantly refused to entertain a recent proposal for the opening of gambling hells in their dominions, and the King of the Belgians has also just put his veto upon an effort to open a house in Ostend. English people are not alone in condemning Monte Carlo, for the Hon. Signor Berio, an Italian Deputy, declared in Parliament that "he looked upon the casino at Monte Carlo as an anti-human institution, and moral and social pest-house, which ought to be stamped out"; and there is actually a standing Senatorial Commission in France urging the Government to take active steps to put an end to this disgraceful scandal. The respectable press of France, Germany, and Italy loudly demand the same thing.

Personalia.

Mr. John Wanamaker, of Philadelphia, has decided to build a large hotel at the sea-shore for his army of employés.

Mr. Richard Hill is at the Wooden Tent, Salt Market, Glasgow. The glorious Gospel is being preached with power. Many interesting cases have been dealt with.

Dr. Marcus Dods, of Glasgow, it is stated, will be questioned by several members of his Presbytery with respect to his utterances at the Pan-Presbyterian Council.

Mr. Henry Varley has recently paid a farewell visit to Brighton in connection with the Y.M.C.A. Many testimonies have been borne to the blessing received at the meetings.

Mr. G. W. Leach, of Deptford, has thrown open his library for the use of anyone who will give a guarantee that the books will be read and returned. His parlour is open on Sunday evenings for conversation.

Dr. Adolph Saphir will preach in Dr. Sinclair Paterson's Church, Kensington Park-road, on September 30, and in the Halkin-street Church on October 7 and 14. He intends shortly to give Thursday morning lectures on the Bible.

Messrs. Wharton and Weaver have closed their Bible Van summer tour at Melton Mowbray. Large audiences assembled in the market-place three evenings, and listened with eager faces to the earnest words spoken by these friends and their helpers. A number of Bibles and Gospel books and text cards were sold.

Mr. Oscar Owers recently gave at Exeter Hall Y.M.C.A. four talks on "The Bible: Its Inspiration"; "Man a Fallen Creature, or Christ no Saviour"; "The Fatherhood of God: What is It?" "The Hereafter of Man." Mr. Owers deals thoroughly with his subjects. Other Associations would do well to secure his services for the delivery of these "Bible Talks."

Pastor S. Bost, of the Reformed Church at Salies de Béarn, and brother of John Bost, the founder of the Laforce Asylums, died at the end of last month. He was born in 1821, and was trained for missionary work at Bâle. In 1846 he was ordained by the English C.M.S., and sent to India, but failing health necessitated his return to his own land after a year or two. He was distinctly evangelical.

Dr. R. N. Cust certainly has the courage of his convictions; witness his very outspoken book just issued by Mr. Elliot Stock, entitled, "Notes on Missionary Subjects." In the preface he says: "I stand up for the native races against governments, against the white man, against missionaries; and indignantly reject the idea that any white man has a right to lord it over the black man, whether he comes as governor, traveller, merchant, emigrant, or missionary."

Dr. Thain Davidson in his latest sermon to young men does not give a very roseate picture of rural life:—"Human nature is much the same everywhere. The devil is just as busy in many a Highland hamlet as he is in London. We talk a deal of nonsense about the innocence of village life. I have lectured on 'The Perils of the Great City' in one and another quiet little town in Scotland; and gentlemen have come to me at the close, and said, 'We are just every bit as bad here, up to our measure.' The sad fact is, these Arcadian pictures we sketch of rural life are pure fancy. In truth, the country is not a whit better than the town."

Dr. Joseph Parker writes to the papers expressing the opinion that many Dissenting congregations are too exacting in the matter of preaching. "What mortal man can satisfy an insatiable and irrational appetite for originality, genius, power, and every element and force that can invest pulpit ministration with attractiveness? The sweating system is not confined to manual labour. Far too much is expected of the preacher. Unless ministers take the whole question of pulpit training and pulpit function into thorough and serious consideration, the prospects of the English pulpit will not increase in brightness. I may add in conclusion that this is a question which really affects the people quite as much as it affects the preacher. They must be reasonable if their expectations are to be realised."

Principal Oswald Dykes had no fewer than thirteen ministers to hear him at the opening of a new church in Scotland where he officiated.

Miss Lizzie Johnstone, from Dumfries, is conducting evangelistic services at Hawick, with much apparent blessing. The hall is filled with attentive audiences every night.

Rev. B. Baring Gould, who was lately in India as one of the mission preachers of the Winter Mission to India, has entered on his duties as Central Secretary of the Church Missionary Society.

Rev. Dr. Dowling, pastor of the Euclid Avenue Baptist Church, Cleveland, O., has retired from the Baptist denomination, because his congregation would not endorse his advocacy of open communion.

Mr. J. Murch, of the Evangelisation Society, has been holding a fourteen days' mission at Dunsfold, Surrey. The meetings were held in a tent. Each night there was a good attendance, and many were greatly blessed.

Rev. W. J. Mayers asks us to say that his new private address is Singapore, Wallington, Surrey. All communications respecting his work with Dr. Barnardo should be addressed to him at 18, Stepney Causeway, London, E.

Rev. James Paton has completed his seven years' pastorate of St. Paul's Church, Glasgow. There is at present a *bonâ fide* membership of 750. During the seven years the congregation have raised, for all purposes, £5,345, including about £2000 for renovation and special objects.

Rev. Dr. Pentecost addressed the Fellowship Meeting in the Christian Institute, Glasgow, on Monday, Sept. 10, and gave Bible-readings at the noon-day prayer-meeting in the same place the four following days. The audiences were very large, and much blessing was experienced. Dr. Pentecost will speak at the Y.M.C.A., Whittington-avenue, Leadenhall-street, on Oct. 12.

A beautiful memorial window, in remembrance of the late Rev. Dr. Fleming Stevenson, has been erected in the Presbyterian Church, Rathgar, Dublin, by members of the congregation. The window represents St. Paul taking leave of the elders of the Church of Ephesus, and contains scrolls, with the words: "Preach the Word; Watch and pray; Gather the wheat."

Dr. A. T. Pierson's book, "Evangelistic Work in Principle and Practice," has just been published in this country by Mr. R. D. Dickinson, of Farringdon-street. Dr. Pierson dedicates the book to his "cordial friend and true yokefellow," Dwight L. Moody, "whose love for the Word, passion for souls, and zeal in the work of evangelisation have provoked to love and to good works very many on both sides of the sea."

Rev. H. Price Hughes, referring to a report by the London correspondents of several provincial journals that he is "contemplating secession from Methodism, and a return to the bosom of the Church," says in *The Methodist Times*, "How Mr. Hughes could in any case return to a bosom on which he has never rested is not very obvious. When the London correspondent was about it, why did he not do the thing thoroughly, and say that Mr. Hughes was going to join the Greek Church? That would have sounded much more romantic."

Dr. Colenso, of African and Pentateuch fame, is thus described by a writer in *The Times* in reviewing his published Life: "Colenso was undoubtedly a remarkable man. His courage was indomitable, his energy inexhaustible; with a habit of self-sacrifice, which in every-day matters was almost an instinct, he was the generous champion of the feeble and oppressed. On the other hand, he was impulsive in all things, and self-confident to an extreme. He leaped lightly to conclusions which he could never be persuaded to reconsider. In critical and controversial theology he showed no regard for the weight of contemporary authority which might have made him less confident of his conclusions. It is characteristic of the man that he composed his destructive commentaries on the Pentateuch and some of the Pauline epistles on the spur of the moment, in his South African exile, where he was hopelessly removed from the means of exhaustive research. Yet when he had enunciated his theories and delivered his message, he set his diocesan, Convocation, the most learned theologians of his Church, and the whole bench of bishops, serenely at defiance. The one dogma he held to throughout, and it has been freely adopted by his biographer, was that of his personal infallibility in things spiritual and secular."

The Duchess of Sutherland is a stern tee totaller, and faithfully wears the blue ribbon.

Rev. R. F. Horton has asked to be allowed to withdraw his name from the programme of the Baptist Union autumn meeting.

Mr. Thomas Canning is addressing special evangelistic meetings in Trinity Free Church, Glasgow, and the work is being much blessed.

Professor Gracey, of Mr. Spurgeon's College, is of opinion that we are subsequently not at the end, but only at the beginning, of the Down-grade controversy.

Rev. Dr. Ginsburg says there is a manuscript at Cairo, which, if obtained by our Government, and reproduced, would be of great interest to Biblical students.

Rev. E. Payson Hammond is invited to spend the winter in Michigan. He has been urged to spend a year in Australia. He hopes some time to take a trip around the world, and speak through an interpreter to the heathen.

Lady Frederick Cavendish sailed last week from Southampton in the *Athenian*, to join her brother, the Hon. and Rev. Albert V. Lyttelton, at Kimberley, South Africa, where he is working as a missionary among the gold-diggers.

Rev. Dr. Hiles Hitchens is preaching at Eccleston-square Church, on Wednesday evenings, upon the International Series of Sunday-school Lessons. The subject each Wednesday evening is that which will be used by teachers on the succeeding Sabbath.

Miss Emily White, daughter of Rev. Verner M. White, of South Kensington, will leave Liverpool for Calcutta on the 28th inst., to take charge of the Normal School there for the training of female native teachers, under the direction of the Free Church of Scotland Mission. The prayers of the friends of missions are requested on her behalf

Rev. R. G. Wilder, of the Presbyterian Board, in thirty years preached in 3,000 cities, scattered over 3,000,000 pages of tracts, gathered into his schools 3,300 pupils, 300 of whom were girls. Besides all this he was one of the committee on the translation of the Scriptures. He wrote and published Commentaries on three Gospels, and edited and translated many books.—*Bombay Guardian.*

Dr. John Vincent, of Sunday-school fame, is termed the Bishop of Chautauqua. John Calvin was no more monarch in his Genevan Lake city than this ruler is in his American Lake home. His police, his daily paper, his canonical hours, even his cuisine, is obligatory on all the inhabitants of this large city. In it is prohibition, and a Sabbath, and restricted amusements, and ten thousand human beings are ruled by ideal reform rules for the summer.

Mr. John Haffenden, the Bible Society's agent in the Malay Archipelago, has recently visited the Sultan of Johor at his palace, and reminded him of the Arabic Bible which was presented to him by the Committee of the Society during his stay in London. The Sultan has promised to give a written order which will enable any of the European colporteurs to sleep at any of the police stations in Johor and Moar when they are on their colportage tours.

Mr. Charles Cook sails to-day (Friday) for a week's mission at Gibraltar. From thence he goes to the dungeons of Morocco, to supply the prisoners with the Word of Life, and to feed those who are starving. He hopes to visit the prisons of another dark country with thousands of Testaments. One friend promised £15 for this purpose. Perhaps others may like to aid this beneficent enterprise. Mr. Cook's address for the next three weeks will be, Soldiers' Institute, Gibraltar.

Mr. Joseph Cook gave a very fresh and unexpected estimate in his lecture at Chautauqua on "Phillips, Gough, and Beecher." He held Gough up, to the surprise of many, for literary excellence. Of Beecher, he said there are three sets of views: those of believers, unbelievers, and those in perplexity. Mr. Cook ranks with the last named. In the course of conversation, he told of an encounter he had with Colonel Ingersoll at Lake George. The lawyer threatened to personally chastise him for his remarks about his signing the well-known petition for freedom of the mails. Mr. Cook invited him to go on, but he didn't "materialise."

Mrs. Charles Turner, of Liverpool, has placed at the disposal of the Archbishop of York the sum of £20,000 towards the creation of a fund for assisting with pensions the clergy of the diocese who may have become unfit for the discharge of their duties through infirmity.

Rev. John A. Chalmers has recently died at Grahamstown, South Africa. His father was the first Scottish missionary in Caffraria, where the son was born. He was sent to Scotland to be educated. Returning to Caffraria, he assisted Tiyo Soga in the translation of the Scriptures. Later he became the pastor of the English congregation at Grahamstown. He was greatly beloved throughout South Africa, and a power for good.

Mr. Spurgeon purposes leaving for Mentone in November. With the exception of a very brief rest at Brighton, and an absence caused through illness, Mr. Spurgeon has worked on uninterruptedly since the beginning of the year. This long spell has been unusually trying to him, for never before has he had to contend against such long-continued physical weakness. He is, however, somewhat better just now, and is preaching with his wonted vigour to crowded congregations.—*Christian World.*

Mr. Stephen Bourne, in course of discussion at the British Association at Bath, said the future prosperity of this country depended very much on the diffusion of right views on the population question. At the present time there is no necessity, in the position of our country, for the doctrines of Malthus, or for the still worse doctrines saddled on Malthus, now prevalent. There is within the borders of the Empire means of obtaining comfortable support for every member of the community, if only we could get rid of our national vices and inculcate thrift, prudence, and sobriety on the people.

Mr. and Mrs. Henry Varley.—A meeting in connection with the removal of these well-known servants of Christ to Melbourne, will be held on Friday evening, the 28th inst., at Talbot Tabernacle, Powis-square, Bayswater. Tea will be provided for friends coming from a distance at 6.30. Public meeting at 7.30. Pastors F. B. Meyer, Frank White, Charles Graham, Dr. Paterson, Fuller Gooch, Messrs. Russell Hurditch, R. C. Morgan, R. Paton, and other well-known brethren, are expected to take part in commending our brother and his family to the care of the great Head of the Church. Mr. Varley will preach, morning at 11, and evening at 6.30, in the West London Tabernacle, St. James's-square, Notting-hill, on Lord's Day, the 30th inst.

CHINA INLAND MISSION.—A party of nine ladies left London on Wednesday last for China, in connection with the Inland Mission. Next week we hope to give some details of the interesting farewell meetings held in various parts of London.

RYDE.—We are rejoiced to hear that God has greatly blessed the preaching of his truth at the Iron Hall, and in Garfield Mission-room, by Mr. Charles Inglis, Mr. Charles E. Faithfull, and others. A large number of young men, who were visiting Ryde from various parts of the country, were deeply interested, and some of them, it is believed, were brought to Christ.

DEATH OF MR. G. W. PETTER.—We regret to announce the death, on Sunday, at his residence at Bournemouth, of Mr. George William Petter, one of the original partners in the publishing firm of Messrs. Cassell, Petter & Galpin. Mr. Petter was in his sixty-fifth year. Mr. Cassell died in 1865, and for many years subsequently the business was under the active management of Mr. Petter and Mr. Galpin, the former gentleman taking a special interest in the editorial work of the house. When the original company was transformed into a limited liability company in 1883, Mr. Petter retired from active work, Mr. Galpin becoming managing director of the new firm. For some months past Mr. Petter's health had been failing, and his death was not unexpected. His religious sympathies were strongly evangelical. Among the many literary and journalistic enterprises in which Messrs. Petter and Galpin were engaged during their long partnership, was the establishment of *The Echo*, the pioneer of cheap evening journalism in London.—*Daily News.*

JAPAN.—The *Japan Mail* states that the sum of 51,000 yen (a yen is equivalent to one dollar in silver) had been subscribed by Japanese officials and men of wealth for the establishment of a Christian university at Kyoto, the ancient capital of the country. This money is contributed by men who are not professed Christians, but who are persons of superior intelligence and deeply interested in the welfare of their country.

INQUIRERS' COLUMN.

PAUL GOING TO JERUSALEM.

Sir,—I send extract from "Beza," which gives his explanation of Acts xxi. 4. A. Coote.

Acts xxi. 4: "They, understanding by the Spirit what danger awaited Paul, out of love, and not by any special command of the Spirit, entreated him not to go up to Jerusalem, being ignorant of what the same Spirit had commanded Paul." Beza.

Dear Sir,—In Revised Version it reads: These said to Paul, through the Spirit, that he should not set foot in Jerusalem; in other words, he would at once be opposed and prevented from carrying on his work there, as ver. 27 in chapter shows he was. God's will was for him to go up to Jerusalem, as shown in ver. 14. C. Postans.

Richmond-road, Romford.

Dear Sir,—I do not think it possible to imagine Paul outside God's guidance in going to Jerusalem. I suppose it was this journey he mentions, Rom. xv. 26, of which he speaks, Acts xx. 22, 23; the wonderful testimony he was permitted to bear, above all, the Lord's appearance to and commendation of him (Acts xxiii. 11) when there, all contradict such a supposition, and leave, to my mind, but one construction to put on ver. 4. Every child of God knows, if he is in the habit of looking up for guidance, that God does say to him, "Thou shalt not go up to Jerusalem," and yet guides him there (as he had planned under his direction) in his own good time. St. Paul, no doubt, knew what it was to take a step at a time, and listen to the Spirit's "Thou shalt not" as well as his "Thou shalt": and it seems to me he was just doing this as he tarried the seven days at Tyre, the one at Ptolemais, the many at Cæsarea, instead of going on directly. Most interesting, too, taking this view, that though at Cæsarea he was with prophetesses, they do not seem to have had for him any other guidance than that given at Tyre, and not until the prophet Agabus comes down from Judea do we find him moving forward.—Yours truly,

10, *Milner-street, N.* Lucy B. Ballantine.

Sir,—Taking into consideration in connection with this passage, and xxi. 10—14, also quoted by the inquirer, the other two related passages, xix. 21 ("Paul purposed in the Spirit...to go to Jerusalem"), and xx. 22, 23 ("I go bound in the Spirit unto Jerusalem," &c.), I think we may conclude that in each case it was merely revealed by the Spirit to those who would have dissuaded Paul, that he should suffer by going to Jerusalem, and therefore their human judgment led them to try and save so valuable a person to the Church. This view agrees with Luke's statement (xxi. 14), that they ceased to attempt to turn Paul from his purpose, saying, "The will of the Lord be done." If they recognised it as God's will, the same Spirit which led Paul to go would not reveal to other believers that it was not right for him to go.

There is some indirect evidence in favour of this view in the fact that Paul had previously shown himself under the direct guidance of the Spirit in his journeyings, as in Acts xvi. 6—10. Perhaps we may include amongst the things, none of which moved him (xx. 24), the entreaties of his friends. They were, I think, permitted to try him, and see if he were wholly purposed to do whatsoever the Spirit bade him; for a less wholly sanctified man might have sheltered himself behind the arguments and persuasion of his friends. G. A. F.

[Answers also received from E. M., J. S. K; R. H. B., who proposes an altered, but inadmissible reading; and R. J. L., who seems to be entangled with spiritualism, and says, "these communications, which are somewhat contradictory, are the result of being in communication with different spirits." Nothing in our judgment could be farther from the truth than this. Canon Cook, in "Speaker's Commentary," says:—The foreknowledge was inspired; the advice based upon it was a mere human inference. St. Paul accepted the information, but did not yield to the warning. Christ's approval of his conduct is implied in xxiii. 11. Alford similarly.

We do not think "through the Spirit" implies a mere human inference. We think the counsel was a test of Paul's obedient fixity of purpose, which it tended to confirm. He had the warning of the slain prophet (1 Kings xiii.), and the encouragement of Elisha's repeated reply to Elijah, "As the Lord liveth, and thy soul liveth, I will not leave thee."—Ed.]

"NON-RESISTANCE OF EVIL."

Sir,—In reply to "F. H. H.," who asks, "On what principle of justice or love the teaching of the Lord Jesus in Matt. v. 39 is to be carried out," I think that the principle of non-resistance here emphatically enjoined is found in the preceding verse, also 43—46, and means that Christians are not to resist injury by injury.

It would be absurd, besides being contrary to other Scriptures (as Rom. xiii. 1—10, and 1 Peter ii. 13), to say that criminals, lunatics, and dangerous persons were not to be restrained, and their evil intentions resisted, even by force, if necessary, as it would not be loving them to withhold such restraint.

It is quite another matter to resist injury by inflicting another or similar injury, and it is such resistance that I believe is here forbidden. Many professing Christians consider this injunction to be impracticable, at any rate in the present condition of society; but as followers of Him who is Wisdom, as well as Love, we have nothing to do with conveniences when a matter of principle is concerned. Our very submission to the consequences might be, as in the case of Daniel and his three companions, our best way out of them. Our Lord makes no mistakes; and when the world can show some better proof of success in its mode of resisting evil than we now see, it will be time enough to condemn the command of our Lord and Master as being impracticable.

The history of Daniel and his friends in the Old Testament, and the Acts of the Apostles in the New, ought to convince any true believer that when we obey God, and trust Him for consequences, there will be a power behind all his commands that will be a far better protection than the use of steel or lead.

If "F. H. H." would like to have later facts in support of this view, I would recommend him to read the "History of Friends" during the Rebellion in Ireland in 1789, and the account of William Penn's settlement of the colony of Pennsylvania to be had from almost any Friends' library.

Wexford, Ireland. J. S. Thompson.

Sir,—I do not think that you have hit quite the right point in explaining this difficult passage (Matt. v. 39). In my opinion it is neither upon a principle of *justice*, nor upon a principle of *love*, that the teaching of the Lord Jesus in this passage is to be carried out, but upon a principle of *peace*, avoiding strife and contention at any price, as laid down by the Apostle in 1 Cor. vi. 7. The carrying out of this injunction in Matt. v. 39, of course, depends upon circumstances, for Christ Himself (John xviii. 23) did not carry out his general command under the particular circumstances in which He was then placed, though his words did not express any anger, to which Paul gave way in Acts xxiii. 2, 3. Please excuse these few additional remarks.

A Manchester Bible Student.

WESTMINSTER LODGING-HOUSES. — Rev. Dr. Rigg presided over a meeting, held recently to arrange for autumn and winter work in these lodging-houses, under the auspices of the East London Evangelisation Society and London Lodging-house Mission. It was stated that there are forty-seven lodging-houses in Westminster, with over 4500 inhabitants. These people would never hear the Gospel unless Christian workers went to them. The unsectarian principles of the Society have done much to facilitate the work, and at the present time services are being held in seven Roman Catholic kitchens. On the motion of Rev. A. Bullen, of St. Margaret's, Westminster, the Society was commended to the support of all Christian workers.

AN INFAMOUS TRAFFIC.—The St. Petersburg correspondent of *The Daily News* writes:—"The Russian police has recently discovered the existence at Odessa and Warsaw of well-organised bands, the members of which, under false pretexts, have persuaded a number of young Russian girls to leave their homes and to go with them abroad, ordinarily to Hamburg, where they are embarked on board Transatlantic steamers bound more especially for the great ports of South America. It is stated that Russia and Austria overflow with the agents of these bands, which have their central office at Hamburg. The agents receive up to 5000 roubles for every attractive victim they succeed in bringing on board a steamer. The Russian police is joining with that of Hamburg in putting an end to this infamous traffic."

International S. S. Lesson.

Sunday Afternoon, September 30.

Temperance Lesson.

Deut. xxi. 18—21 ; Golden Text, 1 Sam. xv. 22.

Our lesson deals chiefly with wilfulness, exposing it as terrible wickedness ; but as it shows a connection between wilfulness and gluttony and drunkenness, it may well be taken for a temperance lesson :—

A Portrait of a Wilful Boy.—He is "rebellious," worse still, he is "stubborn" in his rebellion. Listen to his talk ; what big, swelling words ! He is very proud of his (would-be) grand, defiant words, *e.g.*, "I won't," "I shan't," "I shall do as I like," "Nobody shall order me about," "I care for nobody, and nobody cares for me," "I take good care to have my own way," "Father shan't order me about, I know ! I mean to be free." He talks thus with the air of a lad who is doing a fine thing. He struts and speaks loudly, as though it made him more manly to say such things. Or, perhaps, the rebellion takes the form of obstinate sulkiness.

He didn't grow wilful all in a day. One act of disobedience made the next easier. He grew bolder ; became more openly rebellious ; the *habit* of disobedience ("having my own way" is what *he* called it) strengthened ; and at last he was bold enough to trample on his father's authority, to resist his mother's entreaties and tears, and to resist every punishment, becoming every day harder and more shameless. Authority, love, and chastisement—all fail.

Lesson: The habit of disobedience, being natural to us, is soon formed. Once formed it easily grows into stubborn rebellion, into desperate wilfulness ; and for a thoroughly wilful boy there is little hope. *A wilful boy is a bad boy.*

Wilfulness is the Mother of Vice.—"He is a glutton and a drunkard." This is generally the case. Too proud to obey the kind and wise commands of parents, he falls under the power of evil men and evil passions. If we were all good sons and good daughters there would be few gluttons or drunkards in the world. Nothing will dispose a lad to the bondage of drunkenness and sensual sins more quickly than the spirit of wilfulness towards parents. "Don't care" takes easily to drink. "I shan't" is soon vicious.

Illustration.—A kite rose high into the bright summer sky. The strong, steady wind took it up and up, till all the string was used out, and it could rise no higher. Then I heard it grumbling in its talk. There was little need, I'm sure, for it looked brave and beautiful enough as it swayed grandly to and fro. "Oh, this bothersome string !" it said. "I wish I could break it : then I could go up ever so far—up to the very clouds." Then I saw it try and strain till it broke its string ; but instead of going up to the clouds, it darted wildly about, but always downward, till it struck the ground, and lay there a broken, muddy, useless thing—a picture of the boy who breaks the string of parental authority, by daring to have his own way.

Learn to obey—parents, and, above all, God, the heavenly Father. This will keep you from drunkenness and vice. "I can't," said a boy, when hard pressed by companions to do some wrong. "I can't, father wouldn't like it !" And he didn't ; so obedience kept him from evil. The Bible, too, tells of a young man who, when sorely tempted to a great sin, cried, "How can I do this great wickedness and sin against God !" So the spirit of obedience to God saved Joseph from vice, and made him great and good.

Wilfulness is desperate Sin.—Many think it a fine thing to sulk or rebel. Some boys feel big —more manly—after a loud "I shan't," spoken to mother or father. They like to "show off," as though a rebellious spirit were pretty and admirable.

What did Moses think of it—the great, gracious, and noble leader? He thought it so fearful, shameful, and hopeless a sin, that a boy who resisted all authority and correction should be publicly stoned. A bad son was sure to be a bad citizen. If he disobeyed his father's law, he would break God's laws too, and his country's. He would teach evil to others. So, in mercy to everybody, he was to be stoned. Moses, the man of God, judged that a spirit of determined rebellion against parents was most unnatural, and deserving of death.

Witchcraft and idolatry are often spoken of as terrible sins, among the worst of all sins ; but Samuel said to Saul, "*Rebellion* is as the sin of witchcraft, and *stubbornness* is as iniquity and idolatry" (1 Sam. xv. 23). Some boys think it manly to have their own way, in spite of their parents ; but who knows best what is manly and noble, they or the Bible. The *Bible* says, "A *fool* despiseth his father's instructions : but he that regardeth reproof is prudent" (Prov. xv. 5). "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. xxx. 17).

If to be wilful to parents be so sinful, and so shameful, what of wilfulness towards God ! He has more right to will than a father, and loves better than mother. What great reason to be ashamed of our stubborn rebellion towards Him ! What reason to seek his pardon, and the new and obedient heart, which He gives to them that ask ! "I will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them a heart of flesh ; that they may walk in my statutes, and keep mine ordinances, and do them" (Ezek. xi. 19, 20).

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, September 30.

Nicodemus.—John iii. 1—16.

It is probable that Nicodemus came to Jesus by night because he was ashamed to do so by day. There are three references to Nicodemus in the Gospel of John, and in each of these we are reminded of the fact that he came to Jesus by night. In one of these passages (chap. vii. 50, 51) he is brought before us as a champion of the cause of Christ, and in another he is represented as assisting to prepare the body of Jesus for the burial (chap. xix. 39), and in both passages the fact that he came to Jesus by night is repeated, as if the writer regarded it as a remarkable thing that he who came in such a way at first should in the end have been so bold. The narrative from which our lesson is taken deals primarily with the great question of Regeneration. We shall note—

(1) The Need of Regeneration.—Nicodemus was the spokesman of a party ("We know," ver. 2). He was himself a man of the Pharisees, and no doubt uttered what was at that time the conviction of the Pharisees when he said, "*We* know that Thou art a teacher come from God." Our Lord recognised that Nicodemus had this representative character, and was no doubt thinking of the whole of those who were represented when He said, "*Ye* must (not "thou must") be born again." But our Lord used words of a still wider significance—words having an application to the whole human race, when He said, "Except *a man* (any man) be born again he cannot see the kingdom of God" (ver. 3). Nicodemus had characteristics which show how much a man may have without the experience of this important change. He was : (*a*) *A religious man.*—Religion is not regeneration. Many have religion who are without God (2 Tim. iii. 5). (*b*) *A man of knowledge.*—"We know." He knew about Christ, but he was without a saving knowledge of Him. (*c*) *A teacher of others.*—"A master in Israel." (*d*) *One who had respect for Jesus.*—He called Him Rabbi. Most men despised and rejected Jesus. This ruler called Him "Rabbi." (*e*) *One who believed in the evidence of miracles.*—The miracles of Christ were no doubt intended to be the credentials of his Messiahship (John v. 36) ; and, as such, it would appear Nicodemus had received them. Nothing will do as a substitute for the new birth. The new birth is necessary as : (*a*) *A qualification for the enjoyment of God's favour.*—That which is born of the flesh always must be flesh, and "they which are in the flesh cannot please God." (*b*) *As a means of escape from the second death.*—"He that is born only once," says one, "will die twice ; but he that is born twice will only die once." (*c*) *For the perception of the things of God.*—"He cannot see." Nicodemus could see the miracles, but he couldn't see the kingdom of God. (*d*) *As a preparation for submission to the rule of God.*—To enter the kingdom of God is to come under the control of Divine authority. This the carnal nature cannot do (Rom. viii. 7). (*e*) *In order to meetness for living in the presence of God.*—A life of communion with God is not possible to an unregenerate man. Heaven would be no heaven to a man not born again.

(2) The Nature of Regeneration.—Regeneration implies a change that is : (*a*) *Radical.*—It is not improvement, but new birth. Philanthropists often say, "We must improve men." Social reformers say, "Educate men." Ritualists say, "Make men religious." Christ says, "Ye must be born again." (*b*) *Mysterious.*—The question of the natural heart is, "How can these things be ?" The work of regeneration was compared by our Lord to the operations of the wind. Of these operations we know but little. We cannot see the wind or the laws that control its movements, and to many questions respecting it our reply must be, "We cannot tell." So is it with respect to the workings of the Holy Ghost. We can give no scientific disquisition that will explain them. The only knowledge we can have of what regeneration is, is that which comes through the channel of experience. (*c*) *Spiritual.*—"Of the Spirit." The Divine Spirit only is the cause of this great change. Hence, regeneration is described as being born "not of the will of man" (John i. 13), "from above" (John iii. 7, margin), "of the Spirit" (John iii. 6), "of God" (John i. 13), "by the Word of God" (1 Peter i. 23).

(3) The Evidence of Regeneration.—We know the wind blows by the effects produced by it. The cloud of dust, the swift-sailing ship, the stir of moving branches in a forest, tell of the operation of the wind. So the changed life is the evident token of the changed heart (1 Cor. vi. 11).

RESCUE WORK IN BOHEMIA.

About eighteen months ago, a committee of ladies, under the presidency of Mrs. A. W. Clark, started a very small "Home" in Prague. The necessity for efforts of this kind is very great. Besides hundreds of licensed prostitutes, there are, according to a prominent police official, at least 10,000 women and girls living more or less on the wages of sin. The few months' experience has shown the Committee that they must work on a larger scale, and they have secured a house and garden near Prague, where they can receive twenty of their poor sisters. The price of the property is about £430, which is to be paid in instalments. A payment of nearly £200 is due on November 1, and help towards meeting this is earnestly asked for. The public conscience in Prague is so far from awake on such matters that local aid is extremely deficient.

The Committee is called the "Heimat-Committee," and the President's address is : Mrs Clark, Smichov 280, Prague, Bohemia.

SCALLOWAY, SHETLAND.—We have had a brief visit of two evangelistic deputies from the United Presbyterian Synod. There was manifested a good deal of unity, and the appeals of the deputies were heard with solemn interest. Though the mission was very short, it was of great value. Will friends join us in prayerful sympathy for large blessing in Shetland this winter? The books and periodicals sent by some of them were judiciously used, and others would be valued.

William Falconer.

MISSION WORK IN TOTTENHAM.—Under the auspices of the London City Mission a new iron mission-hall was opened in High Cross-lane, Tottenham Hale, on Thursday last week. Evangelistic services were formerly held regularly in an old cowshed near by ; but when the present missionary, Mr. Saveall, was appointed to this district, the meetings were so largely attended that the house soon became too small to hold the people who flocked to hear the Gospel. Mr. Stacey, a gentleman well known round about for his Christian zeal and philanthropy, therefore secured a piece of land, and had the present hall erected ; it is capable of seating nearly 200 persons. Mr. Joseph Howard, M.P. for Tottenham, who takes a warm interest in such good works, presided at the opening ceremony, and delivered a very sympathetic address, referring with gratitude to the work accomplished in the district in recent years by the Mission. With regard to the mass of the people, he said he did not know anything calculated better to meet their religious needs than such mission halls. Other speakers followed.

Among the Churches.

CHURCH OF ENGLAND.

The Sultan of Zanzibar has remitted customs dues to the extent of 500 rupees annually on goods imported for the Church Missionary Society.

Bishop Mackarness is lying in a very dangerous state at Cuddesdon Palace, and has not left his bed for a month. His lordship is somewhat better than he was three weeks ago; still his recovery seems impossible.

Rev. Canon Quirk, vicar of Rotherham, has declined the offer of the rectory of Spitalfields. The living has now been offered to Rev. T. J. Madden, vicar of St. Mark's, Barrow-in-Furness. Mr. Madden is a spiritually-minded Evangelical Churchman, and is still quite a young man.

At a meeting at Scarborough last week, in aid of the Missions to Seamen, Archdeacon Blunt directed attention to the needs of seamen, and with emphasis insisted that it was the duty of all to give vigorous support to this Society of the National Church working among over 700,000 of our seafaring classes afloat and ashore.

The Church Home Mission has commenced operations for the winter. Missionary preachers will be sent to any part of the country where a group of parishes can be arranged by a local honorary secretary. Rev. Dr. John Gritton, one of the hon. secs. (20, Bedford-street, Strand, W.C.), calls attention to the committee's need of "faithful Gospel preachers—men not ashamed to be known as evangelical—willing to carry their Master's message in week-day ministry to country parishes through the autumn and winter months."

On Tuesday, last week, Dr. Vaughan, Dean of Llandaff, and Master of the Temple, commenced at Cambridge the retreat which he annually conducts for the benefit of clergymen who have been his pupils either at Harrow or at Doncaster. His plan, says *The Record*, is to borrow some scholastic or collegiate building with a chapel belonging to it, and there for three days he and his flock live a kind of community-life of prayer and meditation, varied by addresses from the Dean. A very large number of parochial clergy are found to respond to the invitation.

The "Yorubans" is the name of a Young Men's Missionary Band, in connection with the Church Missionary Society at Hull. Its object is to interest young men and others in the cause of foreign missions. During the past year twenty-eight meetings of members have been held, at which addresses were given and papers were read on mission work in some of the countries where the Society labours. Besides these, several magic lantern lectures were given, and short missionary addresses to Sunday-school children. Several new subscribers to the C.M.S. were enlisted, and a sale of work was held which realised £6 13s.

BAPTIST.

Rev. Daniel Jones has bidden farewell to the congregation of Fabius Chapel, Liverpool, on his being appointed delegate-secretary of the British Society for the Propagation of the Gospel among the Jews.

A week's special mission services were opened on Wednesday last week, at Graham-street Chapel, Birmingham, by Rev. F. B. Meyer. In the afternoon Bible readings were given in the schoolroom, and in the evening an evangelistic service held in the chapel, which was well attended.

The memorial stones of a new Baptist chapel at Fulham, in connection with the London Baptist Association, were laid on Thursday last week. The new building will provide accommodation for 700 persons, and the cost will be £4000, one-quarter of this amount being contributed by the Association.

In the village of Loose, an agricultural district of about 1500 inhabitants near Maidstone, for nearly ten years, evangelistic work has been carried on in a small iron building with much encouragement and blessing. The room becoming inconvenient and out of repair, the people, under the leadership of their pastor, Rev. F. C. Haggart, resolved to erect a substantial chapel and schoolroom. Three months ago the new buildings were opened, but a debt of £350 still remains upon them.

SALVATION ARMY.

The hot season in Jamaica has proved very trying to the hard-working officers, to whom, however, much has been vouchsafed in the shape of tangible results.

Captain and Mrs. Holdaway have been commissioned from Wellington, New Zealand, for special work amongst the Maoris; there are already several very promising native converts.

Considerable progress has been made in Holland. The last town in which operations have been commenced is Flushing. Jose and other towns are also on the list to be shortly opened.

A very happy meeting of London Slum Mission workers was held last Friday afternoon at headquarters. Branches of this lowly but most necessary service have been just established at Glasgow and Liverpool.

During five years' persistent work at Woodbridge, where the opposition and prejudice for a long time were very cruel, over five hundred persons have come out to the penitent form seeking salvation. At the recent anniversary services a holiness meeting was held in the beautiful grounds of Mr. Alexander, the banker.

Five more members of the Salvation Army at Ware have been conveyed to Holloway Gaol to undergo a week's imprisonment for declining to pay fines imposed upon them by magistrates for holding religious services in the streets of the town. This brings up the number of imprisoned Salvationists to ten, but others have been sent down from headquarters to take their place, and the Army is carrying on its work as vigorously as ever.

PRESBYTERIAN.

A valedictory meeting to five missionaries proceeding abroad is to be held in St. John's-wood Church (Dr. Monro Gibson's), on Tuesday, October 2.

The Stratford Presbyterian Church being closed for renovation, at the invitation of Rev. James Knaggs the congregation will worship with his in Stratford Congregational Church on the next two Sundays, the services being conducted by Mr. Knaggs and Rev. A. Jeffrey, minister of the Presbyterian congregation.

At the ordination the other day, at Berwick, of Rev. P. J. Maclagan as English Presbyterian missionary to China, Principal Cairns preached the sermon, and Rev. W. S. Swanson, ex-Moderator of the English Synod, gave the charge. Rev. R. W. Barbour, of Bonskeid, a Free Church minister, and Mr. J. T. Maclagan, secretary of the Foreign Mission Committee of the Established Church of Scotland, uncle of the young minister, were present. Thus the three great Presbyterian Churches of Scotland and the Presbyterian Church of England were represented.

METHODIST.

A new Wesleyan Chapel at Claycross, Derbyshire, was opened last week by Rev. Charles Spurgeon, of Greenwich.

Gospel meetings have been held in the open air on the sands, at Hastings, during the summer, by the Primitive Methodists. Much good has resulted.

Mr. and Mrs. John Dawson, Primitive Methodists, of Leeds, who have for some years been devoted to evangelistic work in England, have just sailed for Australia, where they go to take up Christian work.

The Leeds District Primitive Methodist Evangelisation Committee has engaged four evangelists to labour during the present year. Several important conventions on evangelistic work have been arranged for in different parts of the district.

Special services have been held to bid farewell to Rev. R. and Mrs. Fairley, of Belfast, previous to their departure to engage in missionary work at Fernando Po, West Africa, under the auspices of the Primitive Methodist Missionary Society.

There has lately been a very remarkable revival at Walkden, near Manchester. A correspondent of *The Methodist Times* says:—"The mission here shows no sign of abating. Nearly every night the room is crowded, and many turned away. Every church in the neighbourhood is being blessed. The beer-sellers are alarmed, and some quite angry. Lots of pledges are taken, and there are numbers of conversions nearly every night."

Carrying out the recommendation of the recent Wesleyan Conference, Rev. Joseph Bush, President, has issued a brief pastoral to Wesleyan Methodists, reminding them that Friday (to-day) is to be observed in the societies as a day of special prayer and supplication, and suggesting that special attention be directed thereto in the pulpits of Methodism on the following Sunday.

CONGREGATIONAL.

A ten days' mission has been held in the Congregational Chapel at Monmouth. The meetings were well attended each night, many remaining to the after-meetings.

The City Temple, Holborn Viaduct, has been thoroughly cleaned, repaired, and renovated. The church is to be reopened next Sunday, when Dr. Parker will preach at 11 a.m. and 7 p.m. The mid-day service will be resumed the following Thursday, at 12 o'clock.

At Broom-park Congregational Chapel, Sheffield, the other day Mr. E. Sherman Oakley was ordained as a missionary of the London Missionary Society. Mr. Oakley's destined field of work is India, and he is to be attached to the Ramsey College at Almora, N.W.P., which has 700 students in training.

The examinations of the young in religious knowledge, in connection with the National Council of Congregational Church Guilds, will take place on the Tuesday and Wednesday of the last week of March next. A circular with full particulars may be obtained from the Memorial Hall, Farringdon-street, London, E.C.

Rev. H. Evington, of the Church Missionary Society, writes that the efforts for the union of the Presbyterian and Congregational Churches have made considerable progress during the year, and the delegates from the different churches seem to have hope that their labour will not be in vain. If these two unite, says Mr. Evington, they will form a very powerful body, embracing nearly half the Christians in the Empire.

At a missionary meeting at Birmingham last week Rev. George Owen delivered an address on "Work in China." He said he had no fear as to the value of the work in China; he believed the Chinese, comprising nearly one-third of the human race, would, in time, adopt Christianity with a heartiness and vigour that would astonish the world. He pleaded for sending out to that country three thousand more missionaries at a cost of £180,000 a year.

A special mission has been held by Rev. J. F. T. Hallowes, at Chinley, Derbyshire. Much prayer and Christian activity, says a correspondent, preceded the mission, and the blessing of the Lord came with his servant. Night by night the meetings increased in numbers and power, and several persons have given testimony of spiritual blessing received. Special services are being continued by the pastor, Rev. J. E. Moore, assisted by Mr. James Townley, of London, a former minister of Chinley Chapel.

SOCIETY OF FRIENDS.

Isabella Young, of York, has got a minute for service among Friends in Scotland.

In North Carolina yearly meeting of about 6000 members, only 93 use intoxicants as a beverage.

Joseph Farrar, of Kendal, has held a series of meetings at Hopetown Hall, Darlington, and Arthur Dixon has had similar service at Shields.

From a wide area of country in Kansas the cry is sent to Friends, "Come over and help us," and in Indiana, where a month's mission was held last winter, there were 40 conversions, most of the converts joining the Friends.

NOTES FROM IRELAND.

Tent services are being conducted with encouraging success in the neighbourhood of Donore, Dublin.

Successful Gospel services have been held during the past two months in one of the Irish Evangelisation Society's tents at Gortnessy and the neighbourhood, by Messrs. Carleton and Crawford.

NOTES FROM SCOTLAND.

The memorial stone of the large new mission premises, in connection with Pollokshields (Glasgow) Free Church, was laid on Saturday afternoon. The new halls are situated in a populous working-class district. There are at present thirteen different agencies at work in the mission, embracing 1000 families.

A Conference of Christian workers was held in the hall of the Bridgeton (Glasgow) Evangelistic Association on Saturday afternoon, Sept. 8. There was a large attendance. Rev. J. Jenkins gave an interesting and stimulating word from Isa. vi., after which Mr. William Allan addressed the workers. In the evening a tea meeting was held, when over 250 took tea. A deputation of young men from Partick Y.M.C.A. gave testimony.

"FALLEN ON SLEEP."

Rev. Wilhelm Lutheri Voss, of Mozufferpore, Northern Bengal, a missionary since 1868 in connection with Gossner's Evangelical Lutheran Mission.—Rev. W. Calvert, senior pastor of the United Presbyterian Church, North Berwick.—Rev. J. Fallowfield Longrigg, late vicar of Emmanuel, Leeds.—Rev. David Bell, M.D., for thirty-three years vicar of Goole, Yorkshire.—Rev. James W. Sibley, of the American Board's Marathi Mission, Bombay, for ten years an earnest and devoted missionary in India.—At Aghalee Glebe, co. Antrim, Rev. Robert Hill, M.A., formerly rector of Soldierstown, in the 88th year of his age.

Notices.

MISS JULIA C. MACLEAN, Inverscadell, St. John's Wood-road, Bournemouth, desires to know the publisher of a little hymn-book called, "Hymns for the Weary," by E. H. H., price 2d.

MR. WALTER JERVIS, Secretary, Y.M.C.A., 17, Camden-road, N.W., wishes to know the names and addresses of any Christians in London who possess Bible-carriages, and when and where he could have the opportunity of inspecting such.

COMMUNICATIONS RECEIVED WITH THANKS.—C.W.C. J.D. W.S. R.W.B. G.F. W.F.A. M.S. A.C.C. F.H. M.F. J.E.H. A.W.E. C.K. A.H. E.M. J.M.C. W.A. F.F. J.H. C.J. H.T. A.A. S.S. H.W. H.C. S.B. A.D. R.D.F. J.E.L. G.C. C.E.C. A.M.M. M.McL. M.A.C. E.C. S.J. M.M. E.S.L. F.B.M. S.W. W.H. M.B.S. R.L. J.M.S. D.J. W.A.I. E.F. T.J.B. N.H. H.V. J.N. F.J. J.M.P. M.J.M. R.W.E. J.H.M. V.M.S. W.S.R. W.F. E.E. J.H.L.C. W.H. F.C. C.J.L. J.K.W. E.M.G. J.G. A.M.B. A.L. W.K. W.P. J.W.B. J.P.H. J.M. C.G.D. J.E.T. J.M.M. C.A.J. R.S. J.H.H. W.J.M. N.N. W.F. W.S.R. G.K. J.N. J.H.L. E.A.W. J.F.P. E.A.F. L.R. H.M.S. J.H.I. G.H. E.W.M. A.J.M.

APPLICANTS FOR TRACTS.—R. Roberts, Silver Bells, 448, Edgware-road, W.; A. S. Bartlett, 249, High-street, Camden Town, N.W.; W.W.Wenday, Freehold, Hadlow, Kent; S. Williams, care of W. Rees, High-street, Abergwynfi, near Maesteg, Glamorganshire; C. E. Jackson, Mission House, Knaresboro'; Mrs. Twelvetree, Dogsthorpe, Peterborough; Miss Dick, South-street, Newtyle, N.B.; C. Rose, 18, Benedict-street, Glastonbury; W. Price, 22, Herschel-street, Liverpool; Rev. C. Portnell, Mere, Wilts; W. Mortlock, 16, Hill-street, Hill Top, West Bromwich; J. Allan, Barrington Colliery, *viâ* Bedlington, Northumberland; Miss Andrew, 22, Yardley-street, Sheffield; Miss Bridgman, Dodbrooke, Kingsbridge; M. Bradney, 14, Stainsby-road, East India-road, Poplar, E.; T. Ann, 24, Watson-street, Newington-green, N.; J. Fiddler, 34, Paradise-street, High-street, Lambeth, S.E.; M. L. Atkinson, 42, Gibraltar-lane, Haughton-green, Denton, Lancashire; Mrs. Bromiley, Wood-cottages, Woodley, near Stockport; W. J. Young, 1, Victoria Villa, New Estate, Waltham Cross, Herts; E. Gull, Laurel Cottage, Mandeville-crescent, Enfield-highway, Middlesex.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Lock Hospital and Asylum, Harrow-road, W.—We shall be most grateful if any of your readers will kindly send us old Christmas or other cards, or small pictures, suitable for covering screens in this hospital.—ALGERNON C. P. COOTE, secretary.

The Book World.

*** *Prices of books sent for review will be given if stated.*

Cassell's Shilling Cookery is a work of real utility. Written on the basis of the doctrine that economy and simplicity are not incompatible with excellence and elegance, it is at once comprehensive in its contents and reasonable in its instructions.

Woman, Her Rights and Duties (1s. *Jarrold & Sons*), is a well-written, thorough-going brochure, in which the claims of the gentler sex are chivalrously upheld. Young women should read it to see where they stand in the eye of the law, and young men may receive from it some impetus in the direction of true knightly behaviour towards "the better half" of the human race.

Aids to Spiritual Life. By Rev. John Bate. 3s. 6d. *Jarrold & Sons.* It is gratifying to observe that this admirable compendium of experimental truth has reached its fifth edition. Sound in teaching and helpful in style, it may be safely put into the hands of young people, while experienced Christians will be charmed by the freshness and force of many of the reflections, which are well arranged in sections for every day throughout the year.

The Toleration Act of 1689. By Rev. Dr. Philip Schaff. 1s. *Nisbet & Co.* This essay is a fitting contribution to the bi-centennial celebration of the great event of which it treats. Comprehensive as to facts, and judicial in tone, it is likely to serve a good purpose at the present time. The author does not overlook spiritual considerations. In summing up, he well says: "The Church commends itself best to the world by confining itself to its proper spiritual and moral duties and powers, instead of using the secular arm. It can only lose by force and violence; it can only gain by truth and love."

The Son of Man in Relation to the Race. Purporting to be a re-examination of Matt. xxv. 31—46, this book deals in a forcible manner with what its anonymous author calls the principles and processes of the Divine government. Rejecting the prophetic construction of the well-known passage concerning the judgment of the nations "when the Son of Man shall come in his glory," the author founds some singular teaching upon a "private" and far-fetched interpretation. We are to a large extent unable to follow him in his handling of Holy Writ, and as for his reasoning in support of Universalist theories, it may be tersely expressed, but it assuredly is not based on Divine revelation. Yet there is in this book much plain and very important teaching as to the true motive and spirit of the worship and service of God. (2s.6d. *Longmans.*)

Studies in Worship Music (1st series). By J. Spencer Curwen. Second edition, enlarged. (7s. 6d. *J. Curwen & Sons.*) Though the title is hardly good English, this is a delightful and most instructive book. The division of the subject into three parts—historical, practical, and descriptive—is an excellent plan. Organists and choirmasters will be chiefly interested in part ii., general readers will be attracted by part iii., while part i. deserves the perusal of all writers on sacred music. In compiling his book Mr. Curwen has travelled far, and interviewed musical authorities of all denominations. He wisely illustrates his subject with copious quotations. Without condemning choirs, he strongly advocates congregational singing. His pungent criticisms of the music in particular churches are always tempered by kindliness of spirit, and commendation wherever he can give it.

Holland. By J. E. Thorold Rogers. 5s. *T. Fisher Unwin.* This is another useful volume of "The Story of the Nations" series. From the nature of things, it is mainly taken up with a recital of how the people of the Netherlands achieved their independence against a monarch who was supposed to possess the mightiest powers of the age. Philip II. of Spain represented the two distinctive principles of sixteenth century despotism—entire authority over the lives and fortunes of the people, and entire authority over their consciences—and Professor Thorold Rogers here tells with conciseness and accuracy how the Hollanders not only resisted and defeated the King, but established the first precedent for civil and religious liberty. This memorable struggle is the sum and substance of the history of Holland, and the volume before us was worth writing if only to again tell the instructive tale of the Beggars' Revolt and its grand issues.

Messrs. Chatto & Windus will publish shortly, in a small volume, the studies of "Bible Characters" which Charles Reade wrote for a magazine a little while before his death.

In The Last Day (*Sealy, Bryers & Walker, Abbey-street, Dublin*), there are earnest appeals to those who are frittering away their lives without regard to "the whole duty of man."

Weak Hearts and Delicate Lungs, by Walter Johnson, M.B., are two envelope tracts. They may be had at a penny each, from the *Malvernbury Hydropathic Establishment, Great Malvern.*

Dr. Parker is engaged on a devotional book for daily reading. The title is "Every Morning, First Thoughts for First Hours." *Messrs. Charles Burnet & Co.* will issue it before the end of September.

A Bright Example of a Christian Soldier who Showed his Colours. By Miss Barnett. 1d. *Alfred Holness.* This is a brief memoir of the late Quartermaster-Sergeant Perry, of the first 14th Regiment, who during many years practised what he professed as a Christian. He was accordingly greatly blessed to the soldiers among whom his lot was cast in various parts of the world.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Annual meeting, Friday, October 12, 6.30 p.m. Chairman, Mr. J. H. Tritton. Address by Dr. G. F. Pentecost; subject—"Individuality and Responsibility of Christian Service." Tickets on application after Oct. 1.

Conference Hall and Y.M.C.A., Stratford, E.—Meeting for the deepening of spiritual life, Friday, September 21, 7.30 p.m., conducted by Rev. F. B. Meyer. Sunday, September 23, 3 p.m., Rev. J. H. Lynn; 7 p.m., Mr. Herbert Taylor. Prayer-meeting, Wednesdays, 7.30 p.m.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, September 20, at 8.30, address by Rev. A. J. Gristock. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Southwark Y.M.C.A.—Annual meeting, Metropolitan Tabernacle, Tuesday next, at 8. Speakers—Canon Wilberforce, Rev. C. H. Spurgeon, and Sir Thomas Chambers. Reserved seat tickets may be obtained by enclosing stamped envelope to the Secretary, 26, Newington-causeway, S.E.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, at 3.45, address to men only; at 7.30, public, Mr. Ned Wright.

Conference Hall, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Finlay Gibson.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. Henry Varley.

Clapton Hall, Alkham-road, Upper Clapton, E.—Mr. C. Russell Hurditch, Sunday, 6.30 p.m., and Friday, 7.30 p.m.

Prophetic Exposition.—Course of addresses by Mr. G. H. Pember, Wellington-road Hall, Wellington-road, Stoke Newington, N., October 1, 2, 3, and 5, 7.30 p.m.; October 2, 3, and 5, Bible-readings, 11 a.m.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sunday, morning and evening, Mr. Frank White.

Edinburgh Castle, Limehouse, E.—Sunday next, at 11 and 7, Mr. George Hucklesby; at 3, Rev. Henry Bright (the blind preacher).

New Surrey Chapel, Blackfriars-road, S.E.—Opening services, Wednesday next: 3 p.m., sermon, by Rev. C. H. Spurgeon; 7 p.m., public meeting. Sunday, September 30, 11 a.m., Rev. B. Senior; 6.30 p.m., Rev. T. Whittaker, President of the Primitive Methodist Conference.

Wesleyan West Central Mission.—St. James's Hall, Sunday next, 11 a.m. and 7 p.m., Rev. Hugh Price Hughes.

St. George's Hall, Langham-place, W.—Mr. F. C. Bland, at 11 and 7 each Sunday during September; Wednesdays, at 8, Burlington Hall, Savile-row; subject—"The Book of Revelation."

Special Meetings for Christian workers and others, Sunday, September 23 and 30, at 8 a.m., in the marquee nearly opposite Dalston Junction (N.L.R.). Mr. William Noble will conduct.

All-day Prayer-meeting, Tuesday, September 25, 9 a.m. to 9 p.m., Congregational Church, East Finchley, N. Ministers of all denominations are expected to take part. All Christians are invited.

Salisbury Conference, September 24—28. Particulars from Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

Scottish Y.M.C.A. Conference, Paisley, September 25.

Manchester Christian Conference, September 25, 26, and 27.—Mr. G. R. Kirlew, hon. sec., Conference Hall, Strangeways, Manchester.

Evangelical Alliance.—Annual Conference, Plymouth, September 25—27.

Glasgow Convention for the Deepening of the Spiritual Life, St. Andrew's Hall, September 25—28.

Dublin Y.W.C.A. Conference, Christian Union-buildings, Dublin, September 27, 28.—Particulars from Miss Wallace, Belfield, Booterstown.

Belfast Convention for the Deepening of Spiritual Life, October 1—6, Exhibition Hall, Royal Botanic Gardens.

Clifton Conference, Victoria Rooms, Clifton, October 2, 3, and 4.—Particulars of Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol.

Church Congress, Manchester, October 2—5. Bishop of Manchester, president.

Prophetic Conference, Conference Hall, Eccleston-street, S.W., Wednesday and Thursday, October 3 and 4, at 3 and 7 p.m. Revs. H. L. Young, J. Gosset Tanner, C. Graham, J. Wilkinson, W. Frith, W. Fuller Gooch, J. Douglas, Mr. G. H. Pember, and others will take part.

Glasgow Half-Yearly Meetings of Christians, October 4 and 5, Waterloo Rooms, near Central Station.

Edinburgh Convention, on Second Advent, October 9, 10, 11, in Free Assembly Hall.

Aberdeen.—Women's Conference on Woman's Work, Music Hall-buildings, Aberdeen, October 10, 11.—Particulars from Mrs. Clark, 27, Albyn-place, Aberdeen.

Dublin Christian Convention, October 22—25.—Particulars may be had from Mr. Robert Cotter, Christian Union-buildings, Dublin. Mission by Rev. Dr. Pentecost, in Dublin, at close of Convention.

Hammersmith Conference, October 23, 24, 25.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, SEPTEMBER 17, 1888.

	£	s.	d.
Mission to Deep Sea Fishermen—Madeley... ...	0	4	0
Children's Country Holiday Fund (10, *Buckingham-street*)—E.V.	1	0	0
Dr. Barnardo's Homes—J.H.M. £5; E.P. 5s; M.R.W. £1; J.O. 2s 6d; M. 10s; Mrs. M. £1	7	17	6
Mr. Fegan's Homes—J.H.M.	5	0	0
London Bible & Domestic Mission Work—J.H.M.	5	0	0
Indian Female Normal School & Instruction Society—H.N.	0	2	0
St. Giles' Christian Mission—H.N...	0	5	0
British & Foreign Bible Society—H.N...	0	3	0
Suppression Opium Trade in China—H.N.S. £8; H.N. 5s; Banbury, 5s	8	10	0
Colar Mission (*Miss Anstey*)—H.N...	0	3	0
Day in Country Fund—H.N. 3s; A.P. 10s... ...	0	13	0
Miss Leigh's Work, Paris—H.N. 4s; J.H.S £1 ...	1	4	0
McAll Mission—H.N....	0	4	0
Working Men's Lord's Day Rest Association—H.N.	0	4	0
Scripture Readers' Society, Ireland—H.N. 4s; J.A. £10	10	4	0
Boarding-out Poor Children (*Rev. A. S. Herring*) H.N.	0	3	0
Rebecca Jarrett's Work—H.N...	0	4	0
China Inland Mission—H.N. 5s; Pencil & Brush, £5; Mrs. F. 10s; G.M.C. £1; F.W. 10s; J.O. 2s 6d; All for Jesus, 10s; J.L.F. £1 0s 7d	8	18	1
Mrs. Wall's Work, Rome—H.N.	0	4	0
Miss Weston's Work, Royal Navy—H.N. 4s; Mrs. M. £1	1	4	0
Repairing Tent, Brussels Exhibition—C.C.W....	0	5	0
Mr. H. Cook's Work, Gosport—Mrs. V. 17 Bags.			
Mrs. C. H. Thomas' Work, Matebeleland—T.N.J.	0	10	0
Miss Whately's Work, Cairo—T.N.J.	0	10	0
London Medical Mission—S.F.	1	0	0
Salvation Army—T.N.J. £1; A.P. £1; J.O. 2s 6d	2	2	6
Mrs. Parsons' Home for Girls—T.N.J....	0	10	0
Holidays for Poor Clergyman—Miss H.	1	0	0
Home for Little Boys, Farningham—P.C.	0	10	0
George-yard Ragged Schools—A. 2s 6d; J.L.F. £1 0s 7d	1	3	1
Mildmay Mission to Jews—B.H. 10s; M. 10s ...	1	0	0
Costermongers' Mission (*Mr. Penrose*)—M.S. ...	0	10	0
Bristol Orphan Houses—C.L.M.T. £1; Mrs. M. £1; J.L.F. £2 1s 1d	4	1	1
British & Foreign Sailors' Society—C...	1	0	0
Asylums at La Force—Mrs. M.	1	0	0
Mrs. Hilton's Crèche, &c.—Mrs. M.	1	0	0
Strangers' Rest, Ratcliff—Mrs. M....	0	10	0
Scandinavian Temperance Home—W.D.	2	0	0
C.M.S., Eastern Equatorial Africa—Speranza...	0	10	0
Professor de Launay's Work—Mlle. B.	0	7	0
Mr. Quarrier's Orphan Homes—P.W.	25	0	0
	£95	15	3

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"THE CHILDREN'S BREAD."

September 17th, 1888.

Dear Christian Friends,

I have now a larger family to support than ever before. Nearly THREE THOUSAND *Homeless "Waifs and Strays," the majority of them orphans, are at present under my care.*

God has sent to my doors very literally of late, "the lame, the halt, and the blind"; some of them mere Infants, crippled for life, quite blind, or afflicted with incurable disease, have been rescued from the common lodging-houses and the lowest purlieus, not only of London, but of large towns throughout England and Scotland. Many little girls have quite recently been snatched from nameless degradation, and boys from the custody of thieves and evil persons seeking their ruin.

Throughout the summer months this BLESSED WORK OF RESCUE *has never ceased, day or night, and now, as I have said, my family is larger than ever before, and, as may be imagined, it is no easy or light thing to supply their daily wants. God's goodness has been unceasing, but I have learnt that He uses the instrumentality of even such a statement as this to unite the hearts of His people everywhere in increased love for, and sympathy with,* HIS LITTLE ONES *under my care.*

For FOOD ALONE *our daily need is quite* £100, *and during the past three weeks I have on many days been sorely pressed to meet the numerous claims which cannot be avoided.*

The month of September is always one of special burden bearing, I will not say of anxious care, but of more than usual exercise and trial of faith; and this year, owing to the larger numbers to be provided for, the sense of need is even more deeply felt.

ONE HUNDRED LITTLE GIRLS *will, I hope, leave for Canada on the 20th of this month. This will be my last party of Emigrants for the year, and will bring the total number of trained boys and girls Emigrated to Canada during 1888 up to about* 510. *I have not yet all the means required to pay the travelling and outfit expenses of this last party, and I shall indeed be thankful if it is laid upon the hearts of some of God's people to send me the* £9, *which will defray the entire cost of a single child's emigration.*

For all God's goodness to my large family, I would give Him, now and always, grateful praise, and to the thousands of readers of THE CHRISTIAN *who for years have encouraged me by loving and generous help, I desire to express my cordial acknowledgments, while at the same time I seek a continuance of their prayerful sympathy and loving remembrance of my poor bairns.*

Ever sincerely yours,

In the service of Christ's Little Ones,

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A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

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THE LATE HON. THOMAS HOLT,

Philanthropist.

"HE is a grand old man, the very ideal of a patriarchal saint." Such were the words of a popular minister of London, concerning the late Hon. THOMAS HOLT, whose name has been for years associated with all kinds of philanthropic efforts in England, on the Continent, and in the colonies.

The deceased gentleman, whose sudden death many hundreds regret, was for nearly seventy years engaged in that work which lay nearest to his heart—viz., the alleviation of the sorrow and distress of so many of the poor. His desire was to carry out the injunction of his Master, who said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," and "Let not thy left hand know what thy right hand doeth." Hence, while some of his deeds of love came to the public ear, the greater part are only known to a few of his most intimate friends who assisted him in his great benevolent work.

Born in 1811 near Horbury, in Yorkshire, Mr. Holt was the eldest of a family of eleven. His father, Thomas Holt, a wool merchant, was a pious Christian, a member and liberal supporter of the Wesleyan cause. In his school life the subject of our sketch was conspicuous for his perseverance, Dr. Cope, of Wakefield (grandfather of the Editor of this paper), regarding him as his "best pupil." He loved his teacher, and said in after life that if he had done or experienced any good, it was all due to the teaching, preaching, and advice of Dr. Cope, whom he regarded as the guiding-star of his life. The spirit of quiet, indomitable perseverance characterised the whole of his life, and doubtless contributed largely to his success as a merchant, politician, and philanthropist.

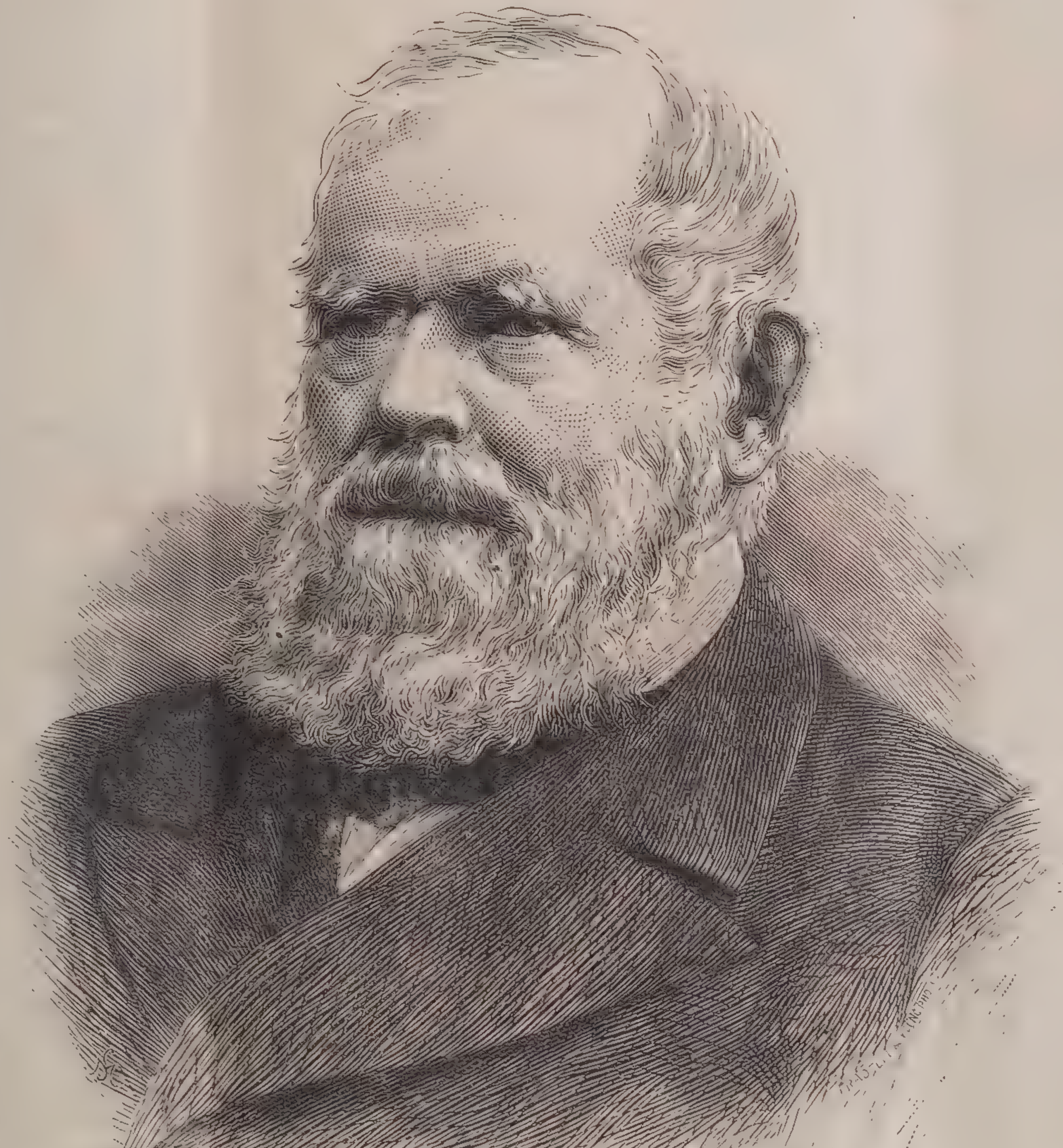
The deep piety of the home of his childhood, and the influence of his godly tutor, led to his giving himself in early life to the Lord, which was brought about through attending one of the love-feasts in connection with the Wesleyan body, and for more than sixty years his life was spent in the service of his Redeemer.

At the early age of fourteen he left school and joined his father, remaining in Leeds three years to acquire a practical knowledge of the business. Afterwards he went to London, where he was engaged in buying wool. His next experience was in Germany, where he attended all the wool fairs. From Germany he went to Spain, and remained there over two years. On his return to England he was, after a very short stay at home, again despatched to Germany. During his stay there he visited on several occasions Austria and Hungary, and in 1832 he was admitted a partner in his father's business. After a lapse of several years his eyes were turned towards the colonies, and in 1842 he landed in New South Wales, having previously relinquished his interest in the firm of Thomas Holt & Son. In Sydney he became one of the leading wool merchants, carrying on the business until 1855, when he retired.

During his commercial career he acquired large tracts of country in Queensland and New South Wales. In 1849, assisted by two or three other gentlemen, he was the prime mover in the establishment of the Australian Mutual Provident Society, and was for years one of its directors. To crown the work of the Society, and make its objects a permanent blessing to its members, Mr. Holt, by his indefatigable efforts, caused a Bill to be passed in Parliament for the purpose of securing the annuity against any contingency that might arise through bankruptcy or any other cause. For many years he held the office of deacon in one of the leading Congregational churches of Sydney, and took an active part in its work and prosperity. To Mr. Holt's liberality is due the establishment of a college for Congregational ministers, for which he gave the land and subscribed largely.

In 1856, at the request of a number of political friends, he contested Stanley Borough (Brisbane and Ipswich), and was elected by a large majority, thus entering the first responsible Government of New South Wales. On the formation of the Ministry he accepted the office of Colonial Treasurer. He afterwards represented Newtown, and remained a member of the Assembly until the dissolution of 1866, when he visited Europe. In 1868, shortly after his return, he was nominated and elected to a seat in the Legislative Council, and later on was made a member of the Council of Education.

In 1882, owing to the unsatisfactory condition of Mrs. Holt's health, he finally left



(From Copyright Photograph by Messrs. Fradelle & Young, Regent-street, London.)

the colony. On arriving in Europe he travelled for nearly two years with his family, visiting all the places of interest; and in March of 1885 he settled at Bexley, in Kent. In this country he soon became notable for his large-hearted liberality. All kinds of institutions that had for their primary object the relief of the poor were helped, irrespective of the section of the Church of Christ to which they belonged. The winter before last something like 12,000 were assisted to free dinners, and during the past winter over 20,000 in London were benefited by Mr. Holt's generosity, and to each of them was given some present which would, in a measure, brighten their dark and cheerless lives. There were gatherings of the halt, maimed, and blind, sandwich men, seamstresses, widows, tramps, waifs and strays, thieves and vagabonds, out of work dock labourers, and representatives of the great army of the unemployed, in companies varying from 300 to 1500, according to the size of the halls in which they were entertained. These sights will never be forgotten by those who witnessed them. Not only were their bodies looked after, but Mr. Holt's great desire was to bring them to the knowledge of Jesus Christ.

Not only in London and other places was he mindful of the distress of the poor, but in his own immediate neighbourhood all that thoughtful and loving care could suggest, and a liberal hand could supply, was done to alleviate the want that abounds there during the winter months. Crayford Baptist Church was made the centre of an extensive system of relief; several thousands had food, clothing, and firing supplied to them in their homes, besides giving liberally to every deserving charity in the locality. On the occasion of the Queen's Jubilee, the Bexley Heath Cottage Hospital was enlarged through his munificence. Not many days before he passed away, Mr. Holt tried to bring a little sunshine into the heart of earth's sorrowful ones by entertaining in his own grounds the inmates of the Dartford Union, and also by sending over 300 of the poor of St. Giles' district to enjoy a day among the Surrey hills.

Space will not permit a recital of acts of generosity to Orphan Houses, Hospitals, Asylums, Institutions, and Missions of every description. For the last three years he was unable to take any active part in the distribution of his charity, being almost a confirmed invalid, but he was always represented by Mrs. Holt and the members of his family.

His death was sudden, but his end was peace. A few minutes before seven on the evening of Wednesday, September 5, in the presence of his family, relatives, and his intimate friends, he fell asleep.

He was married in 1840 to Sophia Eulert, daughter of Frederick Eulert, of Berlin, by whom he had nine children; three sons (in Australia) and three daughters, with his sorrowing widow, survive him. He was buried on Tuesday, September 11, at Abney Park Cemetery, in the presence of a very large number of mourners (English and colonial), besides many of the poor whom he had so lovingly helped. Funeral sermons were preached the following Sunday at St. John's, Bexley, and Crayford Baptist Church, to very large congregations.

During the last few months of his life, Mr. Holt had printed a pamphlet, which he had written, entitled "Christianity, the Poor Man's Friend," which he circulated gratuitously among the poor and the different charitable societies, to the extent of over 800,000.

[908].

PROF. CAVE ON INSPIRATION.*

To a Christian the question of the inspiration of Scripture is very easily settled by an appeal to the words of our Lord on the subject. Its inspiration by the Holy Spirit is repeatedly affirmed by Him; so much so that He quotes the words of David as being what "David said by the Holy Ghost"; and, as to its authority and infallibility, such words as, "The Scripture cannot be broken," "The Scripture must be fulfilled," show what his thoughts on this matter were. We know that the canon of the Old Testament in his time was the same which we now possess, so that, as "the disciple is not above his Master," those who recognise the claims of Christ bow, and thankfully bow, to his teaching on a subject on which He knew infinitely more than we can possibly do.

But we have to deal with a profession of Christianity which is for the most part infidel at heart, and which really does not admit the claims of the Lord Jesus, or admit his competency to decide such a question for us. Under the pretext of not believing anything which cannot be scientifically proven, his authority is treated as if it were worthless, and the Scriptures are looked at as if they were but human writings, which must make good their claim to be treated with more than ordinary regard by such methods as their censors may deem satisfactory.

Hence it is that modern critics of the school which claims to be considered that of "higher criticism," approaching the subject with the strongest bias against believing in the supernatural, find no difficulty in explaining away all that they do not like as "unhistorical," and in advancing theories as to the origin and character of the sacred writings which too often "beguile unstable souls," and lead them into the mazes of doubt and infidelity, and sometimes carry them so far as to reject Christianity altogether.

This book on the inspiration of the Old Testament by Principal Cave is a very able defence of the orthodox view on the basis of the inductive method of inquiry. He does not profess to take the high ground of appealing to Christ's teaching on the subject, but comes down to the low level of the non-Christian standpoint, and from this he very powerfully and clearly argues the truth of what is "most surely believed among us." Viewed as a refutation of the popular theories of Kuenen and Wellhausen as to the date and authorship of the Pentateuch, the book is a most satisfactory one, and should be read by those who are at all tempted to receive their conclusions. One of the most interesting features of Principal Cave's refutation of their theories is his argument that, admitting the difference supposed to exist between the Jehovistic and Elohistic elements found in the early part of the book of Genesis, it may be accounted for by Moses being himself the Jehovistic writer, to whom the name Jehovah was first revealed, and the Elohistic writings being previously existing written traditions, which he, as it were, re-edited by inspiration, and remodelled as we now have them. Many most convincing illustrations tending to confirm this position are given.

As to the great question of inspiration, he recognises fully that the prophets spake "not their own mind, but the mind of God," and further asserts a "transcriptive" inspiration, a "co-operation of the Spirit of God," prompting and superintending their committal to writing, "so that the record should be at once faithful and adequate." He also recognises a "canonic" inspiration—an important point often overlooked—"which resulted in the collection of the several books of the Old Testament into one canon." This is a far more satisfactory ground on which to rest the authority of the canon than the usual ground of so-called Church authority.

The weak point of Principal Cave's book we take to be its total silence as to the teaching of our Lord and his Apostles on the subject of Old Testament inspiration. It might possibly have been outside of the scope of his mode of treating the subject to refer to it; but it should surely have kept him from advancing views that do not accord with their teaching. Thus, in dealing with the books of the Old Testament known as the "Hagiographa," including the Psalms, Proverbs, Canticles, Ruth, Esther, &c., he says, "They lack the prophetic element. They recount history for its own sake, not for the sake of its Divine lessons." Again, "Even the Messianic references of the Psalter do not seem to be new revelation, but the reiteration after assimilation of revelations already received." But compare this with Acts ii. 30, where David is distinctly called a prophet, and see the prophetic revelation in Psa. xxii. of facts literally fulfilled at our Lord's crucifixion. See also Psa. lxxii. as to the future kingdom of Christ. It may be added that he must be a dull student of Scripture who cannot see the Divine lessons in the books of Canticles and Esther. Attention to the way in which the Psalms are quoted in the New Testament would have kept Principal Cave from so unworthy a view of one of the most distinctly prophetic books in the Bible.

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* THE INSPIRATION OF THE OLD TESTAMENT INDUCTIVELY CONSIDERED. By Alfred Cave, B.A., Principal of Hackney College. Published by the Congregational Union.

SCARBOROUGH.—A correspondent sends us an account of Gospel services held by men belonging to four ships of the Channel Squadron, whilst lying in the bay at Scarborough recently, for five days. Each afternoon during their short stay these Christian sailors held a meeting on the sands in the afternoon, and the Landside Temperance Room each evening. The meetings attracted large numbers of the townsfolk, and a fair number of fishermen and sailors. As the men told out by speech and song the "Old, old story," the message went home to the hearts of their hearers, and many souls have been quickened into spiritual life.

THE FIRST RESURRECTION.

By Rev. JOHN URQUHART.

(*Concluded.*)

We have now to ask (3) *how* their work will be done. The sphere of their activity is not heaven, but earth. The earth, during the millennial period, is to be populated just as it is now. We read still of the nations. From those peoples living at the extreme limits of the then existing world danger is to arise at the close of that period. Gog and Magog, the number of whom is as the sand of the sea, are to be gathered together to battle against the people of God.

From all this, as well as from the promises in other predictions of millennial peace and fulness, we gather that the conditions of human life will largely remain unaltered. Men will still eat and drink; they will wake and sleep; they will marry and be given in marriage. Are we, then, to import such gross notions into our conception of the risen life? Is it to be a repetition of the life which we live now, only without its burden and its sin? Such a notion, repellent even to common sense, is completely disposed of by the words of our Lord: "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii. 30).

It would seem, too, as if in the Lord's own experience there is a prophecy of that of his people. The promise was given on the cross to the repentant but dying criminal at his side: "Verily, I say unto thee, to-day shalt thou be with Me in Paradise" (Luke xxiii. 43). That word was kept. Jesus met his redeemed one that day in the Father's home. The meeting took place while the body of the Saviour was being laid in the sepulchre, and the broken corpse of the robber was being cast into its dishonoured grave, or thrown, it may have been, to be consumed by the worm and the fire in the Valley of Hinnom. As the Redeemer felt the pang of "soul and body's parting," so He experienced the bliss of the soul's entrance into the unveiled glory of the Father. Then came the morning of the Resurrection when soul and body were re-united never to be separated again. But that perfected and immortal humanity was not at once taken up to the right hand of God. It had still a period of allotted service upon the earth—such service as till then earth had never known.

The intercourse of those wondrous years was renewed, but on a loftier plane. The Lord appeared to his own as they mourned at the sepulchre, while they walked by the way, as they sat in their chamber with fast-closed doors. He met them on the mountain top, and in the dim morning light by the seashore. That risen life drew them into fellowship with itself. Their hearts were thrilled by what we might call the birth of a new sense—the sense of things unseen. That other world opened, so to speak, and received them into it. Though in the world, they ceased to be of it. The world's claims grew light. Its pleasures appeared like fleeting phantoms. Communion with that risen life imparted to theirs its own lofty elevation. They were risen with the risen Christ.

Now, if Christ's people pass along Christ's pathway; if *his* story is but the prophecy of theirs; if the harvest is like the firstfruits; then we can understand how the saints may hold the earth for God. Like their Redeemer, they will taste of death. The body will rest in the grave, and the spirit will ascend to God who gave it. Then will come the day when the word will be fulfilled, and those that slept in Jesus, God will bring with Him. The risen body will be joined to the glorified spirit, and that perfected and deathless humanity will enter on the service prefigured in the forty days. Those whom the Lord has won for God by the judgment and the mercy which will attend his coming, his saints will hold for God. They will fill the hearts of these, as the risen Lord filled the hearts of his disciples, with the sense of the unseen. The life of earth will be raised and hallowed. By that ministry passing from the unseen to the seen, heaven and earth will be made one. The veil will be raised; the walls which separate them will disappear. They will reign with Christ's own sway. They will be judges after a grander fashion than that of Israel's ancient heroes. Beholding the face of God and of Christ, and ministering among men with the glory of a life that has triumphed over sin and death, they will be priests such as earth has blindly yearned after, but will never find till then.

(4) There is one question more: for whom does this destiny wait? Who are they who may take to them this hope of the first resurrection? The promise is first of all given to those who have to part with peace, and property, and life, because of their fidelity to the truth. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." These words have assuaged the anguish of many a heart. Many a poor, weak, trembling spirit has been able to look death in the face, though it came in its most dreadful shape, and to lay this mortal life with joy upon God's altar.

The words have still a mission to perform. There are yet fiercer fires through which the faithful ones must pass, and therefore, no doubt, it is that to them this clear assurance is given. The cup of consolation is first applied to the lips which need it most. But it is not confined to these. The martyrs have not been alone. There have been multitudes who have shared their spirit, and who will also share their glory. This, which seems to be intimated in the words "Blessed and holy is he that hath part in the first resurrection," is plainly promised in the assurance that "they that are Christ's" shall rise to meet Him at his coming (1 Cor. xv. 23). Those who have lived for Christ, who have been his and not their own, who have served Him and suffered with Him, who, like the Apostle, have striven that they may attain unto the resurrection of the dead—these shall also share his triumph. "It is a faithful saying: For if we died with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He will also deny us" (2 Tim. ii. 11, 12).

The promise is for us. That glory shall be ours, if we only open our hearts so that God may fill them with his Spirit. The time is short. Everything around us proclaims that He who cometh shall come and shall not tarry. God has done mighty things for us. This also is in his plan: we shall share his Son's glory. Let us not defeat our Father's purpose; but through faith that in lowliness grasps this hope, and through obedience which, girding itself to serve, seeks direction and strength, let us cleave to Him who is "able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy."

THE JEWISH BOARD OF GUARDIANS.

Among the valuable evidence given before the Poor Law Relief Committee, whose report has been recently issued, is a description of the various classes of work done by the Jewish Board of Guardians; and, considering that comparatively little is known by the general public of the operations of this excellent voluntary association, which relieves almost all the destitution among the Jewish poor of London, the following summary of the evidence given by Mr. Stephany, the hon. sec., may be of interest to the many among our readers who are exercised by the great social question of how best to deal with the poverty of our great cities.

The work of this institution, then, is divided into the following branches:—

(1) The Relief Department, which provides for weekly allowances to old and decrepit persons; the leading principle, however, of this department is not so much to give out doles of relief as to help people to help themselves, by judiciously furnishing them with small sums of money, either by way of gift or loan, this system being much appreciated by genuine workmen in search of employment.

(2) The Industrial Committee apprentices young people of both sexes to various trades, numbering upwards of seventy, the premiums being advanced to the parents, and the money repaid by the apprentices out of their weekly wages. This plan has been found to work very successfully.

(3) The Loan Department lends small sums of money, to be repaid by instalments of sixpence in the pound per week.

(4) The Board has several work-rooms, where girls are taught dressmaking, gold and worsted embroidery, and other kinds of work requiring female labour. This is also a very successful branch of the operations.

(5) The Emigration Committee has sent a very large number of persons to America and the colonies; and, by requiring every intending emigrant to produce half the passage-money himself, guards against despatching undesirable and destitute persons, not one of their cases having ever been returned by the New York emigration commissioners. It is also made a *sine quâ non* that there should be someone on the other side to receive and look after the emigrants on their arrival.

(6) The Sanitary Department has a paid inspector who visits the houses of these poor whom the Board relieves, and this committee, though possessing no strictly legal powers, has by moral suasion and the exercise of tact been very successful in inducing landlords and local authorities to keep property in good condition, the dwellings of the poor being now much better than they were some years ago.

(7) There is also a Ladies' Visiting Committee, the members of which visit the poor at their homes, and inculcate habits of tidiness, &c., and in suitable cases give the women work to do (collected from charitable ladies), for which they are paid small sums, the work being afterwards sold at the end of the season, when most of the things are bought by the poor people themselves.

From this brief description of a many-sided work it may be seen how very much may be done to cope with Metropolitan distress by judicious and well-directed energy on the part of Poor Law Guardians and other bodies, under the powers already belonging to them, without the necessity of waiting for further legislative assistance.

Points for Preachers.

TRIALS.

How often we complain about trials and disappointments. If we could see things as God sees them, we would know that these things are for our good. When we get to the haven of God's rest we shall find that every strong wind was but driving us into the harbour.

COURAGE.

An Indian once lost his way in the forest. Failing to find the path to his cabin, he said, "Indian *lost!*" and then, straightening up and striking his fist on his breast, he exclaimed, "No! Indian *here! wigwam lost!*" Many young men would do well to emulate his courage. Many make themselves miserable by thinking of their losses, their failures, their misfortunes, and their sad prospects. Such persons depend too much upon externals, and run in pitiful ruts of discouragement and despondency. A braver heart rises above such things, and sings amid the storm, and makes the best of life as it is.

TEMPTED SOULS.

Satan is after you, is he? I'd like to see the devil and all his angels get a heart that is hid in the Rock of Ages. A wasp might as well try to carry away the money from the vaults of London, or a crow fly away with a corn-crib. Don't fear, tempted one! Put your hand in that of Him whose name is Jesus—Saviour, and walk right on with confidence to the open gate of glory. Satan cannot get inside that. He may follow you right up to the entrance; but, once through, you can turn round and laugh in his face. Heaven is full of once tempted souls, and hour by hour the number increases.—*C. H. Yatman.*

"I CAN'T AFFORD IT."

"Indeed, I can't afford it," was the frequent reply of a merchant when asked for a contribution to religious or missionary objects. He was doing an extensive and apparently lucrative business, and professed to be warm in his devotion to Christ. Yet his givings were very meagre, when he gave at all; and generally his ready excuse was at hand, "I can't afford it," as his apology for refusing even a trifle. A gentleman called one day at the merchant's dwelling-house to solicit a contribution. Often had he been denied at the office with the words, "I can't afford it"; and in the grand residence, as his eyes rested on the magnificence which several open doors unveiled, he began to discern that there was some truth in the apology after all. He explained the reason of his call, but immediately added, "I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure, as I see indicated by everything around me, can indeed leave you little, if anything, for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir." The well-meant reproof did its intended work. The merchant, ere long, sought an interview with its faithful monitor, and thanked him warmly for his straightforward but brotherly remarks. Handing him a cheque for £200 as a donation to the missionary society for which he was collecting, he said that henceforth he meant to act as a steward for God, and that never again would his style of living prove a hindrance to the exercise of ardent piety and practical love.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXVI.—A TRANSACTION WITH GOD.

I was speaking one afternoon in a drawing-room upon the subject of spiritual religion. I said, "It does not consist in knowing Scripture truth, or in assenting to articles of the Christian faith; but rather in definite transactions with God. God says, 'Give me your heart'; and you reply, 'Lord take it.'"

A gentleman of high state and good degree was sitting by reading a newspaper, in which he appeared to be deeply absorbed. I did not imagine that he was listening to our conversation; but, putting down his paper, he said, "I quite agree with you, sir; I do not suppose there is much good in simply assenting to words of Scripture."

I inquired, "Have you then ever had a transaction with God?"

"Yes, I have," he replied, "a very remarkable one, nine years ago; but I have never told anyone of it."

"Surely," I said, "it is time then to say something about it now. What was it?"

"I have no objection to tell you," he answered, wheeling his chair round. "I was away, and in danger of my life. It was just a choice between yellow fever and being shot during an insurrection. I did not like to face the one or the other, and in great perplexity walked about my room. I took up a book, laid it down again, then took up something else; but I could not rest. At last, I fell to unpacking my portmanteau, and there I espied my mother's Bible. Taking it up, I said to myself, 'Ah, my dear old mother was the one to help me out of trouble. I never applied to her in vain!' So thinking, I began to look over the leaves of her precious Bible. It was marked from end to end, both in pencil and in ink. Here and there were strong marks attracting attention. One such caught my eyes, and I read the verse opposite to it. It was, 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me' (Ps. l. 15).

"Sir, when I read these words, I felt as if my mother's spirit was in the room speaking to me. I knelt down at once, and called upon the Almighty to deliver me out of danger; and, would you believe it, sir? I received an answer in my mind, as clearly as if my mother had given it to me!"

"Yes," I answered, "I can readily believe what you tell me; but what did you do?"

"Do," he repeated, "there was only one thing to do; I packed up my traps, and came off immediately, wondering why I had not seen this way before. I had a safe journey, and reached London without any harm. Now, what do you think about that, sir? Is not that a transaction with God?"

"Yes," I replied quietly, "that is part of the transaction. The text says, 'I will deliver thee, and thou shalt glorify Me'; but you say that you have never told anyone. What did you do when you reached London in safety? Did you kneel down and thank God for answering your prayer?"

As he remained silent, I continued, "Do you mean to tell me that you never thanked God? and that nine years have passed away without your making any acknowledgment to Him, and that you have not even told anyone of his goodness to you?"

He looked somewhat ashamed and confused, I thought; so I said, "You had better do it now—at once—better late than never—thank God now."

He pushed back his chair, and, kneeling down, gave the Almighty thanks for having saved his life, and apologised for not having done so before. "Upon my honour," he said, "I never thought about it."

"Now," I proposed, "that you are on your knees, why not let us ask God to save your soul, and show you the way to heaven. He would rather do that than save your life."

As my friend continued in the attitude of prayer, I prayed for him to this effect; and after a little while he prayed for himself. When he rose from his knees, he could not help expressing surprise at his forgetfulness.

I said to him, "Supposing that you had exercised your influence to obtain some favour for me, and I went off to enjoy it without thanking you, or taking any notice, would you do me another favour, do you think?"

"No, sir," he answered; "certainly not."

"Well," I said, "now you may understand why it is that nine years have passed away without you having had any other transaction with God. When we receive such distinct answer to prayer as you did, we ought to acknowledge it, at least as earnestly as we prayed for it."

"Yes, yes, I quite agree with you; but why did I forget like that?"

This gentleman began from that day to seek the Lord, and in due time found Him, and was found of Him.

The next time I met my friend, he told me of his conversion; and added, "This time I did not forget to thank the Lord, I assure you; or to make known to others what a forgiving and loving God He is."

Henceforth, it became the mission of his life to speak to people upon this very subject. He made it his business to ask individuals, "Do you pray? I do not mean, do you say your prayers, as they call it; but do you pray?"

"Many people do not; but sometimes I meet people who do pray," he said; "then my next question is, 'Do you get or expect answers to your prayers?' Many do not expect an answer, and others are surprised when they get it; but some really expect an answer, and have it too. Then I ask, 'Do you thank God for the answer?' Oh, I am not alone," he exclaimed; "you would be surprised to find how very few persons there are who think of going to their closets to thank God for the answer He has sent them.

"Some go away and keep the answer to themselves, as I did; others tell about their faith in prayer, and its result; while comparatively few return to give glory to God.

"This is my mission, sir," he continued; "and I find plenty to do in it. I remember that my dear sainted mother used to be very particular about this matter, and she tried hard to teach me the importance of it. All this makes me wonder so much the more how it was I could forget to thank God, and that for nine years!"

"Ah, well," he continued, "He has kindly forgiven that now, and I thank Him, and thank you, too, my good sir."

"Yes," I said, "I am sure that grateful acknowledgments are never in vain. Many people shut themselves out from further transactions with God, by not owning what has taken place. Thanking God is like keeping open the window or door of communication between God and your soul, so that you can always come to Him freely. Whereas withholding thanks has the effect of setting up a barrier between Him and yourself.

"If you had done me some great favour, and I was aware that I had neglected to thank you for it, I should be ashamed to meet you, and could not brook your gaze, if I did so. And the longer the acknowledgment was deferred, the greater would the embarrassment be. 'Short accounts make long friends,' and I am quite sure it is, as the Psalmist says, 'a good thing to give thanks.'"

CORRECTION.—Directing our attention to a statement in The Christian of September 14, a correspondent writes that the father of Rev. Joshua C. Harrison was pastor of a church at *Wooburn*, Bucks, and not Woburn, Beds.

FROM CENTRAL AFRICA.

DEAR SIR,—THE CHRISTIAN has been for many years the channel of great blessing. It was, therefore, a kind thought to have it sent to lonely workers toiling in distant parts of the world. As for us, we are deeply grateful to you and to the unknown friend to whose kindness we have so long been indebted.

The mail from Europe and news from our nearest neighbours, nine hundred miles off, reach us only once a year by occasional traders or travellers. The rest of the year we are entirely cut off from the outer world. I send these lines by a caravan of Portuguese traders returning to Benguela. We hope that in time communications may be opened with the West Coast through our American brethren of the Bihé. The beginnings of a mission like this, far away from the great arteries of trade and immigration, are expected to be hard. Pioneers ought to be giants in faith and courage.

The climate, you are aware, is most trying to Europeans; it is hardly less so to the natives also. The land devoureth its own inhabitants. Independently of that, there is much worry in settling in a place so difficult of access, and in labouring to make a wild sand-hill overlooking marshes somewhat habitable. Material life is very difficult. It is a constant struggle and trial of faith, a daily lesson of trust and unreserved confidence in the loving-kindness and the faithfulness of our heavenly Father. Far from complaining of hardships and privations, I must say that, on the whole, they are less than we had anticipated.

Those who read our monthly *Journal des Missions Evangéliques*, know that when we crossed the Zambesi, we penetrated into one of the Prince of Darkness's strongholds. During thirty years of mission life, I have found nowhere the ideal heathen, so good, so meek, so yearning after the things of God which some preachers at home represent the African savages to be. But nowhere have I met with a tribe so hopelessly, humanly speaking, yes, so hopelessly degraded. The Barotsé themselves say, and alas! too truly, that theirs is a land of murder, that no one is allowed to grow old; their soil is saturated with blood; human bones bleach everywhere in the sun. The spear, a terrible plaything in the hands of these Zambesians, does not ever get rusty. Superstition and witchcraft spread their wings of darkness and death over every village, hamlet, hut, and individual. We live in the middle ages, but the middle ages in savagedom. The insatiable greediness of these poor people, their inveterate habit of stealing and lying, the total absence of anything like justice, the utter powerlessness of the so-called government, foster a universally spread sense of distrust and insecurity. Everyone sees a foe in his neighbour and a snare in friendship. The life of the chiefs, great and small, is one of extortion, sensuality, and intrigues. Revolutions, like fever, are endemic.

Some time ago, in London, the cloak of respectability was torn asunder, and the world shuddered. Here, there is no cloak of respectability, no law, no public opinion to fear. Passions are let loose without any restraint, and the grossest bestiality goes about in broad daylight, barefaced and shameless. There is no innocent childhood or family ties. National brigandage and slavery have borne their fruits, and brutalised man.

Forgive me, if I have said too much. However painful, it is a duty to let our friends know what it is to battle with unmixed heathenism, in order that they may pray for us more intelligently. Oh! it is a stifling atmosphere, this! It would be unbearable without Him "in whose presence there is fulness of joy!"

The year which we have already spent here has been one of absorbing manual labour. We have been able to put up, with poles and reeds, a small cottage of two rooms, a workshop, and storehouse, all of a most temporary nature; but which, if not too quickly destroyed by white ants, may shelter us until we can build more substantially. An experiment at brick-making has been partially successful, and has shown that this great work could be undertaken, had we the means of doing it speedily, in a few months between the last rains and the annual flood. Our Scotch friend, Mr. Waddell, a skilful tradesman, has greatly endeared himself to us by his readiness to do any work which is not in his line, when needs be. He is not naturally a strong man, and sawing timber into planks is too much for him. The natives themselves have taken an aversion to that kind of work, which they find too hard, and, when put to it, prefer to leave our service. Besides, the chiefs are so jealous of our influence that they seldom allow any of their slaves to stay with us more than a month.

The King Lewanika has left two months ago at the head of a large army for his long talked of expedition to the Mashi Kulomboe. These people live on the Kafue River, south of the Lake Bangweolo; they are the "Go-naked' of Livingstone, and the same who have lately attacked Dr. Holub's expedition. They have no paramount chief, every village is independent; their country teems with cattle. The neighbouring tribes, and especially the Barotsé, unable to subjugate them, occasionally make raids, sweep off the cattle, capture women and children, and kill as many men as they possibly can. An army like that of Lewanika, a mass of men of all ages and conditions, without any commissariat, once let loose, is almost uncontrollable, and becomes a fearful scourge. If even in their own country and among their own people their passage spreads terror and destruction, what will it be among the doomed Mashi Kulomboe! Mashi Kulomboe lads who have been captured in former razzias are said to be the fiercest.

The King has gone, and our political horizon is not cloudless. The country is said to be threatened with an invasion from the south; rumours are afloat of another approaching revolution. Lately a rebel chief, who has been a fugitive for these two last years, fell upon Sesheke and killed some of the principal chiefs. The spirit of discontent is spreading and forbodes new troubles on the return of Lewanika. To us it is a time of anxiety; but the Lord reigns.

Our pupils have all gone with the King "to learn war," and our school is all but disbanded. Our neighbours dare not as yet send their children, as the school is considered the exclusive privilege of the chiefs' sons.

We are more encouraged in our evangelistic work. It is interesting to see the people beginning to keep an account of the days of the week. Lewanika does it in making every day a cut on a piece of wood, and a big deeper one for the Lord's day. There are some faces now which we seldom miss, and it does one good to see with what eagerness a few listen to the preaching.

A boy who has been with us as a servant ever since we came to this country professes to have found the Lord Jesus. He is a wonder to many. It can truly be said of him, "Behold, he prayeth!" His closet is the adjoining wood; his New Testament is his constant companion, it is well thumbed; but his work never suffers from it. It is surprising what respect Christianity commands even in a slave boy. One day Lewanika said, laughingly, to him, "Nguana Ngombe, do not kneel and clap hands before me, you look so awkward; those who do it are liars, you are taught the truth." He is a dear lad, so clean, so honest, so truthful, so affectionate and devoted. He was something of all that before his conversion, but now the grace of God shines more and more brightly in his daily walk. We have hope of one or two others. May they be the first drops of the coming shower.

In October last we welcomed three brethren who have joined us. Rev. L. Jalla and his wife, of the Waldensian Church, have temporarily remained at Sesheke to initiate themselves to the language and to the Zambesi Mission life. Dr. Dardier, of Geneva, after a few weeks' stay with us, has returned to Sesheke, also partly on account of ill health.* M. Goy, a young man from the Canton de Vaud, has joined us as an agriculturist, but has to struggle with repeated though mild attacks of fever. We look for more helpers, for the time is pressing. The harvest is great.

Our eyes instinctively turn towards Basutoland for native teachers. The natives have, as evangelists, aptitudes which we have not. As a rule, I do not think it right that native teachers should become the paid agents of a European Mission Society. They ought to be sent by their own churches, and these, if too poor to sustain them, can be helped, but the responsibility of the native part of the work must be theirs. Unfortunately, the civil wars which have desolated Basutoland since 1877, the anarchy into which the country seems to have hopelessly fallen under the British protectorate, and other causes, have sadly impoverished the nation. The churches are unable not only to take the smallest part in our Mission, but even to meet as formerly the expenses of their home work. We deplore it all the more because we believe that the Makololo (Basutos), in conquering these tribes and implanting their own tongue among them, were preparing a vast field for the evangelistic development of the Basuto Christians. But we are waiting and hoping for better times. Let our English brethren remember us in prayer.—Yours in the Lord's service,

F. COILLARD.

Sefula, Barotsé Valley, April 6.

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* News has since been received of the death of Dr. Dardier.—ED.

Jottings from Miss Weston's Log.

DEAR FRIENDS,—By the good hand of our God upon us, we have had very much blessing lately in our work. Above 2000 anti-infidel tracts were circulated in the blockading and defending squadrons during the manœuvres, and I have since met with several cases of men really converted to God by the reading of them. They have been most kindly received, even by the infidels, and the ships' companies remarked, "Well, our mother Weston knows what we really want in sending along those anti-infidel books." I should be thankful if means allowed to circulate 100,000 in the British fleet all over the world. We hope to get 20,000 afloat very shortly.

The next expansion must be at Portsmouth, where I want to put up a corrugated iron room for the sailor boys who flock to us, our Bible-classes, &c. The room will hold 260, with a portion taken off for an inquiry-room. This room will connect by large doors with the hall, and can be thrown in when we are crowded. The estimated cost will only be from £250 to £300. We also intend to add sixteen more cabins. One has already been secured for £30 in perpetuity, as a memorial to a young naval officer, and we hope the rest will soon follow.—Yours, in the Master's service,

Sailors' Rest, Devonport. AGNES E. WESTON.

THE LIVERPOOL CHRISTIAN CONVENTION has been fixed for Thursday and Friday, October 4 and 5, in Hope Hall. The subject for consideration is "The King and the Kingdom," to be opened up in various phases by Revs. T. Graham, C. Garrett, A. E. B. Lawrence, Dr. Pentecost, R. Lewis, and S. R. Macphail. The meetings will be presided over by Canon Taylor and Mr. T. Matheson. Communications to the Hon. Sec. should be addressed to Rev. Arch. Gardner, 35, Kelvin-grove, Prince's Park, Liverpool.

Perth Christian Conference.

LADIES' MEETINGS.

Mrs. **Brown Douglas** presided at the women's meeting on Monday evening. Mrs. **Quinton**, Philadelphia, U.S.A., gave a powerful address on the Influence of Woman, with Bible illustrations, and Miss **Angelica Fraser** added a few loving words of invitation to the Saviour.

Mrs. **Malcolm**, of Burnfoot, who presided at the tea-meeting on Tuesday afternoon, read the following definition of Communion: It is Christ abiding in us, and our abiding in Christ; his enjoying our love, and our enjoying his love; his hearing our words, and our hearing his words; his sympathy in our troubles, and our sympathy in his troubles; his joy in our joy, and our joy in his joy (Luke xv. 10); his waiting for our going to Him, and our waiting for his coming to us; his constant thoughtfulness of us, and our constant remembrance of Him.

Miss **Mackenzie**, from Edinburgh, gave a short account of a tour in the East. During four months and a half she had been in touch with thirty different missions, and had found that seeing these living stones built on the one foundation, Jesus Christ, had been a help rather than a hindrance in other sight-seeing. She had seen something of Miss Whately's work in Cairo and in Palestine, had visited the mission schools at Bethlehem, where the foundation-stone of a new and larger school was being laid; and at Nazareth where everything was in perfect working order. The medical mission at Nazareth is crippled for want of a firman from the Sultan. He is said to be quite inaccessible, but we may get round him by heaven. The medical mission at Damascus was full of interest. The first news that greeted Miss Mackenzie on her arrival at Beyrout was an invitation to be present at the baptism of a woman for whom she had long been praying. Miss Taylor's work there, and the schools at Baalbec and Tiberias are very encouraging. It is a great privilege to visit these "holy places"; but let us not forget that there are holy places wherever God is working by his Holy Spirit in the hearts of men. Such a tour provides a treasure of Bible illustrations. For instance, when Lot was taken captive, Abraham pursued, not only "unto Dan," in the extreme north of Palestine, but beyond the frontier to Hobab, near Damascus. Let us thus seek to follow and rescue our lost ones. Again, when the spies gathered the bunch of grapes at Eshcol, no doubt they were anxious to hurry back to the camp with their spoil, but they first went through the length of the land to Rehob, the most northern point, carrying the grapes on a pole, that nothing might touch them and hurt their bloom. Let us go to the furthest end of God's promise, for He is well able to give us the land.

Mrs. **Quinton**, Philadelphia, gave an account of what had been done among the North American Indians during the last ten years. They are a noble race, intelligent and discriminating. They are not idolators, but worship "the Great Spirit." They are home-sick for God, and have evidently been prepared by his Holy Spirit to receive the Gospel. The women, living in tents, without comforts, are lovable, modest, and womanly, with a delicate sense of humour: they are kind, indulgent mothers: they learn quickly, and in two or three years become cultured, especially in spiritual things. One woman, who was converted when she was fifty, learnt to read the Dacotah Bible when she was past sixty years of age. They have great faith in prayer, and often receive striking answers. A poor woman who was brought to Christ when in the hospital, prayed: "O Lord Jesus, you know I want to live and tell my people about Jesus Christ; but I want it to be just as you want it." Another woman brought her child to a mission school, on condition that she should be told if it were ill. After a time the child began to ail, and a messenger was despatched to look for the mother. He met her on her way to visit the child. She said, "The Great Spirit told me the child was sick: I asked Him to let me know."

Miss **Jourdan** spoke shortly of Miss Whately's work in Cairo, and the eagerness of the people to receive copies of the Bible.

WEDNESDAY.

Mrs. **Stuart Gray**, of Kinfauns, who presided at the breakfast of the Y.W.C.A. and S.G.F.S., read Heb. ii. 18, and iv. 14—16, dwelling on the importance of following Christ's example in putting ourselves in the place of those who are tempted.

Mrs. **Stott**, of the China Inland Mission, said, before people can take an interest in missionary work, they must be not only converted, but living in the joy of salvation (Ps. li. 12, 13). Much can be done by method in prayer and giving. A devoted young woman, earning 7s. 6d. per week for food, clothes, and lodging, contrived to give 7½d. for foreign missions, and also spent all her spare time in leading souls around her to Christ. We cannot be really interested in heathendom without being also interested in Christendom.

Short reports were given of work during the past year in connection with the Y.W.C.A. and G.F.S., also suggestions made for fresh work.

Miss **Angelica Fraser** presided at the tea-meeting on Wednesday afternoon, and read Matt. viii. 14, 15. When we are suffering, or troubled, or flurried with work, let us put our hand in Jesus's, and the fever will leave us; then we shall minister to Him.

Mrs. **Oatts** said a few words about efforts made on behalf of the young women in the Glasgow Exhibition.

Miss **Campbell**, from Glasgow, appealed for helpers in the Christian Policemen's Association in the South of Scotland, also for funds for the Central Association in London, and spoke of much encouragement in the work.

Miss **Johnstone**, of Alva, mentioned a Benefit Association she proposes for female servants.

FRIDAY.

A letter was read from Miss **Roberts**, Florence, to Mrs. Gordon, of Parkhill, urging that private correspondence should be more consecrated to the Masters' use and recognised as a means for usefulness and encouragement to the Lord's children.

Mrs. **Gordon** presided over the thanksgiving meeting on Friday morning, and read 1 Chron. xvi. 4, 7, 37, with Heb. xiii. 15, 16.

Mrs. **Stott** urged on all to praise God beforehand for what He is going to do, and gave a touching account of her own experience of the manifestation of God's love in time of deep trial. After sixteen years of sowing, came a time of ingathering, and much blessing, and they hoped that their difficulties were past. During the Franco-Chinese War the inhabitants of Wenchow rose against the Europeans, and attacked the Methodist Mission, the Roman Catholic Church, and finally the China Inland Mission. Mr. Stott, on his crutches, had just time to escape with the school children by the back door as the rioters attacked the house; they were pelted with stones, but, fortunately, not seriously injured. Mrs. Stott was away from home, and when the news reached her that their happy home, and all their possessions, were burnt, she felt quite stunned. Soon this word came to her, "Why do the heathen rage, and the people imagine a vain thing?" She joined her husband at Ning-po, prepared to cheer him with this thought, that the work of the enemy should be vain; but she found that he was already rejoicing in God's own comfort, and He abundantly fulfilled their expectations. Contrary to all precedent, China offered compensation, and the first instalment was paid at once. During this time of trial, only two among two hundred professing Christians turned back, and many have been brought to the Lord since. One, who was baptized at Hankow, nine hundred miles distant, said he had been first impressed by seeing the meek behaviour of the missionary with one leg during the riot at Wenchow.

Mrs. Gordon having invited any present to give a note of praise, several expressed gratitude for blessing at Rothes, Methven, and elsewhere. Miss Jourdan read some "Nile Notes," from Miss Whately. Prayer and thanksgiving having been offered, Mrs. Stott urged all who had been at this Conference feast to go forth to God's service with renewed energy. The meeting was closed with prayer.

LADY ABERDEEN ON CULTURE.

The **Countess of Aberdeen** presided at the meeting of the Christian Women's Education Union on Friday afternoon. Mrs. **Brown Douglas** engaged in prayer, after which Lady **Aberdeen** said they were met together that afternoon to forward the interests of the Christian Women's Education Union. Perhaps some would say—"Education Union!" had not this got something or other to do with higher education—University education? Did they think it quite wise to mix themselves up with that; was it not altogether a secular movement? Girls had so many fads nowadays by which they wished to make themselves independent; and was not this higher education just another fad for exalting and glorifying the intellect, and taking away girls' thoughts from house duties? Did they not think it would be wise to keep clear of this? While they lived so close to one another, and had these conferences and meetings, in what different circles were their thoughts set. For instance, one circle might have the ideas she was indicating that it was a little dangerous and hurtful, and might tend to make women unwomanly, might tend to secularise; while, on the other hand, there was another circle who thought, as a matter of course, that the rising generation were to have this higher education, and who had used the most strenuous efforts to forward the just claims of women to have degrees granted to them at the various Universities. That afternoon they were met between these two circles, and to answer the question whether avowedly Christian women should form this Education Union, and what they had to do with it. They wanted to assert that this higher education, or rather this higher way of looking on women's education, was essentially in itself a Christian work.

Perhaps there had been too much tendency to look upon self-culture as worldly in itself. But was it on one's-self that the time was wasted? Even in ordinary evangelistic work, in Bible-classes and Sunday-schools, who was it who had the most hold on the minds and hearts of those whom it was desired to reach and help? Was it not the woman who, in addition to zeal for work and consecration to Christ, had so accustomed her mind to definite study and thought as to enable her to grasp her subject clearly and make it her own and carry it to others; was it not her who was able to give many apt, fresh, and powerful illustrations from her varied reading—from history, newspapers, poetry, and pictures. Everything might be made up to drive the lesson home and make it stick. After all, if they cultivated their powers of heart and soul, and left their powers of head and mind (which were given to them by God as much as the others)—if they left these powers alone, they could not be surprised if they became weak from want of use, and their work in consequence might become weak and feeble, too. Therefore, from this point of view, it seemed essentially a Christian work to endeavour to get women to work hard at some definite study.

But, from another point of view, they could not deny that in the last few years the position of women generally had undergone a vast change. They might give a sigh for the old times when woman's one realm was home, and when men surrounded her with a sort o tender protection—half chivalrous, half con temptuous. These times had gone for ever There was an ever-increasing number o women who had to work for their living, and daily women of leisure were more and mor awakening to the fact that to be educated for a profession, so as to be able to maintain themselves if need be, was a much happier thing than to be brought up with the vague idea of being ready for a home and a life which it might never be their lot to have. There was a strong call for women to come forward in every field—to serve in School Boards and Parochial Boards, to act on committees, and to take a leading part in various philanthropic, religious, and mission work. And was it not essentially a Christian thing for them to try to help girls to be prepared for this change in woman's position, and to try to induce them to work earnestly and study carefully those great social questions which must be faced and solved; those many problems brought before them by the evidence which had horrified them all—the evidence before the House of Lords upon the sweating system, or the evidence on the Poor Law and upon immigration? Did they not get subjects of earnest study and earnest thought to grasp in the present position of affairs among the people they desired to influence and help on to a higher life? They ought to study carefully the principles and history of co-operation, of trade unions, of all sorts of matters which interested and affected the working classes. If Christian women did not do so, others would; and then, could they complain if, in their various efforts to raise the people, Christianity was left out? Theirs would be the blame if these movements became secular and anti-Christian.

Then, if this definite study of work was desirable, from a Christian point of view, in order to develop and sustain God-given powers, how clear it was that these powers must also be used for patient and regular study of God's Word. They lamented and bewailed the ever-increasing numbers of young people among them disposed to unbelief—or to a want of definite belief, and in a frame of mind which became easily depraved by such books as "Robert Elsmere," showing a lack of knowledge and an absence of study of God's Word; and who thought that Christianity was all founded on emotion, and not on reason. The Christian Women's Education Union came in to help all who were in these difficulties by giving them a definite course of study and books, which would lead them to solutions of any difficulties and inconsistencies they might come across in the course of their reading. They all probably knew many painful cases of children of Christian parents who had been puzzled with certain ideas, and who dared not tell of their doubts to those nearest to them, and who thus either suppressed them and became unreal, or gave way to them and, without real reason, became more or less agnostics because there was none at hand to help.

Having read communications from students connected with the Union, Lady Aberdeen expressed the hope that the Union might become more and more a living power and strength in Scotland. Mr. Forster wrote forty years ago: "It is, indeed, sad to see so much of the high intellect of this age at issue with Christianity. I cannot but believe that this jar, this war of truths, is not altogether owing to the rebellious wilfulness of human nature, but partly to the peculiar character of our age, which is, I suppose, to use the really slang term of the philosophers, an age of transition; but it does seem as though the old clothing of Christianity was worn out, as though a new expression, a fresh texture of the Christian idea, was needed to suit the increased stature of the human mind. Men grumble at Romanism, at Church of Englandism, at Protestant Dissenterism, and cannot be convinced that all these are mere frozen formulas of Christianity, which, after all, is no 'ism' at all." These words seemed to suit the present day. It was an age of transition, and through all the transition it was the aim of the Christian Women's Education Union to help its members to see how miraculously God has revealed his truth in the Bible so as to suit all ages alike, to help them to hold fast to Him who is the same yesterday, to-day, and for ever.

Miss CAVENDISH urged on all present to bring all three parts of our nature, "body, soul, and spirit" (1 Thess. v. 23) to the study of the Bible. Early rising, for instance, besides being conducive to health, will be found advantageous to the quiet study of the Word. While the Bible is so simple that a child can learn from it the way of salvation, it is at the same time so deep that we must use our intellects to understand its teaching.

[In our report of the Conference last week, the word *amusing* was applied to Rev. J. McNeill's address; it should have been *arousing*.]

A SERMON TO JEWS.

A FEW Israelites were present in Bow Church, Cheapside, on Friday afternoon last, to hear the sermon of Rev. Gordon Calthrop to Jews and Christians, which was the first of a number of such discourses in churches of the Metropolis. Taking for his text the words: "What think ye of Christ?" (Matt. xxii. 42), the preacher described, in a telling manner, some of the scenes of the memorable day on which Christ proposed the question to the Pharisees. The very reason of existence of the Jewish people among the nations of the earth was that in due time the Messiah might come forth from among them. God had made known unto them his will and purpose, and Moses and the Prophets were full of intimations concerning the Christ.

The reply of the Pharisees that Christ must be "The Son of David," was right, so far as it went. The Scriptures, however, had placed Him before the nation as David's root as well as offspring, as his Lord as well as Son. Therefore Christ asked: "How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand?" The true solution of the question is that which Christians know to be true, that the Messiah is human on the one side and Divine on the other.

The ignorance of the Pharisees was with reference to a subject which was of vital importance. Further, their ignorance was upon a subject of which they had ample means of information, for not only had they the Holy Scriptures, and the Temple and its services ever speaking to them of the Messiah, but John the Baptist had prepared the way of the Lord, and Christ Himself had been before them in all the power of his life and teaching. The inability of the Pharisees to answer Christ's question was not merely the result of intellectual confusion. The fact is they did what Christians are too much inclined to do—they read their own thoughts into the Scriptures, and determined to find there only what they wished. The Pharisees would not have the Christ who was David's Lord as well as his son, a child and the Ancient of Days, a man of sorrows and the mighty God, a human Christ and a glorified and exalted Christ, a King who ascends the eternal throne, but who reached that seat by treading the road of pain, and shame, and suffering, and death—the road of the cross of Calvary.

A Hebrew in the audience interrupted the preacher as he went on to say that a one-sided Christ is no Christ at all. Clearly he understood the plain words that were spoken, and it is hoped he will remember them. The preacher concluded by urging the Christians who were present to accept a full Christ—Prophet, Priest, and King—listening to the Prophet's teaching, benefiting by the Priest's atonement, and obeying the King's commands.

MR. CHARRINGTON is, we regret exceedingly to say, very unwell, suffering much pain and weakness, resulting from an operation which it was necessary that he should undergo.

A WEST-END CHAPEL.

CRAVEN CHAPEL is situated in a narrow street called Foubert's-place, a few hundred yards to the east of Regent-street, W. Surrounded by dingy houses, this large square old chapel is to be searched for. Here Dr. John Leifchild began his London ministry.

But vast changes have taken place since then. The wealthy and well-to-do tradesmen who flocked in crowds to the place in those days have gone into the suburbs, and their places have been taken by the children of toil, many of them the poorest of the poor. At the beginning of last year, Rev. Arthur Hall, formerly of Tolmer-square Church, commenced his work, amidst many discouragements: one was an almost empty chapel, and another a debt of £2400. This debt has been reduced to about £600, and a final effort is being made to clear this off by the end of the year. Lord Brassey has promised to open a bazaar on November 27.

Mr. Hall asks from friends in the suburbs and country for help in getting rid of this incubus to mission work among the poor. His address is 1, Oval-road, London, N.W.

WORK IN FRANCE.

MISS S. BURGESS writes to us from Laon under date Sept. 22:—I have just had a most interesting visit, with a friend, to the coal-mining districts of the Pas de Calais, where, amid great difficulties, evangelising work amongst Roman Catholics is making steady and rapid progress. In one village, so urgent was the cry for spiritual help, and so obvious the prospective harvest of souls that the Société du Nord has opened another station, where a devoted evangelist has been three months at work with manifest blessing. The visits in the miners' cottages and conversations on spiritual matters have been of a most interesting and satisfactory character. Many, still nominally Roman Catholics, reject the confessional, and are hastening to have their children baptized Protestants, to save them from the grasp of the priests.

The advance of Gospel truth in this Department (Aisne) is more slow. Soissons is still much under priestly influence. Nevertheless, amongst the poorer classes, the Bible is increasingly read, and is doing its work. An excellent site has been secured and a Protestant church will shortly be built. The scarcity of pastors makes it impossible to have service in many places more than once a fortnight. The French military regulations having been altered, and no mention of a soldier's religion registered, ample liberty is allowed him in the matter.

SAILORS IN DENMARK.—Provost Vahl, of N. Alslev, who is well and widely known in connection with Christian work, is asking for help to finish a Sailors' Home and Institute, at Aarhuus, which, Copenhagen excepted, is the largest sea-port in Denmark. The reason he looks for assistance from Great Britain is that a large number of English sailors are constantly visiting the place. Probably about £500 would finish the work which will afterwards be self-supporting.

BIRMINGHAM GOSPEL TEMPERANCE MISSION.—During the five years of the operation of this Mission, some two thousand meetings have been held, and effective aid has been rendered to almost every other temperance agency in the town. In addition to the work of the voluntary helpers and the choir, there is that of the hard-working officials, by whom in addition to routine work, at least 1000 meetings have been addressed, 400 of these by Mr. J. M. Goodchild, the general secretary. Mr. Gaule, the police-court agent, has been carrying on his work from day to day in the Moor-street cells, and the committee strongly feel the importance of this agency.

For the Young.

A TRUE MISSIONARY STORY.

It was fifty years ago. A young missionary from New England, after a long and tedious journey of eight months, reached the banks of the beautiful Spokane River in Washington Territory. The redskin natives who acted as his guide, with great earnestness endeavoured to impress him of roaring falls and picturesque scenes not far away. Soon there opened to his view the lovely spot. The turmoil of the waters, the grandeur of the scene, cataract after cataract, with the mist rising high, enchanted him.

He found the natives numerous, with their faces and heads variously decorated with paint and feathers, for this romantic spot had been their favourite rendezvous for ages untold, when not hunting game or digging canoes. The missionary pitched his tent amid the majestic pines that surrounded the mighty cataract. There, weary after long riding through rough places, he laid his head to rest.

Early next morning he found his tent surrounded with the children of the forest. They looked upon him with astonishment, and in violent motions endeavoured to make him understand that they welcomed him as one who could tell them about the Great Spirit. They had a faint idea of the white man's Great Spirit, received through two travellers that had visited them a few years before. The missionary began his labours among them, and with earnest zeal and devotion continued day by day. By precept and example he commended to them the good and great Spirit of whom he taught them. His labours were not in vain. The Indians listened eagerly and gave heed to his teachings. Soon many of them had log-cabins instead of wigwams, and little garden-spots where they cultivated vegetables of different kinds. A place of worship in primitive style was erected. Though destitute of architectural beauty and adornment, the simple worshippers felt it to be a place where they met their God and were blessed. The missionary had a small bell, and half an hour before meeting-time he was accustomed to ring it in front of the church, and then a few minutes before beginning the service, thus securing promptness in attendance.

For ten years he laboured with them uninterruptedly. The great chief, sub-chiefs, and scores of others of the tribe, became followers of Christ through his instrumentality. Among those baptized was a boy about ten years old, whose Indian name was "Auts-kai-ope-lea," which means "*Get out, you wolf!*" This boy, to whom had been given the name of William, was peculiarly apt as a scholar, and promising in every respect. Living with the missionary, he learned the English language very fast. For this reason he excited the jealousy of the chief, who deemed it a disgrace to have anyone in the tribe to be considered his superior in anything. So little William was sent away.

The missionary was grieved by this, but he did not lose his interest in the young scholar, though he never expected to see him again. Soon after this, disturbances among other Indian tribes made it necessary for the missionary to leave his field of labour in obedience to military command. This caused him great sorrow of heart, for he felt that all his labours and sacrifices were in vain. But, though reluctant, he had to leave them and travel across the country for eight hundred miles to the Willamette Valley in Oregon.

There he laboured for fifteen years, his heart all the while with the Spokane Indians. Accidentally he met a worldly man who had been putting up a saw-mill on the Spokane River. In conversation with the missionary, the mill-man said that the Spokane Indians, at certain times, on the opposite side of the river from where he built the mill, assembled together in crowds. The gatherings were preceded by the ringing of a small bell. In the midst of the dusky crowd he noticed a tall, lithe, and handsome Indian, who, with many gestures, would talk to them with great earnestness. The story was one of intense interest to the missionary, and he determined, if possible, to start on the long journey to the Spokanes.

Placing on his faithful horse his outfit for the journey, he started. After many days of struggling, pushing his way through thick forests, fording deep rivers, and across vast prairies where the deer and buffalo roved, he beheld again the wild scenes that charmed him twenty-five years before.

Many of the Indians were wild in their demonstrations of joy when they saw their old teacher and adviser. The missionary missed many faces; but few among them did he now know. Many whom he did not recognise were delighted to see him, and among them was one, Saul-like in appearance, who literally embraced him. It was the boy Auts-kai-ope-lea, who had been taken away from the tribe by the jealous chief twenty years before.

He was now Chief William, and the religious instructor of his people. He had not forgotten the instructions received from his teacher in childhood. The good seed had found good soil in his heart, and had borne good fruit. He had endeavoured to imitate the example of his teacher in all things, in ringing the bell to call his tribe together, and in doing his best to teach them the way of life. Chief William lived many years after this, greatly honoured by his tribe, and known by the whites all around as a "good Indian." It is only a few years since, in trying to pacify an angry half-breed, he received a bullet in his side which proved fatal.—*The Pilgrim Teacher.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Sept. 30, Psalm lxxxix. 38—52; Monday, Oct. 1, Ezekiel xxxiii. 1—11; Tuesday, Oct. 2, Ezekiel xxxiii. 12—20; Wednesday, Oct. 3, Ezekiel xxxiv. 1—10; Thursday, Oct. 4, Ezekiel xxxiv. 11—19; Friday, Oct. 5, Ezekiel xxxiv. 23—31; Saturday, Oct. 6, Exekiel xxxvi. 22—32.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Cunningham Free Church, Strathbungo, Glasgow, September 23—30; various places in Glasgow, October 1—4; St. Silas' Schools, Handsworth, Birmingham, October 13—21. Mr. E. Arrowsmith, Southport, October 6—17; Hull, October 20 to November 10. Mr. Josiah Spiers, Woolwich, October 8—19; Dorking, October 27 to November 9. Mr. Herbert W. Pewtress, Kilburn, October 1—4. Mr. T. Lewes Sayer, Mission Room, Matthias-road, Stoke Newington, October 21—26.

EMIGRANTS' HOUSE OF REST, LIVERPOOL.—A number of persons have passed through this Institution, and expressed their gratitude for the accommodation it affords. Young persons thinking of crossing the water will do well to communicate with Mr. J. A. Lee, 18, Lytton-street, Everton, Liverpool, who will also be glad to correspond with people interested in institutions such as the Rest is. Landing at New York, emigrants may be met by workers connected with the Battery Park Mission, and receive valuable assistance in finding lodgings and settling down in life. Several ministers of the Methodist Episcopal Church are willing to receive young women into their houses as servants.

WHITE SLAVERY.—The country waggoners have long been silent while enduring great hardships. In some parts of the country farmers are in the habit of sending their men to market day after day without allowing time for anything like adequate rest. As a consequence, the men sometimes sleep on their journeys, and occasionally there are collisions and fatalities. Recently, while sleeping on the shafts of a lorry, a Cheshire teamsman fell into the road, and was run over and killed. This has again brought the waggoners' grievance to the front. Magistrates who have had men before them for sleeping while in charge of horses are censuring the employers for their heartlessness, and the Cheshire coroner has been requested to bring the matter before the Home Secretary, with a view to future legislation. Rev. W. H. Summers, of Beaconsfield, Bucks, asks, "Does any City missionary or Christian worker visit the houses of call where the waggoners stop in London?"

AFRICAN ATROCITIES.

Mr. Graham Wilmot-Brooke, returning to Stanley Pool in July last from the Upper Congo and Mobangi river, by which route he had been attempting hitherto unsuccessful pioneer journeys into the Central Soudan, with a view to future missionary work, wrote a deeply interesting letter, telling of the atrocious cruelty of the slave raids round about Stanley Falls. It affords an easy explanation of the way in which such large stores of ivory are being obtained by the resident Zanzibari traders. These men, he says, have in their pay large bodies of Manyema cannibals, whose wild-beast ferocity is so great, and whose cruelty is so diabolical, that the Zanzibaris express horror and disgust at the bare idea of associating with them in their marauding raids.

"Eye witnesses, both English and Arab, have assured me that it is a common thing, which they themselves have seen on passing through the Manyema camps, to see human hands and feet sticking out of their cooking-pots. To these men the Arabs issue firearms, and send them off to catch the human beings, with whom the ivory must be bought; for buying ivory with cloth is a slow and needlessly expensive process, and Tippoo Tib has discovered a system far superior, by which every tusk of ivory can be wrung out of a district, and that for a few kegs of powder and the loan of a few old flintlocks. Off go the man-eaters, with shouting and yelling and great jubilation.

"What follows is now too well known! No need to hunt up the descriptions in volumes of Livingstone's travels, for the Manyema men, who came under the patronage of the expedition to the hitherto untouched Aruwimi region, have carried on their work absolutely unchecked in the immediate neighbourhood of the camp, and Englishmen have stood and watched, while their Manyema allies fired at the heads of unhappy men and women, who had leaped into the river and were trying to swim across, and have gathered round the Manyema camp-fires at night to hear them relate their prowess.

"The raid is over, the first unexpected volley usually rendering further opposition hopeless, the dead are cooked and eaten, the village is nothing but smouldering embers, the women and children are hurried off as prisoners to the Zanzibari camps, with rich stores of plunder, goats, and fowls, and plantains, and native canoes, and native furniture, far more than covering the cost of the raid. And now 'trade' begins. In a few days the unfortunate husbands and parents of the prisoners come out of the bush; they know what is wanted; they have to ransom their relatives with ivory, and, the price having been agreed upon, the poor creatures go off and collect it. When at last they have scraped it all together the prisoners are returned, and the remnants of a once populous town go off to find a new refuge.

"The Zanzibaris have an object in giving back the prisoners when the ransom is paid; they will do duty again. Hardly have the wretched fugitives settled down again, built some huts, and begun to plant, than the Manyemas sweep down on them afresh, and the whole process is gone through again, as the residents at Aruwimi camp can testify."

Mr. Wilmot-Brooke adds that the 400 Manyemas who had, when he wrote, just consented to go with Major Barttelot, had expressly stipulated that they were not to be interfered with in the pursuit of their horrible methods of raising ivory. There are worse things yet which will have to be thoroughly investigated—tales of raids, murder, even cannibalism, in which it will be a relief to hear that the Englishmen present confined themselves to being passive spectators.

MRS. HARRIET BEECHER STOWE, who has been very ill for several weeks, is now slowly recovering at her residence in Hartford.

September 28, 1888.

The Christian.

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			Chairmen and Speakers.
Sunday, Oct. 7.	6.30 p.m.	Sermon on the Second Advent.	Rev. Geo. F. Pentecost, D.D.
Monday, Oct. 8.	8 p.m.	Prayer Meeting for Guidance and Blessing.	Rev. Robert Macdonald, D.D.
Tuesday, Oct. 9.	10 a.m.	Prayer Meeting until 10.45.	......
,,	11 a.m.	The Second Coming of Christ—Personal and Pre-Millennial.	W. E. Malcolm, Esq. Rev. Canon Fausset, D.D. Rev. J. Elder Cumming, D.D.
,,	3 p.m.	Hints for Interpreting the Prophecies of the Second Advent, gathered from the Fulfilment of those concerning the First Advent.	James Mudie, Esq. Rev. Andrew A. Bonar, D.D. Finlay Gibson, Esq.
,,	7.30 p.m.	The Second Coming of Christ—in its Relation to the Jews.	Professor Alex. Simpson, M.D. Rev. James Smith (Dufftown). Rev. John Wilkinson (Mildmay).
Wed., Oct. 10.	10 a.m.	Prayer Meeting until 10.45.	......
,,	11 a.m.	The Doctrine of the Second Advent an integral Part of Scripture Revelation.	Colonel Gerald A. Agnew. Rev. J. Elder Cumming, D.D. Rev. H. S. Paterson, M.D.
,,	3 p.m.	The Testimony of Christ and His Apostles concerning His Second Coming.	Major-General Hoggan, C.B. Rev. John Riddell (Glasgow). Rev. James Drummond (Clackmannan).
,,	7.30 p.m.	The Importance of the Truth of the Second Advent in Relation to the Religious Scepticism of the Day.	William Sloan, Esq. Robert Anderson, Esq., LL.D. G. H. Pember, Esq., M.A.
Thursday Oct. 11.	10 a.m.	Prayer Meeting until 10.45.	......
,,	11 a.m.	The Importance of the Doctrine of the Second Advent as a Motive and Help to Holiness.	Philip Maclagan, Esq., M.D. Rev. Andrew A. Bonar, D.D. Rev. Thomas Grant (Tain).
,,	3 p.m.	The Lord's Supper—"Shew the LORD'S death till HE come."	Rev. J. J. Black, D.D. (Inverness).
,,	7.30 p.m.	The Doctrine of the Second Advent a Stimulus to Zeal and Effort for the Conversion of Jews and Gentiles.	Wellesley C. Bailey, Esq. Rev. John Wilkinson. Rev. H. Grattan Guinness.
Friday, Oct. 12.	11 a.m.	Meeting for Praise and Thanksgiving.	James E. Mathieson, Esq. Various Speakers.
Sunday, Oct. 14.	6.30 p.m.	Sermon on the Second Advent.	Henry Edwards, Esq. (Brighton).

Communications may be addressed to A. J. Copplestone, Esq., 5, St. Andrew-square.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

OPEN DOORS.—Voluntary Workers, male or female, greatly needed for City workrooms, once a week, for half-hour simple Gospel addresses.
Mrs. FISHER, 186, Aldersgate-street.

MRS. GINEVER'S ORPHAN HOMES. A Sale of useful and fancy articles will (D.V.) be held in the Athenæum, Camden-road, N., October 10 and 11, to furnish a Boys' Home.

ORPHAN HOME, WALTHAMSTOW.

THE Sale of Work and Fancy Articles will be held (D.V.) at the Home, on October 9 and 10, commencing at 3 o'clock. Gifts of all kinds for sale are earnestly solicited on behalf of the Orphans by Mrs. PARSONS, Eastfield House, Hoe-street, Walthamstow.

Educational.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve Pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.
B., The Ferns, Duffield, Derby.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

HURSTPIERPOINT, near Brighton.—Sussex Preparatory School.—Home comforts. Christian training. Special attention to delicate backward boys. Preparation for public school. Twenty guineas. Indian children received. Moderate terms.—LADY PRINCIPAL, Hamilton Lodge.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

PRIVATE ELEMENTARY GIRLS' SCHOOL to be disposed of. Subjects taught, English and music. Scope for enlargement. Would suit two sisters.—Apply for particulars, to PRINCIPAL, 1, Temple-terrace, Cornwall-road, Dorchester.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

PENSION IN WERNIGERODE AM HARZ.—Conducted by JOHANNA KOTSCHEDOFF, Certificated for Higher Schools. Young Ladies receive great care and thorough tuition in all branches of education, painting, singing, and music. References: Walter Howard, Esq., 128, Gower-street, London, W.C.; Edward Day, Esq., 28, Warstow-lane, Birmingham; Robert Fiedler, Esq., Winchmore Hill, London, N., and others.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

ORMONDE COLLEGE, Kelvedon, Essex.—Superior Educational Home for Girls. Very healthy neighbourhood. Special advantages for delicate children, and those whose education has been neglected. Indian children received. Preparations for public exams. Terms moderate and inclusive. Prospectus with references.
PRINCIPAL.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum. Governess-student required. Moderate premium.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

ADDISCOMBE HOUSE, MARGATE.—Miss COWLEY, assisted by efficient governesses, English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Term commenced September 18.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

PROTESTANT EDUCATION IN PARIS.—Mesdames ELLABY and BYSE (formerly of 101, Boulevard Malesherbes), have removed to 11, Rue-Eugène Flachat, where they receive into their family a few young ladies. Excellent references. Miss Ellaby will (D.V.) be in London on September 22.
35, Waldegrave-road, Upper Norwood, S.E.

ALRESFORD HOUSE SCHOOL, Margate. — Special preparation for University Local and Public School Examinations. Modern languages. All sports encouraged. Comforts of a Christian home. Two or three vacancies to fill on reduced terms.—For prospectus and list of references, address THE PRINCIPAL.

EDUCATION.—Germany.—Count and Countess Korff highly recommend Fräulein HERMANNI'S School in Wiesbaden (formerly Hermanni and Brügelmann). Fräulein HERMANNI receives a limited number of pupils. There is a resident French governess, and best professors attend. Excellent Christian influence. Great advantages for languages, music, singing, and painting.—Fräulein HERMANNI, Dotzheimer Strasse 10.

STANLEY HOUSE, Cliftonville, Margate.—The Principal (A. E. COZENS, M.C.P.), assisted by a Graduate of London University, seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, dumb-bells, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors'; and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

SPA, BELGIUM.—One or two young Gentlemen would find a comfortable Home, with the advantage of thoroughly learning French and German, in a Christian family. References kindly permitted to Monsieur Nicolet, Pasteur, Spa.—M. REUTER, Professeur, Spa.

HEATH HOUSE SCHOOL, Horsmonden, Kent (for Boys). Extremely healthy situation. Education modern, moral teaching exact and scriptural. Terms moderate. Prospectus, Examinations results, any information on application.

PRIVATE TUITION in country farmhouse, for two or three children. Efficient teaching. Home influence. Every comfort. Dairy, large garden. Nonconformists. References given and required.
M., Shipton-under-Wychwood, Oxon.

MRS. T. T. SCROGGIE will be glad to hear of Boy and Girl, or two Girls, to educate with her two children. Efficient governess. Christian home. Lovely country.
Dulverton, Somerset.

NORTH GERMAN PROTESTANT LADY desires re-engagement in a Christian family. Diplomée. Very good French, English, drawing, painting. Experienced and highly recommended.
A. R., 3, Colville-houses, Talbot-road, W.

EXPERIENCED CHRISTIAN GOVERNESS, long abroad (Group B. Honours, Higher Camb.), seeks engagement. English, conversational French and German, gram. literature (Paris, Germany), some Italian. Could take delicate girl abroad. Gladly help in Christian work.
MAY, 25, Brownswood-road, South Hornsey, N.

AN ENGLISH GOVERNESS wanted for young children, eldest 12 years. Decided Christian, and really fond of children and teaching. Good music and French, drawing, and needlework required. Age 20 to 25.—Address, stating salary required, to Mrs. DANIEL, Derryvale, Dungannon, Co. Tyrone.

GOVERNESS.—Young Lady (21) desires engagement in family or school. Good English, French, German, drawing, needlework, and calisthenics. Good references.
E. W., Odd Down Lodge, Bath.

YOUNG SWISS GOVERNESS, Christian, seeks engagement to young children. Not nursery governess. French, German, music. B. G., 3, Colville-houses, Talbot-road, London, W.

A YOUNG LADY is wishing to give her services as Governess to a Christian family about to winter in S. of France, or to a Lady as useful Companion, in return for expenses being paid.—References allowed to Miss MAYNARD, Westfield, Hampstead, and Miss COOMBS, Hon. Sec. Y.W.C.A. Institute, Torquay. Particulars on application to H., at latter address.

AS JUNIOR TEACHER.—A Lady wishes to place a Girl of 16 in a school. Music and French required in exchange for teaching English.
Miss GREEN, Sibton Abbey, Yoxford, Suffolk.

EDUCATIONAL HOME for the Daughters of Gentlemen. Every educational advantage, combined with superior home and careful supervision. Most strongly recommended by clergymen and others. Inclusive terms, 100 guineas.—K., May's Advertising Offices, 9, Gracechurch-street, E.C.

A YOUNG LADY (Open Brethren) would be received in a high-class School on moderate terms, to share in preparation for music and local exams.—PRINCIPAL, care of Express Dairy, Sydenham, Kent.

A JEWISH MISSIONARY wishes to give Hebrew or German lessons, in order to be able to work amongst his Jewish brethren.
UDOLF KANOL, 4, Vine-street, Minories.

Appointments, Situations, &c., Wanted.

AN EVANGELIST, good cornet and concertina player, and attractive preacher, would engage at a Mission. Had eight years' experience. Good testimonials.
A. BRAMLEY, 8, Earl street, Blackburn.

SECRETARYSHIP. — A Gentlewoman of experience seeks an engagement with society or individual. If the former, London or near preferred. Nonconformist, abstainer, with excellent credentials.
C., 44, Highbury-park, Highbury, N.

G. T. COPPING, evangelist, late of *Illustrated London News,* whose labours have been greatly owned and blessed of God in Hastings for the last two months, is now free for further engagements.—Care of Mr. Glenister, 4, Milward-terrace, Hastings. Reference, Dr. Asa Mahan, Eastbourne.

MR. FRANK WHITE would thankfully hear of some light out-door employment for a faithful Christian Man, well instructed in the Word. Has been a butler. Has a useful wife.—
F. H. W., 10, Chepstow-villas, London, W.

NEW START.—Will anyone give a new start to a Gentleman (by birth and education) who has lost his position through drink. Aged fifty-two. He resides in London; has a family.—For particulars address, Mrs. HUMPHRY CARLYLE, Poste Restante, Heidelberg.

OCCUPATION desired as Help in works, &c., with some travelling. Also take interest in Mission work. Varied experience North and Midlands at wholesale trade. Excellent references. Life abstainer. Very moderate terms.
A. H., 2, Moor-street, Burton-on-Trent.

AS BUTLER in a Christian family where a footman or boy is kept. Protestant. Age 28.—R. MOORE, 8, North Castle-street, Stafford.

COACHMAN. — Doctor desires to recommend his coachman, who has lived with him three years. Trustworthy Christian and abstainer. Married, two children.—D. PENNY, care of Dr. Brooks, 82, Tollington-park, Holloway, N.

YOUNG MAN (18), Footman, desires employment, not particular what. Would like to help in Mission work. Total abstainer.—SISMAN, Coachmen and Menservants Club, 3, Gledow-terrace, South Kensington, London, S.W.

TWO LADS. — Wanted, by two Christian Lads, light situations, country or seaside, age 16 and 17. Good characters.—W. and T., 37, Kingston-street, South-street, Walworth.

TO BUTCHERS.—Wanted by young Man, as good Second, in Shop and Slaughterhouse. Good references.
A. WELLS, High-street, Aldeburgh, Suffolk.

FEMALE EVANGELIST free for engagement immediately. Thoroughly in earnest for salvation of souls. Good open-air worker. Past labours much blessed.
M. A., Mrs. Scott, 24, Fowler-terrace, Edinburgh.

A LADY strongly recommends highly respectable and trustworthy young Woman (30) to go abroad or to Torquay for the winter with Lady. Excellent needlewoman. Good reader and writer.
Mrs. ANDREWES, Roxeth Vicarage, Harrow.

AS NURSERY GOVERNESS, and Mother's Help combined.—An Aunt is seeking for her Niece a situation, to be treated as one of the family. Can teach English, music, and the rudiments of French. Or as Companion to elderly lady. Total abstainer. Age 19.—ALPHA, care of Housekeeper, 13, Rose-street Newgate-street, London, E.C.

HOUSEKEEPER. — Wanted by a Widow, the situation of Housekeeper in a small house where gentlemen are away all day, but where Daughter could live as Housemaid; in or near London.
C. M., 7, Lyndhurst-road, Hampstead, N.W.

AS NURSERY - GOVERNESS to young children and Mother's Help. Re-engagement required, good needlewoman. Church of England.
A. GILBERT, Pilton-street, Barnstaple, Devon.

NURSERY GOVERNESS or Mother's Help. Lady (21) seeks engagement to young children. Domesticated. Drawing (cert.), music (theory cert.). Christian home. Six years' reference.—Miss STREBOR, — Roberts, Esq., Gosmore, Hitchin, Herts.

EDUCATED WOMAN seeks employment, early in October, in first-class School or family. Good references. Languages, art, shorthand, Kindergarten. Small salary accepted, as unusual privileges regarding Sunday services are required.
STRONG, 14, Market-square, Bromley, Kent.

HOUSEKEEPER to single gentleman, Matron in small institution, or any place of trust. A middle-aged Lady, thoroughly domesticated, earnestly desires occupation. Undeniable references. Nominal salary.
BETA, 34, Royal Avenue, Chelsea.

NO SALARY.—A Christian Lady would give services as Housekeeper, Companion, or position of trust, in return for comfortable, happy home. Excellent references. Thoroughly trustworthy.—H., Beckminster Cottage, Pennfields, Wolverhampton.

MATRON - COMPANION, Housekeeper, or any position of trust, wanted by Widow, one girl (8). Good housekeeper and dressmaker small salary; excellent references.—Mrs. HAY-CHRYSTIE, Randwick Rectory, Stroud, Gloucestershire.

LADY INTERESTED in large family of daughters in reduced circumstances is anxious to obtain engagements for them as Governesses or Companions. Experienced. Liberal salary.—SECRETARY, Young Women's Christian Association, Lockyer-street, Plymouth.

AS CARETAKER for seaside home, children's home, or a Gentleman's residence. Good references given and required.—F. B., care of Mrs. Clee, Stationer, 150, High-street, Cheltenham.

A YOUNG LADY, well educated, domesticated, musical, and a good needlewoman, desires engagement as Companion or Housekeeper Small salary if comfortable home. Good references.
M. S., Douglas House, Andover.

AN ACTIVE CHRISTIAN WORKER desires a sphere for labour. Accustomed to men's Bible Classes, mothers' meetings, &c.
Mrs. WALKER, Enderby Hall, Leicester.

A LADY highly recommends her late Maid-Attendant to elderly invalid Lady. Accustomed to illness. 3½ years' reference. Aged 40. Within suburbs.
LEWIS, 123, Goldhawk-road, Shepherd's-bush.

A YOUNG PERSON, age 28, seeks an engagement early in November, as useful Companion or Maid, or Maid to one or two children. Good needlewoman.—B., 19, Albert-street, Mornington-crescent, Regent's-park, N.W.

NURSE-COMPANION to Lady.—Re-engagement required by trustworthy, middle-aged person. Experienced in nervous cases. Good references.—ALPHA, 15, Montague-road, Tottenham, London, N.

A LADY just returned with Invalid is free to attend another needing to winter in the South or otherwise, as Nurse-Companion. References exchanged.—Miss J. CHANDLER, 3, Upper Byron-place, Clifton, Bristol.

AS NURSE to two or three children. Trustworthy, honest, and good references. Three years' experience. Age 23.—S. A. H., 2, Richmond-villas, Station-road, Cambridge.

AS USEFUL MAID to a Lady, or to one or two children. Good plain needlewoman. Good reference. Age 32.
A. S., Rayleigh House, Southend, Essex.

A CHRISTIAN LADY desires a re-engagement as Matron in a school (boys preferred), or charitable institution. Would undertake any position of trust. Highest references.
E., West House College, Congleton.

A WELL-EDUCATED YOUNG LADY, thoroughly domesticated and fond of children, desires an engagement as Mother's Help or Companion, where she would be treated as one of the family. Highest references given.
L. K., 35, Park View-road, Manningham, Bradford.

AS MOTHER'S HELP. — Young Lady (orphan), age 20. Fond of children. Would assist in light household or needlework. Would take small salary for sake of comfortable home.
Z., Pewsey, Wilts.

SITUATIONS WANTED.—For young person, 19, as Mother's Help, or assistant dressmaker. Thorough needlewoman, good machinist, clever, quick, but has had to regain her character in a home, where she has been 18 months. Also for two General Servants, ages 18 and 20.
MATRON, North Parade House, Cheltenham.

THE MOTHER of a young Lady desires an engagement for her daughter (21), where she can be actively employed in domestic duties. Farm-house not objected to. Small salary, but comfortable home indispensable.
MATER, 37, Longridge-road, Earl's Court, S.W.

THE CHARGE of small Training Home or C.T.S. wanted, by experienced worker.—. T., at Shelley & Co.'s, 5, Leadenhall-street, London, E.C.

AS PEW-OPENER, Caretaker, or similar employment, wanted by middle-aged Widow with little girl, aged ten years. Good needlewoman. Good references.
KNOCKALLAN, Worple-road, Wimbledon, Surrey.

Appointments, Situations, &c., Vacant.

HUSBAND AND WIFE WANTED, ges between 30 and 40. No family. Christians nd total abstainers. Lady as Governess to two irls. Husband to assist in correspondence, receiving visitors, &c. Salary is small, but comfortable ome. Good society, and healthy neighbourhood.—pply in first instance to C. A. M., 13, Cathcart-hill, ighgate, London.

PRIVATE SECRETARY required or correspondence and editorial work. Shorthand ssential. Would have to take a lodging near dvertiser in Southern suburbs. State fully acuirements, past occupation, experience (if any) in hristian work, and salary required.—R. S. V. P., ruton & Co., 28, Tenter-street, Moorfields.

BIBLEWOMAN wanted, for a popu-us parish, near London. Earnest, evangelical iews. Good visitor. Salary at rate of £40 a year. -Address with particulars, and enclosing two testionials, THE VICAR, Egham, Surrey.

CAN ANY CLERGYMAN or other-ise, recommend a Youth as Gardener, also able to ilk two or three cows, and look after pony and art. Also wanted, a young person as Cook, wishing o improve herself.
Major F., Fishlake House, Woolwich.

CHRISTIAN WOMAN.—Wanted, n an Evangelical Clergyman's household, a useful nd reliable Christian Woman, fond of children, nd abstainer, who will act as Nurse and help as quired in housework. A general servant kept. mall wages, but comfortable and happy home in ovely and healthy country. State wages and age. ev. F. C. BURROUGH, Woolfardisworthy Vicarage, ideford, Devon.

LADY COMPANION WANTED for Vidow Lady with two young children. Must be xperienced, firm, kind, trustworthy. Total bstainer indispensable. Age 30 to 40 preferred.
Mrs. WILLIAMS, Post-office, Buxton.

A CHRISTIAN GIRL WANTED, ge from 18 to 20, as Under-Nurse, and to assist in ousework.—Apply by letter to
Mrs. H., Sussex Lodge, Binfield-road, Clapham.

CARETAKERS. — Wanted, Man and Wife, without children, to take charge of an East-end Mission. Must be earnest Christians, total abstainers, and able to give exceptional references.—Apply by letter only
J. T. I., 20, Ockendon-road, London, N.

MAN AND WIFE.—Wanted for October 31, a strong, active couple, the woman to be Cook-Housekeeper, and the man to make himself generally useful. Both must be thoroughly honest and trustworthy. Abstainers. No family. Wages £50. No one need apply who cannot furnish a thoroughly good character from last place and satisfactory references.—Apply personally or by letter, enclosing character and references, to Mrs. SCHOLEFIELD, Anglo-German Ladies' College, Bournemouth.

COMPANION TO ELDERLY LADY wanted, in the country. Accustomed to nursing. Member of Society of Friends preferred. Salary £20.—Miss SMITH, Great Saling, Essex.

A YOUNG PERSON wanted for a Girls' Clothing Store, who has had experience with Drapery Stock. Must be a Christian, abstainer, and accurate at figures.—Apply with references, stating age and salary expected, to E. K., care of Messrs. J. G. King & Co., 10, Bolt-court, E.C.

THOROUGH GOOD COOK wanted. Kitchenmaid kept. Must be a Christian and an abstainer.
Mrs. DAWSON, Woodcroft, Bournemouth.

GOOD PLAIN COOK wanted, by October 18. Must be an early riser. Personal character indispensable.—Reply by letter to
W. C. D., 50, Longton-grove, Sydenham.

PLAIN COOK AND HOUSE-PARLOURMAID wanted.—Four Ladies. Page kept. Abstainers. Wages about £18 and £13.
P., 17, Leyland-road, Lee, S.E.

AN EXPERIENCED PARLOURMAID wanted, age about 30. Churchwoman. Tall, no fringe. Wages £20, all found.
Mrs. G. GILES, Maples, Bonchurch.

PARLOURMAID. — Wanted, an active, experienced Parlourmaid, in a Dissenter's family. Must be a good needlewoman. Age about 27. Wages £18.—Apply personally, or by letter,
4, The Grove, Highgate-road, N.W.

HOUSE - PARLOURMAID wanted, in small, quiet family. Strong, willing, and clean in work and person. No fringe. Abstainer preferred, to attend a little on an invalid Lady.—Write particulars and wages required, to LADY, care of Neale, 5, Edgware-road.

HOUSE-PARLOURMAID wanted. Good waitress, abstainer. Over 23. Personal character. Housemaid kept. None need apply who do not value a quiet Christian country home.
Apply, 2, Clarges-street, Piccadilly, W.

GOOD HOUSE AND PARLOURMAID wanted, by October 18. Must understand cleaning plate. Must rise early. Personal character.—Apply by letter to
W. C. D., 50, Longton-grove, Sydenham.

A RESPECTABLE PERSON wanted, an abstainer, between 30 and 45, as House and Parlourmaid, and to wait on an invalid widow Lady, in a small family. No one who has not good health and a good character need apply.—H. W., care of Mrs. T., 4, Ashford-road, Eastbourne.

YOUNG, STRONG COUNTRY GIRL wanted, for housework. No boots, knives, or cooking. Christian preferred. State wages. No objection to girl requiring good training.
Eastgate, 4, Hillmorton-road, N.

A GENERAL SERVANT wanted, to undertake the whole indoor work, including cooking, of a bachelor's house in the country. Must be of advanced age.—Full particulars to be sent to X., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

GENERAL SERVANT wanted, in October, age 20 to 30. Early riser. Willing. Good character. Wages according to capabilities. Small family. No washing.—Mrs. TAYLOR, Fernside, Holwood-road, Bromley, Kent.

STRONG, ACTIVE WOMAN and total abstainer wanted, member of a Christian church. Able to wash, and sew well, and assist Matron in boys' home.—Apply by letter or personally, to Mr. GRAY, The Carter Home, Clapham, S.W.

KITCHENMAID.—Good-principled Girl wanted, who understands laundry. Will learn cooking under Lady-help, about 18 years of age.
202, Brixton-hill, London, S.W.

AGENTS WANTED for the Sale of the Universal Tea Company's Celebrated Teas. Liberal commission.
137, Fenchurch-street, London, E.C.

GOOD PLAIN COOKS, NURSES, House-Parlourmaids, and good General Servants wanted. Town and country. Good wages. Quiet, comfortable homes. — Miss MAULDEN, Church-street, Paddington Green. Stamped envelope for reply.

A BONA-FIDE APPOINTMENT.—Additional Agents required (both sexes), to sell Ceylon Teas among private families. Weekly earnings 40s. Best value and largest commission in the trade. Compare terms and samples.—UNITED TEA GROWERS' ASSOCIATION, Union-court, E.C. Name paper.

IS THIS A CALL TO YOU? Working Men and Women wanted to be trained free, as Evangelists and Mission Nurses.—Apply for details, CHURCH ARMY, 130, Edgware-road, London, W.

LAUNDRESSES. — Vacancies for one or two Christian Women, abstainers, if good washers and ironers. Comfortable home, full board, and wages according to capability.—Apply with full particulars to GOVERNOR, Village Home, Ilford, Essex.

A CHRISTIAN MAN AND WIFE wanted, without children, as Servants in a small Convalescent Home.—Apply by letter, to
Mrs. A., 79, Mildmay-road, N.

CHRISTIAN MEDICAL MAN, re-siding in healthy district near Finsbury-park, N., has a vacancy for Gentleman Boarder or young Pupil needing supervision in studies.—D., care of Samuel Harris & Co., 5, Bishopsgate-street Without, London, E.C.

HOUSEMAID.—A kind, Christian person wanted as Housemaid, in a Ladies' School.—PRINCIPAL, care of Express Dairy, Sydenham, Kent.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.— Mrs. LLOYD HARRIS, Proprietress.

LONDON.

WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. and Mrs. H. Grattan Guinness, F.R.G.S.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann. Plain Breakfast or Tea 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Service 9d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

INTEMPERANCE.

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(Continued on page 22.)

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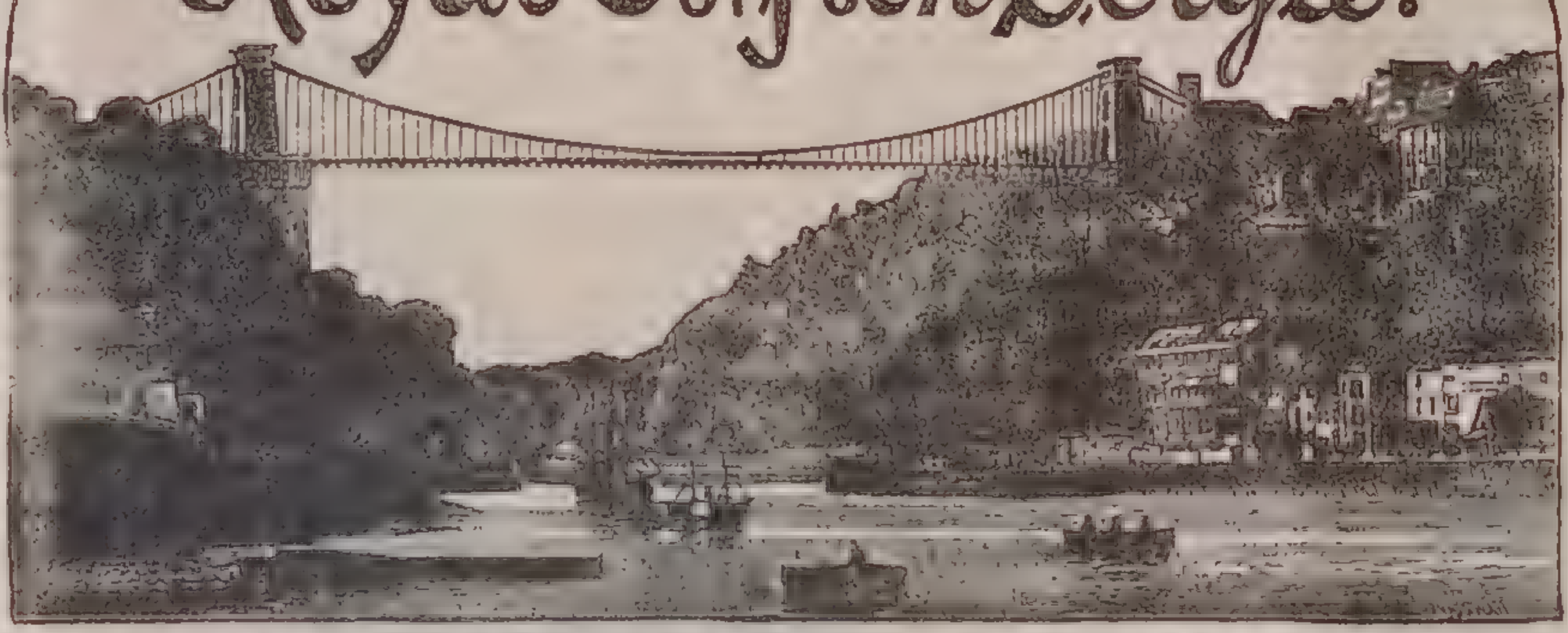

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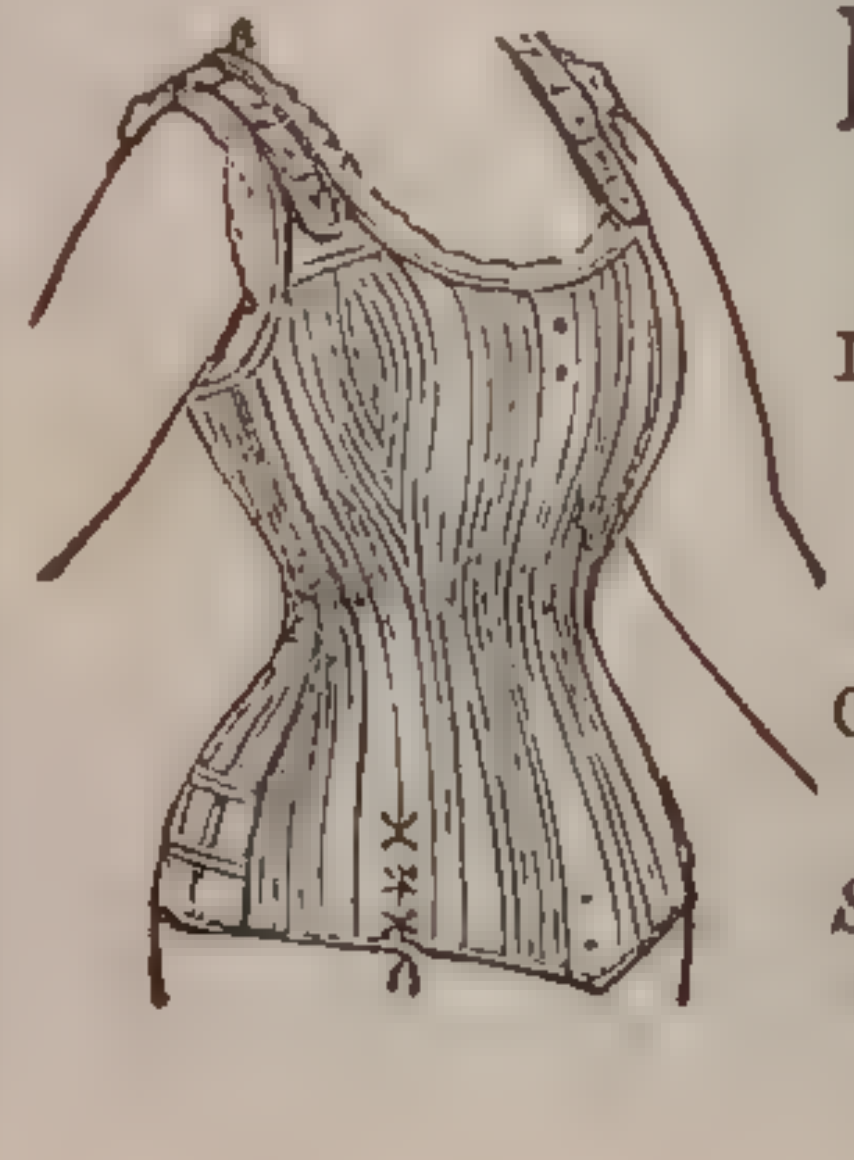

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Dundee Christian Conference.

THE meetings of this annual Conference were held in the Kinnaird Hall, Dundee, on Tuesday, Wednesday, and Thursday, last week. In every respect the meetings this year have been a success. The attendances were large during the day, and in the evenings the Hall, which holds from 1500 to 2000 persons, was crowded with attentive and appreciative audiences. There were decided manifestations of the presence and power of the Holy Ghost as the speakers urged home the truths of the Gospel. Much fruit will doubtless be the result of the word preached. The subjects considered at the day meetings were fitted to stimulate Christian thought and to lead to increased Christian faith and action.

TUESDAY.

On Tuesday, Rev. W. TULLOCH occupied the chair, and, after devotional exercise, introduced Rev. Dr. ELDER CUMMING, of Glasgow, who gave an able and thoughtful address on the "Trinity of the Godhead." He said that the Trinity was never taught in Scripture as an abstract doctrine, but as a fact. The Bible did not give any arguments for the existence of God; nor did it seek to prove miracles. So with the Trinity. The name given to God in Gen. i. 1—Elohim—contains the first hint of the Trinity. The three persons in the Godhead are spoken of separately, and are spoken of together. Moses was sent to declare the unity of the Godhead to Israel—"Hear, O Israel, the Lord our God is one God." He who commanded Moses afterwards sent his disciples to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost. At Christ's own baptism the three persons were strikingly manifested: (1) Christ the Son presented Himself for baptism; (2) the voice of God the Father was heard saying, "This is my beloved Son, hear Him"; (3) the Holy Ghost was seen descending on Christ in the semblance of a dove. Every prayer to the Father in Christ's name is a recognition of the equality of Father and Son; and it is through the Spirit, the third person in the Trinity, that Father and Son have communion with believers.

A sweet and tender address followed from Rev. T. T. LAMBERT, of Edinburgh, on "The gracious Fatherhood of God."

In the afternoon Rev. JOHN MACPHERSON, Dundee, introduced the subject for conversation—"The believer in his closet and in his family." In answer to the question, Where is the believer's closet? he said, it was anywhere. But we should cultivate the habit of being alone with God. When should we meet God alone in prayer? The first waking moments should be spent with God; and we ought to have fixed times and special seasons for private prayer. But when filled with the Spirit, we shall always pray and not faint. Premeditation on the Word was essential to effectual prayer.

Mr. LEONARD K. SHAW, of Manchester, made some pointed remarks on Christian conduct in the family. If we would know a man we must see him at home. God should be acknowledged in all things before our sons and daughters. Too many who had a sweet temper outside, manifested a sour temper inside their homes. Rev. Dr. Cumming remarked that closet work is the study of the Word. When we made this our habit, then we had power in prayer. Revs. Dr. Baxter (Blairgowrie), R. Balgarnie (London), and J. Ross (late of Manchuria, China), took part in the conversation.

Evangelistic addresses were delivered in the evening by Rev. T. T. Lambert, Pastor Haegert, and Rev. R. Balgarnie. Mr. LAMBERT spoke with much unction. His subject was, "How the three Persons of the Godhead are engaged in Man's Salvation." God's love is the origin of human salvation. Christ did not die to make God love man, but Christ died because God loved the world. Willingly Christ undertook the work of redemption, and the application of this salvation, which is now in Jesus, to the heart and conscience of man, is the work of the Spirit.

WEDNESDAY.

Wednesday's meetings were begun, after devotional exercise, by Rev. W. D. MACKENZIE, of Montrose, delivering a masterly address on "The Person of Christ: Divine and Human." The ascension, he said, marked two distinct periods in Christ's work. The effect of his Divine nature on his human life was manifested in what He did and taught. No creature could have said, "I am the Light of the world," or, "I am the Bread of life," and established his claims in the minds and hearts of thoughtful men. Christ presented Himself to the world as the source of the life and the rest which the world needs. He claimed to be the final Judge of men, and taught that men became finally righteous or wicked according to the attitude they took up towards Himself. Life—the life that man requires—was in Christ; but in Christ to be evolved under certain conditions—Incarnation, Death, and Resurrection. Now, the human nature of Christ acts on his Divine nature in glory. "The dust of the earth is now on the throne of the universe." The Lord has taken our nature with Him into glory. And this fact should make heaven very real to us, and help us to pour out our hearts with confidence to Him in prayer.

Rev. W. S. BRUCE, of Banff, gave a thoughtful address on "The Atoning Work of Christ." All questions, he said, pivot round this point—What was Christ, and what did He do when in the world? A proper understanding of the doctrine of the Atonement would help us to understand God's love. The death of Christ, as a sacrifice for sin, was the keystone in the arch of human redemption. The atonement was the result of two Divine attributes—God's love and God's righteousness.

The subject for conversation at the afternoon meeting was, "The believer in the Church and in the world." The subject was introduced by Revs. JAMES GRAHAM, of Broughty Ferry, and R. BALGARNIE. The latter said that the Church consists of all who have faith in Christ. Men are called to serve God in their, business whatever it may be, as truly as men are called to serve Him in the ministry. Pastor Haegert, Rev. John Ross, and Messrs. Roxburgh, Jamison, and Lapsley took part in the conversation. At 3.15, Mr. Leonard K. Shaw gave an account of his work amongst homeless boys and girls in Manchester.

The Hall, at the evening meeting, was again crowded in every part with eager listeners. Rev. JOHN YOUNG, of Edinburgh, gave an address on "The Saviour's love, and its constraining power." After Mr. L. K. Shaw had spoken, Rev. R. BALGARNIE delivered a powerful address from the words, "Behold, I stand at the door, and knock" (Rev. iii. 20). When addressing a meeting of postmen in a post-office in England, he was told that it was a rule there that a postman should knock no oftener at a door than three times. If he received no answer to the third knock, he had to go away. But Christ knocks at the door of the sinner's heart every day, and all the day long He wants in, to give the poor, naked, blind sinner the goods spoken of in the preceding context, and to have fellowship.

THURSDAY.

The closing meetings of the Conference were held on Thursday, beginning at 11 o'clock. Rev. Dr. BLACK, of Inverness, spoke on "The varied operations of the Holy Spirit." He said that the Spirit's office was to glorify Christ. When we have seen Jesus, we become his witnesses; but we can witness boldly only when the fire of the Spirit's presence burns in our hearts. His work is to unfold the mind of Christ; to bring to a focus the teaching of Christ. He shows us the road, illumines the mind, and makes the life fruitful in every good work. To walk in the Spirit is to manifest the inner life of the Spirit in corresponding outward deeds. The power promised in connection with the descent of the Spirit was not miraculous power. Miracles were just the ringing of the bell at the opening of the Christian Church. The promise was realised in spiritual power. We need a stimulant in our Christian life and work. Christians were, for the most part, far too sober. But the Apostolic injunction is, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." It is the Spirit that seals the believer as Christ's property.

Rev. J. YOUNG, speaking on "The authority and power of the Word of God," said that Christian experience testifies to the Word's power and authority. Among the characteristics of the Bible were the following: (1) It affirms truth; it does not speculate about it. (2) It comes to us as a Word of command, without any doubt in its tones. (3) It claims to utter absolute truth, and treads the highest levels of thought. The Word gives light and dispels moral darkness wherever it is allowed an entrance. It is this Word, vital with the life of God, that heals and quickens and saves. Preachers should preach the word, not in an apologetic manner, but with authority. And they could do this only when they yielded to its power.

The afternoon meeting of this day was devoted to missionary addresses. Rev. Dr. DYER, Pachamba, India, gave a deeply interesting account of his medical mission, and showed how the healing of the body opened up the way for the introduction of the Gospel into the souls of the heathen. Pastor HAEGERT, with the aid of a map, related the origin and progress of his work among the Santhals, and the Rev. J. Young gave a few well-chosen remarks on the need of cultivating the missionary spirit at home.

The evening meeting was very large, every passage as well as every seat, being crowded. Rev. Dr. DYER spoke, with much fervour, on "The Gospel for the world," and exemplified his subject by incidents from his own missionary experience. Rev. Dr. BLACK followed with an able address based on the words "Almost thou persuadest me to be a Christian." His appeals were touching, tender, and telling. The man, he said, who rejected the claims of Christ in these days of light was either a fool or a madman—morally. Rev. J. E. SOMERVILLE concluded the meeting by speaking for a short time, on Christ's words, "I am the door, by Me if any man enter in, he shall be saved, and shall go in and out and find pasture." He said that in Christ we find safety, liberty, and plenty.

An after-meeting was held at the close of the evening service. Anxious ones were spoken to, and some professed to have found Christ. A meeting for prayer was also held every morning at 10 o'clock in the Y.M.C.A.Hall.

WALTHAMSTOW.—A Pure Literature Association has been commenced here, with a depôt at Hoe-street Bridge. Its objects will be carried out by means of agents, who visit from house to house with Bibles, good books, and magazines for sale; by supplying Gospel workers with Gospel books, tracts, and other publications, and Bible-carriage work.

WORK IN FOREIGN HARBOURS.—An English captain, writing from an Italian harbour, says:—"Every port I go to I find the Lord has his believing ones there, and on board nearly every ship; truly He is blessing the work of the various Societies. There is one sad drawback, which, I am sorry to say, is on the increase amongst our steamers, and that is, the unnecessary work on the Lord's day. It is common now to see British steamers working in foreign ports, as much as foreigners. In many cases the captains have no choice in the matter, and have to submit very unwillingly. I am sorry to remark that in some of our English charter-parties, the clause is creeping in to work in harbour on Sundays, if customary. Of course, this keeps many of our seamen from attending Divine worship, and has also a demoralising effect on them. May the time speedily arrive when there will be more captains preaching the Gospel of Jesus Christ, and then we shall gather in our crews."

A HARVEST FESTIVAL.

[FROM A SPECIAL CORRESPONDENT.]

THERE were wonderful gatherings at the Great Assembly Hall, on Saturday and Lord's day last, in connection with what is called the harvest thanksgiving festival. The spacious and lofty platform was literally piled up to the top with all kinds of fruits, flowers, and vegetables. Huge bread loaves and garnered stores, from all parts of the earth, the whole of which had been willingly given by the people interested in and connected with this great centre of Christian effort, were reared and arranged in the most tasteful and remarkable combinations. The summit was crowned with a kind of triumphal arch, covered over with evergreens, and endless varieties of floral decorations, the whole surmounted with a crowning of floral device.

Special preparations had been made in view of the singing, and the great congregational anthem, invoking everything which hath breath to praise the Lord, was simply overpowering. The powerful organ skilfully led the sound of things inanimate, whilst the volume of praise, from one of the largest gatherings ever crowded into the Assembly Hall, followed the company of singers which filled the platform.

Mr. Henry Varley gave his popular and interesting lecture on Billy Bray, on the Saturday, when the building was crowded to the ceiling. The interest was very deep, and great enthusiasm was manifested. On the Lord's day morning the preacher gave a most telling address on the Parable of the Sower, illustrating some of the many facts in relation to seed-time and harvest, spiritually considered.

In the evening it is said that as many people were turned away from the building as were crowded in every nook and corner within it. Mr. Kerwin took the early part of the service. The rendering of the all-praise anthem was glorious. Mr. Varley's address was listened to with profound attention. Making the free-will offerings of the people his text and subject for discourse, the preacher said that in order to harvest there must be: (1) intelligent preparation; (2) appropriate sowing; (3) necessary watering; (4) discipline and nurture; (5) sunny blossoming; (6) certain expectation; (7) careful examination; and (8) gladsome fruition. The service was a memorable one. The preacher, reaching the climax of his discourse amid the joys and blessedness of the eternal harvest, emphasised the grander anthem of the redeemed, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God." Verily, the "harvest home" song, "The lamb that is in the midst of the throne shall feed them, and lead them to living fountains of waters; and God shall wipe away all tears from their eyes," was in season. The great audience hung upon the preacher's words in breathless silence, and another proof was given that the Gospel of the blessed God has lost none of its attractive power to reach and hold the interest of the toiling masses of our fellow-men.

My heart was made glad as I observed the deep and widening interest which Mr. Charrington's work has obtained throughout the East-end. Leaving for Christ and humanity's sake the traffic in strong drink, the great Lord is honouring his servant more and more. He is showing him, and Mr. Kerwin and their great company of co-workers, that, by his grace and blessing, forsaking the accumulation of money at the price of the destruction of his fellow-men, He is giving him reward in the salvation of thousands of souls. How thankful I should be if my words should be read by some of the stewards of substance, and that some substantial proofs of sympathy with Mr. Charrington in his blessed and practical work, might reach him.

[916]

SHOWERS OF BLESSING.

AT the noon-day prayer-meeting held at the Y.M.C.A., 186, Aldersgate-street, on Monday, some very cheering reports were made of work in different places. Mr. M. H. HODDER told of stirring times at Bromley. Night after night, during a very fruitful mission held by Messrs. Fullerton and Smith, in which Christians of all denominations combined, the public buildings were filled with congregations. About seventy friends gave themselves to help in the work, and a great many persons sent in their names for advice and guidance. The inquiry-room was much used, and with very encouraging results. With a rising population, the place has urgent needs, for even now, when the attendance at the places of worship shows much improvement, the streets are filled with people during the time of evening service on Sundays.

Mr. CHARLES INGLIS was filled with joy in view of a recent movement at Ryde. During ten days, twenty-seven crowded meetings were held. As the work grew, and the interest deepened, a military man threw open his brilliant room for Bible-readings. Many people of the upper classes have been reached, and some have found peace; some, indeed, who had attended a High Church where "prayers for the dead" have been offered, came under conviction. A number of visitors to the place in search of health will thus go to their homes with a knowledge of sins forgiven.

Mr. H. PUTTERILL related an incident of open-air preaching at Holloway. On Sunday last, a fashionably-attired young man, a gambler, broke down under a sense of sin, and, at his request, the hymn on "Substitution" was sung. He said that he heard it seven or eight years ago at the Agricultural Hall, and was then greatly impressed by it. He now professed to realise a Saviour in Christ, and, in token of leaving the gambler's life, he produced his pocket-book, tore out the leaves, and threw them away. Mr. Putterill added that the Christian mother of the young man had long been praying for him, and on the previous evening her petition at the Throne of Grace was, "Lord, *make haste* to save; delay not, for thy name sake."

A correspondent, writing as to Mr. Inglis's meetings at Ryde, says:—The afternoon Bible-readings have been largely attended by all classes in the town. Many believers have been greatly blessed, and numbers of weary workers have been encouraged and refreshed. The meetings for the unsaved, held in the Town Hall and other places, were marked by great power; and night after night it has been the privilege of the workers to point not a few of the anxious to the Lord Jesus.

THE ARTILLERY-LANE MISSION, 5, Artillery-street, Bishopsgate, E., continues to carry on a good work in a very needy district. The sixteenth annual report shows that thirteen common lodging-houses are regularly visited; open-air preaching is conducted, and tracts are distributed. Special efforts are made to benefit the women and children, and there are encouragements as well as drawbacks. Larger premises are greatly needed, and it is hoped that this want will in due course be supplied. The hon. superintendent is Mrs. S. Finn, 14, Talbot-place, St. Anne's-road, Stamford-hill.

BURGOS HOUSE, CROYDON.—The third annual report of this Orphan Home for little Girls, in Sydenham-road North, Croydon, tells a story of steady growth. The family now numbers thirty-six, eleven of the little ones being quite destitute. If the work continues to grow, a small house will be taken, to form the beginning for a second Home, providing, of course, that funds come in as they are required. The friends of Burgos House have not been backward in recognising its needs; but nevertheless the year has closed with a considerable balance on the wrong side. The hon. sec. is Miss E. J. Smith, Dalkeith Cottages, Wellesley-road, Croydon.

PEACE IN JESUS.

"Peace I leave with you, my peace I give unto you not as the world giveth, give I unto you. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—JOHN xiv. 5, 27; xvi. 5, 33.

PEACE in Jesus, blessed promise,[1]
  Covenant word of changeless love; [2]
Sealed in blood, and daily witnessed [3]
  By thy grace, Eternal Dove.[4]
Peace in Jesus; oh, what blessing, [5]
  Calm and pure, our spirits know; [6]
When, the ties of earth forgotten, [7]
  All our joys from Jesus flow. [8]

Softly flows Siloa's fountain, [9]
  Through this wide and howling waste; [10]
Deepest, sweetest peace affording [11]
  All its hallowed stream who taste. [12]
From the conflict, faint and thirsty, [13]
  Deep we drain the cup of love; [14]
Oh, that deeper still our spirits [15]
  Might its endless blessings prove. [16]

Peace in Jesus, though around us [17]
  Rage the tempest's angry strife; [18]
Though the deep her fountains open, [19]
  O'er them floats the Ark of life. [20]
There, the weary dove, returning [21]
  From that dark and trackless sea, [22]
Folds in peace her drooping pinion, [23]
  Sheltered from the storm in Thee. [24]

Though on earth we've scorn and trouble,[25]
  In ourselves but shame and sin, [26]
All without—the reign of darkness, [27]
  All a fearful strife within; [28]
He who died, and lives for ever, [29]
  Saves and guards from every ill, [30]
He who walked upon the waters, [31]
  Still commandeth, "Peace, be still." [32]

Peace in Jesus, when in ruins [33]
  Earth's proud battlements are laid, [34]
Calmly still in Him abiding, [35]
  Rest we there the wearied head. [36]
When the sun in sackcloth mourneth, [37]
  When the winepress runs with blood, [39]
On the sea of glass reposing, [39]
  Tune we still the harps of gold. [40]

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[1] John xiv. 27.
[2] 2 Sam. xxiii. 5.
[3] Col. i. 20.
[4] Rom. viii. 15, 16
[5] Phil. iv. 7.
[6] James iii. 17.
[7] Matt. x. 29, 30.
[8] 1 Peter i. 8.
[9] Ps. xlvi. 4.
[10] Isa. xli. 18.
[11] Isa. liv. 13.
[12] 1 Peter ii. 3.
[13] Isa. xi. 29.
[14] 1 John iv. 16.
[15] Eph. iii. 17—19.
[16] Rev. xvii. 14—17
[17] John xvi. 33.
[18] Acts xiv. 22.
[19] Psa. xxvii. 3.
[20] Gen. vii. 23.
[21] Psa. cxvi. 7.
[22] Col. i. 13.
[23] a. xxvi. 3.
[24] Isa. xxxii. 2.
[25] Ishn xv. 18.
[2] Jom. vii. 18.
[26] Ro. lx. 2.
[7] Isa
[28] Gal. v. 17.
[29] Rev. i. 18.
[30] Isa. xli. 10.
[31] Job ix. 8.
[32] Matt. viii. 26.
[33] Luke xxi. 28.
[34] 2 Peter iii. 10.
[35] 1 John ii. 28.
[36] 2 Thess. i. 7.
[37] Acts ii. 20.
[38] Rev. xiv. 19, 20.
[39] Rev. xv. 2.
[40] Rev. v. 9.

EDUCATION IN SYRIA.—There are over 200 children in attendance at the John Wilson Memorial Schools, Baakleen, Syria, which are undoubtedly a blessing in a benighted region. Opened in 1880 by a bind Druse, the schools came into present hands two years ago. Several Societies of Friends have on various occasions rendered assistance, but now a steady supply of funds is required to keep them going. An important work is being done, and it is much to be regretted that the future of so valuable an institution should be uncertain. Further information may be had from the treasurer, Mr. Alex. Melville, Llandaff Deaf and Dumb Schools, Cardiff.

WATER FAMINE IN JERUSALEM.—I sent off on August 9, a cheque for £3, which had been announced as a donation for water for poor Jews at Jerusalem. Here is a copy of the letter received in reply:—"Jerusalem, August 29, 1888. Your note and cheque for £3 have come to hand; I am so thankful for it; so will the poor things be when I go among them, which I hope to do to-morrow. But, after all, £3 is so little among the many. Every week the scarcity of water is more and more felt, and how long yet before rain can be expected. As usual, the Jews in their crowded dirty quarters are the greatest sufferers; so much sickness and many deaths. Our doctor has said that in the Jewish quarters alone 900 children have died this summer.

41, *Parliament-street, S.W.* E. A. FINN.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

THE Bible Conference, held for the first time in Colorado, was very encouraging, considering the scattered population of that distant State. Pastors and evangelists mutually co-operated in teaching and study. Glen Park, the new Chatauqua camp of the Rockies, with its auditorium and cottages, was utilised for this Bible school. Rev. George C. Needham was chosen Moderator by the committee of Denver pastors. Dr. Macnutt, late of London, and now resident physician at Denver, gave two of the addresses. Some of the younger ministers declared themselves spiritually benefited, especially by the teaching on the Lord's Second Coming, a theme new to many.

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Two beloved evangelists now labouring amongst the miners of Colorado are worthy of mention. John Currie, a Scotchman, was converted some years since in Montreal. Like the late Henry Moorhouse, he gave himself diligently to the study of the Scriptures, and although a man of limited education, he has become an accurate thinker, an exact theologian, and an able speaker. Better still, he is a man of sweet spirit and genuine humility, full of innocent humour, rich in quaint and pithy sayings, deeply compassionate in his nature, and a true evangelist as a hunter of souls.

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John Currie's comrade, Peter Bilhorn, is an American German, whose young life had been devoted to negro minstrelsy and clog-dancing. Converted in Chicago, through the preaching of Dr. Pentecost, Peter immediately severed himself from every evil way, and joined the workers in Mr. Moody's church. Under the tutorship of Mr. Stebbins, he has developed into a remarkably powerful singer. He carries a little organ, with which he enters saloons, and other places of resort, in or out of doors, instantly captivating his audiences with music and song. Nor does he leave them without an earnest Gospel appeal. These two hardy, ready, zealous men, Peter and John, are now pioneering in Colorado; they are affectionately commended to the prayers of your readers.

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Rev. Thomas Needham is another evangelist who has been doing a noble work this summer. After twelve months of successful labour through the coal regions of Pennsylvania, he pitched his tent in a needy district of Philadelphia, where nightly he preached Jesus and the resurrection. Nor have other evangelists allowed the summer to pass by without doing their share of mission work. The Evangelisation Society of Boston, just entering its second year, is proving a fruitful auxiliary to the churches. An Examining Committee, composed of Boston pastors, passes judgment on every evangelist employed by this society. This has proved a great safeguard for the exclusion of unworthy men.

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The fire of indignation kindled in Boston some months ago against Jesuitical interference with the public schools is spreading throughout the land. Several things have combined to fan the flames. The attitude of the City Council towards Rev. W. F. Davis and others, and the action of the School Board in excluding Swinton's History from the public schools, because it defines the popish doctrine of indulgences, have aroused the American spirit to fiery outcry and fervid declamation.

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Mr. Davis was released from jail last week, being allowed thirty-six days for good conduct. Like Joseph in prison, he commended himself to keepers and fellow-prisoners. On Sunday he addressed three thousand people who packed the music-hall, arraigning the Governor of the State, the Mayor of the city, and the members of the City Council, with vigorous language for their wilful blindness to existing evils, while zealously prosecuting the law against those who seek only the city's welfare by preaching the Gospel in the Common.

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On Monday noon, Tremont Temple was filled at the monthly Evangelical Alliance meeting, when leading City pastors vehemently protested against the Vatican's interference with our free institutions. The speeches rang with no uncertain sound, and we are informed by "old-timers" that they were akin to the anti-slavery speeches in ante-bellum days. As we watched the excited audience, and heard their loud approval of the most radical utterances, we wondered if it were only a flash in the pan to end in smoke.

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I may add that in recent conversation with a lady who had been for thirty years a faithful servant of Rome, having enjoyed a personal acquaintance with the Pope, cardinals, and archbishops, she remarked that we Protestants had little knowledge of Jesuitical intrigues in this country.

September 11.

A CONFERENCE IN GERMANY.

THE third Conference of Christian workers, clergymen, and laymen took place, as usual, in the Mission House, Blankenburg, Schwarzathal, Thüringia, from September 3 to 6, and was attended by old and new members from various parts of Germany.

Dr. F. W. Baedeker, now on his way to Russia, presided, and the impression made on all present was that of a special realisation of the presence and power of the Holy Spirit. Many prayers had been offered in behalf of this Conference, and they were most abundantly answered.

The subjects under discussion were: The foundations of our faith; its growth, hindrances, and fruits. The last afternoon was devoted to the Evangelisation of the World, and the last evening to the Coming of the Lord.

The last day of the feast proved, in truth, "the great day"; not alone did our revered and eloquent chairman make our hearts burn with joy as he pointed us to our coming King. Other brethren, too, took up the same glowing strain; and it was hardly to be wondered at that at the close of testimonies such as these, several souls out of the outsiders who attended the meetings found Christ. Altogether, a characteristic of this Conference was that from the very first day conversions took place, whilst many of the members, who had belonged to the Lord for years past, received a second baptism of the Spirit. The letters which, since the close of the meetings, every post brings in, are already giving proof that a deep spiritual work has been done, the influence of which is being carried far and wide throughout Germany. Our hearts and lips are overflowing with joy and gratitude.

In every way, indeed, we have of late felt great reason for encouragement in every branch of our work; and the need of more accommodation, especially for the reception of a larger number of orphan children, has led us to decide on adding a new wing to the mission-house, in dependence on the help of the Lord to supply the needful silver and gold. We ask for the prayers of the Lord's children for this new undertaking, as well as for the continuance of those showers of spiritual blessing which we have so graciously been allowed to experience in the past.

A. VON WELING.

Y.W.C.A. EDUCATIONAL CLASSES.

THE latest forward movement of the London Y.W.C.A. is in the direction of promoting evening educational classes for young women engaged during the day. The Association has over one hundred and forty branches scattered throughout London, and of these nearly forty are institutes, homes, or restaurants.

At several of these institutes evening classes have for some time been held for their members, but it is now felt by the London Council that the time has come for increasing the number of classes, and extending their usefulness, by opening them to the large numbers of young women not at present members of the Association. Accordingly, several institutes are uniting in a scheme for the further development of such classes. The subjects to be taught will embrace book-keeping, shorthand, French, music, dress-cutting and draping, ambulance, cookery, &c.

The classes will be open to all young women, the teaching will be thoroughly efficient, and the fees extremely moderate. A list of the institutes at which these classes are to be held will be sent on application to the Secretary, 16A, Old Cavendish-street, London, W., endorsed "Educational Classes."

WESLEYAN WEST LONDON MISSION.

ANOTHER feature has been added to the work of the West Central Methodist Mission. Though not likely at once to meet with universal approval among the friends of the Mission, it certainly promises to prove a very useful method of presenting the Gospel to many people who can with difficulty be reached at all. The innovation is a magic lantern service, and Wardour Hall was crowded on the occasion of the first Sunday evening exhibition of religious truth by means of light and canvas.

The subject illustrated was the story of Moses and the brazen serpent, and the audience was not only reverent throughout, but quite moved by some of the scenes. The hymns were thrown upon the sheet and heartily sung; the lesson was John iii.; the pictorial sermon was preached by Mr. J. Nix, organising secretary of the Mission, from the words, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." The pictorial scenes were deeply impressive. There was also shown a public-house, which formed the theme of a little lecture on the curse of drink and the beauty of total abstinence.

During the after-meeting, a large number of men and women entered the inquiry-rooms, and some professed to find peace in Christ. The promoters have been much encouraged by the success of the experiment. Among other recent developments in connection with the Mission is an arrangement by which the Princes' Hall in Piccadilly is secured for weekly meetings. Major Meares proposes to hold therein, on Sunday afternoons, a service for the children of the better classes, who, for various reasons, are not sent to Sunday-schools. The anniversary of the Mission will take place on Friday October 19. Mr. Pearse will preach at noon in St. James's Hall; there will be a conference in the afternoon at Wardour Hall, and a public meeting at night in St. James's Hall.

REWARDS FOR BRAVERY.—The committee of the Royal Humane Society have had under consideration an unusually large number of cases of saving life, to a great extent due to the incidents of the summer bathing season, and have found the degree of danger incurred in seven instances sufficient to justify the award of silver medals—a number which is far beyond ordinary experience.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Dr. Kenneth Mackenzie, Medical Missionary at Tientsin, China.

Mr. Denham Smith, by latest accounts at the time of going to press, is lying very near his release. His doctors do not hold out the slightest hope of his valuable life being even temporarily prolonged. He is mostly without pain, but lies in a state of dangerous exhaustion. His peace of mind sustains him in great calm.

A correspondent of *The Times*, fresh from a recent visit to Ireland, opportunely urges the importance of reviving old and establishing new native Irish industries. He quotes instances of the very successful adoption of this policy in several places on the Continent, *e.g.*, at Arco, where working in olive wood has become an industry furnishing employment for the entire community; at Furtwangen, in Baden, similar results have followed the development of wood-carving, and Wurtemburg has become a hive of busy home industries. Similarly, it is urged, the marbles, bog-oak, rushes, osiers, and other Irish productions furnish ample material for remunerative industries. We have frequently pleaded for the raising of the Irish question out of the mire of party politics. To teach the people to help themselves, and to assist them in utilising native resources, is the truest policy.

Dr. Robert Pringle, late of the Sanitary Department, Her Majesty's Bengal Army, in a letter to *The Times*, says that in many ways the Act for the suppression of female infanticide in India is either avoided or rendered useless. Speaking from actual knowledge, he declares that, while boys are readily presented for vaccination as a precautionary measure against small-pox, girls are purposely kept back and allowed to take the malady. Dr. Pringle is of opinion that no tolerable amount of police supervision will avail to stop the evil. He well says:—

> We must get to the root of the matter before we can hope to see any real diminution of this awful practice, and the only way to get to this root is through the mothers; elevate them, when their value will be acknowledged and their honour thus safeguarded, and their lives shielded from this custom.

Argument is not needed to show the wisdom of this advice. Let Christian light shine into the dark zenana, and it will cease to be the habitation of cruelty which it now too generally is.

A protest to the Prefect of Police against the licentiousness which invades the streets of Paris has been sent by—those who know the character of the paper will hardly guess by whom—*Gil Blas*. It describes itself as not *pudibond*, and all that it demands is that they should know how "to hide their sores." "It is," it says, "because we like a merry, easy life that we lift our voice against an unclean bestiality—an obscenity without *esprit*—which has nothing in common with discreet, refined gallantry. But between an amiable pleasant life and filth there is an abyss. It cannot be denied that Paris never presented such an aspect as it offers to-day. Its elegant physiognomy, its graceful appearance, is disappearing more and more every day. The grand arteries of the capital, where luxury overflows—where the windows display the incomparable riches of Parisian art—where the most sumptuous carriages and the most elegant crowds circulate, have become such that decent women cannot walk there. The air is rent by the cries of sellers of songs, obscene books, scandalous publications, and the solicitations of men with cards, making proposals that would make a carabineer blush, to say nothing of chaste ears."

That *this* paper, which is by no means Puritanic, feels called upon to sound a cry of alarm is, indeed, a significant sign of the times. The evil done is incalculable, and it is high time, says the *Evangéliste*, from which the above is copied, that gangrenous publications should be prohibited no less than diseased pork. The decadence of Latin literature preceded the fall of the Roman Empire. The *Evangéliste* calls upon the French electors to give their votes only to those candidates whose programme shall include some measures to maintain decency, even though some political ideas should have to be sacrificed.

It is high time that some serious and emphatic protest were made against the growing tendency to profanity in connection with the stage. It is a proof of the general demoralising effect of the whole theatrical connection, that even the management of so comparatively reputable an institution as the Lyceum Theatre should make use of a text from the New Testament as an advertisement of their latest farce upon the hoardings. In the music-halls, and other low-class houses of entertainment, a vein of profanity is painfully frequent. A common method of raising a laugh is to make flippant allusions to the personality of Satan, as if the existence of the enemy of mankind were only worth treating as a highly extravagant joke, and one of the most popular music-hall songs of the hour is that sung by a man dressed up in the conventional garb of Mephistopheles, with horns and tail, describing the evil one's adventures in pursuit of pleasure "about town."

The authorities, who are responsible for licensing these establishments, are neglecting a most serious and imperative duty by permitting such outrages on religion and public morality as are nightly perpetrated in these haunts of vice. It is a saddening and heart-searching reflection that any section of public opinion should be found to countenance such exhibitions, and those who now jest at these most solemn issues of immortal life may one day learn to their cost the awful reality of these truths. Scoffers should remember and take to heart the fate which befel the children who insulted the prophet Elisha with their foolish mockery.

In a recent issue, it was suggested that Christian colonies of carefully selected emigrants might be founded, to the relief of congested populations at home and the advantage of the emigrants themselves. Our attention has been called to a plan of emigration proposed by Mr. W. L. Rees, of 11, North-crescent, Bedford-square. For ten years Mr. Rees has been thinking out a complete system of colonisation, upon a co-operative basis, substituting sympathy and mutual help for selfishness and competition. Upon these principles, the wealth produced in settlements would be distributed equally between the producer, capitalist, and consumer, after the necessary charges of production—namely, rent, wages, and interest—had been paid. The Association, to reduce this theory to practice, would carry on all operations in an ordinary business manner; but, co-operation having taken the place of competition, the antagonism too often existing at present between philanthropy and business would be removed. Mr. Rees's views are developed in pamphlets, published by Messrs. Wyman & Sons, and they are worthy of careful study.

The Lord has said, "Yet once will I make to tremble not the earth only, but also heaven." Against this declaration present-day scepticism urges that "all things continue as they were from the beginning of the creation." Such scepticism ought to have its misgivings, as it reads the accounts, now to hand, of the recent volcanic explosion in Japan. In the twinkling of an eye, a massive mountain peak was blown into the air, and wiped out of the map of Japan. The noise was like that of a hundred thunder peals. Destroying matter was hurled over the country at railroad speed. Hundreds of millions of tons were lifted up into the air, whole forests were levelled, and the entire face of the country changed for thirty square miles. The appalling suddenness was said to have been the most terrible feature of the catastrophe. It is very important that our age should bear in mind such facts as these.

A Flemish contemporary publishes a very striking account of the intemperate habits of the Flemish working man. It appears that even those who rarely give themselves up to regular drinking-bouts are in the habit of taking incessant "nips," or small quantities of stimulant at every spare moment. A comparatively "moderate drinker" will think nothing of consuming ten or a dozen *petits verres* of fiery spirit during the day, in addition to the beer which he takes with his meals, and others are in the habit of indulging to a considerably greater extent. The expense, also, must be very heavy, amounting in many cases, it is averred, to one-fifth or one-sixth of the workman's wage. One of the first consequences of this vice is that his wife and family are generally reduced to extreme squalor and discomfort, often not knowing where to look for the merest necessaries of life.

Advocates of temperance will recognise in the statistics of failures among publicans one among many hopeful signs of the decay of the liquor traffic. There has been an increase of nearly 20 per cent. of such failures in the last two years, and last year they amounted to no less a total than 342 for England and Wales. That this is in the main due to an increase of temperance throughout the country is proved by the fact that in the meantime there has been a distinct revival of trade, and the failures cannot consequently be ascribed to depression. Even the most determined opponents of the temperance movement must recognise that the supply of drinking facilities has been largely in excess of the demand, and it will be for those who are entrusted with the power of granting licences to consider whether the time has not now come to cut down the number of superfluous drink-shops, which appear to be as unprofitable to their owners as even to the customers whom they attract.

A correspondent of *The Times* has recently drawn timely attention to a serious oversight. It appears that in one of the French text-books appointed to be studied for the University Local Examinations, there are terms "impossible to render into English without causing modesty to blush," and success is made to attend upon a career of bare-faced lying by the heroine; whilst another book is stated to contain whole passages of intrigues and marriage scandals of a prurient nature. The spread of pernicious literature is one of the most subtle agencies for evil, and it is impossible to gauge the moral harm which may be spread among young people by this means. It is, therefore, hoped that the objectionable books will be expunged from the list forthwith. Those who are in any way responsible for the education of the young should, of all persons, be most careful in this respect. Though we are, unhappily, indebted to France for much of the putrid literary filth circulated in this country, there is no lack of pure high-class French literature, from which suitable selection may be made for examination and educational purposes.

Amongst the important social subjects which lately received the attention of the Poor-Law Relief Committee was that of relief-works, and the conclusion to which the Committee came coincides with that arrived at by the Mansion House Conference on the unemployed (to which we recently drew attention), namely, that if made part of a regular system of relief the inevitable effect of such works is to discourage habits of thrift and forethought. The difficulty in connection with relief works is the same which confronts the philanthropist and the social reformer at all points in attempting to better the condition of the poor, namely, that the ranks of the unemployed contain both the deserving workless, and the hopelessly thriftless—two classes which should be separated, and dealt with on different lines. On this point it may be remembered that Mr. Francis Peek—one of the highest authorities on this subject—suggests that deserving men applying for relief might be employed for wages by the local authorities on the roads, paths, or open spaces, and that a farm might be attached to each Union, where spade labour could be employed, whilst, for the idle and improvident, he urges the provision of test-work.

Canon Venables' interesting "Life of Bunyan," just published at so opportune a time, will be greatly valued even by those who can afford to obtain the best biography of the inspired Tinker, that which we owe to the pen of Rev. J. Brown, of Bedford. We question, however, if the exceptions which the Canon takes to the value of Bunyan's "Grace Abounding" will be generally received without question. That the Dantesque work "fosters too much introspection" may be true, but that is more than outweighed by the evidence which the book affords that "Bunyan was drawing no imaginary picture of what others might feel, but simply telling in plain unadorned language what he had felt." "Grace Abounding" was written by a man whose introspection never for a moment kept him from "looking unto Jesus." If it does here and there "nourish a morbid imagination," on the other hand it has been and will be helpful to myriads of "timid Christians."

We have been hearing a great deal lately in regard to the kindly feeling which would be exhibited towards the Protestants in Ireland under certain eventualities. *The Irish Catholic*, a weekly paper published in Dublin, has commenced a series of articles on the Irish Church Mission, the "City Mission," and other kindred movements in the Irish metropolis. The first article gives lists of names and addresses of the workers and of the members of committees, and is accompanied by some doggrel verses, the last two of which run as follow:—

Bad luck to Mrs. Smiley and to all her souper crew!
'Tis nothing but the Devil's work they set themselves to do;
And sure 'tis more than we can bear, or Christians should endure.
To let those grabbers thus destroy the children of the poor.

Rise up, rise up, good people, all over Dublin town—
This cruel work must now be stopped, this gang must be put down;
Those vultures and those human wolves must all be chased away
If God's bright face we wish to see upon the Judgment Day.

These words need no comment. Apparently, however, the author was ashamed of his work, for he has not ventured to append his name.

The well-known Vicar of St. Jude's, Whitechapel, in a letter with reference to the recent horrible murders, has not hesitated to say:—

> The murders were, it may almost be said, bound to come; generation could not follow generation in lawless intercourse; children could not be familiarised with scenes of degradation; community in society could not be the bond of society—and the end of all, peace.
>
> Some of us who during many years have known the life of our neighbours, do not think these murders to be the worst facts in our experience, and published evidence now gives material for forming a picture of daily or nightly life such as no one has imagined.

We have from time to time called attention to the pestilent diseases festering beneath our nineteenth century civilisation, and warned our readers that we are all more or less responible in the sight of God for the present condition of things. That Christian England should permit these things to exist, and to continue, is one of the most dreadful facts of our national religious life. Drink and overcrowding, starvation wages, and consequent vice, are the factors which face us, and the longer we allow them to shelter themselves beneath the plea of vested interests, the more difficult will the solution of the dread problems be. Our brother's blood, however, is crying from the ground, and which of us shall dare to shut our ears to the terrible question, "Where is Abel, thy brother?"

Dr. Wilkinson, the new Roman Catholic "Bishop Auxiliary of Newcastle," preached on Sunday week at Newcastle, and in the course of a sermon, remarkable for its fulsomeness, said of the Pope:—

> There sat, at that moment, yonder at Rome, in Peter's throne, with all Peter's power and jurisdiction over emperors, kings, princes, and people—there sat on Peter's throne their own blessed lord, the Pope Leo XIII., holding Peter's keys in his hand, holding Peter's jurisdiction, holding Peter's power, that what he bound on earth was bound in heaven; what he loosed on earth was loosed in heaven—holding Peter's rule over the whole flock of Christ. Yonder he sat, then, the father of fathers, the prince of prelates, Peter's successor, and Christ's vicar—their Lord Pope.

It is too much the fashion in these days of effeminate toleration to qualify and gloss over Romish doctrines, and such authoritative utterances as the above are, therefore, helpful in so far as they are clear and lucid statements of Romish belief. Perhaps, however, in this "month of expiation," when the Pope has announced his intention, and completed his arrangements for the loosing from purgatory of myriads of "holy souls," the Bishop Auxiliary could not decently say much less in the way of adulation.

Much prominence is being given to a series of "Tracts for the People," by Rev. R. Linklater, D.D., vicar of Holy Trinity Stroud Green; and as it is not improbable that, for obvious reasons, they will be circulated broadcast, it may be useful to record that they are full of insidious, fallacious teaching, and not upon Gospel lines. As, for instance, the following passage from the one on "Confession":—

> Confession is the teaching of human nature, but absolution is the gift of Christ. The gift purchased by his death and blood shedding, *and applied in the way He has chosen by his priests*, to whom He has *given the power of absolving penitent sinners.*

We have in a previous number quoted other anti-scriptural pretensions from this tract. Another tract on the "Real Presence" contains perhaps even more plainly expressed views, but it is not Protestant teaching.

The movement in favour of a national memorial to Bishop Morgan, the first translator of the Bible into the Welsh language, has our hearty sympathy, and we are glad to observe that representatives of so many branches of the Church of Christ are united in promoting the object. As Viscount Evelyn has said, there are thousands of cottage homes in Wales in which the Bible is the one book studied, thoroughly known, always in the hand and on the table, and we trust it will ever be so. A statue of Bishop Morgan will, however, after all be but a secondary monument, for the Welsh Bible is the best monument he could have, and one which will outlast any other.

It is stated that in order to maintain the mission stations now in existence in connection with the Wesleyan body the sum raised in Great Britain and Ireland will have to be raised £3000 per annum until 1890, so as to make the amount £111,000. We do not doubt that the necessary sum will be forthcoming. It is pleasant to note in connection with Wesleyan Missions that last year the Irish auxiliary contributed no less a sum than £5162.

We agree with "S. G. O.," in a recent letter to *The Times*, that we are beginning to reap the harvest of some of the seed which has been of late years so industriously sown through the Press and platform by those who have long since renounced the restraints of Christianity, and are now scheming to reverse the social order. It was impossible that such incessant propaganda should be fruitless. In the parks on summer evenings, from the platforms of freethinkers' halls during long winter nights, opinions have been boldly announced which have been subversive of our most sacred institutions. And now what is the result? The secular press unblushingly admits letters questioning the obligation of the marriage tie, and suggestions as to alternative schemes. The week is incomplete which does not contain a record of murder and crime, which is eagerly read by millions; whilst the lower orders of society are becoming honeycombed with revolutionary notions, which, like trains of gunpowder, only need a spark to bring about one of the greatest outbreaks of disorder which the world has ever seen.

Men point to this state of things as an argument against the power of Christianity. How is it that such a condition of things is possible in a Christian land? Dr. Parker says that there are 20,000 preachers in the United Kingdom, and compares the number with that of other professionals. But great though it is—and it might be greatly multiplied by the addition of Christian workers of all grades—yet we repeat that we are suffering from the lack of Christianity. We have plenty of preaching, and church-going, and money spent on schemes of one sort or another. But there is often little enough of the genuine spirit of Christ in these. We need again the baptism of the Holy Spirit, the old self-sacrifice, the simplicity of other days; the personal ministry of individual Christians towards their dependants and employés; the repetition of those lives which once transformed the world, though they had neither silver or gold, and yet gave the priceless jewels of love, and sympathy, and mercy, and the words of power and life.

We are sure that our scheme will be considered utterly Utopian, and yet we feel convinced that "the district system," properly worked, would be a remedy for many of the evils which meet us in large centres of population. In other words, let every Christian congregation have its own poor district assigned to it, on which to concentrate its energies. It would be impossible and undesirable to attempt to fetter the freedom of the people in selecting what church they prefer to attend; but let each degraded district be attached to the supervision and care of the workers of one Christian congregation. There might be a general council formed of delegates from such congregations, which should meet from time to time to consider whether the work is being in all cases efficiently performed, though without interfering with the special religious teaching given.

It may be answered that this scheme is already being worked by the National Church. We grant that it is being attempted, but the work is too gigantic to be undertaken successfully by one body of Christians among us. Besides there is no reason why the work should not equally be performed by the bodies of Nonconformists who have always shown themselves eager in works of Christian philanthropy. If the necessitous districts of our great towns and cities were equally apportioned, there would be as much work allotted to each as could be efficiently performed, and the whole area would be covered, instead of the present immense waste of strength, through several congregations concentrating their energies on the same district.

We thank several friends for sending us the words of "Peace in Jesus," for which we asked. They have been variously altered, but from our own recollection and from comparing the copies received, we believe the version given on p. 14 to be the true one. The author was Mr. Morsehead; the texts have probably been supplied by a later hand, but were evidently in the mind of the writer. One of our correspondents says he "has enjoyed this peace for over thirty-two years: praise the Lord." Our own interest in the poem arises from its having been an exceeding comfort during a dangerous illness in 1856.

The Star boasts the largest circulation of any evening paper. It should, therefore, be particular to publish only the truth. Instead of this it prints the following libel in its issue of Sept. 15:—

> BAD PAY FOR THE PRINTERS.
>
> *Religious, Temperance, and School Board Printing at Cheap Rates.*
>
> It is generally understood in the printing trade that religious and temperance papers are produced by men who are not fairly paid for their labour. A circular sent out by the Trade Union Congress Parliamentary Committee, signed by Mr. Broadhurst, M.P., as secretary, separates the sheep from the goats—the papers printed at fair rates from those on which the workmen are paid at lower rates.

Here follows a list of twenty-nine newspapers, including our own. With regard to The Christian, we simply reply that the statement is a falsehood, and we call upon *The Star*, as well as the "Trade Union Congress Parliamentary Committee," to prove it true or to withdraw it. The fact is that the men in some offices prefer to be free from the dictation of Trades Unions, and, therefore, these organisations stigmatise all such houses as "unfair." The office of our printers is a case in point.

We have about five hundred foreign missionaries on our free list, while about six hundred of our readers send their copies to others at home or abroad. There are about four thousand English-speaking missionaries in the world. To these the intelligence contained in The Christian cannot but be of the greatest value and interest, as our correspondence testifies. Will our readers help us to extend our free list so as to embrace them all.

A pungent protest, addressed to the Executive of the Glasgow International Exhibition and the clergy of the land, has been anonymously printed. The subject of its animadversion is the outrage upon womanhood and decency perpetrated by the exhibition of three pictures, which the writer specifies. In enforcing his protest, he tells this painful story:—

> The artists of the "nude" schools have undoubtedly caught fame in this world; but what shall be their place and reward hereafter, if then it shall be discovered that their works on earth had nurtured seeds of damnation in minds and bodies, and led to the ruin of souls for eternity? Not long ago an artist who commands respect, fame, and large sums for his portraits, engaged a young, handsome, and well-connected girl of sixteen to sit as model...The serpentine cunning of an "old hand," with polish and flattery allured the simple girl, and she gave way before his influence and power. Never shall be forgot the agony of that girl, and the terrible scene that ensued when the artist endeavoured to abandon her. She pleaded to be kept away from home, and, screaming, affirmed that she would *never* go back. Eventually she was disowned, and the Fine Art artist got free; but where that girl fled to—God only knows.

We are constantly receiving reports from credible sources of pulpit defections from evangelical doctrine. We sincerely sympathise with our correspondents. But we would advise them, instead of writing to ourselves, or quietly withdrawing, that it would be a wiser course and more in accord with the spirit of the New Testament, to see the minister privately, or write to him, remonstrating with him, and showing the Scriptural unsoundness of his views. A letter written in a spirit of love might compel a man to reflect seriously, with the result of leading him to modify his statements. It is a great mistake to yield the position without striking a blow in defence.

Evil tidings are coming apace from East Central Africa. The murder of Major Barttelot has been quickly followed by the death, from fever, of Mr. Jameson, second in command. For the present Tippoo Tib, the slave-raiding brigand, appears to be triumphant, and the English operations for the relief of Stanley and Emin Pasha are hopelessly disorganised. This state of things, taken in connection with the revival of slave trading in the Madagascar region to which we referred last week, and the atrocities described or hinted at in Mr. Graham Wilmot-Brooke's letter in another column, is discouraging to the Christian and the philanthropist.

All this havoc in these uncivilised lands points a moral. It is often said, "Send first the trader, and then the missionary." The result of that doctrine is, as it now appears, that where the trader goes first he makes it almost impossible for the missionary to follow. The sight of the white man scares the people. The name of Christian is abhorrent. In many cases the very people have been swept away; and the country left desert. What a contrast to all the horrors of the East Coast of Africa, is the work of Moffat in the south of the same continent; and of the missionaries in the Isles of the Pacific, whose persevering blessed work has wrought results highly favourable to commerce; the very first demand of Christianised natives being for European goods of a much more valuable character than the few beads or spirits in which the mere trader deals.

The grave question of entertainments in places of worship in the place of services to the glory of God must be dealt with by laymen; and it is so far gratifying to find a layman protesting in the columns of *The Nonconformist* against the singing by a choir of a recently published Cantata in a Scarborough chapel in lieu of the usual form of Sunday evening service. If any person conceives that such a performance tends to promote spiritual worship, let him inquire more deeply, and follow the after results more carefully, and he will be undeceived. Surely there is piety enough in the churches to put a stop to such unwholesome innovations.

THE MINISTRY OF SONG.

"For Jesus' sake." What power can better lend
A life to words, or quicken souls to speak?
What music better can the voice breathe forth
Than that enriched by such ennobling aim?
Filled with such holy zeal, who can declare
Where speech and music's ministry shall end?
There is no limit to the power of God,
And every note sung in his praise shall live,
Although it seems in sound to pass away,
And leaves no trace of lasting good behind;
For, like the Spirit, secretly it spreads,
And through the world it shall reverberate,
Till, falling on some weary way-worn one,
It soothes and saves his sinking soul by hope.
Sweet singer, thou may'st never know on earth
Thy song has sped along the work of God;
But after earth, in the eternal choir
Thou yet shalt hear its echo sweet and long.

Edinburgh. B. McC. B.

ARABIA.

Dear Sir,—Can you find a corner in The Christian for the enclosed appeal for prayer for Southern Arabia? And let me beg them that respond to it to remember Northern Arabia also, especially the Baghdad Mission, from which I have lately received most deeply interesting accounts; and Mr. Lethaby, at Kerak, on the southern border of Moab, where he is in contact with the Bedouins of the N.W. desert, a most interesting class.

F. T. Haig.

PRAYER FOR SOUTH ARABIA.

We earnestly invite united intercession to Almighty God for the people of this land, that He will open doors for the preaching of the Gospel, and prepare the hearts of all to receive it. We trust that many will respond to this request, and unite with us in setting apart a special time every Tuesday for prayer for the above object.

F. J. Harpur, M.B., Church Missy. Society.
Alexr. Paterson, M.B.C.M., Free Ch. Mission.
Matthew Lochhead, Free Church Mission.
Ibrahim Abd el Messiah, B. and F. Bible Soc.
Yemen, S. Arabia.

OPIUM IN CHINA.

Dear Sir,—I write to thank most heartily the kind lady who sends me The Christian. Both myself and wife read it regularly, and much enjoy it. We praise God for the result of your bold, timely, and thoroughly Christian presentation of hell's work in India. Let every Christian agitate, and agitate, and agitate, until that and every legal vice be stamped out.

Now fight vigorously that monster opium. We are here eye-witnesses of its ravages. Those who are interested (pecuniarily) in its sale will tell you of its wonderful uses; but the woe and degradation resulting from its use are horrible. Yesterday I was visiting a small country village, and, after preaching, they spoke to me about opium. In this little country village, consisting of about fifty families, there were two or three selling opium with rooms fitted up as opium dens. Women laid hold of me, and in a most piteous manner besought me to help their sons or relatives addicted to the habit to break away from it. Pointing to their miserable rags, they said, "They sell all they have to buy opium, so that we have no clothes to wear, nor food to eat." There were men there who had sold their land, house, wife, children, clothes, anything and everything they had. Several who had smoked opium for ten and twenty years said they wished to reform, and entreated me to help them. Then, with reproachful looks, they asked me, "Why do you foreigners bring this opium to our country?"

I was ashamed, but assured them that good Christians at home were labouring to pass an Act making the growth or sale of opium criminal. If you could see the wretchedness caused by this miserable drug, you would be urged to still greater efforts. Let English Christians strain every nerve to stamp out this accursed traffic.—Yours fraternally,

Edward S. Little.
Methodist Episcopal Mission, Kiu-kiang, China.

A Prussian Sabbath School.—Miss Betka Edward, Claarsen Strasse, Breslau, writes:—We have a Sabbath School here attended by about 400 children. The teachers are all poor, and yet we try to give the children a little treat at New Year. They receive a cake, two bits of gingerbread, and a book prize for regular attendance. It is sometimes very difficult to get up the needful sum. We would be very grateful if any friends would help us with a small contribution.

SOCIALISTS AT CHURCH.

On Thursday evening, last week, the Bishop of Rochester preached a sermon on Socialism in St. John's Church, Waterloo-road. The occasion was the anniversary of the Guild of St. Matthew. There was a considerable sprinkling of Secularists and Socialists in the congregation. It had been announced that the sermon would deal with the relation to the Church of both the classes named, but to the Secularists the Bishop said nothing. He confined his attention to Socialism, which he expounded and criticised in a kindly though outspoken manner. Some of his statements were evidently "against the grain," but the interest of the audience was well-sustained throughout.

Taking for his text Luke xii. 13—15, the Bishop made some excellent remarks on Christ's refusal to be a judge or a divider in a family dispute. Clearly Christ welcomed this opportunity of declaring the principle which underlies the Divine government for everybody and always—that whatever men can do for themselves, with the capacities and instruments given to them by God, they are left to do for themselves in their own time and way. It is better that human progress should be coincident with human effort. God steps in to do what man cannot do. Moreover, there are spheres in which God works with man, and here man must not neglect his responsibility, but must do his part.

Many voices, continued the Bishop, are today raised saying: "Speak to my brother that he divide the inheritance with me. He has it all, and that cannot be just; he has more than he needs, and that cannot have been intended, for I want some of it." In his answer, Christ went to the root of all that can be said on the subject. Refusing to interfere, He showed that his work was internal, and that external affairs were in the hands of men, to be altered and improved as the will and conscience becomes regenerated by Divine teaching and grace. Proceeding to show that worth attaches to character rather than to the possession of riches, the Bishop took up Christ's words, "Beware of covetousness." There may be selfishness in wishing to acquire, as well as in wishing to retain. There may be greed in trying to get, as well as in keeping.

The Bishop fully acknowledged the hardness of the lot of many of the wage-earning classes. The gulf that yawns between the two zones of enormous wealth and degraded poverty constitutes a glaring contrast which is truly scandalous, and if that gulf is not bridged over, a tornado may be generated which, when the storm closes, may leave a mass of wreckage behind. Out of the fierce struggle for existence Socialism has come, and although it is variously understood by different people, it demands attention. Briefly sketching the history of the movement, the Bishop criticised Karl Marx's proposal to destroy the capitalist in order that labour may have its opportunity. He seemed somewhat surprised, however, to find that the sentiments of the German theorist called forth a chorus of "hear, hears," from the audience. In a kindly, but firm manner, he said, "This is a church," and there was no further disturbance.

Several legislative proposals were then mentioned, and a confident belief was expressed that what is good and practicable in the Socialist programme will in due course find legal recognition, and be incorporated in our civilisation. It was maintained that only with a Christianised public conscience will the ideal state of society be more nearly reached. The philanthropist has his theories, kindly and well-meant, the spirit of which he has borrowed from religion, and he applies them with more or less success. We would not be without him, but usually he does not go far enough. The philosopher has nothing to preach but the survival of the fittest. The thorough, and initial, and unfailing remedy, however, is the religious one, inculcating the doctrine of Christ, and fortified by his promises, inspired by his example, and facilitated by his grace. With some warm sentiments in this spirit, the Bishop closed his sermon.

MISSIONARY CONVERSAZIONE.

The many hundreds who, in response to an invitation from the "Mpwapwas," visited the St. James's Lecture-hall, Holloway, on 13th and 14th inst., must have been greatly surprised at the scene there presented. The occasion was the second annual missionary conversazione organised by the "Mpwapwas" (a society of young men in connection with St. James's Church, formed for the purpose of extending missionary interest).

On entering the large hall, a missionary box of a novel description met the view. In point of colour, shape, and label, it was identical with the well-known C.M.S. box, and differed only in size, the dimensions being 52 inches long, 24 inches wide, and of the same depth, the slot, so as to be in the same proportion, measuring twelve inches in length and one wide. Upon the platform was erected a representation of a Hindu mosque in Benares, from the doorway of which the various speakers emerged to address the audience. At the front of the mosque and in other parts of the hall were choice palms and other suitable plants. A very attractive feature was a department decorated to represent Japan, in which, as well as elsewhere, was displayed a large number of valuable and interesting curios kindly lent by various societies and by individual owners of collections. Another large corner was tastefully stocked, by the South American Missionary Society, with a great variety of most interesting articles, pictures, &c.

Entering the smaller hall, a formidable collection of exhibits was arranged, one half of the body of the hall being occupied by idols and other things collected by Rev. C. H. Vidal Gollmer, of Lagos, during his labours in West Africa, and which Mr. Gollmer interestingly explained on both evenings. The other half of the hall was well filled by the Moravian Missionary Society's display which, with descriptive particulars by Mr. G. E. Roberts, the Lay Secretary of that Society, was much appreciated by a continuous stream of visitors.

Re-entering the large hall, two well-arranged stands on the right were occupied by a good collection from China. Such walls as were not otherwise occupied, were well hidden by very numerous diagrams, &c., which vividly depicted missionary experience in all parts of the world.

At intervals during both evenings, short addresses were given by missionaries of several societies. On Thursday the speakers were Rev. E. A. Stuart, Vicar of St. James's; Rev. George Cousins, of the London Missionary Society (late of Madagascar); Rev. W. Cooper, of the China Inland Mission; Mr. G. E. Roberts, of the Moravian Missionary Society; Mr. Eugene Stock, Editorial Secretary of the C.M.S., and Rev. W. H. Shimield, of the South American Missionary Society; the evening being closed at 10 o'clock by a few words and prayer by Rev. H. Stapleton, formerly Curate of St. James's. On the second evening, crowded though continually changing audiences were addressed by Rev. F.E. Wigram, Hon. Sec. of the C.M.S.; Rev. T. R. Wade, of the Punjab; Rev. C. H. Vidal Gollmer, of Lagos, West Africa; and the Bishop of Moosonee, N.W. America. Additional interest was given to the proceedings on both days by the singing of sacred pieces of a very suitable character, arranged by Mr. Livesey Carrott.

There was much to appeal to the eye, but it is hoped and believed that, as a result of the prayerful spirit in which the whole arrangements were made and carried out, the hearts of many may be stirred to greater effort and self-denial on behalf of the heathen.

THE THEATRICAL MISSION.

Mr. and Mrs. Courthope Todd, the directors of the now well-known Christian Institute for Theatrical Employés, have again returned to their usual scenes of labour, after a successful series of meetings on the Continent. In the principal cities of Holland and Belgium, Gospel portions, text-books, and cards have been given to the actors and actresses in their own languages, and received by them with marked appreciation. While in Brussels some of the English members called upon their friends who had shown them kindness when in London. It was found that they were still recipients of the friendly letters sent them by the associated workers of the "Letter Mission," and that God's blessing and guidance enabled them amidst many temptations to maintain a pure and moral life.

At "La Grande Foire" in the Belgian capital, where shows come from all parts of the kingdom, much interesting work was accomplished, a drenching rain being favourable for many a friendly talk, the poor employés, giants, dwarfs, and monstrosities, consequently not being so pressed with many exhibitions. The demand for Flemish and French Gospels, kindly supplied at a reduced rate by the Committee of the Exhibition Kiosk, was very great, and the hymn, "Just as I am"—in their own languages—seemed strangely to attract these poor wanderers, for whom so little sympathy is manifested.

Arrangements have been made for similar work in Italy, and here, as in other countries, God's Word was freely distributed amongst the actors and actresses. To point all these, of various nationalities, to the one loving Saviour is the prayerful aim of the committe and directors.

Now that the London season at the theatres is commencing, Macready House, with its temperance buffets, classes, lectures, and evangelistic meetings, will no doubt be largely appreciated, not only by residents in the Metropolis, but by the many friendless girls who, unwarily, and through specious advertisements, come up to our great city, and find, alas, the stage market overstocked and no work. In a letter recently received the writer says: "I have long had a desire to write you concerning my daughter Mary, who left her home in Glasgow. She is 22; tall; fair hair, large blue eyes, and has been earning a living in London at theatres and music-halls. Try and find her out and help her, for I have been praying, seeking, and wrestling with God, the Father of the fatherless and husband of the widow, on her behalf. She is my only daughter; my husband was lost at sea; and in the struggle my health has given way. Help her for Christ's sake." Such are the cases constantly influenced for God, rescued and saved by the agencies of Macready House, Henrietta-street, Covent Garden.

FACTORY GIRLS.—Rev. J. Fletcher Porter is desirous of providing a place where some of the factory girls employed in North Bow can comfortably take their mid-day meal. At present many refresh themselves in the work-rooms, while others walk about the streets, or betake themselves to Victoria-park. He would like to fit up as dinner-hour refuges and resting-places two rooms he has, which are not used at all during the middle of the day. On payment of a small sum weekly, girls would be entitled to use the rooms and their furniture and conveniences. Mr. Porter says: "Sympathy with the object may induce others to follow the example; and, in my opinion, it will be an excellent beginning for the day use of unused schools and lecture-rooms." Mr. Porter's address is 362, Old Ford-road, Victoria-park, E.

BLACKDOWN HILLS MISSION.

Dear Sir,—Many of your readers have sympathised with and prayed for us on the Hills since the death of my beloved father, in March last. Their sympathies and prayers have been deeply needed, and most truly valued. It is with heartfelt gratitude to God, and with the desire to encourage those who have helped us that I would record the faithfulness of the Lord in answering these prayers on our behalf. We have been most graciously "helped" in caring for the work of the Lord on these Hills, and, through the good hand of our God upon us, we have been enabled to continue it in all its branches. Not a meeting in any of the mission-rooms has been closed for lack of helpers. The attendance and interest in each place have been well sustained, and we believe souls have been blessed. Our Gospel tent has not lain idle. We had it repaired, and put to good service during the summer months in the villages, and trophies have been won for the Saviour through the simple, old-fashioned Gospel, which proves still "the power of God unto salvation to every one that believeth."

Our winter work will soon be commencing, and we long for an outpouring of the Holy Spirit's power upon us, that we may be filled, fired, and fitted for his blessed service. Our desire is to continue every branch of the work as heretofore (as each is so very deeply needed) as far as the Lord sends us help. The potato crop is a failure on the Hills, and this will mean privation for many families. I should be delighted to be the channel of help to such. Our clothing and provident clubs are a great boon to the poor; but these do not meet the needs of the many.

I am desirous of engaging a permanent district visitor for the neighbourhood, and I should be so thankful were I enabled to do so shortly. Since my father's departure the house-to-house visitation has suffered considerably. I am giving the whole of the time at my disposal to this and other branches of the work; but my daily calling prevents my exceeding my present efforts, as already the work of two men falls to my privileged portion. If any of your readers who knew my father and are interested in the work on these Hills were led to help me in carrying out my desire, I should be glad indeed. May I seek the prayers of your readers that bodily and spiritual strength may be given and maintained, and that the work of God around us may be continued in power and blessing as hitherto.

Yours very faithfully in the Lord,
W. J. H. Brealey.
Clayhidon, Wellington, Somerset.

CONTINENTAL & FOREIGN NOTES.

CHINESE ABORIGINES.—Very promising work has been opened up among the aboriginal tribes of the island of Hainau, in South China. Two American Presbyterian missionaries have come upon a tribe who worship one God, the Creator.

JEWS IN NEW YORK.—A synagogue in New York is now using in its service of song a selection of hymns gathered for the most part from Christian authors. The name of Jesus is of course omitted, and that of the "Heavenly Father" inserted. As the spirit of Christ pervades the book, it may be hoped the use of such hymns will lead to his acceptance.

THE BERNESE EVANGELICAL SOCIETY celebrated its anniversary, August 15, in the presence of about four thousand persons. The Society employs 35 evangelists, who conduct 260 meetings. Dr. Ziemann, of London, took part in the annual meeting. The *Journal Religieux de la Suisse Romande* says "he is a powerful speaker, and his addresses appear to have produced a deep impression in Berne.

GERMANY.—At the baptism of his fifth son the Emperor William II. stated that his grandfather, William I., was in the habit of spending some quiet hours every New Year's eve in reviewing, before God, with praise and humiliation, the events of the past year. The Emperor intends giving 40,000 marks (£2000), a fourth part of the whole sum required for the building of a second church in Luckenwald. The new Y.M.C.A. building—34, Wilhelmstrasse, Berlin—is to contain several smaller rooms in addition to the large hall. The Emperor gives to this object 5000 marks (£250).—*Evan.-Kirch Anzeiger.*

INQUIRERS' COLUMN.

ACTS xiii. 48.

Will you kindly explain the last clause of Acts xiii. 48, which I have just arrived at in my daily reading of the Word? A. W. Elliot.
37, *Hillside-road, Stamford Hill, N.*

PRAYER AND FASTING.

Jesus said, "This kind cometh not forth but by prayer and fasting" (Mark ix. 29). Why do we never fast? And why does fasting add power to prayer? G. E. Strickand.

IMMERSION.

Dear Sir,—I write for information, not for controversy, after several years' study of this subject. Suppose I put the question in this form, what would be the reply of any of your learned and able correspondents? "Regarding the exact language of the New Testament only, either original or translated, you cannot prove as a fact therefrom that any convert was altogether put under the water in baptism!" Note the old use, as well as the new, of *baptizo*. The fact is not proved by replying, the "thing" is as clear as daylight, or evidently implied in Scripture; nor by saying, "I must see it!" Kindly confine the question to matter of fact. *Baptizo* has at least four principal meanings; which shall I adopt?

E. B. Moncrieff, Clk.

THE TEN KINGDOMS.

Sir,—In The Christian of September 14, in the paper on "The First Resurrection," by Rev. John Urquhart, he says: "The Roman Empire has been divided, and these ten kingdoms are with us now, almost in their completeness." It would be very interesting if he would kindly give the names of those ten kingdoms.

J. E. Tann.
100, *Brecknock-road, Camden road.*

REPLY BY MR. URQUHART.

This question touches upon one of the most marked developments of modern times. The Roman Empire did not go further north than the Rhine and the Danube. The division between the Eastern and the Western Empires ran down the Adriatic, and across the Mediterranean to the west of Egypt. Within our own time Germany, which was divided into several kingdoms and dukedoms, has become one dominion. Italy was similarly partitioned, and it is now also one. There is but one thing needed to place five kingdoms only on the western side. If Belgium, Portugal, and Switzerland were apportioned to, or united with, any of the neighbouring powers, we should have the five kingdoms of England, France, Spain, Germany, and Italy.

The opposite process of disintegration has been similarly arranging the Eastern Empire. Were Roumania (north and south) to be united with Servia, it would make—with Austria, Greece, Turkey, and Egypt—five kingdoms on the eastern side.

[The questioner may be referred to Mr. Urquhart's book, "What are we to Believe? or, The Testimony of Fulfilled Prophecy" (*Mack.* 2s. 6d.), where the subject is discussed in the chapter on "A Prophetic Forecast of the World's Entire History."]

MADAGASCAR MARTYRS.—A committee, consisting of three missionaries and three educated native Christians, has been formed in Madagascar for the purpose of collecting reliable information respecting those who suffered for Christ's sake during the terrible persecutions in the reign of Ranavalona I. The design of those moving in this matter is to preserve the materials collected in book form. This is well. There are still some living who were intimately acquainted with many of the martyrs, and with others who, though not martyrs, endured hardness as good soldiers of Jesus Christ, between 1828 and 1862. It would be a calamity were these to pass away before their testimony to the lives and sufferings of the persecuted Christians of Madagascar had been secured.—*Christian Leader.*

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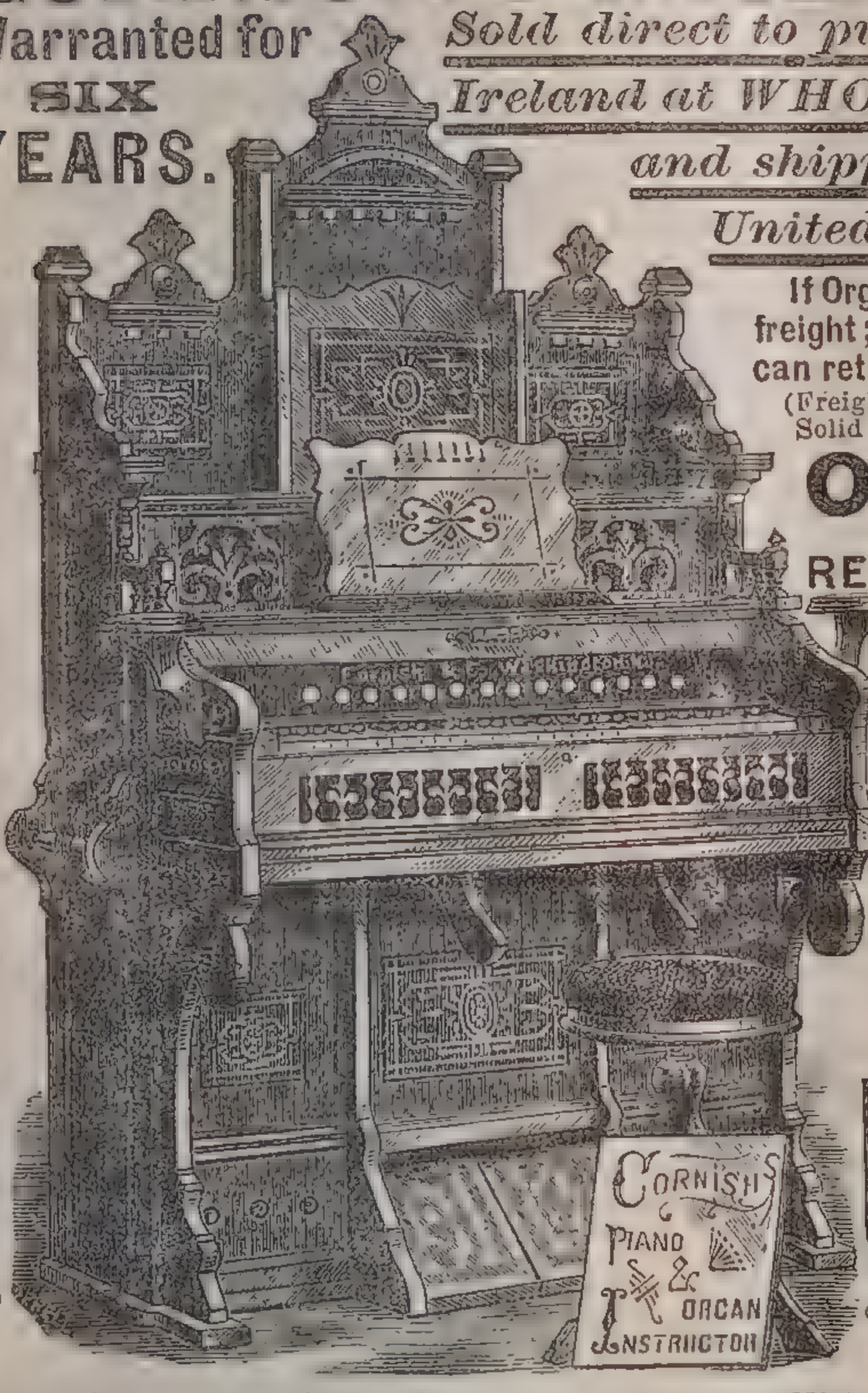

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Yours &c., Mrs. C. DAVIS.

111, Gawthorn Street, New Basford.

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Mrs. E. WIDDOWSON.

33, Oxford Street, Gloster, August 27, 1888.

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(Continued from page 11.)

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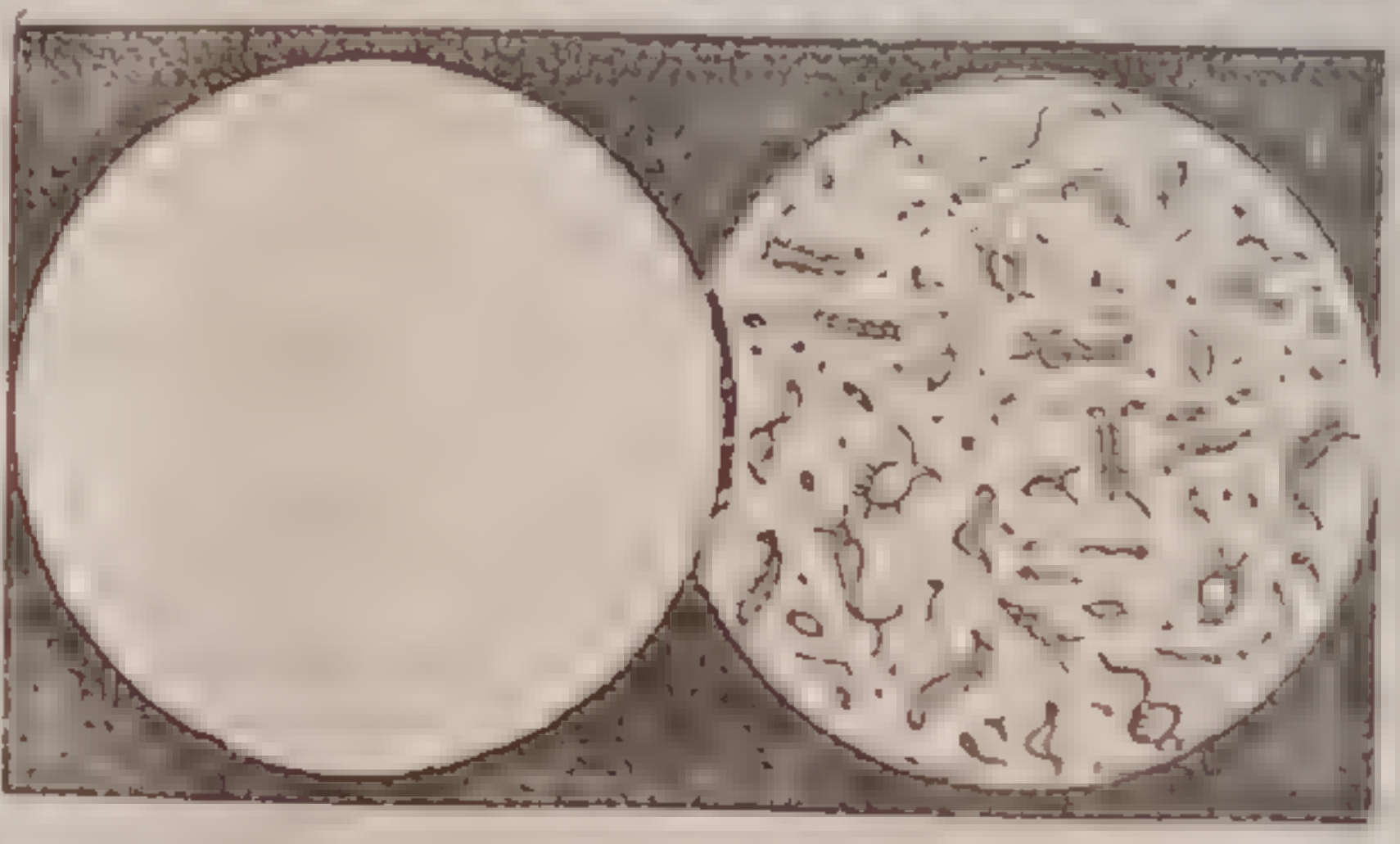

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The Twenty-Sixth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"
Who may be personally or relatively
INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
BRONCHO-PHTHISIS—ADVANCED CASE—
Miss F. SMITH, of LIVERPOOL.

In November last this patient, a poor dressmaker, applied to me for medicine. I was glad to help her.

For three years she had been laid by through ill-health. [illegible] the first place: followed by bronchitis at [illegible] which became worse, and her general health [illegible]

[illegible] the usual muco-purulent phlegm, also great [illegible] side, breathing very bad, night perspira[illegible] wrong, strength more and more re[illegible]ly low. She could not get up one stair without her brother's help.

I corresponded with her, and sent her medicine, from November to March. Each of her letters reported improvement.

On April 30, she writes:—"Dear Mr. Congreve,—With the greatest of pleasure I write to tell you I am quite cured. I have left off the medicine for a month. I feel that *you have been the means of saving my life.* The doctor had given me up. My friends say I am a miracle. I can go in and out and stand all weathers. I can eat well and sleep well, and, thank God, I am a new person altogether. I cannot find words to express my gratitude for your kindness."

48, St. Andrew's-road, Anfield, Liverpool.

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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MISSIONARY MOVEMENTS.

THE CHINA INLAND MISSION.

While Mr. Hudson Taylor is fanning the flame of missionary zeal in America, the fruits of past effort in that direction are being seen in fresh workers going from England to reinforce those in the field. As briefly noted in our last issue, a party of nine ladies sailed from London last week; their names are Misses Bangert, Bradfield, Edith Broomhall, Harding, Spark, Stewart, Voak, and Williams.

It is a most excellent plan with our friends of the Inland Mission that they seek to secure for their missionaries an apprenticeship in some branch of home work. Several of the outgoing party have worked for longer or shorter periods in connection with Rev. Peter Thompson's East-end Mission. It was very fitting, therefore. that one of the goodbye meetings should be held in the chapel, St. George's-in-the-East, which is Mr. Thompson's head-quarters. In his brief opening address, Mr. Thompson, as the mouthpiece of his congregation and his workers, spoke feelingly of the deep regard they cherished for the young friends who had so faithfully laboured among them, and who were now going to carry the same Gospel message to the women of China. His remarks had a special application to Miss Edith Broomhall, who, with her two sisters, has worked in the East-end Mission from its commencement, and has endeared herself to those among whom she has so earnestly worked for several years past.

Mr. Broomhall, secretary of the Mission, has now the happy privilege of having three of his children devoted to mission work in China —two daughters and a son. For the comfort and encouragement of the sisters about to leave (as well as three brethren, who were present, and will sail soon), he read extracts from letters received from his daughter and son in China, telling of the joy they experienced in the work and in the assurance of Christ's presence with them. The brief words of the departing sisters were, as usual, of deep interest. Miss Edith Broomhall told how, while working in the East-end, her heart had been set on China, whither she rejoiced now to be going. Miss Bangert was thankful for the experience she had gained under Mr. Thompson. At first, when the claims of China were laid before her, she was not prepared to follow the Lord's call; now she felt she could not possibly stay at home. Miss Underwood has been working in connection with the Mildmay Nursing Institution, and her experience there must prove of great service in China. Miss Voak, who has also been an East-end worker, pleaded most pathetically for others to step in and fill the vacant places made by their departure. Miss Bradfield also spoke briefly, and all were earnest in asking to be borne up in prayer by those who remain at home.

The same friends attended the Aldersgate-street noon prayer-meeting on the following day, and again asked the prayers of fellow believers. Mr. Broomhall, made a brief statement with respect to the Inland Mission. The outgoing party of nine ladies form part of about forty fresh workers who have been accepted, and all of whom it is hoped will proceed to China before the year is out. Referring to reports in the public prints about Mr. Hudson Taylor's visit to America, he said these, in some particulars, had been much exaggerated. So far as he knew, there were eight approved workers there who were ready, and who might proceed to China shortly, whose expenses would be provided for by the American friends. The London party left by P. & O. steamer on Wednesday, last week.

NORTH AFRICAN MISSION.

At the monthly meeting, last week, of Christian workers, at the Home of Industry, Miss Herdman, who has laboured in Morocco and is now on her way back to that land, gave an address. She gave a very interesting account of the manners and customs of the Moorish inhabitants of North Africa, and showed the points of resemblance and the differences between the religion of Mahomet and our Christian faith. Many of the Mohammedans believe in our Lord Jesus Christ as a man, in his miracles, his ascension, and in his coming again to remove oppression and to set the captive free, but they do not believe in his atoning death. Mention was made of Miss Caley who was Miss Herdman's companion in labour, and who has so recently been called to her heavenly home. Miss Herdman spoke of several interesting conversions; dilating on the healthiness of the climate, the easy access to the country from our own shores, and its great spiritual needs, she made an earnest appeal for more workers.

Miss Grissell, who has been connected with the Home of Industry, and Miss Harding, who, with Miss Harris, are expecting to leave shortly for North Africa, asked to be remembered in prayer by the friends present.

Mrs. Boulton spoke of her visit to North Africa, with her brother, Mr. Glenny, and that having seen the great need of more workers, she had been led to give herself to the work. She hoped to go soon, and desired to be remembered in prayer. Miss Edith Gage Brown and Miss Agnes Smith, who will be going soon to the hills of Galilee, likewise asked for prayer. Mr. Anderson and his son, Dr. Anderson, spoke of the McAll Mission in Paris, with which they are connected, and requested prayer.

At an early part of the meeting, Mr. Merry read a letter from Mr. Sutherland, of Renton, Dumbartonshire, connected with whose church some meetings are being held by Mr. George Clark, of the China Inland Mission, for which prayer was also requested.

THE KOLAR MISSION.

Mr. T. H. Maynard, writing from this Mission in Mysore, which is under the charge of Miss Anstey, says, there has been a remarkable work of revival there. He adds:—A most marked change has come over the Orphanage. Those who were formerly the most troublesome to deal with have become melted down and completely changed. The young men who are being trained as preachers are able to speak with power and boldness, and willing to go anywhere and do anything, their hearts are so filled with the love of God. All the European workers have obtained a deeper experience of the love of God. The work is still going forward; not only ourselves, but the heathen around are feeling the power, and we hear of several conversions resulting from village work.

By the time this reaches you, we hope to have established permanent branches of the work at Moolbargal, Bowringpet, Batemangalam, and Trinavasapoor. Just now we are looking for the money needed to enable us to open these, and many other towns and villages in this large and entirely unoccupied Kolar district; many of these villages have never even heard the name of Jesus.

TEMPERANCE DRINKS.—We have received from Messrs. Idris & Co., mineral water manufacturers, Ascham-street, Kentish Town, N.W., some samples of most excellent fruit cordials and other temperance drinks. We warmly commend them to all who are looking for palatable and refreshing beverages. They can be used either with hot or cold water, and the makers assure us they are absolutely free from the alcoholic taint. They can be had in large variety, and are procurable from all chemists.

Letters to the Editor.

THE NOVEL IN THE HOME.

Dear Sir,—May I express my conviction that Christian parents generally do not sufficiently interest themselves in the contents of the books their children read. They find a lad reading a book, perhaps, of which they disapprove, and instantly forbid its perusal; and that is all. Thus, *in the matter of reading*, parent and child are, as it were, natural enemies, and the probability is that the boy will read the book and others like it, on the sly, and thus add deceit to disobedience. Of course there are many books which the parent can see at a glance are undesirable; but, if the boy is interested in it, a mere veto does not meet the necessity of the case. My idea is that if parents would read or scan through the books their children bring home, and then *join partnership* with them, take them into their confidence, and show them kindly *wherein* the book is morally objectionable or Scripturally erroneous, the children would at once become interested in the study, and be at one with the parents in their desire only to read suitable books.

If this plan were adopted there would be no room for deceit or clandestine reading. The boy would bring home his book, and in an interested way would turn to the parent as a natural friend of his reading instead of a natural enemy. When a boy is simply told "You are not to read that book," he naturally asks, audibly or otherwise, "Why?" and is not satisfied with "Because *I say* you are not to."

Let a boy feel that he *need never hide* a book; that whatever book he has got he can be sure of their attention and sympathy and not their frown, if he consults his parents about it; and, if they treat him judiciously and as a rational being, he will learn as much valuable knowledge from them out of the book he must not read as he will by reading the book which is unobjectionable.

Yours truly, M. A. St. John.

MR. HORTON AND THE BAPTIST UNION.

Dear Sir,—Will you allow me to express my difference from your note on this subject last week, and my sincere regret at the action of those members of the Union who, by their protest, have deprived their brethren generally of the privilege of listening to the earnest, vivifying words, which Mr. Horton would have been certain to address to them? Whether in regard to the revival of spiritual life in our churches, the quickening of purpose in our young ministers, or the brotherly intercourse between the two Congregational bodies, the mistake is deplorable. Instead of being "a distinct gain for the evangelical party in the Union" it is a heavy loss both to that party and to all who care more for earnest, spiritual, *soul-saving* preaching than for any party or any name.

Whatever may be our opinion of Mr. Horton's book, to which you have referred, no one, so far as I am aware, has ever suggested that his preaching is otherwise than evangelical in the highest sense of the word, while its results are the best testimony to its deeply spiritual character, and to the Divine approval which rests upon it. The enclosed little tractate from his pen ("Why I am a Christian"), recently published by the R.T.S., may satisfy the most exacting lover of orthodoxy; while those who heard his stirring little speech at the London Missionary Society's meeting in May will not need to be reassured as to the influence he exerts over his hearers. If those good brethren who, in their excess of zeal for the *letter* of Inspiration, have missed so valuable an illustration of its *spirit*, will but rectify their mistake by hearing the object of their suspicion for themselves, they will, I feel confident, be among the first to exclaim and to pray, with myself, "O si sic omnes!"

Yours faithfully, Vindex.

[Our correspondent entirely misses the ground of the objection of which he speaks. Personally, Mr. Horton is, we willingly concede, as estimable as he is asserted to be. But he has just propounded a theory of Inspiration which is, to say the least, quite opposed to ordinary evangelical belief. The choice of him by the Baptist Union could not fail to be regarded as an endorsement of his views on Inspiration and was to the last degree careless and impolitic, if it were not intended as a manifesto of their intention to assume that position. It is said that the invitation was given before the publication of the book; but, even if this were so, its issue necessitated the withdrawal of the invitation, unless the Union meant to nail its colours to his mast.—Ed.]

Personalia.

Mrs. Booth is preparing a volume of "Reminiscences" in connection with the Salvation Army.

The Maharajah of Mysore recently paid a visit to Miss Anstey's Orphanage at Kolar, Mysore, and after congratulating the lady missionaries on the success of the institution, presented a donation of two hundred rupees to its funds.

The Prime Minister of the Sandwich Islands is a decided Christian. When he visited Berlin in connection with a commercial treaty, it was his practice to attend Bible-readings on Sunday nights, and he found it easy to decline diplomatic invitations on the Lord's Day.

Rev. A. Styleman Herring, after nearly thirty years' work exclusively among the London poor, is advised to go a short sea-voyage. He will not return to London till the middle of October. At Christmas he will celebrate his "Silver wedding" and thirty years' work in London.

Rev. M. Mackenzie, of the Free North Church, Inverness, is described by a correspondent of *The Christian Leader* as "earnest and enthusiastic without being fanatical; he can preach the most dogmatic Calvinism without offending the honest doubter, or appearing vulgar to the most intellectual in his audience."

Mr. James Wharton, of Barrow-in-Furness, sails on Wednesday next, for another winter's work among the freedmen of the South. Last winter Mr. Wharton had many open doors in some of the most prominent institutions and colleges throughout the States, when some five hundred of the promising young coloured people from all parts of the States professed to find Christ.

Mrs. Joseph Cook, wife of the distinguished lecturer, and herself a lady of remarkable accomplishments, owing to a protracted illness, has been removed from her accustomed place as the centre of a group of philanthropists and Christian workers. The latest news, however, is most favourable, and there is every reason to expect that by next winter Mrs. Cook will be once more in the effective list.

Mr. William J. Slowan, the Western Secretary of the National Bible Society of Scotland, has been commissioned to visit the Society's stations in China and Japan. Mr. Slowan sailed last week for New York, and expects to be occupied with his mission for some months. Rev. Dr. William Boyd, a member of the Board, has agreed to act as honorary secretary in Glasgow during Mr. Slowan's absence.

Ramchundra Baraji Keshar, a faithful servant of Christ, recently finished his course with joy at Poona. He became a Christian over twenty years ago, along with a younger brother, and as he belonged to the Brahmin caste his confession was made under an opposition which amounted to a riot. He joined the Free Church Mission at Poona in 1883 as an evangelist, and, full of loyalty to Christ, he exercised a very useful ministry.

Rev. George Gurney M. Nicol, B.A., a graduate of Cambridge, native pastor of the Church Missionary Society at Sherbro, Sierra Leone, West Africa, has lately passed away. He was a son of Rev. George C. Nicol, late Government chaplain at Bathurst, Gambia, and a grandson of Bishop Crowther, of the Niger. He was much beloved by the people amongst whom he laboured, and his loss is deeply felt by them; there has been universal lamentation and mourning in the district, in consequence of his death.

The Hon. Emma Sugden, a daughter of Lord St. Leonards, has gone to Scotland for the purpose of starting a "Rescue Home" in connection with the Salvation Army. In an address at Aberdeen she said they wished to put their hands out in these northern cities, and save souls. They also wished to begin "slum work," hiring for this purpose a house in the lowest localities of the large cities, for the purpose of living amongst the people, nursing the sick, or doing anything whereby they might save the people.

The late Charles Reade (whose fragmentary work on "Bible Characters" is published by Messrs. Chatto & Windus) says, in the introductory chapter, that "the characters of Scripture are a marvel of the mind. Written in the East, these characters live for ever in the West; written in one province, they pervade the world; formed in rude times, they are prized more and more as civilisation advances; product of antiquity, they come home to the business and bosoms of men, women, and children in modern days."

Rev. Dr. Morgan Dix, rector of Trinity Church, New York, is in danger of losing his eyesight. He is obliged to remain in a dark room constantly.

Mr. J. Shrimpton, of the Homes for Working Girls in London, is busily engaged in the preparation of two additional Homes, both of which, it is expected, will be opened this year.

General Harrison, the Republican candidate for the American Presidency, is described by a correspondent of *The New York Evangelist* as an active and consistent Christian. A whole Bible-class of young men have been converted through his instrumentality.

Professors Macalister and Adams are much interested in the Presbyterian services held at Cambridge. A site for a Presbyterian Church has been obtained near to the grounds of Downing College. A sum of £4000 has already been provided toward the estimated outlay of £7000.

Mrs. A. E. Robertson's excellent Society for the Free Distribution of the Scriptures finds a place among the "Short Arrows" of the October *Quiver*: "It aims at supplying every race and every soul with a copy of God's Word. From all sides testimonies flow in as to the joy of those who are partakers of the gift."

Bishop Billing, late rector of Spitalfields, is the subject of the special sketch in the October number of *The Quiver*. He is truly described as "a hard-working and practical man." He thinks that "the great difficulty in the East-end is not to get preachers and speakers, but workers who will go, not as spies or patrons, but to seek to do good."

Mrs. Bayly, author of the well-known book, "Ragged Homes, and How to Mend Them," has just made another contribution to the highest solution of domestic distress. In a telling manner, in "John out of Work," she presses home to those who are without human helpers the privilege of confiding in God, and waiting upon Him for relief in his own time.

Dr. Thain Davidson has issued, through Messrs. Hodder & Stoughton, another volume of his admirable sermons to young men, under the title of "Sure to Succeed." In the preface he says, "Nothing in my ministry has yielded me more encouragement than the testimony which has come to me from hundreds of young men, that they have been stimulated by these plain-spoken addresses, to resist the temptations of city life."

Dr. Parker's latest volume (No. ix.) of "The People's Bible" embraces 1 Chron. x. to 2 Chron. xx., and deals with the lives of David and Solomon. Expounding the incident of David dancing before the Lord, while his wife mocked, the preacher says: "There are men who are carried away with the spirit of religious enthusiasm until they can scarcely speak the common language of the world; they seem to live in heaven, to walk on the mountain-tops of a loftier world; they are mocked in all this by the cold-hearted, the narrow-minded, the worldly-spirited; they are not understood, but misunderstood; their enthusiasm is regarded as violence, and their worship is sneered at as a superstition."

Mr. F. S. Arnot, of Glasgow, who has spent some seven years in pioneer evangelistic work in Central Africa, is now on a short visit to this country. His journey from the centre of operations to the coast occupied about seven months. The principal object of his visit is to make arrangements for the development of the mission he has, by God's help, been enabled to found in the interior of the country. He hopes to establish more regular communication with the coast for the portage of the needed supplies. Our young friend seems to be in good health, notwithstanding the many vicissitudes through which he has passed, and intends returning as soon as possible to the scene of his chosen life work.

Pastor Theodore Monod's recent address to the members of the Open-air Mission is published by the Mission in pamphlet form. The good pastor's vein of serious humour is well illustrated by this brief paragraph: "I happened to fall in with an old report of yours, and there I found a picture of Jonah, as a specimen of the open-air preacher, and he certainly is an especially good specimen. Jonah had at first strong objections to open-air preaching in Nineveh. God, therefore, put him aside, and kept him far enough from the open-air for a season. When Jonah had gone through his experience in what Mr. Moody calls a strange school of theology, he was only too glad to see the open-air again, and to set about delivering his message."

Rev. John T. Vine, evangelist, has been spending his vacation in the Catskill Mountains, and has commenced his fall and winter special services in the First Baptist Church at Gouverneur, N.Y. There are indications of a good work.

Rev. Dr. Talmage, during his summer vacation, has spoken in many parts of the States, and shaken hands, he says, with about a hundred thousand people. He closed his tour by visiting the wilderness in upper New York State, and spending some time among the hunters.

Mr. J. C. Lanphier, founder of the Fulton-street prayer-meeting, New York, is in his eightieth year. He spoke at a recent noon service of God's mercy in preserving his life and in using him as an instrument for the good of others. All present united in prayer to God for the Divine blessing on his faithful servant.

Rev. H. Price Hughes preaches at St. James's Hall Sunday morning and evening. The afternoon Conference is suspended, but Mr. Hughes takes the Bible-class in the Large Hall of the Polytechnic, in Regent-street. The gathering is for men only, but is not limited to members of the Polytechnic. Anyone is welcome.

Mr. James Showell, of Kendal, erected his Gospel tent in a field at Bouth, near Ulverston, and conducted services each evening, and on Sunday afternoons, from Sept. 2 to 17. Mr. and Mrs. Showell devoted considerable time to visiting, and much good has resulted from their labour of love. A Bible-class has been commenced, to build up the young converts.

Messrs. Fullerton and Smith concluded last Lord's day a most successful eight days' mission in Bromley, Kent. A spirit of cordial co-operation was manifested by representatives of the various churches and missions of the neighbourhood, and a large number of inquirers were dwelt with by a zealous band of workers. The memory of the labours of these devoted evangelists will be warmly cherished for many days to come.

Major Whittle will, in all probability, have reached this country by the time these lines are read. He was to sail from New York for Liverpool on the 19th inst. He hopes to commence Gospel work in Belfast at the beginning of October, and will evangelise in Ireland and Scotland during the winter. Mr. McGranahan, unfortunately, is unable to accompany him. His address for the present will be, care of Y.M.C.A., Belfast.

The Vicar of Leamington has urged his congregation to support men of spotless character at the municipal elections in November. "At the bottom of the crime and anguish of our great populations you invariably find the liquor-shop and the house of infamy. Those who are personally interested in either of those sources of moral corruption are utterly unfit to make and administer public law." Thus comments *The Methodist Times.*

Mr. W. S. Caine, M.P., says *The Methodist Record*, will find Bombay ripe for a forward movement on the temperance question when he arrives here in the cold season to put the "Anglo-Indian Temperance Association" on a sound footing. The intention of the Home Association to appoint a gentleman as a permanent secretary is the only way to give adequate attention to the enormous work to be done, and make any impression. Temperance workers in India may rejoice, and take courage.

Dr. Maclaren sailed from London on Friday, and goes straight to Melbourne. He has some five or six weeks of work to do there, in visiting the churches mainly. He returns home by way of India, calling also at Ceylon. We believe, says *The Baptist*, that Dr. Maclaren has undertaken to deliver some lectures upon one of the college "foundations" in the United States. It should be understood, however, that this appointment applies to next year, and will not affect Dr. Maclaren's visit to the Antipodes.

Rev. F. W. Macdonald has been writing to *The Birmingham Daily Post* to express a "widespread feeling of regret at the exclusion of the Lord's Prayer from Board Schools." *The Methodist Times* says its sympathies are entirely with Mr. Macdonald. If the opponents of clerical education take up the extreme position of the old Birmingham League, and advocate purely secular education in the Board Schools, Canon Gregory, Cardinal Manning and Dr. Rigg will defeat them hip and thigh. The masses of the English people will not tolerate the exclusion of religion for a single day. Secular education is a practical impossibility in England.

Dr. A. T. Pierson will give his last missionary address in this country for the present at Hope Hall, Liverpool, this (Friday) evening. We hope to give some notes of it in our next issue.

The Late Mr. Samuel Morley.—The statue of the late Mr. Samuel Morley, executed for the town of Nottingham by Mr. Havard Thomas, of King's-road, London, is now completed. It represents Mr. Morley as addressing an audience, and is considered to be an excellent likeness. An admirable site in the centre of the town has been selected for the statue. The ceremony of unveiling will probably take place in the second week of October, when the Congregational Union will be holding its annual sittings in the town.

Rev. G. D. Sparks, on Sunday week, was assisted in the services of the parish church of Undy, near Newport, Mon., by his four sons, Rev. J. W. Sparks, rector of Holy Trinity, Wrentham, Mass., U.S.; Rev. F. Sparks, curate at Catford, and mathematical tutor at Manor House, Lee; Rev. F. M. Sparks, vicar of Ulting; and Rev. E. J. Sparks, curate of St. John's, Chester. One of the windows in the church is erected to the memory of the vicar's fifth son, Rev. C. P. Sparks, who died at Sierra Leone of yellow fever, after being colonial chaplain there the short time of nine months.

The Book World.

**** Prices of books sent for review will be given if stated.*

A Missionary Biography.

Mr. Lewis Munro, the editor of *The Rosshire Journal*, in his book, Only for Jesus, has compiled a deeply interesting memoir of Mr. William Macgregor, one of the most promising of the many young men who have been enrolled in the ranks of the China Inland Mission. The volume has a special interest for young men of our time, as showing how sceptical doubts may be removed, and the powers of body and mind consecrated to the noblest of ends. Such a record of personal zeal and missionary devotion ought to be widely read and studied. (*Partridge & Co.*)

Bunyan Literature.

The Bicentenary of the "glorious dreamer" has given a fillip to the republication of the literature connected with him. A fine edition of The Pilgrim's Progress is issued by *Messrs. Partridge & Co.* (5s.), with vigorously conceived illustrations by F. Barnard and others, and an excellent introduction by Rev. Dr. Landels: altogether a sumptuous gift-book for Sabbath Schools. *The Baptist Tract and Book Society* publish an excellent little Life of John Bunyan, by Rev. Charles Williams, which will help to familiarise our young people with the career and writings of the Bedford tinker.

MISCELLANEOUS.

A 1 (62, *Ludgate-hill, E.C.*) is giving weekly chapters on "The Story of Jonah," by Rev. F. B. Meyer; and a useful series of papers on "The Laws of Health."

The Angel of the School. By Benjamin Clarke. *Sunday School Union.* A charming little story, not too long or too impossible. Written to interest Christians and philanthropists in the homeless lads of the Metropolis, and the excellent "Home for Little Boys" at Farningham. Who is the angel, we leave the author to tell for himself.

A Bright Life. 1s. *Nisbet.* Dedicated to the young, and supplied with an introduction by Rev. Dr. Robertson, of Irvine, this book has reached a third edition. It is a mourning mother's sketch of the life of her young daughter, now deceased. We trust it will find many more readers who will be spiritually helped and encouraged by contemplating so sweet a picture of Christian consecration.

Cheque Book of the Bank of Faith. By C. H. Spurgeon. 3s. 6d. *Passmore & Alabaster.* On the title-page the contents of this volume are defined as "precious promises arranged for daily use, with brief experimental comments." We cordially welcome the book, and are glad to find high anticipations fully realised, both in the selections from Scripture and their exposition. It is to be hoped that the book will prove a blessing to many. Certainly it is calculated to greatly assist and comfort all who desire to live in an increasing consciousness of God's faithfulness to all his gracious undertakings.

The Betrayal and the Dream: A Poem, in Five Cantos. By W. Marshall. 3s. *J. Kensit.* A metrical account of the crafts and assaults of Ritualism on the Protestantism of the English Church. The two prefaces are admirable, and the notes interesting. For the verses themselves we cannot say much. They are intentionally rugged, but we wonder why one who can write such vigorous prose resorts to verse at all.

Memorials of a Beloved Child. By the Mother. 1s. 6d. *Holness.* This beautiful memoir of Edith B. Cheales, daughter of the vicar of Brockham, Surrey, now appears in a revised form, accompanied by a portrait and illustrations. The book is very tastefully got up, and contains a number of thoughts in verse, and other compositions, from the pen of the much-loved and deeply lamented subject of the memoir.

What Saith the Master? *Messrs. Nimmo, Hay & Mitchell, of Edinburgh*, have just brought out a daily text-book with this title. The plan is unique, for the passages are all in the words of our Lord, selected with excellent judgment by Mrs. Cochrane, of Langton, near Spilsby, Lincolnshire, who, in a brief preface, well says that those utterances are in no case "hard to be understood," but so simple that a child may take them in.

A Popular Commentary on the New Testament. By D. D. Whedon, D.D. *Hodder & Stoughton.* This American work is now coming out in fortnightly parts at 6d. Judging from the first part, it is fairly sound in doctrine, although unnecessarily diffuse in style. On the important passage (Matt. iii. 11, 12), Dr. Whedon's remarks are sadly wanting in cogency and force. He seems hardly to understand the views of those with whom he disagrees.

True Philosophy. By S. F. A. Caulfeild. *Hatchards.* Although professedly a reply to certain statements in a recent work by Mr. Laurence Oliphant, this book is actually a presentation of arguments against some of the common contentions of rationalists and infidels. In this department of religious literature, weak works are far too numerous. We regret to say that, though intending well, this author has failed of successful performance. In selecting "authorities" a poor judgment has been shown, whilst the pages are sadly marred by errors of many kinds.

The Two Evolutions. By F. H. Laing, D.D. *Stock.* Starting with a definition of evolution, as implying "growing," or "growth," the author of this little book properly points out that this is a real thing, belonging to all animated nature. He then shows that, on the other hand, the so-called evolution, which has for a long time maintained an attractive popularity, is not a real thing, as it "does not present to the mind anything it has ever conceived as being 'growth,' but a nondescript something in which the idea of growth, or evolution, is a stranger." The author examines and criticises, in some detail, Darwin's theories as to the origin of species and the descent of man.

Prof. F. H. Williams' striking volume of purity poems, "Women must Weep" (*Swan Sonnenschein & Co.*), has reached a second edition.

Miss Skinner's thirty-second Friendly Letter is addressed to Law Writers. It is published by *Lindsey & Co.*, 19, *Cursitor-street, E.C.*

Fearlessness in Danger, and Success in Effort is the title of a pamphlet in which Rev. R. W. Odell gives some very acceptable thoughts on the miracle of Christ walking on the sea. (3d. *Nisbet.*)

Unconditional Surrender is the title of a booklet in which Rev. Dr. G. F. Pentecost relates the remarkable struggles of a strong-minded man who had long delayed his decision for Christ. (2d. *Morgan & Scott.*)

John, Out of Work. *Shaw & Co.* In this excellent tract, Mrs. Bayly points some important lessons in a very practical way. Chief among them is the duty of primarily seeking the kingdom of God, in firm assurance that blessings will be superadded.

Manna Every Morning is the title of a threepenny manual, in which portions of Scripture and stanzas of choice hymns are arranged for reading morning by morning throughout the month. Copies may be had from *A. P.*, 2, *Walcot-parade, Bath.*

On the North Sea is the title of a Service of Song founded upon the facts related in the story, "Nor'ard of the Dogger," by Mr. E. J. Mather, founder of the Mission to Deep Sea Fishermen. It may be had in Tonic Sol-fa as well as the old notation. (4d. *Curwen.*)

The A. B. C. Omnibus Guide (1d. *Vickers*) is a handy little manual giving a description of the various omnibus routes throughout London, the vehicles, and the points of interest on each route. Its value would have been greatly enhanced if the fares had been appended.

Proofs of Holy Writ. By J. N. Fennings. 6d. *A. H. Barker*, 22, *Queen's-road, Hastings.* This is a commendable endeavour to render easily accessible to ordinary readers some of the results of modern archæological research, as it corroborates the truth of historical records contained in the Bible.

Angels' Whispers (*Raphael Tuck & Sons*) gives a text for every day in the month, with pretty verses to correspond, and tastefully coloured illustrations.

The Anti-Infidel. Edited by W. R. Bradlaugh, *Snow & Co.* The third yearly volume of this penny monthly magazine contains a very large and varied collection of articles exposing error and defending truth. It also gives welcome information as to efforts to evangelise those who are generally denominated atheists and secularists.

The Royal Commission on Elementary Education. 1s. *Bagster.* Mr. B. Whishaw has brought together the opinions of the witnesses on some of the most important questions coming within the scope of the inquiry. Some notes and tables add to the value of this pamphlet, which will be highly appreciated by elementary teachers in general.

The Reredos Unveiled. By Lieut.-General Sir Robert Phayre. This is a vigorous protest against Romanising activity in the Church of England, with special reference to the recently unveiled reredos in St. Paul's Cathedral. Copies may be obtained gratis for circulation, on the cost of postage being sent to Messrs. Bywater, Tanqueray & Co., 79, Queen Victoria-street, London, E.C.

Under the title "Samaritans at Sandgate," *The Philanthropist* of this month has an excellent illustrated sketch of the convalescent homes in Sandgate of the London Samaritan Society. It also contains a stirring article on the Central African slave trade, and follows the recent statement of Cardinal Lavigerie in declaring that it is largely on the increase, and entailing an enormous waste of human life annually.

The Word "Mercy." By An Evangelist. *Nisbet.* The time and labour expended upon this endeavour—doubtless well-meant, but certainly unsuccessful—to show that the word "mercy" is generally wrongly used in the Scriptures and Christian literature, might have been devoted to a better purpose. The pamphlet owes its origin to misapprehension, and the bulk of the information it contains is very ill-digested.

Musings in Green Pastures. By Edward Carr. 1s. 3d. *Gadsby*, 17, *Bouverie-street.* The minister of Ebenezer Chapel, Leicester, has collected in this volume a number of meditations on subjects connected with Christian experience. Some of the "musings" are short sermons. They are now re-published, having previously appeared in various magazines, in compliance with the wishes of some friends of the author.

Messrs. Hodder & Stoughton issue some very attractive little books of the chromo species. "In the Olden Time" (s. 6d.) contains graphic sketches of the way Christmas was spent in Scotland in the by-gone days. "The Voice of Nature" (1s.) speaks for itself. "He Leadeth Me" (1s.) is a prettily illustrated presentation of Psalm xxiii. "Twilight Memories" contains verses by various writers on the thoughts born of the twilight hour, with suitable illustrations.

Notices.

Walthamstow.—We have not given the portrait referred to, and we do not know of any paper that has.

Metropolitan Railway Men.—Miss Jackson has removed from 21, Stanley-gardens, to 28, Fopstone-road, S.W., and will be glad to send names of railway men needing monthly packets of Gospel literature to any wishing to help in this work for the Master.

Communications Received with Thanks.—N.B.S. H.G. M.H. W.J.M. J.D. J.U. R.W.T. P.A.D. R.G.D.S. T.D. P.W. H.C.D. T.S. H.E.B. G.N. F.H. F.H.M. R.D.F. W.D. F.B.C. J.W. F.T.H. M.C. G.W.S. J.C. B.E. C.B. A.L.F. M.W. C.B. St.G. J.G. N.H. J.T. T.F.S. E.J.P. M.C. M.A.T. L.O. W.P.R. E.R.C. A.E.B. W.A. J.M. H.V. H.C.S. L.W. H.G.T. M.D.A. L.B.D. W.H.S. S.C. T.W.B. C.G.S. W.H. M.O. S.H.H. R.T.S. J.R.J. D.E. J.M. G.R.K. W. M.D.A. W.S.R. A.C.D. T.C.N. J.W. J.D.McC. E.W.M. W.W.S. S.A. H.V. L.A. S.L.B. H.L. R.L.J. E.J. J.B. J.P.H. T.E.M. T.H.H. M.A.D. R.D.F. E.A.T. M.S.O. S.J.H. C.B.S. W.D.D. A.B. F.H.C. E.T. H.D. S.B. Constant Reader. J.P. C.M.S. R.A. H.R. T.F.W. J.A. W.H.C.K. W.A.T.

Applicants for Tracts.—Rev. D. Eades, The Manse, Aston Tirrold, Wallingford, Berks.; Mrs. Mitchell, Newbigging, Newtyle, N.B.; Mr. Kent, Prince of Wales Room, Jersey; C. C. Winder, 76, Ledbury-road, Bayswater, W.; Mrs. Brenton, Church-street, Dodbrooke, Kingsbridge; S. H. Bryson, 9, Athol-street, Dunston, Gateshead; W. H. Satterford, 105, Union-street, Torquay, Devon; W. Farley, 14, Charles-street, Commercial-road, E.; J. Galt, Windmill-street, Tunstall, Staffordshire; C. H. Coleman, 32, Chamber-street, London Docks, E.; H. Holland, The Priory Gospel Hall, Abergavenny, Mon.; F. Rawlinson, Arundle Cottage, 99, Boleyn-road, Kingsland, E.; C. Slade, Cross Hayes, Malmesbury; T. Pearse, 6, Newcastle-street, Cubitt Town, E.; H. Wilson, 21, Gilmour-street, Glasgow; Miss Florence, 88, North End, Croydon, Surrey (for children); E. J. Priest, South Brewham, Bruton, Somerset; J. Tate-White, 29, Crouch End-hill, Hornsey, N.

ITALIAN EXHIBITION.—Some most interesting gatherings of a social kind have lately been held in connection with the Y.W.C.A. among some of the young women employed at this Exhibition. These friends have much appreciated the kindly interest shown with them, and the efforts made to advance their highest welfare.

International S. S. Lesson.

Sunday Afternoon, October 7.

THE COMMISSION OF JOSHUA.

JOSHUA i. 1—9; GOLDEN TEXT, EPH. vi. 14.

EXPLANATORY.—JOSHUA.—His name at first was *Oshea*, or *Hosea*, "help," "salvation"; but Moses afterwards changed it to *Jehoshua* (Joshua) "the help, or salvation, of Jehovah." The name *Joshua* was in later years changed by Greek-speaking people into *Jesus*. Thus it came to pass that he who led God's ancient people into the Land of Promise, and He who alone can lead men into the spiritual Canaan, had the same name. Both were called "Jehovah's help, or salvation." Teachers of advanced classes may profitably study *Joshua as a type of Christ*. An excellent chapter on this will be found in the *Cambridge Bible for Schools: Joshua; Introduction*. Josephus says that Joshua was now in his eighty-fifth year. He was certainly about eighty years old, and probably older. THIS JORDAN.—*The Descender*, so called from the rush of its flow. It falls 3000 feet in its short course. See *Geikie, Cambridge Bible, Pulpit Com.*, and *Land and the Book*. THIS LEBANON.—*The white mountain.* Though very distant, it could be seen from the plains of Jordan, as from most other parts of Palestine. Hence the term "*this* Jordan." THE WILDERNESS, *i.e.*, the Arabian Desert.—The *southern* boundary. LEBANON.—The *northern*. THE EUPHRATES.—The *eastern*. THE GREAT SEA.—The Mediterranean, the *western*. COASTS.—Not necessarily *sea*-coasts, but the old English for any boundary.

THE CALL OF JOSHUA.—"The Lord spake unto Joshua," &c. It was a *personal* call to a *particular* work. Even young children can be made to understand the point of this, that God has a particular place for each of his servants; that we are no more free to choose our work without prayer and reference to his will than a man who joins the army is free to choose his work or station. The Lord reigns, has a place for each, and will show each his place, if we are humble and teachable. There is no place in which we can be so useful and happy as the place God chooses for us, and we can never be so strong and happy there as when we *know* that *God* placed us there. What a strength to Joshua, through all the future, to know that God had appointed him as leader!

THE WORK TO WHICH HE IS CALLED.—"Arise, go over this Jordon," &c. (ver. 2). *In itself the work was impossible.*—To cross the Jordan, without bridge or boat, in the face of the foe, and with 2,000,000 of people, was almost, or quite, impossible. Yet this was but the first step. The land to be possessed was filled with men of might and stature, defended by numberless strongholds and engines of war. The people to be dispossessed had horses and chariots, and were skilled as workers in brass and iron and steel. Joshua had seen their power and skill. He also knew, better perhaps than any other, the weakness of the Israelites. Apart from God's miraculous help, the enterprise was hopeless and impossible.

God calls everyone of us to work just as hopeless and impossible—the work of a Christlike life.—The possessing of Canaan by Israel symbolised, not entrance into heaven, for there is no warring there, but entrance into the beautiful life of victory over self and sin in every form. This is "the good land" given to us in Christ Jesus, the life full of the spirit of Jesus, of love, and trust, humility, self-denial, joyful obedience, and continual victory over evil temper, meanness, envy, pride, selfishness, and disobedience. Show children that a life of moral and spiritual victory—the conquest of self by the help of God, and from love to Him—is the noblest and loveliest object of ambition; and that God calls us to this, just as he called Israel to possess Canaan. Also, that the one task is as impossible without God as the other was.

GOD GIVES; BUT WE MUST TAKE.—The *whole* land was given; yet only so much as they marched in upon and possessed became theirs actually. "*Every place that the sole of your feet shall tread upon*," &c.—They never possessed the land as fully as God intended they should; that has *yet* to be done, in the wonderful providence of God. His gifts were always larger than their taking—their faith.

How much has God now given to us that we have never taken?—Pardon of sin, a new heart, his friendship, his comforting help in all trouble, his guidance, and power to overcome all that we see to be wrong. God wants us to enjoy all these. How much have we taken? How much shall we take?

JOSHUA'S GREAT ENCOURAGEMENT.—This was threefold: (1) God *called* him and his people to enter the land: this was much; (2) God pledged Himself to give them the land: this was more; (3) God said: "I will be with thee; I will not fail thee, nor forsake thee" (ver. 5). This was most of all. Notice how this is repeated in ver. 9, as though the assurance of God's presence were everything. And it *is* everything—everything to children to *begin* life with God by repentance, submission, and trust, and so to have *God with them* everywhere, and always.

THE CONDITIONS OF VICTORY.—How shall a boy live this pure and overcoming life? He must first believe it possible that God calls him to it, and has promised to help him (has given him the good land). He must *receive* Jesus into his heart by simple trust, and thus have God *with* him, God *in* him. This is the beginning: how does he go on? Our lesson tells us of *two* things necessary. (1) *He must be brave* to do, dare, and endure for God, and for conscience. "*Only be thou strong and very courageous.*" He must believe heartily that God can overcome in him and through him, and he must *act upon* this faith by resisting boldly *all* evil within him. When it is a question of doing right, he must never say "I can't." "God helping me, *I can*, and *I will*," must be his motto.

(2) But this is only half; we must also *honour and use the Word of God.* "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night," &c. (ver. 8). Thus we have (ver. 7) holiness by faith; and (ver. 8) holiness by the Word of God. "This is the victory that overcometh the world, even our faith," is linked with "Sanctify them through thy truth." The two make one whole; each is essential; they must go hand in hand.

ILLUSTRATIONS.

(1) *How a boy was "strong and very courageous," even in sickness and death.*—The late Dr. Norman Macleod once visited a boy, eleven years old, who had suffered for three long years what was excruciating pain, and who, during most of that time, had never enjoyed so much as a single day's freedom from pain. Yet there was no complaint; he was full of simple, loving trust in God, and patient submission to his will. "I gazed," said Dr. Macleod, "with wonder at the boy. After drawing near to him, and speaking words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these words: '*I am strong in Him.*'" The angels would say that such a sight was sublimely marvellous. The dying child, so young and feeble, and yet so mighty to endure!

(2) *Rare Courage.*—When John Knox was buried, the Earl of Morton, the Regent, exclaimed: "There lies he who never feared the face of man!"

(3) *True Courage.*—"The following prayer was found in a schoolboy's desk after his death: 'O God, give me courage to fear none but Thee.'"

SHELTER FOR DOCK LABOURERS.—A correspondent writes the daily papers calling attention to the cause of the labourers in the East-end docks, who are known as a hard-working class of men, with small earnings, compelling them to live in low and dirty lodgings, amidst disgusting surroundings. Their sufferings during the winter are deplorable. From early morning until past midday these poor creatures are to be seen standing in the roads and corners, amidst wind, rain, and snow, with clothes in tatters that are past repair, without food—patiently awaiting employment outside the dock gates, and when some of their number are needed, to see them rush, thrushing aside the older and weaker ones, is a sickening sight to behold. My object (says the writer) in drawing public attention is that these wretched beings shall, before the winter sets in again, have some shelter provided for them, either inside the dock gates or near by, in order that they may have protection from the inclement weather, and where a cup of tea or coffee with bread, or soup can be provided at the cost of one penny; and that they might have their names or numbers called, when the managers of the dock company have work for them, and prevent that unseemly rush for work, in which, doubtless, those who deserve it most have not the necessary strength for the struggle.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, October 7.

THE ASCENSION.

Ps. lxviii. 9—19; Eph. iv. 7—12.

THOSE verses in our lesson which speaks definitely of the ascension of our Lord, are evidently intended to describe the progress of a conqueror. We have in our lesson—

(1) TOKENS OF VICTORY (Eph. iv. 8; Ps. lxviii. 18).—The captives here, says Rev. H. C. G. Moule, are "Whatever persons or powers are in any way his conquests, whether as enemies under his feet or self-surrendered rebels, reconciled to his will." When He ascended Jesus appeared as the conqueror of sin (Heb. i. 3), Satan (Heb. ii. 14) and death (Acts ii. 24). We may see in these conquered foes the "kings of armies" of Ps. lxviii. (vv. 12, 14). Sin is the king of a great army ("sin reigned," Rom. v. 21)—so also is Satan ("the prince," Eph. ii. 2), and so also is death ("death reigned," Rom. v. 14). Omit the words in italics in Ps. lxviii. 14, and read "As snow in Salmon." When the sun shines then the snow melts quickly, and so vanished the powers of evil before the march of our great Conqueror.

(2) MARKS OF FAVOUR.—Observe gifts received (Ps. lxviii. 18) and bestowed (Eph. iv. 8). Note here: (*a*) *Grace* (ver. 7).—Grace here is unmerited favour. A poor man in Fife asked a blessing in these words: "Lord, give me grace to feel my need of grace, and give me grace to ask for grace, and give me grace to receive grace; and oh, Lord! when grace is given, give me grace to use it." (*b*) *Diversity.*—"Measure" (Eph. iv. 7, 11; comp. xii. 6). There is nothing indiscriminate in the dispensation of grace. (*c*) *Bounty.*—"Plentiful rain" (Ps. lxviii. 9). Comp. "filled" (Acts ii. 4). Comp. Eph. ii. 7, and Cor. ix. 8. (*d*) *Refreshing* "rain" (Ps. lxviii. 9). See contrast in disciples before and after the resurrection. (*e*) *Regard for the lowly* (Ps. lxviii. 10). Comp. case of Mary (Luke i. 48). (*f*) *The preaching gift* (Ps. lxviii. 11). See what is said of the preachers and the power they had in Acts ii. Note that there were gifts for the rebellious (Ps. lxviii. 18). For these there is the gift of repentance (Acts v. 31; xi. 18) and "eternal life" (Rom. vi. 23).

(3) NOTES OF PRAISE (Ps. lxviii. 19).—Jesus gives blessing—the recipient gives thanks. Thanksgiving glorifies God (Ps. lxix. 30)—seasons prayer (Phil. iv. 67)—and brings blessing to the unsaved (Acts ii. 47).

DOCK LABOURERS' MISSION (26 and 32, Chamber-street, London Docks, E.)—During the past summer we have been enabled to distribute 7300 books and tracts amongst the unemployed dock labourers at all the docks and wharves in London. Many conversations have been held with them; not a few have given up the drink, and turned to God. These men are spread over a large area, and give our two missionaries five miles' walk each day to reach them. At the Surrey Commercial and Millwall Docks the men earn the greatest wages, and, sad to say, there is more drunkenness among the men at these two docks than there is at all the other docks put together. Our night-shelter will be reopened in November. Will readers remember these poor men in prayer?

C. H. COLEMAN.

A HOME IN WILNA.—Madame Kupffer writes:—About two years since the British Society for the Propagation of the Gospel among the Jews sent a missionary to the Jews in Wilna, and a Bible depôt has been opened for the distribution of the Holy Scriptures. Many apply to Pastor Friedman, who tries to meet their difficulties, and to bring them to the feet of Jesus. But as soon as they commence visiting the missionary, they are deprived of their livelihood! The missionary is unable to assist and support all the young inquirers who apply to him. We can scarcely expect to see any fruit of our labours without having here a Home for Inquirers. For this we are dependent upon the love and interest of our fellow-Christians in England." Rev. John Dunlop, 96, Great Russell-street, Bloomsbury-square, London, W.C., Secretary of the Society, endorses the appeal.

Among the Churches.

CHURCH OF ENGLAND.

An important meeting to bid farewell to a large number of missionaries leaving for different parts of the foreign field, under the auspices of the Church Missionary Society, is to be held in St. James's Hall, on Wednesday next, at 2 p.m.

Rev. S. T. Bachert, missionary of the London Jews' Society in Hamburg, reports the baptism of two Jewish converts. One of these is the third of seven brothers who have publicly confessed Jesus Christ as their Saviour and Messiah. They have been subjected to much persecution at the hands of their relatives and friends, but stand firm.

A special number of the Church Army *Gazette* has been issued, containing details of the work carried on through this agency, which, as the Bishop of Durham says, "has dragged numbers of men and women out of the gutter, has expelled the demon of drink or some other gross vice, and has seated them clothed and in their right mind at the feet of Christ."

Through the generosity of a member of Parliament the Church Purity Society are sending to every clergyman in the United Kingdom, and to about 6000 laymen of influence, a report of the committee on Purity adopted by the Lambeth Conference. In this report, the committee call upon all, whether of their own communion or not, to rally round the standard of high morality.

BAPTIST.

A bequest of £1000 has been left to the Pastors' College in connection with the Metropolitan Tabernacle, by the widow of the late James Sheridan Knowles. The same lady has also bequeathed £1000 to the Stockwell Orphanage, and £1000 to the Midnight Meeting movement.

Rev. Walter J. Mayers bade farewell to the congregation of City-road Chapel, Bristol, on Sunday week, when he conducted four services. There is at present a membership of 410. Mr. Mayers commences his work as one of the deputation-secretaries of Dr. Barnardo's Homes on Monday.

A plan has been arranged for the visitation of a number of country churches by well-known ministers of the denomination on Tuesday and Wednesday next. Upwards of thirty ministers will be thus engaged on these two days. It is hoped that this visitation will give a great impetus to the work in the villages.

A successful fourteen days' mission has been brought to a close, in connection with the work being carried on in the village of Dunsfold, Surrey, under the direction of Mr. and Mrs. Samuel Barrow. A tent was pitched on the common, and large numbers gathered every evening to listen to the earnest addresses delivered.

A new chapel and school-room are in course of erection in the village of Thurleigh, Beds., where Rev. G. Chandler has carried on mission work for the last twenty-two years with much encouragement. The total cost is estimated at £800, towards which the attendants, who are chiefly of the labouring class, have liberally contributed according to their means.

METHODIST.

A new steamboat for the Primitive Methodist Mission at Fernando Po, West Africa, has been launched.

Young People's Methodist Alliances are being formed in America. By means of the Alliance young people are trained in Christian work.

Mr. J. Hooper has finished a series of very successful mission services at Newhall, near Burton-on-Trent. A number of persons professed conversion.

The subject of Methodist Union still commands interest. Several leading ministers of the Methodist New Connexion and the United Methodist Free Churches have recently exchanged pulpits.

A Bible-class at Weston-hill Wesleyan Chapel, Upper Norwood, is the means of much blessing. The class has now been carried on for over six years, and from it have gone forth a missionary, three local preachers, and seven Sunday-school teachers.

Methodists in Scotland, writes the northern correspondent of *The Methodist Times*, seem to have made up their minds that this year shall be marked by a distinct advance. A Mission in the west-end of Edinburgh promises to become a marked success.

In a special circular issued, the Missionary Committee of the Methodist New Connexion has earnestly requested the attention of circuit meetings and Juvenile Missionary societies to a pressing necessity to increase the income of the General Missionary Society, in order that its future work may be vigorously prosecuted, and that the fatal necessity of curtailing its operations may be averted.

The foundation-stones of the Wesley Memorial Chapel, at Epworth, the birthplace of John and Charles Wesley, were laid on Thursday, last week, with considerable ceremony. The President of the Conference, Rev. Joseph Bush, and many leading Wesleyan ministers, took part in the proceedings, and members of the body attended from all parts of the country. The cost for the entire scheme will amount to several thousand pounds.

There have lately been times of refreshing and revival at several of the Wesleyan mission stations in India, especially amongst the soldiers, as a result of special services which have been held by Rev. J. H. Bateson, of Burmah. At Benares, the sacred city on the Ganges, meetings were commenced among the men of the Norfolk Regiment by three Christian soldiers, and continued by Mr. Bateson. A number found the Saviour, and are bearing living testimony for Him amongst their comrades. Mr. Bateson opened a month's mission in Bombay on Sunday, Sept. 2.

CONGREGATIONAL.

Rev. John Bain resumes his ministry at Chatsworth-road Tabernacle, Clapton, E., on Sunday next.

Miss Savile, of Bristol, has held a series of special evangelistic services in Bridge-end Chapel, Brighouse. There have been several conversions.

Rev. W. Day has concluded his ministry at Farnham, Surrey, and sailed last week for Sydney, New South Wales, where he goes to undertake evangelistic work under the auspices of the Colonial Missionary Society.

Rev. L. Crookall, pastor of Egerton Church, near Bolton, has accepted the pastorate of the Mission Chapel at New Amsterdam, Berbice, British Guiana. This church, the most influential in the colony, has a regular congregation of over 1000 with a membership roll of 500.

SALVATION ARMY.

Three new Anglo-Dutch and two Kaffir stations have been recently opened.

Official permission has now been given for the Army to hold public evening meetings in Stuttgart and other parts of Germany.

During a holiday in Scotland a Salvation officer and soldier were instrumental in the leading of thirteen souls to decision for Christ.

Norway and Sweden continue to furnish a large number of hopeful candidates to be trained as officers for service in any part of the world. The first Zulu candidate is also in training.

The fifth anniversary of the Australian Rescue and Prison Brigade was recently held in Collins-street Church, Melbourne (Dr. Llewellyn Bevan's), which is the largest in the city. £600 was raised at the meeting, in addition to £1400 a few weeks previously.

PRESBYTERIAN.

Rev. W. T. Bankhead, of North Shields, has declined the call to Highgate.

Rev. A. N. Mackray, whose eyesight has improved during his rest at Wiesbaden, resumes his ministry at Croydon next month.

A ten days' mission on a large scale is to be held in Newcastle-on-Tyne and district, commencing on Monday next. About a dozen invited ministers will take part. Meetings are to be held in eleven Presbyterian churches, in the Town Halls of Newcastle and Gateshead, and in the open air and large works round about.

The meeting to bid farewell to a band of six missionaries leaving for China is to be held in St. John's Wood Church on Wednesday next, at 7.30 p.m., not on Tuesday, as stated last week. The names of missionaries are: Rev. P. J. Maclagan, for Swatow; Dr. Gavin Russell and Miss Barnett, for Formosa; Dr. James Howie, for Chang-pu; and Rev. M. Mackenzie and Mrs. Maciver for the Hak-ka country.

Rev. W. S. Swanson, late of China, continues to do excellent service in spreading an interest in foreign missions amongst the congregations of the English Presbyterian Church. He has declined an invitation to visit the United States, and plead the cause of missions amongst the congregations of the Presbyterian Church (North). Mr. Swanson's services are in such request at home that all his Sundays are filled up for the next six or seven months.

In the course of a discussion in Dundee Free Church Presbytery on a proposal to form an association of elders and deacons, Rev. D. M. Ross suggested that there should be stated conferences for ministers, elders, and people. Rev. C. Shaw remarked that the line of demarcation between the ministers and elders had already been drawn, for in the arrangement of the Presbytery seats the ministers occupied the inner sanctuary, while the elders were relegated to the court of the Gentiles.

NOTES FROM IRELAND.

The annual meetings of the Southern Branch of the Irish Temperance League were held last week in Cork and Waterford, and were in each case well attended, hopeful, and enthusiastic.

Special Gospel meetings have been held at the Y.M.C.A., Belfast. An address on "Rescue Work in the London Streets" was delivered by Mr. J. B. Wookey, London, and ministers of various denominations took part in the services.

Several persons are believed to have been led to decision for Christ at special meetings held during the past fortnight in Donegall-square Methodist Church, Belfast. The meetings are being continued this week under the charge of Rev. R. C. Johnson, Conference evangelist.

NOTES FROM SCOTLAND.

Evangelistic meetings are being held at the Shandon Mission Hall, Clydebank. The meetings are well attended and much blessing has resulted, in spite of opposition.

The Bible Society of Scotland stand in the Glasgow Exhibition is doing good service. Upwards of 10,000 Bibles and Testaments have been sold from it, including a fair number in European languages. An attendant in the Ceylon Court purchased a costly Tamil Bible to send it to a friend in the East. A Japanese visitor gladly picked up a copy of the whole Bible, lately completed in his own tongue, and paid 7s. 6d. for a copy in five volumes. The Directors have agreed to present each foreigner employed in the Exhibition with a copy of the Scriptures in his own language. Hungarian Testaments were presented to the fourteen members of the famous Blue Hungarian Band.

The Paisley Lodging-house Mission was started a year ago by a visitation of the various lodging-houses, and the singing and preaching the glorious Gospel. The Adelphi Hall, Cart-lane, was afterwards taken, and the work begun in earnest. The people have been gradually awakened to eternal realities, and many, it is believed, have accepted Jesus as their Saviour.

"FALLEN ON SLEEP."

Rev. Daniel Evans, D.D., canon of Bangor.—Rev. T. Lodwiek, Congregational minister of Festiniog, North Wales; he was suddenly taken ill whilst on his way to Neath, where he had arranged to preach, and expired at the hour and on the day when he was to have been married.—Rev. Frederick H. S. Pendleton, rector of St. Sampson's, Guernsey, and formerly British chaplain at Monte Video and at Florence.—Rev. Dr. Stewart, parish minister of Spott, N.B.—Mrs. Morrison, wife of the pastor of the Presbyterian Church at Murree, India.—At Killeagh Glebe, Oldcastle, county Meath, Rev. Robert Battersby, M.A., aged ninety-three years.

TEMPERANCE NOTES.

HOME.

Temperance is said to be making great progress in the island of Lewis.

The U. K. Alliance anniversary meetings are to be held October 9 at Manchester.

Merionethshire has voted for local control and for prohibition by immense majorities.

"Fourteen women charged with drunkenness in one day, before one magistrate," is a recent item from Bow-street Police-court.

In Australia, New Zealand, and the Sandwich Islands the supply of intoxicating drinks to the aboriginal tribes is a criminal offence.

The London Branch of the U. K. Alliance has asked the local option unions in the Metropolis to work for temperance candidates for the County Council.

Mr. Sims, of the National Temperance League, has attended meetings recently at the barracks, Bristol, Trowbridge, Exeter, &c. A considerable number of pledges were taken.

An International Temperance Convention is to be held in Melbourne, Australia, during the week commencing November 19, 1888. All the regular temperance organisations in the world are invited to send representatives.

At the Swansea Licensing Sessions the stipendiary condemned "little boxes" in public-houses, called "snugs," and which facilitated secret drinking. He announced that houses with such would not get their licences renewed.

A Coffee Tavern Conference has been held at Hull. It was suggested that the different companies should offer a reward of £2000 for a national non-intoxicating drink to take the place of beer. It was pointed out that the taverns must not depend on the sale of coffee and tea, but should provide meals for working men.

On Saturday afternoon a mass meeting of young people was held in the large marquee, Dalston-lane, in which Mr. William Noble, of Hoxton Hall, is carrying on a Gospel Temperance Mission. About 2000 children of both sexes, belonging to Board schools in the neighbourhood, were addressed by the friends of total abstinence, and entertained with melody singing. In the evening a crowded meeting was held of working men and women, the monster tent being well filled.

The *Alliance News* tells a pleasant story of a temperance friend who lately celebrated his forty-ninth birthday at Smedley's Hydropathic Institution, Matlock. On hearing it was his birthday, a gentleman facetiously asked him for a song. Instead, he gave a recitation in praise of water. Before the day was out, as the result of his addresses and the discussions which followed, twenty-five persons had signed the pledge. A hop merchant determined to give up his business, and amongst other signers were many of influential social and commercial station. Since returning home several gentlemen have written this earnest worker letters of thanks. One had induced his wife to sign, and they were clearing out their large stock of wines spirits, and beer.

FOREIGN.

Although £5000 could have been obtained for the right to sell drink at a great fair being held at Buffalo, U.S.A., it was refused.

Each W. C. T. Union of Brooklyn, N.Y., appoints some of its members to visit the jails two days in each week. They not only take part in the regular religious exercises, but labour personally with the prisoners, trying to influence them to lead better lives.

Mrs. Maria Bateman, of the Boston W.C.T.U., is a regular visitor among the women imprisoned in the Tombs, every Sunday afternoon. This lady has also extended her efforts to the Charlestown court-room in behalf of the unfortunate, and has been cordially welcomed by the presiding judge.

The question of diminishing the consumption of spirits in Belgium is being seriously discussed. A newspaper published in a poor part of Flanders states that the daily consumption of a working man—not a drunkard—there includes at 5.30 a.m. a "worm-killer"; at 8 a.m. an "eye-opener"; at 11 a.m. a "whip"; at 2 p.m. a "digester"; at 5 p.m. a "soldier"; and at 7.30 p.m. a "finisher." His regular yearly expenditure for drams, without counting extra libations on festive occasions, amounts to 219 fr.—a rather important item in a family budget of from 800 fr. to 1200 fr.

OBITUARY.

MR. DANIEL EARL.

FOR upwards of fifty-three years Mr. Daniel Earl, recently deceased, was a diligent labourer in the Sunday-school of the church over which Rev. Newman Hall presides. A trustee of the church, and actively engaged in promoting the success of its various agencies, he will be much missed. On the Sunday prior to his death he listened with much pleasure to sermons from his pastor on the words: "I will dwell in the house of the Lord for ever," and on that scene in the Pilgrim's Progress which describes the entrance of the pilgrims into the Celestial City. He little thought at that time that in less than a week he would be at rest. His confidence in Christ found expression in these last words: "O Jesus, if it be thy will, take me to thyself. Amen, Amen."

MR. FREDERICK THOMAS GAMMON.

Mr. Frederick T. Gammon, the successor to the work of the late well-known T. B. Smithies, has died at Hastings, at the age of thirty-nine. The deceased was one of the sons of Rev. John Gammon, a well-respected Bible Christian minister. He entered the firm of Messrs. Partridge, in which he attained the position of managing partner. The deceased gentleman conducted *The British Workman*, *Band of Hope Review*, *Band of Mercy*, and other monthly publications, besides being the author and compiler of several of Messrs. Partridge's most popular little books. Mr. Gammon was also the President of the South London Auxiliary of the Sunday School Union, an official of the Old Bailey Sunday School Union, and the superintendent of the Sunday-school at Waterloo-road Bible Christian Chapel.

REV. DR. TROWBRIDGE.

The recent death of the President of the College at Aintab is a sad loss to the comparatively small body of Christian workers in the Turkish Empire. For many years an honoured and influential missionary of the American Board, Rev. Tillman C. Trowbridge, LL.D., had many friends in England, who sincerely condole with the widow and family in their bereavement. For two or three years past Dr. Trowbridge had been in poor health, and not able to do much hard work; but he had ever been ready and willing to give counsel and assistance to those about him who were physically stronger. He expired on July 20 at Marash, after sustaining a paralytic attack. On the previous Sunday he attended public worship, and enjoyed the exercises. At the Lord's Supper he urged his fellow labourers to diligence with much fervour, quoting with hearty confidence, and repeating with significant emphasis, the beautiful words of the Apostle, "Forasmuch as ye know that your labour is not in vain in the Lord."

GREENWICH Y.M.C.A.—On Monday, Tuesday, and Wednesday, Sept. 17 to 19, meetings for the deepening of the spiritual life were held in the rooms of this Association. Addresses were given by Rev. S. A. Selwyn, Hatcham; Rev. L. N. Caley Brixton; and Mr. J. S. Rivolta. The meetings were very well attended, and were the means of much blessing.

REQUESTS FOR PRAYER.—For blessing on a three weeks' mission at the Y.M.C.A., Malmesbury, Wilts.——For blessing on a mission to be held at Wetherby, Yorkshire, by Rev. W. Haslam, from Oct. 7 to 17.——For blessing on special services, by Rev. Robert Balgarnie, at Carlisle, from Sept. 29 to Oct. 5; and at Harley-street Chapel, Bow, London, from Oct. 8 to 15.

A PRACTICAL GRIEVANCE.—Cannot the Bishops (says *The Echo*) abolish some of their jackals? A poor parson complains that he recently accepted a small living, said to be worth £80, but really only worth £50, and before he could be instituted he had to pay £9 16s. His predecessor had not held the living a year; so that within a year the Bishop's jackals took £19 12s. out of the £50. Here is a practical grievance for a Church Congress to discuss.

MACEDONIA.—The races inhabiting Macedonia hate one another much more than they hate the Turks. One of the greatest difficulties with which the Porte has to contend in maintaining order is that the different races all denounce one another as carrying on revolutionary intrigues; and if the Porte endeavours to remedy any local grievance it is instantly accused of favouring one race to the detriment of the others.—*Times.*

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Annual meeting, Friday, October 12, 6.30 p.m. Chairman, Mr. J. H. Tritton. Address by Dr. G. F. Pentecost; subject—"Individuality and Responsibility of Christian Service." Tickets on application after Oct. 1.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, September 30, 3 p.m., Mr. F. Cowley; 7 p.m., Mr. Thomas B. Miller. Meetings for prayer, Sundays, 7.45 a.m.; Wednesdays, 7.30 p.m.; Fridays, midday; Saturdays, 7.30 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, September 27, 8.30 p.m., address by Rev. George Hawker. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Wednesday, October 3, at 9, Mr. Henry Thorne, Bible-reading for Christian workers and members. Thursday, October 4, at 8, address, open to all, "From the Stage to the Cross." Friday, October 5, at 8.30, Gospel address to young men and others.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, at 3.45, address to men only; at 7.30, public, Mr. Ned Wright.

Y.M.C.A., 91, EUSTON-ROAD, King's-cross, N.W.—Sunday, October 7, 3.15 p.m., address to young men by Mr. George Williams.

Y.M.C.A., 17, CAMDEN-ROAD, N.W.—Thursday, October 4, lecture, by Professor Jules De Launay, of Paris; subject—"Pompeii and Herculaneum." October 11, Professor De Launay on "Christianity in the Catacombs." Each evening at 8.30. Open to ladies.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly meeting of "Christian Lifecoat Crew," Tuesday, October 2, 7 p.m. Address by Rev. G. J. Hill.

AGRICULTURAL HALL, Islington, N.—Evangelistic services, conducted by Dr. Thain Davidson and others, every Sunday, at 3.30 and 7 p.m.

PROPHETIC EXPOSITION.—Course of addresses by Mr. G. H. Pember, Wellington-road Hall, Wellington-road, Stoke Newington, N., October 1, 2, 3, and 5, 7.30 p.m.; October 2, 3, and 5, Bible-readings, 11 a.m.

WESLEYAN WEST CENTRAL MISSION.—St. James's Hall, Sunday next, 11 a.m. and 7 p.m., Rev. Hugh Price Hughes.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, Sunday, at 11 and 7.

SPECIAL MEETING for Christian workers and others, Sunday, at 8 a.m., in the marquee nearly opposite Dalston Junction (N.L.R.). Mr. W. Noble will conduct.

MESSRS. FULLERTON AND SMITH at Talbot Tabernacle, Talbot-road, Bayswater, Sunday, September 30, morning and evening; every week night (except Friday and Saturday) at 8 p.m. Children's service, Sunday, 3 p.m. Bible-reading, Tuesday and Friday, 3 p.m., in Powis Hall.

MISSION HALL, Fraser-street, Chiswick.—Visit from Mrs. Ginever and orphans, October 1, at 7.

UNION HALL MISSION, Carlisle-street, Edgware-road, W.—Special meetings for Christian workers and friends, Wednesday afternoon, October 3, at 3.30, for praise, prayer, and conference; tea at 5.30. Evening meeting at 7.30, when Dr. McKilliam will give a special address; subject—"David's Mighty Men."

EDINBURGH CASTLE, Limehouse, E.—Sunday next, at 11, Ned Wright; at 3, Rev. Henry Bright; at 7, Rev. Walter J. Mayers.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, October 5. Tea at 6; meeting at 7. A party of missionaries leaving for China are expected to be present and take part.

BAPTIST UNION AND MISSIONARY SOCIETY.—Autumnal meetings, Huddersfield, October 1—5, Rev. Dr. John Clifford, president.

BELFAST CONVENTION for the Deepening of Spiritual Life, October 1—6, Exhibition Hall, Royal Botanic Gardens.

CLIFTON CONFERENCE, Victoria Rooms, Clifton, October 2, 3, and 4.—Particulars of Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol.

CHURCH CONGRESS, Manchester, October 2—5. Bishop of Manchester, president.

PROPHETIC CONFERENCE, Conference Hall, Eccleston-street, S.W., Wednesday and Thursday, October 3 and 4, at 3 and 7 p.m. Revs. H. L. Young, J. Gosset Tanner, C. Graham, J. Wilkinson, W. Frith, W. Fuller Gooch, J. Douglas, Mr. G. H. Pember, and others will take part.

GLASGOW HALF-YEARLY MEETINGS OF CHRISTIANS, October 4 and 5, Waterloo Rooms, near Central Station.

LIVERPOOL CHRISTIAN CONVENTION, Hope Hall, October 4 and 5.—Hon. Sec., Rev. A. Gardner, 35, Kelvingrove, Prince's Park, Liverpool.

CONGREGATIONAL UNION.—Autumnal meetings, Nottingham, October 8—11, Rev. Dr. Robert Bruce, chairman.

EDINBURGH CONVENTION, on Second Advent, October 9, 10, 11, in Free Assembly Hall.

ABERDEEN.—Women's Conference on Woman's Work, Music Hall-buildings, Aberdeen, October 10, 11.—Particulars from Mrs. Clark, 27, Albyn-place, Aberdeen.

DUBLIN CHRISTIAN CONVENTION, October 22—25.—Particulars may be had from Mr. Robert Cotter, Christian Union-buildings, Dublin. Mission by Rev. Dr. Pentecost, in Dublin, at close of Convention.

HAMMERSMITH CONFERENCE, October 23, 24, 25.

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DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, SEPTEMBER 24, 1888.

	£	s.	d.
Miss Mittendorff's Orphanages—Meliora, 10s; S.N. £1	1	10	0
Home of Industry—W.E. £1; S.N. 10s; Keturah, £1 1s; T. & F.C. £3...	5	11	0
Sailors' Welcome Home (Miss Child)—W.E. ...	1	0	0
Tower Hamlets Mission—L.C.B. 5s; C.P., Clifton, 5s...	0	10	0
Kabyle & Berber Mission, N. Africa—B.G. 2s; Mrs. M. £1 15s; Speranza, 10s	2	7	0
China Inland Mission—S.N. £10; Gratitude, 5s; M.H.Hn. £10	20	5	0
Dr. Barnardo's Homes—S.N. £2; W.L. £20; N.E.R. £2; H.C.T. 10s; C.P., Clifton, 5s; F.B. £1; S.A.E. 10s; *Passages to Canada*—M. £11; M.S. £9	46	5	0
Bristol Orphan Houses—S.N.	1	0	0
George-yard Ragged Schools—S.N.	0	10	0
London Samaritan Society, &c.—A.O. £2; A.M.N. £1	3	0	0
Religious Tract Society—W.L.	5	0	0
British Home for Incurables—A.O.	5	0	0
Rescue Society—A.O....	5	0	0
British & Foreign Bible Society—W.L.	5	0	0
Church Missionary Society—A.O....	10	0	0
London Society for Promoting Christianity among Jews—W.L....	5	0	0
Mr. Fegan's Boys' Home—A.O. £5; *Emigration Work*—A Debtor, £10	15	0	0
Miss Weston's Work, Royal Navy—H.M. £1; T. & F.C. £3	4	0	0
Tricycle for Village Work, Shefford (Rev. A. Smith)—M.S.	1	0	0
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A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

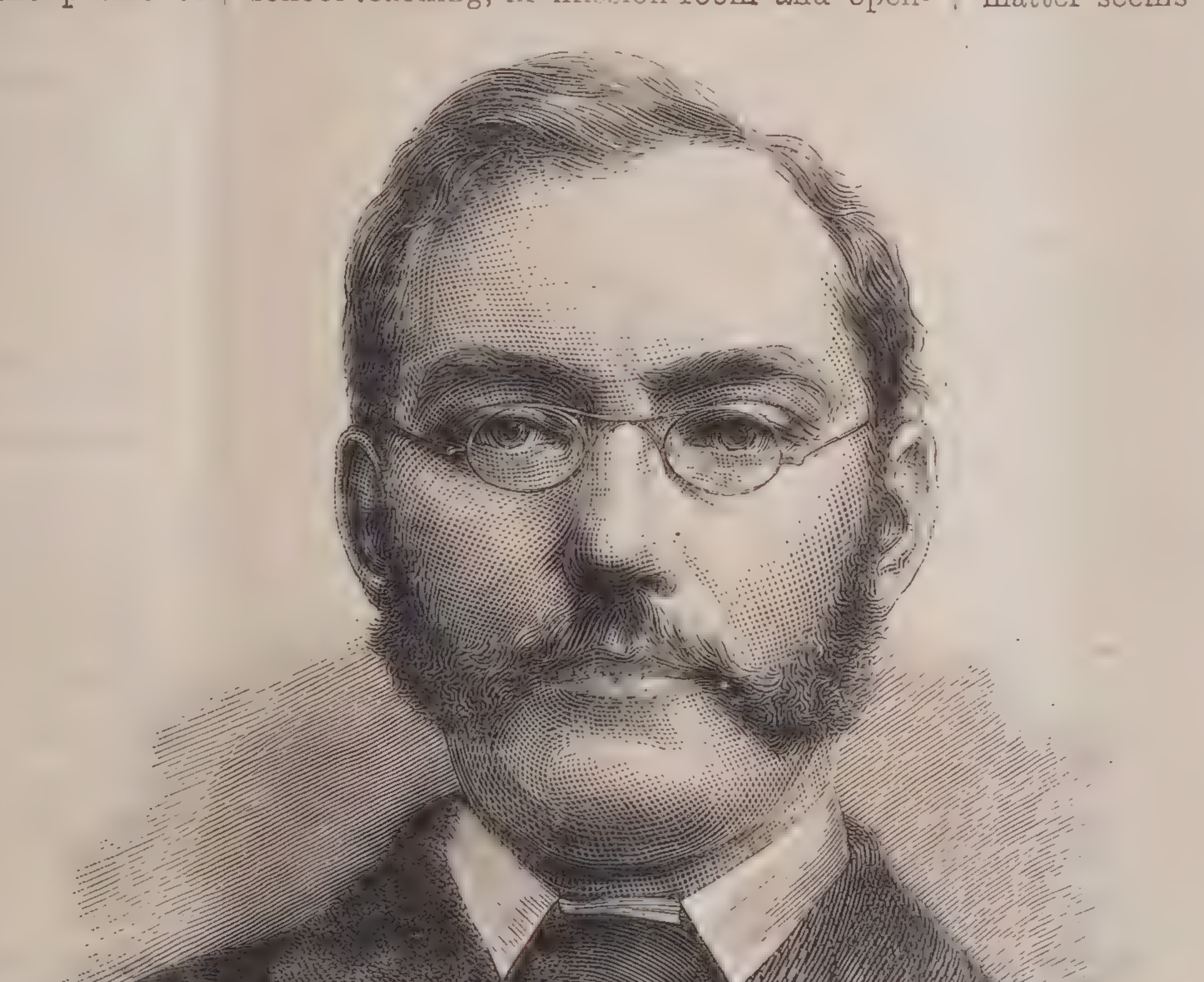
No. 975.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, OCTOBER 5, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE LATE JOHN KENNETH MACKENZIE,

M.R.C.S. Lond., L.R.C.P. Edin., Medical Missionary, China.

IT would not be easy to find in the annals of Christian service a life more single in its purpose and entire in its consecration than was that of KENNETH MACKENZIE. Whether in the hospitals or medical school, in the humble dwellings on the plains of Chi-li or in the aristocratic homes of Tientsin, he was ever the earnest evangelist and the "beloved physician." His life is a bright illustration of the speedy advantage which a skilful doctor can gain among a heathen population, much of which possesses sufficient intelligence and culture to perceive the superiority of Western medical practice over that of China. Such a man has a key which will unlock doors that would otherwise be firmly shut to the missionary.

Beyond his medical and surgical knowledge, he carried in his person charms which are in themselves passports to a cautious and conservative people. When once admittance had been gained, his bright face and winsome smile claimed the confidence of the hesitating, whilst the proofs of his skill prepared the way for the entrance to dark minds of that living word which was ever upon his ready lips. We need not mourn his departure in the midst of his days. His was not a leisurely pace; he ran his course, practically saying, "If my hand slacked, I should rob God." His work was done, and well done. The Master perceived that he was ready for higher service. We feel sure our readers will be pleased to hear some of the leading incidents of this blessed life.


(From Photograph by Mr. J. Deane Hilton.)

Dr. Mackenzie was born at Great Yarmouth in 1850. When quite young his parents removed to Bristol. After being four years in business, he left at the age of nineteen to study medicine at the Bristol Medical School and Royal Infirmary. While young he had religious convictions, but these were brought to a happy issue upon the occasion of a visit paid by Mr. Moody to a Bible-class in Bristol of which he was a member. This was some years before the first great evangelistic tour of Mr. Moody in England. After his conversion he engaged actively in Bible-class and ragged school teaching, in mission-room and open-air preaching, also as a helper in organising special Sunday evening services in theatres.

While thus employed, Mr. Mackenzie was impressed by two memoirs of Chinese missionaries, and the influence of an address by Rev. Griffith John on the need of medical missions in China enabled him to come to a decision. On the same day that he passed his final examinations at Edinburgh, having retired to his room to thank God for his success and again surrender himself to his service, his attention was drawn to a letter announcing the opening of the new hospital at Hankow, and the pressing need for a physician. In making an offer of his services to the London Missionary Society for the vacant post, he remarks, "The whole matter seems to be so entirely arranged of the Lord that I dare not hold back."

Having been accepted and sent out at once, he entered heartily into the work, with Mr. and Mrs. Griffith John as colleagues. Not only in the hospital but in evangelistic tours in the country districts he abounded in labours. From the time of his arrival he was able, by the aid of an English-speaking assistant, to see patients, and about five thousand were treated during the first year, four hundred of whom were in-patients. It was soon noised throughout the province that a most skilful Western physician was at Hankow, and people came from afar seeking relief. Twenty-three in-patients came from the district of Mien-yang, more than one hundred miles distant, while another came from the province of Kueichow, a distance of one thousand miles. He was a Master of Arts, and had been summoned to Peking to appear before the Emperor. Being much distressed on account of a hare-lip, and hearing of the wonders wrought by the foreign doctor, he came to Hankow, and was greatly delighted with the speedy cure effected upon him.

During the New Year festivities Dr. Mackenzie and Rev. Griffith John made that evangelistic tour which ended in their being furiously mobbed and pelted by the heathen in the district of Hiau Kan. A noble Christian man named Wei had been used of God in the conversion of some twenty of his fellow-villagers, and invited the missionaries to preach there. The day before they left Hankow, Wei appeared, and stated that the native Christians had been attacked, and part of their house pulled down because they had dared to assemble together for the worship of Jesus. The missionaries saw no reason to alter their plans. When about two or three miles from Wei's village, they noticed that the behaviour of the people began to change, and from being simply curious they rudely pushed the missionaries, and trod upon their heels, crying out, vehemently, "Go back to Hankow, and preach your Jesus; you shan't come here." Expostulation was vainly tried, and soon heavy clods of earth were thrown at them. Both were struck many times, and bled profusely; Mr. John was severely cut on face and scalp, and became very faint.

On nearing the river they saw another mob, who, wishing to drive them back, sent a tremendous shower of missiles. But there were over one thousand infuriated men behind them, and they were dragged down the river bank. Hitherto the missionaries had been passive; now they stopped, and, with the native Christians bravely forming a bodyguard, they faced their pursuers, and rushed back through the mob, which was unprepared for this change of tactics. A Hankow convert shielded Mr. John from blows, receiving them on his own body, and saying, "You may kill me, but don't kill my pastor." They succeeded in breaking away, and, as it was now nearly dark, the people did not follow far. After wandering about in the open country, a native Christian took them in, and treated them most hospitably. With some difficulty, and amid a deluge of rain, the weary and wounded missionaries reached Hankow. It is a matter of thankfulness to know that, within a very short time, numbers of these poor heathens were converted, and have given proof of the same in a way not shown by Chinamen before, viz., by building chapels for worship in many of their villages with their own money. The richest harvest of the Hankow mission has been reaped in the fields of Hiau Kan.

In 1879 the illness of Mrs. Mackenzie led to their removal to Tientsin. This seemed a questionable step, as Dr. Mackenzie was leaving a well-appointed medical mission for one destitute of a hospital, and possessing only a small dispensary, which was in debt and out of drugs. The doctor's remedy for this state of things was prayer, daily prayer. Months passed, a memorial to the Viceroy was politely set aside; but prayer was maintained, and an answer given in a manner which showed the right hand of power. This part of the story sounds best in Dr. Mackenzie's own words:—

> One day we had our meeting with the native converts, and, among other subjects, we were remembering the Medical Mission needs. While we were praying, the Lord was already answering. On that morning a member of the English Legation was closeted with the Viceroy, and observed that he was very sad. He asked the reason. "My wife is seriously ill, dying; the doctors have told me this morning she cannot live." "Well," said the Englishman, "why don't you get the help of the foreign doctors?" In the end he was persuaded to send down a courier for me and for the medical gentleman in charge of the foreign station; and, just as our prayer-meeting was breaking up and I was going into my house, the courier came with this message. Here was the answer to prayer.

Dr. Mackenzie's treatment was quite successful, and, with the help of Miss Howard, M.D., who came from Peking to undertake the local treatment, in a few weeks Lady Li was quite well. Thus the first wheel moved, and the motion of the second was quite as peculiar. The news of Lady Li's recovery brought crowds to the Viceregal palace seeking medical relief. At the request of Dr. Mackenzie the Viceroy allowed several of these people to be operated upon in his presence, and he freely acknowledged that Western surgery could accomplish what Chinese surgery failed to do, and immediately set apart a portion of a beautiful temple as a dispensary, and provided all needful drugs. Dr. Mackenzie's help was now sought by many aristocratic and wealthy families, and all fees and presents were scrupulously set apart for the Medical Mission. Soon, at his suggestion, these patients and other people, all Chinese, subscribed over £2000, with which a hospital was built and furnished, the expense of its maintenance being undertaken by the Viceroy.

Dr. Mackenzie was afterwards made the instrument of another important innovation for China. At the Viceroy's request he selected eight young men from the hundred who had been educated at the expense of the Government in America, and formed a school of medicine and surgery. The course was three years, and up to the present over twenty students had been thus trained. The missionary, however, had his mind upon the "one thing needful," and stipulated that he should be wholly free to have Christian intercourse with these young men. This was conceded, and blessed results have followed. The Chinese Government, in recognition of the valuable labours so freely rendered by Dr. Mackenzie, conferred on him an imperial decoration in the form of a Star of the Order of the Double Dragon and a Chinese commission.

While thus labouring, Dr. Mackenzie was called upon to bear a heavy trial in the serious affliction of his wife, who was obliged to visit England in 1881. On going out again in 1882 her health failed upon the voyage, and Dr. Mackenzie had to accompany her to England again immediately upon her arrival at Tientsin.

In spite of this and the anxieties inseparable to the work of the Mission, he ever kept steadily in view the great need of the Chinese, and was first and foremost a Christian evangelist. The welfare of the souls of his patients became to him a matter of even greater concern than that of their suffering bodies, whilst the attractiveness of his bearing and his happy and cheerful face made friends for him of many heathen officers of rank and wealth who stood by him in their friendship and help for years; yet this was not sustained by any suppression of his convictions and efforts for their spiritual good. He lived also with the people, sharing their humble hospitality, and endearing himself to them by that lively sympathy in their affairs which makes all the world akin. Thus, in the highest and noblest of labour his sorrowing soul found solace and refuge. He wisely did not shut himself up within himself, but seemed to live wholly among and for his patients and native friends. In one sense to him it was true that

> The human heart
> Finds nowhere shelter but in human kind.

And, if to this we add that the light of God in which he dwelt, though radiating from him and seen by all, yet proved to him a shelter, for "the light can be a curtain as well as the darkness," we learn at once the secret of that influence which he wielded among men.

While thus busy and self-forgetful Dr. Mackenzie was taken with cold and fever. No alarm was felt at first for him; but, as the days wore on, the cold settled upon his lungs. He recognised his condition by saying, "I think the Lord is calling me to Himself. What a joy it will be to go to Him!"

To the friend who was watching him he expressed himself ready either to die or live whichever might be the Lord's will. Quietly and painlessly, very early in the morning, while it was yet dark, on Easter Day, God's finger beckoned him away to the presence of his risen Lord.

In Memoriam.—An Acrostic.

THE LATE HON. THOMAS HOLT.

TRUE, righteous, chosen steward of God's gold?
He laid not idly by for moth and rust! [rolled,
On earth, in heaven, his name now stands en-
Marked by his noble life, his steadfast trust!
A light for Him whose light within him shone,
Showing the love of Christ to everyone!

Hungry ones blessed him, to the Saviour brought,
Owning his Master theirs by force of love!
Living Epistle! lessons thou hast taught;
Thy crown with soul-won stars, now wreathes
above!

HOP-PICKERS' MISSION, ALTON.—The six marquees are well attended: there are some from the lowest grades in society. Last night at the Binsted tent it was cheering to hear the expressions of thanks for the tent and its services. One man, the mouthpiece of the rest, said, "This tent has saved us from going to the public-house, and we have been benefited in every way. We hope the Lord may reward you for all you have done for us." I am more than ever convinced from long experience that this is the way to meet these people. S. Chinn.

Alton, Hants.

FOREIGN SEAPORTS.—Writing with respect to a recent visit to Antwerp, Rev. E. W. Matthews, Secretary of the British and Foreign Sailors' Society, Shadwell, E., says:—The Scandinavian Sailors' Church is well attended by the seamen of their own nation. I visited a reading-room specially for German sailors, and found it full; men reading and writing, away from the dangerous drink and other temptations. The Scandinavian Temperance Sailors' Home, recently established, bids fair to be a very useful institution. This Home, as every sailors' home should be, is without the drink. The Consul told me of a large legacy left by the late Mr. Grisar for the erection of an International Sailors' Home, and the municipal authorities have granted free an excellent site, and they hope to begin the erection shortly. Every influence should be brought to bear to have this large Sailors' Home without the temptation of a drinking bar. We want during this year to start missions in several new ports. Pressing calls come from South America, India, the Black Sea, and other places.

THE DENIAL OF SELF.

The Salvation Army "struck oil" when it conceived the idea of a week of self-denial, the proceeds of which should be given to the funds for carrying on its work. It is a true and righteous principle not to be content with giving to God that which costs us nothing. The beggarly pittance which is contributed to the work of God by the professing Church of Christ in many cases costs nothing, and amounts to nothing in many more. It is the few who give; and as in the days of Christ on earth the widows' mites, rather than the much of the rich men, still represent the actual self-denial. Many an offering acceptable and well pleasing to God will be made with fasting and prayer during the approaching week. The greatest need just now is money. The Holy Spirit has wrought upon the spirits of many bright young Christian men and women to offer themselves for missionary work, but the same Spirit has not prevailed on those who possess the wealth to supply the means for sending them. A week of self-denial on the part of all Christians, even to the extent of giving up a few of the comforts, or even the superfluities of life, would supply the means of sending out an army of missionaries, and of maintaining them for a year. The Salvation Army must have the credit of putting into practice an excellent idea, and the result on the previous occasion showed the devotion of its people, and the sympathy of a great multitude beyond its borders. We do not doubt that the result this year will be still more abundant.

Yet the denial of self means far more than is usually understood by the term. To deny self is to treat it as Levi did, "who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children" (Deut. xxxiii. 9). It is to act toward it as Peter did toward Jesus when he declared, "I know not the Man." The denial of self is the effect of the expulsive power of a new affection, when the love of Christ constraineth us, and we keep ourselves in the love of God. A week of genuine self-denial—of actual denial of self—would turn the world upside down by the power of the Gospel. It is the assertion of self that, above all things, grieves and quenches the Spirit of God. The denial of self would reverse that painful description of the early Gentile Church: "All seek their own; not the things that are Jesus Christ's."

The denial of self would kill sectarianism; and all the denominations, including even the Salvation Army itself, would be united, like the twelve tribes at Jerusalem, into one Israel. The Church would then be mighty through God to the pulling down of strongholds, and each sect would rejoice, not in its own individual success, but in the glory of Christ the Head, and in the good estate of the Church, which is his body, the fulness of Him that filleth all in all.

LIVERPOOL BIBLE CARRIAGE. — For the past month the van working in connection with this carriage has been in the Barnsley district, in charge of Mr. W. H. Llewellyan. Many thousands of Testaments and Gospel books have been scattered, and crowds nightly listen to the old, old story. Tracts and books are needed for distribution among the colliers of this thickly populated district. This may be sent to the Bible Carriage, Peel-square, Barnsley. Mr. Northcote Wells is carrying on a very successful Gospel mission in Ramsey, Isle of Man.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXVII.—"HASLAM'S PEN."

One day, in the course of an address I was giving to young believers, I was telling how I began to work in my first zeal. I spoke of myself, because too often believers are touchy, and do not like being "shown up," as they call it.

I said: "I used to sit down and plan what I would say, and how I would say it. I consulted men and books to confirm me in my work, and, of course, asked the Lord to help me carry it out to the best of my ability.

"I knew of no other way, therefore I went on, thinking it was my duty to persevere through many discouragements, both within and without.

"In the midst of my manifold undertakings, God awakened me to see that I was doing my own will instead of his. During all this time I was under the delusion that I was serving my Master in heaven!

"Imagine a servant sitting down to plan what he would like to do, and asking his master now and then to come and help him! Or imagine a pen getting up to write your letters, and asking you to hold it up while it went on writing its own thoughts. You could not trust such a pen as that, and would be afraid to use it. In like manner, God cannot trust believers who go about to do their own will, neither can He use them to carry out his purposes."

A friend, who had been listening to what I said about the pen, passed it by for the time, as if he had not heard it. Perhaps, like many others, he did not hear what I said, but what he thought. Or perhaps he was like the great Baron Munchaussen's horn, which, though a tune had been blown into it, emitted no sound until it was hung up by the fire. Then it thawed, and began to sound out the Baron's tune.

So was it with my friend. At midnight he was heard roaring with laughter in his bed. Some of his household were awakened, and naturally came to his door to inquire what was the matter.

"I cannot sleep," said the gentleman, "for thinking about Haslam's pen." Then he set off laughing again. "It is a funny conceit to be sure," he continued, "but wonderfully true."

What a number of earnest people there are just like that pen. They are working their own will, and verily think that they are doing God service.

My friend could look back upon the time when he himself was exactly like that extraordinary pen, though at the time he was not aware of it.

The Lord says, plainly enough, "Apart from Me ye can do nothing." "Oh, yes," says the branch, "I think I can do something. I will try and do my best."

But how can a branch be fruitful, or even live, except it abide in the vine, and the sap of the vine abide in it? Our dwelling in Christ is not enough, excepting for our safety and keeping; but when He dwells in us, He makes us to bring forth much fruit.

The Lord's teaching upon this subject is very clear; but, notwithstanding this, it is surprising how commonly people make resolutions to be fruitful, and ask God to help them in carrying them out.

A gentleman had, for a long time, been striving in this way; continually begging of God that He would give him a stock of grace, whereby he might accomplish his purposes. He had many schemes in his mind for promoting the glory of God and the good of the people, therefore thought his prayers demanded an answer.

Not receiving the encouragement he looked for, he was getting disheartened. Other people were working successfully who were not half so well instructed, he thought, as himself, or so efficient, while he met with little else than disappointment.

Notwithstanding this, however, he persevered in pleading for strength and grace. Instead of giving him strength and grace, God was answering his prayer in a far better way than he asked; that was by showing him his own weakness and inability to do anything.

He did not understand at the time that this is the way in which God answers such petitions.

This gentleman heard a sermon one morning, during which the preacher pointed out the difference between an agent and an instrument. How the one is deputed to act, while the other is only used to do the work. God once deputed Adam, but Adam failed, and since that He has not trusted poor weak man any more.

Better than this, in his love He has found a substitute for him in his own beloved Son. He has given Jesus Christ to be his Agent to accomplish all the great purposes of his love towards the world.

The Lord Jesus came as willingly as He was sent, and by his death He has already made atonement towards God, and by his resurrection He has conquered our enemies. Now He has *all* power in heaven and on earth, and no one else has power, or may be entrusted with it.

As the Omnipotent One, instead of doing all the work Himself, He desires the fellowship of his believing people, and, for this purpose, requires that they should be his instruments to carry out his work for the glory of God, and the good of men.

The light flashed into this gentleman's mind. He saw not only where he had been wrong; but what was right.

After the service, he came into the vestry in a very excited state, and said, with much animation, "Thank you, thank you very much for that word. I never saw before the difference between an agent and an instrument. I have for several years been praying to be made God's agent, instead of giving up myself to be Christ's instrument. I have been trying to take Christ's place, and God would not let me have it. I see it all now.

"I am a stock-broker in London," he continued, "and people intrust me with money to invest for them. I am their agent; but I have clerks under me who do the work. How could I make such a mistake!

"But," he went on to say, "your preachers tell us to do the very thing you forbid. How is that? They tell us to make resolutions—do our best and ask God to help us!"

"Yes," I said, "I am afraid this is true of a great many; but if man's teaching is not according to the Word of God, you are not bound to receive it. Can you show me anywhere in Scripture that we are told to 'make resolutions,' and 'to do our best.' On the other hand, are we not told to cease from our own works? Again, 'help,' does not mean God supplementing our deficiencies, but his doing the work altogether."

This gentleman went away saying, "I see now that our grace is *in* Christ, not *from* Him—that when we abide in Him, and He in us, we have what He has."

Such is the teaching of God's Word. My friend came into a liberty and blessing which made him one of the most useful of men. He has now no burdens, they are the Lord's—no anxieties or troubles in his work, for that, too, is the Lord's work. He is a pen in the hand of a ready writer—a conscious pen, knowing the joy it is communicating to others.

VILLAGE WORK.—Two evangelists, Messrs. Allanson and Dennis, have been holding meetings in some of the villages of Nottinghamshire and Leicestershire with considerable success.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Rev. R. Milligan, of Dundee.

We learn that Mr. Denham Smith has rallied a little during the past week, though he still lies in a most critical condition.

Our readers will observe that we give eight additional pages with this issue. Notwithstanding, the pressure of Conference reports is so great that many contributions are held over.

☞ We have about five hundred foreign missionaries on our free list, while about six hundred of our readers send their copies to others at home or abroad. There are about four thousand English-speaking missionaries in the world. To these the intelligence contained in The Christian cannot but be of the greatest value and interest, as our correspondence testifies. Will our readers help us to extend our free list so as to embrace them all?

☞ We hope in our next issue to present our readers with the first of a series of papers, containing very interesting extracts from the unpublished journals of John and Elizabeth Nimmo, who suffered much persecution for conscience' sake, during the reigns of Charles II. and James II. The journals contain narratives of personal experience in things spiritual, as also of personal sufferings under persecution, which our readers will find very profitable as well as interesting, whilst the ebb, the turning, and the flow of the tide of civil and religious liberty in 1688 form a study peculiarly appropriate for this year, the bi-centenary of the Revolution which delivered us from the Stuart dynasty.

The following cablegram reached us on Thursday morning from Mr. Reginald Radcliffe, dated Toronto: "Hallelujah! (Mr. Hudson) Taylor left (for China) with thirteen American Canadian associates. Pray."

General Haig, 14, Kemplay-road, Hampstead, N.W., asks us to call attention to Alexandria as an important sphere of labour. He is himself going there with his family for the winter months, and would be glad to hear of other Christian workers willing to do the same. The climate is delightful, and the cost of living moderate. There is perfect liberty to evangelise among a population of 50,000 Christians, representatives of all the populations around the Mediterranean, and 140,000 Moslems. Being a great centre of commerce, and in constant communication with the surrounding countries, the Gospel may be carried from Alexandria into many lands.

There is plenty of work for those possessing a knowledge of French, or Italian, Greek, &c., or willing to acquire one of those languages, without attempting the more difficult Arabic. Christians possessed of means could find no more needy or inviting sphere. The existing Gospel agencies are few, and sorely needing reinforcement. Alexandria may be reached in fourteen days by sea, or in seven, *viâ* Marseilles, at about the same cost.

An able paper in the September number of *The Nineteenth Century*, on the miserable conditions and surroundings of the life of a working girl in the East-end of London, does not appear to have attracted the attention which the subject and Miss Potter's capable treatment of it deserve. The terrible results of modern competition and of the relentless modern economic conditions which in some strata of society act as a huge Juggernaut, are pictured in it by one who is not labouring after any socialistic effect, but who simply describes faithfully that which she has seen, and in which she has taken part.

Certainly whatever excuses may be made for the apathy of many of the rich in the face of the vice and poverty in which myriads of our fellow-creatures are almost hopelessly sunk, ignorance cannot be one. It is not difficult to imagine that a passage such as the following from Miss Potter's article will some day rise up in judgment against those who, after reading it, continue to live a life of selfish disregard of their responsibilities as custodians of wealth; and as brothers and sisters of those of whom the author writes:—

> You cannot accuse them of immorality, for they have no consciousness of sin....They live in the Garden of Eden of uncivilised life; as yet they have not tasted the forbidden fruit of the tree of knowledge of good and evil; and the heaven and hell of an awakened conscience are alike undreamt of. There is only one fall possible to them—drink, leading slowly but inevitably to the drunkard's death.

The Bishop of Lichfield has made Socialism a prominent topic of his address to the clergy at a Diocesan Synod. If, as he pointed out, the clergy should direct their attention to the causes which originate Socialism, no less should others consider how far an unequal distribution of wealth is at present involving misery and poverty. It need not do so, and would not if the relations between the wealthy and the needy were better regulated, and if beneficence were more systematic. One aspect of the question demands immediate and very careful attention. A divorce of the population from the soil is going on, with an overcrowding of cities. The one leads to a congested condition of society, which is full of suffering and peril, and the other to a labour-starved agriculture, which impoverishes the land. Surely there are wisdom and philanthropy enough in England to devise a remedy.

The Dean of Achonry, in a sermon lately preached by him in Belfast, gave a clue to some of the misery and disaffection of Ireland:—

> England had made a grand mistake in the days of the Reformation. She had given the people an English Bible and an English service book. Queen Elizabeth, he believed, desired to have an Irish Prayer-book sent over to this country, but, unfortunately, the Marquis of Salisbury told her that the Irish language was barbarous and unintelligible, and constructed of a few meaningless sentences, which induced the Queen to abandon her purpose. At the present day England was simply reaping the fruits of her ill-judged statesmanship.

Happily the Irish Mission is seeking to undo this mistake. In the West of Ireland, and in such a district as that of the Maam trasna murders, it is supplying the Scriptures in the vernacular, and they have frequently been eagerly received, for among the Roman Catholic population the Bible has been a rare book. The Dean spoke of sixty men whom he knew, who, through the means of the Bible in their own tongue, had come out of Romanism, and were now in the army, navy, and police, or had become Protestant clergymen. From other channels we learn that the Colportage Association is doing a blessed work just now in Ireland in the circulation of God's Word.

The order issued last week by the Commissioners to the Metropolitan Police with respect to the supply of drink to intoxicated persons is a marked advance in the right direction, and must be cordially welcomed by all having the interests of temperance and order at heart. In future, when persons are arrested on a charge of drunkenness in or near public-houses, especial attention is to be given to the circumstances under which the accused have obtained their liquor, and if it appears that they were supplied when already in a state of intoxication, proceedings are to be taken against the publicans concerned. The effect of this new departure will be, we trust, to strike a decided blow at the root of the evil. It is the bounden duty of publicans to refuse a further supply to persons who have already imbibed too freely, and that they do not do so is only one instance, among many, of the demoralising influence exercised by the drink traffic upon all those concerned in its pursuit.

It is strange that this new order to the police has not received greater attention at the hands of the daily press, for its effect, if properly enforced, will be to impose a very heavy check upon the vice of drunkenness in the metropolis. Publicans will recognise that for the future they will pander to this degrading habit at their peril, and that any small profits that might accrue from the sale of an extra glass or two will be far more than counterbalanced by the losses involved in a prosecution and the endorsement of their licences. The only cause for regret in the matter is that this very necessary measure was not adopted long ago. It only remains for the police to carry it out with rigour and discretion, and the cause of temperance will undoubtedly receive a material impetus.

The current number of *The Expositor* contains the first part of an admirable paper on a subject most important at this time, and at all times—the Melchizedek, or Heavenly Priesthood of our Lord. This paper shows that Christ could not be a priest after the order of Aaron, and that his High Priesthood began with his glorification The next paper is by Dr. Marcus Dods, entitled "How far is the Church responsible for Present Scepticism?" We regret that *The Expositor* should commit itself, without qualification, to the republication of views which have been condemned by responsible men in Dr. Dods' own denomination.

We await with considerable interest the result of the deliberations of the five or six leading ministers who have been appointed by the London Baptist Association to define the meaning of the word "evangelical." We are quite disposed to agree with those who think that the phrase is becoming a little too elastic. For illustration of our meaning, we need not go beyond the very meeting to which we allude. One of the speakers announced himself as "one of the most evangelical brethren in the London Baptist Association," and proceeded to advocate the moral theory view of the Atonement, and the Larger Hope. Certainly neither of these would have been accepted twenty years ago as being within a hundred miles of evangelicalism. And in our judgment they are not admissible for a moment in any right definition of this venerable term, which has played so important a part in the history of religious discussion and controversy.

In our view, the word "evangelical" has been adopted by those who have held the Deity of our Lord, in opposition to Socinianism; the substitutionary death of the cross, in opposition to Broad Church theories; the priesthood of Christ, in opposition to Sacramentarianism; the simplicity of the communion of the Lord's Supper, in opposition to the doctrine of the Real Presence. It certainly has also further references, which the present controversy will probably do good service in establishing, in opposition to those who deny the infallibility of Scripture on the one hand, and who assert another probation for the impenitent dead on the other.

It is time that a very vigorous protest should be raised against the misuse of public hoardings in London and the provinces. It is almost impossible to go through any considerable town without being offended by large and well-executed pictures, depicting some tragic scenes of violence or murder, which are in course of representation on the boards of music-hall or theatre. The minds of the people become in this way familiarised with terrible and ghastly incidents that must act with dreadful directness on morbid and evil-disposed temperaments. We are all more influenced by our surroundings than we suppose. And the same motives that lead us to surround the walls of our Board Schools and Homes with elevating and beautiful subjects, should secure the prohibition of those ghastly sights which become the seed germs of crimes resulting from them in years long after.

We notice in one of our contemporaries an appeal by a correspondent for the institution of a daily paper from which all the horrors should be carefully eliminated. We very much sympathise with the moral shudder with which many an earnest soul turns away from the recitals of crime and violence, of sins against women and little children, with which the columns of our dailies are filled. But, so long as such things are going on around us, is it well for us to shut our eyes and ears to them? Should we live in a paradise of blissful ignorance, whilst our brethren and sisters are in an agony of tears and blood? Is it not right that we should know all the facts, that we may be able to sympathise with our Master Christ, and that we may know how to pray, and labour, and exert such social and political power as we have in the direction of righteousness, purity, and love. Each new story of crime should act as an incentive to a new crusade to check the evil of our times by its only corrective, the Gospel of the grace of God.

The Graphic, of Saturday last, has a horribly realistic two-page engraving representing "A slave raid in Central Africa," from a drawing by Mr. H. H. Johnston, the well-known traveller. A band of naked native men, women, and children, have been cruelly bound together and are being led off by some of the marauding Arabs; while other of these inhuman wretches are shooting down several native warriors who have presumably been endeavouring to interfere on behalf of the captives. This gruesome picture ought to be more potent than the most graphic description in arousing the civilised nations to combine in putting an end to such unspeakable atrocities. Beneath the engraving is the following letterpress:—

> Creeping up through the long grass, gliding through the encompassing belt of forest, selecting, no doubt, a time when most of the fighting men are absent fishing or hunting, the slave-raiders suddenly pounce on the doomed village, which they rapidly encircle. The loud discharge of their guns paralyses the inhabitants with terror, and the panic is doubtless added to by the firing of the thatched huts. The few men who attempt an ineffectual resistance with their spears, and clubs, and bows and arrows are pitilessly shot down. The women, the boys, and such youths or young men as are easily overpowered, are speedily secured; their hands are usually tied behind the back, and their necks are invested with the heavy forked sticks which the slave-raiders have previously cut, and brought with them on the backs of their donkeys, or their slave porters. In addition to these wooden yokes, the slaves are frequently tied together by long twisted liana cords, made of the tough bush-creepers. The little children are rarely tied, except with their heart-strings, for their attachment to their mothers, and the mothers' determination not to be parted from their children, combine to carry them along with the slave-caravan—as long, that is to say, as their poor little legs can bear them.

Commander Cameron returns to this subject in another letter to *The Times*, in which he says:—

> In the interests of the people of Central Africa, who, according to Cardinal Lavigerie, are perishing at the rate of 6000 a day, I plead for something to be done. Government interference is not desirable, but there is nothing to prevent the line of Lakes Nyassa and Tanganyika being occupied, and the slave routes between Manyuema, Ubira, and the other hunting grounds of the human fiends who are now depopulating Africa and their markets in the East being absolutely blocked. No better memorial to the memory of Gordon and Livingstone could be raised than the establishment of this line of blockade, which, while it would link together the territories for whose benefit they laboured, would at the same time put into a practical form the wishes and desires of both these great African travellers and martyrs.
>
> I have estimated the cost of *matériel* and *personnel* for this blockade, and find that it is not greater than has been lavished on some so-called exploring expeditions. The main and central idea is the maintenance by a British association (non-commercial, be it remembered) of an anti-slavery cordon from the Shire to the north end of the Tanganyika, and, if means are forthcoming, to the Albert Nyanza. For this it will be necessary that the Zambesi shall remain an open highway, and Lord Salisbury has pledged his word that it shall be so. By this line constant communication would be kept up, and we should have none of those unsatisfactory plunges into the unknown which, even if successful, cause so much needless anxiety to the friends of those who are thus lost to view.

The last number of *The Graphic* contains two pages filled with portraits of twenty-four popular novelists. On the railway stations a new cry is heard: "Novels! novels!" The *Daily News* of Tuesday had an article on "The Evolution of the Novel." These are straws which indicate the current.

REV. EDWARD SMITH, of the Clerkenwell Wesleyan Mission, tells in last week's *Methodist Recorder* a striking story of spiritual wreckage, compiled from cases met with in his work. If anything will test the fidelity and courage of a Christian worker, he thinks it is the conditions of central London. "False lights are shown on every hand to lure the unwary to their doom; but numbers do not need false lights—they conspire willingly with Satan for their own dishonour. The whole sea-scape around us is dotted with wreckage; but, thank God, we have some salvage on the shore."

TOWER HAMLETS Y.M.C.A.

A member's re-union of this branch was held on Tuesday evening last week at the Great Assembly Hall, Mile-end-road, under the presidency of Mr. George Williams. Over a hundred members were present to hear from the chairman a graphic account of the recent Conference at Stockholm. In concluding his remarks he exhorted all to make a personal and prayerful effort to win their fellows for Jesus.

Mr. E. H. Kerwin (the president of the branch) also spoke very encouragingly, and pointed out the need that existed for having more branches like the Tower Hamlets, which aims to reach the artisan class of East London. The hon. sec., Mr. S. B. Russell, after reporting progress, asked the members to take a motto for the coming quarter from Romans xii. 10. Mr. Neighbour spoke of the evangelistic work done, and gave an account of a mission held by the members in Limehouse, when thirty professed conversion. Mr. J. Fallaize also gave some interesting cases of conversion in his report of the open-air work. A short address was also given by Mr. Richardson.

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CITY YOUNG MEN.

The opening meeting of the winter session of work at the Aldersgate-street Y.M.C.A. was held on Monday evening. Every available seat in the lecture hall was filled. The first business of the evening was the distribution of the prizes to the students who were successful in the competitive examinations at the close of last term's educational classes. The awards, which numbered about fifty, were the gift of the chairman of the evening, Mr. J. D. Allcroft, and Mr. George Williams. Mr. Allcroft, from his long business experience in the City, was able to give some good friendly advice to his young friends just starting out in life. He counselled them to pay great attention to the improvement and elevation of their minds, by devoting themselves to earnest study during their long evenings, at the same time not forgetting their spiritual needs. He strongly emphasised the fact that the basis of the Association is the Bible, and that its one great object is the salvation of young men. Mr. Robert Burn, the genial secretary, in presenting the calendar for the session now opening, urgently invited the co-operation of the members in making known the advantages of the Association amongst their fellows. Mr. David Walker, secretary of the Sydney Y.M.C.A., exhorted his younger brethren to stand firm against temptation, and "Be men," giving them also sympathetic counsel calculated to aid them in their Christian lives. Rev. F. A. C. Lillingston, taking as his theme the prizes, mentioned prizes of a higher nature which are to be attained in life, the greatest of which is to have the love of God in the heart. Mr. George Williams and Captain Cundy subsequently spoke a few words.

IRISH SOCIETY.—A sermon was preached on behalf of this Society in St. Margaret's, Westminster, on Sunday evening, by Rev. J. B. Crozier, D.D., vicar of Holywood, Belfast. The liberal support of Christians is now required to enable the Society to maintain, amid severe financial difficulty, its time-honoured and invaluable missionary work

MAJOR-GENERAL R. S. DOBBS, of Greystones, co. Wicklow, and late of the Madras Army, peacefully fell asleep in Jesus on September 26, at the ripe age of eighty. In an interesting little work published by Mr. G. Herbert, of Dublin, he tells the story of his conversion on a voyage to India in 1827. He became an active, earnest Christian worker, though for some years now he has been unable for much personal service.

GLASGOW CONVENTION.

(By a Special Correspondent.)

To provide more room for the many who in increasing numbers desire to avail themselves of the privileges of the Glasgow Convention for the Deepening of Spiritual Life, the place selected for the meetings of this year was St. Andrew's Hall, one of the largest buildings in the city. The attendances even on the opening day must have rewarded the faith of those who advised the taking of the huge hall. In all, the Conference extended over four days, beginning on Tuesday and ending on Friday. On each day three meetings were held, apart from the early morning gathering for prayer.

TUESDAY, SEPT. 26.

HUMILIATION.

In opening the Conference on Tuesday morning Mr. William Sloan, who presided, remarked that the subject for the day was: "Humiliation, and heart-searching, and confession for sin," and as a keynote he read Psalm li. After a brief season spent in prayer and praise, Mr. Sloan said that they had doubtless all come together with the desire that the Lord would again show Himself unto them, and that while they looked back on the past with thankfulness for the way in which He had used them in his service, yet they looked back with humiliation because of their unfaithfulness.

It had been laid upon his heart to speak a little from the words "We would see Jesus," and in a letter from a friend received before coming to the Conference, this text was sent to him for all who should attend the meetings, "They shall see his face." Those words were spoken of the heavenly state, but might we not expect them to be fulfilled in our present experience, inasmuch as Christ said, "The pure in heart shall see God"? In former years some may have attended the Convention with a desire to see the Lord, but went away disappointed because He had, instead, given them a sight of themselves. That was needed, but now God calls us to a vision of Himself, that we may carry to the world the good tidings of great joy.

Mr. R. Wilson followed with an address on Rev. ii. 7. He reminded his hearers that the last revelation Christ gave of Himself to man was recorded in that book, and that its effect was to make John, the beloved disciple, to fall at his feet as dead. If they were to have the presence of Jesus it must be as an all-searching God teaching them their utter unworthiness. In the messages to the churches the Lord Himself was still speaking to his Church and telling her to be ready for his coming again. The churches were going after anything but their Master; oh, that they might see Jesus, so that He might show them what was the matter.

THE GRACE OF JOY.

At the afternoon gathering the principal address was delivered by Dr. A. A. Bonar. The venerable speaker was in a peculiarly happy mood, and began his address by remarking that the hymn "O for a closer walk with God," although written by a beloved man, had something in it that scarcely helped them. Its retrospective note was not cheering. Dr. Bonar then read a version by a friend in America, characterised by great joy and cheerfulness. Taking that hymn as a keynote, he remarked that it seemed to him one of the best methods of humiliation and confession to select a particular grace in which they ought to be abundant, but in which they failed. For that purpose he would take the grace of joy, much, no doubt, to their surprise. He often wondered why it was that they failed in the grace of joy. It is not a small matter, for the Lord was wroth with his ancient people (Deut. xxviii. 47) because of the absence of joy and gladness in his service. Let us see if all our service can be characterised as joyous. It is of immense importance to us to have this spirit of joy, for "Thou meetest him that rejoiceth." Joy is far oftener mentioned in Scripture than gentleness or goodness. About one hundred times in the Psalms the gladness of God's people is spoken of. The old saints must have been happy people. He would like to have seen them in Jerusalem with their shining faces. Coming to the New Testament we notice that in Galatians joy is placed second among the fruits of the Spirit—"The kingdom of heaven is righteousness and peace, and joy in the Holy Ghost." Is not that a rebuke to some sombre Christians here? They seem afraid to smile, or afraid to show that they are very happy. He could never get over that singular passage in Peter, "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy *unspeakable* and full of glory." He did not often meet with cases of unspeakable joy, but he once met with a young man who, two days before he died, said of his experiences, "It's joy *unthinkable.*" Was not that full of glory? It ought to be a matter of deep humiliation with us that we have so little of this grace. Paul prayed for the Colossians that they might be strengthened with joyfulness in the midst of suffering. That is a good test as to how we are getting on.

Should we not oftener think of the "oil of joy" when dealing with sinners? If we had abundance of joy we should gain an easy victory over the gaieties of the world. When young believers are feeble let us offer them more joy. Contentment, too, would come from a possession of this grace. If we were filled with joy we should never hear of jars and discords in our work. The same grace would have another effect. It would be a mighty help to us in converting souls. Do we not feel that when we are very joyful our arrows are sharper and our words more powerful? Then the grace of joy cures several faults. It cures backward Christians of their backwardness.

Pastor Otto Stockmayer gave the chief address at the evening meeting. He pointed out that there is one sin above all others, of which the Holy Ghost came to convict and reprove the world—the sin of unbelief. We know the parable of the man seeking the treasure in the field, but do we realise that the Lord is seeking through all lands his "peculiar treasure" in men and women whose hearts are perfect towards Himself?

WEDNESDAY, SEPT. 27.

CONSECRATION.

On Wednesday, the subject set apart for meditation was "Consecration," and at the morning meeting the address was given by Rev. John Riddell. He pointed out that consecration must be a life and not a word. We are not our own property, but the exclusive property of Him who has redeemed us. The one great fault which lies at the root of our faulty consecration is the want of a proper conception of the truth that we are redeemed. We confuse emancipation with redemption, and think that Christ has merely set us free. Redemption means more than that: it means a change of masters. Mr. Riddell made an extensive use of the experiences of the Israelites in the wilderness in illustration of this point. In return for God's guidance, protection, and provision for us, it is our business to walk with God and learn of Him. All our sorrows and failures arise from our neglecting to do that. If we are to be consecrated we must have the Spirit teach us that there is no deeper desire in God's heart than to have the exclusive use and possession of everyone bought with Emmanuel's blood. There is not only God's consecration of us, but there is this word to be considered, "Consecrate yourselves unto the Lord this day." What does that mean? We may find a parrallel in the fact that although God blessed the Sabbath day and sanctified it, He yet commands us to remember the Sabbath day and to sanctify it. The life of consecration is just the continuing in a surrendered attitude toward our Father. It is in the continuance that we often fail. Israel did not fail in the *act* of consecration, but in the *life* of consecration. Again and again during the forty years their consecration kept breaking down. Is that the best we are to expect? Some may answer that that is all they have any experience of. But if a continuous life of consecration is not possible, why was the Lord "grieved with that generation"? Caleb stood on the same footing as the rest of the Lord's people, and yet he uniformly conquered where they uniformly broke down? The secret of his perfect consecration was that he was satisfied with the Lord.

In the afternoon the first speaker was Rev. Dr. Morris, who gave a suggestive address on 2 Chron. xx. 26, "On the fourth day they assembled themselves in the valley of Berachah, or blessing." Mr. John Anderson, of Ardrossan, next addressed the convention from Rom. vi. 11, and Gal. ii. 20. He specially addressed those who had failed to enter into the life of consecration, and reminded his fellow Christians that there was sin somewhere at the root of the failure. How can we be so free from sin that we can give ourselves up to God and have the hindrances removed? The verses read seem to show that God's method of dealing with sin is by death.

Both the addresses at the evening meeting well sustained the interest of the Convention in the subject for the day. The first speaker was Rev. W. Haslam, who emphasised the truth that there are two parts in consecration. and that one part is more important than the other. There is the dedication of ourselves to the Lord, but the greater part is the Lord's taking that which we offer Him. The greater part is the believing in God's part of the matter, and it is impossible for us to believe that without rejoicing. In Luke xviii. we read of a great multitude following Christ rejoicing. That was the consecrated host. One of the marks of a consecrated man may be found in the words of the Apostle, "We have given up all to follow thee." We say that to ourselves and among ourselves, but do we say it to the Lord Himself? Do we mean *everything?* Do we not find a lot of self remaining? He once gave away a torn book to a friend, but for several days afterwards he kept finding odd leaves about the floor. Do those odd leaves prove that he had not given up the book? No; they reminded him that he *had* given up the book. Let us not be discouraged because we find some of self remaining behind, but let us give again and again. The multitude spoken of by Luke were said to have "followed" Christ, which meant being indwelt in by Christ. How then could they help praising God?

Rev. Evan H. Hopkins in his address defined consecration not as an attainment, but as an attitude that is to be maintained. Why are we continually failing in the consecration of daily life? We break down because we lack power, and we have not power because we lack faith, and faith is absent because we want consecration. In the case of the disciples (Mark ix. 28) Christ pointed out the cause of failure. But is there any power in faith? No; it is that which binds us to the power. When unbelief breaks the contact the power is gone. What is the hindrance to the faith of the disciples? The Lord Jesus indicated it when He asked, "What was it that ye disputed among yourselves by the way?" There is the secret; how can we believe while in that spirit? We cannot believe while there is rivalry instead of brotherhood.

THURSDAY, SEPT. 28.

THE SPIRIT'S PRESENCE AND POWER.

Rev. David Russell, of Glasgow, speaking on this subject on Thursday, remarked that on the memorable day of Pentecost, the disciples found themselves in the midst of a marvellous power. Peter, who had trembled most, spoke and preached in a tone so unfaltering that he did not seem to be the same man. In the present day, we are to look for power from on high, and the amount of power we receive depends on the prayer and receptiveness of believers.

Dr. Morris said we could not have the power without the presence. Thank God, He keeps the power in his own hand.

Colonel Oldham was the first speaker in the afternoon, and he dwelt specially upon the truths contained in John xiv. The speaker invited attention to the opening verses of the chapter, and remarked that if there was one word in the Bible more unhappily translated than another it was the world translated "mansions." That wrong translation he believed had given rise to much erroneous doctrine. Christians had come to look forward to having a mansion in heaven, and did not think much of God's mansions below. The word was really the same as that translated "abode" in ver. 23. God's people were his dwelling-place, and Christ wished his disciples to understand that it was not He alone who was the abiding-place of the Father, but that the Father would abide in his people as well. He wanted to bring them into the place where He was — abiding in the Father. Referring to the promise in John xvi. 7—11, Colonel Oldham said that he often heard Christians praying the Lord to convince people of sin and righteousness and judgment, and they were astonished that He did not do it. They overlooked the fact that Christ said that when the Holy Spirit comes "*unto you*," He would convince the world of these things. It was only when the Church received the Holy Ghost that the world was convinced of sin. It was a remarkable fact that not once in the Epistles were they told to pray for the Spirit. They had merely to receive Him.

The second speaker was Rev. E. H. Hopkins, who based his remarks on Acts xix. 2, "Have ye received the Holy Ghost since ye believed?" He was sure that question had presented a difficulty to almost every student of Scripture. It is clear that it is not possible to be a Christian apart from the Holy Ghost. But there is a fulness of the Spirit which may come after conversion. Those two blessings are not always simultaneous. Mr. Hopkins quoted several passages to illustrate this point, and remarked in closing that there could be no such thing as spiritual enduement without spiritual adjustment.

On the Convention re-assembling in the evening, an address was delivered by Rev. J. J. Luce. They often said they wanted more of the Spirit, but the truth was the Spirit wanted more of them. He was waiting for them, they had not to wait for Him. They might know the theology of the Spirit's presence and power, but never know what it was to be indwelt by Him. The other speaker was Rev. F. B. Meyer, who at once arrested the attention of his audience by a telling illustration. Water, he said, revealed itself to them in three different forms, as a solid, as a liquid, and as vapour. If he were to ask which is the strongest form, those who had seen an iceberg in mid Atlantic might say the solid; those who had seen the Falls of Niagara might say the liquid; but all in the audience who knew anything of machinery would say that water was strongest in the form of steam. They could hardly see steam, but that was without doubt the mightiest form of water. It might seem to many of his hearers that they were talking of something far too etherial to be of any practical use to them, but they should remember that some of the mightiest forces in the universe are unseen. Probably the mightiest manifestation of God is in the mighty, unseen, glorious Spirit. Some of them had been working by hand power; but for the future they might work by steam power, if they would yoke themselves to the unseen, eternal Spirit of God. Mr. Meyer gave five tests whereby Christians might know if they were filled with the Spirit. (1) Were they brought under the dominion of any besetting sin? (2) Did they find that after a convention they "ran down" the next week, and lost the blessing? (3) Was Jesus Christ real and precious to them? (4) Were they sure of their adoption? (5) Were they conscious of being able to win souls to Jesus? Following these tests Mr. Meyer directed attention to "the great chapter on the Holy Ghost" (Rom. viii.), and pointed out nine things which the Holy Ghost did for those whom He filled. (1) He made them free from the law of sin and death, ver. 2. (2) He gave them life and peace—the quiet heart, ver. 6. (3) The indwelling of Jesus, ver. 10. (4) Lifting power, ver. 11. (5) He helped them to mortify the deeds of the body, ver. 13. (6) He led them day by day, ver. 14. (7) He assured them of their adoption, ver. 15. (8) He brings heaven into the soul, ver. 23. (9) He was in them as a Spirit of intercession, ver. 26.

FRIDAY, SEPT. 29.

GOD'S KEEPING POWER.

This was the subject of meditation on Friday, the closing day of the Convention. The opening address was from Rev. J. J. Luce, who told of a believer who requested that the word "kept" might be engraved on his tombstone, because that one word contained the history of his life. Many another child of God had felt that. The speaker indicated three passages, putting the subject of the day in various lights. The first of these was 2 Sam. ii. 9: "He will keep the feet of his saints." That word contains a promise that they should be "kept" as regards their daily life, their life in business, and in the home. They should have a life which would stand the test, and do rough work in a rough world. The second passage read was 1 Sam. xxii. 22, 23, and Mr. Luce emphasised the words of David to the fearful Abiathar, "with me in safeguard." Many Christians felt like Abiathar, escaped, but not secure. But the Lord kept them from the care of worry and anxiety. A working man to whom he once spoke said of his wife, "She wants to feel safe before she is safe." That was a common experience. Yet a third passage was read, Jude 1, "preserved in Jesus Christ." The revised version said, "kept *for* Jesus Christ." Mr. Luce gave those words as a motto to his fellow Christians. They were kept *by* Jesus Christ, *in* Jesus Christ, and *for* Jesus Christ. He closed by pointing out that the Lord kept his children from the net, and also from stumbling.

Rev. W. Haslam said they were wont to dwell upon the death of Christ; they could not dwell on that too much, but they forgot too much the ascension of the Lord, and that from the ascended Lord they had the power of the Holy Ghost. Was there any need for them to be kept? Yes; for there was temptation all along the line. There were not only God and the sinner in the transaction; there was another person, the devil. They were tempted at home and in themselves, but the blood of Jesus could cleanse them from the things of the flesh. And when they were delivered from the power of the flesh, they were opposed again—the world was all around them. To the world there succeeded the wiles of the devil, but over all these they had power through the ascended Lord.

The afternoon gathering was first addressed by Pastor Otto Stockmayer, who reminded his hearers that when they went out as Pentecostal people they at once met the prince of this world. They should not let Satan meet them directly, but should let him meet Christ, the overcomer. He pointed out that among other things Christians would be kept from jealousies between each other, and that new openings of the Scriptures would be given to them, thus furnishing new helps of security.

Rev. F. B. Meyer said he had not been to so many conventions without being sure that all those who received a great blessing were led straight to the Cross. Ministers who had got a blessing at that Convention would find themselves brought into collision with many members in their churches who only loved worldliness. He remembered one minister whose reception of the fuller life so aroused many of his people against him that it became a question whether he should go, or they. Mr. Meyer said this minister came and asked his advice and he replied, "Let Jonah be cast out of the ship, but let the captain stay." Since then his friend had worked on with half his salary, but the church was full, and the power of God was with him. In proportion as the blessing they got at those meetings was a real one, the devil would try to steal it from them. On going home they would find that temptation would not come to them in any great thing, but in a little one, and they would wonder if they had not deceived themselves as to their having received a blessing. But the religion spoken from that platform was not a superfine thing, it was a good home-spun which would stand the wear of every-day life. When trials came let them remember they were in Christ, in the love of God, and they would stop in, if they didn't step out. There were only three things that could tempt them out: (1) Pride; (2) worldly care; (3) yielding to sin.

Although the night was wet and dismal, the attendance at the closing meeting of the Convention showed no falling off. Indeed, the large hall was crowded to its utmost capacity.

Rev. J. Gelson Gregson dwelt specially upon the solemnity of the gathering, as being the last. As a parting word, he referred to Psalm cxix. 133, and 2 Tim. i. 12, chiefly basing his remarks on the latter text. In emphasising Paul's expression, "I am not ashamed," he said that shame would be connected with their profession until they lost that self-reputation of which they were so proud. Where there was not an intensity of love, there was sure to be shame.

The closing words were spoken by Rev. E. H. Hopkins, who led his hearers to a contemplation of the rest of God's people, as spoken of in Heb. iv. 1. What did they know of this rest? It was not the rest of conscience, but of the soul; something positive, God's rest. Many were expecting peaceful rest in heaven, but they might know much of the peace of heaven before they got there.

During Friday a meeting, specially for ministers, was held. Rev. E. H. Hopkins presided, and a free interchange of opinion took place between the brethren on the questions discussed during the Conference. At all the meetings, save that on Thursday morning, Mr. W. Sloan presided with great tact and geniality, and was loyally assisted and supported by his energetic co-convener, Dr. Elder Cumming.

Another correspondent writes:—Some memorable gatherings, which will stand as a landmark in the spiritual history of many hundreds, were held in the Western capital of Scotland last week. The presence and power of the Holy Spirit were mightily manifested at several of the meetings, especially at the one of Thursday evening, from which the multitudes crowded out into the streets with a solemnity, mingled with a gladness, which was quite remarkable. It was not that anything was said more striking than has often been reported in these columns, but because there was so much of the eternal and unseen brought to bear on consciences and hearts.

Large numbers of people gathered from all parts of the country, taking advantage of the many cheap trips for the Exhibition. Probably the same reason has accounted for the many ministers who have been present at the meetings. It has been a splendid spectacle for any devout man to look upon those immense congregations, and to realise that many a torch was being lighted which in distant parishes and remote towns would kindle a fire that might spread, never to be extinguished.

Care was taken to define the teaching, repudiating all thought of sinlessness or perfection; and insisting on the duty of those present yielding themselves to God that He might fulfil in them the full purpose of his will, and secure all the possibilities of Christian life and usefulness.

The early prayer-meetings at 7 a.m. were conducted by Pastor Stockmayer, and were much prized; and a meeting for ministers only was full of blessed testimony and praise. We cannot but be thankful that such opportunities are being multiplied for the gathering of Christians, irrespective of minor differences, on the common platform of Scripture, and for the quickening of the inner life. And where they are characterised, as this one was, by careful Bible exposition and exhortations to more devoted lives, it is impossible to doubt that immense good must result.

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LIVERPOOL TOWN MISSION.

Under the superintendence of Mr. J. B. Bain the work of this Mission continues to extend. Three new halls have been added, and at one of these in a recent week thirty professed decision for Christ. At some of the meetings there are nightly conversions, and a real work of grace is going on. An "occasional paper" lately issued, says:—

The committee have reason to be much encouraged with the work that is being done, but they are the more concerned for that which is left undone, and which might be attempted if only means were provided. Unfortunately the income of the Society is considerably below the existing requirements, so that no new appointments can be considered. This is the more to be regretted, because several of the missionaries have grown old in the service of the Society, and must now be allowed partial retirement, as they are no longer able for full employment. No one will grudge pensions to those who have given the best years of their lives to the self-denying labours of a missionary, and who cannot be expected to make any provision for old age out of their modest stipend of £80 a year. It is estimated that between £300 and £400 more will be required for the current year. The open-air work during the past summer has been carried on with vigour, and results have not been lacking. A man told the missionary in charge of one station that he had been prevented from destroying his life. It was touching to see this fellow weeping as he told his story. On another occasion a well-dressed man called one of the men to speak to him; just outside the crowd, he decided for Christ, and before all the people said he would follow Jesus. Two "all-day meetings" have been held in front of St. George's Hall. But perhaps the best meetings have been those conducted in the courts and alleys, right among the people. At one meeting when testimonies as to blessings received were called for, fourteen held up their hands, mostly men, some up in years, and others in the full vigour of their manhood. After this eight similarly testified to having received good. It was a solemn moment, and with glad hearts, and heads bare, the workers gave expression to their pent-up feelings in the words of the Doxology. Among the many striking cases of blessing are those of a husband and wife, both the victims of the drink, who were in succession soundly converted and restored to a happy, godly life.

THE STEPNEY CRECHE.

Our readers will recollect that some months ago Mrs. Hilton met with an accident, which completely prostrated her in health, and confined her to her room. We are glad to say that she has now to some extent recovered strength, though she is still a prisoner in the house, and likely to be for some time to come. Added to the physical suffering she has endured, Mrs. Hilton has felt keenly her removal, during these weary months, from actual participation in the work to which she has devoted so many busy years. Some extracts from her new Report, prepared, we may say, under difficult circumstances, will be read with interest by all friends of work among the poor:—

"There are times when it seems that the battle is too hard, and that the misery will crush out hope and paralyse energy; but God is faithful to his promises, and across the path that seemed all darkness a light breaks, and those for whom there seemed no earthly hope are lifted up, and enabled to go on their way rejoicing.

"It is touching to note the admirable way in which many poor women live. Although their own lives are one long sacrifice, they will cheerfully undertake any service for one who appears to be in greater suffering. One of our mothers, a widow with four children, took into her room a newly-made widow with two little ones. When asked how she would manage, she said, 'Oh, very well, I think. You see she is new to her trouble yet; but God always fits the back to the burden.' We watched closely to see that extreme want should not touch them, yet we were careful not to tarnish the beauty of the deed by any display of charity. Such acts as these are frequent, and their most striking feature is the perfect unconsciousness of those who perform them that they have done anything extraordinary.

"The Crêche has never been more needed than in the past year. It has been a haven of refuge to the poor mother who, if she could not leave her children in such care, would be with them in a fireless room, without sufficient food. We often wish we could translate the words that issue from the baby lips when the little people are brought into the Crêche in the morning. Doubtless they are songs of thanksgiving which are borne upwards, and will descend in blessing on those who have helped to provide such a home of brightness for them.

"It is not only the children that are benefited by the Institution; it is a blessing to the mothers also. They are softened and touched by the loving care bestowed on their little ones, and when baby folds her tiny hands in her last sleep, it is to us the mother comes to talk over her sweet and loving ways, and to pour out her gratitude for all our kindness to her darling. The attendance has been as large as in any previous year, and it was with much regret that we were obliged to close twice in the year for a short time while there was an epidemic in the neighbourhood. The general health of the children has been very good, and visitors frequently remark on the bright looks and rosy cheeks which are to be found in our nurseries.

"The Infirmary is always a bright spot. Here frail, delicate little sufferers are nursed back to health and strength, and it is wonderful to see the improvement that a few weeks of special care will make. Nurse is quite proud when one of her little charges is considered well enough to go downstairs to the larger nursery. The long winter and scarcity of work brought much suffering outside the Crêche, and we were very thankful to those friends whose kindness enabled us to lend a helping hand. When the mother is ill for any length of time, and the father out of work, the home must be wrecked but for a little timely help.

"We have admitted nineteen fresh cases into the Home during the year, and fourteen children have left. One of the saddest parts of our work is to see the partings between mothers and children. A mother brings her baby girl to us while she goes into a hospital. She cannot tell if she will ever see her again, and she tries so hard to keep the tears back while she kisses her, and tells how she has never been away from her before, and she hopes she will not be any trouble.

"A widow in the first freshness of her bereavement has to break up her little home and fight the hard battle of life single-handed. She cannot keep all her children with her, so she brings the two youngest to us, two little girls aged three and four years. The children are quite unconscious of the impending change, and the mother will not speak till the nurse has taken them away, lest she should break down and sadden them. Then the tears come, and in broken voice she tries to say how she knows it is for the best, but she shall miss them so when their bedtime comes.

"On the other hand, we have our times of rejoicing, when the mother comes back from the hospital, refreshed and strengthened, to take her baby to her arms again; or the widow, after a few years' struggle, makes a little home, and gathers her children about her.

"In reference to our balance-sheet, it will be seen that there is a balance of about £100 due to the treasurer. We have striven hard to keep down expenses, but our contributions are less than last year, and we have had no special aid. We held a small sale last month, the result of which will appear in next year's Report, as it was too late for this. This, we hope, will add about £50 to the funds. We also intend holding a bazaar in May next."

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AN AFTER-MEETING.

A correspondent of *The Methodist Times*, in an account of the service at St. James's Hall on the evening of Sunday week, says:—

To the after-meeting the great bulk of the congregation remained, and as the seats were vacated they were immediately occupied by those persons who could not be admitted before, and who had hung about the doors during the whole service, in the expectation of getting in. The orchestral band was now dispensed with, and a harmonium substituted as the accompaniment to the singing. One of the Sisters presided at the instrument. After the singing of "Rescue the perishing" and "Pass me not," Rev. T. D. Barnes, late chaplain to the troops in the Soudan, offered prayer. Mr. Price Hughes then spoke a few solemn words of warning to the unsaved, showed the awful consequences of rejecting salvation, and then asked the sinner to come to Christ now. The vast audience was here deeply moved, and I observed several in tears. "Stand up, stand up for Jesus," was next sung, after which Mr. Hughes prayed, concluding with another appeal to the unconverted.

Then occurred a most touching sight. An old man, with hair as white as snow, over whose head more than the threescore years and ten appeared to have passed, came tottering along the centre passage. Unbidden tears were chasing one another down his wrinkled cheeks, and he was sobbing. The word spoken had found a home in his heart, and though during all his previous life his back had been turned upon God, he could shout before he left the inquiry-room on Sunday night—

I'm satisfied with Jesus,
  He's everything to me;
His dying love has won my heart,
  And now He sets me free.

Among the others who were dealt with in the inquiry-room and found peace, were a Frenchman and a German.

BRITTANY.—Dear Sir,—In sending you the report of the recent conference of workers in Brittany, under the presidency of Rev. Carr J. Glyn, I ought strictly to have used the proper title of the committee by which the work at Tremel as a centre is carried on. It is the "Breton Evangelical Mission," being supported by Christians of all denominations; and is thereby distinguished from the good works of the Baptists and Welsh Methodists in other parts of Brittany.

W. L. Lang.

The Christian.

October 5, 1888.

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The Salvation Army.

UNIVERSAL WEEK OF PRAYER & SELF-DENIAL

OCTOBER 6 to 13, 1888.

WHY SHOULD YOU DENY YOURSELF IN ORDER TO HELP FORWARD THE WORK OF THE SALVATION ARMY?

I.—Because the one great object of the Army is worthy of the deepest sympathy of every true lover of Jesus Christ.

The worst enemies of this Army never attempt to deny that in its ranks there is unceasing effort *to seek and to save the lost*. Indeed, our critics often complain that this one idea so completely absorbs the attention of the Army as to exclude due regard for other necessary things. But let us see what this one idea includes.

(*a*) The arousing of slumbering souls.

We all know, alas! only too well how utterly God is forgotten by multitudes of the people, even where the utmost effort has been made to evangelise them, and therefore one cannot but rejoice if even by means of a big drum some are compelled to turn their heads, at least for a little while, away from the public-house, and every other sinner's resort, and to listen to anything about God and eternity. No one can deny that the Army's 40,000 meetings and marches *every week* arouse the attention of multitudes who would otherwise never give a thought to religion; and if nothing more than this were done, would you not like to feel that for one week you had some share in the doing of it?

(*b*) The proclamation of mercy and deliverance.

Nobody disputes that the Army does in its songs and addresses continually declare that there is mercy in Jesus for all who will come to Him, and that there is not only the promise of a deliverance from hell in the future, but a salvation from evil here and now by the power of an Almighty Saviour. Many charge the Army with unreasoning reiteration in this direction, and describe their speaking as consisting simply of urgent calls to "Come to Jesus." But even if it were so, to have this call given again and again to crowds of the poorest and worst in 40,000 meetings outdoors and in, every week, is, after all, a great work, and ought you not to help it?

(*c*) The securing of instant decision and surrender to God.

Everybody admits that the Army presses its hearers to decide the question of salvation on the spot, and that in the most public and pronounced manner. It requires men and women to walk out before mixed audiences, and kneeling in the sight of their old companions, and often of a scoffing crowd, to pray for mercy. This very method constitutes one of the objections raised, but there can be no question that it most remarkably succeeds in inducing thousands of profligates and prodigals in the most open and avowed manner to go and return to their Father and commence a holy life. Ought you not therefore to help them?

(*d*) The multiplication of testimonies to the Saviour's power to save.

The system adopted of urging every professed convert to testify publicly from the first, whatever disadvantages it may have, has unquestionably resulted in raising up hosts of men and women who are always ready to declare that whereas once they were spiritually blind now they see. When you hear that more than 40,000 such persons were induced to come to the Alexandra Palace, on July 9, at their own cost, not only paying travelling expenses but a charge for admission, in order to unite in thanksgiving to God for His Salvation, ought you to listen to those who would call such simple, though noisy and vulgar, witnesses, "blasphemers"? Ought you not rather to help to multiply such "evidences of Christianity"?

(*e*) The devotion of every life to the spread of the Gospel.

It is well known that this Army calls upon all its converts, and upon multitudes of them with success, to spend all the time, money, and effort they can in work for the Master; to wear upon their very dress tokens of their being absolutely His Sons and Soldiers, and to give up, when able, their whole life to the War. When you hear that more than 6,500 young men and women have responded to the call, and have left home, friends, and situations, not only without any guarantee of salary, but with the all but certainty of privations, sufferings, and toils, for Christ's sake, you must feel, as the Bishop of Manchester once said, when in Melbourne:—"I must say of the Salvation Army, in the first place, that I believe it to be inspired by the noblest impulse that can direct human energies—by the desire to make sinful men love and follow Christ. I see in its leading ministers and agents a holy self-denying enthusiasm which, on the large scale, is nowhere equalled at the present time. If the Master were here I am sure He would own them and honour them and set them above me. If they don't shame all of us into more earnest, self-denying efforts to fight the great foes of Christ and of humanity, it must be because our hearts are cold, and we have lost the glow of our first love." Will you not help them?

(*f*) The object of the Army includes the spread of salvation throughout the whole world.

That this is the object of every Salvationist there can be no question; and as they have already, within eight years of sending their first officer out from England, planted their flag in 32 countries and colonies, where they have no less than 3,333 officers wholly employed as Foreign Missionaries, holding 2,300,000 services annually, there can be no doubt that, whoever may like or dislike it, they will go on pushing salvation into every quarter of the globe. As the Rev. T. De Witt Talmage once said in New York, "They will sing their way round the world."

If you could have these Salvationists made altogether such as you wish, or secure a similar agency more to your taste, which would advance with equal resolution and speed, it might be preferable. But these poor people, who emerged only eight years ago from Whitechapel, could not have made such progress had not God been with them. Therefore, will you not help them?

We think that under whichever aspect you may regard the object of this Army, it must command your practical sympathy. It is impossible to dispute that the Army is at least striving hard to accomplish the very purposes for which your Saviour came into the world, and which "demands your soul, your life, your all." You are only asked, by one week's special self-denial, to give the Army a little help. Can you say No?

II.—Because there is no satisfactory reason why you should not help the Army.

When we think of the thousand millions of our fellow-creatures perishing for lack of knowledge, we often wonder how any Christian can listen to petty criticisms on any body of men and women who are devoting their whole lives and energies to the work of publishing salvation. Can it be supposed that there could be any workmen in the vast vineyard with whom many faults might not easily be found? But when truly self-denying devotion and successful labour for the one great end are seen, can there be any justifiable excuse for refusing help?

(*a*) The Salvation Army is said not to be doing the whole will of God, nay, to be even neglecting this or that part of it.

But, alas! the same objection might be raised against any set of workers, according to the varying opinions prevalent amongst the persons who criticise. Will not a moment's thought show the impossibility of any body of Christians labouring, in word and doctrine, exactly according to the views of all the bodies around them? "And there are differences of administration, but the same Lord."

Suppose the Salvation Army be only a foot of the one great Body, is it reasonable to refuse to help it because it does not perform the services of the head or the hand? If you turn your back upon these humble labourers because they do not see it to be their duty to say and do all that which you say and do, is it not possible that you may thereby come into condemnation yourself for refusing to help these humble pioneers, who are straining every nerve to bring the whole world to the feet of Him whom you call Saviour and King? Would it not be better to help them to do what they are doing, and leave them to His guidance?

(*b*) But the Army is said by some people to be propagating erroneous views on some points.

Even assuming that the views of these critics is correct, what does this amount to? That tens of thousands of people who formerly spent their leisure in drunken revelry, debauchery, and folly, but who are now employing their spare time in speaking and singing for Jesus to crowds as utterly Godless as they once were, do not in every matter hold the same opinions as are held by those who criticise them. Which is best? To leave the millions who have never heard of Christ in utter darkness, or to send them these rough, though possibly on some non-essential points, erring teachers? Certainly, you had better use the tools ready to hand—anyway, until you can get better ones. Dear friend, will you not help them?

(*c*) But it is remarked that the Army is not friendly to other religious organisations.

But how this statement can be made we find it hard to understand. Thousands of the converts of the Army are already enrolled in membership with the churches. Hundreds more occupy ministerial, evangelistic, and other official positions in them. Aggressive efforts of every kind have been instituted in every quarter of the globe, either inspired by our success, or in direct imitation of our means, from which an enormous harvest of souls has already been reaped, and which it cannot be doubted will yield still further results, alike honouring to God and beneficial to man. Indeed, it is no uncommon thing for it to be said by those outside the ranks of the Army who are familiar with its influence upon the churches, that the indirect blessings it has conferred upon the Church exceed the direct. Even if the Bishop of Durham was mistaken in saying that the Army had recalled the Church "to the lost ideal—the compulsion of the souls of men," it is evident that they cannot have diminished the interest taken in other good work. No, no, and even if they were lacking in charity the best way to teach them better must be to show them more practical love.

(*d*) "But you have been told that——"

It is astonishing how many scandalous stories about the Salvation Army are current amongst Christian people. Yet some of these, like the great Sweating story about the Army of the spring of the year, were found on examination to be absolutely without foundation. You should, at least, before withholding help on account of any evil report, write to Headquarters to ask if it be true, as the Officers there are always glad to reply to such inquiries. But even if all who are in the Army are not worthy of your help, ought you not to help those who are?

(*e*) But perhaps you may not like their ways of working, yourself.

Is that a satisfactory reason for not helping them? Would you in your sphere of Christian work be pleased if God and everyone else were to refuse to help you unless they found your ways pleasing them in every particular?

Nay, is not this a special opportunity for self-denial? It is perfectly certain that vast multitudes of the common people are simply delighted with the Army's ways. They crowd to their noisiest meetings, listen attentively for hours to their exhortations and songs, and contribute of their poverty many thousands of pounds annually to sustain the enterprise. So will you not deny yourself for once the pleasing sensation of giving to promote what is just in accordance with your tastes, and help what suits the taste of others widely different in education and position from yourself?

(*f*) But the Army will not last.

Surely this is a desperate objection, for it half admits that the thing is, and would be, good if it did last. We admit that many good movements have not lasted, but that can be no reason for withholding help from this one. On the contrary, it is exactly a reason why you should help it, and that quickly. You may not always have the opportunity to do so. You should seize it whilst you can, and then if the Army should cease from its great work you will not be to blame, and if God is really its Creator and Friend, it will probably last after all.

III.—Because the World's unsupplied need is still so vast.

You believe that Jesus Christ is the Saviour of the world, and that if His salvation were received by the people of every land, all other needs would soon be supplied as a result. But, alas! after nearly nineteen centuries how far we are from the realisation of the grand Bethlehem song of peace and good-will.

(*a*) Look at the cities of England on Sundays.

Not only are many millions of the people—in many cities from 60 to 90 per cent. of the total population—found outside places of worship, and entirely indisposed to take any notice of God, but the day of leisure is turned to account for drunken revelry and all manner of sensual pleasure. Are not those Anarchical and Socialistic principles, subversive of the very foundations of Society, rapidly spreading; whilst crowds of the young men and women who have had a School Board education, so far from showing evidence of improvement, are notorious for such disorderly and even ruffianly conduct in public streets and parks, as makes it unpleasant, and in many cases unsafe, for single women to walk to and from a place of worship alone? This is no time for mild measures. Ought you not to help the people who go out amongst those crowds, and labour in the only way they can to turn them to the Lord?

(*b*) Look at the villages of England on week-days.

In thousands of these villages, evening after evening, there is absolutely no place of worship open. The villagers have no place of resort but the public-house, and in many cases there is no successful effort to evangelise them made.

The Salvation Army has opened rooms in hundreds of villages during the past two years, and proposes to give every villager somewhere to pass his time other than the public-house every evening. In view of this state of things, ought you not to help?

(*c*) Look at the specially needy classes of England.

The word "classes" has recently been applied peculiarly to the wealthy, and many of these are doubtless becoming scandalously irreligious. But suppose the Salvation Army can do nothing for the multitudes of educated young people, whom it is admitted no other agency is reaching, there are "classes" to which most people admit its adaptation. It can be no exaggeration to say that there are hundreds of thousands of the people who frequently get drunk, and if no drunkard shall inherit the Kingdom of God, how vastly important to reach these multitudes.

The parade of lust, the market of whoredom established in all the principal streets of our cities, is a disgrace to the nation. But this Army, with its scores of officers specially devoted to this branch of work and rescue homes, is able to report that out of 1,005 poor girls who have passed through our five London Homes alone 860 are now living righteously, whilst the Army's processions and platforms show saved drunkards, harlots, thieves, gamblers, vagrants, and scoundrels of every description, who are undoubtedly the most likely to attract the attention and secure the salvation of those of the class to which they formerly belonged. Should you not help them?

(*d*) Look at the other so-called Christian nations of the world.

With scarcely an exception it is notorious that the men of each Christian nation in Europe and America are becoming more and more indifferent even to the outward form of worship, and if in Russia this is not the case it is nevertheless quite certain that utter darkness as to the simple way of salvation generally prevails. The Saviour is practically unknown by the very peoples who are called by his name. The most essential truths of his Gospel are ignored, if not disputed, by many thousands of those who are described as his priests or ministers, and unless new efforts be made on a scale utterly beyond anything yet attempted, the very idea that men need a Saviour will be dropped from men's minds. How, then, can you possibly refuse a little help for once to the Army, which has raised up during the last seven years thousands of witnesses to the one old faith in France, Switzerland, Germany, Italy, Sweden, Norway, Denmark, Holland, and has 549 agents labouring in those countries? Tens of thousands of the inhabitants of those countries cry to you piteously for help. Will you not unite to send it them?

(*e*) Look at the 200,000,000 of Africa.

The civilised world has not yet so much as formed any adequate idea of the population of the Dark Continent. But accepting the rough guess of two hundred millions, what a vast work remains to be done. A few missionaries, in all about 850, are scattered over its twelve million square miles; but these must be multiplied by hundreds if anything effectual is to be done for the vast hidden nations lying within this immense area. Yet is there a Missionary Society which is planning to send any large number of missionaries out this year? The Salvation Army, it is true, have merely established themselves at the Cape, and have only this year commenced their efforts amongst the native races. But as the three officers sent out in 1883 have already been multiplied to 185, and as operations amongst the Zulus, Caffres, and other native races have already resulted in very remarkable conversions, it is reasonable to expect that with help they will become in Africa as elsewhere a mighty power. Will you help them?

(*f*) Think of the huge nations of Asia, of the 250,000,000 of India, of the 400,000,000 of China, of Japan with its 34,000,000 eagerly longing for the light of some religion that can bring them peace and rest; to say nothing of Arabs, Persians, Afghans, Burmese, Siamese, and Islanders, numbering in all 200,000,000, with only 300 missionaries amongst them all!

When you reflect that the Salvation Army has sent out within six years 235 officers to India, including the fifty just landed in Bombay, and that within the same period these have been enabled to raise up 120 Native officers, while 20 more are about to be sent from Canada, you will perceive that the Army is determined to push on to every nation. Will you help them?

IV.—Because a Week of extra Self-Denial is not likely to injure you or anyone under your influence.

You will note that we do not ask anyone to deprive themselves of anything necessary to health and vigour. But it is manifest that most Christians could for a time at least do without some of these ordinary comforts, or spare some article of adornment, furniture, or equipage to help to further the interests of the kingdom of Jesus Christ without serious inconvenience.

V.—Because you can in this way Help the Army without lessening your contributions to other good works.

One of the most important considerations connected with this proposal is the fact that if you thereby save ever so small a sum, you will not only have found out how to help the Salvation Army without turning aside a penny that you would otherwise contribute to other purposes, but you will have discovered a new reserve, enabling you to do more for God in the future. Will you make this invaluable experiment?

VI.—Because the Salvation Army people deny themselves.

Many of the 6,500 separated Officers have left comfortable homes and tender, watchful friends to spend the remainder of their lives among the poorest and most wretched of the Anglo-Saxon population, or to live with the natives of India, Africa, the West Indies, or the Continental nations.

Tens of thousands of our soldiers deny themselves evening after evening of needed rest after their hard day's toil to go out and labour for the salvation of others, and that often in the face of all manner of scorn and violence. And now, when you find that these very people are about to make this desperate effort by denying themselves the very necessaries of life in order to save a little money by which they can still further help forward the war for souls, you cannot help feeling that they have a strong claim upon your sympathy. Will you let them leave you entirely behind?

VII.—Because you ought to esteem it a Privilege to have fellowship with so many of Christ's poorest followers.

It is not every week that you are asked to unite in a hearty effort to please God, and save souls, with crowds of poor brethren in every quarter of the globe. This grand combination of prayer and fasting amongst faithful servants of the Lord, residing on both sides of the world, and from Burmah (if not China) to San Francisco, is not an everyday affair. You cannot doubt that such an effort will greatly please the Saviour, and bring down multiplied blessings upon the world. If you cannot personally witness and share in one of the universal three hours of prayer, on the evening of Friday, you can join in it at home. No, you must not be left out of this great week.

VIII.—We urge this upon your attention, above all, because the Saviour says:—"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

"Give to him that asketh thee; and from him that would borrow of thee, turn not thou away."

You will not be able to say, it is not in your power to do anything in this very special way. Since God commands us to give, as He makes His sun to shine upon the evil and the good, you can have no further question but that you ought to share in this week's practical devotion.

You must not risk hearing Him say, "Ye did it not to Me."

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Please fill up this slip of paper, tear it out, and send it with the result of your Self-Denial!

For the glory of God and the extension of His Kingdom, I desire to have fellowship with the Salvation Army in their Week of Self-Denial on behalf of a perishing world, and I enclose £ s. d., as my contribution to the Self-Denial Fund.

Name ____________________

Address ____________________

CHEQUES AND POSTAL ORDERS SHOULD BE CROSSED "CITY BANK."

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Full particulars of this effort, together with Pamphlets, Balance Sheets, Collecting Cards, &c., can be obtained on application to The Secretary, 101, Queen Victoria Street, London, E.C. Donations can be forwarded through Messrs. Morgan & Scott (Office of "*The Christian*"), or may be sent direct to the Secretary as above; and Contributions may be devoted to any particular branch of the work of the Army.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from N., A box of Flowers; T. H., A parcel of Worn Boots.

The Infant Day Nursery. Free Ragged Day Schools. Classes for Rough Boys. Industrial Classes. Band of Hope. Children's Services. Work amongst Lads. Meetings, Classes, Clubs. Library, Reading Room and Tea Room for Work Girls and Young Work Girls. Bible Classes for Men, for Women, and for Young People. Mission to Inebriate Women. Mothers' Meetings. Evangelistic Services, and other Missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.
Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

ORPHAN HOME,
WALTHAMSTOW.

THE Sale of Work and Fancy Articles will be held (D.V.) at the Home, on October 9 and 10, commencing at 3 o'clock. Gifts of all kinds for sale are earnestly solicited on behalf of the Orphans by Mrs. PARSONS, Eastfield House, Hoe-street, Walthamstow.

EVANGELICAL CHURCH OF ENGLAND WOMEN'S MISSIONARY ASSOCIATION. Office: 143, Clapham-road.—Medical Missionary Students (all denominations) can enter the Battersea Branch of Medical and Midwifery Mission House, of the above Association, at 344, Wandsworth-road. A resident Lady doctor teaches Midwifery. The course of Instruction embraces: Midwifery, Dispensing, Dentistry and practical Medical Mission Work. Any of these can be taken separately.—Apply to Mrs. MEREDITH, as above. N.B.—Vacancies allotted in order of application. The first will occur December 1.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Session opened September 29. The Committee ask funds to form Free Scholarships for two Syrian girls, pupils of a former student. Miss Waddell, £5; Miss L. E. Cox, £2.—Address, HON. SEC.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

OPEN DOORS.—Voluntary Workers, male or female, greatly needed for City workrooms, once a week, for half-hour simple Gospel addresses.
Mrs. FISHER, 186, Aldersgate-street.

HAMPSTEAD HOME HOSPITAL and Nursing Institute.—There are two vacancies for Probationers (lady). Age from 22 to 28 years. Fee £10 10s.—Apply any day before one o'clock to the SISTER-SUPERINTENDENT, Parliament Hill-road, Hampstead, N.W.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Old coats are much needed.

Educational.

PENSION IN WERNIGERODE AM HARZ.—Conducted by JOHANNA KOTSCHEDOFF, Certificated for Higher Schools. Young Ladies receive great care and thorough tuition in all branches of education, painting, singing, and music. References: Walter Howard, Esq., 128, Gower-street, London, W.C.; Edward Day, Esq., 28, Warstow-lane, Birmingham; Robert Fiedler, Esq., Winchmore Hill, London, N., and others.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

ORMONDE COLLEGE, Kelvedon, Essex.—Superior Educational Home for Girls. Very healthy neighbourhood. Special advantages for delicate children, and those whose education has been neglected. Indian children received. Preparations for public exams. Terms moderate and inclusive. Prospectus with references.
PRINCIPAL.

British & Foreign Sailors' Society.

"After seventy years I will visit you, and perform my good word toward you." We pray for God to do this, by causing his servants to enable us to take possession of seventy ports. Thousands of seamen perishing! Gifts could be sacredly invested in new ports. Legacies would also help the General or Aged Missionaries Funds.

Contributions may be sent to Messrs. MORGAN & SCOTT; the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avon bank House, Grosvenor, Bath.

ADDISCOMBE HOUSE, MARGATE. —Miss COWLEY, assisted by efficient governesses, English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Term commenced September 18.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

A HIGH-CLASS SCHOOL for young Ladies will be opened in January next, in Tunbridge Wells. Pupils entered before December 1, will be received for two-thirds of the usual fees. Refined Christian home.—Prospectus and references on application.—LEXICON, Starmer's Music Warehouse, Tunbridge Wells.

HOME SCHOOL FOR GIRLS.—Good education, with training in light domestic work. Pupils prepared for exams. Good Home for little Boys. Healthy locality. Moderate terms.
M., Glenview, Llandovery, S. Wales.

TO PARENTS AND GUARDIANS.—A Widow Lady, residing in the South of England, would take entire charge of two little Girls (sisters) to educate with her own daughters. Good schools and every advantage offered. Good references given and required.
Mrs. D., 2, Lodge-terrace, Tiverton, Devon.

ALRESFORD HOUSE SCHOOL, Margate. — Special preparation for University Local and Public School Examinations. Modern languages. All sports encouraged. Comforts of a Christian home. Two or three vacancies to fill on reduced terms.—For prospectus and list of references, address THE PRINCIPAL.

EDUCATION.—Germany.—Count and Countess Korff highly recommend Fräulein HERMANNI'S School in Wiesbaden (formerly Hermanni and Brügelmann). Fräulein HERMANNI receives a limited number of pupils. There is a resident French governess, and best professors attend. Excellent Christian influence. Great advantages for languages, music, singing, and painting.—Fräulein HERMANNI, Dotzheimer Strasse 10.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

MRS. J. J. SCROGGIE will be glad to hear of Boy and Girl, or two Girls, to educate with her two children. Efficient governess. Christian home. Lovely country.
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WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

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NEW COLLEGE,
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Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

SPA, BELGIUM.—One or two young Gentlemen would find a comfortable Home, with the advantage of thoroughly learning French and German, in a Christian family. References kindly permitted to Monsieur Nicolet, Pasteur, Spa.—M. REUTER, Professeur, Spa.

DUSSELDORF, Art City, on the Rhine, for Sons of Gentlemen. Pension in a highly educated German family. Best opportunity to study German and Art. Healthy country. Terms moderate. Highest English references.
Mrs. STAVENHAGEN, Luisenstrasse 5.

A CLERGYMAN, Cambridge Graduate, residing in a large rectory with handsome grounds, beautifully situated in the County Wicklow, wishes to take one or two little Girls from 10 to 12 years of age to educate with his own daughter. Latin and Italian, music, French, and German taught by an excellent English governess (Cambridge certificates) who has resided abroad. Very quiet neighbourhood, bracing air, riding, driving, and tennis. Home comforts and Christian training. Terms moderate. Reference permitted to Mrs. Grattan Guinness.—Apply, with references, to Mrs. WYNDHAM GUINNESS, The Rectory, Rathdrum, Co. Wicklow.

A YOUNG LADY requiring finishing lessons, if willing to assist with younger pupils, can be received on favourable terms in high-class Home School. Beautiful and healthy neighbourhood, near London. Good references given and required. Also Companion-Pupil for Girl of 15.
PRINCIPAL, Hillside, Brentwood.

GOVERNESS.—Re-engagement desired by Governess. A Lady recommends her as patient and kind with children. Experienced, Domesticated. English, music, French. Wardrobe. Personal reference in town.—AGNES, Bedford House, Bedford-place, Southampton.

FOREIGN LADY, decided Christian, desires re-engagement as Governess or Companion. Willing to travel. French, Italian, English, music, singing. Would gladly help in Evangelistic work.
E., 13A, Promenade, Cheltenham.

PARIS EN FAMILLE.—Madame de Pradel (sister of Lieut. Bellot, who perished in the search for Sir John Franklin), receives a few Boarders wishing to acquire conversational French, or studying at the Sorbonne Collége de France, where free lectures are given by the most eminent professors.—Apply at 86, Boulevard de Port Royal, Paris. Highest references from late English boarders.

Appointments, Situations, &c., Wanted.

MR. J. HARRIS, Evangelist, of six years' experience, having completed his six months' engagement, is open to conduct special services. References, Clergy, Ministers, and press.
Coffee Palace, Middleton, Lanc.

THE SECRETARY of a Christian Benevolent Institution offers voluntary and regular service in assisting or conducting any kind of Evangelistic work within a short distance of London on Sundays and one week evening. Arrangements would, however, have to be made to obviate Sunday travelling.—Reply, SALVATION, care of Advertisers' Association, 11, 13, St. Bride-street, Ludgate-circus, E.C.

OCCUPATION desired as Help in works, &c., with some travelling. Also take interest in Mission work. Varied experience North and Midlands at wholesale trade. Excellent references. Life abstainer. Very moderate terms.
A. H., 2, Moor-street, Burton-on-Trent.

EVANGELIST. — G. J. COPPING has completed three months' engagement at Hastings, where God most graciously blessed his ministry, and is now open for Mission work.
3, Gladesmore-road, Stamford-hill, London, N.

AS CLERK, CASHIER, or any position of Trust required by Gentleman (33), home or abroad. Banking experience. Abstainer. References.—Mr. WILLING, care of Mr. Hele, 11, Wood-street, E.C.

AS CLERK OR CASHIER. Situation wanted for a Girl.
C. N., 19, Montague-street, W.C.

MANAGEMENT of good Coffee Tavern wanted, by thoroughly experienced Man and Wife. Abstainers. Age 33 and 32. Or would take same at rental.
B., 208, Battersea-park-road, London.

YOUNG MAN, age 30, can be highly recommended as Indoor Servant, or any place of trust. Total abstainer.
G. W., 65, High-street, Chatham, Kent.

AS SECOND FOOTMAN, or single-handed, under a butler, or otherwise. Age 19. Height 5 ft. 8½ in. Twelve months' character.—WALTER CATTERMOLE, 2, Beaconsfield-terrace, Hillingdon-heath, Middlesex.

AS CHURCHKEEPER, Caretaker, or any position of responsibility. The Advertiser has filled the above position for many years. Can give the highest references.
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WILL ANYONE kindly give a second start in life to a Clerk who has lost his character? Good book-keeper, and thoroughly conversant with general office duties. Age 29 years.
T. B., 122, Chippenham-road, N.W.

ADVERTISER wishes to hear of an Institution, where a man, blind from birth, age 40, can be received as Teacher of the blind.
Miss CROCKER, 2, St. James-terrace, Winchester.

ANY KIND OF WORK wanted for a Man. Porter or Scullery-Man.
C. N., 19, Montague-street, W.C.

AS GARDENER, by young Man, single, age 29. Competent in all branches. Christian; abstainer.—J. C. GIBSON, Grange Cottage, Eccles New-road, Manchester.

AS MESSENGER, CARETAKER.—A Man, with wife, and three children. Christian. Teetotaler. Recommended by Rev. G. D. WYATT, 41, Highbury-park, N.

A CHRISTIAN HOME wanted by a young Lady, in situation in a Berlin Wool fancy repository. Five years' experience. Can take the management of business if required.
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(Continued on page 28.)

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THE MANCHESTER CONVENTION.

EVANGELISATION AT HOME & ABROAD.

(By our Special Reporter.)

The annual Christian Convention at Manchester was held on Tuesday, Wednesday, and Thursday, last week; on the first two days at the Conference Hall, Strangeways (Boys' and Girls' Refuge), and on the third at the Central Hall, Oldham-street. The season was one of distinct spiritual profit to many who attended the meetings, which, though varied in form and proximate purpose, were pervaded by one spirit, and subjected to but one motive. That motive was the glory of God in effective evangelisation at home and abroad. This inspired the concerted prayers, which began on the evening preceding the opening of the Convention, and it also dominated all the conferences and speeches.

TUESDAY, SEPT. 25.

After a prayer-meeting and Bible-reading, conducted by Rev. C. Dunlop Smith, there was an open conference on

HOW TO EVANGELISE OUR CITIES.

The Chairman (Mr. John Thomson) opened the subject in a thoroughly practical speech. Premising that though large cities may be alike in some respects, in others they are very dissimilar, he showed that no methods of working will admit of universal application. In Manchester the masses of the people have certainly drifted away from church and chapel almost entirely. Merchants, tradespeople, and others generally attend places of worship, but the mechanic class, and those classes which are made up of less educated people, do not. This does not imply that these people are infidels: rather, he held the number of infidels to be exceedingly small. Having some knowledge of the truth, the result of their bringing up in Ragged or Sunday schools, these men want to hear of Christ, and hope to catch hold of his hand in the hour of death.

Below the mechanic is a lower, not exactly the criminal class—the improvident grade; labourers earning 15s. to 20s. a week. These are not only dissociated from all places of worship, but have very much come under the influence of drink, and are connected somewhat closely with the criminal class. Very difficult to reach, these people need at the outset to have inculcated into them higher notions of comfort, and to be taught what is good for their bodies. Then there is the vicious class. All who are doing anything to rescue working men from the evils of frequenting the public-house deserve encouragement. That which will reach the mechanic, however, will not reach the lowest class. An enormous debt is owing to the Salvation Army for showing that the Gospel can be brought home to the degraded outcast classes; but for the mechanic the methods of the Salvation Army do not seem at all adapted.

STATEMENTS ON LABOUR AND METHODS.

Mr. J. W. MacGill, of the Manchester City Mission, maintained that in dealing with the lapsed masses the machinations of Satan must be studied. The policy of the prince of darkness is expressed in the maxims, "Divide and conquer," and "Catch the world with drink." If division could be swept out of the Christian Church, to the obliteration of that jealousy which stands in the way of good work, and prevents anything considerable being done among the poor, all the stratagems of the devil would be powerless. Then, as to the drink, it must be resolutely fought. In and about Manchester and Salford there are about eight thousand places set apart for the sale of strong drink, and among the men in charge of those houses there is no such thing as division, for they all belong to "*the* trade." In evangelising great cities, all these things should be considered; and unity in effort and total abstinence work should be the double-barrelled gun with which to fight the powers of evil.

Mr. J. M. Weylland, of the London City Mission, told the interesting story of the rise and progress of that great organisation, the working methods of which he explained in detail. Special attention was given to his remarks on the missions to different classes of men—cabmen, slaughterers, and others.

Rev. J. Renfrew, of the Glasgow City Mission, having made an encouraging statement, Mrs. Grimké addressed the meeting, presenting the case of the medical mission founded in Salford, and successfully managed for some years by her lamented husband. She remarked that in compliance with the late Dr. Grimké's request, she had temporarily undertaken the management, but she could not continue to perform those duties. Considering its great value, the work is not one involving heavy expenditure, and she sincerely hoped that it would be taken in hand by an evangelical committee in Manchester or Salford. She was willing to do her part, but could not fill the position of manager, although, at her husband's request, she had consented to do that for a year.

Rev. C. F. Ward, curate of St. Mark's, Gorton, referred with regret to the stand-offishness of the clergy of the Church of England. There are many whose supreme aim and object is the advancement of the Church, and they are what he called the hopeless class. They are strong at vestments, incense, and nonsense, but there is little of Christ in their action or theology. A second class is made up of men who bear the evangelical name, and from whom co-operation in undenominational Christian work might be expected, but who, however, stand on one side, and do nothing. He called them the disappointing class. Most of the clergy steer clear of the third class, which are a mere handful, and may be called the sympathetic class. In conclusion, Mr. Ward told of the good-fellowship subsisting between various Christian workers in his parish. He had spoken in every one of the dissenting chapels, and hoped to do so again.

Mrs. L. Birt, of the Liverpool Sheltering Homes, said a few words on her endeavours, unwearying and fruitful, to care for the poor children and women of the city. The last party of children sent to Canada consisted of 101, the number of the Pilgrim Fathers. There were about 700 applicants for those little ones, who will, it is hoped, turn out missionaries, as well as useful citizens. Being trained in intelligence and taught to sing, they will cheer the homes into which they are taken. Indeed, their influence will go beyond the home circles, for the children who have gone out in years gone by are at a premium as entertainers by singing and recitation at religious meetings.

Mr. E. Whitwell, of Kendal, emphasised the importance of individual dealing in the work of city evangelisation. Mr. W. Eadson, officer of the Manchester Society for the Prevention of the Degradation of Women and Children, greatly moved the audience as he told of the horrors of criminal life. In his midnight rounds he sees many bad people, but no good ones. Therefore, he said, the Lord Jesus has not a proper chance among the lapsed masses. Christians will have to go to them, and they will find that words of love will excite sympathy, and the Gospel will not then be preached in vain to the outcasts.

Most of the speakers dwelt with more or less practical force upon the power and place of individual dealing.

THE WORKER'S ARMOUR.

In the afternoon, Mr. Robinson Souter, of Oxford, presided over a meeting at which addresses were delivered on "The Worker's Armour."

Rev. C. Musgrave Brown delivered a vigorous address, based on words found in Rom. xiii. 14, "Put ye on the Lord Jesus Christ," and Rev. xvii. 14, "He is Lord of lords and King of kings, and they that are with Him are called, and chosen, and faithful." At the outset he maintained that the secret of power is to be found in the name of the Lord Jesus Christ. These three names express a threefold purpose and character. We may receive the character of the first name without realising the character of the second or third. Only in proportion as we realise the full powers of these characters shall we be adequately armed for our work, and victorious for God. Called "Jesus" because He would save his people from their sins; called "Christ" because anointed with power by the Holy Ghost to defeat the devil in dire temptation, and to proclaim the Gospel; and called "Lord" when he had taken the sting from death and carried captivity captive, the Saviour is emphatically, as the passage in Revelation says, "King of kings and Lord of lords." Those who are with him are "called," not unto uncleanness, but in sanctification; "chosen" when set apart, sealed, anointed by God, as his sons and co-heirs with Christ; and "faithful" when they endure hardness as good soldiers, and not only fight in the ranks but lead under the great Captain of Salvation. The desideratum, now as ever, is enduement with the power of the Holy Ghost. There is much said about churches being endowed; let us rather talk of individuals being endowed with this holy power. In conclusion, the speaker called upon Christians to show their principles in their life, and to seek to be kept by the power of faith unto salvation.

Rev. Thomas Champness followed with a speech which

GREATLY STIRRED THE MEETING.

Basing his remarks on the words whereby the Apostle Paul urged the Ephesians to "put on the whole armour of God," he spoke of the need there is to-day for the spiritual weapons at the disposal of the Christian being brought into active use. Soldiers of Christ ought at least to be as brave as red-coats in the service of Queen Victoria, who, paid 1s. 1½d. a day, are expected to stand before any weapon! Proceeding to speak on idolatry and its horrors, Mr. Champness said: I have lived among the heathen, and almost suffered the loss of all things among them, and have seen idolatry as it is; and I say that no language can tell the story of wickedness that accompanies the worship of a false god.

What a number of idolaters there are in our own country! There are worshippers of race-horses, and I fear that the man that is going to be king in this country is bowing down to the horse. I tremble sometimes for the future. God bless the Queen! She is the grandest woman in the kingdom in some respects. I feel we ought to pray more than we do for the royal family. If the Bible is true, the idolater will have his part with the liar. Therefore I want to be enthusiastic on this, and I want the Church to be in accord with the key-note of salvation. Let us agree to do something to save the world from the grasp of the idolater.

A CALL FOR LABOURERS.

We want ten thousand more missionaries—yes, a million more—men and women who are prepared, not to wait until the Church sends them, but to go straight to the work. If I had waited till the Church sent me I should never have been a preacher. They did not think I could preach; and there perhaps they were right. They said I had no originality—the only original idea I had was that I should be a preacher. I replied if they would not have me, I would go out into the streets. We do not want men to wait for orders. Let those who are strong at talking about the weather just speak about the Sun of Righteousness: instead of saying, "It's a fine morning," let them say, "God is shining in my heart to-day." Here is a field as wide as the world, and there are pulpits everywhere.

We do not want, moreover, to wait till missionary societies send us out. Any Christian man who has an income ought to spend it to the glory of God, and support himself among the heathen. It will come to that one day. If a fire is burning my house down, am I to say, "I will have no water but what comes out of the fire-engine"? No; but I say, "I will take a pail from anybody that comes along."

Speaking of his own "Joyful News" Mission, Mr. Champness said: I have been a poor man all my life, but having a few hundred pounds some years ago, Mrs. Champness and I went in for spending it for the Lord Jesus, and now, by the grace of God,

WE HAVE SEVENTY EVANGELISTS.

To-night we say "Good-bye" to seven who are going out to the heathen. Three are going to Ceylon, one to my old station in Western Africa, one to Madras, and two to Central China. They are plain people like myself. One is a village blacksmith, who can do many things besides, and has a wife who has been laundress in a large family.

I believe in every mission that means glory to God and happiness in the souls of men. The world is wide enough for all Christian workers. It is not a question of running two or three 'busses on a road, but of running men throughout the world; and in "all the world" there is plenty of room. Our little work has gone on growing; we never ask anybody for anything, and never make a collection, but the money has always come in when needed. In all such work as this, you must take the shield of faith. And remember that, if the devil cannot find some of his own people fools enough to throw a stone at you, he will get some Christian to do it. Some of us will never lose the scars of wounds thus received. In glory such brethren will beg our pardon; and I am not sure that their tears of regret are not some of those that will be "wiped away."

"THE WEAPONS OF OUR WARFARE."

Rev. **Charles Graham** delivered an address characterised by exposition of the Scriptures as they define the Christian's armour. The soldier of this world has his arms manufactured for him, and they are no part of himself; but the soldier of Christ has his armour as part of himself. This even applies to the girdle of truth and the sword of the Spirit; for unless he has received and digested the truth, a person cannot be said to have on the former; and unless he has himself come under the power of the Word of God, he cannot wield the "sword."

Pursuing the subject in its relation to service, Mr. Graham called attention to Christ's words to his disciples: "Ye shall receive power after that the Holy Spirit has come upon you, and ye shall be my witnesses in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." That promise was fulfilled after a great prayer-meeting that lasted ten days. The Spirit came "as the sound of the rushing of a mighty wind," and it "filled all the house" in which the disciples were sitting. The "sound" gathered Peter's congregation, and the "tongues of fire" which rested on the Apostles did more than inspire, they burned their way into the sear and callous consciences and indurated hearts of men wherever the witnesses of Christ went. From the very beginning the Holy Spirit was the great agent, the efficient cause, in human salvation. There never was a soul saved, from the fall of man, that was not regenerated by the Holy Spirit.

Every believer has the Spirit. But the Spirit was not given in his fulness and Divine plenitude to the Church, and for all believers, until the day of Pentecost. "He dwelleth with you," said Christ, "and *shall be in* you." Every believer has the Spirit of God. "Know ye not that ye are the temples of the Holy Spirit that dwelleth in you"? "If any man have not the Spirit of Christ, he is none of his." As men may have life in them, and yet not be sensible, so also believers may be without power from the indwelling Spirit; for when sin is indulged in, God will leave us to ourselves, and not work through us. In order to having the Spirit in its fulness, we must give up sin; we must give ourselves to God. These positions were powerfully enforced, after which it was shown that one of the effects of receiving the Spirit is to bring the devil out of bad men. Who ever endured the contradictions of sinners as Christ Himself did? Shall the servant expect an immunity which the Master did not enjoy?

But faith in God overcomes all things. And in the early days of the Church, the word faithfully preached in the power of the Spirit resulted in "many of the priests" believing. I have, continued the speaker, myself seen Ritualistic priests and Romanists converted —seen the most unlikely people converted. Talk of difficulties and obstacles! What are they to omnipotence? And is not God with his faithful servants — with those who trust Him, and have a single eye to his glory? He never leaves them for ever, but makes their course one from victory to victory.

The Lord Jesus received the Spirit in the way of obedience and humiliation. He comes from Nazareth, and asks for baptism at the hands of his servant John, in order "to fulfil all righteousness." All blessing comes in the way of obedience, and in the way of disobedience there comes no blessing. The same Spirit that anointed Christ for his ministry, took Him into the wilderness, where He underwent temptation. In the power of the Spirit He entered upon his ministry, and went to Galilee of the Gentiles—regarding the darkest spot as most suitable for the first shining forth of the light of the world. When the true follower of the Lord selects his field, the rule will be for him to take the darkest part of the world; when we wish for ease and prominence, we are out of harmony with our Lord. In conclusion, Mr. Graham urged us to yield ourselves to God, in order that He might fill us with his Spirit; thus trusting, we shall certainly triumph.

Rev. **John McNeill**, of Edinburgh, followed with a few words. Pertinent to the subject in hand, and tinged with a humour which sent them straight home, his remarks were greatly enjoyed. He described

DAVID'S ENCOUNTER WITH GOLIATH,

and very forcibly presented several lessons therefrom. If his eye had not been fixed on God, and his heart upon the honour of God, David would at the outset have waged a war of words with Eliab, when questioned as to his motives in being on the scene. That is the point with us to-day, said Mr. McNeill. But David replied to his brother in the soft answer which turneth away wrath. He did not take the intended insult: and insults *are* just as they are taken. The giant was towering so high before the eyes of Israel, that Almighty God was not seen. David's vision, however, was not thus obscured, and he gave way to a truly sanctified recklessness. If some of us had less caution—less all-roundness, less extensiveness and more intensiveness—it would be the better for us.

Reckless striplings like David do the work, while great, broad, stalwart soldiers are discussing the situation. *They* looked at the length of Goliath's arm and their own, and said: "A man has not a chance." They then looked at their spears and his, and said—and with reason and logic on their side—"There is not a chance; we would be spitted upon the end of his weapon before we got within a yard of him." And so discretion became with them the better part of valour. God brought forward, what Eliab, no doubt, called a hare-brained fool—a laddie from the hills, who knew next to nothing about trained fighting, but who would give place to no one in feeling that Israel was suffering great disgrace at the hands of the Philistine. I feel I need what David had so splendidly. He was so lifted up to God, and thought so deeply of God, that he was carried out of himself, and away from the cold multiplication table calculations which agitated Israel; and he went and gained the victory. God is continually using such men as David, and through them gaining victories in such a way as seems to pour contempt upon military prowess and strategy. He does his work in a way that compels us to give Him all the glory.

Things are with us to-day much as they were in the days of David. Goliaths in a large number are parading up and down, and defying successfully the armies of the living God. In the Press, in books, from influential quarters, everywhere there is the scoff, the insult, the defying sneer. David saw the disgrace, and encouraged himself in the Lord his God; and just because he was so untrained, so green and raw, he proved such an instrument in the hands of God. He threw aside Saul's armour, and gave up attempting to do what he could not do, and at once undertook to do that of which he was really capable. The armies of Israel were paralysed by fear and custom. But David, apt at the sling and stone, felt that he ought to be able to strike a mark of such enormous size as the giant's head. From a human standpoint, it was David's very folly that made him tower high above everyone else for sheer common sense and bravery. He did the thing he could.

Let us do the same. Let us feel the disgrace of these Goliaths defying God and his truth. Let us not find fault with each other if we do not all preach the Gospel in regulation ways. If regulation ways had prevailed, Goliath would not have been killed. Each man has his own work. Let each yield himself to God, and realise what his purpose has been in saving us. David's feat was

A VICTORY OVER CUSTOM BY CONSECRATED INDIVIDUALITY.

I refuse to be myself *plus* King Saul on top of me. Let us stop aping the fighting man, for we are not laying Goliaths low. The devil has seen that sort of thing before. If he now saw us on our knees, he would have something to fear; then we shall arise and fling with some force, and not before. God redeemed all our powers of body and soul; let us give them into his hand, as that young herd laddie did, and the Goliaths will begin to totter and reel. We must keep our eyes on the great Mark and the great Model. If we cannot fight in regulation ways, we must be poor hands if we cannot throw stones.

A prayer-meeting and Bible-reading was afterwards conducted by Rev. Benjamin Bell.

HOME EVANGELISATION.

Mr. **Edward Whitwell** opened a conference on this subject, presided over by Mr. J. Garnett, J.P. He called attention to the fact that although the heathen are the inheritance of the Redeemer, yet professedly Christian people are cursing them by sending agents of evil into their midst. The Church needs to be endued with power for service; but it cannot be until its members are fully consecrated to God. In our own islands drink is doing immense injury, and yet we do not rise and rid the weak portions of the population of the many temptations to use it. We profess to regard the Lord's Day as a day to be kept holy; but, while we make it illegal for trades to be then carried on for the feeding of the hungry and the clothing of the naked, we flagrantly break the Divine command as to keeping the Sabbath holy, by allowing the public-houses to be opened, so making many people hungry, and naked, and wicked. Mr. Whitwell earnestly asked Christians to exert their religious and political influence in favour of reforms that shall further the cause of temperance and righteousness.

Mr. **Henry Cook**, of the Seamen's Mission, related the story of his work, now growing to proportions which he little expected when, with much anxiety, he began simply to tell the Gospel to seamen in southern ports. He has now several useful agencies on land, and two good ships at sea, by which he takes the message of mercy to fishermen and sailors in the English Channel, and even into French waters. For thirty-five years he has been busily engaged, and his unselfish endeavours have been greatly owned of God. At the close of his statement, the Chairman gave expression to his high estimate of Mr. Cook's labours.

The Chairman followed with some remarks for the encouragement of laymen. He said: A great many of you remember the meetings that were held in Manchester some years ago, when Dr. Ziemann was amongst us. A gentleman attended those meetings, and saw the work that was being done by laymen. His friends very strongly urged him to begin to do something, but he felt himself so incapable of speaking, or doing anything of the kind, that, for some time, he made no attempt to enter upon any work at all. At last he began holding cottage meetings, and, although the beginnings were small, there was rapid progress. Drunkards were converted, and men who had been a curse to the neighbourhood in which they lived, left their old and wicked courses. At one of the meetings that gentleman's own son came out on the Lord's side. Two years afterwards another son witnessed the good confession. Both have been a blessing to their parents ever since. Shall I tell you, added the Chairman, that I was the gentleman who could not be induced to begin those meetings? And I tell you that if you will do something for God, you will, like myself, derive blessing such as you cannot estimate.

Mrs. Reaney spoke of some auxiliaries to Christian effort, showing them to be in reality elements in home evangelisation. Emphasising the importance of everything being taken in hand with prayer, and carried through with the same, she told a touching story, by way of illustrating implicit faith in God. The wife of a godly man lay ill, and the doctor said, "I can do no more." A little daughter, in great distress, said to the doctor, "Kneel down and ask Jesus to let mother live a little longer." Not being a Christian, but a sceptic, the doctor only sneered at the child. The little one was in earnest, however, and she knelt down, and prayed about like this: "Please, Jesus, let mother live a little while, and help us children to go to heaven." She added: "But mother says we must not choose. Thou knowest what is best; and if it is thy will, let mother live. Amen." Still the little girl knelt. The doctor grew impatient, and asked that the child should be taken away. Indeed, he said, "She is mad." Still with her hands folded, the little one said, "Not mad, doctor; I am only waiting for the answer." And the answer came, for the mother lived and related the circumstances. We want, said Mrs. Reaney, faith like this, that will claim God's promises.

At considerable length, Mrs. Reaney told the story of recent efforts on behalf of the tramcar men of London, in which she was enabled to take a prominent part. She then enlarged upon the blessings of Convalescent Homes, and showed the power, in the eyes of sceptics and others, of Christian effort which takes the form of showing kindness to worn-out city people, by making it possible for them to have a period of rest at the seaside.

Rev. W. Carlile, of the Church Army, spoke of the great need for evangelisation. In the past such exertions have too generally been only spasmodic; whereas, the need is for continued and sustained effort. He said he represented twelve thousand working men and women who are not merely holding a mission once a week or month, but are giving their time whenever they can get away from home duties. He asked his hearers to devote themselves to some distinct work, if possible in connection with church or chapel organisations. As a rule, earnest men may depend upon a hearty welcome being given to their voluntary services by Christian ministers. Any young men or young women, not knowing what to do, but who are disposed to give up good salaries in response to the call to go out and preach the Gospel to the people, would receive every attention if they would write to him. He wanted five hundred men and women of the right sort. Having told of good work in the Eastern counties, and of effort in low parts of London, Mr. Carlile pleaded for sympathy for open-air labourers, and concluded by saying that, while it remains written, "Let him that heareth say, Come," no one can excuse himself by declaring that he has not had a call to tell out the Gospel.

THE "DECENT DEVIL."

Rev. J. McNeill said a few words on a loving heart as an essential qualification for work for Christ. The woman, of whom we read, "loved much, because she was forgiven much." He asked anybody who had been forgiven little to stand up, and proceeded: "If you have been forgiven little, then love little, and do little—save yourselves as much as possible! But if you have been forgiven at all, you have been forgiven much. I am in the Lord's service, and trust I have been truly converted; and have no tale of early wickedness to tell, but I am what is called "a decent man." And that sort is very *hardly* converted. It needs a miracle of grace to convert such as you and me—to convey the decent devil, the civil devil, out of us. We heard the preacher, and we praised him; we heard the Sabbath-school teacher, and praised him. Oh, how civil we were—as polite as the people in the Gospel, who made the excuses. Perfect gentlemen they were! That is the kind of devil that was in us; the white devil is just as bad as the black one.

We need enthusiasm, divine enthusiasm, to carry us onward and forward. We worry ourselves, but there is not much done. Oh, for a living, loving heart, to do God's will, and go to sinners. I speak according to my own observation when I say that I do not know a single Christian worker at the present time who is being blessed in his work, who is either a drinker or a smoker. I ask you to push the inquiry through men in your own ken. Some of you may be talking about your liberty; but, remember, there never was such a slave as the Christian. The Son of God is the Lord even of our conscience. Therefore, it is not for us to say, "I am clear in my conscience." I ask you, not simply for the sake of other people, but for your own sake, to give up these practices. I do not care what your Christian profession may be. If you are dealing with alcohol, remember that men and women have been slain by it, and are being—not the weak and the worthless, but the strong and towering. Take care: "Let him that thinketh he standeth, take heed lest he fall."

If you are "making up your mind," just make up your mouth in the meantime; I have no doubt that your mind will follow. Drink is a destroyer, a deceiver, and a snare, and "he that is deceived thereby is not wise." Until you give it up, you cannot claim to sympathise with temperance workers, and those who care for the fallen. I charge it, decent brother, decent sister, upon your conscience; if this thing of hell is in your house, then sweep it out. I know Christian workers who call themselves moderate drinkers, but no one else calls them by that title. For Christ's sake, and the sake of the perishing, we ought not to have anything to do with this evil. If we really love Christ, then these perishing people are our brothers and sisters. Go, my sisters, to the poor harlots, and tell them of the Divine love. Say unto them, "This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners." And then continue the quotation straight on. Do not proceed to put the words into the *oratio obliqua;* but say, "Of whom I am chief." I have heard ministers quote the passage in this form, "of whom, Paul said, he was chief." Let *us*, however, pronounce the words in all their directness, "of whom *I* am chief."

WEDNESDAY, SEPT. 26.

THE FALL OF THE WALLS OF JERICHO.

The morning prayer-meeting and Bible-reading was conducted by Rev. J. McNeill, and all who attended felt it to be a season of great profit. The subject of the reading was the fall of the walls or Jericho, as described in Josh. vi., and alluded to in Heb. xi., where they are explained to have fallen "through faith." Faith was just then in a revived condition in Israel; it was vigorous and healthy. As for Jericho, "None went out, and none came in," of the Israelites. Jericho was there, and Israel here, with a clear issue of conflict between them. When faith is weak, this is not realised; we are all jumbled together, and we do not know which is Israel and which is Jericho. The first effect of a revival of faith, by God's Spirit, will be a blessed separation.

It may well be imagined that there were some people in Jericho who, remembering that the Israelites had been before the walls forty years previously, now had them in derision; while others might have had apprehensions that nothing could long withstand them and the invisible God whom they worshipped. What may be called the "plan of campaign," of which Joshua was God's mouthpiece to the people, was one of faith working through organisation. The organisation was simple to foolishness, but wonderfully efficient. And the ark of the Lord was the lynch-pin in that organisation. We might as well try to organise the dead as organise without the ark of the Lord, which is the symbol of the Divine presence and power. Let us have organisation and plan, and purpose and method; but the ark must be the mainspring of all our movements, if God is to own and bless them.

The organisation was silent as well as simple. "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout." Human wisdom could have devised no better plan, for the silence worked well in more ways than one. First, this closure stopped the so-called "long-headed," cautious man from having his say; for he would have argued, "The line must be drawn at this proposed six days' march round the city." What good could such a thing do? That class had to keep their doubts to themselves. There is to-day far too much canvassing of the situation and discussing probabilities. Remember, there are no probabilities or possibilities; with God, all things are absolutely certain.

Doubtless some of the Israelites thought, and truly, that God was testing them—testing them clean down to the ground, to see if they had faith in Him. First, God's test pulverises us, grinds us to powder as regards our wisdom and judgment, and then it builds us up again. The plan proposed to the Israelites was very humiliating to the carnal mind; it needed big men to do what was required without questionings. Some of our mighty men of to-day are not fit to stand in Joshua's ranks; their measure is too little—both round the head and the heart. The second class which the silence muzzled was the over-enthusiastic men—the "small pot, soon hot" men. There is an enthusiasm that is only noise. Some shout "hallelujah," when they ought to be silent until the walls are falling down. There is a vapid kind of enthusiasm that consists more in word and tongue than in solid tramping, in the simple and splendid obedience of faith.

Not only simple and silent, that organisation was also splendidly effective. It looked to be foolishness; but "the foolishness of God is wiser than men." It looked to be weak to contemptuousness; but "the weakness of God is stronger than men." Yea, "base things, and things that are despised, hath God chosen, and things that are not, to bring to nought things that are." Why? "That no flesh shall glory in his presence, but, according as it is written, let him that glorieth, glory in the Lord." I believe that God is waiting for his people to be united round the Joshua of the New Covenant, the Lord Christ, in order to a going up against those seemingly inveterate obstacles, those impregnable walls of sin and Satan, that are entrenched in our modern society. Let us go up to them in faith in God, with the ark of the Lord in its place, trusting in God, and not in ourselves; and we shall find that again God's arm will be put forth, and great and marvellous things will be done.

Mr. McNeill indicated further lessons in a forcible way. The horn-blowing is like the work of Gospel ministers to-day. God would bring men to an end of their own wisdom and notions. It was a very trying thing, and likely to bring up a blush on the face of the intelligent priests. To the Jericho that now looks on, the preaching of the Gospel is a foolish thing; the newspapers tell us to stop our horn-blowing, as nobody is paying any attention, while we are making ourselves ridiculous. Yet "to those who are saved," the Gospel is still "the power of God, and the wisdom of God." There is a power in it that proclaims it from age to age to be not simply wind, and breath of man's speaking, but wind of God, and breath of the Holy Ghost.

Round the Israelites went, and on the seventh day they compassed the walls seven times. Then, when there was no longer any unbelief in them, when they were stone-dead to the world, to shame, to fear, and to self, and alive unto God, by stupendous faith in Him, then the thing happened, as a matter of course. When God had tested them perfectly and thoroughly, on the seventh day, Joshua unmuzzled the people. "Shout," he said, "for the Lord hath given you the city." And there arose such a tempestuous shout that the walls of Jericho fell down in it. The half has not been told of what God wants us to see and feel of his power in connection with the great cause of his to which He has called us. Let us be done with ourselves. Let us get to our wits' end—it is no great road from home! It is when we get there, that we cry for the living God, and are heard, and see his power put forth.

WORK IN VILLAGE AND COUNTRY DISTRICTS.

Mr. J. W. MacGill presided over an open Conference on "How to evangelise our villages and country districts."

Mr. Gawin Kirkham, in an address at once informing and suggestive, recommended that as far as possible existing agencies should form a basis for further effort. The need of aggressive work is great, in view of the immorality prevailing in country districts; and the ignorant conservatism of the people demands that care should be taken not to shock their prejudices by the adoption of some methods which may find favour in cities or towns. He urged (1) the strengthening of present agencies; (2) that only men and women of undoubted piety should be engaged in the work; (3) not to neglect the opportunities in the open air, in barns, and in tents; (4) to teach the people as well as preach to them; (5) to use healthy auxiliary agencies, such as lectures, dissolving views, and temperance meetings; (6) and also to circulate pure literature in the homes.

Rev. J. Scruton, of Broughton, called attention to the fact that 800 out of the 1100 ministers in the Primitive Methodist body are men who were brought up in the country. Mr. Whitwell ranged the great evils of country life under three heads: drunkenness, immorality, and gambling. The Gospel is the great cure for all, and, illustrating his statements by draughts upon his own experience, he recommended tract distribution as well as preaching.

A gentleman from Moss-side was in favour of additional efforts everywhere to keep the boys of the generation from evil, and teach them good. The Chairman mentioned the Boy Brigade movement, of Glasgow, as an institution worthy of extended adoption. Mr. L. K. Shaw urged prudence and kindliness, as well as prayerfulness, in the distribution of tracts.

Dr. Grattan Guinness held that great results would follow earnest house-to-house visitation. He called attention to the usefulness and attractiveness of night schools—for which men in the region of Cliff, in Derbyshire, walk several miles after a hard day's work—and pointed out that the musical talent of the villages might be organised with profit in more than one direction.

Rev. Charles Graham told of blessed work done in villages by ladies of his acquaintance, specially mentioning the efforts of Lady Tankerville at Chellingham, in Cumberland. Mr. James Boyd related some endeavours of his own in a village, in which permanent good has been accomplished. Mr. J. S. Langley having defined present needs as workers and money, Mr. R. Butcher, of the Religious Tract Society, held up for wide imitation the practice of those Christian men and women who select needy villages as places in which to spend their holidays, and then make evangelistic work a form of recreation. Rev. F. J. Horsefield urged people of different denominations to work together where possible. Rev. S. Stafford commended Mr. Butcher's advice, and said that he had for years acted on the very rule.

Mrs. Grimké spoke of work among young women; Mrs. Birt endeavoured, by words of encouragement, to induce ladies and gentlemen to "stir up the gift" they might have.

The remaining speakers were Mr. Henry Lakin, who told of his labours in the villages, attended, as the Chairman said, with such remarkable results that on one occasion some 700 people were brought together, the whole of whom had been converted by his agency. Rev. R. W. McAll spoke a word for "sanctified ingenuity" in efforts to bring the children into the fold of the Saviour. Above all, fathers and mothers in the country should be careful to protect their children, lest they fall victims to the great rural evil of impurity.

THE WORKER'S HINDRANCES.

This important subject engrossed attention during the afternoon. Mr. L. K. Shaw occupied the chair, and at the outset read a note received from Mrs. Josephine Butler, expressing regret that, through the illness of her daughter, she was unable to leave home. Mrs. Butler had hoped to speak to parents on their attitude to God in regard to their children, and great regret was expressed that she could not attend and deliver her message.

Rev. H. Grattan Guinness defined the "work" as God's, and concluded that the "hindrances" must also be God's. What, however, are hindrances to omnipotence? Proceeding to speak of external hindrances, Mr. Guinness briefly, but lucidly sketched the world's history, and showed it to be a series of hindrances swept out of the way, and obstacles removed out of the path of God's purpose. In Old Testament times, in the days of Christ, and throughout the present era, difficulties have been overcome one by one. The work now in hand is the evangelisation of the world, and what are the difficulties to be overcome? Who has fairly faced this matter? Mr. Guinness showed in some measure the immensity of the work, pointing first to China, and then to Africa. It will not do for us to sit still and neglect the perishing millions. God will help us to get over the hindrances. We must take the wants of the world to Him in prayer, and our own wants too. He can meet our ignorance and weakness—can give us divine power, and work with us, but He will be sought unto concerning all these things.

What is wanted is faith and love—to take hold of God and man. We need to go to the Lord's work in the Lord's name, and with this song in our hearts: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked place shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Rev. Charles Graham spoke of internal hindrances. In an address replete with Scripture illustration, he showed what sort of men God's workers should be, in earnest consecration and real holiness. The Apostle Paul called himself "nothing," and it is just such that Christ can use. Seeking only God's glory, we shall be approved and successful labourers; and with God for us, it does not much matter what the hindrances are. For the Lord we shall do valiantly, and his work will prosper in our hands.

Rev. C. Musgrave Brown maintained that to true workers there are no real hindrances, inasmuch as in them it is "God that worketh, to will and to do of his own good pleasure." All hindrances actually become helps in Christ; they are only transitory in character, and pass away. They are, indeed, stepping stones to higher things—victories covered over for the time being. Having divine faith, hope, and love, we shall be fully equipped to bring men to the Saviour.

Rev. E. D. Williams, who is about to leave for China, made a few earnest remarks on the conditions of spiritual life and vigour. Rev. W. Cooper, of the China Inland Mission, followed with a recital of triumphs in the Empire of the Celestials, and also with a warm appeal for more labourers.

HOME AND FOREIGN EVANGELISATION.

In the evening the session was specially interesting, Mrs. Grimké described her good work in providing Scripture text cards for world-wide distribution. It was her husband who instigated the movement, which has now developed far beyond original anticipations. Great good is known to have resulted from the cards being read by people in many countries, and not the least encouraging of the facts related was that many ladies, who had in the past been two nervous or timid to say anything on salvation to strangers, have found it quite impossible to remain silent while offering for acceptance pictoral text cards, which absolutely need the utterance of words of explanation and kindness on the part of instructed Christians. Mrs. Grimké particularly called upon workers to help her to circulate the foreign cards, on the production of which great care has been bestowed.

Dr. Guinness delivered an address on the needs of Africa. Having described several large areas, he gave an account of past Christian effort. The story of the Congo Mission, now in the hands of the American Baptist Board, was full of interest, and it was heard with regret that the American labourers are not entering the field and reinforcing the strength of the already settled agents. Dr. Guinness related that in conversation with Dr. Murdock, of the American Baptist Board, he mentioned that British missionaries were prepared to go out, and though it was natural that the supporters of the Mission should prefer to support men going out from their own country, yet it was a pity that the services of willing Englishmen should not be made use of in some way. Dr. Murdock intimated that there would be no objection to another mission being started in the very heart of Africa, in order that the Gospel might be presented to the Bololo nation, who, some ten millions in number, and all speaking one language, have never heard of the love of God in Christ. Dr. Guinness continued: We prayed over this matter, and one morning a London friend who knew of the proposal asked how much it would cost to start the Mission. We said about £800, and the gentleman in question, said: "I should like to give that ball a kick." He followed up that remark by giving us a cheque for the money. A short time afterwards, I asked the sympathy of another in the matter, and he approved the proposal heartily, and a fortnight later sent a cheque for £200 for the Congo Bololo Mission. A third friend has given £100, and so it seems that it is God's will that this Mission should be started.

I have just returned from the North of Ireland, where there are people who are all on fire for Africa. One said, "You will want a steamer to go up those rivers with"—rivers which traverse for hundreds of miles a country covered with populous towns and villages. "How much will it cost?" I replied, "About £590." The rejoinder was, "The Belfast Y.M.C.A. will raise £500." At the meeting at which that promise was made, a Church of England clergyman, who was in the chair, put his name down for £100, and the money is flowing in in earnest for work in Central Africa.

Better still, Mr. David Hamilton, one of the brightest and best of the young men in Belfast, said, "I want to give my life for Central Africa," and the Y.M.C.A. said, "We will support you, and you shall go out as our agent." Let me commend that Y.M.C.A.; I wish all such associations had their representatives on the mission field. I also saw a bright, sunshiny young fellow, named Boyd, to whom I said, "I believe you are going to be a man for Central Africa." He replied, "No," as he thought he had his work in Cork. But at the end of the week, he came to me with a candidate for the field, and said, "I could not sleep a single wink last week after that missionary meeting, and I am willing, and now offer, to give my life for Central Africa, if Jesus will have it." The other candidate was named Day, a friend of Boyd's. I believe Cork is going to support both of them.

That has all taken place within the past few weeks. We no sooner thought of establishing the Mission than the way was opened. In other words, we had no sooner thought of getting into God's lines than God's hands opened, and supplied our every desire.

Rev. J. McNeill gave a striking Biblical illustration, with the object of showing that in the work of God there should be nothing less than whole-hearted zeal. Thirty-two thousand Israelites rose to their feet when Gideon stood up to do battle for the nation. Just as the leader was going forward, however, God stopped him, and said, "The people that are with thee are too many for Me to give the Midianites into thy hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me." God had to winnow that great host, and the same thing has to be done to-day.

Rev. R. McAll spoke on the great work of his brother in Paris and elsewhere in France, and expressed a fervent hope that Manchester would, in the future, do more than in the past to support that good cause. Another appeal for labourers was made by Rev. W. Carlile, of the Church Army.

THURSDAY, SEPT. 27.

The Bible-reading at the morning prayer-meeting was given by Rev. Dr. Monro Gibson, who delivered an able exposition of the name "Israel," pointing out that the secret of power with men is agonising with God. He showed that this order of things runs throughout the dispensations, in human co-operation with God for the salvation of mankind.

HOW TO REACH THE MASSES.

Mr. Alexander MacDougall presided over a conference on this subject. Mr. J. W. MacGill spoke of exertions among adults. The best workers among the masses are people from the ranks of the poorer classes. Having told remarkable stories of schools being taught by factory girls in Glasgow, and eulogised the heartiness of their labour, he maintained that most workers want sympathy; accommodation for their efforts is required, and ladies would do well to come forward and act as leaders. He spoke of the great needs of Manchester, and showed that the City Mission is more than ever made up of men who thoroughly understand the lower classes. Every mission-hall should be a centre of work, and converts should be banded together as helpers. The masses must largely be reached by volunteer labourers, and these must come from the Christian Church. In the halls lately built in Manchester, something is provided for men, women, and children, and the agencies are numerous and designed to reach all these sections of the community. Temperance, conversion, and the Bible are the three principal instrumentalities in the work. On Saturday nights the workers are all about; some of them, being musicians, station themselves outside public-houses, and at times whole bodies of men are enticed to leave these drinking dens. They are taken away and made comfortable, and afterwards talked to on spiritual things. Men who have themselves been rescued are enthusiastic in this, and ever ready to lend a helping hand to the degraded. Thousands have been already picked up.

Mr. G. R. Kirlew, of the Boys' Refuge, made some excellent remarks on how to reach the children. He counselled parents to let the Gospel of love shine in the home, for lasting impressions for good or evil may be made very early. In their teens children must be made companions of by those able to instruct them; and they should also be trusted, as many a fine character has been ruined through being subjected to constant suspicion. Christian parents, guardians, and others who can influence children should give them a chance to know something of God and Christ, as well as the subjects of ordinary educational routine. Mr. Kirlew warmly commended to public sympathy the many agencies for caring for and teaching children of various classes, and maintained that with more consecration and common sense, better results would follow efforts to spiritually benefit the rising generation.

Miss Watson introduced the subject of work among the criminal class. Confining her attention to exertions among women, she told some very touching stories. She urged ladies to see that they do all in their power to prevent the swelling of the criminal classes. Mistresses should care for their domestic servants, and see that they have somewhere to go when leaving situations. Some Christian ladies are very anxious for the well-being of their servants, and see that they are in places of safety between one situation and another. There must be kind deeds as well as words of sympathy.

Mr. L. K. Shaw made some remarks on general work among prisoners. During last year many thousands of discharged prisoners visited the rooms of the Manchester Prison-gate Mission, a goodly number of them signing the temperance pledge. A number of poor females have been put on purer paths by the agency of the Mission, which is contemplating important enlargement of its operations.

"THE FIELD IS THE WORLD."

In the afternoon there was further conference on "Home and Foreign Evangelisation." Mrs. Stephen Menzies ably stated the case for "our daughters." She described the aimless life some of them are compelled to lead, through mistaken notions on the part of their parents; and she asked Christian fathers and mothers to face the fact that they are in many cases selfish in the extreme. Why not commit the children to the Lord, trust Him for their welfare, and encourage them to engage in Christian effort?

Whether children have decided for the Lord or not, godly parents should see that their training is fitting them for service in due course; for some have, on entering the service of Christ, found themselves able to do little or nothing, and this through lack of sensible bringing-up. Having given excellent advice to Christian parents, to keep their homes bright and so commend the Gospel to their children, Mrs. Menzies advocated measures by which young people who make no profession of religion may at once make themselves useful, and be brought into contact with truly consecrated labourers in the Lord's vineyard.

Rev. H. Grattan Guinness followed with some practical remarks on the same subject, showing that Christ's love may be revealed to the child through the parent's love. Children should not be pestered with religious teaching, but they should be won; and, after continued prayer and guidance, example will prove the great power.

Proceeding to speak on the needs of the heathen world, Mr. Guinness showed that the prime thing now demanded is self-sacrifice. Christ emptied, humbled, sacrificed Himself; the early messengers of the truth were like-minded. The love of Christ should now likewise constrain to holy zeal. Enlarging upon the condition of the great Soudan territory of Africa, Mr. Guinness described its sad darkness, and called upon Christian people to send some light there. He emphatically urged the point, and expressed a fervent hope that Manchester would begin a mission to the hundred millions of blacks living without God in that great belt of the African Continent.

Rev. J. McNeill delivered a powerful address on the great opportunities of parents, the force of godly example, and the abounding confidence in God which is guaranteed to those who have the welfare of the young really at heart. He spoke strongly in favour of more joy and melody in Christian homes, and expressed a belief that Sunday-schools would be more blessed if the teachers had more generally the root of the matter in them. He advised teachers to put their best into their work, and God will surely give them spiritual offspring.

Illustrating the power of love, he called attention to the case of the paralytic who was let down through the roof of the house to the feet of Christ. The house was full, and there was a crowd about the doors; but yet there was room for one more at the Saviour's feet! And so there always is! The four who bore that poor man must have had love for him in their hearts, for not only did they bring him to the house, but they further determined that their friend should get near to the Saviour. Christ spoke to the man's sinful soul first, and his body next. So we must give people the bread of life first; care for the other bread will, with other things, fall into its proper place afterwards. And where the Gospel is preached the people will congregate, even to crowding "about the door."

CLOSING WORDS.

The evening meeting was the largest of all, the platform containing the evangelical no, bility of Manchester, with visitors from London-Liverpool, and other places.

Rev. Dr. Macfadyen, in an address which touched many hearts, commended John iii. 16 as furnishing thoughts suitable for closing words on "Home and Foreign Evangelisation." He showed how the force of the first clause of the passage may be brought home:—"God loves the world"; therefore God loves England—Manchester—my household—me. The same mode of logical realisation of God's love may be applied by any man, woman, or child in any of the continents, or the isles of the sea. But how few know of the love! In some words of application the speaker beautifully explained believing as implying confidence, and asked his hearers to be in earnest in making known this way of salvation.

Rev. Dr. Monro Gibson spoke on "The Power of a Consecrated Life," which is nothing less than the power of the Spirit of God making use of the faculties of man as instruments by which he effects his gracious purposes. Having illustrated consecration from the lives of Christ and his Apostles, and called attention to Christ's words: "For their sakes I sanctify (consecrate) Myself that they themselves also may be sanctified (consecrated) in truth" (R.V.), he enlarged upon baptism with the Holy Spirit and fire. The Spirit gives us life; the fire gives us light for darkness, and warmth for coldness. Fire must give itself out, and thus light and warmth are spread. Let us welcome the Spirit. May He come to us, in the grace and power of water to cleanse and refresh us; of Spirit to blow through us as channels of grace to others; and, finally, of fire to purify us in the inmost recesses of our souls, to quicken us to a warmer and brighter life, and to give us the blessed power of shedding light and life all round about us.

In introducing General Booth, the Chairman spoke in warm admiration of the Salvation Army. In the course of an address of much fervour, on "The Application of a Consecrated

Life," the General gave as a short definition of the subject, "an immediate joining of the Salvation Army." Having exposed the hypocrisy of mere Sunday, or "times and seasons," religion, he called upon consecrated people to lose no time in showing what they mean. He asked them to band together and get to work. Church pastors must get their members to work; if they will not fight, they must be drummed out of the regiment. A consecrated life will be satisfied with nothing but victory. We must, he said, increase our numbers, and devise some methods of forcing religion upon the attention of the people. In conclusion, the General called upon the people present to consecrate themselves, and he led them in prayer for God's grace, and for Divine power for service.

The Convention concluded with a brief prayer-meeting, and it will be remembered by many as a time of great blessing.

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Farewell to Dr. Pierson.

AFTER doing conspicuous service to the cause of missions in Great Britain, Rev. Dr. PIERSON, of Philadelphia, left on Saturday last in the *Umbria*. On the previous evening a farewell missionary meeting was held in Hope Hall, Liverpool, presided over by Mr. T. MATHESON, and attended by representatives of all sections of evangelical Protestants, as well as a large assemblage of the general public. In some opening remarks, the Chairman referred to the warm place Dr. Pierson occupies in the hearts of many Christians in England and Scotland. He also made special mention of the effect with which the experimental and Scriptural appeals on behalf of aggressive work have been made by Dr. Pierson in Liverpool and many other places.

Dr. Pierson seemed delighted to have yet one more opportunity to speak on the theme which lies so close to his heart. After a few words of an introductory character, he soared high above personal explanations, and advocated with strong arguments and many Scriptural reasons the great cause of missions. He set himself the task of specially indicating the things upon which supreme emphasis should now be laid, and maintained in the first place that a wide-spread diffusion of information on missions is of the greatest importance. He gave in condensed form an array of facts which showed how very interesting the study is, and convicted most of those present of having little or no knowledge of the subject, which he proved to be eminently entertaining, as well as immensely important. And the great need of the Gospel, he showed in ways that astonished not a few. We talk, he said, about there being a thousand million of the human race unevangelised. Do we realise what this means? It means that if the heathen should pass before us in procession by night and day without interruption, it would take so long for them to move by that the procession would never cease, for before the adults of this generation had passed us, children yet unborn would become of mature age and follow up the rear. Think of the fact that before the eye of God such a solemn procession of unregenerated and unevangelised souls has been passing for eighteen hundred years, not to speak of the days that preceded the coming of our blessed Lord into his tabernacle of flesh.

The cruelties of heathenism were graphically described, and some of the triumphs of missions detailed, by way of illustrating the history and literature of evangelisation abroad. In the second place, Dr. Pierson contended for a sense of individual obligation in missionary work. The Scriptures show most distinctly that all believers are to take part in the work, and all mankind are to be the objects of this solicitude. It is a common notion with many people that the gift of a few shillings once a year relieves one of all responsibility, and that missionaries can take the work off the shoulders of believers in general. The Gospel motto is, "All are to go, and to go to all," such divisions as are now maintained between clergy and laity having no place whatever in New Testament teaching.

Thirdly, there must be an acceleration of Christian endeavour. "The King's business requires haste." Our performances are simply contemptible. The heathen who have been converted to Christ are putting us to shame by their earnestness and comparative generosity. Should we not put all the forces of our modern civilisation to the chariot of God—steam, the telegraph, the printing-press, and the piles of accumulated wealth—and have it drawn over the waste wilds of the unevangelised world? I should not be in England to-day but for the solemn belief that God has given me in charge to state my conviction to my brethren in this land of Britain, that before this century passes away—certainly before this generation passes away—the whole world may have heard the Gospel message. This is work which we cannot do by proxy, as we have too long thought we could.

Dr. Pierson spoke some earnest words on consecration—the devoting of the person and his other talents and possessions all to God. With more holy Hannahs and more holy Elizabeths, there would be more Samuels and Johns. In conclusion, he said that he had been asked to return next year and undertake a tour of the British Isles, and he proposed laying the matter before his church.

Rev. A. E. BARNES LAWRENCE moved a resolution expressing warm appreciation of Dr. Pierson's services to the church in Great Britain; recording the love entertained for him by the meeting, and its prayer that he and Mrs. Pierson would reach home in safety; and invoking God's blessing on Dr. Pierson's work, as well as assuring him of a hearty welcome if he should find the way open to return to this country in order to further the work already begun. Rev. E. R. BARRETT seconded the motion, which was cordially supported by Rev. H. GRATTAN GUINNESS, and acknowledged in terms of Christian affection.

"JOYFUL NEWS" FOREIGN MISSION.—On Tuesday evening, Sept. 18, a valedictory service was held at Wesley Chapel, Rochdale, in connection with the departure of the following *Joyful News* evangelists for foreign work: Mr. and Mrs. Braithwaite and Miss Lord for Ceylon; Mr. Pinnock for West Africa; and Mr. Grant for Madras. Rev. T. Champness presided. There was a crowded attendance, and the proceedings were full of interest and enthusiasm.

EMIGRANTS' INFORMATION OFFICE.—This quarter's circulars, relating to Canada, the Australasian and South African Colonies, have been issued by this office, under the supervision of the Colonial Office; and a poster, giving a summary, is exhibited in every post-office. Queensland grants free passages to female servants and selected unmarried agricultural labourers. Western Australia and Queensland grant assisted passages, and the two former and Natal nominated passages at reduced rates—mainly to female servants and agriculturists. Farmers with capital, and female servants, will find openings in all the Colonies; and agricultural labourers in Canada (in the summer months), New South Wales, Victoria, Queensland, Tasmania, and some districts of New Zealand; while mechanics are only in demand in very few localities, as in Melbourne for those connected with the building trades. Intending emigrants are invited to write to the office as to the arrangements (if any) which are made by Colonial Governments, and in some cases by private committees and individuals in the Colonies, for the reception and assistance of emigrants on landing. The committee wish to urge the need of careful selection in the case of emigrants, and of providing those who go out with money to keep them on arrival. The circulars may be obtained, *free of cost*, from the office, 31, Broadway, Westminster, S.W.; and ten separate handbooks, with maps for each colony, at 1d. each, post free, or bound together, at 1s. 6d.

NOT AFRAID.

AN ANSWER TO THE QUESTION, "ARE YOU NOT AFRAID TO DIE?"

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost."—ROM. xv. 13.

"AM I afraid to die," my dear?
Why should I be afraid?
My Saviour-Lord has died for me,
And all my debt has paid.

I'm not afraid to die, my dear;
For, when my flesh doth fail,
And thought of all that draweth near,
May cause my heart to quail,

The Lord Himself will then appear,
And to my soul will speak
The words of peace I often hear
When I that refuge seek.

I'm not afraid to die, my dear!
For when Death calls for me,
'Twill be his voice that I shall hear,—
"My child, *I* come for thee!"

I'm not afraid to die, my dear,
For all that darksome flood
Will gleam most bright with lovely light
From out the throne of God.

I'm not afraid to die—for why?
The Lord my Surety is;
His hands outstretched will draw me nigh,
And through the gates of bliss.

Oh! I should fear to die, my dear,
Did I not know for sure
That He has conquered sin and death,
And made my place secure.

And at the gate of heaven He stands:
My passport what beside
The wound-prints in his piercéd hands
And in his holy side?

Then by the holy riven side
Of Jesus Christ, my King,
My soul will evermore abide,
The praise of God to sing.

Wilt thou not trust this Lord of mine,
Who also died for thee,
Who loves thee with a love divine,
Far deeper than the sea?

And He will guide thy soul through all,
Safe to the home above,
Then at his feet thou, too, shalt fall
And praise the God of love.

Torquay. GRACE FILDER.

CORRECTION.—By a printer's mistake the last line of the hymn "Peace in Jesus" was printed—

Tune we still the harps of gold.

It should have been—

Tune we still the harps of God.

HOMES FOR WORKING GIRLS IN LONDON.—Owing to the intended demolition of 38, Lincoln's-Inn-Fields, Mr. John Shrimpton begs to acquaint the many friends of the above Homes that it has been necessary to find other offices; and he therefore asks that all communications may for the future kindly be sent to him at the new address, 2, Westminster Chambers, London, S.W.

OPEN-AIR MISSION.—The strength of a movement cannot always be tested by its anniversary; nevertheless, a good annual gathering lends a healthful stimulus thereto. The Mildmay and North London Auxiliary of the Open-air Mission is to be congratulated in this respect. An overflowing tea-meeting, followed by a large gathering, in the Conference Hall, must have cheered the workers on the 27th ult. Mr. George Carter presided, and Mr. Charles L. Young (hon. sec.) read the report. The speakers were Mr. C. Russell, Hurditch, Mr. John E. Jack, Mr. William Noble, Mr. Gawin Kirkham, Rev. D. B. Hawkin, and Mr. P. S. Badenoch. Each of these had a word of cheer or caution to offer to the workers. Mr. Hurditch's address on "the Open Ear, the Open Mouth, the Open Heart, the Open Air, and the Open Heavens," was specially appropriate.

Mr. Henry Varley's Good-Bye.

A TROUBLESOME throat complaint has made it advisable that Mr. Henry Varley should spend one or two winters away from the humid fog-bound shores of old England. He has therefore resolved to emigrate, with his family, for a time at any rate, to the Antipodes, where he is by no means a stranger, and where plenty of work awaits him. A numerous company of his London friends met in the Talbot Tabernacle, Bayswater, on Thursday evening last week, to express to him their affectionate esteem, and to bid him God speed. Mr. R. C. Morgan was president of the meeting, and clustered around the platform were many friends well known in the ranks of evangelical workers. Letters were read by Pastor F. H. White from a number of others, regretting their unavoidable absence, and expressing their heartiest good wishes for the future welfare of Mr. Varley and his family. Among the writers was Mr. C. H. Spurgeon, who said he felt heavy at heart at Mr. Varley's departure; because we have great need, in these times, of true, valiant witnesses for the truth, such as he has proved himself to be. He felt specially indebted to Mr. Varley for his recent defence, in the columns of a contemporary, of the doctrine of Biblical inspiration.

Brief addresses were given by the chairman, Dr. Sinclair Paterson, Rev. W. F. Gooch, Dr. W. T. Moore, Mr. Edward Wright, Rev. D. Hooper (Hendon), Mr. M. H. Hodder, Rev. William Cuff, Rev. W. J. Mayers, Rev. J. Wilkinson, Mr. Charles Inglis, and Mr. A. C. Coote. While varied in expression, the remarks of these brethren were one in essence and in purport. Eschewing all "fulsome adulation" of the man, they agreed in thanking God for the grace bestowed on Mr. Varley, which had enabled him in the past to bear such loyal, courageous testimony on behalf of truth and righteousness, and to labour so successfully as an evangelist in many parts of the world. Special references were made to his boldness in reproving sin, whether it is found among the gilded mashers of the West, or the besotted sensualists of the East; to his skill as an expounder of the Holy Scriptures; to his clear setting forth of the Gospel, and his strenuous hold of evangelical doctrine; to his readiness in all sorts of Christian service; to his invaluable advocacy of social purity, his denunciation of bad men and of bad laws, and his counsels to young men on delicate and difficult questions; and to his late utterances on inspiration. Several of those who spoke thankfully acknowledged the personal benefit and stimulus they had received from fellowship with him, and from his teaching. Mr. Wilkinson said he had hurried up to town from a distance, and left his own prayer-meeting for the Jews, to be present. Mr. Inglis said he also had made a special journey from the country, in order to show his deep appreciation of Mr. Varley's services.

The main feature of the evening's proceedings was, of course, Mr. VARLEY's own address. The many kind things uttered about him made it more difficult for him, he said, to know how to express himself; nevertheless, he had self-possession enough left to make an earnest, thoroughgoing speech, that was not only full of biographical interest, but extremely characteristic of the man. Just thirty-one years, he said, had elapsed to a day since he came into that neighbourhood of Notting-hill. Thirty years since he began work in the Nottingdale schools, in which he was successively teacher and superintendent. He began to preach, and the people gathered in great numbers, so that by and by a church was formed, though he was then only twenty-three years old. He went on to tell how, being a simple layman, his success awakened considerable searchings of heart among the ordained pastors round about, and how he was urged to seek Orders in the Church of England. To this proposal he replied that he would not forego his freedom, even to become Archbishop of Canterbury. These things all combined to throw him the more unreservedly for guidance upon God alone, whose ordination for service he felt he already possessed. The work at Nottingdale progressed, and ultimately the West London Tabernacle was built, where (as Mr. Varley subsequently observed) he gave eighteen years of gratuitous services as pastor, besides bearing a heavy share of the financial burden in connection with the place.

While the tabernacle was being enlarged, Mr. Varley went out of London, and did a good deal of Gospel work, and very soon he felt called specially to the work of an evangelist. In the pursuit of this service he had visited many parts of Great Britain, besides the United States, Canada, South Africa, Australia, and New Zealand. Without any suspicion of boasting, he felt he could thank God for having given Him more than twenty thousand souls for his hire, as an ambassador of Christ, in these different places. With his strong individuality he had doubtless done and said unwise things; but he was addicted to having strong convictions on many of the subjects referred to by the friends who had spoken. Referring particularly to his efforts on behalf of our youth, he did not hesitate to say that the curse of licentiousness is slaying more young men and maidens in this country than we have any conception of. During the last few years he had received as many as fifteen thousand letters from men in connection with his addresses and published lectures to this class of the community; these letters have come from all parts of the world. He believed that in London alone he had a constituency of fifty thousand young men who look on him as a personal friend. On this point Mr. Varley urged the wide dissemination of these lectures; there is nothing in them, he declared, that any mother or daughter need hesitate to read.

Turning to the future Mr. Varley spoke of his need of a change of climate; of the pressing call for plainness of speech in the present day, and his resolve to use it; of the unspeakable debt of gratitude he felt towards his beloved wife for her unceasing help given to him in his work; and of their desire to do what they could in Melbourne to welcome lonely young men into their home, and give them a helping hand in the battle of life. One of the sad things to Mr. Varley in the present time is this, that there are so many lonely and tempted young men in our great cities, who have nowhere to spend their Sundays. Oh that many of the West-end drawing-rooms were open to receive our young men in business houses. If Christian ladies would let it be known in some of the shops that young men would be welcomed in their homes, what good might they not do. What avails all this fashion and æstheticism in the sight of God, if we take no practical interest in our fellows, and leave them to perish. Satan is very busy; ungodly men and women are busy; the public-houses are busy from morning to night; what are we doing in the way of self-denying, earnest work, to counteract these forces of evil?

In closing, Mr. Varley made a statement as to his relations with the West London Tabernacle, the purport of which was that there had been much misapprehension with respect to his financial position. He was not, and never had been, a rich man; and though, as a man of God, he did not make public his needs, yet he had not been without his monetary anxieties. The point he sought to impress was this: that Christians generally should have more consideration for evangelistic workers, and see, that they do not suffer because they seek freely to render service to the Church of God. A last word was one of appeal that the truth of God might be held and defended at all costs.

During the evening earnest prayer was made to God by several of the brethren that Mr. and Mrs. Varley and their family might have a safe voyage, a prosperous stay in Australia, and, if it please God, a speedy return. Mr. Varley hinted that possibly he might come back with the swallows in the early summer.

LONDON BAPTIST ASSOCIATION.

A LONG and animated meeting of this Association was held on Tuesday afternoon last week at Bloomsbury Chapel, at which there was a very large attendance of ministers and representative men. The meeting originated in the desire, strongly expressed, by several ministers educated at Mr. Spurgeon's College, to have a formulated creed as the basis of the Association.

A resolution was moved by Rev. F. B. Meyer, reaffirming the belief of those present in evangelical truth, but repudiating a credal basis as alien to the spirit of the free churches, and as substituting an invention of man for the Holy Scriptures. He suggested that, instead of dealing in vague rumours, each case of defection from evangelical doctrine should be dealt with in the spirit of Christ's command; first a personal interview, followed, if needful, by an appeal to the Association.

An amendment was proposed by Rev. Mr. Hooper, Hendon, requesting that a committee should be constituted to draw up a declaration of the truths included in the term "evangelical." This, after a long discussion was lost by 115 to 83; but it was afterwards carried by a large majority, when proposed in another form by Dr. Underhill.

Rev. A. G. Brown made a special appeal that the meeting should carry this amendment, as its rejection would involve the exodus of a great number of those who thought with himself that the word "evangelical" was too vague. Mr. Meyer said he was quite willing to receive the amendment as part of his motion. And it was afterwards agreed that certain ministers who were named, including Dr. Angus, Dr. Clifford, and Professor Gracey, should draw up the statement required. The result of the deliberations of this committee will be looked for with much interest.

A BRISTOL BIBLE-CLASS.—One of the most remarkable Bible-classes in the kingdom is that conducted in Old Market-street by Mr. C. R. Parsons. During its existence of eight years, the attendance has risen from thirty-five to about seven hundred. A large number of the men in the class have given good evidence of conversion, and there is quite a network of agencies connected with the class. At the recent annual meeting, Mr. Parsons stated that it was intended to raise a loan fund, from which any members needing it will have temporary assistance. There is also a lads' Sunday morning class, with considerably over one hundred members.

BOMBAY.—At a meeting of the Bombay Missionary Conference an intensely interesting paper was read by the Rev. Dhunjibhoy Nowrojee on the Native Protestant Church in Bombay. He stated the number of recorded native converts in full communion, after seventy-five years of missionary work in Bombay, to stand at 454. This includes all the Church of England, Methodist, Episcopal, Baptist, Free Church, and other Protestant native churches, with the exception of the Salvation Army, the members of which are of a rather floating character, and who have not yet been able to fix a settled native corps in Bombay, though there are two places where preaching is regularly carried on. These numbers do not include children, the exact number of native Christians and their children being 956, or with Salvationists, say one thousand. The question may be asked by English readers, "Why do you not include Roman Catholic natives in the number?" Surely they are partial Christians. They are not. The Roman Catholic natives are not Christians at all, but have changed one form of heathenism for another.—*Bombay Guardian.*

SALISBURY CONFERENCE.

The eighteenth conference took place last week. This is a unique gathering, smaller in numbers than some others, but none the less enjoyable and edifying on that account. The convener and chairman, the genial and generous host, is the Rev. Edgar N. Thwaites, of Fisherton Rectory, who overflows with good spirits, but is always intent upon spiritual good. The tone he gives to the meetings is solemn but not sombre; joyous and bright, but always reverent.

The subjects were: in the mornings, "The Service of the King;" and in the evenings, "Foundation Truths." Nothing could be more timely, and no uncertain sound was given on either subject. Our limited space entirely precludes our giving more than a brief notice of the proceedings, and a few of the remarks of the principal speakers, without attempting to set forth their arguments as a whole.

Rev. J. Taylor, Torquay: Three things are said in Scripture to abound—sin, grace, and suffering. The secret of holiness is love (1 Thes. iii. 12, 13), and love is founded on knowledge (Phil. i. 9).

Rev. J. Ormiston, illustrating his subject by Gideon: The Lord did it: in the dark He did it: the darkness and the light are both alike to Him. The people were too many for God. He cannot use the fearful, nor those who think more of their refreshment than of the battle.

Rev. F. E. Wigram: The conditions of work —we must be with Christ—without self—having the will surrendered—and doing all for the glory of God.

Rev. E. N. Thwaites: God does not eradicate sin like extracting a tooth: but He has promised that sin shall not have dominion over us.

Rev. E. F. Baldey: Holiness of heart and life is essential to acceptable service. Service is not optional. We are saved to serve.

Mr. R. C. Morgan: Only as we hold fast grace, through which we have received an unshakeable kingdom, can we serve God acceptably.

Rev. Mr. Worsfold: The highest privilege in Christian life is to show forth God's power in our daily walk. We wish to represent our King; the world knows nothing about Him: let us ask for grace not to misrepresent Him.

Rev. Walter Bradbury: The presence and power of the Lord are essential for service. The greatest injury to the cause of Christ is to preach the Gospel without the Holy Ghost.

Mr. West: Paul's power was in living in the presence of the Lord.

Rev. E. N. Thwaites: Cathedral cities are not forward in sending missionaries abroad. We have too many ladies; many of them would be much happier in the foreign field.

Rev. R. Graves Walker: What we have got is God and his right arm. We must be loyal. "Cursed is the man that maketh an idol, and putteth it into a secret place."

Rev. Mr. Law: The presence and power of God are necessary, and we have them. There never will be a time when He will not be with us.

Rev. Dr. S. C. Morgan: The fool says in his heart what he does not utter with his lips, "No God." The greater fool is the man who believes there is a God, but lives as though there were none.

Rev. J. B. Figgis: John v. 24 contains a double condition and a triple blessing. We have not remission of sins through the life of Jesus, but through his death.

Mr. Eugene Stock: Sin in a believer is more sinful than in an unbeliever.

Rev. R. Graves Walker: You are saved through agony, and through joy; not your agony, not your joy, but his. God's victory is finished; his triumph is going on.

Rev. J. Wilkinson: The Jew is the key to the problem of the world's interests. The love of the Father to the Son is the measure of the love of the Son to his people, and should be of his people to each other. I never found a Jew or Gentile thoroughly awakened who did not find himself a great sinner. No man, when convinced of sin, doubts the Divinity of Christ.

Mr. West: Distinguish the times (dispensations), and the Scriptures will agree.

Rev. E. N. Thwaites: Bridges, the expositor of Psalm cxix., visited a lady who was very miserable, and said to her: "Madam, the soul has two eyes: the one to look at self, to keep us humble; the other to look at Jesus, and fill us with joy. If you shut this eye no wonder you are miserable."

Rev. — Hughes, vicar of St. Matthew's, Southampton: In old Rome the Temple of Honour could only be entered through the Temple of Virtue. An old painter was constantly adding touches to his pictures. Being asked why, he replied, "I paint for eternity." Let us live for eternity. Another painter broke his pallet because he found himself satisfied with his work, and was sure his painting days were done. It is to those who continue to the end that God's promises are given.

AFTERNOON ADDRESSES.

Mr. Wilkinson gave an exposition of Esther, with reference to Israel's past and future, which was much enjoyed.

Mr. Fegan and Mr. Holland moved the hearts of all by their records of work done—the former in rescuing boys, and the latter young and old of both sexes, from the sins and sorrows of the great city, and preparing them for the eternal city.

The Rev. F. E. Wigram gave a very interesting account of his visits to stations of the Church Missionary Society in various parts of the world; and was followed by Mr. Eugene Stock, who spoke of the present condition and prospects of Africa. A daughter of Canon Tristram, a lady of great intellectual power and ability, and who last year took a B.A. degree, has given up all her honours, and is going to Japan to seek to win to Christ the ladies of that progressive country.

BRIEF AFTER-DINNER TALKS.

Miss Lloyd described the mission of her sister, Mrs. Meredith, to Nazareth.

Mr. Haselton, secretary of the Aged Pilgrims' Society, said they had 7209 pensioners, and £7800 was expended among them. There were four buildings, giving rooms to 180 persons. All these inmates and out-pensioners would probably be in the poorhouse but for this society.

Mrs. Thwaites gave some touching illustrations of the work of the Y.W.C.A. One young woman, in order to make a little money for the work, had undertaken to darn her companions' stockings at a penny each. Among the hindrances were mentioned: (1) The tone of patronage adopted by some ladies, which the young women would not endure; (2) the attentions of young men leading to aimless flirtations and Sunday outings; (3) dangerous and misleading novels, such as those of Edna Lyall, are an appalling evil.

Rev. Mr. Graham said of the Irish Church Missions, that in the West of Ireland, where their stations existed, there were no crimes or outrages; while in neighbouring localities, where there were no such stations, these are rampant. Sixteen years ago, two men who tried to distribute Bibles were obliged to fly for their lives; in two months recently in the same place 800 were sold, 200 of which were the authorised version.

Miss Griffin said that eight years ago a policeman might have said, "No man cares for my soul." Now there are 150 branches of the Policemen's Association, and God has converted numbers of them.

THE AFTER-TEA BIBLE-READINGS,

not exceeding five minutes, were instructive and encouraging. We have given extracts from a few of them in the notes above, but we cannot transfer to paper the pleasant and edifying atmosphere of these occasions.

Nothing was more thrilling than the narration by Mr. Wilkinson of the conversion of a nobleman, who not many days after passed into eternity. During the Jubilee procession, Lord —— said to himself, "I was present at the Queen's coronation fifty years ago, and I am here at her Jubilee; but I shall not be here fifty years hence. Where shall I be?"

Mr. Wilkinson spent his vacation in the locality where this nobleman was visiting, and was asked to meet him at dinner. His daughter was extremely anxious for her father's eternal welfare, and begged Mr. Wilkinson to endeavour to get into conversation with him. "No," was the reply, "he will see that it is a planned thing, and we may do more harm than good. But we will lift up our hearts in prayer, that if God has a message for your father through me, I may be enabled to deliver it wisely." A remark was made during dinner which interested the nobleman, and after the ladies had retired the subject was renewed. This led to a private interview, at which Lord —— entered somewhat fully into his past history. Then he proposed that they should pray, and in a very childlike way he thanked God for his mercies, and then said: "My daughter tells me I can be saved for nothing. I heard in church on Sunday that I can be saved for nothing. And now this man tells me that through Jesus Christ I can be saved for nothing. If that be so, I accept it."

Both men were in tears, and furthur intercourse satisfied Mr. Wilkinson and the daughter and other friends that Lord —— had passed from death unto life. This was in August last. On the 23rd of the same month he died on board his yacht.

Mr. Wilkinson did not mention the name, but as it was publicly mentioned at Manchester we may add that it was Lord Alfred Paget.

PRAYER FOR THE EAST-END.

The want of a weekly united prayer-meeting for Christians on Saturday evenings has long been felt in Whitechapel. Entertainments and concerts to reach the masses have been substituted, where once hundreds of Christians gathered round the throne of grace. As the recent dreadful murders and the increase of lawlessness keeps Whitechapel in a state of excitement, never experienced by resident Christians before, some friends from Miss Macpherson's Homes, and others, met on the evening of Saturday week, in the hall of the Victoria Home for Working Men, 39, Commercial-street, for praise and prayer. These meetings will be continued every Saturday, from 8 to 9 p.m., in the Victoria Home.

All Christians, of every section of Christ's Church, are heartily invited. Requests for prayer and praise will be faithfully laid before the Lord.

FINLAND.—This country, which since 1809 has belonged to Russia, received Christianity through its union with Sweden in the twelfth century, and participated in the religious movements which affected Sweden. The State Church is therefore Lutheran, not Greek. The Finns do not possess such liberty as most of the countries of Europe at present enjoy. No one can exercise the rights of citizenship unless he has been baptized and confirmed as a member of the State Church. Marriages are legal only when they have been celebrated by its clergy. In February, 1887, at Helsingfors, an association was formed for the furtherance of religious liberty and equality. The Landdag, which is composed of the nobility, clergy, burgers, and peasants, and which meets every third year, has often been urged to revise the laws affecting liberty to hold religious meetings, &c., but the clergy and peasants resist any change, though the nobles and burgers are more in sympathy with modern progress. We learn that the association is forbidden to hold any public meetings, or make any collections for the furtherance of its object.—*Journal Religieux.*

Evangelical Alliance Conference.

PLYMOUTH, SEPT. 25, 26, and 27.

(By our Special Correspondent.)

LAST year the Evangelical Alliance travelled as far north as Aberdeen in its annual pilgrimage; this year it has gone so far south-west as Plymouth. In each instance it was a first visit in those parts of the kingdom. The Alliance has been fortunate hitherto in securing, as the meeting-places for its conferences, the principal buildings in the towns it has visited, and the rule on this occasion has been sustained. The opening gathering was in the Guildhall, and the rest of the sessions at St. Andrew's Hall, the Y.M.C.A. offering it there a commodious and a comfortable home. "The unity of the Spirit in the bond of peace" signalised the whole of the proceedings, and in testifying to "the truth as it is in Jesus" there was "mutual edification," in fulfilment of the prediction expressed, in expectant faith, by the framers of the circular which accompanied the printed programme. A representative local committee laboured successfully to complete the arrangements which the incoming of so many visitors necessitated, and at their gentlest hint the hospitable doors of many Christian houses stood open to receive guests.

As half-past six o'clock on Tuesday evening, the 25th, approached, a stream of "Evangelicals," belonging to various denominations, flowed into the Western Law Court, at the Guildhall, where a conversazione, according to custom, was held, prior to the public meeting. The LORD BISHOP OF EXETER (Dr. E. H. Bickersteth), whose father was one of the founders of the Alliance, presided over a numerous assembly which nearly filled the vast hall. The platform was representative of lay and clerical sympathisers with the principles of the Society, and these, with the Right Rev. Prelate at their head, received, to use his words, "a right hearty Devonian welcome." All present seemed to be impressed with the prospect, doubtless very near to some, of the Alliance above, of which this one below was a type, though shadowy in comparison, as they sang with earnestness—

Come, let us join our cheerful songs
With angels round the throne.

A fervent prayer from Rev. Joseph Wood (Presbyterian, of Plymouth) disposed the assembly to devoutness of spirit; and then rose, amidst warm demonstrations of welcome,

The BISHOP OF EXETER, who, referring to one of the modern signs of a closer union among Christians, as indicated in the Encyclical Letter of the Bishops assembled at the late Lambeth Conference, observed that, notwithstanding the tenacious grasp, there manifest, of the historic Episcopate and of all it involves, a real yearning was exhibited for unity—a unity which, he believed, now pervaded the whole Church of God. That yearning, he went on to say, was no weak sentimentalism, no unsubstantial dream, no hope that would make ashamed: it was founded on the Rock of Ages. Foretastes of the perfect union longed for were found in united meetings for prayer (the week of universal prayer in January to wit), and in songs of praise. Nonconformists claimed for their authors Watts and Wesley. Doddridge and Cowper, Newton and Heber, Wordsworth and Montgomery, Monsell, Bonar and Keble, who led the sweet choirs of song in words which the spirit of love moved them to write: and no one singing their hymns cared to ask whether the writer was of his own church connection or of another. And here the Bishop employed a happy and inspiring illustration. Like the lark on the wing, we had risen above the mists of the valley; yea, into the pure ether of heaven. The world pointed with scorn to the dissensions and divisions of Christendom; but faith calmly answered, in words to which the hearts of Christians were vibrating day by day, "There is one Body and one Spirit, even as we are called in one hope of one calling; one Lord, one faith, one baptism; one God and Father of us all, who is above all, and through all, and in us all."

The genial task of giving the "Address of Welcome" fell to the lot of Rev. G. B. BERRY (Vicar of Emanuel, Compton Gifford); Mr. Fox, J.P., emphasised the greeting, and the response, on behalf of the Alliance, came by the mouth of Mr. DONALD MATHESON (Chairman of the Council), who claimed for the Society that it had greatly fostered unity of spirit, and in work, too, among evangelical Christians, counteracted the inveterate tendency to sectarianism, and assisted to drive away the *odium theologicum* which had done such tremendous mischief in the Church in past times. The Alliance was very much needed now, in prospect of the rising tide of Romanism; for it was necessary to set forth true unity in the Church of Christ, in opposition to the specious uniformity of the Church of Rome. Replying for the foreign delegates, Rev. Dr. Herrick (from Marsovan, Turkey) testified to the positive value of the Evangelical Alliance in mission fields, as regarded not only the fellowship enjoyed by the workers, but the work actually done.

"The practical value of Christian union as shown by the work of the Evangelical Alliance" was forcibly treated in an address by Mr. A. J. Arnold (General Secretary), who rapidly reviewed the distinctive work of the several branches of the Society, including judicious interposition on behalf of the persecuted in many lands, united prayer, and manifesting the unity of spirit prevalent among all true believers in Christ Jesus. He called particular attention to a fact illustrative of the value of union in prayer. Tracing the progress of missions during the past five-and-twenty years, he had found that the advance was concurrent with the growing observance of the week of prayer in the same period.

While the speaking was going on, a telegram was despatched to Berlin conveying a brotherly greeting to the International Committee of the Alliance in session there, and praying for God's blessing. An apology was tendered to the meeting for the absence of Lord Polwarth, President of the Alliance, on account of the state of Lady Polwarth's health.

WEDNESDAY MORNING.

The "Annual Address" was delivered at the morning session, on Wednesday (over which Mr. DONALD MATHESON presided), by the Rev. Dr. MACEWAN (Presbyterian Church, Clapham), who proclaimed the grand object of the Alliance to be the exaltation of Christ; for, said he, the more we exalt Christ, the less likely are we to give undue prominence to the minor denominational differences that divide ourselves. The subject of his address, "The Ascended Saviour filling all things," served as the centre of many a radiating thought and many a thrilling passage. A few will show the drift and spirit of the theme:—What an exalted view the doctrine of the ascension gives of Christ Himself and of his work; and what a powerful encouragement it affords to trust and serve Him. Other doctrines of the Gospel have their important relations to particular churches and systems of Christian belief, but this was one of those all-embracing truths which, like the arch of the sky overspreading the earth, may be said to encircle in one common interest and brotherhood all the churches and creeds of Christendom. It was the Apostle Paul, in his Epistle to the Ephesians, that spoke of Christ having ascended far above all heavens, that He might fill all things; and he said this in connection with that variety in unity, and unity in variety, which characterises the Church of God upon earth. What did Christ's ascension proclaim concerning Himself? It was a witness to his Divinity. It was a witness also to the greatness of the work which, as a Saviour, He had done. It gave assurance of his sympathy with all who take part in his work upon earth. He who descended was the same also which ascended; it was his human nature that Jesus took with Him into the heaven of heavens: the same Christ, yet how highly exalted; the same in human sympathy, the same in human passion, the same in willingness to help and to succour all who seek his divine aid. Our interests are identified with his interests, our humanity is for ever identified with his, and his ascension is but a pattern and pledge of our own. Indeed, our ascension began in his: He is our great forerunner, who has passed into the heavens, the Head of his redeemed Church. Our wants are his wants; our interests his interests. His ascension gave assurance, too, of his nearness to us in trusting and serving Him; of his sufficiency for us. If we were to give Him that place which He claims, and to which, in virtue of his ascension, He is entitled, then all our prayers, preaching, worship, and Christian effort must draw its inspiration directly from Himself. No sacerdotalism, no magnificence of service, no mere humanitarianism, no Mariolatry, or confessional, should be allowed to take his place. The world needed Christ; neither Church nor world could do without Him. As the progress of agriculture could never outgrow the fertilising power of the earth, or the vivifying influence of the sun, so neither could the world's progress, whether in the world, or in the Church, dispense with the need of the living and ascended Jesus. In these days, when Antichrist, with all their boasted human progress, sought to undermine the foundations of our freedom, and when infidelity insinuated itself under so many guises, when heresy crept in, when the sanctity of the Lord's Day was being invaded in so many ways, when, too, men of this world's philosophy spoke as if they were the physicians to root out moral disease, and to regenerate mankind, and when the tide of commercial excitement was rising higher and higher, and threatening to submerge society in mere secularism, from which thoughts of God and eternity were excluded, it was for the churches of Christendom to lift their time-honoured testimony to "the truth as it is in Jesus," and to proclaim, with one heart and voice, that He is the only Head of his Church on earth, and the only hope of men. Let England be faithful to Christ, and Christ would be faithful to her; but let her prove faithless, and swift might be her ruin.

The "Practical Resolutions" were read and ably enforced by Rev. H. E. Fox (Durham). Adopted in 1846, these resolutions are read at every annual Conference. Rev. W. FULLER GOOCH (Norwood) spoke on "The Unity of the Body of Christ; its manifestation a special need of the present times." The body of Christ was the Church of the living God, *i.e.*, all who were regenerated by the Divine Spirit, quickened by the love of Christ, and made one with their ascended Lord. The unity and oneness of this body was as clearly taught as the fact of its existence and its association with Christ; it was something we had to rejoice in as part of our common spiritual life, and then earnestly and individually to develop as we grow up into Christ, our living Head, in all things. But unity was not necessarily apart from diversity. There were diversities of gifts, and operations, and ministries. God did not always work through one form of church organisation, but He did work through all forms. The Evangelical Alliance did not wish to break up existing communities, or to disturb existing organisations, but they desired that Christians should be brought to a realisation of the oneness which the creeds asserted to be a fact, but which their lives so often ignored. Christ's Church was to bear testimony to his truth. But how that testimony was marred when diverse voices were raised one against the other. We could not ignore the unity of the Spirit without grieving the tender heart of the Lord, who loves us. As churches of Christ, they were, in these days, confronted with peculiar difficulties and dangers. All around them they saw the spirit of rationalism, and of scepticism, in relation to spiritual things. How should they meet this advancing scepticism and rationalism? Only by enforcing with experimental power, as well as with doctrinal force of assertion, the spirituality of the truth of Christ's Church, and the oneness which that spirituality denoted. Men would believe in them when they saw that they loved one another. When it so controlled their hearts and minds that they could sink all minor differences, and in faith, prayer, and common brotherhood could draw together for the defence of the faith of Christ, men would then begin to feel, as men felt in the Apostolic age, that the doctrine was indeed from above. Union should not end in mere talk; there must be action, and why should evangelical Christians not co-operate more freely in advancing the kingdom of their common Lord and Master?

General Field (General Secretary of the Evangelical Alliance) submitted to the Conference an abstract of the Report for the past year. The secretaries, he said, have been diligent in deputation work, and the enrolment of 700 new members is an evidence of unabated interest in the principles and labours of the Alliance. The Report was adopted, on the motion of the Rev. G. Hadow (Tiverton), who joined the Alliance when he was a clergyman at Plymouth forty years ago, seconded by the Rev. De Kewer Williams (London).

A telegram was read from Count Bernstorff, at Berlin, in reply to the message of greeting sent on the preceding evening. It was to this effect: "International Committee expresses warm thanks for brotherly greetings, and prays for God's blessing on the Plymouth Conference."

WEDNESDAY AFTERNOON.

"Foreign Missions: The Future of the Native Churches," first engaged the attention of the Conference at the afternoon sitting of Wednesday, Mr. F. E. Fox, J.P., in the chair. In the course of his address, the Rev. W. J. Smith, M.A. (Vicar of St. John's, Kilburn), said we had reached a crisis in the history of Protestant missions. In missionary progress there were two periods, (1) the preaching, and (2) the formation; when the third stage, that of a native church, had been reached, then the missionary work proper ceased. It was in regard to the formation period he solicited consideration. There were two concessions which, in a general way, we should be prepared to make, viz., (1) that our own beloved form of church government, however prized and dear to us, was not perfect; and (2) we would fain not see again amongst the native Christians the war of churches, and the struggle of denominations. In the New Testament there was not more than a slight outline given of church organisation, therefore, a very ample latitude was permissible in developing that outline. In seeking to guard the native churches from the rifts and the fractures of divided interests, it would be a much simpler thing to have to deal with a few compact large societies than with manifold little ones. The only possible means of averting conflict and painful differences would be by the allotment of distinct areas to various missionary bodies: areas large enough to stand by themselves, and to agree by themselves, and to develop amongst themselves. The districts ought, indeed, to be either coterminous, each with a language; or, if not, fenced round by marked geographical boundaries. We ought, in short, to expand and to extend upon a more systematic and resolute scale than had yet been effected by the comity of missionary societies. Thus Presbyterians might be left to command a native language or a native district here, and the Episcopalians there; the Wesleyans here, and the Congregationalists there. In this way native Christians would not be brought into daily contact with all our bewildering denominations and our endless sections.

Co-operation, as in the translation of the Bible and other Christian books, might be extended to education and other objects. Here would be much economy in more than one society contributing towards central institutions for the education of the natives. Yet the chief and most important thing of all was to leave the natives as free as possible, and to foster in them whatever was indigenous—to cultivate their native styles of architecture, to adhere to their national costumes, to examine their municipal arrangements and their social order. We had made too light of these. We had often purposely subverted them. There should be no formation of State churches in the mission field. Whenever missionaries had acted as legates and as Lord Chancellors, serious complications had soon arisen. It was natural that the English Churchman should bring his prayer-book, and the Wesleyan introduce his class-meetings. Admirable indeed were these, but they should not be stereotyped. In Tinivelly, there was a native marriage custom, according to which a bridegroom does not give a wedding ring to his betrothed, but a wedding circlet—a little cord with golden ornaments strung on it, which is tied round the bride's neck. Instead of replacing this circlet by the ring, our Christian marriage service has been ordered so that the bridegroom is instructed to say, "With this knot I thee wed." Let the pattern of this accommodation be largely imitated. What finer scope for the activities of the Evangelical Alliance than the formation of a General International Missionary Council which, having on its board representatives of all Protestant missionary societies, might suggest, advise, direct, and co-operate with all movements for avoiding the schism, and for the advancing unity, amongst the native churches!

In the open conference that followed, Rev. Dr. Herrick (Turkey), whom Mr. A. J. Arnold (General Secretary) introduced as connected with the American Mission Board, said that the principles on which his Society had been working in Turkey for the last fifty years were identical with those laid down by the previous speaker. He asked for help towards the American college for the higher education of youth in Asia Minor.

A mission to India, to stir up spiritual life among the churches there, was described by Rev. H. E. Fox, who expressed a hope that the Indian churches would shortly be independent, and that native leaders would be raised to build up the churches.

Rev. Dr. Gritton pointed to experience as showing that a mistake had, in the past, been made, in imposing upon the churches in India ecclesiastical arrangements which were not in conformity with the genius of the native people.

"Culture as Hindering or Helping Christianity" was the topic of an address by Rev. Dr. A. C. Murphy (Presbyterian Church, Belfast), who held that true culture must uniformly help true religion. Religion demanded the development of the whole nature of man. There were two principal parts of culture—science and art. The scientific spirit could not but assist a true, while it exposed a false, religion. Beauty had its place by Divine right in religion as well as truth. The sense of beauty struggled for utterance through the baldest religious ceremony. The depreciation of culture was really irreligion, for what shocked the æsthetic sense could not but damage the spiritual sense. When he found the morbid dread of loveliness in the place where God was worshipped, he looked for cold and sullen views of God Himself. But, being what we are, he submitted that we must apply art to worship with a circumspect and sparing hand. The artistic, or the devotional part must never be allowed to overshadow the spiritual. Let culture play the part of minister, not of tyrant, to religion.

WEDNESDAY EVENING.

The Right Hon. and Rev. Lord Forester presided at the evening session. Two addresses were delivered, the first by Rev. Canon Taylor (Liverpool), on "National Deliverances: the Spanish Armada, 1588; the Revolution, 1688"—an eloquent deliverance on a theme which has but recently commanded public attention—and the second by Rev. Dr. Nicholas (Wesleyan Church, Dublin), on "Christianity in relation to the Social Questions of the Day."

Dr. Nicholas said the teaching of Christianity was, "Don't be selfish; be fair." It was the selfishness of men that disturbed their mental balance, and led to unjust conclusions. But, then, Christianity said to men, much more than merely, "Do that which is just:" it taught them to be loving; it taught the brotherhood of man. Christianity told us to be fair in our dealings with our fellows, and then it taught us that our fellows are our brothers. If we felt that men are our brothers, we would not like to see them badly fed, or living in wretched tenements, in filth, in squalor; we would not like to see them badly treated; we would not like to have them sick without their receiving proper attention; we would not like to see their children grow up without education. Let us realise that men are our brothers, and then we should use our strength and energy in going about, as our blessed Lord went about, doing good. If we had a Christianised society, the individuals composing that society, just men and loving men, all social difficulties would vanish. Readjustments might have to be made time after time, but these would be made without strife or bitterness: men would feel that the laws on earth were being assimilated to the laws of heaven, to the eternal principles of justice; and they would say of earthly laws what the Apostle says of the Divine commandment: "For the law is holy, and just, and good."

The following resolution was passed, on the motion of Rev. J. Pitkin (Exeter), seconded by Mr. B. Thomas (Clifton):—

> The Conference having heard with deepest interest the valuable address of Rev. Canon Taylor, D.D., on the "National Deliverances of 1588 and 1688," when, in God's great mercy, our civil and religious liberties were preserved to the nation, and having also taken into consideration the noble testimony to the cardinal truths of the Gospel borne by faithful ministers of the various evangelical churches at public meetings convened by the council in March last, desire to unite in offering special praise to God for the grace and wisdom given to those who took part in the proceedings. The Conference rejoice that such special witness for God and his truth was called forth, and they would assure the council of their warm appreciation of the public protest thus made against the prevailing sceptical views and superstitious practices which appear to be increasing in our midst, as well as against teaching which is opposed to the redemptive work of our Lord and Saviour. The Conference therefore place on record this expression of their full confidence in the council as the executive of the Evangelical Alliance, and pledge themselves, in dependence upon the Holy Spirit to a continued earnest support of the principles and great objects of the Alliance.

THURSDAY MORNING.

General Aylmer was chairman. Prebendary Edmonds, B.D. (Rector of High Bray, South Molton), delivered an address on "The Bible, a Witness in all Ages to the Common Salvation, and to the Unity of God's People." They were brethren, with inherited differences, outstanding disputes, historical inequalities. Some of these were not trifles that evaporated in the warm atmosphere of an Evangelical Alliance, but were questions only just short of the highest in importance. They would, however, never deal hopefully with their unhappy divisions while they felt uncertain whether or not they owed a brother's love to one another on the ground of a common salvation. He was willing to surrender whatever applause some might be ready to give him if he betrayed a lukewarm spirit towards his own Church; but, he added, "Our ugly cracks do not go to the bottom." The floods of division had arisen, had separated group from group, until the visible Church looked not like a continent, but like an archipelago. These islands, however, deep down, were rooted in the primary foundation, and that rock was Christ. When the floods subsided the unity would appear. The obligations which grew out of this were many-sided—wider far than the basis even of such an Alliance as that. If some high soul, full of Christ—full of his high priestly power and consecration—was just now to take his stand, where it was no illusion to discover room for him, on this unbreakable rock of the common salvation, and swing his censer there, right and left, over all his brethren, he might do much to stay the plague of division. There were signs that such high souls were likely to appear. Much that looked like division was not really division; much that was all but division might take a different shape under favouring conditions; and meantime there was something that all could do—all could seek to produce that temper which made healing thoughts not impossible. It was a plain duty not to deepen existing ditches, or to break down existing bridges, and to have as few contentions as possible. War, if not necessary, was a crime. "The common salvation" was a noble watchword, the Bible provided us with it; but nearly all the discipline of ecclesiastical life was a discipline with a distinct tendency to narrow our thoughts of "the common salvation." The one Catholic and Apostolic Church was not seen as yet, it was an object of faith rather than of sight; but it was nearer and clearer than before. Those who were best acquainted with the early "undivided Church" would be the least ready to affirm that ground had been lost in the matter of unity. Here were many dangers around and ahead. "The common salvation" was exposed to searching tests, but there was no peril so perilous as party spirit, no loss so surely fatal as the loss of love.

For want of time, the next speaker, Rev. F. W. Macdonald (Wesleyan College, Birmingham), had to abridge an eloquent address on "The Oneness of the Christian Life; with Illustrations from History and Literature." Those who studied the history of Christian doctrine, he said, would admit that one of the first impressions received from that study was frequently disappointment and perplexity. Diversities of belief led to the opinion that proof was impossible, and definite conclusions unattainable. This feeling would minister largely to scepticism, were it not found that difficulties were not all they seemed to be, and that variations of doctrine lay within tolerably definite limits; that the fixed points of Christian teaching in ages and regions most remote from each other were, after all, very much the same. It was much to be desired that Christians should recognise each other as brethren. The brotherhood of Christians was not constituted by, and did not depend upon, recognition; it existed whether recognised or not. But brotherhood must not be confounded with brotherliness. Men were brothers by birth; brotherly by consent. So Christian brothers must needs be one, but they might be, and often were, most unbrotherly brothers. It was their business not to ask men to be brothers, but to say, "Sirs, we are brethren," and to cultivate the spirit of brothers. A man could not belong exclusively to his church or sect, and the private rights of communities yielded to the larger rights of the kingdom of God. There was a free and common circulation of spiritual life through the various communities of Christendom. No church, no school, no period was self-contained or self-sufficing. A man bred in this or that church might be quickened into spiritual life by a breath from beyond its borders, *e.g.*, a clergyman's son was converted by a sermon of Mr. Spurgeon, and a deacon's daughter by a sermon of Mr. Aitken. Mr. Moody's spiritual children were in all the churches on both sides of the Atlantic.

THURSDAY AFTERNOON.

This was a meeting for open conference, Mr. W. D. Hanson, J.P. (Cornwall), presiding, and the two subjects for consideration being (1) "The Lord's Day," and (2) "Unbelief, and How to Meet it."

In his address on the first of these themes, Rev. Dr. Gritton (London) said: Nothing more desecrated the Sabbath than the drink traffic, and the Sunday press. The former was nourished, under false pretences, by working men's clubs, especially in London. Various organisations and societies rendered it difficult to keep the Lord's day sanctified and a day of rest, and these dangers grew in proportion to our cosmopolitan education. The dangers were many, and serious. In view of these perils, he urged upon Christians a cultivation of a sense of the immense importance of the day of rest in its aspects as a memorial, a promise, a possession of blessing, reminding themselves of its influence on the body, the mind, the spirit; its benefits to the family and to the nation.

The second selected topic was intrusted to Rev. T. T. Waterman, B.A. (London), who began his paper on "Unbelief, and How to Meet it," by reference to the publication of recent novels as an indication that change is unquestionably coming over religious opinion, that women of culture and ability are discussing questions which have heretofore been generally left to divines, and that the novel now possesses immense influence as a vehicle of thought, as an arena of debate, and as a means of attacking or defending Christian truth. He also showed that articles are frequently contributed to periodicals on controverted religious topics. Consequently, the views of unbelievers are put before the so-called educated public, who are beginning to accept them, or, at any rate, being persuaded that they have some claims on their attention. Reference was also made to the "secular" propaganda. With regard to the practical measures for counteracting current unbelief, literature could be best met by literature. A large number of scholarly works have been called forth by modern attacks on Christianity, which are rendering invaluable assistance to those who are able to study them. But what is wanted is a more popular presentation of what has been thus produced, sound in argument, clear in style, brief in treatment, handy in form. The Religious Tract Society has provided a larger supply of Christian evidence literature than all other societies and agencies combined. There is a demand for short and carefully written tracts. The Christian Evidence Society gave away 75,000 last year. A weekly publication was also required to refute and counteract the influence of publications advocating Secularism.

But the printed page would never altogether supersede the living voice. The ministers of religion should therefore judiciously furnish reasons for believing the truths which they preach, and supplement their own teaching and ministry by calling in the aid of experts to lecture on those subjects with which they felt themselves unable adequately to deal. Such lecturers were supplied by the Christian Evidence Society; but, inasmuch as they have no one entirely devoted to the work, it was desirable that at least two men, of wide and thorough scholarship, should be wholly and constantly employed in going throughout the country. Open-air lectures were recommended. The recuits of unbelief were gathered from among the young, many of them from Sunday-schools and Christian families; indeed, most, if not all, of the prominent advocates of Secularism were brought up amid Christian associations. The Christian Evidence Society, therefore, encourage individual and class study of prescribed works, by offering to examine students, and award them certificates and prizes according to their merit. A large increase of popular literature, development of lecturing agency, especially in the open air, and holding of classes for the study of Christian evidence were, therefore, the means suggested by experience for meeting current unbelief.

THURSDAY EVENING.

This was the final meeting, and a public one. Colonel Malcolm (Burnfoot, Scotland) occupied the chair, and gave the key-note to the proceedings.

"Fidelity to the Truth: its Offensive and Defensive Aspects," Rev. Dr. H. Sinclair Paterson (Notting-hill Presbyterian Church London) spoke upon with his accustomed ability and fervour. So long as they held the fundamental truths of the Gospel, they were essentially one, by whatever name they might be called. The Evangelical Alliance had recently made a fresh claim on the adherence of all Christian men and women within these realms. Many within our churches had fallen from the faith of the Lord Jesus Christ. He did not think there was a single church now in Great Britain that could lift up its head and say, "Within the bounds of our communion there is no false doctrine believed or taught." That was a sad confession. Whether they looked to the Church of England or to the Church of Scotland, or the Nonconformists in either of those kingdoms, or in Ireland, they found that some people were allowed to proclaim falsehood, and to preach from the pulpits that which was contrary to the doctrines stated in the fundamental basis of the Evangelical Alliance. The mischief lay here—that no one seemed prepared to take a bold stand, and to demand the expulsion from those bodies of all who were teaching false doctrine. The Bible was not a book of conundrums or of puzzles; it was a plain book, written for plain people, and "he who readeth may run." We could discover easily for ourselves the truths contained in the old Book—truths that our fathers, the Puritans of England, formulated in such a way as they had not been formulated since. Members of the Evangelical Alliance held to those old doctrines, and were more united than Presbyterians to Presbyterians, than Episcopalians to Episcopalians, Congregationalists to Congregationalists, or Baptists to Baptists. This was the great work the Evangelical Alliance had done: it had formed a true Church out of all the churches, and yet a Church that does not unchurch the others, or claim to be a Church itself. It was a brotherhood in which evangelical Christians could come together "to contend earnestly for the faith once delivered to the saints." Standing by the old paths, they held firmly to these truths that had been the heritage of Englishmen as well as of Scotsmen, during the ages since the Reformation. The inspiration of the Bible was now denied on all hands, and the beginning of the denial was about fifty years ago, when some man wanted to explain God's method of inspiration, and to talk about suggestion and superintendence and other modes whereby men could be inspired to write God's will. We should not attempt to make any explanations about a thing of which we are in ignorance. Too often it was forgotten that inspiration was miraculous. A man was a fool who would try to explain a miracle. We know nothing about inspiration, any more than about the constitution of the person of the Lord Jesus Christ. He had two natures in one person, but who could explain it? We believe it, because God tells us. We believe that the Bible is a book at once the most divine and the most human in the whole world. It had been written by men with as much freedom as man can have in walking with God, and in serving God. When we were doing God's will the best, our freedom was greatest. As long as we failed to have God's Word as our sufficient and sole guide, there was no hope for the stability of piety or the progress of evangelical doctrine throughout the land. Our apologists—he would like to say this to his friends of the Christian Evidence Society—were very weak-kneed, apt to be frightened by ghosts, or, less than ghosts, shadows. When there were any objections raised against the truth, they seemed to be all of a tremble, and very anxious at once to give in and to compromise, or do something or other, instead of facing the difficulty as our fathers faced difficulties. If they were bold enough to do the same, the same results would follow.

Rev. Dr. Bennett (Worthing), on the same topic, said they took up no position of antagonism to intellect, knowledge, or science: there was no hostility to light, from whatever quarter it might come. But Christianity was not a philosophy which men have discovered for themselves, it was not a science being gradually reduced to order; but it was a revelation which God has given, perfect and complete in all its parts. When they heard of "advanced thought," they must retire to that quadrilateral, and, standing there, rest on the power of the living God.

"Our Spiritual Shortcomings, Possibilities, and Determinations," formed the subject of the closing address, which was given by Rev. J. B. Figgis, M.A. (Brighton). Having touched gently, but faithfully, on the shortcomings even of Christians, he said, as to possibilities, that all things that are commanded are possible: God would be a tyrant else. God's commandments are not grievous. God could not abate one jot or tittle of his holiness; but his requirement for each man is such as, with the grace that God Himself gives at each moment, can be fulfilled; for He giveth more grace: He is always giving, and the grace of the Lord Jesus Christ is exceeding abundant, with love and power. All things that are commanded, then, are possible, because all things that are provided for are possible. God has made a wonderful provision for us in Christ Jesus. Is He not of God made unto us sanctification, and must not that sanctification be sufficient? Paul said it was: "My grace is sufficient for you" was the word of the Saviour to him, and he wrote it down that it might be echoed to each ear, and to each heart. All things promised are possible. Every promise of God in Christ is, yea. Trust Him, take Christ, and you will find the word kept, and the promise fulfilled. Let us pray—

Give me this hour in Thee to prove
The sweet omnipotence of love.

The devotional character of the Conference was sustained by special services, one preceding Wednesday's sessions, and the other prefacing those of Thursday. The first was a meeting for prayer and meditation, conducted by Rev. S. Vincent (minister of George-street Baptist Chapel); and on the second morning there was a united communion service in St. Andrew's Hall, Rev. H. E. Brooke (Bromley), presiding, and Rev. Alex. Wilson, B.A., of Bristol, delivering an address entitled, "The Still Hour; or, Communion with God." This, however, was given as the first business of the Conference immediately ensuing.

THE NEW AND LATTER HOUSE OF ISRAEL.—The recent death of "Queen Jezreel" has led to the collapse of this sect. The great building at Chatham is to be converted into a jam factory.

THE THEATRICAL MISSION has received a legacy of £500, which will meet the deficiencies of the summer quarter, and enable the committee and directors to enter on the work of the autumn without financial anxiety.

TRACTS FOR INDIA.—Colonel M. Millett, Dharmsala, India, writes:—"Would the kind fellow-workers who send me tracts, &c., kindly in future, as I hope to be moving about this cold weather, address their packets to Miss Fox, Amritsar, India? Tracts with pictures are specially prized."

FOUR NEW MISSIONARIES are immediately needed to fill up present vacancies in the staff of the Baptist Congo Mission. At the last meeting of the Mission Committee it was resolved that, in view of the great urgency of this need, an immediate appeal for reinforcements should be made.

YOUNG MEN IN SOUTHWARK.

The youthful secretary of this branch of the Y.M.C.A.—Mr. G. F. Assiter—must have been a proud man on the evening of Tuesday last week, to see the magnificent Metropolitan Tabernacle crowded from floor to ceiling for his anniversary meeting. He could not, of course, have been sanguine enough to suppose that such a vast concourse of people had come there simply to express interest in the work of the Association. Mr. Spurgeon himself can attract a big multitude to his meeting-place any week night. When, in addition to his name on the bills there was that of Canon Wilberforce, and there was also the off-chance of hearing Mr. Sankey, we have a sufficient explanation of the phenomenal attendance. Anyway, the claims of the young men of Southwark were made known to an immense constituency, and this live young Association must surely be the gainer.

Mr. Assiter's report was commendably brief and to the point. He drew attention to the special feature of this branch, the provision of comfortable residence for young men away from home. Seventy had availed themselves of these advantages during the year, and fifty-eight new members had been enrolled in the same period. There are the usual meetings, lectures, classes, &c., and every effort is made to benefit those for whom the Association is designed. In order to secure a needed extension in the way of building, an appeal was made for about £400. A small deficit on the yearly accounts was wiped out through the generous kindness of Mr. Denny, the treasurer.

Mr. A. Lafone, M.P. for Bermondsey, was in the president's chair, and made a speech full of earnest appeal on behalf of the institution. He confessed that he had never been in the Tabernacle before, and could hardly be blamed for not discovering all at once the proper pitch of voice for such an auditorium. Sir Thomas Chambers, the City of London Recorder, succeeded better, and made what Mr. Spurgeon afterwards called a historical speech; that is to say, he recounted the improvement that was manifest in the social condition of London compared with past times. Among the agencies that had brought this about of course he included the Y.M.C.A.; though, as a judge on the bench, he expressed the view that the peace is kept among the seething masses, not by force, but by "the silent omnipotence of law." Juvenile crime, he observed, has diminished in London seventy-five per cent. in the last twenty years. He moved a resolution thanking God for the past success of the Y.M.C.A., and commending its operations to the sympathies of the Christian community.

The resolution found a seconder in Canon Wilberforce, who began by declaring that he could not make an address, he felt so wearied in body, and still more wearied in mind. But everybody knows that when the eloquent Canon gets to his feet on a congenial platform he will rise superior to physical conditions; so he did on this occasion, and spoke in such fashion that Mr. Spurgeon was constrained to say about him: "Was there ever such an express train in the world?" Premising that he was present chiefly because he could not resist the privilege of once more speaking in that building in the presence of that honoured servant of God, Mr. Spurgeon, the Canon built up on that circumstance an impassioned plea for greater manifested unity among the different sections of Christ's Church, and for a cessation among Christians of the mutual process of picking holes in each other's coats. From that he passed to a powerful argument in favour of the Y.M.C.A., which commends itself to him because of its unsectarian character, and the fact that it places the Gospel of the Lord Jesus Christ in the forefront of its diverse operations. It is belting the world with that glorious Gospel, and in London, with a quarter of a million of young men, its claims on the Christian are simply irresistible.

While the collection was being taken up a letter was read from Mr. George Williams, regretting his inability to be present, but enclosing an excellent solatium for his absence in the shape of £50. Last, but not least, came the address of Mr. Spurgeon. His words, he said, were to be addressed to Christian young men, but he evidently forgot that, for he proceeded to appoint himself "a recruiting sergeant," and with many convincing arguments besought the young men in the audience to begin at once to live in earnest. This life is a serious thing because of the eternal issues that hang upon it. There are some who talk about the special difficulties to a young man of the present time. There may be many difficulties now that did not fall to the lot of our fathers and grandfathers, but, on the other hand, they had many of which we know nothing. We do not now have to go and see our pastors burnt at the stake at Smithfield. But what if there are difficulties? It is by overcoming them that we may make our lives sublime. It is our part to swim, not with, but against the stream. We are not to be dismayed because of difficulties while we can go to God in prayer and receive from Him the power to overcome. What wonderful possibilities there are in such a gathering as this. Who shall say what uncrowned kings are here—what George Whitfields and William Careys—who shall do valiant things for God and for his cause.

SERVICE IN EGYPT.—Dear Sir,—Permit me to thank the donors of many parcels of tracts and periodicals which have reached me in answer to my appeal in The Christian of 24th ultimo, on behalf of Mr. Taylor, who "holds the fort" at Port Said. With many parcels I have received kind letters, and I am now in a position to send to Port Said two large boxes containing such a supply as will for many days to come help him greatly in his visits to the vessels touching there, and especially to those having emigrants on board. If the donors and others interested in such good work will follow it up with their prayers, it cannot fail to result in much blessing.—I remain, &c.,

R. Scott Moncrieff.

KING MWANGA, of Uganda, has been looked upon hitherto, and not without good reason, as an obstacle to the progress of mission work in Central Africa. It appears, however, that he has become more friendly. The reception he gave to Mr. Walker, an agent of the Church Missionary Society on his arrival at Uganda in April, was unprecedented in its magnificence and kindliness. Not only did he stand up and bow, a thing he has never done before to a guest, when the missionaries entered the audience chamber, where he sat enthroned among a large retinue, but he seemed pleased and satisfied on being assured that Mr. Walker was simply a teacher. This manifestation is regarded by Mr. Walker as a sort of apology for the king's past ill-treatment of missionaries and their converts.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.—One of our colporteurs was asked to conduct services in a village chapel, which had been given up in turn by several parties, apparently in despair. He says:—"I began in earnest, and, to be brief, the Sunday night congregations now fill every seat (it seats 180). We have a Sunday-school with forty scholars and five teachers. Some have been converted, and several restored. Others are waiting to be received." In addition to this, sales have been made to the value of £143 2s. 4d., besides constant visitation of the afflicted. Thus the double work of spreading the Gospel by the living voice and by the printed page has been abundantly blessed. The value of such an agency for spreading the truth in scattered country districts is immense, and its power of providing an antidote to the prevailing mass of injurious and immoral literature is very great. I should be glad to correspond with any friends wishing to establish colportage work in any district not at present occupied.

W. Corden Jones, Secretary.
Pastors' College, Temple-street, Southwark, S.E.

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IT WILL COST YOU NOTHING

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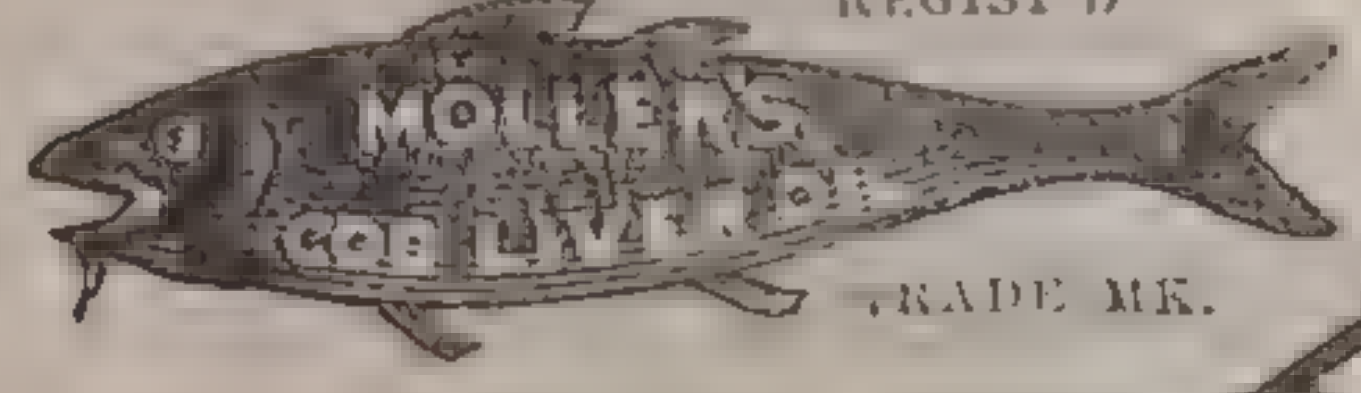

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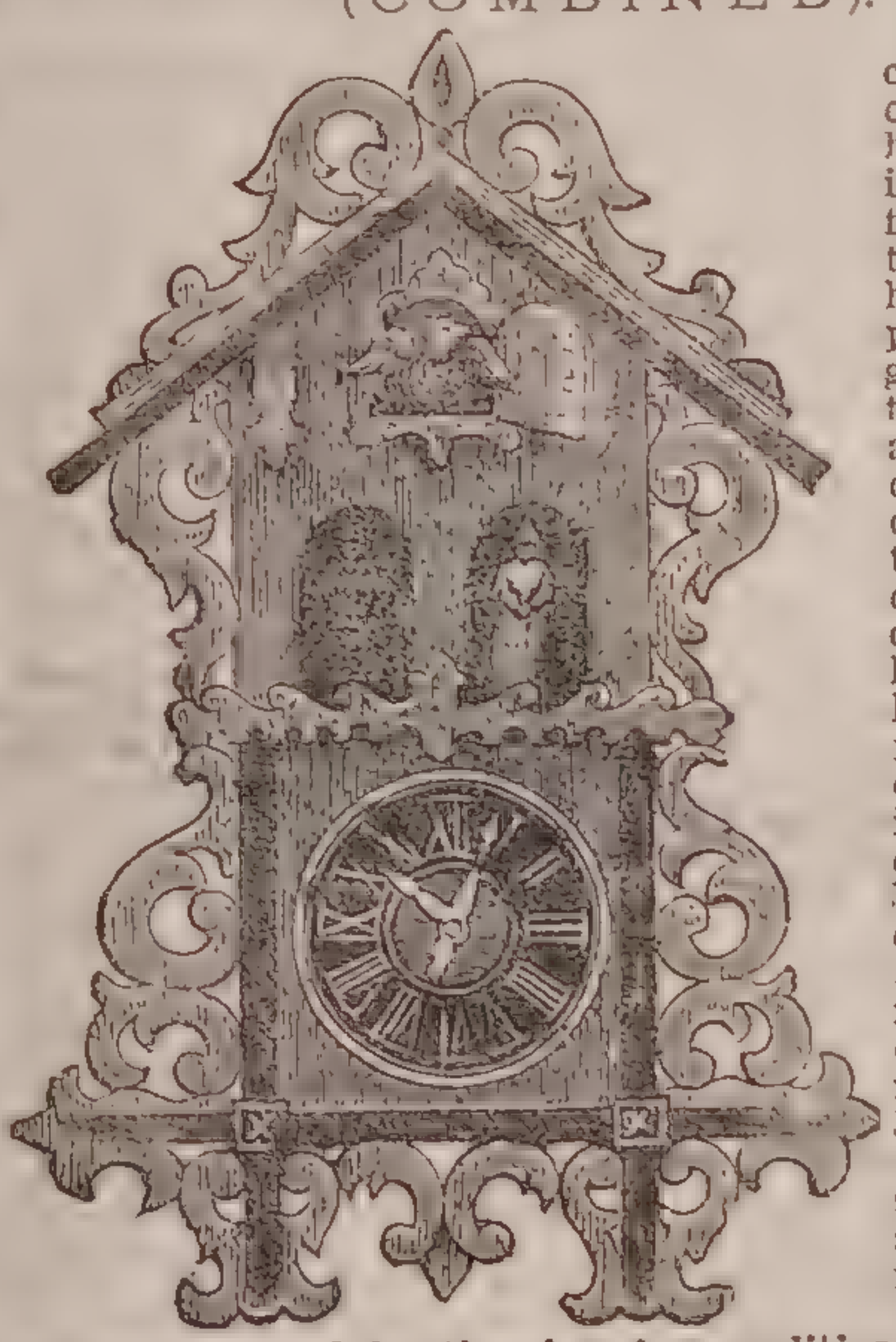

A handsomely carved wood clock, 22in. in height, with ivory hands and figures, strikes the hours and half hours on a powerful wire gong. Each time the clock strikes a charming little cuckoo pushes open a door at top of clock, and comes out, and cuckoos the hours and half hours, then retires, and the door closes after it. Above the clock is the Weather House, containing beautifully modelled figures of male and female peasants, 3in. high. The man comes out if about to be wet, and woman if fine We warrant these clocks to go for years, and for time-keeping qualities no better clock can be obtained at any price, while they are ornamental and fit to decorate a palace.

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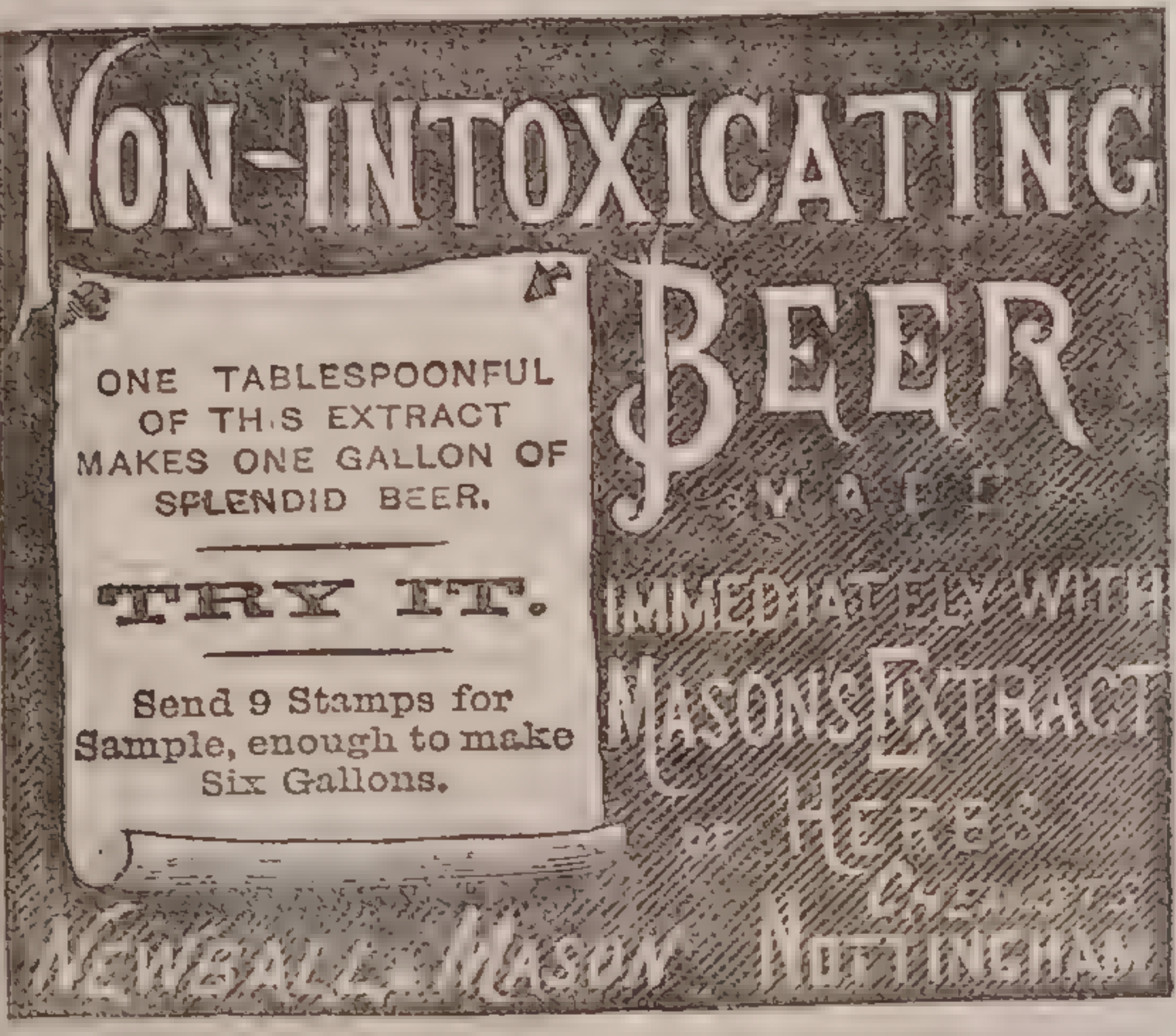

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The Twenty-Sixth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

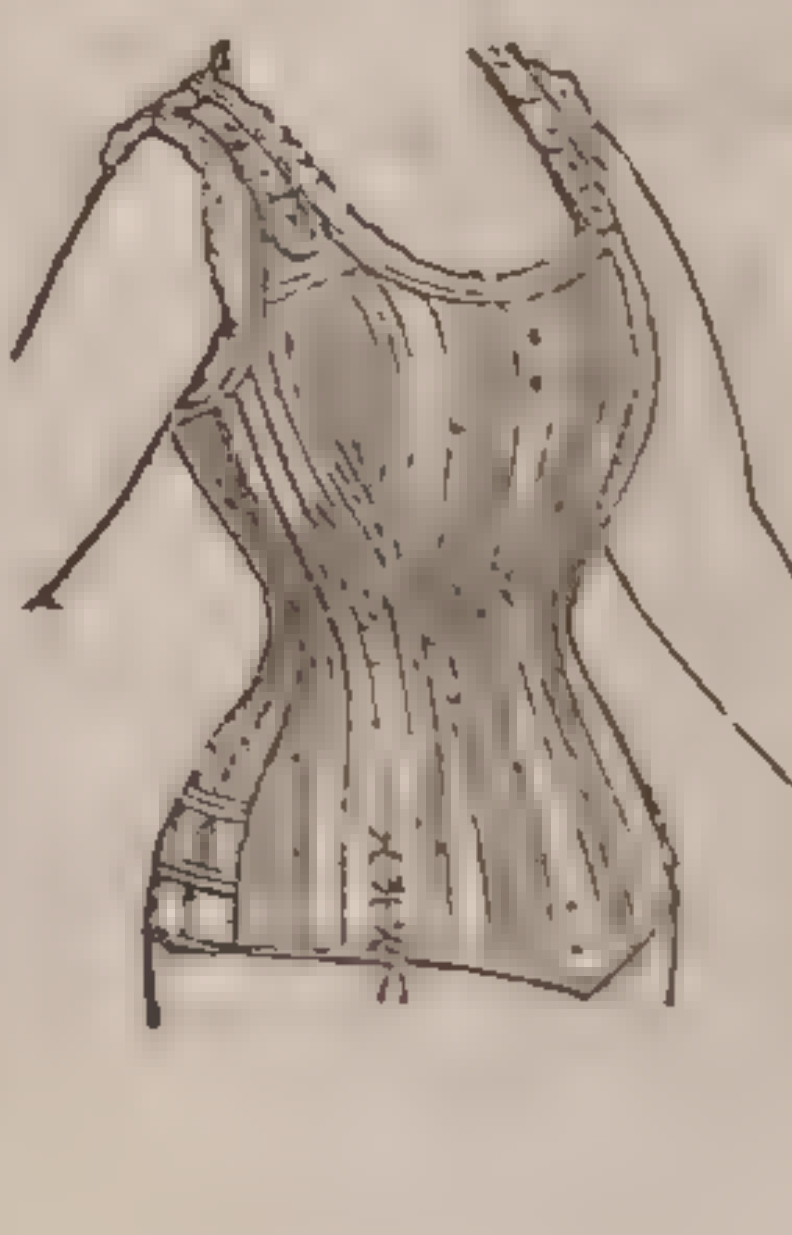
REPORT OF A YOUNG MAN'S CASE at BRIDGWATER.

In November last I received a letter from a sister of the patient, containing a statement of his case, and requesting me to forward advice and medicine.

For twelve months he had had a violent cough—now becoming worse—a cough which terrified his friends, who thought he must die. There was a great amount of expectoration, phlegm mingled with blood, and extreme shortness of breath. "We have lost one dear sister in Consumption (she writes); we can see him losing flesh fast, and we are very anxious."

The result was, that he fully recovered before the Spring, and I received a letter dated May 25: "I cannot help writing to thank you for your kindness, and to speak of my dear brother's recovery. You will remember that I wrote to you from Rose Cottage, Moorland, near Bridgwater, at a time *we all thought we should very soon have to part with him.* His cough, expectoration, and spitting of blood, are all gone, and mother says he is the picture of health. Since writing you upon his case, we gave him nothing but your medicine, as advised, and asked God's blessing on the means.—Yours gratefully, DORCAS FEAR, Tyn-y-Ffywn, Barmouth, N. Wales."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.



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Fry's PURE CONCENTRATED Cocoa.

Ask Your GROCER for SAMPLE.

(*Continued from page* 13.)

YOUNG LADY (20), tall, and of good address, is desirous of obtaining employment as Clerk, Cashier, and Bookkeeper. or assist in any business. Outdoor preferred. Business experience. Best references.
S. B., 47, North-road, New-cross, London, S.E.

AN ENGLISH LADY desires engagement as Companion to invalid or otherwise. Good reader and correspondent. Christian home valued.—2, Enderby-villas, Ramsgate.

AS HOUSEKEEPER, LADY MATRON or Companion-Housekeeper to an invalid Lady, by a Lady, 35. Long experience in domestic duties. Cheerful, good manageress. Highest references.
B., 38, Alexandra-road, Freemantle, Southampton.

AS MOTHER'S HELP.—Domesticated. Could teach and take charge of young children. Abstainer (orphan). Age 20. Moderate salary.—BETA, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

WORKING HOUSEKEEPER.—Single Gentleman or Widower. Thoroughly experienced. Christian home valued. Over six years' reference; can be well recommended. Good cook and manager.
B., 131, High-street, Colchester, Essex.

AS MAID to a Christian Lady going to South India. Age 22. Good dressmaker. Can be highly recommended. No objection to care of one child. Would like to assist in Missionary work.
MAYNARD, Cumberland-walk, Tunbridge Wells.

AS YOUNG LADY'S-MAID or Sewing-Maid. Thorough dressmaker. Age 18. Can be recommended by a lady.—M. WILLIAMS, Y.W.C.A., 14, Beech-grove-terrace, Leeds.

MOTHER'S HELP, and to teach young children, or useful Companion to Lady. Young Lady just left school. Well educated and recommended. Small salary required.
H. L. A., 20, Deerbrook-road, Herne Hill.

A CHRISTIAN YOUNG LADY (21) seeks engagement as Useful Help. Domesticated, active, willing. Fond of children. School or home preferred.—FLAVIA, 65, Southborough-road, South Hackney, London, E.

A LADY WISHES to recommend, for the charge of an invalid child, or of children out of arms, a young Lady, aged 20, who has for about a year had sole care of her boy of nine, suffering from spinal disease, but now so greatly improved as no longer to need her. She has also been his kind playfellow, and has done needlework. —Mrs. MONEILE, Rossmore, Southfields, Wandsworth.

A LADY RECOMMENDS as House and Parlourmaid in a small family, a young Woman of 20. Country or suburbs preferred.
Miss ONSLOW, Alresford, Hants.

RESPECTABLE YOUNG WOMAN (30) desires employment in teaching young children, as Nurse, or in other light occupation.
C., 25, College-street, E.C.

AS USEFUL COMPANION, or Help. —Situation wanted immediately, in small family. No perambulator. Dissenter. Abstainer. Age 19. A Christian home desired. Small salary.
M., 5, Market-place, Acton, W.

MRS. H. PRICE HUGHES wishes to recommend a superior young Woman as Mother's Help. Age 22. A thorough Christian. Total abstainer. Good needlewoman. Fond of children. Good appearance.
8, Taviton-street, Gordon-square, W.C.

ENGLISH YOUNG LADY requires engagement as useful Lady's or Mother's Help. Fond of children. Can take charge of same. Comfortable home essential. Small salary. — Miss EDWARDS, Mr. Parker's, Wexford, Ireland.

A LADY WISHES to recommend three respectable Girls seeking situations as Housemaid, Under-Housemaid, and Kitchenmaid; also Children's Maid, good needlewoman.
Mrs. MILLEDGE, 13, Highbury-crescent, N.

AS UPPER HOUSEMAID.—A Lady wishes to recommend a young Woman (22) as Upper Housemaid. A Christian, and reliable. Would be glad of a Christian home.
Mrs. LINE, Merstone House, Reading.

AS UNDER-NURSE, or Children's Maid. A genteel, educated Girl requires situation as above. Age 15; tall. Good needlewoman. Accustomed to young children.
C., 25, Corbyn-street, Hornsey-road, N.

SITUATION (not service) sought for Orphan Girl (19) who has fallen into bad company. —HOPE, 3, Lower Park-road, New Southgate, London.

SITUATION FOR A GIRL wanted, in a Temperance Restaurant or Coffee House.
C. N., 19, Montague-street, W.C.

Appointments, Situations, &c., Vacant.

A DEVOTED AND EARNEST MAN wanted, willing to work in visiting a most respectable neighbourhood. To preach on Sundays. One with private means, as the remuneration able to be given is very small.—Apply by letter to R. C., care of Pastor H. E. Stone, Nottingham.

A MISSIONARY WANTED for work in a country town. Must be a member of the Church of England, and well able to give addresses. —M., care of W. J. APPLEYARD, Poppin's-court, Fleet-street, E.C.

A RESPECTABLE SINGLE MAN wanted to wait on invalid Gentlemen and make himself generally useful. Wages £24, with board, lodging, and washing.—Apply by letter, stating age, height, previous occupation, and if musical state instrument.
R. M., Conifers, Hampton Wick.

JUNIOR CLERK.—Wanted, a re-spectable young Man, age 18 to 20. Must be able to write a good hand, and quick at figures. (Total abstainer preferred.) Application by letter only, stating age, salary, experience and references, to be sent to R. T., care of Mr. Coombs, 7, Adam-street, Adelphi, Strand, London.

A CHRISTIAN MAN AND WIFE, without children, wanted, as Servants in a small Convalescent Home.—Apply by letter, to
Mrs. A., 79, Mildmay-road, N.

TO PARENTS AND GUARDIANS.— An Architect and Surveyor, residing in a pleasant seaside locality in the south of England, holding public appointments, has a vacancy in his office for an Articled Pupil. Arrangements can be made for his boarding in the house. A premium required.
A. B., Thornton, Sandown, Isle of Wight.

A CHRISTIAN COUPLE, middle-aged, highly respectable, desire situation as Caretakers of Institution, Superintendents of Home or Industrial School. Experienced in care and training children. Excellent testimonials, and clerical references. Harmonium.
TRUST, 11, Old Town-street, Dawlish.

A CHRISTIAN WOMAN wanted to take charge of working man's home. Children. Cannot give much remuneration. Comfortable home.—Mr. SHEPHERD, Upper Elmers-end, Beckenham, Kent.

A LADY WANTED in small, quiet Christian family (abstainer). About 30. Understanding needlework and domestic duties, with attention to Lady in delicate health.
F. R., Mr. HART'S, Union Passage, Bath.

HOUSE-PARLOURMAID wanted, in a Gentleman's small quiet family, where a second is kept. Not under 22 years of age, and an abstainer. Must belong to the Church of England, and have a good personal character of not under two years, and thoroughly understand her duties. Mrs. LANGMORE, Langton-green, Tunbridge Wells.

LADY NURSE wanted for four children, to assist in preparation of lessons, and be generally useful. Also Girl, 17 to 20, as Under-Nurse, and to assist in housework. Christians.— Mrs. MCGREGOR, Glenisla, Vermont-road, Upper Norwood.

AS NURSE to one child. — A thoroughly trustworthy young person wanted. Must be good needlewoman. Wages £18. Comfortable Christian home.—Apply by letter, to
A. G., 54, Bow-road, London, E.

A HOSPITAL-TRAINED NURSE wanted for a parish in South Wales. Must be Church of England. A Welsh nurse preferred. — Mrs. LLEWELLYN, Baglan Hall, Briton Ferry, Glamorganshire.

GOOD PLAIN COOK wanted in Clergyman's family. Small dairy. Six in family, Three servants. Wages £18, and all found. Apply, stating full particulars, to
Mrs. SALWEY, Broxbourne, Herts.

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LIST OF THE TEXTS.

1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye, therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He s near."
20. Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we oved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me, and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted.
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

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25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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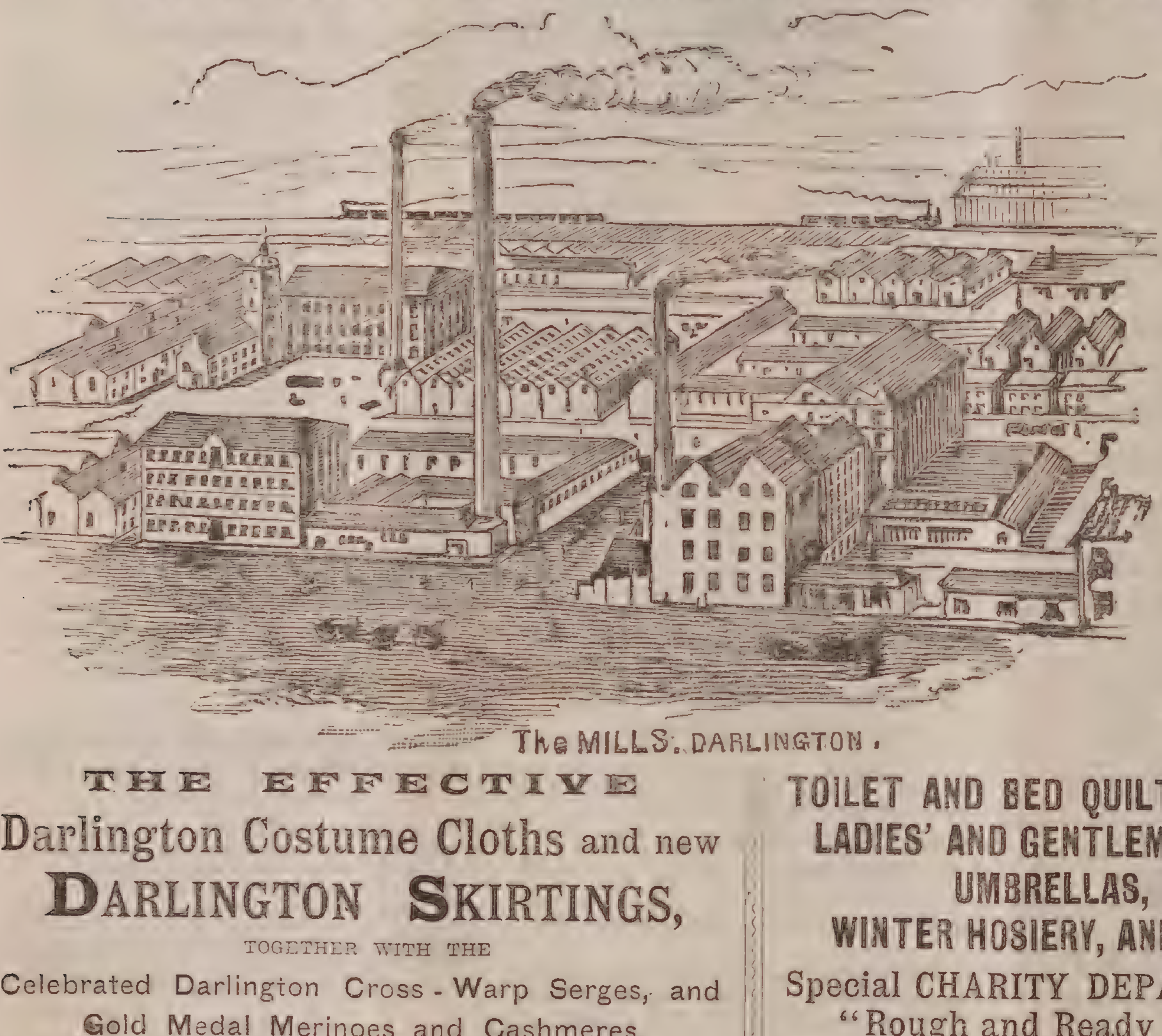

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AFRICAN MISSIONARY EXPLORATION.

In connection with the Conference of the Plymouth Brethren, held at the Waterloo-rooms, Leominster, last week, an address was given on Thursday afternoon by Mr. F. S. Arnot, the missionary explorer in Central Africa, when there was a large attendance.

Mr. Arnot said it was his privilege to attend a conference at Leominster in 1881, shortly after which he left for South Africa. It was his intention to reach, if possible, a part of the country at that time very little known, but believed to be high and healthy. With this object he crossed from Natal through the Transvaal and the Kalahari Desert to the Zambesi, intending, if practicable, to proceed from thence northward into the centre of Africa. Most of this part of the journey was performed in a waggon drawn by bullocks, and the chief difficulty was the extreme scarcity of water from the Transvaal frontier to Lake Ngami, stages of ten or fifteen days being performed without any water except what was carried by the party. Although the war with England was only recently concluded, Mr. Arnot did not find the Boers unfriendly to himself. He described them as an intensely religious people, high Calvinists, and convinced that they are the chosen people, the modern Israel, and that the natives are Philistines, with no rights which they are not at liberty to override. Mr. Arnot had provided himself with a good stock of Dutch Bibles, and the Boers, though ignorant and narrow, appear to have some good qualities, so that he had little difficulty in making his way with them.

In the neighbourhood of Lake Ngami, Mr. Arnot found a number of outcast natives, separated from their tribe owing to some quarrel, and in imminent danger of starvation. On reaching the Zambesi he appealed for them to the chief, and got them readmitted amongst their fellows of the Barotsé tribe. For similar acts of kindness he frequently was rewarded, when in difficulties, by the assistance of the benefited persons. Unable to proceed direct north from the Zambesi, Mr. Arnot joined himself to a Portuguese trader he came across, and reached Loando, on the West Coast, where, he stated, the British Consul keeps a distillery and employs slaves. From Loando, Mr. Arnot determined to make another search for a high and healthy country, where European missionaries could live. He started about due east, and, keeping nearly on the watershed between the Congo and Zambesi basins, he reached and crossed the Lualaba river.

Mr. Arnot's description of the journey, which he was the first white man to traverse, was most interesting. As a rule, he was kindly received by the native chiefs, though having to shake hands in one evening with all a chief's relations, including five hundred wives and other relatives in proportion, must have been a trying ordeal. It appears that women are allowed to become chiefs in Central Africa, and one female chief was most useful in checking the warlike propensities of a diminutive nephew, also a powerful chief, who seemed bent on becoming an African Napoleon. The Lualaba, which is really the upper stream of the Congo, was first discovered by Livingstone during his last and fatal journey, and on the east side of that river Mr. Arnot lived a considerable time, under the protection of a powerful chief interested in slave raiding, and founded a mission, which is still being actively prosecuted. His description of the abominations of the slave catchers and traders, and the sights the missionaries are constantly called upon to witness, was most affecting. The chief market for slaves now is the coast of Africa itself, so that the attempts to stop the transport of slaves at sea by British cruisers is very little use. Mr. Arnot considers the Africans are hospitable, though often very cunning in their devices to extort money; but in the native courts of justice he was never treated with anything but fairness. They are apt to be very suspicious of the motives of strangers; but, when friendly relations are once established, they are exceedingly faithful. Mr. Arnot intends returning to Central Africa early next year.—*Leominster News*.

THE NEW SURREY CHAPEL.

Sermons were preached for the last time in the old Surrey Chapel in Blackfriars-road (the scene of the labours for fifty-six years of Rowland Hill, for seventeen years of James Sharman, and for twenty-two years of Newman Hall) on Sunday week. The curiously shaped old building has now been abandoned, having been converted into a warehouse for machines, mangles, lawn mowers, &c., and has been replaced by a new chapel, erected within forty yards of old Surrey. The new structure is a model place of worship. It is spacious, and, without being ornamental, is handsome and substantial. It provides seating accommodation for about 700 people, in addition to a school-room, class-rooms and vestries; it is splendidly lighted and well ventilated. It is admirable for its neatness and convenience, and is excellently adapted in every way for its purpose. A great advantage is that it is situated in a prominent position in the main road, and in a populous neighbourhood, where there is large scope for aggressive Christian work. A provincial paper has described it as "the Cathedral of Primitive Methodism." During the ten years Rev. Benjamin Senior has been in charge of Surrey Chapel, his evangelistic labours have been greatly blessed, and seldom a service is held but what there are souls born again. There are now about 270 members of the church, and there are a number of agencies in action keeping spiritual work to the forefront. The new edifice has cost over £12,000, of which only about £9000 have been raised, thus leaving a debt of £3000.

The opening services in connection with the new chapel were held on Wednesday last week. In the afternoon Mr. C. H. Spurgeon preached from the words, "But we preach Christ crucified," the same text that Rowland Hill discoursed upon at the dedication of the old Surrey Chapel more than one hundred years ago. In concluding his sermon, which was a burning exhortation to preachers to preach nothing but "Christ crucified," Mr. Spurgeon said, "May God make this house a great soul-trap! May many be caught for Christ here! May a church be built up here in which every member is a worker!"

In the evening a public meeting was held under the presidency of Mr. R. W. Perks. Addresses were given by Mr. Senior, Revs. G. W. M'Cree (Baptist), Hugh Price Hughes (Wesleyan), Joseph Toulson and T. Whitehead (Primitive Methodists). We would re-echo the words of Mr. Hughes, that this house may be a great "converting furnace."

THE MISSION HALL, Leipsic-road, Camberwell, is in the centre of a thickly-populated and poor part of Camberwell. A good work is being done by Mr. J. Coles, L.C.M., and his band of workers. Open-air meetings have been carried on during the summer months without interruption. God has greatly blessed the work during the past year.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Oct. 7, Ezekiel xxxvii. 1—14; Monday, Oct. 8, Ezekiel xxxvii. 21—28; Tuesday, Oct. 9, 2 Kings ii. 1—15; Wednesday, Oct. 10, 2 Kings iv. 1—17; Thursday, Oct. 11, 2 Kings iv. 18—30; Friday, Oct. 12, 2 Kings iv. 31—44; Saturday, Oct. 13, 2 Kings v. 1—14.

MR. DAVID WALKER, OF SYDNEY.

Mr. David Walker, the general secretary of the Sydney (New South Wales) Young Men's Christian Association, has been spending several months in Europe, and leaves this week for America on his return journey to Australia. He presides over one of the largest and most aggressive Associations in the world; it is chiefly owing to his energy and pilotage that the Sydney Y.M.C.A. possess a magnificent stone building, which cost £36,000. Mr. Walker had been working incessantly for ten years, till, in June of this year, he left Sydney on six months' leave of absence. He attended the World's Conference at Stockholm, and has visited, or will visit, some of the leading Associations in England and America.

Last Thursday evening a social tea and meeting was held at Exeter Hall, to bid "God-speed to Mr. Walker and Mr. H. J. Fairfax." Addresses were delivered by Messrs. Kennedy, Hind-Smith, and Shipton. Mr. Walker's work in Sydney was very cordially spoken of. Mr. Walker spoke at a meeting at the Aldersgate-street Association on Sunday afternoon, specially addressing Christian workers. At night he spoke to a crowded audience at Exeter Hall. The address was most impressive, and at the close a number of those present besieged Mr. Walker, to inquire after their boys and friends in the colonies. Some whom he had helped whilst in Sydney came to thank him and shake him by the hand. On Monday evening Mr. Walker addressed the closing meeting of Mr. William Noble's Gospel Temperance Marquee Mission, at Dalston Junction. He is accompanied by Mr. H. J. Fairfax, a member of the Board of the Sydney Y.M.C.A.

TENT WORK.

Dear Sir,—Our friends will be glad to know of God's goodness to us in connection with our Gospel tent work this summer, which was closed yesterday by a praise-meeting of workers, converts, and friends, in our Institute Hall. Many striking personal testimonies were given by soldiers and civilians. (I propose to print a short account, and will gladly send a copy to anyone forwarding a stamp for postage.)

The tent was pitched upon a fine site in the busiest part of the town, close to the railway station and the People's Park. Meetings were held daily and nightly from June 23 to September 24. The conductors of the mission were Mr. Thomas Hogben, editor of our magazine, *Ready*, and Mr. Lancelot Middleton, the singing evangelist, aided by other earnest friends, among whom were deaconesses from Mr. Guinness's Missionary Training Institute.

The workers' note-books show 258 meetings held, 25,000 aggregate attendance, 560 lbs. weight Gospel literature circulated, 50,000 persons spoken with individually as to their eternal interests, in or around the tent, and from house to house; 496 names and addresses of persons professing to have been savingly converted during the mission, 102 of these being soldiers and sailors, and 84 children.

Messrs. Hogben and Middleton propose to visit Shorncliffe and Dover before the New Year. We ask the prayers of God's people for them, and especially that soldiers may be brought in.

The expense of the tent work has been £359, towards which I have received £121. Our special winter's work and wants will soon begin.—Faithfully yours, Sarah Robinson.

Soldiers' Institute, Portsmouth, Sept. 26.

SOUL-WINNING AND PRAYER UNION.—Text for October 10: Isaiah xxx. 18—"Therefore will the Lord wait, that He may be gracious unto you, and therefore will be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him."

SCOTTISH Y.M.C.A. CONFERENCE.

The eighteenth annual Conference of the Scottish Y.M.C.A. was held this year at Paisley. On Tuesday evening in last week the proceedings began by a public meeting in the Town Hall, over which Mr. M'Gown presided. There were about 150 delegates present, and the attendance of the general public was large.

After heartily welcoming tbe Conference to Paisley, the Chairman remarked that in those days Young Men's Christian Associations acted a very important part in large centres of population. In these centres the temptations which beset young men are many and varied, and such Associations form a powerful counteractive to evil influences. In Paisley there are fourteen branches of Christian Associations, and over the whole of Scotland the Associations number 252, with a membership of fully 24,000.

Mr. M'Phail, of Greenock, said that while he did not undervalue denominationalism nor the church in which he was an office-bearer, yet the Y.M.C.A. had always seemed to him representative of the great principle that the Church of Christ is one. There is a tendency at times to one-sidedness in the development of Christian life; and the Y.M.C.A., in its operations and aims, seeks the development in the young men of their land, not of one-sidedness, but of all-roundness, which will give to their future life an impetus and power they could not otherwise possess.

In the name of the churches, Rev. T. Gentles, of Paisley Abbey, heartily welcomed the Conference to the borough. Speaking on behalf of the ministers, he expressed the high estimate in which the Y.M.C.A.'s were held as invaluable co-workers. It would be an unspeakable gain to the town, even in its commercial interest, if all the young men of Paisley could be enlisted in the Y.M.C.A.

Councillor Wilson, in the name of the Town Council, spoke a few words of welcome and encouragement to the delegates.

Rev. J. B. Sturrock, Free Church minister, said the meeting carried him back to the time when he received, in the Christian Association in Aberdeen, those impulses which explained his presence there. Many are unacquainted with the benefits to be derived from Christian Associations, simply because they have never been members of a Young Men's Association, such as he had been, in a strange city, far from home, where he had formed friendships and companionships, and received cautions, and guidance, and guardianship, from those older than himself. Ministers stand in their own light if they do not encourage the formation of similar Associations in connection with their congregations.

On Wednesday morning the Conference was opened by a discussion on "The importance of individual effort in winning young men to Christ, and interesting them in Y.M.C.A. work." Rev. J. Mills said he believed in personal contact with young men, and that there was much to be done in their churches. The speaking must not be ostentatious, but quiet and emphatic. Mr. Quarrier spoke strongly in favour of individual effort in the church, at home, and in the workshop, particularly the last; they must bring Christianity into their business, and if they could not they were better without the business. In the course of an interesting essay, Mr. J. C. Grant pointed to the necessity for exemplary lives on the part of Christians, which had more effect than speeches, however eloquent. He related an incident of personal experience, showing how by a young man speaking to him in church he was induced to attend a Y.M.C.A.

Another discussion took place the same morning on "Helps and hindrances in Association work." The subject was introduced by Mr. H. Bryce, of Paisley, who dealt with a large number of questions relating to the better conduct of the Associations, and urged the necessity of the establishment of central premises in towns.

At the close of the morning discussion, the delegates dined together in the Town Hall, under the presidency of Mr. John M'Callum. At the close of the dinner, the Chairman said that that Conference might suggest new forms of operation, and might lead to perfecting their organisations throughout the country. After all, methods and systems had their day; truth only abides, and the best witness-bearer of truth in all human institutions and associations must be in the life that is beautiful and noble in its character, in the life that is Christlike.

Mr. Macfarlane, president of the Glasgow Y.M.C.A., said he wished to utter a worn of warning. They should be very careful to emphasise the word "Christian." There were so many associations that they required to be almost specialists nowadays to do any good. They were not merely a mutual improvement society, for if they only sought their own good they would not accomplish what they were sent there for. They had to work for the good and salvation of others, and, in order to carry out the idea of a Y.M.C.A., they must be out-and out-Christians.

Immediately after dinner a business meeting was held, at which the travelling secretary, Mr. R. Henderson Smith, presented his report. During the year he has visited all the districts in the country, except Aberdeen and Ayr, and his visits embraced 313 meetings. He referred in detail to the good results of the British Conference at Dundee, the increasing attendance at the district and smaller conferences, and the present-day interests of the subjects discussed. The report showed a great and gratifying increase in the number of buildings, and intimated that £500 had been bequeathed to the Stirling Building Fund by the late Henry Drummond. During the year Mr. Smith had assisted in forming four new Associations.

In the evening a largely attended public meeting took place in the Town Hall. Rev. Dr. Brown presided.

Dr. Marshall Lang, of Glasgow, said it was calculated there were 120,000 young men in Glasgow, two-thirds of whom did not attend church. That was a splendid field for the fishing of men, and the church looked to the Y.M.C.A.'s as a means by which the fishing might be done. Those Associations should be attractive, and everything should be so winning that a young man would feel after visiting them that he could go back again with pleasure. The church should, of course, in return, do something for the Associations. Other addresses were delivered by Revs. Dr. Hutton and J. Wells.

Thursday, the closing day of the Conference, was spent by the delegates at the Orphan Homes of Scotland. They were received by Mr. and Mrs. Quarrier, and heartily welcomed by the girls and boys of the Homes. After dinner had been served, Mr. Quarrier said he remembered very well, when he was a young man in a Glasgow branch of the Y.M.C.A. about forty years ago. He thought it was good for young men to have a tongue slow to speak, and ears swift to hear, and be close observers of things, whereby they could be useful to each other. They should remember, however, that they needed back as well as front men, and that the lower they made themselves the Lord took the greater delight to lift them up and favour them.

The various cottages and other parts of the Homes were inspected with evident interest. At half-past four o'clock a meeting was held in the church, under the presidency of Mr. William Crawford, of Paisley. During the meeting, Mr. Oatts, of Glasgow, remarked that there were 700,000 young men in Scotland, and pleaded with the delegates before him to determine, when they went home, to double or quadruple their Associations. Mr. Quarrier said he had two motives in asking them to visit the Homes. First, that they might see what God did for those who trusted Him; and in answer to prayer; and, second, to teach them to love more and more the God that answered prayer. The delegates returned to Paisley by brakes, separating in County-square, at about half-past seven o'clock; and thus a useful Conference was brought to a close.

"BRIDGE OF HOPE" MISSION.

It is almost impossible to work among these poor outcast women in Ratcliff-highway at the present time without a feeling of unutterable depression. While fear has brought several to our Refuge, and still many more to plead for a lodging in the Night Shelter, the hardened recklessness of far the larger proportion seems the saddest part of all. We are unwillingly convinced that the open sin in our streets is worse now than we have known it for several years, and this conviction has been confirmed by those occasionally visiting among this class in the Highway. This, however, only makes us feel the greater necessity for redoubled faithfulness in work, and renewed earnestness in prayer. The need for helping our poor miserable sisters is not diminished, but increased by these terrible events.

We are just entering with thankful hearts into our new Refuge and Night Shelter. We do not know what lies before us in our winter's work. The horrors which have so recently thrilled the whole country have occurred, the farthest within twenty, and the nearest within five minutes' walk from our doors, and we are to-day very specially needing the courage of strong faith.

Naturally there will be a shrinking on the part of many from coming into these districts, and it is laid upon us to send this little appeal, that those whose hearts beat in sympathy with ours may earnestly plead that, while we are holding the fort where sin is so flagrant and open, we may be kept faithful, and that our hands may be upheld by their effectual fervent prayers. God alone knows how great are the all-round needs of the work which are just now pressing upon us, and we believe He will lay it upon the hearts of his people to realise that this matter belongeth unto them, and that they also will arise and help us.

The opening meetings of our new Refuge and Night Shelter are fixed for October 30; detailed announcements will appear in future issues. We are hoping then to have large gatherings of friends, to unite with us in thanksgiving for the past and prayer for the future.

Mary H. Steer.

Ratcliff-highway Refuge,
St. George's-in-the-East, E.

DINNERS FOR POOR CHILDREN.

Dear Sir,—On Tuesday, October 16, we purpose re-commencing our halfpenny dinners for poor children. Last winter, in three months we fed nearly 9000. If some of your readers knew what a boon this warm food is to these poor little people, they might be willing to help us by sending a sack of split peas, lentils, pearl barley, rice, or oatmeal, all of which will be required in order to vary the dinners.

Each child is allowed a large basin of soup and a slice of bread and jam, so that gifts of either money or jam will be thankfully received.

(Miss) Mary L. Okell.

Old Home of Industry,
60, Commercial-street, Spitalfields.

A MISSION TO THE JEWS has been carried on in Sydney by a Hebrew Christian since June 1. He appeals for tracts suitable for Jews, also for missionary periodicals, especially such as treat of the Jewish mission field. Address, Mr. L. Abramowitch, Y.M.C.A., Sydney, New South Wales.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, October 14.

Drunkenness.—Prov. xxiii. 29—35.

Every commandment of both the law and the Gospel is opposed to this terrible evil. Sixty thousand persons are said to go down to the drunkard's grave every year in England alone. Of twenty-eight cases of suicide in one month in London, twenty-one, Mr. Horsley tells us, were caused by drunkenness, and only three were not caused directly or indirectly by this awful curse. Young men are ruined by drink in every town and village in England. It is not, therefore, an unsuitable thing that our young men should be asked to consider what the Bible says of drunkenness. Our lesson relates to

(1) The Evils of Drunkenness.—Note here: (*a*) *Sorrow* (ver. 29).—Drink has probably broken more hearts than any other thing. It is taken to drown sorrow; but, alas! it creates it. God denounces woe against those who give it (Hab. ii. 19) and those who take it (Isa. xxviii. 1). (*b*) *Folly.*—"Babbling." The meaning of the Hebrew word is doubtful; it may signify the foolish talk of the drunkard. Babbling is a profanation of the sacred gift of speech—a prostitution of the tongue, and as such is to be avoided (1 Tim. vi. 20). (*c*) *Disease.*—"Wounds." Look in at the hospitals. Read the medical reports. Meditate upon the testimonies of medical men. (*d*) *Disfigurement.*—"Redness of the eyes." Drink mars the appearance of the drunkard—the comeliness of his features, the brightness of his eyes. The eye is needed for important service (Job xxix. 15). (*e*) *Waste of time.* "Tarry long." The hours of the drunkard pass quickly and are unimproved. Comp. Eph. v. 16. (*f*) *Dissatisfaction* (ver. 35).—"Yet again." Sin never satisfies, and this is specially true of drunkenness. Drink creates an appetite for itself. (*g*) *Insensibility* (ver. 35).—"Felt it not." The nerves of the drunkard are benumbed, and nature's monitors impaired. Physical insensibility is followed by moral insensibility, or the condition of those who are past feeling" (Eph. iv. 19). (*h*) *Uncleanness.*—Drink fires the passions, and gives the "strange women" (ver. 33) their best opportunities. (*i*) *Exposure to danger* (ver. 34).—The man who lies down in the midst of the sea is not far from eternity—the next wave may carry him away. Think of the awful eternity to which the drunkard is exposed (1 Cor. vi. 10).

(2) The Remedy for Drunkenness (ver. 31).—It is very simple. Abstain from strong drink—don't even look at it. Temptation sometimes enters through the eye. Comp. case of Eve (Gen. iii. 6); of Lot (Gen. xiii. 10), and of Achan (Josh. vii. 21). There is sometimes death in a look. David did well to pray, "Turn away mine eyes from beholding vanity." He couldn't do that in his own strength, so he looked to God to help him. Jesus will give power to the weak if they look to Him (Isa. xl. 29). If a pledge will help, sign it. If a blue-ribbon will help, wear it—these are helps to many—but beyond and above all, look to Jesus for deliverance from this and every other form of evil.

REV. J. MOUNTAIN, Congregational Mission Preacher, and Mrs. Mountain, who for nearly seven years have been making an evangelistic tour of the world, expect to arrive in Liverpool from Montreal about October 10, in the *Ontario*. Their postal address will be 267, Camden-road, London, N.

MISSION TO DEEP SEA FISHERMEN.—In connection with this institution a hospital-ship was launched at Great Yarmouth, on Saturday, from the yard of Messrs. Fellows & Son. She is 100 ft. in length and of 152 tons register. She is to be fitted up for the treatment of accident and illness among the fishermen of the North Sea. The vessel is named the *Queen Victoria*, and Her Majesty, who takes much interest in the Mission, subscribed £50 towards the cost of the vessel. The launch was witnessed by a large number of people. Mr. E. J. Mather, founder and director of the Mission, was present, and his daughter performed the christening ceremony. This is the first vessel of the kind that has been constructed, but it is hoped that others will follow. The *Queen Victoria* is the same type of vessel as those already in the Mission service.

International S. S. Lesson.

Sunday Afternoon, October 14.

CROSSING THE JORDAN.

Josh. iii. 5—17; Golden Text, Isa. xliii. 2.

Introductory and Explanatory.—The people had now lain for some time encamped in *Shittim*, "the Acacia Groves," situated at the base of the Mountains of Moab, on the upper terrace of the Jordan valley, and about six miles from the river itself. Here they had mourned for Moses thirty days; here, too, Joshua was commissioned (i. 1—9), the spies sent out, and their report received (ii.), and the marching orders given to the leaders (i. 11; iii. 2). "The order of events was probably the following:—3rd Nisan, the spies are sent out (ii. 1); 6th Nisan, the spies return (ii. 23); 7th Nisan, the camp is removed from Shittim to the bank of Jordan (iii. 1), and the command (i. 11) is issued; 10th Nisan, the river is crossed (iv. 19)."—*Speaker's Com.* This day (10th Nisan) was the exact anniversary of the separation of the lamb for Israel's first Passover (Ex. xii. 3). The spies whom Joshua sent out were sent in a different spirit from those who were sent in unbelief thirty-nine years before. They went up to sit in judgment on God's word; there to find out how they could best fulfil that word.

Yet there shall be a space between you and it, about two thousand cubits (ver. 4).—"The ark, which was, since the making of the covenant, the special shrine and seat of God's presence, went before, to show the people that God, through its medium, was their leader. They were to follow at a distance (of nearly a mile) that the people might the better observe and mark how the miracle was accomplished. This they would do to the greatest advantage whilst coming down the heights, the ark going on before them into the ravine."—*Speaker's Com.*

Jordan overfloweth all his banks all the time of harvest, *i.e.*, *barley* harvest, not wheat harvest.—Dr. Thompson visited Jericho "early in April, and found the barley harvest already ended." He also found the river brimful, and saw abundant evidence of a recent overflow, great enough to widen the river from its usual breadth of about 100 ft. to that of 500 ft. Canon Tristram visited the Jordan just after its usual overflow. Though it was then quite full, they saw unmistakable evidence that it was 14 ft. higher a short time before. These "swellings of Jordan, due to the melting of the snows of Hermon, are a great point in our lesson. That vast host was called to cross the rushing flood *when it was deepest and broadest.* This made the miracle more glorious and encouraging to Israel, more appalling to the foe; it made the testimony to God's presence and power the more overwhelming. Further, such a crossing, being totally unexpected, was unopposed, while food was plentiful on account of the harvest just ripe. Very far from the city Adam, &c.—Rather, "*Rose up in one heap, a great way off, at Adam, the city that is beside Zarethan*" (R.V.). Seventeen miles above Jericho, at a place called *the Horn of Sartabeh*, "high rocks on either side contract the valley to its narrowest point; and here, in all likelihood, 'far off' from where Joshua and Israel were passing, were the waters held back by the hand of God." The passage would be quickly made. The people passed over right against Jericho.—Probably at Beth-abara, *the house of passage*, which is thought to have got its name from this event. Here John baptized; here Jesus, as well as Joshua, was magnified by God (John i. 28 and Matt. iii. 16, 17). See *Bush.*

LESSONS.

(1) Dedication.—"Sanctify yourselves," &c. (ver. 5). This was chiefly *ceremonial* cleansing, *i.e.*, the washing of the body, clothes, &c., and the putting away of all unclean things. But all this signified moral and spiritual cleansing, the putting away of all known evil, confession and forgiveness, and a fresh dedication of all to God. *The first step towards a new life should be a step towards God.* To have God with them in power was *everything* to the Israelites; it is *everything* to *us*, whether boys or girls, or grown men and women, whether the heart is right with God, and God is with us in power. If we would have true victory in the life, we must have God in the heart. Press home the question, "Is you heart right with God, forgiven, cleansed, dedicated?"

(2) Decision.—Bold, decisive action follows swiftly upon lowly and earnest seeking of God. There is a Jordan before every great good—some tremendous difficulty to be bravely met in the courage of faith. Teachers should sketch the scene in a few simple words:—the broad, swift flow of the turbid river, the vast host descending from the high ground at the back, the priests bearing the ark nearly a mile ahead, the absence of all sign of the approaching wonder, and the glad decisiveness of the advancing multitude. What an illustration of the courage of faith!

In crossing the Jordan, the Israelites gave up all hope of escape in case of defeat. It was a decisive step that could not be recalled. So, in seeking the highest good, *e.g.*, the Christian life, a higher Christian life, &c., it is well to be decisive, to put an impassable river between us and defeat. When a Christian boy in a new school takes his stand boldly for right, and for God, the battle is half won. Just so did Matthew, the publican, decide for Jesus: also Zacchæus.

(3) Deliverance.—Picture the miracle—the priests bearing the ark at the river's brink, while the countless host behind blackened all the slopes of the rising ground, the intense expectancy of the people, and the instantaneous staying of the waters from above; while those below glided swiftly away towards the Dead Sea. Then listen to the shouts of wild joy and ecstatic praise as that living stream, deep and broad, sweeps down the slopes, plunges into the river bed, and surges over the further bank. How majestic this deliverance, in its silence as in its power!

The *secret* of this deliverance is the presence of the Lord—"the Lord of the whole earth." The ark, the symbol of his presence, is there between the people below, and the heaped-up waters above—that and nothing more—God between them and the angry waters! How safe they are with such a shield—how blessed to have God as *our* shield!

ILLUSTRATIONS.

Decision.—(1) When Cortes landed in Mexico, he caused all his ships to be destroyed. There was then no choice for him and his men but to go forward and conquer, which they did, the bold decision of the General infusing itself through all the army.

(2) A hymn entitled "Will you Go?" fell into the hands of a soldier in the hospital. Twice he lifted it, and threw it aside; but took it up once more: this time to read and ponder. Then, taking his pencil, he wrote on the margin, "By the grace of God I will try to go. John Waugh, Company G. Tenth Regiment, P.R.V.C." That night he went to a prayer-meeting, read his resolution, requested prayers for his salvation, and said, "I am not ashamed of Christ now; but I am ashamed of myself for having been so long ashamed of Him." A few months later, and he lay dead on the battle-field. How timely his decision!

(3) *Past Go-back Corner.*—"I have got safe by de go-back corner," said a coloured freedman, "and I will go all de journey home."

(4) Said another, "When I left de rebel ranks, and crossed over to de Lord's army, *I tore up de bridge behind me.* Now I'm fightin' with de Captain dat's never lost a battle."

(5) When Alexander was asked how he had conquered the world, he said, "By not delaying."

CONTINENTAL & FOREIGN NOTES.

BERLIN.—In this capital, where the number of Christian churches is quite insufficient for the population, synagogue after synagogue is being built. At the close of 1887, the foundation of the tenth synagogue was laid. If this continues, there will shortly be as many synagogues as Christian churches.—*Journal Religieux.*

THE BERLIN STUDENTS' MISSIONARY SOCIETY has been in the habit of listening to a discourse by one of its members, on the difference between the methods of Catholic and those of Protestant missionaries. Now the rector of the university, Professor Schwendener, has requested the students, in the interests of religious peace, to depart from this rule. This is one out of a hundred symptoms of the present disposition of Prussian Administration. This is indeed a reaction from the former cramped condition of religious liberty.

Christianisme.

SICK NURSING.—A committee has been formed in the city of Bâle which appeals to young men who, for the love of Christ and their fellows, would like to devote themselves to nursing the sick. A house, the gift of a friend, will shortly be opened, where these young men will be trained for work similar to that undertaken by deaconesses. They are to engage to serve the institution four years, when they will be free to remain affiliated, or to work independently. Such an enterprise of Christian love promises well. The Secretary is M. J Kägi, Chapelain de la Maison des Diaconesses, Riehen Bâle.—*Journal Religieux.*

Personalia.

Rev. Charles Spurgeon, pastor of the Baptist Church, South-street, Greenwich, has during the past year baptized and admitted to the church over sixty persons.

Mr. Carnegie, the American millionaire, says that his wife and he are determined they will not die rich. They have concluded there is no way by which wealth can do so much genuine, permanent good as in aiding communities that show willingness to aid themselves.

Alderman Barrow, Mayor-elect for Birmingham, is a member of the Society of Friends, and a very energetic worker in the cause of the men's early morning Sunday-schools, as in every religious and philanthropic work, and a very firm adherent to the cause of temperance.

Rev. Evan Hopkins, Richmond, will conduct a series of conversational Bible-readings on October 4, 12, 18, 25, and November 1, at the Young Men's Christian Association, Exeter Hall. Opportunities for questions and conversation will be provided for.

Rev. F. Lawrence, hon. secretary of the Burial Reform Association, has returned from his mission to America. Both in Canada and the States he found the leading men ready to acknowledge the need of a thorough reform in the prevalent modes of burial on grounds religious, sanitary, economic, and æsthetic.

Rev. Griffith John, of China, as our readers know, lately declined the honour of acting as chairman for next year of the Congregational Union. His heart is set on the completion of the version of the Bible in "Easy Wenli." As this is near, his eagerness to give to all Chinese speaking populations a Bible easy to be comprehended, instead of that colossus of learning which has for so many years towered above all but scholars, must be indeed an all-absorbing pursuit.

The Bishop of Bloemfontein is engaged in a missionary pioneering expedition in Eastern South Africa. Letters have been received from him written partly at Gubuluwayo, and partly at Inyati (Matebeleland), dating from June 5 to 10. He was then in good health, and doing well. He speaks in high terms of the hospitality he received at the hands of Rev. C. D. and Mrs. Holm, the missionaries of the London Missionary Society at Hope Fountain (Matebeleland).

Mr. D. L. Moody is sketched as he appears 'at' home" by a correspondent of *The Christian World.* The writer says: "Much as he likes Northfield and the manner of life there, Mr. Moody readily admits that he prefers England and English life to everything, and that he would willingly live the rest of his days in the old country if he felt free to do so. When, however, we urged him to visit us soon, and backed up our request by influentially signed petitions from Oxford and Cambridge, he offered no ray of hope that he would come."

Dr. Harry G. Guinness conducted a most successful mission under the auspices of the Young Men's Christian Association in the city of Cork, from September 14 to 23. The Assembly Rooms, the largest public hall in Cork, was well filled each evening with a most attentive and earnest audience, at noon his talks to Christians were much appreciated, and on the missionary day deep interest was awakened in Africa, specially in the new mission to the Balolo tribe. A number of earnest workers in the Y.M.C.A. volunteered as missionaries to the Dark Continent.

"Old Cookie" was the familiar cognomen applied in Folkestone to Mr. William Cook, a well-known old salt, whose death from cancer we regret to record. In an interesting biographical notice *The Folkestone News* of Saturday last says:—"'Cookie' was one of nature's noblemen, equally liked by old and young, rich and poor, the circle of his acquaintance extending to all classes. He was ever ready with a helping hand to the young by offering plain words of earnest admonition; and as definite in administering an honest rebuke to the foolish and profligate, carrying himself with dignity and directness of purpose in the society of all. For half a century he had been identified with temperance work and the religious instruction of the seafarer. But the special work with which his name will be handed down to posterity was his regular attention to the wants of Sunday-school children, and the wonderful affection which existed between him and the last two or three generations of the little ones of the east part of Folkestone."

Miss Von Finkelstein has been lecturing to large and interested gatherings in Sydney.

Rev. George Muller has recently held a large number of meetings in Sydney. Mr. Muller is eighty-three years of age.

Chief Annosothkah, of the Mohawk tribe of North American Indians, has arrived in England, with a view of making a tour, and delivering addresses in support of the missions of the Colonial and Continental Church Society.

Mr. W. E. Gladstone describes the new Congregational Union Lecture, by the Rev. Principal Cave, B.A., on "The Inspiration of the Old Testament Inductively Considered,' as a "valuable work." He says he has read the first lecture, and means to go through the whole.

Rev. James Baillie, pastor of Bloomsbury Chapel, preaches a special sermon to young men and maidens on the first Sunday evening of every month, and so popular have these services become that the spacious chapel is often crowded in every part. The work of each department is carried on with vigour.

Col. Hatt Noble and Mrs. Noble, of Bray, Dublin, have been compelled, for reasons of health, to leave Ireland; they take up their residence this week at Redhill, Surrey. Many societies will miss their earnest Christian service; especially the Y.W.C.A., in which Mrs. Noble has taken a deep and practical interest.

Rev. F. J. Falding, M.A., D.D., President of the Yorkshire United Independent Colleges, has been asked to occupy the chair of the Congregational Union for 1889. He has already ably filled the office of Chairman of the Yorkshire Congregational Union, and it is believed that he will no less ably fill the presidential chair of the larger Union.

Professor Elmslie, in the opinion of *The British Weekly*, is the most popular Nonconformist preacher in the Metropolis, with the exception of Mr. Spurgeon and Dr. Parker. Wherever he preaches and whatever the denomination, he secures a watchful crowd of listeners. Unpretentious, and even diffident in manner, he is master of a potent rhetoric, and has the accomplishments of a scholar and thinker. But his power in the pulpit is that of a comforter and reconciler.

Mr. Alfred S. Dyer sailed from London for Bombay, in the s.s. *Thames*, on Thursday, last week, to resume his work there as editor of *The Bombay Guardian*, and to carry on the war against the social evils that prevail in our great dependency. He was accompanied by his niece, Miss Marion Dyer, and by Miss Margaret M. Rumsey. The latter will engage in rescue work in connection with Mr. Gladwin's Mission. Mr. Maurice Gregory, who ably conducted *The Sentinel* during Mr. Dyer's recent stay in India, has also gone out to Bombay to help in the work there. *The Sentinel* will now be edited by Mr. Jesse Herbert, barrister-at-law.

Messrs. Schemada and Nemura, two Christian gentlemen, have come from Japan to survey the state of things in London, which they regard as the Jerusalem of the Christian Church. They have come 13,000 miles to see for themselves the effect of Christianity on our domestic life, business enterprise, law courts, and government. Mr. Schemada is the pastor of a Christian church, Mr. Nemura, the editor of a Christian newspaper. Miss Maclean writes:—"Having come to our shores in order to mingle with Christians who represent Orthodox Christianity in spirit and practice, surely all will feel that they should be taken by the hand as Christian brethren and ministers of Christ. They have already spent two whole months in their lodgings, during which time they have had but little opportunity of furthering their noble mission. Who among your readers are able and willing to come to their assistance now, so that they may, in true apostolic fashion, be sped on their way, and be like oil to the conflict of opinion existing among thousands of their countrymen who are anxiously awaiting their return, so as to hear words of them." We shall be happy to send their address to interested friends.

MORMONITES IN SCOTLAND.—On Sept. 23, the dirty, dingy hall in the Gallowgate, Glasgow, was the scene of a conference on the present position of the Latter Day Saints in Scotland. The reports given from the various districts of the country show that at the present time "conversion" to Mormonism is "almost at a standstill" in the land, and that through emigration the number of members has greatly diminished throughout the country.—*Christian World.*

"FOR RIGHTEOUSNESS' SAKE."

Mr. Henry Hewett, who rented East Clandon Manor Farm, the property of the Earl of Lovelace, from 1875 to 1886, has been ruined through persecution on account of his faithfulness to Christ. While still in spiritual darkness or twilight he opened his barn for the preaching of the Gospel to the neglected villagers. Captain Smith, of the Evangelisation Society, arranged for fortnightly services, and before two days were over Mr. Hewett was won to the truth by the beautiful and Christlike life of the preacher. He then turned a cottage into a mission room, and a hundred people congregated there, while there were twenty in the church. This did not please the powers. Mr. Hewett was requested to close his mission-room, and on refusing to do so was turned out of his farm, for which he had paid £500, and which cannot now find a tenant at £250. He is, with his large family, endeavouring to emigrate to Canada, where (if enabled to go) he will not be ashamed of the Lord that bought him. His address is 4, Nelson-road, Merton, Wimbledon.

The Book World.

⁂ *Prices of books sent for review will be given if stated.*

London Streets and Slums.

Rev. F. Hastings, the pastor of Tolmer-square Church, has gone a-slumming to some purpose. The collection of papers, written at various times, and published by the religious Tract Society entitled Back Streets and London Slums (1s.), gives a vivid glimpse into the daily lives of some sections of our city poor. Knowledge must awaken practical sympathy, and that is sorely needed; so we advise our readers to get Mr. Hastings' earnest little book.

A Book on Open-Air Preaching.

One of the most interesting works that have come from the practised pen of Mr. Holden Pike is Beneath the Blue Sky (3s. 6d. *Hodder & Stoughton*), which admirably tells the story of Gospel work in the open air, mainly in connection with the Open-Air Mission. Two of the leading spirits of that Society, Mr. Macgregor and Mr. Kirkham, contribute to the work. It is somewhat remarkable that the oldest form of Gospel preaching should never before have found a historian. Mr. Pike has filled the hiatus in our religious literature well, and told us many interesting and encouraging facts bearing on this branch of Christian effort. When a new edition is called for, he might add an appendix describing the position that open-air preaching holds in lands not European.

Facts for Mothers.

Mrs. Dyer has done good service to her generation by a little pamphlet she has written, Facts and Thoughts for Mothers (just issued by *Dyer Bros.*, 1d.; 6s. per 100). Who can tell how many of those who are turned aside from the paths of virtue would have been proof against temptation if they had been faithfully warned of the perils that await them in the world? Who so qualified to give the needed warning and counsel as the mother? To do so, she must herself know something as to the existence of these perils, and of the way of escape. Such information Mrs. Dyer has furnished in earnest and impressive words. Visitors among the mothers of working-class families will do well to distribute the brochure very freely.

MISCELLANEOUS.

The annual volume of the Child's Pictorial (2s. *S.P.C.K.*) is a very entertaining and informing storehouse of reading for the very young, finely illustrated.

Having said his say in favour of Free Libraries, Mr. Thomas Greenwood goes on in another volume to tell the story of Museums and Art Galleries. 5s. *Simpkin Marshall & Co.* The book seems pretty complete, as a historical record of the rise, the extension, and the contents of public and private museums in this country, and on the Continent. "Art Galleries" do not receive so much attention, and we suppose it was beyond the scope of the author's design to deal with the question of objectionable art. Mr. Greenwood devotes a chapter to the Sunday opening of these places of public resort, and, while stating the arguments *pro* and *con*, he gives his own vote in favour of throwing them open.

St. Augustine's, Canterbury, its Rise, Ruin, and Restoration. By Rev. G. F. McLear, Warden. *Wells Gardner, Darton & Co.* A scholarly and interesting history of this ancient College. While chiefly interesting to Churchmen, there is much in these pages to instruct and stimulate all propagators of the Gospel.

In Some Risks of Attention to Health and Sanitation, a paper read before the Public Medicine Section of the British Medical Association, at Glasgow, in August last, Dr. Norman Kerr shows how easy it is for very particular people to swallow the camel while straining out the gnat. He inculcates the useful lesson that we are not to worry ourselves and others into an asylum, or the grave, by "constant fear as to the possible consequence of everything we eat, drink, or do: but to apply hygienic and dietetic scientific teaching with an average amount of common sense."

BOOKS RECEIVED.

Mr. F. Sherlock, 30, New Bridge-street, E.C.:—The Church Monthly, annual volume. 2s.

Religious Tract Society:—Irish Pictures, drawn with pen and pencil, by Richard Lovett, M.A. 8s.

Messrs. Hodder & Stoughton:—The Child of the Sea, by Kathleen M. Smith. 3s. 6d. Church History, by Professor Kurtz. 7s. 6d.

Mr. G. Redway, 15, York-street, Covent-garden, W.C.:—Christian Science Healing: its Principles and Practice, by Frances Lord. 8s. 6d.

Messrs. J. Nisbet & Co.:—Blue Lights, or Hot Work in the Soudan, by R. M. Ballantyne. 5s. Houses on Wheels, a Story for Children, by Emma Marshall. 5s. From the Cross: Scripture Lessons for Bible Classes from the Book of Leviticus, by Lady Beaujolois Dent. 2s. 6d. Modern Miracles, by Leila Thomson. 1s. Twilight Verses, by Agnes Giberne. 1s.

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Among the Churches.

CHURCH OF ENGLAND.

A steam yacht has just been placed on the Mersey for work in connection with the Liverpool station of the Waterside Mission.

The Bishop of North Queensland is making an appeal for a number of clergy to undertake Christian work in his diocese. They must be godly men and well fitted for the work of the ministry.

The Church of England Funeral and Burial Reform Association propose memorialising the Government to institute a Royal Commission to inquire into the conditions of cemeteries and modes of burial, with a view to legislation.

The Queen has replied to an address of the Bishops who attended the recent Lambeth Conference, assuring them that it will ever be her anxious desire to promote all measures which may tend to maintain and extend the spirit of true religion.

On Wednesday, Sept. 19, two interesting meetings on behalf of the C.M.S. were held in the Public-room, Newchapel, Surrey. Sir Rivers Thompson, late Lieutenant-Governor of Bengal, presided in the afternoon, and spoke encouragingly of the progress Christianity is making in India from his own observation during the past thirty years. Mr. James Hannington gave an address on the work in East and Eastern Equatorial Africa, and exhibited many curiosities brought from that part of Africa. Archdeacon Hamilton described the work of the Society in Sierra Leone, Yoruba, and the Niger. He, too, showed articles of interest from the West Coast. Ernest appeals were made by both speakers for more prayer, more liberal gifts, and more self-sacrifice on behalf of the work.

PRESBYTERIAN.

The Free Church of Scotland College at Madras has commenced a new year with a large increase of students.

Rev. John McNeill, of Edinburgh, while on his way to Free St. George's Church to preach, stopped at an open-air meeting on Calton-hill and delivered an address on the Simplicity of the Gospel.

The Cumberland Presbyterians in America set apart the first week in September as a season of self-denial, devoting to the Church all that they would otherwise have expended, beyond what will provide absolute necessaries.

Rev. D. Doig Young, of Main, South Africa, preached in the Free Church, at Shotts, N.B., on a recent Sunday; and the people contributed £10 to aid in procuring a punt and windlass to enable him to cross a river which separates him from a large section of his flock in Kaffir[illegible].

Trinity Church, Newcastle-on-Tyne, have given a hearty welcome to their new minister, Rev. Dr. Ross. In answer to the oft-repeated question what he thought of Newcastle, Dr. Ross replied that he considered it a splendid sphere for Christian work, and he was prepared to enter its depths if Christian men and women would "hold the rope."

Mr. Stark, organising agent for evangelistic work in London, has been very busy since his appointment in March last, and has already secured a list of 114 names of "members of churches other than ministers and missionaries" who are willing to assist in evangelistic work. He has provided speakers for 124 meetings. A week of special evangelistic services is now being conducted at Aldershot, and services have also been arranged to take place at Edenbridge, St. Leonard's, and Alderney. Encouraging proofs have been received, from time to time, that the meetings have not been without good results.

SOCIETY OF FRIENDS.

William Hobson has held a series of meetings, and lectures, on the History and Teachings of Friends, in Mosedale and Gilfoot. He recently re-opened meetings in Cumberland, and also in Edinburgh—where there seems an open door for earnest Gospel and educational work.

Western Quarterly Meeting, held at Leominster on the 18th and 19th ulto., had the subjects of Foreign Missions and Peace specially before it, and appointed committees to promote them, by public and drawing-room meetings, in the various congregations within its limits, and by the circulation of needed literature.

At Cumberland quarterly meeting, besides J. T. Dorland, there were present, with minutes for service, Frances C. Jenkins, U.S.A.; Alfred Wright, Leeds; Anne Warner Marsh, Dorking; and William Hobson, Cardiff; all of whom had a cordial welcome, and were engaged in proclaiming the Gospel or building up believers.

After leaving Scotland, John T. Dorland, of Canada, held a successful series of meetings in Sunderland, going thence to Leeds for a few days. He has since been engaged in the limits of Lancashire and Cheshire; quarterly meeting at Liverpool and Manchester. He also had large and acceptable service at Cumberland, quarterly meetings held in Cockermouth on the 26th and 27th ulto. He has Westmoreland in prospect.

METHODIST.

The autumnal meetings of the Methodist New Connexion Evangelistic Union, the primary object of which is to "pray for a revival of the teaching and experience of Scriptural holiness," have been held at Sheffield. The design of the meetings was the deepening of the spiritual life, and many persons received great blessing through attending them.

Rev. W. Lewin has during the last year and a half been doing the work of an evangelist at West Ham-park. He rented a chapel or tabernacle which had been closed for a long time. By the blessing of God upon his labours, Mr. Lewin has now gathered a church of over eighty members, and established a flourishing Sunday-school. The neighbourhood affords ample field for Christian work.

The workers of the new branch of the Birmingham Wesleyan Mission have commenced a determined attack on drinkdom. The district swarms with artisans who spend their earnings in the public-houses; and on Saturday night nearly a score of these were persuaded to go to the Gospel Temperance meeting, where a number of them signed the pledge. God's blessing continues to rest upon the evangelistic services, and there are constantly "grand cases of conversion."

BAPTIST.

The Baptist Missionary Society of Queensland has decided to co-operate with New South Wales in mission work in Tipperah.

Rev. T. R. Stevenson, of Derby, has accepted a unanimous invitation to the pastorate of Union Church, Shanghai. He sails for China on Thursday next.

In 381 churches ministered to by Mr. Spurgeon's students, 5014 have been baptized during the year. The clear increase in the membership of these churches is 4040.

Services in connection with the Pastor's settlement were held at the Tabernacle, Nottingham, on Sunday week. At the annual tea and public meeting, on Monday, Revs. G. Edgcombe (vicar of St. Peter's), Lea Wilson (vicar of Christ Church), C. B. Sawday (Leicester), and others, were the speakers. It is noteworthy that at every anniversary of the Pastor's some Church of England ministers have been present, thus testifying to the "tie which binds."

A valedictory service was held at Buckingham Chapel, Clifton, last week, to take leave of Miss Florence E. Leonard, who is about to leave as a missionary for India, under the auspices of the Society for the Promotion of Female Education in the East. Miss Leonard goes to Ludhiana, in the Punjaub: her particular work will be itinerating in the villages, of which there are 421 within a radius of twenty miles of Ludhiana. There are already seven ladies at work in connection with the same mission in and around the town.

CONGREGATIONAL.

Rev. J. F. T. Hallowes has concluded a mission at Swansea. There have been good results.

At the Victoria Dock's Union Church, London, eight days' special services have been held by Rev. E. T. Egg. The seed sown has already brought forth good fruit.

Rev. J. W. Atkinson has announced his intention of delivering a Bible Lecture on the International Sunday-school Lesson each Thursday evening, in Latimer Chapel, Bow.

Mr. C. G. Marshall has been ordained as a missionary of the London Missionary Society to Tripatoor, Madras. He has just left for India.—Mr. Henry Kingman, of Boston, U.S., a grandson of Dr. Rufus Anderson, one of the secretaries of the American Board, has been ordained as a missionary to China.

A fifteen-days' mission has been held at the Old Meeting Church, Bedworth. The missioner was Mr. G. A. Weller (of the Evangelisation Society), whose earnestness and striking yet simple manner of presenting the Gospel appealed powerfully to the hearts and consciences of his hearers, with the result that a large number have been led to decision for Christ.

A propos of the forthcoming visit of the Congregational Union to Nottingham, it may be noted that the secretaries of the local reception committee have received a note from Rev. J. Richardson, vicar of the parish church and rural dean, intimating that the clergy of the town will do all in their power to render the visit of the Union a pleasure and a success. Most of the clergy have also spontaneously offered the hospitality of their houses.

SALVATION ARMY.

The parades of the Army in Neuchatel have been prohibited, owing to the repeated disturbances to which they have given rise.

During last week three candidates holding University degrees volunteered at head-quarters for service in connection with the Army.

Two large buildings have been purchased at Port Elizabeth, and will be adapted as a Training Home, so that there will soon be a large increase in the 180 officers which is all the Army have at present in South Africa.

Mrs. Booth having been asked to prepare and publish some recollections of her public life, she will be glad if any friends who have received letters from her containing references to personal experience, or public questions, will forward them, in order that extracts may be made where thought desirable.

NOTES FROM SCOTLAND.

Mr. Scroggie, evangelist, is conducting a series of special meetings at Rose-street Free Church, Glasgow.

The good work carried on at Keppochhill Gospel Temperance Hall, Glasgow, by working men belonging to the district, is one that must commend itself to all interested in Gospel work. Much lasting good has been done by this mission; many of the most careless and indifferent have come under the transforming power of the Gospel.

New mission premises in connection with Carlton Parish Church, Glasgow, were opened on Wednesday night, Sept. 26. The halls, three in number, and accommodating between 400 and 500, cost in all £550.

Rev. Dr. Kay, minister of Argyle-place U.P. Church Edinburgh, died suddenly on Thursday, last week. He had been in delicate health for some time, and had obtained leave of absence for six months from the Presbytery.

NOTES FROM IRELAND.

Belfast presents a fine field for earnest evangelistic work. The Methodists, recognising this, have organised a town mission, and have employed two lay evangelists and a colporteur, who have already entered on their work with heart and hope.

The first anniversary of the Dublin District Local Preachers' Association has just been held. The report stated that out of forty-nine local preachers on the district, twenty-seven were members of the Association. A resolution discouraging Sunday travelling was passed.

Successful evangelistic meetings have been held during the past three weeks in the Methodist mission tent at Tandragee. The tent is now laid aside for the winter, and the missionaries will be employed in conducting Gospel services in halls, school-houses, and churches through the country until spring.

The Belfast workshops for the blind, which were built a few years since by public subscription, at a cost of over £4000, are doing a noble work. Since their establishment 1[illegible]1 blind and five deaf and dumb persons have been employed in them, and have earned over £12,500 in wages. The institution, which is quite undenominational, is now in need of enlargement.

"FALLEN ON SLEEP."

Rev. Francis Barker, for fifty-five years a minister in the Wesleyan Connexion.—Rev. T. Adamson, missionary of the Society for the Propagation of the Gospel in Foreign Parts, at Bangalore, India.—Rev. Samuel Flood, D.D., vicar of Dinton, Aylesbury.—Rev. D. J. Mackimm, vicar of Rashcliffe, Huddersfield, since 1854.—Mrs. Pike, wife of Rev. G. H. Pike, General Baptist missionary in Orissa, India.—At Cookstown, Rev. William Craig, an ex president of the late Primitive Wesleyan Conference.—At Redhill House, co. Cavan, suddenly, Rev. William Richey Bailey, D.D., rector of Killesher, Florence-court.

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MR. NOBLE'S TENT MISSION.

The Gospel Temperance Mission, in a large marquee near Dalston Junction, conducted for some weeks past by Mr. William Noble, was concluded on Monday evening. The meetings have been most successful throughout, and have resulted in nearly two thousand pledges. It was stated at the closing gathering that there had been not a few real conversions; and fervent thanksgiving to God was expressed for the changed hearts, happy homes, and holy lives that would be the outcome.

A social tea for the pledge-takers and their friends preceded the more public assembly of Monday evening; for the latter the tent was packed to repletion. There were plenty brief, bright, convincing speeches, and excellent singing; under the genial presidency of Mr. J. Rae (secretary) and Mr. William Noble in succession, an altogether delightful evening was passed, and the enthusiasm on behalf of total abstinence ran high. Mr. Noble and his fellow workers must feel well repaid for the unremitting toil of the bygone weeks. The good cause has got a decided lift in the Dalston district, and it is proposed, if possible, to erect a hall where such unsectarian efforts for the evangelisation of the masses can be carried on.

EVANGELISTIC NOTES.

Mr. G. J. Copping has conducted a three-months' mission at Hastings with much blessing.

Mr. George Clarke, at the close of his Melbourne mission, is to conduct Gospel services for three weeks in the City of Sydney.

Mr. George King, evangelist, has recently been bearing testimony at Penge, Shirley, Forest Hill, Ratcliff Highway, and other places.

Plymouth.—Mr. R. H. M. Jackman conducted the services at St. Andrew's Hall, Plymouth, on Sept. 23. At the after-meeting a great many decided for the Lord. Mr. J. C. Rainey is giving special addresses to young men only until Oct. 11.

Rev. R. Balgarnie has been conducting mission services in Panmure-street Church, Dundee (Rev. W. J. Cox, Pastor). Services were also held in Princess-street Church, and Russell Church. A large number of anxious inquirers came forward, who subsequently were invited by their pastors to a united meeting for prayer and counsel.

Mr. G. D. Shipley, of the Evangelistic Village Mission, Breachwood-green, Welwyn, Herts, has concluded a mission in the colliery district of Alfreton, Derbyshire. His Bible-readings and Gospel addresses have been listened to nightly for three weeks with deep interest and profit; a good number have professed decision for Christ. He was accompanied by his daughter and another lady helper, whose sweet hymns and songs were a great attraction.

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TEMPERANCE NOTES.

Under the auspices of the Young Men's Temperance Association, Mr. William Forbes began a mission on Monday in Liverpool.

Fifteen thousand copies of a trenchant pamphlet setting forth the evils of the liquor traffic have been sent by post to the bishops and clergy of the Established Church. Prayer is desired that God's blessing may rest on the effort.

A series of proclamations have been published with reference to the future government of New Guinea. They prohibit the supplying of natives with firearms, intoxicating liquors, or opium, and forbid all attempts to remove natives from their homes.

The result of the polls of Northampton on the question of Sunday closing shows that 7935 voting papers were filled up; of these 3677 were in favour of Sunday closing, and 3450 against it, showing a majority in favour of shutting up licensed premises on Sunday of 227.

In the October number of *The Young Man*, in answering the question, "Shall we smoke?" Dr. Oliver Wendell Holmes replies, "Certainly not. Smoking is liable to injure the sight, to render the nerves unsteady, to enfeeble the will, and enslave the nature to an imperious habit, likely to stand in the way of duty to be performed."

A fête and demonstration of the Phœnix Temperance Society was held at the Irish Exhibition, Olympia, on Monday week. A mass meeting was held in the great hall, Mr. W. F. Palmer, of Reading, presiding. Dr. Dawson Burns, Hon. and Rev. Canon Leigh, and Superintendent Foster, of the City of London Police, were the speakers. The numbers present at the demonstration were estimated at about 6000.

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Notices.

Communications Received with Thanks.—J.B.M. M.H. H.D.G. G.B. J.F. G.M. A.C.T. H.E.S. H.G.G. J.M.A. H.C. A.T.S. M.B. M.C. E.G.R. C.M.B. G.B. B.S. E.J. R.B. R.C.D. E.B. J.T. W.J. P.P. J.H. J.B.H. F.M.S. C.H.B. R.D.F. F.J.T. P.M.D. W.S.B. P.A.D. E.W. W.C.J. S.C. T.H.B. J.J.D. R.L.J. W.R.V. W.D. M.M. J.V.S. A.T. J.T.C. S.R. A.S. G.K. A.J.B. G.T. H.M.A. C.P.L. E.J.K. T.A.I. C.A.M. J.B. C.E.F. D.M. H.B. A.P. F.M.F. T.M. H.W.S. W.L.L. W.H.P. D.M.C. A.F.C. H.V. W.A.G. J.M. J.F.B.T. J.D.McC. J.E.C. W.B. E.S. S.R.B. D.McL. W.W. J.J. J.W. W.H.S. T.W. W.B. S.B. W.A.C. W.S.R. J.P.H. R.C.D. F.F.H. C.G.C.M. T.F. S.C. R.H.W. S.M.C. F.A.A. J.C. E.O.B. F.M.P. H.M'I. E.T.C. J.W.H. A.C.R. A.F. H.A.H. W.F. E.J.P. S.J.A. J.W. T.H.W. J.G.H. H.B.W. C.A.M. J.M.P.

Applicants for Tracts.—W. L. Davies, 22, Coborn-road, Bow, E.; G. L. Foreland, 55, Hubert-grove, Clapham, S.W.; Miss Bew, 70, Park-street, Treforest; Miss Mason, 68, Cranham-street, Oxford; W. H. Llewellyn, Bible Carriage, Peel-square, Barnsley; A. J. E. Smith, 335, Portobello-road, North Kensington, W.; L. Lightbourn, 52, West High-street, Salford; G. J. Phillips, 1, Clemence-street, Burdett-road, Limehouse, E.; Rev. J. W. Atkinson, 308, Old Ford-road, E.: J. Gibsons, Sulyard-street, Lancaster; V. Wiles, Bishops Waltham, Hants

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Annual meeting, Friday, October 12, 6.30 p.m. Chairman, Mr. J. H. Tritton. Address by Dr. G. F. Pentecost; subject—"Individuality and Responsibility of Christian Service." Tickets on application.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, October 7, 3 and 7 p.m., Mr. C. T. V. Onslow. Meetings for prayer, Sunday, 7.45 a.m.; Wednesdays, 7.30 p.m.; Fridays, midday; Saturdays, 7.30 p.m.

Southwark Y.M.C.A., 26 and 28, Newington-causeway, S.E.—Wednesday, October 10, at 8.30, lecture on "The Catacombs of Rome," by Professor Jules De Launay. Admission free. Ladies invited.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, 3.45 p.m., men only; subject—"Young Men," Mr. E. J. Kennedy; 7.30 p.m., public. Thursday, 8.30 p.m., Bible-readings, by Rev. Evan Hopkins. All welcome.

Y.M.C.A., 91, Euston-road, King's-cross, N.W.—Sunday, October 7, 3.15 p.m., address to young men by Mr. George Williams.

Y.M.C.A., 17, Camden-road, N.W.—Thursday, October 11, at 8.30., lecture, by Professor Jules De Launay, of Paris; subject—"Christianity in the Catacombs." Open to ladies.

Y.W.C.A., Lower Clapton.—Public meeting, Morley Hall, Triangle, Hackney, E., Tuesday, October 16, at 7.30. Addresses by the Bishop of Sierra Leone, Revs. F. B. Meyer, M. Davison, J. G. Pilkington, and Miss Beauchamp.

Y.W.C.A., Morley Halls, 316, Regent-street.—Bible-readings, October 11 and 25, 11.30 a.m., by Rev. E. W. Moore; October 18, by Rev. F. B. Meyer. All are invited.

Conference Hall, Mildmay-park, N.—Sunday, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Messrs. Fullerton and Smith, Talbot Tabernacle, Bayswater, Sunday, October 12, 11 a.m. Trinity Presbyterian Church, Notting-hill, at 3 and 7, and every week night (except Friday and Saturday), at 8. Bible-reading, 3 p.m., every Tuesday and Friday in Powis Hall.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, October 12, all-day meetings. 11 a.m., prayer, thanksgiving, and testimony; 3 p.m., address by Rev. Frank H. White; 7 p.m., words of exhortation to saints and sinners. Various speakers.

Conference Hall, Eccleston-street, S.W.—Mr. Leite Rozas, Sundays in October, 3.30 and 7 p.m.

Belgrave Presbyterian Church, Halkin-street West, Belgrave-square.—Rev. Adolph Saphir, Sundays, October 7 and 14, 11 a.m.

Agricultural Hall, Islington, N.—Evangelistic services, conducted by Dr. Thain Davidson and others, every Sunday, at 3.30 and 7 p.m.

Wesleyan West Central Mission.—Prince's Hall, Piccadilly, Sunday next, 11 a.m. and 7 p.m., Rev. Hugh Price Hughes.

St. George's Hall, Langham-place, W.—Mr. F. C. Bland, Sunday, at 11 and 7.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, October 5. Tea at 6; meeting at 7. A party of missionaries leaving for China are expected to be present and take part.

Edinburgh Castle, Limehouse, E.—Sunday next, at 11 and 7, Rev. Walter J. Mayers; at 3, Rev. Henry Bright.

Opening of Large New Gospel Hall, Wood Green, N.—Gospel services, Sunday, 11 a.m. and 6.30 p.m. Public meeting, Tuesday, October 9, 7.30 p.m. Rev. F. B. Meyer, Messrs. R. Paton, J. W. C. Fegan, G. Kirkham, R. Burn, T. Kirtley, and others will take part.

Billingsgate Christian Mission.—Monthly evangelistic service, in the market, Tuesday, October 9, at noon. Address by Rev. Archibald G. Brown.

Congregational Union.—Autumnal meetings, Nottingham, October 8—11, Rev. Dr. Robert Bruce, chairman.

Edinburgh Convention, on Second Advent, October 9, 10, 11, in Free Assembly Hall.

Aberdeen.—Women's Conference on Woman's Work, Music Hall-buildings, Aberdeen, October 10, 11.—Particulars from Mrs. Clark, 27, Albyn-place, Aberdeen.

Dublin Christian Convention, October 22—25.—Particulars may be had from Mr. Robert Cotter, Christian Union-buildings, Dublin. Mission by Rev. Dr. Pentecost, in Dublin, at close of Convention.

Hammersmith Conference, October 23, 24, 25.

CHILDREN'S SEASIDE SERVICES.

Two meetings will be held in Exeter (Lower) Hall, on Thursday, October 11, in the afternoon at 3, Rev. E. A. Stuart in the chair; and in the evening at 6.30, Rev. Duncan Sillars will preside. Accounts of the work at the numerous watering-places during the past summer will be given by various friends.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Woolwich, October 8—19; Dorking, October 27 to November 9. Mr. T. Lewes Sayer, Matthias-road Mission Room, Mildmay, October 21—26; Baptist Chapel, Barking, October 29 to November 2. Mr. E. Arrowsmith, Southport, October 6—19; Hull, October 20 to November 10. Mr. S. D. Rickards, Halifax, October 21—28. Mr. H. W. Pewtress, Kennington Centenary Memorial Schools, October 23 to November 2. Mr. Hutchinson, Liverpool, October 7, 8.

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Lord's Day Observance Society—H.M.A.S.... ...	1	1	0
Pure Literature Society—H.M.A.S.	1	0	0
Open-Air Mission—H.M.A.S.	1	0	0
Legal Expenses, Rev. Ernest K. Davies—C.P., Clifton	2	0	0
Gospel Purity Association—O.P.Q., St. Mark's...	0	5	0
Scandinavian Sailors' Temperance Home—O.W.E. 10s; Hampstead, 5s; A.E. £1	1	15	0
Boarding-out Poor Children (Rev. A. S. Herring)—J.L.	0	10	0
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Latymer-road Mission—E...	1	0	0
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Royal Westminster Ophthalmic Hospital—M.S....	1	1	0
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REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on a four days' special mission to children in All Saints' Upper School, Muriel-street, Islington, commencing on Sunday next.——For blessing on meetings being held at Langholm, conducted by Mr. Daniels.——For blessing on a mission by Mrs. S. J. Alexander, at the Primitive Methodist Chapel, Eberington-street, Plymouth, from Oct. 7 to 29.——Praise for much blessing received at Largs during the past two months.

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HEBREWS vi. 19.

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THE LATE REV. ROBERT MILLIGAN,

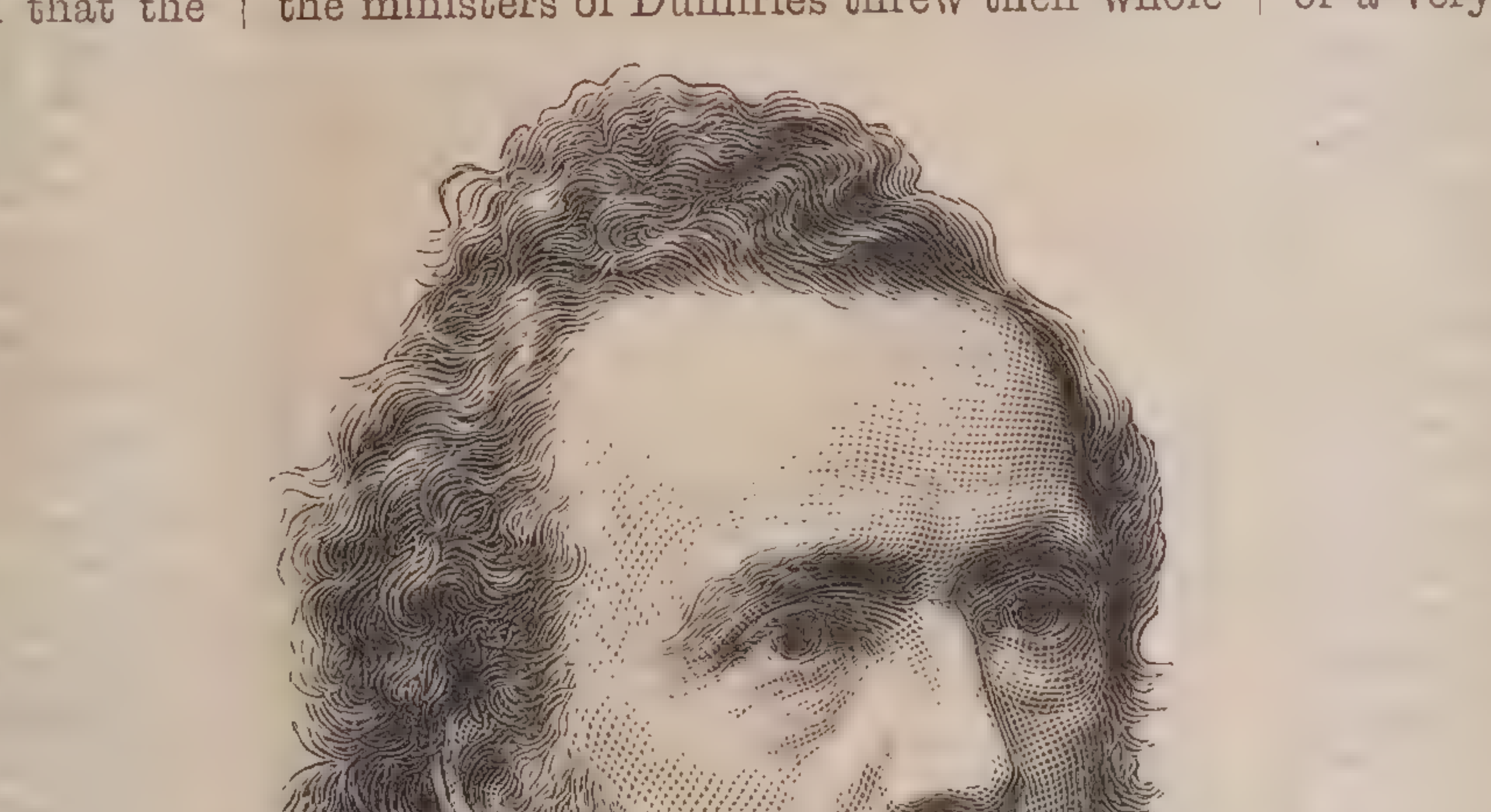
Chalmers Free Church, Dundee.

MOST mysterious are the ways of God, but the faith that cannot fully trace them will yet trust, and believe that He doeth all things well. Great and widespread sorrow was caused in many parts of Scotland when the news was made known that the subject of this sketch had lost his life while bathing at Montrose. The following particulars of a most useful and devoted life, prepared by one who knew him well as a fellow-minister of the Gospel of Christ, will, we trust, help to perpetuate the memory and influence of that life.

Mr. MILLIGAN was privileged to have a godly father, who occupied an honoured place in his native Dumfries. He was a man of singular mould, having something of a poetic nature, but of straightforward, high principle. His religion was of a very definite, earnest sort. After he had arrived at a great age he was often heard to say that for seventy years he never had had a doubt of his salvation. The same decision was characteristic of his son, both as to himself and all his efforts for the personal spiritual welfare of others.

Nurtured under the influence of such parentage, Robert Milligan was seriously impressed from boyhood. He has said that he could not tell when these impressions were first made. He yielded himself to them and was known in early life to be one who feared and loved the Lord. When still in his youth he gave himself to the work of the ministry of Jesus Christ, and all his education at school and college was carried on with that view. At Edinburgh University he took a good place in his classes, and a very high place in the esteem and affection of his fellow-students.

He was licensed by the Presbytery of Dumfries in 1861. On the same day, in the evening, he preached in the square of his native town. Thus early he showed his bent for the kind of Christian work which afterwards so distinguished him.



(*From Photograph by Messrs. Lowden & Son, Dundee.*)

There had been a great revival of religion in Dumfries, Annan, and the whole county, in the year 1861, through the instrumentality of Rev. E. Payson Hammond, of America, and others. Into this work most of the ministers of Dumfries threw their whole hearts and efforts. One of the results of this was the formation of a mission, which eventually issued in a new mission church. Immediately after receiving licence, Mr. Milligan was appointed to take charge of this effort, which he did for more than a year very successfully. Many in the town still remember his loving, active efforts for the salvation of the careless, and the good success that was given to him. These were days of buoyant youth, and they were given unreservedly to this good but difficult work.

In 1863 he was ordained, and settled over the congregation of Wolflee, in a sequestered pastoral district near the Cheviots in the neighbourhood of Hawick. There till 1871 he laboured among the farms and sheepwalks of a very extensive region. The principal thing which distinguished that period of his ministry was a very blessed revival in 1867. This was promoted and, indeed, led by him. For four months services were held in the Free Church every evening, and the people came from great distances. Enemies tried by open hostilities and by secret tricks to stop the progress of the work, in vain. Some young men notorious for wildness were brought to the Lord, and began a life of faith and prayer. A gamekeeper, who had four miles to walk to the church, said, "I came again to-night because I can't come to-morrow night"; but next night he was still present, saying, "I can't stay away." He would sit up most of the night to clean his guns that he might be free for the meetings. On a memorable night, when the inquiry meeting had been protracted, a man who had a great distance to walk home said, "We've walked many a weary mile for the devil, now we may well walk for Jesus."

Those who knew Mr. Milligan can understand how congenial it must have been to him to be the centre of such a movement. Many ministers and others came to help, and the manse and church were scenes of continual busy effort, earnest prayer, and great cheerfulness. The work spread into other parishes, and the young minister became like the Apostle of the whole district. In Ashkirk, where a like-minded brother was minister, in Hawick, and notably in its Free Church Mission, he did good work, which led to a new congregation. It is told of Ashkirk that in the year 1869 he went to the place and found the minister absent. Nothing daunted, he began work, so that when the minister returned he found, to his great delight, the church filled with people and a revival begun.

In June, 1871, Mr. Milligan was inducted to the church in Dundee, where he laboured till the end of his life. What he was during those seventeen years as a minister and as a citizen is well known to the residents of that town. Perhaps his most outstanding feature was his affectionateness. Not only his own family, but his ministerial brethren and other friends shared it in a high degree. What he did was done with all his heart, and those who came within his orbit knew it unmistakably. There was also a transparency about his character which attracted many to him. Of his religion it can truly be said, that his love to the Lord Himself and his cause was very ardent, and his devotion very true. In his own soul he often enjoyed seasons of spiritual joy in communion with the Lord far deeper and higher than usual. His hopefulness was also very marked. Nothing could be harder than to convince him that an effort, seemingly only partially successful, should be abandoned, or that a case of interest had by any way become hopeless. He was known in meetings, in family devotions, and in his closet, to keep on praying for individuals long after most persons would have given them up.

His preaching was sound, clear, distinct, and highly evangelical. As a pastor he was careful, and it has been often remarked since his death that he was specially mindful of the poorest in his congregation and district. He was always fighting against sin in the various forms it met him, and he loved to meet it with the overpowering love and grace of the Gospel of Christ. This was his main mode of aggression. Whether in the church or in the homes of the people, he strove to overcome evil with good.

As a citizen he was always on the side of God and righteousness. His presence and speech were ever ready to the best of his ability to help the right. At such work as Christian conferences, female rescue, temperance agitation, and street preaching, none were more active and earnest than he. His fellow workers will miss him much in all such walks of public usefulness.

But he was pre-eminently an evangelist. He had the gifts both of mind and heart which fitted him for this most important part of Christian service; it was also his great pleasure. In addition to his clear statements of Gospel truth he had a very happy way of dealing with inquirers, and in bringing them by the Spirit's grace to the point of decision. The writer has traced this work in many quarters. It has often been said it would have been a gain to the Church if he had been set apart to do the work of an evangelist, and this there is no doubt would have been a great joy to himself.

In proof of his happy art of dealing with individuals, and his success in it, one case may be mentioned of a young gentleman, whom he was the means of bringing to the Lord some years ago, and it has been brought to light since his death by a letter from the gentleman himself. Travelling in a train in Ayrshire, Mr. Milligan had spoken to his companion lovingly and earnestly as to his soul's needs, and gave him a little book. He tells he was brought under conviction then, and obtained peace soon after. Through the medium of THE CHRISTIAN, he found out Mr. Milligan, who visited the place where he lived, soon after, and held meetings, which resulted in the conversion of several relatives, besides others in the neighbourhood. The gentleman himself is now studying for the ministry. All this issued from one conversation with a stranger in a train, skilfully and lovingly conducted, and with earnest prayer doubtless for the blessing on it from above.

Mr. Milligan's ministry and life have come to a close all too soon according to human judgment, but we cannot fully read our Master's wise and loving purposes. The end was like the beginning. The writer heard him for the last time in a tent shortly before his lamented death. The last year of his labours was happier than some others, owing to the additional, and by him much valued, help he had in the mission work of the district. Before going to Montrose, where he was drowned, he was in Strathbraan, where he preached a very solemn sermon on the occasion of the death by drowning at Inverness of a young man, a native of the place, and impressively addressed the people present at the funeral in the churchyard of Little Dunkeld. He went to Montrose with happy anticipations of benefit and enjoyment. The sea and his bathing, for which he had great fondness, were great sources of pleasure to him. He was very hopeful of a useful, happy winter's work, with his missionary for a help, and the probability of better means being provided for carrying it on in the new hall. The fatal morning dawned brightly on him. He was very particular in family prayer for the safety of the visitors who were at that time in the town—one of the strange things of which so many happen in this strange world. When he left the house for his bath, the last words he was heard to say were, "Come on, Willie; it is a glorious day." Soon thereafter he was buffeting with the waves, from the force of which his son was saved well-nigh miraculously, and in answer to his father's prayers for him, which the dear boy heard him utter above the sound of the breakers. The young was thus spared, we trust for great usefulness; and the ripened one showing to the last, in his desire for the safety of the rescued man, his unselfish longing for the safety of others. He was taken through deep waters to the golden shore, to find a day for him far more "glorious" than he had anticipated in the morning—a day which will never close, under a sun which will never set, and in a land where "there shall be no more sea."

THERE IS NO DIFFERENCE.

"Alexander, too, a robber! Let me reflect."

SCRATCH the Chinaman, and you find the Tartar. Scratch Alexander the Great, and you find the Thracian robber. Scratch the West-end masher, and you find the East-end rough. Scratch the woman of fashion, and you find the woman of the street. Scratch the feline Carker, and you find the ruffianly Bill Sykes. Scratch the cultured seducer, and you find the murderer and desecrator of the unfortunate women of Whitechapel.

Some of the Corinthian converts carried the coarse habits of their heathen festivals to the table of the Lord, and made it not a Lord's Supper, but their own supper; and while one was hungry, another was surfeited with wine. One of the marvels of Scripture is that a letter written rebuking these half-heathen saints is read with perfect fitness when the most refined and cultured products of Christian civilisation are gathered to show the Lord's death till He come.

It not seldom happens that persons sit down at the same table of the Lord who have grudges against each other, who even hate one another. They have communion with demons, and not with God; "for ye cannot drink the cup of the Lord and the cup of demons; ye cannot partake of the table of the Lord and of the table of demons." Others come full of selfish desires and purposes. They eat not the Lord's Supper, but each one before the other his own supper. Some "communicate" who luxuriate in all this world's enjoyments, while behind them sit those who need the common comforts, or even necessaries, of life. These are hungry, while those are drunken.

God seeth the heart. In the eyes of Him with whom we have to do, the "civilised heathenism" of modern Christianity is worse than the coarse heathenism of ancient civilisation, and the polished vice of Society is more devilish than the violent crime of the guilt-gardens.

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Mr. HENRY THORNE at CASTLEFORD.

THIS busy and increasing Yorkshire town has been much blessed by a ten days' united Gospel mission conducted by Mr. Henry Thorne. His ministry has been greatly blessed, the companies increasing from day to day; and towards the end of the mission the public hall had to be vacated and the various chapels and church school-rooms visited in turn. On each of the two Sunday evenings, over one thousand persons assembled in the theatre. To these the Gospel was preached with power, and great solemnity overspread the gatherings.

A goodly number professed to find salvation during the mission, some of the cases being very marked and promising. Not only have sinners been awakened to conviction and repentance; the workers testify of blessing in the strengthening and building up of believers. The choir and workers, who have been drawn together for the first time by this united mission, rejoiced also in devout Christian fellowship. The rectors and ministers of all denominations added their influence to the movement and appeared to appreciate the vigorous and pointed public addresses as well as the very helpful Bible-readings.

PEMBROKE HOUSE, FOLKESTONE.—We learn that the committee have decided to close this Y.M.C.A. Seaside Home. Mr. H. J. Allen, the manager, will devote his attention during the winter to his Orphan Home.

Points for Preachers.

THE DISPENSATIONAL AND THE INDIVIDUAL.

TRUTH can never contradict itself; but it is important to distinguish between what is true dispensationally and what is true individually. It is truly said that the probation of the human race is over. The depraved condition of man, Jew and Gentile, has been definitely proved by the crucifixion of the incarnate God. But each individual is under probation still, and will be judged every man according to his works.

ETERNAL JUDGMENT.

The judgment is called eternal (Heb. vi. 2), for the word "judgment" (*krima*) means not the act or process of judgment (which is *krisis*, ix. 27, x. 27), but its result, or judicial sentence, which is final and irrevocable. For nowhere does Scripture hold out the prospect of that sentence, "Depart from Me," being changed. It is the uniform doctrine of Scripture that the gulf between the saved, "the blessed of my Father," and the lost, is fixed, and that the life of glory as well as the death of anguish is everlasting.—*Dr. Adolph Saphir.*

"BE PERFECT."

My faith in perfection is very weak when I look at others; it is extinguished altogether when I look at myself. But when I look at Jesus I can believe in nothing else. He is perfect in all his works, and no other aim than this can ever satisfy Him. The work which He has undertaken to do for us would not bear his stamp if it stopped anywhere short of perfection; and for such a vast expenditure and cost I dare not think of anything less than this. Be perfect. Here it is that my faith in holiness and my hope for it begin to live, as I see Him, as I linger in his presence, and sit at his feet. When He cometh, what limit shall I set to his grace? What failing shall He tolerate? What sin shall baffle his skill? So, as I stand looking up that slippery height, wondering how its summit is to be reached, He cometh with gracious words: "My child, fear not! That which thou seekest is not in thy climbing up; it is in my coming down. Be perfect." —*Rev. M. Guy Pearse.*

GOD'S PROMISES.

A promise from God may very instructively be compared to a cheque payable to order. It is given to the believer with the view of bestowing upon him some good thing. It is not meant that he should read it over comfortably, and then have done with it. No, he is to treat the promise as a reality, as a man treats a cheque. He is to take the promise, and endorse it with his own name by personally receiving it as true. He is by faith to *accept* it as his own. He sets to his seal that God is true, and true as to this particular word of promise. He goes further, and believes that he has the blessing in having the sure promise of it, and, therefore, he puts his name to it to testify to the receipt of the blessing. This done, he must believingly *present* the promise to the Lord, as a man presents a cheque at the counter of the bank. He must plead it by prayer, expecting to have it fulfilled. If he have come to heaven's bank at the right date, he will receive the promised amount at once. If the date should happen to be further on, he must patiently wait till its arrival; but meanwhile he may count the promise as money, for the bank is sure to pay when the due time arrives.—*C. H. Spurgeon.*

THE VERY DEEDS OF JESUS.

I ASK attention to this theme, for the "very deeds" of Jesus, like his "very words," concern the manifestation of Godhead in the flesh. Whether we consider his works or his words, the marks of Divinity are equally conclusive. No man spake as He did; no man acted as He did.

The first thing I would specially emphasise has respect to the entire absence of process in his miracles or mighty deeds. This point is seldom elucidated as it deserves; but, if I mistake not, it concerns the very essence of Deity. A strictly creational act is not spread out in time. It takes place in absolutely no time. When we reduce the moment to the millionth part of a second, we are no nearer that absolute least involved in a creational deed. Now it is this feature which we find inseparable from Christ's mighty works everywhere. Christ's miracles are not processes; they are fiats. "He speaks, and it is done; He commands, and it stands fast."

Trench somewhat fails, it seems to me, in his exposition of the first miracle, through not seeing this point. He thinks that the water is changed into wine by a process; that it is a miracle of *becoming*, and that "in truth it is in no way stranger, save in the rapidity with which it is effected, than that which is every day going forward among us." But thus to reason is to miss the key to the significance of Christ's mighty deeds. His deeds are purposely meant to stand altogether apart from natural processes however accelerated. Even when time is covered in connection with a miracle of Jesus, it is not that the miracle takes time, or that there is anything after the manner of a natural process going on. The miracle is a fiat, and time is obliterated before it.

As an illustration, the ninth chapter of John's Gospel may be read, where the story is given of the man born blind, to whom our Lord gave sight, thereby manifesting in him "the works of God." No doubt it took time to spit on the ground, and make clay of the spittle, and to spread this upon the eyes of the man born blind. It took still more time for him to go to the pool of Siloam and wash. But it is manifest enough that the time occupied is no part of a process; nor is the miracle itself other than an instantaneous forthputting of Divine energy.

This, I believe, is the distinctive feature of Christ's mighty deeds. It appears to me a mistake to think that the water gradually turned into wine. The change took place so quickly that time, however subdivided into fractions of a second, could not possibly define it. For the like reason, Christ's works of healing are not mere cures. "Cure has to do with recovery to health by means of care." In a cure nature is assisted, and there is a gradual leading back and up to health again. But in all cases of disease Christ's healing power went immediately forth, and took immediate effect. The thing is done instantaneously. There was no time occupied in the healing given. The absolute least in duration is the general feature in the work.

Such action is the sole prerogative of Divinity. "He speaks, and it is done," and He alone does this. Creature energy requires to be spread out in time; and the feebler the energy the greater the time required to overtake the work. But Divinity acts in absolutely no time. Christ said to the winds and waves, "Peace, be still," and instantly there was a great calm. So, with the poor woman who touched the hem of his garment; her issue of blood is stanched.

Though there are one or two cases which apparently run counter to this principle, they are not real exceptions. We cannot, for example, justly allege that the miracle wrought on the man to whom our Lord gave sight bit by bit was really one of becoming. The steps in the miracle are instantaneous. First from stony blindness in an instant he sees men as trees walking; the eyes being touched a second time, perfect sight follows. There can be no doubt that the twofoldness of the step had regard to the moral need of the subject; for to stir up expectation in his soul was even more important than to confer vision on his sightless orbs.

I do not, therefore, fall in with the current wish to explain Christ's miracles as much as possible on natural principles. Nay, in his mighty deeds we see the glory of the only begotten Son of the Father. His works are wrought in God in a sense that immediately forthtell God. As when Jehovah said, "Let light be, and light was," so was it with the deeds of the God-Man. They tell of Divinely Sovereign action, and while we must needs think of them as taking place in time, they are, paradoxical though it may sound, themselves *timeless.*

Without touching on other aspects of "the very deeds of Jesus" now, it is befitting to observe that the timelessness of Christ's acts well illustrates the work of Divine grace in the regeneration of man. No human soul passes from death unto life in more time than we designate by the least conceivable. The quickening of the soul that was "dead in trespasses and sins" is not a process, but answers to a fiat. Even so shall it be when "the body of our humiliation shall be changed into the body of his glory, according to the working whereby He is able even to subdue all things unto Himself." No one shall be able to discern the thing taking place, as if it were a miracle of becoming. Christ's appropriate action is Divine. As Divine, it is absolutely instantaneous. It was so in the days of his flesh; it will be so no less in his coming glory. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Lord, let that day come, and let all other days pass away.

JAMES DOUGLAS.

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THE DUBLIN MISSION.

IN a circular letter, Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin, writes:—On returning home, after some weeks' absence, I find the good work of the Dublin Mission going on with increasing vigour. It is very pleasing to see how the poor people appreciate the Gospel meetings now reopened at all the Mission stations through the city. The Boys' Home has been kept fully occupied all the year until now, and works most harmoniously. Our eighty-six beds are full, and we are very happy to be able to have so many poor boys under prayerful, Christian guidance, who would otherwise be subjects of the pernicious influences of street life.

The Girls' Home does not seem to have suffered any loss on account of its disturbance from Luke-street, but rather the reverse. The temporary premises in North Great George's-street are equally commodious, and in a pleasanter street, while it does not lose the advantage of the poor neighbourhood for the ragged-schools which were always attached to it. The schools are much better attended now than previously. Much is required to meet the expenses which go on week by week.

THE CHURCH CONGRESS.

The proceedings of the Congress held last week in Manchester were full of interest; the addresses were marked, with the exception of the last day, by an amicable tone of debate, and the absence of the polemical and heated conflicts of former years. Problems of great difficulty and importance were presented and discussed in a very able and admirable manner. The attendance was unusually large, and more than 20,000 tickets were issued for working men's meetings in Manchester and neighbouring towns. The absence of mere sectarianism at these meetings was a pleasant feature of them.

It was wisely said by the Bishop of the diocese in his opening address, that our modern danger is in going to the Bible to learn the specific age of a document, or to see whether science is supported, instead of first studying the Book to learn its main intention, which is to tell us the nature of God, and his relation to us in Creation, Providence, and Redemption. Mr. A. J. Balfour's paper on "The Religion of Humanity" was a masterly and eloquent argument in defence of Christianity as the only system that can meet the every-day needs of men. Equally just was Dr. Wace's view of Agnosticism. An Agnostic may wish to rest in the name he has chosen. But his proper name is that of an infidel. Christ, in the Lord's Prayer and the Sermon on the Mount, has revealed an unseen world and the Divine Father in his personal relation to his creatures. If a man should say, therefore, he knows nothing of God and a future life, he, in effect, declares that he does not believe Jesus Christ.

On the general subject of Christian Evidence, the Bishop of Peterborough warned Christians against the modern attempt to make Christianity conspicuously visible to man's intellect and senses. Our religion is a faith, an evidence of things not seen, and to reduce it to a mathematical demonstration is to turn it from a faith into a science. It solves dark enigmas more than any system of philosophy, and in this respect the evidence for it is perpetually being strengthened.

On social questions some of the utterances were noteworthy. "Gambling and Betting" was the topic of a sectional meeting. There was but one opinion of men from all parts of the land, who knew the people, that the gambling mania was, as a wide-spread power, pervading all classes of the community, and had become associated with sensuality, idleness, which recoiled from the plodding industry of our fathers, and intemperance. A weighty testimony was borne by the Chaplain of Stafford Prison. Gambling, he declared, was eating into the vitals of the nation, and far more deeply than the general public at all realise: it has been running a race with drunkenness, and he believed it had now distanced that vice. The outcome of the discussion was that the Church ought to create a healthy opinion on the matter; innocent games were in danger of contamination, and the clergy ought to discountenance horse-racing, raffles at bazaars, and sweepstakes at boat-races. During other debates, modern bazaars, as a method of raising money for God's cause, came in for severe animadversion. On social questions, that of Purity was very firmly spoken about. It has become imperative that the standard of purity demanded from women in society should be equally demanded from men; concerning which we remark that in no one thing is so-called society more criminally and mischievously guilty than in this. Against the plea that sins of impurity were natural, and that health required them, a medical doctor uttered a strong protest. There could not, he said, be a greater fallacy. To be natural, a thing must have the sanction of man's higher nature, and not merely of the grosser.

There were other excellent discussions, which must have been useful in an eminent degree to the clergy present. We regret that on the last day utterances were made on "Eschatology," which undid much that was valuable in earlier meetings. One clergyman—Rev. Sir George W. Cox—put aside what he called "the eschatological matter in the Epistles bearing the name of Jude and Peter, as being obtained from the Book of Enoch," and went so far as to say that all the imagery on the last things in the Book of Revelation, and even in the discourses of our Lord in Matt. xxiv. and xxv., were obtained from the same source. If every man who has a new notion, or old heresy, is to set aside the parts of the New Testament that do not adapt themselves to his theory, how much of the New Testament will be left? The method is convenient, but it is so unscholarly and outrageous as to awaken deep regret that the indignation it awoke in the Congress has not been adequately reported. Notwithstanding, the Manchester meetings, as a whole, must be held to have been singularly successful.

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"THE UNION" or DEATH—WHICH?

"Old Mr. B—— has been and hanged hisself," were the words which greeted us some days ago in making our rounds amongst the poor in one of the dirtiest, nastiest little streets branching off the Mile End-road. He was a man nearing seventy, and had once been a fine man, tall, strong, and hearty; but now age and poverty, and two broken ankles from a bad fall through a fit, which had kept him some months in the Union Infirmary, had evidently driven him to the consideration of that problematic question, "To be? or not to be?" He was not a drunkard; in fact, had been a total abstainer for years. He was neither godless nor immoral, but poverty, nigh unto starvation, had turned his brain. The horror of once more abandoning the little corner called home, poor and empty though it was, and returning to that dreaded "Union," was too much for him. Even the longed-for "cup o' tea" could not be procured that day, up to 2 p.m., when he committed the awful deed, and he had had only a very scanty meal the day before. The agonised struggle which rent his poor weakened mind could only be judged by the fatal result, his having contrived to strangle himself with his neckerchief, attaching it to the bed-post, during the short absence of his wife.

Another victim of want and neglect! Yet there are unused millions banked up by the wealthy, and used millions squandered by the selfish. Who will send us the means for the speedy relief of such cases of misery, which are, alas! our daily experience in our mission amongst the poor? These things are almost beyond our strength to bear, when we have to visit them empty-handed. This poor old man and his wife had no bed-clothes. She used to try to cover his poor aching feet with her own scanty garments. Rose Benn.

Tower Hamlets Mission,
31, *Mile End-road, London, E.*

The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

(Communicated by R. Scott Moncrieff, one of their Descendants.)

[INTRODUCTORY.]

In the year 1588, the Lord of Hosts with a strong hand and stretched out arm, delivered our forefathers, by the destruction of the Spanish Armada, from a foreign yoke which would have robbed them of the Word of God, and quenched throughout the land the pure light of the Gospel of Jesus Christ.

In the year 1688, by God's help, they won by the Revolution, after many years of resistance to tyranny, at the cost of rivers of blood in many parts of the island, civil and religious liberty, which had been wholly crushed in France, Spain, Italy, and other countries.

In the year 1788, still by the good hand of God upon them, they found themselves in peaceful enjoyment of these, when a revolution commenced in France, culminating in horrors unutterable, the outcome of that gross darkness which had spread over the land, when "freedom to worship God" was abolished in 1685, by the revocation of the Edict of Nantes.

And if now, in this year 1888, we, their children, find ourselves still in a possession of these which had been uninterrupted for 200 years, and see them established on a basis broader and firmer than ever, shall we not recognise this as indeed a year of grace, and say, "Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy, and for thy truth's sake"?

In the hope that a consideration of the sufferings at the cost of which our fathers purchased religious freedom, and a study of the spirit in which they met persecution, and came off more than conquerors, may lead us to a higher appreciation and more thankful enjoyment of liberties so dearly purchased, attention is invited to certain extracts from narratives, hitherto unpublished, by James and Elizabeth Nimmo, sufferers for conscience' sake during the reigns of Charles II. and James II. The narrative of James Nimmo, in his own handwriting, still exists, and is in fair preservation, considering its age; but it is not known that the original of Mrs. Nimmo's narrative is extant. Copies of both, however, taken from the originals, are in the hands of the writer, from which he has selected the extracts referred to, which he gives in the very words of the writers, though their sentences are abbreviated where waht of space requires it. Here and there a Scotch word is followed, in parenthesis, by its equivalent in English, to serve in case of need.

James Nimmo was born in 1654. His father, the son of a laird, was a farmer and land agent in Stirlingshire, and seems to have been a man of substance, and of good social status. Of his mother the narrative makes no mention, save to tell her name and that of her father. After four years spent by him at a boarding-school n Stirling, we find Nimmo, at the age of seventeen, living at home, and assisting his father with such service as he was capable of rendering, but finding him an exacting master, whom it was very difficult to please.

Though his parents do not appear to have been godly, the family was not without some outward form of religion, as Nimmo tells us how he was led to conduct family worship when his father was away from home, and that it was when thus engaged that his mind received its first serious impressions. These returned from time to time, bringing with them more or less anxiety of soul, until, in January 1676, he was laid aside with fever, his father lying on a sick-bed likewise, when they were visited by one whom Nimmo calls "Mr. William Crichton, our 'outed' minister." In all likelihood he had been minister of the parish, when, in 1662, the Prelatic form of Church government was established in Scotland, and nearly four hundred Presbyterian ministers were turned out of their homes and parishes because of their refusal to accept it at the sacrifice of liberty of conscience. Year after year had brought on them, and on their devoted adherents, increased persecutions, until, in 1675, the Privy Council of Scotland, in the hope of utterly exterminating the people "of this way," issued their

INFAMOUS "LETTERS OF INTERCOMMUNING."

In these letters certain persons, "outed" ministers and others, were named, as to whom it was forbidden to "supply or intercommune with them, to furnish them with meat, drink, house, harbour, victual, nor no other thing useful or comfortable to them, nor have any intelligence with them by word, writ, or message, or any other manner of way, under the pain to be repute and esteemed art and part with them in the crimes aforesaid, and pursued, therefore, with all rigour to the terror of others."

Nor were the servants of a Government capable of issuing such letters unworthy of their masters. They showed themselves only too eager to put them in force in the most literal manner, and with a malignity so fiendish in very many cases that the details would be incredible, were they not supported by an overwhelming mass of evidence.

In the south and west of Scotland, more especially, the enemies of the gospel ran riot in the plunder, persecution, and slaughter of its followers, of whom it may be most truly stated that, whilst many "were tortured not accepting deliverance," others "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment." Many were drowned, many were suffered to die of sickness and hunger in dungeons, many "were slain with the sword"; very many "wandered about, being destitute, afflicted, tormented (of whom the world was not worthy). They wandered in deserts and in mountains, and in dens and caves of the earth."

The religion of the elder Nimmo had probably been of an accommodating kind to have admitted of his dwelling in his own house and prospering, during the long years of tyranny under which he had seen

HIS COUNTRY LYING CRUSHED AND BLEEDING.

But he must have been in serious anxiety for his soul to have sent, in his sickness, for an "outed" minister, in view of the very great risk to which the visit of such a man would certainly expose him. What effect it had upon the father we are not told; but to the younger Nimmo it brought the dawn before the rising of the Sun of Righteousness upon his soul. We now find him thoroughly in earnest in seeking peace with God. He sees one of his father's servants weeping bitterly under conviction of sin, and is filled with alarm. "Considering" (he writes), "and in part convinced, that I was one of the chieftest of sinners, and yet I had never wan (*i.e.*, attained) to weep so for sin. I could pray none. I fell into such dreadful terrors."

During many days he goes "in sorrow and tears," as to which time he writes, "My life was sometimes even bitter, which made by-standers to admire (*i.e.*, wonder) what it was that troubled me (for I had not one that I could be free with, or impart my case to), and friends and relations, considering they had heard of my father's tartness to me (though at this time his way to me was become some more pleasant), thought it was the whole cause of my trouble. So being sorely exercised in this wise, about a year and more, though albeit I sometimes attained more comfort and peace than at others, few or none discerned anything of my trouble, and I had none to impart my grief unto, but the servant."

At this time nothing on the part of the Covenanters was more offensive to the authorities than the field preachings, which continued to be held, and to be largely attended, in spite of the most strenuous efforts made to suppress them. Though held under great difficulties, and with much secresy, they were frequently broken up by parties of soldiers or militia, and unarmed men and women attacked, to be hurried off to prison and the scaffold, if not slain on the spot. Nimmo knew very well the risk he ran, but he was not to be deterred thereby from attending one of these meetings, of which he writes as follows:—

"Now about the month of June, 1677, there was to be a rendezvous of our militia troop, and upon the same day some ministers had appointed

A PUBLIC FAST IN THE FIELDS,

whereat I was desirous to be; but, being formerly the rider of the militia horse kept by my father (as baillie, and factor of Boghall), he was against my going to the said fast. I, meeting with an old servant of my father's who offered for some consideration to go for me, consented, but my father was displeased, fearing the other man would spoil the horse, but I was intent and went to the fast. Mr. William Gilchrist, one of the ministers, did preface upon the forty-third chapter of Genesis, anent Joseph and his brethren, how his brothers were pressing their father Jacob to send Benjamin their youngest brother to Joseph, because he had said ye shall not see my face except ye bring your brother with you. And so, said the minister, if we did desire to see the Lord's face that day, we behoved to bring Christ our brother with us, for the Lord was saying no less to us this day, than Joseph did to his brethren—ye shall not see my face this day except ye bring your brother Jesus with you. The which did stick to me, but word of the enemies coming, the meeting was dissolved (though it was a mistake).

"So, being dismissed, and I coming home, the next day being in the fields alone, and my Bible with me, my heart being affected with the preface of the former day, I was reading that Scripture again, at which time, in the reading thereof,

THE LORD BROKE INTO MY SOUL

with such light, life, and joy in the discovery of Christ, the God-man, and Mediator, in whom the Father was well pleased, and no acceptance without Him! Now here I must observe that in all my former outgate and trouble, I still wanted (*i.e.*, was without) that free and full discovery of Christ in his nature and offices, particularly as our Brother and only Mediator. Upon this sweet discovery of Christ, more tenderly affected to his than Joseph was to his brethren—oh, how sweet was this comfortable type, and Christ therein, with respect to my case, so that all my former griefs, sorrows, and discouragements were now removed. He brought me, as it were, out of a fearful pit, and from the miry clay, and set my feet upon a rock, so that now I was made exceedingly to rejoice, and to weep and rejoice, and weep and rejoice again."

Had this taken place some years earlier, and in Bedford, it would be thought that Bunyan must have been in that field, with Nimmo, and must have had him in his thoughts when writing how "just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back. Then was Christian glad and lighthearted. Then he stood still awhile to look and wonder. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks (Zech. xii. 10); he stood looking and weeping. Then Christian gave three leaps for joy, and went on singing."

(*To be continued.*)

THE "CARTER" BOYS' HOME.

IT is a great joy to me to see that this useful institution continues to advance. It is founded on sound economic, industrial, and religious principles, and bravely sets itself to cope with a crying need. The object is to save boys from the streets; to help them so that they may support themselves; to attend to their education, and studiously, in a non-sectarian spirit, to impart to them religious truth, and effect through the Holy Ghost their conversion to God.

The "Carter" Home is an all-alive place. Knowing it intimately, I can bear testimony to the able manner in which it is conducted, and the good it is the means of accomplishing. The boys seem happy, and are technically trained in various ways to fulfil a useful and honourable vocation. To a certain extent this institution is self-supporting. Thus, out of a total income last year of £2152 4s. 1d., the boys' earnings realised the important sum of £712 1s. 1d. The idea instilled into the minds of the boys is that they must help themselves, and as soon as possible win an independent livelihood. The "Carter" Home may therefore be regarded as applied Christianity. It is the good Samaritan at work to save destitute boys temporally and spiritually.

During the past year, the Committee, feeling the call, in the providence of God, to attempt greater things for Him, have purchased the extensive buildings known as St. Joseph's College, High-street, Clapham, where they intend helping many more boys, and also opening up other new industries. These buildings can easily be adapted for all the requirements of this busy hive of industry, and will admit of a much greater reach of operation than was possible in the former quarters. The total cost is £6000, of which £1500 is already paid. It is hoped that by the co-operation of all friends interested the remaining £4500 may be speedily cleared off. I need but add that the treasurer of this Home is Dr. Eugene F. Cronin, Old Manor House, Clapham; and the master and matron, Mr. and Mrs. James B. Gray.

JAMES DOUGLAS.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXVIII.—"THAT BIG BEN."

We were just about to begin an evangelistic sermon, when one of our helpers, as he was called, came in to the vestry and said, "I say, I have brought seven fellows out of a public-house."

"How did you get them?" I inquired.

"Oh! I went into the public after them."

"And how did you get them, then?"

"Why," he said, "I asked them to come along with me to the service. They laughed at first, and then one of them, that big Ben, you know, said, 'We'll come, master, if you'll treat us to a half a pint each.' 'All right,' I replied. So I ordered them a couple of quarts of beer, and, when they had been served, they came along as quietly as possible."

Peeping out at the vestry door, he said, "Look, there they are, all sitting as proper as their betters."

The means our helper had used to bring these men in seem questionable; but there they were, and now the next thing was to pray for and expect a blessing upon them.

In the course of my address, I spoke of the various hindrances there were to the Gospel; and among others I mentioned drink, and the love of it, as one of the greatest. I went on to say that the poor drunkard was a loser every way. He received very little enjoyment; he soon lost his right senses, lost his money, and injured his wife and children.

I continued, "Once I heard it said that the very mice in the drunkard's house could find nothing. The poor little things went about with tears in their eyes looking for crumbs in the cupboard, and all in vain!"

The seven men were sober enough to give attention to the sermon, embellished as it was with the tale of the drunkard's mice. After the sermon they all knelt down at the time of prayer, and when others rose up to go, they rose to depart also, thinking, I have no doubt, that they had done enough for their half-pint.

Our young helper asked them to stay a little longer.

"No," said Big Ben, "we have had enough. I'm a-going. That's a fine man, though, to see tears in the mouse's eyes. I wonder how he did that!"

"Stay a little," said our friend, "and we will go and ask him."

No, they would not be persuaded to do that; but about an hour afterwards, who should come back to the church but Ben.

He said, "I've been in bed, but I can't get any sleep. I want to know how the man that preached got to know about me! I declare I never set eyes on him in all my life till to-night. The chaps all say he meant me in his sermon. How did he know about me? that's what I want to know."

"Come along," said our helper, "and we will ask him about it."

So saying, my friend led Big Ben up to me.

"Do you know me at all?" said Ben, looking me straight in the face.

"Why do you want to know?" I inquired.

"'Cause you told 'em about me in your sarmon. All the mates said that you meant me. I've been a-bed and couldn't sleep for a-thinkin' how you knew about me, and who told you."

Perceiving that God had been speaking to this man, I said, "God knows all about you, and He told me to say those words. You had better give up to Him. Come, let us kneel down."

The man did so, and began speaking in prayer as if mechanically, uttering words after me. It was not long, however, before he put in some ejaculations for himself. It was surprising to witness, though I have seen it often, how the use of the tongue or voice stirs the heart. Now it was as though the man could not stop praying and pleading for mercy for his soul.

As the prayer waxed warmer and warmer his convictions deepened, and he acknowledged what a sinner he was. This thought only added greater earnestness to his prayers. After pleading in this way for more than half an hour, he stopped, as if in despair.

"Is there no mercy for me?" he said; "I know I am a proper bad un. O God, have mercy on me, a sinner. I will give up drink, bad words, everything. Oh, do have mercy on me."

It was evident he was trying to buy his forgiveness with his sacrifices, in the same way that mariners throw overboard their lading to save the ship; but that is not the way of God's salvation.

I said, "God can save you, and He is willing to do so, but only for Christ's sake. You owed a debt, and Christ has paid it. Come and acknowledge God's love in sending his Son, and thank Him for it. 'Take salvation, take it now, and happy be.'"

This was like a new idea to him.

"I've been sinning a lot of years," he said, "and will the Almighty pardon me right off like that all at once?"

"Yes," I replied, "He will do so for the sake of the finished work of Christ. God is able to forgive the vilest sinner through the death of Christ upon the cross. Let us praise Him; say, 'Glory be to God, Jesus Christ died for me.' None but sinners can use these words. Christ did not die for angels, therefore, angels cannot sing this song, only sinners; and you are a great sinner; say, 'Glory be to God, Jesus Christ died for me.'"

It was a long time before I could get him to utter these words; but, when once he began to do it, it was astonishing to see the light breaking into his soul. He was perhaps less conscious of the change which was coming over him than we who were observing him.

That face that had been dull and stupid was now lighted up with an intelligence and an energy which were wonderful. He rose from his knees, and, standing up, said, "Glory be to God, Jesus Christ died for me. He did. I can see it plainly enough. Why, it is as plain as knowing I am a sinner, and there's no mistake about that!"

We united together in singing a verse and chorus of praise, and then sent the man on his way rejoicing.

The next day he came back, bringing some of his mates with him. He was most intent, and earnest in his endeavour to show them the way of salvation, and appeared greatly surprised that they could not see it. "It's all so plain," he said.

His labour of love, however, was not without success among his companions; and, besides this, I rejoice to add that Big Ben's conversion was the means of bringing to Jesus the "helper" who first bought Ben with the half-pint.

CHARITY VOTING.—The Charity Voting Reform Association is endeavouring to abolish the present system of voting, canvassing, long lists of candidates, and public polling days, adopted by so many charities. This system inflicts great hardships on the suffering and the poorer of the candidates, and in many instances has the effect of securing the election of those who have the most means, and the most influence, instead of those who are most needy and most friendless. The Reform Association has effected much good in educating public opinion, and drawing attention to the vices of the present system, and it hopes, in course of time, to bring about a better state of things. Full particulars as to the work of the Charity Voting Reform Association can be obtained at the Offices, 30, Charing-cross, S.W., between 2 and 4.30 p.m. daily, and the secretary will be happy to forward reports and pamphlets to any person interested in the question.

AMERICAN NOTES.

[From our special correspondent.]

Jacksonville, Florida, has been visited with that dread scourge, yellow fever. Notwithstanding due precautions of quarantine, the fell disease has broken out elsewhere, and large portions of the southern country are panic-stricken. The sudden death of Mr. R. A. Proctor on his arrival in New York, having been inoculated by the germs before leaving his home in Florida, has spread alarm in our northern cities. It is known that many refugees have fled from the fever centre, and are likely to carry the infection into other localities. Several prominent persons have died in Jacksonville, hundreds are dangerously sick, nor is the condition of the weather at all reassuring. Until frost comes, no one can calculate on the results. New Orleans is now quarantined.

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At the present writing the discouragement is great at Jacksonville. More than 1200 cases of yellow fever have been reported, nearly 160 of whom have already died. Large gifts of money are pouring in from every quarter, and acclimated physicians with nurses who had previously rallied from the dread sickness have gone to the rescue. There is much prayer to the God of healing that He would graciously withdraw the terrible scourge.

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The British American is a new paper of great power and promise. It is the organ of the British American Association, an organisation of former British subjects determinedly opposed to Roman Catholic influence in American politics. They already number about 12,000, and are growing in political importance already. Their journal has one characteristic: it speaks out plainly and vigorously against that large class of statesmen who are ever ready to sell their honour, manhood, and constituents for a mess of pottage.

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Mr. H. L. Hastings has a decidedly practical scheme of emigration on hand. We hope it may receive due encouragement on both sides of the water. There are twenty thousand farms now lying idle in New England. Their former owners have emigrated to the cities or to the great West. These farms can be had on reasonable terms. An influx of Protestant families, who would find church and school privileges in the neighbourhood of these lands, is a great desideratum. The Jesuits have captured the manufacturing towns: they now seek to capture the country. A new class of industrious Protestants would not only checkmate this move, but would open a wide door for needy families in Ireland and England. There ought to be formed immediately a philanthropic committee of Britishers and Americans who would conjointly assist worthy persons to these homes.

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Mr. Hastings has given much attention to the scheme. It looks promising. There are hundreds of willing hands and strong arms belonging to honest, intelligent men on your side the ocean which could work a living out of these idle lands. For a few years there would be a call for much self-denial, but there could be no suffering comparable with that of our Western pioneers. A young man hiring himself for a year to a farmer would soon learn our plans of agriculture. A little money advanced for stock, in addition to the purchase or rent of the farm, would afterwards give him a good start. The money could be advanced at a reasonable interest, and paid back to a sinking fund thereafter.

AUSTRALIAN MISSION to S. AFRICA.

Some of the Christian friends in Australia, particularly in Melbourne, have lately taken a deep interest in the spiritual needs of South Africa, through a visit paid to them by Mr. Joseph Hannington, brother of the late Bishop Hannington. Having himself laboured for eighteen months in South Africa, and seen the spiritual destitution of the up-country districts, especially of the vast tracts of country in the Transvaal and Transkee, he felt it laid on his heart to try and form a colportage mission for these neglected parts.

Trade is in a great state of depression in South Africa; while, on the other hand, there has been a good deal of commercial prosperity in Melbourne lately, through good sales of land. Christians in Melbourne warmly responded to the plea for South Africa, and they subscribed over £600 towards this colportage effort. The money is to be used for building and furnishing two or three Bible waggons, and for other expenses in connection with the colporteur. Also two Christian workers returned with Mr. Hannington from Melbourne and Cape Town.

Three earnest Christian soldiers of the British army are ready to go with three waggons as colporteurs. They are fine fellows, and earnest Christian workers. It is proposed that one of the waggons starts from Cape Town, and travels up to Kimberley, over 600 miles. They will have Bibles, tracts, &c., in English, Dutch, and several of the native languages. They will sell and distribute these, hold cottage meetings, preach the Gospel, visit, &c. The need is so great in some of these districts, that one lady reported that in a whole year that she had lived in one place, no religious service of any kind had been held in the neighbourhood. Another waggon will probably have its centre from King Williamstown, working for many miles from there. This is entirely an undenominational Mission. The Australian friends who have helped in it belonging to all the Christian churches, and those who sympathise with the work here, in Cape Town, are on the same unsectarian ground.

Kimberley, the great centre of the diamond mines, is a wicked place; and there is a great desire to have a medical mission established there. This would take about £2000; the Australian friends have promised to do what they can towards raising this sum within the next few months. A Christian medical man in Melbourne has also some thoughts of coming over here to work the medical mission at Kimberley.

Among other great needs in Cape Town itself is that of Protestant day-schools, as those already here are so expensive that many Protestant parents send their children to the convent schools, where they can get each child taught French, English, and music for twelve pounds per annum. We all know the sad consequences that must follow this, in many instances. If some English Christians were led to come out here and establish English Protestant day schools, based on evangelical principles, it would be a great boon to Cape Town, and they would be warmly welcomed by many Protestant parents.

We have come over here with the Australian Christian workers to help in mission work in South Africa for a time, partly in sending back reports to the friends in Australia, and in other ways as doors may open. We will be most thankful to receive tracts and religious books, Testaments, &c., for the South Africa Colportage Mission, in English, German, and Dutch, but particularly in Dutch, as that language is much spoken in South Africa. They could be sent to our address, care of Miss Hilder, Soldiers' Home, Cape Town, South Africa.

(Miss) E. S. H. Rainey.

AN APPEAL from NEW ZEALAND.

Mrs. G. Packe, of Upper Riccarton, near Christchurch, New Zealand, writes:—

This district of Riccarton is the largest racing centre in New Zealand. There are many training stables, employing perhaps a couple of hundred men and jockeys, besides the trainers and their families. Though there are two Wesleyan Chapels and a Church of England within a mile or so, these people are rarely seen in either, and no man cares for their souls. They are taken into the stables as picked steady, smart lads, and I have had the pain of seeing generations of them turned out when grown too heavy for jockeys, smoking, drinking, demoralised beings, sources of corruption wherever they go.

I have built a small hall on the racecourse reserve, to gather them for teaching, recreation, and, above all, for spiritual influence; but it is lying idle for want of some devoted young workman to fill the gap. We need someone with private means; if in delicate health and in need of a change of climate, this is one of the best and sunniest climates in the world. He could be assured of a comfortable home with private sitting-room and bed-room for 25s. per week, and plenty of congenial society in the neighbourhood. The racecourse is five miles from Christchurch, and in easy communication with all parts of the South Island. There is a branch of the Y.M.C.A. in town. The jockeys could well afford to pay for their classes, and music is a great delight to them. Though so exposed to vice, they are by no means rough. What we want is a winning all-round man, good at, or at least in sympathy with, cricket and football, as well as wise to win and help others out of darkness into light. There are ministers of various denominatians ready to give regular help especially on Sunday afternoons. I also prepared to mother the whole undertaking, but the volunteer for this service should be left free to organise it in any way he thinks fit. He need not bind himself, and it matters not to what branch of the Church he belongs; English Church, if evangelical, preferred, and would have most weight in the neighbourhood. Neither does it matter to what profession he may have belonged or may intend to belong, if he is an out-and-out Christian. For all further particulars an applicant can refer to Rev. T. Chaffers Welsh, care of Rev. R. Kyrke, Croxton Rectory, Ulceby, Lincolnshire.

COLLEGES IN ASIA MINOR.

Schools, in the early stages of missionary work, are an evangelising agency. As the work attains success, a desire and demand for better education is developed; high schools and colleges are established; youth are willing to pay for their educational privileges, and more manly Christian character is produced. This is not theory: it is fact. There are now three Christian colleges in Asia Minor, founded and fostered by American missionaries. Their influence is already very great. The problem is to render them permanent, on a high plane of efficiency. They are powerful bulwarks against Jesuitism on the one hand, and infidelity on the other. Of hopeful factors in the permanent solution of the Eastern Question they are the most potent.

Two of these colleges have endowments; the third (Anatolia College, at Marsovan, ancient Fasimone, in Pontus) has as yet no permanent endowment fund. It has pupils; it has the confidence of the people; it has a noble site; it has no debt; it has no lack of those, native and American, who are struggling and sacrificing to sustain it; and it appeals for the aid of British Christians who love to see God's kingdom gaining ground in Asia. A leaflet, giving more specific information, will be furnished by Rev. George F. Herrick, D.D., 11, Queen-square, London, W.C.

WAITING.

"Waiting for the coming of our Lord Jesus Christ."
1 Cor. i. 7.

Jesus, Thou art waiting, waiting,
Waiting for thy blood-bought Bride,
Waiting for thy heart's deep longing
To be satisfied.
Waiting for the joyous moment,
Watching us with tender care;
Till at Thy command upspringing,
We Thy glory share.
Chorus—Jesus, Thou art waiting, waiting,
Waiting for Thy blood-bought Bride,
Waiting for Thy heart's deep longing
To be satisfied.

Jesus we are waiting, waiting,
Waiting, blessed Lord, for Thee,
Waiting for the calling upward
With our Lord to be.
Long and lone has been the pathway,
Oft our hearts have failed with fear,
But the guiding star of morning
Tells us Thou art near.

They are waiting, waiting, waiting,
Loved ones who have gone before,
Waiting for the sweet home-bringing;
Parting nevermore.
Oh, the joy, the bliss, the rapture!
All our tears and sorrows past,
Singing with triumphant praises,
"Safely Home at last."

Keep us, blessed Jesus, waiting,
Clinging to thy precious word;
Every footstep of the journey,
Waiting for our Lord.
Waiting till within the mansions,
We behold thy glorious face;
Singing all the wondrous story
Of Thy matchless grace.

S. Trevor Francis.

CHRISTIAN COLONISATION.

Sir,—Arrangements are being made to assist a party of Christian workers about to emigrate to Australia with the object of settling in the irrigation lands on the banks of the Murray.

They are members of the church meeting at the Shoreditch Tabernacle under the pastoral care of Rev. W. Cuff, who takes a personal interest in the movement. It is intended that they leave England by the royal mail steamer Orient on October 26. A meeting will be held in the Shoreditch Tabernacle on October 18, when an address will be given descriptive of the country to which the emigrants are going, followed by words of counsel from Mr. W. T. Rees, of New Zealand, who will preside. It is hoped that the present party will form the pioneers of a movement which may be extended from time to time in connection with other churches.

Your readers will recognise the importance of the introduction of Christian influence and example, combined with the inculcation of total abstinence principles, into newly settled districts. Mr. Cuff will receive any contributions forwarded to assist this new enterprise. Information of the arrival of the emigrants, and of the work undertaken by them among their fellow-colonists in Australia, will be communicated to subscribers through the press.

Yours truly, J. E. Cracknell.
5, *Westminster-chambers, Victoria-street, S.W.*

TO SUNDAY-SCHOOL TEACHERS.—A Sabbath-school Peace Association has been founded, composed of five schools in Wisbech, and several in the neighbouring villages. We cordially invite all Sabbath-school teachers to unite with us in educating our juvenile population to uplift the Banner of Peace.—Yours very truly,

Sarah A. Bays, President,
Wisbech. E. Josephine Peckover, Hon. Sec.

For the Young.

AMONG BELGIAN CHILDREN.

I wonder whether many English boys and girls realise how near their shores ignorant children live and grow up. If they were to cross the Channel, to land in Belgium, and visit the mining and manufacturing districts of that country, they would meet hundreds of children who have never heard the name of Jesus. Scattered far apart, there are missionary churches whose pastors and members preach the Gospel to the ignorant and superstitious people.

Work among the children is an important feature of this mission. The children of the church members, who are all converts from Romanism or unbelief, gather in the church for their Sunday-school before the morning service. The school is carried on very much in the same way as in England. There is always a great clatter when the children disperse into their classes, as many of them wear wooden shoes, which make a great noise on the stone pavement.

One Sunday I was in a large town. We wished to attend the Protestant Mission Church of the place. As we came up to the building the children were pouring out of the Sunday-school. I noticed one little maid whose anxious face showed that she was in trouble. I saw her difficulty; she carried a big Bible, a hymn-book, a parcel of tracts, and a very large umbrella. She was trying to disengage one of her hands so as to hold a little baby brother, who had a propensity to trot off after the other boys. "Well, little girl," said I, "let me hold your umbrella and your brother, while you stow away your books and your tracts in those big pockets in your jacket." "Oh, thank you," she said, looking up to me with a beaming smile, quite relieved from her responsibility. "What are those tracts for?" I asked. "Well, miss, I go in there; they teach us the Gospel, and we sing hymns, and it is so nice. But in the day-school I am the only little girl that knows about all that, and I want to get the other little girls to come too; so I give them tracts, and tell them stories about Jesus. Some have persuaded their mothers to let them come in with me sometimes. Now I am ready, and must be off. Good-bye." And away the little missionary went, holding her umbrella and her brother, her two pockets very bumpy and heavy, but her heart very light and glad, because she was a little worker in the Lord's vineyard.

There is a little girl in one Sunday-school, with a sweet loving face, but there is always a shade of sadness on it. Her mother has become a Christian lately, but her father is a dreadful drunkard. He allows his wife to take her little daughter with her to church and Sunday-school; but he insists on his little boy going to the Roman Catholic catechism and mass. Sunday is a sad day in that home. In the morning the little boy often begs hard to be allowed to go with his mother and sister, and the children separate in tears, and go on their ways with a sad heart. In the evening the father comes home drunk, and beats his wife and children. As we were staying a few weeks at the place, we started a children's meeting on Thursday afternoon. We were very glad and much surprised to see our little friend leading in her brother; she looked so triumphant and happy. "I got father to let him come, as it is not Sunday," she exclaimed.

We began our meeting by reviewing the texts learnt during the last two months at the Sunday-school. When it came to the little boy's turn to recite, we I said were glad to have him but that we must pass him over in the questioning as he had never attended the Sunday-school. He looked shy and remained silent. His sister, blushing very much, was pushing him gently from her seat behind. "Please Miss," she said at last, "I teach him all the texts and tell him all the stories when I go home. Now, Henri, show how well you can answer and recite. The little fellow took courage, stood up and put all the other boys to shame by the way he repeated the texts and the lessons his sister had taught him in their private little Sunday-school at home. We are praying for the conversion of the father, and hoping that very soon they will all come to church happily together.

Besides the work among the children of the church members, some earnest young men gather the Roman Catholic children playing in the streets into the kitchen of a Protestant collier, and teach those little dirty-faced and bare.footed boys and girls about Jesus. If you were to ask them who God is, many of them would answer that it is what the Priest carries in a box to people who are dying. They know the sound of the word "Virgin Mary," and they can gabble through a short Lain prayer to her, but they have not the slightest notion who she is. As to Jesus, they know the look of a crucifix, but nothing more about the Redeemer.

One little girl went home after attending the Mission Sunday-school. Her grandfather was sitting alone in the kitchen. "Mary," he said, "I do not like you going to hear the Protestants. If you will leave off attending the school I will get you a nice pair of leather boots." The child looked down at her wooden sabots; she thought how very uncomfortable they were, they got so hard after a long walk, and bruised her feet. But when she thought of the price of the bargain she soon made up her mind. "Grandfather, I would rather go to the Sunday-school in my sabots than go to Mass with nice leather boots." "Well, child, there will be a fair in the village next week, so if you will give up your school and your Protestant notions, I will take you to the fair, and besides the boots you can choose a pretty bead necklace."

This time the little girl did not hesitate. She threw her arms round her grandfather's neck and said, "Grandpapa, I wish you would come to hear the Gospel; you would see, then, that one cannot give it up. Do come with me to the next meeting." "You are a wilful little girl," answered the old man, pushing her off; "go away." A few minutes later you would have seen in a neighbouring cottage our little friend seated on a high chair, her feet in her wooden sabots resting on the bars, and on her knees a big Bible, out of which she was reading to an old woman confined to bed with rheumatism. Her face looked so happy, that one could see she had chosen that good part which shall not be taken away.

Among the higher class of children it is very difficult to do any work. An incident that will show how strict the parents are about keeping their children away from Gospel teaching: In a village in Belgium a very bigoted mother engaged as a daily governess to her little daughter, the daughter of the missionary church pastor of the place, as she could not get a Roman Catholic teacher. The governess had to promise not to try to bring up the little girl to her religion. Very soon the two were great friends; the little girl admired and loved her teacher, and began to wish she could be so happy in her religion as she seemed to be. The teacher pitied and prayed for her pupil, hoping God would show her the truth, as she could not do it herself. One day, the little girl ran after the governess with a book in her hand, begging her to take the book away, saying she had found it in the library and read some of it, but her mother said she was never to open it again; it was the Bible of the Protestants, and would do her harm. The teacher answered, she would not take a book out of the house that did not belong to her, and persuaded the child to put it back where she had found it, praying silently that the little girl might find it a light on her path. Three months later, the teacher discovered the Bible had been put away in a store-room at her home. Her mother had found the book in the bag she took with her to her pupil's house, and, thinking it was not used, had put it by. The teacher understood that her pupil had put it into her bag unawares, so as to get rid of so dangerous a poison. Next day she took it back. When the little girl saw the book on the table, she rushed into her teacher's arms sobbing and thanking her for having returned it. What she had read had done its work in her heart, and she had been longing for the Bible these three months, wishing she had never tried to get rid of it.

Some weeks later the little girl told her mother she had been reading the forbidden book, that she had found peace and joy, and that she could not go to mass any more. The mother was very angry, and dismissed the Christian governess; but her little girl's faith was not destroyed. She was sent to a convent, where she was very unhappy, but that did not shake her belief. She was taken to town, to theatres, and children's balls, and still she remained faithful. At last she was brought back home, and strictly forbidden ever to visit her former governess. She was obliged to go to the Roman Catholic church with her mother; then she would kneel quietly and pray to God, while her mother repeated Latin prayers to the Virgin.

One day the child was walking alone in a lane when she met her old governess. She kissed her and sobbed in her arms. "Oh, dear Mademoiselle, I cannot do without a Testament. I have written out all that I learnt by heart, and I read it every day; but I do so want something more." The governess always carries in her pocket a leaf taken out of a Testament, and when she meets her former pupil slips it into her hand. These leaves are treasured by the little girl, who keeps them crumpled in her purse, and reads them when she can escape notice. I wish English childsren would pray for this poor child, so that soon she may be free to read her Bible and profess her faith openly.

S. J. H.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Oct. 14, 2 Kings v. 15—27; Monday, Oct. 15, 2 Kings vi. 1—12; Tuesday, Oct. 16, 2 Kings vi. 13—25; Wednesday, Oct. 17, 2 Kings vii. 1—11; Thursday, Oct. 18, 2 Kings vii. 12—20; Friday, Oct. 19, 2 Kings xi. 1—10; Saturday, Oct. 20, 2 Kings xi. 11—21.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Woolwich, to October 19; Dorking, October 27 to November 3. Mr. H. Hutchinson, Handsworth, to October 21; Liverpool, November 3—9. Mr. E. Arrowsmith, Southport, to October 19; Hull, October 20 to November 10. Mr. T. Lewes Sayer, Matthias-road, Mildmay, October 21—26; Barking, October 29 to November 2. Mr. H. W. Pewtress, Kennington Centenary Memorial Schools, October 23 to November 2. Mr. S. D. Rickards, Halifax, October 21—28.

EDUCATION OF LIBERIAN GIRLS.—A well-attended meeting was recently held at Finsbury-park Hall, Dr. Kirton in the chair, to hear an address by Mrs. Garnet Barboza, a coloured lady, who is seeking the aid of English sympathisers in her efforts to promote the education of native girls in the Republic of Liberia. The audience was much interested in the account given of the history, constitution, natural features, &c., of this little-known, but interesting country, whose dusky-sons, though generally intelligent, do not favour the education of the female population, probably having the fear of the "woman's rights" movement before their eyes; hence the need for the work in which Mrs. Barboza is engaged.

Y.W.C.A. TRAVELLING SECRETARIES.—Two ladies of independent means are needed who will offer their services as travelling secretaries for the "Factory Helpers' Union" and Convalescent Sick Aid and Holiday Department, to organise and further the work in London and country places. Any lady willing to undertake this post should communicate at once, if in London or the South of England, with Miss F. M. Fraser, 30, Onslow-gardens, London, S.W.; or, if in the North of England, with Mrs. Stephen Menzies, 10, Croxteth-road, Liverpool. No lady could be accepted unless able to defray entire expenses of her visits, &c. Thirty pounds a year might be offered towards travelling expenses.

THE BELFAST CONVENTION.

[FROM OUR SPECIAL REPORTER.]

The second Belfast Convention for the Deepening of Spiritual Life was held last week. Convened in the Exhibition Hall, Royal Botanic Gardens, the meetings were well attended throughout, and there is reason to believe that many derived distinct spiritual profit from the proceedings. Mr. H. F. Bowker, of London, presided. The seasons for prayer were highly prized by many Christian residents and visitors, and the addresses by well-known speakers were replete with instruction, and calculated to prove helpful in the Christian life.

TUESDAY, OCTOBER 2.

After some preliminary meetings which excited much interest, the Convention proper opened on Tuesday morning, with a prayer-meeting, at which Rev. J. Sloan, of Glasgow, spoke a few words on Psalm xxiii. At the general meeting at noon, addresses were delivered by Revs. G. C. Grubb, of Cahir, and J. G. Gregson, late of India.

"THE LIGHT OF THY COUNTENANCE"

was the subject of Mr. Grubb's remarks. This expression is enshrined in Psalm lxxx. 3, translated in the Authorised Version, "cause thy face to shine."

Having enlarged upon the need of a sense of the great sinfulness of sin, Mr. Grubb called attention to a number of passages defining the "light of God's countenance," and concluded by saying that those who are not gaining victories over self every day are certainly not living in the light of God's countenance. Anyone who is walking in this light, will find the Bible a delightful book, setting forth the word of light, and will pursue a path of perpetual victory.

"THE STRONGER THAN THE STRONG MAN."

Mr. Gregson spoke of failures and defeats in spiritual life, with a view to showing their cause and cure. Referring to Luke xi. 14—26, he showed that Satan cannot cast out Satan; self never casts out self. Many people act as if they could relieve themselves of sin and wickedness, their course showing that they have not realised the principle laid down by the Lord. Some time ago a gentleman who wanted ease of mind said, "I have been to so-and-so, and also to so-and-so, but they can tell me nothing; rather, they say they are in precisely a similar position." Never go to anybody with a bad temper to get a bad temper cast out; do not go to an avaricious man to get avarice cast out. When the Stronger than the strong man comes in, and wants to give them resurrection life, some people say: "Do not disturb me; I want to be at peace." Christ wants to take full possession of us, and to break up the old armour wherein we have trusted. Never attempt to fight evil yourself, for you will always be worsted in the conflict. Let the Stronger than the strong man (otherwise strong self or strong will) come in, and take possession. Some who empty themselves remain so a long time, and then begin furnishing the house with ecclesiastical and natural things, until "the last state is worse than the first." This will not do. God is willing to give, and we must be ready to receive. He will cast out the evil spirit, and He will give his own Spirit—He will both redeem and sanctify. Let the Stronger than the strong come in, and take possession.

"WHERE IS THY GOD?"

In the afternoon, Mr. Grubb gave a Bible-reading, founding his remarks on the expression, "Where is thy God?" as found in Psalm xlii. 3, and several other places in Holy Scripture. Though they are sadly mixed up with the world, believers should properly be separate and holy. Israel, when corrupt and desolate, was reproached by the nations, who inquired, "Where is their God?" The Church to-day is largely open to similar reproach, for in many assemblies the unconverted outnumber those who are true believers. If money is wanted, raffles, concerts, and other such devices and plans are resorted to; God's work is done in a worldly way. The atmosphere of the Church should be such that unconverted men cannot help feeling uncomfortable. Of old, the heathen took their idols of silver and gold into God's inheritance (Psalm cxv.). To-day the same things are worshipped, and it is necessary for the words of the Apostle to be repeated, in which he enjoins a willingness to communicate, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life"—upon the life that is life indeed, the true life.

The first remedy for the state of things which is so deeply regretted is a second conversion. If we say, "The people of the Lord, the people of the Lord, are we," let us show it. Let us turn to the Lord with all our heart, with fasting, and weeping, and mourning; let us rend our hearts and not our garments, as the exhortation is expressed in Joel ii. 13, 14: "For God is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" Secondly, we need to "gather the people, and sanctify the congregation," as the prophet Joel was instructed. In the third place, submission is necessary; we must allow the Lord to tell us our faults. Lastly, still following the passage in Joel (ver. 21—27), we must lay hold of God's promises, and ask for the reception of the power and baptism of the Holy Ghost.

THE TEMPLE OF THE HOLY GHOST.

In the evening, addresses were delivered by Revs. J. G. Gregson and W. Haslam. Referring to the lowness of the level of the spiritual life of many who trust to Christ for salvation, Mr. Gregson directed attention to the need of an abiding sense of nearness to God. If there is one truth in Revelation which fills my soul with wonder and amazement, it is this: "With that man will I dwell who is of a humble and a contrite heart, and who trembleth at my word." I want a power for ever going onwards as eternity becomes nearer to me. In no stage of the Christian life can there be stagnation. Everything that is human attains its zenith in time; but in things pertaining to God, eternity is required for the attainment of the zenith. The speaker directed attention to 1 Cor. vi. 19, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" A temple is a place separated for divine service. We have the sure word of God as to what the believer should be; and, mind, that word tells us what the normal condition of the believer should be in the sight of God—a temple separated unto God, in which the Holy Ghost will dwell. It is not a mode, but a spiritual condition. It is not a higher life nor a lower life; but *the* condition revealed of God to the soul. Purity will abide with the Holy Ghost; love to God and man will abide with the Holy Ghost; holiness will abide with the Holy Ghost. Every question man can ask, every thought conscience can suggest, and every doubt that can come from the fogs of human intelligence, will be answered by the statment, "I believe in the Holy Ghost."

PROGRESS INTO LIBERTY.

Rev. W. Haslam based his address on the imprisonment of Peter, as recorded in Acts xii. There are three words which believers ought ever to bear in mind. The first is, "come"—come unto Me; the second, "follow"—follow Me; and the third, "go"—go and live for the glory of God, and the good of others, not for yourself. When God sends messengers, He always sends light. The light in Peter's prison discovered chains, a girdle, shoes, and a garment. As Peter was in bonds, so many believers are in spiritual bondage, and lacking of spiritual attire. They rejoice in liberty from the penalty of sin, rejoice that their sins are pardoned; but somehow their joy and peace are not what they once were, in brightness and constancy. There is a promise left for us, that we are to be delivered from all our enemies, not that we are to deliver ourselves, and to serve God without fear in holiness and righteousness all the days of our life. Some people do not know who and what their enemies are. They think of some human creatures. But our enemies are greater far than any such, and God undertakes, from the devil, the world, and the flesh, all put together, to deliver us. If God has set you free from your sins, He can, by the exercise of faith on your part, set you free from every other bondage. We need not be in chains, for the risen Saviour can break every chain. When the angel said, "Arise," the chains fell off. "Gird thyself, and bind on thy sandals," says Christ to us, and remember that I am with you. What is the use of having the girdle of power and strength, if we do not wear it? The way to be set free is by simple obedience, by girding yourself in the power of the present Saviour. Let us "put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."

WEDNESDAY, OCTOBER 3.

CLEANSING AND COMMUNION.

Rev. J. G. Gregson, at the morning prayer-meeting, delivered an address on the words in 1 John i. 7: "And the blood of Jesus Christ, his Son, cleanseth us from all sin"; and Luke xxiv. 29—32: "But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them....And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Some would like to know how we can tell when we are walking in the Spirit, and how we can be certain that we are having fellowship with God. We may affirm that we are walking in the Spirit when we see the things which are revealed to us by God. When walking with a friend we are conscious of his arm being withdrawn; we are out of touch with him. So, also, we easily become aware of the unlinking of the hand that was resting upon the hand of God; and then we realise the need for confession, and acknowledgment, and restoration; for "the blood of Jesus Christ, his Son, cleanseth us from all sin." Christ "talked" and "walked" with his disciples. Talking with God! When Israel took the evidence of the spies, they were deceived. We can only be helpful to one another up to a certain point; beyond that, we cannot help one another at all. "Learn of Me" is the teaching we must follow, if we are ever to know the blessedness of walking with God. We cannot get it from the experience of our fellow-creatures; we cannot receive it from the most spiritually minded earthly teachers. We are not walking with teachers; we are not having fellowship with believers; we are having fellowship with God. This is, to my mind, the surest evidence you can have that you are in the Spirit, the Word of God having become to you a positively new book by the truths there assuming living forms.

SALVATION IN PROCESS.

At the noon meeting, Rev. F. B. Meyer spoke on "Salvation." He began by pointing out the greatness of the word, as it spans the whole chasm between where Adam fell, and whereunto Jesus Christ, the second Adam, restores us to more than our father lost. Confining his attention to that salvation which is now in process, the speaker said: If there is one thing that the Church needs to understand more than another, it is the true nature of sin.

Small thoughts of sin have brought about paltry views of the death of our Lord, and insignificant thoughts of hell with its future terror. But, if once we can understand for ourselves and teach to men what sin is in the sight of God, methinks men would have new and enlarged conceptions of the death of the cross, and a new and awful terror of the powers of the world to come. There are four definitions of sin given in the New Testament, and five pictures of it in the Old. In 1 John v. 17, we read, "All unrighteousness is sin"; every offence against God's perfect law of right is sin. In 1 John iii. 4, it is said: "Sin is the transgression of the law." Many a man comforts himself that he has never broken one of the ten commandments given from Sinai; but on the Mount of Beatitudes Jesus gave a new edition of that law, after a more spiritual sort, when He said that man sins against purity equally in the heart as in the act; that man sins against his brother not only by the act of murder, but by a single unkind thought; that everything that is deficient in perfect love to God and man is equally an infraction of the perfect law of Sinai. As I hold up the standard of Matt. v., vi., and vii., is there a single person who is not compelled, with bowed head and broken heart, to confess, "I have sinned and perverted that which was right; I have transgressed the law, the eternal spiritual law of God"? The third definition is given in Rom. xiv. 23, "Whatsoever is not of faith is sin." Everything which will not stand the searching test of prayer and faith is sin in the sight of God. The fourth use of the word is found in Rom. iii. 23, "All have sinned and fall short of the glory of God." Even our tears need to be washed in the blood of Christ; our prayers need to be presented by the hand of Christ; our holy service, by reason of its very imperfection of motive, needs the atonement and propitiation of Christ to make it fit for God's acceptance. Turning to the Old Testament, Mr. Meyer commented on the fivefold delineation of sin as typified in the Levitical offerings. Touching on the lessons of the sin-offering, he applied it to the case of sins of ignorance. Even if one should affirm that he had, say, for the past five years, lived without conscious sin, how can he declare that he has lived sinlessly? Is there not in the hearts of all of us sin of which we know nothing? No people who know anything of the inner life, or of God's dealings with their souls, can hold the doctrine of sinless perfection, because experience shows that the nearer we get to Christ the more we see sin where formerly we saw it not.

Passing on to notice what God has done in Christ, that all the sins of his children may be forgiven—the sins committed this side of conversion — the speaker called attention to Heb. ix. 26, x. 12, and Acts xiii. 39: "By Him all that believe are justified from all things." There are some who say they work up through sin toward Christ as well as they can. We say, "Stand, by faith, where Christ is standing, at the right hand of God, and look down on sin." Do not work up from sin to Christ, but stand on a level with the risen Son of God, and look down on sin: that is the teaching of the Bible. In the mind and thought and intention of the Eternal God you and I have already taken our seat in heaven. Below us are the principalities and the powers, and above us is the canopy of our Father's love. Having pointed out the significance of Col. ii. 20, and iii. 2—5, where the death of the believer with Christ is spoken of, and there is an exhortation to set the affection on things above, Mr. Meyer remarked upon the difference between standing and experience; between what we are in God's thought, and what we are in our own thought. Must Christians bring down their standing in Christ to the level of their miserable experience? Rather, on the contrary, they must level up their experience to the height of their standing. We ought not to go through the world constantly feeling overmastered by the flesh, the world, and the devil; but, realising our true position as a risen and ascended people, one with the Lord Jesus by faith.

Answering the question: "How can I do this?" Mr. Meyer referred to Rom. vi. 10, 11: "For in that He (Christ) died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Having called attention to "the exceeding greatness of his power to usward who believe," as set forth in Eph. i. 18–20, he asked his hearers to live the resurrection life in the Holy Ghost.

"THE GREATEST OF THESE IS LOVE."

Rev. W. **Haslam** spoke on 1 Cor. xiii. 13. The "charity" in question is our love toward God, not God's love toward us. How are we to love God? I met a person not long ago, said the speaker, who was leading a very devoted, earnest, self-denying religious life. She told me how much she loved God, and it was very real and very true, so far as she knew. But I said to her, "Does God love you?" She rejoined, "How may I know that?" Ah! you see she was living and working in order to procure God's love. It is our privilege, however, to believe that God loves us: and when this love of God is shed abroad in our hearts, it will kindle a love in us towards Him. The love which is greater than faith and hope is not something you can kindle for yourselves; we need the love of Christ in our hearts. The Son of God, who showed us the love of God, not only gave his blood to save us from the penalty of sin, but provided for our purification from ourselves. We must look to Him for an out-pouring of the Holy Spirit, that we may be filled with the love of God, to constrain us, and restrain us, to take full possession of us. Let us rise above the mists, and sit in heavenly places, in Christ Jesus, to the enjoyment of all that which Jesus has secured for us. He will purify us from day to day, and from hour to hour. Until we trust Him for this and for every grace, we shall have no real rest.

THE TEACHING AND WORK OF THE HOLY SPIRIT.

In the afternoon, Mr. **Meyer** conducted a Bible-study on the teaching and work of the Holy Spirit in people's lives. At the outset he founded an argument on four passages of Scripture. In Luke iii. 22, we read that the Holy Ghost descended in a bodily shape, like a dove upon Christ. Jesus was then sealed by the forthcoming of the Spirit from the Father. In chap. iv. 1, we are further told that, "being full of (or filled with) the Holy Ghost," Jesus returned from Jordan. Was He not full before then? Certainly; but yet there was a definite point at which the Spirit descended upon Him and filled Him without measure. The second passage cited was Acts ii. 4, "And they were all filled with the Holy Ghost." Who were filled? A hundred and twenty disciples; many of them obscure and uneducated people, women as well as men. Had they not received the Spirit before? Yes, certainly; for, in John xx. 20, the Lord is said to have breathed on them, and to have said, "Receive ye the Holy Ghost." At Pentecost, however, they were "filled." Turn to Acts viii. 15, 17. Peter and John, when they were come down, "prayed for them, that they might receive the Holy Ghost. . . and they received the Holy Ghost." Earlier on in the chapter we read that these people "believed," which they could not have done without the grace of the Holy Ghost. Having received the Spirit in the ordinary way, they afterwards came to receive Him in a special way. As a fourth passage, Acts xix. 2—6 was referred to, where some who had previously "believed," were so filled with the Spirit that they prophesied and spake with tongues. It is not needful to pass through some special experience to enjoy this, for the light may steal over the soul as the dawn over the sky. There are five tests by which believers may answer the question, "Have ye received the Holy Ghost since ye believed?" First, Are you constantly overcome by besetting sins? A man can never jump away from himself; but, if filled with the Spirit, he will b victorious over the flesh, and sin, and the devil. Secondly, Is the Lord Jesus so precious to you that your heart sings to Him continually? You may know that you have the Spirit when your heart is absorbed with the Saviour, whom the Spirit specially rejoices to reveal. In the third place, Have you power in service—are you winning souls? Fourthly, Have you the assurance of childship? If you are filled with the Holy Spirit, a voice that is not your own will ever be speaking within your heart, and saying, not that thou art a child of God, but rather that God is thy Father. The fifth test is found in the constancy and permanency of experience—an abiding and ever-progressive work.

One of the signs of the filling of the Holy Spirit is that He pursues his operations to a blessed issue. Rom. vii. sets forth the life of those who have had the spirit only in a limited sense; the chapter following is a picture of what, by the grace of God, the Christian life may be. The eighth is, in fact, the Holy Ghost chapter, teaching us that when the Spirit enters, He brings into the man a new law, in and through which we are made free from the law of sin and death—free from both the penalty and power of sin.

How may we receive the Holy Spirit? First we must desire Him only for the glory of God secondly, there must not be in our life anything which we are conscious that the Spirit would not abide with. Further, it is through the Scriptures that the Spirit must be received. Take the Book into the heart, for it is the Spirit's chart. In conclusion, the speaker remarked that his own intense longing to be led by the Spirit enabled him to realise the needs of others, and to speak with earnestnes on this great subject.

"ALL THINGS ARE YOURS."

At the evening meeting, Mr. **Meyer** delivered another brief address. He quoted 2 Peter i. 3: "According as his divine powe hath given unto us all things that pertain unt life and godliness"; 1 Cor. i. 30: "Chris Jesus...is made unto us wisdom, and righteousness, and sanctification, and redemption;" an John i. 14, 16: "The Word...dwelt among u ...full of grace...and of his fulness have al we received." In some words of exhortation founded upon these passages, he said: God ou Father has put Jesus Christ and all that H is to our credit in his bank. All that Jesu is in his resurrection glory has been put to ou credit, and we have only to go to the bank at an moment, and what we want is secured to us.

Why do we not appropriate these riches c Christ? When the devil tempts you, turn instantly to the Lord, and claim the very grac the lack of which is hurrying you into sir When the devil tempts you to impurity, clain the purity of Jesus. When the devil tempt you to ill-temper, appropriate the meeknes and gentleness of Christ. When, again, th temptation is to a perturbed and trouble heart, which of all hearts is the least able t receive the presence of the Spirit, turn t Jesus and appropriate his still serenity an peace. And, whatever you need most, clain the precious fulness of Jesus, and you will receive all you want. Let us live as those wh in themselves are nothing, but who hav learned to keep taking of the fulness c Christ.

ASSURANCE OF VICTORY.

Rev. **John Sloan**, of Glasgow, spoke som words of warning and exhortation, based o Exod. xvii. 9 to end. The children of Israe were brought out of Egypt by the hand of Go alone. Those who have been led out of spiritua bondage should therefore remember to ascrib all praise to God, and to trust Him for deliverance from every evil. It is the Christian privilege to be as firmly assured of victory as h is assured of pardon. In the contest wit Amalek, Moses's hands grew weary; we are n told that Joshua's did. You and I are muc more prone to grow weary of praying than of working. Let us be jealous about our communion with God.

It was after Israel murmured that Amalek came; so it is after censoriousness, irritability, and fits of ill-nature, that temptations to other sins, and wickedness often came. Amalek smote those who were hindmost, feeble, faint-hearted, and weary. It is to such that our Joshua offers succour to-day, and for them our Moses, who ever liveth and is never weary, intercedes.

The confidence of pardon lies in realising the fact that Christ has died in our place, and his precious blood cleanses from all sin; the confidence of victory lies in receiving Jesus to dwell within us, according to his promise: "I will dwell in you and walk in you." The very moment we cease to abide in Him, and He ceases to abide in us, we begin to sin. He took our place, and died on the cross; now we must take our place in Him, and, rising from the dead, we must walk in newness of life, ever going where He leads, doing what He bids, finding our life in Him. If we obey Him, He will not lead us about for forty years in the wilderness, but conduct us straight into the Canaan of rest.

"WILT THOU BE MADE WHOLE?"

Mr. GRUBB delivered a vigorous address on John v. 6, "Wilt thou be made whole?" The poor man mentioned in the narrative did not want life, but health. In a similar case are many Christian people; they have life, but not health. Many who have been converted have no power to witness for God. Such people must be willing to part with their sin, and to renounce everything which is doubtful in its character; and they must also submit themselves without reserve to the great Physician, who will prove Himself a perfect Saviour within and a perfect Saviour without.

(To be concluded.)

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VOYAGING SOUTHWARDS.

IT may interest some of your readers to learn how God has answered prayer in giving his blessing on board the ss. *Britannia*, which sailed from the Royal Albert Docks on Sept. 21. Mr. Charles Cook and Miss Herdman left us at Gibraltar, on Tuesday, 24 inst., the former to visit the prisons of Morocco, the latter to return to her consecrated mission field. The interest that followed addresses from these friends in the saloon on Sunday led to a liberal response, following Miss Herdman's account of how prisoners are left, as also sick ones, to starve to death, unless food is brought by outsiders; and how four shillings on one occasion fed 200. It was proposed to raise enough to repeat the miracle of feeding the 5000; £6 was at once contributed, and thus more than enough was provided. So great was the interest manifested that Miss Herdman was unanimously invited to continue her interesting missionary experiences on Monday, which she did, to the delight of many. There is no doubt that, as we journey to Australia, many prayers will ascend for this dear and valued servant of God.

Our twenty-four hours' stay at Malta gave us abundant opportunity of being impressed, as the Apostle Paul was more than 1800 years ago, with the idolatrous character of the people of this island. Last night the usual weekly Gospel temperance meeting was held in the hall connected with the Soldiers' and Sailors' Home. Rev. J. Laverack, Wesleyan minister, and Mr. Pearce, a civilian, are being used of God to the bodies and souls of many of the English soldiers and sailors who visit Malta. After speaking personally with a number of out-and-out Christian soldiers, I was privileged to tell the glad message to about 100 who were present. Will your readers pray for much blessing on Christian testimony during the remaining portion of our journey?
B. SHORT.

Brindisi, September 31.

THE EAST-END TRAGEDIES.

AT the close of his Thursday morning service in the City Temple, last week, Dr. PARKER referred at length to the East-end murders. Replying to the question how far the pulpit was responsible for such crimes, the rev. gentleman said that the pulpit had lost its hold on the tragic and impetuous life of the world. The outcasts of society turned away from the preacher as from a man who talked in an unknown tongue, and troubled himself about antiquities and metaphysics, for which the sad and maddened heart of the world cared nothing. If they looked into most of the theological colleges at that moment, their hearts would ache with pity, because of the kind of education which is being given to young men—an education relating largely to ancient controversies, pedantic differences amongst men not worth remembering, grammatical niceties which affect neither the providence of God nor the duty of man; an education, falsely so-called, which is rearing a race of little priests, who, having forgotten their mother tongue, have imperfectly acquired a professional jargon. Away with such machines and such machinery! What is wanted are men who know the country they live in, the sorrows which surge in billows around their very homes, the poverty that is completed by hopelessness, and the mental unrest which cannot be touched by dead Fathers or living pedagogues. Badly-conducted theological colleges are the curse of Christianity.

Every pulpit in the world should denounce the crimes which London mourns, but denunciation is a poor part of pulpit duty. Every Christian congregation should offer a reward for the discovery of the criminal. What the Home Secretary was doing or thinking of doing passed his comprehension. If offering a reward for the discovery of the criminal will not detect the perpetrator of the crime, what harm can be done? But if offering a reward should end in the detection of the criminal, great good will be effected. This quick murder of women is nothing compared to the slow murder that is going on every day. Compared with many who are cruel deliberately, the perpetration of these East-end crimes is gentleness, mercy itself. The magistrates should be armed with greater powers. Nothing will really make a certain class of criminals feel their crime but bodily chastisement. It is no use trying moral suasion upon garotters, violent robbers, cruel husbands and fathers; they must be flogged. A creature in Wiltshire recently felled his helpless wife, kicked her, used her infamously; she fled for refuge under the bed; he dragged her out, tore every rag from her body, made her walk in nakedness before her children for two hours, dragged her round the room by the hair of her head, until the poor maddened creature flew through the window, and the husband was sentenced to three months' imprisonment! ("Shame!")

Church congresses and Nonconformist assemblies should suspend their sittings that these tremendous grievances may be attended to. We have had papers enough upon distant subjects, addresses enough upon things that are only in the air. What are we to do with the real, concrete, intolerable life immediately around us? It is in vain to meet as quiet, respectable, gospel-imbibing congregations, drinking orthodoxy to the full and setting down the empty goblet with a sigh of impious satisfaction. The devil laughs at the sacrifice, and bids the feast of wind to go on and prosper. As to denouncing the criminal, better ask how far we are responsible for his creation, by making labour a disappointment, by running profits down so small as to turn young men to gambling, by surrounding men with drunkenness and then fining them for drinking.

LONDON SOLDIERS' HOME.

DEAR SIR,—A most excellent site has been secured for the new building for the London Soldiers' Home, close to the Wellington Barracks, within easy distance of Chelsea and Knightsbridge, the Tower also being readily accessible by Underground Railway. We begin to build immediately. We have been earnest in prayer that the funds might be given in large sums, so as to save the time and labour involved in collection. In one day I received cheques for £500 and £200, and within three days the kind giver of the £500 sent me a second cheque—this time for £1000. It is owing to some temporary arrangements made by this same generous friend that I have been enabled to secure the land, a site upon which our eyes had long been fixed, and which has proved, much to our surprise, to be the property of the Mildmay Institutions; so that in undertaking its purchase I have at least the pleasure of feeling that the money goes to one of the most blessed and important works of the present day.

The price of the site is £3700. Although I have cut down the plans in every possible way, I fear that I shall not get the building and furnishing completed under between £4000 and £5000. All who have seen the plans are delighted with them. I entreat the prayers of your readers that this great work may soon be brought to a successful issue, and that in the house, built and dedicated to His service, hundreds of souls may inherit the blessing, even life for evermore.

Until its completion I am under the necessity of carrying on the work which I undertook so many months ago in the very inadequate little quarters from which I now write. However, I can thankfully tell of a steady though slow progress in point of numbers, and of very evident signs of the Lord's blessing in the conversion of souls and strengthening of his people.—Yours,
G. F. S. DANIELL.

170, *Buckingham Palace-road, S.W.*

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Strangers' Rest, Ratcliff Highway.

THERE was a good attendance of workers at the meeting held on Friday last, presided over by Mr. Grellier. Mr. Isaacs gave an account of a young man who recently entered the Rest in a casual manner, but there found the Saviour, personal dealing being instrumental in his enlightenment.

The address was given by Mr. Stanley, who based words of encouragement and instruction on 2 Kings vi. 1: "The sons of the prophets." Two missionaries about to leave for China told the meeting how God had led them to Him, and constrained them to volunteer for foreign service. Both acknowledged that they owed the deepening of their spiritual life to the Y.M.C.A. Mr. R. C. Morgan having spoken briefly on Heb. iv. 16, there was a season of prayer, in which the missionaries were commended to God, and his blessing was asked on the operations of the Rest.

THE EVANGELISATION SOCIETY (21, Surrey-street, Strand, W.C.).—A Vicar writes to *The Record*:—I thank God that the Evangelisation Society send their evangelists into parishes, even in opposition to the wishes of the incumbent. These are the very parishes which need the light. Had they waited for clerical sanction where I was living, they would never have obtained an entrance; I should not have heard their clear Gospel sound, and been brought to a knowledge of Christ as my Saviour. Whether the preacher was a Dissenter or not, I do not know, or care; but the result of my own conversion was a decision to enter the ministry. Having passed my University course, I am ordained, and have now been working for nine years on the grand old lines of the Evangelisation Society.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. John McNeill, of Edinburgh.

Under the title of "The Great Missionary Failure," Canon Taylor has contributed a startling article to the present *Fortnightly Review.* He emphasises the fact so often alluded to by our friend, Mr. Reginald Radcliffe, that the heathen, by the mere increase of their birth-rate, are outnumbering all the converts of all our societies, so that there are millions more of heathen to-day than a century ago. He calculates that, owing to this cause alone, it would take the Church Missionary Society 27,000 years to overtake the gain to heathenism in a single year in China. How desperate must be the disappointment of those who have no hope for the world but such as is supplied by the development of existing agencies; and who look for its conversion before the return of the Lord. It must sometimes seem to them an impossible dream. But when once we have truly conceived of the present Age, that it is one of witnessing to the world and for the gathering out of the Church; and that the next Age, which shall be inaugurated by his coming, shall witness the ingathering of the heathen: then we can consider the present state of the world without losing our faith in the Gospel, only hastening more eagerly by prayer and effort the coming of the Lord.

If the article had done justice to missions, while it called attention to mistakes, it would have been valuable. But it is supported by unfairness of argument, by a disparagement of converts in Africa, which is altogether partial in its field of observation, and by reflections on habits of missionaries, which do them great injustice, and unpleasantly suggest an animus on the part of the Canon. To call them a "class of professional missionaries, and a mercenary army" is to say what is less true of them than of ministers at home. It ought never to be forgotten that missions in India and China are sowing the seeds for a great future, and very terrible is the responsibility of a writer who, instead of amending missionary methods and subscriptions, pens undiscriminating statements which will go far to arrest them.

We refer again to the catholic-spirited speech of the Bishop of Exeter at the recent Conference of the Evangelical Alliance, in order to emphasise its leading idea. Without relinquishing his belief in the doctrines and discipline of his own Church, he gave his Nonconformist brethren credit for the same sincerity, the same honesty of conviction, the same tenacity of affection for the associations of past years. One of his closing sentences was especially noteworthy:—

> It is better for the ultimate triumph of love that we should work separately on our own lines in Christian generosity, not interfering with another's work, but endeavouring to keep the unity of the Spirit in the bond of peace.

This is the unity for which our Lord prayed—not uniformity, which is the law of dead substances, such as bricks, and manufactured duplicates; but unity, which is the law of life. The Divine Being is a Unity, though consisting of different Persons. The body is a unity, though comprising various parts. A life may be a unity, because an infinite number of varying details may combine under one all-mastering purpose. And the one Church of Christ is a unity in the thought of God; because, beneath all its varieties of order and manifestation, it is gathered around the same Redeemer, it worships in almost identical words of praise, and it breathes one intense and passionate yearning for the Second Advent.

The improvement observed in Mr. Denham Smith's condition last week has been maintained; although, on inquiry, we learn that he is still prostrate, weak, and unable to quit his bed. Whilst leaving his mind still clear, and filled with a holy calm and peaceful waiting on God's will, this fresh outburst of disease has reduced him physically to the condition in which he lay previous to the recent wonderful rally of the summer months—a rally which those who watched him closely knew, but too well, was not to be relied upon.

A correspondent draws attention to the cruelties practised by their drivers on draught horses and mules in Rome, and calls for the institution of a society that will take vigorous and effective steps to deal with the evil. The writer says that upper-class Italians will not interpose for fear of incurring unpopularity, and the matter will have to be taken in hand by English and American visitors combining with middle-class residents in the city. It appears that in a recent report of the International Society for the Protection of Animals, as to statistics of cruelty, Rome ranks higher than almost any other city in Europe.

In a recent letter to *The Times*, Mr. Tallack, secretary of the Howard Association, whose opinions on social questions are always worth recording, comments upon the present condition of the East-end. He aptly points out that the reason why the "years of legislation and miles of paper discussion" upon the overcrowded, unhealthy, and dangerous "rookeries" which are the breeding-places of crime, have not been attended with more success, is that the carrying out of the legalised measures of reform has been too much entrusted to the permissive action of officers subjected to and hindered by the mischievous operation of private interests, vestry cliques, and local partisanship. He pleads for the establishment of a trained body of men, appointed by the Crown or its chief agents, who shall be independent of all such influences, and shall be irremovable during good behaviour. It is, we fear, too true that one of the greatest hindrances to reform in this and other respects is to be found in the apathy and selfishness of property owners who are often members of vestries and other bodies, whose duty it is to carry out the legal provisions for diminishing the evils complained of.

Mr. Tallack deprecates the pessimist conclusions which have been drawn from the recent terrible crimes. He believes that the amount of moral scum rising to the surface is very limited in comparison with the pure depths below, and urges that the repetition of the murders in countless newspapers tends to convey an exaggerated idea of public insecurity. Whilst agreeing with Mr. Tallack that the interests of public order and security demand some improvement in the civil administration, yet it cannot be too strongly urged that it is the individual that must be reached, and reached by individuals in his or her own home. For this an army of trained men and women, full of Christian love and sympathy, is needed, in addition to the devoted band already in the field.

An International Congress is to be held next year in Switzerland for the purpose of deliberating on the means of preventing the sale and circulation of indecent publications of all kinds.

The Conference, at Brixton, of Congregational ministers on the "Indifference to Religion" in South London, was well attended, timely, earnest, and valuable in its results. The hostility to churches on the part of intelligent artisans must be taken account of. Their infidelity may be decreasing, but it cannot be well with them while they cherish, and have too much ground to cherish, very low views of the reality of Christian profession. Happy will it be when the Church begins to reckon with itself in this matter, and wise was it for the Conference to resolve to enter into closer contact with the working men of South London.

A new "International," it is said, has been formed to replace the old one which awoke the fears of European Governments. *The Times'* Paris correspondent says its adherents are numbered by millions. The managing committee has its seat in New York; sub-committees are in every capital. These give the watch-word of action. Revolutionary clubs, destructive Socialists, trade unions, knights of labour, form its rank and file. Its methods of correspondence are subtle and most ingenious. Its funds already amount to millions of dollars. Delegates speaking several languages go forth to every country bearing money to replenish the treasuries of European revolutionists. The new organisation is vast, is extending, and fashioned to elude the vigilance of Governments. Such facts are serious, and no wise man will treat them with unconcern. A later communication from the above correspondent speaks of secret orders being arranged to effect explosions in London.

It is stated that, under the operation of the law for their expulsion passed in the spring, nearly two thousand Jews have left Odessa during the last three months, and that the exodus is still continuing. In consequence, also, of the limit of exemption from military service having been extended from the seventeenth to the twentieth year, a large number of young Russian Jews are leaving the country. The greater portion of these emigrants, who are of the poor artisan class, are said to go to America or England, and not more than two per cent. have any capital wherewith to commence business. But for the check recently placed by the Sultan upon immigration into Palestine, it is more than probable that many of these exiles would have made for the land of their fathers. Apart, however, from the interest which, in the eyes of those who trace the finger of God in history, attaches to the movements of this persecuted race, the influx into this country of these almost destitute people must still further increase the difficulty of finding work for the unemployed amongst our own East-end toilers. It may be well, therefore, that the attention of the Jewish Board of Guardians and of our own parochial and other authorities should be drawn to this aspect of the question.

Speaking of the Jews, it may not be generally known that of the seven millions of this people at present in the world, nearly one-half live in Russia. From an elaborate report on this subject furnished last year to his Government by the American Consul at St. Petersburg it is gathered that there are two divisions of the Russian Empire, one in which the Jews may live, and one in which they may not; but that the regulations affecting their rights and privileges vary in the different provinces. In some parts, *e.g.*, in Odessa, only those Jews are allowed to live who were settled there before 1859, and still carry on some trade or industry; in others they must have been on the records of population prior to 1835, in others, again, before 1861. The laws upon the subject, however, are apparently so vague that, practically speaking, their stay in the country depends upon their conduct, and they can be arbitrarily dismissed at any time by the provincial authorities. The Russian Government in 1886 appointed a Commission to inquire into the whole question, but their labours have as yet borne no practical fruit.

The interests of a most deserving but often neglected class of men, to whose constant skill, endurance, and sobriety travellers are so largely indebted, have again been brought before the public by the meeting of the Railway Servants' Congress last week. In his opening address the Chairman alluded to the excessive hours of labour often imposed upon the men, and to the fearful loss of life and injury to limb in the working of railway traffic—a side of the picture not presented to the shareholders at half-yearly meetings. For instance, during the year 1887, it is stated, more than six thousand railway servants were injured, and four hundred and seventy were killed; and, from a return made to the House of Lords last year, it is gathered that, upon five of the English railways, during two months of 1887, there were more than 400,000 cases, in which the hours of employment ranged from thirteen to eighteen per day. Dividends ought not to be earned by the blood of railway servants, and the interests of humanity alone demand that the companies should be compelled, if necessary, to make such reforms as will obviate this preventible slaughter and overwork; but it is to be regretted that the discussion on the subject in the House of Commons last session did not warrant great hope of an early remedy.

> Her usual occupation was that of a charwoman, and it was only when driven to extremities that she walked the streets. While narrating these facts the watchman was affected, and wound up his statement by exclaiming, "When she could get no work, she had to do the best she could for a living!"

There is in this little bit of the evidence given on the body of one of the unfortunate creatures recently murdered in the East-end of London much to cause some of our political economists to doubt if, after all, the constitution of society is exactly what it might be, and should be. If those thoughtless writers who, in some daily papers, glibly advocate the licensing and legalising of vice would only look behind the scenes and recognise the fact that many of the unhappy women who haunt the midnight streets are there because of starvation wages, or of their inability to obtain employment, it might strike them that it would be more advantageous to deal with the cause than the effect. In this terrible matter the responsibility is wider than we are apt to think; and, while it is impossible that we should attempt to justify a vicious life, there is yet plenty of room for the exercise of pity, like the Divine Master's.

The Rector of Church Stanton, Rev. Arnold D. Taylor, seems to find cause and effect, in regard to some of our social evils, not far apart, when, in a recent utterance with regard to city and country life, he says:—

> Here (in the city) you have vice and disease, extreme poverty and misery, premature death, all the terrible evils which afflict an overcrowded centre of human life, and disgrace our boasted civilisation and Christianity; there you see the cause of this overcrowding with its attendant miseries in half-tilled fields, huge parks and stretches of pasture, and grand game preserves. You see thousands of acres of fertile land crying out for the labourer's skill; thousands of labourers leaving that land to increase the competition in cities, and lower the wages of the workers there, to bring up families of sickly children stunted in body, instead of rearing strong and healthy children in the fresh and wholesome air, and among the sweet sights of nature which the Father of all has provided for all.

It may be that we have a nearer and cheaper remedy for the overcrowding of our large cities than State colonisation, if we only look around us.

It is a gratifying circumstance that Rarotonga, in the Pacific Ocean, has, with the consent of the Christian natives, been annexed to Great Britain; and Savage Island, as Captain Cook called it, will shortly receive our protection. Instead of the old hostility of the natives, the present generation has requested our protectorate. "This state of things," says *The Times*, "is to a great extent due to the missionaries who have reduced a ferocious race of men into a hard-working, kindly disposed people." It is the more gratifying that these annexations have taken place so amicably as that no protest has been raised by either France or Germany. We congratulate the London Missionary Society on the result.

We have nothing to do in these columns with Mr. Balfour's political sentiments; but we were arrested by the tone of the paper which he read before the Church Congress on the failure of Positivism to elevate or save mankind. "What has it to say to the obscure multitudes who are absorbed and well-nigh overwhelmed in the constant struggle with daily needs and narrow cares? Can it assure them that there is no being so insignificant as not to be of infinite worth in the eyes of Him who created the heavens? Does it offer consolation, hope, strength, forgiveness, and rest? If not; then, whatever be its merits, it is no rival to Christianity. It cannot penetrate and vivify the inmost life of ordinary humanity. There is in it no nourishment, no comfort, no help for ordinary human souls." These are wise and true words, and indicate the one fatal defect of the Religion of Humanity, which is offered as a modern substitute for Christ. It may do for the eclectic prosperous few, but it cannot touch the mass. And to fail there is to fail utterly. It is one "note" of the Divine origin of Christianity that it is free for all mankind, as the heather on the hills, and the bread on which prince and peasant alike depend.

☞ Our issue of next week will contain the Illustrated "Christian Almanac" for 1889; the price of the number will be twopence.

A recent book, which has attracted more attention as an attack on Christianity than the nature of its argument deserves, states the case of Christianity as if it rested entirely on the historical grounds, and the witness given by the early Church. For our part we should be quite prepared to argue the whole case on these grounds; but we would advise those who may be concerned in combating the doubts of others in these and kindred matters to turn their attention to the inner evidence of the Bible, and especially of the Gospels, which can be appreciated apart from minute historical research. The Bible, carefully read, is its own best and sufficient witness. It casts a spell over the intellect, compelling its assent to its authority and sublime origin. And the impression of the character of Christ grows upon us as we consider it; so simply described and yet so complete; so sustained and yet so symmetrical; so original in the annals of man, so inimitable, so worthy of God.

"A Reader of The Christian" is troubled by a tractate entitled "Sunday: the Mark of the Beast," and asks, "On what authority was the day changed from the seventh to the first?" The legal dispensation came to an end in Christ, and his death and resurrection formed the basis of the new age. The earliest Christians met on the first day of the week to show forth in the Lord's Supper the Lord's death until He come. At first both days were observed, but gradually the first or eighth day, the first day of a new week, was exclusively observed. Old Testament typical Scripture foreshadows this change in its frequent mention of the eighth day. The Day of Pentecost was the first day of an eighth week, the fiftieth day from the resurrection day, which was itself the first day of the week. The Jubilee Year was a Sabbatical year, but not a seventh, but an eighth, or first. It was a year outside the seven times seven, and was typical of the new and better age. That the transition by the Church of Christ, guided by the Holy Spirit, from the seventh day of the first creation, and of the old and worn-out covenant, to the first day of the new creation and the new covenant, could be "the mark of the beast" is one of those blasphemous absurdities of which the present day is but too prolific.

THE RAILWAY MISSION.—On Thursday evening, Oct. 11, Mr. D. Spencer, secretary of this Mission, gives an address at 186, Aldersgate-street, on his recent visit to Canada and the United States, where he has been endeavouring to extend Christian work on the railways.

AT SAINT LOUP, at the foot of the Jura Mountains, private charity has erected a group of Homes where the sick are nursed by deaconesses. Sixty Christian women are in full activity nursing, and training other deaconesses. They also send twenty-four nurses to the large hospital in Lausanne. The expenses of the last year amounted to about £1600, met by voluntary gifts.—*Evangéliste.*

NORTH FRANCE.—M. Bertrand has been making an evangelistic tour in the North of France in connection with the Mission Intérieure. Everywhere he found an open door, the inhabitants of the North hold atheism in horror, and the religious miners are sick of Romanism; as soon as an evangelist or a comrade can make them understand the Gospel, they are easily won, and soon become workers themselves. More labourers are much needed to sow and reap.—*Le Signal.*

DR. CLIFFORD'S ADDRESS.

Dr. Clifford's address at the Baptist Union meetings at Huddersfield was, for brilliance and sparkle and epigrammatic force, all that his most ardent admirers could have wished. It received a running comment on the part of his audience of laughter, cheers, and enthusiastic applause And it dealt with a subject which, beyond doubt, is the pressing problem of our times: the manner in which the Church is to deal with the Social Questions that are pressing for answer on every hand.

With many things in it we cordially agree. "The only place of the Church of the Lord Jesus is first in all self-denying reforms, first in all unselfish service, first in everything that prevents the waste of manhood, diminishes vice, promotes national well-being, and saves the souls of men." "It is at the cross that we find the chief working force in human redemption, the creature energy of that love that saves at once the soul and the world." "The key to all our social problems lies in the Christian conception of man." "Justice, trusteeship, and love, determine to an unspeakable degree the relations of men to each other, and constitute the three supreme virtues and graces of the social order."

But, whilst we are in accord with much that is contained in this brilliant and powerful address, we turn from it with a sense of deficiency. Its weakness appears to us to lie in what it does not say. It certainly mentions the cross, but it deals with men as if the incarnation were the mightiest weapon in the Gospel armoury. It is the Gospel of the Incarnation of the Son of Man, which Dr. Clifford offers as a panacea for the evils of our time. He seems to say: "Get near to men, understand them, sympathise with their sorrows, share their burdens, and you will effect the cure for the disorders of our age. Repeat the mystery of the Incarnation, so far as you may. And by your deeds of loving ministry, bring Christ and souls together." Very different was the treatment of the Apostles of the sore evils of their time. Their one argument, their only weapon was the blood of the Cross. They seemed to feel that, according to Christ's own words, nothing short of an uplifted Saviour could open or draw the hearts of men. The incarnation is only a stepping-stone to the substitutionary death; Bethlehem is incomplete without Calvary; the cradle must lead to the Cross. If He had not died, the life and miracles and character of Jesus would have been powerless to lift or save our world.

A SHELTER, capable of accommodating three hundred homeless waifs, has been opened at 39, Mile End-road, Whitechapel. This is an important addition to the vast system of charitable relief in the East-end of London. Information may be obtained of Mr. S. Hayward, C.E., 212, Devonshire-road, Forest-hill, S.E.

REQUESTS FOR PRAYER.—For blessing on a mission at Chelston Mission Hall, Torquay, conducted by Mr. Henry Bray, of the Evangelisation Society, from Oct. 21 to Nov. 4.——For blessing upon the Word at a series of monthly services, to be held at Cumberland Hall, Hotwells, Bristol, by Mr. J. Jones, of Wolverhampton.——For a mission now being held at Plymouth, by Mr. J. C. Rainey, and for similar work at Callington, Cornwall, on Oct. 14 and 15.——For a mission in the Parish Church of the village of Bodicote, to be held in November.——For blessing on a week of prayer to be held at Kingswood, Warwickshire.

BILLINGSGATE CHRISTIAN MISSION.

Mr. W. H. Williamson presided at a meeting in connection with the Billingsgate Christian Mission on Tuesday last, and gave some encouraging facts as to the new building. Altogether upwards of £1000 has been received and promised, and plans for the structure are in course of preparation. In all probability the foundation-stone will be laid in about a month's time. Premises suited to the needs of the Mission will certainly conduce much to the success of the efforts of Mr. A. Walter and his friends.

The assemblage of men from the market was unusually large, and after some cordial words by Mr. Williamson, a powerful Gospel address was delivered by Rev. Archibald G. Brown, based on Rom. v. 11. By telling illustration and simple argument, the teaching of the passage was enforced, and the men were lovingly appealed to as to their attitude to the Reconciliation.

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EVANGELISTIC NOTES.

Biddestone, Wilts.—The tent services conducted here by Mr. John Elliott have proved a means of blessing. Several profess to have passed from death to life; believers have been greatly refreshed and blessed, and backsliders restored.

Hawick, N.B.—Miss Lizzie Johnstone has concluded a very successful three weeks' mission here. The hall was filled at the farewell meeting with an attentive audience, and a number stood up and testified to having received blessing.

J. H. H.

East Clandon.—A correspondent writing with reference to the mission-room at East Clandon (which is mentioned under the heading "For Righteousness' Sake" in our last issue), states that as soon as Mr. Hewett left, the room was taken over by the Primitive Methodists, who are doing a good work among the villagers.

Hamilton, N.B.—Mr. J. W. Moodie has concluded a successful mission in the Baptist Church here. The last three evenings the evangelist's recent "Thirty-five Days' March in Palestine," &c., formed the subject of the addresses, which were rendered interesting by the speaker's vivacity, and were illustrated by an excellent new bird's-eye map.

A very interesting work is being done among the gipsies of Essex by Gipsy Buckley. He is an earnest but quiet worker. Some years ago he was brought to the Lord. Many other gipsies date their conversion to his earnest pleadings. He is now building a van, and purposes taking a tour through the gipsy encampments of Essex, telling them of the love of Jesus. His present halting-place is Meredith-street, Plaistow, Essex.

J. Waite.

Rev. R. Balgarnie commenced a week's mission in Charlotte-street Church, Carlisle, on Sunday, September 30. The meetings were well attended, and a large number, chiefly senior scholars, consecrated themselves to the service of Christ. A social gathering was held on Friday evening, when Mr. Balgarnie gave some words of counsel to all who had entered the inquiry-rooms during the mission. Thanksgiving services were held on Sunday last, and meetings for mutual help and prayer are being arranged.

Rev. W. Haslam's engagements for October are as follow:—Oct. 6, Witherby; Oct. 20, All Saints', Derby; Oct. 27, St. George's, Tufnell-park, Holloway, N.

CHINAMEN IN CALCUTTA.—In the notes from the Foreign Mission Field, in our issue of Sept. 14, work among Chinamen in Calcutta, is mentioned as being done by Dr. E. S. Wenger. Rev. J. Wenger, D.D., Baptist missionary, died in August 1880; his only surviving son, Edward S. Wenger, is carrying on this little Mission, assisted by the contributions of friends. Mr. Wenger is not working in connection with any society, but devotes his leisure, before and after office hours, to this work, which grows in interest every month.

SONNET.

O God, Thou sendest gifts; and we—we take,
With passionate and eager hands of hope,
And narrow to our selfish smaller scope
Thy gift; as if that solely for our sake [hear
The longing hands were filled; the yearnin
Taught to throb quicker with a deeper joy!
As if that love and its entire employ
Were only for *our* ends, and not a part
Of a diviner, deeper, larger grace.
O most mistaken! Ye who love, look higher
Than the light on your Beloved's face;
Look to God's light of love! And so aspire
To hold but to bestow. Oh, let no trace
Of Self's dead darkness dull thy sacred fire!

E. E. E

CHINA INLAND MISSION.—The Toronto an Hamilton papers report large and enthusiasti meetings in connection with the departure of M Hudson Taylor and his band of missionaries fo China.

SOUTH LONDON.—The Goldsmiths' Compan have gifted a sum of £85,000 towards foundin educational and recreative institutes for workin men in South London.

MISSION TO TRAMPS.—Gipsy Smith, o Folkestone, appeals for help in beginning anothe winter's work among this neglected class. mission-hall is offered to him if he can collec enough money for gas, firing, and cleaning. La winter there were some blessed results of the wor in six or seven men started in work and giving u their vagabond life. Several pledges were take and kept. Help will be gladly received by M Gawin Kirkham, 14, Duke-street, Adelphi, Londo W.C.

FAVERSHAM GOSPEL BAND.—A hall for un denominational work is in course of erection, and few days ago memorial stones were laid by M George Williams, of London, Alderman F. Belse of Rochester, Mr. J. Wildash and Rev. Dr. Dawso of Faversham. At a public meeting, testimon was borne to the quiet and faithful work of th Band, whose efforts have the full sympathy o other Christian workers in the town. The hall to cost £1200, of which £300 yet remains to b raised.

THE LEYTONSTONE GOSPEL TEMPERANC MISSION has for ten years past been instru mental of much good. During the past year ove a hundred persons have professed conversion, an more than three hundred have signed the temper ance pledge. Altogether Mr. William Oddy, th founder and superintendent, has been greatl encouraged in his missionary efforts. A hall ha just been erected in Montague-road, Leytonston in which services may be held during the winte months.

Y.W.C.A., HAMMERSMITH.—The inaugura meeting of the third session was held on Wedne day, October 3, in the Lecture Hall, Rev. W Page in the chair. There was a large attendan of members and friends. Addresses were given b Miss Coles, on the work of the Association; b Mr. R. C. Morgan, on Heb. xii. 28, 29; and by Mi Ellis, on being filled with the Spirit. After th meeting, tea and coffee were served, and a tim spent in friendly intercourse between the member Several members were enrolled.

SALISBURY CONFERENCE.—On the closin day of the Salisbury Conference a praise meeting wa held, and was, says a correspondent, a glorious tim There were four or five hundred persons presen Some forty people gave testimony that the meeting had been blessed to their own souls. Many spo of definite blessing received during the Conferenc and five offered themselves to go anywhere, and a any time for the Lord, as He may open doors fo them. The thank-offerings during the Conferen amounted to upwards of £100, with a watch, loc brooch, and box of jewellery. One praised God f learning to seek "popularity up there." In th afternoon a children's meeting was held, when M Martin J. Hall spoke to about seven hundre young people. The evangelistic service in th evening was grand also; full two hundred remaine to the after-meeting, and several professed to hav found peace.

THE CLIFTON CONFERENCE.

The annual Conference occupied three days of last week, in the Victoria Rooms. Rev. James Ormiston, the convener, was again congratulated upon both the timeliness and solemnity of the subject he had selected for consideration. It was "the Word of God" looked at under three aspects: "Written, Incarnate, and Indwelling." In opening the first meeting on Tuesday morning, Mr. Ormiston, with great feeling, referred to the decease of various friends who, since the last Conference, had been removed from the Church militant to the Church triumphant.

THE WORD OF GOD—WRITTEN.

This, the first topic, was introduced by Rev. Talbot Greaves, vicar of Clifton, who expressed his preference for the old version of the text, "All Scripture is given by inspiration of God, and is profitable," to the reading of the new version, which turns the passage into, "Every inspired Scripture is profitable." As the best definition of the Word of God which he knew, he gave this: The Word of God first spoken and then written, and as such claiming our profoundest reverence, our strict obedience, and our most entire confidence. In support of this, he referred at length to the examples of our Lord and of his Apostles. We never find an Apostle quibbling about Scripture, or raising a question as to the comparative degree of inspiration to be found in one part of the Bible or another. They always treated the entire Scripture as given by inspiration of God. It is enough to make one shudder to see the manner in which the Bible is being torn to pieces in the presence of young men who ere long will be teachers and preachers in the Church of the Lord.

Mr. Joseph Stancombe, of Yeovil, directed attention to Rom. i., as most solemnly illustrating the condition of those who were either without a revelation, or who set aside that which had been given them. "They were given over to strong delusions," they believed a lie, and sank into the lower depths of infamy.

In the afternoon there were some excellent meetings. The Aged Pilgrim's Friend Society and the good work it is doing among poor aged members of "the household of faith" were well represented by Mr. J. Inskip, who presided, Mr. J. E. Hazleton, the secretary, and other sympathetic friends. Rev. J. Wilkinson, of Mildmay, told again the interesting story of modern work amongst God's ancient people; and Mr. D. C. Joseph spoke of efforts in Jerusalem itself, where, among the Pharisees and others are to be found men exactly of the same type as in the days of our Lord.

In the evening Mr. Elliott, of Plymouth, spoke upon the assaults now being made upon the Gospel by the "modern thought" school, upon marriage, the Lord's Day, the inspiration and authority of "the Word of God—Written," and, indeed, upon everything which had long been held sacred.

Mr. Thomas Newbery, whose work in connection with the Holy Scriptures was highly eulogised by Mr. Ormiston, spoke forcibly upon the words, "My doctrine is not mine." If any man will do his will, He shall know of the doctrine. The old hiss of the serpent with his "Yea, *hath* God said?"—Are you quite sure of it?—was now being heard all over the world. Mr. Inskip, after challenging all the scholars of the day to produce another Bible, said that many of the sceptics of the time might be compared to a man admiring a splendid rainbow with his back to the sun, and saying, "I like those tints and gorgeous colours a great deal better than the sun!" When the sun disappears where are the tints? This was a good word for those who said they liked the Bible well enough for its practical teaching, but who did not feel bound to accept its doctrines generally. He closed by quoting the words of Sir J. Dawson, at the British Association: "After digging in caverns, it is a relief to come with Adam once more into the garden of the Lord."

Mr. James Wright was unusually telling in answering the objection that believers in the Bible reason in a circle when they prove the authority of Scripture from Scripture itself. "Though I bear witness of Myself," said the Faithful and True Witness, "yet is my witness true." And may we not say the same of the Written Word when we call it into court to give evidence of itself? We know whence it came. In the law, God may be said to have given his autograph, for the Ten Commandments were written with his finger.

On Wednesday, a post-card which Mr. Ormiston received, in which the writer asked a question relative to a remark of Archdeacon Farrar in his "Life of Christ," gave rise to some vigorous speaking on the part of Mr. Ormiston and Mr. B. Thomas. Rev. W. D. Austin, of Castelcomer, gave an address on the Word of God, Christ, meeting all our needs. It is in Christ, he said, that all is to be found that the sinner needs. We never hear of the Apostles preaching this doctrine and the other to please men; their language always was, "We preach Christ and Him crucified."

In the afternoon there were two largely attended meetings, the first being on "The Scripture Readers' Society for Ireland." Rev. W. D. Austin brought the condition of Ireland vividly before the meeting. Mr. E. J. Mather gave an interesting account of the Mission to Deep Sea Fishermen. In the good work it was instrumental in doing, he thought the Society might be said to carry a Gospel of splints and bandages to the fishermen, as well as the word of life. While they were meeting at Clifton, another Congress had been in session, and some sharp strictures had been passed on this Mission, because it was not entirely in the hands of the clergy. Those who indulged in passing strictures of this kind were of the class who desired "altars" and "confessionals." At present there are nineteen fleets at sea, and he believed there was no better bond of brotherhood, no greater lever by which to gain these men than by taking to them the Gospel.

In the evening, at a large meeting, Rev. H. E. Brooke, among other things, spoke forcibly of the throne of grace as the true confessional. It is not enough in these days to denounce the false confessional of Rome or Ritualism; we must set up in its place the alone authorised confessional of Christ. Rev. W. Elliott spoke upon Bethlehem, "the house of bread," and showed how Jesus is the Bread of Life, without which we must perish of hunger. Mr. Penstow, of London, also spoke, and Colonel Molesworth upon the great fact of the Incarnation and its object—that "He might be a merciful and faithful High Priest."

On the following morning the Conference was closed by Rev. Isaac Hawker (Plymouth), and Rev. H. G. Thwaites (Newport, I.W.), Rev. J. G. Rainsford, of Dundalk, speaking upon the Word of God—Indwelling. In the evening there was a sermon by Rev. T. Dickenson (Manchester) on John x. 16, in the Memorial Church, Victoria-square, followed by the communion of the Lord's Supper.

THE CHRISTIAN LIFE-BOAT CREW.—On Tuesday last week a hallowed season was spent in the fo'c's'le of Miss Child's Welcome Home, Ratcliff-highway, at the monthly muster of the "crew." Mr. Blaauw explained the objects of the "crew." One is to encourage the seafaring members to engage in active service for the Master both on land and sea. Captain Elvy referred to the branch of the "crew" in Rochester, where they hold meetings on board one of the vessels. To attract the people, they go round the town ringing a huge fog-bell. Mr. Hill, from the Seamen's Bethel, gave a graphic account of his mission on the south coast of Devon, and addressed the "crew" from Luke viii. 22.

LODGING-HOUSE CHILDREN.

Sir, — Stimulated by the recently revealed Whitechapel horrors, many voices are daily heard suggesting as many different schemes to remedy degraded social conditions, all of which doubtless contain some practical elements. I trust you will allow one other voice to be raised on behalf of the children. For the saddest feature of the common lodging-houses in Whitechapel and other parts of London is that so many of their inmates are *children*. Indeed, it is impossible to describe the state in which myriads of young people live who are brought up in those abodes of poverty, and of crime.

I and others are at work almost day and night rescuing boys and girls from the foul contamination of these human sewers; but, while the law permits children to herd in these places, there is little that can be done except to snatch a few here and there from ruin, and await patiently those slower changes which many have advocated. Meanwhile, a new generation is actually now growing up in them. We want to make it illegal for the keepers of licensed lodging-houses to which adults resort, to admit young children upon any pretext whatever. It is also desirable that the existing laws relating to the custody and companionship of children should be more rigidly enforced. At the same time, some provision is urgently required for the shelter of young children of the casual or tramp class—something between the casual wards of the workhouse and the lodging-house itself; places where only young people under sixteen would be admitted; where they would be free to enter, and as free to depart, and which could be made self-supporting, or nearly so. A few enterprising efforts to open lodging-houses of this class, for the young only, would do immense good.

Only four days before the recent murders, I visited No. 32, Flower-and-Dean-street, the house in which the unhappy woman Stride occasionally lodged. I had been examining many of the common lodging-houses in Bethnal-green that night, endeavouring to elicit from the inmates their opinions upon a certain aspect of the subject. In the kitchen of No. 32 there were many persons, some of them being girls and women of the same unhappy class as that to which poor Elizabeth Stride belonged. The company soon recognised me, and the conversation turned upon the previous murders. The female inmates of the kitchen seemed thoroughly frightened at the dangers to which they were presumably exposed. In an explanatory fashion I put before them the scheme which had suggested itself to my mind, by which children, at all events, could be saved from the contamination of the common lodging-houses and the streets, and so, to some extent, the supply cut off which feeds the vast ocean of misery in this great city.

The pathetic part of my story is that my remarks were manifestly followed with deep interest by all the women. Not a single scoffing voice was raised in ridicule or opposition. One poor creature, who had evidently been drinking, exclaimed somewhat bitterly to the following effect: "We're all up to no good, and no one cares what becomes of us. Perhaps some of us will be killed next!" And then she added, "If anybody had helped the likes of us long ago, we would never have come to this."

Impressed by the unusual manner of the people, I could not help noticing their appearance somewhat closely, and I saw how evidently some of them were moved. I have since visited the mortuary, in which were lying the remains of the poor woman Stride, and I at once recognised her as one of those who stood around me in the kitchen of the common lodging-house on the occasion of my visit last Wednesday week.

In all the wretched dens where such unhappy creatures live are to be found hundreds, if not thousands, of poor children, who breathe from their very birth an atmosphere fatal to all goodness. They are so heavily handicapped at the start in the race of life that the future is, to most of them, absolutely hopeless. They are continually surrounded by influences so vile that decency is outraged and virtue becomes impossible.

Surely the awful revelations consequent upon the recent tragedies should stir the whole community up to action, and to the resolve to deliver the children of to-day, who will be the men and women of to-morrow, from so evil an environment.

Your obedient servant,
Thos. J. Barnardo.

18 *to* 26, *Stepney-causeway, London, E., Oct.* 6.

MAJOR WHITTLE IN IRELAND.

MAJOR WHITTLE has been holding very successful meetings in various parts of Ireland. Five years ago he did work which is still testifying to God's grace and power, and he has now accepted another invitation to address meetings in some of the larger towns of the island.

At Cork, on Sunday week, two very encouraging meetings were held, the needful arrangements having been made by the Y.M.C.A., the members of which are just now showing themselves "strong in the Lord, and the power of his might." This revived state of faith, hope, and love has in great measure supervened upon the recent visit of Dr. Guinness. Ministers of all denominations supported Major Whittle in his endeavour to arouse the people to a sense of their duty and privileges in Christ, and some seventeen young men found peace in believing.

On the following Tuesday and Wednesday, meetings were held at Mallow and Dublin, while on Friday night a mission was commenced at Belfast. Major Whittle has been asked to visit Limerick and other cities and towns of Ireland, where his former labours are still held in blessed remembrance. He also expects to conduct missions in Edinburgh and other places in Scotland.

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LADIES' WORK AT JERUSALEM.

THE principle on which the Ladies' Preparation House is founded is that of sending women to the foreign mission field in companies. This is the plan adopted with such remarkable success by American missions, Moravian missions, and the Kaiserwerth deaconesses. Ladies of education, trained in centres of spiritual work, accustomed to the life of faith, prayer, and co-operative service, have gone all over the world, and carry on schools and hospitals with blessing and permanent results that cannot be obtained by individuals, however eminent for piety and zeal.

Mrs. Meredith is now extending her work in this manner. A contingent of her associates is about to start for Jerusalem. They are all experienced, practical women. Some are trained for high-class teaching, and some are nurses and midwives. All are workers whose spiritual power has been tested in the missions of the Association, embracing a wide field and various classes of people.

Miss Lloyd, who is the organiser and hon. sec. of the movement, gave an account of it at the Salisbury Conference, and introduced Miss Ede, who is to be the head of the Jerusalem house. She desires to provide a preparation place where women can acquire the knowledge needful for Eastern service, and be ready to be sent from it to different stations in companies ready for action. Such a step is full of promise for the Bible lands, which specially need more of these works of love and mercy which only women can do.

Miss Lloyd will be glad of help in this undertaking; and more workers also are wanted to fill up the gaps which will be left in the lines at home. The Medical Mission House of the Association will have vacancies that should be quickly applied for. The party leaving on the 20th will make room for several to enter. On the 16th instant, at three o'clock, there will be a special service in Christ Church, Brixton, to set these ladies apart for their work. A public meeting will be held in the Clapham Conference Hall, 143, Clapham-road, S.W., at 7 p.m.

MR. C. E. FAITHFULL writes from Marseilles that the temperance coffee-room, formerly a low public-house, is taken, and he has received sufficient for the first year's rental (£40). He is now endeavouring to secure funds to stock and start it.

REAPING AT PONTYMOILE.

IN following up the anniversary meetings recently held at this village (near Pontypool), Mr. T. M. Wintle, the superintendent of the Mission, has met with some very interesting cases of conversion.

One is that of a fortune-teller's son, whose uncle and grandfather were Wesleyan ministers, but his mother made an unhappy marriage, and then gave herself to fortune-telling for twenty-six years. But she is now a new creature in Christ Jesus, and it was a happy sight to see her embrace her son, when he accepted Christ as his Saviour.

Another case is that of a young woman brought up in Winchester, and confirmed in the Cathedral. She was full of "ceremonials," but was led to seek salvation in Christ alone, and has now returned to Winchester to work for God.

Nor are these all the indications of God's presence and blessing. Other cases equally precious in the Father's sight were recorded. Mr. Wintle asks prayer for the work which the Lord has given him to do, and which continues to be attended with good result year after year, and all the year round.

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ON THE MANITOBA PRAIRIE.

THIS is the limit of our summer's roaming. Our object has been to comfort and strengthen our fellow workers here, whilst they are toiling to put into shape another outlet for these orphaned children, whom our loving Father has chosen us to care for and start in a life of honest industry. My heart thrilled with a new-found joy when I looked on the Home Farm. Only in April last the deeds of transfer were executed, and the first ploughing and seed sowing commenced. Now (Sept. 17) we are in the midst of harvesting, eighty acres of wheat, barley, oats, and garden stuff in abundance. Moreover, a house is built and is already adorned with a home-like touch throughout.

The live stock also have their quarters built; horses, cows, pigs, hens, &c., I found in capital condition.

Our two young men who had been on farms in Ontario, and have served here all summer, are ready to start for themselves after a winter's experience. In this lovely climate and pure air, may many a lone orphan recover renewed constitution, and our tired out workers rested nerves. Wheat and vegetables of all kinds grow easily in this rich soil. At very little cost pigs, chickens, cows, &c., are fed, so that there will be abundance of food provided.

Meanwhile, our steps are again being directed homewards. In the teeming city we hope again to gather into our Training Homes those whom our tender Father sees to be waiting for our love and sheltering care. We ask prayer that we may be shielded in our travels by sea and land, over three thousand miles, alone, and yet not alone. Ask for blessing to rest upon the ladies' meetings being held in the cities by the way. Also that we may be enabled to cheer up many a noble, quiet worker in these North-West Territories. Some of the bravest of lives are being used in sowing the first seeds of our glorious Gospel.

It has been a great refreshment to hear that the work and the workers at the Home of Industry, old and new, have been so graciously sustained. Two more of our band are off to North Africa, and two into college for preparation for the foreign field. ANNIE MACPHERSON.

Y.M.C.A., BURLINGTON HALL, W.—The opening services of the autumn session, conducted by Mr. Henry Thorne, have proved successful. The address on "The Stage to the Cross" was attended by a large number of young people, the greater part of the audience being young men. On Friday, at the after-meeting, several gave evidence of the blessing they had received.

OPENINGS IN CAPE COLONY.

IN his valuable paper on Missionary Economics, which appeared in THE CHRISTIAN of Aug. 3, Mr. George Pearse suggests a Missionary Union being formed, to help out into the Mission field those who have consecrated themselves to it. If some mode of united action could be brought about, as Mr. Pearse indicates, I see no reason why we should not have agents in different parts of Cape Colony to supply information with regard to trade as well as missionary openings.

Permit me again to urge that missionary mechanics should come to this Colony. Skilled workmen are in great demand, and can obtain high wages. In England there are numbers of young men wanting to be missionaries. Fifteen guineas would bring them, and no Society would be burdened. A mechanic in Scotland noticed a letter of mine in THE CHRISTIAN, and decided to come and preach the Gospel and support himself. He was a valued worker in his own town. Arrived in Cape Town, he found employment at once in a Government department, with good pay. His evenings are given to the Lord's work, and on Sundays his strong ringing voice may be heard in the open air, inviting sinners, black and white, to the Saviour.

From Sunderland two mechanics have arrived, the outcome of the Missionary Conference there in February. One of them, a Norwegian, has taken charge of our Sailors' Rest, and the first meeting ever held for Scandinavian sailors in South Africa took place a week ago. The other is working also, and both are being used by the Master. There is no employment here for penmen, or men without trades.

Mr. Spencer Walton is travelling through the Colony. At Stellenbosch a remarkable work has taken place. Numbers have been brought to Christ. Consecration meetings were held for the theological students at the Dutch University, when there was much to rejoice over. Like blessing has been given at the Paarl, another Dutch town. M. S. OSBORN.

The Soldiers' Home, Cape Town.

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SEAMEN AT DUNKIRK.

SIR,—I have recently spent ten days in Dunkirk, and was gratified in finding a good work carried on by Rev. A. Rust, in the Sailors' Institute. He visits the ships daily, but there is undoubtedly great need for the ministrations of a lady who has been accustomed to work amongst sailors. The Civil Hospital is a cheerless place, badly ventilated, and, as many of our seamen unhappily have to be sent there, a woman's ministry would be invaluable.

I heard many complaints of the crews of English ships working on the Lord's day, and thus to a great extent prevented from availing themselves of the religious services in the chapel and Institute. I understood this was by direct orders from home. It is indeed very sad that owners, for the paltry profit they may gain, make shipwreck of many souls and profane the Lord's name in foreign lands.

Another great danger to which seamen are exposed, is that Dunkirk is being made the resort of crimps, who are being rooted out of this country by the Board of Trade. I understand their proceedings could be very much curtailed if the Consul were allowed to transmit their wages free, and not, as at present at a charge, of 3d. in the £.

Yours faithfully, HENRY D. GRANT.
54, *Redcliffe-square, S.W.*

CHICAGO.—It is marvellous how the work of Mr. D. L. Moody has prospered in Chicago. He scattered the seed wisely, generously, cared for the young society tenderly, faithfully, and, when the work was transferred to other hands and other hearts, he still watched over it fondly and thought of it prayerfully as it developed and became strong and vigorous. Chicago will always claim Mr. Moody as one of the sons of her best, purest, noblest life. His work in Chicago is being constantly perpetuated, and in its many ramifications calls to its support and development many men and women of marked heroism and devotion.—*Zion's Herald.*

AGRICULTURAL HALL SERVICES.

wo decades have passed since Dr. Thain Davidson, with a few Christian friends, commenced the holding of weekly evangelistic services in the Agricultural Hall, at Islington. The services have been held every Lord's day, fternoon and evening, since; tens of thousands have listened to the Gospel preached there, and hundreds have believed to the saving of the oul. Letters are received almost every week rom persons in all parts of the world, testifying o spiritual profit gained at the meetings in past years. The addresses at the afternoon gatherings are given by ministers of various denominations, the evening services being usually conducted by agents of the Metropolitan Tabernacle Evangelistic Association.

The twentieth anniversary of this movement was celebrated on Sunday afternoon, which was also the occasion of the annual young people's meeting in the Agricultural Hall. Dr. Thain Davidson gave an address to the children on the words in James iii. 5: "The tongue is a little member." The hall was crowded from end to end, a very large proportion of the audience being composed of young people, who listened with rapt attention to the address, which was rendered the more bright and interesting by the introduction of simple illustrations, from which many practical lessons were drawn. Dr. Davidson concluded by saying that happiness is only to be found in Jesus, and earnestly exhorted all to put their trust in Him. As they entered the building, each child was presented, by the Religious Tract Society, with a pretty illuminated card, on each of which was depicted some scene in the life of the Son of God whilst on earth. At the usual Gospel meeting, in the evening, the preacher was Rev. J. T. Wigner, vice-president of the Baptist Union.

THE BRITISH AND FOREIGN BIBLE SOCIETY has received, among other exhibitors at the Brussels Exhibition, the highest distinction—a *diplôme d'honneur*—for its Bible-stand, with the Scriptures in 270 languages.

THE STORY OF THE CARRUBBER'S-CLOSE MISSION, EDINBURGH, is told by Mr. J. Gordon in the October *Sunday at Home.* Since its commencement it has held over 10,000 consecutive meetings, to say nothing of out-door meetings at least equal in number. Its staff consists of 400 unpaid workers.

THE MISSIONARY CONFERENCE.—The report of the late Conference on the Centenary of Foreign Missions is being prepared by the secretary of the Conference, Rev. James Johnstone. It will consist of two large volumes, and will be supplied to subscribers at 5s. for the complete work. Applications should be made to Mr. Johnstone, at Exeter Hall, Strand, W.C.

THE WEST-END WESLEYAN MISSION.—In a leading article, "Wanted, £2000," *The Methodist Times* explains that such a sum is required to cover the deficiency in the income of the West-Central Mission on the completion of its first year of work. "There are grave and urgent reasons," it adds, "for paying this off at once." *The Methodist Times* concludes by asking if the friends of the Forward Movement have sufficient faith to send the money at once.

MIDNIGHT MEETING MOVEMENT.—Eight meetings have lately been held in the locality of the East-end murders, with the best results. Some thirty women have been drawn from a life of sin. A very deep impression has been made on many poor outcasts. One of the murdered women attended the first series of meetings, and was conversed with by Mr. Christien, organising superintendent, who identified the body in St. George's Mortuary. Another woman, who saved her life by placing her arm, which is terribly wounded, before her neck, was also present at several meetings. Prayer is desired for a way of escape for women of middle age, there being no institutions open to receive such, they being too old for the Homes and Penitentiaries, and not old enough for the workhouse. The greater number of the fallen are of this character.

Personalia.

The late Mr. P. P. Bliss's orphan sons, Paul and George, are now thirteen and fifteen years of age, and are both church members.

Messrs. Moody and Sankey have, by latest accounts, been evangelising at Cohoes, N.Y. There were crowded meetings, and much interest was awakened.

Mr. George C. Needham will hold a week's mission in Manchester, in connection with the Strangeways Conference Hall, on his arrival from America, which is expected to be on or about October 21.

Rev. T. J. Leslie, Congregational minister, who for about thirty years has laboured in Mexborough, with much appreciation and blessing, is leaving the district; at a meeting last week to bid him farewell, he was presented with a handsome testimonial.

Rev. E. H. Sugden, according to *The Melbourne Telegraph,* has much of the power of Joseph Cook of treating Christianity from the philosophical standpoint. With this power he combines much of the earnestness of a Spurgeon or Moody, and it is believed will yet rank as one of the leaders of religion and thought in Melbourne.

Rev. John Black, General Secretary of the English Presbyterian Church, has been laid aside from active duty through serious illness. Dr. Dykes has issued a circular to the ministers of the Church intimating this, and bespeaking for Mr. Black, in his enfeebled and suffering condition, the sympathy and prayers of the Church.

Bishop Smythies has determined, in consequence of the state of affairs in the East African Territory, to return to Zanzibar from Marseilles on October 12. The Bishop hopes to be able, on account of his personal friendship with many in those parts, to pass through to the mission stations now cut off from communication with the coast.

Mr. J. S. Harrison, who has been successfully labouring in Australia both as pastor and evangelist, was ordered by his doctor to take a voyage to Europe. He purposes to remain in England for about three years, and during that period hopes to devote himself again to evangelistic work. His wife accompanies him, and sings the Gospel.

Dr. Strachan, Episcopal Bishop of Rangoon, is working with vigour in his diocese. "Being an educated 'medical,' he sees the advantage of medical missions in a new country like Burmah, and is giving much attention to this agency; so that in the next decade we may confidently look for greater development of English missionary work in Burmah."

Mr. William F. Davis, recently liberated from durance vile in Boston, U.S., "is looking well, and says, if he could only have had enough good air, it would have been the most restful vaca- he had had for many years. He is a fine-looking man physically, with a large well-shaped head, with just enough of the Puritanical height to it to give him firmness and fortitude."

"Staff-Captain" Heathcote, in command of the South Hampshire and Isle of Wight Division of the Salvation Army, is a scion of the aristocratic family of the Heathcotes of Hursley Park, and Mrs. Heathcote is the daughter of a Presbyterian minister. A cousin of Mr. Heathcote, whose father is a Major in the Queen's army, is also connected with the Salvation Army, and was turned out of doors for joining in the work.

Mr. F. W. Cornish treats in *Macmillan* of freedom as a state of mind, not as a political or social condition. "We are, perhaps, growing to be too tolerant of evil. Nowadays bishops hobnob with atheists, and hope for their salvation without attempting to convert them; and all degrees of immorality are winked at if the sinner is a sufficiently eminent artist, actor, or author, or a foreigner. If everything is not an open question, politeness demands that we should behave as if it were so."

Mr. Alex. M. Mackay, of the C.M.S. African Mission, appeals for more men. "We must pursue a bold policy in East Africa, and send men in *by the score* to take possession of the land in our Master's name." At least twelve new men are required this season. "In asking for new men by a dozen or score at once, I ask no more than I see the Romanists regularly send at once. They have no quarter of a million of income, like the C.M.S., yet they seem to be able to send hosts of men yearly into the country."

Bishop Billing appeals for the means to found a Rescue Home for fallen women, in the East-end of London, of an advanced age, as the ordinary Homes are not available for these. He asks for £2000.

Archdeacon Farrar, writing to *The Times* of Tuesday, says his views on future retribution have been extraordinarily misrepresented, and opinions have been attributed to him which he has again and again emphatically repudiated.

The Duchess of Rutland, in a letter to *The Times,* highly commends the Leicester Coffee-houses. Her ladyship says they are public-houses without alcoholic stimulants. They are conducted on business principles, and are appreciated by all classes in the town.

Rev. F. B. Tinling, of East Finchley, in an address at the Congregational Union, stated, that while there were only 40,000 ministers in the country, there were no fewer than 200,000 public-houses. There was only one way of dealing with this evil, and that was by a national prohibition of the drink traffic. That was the only policy which was worthy of intelligent, earnest, and practical men.

The late Lord Shaftesbury.—The statue of the late Lord Shaftesbury in Westminster Abbey was unveiled on Monday week by Lady Burdett-Coutts. The statue, which in face and posture is a striking likeness of the late Earl, is in peer's robes and of full length, and, after the date of his birth and death, bears the inscription, "Endeared to his countrymen by a long life spent in the cause of the helpless and suffering. Love—Serve."

Mr. Hyde and Mr. Stevenson, who have been for some years studying in Mr. Moody's school at Mount Hermon, are now on a visit to this country. They desire, before their return to America, to conduct Gospel services for a time. Mr. Hyde is an effective speaker, and Mr. Stevenson sings the Gospel admirably with heart and voice. Mr. Moody commends them to English friends, and any who secure their services may reckon on getting true and faithful workmen in the evangelistic field. They may be addressed care of Y.M.C.A., Dublin.

Cardinal Lavigerie states that his crusade is progressing very favourably—more than one thousand volunteers having applied to be employed in any capacity for the suppression of the slave trade, while many hundreds of thousands of francs have been promised. How best to employ this vast amount of moral and material aid is probably not yet determined, but he has no intention of instituting a war against the Arabs. Probably, by placing an armed steamer on each of the great lakes, the transit of slaves now so largely carried on across these inland seas would be prevented, while actual hostilities would be confined to the disarming of Arab or negro slave raiders wherever practicable.

Mr. C. H. Spurgeon, in reviewing Mr. Pike's book on open-air preaching, says:—"For the sake of the people to be reached, open-air preaching should be kept up; and even in our wretched climate it should be carried on for the health of the preacher himself. Far better would it be to speak in the street outside than in the horribly stuffy sepulchres which are now built to be used as chapels, where not a window will open, and fresh air is diligently shut out. More souls would be saved in a week by brethren being heard by passers-by than they will reach in seven years if they keep on droning to the handful of old people and the great number of empty seats which are now to be found inside the Gothic shams of the present day."

The late F. W. Chesson is the subject of a brief sketch, with portrait, in the current *Leisure Hour.* "The list of subscribers to his memorial fund includes the names of Ministers and leaders of the Opposition, of Liberal, Conservative, and Home Rule members, of officers in the fighting and civil services, of colonial administrators, of Indians, Africans, Americans, Frenchmen, Germans, Greeks, Bulgarians, and Armenians; of Roman Catholics, Anglicans, Quakers, Nonconformists, and Agnostics; of authors, journalists, artists, and lawyers; of eminent women as well as men; of peers and commoners; of philanthropists, men of the world, men of commerce, men of study and seclusion. Rarely has a more comprehensive list been put together, and it is a wreath of honour to lay on the dead man's tomb. Even such a wreath is not much to give in return for a noble example of unselfish and life-long work."

The Book World.

⁂ Prices of books sent for review will be given if stated.

The Clerical Library.

THE latest volume of this library seems to us to be one of the best. The list of preachers is large, and, while eminently representative, does not appear to embrace any whose pulpit utterances are of a doubtful order. The sermons are sufficiently full to be of service to the general reader as well as the student, and the subjects are all of special value. It is seldom that one meets with such a galaxy of preaching talent within the covers of a single volume. (6s. *Hodder & Stougthon.*)

Tempted London.

The valuable papers recently printed in *The British Weekly* on the temptations to which young men are exposed in this great city, are now published by *Messrs. Hodder & Stoughton* in book form (3s. 6d.). We could sincerely wish that a copy might be placed in the hands of, and read by, every country youth who arrives in the metropolis. They would then be fully armed with knowledge as to the snares that are set for the feet of the unwary, and surely there would be far fewer wrecks of early manhood than now.

Mr. Cust and Missions.

In his pamphlet, NOTES ON MISSIONARY SUBJECTS, Part I. (*Elliot Stock*), Mr. R. N. Cust plays the part of the candid critic. He has strong views on all questions relating to missions, and these views are based on ample personal knowledge, though tinged, of course, by his personal predilections. But, with the sharpness of the critic, there is the honesty and the sympathy of the true Christian, while there is the impartiality of the independent observer. No missionary or society can afford to pass lightly by the warnings and the counsel of such a man, and we doubt not his words will have due attention. The second part of the pamphlet deals with "Language illustrated by Bible translation."

Dr. Pierson on Evangelism.

Our recent American visitor is a many-sided man. He is perhaps *par excellence* a Bible student; he is an enthusiast on the subject of foreign missions; he is at home in dealing with the evidential side of Christian truth; and he is also an ardent evangelist. His book on this last topic, EVANGELISTIC WORK IN PRINCIPLE AND PRACTICE (3s. *R. D. Dickinson*) is an eminently readable and helpful one. In the first part of the work he enlarges experimentally and eloquently on principles and methods. Then he gives typical examples of successful evangelists, past and present, from Whitefield to Moody and McAll. Those who were interested in Dr. Pierson's recent addresses on missions should also acquaint themselves with his living utterances on a kindred topic.

Christianity and Freethought.

THE SUN OF RIGHTEOUSNESS AND THE DARK RIVER: an Essay on Christianity and Freethought. By William M. Ferrar. *Elliot Stock.* The writer is evidently a man of wide reading and deep thought. He writes in an earnest, sympathetic spirit, and colours everything he touches by the play of a rich imagination. It is seldom, indeed, that an argumentative essay is thrown into such a highly ornate and pictorial form; but the subject is one which well admitted of this kind of treatment, and is enriched thereby. There is no reason why an apologetic work should be a dry or abstract disquisition. Mr. Ferrar's essay certainly is not that. While disclaiming originality so far as view or truth is concerned, his semi-poetic method is doubtless his own. The beauty in it, if not the strength, is original. Mr. Ferrar's book was written in the Antipodes, and has more special bearing on the blatant forms of Freethought which abound there. The enemy in our colonies has come in like a flood, and for this raising up of the standard of the Lord against him we are thankful. The only part of this valuable book which strikes us as singular, indeed, almost grotesque, is the panegyric on Swedenborg, extending from page 188 to 197. We are the more surprised at it, because the author himself is not infected by Swedenborgian views, but is distinctly Calvinistic in his leanings. On the whole, however, both in point of tone and matter, the Essay is excellent, and well calculated to counteract the poison of Scepticism and Freethought.

Sermons to Young Men.

A fourth volume of Dr. Thain Davidson's monthly sermons to young men is issued under the title, SURE TO SUCCEED. 3s. 6d. *Hodder & Stoughton.* The discourses are eminently readable, practical, sympathetic, and high-toned. The Doctor is one of the true benefactors of his generation, and we sincerely wish that his sermons may have not only crowds of hearers, but hosts of readers.

The Family.

The latest issue of the "Present Day Tracts" is THE FAMILY: ITS SCRIPTURAL IDEAL AND ITS MODERN ASSAILANTS, by Professor W. G. Blaikie. We need scarcely say that the Professor handles the subject with much wisdom and judgment. He thus concludes: "When our Lord came into the world He sanctified the institution of the family by becoming Himself a woman's son, and a member of a human family. The most sublime and inscrutable of all relations, that of the first and second persons in the Godhead, to each other, is denoted by words which have their origin in family life. Such an institution surely deserves to be cherished with peculiar care. Its love is the deepest that earth supplies; its joys the purest; and its influence the best, the strongest, and the most abiding." (4d. *R. T. S.*)

Irish Pictures.

This latest addition to the admirable "Pen and Pencil" series of *The Religious Tract Society* is compiled by Rev. Richard Lovett, and is worthy to rank with those which preceded it. With commendable skill, he has steered wide of debatable topics, both political and ecclesiastical, and gives the reader a capital and comprehensive bird's-eye view of the country, its antiquities, its rich, natural scenery, and the peculiar characteristics of the inhabitants. We doubt not it will serve, as the author desires, to make outsiders better acquainted with the land and the people, and thus combine, with other causes, in smoothing away some of the unhappy asperities of the existing situation. It need not be said that the illustrations are both profuse and marked by the same artistic finish as those in the previous volumes of this justly popular series.

A Novelist on the Bible.

BIBLE CHARACTERS. By the late Charles Reade. *Chatto & Windus.* We are, on the whole, highly pleased with this work, and thoroughly go with the author in his main contention that "the characters in Scripture are a literary marvel." Mr. Reade's treatment of his theme is fresh and suggestive. It is not often that a novelist of reputation turns on the full disc of literary appreciation to the sketches of character preserved in the pages of the Inspired Word. It is well, however, that Bible lovers should have the advantage of being shown the perfection of literary beauty in Scriptural biography. Mr. Reade had only dipped into a great subject, when his pen dropped from his hand. There is one sentence to which we strongly object in this work. It occurs in page 79: "The truculent writers of Joshua, Judges, and Samuel, have surely now and then coloured the unchangeable God from their own minds and their own state of civilisation." We are sorry that such words should have dropped from a writer otherwise so able and so devout.

The "S.P.C.K."

The Society for Promoting Christian Knowledge have published some new books for the young, well-written, very attractively got up, and well suited for gift or reward books. ONLY A FISHER BOY (9d.) is the story of a lad's experiences in the North Sea fishing fleet. The writer takes occasion to mention, and highly to recommend, the work of the Mission to Deep Sea Fishermen. MARGORY'S HUSBAND (1s.) is a narrative of life and work among the East-end poor. One of the leading characters is a deserter from a Scotch regiment, whose offence was discovered after the lapse of years, but happily he was included in the royal freedom extended by Her Majesty to such defaulters on the eve of her Jubilee. A BLACK JEWEL (1s. 6d.) tells the chequered experiences of an African boy, who was seized and sold as a slave, but released and taken into the service of an English "Pasha." The main incidents are laid in Cairo in the time of the outbreak under Arabi, so that some insight is given into modern Egyptian life. DODO (2s. 6d.) is a youthful hero who has a strong individuality, and gets into numerous scrapes. He finds friends, however, and learns that "handsome is that handsome does." The tale throws too much of a glamour over the military profession.

Advice to Boys.

NOTES FOR BOYS, ON MORALS, MIND, AND MANNERS. By an Old Boy. *Elliot Stock.* These notes deal with almost every conceivable feature of character and all the varied relations of life. They may be described on the whole as the quintessence of sanctified common sense. The boy who seeks to frame his life in the spirit of the advice here given will assuredly, with God's blessing, grow up a prosperous, happy, and useful man. A great many of the elder boys, we should think, will reflect rather ruefully on this sentence: "The lowest income on which a man, brought up even as plainly and simply as you have been, can afford to marry in London, is £300; even then the strictest economy will be necessary. In the country you may manage with from £30 to £40 a year less." This is about the only doubtful piece of counsel we have noticed in the whole book.

MISCELLANEOUS.

Messrs. Cassell & Co. have commenced the serial issue of "The Pilgrim's Progress and the Holy War," with concurrent instalments of Dr. J. Brown's Life of John Bunyan. The issue will be completed in twenty-four sixpenny parts.

Another choice memorial of the late Frances Ridley Havergal has been furnished by *Messrs. Nisbet & Co.*, in THREEFOLD PRAISE AND OTHER POEMS. The verses are beautifully set in framework of flowers and other artistic designs, and the whole is a most elegant souvenir of the gifted and sweet singer, whose voice is now silent in the earthly choir. (6s.)

ANOTHER WORLD; or, The Fourth Dimension. By A. T. Schofield, M.D. *Swan Sonnenschein & Co.* The author of this treatise has undertaken an exceedingly difficult and practically impossible task, namely, to elucidate by analogy, and by the aid of mathematical formulas, the spirit-land, or, as he calls it, the land of the Fourth Dimension. Whatever may be thought of the author's theory and line of treatment, there can be no doubt he has produced a work of much ability.

We welcome a new and very neat edition of Dr. Landels' book on THE TRUE GLORY OF WOMAN (*Cassell & Co.*) Though conservative in some respects, Dr. Landels is chivalrous to a degree in his estimate of the high position that women ought to occupy, and is fitted to hold, in the social economy. It is a crowning glory of the Christian faith that it has to a large extent elevated woman to her primeval place of equality with the other sex. Those of both sexes will do well to accept the author of this volume as a monitor on such an important theme.

THE RECORD OF A HUMAN SOUL. By H. G. Hutchinson. 3s. 6d. *Longmans & Co.* This is a somewhat fragmentary glimpse into the biography of "a human soul"—the soul of one who in some way, not very adequately explained, found himself a sceptic in early life. By and by the experience of maturer years brought him to see that whatever might be said of the intellect, the emotional part of the man can only find its satisfaction in communion with the Divine. The whole "record" is marked by vagueness, but it may prove helpful to some.

With a view of providing "a thoroughly attractive publication, both in text and illustrations, and at the same time of an elevating character," *Messrs. Cassell & Co.* have projected a new serial, entitled *The World of Adventure.* The first issue (7d.) will certainly be attractive to all who are fascinated by the adventurous and the romantic, but we have doubts as to the "elevating character" of the recitals. Dash and physical courage may be fostered, but we do not expect anything higher than that. A very striking picture, "On the brink of the Precipice," is given with this part.

Y.W.C.A., Park Mission Branch.—Will any of your readers send materials for our work-party, which meets two evenings in the week? Pieces of calico, print, wool for knitting stockings, stuffs, flannel—all can be utilised. Left-off clothing, too, that can be renovated will be very acceptable. The parcels should be directed to me at 16A, Old Cavendish-street, London, W.; and we should be grateful if the carriage were prepaid.

K. NORRIS, Park Visitor.

Boots and Clothing.—During the early months of this year it was my joy to distribute, through the Board School teachers of this poor locality, upwards of 600 pairs of serviceable boots, besides a large quantity of warm clothing, to the most needy and deserving of the boys and girls. Now that the cold and inclement season is beginning to tell afresh upon the poor and delicate children, I would ask your readers to furnish me with the means of considerably increasing this blessing.

REV. E. SCHNADHORST, St. Stephen's-road, North Bow,

Letters to the Editor.

MUSIC-HALLS.

SIR,—It is quite time that the attention of the ublic should be drawn to that class of entertainment known as music-halls, which at the present ay afford amusement to so many of our countrymen, especially the young. Music-halls are a isgrace to a civilised country. The result, as at resent conducted, of visiting these places is that housands of our young men are wasting their ives in sensuality. It is in many cases the first tep to a life of licentiousness. It is here the spendhrift, the gambler, the card-sharper, the atheist, he betting man, and "gay" women, can find an ntertainment suited to their tastes.

Songs form the chief element of these places, nd the majority of these are of a very lewd chaacter. The more disgusting the song the more nthusiastic the audience are in their applause.

From recent statistics we find there are between 50 and 600 places of amusement in London. Out of these about fifty are theatres, thirty concert-halls and palaces, and the enormous number of 50 are music-halls; yet, in the provinces, with upwards of 1300 places of amusement, about 200 are heatres, about 1000 concert-halls and palaces, and only 160 are music-halls; so that in comparison we see that 75 per cent. of the places of amusement in London are music-halls, whereas in the provinces only 12 per cent. are music-halls.

How long is this going to continue? Where are our Christian reformers? Can nothing be done to counteract this growing evil? The time has come when Christians should unite together and publicly protest against these places of iniquity.

E. O.

INDECENT LITERATURE.

SIR,—We are anxious to call attention to a matter of very grave importance, affecting the social and moral well-being of the community at large. One Department of our work is exclusively devoted to the prosecution of those people who circulate indecent and obscene literature and photographs.

The question of the circulation of indecent literature is a matter of much graver importance than the majority of law-abiding citizens are apt to think. The vigorous mental growth of both young men and women is far more affected by it than the ordinary superficial observer believes. Just at a time when the mind and heart of the young man is at its most impressionable point, he is insidiously moulded by the unholy hands of a Zola, or a Boccaccio, and, as a sequence of keeping such company, something worse than the corruption of good manners ensues. After a course of reading under these masters of indecent inuendo, he is easily led through the dark passages of obscenity to those ghastly indecent books and photographs which are to be had for the asking.

The mental appetites of young men and women once whetted with these so-called translations of classical works and novels, the descent is accomplished by easy but sure stages. Such a process weakens those possessed of robust mental constitutions, but to those who are predisposed to drink at such impure fountains, it stunts the manhood, and deprives of womanly safeguards. The optimistic view of the matter has held the field so long, and with such disastrous results to the community at large, that it is a matter of congratulation that both the House of Lords, and the House of Commons, have lately called public attention to the growing taste for, and dissemination of, indecent literature and photographs, and it now rests with the general public to back up the work of the Legislature by assisting in every way to punish those who try to debauch the men and women of the future.

It is by calling public attention to the existing evil that we may hope to awaken and arouse a righteous indignation on the part of Christian people that will cause them to take united and concentrated action to contend against this hydra-headed monster. We have already had a number of prosecutions, and many more are contemplated. On these matters the law is decidedly a schoolmaster, both to the public and the delinquents.

Funds for this purpose are much needed, and any friends willing to help should send their contributions addressed to Mr. Francis Peck, Hon. Treas., or to yours truly, WM. ALEX. COOTE, Sec.

National Vigilance Association, 267, *Strand*, *W.C.*

EDUCATIONAL TEXT-BOOKS.

DEAR SIR,—With much thankfulness I see you refer to the French text-books appointed for the University Local Examinations. I was on the point of asking you to admit into your columns an appeal to Christian parents on this very subject. We have felt so strongly about it that we decided this year not to put the books for "prepared translation" into the hands of our pupils, but of course we were aware that such a decision would leave them at a disadvantage in the examinations. Other Christian teachers feel as we do, but say that they must take the books.

In the editions of the Comedy (French and German) published for the candidates with the Cambridge Syndicate's sanction, I do not remember to have seen expressions so bad as those to which the correspondent refers in *The Times*, but I did not read either book through. I do, however, emphatically protest against both the French and German book, and especially the latter, as in no way deserving of a place in an educational course. The contents are on the whole what the writer to *The Times* describes as to the *morale*, and the style and language are not in the least fitted to serve young girls as models of French and German composition or speech. I have never been able to understand on what grounds the books generally for "prepared translation" were chosen by the Syndicate. All our foreign teachers, cultivated ladies holding superior diplomas, have been astonished at the selection, and their opinion has been confirmed by professors abroad who were applied to.

But if teachers are to do anything in the matter they must be upheld by parents, and parents, as a rule, take a great deal too much for granted, and do not inquire into the nature of books used by their children at school, nor into the various effects of examination requirements. In a general way they desire Christian education for their children, especially for their daughters; but too often, I fear, they are satisfied to place them at a "Christian school," and there relinquish their responsibility. It is vain to "hope that the objectionable books will be expunged from the list" until heads of schools require it, and they will hardly do so without the practical co-operation of the parents.

I hope the matter will not be allowed to drop, but that Christian parents will be awakened to look into the whole subject of "Christian education" and their responsibility with regard to it.—Yours faithfully, H. M. ARMSTRONG, Hon. Supt.

Kingsholme School, Weston-super-Mare.

MISSIONARY & EVANGELISTIC BUREAU.—The Secretary of this Bureau, to which reference was made in a recent issue, writes to say that he is anxious to find correspondents throughout the country who would disseminate literature on the subject. Correspondents are also desired who would supply the central office with local information concerning missionary work and workers. There is now a call from India for two colporteur evangelists. Particulars can be had from the Secretary, 186, Aldersgate-street, London, E.C.

PRAYER FOR THE ESTABLISHED CHURCH.—Some evangelical members of the Established Church of England have been anxious to form a Prayer Union, having for its object definite and frequent prayer to God that He may save that Church from the evils of Ritualism and Romanising doctrine and practice. It has therefore been determined to give all who may wish to do so the opportunity of banding themselves together for this purpose by forming a Prayer Union, with a few simple rules, to which each member of the Union will be asked to give consent. All who wish to join this Prayer Union are invited to send their names to Rev. G. English, Combe Hay Rectory, near Bath, or to Rev. H. H. Streeten, High Littleton, near Bristol, hon. secs.

AN ALL-DAY PRAYER-MEETING was recently held in the Congregational Church, East Finchley. The arrangements made by the pastor, Rev. J. F. B. Tinling, proved eminently successful. The meeting was attended by believers representing many churches, and the proceedings proved exceedingly profitable. The prayers were short and definite, offered by women as well as men, and covered a wide range of Christian aspiration and desire. Every half-hour there was a change in the presidency, the several chairmen delivering brief introductory addresses. There was a general sense of God's presence and blessing. This East Finchley example is one worthy of extensive imitation.

INQUIRERS' COLUMN.

THE WORKER'S HIRE.

Is it right for a person with no private means to accept, as a Christian worker, about half the salary which the same work would command to a secular worker; and so not be able to provide for sickness or old age? Is it right for societies or heads of missions to offer such salaries? W. B.

COLLECTIONS.

Is it pleasing to the Lord that those who do not know Him as their Saviour should bring to Him an offering of money? It says, "Bring an offering and come before the Lord," but I take that to refer to his believing people. How can any, who are saying in their hearts, "We will not have this Man to reign over us," bring Him an offering, and how can the Lord's blessing follow it? E. J. T.

IMMERSION.

DEAR SIR,—Your correspondent, "E. B. Moncrieff, Clk.," whom I take to be a clergyman, asks a question on the subject of baptism, in such a form that it is impossible to tell whether he has some difficulty in his own mind which he desires others to remove, or some idea on the subject by which he hopes to remove the difficulty of others. In either case, had he not better be more definite, and declare himself, that those who write on the subject may know what to reply to? Would he say what he means by "the old use, as well as the new, of *baptizo*"; and what are the "four principal meanings" of the word? W.

DEAR SIR,—Referring to the letter on this subject in a recent issue, may I point out that in several passages in the New Testament details are given bearing upon the mode of baptism as practised in the time of our Lord and his Apostles. In Matt. iii. 6, we learn that the people who went out to John the Baptist from Jerusalem and all Judea "were baptized of him *in Jordan*." In Mark i. 5, that they "were all baptized of him *in the river of Jordan*." In Matt. iii. 13, it is recorded that "Jesus went from Galilee to Jordan unto John, to be baptized of him," and in ver. 16 that "Jesus, when He was baptized, *went up straightway out of the water*." Also in Mark i. 9, 10, it is recorded that Jesus "was baptized of John *in Jordan. And straightway coming up out of the water*, He saw the heavens opened."

In Acts viii. 36—39, we learn that as Philip and the eunuch went on their way, "they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?…And he commanded the chariot to stand still, and *they went down both into the water*, both Philip and the eunuch; and he baptized him. And when *they were come up out of the water*, the Spirit of the Lord caught away Philip."

In John iii. 23, it is recorded that "John also was baptizing in Ænon near to Salim, *because* there was *much water* there." It thus appears evident that "much water" was required for baptism, which would not have been the case had any other mode been employed than that of immersion.

It should also be noted that, in the cases in which the fullest details are given in Scripture bearing upon the mode of baptism, we find that those who were baptized went down into, or came up out of, the water. However, as a well-known writer * observes: "If there were no other argument to prove that this (immersion) was the ancient Scriptural mode, the question would be settled by an appeal to Rom. vi. The whole point of the argument there is this: the waters of baptism are a grave; baptism is a burial; the baptized one is buried into the likeness of Christ's death. If a few drops of water were sprinkled on the face, it is impossible to trace any resemblance to that eventful moment when Joseph and Nicodemus bore the lifeless body of the Lord to burial…And what likeness is there to the resurrection of Christ, unless the whole body can be lifted from the grave-like waters into the upper air and light? It is for these reasons, no doubt, that the Prayer Book of the Church of England in its rubric prescribes immersion as its usual mode of baptism."

A. M.

[Replies have also been sent by C. A. M., A Watchman, A. F. C., and R. K., but the points they advance are covered in the replies given, and several others which we are compelled to hold over.]

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* Rev. F. B. Meyer, "Seven Reasons for Believer's Baptism."

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, October 21.

THE UNJUST JUDGE—UNSCRUPULOUS BUT PRUDENT.—LUKE xviii. 1—8.

"THE key of this parable," says Matthew Henry, "hangs at the door." It illustrates and enforces the duty of perseverance in prayer (ver. 1). Another key may be found in the portal. We read in chapter xviii. of the return of the Lord; and, as this was to be long delayed, there was a reason for encouraging believers to persevere in prayer for his coming (comp. ver. 8). The widow had to battle with circumstances quite unfavourable to success, yet she succeeded. Those who pray to God have none of these circumstances to contend with, and there is therefore much more reason to believe that they will be successful.

The widow prevailed with the judge:—

(1) THOUGH HE WAS UNJUST (ver. 16).—See account of bad judges—1 Sam. viii. 1; Isa. i. 23; Hos. iv. 18. In this case there was no disposition to do right. Not so with God ("Just and right is He," Deut. xxxii. 4). Some may regard this as a reason why He will not answer prayer. (See "just, yet the justifier of him who believeth in Jesus," Rom. iii. 26).

(2) THOUGH HE WAS UNMERCIFUL ("would not," &c., ver. 4).—Though a widow in distress, he had no disposition to help her. Comp. "He delighteth in mercy" (Micah vii. 18), and "rich in mercy" (Eph. ii. 4).

(3) THOUGH SHE HAD NONE TO PLEAD FOR HER.—She came herself, a poor weak woman. No advocate. Comp. "He ever liveth" (Heb. vii. 25).

(4) THOUGH SHE WAS REGARDED AS A NUISANCE ("troubleth me," ver. 5). God loves to hear prayer. Comp. Acts ix. 11; Ps. lxv. 2; Prov. xv. 8.

(5) THOUGH SHE HAD BEEN DENIED.—("Would not for a while," ver. 4). When has God ever denied a true supplicant? Comp. "I said not... seek ye Me in vain" (Isa. xlv. 19, and Ps. lxv. 2).

(6) THOUGH SHE HAD NO PROMISE OF HELP.—We have promises great and precious (comp. 2 Peter i. 4, and ver. 7). Surely these considerations prove that there is good reason for perseverance in prayer. "Men ought to pray"; so prayer is a duty; "ought *always* to pray"; so prayer should be continuous. We are not required always to be using the words of prayer (comp. "when thou prayest," Matt. vi. 5), but we are to cultivate the spirit of prayer, so that we shall make it a constant habit of our lives. All our actions should be according to our prayers, and thus a part of them. We should turn all things to account in the exercise of prayer, and we should go on praying for the same blessings again and again (comp. Matt. vi. 11, and 2 Thess. iii. 12, also Phil. iv. 6, and 2 Cor. xii. 8). "Nevertheless" (ver. 8). Though God cares for his people, and though He answers prayer, there is but little faith exercised. "Son of Man cometh." This is surely a coming to the earth. "Shall He find?" He will look for faith. He looks for it now (Matt. viii. 10).

ZENANA MEDICAL COLLEGE (58, St. George's-road, S.W.).—A special meeting for prayer to inaugurate the present session was held at the College on Wednesday, Oct. 3. Rev. Julius Griffith presided. Rev. J. G. Rainsford delivered an impressive address to the students on the importance of the rich and abundant indwelling of the Word of God.

CRIME IN LONDON.—In the course of an address on the work of the Christian Instruction Society, at the noonday prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, on Monday last Rev. Dr. Tyler, of Mile-end, referred to the recent murders in the East of London. He expressed the conviction that twenty or thirty years ago things were worse than they now are, the moral condition of the people having been favourably affected by the many social improvements of recent times. The common lodging-houses may be centres of evil, but at the same they are almost all, if not all, open for the preaching of the Gospel by anyone desirous of benefiting the inhabitants. Rev. Dr. Owen Evans attributed much of the prevalent sin to the faithlessness of Christians in general; and, having denounced drunkenness as the great murderer, called upon his hearers to do their utmost to rid the land of this terrible curse.

International S. S. Lesson.

Sunday Afternoon, October 21.

THE STONES OF MEMORIAL.

JOSH. iv. 10—24; GOLDEN TEXT, JOSH. iv. 22.

EXPLANATORY.—THE PEOPLE HASTED.—Not so much from fear, probably, though there was no time to be lost, as from eagerness to enter the sacred land. How they would rival one another as to who should enter first! It would be well for us had we half as much emulation in respect of Gospel blessings. THE CHILDREN OF REUBEN, &c.—The two tribes and a half sent a corps of forty thousand warriors; but their entire force amounted to more than one hundred thousand men. They seem to have left more than half their number to guard their families and dwellings in their newly gained possession on the east of Jordan. THE PLAINS OF JORDAN.—"These plains are almost seven miles broad. The mountains of Judæa here recede somewhat from the river, and leave a level and somewhat fertile space, which, at the time of Joshua's invasion, was principally occupied by a forest of palms. Hence the name, 'City of Palms' Deut. xxxiv. 3)."—*Speaker's Com.* GILGAL.—"The name *Jiljulich*, which is the same as Gilgal, still clings to a mound about three miles south-east from the spot where, apparently, the city of Jericho must have stood; near the beautiful fountain known as the Sultan's spring, and close to the steep background of the limestone hills of Judah. The host of the Hebrews, at the camp thus chosen for them, were about 500 feet above the bed of the Jordan... which lay about 4½ miles to the east. The name *Gilgal* was given in direct allusion to the rolling away of the last trace of the degradation and 'reproach' of their Egyptian slavery (Josh. v. 9)."—*Geikie.*

LESSONS.

(1) *See what true independence is.*—"On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life (ver. 14). To lead and rule a people so turbulent and wayward, and composed of so many different tribes, was a gigantic task for anyone; but, unless the leader had had the deep confidence and respect of the people, it would have been impossible. What a temptation, then, to Joshua to humour and flatter the people in order to gain or retain his hold upon them. How was it possible to avoid sacrificing his noble independence of character, at least to some extent? It was possible through faith. God had taught Joshua to fear no one but Him only—to study his law and keep it; and He had promised to give him good speed (i. 6—8). He had specially promised him that He would care for his reputation and influence, that He would "magnify" him (iii. 7), and now He begins to fulfil his promise. How strong and independent this must have made Joshua! He need have no concern whatever about what men said or thought. God would magnify him, if only he obeyed. This is the only way to be truly independent. Keep right with God, and fear nobody. "Them that honour Me I will honour." "The wise shall inherit glory." Notice, too, how *secure and lasting* was this honour that came from God. When we do wrong to get or retain men's good opinion, we soon lose it again. But God's honours *last*: "they feared Him *all the days of his life.*"

Fear Him, ye saints, and ye will then
  Have nothing else to fear;
Make you his service your delight:
  Your wants shall be his care.

See also 1 Chron. xxix. 25, and 2 Chron. i. 1.

We should be prompt to take what God offers.—The people *hasted*. Teachers should picture the wild haste of that vast host, wildly excited, probably racing one another in their eagerness to enter upon their glorious inheritance. Yet God's offered gifts to us—*e.g.*, the pardon of sin, a new heart, a place in his family, his friendship, and the hope of heaven—are more valuable even than Canaan was to Israel. Oh, if only we were as eager as they were! This point may also be applied to the swiftly passing privileges of life—*e.g.*, school and home teaching, various opportunities of doing good, or gaining knowledge or wisdom.

Perhaps some hasted because the way would be open for a short time only. It was God's tim salvation; they knew this and delayed not.

Gather the rosebuds while ye may,
  Old Time is still a-flying;
And these same flowers that bloom to-day,
  To-morrow may be dying.
    He that will not when he may,
    When he will, he shall have nay.

"He who has opened the way for sinners, and w keeps the way open for all who make haste to p over, will not return and open it again to accom date those who would not pass through when th might" (Luke xiii. 25).—*Pentecost.*

(3) *We should take great pains to remember mercies and deliverances.*—A double memorial this even was made. In the river-bed itself twe stones were piled up, to testify for ages to come h the ark, borne by the priests, kept back the wat of the river. (May we not see here a p figuring of Christ, by his death and mediati opening the kingdom of heaven to all believers Then, upon the further bank, twelve stones tak from the river-bed are set up on the site of Isra first resting-place in Canaan. (Here, again, o Lord's resurrection appears to be symbolise Why all this care? (*a*) Because gratitude is Go due. To withhold thanks is to rob God. If are grieved when our gifts are received witho gratitude, and soon forgotten, how great cause h God to be angry! (*b*) Grateful remembrance *necessary* to God's people. Ingratitude is a me and shameful thing. The good and noble ha long memories for favours done to them. It only the mean who forget soon. (*c*) Even Go people are apt to forget his former mercies. need to be reminded of them, and of our duty remember them. A good memory for God's kin nesses is beyond all price.

ILLUSTRATIONS.

(1) *Delay.*—A certain captain, while crossing t Atlantic on a dark and windy night, heard gu firing as signals of distress; and bearing down the direction of the sounds he found a large steam with her flag at half-mast. "What's the matter he shouted through the trumpet. "We are sinkin was the answer returned. "Then, send all yo passengers on board my ship." "No," said t other, "lie by me till the morning." The capta urged that he should make sure, and send them once; but all in vain. "Lie by me till the mor ing," was the only answer he could get. Th captain then told him to set his lights, and this w done. For one hour and a half the would-rescuers watched those lights, and then, they lo them. The *Central America*, for that was th steamer's name, had gone down in the darkne By and by the morning dawned; but it was no too late.

(2) *Gratefulness.* — A gentleman in Bomba seeing an anchorite sitting under a tree, asked interest in his prayers. "I will remember yo with pleasure; only I scarcely know what to a for you. You seem to have good health, and ever thing you need for comfort and enjoyment: pe haps the best thing I can ask for you will be grateful heart."

(3) *Ungrateful Forgetfulness.*—The writer on visited an old man near Dundee, who had be bedridden for more than thirty years. He foun him extremely thin and worn, but happy beyon description. His talk overflowed with thankfu ness and praise. "Oh, why don't we praise Go more!" he said. "It seems to me that we a like *graves* which swallow up all that is given them, and return nothing; whereas, we should like gardens that give back what is put into the in fruit and flowers.

EXTINGUISHING PETROLEUM FIRE.—It h been discovered, by accident, that milk poured ov the flame puts out the fire immediately. As th method has been successfully tried several times, may be well to make it known.

CENTRAL VIGILANCE SOCIETY.—A circula signed by the Duke of Westminster, the Earl Meath, and Sir Robert N. Fowler, M.P., has bee addressed from the Central Vigilance Society f the Repression of Immorality, to various perso who are interested in the forthcoming "elections municipal offices," with the view of enlisting the co-operation and authority in the prosecution immorality, and those who foster and encourage in any form. The present desire is to direct atte tion to the serious nature of the evil which prevail and to express a hope that, in seeking election positions of local power, candidates will bring th matter prominently to the notice of electors, and so doing receive their mandate that it shall n continue.

Among the Churches.

CHURCH OF ENGLAND

Several colonial and missionary bishops attended a Conference on missions at Leeds last week. Dr. Barry, Bishop of Sydney, was the principal speaker.

The Bishop of Lichfield, at the Diocesan Synod condemned bazaars and fancy fairs for religious purposes, as producing a very demoralising effect on the minds and consciences of the people. They were, he considered, calculated to make Christians forget their duty to give according to their means for religious purposes.

The Council of the Church Association have made arrangements for a series of special prayer-meetings on behalf of the Church of England in the present time of trouble. Prayer-meetings, commencing on Tuesday next, are to be held each Tuesday, from 3 to 4, until Dec. 11, in Burlington Hall, Savile-row, W.; and each Friday, from 1 to 2, until Dec. 14, in the Cannon-street Hotel, City.

PRESBYTERIAN.

Rev. J. Reid Howatt, of Camberwell, has declined the call from Ipswich.

At a meeting of the Darlington Presbytery last week, arrangements were made for the holding of special evangelistic services at Grimsby, Holderness-road (Hull), and Towlaw.

The foundation-stone of a new Presbyterian Church, was laid at Workington last week by Mr. H. Curwen, of Workington Hall, lord of the manor, an Episcopalian, who gave £50 towards the building fund.

The Presbyterian Mission at Newcastle has awakened great local interest and has already been a means of much blessing. Well-known Presbyterian ministers have been conducting daily services in the various churches and halls.

Sixteen ministers of the United Presbyterian Church, under a deep sense of their own need, and conscious of a desire on the part of many of their brother ministers to spend a short season in prayer and spiritual communion, last year invited each a few friends to meet in Perth. The conference was so much blessed that there was a general desire that a similar conference on a larger scale should be held this year. One hundred and seventy ministers assembled this year. The subjects of conference were entirely spiritual, and this new movement in the Church, with which the older and younger ministers alike are in general and thorough sympathy, is expected to exercise a great influence for good over the length and breadth of the Church.

BAPTIST.

Rev. George Grenfell, writing from Stanley Pool, says he will be no party to a retreat from the work on the Congo. He appeals for immediate reinforcements.

Rev. W. Brown has resigned the pastorate of the united churches of Uffculme and Prescott, Devon, having accepted an invitation to labour at the Forest Gate branch of the Evangelistic Mission, London, in connection with the church at Bignold Hall.

A remarkable movement is reported from Cuba. Rev. A. J. Diaz, "the Cuban Paul," was converted by a Christian nurse reading the Bible to him in a New York hospital. Ordained in Florida in 1885, he became pastor in the following month of the first Baptist Church in Cuba. Two years' work has resulted in the formation of six churches, and the establishment of twelve preaching stations, each with a Sunday-school. The communicants number 1100, the Sunday scholars 2000, and the congregations 5000. All the churches are crowded, people standing at the doors and windows.

At the annual meeting of the Pastors' College Missionary Association, on Friday week, at the Metropolitan Tabernacle, it was stated that there are fourteen students in the college training for missionary work, and about forty former students are at present in the mission field. Rev. J. Reid Howatt, Presbyterian minister, urged that all denominations should work in unison abroad, as sectarianism would not do in foreign parts, whatever might be its advantages at home. Dr. J. L. Maxwell, late of Formosa, referring to the recent rout of the Thibetans, said that, whether it be by political complications or by the sword, the time is certainly coming when the sealed gates of the Thibetan stronghold will be opened.

METHODIST.

It is proposed that the Wesleyan Methodists, following the example of the Salvation Army, should have a week of self-denial, the money thus saved being devoted towards the extinction of the debt on foreign missions.

The new departure to reach the masses, in connection with the Great Bridgewater-street Wesleyan Chapel, Manchester, is a success. Last Sunday there were the largest congregations since its transfer to the Manchester and Salford Mission.

Rev. T. Waugh has held a very successful twelve days' mission in Ebenezer Chapel, Sheffield. The holiness meetings were well attended, and were seasons of great power and blessing. The power of God was manifested at every service, and over 300 adults—a large number being men—professed to find Christ.

The ship in which Miss Waller and Miss Stephens, the two lady missionaries of the Methodist New Connexion, lately left England for China, was wrecked on the rocks near Marseilles. In the panic and excitement the captain died. Pilot boats come to the rescue, and the passengers were saved, Miss Waller and Miss Stephens returning to London. The latter has become so ill that the doctor has forbidden her going abroad for the present. Miss Waller is now on her voyage to China again.

The Methodist Times of last week contains a painfully interesting sketch, by a special commissioner, of the rescue work in connection with Rev. Peter Thompson's mission in the East-end. Mr. Thompson and his helpers prosecute this branch of Christian work with much energy, and the blessing of God rests upon their labour.

An important convention of the London churches of the Methodist New Connexion was held in Great Dover-street Chapel, on Thursday week. At the afternoon session, Rev. W. H. Lockley read a paper on "The Church in Relation to the Old and the New," in which he pleaded for a bold recognition of new forms of truth, and new methods of work along with reverence for the old. The evening meeting was devoted to the subject of "Holiness: its Nature, the Means to it, and its Practical Results" in daily life and the work of the Church. A number of ministers and laymen took part in the discussions, which were all characterised by spiritual power and earnestness.

SOCIETY OF FRIENDS.

Frank and Phœbe Hall, ministers of Ohio, last year evangelised in the Southern States with a tent, and report 2000 conversions as the result. A band in Minnesota, composed of Friends and others, report a similar ingathering.

Isabella Young, of York, one of the Home Mission staff, has been holding meetings in Wilts and Somerset, and also in Hull; while John H. Williams, on furlough from India, is about to undertake deputational work on behalf of the Foreign Missionary Association.

At the Iowa yearly meeting a delegation from the Methodist Episcopal Conference paid the Friends a welcome visit, and recounted the history and work of their body. John Henry Douglass, in response, gave "the most powerful exposition and history of our faith and people, that Iowa yearly meeting ever heard." One hundred and eleven series of meetings and 1500 sessions have been held during the year.

Iowa yearly meeting has been a remarkable time. There are 100 ministers actively engaged in work. Last year there were four pastors set apart and sustained; this year there are sixteen, while twenty devote their time largely to evangelistic or pastoral service. Meetings thus served are all doing well. At a consecration meeting one young woman gave herself entirely to Christ, while twelve more souls "were blessedly saved and fitted for his work."

SALVATION ARMY.

Operations are about to be commenced in Malta.

Fifty officers are to be commissioned from the Central Division on November 1.

Mr. and Mrs. Halbridge have thrown open their home to the sick slum officers.

The Woolwich Slum Corps is doing good work; they have recently rescued thirty girls.

Blackpool has also had some wonderful meetings on the sands, and many visitors have been blessed.

The Indian Government has decided to allow all Salvation Army officers to travel at reduced fare.

There are now seventy commissioned offices in Norway. A headquarters new building is being erected in Christiania.

The Army's special meetings in various parts of South Africa are crowded, the people have to bring their own chairs or stools.

During the comparatively short time the Bedford Barracks have been opened, there has been much definite blessing, the professed converts numbering 310.

In the United Kingdom, during the twelve months ending September 31, over 2500 persons applied as candidates for the work; of these over 1000 were passed into training.

In Ceylon, four years ago, two English officers were brought before the resident magistrate for holding an open-air service. The Government, however, have learnt their value, and now give £50 a year towards the work. They allow services in the jails, and afford much valuable assistance.

CONGREGATIONAL.

Rev. J. Shallcross has just left Earl Shelton for Canada, to undertake a pastorate at Coldsprings, Ontario.

At East Cliff Church, Bournemouth, Rev. Mathias Lansdown is carrying on a good work. The organisations of the place are in active operation, and the services well attended,

The ordination of Rev. Henry Lester as missionary to Bellary, South India, took place on Friday week at the church in the Grove, Sydenham. The charge, full of affection, and resting on the difficulty and glory of the work, was delivered by Rev. R. F. Horton.

On Sunday week Rev. John Knox conducted an impressive service at Clifton-road Church, Brighton, prior to his departure for India in connection with the London Missionary Society. After the service a very large prayer-meeting was held. Mr. Knox is one of seven young men, members of Rev. W. Crosbie's church, who have given themselves either to the ministry at home or to mission work abroad.

The report read at the annual meeting of Mansfield College, Oxford, stated that throughout the session the college had aimed at being at once a school for the ministry and a home of religious activity and influence within the University. The energy and activity of the students had not been confined to their class work. The men have shown themselves earnest in ordinary Christian work in the villages near Oxford and elsewhere. Dr. Fairbairn testified that on the whole he had never known a more zealous or a more active body of men, or one that gave more promise of self-denying work.

NOTES FROM IRELAND.

The children of sixty families are about to be taken under the care of the Irish Presbyterian Orphan Society.

Rev. R. C. Johnson, Methodist Conference evangelist, has held a successful series of Gospel meetings in Donegall-square Church, Belfast. Several persons professed to have been led to decision for Christ. A similar series of meetings was held last week in Sandymount Presbyterian Church, Dublin, by Rev. Samuel McComb.

Successful Gospel meetings have been held during the last five or six weeks by Messrs. Peet and Crozier, in the movable wooden hall of the Irish Evangelisation Society, at Seapatrick, near Banbridge. The hall, which holds about 600 persons, has been frequently crowded. Many have remained to be spoken to at the after-meetings, and several persons have professed to have received spiritual good.

Mrs. Jacob, foreign corresponding secretary of the Presbyterian General Assembly's Zenana Mission Executive, has proposed to go out as an agent of the association at her own expense, and the committee have passed a resolution welcoming her in this new relation. Two other candidates have been accepted, and the mission party is to sail with Rev. R. Gillespie and Mrs. Gillespie, who return to India next month.

NOTES FROM SCOTLAND.

Mr. Murch, London evangelist, is conducting Gospel meetings at Young-street Free Church, Glasgow, with blessed results.

Special services have been held to celebrate the centenary of Chalmers-street United Presbyterian Church, Dunfermline.

A Gospel mission is being carried on at New Cathcart, near Glasgow, in connection with the Free Church Mission; much good has been done.

By the death of Rev. William Fish, chaplain, Merryflats, Govan has lost a well-known and justly esteemed citizen and Christian worker. Mr. Fish was in his 67th year.

The evangelistic meetings at Rutherglen, conducted by Mr. W. Hall, evangelist, have proved a time of refreshment and blessing. Christians have been stirred up, and a goodly number have been brought to decision for Christ. Short open-air services were held in the street previous to the meetings inside. These were well attended, large crowds listening to a short, but pointed, Gospel message.

On Saturday week Rev. John McNeill delivered an address in Carrubber's Close Mission-hall, Edinburgh, in the course of which he appealed to the large audiences of worshipping and sermon-hearing people to demonstrate by their efforts for the rescue of the lost that the Gospel had reached their hearts, for without such a proof of the genuineness of their faith, however they might contend for orthodoxy, their religion was a sham, neither benefiting themselves, nor influencing others.

"FALLEN ON SLEEP."

Rev. John Lockwood, for many years a Congregational minister.—Rev. James Holding, Baptist pastor of Ashton-under-Lyne.—Rev. David Williamson, minister of the parish church, Tain, N.B.—Rev. Dr. John Kay, minister of Argyle-place, United Presbyterian Church, Edinburgh.—Rev. William Anwyl Roberts, for twenty years rector of Llanddyffnan-cum-Llanfairmathafarneithaf, Anglesea.—Rev. H. J. Allen, a former active and well-known minister of the Primitive Methodist Connexion. —Rev. H. Moore Mosse, for thirty-three years rector of Heage, Derbyshire.—At Aughnahoo, Castlederg, Robert Harper, an earnest Methodist class leader and local preacher, in his 81st year.

CONTINENTAL & FOREIGN NOTES.

FRENCH MISSIONS.—Four students from the new mission house have finished their studies. Two are about to go to the Congo, one to Senegal, and one to Lessonto or the Zambesi.

SMYRNA.—The Bible depôt attracts many Israelites. The Saturday after the opening of the hall it was filled with Jews, to whom the colporteur read many passages from the Bible concerning Christ.

COREA.—The work of missions, which was so promising in Corea, has received a sad check in the notification of the Corean Government that all Christian teaching in schools there must stop, on penalty of withdrawal of Government patronage.

THE EVANGELICAL CHURCH AID SOCIETY is gaining ground daily in the German provinces, and already at different places associations have been formed to support that work, and to help to overcome the great spiritual wants of our larger cities.

NATIVE CHRISTIAN MEDICALS.—There are now five young native Christians engaged in the upper ranks of the Punjab Medical Department. One is a professor in the Lahore College, one a civil surgeon, and three are sub-assistant surgeons.—*Punjab Mission News.*

HINDOOISM.—An American missionary states that the Hindoos, who have up till lately laughed to scorn all efforts made by Christians to attack their ancient immovable religion, are now very uneasy, and are waking up to consciousness that, as they say, "these foreigners have gained thousands of Hindoos to Christianity." They are setting about an organised resistance to the new religion. Societies are formed, and agents employed to spread abroad their sacred writings, and preach a revived devotion to the old traditions. What a powerful refutation of those who say Christian missions in pagan lands are a fiasco!—*Chrétien Belge.*

MISSIONARY FAREWELLS.

THE autumnal valedictory dismissal of missionaries going out to foreign lands in connection with the Church Missionary Society, took place on Wednesday afternoon last week, in St. James's Hall, Piccadilly. The following are the names of the missionaries going out for the first time:—Miss M. Goodall (Yoruba); Rev. H. Carless (Persia); Rev. A. E. Johnston, Rev. W. B. Collins and Mrs. Collins, and Rev. J. A. Cullen (N. India); Rev. W. A. Rice, Rev. R. J. Kennedy, Rev. F. Lawrence (Punjab and Sindh); Rev. J. Thompson and Mrs. Thompson (S. India); Rev. H. C. Knox, Rev. H. S. Phillips, Miss A. K. Hamper (S. China); Rev. E. P. Wheatley (Mid China); Miss K. Tristram, Miss A. M. Tapson, Miss M. G. Smith (Japan). The following had left before the date of the dismissal:—Mr. H. E. Kelsey (Niger); Rev. J. E. Beverley, Rev. H. T. Robson, Mr. C. S. Edwards, L.R.C.P., Miss A. Wardlaw Ramsay, Miss M. L. Holmes, Miss E. C. Scott, Mr. W. C. Fraser, Mr. B. Ward (E. Africa); Miss A. M. Elverson, Miss A. S. H. Vidal (Palestine); Dr. J. and Mrs. Rigg (S. China).

There were also a number of others returning to their fields of service, including Bishop Crowther, who goes back to his native land after fifty-eight years of missionary service, Bishop Sargent to India after fifty-two, and Bishop Stuart after forty years in the work.

On the same evening a meeting was held in St. John's Wood Presbyterian Church, to take leave of, and to commend to the grace and blessing of the Almighty, the following English Presbyterian missionaries leaving for China:—Rev. P. J. Maclagan, for Swatow; Dr. Gavin Russell, and Miss Barnett, for Formosa; Dr. James Howie, for Chang-pû; and Rev. Murdo Mackenzie, and Mrs. MacIver, for the Hak-ka country. The occasion was one of great interest, and the service was solemn and impressive.

On the previous afternoon, at a gathering in the Mildmay Conference Hall, the Church of England Zenana Missionary Society bade "God-speed" to nineteen ladies who will shortly be aiding in the noble work of the Society among the women of India and China.

Notices.

LOCK HOSPITAL, Harrow-road, W.—The Secretary begs very heartily to thank all those friends who have so kindly sent such a liberal supply of cards, &c., in response to his recent appeal. Sufficient have been received for the present.

THE HOUSE OF REST, Fairhaven-villa, Eskbank, Midlothian, is open for the reception of any servant of Christ in need of a home for the winter months. It is a sheltered villa. Thoroughly Christian, quiet, snug residence.—Address Lady Superintendent.

MR. C. COUSINS, 22, Mardale-street, Shepherd's Bush, W., will be glad of engagements for Gospel and temperance work among the rougher classes, or the conduct of a lads' evening shelter or recreation-room.

SOME YOUNG PEOPLE are anxious to obtain orders for winter knitted gloves; proceeds in aid of the Church Missionary Society. Children's size, 1s.; ladies', 1s. 6d.; gentlemen's, 2s.—Apply E. H., 5, Windsor-terrace, Bedford.

COMMUNICATIONS RECEIVED WITH THANKS.—L.P. T.W. A.C.P.C. J.B. G.S. E.S.S. J.R.C. J.J.C. H.W. E.S. R.E. T.D.C. W.C. A.W.M'R. A.M. C.C. T.B.G. R.B. A.S. J.E. R.H.M.J. L.O. A.F. W.C.B. H.L.H. E.W. G.F.H. R.D.F. W.O.G. J.A.D. W.N.B. A.C.T. C.L. C.J.P. W.O. J.L. S.A.M.H. J.F.T.H. J.P.S. R.C. T.G. R.L.T. E.H. A.C. T.W.B. F.H.W. W.H. C.H.B. W.H. W.P. S.C.P. M.A.W. A.E.B. J.F.K. E.A.D. B.P. A.F.H. W.S.R. M.A.R. M.E.D. J.H.L.C. J.S. G.K. L.F.R. H.M. J.W. L.P. H.W. A.D.S. C.H.B. T.J.B. E.W.B. J.P.H. D.M. W.L. J.C. J.H. H.E.B. J.W. L.M.T. E.A.D. E.E.F. M.S.T. E.McM. A.N.M. M.A.W. M.J. G.W. W.J.B. R.H.J.G. W.W.

APPLICANTS FOR TRACTS.—Mr. Knapp, 39, New-street, Kennington Park-road, S.E.; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; E. Ashley, 117, Milton-road, Albion-road, Stoke Newington, N.; P. Mackay, Cross-street, Cromer, Lincolnshire; J. Heslop, Newbottle, Fence Houses, Durham; J. T. Stevenson, High-street, Brigstock, Thrapston; J. Price, 22, Henchell-street, Everton, Liverpool; Miss M. Ireland, 25, Frampton Park-road, Hackney, E.; W. Willcock, 271, Deansgate, Manchester; Miss M. A. Johnson, 35, Aberdeen-street, Sheffield; C. C. Winder, 76, Ledbury-road, Bayswater, W.; H. A. Ruff, 64, Blount-street, Maroon-street, Limehouse, E.; C. E. White, 12, Hall-place, Paddington, W.; A. E. Honnore, The Marsh, Pinner, Middlesex; G. Waight, Station-road, Earley, Reading; W. Farley, 14, Charles-street, Commercial-road, Stepney, E.; A. J. Hoare, 8, Galbraith-street, Manchester-road, Poplar; W. J. Wesson, 37, Wapping-wall, Shadwell; J. Lewis, 28, Stifford-road, Grays, Essex.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Annual meeting, Friday, October 12, 6.30 p.m. Chairman, Mr. J. H. Tritton. Address by Dr. G. F. Pentecost on "Individuality and Responsibility of Christian Service."

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, October 14, 3 and 7 p.m., Mr. C. T. V. Onslow. Bible-readings, Tuesday, 8 p.m.; Wednesday, 8.15 p.m.; Sunday, 3 p.m. Meetings for deepening of spiritual life, October 23, 24, 25.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, October 11, at 8.30, address by Rev. J. Clegg. Sunday, October 14, at 3.15, special address by Rev. E. A. Stuart; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, 3.45 p.m., talk with men, by Mr. E. J. Kennedy; subject—"Christianity"; 7.30 p.m., public Gospel service. Friday, October 12, at 8.30, critical Bible-reading, by Rev. Evan Hopkins.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Friday, October 12, 8 p.m., Bible-reading, by Rev. F. B. Meyer, on "What the Bible says about Sin." Wednesday, October 16, 8 p.m., lecture by Mr. Denison W. Allport, on "Four Typical American Poets."

Y.M.C.A., 172, QUEEN'S-ROAD, Bayswater, W.—Social meeting for young men, Wednesday, October 24, 8 p.m. Addresses by Rev. W. Mitchell Carruthers and Mr. Reader Harris, barrister-at-law.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, October 11, social meeting for young men and their friends, Mr. George Williams, chairman. Address by Rev. Marmaduke Washington.

Y.W.C.A., LOWER CLAPTON.—Public meeting, Morley Hall, Triangle, Hackney, E., Tuesday, October 16, at 7.30. Addresses by the Bishop of Sierra Leone, Revs. F. B. Meyer, M. Davison, J. G. Pilkington, and Miss Beauchamp.

Y.W.C.A., MORLEY HALLS, 316, Regent-street.—Bible-readings, October 25, 11.30 a.m., by Rev. E. W. Moore; October 18, by Rev. F. B. Meyer. All are invited.

CONFERENCE HALL, Eccleston-street, S.W.—Mr. Leite Rozas, Sundays in October, 3.30 and 7 p.m.

BELGRAVE PRESBYTERIAN CHURCH, Halkin-street West, Belgrave-square.—Rev. Adolph Saphir, D.D., Sunday, 11 a.m.

AGRICULTURAL HALL, Islington, N.—Evangelistic services, conducted by Dr. Thain Davidson and others, every Sunday, at 3.30 and 7 p.m.

THE WEST CENTRAL MISSION.—*St. James's Hall*: Sunday, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall*: Friday, 12 noon, Rev. Mark Guy Pearse; 8 p.m., Rev. Hugh Price Hughes. All seats free. A collection.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert W. Taylor, Sunday, at 11 and 7. Wednesday, Burlington Hall, Savile-row, at 8.

DR. THAIN DAVIDSON will preach his monthly sermon to young men, in Islington Presbyterian Church, Colebrooke-row, N., Sunday evening next, at 6.30.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. John Dumphreys.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wednesday, October 17. Tea at 6; meeting at 7. Mr. B. Broomhall and a band of China missionaries will be present.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station (Metropolitan).—Rev. F. B. Meyer, Sunday, at 11 and 7. Gallery seats free.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—A special convention of members and friends will be held at the Young Men's Christian Association, Aldersgate-street, E.C., Saturday afternoon and evening, October 13. Deputations from the branches at Belfast and Leeds are expected to be present.

EDINBURGH CASTLE, Limehouse, E.—Sunday next, at 11 and 7, Mr. C. Russell Hurditch; at 3, Rev. H. Bright.

ZENANA MEDICAL COLLEGE.—The Saturday noon prayer-meetings, at 58, St. George's-road, S.W., have been resumed.

DUBLIN CHRISTIAN CONVENTION, October 22—25.—Particulars may be had from Mr. Robert Cotter, Christian Union-buildings, Dublin. Mission by Rev. Dr. Pentecost, in Dublin, at close of Convention.

HAMMERSMITH CONFERENCE, October 23, 24, 25.

TEMPERANCE NOTES.

October 14 is set apart by the International Women's Christian Temperance Union for prayer for the spread of temperance principles.

In an article on "Drink and the Stage," *The Temperance Record* draws from the lives of great actors warnings against the evils of drink.

Mr. William Forbes has held a week's mission in Liverpool in connection with the Y.M.C.A. He addressed fourteen meetings during the seven days, and many signed the pledge.

The Church of Scotland Abstainers' Union held a conference recently at the Christian Institute, Glasgow. A plan of operations for interesting every parish in temperance work was adopted with enthusiasm.

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DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 8, 1888.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

⁂ We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
British & Foreign Bible Society—F.W.	1	0	0
Rescue Society—W.C. £1; A.E.C.C. £5	6	0	0
St. Giles' Christian Mission—W.C. £1; C.L. 5s	1	5	0
Soldiers' Institute (Miss Robinson)—W.C.	1	0	0
Bird's-Nest Mission, Dublin—R.T.T.	0	1	0
Syrian Colonisation Fund—E.T.L. £2; A Debtor, 5s	2	5	0
George-yard Ragged Schools—C.L. 10s; A.E.C.C. £5; T.A. £1; A.P. £2 1s 2d	8	11	2
Tower Hamlets Misn—C.L. 10s; Mrs. L.M.C. 10s	1	0	0
Home of Industry—C.L. 10s; T.A. £1; A.E.H. £2	3	10	0
Open-Air Mission—C.L.	0	5	0
China Inland Mission—C.L. £1; B.M.W. £1; M.A. 10s; C.L.M.T. £1; E.J. 10s; A.P. £5	9	0	0
Dr. Barnardo's Homes—C.L. 10s; S.M.P. £1; J.E.P. 10s; E.J. 10s; F.C.C. 4s; T.A. £1; A.E.H. £5	8	14	0
Mr. Fegan's Boys' Home—S.M.P. 10s; A.E.H. £2; S.E.S. 10s; A.P. £5	8	0	0
Mildmay Mission to Jews—K. 10s 2d; A.E.H. £2	2	10	2
North Africa Mission—Mrs. H.Hn.	0	5	0
Bristol Orphan Houses—E.M.R. 10s; C.L.M.T. £1; A.P. £10; F.C. 10s; *Scripture Knowledge Institute*—F.C. 10s	12	10	0
Mrs. Fuller (Psnl.), Sermon-lane—Friend	2	0	0
Penny Dinners Poor London Children—Collected by A.S. & T.T. Wanganui	22	9	1
Blackdown Hills Mission—C.P., Clifton	0	5	0
Theatrical Mission—C.P., Clifton	0	5	0
N. Bow Factory Girls' Dinner Refuges—C.E.J.	0	10	0
Day in Country Fund—M.R. 2s; T.A. £1	1	2	0
Mrs. Meredith's Prison Mission, &c.—M.R. 2s; C.S.H. 10s; T.A. £1; A.E.H. £5; C.A.M. £5	11	12	0
Legal Expenses, Rev. E. Kevill-Davies—C.S.H.	0	10	0
Miss de Broen's Work—Mrs. F.	0	10	0
Miss Weston's Work, Royal Navy—F.E.L. 2s 6d; C.L.M.T. £1	1	2	6
Professor De Launay's Work—Collected, G.M.T.	3	0	0
Friendless & Fallen—A.E.C.C.	5	0	0
Gratuitous Circulation of THE CHRISTIAN—N.B., Bath, £1; J.P.H. 5s	1	5	0
Salvation Army—H.A.T. 5s; A.E.H. £2; J.C.P. 10s; G.S. 10s 6d	3	5	6
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4, 5, & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

Special efforts are made on behalf of mothers th their first infants, who are really the most peful class of the fallen, and are generally eatly to be pitied.

A Home has been opened for the reception such young women, before they become others, as are unfitted, from their previous od character and position, to mix with ners.

The Committee are obliged to make an gent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and gent that every shilling has been spent.

The Committee are in very urgent eed of £250.

nkers—LONDON AND WESTMINSTER BANK (Bloomsbury Branch), 218, High Holborn.

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THE ASYLUM FOR IDIOTS, Earlswood, Redhill, Surrey.—For the Care and Education of e Idiot and Imbecile.—The AUTUMNAL ELECION of this Charity will occur on Thursday, the 25th stant, at the Cannon-street Hotel, E.C., for the purose of choosing thirty-five applicants, for the ordinary eriod of five years, from a list of 146 approved candiates, without prejudice to scrutiny.

The Board would willingly advance on the number of dmissions, but can only do so in proportion as they are ncouraged by increased contributions.

The poll will commence at 12 and close at 2 o'clock recisely.

H. GERARD HOARE, Esq., Treasurer, in the Chair.
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Offices, 36, King William-st., London-bridge, E.C.

FIFTH ANNUAL CONFERENCE
OF LADIES
ENGAGED IN
Preventive and Rescue Work,
WILL BE HELD (D.V.) IN THE
COUNCIL CHAMBER, EXETER HALL,
WEDNESDAY, NOVEMBER 7th.

MRS. F. A. BEVAN
HAS KINDLY CONSENTED TO PRESIDE.

Several Papers will be read, of which due notice will be given.

Afternoon Sitting at **2.30.** Tea will be provided at **5.** Evening Sitting at **6** o'clock. To close about **8.30.**

The recent atrocities at the East End have brought painfully to light the fearfully degraded condition into which vice leads; and if by any means young women can be prevented from sinking so low in the social scale, such an end is worthy of the prayerful Christian consideration and labours especially of their own sex.

EDWARD W. THOMAS,
200, EUSTON ROAD, N.W. *Convenor.*

Just Published. Price 6d., by post 7d.

AN OUTLINE OF THE PAST, THE PRESENT, AND THE FUTURE OF GREAT BRITAIN AS REVEALED IN THE WORD OF GOD. Also an Examination of the Theory that Asserts the Kingdom to be Unconquerable. By JAMES KEITH.

London: ROBERT BANKS & SON, Racquet-court, Fleet-street.

GRAY'S YARD RAGGED CHURCH,
JAMES ST., OXFORD ST., W.
Entrance—13, Duke St., Manchester Sq.

OPENING of the NEW PREMISES,
MONDAY, OCTOBER 22, 1888.

Afternoon, 4 o'clock ... ... The LORD KINNAIRD in the Chair
Address by Rev. C. H. SPURGEON.

Evening, 7.30 o'clock ... ... GEORGE HANBURY, Esq., in the Chair.
Address by Rev. F. B. MEYER.

REV. W. HAY CHAPMAN, REV. NEVILLE SHERBROOKE, REV. MITCHELL CARRUTHERS, REV. JOHN WILKINSON (of Mildmay), T. A. DENNY, ESQ. E. M. DENNY, ESQ., S. GURNEY SHEPPARD, ESQ., DR. HABERSHON, and P. GOUGH, ESQ., are expected to Speak.

Admission to Afternoon Meeting *by Ticket only.* Apply by letter to Miss A. R. HABERSHON, 70, Brook-street, W.

Contributions to the Building Fund will be thankfully received, about £2,200 still being required.

FRIENDLESS & FALLEN

At the first meeting of the Committee of the Homes and Open-All-Night Refuge in 1888, the following resolution was unanimously adopted, after prayer:—

> *"That reviewing God's gracious Providence in sustaining the work of this Institution on behalf of friendless and fallen girls during the* 30 *years completed, it is hereby unanimously resolved to renew the authorization for the admission of all suitable applicants seeking the protection of the Homes, day or night, during the year* 1888; *believing THAT HE WHO HAS UPHELD in the past will also sustain in the future, and that such a course will be approved by all those kind friends of poor outcast women and girls who from time to time contribute of their substance to maintain the Homes."*

Since the establishment of this Institution in 1857 to the close of 1887, there were admitted:—

To Reformatory Homes	8,747
„ **Preventive Homes**	3,148
Total	11,895
Readmissions	3,904
Total	15,799

OPEN-ALL-NIGHT REFUGE.

Number of Young Women and Girls lodged in this Refuge since its establishment in 1867 .. .. } **13,646**

The instructions as above have been carried out to the utmost capacity of the Homes, and many wanderers have been restored to their friends in the Provinces.

Sad as the recent atrocities at the East End of London are, the terror has induced some of the unfortunates to seek a way of escape, and they have been welcomed into Homes. God grant that it may lead to "true repentance!"

Donations from the readers of "The Christian" are now earnestly solicited.

Messrs. MORGAN & SCOTT, Office of "THE CHRISTIAN," 12, Paternoster-buildings, E.C., will take charge of contributions.

EDWARD W. THOMAS.

Office: 200, *Euston-road, London.*

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N.B.—Grocers can have copies for distribution among their customers on application.

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BEWARE of Poisonous Enamels containing White Lead, Copper, Arsenic, &c. Todd's "VICTORY" ENAMEL is *Guaranteed Non-Poisonous.*

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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

No. 977.] London: Morgan & Scott, 12, Paternoster Buildings, E.C. FRIDAY, OCTOBER 19, 1888. Registered at the G.P.O. as a Newspaper. [Twopence. Post Free, 2½d.

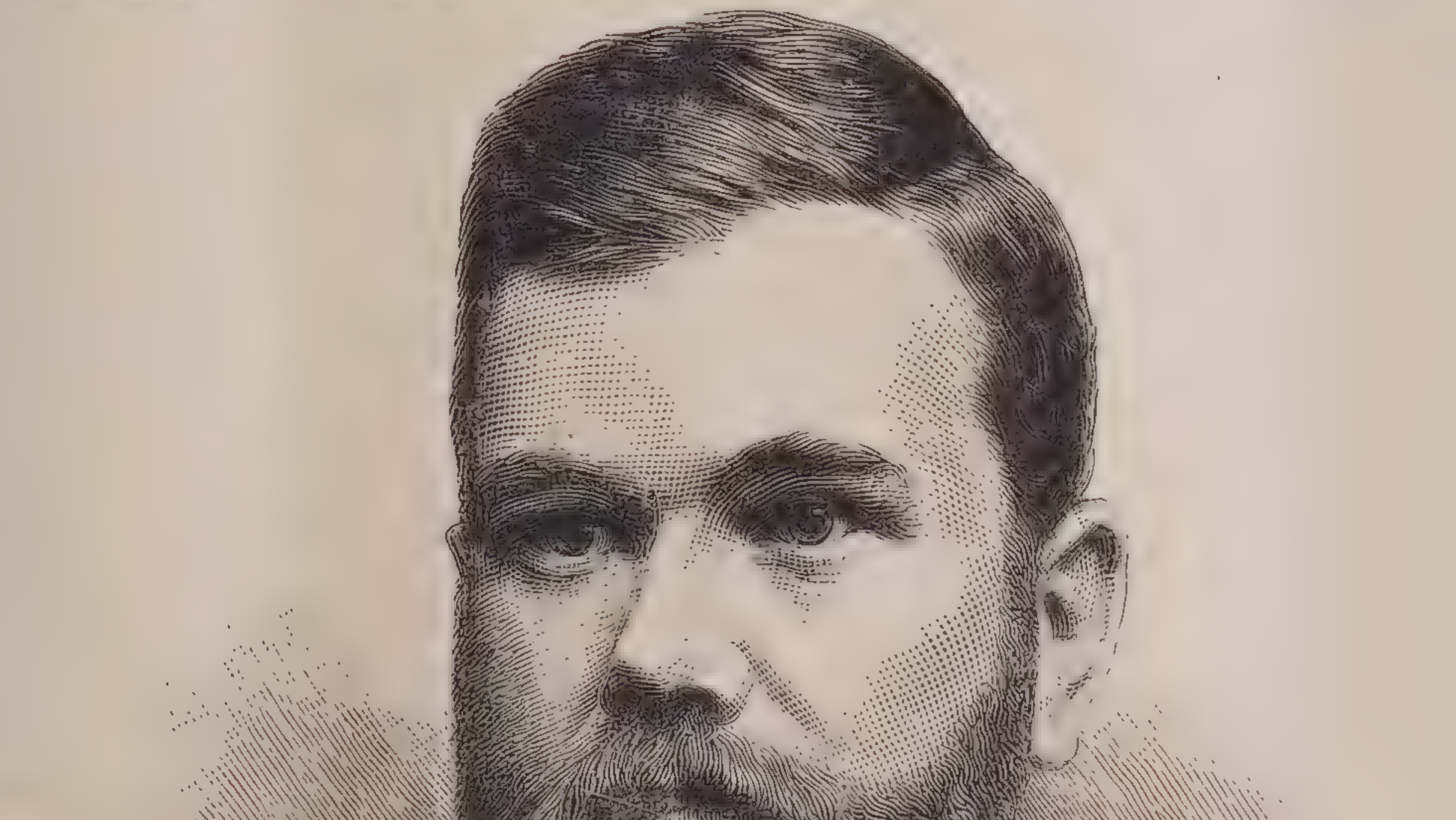
REV. JOHN M^cNEILL,

McCrie-Roxburgh Free Church, Edinburgh.

IT is the summer of the year 1872, and we are speeding by rail along the eastern hore of the Firth of Clyde. We have just eft behind us the busy port of Greenock, nd our eyes are feasting on a magnificent panorama of mountain and sea, wood and glen, when the train draws up at a little station, and a strong and cheery voice cries, "Inverkip! Tickets ready." Presently the carriage door is opened, and a burly youth of eighteen, n official corduroy and buttons, and with a frank and smiling countenance, relieves us of our passport to Wemyss Bay. As the wheels move again we get another glance at that happy boy; then we ook down the hillside at a few cottages embosomed among trees, and there is mirrored in our mind the humble and uneventful career of a village railway porter.

Fifteen years pass away It is a Sabbath evening in the city of Edinburgh, in the tropical summer of 1887. We are in the midst of an immense throng in a circus, one of the city's largest public buildings. The crowded passages and expectant looks plainly tell that the gathering is unusual. Very quietly there steps on the platform a powerfully built man in the prime of life, with a face speaking of health and good nature. The clerical collar that surmounts the tightly buttoned surtout proclaims his calling, and the open Bible his purpose. As he surveys the vast audience he strokes his beard, his brow furrows, and overspreading his countenance is a look not free from pain. Does he hear the hum of bees and see the blue smoke curl among village woods? Does his heart tremble as he thinks of the plough to which he has put his hand? For the railway porter of Inverkip and the Edinburgh preacher are one and the same.

It was at Houston, a village of Renfrewshire, on July 7, 1854, that JOHN MCNEILL first saw the light. His father, who is now spending the evening of his life in Glasgow, is a native of county Antrim, but comes of a Scottish stock. Crossing the Channel forty years ago, he settled in Houston, where he married, and in whose quarries he gained his livelihood. A hearty and manly man this father, uniting in him the strong religious conviction of the Covenanter with a humour that smacks of both Scotia and Erin. It is not difficult to discover where the preacher got his faculty of uttering "snell" sayings. The mother, whose maiden name was McTaggart, died a few years ago, leaving to her large family the precious memory of a noble Christian life. The home was teetotal; hence the "Scottish Spurgeon's" war with the bottle. There appears to be a poetic strain in the blood, as evinced by the touching verses occasionally published by Miss Kate McNeill, who, if lacking her brother's humour, has all his pathos. Another member of the family is about to study for the ministry.


J. HORSBURGH. PHOTO.

(*From Photograph by Mr. J. Horsburgh, Edinburgh.*)

When Mr. McNeill was twelve years old the family removed to Inverkip, the father becoming foreman in a quarry there. At the village schools the boy received an education consisting of the ordinary English branches, together with the rudiments of Latin and French. The Free Church minister at Houston remembers being struck by John's habit of sitting alone on the doorstep for long spells of meditation—so unusual in a boy. On leaving school the lad entered the employment of the Caledonian Railway Company as gate-boy at Inverkip Station. By-and-by he became porter, and he had a narrow escape one day when engaged in coupling waggons. He can never forget having been a "railway man"; the finger the buffers nipped is ever before him. After three years in this humble occupation he was promoted to the booking-office at Greenock. Spending every Sabbath under the parental roof, he worshipped with the family in the Free Church of Inverkip; and, under the ministry of Rev. Peter Douglas, he became conscious of a great change in his attitude towards God. His conversion, however, had not been preceded by a course of open sin. He lately remarked that he was a "converted decent man—a kind hard to convert." He was about nineteen when this occurred; and, with the courage that is so marked a feature of his character, he at once stood up and testified to being on the Lord's side. Ever giving satisfaction to his employers, he was sent in the year 1875 to take charge of the company's town office at the east end of Princes-street. In a few weeks he saw reason to give up his post, but at once got a clerkship in the North British Railway Offices across the street.

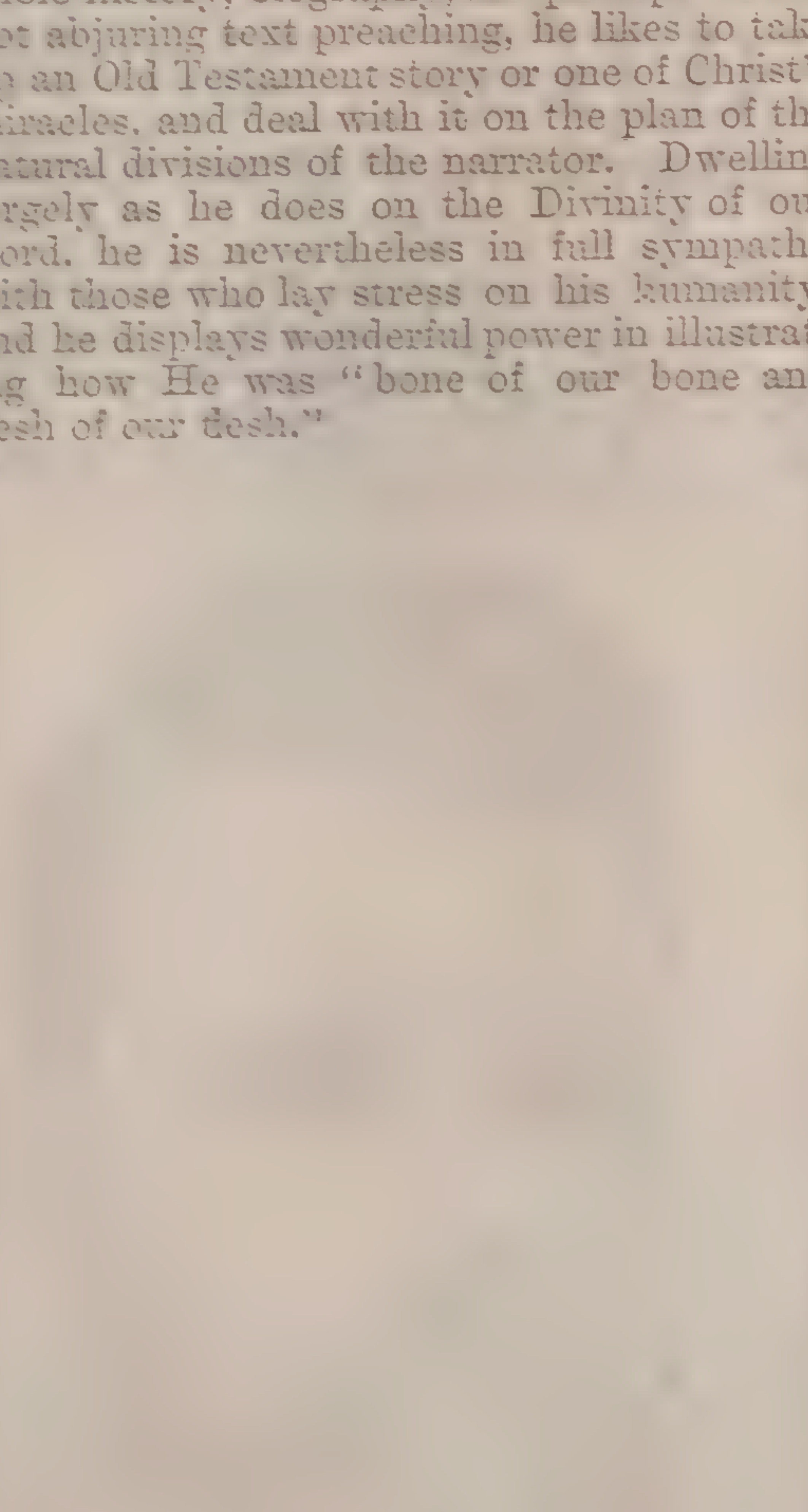
Since his conversion he had been in the habit of addressing religious meetings, and now he threw himself heartily into the work of the Young Men's Christian Association. His capacity for public speaking soon became apparent, and many friends in the city urged him to study for the ministry. Following their advice, he relinquished railway clerking, and in the autumn of 1877 entered the University. It was a bold step, but if he had any doubts of its propriety they were dispelled by a conversation with his mother. When he told her what he had done, her lips quivered, and her countenance betrayed unusual emotion. Then came words he can never forget. "I have never told you, but I meant you for that before I saw your face." There are many Hannahs; but how few can let their sons await the Lord's call! With marked emphasis Mr. McNeill is wont to say that his mother and he were always "great friends."

Three years were spent at the Arts classes; and during all that time he supported himself by mission work in connection with Free St. Bernard's Church—work which, of course, precluded all endeavour after academic distinction. Ever courageous, he entered into matrimony during the last year of his curriculum in Edinburgh. His next step was to remove to Glasgow, where he attended the University for one year and the Free Church College for four years, all the time supporting himself and his family by mission work. On receiving Presbyterial licence to preach the Gospel, he was at once invited to become the minister of the Barony Free Church, Glasgow, a church with a thousand members. Thinking the charge too great for a young minister, he declined it, notwithstanding a tempting stipend. Soon afterwards he was called by the McCrie-Roxburgh congregation in Edinburgh. It was a small body made up of two [illegible] Free Church congregations in a poor district of the city. Accepting the call, he was inducted in the summer of [illegible].

His success has been phenomenal. Scotsmen dearly love a sermon, and when it was announced that a second Spurgeon had appeared in an Edinburgh pulpit there was a rush to hear him. Grave people, hearing of the odd sayings that made his audiences smile and of his extraordinary unconventionality in the pulpit, shook their heads, and wrote him anonymous letters. Others went to hear him for themselves, and came under the spell of an earnest preacher who believed he had a Divine message to men, and was not particular about the way of delivering it, provided he got it into their heads and hearts.

The church, which is seated for six hundred, soon became [illegible] for the crowds that resorted to it; so the evening service has, during the past [illegible] months, been held in a large hall or circus, the audiences numbering from three to five thousand. The Wednesday evening congregations fill the church. Opinions differ as to the constitution of the circus audiences, but we think the non-church-going element is very considerable. All classes in the city are represented, but the majority are well-dressed people of its middle class, who attend the service pretty regularly. All that seems wanting to form a great congregation is a permanent building capable of holding about four thousand people. Some influential gentlemen, including two medical professors in the University, are at last about to issue an appeal to the Scottish public for subscriptions with which to erect a tabernacle. Many think the Free Church has been rather dilatory in the matter, and it is whispered that the United Presbyterians would soon roof him in if he would only join them.

Of what theological school is Mr. McNeill? Well, if the distinction may be allowed, he does not preach a system of theology, but the Gospel. Nevertheless, he holds a definite system; and if you were to ask him what it was he would probably hand you the Shorter Catechism. But his sermons are not "Shorter Catechism and water"; he deals with the whole length and breadth of Bible history, biography, and precept. While not abjuring text preaching, he likes to take up an Old Testament story or one of Christ's miracles, and deal with it on the plan of the natural divisions of the narrator. Dwelling largely as he does on the Divinity of our Lord, he is nevertheless in full sympathy with those who lay stress on his humanity, and he displays wonderful power in illustrating how He was "bone of our bone and flesh of our flesh."



A man of splendid physique, he used to indulge in all manly sports, such as swimming (he once swam three miles at a stretch), throwing the hammer, and tossing the caber. Even yet he could give you a valuable hint as to putting the stone, and might name the Australian cricketers as easily as the twelve Apostles. To alcohol and tobacco he has always been a stranger. He possesses that mysterious magnetism which gives a man power over his fellows, and he unites in his character the shrewdness and humour of the Scot with the emotionalism and generous impulse of the Irishman.

Edinburgh is to be congratulated on possessing such a preacher. Manly men like him are greatly needed by the Church in these days. Determined as he is to draw a clear line between the Church and the world, and fierce as are his denunciations of sin and hypocrisy, there is yet no one more tender in dealing with the erring and doubting. Nor does his influence end at the pew. His brethren in the ministry are flocking to hear him, and are learning how to get at the hearts and lives of the people.

London has coveted Mr. McNeill, Highgate Presbyterian congregation having given him a call which he declined, though not without hesitation. Soon afterwards the Free Church offered him the post of their evangelist for Scotland at a large salary. This, too, he declined, partly for domestic reasons, and partly because of his opinion that Scotland can be evangelised to a great extent in Edinburgh, whither the flower of Scottish youth resort for education and professional training.

Mr. McNeill has a happy home, and three little rogues exercise him in the joys and sorrows of fatherhood.

◆

THE McALL MISSION.

MEDICAL WORK.

A MEETING was recently held at the residence of Mr. and Mrs. D. M. Drysdale, Princes'-park, Liverpool, on behalf of the McAll Medical Mission, Paris. Dr. Anderson, who is at the head of the Mission, delivered a descriptive address, which was highly appreciated.

When Mr. McAll first began his work, these of his helpers who had a knowledge of medicine did their best to heal the bodies of those for whose souls they laboured. This excited the jealousy of the French doctors, and an old law was brought to light, by which it was enacted that only persons holding French diplomas should practise medicine. The dispensaries were therefore closed, and remained so until two and a half years ago, when, as he held a French medical diploma, Dr. Anderson felt impelled to set about mission work in Paris. The dispensaries were then re-opened, and have ever since remained so, and been owned of God and blessed to many souls.

Dr. Anderson told with joy of the blessed meetings which are held in connection with the Mission, and described the delight which many have evinced at hearing the Gospel in the Mission buildings. He also related some touching cases of light dawning upon darkened souls. Rev. Dr. A. T. Pierson, of Philadelphia, followed with some words in cordial commendation of the Mission, the operations of which he had had the opportunity of studying during a visit to the French capital this summer.

A NEW BRANCH OF EFFORT.

Sir,—Your readers may like to hear of a new branch of the McAll Mission, which has been developed by the energy of one of the workers, a Scotch lady. It is a Home for poor little girls, fatherless, or motherless, or worse, sad cases often coming under notice in a mission like this.

There were three little ones already there when I visited the cosy nest encircled by its trees and garden. "Victorine's" mother is dead, sickly father in the hospital. "Clara's" mother, an abandoned woman, had been in the habit of locking her up in a cupboard, and leaving her without food for forty-eight hours at a time. "Hortense," a tiny thing, was rescued from her father in a public-house. The man never entered his home, except to steal any bit of furniture which he could turn into money and drink. Lastly, he stole the child, to amuse himself with, he said. Two more little ones are to be received when discharged from the hospital, and two others are offered and will be accepted, though faith alone sees the means of support.

Three hundred francs, or £12 a year, will board a child. Help in money or clothes will be gladly received by Miss Christie, The Home, 54, Rue Violet, à Greville, Paris; or by any of the friends mentioned in the preface to "The Lost Children," published by *Mr. A. Stevenson, Edinburgh.*

A McALL WORKER.

HOMES FOR CHRISTIAN BLIND.—The North London Homes for Aged Christian Blind Men and Women, situate in Hanley-road, N., have for some years proved a great blessing to many. Recent additions have so enlarged the accommodation that the committee propose to consider applications from blind women under fifty years of age, which has hitherto been the limit. There is a small debt remaining on the Jubilee Hall just completed.

CHRIST FOR ENGLAND.

By Rev. W. CROSBIE, Brighton.*

What England wants is Christ: not our theories about Him; and not our Church systems; not our emphasised and narrow denominationalisms; not our priestisms and mechanical rites and ceremonies; not our cold intellectualisms and learned and brilliant philosophisings; not our hard dogmas and traditional and technical theologies; but Christ Himself—the Divine, human, personal Christ—once crucified for the sins of the world, but now risen and glorified.

Christ for England! Yes: that must be the watchword. It was the watchword of the Reformation, though not always clearly apprehended and distinctly uttered by the Reformers. It was the watchword of Whitfield and Wesley and their coadjutors in the evangelical revival of the eighteenth century. It has been the watchword of other spiritual movements since that have advanced the cause of Scriptural religion and of true progress in the nation. And it will be the watchword—the one Shibboleth—of yet grander movements, that will sweep like waves of blessing over England and over all the countries and continents of the earth. From the conflicts and controversies of the times through which we are passing, from the attacks of enemies, from the searching fires of criticism, to which all things sacred and Divine are being subjected, the Christ will emerge more wonderful, more potent, more attractive, more beautiful—"the desire of all nations." Everything is preparing for Him, and for new and mightier manifestations of Him. Everything is subserving the fulfilment of his eternal purposes of mercy and love for mankind. Whatever we lose we cannot lose Him, and all seeming loss will be but augmentation and enhancement of Him. Whatever perishes and vanishes away, amid the shakings of the heavens and the earth, He will abide; his immutability revealed more and more, and Himself, by the complete removal of all obscurations and accretions, brought into larger and clearer view, and presented as the one object of the sinner's trust, as the one centre of Christian union, as the one foundation of the city of God, as the residuary and all-perfect and all-sufficing creed. And in that day of his exaltation the Spirit of God will glorify Him, working mightily with the Church, honouring her testimony, extending her triumphs, multiplying her converts as the morning dew, or as the sand by the seashore. "And I, if I be lifted up, will draw all men unto Me."

Are the Congregational Churches of England true to Christ? In that question lies the test of orthodoxy, and the criterion of efficiency. Various answers have been given to the question. Charges have been made against these churches. The smoke of the battle is not yet cleared away; the echoes of the strife are still heard. What is the real truth of the matter? Is there more defection in these churches than in others? I do not think there is. The defection is general; and if it is not of one sort it is of another, extending to, and including, even those who have been posing as critics and censors. Their very criticisms and censures are proofs of defection—evidences that, in spirit, at least, and in gracious and noble charity, they have not yet "learned Christ." And may there not be defects in their own theology? need for some recasting and readjustment? It cannot represent the last stage in the progress of religious thought and knowledge. In formulated human creeds there is neither infallibility nor finality. The fact is that all round the level is low—much lower than it should be; the spiritual tone depressed; the intuition and sense of spiritual things dim; the passion for souls a smouldering flame; the doctrinal conceptions inadequate and partial and transitional—requiring to be touched and widened and reset by some God-sent constructive theologian; the practical Christian life and righteousness a too languid energy; the distance between the actual and the ideal—between what is and what ought to be—markedly and reprehensibly great.

Room for throwing stones one at another there is not. "The accuser of the brethren" is not the most exalted personage, nor he who "thanks God that he is not as other men are." It is a poor thing to compare ourselves with others; and the judgment of the self-righteous is invariably unrighteous judgment. When comparison is made it should be honestly and severely with the eternal standard, and with the magnificent possibilities of the Christian life. And, applying these tests, bringing ourselves alongside these measures, the place for all of us is in the dust of humiliation and penitence; "for there is no difference; for all have sinned and come short of the glory of God."

The beginning, then, of *Christ for England*, and consequently of *England for Christ*, is Christ, in a new and fuller sense, for the *individual*—for the *individual Christians*. The initial stage of the requisite reformation and improvement is *personal*. We must be better Christians, humbler, purer, gentler, nobler, more loving, more merciful, more self-sacrificing; in a word, more like Him whose name we bear, and whose witnesses we are—breathing his spirit—reproducing his life—entering into, and passing through, in our thought, and feeling, and sympathy, and appropriating faith, and spiritual experience, what Christ passed through when achieving the world's redemption—retransacting in our measure, and in the processes of our moral development and interior growth, the facts of his death, resurrection, ascension, and holy anointing—there being in us and in our spiritual unfolding and history the counterparts of these; until it is permitted us, in lowliness of heart, yet with all truth, to say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

From Christ for the individual the passage is to Christ for the *family*, for the *Church*, for the *community*, and for the *nation*—for every form of associated and organised life. The basis is a regenerated individualism. And upon that basis what superstructures rise! From that root what beautiful things grow! The family realises its Divine idea; the Church is "the body of Christ, the fulness of Him that filleth all in all"; the community and the nation are the kingdom of God. "The Sermon on the Mount" gets translated into all human intercourse and doings, in trade, in commerce, in politics—in everything. The golden rule, "All things whatsoever ye would that men should do to you, do ye even so unto them," governs the relations between man and man, and between class and class. Duties and obligations are infinitely more thought of than rights. *The will of God is done in earth as it is in heaven.*

But is not that a fancy picture? Utopian? visionary? a beautiful dream simply? The sad thing is that after an experiment extending over nearly nineteen centuries, it is no more a reality. But it will be a reality one day. It is the sure promise of the future, and is all contained in Christ—the legitimate outcome and fruit of his teaching, and principles, and influence. It is the standard He has set up, and the goal toward which the evolutions of history are moving. Christianity will not turn out a discredited system. Jesus will not "fail nor be discouraged till He hath set judgment in the earth." The fault is not his that the progress is so slow, and that the end has not been reached. Let Him be unhindered; let Him have but his way—working out all the possibilities—*let there be only enough of Christ in men's dispositions, and characters, and lives*—and there will be attainment and exhibition of the supreme law of moral being, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself"; and earth will be transformed into the very image of heaven.

Someone speaking the other day of South London said, "*Christ was not in possession!*" And what is true, alas! of London, is true of England. And Christ will not be "*in possession*" until He is more completely "*in possession*" in his own. Were He only lived out fully in the life and character and doings of those who profess Him, the face of the world would speedily be changed. Great and beneficent revolutions would be accomplished. Difficult social, and economic, and political problems would be solved. Many strained relations would be harmonised and sweetened—relations of capital and labour, of employer and employed, of rich and poor, of ruler and subject. The merciless selfishnesses and wrongs of business competitions would be counteracted and expelled. The Christianity of Christ contains all reforms and salvations. What is wanted is that it become more and more applied Christianity—applied, without abatement or compromise, to everything—covering the whole sphere of man's being and activities—inspiring, changing, purifying, ennobling, perfecting the life of humanity through all its range.

Christ, therefore, is the Gospel for the age, and for all the ages to come. The world has not outgrown Christ. He leads, and is far ahead of, all the civilisations still. And the first grand necessity of the times is a Christlike Church—a Church that shall be a sort of revised—a new and living *Imitatio Christi*. Such a Church would itself be a concrete Gospel, divinely eloquent, and charged with virtue for the healing of the nations; and what converting, soul-winning, triumphant power in the glad tidings of salvation proclaimed by its lips!

SOLDIERS' INSTITUTE, SANDGATE.—Dear Sir,—I desire to thank those of your readers who send their copies of The Christian to soldiers; many of them have written us grateful letters. I have about thirty other soldiers who would be thankful to receive a copy. Mr. James Dykes has recently conducted a very blessed mission in this Institute. As a result, not a few have been led to the Saviour, and are showing by their lives that God has wrought a change in them. One pleasant thing in the converts is that they are all possessing themselves of a "Bagster Bible," and a good copy of "Songs and Solos." We very much need our new hall, for which we yet require £100. Surgeon-Major Alston, M.D., is the hon. treasurer. —Yours respectfully, Henry Hull.

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* Extracted from an address to the Sussex Congregational Union, October 1. (2d. *Hodder & Stoughton.*)

THE LAND OF LUTHER.—1.

Now that the eyes of Europe are turned upon the great nation which has lost two Emperors within a few months, it may be interesting to take a glance at one of the many existent efforts to spread the Gospel in that country.

To any English person who had resided in Berlin during the events which have so recently convulsed it with sorrow, the German character would probably acquire a deeper interest. To a mind accustomed to the rather materialistic Radicalism of East London, the earnest, enthusiastic devotion of the German nation to its Emperor, which overflowed last spring in the passion of tears that Europe wondered at—the persistent, pathetic tenderness with which it watched and wept at Kaiser Frederick's bedside, would appear ideal and romantic in its intensity.

To the Christian mind it would also be hopeful and significant. A people that could abandon itself to a grief so unselfish and profound at a loss so little personal—that for so long could forget absolutely *all*, to mourn beside the bier of its dead monarch—would seem peculiarly fitted for that ideal and self-forgetful allegiance which Christ requires of his disciples. Perhaps, no less a sorrow could have revealed this capacity for devotion, almost limitless in degree and certainly spiritual in kind, which undoubtedly underlies the German character, often on the surface pleasure-loving and self-seeking. Oh, if this capacity could be used for *Christ;* if the great heart of the nation could be touched on His behalf; if these springs of deep, tender, uncalculating devotion could be reached—waked for Him; who could estimate the blessedness of the result?

But alas! Germany's heart is *not* on fire with love to Christ! Far, far from it. It is deadened by form without faith; blinded by philosophic presumption; corrupted by materialistic poison.

Emerson once said that Germany was the brain of Europe. That is probably in measure true. It is also, perhaps, partly true that Germany is the heart of Europe, not only as regards geographical position, but in other ways. Not alone what Germany thinks, but how she loves and what she worships is of immense importance to Europe, and the importance is increasing, not diminishing, every year.

English Christians, if your sister land loved Christ, thought for Christ, worshipped Christ, poured out its whole devotion at His feet, what do you think would be the result? What was the result long ago, when one deep-hearted, clear headed German—his whole being given to God—stood up in his name, and delivered his message? What does England—what do *you*—owe to Him? Do you wish to cancel that obligation? *Can* you cancel it if you would? Has any country in Europe a deeper, holier claim upon your love and sympathy than Luther's land?

"An old story," you say, "that about Luther. Germany has long ago balanced the blessing she conferred on us then by the flood of scepticism and rationalism with which she has inundated us for years."

A great writer tells us that "to any noble mind the nature of an obligation is infinite." That is at least true of a *spiritual* obligation, the conferring of a spiritual gift, whose results will remain for ever. And it seems peculiarly true of the debt we owe to Germany—a spiritual debt, which no Christian, surely, can ever wish to cancel.

Besides, just in her need, her doubt, her darkness, her unbelief, lies her claim to any help we can give; our *chance*, gratefully, humbly, rememberingly to serve her "as far as in us lies." How could it be aught else than this to any loving Christian soul? Least of all, how could it be an excuse to talk of "cancelled obligation"? Oh, for the grateful, earnest spirit that will never cease to say—never *wish* to cease to say—"I am a debtor;" a debtor in this case to our absent Lord; to claim this rich soil, this magnificent material, in such sadly large measure running waste, for Him; a debtor to the land that brought us light, to do all we can, all we possibly can, to lessen her darkness now. Edyth E. Fooks.

Points for Preachers.

A PASSION FOR SOULS.

Francis Xavier, "the Apostle of the Indies," misguided as he was, flamed with a consuming passion for souls. He washed the sores, and cleansed the clothes of a crew sick with scurvy; rang a bell through the streets of Goa to call pupils to his school; and, after a fearful vision of perils and privations before him as the price of winning isles and empires to Christ, he could only cry: "Yet more, O my God, yet more!" No marvel if during ten years he visited fifty kingdoms, preached over nine thousand miles of territory, and baptized a million persons.

ESTHER, THE BOOK OF PROVIDENCE.

(1) An unseen hand guiding all human affairs.

(2) Ultimate awards to evil and good.

(3) The prosperity of the wicked ends in adversity.

(4) The adversity of the good ends in prosperity.

(5) Poetic retribution—"Hang him thereon." See Psalm ix. 15—16.

(6) The minutest events woven into God's plan.

(7) This plan perfectly consistent with man's free agency.

(8) The name of God not mentioned, but the hand of God manifest throughout.—*Dr. A. T. Pierson.*

STURDY HONESTY.

Some years ago I heard of a man (who occupied a position of great responsibility and influence as manager of one of the largest companies in England), as sturdy a bit of honesty as ever God made. A merchant called upon him one day, anxious to sell some steel, and quietly set down before him a roll of notes amounting to £500. "What are these?" asked the manager, taking them up. "Oh," explained the merchant in an undertone, "if you will be good enough to accept them with the compliments of the firm." Then it flashed upon the good man that it was a bribe. Crumpling the notes together as so much waste paper, he flung them out of the office door, and said indignantly, "Sir, if you are not gone after them in one minute, I will kick you there!" That is the Christianity for the nineteenth century—that resoluteness in the soul, in the hand, ay, and in the foot too, if need be!—*Rev. Mark Guy Pearse.*

THE GOSPEL = THE WHOLE COUNSEL OF GOD.

The milk of the Word as contrasted with solid food does not refer to any real and inherent difference between the Gospel first preached and afterwards taught. From first to last we present the same circle of truths, the whole truth. The Apostles preached the first and second advent, the person and work of Christ, the gift and indwelling of the Holy Ghost; they preached the whole counsel of God to all men. They preached Jesus as the centre; but in their preaching they presented the whole circumference of truth. Do not allow modern practice to cramp your ideas of what is meant by "preaching the Gospel" even to unbelievers. Experience will decide whether the Apostolic method is not the safer and the better.—*Dr. Adolph Saphir.*

"STEP INSIDE"—"STAND AWAY."

The most ordinary incidents will furnish us with instruction if we keep our minds and hearts open, as well as our eyes and ears. Let me tell you, for instance, of a very simple scene, of which I was the witness at a railway station. A train (not the one I was waiting for) was at the moment of starting, when a lady ran to and fro, looking for a second-class carriage; the guard pointed her to an open door as he shouted, "Step inside!" Not twenty seconds later another lady ran to the door. "Stand away!" cried the guard, and she was left behind. How slight the difference between those two persons, and yet how great the difference in the consequences. The one was carried whither she desired to go, the other was left behind. The one was barely in time—"Step inside!" the other barely too late—"Stand away!" The application is obvious, and quite adapted to a popular address. We shall meet with such helps frequently, if our minds are occupied with the Master's work and our hearts in fellowship with Him.—*Pastor Theodore Monod.*

YOUNG WOMEN IN THE CITY.

The work conducted by Mrs. Fisher and her helpers is being vigorously carried on. In August upwards of four hundred young women were taken for a brief change to Crohamhurst. The weather was delightful, and everything contributed to the enjoyment of the party. It will be a memorable time to at least a few of the number, inasmuch as, amidst the roar of the train on its homeward journey, there was music in the Father's house, because four girls had sought and found the Saviour during those moments.

Several of the weak and destitute sisters have also been sent to the sea-side for a week or two, wholly or partially free of expense, thanks to kind friends who sent contributions for that purpose. They will be glad to know that in every case, great benefit has been received for body and soul.

Two women who received the word with gladness have suddenly been taken to their rest. One, a new convert, was allowed to testify for two or three weeks to the new life in Christ, when she succumbed to typhoid fever. Another, whose smile always cheered the visitor on entering the room for the weekly reading, was taken on her way home from work one evening to the Master's service above.

The need is great for helpers to give short addresses in work-rooms in dinner and tea hours. Also for evening classes, in teaching sewing, cutting-out, or any interesting and useful branch of instruction. Mrs. Fisher, 186, Aldersgate-street, will be glad to communicate with any ladies who would like to render assistance in this or any other way.

The Novel in the Home.

"EDNA LYALL'S" BOOKS.

I wish to direct the attention of parents to the writings of "Edna Lyall," some of which are, to my mind, most dangerous, especially to young people in their teens, who are beginning to "think for themselves."

They are not "yellow-backs," but, being bound in sober cloth, with good paper and large type, present a most respectable appearance. You find them in Christian homes where only "select reading" is allowed, and they are freely perused by young Christians, because, though honestly bearing the designation of "A Novel" on cover and title-page, "they are not like ordinary novels; they are written *with an object.*" So one is often told.

And therein lies the danger. An "ordinary novel" is read and laid aside, occasioning no afterthought, at any rate upon religious matters. But there is much in these books calculated to unsettle young minds, by instilling ideas which, though plausible, are contrary to the teaching of the Bible.

A very strong feature is the glorification of atheists as men of model life—self-denying, upright, strictly honourable, and generous to a degree; in fact, as close imitators of Christ, while yet denying Him! The "conversion" of two of these characters seems to produce little effect in their lives; it merely amounts to an acceptance of the historical facts of our Lord's life on earth. There is no sorrow for sin; no forgiveness sought, nor the need of it suggested; we find in their subsequent careers no increased love for Christ, no desire to feed upon his Word, or to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." They were so pure in heart before that there seemed little room for improvement! Indeed, what better were they for being converted at all, if, as we are carefully assured, the atheist leader and his wife, who both died impenitent, will see their mistake in the next world, when the scales are removed from their eyes, and will accept the truth? How does this accord with Luke xvi. 26? Dives "saw his mistake," but too late to be of avail for his salvation.

Another strong feature is to represent Christians generally as selfish, hypocritical, narrow-minded, and bigoted, and quite deficient in the excellent moral qualities in which the atheists so especially excel! The "pious" characters introduced are mostly "ill to live with"; district visitors, Sunday-school teachers, temperance workers, church and chapel goers, "truly pious young men," and Salvationists, all in turn have a wipe from the brush of "Edna Lyall's" contempt, while an actor or an atheist is represented as "a truer saint" than any of them!

But, unfortunately, "Edna Lyall" is taken in her own net; for, while denouncing the bigotry and narrow-mindedness which she sees in all evangelical Christians, she herself tolerates none (in her writings) who do not coincide with her views. For instance, she condemns, and rightly, those Christians who refuse to credit a sceptic with sincerity in his difficulties; but she does not exercise towards those who differ from her the charity which she claims for her protégés. And, again, while exposing in scathing terms the failure of Christians to follow the *practice* of Christ's life, she very widely wanders from his *teaching* as to worldliness and even the way of salvation itself. A life of "*self-renunciation*" she declares to be "*the only road to the Father,*" and salvation is made dependent upon taking the life of Christ as our pattern, and living "*the life of the Crucified*" as nearly as we can, adhering strictly to truth, honour, and integrity at all costs, even though it involve most painful sacrifice. Of course, these qualities are essential to a consistent Christian life; but a man does not drill and go to war *to become* a soldier, but because he *is* one, if he has taken the Queen's shilling (and, until he has taken it, he is not a soldier); and morality cannot make a man a Christian, though it is an essential characteristic of his life after he has accepted "the gift of God." "Edna Lyall" makes her Christians live *to the cross,* instead of *from the cross;* living the life of the Crucified without being crucified with Him.

As a writer "Edna Lyall" is most clever and interesting, and there is much in her works that is good; but she is unfair in many of her representations, and incorrect in many of her surmises. While crediting her with a perfectly sincere desire to turn her talents to good account, one cannot help feeling that if parents allow their children to read these books at all, they should point out the dangerous errors which they contain, as was suggested by "M. A. St. John" in this paper on September 28. G. E. M.

Dear Sir,—Your correspondent, "M. A. St. John," strikes at the root of the matter in the two words, "join partnership"; for, if parents would only do that, there would be very little danger of our children's minds being poisoned—at least, in Christian homes. As an instance, during the recent holiday, a young friend of my boys, on coming to spend a week with us, brought a book which they intended to enjoy together. *As usual,* it was handed to me with the question, "Have you read it?" With a silent prayer for the influence of the Holy Spirit to rest on us, I told them that it was not a bad book, and I should not forbid their reading it; but I warned them that if they once allowed that class of light reading to gain a hold on their mind, they would soon lose all relish for the stories of travel and true adventure of which they had previously been so fond, and also for the Bible, as I am quite convinced that it is impossible for a real love for the Bible and the novel to exist in one's heart at the same time. Nothing more was said, but I found that the book lay in my boys' room *untouched,* and at the close of the holidays I was able to rejoice with them over the victory God had given them.—I am, yours truly,

A Happy Mother.

Dear Sir,—I was much gratified by reading "M. A. St. John's" timely admonitions on this subject. It is very necessary that someone in authority should scrutinise the books which young people read, and teach them to discriminate between the wheat and the tares.

Besides actually *bad* ones, a great number of books are brought out in which there is a mixture of good and evil—excellent advice as to *conduct,* but unscriptural teaching on religion, and often misrepresentation and caricature of evangelical Christians. It will not do to condemn or banish such books wholesale; what is needed is to go into them thoroughly, pointing out to the reader wherein they may be helpful, and where harmful.

I have often wished that some of the periodicals published by Christian promoters had more space devoted to the censorship of the press in this direction. Most of them, indeed, do a little reviewing, but tales of the kind I allude to are either ignored utterly, condemned altogether, or passed over with a short general notice which would apply equally well to half a dozen other books. As a rule, the stories which are most widely read, even in Christian families, are only reviewed by the secular press. We need someone to point out their fallacies and at the same time to enforce the really valuable lessons they often contain.—Yours faithfully,

Critic.

PRAYER FOR SINIM.

Tune—"Over Jordan."—"Christian Choir," No. 20.
Chorus from Salvation Army Song, "Keep Believing."

"All things whatsoever ye shall ask in prayer, *believing* ye shall receive."

THE LORD'S DAY.

In the home-land far away,
Bless our loved ones, Lord, to-day,
Those for whom we ever pray:
We 're believing.
Keep them in thy secret place,
Succour them with daily grace,
Till we see them face to face,
All rejoicing.

Chorus—Keep believing, keep believing
On the risen Son of God,
Who has washed us in his blood.
Keep believing! keep believing!
Christian soldiers, one and all, keep believing!

MONDAY.

Lord, from Sinim's ancient land,
May we see the promised band,
Shen-si's sons around Thee stand:
We 're believing.
May *Shan-si* thy message hear,
Chasing ignorance and fear;
And *Kan-suh* to Thee draw near:
We 're believing.

TUESDAY.

Let *Shan-tung* thy victory see,
And *Chih-li* rejoice in Thee,
Praise the name that sets them free:
We 're believing.
Let the millions of *Ho-nan*
Glory in thy holy name;
Kiang-su thy praise proclaim:
We 're believing.

WEDNESDAY.

Let *Si-ch'uen* thy power behold,
And in *Kwei-chau*, Lord, unfold
Signs and wonders as of old:
We 're believing.
In *Yun-nan*, Lord, give the word;
May thy soldiers wield the sword,
Mighty in their coming Lord:
We 're believing.

THURSDAY.

Lord, in lovely *Kiang-si*,
Make our sisters strong for Thee,
And may *Hu-peh* bow the knee:
We 're believing.
Let the glorious light of day
Fully break in dark *Gan-hwuy*,
Cheh-kiang thy will obey:
We 're believing.

FRIDAY.

Let success thy workers crown
In *Fuh-kien* and *Kwang-tung*,
Christ be known in every town:
We 're believing.
In *Hu-nan* let idols fall;
And *Kwang-si* obey thy call;
Crown our Jesus Lord of all:
We 're believing.

SATURDAY.

Lord, on Thee our hopes are set,
Bless *Manchuria* and *Thibet;*
And their needs we won't forget:
We 're believing.
This is our united prayer—
Let *Mongolia* be thy care;
Spread thy kingdom everywhere:
We 're believing.

Ta-ning, China. Mary E. Scott.

[These lines, says the writer, were thrown together that the workers might the better remember the provinces of China as arranged day by day in the "Noon Prayer Card" of the China Inland Mission. The dear ones at home are remembered on the Lord's day.]

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Principal MacVicar, of Montreal.

In our next issue we hope to commence a series of papers on the Epistle to the Hebrews, by Rev. F. B. Meyer.

Rev. Arnold Foster, missionary of the London Missionary Society, at Hankow, China, writes to us, calling attention to a book which supplies an antidote to objections brought against the Bible—Canon Mozley's "Lectures on the Old Testament," published by *Messrs. Rivington*. He says:—

> It is not a book to put into the hands of young people generally. The lectures were delivered originally to graduates at Oxford, and they presuppose in those to whom they are addressed a certain amount of intelligence and the ability to follow an argument which is sometimes rather elaborate. But for ministers and others who are called to be teachers of young men, the book is simply invaluable, as supplying them with thoughts which they can reproduce in their own language, diluting them when necessary to meet the mental capacity of their hearers.

Mr. Nelson Jones, writing from Stamford-hill, N., with reference to the appeal of the Salvation Army for self-denying help, urges Christians to put into practice the principle of ruling-love—to show love by works of kindness. He sets forth a plan whereby much of the inevitable distress of the coming winter may be met. He says:—

> Suppose 1200 families are willing to economise for the four winter months, in order to feed their starving brothers and sisters and their children. Take the low average of five shillings as the weekly saving per household, and the result is £300 per week, which, in sixteen weeks, will yield £4800, or, shall we say, 1,152,000 penny dinners?

Mr. Jones adds that this estimate is, of course, absurdly below what might be done with very little effort, on lines similar to those suggested, but it is clear that a special fund to cope with distress might be easily raised among those who desire to be guided by the spirit of the Master.

It is to be hoped that the timely and much-needed appeal contained in the circular issued by the Central Vigilance Society (to which we drew attention last week) will not be made in vain. It is now more than ever necessary that men earnest in the cause of godliness, righteousness, and sobriety, should be returned to our town councils, local boards, and the House of Commons. Householders and the public have the remedy for our social evils largely in their own hands. Much may be done by prompt and determined exercise of the powers already provided by law.

We think, however, that the friends who issued the circular should have taken the opportunity of calling attention to the cause of these evils as well as to their effect. Those who may soon be in positions of some authority need to be reminded that it would be well to bring their influence to bear upon the feeders of the "terrible traffic" which is so sad a blot upon our Christianity. If the victims are a troublesome unit in our town life, those who make them ought to be dealt with at least with equal severity.

We hear from Dublin that the Agapemone heresy is spreading there rapidly. Meetings are being held in drawing-rooms, and very charming young ladies are speaking in them, evidently sent over for the express purpose of spreading these abominable delusions. At the first meetings nothing is said that can be objected to; but the teaching ends in the separation of husband and wife; of this our informant says he is acquainted with some sad instances.

It seems intolerable that these agents of the Evil One should have it all their own way. No one there seems able or willing to take the matter up. We think that if it were known that the introduction of this "new dispensation" leads to revolting immorality, some would hesitate ere they embraced the views held out to them.

Mr. G. F. Chambers, of Eastbourne, recently quoted the case of the Portsmouth tramway men who were working fourteen hours per day and ten hours on Sundays. He said:—

> They have no Sunday off except by paying for it. The Portsmouth hours are under the average, sixteen hours a day being nearer the ordinary time. A London omnibus conductor informed him that he worked fifteen hours a day seven days a week, and had only one Sunday off in five.

It is not difficult in the face of facts like these to find how the high dividends are arrived at; but it is not easy to understand how the Christian people who are shareholders in the companies concerned can silently acquiesce in this tyranny, which, taking advantage of competition, robs toiling people of their God-given day of rest.

In these days when so much prominence is given to "heredity," it is pleasant to come upon the sensible words of Dr. Elisa Dunbar. Speaking at the opening of the session of the London School of Medicine for Women, she pleaded for forbearance and charity towards those who are in the trammels of evil tendencies, and urged that such an attitude is "quite compatible with an insistence upon the duty and freedom of each human being to discipline their desires, and to attain to a nobler character." To bring the body into subjection is by no means the least important part of the Christian life; and it cannot too frequently be insisted upon that there is both duty and freedom in the endeavour.

The indictment against European civilisation anent its treatment of the native races of Africa is daily becoming more serious. Speaking at the Canterbury Diocesan Conference last week, Commander Cameron stated that on the West Coast gin was imported from Hamburg which was absolute poison, and that most of the inland villages were full of "shebeens." The Congo Free State, instead of being a benefit to the natives, was the centre of a trade in gin and gunpowder, wages being paid in gin, and the officials also conniving at slavery. At the Cape, where the Government has established free trade in drink, Germany imported vile spirits; on the East Coast the Portuguese sold the same commodity to the natives, and the Mohammedans, so far from doing any good in Africa, not only traded in spirits, but taught the natives to distil so-called brandy. In the Commander's opinion the difficulty of stopping the traffic is increased by the action of the French and Germans, who, having small pieces of land near the English stations, carry on a system of smuggling. But, it may be asked, is it beyond the power of international diplomacy, England taking the lead, to induce all the European Powers concerned to take united and early action for the suppression of this death-dealing trade?

It is not very encouraging to find the estate belonging to one of our City churches (St. Bride's, Fleet-street) set down as including a public-house and a number of dwelling houses, in what *The Star* terms "a nest of slums," part of which is characterised as "a perfect disgrace even to the civilisation of Spitalfields." "Not fit for pigs to live in," and "the dirtiest slum of the lot," surely are not terms which should be applicable to property in the possession of a church, and from which that church is deriving a large revenue. With such an example before them, perhaps it is hardly to be wondered at that there are owners of property in the East-end who seem to have no idea of their responsibilities, and that there are tenants who have but a poor idea of nineteenth century Christianity.

One of the subjects to which Paliament might with great advantage devote attention is that of excessive mortality of children in connection with the question of the insurance of child lives. Those who are old enough to remember the introduction of the Ten Hours Bill, and other Factory Acts, will readily call to mind the painful revelations which had been made as to the numberless deaths of children in consequence of the use of opiates, "quieters," and other mixtures, to lull them during the time when the young mothers were employed in the mills, and how the reduced hours of work resulted in a reduction of the death-rate. It would seem, however, that the temptation which child insurance has afforded is responsible for a dread increase in the death-rate of the young. The many cases that come before the coroners and magistrates would seem to point to the need for restrictive legislation so far as the age at which children may be insured is concerned. It cannot be denied that, in only too many cases, the rightly named Burial Clubs are the cause, and child murder the effect.

It is sometimes urged by the apologists of stage plays that they are useful as a school of morals, and that, inasmuch as vice is generally represented as being punished and virtue triumphant, they combine ethical instruction with innocent amusement. The kind of "morals," however, which is too often presented is illustrated by a play, written by a lady and recently produced at a London theatre, in which a woman is represented as marrying a second time, apparently with the full knowledge that her lawful husband, from whom she has not even been divorced, is still living, a clergyman being made the partner of her deliberate sin. *The Times* critic remarks:—

> This is of itself sufficient to alienate the sympathies of those who have not yet joined the revolt against matrimony as it exists in its present form, and if sympathy is not enlisted on behalf of the lady the evident intention of the play fails, and the play is robbed of its purpose.

When such "moral" spectacles as this are put before the public in the form of amusement, we cannot wonder at the present unhappy tendency to make light of the Divine institution of marriage, or at attempts to prove it "a failure."

It cannot be overlooked that in these days there is much spasmodic philanthropy. It frequently happens that a great burst of popular sympathy or indignation subsides without any practical result having been secured. All around us there are evils which might easily be remedied if only the efforts of Christian men were strenuously and persistently directed to their removal, and the tendency to act gregariously in such matters overcome. John Howard and other great philanthropists worked almost alone; and there is no reason why Christian men and women to-day should not be equally successful, if in the strength which is sent from above they set themselves individually to combat some grave wrong or shameful abuse.

Now that the cold weather has come upon us, with the biting hardships which it brings to the pŏor, it will be well for each of us to ponder over some noble words spoken by the Bishop of Manchester at the recent Congress.

> Another great fact of which the same may be said—that owing to its difficulty and urgency, it needs careful and repeated consideration—is the present increase of crippling poverty in civilised Europe, side by side with the growth of wealth and luxury. This is said to be a poor man's question, no doubt, and in one sense it is. The lowest stratum of the poor is the locus of most of the suffering and degradation which this grinding poverty produces. If, however, it be meant that it is exclusively a poor man's question, I must demur to such a statement. Not only does the spread of destitution create and intensify a discontent which threatens the very existence of civilised society, but its effects darken for every sensitive man the whole realm of social life. *The more truly Christian a man is, the more he regards his fellow-men with the eternal love of Christ, the more will he suffer at the sight of the intolerable misery, and the more earnestly will he strive to find a remedy for it.*

The italics are ours, and the words deserve very thoughtful consideration; for, after all, they do but emphasise the fact that he is most Christ-like who follows the Divine commands, not the least of which is that to "remember them which suffer adversity, as being yourselves also in the body."

The admitted faults of individuals ought not to be visited upon a whole class. It is too often taken for granted by those who are content with superficial estimates that British seamen are a reckless, thriftless class. But if this were always so, we should not find, as *The Word in the Waters* tells us, that during the year 1886 upwards of sixty thousand pounds were deposited in the seamen's savings banks, and that during 1886-7, which was not a prosperous period for this class, more than one hundred and seventy thousand pounds in wages of men paid off were received by the Board of Trade for transmission to their homes. From another quarter it is gathered that during the last nine years sixty-nine thousand total abstinence pledges have been taken by seamen, fishermen, and bargemen, through the instrumentality of one society alone—the Missions to Seamen. Sobriety and thrift thus go hand in hand, and the vast improvement which the last few years have witnessed in the habits of this class, as well as in that of the sister service, the army, is largely to be attributed to the work carried on, under God, by the various Christian agencies, and to the devoted labours of Miss Robinson, Miss Weston, and many other friends of our soldiers and sailors. Such results as these furnish a complete and practical answer to cavillers.

We question if the Apocryphal books have for a very long time had so much attention as they received on a recent Sunday, when it became necessary for many Romish priests to turn to them in the endeavour to find a peg to hang their doctrine of Purgatory upon. Unfortunately, however, the inspired books are, by myriads of Romanists as little known as are the uncanonical, and they would be quite unable to judge as to the comparative value of a text from one of the Gospels and the one which many of their priests quoted from Maccabees. When, however, the Roman Catholic Bishop of Salford can refer in his sermon to those who had died "in the grace of God," yet who had sins repented of, but "not fully atoned for," it is, perhaps, too much to expect Scriptural knowledge on the part of the simple hearers; and one cannot be surprised to find such a Sabbath service terminating with the singing of a hymn, "Oh, turn to Jesus' mother; turn!"

THE BLAENAVON MOUNTAINS.

The town of Blaenavon, with a population of 12,000 souls, composed principally of steelworkers and colliers, is located in one of the bleakest spots in northern Monmouthshire. The major portion of the town is built on the slopes of the barren hills, which environ it on either side. The adult portion of the inhabitants are chiefly poor people of the industrious class, their average earnings being about 2s. per day when working a full week. Most of them, having large families to provide for, find it no easy matter to make both ends meet.

To this district Pastor Owen Tidman was attracted to come and labour; in 1878 he commenced his pastoral and evangelistic work. He set about making personal visits from house to house, distributing tracts, and speaking a word to the inmates in the evenings, inviting them to come to the Gospel meetings and to send their children to the Sunday-school. This was attended at the outset with great opposition, but with marked results for good.

After some months the liquidation of the local Iron and Steel Company was followed with indescribable scenes of poverty and distress among the people. During the twelve months of its existence, many were compelled to go and seek employment elsewhere, traversing the mountains by day and by night, and often returning to their desolate and dreary homes, having failed in their quest. Houses were stripped of their furniture, which was disposed of in order that the families might have bread. In this crisis Mr. and Mrs. Tidman indefatigably laboured, cheering the poor with words of consolation and sympathy, and assisting by the help of kind friends in the vicinity who had heard of the distress.

Although the works were reopened, the neighbourhood has never fully recovered from the effects of the failure, and with the continued low standard of wages, the workpeople have not been able to do much to better themselves or their families. In the winter months many are greatly tried through the severe weather which prevails on these bleak mountain sides. Through the instrumentality of the pastor and his helpmate, various efforts have been put forth to reach the people. Gospel meetings, cottage services, children's meetings, Band of Hope meetings, and Bible-readings have been held, besides visitation of the sick, personal dealing from house to house, and a Sunday-school lending and circulating library. Addresses have also been given in the brickworks, and half hourly meetings in cottages and the open air have been blessed with marked and lasting results.

The Sunday-school numbers about four hundred scholars and twenty-six teachers. There are about one hundred and fifty in Christian fellowship, most of whom have been brought to Christ through the earnest and unwearied labours of Mr. Tidman. The majority of them were people who spent their earnings in the alehouse, and lived in utter ignorance of God and his salvation. Many cases could be cited of both men and women who have embraced Christ through the Gospel, and whose once wretched homes have been exchanged for comfort, cleanliness, and happiness.

Mr. Tidman has also been remarkably successful in healing the sick, many of whom had been given up as hopeless by medical practioners. Several thousands of patients, who have passed through suffering from various painful, and sometimes long-standing maladies, have had their cases most kindly and patiently considered, and been treated in a most skilful manner. He is frequently called up during the night to attend on sick ones far and near, and he may be found wading through deep snow, or plodding through heavy rain to administer healing, or speak a few comforting words to the dying. He keeps open house, to which the poor sick ones are invited for succour or advice. Invalids have been brought from a distance, several of whom have been restored to health and strength. Little children have been brought in blankets, perambulators, &c., to seek the advice and assistance of the good patsor, and have been greatly benefited by the means prescribed. The names of Mr. and Mrs. Tidman have become as household words among the poor people everywhere in the district.

In order to further the work and to meet the requirements of the constantly increasing number of Sunday-school pupils, it was deemed expedient to erect a new school-room. An appeal being made to the Blaenavon Company, who generously promised both the stone and lime for the building, Mr. Tidman and his helpers commenced preparations for erecting the same. It was got ready with every possible despatch, and was opened and set apart on Christmas last. Nearly every service has been greatly owned of the Lord. In this room Mrs. Tidman has a class of young girls, many of whom are employed at the works, and several of these have given every evidence of a change of heart. The friends are striving hard to pay for this greatly needed school-room. The cost amounted to £250.

In addition to the duties enumerated, Mr. Tidman holds evangelical services in the adjoining towns and villages. J. T.

BLACKGANG, ISLE OF WIGHT.—The harvest thanksgiving was celebrated on the 11th inst., when, after hearty addresses by Mr. J. Newman, Miss Hamilton, and Miss E. Reade, very cheering testimony was borne to blessing received during the season in connection with the Blackgang Mission.

HAMMERSMITH CONFERENCE.—For the second year a Christian Conference is to be held, next week, at Hammersmith. Meetings specially intended for pastors will be held in the mornings of Oct. 23 and 24. The subjects for prayer and intercourse are a richer personal experience of Divine things, and fuller manifestation of Divine power along with the preaching of the word. Three evening meetings will be held in Broadway Congregational Church with a view to the increased spiritual life of the churches. The Conference last year, it is stated, was followed by very much blessing. We ask the prayers of our readers for a similar blessing next week.

BRIGHTON OPEN-AIR MISSION.—During the summer months, for the last twenty-eight years, the Brighton Open-air and Christian Mission, under the direction of Mr. Thomas Thwaites, have held evangelistic services on the beach at Brighton. During the past summer large crowds have gathered on Sunday afternoons and evenings to listen to the Gospel preached, and many have believed, and passed from death into life. Some thousands of tracts, leaflets, &c., have been distributed, and evangelists of all denominations have taken part in the work. At the closing service for this season, held on Sunday last, earnest Gospel addresses were delivered by Messrs. R. Godley and W. Medlock, of the Salvation Army; Mr. J. Davidge, of the Hyde-park Mission, London, and Mr. Thwaites.

The Congregational Union.

Upwards of a thousand Congregational ministers and delegates assembled at Nottingham last week for the Autumnal meetings of the body. The lay delegates are deputed by the churches in the different counties to take part and to vote in the Assembly. The opening sermon was preached by Professor Elmslie, of the English Presbyterian College, and was a fitting introduction to the deliberations. In illustration of the kind of teachers and preachers England now wants, an able sketch was given from Isaiah vi. 1—8 of the spirit and influence of Isaiah in his time, and of the sin-cleansing love of God of which the live coal from the altar of sacrifice was the emblem, and without which no man could fittingly say to the Lord, "Here am I: send me." The greatest and mightest power on earth was the awful grasp of unfettered sin on a sinner's soul. Only God could control and cleanse it, and the world's history and progress were to be reckoned by the putting forth of this power.

The address of Dr. Bruce, of Huddersfield, from the chair had exclusive reference to the report of the Royal Commission on Education. At its close a touchingly beautiful letter was read from Rev. Griffith John, who had been elected chairman for 1889. Writing from Hankow, the missionary told how much it had been his endeavours to find out the will of God; how little he allowed himself to be swayed by the honour of the position; how strong had grown his conviction that God had given him a work to do in China which he must finish as far as in him lay; and how, in declining the chair, he was sustained by the consciousness of having tried to do the Master's will. The rest of the sitting was filled up by educational questions.

On the following morning (October 10) the subject of Dissenting churches in villages and the effect of agricultural depression upon them was introduced. In an interesting paper in *Blackwood's Magazine* for this month on "The English Peasantry," it is pointed out that it is not only the sluggish who migrate to cities, but the educated and aspiring young labourers. The withdrawal of these and others from rural congregations was telling most seriously upon them, and the suggestion was made and approved that churches should, after the Methodist plan, be linked together and served by the aid of "lay preachers."

Christian work among the people of cities appropriately followed. An earnest young minister from the East of London introduced the discussion, and, wearing his blue ribbon, spoke of the abounding temptations to drunkenness. In one thoroughfare every sixth house was a tavern, and he had himself counted on a Saturday night close upon two thousand persons entering a single gin-palace. A state of things had grown up which was a chronic danger to the land, was giving scope to the demagogue, and which demanded the prompt attention of the Christian Church. The speaker urged week-night services, where the people would come in their week-day clothes; the visits to poor churches of the most gifted expositors of Christianity; and especially house-to-house visitation of Christian women. "One lady," it was said, "would do more good than a host of curates." May we indicate why this is so? Mostly because Christian ladies have a more loving view of Christ, and a clearer view of the simplicities of the Gospel of grace. The Congregationalists may be congratulated that such gifted young ministers as the reader of the paper are coming to the front. And if, with their temperance advocacy and their self-denying zeal for the welfare of the masses, they should make manifest their love for the truth of Christ crucified, which is the truth the Spirit uses as a power unto salvation, there will be more hope of solving the problem of the terrible evils, miseries, and dangers of our cities. The rest of the sitting was very usefully occupied in discussions on planting churches in growing centres, and in efforts on behalf of special classes. Hopeful facts were brought out in relation to canal men, to navvies, and to adult schools. In West Bromwich, near Birmingham, five thousand adults were in Bible-classes. One such class of a thousand members had met in Nottingham on the previous Sunday. We confess to large expectations from meetings for this exclusive study of God's Word.

In the afternoon of the day there were sectional meetings on economics and social reforms, on the cultivation of a less secular and more useful fellowship in what are termed by Congregationalists "church meetings," and on Pentateuchal criticism. Scarcely justified, however, was the positiveness of assertion on the last subject.

The whole of Thursday morning was, according to the official programme, occupied on the following important subjects, upon which papers were consecutively read:—On the Importance of Preaching in Public Religious Services; on the Necessity of more strenuous Efforts to Prevent the Drifting Away of the Young from Christ; on the Present Causes which tend to Unsettle Faith among the Young; and on the Urgent Demand of the Times upon the Christian Service of Church Members. The three last topics were the expressions of pastoral solicitudes, and it was obvious that many influential members of the Conference felt that the brief papers ought to be followed by free discussion, in which the delegates might have taken part. But the meeting at this point was abruptly closed, to give opportunity for a meeting in the Albert Hall on the Irish Question.

Hospitality was extended to visitors from all branches of the Christian Church in Nottingham. The Vicar of St. Mary's had received into his house five Nonconformists, and other of the clergy vied with their chief vicar in this liberal-minded feeling.

YOUNG WOMEN IN ROME.

Dear Sir,—I see, by The Christian of September 21, a notice of the proposed Home for young Englishwomen and others in need of safe shelter in Rome. Those who have lived long in Italy can understand the great difficulties in which these young people are frequently involved, and their need of friends and home. We wish, if possible, to obtain a suitable villa, and open a Home of Rest, where those in need may come for a time, and find safety, rest, and a real home. It is believed that once started, the work would be self-supporting.

We are waiting now for guidance as to where we shall commence; and for means of taking a villa. The winter, the best working season, is drawing on; and, if we had the money in hand, a suitable villa could be now obtained. We are tarrying this month at Leghorn, to see what means Christian friends may send to us for this work, and shall be very glad to reply to any who may wish for information about it. Any help and letters of inquiry may be sent to Mrs. Braden, 44, Burlington-gardens, Acton, W.—Very truly yours, M. E. D.

MISS LEIGH'S HOMES IN PARIS, with their many associated agencies, are encumbered with a debt of £1500. Over seven hundred English people, mostly young women and children, benefit each week, in some way or another, by Miss Leigh's institutions, and those who sympathise with unwearying efforts to protect the weak from temporal wrong, as well as to reach them with the Gospel of Christ, will much regret that the Paris Mission Homes should be in such sad want of funds. Miss Leigh's address is 77, Avenue de Wagram, Paris.

DR. PENTECOST ON SERVICE.

The eighth annual meeting of the Y.M.C.A., Whittington-avenue, Leadenhall-street, E.C., was held on Friday last, when an address to the members was delivered by Rev. Dr. G. F. Pentecost on "The Individuality and Responsibility of Christian Service." The chair was occupied by Mr. J. H. Tritton, who made some opening remarks on the gratifying success which has attended the year's operations, and commended to the attention of the members, for help in spiritual life, the words of David to Solomon, "Keep and seek...that ye may possess" (1 Chron. xxviii. 8).

At the outset, Dr. Pentecost emphasised the need for constant study of the great Model of service. As watches are adjusted to standard time, so Christians should be careful to see that their efforts are in the line of the example of the Lord and the first disciples. The tendency to-day is to do everything by organisation rather than by individual service; but the best organisation in the world must go to pieces unless the members retain their individuality and push on the work just against their own doors. The Master called one man here and another there, and we cannot work on better methods. The scattering abroad of the early disciples through persecution put a stop to the Church "huddling" about Jerusalem. Then it was discovered that at Antioch, which had not been visited by any of the Apostles, a Christian church had been organised, the truth having been conveyed to the city by merchant Jews who had found it while attending the feast at Jerusalem. These men were the commercial travellers of their time, and they well showed their individuality in religious as well as other matters. Life and death, sin and salvation, each and all are distinctly personal, and affect us individually; service also must be personal, and every man, in the calling in which he is found of God, must be a minister of the Gospel.

God has no sons who are not servants. In the life of the Lord Himself, the character of servant comes out very plainly, and his entire life was a ministry. Likewise, work is part of the credentials of the Christian as an adopted son of God. We are saved by faith, through grace; but nevertheless our standing in glory will be determined by our service now. There is no condemnation to those who are in Christ Jesus, yet we must all appear before the judgment seat of Christ with a view to receiving according as we have done in the body. "Every man's work will be tried what sort it is."

After some earnest words on 1 Cor. iii. 11—15, Dr. Pentecost said: We talk about the sacred ministry, the sacred desk, and the sacred calling; but we want sacred offices, sacred banks, sacred stores, and sacred shops, and every man in them who names the name of Christ to be an ordained minister of God—to do his work, bear his testimony, lift high the light of the divine life, and scatter the salt which saves the world from corruption, to be witnesses for godliness, righteousness, and brotherly kindness. Every calling is sacred, and every line of business for the Christian is one in which the Master may be served, and testimony for the truth may be borne. In conclusion, Dr. Pentecost urged his hearers to be enthusiastic in their work for Christ.

"THE DOWN-GRADE."—*The Baptist* learns on good authority that Mr. Spurgeon has in mind some arrangement under which his Down-Grade protests will probably develop into a distinct and separate organisation. This would embrace in its membership not only a numerous section of the ministers trained in his own college, but at least a strong contingent from the Surrey and Middlesex Baptist Association, in which body it is known Mr. Spurgeon has many sympathisers with his words about and withdrawal from both the Baptist Union and the London Baptist Association.

Leaves from my Note-Book.

BY REV. WILLIAM HASLAM, M.A.,

Author of "From Death into Life: An Autobiography."

XXIX.—"ENDORSE THE CHEQUE."

A WORLDLY gentleman was once awakened under a rousing sermon, and began to think about eternal realities, and about his soul's condition. The more he thought the more he was convinced that his life was most unsatisfactory.

He made up his mind that he would seek for salvation, and give up his past bad ways. Like many others, he fell into the common mistake of turning over a new leaf—that is to say, he determined to cover up the past by leading a better life in the future. He thought that by so doing he would succeed in his search after salvation.

In this new enterprise he was not altogether without encouragement. Being naturally a determined man, he went about his work with energy and earnestness. He made bold also to let everybody know what he had made up his mind to do and to be.

He put himself under rule, and kept to it. He rose early, read his Bible for so long, and made prayer until such an hour. Thus far, to outward appearance at least, he did well; but inwardly, before God, he was not doing well; for, inasmuch as he was doing all these things to save himself, he was denying that Christ had already done everything necessary for his salvation. In trying to obtain God's favour, he was practically denying that Christ had done that already.

However, he did not intend to make this mistake, nor was he wilfully sinning against light. Consequently, God not only bore with him, but encouraged him by many tokens of his favour and blessing. Passages of Scripture were sometimes applied to his mind, and, at others, prayers were suggested which he had never thought of.

Gradually his eyes were opened to see that if he had gone on in his former neglectful and wicked life, he would have been lost for ever. Nevertheless, his religious life and exercises, instead of satisfying him, made him feel more and more that something was still wanting.

He had heard of people who professed to be saved, but he could not say that he had arrived at that happy state. For this blessing he began to pray in right earnest, and not receiving the answer he desired, he became discouraged.

He went on in this way for three years, until he was nearly driven to despair, and humanly speaking would have gone into despair. He talked of giving up prayer, and letting himself go! But he could not do this. The enemy suggested to him that he was not one of the elect, and therefore God could not save him. This made him somewhat angry with God for inviting people, as he said, and then not receiving them.

Then the thought came to his mind that he was doomed to be damned—that there was no help for him. Sometimes he even ventured to say as much as this about himself, though he could not bear anyone else should say it of him.

At length he came to me, "by the merest chance," as he afterwards affirmed. "Indeed, it was quite an accident!"

However, he opened his mind freely, and told me in substance what I have already stated. I asked him whether he expected to be pardoned or saved, because he prayed.

"Yes, certainly," he answered, "I have been so expecting."

"If that is the case," I replied, "it may be the reason why you have not received pardon. God commands believers—that is, his own people—to pray to Him, and assures them of answers; but those who are not yet his, He requires them to come to Him, not as praying men, to recommend themselves as such, but as lost sinners, for whom Christ died. Christ died for sinners; you should come to Him in that character."

"Yes," he said, "I do pray as a sinner."

"But, my friend, did you not tell me just now that you had been expecting pardon because you prayed, not because you were a sinner?"

He could not quite see my meaning.

I continued, "Supposing that you were in distress, and you received a draft or order in your name for one hundred pounds to set you free from your trouble, what would you do?"

"I would go and get the order cashed, of course."

"But suppose, when you presented your order or cheque at the bank, the clerks refused to give you a single penny, what then?"

"I should be disappointed," he said, "and perhaps angry. I might inquire, 'Is not the signature genuine? Has the gentleman no money in your bank?'"

"And suppose the reply was, 'Yes, the signature is good, and there is plenty of money; but the cheque is not endorsed!' You observe, the cheque is made to your order, and you have not signed your name. That cheque is worthless until you acknowledge that you are the person to whom and for whom the draft was made."

"Oh," he said, as if waking up with a new thought, "I see now where you are. You mean that I must acknowledge myself a lost sinner, and come to God as such. I am obliged to you; this makes the matter quite clear to me. I see, God is not to blame after all, but my own self."

I said, "It is so. Let us, then, ask Him to forgive your past fault."

He was ready and willing to do this, and asked God's forgiveness for all the hard and unjust thoughts he had indulged towards Him. He came not only as a lost sinner, but as a sinner believing in Jesus's great sacrifice, and soon found peace with God.

For more than three years this dear man had been struggling and labouring in vain under a mistake; but now that his understanding was enlightened, and he was willing to accept the finished work of Christ, he soon entered into joy and rest. He came to me a despairing soul, and went out a pardoned sinner.

It is surprising how near some people are to salvation, and yet they do not reach it. They seek it earnestly, yet do not obtain it. Why is this? Because they seek amiss and not according to God's will. If salvation is provided and ready for the helpless, it is obvious that we should come to the Lord in that character, and that alone. Our helplessness is our qualification, so to speak, for receiving blessing, not for being debarred from it. The excuses people make for not being saved are the very reasons why they should be, if they only knew it."

SEAMEN IN ANTWERP.—Rev. E. Hanssen, missionary to Scandinavian sailors, agrees with a recent correspondent that there is great need for work among seamen of all nations in Antwerp. He has personally endeavoured to meet the want, and for over a year his little Home, Canal de Ancre, 72 and 74, has been a welcome place of resort to weary souls. His efforts have not, however, received the outside support which they deserve. Sailors in general are cordially invited to use the Home, of which further information may be obtained by addressing Mr. Hanssen, at 83, Rue Osy, Antwerp.

METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION.—The twenty-fourth annual meeting of this Association took place last week. During the past year many pulpits were supplied and several missions conducted in London. The lay preachers are more numerous than they have been for a long time past, and 112 members spoke at 3361 services held during the year. Mr. Spurgeon, who showed signs of great weakness, delivered a brief address, in which he urged his hearers to work for the Lord with all their might. Referring to funds, he said that God will always find money for good work, but yet there are times when the trustees will not hand it out.

DUNDEE Y.W.C.A.

THE inauguration of the new Y.W.C.A. premises in Dundee came off recently in circumstances giving promise of abundant success in effort. Visitors from various parts and ministers of all denominations were present to assist. The new home of the Association is 33, Tay-street, and it is hoped that therein the best desires of the friends of the cause will be more than realised.

After a devotional meeting, Mrs. W. J. Cox who presided, delivered an address on work done and future duty. In the afternoon, Mr. William Ogilvy Dalgleish spoke of the great need of such an institution in Dundee, and formally declared the building open, and also free from debt. Lord Kinnaird also made some remarks on the value and importance of the operations of the Association. After addresses by Sheriff Cheyne, and Rev. J. E. Somerville, several gifts were announced towards a library for the building.

A ladies' conference was afterwards held. Mrs. W. O. Dalgleish, who presided, spoke on the Association and its work, and a practical paper by Mrs. Gordon was read. Mrs. Gibbon, Miss Robarts, Miss Cavendish, the Hon. E. Kinnaird, and Miss E. Austin followed with some remarks. The proceedings were cordial and inspiring throughout.

RAILWAY MEN ACROSS THE SEA.

ON Thursday evening, last week, a number of Christian workers assembled at the Y.M.C.A., 186, Aldersgate-street, E.C., under the presidency of Mr. S. Gurney Sheppard, to hear an address by Mr. D. Spencer, of the Railway Mission, on what he saw, heard, and did, on the occasion of his recent visit to Canada and the United States.

At Montreal and Toronto Mr. Spencer found that much had been done to benefit the railway men mentally, morally, and physically, but only a little towards meeting their spiritual needs. He addressed the men on what had been accomplished in Britain in the direction of evangelisation, and work of a similar kind will at once be commenced in the Dominion. In a small way Christian effort has for some time been in progress in some places. Socially and temporally the employés enjoy advantages, secured by reading-rooms and institutes, such as are unknown in Great Britain; but in evangelistic exertion the Old Country takes the lead by a long way.

At Detroit, Buffalo, Rochester, and New York, Mr. Spencer saw much that was very cheering. Still, evangelistic work has not there assumed the proportions it has in Britain. Actuated by merely financial considerations, the proprietors of railways in the States devote large sums of money towards securing the comfort of their workmen, but spiritual effort is not characterised by anything like vigour. Mr. Spencer addressed several meetings, and much sympathy with active mission work along the line was evoked.

It was gratifying to hear of one or two railroads employing none but teetotalers on their lines, and of the splendid institutes that have been erected in many large centres, but these provisions are material and social rather than distinctly religious and spiritual. It was also pleasing to hear that several men, whose acquaintance Mr. Spencer made, saw the need of greater effort in evangelistic work, and promised to set about supplying that need without delay.

THE GRAY'S-YARD RAGGED CHURCH, James-street, Oxford-street, will open their new premises on Monday afternoon next, at four o'clock. The chair will be taken by Lord Kinnaird, and an address by Mr. C. H. Spurgeon is announced.

AMONG THE HOP-PICKERS.

WE have again had the joy of visiting, in company with Mr. Harrison, and Mr. John Jones, of Shepherd's-bush, the hop-yards of Hereford and Worcestershire. As in former years, Mr. T. S. Heley, of Wing, was the prime mover: his pony and trap took us to the villages going and returning, a journey extending from Bucks to the borders of Shropshire. We were all more than ever impressed with the importance of the work, as so little is done for the crowds of pickers who come from the Black Country and other districts. One lady we found distributing books among her pickers, while a master did what he could to promote Christian services; but, with very few exceptions, the poor souls are left to their own devices, which, to their credit, often develop into spontaneous sacred concerts at their bins and around the night fires; "Onward, Christian Soldiers," "Where is my Wandering Boy To-night?" "I'm Redeemed," make up the varied programme, while one waggon-load of pickers passed us singing "Why not to-night?"

By moving briskly we were able to reach nearly one hundred yards, and thus to publish the truth to several thousands who would otherwise have been neglected. By the aid of friends, who lodged us, this was made comparatively easy. Almost all the farmers received us gladly, and in many cases shook hands and thanked us, as did many of the poor pickers who recognised the preachers of former years. One old man, as we were leaving, stepped forward, saying, "Give us yer hand, and the Lord prosper you!"

Many told us they had kept the books given last year, one woman even telling the title, "Nothing but the Blood of Jesus," adding, "My little girl nigh worships that book, sir." The worst treatment of our literature was inflicted by two clerical gents in a trap to whom we gave a copy of Mr. Haslam's booklet, published by Messrs. Morgan & Scott, "Planted, *not* in Silver but sand." This they tore into fragments before our eyes. We have kept the pieces.

The Salvation Army have evidently made a mark upon the class represented at hop-picking. In one garden, where many were singing "Oh, that will be joyful," we found a rough young fellow in his red guernsey blending music and work. "Better sing the praises of God than the praises of the devil, sir," said he. "And where did you learn that?" "At Peter's College, sir." "Where is that?" "At the feet of Christ, sir." One young Army fellow who last year led the singing in one of the largest yards is this year singing above. He went down his pit early, and was killed before breakfast. Many spoke of him and missed his voice. We give four sample scenes:—

(1) The picking was finished for the week, and the pickers were waiting for the measurer to come when two of our party appeared. The moment was opportune, as the speaker told of Christ taking our load. "When you women move your bins, you know what a burden is, and you know when you set it down. Christ bore your burden. More than this; it is as if one took all the bins in this field, and carried the mighty pile. But it crushed Jesus to death. Do you know what it is to see that Jesus bore your burden?" Many were the thanks as we left that Saturday evening.

(2) It was later, and around a fire we found a group washing their garments for Sunday. So we told them of the cleansing blood that prepares us for the eternal Sabbath. It was a weird picture, with only the blazing wood to illuminate the darkness.

(3) A beautiful moonlight night, a fire under the trees, a circle of singers in rural dress seated on logs and anything that came to hand. There they sat and sang from memory the blessed old hymn, "Sweet is the work, my God, my King." The blending and harmony of their voices was something never to be forgotten, as anyone can guess who knows what Black Country singing is like.

(4) Sunday morning. We approached an open wain-house. Seated around were thirty or forty women. It was their dining-room; but, as it was without table, each guest had her plate upon her knees. We apologised for intruding, and were soon on good terms with all, the feeding being supplemented by a little reading, with a song and a short sermon.

These are but samples of many other happy experiences. The seed has thus been sown broadcast, and the God of harvest will give the increase. On Sunday evening, after a return route, we arrived safely at headquarters, the home of Mr. T. S. Heley, Wing, Leighton Buzzard.

WILLIAM LUFF.

◆

WORK IN NAPLES.

MADAME MEURICOFFRE, of Naples (sister of Mrs. Butler), has just been visiting England, and has tried to interest several Christian friends in the work done by Mr. and Mrs. Stephen Burrowes, of the Sailors' Rest, Flavia Goija 15, Naples. That work, which is in great great need of help, being at present chiefly supported by Madame Meuricoffre's own generous gifts and those of a handful of friends there, it is easy to understand how, in a vast city such as Naples, where there is but a small Protestant community, the means of that small number of persons are very heavily taxed in keeping up the many good works set going for the benefit of the whole population, more or less.

The Sailors' Rest, which is managed by Mr. and Mrs. Burrowes, is for the good of seamen of all nationalities and sects who arrive in that great harbour, and who are subjected in Naples to temptations of an almost abnormally terrible kind. The Rest has done an especially good work since a fresh start it made in January last. The old Home did much good, but a fresh and more convenient building was much needed. Owing to the absence of Mr. Burrowes, Madame Meuricoffre and other Christian friends in other parts of Europe, the institution had fallen to a low ebb. The return, however, of Mr. and Mrs. Burrowes, with their cheery and hearty energy, brought back new life to the work, which from that time has been continued unconnected with any other agency, and entirely dependent on its own resources. It is entirely unsectarian. The sailors are free to go in and out at all times, and they find there books, journals, and social intercourse. Social meetings are held, at which singing is encouraged; all being used towards the spiritual benefit of the men.

A new and more convenient house was taken in the same busy and accessible locality. The ceremony of opening the new Rest was presided over by the Consul, Captain Hartmel, and there were present a large number of sailors from H.M.S. *Cruiser*, a training ship, most of them converted men. Sailors can be brought in at any hour, and can have beds there if they desire. Eleven shipwrecked sailors from a Greek vessel were brought in one night, and remained some days, owing their lives in some cases to the care bestowed on them. "It is impossible," writes a friend from Naples, "to estimate too highly the energy shown by Mr. Burrowes in the work, while the warmth of heart, kindness, and ability in resource developed by Mrs. Burrowes have done much to make the Rest a real and much valued home to the men. On one occasion she managed, in some marvellous way, to make up beds for thirty men clamouring for admission, out of an accommodation for ten. All were delighted and grateful for the comfort and kindness thus granted them." It seems that Mrs. Burrowes' previous life and sore trials have been providentially a training to fit her for this special service. Having lately lost several sons, most dear to her, and having one now a confirmed invalid, she now gives all the affection of her wounded heart to this work for the wandering sons of other mothers of many different lands. They return her affection, and she feels that God has now given her many sons in the place of those He took away.

Madame Meuricoffre states that having attended a meeting at the Rest one evening, she re-entered her carriage late, and ordered the coachman to draw into the shade on one side of the street while she waited for someone who was to join her. From her shaded corner she watched the crowd of men pouring out from the Rest. In close vicinity there are low theatres and places of evil character which she could see. Not one of the men turned to enter any of these, though they were open and self-advertising in an obtrusive fashion. It is unhappily so common for the sailors to enter these places, that Madame Meuricoffre was thankfully impressed by the fact that she did not see a hesitating step among the men, though they were quite unaware of her presence.

Mr. Folkes, of Naples, is a strong supporter of the Rest. By his influence and kindness it was kept from going down completely during the absence of Mr. Burrowes. Mrs. Butler is anxious to second her sister's noble efforts, and to join in her appeal. She has visited the Naples Rest, and knows that the soul-saving work done there is vital.

◆

ABRAHAM, THE FRIEND OF GOD.

WE recently referred to a profound remark made by the late Charles Reade, the novelist and dramatist, as to the "literary marvel" of the record of Scripture characters. Another point which might be emphasised still more is the marvel which they present historically. Take, by way of contrast, the *dramatis personæ* mentioned by the so-called "father of history," Herodotus, B.C., or by Tacitus, A.D. Beyond the inner circle of the schoolmen, who knows anything of them, or who cares to know? Indeed, it is a matter of faith with some learned critics that the history of Herodotus is no history, but a melange of fact and fable.

On the other hand, the lives of the worthies who flourished in the patriarchal age are much more familiar to us, speakly broadly, than are the lives of the greatest Englishmen of the last century, or even of the last generation. Moreover, the recorded surroundings of these lives are every year being verified by discovery, instead of being relegated to fiction like the stories of the Greek historian. Are not these facts proofs of the undying lustre that surrounds the sacred records, and of their fitness to be our teachers for all time of every clime?

We have testimony to prove that nothing, perhaps, that has ever appeared in our pages within recent years, has been read with more sustained interest and greater profit than Rev. F. B. Meyer's chapters on "Abraham, the friend of God." The volume containing these chapters is now in preparation, and the book will contain specially prepared illustrative engravings. These pictures are also embodied in THE CHRISTIAN ALMANACK, a copy of which accompanies each number of this week's issue.

"FRIEDENHEIM."—The "Home of Peace," 133, Mildmay-road, London, N., is an institution which we should rejoice to see largely multiplied. It is intended for persons in the last stages of illness: those who have been rejected or dismissed as hopeless by ordinary hospitals, and either have no friends to nurse them, or are too poor to command the needful care. No definite charge is made, as in most cases utter penury constitutes the strongest plea for admission; but, where possible, contributions towards the support of patients are gladly received. An experiment of two years' standing, and distinctly Christian in character, this little Home deserves support, and the example of its founder, Miss Davidson, is worthy of imitation.

The Christian.

October 19, 1888.

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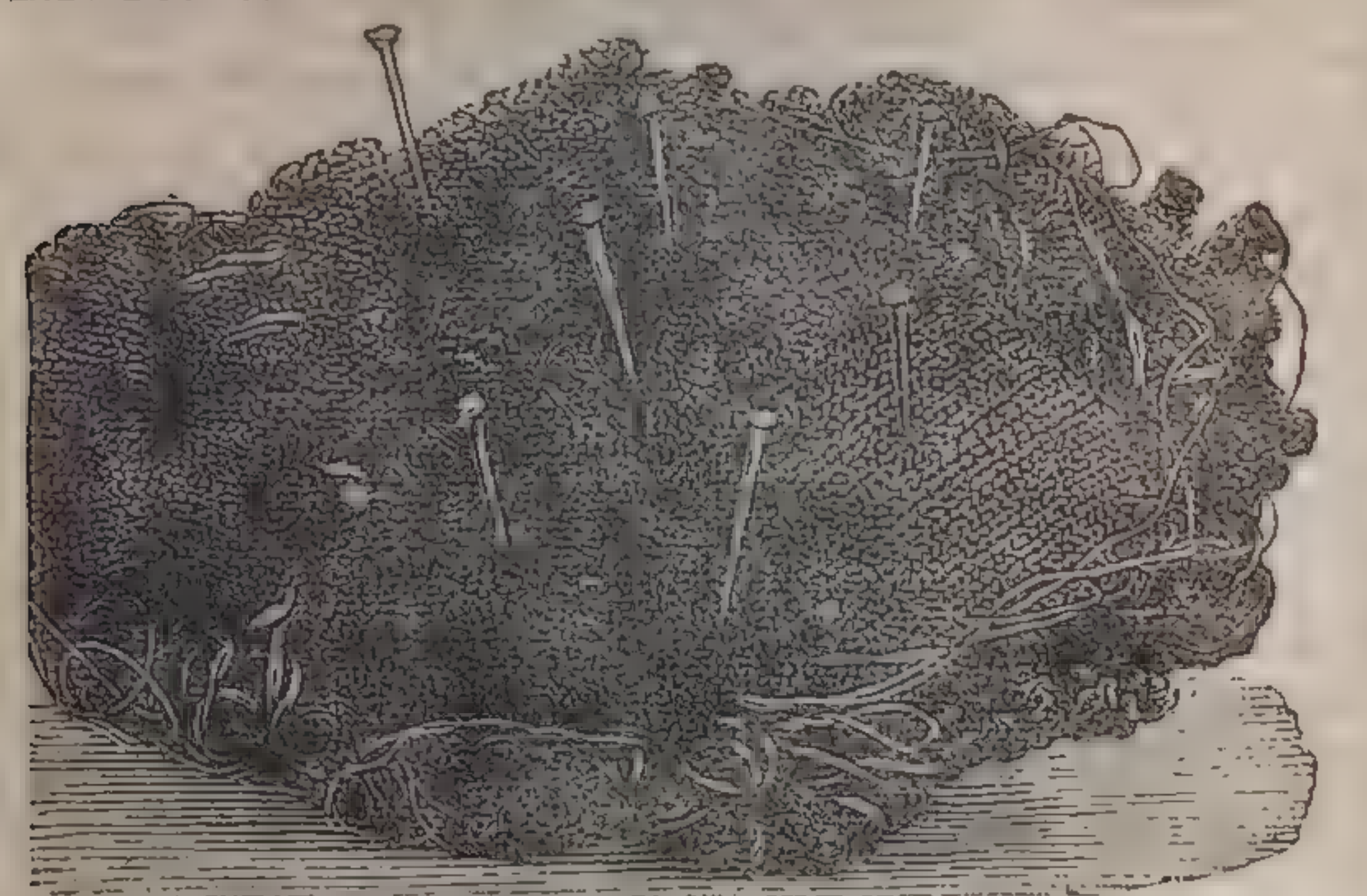

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AFTER WHICH THERE WILL BE A

SHORT SERVICE in the "BRIDGE OF HOPE" MISSION HALL.

The Rev. C. H. TURNER, Rector of St. George's-in-the-East, will preside.

TEA AT 4.30.

In the Evening THE ANNUAL MEETING will be held.

J. E. MATHIESON, Esq., will take the Chair at Six o'clock precisely.

The Rev. J. W. Horsley, Mr. George Holland, Mr. Percy Bunting, Mr. Walter Hazell, Rev. Peter Thompson, Mr. Joseph Merry, Mr. W. A. Coote, several Members of the Council and others, have promised to be present, and to take part in the day's proceedings.

On **MONDAY EVENING, Oct. 29,** there will be a **MEETING FOR PRAYER** in the "Bridge of Hope" Mission Hall, Betts-street. Christian Workers are very specially asked to attend.

On **WEDNESDAY, THURSDAY, and FRIDAY, SPECIAL SERVICES** will be held **FOR WOMEN** in the neighbourhood. Friends experienced in Rescue Work are earnestly invited to assist in visiting with invitations, and in speaking to those who are gathered in.

£1,000 has still to be raised for the Building. It is much desired that this should be cleared off during the next few months; if, therefore, the friends who cannot be present will kindly send Donations to be added to the Offerings on the Opening Day, it will be thankfully appreciated.

There will be a Sale of the Inmates' Needlework, by the purchase of which our friends will help us considerably.

The Entrance to the Refuge is in Betts-street, five minutes' walk from Shadwell, and fifteen from Mark-lane and Aldgate Stations. Cab Fare, 1s.

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Information will be gladly supplied by the Secretary (Rev. H. BLOOMER).

Books, Back Numbers of Christian Papers, Magazines, Tracts, &c., will be gratefully accepted.

CONTRIBUTIONS also earnestly asked, and will be received by Messrs. Morgan & Scott, or may be paid to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, Lombard street, E.C.; or to the Secretary, at the Society's Offices, 31, New Bridge-street, Ludgate-circus, London.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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A MISSION will (D.V.) be conducted by the Rev. C. H. WAINWRIGHT, of Blackpool, in St. Cuthbert's Church, W. Hampstead, from Nov. 12—18 (inclusive). Christians able and willing to help in the after meetings, the choir, or by visiting, are invited to write to Rev. W. J. WATKINS, 71, Fordwych-road, West Hampstead, N.W.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

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(*Continued on page 24.*)

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CONVENTION AT EDINBURGH.

THE PREMILLENNIAL ADVENT.

Last week a three-days' Conference was held in Edinburgh on this subject. The meetings were held in the Free Assembly Hall, which can seat about 1500. The attendance on each occasion, except the last, was from six to eight hundred. At the closing meeting the hall was nearly filled. A few ministers were present at every meeting.

The Convention began on Tuesday, October 9. The regular meetings, however, were prefaced by a powerful sermon by Dr. Pentecost, preached on Sabbath evening to an overflowing congregation; and by a prayer-meeting next day, conducted by Rev. Dr. Macdonald, of North Leith Free Church.

TUESDAY, OCTOBER 9.

Mr. W. E. Malcolm took the chair this morning. He stated that the purpose of the Conference was to enable people to place more value on the Second Coming, to watch for it more, and be more ready to wait for it. While we ought to be prepared for it, we ought also to be prepared for what might come before it. We could hasten it by our efforts in drawing others to Christ.

"PERSONAL AND PREMILLENNIAL."

Rev. Canon Fausset, of York, who was the first speaker, rejoiced that on the first occasion of his addressing an audience in Edinburgh his topic should be one of all others calculated to enable them to realise unity in Christ and to overleap the barriers of denomination. Man is the creature of hope, and the object of the Conference was to give definiteness to the Christian hope. Dr. Mackay, of Hull, said in his hearing that when this Second Advent truth dawned upon him, it was like a second conversion. We wonder at the dulness of the Jews as to the First Advent? And yet are we not worse than they, as to the Second Advent, when our Lord shall set up his kingdom in Jerusalem?

The speaker proceeded to an examination of the Greek terms, referring to the Advent (*parousia, epiphaneia, &c.*); he contended that the Coming is literal, and that there will be a personal and visible presence of our Lord upon earth. He pointed to 2 John 7, where it is actually declared that those who do not believe that Christ cometh in the flesh are deceivers and Antichrists. Many passages in both the Old and the New Testaments were cited in support of the view that the Coming will be a literal one. How remarkable that the early Church with one consent looked for Christ's return! Will the Millennium be preceded or succeeded by the Coming? There are three alternatives: (1) The period of one thousand years has already begun, and Christ is reigning now; (2) it is future, and not past, but is to come before, and not after the Second Advent; (3) the Lord will come before the Millennium. To this last we are shut up by many proofs. Is it not contrary to Scripture to hold the second view, when we are told He may come any day or hour? This cannot be if we are to have one thousand years' notice. Rev. xix. and Ps. cxlix. 6, 7 were dwelt upon. The signs of the Coming mentioned in 2 Thess. ii. and 2 Pet. iii. were adverted to, among them being the prevailing infidelity and intense worldliness. The age before the Flood is a picture of the age that is to precede the Second Advent. Lastly, the failure in missions was noticed. The heathen cannot be evangelised before Christ comes. Our age began with the resurrection and translation of Jesus: it closes with the advent of the millennial age.

Rev. Dr. J. Elder Cumming, of Sandyford Established Church, Glasgow, followed with a paper. The doctrine of the Second Advent, he said, was no mere barren theory, but was of practical import, and he discussed it under five heads: (1) The Lord is to return. (2) There is to be a Millennium. (3) There has been none up till now. (4) The Lord will not return in the midst of one. (5) It is not possible to insert it between the present time and the Second Coming. In support of his first proposition he quoted various texts, including John xiv. 3; Matt. xxvi. 64; Acts i. 11; Psalm lxxii. 8; Micah iv. and Isaiah ii. 1—4. Under the second head, he remarked that there never had been a thousand years without war; the Jews were not yet restored to Palestine; the world was not of one faith or one worship, and the world was not yet holy. We have it on record that in the years 1000 and 1001 the Christians of that day expected the period had closed.

PROPHETIC INTERPRETATION.

In the afternoon the subject was, "Hints for Interpreting the prophecies of the Second Advent, gathered from the Fulfilment of those concerning the First." Mr. James Mudie, Montrose, presided, and Rev. G. Wilson, St. Michael's, Edinburgh, offered prayer.

Rev. Dr. Andrew A. Bonar addressed the meeting. A remarkable feature of Eastern society, he said, is continuity. Customs mentioned in Scripture are still to be seen in the East. There is analogy here in regard to the fulfilment of prophecy. Those fulfilled tell us how predictions as to the future will be fulfilled—leaving out, of course, symbolic prophecies such as are found in Revelation. As an example of minute literal fulfilment he cited Joshua vi. 26, and its exact fulfilment 550 years afterwards as mentioned in 1 Kings xvi. 34. Note: (1) That literality of fulfilment is exemplified in the history of the Jewish nation. (2) Literality is specially illustrated by the facts of the First Coming. (3) How all this bears on the predictions of the Second Coming. The Jew is in every country, and is acclimatised everywhere. After other illustrations of fulfilment, he passed on to consider how the Word of God was fulfilled to the letter at the First Advent. Predictions as to the birth, betrayal, sufferings, and death of Christ, were dealt with in like manner. Applying this principle of literality to the prophecies concerning the Second Advent, Dr. Bonar proceeded to deal with the various passages bearing on that event. The coming again of our Lord, he said, in conclusion, will be as sudden, but as gentle as on his leaving.

Mr. Finlay Gibson remarked that he had learned these truths from the Word of God alone, after conversion, twenty-five years ago. The Scriptures are studded with proofs of the premillennial Advent.

THE ADVENT AND THE JEWS.

In the evening the subject was: "The Second Coming in its relation to the Jews."

Prof. Alexander Simpson, M.D., Edinburgh, who presided, said that in the extension of the kingdom of Christ God had three witnesses—the Word, the Church, and the Jews. The Jews have no home and no land to-day; but they are a distinct nation. You never speak of Jewish Germans, but of German Jews. Think, too, of the power of their purse. They have a knack of getting a living, derived from sly, old Jacob. Then what a hold they have of the Press! What might not be done by Reuter with a touch of one of his telegraph clerk's fingers!

Rev. James Smith, Dufftown, delivered an address that stirred the meeting greatly. The Jews, he said, are (1) to return to their own land; (2) to be spiritually awakened and converted, and (3) to take their place in the millennial age in the forefront of the nations. These events are to be brought about by the Second Advent. There is a great principle of action in the purposes of God when the Jews are concerned. The glory of God and that of Jesus are associated terms. When God deals with the nations, He deals with them in connection with the Jews. Mr. Smith referred pointedly to Deut. xxxii. 7, 8, and deduced the elders' secret therein spoken of from Gen. x. At present, the Jew had no brightness; he was morose, reserved, and suspicious. But at the Coming, the nation will go through a process of contrition the most solemn that is described in the Bible. It is not God's purpose to convert the nations just now; He is only going to take out a people from among the Jews and Gentiles alike. Various passages of Scripture were handled in proof of this.

Rev. John Wilkinson's address made a deep impression. How, he asked, can the Jew stand against the truth concerning Jesus while admitting the inspiration of the prophets? The Jew does not object to Jesus on the ground of his not having fulfilled certain passages in Isaiah. These he admits are almost a history of Jesus. The fifty-third chapter of that prophet renders it difficult for the Jew to say Jesus was not the Messiah. What the Jew wants is a Messiah that will meet *all* demands of prophecy. Do not call him blind and stupid; he has a better case against Christians than they against him. He is but partially blind. The great majority of Christians are totally blind as to the Second Advent. We have gone in for spiritual Israel too much, instead of simply distinguishing between spiritual Israel and spiritual seed of Abraham. We give all the curses to Israel, and all the blessings are for us. Our principle is to be literal as to the past, and spiritual as to the future. Mr. Wilkinson showed in an interesting way the meaning of the two genealogies of Jesus, that of Matthew and that of Luke, and the necessity for both. If you do not let the Jew interpret these Second Advent passages as you interpret the First, you will destroy his faith in the inspiration of Scripture, which holds out the hope of a Messiah to sit on the throne of David. Jerusalem is God's geographical centre and fulcrum for blessing the whole world. He has chosen Palestine as the best place for reaching the nations, a fact that is kept in view by far-sighted statesmen. God is making the lives of the Jews bitter, that they may be ready to go anywhere. The Christian has half a Messiah, and the Jew the other half. Put them together, and you have the sufferings of Christ, and the glory to follow.

WEDNESDAY, OCTOBER 10.

Colonel Gerald A. Agnew, who presided at the morning meeting, remarked that he came to hold premillennial views through studying the Bible alone in India.

Dr. Elder Cumming maintained that the premillennial doctrine is "An Integral Part of Scripture Revelation." He was twenty-five years an evangelical minister before he saw this doctrine. In a time of great sorrow he was sent to his Bible to ask about it. After one little step he found not obscurity but marvellous fulness and clearness in Scripture. The return of Jesus Christ is the goal of all the dispensations. He has been the Prince of Peace; hereafter he will be King of kings. Where He is spoken of in either Testament as King, the Second Advent is implied. The speaker proceeded to point out how the future glory of Christ to be manifested at his Second Coming is spoken of in the Psalms and the prophets. The doctrine is found, too, in almost every book of the New Testament. The New Testament ends as the Old; only in Malachi it is a mourning, while in Revelation it is a promise.

Rev. Dr. Norman Macleod, St. Stephen's Established Church, Edinburgh, took the place of Dr. Sinclair Paterson, who was prevented from being present. He said there was no subject that had a greater power of illuminating Christians. There are two principles of interpretation. (1) The end of the age is to be distinguished from the end of the world. (2) The Advent may embrace many Comings. There may be successive steps or epochs, each separated from the other by dispensations as long, or longer, than the present dispensation.

The resurrection may have several successive steps, Christ being the firstfruits. The doctrine has suffered by the enthusiasm of those who, instead of interpreting the Word, have turned prophets themselves. The speaker's points were illustrated from Paul's Epistles. Paul looked for no metaphorical Coming. How striking the absence of reference to death as a motive to Christians! No countenance is given to the view of a gradual development up to a triumph. Dr. Macleod dropped a remark which seemed to indicate that he does not believe in a personal reign of Christ with his saints at Jerusalem, a view that he thinks raises prejudice against premillenarians.

SCRIPTURE TESTIMONY.

In the afternoon the subject was: "The Testimony of Christ and his Apostles." Major-General Hoggan, C.B., presided. Rev. John Riddell, Glasgow, delivered an address that was very well received. Many Christians, he said, are so filled with the idea of the suffering and atoning Redeemer, they cannot find room for the glorified One. His heart was opened to this doctrine by the parable of the kingdom in Luke xix. 11. (1) We are taught that the kingdom was not to appear immediately. The nobleman "went into a far country." (2) Between the going and returning He is to be rejected. The appearing of the kingdom is heralded by a personal return. (3) At the place where He left them his servants are again to meet Him. No part of Christ's work can receive its proper crown except in this Coming. This was shown by reference to Christ's offices of priest and prophet. The personal appearing is just at the door. But is not this just what was said eighteen hundred years ago? May there not be other eighteen hundred years before it? There is a moral nearness and an actual, and it is our Father's will that we should have a moral nearness. We do not know the day or hour of the actual coming, but from Daniel we know the epoch. Various signs of the Coming were referred to. If Christ were to come to-night, he asked in closing, would your heart bound with joy?

Rev. James Drummond, Clackmannan, gave an address, in which the evils that are to precede the Second Coming were enlarged upon.

The evening subject was "The Importance of the Doctrine in Relation to present Religious Scepticism." Mr. William Sloan, Helensburgh, presided, and spoke of the scepticism created both inside and outside of the Church by neglect of this doctrine. Doubting it leads to doubting other doctrines.

Mr. G. H. Pember was the first speaker. Many Christians, he said, are satisfied on comparing our day with the end of the eighteenth century. For some years, he admitted, there did seem to be progress, but it is now different. The great doctrine, or rather fact, of the Atonement is being denied. Such deniers separate themselves from God, and are thrown back on their own intellects—poetry, moral philosophy, and Biblical criticism being resorted to for succour to men dying in sin. Prophecy is intended by God as a great miraculous witness. The Church is another witness between the two Advents. But when her love grew cold the miraculous powers went out of her, and the miraculous books were misunderstood. History is another witness. The Church thinks she can do all without the return of her Lord. If we do not believe the whole of the Bible, God will not let us believe parts. That is history's verdict. A graphic sketch was given of the historical events prophesied in the dream of Nebuchadnezzar about the image 2500 years ago. He incidentally remarked that the woman of Revelation—the false Church—is more than the Church of Rome. Bad as Rome is, there is not in her all the wickedness of "Babylon." He concluded by saying that it is hypocrisy to say we love Christ if we do not want to see Him.

Mr. Finlay Gibson also spoke briefly and incisively.

THURSDAY, OCTOBER 11.

Dr. Maclagan, M.D., Berwick, presided this morning, and in the course of a few remarks advised no one to despise his pastor for non-belief in premillennial doctrine.

Rev. Dr. Andrew A. Bonar was the first speaker on the subject of the meeting: "The Importance of the Doctrine as a Motive and Help to Holiness." His belief in this doctrine extended over sixty years. The first time he felt a thrill was on the occasion of Edward Irving preaching in St. George's in Edinburgh. He was reading the first metrical version of the forty-fifth Psalm—

> My heart brings forth a goodly thing
> My words that I indite
> Concern the King: my tongue's a pen
> Of one that swift doth write.

At the words "Concern the King" the whole congregation gave a start. He then attended Irving's lectures, which were delivered at seven in the morning. It was the calm reading of Matt. xxiv., however that settled him. He consulted his divinity professor, the great Dr. Chalmers, who replied that he was at the subject himself. He advised the speaker and his fellow-students to go on with the study of it; and before he died he himself was ranged among the pre-millennialists. The study put politics out of our heads. We are not to think that holders of this doctrine have greater holiness than other Christians. Every believer has in him the germ of the doctrine, in personal love to the Saviour; and in a sense all are looking for Him. He then mentioned eighteen features of Christian life affected by cherishing this hope of the Coming. In alphabetic order they were: (1) Awakening; (2) boldness; (3) comfort; (4) contentment; (5) diligence; (6) holiness; (7) liberality and kindness; (8) moderation (yieldingness); (9) prayerfulness; (10) patience; (11) rest (at the appearing, not at death); (12) reproach wiped away; (13) reward; (14) salvation in its fulness; (15) self-denial; (16) separation from the world; (17) watchfulness; (18) worldliness counteracted. On each of these he enlarged.

Rev. Thomas Grant, Tain, said he regarded this Convention as one of the midnight cries of the Coming of the Lord.

In the afternoon the Lord's Supper was celebrated, about 600 partaking of the Sacrament. Rev. Dr. Black, Inverness, officiated.

In the evening the subject was: "The Doctrine: a Stimulus to Zeal for the Conversion of Jews and Gentiles." Mr. Wellesley C. Bailey took the chair. Rev. J. Wilkinson gave another address, in the course of which he gave a narrative of his great work among the Jews, that made a deep impression on the audience.

Rev. H. Grattan Guinness also delivered an able address, which we have not space to report. The Convention closed with a thanksgiving meeting on Friday, conducted by Mr. J. E. Mathieson, and a sermon on Sunday evening by Mr. Henry Edwards, of Brighton. A full report of the Convention is to be published shortly by *Messrs. Macniven & Wallace, Edinburgh.* Mr. Copplestone, Edinburgh, was associated with Mr. Mathieson in arranging for the Convention.

TORQUAY.—November will be a month of great religious activity in Torquay. The Episcopal churches are to have a mission on parochial lines, for which great preparations are being made. Among the missioners who are announced are Canon Body, Rev. W. H. Aitken, and Rev. Dr. Pigou, of Halifax. The united Nonconformist churches are equally busy, and are preparing for their crusade with enthusiasm. The committee are fortunate in securing three powerful Gospel preachers in Rev. Newman Hall, Rev. S. R. Macphail (Liverpool), and Rev. W. Denton Sargeant (London). The hon. sec. of the mission is Rev. C. Knibbs, minister of Abbey-road Chapel. He has successfully organised all the large united missions in Torquay for many years, Rev. D. Thomas, Wesleyan minister, is assisting him in the preparations. Great blessing is expected from these combined efforts.

SPITAFIELDS GOSPEL MISSION.

Mr. James Sharpless, the superintendent, continues to do a good and interesting work in connection with this Mission. The twenty-sixth annual report, just published under the title of "Gathered Sheaves," is full of information of a most cheering character as to the progress of the work. The poor dock-labourers are still looked after with much care by Mr. W. F. A. Archibald, whilst Mr. W. C. Miles, who has for years been an active friend of the Mission, renders welcome assistance in various ways.

Remarkable stories are told of wayward sons returning to the parental roof completely changed in heart and mind, of the eyes of the spiritually blind being opened, and of those who had been lost being found. There is obviously a power behind Mr. Sharpless's simple effort, and that power is God's Spirit, which now, as ever, convicts men of sin, righteousness, and judgment. Christian kindness does much to commend the Gospel to the Spitalfields poor, and free teas have been greatly blessed as preliminaries to the endeavour to present the bread of life to perishing souls.

The young are also remembered, and it is gratifying to know that efforts among them are yielding encouraging results. A female visitor in the homes of the people is still badly required by the Mission. Mr. Sharpless's address is 14, Sidney-square, Commercial-road, E.

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A WHITECHAPEL FUND.

The Dowager Lady Kinnaird desires our readers to join in raising a fund to bring the Gospel to bear on that dark corner in Whitechapel which has been disgraced by such hideous crimes. If the Gospel sufficed to change the cannibal inhabitants of the Fiji Islands into a nation of Christian worshippers, it is sufficient, and alone sufficient, to turn the darkest spots in London into gardens of the Lord.

Lady Kinnaird desires to raise a fund to be expended in the following agencies:—

(1) To provide a colporteur to go from house to house with Christian literature for sale. £40 or £50 a year paid to the Christian Colportage Association would provide such an agent.

(2) A London City missionary, or an extra one, for which about £80 or £90 per annum would be needed to be sent to the London City Mission.

(3) A Bible-woman in connection with the London Bible and Domestic Female Mission at a cost of about £40 per annum.

(4) A Young Women's Christian Association with a few beds suitable for casual cases, and a resident superintendent.

A mission-room in connection with these agencies would form a powerful auxiliary to them all. Lady Kinnaird earnestly appeals to the Christians to aid in establishing a fund to be called "The Whitechapel Fund," which may be paid either to the office of this paper into this account, or to Messrs. Barclay, Ransom & Co., 1, Pall Mall East, S.W.

RETRIBUTIVE PROVIDENCE. — *Melbourne Punch* recently published a cartoon representing a European girl in the clutches of an opium monster. The opium monster wears the head of a Chinaman. We thought (says an Australian contemporary), as we looked upon the picture, "Verily there is a God that judgeth on the earth." It is not so many years since we forced opium on the Chinese people by fire and sword, despite the protest of their rulers. Now we have cause to complain that they are debauching our girls with the drug we forced upon them. Curses have come home to roost more quickly than anyone could have anticipated.

For the Young.

THREE STORIES OF BRIGANDS.

(Given by E. de Engelhardt in his "Reminiscences of Pastor J. M. Ludwig.")

In 1814 (said my pastor), I was about to return to Zurich, after visiting my brother at Aaran. Travelling was by no means safe, for the last war had brought many vagabonds into the country. My brother pointed out to me a way across the top of the mountain, and I decided at once to take this short but solitary path. On reaching the top of the wood, I saw very plainly the path indicated, which led precipitately into the valley.

Suddenly I noticed, in front of me, four men sitting together. I did not like their appearance, and felt sure they were not meditating any good; but I could not avoid passing them, for they had observed me at once. The Lord is with me, I thought, and I went boldly on. No sooner had I come up to where they were sitting than one of them asked me, in a rough voice, "Are you alone?"

"No, I am not alone," I answered, quietly, and seated myself beside them, to show that I had no fear. I knew that the Lord was with me to help me. Well, I stayed thus by their side for about half an hour, though I must acknowledge the time appeared very long to me. Evidently the men expected to see my companions arrive; but at last one of them suddenly exclaimed: "I do not believe there is anyone coming!" Then, springing upon me, he seized my knapsack. I cried to the Lord to help me in this time of need. All at once I remembered that my brother had given me a whistle for my sister's children at Zurich, and taking it quickly from my pocket, I sounded it loudly. The ruffians looked terror-stricken. At the same time two strong-looking men, armed with scythes, ran to my rescue, and at their approach my tormentors took flight. When I afterwards looked back on my wonderful escape, I was full of gratitude to God that He had given me rest and trust in his presence at a time of such danger.

Another time I had to cross a forest of bad fame, with a very large sum of money, amounting to one thousand francs in gold, which I carried in my belt. After going a short distance I saw some way off two men, whose appearance was suspicious. I suddenly remembered a fact I had read which might help me. Indeed, it seemed like direct guidance from God in this emergency, for I was able to put into practice what I had read. Passing quietly behind an eminence, which hid me from the bandits, I collected hastily a heap of little stones which were there, and I filled my belt with them, after having slipped the gold which it contained into my coat pockets. Then, wrapping up my belt in a handkerchief, I threw it over my shoulders, and, quietly leaving my hiding-place, I continued my way.

Soon after, I overtook the two men, who allowed me to pass in safety. However, I had not taken more than two or three steps when they seized my belt. I did not make much resistance, but, leaving it in their hands, I hurried on. You may imagine how glad I was to arrive at the end of my journey with my money, and when I pictured to myself the disappointment of the robbers upon discovering my ruse, I could not help laughing heartily. And the dear old pastor and I laughed once more as he related the story. Surely it was a joy that heaven could enter into!

You have heard two stories of brigands; I will now tell you a third (said my venerable friend). I was very poor when I was a student, so poor that for three days I almost starved myself, allowing myself daily a ration of potatoes, without salt or dripping, three for breakfast and supper, and five for dinner, until the sack was empty. When the holidays arrived I started on foot for the Canton of Grisons, where my father lived. I had scarcely a florin in my pocket, and there were yet thirty leagues before me to travel. I was obliged to cross the Forest of Senn, which is considered very dangerous. After proceeding for some distance I found myself suddenly confronted by a strong-looking man, armed with a loaded pistol. Pointing it at me, he shouted, "Your purse, or I will fire!" "I am a poor man," I replied; and, drawing out my money, I added, "Look! this is all I have to take me home. I have thirty leagues further to go." The robber seemed at once to perceive that this was the truth, and he allowed me to continue my way in possession of my little bit of money. With a heart full of joy and gratitude to God for his kind care of me, I walked to the next village.

On arriving at the post-office, I saw a policeman; the same moment the robber who had attacked me in the forest came up. He recognised me and lowered his eyes; then, raising them, he looked at me with an expression of shame. I smiled at him in a friendly way and gave him a reassuring nod. I then continued my way until I reached the next forest. Here I again met the same man! He was waiting for me in order to show me the shortest way. I had no reason to fear his pistol this time, for, gratefully offering me his hand, he said, "What a good fellow you are! I thank you heartily, and shall never forget you." He did not leave me until we were out of this dangerous wood. Then, again pressing my hand, he disappeared, while I said to myself, "The Lord can keep and guard his own, even from brigands!"

QUIET WAYS ARE BEST.

What's the use in worrying,
Of hurrying
And scurrying,
Everybody flurrying
And breaking up their rest?
When everyone is teaching us,
Preaching and beseeching us
To settle down and end the fuss;
For quiet ways are best.
The rain that trickles down in showers
A blessing brings to thirsty flowers;
And gentle zephyrs gather up
Sweet fragrance from each brimming cup.
There's ruin in the tempest's path,
There's ruin in a voice of wrath,
And they alone are blest,
Who early learn to dominate
Themselves, their violence abate,
And prove by their serene estate
That quiet ways are best.

Nothing's gained by worrying,
By hurrying
And scurrying.
With fretting and with flurrying
The temper's often lost;
And in pursuit of some small prize
We rush ahead, and are not wise,
And find the unwonted exercise
A fearful price has cost.
'Tis better far to join the throng
That do their duty right along;
Reluctant they to raise a fuss,
Or make themselves ridiculous.
Calm and serene in heart and nerve,
Their strength is always in reserve,
And nobly stands each test;
And every day and all about,
By scenes within, and scenes without,
We can discern, with ne'er a doubt,
That quiet ways are best.

—*Selected.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Oct. 21, 2 Kings xii. 1—15; Monday, Oct. 22, 2 Kings xiii. 14—25; Tuesday, Oct. 23, 2 Kings xvii. 6—18; Wednesday, Oct. 24, 2 Kings xvii. 24—36; Thursday, Oct. 25, 2 Kings xviii. 1—16; Friday, Oct. 26, 2 Kings xx. 1—17; Saturday, Oct. 27, 2 Kings xxii. 1—10.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Dorking, October 27 to November 9. Mr. H. Hutchinson, St. Silas Schools, Handsworth, to October 21; Barnsley, October 22—26; Emmanuel Schools, West Derby-road, Liverpool, November 3—9; Free Church, Grange, Edinburgh, November 10—16. Mr. E. Arrowsmith, Southport, to October 19; Hull, October 20 to November 10. Mr. T. Lewes Sayer, Matthias-road, Mildmay, October 21—26; Barking, October 29 to November 2. Mr. H. W. Pewtress, Kennington Centenary Memorial Schools, October 23 to November 2. Mr. S. D. Rickards, Halifax, October 21—28.

THE GOSPEL HALL, WOOD GREEN.

For twenty-three years the Gospel of the grace of God has been urgently proclaimed in the Gospel Hall, Southgate-road, Wood Green, N., for the enlightenment of those sitting in darkness, and the edification of those who have believed unto salvation. The hall in which the meetings have been held during that period has just given place to a much larger building. The efforts put forth, in loving faith and hope, by many servants of God, have proved very fruitful, as was joyously testified on Tuesday evening last week at a public meeting in celebration of the opening of the new hall.

Mr. Wm. Robertson, who is co-trustee with Mr. R. C. Morgan, presided, and in the course of some opening remarks, specially referred to the encouraging success of the efforts put forth in the Sunday-school. Mr. James Botterell, another early worker in connection with the hall, mentioned with joy the fact that children who had received instruction in the school have gone to remote parts of the world to proclaim the truth as it is in Jesus. Messrs. Gawin Kirkham, R. J. Cope, R. Paton, and R. Burn, followed with some earnest words. Rev. F. B. Meyer delivered a brief address, in which "workers together with God" were asked to direct the eye of faith to the glorious structure, the Church of the First-born, which, with the co-operation of his children, God is slowly and silently rearing.

Messrs. J. Townley, J. W. C. Fegan, T. Kirtley, and R. C. Morgan, also spoke briefly, words of instruction being interspersed with cheering allusions, by way of testifying to God's goodness in blessing the endeavours of his servants who have told the story of his love in the Gospel Hall. T.

MONTHLY TRACT SOCIETY.

Pastor de Jonge writes:—"The work at the Brussels Exhibition goes on marvellously. Thousands of tracts and Gospels are already distributed, and we go on every day with the work. The Gospel tent is crowded every night."

Mr. Oatts, secretary of the Y.M.C.A., Glasgow, states that many proofs of blessing from the tract distribution at Glasgow Exhibition have been received; 200,000 tracts have been given away.

We need £500 for immediate wants; and if we are to do work at the Paris Exhibition next year we must have guarantors for another £500 or £1000.

J. R. Mackenzie, Secretary.
Bridge House, Blackfriars, E.C.

THE GLASGOW EXHIBITION.—Mr. William M. Oatts, the general secretary of the Glasgow Y.M.C.A., writes us as follows:—On Saturday (October 6) a census was taken of all those who entered the four drinking-bars of the Exhibition. The number of *visits* paid during that one day was 32,230. Of these, 18,246 were young men apparently under thirty years of age. This does not mean all the drinking that went on at the Exhibition last Saturday, for no account was taken of the two dining-rooms where liquor can be procured. And, further, one of the enumerators was ordered out of the court where he was standing, therefore his returns want the last two hours of the day, which were the busiest. I desire to call the attention of the Executive to this fact, that I observed many young men under the influence of drink entering the bars and getting further supplies. Surely this is contrary to the conditions under which the licence is granted?

The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being Extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

(Communicated by R. Scott Moncrieff, one of their Descendants.)

II.

How little did James Nimmo dream that at this very time one was being specially trained, in a distant part of Scotland, through experiences precisely similar to his own, by "the law as a schoolmaster" to bring her to Christ; destined ere long to be his Christiana and a fellow-pilgrim almost from the commencement of his journey from the City of Destruction; his helpmeet and solace in the truest sense, through many long years of persecution at home and exile abroad.

This was Elizabeth, a daughter of Brodie of Lethen, a gentleman of old family and good estate near Elgin, in Morayshire. Her father, to judge from the references to him in her narrative, appears to have been a religious man, though without any sympathy for the Covenanters. As to her mother, the narrative is as silent as that of James Nimmo is concerning his mother, . Born about the year 1658, she had reached the age of eighteen before she was brought under any religious convictions. At this time her parents used to attend the Parish Church, where an Episcopal minister had taken the place of the outed Presbyterian minister; but she had found his preaching so profitless that she had ceased to attend on it. Roused to some anxiety for her soul,

HER EXPERIENCE IS THUS DESCRIBED.

"After this I began to make conscience of prayer and reading the Holy Scriptures. Then the Lord began to discover more clearly my lost state by nature, and I was made to walk heavily; and the first thing I fell to was diligence in duties and a multiplying of them; but this was a satisfaction of no value. Yet I stuck long in this mire, till at length the Lord did let me see, though darkly, that except I got into Christ I would never find mercy. Then the revelation of the Gospel was sweet to me; but oh! I felt great unwillingness in my heart to be beholden to Him alone for salvation. It is true I was made many times to say 'Lord, overcome me!' yet I was many months ere the stubbornness of the will was subdued; and many a time, if one reverent thought of the Lord would have saved me from hell, I could not reach it.

"I had many sad tossings with unbelief; for nearly a year I could never say once 'My God.' I was afraid I had sinned the sin unto death. I remember I was one day in great distress of mind, crying out, 'What shall I do?—what shall I do?' That word was powerfully borne in upon me, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' I objected that these words were directed to persons pricked at the heart for sin, but I was hardened and obdurate, and therefore would not look at it. But that day, reading my ordinary in Rutherford's 'Christ Dying and Drawing,' the Lord made him speak to my case as if he had been conversing with me. 'Oh (says he), when the Lord begins to offer mercy the soul saith, Oh me, mercy! will the Lord show mercy to an unhumbled heart like mine? Oh pride—and pride in the highest degree!—thinkest thou to be first humble, and then come to Christ? No, no; you must come to Christ that He make you humble; one sight of Him will humble thee more than seven years looking on sin.' I thought this a strange providence. Then I began to see my pride in seeking that in myself which I should seek in Christ. I thought to have spun humiliation out of my own bowels; but glory to Him who delivered me from this hellish self!

"By the good providence of God I went to the west end of Moray, where the Gospel was faithfully preached by several godly ministers. I heard Mr. Thomas Hog preach on the woman with the bloody issue, and her coming to Christ. He clearly made out that Christ was always the last remedy to which the soul would betake itself. She spent all on physicians before she came to Christ. This was my case: I was in great distress that morning before I went to sermon. Satan was still saying I need never pray more, for no means would help me, nor was there any mercy for me. But I mind I fell, in my ordinary, to read the last chapter of Isaiah. I resolved I would read, and so read on. At last I read that verse, 'Will I bring to the birth, and not cause to bring forth? saith the Lord.' On this I held up the Bible, and cried, 'Thy Word, Lord!' And He was pleased to pity me, and help me to believe in his power.

"In 1676 I was desired to go to the parish of Auldearn, which was at that time a Goshen, where great light shined. I had little encouragement or freedom to go thither but on account of the Gospel and fellowship with the people of God. I thought whatever outward difficulties I might be trysted with [*i.e.*, meet], if it pleased God to bless these means, it would well make up for all other disadvantages; as indeed it did. I had been in great distress, and the rather that the Church was sorely suffering, the people of God imprisoned and sadly afflicted, so that several of the godly were forced to leave the land because of persecution. In the meantime I could not win to bear burdens with them, which issued in questioning myself to be a member, because I had not a sympathy with them, though the want of this sympathy was the greatest grief. But it pleased the Lord to lay me on a sick-bed, December 21st (1676), and there He laid on me a competent burden, and no more. Tenderly and kindly did the Lord deal with me on that sick-bed, particularly on the sixth day of my fever, after a sad day. The next morning, being the 27th of the month, He drew my heart and affections after Him, and did persuade my soul of his everlasting love, giving for a confirmation that sweet passage, 'I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee' (Jer. xxxi. 3). Being ravished and overcome with his glory, I did there offer myself freely to be disposed of by Him in life and death, as He should see fit. He then persuaded me that He was mine, and I was his."

Our "Christiana" has now fairly set out on her journey from the City of Destruction, and does not shrink from letting it be seen in whose company she would fain make it. Finding certain persons in the Tolbooth (prison) for conscience' sake, she must needs visit them, but discovers that she must carry a cross for having done so, which is thus referred to:—

"One day at Elgin, in May, 1677, being a public day, and many persons of distinction coming to the place, two gentlemen, strangers to me, seeing me go up to the Tolbooth, did enquire a friend of mine who I was. This was uneasy to him, lest my going to see the prisoners at such a public time should bring trouble with my parents; and so soon as he met with my father he did much incense him against me, and put him in great wrath, so that, when I came down from the Tolbooth, he spake bitterly to me, and more imprudently than his ordinary; among many bitter expressions he said that unless I would keep at home and live privately I must seek a home of my own. This did grieve me very much, because I thought he was resolved to straiten me in my Christian liberty and privileges. But oh! He that is always tender-hearted did pity me, and sent that word into my mind, 'Doubtless thou art our father, though Abraham be ignorant of us' (Isa. lxiii. 16). Whereby He did sweetly and powerfully persuade my soul that he was my Father, and that though my natural parents should in a manner disown me, yet He would care for me. Many a time has my soul said, 'Lord, anything but this!' My life was a burden to me, and my comfort was that death would free me of Satan's troubles and of an evil heart. But till the Lord helped me to an entire submission, and made me content to bear it because it was His holy will, I had no rest. But, when brought to this, then He who said to the sea, 'Be calm,' rebuked the temptation, and by that word gave me an outgate [deliverance]: 'If the Son make you free, then shall ye be free indeed' (John viii. 36)."

(*To be continued.*)

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MR. W. J. LEWIS.

Many of your readers will be glad to hear of the movements of our esteemed brother, Mr. William Joseph Lewis, who for more than twenty years laboured in the Spitalfields Gospel Mission. Five years ago his health became so precarious that his physician advised his removal to the Isle of Wight. I paid him a visit recently at Ryde, and very lovingly he inquired after London mission workers, and spoke warmly of his continued interest in the work carried on in the East-end.

It was thought by many, when Mr. Lewis left London in a broken-down state of health, that his work was done. Not so. After rest and an access of strength, he took up various branches of work in the villages and out-of-the-way places on the island, preaching in halls and chapels, without fee or reward. I have heard him several times during my stay set forth the glorious fulness of the Gospel of Christ. For four years he has been engaged in Bible-reading and prayer-meetings among young women, mostly servants at gentlemen's houses in Ryde, and much spiritual blessing has attended this effort. The Y.M.C.A. has benefited by his hearty co-operation.

His visits to the homes of the afflicted and hidden ones have been very helpful. He has made himself servant to all for the love of winning souls to Him. His present address is 54, Swanmore-road, Ryde, Isle of Wight.

James Sharpless.

CHILDREN'S MEDICAL MISSIONARY SOCIETY.—The thirteenth report of this auxiliary to the Medical Missionary Association is a plain record of humble effort to help a great cause. The funds raised last year amounted to £150, which were distributed for the assistance of missions at home and abroad. The secretary is Miss Annie R. Butler, 104, Petherton-road, London, N.

A Week at Collier's Rents.

"Where is Collier's Rents?" someone may ask.

Those well acquainted with London, and especially with the Borough, would have no difficulty in finding the parish church of St. George the Martyr, more popularly known as St. George's, Southwark. At the rear of this church is the locality named Collier's Rents, far more widely known to-day than it was a few years ago, on account of the good work done by a mission connected with the London Congregational Union; a work not confined to the immediate neighbourhood, but carried far beyond it by special efforts to reach and benefit the homeless, the friendless, and the outcast, who are sought for at night and invited to this rendezvous of philanthropy.

The building in which meetings are held is surrounded by a dense population; poor for the most part, victims of the rush and hurry of London life. Many of the people are engaged in wretchedly ill-paid labour; others have no regular employment. The great majority live in over-crowded dwellings, or in the numerous common lodging-houses which abound in the neighbourhood.

Collier's Rents is accessible from Long-lane, opposite Mint-street, a thoroughfare notorious at one time for its dens of rascality, and characterised by Dickens as one of the worst social plague-spots in London; or from Angel-court, a quarter that strangely belies its name, unless the reference is to angels that kept not their first estate. In this court, as Collier's Rents is approached, may be seen almost any night, a number of homeless and outcast people, some of them belonging to the beggary and roguery of our great city, all huddled together against the brick wall of a factory, through which some little warmth is obtainable from a furnace or oven within. The neighbourhood has wonderfully changed for the better during the last few years, but there is still ample scope for benevolent Christian effort. The London Congregational Union may be congratulated on the good work already accomplished, altogether apart from denominational lines.

The Mission at Collier's Rents is, as already indicated, philanthropic as well as religious. The work it seeks to accomplish differs somewhat from that of other missions. It not only conveys the message of the Gospel and temperance principles into the homes of the people, but it ministers to their temporal necessities, and goes further afield in search of the poor and needy, the homeless and friendless, who are invited to free, substantial breakfasts. During the week there are, as may be readily imagined, many applicants for relief. The destitute are supplied with food, and if inquiries result satisfactorily, they are helped in other ways. Not the least valuable means of help is the Clothes' Mission, superintended by Mrs. Mearns. Upwards of 130,000 garments have been distributed during the last four years, and in very many cases these habiliments have been the means of securing permanent employment, and of giving new impulses to men and women who by force of circumstances had come down in the world.

Tools are sometimes redeemed from pledge, and, in cases of extreme necessity, arrears of rent are paid, to prevent the furniture which has been gathered bit by bit passing into the hands of the brokers. to be disposed of for a few shillings, to meet the landlord's claim and the expenses of distraint. Persons in a weak state of health, or who are tardily recovering from sickness, are sent to Mrs. Mearns's Convalescent Home at Folkestone, and large numbers of children are provided with country holidays, some for a few days and others for a fortnight or three weeks. Of the usefulness and real value of this Mission there is abundant evidence, not the least gratifying being that afforded by the letters received from time to time from those who in various ways have been benefited.

Applications for help are received at all hours of the day, and are forthwith investigated. Many cases are extremely urgent, and a large proportion are truly heartrending. The following are ordinary, every-day illustrations. A poor woman with a family of young children, whose husband is in the hospital, sends to us for a loaf of bread and a little tea and sugar. What if the latter are luxuries, they serve to make the trials of life more bearable, and to dispel for the time some of its gloom. Another is sorry to have to ask again, she hopes it will be the last time; but if she could have a little beef tea for her husband, who is ill, and food of some kind for her children, she would be so thankful. Another testifies that she and her children have lived on the oatmeal given to her three weeks previously, and that without this they must have starved. Cases such as these, coming from the immediate neighbourhood are well known to the visitors and workers connected with the Mission, and do not need special inquiry. The applications for articles of clothing, tea and sugar, bread and oatmeal are very numerous.

The writer's "Week at Collier's Rents" commenced on a Saturday at midnight; when, in company with one of the missionaries and a couple of friends, a start was made for the bridges, the Thames Embankment and the principal thoroughfares of the City and West-end, in search of the homeless and destitute, the Hall having already been lighted and arranged for their reception and preparations made for the breakfast, to which as many as possible were to be invited. The night was fine and dry, somewhat lessening the trials of those who were compelled to walk about because they were homeless and penniless. Men and women of all ages were met with, and with scarcely an exception, the offers of shelter and food were very gratefully accepted. In some parts of the City and West Central district there was an entire absence of the class of persons sought for. The explanation given by some of the men was that the police are down on them, and rigidly enforce the order to "move on." Within two hours, however, more than two hundred people were on their way to the Hall. At the east end of the Embankment, near Blackfriars Bridge, a large number were congregated, some resting on the seats, others standing in groups, and others again walking about on either side of the roadway. When it became known that breakfast tickets were being distributed, there was an eager rush to obtain the coveted tokens.

On returning to Collier's Rents soon after daybreak, the scene was especially striking, owing to the character, appearance, and attitude of the congregation. The Hall was well filled, the women sitting apart by themselves. Nearly all were asleep, either on the chairs, or at full length on the floor, wherever there was available space. The scene altogether was a study, a fit subject for an artist's genius. Breakfast was served at six o'clock, when each person was supplied with hot coffee and a paper bag containing about a pound of bread, a portion of it buttered, and the remainder sandwiched with a cut of cold beef which soon disappeared.

Breakfast was followed by a religious service, brief and to the point, conducted by the missionary in charge, who engages in his work with earnestness and kindliness of disposition. He is practical in what he says, and successful in attracting and maintaining the attention of his hearers. After singing, and a short prayer, another address was given, characterised by simple earnestness and well adapted to the occasion. The speaker was evidently in sympathy with his hearers in their unfortunate circumstances, and while not losing sight of their temporal wants, he affectionately urged them to consider their spiritual needs, as a matter of vital importance to all of them, and expressed the hope that notwithstanding the sorrow and adversity through which many of them were passing, such consideration would move them to a preparation for a better life in the world to come. Both speakers were listened to with rapt attention. It was somewhat significant that when, at the commencement of the religious service, an opportunity to leave the Hall was given to any who were unable or unwilling to remain, only eleven availed themselves of the permission. The simple earnestness with which this strange congregation joined in the singing of "The old, old story" and "O! how He loves" might be taken as indicating a longing for something that would satisfy the want of the soul, as fully as the material food had satisfied the need of the body. At half-past seven, the majority of the people separated to go their several ways, their course rendered less wearisome by the experience of the early morning.

(*To be concluded.*)

CHRISTIAN WORK IN S. AMERICA.

A much-esteemed friend, residing in Buenos Aires, sends to us the following particulars:—

In connection with the Mission of the Methodist Episcopal Church in these countries there are fourteen ordained men; there are also thirteen licentiates, four of whom are elected for ordination. One of these, Señor Correa, has opened a station, and been doing good work for over a year in Porto Alegre, Brazil. Another, Señor Villanueva, has been labouring in Asuncion, Paraguay. Of the ordained men, eight are in Argentina and six in Uruguay. The Mission of the Methodist Episcopal Church owns in these countries eight churches, and has four more properties ready to build on.

In this field there are also eight agents of the Women's Foreign Missionary Society, besides a large number of unpaid workers. This Society owns one school and orphanage, besides having over twenty evangelical day schools, in most if not in all of which Sunday-schools or classes are held.

Much of the pioneering has been done by the Bible colporteurs. The circulation of the Scriptures by the American Bible Society for the last three years has amounted to over 57,000 copies. During last year a new agency of the Society was established on the West Coast. The centre of work will be Lima. Señor Penzotti, who is appointed agent for the West Coast, has been delayed by cholera, quarantine, &c., but probably he will be in Lima now. He feels encouraged with the results of his work so far.

The annual meeting of the Bible Mission will take place next month at Monte Video. We expect it will be the largest and most important of the annual meetings we have yet had. I would ask your readers to join us in earnest prayer for this work and this field, also to praise and thank God for what He has already done.

THE MIDNIGHT MEETING MOVEMENT, whose office is 8A, Red Lion-square, W.C., has recently been holding special meetings among the poor outcasts of London. Hundreds of young women have attended, and quite a number have been rescued from a career of sin and shame, the murders among their unhappy class having greatly impressed them. The organising superintendent (Mr. J. M. L. Christien) has succeeded in gathering round him a goodly band of earnest workers to assist in visiting the lodging-houses where the women resort, and thus, so far as it is possible, every "unfortunate" will be reached and warned of the consequences of sin, and invited to accept practical Christian help. Mr. C. Wilson McCree is the secretary of the Movement.

THE BELFAST CONVENTION.

[From our Special Reporter.]

THURSDAY, OCTOBER 4.

At the early prayer-meeting an address was delivered by Rev. John Riddell, of Glasgow, on "The Tabernacle filled," the life of holiness being illustrated by statements in Exod. xl. Special attention was paid to the latter part of the chapter, which was found to yield important consecration lessons.

THE SPIRITUAL CONFLICT.

Speaking again at the morning meeting, Mr. Riddell dwelt upon the spiritual conflict described in Rom. vii. 22—23. The battle field is the life of every child of God while here on earth. The forces or armies are, the law in the members, the law of the mind, and the law of the spirit of life in Christ Jesus. The first is the constant, unalterable, sinward and downward tendency that is in the flesh, the self, the man. It is a disease in the members, and not part of the man, as is the second law, which pertains to the rational being as created by God. It is from the law of the mind which delights in the law of God that there arises the wail and cry, "Who shall deliver me?" The third law, moreover, is not a part of the human constitution, but rather it comes in like a blessed medicine to chase away the disease. The Holy Spirit in believers is an indestructible link between the glorified Head and the members of the body.

The opening of the conflict is set out in verse 23 of the chapter cited; it begins immediately upon the "inward man" putting the crown on the head of Jesus, and is a life-and-death struggle. Some of God's children consider that the best thing to do is to quietly wait until death delivers them from the troubles of temptation. It is agreed that by looking away from self to Christ we get pardon for sin. In like manner also must we look away from ourselves, if we are to escape defeat and despair in the fierce conflict with the power of sin. The Apostle Paul thanked God that he found deliverance "through Jesus Christ our Lord." The law of the Spirit of life in Christ Jesus not only comes to the help of the law of the mind, but takes the matter entirely in hand. Henceforward the battle belongs to Christ, who, however, does not deliver his Daniels *from* the lions' den, but *in* them; does not deliver those who trust Him from the fiery furnace, but accompanies them and brings them through, without even a smell of the fire upon their garments.

Mr. Gregson called attention to the teaching of Phil. ii. 7: "Who emptied Himself," and Ezek. xxxvii. 26, 27: "I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Those who empty themselves may receive; deny self, and then you will know that God is your portion, and that Christ is a Saviour to the uttermost.

WHAT CONSECRATION INVOLVES.

In the afternoon Rev. Hubert Brooke gave a Bible-reading which was highly appreciated. The basis of study was found in Jer. xxxii. 6—12, wherein there is a record of the prophet's purchase of the field of Hanameel, in Anathoth, the evidences of the transaction to be preserved by Baruch as tokens of the people's return to their land. The incident was treated as a parable of the Great Salvation, inasmuch as, to describe it, the writer had to employ among others the following very significant terms:—inheritance, redemption, purchase, price, and evidence, counterparts of which are found in the New Testament in connection with the record of the redemption of our souls by the precious blood of Christ.

In order that He might have the right or privilege of redemption, Christ put Himself in the place of the sinner; He effected the redemption, as was also the case in the transaction by Jeremiah, when those to be redeemed were yet in the power of the enemy; the price was his own precious blood, and the purchase involved his death as the sinner's substitute. Pilate, Judas, the centurion, and others were among the witnesses who attested the transaction. Possession comes afterwards, and an early question here is, Has Christ taken possession of all whom He purchased? None can talk of holiness who have not given up to the Lord Jesus his purchased possession. Until they are "delivered out of the hand of their enemies," men cannot "serve God without fear."

In the story in Jeremiah the evidences are twofold, the one secret, or "sealed," and the other public, or "open." Probably the one was stored in an official place, while the other was given to the purchaser. 2 Tim. ii. 19 shows that in human redemption also the evidence is twofold; the sealed evidence has to do only with Christ and God—"The Lord knoweth them that are his"; the open evidence is between Christ and the world—"Let everyone that nameth the name of Christ depart from iniquity." As on some seals there is an upper and an under motto, so likewise here the inscription is twofold.

The "open" evidence as to Christ's possession must be public, 2 Cor. iii. 2, 3: "An epistle known and read of all men...manifestly declared to be the epistle of Christ." Certainly the writing is sometimes very blurred, and even illegible.

Having cited several cases in which the secret and open evidence are conjoined in the Scriptures, of which Luke v. 13, 14, 20, 24, will serve as specimens, the speaker pointed out that the inward and outward testimony are intended to go together throughout the life of the believer. God intends that the life shall attest the fact that the heart is set upon God, that we should "walk in newness of life," be "dead to that wherein we were held."

As salvation is a gift of the Lord to man, so consecration is a gift from man to God, and it is obvious that it cannot be effected by degrees, but must date from some moment in the experience. The "holy nation" and "peculiar people," mentioned in 1 Pet. ii. 9, is expected to "show forth the praise of Him who hath called them," and those who have received the first evidence should trust the same Lord to give them the second, for their own salvation in holiness, and the glory of God.

In the evening Mr. Grubb spoke with much earnestness on Dan. v. 23: "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified," urging his hearers to keep themselves from the service of self, which is of the essence of idolatry. Mr. Gregson followed with some equally fervent words on the duty of believers presenting themselves as living sacrifices to God, as set forth in Rom. xii. 1.

FRIDAY, OCTOBER 5.

The prayer-meeting this morning was for God's blessing upon Ireland. He who "taketh up the isles as a very little thing" was asked to graciously take up Ireland.

THE KNOWLEDGE OF CHRIST.

Mr. Brooke gave another very instructive Bible-reading to-day. He called attention at the outset to 2 Peter i. 2: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Multiplication, not addition, is spoken of, and this truly wonderful abounding of grace and peace is effected in a very simple way—through the knowledge of God and of Jesus our Lord. In the last verse of the Epistle quoted from, the saints are imperatively commanded to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." One of the simplest things in every-day life is for a man to fill four or five characters, and people may know him in one while not knowing him in others. Those who have received forgiveness of sins have only just begun to know Christ. For He is much more than a Saviour from sin's penalty. Every different name by which the Lord is known in Scripture, and they have been reckoned at considerably over two hundred, implies a different character, and also a different need in us for Him to supply.

John's Gospel shows Christ as introduced or manifested to us in five important characters. In chap. i. 31, we read the words of John the Baptist: "That He should be made manifest to Israel, therefore am I come baptizing with water." That is the purely historical introduction to Israel; it enlightens the mind, but nothing more. The next manifestation of which we read is spiritual as well as historical (ii. 11): "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on Him." Those who thus know Christ spiritually must show forth, or give, to others the light of the knowledge of the glory God (2 Cor. iv. 6). The next manifestation of Christ was to his disciples, after He had risen from the dead. It is mentioned in chap. xxi. 1, 14, He appeared unto them many times during forty days, and by degrees taught them that whether they saw Him or not, He was always with them. They seemed to have learned this lesson when He went away, saying that He would be "with them alway." That is one of the glorious paradoxes of the Gospel; Christ went away, and yet remained with us—Immanuel, "God with us"; always with us.

When Christ was with them, the disciples turned everything over to Him—the storm, the want of food—everything. And now, when the Lord is "with us alway," it is the simplest thing in the world to pass everything over to Him. If you believed in Him once, cannot you realise how peace is multiplied unto you indiscribably, when your eyes are opened to see that that same Jesus who saved you from the past guilt and penalty of your sins is ever with you? Do you thus know the risen Lord?

It is a really practical thing to know the Lord Jesus as an ever-present Master by your side. To accept the service of the Lord Jesus, to say that He has a claim upon you, is a divine thing; and if you see that you may have Christ "with you alway," the sooner you range yourself on his side the better.

It is a grand life to be ever with Christ; but there is something better even than that. Another and greater manifestation is given in chap. xiv. 21, 23, "He that loveth Me shall be loved of my Father, and I will love him and will manifest myself to him....And my Father will love him, and we will come unto him, and make our abode with him." That is an entirely new manifestation. It is all bound up with the promise of the Holy Ghost. It is no longer the risen Lord being "with us alway," but the ascended Lord making his abode within us, manifesting Himself unto us as "He doth not unto the world."

One more manifestation is referred to in chap. xxi. 22: "If I will that he tarry till I come, what is that to thee?" This was shown, by references, to be an allusion to the yet future glorious appearing of Christ. Those who have experienced the manifestations of the risen and indwelling Saviour will then meet Him with joy, while others will meet Him with shame, and only be saved "as by fire," their works being destroyed.

Enforcing an exhortation to consecration, Mr. Brooke said: The historical manifestation has been made; the grace of God has appeared, and the glorious appearing of the Lord Jesus Christ is absolutely certain. Your joy and happiness then, and in expectation thereof now, depend upon how you treat the three intermediate manifestations. If you do not know Him as your Saviour, go and tell Him so. Then go and tell Him, "I never thought of Thee as the ever-present Saviour; I want to know Thee like that." Then, again, go and tell Him you want this permanent abiding of which we have also read. Then may you be changed step by step, from glory to glory, until at last you see Him as He is, and are transformed into his blessed likeness.

CLOSING WORDS.

On Friday afternoon some closing words were spoken; passages of Scripture were quoted from the platform and the audience; and testimony was borne as to blessing having been received by many during the Convention. The Chairman followed with an address, descriptive in some measure of his own experience since assured of the filling of the Holy Spirit. The meeting was followed, on Saturday, by a thanksgiving meeting, and the entire proceedings are now remembered by many with great joy.

WOMEN ON WOMEN'S WORK.

A CONFERENCE of women on women's work was held in Aberdeen last week. The proceedings opened on Tuesday with a public meeting of welcome to the delegates, presided over by the Countess of Aberdeen, who, in an interesting address, gave an account of the origin of the Conference, which was convened by the Ladies' Union. Her Ladyship also spoke of the need for women's work, and called upon Christian ladies to address themselves with all diligence to the many duties which lie before them.

On Wednesday several meetings were held. The Hon. Mrs. Ferguson, of Pitfour, presided over one in furtherance of the operations of the Scotch Girls' Friendly Society, the objects and methods of which she explained at length. A lodge in connection with the Society is about to be started in Aberdeen. Mrs. Gilchrist Clark spoke of work done in Dumfries, and Miss Mary Davidson, of Inchmarlo, described the progress made in Aberdeen. Miss Leigh, of Paris, followed with an address, showing that, by early recognition and timely help, girls have been rescued from danger, and guided into happy and pure ways of living.

Miss Anne Macdonald presided over a conference on Emigration. The report of the committee stated that of the eighty-three girls who had been sent out since 1884, all of whom they had any knowledge had done far better than could have been expected at home. The girls sent during last year had done even better than those of the preceding year in repaying their passage-money. The Hon. Mrs. Joyce maintained that Canada is the most favourable country for emigrants, because it has to a large extent a Sabbath-keeping, sober, and temperate people. Rev. R. Mackay, secretary of the Self-help Emigration Society, pointed out that the women who should not emigrate are those who are not prepared to adapt themselves to the circumstances of colonial life.

The members of the Sanitary Association met under the presidency of Mrs. Webster, of Edgehill. The Association was formed nearly thirty years ago, for the purpose of diffusing sanitary knowledge by means of lectures and publications. The rooms and clothing of the aged and sick have been cleaned; articles of clothing have been given to the needy; and many works of mercy have by its agency been done in a quiet way in Aberdeen. Mrs. Smith, of Newhills, gave an account of the Bible-women's Association, whose object is to co-operate with churches of all denominations to elevate the masses socially and intellectually. The work is carried on in the poorest parts of Aberdeen, and a sick-nurse attends the feet of the messengers of the Gospel.

Several workers spoke of endeavours to reach prisoners on their release. The Hon. Emily Kinnaird presided over the meeting on Temperance, at which addresses were delivered by Miss Dickson, of Peebles, and Mrs. Inglis, of Edinburgh. The latter indicated drunkenness as the greatest hindrance to all evangelical and mission work. Scotland is, she said, a very drunken country, and what temperance workers have to do is to open their eyes to what is going on about them, and in prayerful sympathy help those who have fallen to rise again to respectability. Workers must use all means and agencies for the prevention, which is far better than the cure, of drunkenness.

At a meeting on "Women's Work at Home," presided over by the Countess of Aberdeen, Miss Louisa Stevenson, of Edinburgh, maintained that want of public spirit is one of the greatest evils of the present day. She urged ladies to endeavour to serve the public, as they may be able, on the school and parochial boards. After twenty years' experience in public work, she had come to the conclusion that the work of the world was best done by men and women working together—not by men alone, nor by women alone. Mrs. Henry Kingsley, of Durham, pointed out that as poor law guardians women can do much good work. Mrs. Herbert, of London, spoke of woman's work in the congregation and the Sunday-school. The day's proceedings terminated with an evangelistic meeting for young women.

On Thursday a large meeting was held in connection with the Y.W.C.A. Lady Balfour, of Burleigh, presided. A paper, by Mrs. Gordon, of Parkhill, was read on "All Round Work and Workers for Christ." In a forcible manner Christians were asked to address themselves to meeting the many spiritual needs of the time. "The Practical Way of advancing the Interest of Y.W.C.A.'s" was the subject of a paper by Lady Victoria Campbell. The sorest hindrances in promoting work are in the workers. Were all rivalry, censoriousness, pride, selfishness, impatience at being misunderstood and thwarted, self-confidence in one's own methods or one's own association to be "amongst those things which we are leaving behind us," then, indeed, would workers find hindrances few and less formidable than they sometimes appear. The Hon. Emily Kinnaird spoke of the great importance of the work of the Association, and called upon ladies to help it forward.

At a meeting on Emigration, a paper full of facts, by Miss Emily Faithful, was read. Hospital and educational work were considered at other meetings. Mrs. Bannerman, Perth, gave an interesting address, dealing with the work of the Christian Women's Educational Union. The main objects are to encourage the study of the higher branches of education in a womanly and Christian spirit, without neglect of home duties; to urge on Christian girls the duty of keeping up their accomplishments and studies, and not to think it their duty to give up all their time to what might be called strictly religious work. It was urged that higher education and accomplishments should not be left to be cultivated only by those who do not care for religion.

The Dowager Countess of Aberdeen presided over a conference on work amongst mothers and fisher girls. "Women's Work Abroad" was discussed with much vigour at another meeting. Miss Philips, of the London Missionary Society, and Mrs. Stott, of the China Inland Mission, spoke of the needs of China, as well as on the general question of Christian labour abroad. Miss Leigh, of Paris, described work on the Continent. A congregation of children was also addressed by Miss Philips, who described the Chinese people and their country.

In the evening an evangelistic meeting was held, the speakers being Mrs. Forbes, of Dunlugas, and Mrs. Hind-Smith and Mrs. Herbert, both of London. The proceedings were very cheering to the promoters.

EAST LONDON SEAMSTRESSES.—About a year ago, Mr. W. J. Walker spent several days in visiting the homes of victims of the sweating system in the East-end of London. In the end he made arrangements with a merchant in the City whereby twenty-five women should receive fifty per cent. more for their work than they had formerly been paid. This experiment has resulted in more than was at the time expected, and a warehouse has been taken for the sale of shirts direct from the makers to shippers and the trade generally. Orders sent to the Direct Labour Shirt Company, 36, Spital-square, Bishopsgate, E.C., will definitely help the poor seamstresses.

HOUSE OF REST, KILBURN.

THE first all-day meeting for the winter season was held on Friday. There was a large attendance throughout the day. At the morning meeting Miss Mason gave an inspiring address. Amongst those who afterwards took part was Mrs. Garnet Barboza, a coloured lady, from Liberia. At the close of the morning's proceedings Miss Mason mentioned that, though the work of these Houses had greatly enlarged, God had met all the necessities that had arisen.

At three o'clock Major Swanson presided, and gave an interesting address on Luke xxiv. 28, showing that as witnesses for Christ we were to be endued, or, as it is in the Revised Version, "clothed with power." Pastor Frank White gave a very helpful and suggestive address from several passages in Paul's Epistles to the Thessalonians as to the importance of filling up that which was lacking in their faith, aptly illustrated by references from Bunyan's Holy War. A conference followed, in which various Christian workers took part.

At seven o'clock Miss Mason presided, and gave a very stirring address based on Matt. xxv. 31-46. After further prayer and testimony the meeting closed, giving the promise of greater blessing than ever in the year to come.

On Sunday afternoon the first of the series of Sunday afternoon services at 3.30 in the House of Rest was conducted by Miss Mason.

REFORMED EPISCOPAL CHURCH.—An important meeting was held at Exeter Hall on Wednesday last, when a union (long contemplated) was effected between the two Boards, known as the "Free Church of England," and the "Reformed Episcopal Church." After much consideration, an organic union was carried by acclamation, and the united churches will henceforth bear the name of "The Free Reformed Episcopal Church of England." A joint committee was elected to prepare rules and canons, and to report after Christmas.

SHELTERING THE OUTCASTS.—The Mission at 59, Mile End-road, superintended by Mr. G. Hamilton, are keeping the hall open every night, comfortably warmed and lighted. One night recently there were 134 found shelter. The police are working heartily with the Mission. One young woman, seventeen years of age, and unfallen, had been turned into the streets because she could not pay for her lodging. An orphan, homeless, friendless, hungry, with nowhere to go, she wisely went to the police-station and told her tale, and the authorities brought her to Mr. Hamilton's hall. She got work the next afternoon, and the Mission gave her temporary help till her wages could be received.

CHANGES IN THE HOLY LAND.—Anyone who has watched the rapid changes that have taken place in Syria and Palestine during the last quarter century, must have a certain feeling of alarm as he calls to mind, one after another, the interesting old customs which have doubtless clung to this land for more than 2000 years, dropping out of sight for ever. It is a moderate statement to say that these twenty-five years have seen more transformations than the many centuries that have gone before. Western ideas and methods are coming in with resistless push. Only an obstinate Government has prevented the railroad schemes from maturing; and the moment Gaza and Jerusalem and Acre and Damascus are greeted with the shrill scream of the engine-whistle the changes will be vastly augmented.—*New York Independent.*

THE PRESBYTERIAN COLLEGE IN LONDON, though small, has the merit of keeping up a students' missionary society of great activity. Not only are lectures delivered every month to the students on missionary work and kindred subjects, but the students themselves work during the session and the summer months in collecting money for missionary objects, and in diffusing missionary information. Each year some particular scheme of missionary effort is taken up. The students make themselves thoroughly acquainted with the details of the work, and then preach in the different congregations of the church and obtain collections. In this way nearly £400 has been gathered during the past twelve months, being more than double the sum obtained during the previous year. More than fifty churches were visited, and warm interest kindled and increased both in the college and the medical mission work which was described.—*Christian World.*

Personalia.

Mr. Reginald Radcliffe left New York for Liverpool by the ss. *Umbria* on Saturday last.

Dr. Miller, Principal of the Madras Christian College, will not return to India till December, owing to ill-health.

Mr. Robert W. Perks suggests that a Methodist Church Congress be held triennially in crowded centres like Manchester, Leeds, Birmingham, and London.

Rev. J. G. Paton, of the New Hebrides, has written his autobiography. It will, by and by, be published by Messrs. Hodder & Stoughton, and is said to be a work of thrilling interest.

The late Professor R. A. Proctor was one of that numerous class of men brought up in the Roman Catholic faith, whom the erroneous demands of that Church upon the faith of its members have driven into infidelity.

Mr. George Muller, of Bristol, by latest accounts, was in China. He will go next into Japan. In his travels he stops long enough to see how people live and what they need, and to do some preaching and lecturing.

Rev. George Kerry, the highly esteemed Calcutta Baptist missionary, who has laboured in India for over thirty years, recently had a narrow escape by his horse running away and colliding with a tramcar. His neck was nearly dislocated, he was sorely shaken, and has not since been fit for much work.

Mr. C. H. Spurgeon.—On Monday, Mr. C. H. Spurgeon was seized with another attack of his old malady, rheumatic gout, which prevented him from keeping his engagements at the Metropolitan Tabernacle. The usual Monday prayer-meeting was presided over by Rev. James A. Spurgeon. At the opening of the service it was announced by one of the deacons that Mr. Spurgeon was suffering considerable bodily pain.

Mr. W. F. Davis, of Boston, U.S., being asked whether, after his imprisonment for preaching on the Common without permit from the mayor, he would do the like again, answered: "Yes, if I saw occasion for it." "Would you ask for a permit?" "Never." But a permit has been obtained for him, without his knowledge or consent, by his legal counsel. Mr. Davis may, therefore, preach on the Common without being stopped by the police.

Dr. Adolph Saphir.—Arrangements have been made for the delivery of a series of lectures, on Thursdays, from 11.30 a.m. to 12.30, by Dr. Adolph Saphir, in the St. John's Presbyterian Church, Allen-street, Kensington, W.; subject—"The Bible." The first lecture will be given on Thursday, November 1. Mr. Robert J. Masters, 327, Vauxhall Bridge-road, Victoria Station, S.W., will be pleased to send tickets to any friends willing to help in making these lectures known.

Mr. George W. Cable, the American novel writer, is to continue teacher of the Saturday afternoon Bible-class in Boston, formerly conducted by Dr. Meredith. It is attended by over 2000 persons. Mr. Cable is analytic, comprehensive, and practical in his methods. He impresses you with his thorough earnestness, fairness, and loveableness, and continually insists upon personal righteousness as the end sought by Christ's teachings. The gentle courtesy with which he answers all questions is characteristic of the man.

Mr. Frederick S. Arnot, recently returned from Central Africa, will give an account of his missionary travels and labours in the Dark Continent during the past seven years:—Y.M.C.A., Whittington-avenue, Leadenhall-street, on Monday, October 22, at 6.30; at Clapton Hall, Alkham-road, Cazenove-road, Upper Clapton, on Tuesday, October 23, at 7.30; at Welbeck Hall, Welbeck-street, on Thursday, October 25, at 7.30; and at Kilburn Town Hall, on October 31, at 7. Christians of all denominations are invited.

Rev. Peter Thompson recently said that the previous Sunday he had experienced a long and painful strain. The body of "Long Liz" lay within fifty yards of where he was in the habit of preaching, and they trod the pavements of the courts and alleys where the terrible tragedies had been committed. The whole neighbourhood was overwhelmed by the terrible revelations which had been made of dark deeds and shameful life. It was a terrible strain, and God alone supported them. Young ladies visited and worked in dark courts and squares where policemen trembled and would not visit alone.

Mr. Wharton, of Barrow-in-Furness, has again left England to labour for a season among the coloured freedmen of the Southern States. He asks prayer that God's blessing may follow his work.

Mr. Denham Smith's condition throughout the week has been fluctuating, more especially since there has been a threatening of the return of those symptoms which recently have brought him so low.

Rev. S. A. Selwyn, of Hatcham, has concluded a very successful mission at Maldon, Essex. For several months united prayer was offered for much blessing on the effort, and the realisation has proved cheering beyond all expectation.

Rev. C. B. Sawday, of Leicester, and late of Vernon Chapel, King's Cross, was presented on Monday evening with an address and a purse of sovereigns by his former congregation, as a token of esteem and gratitude for his twenty-five years faithful pastorate.

Mr. Henry J. Atkinson is making a strenuous effort to raise the sum of £10,000 to pay off the debt of the Wesleyan Missionary Society. He and his wife are ready to give £500, and he hopes that some of the wealthy Methodists of England will come forward with similar amounts, so as to end the difficulty.

Rev. J. Mountain and Mrs. Mountain have returned to England after an absence of nearly seven years, during which they have conducted evangelistic services all round the world. Mr. Mountain's health is now, we are glad to say, fairly good. We hope in one or two succeeding issues to give from his pen some recollections of his tour. His address is 267, Camden-road, N.

Lord Mount-Temple is lying extremely ill at Broadlands, Hampshire. His lordship was present at a service in Romsey Abbey on Sunday, the 7th inst., and was then in his usual health. The same night he was taken ill, and on Monday medical aid was summoned. The patient took to his bed, suffering from a chill, which was followed by low fever and erysipelas. Mr. Maclean, of Netley, was called in on Wednesday, and spoke hopefully of the case. On Thursday, however, a change for the worse took place, and on Monday morning inquirers were informed that the sufferer was decidedly worse, and in a very prostrate condition.

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TEMPERANCE NOTES.

A new temperance hall, costing £1500, has been opened at Chester.

The Scottish Leader says:—"Whitechapel, in respect of gin taverns, must be as Grosvenor-square, should the people so desire it."

At the recent Church Congress temperance was prominent in the discussions. We trust it is an indication of the awakened conscience of the Established Church on the subject.

The Liverpool City Council has resolved to apply to Parliament for powers to take energetic action against publicans who encourage "free and easies" and similar entertainments on their licensed premises.

The Alliance anniversary meetings, Manchester, were a great success. Sir W. Harcourt, who presided at the evening meeting, declared for local option and against compensation. Rev. Charles Garrett made a powerful speech.

At a recent agricultural exhibition in the Province of Quebec, the Women's Christian Temperance Union undertook the catering. They provided good food, but no intoxicants, and there was an entire absence of drunkenness.

An eight days' Gospel temperance mission has been held at the Metropolitan Tabernacle. Rev. W. J. Mayers was the missioner. Numerous pledges were taken. At one of the meetings Mr. Spurgeon gave a telling address.

Rev. J. P. Foster, vicar of Oxenhall, Gloucestershire, has offered £5 and £2 for the two best essays upon "Converting cider and perry fruit into jam or any other marketable commodity, except alcoholic beverages." The prizes are to be awarded on November 9.

Mr. Axel Gustafson, founder of the English National Prohibition Party, has sailed for Australia, in acceptance of the cordial invitation extended to him by the executive committee of the International Temperance Convention opening in Melbourne on November 19.

Mr. Sims recently addressed the 1st Battalion Royal Irish at Plymouth. A temperance society was formed, fifty-six men signing the pledge. Captain Chichester, when asked to be the first president, said he must first become a teetotaler; if the men proved to be in earnest in the work, he was quite prepared to do so.

On Friday evening last a new Gospel Temperance society was inaugurated at the Wellington-road Hall, Wellington-road, Stoke Newington-road. Judging by the opening ceremony, the society has a bright, useful future before it. The hall was crowded throughout, and addresses were delivered by Messrs. William Noble, G. F. Collins, S. Hawley, John T. Rae, and "Old Dr. Wade." A large number of pledges were registered. The meetings will be continued every Friday evening.

SALVATION ARMY IN ROME.

Dear Sir,—The officer who was in command having fallen into ill-health and having returned to England, I was left in charge at the end of June last. We shut up the hall for a few days for repairs, and since we opened we have had meetings every night throughout the summer. The meetings have been well attended through the season, notwithstanding the terrible heat. Lately the disturbances have recommenced, and we need prayer, for this is a very hard station indeed, and we have much to try us, as we can see the persecution is an organised affair by the priests, who do all in their power to ruin and stop the work. On the other hand we have had great blessing, and we are sure that we shall reap if we faint not.

Would you kindly let any friends coming to Rome know of the work of the Salvation Army here, and give them our address, as below, near the Railway Station, as we have changed our house. J. H. Gordon, Staff Captain.

23, *Via Principe Amedeo, Roma.*

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EVANGELISTIC NOTES.

Mr. Grattan Guinness is conducting a mission this week in Belper, Derbyshire.

Rev. George F. Pentecost, D.D., is to conduct Gospel services in Helensburgh, N.B., this week.

Mr. Richard Murphy, evangelist, has finished a month's mission in Coatbridge. The Lord has greatly blessed the preaching of the word. A number profess to have been brought to the Saviour.

Gosport.—Mr. W. Monro Collings has conducted a very successful eight days' mission at the Camden Town Mission-hall. A goodly number of children were among those who professed to find peace in believing,

Dr. H. Grattan Guinness will hold a mission to men in Edinburgh next month under the auspices of the Scottish Evangelistic Association. Earnest prayer is desired that abundant blessing may be vouchsafed.

Rev. R. Balgarnie has conducted a week's mission in Charlotte-street Church, Carlisle. The meetings were well attended, and a large number—chiefly senior scholars—consecrated themselves to the service of Christ. Meetings for mutual help and prayer are now being arranged.

The Brixton Y.M.C.A. is arranging for a special mission to young men to be conducted by Mr. W. R. Lane, November 1 to 12. Our readers are asked to pray for a blessing on the work; any of them who live in Brixton could help by influencing young men to attend the meetings.

Tent Work.—Gospel addresses have been given in a large tent erected by Lady Ashburton in the district of Victoria Docks. The evangelists have preached the Gospel very clearly, and with power. In my daily visitation among the people I find a great many who have either been restored from a backsliding state, or brought from gross darkness to the light of the Gospel. A hall is in course of erection for the continuance of this good work. J. Waite.

Plymouth.—Very much blessing has been granted in connection with a mission arranged for by the Y.M.C.A., conducted from October 1 to 12, by Mr. J. Crofton Rainey. For a long time united prayer had been offered; careful preparation was made, the power of the Holy Ghost was sought, and God graciously gave the increase. From the first there was no flag either in interest, attendance, or awakening. About fifty names and addresses of young men, who had received definite blessing, were taken, and they are being introduced to churches.

NORWICH VICTORIA HALL MISSION.—We were recently favoured with the presence of Mr. J. McKittrick and his interesting *protégé* "Bampoli," from the Congo. At the conclusion of a most instructive account of mission work in the interior of the Dark Continent, a collection was taken for the funds of "the Balolo Congo Mission." This missionary meeting was preceded by a social gathering, and the proceedings throughout were of the most enthusiastic character.

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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

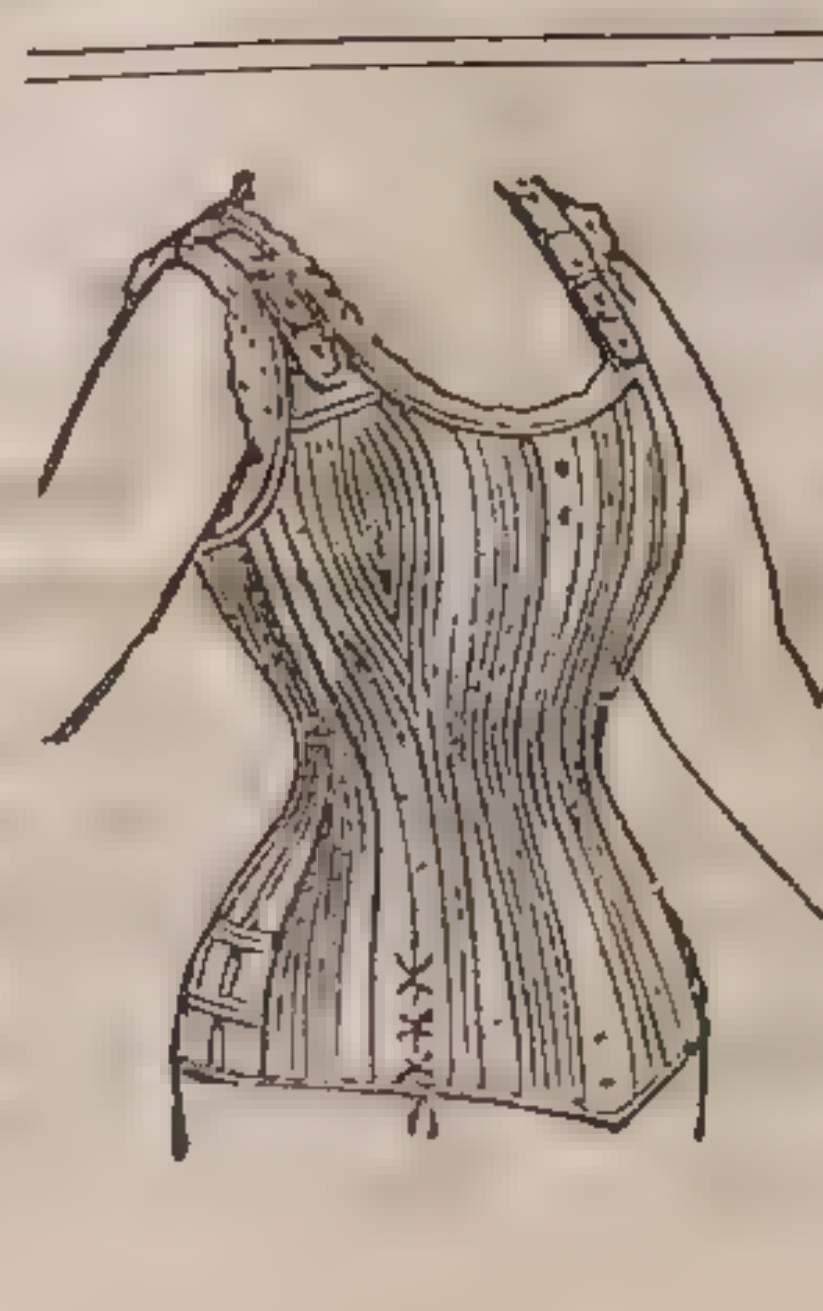
CASE FOR THIS WEEK.

SEVERE CASE of BRONCHITIS & ASTHMA —CASE of Rev. W. R. CAPEL, BICKENHILL VICARAGE, near BIRMINGHAM.

In August, 1887, the wife of this clergyman applied to me for advice for her husband. He had been always delicate when a young man; had been sent to Madeira on that account. Afterwards became subject to Bronchial Colds, which increased, until after reaching middle life, when the attacks became frequent and severe; the chief symptoms being night cough, thick expectoration, soreness of the chest, and great difficulty of breathing. The bronchial attacks became complicated with asthma.

The dreaded winter was passed through well. Writing me himself, on the 18th July last, he says:—"Before Mrs. Capel wrote you, every winter I was regularly attacked with asthmatic bronchitis on the slightest cold. You recommended me to use your Elixir, and to take it regularly as a preventive. I did so, and passed through last winter entirely free from my old malady, except that once I caught cold, but it passed off rapidly. While thanking God for His mercy, I thank you too for such wonderful medicine. I recommend it right and left. Make any use you like of this."

NOTE. — Days of Consultation. — **TUESDAY, THURSDAY, and SATURDAY** Mornings **ONLY**, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.



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(Continued from page 13.)

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Z., 23, Milton-street, E.C.

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CONTENTS.

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Love the Motive Power for Service.
Faith and Courage.
Faith Rewarded.
Enthusiasm.
Power of Little Things.
She hath Done what She Could.
Who is my Neighbour?
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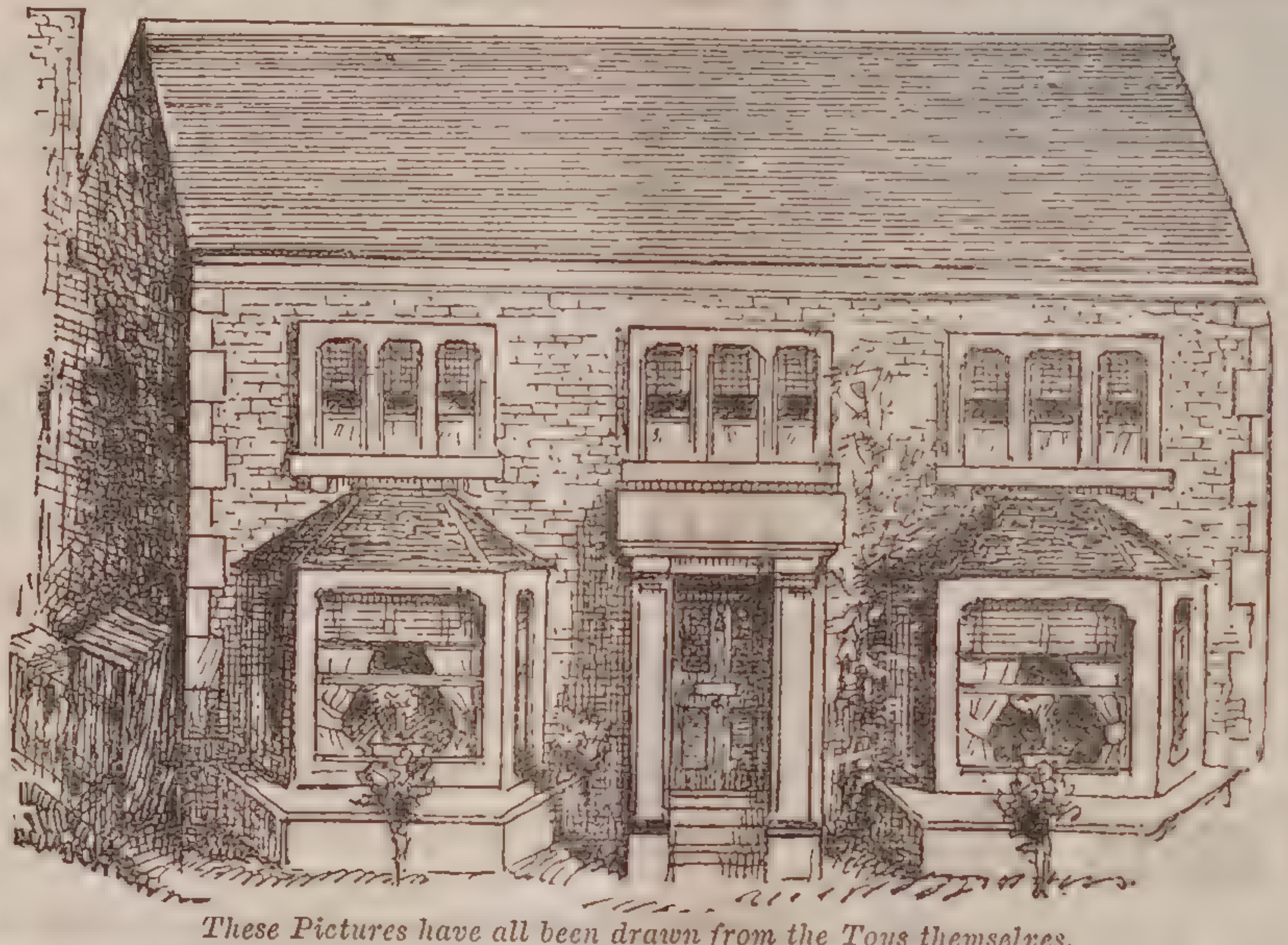

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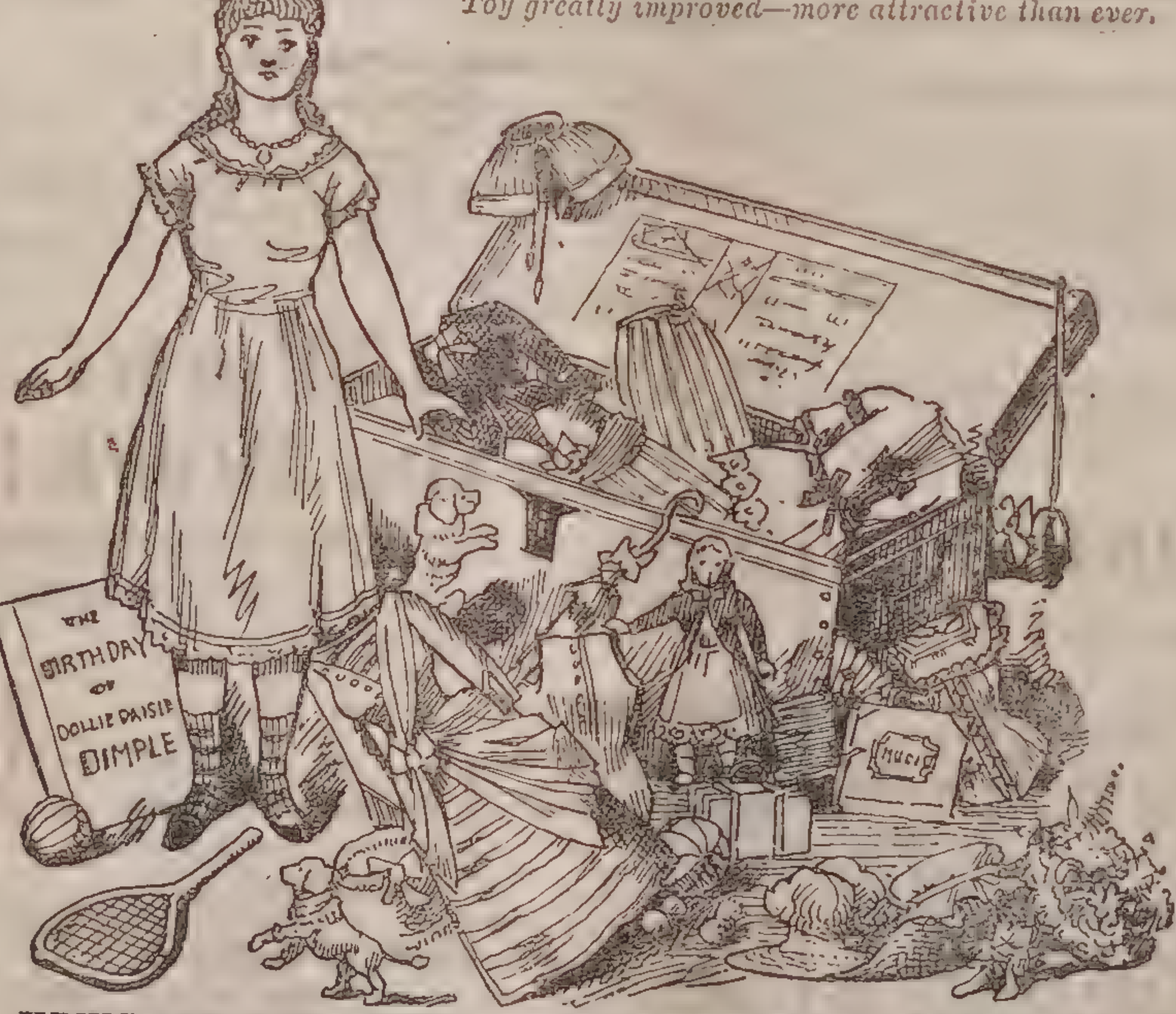
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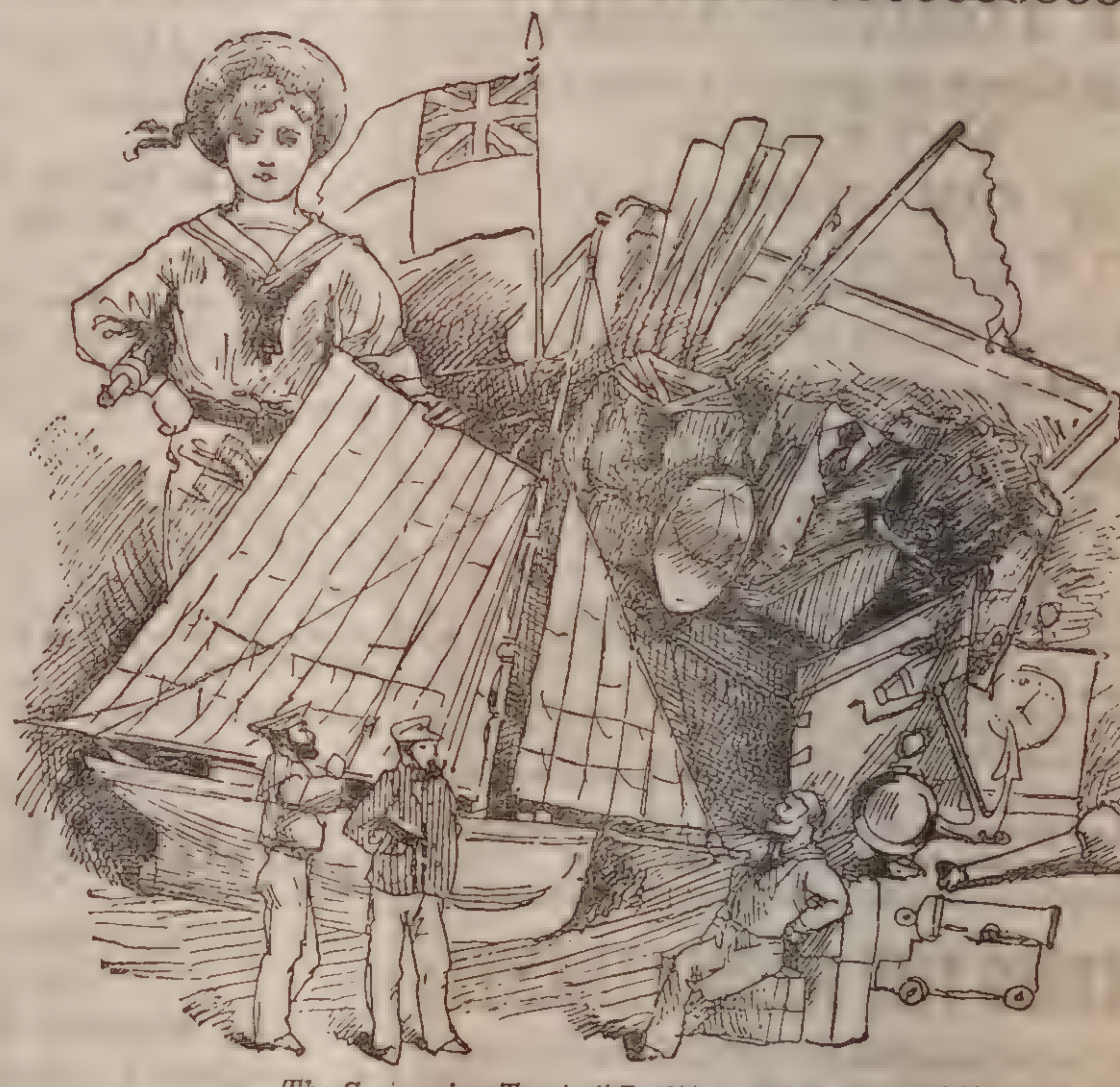

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The Book World.

**** Prices of books sent for review will be given if stated.*

A Temperance Tale.

Mrs. M. A. Paull-Ripley has written a strong temperance story, Vermont Hall (5s. *Hodder & Stoughton*). She powerfully depicts the evils of intemperance, mainly confining her purview to those in the well-to-do ranks of life. Drinking ministers and distilling deacons are hit very hard, and the gratifying increase of total abstinence principles among divinity students is noted. Two of the leading characters, the young squire and the son of the brewing deacon, are staunch abstainers, so that the book has a special claim on the attention of young men. We wish it God-speed on its noble mission.

Church History.

The first volume of three of the Church History of Professor Kurtz has just been published in the "Foreign Biblical Library" series (7s. 6d.) of *Messrs. Hodder & Stoughton*. It is a goodly book, translated from the latest edition of the German original into excellent English by Rev. John Macpherson. In the Fatherland, Kurtz's work has long held a distinguished place, being generally used as a text-book in the universities. We have no doubt that in this English form it will be of special service to theological students, who will find it as accurate in detail and lucid in statement as it is exhaustive in its treatment of the subject in its many phases and bearings. The first volume brings the history down to 911 A.D.

A Preachers' Help.

The Weekly Pulpit, vol. iv. *Elliot Stock.* This book, as the title-page declares, is designed "for the use of preachers." The strain for the preacher was never so severe as now, and anything that can help to lighten his labour, and to give efficiency to his ministry, may be welcomed. The contents of this book are well calculated to accomplish its purpose. There are sermons and outlines on a great variety of subjects, pulpit hints, illustrations, and homiletical expositions, for all which many a preacher will be thankful. One is tempted to ask why the expositions should be dealt out in such homœopathic doses? The space devoted to it is often less than a single page. There is nothing which our congregations need more than consecutive exposition of Scripture; and there is nothing which preachers so seldom attempt with success. The sermons and outlines are devout and evangelical in tone; some of them striking and original; and all thoughtful and suggestive.

Rev. M. Guy Pearse's New Book.

The West Central Mission has given us one of the best volumes that have come from the fluent pen and graceful fancy of Rev. Mark Guy Pease. The Christianity of Jesus Christ (2s. 6d. *T. Woolmer*) contains the substance of Mr. Pearse's Friday noon addresses at St. James' Hall, and is dedicated to his colleague, Rev. H. Price Hughes. It deals with the practical and ethical, rather than the doctrinal, aspects of the Christian system. Mr. Pearse's expositions of the Christian life are intensely radical in the true sense: they go to the very root of the matter. He has no quarter for the unfruitful or inconsistent professor; and though his arrows are barbed by the graces of smooth and poetic speech, they go straight to the mark and stick. "The Christlike *life*," he says in a pregnant sentence, "is the only power that can subdue the world": it would be well for the churches to ponder this in an age when doctrinal and ecclesiastical controversy runs so high. Such preaching as these chapters reveal, in the centre of West-end life, ought to do much in transforming society; may there be many readers as well as hearers.

STORY BOOKS.

Across the Channel. By James Crowther. 3s. 6d. *Sunday School Union.* An excellent work by a well-known author. Numerous illustrations greatly add to the value of the letterpress, which is made up of sketches, descriptive and historical, of the most interesting spots of Europe. Instruction and entertainment are very happily combined, and the book will certainly be a favourite with those young people who may be privileged to read it.

PICTURE BOOKS FOR THE YOUNG.

Three of these come to us from *Messrs. S. W. Partridge & Co.* Bible Pictures and Stories (1s.), with selected narratives and splendid pictures to match, will help to fix the sacred stories in the mind of the young.—Sunny Faces (1s.) is truly described as "a picture-book for happy hours."—Anecdotes in Natural History (2s.) by Rev. F. O. Morris (with a profuse supply of engravings after well-known artists), tell some wonderful tales about the lower creation, and is well fitted to create a proper regard for animals.

THE SUNDAY-SCHOOL UNION.

This house sends out its usual autumn budget of books for the young. Among them are:—Lizzie Hurst. By P. W. Darnton. 9d. An attractive exhibition of the fact that God takes care of those who put their trust in Him.—One Stormy Night. By Mary Onley. 9d. A sad tale of the sea, along with a good dog story.—The Magic Runes. By Emma Leslie. 9d. A tale of the times of Charlemagne, showing how some noble Saxons forsook the worship of idols in order to serve the living and true God.—Rivals at School. By C. J. Hamilton. 1s. This book tells of a clever and generous-minded boy who took pleasure in the superior achievements of one still more capable than himself.—The Making of a Hero. By Emma Leslie. 1s. A realistic picture of the struggles of French Protestants in the first half of the eighteenth century.—Dulcie Derwent, Artist. By Mrs. A. F. Muir. 1s. This tale, with which a second is bound up, presents the experiences of one who was brought to see that it was for her good that affliction came upon her.—"Doctor Phill." By Mrs. Skinner. 1s. 6d. "That sin will out," and the opportunities of life should not be neglected, are the principal morals of this story.—Lindéman Brothers. By Jessie Saxby. 1s. 6d. A tale of affection between brothers while in circumstances of adversity. Some incidental lessons are also well presented.—Ethelwyn's Light and Gerald's Protégé. By Lucretia Maybury. 1s. 6d. "Honesty is the best policy" is well illustrated here, while principles of truth and justice are admirably enforced.—The Old Lock Farm. By Annie Gray. 2s. An intensely interesting story of canal life, calculated to serve a very useful purpose. Mr. George Smith, of Coalville, contributes an appendix on our canal population, and the steps that have been taken to improve their condition.—The Cave by the Waterfall. By E. C. Kenyon. 2s. Another tale of heroism is bound up with this "mountain story, founded on fact." Both are full of incident, and likely to give delight to many young readers.—Who was Guilty? By W. J. Lacey. 2s. 6d. A school mystery solved and related with considerable skill.—Tom's Nugget. By Professor J. F. Hodgetts. 3s. 6d. Well illustrated by Gordon Browne. This story of the Australian goldfields is a great success. Every page is brilliant with adventure, such as our boys will be glad to read.—The Red Lion, by James Compton. 1s. 6d. This tale describes how, through the instrumentality of one man in humble position, the inhabitants of a village were persuaded that total abstinence is the safest and best course to pursue. It is suitable for young or old.

ANNUALS.

The Church Monthly is a capital annual. The contents are as varied as the object is good, to provide wholesome reading for the family circle.

As to the bound volumes of *Messrs. S. W. Partridge & Co.'s* family magazines, we can scarcely give them higher praise than to say that they show no signs of falling off in contents, and the covers are as rich as ever in colouring. The Friendly Visitor has big type for the waning eyesight of the old folks; The Mother's Companion contains a large storehouse of varied, interesting, and useful reading for the busy housewife; The Family Friend caters successfully for everybody; The Children's Friend has a marvellous array of splendid pictures, not to speak of well-told stories; The Infant's Magazine has an exquisitely coloured frontispiece, "Master John Bull," and is altogether such as will attract the occupants of the nursery. All the foregoing are priced at 1s. 6d., 2s., and 2s. 6d., according to binding. There will be no dull winter evenings in the family circle where these beautiful serials are on hand. The Band of Hope Review (1s.) and The British Workman (1s. 6d.) are old favourites, but they seem every year to renew their youth; they are splendid preachers to eye and heart on behalf of temperance and all the other virtues.

The Child's Own Magazine. 1s. *Sunday School Union.* A bright little book for the young. The pictures and stories serve a useful end, as well as entertaining the readers.

The Herald of Mercy. 1s. *Morgan & Scott.* The annual volume of this monthly is replete with instructive and interesting sketches and articles, profusely illustrated. In many cottage homes and village libraries it would be welcome alike to old and young.

MISCELLANEOUS.

From Constantine to Charles the Great is the title of a very useful manual by W. F. Adeney, M.A., giving an abstract of the history of Christianity from the third to the eighth century. It is one of the "Normal" series, and deserves high commendation, for it is at once comprehensive in scope and concise in statement. 2s. *Sunday School Union.*

Anecdotes on Bible Texts. 1s. *The Sunday School Union* has published two more volumes of anecdotes, collected and edited by Mr. J. L. Nye. One is devoted to the illustration of the Epistles to the Ephesians, Philippians, Colossians, Thessalonians, and Timothy; and the other takes in all the remaining books of the New Testament. Some hundreds in number, and selected from a wide range of reading, the anecdotes will doubtless prove useful to many preachers and teachers.

Mediæval France. By Gustave Masson. 5s. *T. Fisher Unwin.* This is another volume of the "Story of the Nations" series, and a specially valuable one, too. The period covered is that between 987, when Hugues Capet assumed the title of King of France, and 1515, when Louis XII. died in very troublous times. Chronological details are given with much precision, and considerable attention is paid to the intellectual activities of the period. An interesting feature is the condensed information as to early French literature, and by means of a glossary at the end the student is enabled easily to understand such archaisms as occur in the illustrative passages quoted in the text.

The Beatitudes. By Richard Glover, Bristol. *Religious Tract Society.* The Ministry of the Church to the Young: Fve Lectures, delivered in Regent's Park College, to Students and Teachers, by Richard Glover, Bristol (1s. 6d. *Sunday School Union*). It is not often that the press issues books so small as these, that contain so much thought and fire. In things theological we differ from Mr. Glover very seriously; but his strength is not in his theology; it lies in a very different direction. He is a modern mystic, with a rare gift of insight and imagination, that makes him to all intents and purposes a poet of no mean order. So, while we distrust his theology, we receive gratefully the noble thought and impulse, exquisitely expressed, with which these books abound. Discriminating readers will find a mine of wealth in either of these little volumes.

Some pretty Christmas and motto cards have been published by the *Christian Police Association*, 18, *Adam-street, Strand.* They are suited for general distribution, and cheap at 5s. 6d. a hundred.

Messrs. Bell have issued a cheap edition of the Memorials of the Hon. Ion Keith Falconer. The whole of the first issue has been taken by the trade, and another edition will be issued shortly.

Deanery Guide to Westminster Abbey. By M. C. and E. T. Bradley. Cloth, 1s. *Pall Mall Gazette Office.* Visitors to the Abbey will find their many questions answered in this work, which is at once concise and complete.

Gems for Young Men from King Solomon's Mines. Extracted by J. Jackson. 1d. *Partridge.* The "gems" are words of wisdom, counsel, and reproof, whereunto all will do well to take heed; they are selected from the Proverbs, and ranged under appropriate headings.

Some Thoughts on Following Christ. By S. A. M. H. 1d. *Nisbet.* Important truth is here emphasised. Those who have come to Christ as their Saviour are urged to go after him as their Leader and Master, taking care to show fervour and diligence in loving and faithful service.

The American magazine for the young, St. Nicholas (*T. F. Unwin*), sends out a wonderful programme for its next year's issues, beginning with November. Besides papers specially written for boys and girls, it will contain tales and articles illustrative of life in almost every country in the world.

Lepers in India. Colonel E. H. Paske, late Deputy Commissioner of Kangra, Punjab, in a small pamphlet, published by *Messrs. J. F. Shaw & Co.*, gives a sadly interesting account of the condition of the poor lepers of India, estimated to be half a million in number. Some particulars are also given of the beneficent operations of the Mission to Lepers in India, a society which seeks the spiritual good as well as bodily comfort of the victims of this terrible disease.

The True Priesthood. By Rev. J. Chambers. 2d. *J. F. Shaw & Co.* In order to make clear what the true sacrifice is, the writer of this pamphlet had first to describe the counterfeit. His facts are reliable, his arguments sound, and his conclusions in harmony with the obvious teachings of Holy Writ.

In Memoriam: Katherine Frances Haire. Mrs. W. Bradbury has written a short and simple record of the life and death of a well-known lady evangelist, who not long ago "finished her course with joy" in the midst of the work she so much loved. Copies of this little book may be had at 15, Claremont crescent, Weston-super-Mare.

Biblical Teachings for the Young. By E. C. A. 8d. *Partridge & Co.* Twelve short readings on Old and New Testament subjects for the help of parents or teachers. The language is simple, the doctrine on cardinal points sound. Older scholars might read with profit Abraham's Faith, the Character of Paul, and other readings.

Bridewell Royal Hospital, Past and Present. By A. J. Copeland, F.S.A. *Wells, Darton & Co.* How the old Castle near St. Bridget's Well became first a royal residence, then for a short while a cardinal's palace, then a house of correction and finally a hospital, is here related in an interesting way. Excellent woodcuts of Edward VI., Bishops Ridley and Atterbury, and various London buildings are given, and curious memoranda hitherto unpublished.

Learning to Read in South China. Rev. J. C. Gibson, of Swatow, pleads with much force for the wide use of the various vernaculars of the Chinese Empire, rather than mainly the so-called "Book" language, in the work of disseminating the Gospel in written form. He advocates the adoption of the Roman alphabet in the phonetic expression of those vernaculars which have as yet no literature, and shows that great results may be expected from measures which will make it easy for the Chinese people to read the Scriptures in their own tongue. The pamphlet contains much to interest Christians who think upon the great needs of China. (*Hazell, Watson & Viney*).

Among recent small publications of the *Sunday School Union* may be mentioned: International Daily Text Book for 1889 (4d.), a companion for students of the International Lessons; The Sunday-school Teacher's Pocket Book and Diary for 1889 (2s.), which will undoubtedly be of great service to many teachers in the detail of their work; The Sunday-school Illustrated Almanack for 1889 (1d.); New Year Addresses (1d. each), by Revs. R. Glover (to children), C. A. Berry (elder scholars), Dr. J. Monro Gibson (teachers), and R. Robinson (parents); two additions to the "Bright Star" series (3d. each); The Pride of Greenwich, and The Young Shetlander; and two capital sixpenny books for children, entitled, The Fairy of Rose Alley by J. F. Higgs, and The Jessamines, by Grace Stebbing.

BOOKS RECEIVED.

Messrs. Marshall Brothers:—Told Ever So Long ago, by Agnes Park.

English Publishing Company, 73, *Ludgate-hill, E.C.*:—Daily Food for the Inner Man. Second edition.

Mr. T. Laurie, 28, *Paternoster-row*:—The Bulgarian and his Neighbours at Home, by a Literary Traveller.

Messrs. Longmans, Green & Co.:—Practicable Socialism; Essays on Social Reform, by Rev. and Mrs. Samuel A. Barnett. 2s. 6d.

Messrs. Wyman & Sons, Great Queen-street, W.C.:—From Poverty to Plenty: or, The Labour Question Solved, by W. L. Rees.

National Vigilance Association, 267, *Strand, W.C.*:—A Manual of Vigilance Law, by Wyndham A. Bewes, Barrister-at-Law. 2s. 6d.

Mr. T. Fisher Unwin:—Mrs. Keith's Crime; a Novel, by Mrs. W. K. Clifford. 2s. Crime: Its Causes and Remedy, by L. Gordon Rylands, B.A. 6s.

Messrs. E. Marlborough & Co., 51, *Old Bailey, E.C.*:—Bible Class Notes, on the first seven chapters of St. Luke, by Old Christopher. New edition. 3s. 6d.

Mr. Elliot Stock:—The Disciple's Prayer; Notes of Sermons on our Lord's Prayer, by Rev. J. M. Gibbon. The Silver Cord; a Book of Poems by Frances Dawe. The Life of Rev. George M. Murphy. Cheap edition.

Messrs. S. W. Partridge & Co.:—Upward and Onward by S. W. Partridge. New edition. 2s. 6d. The Man of the Family, by Jennie Chappell. 9d. Fisher Renel, by Maggie Symington. 1s. Sunny Faces; Bible Pictures and Stories—Old Testament, by D. J. D. 1s. each. Anecdotes in Natural History, by Rev. F. O. Morris. 2s.

Wesleyan Methodist Book Room:—The Programme of Life, by Rev. W. L. Watkinson. 1s. An Inner Court Worshipper: Memorials of Elizabeth Maw, by Sarson C. J. Ingham. 2s. 6d. My Brother Jack, by Emilie Searchfield. 1s. Matthew Windrod, by James W. Dove. 1s. John Marriot's Idol, by M. R. Day. 1s. 6d.

Messrs. Hodder & Stoughton:—The Epistle to the Galatians, by Rev. Professor G. G. Findlay, B.A. (The Expositor's Bible, Vol. vii.). 7s. 6d. The Women Friends of Jesus; or, the Lives and Characters of the Holy Women of Gospel History, by Rev. Henry C. McCook, D.D. 5s. Vermont Hall; or, Light through the Darkness, by M. A. Paull. 5s.

Religious Tract Society:—Animals of the Bible, by H. H. C. Hart. 3s. Queen Louisa of Prussia and other sketches, by Rev. John Kelly. 2s. 6d. The Reformation in France—II., by Richard Heath. 2s. 6d. St. Basil the Great on the Holy Spirit. 2s. The Threefold Course, by Rev. F. Bourdillon, M.A. 1s. 6d. Morning and Evening, by Keble, Illuminated. 1s. The Happiest Half-hour—Sunday Talks with Children. by Rev. Frederick Langbridge, M.A. Short Biographies for the People, vol. v., 1s. 6d.

Messrs. J. Nisbet & Co.:—The Gate in Park-lane, by the Hon. Gertrude Boscawen. 1s. 6d. The Trivial Round: or, Chapters of Village Life, by Sarah M. S. Clarke. 2s. 6d. Our Neighbour, Widow Yates, by Grace Stebbing. 2s. 6d. Her Life's Work, by Lady Dunboyne. 3s. 6d. Freemen or Slaves, by Ellen A. Bennett. 1s. 6d. The Sabbatical Rest of God and Man: an Exposition of Heb. iv. 3—9, by Rev. John Hughes, M.A. 7s. 6d. Ripples in the Starlight, by Rev. J. R. Macduff, D.D. 2s. In the Morning: A Scripture Prayer and Meditation for each morning, by Rev. George Everard, M.A. 1s. Mothers of the Bible, by Rev. Charles Leach. 1s. How to Help; or, Pen and Pencil Sketches of the East-end, by Mrs. G. S. Reaney. 2s. "A Song o' Sixpence": for "the Bairns," by Rev. J. Jackson Wray. 1s. The Middy and the Moors; an Algerine Story, by R. M. Ballantyne. 3s. 6d. "Ready, aye Ready!" by Agnes Giberne. 2s. 6d.

Letters to the Editor.

TESTIMONY FROM A MISSIONARY.

Dear Sir,—Please allow me to thank cordially the kind friends who have been regularly and so long sending me The Christian. I fully appreciate and highly value the paper; I admire and prize its high Christian moral tone—its undenominational character, and its pure evangelical principles. Its weekly record of the biography of Christian heroes and Christian worthies, its strong advocacy for the spread of the Redeemer's kingdom, its valuable information and instructions on the work of Christian missions makes it truly what it professes to be a "weekly record of Christian life, Christian testimony, Christian work and missionary enterprise."

None but God alone knows the blessed results of this healthy Christian publication. I wish you success more and more, and God's blessing in this "work of faith and labour of love." I look forward every week to its arrival, and peruse it with avidity, even its minutest detail.—Yours in Christ,

H. P. Thompson, Native Pastor.

The Parsonage, Benguema, Sierra Leone.

"REVIVAL AMONG WALDENSIANS."

Dear Sir,—I have just read in The Christian of August 31, which was sent to me by a friend, a letter with the heading, "Revival among Waldensians," signed by Mons. Elie Vernier, itinerating pastor. Mons. Vernier exaggerates the results obtained in speaking of the conversion of a "multitude of young worldly men and women, and persons of every age." Would that it were true! He also represents the Waldensian Church as opposed, both now and in days gone by, to a work of revival! So far is this from being the case that it seems incredible that anyone should even suggest it.

Notwithstanding the insinuations of Mons. Vernier, which represent "The Table" and the whole Church as not friendly to the awakening of souls, and notwithstanding the slowness of our spiritual progress, we are nevertheless thankful to God for what He has done for us during these last fifty years. Half a century ago Sunday-schools scarcely existed; now we have eighty-eight, with 394 teachers and 3437 scholars. The Bible is taught in our 202 day schools to 5052 pupils. The religious instruction of our catechumens is thorough and careful. Hundreds of prayer-meetings are held in our churches, and are well attended. Every third year our pastors are sent, two by two, on a home mission tour throughout all the churches. Voluntary contributions, which in 1858, were only £148 sterling, have risen to £2781, as indicated in this year's report. God has entrusted to us a work of evangelisation in Italy, where we have 128 labourers, forty-four organised churches, and forty-four preaching stations, with 4074 communicants, 2323 pupils in day schools, and 2621 in Sunday-schools, and these mission churches have this year contributed for religious purposes £2633. Two Waldensian missionaries are labouring in Basutoland and on the banks of the Zambesi; one was ordained at this year's Synod for the same mission, and others are preparing to follow.

These facts will serve to prove to every unprejudiced mind that the Waldensian Church is not opposed to the awakening of souls. Let English Christians help us with their prayers and their sympathy. Zeal is good, but it must be accompanied by knowledge and prudence. H. Bosio, Pastor,

Vice-Moderator of the Waldensian *Table.*

San Germano di Pinerolo.

THEOLOGICAL COLLEGES.

Dear Sir,—Many thanks are due to you for your straightforward rejoinder to "Vindex," in a recent issue, with reference to Mr. Horton and the Baptist Union, touching, as it does, the real fundamental issue.

May I be permitted to add that, in glancing at your advice on p. 18 of the same number, as to pulpit defection, I could not but wonder when and where would arise a Christian courage, faithfulness, and power adequate to raise and follow up the question of "COLLEGE" teaching, training, &c., in regard to the plenary inspiration and supreme authority of the Holy Scriptures throughout. It cannot but be, I think, that the defection of these ministers from the evangelical faith, now so prevalent, must proceed largely, or mainly, from this source. If so, there is small hope of remedial measures in the streams, while the fountain gives forth as before.—Yours faithfully, J. L.

Balham.

MUSIC HALLS.

Sir,—In classing "the enormous number of 450" as "music-halls," your correspondent "E. O." is a trifle unjust. There are, in reality, only about twenty, or, at the most, thirty music-halls properly so-called. These, too, are conducted—I am speaking generally—in a most orderly and respectable manner, and are certainly not the vile dens which "E. O." would make them appear to your readers. No gambling, card-sharping, blasphemy, betting, or solicitation by "gay" women is allowed, and no lewd or disgusting song is for a moment entertained or permitted; in fact, should any vocalist attempt to foist anything of this kind upon the public attending the halls to which I am referring, the singer would be immediately dismissed, if not ejected by the proprietor or his acting manager.

I am not, of course, speaking for every little public or beer house with its "harmonic meeting" nights. These I know very little of.—Yours faithfully, Augustin Wellington.

11, *Featherstone-buildings, W.C.*

CORRUPTING LITERATURE.

Dear Sir,—I have just come from a trial before our magistrates of two youths for a singularly cruel and cold-blooded murder. The victim was an industrious, well-conducted man, who was engineer and time-keeper at a large sawmill, and whose only offence was his conscientiousness in reporting late comers. A visit to the barracks of the Salvation Army last week led to confession of the crime.

It is said that "penny dreadfuls" were found in the lads' rooms. They were not silly youths, nor were they brutalised by drink. They looked like those who had grown by their reading so familiar with the taking away of the life of another that it came to be looked upon as no more heinous than robbing an apple orchard. The light of religion awoke them from the death-sleep. They both went to the penitent-form, and two days afterwards confessed their deed. The effect of the kind of reading in which our boys now indulge, and the false notions of bravery and revenge they form, presented a phenomenon quite new to me, and inexpressibly serious.—Yours truly, W. G.

Tunbridge Wells, Oct. 15.

"PEACE IN JESUS."

Dear Sir,—With reference to the hymn by Mr. Moreshead, printed at page 14 of The Christian of the 28th ult., I should be glad if any of your readers who may be in possession of the original leaflet would kindly forward the same to me for inspection. It shall be safely returned.—Yours obediently,

Edward J. Moreshead.

United Club, Charles-street, St. James's, S.W.

CHRISTIAN FRIENDS going to spend the winter in the South of France can procure Bibles and Testaments in all languages at the Bible Depôt, 38, Rue de la République, Marseilles, now in charge of Monsieur Auguste Saillens.

SLAVE TRADE ON THE EAST AFRICAN COAST.—Paris, Oct. 12.—It is semi-officially announced that the French cruiser *Destaing* has arrived at Zanzibar, in order to see that the slave trade on the East African coast is not carried on under the French flag. It is added: "Although information on the subject received in the first instance by Admiral Krantz contradicted the reports which had been current, the Minister of Marine decided to take all necessary measures to put a stop to any possible abuse. As slavery exists in Madagascar, the French Government cannot at present prevent it, but it will not permit the traffic to be fraudulently carried on under the French flag."

INQUIRERS' PAGE.

PRAYER AND FASTING.

In reply to your correspondent, Mr. G. E. Strickland, I venture to suggest that although fasting is not specially commanded in the law of Moses, there can be little doubt from Ps. xxxv. 13, and Ps. lxix. 10 that the command in Lev. xvi. 29, 31, xxiii. 27, 29, 32, and Num. xxix. 7, to "afflict your souls," was in reality a command to fast, especially as, according to Lev. xxiii. 34 and Num. xxix. 12, this affliction of soul was followed by feasting. This is also confirmed by Isa. lviii. 3, 5. The reason why we never fast as a religious rite, I suppose, is because neither Christ nor the Apostles have enjoined it; but there is nothing to prevent any disciple from fasting if he is so disposed, and fully persuaded in his own mind. With regard to the second question, Why does fasting add power to prayer? I cannot find that any such power is attributed to fasting in the Word of God, but true fasting being an afflicting or humbling of the soul before God, it seems clear that it prepares the soul for the exercise of true faith in God, and therefore assists in obtaining the blessing sought for in prayer. A Bible Student.

IMMERSION.

Dear Sir,—In answer to the letter of your correspondent, Rev. E. B. Moncrieff, on this subject, may I say that an ordinary reader of the New Testament cannot fail to observe, in the cases in which details are given with respect to baptism in the times of our Lord and his Apostles, that the baptisms took place in the river or water. For example, it is written that Jesus was baptized of John in (*into* R.V.) the Jordan...and straightway *coming up out* of the water"...(Mark i. 9, 10). Again, in Acts viii. 37, 38, we read, "They went down *both into the water*, both Philip and the eunuch; and he baptized him. And when they were *come up out* of the water."...Further, in John iii. 23 we are told that the Baptist baptized in Ænon, because there was much water (many waters) there"; clearly showing that "much water" was required for the baptizing which he practised.

If, however, there were no other evidence to show that immersion was the baptism of Scripture, the question would be settled by a reference to Rom. vi. 4, "Therefore we are buried with Him by baptism unto death," where the waters of baptism are regarded as the *grave* of the baptized. Thus Mrs. Pennefather, remarkng on this and other Scriptures in her valuable book entitled "Discipleship": "If, then, baptism is being buried with Jesus, going down into the water (literally drowning), and coming out into a new life, it signifies that the baptized person leaves in the grave all former things, and comes out altogether into a new position, and to the new associations connected with a new life," Our honoured brother, Rev. Marcus Rainsford, like a true Churchman, says* to the same effect: "We have baptism to teach us our union with Him by the Spirit—that we are immersed into Him, incorporated into Him, and our natural selves gone. The figure of baptism teaches us that we have gone down into death, and come up into life, and that we are identified with Him evermore."

As, however, your correspondent seems to desire to know what the learned say on this point, I will venture to quote the testimony of my friend Mr. M'Arthur, of Calvary Church, New York, which I have just noticed in an article in *The Century* of July, 1887:

"Lexicographers, such as Donnegan, Schleusner, Greenfield, Liddell and Scott, Robinson, Wahl, Wilke, and many more, distinctly and emphatically affirm that 'baptize,' which is properly a Greek word, means to *dip*, *immerse*, to *plunge*. Such religious teachers as Calvin, Luther, Melancthon, Archbishop Leighton, Wesley, Conybeare, and Dean Stanley say that immersion was the original mode. Such commentators as Chalmers, Zwingle, Ewald, De Wette, Meyer, Godet, Alford, Plumptre, Bishop Ellicott, and many more, say in substance the same thing. Such historians as Mosheim, Neander, Geikie, Pressensé, Edersheim, Farrar, Weiss, Hagenbach, and Döllinger, and such recent theologians as Luthardt, Van Oosterzee, Dorner, agree substantially with the learned Dr. Schaff when he says, "Immersion, and not sprinkling, was unquestionably the original form."

Yours very truly, Frank H. White.

10, *Chepstow Villas, W.*

Dear Sir,—I shall endeavour, as briefly as possible, to respond to Mr. E. B. Moncrieff's request for information in the spirit in which he writes.

He says *baptizo* has at least four principal meanings. This is scarcely in accordance with the universal testimony of scholars, or the current use of the word in the Greek language, either now or in the past. It is universally acknowledged that the one principal meaning of *bapto* is "to dip," and bapt-*ism* is simply dip-*ism*. The affixing of the terminal *izo*, English *ize*, as in real-*ize*, author-*ize*, has in no other case ever been supposed to alter the root significance of the word. It has in Greek, as Ogilvy points out in his dictionary, the same significance, denoting "to make, cause to be, or become," as has the Latin *ate*, as in formul-*ate*, consecr-*ate*, &c. A further proof that the root significance is the same in *bapto*, "to dip," and *baptizo*, "to immerse, or render dipped," lies in the fact that they both have the same noun in common, bapt-*ism*, a dipping, or immersion. But, if there were four baptisms, Christian baptism is one baptism. There is, according to the Apostle Paul, but one Lord, one faith, one baptism in the Christian Church. By the universal, or all but universal, acknowledgment of the most distinguished scholars and commentators this one baptism is described by Paul in Rom. vi. as immersion. This then is the meaning for Mr. Moncrieff to adopt. If he accepts it, he will find his other supposed meanings to harmonise perfectly with it, and in reality to be nothing more than such figurative use of the word as is common to all languages.

But, that I may satisfy him on points of learning, permit me to quote from the late Dean Stanley, in *The Nineteenth Century* magazine. He says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is *the very meaning of the word* "baptize"—that those who were baptized were plunged, submerged, immersed into the water." Again, "The substitution of sprinkling for immersion must to many at the time, as to the Baptists now, have seemed the greatest and most dangerous innovation." But, confining ourselves to the New Testament, we find the word for dipping and immersion, *baptisma*, distinguished clearly from that for sprinkling, which is *rhantismos*, so that there is no dubiety here.

Yet we are not shut up to the study of the mere context of the New Testament, as if it contained the only Greek in the world. Greek is an ancient, but it is not a dead language; it is spoken and written by millions of living people at the present day, and, alike in ancient literature and modern speech throughout the centuries to this time, baptism, which is not strictly or peculiarly an ecclesiastical term, has meant, and at the present moment means properly immersion, and nothing but immersion. The entire Greek Church, which at present numbers about seventy millions of communicants, and whose custom it has always been to immerse, thus strongly expresses itself in its great standard, the "Pedalion," sent forth under the authority of the Patriarch and Holy Synod, on pp. 29—33: "The distinctive character of the institution of baptism then is immersion (*baptisma*), which cannot be omitted without destroying the mysterious meaning of the sacrament, and without contradicting at the same time the etymological signification of the word which serves to designate it. The Western (Roman) Church, therefore, has separated from the imitation of Jesus Christ; she has caused all the sublimity of the external sign to disappear, in short, she is guilty of an abuse of words and ideas in practising baptism by aspersion, the mere announcement of which is a laughable contradiction."

We may excuse the vehemence of the language, if we could suppose the case of Spaniards or Portuguese, who had the most imperfect knowledge of English, insisting upon attaching a significance to some word in our native tongue utterly diverse from its universal acceptation amongst us.

Now, Dean Stanley, whose learning will not be called in question, is perfectly frank about the matter; he simply pleads that it is a matter of convenience, and claims that the Church has a right to make the alteration. Professor J. Agar Beet suggests "modification" as the proper word. Others call it "corruption," in view of the words of Jesus, "In vain do ye worship Me, teaching for doctrines the commandments of men."

Let me recapitulate:—

(1) There is but one Christian baptism in the New Testament—that is immersion.

(2) Sprinkling in the New Testament is always rhantism, never baptism.

(3) The frank acknowledgment of the best scholars even who practise sprinkling is that baptism is properly immersion.

(4) The whole Greek-speaking population of the globe testify that, in both secular and sacred use, baptism means immersion, and nothing else.

(5) The Greek Church has officially declared that Christian baptism is, and always has been, immersion, and nothing else, and ridicules the substitution of any other meaning.

H. M'Intosh.

LAYING BY.

What is a poor Christian's duty with regard to "laying by" money for sickness and old age?

L. A.

ACTS xiii. 48.

Dear Sir,—It seems to me that the best way to determine the meaning of the word "ordained" is to examine it in the various places in which it is found in the New Testament. They are as follow:—Matt. xxviii. 16; Luke vii. 8; Acts xiii. 48, xv. 2, xxii. 10, xxviii. 23; 1 Cor. xvi. 15; and Rom. xiii. 1, which I mention last, as exactly the same part of the verb is there used. Kindly compare both versions. I think the study of these passages will serve to show that Calvinists in their interpretation of this text are not walking "in the light of their own fire," as Dr. Adam Clarke considers. J. Collier.

13, *Ormond-road, Hornsey-rise.*

As your correspondent, Mr. A. W. Elliot, no doubt continues his "daily reading of the Word," he will soon arrive at Rom. viii. 29, which passage will throw some light on the above, and from which he will see that "being ordained to eternal life," or predestination, is based upon the foreknowledge of God, not the reverse, as is often erroneously supposed. It is, therefore, evident that God foreknew who would believe in Christ, after listening to Paul's preaching of the Gospel, and who, therefore, were saved by grace through faith (Eph. ii. 8), salvation being the gift of God to those who believe, and who were, therefore, ordained to eternal life. The Apostle Peter confirms the same view in 1 Pet. i. 2: "Elect, according to the foreknowledge of God the Father."

A Bible Student.

I fully receive the truth of God's predestination according to his foreknowledge; yet, if I understand rightly, *that* is not the truth which is referred to in this passage. Paul and Barnabas had been declaring at Antioch to the "children of the stock of Abraham, and those amongst you that fear God," the word of salvation. A week afterwards, when the Jews saw the multitudes who gathered to hear this message, they gave way to jealousy, and contradicted and blasphemed. They thrust it from them. By so doing, they judged themselves unworthy of the eternal life promised to the fathers, and fulfilled in raising up Jesus. On the other hand, the Gentiles heard the word of salvation, and were glad. They thankfully accepted it as true and precious, and were willing not only to listen, but to continue in the grace of God.

They glorified the word of God. "Word" is specific in all such passages, and means the message of salvation through the Lord Jesus. "They believed, as many as had become disposed for eternal life." We are not reading here of the action of God, but of the action of men, believers and unbelievers. The Jews acted in one way, the Gentiles in another. A message was brought from the King of kings. Will you attend to it? The former would not, if they were to be treated as not having a right to it, but must come in on the ground of mercy like the multitude of uncircumcised Gentiles. The latter gladly listened, believed, and received the blessing. There is a similar expression to "were ordained" in 1 Cor. xvi. 15. The house of Stephanas addicted, set themselves, to minister to the saints. They were not ordained to it. Exterior action does not come into view, though doubtless God is in all good; but this household was so disposed, and they so acted.

J. Van Sommer.

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* "If they shall certify to him that the child will endure it, he shall *dip it* in water."

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, October 28.

The Woman of Samaria.—John iv. 1—26.

The Jews had no dealings with the Samaritans, but Jesus had. He spoke well of one of them (Luke x. 30—37), healed another of leprosy (Luke xvii. 16), and rebuked two of his disciples for wishing to destroy some of their number with fire (Luke ix. 55, 56). Our lesson relates to a conversation which He had with a woman of Samaria. Note here—

(1) The Lord's Method.—Observe that: (*a*) *He went to the woman.*—To her country (ver. 4), to her city (ver. 5), to her (ver. 7). To reach some men we must go to them (Matt. xxii. 9). (*b*) *He went a long way.*—Judea to Samaria, 40 miles (1 Peter ii. 21). "If," said Chas. Peace to the chaplain of Clerkenwell Prison, "a minister really believed in his work, it would pay him not merely to go on a Sabbath day's journey, but to go there on his hands and knees on broken bottles." (*c*) *He worked while others rested.*—The sixth hour (ver. 6), our noon. The hottest part of the day. Many would be under shelter; Jesus was at work. Some would have said it was not the right time (2 Tim. iv. 2). (*d*) *He worked while He rested* (ver. 6).—While He rested He sought to give rest. Usefulness may be combined with recreation. (*e*) *He dealt with the woman when she was alone.*—Comp. "disciples gone away," ver. 8. See also Mark vii. 23. (*f*) *He used common things to prepare the way for spiritual things.*—Comp. vv. 7, 14. Dr. McLeod got at the heart of an infidel shoemaker by talking first about leather. (*g*) *He went to the point without delay* (ver. 10).—So with Nicodemus (iii. 3). (*h*) *He dealt with the woman's conscience* (vv. 16—18).—A sense of sin precedes the desire for salvation (comp. Acts ii. 36, 37). (*i*) *He knocked away her props.*—She rested upon religion, but she was taught how vain her religion was (vv. 21—23). Comp. Rom. x. 3. (*j*) *He revealed Himself to the woman* (ver. 26).—This is the sinner's great need, a personal Saviour (comp. Gal. i. 16).

(2) The Woman's Condition.—Observe that (*a*) *She was not without knowledge.*—She knew something of Jewish history (ver. 12), of sectarian differences (ver. 9), and of the Messiah (ver. 25). All knowledge is not saving knowledge. Comp. "We know" (John iii. 2), and "knowest not" (ver. 10). (*b*) *She was without a knowledge of Jesus.*—"If thou knewest." The gift here is a Person—*the* Person. "*He* would have given thee." Comp. Isa. ix. 6 and John iii. 16. With some such ignorance is wilful (2 Pet. iii. 5). It may not have been so with this woman. Note that she was ignorant of Jesus, though He was so near to her (Isa. lvi. 1). Her ignorance was manifest in her refusal to give Jesus the drink of water. Had she known Him as He may be known, she would have been willing to have given anything she had (2 Cor. viii. 5). Her ignorance of Jesus involved ignorance respecting the Father (ver. 22). Comp. Luke x. 22. (*c*) *She was living in sin.*—Had as a husband one who was not her husband. The Samaritans had the Pentateuch, and in this was the law against adultery. Here is sin against light (John v. 45). The woman was under the curse of the law (Gal. iii. 10). (*d*) *She was probably longing for deliverance* (ver. 10).—Had she known Jesus, she would have asked for the "living water" (Ps. cxix. 25). Her condition was one of misery. She had had five husbands, therefore death had probably invaded her home upon five occasions, and now she had fallen into deep depths of sin. To have asked Jesus for the "living water" would have been an evidence of humility and of earnestness. This evidence she probably gave. By Jacob's well she saw Jacob's star (Numb. xxiv. 17), and ascended Jacob's ladder (John i. 51).

(3) The Living Water.—Observe concerning this that it is: (*a*) *The gift of God* (ver. 10). Comp. "no money" (Isa. lv. 1). (*b*) *Jesus Himself.*—Note the personal pronoun in ver. 10. (*c*) *Easily reached.*—The woman went far ("all the way hither," ver. 15, R.V.) to get the water at the well, but she had not far to go to get eternal life. (*d*) "*Living water.*" "That is," says Westcott, "perennial, springing from an unfailing source (Gen. xxvi. 19), ever flowing fresh (Lev. xiv. 5)." Representing Christ, it may be said to have in it the property of life of the highest kind (John v. 26). (*e*) *Satisfying.*—"Never thirst" (ver. 14). (*f*) *A stream that never runs dry.*—The water in the wilderness a faint type of this. Other rivers may fail, but this "runs on for ever" (Ps. xvi. 11). (*g*) *A blessing that must be received to be enjoyed.*—"Whosoever drinketh." That sweet "whosoever" was echoed from the throne of glory (Rev. xxii. 17).

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International S. S. Lesson.

Sunday Afternoon, October 28.

THE FALL OF JERICHO.

Josh. vi. 1—16; Golden Text, Heb. xi. 30.

Jericho, "the City of Palms," stood on the western border of "a vast grove of majestic palms, nearly three miles broad, and eight miles long.... It was the key of Western Palestine, as standing at the entrance of the two main passes into the central mountains."—*Stanley.* It was famous for its walls and gates, rich temple, and wealth of gold, silver, iron, and brass.

Intervening History.—(1) *By a general circumcision the covenant is renewed* (ver. 1—9). Thus Israel was careful to be right with God before attempting the conquest of their enemies and his. (2) *The Passover is kept* (ver. 10) on 14th Nisan, just forty years after the first passover, and four days after the passage of Jordan. They began their new life of conquest by the careful observance of God's ordinance. (3) *The Manna ceased* (vv. 11, 12).—It was needed no longer.

The Captain's Orders.—Anyone reading chaps. v. and vi. together can see that vi. 1 is a parenthesis, and that chap. v. 13—vi. 5 should be taken as one whole; chap. vi. 2—5 being the message given to Joshua by the Captain of the Lord's Host when they met face to face, as described in v. 13—15. It is very probable that Joshua was alone reconnoitring the city, trying to discover some method of attack. He would see the impossibility of storming the walls, and so a long and painful siege with a view to reduction by famine would seem to be the only course left. But this plan was very perilous: it gave the rest of the inhabitants such opportunity to combine to harrass and attack the besiegers. Joshua knew the city would be taken somehow, because of God's promise; but *how* he knew not. In his perplexity he prays, let us suppose, and that prayer is heard by the appearance of the true Captain of Israel, who gives Joshua his marching orders. We believe this Captain was no other than the Second Person of the Trinity, whom we know as Jesus, the Son of God. After this Joshua could not doubt; neither could he forget that he was only a servant at best, the Unseen Lord being the true Leader.

How Jericho Fell.—In the strangest manner possible. Picture the procession: (1) A long train of armed men. (2) Seven priests blowing large horns perpetually. These, whether actual rams' horns or metal instruments that went by that name, were specially connected with the worship of God; they were not the silver trumpets used in war. They were the trumpets of jubilee, and their sounding forth is the symbol of the preaching of the Gospel. (3) The ark of the covenant borne by priests. This was the visible sign of the Invisible Captain, whose presence alone could give victory. (4) The rear-guard following after the ark. With the exception of the seven priests who blew the horns, all these marched in perfect silence. Once every day this strange procession marched out from the camp at Gilgal and round the circuit of Jericho. Did the enemy scoff? Probably not; they were stricken with fear. They had seen God's power in the passage of Jordan, so they would gaze on this strange march, and specially on the ark with deadly fear. The seventh day must have been, fully occupied with the sevenfold march; so it was near evening time, probably, when the signal was given, the mighty shout of triumph burst forth, and the great walls suddenly fell, all but the part on which Rahab's house stood.

Application.—The story of Pentecost (Acts ii.) corresponds wonderfully to this passage, as antitype to type. Bible-class teachers will find this a fruitful study.

Again, both 2 Cor. x. 3—5 and Eph. vi. 12 should be examined in the light of this story, to which they evidently refer.

What Jerichos have we to conquer?—(1) *Ourselves.* Evil habits of thought, speech, and act; and, worse still, inward tendencies to evil are as far beyond our power as Jericho was beyond Israel's. But true Christians must fight these. Our marching orders are, "War to the death, in the name of the Lord." Further, just as the Lord said, "See, I have *given* into thy hands Jericho," &c. (ver. 3), so we know that Jesus, our Captain, calls us to overcome every form of evil, and intends that we shall overcome. Again, such victory is his gift: "I have given into thy hands Jericho," &c.; and, therefore, we may well hope for what is otherwise hopeless, seeing the power is entirely God's.

(2) *The world without us, which is wickedness and unbelief.*—All has to be overcome for Christ. Mighty and impregnable to us as Jericho was to Israel, it is God's world that has been given to his people, and will yet be conquered by them in his name.

A GREAT ILLUSTRATION OF FAITH.

Children are often greatly puzzled by the word "faith." Show them how fully it is explained by this story. Faith is just taking God at his word, and acting accordingly.

(1) *A great promise is believed.*—It was enough that the Lord had said that Jericho was given to them.

(2) *They trusted themselves utterly to their Invisible, but Present Captain.*—His promise that He would be with them, and the presence of the Ark, the symbol of their indwelling Lord, were relied upon. So to us faith is a quiet trust in One whose help and presence is promised, but not seen.

(3) *They did their part in simple obedience.*—They did not say: "The Lord has given us Jericho, so we need not do anything." They were the more eager to do their duty because of their faith in God. This is what Paul calls "the obedience of faith." It must have tried their faith greatly, this walking round Jericho, exposing them to the seeming danger of sudden disaster in case of a *sortie* for the city. But true faith simply obeys at all hazards.

(4) *Faith fights in God's way, and with his weapons.*—The marching, the trumpets, and the shouting, these were their weapons of war. How weak and foolish they were to human sight! How mighty through God. So, to-day, the bold obedience of faith that marches to attack evil, of faith that preaches God's Word, and of faith that shouts for a victory believed in but not seen is always mighty. "The weapons of our warfare are not carnal, but mighty through God," &c. The great weapon is the Gospel.

(5) *Faith endures.*—Thirteen times the city was encircled before any result was seen. The *seven days* and the *sevenfold march* on the seventh day suggest the *completeness* of their work and their patient continuance in the appointed way.

(6) *Faith triumphs in prospect.*—They shouted, for the Lord had given them the city, and that shout of glad anticipation levelled the walls. The trumpet-blowing needed the shout to complete it. So the faith that does great things is that which (1) attempts; (2) proclaims God's truth boldly; and (3) *expects* great results from its doing and preaching.

FULTON STREET PRAYER-MEETING.—The attendance on the thirty-first anniversary of the Fulton-street, New York, prayer-meeting, filled the chapel. Six or eight gentlemen made addresses, and the hour was one of special interest and wholesome spiritual enjoyment.

MR. MOODY'S SCHOOLS at Northfield and Mount Hermon, Mass., illustrate the marvellous energy of the man. The trustees lately met and made additional plans for the enlargement of the work. The Boys' School at Mount Hermon has 318 students, and over 300 had to be refused. About the same number are in the Girls' School, and over 400 were turned away. There are about sixty teachers in these schools. Mr. Moody has enlisted quite a number of influential men in these schools. Mr. Moody is about to begin eight months of evangelistic labour on the Pacific coast.

THE MISERIES OF EAST LONDON.—At the noon-day prayer-meeting on Monday, at the Y.M.C.A., 186, Aldersgate-street, Mr. George Hamilton, of Mile-end, gave a brief account of a new effort in East London. One of the poor women recently murdered was on the streets at the time because she had not fourpence with which to pay her sleeping accommodation. To meet such cases of need, he has thrown open his hall, No. 59, Mile End-road, every night at eleven o'clock, and it has been crammed. The people who have made use of the premises have not all been of the dissolute class; indeed, the assemblage has been very varied, and included some persons who were sorely in need of help.

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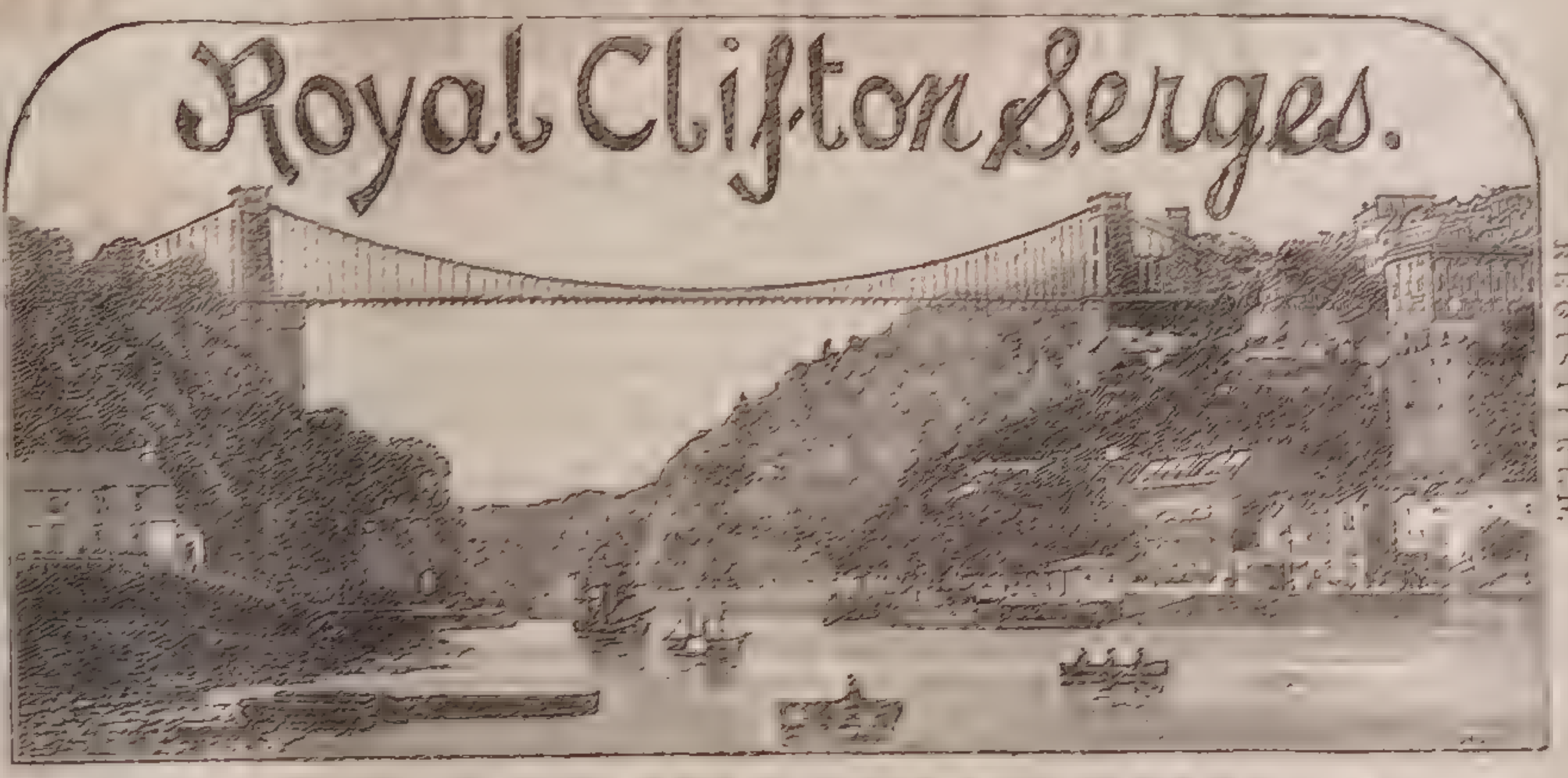

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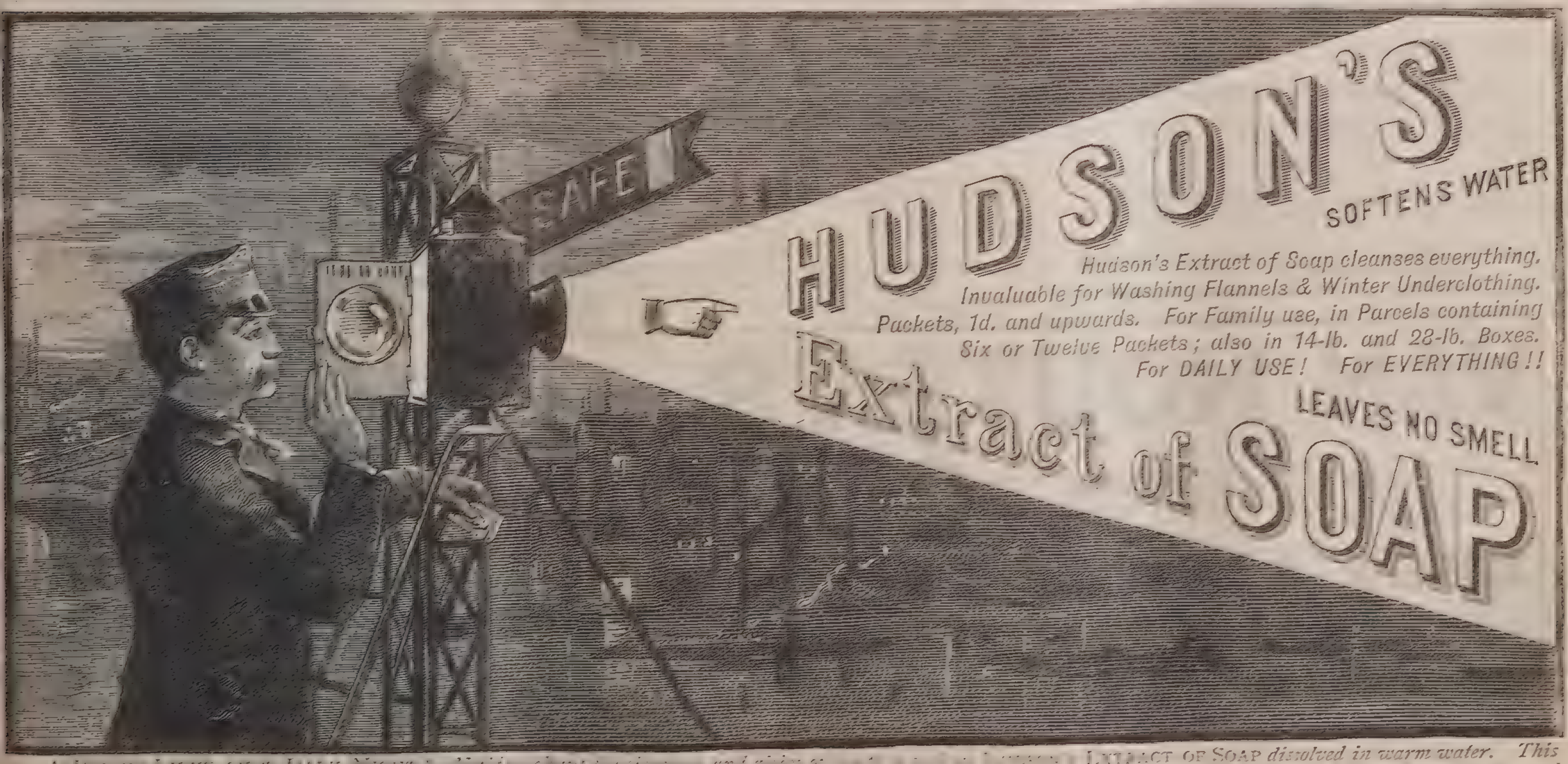

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"Beaufort Castle, Beauly, N.B., 20th Aug., 1888.
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"Letterfowrie, Drybridge, Aug. 22, 1888.
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Among the Churches.

CHURCH OF ENGLAND.

Rev. Dr. Cassel, missionary of the London Jews' Society at Berlin, reports that he baptized during September two Jews, one Jewess, and one child, on the profession of faith in Christ, the true Messiah.

In connection with the departure of the large party of C.M.S. missionaries for various parts of the foreign mission field, meetings to bid them "God speed" have been held in several provincial towns, as well as in Dublin. Much interest has been aroused in foreign mission work.

Rev. A. E. Barnes-Lawrence preached his last sermons as incumbent of St. Luke's, Liverpool, last Sunday, and will commence his new duties as vicar of St. Michael's, Blackheath, on Sunday next. He will, says *The English Churchman*, be a decided gain in the evangelical interest to the London diocese.

On Sunday week the Bishop of Wakefield delivered an address to working men in St. Andrew's Church, Wakefield. It was the first of a series of Sunday afternoon services which have been specially arranged for working men by Rev. A. G. Whaley, the vicar of the parish, in which the working class element very largely predominates.

The annual meeting of the Church Missionary Society Lay Workers' Union for London was held on Monday week at the Mission-house in Salisbury-square. Addresses were delivered by Mr. H. R. Arbuthnot (chairman), Mr. Eugene Stock, General Hutchinson, and Rev. R. J. Kennedy, one of the members of the Union, who has just been ordained, and who is proceeding to the Punjaub. The Union now numbers 300 members, many of whom are actively engaged in helping forward the missionary cause.

CONGREGATIONAL.

During a seven days' special mission, just conducted by Rev. Robert Balgarnie in Harley-street Chapel (W. Evans Hurndall's), Bow, E., more than 400 persons came forward and professed decision for Christ.

Rev. Lyndon Parkyn, who is one of the most prominent Nonconformist ministers in Swansea, has resigned the pastorate of St. Paul's Congregational Church, having accepted an appointment at an Episcopalian church at Chiswick.

During the past year 80 members have been received at Clifton Church, Peckham, making a total of 681 during the eleven years' pastorate of Rev. H. J. Perkins. The present membership is 502. During the coming winter the church is to be thrown open to strangers on the fourth Sunday evening of each month, the seatholders worshipping in the school-room.

The subject of "Church Guilds, or Christian Endeavour Societies," was brought before a meeting at Sion School, Attercliffe, on the 3rd, by Rev. J. Lewis Pearse, who said the guilds would unite the societies of the Church and concentrate their strength, thus giving zest and encouragement to all the workers. The formation of a general guild for both sexes was afterwards decided upon.

Since the advent of Rev. J. Ossian Davies at Richmond-hill, Bournemouth, the church has been thronged with worshippers, the regular attendants having to be present some time ere the services commence, to secure their seats. Already there is talk of an enlargement of the building being essential. There are no pew rents, and the offertory collections for the past month have averaged about £35 each Sunday.

PRESBYTERIAN.

At the invitation of Dr. Dykes's old congregation, Rev. Dr. Black, of Inverness, will conduct a week of special services in Regent-square Church, beginning on November 4.

One of the best working Presbyterian congregations in England is that of Aldershot. It has four mission stations, conducted by seventeen workers from the parent church, whose labours are regulated by a quarterly plan, after the manner of a Wesleyan circuit.

The ten-days' mission at Newcastle and Gateshead closed on Wednesday, last week. The meetings were many and varied, and large audiences were attracted. The mission was conducted with considerable spirit, and the promoters have good reason to thank God for the result.

Haverstock-hill Church was the scene of an unusually interesting gathering on the evening of Sunday week, when Rev. Duncan Sillars delivered, by request, the annual sermon to railway men, hundreds of whom are employed at the Camden goods depôt. There was a large congregation of the men and their friends, and the preacher addressed them on "Some Secrets of a Happy Home," founded on the text, "To-day I must abide at thy house."

Sir C. E. Lewis, Bart., M.P., on Saturday afternoon laid the memorial stone of St. George's Presbyterian Church, Willesden-lane, Brondesbury. At a public meeting held Sir Charles Lewis referred to the great success of local Presbyterianism, and to the great value of the Presbyterian Church in England as an evangelising power. In these loose days a creed of theology which recognised and defined the leading doctrines of Christianity was, he said, of paramount value.

BAPTIST.

Towards the erection of a new Baptist Chapel at Tring, Lord Rothschild, of Tring-park, has given a donation of £100.

The year's work at Parson's-hill, Woolwich, includes the reception of 130 members, with fewer erasures than usual. The chapel has become much too small for the congregation. A mission chapel has therefore been erected.

Rev. Walter J. Mathams, in preaching his farewell sermon at Falkirk, previous to leaving there for Birmingham, recalled the fact that when he first came to preach in that town he had some difficulty in discovering the place of worship and preached to about eighteen persons.

During the past two years the membership of the church at Whitchurch, Salop, has nearly doubled. The Sunday-school premises have been enlarged at a cost of £250, and nearly the entire sum has been raised during the year. The pastor, Rev. H. Reid, has just completed his second year of settlement.

METHODIST.

At the request of the family, Rev. Thomas McCullagh, a well-known ex-president of the Wesleyan Conference, has undertaken to write a suitable memoir of the late Sir William McArthur.

In connection with the Wesleyan Church at Jaffna, Ceylon, a gracious revival has been in progress. Many nominal Christians have been converted, and a powerful influence is being brought to bear upon the non-Christian community.

A three weeks' mission has been conducted at Coventry by Mr. W. Thorpe, of Nottingham. As a result of the services nearly seventy have decided to live for Christ, and new vigour has been thrown into the spiritual life of the church.

Rev. S. Atkinson has set on foot a movement in South Wales similar to *The Joyful News* Mission. Mr. R. Cory, of Cardiff, has promised a subscription of £100 per annum for three years in aid of the scheme, and an appeal is being made for further assistance.

The Princess Alice Orphanage, Birmingham, in connection with Dr. Bowman Stephenson's work, has received a cheque for 3000 guineas from the foundresses of the Nichell's Charities, to be devoted to the erection and partial endowment of a Home for orphan girls.

SOCIETY OF FRIENDS.

Dr. Wilson, of the China Inland Mission, has been lecturing on China in Friends' schools and meetings in the West of England.

In Madagascar, Friends supervise the religious gatherings of 72,000 persons, in 139 churches, besides educational and medical work.

Through the Gospel labours of Friends in Indiana, 20,000 persons have professed conversion, and 8000 have joined Friends' Church during the last seven years.

In our first note on October 5, we should have said, "the recently re-opened meetings in Cumberland," instead of "he recently re-opened," &c. Edinburgh is an old and long-established meeting.

The Manuscript Essay on War, by the late Jonathan Dymond, has been presented to the central library of the yearly meeting by the heir of the essayist. 20,000 copies are likely to be printed as a first edition for general circulation by Lancashire and Cheshire quarterly meeting.

Owing to the operation of French Conscription Law, and the consequent depletion of young men and families, J. B. Braithwaite and Fielden Thorp are going over as a deputation from the permanent committee of the yearly meeting to advise and help Friends in France, as seems needful.

The ministers of New England yearly meeting have had a Conference in Lynn, Mass , for (1) The cultivation of fraternal feelings and sympathy; (2) The advantage of united prayer; (3) Increased knowledge, better methods, and proper tests of work; and (4) to carry back blessing to these meetings.

SALVATION ARMY.

Operations are about to commence in Bechuanaland, also in Finland and Japan.

In Scotland, stations have been opened at Helensburgh, Loanhead, Buckie, and Huntly.

Latest statistics from Australia show that the Army now has 589 stations, including five Rescue Homes.

Five Jews of different nations narrated at a meeting last week how they had found in Jesus their Messiah.

At Kilmarnock, on the sixth anniversary, three brothers, whose aggregate years of drunkenness were one hundred and eleven, testified.

The Army operations in Pietermaritzburg, Natal, South Africa, are being wonderfully blessed. Hundreds have professed conversion, eighty among them being military.

A prize fighter, well known in the Midland counties, who said he had never been in a chapel in his life, came the other day to the penitent form completely broken down.

At the inauguration of a new hall at Neuchâtel recently, the mob behaved in a very riotous manner. The building, one capable of holding a thousand people, was the first erected by the Army in Switzerland, and precautions were taken to render the proceedings inoffensive to the people. At the close of the meeting, however, a gang of roughs attacked the building, and severely assaulted the friends of the Army. Gendarmes appeared, and, having protected the Salvationists, cleared the street. Major Clibborn was expelled, and conducted to the frontier by a gendarme.

South Africa is asking for thirty more officers, and volunteers are wanted for the opening up of China; at present, however, the Indian work seems to be the chief attraction—more than 300 having recently volunteered for that Empire.

NOTES FROM SCOTLAND.

Rev. Mr. Stewart Gartley, Perthshire, is conducting evangelistic meetings this week in Keppochhill Free Church.

A Y.W.C.A. has been formed at Galston through the labours of Miss McMillan, of Glasgow. The hall of the U. P. Church has been placed at their service by the managers.

The Gospel tent services at Galston were brought to a close by a crowded meeting in the Templars' Hall. Rev. Mr. Crosthwaite, E. U. Church, addressed the young Christians. Mr. Donelly, the evangelist, adverted to the hopeful results of his labours at Galston.

NOTES FROM IRELAND.

A successful Church mission has been held at Durrus, in West Cork, by Revs. Messrs. Archdall and Thorpe. The people attended in large numbers, and it is believed much good has been done.

Rev. Joseph Potter, of Londonderry, has closed a most interesting series of mission services in the Episcopal Church at Bray. The attendance was very large and the power of God was manifest.

Dr. Van Someren Taylor, Church Missionary Society medical missionary in China, is at present in Dublin, and has been giving very interesting addresses in various suburban parishes, in connection with his "Ten Years' Medical Mission Work in Fuh-Kien."

A noteworthy instance of Christian union has occurred at Arklow. Rev. Jas. Kirkwood, Conference evangelist, assisted by Rev. J. J. Hoffe (Episcopalian), has conducted Gospel meetings in the Methodist Church in that town. It is believed many found the Saviour.

A Methodist town mission is about to be recommenced in Belfast, and already two lay evangelists and a colporteur have been employed for the purpose, and these are to be assisted by bands of voluntary workers. For this kind of work there is a fine field in Belfast.

At the invitation of Rev. Wallace McMullen an interesting social meeting has been held in the large hall of Wesley College, Dublin, with the object of promoting Christian intercourse and sympathy between the members of the various Methodist congregations in Dublin.

A series of special mission services in St. James's Church, Bray, co. Dublin, opened by the Archbishop of Dublin, and carried on by Rev. Joseph Potter, incumbent of Christ Church, Londonderry, has been brought to a close with very encouraging marks of a deep and widespread interest.

"FALLEN ON SLEEP."

Rev. C. F. Vernon, of Stratford, E., late pastor of Parnell-road Baptist Church, Victoria-park, London.—Rev. J. M. Macpherson, minister of the Free Church, Killean, Kintyre. In the great revival of 1859-60, Mr. Macpherson worked with so much zeal as to break down his constitution.—Rev. William Craig, Methodist minister of Cookstown, Ireland; he was an earnest godly man, and had twice been president of the Irish Wesleyan Conference.—At Belfast, in his 71st year, Mr. William Hogg, for many years an elder in the Presbyterian Church, Belfast.

CONTINENTAL & FOREIGN NOTES.

PARIS EXHIBITION.—Two Evangelistic Halls will be opened near the Exhibition of 1889. Mr. McAll is at the head of the enterprise, but he will be helped by English and French societies and pastors.—*Le Signal.*

ZAMBESI.—Mr. Westbeech, the English merchant who has shown so much kindness to missionaries, and in whose arms young Dr. Dardier, of the French Foreign Mission died, has himself succumbed in the Transvaal.

BALE.—The Foreign Missionary Society here has received and expended in the past year one million francs. The Society is to be congratulated that the outlay has not exceeded the receipts; debt being no more permitted to Christian Societies than to individuals.—*Le Réveil.*

THE INDIAN CONTAGIOUS DISEASES ACT was expunged from the Statute-book on Sept. 5. When introducing the final measures for its repeal, Sir Charles Aitchison was able to promise that the cantonment question would be dealt with in a Bill to consolidate and amend the law relating to cantonments, which as it stands is but the Contagious Diseases Act in another form. It is proposed by the new Bill to abolish the compulsory examination of women, the system of registration, and the granting of licences.

Epileptic Home, Polegate, Sussex.—Mrs. C. E. Dodson, one of the lady patronesses of this Institution, appeals for help in providing needful fuel and other comforts during the winter for the afflicted inmates of this Home.

Dock Labourers' Mission (32, Chamber-street, London Docks, E.).—The unemployed labourers round the dock-gates are much in need of help. Will your readers supply us with the needful means at once to assist these poor sufferers with free meals?—C. H. Coleman.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 123 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 13, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—October 22, address by Mr. F. S. Arnot, from Central Africa, 6.30 p.m.; chairman, Mr. Hugh M. Matheson. Bible-readings, by Mr. Finlay Gibson, October 22 and 29, 6 p.m.

Conference Hall and Y.M.C.A., Stratford. E.—Sunday, October 21, 3 and 7 p.m., Mr. C.V. T. Onslow. October 23—25, 7.30 p.m., meetings for the deepening of spiritual life.

Y.M.C.A., The Priory, 193, Upper-street, N.—Thursday, October 18, at 8.30, address on foreign missions, by Mr. J. M. Pamment. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, October 18, at 8.30, address by Rev. H. W. Webb-Peploe. Friday, October 19, at 8.30, temperance lecture, by Rev. Dawson Burns.

Y.M.C.A., 186, Aldersgate-street, E.C.—Friday, October 19, 8 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"What the Bible says about Salvation."

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Bible-readings, October 18, by Rev. F. B. Meyer, 11.30 a.m.; October 25, by Rev. E. W. Moore. All are invited.

Special Mission to Young Women, Y.W.C.A., 316, Regent-street, W., October 23 to November 2. Addresses every week night at 8.45, by Mr. and Mrs. Gibson Watson; Sundays, 4 and 7 p.m.

Conference Hall, Eccleston-street, S.W.—Mr. Leite Rozas, Sundays in October, 3.30 and 7 p.m.

Agricultural Hall, Islington. N.—Evangelistic services, conducted by Dr. Thain Davidson and others, every Sunday, at 3.30 and 7 p.m.

The West Central Mission.—*St. James's Hall:* Sunday, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m. Rev. Hugh Price Hughes. *Princes Hall:* Friday, 12 noon, Rev. Mark Guy Pearse; 8 p.m., Rev. Hugh Price Hughes. All seats free. A collection. Sunday, 3.15 p.m., service for young people, conducted by Major Meares. Anniversary meetings: Friday, October 26, Rev. M. G. Pearse will preach in Princes Hall at noon; convention in Wardour Hall at 3; annual meeting in St. James's Hall at 7; Mr. George Williams will preside. Addresses by Revs. J. E. Clapham, M. G. Pearse, H. P. Hughes, and others.

St. George's Hall, Langham-place, W.—Mr. Herbert W. Taylor, Sunday, at 11 and 7. Wednesday, Burlington Hall, Savile-row, at 8.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, October 26, social gathering for Bible study. Tea at 6. Subject—"The Father's Promise to the Son" (Ps. ii.). Intervals for singing and conversation. All interested in Christian work are invited. Bible-reading, every Sunday, 3.30 p.m. Open to the public.

Conference Hall, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. R. S. Badenoch; 7 p.m., Mr. W. R. Lane.

Messrs. Fullerton and Smith, Westbourne-grove Chapel, Sunday, October 21, at 11 and 7; men's meeting, 3 p.m., in the Talbot Tabernacle.

Clapton Hall, Upper Clapton, E.—Mr. T. Shuldham Henry, during October: Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. William Taylor.

Kilburn Town Hall.—Mr. Frederick S. Arnot will give an account of his interesting missionary travels in South Africa, Wednesday, October 31, 7 p.m; social meeting, at 6.30. Tickets from Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, N.W.

Open-air Mission.—Quarterly meeting. Rev. Adolph Saphir will speak on "What is Implied in Preaching Christ?" in the Baptist Mission-house, 19, Furnival-street, Holborn, Monday, October 29. Sir Nathaniel Barnaby in the chair. Tea at 6; meeting at 7.

Kensal Hall, Kensal-road, Upper Westbourne Park, W.—The tenth anniversary of the opening of Kensal Hall will be celebrated on Wednesday, October 24. Tea at 6.30; public meeting at 7.30. Friends heartily invited.

Hoxton Hall.—Sunday evenings, Mr. William Noble, at 7; prayer-meeting in open air at 6. Friends cordially welcomed.

Regent's Park Chapel, Park-square East, near Portland-road Station (Metropolitan).—Rev. F. B. Meyer, Sunday, at 11 and 7. Gallery seats free.

St. P[illegible], I[illegible]-green, N.—Mission [illegible] October [illegible]; week-days, 7.30 p.m.

Edinburgh Castle, Limehouse, E.—Sunday next, at 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Rev. A. S. Black.

Dublin Christian Convention, October 22—25.—Particulars may be had from Mr. Robert Cotter, Christian Union-buildings, Dublin. Mission by Rev. Dr. Pentecost, in Dublin, at close of Convention.

Hammersmith Conference, October 23, 24, 25.

◆

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 15, 1883.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received [illegible]ds will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Society for Relief of Persecuted Jews—S.E.B. £3; Miss S. 5s; Mrs. C. £5; Rev. W.R.T. £1 1s ...	9	6	0
Thames Church Mission—S.E.B. 5s; T.R.F. £1; O.W.E. 5s ...	1	10	0
Dr. Barnardo's Homes—B.V. £1; C.S. £1; O'C. £3; A Sympathiser, £2; C.B., Ealing, 10s; R.H.M. £1; *Old Women*—H.L. £1 10s ...	10	0	0
Movement against Opium Trade—G. & R.M. 10s; W.S. £1 ...	1	10	0
Bridge of Hope (Miss Steer)—C.S. 10s; H.L. £1	1	10	0
Friendless & Fallen—C.S. 10s; H.L. £2 ...	2	10	0
Salvation Army—L.T. 10s; Mrs. B. £2 10s; Mrs. L. £1; F.H.F.M.O. 10s; Besor, 5s; E.M. 2s; R.W.B. £1; E.T. £1; H.L. £5; J.H.B. £1; J.C.W. £1 1s; H.M.McM. 2s; *Self-Denial Fund*—A.B.C. 10s; D.J.W. £5; For Jesus' Sake, 2s 6d; F.J.S. 4s; J.S. £1; Miss E. £1; W.W. 10s; M.D. £1; C.C., Ealing, 5s; J.W.McC. £1; T.F. £1; Unto Jesus, 2s 6d; H.H.H. £5; Friend, £1; M.W.E.E. 5s; Clergyman's Daughter, 10s; Mrs. A.Ff. £1; Amy, 1s 6d; H.C.B.S. 4s 2d ...	31	14	8
London City Mission—C.S. 10s; Two Friends, 5s	0	15	0
Bristol Orphan Houses—C.S. ...	0	10	0
Mr. Fegan's Boys' Home—O'C. £3; Misses K. £1	4	0	0
Mission to Deep Sea Fishermen—O'C. £2; L.H. £1; H.L. £2; Misses K. £1; Mrs. D. £1 ...	7	0	0
Dinners Poor Children (Miss Okell)—O'C. £2; D.O'C. 2s 6d ...	2	2	[illegible]
Poor Children's Breakfasts—Island ...	0	10	[illegible]
Sunday Rest Association—T.R.F. ...	0	10	[illegible]
Female Lock Hospital, Harrow-road—T.R.F. ...	0	10	[illegible]
Irish Church Missions—T.R.F. ...	5	0	[illegible]
Woman's Mission to Women—T.R.F. ...	0	10	[illegible]
Naval Scripture Readers' Society—T.R.F. ...	0	10	[illegible]
Cancer Hospital, Brompton—T.R.F. ...	1	0	[illegible]
St. Marylebone Female Protection Soc.—T.R.F.	1	1	[illegible]
Church Association—T.R.F. ...	1	0	[illegible]
Scripture Texts Association—T.R.F. ...	0	10	[illegible]
Shipwrecked Mariners' Society—T.R.F. £1 1s; J.W. & K.A. £4 ...	5	1	[illegible]
For Righteousness' Sake (Mr. Hewitt)—C.P., Clifton ...	1	10	[illegible]
Soldiers' Institute (Miss Robinson)—O.W.E. 5s; *Tent Work*—C.P., Clifton, 10s ...	0	15	[illegible]
Legal Expenses, Rev. E. Kevill-Davies—H.C., Harrogate ...	0	5	[illegible]
Gratuitous Circulation of The Christian—H.M.M. 5s; W.A.R. 8s 10d ...	0	13	10
Kabyle & Berber Mission—J.W. & K.A. ...	3	0	0
Dr. Laseron's Work—J.W. & K.A. ...	6	0	0
Blackdown Hills Mission—J.W & K.A. ...	4	0	0
The French Vaudois—J.W. & K.A. ...	4	0	0
Foreign Aid Society—J.W. & K.A. ...	3	0	0
Foreign Evangelisation Society—J.W. & K.A.	3	0	0
Children's Special Service Mission—J.W. & K.A.	5	0	0
Sailors' Welcome Home (Miss Child)—J.W. & K.A. ...	5	0	0
Strangers' Rest, 163, St. George's-st.—J.W. & K.A.	4	0	0
Homes for Working Boys (Hon. T. H. W. Pelham)—J.W. & K.A. ...	5	0	0
London Medical Mission—J.W. & K.A. ...	5	0	0
Marylebone Medical Mission—J.W. & K.A. ...	4	0	0
Whitecross-street Leysian Mission—J.W. & K.A. £3; *Medical Mission*—J.W. & K.A. £3 ...	6	0	0
Miss Sharman's Orphan Homes—J.W. & K.A. ...	3	0	0
Miss Mason's House of Rest—J.W. & K.A. ...	3	0	0
Miss Mittendorff's Orphans' Home—J.W. & K.A.	3	0	0
Miss Lee's Girls' Home—J.W. & K.A. ...	3	0	0
Mrs. Meredith's Prison Gate Mission—J.W. & K.A. ...	8	0	0
Miss Whately's Medical Mission, Cairo—J.W. & K.A. ...	6	0	0
Ladies' Samaritan Society (Paralysed & Epileptic—Lettie, 7s 6d; *Unsuccessful Candidates*—J.W. & K.A. £4 ...	4	7	6
Home for Aged Blind Christian Men & Women—J.W. & K.A. ...	3	0	0
C[illegible] Mission ([illegible])—[illegible]; Mrs. H.W.H. £1 ...	[illegible]	[illegible]	[illegible]
L[illegible] Mission—H.L. [illegible] ...	[illegible]	[illegible]	[illegible]
Home of Hope, [illegible]—H.L. ...	[illegible]	[illegible]	[illegible]
Band of [illegible]—H.L. ...	[illegible]	[illegible]	[illegible]
[illegible] Children—H.L. ...	[illegible]	[illegible]	[illegible]
A[illegible] Mission—H.L. ...	[illegible]	[illegible]	[illegible]
Gr[illegible] (Home of [illegible])—H.L. ...	[illegible]	[illegible]	[illegible]
London [illegible]—H.W.H. ...	[illegible]	[illegible]	[illegible]
China Inland Mission—H.W.H. £1; [illegible]	17	[illegible]	[illegible]
English [illegible]—H.W.H. ...	[illegible]	[illegible]	[illegible]
[illegible] Society—Misses K. ...	[illegible]	[illegible]	[illegible]
St. [illegible] Mission—Misses K. ...	[illegible]	[illegible]	[illegible]
Dock Labourers' Misn. (Mr. C[illegible])—Misses K.	[illegible]	[illegible]	[illegible]
Destitute Children's Dinner Society—Misses K.	[illegible]	[illegible]	[illegible]
Mildmay Mission to Jews—M.M. 2s; C.C. £1 ...	[illegible]	[illegible]	[illegible]
Strangers' Friend Society—M.S. ...	[illegible]	[illegible]	[illegible]
German Y.M.C.A., London—M.S. ...	[illegible]	[illegible]	[illegible]
Tower Hamlets Mission—E.F.M. & E.T.P. 15s; E.M.W. 2s 6d ...	0	17	6
	£[illegible]	1	0

[Advertisements.]

London Samaritan Society (Convalescent Homes)—Miss B. £1; Misses B. 10s; A.L. 1s.

Old Home of Industry (Poor Children's Dinners)—Evie, 10s; C.S. 2s 6d.

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Notices.

M. S. T.—Your communication has been forwarded to the Secretaries of the Evangelical Alliance.

A Reader.—"The Upper and Nether Springs," by Mrs. Anna Shipton, is published by Messrs. J. Nisbet & Co., 21, Berners-street, London, W., price 1s. 6d.

[illegible]

Communications Received with Thanks.—E.K. H.A. J.H.B. J.F. H.F. R.S.M. W.W. G.F.R. W.P. A.B. H.T.R. E.H.W. H.H. G.C. H.C.D. R.A. J.B. A.J.A. W.B. J.M.S. T.S.H. M.B. M.E.P. K.A.H. [illegible] E.S. G.W.S. A.J.C. D.M. H.R. I.S. J.G. A.C.R. H.T. H.J.M. R.J.M. C.H. D.H. S.S.B. M.E.B. W.J.J. F.L. R.M.F. E.H. W.H.R. T.H. J.C.B. R.C. H.E. J.P.H. J.H.G. M.H.S. J.M. J.T.M. W.B.H. F.C. M.V. G.F. J.W.W. G.M.S. J.S. J.D.McC. J.C. E.K. B.W. J.W. G.E. M.C. S.W. G.S. T.M. J.N. W.E.H. T.T. W.E.P. M.E.M. W.M.J. J.G.G. G.E.W. Mrs. C.

Applicants for Tracts.—A. E. Newson, 3, [illegible]-road, Walthamstow, E.; G. J. [illegible]-street, Burdett-road, Limehouse, E.; Miss H. Morris, 116, Oxford-street, Stepney, E.; Rev. W. Williams, Woodhouse Vale, Norden, Rochdale; H. [illegible]; A. J. Smith, [illegible]-road, Leytonstone, E.

REQUESTS FOR PRAYER.—For blessing on a mission in connection with the Y.M.C.A. at Derry, commencing on Oct. 21.——For blessing on [illegible] services in Shaftesbury Hall, Bournemouth, commencing Sunday, Oct. 21; 8 a.m., 3 p.m., 7 p.m. [illegible] Conducted by Rev. W. R. Mowll and [illegible]——For blessing on [illegible] by Rev. R. [illegible] 26, and at [illegible]——[illegible] Mr. M. E. [illegible]——[illegible] a mission by Rev. W. Hay Aitken, in Christ Church, Stone, Staffs., from Oct. 14 to 26, and in the Parish Church, St. Helen's, Lancashire, from Oct. 28 to Nov. 12.——For blessing on special services [illegible] Oct. 21 to Nov. 2.

THE ASYLUM FOR IDIOTS, Earlswood, Redhill, Surrey.—For the Care and Education of the Idiot and Imbecile.—The AUTUMNAL ELECTION of this Charity will occur on Thursday, the 25th instant, at the Cannon-street Hotel, E.C., for the purpose of choosing thirty-five applicants, for the ordinary period of five years, from a list of 146 approved candidates, without prejudice to scrutiny.

The Board would willingly advance on the number of admissions, but can only do so in proportion as they are encouraged by increased contributions.

The poll will commence at 12 and close at 2 o'clock precisely.

H. GERARD HOARE, Esq., Treasurer, in the Chair.
JAMES DOWNING, Secretary.
Offices, 36, King William-st., London-bridge, E.C.

HOMES of HOPE,

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Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

The Committee are in very urgent need of £250.

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FATHERLESS.—The Board of Managers of the ASYLUM for FATHERLESS CHILDREN, Reedham, Purley, Surrey, earnestly APPEAL for HELP to maintain and educate the **300** Children now under their care. These children have been admitted to the Asylum at ages varying from six months to eleven years, and will all be retained and cared for until 15 years of age.

The Institution is entirely Unsectarian, has no endowment, and is, therefore, dependent upon public benevolence for support.

The necessary expenditure averages **£8,000** per annum, but the only reliable income—that from Annual Subscriptions—does not provide one-third of that amount, hence the necessity for this Appeal. ANNUAL SUBSCRIPTIONS and DONATIONS will be most thankfully received. HENRY SPICER, *Treasurer*.
JOHN R. EDWARDS, *Secretary*.
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Note.—Friends will please notice the **exact title**, "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

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SUBSCRIPTIONS and DONATIONS will be thankfully received by the Treasurer, WILFRID A. BEVAN, Esq., 54, Lombard-street, E.C.; Messrs. BARCLAY, BEVAN, RANSOM & Co., 54, Lombard-street; or by PEREGRINE PLATT, Secretary, Vine-street, Clerkenwell-road, E.C.

Fifth Annual Conference of Ladies

ENGAGED IN

PREVENTIVE AND RESCUE WORK,

WILL BE HELD (D.V.) IN THE

COUNCIL CHAMBER, EXETER HALL,

WEDNESDAY, NOVEMBER 7.

MRS. F. A. BEVAN has kindly consented to Preside.

Several Papers will be read, of which notice will be given IN NEXT WEEK'S "CHRISTIAN."

Afternoon Sitting at 2.30. Tea will be provided at 5. Evening Sitting at 6 o'clock.
To close about 8.30.

The recent atrocities at the East End have brought painfully to light the fearfully degraded condition into which vice leads; and if by any means young women can be prevented from sinking so low in the social scale, such an end is indeed worthy of the prayerful Christian consideration and labour especially of their own sex.

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In No. 6 Room, Conference Hall, Mildmay Park, N.

The REV. J. WILKINSON, (Director of the Mission), will open the Sale with a short Address, on Tuesday at 11 a.m.; and the Rev. J. HALL SHAW, M.A., on Wednesday, at the same hour. The Sale will remain open each day till 9 p.m.

Admission 1s., to be returned on First Purchase. Children Half-price.

There will be a Stall for Children's Toys, Dolls, &c. Also one for Tea and Coffee.

Tram Cars from Moorgate Street pass the [illegible] every few minutes, also the "Favourite" omnibuses from Victoria, via "Strand" and "Angel." Mildmay Park Station (N.L.R.) three minutes' from Hall.

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IN WRITING MENTION THIS PAPER.

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—Lady Maude ——.

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WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

No. 978.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, OCTOBER 26, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

PRINCIPAL MACVICAR,

Presbyterian College, Montreal.

IF he who makes two blades of grass to grow where only one grew before is counted worthy of the grateful acknowledgment of his fellows, much more must we esteem and render sincere thanks to one who has been instrumental in moulding the religious thought and influencing the morals of a people. Such an one is the subject of this brief sketch—Rev. DONALD H. MACVICAR, D.D., LL.D., Principal of the Presbyterian College, Montreal, and Professor of Systematic and Pastoral Theology and Homiletics. Like so many more of our great colonial worthies, he was born in the old country, being a native of Dunglass, near Campbeltown, situated in the peninsula of Cantire, near the beautiful Firth of Clyde.

A few years after his birth in November, 1831, his parents removed to Canada, and settled near Chatham, in Kent, Ontario. His education was conducted by a private tutor until he entered the Toronto Academy, from which he passed to the University, and then to the Theological Hall of Knox College in the fall of 1855. During the second and third years of his course he taught classics and English in his brother's academy, Gould-street, Toronto. In the summer of 1858 he engaged in mission work at Collingwood, county of Simcoe. In the following year he was licensed to preach the Gospel by the Presbytery of Toronto, after which he conducted mission work for some time in the west end of Toronto, receiving most valuable assistance in Sabbath-school work from the Hon. John McMurrich.

He declined an appointment of the Foreign Mission Committee to labour in British Columbia, but accepted a call to Knox Church, Guelph, refusing calls presented to him from Collingwood, Erin, Brantford, and Toronto. His first pastorate was brief, only lasting one year, yet eminently successful in increasing the number and stimulating the zeal of the people. Towards the close of 1860 he was invited to become the minister of Coté-street Free Church, Montreal, as successor to Dr. Donald Fraser, now of Marylebone Presbyterian Church of England, London. Accepting this call, he was duly inducted January 30, 1861. Here he continued for nearly eight years. Under his ministry the membership almost doubled, and several mission stations were established that now form independent charges. Special attention was given to the systematic instruction of the young, and his Bible-class was not only the largest in the country, but a source of great blessing to the church—being the "missing link" that retained the senior scholars of the Sabbath-school, and passed them into the membership of the church as active and earnest workers. It was not, however, until the year 1868 that his great life work was given him in the shape of an appointment by the Assembly as Professor of Divinity in the Presbyterian College, Montreal. It is characteristic of the courage and faith of the man that he should have accepted such an office, as at the time it was made there were no students, no money, no building. It was a college only in the charter. But the call was from the Master, and was accepted in faith, and in like spirit the work was begun and continued. For four years he was the only professor, and a room in the basement of Erskine Church—traditionally known to the present generation of students as "the cellar"—was their only building. Now the stately and commodious pile of buildings that adorn the mountain slope adjoining McGill University on the west side would do credit to any church. The library contains some of the rarest and most valuable theological works on the American continent. Its dining hall, lecture rooms, dormitories for seventy students, besides the principal's residence and convocation hall (the gift of Mr. David Morrice), make up one of the best appointed and most desirable of modern college residences. The staff now consists of four professors and four lecturers, besides a classical and mathematical tutor resident in the buildings. One hundred and thirty students have passed from its halls into the ranks of the ministry.

(*From Photograph by Messrs. W. Notman & Son, Montreal.*)

There is a unique feature of this college, due to the keen foresight and Christian prudence of its principal. It is triglot in character, lectures being given in Gaelic and French as well as in English, furnishing preachers for the large districts in Canada peopled almost exclusively by Scotch Celts, many of whom understand no English, and missionaries for the propagation of the Gospel amongst the million and a quarter of

French-speaking Roman Catholics of the Dominion. To Dr. Macvicar is due very much of the eminent success achieved by the French evangelisation scheme of the Canadian Presbyterian Church. He it was who, by overture to the Presbytery of Montreal and to the Assembly, originated the work of training French and English-speaking missionaries and ministers, and organised the existing aggressive evangelical work which has not only conserved the true faith in many a district against the encroachments of Rome, but every year brings many of its devotees, priests as well as people, out of its darkness into the marvellous light of God—a work than which none is more noble or necessary in the province of Quebec, of whose provincial Parliament it has been said that *its action forms the measure of Britain's apostasy to Rome.*

His services to the cause of education have been repeatedly acknowledged in public, and his educational works are well known, being used in the schools of both the provinces of Ontario and Quebec. In 1876 he lectured to the Ladies' Educational Association of Montreal on Logic, and in 1878 on Ethics. During the session of 1871 he was lecturer on Logic in McGill University. The University of Toronto conferred upon him the degree of LL.D. in 1870, and in 1881 he was chosen Moderator of the General Assembly of the Presbyterian Church in Canada, an office for which his business tact and courtesy eminently qualified him.

By successive Assemblies Dr. Macvicar has been appointed a delegate of the Canadian Church to the meetings of the General Alliance of Presbyterian Churches holding the Reformed Faith, more familiarly known as the Pan-Presbyterian Council, in each of which he has taken a leading part. Those who had the privilege of attending the immense meeting held in Exeter Hall on Thursday evening, July 5 last, will not readily forget his wise and earnest words on the subject of the relation of rich and poor. He has had repeated calls away from his present post. One of these was from the South Church, Brooklyn, U.S.A., at a salary thrice his college stipend, but he declined it. In 1860 he married Eleanor Goulding, of York, Ontario. His eldest son has nearly completed his theological course, and is about to go to China as a missionary.

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BETHEL SANTHAL MISSION.

Pastor A. Haegert, director of this Mission, writes to us:—

"You will be pleased to hear that seventeen men and women were baptized in August at Bethel, and more were to follow in September. At our nine dispensaries patients from 111 villages were attended. Among others, four persons were successfully attended for snake bite. Two thousand New Testaments and Gospels were disposed of at two heathen feasts.

"This year we have completed four new churches. Although they are built in the Orient, they are neither of marble nor of alabaster. The walls are of clay and the roofs thatched; but Jehovah is worshipped in them, and his praises ascend to the heavens."

A meeting, to take leave of six new missionaries who were accompanying Mr. Haegert on his return to India, was held at Clifton on the 16th inst. The names of the new workers are: Messrs. G. W. Panes, Rowatt, Hurn, Mr. and Mrs. Hinder, and Miss Pilditch. The Hon. Secretary of the Mission is Miss M. C. Gurney, Granville Lodge, Granville-road, Eastbourne.

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PRAYER AND FASTING.

By Rev. ANDREW MURRAY.

The faith that can overcome such stubborn resistance as was seen in the evil spirit, Jesus tells the disciples, is not possible except to men living in very close fellowship with God, and in very special separation from the world—in prayer and fasting. Faith needs a life of prayer in which to grow and keep strong; prayer needs fasting for its full and perfect development. Prayer is the one hand with which we grasp the invisible; fasting, the other, with which we let loose and cast away the visible.

In nothing is man more closely connected with the world of sense than in his need of food and his enjoyment of it. It was the fruit, good for food, with which man was tempted and fell in Paradise. It was with bread to be made of stones that Jesus, when an hungered, was tempted in the wilderness, and in fasting that he triumphed. The body has been redeemed to be a temple of the Holy Spirit; it is in body as well as spirit—it is very specially, Scripture says, in eating and drinking we are to glorify God.

It is to be feared that there are many Christians to whom this eating to the glory of God has not yet become a spiritual reality. And the first thought suggested by Jesus' words in regard to fasting and prayer is, that it is only in a life of moderation and temperance and self-denial that there will be the heart or the strength to pray much. Fasting helps to express, to deepen, and to confirm the resolution that we are ready to sacrifice anything, to sacrifice ourselves, to attain what we seek for—the kingdom of God. And He who accepted the fasting and sacrifice of the Son, knows to value, and accept, and reward with spiritual power, the soul that is thus ready to give up all for Christ and his kingdom.

While ordinary Christians imagine that all that is not positively forbidden and sinful is lawful to them, and seek to retain as much as possible of this world, with its property, its literature, its enjoyments, the truly consecrated soul is as the soldier who carries only what he needs for the warfare. Laying aside every weight, as well as the easily besetting sin, afraid of entangling himself with the affairs of this life, he seeks to lead a Nazarite life, as one specially set apart for the Lord and for His service. Without such voluntary separation, even from what is lawful, no one will attain power in prayer. This kind goeth not out, but by fasting and prayer.

Points for Preachers.

A CLEAN MOUTH.

A distinguished author says, "I resolved when I was a child never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honoured gentleman. His rule and example are worthy of imitation.

DEPTH AND STEDFASTNESS.

Little boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath, while the great ship sinks deeply and more deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives steadfastness of motion to the soul. Under all the pressure of error and unbelief and false doctrines it is unmovable, always abounding in the work of the Lord.

LOST IN SIGHT OF HOME.

During one of the severe storms in Colorado a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down and die almost in range with "the light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for, long before the morning dawned, the icy touch of death had for ever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the Gospel light! They have the open Bible overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's providence, all tending to direct their steps heavenward, and yet from all these they turn away, waiting for the more convenient season, and they are lost at last in sight of the many mansions.

A SECONDHAND LIFE.

In Norwich I went into a shop to buy a dress. When I had selected one and was paying the young person who had served me for it, I said, "Now, you'll be sure and send me this dress?" "Oh, yes, ma'am," "You'll send it me now, at *once*, to-day?" "Certainly, ma'am." "You won't take it and *wear it out first*, and then send it to me when it is worn out, will you?" The young woman seemed quite hurt and offended. "Why, you surely don't know our house, ma'am; this is one of the first houses in Norwich; of course we should not dream of such disgraceful conduct! I never heard of such a thing!" "My dear young friend," said I, "are you not serving the Lord Jesus Christ so? Are you not wearing out your precious life, which He bought and paid for with his own priceless, precious blood, in the service of the world and self, and sin and Satan? Have you given Him what is his own by right of purchase? *You* are not your own; *you* are bought with a price! Have you given yourself, body, soul, and spirit to God?" The young woman burst into tears, and said, "Oh, ma'am, no one ever spoke to me about my soul since my mother died."—*Mrs. Dening.*

PRAYER.

Prayer is not always petition. There is much more than this in prayer. Sometimes it is just waiting before Him that He may speak to us. Sometimes it is just to allow the mind with an open heart to drift on the current of the Spirit. How often when in silence and alone with God the words of truth come floating through our hearts with rest, instruction, and refreshment for our souls! Just to be with God in order to know Him better, submit to Him, and lean upon Him, is help. But the child of God who knows prayer knows the gladness of confidence in which nothing is kept back either in confession or petition; of talking everything out with him, and knowing that He heareth us. "Lord, teach us how to pray."—*Dr. Pentecost.*

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THE BOOK OF ESTHER.*

IF any have not yet discovered *all* the things which *they* think are wanting, in ESTHER, to stamp this book with the impress of Divinity, that is a proof rather of their ignorance, than of the deficiency, much less the apocryphacy, of the book itself....In this very book, calumniated by some and little read by others, the Gospel of Christ is, if not in words yet by events and facts, not only foreshadowed and foreshown, but made to stand out in bold relief; and the way of salvation is emblazoned, as it were, on these handposts in the road to heaven, in characters so vivid that "he that runs may read." And the Lord Jesus Christ—his person and work, his glory and grace—so far from not being alluded to—is, in a figure, made its sum and substance, its end and aim, its alpha and omega, its all in all...

In fact, the whole scheme of redemption, the whole economy of mercy, from the earliest revelation of God's will to his fallen creature, man, down to the final destruction not only of the wicked but the wicked one; and going on to that final consummation, of all others the most devoutly to be wished—the everlasting happiness of all the people of God in the beatific vision of Christ and his Spirit, and in the bosom of God, are all, figuratively indeed, but yet most strikingly displayed; extorting from the heretofore unobserving (if candid) reader, the confession, "Surely the Lord is in this book, and I knew it not."

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* From "Mordecai and Esther; or, The Saviour and his Church." By Rev. J. W. Niblock. *Nisbet* (out of print). We should be very glad to obtain a copy of this little book.

PHILLIPOPOLIS.—In a recent letter to Mrs. Mahan, of Eastbourne, Mrs. Mumford tells about her Girls' School at Phillipopolis. She had resolved only to take for the next year such pupils as could pay. It was, however, impressed on her in prayer that the Lord would have her take the same course as before, and trust to Him for the means. So she decided to entertain the applications from those who could not pay. Her faith was rewarded by afterwards receiving several pupils whose parents can pay, and whose influence will help the school.

THAMES CHURCH MISSION.—An interesting meeting was recently held in the hall at Tilbury, when an address was delivered by Mr. G. L. Dashwood, one of the most energetic members of the committee. Rev. H. Bloomer, the clerical superintendent and secretary of the Mission, stated that their day-school at Tilbury is now recognised by the Government, and they would receive the Education Department's grant. The attendance is increasing, there being now 120 scholars. The other departments of this branch of the Mission are also in a flourishing state.

A Week at Collier's Rents.

[CONCLUDED FROM OUR LAST.]

THE Mission aims at something more than temporary help by means of an occasional meal. Its object is to permanently benefit those who are found deserving of help, by means of regular employment. During the breakfast and afterwards, a few friends were moving about sympathetically and inquiringly among the people. The revelations were sad and melancholy enough. It goes without saying that men and women alike were, as a rule, wretchedly clad and apparently in great distress. Some of them were not only friendless, but without a character. The workhouse and the casual ward were evidently regarded with no favourable feelings. Not a few of those who were gathered together had lived in happier circumstances. Their misfortunes were due to various causes. Some had "gone the pace," and were now reaping the harvest. Others were intelligent, respectable mechanics out of employment, unable to get anything to do. Others again had failed in business, and had gradually drifted into absolute penury. An ironmonger from Birmingham had suffered extreme privation for more than a month. A short time before, he and his wife had started to walk to London, but the partner of his sorrows was taken ill on the road, and died soon afterwards in a workhouse infirmary. Work was provided for the man on the following day. A lad, about sixteen, sharp and intelligent, had been living in the streets and sleeping in the parks for six weeks, getting very little to eat. The poor boy had lost his father, and his mother, on marrying a second time, had gone to America, leaving him destitute. A lady was found ready to lend him a helping hand.

A young man who described himself as an invoice clerk and collector, whose character was gone "through a mistake made in an unguarded moment," was hoping to get away by working himself out in a vessel about to leave the docks.

A solicitor's clerk, decently clad, but looking exhausted, was "out of collar," and had run through a course of drink and dissipation.

A draper, formerly in business in South London, who had failed, lost wife and child, been sold up by landlord and other creditors, and had not slept in a bed for nearly a month, was anxiously expecting to be helped on to Manchester, where a better prospect of work awaited him than in London.

A man of shabby clerical aspect, under middle age, Micawber-like in manner, but somewhat reserved, was quite destitute, having lost everything by "going wrong." He did not care to explain matters. While admitting that in his case the climax of wretchedness had been reached, he was still "hoping for the best."

A young fellow of 17 or 18, subject to fits, who was found in the city in a deplorable condition, had been in London a week without shelter, and existing on the barest scraps of food. He had walked up from Reading, where he had been doing nothing for three months previously, and in consequence had been turned out of his lodging. He had been employed in a well-known firm in Reading as a packer, receiving a pound a week, but he left of his own accord, feeling, as he said, unequal to the work and unable to continue in it.

A young man, twenty-six years of age, found in the Strand just before daybreak looking very exhausted, had made a rapid descent, and had become homeless and destitute after a course of folly, recklessness, and dissipation, for which he expressed deep regret, and appeared to be sincerely repentant. He had graduated at Oxford; been trained for the medical profession, which for some reason he had not followed, subsequently he was employed as a chemist's assistant, and might have done well, but temptation again overtook him, and he was led into further dissipation. The poor fellow had parted with everything that could possibly be spared from his stock of clothing, and had spent his all. It was a repetition of the old story of the prodigal son. Steps were at once taken for communicating with his friends, and in a few days a loving father and a penitent son met in London, the former rejoicing over the recovery of one whom he had mourned as lost; the latter, chastened by bitter experience and severe discipline, resolved in God's strength never again to yield to the temptations which had wrought out so much wretchedness. If this had been the only result of the night's search for homeless wanderers, it would have well repaid those who were engaged in it.

A gas engineer had parted with all he possessed in better times in consequence of non-employment and illness, and was now destitute, and a similar case was that of a butler formerly in service at the West-end.

These are only a few illustrative cases taken from the experience of a single night. It requires but little imagination to picture the results of an entire year, and to understand the deep interest attending some of the midnight wanderings in quest of those who somehow have lost their way in the journey of life.

Meetings of a social and religious character are held in the Hall every day in the week. On Sunday, in addition to the free breakfast, school services, conducted in the morning and afternoon, afford interest and instruction to the young of both sexes, who are very regular in their attendance. There is also a religious service in the evening, after open-air services in the neighbourhood, mostly in the courts and alleys, where people unconcerned about spiritual subjects, and indifferent to their own moral welfare, are drawn from their dwelling-places and invited to the Hall.

An attractive feature of the indoor services is the singing, led by a choir of girls and a pianoforte and organ accompaniment. The addresses are of a very simple and practical character, dealing largely with the every-day life of the people, and the adaptability of the Gospel to their common needs. On Monday evening, Bible-classes for men and women are held, at which the Scriptures are read and expounded. On the same evening there is a girls' sewing-class, a very useful one of its kind, as well as a penny bank for the encouragement of thrift and the reception of small savings. On Tuesday evening there is a mothers' meeting, in connection with which a depôt has been provided for blankets and maternal bags, the former being lent to the poor during the winter, and the latter to poor women during confinement. Bands of Hope, junior and senior, meet on Wednesday evening, when there is also a boys' recreation class. Choir practice takes place on Thursday evening at a well-attended singing class, after which a prayer-meeting is held. On the same evening, and also on the following evening, recreation classes are provided for girls.

In connection with the mothers' meeting and Bands of Hope there are quarterly tea-meetings and social gatherings. On Saturday evening there is a free popular entertainment, consisting of vocal and instrumental music supplied by some of the best church choirs in London, and by other friends interested in the Mission. By means of these entertainments the people are not only drawn from music-halls of a debasing character, but a taste for good music is cultivated, which, in due course, exerts a brightening influence in the homes.

So the work progresses from Sunday morning till Saturday night. Not a day passes without some blessed ministries being brought to bear upon the people, and the results achieved abundantly prove that this Mission is a power for good in the neighbourhood.

Help will be gladly welcomed by Rev. Andrew Mearns, at the Memorial Hall, Farringdon-street, London, E.C.; and parcels of old or new clothing will be devoted to useful service if sent to Mrs. Mearns, 277, Coldharbour-lane, Brixton, S.E.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE WORD OF GOD.

Heb. i. 1.

GOD! What word could more fittingly stand at the head of the first line of the first paragraph in this noble epistle? Each structure must rest on Him as foundation; each tree must spring from Him as root; each design and enterprise must originate in Him as source. "In the beginning God" is a worthy motto to inscribe at the commencement of every treatise, be it the ponderous octavo or the ephemeral tract. And with that name we commence our feeble attempt to gather up some of the glowing lessons which were first addressed to the persecuted and wavering Hebrews in the primitive age, but have ever been most highly prized by believing Gentiles throughout the universal Church. The feast was originally spread for the children of the race of Abraham, but who shall challenge our right to the crumbs? In our attempt to gather them be Thou, O God, Alpha and Omega, first and last.

But in the original Greek the word "God" is preceded by two other words, which describe the variety and multitudinousness of his revelation to man. And the whole verse is full of interest as detailing the *origin and authority of the Word of God*, and as illustrating the great law which appears in so many parts of the works of God, and has been fitly called the law of VARIETY IN UNITY.

(1) *That law operates in Nature*—the earliest book of God. No thoughtful man can look around him without being arrested by *the infinite variety* that accosts him on every side. "All flesh is not the same flesh...there are celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another...One star differeth from another star in glory." You cannot match two faces in a crowd, two leaves in a forest, or two flowers in the woodlands of spring. It would seem as if the moulds in which natural products are being shaped are broken up and cast aside as soon as one result has been attained. And it is this which affords such an infinite field for investigation and enjoyment, forbidding all fear of monotony or weariness of soul.

And yet, amid all natural variety, there is a marvellous unity. Every part of the universe interlocks by subtle and delicate links with every other part. You cannot disturb the balance anywhere without sending a shock of disturbance through the whole system. Just as in some majestic Gothic minster the same idea repeats itself in bolder or slighter forms, so do the same great thoughts recur in tree and flower, in molecule and planet, in diatom and man. And all this because, if you penetrate to Nature's heart, you meet God. "Of Him, and through Him, and to Him are all things." "There are diversities of operations, but it is the same God which worketh all in all." The unity that pervades Nature's temple is the result of its having originated from one mind, and having been effected by one hand—the mind and hand of God.

(2) *That law also operates throughout the Scriptures.* There is as *great variety* there as in Nature. They were written *in different ages;* some in the days of "the fathers," others at "the end of these days" for us. In the opening chapters, beneath the guidance of the Spirit of God, Moses has embodied fragments of hallowed tradition, which passed from lip to lip in the tents of the patriarchs, and its later chapters were written when the holy city, Jerusalem, had already been smitten to the ground by the mailed hand of Titus.

They were written *in different countries.* These in the deserts of Arabia, those under the shadow of the pyramids, and those amid the tides of life that swept through the greatest cities of Greece and Rome. You can detect in some the simple pastoral life of Palestine, in others the magnificence of Nebuchadnezzar's empire. In one there is the murmur of the blue Ægean, and in several the clank of the fetter in the Roman prison-cell.

They were written by men belonging *to various ranks, occupations, and methods of thought.* Shepherds and fishermen, warriors and kings; the psalmist, the prophet, and the priest; some employing the stately religious Hebrew, others the Chaldaic patois, others the polished Greek; every variety of style, from the friendly letter, or sententious proverb, to the national history, or the carefully prepared treatise, in which thought and expression glow as in the fires—but all contributing their quota to the symmetry and beauty of the whole.

And yet, throughout the Bible, there is an *unmistakeable unity.* What else could have led mankind to look upon these sixty-six tractlets as being so unmistakably related to each other, that they must be bound up together under a common cover? There has been something so unique in these books, that they have always stood and fallen together. To disintegrate one, has been to loose them all. Belief in one has led to belief in all. Their hands are linked and locked so tightly that where one goes all must follow. And though wise and clever men have tried their best, they have never been able to produce a single treatise, containing that undefinable quality, which gives these their mysterious oneness, and to lack which is fatal to the claims of any other book to be included with them, or to demand the special veneration and homage of mankind.

(3) The world is full of religious books. But the man, who has fed his religious life upon the Bible, will tell in a moment the difference between them all, and the Scriptures of the Old and New Testament. The eye can instantly detect the absence of life in the artificial flower; the tongue can immediately and certainly detect the absence or presence of a certain flavour submitted to the taste; and the heart of man, his moral sense, is quick to detect the absence in all other religious books of a certain flavour which pervades the Bible, from Genesis, the book of beginnings, to the Apocalyptic announcements of the quick coming of the King.

And in the possession of this mysterious attribute, *the Old and New Testaments are one.* You cannot say there is more of it in the glowing paragraphs of the Apostle Paul, than there is in the splendid prophecies and appeals of the great evangelic prophet, Isaiah. It is certainly there in the Gospels, but it is not less in the story of the Exodus. Throughout there is silence on topics which merely gratify curiosity, but on which other professed revelations have been copiously full. Throughout there is no attempt to give instruction on science or nature, but to bend all energy in discussing the claims of God on men. Throughout the crimson cord of sacrifice is clearly manifest, threading the books as beads upon a thread. And throughout there is ever the subtle, mysterious, ineffable quality called *Inspiration*—a term, which is explained by the majestic words of this opening verse, "God having spoken of old, hath at the end of these days spoken to us." *Scripture is the speech of God to man.* It is this which gives it its unity. "The Lord, the mighty God hath spoken, and called the earth." The amanuensis may differ, but the inspiring mind is the same. The instrument may vary, but in every case the same theme is being played by the same master-hand. We should read the Bible as those who listen to the very speech of God. Well may it be called "the Word of God."

(4) *But the Scripture is God's speech in man.*—The heavenly treasure is in vessels of earth. "He spake in the prophets...He has spoken unto us in his Son." It is very remarkable to study the life of Jesus, and to listen to his constant statements as to the source of his marvellous words. So utterly had He emptied Himself, that He originated nothing from Himself; but lived by the Father, in the same way as we are to live by Him. He distinctly declared that the words He spake, He spake not of Himself, but that words and works alike were the outcome of the Father, who dwelt within. Through those lips of clay the Eternal God was speaking. Well might He also be called "the Word of God."

And here the words of the prophets in the Old Testament are levelled up to the plain of the words of Jesus in the New. Without staying to make the least distinction, our writer tells us, beneath the teaching of the Spirit, that He who spake in the one spake also in the others. Let us then think with equal reverence of the Old Testament as of the New. It was our Saviour's Bible. It was the food which Jesus loved, and lived upon. He was content to starve from all food else, if only He might have this. It was his one supreme appeal in conflict with the devil, and in the clinching of his arguments and exhortations with men. And here we discover the reason. The voice of God spake in the prophets, whose very name likens them to the up-rush of the Geyser from its hidden source.

(5) *As God spake in men, it is clear that He left them to express His thoughts in the language, and after the method, most familiar to them.*—They will speak of Nature just as they have been accustomed to find her. They will use the mode of speech, whether poem or prose, which is most habitual to their cast of thought. They will make allusions to the events transpiring around them, so as to be easily understood by their fellows. But, whilst thus left to express God's thoughts in their own way, yet most certainly the Divine Spirit must have carefully superintended their utterances, so that their words should accurately convey his messages to men.

In many parts of the Bible there is absolute dictation, word for word. In others, there is Divine superintendence, guarding from error, and guiding in the selection and arrangement of materials: as when Daniel quotes from historic records, and Moses embodies the sacred stories, which his mother had taught him beside the flowing Nile. In all, there is the full inspiration of the Spirit of God, by whom all Scripture has been given. "Holy men spake as they were moved by the Holy Spirit... Searching what, or what manner of time, the Spirit of Christ which was in them did signify" (2 Tim. iii. 16; 2 Pet. i. 2; 1 Pet. i. 11).

We need not deny that other men have been illuminated, but the difference between *illumination* and *inspiration* is as far as the east is from the west. Nor do we say that God has not spoken in other men, or in these men at other times, but we do say that only in the Bible has God given the supreme revelation of his will, and the authoritative rule of our faith and practice. The heart of man bears witness to this. We know that there is a tone in these words, which is heard in no other voice. The upper chords of this instrument give it a *timbre* which none other can rival.

(6) *The earlier revelation in the Old Testament was given in fragments.*—This is the meaning of the word rendered in the Old Version *sundry times*, and in the New *divers portions.* It refers, not to the successive ages over which it was spread, but to the numerous portions into which it was broken up. No one prophet could speak out all the truth. Each was entrusted with one or two syllables in the mighty sentences of God's speech. At the best the view caught of God, and given to men through the prophets, though true, was partial and limited.

But in Jesus there is nothing of this piecemeal revelation. In Him dwelleth all the fulness of the Godhead bodily. He hath revealed the Father. Whosoever hath seen Him hath seen God; and to hear his words is to get the full-orbed revelation of the Infinite.

(7) *The earlier revelation was in many forms.*—The earthquake, the fire, the tempest, and the still small voice—each had its ministry. Symbol and parable, vision and metaphor, type and historic foreshadowing—all in turn served the Divine end. Like the ray which is broken into many prismatic hues. But in Jesus, there is the steady shining of the pure ray of his glory, one uniform and invariable method of revelation.

Oh, matchless and glorious Book, the Word of God to men—*to us:* revealing not only God, but ourselves; explaining moods for which we had no cypher; touching us as no other book can, and in moments when all voices beside wax faint and still; telling facts which we had not been able to discover, but which we instantly recognise as truth; the bread of the soul; the key of life; disclosing more depths as we climb higher in Christian experience: we have tested thee too long to doubt that thou art what Jesus said thou wast, one of the most indispensable and precious gifts of God.

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AMONG CORNISH SEAMEN.

The Cornish branch of the Seamen's Christian Friend Society makes considerable progress in establishing agencies for good along the Western Coast. At the second annual meeting, held recently at Fowey, strong testimony was borne to the importance of the work, of which Mr. W. Lightfoot has charge.

Temporal comfort is in many ways dispensed to the fishermen and others frequenting the ports of the county, and thus the Gospel is practically commended. Much blessing has resulted from the medical help which the missionary has rendered under trying circumstances and when most welcome. A fishing lugger has just been purchased, to reinforce the Mission "properties," which consist of boat, yawl, and steam launch, visiting all the ports along the coast, with the exception of Falmouth and Penzance, which are worked by another organisation.

The Mission has several interesting adjuncts, and a freehold building has recently been purchased at Fowey for transformation into a Sailors' Rest. The work is distinctly evangelical and unsectarian. Mr. W. J. Graham, solicitor, Fowey, is the hon. secretary.

THE LAND OF LUTHER.—2.

There are many ways in which we can help the cause of Christ in Germany. One is by earnest, persistent prayer. Another is by practical help towards evangelistic efforts in the country. It is for one of these that I would seek to enlist sympathy. The name of Pastor Rohrbach is known to many through these pages. His work may be in some measure familiar to them also. It is carried on in Moabit, a large and very populous suburb of Berlin, and in Charlottenburg, a town two miles distant, which has risen, and is rapidly rising, in importance through the recent residence of the late Emperor Frederick and the projected residence of the young Emperor Wilhelm in the Charlottenberg Schloss.

Moabit has nearly half a million inhabitants, consisting for the most part of the lower classes. The spiritual needs of these thousands are met, or supposed to be met, by two places of worship —one church and one chapel. The people are, for the most part, either encased in pharisaic pride, most difficult to pierce, or recklessly unbelieving. The first class, alas! brought up to regard baptism, confirmation, and communion as the cardinal points—indeed as the only essentials of Christianity—consider any further effort on behalf of their souls as absolutely superfluous, often as a form of madness calling for actively expressed antipathy.

"Now we shall have another madman in the house" was the remark angrily uttered the other day about a man who seemed to be yielding to the influence of the Gospel preached in the Charlottenburg mission tent. The first madman had been a young fellow whom his wife described as a "lion" before his conversion, a "lamb" after! Thank God, many such transformations take place in Moabit and Charlottenberg.

The proportion of openly avowed unbelievers is of course larger in Germany than in England, and, as a result, the proportion of suicides is also greater. There are 400 cases annually in Berlin alone, and every year the number increases. Many of these, sad to say, are child suicides, and large numbers very young men and women. They seem to breathe from their cradle a sceptical and materialistic atmosphere, and this develops only too early into a reckless disregard of anything but the present, a scornful unbelief in any future life, that on the slightest occasion induces suicide. Oh, the pitiful trifles that ruin these souls capable of unspeakable possibilities! "Why not," they argue, "I am unhappy now; then, I shall sleep, and it will all be over. Better, surely, so?" A child with an unfavourable school report, a young shop woman suspected of a theft of which she might not be able to clear herself, a young man failing of the absolute attainment of his college ambition, are cases which occurred just recently, and are only typical.

One very hopeful feature of the Moabit and Charlottenburg work is their large and flourishing Sunday-schools. These hundreds of children, who come Sunday after Sunday, and listen with such intelligent earnestness to the "Old, Old Story" will surely be preserved from ever falling victims to the blank despair of the utter unbeliever. The weekly children's services, too, are well attended, and it is very cheering at the fortnightly children's prayer-meeting to hear one after another of the little ones, who have learnt to love Jesus, pour out their childish petitions to Him.

Amongst the adults, the work of God steadily progresses. Gospel services, Bible-readings, mothers' meetings, special classes for young men and women are carried on in Moabit and Charlottenburg, and earnest little churches have sprung up in both places. It is for the Charlottenburg Gospel work, and the Church there that I would specially enlist practical and prayerful sympathy. For many summers past evangelistic services have been carried on here in a Gospel tent. This is a comparatively new thing in Germany. It is also new that *ladies* should take any part in the work, and the consequences of so novel a method of proceeding are sometimes most unpleasant. One Sunday evening, a few weeks ago, a young German lady, belonging to a refined and sheltered home, was standing outside in the pouring rain, inviting people into the tent, and was assailed by a torrent of such indescribably vile abuse as could not be repeated here. This is simply indicative of the spirit that is prevalent, one—too often — of intense antagonism; in many cases, too, simply one of uncomprehending astonishment: "I do not want to change my religion," said a man who was being urged to give his heart to Christ. "My old one has done very well all my life, and is quite good enough for me!" But on such apparently unpromising soil the good seed is taking root, and the Lord's blessing on the efforts in Charlottenburg is a cause for deep thankfulness.

In the winter, of course, the tent must be taken down, and those who attend its services must migrate elsewhere. The work in Moabit has a permanent home, a hall, and mission premises to itself, built on freehold ground. We want this for Charlottenburg. Last winter the work was carried on under extreme disadvantages in the only place that could be hired in the whole town, a music-hall and dancing-saloon. But this will not do any longer. To have theatrical performances and dances treading on the heels of religious services, sometimes before these are properly over, to have the latter liable at any moment to postponement by a godless landlord, if a more lucrative engagement offers itself, hinders work sadly. Besides this, Germans will not come to Gospel services held in such a place, and the attendance suffered greatly on this account last winter. Last, but not least, a church, if it is to consolidate and develop as it ought, requires a home, not a dancing-hall decorated with the world's insignia and owned by one of her servants, and hired once or twice in the week!

Who will do what they can to house a homeless church, to encourage German brothers and sisters to "stand up for Jesus" where there are but few to witness for Him, and to make further effective evangelistic effort possible in Charlottenburg? £1000 would cover the expense of the erection of a hall in every way suited to its purpose.

The work in Moabit, too, is very seriously needing help, and needing it immediately. The Lord lay upon the hearts of his people this portion of the land of Luther. I should be glad to receive help, addressed to me at Harley House, Bow, London, E.

(Miss) Edyth E. Fooks.

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MORAVIAN MISSION IN ALASKA.

Three years ago the Moravians sent missionaries to commence work amongst the Esquimaux at Bethel, on the southern shore of Alaska. They have patiently toiled on since, though with little visible result of their labours. At last the Spirit of God has begun to move in the hearts of the people. The history of Greenland is being repeated on the Kushokwim river, and Bethel has already become "a house of God and the gate of heaven." Like an echo of "Kayarnak's" cry 150 years ago—"How was that? tell me that once more, for I would fain be saved too"—there comes the cry of Alaskan inquirers, on hearing of the shedding of the Saviour's blood for sin: "'Kuyànak' (thank you); we, too, desire to have our badness taken away by that blood."

As an instance of their eagerness to hear the Gospel, Rev. J. Kilbuck tells of natives coming long distances to listen, and to offer to collect logs and build places of worship in their several villages.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.,

Author of "From Death into Life: An Autobiography."

XXX.—"THAT'S A BARGAIN."

Travelling home one day after some weary work, I sought and found an empty carriage, that I might be alone. After a stage or two of the journey, as the train was stopping, I got out to walk a little. A friend caught sight of me, and asked if I would come into his carriage.

"No," I said, "I want to be quiet and rest."

"But," he continued, "there is some work for you here; I have been told you can 'never rest without working.' Come here. We have a gentleman with us who says he is not saved, and that he does not wish to be."

By this time I was in the carriage. My friend said, pointing to the gentleman, "There he is, in the corner." Taking a seat by his side, I said to him, "It is not well to be unsaved in a train journey, especially in such a train as this; for presently we shall be going at a terrific pace down hill, and should anything go amiss, there would not be a chance for any of us!"

"Oh, you will not frighten me like that," said the gentleman; "I know this train too well. It has been going up and down here for years without accident."

"That may be a reason," I replied, "why there might be one to-day."

"No such thing; I don't believe it, sir."

"That may be; but, any way, it is a good thing to be saved, notwithstanding we may get to the end of our journey safely."

However, our efforts only seemed to irritate the gentleman in the corner; so I turned from him, and began to talk with my friend.

When first I knew him, several years before this, he used to be a very fashionable and worldly man. I asked him to tell me how he had become so changed. He complied readily enough, and then his wife told me how she was brought to God.

After this, my friend went on to tell me of the conversion of his father, who was a well-known man in the city, and had been Mayor no less than three times.

The gentleman in the corner happened to know something of this far-famed Mayor, and became interested in our talk; so much so that he asked questions about the Mayor's conversion.

Now that he was come into the circle of our conversation, my friend said to him, "That clergyman," pointing to me, "was converted in his own pulpit, while he was preaching, under his own sermon. What do you think of that?"

"Why," said the gentleman, turning towards me with surprise, "you never mean to say that you are the man!"

"Yes, I am, thank God," I replied.

"And did you write that book?"

Guessing what book he referred to, I replied, "Yes, I did."

"Why, that is strange. Did you really write that book, 'From Death into Life'? And are you the man?"

I nodded assent.

He said again, "Well, I am surprised; I was reading about you last week, and the book had such an effect upon me that my dear wife said she would take it away. However, I would not part with it; I have it here, in my bag."

"Do go on," I said, "and tell me more of your story."

He continued, "I went on reading the book, and became very miserable; I could not sleep at night, or rest by day. My wife was in great trouble about me, and so was I about myself. Whether I read the book or not, it made little difference, I was still miserable.

"Two nights ago, I tossed about in my bed sighing and groaning in great anxiety; then I suppose I fell asleep. I dreamed that the Lord said to me, 'If you will give Me your heart, I will pardon your sins.' I struck my hands together instantly, and said, 'That's a bargain, I will give my heart.' I woke out of my sleep so full of joy, I was surprised at myself. I shook my wife to wake her up, and said, 'My dear, God has pardoned my sins.'

"'Be quiet,' she said, 'and go to sleep; you are going out of your mind. Oh, what shall I do!'

"'If this is going out of my mind,' I replied, 'I wish with all my heart that you would go out of your mind too.' She began to cry, and said, 'Oh, how I wish it was day.'

"When daylight came, she sent off immediately for the doctor. He came to see me before I was up. 'Yes, yes,' he said, feeling my pulse, 'you must keep very quiet; stay in bed, and I will send you something.'

"'What for?' I inquired. 'I am neither sick nor sorry; I am happy.'

"'Yes, yes,' he said, 'exactly so. You go on rejoicing; but keep very quiet. There is a little perturbation of the brain. There's a good man, just do as I tell you.'

"As soon as he was gone, I rose up and came to breakfast as usual. My dear wife was very much upset, and said, 'I cannot bear to look at you; you look so different. Oh, dear, dear, what shall I do?' and she went off again into a flood of tears.

"The doctor came after this and had a long talk with me. I told him about the book, and the dream too. He said, 'Yes, yes; are you fond of pictures?'

"I replied, 'Yes, I am; very.'

"'Well, I advise you,' said the doctor, 'to go to London for a week and see the Exhibition. Go to-day.' No, I could not do that. 'Then go to-morrow, without fail.' And here I am on my way there."

Just then the train stopped, and my friend and his wife had to get out to take another train to their destination. I was then left alone with the unknown dreamer.

He looked at me, and said, "Is it not strange that I should fall in with you, the very man I have been reading and thinking about so much for days? I did not know but what you had been dead for years."

"Never mind me," I said, "let us go back to your dream. You tell me that you struck hands, and said you would give your heart to God. Have you done that?"

"I did in my dream, you know."

"Do you mean this?" I asked. "Will you keep to the bargain now you are awake?"

"Oh, yes," he said; "I do not want to go back from that."

"Then you may be sure that God will not go back. He is ready to pardon your sins; let us kneel down and ask Him here in this carriage. Why not? we are alone. The Lord Jesus," I continued, "shed his blood to obtain your pardon; and He loves to give it to every sinner who comes to Him."

We prayed together, and then I put the question to him, "Do you believe that God will keep his word? If you promised to do me a favour, you would expect me to thank you. Now let us thank God for his promise."

Before we reached the next stopping-place we were both rejoicing in the Lord. The gentleman was full of joy and wonder too. He was altogether out of his old mind and into a new one.

As we were approaching London, I asked him whether had any friends there.

"No," he replied, "I do not know who is in town at this time of year. I have written to a young man who may be in London; but he is one who can do me no good."

"Perhaps you will do him good," I suggested. "Tell him your wonderful story."

"Oh, he would make fine game of me!"

"Never mind that," I said; "make up your mind to speak to him."

When the train arrived at Euston, he said, "There is my friend," pointing to a young man who came up to the carriage door. The stranger had a blue ribbon on his coat, and told us that he had something better under it, in his heart. I left these two friends rejoicing together.

PROGRESS IN JAPAN.

In the town of Fugioka, there lives a man sixty-four years of age, named Machida Totaro. He has long been afflicted with a weakness in his eyes. He went from place to place, and to various doctors and priests, for some remedy, but his efforts were of no avail, and he became almost totally blind. Then he heard that there was a skilful foreign physician living in Tokyo by the name of Whitney, and he went to him for relief. After careful treatment for a while, his sight was partially restored, and he was greatly rejoiced and thankful for the services that had been rendered. He was very ready to hear the Gospel; and, after some instruction from the doctor and others, he made confession of his faith in Christ.

On the Island of Yesso is a large portion of country that was formerly uninhabited. It having been proposed to occupy the land by means of colonisation, a Daimio at Nagoya sent about twenty men each year to a spot called Yakumomura. In this way the village has grown to consist of about one hundred houses. The people in general were much attached to their old ways, and have little thought or desire to make any special change either in their temporal or spiritual condition. But one of their number favoured Christianity, and invited Rev. Mr. Nakasu, of Sapporo, to come and teach them. The invitation was accepted; and so great was the encouragement that a second series of meetings was held. In December last, four men were baptized. Fifteen more have applied for baptism, and have been taken on trial.

The pastor of the church at Shidzuoka has been visiting the prison and holding services for the benefit of the inmates. The result has been a most marked change in the minds and conduct of many of the prisoners. Several have united with the church upon their release from confinement. A Christian has been employed for some time as a teacher of morals in the Kobe prison. He reports the conversion of some of the most hardened criminals. These men have been released and are now living honest and industrious lives. The Governor of Nagasaki has applied to the missionaries in that city to conduct services in the prison for the benefit of the inmates. It seems to be more and more understood by all, and especially the officials, that Christianity is one of the best and most important factors in the reformation of the criminal class.

On a recent trip to Nagasaki I became acquainted with a Japanese who is at the head of a cotton factory at Osaka, which employs about one thousand persons. He said that he was not a Christian, but he believed that Christianity was good, and thought he would like to have some person sent to the factory to conduct services for the benefit of the employés. He was confident that the adoption of the religion of the Bible would make all the people happier and better.

One of the large temples at Sendai has been purchased, and is now used as a Christian church. There was one Christian teacher in the Medical School at Kumamoto, and, as the result of his efforts, thirty of the students have been converted.

The membership of the Kaigan Church, in Yokohama, has become so large that the services have been divided. The communicants alone are sufficient to fill the church completely. Now the pupils from the schools come in the afternoon, and the morning service is intended for all others. In the city of Mishima a former brewery has been changed into a Christian church and a school for girls. The press has been made into a pulpit, and the tubs into seats. The proprietor is an earnest Christian, and rejoices in a new-found love and experience. What a blessed change!

Yokohama, Japan. H. Loomis.

The Religious Press in France.

On Wednesday, Oct. 17, an interesting meeting took place, in the Salon of the Depôt Central, 4, Place du Théâtre Français, Paris. It was convened on the occasion of the visit to the French capital of Messrs. J. B. Braithwaite and John Taylor, of the Society of Friends, founders and proprietors of the two illustrated periodicals, *L'Ami de la Maison* and *Le Rayon de Soleil.* They were accompanied by Mr. R. C. Morgan, whose counsel was much appreciated in connection with the management of the French magazines.

Few invitations had been issued, owing to the limited capacity of the premises, which were more than crowded before the meeting began. Pastors, evangelists, city missionaries, and Christian workers of all kinds, had made it a duty to come, and thus pay their tribute of gratitude and respect to the honoured brethren who have so generously carried on the work of evangelising France by means of the Press.

Miss de Broen, Rev. R. W. McAll, Pastors Appia, Fourneau, G. Meyer, Théodore Monod, Matthieu Lelièvre, Wm. W. Newell; Messrs. Lockie, Soltau, Vignal, Paul Passy, &c., were present. The absence of Pastor Armand Delille, who was not in Paris, was much regretted.

Mr. J. B. Braithwaite opened the meeting with a few verses from Phil. ii., and said how his heart was cheered by the sight of such a large company of Christian workers. He expressed his strong sympathies for France, which, he believed, has a great influence for good or for evil on the whole Continent of Europe. He saw great promise for the future in the fact of so many efforts being put forth at this time, both by the French churches themselves, and by the missionary agencies, such as those conducted by Miss de Broen, Rev. R. W. McAll, &c.

He informed the meeting that the *Ami de la Maison* and the *Rayon de Soleil* were about to part with their editor, Miss S. P. Blundell, who for more than fifteen years has published them, month after month, with untiring zeal and great freshness. He wished to express his own and his co-proprietors' gratitude to her, and to commend to the prayers of the Christians present her successor, Pastor R. Saillens.

Mr. John Taylor, in a few words, told the story of the magazines. They were an outcome of the visit of a deputation of the Friends to Paris, where they brought relief to the famished population immediately after the siege. An illustrated sheet was published, which was, in fact, a translation of *The British Workman.* It was so well received, and so much valued by many that it was decided to start a monthly journal for wide circulation, without controversy or polemics, a simple and bright messenger of God's love to the homes of the French people. A sum of £3000 had been received by Mr. Taylor from Christian friends in the course of a few weeks. That sum had long ago been spent, and a good deal besides, but millions of copies have, during all these years, been issued, and have been scattered all over France. Mr. Taylor joined in expressions of thankfulness for Miss Blundell's past activity, and of good wishes for the new editor.

Mr. Saillens followed with a few words, in which he earnestly requested the prayers of his friends. With so much already on his hands, he said, it was next to a rash thing on his part to undertake this great work. But he trusted the Lord had put it in his hands. He wished to follow in Miss Blundell's footsteps, to lift up, as she has ever done, the banner of Jesus crucified.

Mr. R. C. Morgan, in a very forcible and pointed way, urged the union of all Christian workers in view of the great work before them. He expressed his interest in the journals, and hoped that during the coming exhibition, a special effort would be made to reach through them a vast number of people.

Pastor Théodore Monod spoke with great feeling of the long and eminently useful career of Miss Blundell, who was one of the very first pioneers of the Gospel in France. Pastor Appia expressed his heartfelt thanks to the dear friends who have so long provided us with Christian literature. Rev. R. W. McAll said the magazines were invaluable, and the results from their dissemination could not be overestimated. Rev. William W. Newell earnestly asked for the blessing of God upon the new editor. Reluctantly the meeting was brought to a close, prayer being offered by Messrs. Braithwaite and Saillens.

Will not the readers of The Christian remember specially before the throne of grace these French evangelical magazines and their new editor, and will they not do all in their power to further their circulation? The Editor of The Christian has alluded to the grand opportunity which the *Ami de la Maison* will have during the coming exhibition; and we are sure he will gladly receive and forward to the treasurer any subscriptions which may be sent for that special purpose. R. S.

SEVEN YEARS IN CENTRAL AFRICA.

On Monday evening last, Mr. Fred S. Arnot, for seven years missionary in Central Africa, delivered an address, descriptive of his travels and work, at the Young Men's Christian Association, Whittington-avenue, Leadenhall-street, E.C. Mr. H. M. Matheson presided over an assemblage including a large number of young men, who listened with much interest to Mr. Arnot's quiet talk.

In some preliminary remarks, Mr. Arnot referred to the fact that he had the privilege of being brought up in the town of Hamilton, very close to the residence of the late Dr. Livingstone. In the labours of that man of God he early took a lively interest, which developed with years, until God opened the way for him to travel over some of the ground which the great missionary explorer had previous convered. He went on to tell of his wanderings during seven years, commencing in the summer of 1881, giving intensely interesting particulars of some of the tribes—humane and intelligent—whom he came across, and with whom he had dealings of the most friendly character, because he went among them as a man of peace. He told without complaining of his privations and illnesses from which God always delivered him, and was heard with special pleasure when referring to the great desire of many of the people to know more of God and the way of salvation. The hospitable nature of the large territory of the Moshide in Central Africa was proved by the excellent health he enjoyed there, and by the fact that Messrs. Swan and Faulknor had had no illness during their residence there. The slave trade curses the region, and the children and the poor women are made short work of by the cruel dealers. In view of this, Mr. Arnot decided to care for deserted children, and when he left Africa eight were being provided for on the mission.

Having emphasised the need of workers who can readily pick up the languages of Africa, Mr. Arnot spoke of the great evil that is now being done in different parts by military expeditions, which are debasing the people in every way. It is time, he said, that the Christian community protested against the coloured races being thus treated as dogs. Livingstone proved that peaceful travelling in Africa is possible; recent events have abundantly shown that such a method is the only possible one.

SANDWICH ISLES.—By thirty-three votes against ten the Legislative Assembly has decided upon the suppression of its army and navy. The little kingdom will henceforth have neither soldier, marine, nor arsenal. A body of police, whose effective number is fixed at sixty-six, is all that it retains.—*Evangéliste.*

MISSION AT BOURNEMOUTH.

Rev. W. R. Mowll, M.A., from London, is conducting a series of services at the Shaftesbury Hall, Bournemouth. Commencing on Sunday last, the hall was more than filled in the afternoon, and about 300 failed to obtain admission. In the evening a very telling address was given to men only, the listeners numbering about 450. The subject was Sin.

Mr. Mowll's visit is the third which he has paid to this town, and his powerful physique and bold manly utterances gain for him an attention which many speakers fail to win. A Bible-reading at noon and a Gospel service at night are the order of each week-day, and a well organised plan of visitation proves very helpful in making the meetings known. Much earnest prayer is being offered that the meetings, which are to extend over next week, may be abundantly blessed. G.

"THE RIBBON OF BLUE."

In a recent periodical, the following lines appeared, "from the pen of a Clergyman":—

"The ribbon of blue, the ribbon of blue,
And what, O Christian, is that to you?
Is it you wish the world to see
How self-denying you can be?
Then why not wear a ribbon of black,
To show that on sin you've turned your back?
And why not wear a ribbon of white,
To show to the world you're a child of light?
Nay, why not wear ribbons of every hue,
To show that no evil clings to you?
Christian, live Christ in every act,
And you'll need no badge to show the fact."

"A 1" publishes the following lines as an answer:—

"The ribbon of blue, the ribbon of blue,
Much, O Christian, is that to you!
It is that the tempted soul may see
It will find a helper and friend in thee;
It is that the tempters all may know,
You will shun their wiles as a hateful foe.
To strengthen the timid brother's heart,
To show to the weak that you take their part;
It speaks of the principles you hold fast,
It is *nailing your colours to the mast*;
That's why you wear the ribbon of blue,
That, Christian, is what it is to you."

MISSION WORK IN SOUTHWARK.—A new hall in connection with the London Wesleyan Methodist Mission is in course of erection in Great Guildford-street, Southwark. For ten years a very successful mission has been carried on in the neighbourhood, under the superintendence of Mr. J. W. Weston. The new building will consist of a chapel, with seating accommodation for 275, and of a school-room of the same area underneath, together with five class-rooms and vestries. The outlay will amount to about £2000, of which sum £1200 is already in hand.

REQUESTS FOR PRAYER.—For blessing on a week's services at People's Mission Hall, Townsend-street, Old Kent-road.——For blessing on an eight days' special mission in Palmer-place Mission Hall, Holloway-road, N., commencing next Sunday.——For blessing on a mission by Mr. Garnett, at Nantwich, Cheshire, from Nov. 4 to 12.——For blessing on special services by Mr. J. C. Rainey, at Soldiers' Home, Aldershot, Oct. 28 to Nov. 6.——For blessing on Gospel services at the Wesleyan Chapel, Haddenham, Bucks., by Mr. W. H. Bird, commencing Oct. 28.——For an evangelistic mission by Mr. William Forbes, at Birmingham, commencing Oct. 28.——Mr. Henry Cook, of Gosport, asks prayer for a month's mission at Trouville, Rev. Mr. Whelpton (of Havre) and others taking part.——For blessing on a mission in York, from Nov. 11 to 20.

For the Young.

THE CRÈCHE GIRLS.

IN former years we have given some extracts from Mrs. Hilton's report, telling of the progress of the little people under its friendly roof. We think our young readers would now like to know how some of them are getting on in the situations in which they have been placed. In her new report Mrs. Hilton says:—

Our elder girls, who caused us some anxiety when they first went out to service, are now doing well. We correspond with them, and their greatest delight is to come and see us when they have a holiday. We will give a few extracts from some of their letters. The long illness referred to brought forth many expressions of sympathy.

"DEAR MRS. HILTON,—I am very sorry to hear that you have been so ill. I would so like to come and see you. I shall never forget the Crèche and the happy days I spent there. I had a letter from my mother the other day. I do hope she will alter. It is so hard for me to bear. I have often wished I had never had a mother.—Your very affectionately, ELSIE.

"I have more to be thankful to you for than most of the others. I wonder what I would be now had you not taken care of me, as you have done, ever since I was a baby. But I never stopped to think of it. My mistress is so kind. When I was ill she had someone to do my work. My sister has been very ill. The doctors told her when she left the hospital that she must give up drinking. I took her to sign the pledge, but she broke it the next day.

"I am, your loving and grateful, ROSE.

"The third letter is from the child known to most of our readers as 'Water-cresses.' Through the kindness of Mrs. J. G. Barclay, she was admitted some years ago into Princess Louise's Home. She works in the laundry, and for the last two years no payment has been required for her, as she is able to maintain herself:—

"It is with much love I am writing to you. I have been getting on nicely since you came last, and have had another prize for laundry work. Dear madam, I am very grateful for all you have done for me, and for sending me here. I shall soon know laundry work well.

"Your loving and obedient servant, EMMA.

"Another dear girl who was with us some years, but has since been taken charge of by some friends of her father who have educated her, writes to inform us of her mother's death:—

"I am indeed sorry that I have not been to see you, but we have had so much trouble that I have felt unable even to write. We have lost our dear mother. She suffered dreadfully, but was quite ready to go. I should like to see you, and thank you for all your kindness to me. Though I can never repay you, yet God will give you a grand and great reward.

"Your ever loving and grateful LIZZIE."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Dorking, October 27 to November 9; Public Hall, Carlisle, November 16—30. Mr. H. Hutchinson, Emmanuel Schools, West Derby-road, Liverpool, November 3—9; Free Church, Grange, Edinburgh, November 10—16. Mr. E. Arrowsmith, Hull, to November 10. Mr. T. Lewes Sayer, Baptist Chapel, Ripple-road, Barking, October 29 to November 2; Golden-lane, E.C., November 19—24; Kensal Town, November 26—30. Mr. H. W. Pewtress, Kennington Centenary Memorial Schools, to November 2; Holloway, November 18—23. Mr. S. D. Rickards, Halifax, October 21—28.

Y.M.C.A. Room, Peter-street, Manchester.—Conference of local secretaries, November 1, 3 p.m., and public meeting about seaside work, 6.30 p.m.

A BARREL OF WHISKY.

A drayman rolled forth from his cart to the street
A red-headed barrel, well bound and complete;
And on it red letters, like forked tongues of flame,
Emblazoned the grade, number, quality, fame,
Of this world-renowned whisky from somebody's
Who arrested the grain on the way to the mill. [still,

So there stood the barrel delivered, but I
Could see that a shadow was hovering nigh—
A sulphurous shadow, that grew as I gazed
To the form of Mephisto. Though sorely amazed,
I ventured to question this imp of the realm
Where Vice is the pilot, with Crime at the helm,
And asked him politely his mission to name,
And if he was licensed to retail the same
Identical barrel of whisky which he
Was fondly surveying with demonish glee?

"Oh, I never handle the stuff," he replied,
"My partners mortal are trusty and tried;
Mayhap, peradventure, you might wish to look
At the invoice complete—I will read from this book.
You will find that this barrel contains somethin'
Than forty-two gallons of whisky galore." [more
And ere I could slip but another word in,
He checked it off gaily, this cargo of sin:—

"A barrel of headaches, of heartaches, of woes.
A barrel of curses, a barrel of blows;
A barrel of tears from a world-weary wife;
A barrel of sorrow, a barrel of strife;
A barrel of all-unavailing regret;
A barrel of cares and a barrel of debt;
A barrel of crime and a barrel of pain;
A barrel of hopes ever blasted and vain;
A barrel of falsehood, a barrel of cries
That fall from the maniac's lips as he dies.

A barrel of poison—of this nearly full;
A barrel of poverty, ruin, and blight;
A barrel of terrors that grow with the night;
A barrel of hunger, a barrel of groans;
A barrel of orphans' most pitiful moans;
A barrel of serpents that hiss as they pass
From the bead on the liquor that glows in the glass;
My barrel! my treasure! I bid thee farewell.
Sow ye the foul seed, I will reap it in hell!"

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Oct. 28, 2 Kings xxii. 11—20; Monday, Oct. 29, 2 Kings xxiii. 1—14; Tuesday, Oct. 30, 2 Kings xxiii. 15—25; Wednesday, Oct. 31, 2 Kings xxv. 1—16; Thursday, Nov. 1, Heb. i. 1—14; Friday, Nov. 2, Heb. ii. 1—9; Saturday, Nov. 3, Heb. ii. 10—18.

A Convention of American Workers.

THE Third Annual Convention of Christians interested in Christian work among the unevangelised classes in the cities and towns of America will be held in the Tabernacle M. E. Church, Detroit, Mich., for six days, November 15—20 inclusive. Pastors, missionaries, superintendents of evangelisation societies, workers in missions, evangelists, theological students, Y.M.C.A. secretaries, business men, Christian women, and all others especially interested in aggressive Christian effort are invited to be present as delegates without further notice. The purpose of the Convention is mutual acquaintance and conference of workers, discussion of practical themes and methods of work, and prayer for God's blessing upon the workers in their efforts "to seek and save the lost" in America.

Some of the subjects to be considered are:—Child-Saving Work; Christian Living; The Word of God in Christian Work; Co-operation in City Mission Work; Woman's Place and Work; The Baptism of the Holy Spirit for Service; Financial Support for City Missions; Christian Work in Police-courts and Among Prisoners; Self-Supporting City Missions; Industrial Work among Children and Its Relation to Mission Work and Soul Winning; Constitutions and Forms of Organisation for Christian Work; Christian Work among the Fallen; The Caste Spirit as a Hindrance to City Evangelisation; How a Pastor may Promote Revivals and Build Up Converts; Cottage Meetings; &c. Many well-known ministers, mission and other Christian workers of ability and long experience from all parts of the United States and Canada will be present and participate in the proceedings. The preliminary arrangements already made indicate that the Convention will be one of great power and profit.

WRITE AND SEND.

THE motto text of a little occasional report sent out by Mrs. Robertson, of the Association for the Free Distribution of the Scriptures, is "What thou seest *write* in a book and *send* it" (Rev. i. 11). She goes on to say, "Shall not we who have heard Christ's voice, who have had committed unto us the words of eternal life, and who have had our own souls filled with the joy of his salvation, send to our fellow men who are still in darkness and the shadow of death the one Book which cheers the hearts of all who receive as their Saviour the Person whom it reveals—the good tidings of great joy, which shall be to all people?" Among the interesting statements from correspondents are the following:—

Bohemia.—"About three years ago, I sent a family Bible to my native country—a town on the Elbe, close to the frontier—having seen from a previous visit the awful spiritual darkness that prevailed; they are all Roman Catholics. On visiting in the autumn after sending the Bible, I was surprised at the eagerness of the people to read it—not only my own relations, but in the neighbourhood it was lent from one to another: the schoolmaster had a turn at it. About two years ago you kindly supplied me with twenty Bibles from your Society, which I sent to this place, and have since received many letters of thanks. I have just received one from one of my nephews, which has cheered me much. He assures me that through carefully reading the holy Book he has found the Lord Jesus Christ, and that, with his wife and family, he has left the Church of Rome."

Amritsar, India.—"To-day a boy, whom I never remember seeing before, came to me from a village called Maridpore, about ten miles from Amritsar. I found that he knew a great many texts, and really seemed to have grasped the truth. He is at present only fourteen years of age, so I could not, according to Indian law, baptize him without some trial. He said he had learned the texts and read the Gospels in a school where I had given some Urdu Testaments. He further said he had never seen a Christian before. To-day I gave him a Testament, and he came back after a few hours and told me the temptations of Christ, and his answers to Satan, as clearly as a Christian. God's Word is now much more sought after by the people. Some time ago an instance came to light of a Fakir, some forty miles away, who got hold of a Bible, and who gave up his heathen ways in which he made great profit, and came and accepted Christ."

RAILWAY MEN IN LEEDS.—The annual tea and meeting in connection with the Leeds Railway Mission was lately held, and was largely attended. Many helpers are needed to send a Gospel paper and tracts to each railway official monthly, also a letter when convenient. Communications to be addressed to Mrs. Cambie, care of the Railway Mission, 18, New Bridge-street, London, E.C., who will supply names, with full particulars.

WORK AMONG THE JEWS.—In a pamphlet entitled "What I Saw at Hamburg," issued by the Irish Auxiliary of the London Society for Promoting Christianity among the Jews, Miss F. C. Walker gives a brief account of the excellent work carried on by Rev. S. T. Bachert at the Home for Inquirers at Hamburg. The Home accommodates sixteen inmates, who need its shelter on account of their friends having cast them off because of the profession of Christ. The smoothness with which the work proceeds and the blessed results attending it are very gratifying to the friends of the Home, who hear with joy that not a few Jews who have found peace in believing have been saved from temporal want and destitution through the instrumentality of this useful institution. The address of the Irish Auxiliary is 17, Upper Sackville-street, Dublin.

The Christian.

October 26, 1888.

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FATHERLESS.—The Board of Managers of the ASYLUM for FATHERLESS CHILDREN, Reedham, Purley, Surrey, earnestly APPEAL for HELP to maintain and educate the **300** Children now under their care. These children have been admitted to the Asylum at ages varying from six months to eleven years, and will all be retained and cared for until 15 years of age.

The Institution is entirely Unsectarian, has no endowment, and is, therefore, dependent upon public benevolence for support.

The necessary expenditure averages **£8,000** per annum, but the only reliable income—that from Annual Subscriptions—does not provide one-third of that amount, hence the necessity for this Appeal. ANNUAL SUBSCRIPTIONS and DONATIONS will be most thankfully received. HENRY SPICER, *Treasurer.*
JOHN R. EDWARDS, *Secretary.*
Office—35, Finsbury-circus, E.C.

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY **12,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS of "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
28, ENFIELD ROAD, KINGSLAND, N.

The CHRISTIAN CONVENTION,
BRADFORD, 1888.

The object of the Convention is the Deepening of Spiritual Life. The Meetings will be held (D.V.) in the Mechanics' Institute. Nov. 7, Wednesday, subject: "Life in Jesus Christ;" Nov. 8, Thursday, subject: "Life Sanctified;" Nov. 9, Friday, subject: "The Life of Faith." Morning Meeting at 11; Afternoon Meeting at 3; Evening Meeting at 7.30. Chairman: H. F. BOWKER, Esq. Speakers: The Rev. Evan Hopkins, Richmond; The Rev. Wm. Haslam, St. Leonard's; The Rev. Dr. Elder Cumming, Glasgow; The Rev. F. B. Meyer, London; The Rev. J. Sloan, Glasgow; The Rev. G. Grubb, Cahir; Colonel G. W. Oldham, Crieff; Robt. Wilson, Esq., Broughton Grange; J. G. Govan, Esq., Glasgow.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive only 570. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions gratefully received.** Superior provision made for private cases on payments regulated by the Board of Management.

Bankers, Messrs. HOARE, 37, Fleet-street, E C.
H. GERARD HOARE, Esq., Treasurer.
JAMES DOWNING, Secretary.
Offices, 36, King William-street, E C.

THE BRISTOL ORPHAN HOUSES.

BY W. ELFE TAYLOR.

A deeply interesting account of the Rise and Progress of the Orphan Homes, Ashley Down, Bristol, under the direction of Mr. GEORGE MULLER.

With five Illustrations of the Homes.

Paper covers, **2s.**; Cloth boards, **2s. 6d.**; Cloth boards, gilt edges, **3s. 6d.**

"A most full and complete narrative is given of the great work which has been, in itself and in its results, the reward of Mr. Müller's faith, and the answer to his prayers."—*The Record.*

London: MORGAN & SCOTT, 12, Paternoster-buildings.
And may be ordered of any Bookseller.

SCRIPTURE TEXTS

For Walls of Mission Rooms, Hospitals, &c

A List of these Large Type Texts, printed in blue ink, size 31 inches by 20 (70 different Texts, 3d. each), will be sent on application to the Publishers,

Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.

A Week of Praise and Prayer and Work
IN RATCLIFF HIGHWAY.

THE

NEW RATCLIFF HIGHWAY REFUGE AND NIGHT SHELTER

WILL (D.V.) BE OPENED

On TUESDAY, OCTOBER 30, at 3 o'clock.

The Right Rev. THE BISHOP OF BEDFORD
WILL OFFER PRAYER,
AND THE MARCHIONESS OF TAVISTOCK WILL DECLARE THE BUILDINGS OPEN,
AFTER WHICH THERE WILL BE A
SHORT SERVICE in the "BRIDGE OF HOPE" MISSION HALL.
The REV. C. H. TURNER, Rector of St. George's-in-the-East, will preside.

TEA AT 4.30.

In the Evening **THE ANNUAL MEETING** will be held.

J. E. MATHIESON, Esq., will take the Chair at Six o'clock precisely.

The Rev. J. W. HORSLEY, Rev. GEORGE HOLLAND, Mr. PERCY BUNTING, Mr. WALTER HAZELL, Rev. PETER THOMPSON, Mr. JOSEPH MERRY, Mr. W. A. COOTE, several Members of the Council, and others, have promised to be present, and to take part in the day's proceedings.

On **MONDAY EVENING, Oct. 29,** at Seven o'Clock, there will be a **MEETING FOR PRAYER** in the "Bridge of Hope" Mission Hall, Betts-street. Christian Workers are very specially asked to attend. The Rev. JOSEPH STEER will preside.

On **WEDNESDAY, THURSDAY, and FRIDAY, SPECIAL SERVICES** will be held **FOR WOMEN** in the neighbourhood. Friends experienced in Rescue Work are earnestly invited to assist in visiting with invitations, and in speaking to those who are gathered in.

£1,000 has still to be raised for the Building. It is much desired that this should be cleared off during the next few months; if, therefore, the friends who cannot be present will kindly send Donations to be added to the Offerings on the Opening Day, it will be thankfully appreciated.

There will be a Sale of the Inmates' Needlework, by the purchase of which friends will help the Mission considerably.

The Entrance to the Refuge is in Betts-street, five minutes' walk from Shadwell, and fifteen from Mark-lane and Aldgate Stations. Cab Fare, 1s.

MARY H. STEER, *Hon. Superintendent.*
Ratcliff Highway Refuge, St. George's-in-the-East, London, E.

Thousands of Fishermen are engaged all the year round in providing OUR TABLES with fish. These men, who FOR US hazard their lives and toil through furious blasts and sleety storm (not only cut off from the comforts of home, but at two days' distance from medical or surgical aid), may rightly claim some small share in the privileges we so richly enjoy. THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS, carrying to the Fishermen the message of Divine mercy and love, affording relief in sickness, and cheering dull lives by their presence.

HELP WANTED FOR THE TOILERS OF THE DEEP.

NINE Mission Vessels now cruise with the Trawling Fleets, each being at once a CHURCH, DISPENSARY, LIBRARY, and CLUB. Funds are required to provide a Mission Vessel for EVERY FLEET, and for the maintenance of the HOSPITAL MISSION SHIPS *Queen Victoria* **and** *Albert.* **The urgent necessity of these floating Hospitals is shown by the fact that during last year nearly 4,000 cases of accident and sickness were successfully treated on board the Dispensary of the Mission Vessels. WHO WILL HELP? Large or small Offerings will be thankfully acknowledged.**

MISSION TO DEEP-SEA FISHERMEN.
PATRON—THE QUEEN.

Founder and Director—E. J. MATHER, Esq.
Treasurer and Chairman of General Council—THOMAS B. MILLER, Esq.
Chairman of Finance Committee—THOMAS GRAY, Esq., C.B.
Chairman of Hospital Committee—FREDK. TREVES, Esq., F.R.C.S.
Bankers—Messrs. LLOYDS, BARNETTS & BOSANQUETS, Limited.
Secretary—ALEXANDER GORDON, Esq.
Offices—BRIDGE HOUSE, BLACKFRIARS BRIDGE, LONDON, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from Anonymous, St. Leonards, £1.

The Infant Day Nursery opens at 7.30. Free Ragged Schools open every morning at 9.30; afternoon at 2. Band of Hope on Mondays at 6 p.m. Classes for Rough Boys, on Mondays and Thursdays at 8 p.m. Industrial Classes for Lads at 8 p.m. Meetings and Classes for Young Work Women and Work Girls, on Mondays and Thursdays, at 8 p.m. Their Tea-room, Reading-room, and Library opens every evening. Meetings for Inebriate Women and those who sit on doorstops and stairs, on Mondays and Thursdays, at 3 p.m. Bible Classes for Men at 8.15; for Women at 8 p.m. Evangelistic Services on Sundays at 7, on Tuesdays at 8.30. More than thirty Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 63, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

A MISSION will (D.V.) be conducted by the Rev. C. H. WAINWRIGHT, of Blackpool, in St. Cuthbert's Church, W. Hampstead, from Nov. 12—18 (inclusive). Christians able and willing to help in the after meetings, the choir, or by visiting, are invited to write to Rev. W. J. WATKINS, 71, Fordwych-road, West Hampstead, N.W.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C

Regent's Park Chapel Literary Society.

On MONDAY NEXT, at 8.45 p.m.,
ANTHONY C. EVANS, ESQ.
will Lecture at
Regent's Park Chapel, Park-square East
(Near Portland-road Station), on
"THE EPIC OF HADES."
Admission 1s., 6d., and 1d.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES. Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

EVANGELICAL CHURCH OF ENGLAND WOMEN'S MISSIONARY ASSOCIATION. Office: 143, Clapham-road.—Medical Missionary Students (all denominations) can enter the Battersea Branch of Medical and Midwifery Mission House, of the above Association, at 344, Wandsworth-road. A resident Lady doctor teaches Midwifery. The course of Instruction embraces: Midwifery, Dispensing, Dentistry and practical Medical Mission Work. Any of these can be taken separately.—Apply to Mrs. MEREDITH, as above. N.B.—Vacancies allotted in order of application. The first will occur December 1.

DESTITUTE CHILDREN'S DINNER SOCIETY.—Funds are most urgently needed for the above old and deserving Society, to re-open and carry on through the winter months their Dining-rooms. Last season they gave away 313 301 dinners, and gave grants of £1,750 towards the same.—Subscriptions may be sent to Lord Kinnaird, 1, Pall Mall East; W. Fuller, Esq., Stoughton Grange, Stoke, Guildford; to the Secretary, H. Morton Carr, Esq., 89, St. George's-square, S.W.; or to the Bankers, Messrs. Ransom, Bouverie & Co., 1, Pall Mall East, S.W

DEEPENING OF SPIRITUAL LIFE.—The Meetings hitherto gathering at Stafford Rooms, will now, the Lord willing, be held at Portman Rooms, 32, Dorset-street, Portman-square, on Fridays, at 3.30. On November 2, there will be three Meetings, at 11.30, at 3.30, and at 7.30. Revs. H. Webb-Peploe, E. H. Hopkins, Hubert Brooke, C. A. Fox, and E. W. More will give addresses. All Christians invited.

GEE-STREET MISSION, Goswell-road.—Funds are urgently required for food and clothing to deserving poor. Please send donations to Hon. Superintendent, HENRY RUDGLEY, 16, Corporation-row, Clerkenwell; or Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; or to Bankers, Messrs. Barclay Bevan, 54, Lombard-street, City.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Old coats are much needed.

Educational.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. G., 13, Rose-street, Newgate-street, E.C.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

ADDISCOMBE HOUSE, MARGATE.—Miss COWLEY, assisted by efficient governesses, English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Term commenced September 18.

A HIGH-CLASS SCHOOL for young Ladies will be opened in January next, in Tunbridge Wells. Pupils entered before December 1, will be received for two-thirds of the usual fees. Refined Christian home.—Prospectus and references on application.—LEXICON, Starmer's Music Warehouse, Tunbridge Wells.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

SEASIDE CHRISTIAN HOME SCHOOL for the daughters of officers and gentlemen. One unexpected vacancy upon very moderate terms, from date of entrance. Highly recommended.
LADY PRINCIPAL, 5, Sussex-place, Southsea.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

CLIFTONVILLE, MARGATE.
LYNTON HOUSE LADIES' SCHOOL.

A thorough Education given, including languages and music. Constant care and attention given to the health and comfort of each pupil. A sound Christian and moral training. Very successful in exams. Inclusive and moderate terms. Excellent references.—Apply for a prospectus to Mrs. WARD.

EDUCATION. — A small home finishing School is strongly recommended by a Lady of position. Evangelical principles. Refinements of home, with great educational advantages under resident governesses and attendant professors. The house stands in its own grounds. The half term commences in November.—ROCK, care of Mr. Boulton, 4, Worship-street, London.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

HOME. — SUPERIOR EDUCATIONAL ADVANTAGES, in a comfortable, refined home in the country, offered to two Girls between the ages of 9 and 14 years. Full particulars on application.—Miss M. S. SMITH, The Heath, Wribbenhall, Bewdley.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

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WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

NEW COLLEGE,
Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

TUTORSHIP or Junior Mastership required by Christian young Man, London Matriculation (First Division). Nominal remuneration. Willing to help in evangelistic work. Total abstainer, non-smoker.
A., 7, Henrietta-street, Bath.

CLERGYMAN'S ORPHAN (26) seeks re-engagement. Senior Camb. cert. Thorough English, advanced arithmetic, fluent French and German (both acquired abroad), Latin, music, drawing. Excellent references. £50 to £70.—A., Mrs. Hooper's Governess Institute, Compton-terrace, Highbury, London. N.B. Governesses and reduced gentlewomen requiring quiet, comfortable home (permanency or otherwise) received, 11s. to 1es. weekly, References required.

NORTH GERMAN GOVERNESS desires re-engagement in good family. Fluent French, English all branches, Latin, music, drawing, painting. Highest English references. Salary £50 to £60.
M. G., 3, Colville Houses, Bayswater, London.

A CLERGYMAN'S DAUGHTER, young, with some experience in teaching, seeks an Engagement in a Christian family, to help in the care and education of little children in India, Japan, or the Colonies.
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A CHRISTIAN GOVERNESS, daily or resident, with nearly four years' experience, good references and certificates, seeks re-engagement in school or family.—E. B., 29, Duncan-terrace, N.

TWO GOVERNESS-PUPILS can be received at once in a Ladies' Boarding School where great advantages are offered. Comfortable Christian home. Premium required.
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Appointments, Situations, &c., Wanted.

A PASTOR of considerable experience and a powerful extempore preacher, is anxious for the Oversight of a Church or Mission where a revised liturgy finds acceptance. Stipend from £180 to £250 per annum. Adheres to old truths and old paths in preference to Down-grade theology and larger-hope delusion.—J. W. B., Christian Institute, Eastgate House, Rochester, Kent.

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A SECRETARYSHIP wanted, by an elderly Christian Gentleman, either private or in connection with a religious or philanthropic society. References given.—S. C. S., 10, Mallinson-road, Wandsworth-common, S.W.

ADVERTISER is desirous of assisting a rather aged Man (who has plenty of vigour) into a situation, where practical Christianity would be valued. Would not object to rough work. North of London preferred.
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A LADY has much pleasure in recommending thoroughly reliable, trustworthy Couple for any position of trust. Man good writer. Charge of offices, Chapel-Keeper, &c.
E. H., 15, Avalon-road, Fulham, S.W.

AS INDOOR SERVANT, or useful Help under a gardener.—A Gentleman wishes to recommend a nice, steady Lad, abstainer, about 16.
Dunkeld Lodge, St. Albans.

AS INDOOR SERVANT, or an Attendant on invalid gentleman. Single. Five years' character. Willing to be useful. Age 33. Christian and abstainer.
M., Croft-road, Wallingford.

YOUNG FOOTMAN.—A Lady is anxious to find a comfortable Christian Home at once for respectable Boy (tall, age 15½) who offers nearly three-years' character. Willing, trustworthy. Abstainer.—Please address, stating wages and requirements, Mrs. HAYCRAFT, Fairholme, Epsom.

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YOUNG MAN seeks situation. Groom or Coachman and gardener. Nearly four years' good character, last situation seven years previous. Christian, abstainer.—KELLY, care of Mr. Poulter, 9, Stanhope-road, North Finchley.

AS COACHMAN, or Groom and Coachman, pair or single. Town or country. Married, age 34. Thoroughly experienced in all its branches. Five years' character.
A. C., Northrepps Hall, Norwich.

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E. R., 5, Havelock-place, Skelton, Stoke-on-Trent.

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S., 47, Grafton-square, Clapham.

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VERITAS, 14, Wemyss-road, Blackheath, S.E.

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L., Peaslands Farm, Saffron Walden.

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(Continued on page 22.)

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PRAYER FOR CHINA.

DEAR SIR,—I recently attended a prayer-meeting of missionaries in South China, in which there was a considerable opening of heart, as one and another, who had come oppressed in spirit over the burdens they carried, were led, in Christian confidence, to "speak to each other," and thus, intelligently and with more result, bow at the feet of the almighty Saviour in the attitude of supplication, having a sense of that human extremity which is often known as the Divine opportunity.

It came upon me then that it would be wise to lay before you a few words which might incite to similar intercession those of your readers who wait for the kingdom of God, that so a full spirit of prayer drawn out at home and abroad might prove a cloud laden with showers of blessing.

My own mind on entering that prayer-meeting had been deeply impressed by a remembrance of one who was truly a man of righteousness. Being dead, yet he speaketh. And the thought which arises is that the progress of the reign of Christ amongst these Chinese may be according to the time needed to develop the true life, and let its influence gently tell on all who can be acquainted with it. So that, when we are bowed in heart at the apparent delay of Christ's kingdom, we have this at least to consider, that it may be as slow and not slower than is required to prove by spirit and conduct what the true life of Christians is, and what is that blessed Gospel of peace, love, and help which the Redeemer makes known to fallen man the same all the world over.

There are many proofs that the Chinese are keenly alive to perceive what true excellence of character is. Not long ago, when opposition was raised against Christianity in a certain place, a mandarin went out of his way to defend it, because of the purity of Christians. Again, the Chinese hold that extraordinary power and influence come by the will of Heaven to those with whom Heaven is pleased. It is not difficult for them to believe that something more than is seen is at the back of the blessings of Western progress and civilisation. We may be glad of any impressions on their mind legitimately favourable to the spread of the truth.

Again, the people here expect great things from Christians. The very boys in the street have been heard to cry out, as to the meaning of Christianity, that it is a forbidding of such and such vices and crimes. Excellence of character and conduct is expected of Christians. Those who are frightened at foreigners are quieted as to the fact that nothing is to be feared from the representatives of Christianity.

These are brief encouragements to an ever-increasing spirit of united and steady seeking of power from on high, so all Christians in China may be as Christ, and then not much fear need be entertained as to greater numbers coming over to the Lord's side, and this from all ranks.
J. S.

China, August 25.

STEWART MEMORIAL MISSION.—The annual meeting in connection with the Sunday-school, Band of Hope, Bible and Sewing-classes, and other agencies of this Mission, was recently held at the Stewart Memorial Hall, Sloane-place. Mr. George Buchanan, the superintendent of the Sunday-school, spoke of the need for parents to aid the work of the teachers in training the young by good discipline and example in the home. Mr. J. Lamb spoke on the importance of acknowledging God by raising the family altar, and bringing up the children in the nurture and admonition of the Lord. Other friends also gave words of exhortation. During the evening several sacred solos were sung. A very pleasant evening was concluded by some kind words of counsel and encouragement addressed by Miss Shaw Stewart to the workers.

CONFERENCE ON EVANGELISATION.

THE annual conference on evangelisation in the London Presbyteries was held on Tuesday last week, at the College, Queen-square, W.C., Rev. Dr. White presiding. Mr. R. Stark, organising agent, in the course of a statement on evangelistic work, said that 115 church members, other than ministers and missionaries, are on the list of workers willing to address meetings or otherwise help in evangelisation in the North and South London presbyteries. During the past seven months speakers have been provided for 149 meetings, and the work has been highly appreciated by ministers, and blessed to many of the people.

Rev. Dr. MONRO GIBSON read a paper prepared by Rev. W. Martin on the conditions of success in evangelistic work. It was replete with sound advice to organisers. Summing up, the writer said: The conditions of success in evangelistic work are common sense, business ability, unity on the part of all Christian workers in the congregation, capacity for taking trouble, patience, and perseverance, and these all permeated and controlled by a spirit of continual and entire dependence upon God, by a never-fading consciousness that when all is done success comes "neither by might, nor by power, but by my Spirit, saith the Lord of Hosts."

A free discussion followed. One speaker, referring to the gathering of converts into church membership, instanced a congregation in which poor members have been badly treated. Seats that had been allotted to them, had afterwards been let; and after being removed from pew to pew, the poor people concluded that there was no room for them, and therefore moved out of the door. This point was taken up by other speakers, who mentioned a church in which the sittings allotted to the poor, gathered in by evangelisation, were regarded as equally secure as others; anything that such members could pay was taken, and their names were entered as seat-holders in the same way as other people's.

One speaker attributed the prevailing deadness in the Church to the fact that people rest upon the doctrines of the faith rather than upon Christ Himself. Another urged that evangelistic work should be carried on throughout the year, every service partaking somewhat of the nature of evangelisation. A third speaker maintained that the causes of the poverty of Gospel work are twofold: The Bible is not studied, and the churches are, to a large extent, bound up with worldliness. The literary society and the concert are popular up to the hilt; but the Gospel-meeting, the prayer-meeting, and the Bible-class are stale and dry as dust.

In summing up, Dr. Gibson advised those who are complaining of workers being scarce to begin with what they have, and the number will soon grow. Doubtless the state of the Church accounts for the want of success in evangelistic work. He maintained that all preaching should be evangelistic. Not that the whole sermon should be simply a variation of the appeal "Come to Jesus," but he held that by a few well-chosen, earnest words in the midst of a thoughtful sermon, sinners are more likely to be brought to Christ than by a service which is purely and strictly evangelistic.

SAILORS AT MADEIRA.—A circular has been issued, signed by Lords Harrowby, Fortescue, and Brassey, and other gentlemen and ladies, who have visited Madeira during recent years, warmly commending to public support the Sailors' Rest and Mission to Sailors, carried on in the island by Mr. W. G. Smart, under the auspices of Miss Weston, of Portsmouth. Some Romanisers in Madeira have directed opposition against the Rest and its excellent agencies, but their tactics have been fully exposed. The signatories of the circular call upon visitors to inspect the Rest and its work for themselves, and then, if they can, to render active support to this useful institution.

LIFE—LIGHT—LOVE.

LORD of Life and light and love,
Shine upon us from above;
By the glory of thy name,
Kindle in our hearts a flame;
Burning up the dross of sin,
Purifying all within.

Life unbegotten, life Divine,
Find in us thy chosen shrine:
Live within us, live and reign,
Live in heart and hand and brain;
By thy mighty energy,
Working glorious ministry.

Light that shadow never knows
Fall upon our sins and woes;
Glory of the eternal day,
Chase the things of night away.
Shine around, within us shine
Till our life be all divine.

Love, the crown of living light,
Truth and beauty infinite,
All our selfishness expel,
In our hearts for ever dwell;
By thy fragrance shed abroad,
Manifest the sons of God.

Living love and loving life
Shining on the earthly strife,
Brighter than the summer sun
Which his upward course has run;
Shine and burn in every breast,
Quickening into love and rest.

J. F. B. T.

EVANGELISING IN THE NORTH.

AT the instigation of the Presbytery of Newcastle, a remarkable evangelistic effort has been made at Newcastle and Gateshead. All the churches in the Presbytery heartily seconded the proposal when it was first made, and the mission is now looked back upon with peculiar pleasure, not only by many who have long known the Lord, but also by not a few who have only just found peace in believing. The missioners, fifteen in number, were men of large experience in such work, secured from all parts of the country, and the arrangements made for the meetings were very elaborate and precise.

The services commenced on October 1 and ended on October 10, being carried on daily, without intermission, in the twelve Presbyterian churches of the district. In some cases the attendance was very large, and such was the increasing interest, that at the close there were many expressions of regret that the mission could not continue for a longer period. In some cases nearly 200 persons remained to the after-meetings, and many professed to accept Christ.

Open-air meetings were held, and the children were brought together for instruction. Working men were addressed by the missioners, some of whom also attended Gospel temperance meetings. A powerful impulse was given by the movement to Christian work in general. The noonday prayer-meetings were rendered specially attractive for the time, as the missioners presided in turn, and daily reports were given of the progress of the movement. Bible-readings and conferences were likewise held, and altogether the results of the mission were as cheering as its exercises were profitable, from a spiritual point of view.

A DEMONSTRATION in connection with the Newcastle Young Men's Bible-class Union was held on Sunday week, when the young men connected with a large number of Bible-classes marched to the city cathedral, and listened to an address by Canon Lloyd on "What is man?" In conclusion the young men, between 2000 and 3000 in number, were warned to avoid the three great rocks, drink, gambling, and unchastity, and urged to pray at all times, read their Bibles regularly, and observe the weekly day of rest.

MEDICAL WORK IN SYRIA.

The writer of the following appeal on behalf of the poor people of Aintab is one of the medical professors in the Central Turkish College there; perhaps the fact that the Lord has taken away that eminent missionary, Dr. Trowbridge, from their head, will move some to a deeper sympathy.

T. W. Brown, Secretary,
Turkish Missions Aid Society.
32, *The Avenue, Bedford Park, Chiswick.*

We have met a sad loss here at Aintab. Our leader has been taken from us. Our College work will, however, go on in the same line as heretofore, under the able management of Rev. A. Fuller, who came to us last year in anticipation of the sad event that has taken Dr. Trowbridge from us. We had known for three years that Dr. Trowbridge might be taken at any time, but the stroke was no less sudden and severe for that.

I wish to make a special appeal for aid in our medical work here for the coming year. For the past two years Aintab has suffered in common with the rest of the Central Turkey Mission, from famine and locusts, and, what is as bad or worse than either for such a city, a great depression in trade. The great industry of this city is the weaving of a striped cotton cloth, called ollaja. For the past fifteen months there nothing has been done in this trade, so that hundreds of men are out of employment. The high price of food last year compelled them to sell their household stuff in order to live, and now, although the wheat crop is abundant, they have nothing with which to buy, and, having no work, starvation stares them in the face. In fact, many of them are slowly starving upon half rations of coarse barley bread.

Because of this state of things disease finds its victims an easy prey, and our free dispensary is called upon to do three times its usual work. Our funds are not equal to the call; our private purses, slender at best, are exhausted, and we are in urgent need of help for the coming year. In many cases food is needed even more imperatively than medicine; to give the latter without the former being useless, while a little good food and judicious medication will save many lives. I am at present treating from thirty to sixty poor patients daily at the out clinic, and as many more at their homes as I can find time and strength for; and the burden of woe that comes under my daily observation would crush me, did I not believe that our Father can in his inscrutable providence overrule it all for good.

Any help that you can procure us will be gratefully received and carefully used in Christ's name for the relief of our suffering fellows.
F. D. Shepard, M.D.

FRUIT FOLLOWING.—Not many weeks since (says *The Methodist Recorder*) we reported a valedictory service at St. George's, at which several ladies who had been working with Rev. Peter Thompson said farewell on their departure for China. More than one expressed the belief that her departure would be made a blessing to some whom they left behind. Among them was Miss Edith Broomhall, daughter of the estimable secretary of the China Inland Mission. She had been actively engaged, among other labours, in the work of the Girls' Parlour, and only those who know can form any idea of the unpromising character of the raw material with which the ladies who conduct that institution have to deal. Of the poorest and roughest working class, mostly engaged in sack-making or similar hard and poorly paid toil, it long seemed impossible to make any impression for good upon them, insomuch that Mr. Thompson tells us that Miss Broomhall's diary contained such sentences as, "Is it possible for these girls to be saved?" Thank God, the last few weeks have proved the possibility. Since the departure of their friend no fewer than five of these very girls have given clear evidence of a change of heart, and are now regular in attendance at the means of grace.

RESCUED SLAVES AT ADEN.

Dear Sir,—You will have received the welcome news of the capture of three slave dhows, with 213 slaves on board, by H.M.S. *Osprey*, presently stationed at Aden. They were landed here a fortnight ago, and have been temporarily housed by the Government.

We had an opportunity, last week, of visiting them, and came away with very heavy hearts. Most of them were little more than children, boys as young as six years, and girls from eight to fifteen. They had been wrenched from their homes at such tender ages to be driven like cattle before the merciless lash of the slave driver, and in the end sold like merchandise to cruel, unprincipled men. These unfortunates, according to finding of the Government authorities, are mostly Abyssinian Christians. They were captured in Shoa and the Galla country, a weary march of four to five hundred miles, collected, and shipped at the town of Tajurrah, right under the French flag.

Fathers and mothers whom God has blessed with children, think of your little ones being ruthlessly wrenched from you, and sold to strangers! Difference in colour does not alter the natural affection of parents for their children, so we can well imagine the intense suffering endured by these victims of the awful Mohammedan marauders. Steps are being taken to dispose of these homeless ones, and it is cheering to observe the Christian spirit displayed by the authorities in endeavouring to dispose of them to those who will be likely to take good care of them. After communicating with our committee, we have offered to relieve them of fifty boys and twenty-five girls. About £5 per annum will provide food for one, and we believe we shall receive from Protestant Christians the funds needed for their support.

Yours, &c., M. Lochhead.
Keith Falconer Mission, S. Arabia, Sept. 29.

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THE KOLAR MISSION.

Miss Anstey and her helpers continue to abound in the work of the Lord at Kolar, Mysore, India. The mission department expands on every side. In various ways and at all seasons the good seed is sown, and whether the people hear, or whether they forbear, the message of redeeming love is delivered. Fruit of labour is seen on every hand, in towns and villages alike, many of the people having made profession of Christ.

Miss F. Bird and her assistants in the medical department are doing important work. Zenana visiting is full of opportunities. The Mohammedan women have been taught to sew and crochet; their sympathies have been touched, and they are now listening to teaching concerning God and his Christ. The school children mostly belong to married orphans, and are usually very shy of white faces. They are made happy, however, and, it is hoped, will grow up in the fear of the Lord to lead useful lives.

Knowing what young converts have to endure when scattered among the heathen population, Miss Anstey fosters them with great care. Orphanages supported by Government grants are of no special interest to the natives; but it is known far and wide that no application for such help has been made on behalf of the Kolar Orphanage, and people marvel at the way in which God has answered the prayer of faith. The work is carried forward on this principle, in order that the heathen may see that those who trust in the Lord will have that which is for their good.

It is not often that we have such a truly interesting report in our hands as this of the Kolar Mission from January 1887 to June 1888. Every page is worth reading, and true service is the endorsement of the entire story. Copies (four for 6d.) may be obtained from Miss Hertslet, 18, Dartmouth Park-road, London, N.W.

MANCHESTER WORKING LADS.

About two years ago the first lads' club and gymnasium were opened by Mr. Alex. Devine in the populous working-class district of Hulme. The beneficial influence of an hour or two's teaching on a Sunday afternoon was to all appearance obliterated by hours of contamination during the week in the debasing "school of the street," and the beer-house, and low music-hall. The Hulme Working Lads' Club was therefore established as an attempt at a practical solution of a very pressing social problem.

Since its establishment on Christian but entirely unsectarian lines no lad in the district has any excuse for lounging about the streets and getting into the evil habits which follow. For a subscription of one penny per week (if the lad is out of work or unable to pay, nothing is charged) he has all the benefit of a fine and well-appointed gymnasium. He may spend his spare hours in a bright room where innocent games and periodicals are provided. During the winter months he can attend useful evening classes or learn wood carving, modelling in clay, carpentry, &c., in another part of the building. It would occupy too much space to describe the brass band, summer "camp" under canvas, literary society, cricket, football, swimming, and rambling clubs, to say nothing of the innumerable entertainments, instructive and otherwise, which have formed part of the bill of fare of this institution.

As to the spiritual part of the work, a Sunday evening service is held in the large room, with very pleasing results. The story of the Cross has been listened to by hundreds of those who, in the ordinary course of events, will become our future working men. A Bible-class (asked for by the lads themselves) is well attended, and many by their conduct have shown proofs of having experienced a change of heart.

The chief constable of Manchester has testified in writing to the decrease of juvenile crime in the Hulme district since the club was opened, which happy result he attributes to its agency. As a consequence of the success of the Hulme Club, the Manchester Working Lads' Association has been formed with Lord Aberdeen as president, for the purpose of establishing similar institutions in each working-class district of Manchester. Another large building on a much larger scale has been furnished in Ancoats, the unenviable home of what are known as the "scuttling" fraternity. This is conducted on the same lines as at Hulme. A similar service for lads has been commenced there, and so far the attendance has varied from fifty to over a hundred. It is confidently hoped that the coming winter will witness several hundred working lads reverently listening to the expounding of the Word of God every Sunday evening.

A third club has just been opened in the centre of the engineering district of Openshaw. Others will be planted as funds permit, till the whole city is surrounded by a network of bright places where the working lads of Manchester may have their physical, mental, and spiritual needs looked after.
H. C. D.

THE PULPIT.—*The New York Herald* says that "whenever and wherever there is a pulpit on fire, the people always go in crowds to see it burn."

THE CHRISTIAN MISSION INSTITUTION.—Maintaining that the mission of the Church is Missions, this Institution, whose headquarters are at Denver, Colorado, pursues a serious work with becoming vigour. Rev. Dr. Davis is the life and soul of the organisation, which helps forward evangelistic agencies in America and China. Thirteen native labourers are supported in the "Celestial" Empire; and it is hoped soon to have several medical students in training. Along with other good works, these missionary operations are carried on in the spirit of prayer, and are becoming more and more appreciated throughout the American churches.

MEDICAL MISSIONS IN ROME.

IN a recent letter to Dr. Saunders, Mrs. Wall says:—

Mr. Wall has opened a room for the preaching of the Gospel on the Esquilino, a new quarter where many workmen and their families reside. Our hall was well attended, but principally by men. I felt we wanted something that would reach women, and lead them to break through the superstitions of the Romish Church, and be willing to listen to the Gospel. The medical mission secured the right thing. We were obliged to make a division for the doctor by means of a curtain across the room. The first morning, without any effort, we had seventeen patients, and the extra room filled to the door with listeners. Very soon the room would not hold the patients. We have had continually to send many back, and I believe we could as easily get a hundred as our present number, forty, but we must have a larger hall, and a second room for a dispensary.

Those who come are principally mothers, with their children; many of them have never seen a New Testament before, did not know there was such a book. They listen with rapt attention, and beg us to go to their homes to tell them more of these things. Prayer has a wonderful effect; before it was nothing more to them than penance, now they see there is a reality in it. They now frequently ask us to pray for the husband out of work, or their sick children. Seeing the wonderful effect wrought upon the women through the medical mission, I am very desirous of opening others in our other three preaching stations.

◆

"BEING DEAD—YET SPEAKETH."

A MEMORIAL OF MISS CALEY.

IN a communication with reference to the lamented death of Miss Caley, of the North Africa Mission, Rev. E. F. Baldwin writes from Mogador:—

On the evening of the day which brought us the sad intelligence that Miss Caley's work for Morocco was over, a bright-faced Sousie had met Miss Jennings, who is here temporarily, and had asked after Miss Caley, speaking most admiringly and appreciatively of her. He had been at the mission-house in Larache, and had also accompanied the ladies, including Miss Caley, on their late trip to Fez. I have had a long talk with him, and was rejoiced to find that this dear man had evidently received Christ as his Saviour. He had a Gospel of John, and another of Mark, which Miss Caley had given him, and which he said he had constantly read since, as was apparent, for they were worn out with reading.

The man's name is Abraham. May he become the spiritual father of a great multitude. He spoke of the words he had read as having entered his heart and made him happy. He spoke of five others in one town, and others elsewhere, whom he said he had instructed, and who had also "become happy" through Christ's word. In different towns he has been reading these two Gospels. Some have asked him to get them other parts of the New Testament. He went on to tell us that it was his ambition to go through the land, with a complete New Testament, everywhere acquainting the people with the salvation of God. He is very intelligent, reads fluently, speaks unusually good Arabic for Morocco, and exhibited great acquaintance with the portions he had so much studied.

BREAD CAST ON ITALIAN WATERS.—Mr. E. C. Newberry has had special facilities for distributing the Word of God in Pisa and other places, and asks for a renewed stock of Bibles, Testaments, Gospels, and tracts. He may be addressed at Pisa, Italy.

INDIA'S GREATEST BARRIER.

I HAVE read with much interest in your paper of the work in Scotland by Drs. Pierson and Gordon in the interests of foreign mission work, and I pray God that their efforts may be crowned with a very abundant blessing. At the same time I venture to say, after twelve years' residence in India, during which I have travelled very widely over the land, that it is my strong conviction that it is vain to hope for any large success here unless we couple with our missionary work amongst the heathen a larger amount of effort on behalf of our own countrymen. I am convinced that the greatest barrier to the salvation of India's millions is not to be found in their own idolatrous systems, but in the Christless lives that meet them on every side.

Little can you realise the terrible spiritual destitution that prevails amongst our widely scattered countrymen in India. As an evangelist, I have often gone to places where a minister of the Gospel has never been seen before. Twice I have been in Assam for several months at a time, and there found scores of Europeans who have had no opportunity of attending a religious service for years. One large district had only been visited ministerially twice in twelve years, and on both occasions these visits were made at the request of parents wishing their children to be baptized. In June last I spent a week at a large jute station, where there are a number of Europeans (mostly Scotchmen), and these had not been visited by a minister of the Gospel for three years.

Many of these widely scattered ones (our own kith and kin from Christian homes in Great Britain) feel somewhat bitter at their neglect by the churches at home, whilst so much is being said and done for the evangelisation of the natives. Even where there is not total spiritual destitution, the state of things is often quite as bad, if not worse; as, for instance, where the people are wholly dependent on the ministrations of highly ritualistic or utterly godless chaplains. Many a sad illustration of this could I give.

Our work in connection with the Anglo-Indian Evangelisation Society is entirely unsectarian and evangelistic. We minister to those who otherwise would be utterly neglected in spiritual things. We need more prayer, more workers, and more means. There is not a single missionary in India who does not hail with joy every effort to bring our own countrymen to exemplify before the native people a pure Christianity. I am glad to report that H.R.H. the Duke of Connaught, and His Excellency Lord Reay, Governor of Bombay, have both shown their sympathy with our work by contributing to the funds of the Society. Further information can be obtained through Rev. J. Fordyce, 7, Adam-street, Strand, W.C.

ISAAC F. ROW,
Indian Sec. Anglo-Indian Evan. Soc.
Bangalore, India.

GERMAN WORKMEN IN LONDON.—The Christian Home for German Artisans and Bakers, 99, Great Eastern-street, E.C., has proved a very useful institution since its opening in February last year. The demand for sleeping accommodation has exceeded the capacity of the Home, and many of the unemployed inmates applied to the superintendent for temporary help; but, through lack of funds, little could be done for them. Many opportunities were embraced of presenting the Gospel to the men, not a few of whom had been brought down to poverty and misery by vice and dissipation. The applications by employers for workmen far exceeded the number of inmates, but frequently there was no suitable man on the register. The Home is not yet self-supporting. The committee would like to secure more commodious premises in Leman-street. Letters and subscriptions should be addressed to the Secretary of the German Y.M.C.A., 28, Finsbury-square, E.C.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

I MAY be pardoned if I again refer to the most vital subject now under consideration in religious circles, viz., the fight with Jesuitism in Boston and elsewhere. The priests are evidently alarmed at the strong protest made against their interference with the public school policy, so entirely satisfactory to native Americans. A certain Nun, widely known throughout the world, has written stirring articles exposing the deeds of Rome's agents in this country. She uses a sharp pen, and signs herself "A former Roman Catholic." Her identity will not long be hid as she has completely severed herself from the communion of "Holy Mother Church." She is a lady of superior talent, and of great experience, and will use her gifted powers against the delusions of the Papacy and the hypocricies of the Jesuits. As yet the unrealities of her former religion fill her with alarm lest she never find reality in any faith. I mention this to call out the earnest prayers of your readers for this estimable, philanthropic, and highly cultured woman.

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Rev. James A. O'Connor, better known as "Father O'Connor," editor of *The Converted Catholic*, continues the work of preaching Jesus to his former co-religionists. His warfare is peculiarly one of kindness, great charity, and tenderness of appeal towards Catholics. God has greatly blessed his efforts in leading many priests from Mary to the Master, and in directing their eye from the Sacrifice of the Mass to "behold the Lamb of God who taketh away the sins of the world." His Sunday evening services in the Masonic Hall are largely attended. Your correspondent has spoken there when hundreds of Irish Catholics were present listening most respectfully to the Gospel of Christ. Brother O'Connor preaches the truth in love, yet never ceases to expose the iniquities of the false system from which he has been delivered.

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Among the priests recently converted through Mr. O'Connor's instrumentality is a very marked and able man, Rev. John B. McLoy, D.D. After seven years in a French college, he studied in Rome for eight years, where he was ordained a priest in 1874. He was intimately acquainted with the leading ecclesiastics connected with the Vatican. For ten years he resided in Glasgow, frequently preaching as a missioner in the leading cities of England. For two years he was attached to the diocese of Newark, N.J. (U.S.A.), visiting distant States on mission tours. Last August Father O'Connor met him, and Father McLoy was led to the Saviour.

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Dr. McLoy is now in Princeton Seminary, where the professors afford him every facility in preparing himself for the work before him, viz., the evangelisation of the Roman Catholics in this country. He is a man of signal ability, and his conversion is a notable event in Catholic circles. Other priests are known to be inquirers, like Nicodemus, coming to Jesus first by night. The mission field here is wide enough. New York city alone has one Roman Catholic cathedral, seventy-five churches, forty chapels, 300 priests, 300 brothers, 2000 religious women, 40,000 students in colleges, schools, and academies. The Catholic population of New York is 800,000, having a capital of thirty millions of dollars invested in their religious institutions.

Notes and Comments.

IN our next issue we hope to give portrait and sketch of Rev. B. Senior, of Surrey Chapel.

The first annual report of the London West-Central Mission is an intensely interesting pamphlet. It is not only a record of work, but an eloquent justification of great evangelical principles. Among special classes of the community, hopeful labourers have done loving work; moreover, rich and poor alike have had the Gospel preached to them in faithful simplicity. It is an inspiration to read the sections of the report written by Revs. Hugh Price Hughes and Mark Guy Pearse, and we recommend a careful reading of the whole to any discouraged labourers, or to any Christians who may be looking about for a sphere of labour.

To-day (Friday) the first anniversary of the Mission will be celebrated. At noon Rev. M. G. Pearse will preach in Princes Hall; at 3 o'clock a convention will be held in Wardour Hall, Rev. Dr. Rigg presiding; at 7 o'clock Mr. George Williams will take the chair at the annual meeting, when addresses are expected from Revs. J. E. Clapham, M. G. Pearse, H. P. Hughes, and others. By the close of the day it is hoped to receive subscriptions amounting to £2500, towards which some promises have already been made. Copies of the report may be had from Mr. Hughes, whose address is 8, Taviton-street, Golden-square, W.C.

The committee appointed at a recent meeting of the London Baptist Association to draw up a declaratory statement of evangelical belief, submitted their report at a special assembly of the Association last week, when the declaration formed the subject of considerable discussion. Rev. A. G. Brown, of the East London Tabernacle, in view of the decisive vote at the previous meeting against the adoption of a credal basis, formally withdrew from the Association, intimating that his congregation would endorse the step he had taken. In some respects this cleavage is to be regretted; but, if there cannot be honest agreement in doctrinal view, it is surely better that all should be free to do their work untrammelled by hampering associations.

The Evangelical Alliance have once more sent forth their world-wide invitation to united prayer during the first full week of 1889. The programme of subjects for petition is drawn up on the usual comprehensive lines. The Alliance Committee say in their circular:—

> Many signs of the times also emphasise the duty of waiting on God. The increasing activity of both truth and error, good and evil, marks the period as critical. Socialistic principles, subversive of the highest interests of society and opposed to authority, prevail to a great extent, while the baneful influence of Romanism, so antagonistic to the progress of Christian liberty, is powerfully felt in many lands. Many thoughtful students and observers are convinced that a solemn era is at hand. And all of us must feel that while we are more than ever bound to faithful testimony and diligent service, we are most impressively admonished to watch and pray.

Copies of the programme can be had from the secretaries, 7, Adam-street, Strand, London, W.C.

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"The Turning of the Tide, 1688." The continuation of this tale of the Covenanters stands over till next week.

The interesting details given in the October report of the Howard Association show that its special field of effort among prisoners is one that yet affords ample scope for the Christian and the philanthropist. We commend the Association and its humane endeavours to the sympathetic consideration of our readers.

The recently published account of the result of an appeal to the Supreme Court of Madrid, from a sentence passed by the Spanish Provincial Tribunal, will afford instructive reading to those who prate of Romish equity and toleration. A Spanish Protestant was condemned to five days imprisonment, and a fine of one pound and costs, for the offence of not removing his hat when a Popish procession was passing through the streets; the Supreme Court has decided that his conduct was a heinous offence against the religious feelings of those who belong to the Catholic religion, and accordingly upheld the sentence. This decision can only be considered as a flagrant act of religious persecution. Spain is now the only country in the world, where the bigotry of Romanism is all powerful, and those who profess to think slightingly of its power for evil, or imagine that its rule can ever be compatible with liberty and religious equality, will do well to keep a watchful eye upon its unbridled supremacy in that country.

The British Museum has recently become possessed of a number of cuneiform tablets found in Egyptian tombs, whereby we are afforded an interesting glimpse of life in the Nile Valley in times anterior to the Exodus. Amenophis III., of the eighteenth dynasty, having married a daughter of Tushratta, King of Mesopotamia, there was a large emigration of families from beyond the Euphrates, and in time the visitors acquired possession of lands and goods which had formerly been enjoyed by their hosts. Jealousy ensued, and there was much oppression during the period of the nineteenth dynasty. A writer in *The Times* so runs in the face of historical facts as to say:—

> They were set to the uncongenial task of making bricks, and of building walls and pyramids; and finally the oppression they endured ended in the outbreak which led to their triumphing gloriously over their taskmasters in the waters of the Red Sea.

This latter statement is as extraordinary as it is unwarrantable. It is strange that it should be necessary to remind *The Times* that Moses delivered Israelites and not a remnant of adventurers from Mesopotamia.

There is much force in Rev. Dr. Randall's reply to the accusation of ignorance and passion because he took strong objection to the Universalist doctrine set forth in the Eschatology debate on the last day of the Church Congress. He still, and, as we hold, properly, objects to theorising on the future state, and setting forth mere speculations as authorised doctrine. No one but the Lord of the dead and living has power to reveal the secrets of eternity, and when we speculate we set forth no more than the crude theories of modern assurance. On such a momentous subject doctors, however learned or daring, ought to turn for light to Him who has the keys of death and hell. This is sound reasoning. Would that preachers would follow it. An assurance is indulged by many of them in proclaiming new views which is altogether unjustifiable.

In our list of forthcoming events will be found particulars of the series of Thursday addresses to be delivered by Dr. Adolph Saphir on "The Bible," at the Presbyterian Church, Allen-street, Kensington. The opportunity of hearing a series of lectures on such a subject by such a competent speaker is rare, and we doubt not it will be very widely taken advantage of.

Considerable division, both of feeling and opinion, exists among Congregationalists on the question whether the Congregational Union should speak as a corporate body on the subject of administration in Ireland. It appeared to a majority of the late Nottingham Assembly that the ministers and delegates ought to condemn the action of the Government, and the last morning's session was adjourned to a public hall for this purpose. About a hundred, however, instantly signed a protest against this adjournment, and the protesters included very influential names, some of them being ex-Chairmen. Dr. R. W. Dale has also written to *The Nonconformist and Independent* to say that he would have signed the protest, had he not regarded it as inadequate. Quoting a phrase which was used concerning the minority at the adjourned meeting, he says: "I am willing, as far as the Congregational Union is concerned, to be 'brushed aside in the interest of freedom and progress.'" We echo the wish he expresses that Congregationalists may not on this Irish question be divided into two hostile camps.

If "The Jewish Quarterly Review" (*D. Nutt, London*), of which the first number has appeared, is continued, it will throw valuable light on current Jewish opinion, and, at the same time, assist to raise the Jewish mind of England from that apathy and indolence on religious questions which has of late years so fatally marked the well-to-do among them. Few things can be more hopeful than to turn the attention of the Jews to what the Editors term "the greatest and most vital of all works of Jewish literature—the Bible." Even modern Jewish scholarship which turns attention away from traditional dogmas to the true meaning of the Hebrew prophets will help forward that movement which has been awakened in the house of Israel, and is one of the most remarkable providential signs of this age. We observe that Christian expositors and scholars are invited to write in *The Review*.

A letter in *The Times*, by Rev. W. Adamson, vicar of Old Ford, emphasises the painful facts as to starvation and destitution being very potent feeders of the terrible army of lost women in our streets. He suggests that steps should be taken to punish men as well as women, for "at present the law is unfair, and oppressive to one sex"; and also that "there should be two grades of Unions—one for the lazy, vicious, and criminal; the other for the honest, distressed, and industrious. They should not be required to herd together under one stigma of reproach." If this latter suggestion were adopted, doubtless the strong objection to the workhouse, which so many of the deserving poor entertain, would be set aside, and there would be less sorrow and shame in our midnight streets.

Rev. Hugh B. Chapman, vicar of St. Luke's, Camberwell, writing upon a kindred topic, similarly cries out for "unflinching and absolute equality being dealt out to both sexes," so-called "degraded" women being the result of degraded men. He urges that the drink traffic is at the bottom of half the misery and vice of the present day, and suggests that it should be dealt with as it deserves. Recent utterances of those in authority seem to point to a revival of the "compensation" theories of a few months ago; we trust, however, that the nation will insist upon the drink traffic being dealt with, not in accordance with its claims, but with its shameful results.

The simultaneous strikes among coal miners for higher wages have created a crisis in the coal trade. Coal has gone up fully two shillings a ton, and is still on the rise. With bread dear, too (remarks a contemporary), the prospects of the coming winter are terrible for the poor.

The Dublin *Ecclesiastical Gazette*, in dealing with the disgraceful attacks upon Mrs. Smyly's and other Christian work in the Irish metropolis, now being made week by week in a Romanist paper, says:—

> In the slums of our larger towns and cities the children of the poor are practically uncared for and allowed to grow up in a state of illiteracy as young savages. The elementary principles of the Christian religion are not taught to them, and we venture to say that not one in a hundred could repeat the ten commandments—the foundation of all morality. Until the Roman Catholic Church in Ireland does its duty by instructing its children in the principles of Christianity it must be prepared to see the work at least attempted by others.

A dog in the manger attitude, however, is not an unusual one on the part of the Romish apostasy, but it is not until the Bible is introduced by those who are doing good work in the slums and alleys, that Rome stirs. It certainly seems that she would prefer to allow the poor to perish in their poverty and ignorance rather than they should be helped and instructed by anyone holding God's Word.

The preliminary report of the Parliamentary Committee appointed to inquire into the condition of the labouring classes in Holland, contains some interesting but painful facts on this subject. It appears that the small bakers of Amsterdam, for instance, work sixteen hours a day all the week, and on Fridays and Saturdays twenty-six hours at a stretch. The tailors, with their wives and children, frequently work until midnight, and sometimes twenty-four, or even forty-eight hours at once. Extremely long hours—eighteen, twenty-four, and even thirty-six—are common in the Dutch bakeries, steam mills, breweries, refineries, and other industries, the average day in most factories consisting of thirteen or fourteen hours. The number of women and children employed is constantly on the increase, amounting, in one province, to 39 per cent. of the workpeople, and though the employment of children under twelve is forbidden by law, yet, in the absence of proper inspection, these habitually work as long as adults, and at dangerous and unhealthy trades.

One lamentable effect of this female and child labour is to be seen in the great increase of infant mortality, which in five years has advanced nineteen per cent. of the population for the whole of Holland, and in some parts as much as thirty per cent. Wages are stated to be very low, the ordinary yearly earnings of a Dutch workman in constant employment for ten hours a day being about £37. It will thus be seen that the lot of our own East-end toilers is rivalled, if not exceeded, in hardship, in other countries; and assuredly, unless a remedy is found for the above abuses, in pursuance of the urgent recommendations of the Commissioners, the outlook for the working population of the Netherlands is very serious.

A happy contrast to the foregoing picture is afforded by the manufacturing town of Barmen, in Germany. Here, as is gathered from a recent report of the United States Consul, wages are higher than in neighbouring towns. Apart from the insurance required by law, there are stated to be upwards of forty invalid, saving, and annuity funds, under the joint management of employers and employed. Between these two classes excellent relations exist, the former showing that they have the welfare of their workpeople at heart, and the latter remaining in the same factory for twenty, thirty, or forty years, and the amount of litigation being of the smallest. There are also very successful schools which afford a safe home for the children during the parents' hours of labour, and many poor workers, when incapacitated by age, continue to receive full wages until their death. If the relations between capital and labour, employer and employed, were generally based upon Christian principles, and if working men refused to be swayed by irresponsible agitators, who risk nothing by a strike, the economical and social condition of Barmen might become the rule, instead of the exception.

In a recent little book ("Woman, her Rights and Duties," by Minerva) it is stated, on the authority of an Inspector-General, that "of the hundred millions of women in India at least two-thirds are by their social customs debarred alike from receiving the visit of a medical man at their own homes or from attending public hospitals or dispensaries." This points to an open door for English ladies. A knowledge of the healing and nursing art will gain for them an entrance into the zenana, which is the social fortress to be captured, and, as in the case of medical missions, the administering of relief to the body affords splendid opportunities of prescribing also for the heart and soul. Christian ladies of high education and full of love to God and sympathy with his benighted creatures are urgently needed for this work. There are in England many ladies of means and education who are practically frittering away their energies and lives for want of some definite vocation. Here then is a sphere of work to which may fitly be dedicated the noblest talents, attributes, and graces of womanhood.

MR. WILLIAM NOBLE has been conducting meetings and missions in and around London since his return from the Colonies and America. In response to many pressing invitations, he intends visiting the provinces to hold special meetings, and will continue this work up till May next, when he will probably carry out another series of marquee meetings in the Metropolis. His varied experiences in Australasia, America, and this country should be helpful to the cause he is earnestly seeking to advocate.

MAJOR WHITTLE IN BELFAST.

Major Whittle's mission in Belfast is being continued with increasing success. On Sunday week he conducted two services in May-street Church, one for women and another for men. Both were largely attended by audiences that listened very attentively to the earnest words of the speaker. During the week following Major Whittle conducted three services daily.

In the dinner-hour he addressed the employés in several of the large warehouses. In one of these establishments a weekly meeting has been maintained since the Major's former visit several years ago by those who received blessing then. Bible-readings have been held every afternoon at the Y.M.C.A. buildings; and in the evenings addresses have been delivered in Rosemary-street Church. Sin in its various aspects has been emphasised, and the grace of God magnified.

Engagements are crowding upon Major Whittle's attention, and both from the north and south of Ireland he is receiving cordial invitations.

GRAY'S YARD RAGGED CHURCH.

The new premises of the Gray's Yard Ragged Church and Schools, James-street, Oxford-street, W., were opened on Monday last, when a public meeting was held, presided over by Lord Kinnaird. The spacious room was crowded by friends and supporters, who were much gratified to find that, after some years of waiting, the Mission has a suitable building in which its important work may be carried on. The outlay has exceeded £8000, and there is at present a deficit of £1400 on the undertaking, not reckoning the cost of needful furniture, and the payment of some bills yet to fall due.

Situate close to the old premises, the new Ragged Church is entered from 13, Duke-street, Manchester-square. It is supplied with class-rooms, and the good work which has been carried on with so much success for many years will be continued within its walls. The hungry will be fed, and the Gospel will be preached to the poor. In the past many tramps have found Christ at the Mission meetings; men of culture also, who have sunk to poverty, have there found a sympathetic ear as well as a warm heart open to their sad tale; and runaway boys and girls have made friends of the workers, who have gladly moved to secure their restoration to the parental roof. These and other matters were mentioned at the meeting, in the course of speeches by Dr. S. O. Habershon, treasurer for the building fund, and Mr. P. Gough, who for sixteen years has been a hearty worker in connection with the Mission.

Lord Kinnaird warmly commended the Mission to the support of Christian people. He was followed by Rev. W. Hay Chapman, who urged the workers never to lose sight of the fact that the Mission is not theirs but the Master's, who said, "As my Father hath sent Me, so send I you." Revs. Nevile Sherbrooke and F. H. White also spoke. On the motion of Mr. George Holland, seconded by Colonel Puget, a vote of thanks was passed to Mr. W. G. Scott, the architect, who gave his time and talents alike in connection with the new building.

"A DARK SPOT IN SOUTH LONDON."—On Wednesday, last week, a public meeting, presided ever by Mr. G. E. Elvin, secretary of the Metropolitan Tabernacle Evangelists' Association, was held in connection with the opening of the Penarth-street New Mission-hall, Ormside-street, Old Kent-road. For the last three years the friends have been desirous of erecting an iron building. Failing to obtain the necessary permission for the erection of the iron structure, a commodious building has just been rented, and what was once a large shed has been converted into a comfortable hall capable of seating from 300 to 400 persons. An account of the work during the past five years will shortly be published. The superintendent is Mr. S. Clayton, 218, Bow Common-lane, London, E.

WORKING GIRLS OF LONDON.

The Homes for Working Girls in London are now ten years old, and accommodate a large number of inmates. The endeavour is to provide Homes in the various districts of the Metropolis for those who are earnestly striving to gain an honest living, but are homeless; it is sought to afford young women profitable recreation, and, above all, to surround them with Christian influences, and extend to them friendly guidance at the most critical period of their lives.

These Homes were during last year centres of much Christian work, as well as serving an important philanthropic purpose. Meetings of various kinds were held, and measures adopted for the intellectual improvement of the residents. The united monthly prayer-meetings were a means of much good. Though many an inmate enters the Homes without any regard even for the observance of religion, something very soon seems to attract them to considering their relation to Him who is "the Way, the Truth, and the Life." "Day's outings" and "invitations to tea" were numerous throughout the year, and, with the "musical evenings," they were highly appreciated. The continued co-operation of friends in these directions is confidently reckoned upon.

The annual report of the Homes contains an urgent plea for that large body of young toilers in London who cannot command a much-needed change and rest in the country. "If," says the report, "at any time God should put it into the heart of anyone interested in the welfare of their poorer working sisters to present to the trustees a roomy house at a suitable distance from London, and of reasonably easy access, we would gratefully accept it on their behalf."

There is much that is deeply interesting in the report, which, along with any other information, may be obtained on addressing the hon. director, Mr. John Shrimpton, 2, Westminster-chambers, S.W.

Last week, in the presence of a number of friends, an extension of Victoria House, Queen's-road, Bayswater, was formally opened and dedicated to the work. Instead of accommodating twenty-eight, this excellently situated house will now afford a home and shelter to fifty-six young working women. The cost of this addition has been £1800, and of that sum about £600 has yet to be made up. In a succinct and very interesting statement made on the occasion by Mr. Shrimpton, he referred to the power of practical womanly sympathy in smoothing the pathway of those who have to toil amid many difficulties for their daily bread. Those women who are possessed of large means have a corresponding responsibility in considering the claims of their poorer sisters. Earnest prayer on behalf of this good work was made by Rev. H. W. Webb-Peploe and Rev. F. Sulivan, and an address was given by Rev. Dr. Concannon.

A ninth House will be opened in December, when there will be an aggregate accommodation for 520 young women.

FACTORY LADS' CHRISTIAN HOME.—An institute to serve this good purpose was opened last week at 331, Kentish Town-road, N. With the sympathy of Mr. George Hatton, of the St. Giles' Christian Mission, and the active assistance of Mr. W. Wheatley, the well-known prisoners' friend, Mr. J. Markham has promoted the scheme and opened the Home with the encouragement of many Christian workers and others in the district. The object is to reach and care for lads at the critical age of from thirteen to seventeen, who will be welcome, without payment, to the institute and the enjoyment of its many advantages. Needy lads will also be provided with bed and board at a cheap rate, and other agencies will, it is hoped, be in due course established for the good of the class for whom the Home has been opened.

DR. BAEDEKER IN RUSSIA.

Dear Sir,—I have now once more crossed the Russian frontier, and have begun visiting prisons, and giving the Word of Life to the prisoners. May the seed thus sown be watered by the prayers of God's remembrancers, and may much fruit be found after many days. Through the Society for the Free Distribution of the Scriptures I am enabled to give a New Testament to each prisoner. Going inside the prison walls is like descending into a lower world, where a glimmer of light is a great event in the history of the life of prisoners. There are chains and fetters far worse than prison walls and bars, and in many cases the confinement in prison may prove the entrance into real liberty; but there is also a terrible power in the concentration of sin and darkness which is productive of terrific results, when the glorious Gospel is withheld.

My next step will be Kischinjeff, and then Kiew, Gitomir, Elisabethgrad, &c. I purpose returning to Odessa before I go further east and south-east. I reckon on the prayers of the Lord's remembrancers to pave the way where I go.—Yours in the fellowship of the Lord's service, sincerely,

F. W. Baedeker.

Hôtel d'Europe, Odessa.

SHELTERING HOMES, LIVERPOOL.

Wednesday, October 17, a happy day—long looked for, long worked for, and much prayed about—was the day on which the friends and supporters of Mrs. Birt's Liverpool Sheltering Homes gathered to see the foundation-stone laid of the new Home in Myrtle-street. The Mayor of Liverpool presided. Mrs. Stephen Williamson (youngest daughter of Dr. Guthrie) laid the stone, amid a sympathising assemblage, with the sun shining upon the scene in all its radiance. The Bishop of the diocese, in prayer, dedicated to God the building about to be erected.

The child rescue work carried on by these Sheltering Homes has been greatly blessed of God in the past. He is blessing it now, and the new Homes will greatly add to the convenience of the work by providing for the rescue of a greater number of children.

The bazaar in 1884, which realised £5000, showed how the work had taken hold of the sympathies of the people. Donations have been since coming in, until the Committee felt they were thoroughly justified in commencing the building (which needed only £2000 more), believing that amount would be forthcoming from God's stewards. Only to-day, two little girls were received at the Home, of the ages of eleven and thirteen, who had been deserted by their mother, and had not been in a bed, nor in even a room of any kind, for four months; sleeping on the sand of the shore of the Mersey, or creeping into empty boxes, or crouching in the shadow of some doorstep. To the question, "Were you not afraid to be out in the dark night, you two little girls, all alone?" the sad reply came quickly, "Yes, ma'am, but we got used to it at last."

ILFRACOMBE.—Mr. W. H. Weir, a youth articled to an architect, writes:—"Our meetings are very well attended, and are, I am sure, going to be a great blessing. We hold them every Wednesday evening in a room on the quay, in the midst of the poorest houses. They commence at eight o'clock, and a friend and myself start about seven with a good supply of tracts, and go from house to house inviting the people to come, and at the same time leave a tract at each house. Now that the open-air services on Sunday are discontinued, two of us distribute tracts through the town after evening service." This is an example worth imitation.

A TRAP FOR YOUNG MEN.

The Glasgow Exhibition drinking statistics given last week (writes a correspondent) afford but a feeble idea of the perfect hell traps that are crowded every night within its grounds. It would seem as if the adversary were making a special effort to ruin young men; and the authorities have, alas! lent themselves fully to everything necessary to accomplish this. The rights to sell drink have realised an enormous sum; and each saloon seems to vie with the others to bait the best trap, and catch the greatest number of victims. The price that is paid for the rows of extremely pretty dark-eyed girls is no doubt a large one, and we should marvel if two out of every three young men passing these scenes, which always have wide open doors, could resist taking "but one glass." To many, those faces, smiling words, and delicate hands are, doubtless, irresistible.

We would say to those who have at heart work amongst young men in Glasgow: Spend one evening there from seven to ten, and see for yourselves. If you have been lukewarm in your effort to rid our land of the black death of to-day, you will be cold no longer. So bad is the drunkenness, as the hour for closing approaches, that what are called "chuckers out" have always to be on hand, to pitch outside young men whose swimming brain takes a noisy turn.

MISSIONARIES FOR CHINA.

Mr. B. Broomhall and a band of missionaries, some recently returned from China, and others soon to go to that country, were present at the monthly meeting for workers on Wednesday, last week, at the Home of Industry, Bethnal Green-road, E. Mr. H. W. Maynard presided, and after the brethren had delivered brief addresses, they and their ways were fervently committed to the keeping of the God of all grace.

In the course of some introductory remarks, Mr. Broomhall said that with nine who were now on their way to China, the workers to leave in November and December next will make up a body of between thirty and forty new missionaries, without counting the fourteen now on their way from America. Eight of the workers from the United States and Canada are ladies, and it is hoped that they are the first of many bands of labourers who will link China with America, and form the nucleus of a separate mission, whose operations shall be directed from the other side of the water.

Addresses were delivered by Messrs. F. W. Baller, G. W. Clarke, and S. R. Clarke, returned missionaries. It transpired that it was in connection with Miss Macpherson's work that Mr. G. W. Clarke was brought to the Lord twenty-two years ago. Messrs. E. Hunt, C. W. Lambert, T. Macoun, and T. Selkirk spoke briefly, and their interesting testimonies commended them to the warm sympathies of the meeting. Miss Oakshott and Miss Mackenzie also spoke, their utterances bearing witness to a true loyalty to the Master, whom they have determined to serve in the way they believe will best please Him.

Old and new missionaries alike besought the unceasing prayers of those who love the Lord Jesus Christ in sincerity, that the warmth of their first love may be sustained in the midst of the chilling surroundings of heathenism, and that faith and patience, and all needful grace, may be multiplied unto them, whilst far away from spiritually-minded friends and counsellors.

FAREWELL TO MISSIONARIES.—On one of the days whilst the Congregational Union were in the Conference at Nottingham, a meeting was held to bid farewell to sixteen missionaries of the London Missionary Society, fourteen of whom are returning to their spheres of labour and two going out for the first time.

DEACONESSES IN JERUSALEM.

This new movement is now fairly started. Four members of Mrs. Meredith's Association left for Jerusalem on Saturday, October 20, there to found a household similar to those in which they have lived and laboured many years in their London missions and institutions.

These are well known to the Christian public, and no doubt is felt that the last offshoot will bear fruit as abundantly as the oldest branch on the root, planted, in the Lord's name, by women moved by the Holy Ghost to care for the miserable mothers and helpless little ones of our great cities. Two more associates will go out at Christmas to join the Jerusalem House, and there are "more to follow," when organised work requires them, and when funds are provided. The Jerusalem centre is intended to be for educational and sick-nursing purposes. The founders are not novices, but women of experience in both these kinds of work.

Valedictory services were held on Tuesday, 16th inst., in Christ Church, Brixton, at three p.m., where Canon Hussey and several clergymen received the Association, and the Ven. Dr. Richardson, archdeacon of Surrey, gave an address to the sisters set apart for the new station. The Lord's Supper was observed by the congregation assembled to "commend them to God, and to the word of his grace."

In the evening a most interesting meeting took place in their own Conference Hall. Rev. H. Pelham Stokes, vicar of Isleworth, presided. Rev. Dr. Bullinger, of Walthamstow, Rev. N. S. Taylor, of Torquay, and Rev. I. Sydenham Dixon, of Park Chapel, Chelsea, and several ladies spoke. The head sister, Miss Ede, took leave of her friends with tender regard, and mentioned with gratitude Canon Hussey's ministrations, by which she and others had profited much.

Miss Lloyd, who is the organiser and leader of this undertaking, and remains at home to promote it, announced that the money received from friends for the Jerusalem House, with the contributions by the Association, had up to the starting met all expenses. She pleaded for liberal support for this extension of the Lord's service. The rule of the Women's Missionary Association, which provides that each worker going to definite service should be recognised by the church of which she is a member as set apart for the work, is very wise, and assures us that the labour of women in the Church of God is increasing in importance. We also strongly recommend the plan of sending out women in groups to work in foreign lands on the family system.

REFORMED EPISCOPAL CHURCH.—We are desired to state that the paragraph in our last issue under this heading (sent to us by a correspondent) does not accurately represent the facts. The meeting held in Exeter Hall was only a preliminary one, called to discuss the basis of a projected future union. Nothing definite has yet been accomplished in the way of organic union between the Free Church of England and the Reformed Episcopal Church.

POOR ENGLISH IN PARIS.—Rev. J. Howard Gill, preaching recently in the Rue d'Aguesseau, made a statement respecting the "Victoria Home." For some years past, the preacher said, he had longed to see some provision made for their poor old English residents in Paris by way of a "Home," in which, when past work, they might end their days in comparative comfort and quiet. He was so impressed by the loneliness and misery of many, and so convinced that if a temporary Home could be opened its success would lead to the erection of a permanent one, that he had mentioned the subject to a few members of his congregation privately, stating his readiness to take a house himself for three years if he had a guarantee of £500. In eight days, to his surprise and joy, he had received nearly £800. He took a large house at Neuilly, standing in its own grounds, and containing some twenty good rooms. Before a month had passed he hoped that the temporary "Victoria Home" would have received its first inmates.—*Record.*

A COMMENTARY ON GALATIANS.*

This is an able and a timely book. The Epistle whose teaching it expounds and enforces is one needing attention in these days. The Galatian folly (chap. iii. 1—5) is repeating itself, as the author says, "in churches and communities that are untrue to the spiritual principles that gave them birth....Our fathers, Puritan and Scottish, staked their lives for the crown rights of Jesus Christ, and the freedom of faith....And now that the battle is won, there are those amongst their children who scarcely care to know what the struggle was about. Out of indolence of mind, or vanity of scepticism, they abandon at the bidding of priest or sophist the spiritual heritage bequeathed to them. Did they then suffer so many things in vain?...And can we, reaping the fruit of their faith and courage, afford in these altered times to dispense with the principles whose maintenance cost our forefathers so dear a price?"

The truth with which Paul met this folly in the first century needs emphasising in the nineteenth. This is the work which Professor Findlay has set himself to do, and has ably accomplished. His style is forcible and clear; his exposition is faithful, and his doctrine soundly evangelical, while he displays profoundest reverence for the truths which have evidently mastered him, and for the inspired words in which those truths are revealed. It is refreshing, for instance, to read concerning chap. iii. that it "is a masterpiece of exposition, unsurpassed in its keenness of insight, breadth of view, and skill of application."

The author understands his subject; and the fervour which possessed the Apostle when he wrote the Epistle has also possessed him, so that the book sparkles with allusions to present-day tendencies, and with practical applications of the truths with which he deals. Ritualism, advanced thought, and (whether intentionally or not) even the Down Grade Controversy, are touched skilfully and faithfully, as the exposition demands. The author's view of the world as still evil is well given on pages 31, 32; on page 232 baptism is described as a "descent into and rising from the symbolic waters," and this is declared to be "the normal and most expressive form of primitive baptism!" and this from a professor of Headingley Wesleyan College. The connection between faith and justifying righteousness is nowhere stated more lucidly than on pages 184-5. Even those who (like the reviewer) still incline to the old view of the imputed righteousness of Christ will be thankful that we have, at last, an understandable statement of the alternative view.

The method of the work is good. The Epistle is divided into five parts: the Prologue, i. 1—10; Personal History, i. 11 to ii. 21; Doctrinal Polemic iii. 1 to v. 12; Ethical Application, v. 13 to vi. 10; and Epilogue, vi. 11—18. Under these divisions, are grouped in all thirty chapters, in the course of which every verse in the Epistle receives faithful treatment. We are thankful for the book, and heartily commend it. None can read it without getting a higher appreciation of the present value of the Epistle with which it deals. W.

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* The Epistle to the Galatians. By Professor G. G. Findlay. Vol. vii. of the Expositor's Bible. 7s. 6d. *Hodder & Stoughton.*

A CHRISTIAN CONVENTION is be held at Bradford on November 7, 8, and 9, for the deepening and strengthening of the spiritual life, similar to the gathering at Keswick. The following speakers have promised to attend: Revs. Evan Hopkins, William Haslam, G. C. Grubb, Dr. Elder Cumming, F. B. Meyer, J. Sloan, Colonel G. W. Oldham, Mr. H. F. Bowker, and Mr. W. Hind Smith. As Bradford, Leeds, Halifax, and Wakefield are all so close together, this Convention promises to be a great success, and it will probably become an annual institution.

SOLDIERS' INSTITUTE, GIBRALTAR.—Mr. Charles Cook's meetings here ended last evening. Many soldiers and civilians have been gathered together during the week, and have heard the Gospel. One man, who keeps a tobacconist's shop, and always does a large Sunday trade, has, through attending the meetings, decided to discontinue his Sunday business. Mr. Cook has visited Tangier, Ceuta, and Tetuan. He left this morning for Malaga and Madrid. In his visits to the Morocco prisons he distributed Arabic and Spanish Testaments to the prisoners. H.

Gibraltar, October 15.

OBITUARY.

DR. ROBERT YOUNG, EDINBURGH.

After some months of enfeebled health, Mr. Robert Young, LL.D., well known as a Biblical and Oriental scholar, has passed away, in the sixty-sixth year of his age. Students of the Holy Scriptures have long held the name of the deceased in high regard, in gratitude for his "New Version of the Bible," "Analytical Concordance of the Bible," and many other works, all of them of great value and some of them of world-wide celebrity. Dr. Young's books were all of a distinctly useful kind, and they not only represent a grand life work, but afford abundant evidence of his lively hope in Christ.

LORD MOUNT-TEMPLE.

On Tuesday, last week, after having been ill for some time, Lord Mount-Temple expired at his residence, Broadlands, near Romsey, Hants, aged 77 years. The second son of the fifth Earl Cowper, his lordship served for some years in the Army, and, having entered upon political life, sat in the House of Commons from 1834 to 1880, when, in acknowledgment of his distinguished services in important public offices, he was elevated to the peerage. The deceased took much interest in philanthropic and charitable undertakings, and helped to secure the passage of the Criminal Law Amendment Bill through the House of Lords. He was a simple-hearted Christian man, of broad and warm sympathies, and both his aid and his counsel will be much missed on many hands. A daily contemporary has well said of the late peer: "He seemed to be more fitted by nature to take the chair at a meeting in Exeter Hall than to engage in the rough warfare of politics; and since he ceased to be a Minister of the Crown, at the close of Lord Russell's last Administration, he has devoted himself more and more to that 'labour of love' which is identified with the promotion of the welfare of the masses." Our issue of April 1, 1886, contained a portrait and sketch of Lord Mount-Temple.

ITALIAN SOLDIERS.—Signor Capellini, in a recent account of his work in the camp in Romagna, states: At Imola he was able to give away many books, and speak words of encouragement to the soldiers who came to him. After twenty years' experience he has learned, by looking them steadily in the face, to discern if they are sincere inquirers after truth or emissaries of priests or Jesuits, who are the bane of regiments, not only by their false teaching, but by insinuating themselves into the good opinion of their superiors, and telling of the Protestants, who, if the superior officer is fanatical, treats them harshly, and often unjustly. At Pesaro Signor Capellini held every evening large meetings in the public room of the hotel, and was able to convince some of the officers of the sincerity of his work, and induce them to accept Bibles. He returns from his arduous campaign full of thanks to God for the opportunities He has given Him to make known the truth, and full of hope that God will continue to bless his work, and through it not only the army, but the nation.—*The Record.*

A HIRING FAIR.—In a description of a Warwickshire hiring fair, a writer in *The Daily News*, after quoting some doggerel verses sung at the fair, says:—"The exhibitions are on a level with the poetry; and the public-houses, with their drink, their coarse ribald songs, and heated, feverish dancing, even more degrading and debasing. The police try to check and control the drunkenness, but with very partial success. The remedy for the evil clearly lies in the hands of two parties, the local authorities and the farmers. In is now possible for the latter to obtain their servants by better and more trustworthy means. There is no need for them to go out into the market-place; by so doing they are outraging the sentiment of the time, which is antagonistic to the dealing in men and women as in cattle; and they are debasing and degrading their own servants. The remedy in the possession of local authorities is equally effectual. The revenue derived from this source must be small, and its benefit inappreciable; the loss to public morals serious and abiding. The evils that these fairs do live after them. The only reform that will purge them from the excrescences of drunkenness, riot, and vice is to reform them out of existence."

INQUIRERS' PAGE.

THE WORKER'S HIRE.

Dear Sir,—May I suggest two reasons why Christian workers are so underpaid?

(1) Wealthy Christians, heads of Christian societies, &c., do not realise the actual amount of work for body and mind there must be, if Christian work is done by an earnest worker, and they want none other than earnest ones.

(2) They seem to think the devoted worker is so adequately repaid by the Master Himself that the responsibility is taken off their shoulders.

I leave your readers to consider whether there is any responsibility resting upon those to whom God has entrusted his money; and thank you for allowing The Christian to be the medium through which we incomeless workers may be heard.—Yours faithfully, Willing Worker.

IMMERSION.

Sir,—Permit me to say that I would be much obliged by your allowing me to inform such of your readers as believe that Rom. vi. 3, 4, proves believers' immersion to be the *only* baptism, that the "point" of analogy preached by Paul is *not* between our baptism and the burial and resurrection of Christ, but between our "death to sin" and rising to holiness and the "death and resurrection" of the Redeemer.

The freedom of believers from sin is expressed in ver. 2, by the figurative phrase "dead to sin." And the Apostle carries the figure consistently through, and says, that by our reception of Christ we become united to Him in such a manner as to die as He died, and to rise again as He rose. As He died unto sin (for its destruction) so do we, and as He rose to holiness of life so do we (ver. 6; Gal. ii. 20).

This glorious and fundamental truth is further exemplified by the figurative phrase "planted," "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," and hence the terms "baptized into Jesus Christ," "crucified with Christ," "planted together in the likeness of his death," are absolutely expressive, *not* of a nominal or man-made union with Christ, a mere external or formal profession of the Gospel, but of the cordial reception of it, of which submission to the rite of baptism was the appointed expression. Consequently the "penitent thief," although *not* baptized with water, was buried with Christ by baptism on the cross; in other words, he was crucified with Christ. And, therefore, he was born of water and the Spirit (John iii. 5), or in other words, "By the washing of regeneration, and renewing of the Holy Ghost, which was shed on Him abundantly through Jesus Christ our Saviour" (Titus iii. 5, 6). Finally, as the baptism preached by Paul (Rom. vi.; Col. ii.; Gal. ii. 27) indissolubly unites the baptized to the Redeemer, and absolutely saves the soul, it cannot be synonymous with water baptism, which leaves numbers of its recipients where it found them, viz., "in the gall of bitterness, and in the bond of iniquity" (Acts viii. 23).—I am, Sir, your obedient servant,

John Ennis.

Knacktopher, co. Kilkenny.

Mr. Ernest W. H. Langdale writes from Barnstaple, proposing several objections to immersion. He says:—What did the Apostles do when they found no water deep enough for baptizing people by putting them right under water? What did the three thousand people converted by the preaching of Peter do with their wet clothes after immersion? Do you think that the Eunuch whom Philip baptized would continue his journey with his wet clothes on? Is there any proof that the water into which Philip and the Eunuch went in was a river or a shallow pool by the wayside? Mr. Langdale also raises objections on the ground of our climate being colder than that of Palestine, and of our dressing customs being different from that of the believers in Apostolic times.

PRAYER AND FASTING.

Dear Sir,—In the interesting correspondence with reference to this subject, it has not, I think, been pointed out that the words, "This kind goeth not forth but by prayer and fasting," are absent from the Revised Version; although, in a marginal note, it is rightly stated that "many authorities, some ancient," insert the verse. This passage, however, is not the only instance when the subject was directly referred to by Christ; indeed, not only He Himself, but his Apostles, in common with all the brightest Old Testament saints, are actually recorded as having themselves fasted.

"A Bible Student," while agreeing with the principle, and rightly describing the nature of a true fast unto God, has, I think, somewhat overlooked the repeated references to the subject all through the Scriptures. Contenting ourselves with the New Testament only, may I give a few instances, quoting the actual words, as perhaps your readers have not all the opportunity of immediate reference.

First we have the account of our Saviour's fasting in the wilderness,* and, immediately after, the first utterance on the subject as regards others. It occurs in that Sermon on the Mount, which is for us and for all time. "When ye fast, be not, as the hypocrites, of a sad countenance. *But thou, when thou fastest*, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret...who shall reward thee openly."† It is true that the disciples, when complained of by those of John, were excused by Christ; but what did He add? "When the Bridegroom shall be taken away from them, *then shall they fast in those days.*"‡ And that they actually did so is clear from the following passages: "They ("certain prophets and teachers," including Saul) "ministered to the Lord, and *fasted*"; and a little further on we hear: "When they (Barnabas and Paul) had ordained them elders in every church, and had prayed with *fasting.*"§ The church at Corinth is also thus advised: "that ye may give yourselves to *fasting* and prayer,"‖ proving most conclusively that the practice is both Scriptural and applicable to us also.

Perhaps the keynote of the question is in the verse which follows the last quotation, "I speak this by permission, and not of commandment"; but he who hath never thus followed the example of Christ and his Apostles can hardly, either for himself or others, determine its degree of helpfulness in the Christian life. "Experience teaches," as the old Latin proverb has it, though true it is that God leadeth no two souls alike, and for all it may not equally be a means of grace. Scriptural it most certainly is, when, as in the passages quoted, it is linked to earnest prayer. G. F. E. Scott.

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* Matt. iv. 2, &c. † Matt. vi. 16—18.
‡ Luke v. 35. § Acts xiii. 2, xiv. 23. ‖ 1 Cor. vii. 5, &c.

LADIES' READING ROOM, Morley Halls, 316, Regent-street, W.—We are requested to state that there is open all day a large and most comfortably furnished room, with papers, writing materials, library, cloak-room, and parcels office. The situation being so central, many ladies would gladly avail themselves of this room, did they know of its existence. In the evening it is utilised for the young women in business as a sitting-room. If more day occupants can be secured, it is hoped the expenses would be lightened, the charge of one penny being made for each visitor.

IN GEORGIA this year, says *The Wesleyan Christian Advocate*, the cities are barren of conversions. Macon excepted, there has been no revival of religion of any censequence in any city in the State. This has not been for the want of apparent effort. In some places meetings have been held, evangelists have been at work, even crowds have been gathered together to hear the Word. At Trinity, Atlanta, services were held for nearly a month. One of the most gifted evangelists of America preached day and night with rare cleverness, directness, and force, but with the same result as in other cities, no conversions or very few at least. In the small towns and on the circuits, however, some of the most wonderful meetings of this decade have been held. Conversions have been counted by the hundreds.

TEMPERANCE NOTES.

HOME.

The late Mr. R. A. Proctor, the popular astronomical writer, was a devoted abstainer.

Mrs. Joseph Lucas, who is well known as one of the most successful lecturers on temperance, is slowly recovering from her recent severe illness.

At the Alliance Council meeting a resolution was passed condemning the transfer of the licensing power to any authority having a direct pecuniary interest in the granting of drink licences.

Rev. H. Price Hughes, in a recent address, said the time was coming when the chapels would have the front sites, and the public-houses be put in the back streets till we got rid of them altogether.

The five gentlemen who rank as the highest average scorers at cricket during the past season are all described as teetotalers. They are: W. W. Read, W. G. Grace, W. H. Patterson, T. C. O'Brien, and J. Eccles.

To commemorate the ninety-eighth anniversary of the birthday of Father Mathew, the Irish "Apostle of Temperance," the Catholic Total Abstinence League of the Cross held a special fête and demonstration on Monday at the Irish Exhibition at Olympia, London. The League numbers in London about 30,000 members, consisting of men, women, and children.

The Committee of the London Sunday School Union have issued a circular recommending ministers and Sunday-school superintendents to direct attention to the temperance question on Sunday, November 25. They have also arranged for a sermon to Sunday-school teachers by Mr. Horton, of Hampstead, in the new Surrey Chapel, Blackfriars-road, on Wednesday evening, November 14.

FOREIGN.

There were 1146 courts-martial last year in Bengal, and 392 were distinctly traceable to drunkenness.

The Calcutta Missionary Conference has voted to organise a temperance league. The Conference is in favour of local option.

The American papers state that a Chair of Temperance in the Catholic University of Washington will be endowed by the Catholic total abstinence societies.

Le Patriote, Belgium, in an article headed "Martyr Women," refers to the dreadful sufferings and murders of women and children owing to the drunken habits of their husbands or fathers.

A petition has been presented to King Oscar of Sweden, signed by 208,827 people, asking for the absolute prohibition of the liquor traffic in that country. The settlement is a royal prerogative, and the King can suppress the traffic whenever he chooses.

The Voice has a most interesting letter from Father Mahoney, of St. Paul, Minn, taking strong ground for prohibition, and expressing the opinion that multitudes of the Irish Catholics, as they come to understand its claims better, may be counted as steadfast adherents of the cause.

Mrs. Leavitt writes from Ceylon that there has been much more temperance work done in that country than in most places in India. Bands of Hope are common, and there are some total abstinence societies of adult men. An effort will be made to effect a union of these throughout the island, so that greater influence may be had upon the Government.

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CONTINENTAL & FOREIGN NOTES

THE PACIFIC GARDEN MISSION is in a part of the city of Chicago given over almost entirely to saloons, pawnbrokers' shops, and where the people are of the lowest class. At the first meeting there were but sixty present. Little by little the attendance grew, until now there is an annual aggregate attendance of over 600,000.

THE WOMEN'S PRISON, St. Lazare, Paris, is visited systematically by some Protestant ladies. The President, Mdlle. Dumas, has long devoted sympathy, time, and money to this work. One trait will of itself illustrate her spirit. At eighty-two years of age (she is now ninety-six) she learned Spanish, that she might speak words of comfort to a young Andalusian who did not understand French. A well-deserved homage to her worth was paid at the beginning of October in the Paris *Temps*.

SANTEE INDIANS.—*The Word Carrier* states that three new out-stations are to be opened in the field of the Santee Indian Agency. They are to be known as the Moody, the Sankey, and the Northfield stations. Messrs Moody and Sankey have each provided for a building at each of these stations, and for the support of a teacher for a year. Two ladies, who were present at the meeting in Northfield where these gifts were made, have provided for the third station and its teacher.

A man who has recently been converted through the Salvation Army's instrumentality in Queensland has sent to headquarters, London, a sum of money with instructions to hand it to an employer from whom he robbed it sixteen years ago; he adds to it 50 per cent. interest, and also encloses a donation as a thankoffering for spiritual blessing.

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"Dalmahoy, Midlothian, January 5, 1888.

The Right Hon. the Countess Dowager of Morton writes:—"I am much pleased with goods sent. Please send to me six more Opossum Rugs and six more 'Queen's Royal' Hearthrugs for 13s. 6d. Amount enclosed."

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"The Poplars, Kingsland, Shrewsbury, 8th Sept., 1888.

"Lady Green Price has received the 'Queen's Royal' Carpets and Skin Rugs, and is much pleased with them. Further orders enclosed."

"Milton Villas, Southend-on-Sea, 10th Sept., 1888.

Lady Weiher's writes: "The 'Queen's Royal' Carpets and Skin Hearthrugs are very nice, much admired, and give every satisfaction, and encloses Mr. F. Hodgson further order for Skin Mats and Carpets."

"Beaufort Castle, Beauly, N.B., 20th Aug., 1888.

Lady Lovat writes: "The 'Queen's Royal' Carpets and Skin Hearthrugs have given every satisfaction; find further orders for Carpets and Rugs, cheque enclosed."

"Letterfowrle, Drybridge, Aug. 22, 1888.

"Sir Robert G. Gordon writes:—"The 'Queen's Royal' Carpets and Rugs please very much; enclosed find orders for three more Carpets and three Hearthrugs. Cheque £5 11s. 6d. enclosed."

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10½ft. by 12ft.,	price	25s. 9d.
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12ft. by 12ft.,	„	27s. 9d.
12ft. by 15ft.,	„	34s. 9d.
12ft. by 18ft.,	„	42s. 0d.
12ft. by 21ft.,	„	49s. 3d.

'Castle-hill, Ealing, London, June 4, 1888.

'Lady Madeline Erskine received the "Queen's Royal" Reversible Carpet from Mr. F. Hodgson, the dark terra-cotta colour, which she likes very much. Please send another at earliest, same size, in dark art shades. Cheque enclosed 34s. 9d.'

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"Lady Robert Vivian has received the two large 'Queen's Royal' Carpets ordered of F. Hodgson, and is very much pleased with them, and considers them wonderfully well manufactured and very cheap."

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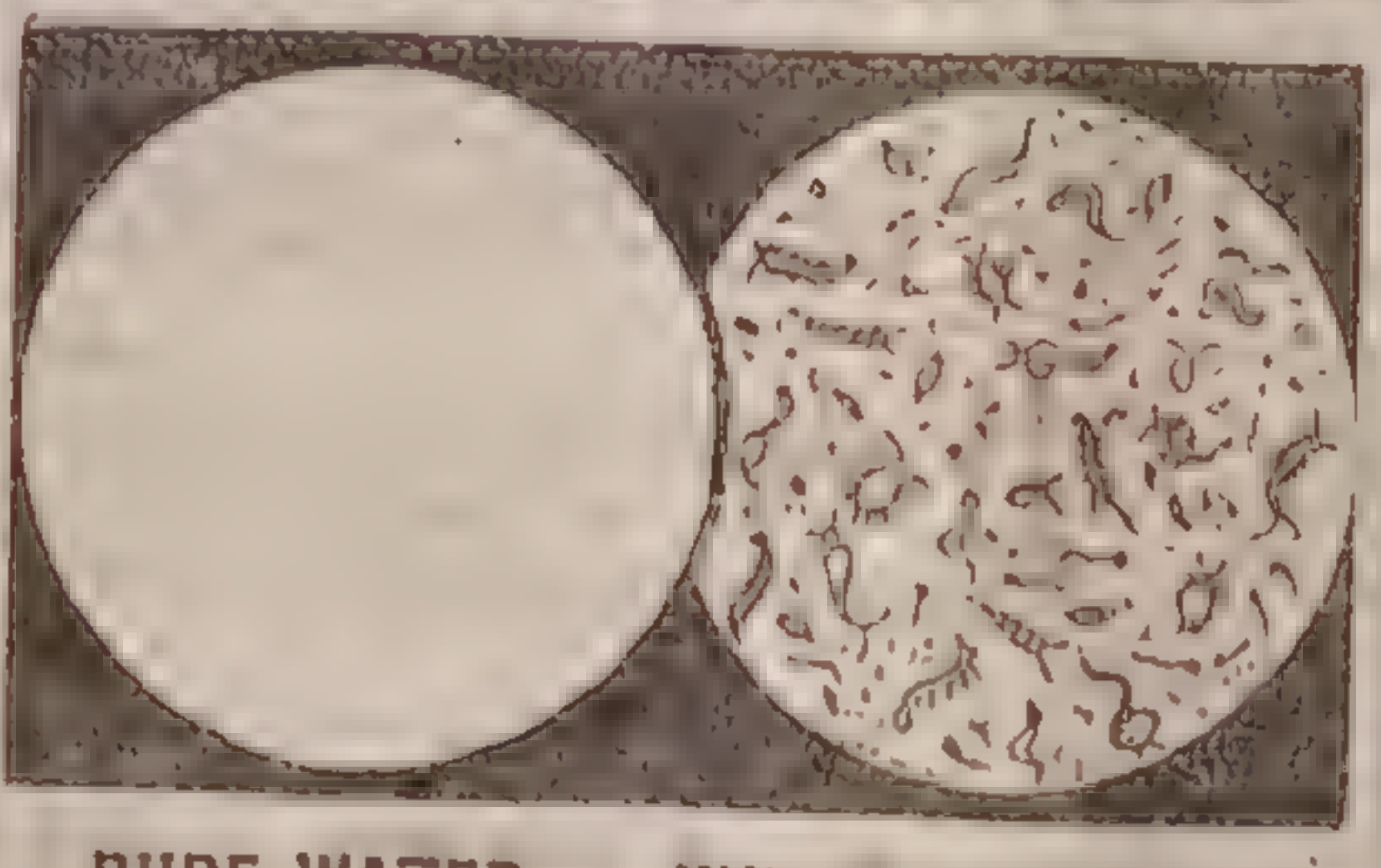

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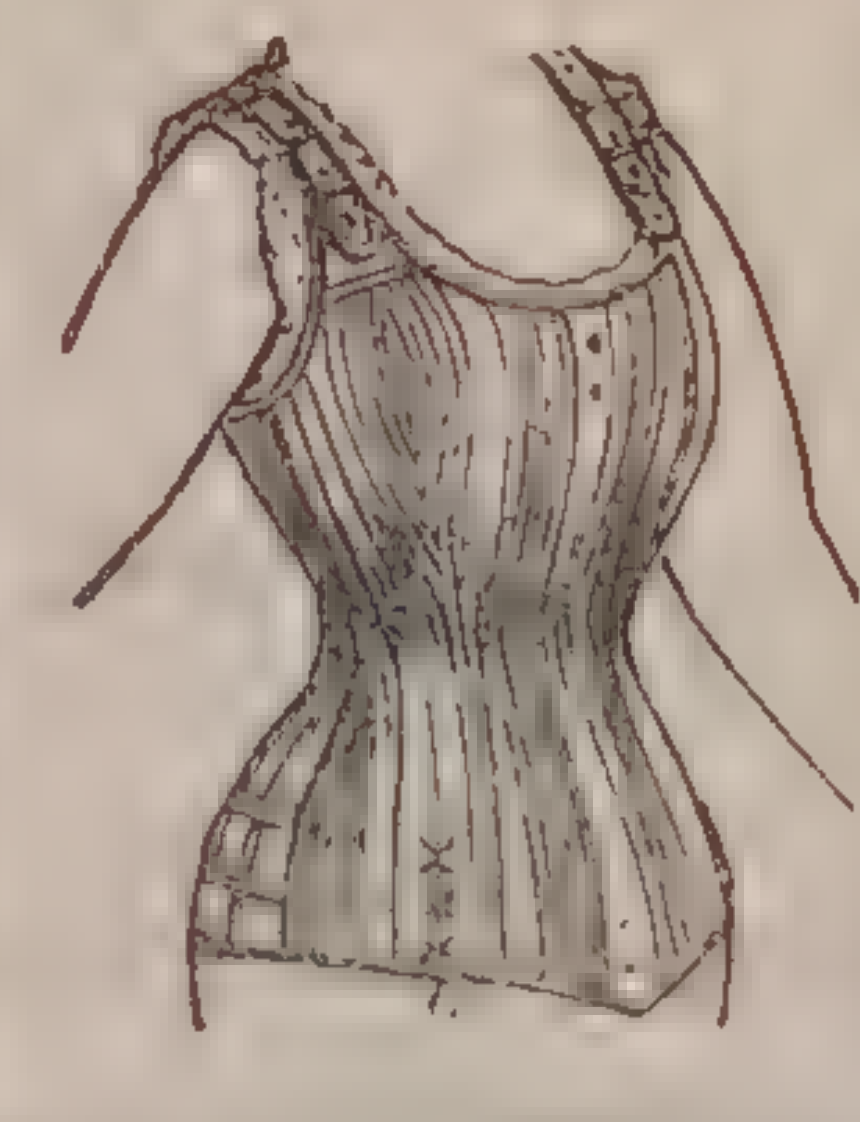

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N.B.—The work "On Consumption," by itself (in paper covers), may be had for Sixpence (*post free*) from the Author, Coombe Lodge, Peckham, S.E., or from the Publisher, Elliot Stock, 62, Paternoster-row, E.C.

The Twenty-Seventh Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

INTERESTING CASE OF C. GODDARD, BANDSMAN in the ARMY—POONA (INDIA).

(Name and address—"Private C. Goddard, No. 1380, 2nd Battalion D.C.I., Poona, Bombay.")

I received a full statement of this patient's case, and sent him advice and medicine in August of last year.

His mother had died of Consumption. His own illness commenced with hæmorrhage; spitting of blood and phlegm (mingled) occurred at frequent intervals. Pains in the chest came on, with hectic fever and heart palpitations. For nine months his strength had been gradually declining, and there had been loss of flesh all over the body. The sight was also affected; spirits very low; nights very restless, &c., &c.

Within two months I received a very favourable report of progress. The patient writes:—"Your valuable medicine and advice has made a wonderful improvement on me. All pain has left me. My chest is filling out and my lungs are stronger."

And so letters full of grateful thanks, and reporting gradual improvement, followed until, in December, he writes:—"*I must tell you with great joy I am a totally different man* to what I was four months ago. Also young Morris, to whom you sent medicine with mine, is doing capitally."

Writing me in April of this year, he says:—"I give God the praise for raising me from an untimely grave, to which I was fast hastening. I am thankful I was directed to you. I have told my friends in England to do all they can to recommend your treatment, and if anybody wants information they can write to me, and I will answer any letter, &c., &c.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

Personalia.

Dr. R. W. Dale, it is stated, is to contribute to *The Contemporary Review* a series of articles on Australia.

Canon Wilberforce has temporarily broken down from overwork, and has gone to Constantinople for a change.

Mr. Reginald Radcliffe reached Liverpool on Saturday last, after some weeks' absence in Canada and the United States.

Mr. Howard Livesey, in a letter to *The Times*, strongly advocates corporal punishment as "a crime cure." He asserts that imprisonment has failed as a preventive of crime.

Lieut. Wissman, the German explorer, looks upon the breaking up of the Arab power and slave trade in Africa as the burning problem of the immediate future, and as preceding all other questions of exploration or civilisation.

Mr. Alderman Whitehead, Lord Mayor-elect, has resolved to abandon, at the forthcoming mayoral procession on Nov. 9, all extraneous attractions of the allegorical and circus element. The amount saved he will distribute among the poor.

Mr. James B. Wookey is effectively advocating in Scotland the claims of Dr. Barnardo's Homes. A great gathering listened to an address by Mr. Wookey on the work of the Homes in the Free Assembly Hall, Inverness, on Sunday week.

Mr. C. E. Faithfull is now resident in Marseilles, Chemin St. Barnabe, 35. For several winters past he has been located at Nice, but the exigencies of the work among seamen in Marseilles have caused him to move back to that city.

Miss Macpherson and **Miss Stock** arrived in London on Saturday night, after a rough passage from Canada. This is, we believe, the fortieth time Miss Macpherson has crossed the Atlantic on her errands of mercy and goodwill. We are thankful to know that this last expedition has been as useful and beneficent in its results as any of the preceding.

Mr. George Muller.—Last week we gave, on the authority of an Indian paper, some particulars as to Mr. Müller's future movements. We are desired to state that, according to latest accounts, he had not included a visit to China or Japan in his arrangements. Since leaving England in August, 1887, he has only visited Australia, New Zealand, Tasmania, and New South Wales.

Dr. Thain Davidson's monthly sermon to young men in Colebrooke-row Church, Islington, on October 15, was founded on the character of Hiram, the "worker in brass," the text being 1 Kings vii. 14. The discourse was replete with information and sound counsel. He was listened to by an overflowing congregation consisting mainly of young men, and the discourse is reported at length in *The Islington Gazette.*

Rev. George C. Needham is expected to arrive at Manchester on October 23, and, as we have already stated, will hold Gospel services in that city. He begins a three months' mission in Dublin, on November 4. In addition to his work of evangelism, Mr. Needham gives a course of Bible lectures, carefully prepared for the further establishment of Christians in Bible doctrine.

Lord Brabourne (says a daily paper) seems to entertain a profound respect for the "noble art." His lordship presided at the hearing of a case at the Canterbury Quarter Sessions in which two men, named Roberts and Hayes, were charged with having been engaged in a prize-fight. Though the charge was proved, the Bench merely bound the defendants over to keep the peace for six months, and declined even to make an order upon them to pay the costs of the prosecution. "Kent, which claims the honour of having been the birthplace of English Christianity, is now likely to become the favourite retreat of English blackguardism.'

Rev. John McNeill.—Our sketch of this earnest and striking preacher was eagerly read in Edinburgh, and has deepened the interest taken in him by the citizens. On Sunday evening the crowd that assembled at the Circus was greater than ever. The service begins at half past six; but at five the door was besieged, and at a quarter to six the building was crammed with an audience that must have numbered nearly 4000, while hundreds more were turned away. Mr. McNeill preached a long and impressive sermon from the parable of the rich man and Lazarus, in the course of which he animadverted on certain opinions maintained before the late Church Congress.

Mr. Denham Smith.—There is no change in Mr. Denham Smith's state; the improvement lately noticed is still upheld, but his strength does not, as yet, permit him to leave his bed.

General Gordon's statue in Trafalgar-square, was unveiled last week. "The panels represent four virtues, in all of which Gordon shared so largely: Fortitude and Faith, Charity and Justice. Gordon, in undress uniform and bare-headed, stands in an attitude of profound meditation. His chin rests upon his right hand; the left hand supports the right arm, and holds the famous Bible; while the almost equally famous short cane, with which he won his battles in China, is thrust under the arm. The attitude is thus extremely characteristic, and the figure so exhibited is unmistakably the figure of a hero."

Mr. Edward W. Thomas, in a letter to *The Times* on the East-end tragedies, urges that increased encouragement should be given to moral aggressive agencies designed for domiciliary visitation, especially on the lines of the City Mission, Scripture Readers' Society, and Midnight Meeting Movement. Long experience in rescue work has confirmed him in the opinion that such centres of the fallen and criminal classes should be broken up. The reclaimed, of any age, should be removed into entirely new localities. Reformation in such cases depends almost entirely upon the breaking up of evil associations and surroundings. When extreme poverty forces any unfortunate man or woman to locate themselves in the wretched common lodging-houses abounding in Flower and Dean-street, Thrawl-street, &c., demoralisation inevitably and rapidly follows.

The Lord Chancellor presided on Monday night at the annual meeting of the Oxford Auxiliary of the British and Foreign Bible Society. In his address he referred to the spread of evil literature. Was it wonderful, he said, that, notwithstanding the widespread diffusion of the Word of God, the world, the flesh, and the devil still maintained their old warfare, and that they were still called upon to exert the best of their powers, both of mind and body, to fight the good fight? They knew that the sort of garbage recently described by Mr. Samuel Smith, M.P., would not find entrance into any decent family; but books attacking the institution of marriage, which were more mischievous because more insidious, were seen on drawing-room tables. What struck him as most remarkable was the extraordinary and inconceivable ignorance of the critics on these subjects. In conclusion, his lordship urged the importance of the diffusion of the Bible and pure literature.

Appeals.

Howard-street Mission (New-road, Wandsworth-road, S.W.).—The memorial stone of the new soup kitchen was laid last Saturday afternoon. We still need £150, that the building of the class-rooms and enlargement of the hall may be proceeded with.—H. A. Loames, hon. sec.

Fuel for the Poor.—We are now planning the winter campaign in East London. Whilst coals are still cheap, we are desirous, by the help of generous friends, of placing again a substantial order to be carefully distributed among the starving but deserving sick and unemployed poor during the cold winter days. Will your readers please help us again?—(Rev.) J. W. Atkinson, 308, Old Ford-road, London, E.

Marylebone Medical Mission.—The Committee have obtained the lease of a large house and hall, which are sorely needed for this growing Mission. The new premises will be entered in January next, and about £500 is required to meet incidental expenses—the purchase of lease, repairs, furniture, &c. Contributions will be thankfully received by Dr. R. Chambers, 43, Carlisle-street, Edgware road, N.W.

Halfpenny Dinners.—At Tolmer's-square Church Institute it is intended to resume, on Oct. 29, the work of giving halfpenny dinners to poor children; 27,000 children were fed during sixteen weeks of last winter. They received a hearty meal of soup or Irish stew, with a large slice of bread and jam. The children are selected by the Board School masters and mistresses in the district, who are at liberty to give tickets to those who cannot pay the halfpenny. Contributions in kind or money will be gladly welcomed by Mrs. Hastings, 20, Oakley-square, N.W.

BRAZIL.—The opportunity for Christian missions in Brazil, says *The Presbyterian Observer*, is very extraordinary. The people are without confidence in the Romish priests. The attitude of the Brazilian mind, high and low, is largely either of disgust or of indifference. Everywhere the Protestant evangelist can have an assembly at a few hours' notice. Everywhere he can have a nucleus of a church after a little loving and right teaching of the truth. A hundred additional missionaries could be set at work at once.

Letters to the Editor.

MUSIC HALLS.

Dear Sir,—I entirely controvert "Augustin Wellington's" statements in your last issue about London music-halls. He must have written from imagination, or he has been wildly misinformed.

So far from singers of lewd and disgusting songs being "dismissed or ejected by the proprietor or his acting manager," many of them, male and female (and some individual artistes in particular), appear night after night on the same boards, singing the same offensive songs, interspersed with the same indecent remarks; and all this is as true of the grandest hall as of the poorest, and often more so.—Yours truly, Experience.

Dear Sir,—In reply to Mr. Augustin Wellington's letter, which appeared in your last week's issue, I beg to state that the statistics given by me were authentic and published in the daily papers at the commencement of this year.

Mr. Wellington, it appears, is an upholder of music-halls, and would have your readers believe that they are fit and proper places for young men to patronise as a place of amusement. My experience, like his, has been limited to the thirty he speaks of. I re-affirm what I stated in my previous letter, that music-halls have a demoralising influence upon the habits of young men. I have been a good deal amongst young men, and have not failed to notice the terrible effect music-hall going has had upon their lives.

I did not say that gambling, card-sharping, blasphemy, betting, &c., were allowed. My remarks implied that men of an atheistical turn of mind would find an entertainment suited to their own taste. Speaking of "gay women," Mr. Wellington says that no soliciting is done. "There are none so blind as those that won't see." I myself have seen plenty of soliciting in these so-called "first-class music-halls," with no apparent effort on the part of the authorities to stop it.

As for songs, I have (I regret to say) listened to many immoral ones, or those which have no alternative but to imply immorality. I could mention many. To keep away from an atmosphere of impurity, young men must keep away from music-halls.—Yours sincerely, E. O.

EVANGELISTIC NOTES.

Mr. H. M. Barnett writes that he has had blessed times in open-air preaching lately at Tunbridge Wells, Brighton, Lewes, Ramsgate, and elsewhere.

Mr. Steedman, of Edinburgh, while on holidays, conducted thirteen meetings at Culross, N.B. They were felt by many to be cheering and stimulating, and they were attended by signs of blessing to some "without."

Islington, N.—A week's mission lately held at All Saints' School, Muriel-street, Islington, was much blessed by God. Two or three students from St. John's Hall, Highbury, addressed the children. The meetings were well attended, and many children remained for the after-meetings.

Mr. W. R. Bradlaugh is conducting a three-weeks' mission in the Baptist Tabernacle, Altrincham, Cheshire. Much blessing is attending the effort. Infidels and the non-church-going part of the community are being reached. The mission closes on November 4, after which Mr. Bradlaugh goes to Ledbury.

Mr. James Rawlinson, Chowbent, writes to us respecting a work of which he is the mainspring: I have good news of success among the men and women here we seek to benefit—so many and such real changes as anyone may see; such a nice band of new converts. There are now five or six out part of the day among the thousands in darkness; without light, because they will not attend the places they are invited to attend. God has been very good, indeed, with the means. If I had strength and time, I could write all night blessed instances to show how powerful the word is when applied by the Spirit of love and power. My dear daughter, over twenty, is out among the people every day, and is well received.

Rev. W. Haslam's forthcoming engagements are, Nov. 2, St. James's Church, Hatcham, S.E.; Nov. 17, Plumstead, Kent.

The Book World.

**** Prices of books sent for review will be given if stated.*

CHILDREN'S STORY BOOKS.

Hindered and Helped (*Religious Tract Society*) is an excellent story for working boys, and one that will help them to start in the upward path.

Marching Orders (*Religious Tract Society*) tells of a lad who dared to do right at the cost of misapprehension and trouble, but whose fidelity was vindicated by ultimate victory.

Dorothy Tresilis (*Religious Tract Society*), the heroine of this story that bears her name, had to bear the yoke in her youth, but took it up bravely, and in due time reaped the reward.

Gilly Flower, by the author of "Honour Bright" (*Wells Gardner & Co.*) recounts the sayings and doings of some young people, without any attempt at sermonising or even "drawing a moral."

Mrs. Morse's Girls, by M. E. Kenney (*Religious Tract Society*) is an admirable tale illustrative of Sunday-school work in America, and showing how a wise earnest teacher won the whole of her class for Jesus.

Bo-Peep (3s. 6d. *Cassell & Co.*) is rich in simple tales and sketches for the very young, with plenty of graphic pictures—a feast of good and entertaining things that will last the winter through, and will bear re-reading many times over.

Two Enthusiasts, by Evelyn E. Green (*Religious Tract Society*) traces the careers of two ladies who set out with different ideals of life. It teaches the needed lesson that true and lasting success can only come through the effacement of self, and devotion to the good of others.

MESSRS. JAMES NISBET & CO.

Among the recent publications of this house are: "A Song o' Sixpence" for the Bairns. By J. Jackson Wray. 1s. A quaint story by a popular author, and one sure to charm those for whom it is written.—The Gate in Park Lane. By the Hon. Gertrude Boscawen 1s. 6d. A picture of rural life, embodying a simple story of courtship and marriage.—Freemen or Slaves. By Ellen A. Bennett. 1s. 6d. Total abstinence from intoxicating drink is enforced in a tale replete with incident and interest.—The Trivial Round. By Sarah M. S. Clarke (Mrs. Pereira). 2s. 6d. Village life, centring in the good vicar and his family, is well and vivaciously described, and many important principles conduct of indicated.—Our Neighbour, Widow Yates. By Grace Stebbing. 2s. 6d. With a good purpose, and to really excellent effect, degraded and unhappy life is here contrasted with that in which the fear of God and the good of man is ever kept in view.—Ready, aye Ready! By Agnes Giberne. 2s. 6d. A high religious tone characterises this book, which is illustrative of the title motto.—Her Life's Work. By Lady Dunboyne. 3s. 6d. This story is to a large extent in eulogy of church work; the activities of the foundress of a church, and the wife of a clergyman, are set out in great detail.—The Middy and the Moors. By R. M. Ballantyne. 3s. 6d. This is a capital tale of adventure, by a deservedly popular author. The scene is laid in Algiers, and to some extent the tale is founded on facts; the illustrations are some of them taken from drawings made on the spot.

MISCELLANEOUS.

The Life of George M. Murphy, "the friend of the people," by Annie Taylor, is now published in a cheap form. 2s. 6d. *Elliot Stock.* Mr. Murphy was a man whose devoted zeal for the good of the toiling masses deserves to be held in remembrance. We trust that at this popular price the book may be widely circulated.

Daily Food for the Inner Man. 1s. 6d. *The English Publishing Company, 73, Ludgate-hill.* The reflections in this volume are said to have been "gathered from various sources, chiefly anonymous and little known." The compiler has exercised only poor judgment, and the book lacks any special characteristic to commend it to the Christian public.

In the Morning. By Rev. George Everard. 1s. *Nisbet.* A book to delight the souls of those who fear the Lord and think upon his name. It contains a Scripture prayer and a meditation thereon for each day in the month. We trust the book will find its way into the hands of many, and be blessed to their encouragement in the life of faith.

Heart and Thought Memories of Eastern Travel. By T. Holmes. *Bolton: J. W. Gledsdale, Deansgate.* This is a diary of wanderings in Egypt, Palestine, Syria, and the Levant. A well-travelled and widely-read man, the author here shows himself a keen observer, as well as a facile writer. A large amount of information is brought together in an interesting manner, and the book is likely to prove helpful to inexperienced travellers in the East.

The Origin, Progress, and Establishment of the Kingdom of God in the World. By Surgeon-General J. M. Grant, M.D. 2s. 6d. *R. Banks & Son.* We are quite unable to follow much of the exegesis of this book, whereby the identity of Great Britain with Israel is ingeniously set forth; but we freely admit that in thus briefly tracing the history of God's dealings with mankind, the author maintains a reverent spirit and pursues an earnest purpose.

St. Basil the Great on the Holy Spirit. 2s. *Religious Tract Society.* This is another volume of the very useful Christian Classics Series. It has been translated, and edited with analysis and notes, by Rev. George Lewis, and constitutes a protest which might well be raised at the present day, when the plain teachings of the Scriptures as to the Holy Spirit are not only openly denied by some, but by very many professing Christians are practically rejected.

Bible Class Notes. By Old Christopher. *Jarrold & Sons.* This is a "second edition, revised and enlarged" of a very useful book. The notes cover the first seven chapters of the Gospel according to Luke; and while they are full enough to well open up the text, they are neither laboured nor prolix. The author has well studied the many subjects arising in the chapters, and he pleasantly communicates information and conveys spiritual thoughts to his readers.

The Happiest Half-hours. By Rev. Fred. Langbridge. 2s. 6d. *Religious Tract Society.* These "Sunday Talks with the Children" are from the pen of one thoroughly in sympathy with the youthful mind, and well qualified to be its guide into paths of instruction and wisdom. The second half of the book pleasantly unfolds many lessons suggested by the course of the seasons. The book, which is profusely illustrated, will form an invaluable addition to the nursery library.

How to Help. By Mrs. G. S. Reaney. 2s. *Nisbet.* This is a volume of sketches dealing with life amongst the masses in the East-end of London. The woes and needs of a large portion of the inhabitants of the metropolis are dwelt upon with much tenderness. The cause of the tramcar men, and the establishment of convalescent homes for the poor, are also advocated with great earnestness. While likely to prove helpful to many Christian workers in large cities, the book will likewise interest a wide circle of readers.

A Manual of Vigilance Law. By Wyndham A. Bewes. 2s. 6d. *National Vigilance Association, 267, Strand.* Though not professing to be exhaustive, this handbook is remarkably comprehensive, and concise withal. Secretaries of Vigilance Societies will find it very useful. The author's endeavour has been to leave no department untouched, and at the same time to state the subject in a practical and simple form, so that a man of ordinary intelligence, but without legal training, may be able, in emergency, to initiate prosecutions against offenders.

Louisa of Prussia and other Sketches. By Rev. John Kelly. 2s. 6d. *Religious Tract Society.* The lives of the eminent women recorded in this volume are deserving of remembrance for their personal worth and Christian character. Besides the queen named in the title, the book tells much that is interesting of Princess William of Prussia, Princess Charles of Hesse, and the Poetess Queen of Roumania ("Carmen Sylva"), each of whom furnishes a bright example to women of every degree. The illustrations are quite worthy of the book in point of beauty.

Conference Hill Studies. This is the title given to the report, just published, of the addresses delivered at the Believers' Meeting for Bible Study, at Niagara-on-the-Lake, in July last. The subjects include the Inspiration of the Scriptures, the Holy Spirit, the Person and Work of Christ, Christian Life, the Hope of the Church, Last Things, and Antichrist. These and other themes are treated from various standpoints by well-known speakers from Canada and the United States, and the whole forms a goodly body of teaching on topics of practical as well as doctrinal importance. (50 cents. *Willard Tract Depository, Toronto.*)

Infidelity: Its Cause and Cure. By Rev. D. Nelson, M.D. 2s. *Routledge.* It is hoped that this well-known book has a career of great usefulness before it in this new and handy form. It is not a compilation of the evidences of Christianity, but a powerful recommendation of the Bible to those who now oppose it in ignorance of its teachings. Infidels are here met on their own ground by one who formerly fraternised with them, and the eloquent logic of personal experience gives force to every argument.

The Voice of the Year. By A. S. Lamb. *James Nisbet & Co.* Though Mr. Lamb's style is somewhat too didactic and forensic, it has the merit of plainness. He believes he has a case, and sets himself with all businesslike directness to prove it. He brings the light of a powerful Protestant intellect to bear on the present religious condition of England. While there will be those who will regard the view he takes as gloomy and pessimistic, we venture to think that many will own the force and justness of his remarks.

Upward and Onward: A Thought Book for the Threshold of Active Life. By S. W. Partridge. 2s. 6d. *Partridge & Co.* This is a new edition. The thought of the work is clear and the expression terse. As a book of poetry, "Upward and Onward" has true poetic merit; not the measures, but the sense being the dominating principle. One invaluable feature is the nervous compactness of the style, which makes it excellent reading. The book is wholesome, stimulating, and readable throughout, and deserves a wide circulation.

The Women Friends of Jesus. By Rev. H. C. McCook, D.D. 5s. *Hodder & Stoughton.* In treating as types of character the women who ministered to the comfort of the Lord in the days of his humiliation, this well-known author has produced a book which is not only eminently readable, but abounds in instruction and sound advice. The devout services of the earliest women disciples are delineated in such a way as to point lessons which may well be borne in mind by Christian women to-day. In filling in some of the sketches the author has now and then exposed himself to criticism, but for all that his book is singularly a very useful one.

Through the Shadows: A Test of the Truth. By Erskine Moir. *Elliot Stock.* This tale is written, like many others in these days, in the interests of Universalism. The author has considerable descriptive power, and wields a facile and cultured pen; but we cannot otherwise speak in commendation of the book. The root fallacy concerns the nature of sin. That there is such a thing as the condemnation of God on account of sin has no place in the writer's mind. It is needless to say that Mr. Moir, having substituted his own fancies for facts on vital points, proceeds to a triumphant conclusion. The book will please lovers of sentiment more than lovers of God.

The Reformation in France. By Richard Heath. 2s. 6d. *Religious Tract Society.* This is the third volume of the Church History series, and traces the subject from the revocation of the Edict of Nantes, in 1685, to the incorporation of the Reformed Churches into the State in 1802. The story is told with much lucidity and vigour, and portraits are given of some of the outstanding characters of the period. In the concluding chapter, Mr. Heath points out that there is now no legal impediment to France becoming all that the most spiritually minded amongst her people may desire. The State has done its part, and opened its gates to the Protestants: will the Reformed Churches now take the great position to which they have been so manifestly called?

Morning and Evening. 1s. *Religious Tract Society.* A dainty booklet containing stanzas from Keble's well-known hymns, beautifully illustrated.

Azazil: or, In the King's Garden, by Norah M. Wood (*G. Stoneman*), is an allegorical narrative designed to set forth the beauty of the Christian life.

The Suppressed Diary of the Late Emperor Frederick has been published from the office of *The Pall Mall Gazette* as an "extra," at 3d. It professes to be "the only complete and unabridged edition."

The Blessed Life, envelope tracts, by Rev. Mark Guy Pearse, are worthy of high commendation. The lessons conveyed are all of supreme value. The tracts are eighteen in number. 9d. per packet. *Woolmer.*

A little penny book issued from the Northgate House Mission Rooms, Carnarvon, contains an address by Miss Fannie Waters descriptive of her conversion from the spiritual darkness and unrest of Ritualism, and her consecration to happy Christian service. Its circulation must prove helpful to those who have not reached the land of light and peace.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, November 4.

THE RIGHT HAND OF GOD.

Psalms viii. and xxiv.; Heb. ii. 6—8.

THE exaltation of the Lord Jesus is set forth by St. Paul as a consequence of his humiliation and obedience to death (Phil. ii. 6—9). The glorious throne is a result of the ignominious cross. The right hand of God is the place of honour, and is therefore a fitting place for the Lord Jesus. Man gave Him a place in the manger (Luke ii. 7); God gives Him a place on the eternal throne. Psalm viii. shows us the dignity of man. Though most insignificant in stature as compared with the heavenly bodies, he is nevertheless superior to them as an object of Divine regard. Man has been placed over the brute creation (Ps. viii. 6—8), and his Creator has come to him that he might have fellowship with Him (ver. 4). There is still greater honour for him in the exaltation of "the Man Christ Jesus," who as man's substitute and representative is exalted to the throne of God (Ps. viii. 5, Heb. ii. 9). The glory and honour designed for man can only be his portion through union with Jesus Christ (Rev. iii. 21). Ps. xxiv. gives us some precious teaching respecting the exaltation of Jesus as the King of Glory; and Heb. ii. 6—9 shows how Old Testament foreshadowings of Messiah's glory are being realised by the Lord Jesus as He sits in majesty upon the throne of God. The right hand of God may be regarded as—

(1) THE PLACE OF PURITY (Ps. xxiv. 3, 4).—He who ascends to this hill of the Lord must have—(*a*) *Clean hands.*—The hands of Jesus bear the marks of sin's punishment (Zech. xiii. 6), but not of its defilement. Sinful man needs to cleanse his hands (Jas. iv. 8). "Not my feet only," said Peter, "but also my hands" (John xiii. 9). Pilate washed his hands (Matt. xxvii. 24), but that washing could not remove the stain of his guilt. The blood Pilate shed, and that alone, can cleanse from sin (1 John i. 7). If we would come before the throne where Jesus is, we must have that cleansing (Rev. vii. 13, 14). (*b*) *A pure heart.*—God weighs thoughts and motives as well as actions. "Blessed are the pure in heart" (Matt. v. 8). Jesus was all pure within. Comp. "*in* Him is no sin" (1 John iii. 5). The appearance of holiness in the outward life is a sham if there is no corresponding purity of heart (Matt. xxiii. 25, 26). Comp. David's reference to "his inward parts" (Ps. li. 6). (*c*) *Freedom from sinful ambition.*—Most lives have their ambitions; that of Jesus was to do the will of God (Ps. xl. 8). There was no lifting up of his soul unto vanity. See how lightly He esteemed worldly honours (Luke iv. 5—8; John vi. 15). The devil would have made Him a king, and the world would have made Him a king, but He aspired to a Kingship they could not give (John xviii. 36). The kingdoms He would not receive from Satan and the world are his by a better title (Rev. xi. 15). "The earth is the Lord's" (Ps. xxiv. 1). (*d*) *The love of truth.*—"Not sworn deceitfully." Jesus came to be a witness of the truth (John xviii. 37), and He was the embodiment of truth ("I am...the truth," John xiv. 6). His truthfulness has been proved by experience. "All" kinds or classes (John xii. 32; Mark xiv. 16). Falsehood cannot be admitted into the kingdom of God (Rev. xxii. 15).

(2) THE PLACE OF POWER (Ps. xxiv. 8).—"The Lord strong and mighty." Comp. "the right hand of power" (Mark xiv. 62). From the throne of God proceeds (*a*) *Saving power* (Acts ii. 33).—(*b*) *Restraining power* (Acts ix. 4, 5).—(*c*) *Preaching power* (Acts iv. 33).—(*d*) *Sustaining power* (Acts vii. 56; 1 Pet. i. 5).—(*e*) *Purifying power* (Eph. i. 19, iii. 7—20).

(3) THE PLACE OF AUTHORITY.—Comp. 1 Pet. iii. 22. Note the subjection of angels (Rev. xxii. 16), of authorities (Acts viii. 27), and powers (1 Thess. ii. 8, 9). The Lord Jesus is the supreme authority in his Church (Matt. xxiii. 8, 10).

(4) THE PLACE OF HONOUR.—The humiliation of Jesus finds its sequel in his exaltation. See how the Father delights to put honour upon the Son. He did this at his incarnation (Heb. i. 6)—at his baptism (Matt. iii. 17)—at his ascension (1 Tim. iii. 16), and will do through all eternity (Rev. v. 13). We also should honour Him by giving Him the place of exaltation in our hearts (1 Pet. iii. 15). We should honour Him in our seasons of joy (Rev. xix. 7), and of trial (1 Pet. iv. 14).

(5) THE PLACE OF JOY.—"Pleasures for evermore" (Ps. xvi. 11). Believers will be sharers of his joy (Matt. xxvi. 29).

International S. S. Lesson.

Sunday Afternoon, November 4.

DEFEAT AT AI.

JOSH. vii. 1—12. GOLDEN TEXT: Ps. cxix. 36.

THE CHILDREN OF ISRAEL COMMITTED A TRESPASS (ver. 1).—"The verb here used means '*to act covertly*,' and so '*to act treacherously, and commit a breach of faith.*'"—*Sp. Com.* THE ACCURSED THING: rather, "*in the devoted thing*" (R.V.).—The word used = *to shut in*; then *to shut in from common to entirely sacred uses*; so, *to consecrate.* But, as animals thus consecrated were slain, the word came to mean *to doom, to devote to destruction.* The entire spoil of Jericho was "devoted," *i.e.*, set apart for God; and so, according to his express command, everything was to be destroyed except the gold, silver, brass, and iron, which was to be put into the tabernacle treasury. Achan's sin was specially aggravated by this fact: it was sacrilege, a robbery from God Himself. There is a remarkable parallel between Achan's sin and that of Ananias and and Sapphira (Acts v.). In each case it was the *first great sin* found among the people of God after their entrance on a new experience of triumph. In each case, too, it was *covetousness*, *secret* covetousness, resulting in *robbery of God*, carried out by *hypocrisy, miraculously discovered*, and visited with *swift and fearful judgment.*

AI: identified by Van de Velde, with Tell-el-Haja, an isolated hill, thirty-five minutes east of Bethel, and fifteen to twenty miles west of Jericho. It was 3000 ft. above Jericho, and commanded both the road to Jerusalem and the main road running north and south through the country. THEY ARE BUT FEW (ver. 3).—The population was 12,000 (viii. 25): the fighting force 3000. Israel's defeat was due not to the might of Ai, but to the mightiness of Achan's sin. This verse suggests great presumption and over-confidence. The force detached to take Ai was manifestly inadequate. Probably they felt sure of another miracle, and so did not trouble to make ordinary provision for victory. Further, there is no word about their consulting God. It looks very much as though they chose their own way and plans, taking his help for granted. This presumption must be considered as a direct result of secret sin among them. The Lord being offended, his Spirit's work in their hearts was hindered. THEY FLED BEFORE THE MEN OF AI.—Joshua's first and only defeat. "Sin made Israel weak." They had both Ai and God against them.

AND JOSHUA SAID, ALAS, O LORD GOD, &c.—Though there is much sinful despondency and unbelief in this prayer, there is much else there that is good and godly. In form it resembles the rebellious complaints of Israel (Num. xx. 3—5), but the spirit and motive is different:—(1) "Joshua was actuated (1) by pity for the people (ver 7); (2) by the generous shame of a soldier whose forces are defeated (ver. 8); and (3) by jealousy for the name of Jehovah (ver. 9). (2) He did not altogether lose faith, though his faith trembled. (3) He humbly sought to know and do the will of God; whereas, the rebellious Israelites defied it."—*Johnston.* DISSEMBLED ALSO.—See Acts v. 1, 2. All sins are connected, but none more so than stealing and lying. He who steals *must* be ready either to lie or to confess. Achan pretended to obey at the time he was disobeying, and so lied to God, to Israel, and, no doubt, to certain neighbours in particular. Observe the stress laid by God on this dissembling.

LESSONS.

(1) *Unexpected defeat often follows a great victory*, especially in things moral and spiritual, where our strength is humble trust in God only, and self-confidence of greatest danger. Apply the case to boy who bravely and prayerfully overcomes some great temptation, but falls soon after before a very little one.

(2) *There is always a good reason for such defeat.*—Therefore (1) do not lose heart, but (2) humble yourself before God as Joshua did.

(3) *The cause of defeat is in ourselves.*—Public shame has its root in secret sin. Therefore, we should not doubt God, or his kindness towards us; neither should we fear the enemy: we should look to ourselves.

(4) *A fearful warning against secret sin.*—There is great *practical* unbelief in the shamefulness of secret sin. Most men are not ashamed of sin till it is found out, and others cry shame upon them. All are tempted to think too little of sin where there is no open scandal, and to judge perhaps too harshly when scandal arises. It is of great importance that teachers should enforce with all clearness and emphasis the lesson of God's holiness; how *real* sin is to Him, whether secret or open, how the judgment of men is nothing to Him, and how He has ordained that the consequences of secret sin shall be as real and terrible in the end as those of open sin, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy."

(5) *Secret sin brings public shame.*—It did so here; also in case of Ananias and Sapphira. Refer also to Gehazi and others. We should take these as only examples of *that general disclosure of secret sin* which is to take place in the great judgment, when the secrets of all hearts will be disclosed. "Be sure your sin will find you out." *Sin cannot hide.* If the sinner himself does not dig it up from the grave of memory, and confesss it with true shame as his own, God will cause it to rise and confront him in a day too late for repentance.

(6) *The utter folly of sin.*—Balance the profit and loss of any sinful act, and you will find it to show a terrible loss.

(7) *One man sins: other men suffer.*—Many ask how it could be just to punish all Israel for the sin of one man, when they neither winked at the sin, nor even knew of it. The justice rests on the *oneness* of the nation. God dealt with Israel, not as a crowd of individual men and women, but as one whole—a simple unity. So does He deal with the Church of Christ, of which Israel was but the type, teaching that if one member suffers, all the other members suffer with it. Anyway this law of unity is a great *fact* in all our life—a fact we acknowledge very freely when it runs in our favour, as when one member of a nation or family achieves renown, the whole nation or family feels that it too is honoured. What a solemn law this is, whereby the school, the family, church, or nation is helped or hindered, honoured or shamed, blessed or cursed by the life of any one of its members. *No man liveth to himself.*—The most terrible punishment of sin in this life is to see our sin bringing sorrow, ruin, and shame on innocent ones who love us and whom we love. God's law is, and none can avoid it, that the sinner's punishment falls on all connected with him. A wilful lad sins. Who suffers? The dear mother, whose heart is broken, and the godly father who dies in shame, and many others. The punishment of sin would be awful if the sinner alone suffered. How much worse when the greatest sufferers are often those why love us best.

GARSCUBE HALL, GLASGOW, is too small for the work carried on in that district by Mr. D. J. Findlay and his band of hearty fellow-workers. For fourteen years efforts have been there made to commend the Gospel to the people, and not without much blessing resulting. A larger hall is much desired, and, should the need for funds be supplied, more commodious premises will be secured. The ten-weeks' mission in the tent at St. George's Cross during the summer, and the tent conference held last month, are now looked back upon with feelings of gratitude to God for spiritual mercies vouchsafed in connection with them. Mr. Findlay's address is 42, Grant-street, Glasgow.

CHURCH OF SCOTLAND YOUNG MEN'S GUILD.—The three-days' Conference at Kirkcaldy last week was a season of blessing to many. Addresses were delivered by a number of ministers and friends, and while there were, on the one hand, fervent pleadings for consecration to God, on the other hand it is gratifying to know that not a few of the delegates were deeply moved, and made resolves which it is hoped will prove potent to increasing their influence in their future work. An interesting feature of the meeting was the acceptance of Rev. J. A. Graham as the first Guild missionary to Kalimpong, India. There was abundant testimony borne at the meetings to show that the Guild is fulfilling an important function in its various centres.

Among the Churches.

CHURCH OF ENGLAND.

Archdeacon C. F. Douet, of Spanish Town, has been appointed assistant Bishop of the Diocese of Jamaica. Mr. Douet, says *The Record*, is a faithful upholder of evangelical truth, and a man of simple, unaffected piety.

As one outcome of the Church Congress, it is intended to establish Welsh Church services in Manchester, under the charge of a resident Welsh chaplain. There are three Welsh churches in Liverpool, one in Chester, and one in London, and a similar movement has been started in Birkenhead.

It is proposed by the Liverpool Diocesan Branch of the Church of England Temperance Society to hold a simultaneous Gospel temperance mission in the city and neighbourhood of Liverpool from November 10 to 17. Most of the parishes have signified their intention to take part in the mission.

The tenth annual conference of the Evangelical Protestant Union has been held at Manchester. The Hon. P. Cartaret Hill read a paper on "1688 and 1888, compared and contrasted." Rev. Canon Taylor, of Liverpool, said that both in 1688 and 1888 a Romeward movement was plainly discernible, the only difference being that the present movement was far more formidable. It was more intense, deeper, wider, and stronger.

The first of the series of bi-weekly prayer-meetings arranged by the Church Association to be held in London during October, November, and December, for the purpose of offering earnest prayer to God on behalf of the Church of England, was held at Burlington Hall, Savile-row, on Tuesday, last week. Rev. D. B. Hankin presided, and fervent prayer was offered by several clergy and laymen present. The meetings are to be held each Tuesday at Burlington Hall from 3 to 4, and on Friday at Cannon-street Hotel from 1 to 2.

The Church Missionary Society are extending their operations to the far-north land of Alaska. They have sent forward two missionaries (Revs. J. W. Ellington and T. H. Canham) to commence work respectively on the Upper and Lower portions of the mighty Yukon River. Writing to us from Old Fort, Yukon, while *en route* to Muklakayit, where he is to be stationed, Mr. Canham mentions that THE CHRISTIAN, sent him by a friend in England, is six, and often nine months before it reaches him; he reads it with much enjoyment, nevertheless.

The London correspondent of a provincial paper states that one of the officials of the Church Missionary Society is preparing a reply to Canon Taylor's article on the missionary failure, in which it will be shown that the conversions from heathendom are more numerous and more hopeful than the Canon allows. The Church Missionary Society, according to the same authority, is watching with much interest the result of the experiment being made by the Salvation Army in India, which consists in the complete adaptation of the manners and customs of the Hindoos.

CONGREGATIONAL.

A united mission, in which the five Southport and Birkdale Congregational Churches have joined, was inaugurated on Wednesday, last week, in Chapel-street Chapel, Southport, when Rev. F. B. Meyer gave an earnest address on the need for unity among Christians. The mission services are being continued by Mr. G. Green.

During the summer vacation Mr. T. W. Hodge, a student of Mansfield College, Oxford, has been acting as pastor of the chapel at Summerstown, Oxford. As a result of his earnest labours, the church, which was at a very low ebb, has become full of life and vigour, and a number of new members have been added. The building has become so crowded that it is proposed to build a new meeting-house.

The second anniversary of the pastorate of Rev. T. Eynon Davies at Finsbury-park Chapel was celebrated last week. It was stated that the church membership has increased during the past year, the number of new members received on testimony being 64, and 71 members added from other churches, making a total of 135. They lost by death one member, and transferred to other churches 30, making a total increase of 104. The present number of members on the church register is 444. The various agencies connected with the church, including the home mission, the temperance association, and the work done in the Sunday-school are in a very prosperous condition.

The foundation stone of a "Williams' Memorial Chapel" was laid at Cripplestyle, Dorset, lately, by Mr. Henry Williams, of Greenock (son of the late Rev. Samuel Williams). The ground was granted by the Marquis of Salisbury for the nominal sum of £10, and the chapel to be erected will seat some 250 persons. This chapel, says a contemporary, is one of the most remarkable, perhaps, to be found in this country. It was built by the people themselves, after their ordinary day's work had been done. The women did their part by carrying the furze and mud used in the building. The late pastor, Rev. S. Williams, for forty years laboured amongst this people with marked success; his name is revered and loved by hundreds to-day, and no name is more honoured in Dorset amongst the Congregational body than his. His self-denying devotion and self-sacrificing labours won for him a name that will ever be esteemed.

SOCIETY OF FRIENDS.

In dealing with "The Confession of Faith," two American yearly meetings have used the word "adopt." three have "accepted," and five have "approved" of i

George Wood, of Luton, has been engaged in Gospel service at the Bedford Institute, Spitalfields, London; also at Malton and Great Ayton, Yorkshire, and at West Hartlepool, Durham. Divine help was experienced all through.

The mission and educational band of Friends in Alaska has been offered the education of 100 girls of one tribe alone, and the Metlakahtla Christian people (lately led out of British Columbia to Alaska by Wm. Duncan) also want the Friends to educate 100 of their girls. The one need at present is school buildings; then the work would be almost self-supporting. The doors everywhere are wide open for mission work, and the people are begging for the Gospel.

The need of special instruction and preparation in Biblical truth, long felt in America, is about to be supplied by "The Biblical Department at Earlham College," of which Dr. Dougan Clarke, author of "The Offices of the Holy Spirit," will be the head. As not a few young Friends have expressed a longing to devote themselves wholly to active missionary service, at home or abroad, such a training to those called of God will be invaluable and will retain their loyal attachment and service in the church of their fathers.

METHODIST.

A number of female evangelists, having completed their probation in the Halifax Training Home, under Mr. Clegg, have gone forth into active work, and are meeting with much success.

The Elswick-road Wesleyan Circuit, Newcastle-on-Tyne, is rejoicing over a considerable ingathering, the fruit of a mission held by Gipsy Smith. Evangelism is in favour with this vigorous church.

A very successful mission has been concluded by Mr. W. Sampson, in Oxford-road Wesleyan Chapel, Reading. The power of God to save souls was manifest throughout, and a number have yielded themselves to Christ.

The Wesleyans at Newcastle-on-Tyne are about to erect a hall for evangelistic work, and seated for 1000 people. Attractive meetings will be held nightly in the new premises, and work inaugurated similar to that carried on in London, Manchester, and Birmingham, in connection with what is known as the "forward movement."

The Wesleyan Methodists of the First London District held their annual missionary meetings in City-road Chapel, on Tuesday, last week. At a convention held in the afternoon a number of papers were read well calculated to stir missionary zeal. At a public meeting in the evening excellent addresses were given.

A gentleman who has formerly subscribed largely to the *Joyful News* Mission has given Rev. T. Champness another proof of the interest he takes in the Mission by promising, on behalf of himself and his son, another donation of £500. Mr. Champness has lately had to draw heavily on his resources to meet the cost of the outfit and passage of his foreign evangelists, and this generosity is all the more welcome at this time. Another friend has also contributed £100 to the *Joyful News* Mission.

BAPTIST.

The fifth anniversary of the pastorate of Rev. T. J. Malyon, at Upper Kennington-lane Chapel, Vauxhall, London, has just been celebrated. The report of the Church states that during the past five years about three hundred persons have applied for fellowship. All the agencies of the church are in a flourishing condition.

Rev. T. Brimley has just celebrated the second anniversary of his pastorate at Braunston, Northants. During the two years a struggling village church has been saved from extinction, the membership has more than doubled, and many departments of Christian work are now in active operation, including Bible-classes, weekly lectures, meetings for the young, and "social evenings."

In *The Missionary Herald* for October, Rev. A. McKenna gives an account of the work of Rev. Prem Chand. This native of Bengal was baptized near Dinagepore in 1862, and has since been carrying on mission work independently. His converts appear to have increased more rapidly than those of any other agency in the district, and he is the recognised spiritual leader of an extensive religious community.

Rev. J. O. Fellowes, formerly and for so many years pastor of Trinity Baptist Chapel, John-street, Edgware-road, London, after three weeks' illness has entered into rest. The deceased settled at Trinity Chapel in 1865, and was pastor of that church, as well as president of the London Baptist Board of Minister, until last year. He had lately been occupying the pulpit of Onslow Chapel, Brompton. He was well known as a faithful servant of Christ.

Memorial stones of a new chapel and schools in Edith-road, Nunhead, were laid on the 10th inst., by Mr. J. T. Olney and Rev. J. T. Cole (pastor). The cause was commenced eighteen years ago by Mr. Cole, when the locality was but sparsely populated; now, within a radius of one-third of a mile there are about 15,000 inhabitants, without any other Nonconformist place of worship, the nearest chapel being half a mile distant. The new building will accommodate 500 persons.

SALVATION ARMY.

At Aylesbury, the ex-captain of the "Skeletons" has been converted and recently testified to "the power that had released him from the devil's clutches."

Enthusiastic meetings have recently been held by General Booth at Hastings, Southend, Bolton and Oldham; and by Miss Booth at Yarmouth, Ipswich, City-road (Grecian), Bradford, and Great Horton.

At the Kings' Cross barracks on Wednesday, five Jewish comrades met to tell how they had "found the Messiah." One had been an ordained Rabbi, another eighteen years an Atheist, and the others formerly led sinful lives in Russia, Germany, and Austria respectively.

Two servants of the Viceregal household at Dublin recently attended the Army meetings; so manifest is the change in their lives that the Marquis of Londonderry has specially encouraged the Army by choice offerings from his well-stocked conservatories and gardens for their local harvest thanksgiving.

PRESBYTERIAN.

A Presbyterian congregation has just been formed by the missionaries in Salonica, the city which in St. Paul's day was called Thessalonica. From this as a centre they go through Macedonia.

Rev. J. B. Meharry's congregation at Crouch-hill are extending their mission operations. In one district where they carry on work, a cottage meeting has been opened, as also has a reading-room for men, and a Bible-woman has been engaged.

At Aston Tyrrold, open-air services have been held during all the summer months, on Sabbath afternoons, in different parts of the neighbourhood, with encouraging results. Cottage meetings for the winter months were commenced last Sabbath afternoon.

Rev. John Black, who has been for the past ten years general secretary of the Presbyterian Church of England, died at his residence, Highbury Grange, on Saturday morning, at the age of 56 years. He was for nineteen years minister of North Bridge-street Presbyterian Church, Sunderland, from which he was appointed to the general secretaryship of the Church at headquarters in London.

The United Presbyterian Church at Union-street, Inverness, recently celebrated its centenary. In his address at a social gathering, Rev. G. Robson, the pastor said: It should be their endeavour to carry down into the future church life of Scotland the line of succession from men, who, more than a hundred years ago, stood up to contend for the fulness and purity of the Gospel, for the rights and liberties of the congregation, and for the spiritual independence and self-governing order of the Church of Christ.

NOTES FROM IRELAND.

The Presbyterian Orphan Society has taken 179 additional children under its care.

Rev. M. Nachim addressed during the past week a series of meetings in Belfast and the North of Ireland on behalf of the British Society for the Propagation of the Gospel among the Jews. The meetings were fairly attended; much interest was stirred up in the operations of this Society.

An interesting little work has been published by Rev. Dr. Crook, of Newry, as a memorial of the late Rev. J. D. Powell, Vice-President of the Methodist Conference. Deceased was a native of the city of Gloucester but spent his ministerial life in Ireland, and was an able earnest, godly man.

Meetings have been held and sermons preached in about two hundred centres throughout Ireland, in aid of Methodist home missions. In several cases the collections which were taken up were in advance of those of the previous year, and besides a large amount of evangelistic zeal has been evoked.

NOTES FROM SCOTLAND.

In Free St. George's Church, Edinburgh, Rev. Dr. Alex. Whyte has commenced a winter series of Sunday afternoon discourses on the Psalms and Psalmists of Israel.

An awakening has taken place at Lochgilphead as the result of revival meetings held in the Martyrs' Free Church by Mr. Carson, whose labours have been zealously seconded by Rev. A. Bannatyne, the pastor.

Evangelistic meetings for working people are being held in Free Church Mission Hall, Plantation-street, Glasgow, addressed by various speakers. These meetings have been well attended, and many have been spoken to in the after meetings.

A conference of Christian workers was held on Saturday, 20th inst., in Hairst-street Mission Hall, Renfrew. Mr. W. D. Dunn, Mr. Climie, and Mr. Logan, evangelists, took part in the meeting, and a time of soul searching and real blessing was experienced. A great work is being carried on at this mission, of which Mr. James MacDonald is at the head. Special evangelistic meetings are going on at present, and souls are being won nightly into the kingdom. Mr. Logan is the evangelist.

"FALLEN ON SLEEP."

Rev. John Rowlands, rector of Grimston, Norfolk, from 1853 to 1883, and since rector of Newton-Toney, Wiltshire.—Rev. Dr. J. D. Prochnow, of Berlin, in his 75th year, well known in evangelical circles in the Fatherland.—Rev. J. R. Williams, of Hirwain, Aberdare, one of the leading Congregational ministers in Wales. He died at Treharris, whether he had gone to conduct some special services.—Rev. H. J. Hodson, who a short time ago was compelled by ill-health to resign the pastorate of Union-place Baptist Chapel, Longford.—Alderman George Johnson, J.P., of Derby, a prominent member of the Primitive Methodist Connexion, and for many years a local preacher.—Rev. A. F. Lutterell, rector of East Quantoxhead, Somerset, for the past seventy-one years. At Aughrim Rectory, Ballinasloe, Rev J. F. T. Crampton, rector of Aughrim, and provost of Kilmaclough in the 71st year of his age.

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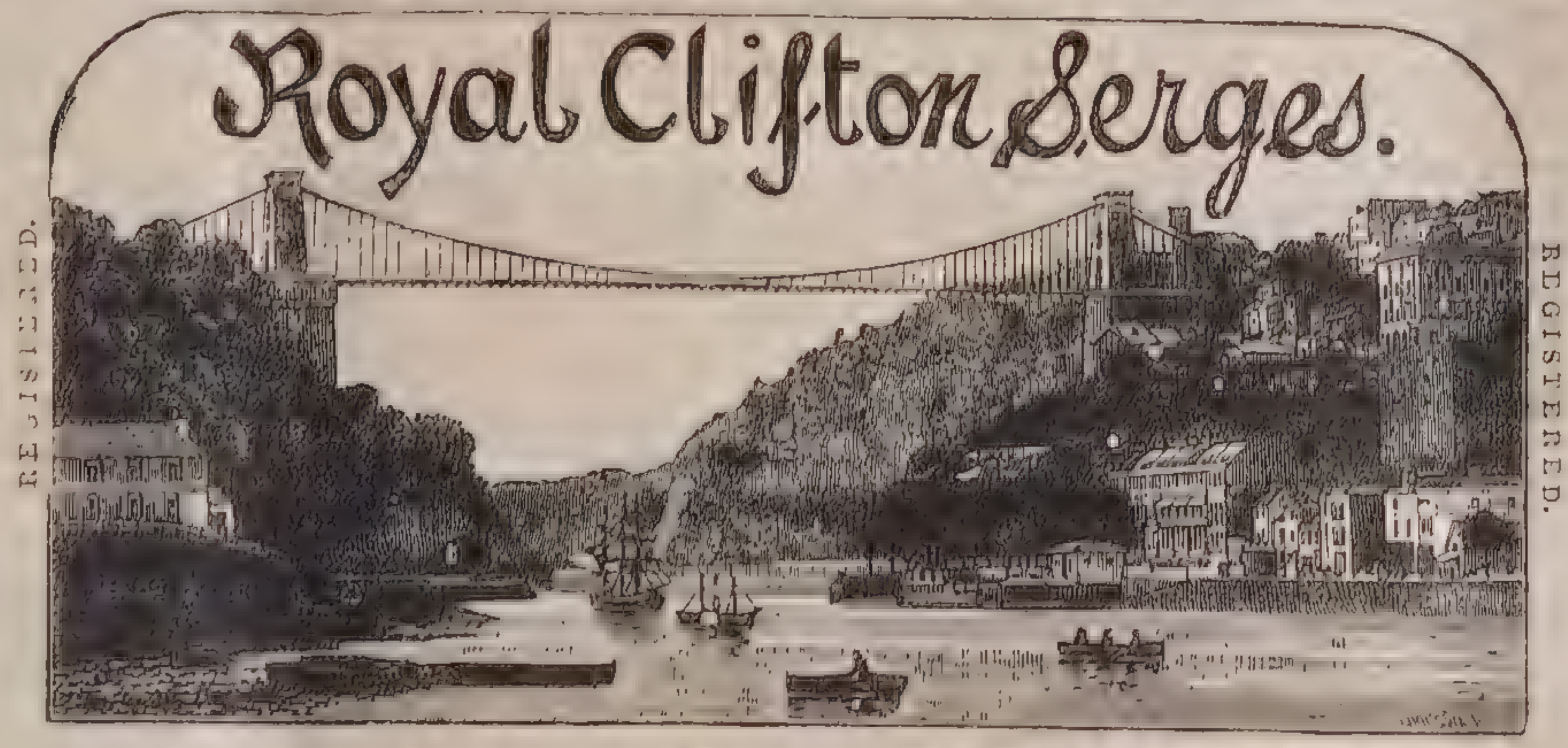

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THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—October 29, 6.15 p.m., Bible-reading, Mr. Finlay Gibson. October 31, 6.30 p.m., workers' meeting, address by Mr. W. R. Lane. November 5, 6.30 p.m., lecture, by Rev. James Neil, on "Figurative Language of the Bible."

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, October 28, 3 and 7 p.m., Mr. C. V. T. Onslow. Meetings for Christians, conducted by Rev. F. D. Sanford, of Boston, November 18—25; week evenings, 7.30 p.m.; Sundays, 3 and 7 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, October 25, address by Rev. E. A. B. Sanders. Sunday, October 28, 8.30 p.m., public meeting; special address in Priory Hall by Rev. W. H. G. Thomas. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, October 25, 8.30 p.m., valedictory service on the departure of missionaries for China Inland Mission. Friday, October 26, 8.30 p.m., lecture, by Rev. Henry Wace, Principal of King's College, on "St. Augustine."

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Friday, 8 p.m., Bible-reading, by Rev. F. B. Meyer.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, 3.45 p.m., talk with men, by Mr. E. J. Kennedy; subject—"Influence." Thursday, 8.30 p.m., Bible-reading, by Rev. Evan Hopkins. Friday evening, November 2, Mr. Henry Thorne on "From the Stage to the Cross." Tickets free

Y.W.C.A.—Three days' conference, the Rink, Blackheath, November 7, 8, and 9; subjects—"The Deepening of Spiritual Life" and "The Fulness of the Power of the Holy Spirit for Service."

SPECIAL MISSION TO YOUNG WOMEN, Y.W.C.A., 316, Regent-street, W., October 23 to November 2. Addresses every week-night at 8.45, by Mr. and Mrs. Gibson Watson; Sundays, 4 and 7 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Mr. Leite Rozas, Sundays in October, 3.30 and 7 p.m.

AGRICULTURAL HALL, Islington, N.—Evangelistic services, conducted by Dr. Thain Davidson and others, every Sunday, at 3.30 and 7 p.m.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sunday, 11 a.m, Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Friday, 12 noon, Rev. Mark Guy Pearse; 8 p.m., Rev. Hugh Price Hughes. All seats free. A collection. Sunday, 3.15 p.m., service for young people, conducted by Major Meares. Anniversary meetings: Friday, October 26, Rev. M. G. Pearse will preach in Princes Hall at noon; convention in Wardour Hall at 3; annual meeting in St. James's Hall at 7; Mr. George Williams will preside. Addresses by Revs. J. E. Clapham, M. G. Pearse, H. P. Hughes, and others.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert W. Taylor, Sunday, at 11 and 7. Wednesday, Burlington Hall, Savile-row, at 8.

CONFERENCE HALL, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p m., Mr. W. R. Lane.

CLAPTON HALL, Upper Clapton, E.—Mr. T. Shuldham Henry, during October: Sundays, 6.30; Fridays, 7.30.

KILBURN TOWN HALL.—Mr. Frederick S. Arnot will give an account of his interesting missionary travels in Central Africa, Wednesday, October 31, 7 p.m; social meeting, at 6.30. Tickets from Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, N.W.

OPEN-AIR MISSION.—Quarterly meeting. Rev. Adolph Saphir will speak on "What is Implied in Preaching Christ?" in the Baptist Mission-house, 19, Furnival-street, Holborn, Monday, October 29. Sir Nathaniel Barnaby in the chair. Tea at 6; meeting at 7.

MALDEN HALL, Queen's-crescent, Haverstock-hill.—Nightly services, October 28 to November 2, by Mr. John Connor; November 4—9 by Mr. William Grove. Sundays, 7 p.m.; week nights (except Saturdays), at 8. Children's service, Tuesdays, 7 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, October 26, social meeting for Bible study. Tea at 6. Friday, November 2, all-day meetings; 11 a.m., prayer and testimony; 3 p.m., address by Mr. Reader Harris, on "Moral Honesty"; 7 p.m., "Christ and Christians." Tuesday, November 6, annual meeting, Lower Exeter Hall. Tea at 6. Chairman, Hon. Henry Noel. Speakers—Rev. F. B. Meyer, Dr. McKilliam, and others.

BIBLE-READINGS and accounts of Salvation Army work, by Mrs. Charles Read and other ladies; Portman Rooms, Baker-street, Wednesdays, 3 p.m.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly meeting of the "Christian Lifeboat Crew," Tuesday, November 6, 7 p.m.

DEEPENING OF SPIRITUAL LIFE.—Meeting, s32, Dorset-street, Portman-square, W., Friday, November 2, at 11.30, 3.30, and 7.30. Speakers—Revs. H. W. Webb-Peploe, E. H. Hopkins, Hubert Brooke, C. A. Fox., and E. W. Moore.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sunday, at 11 and 6.45, Mr. William Taylor.

HOXTON HALL.—Sunday evenings, Mr. William Noble, at 7; prayer-meeting or open air at 6. Friends cordially welcomed.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station (Metropolitan).—Rev. F. B. Meyer, Sunday, at 11 and 7. Gallery seats free.

HIGHGATE-ROAD CHAPEL, N.W.—Series of expository addresses on "The Unfulfilled Prophecies of the New Testament, on Wednesday evenings, at 7.30, by Rev. James Stephens.

BATTERSEA AUXILIARY SUNDAY-SCHOOL UNION.—Quarterly gathering of teachers, Battersea Park Tabernacle, Battersea Park-road, November 1, 8 p.m. Special address to workers, by Rev. F. B. Meyer.

BUNYAN BI-CENTENARY.—Pastor Frank H. White on "John Bunyan and His Book," illustrated by dissolving views, Carlton Hall, Tunstall-road, Brixton, S.W., Tuesday next, 7.30 p.m.; on Wednesday next, 7.30 p m., Gospel Hall, Southgate-road, Wood Green, N.

ANNUAL CONFERENCE of Ladies engaged in Preventive and Rescue Work, Council Chamber, Exeter Hall, Wednesday, November 7, at 2.30 and 6 p.m. Mrs. F. A. Bevan will preside.

DR. BARNARDO'S HOMES.—Rev. W. J. Mayers will preach and give addresses as follow:—October 28 and 31, Battersea Park Tabernacle; October 30, East London Tabernacle; November 6, Stockwell Baptist Chapel.

EDINBURGH CASTLE, Limehouse, E.—Sunday next, at 11 a.m. and 7 p.m., Mr. C. Russell Hurditch; 3 p.m., Rev. Henry Bright.

DR. ADOLPH SAPHIR.—Arrangements have been made for the delivery of a series of lectures, on Thursdays, from 11.30 a m. to 12.30, by Dr. Adolph Saphir, in St. John's Presbyterian Church, Allen-street, Kensington, W.; subject—"The Bible." The first lecture will be given Thursday, November 1. Mr. Robert J. Masters, 327, Vauxhall Bridge-road, Victoria Station, S.W., will be pleased to send tickets to any friends willing to help in making these lectures known.

◆

Notices.

MISS F. M. COWHERD, Stony Dale, Grange-over-Sands, will supply gratis pressed leaves, flowers, grasses, &c., to any who may be requiring them for use in Christian work.

COMMUNICATIONS RECEIVED WITH THANKS.—P.H. F.C.W. W.A.G. J.B.A. A.B. S.G. E.R. R.S.M. J.D. M.F.H. D.W.B.F. W.B. G.F.H. E.H. F.B. B.P. H.V. R.D.F. W.T. E.S.K. D.J.F. S.H. C.E.J. H.M.B. A.C. A.S. J.R.B. E.T.M.D. T.M. T.H.C. W.C.C. F.M.C. J.B.L. J.H. H.B.M. J.B. W.H. W.S. A.W.V. J.K.W. H.V. G.F.E.S. R.D. H.J.B. E.O.B. G.C. J.J.L. F.W.B. A.J.B. E.H.H. J.P.H. A.J.N. G.C.N. C.M. C.A.M. W.M. J.G.W.B. M.C. H.A.S. J.M. D.B. J.W.A. J.R. M.L. R.R. H.H. F.P. M.F. W.S.R. W.J.S. M.A. M.T. R.C. S.J.C. J.J.C. M.R. E.W.C. A.E.S. R.G. L.T. S.S. R.S. S.H.J. H.C. J.H. D.S.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

BATH Y.M.C.A.—The new premises in Broad-street were formally opened last week by Mr. George Williams. The financial sheet showed over £900 to be wanting to make up the sum of £4000 which, in round figures, will have to be spent before the building and its furniture are in perfect order.

A GOSPEL SHIP.—The *Arcadia*, P. and O. ss., had a goodly company of men and women on board, on Saturday, 20th inst., bound for the East. On the dock side, as the vessel was starting, there rose a sweet chorus of children's voices, singing "The Sweet by and by," to cheer a beloved teacher, departing for Jerusalem with her associates, from the Princess Mary Village Homes. The great bulk of the passengers crowded the deck, and responded with powerful effect, "From Greenland's icy mountains," showing the spirit that filled their hearts, and moved them to leave their native land. It was a scene to be remembered.

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⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

⁂ We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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Miss Daniell's Soldiers' Home—C.G.S.—B. 5s; M.F.L. £4	4	5	0
Tower Hamlets Mission—B.S.M. £1; A.J.C. 2s; C.R.G. £1; M.F.L. £4; T.C. 5s; Keith, £1...	7	7	0
Dr. Barnardo's Homes—Gratitude, £1; J.W.T. 5s; M.S.B. £1; E.K.M. £1; T.C. 5s; Keith, £1; Thankoffering, £2	6	10	0
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Irish Society—W.	5	0	0
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Friendless & Fallen—W. £1; T.C. 5s; Keith, £1; J.T. 10s; Thankoffering, £2	4	15	0
Mildmay Mission to Jews—W. £1; J.S. £5; M.S.B. £2; E.K.M. £1; Thankoffering, £3...	12	0	0
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Kolar Mission—Misses K. £1 10s; T.N.J. 10s...	2	0	0
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George-yard Ragged Schools—M.S.B.	1	0	0
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Mrs. Meredith's Institutions—H.M.R. £1.

TOLLINGTON HALL GOSPEL MISSION.—At the anniversary of this Mission, recently held, the work of the year was reviewed, and the promoters found much reason for gratitude to God for the blessings which have crowned their efforts. Inquiries respecting the Mission will be answered by Mr. J. R. Bullock, 2, Gloucester-road, Holloway, N.

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A Friend of the Mission has just written to promise **£100,** provided **£400** more can be raised immediately.

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2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
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MRS. F. A. BEVAN has kindly consented to Preside.

Several Papers will be read, of which notice will be given IN "THE CHRISTIAN" FOR NOV. 2.

Afternoon Sitting at 2.30. Tea will be provided at 5. Evening Sitting at 6 o'clock. To close about 8.30.

The recent atrocities at the East End have brought painfully to light the fearfully degraded condition into which vice leads; and if by any means young women can be prevented from sinking so low in the social scale, such an end is indeed worthy of the prayerful Christian consideration and labour especially of their own sex.

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Convenor.

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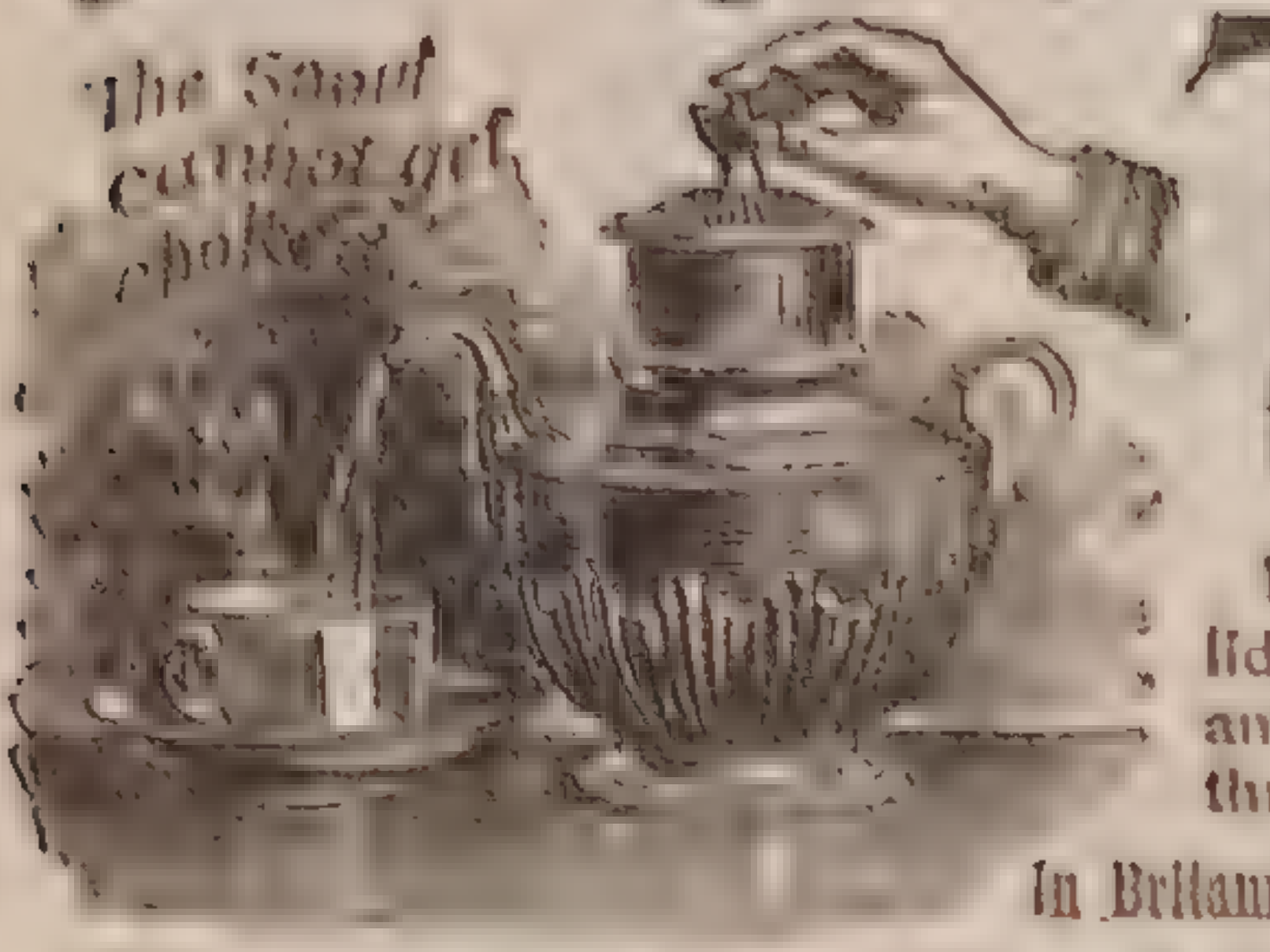
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WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

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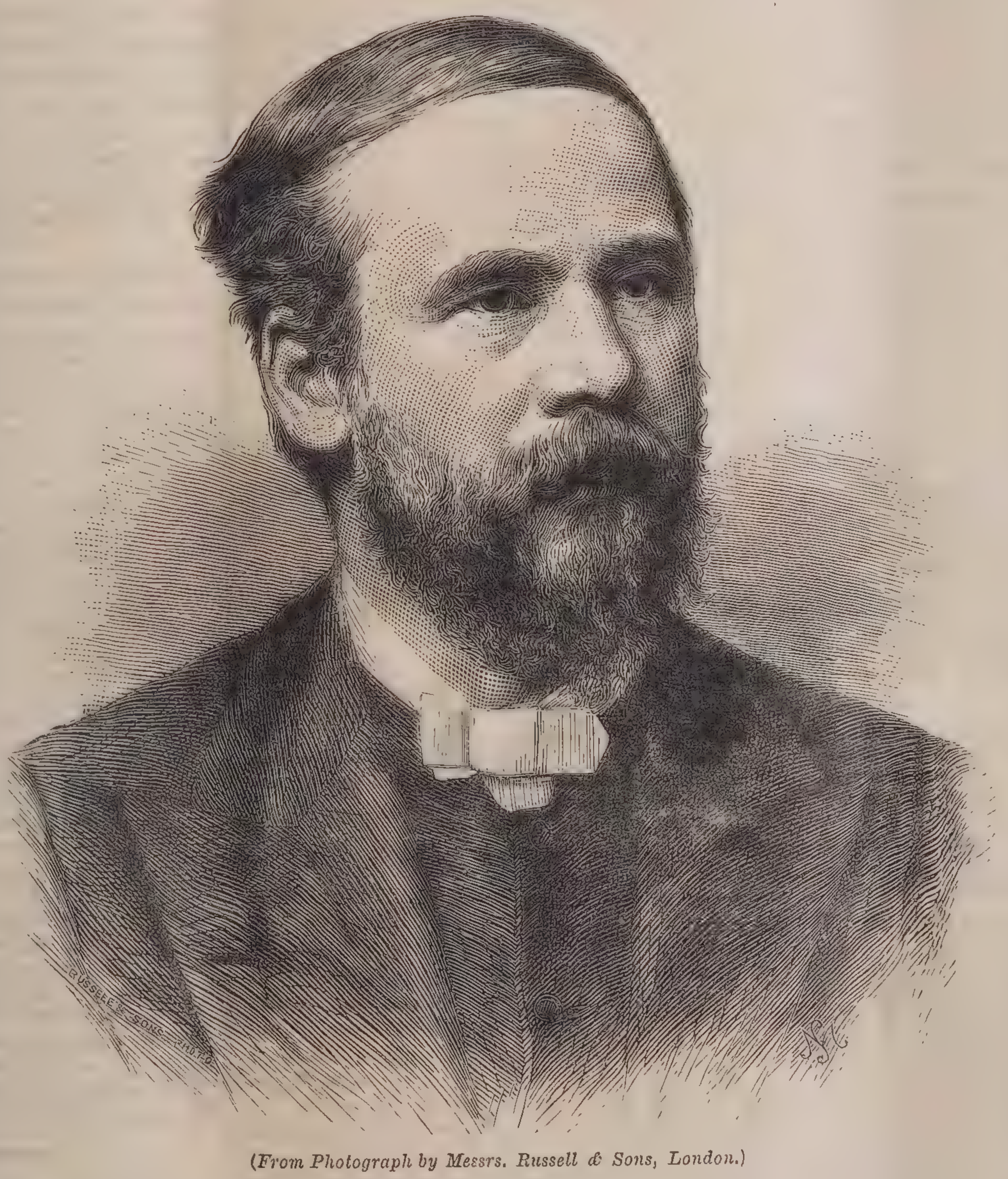
REV. BENJAMIN SENIOR,

New Surrey Chapel, Blackfriars-road, S.E.

THE subject of this sketch is a typical Primitive Methodist minister, who has shown himself a very practical and successful pastor, as well as a specially useful itinerant preacher. His ministrations in his present important sphere of labour have been greatly blessed, and it is hoped that a long period of faithful service is yet before him.

Benjamin Senior was born at Farnley, Leeds, in 1847, but spent most of his childhood at Burn Cross, Sheffield, whither his parents removed whilst he was quite young. At the age of seventeen young Senior gave his heart to God, and in a short time took his place among the local preachers of the Primitive Methodist Connexion, which has a grand record as an evangelistic agency in Yorkshire and surrounding counties. After some years of labour at such times as he could be free from the pressing calls of business, young Mr. Senior entered Sunderland Theological Institute, where he distinguished himself for piety and plodding industry.

In 1873 he was sent by the Conference to Ramsgate, where his ministry was the means of consolidating as well as increasing the membership of the church. His next appointment was Kingston-on-Thames, where he was still more signally used of God in calling men to repentance and banding believers together in the bonds of Christian love. In 1876 he was stationed at Dartford, Kent, a town whose reputation in Methodist annals was one that might well have given rise to apprehensions in the mind of a minister of limited experience. John Wesley, in his journal, said, "There might be a stream of Methodism in Dartford, but it would barely wet one's feet." The Primitive Methodist Society in the town was young and weak when Mr. Senior went, but when he left, after nearly four years of devoted toil, there was a large and regular congregation, a numerous and loving membership, and an influential and active Sunday-school. In the accomplishment of this important work Mr. Senior had to dissipate much prejudice, and make friends of many who were formerly opposed to the aggressive means and methods of the denomination. Loving labour and kindly concern for the good of others were productive of the blessed results upon which Mr. Senior looked with so much pleasure when taking leave of friends, converts, and fellow-workers, in response to a call to Surrey Chapel, Blackfriars-road.



(*From Photograph by Messrs. Russell & Sons, London.*)

It is nearly ten years since Mr. Senior made the "Old Surrey" the centre of his work. He could not but feel the responsibility of the post, especially when he remembered the remarkable traditions of the place. It had been the scene of the labours of Rowland Hill for fifty years, James Sharman for seventeen years, and Newman Hall for twenty-two years. Conscious, however, that in God there is strength for the weak and consolation for the perplexed, he at once entered upon work of a distinctly evangelistic kind, hoping to be able to make some impression upon the vast population of the district. It is cheering to be able to say that hundreds of souls have found peace in believing through Mr. Senior's ministry, and the church now numbers between 250 and 300 members.

The lease of the old chapel having expired, it became necessary to enter upon building operations, and recently, under most auspicious circumstances, the "New Surrey" Chapel was opened. It is not an ornate structure, but a very substantial one, and the centre of many agencies for the spiritual and moral enlightenment and improvement of the people. A Manchester newspaper lately referred to it as the "Cathedral of Primitive Methodism." Temperance and open-air work are prominent features, and they have been greatly blessed. Since Mr. Senior put his hand to the temperance plough in South London some of the worst drunkards of the region have been won, not only to sobriety, but to Christ. Not long ago a man employed by a firm carrying on business in the neighbourhood told him that at one time the people working on the premises used to consume a barrel of beer every day; since that man's conversion, however, there has been a great change for the better, and the employers have, in a substantial manner, shown their appreciation of the improvement as well as their sympathy with Mr. Senior in his work.

As was reported at the time, Mr. C. H. Spurgeon preached the opening sermon of the new chapel. He looks with much interest upon Mr. Senior's endeavours; as a proof of his sympathy he gave £10 on the opening day, and promised £10 for each £1000 yet to be raised. Mr. Senior's work has also been highly spoken of by Rev. Hugh Price Hughes. His church co-operating with him, the pastor hopes to realise large expectations in his present sphere. The chapel has not been opened free from debt, though it was much desired. Over £4000 still remains to be raised, and it is hoped that this will soon be subscribed by friends of religion and morality in South London and elsewhere.

◆

The Novel in the Home.

We have received several letters relating to our recent article upon the writings of Edna Lyall, some of unqualified approval, others of equally pronounced dissent.

The former we need not quote; to the latter it is difficult to reply fully without discussing such doctrines as the Universal Fatherhood; non-eternity of punishment; salvation by works, not by atonement; ultimate salvation of all men; immortality of animals, &c., which, however congenial to human notions, unfortunately lack Scriptural endorsement. But the question, Are these doctrines true or false? is one which our readers must investigate for themselves; then they can decide whether or not Edna Lyall's books, which teach them, are desirable instructors of young people. It is because we maintain the negative position that we consider them "most dangerous."

Mr. H. J. Baker and Mr. R. Greenwood, who both write in a courteous and kindly manner, deny that Donovan's conversion produced "but little effect" in his subsequent life, maintaining that his noble act in nursing his bitterest enemy during his fatal illness of small-pox was a practical outcome of his changed ideas. But they fail to note that it was *while he was nursing* him that Donovan's conversion *took place;* he did not undertake the ordeal as the *result* of his conversion. In any case, the circumstances were all so near together that this one act cannot be called his "subsequent career." Then of Erica's conversion Mr. Baker says:—

> It meant the giving of intense pain to those she loved best, but for His sake she took up the cross, and, following in His steps, bore in meekness and silence the taunts and jeers hurled at her; whereas in the unconverted days, under similar circumstances, she would have given back sharp, sarcastic retorts. This to her, inwardly, was immeasurable peace, but, outwardly, storm and tempest.

This refers to her informing her father, the atheist leader, of her newly formed belief in Christianity. But the "storm and tempest" were of very brief duration, lasting only as long as her father's temper, and, when that had subsided, she "lived happily with him ever after," as children's story-books say. But (and here I gladly pay tribute to the beautiful picture which Edna Lyall draws of mutual love between father and child) I do not admit that "in the unconverted days" Erica would ever have answered her father with anything like "sharp, sarcastic retorts." The conversion of these characters exhibited no grief that they had doubted, mocked, and ridiculed the Lord who had so loved them as to die for them; no confession of sin; no cry for forgiveness.

"Don," another critic, is

> glad to think that the sober cloth binding has been the means of these books getting into Christian homes, though [he] cannot see why "yellow backs" should be inconsistent with Christianity.

He seems to have been as curiously unhappy in his experience of Christians as Edna Lyall in hers, for he staunchly holds that

> Christians ARE hypocritical, narrow-minded, and bigoted; and pious characters ARE "ill to live with"; and "truly pious young men" are an *abomination!*

We have been tempted, by the tone of his letter, to wonder whether Don himself might not be "ill to live with," but that is a point beyond our ken.

We are at one with Mr. Baker, when he says:—

> Would not the world be far better and happier to-day if the so-called followers of Christ would but *live* Christ, instead of *talking* Christ? Is it not a *practical* Christianity that is wanted, in order to draw men, who would be atheists, to the Great Teacher?

This is the most valuable of the *good* lessons which Edna Lyall teaches (and she does teach it), and it is so self-evident a proposition as to need no discussion, only PRACTICE. We also think Mr. Baker's suggestion a good one, to

> pray before reading any book that we may *retain the good* and *forget the evil* (if any) that it contains.

But, alas, evil is not always so easily forgotten, and we know of more than one instance in which the chief practical outcome of reading these books has been, not a more accurate portrayal of "the Christ-life" in that of the reader, but a carping spirit of fault-finding and criticism of other Christians, thus "beholding the mote" of failing in the eyes of others without "considering the beam" of self-righteousness (which is not self-renunciation!) in their own eyes. They have read the books "for better or worse," and the "worse" has prevailed. We are thankful for all Edna Lyall's good lessons, but we regret that they should be made the bearers of so many doubtful ones.

In conclusion, we may add that none of our correspondents deny that Edna Lyall represents evangelical Christians as a set of bigoted hypocrites. "So they are," says Don; "she only takes them as she finds them." But she is hard to please. On the one hand she condemns idle empty professors—of whom, alas, there are too many—and on the other, ridicules the hundreds of sincere, earnest, Bible-reading, soul-loving workers, who are devoting their lives (which are truly full of "self-renunciation") to prove that Christianity is *not* merely an empty name. Finally, she eulogises men who are further away from the precepts which Christ and his Apostles *taught* than multitudes of even those whom she denounces are from what Christ and his Apostles *did*. But Mr. Baker is "very glad these books have been written," and Mr. Greenwood thinks "could only our young people be induced to read books like Edna Lyall's, which would teach them to *think*, instead of the trashy novels which are so prevalent nowadays, the benefit to our homes would truly be incalculable." We are not so sure about it. Trash *is* trash, and bears its character on its face, but the danger of evil is greater when it is partially concealed by good. There may be much good in a partially poisoned loaf, but most parents would rather not set it before their children.

G. E. M.

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MISS SHARMAN'S ORPHAN HOMES.

The protégées of Miss Sharman, in the Home in West-square, London, S.E., and the country branches at Gravesend, Tunbridge Wells, and Newton Abbot, have enjoyed good health and many blessings during the past twelve months. They number about 280, and, under the care of devoted Christian matrons and teachers, they are instructed and influenced for good before entering upon the battle of life.

During the twenty-one years of the Home's existence, 813 children have been received. Some have been inmates for seventeen years, having been admitted as tiny infants, and remaining until fitted to go out into service. The first endeavour is to train the children for Christ. They are given a plain English education, and, as a rule, trained for domestic service. In the Home and its branches they do all the work under the superintendence of the matrons: in this way they are made useful. They are also instructed in superior needlework and other household occupations.

Admission to the Home is made as easy as possible, preference being given to the most needy cases. During the summer months much brightness is afforded to the lives of the inmates, through the donations which kind friends send to defray expenses.

The old principles of work are still held in honour; no voting, no debt, no begging. During the year, ending in May last, all the needs of the Home were supplied, and Miss Sharman's twenty-second report is accordingly pitched in a high note of praise to the God of all grace and mercy. She says: "I send out this little record of a year's unbroken chain of blessings, and ask all who read it to join in a tribute of praise to God, who performeth all things for us, and in prayer that the children and the workers and the subscribers may all in this coming year live for his glory, and be again more than ever helpers of each other." Communications should be addressed to Miss Sharman, at 20, West-square, London, S.E.

CONTINENTAL SUNDAY-SCHOOLS.—Mr. W. H. Millar, 56, Old Bailey, E.C., hon. corresponding secretary of the Continental Sunday-school Mission, writes:—The very interesting letter that recently appeared in your paper as to the Sunday-schools in Belgium leads me to inform you that our superintendent, Mr. T. Edwards, has been visiting Belgium with the view of making inquiries how the Sunday-school work may be best extended there. We have for many years been in correspondence with friends in Brussels, but our very small funds have not admitted of our employing a missionary solely for Belgium, where we know so much could be done for the little ones. Can any of your readers help us in raising the necessary funds to employ a missionary for that country?

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE DIGNITY OF CHRIST.

HEBREWS i.

IN these few lines we can but lightly touch on the majestic titles which loving and adoring hands here heap around the name of Jesus Christ, our Lord. The theme might well engage a seraph's tongue! Yet our hearts may glow with ardour of the same nature, if not of the same amount. And perhaps we may be conscious of elements of rapture which the sons of light may never know, because of his near kinship to us. "My heart overfloweth with a goodly matter: I speak the things which I have made touching the King."

(1) SON.—"He hath spoken unto us in his Son." God has many *sons*, but only one *Son*. When, on the morning of his resurrection, our Lord met the frightened women, He said, "I ascend unto my Father and your Father, to my God and your God." But, as He used the words, they meant infinitely more of Himself than they could ever mean of man, however saintly or childlike. No creature-wing shall ever avail to carry us across the abyss which separates all created from all uncreated life. But we may reverently accept the fact, so repeatedly emphasised, that Jesus is "the only begotten Son, which is in the bosom of the Father" (John i. 18). He is Son in a sense altogether unique.

This term, as used by our Lord, and as understood by the Jews, not only signified divine relationship, but *divine equality*. Hence, on one occasion, the Jews sought to kill Him, because He said that God was his Father, making Himself equal with God (John v. 18). And He, so far from correcting the opinion, as He must have done instantly, had it been erroneous, went on to confirm it, and to substantiate its truthfulness. The impression which Jesus of Nazareth left on all who knew Him was of his extreme humility; but here was a point in which He dared not abate one jot or tittle of his claims, lest He should be false to his knowledge of Himself, and to the repeated voice of God. And so He died, because He affirmed, amid the assumed horror of his judges, that He was the Christ, the Son of God. "He counted it not a prize to be on an equality with God." It was his right.

(2) *His dignity is still further elaborated in the words which follow.*—He is THE BEAM OF THE DIVINE GLORY, for so might the word translated *effulgence* be rendered. We have never seen the sun, but only its far-travelled ray, which left its surface some few minutes before. But the ray is of the same constitution as the orb from which it comes; if you unravel its texture, you will learn something of the very nature of the sun; they live in perpetual and glorious unity. And as we consider the intimacy of that union, we are reminded of those familiar words, which tell us that though no man hath seen God at any time, yet He has been revealed in the Word made Flesh. We hear our Master saying again the old, deep, mysterious words: "I and my Father are One. We will come and make our abode." And we can sympathise with the evening hymn of the early Church, sung around the shores of the Bosphorus:—

Hail! gladdening Light, of his pure glory poured,
Who is th' Immortal Father, Heavenly, Blest.

(3) He is also THE IMPRESS OF THE DIVINE NATURE.—The allusion here is to the impression made by a seal on molten wax; and as the image made on the wax is the exact resemblance, though on another substance, of the die, so is Christ the exact resemblance of the Father in our human flesh. And thus He was able to say, "He that hath seen Me hath seen the Father." The Life of Jesus is the Life of God rendered into the terms of our human lives; so that we may understand the very being and nature of God by seeing it reproduced before us, so far as it is possible, in the character and life of Jesus.

These two images complete each other. You might argue from the first, that as the ray is only part of the sun, so Christ is only part of God; but this mistake is corrected by the second, for an impression must be co-extensive with the seal. You might argue from the second, that as the impression might be made on a very inferior material, so Christ's nature was a very unworthy vehicle of the Divine glory; but this mistake is corrected by the first, for a beam is of the same texture as the sun. Co-extensive with God, of the same nature as God; thus is Jesus Christ.

(4) HE IS, THEREFORE, SUPERIOR TO ANGELS (ver. 4).—Lofty as was the esteem in which Hebrew believers had been wont to hold those bright and blessed spirits, they were not for a moment to be compared with Him whose majestic claims are the theme of these glowing words.

He surpasses them in the glory of Divine Nature.—Turn to Ps. ii.—one of the grandest miniature dramas in all literature. Probably composed on some marked episode in the reign of David, there is a glow, a sublimity in the diction which no earthly monarch could exhaust. We are not, therefore, surprised to find the early Church applying it to Christ (Acts iv. 25). In reading it, we first hear the roar of the mob and the calm decision of the throne, and then our attention is centred on Him, who comes forward, bearing the Divine autograph to the decree which declares Him Son. Nothing like this was ever said to angel, however exalted in character or devoted in service.

It is only befitting, then, that the unsinning sons of light should worship Him; and, as we hear the command issued: "Let all the angels of God worship Him," we are still further impressed by the immense distance between their nature and his.

Do we worship Him enough? During his earthly life He was constantly met by expressive acts of homage, which, unlike Peter in the house of Cornelius, He did not repress. The almost instinctive act of the little group, from which He was parted on the Mount of Olives in his ascension, was to worship Him (Luke xxiv. 52). And no sooner had He passed to his home than there burst from the Church a tide of adoration which has only become wider and deeper with the ages. The Epistles, and especially the Book of Revelation, teem with expressions of worship to Christ. And the death-cries of martyrs must have familiarised the heathen mind with the homage paid to Christ by Christians. Of the worship offered Him in catacombs, or in their secret meetings, amongst dens and caves, paganism was necessarily ignorant. But the behaviour and exclamations of the servants of Jesus, arraigned before heathen tribunals, and exposed to the most agonising deaths, were matters of public notoriety.

Some years ago, beneath the ruins of the Palatine palace was discovered a rough sketch, traced in all probability by the hand of a pagan slave in the second century. A human figure, with the head of an ass, is represented as fixed to the cross, while another figure in a tunic stands on one side, making a gesture which was the customary pagan expression of adoration. Underneath this caricature ran the inscription, rudely written, *Alexamenos adores his God.* But what a tribute to the worship paid in those early days to our Saviour, amidst gibes, and taunts, and persecution.

The hymns which have come down to us ring with the same spirit. Pliny writes to tell the Emperor that the Christians of Asia Minor were accustomed to meet to sing praise to Christ as God. As each morning broke, the believer of those primitive days repeated in private the *Gloria in Excelsis*, as his hymn of supplication and praise, "Thou only art Holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father." The early Church did not simply *admire* Christ, it adored Him.

Is not this a great lack in our private devotions?—We are so apt to concentrate our thoughts on ourselves; and to thank for what we have received. We do not sufficiently often forget our own petty wants and anxieties, and launch down our tiny rivulet, until we are borne out into the great ocean of praise, which is ever breaking in music around the Person of Jesus.

Praise is one of the greatest acts of which we are capable; and it is likest to the service of heaven. There they ask for nought, for they have all and abound, but throughout the cycles of glory the denizens of those bright worlds fill them with praise. And why should not earthly tasks be wrought to the same music? We are the priests of creation; it becomes us to gather up and express the sentiments which are mutely dumb, but which await our offering at the altar of God.

Let a part of our private and public devotion be ever dedicated to the praise of Jesus, when we shall break forth into some hymn, or psalm, or spiritual song, singing and praising Christ with angels and archangels and all the hosts of the redeemed. On that brow, once thorn-crowned, let us entwine our laurels. Upon that ear, once familiarised with threats and scorn, let us pour the fulness of our adoring devotion. So shall we gain and give new thoughts of the supreme dignity of the Lord Jesus. "Thou art worthy to receive...honour,"

In our next we will consider the further points of his supremacy to angels.

"WHEN THOU MAKEST A FEAST."—DEAR SIR,—We have arranged to give a meat tea on November 9 in the Great Assembly Hall; so that while the great Lord Mayor's dinner is in progress at the Guildhall, a good meal will be given to the poor at the East-end, with the accompaniment of a little music and singing. Our large hall is so arranged that over three thousand persons can be seated at one time for a meal. I feel sure that many would like to help us in carrying out this suggestion, which will make a happy evening for these thousands of the needy poor for one night in the year. We shall be glad if friends who give will also come and help in the distribution of their bounty. All we need now is the money to put this "happy thought" into execution.—Yours faithfully, FREDERICK N. CHARRINGTON.

Great Assembly Hall, Mile-end-road, E.

The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being Extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

(Communicated by R. SCOTT MONCRIEFF, one of their Descendants.)

III.

IT is very interesting to study the spiritual conflicts through which ELIZABETH BRODIE was brought, and the manner in which she came out from them more than conqueror, as the training by which she was to be prepared to endure hardness through years of persecution for Christ's sake. We find her writing thus in October, 1678: "The Lord was very kind to my soul, and for the most part I was helped to pray in a more than ordinary manner for a hearing of the Gospel, and was also persuaded I would hear a sermon shortly, and was every day looking for an occasion."

Such occasions were only when it could be arranged for some outed minister to preach in secret, either in a dwelling-house or in some secluded place in open air. Panting for the Gospel, as the hart panteth after the water-brooks, Elizabeth expected what she prayed for, and was not disappointed. She writes:

"At length I fell under a cloud. I was sore straitened; but when I least expected it my mercy was brought to my hand. The first Sabbath I heard Mr. T. H—— I was much straitened in duty, yet was helped to trust he would make my mercy to appear like itself, to wit, a double mercy, even the return of prayer. The text he spoke on was Ps. l. 22: 'Consider this, ye that forget God.' He pressed much the duty of consideration, which is much the same with meditation. Notwithstanding I was in the dark, yet I saw much light therein, and after sermon, oh, sweetly came that word in prayer (Prov. xxxi. 16), 'He considereth a field and buyeth it.' I got a sweet sight of Christ as the rich field, yet, being unconsidered by the generality, is never bought by them, and how much it should endear Him to their hearts in love, to whom He has given grace to consider his worth in some measure. Also I saw matter of heavy regret that his own content themselves with so little of this, which is the sin which looks me sore in the face this day. Sabbath being ended, I came to Elgin, where I had occasion of the minister's company, with others of the godly, yet all this time I had got no clear outgate."

Her frequent alternations between joy in believing her sins forgiven, and groanings under fresh discoveries of her "inability to perform that which is good," with the sense of guilt and condemnation produced thereby, show that she had yet to learn how vain it is for the believer to seek, by *inlook* into his own heart, for *outgate* from "the bondage of corruption into the glorious liberty of the children of God." Her faith had accepted Christ as the propitiation for her sins, but failed to apprehend herself as, in spite of her unworthiness, always "accepted in the beloved" by her Heavenly Father, for such is "the liberty wherewith Christ hath made us free." She continues: "The next Sabbath was indeed a sweet day to my soul. Saturday night in prayer the Lord persuaded me that in love to my soul He had cast all my sins behind his back, and in the morning I got that word (Exod. xxxiii. 14), 'My presence shall go with thee, and I will give thee rest,' which I found made out to me. My soul bless Him for it. Monday morning, I was praying that He would come and make way for the Gospel in Moray, and He persuaded me that He would come through all these briars and thorns, and that no mountain should stand in his way.

"March 26, 1679.—That place of Holy Scripture was sweet to my soul: 'Honour the Lord with thy substance and with the firstfruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' I saw the Lord gave neither gifts nor graces to lie by folk (*i.e.*, to lie unused), but to be improven for the Master's use, and the way to receive more is to be laying out for the Lord. This I got to satisfy me as to a particular care I was troubled with.

"A little before this I had met with something as to my outward condition that was uneasy, Providence seeming to contradict promises; but 'bless the Lord, O my soul, and all that is within me, bless his holy name,' who condescended to me and gave me new allowances in time of trial, and when I was jealous if I was in his way as to my present condition, or not, He did fully satisfy me by several views. He did let me see his kindness: (1) In putting that by (*i.e.*, past) me which others were some time under; (2) in keeping me from seeking or taking my own way; (3) in his care of me in common providence; (4) in letting me see that if I had been my own keeper I had been overcome by the smallest temptation, and this He let me know by experience, finding the weight of a temptation. I then saw much of the Lord in taking me off my own hands, He sweetly composed my uncomposed heart by these words, and backing them by his own Spirit (2 Cor. vi. 19, 20), 'Ye are not your own; ye are bought with a price.' (5) When I met with anything from my relations in this matter, then He always countenanced me in a more than ordinary manner. (6) By persuading and solidly satisfying me that it was in much love and kindness to my soul that He dealt thus with me. And lastly, in giving me submission as to any lot He saw for his glory and my good.

"I had also the desolation of the place to trouble me. There was none of the godly there, which made me sometimes think what might be the Lord's design in bringing me to it. But when I did reflect on his promises, then I saw that He would not leave me alone, but would make darkness light before me, and crooked things straight. This He has indeed made out to thee in part, O my soul; be thou humble and bless Him, and He shall faithfully perfect what concerns thee.

"One day coming from prayer with great indisposition, deadness, and formality, when about duty, that word (Psa. cxviii. 17) 'Bind ye to the altar's horns with cords the sacrifice' still followed me. O, ignorant and foolish, I thought, if there is a barren place in all the Bible this was one. But He did bear with my folly and was full of pity, discovering Christ as the altar, on whom alone the prayers of his people were accepted, and the promises as the holds, or horns, of the altar, to which I by the cords of faith behoved to fly. On this altar, on the faith of the promise, was I to lay and leave them, and there only would they get acceptance.

"April 18, 1679.—Being desired to visit a young gentleman, a near relation who was just a dying, I went to see him. He was one for whom I had put up some prayers to God, though ofttimes much straitened. He was undone with carnal company, which he did sore regret, and was much troubled for his misspending of time, and complained of unwillingness to come to Christ. While with him I was in providence called to another place, to see another friend who was also at the point of death. And so coming in to take my leave of this young gentleman, he urged me to stay, which I did. He was so weak that he could hardly speak, but when I asked him how matters stood between God and his soul, he said, 'I know that my Redeemer liveth.' But because of his weakness I spoke little to him. About three hours before he died he called for me, and challenging me for my silence, he told me that Christ only was now precious to him, and that He had won in upon his heart and done, what he before had told me he could not attain, to wit, brought his heart cheerfully to close with Himself. He spoke to me now more than a quarter of an hour with more than ordinary strength, and told me how the Lord had sent home his word by his Spirit on his heart. I retired a little to prayer, and when I came in again he never spoke but once. When I went to prayer again I saw much mercy in that the Lord had condescended to me in giving me any satisfaction, and in making him call for me when he was so near his last.

"There were several complaints upon professors, and some, yea, all of them, my near relations. O, but my heart was broken, I thought I could not have borne one grain's weight more."

We return to JAMES NIMMO, whom we left, in June, 1677, "walking, and leaping, and praising God," it might have been said, so great was his joy in the Lord. He describes this experience as "a second law work, and conversion," and adds, "From this time until the year 1679 I was sometimes under great refreshings in duty, much abstracting myself from occasions of carnal and worldly conversation, and much delighting in solitariness and meditation, and sometimes won to much nearness to the Lord in prayer, and always desirous to keep a conscience void of offence towards God and man. Sometimes retracted to dark clouds and under sore troubles in my soul, but never continued so long as before related. Ofttimes in a fighting condition; sometimes sin prevailing; sometimes He made his grace in me to prevail, and always discovered to me, sooner or later, that every step of my condition was for my advantage, and nothing I met with could be wanting (*i.e.*, could have been spared). Albeit all I attained unto, I had often enough to do, and even sometimes was like to give over."

(*To be continued.*)

TENT WORK IN BRISTOL.

A SIXTEEN WEEKS' Gospel mission in connection with the "Bristol Public-house Theatrical and Tent Mission" has been concluded. Between seventy and eighty men and women have professed to receive spiritual blessing at the services. Mr. Stephen T. Crocker has conducted the mission, assisted by a staff of workers drawn from various denominations, and the tent has been nightly thronged with people from the factories, &c., in the immediate neighbourhood. In one of these a large room has been placed at the disposal of the work-people for midday religious meetings. These were addressed by Mr. Crocker and others, and are largely attended. As a result of the services a women's Bible-class has been started at the Girl's Home, Barton-hill; and a Thursday evening meeting, also for women, conducted by Mr. George Weeks, of Ashley Down Orphan Houses, and others.

During the daytime the evangelist visits the public-houses, giving away tracts and portions of Scripture, and speaks to the frequenters as occasion offers. He has by this means gained an entrance to many hundreds of public-houses in Bristol and neighbourhood, at most of which he is now well received, although at first the matter was one of vast difficulty. Tracts are also freely given away to the frequenters of the theatres and places of amusement as opportunity offers. Those who are thus visited and spoken to are invited to the evening meetings, and many have been rescued from the downward road. The mission is supported entirely by voluntary help. Dr. Elliott, 88, Pembroke-road, Clifton, is the hon. treasurer.

NORTH CAMP, ALDERSHOT.—Mr. John Poate, secretary of this work, Sherbourne-road, Farnborough-road, Hants, appeals for Bibles for free distribution, tracts, Gospel cards, small books, &c. "There is a large field," he says, "for sowing the seed in this locality. Two Irish regiments have just come into this end of the camp."

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.,

Author of "From Death into Life: An Autobiography."

XXXI.—"I CANNOT FEEL IT."

It ought to be written in conspicuous letters and words everywhere: First faith, second thanksgiving, and third feeling. I say everywhere; for in every place I visit, I find real earnest and anxious souls who are hindered from obtaining joy and liberty, because they are waiting for feeling.

How can we feel a thing until we have it? and how can we have it without taking it? and how can we take it if it is not offered? If salvation is offered to us as a gift, how can we have it without accepting? and how can we help feeling when we have accepted?

I have in my mind a particular lady who for a long time was in great distress of soul, because she could not feel saved.

I told her that I once heard a gentleman say, "Look here, there are three men going along one after another. The first is Mr. Fact; he walks along with a bold, undeniable step, no one can stand against him, he is a stubborn fellow. Next to him follows Mr. Faith, looking at Mr. Fact with admiration; and next behind him is Mr. Feeling, he always follows Mr. Faith. But suppose Mr. Faith turns round, and looks at Mr. Feeling, where is Mr. Fact? Faith cannot see him at all. That is what you are doing," I said, "looking at Feeling instead of Fact." No, that illustration failed to convince this lady.

"Well, then," I continued, "let me tell you another story. It is of a young lady who was very wretched, and looking miserably ill because she could not feel that she was saved. A gentleman who was asked to speak to her said, 'Pray, Miss, have you come a long way to-day?'

"'Yes,' she replied, 'more than thirty miles.'

"'Did you have your breakfast before you started?'

"'Yes, I breakfasted at seven o'clock.'

"'Did you feel you had had your breakfast before you took it, or after?'

"The lady looked at him as if to know what to do, and whether she ought to answer such a question.

"'Oh, certainly,' he said, 'reply to that inquiry, it is a very good one for you; come, answer it freely.'

"She said, 'Why, of course I felt I had had my breakfast after I took it.'

"'Yes, exactly so; that is the answer I wanted, and so you must take salvation first, and then you will feel you have it.'

"She began to cry, and said, 'I cannot take it.'

"'Why not?'

"'Because I do not feel.'

"'Certainly you cannot feel before you take it. Here is salvation provided for you, because you are a sinner. I mean you—yourself. You would not be so anxious if the Holy Spirit were not striving with you. It is for you—take it.'

"'How can I take it?' she inquired, in a bewildered way.

"'Why, by thanking God for it. That is the usual manner of accepting a gift. Thank Him.'

"'What, before I feel it?'

"'Yes, assuredly; for you do not thank God for your feelings, but for his gift. Thank Him for that.'

"'Oh, I never understood that,' she said. 'Lord, I do thank Thee for thy great love in giving thy Son to die for me.'

"Once in that attitude, she went on thanking God until she obtained joy and peace in believing—not believing in joy and peace; but she had joy and peace from believing in the Lord. She is now walking in the light."

None of these arguments or illustrations appeared to touch my friend. She seemed as determined as ever to wait for feelings. After a while, I said, "I cannot spend more time with you now, but suppose I call upon you to-morrow?"

"Oh, do, sir, if you please," she replied, "and I will answer the door for you myself. What time will you come?"

"If I am with you by two o'clock, will that do?"

"Yes, that will be a very convenient time, and I will be on the look-out for you."

"Suppose," I added, "that when I come and knock at your door, and you open it, I still remain outside and say, 'I cannot feel I am inside yet, let me have the knocker again.' You say, 'Come in;' but I continue to repeat, 'I cannot yet feel I am inside, I must knock again,' and accordingly I began again to knock at the open door before your face. What would you think of me then? I expect you would conclude that I was demented, or something else. Would you not? Do you not see that God has put an open door before you, and that He has been pressing you to come in; but you persist in saying you cannot come in, until you feel you are inside. How can you expect to feel you are inside, while you determine to remain outside?"

"Oh, what shall I do?" she exclaimed; "I am nearly driven to despair!"

"I cannot wonder at that," I said; "I do not know how you have held out so long. Make up your mind at once to give up this waiting for feeling, and thank God for his great love in giving his Son for you, and thank the Lord Jesus for laying down his life to save yours. If you do this, I promise you will find it true that feeling comes after thanksgiving; and, in any case, I would advise you to go on thanking God, even in the dark. You may, perhaps, have to do that now, after all your hardness and perverseness."

We knelt down in prayer, saying: "Lord I believe, help Thou mine unbelief. Lord increase my faith, and help me to praise Thee. O my soul, praise God, and all that is within me praise his holy name. Praise the Lord, O my soul, and forget not all his benefits!" and so on.

It is surprising what an effect articulation of such words has upon the heart. This lady, hitherto so hard and cold, began to be in earnest, as if she really did feel something. In any case, she did not thank God long for his goodness before warmth and animation came to her soul. She passed through the open door, thanking God. From the knocking side of the door where she had been so long, she came to the thanking side, and soon felt herself to be safe.

It is very surprising how persistent Satan is with this device of waiting to feel. Whether it is his work or that of the old Adam-nature with us, I cannot say; but there is no doubt that it is a very serious hindrance and trouble to many anxious souls. The very fact of their being anxious is of itself enough to encourage them to praise God.

ANOTHER "JOYFUL NEWS" EVANGELIST embarked for the foreign work on Saturday week. Mr. Pinnock sailed on that day from Liverpool for Lagos, Mr. and Mrs. Champness, as their custom is, accompanying him to the ship. Three or four Wesleyan missionaries sailed in the same vessel for various parts of Africa.

THE MAGIC-LANTERN MISSION is an agency which has been greatly blessed for some years past, especially in and around Portsmouth. Gospel and Temperance reform are illustrated and enforced by the Mission, which has also been instrumental in the raising of funds for Christian work of the more ordinary kind. The operations of the Mission have greatly widened of late, and now they are beyond the financial grasp of the promoters. Help is accordingly needed for the purchase of new slides for the lantern. Further particulars may be had of Mr. Wm. Stewart, director, Tweedside, Knox-road, Havant, Portsmouth.

CLIMBING.

Climbing to God on the mountain height,
Up through the rocks and snow,
Thickens the mist, and darkens the night;
Wilder the storm-winds blow.
Hasten, O soul! from your mortal plight,
Down to the lowlands, low.

Reason has dropt like a baffled steed,
Never those cliffs to scale;
Self has failed like a broken reed—
Hark! through the shrieking gale,
Come, with the Word of God to lead,
Down to the lowly vale:—

Vale, where the woes of a fallen race
Deep as an ocean moan;
Valley of sin, which no works erase—
Prayer, or tear, or moan;
Vale, where the sinner must take his place,
Now, or before the Throne.

Here is the cross with atoning blood
Red on the farthest strand;
Sinner, oh, trust to the cleansing flood,
Rest on the Master's hand;
Live with your face to the face of God
Down in the lowly land.

Donemana, Ireland. J. K.

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A MANCHESTER CAMPAIGN.

Manchester has been in the midst of a Gospel campaign this week. The Wesleyans have held high session at the Central Hall, with crowded meetings every day. The Ragged School Union, in fifteen ragged schools in the poorest districts, has held meetings nightly; many hundreds have signed the pledge, and tokens of spiritual blessing are evident on every hand. There is much truth in what the Licensed Victuallers stated at their meeting held recently, that "a wave of teetotal madness is evidently passing over the district."

At the Conference Hall, in connection with the Boys' Refuge, Strangeways, Rev. George C. Needham, of America, is holding meetings twice daily, as well as conducting noon-day prayer-meetings in connection with the Y.M.C.A. Small attendances marked the first meetings, but the numbers have gradually increased, and interest in the meetings evidently grows.

Mr. Needham's powerful Bible-readings for Christian workers have been greatly appreciated. He is mighty in the Scriptures, wielding the sword of the Spirit with great power. At every meeting the Bible, pencil, and note-book are kept constantly at work, and workers will, for many days to come, be redistributing the bread of life which has been broken to them by this servant of God.

We hope your readers will remember Manchester in prayer, and follow Mr. Needham to Dublin, where he will be labouring for some time after he leaves Manchester. K.

THE TWO MISSION SHIPS are kept going their rounds in England and in France for the preaching of the Gospel. Deeply interesting meetings are constantly being held on board. *The Herald of Mercy* has recently returned from Folkestone, and is being made ready for the winter's work. *The Mystery* is now at Trouville, supplying a great spiritual need there, with an evangelist and our mission crew hard at work among English, French, and other nationalities. Bibles and Testaments have been sold, and given where needed, in large numbers. Thousands of little bags, well-filled with a Testament and Gospel books, have again been freely distributed among our troops and seamen who have lately sailed for India and China. Will your readers help by making and sending to me 10,000 bags (8 in. by 7 in.) for our winter's work among our fishermen and seamen? Bibles, Gospel papers, books, comforters, &c., will also be a boon. Henry Cook.

Seamen's Friend, Gosport, Hants.

Hammersmith Conference.

So great was the blessing that attended and followed the Conference of last year, that the friends resolved to repeat the experiment. The very first meeting, held on Monday evening of last week, justified the step. It was not a large one; the fog was thick and insinuating. There needed some enthusiasm to brave its discomforts for the sake of attending a religious conference, and enthusiasts are not so plentiful as leaves in Vallombrosa. But those who went were well repaid. A spirit of serious intensity pervaded the little gathering, and it afforded an earnest of the good things to come on subsequent occasions.

Dr. Underhill, as president for the evening, had the first word; and he used it well to press home the importance of making the most of the Lord's Supper as a channel of spiritual stimulus, by devout meditation on the themes that cluster around the Cross, and on the mighty love of the Saviour that led Him thither. He urged that a more prominent place should be assigned to the Supper as a part of Church worship.

THE NEED OF THE CHURCHES.

An admirable paper was read by Rev. W. Roberts on "The need of increased Spiritual Life in the Churches." Who will not acknowledge, he asked, that the spiritual life of our churches is at a far lower ebb than it ought to be? How few of us seem to possess the "life more abundant" of which the Saviour spoke. If it were ours, we should be more faithful representatives of Jesus Christ, and we should impress the world with his claims upon their love and service. As an enfeebled physical condition lays the man open to the attacks of disease, so a low type of spirituality makes us less impervious to the deadening influences of the world around. More life would bring more light and more power; we should be preserved from mistakes and energised for service. How essential is an access of this life for aggressive work in the world. How meagre are the results without it. If it were not for the sickliness of our Christian life, there would be a far higher tone and influence pervading all our domestic, economic, political, and national relations. To have an increase of this life *ex*tensively in the world, we must have it *in*tensively in the Church.

After the reading of this suggestive paper, several friends contributed to the discussion with well-chosen and well-weighed words. Rev. G. D. Bartlet, of Highgate, thought that in the present day, while there was plenty of writing and speaking, there was a great lack of life. The world, as has been well said, will not read God's Book, but they are sharp to note defects in the Christian's walk. As a rule, we influence others far more by example than by precept. Our non-success comes from our half-heartedness, and our conformity to the world. We need more spiritual life, that we may have power as parents and as churches. Mr. Bartlet said he had lately been visiting in Scotland, and he had been depressed by the thought that while there is there a superabundance of preaching, there is not corresponding power in the life of the churches. They seem to be turning sermons into a Saviour—going to church to hear, but not going home to obey and to live it out. It is quite possible to allow even sacraments to come between us and the living, personal Saviour. If conferences such as this are good in arousing to a deeper life, why should they not be held in all the churches?

Mr. C. D. Freeman cautioned those present not to mistake spiritual excitement or emotion for genuine life. What failures most of us are, compared with those early Christians of whom we read in the New Testament! Think of the possibilities that are wrapped up in every Christian, when he is fully possessed with the life of God.

Rev. Cumming-Brown, of Gunnersbury, spoke with words of fire and power, addressing himself chiefly to himself and to his fellow ministers. He recalled a remark by Rev. E. White (who was present) to the effect that lately he had taken the opportunity of listening to many preachers, and the one thing that struck him most in connection with the pulpit of the present day is the lack of a holy passion. Who can doubt it? said Mr. Brown; we ministers need you of the pew to wake us up. Probably it is true that sermons nowadays are a small factor in the spiritual life of the people; but it was not always so. There was a sermon preached about two hundred years ago by one John Livingstone, under which five hundred souls were brought to Christ. He is said to have been one of the most unsentimental men that ever lived, but with two or three like-minded Christians he had spent the whole of the previous night in prayer. Two ministers in Edinburgh called on a brother minister who seemed indisposed to company. He explained to them that for two hours he had been wrestling with God for power, and he had not yet got his heart's desire. How these things shame us ministers. Truly there were giants on the earth in those days. Let us be honest with ourselves; we are really suffering from spiritual laziness. We dip into our Greek Testaments and write sermons, but the thing that we most need is the thing we do least of all—wrestling with God for spiritual power. The plague of sermon hearing without any practical result is not confined to Scotland. Let our younger people resolve that their lives shall be thoroughly earnest, placed without reserve at the disposal of the Master, asking Him to make them what they ought to be.

Some concluding words from Rev. Edward White as to the need of the indwelling of the Holy Spirit, rounded off an extremely profitable occasion.

TUESDAY.

At a ministerial meeting in the morning, presided over by Rev. Charles Graham, addresses were delivered by a number of brethren, insisting that national, social, and church sins should be definitely confessed.

HOW TO OBTAIN INCREASED LIFE.

In the afternoon, with Rev. A. Norris in the chair, Rev. F. B. Meyer opened a conference on this subject. Christ is the Life, he said, and apart from Him we cannot enjoy the desired blessing. The only way in which we can receive Jesus is through the Holy Spirit, by whom Christ dwells in the heart. There are two conditions of the full indwelling—surrender to the Spirit, and reception of the Spirit by faith. If we cling to things which we know to be wrong, it is utterly futile to suppose that we can receive the fulness of the Spirit. Every step in the fresh reception of the Holy Ghost is preceded by a fresh surrender of known evil. Mr. Meyer proceeded to speak with much cogency and force on communion—prayer and study of the Word of God, the believer feeding on Christ and radiating the fruit of the Spirit.

After some remarks by a visitor, who spoke in favour of church meetings as a means of grace, Rev. E. White delivered a stirring address. The grand distinction between the true Gospel and false religions is that, while the latter set forth man's work towards God, the former represents God's work towards man. The three grand works of God towards man are—first, the gift of his Son, who made atonement on the cross for the sins of the whole world; second, the gift of the Holy Spirit to dwell in each believer, an indwelling as real and as eternal as the incarnation of the Word in the person of Jesus Christ, uniting believers to Christ and also to the Eternal Father and each other; third, the resurrection to glory at the coming of Christ for all believers. It is on the realising of these fundamental simple truths that our whole Christian progress and strength depend, a fact that we are constantly liable to forget. Mr. White proceeded to show the unscriptural character of the figment that the Holy Spirit may be communicated by means of sacraments, or through the agency of a priesthood, and the delusion that a christened heathenism can take the place of the regenerating life of the Holy Spirit. We must go back to the early teaching that every believer's body is the temple of the Holy Spirit. It is our life, our joy, our only hope, that omnipotence is living within us, if we are believers, and that out of that fountain of living water we can draw all we need for the slaking of our spiritual thirst. We have no need to pray for the Spirit, for we have Him already. But we must not vex or grieve Him; we must yield to his teachings within us; we must be filled with the Spirit, taking the indwelling as an earnest of God's willingness to give the fulness if we ask Him for it. Mr. White went on to show with much power that the new life involves not simply a change of opinions, but a change of nature. With this realised, there will be more spiritual life in the Church.

Rev. J. Cumming-Brown followed with some earnest words, directing special attention to the teaching of John xiv. 15—17. When Christ moved among men, the world did not perceive the Holy Spirit by which He wrought. The disciples, however, did perceive Him, and Christ said, "He dwelleth with you." But the Lord added: "He shall be in you," shall come upon you, and be in you, in a higher measure than you have yet known Him.

Dr. Weymouth reminded the meeting of the glorious promise couched in the words: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." We can have by asking. He urged the importance of the influence of prayer-meetings upon the spiritual life. He knew of a minister saying, "We cannot keep up a prayer-meeting." What is the requirement? "Two or three!" It is inconceivable that such a number cannot be found to unite in supplicating blessing from God. There was a time when "they that feared the Lord spake often one to another." We ought not to be silent towards each other. We meet just as men and women of the world meet, without revealing which side we are on. Why do we not help one another by often "speaking to each other," and find out whether there is not in that a true means of grace?

Some earnest words were also spoken by Revs. T. W. Adey, J. B. Matthews, and Charles Graham.

The subject was resumed in the evening. The chair was occupied by Mr. T. Walker, who spoke some thoughtful words of introduction. Rev. J. F. B. Tinling delivered a searching address. The first thing to consider, if we desire to increase in spiritual life, is, How about our will? "If any man is willing to do God's will, he shall know of the doctrine." God respects man's liberty, but is ever ready that man should help rather than hinder his loving work. We must have a right direction of mind, not only looking at Christ, but having Christ in us. Again, we must have communion with God; there must be nothing between us and Him, and there must be unity of action and purpose. We must be careful to live in God's plan of our lives, letting our circumstances be of his appointment, and not our own. Further, we can only expect increase of spiritual life by using what life and power we have.

Rev. R. Macbeth urged more study of the Scriptures. Rev. W. Edwards pointed out that in order to an acceptable drawing near to God, believers must sanctify themselves. Mr. Benjamin Scott recalled the circumstances of the revival in the north of Ireland in 1859, and maintained that if Christians agree to make request now, God will shower blessings upon the Church. The Conference having ended, a prayer-meeting was held, several brethren taking part.

WEDNESDAY.

Rev. W. Roberts presided over the ministerial meeting this morning, when the subjects of conversation were: "The Minister as a Message-bearer;" and "Ministerial Power for Conversion."

At the afternoon general meeting, Rev. R. Macbeth in the chair, an address was delivered by Rev. W. SLACK on "The Manifestation of Increased Spiritual Life in the Church." Not every outburst of activity in evangelistic effort is a manifestation of increased spiritual life. How far the Head of the Church may, in his wisdom, overrule well-meant though questionable agencies and appliances for the attainment of his good and gracious ends is not for us to say; but, obviously, He cannot be regarded as the author of that which He overrules. There are no real manifestations of increased spiritual life but those of which the Holy Spirit Himself is the author. One manifestation is an increased spirit of heart unity amongst the members of the Church, the profession of Christ being thereby adorned by gentleness, meekness, brotherly kindness, and charity. The substitution of the spirit of Christ for the spirit of the world is another manifestation; for, sad to say, there is in the Church much that is of the world, worldly. A quickened interest in the ordinances of religion, and widened sympathies in the work of God are other manifestations. If in believing prayer we ask for the increase of spiritual life, we shall receive it, and it will manifest itself in the Church in many and blessed forms.

Rev. J. Branwhite French made a few remarks on the objects of the Conference, and expressed a hope that year by year it would become more blessed in the deepening of spiritual life. After a few words by Rev. J. M. Hewson, an address was delivered by Rev. Charles Graham, who emphasised the fact that spiritual life is the life of the Lord Jesus Christ communicated to us by the Holy Spirit. Rev. James Kennedy pointed out that we only know life by its manifestations. The world does not understand Christianity, as it is lacking in the needful spiritual discernment. On the other hand, it does understand justice, generosity, and unselfishness, and by these we ought to impress those who are without. Mr. D. M. Cameron gave instances of the working of the Spirit in communities, consequent upon earnest prayer, and resulting in important revivals of religion. This ended the Conference.

In the evening there was a united observance of the Lord's Supper. Rev. Dr. Stoughton, who presided, spoke upon the great significance of the ordinance, which he described as a sort of crystalised representation of that which is the central truth of Christianity. Christ comes before us in his nature, in his works, in his mediation. We cannot help thinking of his humanity; we cannot, at the same time, help thinking of his divinity. The centre of worship in the primitive Church, the ordinance is still the bond of union among Christ's disciples throughout the world. At the Lord's Table we get nearer Christ than at any other time, and also nearer to each other, as members of one great family. Rev. W. Page having spoken some earnest words, an address was delivered by Rev. T. W. Adey on "We love Him, because He first loved us" (1 John iv. 19). The service was a fitting conclusion to the Conference, and a season of much blessing to many.

EASTERN AFRICA.—An instructive and suggestive address on "Medical Mission Experiences in Africa" was delivered at 17, Queen Elizabeth's Walk, Stoke Newington (the residence of Mr. and Mrs. H. M. Barnett), on October 24, by Dr. Vernon Ardagh, who recently returned invalided from Mombassa. A great deal of interest in the lively narration of notions and customs, &c., in the Dark Continent, was evinced by the audience.

Missionary Movement in America.

BY MR. REGINALD RADCLIFFE.

MR. HUDSON TAYLOR sailed away for China across the Pacific a few days before my wife and I sailed from New York. He took with him fourteen American and Canadian earnest, rejoicing associates for the China Inland Mission. He had approved of six others out of the volunteers; but they were not freed to sail with this first band. Many others had earnest conversations, and how many others wish to follow it would be difficult to estimate. But just before sailing I received information of forty-six wishing to follow. I am sure this firstfruit has surprised many. Mr. Taylor had not even brought with him the usual printed forms to put into the hands of would-be volunteers.

The paying down money to sustain a whole group of missionaries began very notably at the end of the Bible Study Convention at Niagara. At this Convention ample scope was allowed to speak of whole-hearted surrender to Christ, and to plead for the heathen. Mr. Hudson Taylor spoke twice, and on the two concluding nights the very much-honoured young undergraduate, Mr. Wilder, spoke after Mr. Taylor had left for another town. At the close of the Convention a letter had to follow Mr. Taylor, saying money had been provided for the support of six missionaries. He felt that this was a responsibility, and that prayer should at once be made as to its use. The Lord soon showed that He was just as willing to provide the labourers as to provide the money.

It was touching to hear these candidates, after they had been accepted, giving their testimonies in one church after another. In one case, after his own daughter had given her testimony, her father solemnly and tenderly faced the congregation, and said, "I have nothing too precious to give to Jesus."

In another case, a notable mechanic was accepted, and his friend, another mechanic, gave £50 towards his expenses.

At Toronto on the Sunday evening the crowd could not get into the farewell meeting. At its close one gentleman told me his sister present, a comely young lady at his side, desired to go at her own expense. Another gentleman told me his wife desired to support a missionary. On the night of the departure, the accepted volunteers and their friends partook of the Lord's Supper at Knox Presbyterian Church, Dr. Parsons', at 9 o'clock, and at 11 o'clock away went their train. But before it departed there was an imposing scene. Very many earnest Christians, mostly young men, gathered at the station, taking leave, singing hymns, praying for the departing ones, and for the "more that God would give to follow." We could not tell how many in that crowd were longing quickly to follow.

In these later days tradition has raised its head, and has claimed that only clergymen, or men fully equipped by a long course in the Universities, are in a fit state to go to the heathen. Thus it becomes hard for others to realise their own responsibility, and to understand that the command is upon all classes. But Mr. Hudson Taylor, whilst rejoicing over the cultured Cambridge band of seven, rejoices also over this dear American and Canadian band of fourteen, and this has been kindly received by both ministers and people.

Mr. Taylor was most deeply appreciated, and we were both greatly helped by ministers and people, and by the Y.M.C.A.; and last, but not least, by Professors and men of the colleges and seminaries. Our hosts and hostesses were specially kind, and taught us much. If we never see America again, we have formed loving links which I trust will never be severed. It is difficult to see how Mr. Taylor can help returning to America. If the United States and Canada were to begin to take up foreign missions as the work of the Church, instead of a mere by-work, might it not be the thing to get our British denominations to advance in the same way?

The Niagara Convention has for years been an eminently Bible Conference. The doors of the heathen world are now thrown open to their widest extent—the harvests rotting for want of reaping. The members of our Protestant Churches are decaying for want of manly work, till some actually justify themselves for neglecting the Lord's marching orders by saying there are unconverted at home. Thank God, these Americans and Canadians in their young prime have heeded the Bible, and risen, saying, "Here are we; send us."

It was hard to come away from America and Canada, where we received so much kindness, and where our work seemed only at its commencement. Mr. Taylor felt this, too, very strongly.

LETTER FROM MR. HUDSON TAYLOR.

DEAR SIR,—Before sailing to-day, I am glad to be able to send you a few lines. Most unexpectedly to me, God has opened the way for a band of recruits to proceed to China, and fourteen young missionaries from the States and Canada are now with me on board this vessel. Quite a considerable number desire to join us; but eight others who are accepted are unable to leave immediately, and our time has not allowed sufficient correspondence with the remainder definitely to accept or decline their offers.

This work really originated at the Believers' Meetings held at Niagara-on-the-Lake. I had the opportunity of speaking twice, on the subject of Missions there, and then left for Chicago, as previously arranged with Mr. Moody. But Messrs. Reginald Radcliffe, George B. Studd, and R. P. Wilder subsequently spoke on the same topic; and the feeling so deepened that when it was ascertained that £50 would support a lady missionary in inland China, and that £60 would sustain an evangelistic brother, support for eight new missionaries was put into the hands of one of the secretaries of the Conference, Mr. H. W. Frost. In consequence, at Mr. Moody's August Convention I appealed for workers, and obtained three, who represent churches in Pittsfield, Mass.; Detroit, Mich.; and St. Paul, Minn.; and subsequently eleven others from Canada, representing Belleville, Toronto, Galt, Hamilton, and Stratford, volunteered and were accepted.

The expense of the journey to China, estimated at £50 each, has been provided by contributions given at Northfield, Clifton Springs Sanitarium, and other places, and from the whole proceeds of the sales, at our meetings, of missionary literature. The missionaries now going out have their support promised or provided for the next year, and will correspond direct with the individuals or churches whose representatives they are. From what I have seen of the missionary spirit in the States and in Canada, I feel sure there are many others, who cannot go out themselves to the field, who will be glad to have a representative there.

Will you pray for much blessing on this first band of fourteen workers from these parts now joining us for our inland work, and ask that ten times as many may soon follow their example?

Yours very truly in Christ,
J. HUDSON TAYLOR.

S.s. "Batavia," Vancouver, B.C., Oct. 5.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Nov. 4, Heb. iii. 1—11; Monday, Nov. 5 Heb. iii. 12—19; Tuesday, Nov. 6, Heb. iv. 1—16: Wednesday, Nov. 7, Heb. v. 1—14; Thursday, Nov. 8, Heb. vii. 1—14; Friday, Nov. 9, Heb. vii 15—28; Saturday, Nov. 10, Heb. viii. 1—13.

A Seven Years' Evangel Tour Round the World.

BY REV. J. MOUNTAIN.

I.—SOUTH AFRICA.

AFTER about eight years' evangelistic work in this country, Mrs. Mountain and myself felt called to visit the colonies. We reached Cape Town in April, 1882, and were at once accorded a hearty welcome by most of the ministers of the Gospel. Our first mission was commenced the day after our arrival, and consisted of meetings exclusively for believers. We then conducted a mission for Rev. Dr. Hole in the Trinity Episcopal Church, and also a united mission in the South African Mission Chapel. Our next services were at Wellington, in connection with the church and seminaries of Rev. Andrew Murray. It was a great privilege to dwell for a fortnight in one of these seminaries, and to have about two hundred young men and women from all parts of the colony under our teaching. At Stellenbosch—the Oxford and Girton of South Africa—we held a ten-days' mission. Here were gathered about three hundred young men and women, not only from Cape Colony and Natal, but also from the Free State and the Transvaal. We held three meetings daily, as at Wellington, and conversed with many inquirers. The educational advantages of Wellington and Stellenbosch are of the highest order; while the religious teaching and the spiritual influence of the professors render these places of learning an incalculable blessing.

After conducting a mission at Worcester, we left the Western Province and sailed for the Eastern Province, commencing work at Port Elizabeth, where we laboured for six weeks amongst the various churches. It was here that we became deeply impressed with the necessity of adding to our usual Gospel work that of Gospel Temperance. Drink is an evil everywhere; but in all hot climates it is a terrible curse. Let no one think of sending out to South Africa those who have fallen under the power of drink in this country. In Cape Colony brandy is cheap, and the ruin wrought by it amongst young men no tongue can tell; while, as to the natives, it maddens them, causes them to commit many heinous crimes, and sweeps them speedily into the grave. We shrank from the toil and the many difficulties which we knew that a temperance campaign would involve; but, at the commands of conscience and the entreaties of Christian friends, we decided to enter upon it. Beginning, therefore, with Port Elizabeth, at nearly all our missions in Africa we introduced the Blue Ribbon Army, and were privileged to induce many thousands to "don the blue."

Here it was also that we conducted our first mission among the natives. We found them both here and everywhere eager to hear the Gospel. Many of them, I believe, accepted Christ at our meetings, and thousands of them signed the Gospel temperance pledge. They were most grateful for our sympathy and labours, and their affections and devotion endeared them to our hearts. After Port Elizabeth, we visited Graaf Reinet, Cradock, Somerset East, Port Alfred, Grahamstown, Alicedale, Bedford, Adelaide, Fort Beaufort, Seymour, Lovedale, Tarkastadt, Queenstown, Dordrecht, Jamestown, Molteno, Burghersdorp, Aliwal North, King William's Town, and East London. In every place we met with a warm reception, and had encouraging results from our labours. In nearly every town we were most hospitably entertained, and, as a rule, horses and buggies were placed at our disposal to convey us to the next place. At Lovedale—a most excellent institution for the education of the natives under the care of the Rev. Dr. Stewart—my voice broke down, and I was compelled to be silent for nearly seven months.

When we arrived in Natal we were cordially welcomed. We had a successful mission at Durban, and we conducted a few meetings at Pietermaritzburg. We had by this time spent two years and a half in South Africa. My health again showing symptoms of failure, we decided to sail for Tasmania, where we hoped to find a more bracing climate.

We left Africa with sad hearts. Never shall we forget its devoted missionaries and pastors, its many earnest Christian laymen, its multitudes of natives to whom we were privileged to preach. Willingly would we renew our labours there if God honoured us by a call to again visit its shores. Nowhere have the triumphs of the Cross been greater; and nowhere is faithful work for Christ, whether amongst our white or coloured brethren, more warmly appreciated.

AN AMERICAN'S HOLIDAY.

MR. C. L. BOYER, of Harrisburg, Pa., who has been a successful worker among the children in America, came to London, last July. He resolved to spend a holiday in looking into the mission work done specially among poor children, purposing, if the way opened up, to spend a year working with our missionaries and learning their methods. We will let him give, in his own words, his experiences of three months' effort and observation:—

"The first thing I did was to look in your Directory and find the societies already in operation. I was pleased to find so many excellent societies organised, covering every branch of Christian work. I next thought I would visit the secretaries, and learn from them more definitely the operations of each society. Finding a number of them away on holiday, I did a little sight-seeing. My eyes were soon opened to see there was something to be done for the great mass of ragged and neglected children whom I met in the narrow courts and by-ways. I was anxious to know what proportion of these children attended Sunday-school. I went right into one of the little narrow streets off Cambridge-road, E., asking such questions as: 'Who lives here?' 'What's your occupation?' 'How many children have you?' 'Do your children attend Sunday-school?' I was surprised to find that out of thirty-four families, fifty children were not going to Sunday-school. I resolved to get acquainted with the children and take them to school.

"I had been out to see Victoria Park, and the thought came to me that it would be a good thing to take these children and have a good game with them in the Park. So I went again to the same street, thinking I would only invite about thirty of the children to go with me. I began to take down the names of those who wished to go, and when I got through I found I had sixty names, instead of thirty. I thought I could not manage so many rough children unless I marked them in some way; so I had a number of red sashes made, and trimmed with white tape. When I came to take them out I had eighty in my company. This you may believe was enough for one man to manage, but I succeeded in getting them our all right. In the Park I taught them to sing a few temperance choruses, and to play a few of our American games; I also gave them a small treat of cakes. On the way home they sang as they marched along; on arriving at the entrance of their little street they cheered heartily, and, before dispersing, sang the temperance choruses I had taught them. I may say that the mothers helped me, and seemed to be very grateful for the kindness shown their children.

"This was the beginning only, for I went into one poor court after another, and during the summer have taken out over eight hundred poor children, giving them a little treat of cakes and a happy time in the Park. I made a large American kite for the boys, and they have taken great delight in flying it. I made five small banners, each inscribed with a motto, and these they carried as they marched to and from the Park. Before taking the names of the children, I made them understand that they must be total abstainers, if they would go along with us. I kept the name and residence of each boy and girl. Since taking them out I have visited about six hundred of them in their homes and talked with the parents. In every home I was made welcome. When I asked if they were willing for their children to be abstainers they cheerfully gave their consent, though many of them admitted that they themselves regularly drank their beer.

"As I went among them I distributed temperance songs and recitations, and the boys and girls promised to commit them to memory. I held three large meetings—one in the Free Gospel Mission Hall, Mile End-road; one in Gordon Hall, Globe-road, and one in the Great Assembly Hall. We had about eleven hundred at these three meetings, and about two hundred of the young abstainers took part in speech and song. I have taken about sixty children into the different Sunday-schools in the neighbourhood of Mile End-road and Whitechapel. I found a number of boys and girls whose parents are willing to let them go to Sunday-school, but they say they have not clothes good enough. So I thought I would start little schools in the city mission-halls, not being used for Sunday-schools, on the following plan: That all must come in their every-day clothes. Last Sunday I opened the first one in London and had seventy present. Next Sunday I expect to start another, and have arranged to start the third on the following Sunday. So the work seems opening up."

It must be evident to all that multitudes of these poor children wander about the streets on the Lord's Day who are not under religious instruction. Mr. Boyer has already shown his capacity in this direction. It is thought desirable, by some friends of the poor children, to assist him, so that he may be able to give his whole time to the work, wherever such service seems specially required. As a guarantee to the public, he will have associated with him, as an advisory committee, Mr. John Kirk, of the Ragged School Union, Mr. George Holland, of George Yard, and Mr. Charles Montague, of the Ragged School, Spitalfields.

AN OPEN DOOR IN INDIA.

DEAR SIR,—The last Indian mail has brought me a request, from an old Indian friend, for evangelists to labour amongst the Gonds in Central India. "There are said to be a million and a half of people without any missionary living amongst them. The only mission I know is the Gond Mission of the C.M.S. at Mandla, near Jubblepore, about 130 miles from the Gond hills. The work among the Gonds to the aboriginal races is often far more encouraging than among Hindoos and Mohammedans."

If any friends are looking for a sphere of work in which they will not interfere with existing missions in India, here is a district of a million and a half of people without a knowledge of the Gospel, and without missionaries, excepting one who lives on the outskirts of the district close to Jubblepore.

The need of this and other districts in India is an itinerant evangelist, who will dwell amongst the people, and itinerate throughout the district. Something might be done by churches sending out their own foreign evangelists, and thus increase the missionary forces by a valuable auxiliary of evangelists who might be willing to go on a stipend that would be within the reach of many large churches without diminishing their contribution to denominational missionary societies.—Yours truly,

Bradford, Oct. 15. J. GELSON GREGSON.

FOLKESTONE.—The work sustained among poor children and sailors in this town by the late Mr. Wm. Cook will be continued by Mr. May, 3, Saffron-place, Dover-street, Folkestone. He will be glad of help in the shape of books, tracts, &c.

The Christian.

NOVEMBER 2, 1888.

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"WAIF-AND-STRAY" CHILDREN.

Dr. BARNARDO cordially invites all lovers of Little Children, and sympathisers with Rescue Work carried on among them, to attend

A SPECIAL MEETING

AT THE

BOYS' HOME, 18 TO 26, STEPNEY CAUSEWAY, E.

CONVENED (D.V.) FOR TUESDAY, 13th NOVEMBER, at 3.30 p.m.

At this important gathering reference will be made to

THE NEW ENTERPRISE

About to be begun, by which it is hoped that Street Waifs and Destitute Orphans may be saved in larger numbers from the pollutions of the Common Lodging Houses with which they are at present forced to come in contact.

Interesting statements of Child-Rescues will also be made by several workers. Among others, addresses will be given by Rev. WALTER J. MAYERS, Mr. JAMES B. WOOKEY, and Dr. BARNARDO. And finally

THE DAILY PRAYER UNION

on behalf of Christian Missions among Homeless Boys and Girls will be inaugurated, and Members enrolled.

TEA AND COFFEE AT 5 O'CLOCK.

Admission by Ticket (FREE), to be had on application to

JOHN ODLING,
Secretary.

18 TO 26, STEPNEY CAUSEWAY,
COMMERCIAL ROAD, LONDON, E.

Stepney Causeway is easily reached by Train to Stepney Station *from Fenchurch and North London Railways; to Whitechapel or St. Mary's, Whitechapel, on Underground and District Railways; by Tram-car from Aldgate; or by Blackwall and Poplar Omnibuses from Charing Cross and the Bank, which set down at the Causeway.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from M.C.R., 10s.; Anonymous, Tracts.

Evangelistic Services. Mission to Inebriate Women and to those who sit about on doorsteps and stairs. Bible Classes. Gospel Temperance Meetings. Meetings in the Common Lodging Houses. Room to Room Visitation. Lads' Temperance Society. Mutual Industrial Classes for Lads. Meetings, Classes, Library, Reading and Tea-room for Elder Girls and Young Women. Free Day Ragged Schools. Week Evening and Sunday Schools. Band of Hope. Children's Services. Toy Classes. Work amongst Rough Boys, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

A MISSION will (D.V.) be conducted by the Rev. C. H. WAINWRIGHT, of Blackpool, in St. Cuthbert's Church, W. Hampstead, from Nov. 12—18 (inclusive). Christians able and willing to help in the after meetings, the choir, or by visiting, are invited to write to Rev. W. J. WATKINS, 71, Fordwych-road, West Hampstead, N.W.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 102 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W., near Victoria Station.—The Committee ask Funds to form Free Scholarships for two Syrian girls, pupils of a former student. Mrs. Robertson and Miss Chenevix Trench, £1.

Dr. GRIFFITH, Hon. Sec.

TRAM-CAR AND 'BUS SCRIPTURE TEXT MISSION.—Established 1883, to publish the Word of God to the millions who travel by these means. Funds much needed. Address all communications to Mrs. E. WOOD, Hon. Sec.; or W. WALTERS, Hon. Treasurer, 53, Paternoster-row, E.C.

Regent's Park Chapel Literary Society.

On MONDAY NEXT, at 8.45 p.m.,

PROF. ELMSLIE, M.A.

will Lecture at

Regent's Park Chapel, Park-square East
(Near Portland-road Station), on

"THE STORY OF CREATION."

Admission 1s., 6d., and 1d.

EVANGELICAL CHURCH OF ENGLAND WOMEN'S MISSIONARY ASSOCIATION. Office: 143, Clapham-road.—Medical Missionary Students (all denominations) can enter the Battersea Branch of Medical and Midwifery Mission House, of the above Association, at 344, Wandsworth-road. A resident Lady doctor teaches Midwifery. The course of Instruction embraces: Midwifery, Dispensing, Dentistry and practical Medical Mission Work. Any of these can be taken separately.—Apply to Mrs. MEREDITH, as above. N.B.—Vacancies allotted in order of application. The first will occur December 1.

FOOD AND FUEL FOR POOR.—Rev. J. W. ATKINSON, 308, Old Ford-road, London, E., urgently appeals for Help to provide above for destitute but deserving Poor of East London. Also Free Meals for Poor Children.

PUBLIC LECTURE BY

MR. THORNE,

In Exeter Hall, Strand, on Friday, Nov. 2, at Eight, on

"FROM THE STAGE TO THE CROSS."

3,000 FREE SEATS.

KENDAL CONVENTION for the Deepening of Spiritual Life.—November 12 to 16. Chairman: ROBERT WILSON, Broughton Grange, Kendal. Secretaries: G. E. MOSER, Greenside, Kendal; FRANK WILSON, Castle Lodge, Kendal; who will be glad to give any needed information.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

British & Foreign Sailors' Society.

"After seventy years I will visit you, and perform my good word toward you." We pray for God to do this, by causing his servants to enable us to take possession of seventy ports. Thousands of seamen perishing! Gifts could be sacredly invested in new ports. Legacies would also help the General or Aged Missionaries Funds.

Contributions may be sent to Messrs. MORGAN & SCOTT; the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

SALVATION ARMY.—Any Christian who feels led to help Salvation Army Work in Germany, where money for rent of halls, &c., is at present much needed, is requested kindly to send what they can spare to Mrs. CROKER PENNELL, 5, Gordon-street, Gordon-square, London, W.C.

SPECIAL SERVICES. — Messrs. FULLERTON & SMITH. Nov. 3 to Nov. 9, Christ Church, Westminster Bridge-road; and Nov. 11 to Nov. 18, Metropolitan Tabernacle. Commence at 8.0 each evening. Sunday Services, usual hours and at 3 o'clock. Earnest prayer and co-operation requested.

GEE-STREET MISSION, Goswell-road.—Funds are urgently required for food and clothing to deserving poor. Please send donations to Hon. Superintendent, HENRY RUDGLEY, 16, Corporation-row, Clerkenwell; or Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; or to Bankers, Messrs. Barclay Bevan, 54, Lombard-street, City.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged. Old coats are much needed.

Educational.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

ADDISCOMBE HOUSE, MARGATE.—Miss COWLEY, assisted by efficient governesses; English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Term commenced September 18.

A HIGH-CLASS SCHOOL for young Ladies will be opened in January next, in Tunbridge Wells. Pupils entered before December 1, will be received for two-thirds of the usual fees. Refined Christian home.—Prospectus and references on application.—LEXICON, Starmer's Music Warehouse, Tunbridge Wells.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

CLIFTONVILLE, MARGATE.
LYNTON HOUSE LADIES' SCHOOL.

A thorough Education given, including languages and music. Constant care and attention given to the health and comfort of each pupil. A sound Christian and moral training. Very successful in exams. Inclusive and moderate terms. Excellent references.—Apply for a prospectus to Mrs. WARD.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

NEW COLLEGE,
Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

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(Continued on page 22.)

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THE SUNDAY AT HOME.

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MR. DENHAM SMITH.

It may interest those of our readers who have watched our notices concerning Mr. Denham Smith, which have appeared from time to time, to know the following facts touching his long illness.

During the early months of 1887 his health had given rise to serious misgivings; but, notwithstanding these, he continued preaching with all his wonted energy and love; and it was not until July of that year, when again preaching in the old scene of his Dublin labours, that he gave his last address, where, fifty years previously he had commenced his ministerial career.

Suddenly laid low by a serious outburst of his illness, he was with difficulty brought to London, where, gradually, his condition improved; so much so that he was able to move to Shanklin.

It was here, in the month of September, 1887, that he was again prostrated by another and more alarming attack, which kept him for some weeks on the verge of death. Again, however, his marvellous powers of rallying were exhibited, and in October he was removed to his London home.

Through the long winter months he still remained confined to his bed, and his illness was marked by repeated attacks of inflammation, accompanied with much prostration. But, notwithstanding these, his mental attitude of perfect calm and trustful peace of soul seemed to act with specific force in counteracting the onsets of a malady as insidious as persistent.

As the spring advanced his strength revived, and the summer found him so far convalescent as to be able not only to leave his bed, but, in time, to enjoy his drives and the few steps he called his walk. Thus it was that this happy respite from the weakness and sufferings of the previous months gave him many well-used opportunities of precious intercourse with the friends who visited him, and these were not a few.

But while many thought that his improved condition indicated a return to work and to the platform, those who watched him closely knew and felt that his strength was not established, and that the disease which had so underminded his vigour was but temporarily quiescent; and so it proved. On September 18 internal inflammation and hæmorrhage suddenly cut short this happy time, and once again his absent children were summoned to his bedside, and were for days hourly watching for his expected home-call.

Again, however, he rallied, but yet his strength did not return, and he remained in much weakness until Friday, when a recurrence of the attack took place, bringing in its train alarming prostration, and causing the gravest anxiety.

Difficult though it be to understand God's mysterious way with his devoted servant, it should not be difficult to learn from him how a Christian can face the measure of suffering and disease an all-wise and loving God sees fit to send, his faith having been continuous, his peace unclouded, and his trust unshaken throughout.

The following conversation, at a recent interview, may prove of interest:—

—— said, "I am thinking of that word, 'And suddenly they saw no man, save Jesus only.'" He answered, "Beautiful word; and it will be soon now—seeing no man except Jesus. I've been a long time here, still He says, 'I will come and take you to Myself.' He will come and manifest Himself. It will be so nice to see Him, not as the poor prophet said, 'I shall see Him but not now, I shall behold Him but not nigh.' I will behold Him a-nigh, I will see Him a-near. Face to face. This is sinking like a ship that can't go on further; she settles herself down in the waters, to plough the seas no more. So the bodily frame will soon have done all its work, the Lord will say of the poor frame, 'Sleep on, beloved, take your rest.' That is why the grave is called the sleeping-place of the child of God, because there is no sleep really beyond it—we don't want any sleep there. 'There is a calm for those who sleep low in the ground.' I never felt that the Lord would raise me up, and that He would put me to preaching again, as people said. I had no faith that way."

LONG LANE MISSION, BOROUGH.

A bright little oasis in the surrounding desert is to be found at Long-lane, St. George's Church, Borough, where Mr. Baker, of the London City Mission, has for the last eleven years been doing a work that has been much owned of God. His attention has, of course, been chiefly turned to the house-to-house, or rather room-to-room, visitation, which is so absolutely necessary in any effort of this kind. He has also conducted and arranged for many Gospel meetings of various descriptions which have been held at the Mission premises.

A meeting for mothers is held every Monday, when about one hundred and fifty to two hundred poor women meet regularly. Under the able presidency of Miss Higgins, this meeting has grown and prospered, until she is obliged to refuse admittance to would-be members on account of not having room enough to receive them. Miss Higgins has gathered round her a goodly staff of lady helpers, who take a warm interest in the work, and do what they can to make it successful. Many of the women are very weak and suffering, and sorely in need of rest and fresh country air. The ladies have resolved to secure a Cottage Home at a little distance from London; something like £500 will be needed. Having already collected about £400, they are indulging the hope that the remaining hundred may be speedily brought in, and the Home itself opened and started for the summer of 1889. Miss Higgins may be addressed, care of Mr. Baker, Long-lane Mission-hall, St. George's Church, Borough.

WOMEN AND MISSIONS.—A correspondent wishes to direct attention to the "Women's Prayer Union for the Women of China." He asks those who are already members to endeavour to get others to join. He also points out that the greater the number who will unite in daily definite prayer for China, the greater will be the blessing on the labours of God's servants there. Miss Elizabeth Boyd, Dean House, Willesden-green, N.W., will be glad to supply particulars of the Union.

SOUL-WINNING AND PRAYER UNION.—A very interesting meeting was held at Newport-on-Tay, on Friday, October 19. A number of the members of this Union met to consider the application of Miss Jessie P. Rhind, Glasgow, to go as a missionary to China from the Union. Prayer was made for direction, when, all seeming to be of the Lord, she was solemnly set apart as a missionary to China. She goes at her own charges, and hopes to sail by the s.s. *Carthage*, on November 29. Members and friends are asked to remember her in prayer. Any further applications to be missionaries will be prayerfully considered by J. C. Smith, Newport-on-Tay.

RESCUE WORK IN NORTH LONDON.—Those of our readers who know of the excellent work which that devoted lady, Mrs. Bailhache, has carried on amongst unfortunate young women will greatly regret that ill-health has compelled her to abandon it, at least for the present. Her fellow-workers are carrying on the Home (now in its second year), but the necessity of engaging a paid matron somewhat burdens its finances. During the first twelve months a total of sixty women were cared for, of whom fourteen have been placed in respectable situations, two are married, five restored to friends, seven passed to other Homes, one died, fifteen are still in the Home, and sixteen have turned out unsatisfactory. Gifts of any articles in the way of domestic utensils, clothing, or food, however little, are of service in economising expenditure. Visits of friends interested will be welcomed by Miss Bowyer, at the Home, Alpha House, 43, Hanley-road, Crouch-hill, N.

CONFERENCE AT MELBOURNE.

The fifteenth annual Christian Conference at Melbourne, Victoria, was held on September 11, and three following days. The subject was, "The Church of God," treated from various standpoints. The Dean of Melbourne presided on the first day, when "The Privileges of the Church" were made the subject of study.

On the second day, the Church was considered in respect of her "Separation from the World." Pastor George Soltau dwelt upon "Separation to God by the New Nature," which implies a previous separation from God by the old nature. There is no evolution out of the old nature into the new; death alone will do it; death with Christ, because that involves resurrection with Him: "If any man be in Christ, he is a new creature." A man must be dead in sin, or else dead to sin. Dr. Simpson Flett spoke of "Union with Christ," basing his remarks on Col. iii. 1—5. Rev. J. F. Ewing gave a brief sketch of worldliness and unworldliness, and Rev. A. W. Webb followed with some words on the glorious results of separation to God. When we find the price of fidelity to Christ to be the world's scorn, then God comes and makes it up to us, folds us in his Fatherly arms, and lets the full tide of his peace pour into our souls. However diverse the "vessels for the Master's use" may be, each has its special function in the spiritual kingdom, and the rewards in glory will be as diversified as the circumstances in time have been.

"The Pathway of Service" was the aspect considered on the third day. Rev. G. G. Howden enlarged upon resources and commission; and Mr. George Clarke spoke on home and social life. He addressed himself with much earnestness to mothers and sisters, exhorting the former to draw their children to Christ by their own sweet Christian consistency, and pointing out to the latter what the influence of their living Christ-like lives might be on their brothers. If we do not exhibit in our home life the reality of our Christian faith, we fail in the pathway of service. Many professing Christians reduce their religion to a police level—what they may do, and what they may not do; but this is a low standard. Our faith is not to be depressed to the line of mere duty. Our hearts ought to be so full of Christ that in social life we should live above the ordinary levels of the world. In a word, the pathway of service is to live no longer to ourselves, but to let Christ live in us; then shall we be a holy influence wherever we go, and the Church will rise to its true and lofty standard.

Canon Langley spoke on service in business and public life, basing his remarks on Col. iv. 5, 6. Why, he asked, are Christians watched with such interest? Why is the world so anxious to find inconsistency in them? Because very many worldlings wish in their hearts to rise to the standard that Christians proclaim. Men of the world largely discount creeds and prayer-meetings. They look for high honour, strict rectitude, loveliness of character. This is why business life is of such consequence. In it Christians are called to let their light shine, so as to prove that their creed is translated into their common life, that their prayers and practice go hand in hand. Business should be a means of grace. We should let our moderation be known to all men. It is good for Christian men to enter into public life, and there to glorify God. The fact that we are citizens of a heavenly city does not prevent our being citizens of the world. It is possible in any position —ay, in the very highest—to walk with God in separation from the world, to take hold of God's hand, to walk more closely, more simply, with Him, even on the very edge of a precipice.

On the fourth day the "Fellowship of the Church" was considered. On each day there were afternoon and evening sessions, and on the last there was also a closing celebration of the Lord's Supper.

Wesleyans in West London.

Friday last was a great field day with the friends and workers of the West Central Mission. Morning, afternoon, and evening they met to celebrate the first anniversary of the Mission conducted so successfully by Rev. H. Price Hughes, Rev. Mark Guy Pearse, and others. And truly there was plenty to celebrate, as anyone must feel who reads the report for the year, to which we made reference in our last issue. God has set the seal of abundant success on the work, and more than rewarded the faith of some, at any rate, of its friends. It will therefore be understood that the proceedings of Friday had altogether a jubilant ring about them.

THE ANNUAL SERMON.

The keynote was well and firmly struck by Rev. Mark Guy Pearse in his sermon in Princes' Hall, Piccadilly, at noon. The text was the utterance of Paul: "I can do all things through Christ which strengtheneth me." We furnish a condensed and necessarily fragmentary outline of the discourse, and wish all our readers had been there to hear it:—

Here is the one purpose of our religion—that a power should come to us through Jesus Christ for every duty, and for all the work of life. That may be a commonplace remark, and yet it seems as if we required another Reformation to make the Church believe it. If Christianity does not mean Christ-likeness, it means nothing at all. "With the heart man believes unto righteousness"—to right thinking and right doing; not simply to getting saved from hell, and feeling happy. Look at the average Christian. Do we not find him as selfish as anybody else? Is it any wonder that the world turns away from such a religion with scorn? The professor can be as ungenerous and grasping all the day long as the worldling; yet he will go home at night and pray that his sins may be forgiven, and sleep what he is pleased to call "the sleep of the just." Truly he needs forgiveness.

If we look at Paul's words we see that religion is a *personal* business—"*I* can do." Many good people look on religion as a grand ideal placed away up among the stars, and not possible on the plane of daily life. But this utterance of Paul's was no dream. He lived in a world that we know little of; he was a prisoner at the time he wrote, and had a jailor for company. He had had his ambitions, but Christ knocked them all out of him. There he stood, almost alone; with scornful Rome laughing at him, with the refined Greek regarding with horror the coarseness of the cross, and the Jew hating him as an apostate. How sublime was his boast in such circumstances. But you say Paul was a hero—one who only comes once in a generation, and that for most of us such a triumphant life is practically impossible. That is a cruel lie. Is it only heroes and geniuses who can live the life of Christ—the One who came to a stable that He might be on a level with the lowest? Nay; it is possible for the weakest and the poorest of us.

There are two sides to our failure. Some lay stress on the second part of the text, "Christ which strengtheneth me," and altogether belittle themselves. Christian disciple, do not, I beseech you, join the "poor, weak creature" sect, that so many people talk about. It is a disgrace to you to be among them, if you are a Christian. On the other hand, there are those who always measure their ability for their work by themselves, and not by the Lord Jesus Christ. Oh for the touch of the Master's hand! for the consciousness of his presence! Then difficulties will vanish, and even mighty London will sink into insignificance. We need to learn the lesson that Christianity is the death of selfishness, and is yet the very creator of individuality. Throw a heap of all sorts of seed into the earth; each seed loses itself, but it also finds itself, and grows up after its kind. How often we are lost in the crowd; but when I think that Christ loved *me*, and gave Himself for *me*, I begin to feel that I am of some account in his eyes. We can all do at least three things. We can give ourselves to God; we can lay hold of Him as our strength; and we can "do all things" through Him. How then do we fail? Because we leave Christ out of our daily life, and relegate Him to some distant and future heaven. In our little frets and worries we do not seem to think of Him as being at our disposal. Let us have a great, round, solid religion that saves us from worry and makes us master of our circumstances. This is what it did for Paul. He did not shirk or conceal his circumstances; in one place he sets them forth with great particularity, "Tribulation, distress, persecution, famine, the sword, principalities and powers, &c." "Come on," he says; "I am more than conqueror over you all." Why should we be fearing and apologising when we have such a real, practical, helpful Christ? How does He strengthen us? By his presence—"I am with you alway." I am so sorry for those who have a live devil and a dead Christ. I must have a Christ as real as the sins and sorrows of to-day; and our Christ is such a one. How the presence of a friend can bring help and comfort in time of sorrow and distress. How much more the continued presence of our Almighty loving Lord. Let us show by the way we carry our heads that we are somebody, and that we are "more than conquerors through Him that loved us."

REHEARSING THE STORY OF THE YEAR.

Wardour Hall, Soho, was fairly packed for the afternoon meeting, when brief reports were submitted by the various workers among the poor of the neighbourhood in which the Hall is situated. Rev. Dr. Rigg presided. He said he had prepared no speech, but he had read the report. Moreover, he felt that the meeting was itself an inspiration. What is now being done is the fruit of the principles that have been held and advocated long ago. To deal with London is the consummate problem of the time. There has been nothing like it in the world. The condition of London in the midst of the earth is a standing reproach to us. It has been made a reproach against Christianity itself. The reproach is not altogether deserved. London is the residuary legatee of all the helplessness, vice, and crime of the world; therefore, Christians everywhere ought to share in the work. As to present success, we must not indulge in too much self-gratulation. We are now reaping the harvest which others have sown. We are learning to adapt all kinds of social organisation in the solution of the problem. It could never be solved otherwise. A mention by Dr. Rigg of the "promising young sisters" evoked a very hearty cheer. Their work, he said, needs great care, wisdom, and watchfulness, and may God give it. Why is the Wesleyan Church not doing this sort of work everywhere? Here the president diverged a little into a glorification of the Methodist system, and then went on to urge the importance of getting hold of the artisan population. If christianised, they will become the best missionaries to their neighbours. A passing tribute was paid to the good work being done by Mr. Smith in London's centre, and by Mr. Thompson in the East-end. In the West Central Mission there is more variety, and greater difficulty. It has been very successful, not only in itself, but in quickening the zeal of others. The consolidation of the work demands that the converts should be drafted into companies, and this will be one of the best elements of the stability and continuance of the work.

The first of the workers to report was Sister Lily. She told of some visitors who came to Katherine House, and, with a pious sigh, remarked on "the beautiful work" they were doing. She thought it was no more beautiful than the work that any girl had to do in a humble home. The Sisters have all sorts of prosaic things to do—helping to wash, to scrub, to cook, to nurse the children, &c. The work does not consist in preaching sermons and making long prayers, but just in giving to the poor the help they need. During the year over three hundred inquirers have been spoken with by the Sisters. That is a very delicate work; some striking instances were given. The playground in the basement of Wardour Hall for the children of the slums is an interesting feature. A new development is a work among the workhouse inmates. Sister Lily closed with a touching expression of thanks on behalf of the Sisters to Mr. and Mrs. Hughes for their unvarying kindness. Sister Lily's straightforward, earnest talk, with a half-hidden vein of humour running through it, was a perfect treat to the jaded hearer of platform utterances.

Sister Katherine followed with a more detailed account of work in a specified district; it was full of living interest as showing the varied channels into which the energies of the sisters are thrown. Sister Mary told some of her experiences among sceptical working men, whose objections are generally directed to the lives of professed Christians rather than the principles of Christianity. There are miracles, she said, being daily enacted in Soho, as wonderful as any that happened long, long ago.

Sister Kate, a bright and blooming sister, who disdained the aid of manuscript, said her work was very varied, but it mainly lay among girls who are either at work in the district, or in domestic service. Some touching cases of help rendered to sorrowing, suffering sisters were recited; the telling of them brought tears to many an eye. Alas! what heavy burdens have to be borne by those who are round about us, and we reck it not. These good Sisters at Katherine House may not find their work very "beautiful," in the æsthetic sense of the word, but certainly it must be exceeding fair in the eyes of the sympathising Saviour.

Mr. Booth, a young Lancashire fellow who has devoted himself to the Mission at his own charges, gave a glowing account of the work of the young men in Lincoln House. There are ten of them at present, all teetotalers and non-smokers; "the upper ten," Mr. Booth facetiously dubbed them. They help in the varied operations carried on in connection with Wardour Hall. Why, said Mr. Booth, should not all the empty chapels in London be filled in the same way? It may be very important to teach young fellows logarithms, and the parallelism of forces, and languages dead and alive. That is not what is taught at Lincoln House. We are taught there how to go in, heart and soul, for saving men and women for the Lord Jesus Christ. With a most surprising wealth of military metaphor, Mr. Booth declared that the "upper ten" would never rest till they had planted the banner of the Cross on the highest rampart of the devil in Soho.

A very encouraging tale was told by Mr. Green of Band of Hope work. After six months' effort they had enrolled over 900 members. A children's service has been begun at Wardour Hall on Sunday morning, and a Bible-class is to be begun, with a branch of the Children's Scripture Union. He appealed for Bibles, Testaments, pictures illustrating Scripture, and "anything else that would help us in our work."

Last of all came Mr. Josiah Nix, the energetic head of the Wardour Hall work. As he looked round, he said, he could not but exclaim, "What hath God wrought!" He saw many before him now who, twelve months since, were without God, and without hope in the world, unpardoned and fallen. After a description and warm advocacy of the magic-lantern Gospel services on Sunday evenings, Mr. Nix went on to say that it had been a year of hard work, but it had been a blessed year, with souls saved all the time. In a speech full of the glow and abandonment of full consecration, he told how the workers had laid themselves out to reach the masses of Soho with loving service, and how the Lord had marvellously owned their labours. A mission work with a man like Mr. Nix at the head of it could not fail to do great things, so long at least as the law of cause and effect holds good. As to the future (said Mr. Nix), they wanted to take a hall within ten minutes' walk that will hold 800 people, where a splendid effort might be carried on among the artisan population. The crowded meeting broke up while an attempt was being made to secure the necessary £500.

THE EVENING MEETING.

In the evening a public meeting was held in St. James's Hall. Mr. George Williams presided over an audience which filled the spacious building, and opened the proceedings with a speech in warm appreciation of the Mission and its work. Profoundly grateful to God for all that has been achieved, we may, he said, now ask: Whereunto is this thing to grow? By the strength and grace of God, we may certainly look forward to yet greater good being done by the many agencies of the Mission.

Rev. M. G. Pearse rejoiced at the results of the testimony that had been borne by the Mission. From the heights, as well as the depths, many have been brought to God, and are now ready to bear witness to what the Lord Jesus has done for them. Verily the year has been crowned with the goodness of God. Adding that his soul was filled with thankfulness, he asked the meeting to join with him in singing, "Praise God, from whom all blessings flow." This was heartily done. Proceeding, he said that among the things he has already learned is the fact that the Mission is a real necessity. London wants more than preaching the Gospel; it wants Christian Socialism, a phrase which will not be misunderstood by people who wish to understand it. The Mission is not to souls alone, but to souls that have mouths needing to have something put into them; to souls having bodies that must have clothes and roofs to cover them. We are, he said, bound to care for bodies as well as souls. It is this great Christlike compassion for men and women that is to save London. When I began work here, my heart was sad at the thought of London and its temptations; to-night it is filled with another thought, and that is the gloriousness of the Gospel which is so perfectly adapted to meeting our needs. I believe there is no place that so magnifies the Gospel as this great London of ours. It is the very loneliness of the place that makes the brotherliness of Jesus Christ unspeakably precious. We have a Saviour just fitted for this great five-million city; and our longing is that the Lord will lift up London and make it the Koh-i-Noor of the crown of our Lord Jesus Christ.

Mr. Pearse went on to say that there is no fighting the devil in London without total abstinence. If we could only make London sober, the devil would be "winged." The lust of London would be impossible, if it were not for the drink. If we could get all the Christian people of London out-and-out on this point, our fight would be a great deal easier. In conclusion, Mr. Pearse spoke on whole-heartedness and consecration. Disclaiming any desire to preach what he was not willing to practise, he led the audience in singing some stanzas of Miss Havergal's beautiful consecration hymn.

Rev. J. E. Clapham followed, speaking at length on the Mission and agencies of a similar kind in various parts of the country. He mentioned that these agencies have had a salutary influence upon the ordinary ministry, and some who had directed their endeavours to securing rhetorical effect have mended their ways, and taken to preaching the simple Gospel. Having spoken in favour of sanctified common sense in methods of work, Mr. Clapham denounced the recognition of class distinctions in places set apart to the worship of God. He urged his hearers to be earnest in their work, and to have faith in God for triumphs yet to come.

Rev. H. P. Hughes, at the outset of a brief speech, emphasised the fact that the Mission is on a broad basis, members of various Christian Churches being actively and officially connected with it. Speaking on financial matters, he said that in order to begin the year satisfactorily, at least £2500 ought to be raised at once. He read a list of sums promised by friends in all parts of the country, and in other countries as well, amounting to over £2000. By the evening's collection, and gifts and promises made during the meeting, the amount was increased to £2500. Mr. Hughes told of an opportunity to take a new hall in a very needy district, and intimated that responsibilities were about to be incurred in connection with a crèche, and a night refuge for girls.

An overflow meeting was held in Princes' Hall. Both meetings were cheering to the Mission workers, and enjoyable to those who attended.

Letters to the Editor.

MUSIC HALLS.

Dear Sir,—Your correspondent "E. O." did good service in calling attention to music-halls, and it is in vain for "Augustin Wellington" to seek to palliate the nature of the entertainments or the character of the frequenters of such places. Here we are met with an evil especially fatal to the morals of our artisan population of both sexes. I make bold to say that it is by the associations of the music-hall that our young people are led into profanity, lewdness, and sensuality. The comic song, emphasised by facial expression and vile inuendos; the acrobatic performances, whose main end is how to place the performers as near death's point as possible; the immodesty of the female artistes, all tend to stamp the whole proceedings as a pernicious, depraved, and degenerating place of entertainment.

I do not wish, however, to write so much in corroboration of "E. O." as to consider his question, "Can nothing be done to counteract this growing evil?" To this I reply by relating the encouraging results of an experiment made by working men themselves in this direction. Noticing that, on a Saturday evening, a low music-hall in the locality of my residence was besieged by youths of both sexes—all of the artisan class; many with the pernicious literature of the novelette class in their hands—I reflected: Was it not natural that after a week's toil these young people should seek for relaxation on this evening, when leisure and money are at their command? Here they have it provided of a low, depraving type; and where else can they satisfy this natural craving in a more wholesome manner? Nowhere. I further reflected: If such opportunities were provided, would they be availed of? Do these young people rush to the music-hall by necessity, or choice? I would put it to the test.

But the character of the counteracting entertainment was the perplexity. To invite them to a religious meeting or semi-religious, a service of song even, would be to meet with failure. I saw I must go on analogous lines to the tastes of those I had to cater for, avoiding its evils. Consulting with two or three working men, co-workers with me in the temperance cause, we resolved upon taking a hall holding some three hundred persons, on the Saturday evening. Now came the important question of the programme. There are songs, no doubt, purely secular, whose words are not only unobjectionable, but inculcating good teachings. Of these we determined to make our selection; but here came the consideration, Shall we exclude the comic? for this was the attraction of the music-hall. Yes; the comic of the type of music-hall must go; but humour should take its place. So with these considerations a well-selected programme was drawn up and printed, which, by its purchase at 2d. and 1d., gave admission. From that evening, four years since, the hall has been crowded every Saturday evening from September to May.

As to the moral results. Mixing with the young people in the audience, I come to know them. I embrace the opportunity to obtain their confidence. As I surmised, many of them had been in the habit of frequenting the low music-hall. Now they, after listening to a pleasant two hours' entertainment, go home; not, as heretofore, at the early hours of the Sabbath morning, but at a reasonable hour. Parents have thanked us for opening these "Saturday Happy Evenings," for that is the title we give them. Finding the young people brought novelettes with them to read, we now supply them with pure literature, which has counteracted the pernicious reading. At an interval, a ten minutes' address is given on Temperance, Purity, &c., and an invitation to attend a place of worship on the Sunday. Many are now attending, where before they never thought of attending. The temperance pledge has been taken at every meeting. One public-house within 100 yards has been closed. We invite some leading gentleman or minister to preside occasionally.

The work has been carried on by working men alone. For the first three years the expenses were kept within the margin of expenditure; but as the work grows the expenditure increases, and it became a question as to whether the work would not have to be given up. But we trust that, while we continue the war against the evil of the music-hall, the sinews of war will be forthcoming. A strict account of finance is kept. R. C.

83, *Kimberley-road, Nunhead, S.E.*

P.S.—We wish to open a pure literature stall as means allow.

Dear Sir,—As one who has resided for more than two years in the East-end of London, and who has had a fair share of experience amongst young girls who have "gone wrong," I cannot recall one exception where a voluntary confession has not declared that the first step towards ruin began at the music-hall. We all know the power which music has to touch the passions and the senses; but this is quite secondary to the main agent of evil connected with these places, and that is "drink," their inseparable co-partner. The indispensable "treat" at the end of these entertainments (alas! so often drugged) becomes a masterpiece of destruction for the unwary. Who then will have the courage to constitute himself a champion of such resorts?—Faithfully yours,

Rose Benn.

[Several other letters on this subject have reached us, but we have not space to notice them this week.]

FRATERNISING AT CAMBERWELL.

At the Camberwell New-road Congregational Church, of which Rev. W. Tubb is pastor, there have been anniversary services during the past week; and it was announced that on Sunday last Rev. Hugh Chapman, vicar of St. Luke's, Camberwell, known as a very active Christian worker in the district, would preach in the Congregational Church on the existing differences of church and chapel. There was a very large congregation at the eleven o'clock morning service in the Congregational Church in the Camberwell New-road; when the period arrived when the sermon should be preached, the pastor said that he had received a letter from Rev. Hugh Chapman, which he should read to the congregation. Mr. Tubb then read the letter, in which the writer stated that some kind friend had informed the Bishop of Rochester that he was about to preach in the Congregational Church, and his lordship had informed him that if he did so he would break the law.

Mr. Chapman went on to say that it seemed strange in the face of the drunkenness, misery, and social evils that were in their midst, the churches could not be banded together against the common enemy. So long as he was in the Church of England he must obey his chief, but he longed for the time when bigotry should have an end. He knew the kind-heartedness of the Bishop, who in this was only doing his duty. There was no man in England more anxious for the saving of souls than the Bishop, and the blame of this should not rest on him. God grant the time may come when the love of and the union with Christ may be the only religion in this country. Although not present at the Congregational Church on Sunday he should be there in spirit.

Mr. Tubb then said that Mr. Chapman had sent him the MS. of his address, which he should now read for the congregation, so that they should all know what Mr. Chapman would have said had he been present, and he hoped that they would labour heart and soul for that unity of all Christians which was so desirable. The sermon by Rev. H. Chapman, read by Rev. W. Tubb, expressed the amazement of the author at how the existing differences between church and chapel were magnified, while remedies for poverty, injustice, selfishness, drunkenness, and vice were neglected.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Newman Hall, of Christ Church, Westminster-bridge-road.

In consequence of the press of matter, we are compelled to hold over our report of the Dublin Christian Conference.

The weekly meetings for the deepening of the spiritual life hitherto held at Stafford Rooms, Edgware-road, have now been transferred to the more central location, Portman Rooms, 32, Dorset-street, Portman-square, W. The series for the coming winter will be inaugurated by an all-day meeting to-day (Friday), when addresses will be delivered by Revs. H. W. Webb Peploe, E. H. Hopkins, Hubert Brooke, C. A. Fox, and E. W. Moore. The meetings are at 11.30, 3.30, and 7.30.

Disappointed at the result of his interview with the Emperor of Germany, the Pope, it is said, will throw his influence into the scale of European politics "on the side of France, in opposition to Italy and Germany"; in other words, he will endeavour to bring about a disruption of the peace of Europe. Ever meddling in politics, the self-styled "Vicar of Christ on Earth" never ceases to bewail his position, and in the hope of recovering some portion of the Italian territory, he is ready to incite the nations to a terrible war. What a satire is this upon his professions of sanctity and infallibility!

A correspondent of *The Daily Telegraph* had an audience with the Pope one day last week. The conversation, as reported, did not amount to much. As was to be expected, however, the journalist has given the world a glimpse of the stately saloons and luxurious apartments of the Vatican. That one who professes to be the representative of the lowly One, who "had not where to lay his head," should reside in a palace, and be ministered unto by hosts of obsequious officials, exhibits a contrast which well shows the difference that subsists between the Christ of God and his self-styled "vicar" on earth. The Pope seems to have quite dazzled the correspondent by his *entourage* and assumption of personal dignity; but the privileged visitor had no such grounds for gratulation, as had the distinguished Roman of old, when, looking upon the outraged Son of God, he admiringly exclaimed, "Behold the Man!"

How little, as we freely use that most useful article, the nail, in all its varieties, do we think of the labour attending its manufacture. We are informed that at the present time nail makers are working at starvation wages; father, mother, and children combined are only able to eke out a bare living. Mr. Thomas D. Clare, of South-road, Handsworth, Birmingham, has invented and patented a machine which, however valuable to capitalists in saving labour and expense, will, should its use be generally adopted, prove the ruin of nail workers by throwing multitudes out of work. Mr. Clare does not wish to do this without providing a remedy. He therefore suggests that "An association of Christian and philanthropic gentlemen be formed to work these machines, and, after retaining a certain percentage, to devote the main profits to send out individuals and families of the nail workers who are in distress to such localities abroad as may be desirable, under certain regulations, by which those who prosper should repay monies to be used to send out others." Perhaps some of our readers may like to know of this plan and to communicate with Mr. Clare concerning it.

In our last issue we noted the utterances of the Lord Chancellor on the spread of impure literature, at the annual meeting of the Oxford Auxiliary of the British and Foreign Bible Society. Now that the head of the legal profession has spoken in condemnation of this great and growing evil, it is to be hoped that the Government of which he is an influential member will encourage him to introduce into Parliament a Bill for the more effectual suppression of books which tend to familiarise their readers "with every conceivable form of human wickedness."

What is to be done with child-criminals? is a question which often perplexes the minds of magistrates and their critics. The chaplain of H.M. prison at Stafford says:—

> I say unhesitatingly that if a society for the manufacture of criminals were set on foot, that society could in no better way further its ends than by pressing for the imprisonment of every little boy and girl who could, on any decent pretext, be brought before a bench of magistrates. Prison officials well know the hardening influence of gaol life on the young, and statistics show how unlikely it is that the first term of imprisonment will be the last in the case of children of tender years. They learn the secret which should jealously be kept from them—that a short imprisonment is, after all, no very terrible punishment.

Not only prison officials, but all who have taken part in the excellent work of aiding discharged prisoners, know the irreparable injury inflicted upon children by branding them with the prison mark before they have had even a start in life. The poor little things who stumble over life's threshold, if sent to gaol, for the most part find how terribly true it is that a sentence of imprisonment is an irrevocable banishment from society. The question remains "What are we to do?" For a partial answer we commend the chaplain's suggestions:—

> (1) In the case of boys and girls alike use freely the power of committal to industrial schools.
> (2) Also, in the case of boys, do not be afraid of corporal punishment, administered with that severity which is true mercy and true wisdom.
> (3) Let magistrates study and act upon that most beneficent measure, the "First Offender's Act," which became law in August, 1887. Very many, I find, are unaware of its provisions, and of the powers which it entrusts to the Bench.

A Romanist contemporary, in congratulating the Roman Catholics "who dwell on the mountains and the valleys which surround the majestic Snowdon," on their energy in propagating the doctrines of their faith, says it can point out six Catholic schools where 309 Nonconformists receive instruction, both secular and religious, the number of Catholic children reaching only 446. If these are facts, the result cannot be anything but deplorable. It may be that the secular education afforded in these Romanist schools is of a somewhat higher class than that of the Protestant institutions, but hitherto Welshmen have not been behindhand in making sacrifices for the truth. It is to be regretted if any of them are to-day found setting God's Word and its teachings aside, and sending their children to places where, if they do derive some little temporal advantage, they must ultimately pay dearly for it in the loss of their spiritual-light and freedom.

It is not Ritualism alone, but a false idea of religious liberty among Nonconformists, that is helping on the Romish Apostasy in Britain, and perhaps also in America. The same people who would restrict the sale of drink would give every facility to the spread of Popery. They forget that the spiritual intoxication of the errors of Rome is far worse than the physical intoxication of strong drink. At Bournemouth we understand that a Primitive Methodist has let a house for a Romish school, on the plea of religious liberty. Yet Romanism is confessedly and professedly a tyranny, always the same. Lord Tennyson has but too well described the modern idea of liberty—"Freedom free to slay herself, and dying while they shout her name."

We much regret to learn that the really good work done by Mr. W. R. Bradlaugh's "Anti-Infidel Tract Enterprise" is likely to be of necessity abandoned for lack of support. Hundreds of grants have been made to missionaries at home and abroad, and much has been done to convince working men especially of the errors of atheism. The cost of paper, printing, carriage, postage, &c., is so considerable that the "Enterprise" is heavily in debt, a fact which would be readily seized upon by infidel opponents if allowed to continue. We fear it is not without reason that Mr. Bradlaugh writes:—

> It is useless for Christians to be continually crying out about the prevalence of infidelity, and at the same time be doing so little to counteract it. Three Christian Evidence papers have already gone to the wall.

We warmly commend this effort to stem the tide of infidelity, to the practical interest of our readers. Mr. Bradlaugh's periodical, *The Anti-Infidel*, and his *Answers to Infidel Objections*, are most valuable. The depôt is at 70, King's Cross-road, W.C.

The Hospital for October 27, in dealing with the case of the two lads, Gower and Dobell, who confessed to the murder at Tunbridge Wells, has some timely remarks upon demoralising, as apart from immoral, literature. We are glad that attention should thus be called to the injurious influence of much of the matter which is being issued week by week. The writer says:—

> The question of depraving literature demands thorough inquiry. Of course, it bristles with difficulties, but so does the subject of drug and food adulteration. If it be dangerous to poison the body, it is much more dangerous, from a statesman's point of view, to poison the mind. It would be quite possible to find out generally the depth and extent to which immoral literature is affecting the character of the people, and with the energy of public opinion which we have in favour of virtue in this country, it ought not to be impossible to deal effectually with the subject.

"The Love of Sensation" is made the topic of an article in last week's *Spectator*. The craving for it is said to affect the whole drift of the world's affairs, and is doing this more and more seriously from day to day. The two boys, for they are little more, who are now awaiting their trial for murder in Maidstone gaol, are proved by their own confession to have acted for months on the desire to create a sensation. Their reading was such illustrated trash as "Dick Turpin," "Varney the Vampire; or, The Feast of Blood," and "Sweeney Todd." One of them told a correspondent of the Tunbridge Wells *Advertiser* that he was prepared for his fate now he had made his name known. Such a fact throws a lurid light on the present state of society, and the same thing in other forms is affecting almost all classes. What is wanted is that teachers, without checking healthy enthusiasm, shall guide the reading of the young, and seek to fill their minds with worthy aims.

It is satisfactory to note that the Government has sanctioned the establishment of an Institute and a coffee-house with rooms in which meals may be taken, for every British regiment or battery in India. The authorities have at length found that very few temperance men "get into trouble," and that a large percentage of the courts-martial are due to drunkenness. We should like to see less license given to the canteen nearer home, and an official endeavour to substitute the coffee-house for it. It would be better for the soldier himself, and certainly to the advantage of the taxpayer.

The two extremes of our modern civilisation have recently been strikingly illustrated, on the one hand, by the huge amounts tendered by people anxious to obtain shares in brewery and other companies, and on the other by several painful cases of death from starvation. In one case, a mother, who gave evidence as to the death of a child, had been suffering from ill-health; after leaving the Lambeth Infirmary, instead of taking the necessary rest, she had to go out "tub washing" in order to support her children. The hours of work were from 7 a.m. to 8 p.m., and the wages 1s. 10d. per day, with a fine of 1d. if she was a few minutes late. Threehalfpence per hour does not appear to be excessive payment, and, perhaps, it is not wondered at that one of the children (who weighed only 7¾ lb., instead of the normal weight of 24 lb.) died; yet the unhappy woman is highly paid in comparison with thousands of other poor creatures who toil from morning to night in the midst of wealth.

The Baroness Burdett-Coutts, in a letter to *The Times*, has directed public attention to a shocking case of cruelty to a child by its mother. She has been committed to prison, but will on her release lawfully claim that child again to its future misery and degradation. From this sad text Lady Burdett-Coutts preaches a very sensible sermon upon national responsibility for the welfare of children. We have an entire sympathy with her object and observations, but surely the case described by her is not so hopeless as she suggests. Why not appeal to the law for assistance? The Court of Chancery has always exercised a wide discretion in dealing with the custody of infants, when they are brought under its care and notice in the proper way. Cruelty to a child has been held sufficient to justify the interference of the Court with the parent's custody. A summons might be taken out in the Chancery Division for the appointment of a guardian instead of the mother, if there is anyone who is willing to undertake the guardianship of the child. Lady Burdett-Coutts says the case is a "typical case" of cruelty to children. Why not, as a test case, try what, under the existing law, can be done to save the child from its unnatural mother? Waiting for fresh legislation may be a delay fatal to the child's interests.

Dr. Barnardo has followed up the suggestions of his recent letter, which appeared in our issue of October 12, by a new scheme for the rescue of young children from the evils of the common lodging-house. He proposes to explain the plan at a meeting convened for Tuesday, November 13, at 3.30 p.m., at 18, Stepney Causeway, E., to which he earnestly invites the attendance of all lovers of little children. On this occasion the Daily Prayer Union on behalf of Christian Work among Waifs and Strays will be inaugurated, and members enrolled.

It is most unseemly that the illness and death of Frederick III. of Germany should have become the occasion for a quarrel between rival doctors. The sooner these unhappy bickerings are forgotten the better: they are singularly out of place over the grave of one who, in the words of Sir M. Mackenzie, was "the manliest of men, and had the gentleness and purity of soul of the purest of women." The fame of his courage and chivalrous forbearance on the battle-field is world-wide; but from his sick-room he taught the world a grander lesson than on the blood-stained fields of Koniggrätz or Worth—the lesson of heroic patience and Christian resignation under acute suffering, and of unselfish thought for others, even when standing in the very shadow of death.

One of the most potent causes of the crime, misery, and degradation which confront the philanthropist and the reformer is overcrowding. One great obstacle in the way of reform is the fact that many members of local governing bodies are themselves interested in the crowded tenements of the East-end. These wretched rooms are let for as much as 5s. 6d. each a week, and the cellar for 3s. 6d. As the law now stands, when a house is pulled down, compensation is calculated on the numbers living in it, not according to its capacity. Mr. Bruce, M.P., in a letter to *The Times*, pleads for public support of his proposed Bill for the further amendment of the law relating to workmen's dwellings.

Whilst too much reliance upon mere legislative action is to be deprecated, it is high time that the subject of the better housing of the poor should receive attention; it is to be hoped that the coming session may witness united and earnest effort to grapple with this and kindred social questions, and to lift them out of the dust of party politics.

Last week's *English Churchman* calls attention to a nomination on the part of Lord Salisbury to one of the most important livings in the gift of the Crown. Canon Pigou, late vicar of Halifax, is a liberal evangelical. He having accepted the deanery of Chichester, Canon Ingram Brooke, a member of the English Church Union, has been appointed to succeed him. It would have been scarcely possible for a more ultra-Ritualist to have received the preferment. He defends altar candles, mixed chalice, processions, &c., and boasts that as patron he will appoint none but such High Churchmen. Unhappily he will, as vicar of Halifax, have thirty-two livings in his gift, and thus have a wide field for introducing his chosen sort of clergymen. Believing, as we have good ground for doing, that the artisans of Yorkshire loathe these Popish revivals, we cannot but think that our contemporary, and multitudes of devout Churchmen, have ground for their alarm. With Socialism active, this is not a time for scandalising the people by a virtual repudiation of Protestantism, as to all intents it is; and this also in the name of the Crown.

A very different story is told in *The Record* of last week, of a grantee of the Church Pastoral Aid Society. Finding himself, as a clergyman, in the midst of the poor, and of a population absolutely indifferent to religion, he and his two curates have set themselves to strictly evangelical mission work. At the close of the usual Sunday evening service, the surrounding people are invited into the church. The only liturgical service used is the General Confession, Lord's Prayer, and Apostles' Creed. These are printed on slips. "Sacred Songs and Solos" are sung. One Bible lesson is read, free prayer offered, and a personal interest in Christ urged. Sunday after Sunday, for two years, large congregations have been gathered in, with decided spiritual results. Are our statesmen faithful to England in ignoring men who are, by God's blessing, saving the people, and in showering all their encouragement upon the Romanisers in the Church?

One of the plague spots of Africa to day is the island of Pemba, which lies thirty miles to the north of Zanzibar. Rev. Horace Waller, writing to *The Times*, says that vast numbers of slaves are worked to death by a few Arabs who hold the island as tenants of the Sultan of Zanzibar, and are engaged in the cultivation of cloves. Not bigger than the Isle of Wight, Pemba "sucks up life like a sponge." A very large proportion of the time employed in suppressing slavery on the East Coast of Africa is expended in watching little Pemba, in which many Englishmen have lost their lives. It is high time the island changed hands. Rev. H. H. Clarke, of the Universities Mission to Central Africa, also writes, describing the evil that is being done by the German Company now operating in East Africa. He says the Company "is closing the door Livingstone and others died to open"; and adds: "Our influence in Zanzibar is strong; ought we not as Christians and Englishmen to demand that it may be used in vigorous protest—that England will not suffer barbarous cruelties to be practised on ignorant savages in the name of civilisation and Christianity?"

The African slave trade seems to have entered on a new phase since the French assumed a protectorate over the Comoro Islands. The Arab dealers have found out that by paying a small fee they can obtain French papers and colours, and can then snap their fingers at the English man-of-war. A brisk trade is already being carried on in this way; and, unless some agreement is made with the French Government, giving English ships power to board, detain, and take into Zanzibar, any dhows flying the French flag that may be caught running slaves, efforts effectually to check the iniquitous traffic may as well be given up entirely.

RADFORD, WARWICKSHIRE.—An interesting work is carried on here by a lady residing in this village. An iron hall is erected in her orchard holding upwards of 200 people. Men's Bible-classes, women's meetings, and children's service are held weekly. Mr. John M. McAuliffe has just conducted a week of service with considerable blessing, the meetings being largely made up of men.

MOROCCO PRISONS.

After a series of meetings at the Soldiers' Institute, Gibraltar, in company with Mr. Churcher I sailed for Tangier, and had my first experience of Moorish prisons. Certainly they eclipse all I have ever witnessed. Egypt was bad, Greece was worse, but Morocco is too bad to describe.

Lady Green, the wife of our Ambassador, had said to me, "The prisons of Morocco are hopeless and heartbreaking." And truly I have found them so. Sometimes Europeans had thrown oranges through the gratings of the gaols, which appeared to be devoured whole; and when bread had been given to some, it was fought for by scores of hungry men.

Hundreds of these poor prisoners are known to be unjustly detained. Cases are known to me where all the relations of a prisoner are thrown into prison simply because they are related to him.

Having purchased all the bread which the town of Tangier possessed, and a huge basket of grapes, we made our way to one of the prisons on the Kasspah, and soon stood in the middle of scores of poor hungry-looking captives, many of them heavily chained, who live and sleep in this filthy place, which has no drainage, and where such a thing as washing themselves, or changing their clothes, is unknown.

Here we distributed the bread and grapes, and gave to every man who could read the Gospels in Arabic, and held a short service, reading the Word of God, and preaching the Gospel.

The authorities for some time would not permit me to enter the other prison, as they said "it was dangerous to go amongst the worst prisoners," but on my persisting, and through the Consul sending up a guard of soldiers, we then were permitted to go inside, and found it to be more filthy than the first.

Thankful, indeed, were these poor chained captives for the food which we gave them, and attentively did they listen as a Syrian brother read to them the story of a Saviour's love, and exhorted them to cast their burdens on "Seidna Aissa," our Lord Jesus.

One man in particular claimed our attention, and sought our intervention. He had given evidence of being a child of God. He was a tall, dark Soudanese, and on some slight pretext had been thrown into prison, and so much money demanded before he could be released. He had been in the habit of attending the Gospel services in Tangier, and our brethren had good hopes that he had been brought to the knowledge of the truth. After some considerable delay and difficulty I obtained his release, paid the ransom demanded, set him free, and to my great surprise saw him in the evening at the drawing-room meeting at Hope House, surrounded by the noble band of workers of the North Africa Mission. What a contrast! One hour in a filthy dungeon, and with such surroundings; the next in the company of refined ladies and the comforts of civilisation.

A good open-air meeting was held in the "Sok" (market), and after we had spoken and had a hymn from "Songs and Solos," bread was distributed to the blind and poor.

The above places are not adequate specimens of the dungeons of Morocco. The moment you get towards the interior they are very much worse; language fails to describe them. The Sultan seldom orders prisoners to be killed; he prefers to let them die of starvation and disease. On the highest authority, I am able to say that the prison population of the city of Morocco equals the free population.

Sir Kirby Green had told us it was not safe to journey into the interior, to Fez or Mequinez now, as the wells were so low and the water so bad; so that I was obliged to go by way of Ceuta to Tetuan, and, in company with Major Hipwell and Captain Ward of Gibraltar, I was enabled to visit that very Moorish city.

I think the inmates of the prisons here looked worse than I had seen the previous week. Having counted them I bought in the bread market a large loaf for each man, which would be enough for at least two days. I was able to give a large number of Arabic Gospels away in the streets; and, where we found the people could read, we gave them the Scriptures.

I was interested in another prisoner, and endeavoured to obtain his release. I went to the Governor, then to the Baasha, but it was no use. I am afraid the presents we offered to His Excellency were not deemed sufficient; but one would want a long purse to set free a tithe of the poor prisoners unjustly detained. Even to reach some of these places, swollen rivers have to be forded, mountains to be crossed, and Moorish soldiers taken by way of safety, for in the Riff country a man is often murdered for his jelab (coat), worth four shillings. The prisons of Morocco are one and all fearful dungeons; the drainage is nil, with very little light and air, and the stench unbearable. Before a man can be discharged, he must pay the policemen who arrested him, as well as those who release him. He must tip the gaoler; and in the case of one man, when all this had been done, Miss Herdman asked, "Why does he not come out?" The reply was, "Oh, you must first give some more money for the use of the chain which he wore."

Much more might be said, but time and space forbid. May God in his mercy hasten the time when these things shall cease to be.

Tetuan, Morocco. Chas. Cook.

A MISSION AT HAMPSTEAD.

A week's mission has been held at Lyndhurst-road Church, Hampstead (Rev. R. F. Horton, minister), by Rev. Dr. Macfadyen, of Manchester. On the Sunday (October 21), Mr. Horton preached two most impressive sermons on sin, the need of repentance, and of Christ as the atonement. An afternoon service for women and working-men was held by Mrs. W. E. Legg. Bible-readings were given each day from twelve to one o'clock; the first was taken by Mr. Horton, and was based on various passages in Isaiah, Jeremiah, and Hosea. He showed what sin is in God's sight, and how different is God's estimate of it from ours. Dr. Macfadyen took the Bible-readings the next four days, and pointed out in a most helpful way the difficulties young Christians are likely to meet with in experience, doctrine, the inconsistencies of other Christians, &c.

The evening addresses were accompanied with much power. Many remained to the after-meetings. At that on Tuesday evening a brief, plain, and pointed address was given by Rev. F. B. Meyer. A wonderful spirit of prayer was manifested in connection with this mission. The previous week prayer-meetings were held. The number of young men who took part, the brief, earnest, and spiritual prayers, were most noticeable. The workers believe that many souls have passed from death unto life as a result of the mission. A band of workers met nightly to pray for the missioner while he was delivering his address.

The Bible-reading on Saturday morning, by Mr. Horton, on "Joy," was specially helpful and powerful. The secret of joy he pointed out from Phil. iii. 3, as "Worshipping God in the spirit, rejoicing in Christ Jesus, and having no confidence in the flesh."

AMONG THE GIPSIES.—During a recent tour Mr. George Smith, of Coalville, found in six towns nearly 300 families, numbering from 1200 to 1500 men, women, and children, for the most part living outside educational and sanitary influences. Many of the parents are longing for provision to be made for the education of their children.

THE BOURNEMOUTH MISSION.

Rev. W. R. Mowll has seen much encouragement in the mission services which he is conducting at the Shaftesbury Hall, Bournemouth. The noon Bible-readings have been well attended, while the exposition of the Gospel each evening has been clear and forcible, and souls have been led into joy and peace.

Much outside work has been done with a view to making the meetings known, especially that for men held on Sunday night. The following is a copy of the somewhat striking handbills distributed for that meeting:—

Wanted, 1200 Men! to meet Mr. Mowll and Captain Dawson, Shaftesbury Hall, Sunday evening, 7 o'clock. "Where art thou?" "What is thy life?" "I beseech *you* also, that ye receive not the grace of God *in vain*.

Very earnest and real cases of persons seeking the Lord have been met with in the inquiry-meetings. As an illustration of the interest awakened in one heart, it may be mentioned that the proprietor of an omnibus plying between the town and a neighbouring district lends his conveyance, &c., for the free use of persons desirous of attending the evening services.

Prayer is asked that the remaining days of the Mission, which will be continued over next Sunday, may prove a blessing to many careless, anxious, and recently saved ones.

OBITUARY.

MR. R. C. HALL, ROCKCLIFFE.

A few days ago, Mr. Robert Constable Hall, J.P., Rockcliffe, county Cork, succumbed to bronchitis, from which he had suffered severely for some time. He will be greatly missed in Cork, of which city he was one of the principal merchants. Connected with many local companies, as well as occupying the position of Chairman of the Harbour Commissioners, he was a man of great influence, and this was uniformly exercised for the welfare of the community, and to the glory of God. The local newspapers state that "his purse-strings were always loosed in every good cause." With humility, amiability, and generosity, he adorned the Gospel of Christ. On the occasion of the funeral, Rev. Dr. Gregg, bishop of Cork, remarked upon the piety and ability of the deceased gentleman, and said: "He was never afraid nor ashamed to avow himself on the side of God; never afraid nor ashamed to let it be known that he was actuated by and desired to be actuated by religious principle."

SIR J. W. ALEXANDER, BART.

On Thursday, last week, after a long illness, Sir John Wallis Alexander, Bart., expired, at the age of eighty-eight, at his residence in Eaton-square, S.W. The second son of Sir Robert, the second baronet, by Eliza, daughter of Mr. John Wallis, he was called to the Bar of the Middle Temple in 1844, and in 1873 succeeded to the baronetcy. He was quite conscious until within a very short time of his death.

His spirit was that of a child of God who well knew his loving Father. He had proved the promises, and was strong in faith. Devotion to the Lord Jesus Christ was the ruling motive of his life, which was a perpetual realisation of the presence of God's Spirit. One of his mottoes was, "Send on before," and in his generous "sending on" he helped many to carry on works of love and mercy, not in London alone, but everywhere. He was continually giving in support of efforts to serve and save humanity, and many will miss his aid. In 1877 the deceased married Mary Kathleen, second daughter of Rev. John Dreaper, of Northampton, who survives him, mourning his loss in life's pilgrimage, but reflecting with pleasure upon his loving nature and useful career. The initials J.W. & K.A., so familiar to our readers in our subscription list, will be found no more. We trust other givers as liberal may supply the place of "J. W. A."

WAKEFIELD, YORKS.—A conference on the Christian life and the claims of the heathen world, will be held in this town, in connection with the Y.M.C.A., on Nov. 13, 14, and 15. A number of well-known speakers are announced to take part.

Personalia.

Rev. Mark Guy Pearse filled Dr. Maclaren's pulpit in Manchester on Sunday last.

Lord Radstock is at Vienna, and has been much blessed in Christian effort among those in the higher social circles.

Mr. John W. Stuttle, late secretary of the Brighton Y.M.C.A., has accepted the post of travelling secretary to the "Warehousemen Clerks and Drapers' Schools," Caterham.

Rev. F. D. Sanford, of Boston, U.S., expects to arrive at Liverpool about November 12. He will hold a mission for Christians at the Stratford Y.M.C.A., from November 18 to 25.

Mr. Sankey.—By the time these lines are read by the public, we expect Mr. I. D. Sankey will have landed in England. He sailed from New York on Wednesday last week. He hopes to conduct Gospel meetings at Bristol, Nov. 3 to 7. Letters for him may be addressed to the care of this office.

Canon Wilberforce was recalled from the Continent by the illness of Lord Mount Temple; but he was too late to see his lordship alive. The Canon has been suffering from fever, and he has returned to the Continent, to join Lord Radstock at Vienna and Wiesbaden.

Rev. Dr. Cuyler, of Brooklyn, is strongly in favour of ordaining men to the work of the ministry in certain places, who have not had the opportunity to acquire a classical education. He says: "More ministers we *must* have. Our seminaries do not supply the urgent demand, and they cannot do so."

Mr. C. H. Spurgeon is still suffering from an attack of rheumatic gout, and was unable to officiate on Sunday at the Metropolitan Tabernacle. At the morning service a letter was read, in which the earnest prayers of the congregation attending the Tabernacle were besought on his behalf.

Mr. Spencer Walton, after concluding his mission services in South Africa, was to sail from the Cape on Oct. 17 by s.s. *Athenian*, which is timed to reach England about Nov. 5. He has been greatly encouraged by the blessing vouchsafed in connection with his labours in the Gospel. On his return, Mr. Walton will be glad to hear from friends in England with regard to missions and conferences. His address is 11, Tierney-road, Streatham Hill, S.W.

Mr. Anthony Comstock, of the New York Society for the Suppression of Vice, is an energetic foe of evil. Recently, while having a much-needed holiday in the Catskill Mountains, he received information that several thousand copies of an illustrated book of a very objectionable character were about to be printed and issued. He started for New York immediately, and before noon next day he had seized the sheets of thirty thousand books, with the plates from which they were printed, including 540,000 pictures. By his prompt action not a single copy of this large edition went into circulation. A week later, Mr. Comstock arrested six gamblers, and seized about 500 dollars' worth of gambling paraphernalia.

The Bishop of Durham.—*The World* says: "The serious illness of the Bishop of Durham is a source of great sorrow and anxiety to all those connected with him, either privately or officially. He has for some weeks past been in a delicate and failing state from weakness of the heart, and his condition is now most critical. He has been moved to Ventnor, where, it is hoped, some improvement may take place, but it can never be of a permanent nature. His loss to the Church and to his diocese would be incalculable, for he is a great scholar and devout Christian. His work and influence in the North have been enormous, especially among the young men who were preparing for the Church."

Capt. the Hon. R. Moreton, a son of the late Earl of Ducie, and formerly of the Conference Hall, Mildmay, has become a Presbyterian minister in Canada. He has recently removed from Halifax to Hamilton, Ontario. From London he went to the United States, and, after a time, undertook pastoral work in Norfolk, Virginia. Thence he proceeded to Canada, where he was received at the last General Assembly from the Southern Presbyterian Church. He has since filled some of the leading pulpits in Nova Scotia with great acceptance. During the absence of Dr. Burns, of Halifax, at the Pan-Presbyterian Council, Mr. Moreton rendered most efficient service in his pulpit, his Bible-readings at the prayer-meetings in particular being highly appreciated.

Mr. Daniel Hand, of Clinton, Connecticut formerly a merchant in the South, has given nearly 2,000,000 dollars to educate the negroes in the Southern States.

Mr. Gawin Kirkham hopes shortly to realise a long-standing desire by paying a visit to Palestine and Egypt. He has received leave from the committee of the Open-Air Mission to go about the middle of February next, and hopes to be accompanied by several members of the Mission.

Captain Cotterell, head of the Salvation Army Corps at Tunbridge Wells, who is entitled to the £100 reward offered in connection with the Baltic Saw Mills murder, declines personally to accept "blood-money," and General Booth writes to the same effect. It is proposed to devote the money to some charitable purpose.

Mr. H. M. Stanley.—The daily papers of Tuesday give currency to a fresh rumour as to the fate of this intrepid explorer. It is reported that Mr. Stanley and his party have all been massacred, with the exception of two. We can but hope that this may prove to be false, and that ere long we may have authentic news of Mr. Stanley's safety.

EVANGELISTIC NOTES.

Mr. Herbert Francis is evangelising with tokens of blessing in Arkansas, under the auspices of the local Y.M.C.A.

Mr. H. Beddow has been evangelising the neighbourhood of Amersham, in a tent, throughout the summer months. The services have been well attended, and good results have followed. In addition to this, Mr. Beddow has opened a mission-hall in the place.

Mr. Mellvine, of the Scottish Evangelistic Association, has concluded a mission of seven weeks at Fishcross, Devon Colliery, in Clackmannanshire. His Gospel addresses were listened to with great interest and profit by large gatherings, and numbers have professed decision for Christ.

Mr. Robert Stark, organising agent for evangelistic work in the London Presbyteries, has been conducting special services at Alderney, one of the Channel Islands. An open-air meeting was somewhat of a novelty, and referred to in a local paper as an imitation of "the popular methods of the Salvation Army."

Boharm, N.B.—Mr. J. A. Smith conducted a successful series of evangelistic meetings in Boharm Free Church during the last fortnight. Notwithstanding the busy harvest season, the meetings were well attended. Christians were greatly stirred and much refreshed, and others were led to decide for Christ.

Y.W.C.A., Cheltenham.—Mrs. W. E. Legg has concluded a week of Gospel services in connection with this Association. The Bible-readings were crowded each afternoon. The evening meetings were held in the lecture-room at the Corn Exchange. At the praise-meeting a great many rose in testimony to having received blessing.

Boston, Lincolnshire. — Four weeks' tent services have lately been held here by Mr. James Neech, of the London Evangelisation Society. His addresses were earnest, simple, and pointed. The attendance was, all things considered, satisfactory. The rapt attention of the many who came night after night may be taken as a sign that God has been working.

Dr. Pentecost, of Brooklyn, has been conducting, with signal success, evangelistic meetings in four of the largest churches in Helensburgh. The meetings, though fairly well attended from the beginning, gradually increased, until, at the end of a week, the largest building in the town could not seat the audiences. The number of persons who have professed to have laid hold of Christ as their Saviour is very large, and the series was only brought to a close so soon through Dr. Pentecost requiring to enter upon an engagement at Dublin.

Mission Schools, Matthias-road, Newington Green, N.—The officers and teachers of these schools made special efforts in connection with the Children's Sunday. Mr. T. Lewes Sayer, of the Children's Special Service Mission, conducted a week's services from Sunday, October 21. Mr. Leigh Holme sang the Gospel effectively. Every evening a large number of children and young people attended. Many stayed behind each evening for conversation. About seventy profess to have found the Saviour, while many others have been deeply impressed.

Mr. E. P. Telford has been conducting evangelistic services in Scotland-street Chapel, Sheffield, which is situated in the midst of a dense population. Large congregations have been attracted, and deeply interested; and many cases of professed conversion recorded.

Y.M.C.A., Dorchester.—A ten days' mission amongst young men has been held in Dorchester by Mr. Newton Jones. The meetings have been blessed in the stirring up of Christians of both sexes to a more whole-hearted consecration. In a class of young lads a number have given clear proofs of conversion. Meetings were held during the second week in the Soldiers' Home and Altington Hall.

Mr. Josiah Spiers has held a fortnight's services for children and young people in the Presbyterian Church, New-road, Woolwich. The services were well attended, much appreciated, and blessed to many young souls. Mr. Spiers' visit will be long remembered, not only on account of the services held, but by the many pictorial books and leaflets which he distributed throughout the town to the number of 25,000. T. G.

POINTS FOR PREACHERS.

PRAYER AND WORK.

THERE is a story of a marble-cutter, with chisel and hammer, working a block of stone into a statue. A preacher who was looking on said, "I wish I could, on hearts of stone, deal such transforming blows!" "Perhaps you might," was the workman's quiet answer, "if, like me, you worked on your knees." We are deeply and unalterably persuaded that the power of prayer is the lacking, if not the lost, power of the Christian ministry of to-day. The work done on the knees is the only work that evinces or effects the transformation which is a supernatural sign that God is with the workman. The Bible, studied on the knees, becomes a new book; the cross, seen from the knees, wears a new halo; the sermon, wrought out on the knees, thrills with a new power.—*Dr. A. T. Pierson.*

THE BEST EXAMPLE.

I remember my first copy-book when a child. I got through the first line fairly, having the master's copy well under my eye. The second line, however, was a copy of my first, and the third a copy of my second. And so on. When, therefore, I got to the bottom of the page, there was very little likeness between my writing and that of the accomplished penman who wrote the line at the top of the page. In Christian work we have been doing something very similar to this. The first disciples copied the Master, the succeeding age copied the disciples, the third age copied the second, and so on. Accordingly, in some parts of the world, there is very little similarity between the work last done and that which was first done. The Christian needs, therefore, to be constantly reminded that he must copy the first line. He must not copy his neighbour, nor his own earlier efforts, but look straight away to the Great Model.—*Dr. Pentecost.*

HOW TO MEET TEMPTATIONS.

Temptations never give us notice; can we expect them to do so? The sailor does not expect to have notice of every gale of wind that blows upon him. The soldier in battle does not reckon to have notice of every bullet that is coming his way. By what apparatus could we be kept aware of every advance of the evil one? The very essence of temptation often lies in the suddenness of it: we are carried off our feet or ever we are aware. Yet we must not say, because of this, "I cannot help it"; for we ought to be all the more watchful, and live all the nearer to God in prayer. We are bound to stand against a sudden temptation, as much as against a slower mode of attack. We must look to the Lord to be preserved from the arrow which flieth by day, and the pestilence which walketh in darkness. We are to cry to God for grace, that, let the gusts of temptation come how they may, and when they may, we may always be found in Christ, resting in Him, covered with his Divine power.—*Mr. C. H. Spurgeon.*

GOSPEL HALL, OSBORNE PLACE, BRICK LANE, E.—Should any lady desire the use of a large hall or schoolroom, wherein to hold mothers' meeting, sewing-classes, &c., in the daytime, they may communicate with Mrs. James Sharpless, 14, Sidney-square, E.

WHAT IS PREACHING CHRIST?

ADDRESS BY DR. ADOLPH SAPHIR.

AT the quarterly meeting of members of the Open-Air Mission, held on Monday evening last, in the library of the Baptist Mission-house, Furnival-street, Holborn, Rev. Dr. Adolph Saphir delivered an address on "What is Implied in Preaching Christ?" The chair was occupied by Sir Nathaniel Barnaby, and there was a large attendance of members of the Mission.

There are, observed the speaker, many expressions setting forth the preacher's duty, but the best of them is "preaching Christ." For Christ is his own Gospel; He is the Truth, the Word of God, and the message of the Most High to the children of men. Theories, ideas, precepts, examples, motives, all have their peculiar power and attraction, but the human soul longs after a Person, one to befriend, to rescue, and give peace and light. The eye of man thirsts not merely after light, but after another eye to look into. And there is no book, as there is no religion, in the entire world which is like the Holy Scriptures—like the message of God in Christ, bringing unto us a Person in whom is contained everything we need, and whose favour and influence are all-sufficient both now and in the ages to come.

Having shown with much clearness that Jehovah in the Old Testament is Christ in the New, the speaker maintained that the Son of God is revealed to us inwardly by the Holy Ghost and outwardly in the Scriptures. Passing on, he showed that to preach Christ is to preach Him crucified as the sinner's substitute—to proclaim that God was in Christ, reconciling the world unto Himself. The resurrection of the Lord is not for the world, but for believers, who should realise that He was raised for their justification, and is the source of their life, and the beginning of their glory. The crucifixion of Christ was in public, because it concerned the world: the resurrection of Christ was in secret, and He only appeared unto his chosen disciples. The point is not simply that a man died and rose again, but that the Lamb that was slain rose again; that the atonement was accepted by the Father, and, therefore, we know that we have been saved by the precious blood that was shed upon the cross.

Having pursued thoughts on the sacrificial character of Christ's death, and insisted upon a recognition of his threefold office as Prophet, Priest, and King, Dr. Saphir pointed out that the ambassador of Christ must preach Him in three main aspects. First, Christ is absolutely necessary: "Verily I say unto you, Except ye believe that I am He, ye shall die in your sins." Second, Christ is absolutely sufficient: "In Him dwelleth all the fulness of the Godhead bodily." Third, Christ is absolutely accessible: "Him that cometh unto Me, I will in no wise cast out." Each of these points was followed up in a practical manner, and with ample Scripture illustration.

A sense of the need of Christ is sadly required to-day. Men do not feel that they are sinners; they do not believe in the fall of Adam, and therefore do not realise the need of salvation. The third chapter of Genesis is, however, a foundation chapter. The old-fashioned saying, "Ruin by the fall of Adam, redemption by the blood of Christ, and regeneration by the Holy Ghost," is a true saying. John Calvin used to remark that there are three specially important chapters of the Bible, and all of them are third chapters. In the third of Genesis we read of man's fall, in the third of Romans of the propitiation by the blood of Christ, and in the third of John of regeneration by the Holy Ghost.

In developing the subject, Dr. Saphir took occasion to urge his hearers to give more attention to the Old Testament. He lucidly pointed out that therein, as well as in the New Testament, God is shown to be merciful and forgiving, as well as just and holy. It is a common mistake to-day to imagine that the Old Testament is severe, and the New loving; as a fact, the Old is severe and loving, and the New more severe and more loving.

In conclusion, Dr. Saphir counselled the preachers to strive for more of the spirit of Christ, and to let men hear, not merely words about Jesus, but, as through telephones, the voice of the Saviour Himself. It was an evident pleasure to the speaker to address such an intelligent audience. On the other hand, the audience highly appreciated the address.

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REAPING AT BURTON.

MR. HENRY THORNE has been conducting a united Gospel mission at Burton-on-Trent, and the results have been quite remarkable. From four to five hundred persons professed conversion, among them the manager of the local theatre. It was an address on the words, "Thou fool, this night thy soul shall be required of thee," that caused anxiety in the case of the theatre manager, who, immediately after finding peace, decided to close his place of amusement. He went further, and publicly told the story of his life, and extolled the mercy of God. Later on Mr. Thorne preached in the theatre, with the result that about fifty persons accepted Christ as their Saviour.

Meetings were held in several buildings. St. George's Hall, the largest, was filled every evening, and many persons who desired to attend could not get in. Workers of all denominations assisted, and nearly all the churches united at noonday prayer-meetings. Before the mission commenced there were special prayer-meetings, and the town was thoroughly canvassed. The facts contained in this notice reach us from several correspondents, all of whom are rejoicing at the blessed outcome of the mission.

THE SCANDINAVIAN SAILORS' TEMPERANCE HOME.—A lady who takes an interest in this institution writes to say that regular gifts of flowers would be welcome. Friends prepared to supply the want should communicate with Miss Hedenström, Garford-street, West India Docks, E.

CONFERENCE ON EVANGELICAL PREACHING.—This Conference is to be held in London on November 19—21. The Conference proper will take place in the City Temple on Tuesday morning, November 20, at half-past ten, and on Wednesday morning at the same place and hour. Rev. Dr. Allon and Rev. Dr. S. G. Green will preside. On the previous Monday evening, November 19, a public meeting will be held in Union Chapel, Islington, under the presidency of Mr. H. H. Fowler, M.P. On the Tuesday evening, a sermon will be preached in the City Temple by Rev. Dr. Fairbairn, of Mansfield College, Oxford. The catholic character of the Conference may be inferred from the fact that the following will take part in its proceedings:—Revs. Dr. Newth, Dr. Angus, Dr. Reynolds, Dr. Stoughton, E. E. Jenkins, Hugh Price Hughes, Principal Cave, Dr. Monro Gibson, Professor Davison, Dr. Mackennal, J. Guinness Rogers, Dr. Clifford, R. F. Horton, and others.

CAMBERWELL MISSION AND RAGGED SCHOOL.—A meeting of workers and friends of the Camberwell Mission and Ragged School was recently held, Mr. A. Parker presiding. Mr. John Kirk, secretary of the Ragged School Union, gave an interesting account of the work. Every Sunday morning some 100 children were gathered for religious instruction, and in the after parts of the day there was a much larger attendance. The Bible-classes were well attended, and the progress of the boys and girls in Scriptural knowledge was very satisfactory. On Sunday evenings a Gospel service to adults was conducted by various Christian friends, and every night the rooms of the Mission were occupied. The young men had started a Saturday evening prayer-meeting among themselves. He hoped shortly to have a gymnasium for the lads; but while they were going on thus successfully, they much needed increased help. He asked for the sympathy and help of Christians of all denominations.

TEMPERANCE NOTES.

HOME.

Mr. Rankin and his comrades at the Ben Nevis Observatory are all teetotalers. He says they could not otherwise stand the cold.

The Manchester Christian Women's Temperance Union is promoting drawing-room meetings in the suburbs of the city and elsewhere.

The total number of pledges taken at the counter of Messrs. Lockhart's various cocoa rooms in London in the first six months of this year was 2049.

The late Lord Mount Temple was a teetotaler, and one of the very few persons of high social standing who wear at their buttonholes the bit of blue ribbon indicative of their temperance principles.

The members of the Ragged School Union, Manchester, have just held a series of temperance meetings at various ragged schools right in the heart of the slums. Many very degraded people signed the pledge.

Madame Antoinette Sterling, the celebrated vocalist, is a total abstainer. In a recent letter she said: "I have myself known such sad and fearful tragedies through the use of intoxicating drinks, that I long ago became a total abstainer for conscience' sake."

The students of Newnham College, Cambridge, are nearly all total abstainers in practice. In communicating this information Miss Helen Gladstone says this attitude is "not so much from principle as from dislike of wine, beer, &c. (my own case), or from motives of economy."

Although the North of Ireland branch of the British Medical Temperance Association is only two years established, it has now a membership of over forty medical practitioners in the north of Ireland, and there is a fair prospect that this number will be doubled during the present quarter.

A great gathering was held in St. James's Hall on Sunday afternoon to celebrate the re-union of the two Grand Lodges of the Order of Good Templars, among whom a schism has existed for some years on the negro question. About 1500 members of the Order were present; in his sermon, Rev. Hugh Price Hughes denounced the liquor traffic as the devil's strongest weapon, and as the greatest obstacle to the spread of Christianity.

The Bishop of London was present the other day at a church ceremonial, and used the occasion for a timely word on the drinking question. In replying to a toast he expressed his gratification at the absence of intoxicants at the festive entertainment, and wished the example was more generally followed in Church ceremonies. In his opinion such services would be more dignified and proper without the accessories of malt and spirituous drinks.

FOREIGN.

The Calcutta Missionary Conference has resolved to organise a temperance league.

A temperance society has been founded at St. Petersburg by shoemakers. It has 1200 members, and is increasing rapidly.

Spain will assent to the prohibition of drink, arms, dynamite, and explosives in the Pacific Ocean if other nations will do so.

Major Archibald, Jacksonville, Florida, speaking of the recent terrible outbreak of yellow fever there, says: "It strikes persons of alcoholic habits fatally."

It is reported that the rumsellers of New York State propose to raise a campaign fund of 225,000 dollars to secure the re-election of Governor Hill, who favours their interests.

By a new law in Iowa, U.S.A., all liquor stores are abolished, and in future liquors are only to be sold by druggists holding a legal permit and complying with stringent conditions.

The Hungarian Premier, M. Titza, has made proposals for regulating the excise tax, payable by retail dealers in spirits, and for abolishing the system of farming out a monopoly of the trade in districts.

According to a return published by the Education Department in Washington, instruction in physiology and hygiene, with special reference to the effects of stimulants and narcotics on the system, is made compulsory by statute in all schools, at some portion of the course, in 25 out of the 38 States, in all the territories, and in the district of Columbia.

SOUL WINNING AND PRAYER UNION.—Text for November 10 (Ps. lxviii.), "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

REQUESTS FOR PRAYER.—For blessing on services at the Gospel Hall, Luton, by Messrs H. A. Squire and H. M. Barnett, on Nov. 4.——For blessing on Conferences for the deepening of the spiritual life, at Bradford, Nov. 7 to 9, in the Gospel Mission Hall, Kensal-road, London, W., Nov. 12 to 14; at Kendal, Nov. 12 to 16; and at Wakefield, Nov. 13 to 15.——For blessing on special services, by Rev. R. Balgarnie, at Leicester, on Nov. 4, and at Trowbridge from Nov. 10 to 16.——For blessing on a twelve days' special mission to soldiers, in Sandgate, commencing Oct. 28.——For blessing on a mission to young people and children, to be conducted by Mr. Edwin Arrowsmith in Walthamstow, from Nov. 10 to 21.——For Joshua and Mrs. Poole, one of whose dear boys, nine years old, has just died.

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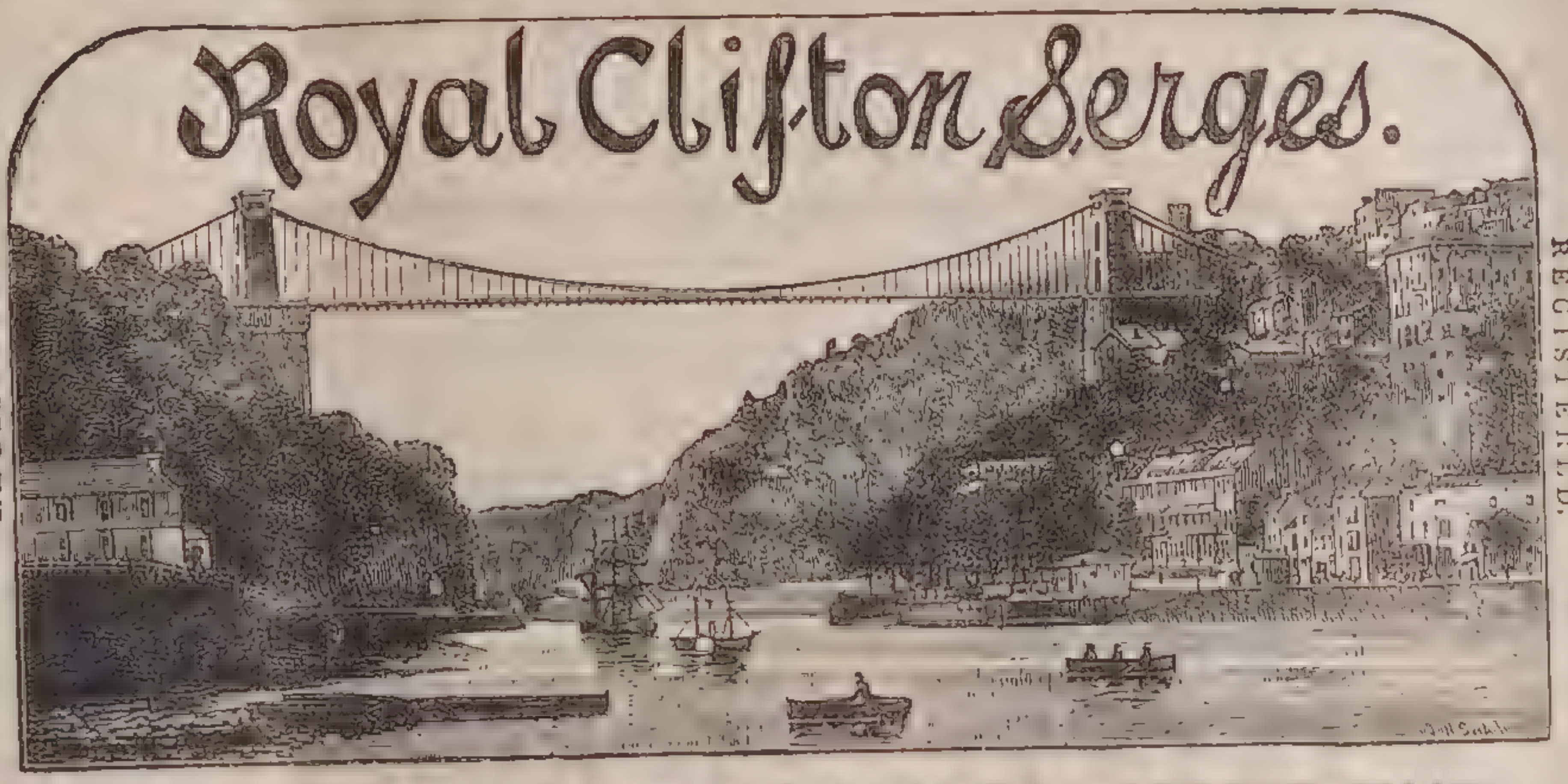
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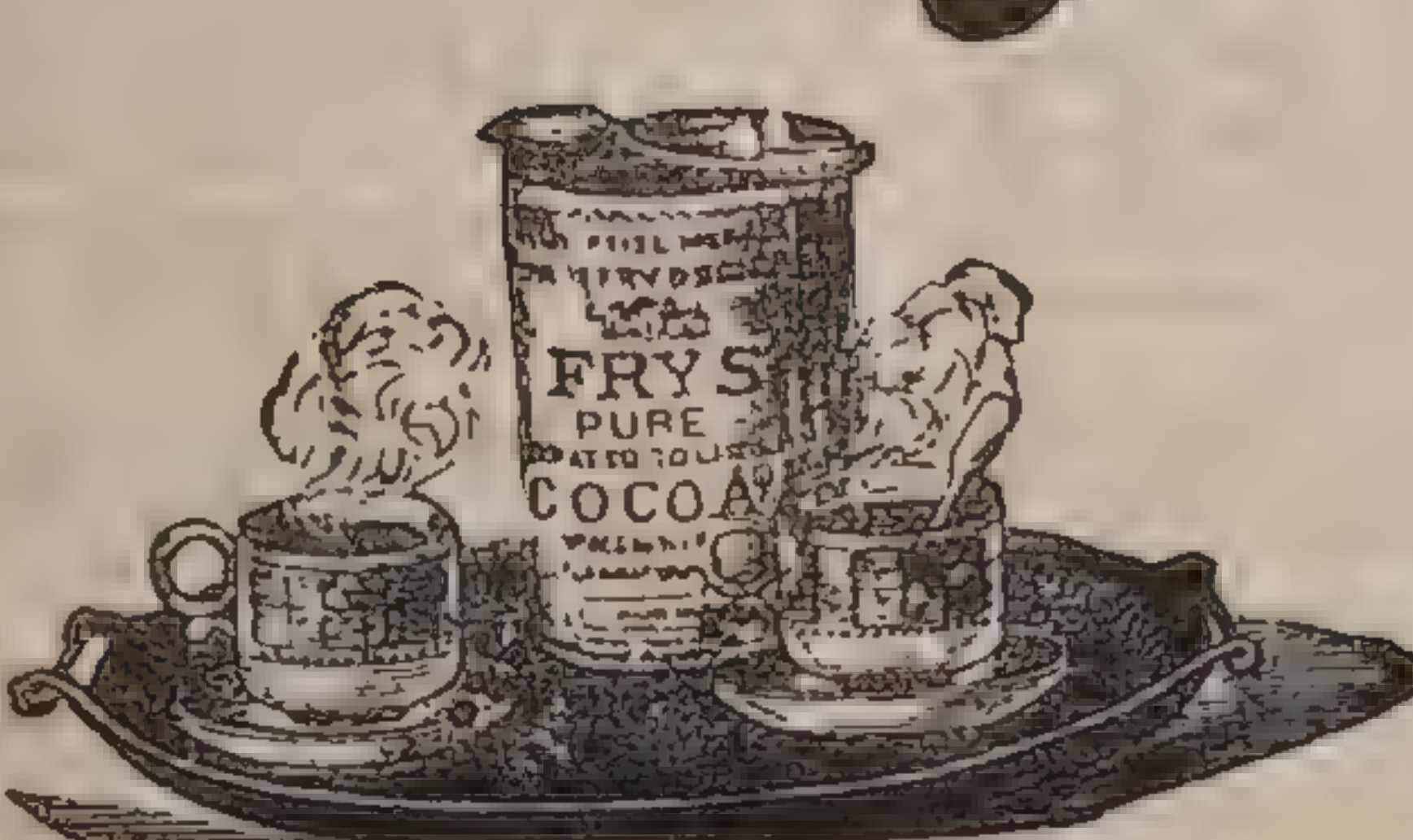

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(*Continued from page* 11.)

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CASE FOR THIS WEEK.

CONSUMPTION — CASE of Mr. ENOCH EVANS—PRONOUNCED HOPELESS.

Sixteen months before applying to me, this patient took a severe cold. Oppression at the chest followed. He was treated for bronchitis at the infirmary. Then loss of appetite and other symptoms occurred. Was examined by a physician just before writing me, and told his case was Consumption.

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A very large amount of correspondence followed, extending over more than a year and a half, during which various symptoms were met by special advice from me; but there was a steady progress to recovery.

In a letter of last month (dated Sept. 4), Enoch Evans writes me:—"I am glad to say I keep well and strong and can follow my employment, which is heavy work. It is my bounden duty to acknowledge the benefit received by your means; as *my case was pronounced hopeless when I applied to you.* Publish my case if you will, and may God spare you for many years to benefit the suffering.—Enoch Evans, Hall-street, Ashfield, Newcastle (Staffordshire)."

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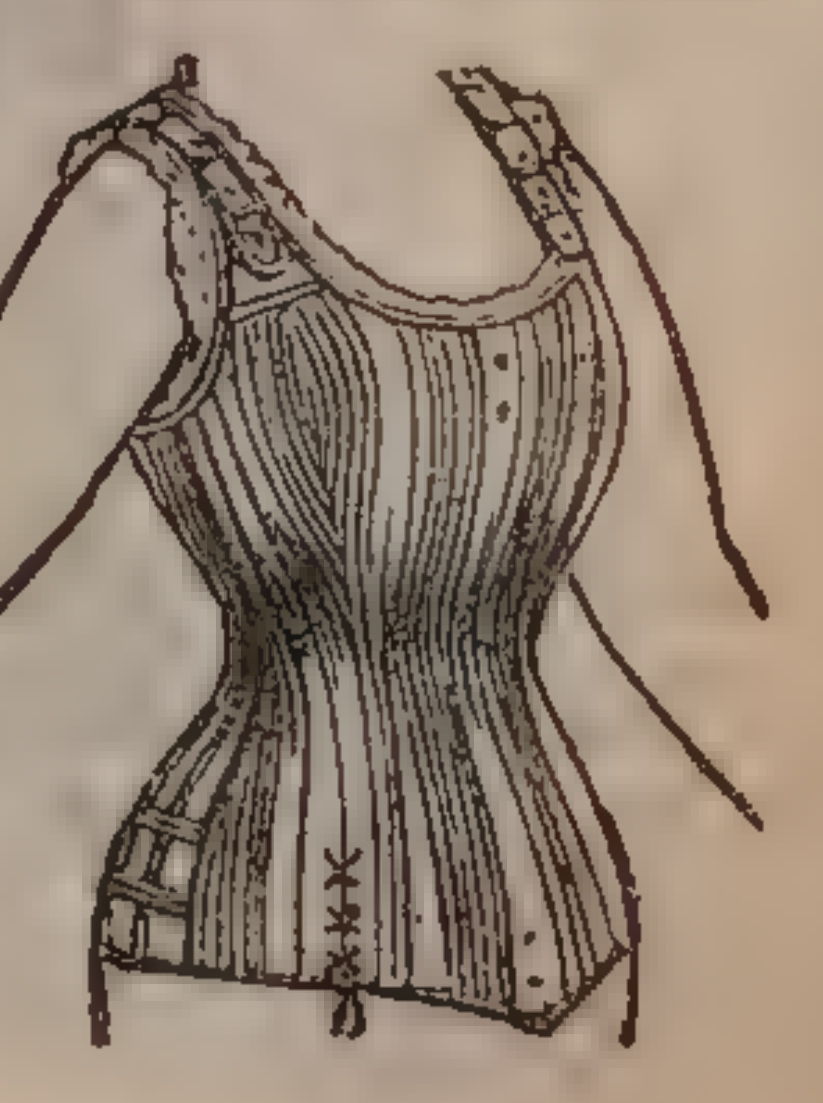

The Book World.

**** Prices of books sent for review will be given if stated.*

The Lord's Day.

OUR REST DAY. By Thomas Hamilton, D.D. 1s. 6d. *Edinburgh: J. Gemmell.* This is a new edition, revised and enlarged, of a work which first saw the light as a prize essay. The origin, history, and claims of our weekly rest-day are lucidly stated, with special reference to present-day dangers and needs. The tone of the book is as praiseworthy as its object is excellent. The contention is that the Lord's Day is the Sabbath of Eden, with the day altered, so as to speak, not merely of a resting Creator, but of a risen Redeemer. The exhortation is to an observance of the first day of the week in the spirit of Christ's frequent illustration of the real use and object of the Sabbath, a day of joyful rest. The cogency of the reasoning gives a particular charm to the book.

THE SABBATICAL REST OF GOD AND MAN. By Rev. J. Hughes, M.A. 7s. 6d. *Nisbet.* This is an exposition of Hebrews iv. 3—9. The thesis may be briefly stated thus: In Paradise the Sabbath was the symbol to man of the Divine rest, into which he might enter by conforming to the will of God. Under the Old Covenant God's rest was regarded as a type of the spiritual and eternal rest which was held out as obtainable through faith in the coming Redeemer. The Lord's Day in the present dispensation has a precisely similar meaning. The day has been altered so as not to look back upon the six days' work of creation, but forward to the completion of the new heaven and the new earth. Moreover, it is not only a standing memorial of the resurrection of Jesus, but a prophecy and a pledge of the consummation of the great work that is now going on in restoring the old creation, and making all things new. The book is very suggestive throughout.

Suggestive Sermons.

THE DISCIPLES' PRAYER. By Rev. J. M. Gibbon. *Elliot Stock.* The title of this book is somewhat original, and excites the expectation of something original in its contents—an expectation that is fully met as the book is read. It contains notes of sermons on what is called the Lord's Prayer; but the author justifies his title by saying (p. 8), "This is the Lord's teaching, but it is the disciples' prayer." Though only "Notes of Sermons" are given, the chapters are not meagre or fragmentary. They abound in thoughtful suggestion. The author brings considerable originality to bear upon the subject, and the doctrine right through the book is soundly evangelical. The thought is fresh and strong; the style is clear and vigorous; the illustrations are appropriate and new. Others have given more exhaustive expositions of this theme, but none have better enforced its practical lessons. We like the book, and confidently recommend it.

A Fallacious Argument.

THE BASIS OF TRUE CHRISTIAN UNITY. By Rev. S. Kettlewell, M.A. Vol. 1. *Wells Gardner & Co.* It is not fair to judge entirely of any book by the first volume; still, the firstfruits are indicative of the lump. The author compares in an able and interesting way the state of the Christian Church in apostolic, post-apostolic, mediæval, and modern times. We agree with his condemnation of Papal policy and factious divisions among Christians, and we deplore with him the present sectarian divisions of Christendom. But when he asserts that one definite and settled form of government is essential to the abiding unity of the Church, we strongly and positively dissent; no such uniformity is found in the Acts, and the Epistles point rather to unity of doctrine amidst considerable diversity of customs and government. The author clings to the delusion that Christ's Church is a visible corporation, and quotes in support of his theory the prophecies concerning Israel in the millennium. Unity and uniformity seem to him synonymous, and this fallacy vitiates most of his arguments.

A Doubtful Biography.

AN INNER COURT WORSHIPPER: Memorials of Elizabeth Maw. By Sarson C. J. Ingham. *T. Woolmer.* We are hardly disposed to rank this among the most useful and interesting of Christian biographies. There was a lack of incident in the life of Elizabeth Maw, and a sameness about her spiritual experience, which make the book somewhat monotonous reading. Outside of Methodism it is not likely to secure a large circle of readers; though the example of such piety, lived under such social conditions, is worthy of imitation by many. Yet, is it wise to record the experiences leading to her conversion with barely any comment? Are not the following words calculated to mislead rather than to help others? She prayed "that God would show her her sin, and give her to feel it." When the answer came she described her conviction thus: "I looked down, and hell opened its mouth below; I looked up, and God was angry." Then concerning faith she says: "*I felt I could not believe until the Lord created faith in my heart.*" These words are in italics in the book, as though they were intended to have special emphasis. It is certainly doubtful whether Scripture would support these explanations of repentance and faith. Earnest seekers after the light will find confusion rather than help from such experiences.

A Book on Healing.

CHRISTIAN SCIENCE HEALING. By Frances Lord. *George Redway.* We cannot see any reason for including the word "Christian" in the title of this book. It is true that some of the statements of Christ are quoted, but they are put on a level with statements from merely human authors; and it is evident that this science of healing could do just as well without them. The methods by which this system proposes to get rid of evil make it still less worthy of the name of "Christian." A series of denials and affirmations, based upon a certain theory of Being, is to effect the work which, in the judgment of Christ, required nothing less than his death and resurrection. This system even goes so far as to deny that evil has any real existence; a statement that makes the atoning work of Christ an unnecessary blunder! The quotation of a few texts of Scripture, unnaturally interpreted, is no valid reason for calling by the name of Christian a system which so degrades and insults the Saviour. It is simply pitiful to note the affectation of superiority with which the author speaks of prayer. "Not a word shall be uttered by us to take away the belief, the blessedness, the faith which have gathered around those stories of answers to prayer. Let them be told again and again as comfort to whomsover they suit" (p. 50). If there is anything in the system as a Science of Bodily Healing, it is a pity to force into it so much that is revolting to those who have a true conception of the person and work of Christ.

MISCELLANEOUS.

BIBLE STUDIES ON THE HIGHER LIFE. By H. W. S. 6d. *Longley.* Seven papers by the author of "The Christian's Secret of a Happy Life." They are well calculated to strengthen the faith and courage of the young believer, and indeed of all.

THE SILVER CORD. By Frances Dawe. *Elliot Stock.* This is a volume of sacred poems, not in the very highest style of poetry, yet possessing such merit that they will be read with interest and profit by many. They are the heart breathings of a very devout and trustful spirit. The thought is deeply spiritual and gracious, and the expression, though simple, has much of beauty and refinement.

ANIMALS OF THE BIBLE. By H. Chichester Hart. *Religious Tract Society.* A very useful book on Scripture natural history, calculated to help Bible students to a true understanding of the appearance and habits of Bible animals. The author has qualified himself for his work, for in addition to the study of every standard book upon the subject, he has had the advantage of a lengthened tour in the Holy Land. The many excellent illustrations, and the index and list of Scripture references given at the close of the book, considerably enhance its value.

MOTHERS OF THE BIBLE. By Rev. Charles Leach. 1s. *Nisbet.* A beautiful book. Tender sympathy and love run through the chapters which will be helpful and comforting to many a troubled and anxious parent.

NEW TESTAMENT CHRONOLOGY. By W. T. Lynn. 3d. *Stoneman.* The principal events recorded in the New Testament are here arranged under their probable respective dates. Two illustrative maps are supplied. The work of a cautious and competent writer, this little book may be strongly commended to the attention of Sunday-school teachers and students generally.

THE WEDDING RING. By John Maskell. 2s. *Simpkin, Marshall & Co.* This is a revised edition of a pretty volume, giving the history of the wedding ring, with an account of its literature and the many superstitions clustering round it. Much curious information has been brought together, and is presented in a manner that amply testifies to the author's industry and erudition.

The biography of the late Rev. W. Fleming Stevenson, of Dublin, written by his wife, will be published about the middle of this month by *Messrs. Nelson & Co.*

THE SURE DETECTIVE; OR, SIN FINDING THE SINNER OUT. This a reprint of a sermon recently preached in Christ Church, Lambeth, by Rev. Newman Hall, with reference to the murders in East London. Sin is forcibly arraigned, and the Gospel message presented with great power. 2d. *Nisbet.*

THE PROGRAMME OF LIFE. By Rev. W. L. Watkinson. 1s. *Woolmer.* Another volume of the "Helps Heavenward" series, and one calculated to minister much pleasure and profit to earnest readers. The chapters deal with life in the aspects of its discipline, originality, monotony, contrasts, gentleness, and temptations; they are full of practical instruction set forth with freshness and vigour.

BOOKS RECEIVED.

Mr. G. Stoneman, 67, Paternoster-row:—Poetical Essays, by T. A. Shaw.

Mr. Elliot Stock:—Tales and Sketches, in prose and verse, by J. W. Wood.

Sunday-school Union:—The Biblical Treasury. Vol. ix. Jonah to Malachi. 2s.

Messrs. Hodder & Stoughton:—By a Way she knew not, by M. M. Robertson. 5s.

Messrs. Bagster & Sons, 15, Paternoster-row:—The Treasury of Scripture Knowledge. New Edition. 5s.

Mr. T. Fisher Unwin:—The Five Talents of Woman, by the author of "How to be Happy though Married." 6s.

Mr. R. D. Dickenson, 89, Farringdon-street, E.C.:—Life's Problems Here and Hereafter, by G. T. Flanders. 4s. 6d.

Mr. T. Laurie, 28, Paternoster-row:—Two Fairy Girls and Two Magic Pearls, a fairy extravaganza; also poems, by John Litart.

Messrs. G. Bell & Sons, 4, York-street, Covent Garden:—The Perfect Life, in twelve discourses, by W. E. Channing, D.D.

Messrs. Oliphant, Anderson & Ferrier, Edinburgh:—H. Hazell & Sons, Brewers: A Temperance Tale, by Annie S. Swan. 2s. 6d.—Miss Baxter's Bequest, by A. S. Swan. 1s.

Messrs. S. W. Partridge & Co.:—Dora Coyne, by J. M. E. Saxby. 1s. 6d.; Vashti Savage. by Sarah Tytler; Robert Aske, by F. E. Pollard; More Precious than Gold, by Jennie Chappell. 3s. 6d. each.

Messrs. T. & T. Clark, Edinburgh:—The Preachers of Scotland from the Sixth to the Nineteenth Century, by Rev. W. G. Blaikie, D.D., LL.D. 7s. 6d.—Beyond the Stars; or, Heaven: its Inhabitants, Occupations, and Life, by Rev. Thomas Hamilton, D.D. 5s.

Appeals.

Tent-street, Bethnal Green.—An appeal is made for help in thoroughly repairing the mission hall. The estimated cost is about £70. The treasurer is Mr. J. PEARSON, 5, Cambridge-road, E.

Girls' School, Hong Kong.—Will anyone interested in missions kindly help toward the purchase of a small magic lantern with slides, for use in Chinese girls' schools and women's meetings in Hong Kong?—MARGARET JOHNSTONE, care of Miss WEBB, 267, Vauxhall Bridge-road, S.W.

Anti-Sunday Travelling Union.—This Union, which is endeavouring to check the prevalent habit of Sunday travelling is in great need of funds in order to carry out an effort for bringing the subject before the ministers of the principal churches in our land. Contributions will be received by the SECRETARIES, 18, Christchurch-road, Brondesbury, London, N.W.

From the Welsh Mountains.—A very cold and long winter is feared by the poor residents of the mountainous district of Longtown, near Abergavenny. Dr. Leslie Thain, surgeon and medical officer of health for the district, will gratefully receive for distribution, and acknowledge by letter, any parcels of cast-off clothing or blankets that may be sent to him, carriage paid, and addressed—Dr. THAIN, Longtown, Pandy Station. Coal money will also be acceptable.

THEATRICAL TEA MEETING.—In connection with his work among the theatrical employés, Mr. Forbes held a tea-meeting on Friday last at the Crystal Palace. A number of the hearers were visibly affected.

OPEN-AIR WORK.—At a recent meeting held in Hawkstone Hall, Mr. Benson, evangelist in connection with Rev. Newman Hall's church, reported that, notwithstanding the wet season, he had held 153 services, at which over 600 Gospel addresses had been given to more than 20,000 persons. Mr. Hall and his assistant, Mr. Grainger, often take part; but the speakers are chiefly working men. Several interesting testimonies were given at the meeting as to good resulting from the mission. Mr. Benson will conduct winter meetings in Jurston-street Schoolroom, one of the many schools in connection with Mr. Newman Hall's congregation.

International S. S. Lesson.

Sunday Afternoon, November 11.

CALEB'S INHERITANCE.

Josh. xiv. 5—15. Golden Text: Ps. xxxvii. 3.

Time.—Somewhere between six and seven years after Israel's entrance into Canaan. The twelve spies were sent about one and a half years after the Exodus, and so thirty-eight and a half years before the crossing of Jordan. Caleb, being forty years old when he acted as spy (ver. 7), was then 78—79 years old. But he is now 85—*i.e.*, between six and seven years older than when he entered the land.

Intervening History.—The fall of Ai (viii. 1—29) opened the way into the heart of the country. The first use made of this opportunity was to obey the commandment of Moses, and gather the whole nation together at the very place (between the mountains of Ebal and Gerizim) appointed by Moses, for what was probably the most solemn and remarkable religious ceremony ever observed. (Comp. Deut. xxvii. with Josh. viii. 30—35. See also Beecher's vivid description of the scene in his *Life of Christ*, pp. 234 and 235.) Meanwhile the Canaanitish kings unite in a great league of defence (ix. 1, 2), which league is greatly weakened by the submission of Gibeon (ix. 3—27), a powerful city commanding the pass of Beth-Horan, the gateway from the central highlands of India to the plains of Philistia. Hearing of Gibeon's surrender, the neighbouring kings suddenly unite to attack Gibeon (x. 1—5); the Gibeonites appeal to Joshua (x. 6); he responds by making a forced march and a sudden attack; thereby inflicting a crushing defeat (x. 7—27). When he had thus broken the Southern League, and had followed up his victory by taking the towns and lands of the enemy (x. 28—43), he marched northward to meet and rout the kings of the Northern League in a great battle fought by the waters of Merom (xi.). All this took about six years to accomplish. Our lesson takes up the story just when the land has been subdued, and is about to be divided, first among the tribes by lot, and afterwards among the various families, &c., probably according to other rules, *e.g.*, numbers, merit, &c.

This mountain—*i.e.*, the district round about Hebron, where the spies saw the giants, the Anakim (Num. xii. 23—33). "Hebron is the mountain of Judah" (Josh. xx. 7). The city of Hebron was the highest in Judea, being 600 ft. above Jerusalem, 2600 ft. above the Mediterranean, and only 400 ft. lower than Helvellyn. This mountain included both the cave of Machpelah, with its tombs of the Patriarchs, and the winding valley of vineyards, whence came the huge cluster of grapes of Eschol which the spies cut and carried home to the camp. "In its rocky hills are still to be seen the ancient wine-presses."—*Stanley*.

Then shall I be able to drive them out.—But how comes it that there are enemies to be driven from Hebron, seeing that Hebron was taken, and its defenders destroyed, after the battle of Beth-Horan (x. 36—39)? *Ans.*—Though Joshua defeated the foe in open battle, he never fully possessed their fortresses and lands. Much land remained to be possessed, of which an account is given in xiii. 1—7. The Canaanites still held certain stongholds up and down the country, which the Israelites were "slack" to possess (xviii. 3). Among these unpossessed portions was Philistia, westward of Hebron. It seems that many of the Anakims, expelled by Joshua, had retreated to the Philistine country (xi. 21, &c), and had afterwards re-occupied Hebron. Hence Caleb finds them still in possession, and is obliged to overcome them in war (xv. 13 and 14).

LESSONS.

(1) We have here *a portrait of a man*—simple, true, brave, and strong. "What a charm there is in *manliness*—in its vigour, its honesty, its fortitude and daring. What worth, what happy union of strength and spirit, what joy! 'Add to your faith *manliness*,' says Peter. Observe the magnificent manliness of Caleb. It gleams through his report as a spy. It is apparent in this choice of the as yet unconquered territory. It comes out in the energy of his old age. And this simple quality in one man was of incalculable service to Israel. We all need this quality.

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.

More manliness would mean less failure, less falseness, less wretchedness of apprehension, more enterprise and grand success."—*Glover*.

(2) *This man was the man he was, because he was a man of God.*—"Godliness gives larger thought, greater dignity, scope for grand purposes, and consciousness of help laid up. By communion with God man attains calmness, wisdom, strength, and help. We are short of manliness because short of godliness."—*Glover. Caleb's godliness* is seen in: (1) His *jealousy for God's honour, e.g.*, his appeal, "Only rebel not against the Lord" (Num. xiv. 9). (2) *His habitual devoutness*—"Behold, the Lord hath kept me alive" (ver. 10). It was the Lord who did everything for him. If he glories in his strength, it is as a proof of the Lord's great mercy. Again, though very conscious of, and thankful for, his splendid vigour, he never ventures to think *himself* sufficient for his task; his sole reliance is in God (*see ver.* 12). (3) *His unswerving and wholehearted obedience*—He "followed the Lord fully," *i.e.* (*a*) in all things, never picking and choosing; (*b*) at all times, he was never off duty; and (*c*) with all his heart, without grudging or reserve. In this wholehearted obedience to his captain is to be seen both the secret and the proof of his manliness.

(3) *The good man's reward.*—(1) Is a *promised* reward. Think of Caleb cherishing the bright hope of his possession for forty-five years! How cheering that hope! Let those of us who follow Jesus, anticipate our inheritance in like manner. (2) *Though promised it has yet to be attained by earnest and confident effort.*—The "Anakim must be expelled." Some of our highest blessings are fenced about with the greatest difficulties. Some of the "Anakim" which resist us are—(*a*) the evil of our own hearts, *e.g.*, indolence, fear, earthliness; (*b*) temptations of the world, *e.g.*, bad examples, customs, distracting pleasures; (*c*) direct hindrance in persecution and opposition growing out of the world's ignorance, prejudice, envy, &c." (3) *Is the more precious because it has first to be received by faith, and then attained by effort.*—All that was best in Caleb was strengthened by those forty-five years of waiting in hope, as well as by the last great struggle for possession. Also, how peculiarly precious the possession thus given in promise to faith, thus waited for, and thus boldly won. Apply this to private life, special work for Christ in the world, or general philanthropic work. (4) *Endures.*—"Thine inheritance and thy children's for ever, *because* thou hast wholly followed the Lord my God (8)." Even in worldly things, nothing lasts like those which result from genuine righteousness. (5) *Enriches others.*—All Israel was safer, richer, and happier because of Caleb's reward. He relieved the land of a great peril. So it always is; the rewards of faithfulness to God and man bring blessings to multitudes. The lad who by prayer and pains wins his way to honour and wealth, by so doing elevates the whole family. (6) *Is glorious.*—What pure honour, what glory shines around Caleb! Why? For his deeds on the battlefield? For his strength, wisdom, &c.? No! only because he was *faithful*; but especially because he could stand almost alone for God, faithful among the faithless. Multitudes of wonderful things have been done since his time, that startled the world; but while these are forgotten, the glory of Caleb's honour is brighter than ever. "The righteous shall be had in everlasting remembrance."

◆

ST. GILES' CHRISTIAN MISSION.

In a recent letter to *The Times*, Mr. George Hatton makes a very weighty statement as to the work of the Discharged Prisoners' department, which has now reached very large proportions. "Beyond the breakfasting of prisoners daily discharged and the employment found for them, we are now engaged in a most important work of endeavouring to prevent crime by saving lads of tender age from a first conviction and the consequent criminal taint that would follow, and our success in this department has been very considerable. We have now a comfortable home situated in Greville-street, Holborn, and presided over by a most suitable matron, who watches over the lads with motherly interest. The place has sleeping accommodation for 50. Numbers of the present inmates are already doing well in good situations and the work is daily growing."

Mr. Hatton (whose address is 4, Ampton-street, Regent-square, W.C.) makes an earnest appeal for £500 required for the necessities of the work. A friend has offered £100 on condition of the balance being raised at once.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, November 11.

Idleness.—Proverbs xxiv. 30—34.

Solomon points out the perplexities of the idle (Prov. xv. 19), their lack of power in the simplest things (xix. 24), their destitution (xx. 4), their inability to fulfil their own desires (xxi. 25), their disposition to create imaginary difficulties (xxii. 13), and their inordinate love of ease (xxvi. 14). In our lesson we have a graphic picture of the results of idleness as seen in the neglected property of an idle man.

We may notice, with respect to the slothful one: (1) *There was no lack of opportunity for work.*—The field and the vineyard required cultivation. How much there is to be done in the field of the world. There is the work of digging; of seed sowing (Matt. xiii. 37, 38; Luke viii. 11), and of ingathering (John iv. 36). Comp. "As we have opportunity" (Gal. vi. 10). (2) *It was to his interest to work.*—The field and the vineyard were his own. Those who work for Satan work against themselves (comp. "What fruit?", Rom. vi. 21), but those who work for God do so to their own advantage (Heb. vi. 10; Matt. x. 42). Herein is "great gain" (1 Tim. vi. 6). (3) *His sin was that of neglect.*—The neglect of salvation will be enough to involve men in ruin (Heb. ii. 3). The neglect of spiritual culture must be guarded against as much as the neglect of salvation (1 Tim. iv. 14). "Other bishops," says Latimer, "may neglect their dioceses, but the devil never neglects his." (4) *His slothfulness resulted in a harvest of a hurtful kind.*—Thorns and nettles grew where there might have been wheat, and barley, and grapes. No life is without its harvest. If there is not the fruit of the Spirit (Eph. v. 22), there will be the lusts of the flesh (Eph. v. 21). Daniel Quorm had no weeds in his garden, because, he said, it was so full of flowers, that there wasn't any room for them. (5) *Enemies took advantage of his slothfulness.*—Note the broken wall. Wicked boys generally break the windows of an empty house, and the devil takes advantage of the man "void of understanding" (ver. 30). Comp. Prov. vii. 7.

Lessons (vv. 32—34): (1) *Sin is deceptive.*—The sluggard does not propose to be a sluggard always, but he will have "a little more sleep." Little departures from the right course lead to greater. A little sloth may be the precursor of great ruin (comp. "The little foxes," Cant. ii. 15). (2) *Punishment is inevitable.*—Slothfulness is followed by poverty. Comp. Rom. vi. 23, Num. xxxii. 23. (3) *The punishment is appropriate.*—The man who will not work for his bread will suffer for want of it (2 Thess. iii. 10; 1 Thess. iv. 11). (4) *A bad life is a beacon.*—"I saw." Comp. "Hast thou marked," &c., Job xxii. 15.

THE THEATRICAL MISSION.—Mr. and Mrs. Courthope Todd have received a second legacy of £100 to be devoted to the reception of orphan children, and other suitable candidates, in the comfortable bedrooms of Macready House. This important work of rescue is now commenced, and doubtless the family of theatrical children will soon be a large one. The cost of maintenance for each will be 9d. per day—5s. per week, or £12 per annum; thus securing the comforts of a Christian home to some little "fairy," or actress, who has had no religious privileges.

CAMBRIDGE.—On Thursday, last week, Mr. Grattan Guinness gave the first of four lectures on "Romanism and the Reformation in the Light of Prophecy," at Cambridge, by invitation of the Undergraduates' Evangelical Protestant Union. On the previous Monday evening the Martyn Hall was crowded to hear Bishop Horden's story of his work in Moosoonee, North-West America. The subject was quite new to most of the men, and the Bishop left a deep and strong impression on all hearts. His testimony to the blessedness of missionary work, even in a region where "letters come only three times a year," went home to all. "So far as I can judge," says the correspondent of *The Record*, "the missionary spirit here is stronger and warmer than a year ago; and indeed it was not cold then." The Bishop of Moosonee spoke again on Tuesday evening to an audience filling the large Guildhall.

RESCUE HOME,

PRAGUE, BOHEMIA.

Funds are greatly needed for the Rescue Home for the Fallen in Prague.

On November 5 the Committee will have to pay £180, of which they have only £60.

The work is endorsed by Dr. A. N. Somerville, Glasgow; by Rev. J. R. S. Ashton, of the Continental Society, 13, Blomfield-street, London Wall; the Secretaries of the Evangelical Alliance, 7, Adam-street; and others.

Donations will be received through "THE CHRISTIAN" for the Committee.

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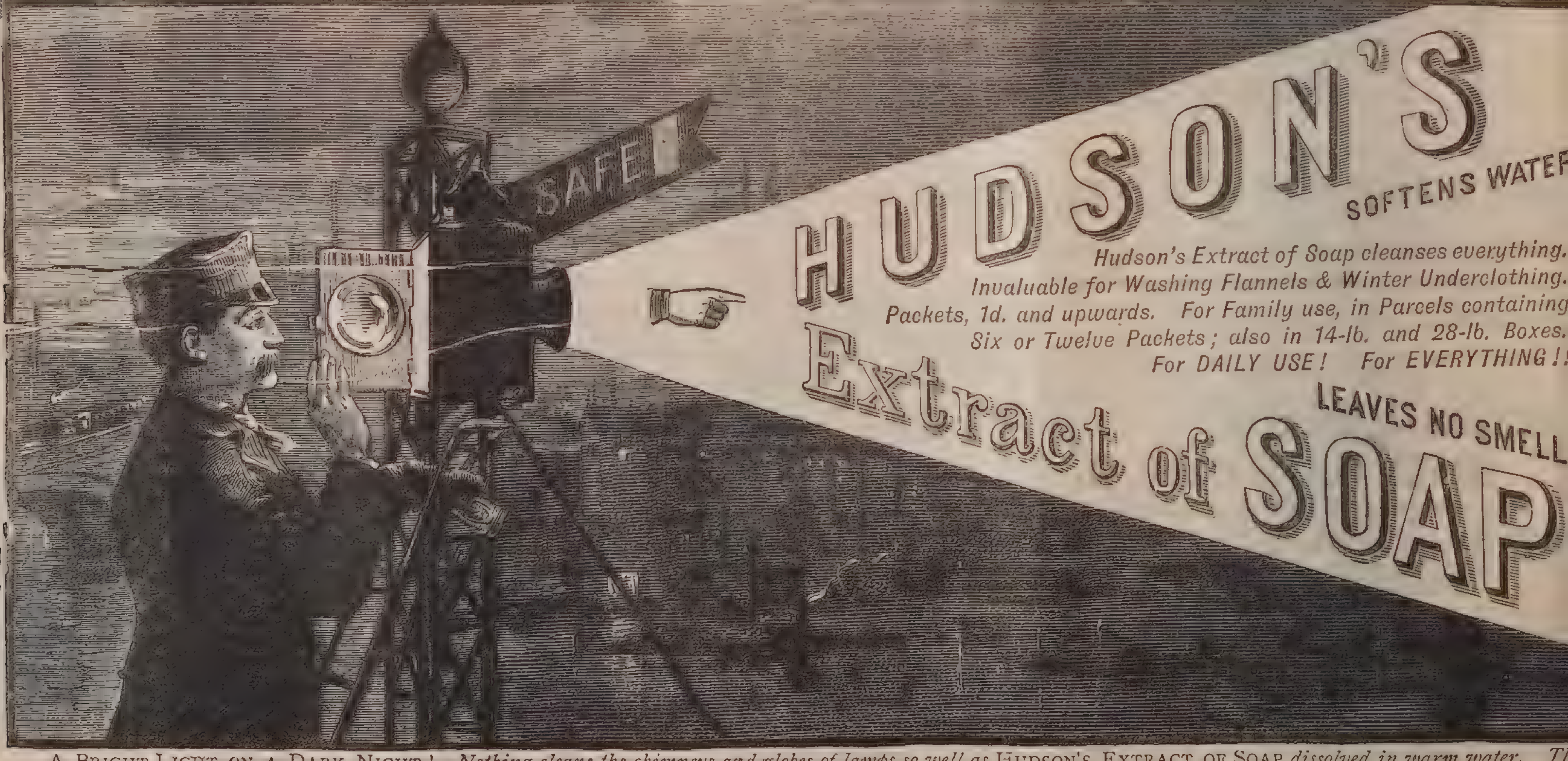
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Among the Churches.

CHURCH OF ENGLAND.

The Autumnal Conference of the Church Association will be held on Wednesday, Thursday, and Friday next, at the Pavilion, Brighton, under the presidency of Captain Cobham.

The first meeting of the Joint Committee of the Free Reformed Episcopal Church of England body took place on Friday last, when satisfactory progress was made with the revision of standards, canons, &c. The "Declaration of Principles" was agreed on and passed.

A most successful ten-days' mission has been concluded in St. Mary's parish, Maldon. The missioners were Rev. S. A. Selwyn, vicar of St. James's, Hatcham, and Rev. J. W. Mills, rector of St. Lawrence, near Maldon. The mission was closed by a thanksgiving service, when the church was filled to overflowing, and 246 persons remained to the Communion Service which followed.

A special sermon was preached at St. Luke's, Camberwell, on Sunday week, by Rev. H. B. Chapman, the vicar, on the subject of "Reform in the Church of England." The speaker's remarks, says *The Rock*, were frequently of a caustic nature; he advocated reforms of a most democratic character, amongst others the total abolition of deaneries, and the reduction of all bishops' incomes to £500 per annum.

To-morrow (Saturday) week, Rev. E. A. Stuart, of Holloway, commences a ten-days' mission in St. James's Parish Church, Maison Dieu-road, Dover.—Rev. C. H. Wainwright, of Blackpool, is to conduct a mission in St. Cuthbert's Church, West Hampstead, N.W., from November 12 to 18. Services will be held each day (Saturday excepted) at 11.30 a.m. and 7.30 p.m., and on Sunday, November 18, at 11 a.m. and 7 p.m. Prayer is requested on behalf of these special efforts.

Several most interesting and encouraging letters from Eastern Equatorial Africa are published in *The Church Missionary Intelligencer* for this month, where also Canon Isaac Taylor's recent article, "The Great Missionary Failure," is replied to. There is news from Uganda up to June 27, reporting Messrs. Gordon and Walker well, and King Mwanga in a more favourable mood. They were having large congregations of Christians and inquirers. Rev. H. Cole writes from Kisokwe, in Usagara: "The itinerating part of our work is very hopeful; the people have begun to cast their idols to the moles and the bats. Their old faiths are being undermined through the preaching of the everlasting Gospel.'

At the weekly meeting of the C.M.S. Lay Workers' Union for London, held on Monday, last week, in the Lecture Hall of St. James's, Holloway, on the invitation of the "Mpwapwas," the young men's missionary band attached to that church, there was a conference on "Lay Help in the Mission Field." It was opened by Mr. Livesey Carrott, who argued that without further delay bands of laymen should be sent out to the mission field. An interesting and animated discussion ensued, at the conclusion of which farewell was given to Mr. F. Swainson, a member of the Union, proceeding to take up missionary work in the diocese of Saskatchewan and Calgary, North West Canada.

BAPTIST.

Messrs. Fullerton and Smith on Saturday last commenced a special mission at Upton Chapel, Lambeth-road, S.W. To-morrow they commence a mission in Christ Church, Westminster-bridge-road.

At the autumnal meetings of the Warwickshire Conference held at Cradley-heath, a paper was read by Rev. J. Salisbury, on "Union with Christ the Condition of Spiritual Power," in which he remarked: "Faith in Christ, personal faith in Himself, we hold to be the condition of spiritual power. Creeds never have proved, and never will prove, a sure bond of Christian union, or a wholly satisfactory basis for evangelistic co-operation."

The Autumnal Conference of the General Baptist Churches of the Midland division adopted the following resolution:—"That this Conference regards it as pre-eminently desirable that the General Baptist Missionary Society should, as soon as practicable, seek to unite itself with the Baptist Missionary Society, and that we suggest to the committee of the Foreign Missionary Society the wisdom of referring the question of affiliation to every church in the association."

A service was held at the Baptist Mission House on Tuesday evening, last week, to take leave of Miss Lilian Blackwell, of Northampton, Miss Emily Saker, and Miss Dean, three lady missionaries who left on Thursday for India as zenana missionaries. The ladies are going out in the company of Rev. A. McKenna, his wife, and son, together with Miss Allen, daughter of Rev. James Allen, of Colombo, Ceylon, who goes out to be married to Rev. Herbert Anderson, of Backergunge, Bengal.

On Sunday week the seventeenth anniversary of Toxteth Tabernacle, Liverpool, was celebrated. The pastor, Mr. W. P. Lockhart, preached. In connection with the church six mission stations are maintained. The Sunday-schools are attended by about 1000 children, with seventy teachers. In connection there are children's services, Bands of Hope, mothers' meetings, tract distribution, &c., all involving much labour, which is heartily given by earnest bands of workers. Mr. Lockhart now enters upon the twentieth year of his pastorate. This long service he has faithfully and cheerfully rendered, gratuitously, with much appreciation on the part of the members, who have thus been able to do an amount of aggressive work which would have been impossible if a pastor had to be paid.

SALVATION ARMY.

An additional Home of Rest for sick and wounded officers is about to be opened at Brighton.

There are now over 830 Junior Soldiers' Corps in Great Britain. Those in the London District raised £212 for the recent self-denial week.

Large crowds attend the Army's meetings at Enklingen, Holland, where the Burgomaster is very favourable, his policemen acting as janitors.

Since the opening of the Christiania barracks there have been 1300 at the pentitent form. Copenhagen No. 1 Corps report over 140 penitents in 26 days.

All the World for November has some good illustrations and stirring articles, especially one entitled, "A Day with a Rescue Mother." The foreign intelligence too is varied and interesting.

Strong representations will be made to the Government to take up the case of Miss Stirling, a British subject recently sentenced to 100 days' imprisonment in the Castle Chillon, Switzerland, for holding a meeting for children.

SOCIETY OF FRIENDS.

A six-weeks' mission in a Gospel tent in Maxwell, Indiana, resulted in many conversions, and the accession of thirty-six members, with the request for a new meeting of Friends.

Anne Warner Marsh, in pursuance of her service, was at Bristol on Sunday, the 21st ult.; and Frances Anne Budge, of London, has been in Cumberland visiting meetings there.

John T. Dorland has recently had a week's mission in Carlisle; besides several meetings in Penrith, much blessing attended both the services. He has also been at Westmoreland quarterly meeting in Kendal, and at Yorks quarterly meeting in Sheffield, following up the latter with Gospel services and Biblical instruction. He goes from thence to Darlington. The Lord has owned and upheld all through.

Indiana yearly meeting has been a time of much blessing. The eighth annual report of the Committee of Ministry reports: 133 series of meetings, with 2335 professed conversions, 1169 applications for membership, 15 new meeting-houses at a cost of 20,000 dollars, and 30 persons, mostly young, coming forward in the ministry. Calls for work are coming from Brazil. Henry Stanley Newman, very acceptably present, and "not a whit behind any Western Friend in modern methods of definite work in soul-saving."

PRESBYTERIAN.

On Tuesday, last week, Rev. Dr. Thain Davidson preached the opening sermons of a new church at Leytonstone, which has been erected by Rev. G. Drysdale. In the district there is large scope for aggressive Christian effort.

Rev. W. Rigby Murray, Brunswick-street Church, Manchester, has commenced a course of addresses to young men and maidens on the "Heroes and Martyrs" of the Reformation," illustrative of the medallion portraits in the windows of his church. The second address was delivered on Sunday week—subject, "John Huss," when the church was filled. A Bible-class for the study of the life of Christ was formed at the close.

The pastor (Rev. Mr. Watters) has conducted a fortnight's special mission in the English Presbyterian Church at Cardiff, which has been blessed by God to the conversion of some souls. The young men of this congregation have formed themselves into a Christian Guild. The chief feature of the Guild will be a parlour, which will be open every evening for the young men. Besides this, it will include a literary society, a White Cross and temperance society, a Bible-class and prayer-meeting, recreation clubs, and occasional social re-unions. Nearly fifty young men have joined it.

METHODIST.

A new chapel is about to be erected at Bassein-park, Bayswater, in memory of the late Sir William M'Arthur.

The young men's class in connection with John-street Primitive Methodist Chapel, Sheffield, has just held a week's special mission. The services have been conducted by the young men, and have been most successful.

In the Brunswick-place Wesleyan Chapel, Newcastle, Rev. T. Waugh has concluded a very successful twelve-days' mission. A large number of persons have passed from death into life. From one family four brothers professed to have found Christ.

A ten-days' mission has been held at Wolverton. The services drew large congregations, and have been productive of much good. The church has been quickened and greatly blessed, and upwards of fifty adults and scholars in the Sunday-school have sought salvation.

An important meeting in aid of the missionary cause, was held in the King's-cross Primitive Methodist Chapel, Winchester-street, on Tuesday, last week. The object was to form a North London Young People's Association, for promoting the missionary spirit, and raising funds to carry on the work.

There was a magnificent collection at the anniversary meeting of the Wesleyan Central Hall, Manchester. A building having been erected at a cost of £44,000 for mission purposes and central meetings of the Wesleyan body, an appeal was made to Methodists to raise £10,000 to reduce the debt on the building. A collection was taken at the close of the meeting, and realised, in money and written promises, over £5000.

CONGREGATIONAL.

A new chapel has been erected in Humberstone-road, Leicester, and was opened on the 18th ult., when Rev. Henry Simon preached.

Rev. C. Sales has completed his first year's pastorate of Coverdale Chapel, Limehouse. During the year thirty-five members have been received into Church fellowship, and the congregations have been more than doubled.

At the anniversary services of the Wood-street Church, High Barnet (pastor Rev. J. Matthews), an encouraging account was given of the state of the church; 44 new members were added during the year. It is proposed to make extensive alteration and enlargement of the chapel and school-room.

Rev. J. Lewis Pearse has resigned the pastorate of Nether Chapel, Sheffield, but will remain in the town to assist the Congregational churches round about by preaching, lecturing, conducting special services, forming young people's guilds, &c.

Rev. William Mottram has been ministering in the Borough-road Chapel, as successor to the late Rev. G. M. Murphy, for the past twelve months; his labours have been much blessed by God, and well appreciated by the poor of the district. During the year sixty-two persons have been received into the fellowship of the church, and much good work has been acomplished by the various religious, benevolent, and temperance societies connected therewith.

The Clifton Down Congregational Church, Bristol, celebrated its twentieth anniversary on Sunday week. In the morning Rev. G. H. Brown, vicar of Christ Church, Sneyd Park, preached from Ps. cii. 13, 14. He said that the duty of all Christians was to look to God for help and blessing in their efforts. The work of no church could prosper by simply organising a committee, but by the consecration of each individual member of that church to the work of God. He then urged his hearers to abound in sympathy towards each other and to their pastor.

Rev. J. Foster Lepine, pastor of Trinity Church, Croydon, has issued an appeal on behalf of a new movement which he has initiated. He says:—"The aim of the work on behalf of which I am anxious to secure your co-operation is to bring home to the people individually the love of Christ; and the means by which it is sought to do this are:—(1) personal visitation and Christian instruction: (2) nursing; (3) encouraging habits of cleanliness and cheerfulness with a view to the promotion of health; (4) introduction of young women to situations, and lads to the training ships and shoe-black brigades; (5) encouraging the moralities of home, life and thrift; (6) the supply of wholesome and cheerful literature.

NOTES FROM SCOTLAND.

Mr. Scroggie, evangelist, has conducted successful Gospel meetings at Cunningham Free Church, Glasgow. Much blessing was experienced.

Rev. John M'Ewan, of John Knox Free Church, Edinburgh, celebrated his semi-jubilee last week. Mr, M'Ewan stated that during his ministry the membership of the church has increased from 160 to 350, twenty of whom were members when he first became pastor.

The proposal to build a Tabernacle in Edinburgh for Rev. John McNeill is now taking definite form. Two committees were appointed some time ago to collect subscriptions for the erection of a large building, and it is believed a central site can be obtained without much difficulty. The committee, however, will not negotiate publicly for a site until they know the amount of money at their disposal.

NOTES FROM IRELAND.

Meetings were held last week in High-street Presbyterian Church, Holywood, for the purpose of promoting a deepening of the spiritual life. There was a large attendance.

The seventy-third annual report of the Irish branch of the Wesleyan Missionary Society is published, and shows that Irish Methodists raised last year for foreign missions about £5000.

The Stevenson Memorial Fund now reaches the sum of £2150, but the promoters are aiming at bringing it up to £10,000. It is intended to devote the proceeds to the training of native ministers for India.

A successful series of evangelistic services has been held in the Methodist Church, Donegal, by Rev. R. C. Johnson, Conference evangelist, assisted by Mr. Austen, from England. Many professed decision for Christ.

A praiseworthy effort is being made to have a Soldiers' Home established at Belfast, where the garrison now consists of 2000 men, similar to the Homes already in existence at Dublin, Cahir, Limerick, Cork, and other places.

"FALLEN ON SLEEP."

Rev. Robert Roberts, pastor of the Welsh Baptist Chapel, Castle-street, Oxford Market, London.—Rev. Thomas Ramage, minister of the Free Church, Stirling, N.B.—Rev. T. A. Holland, for forty-two years rector of Poynings, Sussex.—Rev. T. B. Wilkinson, for over sixty years rector of EastHarling, Norfolk.

THE TEMPLE OF SOLOMON.—Addresses will be given by Mr. Thomas Newberry, editor of "The Englishman's Bible," with a model, in the Central Hall, Great Charles-street, Birmingham, from November 5 to 9, at 7.30 p.m.

The Ragged School Union has received £200 from the executors of the late Miss Louisa McKellar, of Clapham.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — November 5, 6.30 p.m.; first of course of lectures by Rev. James Neill on "Figurative Language of the Bible." November 7, 6.30 p.m., China Inland Mission, valedictory meeting.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, November 4, 7 p.m., Mr. Badenoch. Tuesday, November 6, 7.30 p.m., Mr. Archibald Brown. Mission to Christians, November 18—25, Rev. F. D. Sanford: Sundays, 7 p.m.; week nights, at 7.30.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday. November 1, at 8.30, public lecture, on "Memory," (with illustrations by pupils), by Professor Stokes. Sunday, November 4, 3.15 p.m., address by Vicar of Islington. Wednesday, anxious inquirers and strangers, 6 to 10 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Friday, 8 p.m., Bible-reading, by Rev. F. B. Meyer.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, 7.30 p.m., Mr. Henry Thorne. Friday, November 2, 8 p.m., Mr. Henry Thorne on "From the Stage to the Cross." Thursday, November 1, 8 p.m., Bible-reading, by Rev. Evan Hopkins; November 8, by Mr. Gibson Watson.

The West Central Mission.—*St. James's Hall:* Sunday, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Friday, 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sunday, 3.15 p.m., service for young people, conducted by Major Meares.

Conference Hall, Mildmay-park, N.—Sunday, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. F. W. H. Jacob.

Malden Hall, Queen's-crescent, Haverstock-hill.—Nightly services, November 4—9, by Mr. W. Grove. Sunday, 7 p.m.; week nights, at 8. Children's service, Tuesday, 7 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, November 2, all-day meetings; 11 a.m., special prayer for nations and churches; 3 p.m., Mr. Reader Harris on "Moral Honesty"; 7 p.m., "Christ and Christians," various speakers.

——— November 6, annual meeting, Exeter Hall, 7 p.m. Tea at 6. Chairman, Hon. Henry Noel. Speakers—Rev. F. B. Meyer, Dr. McKilliam, Mr. T. A. Denny, Rev. J. S. Russell, D.D., Miss Mason, and others.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—Monthly meeting of the "Christian Lifeboat Crew," Tuesday, November 6, 7 p.m.

Dr. Adolph Saphir's lectures on "The Bible," Thursdays, St. John's Presbyterian Church, Allen-street, Kensington, 11.30 a.m. Tickets from Mr. R. J. Masters, 327, Vauxhall Bridge-road, S.W.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry, Sunday, at 11 and 7; Wednesday, at 8., Burlington Hall, Savile-row, W.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square. W., Friday, November 2, 11.30 a.m., Revs. H. W. Webb-Peploe and Evan H. Hopkins; 3.30 p.m., Rev. Hubert Brooke; 7.30 p.m., Revs. C. A. Fox and E. W. Moore. November 9, 3.30 p.m., Rev. Hubert Brooke.

Great Assembly Hall, Mile End-road, E.—Sunday, at 11 and 6.45, Major-General Anderson.

Hoxton Hall.—Sunday evenings, Mr. William Noble, at 7; prayer-meeting or open air at 6. Friends cordially welcomed.

Speke Hall, Battersea (close to Clapham Junction).—Mr. Reader Harris, Sundays, at 11 and 7; Thursday, at 8.

Christ Church (Rev. Newman Hall's), Westminster Bridge-road.—Fullerton and Smith, Saturday, November 3, at 7.30, service of song; Sunday, November 4, at 6.30, and on the following Monday, Tuesday, Wednesday, Thursday, and Friday evenings, at 7.30.

Edinburgh Castle, Limehouse, E.—Sunday next, at 11 a.m., Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright; 7 p.m., Dr. Barnardo.

Gospel Mission Hall, Kensal-road (near Westbourne Park Station, W.).—Conference, November 12, 13, 14. Bible-reading, 4 p.m.; meeting, 8 p.m. Revs. W. Haslam, Evan Hopkins, and others will take part.

Annual Conference of Ladies engaged in Preventive and Rescue Work, Council Chamber, Exeter Hall, Wednesday, November 7, at 2.30 and 6 p.m. Mrs. F. A. Bevan will preside.

Y.W.C.A.—Three days' conference, the Rink, Blackheath, November 7, 8, and 9; subjects—"The Deepening of Spiritual Life" and "The Fulness of the Power of the Holy Spirit for Service."

Kendal Conference for the Deepening of Spiritual Life. November 12—16. Mr. F. Wilson, Castle Lodge, Kendal, will supply particulars.

Wakefield Conference on the Christian Life and Claims of the Heathen, November 13, 14, and 15.—Mr. H. F. Ridley, Y.M.C.A., Grove House, Wakefield, Secretary.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Dorking, October 27 to November 9; City Hall, Carlisle, November 16—30. Mr. H. Hutchinson, Emmanuel Schools, West Derby-road, Liverpool, November 3—9; Free Church, Grange, Edinburgh, November 10—17; Derby, November 22, 23. Mr. E. Arrowsmith, Hull, to November 10. Mr. T. Lewes Sayer, Baptist Chapel, Ripple-road, Barking, to November 2; Clapton Hall, E., November 13—15; Hatfield-street Sunday-school, Golden-lane, E.C., November 19—24; Kensal Town, November 26—30. Mr. H. W. Pewtress, Kennington Centenary Memorial Schools, to November 2; Baptist Chapel, Upper Holloway, November 18—23.

◆

Notices.

Communications Received with Thanks. — A.B. G.C.N. H.H.G. C.D. J.G. F.M.B. J.M. C.D.M. C.C.C. W.B. Nemo. F.E.W. M.E.S. T.H. J.Y.F. L.D. C.W. E.G. S.J.C. E.H.C. R.S. W.D. J.N. J.E.P.B. P.L. H.T. E.M.G. A.B.S. H.P. T.M. W.S. A.G. J.P. R.D.F. J.B. J.J.L. G.W. B.C. J.H.T. C.C. E.J.B. H.M.B. H.M.D. G.R.K. C.T. M.F. J.V.S. H.V. G.M.T. J.C.N. J.C.S. G.S. A.R.C. K.E.B. H.C.D. W.B.S. A.A.W. A.F.F. C.E.M. E.H.S. L.K.S. J.H.M. H.L.N. E.W.H. J.P.H. C.M. M.L.C.D'A. W.K. A.M.Z. T.C. E.F. J.J. T.J.B. M.R. W.H.C. E.C.T. R.B. W.H.V. H.E.I. M.J. F.A.B. W.L. E.H.H. K.S. G.D.F. T.G. F.W.Y. F.B. W.W.P. J.B.A. J.W.S. M.A. R.J.C. R.H.

Applicants for Tracts.—W. Tanter, 95, Jubilee-street, Commercial-road, E.; R. Burges, 30, Dillwyn-street, Swansea, Glam.; W. J. Wesson, 37, Wapping-wall, Shadwell, E.; Miss E. Morris, 116, Oxford-street, Stepney; W. L. Davies, 22, Coborn-road, Bow, E.; G. Griffiths, Mission House, Gainsborough, Lincolnshire; H. Ellis, 174, High-street, Poplar, E.; Mrs. Overton, 211, Kensal-road, Westbourne Park, W.; C. C. Winder, 76, Ledbury-road, Bayswater, W.; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; G. J. Phillips, 1, Clemence-street, Burdett-road, Limehouse, E.; W. Farley, 14, Charles-street, Commercial-road, Stepney, E.; P. Platt, Field-lane Refuges, Vine-street, Clerkenwell-road, E.C.; F. W. Porter, 187, Edward-street West, New Cross, S.E.; W. Bellamy, 4, Albion-place, Millfield, Peterborough; Mrs. Andrews, 53, Grange-walk, Bermondsey, S.E.; Mary Clayton, Chesterfield-road, Meersbrook Bank, Sheffield; F. E. Wootton, Lydd S.O., Kent.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

THE "BRIDGE OF HOPE" MISSION.—The new Ratcliff Highway Refuge and Night Shelter was opened on Tuesday last. We hope to give an account of the proceedings in our next issue.

SERVIA.—An additional element of excitement has been furnished to those already existing in Servia by the sudden arrest of a number of so-called "New Believers," or Nazarenes. The tenets of this sect are not unlike those of the Quakers. They forbid the bearing of arms, and the community in Servia is largely composed of Austrian and Hungarian subjects, who have crossed the border to avoid military service. Hitherto the sect has been tolerated, and its members pass generally for being sober, hard-working, and well-conducted persons; but they appear to have felt strongly on the subject of King Milan's divorce, and so the police received orders to enter their places of worship, and to apprehend as many of them as possible on the charge of holding unlawful assemblies. Those of the Nazarenes who are foreigners will now probably be ordered out of the country.—*Times.*

UNIVERSITY COLLEGE, TORONTO, has decided to send out a missionary as the representative of the College in the foreign field. The missionary, Mr. James S. Gale, is a graduate of Toronto University, and the field chosen is Korea, "the hermit country." Mr. Gale has had a good training in the McAll Mission in Paris, besides working for two years as a city missionary in Toronto. He goes out as a lay worker, and his entire support is guaranteed for eight years by the graduates and undergraduates of the University.

LIQUOR TRAFFIC IN INDIA.—Drunkenness threatens to become a serious evil in India. Up to the present time Mahommedans and Hindoos have been preserved by the precepts of their religion, but this barrier has no longer any power. A native newspaper says: "The Hindoos pay no attention to their priests' interdiction of spirituous liquor; and, indeed, some spirit shops in certain towns are kept by Brahmins. For one missionary there are ten liquor shops. Our liquor traffic begins by hanging a sign over the door, and ends by hanging a man on a gibbet."

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 29, 1888.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

⁂ We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Anon., Geldeston—Please say which Mission to Jews.			
Miss Leigh's Home, Paris—R.B.W.	1	0	0
Friendless & Fallen—E.F. 2s 6d; Serg.-Major E. 10s 6d; E.H.C. £1; Lieut.-Col. A.H.L. £1	2	13	0
Home for Aged Blind Xtn. Men & Women—E.F.	0	2	6
Ladies' Sam. Soc. (Paralysed & Epileptic)—E.F.	0	2	6
Dinners Sick Children—E.F. 2s 6d; C.W. £1	1	2	6
Miss Mittendorff's Homes—E.F.	0	2	6
Poor Children's Dinners (Miss Okell)—E.F.	0	2	6
Soc. Relief of Persecuted Jews—M., Leytonstone	1	0	0
Strangers' Rest, 163, *St. George's-st.*—T.W.	1	0	0
St. Giles' Christian Mission—T.W. £2; R.I.A. £1	3	0	0
Bridge of Hope (Miss Steer)—T.W. £1; R.I.A. £1; M.A.K. 5s	2	5	0
Whitechapel Fund (Dowager Lady Kinnaird)—Friend, £1; S.E.R. 5s	1	5	0
Salvation Army—G.V. 3s; M.T. 10s; Mrs. D.G. 10s; S.J.H. 2s 6d; Miss T.C. £2; G.J. 10s; A.H.T. 10s 6d; *Wmn's. Shltr.*—A Friend, £200	204	6	0
Mrs. Meredith's Prison Mission, &c.—Mrs. D.G. 10s; A.K.H. 5s; R. 7s 6d; C.E.J. 10s; E.S.J. 5s; O. £2; T.O. 5s	4	2	6
Lon. City Msn.—Late Miss S.E.H. £5; C.E.J. 10s	5	10	0
Tower Hamlets Mission—Miss G. 8s 9d; M.R. 5s; Lizzie, 5s	0	18	9
Mrs. Hilton's Crêche, &c.—T.W. £1; Miss G. 8s 9d; F.N.Z. £25	26	8	9
Church Home Mission—H.M.A.S.	0	10	0
Y.W.C. Association—H.M.A.S.	0	10	0
Dr. Barnardo's Homes—H.M.A.S. £1; R.I.A. £1; Miss T.C. £2; M.A.K. 10s; F.N.Z. £25; O. £2; J.D.M. 10s	32	0	0
London Orphan Asylum—H.M.A.S.	0	10	0
Lord's Day Observance Society—H.M.A.S.	0	5	0
Scripture Readers' Society, Ireland—H.M.A.S.	1	0	0
Metro. Tabernacle (Colp. Assoc.)—H.M.A.S.	0	10	0
Paris City Mission—H.M.A.S.	0	10	0
Miss Weston's Work, R.N.—R.I.A.	1	0	0
Mission to Deep Sea Fishermen—R.I.A.	1	0	0
George-yard Ragged Schools—R.I.A.	1	0	0
Sailors' Welcome Home (Miss Child)—R.I.A.	1	0	0
Children's Home (Dr. Stephenson)—R.I.A.	1	0	0
Wesleyan West Central Mission—R.I.A.	1	0	0
Gratuitous Circulation of The Christian—Miss T.C.	3	0	0
E. Lon. Train. Inst.—Miss T.C. £3; F.N.Z. £25	28	0	0
Railway Mission—Mrs. C.	0	10	0
Dock Labourers' Mission—J.A.	1	0	0
Mr. Quarrier's Chldrn's. Home—Visitor Glasgow Exhibition	0	5	0
Miss Lee's Girls' Home—C.W.	1	0	0
Poor Children's Breakfasts—C.W.	1	0	0
Destitute Children's Dinner Soc.—Miss D.M.H.	50	0	0
British Syrian Schools—F.N.Z.	25	0	0
Thames Church Mission—S.E.R.	0	5	0
Mrs. Fuller (Psnl.), Sermon-lane—Mr. & Mrs. S. & Sons, San Diego	3	0	0
Home of Industry—O. £4; Lizzie, 5s	4	5	0
Society Free Distribution of Scriptures—O.	2	0	0
Mr. Beddowes' Evangelistic Work—M.S.	1	0	0
Food, &c., Poor (Rev. J. W. Atkinson)—S.B.	0	2	6
Latymer-road Mission—Lieut.-Col. A.H.L.	1	0	0
Gray's-yard Ragged Schools—Lieut.-Col. A.H.L.	1	0	0
Miss Robinson's Sldrs'. Home—Lieut.-Col. A.H.L.	1	0	0
Miss Daniell's Sldrs.' Home—Lieut.-Col. A.H.L.	1	0	0
Movement against the Opium Trade—Rev. J.T. 10s; F.T. 7s 6d	0	17	6
Jaffa Mildmay Hospital—G.E. & W.H.N.	1	0	0
Hospital for Jews, Jerusalem—G.E. & W.H.N.	1	0	0
Pres. Fem. Orphnge., Nazareth—G.E. & W.H.N.	1	0	0
Smyrna Rest (Miss Grimston)—G.E. & W.H.N.	1	0	0
Constantinople Sailors' Rest—G.E. & W.H.N.	1	0	0
Dr. Laseron's Work—G.E. & W.H.N.	1	0	0
Sailors' Rest, Naples—G.E. & W.H.N.	1	0	0
McAll Mission—G.E. & W.H.N.	1	0	0
Baptist Congo Mission—G.E. & W.H.N.	1	0	0
Foreign Evangelisation Society—G.E. & W.H.N.	1	0	0
	£432	1	6

[Advertisements.]

The Union or Death—which?—Anon. £1, 5s, 5s, 3s, 2s.

Mr. Pascoe's Work—M.E.B. £5.

London Samaritan Society (Convalescent Homes)—Mr. E.V.A. £2; Miss L. 5s; Miss A.M., Clothing.

Mr. Wenger's Misn. Work, Calcutta—E.W., Caversham, £1.

THE LAND OF LUTHER.—In the article by Miss Fooks last week on this subject, it was stated in error that Moabit, a suburb of Berlin, has a population of 500,000; the figures should have been 50,000.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive only 570. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions gratefully received.** Superior provision made for private cases on payments regulated by the Board of Management.

Bankers, Messrs. HOARE, 37, Fleet-street, E.C.
H. GERARD HOARE, Esq., Treasurer.
JAMES DOWNING, Secretary.
Offices, 36, King William-street, E.C.

FATHERLESS.—The Board of Managers of the ASYLUM for FATHERLESS CHILDREN, Reedham, Purley, Surrey, earnestly APPEAL for HELP to maintain and educate the **300** Children now under their care. These children have been admitted to the Asylum at ages varying from six months to eleven years, and will all be retained and cared for until 15 years of age.

The Institution is entirely Unsectarian, has no endowment, and is, therefore, dependent upon public benevolence for support.

The necessary expenditure averages **£8,000** per annum, but the only reliable income—that from Annual Subscriptions—does not provide one-third of that amount, hence the necessity for this Appeal. ANNUAL SUBSCRIPTIONS and DONATIONS will be most thankfully received. HENRY SPICER, *Treasurer.*
JOHN R. EDWARDS, *Secretary.*
Office—35, Finsbury-circus, E.C.

Home for Motherless Little Girls,

HURST ROAD, EASTBOURNE.
Late of St. Giles, and Plaistow, Essex.

ESTABLISHED 1871.

Ten vacancies now filled. **FUNDS URGENTLY NEEDED to carry on work.**

Destitute little ones received Free.

Those not quite friendless upon part payment, or according to circumstances.

Apply Miss LEE, at the Home.

HOMES of HOPE,

4, 5, & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

The Committee are in very urgent need of £250.

Bankers—LONDON AND WESTMINSTER BANK (Bloomsbury Branch), 218, High Holborn.

HENRY THOMPSON, ESQ., *Treasurer*,
38, Mincing-lane, E.C.
WM. HORNIBROOK, *Secretary*,
17, Bloomsbury, Oxford-st., W.C.

The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

Ladies' Conference in the Interest of the Young.

FIFTH AUTUMNAL CONFERENCE,

COUNCIL CHAMBER, EXETER HALL, STRAND, W.C.
WEDNESDAY, November 7, 1888.

Conference of Ladies and Workers engaged in all kinds of Preventive and Rescue Work on behalf of Young Women and Girls.

AFTERNOON CONFERENCE, 2.30 till 5 o'clock.

FOR LADIES ONLY.

Mrs. FRANK A. BEVAN will Preside Afternoon and Evening.

The Rev. H. W. WEBB PEPLOE
Will (D.V.) open the Conference.

SUBJECTS FOR CONSIDERATION:—

1. "Work among young Servant Girls and attendant difficulties."
2. "Experience in Christian Work in South London how to Protect and Reclaim Young Women and Girls."

TEA WILL BE PROVIDED AT **5** *O'CLOCK.*

EVENING CONFERENCE AT 6.30.

SUBJECTS FOR CONSIDERATION:—

3. "Female Life in East End Common Lodging Houses, as disclosed through the Recent Atrocities, with Suggestions."
4. "Winning Souls for Christ."

MRS. FRANK A. BEVAN has kindly consented to give an Address to Workers at the close of the Conference.

Friends attending these Conferences are most earnestly asked to take part in the discussions, in order that all may profit by the varied experiences of each other.

"Sacred Songs and Solos" will be used at each of the meetings.

This Conference is convened under the direction of the Committee of the "LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION," in the hope of increasing the EFFECTIVENESS OF ALL ORGANISATIONS designed to protect virtuous girls, and reclaim the erring from the paths of destruction.

EDWARD W. THOMAS, *Secretary.*

OFFICE: 200, EUSTON ROAD, LONDON, N.W.

"And when He was come near, He beheld the city, and wept over it."—LUKE xix. 41.

The Second Edition of Mr. Thomas's book, entitled "Twenty-five Years' Labour among the Friendless and Fallen," price 2s. 6d., can be obtained at the Bookstall, Exeter Hall, on the day of Meeting. PROFITS DEVOTED TO PREVENTIVE AND RESCUE WORK.

FRIENDLESS AND FALLEN.

TO THE READERS OF "THE CHRISTIAN."

I shall be thankful now to RECEIVE DONATIONS, *as the great needs of Winter will soon press, and the work of* 1888 *will also soon end; but* **I AM NOT ANXIOUS,** *for* **HE WHO HAS SUSTAINED** *in a continuous Christian Work since* 1847, **WILL NEVER FAIL.**

THE LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION, *established in* 1857, *now sustains Homes, &c., in different parts of the Metropolis for upwards of* 200 *Young Women and Girls, and for these I plead.*

EDWARD W. THOMAS,
Secretary.
OFFICE, 200, EUSTON ROAD, N.W.

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REV. NEWMAN HALL, LL.B.,

Christ Church, Westminster Bridge-road, S.W.

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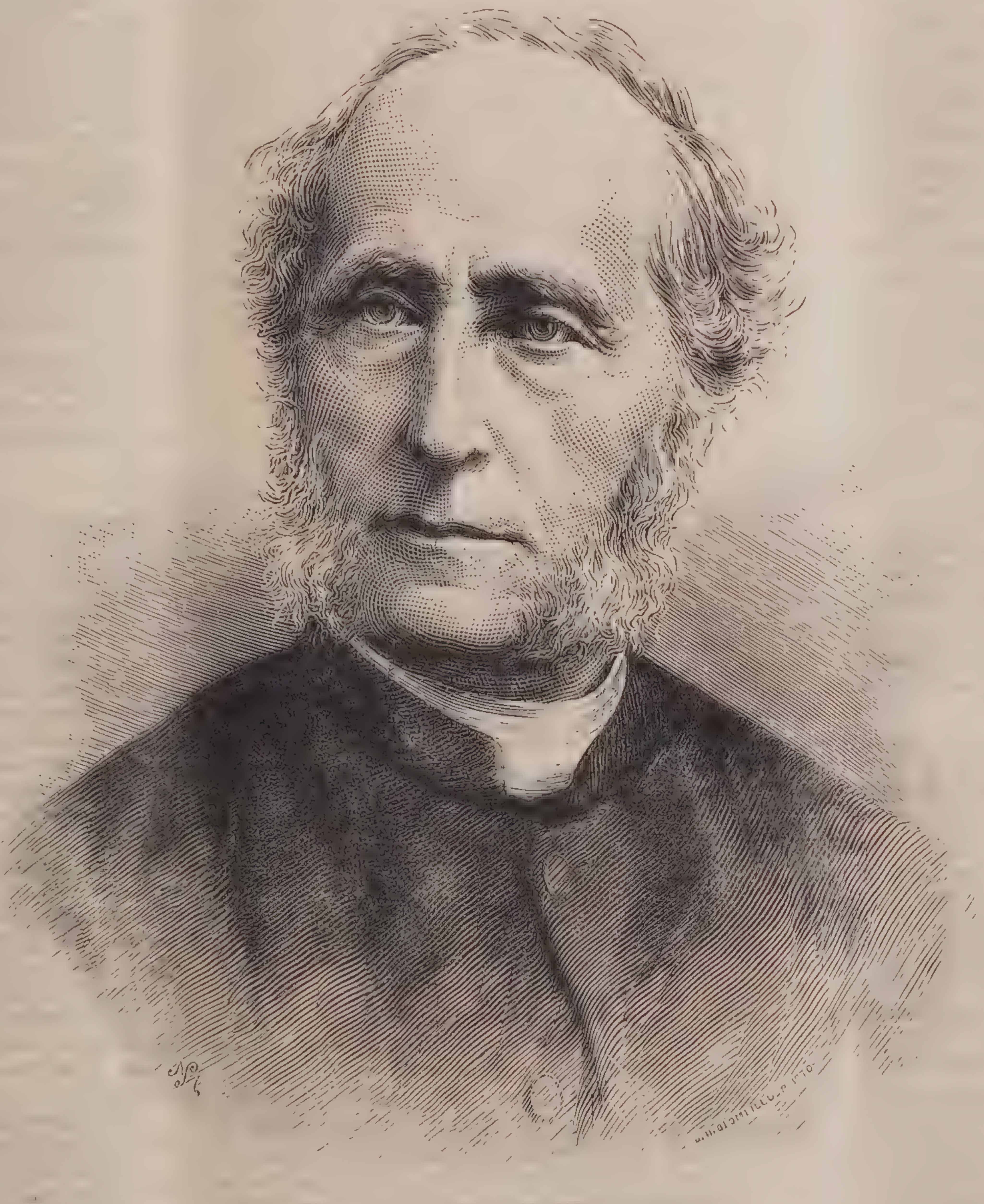

(From Photograph by Mr. J. H. Blomfield, Hastings.)

As a true evangelist, a faithful pastor, and a popular author of religious works, Rev. NEWMAN HALL has long occupied a prominent and honoured place in the ranks of the Church militant. He is a Christian worker of a type which is only too rare. Remarkably successful as preacher of a Gospel which has for its centre and circumference "Jesus Christ and Him crucified," he has for many a long year stood out among men "in labours more abundant" as an advocate of all movements and causes which are calculated to help such persons as come under his influence, to lead godly, righteous, and sober lives.

Born in 1816 of godly parents, the subject of this sketch was from the first instructed in the way of the Lord. Among his earliest recollections is the pleasure which he experienced when, on his mother's knee, he was taught the text, "God so loved the world, &c." Having heard his mother plead with God for the conversion of her children, he desired, in order to please her, to be converted, although as yet he knew not what the word implied. The mother's love constrained him. At school young Newman Hall studied to good purpose, and on leaving, at the age of fourteen, actuated by a desire to remain at home, he entered the business of his father, Mr. John Vine Hall, who was proprietor of *The Maidstone Journal*, the chief Conservative paper in Kent. The father was an exemplary Christian, a total abstainer, for twenty-five years deacon of a church, and author of the well-known booklet, "The Sinner's Friend," which has had a circulation of three million copies in thirty different languages. Mr. Vine Hall had the satisfaction of seeing his son Newman master the entire business in the most practical way, as compositor, printer, accountant, reporter, and sub-editor. But from his birth the lad had been committed to the Lord by his pious and loving mother, whose inmost and ardent desire was that he should be a preacher of the Gospel.

At the age of sixteen young Newman Hall decided for Christ, and became a member of the Independent Church at Maidstone. Two years later he became a teacher in a Sunday-school on Cox Heath, and soon afterwards commenced open-air preaching. Reaching the age of twenty-one, he was recognised by the Church as a candidate for the ministry, and was accepted as a student at Highbury Theological College. Having taken the degree of B.A. in the first session of the new London University, Mr. Hall was called to the pastorate of Albion Congregational Church, Hull. This was in 1842. For twelve years he enjoyed the respect and affection of a large church and congregation, and exerted great influence for good in the town and neighbourhood. Having in 1840 taken the temperance pledge, Mr. Hall formed a temperance society in connection with the church. He also drew the artisans around him by delivering lectures on subjects specially interesting to them. The work was solid in character, and the results were more than encouraging.

In 1854 Mr. Hall succeeded Rev. James Sherman as minister of the church worshipping in Surrey Chapel, Blackfriars-road, London. The move was made to the great regret of the church in Hull, but to the delight of the South London congregation, of which Mr. Hall still continues pastor. It is worthy of remark that during a period of 105 years this congregation has had only three presidents. Rev. Rowland Hill ministered there from 1783 to 1833; after an interval of three years, during which many preachers occupied the pulpit, Rev. James Sherman became pastor, in 1836. Soon after coming to London Mr. Hall took the degree of LL.B., being first in honours, and obtaining the law scholarship. He has received three diplomas of D.D. from America, which he does not use, as they were only conferred in grateful recognition of his early and continued advocacy of the cause of "Freedom and Union," at the time of the Civil War. From the very beginning of Mr. Hall's ministry, Surrey Chapel was crowded every Sunday; many persons were led to turn to God, and new life was infused into the numerous institutions of the church. We believe that he was the first to introduce instructive lectures and concerts into the work of the church, as a means of providing useful recreation for the working classes and drawing them from the public-house. Surrey Chapel used to be crowded at the Monday evening lectures by artisans from all parts of London. The practice has since become universal. In 1866 Mr.

Hall's high character and excellent work were recognised by his being appointed Chairman of the Congregational Union. A public breakfast which he then gave was attended by Dean Stanley, who jocosely addressed the delegates as "Nonconformist members of the Church of England."

Just before the lease of Surrey Chapel lapsed, a freehold site was purchased in Westminster Bridge-road, on which Christ Church, as the "Perpetuation of Surrey Chapel and its Institutions," was at length erected, and opened for public worship on July 4, 1876. It is considered one of the finest ecclesiastical modern structures in London, with seats for 2000 persons, lecture halls, and numerous class-rooms. Ministers of various communions, including four clergymen of the Established Church, preached during the special services which were held. The total cost of site, church, lecture hall (called "Hawkstone," after the birthplace of Rowland Hill), tower, &c., amounted to £62,000, which was all raised by voluntary subscriptions. The old institutions have ever since been carried on with increased vigour. They include thirteen schools with five thousand children and four hundred teachers, and a mission to the working classes with an evangelist and a city missionary. By the benevolent and other societies about £700 yearly is distributed for the relief of the poor; by the Christian Instruction Society services are held every Sunday evening in twelve lodging-houses; and the missionary, Bible, and tract societies likewise have auxiliaries connected with the church. Open-air services are conducted every evening during six months of summer in front of the church and elsewhere. Above 950 members are in church fellowship. Mr. Hall sets his congregation a noble example of liberality by his personal contributions towards carrying on the work, and it is gratifying to know that he has never lacked hearty seconders and supporters. Yet, through the ever-increasing exodus to the suburbs of those best able to render substantial support, the difficulty which is elsewhere experienced in maintaining in efficiency the many and varied agencies is at times also felt more or less keenly at Christ Church.

Mr. Hall has on three occasions visited the United States. In 1867 he made a tour for the purpose of promoting international goodwill by convincing the American people that the English nation, as such, had always taken the side of the North against the Southern Slave Confederacy. At Washington he was invited to open Congress with prayer on its first session; he also preached in the Congress Hall before both Houses; and, further, he addressed Congressmen and Senators on "International Relations," General Grant and other leaders being present. These were all matters of notoriety at the time, and will not soon be forgotten. It is worth remembering, too, that in Wall-street, in the midst of the business of the Stock Exchange, he was called upon to speak, and at the close of a short address "God Save the Queen" was spontaneously sung by the hearers. The significance of these events is best realised when it is borne in mind that a very bitter feeling against England was at the time widely prevalent in the United States. On two subsequent occasions Mr. Hall has visited the States and Canada, preaching the "common salvation" from Quebec to Richmond, and from New York and Boston to Chicago and St. Louis. In the enthusiasm of their appreciation, friends in America raised £3500 towards an international monument to Abraham Lincoln, and a like amount having been subscribed by British citizens, the total was expended in the erection of the Lincoln Tower adjoining Christ Church. The abolition of slavery is thus commemorated, and international brotherhood symbolised.

As a preacher, Mr. Hall has been eminently successful. His style is simple, natural, and pithy. His sermons are for the most part expositions of Holy Scripture, lighted up and enforced with frequent illustrations from nature and experience. Mr. Hall has ever held fast the vital doctrines of the Gospel, and probably has never preached a sermon in which he did not earnestly beseech sinners to be reconciled to God through the only Saviour of the world. During the thirty-four years of Mr. Hall's present pastorate there have of necessity been great changes in the congregation; but the preaching has remained the same, and it is as powerful and acceptable as ever.

Notwithstanding the constant claims upon him by the large church over which he presides, Mr. Hall finds pleasure in aiding the cause of the Gospel throughout the country as opportunity offers, and in the summer months he often delights some village congregation or cheers some struggling pastor by rendering such help as small churches often need, but cannot always command. For many years he has had an excellent colleague in Rev. H. Grainger, by whose attention to local claims it has been made comparatively easy for him to attend to calls from far and near. Open-air preaching he has always rated very highly and also largely employed, and even now, though no longer a young man, Mr. Hall frequently addresses a crowd of artisans in front of Christ Church after the Sunday and Monday services. Time and space would fail us to recount his many activities in the promotion of measures for the amelioration of the condition of the working classes, and in the persistent advocacy of temperance. His sermons to young men and his prayer meeting arrangements have likewise been greatly blessed.

Christ Church is not organically blended with any denomination, but is in harmony with all evangelical churches. The motto over the porch indicates its essential basis, "Christ all and in all." Its worship combines the liturgy with free prayer. There is a Presbyterian eldership, a Congregational election of officers and general reference, and while the trust is distinctly evangelical, baptism and ecclesiastical methods are open questions.

Among Mr. Hall's many publications the largest is a handsome octavo volume on the Lord's Prayer, being a digest of a course of sermons. The best known is one of the smallest, "Come to Jesus," written in 1850, and now circulated in almost all the languages in which the Bible is printed, to the number, so far, of four million copies. Among publications that have had a large circulation are, "Follow Jesus," "It is I," "Scriptural Claims of Teetotalism," "The Priesthood," "The Saviour's Bible," "My Friends," "Prayer," "Grace and Glory," the "Antidote to Fear," and "Now." Among larger works are, "The Vatican and the Forum," "Family Prayers in the Words of Scripture," "Conflict and Victory" (being the life of his father), "Homeward Bound and other Sermons," and "Songs of Earth and Heaven," a volume of hymns and sacred poems. Many of these have been introduced into collections for public worship, including Mr. Spurgeon's, Dr. Dale's, the Baptist, Methodist, and Presbyterian hymnals.

It is not given to many workers in the Lord's vineyard to maintain for so long a period a beneficent influence such as Mr. Newman Hall has been privileged to exercise. His early press experience and his subsequent successful studies have combined with his natural abilities to make him a singularly capable and useful man. We sincerely trust that he may be spared in health and vigour still to bear steady testimony to the truth as he has during so many years enunciated it, and that he may yet see fruit of his labours in the many directions in which he exerts himself for the well-being of men and to the glory of God.

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Blessing in the New Hebrides.

Dear Sir,—We have been labouring on the island of Epi for six years, and the Lord is now giving us signs of blessing. We have only seven church members as yet, and a dozen candidates, but now fully seven hundred listen to the Gospel each Lord's Day, and about 350 are under daily instruction. Two or three of our converts are now engaged in helping us to carry the word of life to their fellows.

There are about 10,000 souls on Epi, and a perfect Babel of tongues. Five of these are quite as distinct from each other as English and French are. This is a great hindrance to the spread of the word, but we are able now to carry on work in three of these. Formerly we were frequently threatened, and sometimes narrowly escaped making food for a cannibal feast. Now we live as peacefully as we would in London, and have more open doors for our work than we are able to take full advantage of.

Still, there is "very much land to be possessed," and the darkness is very great. The fever and ague also try us very sorely at times. Thanking you for your paper, which reaches us regularly, I am, very sincerely yours,

Robert M. Fraser.

Burumba, Epi, New Hebrides.

THE DUBLIN PROTESTANT DEAF AND DUMB ASSOCIATION secures spiritual ministrations for the adult deaf mutes of the City, and, when required, affords them temporal benefits as well. The seventeenth annual report states that the Gospel is regularly preached in the finger and sign language, and the poor people highly appreciate the services. When out of employment they are helped into new situations by the Association, whose missionary is Mr. M. F. G. Hewson, 21 Room, Christian Union-buildings, Lower Abbey-street, Dublin.

Points for Preachers.

JAHAZIEL—2 CHRON. XX. 14.

Ie was an ordinary man, a Levite, not a hief, or prominent, or well-known personge; but he was probably the man most ut of himself, and most in the Spirit, of ll in the congregation of Israel that day. 'herefore, upon him the Spirit came, and pake by him. "God is no respecter of ersons: but in every nation he that eareth Him, and worketh righteousness, s accepted of Him" (Acts x. 34, 35). The ighest condition of sanctification is to be vessel always meet and ready for the Master's use.

"JONAH PAID THE FARE."

Careful not to defraud man, he was all the ime defrauding God. He might have gone on board as a stowaway; but he wished to stand right with man, yet all the time ignoring God. Just with man, but unjust with God. One could fancy that this striking touch was from another hand than Jonah's, put in by an eye-witness; so graphic and expressive. Would that we were as careful to stand right with God as we are with our fellow-men. We dare not treat man as we often try to treat God. Shame on us that we so often put man first, and God last. Let us be brave and bold to put God first always, and He will take care of those that honour Him.—*Captain W. H. Dawson.*

VISIBLE UNITY OF THE CHURCH.

This twofold doctrine (1) that Jew and Gentile, Barbarian, Scythian, bond and free —all believers, without national, civil, or social distinction—are incorporated into one visible body; and (2) that Christ is the basis and bond of this incorporation—is a subject which imparts an entire character to some of the Epistles, and which furnishes a clue to much in nearly all. And it is observable how invariably the inspired penmen take occasion from this subject to insist and enlarge on the obligations of mutual love: and how often they ascend from this point to the contemplation of a union in Christ, which is destined to include, not only the holy of every age and nation, but also of other worlds.—*Dr. Harris, on Christian Union.*

ABRAHAM, THE FRIEND OF GOD.

Nothing draws hearts together like a common sorrow. The earthly father giving up Isaac was typical of the heavenly Father giving Jesus. Three times in Gen. xxii. Isaac is called "thy son, thine only son," in evident reference to God's only begotten Son. In the first case it is added, "whom thou lovest," in anticipation of "This is my beloved Son," "the Son of his love" (Matt. iii. 17; xvii. 5; Col. i. 13). Twice it is said, "they went both of them together," foreshadowing the unceasing communion of the Father and the Son, "I am not alone, for the Father is with Me." The supreme victory of Abraham's faith was in the offering of his son, and this self-abandoning confidence in God brought him into communion with the Eternal Father in his supremest love and sorrow. The Apostle James shows that it was this uttermost obedience of faith, and this sympathy, this suffering together in the self-same form of sorrow, that constituted Abraham the friend of God.—*M.*

The Cross of Christ.

BY REV. PROF. W. G. BLAIKIE, D.D.*

IF there be any lesson from the history of the Scottish pulpit for the last three hundred years, it is surely this, that the notion of sin which reaches deepest into the human conscience is that which is taught at the cross of Christ, and that it is from the same source that men derive the strongest of all impulses to a new life, a life of self-denial, and of consecration to the good of man and to the glory of God. He is surely a blind preacher who does not find himself in these times face to face with a great and serious problem: How to reach to the depth of the human heart, and how to turn its strongest energies from the idolatries of the world to the service of the living God. It is no sprinkling of rose-water on the surface that will subdue that fell disease which has fastened itself like a canker on the soul; it is no ingenious forms of speech that will appease the conscience in its fierce writhings of self-reproach; it is no fancy picture that will convert the Most High God from an object of dread into an object of confidence and delight. Nor will it do to bring Christ forward merely as the Brother of humanity, as one who shows us how all the forces of disorder may be mastered, who inspires the hope of a purer life, and affords the most glorious example of self-sacrificing love. If the death of Jesus Christ on the cross was not demanded as a sacrifice for sin, it was a crowning instance of the miscarriage of justice.

People talk of the immorality of the atonement; punishment they say is for the guilty, and rewards only for the righteous: you never can be justified in punishing the innocent and acquitting the guilty. Yet, according to their view, the best of all the human race suffered a shameful and cruel death, was the victim of most miserable injustice; and this fact, instead of horrifying men, is expected to impress them above everything else with respect for the government of God—it is to make such an impression on them as will rectify all the disorders of their moral nature. Would it not have been infinitely better, if the purpose of Jesus Christ in visiting our world was merely to afford a pattern of self-sacrifice, that He should have lived through the whole term of human life, exemplifying at its every stage the spirit of self-denying love, and showing how even to hoar hairs life might be made beautiful by a pure devotion to duty, and diffuse to its very close the fragrance of myrrh and aloes and cassia? Why cut short a life before it was well begun that might have been so useful?

The truth is, the Cross of Christ is an utter mystery—is more than a mystery—without the atonement. And the preaching which ignores the work of Christ as an atonement ignores the central truth of Christianity, the truth which God uses most in stirring consciences, piercing men's hearts to the core, and turning them from the tyranny of sin to the willing service of a loving Father.

Exponents of John Bunyan.

THE Bi-centenary of John Bunyan's death naturally gives an impetus to lectures upon the glorious dreamer and his wonderful books. In another column will be found brief notices of two elucidations, very similar, yet very dissimilar, of the man and his work. Pastor Frank H. White has been known for many years for his incomparable Lectures on the Tabernacle, and now for his no less admirable illustrations of the "Pilgrim's Progress" and the "Life of Bunyan." Mr. J. E. Mathieson gives his uncompromising *imprimatur*, after Mr. White has given his lectures at Mildmay Conference Hall; and Mr. Spurgeon thus emphatically endorses them:—

> So first-rate are Mr. White's views upon the sheet that every eye is pleased, and so clear are his views of the Gospel that many a heart is enlightened. With Bunyan for a subject, and Mr. White for a lecturer, there is sure to be a delighted audience; and what is better, with the Spirit of God blessing it, there is also sure to be a deep impression made. I recommend all our brethren to get Mr. White to lecture for them, and then I recommend all the world to go and see and hear.

It might seem that there was no room for anyone else after such a testimonial as that; but Rev. Adam Chambers, an Englishman by birth but an American by residence and education, has so well commended himself to the Pastor of the Tabernacle that he has thus warmly expressed himself in *The Sword and The Trowel*, after a lecture at which he presided:—

> Bunyan's immortal work is illustrated in a novel manner by eighteen oil paintings, executed by Mr. Chambers. We can heartily recommend our brethren to arrange for a visit from Mr. Chambers, for his lecture is brimful of the Gospel, and is one of the best sermons to the heart that we have ever heard. Our recommendation was not given without deliberation and investigation, but it is unreserved and intense.

To say that this lecture has been given four times at Mr. Spurgeon's Tabernacle, is to give it a very high and sufficient commendation.

To those who have heard either of these good men lecture on John Bunyan's dream, "which was not all a dream," but a very vivid reality, it will be a double gratification to listen to the other. The excellences of each will be the more clearly perceived by comparison.

ZENANA MEDICAL COLLEGE.—Miss Blackwell, Miss Emily Saker, and Miss Dean, who sailed last Thursday week, in connection with the Baptist Missionary Society, were all students in the Zenana Medical College. Rev. N. Heywood has consented to take the Bible-reading at the College every alternate Saturday in conjunction with Miss Nugent.

THE BROUSSA ORPHANAGE.—Miss Good, for long years engaged in similar work amongst Nestorian girls, has accepted the matronship and care of over one hundred children, and will start for Broussa on the 21st inst. It is proposed to speed her on her way with praise and prayer to-day (Friday), at 5 p.m., at 17, Old Cavendish-street, W. Several of the elder girls have lately been sent back to their own villages, there proclaiming the glad tidings of salvation learnt at the Orphanage. Should any desire to help in this new start, will they kindly communicate with Miss Denham Smith, 38, York-terrace, Regent's-park, London.

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* From THE PREACHERS OF SCOTLAND from the 16th to the 19th Century. 7s. 6d. *T. & T. Clark, Edinburgh.* This volume, which is "The Cunningham Lecture" for the year, is a most admirable one. Scotland is a land of preachers and sermons; and if it be in a measure true, as a recent speaker has said, that the Scottish sermon of to-day is a minor factor in the life of the people, that has not been always so. Some critics have remarked on the omissions of the volume, but with such a galaxy of great preachers to choose from, it appears to us that Professor Blaikie has shown good judgment. This will surely become a standard work on a great theme.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

III.—THE GLORY OF CHRIST'S OFFICE.

HEBREWS i.

APART from Scripture, we should have been disposed to infer the existence of other orders of intelligent and spiritual beings besides man. As the order of being climbs up to man from the lowest living organism through many various stages of being, so surely the series must be continued beyond man, through rank on rank of spiritual existence up to the very steps of the eternal throne. The Divine mind must be as prolific in spiritual as it has been in natural forms of life.

But we are not left to conjecture. From every part of Scripture come testimonies to the existence of angels. They rejoiced when the world was made, and they are depicted as ushering in with songs that new creation for which we long. They stood sentries at the gate of a lost Paradise, and at each of the twelve gates of the New Jerusalem an angel stands. They trod the plains of Mamre, and sang over the fields of Bethlehem. One prepared the meal on the desert sands for Elijah, another led Peter out of gaol, and a third flashed through the storm to stand by the hammock where the Apostle Paul was sleeping.

But in the mind of the pious Hebrew the greatest work which the angels ever wrought was in connection with the giving of the law. The children of Israel received the law, "as it was ordained by angels" (Acts vii. 53). It was necessary, therefore, in showing the superiority of the Gospel to the law, to begin by showing the superiority of Him through whom the Gospel was given over all the ranks of bright and blessed spirits, which, in their shining ranks and their twenty thousand chariots, went and came during the giving of the decalogue from the brow of Sinai.

It is not difficult to prove the Lord's superiority to angels. It is twofold: in nature and in office.

In Nature.—"He hath by inheritance obtained a more excellent name than they" (ver. 4). In ver. 7, quoted from Ps. xcvii., where they are distinctly spoken of as messengers and ministers, they are compared to winds and flames—*winds*, for their swiftness and invisibility; *flames*, because of their ardent love. But how great the gulf between their nature, which may thus be compared to the elements of creation, and the nature of that glorious Being whom they are bidden to worship, and who is addressed in the sublime title of Son.

In Office.—In ver. 14 they are spoken of as ministering spirits, "sent forth to do service for the sake of them that shall inherit salvation." This liturgy of service is a literal fact. When struggling against overwhelming difficulties; when walking the dark, wild mountain-pass alone; when in peril or urgent need; we are surrounded by invisible forms, like those which accompanied the path of Jesus, ministering to Him in the desert, strengthening Him in the garden, hovering around his cross, watching his grave, and accompanying Him to his home. They keep pace with the swiftest trains in which we travel. They come unsoiled through the murkiest air. They smooth away the heaviest difficulties. They garrison with light the darkest sepulchres. They bear us up in their hands, lest we should strike our foot against a stone. Many an escape from imminent peril, many an unexpected assistance, many a bright and holy thought whispered in the ear, we know not whence or how, is due to those bright and loving spirits. "The good Lord forgive me," says Bishop Hall, "for that, amongst my other offences, I have suffered myself so much to forget the presence of his holy angels." *But valuable as their office is, it is not to be mentioned in the same breath as Christ's, which is set down for us upon this page.*

(1) HE IS THE ORGAN OF CREATION.—"By whom also He made the worlds." The word translated *worlds* means also *ages*. And it is true that each of the great ages of the world's story has been instituted by Jesus Christ; but in the eleventh chapter of this book, and the third verse, it is so evidently used of the material universe that we have no alternative than to use it in that sense here. To make that which is seen out of nothing, *that* is creation; it is a Divine work, and creation is here attributed to Christ. "By Him were all things created that are in heaven and in earth." "All things were made by Him; and without Him was not anything made that was made."

When genius aspires to immortality, it leaves the artist's name inscribed on stone or canvas, and so Inspiration, "dipping her pen in indelible truth, inscribes the name of Jesus on all we see—on sun and stars, flower and tree, rock and mountain, the unstable waters and the firm land; and also on what we do not see, nor shall, until death has removed the veil, angels and spirits, the city and heavens of the eternal world."

This thought comes out clearly in the sublime quotation made in ver. 10 from Ps. cii. That splendid inspired poem is obviously inscribed to Jehovah: "Thou, Jehovah, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." But here, without the least apology, or hint of accommodating the words to an inferior use, it is applied directly to Christ. Mark the certainty of this inspired man! How sure of the Deity of his Lord! And what a splendid tribute to his immutability!

This Epistle rings with *the unchangeableness of Jesus*, in his human love (xiii. 8), in his priesthood (vii. 24), and here in his Divine nature (ver. 11). We live in a world of change. The earth is not the same to-day as it was ages ago, and shall be ages on. The sun is radiating off its heat. The moon, no longer as of yore, burns and glows, and is but an immense opaque cinder, reflecting the sunlight from its disc. Stars have burnt out, and will. The universe is waxing old, as garments which from perpetual use become threadbare. But the dilapidation of the garment is no proof of the waning strength or slackening energy of the wearer. Nay, when garments wear out quickest, it is generally the time of robustest youth or mankind. You wrap up and lay aside your clothes when they have served their purpose, but you are the same in the new suit as in the old. Creation is the vesture of Christ. He wraps Himself about in its ample folds. Its decay affects Him not. And, when He shall have laid it all aside, and replaced it by the new heavens and the new earth, He will be the same for evermore.

With what new interest may we not now turn to the archaic record, which tells how God created the heavens and the earth. Those sublime syllables, "Light be," were spoken by the voice that trembled in dying anguish on the Cross. Rolling rivers, swelling seas, waving woods, bursting flowers, carolling birds, innumerable beasts, stars sparkling like diamonds on the pavilion of night, all newly made; all throbbing with God's own life; and all very good; but, mainly and gloriously, *all* the work of those hands which were nailed helplessly to the Cross, which itself, as well as the iron that pierced Him, was the result of his creative will.

(2) HE IS THE GOD OF PROVIDENCE.—"Upholding all things by the word of his power" (ver. 3). He is the prop which underpins creation. Christ and not fate. Christ and not nature. Christ and not abstract impersonal law. Law is but the invariable method of his working. "In Him all things live, and move, and have their being." "By Him all things consist." He is ever at work repeating on the large scale of creation the deeds of his earthly life. And if He did not do them, they must be for ever undone. At his word rainwater and dew become grape-juice; and the tiny handfuls of grain fill the autumn barns; and storms die away into calm; and fish are led through the paths of the seas; and rills are sent among the mountains; and stars are maintained in their courses, so that "not one faileth."

All power is given unto Him in heaven and on earth. Why, then, art thou so sad? Thy best Friend is the Lord of Providence. Thy Brother is Prime Minister of the universe, and holds the keys of the Divine commissariat. Go to Him with the empty sacks of thy need; He will not only fill them, but fill them freely, without money and without price, as Joseph did in the old story of the days of the Pharaohs.

(3) HE IS THE SAVIOUR OF SINNERS.—"He purged our sins." We shall have many opportunities of dwelling on this glorious fact. Jesus is the Saviour, Redeemer, and High Priest of men, and herein is his proudest title and the work in which no angel or created spirit can bear Him rivalry. In this at least He is alone. No angel could atone for sin, or plead our cause, or emancipate us from the thrall of evil.

But notice *the finality of this act.* "He *made* purging of sins." It is finished, for ever complete, done irrevocably and finally. If only we are one with Him by a living faith, our sins, which were many, are washed out, as an inscription from a slate, as a stain from a robe, as a cloud from the azure of heaven. Gone! as a stone into the bottomless abyss. Gone! never to confront us here or hereafter. "Who is He that condemneth. It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

(4) HE IS ALSO KING.—And on what does his kingdom rest? What is the basis of that Royalty of which we constantly sing, in the noble words of the Primitive Church: "Thou art the King of Glory, O Christ?" It is a double basis. *He is King by right of his Divine nature.*—"Thy throne, O God, is for ever and ever." Well might that 45th Psalm be entitled the poem of the lilies, as if to denote its pure, and choice, and matchless beauties. It celebrated the marriage of Solomon; but, after the manner of those inspired singers, its author soon passed from the earthly to the heavenly,

from the transient type of the earthly realm to the eternal and imperishable realities of the Divine royalty of Christ.

He is also King as the reward of his obedience unto death.—"He became obedient to death, even the death of the cross, wherefore, God also hath highly exalted Him." Satan offered Him sovereignty in return for one act of homage, and Christ refused, and descended the mountain to poverty, and shame, and death; but through these things He has won for Himself a kingdom which is yet in its infancy, but is destined to stand when all the kingdoms of this world have crumbled to dust.

As he emerged from the cross and the grave, where He had purged our sins, it seemed as if words were addressed to Him which David had caught ages before: "The Lord said unto my Lord, Sit on my right hand until I make thine enemies thy footstool" (ver. 13). This is the interpretation which the Apostle Peter, in the flush of Pentecostal inspiration, put upon these words (Acts ii. 34). And, accordingly, we are told, "He was received up into heaven, and sat on the right hand of God" (Mark xvi. 19). "He sat down on the right hand of the Majesty on high" (ver. 3).

"He sat down." Love is regnant. The Lamb is in the midst of the Throne. Behold his majesty and worship Him with angels and archangels, and all the throng of the redeemed. Prostrate yourself at his feet, consecrating to Him all you are and have. Comfort yourself also by remembering that He would not sit to rest from his labours in redemption and in the purging away of sins, unless they were so completely finished that there was nothing more to do. It is all accomplished, and it is all very good. He has ceased from his works, because they are done, and therefore He is entered into his rest. And that word "until" is full of hope. God speaks it, and encourages us to expect the time when He shall have put down all rule and authority and power; and death itself, the last enemy, shall be destroyed.

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"THE LAND OF LUTHER."

A lady, writing from Berlin with respect to the articles that recently appeared in our columns, under this heading, gives the other side of the picture:—

"I have spent most of my time during the last eight or nine years in Germany, chiefly in Berlin, though I have also travelled much in the provinces. I can never be thankful enough for the many true Christian friends I have found, nor for the Christian life and work I have seen in this "Land of Luther." Faithful pastors, true evangelists, earnest lady workers, are devoting their lives to all kinds of mission work; everywhere doors are opening, and hearts too. Young Men's Christian Associations are busy at work, and flourishing. Mothers' meetings, meetings for cabmen, street sweepers, chimney sweepers, &c., are constantly being held; also public and private Bible-readings, &c. This afternoon I have been to a meeting of street sweepers and their wives at the house of Count Bernstorff, and all listened with the deepest attention to an address given by Dr. Ziemann. To-morrow I hope to go to a public Bible-reading which will be given by an earnest true Christian, whose work is greatly blessed in Berlin.

"These details are, I think, sufficient (though I could give many more) to prove that your correspondent gives a one-sided impression of the real state of things here. I can only say I rejoice to know so many living, loving, earnest workers in Berlin."

TRACTS FOR JAPAN.—Mr. F. Staniland, missionary, writes asking for copies of tracts suitable for translation into Japanese. Simple, but sound, teaching is required to help in the upbuilding of the people in the faith of Christ. Tracts on elementary subjects may be sent to Mr. Staniland, 100, Yokohama, Japan.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.,

Author of "From Death into Life: An Autobiography."

XXXII.—"I AM ORDERED OFF."

Sitting one day in a large bookseller's shop, I observed a young gentleman come in. He was one in whom I was much interested, for I had often spoken to him about his soul, and had even prayed with him.

His mother was a devoted Christian, one who prayed daily for her children, and for this one in particular, he being her first-born. She had dedicated him to God from his infancy, and longed that he should not only be saved, but live before Him.

However, her efforts to persuade this loved one to come to Jesus were ineffectual, at least as far as we could see. Nevertheless God was all the time hearing and answering prayer.

I heard this young man ask for some books about New Zealand. What is the matter now? I wondered to myself.

"I want some books," he said, "with maps and pictures."

"Yes, yes," said the shopman, "I think we have something of the kind."

While the man was away looking through his stock, I stepped forward, and said to my young friend, "How do you do? What do you want books about New Zealand for?"

He answered with a sad face, "I am ordered off to that place."

"Indeed," I said, "why is this?"

"Oh, you know, I have been rather wild lately, and they tell me I have just done for myself. The old doctor says, if I go to New Zealand at once, I may live; but that it is quite impossible if I remain in this country."

I thought to myself, God has various ways with men; if they will not "come," they may have to "go." If they will not yield in one way, He tries them in another.

In the meantime several books were brought and set before my friend. Some with pictures and no maps, and others with maps and no pictures. He was obliged to supply himself with more than one book to obtain the information he wanted.

While the parcel was being tied up I said to him, "Why are you getting so many books?"

He replied, "I need them all in order to acquaint myself with the place to which I am going. I must get to know something about the manners of the people, and the climate; also what preparations to make."

"Yes, exactly so, that is well and wise," I said.

He having paid the bill and taken up the parcel, we set off together.

On our way, I said, "My dear fellow, if you had given your heart to God, I do not think you would have had this banishment from home put upon you. Now, the next best thing for you to do is to accept this sentence as from God, and ask Him to bless it to your soul's good."

The dear young man was rather sad, and I thought impressible; so I went on to say, "You have refused many invitations to come to God, and now He is bidding you to go. Thank Him that it is not to go away out of this world, but at present only to another part of it, where you may perhaps live and enjoy health. Now do you propose to spend your life there as you have done here, or be a wiser man?"

"I have been thinking about that," he said. "I see now what a fool I have been; but the fact is I am as weak as water."

"You dear fellow," I replied, "then you are exactly the kind of person to go to God for strength. Do not trust yourself, or your own resolutions."

By this time we were passing by the Bible Depôt, so I went in, and, in remembrance of the kindness I had received from his family, I bought a good Bible, and wrote his name in it.

"Here is a book for you," I said, "a book which will tell you of a better world than New Zealand. It has maps, pictures, illustrations, and directions of all kinds. Mind you read this as well as the other books you have bought. It is well to know about the land to which you are going. I am doctor enough to tell you that we have no abiding city here; we are all under orders to go, but where? To heaven or to hell?"

My young friend was very sad at the thought of going away from home, and, as he said, perhaps to die in a far-off land, and be buried by strangers.

He was intending to read his books, and by their means set up an object of hope in his mind. But, notwithstanding this effort to cheer himself, the prospect of dying in a strange land made him very unhappy.

I was rather glad it did. I said to him, "Now, dear fellow, do let me persuade you to give your heart to God before you go. It will do you good, and nothing will cheer and comfort your dear mother so well. She will have anxiety enough about your going off alone, especially in your precarious state. You really ought to give her this comfort. The voyage itself may do you good, and the climate yonder re-establish your health, or it may not. Give God your heart."

"I will," he said with emotion.

"Thank God," I replied. "Now, then, do it, and I will call again and see you in the evening."

In the evening I found this dear young man in a most hopeful condition. He was not ignorant of the way of salvation; all he wanted was a definite surrender of himself to God, and this he now made unreservedly. After a few words of cheer and encouragement his soul came into liberty. What joy awaited his dear mother next morning, after the sleepless and anxious night she had passed.

"Now, Lord," she said, "I can trust my boy with Thee anywhere!"

In due course he embarked on his voyage, and arrived in safety at New Zealand. There he travelled about, and had many opportunities of testifying for God and telling about salvation, which was too much neglected in those parts.

The physician had told him that, if his health improved by the end of the year, he might return to England.

Accordingly he came home, and spent many happy years in the Lord's service, joyfully following, and by his life recommending, Him to others.

He was especially led to care for young men who he knew were wasting their lives in dissipation and folly. He could speak feelingly to such, and warn them to take heed from his own case. Testimonies of this kind are better often than doctrines and precepts.

His past experience gave him influence with young men, and his present joy was a testimony they could not dispute or gainsay. The deep longing of his heart to win his old companions beamed forth in the expression of his countenance as he pleaded with them.

The Lord loves a mother's children more than she loves them, and He can do them more good; but mothers sometimes mar their faith by anxious fears. Trust and fear cannot dwell together.

Y.W.C.A., TONBRIDGE.—The winter season at this Institute commenced on Wednesday week, when nearly eighty members listened to an interesting address on Zenana missionary work by Miss Wanton, of Amritsar.

BURMAH.—In writing to thank the many friends who have responded to the appeal for books and magazines for Mrs. Ingalls' Railway Library at Thongzé, Burmah, Mrs. Lundie, of Liverpool, says Mrs. Ingalls' health has suffered from the strain of twenty-one years of continuous labour in Burmah, and she hopes to be able to leave in February for a much-needed change in England and America.

The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being Extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

(Communicated by R. SCOTT MONCRIEFF, one of their Descendants.)

IV.

THE diaries have brought us down to the year 1679, the first of a decade which, as "the killing times," was to be burned into the memories of the people of Scotland by persecutions exceeding in atrocity and wickedness all that had gone before. January, 1679, brought fresh proclamations against the field meetings, ordering their dispersion by force, and promising indemnity for whatever slaughter the soldiers employed therein should commit; nor were these backward in carrying out their instructions. The Covenanters suffered in dumb endurance, save that "the people sighed by reason of their bondage, and they cried, and their cry came up unto God," however tempted they may have been at times to think that He had closed his ears to it.

Though the public events of the day are rarely referred to in the diaries, the "Rising of the West," which commenced with the defeat of Claverhouse by a party of Covenanters at Drumclog, and ended with their own utter defeat at Bothwell Bridge, a few weeks afterwards, does not pass unnoticed in either of the narratives. JAMES NIMMO thus describes his experience in connection with it:—

"In the beginning of June this year (1679), Clavers and his troops coming against a field meeting of the oppressed Presbyterians on a Sabbath day, the people being still in fears, several who went to the meeting in their arms, in case of attack (rather to defend themselves than be taken, and either hanged or banished into slavery), did, upon the enemy's approach, go out to defend themselves. Several of the enemy were killed, and so the men were necessitate to keep in arms for their defence; and friends from other places coming to their aid, they increased to several thousands, and resolved if possible to free themselves from their heavy bondage.

"I having resolved, when the Lord called for service at my hand, I would venture my all for Him, and seeing that the party now in arms owned to be for the Lord's cause, I judged myself obliged to own and assist them, and accordingly went, without any discouragement from my father, who by this time was become much more kindly to me. But, when I came, I was not half an hour there until I feared the Lord was not with them, seeing no authority or discipline; and, being ten days with them, I observed I could never get liberty in secret (*i.e.*, in prayer), which made me, with other things, fear the issue, perceiving much division among those that should have guided the rest. However, upon June 22, we were broke by the enemy, and wholly dispersed, and many killed and taken; myself, by the merciful hand of God, safely brought off, though for some time I was in the place of greatest danger, and a cannon ball killed a horse under a man hard by me. Oft has that word been sweet to me, that He was 'a covert to me in the day of battle.'

"So I stayed hiddenly, sometimes in one place, sometimes in another, in much hazard. About three days after we were broke, an alarm came where I was that a party of the enemy were coming; it being in the night time I was made to rise and go to a cornfield and hide myself, when, in the morning, getting myself somewhat composed, I desired to address myself to the Lord by prayer, and therein He fully did satisfy my mind, that we were broke, and that it was not yet time, nor were we meet for deliverance; and considering the divisions among them, I was made to bless God we were broke rather than we should have destroyed one another. I was often made to lie in cold barns that winter, yet I enjoyed much pleasant quietness in my mind, though cold, and bad diet and not timely, did affect my body. In the spring, thereafter, I used to come home early, and direct my father's servants to their work, and retire again to the fields, having still a watchful eye, and under fear of the enemy, and at night I went to some retired place and lay down, sometimes in one barn, sometimes in another.

"One night, lying down in a barn belonging to an old honest servant of my father, I found myself very weary, and my body distrest, and therefore resolved that, if it would please the Lord to give me rest, I would lie awhile longer in the morning than my ordinary, which I did. It was a merciful providence; for the old servant, being at the head of his own yard, where he could easily see my father's house, coming in by the end of his barn met his wife, and says to her (so as I heard), 'Alas! I fear James is taken, for there is a party of horsemen on his father's green'; for he knew not but that I was gone early, as I used. The which, I hearing, immediately rose and came out, which made them glad. So I, casting off my coat, put on a cotterman's, and went to a moss hard by, and wrought among peats (I know not for whom). The enemy came by again and again, after they had missed me, and rifled my father's house. They passed and repassed several houses by the moss, in my view, and I busy working in the cotterman's coat, and so they missed me, at which I was glad and blessed the Lord, and though they got some of my clothes, which they took with them, they missed the substance!"

People had got so accustomed to military expeditions against the Covenanters, and to the persecutions attendant upon them—and in those days news travelled so slowly—that at first the "Rising of the West" in Ayrshire, caused little excitement probably in Morayshire, nearly two hundred miles off. But the reality of it, and the alarm into which the Government was thrown by it must have been brought very forcibly home to many a quiet country family like the Brodies of Lethen, when orders reached Elgin for the immediate calling out of the militia. ELIZABETH BRODIE thus describes the effect which the receipt of this news produced there:—

"June 9, 1679.—I came to my father's house, and within two days there came word of the going of the militia to Stirling, against the people of God in the West; whereupon my brother John went to B. C. on Friday, the 14th of the month, and should have returned on Saturday, but he not returning on the day appointed, and word coming to the country that the MacDonalds were within four miles of B. C. on that day, my brother went thither, and that the laird of G. L. and all his country were in arms, the family was much troubled about him.

"The morrow being Sabbath was a sad day, a day never to be forgotten (this was the day on which the battle of Bothwell Bridge was fought), I had the sad affliction of the people of God, the sins of the land, the fear of a sinful compliance among my relations, the present hazard my brother was in, all lying on me, and yet I was not rightly exercised, nor was I able to open my mouth. I thought it was the most judgment-like stroke that ever I heard of. I could neither read nor pray, but could only sleep and hang my head. As to my brother, I had that comfortable reflection that the Lord knew that when I heard of the temptation coming to his people, I had in his sight renounced my part of them that were dearest to me in the world, and him among the rest, in the event of their joining against the people of God, and it was my cry, 'only keep from sin!' Yet sometimes I hoped the Lord would reserve him for a better use. But, of all these the Lord did good to, I think there was never one in such a stupid condition (though I had also the fear of present danger, for the country was all in terror for fear of the MacDonalds coming down that night). The Lord brought my brother back in safety. That week they were making all ready for their going to the West. O, what a sad frame was my heart in, I could not pray a word!

"Next Sabbath was a sad day; the ark of God in the fields, and my relations that should have been there, or bearing burdens with them that had taken their lives in their hands, even they were strengthening the enemies, by complying with them in sending out others, though they went not themselves. The third Sabbath was no better than the rest. The Militia Company were ten days out, and when they came back they brought news with them of the West people's loss! My unhumbled spirit, through the discomposure that was in it, was like to break, and turned most impatient. But He that hath many a day borne with my foolishness, and feverish fits, did at that time bring to my mind that passage of the disciples when they said, 'We thought this had been He that should have restored the kingdom to Israel' (Luke xxiv. 21). I saw much of the Lord's tenderness to me, and that He was fast carrying on his work, though high and far out of our sight; and when I was pleading that He would concern Himself in his people's deliverance for his own honour, that Scripture was cast up in my mind, 'Am I a God at hand, and not far off?' (Jer. xxiii. 23). As if the Lord had said, 'Ye believe me to be a God when my providences bring things so near that ye see my design accomplished in the course of my conduct; but when I am working in the dark, and ye cannot perceive my proceedings, O, then ye find it hard to believe. But I am a God, though afar off as to your uptaking (*i.e.*, comprehension), and my steps no less glorious than when I seem near at hand in the appearance of providence.' O credit the Lord when ye cannot trace his goings."

(*To be continued.*)

HOME TEACHING SOCIETY FOR THE BLIND.—The Secretary, at 31, New Bridge-street, E.C., will feel grateful to anyone informing him of the address of any blind person in London who desires to learn the "Moon's Type," and he will send a teacher free of charge.

Deepening of Spiritual Life.

THE weekly meetings for the Deepening of Spiritual Life, formerly held in Stafford Rooms, Edgware-road, are this winter to be held at Portman Rooms, 32, Dorset-street, Portman-square, W. They were inaugurated on Friday last, when meetings were held morning, afternoon, and evening. Mr. H. F. BOWKER presided. At the opening session, Rev. H. W. WEBB-PEBLOE founded a vigorous address on the passage Heb. v. 5—9. He asked why such gatherings are held, and proceeded to answer the question in a somewhat novel manner. They are, he said, an expression of a deep heart-yearning for the knowledge of something more of the Saviour, the realising of something higher than has hitherto being experimentally realised. We perceive that our creed goes far beyond what we actually enjoy, and we are conscious that this ought not so to be.

SELF-EXAMINATION.

Proceeding, the speaker analysed three terms which are in common use as descriptive of unbelievers, and applied the analysis to the case of those believers who have a sense of not having attained unto a blessing quite within their reach. Many men are called "atheists," that is "without God," who cannot with strict accuracy be so spoken of; many men also are denominated "infidel," that is "without faith," simply because they do not believe in the Lord Jesus Christ; many more, in like manner, are styled "sceptics," as if that meant the same as the other two expressions. Much injustice is often done in referring to people by these names. An infidel is not necessarily an atheist, and "sceptics," that is, men who are "looking round," anxious to find the truth, should not be unkindly dealt with.

Alas! however, that many believers, while trying themselves to live through their anxieties, pleasures, and pains, are "without God," and practically atheist. Alas! again, that many are "without faith" in the Lord Jesus Christ, rejecting his promise, not only to be their Saviour, but also the source of life, their keeper, deliverer from sin, and comforter. Whether or no we have been guilty of atheism and infidelity in the experimental sense indicated, surely we would do well to be "sceptical"; we need to come and "make inquiry" before God as to the best way in which we may live for Him. Let us, continued the speaker, not refer to those who in any way believe in the Lord Jesus Christ as atheists, infidels, and sceptics, but rather let us take the solemn charges to ourselves, and follow the course of inquiry which shall be well pleasing to our heavenly Father.

The speaker went on to trace the spiritual life from enlightenment in God's law to obedience to his will, enforcing with powerful illustration and argument the need for progress. If we are Christ's we are not our own, but must henceforth live unto Him, and trust Him to give us victory over sin, peace of soul, and rest in God. Christ is "the author of eternal salvation unto all them that obey Him." Obedience, and everything else, hangs upon faith. This faith we may preach, write about, and hold; but do we really live it? This blessed life was dwelt upon in some concluding words.

The practical utility of such meetings was briefly spoken of by

REV. E. H. HOPKINS.

Though intended for believers, persons knowing nothing of God have been blessed through attending them, and young Christians have also been greatly helped. Proceeding to enlarge upon liberty of soul, the speaker explained that it comes from appropriating, by faith, the righteousness of Christ, which is freely given to us of God, and from a constant repose in the shadow of the Divine protection. The panoply of God is at the believer's disposal, and with it the fight of faith can be victoriously engaged in and carried through. With hindrances removed, we may receive the enduement of power, and have it perpetually renewed.

"THE GIRDLE" AND ITS USES.

In the afternoon, Rev. HUBERT BROOKE gave a Bible-reading, founded on words appearing in Eph. vi. 14, "Stand, therefore, having your loins girt about with truth," in other words, having on the girdle of truth. A person's calling, profession, or standing in life is often indicated by his garment. So also the Lord's people are intended to wear his uniform. In countries where long flowing garments are customary, a girdle is used in order to keep the clothes clean while walking. Then in hot climates people gird themselves in order to secure support in hard work. Further, a girdle is used for binding on a sword or other such weapon. The Christian is expected to wear a girdle in all three senses.

The Israelites were instructed to partake of the passover with their loins girded. That was the pilgrim's attitude; the girdle showed that they were about to start on a journey. Christians, in like manner, are on a journey, and should consider themselves strangers and pilgrims on the earth. One who puts on the pilgrim's girdle declares thereby that he has left the old home, has been delivered from "the present evil world," is seeking another city; he abstains from the things that belong to the country he has left, and is ready to obey the marching orders of the Captain whose leadership he acknowledges. But how often do those who say they are pilgrims look just like people of the land whence they say they have set out! Not having "where to lay his head," the Lord was indeed a pilgrim on the earth; let Him be our example.

The case of Samuel, of whom it is said that he ministered before the Lord, "girded with a linen ephod," brings before us the girdle of service. One who had not his loins girded might certainly be a servant in name, but not in fact. The terms of the Lord's service are: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). This service is to be heartily rendered (Col. ii. 17, 23). Like Israel we must say, "All that the Lord commandeth us we will do"; if we fall short of this, we shall not receive God's full blessing. In all that we do, we must remember that it is God whom we serve, and not man; the commission is from the Lord, and to Him alone is the worker responsible. In service also Christ set us an example, for, "taking a towel," He "girded Himself," and washed the disciples' feet. Likewise, in vision at Patmos, John saw Christ wearing the "golden girdle" of the high priest; believers, too, being priests, must be girded so as to offer unto God "the sacrifice of praise continually," and to "do good and communicate" unto men.

We are commanded to put on the girdle of truth; in the truth we shall find strength and support for service. We must gird it on as the sword of the Spirit, for life is a warfare, as well as a pilgrimage, and a term of service. Laying aside malice and wickedness in every shape, we must put on the equipment of the new man; and we must remember that our wrestling is not against flesh and blood, but against the mighty powers of darkness.

THE RACE SET BEFORE US.

In the evening, Rev. E. W. MOORE delivered an address on the Christian life as a race. He founded his remarks on Heb. xii. 1, and spoke first of the race itself. It is truly a race, not a saunter, or go-as-you-please. There is nothing in the Bible to countenance the attitude of those who are "at ease in Zion." There is no armchair Christianity in the New Testament. Those who are making life a drowsy stroll will do well to remember that exertion, effort, earnestness, zeal, alertness, alacrity, are of the essence of the Christian life.

The running involves preparation, in the form of laying aside all impedimenta and divesting ourselves of everything calculated to hinder. All evil habits, the garments of sin, must be laid aside, and the eye must be kept steadily directed to the goal. Sins of the tongue and evil speaking are great "weights," and sometimes even a feather is the same. Having enlarged upon the need of patience, the speaker referred, in an instructive manner, to the encouragements held out to runners.

THE LIFE OF FAITH.

Rev. C. A. FOX conducted a very profitable Biblical study. The Book of Joshua, he said, presents us with a view of the true risen life. The Book of Joshua is the Epistle to the Ephesians of the Old Testament: they are the books of the heavenly places. The opening verses of Joshua i. bring before us, first, the death of faith, "Moses, my servant, is dead; now therefore arise, go over this Jordan." The true spiritual, or risen, life begins with death, with the death of Christ, whereby our past transgressions are put away, and we are enabled to begin a new life.

In the word "death" is the secret of all power, peace, purity, and victory. Moses represents the life of Christ up to the cross; Joshua represents his resurrection life. "Moses is dead": that is, the child of God is delivered from the law and all its demands. We are rescued from the demands of sin, and the dominion of sin by the death of Christ. "Arise, and go over": it is not said that you may, but you are distinctly commanded to "go over." We must not live, as some think they can, a life such as that of Christ before He was crucified; we must enter upon his new risen life. We must, indeed, "bear about in our bodies the dying of the Lord Jesus," but we must also enter upon the victorious resurrection life.

Proceeding, Mr. Fox pointed out that there must be the venture of faith before there can be the victory, which is referred to in ver. 5. Again, there must be consecration (vii. 13), abstinence from everything that stands in the way of whole-hearted service. The chapter likewise brings to notice the fellowship of faith, "As I was with Moses, so I will be with thee," and the courage of faith, "Be strong and of a good courage." In order to these, however, the command of ver. 8 must be obeyed: "This book of the law shall not depart out of thy mouth." In conclusion, the speaker referred to the rest of faith, spoken of in ver. 15, and urged those who are striving to live the life of faith to be careful to act on the words of the Israelites to Joshua (in ver. 16), "All that thou commandest us, we will do."

The meetings were characterised by much interest and warmth.

THE GERMAN Y.M.C.A. IN LONDON continues to command the interest and support of many friends. Increased accommodation having been found necessary, the committee has taken the entire house, 28, Finsbury-square. The premises will serve, among other purposes, as a boarding-house for young men of the mercantile class. This new undertaking, as well as that in connection with the Home for unemployed artisans, will involve considerable expenditure. The financial secretary of the Association is Mr. A. M. Ely.

UNION TABERNACLE, WANDSWORTH.—A workers' meeting was recently held, at which a godly number sat down to tea. Mr. Robert Paton presided at the public meeting, and gave a most vigorous and practical address on the subject of family religion and the training of children. Rev. R. Culley gave a robust address to Christian workers on "Intention, Attention, and Intensity." Mr. A. Garstin spoke on God's great love; and Mr. H. Macintosh dwelt on the necessity for Christians being filled with the Holy Spirit. Rev. D. Cameron, pastor, in closing, urged upon all present to seek that their hearts might be fired by the Holy Spirit for active service.

Dr. Saphir on the Bible.

On Thursday morning last week, in St. John's Presbyterian Church, Allen-street, Kensington, Rev. Dr. Adolph Saphir delivered the first of a series of addresses on the Bible. There was a goodly attendance, notwithstanding the unfavourable weather. Incidentally the speaker afforded a glimpse of the treasures of the Book, during a preliminary reading of Psalm xix. The Psalmist first speaks, in ver. 1—6 inclusive, of the book of nature, which shows forth "the glory of God"—of Elohim, the Creator, Governor, Lord of the Universe. Going on to the end of ver. 11, David speaks of the book of Scripture, and then God's proper name is mentioned—Jehovah, the Covenant God, Israel's God, the Redeemer. Then, in the last three verses, the Psalmist opens the third book—his own heart.

The precise subject of the opening address was: "The Bible as a Living Book in the Present Age." In some opening remarks, attention was directed to the organic connection between Jesus Christ, the Eternal Word of God, and Scripture, the written Word of God. First, Jesus Christ is the Son of God, the Lord from heaven, who came from above; at the same time Jesus is the Son of man, who in all things became like unto his brethren. So we look upon Scripture as the Word of God, and yet as an intensely human book, written by men and for men, and breathing everywhere the atmosphere of human life and human emotions. The second parallel is this: Jesus is not simply man born of a woman, but the Son of David, and the Son of Abraham. Likewise the Holy Scriptures, though for all men, constitute an intensely Jewish book, and even the Greek writings of the New Testament speak with the voice of Jacob. As Jesus is the Light of the world, so the Word is a book for the whole world, for humanity. The third parallel is this: Jesus Christ spoke in the simplest possible language, and was the Wisdom from above giving instruction daily in the streets. He said, "He that hath ears, let him hear," yet only those who were enlightened by the Spirit of God, only his "sheep," heard his voice. Likewise, the Bible is a book even for children and the multitude, and yet it requires the illumination of the Holy Ghost to understand it, and accept its invitations. These parallels were exhibited at length.

Proceeding, Dr. Saphir pointed out resemblances between the effect of Christ's words and those of Holy Scripture on the minds of men. Dealing then with the objection of some to the idea of God having embodied his message to mankind in a book, he spoke of the wonderful gift of language, showing that man is not able to separate thought and consciousness from words. The blessings which have flowed from the alphabet were then referred to. The Egyptian, Babylonian, and Assyrian nations, far more mighty than the Jews, wishing to perpetuate their history, left inscriptions upon large monuments. For centuries, however, those mysterious figures remained unknown to the world, whereas the affairs of the smaller nation—God's nation—which embodied its history in an easy, correct, and accessible manner, by means of an alphabet, have for centuries been more or less well known by all the nations of the earth, and to-day the children of the nations of Europe are more familiar with Bible history than with the history of their respective countries. God said to Moses, "write in a book"; Christ and his Apostles laid much stress on that which had been "written"; and John in the Apocalypse was told by the risen Christ to "write in a book" the things which he saw. In embodying his message in a book, then, God has indeed acted, not only with the greatest wisdom, but with the most Fatherly adaptation to the wants of humanity.

After considering the circumstances under which the books of the Bible were written, Dr. Saphir referred to the translation of the Old Testament into Greek, in the form known as the Septuagint. In this the providence of God was also manifest, for then revealed truth was reduced to a character in which it could be read by the nations of the then known world, and at the same time the Greek language was made plastic so as to express ideas which had previously no place in its vocabulary—ideas of humility, grace, and of God. And in due course the Evangelists and Apostles found the language ready to their hand as a medium in which to write the tidings of salvation to be sent into all nations of the earth.

It was then shown that, as pagan Rome persecuted the Book, so papal Rome energetically worked against it, by becoming its gaoler rather than its custodian. As in the early centuries of the Church, the people listened with gladness to the reading of the Word, so, when Luther sent the Bible again into the world, and opened up its meaning by pointing out that justification by faith was the key to understanding it, there was great joy among those who heard the things that were read. Rationalism, however, tried to mutilate the Book; then infidelity derided it; afterwards came waves of pantheism and internal criticism; but yet the Bible lives. Like the Jews, whom Pharaoh tried to drown, another great king tried to burn, and Haman tried to give up to an ignominious death, but who still live, so the Bible lives, and never did it show so much vitality as at the present day. After an allusion to the work of Bible circulation, in order to which many languages have been for the first time reduced to writing, Dr. Saphir pointed out that, though an Oriental book (and some such require to be transfused because they cannot be translated for Western readers) the Bible lends itself remarkably to translation. It was obviously written for all peoples of the earth. Luther's translation is the standard of the German language, and in English literature the Book also occupies a similar place. The Bible speaks to the heart of humanity as no other book does. It is at once the voice of God and the human voice, and as was said of Christ, the Word made flesh, "Never man spake like this man," so of the Word of God, it must likewise be said, "Never book was written like this book." Having cited sayings of great men of various modes of thought with regard to the Bible, Dr. Saphir referred to the peace and hope the Book communicates to man; and concluded by drawing a beautiful parallel between the Living Word and the living book.

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CAIRO MEDICAL MISSION.

Dear Sir,—The English Medical Mission in Cairo is the only institution of the kind in Egypt. Our dispensary is daily crowded by sufferers needing medical aid, and most of them deplorably ignorant of the Physician of souls. The larger number are Moslems, and the women are more numerous than the men, especially at this season, when "bad eyes" prevail among children, even more than among adults. Troops of poor women attend, carrying miserable little babies, and followed by toddling creatures, half clad in foul rags, and with bandaged eyes, some nearly blind already. Numbers are saved by prompt care and the skill of our devoted medical missionary, Dr. Azury. While waiting for their turns in the doctor's room, I read and talk to them, trying to show the need of spiritual healing, and the comfort and wisdom to be found in the love of God.

Great numbers of our countrymen yearly visit Egypt, when the heat has passed and the climate is delightful, but few out of the number give a helping hand to this blessed work. Perhaps some intending travellers, or others whose hearts the Lord has touched, may be inclined to send some help through The Christian on reading this little reminder.

Yours faithfully, M. L. Whately.
English Mission, Cairo.

JESUS—A SAVIOUR.

When troubles like fierce tempests roll
In surging waves around the soul,
What can the raging seas control?
One voice—the voice of Jesus.

And when the tempter lures away,
By pleasures for life's little day,
The pilgrim from the narrow way?
One name—the name of Jesus.

Or, when the world's bright lamps shall gleam,
Like stars, for just a moment seem;
They pale before the rising beam
Of light—the light of Jesus.

Yea, if the loss be fairer things,
And sorrow from the heart-depths wrings
Sighs for the dove's pure silvered wings,
One thought—the thought of Jesus.

Thus, throughout all this fleeting life,
With trials, conflicts, dangers rife,
One power can conquer in the strife:
His love—the love of Jesus.

J. H. S.

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CHISLEHURST AND SEAMEN.

Recently a large and most interesting meeting was held at the Church Room, Chislehurst, under the presidency of the vicar, Rev. W. Fleming, LL.B., for the purpose of forwarding the work of the "Seamen's Christian Friend Society." Rev. G. J. Hill read a short report from Mrs. A. P. Townend, the hon. secretary of the Chislehurst branch, from which it appeared that the ladies' committee had raised about £150 towards the new Sailors' Rest at Fowey, in Cornwall, and had supplied a large number of woollen articles, book bags and Scriptural literature, to seamen and fisherfolk on the Cornish and Devon coasts. From what the local treasurer and secretary had recently seen of the work, during a visit to those coasts, not only had their own interest in the work been deepened, but they felt they could most warmly commend it to the sympathy and help of others. About £500 would still be required to complete the Sailors' Home and Rest. It was also stated that through reading in The Christian a short account of the last meeting at Chislehurst, a gentleman had been led to form a branch on the North Devon Coast, and to open a good Sailors' Rest at Appledore.

The claims of seamen on Christian sympathy, and the value of Sailors' Rests, were eloquently and earnestly pleaded by Rev. R. Wallis Boyns, Sir George Hayter Chubb, Mr. H. W. Maynard, and Mrs. Hill. The hearts of all present were touched when several English and foreign seamen testified to the good that was being done by Bethels and Sailors' Rests, and told of the benefit they had themselves received from this Mission. In simple, unaffected language, they acknowledged the debt they owed to the work which this Society was carrying on in the Ratcliff-highway. A liberal collection was taken.

EAST LONDON EVANGELISATION SOCIETY.—We are requested to intimate that Mr. George Holland and Mr. G. Nokes have consented to act as Vice-Presidents of this Society, and that Mr. J. B. Chanceler, chartered accountant, of King-street, Cheapside, has kindly consented to become its hon. accountant.

HOSPITAL IN JERUSALEM.—Some months ago Jerusalem was visited by a lady, who became so much impressed with the value of the medical work that she most generously offered to provide two fully qualified English nurses for the hospital, in order that the nursing may be performed more skilfully and effectively than has hitherto been practical. After much careful search for suitable persons, the Committee have appointed two ladies trained at the Evangelical Protestant Deaconesses' Institution at Tottenham, and they are about leaving England to commence their work.

NOVEMBER 9, 1888.

The Christian.

REGISTERED AS A NEWSPAPER.]

[PRICE, 1d. POST FREE, 1½d.

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"WAIF-AND-STRAY" CHILDREN.

Dr. BARNARDO cordially invites all lovers of Little Children, and sympathisers with Rescue Work carried on among them, to attend

A SPECIAL MEETING

AT THE

BOYS' HOME, 18 TO 26, STEPNEY CAUSEWAY, E.

CONVENED (D.V.) FOR TUESDAY, 13th NOVEMBER, at 3.30 p.m.

At this important gathering reference will be made to

THE NEW ENTERPRISE

About to be begun, by which it is hoped that Street Waifs and Destitute Orphans may be saved in larger numbers from the pollutions of the Common Lodging Houses with which they are at present forced to come in contact.

Interesting statements of Child-Rescues will also be made by several workers. Among others, addresses will be given by Rev. WALTER J. MAYERS, Mr. JAMES B. WOOKEY, and Dr. BARNARDO. And finally

THE DAILY PRAYER UNION

on behalf of Christian Missions among Homeless Boys and Girls will be inaugurated, and Members enrolled.

TEA AND COFFEE AT 5 O'CLOCK.

Admission by Ticket (FREE), to be had on application to

JOHN ODLING,
Secretary.

18 TO 26, STEPNEY CAUSEWAY,
COMMERCIAL ROAD, LONDON, E.

Stepney Causeway is easily reached by Train to Stepney Station *from Fenchurch and North London Railways; to Whitechapel or St. Mary's, Whitechapel, on Underground and District Railways; by Tram-car from Aldgate; or by Blackwall and Poplar Omnibuses from Charing Cross and the Bank, which set down at the Causeway.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., High-street, Whitechapel, E.

George Holland thankfully acknowledges receiving from J. C. K. Cast-off Clothing.

The Infant Day Nursery. Free Ragged Day Schools. Sunday Schools. Week Evening Classes for Boys. Band of Hope. Children's Services. [illegible] Classes for Neglected Children. Mutual [illegible] Classes for Lads. Library. Bible Classes and [illegible] Work among Lads. Meetings. Classes. [illegible]y. Reading and Tea-room for Elder Girls and Young Women. Bible Classes for Men and for Women. Mothers' Meetings. Mission to Inebriate and Outcast Women. Shelter for Girls. Lodging House Meetings. Evangelistic Services. Home for Motherless Girls. Country Homes, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 55, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.
Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 1[illegible] years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over [illegible] Christian men and women.

Funds are urgently needed.

[illegible]

Office of the Society, 32, Finsbury Pavement, E.C.

PARIS CITY MISSION.—CHANTILLY.—An offer is made of £5 per annum others will raise £45 annually, to enable the Paris City Mission to employ a second English Missionary [illegible] annum required [illegible] M. WEYLLAND, Esq., 31, Car[illegible] N.W. [illegible] &c. for Engl[illegible]

Regent's Park Chapel Literary Society
On MONDAY NEXT, at 8.45 p.m.
REV. F. B. MEYER, B.A.
will Lecture at
Regent's Park Chapel, Park-square East
Near Portland-road Station, on
"THE BOOK OF COMMON PRAYER."
A History and a Vindication.
Admission 1s., 6d., and 1d.

HOME HOSPITAL, 9 and 32, Lupus-[illegible]-square, S.W., for Ladies and [illegible] surgical, and confinement cases. [illegible] taken as dispensing and [illegible]. The Trustees ask help for [illegible]—address LADY SUPERINTENDENT.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and [illegible] the poorer patients [illegible]. Contributions in money and clothing will be gratefully acknowledged. Old coats are much needed. Gratefully acknowledged, a Parcel of Clothing from "Friends, Finchley."

NORTH LONDON HOME FOR INCAPABLE BLIND CHILDREN, Alexandra House, Palace Gates-road, N. Branch from Hackney. Children admitted from two years of age. Applications to Miss RYE. Subscriptions will be gratefully received.

ST. MARYLEBONE HOME for In-[illegible] 8s. per week. [illegible] Hon. Superintendent.

REGENT'S HALL, Oxford-street. —Holiness Meeting at 3 p.m. every Tuesday. Noon Meeting at 12 every day excepting Thursday and Saturday. All Christians cordially invited.

GEE-STREET MISSION, Goswell-road.—Funds are urgently required for food and clothing to deserving poor. Please send donations to Hon. Superintendent, HENRY RUDGLEY, 13, Corporation-row, Clerkenwell; or Treasurer, Robert Baxter, Esq., 8, Victoria-street, Westminster; or to Bankers, Messrs. Barclay Bevan, 54, Lombard-street, City.

KENDAL CONVENTION for the Deepening of Spiritual Life.—November 12 to 18. Chairman: ROBERT WILSON, Broughton Grange, Kendal. Secretaries: G. E. MOSER, Greenside, Kendal; FRANK WILSON, Castle Lodge, Kendal; who will be glad to give any needed information.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY
Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, [illegible] received by JOHN JAMES [illegible] High-st., Homerton, London, E.

SPECIAL SERVICES. — Messrs. [illegible] Nov. 11 to Nov. 18. [illegible] Commence at 8.0 each [illegible] services, usual hours and at 3 [illegible]

Educational.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment [illegible] conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian princ[illegible]

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references apply

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, M.A., and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, lawn tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. [illegible] guineas. Reduced terms for children under 12.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from [illegible] guineas per annum.—The Misses BURKPITT, Avonbank House, Grosvenor, Bath.

ADDISCOMBE HOUSE, MARGATE. [illegible] to Board and [illegible] attention given to the [illegible] religious training of pupils. Highest [illegible] can be given. Term commenced September [illegible]

A HIGH-CLASS SCHOOL for young Ladies will be opened in January next, in Tunbridge Wells. Pupils entered before December 1, will be received for two-thirds of the usual fees. Refined Christian home.—Prospectus and references on application.—LEXICON, Sturmer's Music Warehouse, Tunbridge Wells.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God and His righteousness." Pupils prepared for the various Exams. [illegible]

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the [illegible]

CLIFTONVILLE, MARGATE.
LYNTON HOUSE LADIES' SCHOOL.
A thorough Education given, including languages and music. Constant care and attention [illegible]

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GEDDS, Chertsey House, Redhill.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with [illegible] training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

DRESDEN.—S[illegible] Home and [illegible] first-class masters. Best [illegible] Z. RABENER, Str. 14 I. Dresden.

ROYAL MILITARY ACADEMY.— [illegible] References [illegible]

HIGH-CLASS SCHOOL wanted for advanced Girl of 15 years. Country or South [illegible]

BATH.—Miss FOWLER, [illegible] in Bath, anxious to make a comfortable Home for Girls attending the schools, or for orphan children, requiring motherly care.

MOUNT RADFORD SCHOOL, Exeter. [illegible]

Head Master: [illegible]

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 18[illegible]. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal, A. E. COFFINS, M.C.P., seeks by careful, individual attention to secure the well-being of each Pupil. Drilling, class-singing, drawing, French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

NEW COLLEGE,
Cliftonville, Margate.
Head Master: REV. G. HUGH JONES, F.A.S.

[illegible]

WINDERMERE. [illegible] Principal, A. H. HARRIS, M.A. [illegible]

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School [illegible]

MANY CHRISTIAN PARENTS, who at the present time are seeking a School in which to place their Sons, are invited to write [illegible] an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the [illegible] have appointed their Wards as Pupils [illegible] Terms moderate.

Dr. THORN, Paddington, London.

MORAVIAN SCHOOLS, Fairfield, Manchester. Founded 17[illegible]. Rebuilt [illegible] 1871. Terms moderate. For prospectus of Ladies' School apply to Miss KORTEN[illegible]; for the Boys' School apply to Rev. W. J. B[illegible]

PARIS.—In a private Protestant School only six French pupils. English Governesses are prepared [illegible] Superior Diploma. Close to McAll Mission Hall. Inclusive terms, £4 monthly. Recommended by pastors, and by the Rev. Theodore Monod.

Madame FLAMANT, 39, Rue Truffaut, Avenue Clichy.

LAUSANNE, Switzerland.—Very comfortable Board and Lodging, in the centre of the most beautiful quarter, for young Ladies and Gentlewomen desiring to learn French and Italian in a short time, or attend the public course of studies. The best references.

Mr. NICOLE, Professor, 4, Square Georgette.

EDUCATIONAL OPPORTUNITY.— [illegible] Preparatory School in the North, two Boys would be received at half terms. Boys prepared for examinations. Comfortable premises. Foreign teachers. — For particulars, apply

E. B., 6, Woodside-villas, Surbiton.

TO PARENTS AND GUARDIANS.— Wanted immediately, in established school, Companion-Pupil to little Girl under nine. Christian influence, personal supervision. Inclusive fees, 35 guineas.

PRINCIPAL, Westlands, Saltash, Cornwall.

CLERGYMAN'S WIFE highly re-commends Lady as Companion, Lady-Housekeeper, or Governess (school or family). Twelve years' experience. English, arithmetic, fluent French (France), good music, singing, drawing.—F., Mrs. Hooper's Governess Institute and [illegible] terrace, London. Free to employers. [illegible] residence from 11s. weekly. References [illegible]

GOVERNESS (27) requires re-engagement to children under twelve. English, French, music, needlework, elementary German, and Latin. Good references. Salary £35.

[illegible] S.E.

A GERMAN PROTESTANT GOVERNESS desires a Christmas holiday engagement. Can be well recommended by Miss BROWN, Chatsworth Lodge, Grove-park, Chiswick.

GERMAN GOVERNESS required, [illegible]

NURSERY GOVERNESS. — A [illegible]

TWO EXPERIENCED LADIES [illegible]

NORTH GERMAN LADY, [illegible]

PASTOR DU MONTET DE LA HARPE [illegible]

Appointments Situations &c., Wanted.

A CHRISTIAN GENTLEMAN, [illegible]

YOUNG MAN [illegible]

MR. W. MONRO COLLINGS [illegible]

A CHRISTIAN YOUNG MAN (21) [illegible]

WELL-EDUCATED YOUNG MAN [illegible]

TO GROCERS OR GROCERS AND [illegible]

GARDENER.—A Lady wishes to [illegible]

GENTLEMAN wishes to recommend [illegible]

COMPANION.—A Lady wishes to [illegible]

AS MATRON of [illegible]

A LADY WISHES to recommend [illegible]

A LADY DESIRES engagement as [illegible]

A CHRISTIAN WIDOW and [illegible]

AS MOTHER'S OR USEFUL HELP, [illegible]

YOUNG LADY desires engagement, [illegible]

NURSE-COMPANION to an Invalid Child. A young Lady (age 21), with hospital (children's) training, is desirous of meeting with an engagement as above. Good pianiste. Fluent German and French. Cheerful. Doctor's reference. Terms moderate.—S. X., 1,888, Messrs. Deacon, 154, Leadenhall-street, London, E.C.

AS NURSE or Children's Maid.—A Lady can recommend a nice-spoken person. Aged 27. Knowledge of millinery, and good needlewoman.
Mrs. H. MARSHALL, Sunny Bank House, Leeds.

A LIGHT SITUATION wanted by an experienced Servant. Can wait upon a Lady, or undertake either cooking or housework. Four years' references. Wages from £20.
W., 1, Castle-hill-cottage, The Green, Hereford.

AS NEEDLEWOMAN.—A situation is wished with a Christian Lady (abstainer) in England, for a Woman about 30 years of age, who has recently been rescued from drink. Kindness combined with firmness necessary. She is of a very respectable family.
J. W., 136, Woodlands-road, Glasgow.

A LADY WISHES to find a situation as Needlewoman, for a highly respectable crippled young Woman. Wages £6.
Mrs. J. H. KNIGHT, Barfield, Farnham.

A LADY RECOMMENDS steady, industrious Girl of 18; fair knowledge of cooking, anxious to improve as Kitchenmaid under good cook. Christian family desired. For end November.
B., Thompson's Library, Malvern.

LADY WISHES TO RECOMMEND as Under Servant in a Christian family (Aberdeenshire preferred) the Sister of her Cook, belonging to that county. Carefully brought up. Healthy. Nearly 16. Not been out before.
Miss DUNCAN, 63, Dyke-road, Brighton.

WILL ANY CHRISTIAN LADY take as Under-Housemaid or General Servant, a young Woman who is anxious to regain her character.—Miss HEARN, Standen-heath, Staplers, Newport, Isle of Wight.

AS KITCHEN-MAID (single-handed). A strong, willing young Woman, of 24, who is anxious to work up a character. Town or country.—All particulars will be given by
Miss M. HENDERSON, 17, Chesham-place, S.W.

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GOOD PLAIN COOK wanted. Active, early riser. Wages £20 to £22. House-Parlourmaid. Must understand duties. £16 to £18.—Mrs. MCGREGOR, Glenisla, Vermont-road, Upper Norwood.

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GENERAL SERVANT wanted, in small family. A good personal character indispensable. Early riser. Plain cooking. Active, clean. Wages according to capabilities.—Mrs. G., 22, Offerton-road, Grafton-square, Clapham.

HOUSEMAID wanted, and to help in the kitchen. Strong, willing; abstainer. Comfortable home in country. Wages according to age and qualifications.—Apply by letter,
S., 2, Clarges-street, Piccadilly, W.

GOOD PLAIN COOKS, NURSES, House-Parlourmaids, and good General Servants wanted. Town and country. Good wages. Quiet, comfortable homes. — Miss MAULDEN, Church-street, Paddington Green. Stamped envelope for reply.

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MRS. CASSELMANN, residing at Teichstrasse 23, Hildesheim, Hanover, receives in her comfortable home (house with garden) a few Sons of Gentlemen from four to fourteen years, who are desirous of visiting the schools of this town; or young Ladies, who under the care of her daughter, a diplômed teacher, want to finish their education. Music included. Reference: The Rev. Dr. Walbaum, German Parsonage, Budney-road, Dalston, London.

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Miss SOYER, Bradgate, St. Michael's-road.

PENZANCE.—A Lady wishes to Let part of her house for the winter. Apartments or Board. Permanency preferred. References exchanged.
A., Mrs. Beare, Stationer, Market-place, Penzance.

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SOUTHSEA. — Surgeon's Widow wishes to meet with one or two Boarders for the winter months. Good house; pleasantly situated. Terms 30s. a week.—Mrs. TOWNSEND, Belvedere, Eastern-villas-road, Southsea.

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BOARD AND RESIDENCE wanted for a Lady. Terms £40 per year.—ZENO, Tract Depôt, 3, West-street, Weston-super-Mare.

(Continued on page 22.)

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Dublin Convention.

The fifteenth annual Christian Convention was held here the week before last, and was attended by vast crowds of people. In the evenings, not only were the spacious Christian Union Buildings full, but the passages also, so that the windows were raised to allow the voice to travel through. Large numbers of clergymen and ministers were present from all parts of Ireland; and the fact of their presence on these occasions invests the meetings with more than ordinary importance.

The meetings commenced on Monday with a largely attended conversazione, which gave a favourable opportunity of friendly recognition, and merged into the preliminary meeting, Mr. J. R. Fowler, of Bray, presiding. Addresses were given by Rev. Dr. Nicholas, of Dublin, and Rev. W. E. Burroughs, of Kingstown. The former pointed out that the assemblage had no denominational basis. They met on the broad basis of a common participation in Reformation or Evangelical principles. They held (1) that the Holy Scriptures contain all that is necessary for faith and morals; (2) the right of private judgment; and (3) salvation by faith in the atonement of Jesus Christ.

On Tuesday, Rev. F. B. Figgis, of Brighton, spoke on the Church's need of the Holy Spirit; it was felt to be a time of great refreshment. And the line of his address was remarkably taken up and sustained in a very able address by Rev. E. A. Stuart, of London, who during his brief stay made a profound impression. The afternoon was given up to missions and Christian work, the chair being taken by the Archbishop of Dublin, who spoke at great length and with considerable effect. He took for his text the Pan-Anglican Encyclical recently issued. There are, he said, some who think that meetings on such a basis as that tend to injure the prospects of Protestant reunion; they say that by meeting in that way the conviction that ought to possess every Christian mind, that the discords of Christendom are a disgrace to Christendom, is gradually lost. Now, he did not think this was the case. If he were to take his own experience—and he dared say it was the experience of many others present—he would say that every time they met together they were the more inclined to fall down upon their knees before the Throne of God, and pray, not that they might remain as they were, but that they might be drawn more closely together, and that at last they might be as their Saviour desired they might be—that they might be one together as they were one with Him.

After noticing the charge of some that Protestants have no definite, positive faith, but only stand on a negative foundation, the Bishop concluded by asking the assembly to show the hollowness of the taunt by rising and reciting with him the Nicene Creed. The audience joined in this most heartily.

Rev. F. B. Meharry, of London, was the next speaker, his subject being, "The Reflex Benefits of Missions." It had, he said, been stated that missions are a failure; but how, he asked, can that be true, when there are at this moment two and a half millions of people under missionary instruction and care; when there are seventy large missionary societies in existence, as compared with seven at the end of last century; and when the sum contributed annually for the support of missions is £1,250,000, as compared with £57,000. Revs. W. H. Tindall and E. A. Stuart spoke in the evening.

There was a large attendance at the noon meeting on Wednesday, when Viscount Bangor presided. Rev. F. B. Meharry delivered an address on "The Influence of Reformation Principles on Life and Character." Incidentally he declared himself as disapproving new Gospels. I do not, he said, approve of people going about preaching novelties. I know only one Gospel—the Gospel preached in Eden, announced by the patriarchs, proclaimed by the prophets, taught by Christ and his holy Apostles and servants. He concluded by maintaining that the radical principle of the Reformation was a universal anxiety on the part of men to get nearer to God. Rev. Dr. Mackennal, of Bowdon, followed, his excellent address dealing with "Self-regard and Self-sacrifice."

In the afternoon foreign missions were again considered. One of the speakers pointed out signs of hope for the Mohammedans of India. Some of the best native Christians of the Empire were originally Mohammedans. One of these, a Christian minister, lately created Doctor of Divinity by the Archbishop of Canterbury, was the leader of the Mohammedan side in a controvery with Christian missionaries, and he is now preaching the faith he formerly opposed. There are many others like him, who are most efficient workers in evangelisation.

Colonel Saunderson occupied the chair in the evening. His presence and address, which was full of evangelical spirit, were welcomed by general cheers from the audience. Rev. F. B. Meyer spoke of deliverance from the power of sin, especially exhorting the audience to take up the true attitude with regard to it, as those risen with Christ. Rev. S. M'Comb, of Derry, followed with an eloquent address on the unsearchable riches of Christ, which was much appreciated.

On Thursday the morning was felt to be very searching and powerful. Rev. F. B. Meyer spoke on the conditions for receiving the Holy Spirit; and Dr. Mackennal, of Bowdon, on the growth of the passion for souls, in which he showed that it was proportionate to our nearness to God. At the close of the meeting, a desire was widely expressed to converse further with Mr. Meyer on the subject of his address; and an adjournment was made into a smaller hall, where an interesting time was spent in asking questions, and in united heart-searching and prayer for the baptism of power.

During the afternoon addresses were delivered by Rev. W. H. Tindall, on Christ's Joy; and by Rev. J. B. Figgis, on Spiritual Possibilities. At night a great closing meeting was held; the large galleries being reserved for men. Rev. F. A. Lillingston spoke on Thoroughness; and Dr. Pentecost, who was about to hold a Mission in the same hall, received a cordial and sympathetic audience.

The arrangements for the order and comfort of the meetings were excellent, and reflect much credit on the officials.

◆

Rev. Geo. C. Needham in Manchester.

The meetings held by Mr. Needham closed on Friday last. There has been the deepest interest, and inquirers have been conversed with every night. On Sunday week the hall was crowded in the evening in every part; a large number stood up for prayer, many—both adults and young people—professing to accept Christ.

On Wednesday evening, Mr. Needham gave his lecture on "The Gospel according to Moses," illustrated by stereopticon views of the Jewish Tabernacle. The house was crowded, and the deepest interest evinced in the subject. Many have expressed delight at being led into a deeper study of the types and shadows of the Old Testament, and the afternoon Bible-readings have been a source of great strength to Christian workers. The word of God has been powerful, and the whole city will be the better for our brother's visit.

A very interesting work in connection with the Jewish population round the Conference Hall has been growing for many months past, and some of the adult Hebrews who have been groping after the light, took occasion to come to Mr. Needham's meetings, and a spirit of inquiry has been provoked amongst them, which we hope will lead to much blessing.

K.

RAILWAY MEN IN INDIA.

Dear Sir,—The accounts given from time to time in your columns of the work carried on by the Railway Mission at home have for years interested me deeply, knowing as I do something of its excellent work. As to the need for this special mission, there can, I think, be but one opinion: it is meeting a long-felt want and doing noble work in the cause of Christ.

During my eight years' connection with Indian railways it has frequently struck me that if the need for such a mission exists at home, where Christian efforts abound, how much greater is the need for a similar agency in India, with its ever-increasing system of railways. To-day India can number 14,000 miles of railway, on which are employed over a quarter of a million of persons, of whom 10,000 are Europeans and Eurasians, whose families cannot be less than another 20,000 individuals. Amongst this large number it is surprising in these days of aggressive Christian work how very little real earnest Gospel work is done, and how many there are without religious ordinances.

To give an idea of the state of matters let me mention that at four different centres of a railway of nearly 800 miles, where about 50 families reside, practically little or nothing is done to furnish them with the ordinary means of grace; in fact, at one of these centres referred to, where about ten families reside, no minister or missionary has for years conducted any religious service. On another railway of about six hundred miles, where one missionary is engaged, his work at present, owing to his absence on a year's leave, is practically at a standstill. Numerous other instances might be given to show that in other parts of India matters are equally bad. Truly, much requires to be done on behalf of our fellow-countrymen employed on Indian railways.

I am aware that one society endeavours to evangelise among the Anglo-Indians employed on railways and in districts adjacent thereto, some of whom have done, and are doing, excellent work; but this society has confined its efforts to a few railways and districts. In some instances railways have their own chaplains, but these, as a rule, generally confine their efforts to the headquarters of the railways, and are only now and again able to visit outlying stations. In many cases managers and officers do what they can to enable missionaries to visit their staff and conduct services. But, after all, these efforts are very inadequate compared with the need.

If branches of the home Railway Mission were organised in India, conducted on bold and vigorous lines, and equipped with educated, earnest, godly men, they would do a vast amount of good. Such efforts would, I am sure, receive the sympathy and support of many in India. No grander field for Gospel work exists in India. The acquiring of a language is not a necessity; and in addition to the Europeans and Eurasians referred to, there cannot be less than 30,000 native station-masters and clerks who read and write English fluently, many of whom are not averse to Christian influences. James Shaw,

Dep. Exam. of State Railway Accounts.

Pegu Club, Rangoon.

[This is a most important appeal, and we trust something may come of it. Mr. D. Spencer, secretary of the Railway Mission, New Bridge-street, E.C., will be only too glad to arrange the formation of branches in India if the means are put at his disposal. Could not some Christian gentlemen who have acquired fortunes in India, combine to do this greatly needed work?—Ed.]

The Opium Question.

May I claim the earnest attention of your readers to a few thoughts on this subject, which has been much on my mind of late? It would be waste of time to refer, except very briefly, to the enormity of this national sin, because it is familiar to all of us, and is admitted on every hand. It is well, however, to remind ourselves, that, while we are busily working for other objects, and enjoying the luxuries of Christian fellowship, in the midst of a highly-favoured land, thousands of poor, wretched Chinese (both men and women) are daily passing into premature graves, and tens of thousands of homes are desolate and afflicted, through the introduction of the Opium, for which England is responsible. Our missionaries all over that vast territory meet with its terrible effects; they find it one of the greatest hindrances to the acceptance of their message, and they marvel at our supineness. There is, I suppose, an impression prevalent, that, permission having been granted to the Chinese Government to levy a certain duty on Indian Opium, the condition of things is improved; but those best acquainted with the facts tell us that this makes but little difference, and that the point to be aimed at is the entire discontinuance of the growth of Indian Opium for the Chinese market.

With regard to this I want to lay before your readers three foundation thoughts:—

(1) Is it possible to bring so much pressure to bear upon the present Government as will induce them to abolish the growth of Opium? I fancy it would stagger many of your readers if anyone were to assert that it is *impossible* to stop the Opium trade. Yet do we not act as if we thought it impossible? Are not some of the oldest and truest friends of the cause giving way to discouragement?

Mrs. H. B. Stowe, in her familiar story of "Uncle Tom's Cabin," makes the woman Cassy remark, in view of the fearful sufferings of the slaves, "The Lord does not come into these parts." It may have seemed like this in the days of American slavery, and it may seem like it now in the Celestial Empire; but verily the Lord is taking notice of things in China. His ear is not deaf to the never-ceasing wail of sorrow, and a record is made against the English nation. Let us go back in this conflict to first principles. "The Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear." Nothing is impossible with Him. As He was with our fathers in the overthrow of the giant evil of slavery, as He has been with some of our fellow-workers in the campaign against licensed sin, so He will be with us if we go forward, trusting in Him.

(2) It is only by a tremendous effort that we can hope to overthrow this mighty evil; anything less would seem to me something like sending one small engine to extinguish an extensive fire.

(3) As to the right time, there may be difference of opinion. Circumstances allow of no unnecessary delay, for with every year there is an increase in the growth of Chinese Opium, rendering it more and more difficult for the Government of that country to put a stop to it within their own borders. Then the circumstances—(1) that there is at present no European war, and (2) that there is no all-absorbing cry before the English public—would seem to make the present a fitting time to begin.

We seem to need union and organisation. In union is strength. Should not the friends of the movement draw together with an understanding that something definite will be laid before them? and should not the representatives of each society having missionaries in China be asked to come to the front and aid in the work? I would hope that before winter is over a conference may be held in London, composed of representatives from every town in the three kingdoms, at which a plan of campaign may be discussed, and immediate steps taken for action. Not only should every town receive an important deputation, but members of Parliament and men of influence should be waited upon, reasoned with, and invited to declare themselves on the side of right and mercy. What we need is to ask guidance from our Heavenly Father in everything, and follow it faithfully, and He will care for results. Samuel Southall.

27, Crown-street, Leeds.

Hope Cottage.

One pleasant afternoon, in the early winter, six years ago, a lady called on me, and something led me to speak to her about two little girls who, I had just learnt, were in a house of ill-fame with their sister, training, in all human probability, for the life of sin that she herself was leading. I also spoke of other little ones who, I feared, were in the same condition, little thinking what would grow out of our quiet talk together. The next day, to my surprise, her carriage was again at my gate, and she entered the room quickly, like one with an errand.

"You will be surprised to see me again so soon," she said; "but, Mrs. Wilkes, I could not sleep last night."

"Why?"

"Well, I thought, if the Lord came then, or in the morning, what could I and many other women say to Him about those poor children whom you were telling me of; we, who have houses with more rooms than we want, more servants than we need, and more carriages than we require." I looked at her with surprise as she continued, "Will you please take a little house directly, furnish it, get a good woman, and take those two little girls and a few more, and I will pay for the furniture and collect the money to keep them."

I was so thankful that I obeyed her at once. It was very quickly done—a small house in Copper Mill-lane, near The Elms, Walthamstow, where I was then living, was taken, a most suitable woman found, the house comfortably furnished, and two days before Christmas, '82, it was in work with six little girls taken from a future one may well shrink from describing, and Hope Cottage, as its foundress lovingly called it, has indeed proved a door of hope to those who have been sheltered there, as her heart was drawn out still more to those poor little ones—many of them worse than motherless, and some with life stories too painful to tell.

After a little time she took them nearer to her own home at Woodford, on the border of Epping Forest, and built one of the most comfortable and prettiest cottages I have seen. It holds twelve children and the same matron, who tells me that seventy children have been taken in since the Home has been open; it is near the Board School, where they go for education, the elder ones taking care of the mites of two and three years old.

I paid them a visit recently, and what I saw made "my heart rejoice," surely the dear foundress of this little house need not fear to see Him who said, "feed my lambs," for here are twelve poor little lost ones found, and fed, and clothed.

And, as I heard them sing, "I will love Jesus," in this bright cottage, I thought surely they will learn to love Him here.

While I am there, Ellen, the eldest, a nice-looking girl of sixteen, brings in some tea; one of twelve leads the singing and is clever at darning stockings; one little body of about ten comes in from work; for these small folk go out to work, cleaning knives and boots, and light charing for neighbours, and, when fit, they go to service outright; then come a girl and her mother for advice; and again one who has been three years in the same situation, her mistress brings her to spend a few days in her old home for a holiday. No wonder she likes to come, for it is a bright, sunny-looking place, with plenty of toys and cheery work, for everyone has something to do. And it is a long time since I have seen such good needlework, knitting, patching, plain sewing, and button holes—work that one's own mother and grandmother could find no fault with. Indeed, useful home life and gentle teaching of the love of God seem to be the order of the little house and nothing else.

Hope Cottage has been kept up by subscriptions amongst friends, and if they chanced to fall short in the past there were ample means to supplement the deficiency; now it is not so, and Hope Cottage is dependent on those who have the ability and will to give; so I just ask the readers of The Christian to help Mrs. Andrew Johnston to keep up this real work of mercy, the true usefulness and beauty of which I know so well. The two dear girls who were on my heart when I spoke to Mrs. Johnston six years ago were saved from a shameful life, and are now in the North of England, cared for and doing well, living witnesses of the power of love—true, practical love—whilst many others have been started on their way in the world with the memory of a sweet home on earth that will help to fit them for a home in heaven.

There is an economy and common sense about this Cottage work that must recommend it to all thoughtful minds. Making use of the School-board, there is only the Home and living to provide for, and it is consequently not an extravagant idea or undertaking, but one which might be followed in many country places. Fancy what a change for a town child, to be taken from *a den*, and put into a sweet, clean Home, like *this!*

Mrs. Andrew Johnston, 13, Prittlewell-square, Southend, Essex, will gladly send a leaflet to anyone who would like to know more about this little charity, and I am sure that earnest inquiries would result in the foundation of other Cottages of Hope, something like this for which I plead. Anna Wilkes.

Manor Cottage.

[We have inserted this letter, unabridged, in the hope not only that Hope Cottage may be supported, but that many another kind-hearted Christian lady may be led into the joy of a similar undertaking.—Ed.]

CHARITIES AND THE INCOME-TAX.—We cannot too soon or too plainly call attention to the important decision given by the Court of Queen's Bench on Saturday last. Lord Coleridge held—Mr. Justice Grantham dissenting—that the property of the Moravian Church, which, like every other charity, has hitherto been exempt from payment of Income-tax, is not and never has been entitled to such exemption. The ground of the judgment is that property held on trust for "charitable purposes" is the only property tax-free, and that charitable purposes mean nothing but the relief of actual poverty. Funds given to mitigate physical privation or suffering arising from poverty are henceforth to be the only funds relieved, and the millions of property held on trust for religious and philanthropic objects is for the first time to be subjected to this tax. For the future the tax is to be levied on all funds held for the promotion of missionary or other religious efforts, for the building of churches, for educational purposes, or any other object of public utility other than the relief of mere physical want. And this far-reaching innovation is brought about, not by any change of policy on the part of the Legislature, not by any Act of Parliament embodying the will of the nation, but solely by putting an entirely new interpretation on an old Act that has for nearly half a century been held to exempt every class of charity, in the widest sense of that word, from payment of Income-tax.—*The Record.*

For the Young.

A LITTLE BURDEN-BEARER.

"Bear ye one another's burdens, and so fulfil the law of Christ."

Bessie repeated the words slowly with a somewhat puzzled expression on her bright childish face.

Her last birthday gift had been a tiny blue and gold book with illuminated texts for every day in the year, and each morning she learned the verse for the day, and repeated it to her father and mother at the breakfast table. Better than that she took each day's text for a watchword, and all through the day tried to remember and put in practice its teachings.

"I don't believe this text was ever meant for a little girl like me," she said to herself, after a few moments of thought.

"Of course grown-up people could bear other people's burdens, that means, help them with their troubles, I know, but a little girl couldn't do anything. I guess I'll have to ask mamma to find me another text for to-day."

After breakfast, while she was waiting for the lunch her mother was preparing for her to take to school, she asked the question over which she had been pondering. "Mamma, I couldn't bear anyone's burdens, could I?"

"What do you mean, darling?" asked her mother.

"Don't you remember my text, 'Bear ye one another's burdens, and so fulfil the law of Christ'? I can't take that for my watchword to-day if I can't bear burdens."

"But you can, dear," answered mamma.

"Why, mamma, what can I do for anybody?" queried Bessie in surprise.

"Suppose you try to-day to find out for yourself in how many ways a little girl can lighten other's burdens, and if you cannot find any, I will help you to-morrow; but I am sure you will succeed," answered mamma, as she packed the dainty slices of bread and butter into Bessie's pretty little lunch-basket.

"But, mamma, I haven't any money."

"That doesn't make any difference, dear. There are many burdens besides those of poverty to bear, and if you carry a loving, helpful spirit, you will find many ways to fulfil the law of Christ."

"Well, I'm going to try," answered Bessie, as she gave her mother a good-bye hug and kiss, and started off toward school.

A few blocks from the school-house she came in sight of a poor old cripple, who was slowly and painfully making her way along by leaning on a stout oaken stick.

Some boys were chasing each other along the sidewalk, and, as they passed her, one of them carelessly brushed against her, and knocked the stick from her hand.

Before she could painfully stoop to recover it, it rolled slowly away, and did not stop till it reached the street, where it lay across the gutter. Bessie hastened her steps that she might give the stick to poor old Margaret, whom she knew to be almost helpless without it; but before she could execute her kindly purpose, a butcher's cart rattled around the corner, and in a moment the stout stick was broken in two pieces.

Tears of distress stood in the poor old woman's eyes. "What shall I do? what shall I do?" she cried, as she held on to the fence for support.

"Can't you get home without your stick?" asked Bessie, when she overtook her.

"No, and I'm in such a hurry to get to my daughter's, too. She's sick, and I thought if I could only get around there I could help her a good bit by minding the baby. There ain't much I can do, but that would be a little help."

Bessie looked up at the clock on the church tower. Twenty minutes of nine. A little struggle went on in her heart. She had plenty of time before school to help old Margaret go to her daughter's house, and if she let the old woman lean upon her shoulder she would not miss her stick; but the little girl could not bring herself to make the kindly offer at once, and she stood irresolute for a moment. She wanted so much a little fun before the opening of school. Just then another and a better thought came to her. "Bear ye one another's burdens." It almost seemed as if someone had whispered it to her. Here was surely a golden opportunity to fulfil the law of Christ, and she resolved that no selfish reasons should prevent her from making use of it.

"Lean on my shoulder, and I will help you go to your daughter's," she said, stepping close to old Margaret's side; and the old woman overpowered her with voluble thanks, as, resting her hand upon her new support, she hobbled along.

That walk was quite a trial to Bessie, and she had to remember for whose dear sake she was helping old Margaret bear her burden, to keep herself from regretting her offer. So many people passed her whom she knew that it made her bashful, and even some of her schoolmates overtook her. Then old Margaret leaned so heavily upon her that her shoulder ached long before they reached the door of the house where the sick daughter lived. She had to run as swiftly as her little feet would carry her to reach the school-house before the bell sounded its last stroke, and she was tired and breathless when she reached her desk. At recess, she found a burden of sorrow that she could share. One of the scholars had come back to school that day for the first time since her mother's death, and her black dress and sad face spoke of her grief.

"Come out, and let's have a game of 'I spy,'" exclaimed Bessie's desk-mate, as recess was announced.

"Let's ask Bella, too," suggested Bessie.

"Oh, it's no use! She looks so dismal that I don't suppose she would want to come."

"I am going to stay with her then," said Bessie, pitying her lonely little schoolmate from the depths of her childish heart, and, when the other scholars had trooped noisily out to the playground, she went over to the corner where poor little Bella was sitting crying, with her head bowed on the desk, and tried to comfort her. Her whispered words of sympathy and love gladdened the sorrowing child, and Bella's tears soon ceased to flow.

"Thank you for staying in with me, Bessie," she said, gratefully, as the bell rang for the scholars to come in. "You don't know how much better you have made me feel."

As Bessie went back to her seat there was no room in her heart for regret that she had lost the game the other girls had enjoyed, she was so glad to think that she had helped bear a burden of sorrow. Nor was this her only opportunity. Many times that day she found a chance to lighten others' burdens, and at night when she was cosily tucked up in her little white bed, and her mother sat down beside her for their evening talk, she said—

"Mamma, you were right this morning. I think I did help bear some burdens, and I think I will take that text for my watchword always. I would rather be a little burden-bearer than anything else. It is so nice to make people happy when they are sorry."

Mamma kissed her little girl very lovingly.

"I could ask nothing better for you than that, dearest, and may you have grace always to fulfil the law of Christ."

Bessie's gift from her mother on her next birthday was a beautiful illuminated text, in a handsome frame, which she hung at the foot of her bed, that her last look at night and her first in the morning might be at the words of her life motto—

"Bear ye one another's burdens, and so fulfil the law of Christ."—*New York Observer.*

CHILDREN'S SPECIAL SERVICE MISSION.

A meeting, under the auspices of this Mission, was held in the Y.M.C.A. Hall, Manchester, on Thursday last week. Mr. F. W. Crossley, J.P., presided, and gave an interesting address in advocacy of the Mission. Rev. W. S. Standen described the work at Blackpool. Mr. A. Haley spoke of his work at Wakefield, and also of the summer seaside work at Filey. Both had been mightily blessed. Mr. G. Banaster, "the Boys' Friend," gave a grand account of the work in which he delights. Letters received tell of the lasting blessing the Mission has been to the little ones. Rev. J. Hodgson Jones told how, as a lad, he had been greatly influenced for good by Mr. Spiers.

Mr. Henry Hutchinson spoke of the work in some of the districts of Liverpool and Glasgow. One of his most interesting experiences was at the former city. There stayed behind at an after-meeting, a girl, a middle-aged woman, and an elderly woman. Questions were asked and answered, little difficulties cleared away, and there went from that meeting three generations—child, mother, and grandmother—with the peace which passeth all understanding.

Children's services were held in the Baptist Chapel, at Barking, last week, by Mr. T. Lewes Sayer. There was a fair attendance, and the services were productive of great good, several of the elder scholars professing to decide for Christ.

Mr. Josiah Spiers, City Hall, Carlisle, November 16—30. Mr. H. Hutchinson, Free Church, Grange, Edinburgh, November 10—17; Derby, November 22, 23. Mr. E. Arrowsmith, Hull, to November 10. Mr. T. Lewes Sayer, Clapton Hall, E., November 13—15; Hatfield-street Sunday-school, Golden-lane, E.C., November 19—24; Gospel Mission House, Appleford-road, Kensal Town, November 26—30. Mr. H. W. Pewtress, Baptist Chapel, Upper Holloway, November 18—23.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 11, Heb. ix. 1—14; Mon., Nov. 12, Heb. ix. 15—28; Tues., Nov. 13, Ps. l. 1—12; Wed., Nov. 14, Ps. l. 13—23; Thurs., Nov. 15, Ps. li. 1—19; Fri., Nov. 16, Ps. liii. 1—6; Sat., Nov. 17, Heb. x. 1—14.

A PRISONER OF CHILLON.

At the close of his mid-day service in the City Temple last week, Dr. Parker said: "You may have read Byron's poem called 'The Prisoner of Chillon.' There is in the dungeon there at present a lady, a captain of the Salvation Army, who has been preaching the Gospel according to the method of that energetic and useful organisation; and she has been sentenced to 100 days' imprisonment in that melancholy dungeon. ("Shame.") It is iniquity of the basest kind. We cannot change the law, but we can denounce it. The particular law under which that lady is sentenced is fifty-four years old, and was made for the purpose of meeting circumstances which were then supposed to be urgent. That old law has been revived and brought to bear in all its severity on an instance of this kind. (Shame.) It is infamous. Our own Government ought, if possible, to intervene. I believe that all civilisation ought to have a voice in such a matter as this. It is not a question of Swiss law or European law; it is a wider, deeper, greater question altogether. Every honest man ought to have an opinion about it, every earnest man ought to make his opinion known. What are we doing with our criminals, vagabonds, lawless ones, who are being convicted of felony and wife-beating, and family starving? Many sentences pronounced upon such people are not more than half so severe as the sentence which has been pronounced upon Captain Stirling, of whom I am now speaking. We can directly or indirectly send messages of sympathy to this prisoner of the Gospel. I am quite sure that we must use our pulpits more for purposes of this kind. I believe that the pulpit of England has a greater work to do than it has ever yet dreamed of."

On the suggestion of Mr. John Ripley, the following telegram was sent to the prisoner: "The congregation assembled in the City Temple deeply sympathise with Captain Stirling, and bids her be of good cheer."

Notes and Comments.

NEXT week we hope to give portrait and sketch of Dr. Monro Gibson, of the Presbyterian Church, St. John's Wood.

The *Journal Religieux*, a Swiss paper, comments with much disapproval on the harsh sentence passed on a Salvation Army Captain in Canton Vaud, by which she is sentenced to six months' imprisonment. Some parents complained that she had won their children to attend certain meetings without obtaining their consent. In 1834, a law was passed to satisfy some who objected to religious liberty, "but," says the *Journal*, "we do not think it has ever been applied till now, when, after fifty-four years of quiescence, and after the proclamation of federal and cantonal liberty of worship, it is revived by the Vaudois Government as a sop to the petitioners who have demanded the expulsion of the Salvationists."

The long-disputed question, "Where was the place called Calvary?" is the subject of a deeply interesting, illustrated article in the current number of *The Century Magazine*, which we heartily commend to our readers. The writer, the well-known Rev. Dr. Robinson, gives an account of a visit paid to Olivet and the little church which is stated to mark the spot of Christ's ascension to heaven. The article is of deep interest to all those who love to trace the footsteps of Jesus.

The infliction of a fine of £100 upon the publisher of certain French translations is not so much a satisfactory result of the prosecution, as an incident forcibly illustrating the necessity for such legislation as will enable the authorities to deal promptly with like offences. Such a fine must be a trifling matter to a publisher who for years has been flooding the market with shameful books. The undertaking to withdraw several from circulation is, moreover, discounted by the fact that thousands of them have passed over the booksellers' counters into quarters whence they cannot be recalled, and where they will continue to pollute and deprave. It is most desirable, with a view to the future protection of our English youth, that summary jurisdiction in such cases should be attainable. We trust those who have moved in this unsavoury matter will not rest until they have achieved that object.

Meantime, it is not too much to expect that the sentence of the Court on Mr. Vizetelly will be impartially applied to other booksellers, as the Solicitor General hinted that it would. We can direct the police to at least one shop in a well frequented thoroughfare where piles of the condemned books are openly on sale. This does not indicate much zeal or consistency on the part of the authorities.

The poisonous flood of impure literature has extended to India, where some of the native papers complain bitterly of the apathy of the Government in the matter. As regards our own country, there are difficulties connected with the treatment of this social plague which require careful steering on the part of the authorities, if they would avoid an indirect increase of the evil. But the existing prohibitions ought to be more rigorously and impartially enforced. Greater care on the part of newspapers in refusing advertisements of such works would also do much towards an abatement of the evil, and more attention and assistance should also be given to the circulation of pure literature as an antidote.

Whilst referring to this subject of scrapulous literature, we must express our regret at finding in the current number of *The Woman's World* a eulogy of a French writer whose sins against common decency are less than Zola's only in degree. We are sure that Messrs. Cassell & Co. would not knowingly permit anything to be issued under their name that is calculated to offend against moral and religious feeling. The publication in which the objectionable article appears is one intended for the family circle, and we feel it our duty to warn those of our readers who see it, against the dicta of the writer, who glorifies De Maupassant's "classic utterance" and "mastership in the art of literary composition," but has nothing to say about the features which render most of De Maupassant's books unfit for any but the lover of literary garbage.

Among the subjects discussed at recent diocesan conferences, gambling and impure literature have taken a prominent place. It is earnestly hoped that the feeling which is being aroused on these questions will not be allowed to die out. The first of these social plague-spots will never be stamped out so long as the anomalous practice continues of persecutions for street betting and public-house gambling, whilst the daily publication of "odds" and racing news is permitted to run riot. Why should that be a venial weakness in the nobleman or legislator which is a shocking misdemeanour on the part of the bricklayer or shop assistant?

This question must be referred to first principles. Every form of betting or gambling, whether in a church or chapel raffle, on the Stock Exchange, or elsewhere, is a violation of the law "Thou shalt not covet," and is the obtaining of another person's property by dishonest means. The public conscience, we fear, is not yet sufficiently awakened on this matter to bring the necessary pressure to bear irresistibly upon Parliament; but much may be done by individual determination to avoid the very least appearance of this vice, which extends far beyond mere betting, and taints much of the business life of every community.

Mrs. Fawcett recently protested against the idea that the value of woman depended upon her relationship to other people rather than upon what she was in herself, and on what she did in the world. She also did well to deprecate idle and useless wrangling about superiority or inferiority on the one side or the other, and aptly hinted that in those spheres where man had been most alone—politics and war—he had not been very successful. Without touching here upon the vexed question as to how far women may with advantage interfere in politics, it may be pointed out that feminine influence can render most powerful aid towards the solution of many of the social problems that are pressing for serious attention. The demand for trained and consecrated talents and time is far in excess of the supply, as there are now numberless avenues of Christian and philanthropic work open in which the best gifts and graces of womankind may find ample scope.

We have frequently urged that for certain offences flogging seems to be the fit and proper punishment, because it would have a deterrent effect. We observe that the Recorder of Birmingham, Mr. Dugdale, Q.C., has sentenced an inhuman ruffian, who was charged with assaults upon little children, not only to a term of imprisonment, but to be flogged. The leniency with which offences of the kind have hitherto been treated has done much to increase the number of offenders.

In spite of the scant encouragement afforded by the present political outlook on the Continent, it is gratifying to note that the promoters of the movement in favour of international arbitration are not idle. A meeting held at Paris the other day was attended by several French Deputies who are in sympathy with this peaceful agitation, and by some English M.P.'s. It was decided to hold a Congress, representing England, America, France, and any other countries in favour of the scheme, on the occasion of the Paris Exhibition next year. It was stated at this meeting that thirty-six members of the House of Lords are supporters of the movement. Whilst the European Powers are eyeing each other with distrust and suspicion, each hesitates to be the first to substitute the council-chamber for the battle-field; but, in view of the tremendous strain and burden imposed upon the people by the maintenance of such bloated armaments, considerations of economy alone should be sufficient to secure general acceptance and adoption of the principle and practice of arbitration.

"What will the end be?" is the question which the Bishop of Liverpool discussed last week to his Diocesan Conference, in relation to the advance of sacramentarianism. We quote some of his words:—

> I cannot help thinking that the state of the Jewish Church between our Lord's ascension and the destruction of Jerusalem contains a lesson of warning which "churchmen" would do well to notice. The Temple service of that forty years was magnificent, far exceeding anything in our own day. The Levitical priesthood kept its place. Sacrifices and feasts were kept up with scrupulous regularity. The formal Pharisee, on the one side, made an idol of externals; the sneering Sadducee, on the other side, made light of the resurrection and trampled on a large part of the Old Testament. Such was the state of things after Christ left the world. And how did it all end? There came at length the most fearful crash and complete break up of a system and a church that the world has ever seen. The Holy Temple was burned, and not one stone was left on another. The priests, the sacrifices, and the ceremonies were swept off the face of the earth like chaff.

It is not the clergy only who are responsible for the things that are awakening concern and alarm in the mind of Dr. Ryle, but the people also who love to have it so. Matt. xxiii. teaches what is the Lord's indignation with those who forsake spiritual worship for the traditions of men.

Many of those acquainted with the matter expected an outcry against the mischiefs of the present system of educational examinations. It has at length found a voice in the current *Nineteenth Century*, in the form of an indictment and protest, which is signed by 376 men and women of letters. Professors Max Müller, Freeman, and Frederic Harrison support it with separate papers. Without endorsing all that is written, we think the following points can hardly be gainsayed: Education is too much becoming a trade of prize-winning; mental overpressure is bringing on the young physical mischiefs of the gravest import; a quick superficiality in skimming over a subject is destroying the faculty for original work; education is tending to the same type, and a class of specialists is growing up, whose duty is not so much to teach as to cram. If these things are true, and we fear they cannot be controverted, there is a justification for Professor Max Müller's assertion that the present system of examinations is poisoning the best blood of England.

Parents ought to look more carefully at the matter. The evils, as the protest says, apply not merely to boys, but with increased force to girls. To neglect the training of the moral sentiments of a girl, and to ignore the cultivation of her special faculties and capacities, in order that she may run a race of prize-winning, may do an injury to her nature which no time will exhaust. There is, moreover, in the case of girls, ground for the fear that the kind of teachers who formerly educated them for home life are being driven from the field. It is easy to hire specialists who can cram on a few points for an examination, but there are Christian ladies who do not care for honours won in that way, and who yield to a more ambitious class. On every ground it is most desirable that the new educational fashions should be seriously canvassed, and the important protest of the month may go far in this direction.

The remedy, we should judge, is not in abolition so much as in reformation. The true scope and purpose of education must be kept more steadily in view. In the words of the late Rev. Edward Thring, of Uppingham, one of the greatest authorities upon this subject,

> Minds cannot be inspected. The minds of a class cannot be produced as specimens on a board, with a pin stuck through them like beetles. Shoving in the regulation quantity is one thing; clearing the stuff out of the bewildered brain and strengthening the mind is another, and the two are foes. The business of the teacher is not to make the mind full, but to make it strong—to train athletes, not to fatten geese.

It is no secret (says *The New York Evangelist*) that the Roman Catholic Church is making earnest efforts to acquire possession of the Holy Land. Pope Leo XIII. recently directed his bishops to see that collections are at an early day taken in all their churches for the restoration and rebuilding of the old Roman Catholic chapels and churches in that country.

CHISWICK.—A fresh effort has been commenced here for the spread of the Gospel by the Union Hall Mission. Evangelistic services are held each Sunday. In the afternoon there is a Bible lecture. The services have hitherto been of a cheering nature, many Christians in the locality expressing their thankfulness to God for this special effort to reach the masses. Particulars may be obtained from the director of the Mission, Mr. R. Bilke, Greenhill-road, Harlesden, N.W.

"GATHER UP THE FRAGMENTS."—A correspondent, in view of the probable distress during the coming winter, makes this excellent suggestion:—"Let all Christian churches invite those who are in a position to do so, to save the scraps of bread, meat, vegetables, &c., that come from their table. Let these be called for every morning by someone appointed by each church, taken to the vestry of that church, and there day by day distributed as the needy ones apply. Let us try this winter, which many fear will be an unusually trying one, to do our part in bearing one another's burdens, and thus fulfilling the law of Christ."

MR. SANKEY IN ENGLAND.

Mr. Ira D. Sankey landed at Liverpool on Thursday last week, after a speedy and agreeable voyage, and on Sunday held meetings in the capacious hall of the Y.M.C.A., Bristol.

Mr. Sankey's intention is to visit various towns during the next two or three months, holding meetings in connection with local workers, and drawing Christians of various sections into harmonious co-operation. The meetings are to be addressed by local ministers and friends, Mr. Sankey also speaking briefly between the hymns and solos. Judging from the results achieved on Sunday last, there is every reason to believe that this effort to spread the glad tidings of the grace of God will be greatly blessed.

At nine o'clock the hall seating 1200 persons, was filled with Christians, for whom the gathering was especially intended. A competent choir, under the leadership of Mr. Passmore, very effectively rendered some of the new pieces from the "Additional Songs and Solos," one of which,

"Joy cometh in the morning,"

was greatly enjoyed, the audience taking up the refrain with much heartiness. Mr. Sankey also sang

"I know whom I have believed,"

and a solemn and eminently suitable address was given by Mr. James Wright, the co-director with Mr. George Müller of the Bristol Orphan Houses. Basing his remarks upon John xxi. 1—13, he said that unless the Lord sealed with his presence the meetings held, as He did the catching of the fish by his disciples, they would be held in vain, and the object of the present gathering was that He might "shew Himself" now as then. As Mr. Wright proceeded to draw further lessons from the Scripture narrative, the power of God was manifestly felt in the meeting.

At three o'clock the hall was more than filled with a splendid audience of men, a number also failing to gain admission. A Gospel address was given by Mr. Benjamin Thomas. After singing a telling solo,

"I believed, and I keep on believing,"

Mr. Sankey followed with earnest, forcible words, pleading for decision. At the close, as the hearts of the Lord's people were uplifted in silent supplication, over fifty men rose to be prayed for, a manifest token that the Lord had indeed "shewed Himself," and that to bless.

The evening was very wet, but long before time the Hall was packed, and, through the kind co-operation of Rev. Dr. Nicholson, in lending his neighbouring Presbyterian church, that building was very soon filled with six hundred persons for an "overflow." Mr. Sankey opened the first meeting, and after a few words and a solo he adjourned to the church for a while, Mr. Rayner, the secretary of the Y.M.C.A., meantime addressing the audience in the hall. The evening was somewhat far advanced when Mr. Sankey returned, but the interest was unabated as he sang the old familiar hymn, "The Ninety-and-Nine," and gave the history of its origin, after which a large number rose for prayer, and of the three hundred who, although the hour was late, remained for an after-meeting, several professed to give themselves to God, and thenceforth to live for Him.

Mr. Sankey held meetings at Bath on Monday; at Weston-super-Mare on Tuesday; and was present at the annual meeting of the Bristol Y.M.C.A. on Wednesday evening; reports of these will appear in our next issue.

MESSRS. FULLERTON AND SMITH.

These gifted brethren have commenced their South London campaign under the most favourable circumstances. The meetings at Upton Chapel, Lambeth, and Rev. Newman Hall's Church, Westminster Bridge-road, have been largely attended, many being drawn to the inquiry-rooms every evening. Not a service has been held without testimony to the power of Christ to save. Verily it has been a time of refreshing; to God be all the glory.

On Lord's Day next they commence a week of services at the Metropolitan Tabernacle, and efforts are being made to canvass the district, and bring in the careless. Most earnestly are the prayers of the readers of The Christian solicited for a wave of blessing. Will the reader lay aside the paper, and plead with the Lord for a large ingathering of souls? The condition of London is appalling, and the bitter cry ascends to the ears of the Lord God of Sabbaoth. C.

CHINA INLAND MISSION.—As will be seen by our list of forthcoming meetings, an important valedictory service, in connection with the China Inland Mission, will be held in Exeter Hall, on Monday evening next. A dozen missionaries about to proceed to China are expected to be present.

THE KENT MARTYRS' MEMORIAL.—A few days ago Col. Sandys, M.P., unveiled a monument which has just been erected at Dartford, in the place of one which was put up in 1851, but had fallen into decay. An inscription states that the monument is in memory of Christopher Waid, Nicholas Hall, and Margery Polly, Protestants who suffered death for their faith in 1555.

PRINCESS MARY, DUCHESS OF TECK, last week, opened the King Edward Institute and Schools, Albert-street, Spitalfields. After being the centre of important agencies for many years, the premises have just been altered so as to admit of more varied operations being carried on. Rooms for different classes of instruction have been fitted up by generous friends, and it is hoped that the Institute will be much used by the rising generation of East London.

DR. BARNARDO'S HOMES.—Mr. James B. Wookey, lay deputation secretary to Dr. Barnardo's Homes, has returned to London after a protracted tour, chiefly in the north of Scotland. He is now arranging a further series of meetings in the cause of the waif children in and around the Metropolis. For this purpose he will be very glad to obtain the use of churches, chapels, mission-halls, &c., for dates that can be subsequently determined upon. No cost will be incurred on the part of those who are willing to co-operate with Mr. Wookey in the service of the children. Mr. Wookey will be very glad to hear early from friends of the work, at 139, Powerscroft-road, Clapton, E.

THE LIVERPOOL CONVENTION for the Deepening of Spiritual Life, Dec. 3 to 7, will be eagerly anticipated by many in Lancashire and neighbouring counties. From the number of leading Liverpool names as conveners, and of Keswich speakers who are to take part, there will no doubt be large gatherings. Messrs. Hopkins, Haslam, Meyer, Figgis, and Elder Cumming, will be the Convention speakers. The last day will be devoted to the claims of the heathen world. Speakers: Messrs. Grattan Guinness, E. O. Williams, W. Baller, F. W. Cooper, and Radcliffe. Simultaneously will be held "the Conference of the North of England Y.W.C.A." All the meetings will be held in Gordon Hall, Blackburne-place, Liverpool. Full programmes from "The Convention Secretary," Gordon Hall.

Our Soldiers.—Lance-Corporal A. A. Walker, Gordon Highlanders, Colombo, Ceylon, will be glad to receive from our readers tracts and back numbers of Christian papers for distribution; also reading, arithmetic, or exercise books for an evening school among his comrades.

China.—The floods in Manchuria, according to the latest news, were extending over the country and causing widespread misery. Collections were being made to relieve the distress. The railway from Kaiping into Tientsin is now completed, and although not formally opened to traffic, trains are running on it daily. This is practically the first completed railway in China; as hitherto the line began and ended at villages, now it terminates in the commercial capital of North China.

MAJOR WHITTLE IN IRELAND.

Much good has come of the stay of Major Whittle in Belfast. Day after day for a month past he has been holding meetings in various public buildings. Over and above that, he has visited many of the large factories, and been instrumental in the spiritual enlightenment of not a few who were living "without God and without hope in the world." Ministers of different denominations and other Christian workers, have rendered hearty help.

At the close of the meetings, inquirers have been attended to, and night after night large numbers have availed themselves of opportunities for conversation. Many have been the tokens of blessing received through these and other channels.

The young have been invited to special services. On one occasion chemical experiments were conducted, and made the medium of conveying spiritual instruction. Another sermon was "magnetic." By means of a magnet and a quantity of nails of various sizes, the Major held the attention of the young people to the end, and imparted to them in quite a novel way many useful lessons. On other days his addresses were upon the Ten Commandments, with illustrations and "Candles."

A special feature of the mission has been the young men's meetings. Each night the lecture-halls of the churches where the meetings were held have been set apart for young men, and earnest and solemn work has been going on; a dozen and more have come out boldly for Christ on several occasions. Large numbers of the future business men of the city have been tenderly and prayerfully pointed to the Lord Jesus Christ. In pointing this class to the Saviour, Major Whittle's son Charles has been greatly used of God.

Major Whittle's engagement in Belfast will extend over three more weeks; after visiting Ballymena, Limerick, and places in the south of the island, he proposes to visit Scotland.

At the noonday prayer-meeting on Monday, at the Y.M.C.A., 186, Aldersgate-street, E.C., Mr. William Grove, who has also been labouring in Belfast, gave some account of Major Whittle's mission. The audiences have night after night filled the largest buildings in the city, while many have not been able to find standing-room. The Committee of management held a large number of seats in reserve for business young men who could not attend until shortly after eight o'clock, and this thoughtful provision was highly appreciated by the young men. One night from twenty-five to thirty of their number, all employed in one house of business, confessed Christ. There is, added Mr. Grove, a spirit of hearing in the north of Ireland, and united prayer should be offered to God that a wave of blessing may pass over the entire island.

THE VICTORIA HOME WRITERS ASSOCIATION (39 and 41, Commercial-st., Whitechapel, E.) has been formed to provide work for clerks out of employment. Circulars and envelopes addressed. Every kind of writing, folding, stamping, and posting undertaken. Men sent out on the most reasonable terms. All communications to be addressed to the general manager, Mr. A. Wilké.

"OUR NAVVIES."—Dear Sir,—I am anxious to interest your readers in 450 navvies now employed in digging out the foundations of the new "Middlesex County Asylum," in course of erection at Claybury, Woodford Bridge. We have been holding meetings in the dinner hour; many have listened, and some, we believe, are impressed. We are anxious to give them a tea, in order to know the men better, and to bring them all under the sound of the Gospel.—Yours faithfully,

(Miss) Ellen M. Cordeaux.

Woodford Green, Essex.

[1056]

THE GOSPEL IN SOUTH AFRICA.

Dear Sir,—After an absence of seven or eight months in Australia, I find, in going through this colony, that a very marked increase of spiritual power and life has taken place in those parts where Mr. Spencer Walton has laboured. As one who has now worked in the South African mission field for over two years I can truthfully say that numbers are praying Mr. Walton's steps may be again directed to these shores. A goodly number of ministers representing various denominations have been drawn together working hand in hand. Not only have Christians been largely blessed, but considerable numbers have been born again of the Spirit.

It might also interest your readers to know that the Lord has given wonderful encouragement in starting Christian colportage in this colony. One cart has already gone forth with three colporteurs, and thus far much blessing has resulted. In a few days another will be started. It is only just to add that South Africa is entirely indebted to the Christian generosity of Christians in Australia for this important addition to the existing missionary efforts. Two friends have also come for Melbourne to work for the Master in this Continent. So extraordinary has been the interest shown by the Christians of Australia that they have expressly sent back to Africa for a Kaffir and Boer in order that they may go and speak for themselves so as to establish a permanent mission between the two colonies.

May I ask your readers to pray for those who will (D.V.) be shortly going to Australia to promote this work between the sister colonies.—Yours most truly, Joseph Hannington.

Kimberley, S. Africa.

Dear Sir,—Mr. Spencer Walton's mission in the colony is closing. From the day he landed, he has worked arduously and incessantly for three months, and yet, not half the towns in this great colony have been touched. The time given to each has been all too short. The mission has been a most successful one, and we praise God for blessed results. Those reached have been church-goers chiefly. We are thankful for this, as dead professors and worldly Christians do more than anything else to hinder the spread of the Gospel in this land among the godless Europeans as well as the heathen.

At the Paarl, quite a Dutch town, Mr. Walton had a cordial reception and crowded meetings. After a stay at Wellington with Rev. Andrew Murray and work among the students, and at the Huguenot Seminary, he proceeded to Worcester, where the Dutch church was placed at his disposal, and souls were gathered in. At Robertson, only one meeting could be held, but it was a most fruitful one.

In the Eastern Province, Mr. Walton's time was so limited that he preached only in Graham's Town, a cathedral town. The meetings in the spacious town hall were largely attended, and numbers received definite blessings. As the Kaffirs and coloured people are not allowed to mix with white sinners, Mr. Walton addressed them in their own churches. A Kaffir spokesman asked, through an interpreter, what I meant by saying I hoped to meet them in heaven, as he understood the heaven of white people was not intended for Kaffirs. The answer he received was Rev. v. 9. He had doubtless drawn his own conclusions, spite of better teaching.

I am making a short stay at Lovedale, the well-known Free Church Missionary Institution, about seven hundred miles from Cape Town. Here no distinction is made between black and white in either the educational classes or religious meetings. Among the students are some grand specimens of what the Kaffirs can become through God's grace. They are a noble race. On the heights around Lovedale, are the kraals of the heathen, still in darkness and degradation, but willing to hear the Gospel. Would that those who are wasting the bread of life on the Gospel hardened at home could look on their wistful faces.—Yours very truly,

(Mrs.) M. S. Osborn.

The Soldiers' Home, Cape Town.

MISS DE BROEN'S MISSION.

In spite of the rain, the cemeteries of Paris were crowded on All Saints' Day, the annual day for visiting the tombs. As usual, members of this Mission were stationed near the gates of the different burial-places distributing printed sheets of texts, or tracts to the mourners, who often, with empty, despairing hearts, go to the graves of those dear to them.

In Père la Chaise, Miss de Broen, two of the evangelists, and some of the orphans went to the grave of one who had worked for eight years in the Mission, and sang hymns of hope and comfort, "Qui sont ces gens à radieux visages? Heureux par la foi, ils remportèrent la victoire, lavés dans le sang de l'Agneau." A large crowd gathered around, and listened with respect to the hymn, and to the earnest words that Miss de Broen and Monsieur Bresson addressed to them. Even the policeman refrained from interrupting, until, after a while, an officer very politely said that open-air meetings were not allowed.

Meanwhile another band of the workers were at the Ivry Cemetery, and there distributed many tracts, while a third band went to the Belleville Cemetery, and both sang and gave a number of leaflets. The prayers of the readers of The Christian are asked that much blessing may rest on the distribution of these thousands of tracts given by Miss de Broen's Mission and by many others, and that open-air preaching may be no longer forbidden, for the sake of the people who have so much need to hear the Saviour's voice.

OBITUARY.

MR. THOMAS DAWSON, EDINBURGH.

Mr. Thomas Dawson, eldest son of the late Rev. James Dawson, Chindwarra, C.P., India, has just died suddenly. He was hoping soon to engage in work abroad as a medical missionary; and in Edinburgh, where he was in training, he was regarded in Christian circles as a young man of much promise.

MR. A. H. DARLING.

After much suffering, Mr. Andrew Henry Darling expired a few days ago at Exmouth. He had been gradually sinking for some time, and inflammation of the lungs supervened upon distressing mental affection. In early life the deceased developed a remarkable linguistic faculty, and after serving as an interpreter to the Danish Embassy at Hamburg, he devoted himself heart and soul to preaching the Gospel in various languages, especially to sailors in England and on the Continent. The strain of speaking enthusiastically in half a dozen languages eventually told upon his mind, and temporal rest was enjoined. Two years ago Mr. Darling had to altogether relinquish his much-loved work. His wife has been kept in perfect peace through all her troubles, and is now living at Ryde, I.W.

RESCUE WORK IN LEEDS. — For over two years a little cottage Home has been opened for a temporary refuge for poor girls, who are wishful to do right. More than one hundred girls have been helped, very many of whom are now earning an honest living. God has wonderfully opened the way for the girls, in answer to prayer; situations have been offered, and many gifts of clothes and money received. There is one girl now longing to find some Christian mistress who will give her a trial as nurse to a babe, or in any other capacity she can fill. Address Mrs. Budd, 66, Fenton-street, Leeds.

"BRIDGE OF HOPE" MISSION.

The new Ratcliff-highway Refuge and Night Shelter, in connection with the "Bridge of Hope" Mission, Betts-street, St. George's-in-the-East, was formally opened last week, under circumstances affording much encouragement to Miss Steer and her hearty helpers. In the presence of many friends and supporters, on Tuesday afternoon, the Marchioness of Tavistock, in a graceful and gracious speech, declared the spacious and well-appointed range of buildings open for their good work. Mr. J. Howard, M.P., Rev. J. W. Horsley, and others, took part in the proceedings.

The Bishop of Bedford said he might lay claim to have been a fellow-worker with Miss Steer, because they had co-operated together, and at times had been of some assistance one to the other. With regard to this work, it had been forced upon them recently on account of dreadful things that had happened in a parish with which he had been very intimately connected for some ten years. He hoped no one would think, because of those dreadful outrages, that matters were worse than they were some time ago. To those whose hearts were moved at this time by what they had read and what they had heard, he would say most earnestly he did not think they could do better than help Miss Steer in her undertaking. He hoped to see the day when every district in the East-end would have some such institution as this connected with it, because by means of such agencies they would be able to do a great deal for the rescue of the lost. It was delightful to know that with rescue work there was associated preventive work, for he believed that was almost more important than the other duty with which the institution was charged. No part of preventive work was more successful than that unconscious influence which was exercised by the residence in such localities of such women as Miss Steer and her helpers.

In the evening Mr. J. E. Mathieson presided over the annual meeting of the Mission. In some remarks on the importance of Miss Steer's work, he referred with pleasure to the great blessing that is to-day crowning all honest work for God.

The balance-sheet, read by Mr. J. J. Corbin, showed expenditure during the year amounting to £1936, and a small sum remaining in hand. About £1000 has still to be raised before the new building can be paid for. Mr. Walter Hazell, a hearty sympathiser in Miss Steer's efforts, expressed the conviction that much of the prevailing vice among women is consequent upon the fact that there is work for only about fifty out of every hundred. As, however, the overplus of female labour is deplored at home, so the lack of such labour is regretted in the colonies; and many young women might be planted in Australia, Canada, and the other new English-speaking countries, where they would not only be away from temptations such as surround them in our great cities, but would also be on the road to happy and useful careers in domestic life.

Rev. Peter Thompson spoke in high terms of the excellence of Miss Steer's work. He emphasised its sad necessity, and told of some of its blessed achievements, as he had been permitted to see them. Speaking of the vice and misery of the district, he said: I feel that there are going on side by side with us such workings of iniquity as are more than competing with us all along the line; and when I go by the public-houses—they are open before we are, and close later than we do—at all hours in the day and night, I feel that Christians will not be desperately in earnest until they know the worst and the utmost of the degradation that prevails. Having thanked God that strong drink had never passed his own lips, the speaker mentioned some of the scenes he had witnessed in the public-house bars, where he had seen mothers pouring drink into the mouths of their babes, thus giving them in their tenderest years a taste for that which is doing so much harm and evil. He went on to refer to the fact that, after leaving school, and before getting work, young girls frequently become demoralised. He maintained that, if poor girls could be taken in hand directly they leave school, their after life would be much better than it generally is. Rev. L. S. Wainwright also spoke very highly of the work done in the "Bridge of Hope."

Miss Steer followed with a brief recital of some of the joys and sorrows of her life of service. The Preventive Homes for the protection of young girls have been greatly blessed to many. The Night Shelter is a department very difficult to work; but, with care and judgment, it may be instrumental in rescuing many from evil courses. Girls out of work are befriended, and are thus delivered from temptation. During the month of October no fewer than two hundred poor women were taken in, and all were substantially benefited in some way. It was very gratifying to learn that some women who, when the Refuge was open ten years ago, were pacing Ratcliff-highway in sin and misery, are now leading honourable and Christian lives. In view of such trophies of Divine grace, Miss Steer declared, with much heartiness and earnestness, that the results had been so blessed as to be worth a thousand such lives as hers. After a few words by Mr. T. Woollacott, one of the Council of the Mission, who intimated that visitors would always be welcome to inspect the buildings, the meeting closed.

A MISSION IN GREENOCK.

A time of great blessing has been experienced in Greenock in connection with a three-weeks' mission arranged by the Church of Scotland Young Men's Guild. The first week was devoted to prayer-meetings in the Wellpark Church, which were addressed by Revs. W. Wilson, John Sloan, A. T. Donald, and T. Duncan. The meetings were then transferred to the East Kirk, where Rev. George Wilson, St. Michael's, Edinburgh, conducted evangelistic services every night. Mr. Wilson has lately been appointed one of the Church's missioners, and this has been his first mission since the appointment was made. We are very thankful the Church has taken this step, and we trust it may be the means of great blessing.

The last meetings were held in the West Kirk, the missioners being Rev. W. Robertson, Home Mission Deputy, and Rev. W. Hutchison, of Coats. Bible-readings were given in the afternoons, and a children's service was also held. It is felt and known that much good has resulted. Many have given testimony of blessing received, and evidence has not been wanting that the Christians have been led to fuller consecration and into greater joy in the Master's service.

LICENSED VICE IN INDIA.—Referring to this subject, *The Bombay Guardian* says:—British Christians are determined. Let there be no mis take. The C.D. clauses of the Cantonment Acts are doomed, fatally, irrevocably doomed. The Government of India of the future is going to lend its aid in protecting virtue and not vice, in uprooting sin instead of providing for and encouraging it. The Pro-Vice party at Simla will have to be converted, radically converted, or go!

CHILDREN IN PANTOMIMES.—A meeting was lately held in Porchester-terrace to protest against the employment of children in theatres and pantomimes. Mrs. Henry Fawcett said that children by their employment on the stage were injured educationally, physically, and morally. There was a Home in London for fallen girls under twelve years of age, and it was crowded within a short time of being opened. She did not think the theatre was the sole cause of the festering sore, but young children employed at theatres were subjected to influences which tended to make them social wrecks. Mrs. Ormiston Chant advocated the employment of women inspectors for the factories as well as the theatres.

THE DREAMER OF BEDFORD.

On Wednesday last week, Pastor Frank H. White gave his admirable lecture on John Bunyan and The Pilgrim's Progress, illustrated by superb dissolving views, at the large new Gospel Hall, Wood Green. These splendid pictures are all hand painted, specially prepared, and exhibited on a large scale. There are forty-two of them, representing the chief incidents in the life of John Bunyan and the principal features of his book, "The Pilgrim's Progress." The audience consisted chiefly of children. When we remember that the conversion of one child of ten years is at least equal in its possibilities to that of five men or women of fifty, a valid argument is supplied for giving the children of this generation, no less than the adults, an opportunity of seeing and hearing these soul-saving truths so picturesquely delineated by the artist and so enthusiastically expounded by the excellent lecturer.

R. C. M.

The lecture by Rev. Adam Chambers on the Glorious Dreamer of Bedford is in every sense a success. We have had in my time at Abbey-road Chapel many intellectual entertainments and spiritual treats; but I do not remember one, during a quarter of a century, which so commanded the attention and riveted the people as did this. The lecturer held the large audience as by some magical spell all the way through; the lecture was too full of interesting and racy points for anyone to be dull, and yet it was solemn as a sermon. From first to last it was full of power and beauty. It was simply a treat that ought to be brought within the reach of every congregation in Christendom where the grand old Gospel is preached.

The lecturer is an artist of no ordinary merit. His oil paintings, eighteen in number, and illustrative of the pilgrim's journey, manifest care and boldness of treatment; his characters are dressed in the ordinary costumes of the nineteenth century, and this brings the great subject to ourselves and our times. The pictures are not only so painted as to make each character live before you, but Mr. Chambers has introduced some startling novelties; the falling off of the burden from the back of the pilgrim, and the sudden appearance of the three shining ones at the cross, are clever and good. Then Mr. Chambers gives his hearers a much-enlarged and spiritual interpretation of Bunyan's book, bringing home to the heart and conscience the great and undying truths of salvation. Heart and soul are in his theme. The subject seems to be part of himself; and we pity the man who can sit and hear the touching and pathetic description of Christian at the cross and remain unmoved.

God is sure to bless this lecture to the delight of thousands, and to the salvation of souls.

W. Stott.

St. John's Wood, N.W.

Y.M.C.A., Westbourne-grove Branch, 172, Queen's-road.—A public meeting and valedictory service were held here on Wednesday evening, October 31, on the occasion of the departure of missionaries for China. The chair was taken at eight o'clock by Mr. C. C. M. Baker. The hall was crowded to overflowing. The speakers were Rev. F. W. Baller, Messrs. Hunt, Lambert, Cooper, Selkirk, Duffy, and McNair, and Miss Steadman.

THE HOSPITAL SHIP.—In a letter in the current *Toilers of the Deep*, Mr. E. J. Mather states that the career of the new hospital ship must abruptly terminate at the close of her experimental cruise, unless sufficient funds are received to warrant the Council in sanctioning the despatch of the vessel on regular service. The same number of the organ of the Mission contains some interesting articles and editorial notes, showing how greatly the fishermen appreciate the philanthropic efforts of the Mission on their behalf.

RETROSPECT AND PROSPECT.

"O sing unto the Lord a new song."

THOU hast praised Him oft of yore,
Praise Him now, as ne'er before;
Loudly make each glad note swell;
Praises suit redeemed lips well.
Great has been his faithfulness,
Great his willingness to bless;
Sure, He hath supplied thee ever,
Thou hast found Him fail thee never!

As thou see'st in full review
All the way thou hast gone through:
Thou wast in the land of sin,
Fettered, tightly bound therein;
Thee Jehovah did release,
Changed thy groanings into peace;
Far away his kind love sought thee;
Safely out of Egypt brought thee.

For the hand that led thee out
Hath conducted thee about;
Made thee drink of joy's pure streams,
Lit thy path with brightest beams;
Led thee, too, through sorrow's maze,
Tried thee, too, in countless ways;
That as gold thou mightst be purer,
And thy trust in Him securer.

Great have been his mercies past,
But *the best* comes always last;
Glorious things before thee lie,
Veilèd in futurity;
Wondrous things thine eyes shall see,
Praise Him for what yet shall be—
For the blessings on thee streaming,
And thy path with love-light gleaming.

And with hopeful gladness stand,
Gazing on the promised land:
Victories must yet be won;
Still thy Joshua leads thee on.
On—to conquest over sin,
On—all blessedness to win.
See, the milk and honey flowing,
All thy future bliss fore-showing.

Thinking of th' eternal home,
To whose bliss thou soon shalt come;
Treasures hid in Jesus Christ,
All unuttered, all unpriced.
There, thy wonderment shall be,
Through the grand eternity;
All things then to thee unfolding,
No reserve and no withholding. W. A. I.

"ROMANISM," says Mr. Ober, an accomplished American lecturer, "does not have as much power in Mexico as it has in the United States."

WOMAN'S CHRISTIAN TEMPERANCE UNION.—The fifteenth annual convention was held at New York, on October 19 to 23. About 250,000 members, residing in nearly all the States and Territories, including Alaska, were represented, and the proceedings were full of encouragement. Matters of great practical importance were discussed. It was reported that twenty-five States and all Territories have secured to the children in all public schools scientific temperance instruction. Two hundred thousand pledged children belong to the Loyal Temperance Legions. Miss Willard was, for the tenth time, elected president of the Union.

REQUESTS FOR PRAYER.—For blessing on a mission to young women, Nov. 12 to 18, Y.W.C.A., Battersea-park, London, to be conducted by Miss Barber.——For blessing on a mission at Cheltenham, by Mr. Opie Rodway, Nov. 10 to 13.——For blessing on evangelistic meetings in the F.C. Hall, Campsie, N.B., beginning Nov. 12.——For blessing on meetings at Carluke, N.B., beginning Nov. 18.——For blessing on a mission at St. Stephen's, Cardiff Docks, by Rev. Walter Bradbury, for ten days, from Nov. 17.——For blessing on a mission at Gresham Chapel, Brixton, commencing Nov. 11, by Miss Smith and Miss Bax.——For blessing on the permanent Epileptic Home, Polegate, Sussex.——For the restoration to health and sight of Mrs. Chalmers (formerly of Beckenham Rectory, Kent), now suffering much after an operation on one of her eyes.

Personalia.

Miss Herdman and her party, of the North African Mission, have safely reached Fez, where they are to settle and labour in the Gospel.

Mr. C. H. Spurgeon continues to suffer severe bodily pain. It is his intention, as soon as possible, to start for Mentone, in the hope that renewed health may ensue.

Miss Elizabeth Stuart Phelps, the well-known author of "The Gates Ajar," &c., was recently married to Rev. Herbert D. Ward, of New York, son of Dr. William Hayes Ward, Editor of *The Independent.*

Mr. Opie Rodway, of Stroud, for two months past has been incapacitated from engaging in active service, but he is now much better and again commencing evangelistic work. He will be at Cheltenham from November 10 to 13.

Dr. Murdoch, of the Christian Vernacular Education Society (says *The Indian Witness*), produces excellent literary fruit in old age. His fertility is remarkable. Our contemporary does not see how any missionary or intelligent Christian in India can get along without Dr. Murdoch's books.

Lady Whitworth and her co-executors are giving to Darley Dale, Derbyshire, under the will of the late Sir Joseph Whitworth, Bart., an institute for educational and recreative purposes, a hospital, and a smaller hospital for infectious diseases. The total expenditure is estimated at upwards of £25,000.

Bishop Taylor recently preached at Ocean Grove a sermon one hour and fifty-five minutes long, on the condition and needs of the heathen. At the close he said he would not ask a public collection, but those who wished to assist the work he is doing in Africa might give him what they pleased. In a few hours the gifts amounted to 5000 dollars (over £1000).

The Lord Mayor elect has decided, subject to the permission of the Guardians of the City of London Union, to give a dinner of roast beef and plum pudding on Lord Mayor's Day to all the poor residing in the workhouses, and also a pound of tea to all who are in receipt of outdoor relief within that Union. He is also providing for the entertainment of the poor in the several unions of Westmoreland, the county of his birth, and in the parish of Lewisham, in which he resides.

Dr. Charles S. Robinson, of New York, whose article on "The Site of Calvary" appears in *The Century*, is also preparing a new volume of hymns and tunes for the Sunday-school. The Chicago *Standard* says he is a man of wonderful resources, and of most indefatigable labours. To sit with him for an hour is an inspiration for months. He is opening a way through Egypt and the Wilderness for other scholars to follow, and for tens of thousands of plain men and women as well; and is doing much other good literary work.

Dr. Nevius, writing to an American paper on work in China, says:—"The church at home must not indulge in impatience for hasty results in China, unless it be an impatience which leads to more earnest and importunate prayer for God's presence and blessing. Pride, material prosperity almost unprecedented both in its extent and perpetuity, a high degree of social and intellectual culture, hoary and ingeniously devised systems of religion and superstition interwoven with national, family, and social institutions, combine to present barriers to the introduction of Christianity such as perhaps it has on the whole never yet encountered."

Mrs. Booth-Tucker lately received at Bombay a welcome, with the fifty new workers from England taken out by Mr. Tucker. Mrs. Tucker's address was the event of the evening. "She is," says *The Bombay Guardian*, "a young lady with a spiritual-looking face, but looked, as her husband said she was, very unwell." She said she was perplexed, but not cast down, at the great problem of the salvation of Bombay. She admired her husband's faith in going forward amidst so many difficulties and with so little results during the past six years. India (adds our contemporary) can very well do with a dozen such as Mrs. Tucker, if England has them to send. "We trust, however, that Natives will not be turned away, as they were last Sunday evening, at the head-quarters of the Army in the Fort, because they could not pay the admission fee of two annas. We do not want to see the system of payment (especially on Sunday nights), for that which is 'without money and without price,' introduced into India."

Miss Sharman, we are very glad to know, has just received a bequest of £1000 for her orphanage, from the estate of the late Mr. Boustead, of Clapham.

Mr. D. C. Joseph is now on his way back to Jerusalem to resume work there among the sons of Israel. He desires prayer for a safe journey, and blessing on the work in his hands.

Rev. E. P. Hammond has been invited, in connection with the Christian Workers' Conference at Detroit, Mich., U.S.A., November 15 to 20, to conduct a series of children's meetings and to give an account of the Children's Special Service Mission.

Dr. Talmage is to furnish *The New York Observer* with an article every week, under the general title of "Sparks from my Anvil." Dr. Talmage (says our contemporary) has the talent of original expression. He does not deals in platitudes. His utterances are of the scintillating order, and his sparks set other hearts aflame. In this busy age, when there is so much to attract attention, he who would fasten home his thoughts in other men's minds must put them in striking terminology. Truth must be made portable if it is to be carried away.

Dr. A. J. Gordon, of Boston, says in *The Golden Rule:*—So far as my experience of the working of the Society of Christian Endeavour goes, it has won my sincere gratitude. And this, not simply for what it has helped to do, but quite as much for what it has helped to undo. The rage for church amusements and vestry entertainments, which the last few years have witnessed, has filled me with sincere alarm. It is said that, in order to draw the young people, we must have literary, and dramatic, and culinary attractions; which is true as far as it goes. These things do attract to themselves, but they attract no one to Christ, and we want to see them displaced. The coming in of the Society of Christian Endeavour has done much to solve the difficulty with us. It has turned the energy and activity of our young people into a better channel. Instead of amusement, it is now solid Christian service.

EVANGELISTIC NOTES.

A seven-days' mission, conducted by Rev. R. Balgarnie, was concluded on Friday at Grosvenor Chapel, Manchester (Rev. T. Willis, pastor). A large number of young people connected with Roby Sunday-schools came into the inquiry-room.

Mr. Wm. Grove and Mr. Leonard Weaver have concluded a successful nineteen days' evangelical mission in Belfast. The meetings were held in a wooden building, said to be capable of accommodating about three thousand people. Many professed conversion, and many Christians have been revived.

Miss Smith and Miss Bax have concluded a mission at Sumner-road Chapel, Peckham, in the Primitive Methodist Connexion. Large numbers of adults passed through the inquiry-room, at the praise meeting. At the close, the majority rose to testify to much blessing received, both to salvation and sanctification. At the children's meetings many little hearts were yielded to God.

Falkirk.—Mr. J. W. Moodie has conducted three weeks' evangelistic services here, under the auspices of the local "Evangelistic Mission Band." The word was with power, and it is believed that many have accepted Christ as their Saviour. Mr. Moodie also spoke on his recent travels through the Holy Land to large and attentive audiences. His graphic description of the Land seemed to excite much interest. He is now conducting meetings in Duns.

Revival at Bombay.—Rev. J. H. Bateson sends an account of the blessed revival of religion which has accompanied the mission he has been conducting in Bombay; more than eighty, it is said, have been added to the church. People from all churches went to the meetings and got converted, so that, whilst the Methodists have an encouraging increase, all the churches in Bombay gain from the effort. Such a blessed outpouring of God's Spirit almost at the commencement of the Bombay mission will leave its impression on all the future work.

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FOGS.

The foggy season came upon us early this year, and numbers of poor sufferers were filled with dismay as the choking fogs that Londoners know only too well darkened what may generally be called the golden month of October. Our hearts ache as we realise how great is the suffering caused to those afflicted with chest weaknesses, and we wish that something could be done to mend matters. What can be done? Certainly the advent of foggy weather cannot be delayed, neither can its distressing effects be separated from it; but we *can* give those who suffer the means of nullifying its influences, and that, too, in the simplest, most natural way.

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(*Continued from page* 11.)

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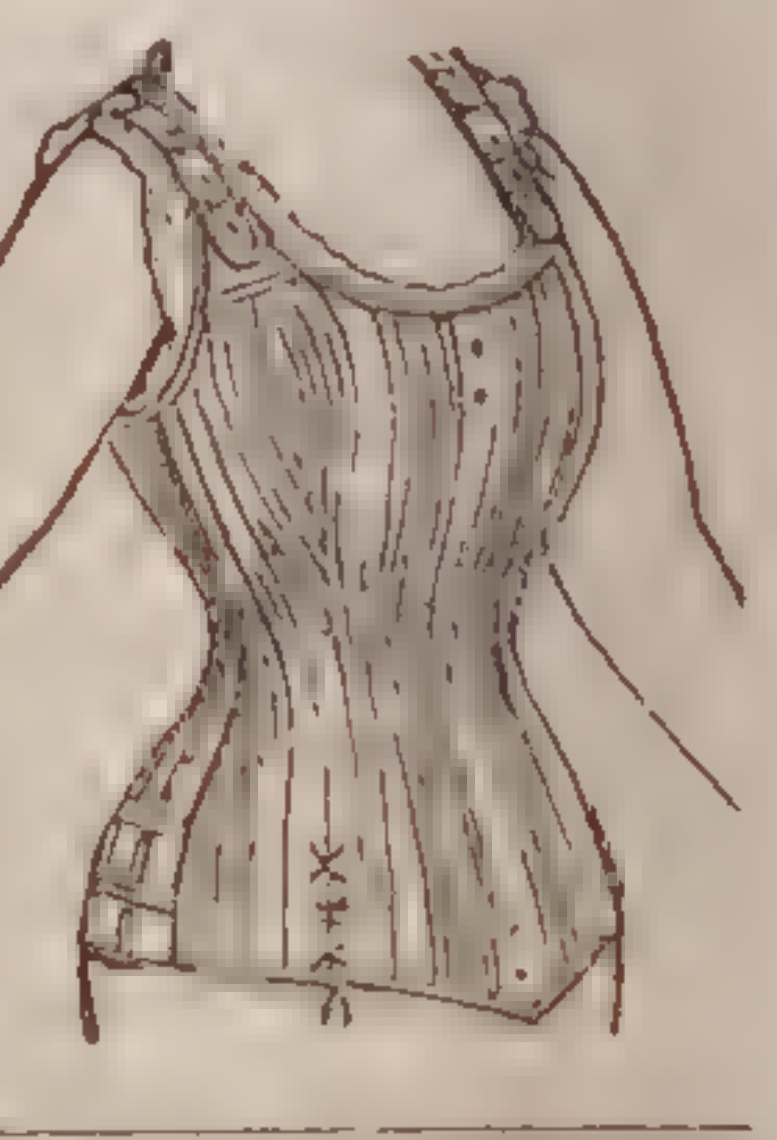

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

BRONCHO-PHTHISIS—CASE of a CHRISTIAN WORKER near HENLEY-IN-ARDEN.

The patient—John Neale, of Lowsomeford—had been suffering two years; his disease originating with a severe cold; but Consumption had made some havoc in the family. The expectoration had become green and purulent, and cough severe; the left side tender and painful; the breathing had become very bad; and the medical reports, "Left lung diseased."

This case was brought before me, and advice and medicine was sent. The patient commenced on 1st January last year; and this was his encouragement to perseverance. He says:—"I once had a daughter set up by taking three bottles of your medicine, and she is as well as ever she was in her life."

In a month he was much better. In another month he says:—"I am thankful to report that I am improving in health, and am able to do a little work."

In another month he says: "I am grateful to our heavenly Father and to you for your medicine, as I continue to get on well." In July he says: "I never expected to be so well."

I recently received a letter from Rev. E. Gould, of Henley-in-Arden, in which he expresses thanks for the recovery of John Neale, and for reduced charge for medicine to him, and adds :"*In all human probability if he had not been spared the little* Home Mission Station *would long ago have been closed.*"

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INQUIRERS' PAGE.

IMMERSION.

SIR,—Your Barnstaple correspondent, in questioning, as so many do, the possibility of immersion (in large numbers) as baptism's true ideal, and thinking that 3000 could not have been immersed at the time of Pentecost, seems to forget that the river Jordan, which was not far off, could readily find convenience for three million candidates as easily as three thousand.

John baptized all his candidates in the Jordan, and found no difficulty in carrying out his orders on the point from heaven. Your correspondent also forgets that the Lord Jesus used a word to express his will, which cannot possibly have the two meanings, sprinkle and immerse; and he forgets also, as to candidates, that the express command of the great commission was that they who were made disciples were to be baptized, and none others; infants cannot be instructed and made disciples of.—Yours, &c., PATROBAS.

SIR,—While quite agreeing that immersion and not affusion was the usual method of Baptism in the ancient Church, and that the latter mode was, as according to the Church of England it is now, a concession to bodily weakness, allow me to point out to your correspondents that our Lord speaks of baptizing of tables or beds (Mark vii. 4), which can hardly be supposed to mean immersing them, and that Paul tells the Corinthians that "all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud *and* in the sea." It was not the Israelites but the Egyptians who were immersed: the Israelites passed over dry-shod; sprinkled they may have been, immersed they certainly were not.

As the question is, "What saith the Scripture?" I will not touch upon the practical difficulties of an unvarying rule on the subject of immersion. Christ, our Lord, has commanded baptism; but, unless the word "baptize" must always mean "dip," He has left the quantity of water to be determined according to circumstances.

While on this subject, may I further point out, in reference to a former correspondence, that there is one method of Christian baptism about which there is no dispute; no one denies that the immersion of adult converts is valid baptism. If Mr. Tucker would but make sure that his converts are baptized after that manner, he would remove what seems to many a blot on his noble work.

Yours faithfully, L. D.

DEAR SIR,—Granting without hesitation that the word "baptize" strictly means to dip, does it follow that the Sacrament of Baptism can in no other way be valid? I see:—

(1) That the fulfilment of the promise in Acts i. 5, "Ye shall be baptized with the Holy Ghost," is thus described in Acts x. 44, 45, "The Holy Ghost *fell on* all them which heard the word"; "On the Gentiles was *poured out* the gift of the Holy Ghost."

(2) That it is difficult to conceive that in Jerusalem, a city beyond all others remarkable for its ancient provision of vast cisterns for storing water, thus testifying to its immense preciousness at all times, the few public pools within reach would have been permitted to be contaminated by the immersion in them of 3000 persons on one day (Acts ii. 41).

(3) That the jailor's house at Philippi would have been very unlikely to contain convenience for his immersion during the hours of the night.

(4) That in arctic or desert regions, immersion would be almost impossible during many months of the year.

(5) That, even in our climate, it would in a large number of cases be so dangerous as to be prohibitive.

(6) That our Lord sanctioned the relaxation of outward form, distinctly commanded, when man's needs so require (Matt. xii. 1—8).

(7) That, even when no necessity has compelled, we recognise the propriety of this alteration of the Day of Rest from the Jewish Sabbath to the Christian Lord's Day.

(8) That we probably agree in thinking that the marks of the Lord's presence and of spiritual life and power, which belong to the Church, and which unbaptized could not possess, have rather been with the Reformed Churches of the West habitually practising aspersion, than with the Eastern Church which boasts of its immersion.

May we not, therefore, rest in peace, and conclude that the sacrament which is known by the name of Baptism from the ordinary form of its original institution is the truly vital question; but that the Lord does not tie his blessing to one mode of administration or to the other. Let every man be fully persuaded in his own mind, for "the kingdom of God is not meat and drink, but righteousness, peace, and joy, in the Holy Ghost."

Your faithful brother, NEMO.

Among other letters is one from Joel Jellyman, contending that the word baptize means "washing or purifying in general;" and one from A. M. Z., who endeavours to show that the early Christians were called "sprinkled ones" by the Rabbinical Jews. This letter would provoke a discussion on a question of facts outside the real subject in hand. Mr. Joseph W. Spurgeon, writing from Leytonstone, points out, in reply to Mr. E. W. H. Langdale, that the question is not one of convenience but of obedience. On the question as to the ennuch continuing his journey with wet clothes on, he says, "I do not suppose he did so, but if he did, the coolness would be enjoyable and harmless in a hot climate." Mr. John Hunter maintains that baptism is a rite of Mosaic origin, and he quotes Hebrews ix. 10—14 in support of his contention that it was by "sprinkling."

FASTING.

DEAR SIR,—There is one aspect of fasting which I think has been somewhat overlooked in the correspondence in THE CHRISTIAN.

I would suggest that in John iv. we get an example of the true spirit in which abstinence is right and acceptable with God. I refer to vv. 31—34: "The disciples prayed Him, saying, Master, eat; but He said, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me and to finish his work."

There are times when the needs of the body are held in abeyance, through the intense concentration of all energies upon the Lord's work; when the desire after spiritual things is paramount and all else is forgotten.

Eliezer was so intent upon his mission that he said, "I will not eat until I have told mine errand." Gideon's three hundred men were chosen on the same principle, namely, that of voluntary (almost *in*-voluntary) abstinence for the sake of the work before them (Judges vii. 5—7).

Paul said of one who "for the work of Christ was nigh unto death, not regarding his life," "*hold such in reputation.*" Though the occasions may be very few when such self-sacrifice as that is needful or right, yet the spirit which prompted it is known to all true followers of Christ, and I believe that God sees and accepts in them such fasting, and blesses them accordingly in their service for Him.

G. M. T.

LAYING BY.

DEAR SIR,—The question of your correspondent, "L. A.," in your issue of October 19, seems to arise from conscientious scruples which he entertains with regard to the injunctions of our blessed Lord in his Sermon on the Mount (Matt. vi. 19—21, and 25—34). But these scruples he may discard, as neither the Authorised nor the Revised Version give the exact meaning of Matt. vi. 19—21, which is not, "Lay not up for yourselves treasures upon earth," &c., but, "Do not treasure up for yourselves (goods or things) upon earth…but treasures up for yourselves (goods or things) in heaven." The real force of the commandment lies in the treasuring up, "for where your treasure is there will your heart be also." The real meaning therefore is: "Set not your heart upon things on earth, but upon things in heaven." See also Col. iii. 1, 2. According to the Authorised Version, we are exhorted in Matt. vi. 25, "Take no thought for your life," &c.; but the Revised Version says, "Be not anxious for your life," &c., which is also repeated in vv. 28, 31, 34; or, perhaps, it would still be better, "Be not over anxious," or, "Take no anxious thought for your life," &c. Christ, therefore, does not forbid us to lay by money for sickness, old age, or for any other lawful purpose; but He warns us against doing so with anxious care, and against setting our heart upon it, instead of putting our trust in our heavenly Father, who knoweth that we have need of these things. Instances of such laying by for future use we find, amongst others, in Gen. xli. 35, 48, 49; Prov. vi. 6—8; 1 Cor. xvi. 2; 2 Cor. xii. 14; 1 Tim. v. 8, vi. 17—19. From all this it seems to be a "poor Christian's" duty to lay by money for sickness and old age, when he has an opportunity to do so; but without being over anxious about it—not setting his heart upon what he may thus have laid by, but putting his whole trust and confidence in God, his heavenly Father, who will either provide for him the means of laying by, or, if not, will take care of him in sickness and old age, according to his gracious promise in Ps. l. 15. A BIBLE STUDENT.

Letters to the Editor.

AUSTRALIAN ANTI-INFIDEL CRUSADE.

SIR,—May I appeal through your columns to Christians generally to lend a helping hand to distribute throughout Australia and New Zealand 100,000 copies of Mr. Hastings's "Inspiration of the Bible," at cost price. The gratuitous distribution has already commenced, and will be continued as the funds for that purpose are received.

Subscriptions will be thankfully received by H. L. Hastings, 47, Cornhill, Boston, Mass., America; J. A. Packer, 130, Pitt-street, Sydney, N.S.W., Australia; and by S. Packer, 48, High-street, Andover, Hants, England. Trusting that Christians will support us in this labour of love, in our endeavours to wreck Australian infidelity.

I am, yours truly, JOHN H. MITCHELL.

ROMISH SCHOOLS IN WALES.

SIR,—I can confirm what your correspondent tells of the growth of Roman Catholic schools in Wales, and the sad fact that they are largely attended by the children of Protestant Nonconformists.

I was in North Wales recently, and learned that at several Catholic schools there was a large attendance of Protestant children. At one school in particular nearly all the children were Protestants. Though religious instruction is nominally not given to them, I was told that they were accustomed to make the figure of the Cross and repeat prayers to the Virgin.

I was told the reason of this strange fact was that the Catholic schools were good and cheap, and gave the children treats, and that the parents thought it was enough that their children attended Protestant Sunday-schools. I fear there is a system of Romish propagandism little apprehended in this country, which is pregnant with danger for the future. Surely the Welsh Protestant churches will take up this matter, and see that schools be provided, if necessary, sufficient for all their children.—I am, &c., A PROTESTANT.

MUSIC-HALLS.

Several letters, in addition to those already published on this subject, have reached us; but they do not throw much fresh light upon it. "Augustin Wellington" replies to his critics, but his letter if published would certainly not advance his side of the controversy. "Margaret L. Conyers D'Arcy," a music-hall artiste, asserts, after ten years' experience of the profession, that "no lewd or disgusting song is ever allowed in any of the first-class halls." On behalf of the many "pure, true wives, mothers, and daughters" in the profession, she protests against the wholesale condemnation of the music-hall.

On the other hand, "Charles E. Medlicott," formerly a writer for the theatrical press, emphatically states that indecent language and gesture are more or less common in London music-halls. "A Student," who was for some time a "song and dance artiste," says he has known leading performers whose whole reputation was built on "a heap of filthy songs and patter." He has heard Scripture quoted to serve a vile purpose amid the applause of the audience. "Truth" tells of one music-hall in Edinburgh which is a "recognised market for the sale and barter of souls and bodies." As one who in former days knew the outs and ins of these "music-hells," he entreats young people to avoid them as they would avoid a colony of lepers.

Having sounded what we believe to be a much-needed warning note, we do not propose to prolong this discussion.

FOREIGN MISSIONS.—A member of the congregation of Holy Trinity, Richmond, Surrey, has lately been led to give up his business and offer himself for the Lord's work in the foreign field, at his own charges, in connection with the Church Missionary Society. Not being able to complete his arrangements so as to proceed at once, he has handed in a cheque for £100 towards the expenses of another labourer until he himself is able to engage in the work. How many others, who cannot go out themselves, might thus help to support their substitutes!—*Life of Faith.*

The Book World.

**** *Prices of books sent for review will be given if stated.*

The Treasury of Scripture Knowledge is a work of genuine utility. It consists of five hundred thousand Scripture references and parallel passages, with numerous illustrative notes. Those who have few works of reference on Biblical subjects will find this book, with its several appendices, a library in itself. (5s. *Bagster & Sons.*)

Rest and Reaping, which is the organ of Miss Mason's Kilburn House of Rest, gives special attention to the unfolding of the prophetic Scriptures. Miss Mason continues in the current issue her interesting story of the rise and progress of the House of Rest, and finds in it many lessons helpful for the strengthening of the spiritual life. (1d. *Morgan & Scott.*)

Hazell & Son, Brewers. By Annie S. Swann. 2s. 6d. *Oliphant, Anderson & Ferrier.* This story tells the history of a brewer's family. The father and one son are almost ruined by the drink, through the sale of which they live in luxury; but they are eventually saved through the love and patience of the daughter and sister. The tale is admirably written, and the interest is well sustained throughout.

The Threefold Course; or, The Christian's Walk, Work, and Warfare. By Rev. Francis Bourdillon, M.A. 1s. 6d. *Religious Tract Society.* This is vol. x. of the series of "Companions for a Quiet Hour." While it contains nothing that is specially fresh or deep, it will prove a help to many. Its earnestness, and the practical application of simple truth to the every-day needs of the average Christian, to be seen in every page, commend it as a useful book.

Our Own Picture Book. By Emma Marshall. 3s. 6d. *Nisbet.* Another capital volume from the pen of a distinguished literary benefactor of the young. A picture and a story is the order all through, and the topics are so various that little ones in general will find much to please as well as instruct them. The pictures are very attractive, and the letterpress simple, so that the lessons conveyed are likely to be both appreciated and remembered.

Rev. Thomas Champness has prepared three neat pamphlets—"The Sufferer's Bible" (2d.); "The Old People's Bible" (2d.); and "The Young Man's Bible" (1d.). Each contains passages carefully collated from the Scriptures, having special reference to the class indicated, and forms a valuable body of teaching and counsel. Those who will be at the trouble to commit the passages to memory will be certain to reap immense benefit. The little books can be had of *Messrs. S. W. Partridge & Co., 9, Paternoster-row.*

The Encyclopædic Dictionary, which is still coming out in shilling monthly parts, is a work of great value. The origin, meaning, pronunciation, history, and use of words are given in great detail, and, in addition to many artistic illustrations, there is throughout much information—such as is not usually found in dictionaries. The November part carries the undertaking as far as the word "prepollence." *Messrs. Cassell & Co.* are to be congratulated upon the production of so complete and reliable a work of reference.

The Biblical Treasury of Expositions and Illustrations. This is a new edition of the ninth volume of a very excellent work, prepared specially to meet the needs of Sunday-school teachers and Bible students. The book contains notes illustrative of the Old Testament, from Job to Malachi, as well as a valuable appendix, which will be welcome to all who possess the earlier volumes. The compiler has been very judicious in the selection of notes from a wide field of literature, and the book is a very useful one indeed. (2s. *Sunday-school Union.*)

One Body: the Story of the Church of England By Rev. J. R. Turnock, M.A., Canon of Norwich. *Wells Gardner, Darton & Co.* The work of a thoughtful High Churchman, who sees the errors of Laud, but does not appreciate the work of Wicliff. He glories in the Church's ecclesiastical independence of Rome, but thinks little of her evangelical principles. Of course he holds Apostolical succession. Episcopacy is, in his opinion, essential to the Church of Christ, which is, according to him, a visible corporation. These grave errors vitiate an able and interesting book.

Messrs. Cassell & Co. have commenced the weekly halfpenny issue of the Bible with Doré's illustrations.

A Lay of Two Cities. By Jeshareloh. 2s. *Passmore & Alabaster.* Thoughts in verse on Babylon, literal and spiritual, and Jerusalem that is above. Nothing very original, but much that is profitable and evangelical.

A Manual of Christian Baptism. By Joseph Agar Beet. 1s. *Hodder & Stoughton.* This is an amended and enlarged reprint of papers which appeared a few months ago in *The British Weekly.* That the institution was originally a divinely appointed means of confessing personal faith in Christ is fully admitted; but, by a course of reasoning, ably conducted, the author endeavours to justify the administration of the rite to infants, who are incapable of exercising personal faith. We do not expect to hear of any who have hitherto contended for believers' baptism finding in this book a single reason for baptizing children, or any persons who do not first "repent and believe the Gospel."

The Last Journals of Bishop Hannington. Edited by E. C. Dawson. *Seeley & Co.* This volume, which possesses a most pathetic interest, contains narratives of the late Bishop's journey through Palestine in 1884, and through Masailand and U-Soga in 1885. When the well-known "Life" was written, the diaries had not been recovered. They now tell their own tale, in terms grave and gay, but towards the last very grave, though the saddest portions of all are relieved by brave demonstrations of faith in God. The martyred Bishop showed his true manliness in adversity, as he ever showed his Christian gentleness in happier circumstances. Some illustrations from the Bishop's own sketches add much to the attractiveness of the book.

Christ and his People. 5s. *Hodder & Stoughton.* This book contains thirteen addresses and sermons, reprinted from *The Record.* The Bishop of Liverpool, the Dean of Ripon, the Archdeacon of Southwark, Canon Hoare, Prebendary Edmonds, Revs. H. C. G. Moule, Sir Emilius Laurie, J. W. Bardsley, and George Everard are the authors, and their names are a sufficient recommendation of the book. The title, also, is appropriate to the subjects dealt with, and more timely and important subjects could not have been chosen. Evangelical truth is clearly expounded and defended, on the one hand from the broad theologians, and on the other from the advanced Ritualists. We rejoice that the Established Church of England possesses men so true to the Word of God, and so able and fearless in declaring its teachings.

Beyond the Stars. By Thos. Hamilton, D.D. 5s. *T. & T. Clark.* This is a moderately successful attempt "to tell in plain and popular language all that can be gathered from the Bible" about heaven—its inhabitants, and occupations, and life. It is devout in spirit, but not remarkable either for depth or originality of thought. Upon some of the themes dealt with Scripture has not much to say, so the author calls sentiment to his aid, by no means to the advantage of the book. The chapter on "The Little Ones in Heaven" reads like an attempt to show, first, the advantages that children of believers have over those of unbelievers; then, to prove to a demonstration that no such advantages exist! Those who are in the covenant by reason of their Christian parentage are saved; infants who are not thus born into the covenant are saved also. *Q.* Of what value then is the covenant? This chapter spoils an otherwise useful and interesting book.

From Poverty to Plenty. By W. L. Rees. *Wyman & Sons.* We perused this bulky and somewhat discursive book with keen anticipation, only to find, however, that the author, like many who have preceded him, is better able to state the painful facts of nineteenth century civilisation than to suggest common sense and practical methods of bringing about a satisfactory state of things. It is gratifying to find in Mr. Rees an able opponent of the doctrines of Malthus, which, despite their inhumanity and inherent fallaciousness, have recently been strongly advocated by statesmen and others who ought to have known better. The author also considers the modern dictum of the political economist that "God sends millions of mouths for which no food is provided," as not only a contemptible and ridiculous error, but a blasphemous untruth. With half our land untilled and unused, and with our vast colonial empire but very sparsely populated, and with the means and the power of almost indefinite extension before us, we may assume that if the social problem is assuming terrible importance it is only because we are not making use of the means which God has afforded us as a nation.

CHRISTMAS CARDS, &c.

These popular souvenirs herald the near approach of the Advent season. An exceedingly attractive parcel comes from *Messrs. Hildesheimer & Faulkner, Jewin-street, E.C.* For gracefulness and originality of conception, with artistic skill in execution, they would be hard to excel. They are of all sorts, sizes, and styles—sentimental, humorous, picturesque, religious, &c. There are some very choice illustrated books and booklets. Sunbeams, by F. E. Weatherley, charmingly illustrated (6s.), is a splendid gift-book for children; and so is Nursery Land, by the same popular author (3s. 6d.). The Good Shepherd (2s.) is excellent for Christmas. We are sorry that the exquisite illustrations of "Here's to the Maiden" should be wedded to a drinking song. Some shilling booklets, by Mr. Weatherly and others are exceedingly pretty; one of the most delicate and suggestive being "The Honeymoon." There is an almost endless variety of general designs and mottos; among the names of the artists Alice West, D. B. Sigmund, and G. G. Fraser are deservedly prominent. The "Photographic Opals" are also worthy of special mention as real works of art.

An excellent selection of this kind of literature is published by *Mr. J. E. Hawkins, Paternoster-row.* For those who prefer cards with a distinctly religious bearing, wedded to artistic quality, his are highly to be commended. Among his chastely illustrated booklets are Songs of the Ransomed (5s.), by W. Garratt and others—among the "others" being Dr. H. Bonar; Under his Shadow (3s. 6d.); and Serving the King (2s. 6d.), by Cecilia Havergal and others. All these contain verses that breathe sweet and hopeful thoughts, couched in rhythmic phrase. The Mildmay series of cards well sustain their reputation for beauty and general attractiveness; friends should send to Mr. Hawkins for a catalogue.

The Christmas issues of *The Religious Tract Society* are varied in subject and refined in character. The verses are by such well-known writers as Frederick Langbridge, Charlotte Elliot, Mrs. O. F. Walton, and others, while the landscapes and other artistic accompaniments are up to the modern mark.

Mr. C. Caswell, of Birmingham, has published several pretty poems by Mrs. Gorges, whose pleasing verses have frequently graced our columns. Your Heavenly Father Knoweth (8d.) is an illuminated booklet; the lines are full of confident trust in the wisdom and love of God. "A New Year's Wish," "Hitherto," and "Who teacheth like Him?" convey helpful thoughts for the New year. Thoughts on Peace (1d.) is a little New Year's tract, in which are embodied many comforting reflections.

A varied selection of cards, printed letters, and seasonable Gospel papers are published by *Messrs. Hazell, Watson & Viney, Limited, Hatton Garden, E.C.,* on behalf of the Christmas Letter Mission.

Mrs. Grimke's Text Cards are appreciated all over the world as meeting an important need in evangelisation. Among recent issues are some attractive designs setting forth Light and Life, Faith, and other facts and aspects of Gospel truth. Some Hebrew cards, for distribution among Jews, are very creditably produced. Mrs. Grimke's address has been altered, and all future communications should be sent to her at Wellington House, Higher Broughton, Manchester.

ABERGAVENNY.—The annual meeting of the South Wales District Union of Y.M.C.A. was held here on November 1. Delegates from Swansea, Cardiff, Newport, and Abergavenny gave encouraging reports. At a public meeting addresses were delivered by Messrs. Pratt, Fennell, Baker, and Fawckner, of Newport; Mr. Hobson, of Cardiff; and Mr. Nichølls, of Swansea.

"CORNERS."—It would be easy enough to moralise at length upon the recent wheat panic whereby a certain speculator in Chicago enriched himself to the extent of three or four millions of dollars. But the story is an old one, and will continue to be repeated, we suppose, as long as greed and selfishness are among the principles that rule in the business world. It is, of course, a matter of no importance to those engaged in making "corners" and working up panics in the markets, that such operations redound in every instance to the injury of the poor and the consuming classes. We live in hope that the time will come when both law and public sentiment will combine in declaring that these things shall not be.—*New York Independent.*

International S. S. Lesson.

Sunday Afternoon, November 18.

HELPING ONE ANOTHER.

JOSH. xxi. 43—45; xxii. 1—9. GOLDEN TEXT: Gal. vi. 2.

THESE words were probably spoken in Shiloh (xxii. , and xviii. 1), whither the Tabernacle had been carried, and where it remained during the times of the Judges. Shiloh lay in Ephraim, "17 miles north of Jerusalem, midway between Bethel and Shechem, being 9 or 10 miles from each. Its modern name is Seilun.

EXPLANATION.

THE LORD GAVE UNTO ISRAEL ALL THE LAND WHICH HE SWARE TO GIVE UNTO THEIR FATHERS, &c. (43—45).—The land actually promised (Gen. xv. 18; Numb. xxxiv. 1—12; and Josh. i. 4) extended from the river of Egypt to Lebanon, and from the Euphrates to the Mediterranean. Now it was not till the days of David and Solomon that Israel governed the whole of this territory; and even some of it was only tributary to, and not actually possessed by, Israel. Further, we know from Judges i. 21, 36, that even within the territory conquered by Joshua, and allotted to the several tribes, there were several cities that were still held by the Canaanites. How are these facts to be reconciled with our lesson? *Answer:* God had fulfilled his promise. He had led them into the land, and had broken the power of the foe, so that they could no more meet Israel in open war. What Canaanites remained were discouraged and broken, clinging to isolated forts, and surrounded by victorious Israelites. So much was the land possessed that it was actually apportioned to the several tribes, whose duty it was, step by step, to possess themselves fully and actually of every spot within their borders. This would have been done easily and swiftly if the several tribes had not failed in zeal and faith. "God gave the whole to them," says Peloubet, "and they could have had actual possession at any time if they had done their part. It is as if a father had deeded a farm to his son, given a perfect title and full possession; but the son was idle and permitted a part of the land to go to weeds. Still the *gift* was perfect, and the son lived on the farm." Again, the conquest of Canaan was a completed work as far as God's part and purpose were concerned; just as in the New Testament the triumph of the individual Christian, and of the Christian Church, is often spoken of as accomplished in view of the Divine will that it should be so, and of Divine grace that it may be so (see *Sp. Com.*). Once more, it is very important to notice the distinction between *general possession* of the land and *total annihilation* of its ancient inhabitants. While it was God's purpose to give them victory in every battle, and a swift conquest of the whole country, He says distinctly that it was *not* his purpose to destroy totally and at once all the native inhabitants (Exod. xxiii. 29, Deut. vii. 22). This was to be done "little by little," according both to Israel's faith and to her increasing needs.

The tribes of Israel failed to rise to the height of God's purpose and their privilege; they were "slack to go to possess the land" (Josh. xviii. 3), and almost all the subsequent history of their sin, defeat, and sorrow is to be traced to this early neglect of theirs. A thousand years of wrongdoing and suffering might have been saved, had they been zealous and bold enough in God to make a thorough conquest at the first. Teachers of advanced classes will know how to apply this to young Christians.

LESSONS.

(1) *God's Faithfulness to his Word* (43—45).—"There failed not ought...all came to pass." His promises were fulfilled to the uttermost, except when Israel's failure in obedience and faith interfered. He was ready to give them complete possession of every post held by the enemy. They had but to challenge his help by marching against the enemy in the name of the Lord. He was waiting only for this to deliver it to them. Therefore, any failure whatever to possess the strongholds of the Canaanites was entirely due to Israel's want of trust or zeal. Just so, God is pledged to give his people victory over *every* form of sin in the heart. They must challenge his help, by attacking the sin boldly in his name; but when they fail to attack it, or do so without a bold faith in his promised help. He is no longer pledged to deliver.

Illustration of God's Faithfulness.—Frederick the Great tried one day to put his chaplain in a difficulty by asking him suddenly to give him at once, and in a word, a proof of the truth of God's Word. "The Jews, sire," was the good man's ready answer. It is said that the King was greatly struck with it. He knew how miraculously God had kept, and still keeps, his people, both preserving them and punishing them exactly as He said He would in Deut. xxviii. and elsewhere.

(2) *Faithfulness to one another* (1—4).—"Ye have not left your brethren these many days," *i.e.*, some seven years or more. All this time their own lands on the east side of Jordan were secure in the possession of their families and fellow tribesmen; yet they fight in the conquest of Canaan as earnestly as if they were to possess it. This was according to command (Num. xxxii. 6, 7, 16, 17). Their faithful service was marked by: (1) *Obedience to orders* (ver. 2).—The first duty of those under authority is obedience: conscientious, thorough, and cheerful. These did not slacken in obedience because they were fighting for others. They obeyed Joshua in all things, just as though they were doing it for their own pleasure and profit. If we promise to serve God or his people, we should be just as faithful to do and to obey as we should if we were working for hire. (2) *Brotherly kindness.*—"Ye have not left your brethren," &c. They fought on for them till they saw them well settled in their possessions. "Bear ye one another's burders, and so fulfil the law of Christ." (3) *Concern for God's law.*—They "kept the charge of the commandment of the Lord." Thus they were faithful to their brethren, *because* faithful to God.

(3) *Faithfulness to God.*—Solemnly enjoined (ver. 5). Notice how "the expressions are remarkably varied and accumulated, to show, in the most forcible manner, the unspeakable importance to every child of man of a life of devoted obedience." "*Love the Lord.*" Love is the heart of true religion. "*Cleave unto Him.*" Nearness to God their only safety. "*Abide* in Me." "*Serve Him with all your heart.*" Not with half-*heartedness.* "Seek *first* the kingdom of God."

(4) *Faithfulness rewarded* (6—9).—(1) With Joshua's blessing. So the great reward of faithful service is the Master's "Well done!" (2) "*Much riches.*" They were well paid. *God's* servants always are. He allows no man to be in his debt. "Seek *first* the kingdom, and all other things shall be added."

Appeals.

George-street Mission (Prince's-road, Lambeth-walk, S.E.).—An effort is being made to raise a substantial sum for distribution among the needy and deserving sick and poor, principally in the form of food, clothing, and coals during the winter months. Contributions will be acknowledged by Dr. OSWALD, 245, Kennington-road, S.E.

Mission Hall, Fraser-street, Chiswick.—After renovation and repairs, this building was recently reopened, burdened with a debt of £45. The numerous agencies have been much blessed, and the cause of the Mission is commended to public support by many local workers. Contributions will be gratefully acknowledged by Mr. R. T. SMITH, evangelist, 13, Barrowgate-road, Chiswick.

Work among Jews in Rome.—The magic lantern provided to help the work of the London Jews' Society in Rome has been largely used, and to good purpose. It is very desirable that the stock of subjects should be now increased by the purchase of new slides. Mrs. K. E. BURCHAELL adds that about £10 is also required to provide benches and other appliances for the night school. Contributions may be sent to the Society, 16, Lincoln's Inn-fields, W.C.

East London.—Rev. W. KNIGHT CHAPLIN, pastor of the Poplar and Bromley Tabernacle, Brunswick-road, E., writes, in view of the distress consequent upon the approach of winter:—"Pathetic appeals reach us every day for that kind of help which results in permanent benefit, such as the redemption of tools from pawn, keeping up club payments while the bread-winner is out of work, and so on. We have a devoted band of voluntary workers; we should, however, be glad to communicate with Christian ladies willing to visit among the poor."

A Plea for the Little Ones.—In 1882 we opened a day nursery in our district. A rich congregation in Kensington at first supplied us with funds, but owing to the clergyman being removed, and his successor not having the work at heart, this help was discontinued. The attendances for the past six years have been 16,806, and the average for the week last year sixty-four. Unless we can obtain £30 within a month our nursery must be closed; the debt is already £20.—(Mrs.) M. STAPLETON, lady superintendent, 8, Rackham-street, North Kensington, W.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, November 18.

THE PHARISEE AND THE PUBLICAN—LIKE, BUT UNLIKE.—LUKE xviii. 9—14.

SEE here the story of Cain and Abel reproduced in a parable. In some lives we see both the Pharisee and the Publican. See that of Saul of Tarsus. He once had the spirit of the Pharisee (Phil. iii. 5), and afterwards that of the Publican (Titus iii. 5). Note:—

(1) THE PERSONS.—The Pharisee and the Publican had much in common; both were men, both were sinners, both had instincts which impelled them to pray, both went to the same house of prayer. Yet how different were their conditions in the most important particulars! In the Pharisee was a sense of superiority, and in the Publican a sense of need. For the character of the Pharisees, see Rom. x. 3; of the Publicans, Luke v. 27, Luke xix. 3.

(2) THE PLACE.—"The Temple." The right place. Called "the house of prayer" (Matt. xxi. 13). See Solomon's prayer at the dedication of the Temple for those who would seek the forgiveness of sins in the Temple (1 Kings viii. 35, 36). Note the relation of prayer to the sacrifice on the altar (1 Kings viii. 31).

(3) THE PURPOSE.—"To pray." There is an instinct which is almost universal, by which men are impelled to pray. All instincts of which we have any knowledge have something to answer to them. The swallow flies to the south, and finds there is a south to fly to. The new-born babe gropes blindly for the nutriment it requires, and finds that nutriment in the milk of its mother's breast. Can we suppose that prayer is the solitary instinct that is without anything to answer to it?

(4) THE POSTURES.—"Pharisee stood." An air of self-satisfaction may be seen in his attitude. "He felt," says Guthrie, "there was nothing in all the azure sky above him more holy than himself." "The Publican stood afar off." Possibly as far as possible from the holy place, to express the sense he had of the distance of his soul from God (Luke xvii. 13; Eph. ii. 13). His downcast eyes were the index of his downcast soul. Note how the Lord Jesus bowed his head when human guilt was laid upon Him (John xix. 30). Since then He has drunk of the brook of the Divine favour, and "therefore shall He lift up his head" (Ps. cx. 7). Though the Publican couldn't look up to the Lord, the Lord looked down upon him (Isa. lxvi. 2). "Smote breast." "So," says one, "he would have smitten his sins could he have got at them."

(5) THE PRAYERS.—The Pharisee used forty-three words, but offered no prayer. "He asked for nothing," says Mr. Moody, "and he got nothing." The Publican's prayer was short, well directed, expressive, and personal. "A sinner." Greek, "*the* sinner." The Pharisee thanked God he was not as all other men are (see Revised Version). He believed in universal depravity with one exception, and that was himself. While he felt he was better than all other men, the Publican felt he was worse than all other men—he was pre-eminently "*the* sinner." "Be merciful" might be rendered be propitiated. He doubtless looked towards the sacrifices, and believed that in the suffering of the innocent God provided a way for clearing the guilty (Comp. "He is the propitiation," 1 John ii. 2, and iv. 10).

(6) THE PREFERENCE.—"Rather than the other." The last was first and the first last. To be justified is to be accounted righteous (Rom. iv. 5). The Publican took the blessing home with him ("Went down to his house justified"), and all who will humble themselves as the Publican did may have the same blessing.

MERCHANT SEAMEN.—For the last fourteen years letters written by the late Mrs. Best, and continued by her daughter, Mrs. Jeffery, to merchant seamen, have been issued to the extent of from five to eight thousand monthly. Many letters have been received telling of the usefulness of the work. The end of the year finds Mrs. Jeffery in debt nearly £10. The letters are distributed by chaplains, missionaries, captains of vessels, and friends. Copies are sent by the author to the lighthouses and lightships. But 5500 letters (the number now issued) are very few among the many thousands of sailors. Mrs. Jeffery's address is 15, Lansdowne-avenue, Leamington.

Among the Churches.

CHURCH OF ENGLAND.

The annual gathering of evangelical ministers, known as the Islington Clerical Meeting, is to be held in the Memorial Hall, Church-street, N., on Tuesday, January 15, 1889.

An effort is to be made at Bideford, in the diocese of Exeter, to reach the working classes by means of services conducted chiefly by one of their own station. A new mission-room has just been opened there, and a working man has been licensed by the Bishop to minister in it.

The Bishop of Qu'Appelle, N.W. America, speaking at Bath the other day, said, that it was to the shame of the Church of England, but to the honour of other religious bodies, that when there are any new districts opened in our colonies, the latter are always in the field first.

An eight-days' mission was concluded on Sunday week at Christ Church, Staleybridge. The parish consists almost entirely of the poorer working classes. The missioner was Rev. Edward Hicks, vicar of St. Stephen's, Sheffield. Signs of an abiding result are thankfully welcomed.

The Archbishop of York has received a gift of £20,000 from Mrs. Charles Turner, of Liverpool, and Ferriby, Yorkshire, for the formation of a fund for pensioning incumbents belonging to his diocese who feel themselves incapacitated from work. A similar gift has been made by Mrs. Turner to the Liverpool diocese.

An interesting service was held at Ravensthorpe, Yorkshire, recently. All those persons who had been seriously ill during the preceding twelve months, and had recovered, assembled to return thanks to God. About thirty were present, together with a number of friends. It is expected the service will become an annual institution.

Dr. Sandford, Bishop of Tasmania, has accepted the post of coadjutor to the Bishop of Durham, and will shortly leave for England. Rev. J. T. Hayes, vicar of St. Margaret's, Leicester, has accepted the bishopric of Trinidad.—Dr. G. H. Sumner, Archdeacon of Winchester, has been appointed Suffragan-Bishop of Guildford, in the diocese of Winchester.

Mission work progresses in the East-end of London. An evangelistic committee under Bishop Billing has been formed in connection with Whitechapel Church, and an officer of the Church Army has been elected the general superintendent. The open-air pulpit of Whitechapel Church will be its centre, and the promoters look forward to an extension of its operations over the whole of the East-end.

CONGREGATIONAL.

The fourth anniversary of Rev. T. Grear's settlement at Bishopsgate Chapel, London, E.C., was celebrated last week. The present membership of the church is 245; 148 members have been added during Mr. Grear's ministry.

Memorial stones have been laid of a lecture-hall and Sunday-school in course of erection by the West Kensington Church. The hall will be capable of seating 500 adults. Rev. Alfred Norris (pastor) states that the lecture-hall will be useful not only for the comparatively private purposes of the church, but also in providing, as he trusts it will do in many ways, for the good of the neighbourhood.

Rev. George Lord completed twenty-five years of pastoral work at Stanley Congregational Church, Liverpool, on Sunday week. During this period Mr. Lord has laboured with great devotion, and has been instrumental in winning many souls for Christ. The present membership of the church is 390; during Mr. Lord's pastorate over nine hundred persons have been received into fellowship. There are many agencies for carrying on Christian work in connection with the church.

BAPTIST.

A series of special devotional and evangelistic services have been held at Burlington Chapel, Ipswich. The services have been felt to be seasons of refreshing from the Lord.

A Stowell-Brown Guild has been formed in connection with Myrtle-street Chapel, Liverpool. The Guild has literary, choral, Biblical, and recreative sections, and one meeting is held each week, promoted in turn by the different sections.

Two generous gifts have lately been made by anonymous friends to the Baptist Missionary Society, one of £1959 to the Zenana Mission, and another of £2297 to the general work. Since the appeal made by the directors for reinforcements for the Congo Mission, a large number of offers of service have been received from earnest young men.

Although many efforts have been put forth, it has not been possible to clear the Chase-road Baptist Chapel, Southgate, N., of the debt encumbering it. As soon as £125 is at hand, the problem will be solved, for Mr. Spurgeon has promised then to give a like sum, and liquidate the debt. A good work seems to be going on under the pastorate of Mr. Wickerson.

"The Closer Fellowship of the Churches" was the subject of a conference held last week, at King-street Chapel, Bristol, in connection with the Ministers' and Deacons' Association of Bristol Baptist Churches. A paper was read by Rev. Dr. Culross. After the discussion there was a communion service. On the previous day the Baptist ministers in the city had exchanged pulpits.

SALVATION ARMY.

A large number came to the penitent form last Sunday evening at Well-street, Hackney, where Major Musai Bhai sang and pleaded pathetically.

Before the prosecutions at Bungay there used to be about fifty or sixty in the marches, now it is not unusual to have hundreds, and on one occasion over a thousand.

At Barnstaple they have had two penitents who, between them, have spent 115 years in wretchedness and sin. West Brighton reports nineteen penitents in a half-week's special services.

PRESBYTERIAN.

The congregational committee of Regent-square Church, London, have recommended the congregation to call Rev. John McNeill, of Edinburgh, to the pastorate of the church.

A ten-days' Gospel mission has been held in connection with the Church at Birmingham. There is reason to believe that the services have been the means of great spiritual blessing to many who have attended them, both old and young.

The Presbyterian Messenger asks why the London Mission Committee should not approach every other branch of the Presbyterian Church and secure a harmonious union in a representative Presbyterian London Mission? Let these churches aid with prayer, means, and men. Such a united effort would tell on London and on the world.

Rev. Z. B. Woffendale has been conducting a fortnight's special evangelistic services at the King's cross Theatre, and in the Somers Town Presbyterian Church, assisted by several office-bearers and ministers. A remarkable wave of blessing has accompanied the whole of the services. At the closing meeting on Wednesday last week forty-seven persons expressed their desire to join other churches, and ninety-three gave in their names as candidates for membership of Somers Town Church.

SOCIETY OF FRIENDS.

The labours of Western Yearly Meeting Friends have gathered in 329 Indians among their membership.

Interesting accounts of work in Constantinople, and among the Zulu-Kaffirs of Natal, are published in *The Friend.*

Dr. Basbara and Maria Feltham have had a most hearty and almost overwhelming welcome home again to their Mount Lebanon work and friends.

Henrietta Deane has reached Antananarivo, and has been gladly welcomed by the missionaries there; more girls come to school than they can accommodate.

William V. Whright and wife, of Canada, have arrived in Tokyo, Japan, and are now with Joseph Cosand, whose missionary labours have been much blessed.

The subject of Foreign Missions is claiming wide attention among the quarterly meetings, as it is felt that annual subscriptions, not only to sustain, but to extend the work, are indispensable.

The Hobart Friends' School, which English Friends have done so much to help, is doing very well, and is exciting the grateful admiration of the Colonists. Samuel Clewes is head master.

The Friends purpose starting a new "High class School" for boys, and towards this object one Friend offers the munificent gift of £5000, on condition that £15,000 more can be raised by donations or shares.

METHODIST.

A valedictory service was held last week at St. John's-square Chapel, Clerkenwell, to bid farewell to Revs. J. Cooling, G. M'Kenzie Cobban, and G. W. Sawday, who are returning to their work in India.

The Primitive Methodist Missionary Committee have invited Rev. H. Buckenham, of Burton-on-Trent, to undertake the leadership of the new mission to the Barotsé country, in Central Africa. Mr. Buckenham has already had two periods of African service.

An all-day convention for the deepening of the spiritual life, under the auspices of the Methodist New Connexion Evangelistic Union, has been held in Newcastle-under-Lyme. At the close of the day, after an address on "The Call to Holiness," many in the audience expressed their desire for full consecration.

The Wesleyan Foreign Mission Committee have issued a circular urging ministers to invite the Methodist people to make special Christmas-day family offerings in aid of the work of God among the heathen. It is desired to raise at least £10,000 by this means. The proposal has been very warmly received.

The services at the Great Bridgewater-street Wesleyan Chapel, Manchester, continue to attract large crowds of people. The new departure is proving a great power for good in the district. Many notorious persons have found the Saviour. Women without bonnets or shawls are frequently found forming part of the congregation.

Rev. Thomas Cook has concluded a mission at Barrow-in-Furness. The chapel has been too small for the crowds attracted by the mission preacher, and again, says *The Methodist Times,* it has been demonstrated that nothing tends so much to draw people to the house of God as earnest evangelism. On Sunday about fifty adults gave public testimony of their having decided to live the Christian life.

At a Home Mission Conference held in King-street Wesleyan Church, Plymouth, Rev. J. S. Pawlyn said, that while being perfectly loyal to the foreign mission work of the Church, he felt there were supreme reasons why there should be greater activity in the missions to the heathen at home. They have in their very midst, there in the town of Plymouth, ignorance as dense, immorality as shocking, and crime as bad, in proportion, as exists in London, and such as might be found prevailing among the worst of pagan nations.

NOTES FROM IRELAND.

The Society for Providing Nurses for the Sick Poor doing an excellent work in Belfast.

A society has been organised in Belfast for the purpos of sending missionaries to Qua Iboe, South West Cou of Africa; already two missionaries are at work in th field.

Helpful evangelistic meetings were held last week the Presbyterian Church, Banbridge, by Rev. Dr. Stuar of Londonderry; similar meetings were held the pr ceding week in Newry.

Gospel meetings have been held in the Methodi Church, Maryborough, by Rev. James Kirkwood an Rev. F. A. Trotter. Several persons are believed have been led to Christ. Similar meetings were he last week in the Methodist Church, Lisburn, by Rev. C. Johnson.

NOTES FROM SCOTLAND.

The annual meeting of the Carnoustie Y.M.C.A. w held on Monday week. The reports submitted showe that the Association is progressing.

Rev. Dr. Ritchie, of East U.P. Church, Duns, Forfa shire, recently celebrated his ministerial jubilee. Speci services were conducted by Principal Cairns.

A largely-attended meeting, on behalf of the McA Mission, was held in Montrose, last week. An auxiliar society has been established here for some years.

Evangelistic meetings have been held in the U. Churches in Hamilton; addressed by the Synod's dep ties; the attendance has been good, and the addresse edifying.

The Y.M.C.A., Pollokshaws, have concluded a week evangelistic meetings in the U.P. Church. The atten ance was not large, but there was manifest blessin every night.

Miss McMinn, of Edinburgh, is conducting evang listic meetings in the Congregational Church, Cambu lang. A deep interest has been shown, and a few hav professed decision for Christ.

The week of prayer for young men in the Glasgo Y.M.C.A. was well attended. There are 9000 young me connected with the Association throughout the city, an nearly 1200 attend the evening classes.

Rev. J. Smith, of Grimsby, has conducted a week evangelistic meetings in Keppach-hill Free Church His powerful addresses were much blessed, and som interesting cases of spiritual decision were met with.

Rev. Wm. Ross, of Glasgow, is engaged on a life the late Dr. MacLachlan Edinburgh. He was lon associated with Dr. MacLachlan in all matters affec ing the work of the Free Church in the Highlands an Islands.

Mr. Oscar Owers has conducted Gospel meetings in th Free Church, Bellshill. The attendance was not ver encouraging, considering the high order of the addresse We believe, however, that permanent good has bee accomplished.

The seventh annual meeting of the Scotch Division the Salvation Army was held on Monday week in th City Hall, Glasgow. There are at present 188 officers Scottish soil. Last year the houses visited by officers Scotland numbered 69,396; this year they numbere 96,121. Those who professed salvation this year nun bered 13,200.

Rev. John McNeill has been refused the further us of Newsome's Circus, Edinburgh, in consequence of sensational paragraph in an evening newspaper dilatin on the probable consequences of a fire taking place the building. The Edinburgh Town Council, has, how ever, most readily granted the use of the Waverl Market for Mr. McNeill's Sunday evening services. Th number present at the first service in the Market Sunday week was estimated at 10,000.

At a missionary service in Auchingramont Establishe Church, Rev. A. Hetherwick, of East Africa, gave a interesting account of the mission work at Blantyre, th place to which Livingstone so often turned, in the la years of his wanderings, as to his home. He remarke that Africa is not to be won by English missionarie but by native missionaries, and a native African Churc

"FALLEN ON SLEEP."

The Right Rev. Dr. Welles, Bishop of Milwaukee, on of the American bishops who took part in the rece Lambeth Conference.—Rev. W. R. Bailey, D.D., rect of Killesher, Ireland. Rev. Joseph Muncaster, past of the Congregational Church, Somerleyton, Suffol —Rev. G. M. Hervey, pastor of the Baptist Churc at Radcliffe, Bury.—Rev. Thomas Penrose, a wel known minister of the Primitive Methodist Connexio —Rev. James Fleming, senior minister of th Established Church, Troon, N.B.—Rev. J. Grierso Scott, emeritus minister of Renfield-street, Unite Presbyterian Church, Glasgow.—Mrs. Wills, wife Rev. W. A. Wills, Baptist missionary at Tsing-cheu-f China.—Mr. Thos. Haughton, J.P., Gilford, Ireland, member of the Society of Friends.

THE RATCLIFF WELCOME HOME.—Miss Chil writes:—We remember with thankfulness to Go the kindness of our friends, which has enabled us t face the last ten years' work to carry comfort to th sorrowing, and to brighten the lives of our sailor Many can look back with joy to seasons of grea blessing. Amongst the winter efforts which w propose making, besides the usual daily and night work, are free suppers and lodgings to those wh have fallen a prey of the sharks all around, war clothing, and help to start afresh on the voyage life. Ladies and other friends who are helping make the cargo for our Christmas Boat can recei any information by applying to me at the Welcom Home, 173, St. George's-street, Ratcliff highwa London, E.

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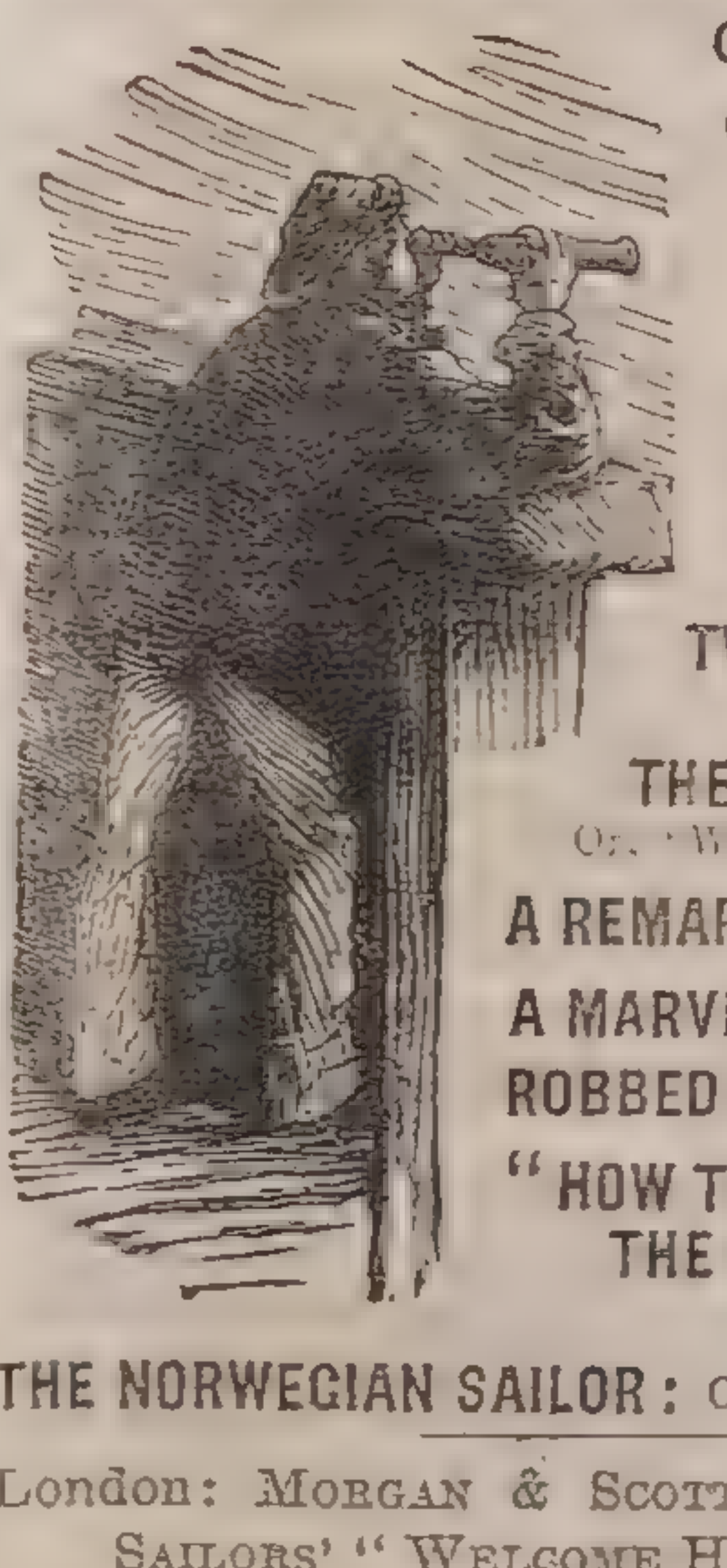

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Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri. 3.30 p.m. Nov. 9, Rev. Hubert Brooke. Nov. 16, Rev. E. W. Moore.

China Inland Mission.—Valedictory service, Exeter (Lower) Hall, Mon., Nov. 12, 7.30 p.m. A number of missionaries about to leave for China are expected to be present.

Dr. Barnardo's Homes.—Boys' Home, Stepney-causeway, Nov. 13, 3.30 p.m., addresses by Rev. W. J. Mayers, Mr. J. B. Wookey, and Dr. Barnardo. *Rev W. J. Mayers' engagements:* Nov. 8, Mare-street Chapel, Hackney; 11, afternoon, South London Tabernacle; 29 and 30, Clapham. *Mr. J. B. Wookey:* Nov. 23, Bromley.

Great Assembly Hall, Mile End-road, E.—Sun., at 11 and 6.45, Mr. E. J. Kennedy.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Eleventh annual meeting, Fri., Nov. 23. Tea at 5.30; meeting at 6.30; the Lord's Supper at 8.30.

Conference Hall, Eccleston-street, S.W.—Mr. J. Dumphrey, Sundays, 3.30 and 7 p.m.

Morley Halls, 316, Regent-street, W.—Biblical exhibition illustrating Jewish history, Nov. 13 and 14. Open on Tues. at 3; Wed. at 11.

West Kensington Hall, Hammersmith-road.—Ten days' mission, Nov. 4—14, by Mr. Herbert Veasey, of Devonshire. Sundays, 11 and 7; week-nights (except Sat.), 8 p.m. Christian workers invited.

Walford-road Hall, Stoke Newington, N.—Sundays, at 11 and 6.30 p.m., and Wed. at 8, Mr. James Townley.

Salvation Army.—Exeter Hall, Mon., Nov. 12, 6.30 p.m., farewell of fifty officers for India and other parts. Major Musai Bhai, Lieut. Huromla, Lieut. Muhktaberer, and the twenty selected from three hundred Canadian volunteers will be present. Reserved seat (until 6.15 p.m.) to be obtained at 101, Queen Victoria-street, E.C.; City Temple; or Exeter Hall, Strand.

Edinburgh Castle, Limehouse, E.—Sun. next, Mr. J. B. Wookey, at 11 a.m. and 7 p.m.; 3 p.m., Rev. Henry Bright.

Messrs. Fullerton and Smith.—This evening, Nov. 9, at 7.30, Christ Church, Westminster-bridge-road (Newman Hall's). Sun., Nov. 11, Metropolitan Tabernacle, at 11, 3, and 6.30. All seats free in afternoon and evening. Nov. 12—18, Metropolitan Tabernacle, at 8, and Nov. 13—15, at 3. Nov. 24 to Dec. 9, Bloomsbury Chapel.

Billingsgate Christian Mission.—Monthly evangelistic service, Subscription Room, Billingsgate Market, Lower Thames-street, E.C., Tues., Nov. 13, at noon. Address by Mr. Finlay Gibson.

Kendal Conference for theDeepening of Spiritual Life. Nov. 2—16.

Wakefield Conference on the Christian Life and Claims of the Heathen, Nov. 13, 14, and 15.

Liverpool Convention for Deepening of Spiritual Life and Y.W.C.A. Conference, Dec. 3—7, Gordon Hall, Blackburne-place.

Notices.

Can any of our readers inform us who is the author of the following lines?—

> "Thou high and lofty One, afar
> Beyond creation's fairest star,
> Inhabiting eternity—
> The lofty palace of the sky—
> Oh, am I not too low for Thee
> To visit, and to dwell with me?
> A still small whisper answers, 'No,
> His chosen dwelling is below;
> Within the contrite sinner's breast,
> Mid tears and sighs, He loves to rest.
> And they who tremble at his word
> In supplication shall be heard.'"

Communications Received with Thanks.—Miss G. P.M.W. P.K. S.H.G. A.W. J.B.G. W.P. N.H. J.B. M.E.S. R.E.H. E.B.B. L.C.J. A.E.S. M.S. J.E.M. M.D. J.P. J.A.R. W.P. Dr. M'A. J.H. A.V. W.S. C.R.H. J.R. J.B.S. W.H.D. A.W.F. R.D.F. G.F.O. J.D. A.J.B. W.P.S. F.B. M.H. M.L.W. B.B. J.L.S. T.G.L. J.M.A. R.T. H.M. M.C. E.A.H. W.S.R. T.D.C. R.B. M.F.D.S. A.M.W. M.E.S. W.K.C. Z.B.W. J.K. J.E.M. A.S. S.W. E.R. D.C.J. L.J. J.G.A. W.E.R. J.P.H. I.H. E.T.H. G.G. W.W. H.L.O. C.W. S.S. J.L.N. A.F. G.T.G. W.D. P.Y. W.F. D.L. T.J.B. H.P. T.P. D.H. R.B. A.L. A.W. W.L.M. W.B. F.C. M.P. M.J.M. W.H.

Applicants for Tracts.—B. Clegg, 27, Swain Bank-street, Burnley Wood, Burnley, Lancs.; W. Blissett, Croft-road, Wallingford; M. Coates, Gloucester, West Bournemouth; C. Mason, Soldiers' and Sailors' Rest, Margherita Hill, Malta (for soldiers and sailors; some pointing out errors of Romanism acceptable); J. Evans, Kennet Villa, Ludlow; H. Burt, 25, Anerley-vale, Upper Norwood, S.E.; W. H. Thomas, 1, Beardell-street, Gipsy Hill, Upper Norwood, S.E.; Mrs. Blucke, Ferndale, Quarry-crescent, Hastings; Miss Beswick, 45, Egerton-street, Chester-road, Hulme, Manchester; Mr. Rosaspini, 1, Maze-hill, St. Leonards; Mrs. Rocke, 81, South Hill Park, Hampstead, N.W.; S. Bourn, Y.M.C.A., Woolwich; R. C. Mills, Ben Avon Villa, Antrim-road, Lisburn, Ireland; G. B. Taylor, 51, Sandringham-buildings, W.C.; Rev. J. Turley, Albany Villa, Ripon-road, Plumstead, S.E.; H. Smith, 36, Blisset-street, Greenwich; D. Humphreys, 7, Moreton-road, Stamford-hill; G. Rose, Gold Coast Colony, care of Rev. D. G. Williams, Accra, West Africa.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

HOME.

A great temperance demonstration is to be held in Edinburgh in January.

Kilrush, Ireland, has 4000 inhabitants, and eighty places for the sale of liquor.

Fifty-eight of the 180 resident working-men lodgers in the model lodging-house, Govan, Glasgow, have signed the pledge.

The London City Guardians have decided to give beer money to their abstaining officials, £3 to males, £2 to females, annually.

The papers read at the Church Congress on the subject of the liquor traffic in Africa have been printed in pamphlet form for gratuitous circulation, and can be obtained at 139, Palace-chambers, Bridge-street, Westminster, London, S.W.

A successful mission, conducted by Mr. George Blaiklock, from Hoxton Hall, London, was held in the Tynwald Hall, West Kirby, for five nights. This was Mr. Blaiklock's third visit to West Kirby, and the large and appreciative audiences have been much helped by his good work.

FOREIGN.

Owing to prohibition in Kansas immigrants of a high class are being attracted to that State.

In Russia, on the day on which the soldiers in the reserve have orders to present themselves at the barracks, all drink-places must be closed.

The work of Messrs. Moody and Murphy in Chicago last year resulted in the reclamation and conversion of many men of intemperate habits. A Central Gospel Temperance League was organised, and there are now twenty-eight leagues in Chicago and Cook County, with an estimated membership of five thousand. The basis of their work is the Gospel.

Mrs. Leavitt, the Round the World Missionary of the American W.C.T. Union, judges Ceylon to be the most prosperous mission field she has seen yet, except Japan and the Karen Mission in Burmah. Much more temperance work has been done in Ceylon than in most places in India. Bands of Hope are common, and some total abstinence societies of adult men exist.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, NOVEMBER 5, 1888.

*** Donations should be sent by Cheque or P.O. Orders not by stamps.

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Friendless & Fallen—H.A.Y. 5s; E.R. 2s 6d; Mrs. B. 5s	0	12	6
Bridge of Hope (Miss Steer)—M.J.F. 10s; L.S.E. 10s; E. £1; H.S.B. £2 2s; *Refuge*—M.C. £10	14	2	0
Gibraltar Soldiers' Inst.—Rosa	5	0	0
St. Giles' Christian Mission—J.C.P. 10s; E. £1; P.R.S. 10s; M.C. £10; J.B. £2	14	0	0
E. Lon. Train. Inst.(Rev. H. G. Guinness)—J.C.P.	0	10	0
Moravian Missions (Lon. Assoc.)—Sympathy, 4s; J.S.P. 4s	0	8	0
Miss de Broen's Work, Paris—G.W.C. 10s; Beta, £2; Mrs. B. 10s; M.C. £10	13	0	0
Breton Mission, Tremel—Friend	0	5	0
Aged Pilgrims' Friend Society—H.M.A.S.	1	0	0
Strangers' Friend Soc.—H.M.A.S. £1; Beta, £2	3	0	0
Xtn. Community (Rescue Work, &c.)—H.M.A.S. £1; Beta, £2	3	0	0
London Samaritan Society, &c.—H.M.A.S.	1	0	0
Asylum Fatherless Chldrn., Reedham—H.M.A.S.	1	1	0
Special Religious Services in Theatres—H.M.A.S. £1 1s; Beta, £2	3	1	0
China Inland Mission—J.F.C. £2 2s; Belfast, £2; Drop in Bucket, 2s 6d	4	4	6
Mildmay Mission to Jews—J.F.C. £1 1s; M.C.C. 7s 6d; Mrs. B. 5s	1	13	6
Baptist Congo Mission—J.F.C.	1	1	0
London City Mission—J.F.C.	1	1	0
Mission to Deep Sea Fishermen—J.F.C. 10s; Belfast, £2; T.M. 5s; M.C. £10	12	15	0
Homes of Hope, Regent-square—E.	1	0	0
Gray's-yard Ragged Church & Schools—E.	1	0	0
Society Prevention of Cruelty to Children—E.	1	0	0
Food, &c., for Poor (Rev. A. S. Herring)—E.	1	0	0
Howard-st. Misn., Wandsworth—E. £1; Beta, £1	2	0	0
Food, &c., Poor (Rev. J. W. Atkinson)—M.S. 5s; E. £1; Beta, £2; J.B. £2	5	5	0
Marylebone Med. Misn.—E. £1; Beta, £1; J.B. £1	3	0	0
Halfpenny Dinners (Mrs. Hastings)—E. £1; M.S. 5s; Beta, £2; M.C. £10	13	5	0
E. London Gospel Mission (Mr. Fuller)—S.A.T. 10s; H.R. 2s 6d	0	12	6
Union Hall Misn.—J.M.A. £2; H.M. £5	7	0	0
Colliers Rents' Poor (Mrs. Mearns)—M.S.	0	5	0
Mrs. Meredith's Prison Mission—J.D.B. £1; Beta, £3; M.C. £10	14	0	0
Whitechapel Fund (Dowager Lady Kinnaird)—Misses P. £1; Drop in Bucket, 2s 6d; Beta, £2; L.A.W. 5s	3	7	6
Irish Colportage Society—Belfast	2	0	0
Dr. Barnardo's Homes—Belfast, £2; L.S.D. £5	7	0	0
Spezia Protestant Hospital—E.C.	0	10	0
McAll Mission—Beta, £2; Mrs. B. 10s	2	10	0
London Missionary Society—Beta	2	0	0
London Medical Mission—Beta	1	0	0
Central African Mission—Beta	2	0	0
Salvation Army—Beta, £3; Mrs. A. 2s; Mrs. B. 5s; E. & M. £1	4	7	0
Pure Literature Society—Beta	2	0	0
Open-Air Mission—Beta	2	0	0
Gospel Purity Society—Beta	2	0	0
Evangelistic Mission—Beta	2	0	0
Soc. Relief of Persecuted Jews—Beta	2	0	0
Spitalfields Gospel Mission—Beta	1	0	0
Dock Labourers' Mission—Beta	2	0	0
Miss Whately's Medical Mission, Cairo—Beta	2	0	0
Movement against the Opium Trade—Beta, £2; Rev. W.F.C. 5s; Rev. H.W.W.-P. 10s	2	15	0
Dr. Laseron's Work—Beta	2	0	0
Christian Colonisation—Beta	2	0	0
Blackdown Hills Mission—Beta	3	0	0
Rescue Society—Beta	2	0	0
Tower Hamlets Mission—Beta	2	0	0
N. Africa Mission—Beta	1	0	0
Penny Dinners Poor Chldrn.—Beta, £2; Mrs. B. 5s	2	5	0
Miss Leigh's Work, Paris—Mrs. B. £1; M.C. £10	11	0	0
George-yard Ragged Schools—Mrs. B.	0	5	0
Mr. Fegan's Boys' Homes—Mrs. B.	0	5	0
Home for Working Girls—Mrs. B.	0	5	0
Mrs. Vicars' Work—Mrs. B.	0	5	0
Mrs. Wilkes' Rescue Work—Mrs. B.	0	5	0
National Soc. Protection Young Girls—Mrs. B.	0	5	0
Gordon Boys' Home—Mrs. B	0	5	0
Gratuitous Circulation of The Christian—Mrs. B. 5s; H.S.B. £2 2s	2	7	0
Medical Mission, Syria—M.C.	10	0	0
Irish Society—M.C.	20	0	0
E. London Fund (Bishop of Bedford)—H.S.B.	2	2	0
E. London Hospital for Children—H.S.B.	2	2	0
Miss Taylor's Moslem Girls' School—H.S.B.	2	2	0
Circulation L'Amide la Maison, French Exhibition—Miss S.	0	1	0
Children's Hospital, Jerusalem—C.C.	1	0	0
Kolar Mission—P.A.	5	0	0
Keith-Falconer Mission—Rosario	5	0	0
Anti-Infidel Tract Ent.(Mr. Bradlaugh)—E. & M.	1	0	0
Church Missionary Society—L.S.D.	5	0	0
	£255	5	6

[Advertisements.]

St. Giles' Christian Mission—T.E.L. 10s.

Mrs. Hastings' Halfpenny Dinners, Tolmers-square Inst.—Killiecrankie, 5s; Plymouth, 2s 6d.

London Samaritan Society (Free Meals)—Mrs. K.W. £1 1s.; Mr. & Mrs. E. 10s; Miss R. 7s. 6d.

Permanent Epileptic Home, Polegate—B.M. 10s.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive only 570. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions gratefully received.** Superior provision made for private cases on payments regulated by the Board of Management.

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FATHERLESS.—The Board of Managers of the ASYLUM for FATHERLESS CHILDREN, Reedham, Purley, Surrey, earnestly APPEAL for HELP to maintain and educate the **300** Children now under their care. These children have been admitted to the Asylum at ages varying from six months to eleven years, and will all be retained and cared for until 15 years of age.

The Institution is entirely Unsectarian, has no endowment, and is, therefore, dependent upon public benevolence for support.

The necessary expenditure averages **£8,000** per annum, but the only reliable income—that from Annual Subscriptions—does not provide one-third of that amount, hence the necessity for this Appeal. ANNUAL SUBSCRIPTIONS and DONATIONS will be most thankfully received. HENRY SPICER, *Treasurer.*
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The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

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Christian Community.

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The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS of "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
28, ENFIELD ROAD, KINGSLAND, N.

Thousands of Fishermen are engaged all the year round in providing OUR TABLES with fish. These men, who FOR US hazard their lives and toil through furious blasts and sleety storm (not only cut off from the comforts of home, but at two days' distance from medical or surgical aid), may rightly claim some small share in the privileges we so richly enjoy. THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS, carrying to the Fishermen the message of Divine mercy and love, affording relief in sickness, and cheering dull lives by their presence.

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FRIENDLESS AND FALLEN.

TO THE READERS OF "THE CHRISTIAN."

I shall be thankful now to RECEIVE DONATIONS, *as the great needs of Winter will soon press, and the work of* 1888 *will also soon end; but* **I AM NOT ANXIOUS,** *for* **HE WHO HAS SUSTAINED** *in a continuous Christian Work since* 1847, **WILL NEVER FAIL.**

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Note.—Friends will please notice the **exact title,** "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

THE Committee of the WORKING LADS' INSTITUTE, Whitechapel, most GRATEFULLY ACKNOWLEDGE receipt of ONE THOUSAND POUNDS from the Trustees of the late Mr. Edward Boustead, to be applied to the work of the Institute.

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Forms of nomination of candidates must be in the hands of the Secretary, completed, on or before November 30.

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The Christian:

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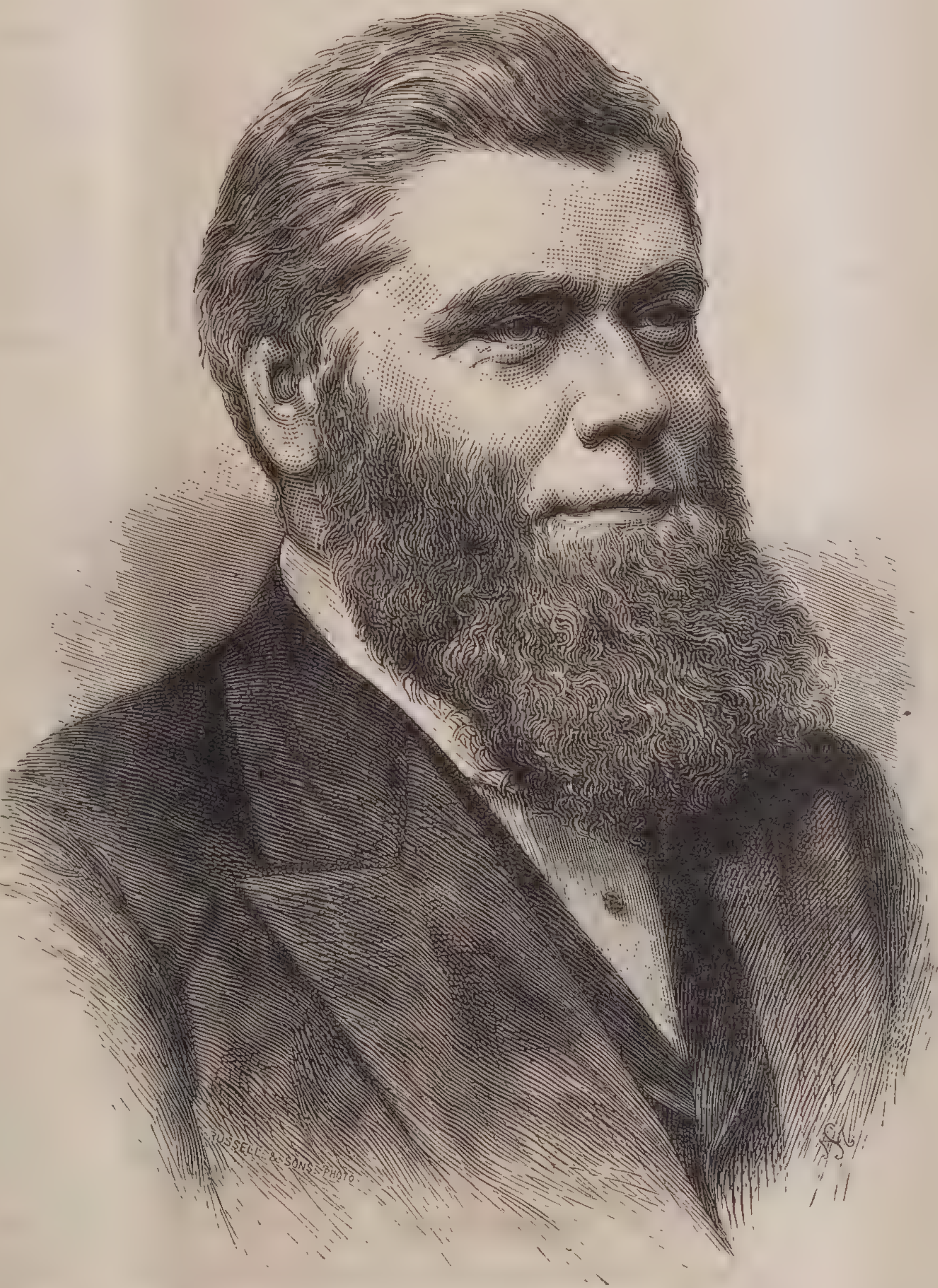
REV. J. MONRO GIBSON, D.D.,

Presbyterian Church, St. John's Wood, London, N.W.

OBJECTIONS have been raised to the length of the scholastic and theological curriculum in vogue among Presbyterians as needlessly barring the way to entrance on the Gospel ministry. Whatever force there may be in the objection as applied to evangelists pure and simple, it cannot be gainsaid that for those who are to fill long-continued pastorates over highly educated congregations the severe college course has undoubted advantages. It induces that solidity and thoroughness of intellectual equipment which are increasingly essential in this doubting and critical age. We could wish for no better specimen of the sort of preachers and pastors that Presbyterianism is fitted to produce, than the subject of this short sketch. Versed in all the learning and wisdom of the schools, Dr. MONRO GIBSON is well qualified to be an expounder of the holy oracles to even the most intelligent and exacting assembly of Christians. Scottish by birth and partly by training, he has that "grip" of fundamental truth which is popularly supposed to thrive on oatmeal and the two Catechisms. With a considerable experience of transatlantic ways and methods, he also possesses the "go" of our American cousins. In brief, he is what may be called, without eulogy or exaggeration, an admirable "all-round" man as a public exponent and exemplar of the Christian faith.



From Photograph by Messrs. Russell & Sons, London.)

We have stated that Dr. Gibson hails from Scotland, the cradle of modern Presbyterianism; he was born in Wigtonshire in 1838. He had scarcely finished his school-days at Brechin when his father emigrated to Canada as a missionary, settling at Owen Sound, Ontario. A year or two after his transition from the old hemisphere to the new, young Gibson entered Toronto University; he subsequently took up and completed his theological course in the Knox College of that model Canadian city. During his period of study in Knox College he also filled the positionof tutor in Greek.

On emerging from the classroom, he began public work by assisting Dr. Ormiston, of Hamilton (now of New York), who was at that time in somewhat strained health. It was rather a trying ordeal for the young graduate to preach to a congregation so well served, but he seems to have passed through it with credit. Being ordained in 1864, he was appointed colleague and successor to Dr. William Taylor, of Montreal; here he remained for the space of nine years, throwing all his culture and youthful energy into the work of the ministry. A fine new church was built, and the congregation became one of considerable repute for its missionary spirit and liberality to the various schemes of the Church. It is still, we believe, one of the most vigorous congregations in the city. During the term of his pastorate, Mr. Gibson filled for six years the responsible post of lecturer on Greek and Hebrew exegesis in the Montreal Theological College. His services were so highly appreciated that an effort was made to induce him to accept the professorial chair, but he preferred to abide in the ministerial calling he had chosen.

In 1874, Mr. Gibson accepted a hearty invitation to the pastorate of the Second Presbyterian Church in the "Garden City of the West," as Chicago is sometimes called; there he remained till 1880, when he removed to London. In such a go-ahead and wonderful community there was ample scope for all the pastor's gifts and earnest application to Christian work. The congregation over which he presided was an unusually influential one, socially considered—a sphere which has of course its advantages and disadvantages. Happily, Mr. Gibson had very much the same experience there as in Montreal. By God's help he was enabled to foster among his people a spirit of missionary zeal and open-handed support of all good causes.

We cannot in this brief review go into the varied details of the Chicago pastorate, but we must refer to a special and highly interesting feature of his career as a public teacher in that typical American city. He was one of those who cordially joined in the evangelistic endeavours of Mr. Moody in Chicago which are now a matter of world-wide knowledge and import. At the close of the Gospel campaign the evangelist, with his customary farsightedness, suggested to the committee that the movement should be developed into permanency through the institution of Sunday afternoon "Bible Talks," by some qualified and popularly gifted Scripture expositor. Mr. Moody suggested also that Dr. Gibson was a fitting man to undertake the duty. Though a very busy man, he accepted this additional burden imposed upon him, and continued the work for a number of years. The meetings were held in Farwell Hall under the auspices of the Young Men's Christian Association, and were attended by large crowds; the audiences embraced the "classes" as well as the "masses." Many casual visitors to the city from distant places dropped into Farwell Hall, and carried away fresh ideas as to the Old Testament records. Some of these familiar talks on the early Scriptures have since been published in response to many urgent requests, in the volumes entitled, "The Ages before Moses," and "The Mosaic Era." Altogether, Dr. Gibson left a decided impress on the Christian society of Chicago, and many were the sincere regrets when he left it and recrossed the ocean to Old England.

His coming to the British Metropolis was due to an interesting chain of circumstances. He had paid a holiday visit to this country, and chanced, as we would say, to preach on one occasion in Mr. (now Professor) Elmslie's church, at Willesden. Dr. Drummond had vacated the pulpit of the St. John's Wood Church, and returned to Glasgow. Several of the congregation heard Dr. Gibson preach at Willesden, and an invitation was sent to him to become pastor of the church. He did not, however, see his way to accept the call, and went back to his post in Chicago. Quite unexpectedly the call was renewed some time later. The finger of providential circumstances seemed to point that way, and the doctor was induced, though reluctantly, to send an affirmative answer to the reiterated summons. For eight years or more he has ministered with growing acceptance at St. John's Wood, and if the ardent hopes of his flock are realised he will do so for many years to come. The church was filled from the first day of his ministry. The accommodation has been enlarged, and, though a colony has since gone off to form the now flourishing congregation of St. George's, Brondesbury, the sittings are not yet numerous enough to meet the demand. Under his tutelage the work of the church has grown apace in varied and multiplied forms. Special reference must be made to a flourishing mission effort at Kilburn. Before Dr. Drummond's departure this offshoot of the parent church had taken root; under Dr. Gibson's oversight it has become a goodly tree, bearing precious fruit for the healing of the people. We doubt if there is a more flourishing or a more vigorously sustained mission church in the wide sweep of the Metropolis.

Dr. Gibson's services are in constant demand far beyond the bounds of his special parish. He has, for instance, delivered several courses of lectures to the Young Men's Christian Association at Aldersgate-street. One of these courses was on Christian evidences, and the lectures are now to be had in book form, "Rock *versus* Sand." Another series, which we reported somewhat fully in our columns at the time, was on the Book of Ecclesiastes; these certainly ought also to be published, containing as they do much teaching on a misunderstood book, that is of peculiar value at the present day.

Though the bent of his mind is strongly in that direction, other pressing engagements have prevented Dr. Gibson from attempting any extended literary work. His published volumes are largely the fruit of his lectures. When in America he was one of the counsellors of the Chautauqua Literary and Scientific Circle—an institution that has done much beyond the sea to replace the "dime novel" by works of an instructive and elevating character. The movement has now taken root on English soil, and it is nowhere more sorely needed. It is worthy of note that among his numerous engagements in London, Dr. Gibson has had the inclination, and found the time, to edit and publish in America a selection of Mr. Robert Browning's poems, under the caption of, "Pomegranates from an English Garden." This was done with the consent of the poet, who may consider himself fortunate in having his "obscurities" interpreted so lucidly as they are in the preface to this book; which of course is not procurable on this side of the Atlantic. A city pastor who is faithful to his trust has little time for book-making of any very ambitious sort, but if Dr. Gibson had elected to choose the profession of letters, the literature of the time would certainly have been enriched by his well-stored mind and keen intellect through the medium of his pen. We are glad of the opportunity of illustrating this statement by referring to our review (on a subsequent page) of Dr. Gibson's latest and largest work—"Christianity according to Christ." The reader will there find the result of much fresh and earnest thought on the high subjects with which it deals.

We must not omit to say that he is an ardent supporter of the cause of total abstinence, and was the chosen preacher for the National Temperance League in the Metropolitan Tabernacle at their last spring anniversary. It may seem to some a small matter, but we think it deserving of mention that he is one of the comparatively few preachers who utilise phonography in the pulpit. We are by no means blind advocates of written discourses, but where this aid is deemed necessary, the employment of shorthand shows that its user is well abreast of his age in adopting its time and labour-saving contrivances.

THE GEORGE SMITH OF COALVILLE BAND OF LOVE continues to make satisfactory progress, especially in the Midlands. It is only three and a half years since it was founded, but it already has members representing all classes of the community.

REV. E. VANORDEN writes from Sao Paulo, Oct. 15:—Yesterday we had the privilege of opening a new Sunday-school and Sunday evening services in Rua Santo Amaro, a district mostly inhabited by poor people. I am assisted by a student of the American Mission, and we hope to evangelise this neighbourhood. There are thousands of children and people who have never heard the Gospel. During the week, Mrs. Emerson, a minister's widow, holds a free evening school for women, black or white.

Points for Preachers.

JESUS' HOUR.

"Woman, what to thee and Me? mine hour is not yet come" (John ii. 4). There was nothing harsh in these words; but they expressed the utter discrepancy between the thoughts of Jesus and his mother. She was thinking of the throne and crown of David; He of the cross and the crown of thorns. The Evangelist repeatedly anticipates this hour, until at last it finds himself and Mary beneath the cross, and Simeon's warning to the mother is fulfilled, "Yea, a sword shall pierce through thine own soul also." Then the Son makes bequest to his friend of all He has on earth to leave, saying to his mother, "Woman, behold thy Son!" and to the disciple, "Behold thy mother!" and from that hour the disciple took her unto his own home. There are few studies more touching, few themes of meditation more elevating, though so tender, than the movement of Jesus to his hour (John ii. 4, vii. 30, xii. 27, xiii. 1, xvii. 1, xix. 27).—*M.*

SPIRIT, AND SOUL, AND BODY.

"And the God of peace Himself sanctify you wholly; and may your spirit, and soul, and body, be preserved entire, without blame, at the coming of our Lord Jesus Christ" (1 Thess. v. 23, R.V.). In the one case the Apostle prays that their salvation may be complete as a *whole;* in the other *entire* in every part. Sanctification thus rests on these two conditions: that the Holy Spirit shall possess each of the three parts of our nature, and possess them entirely.... The order, moreover, in which the Apostle mentions *spirit*, *soul*, and *body*, seems to point to the work being *progressive*, as well as an entire work. The Divine Spirit enters and dwells in our spirit first. From thence He gets the mastery over the desires of the mind; and, lastly, over the desires of the flesh. We have reached the state of *entire* sanctification, the perfection (though never sinless) which is attainable on this side of the grave, when, with the Apostle, we keep our body under and bring it into subjection—deal it blows in the face, as the conquering gladiator did, and grapple it with a hook to drag it off dead from the arena (1 Cor. ix. 27).—*Heard's Tripartite Nature of Man.*

THE PAINTER'S BRAZIER.

I saw a painter doing up the posts of a gate which led into a gentleman's grounds. The paint was very foul, and so the workmen had a brazier, filled with glowing coals, which he held close to the paint, to burn it off. His aim was to paint the posts, and he began his work by scorching them with hot coals. He was no simpleton, but knew his business well; and he knew that before he could put on fresh paint he must first burn off the old paint, or else the work would be badly done. I said to myself, "That man is doing what the Lord has often done to me;" and what He may be doing to some of you who are now suffering greatly in the process. You have been seeking the Lord, and you had hoped that you would be converted, and enter into peace at once; instead of which, the sermons you have heard have made you feel worse and worse. You are more troubled now than when you began in earnest to seek salvation. It is all right—the old paint is being burned off. Your self-righteousness and self-sufficiency are being destroyed, and you are keenly feeling the fire of the Lord's wrath against sin burning into your very soul. If the old self had been left, the colour of grace could never have soaked into your mind; the old stuff would have kept it out—you would have taken a mere film of grace, and soon the old rubbish of nature would have appeared through the new colour of grace. The more completely the old paint is burned off, the better will the new work stand; and it is for this reason that the Holy Spirit is to you a spirit of judgment and a spirit of burning, before He works for your renewal. See this, and understand the wisdom and lovingkindness of the Lord. —*Mr. C. H. Spurgeon.*

THE THIRST FOR GOLD.

By Rev. MARK GUY PEARSE.*

We have a foe to fight in England to-day mightier than ever was Rome of old. What is the great power of England, the god of this country, enthroned and crowned, and served with an intenser and keener and more exacting service than ever galley-slave or soldier rendered to the Emperor of old? *Gold, the thirst for it*—cruel and terrible sometimes as the thirst of hell; *the means of making it*, often knowing no law but success, that sanctifies everything; *the ways of spending it or not spending it*—these three are the sources of the ills that curse us. And all this Christianity scarcely touches. How is it? Its voice is scarcely lifted against this haste to be rich, to get on in the world, no matter who is driven to the wall.

Has Christianity a message?—has it any remedy for this state of things—this growing poverty of the poor, this growing wealth of the wealthy, and between them a gulf ever deeper and broader, with its awful squalor and wretchedness on one side, and its splendid luxury on the other? Is the Christianity of Christ, which was able to conquer the Cæsars, able to meet these evils? If it cannot, then let the whole thing go—it is dead, bury it. If it can, then, in the name of our God, let it be used, for there is terrible need.

Does somebody object that such Christianity is revolutionary; that it is setting the masses against the classes; that it is Socialism? Well, let us ask ourselves the plain truth about these dreadful words. Is Christianity a conflict with evil *only* amongst the poor, the weak, those who have little choice between vice and starvation? If evil be rich, and wears a crown and sits on a throne, is Christianity to bow down before it, and call it "law and order"? Let no man pretend that the Christianity of Jesus Christ is *that*. His Christianity is in conflict with evil *everywhere*. Within a week of Pentecost the leaders of Christianity were in prison, and refused to give any promise to the authorities that they would recognise any law which was contrary to the commandment of God. Paul and Silas did not scruple to interfere very seriously with some rich men's gains, and got beaten for it and sent to prison; and they praised God when they got there.

Men seem utterly to forget the warnings of God against this feverish rush and haste to be rich. If thought of at all, they are considered to be the wild and somewhat mistaken words of men in an age when they "did not understand business." It is almost impossible for the Gospel voice to make itself heard in this matter, amidst the din and hubbub of life. There are astronomical observations which, I believe, cannot be taken in this country. There is too much vibration, and the skies are too stained with smoke. Alas! there are heavenly signs, and warnings, and entreaties which the Church fails to hear—is too busy, perhaps too greedy. There is the Gospel of *contentment*, the Gospel which Christ preached in his first sermon, and in the whole sermon of his life. "Ye cannot serve God and Mammon"; therefore, let the anxiety for Mammon go, that ye may serve God. Who of the hurried, anxious, eager ones that fill our streets and market-places really believes that? How utterly lost and dead, trampled under foot on the hard pavements of our cities, are such sweet messages as these which God hath sent to us!—"Be ye free from the love of money; content with such things as ye have: for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. xiii. 5, R.V.).

Never did words more terribly true come from any lips than those which follow a similar message from St. Paul; as if the Apostle felt how lightly men, greedy for gain, would brush aside the milder utterance. "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." That is the Gospel of Jesus Christ, in the very teeth of the man-made gospel of this nineteenth century—the gospel of push, of getting on in the world. Then from this clear sky comes the thunderbolt, as if there were no choice between this Divine contentment and this peril: "They that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is a root of all kinds of evils: which some reaching after have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things."

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* From The Christianity of Jesus Christ—Is It Ours? 2s. 6d. *Wesleyan Methodist Book Room, 2, Castle-street, City-road.*

RAILROAD MEN IN AMERICA.

A very interesting article, finely illustrated, descriptive of the every-day life of railroad men in America, appears in *Scribner's Magazine* for November. The writer says:—"The general moral welfare of railroad men has received much attention in late years, and affords a wide field for work by all who will. Many railroads have co-operated with the Young Men's Christian Association branches, started by a few of the employés, in building and equipping reading-rooms, libraries, &c., and they give many hundred dollars annually toward the support of these resorts, which serve to keep many a young trainman away from loafing places of a questionable character or worse.

"Mr. Cornelius Vanderbilt, whose millions came largely out of the profits of the New York Central and Hudson River Railroad, has set a good example to other railroad millionaires in the erection of a building for the employés of that road in New York City, whose luxuriousness is an evidence that he loves his neighbour as himself, even if that neighbour be a plain brakeman, earning but low wages. That the resorts provided for railroad men are appreciated is evidenced by their records. Of the trainmen who regularly come into the Grand Central Station in New York, forty-six per cent. are members of the Association occupying the building given by Mr. Vanderbilt, and sixty-five per cent. make use of the rooms more or less regularly. Rooms in numerous other cities also make encouraging showings."

MISSIONARY FACTS.

By Dr. A. T. PIERSON.

In the course of an interesting article in *The Missionary Review of the World*, Dr. Pierson says:—There were no miracles in ancient times that in their way demonstrated God's existence, presence and power with his servants, more than what, within the past seventy-five years, has been taking place in the fields of missionary labour. If disciples would exchange trashy novels for the biographies of saintly workers, they would find facts more fascinating than fiction, and more readable than romance. The story of William Johnson in Sierra Leone, of Charles Wheeler on the Euphrates, of Robert Morrison in China, of Thomas Powell in Nanumaga, of John Williams at Erromanga, of William Duncan in Colombia, of Adoniram Judson in Burmah, of Fidelia Fiske in Persia, of Robert Moffat in Africa; the rapid opening of doors in Japan, Turkey, China, India, Korea, Africa; the wonders wrought in the Pacific Archipelago, in Madagascar, in Southern India, in Greenland, in France, and Italy; the heroism of the Moravians, the consecration of native converts and evangelists, the radical and revolutionary changes that have turned brutal cannibals into gentle disciples, and reared churches over cannibal ovens; that have made holy men and women out of human beings who had lost almost the idea of God and the image of man: these, and the thousand other facts that are the staple of missionary argument and appeal, should be persistently kept before, as well as put before, the members of our churches.

And no book is, on the whole, so effective for this purpose as the living voice. If the Baptist brethren of the United States would make Dr. and Mrs. Gordon [of Boston] missionary bishops at large, and send them itinerating through the land to hold popular meetings and bring these appeals for missions into close contact with the popular heart, there would be a revival of missions, or rather a new epoch of missionary interest. We must not only strike when the iron is hot, but make the iron hot by continued, rapid striking, blow on blow, till the very force of the impact creates heat. This conviction alone led me to turn aside to our late mission tour, and no work I ever did seemed to repay the expenditure with such ample compensation. The great evil of our day is the lack of response to the providence of God. But disciples will not respond to any voice they do not hear, or any hand they do not see. Let us familiarise ourselves with the facts, and then put them before the people.

SAILORS AND SOLDIERS IN MALTA.—A Home for Sailors and Soldiers in Valetta, Malta, has been opened to supply a long-felt need. Board and lodging are provided at moderate charges. There is a cheerful reading-room and mission-room, and a warm welcome is given to all. Magazines or daily papers will be most thankfully received by Mr. E. O. Webber, 59, Strada San Paolo, Valetta, Malta.

CHELSEA PREVENTIVE AND RESCUE HOME.—During the past year a helping hand has, by means of this institution, been stretched out to a considerable number of young women. Of 159 cases in which assistance was rendered, 65 were preventive cases, in which girls from fourteen to twenty years of age, for the most part without money or friends, were cared for in very critical circumstances. Forty of the young women who have been thus protected are now doing fairly well in situations, as also are over thirty of ninety-four rescue cases received into the Home. Communications respecting the work should be addressed to Mrs. J. Lawson Forster, 12, Carlyle-square, S.W.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

IV.—DRIFTING.

Hebrews ii.

Salvation is a great word; and it is one of the keywords of this Epistle. Heirs of salvation (i. 14); Captain of salvation (ii. 10); eternal salvation (v. 9); things which accompany salvation (vi. 9); salvation to the uttermost (vii. 25); and his appearance the second time without sin unto salvation (ix. 28).

Sometimes it is *salvation from the penalty of sin* that is spoken of. The *past* tense is then used of that final and blessed act by which, through faith in the blood of Jesus, we are for ever placed beyond fear of judgment and punishment, so that we are to the windward of the storm, which spent itself on the head of our Substitute and Representative on Calvary, and can therefore never break on us. "By grace have ye been saved through faith" (Eph. ii. 8).

Sometimes it is *salvation from the power of sin.* The *present* tense is then employed, of the long and gradual process by which we are set free from evil, which has worked itself so deeply into our system. "Unto us which are being saved the word of the cross is the power of God" (1 Cor. i. 18). Sometimes *salvation from all physical and other evils.* The *future* tense is then summoned into requisition, painting its splendid frescoes on the mists that hang so densely before our view, and telling us of resurrection in our Saviour's likeness and presentation in his home, faultless, with exceeding joy. "Now is our salvation nearer than when we believed. The night is far spent; the day is at hand" (Rom. xiii. 11).

Here the word salvation includes the entire process, from its beginning to its end; though perhaps it is especially tinctured with the first thought mentioned above. And if we follow out the figure suggested by the rendering of the first verse as given in the revised version, *we may compare salvation to a great harbour, past which we are in danger of drifting through culpable neglect.* "We ought to give more earnest heed to the things that were heard, lest haply we drift away from them." "How shall we escape if we neglect so great salvation?"

(1) Consider God's Scheme of Salvation as a Great Harbour.—After a wild night, we have gone down to the harbour, over whose arms the angry waves have been dashing with boom of thunder and in clouds of spray. Outside the sea has been tossing and churning; cloudwrack driving hurriedly across the sky; the winds howling like the furies of olden fable. But within those glorious walls, the barks which had put in during the night were riding in safety; the sailors resting, or repairing rents in sail and tackle, whilst the waters were unstirred by the storm raging without. Such a refuge or harbour is a fit emblem of salvation, where tempest-driven souls find shelter and peace.

It is great in its sweep.—Sufficient to embrace a ruined world. Room in it for whole navies of souls to ride at anchor. Space enough for every ship of Adam's race launched from the shores of time. "He is the propitiation for the whole world." "Whosoever will." Already it is becoming filled. There a vessel, once manned by seven devils, a pirate ship, but captured by our Emmanuel, and at her stern the name, *Mary of Magdala.* And here one dismasted, and almost shattered, rescued from the fury of the Maëlstrom at the last hour; on her stern the words, *The Dying Thief.* And there another, long employed in efforts to sap the very walls of the harbour, and now flying a pennon from the masthead, *Chief of Sinners and Least of Saints.* And all around a forest of masts, "a multitude which no man can number, of every nation, and kindred, and people, and tongue."

It is great in its foundations.—The chief requisite in constructing a sea-wall is to get a foundation which can stand unmoved amid the heaviest seas. The shifting sand must be pierced down to the granite rock. But this harbour has foundations mighty enough to inspire strong consolation in those who have fled to it for refuge (Heb. vi. 18). The promise, and as if that were not enough, the oath of God. Hark! how the storm of judgment is rising out there at sea! If the foundations be destroyed, what shall the righteous do? Fear not, there is no room for alarm. The waves may scrape off some mussel-shells, or tear away the green sea-lichen which has encrusted the mouldings on the walls; but it would be easier to dig out the everlasting hills from their base, than make one stone in those foundations start.

It was great in its cost.—By the tubular bridge on the Menai Straits stands a column, which records the names of those who perished during the construction of that great triumph of engineering skill. Nothing is said of the money spent, only of the lives sacrificed. And so, beside the harbour of our salvation, near to its mouth, so as to be read by every ship entering its enclosure, rises another column, with this as its inscription: "Sacred to the memory of the Son of God, who gave his life a sacrifice for the sin of the world." It seems an easy thing to be saved: "Look unto Me, and be ye saved." But we do not always remember how much happened before it became so easy; the agony and bloody sweat: the cross and passion; the precious death and burial.

It has been great in its announcement.—The Jews thought much of their law, because of the majesty of its proclamation. Spoken from the inaccessible cliffs of Sinai, with its beetling crags, its red sandstone peaks bathed in fire; while thunders and lightning, thick clouds and trumpet-notes were the sublime accessories of the scene. It was the authorised belief also that the law was given through angels (Deut. xxxiii. 2; Acts vii. 53; Gal. iii. 19). And the thought that these strong and sinless beings were the medium of the Almighty's will served to enhance its sanctity and glory in the eyes of all devout Hebrews.

Compared with this, how simple the accessories of the words of Jesus. Spoken in sweet and gentle tones, falling as the soft showers on the tender grass, and distilling quietly as the dew, not frightening the most sinful, nor startling little babes, they stole as the melody from silver bells, borne on a summer wind, into the ears of men. The boat or hill-slope his pulpit; the poor his audience; the common incidents of nature or life his text.

But in reality there was a vast difference. The announcement of the law was *by angels.* The announcement of the Gospel was *by the Son.* If the one were august, what must not the other have been? If the one were made sure by the most tremendous sanctions, what should not be said of the other? Proclaimed by the Lord; confirmed by Apostles and eye-witnesses; testified to by the Almighty Himself, in signs and wonders, and gifts of the Holy Ghost. How dare we treat it with contumely or neglect? Or, if we do, shall not our penalty be in proportion to the magnitude of our offence? "If the word spoken through angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation?" "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

It will be great in its penalties.—The tendency of our age is to minimise God's righteous judgment on sin. It seems to be prevalently thought that, because our dispensation is one of love and mercy, therefore there is the less need to dread the results of sin. But the inspired writer here argues in precisely a contrary sense. Just because this age is one of such tender mercy, therefore sins against its King are more deadly, and the penalties heavier. In the old days no transgression, *positive*, and no disobedience, *negative*, escaped its just recompence of reward; and in these days there is even less likelihood. The word spoken by the Son is even more *stedfast* (*i.e.*, effective to secure the infliction of the punishment it announces) than the word of angels. My readers, beware! "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God?"

(2) The Danger to which we are most exposed.—"Lest we should drift away from them." For everyone that definitely turns his back on Christ, there are hundreds who drift from Him. Life's ocean is full of currents, any one of which will sweep us past the harbour mouth even when we seem nearest to it, and carry us far out to sea.

It is the drift that ruins men.—The drift of the religious world. The drift of old habits and associations, which, in the case of these Hebrew Christians, was setting so strongly towards Judaism, bearing them back to the religious system from which they had come out. The drift of one's own evil nature, always chafing to bear us from God to that which is earthly and sensuous. The drift of the pressure of temptation.

The young man coming from a pious home does not distinctly and deliberately say, "*I renounce my father's God.*" But he finds himself in a set of business associates who have no care for religion; and, after a brief struggle, he relaxes his efforts and begins to drift, until the coastline of heaven recedes so far into the dim distance that he is doubtful if he ever really saw it.

The business man, who now shamelessly follows the lowest maxims of his trade, was once upright and high-minded. He would have blushed to think it possible for such things to be done by him. But he began by yielding in very trivial points to the strong pressure of competition; and when once he had allowed himself to be caught by the tide, it bore him far beyond his first intention.

The professing Christian, who now scarcely pretends to open the Bible or pray, came to so terrible a position, not at a single leap, but by yielding to the pressure of the constant waywardness of the old nature, and thus drifted into an Arctic Region, where he is likely to perish, benumbed and frozen, unless rescued, and launched on the warm Gulf-stream of the love of God.

It is so easy, and so much pleasanter to drift. Just to lie back, and renounce effort, and let yourself go whither the waters will, as they break musically on the sides of the rocking boat. But, ah, how ineffable the remorse, how disastrous the result!

Are you drifting? You can easily tell. Are you conscious of effort, of daily, hourly resistance to the stream around you, and within? Do the things of God and heaven loom more clearly on your vision? Do the waters foam angrily at your prow as you force your way through them? If so, rejoice; but remember that only Divine strength can suffice to maintain the conflict, and keep the boat's head against the stream. If not, you are drifting. Hail the strong Son of God. Ask Him to come on board, and stay you, and bring you into port.

(3) An Unanswerable Question. — "How shall we escape, if we neglect?" The sailor, who refuses lifeboat and harbour, does not escape. The self-murderer, who tears the bandages from his wounds, does not escape. The physician, who ridicules ordinary precautions against plague, does not escape. "How, then, shall we escape?"

Did the Israelite escape who refused to sprinkle the blood upon the doorposts of his house? Did the man who gathered sticks on the Sabbath day escape, although he might have pleaded that it was the first offence? Did the prince who had taken the Moabitess to wife escape, though he bore a high rank? Did Moses and Aaron escape, though they were the leaders of the people? No. None of these escaped. "Every transgression and disobedience received its just recompence of reward." "How, then, shall we escape?"

Is it likely that we should escape? We have neglected the only name given under heaven among men by which we can be saved. We have added contumely to neglect in refusing that which it has cost God so much to give. We have flouted his only Son, our Lord, and our disrespect to Him cannot be a small crime in the eye of the Infinite Father. "How shall we escape?"

No, if you neglect (and notice that to neglect is to reject), there is no escape. You shall not escape the storms of sorrow, of temptation, or of the righteous judgment of God. You shall not escape the deserved and necessary punishment of your sins. You shall not escape the worm which never dies, nor the fire which is never quenched. Out there, shelterless amid the rage of the sea; or yonder, driven to pieces on the rocks, you shall be wrecked, and go down with all hands on board, never sighted by the heavenly watchers, nor welcomed into the harbour of the saints' everlasting rest.

MONTHLY TRACT SOCIETY.—Mr. J. R. Mackenzie, secretary of this society, has visited Perth. At a workers' meeting in connection with "the Perth City Mission," he told how the Lord was blessing the truth, as scattered in the Society's tracts and leaflets in various parts of the country.

VIGILANCE LAW.—A case was recently dealt with by the magistrate at Clerkenwell Police Court which will unpleasantly open the eyes of those owners of house property who wilfully or carelessly let their houses for immoral uses. The defendant had been repeatedly told by inhabitants of the neighbourhood that his premises were the resort of bad characters, but, professing to disbelieve the report, he apparently trusted that he could not be proved "wilfully a party" to the offence against public morality. A fine of £20 and costs was imposed, a result which strongly emphasises the responsibility of landlords as to the use to which their property is put. The proceedings were taken at the instance of the Finsbury-road branch of the National Vigilance Association, the funds of which are, we understand, now a good deal in arrears. Particulars as to the operations of the branch may be had from Mr. S. Pewtress, 41, Penn-road-villas, Finsbury-park, N.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.,

Author of "From Death into Life: An Autobiography."

XXXIII.—THE TORN BOOK.

"Do you think a person can give his will to God?" inquired a lady.

I answered, "Yes, as surely as he can give anything else."

"Well, I find it very difficult; I cannot do it."

I said, "It is as easy as giving your heart to God, and you have done that, have you not?"

"Y-e-s," she drawled out, as if hesitating and undecided. "I have done that, and I mean it; but it does not go. Sometimes I think it has gone, and then I find that it has not."

I said, "You are like a person looking two ways. You should remember that when you give a thing it is not yours any more. Suppose you give me a book, then it is mine; you cannot give it again."

"Yes, that is very clear; but giving my heart to God does not seem quite like that."

"When you give your heart you should let it go, and, regarding it as gone, apply yourself to and for the object to which you have given it. You will soon find out that it has gone, as you call it, and sometimes beyond recovery."

"I wish mine would go like that, I am sure," she said, thoughtfully.

"Worldly people," I continued, "give their hearts to pleasure, and see how they are taken up with it; so much so that they are miserable without a constant whirl of gaiety. We were not made for this world, but for God, and only the things of God can satisfy the soul."

"I agree with you," said the lady; "there are times when I am so taken up with the Lord Jesus that I wonder how I could ever think of anything else. But ——"

There she paused. I said, "You must continue to look at a thing if you desire a continuance of its effect upon you. Think of the Lord Jesus, read about Him, speak to Him, and you will soon find that He can possess your soul. Believe more in his taking than in your giving, and you will then feel and know that your heart is not your own."

"I am sure you are right," she said, "for I have felt like that more than once."

"Feeling," I replied, "is a result produced by a cause. If I touch a thing, I feel it; but if I cease to touch, I cease to feel. While you believe, you feel; when you cease to believe, you cease to feel."

"Yes, that seems clear enough, and I wish it were always as clear as that with me."

I said, "Now you can understand why you find it so hard to give your will to God. The heart and the will act and react upon one another. When you give your heart to God, and let your will go after something else, it drags the heart back; whereas, if you let your will go after the Lord, to whom you have given your heart, you will find that they help one another greatly."

"Thank you very much," said the lady, cheerfully; "you make me laugh, it all seems so clear; but at times it is very dark for all that! You are like a conjuror."

"Excuse me," I said, "you are like a shuttlecock, driven hither and thither. You should be more like the weather-cock, which is always steady and true to the wind."

"I can see what you mean," she said, "how people are driven hither and thither, if they have not Christ to guide them."

"Yes," I said, "it is very sad to see believers thinking and acting every one according to his or her own conscience, instead of according to the will of God. What is a man's conscience but his own will?"

"I see that," she said; "and that is why I wish to give up my will to follow the Lord fully."

"Thank God for that," I replied; "but mark, being willing to do a thing is not doing it. The Prodigal Son was willing to arise and go to his father; but for all that he remained where he was. While he was willing and resolving, he had no deliverance; but when he actually arose to go, then his father ran to meet him. Wishing to give your will up to God is good; but giving it up outright is far better."

"Oh, I wish I could remember this," said the lady, "it sounds so true while you are speaking it; but, alas! I fear that it will all pass away again."

I replied, "That is because you are trying to remember it, instead of acting upon it. Act upon it at once, strike while the iron is hot."

"I will," she said, emphatically. "I do; Lord, help me."

"Amen," I said. "Now, believe it is done, and act accordingly."

After prayer, she went away to pray and read by herself. The following morning I saw her again. No one could be happier. She said she had been singing—

> Sound the loud timbrel o'er Egypt's dark sea;
> Jehovah has triumphed, his people are free.

The happiness of those who give their wills to God is deeper and more abiding than that of those who only give their hearts to Him. We must not suppose, however, that this happiness is one which is exempt from changes or trials.

My happy young friend came to me again at another time, looking very miserable again, and ready to cry.

"What is the matter now?" I inquired.

"Oh," she said, with a sigh, "I do not think my will is gone, after all!"

"What makes you think that?" I asked.

"Why, I find myself wishing and longing for things I know I ought not to desire; but still I cannot help wishing for them."

I said, "Such trials are permitted to test our sincerity and faith. Let me tell you a story, which may help you."

"When my children were young, a friend gave them a book of Æsop's fables, with beautiful woodcuts. They played with the book, and delighted in pointing out the animals and birds pictured in it. With constant use the book was sadly torn, and many of the leaves were wanting. Another friend, who was collecting woodcuts, said, 'Give me that torn book, and I will give the children an indestructible one in its place, printed on calico.' I agreed with thanks, and gave him the book. The cover was complete, but the inside was not.

"This gentleman believed in my giving him the book, and took it away. For weeks after this we were continually finding stray leaves belonging to the same book, some on a shelf, and some in drawers and other places. I did not cry at the discovery of these stray leaves, or wish to give the book to my friend again, or suppose I had not given it. The sight of the torn leaves rather reminded me that the book had been given, and therefore I put the leaves which belonged to it aside for their rightful owner."

"I like that story," said the lady, "and I think it will help me to remember what you tell me."

I said, "God permits us to be tried, to prove what is in our hearts; whether we will continue in the act of surrender we have made, or nullify that and make another. If you do this you will never get on, any more than a man building a house could get on if he pulled up the foundation every time he comes to a difficulty. Having once laid the foundation, he goes on through every discouragement, and so the building advances.

"Do likewise, and you will find that it is not necessary to give your heart or will again and again. The Lord would not ask for your heart if He did not intend to take it; or bid you follow Him, if He did not desire to be your Guide all the way from earth to heaven."

The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being Extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

(Communicated by R. SCOTT MONCRIEFF, one of their Descendants.)

V.

JAMES NIMMO speaks of himself, at a later date, as one of the intercommuned, but without stating when his name was put upon the black list. There can be no doubt, however, that this must have been done immediately after the battle of Bothwell Bridge. If so, it is very significant of the personal regard felt for himself, and of the sympathy entertained for the cause for which he suffered, that he should have remained for more than a year after the battle in hiding, if not actually in his father's house, yet so near as to be able to direct the servants in their work, as we have seen, when his father was from home, without being betrayed to the authorities. But in August 1680, as he cannot remain there longer in safety, he decides upon fleeing to Holland, as so many of his fellow-sufferers had done, and secures passage in a vessel to sail from the neighbouring little port of Bo'ness, and goes down one night to go on board, but has to return on finding the vessel windbound, and is greatly perplexed as to the course he should now take for his safety. On the following day he goes to confer with an outed minister, in hiding in the neighbourhood, and is unexpectedly introduced to the laird of Park, a gentleman having a large property in Morayshire, who asks Nimmo to go there as chamberlain (or agent) for the estate; "As to which," Nimmo observes, "I said I was content to go and do what service I could, for a time, because I was not known in that place—led by an unseen hand."

Leaving Edinburgh on horseback for the North, he spends the Sabbath at Kirkcaldy, in Fife, "and there," he tells us, "I was unexpectedly trysted with a sermon by Mr. John Moncrieff, (an outed minister) in a barn, on Obadiah, wherein I got much satisfaction. After sermon I retired to the fields where the Lord helped me to pour out my heart before Him, with weeping and supplication, for many things both in behalf of myself, the church, my parents, and other friends left behind me, and to plead as to my guiding and assistance where I was going, and I hope He who gave me a heart to plead with Him at that time also heard my request."

He mentions having been present at the baptizing of a child by Mr. Moncrieff, a ceremony which could not have been performed except in secret, and with much risk to all concerned. Leaving Kirkcaldy on Sept. 4, on the 8th he "came to Inshork, Park's house in Moray."

Though not exposed to such fightings without as he had passed through, ELIZABETH BRODIE was no stranger, as we have seen, to "fears within," and the entries in her diary, from June, 1679, until August, 1680, are but a record of further alternations between spiritual sunshine and spiritual shadow, such as have been already noticed. On the Sabbath day, which James Nimmo spent in Kirkcaldy in the manner narrated above, Elizabeth Brodie has the following entry in her diary:—

"The next Sabbath day, being August 28, Mr. D.—— preached on these words, 'I will betroth thee unto Me for ever; yea, I will betroth thee in righteousness, in judgment, in lovingkindness, and in mercy' (Hosea ii. 19). My soul was much refreshed with his opening of the word." After giving some particulars of what seems to have been a very powerful address, she continues, "He said there was an earnest desire in Christ's heart to be in a marriage connection with his people. Here he reproved two sorts of folk. First, they that were not seeking to be in that relation to Christ. Second, they that thought they might justly reason themselves out of Christ because of failings on their part; he said such stood in the way of their own mercy. I have set down my exercise as above to keep in mind the tossings which I have had, and the Lord's goodness to me under them."

And yet, though proving from day to day what a broken reed to lean upon her feelings were, she is still found looking to them, too often, for satisfaction, instead of to the finished work of Christ for her, and she mourns and wonders that she finds no outgate!

"*September* 29, 1680.—The Lord removed my father by death at 11 at night." Thus does Elizabeth Brodie record in her diary an event which was to have more important consequences for herself than she could have suspected at the time. She proceeds to give an account of it as follows:—

"The night before we had been at Elgin, it being the time of a market. My father was taken up with his market affairs through the day. In the evening there came a weight on my spirit, so that I could be no company to any person. At length I went to prayer, under a great pressure of spirit, and in prayer I was often made to cry that the Lord would save me from wrong thoughts of Him, by reason of any lot He would measure out for me in the world; and I was put to say, let Him take his own way, only give me grace to construct aright of Him, and give clearer views of Himself to my soul. After prayer, I was much troubled about my father's being out in the night air, for he had been kept long by helping some friends to buy cattle. So when he came in from the market, I went to him and told him I was afraid he would be the worse of the night air. He said he would go into the house for a little to take some refreshment, as he had got nothing through the day. Sometime after, my eldest brother, he, and I, took horse (for my mother was to stay in Elgin that night with a friend who was not well), but when a little off he missed his servant, who was not come forward, therefore he desired my brother and me to go on, and he would ride back, which he did, and we moved very slowly on till he overtook us. When he came, we fell into very edifying converse the whole way; when we came home, supper being on the table, he was not well, and would go to bed; but my brother and I pressed him to stay supper, which he did, but ate none. After that he went to prayer in the family, and was most serious, for no person would have thought by hearing him that he was under any distemper, and all that saw him that day said they had never seen him look better, and more fresh in colour. When prayer was done, he went to bed, and each of us to our own rooms. When coming home I had resolved to spend part of that night in prayer, but after I went upstairs I could win at nothing, neither read nor pray, from an indisposition both of body and spirit, and so was forced to give it over. I came down stairs again a very little after he had gone to bed, and he, knowing my foot on the stair, called me and desired me to cast more clothes on him, which I did without speaking more, because I thought him sleepy, and being cold I went to the hall fire to warm myself, none being there but my sister Barbara. As soon as I sat down I heard him give a heavy draught with his breath. I ran to get a candle lighted, and ere I entered his room he gave another. I found him lying in a cold sweat, and lifted him up, and when I found him continue in the faint, as I thought, I laid him on his back, but finding him no better, I lifted him up again. When rubbing vinegar upon him he gave a great draught, this made me hope he was recovering, but presently his head fell down on my neck; then I put my hand to his pulses, but they were all gone, and when I put my hand to his heart I found no motion there. I was stupid, like a beast, and could not pray a word. I called for help, but no physician could be of use. Then my mother being from home, and the surprise she would meet with, was very heavy to me, for there was great affection betwixt them, and she was somewhat of a passionate temper. So we sent for her two brothers who were to go to Elgin and tell her first, but a foolish servant without orders went to her before them, and told her rashly, saying if she came not quickly she would never see him in life. But there was much of the Lord's goodness to be seen in supporting her, and in meeking her spirit. To my great surprise, when I went to meet her she was coming betwixt her two brothers, with a very pleasant countenance, and asked me with a smile if the Lord's work was perfected. I told her it was. She only said, "Well, He can do nothing wrong who has done it." And when she entered the room where he lay, she fell down on her knees at "the bedside, and blessed God for three things: (first) That she had such a yoke-fellow; (second) That she had him so long; (third) That He had now taken him in mercy. This was a most pleasant disappointment."

Some months before this Elizabeth had recorded in her diary the keen distress which it had given her, on returning home on one occasion, after a brief absence from it, to find that her father had refused the offer of an outed minister to preach in his house; and we have seen how great his displeasure had been, at an earlier date, to learn that she had been visiting the Covenanters in prison, in Elgin; but, though he had no sympathy with them, apparently, he seems to have been a God-fearing man. We continue to quote from her diary:—

"*November* 11, 1680.—There are several things exercising to me this day: First, many of the godly are to appear this day before the Council of Scotland, some of them my own relations; my prayer shall be that they may all be carried through, with the Lord's approbation. My second ground of prayer is that the Lord would bring light out of that dark providence which my father's family has been trysted with. A third ground is that the Lord would clear me as to a particular that is exercising me. As to the first, I see that my relations will not escape sin, or suffering, and I think some of them will suffer. Then, as to my own case, I got that answer, 'Ye shall know the truth, and the truth shall make you free.'

"*November* 17, 1680.—I got the last of Matthew for my comfort, where the woman met with the disappointment of a risen Christ and an empty grave. Oh, this was another thing than to have got his dead body dressed with spices. Oh, it was a blessed disappointment. In this I saw that ofttimes, when the Lord withholds one comfort, He designs a greater mercy. Then, secondly, I saw that one providence will bring comfort and consolation to the godly, but fear and trembling to the wicked, as in this passage (Matt. xxviii.). Thirdly, it will not be long ere Christ give serious seekers a token of his coming, as in this, 'Fear not, ye seek Jesus.' Fourthly, it will not be long till He back the commission, as here He confirms the words of the angel. And, fifthly, that He passeth by the infirmities of the women who sought the living among the dead.

"*December* 28, 1680.—This day I resolved to take a little more time in secret than ordinary, to entreat the Lord that He would rebuke the devil, who still vexes me with anxious thoughts as to my lot in the world, because the Lord has taken away the probable means of my comfortable living. For my father died without making any testament, and by this means four of us were left unprovided; and my mother has been most severe upon me for several years, because I had many offers of marriage which looked well to the eyes of the world, but I had not freedom to comply with. And now, my father being dead, I had fear of harsh treatment from a great part of my relations, who were incensed against me on that account.

"*August* 17, 1681.—I was this day seeking of the Lord that He would be good to my brother John. I got much freedom in prayer, the Lord persuading me that He would grant me the desire of my heart. The last Sabbath of December, in prayer, coming over that word in Exodus, 'I beseech thee show me thy glory,' the first of Revelation was brought to my mind: 'I heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega.' I saw in that a great change in our Lord's speaking to John, for in his humanity He used to converse with him like one of the sons of men, but now He comes to John in a glorious and majestic form; which when John heard and saw he fell at his feet as one dead, and then the Lord is pleased to lay his right hand on him, saying, 'Fear not, I am He that liveth and was dead, and behold I am alive for evermore.' How comfortable were these words to John, and, oh, I saw much of heaven in that word, 'Fear not'! Here I had a clearer sight of his manhood glorified than ever I had seen formerly.

"*January* 17, 1682.—These several days past I have been finding the idol of Self, which I thought was mortified, still living, and that with much strength and vigour, only it is not so easy to me to combat it as some time formerly. Being much troubled with it, I knew not what to do, at last I was blessing the Lord there were some in whom He had slain that sad idol, and I was blessing Him for their mercy when that word came with much sweetness, 'As we have borne the image of the earthy, we shall also bear the image of the heavenly' (1 Cor. xv. 49). By this did the Lord persuade my soul that He would show me mercy in this particular."

Some three weeks before this, her cousin, the Laird of Lethen,* had brought to the house a friend of his, whom he had invited to stay with him, in order to help him in the management of his property. This was a young man from the South, a comparative stranger in Morayshire, whom he must have known to be suspected of having borne a part in the rising of the West. Is it unreasonable to suppose that Elizabeth Brodie had heard him spoken of, amongst the godly of her acquaintance, as undoubtedly one of the persecuted for righteousness' sake, and that now she would learn from his own lips how he was indeed one of the intercommuned, having followed the ark of God into the fields, and ventured his all at Bothwell Bridge, under the banner emblazoned "*For Christ's Crown and Covenant*"? In such a case it is not surprising if she found her sympathies going out toward this young Covenanter with a warmth causing her some alarm and perplexity, and if, in blessing God for some in whom she had seen the idol self slain, she was thinking of James Nimmo.

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* Since publishing the first of these papers, the writer has learned that Elizabeth Brodie was a daughter of Brodie of Windyhills, not of Lethen. His father was a son of Brodie of Brodie, the head of an old, a numerous, and a very influential family in Morayshire. The property of Windyhills (the name of which was changed many years ago to Milton) has continued in the possession of the descendants of Elizabeth Brodie's father to the present time.

(*To be continued.*)

CRUELTY TO CHILDREN. — The London Society for the Prevention of Cruelty to Children is promoting a short but very important bill, which it is hoped may become law this session, and the effects of which will emancipate numbers of helpless little child-victims from the vilest influences and most degrading thraldom. All lovers of little children should pray for the complete success of the bill.—*Night and Day.*

GLASGOW YOUNG MEN.—One Sunday in October a census was taken of the attendance of young men at public worship in Glasgow, and over half the total number, 111,000, could not be traced in connection with any kind of religious worship. This and other facts of interest were reported at a recent meeting of the Glasgow Y.M.C.A., the membership of which now numbers 9446. Rev. John McNeill, of Edinburgh, delivered an earnest address on the occasion, expressing a hope that the young men as a body would not lay themselves open to the sneering and sarcastic things that are said about some of them, but, stripping off all veneer, show themselves out and out for Christ.

A GIRL'S QUESTION,

AND HOW IT WAS ANSWERED.

Some time ago I received a letter from a young girl, in which the principal question was:—

"WHAT IS CONSECRATION?"

I knew this girl to be a sincere follower of the Lord Jesus Christ, one who referred every matter to Him, as it arose, in earnest prayer, and so I was impelled to send her, as answer to her question, another, to which I was directed by the Spirit of God: "And who then is willing to consecrate his service (*marg.* fill his hand) this day unto the Lord?" (1 Chron. xxix. 5). I told my young friend that these words, illuminated at her desire, by the Holy Spirit, would tell her all she wanted to know. And they did. Some little while after she wrote to me again: "I think I have found out the meaning of the word consecration, and while I believe in the fact and act more than ever, I shall be very sparing of its use as a mere word. To fill one's hands for God is to dedicate them to Him: to give them to God, so that the common things grow sacred; for all that we do, and all that we are, will be of and for the Lord."

Yes, for with hands filled for God, there will be no room in those hands for anything else; it is only when hands and heart are idle that Satan can find room in them to fill them with mischief. Let me tell you of Grace, who is nearly blind. She is very poor, though she occupies a good social position, and yet she is enabled to fill her hands for God in a way that surprises many of her friends.

"Mother," she said one day, "I will go without sugar in my tea and coffee, and without butter on my bread, if you do not mind, so that I may be able to give something to the poor for Jesus' sake."

The price of the butter and sugar was found to be one shilling and three pence a week, so that Grace has five shillings a month, and over three pounds a year to spend out of her self-denial for God. Then she writes to some drapery firm for a parcel of remnants and oddments, suitable for winter use; with these she makes jackets, frocks, knickerbockers, and many useful things, though she has to trust to feeling for every stitch she puts in the garments. You can understand how, with the blessing of God, the clothes and the money (which finds its way as soup and comforts to the poor) grow into gracious proportions, and how Grace finds a full winter's work in the distribution of what a little self-sacrifice has enabled her to "set apart" in his name. *This is consecration.*

Then there is Alice: she has very delicate health, in fact, she suffers from spinal disease. But she is quite an artist, and it is her great joy to sit in her father's grounds, sketching, or painting flowers, or designing cards for family anniversaries, which she sells among her friends. This she can readily do, as her work is fully worthy its object—the glory of God, Alice having perfected her talent for his sake. With the money so earned, not begged from others, she supports an orphan in a well-known orphanage. *This is consecration.*

I had a letter from Mr. Kirk, of the Ragged School Union, the other day, in which he tells me how two girls at school, reading of the Holiday Homes for poor sickly little London children, determined that when they went home they would "follow Jesus" by seeking to do all in their power for some of these poor little ones. "Instead of making antimacassars, or dolls' clothes," said they, "let us work for the children."

You have heard it said that where there is a will there is a way; and love, guided by a compassionate Saviour, and his grace in their hearts, soon found out that way. "There is the coachman's cottage at the end of the copse—it is not now used," they argued, "we will ask papa to give us the use of it, and then we can have a small party of poor children down for a holiday." Their father gave them permission, and for days there was fine planning, working, and stitching away. Then came the responsibilities of house-keeping, when the cottage was finished and furnished, and the six little guests arrived. But who was to look after them? With the help of a maid, the two girls attended to and entertained them, and every morning at breakfast-time the programme for the day was made out. Two weeks went joyfully by; then the six children, with bodies refreshed, minds enlarged, and souls that had drunk in of the Saviour's love, returned home, and six more took their place.

Do you think our young friends spent a dull holiday? Do you think they counted anything a loss that would bring glory to God, and put his love into the lives of the loveless? No, they counted it "all joy," for had not they given themselves to the Lord, and was not He using them in just the way that pleased Him best? Their hands, their hearts were "filled" for Him. *This is consecration.*

You who have given yourself to God, consider for a moment, what that really means. "Myself?" you say; "that means hands, feet, eyes, ears, voice, tongue, talents, all dedicated to whatever my Lord shall choose to fill my hands with, for his sake." Yes, it means that, and a great deal more in the way of joy, hope, peace, love, than you can comprehend all at once. If you have but *one* talent, "take it to the Lord in prayer," and He will fill your hands for Himself, and will hold and guide them in loving consecration.

M. B. Gerds.

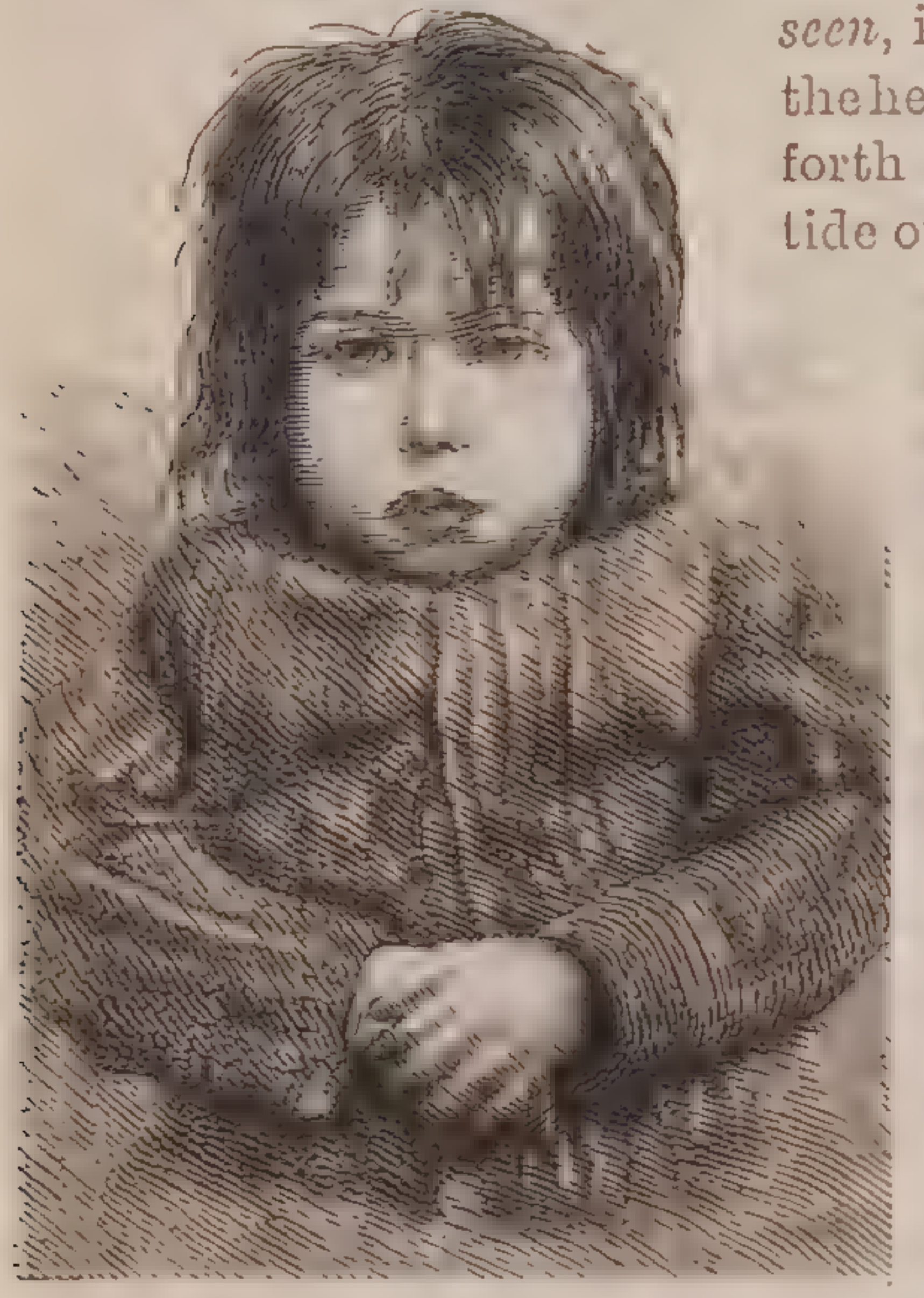
CHRISTMAS LETTER MISSION.

The postal deliveries of the Christmas Letter Mission are in full preparation. If our readers will apply for a report to the hon. secretary, Miss E. S. Elliot, 66, Mildmay-park, N., or to the printers, Messrs. Hazell, Watson & Viney, 6, Kirby-street, Hatton-garden, E.C., they will find a record of organised Christmas distributions, which will probably prompt them to desire a share in the business. The report tells of the sending forth last year of at least 600,000 letters (accompanied by Gospel cards) in the English language alone, making a total of about four millions in the sixteen years of steadily increasing effort.

The work year by year enlarges its borders. Besides the ordinary letters for sick, aged, young, mothers, Bible-classes, &c., and many others for "general use," suitable letters for postmen, railway-men, &c., have been added to this year's catalogue, and also a letter specially intended for the ignorant and neglected, who may feel themselves to be "outside Christmas." Help is needed by the secretaries in the supply of the Christmas letters and cards for the workhouses and infirmaries of London and many of the Northern counties. Several of these are in need of letter-givers. The earnestness of desire on the part of the poor inmates for their "one letter in the year" is often pathetically expressed. The tramcar and omnibus men warmly welcome the Christmas letter; but from various changes the staff of helpers in this department has been so seriously diminished that urgent need of reinforcement is experienced. Throughout the kingdom, especially in London, Liverpool, Derby, and large towns in Lancashire and the North, helpers are required. Children even will be gladly welcomed in sending out the illustrated anecdotal letters to other children less certain than themselves of the greetings of Christmastide, and who receive no other letter in the year. The whole organisation is now so complete that in any part of the kingdom co-operation is a matter of the greatest simplicity.

CHILD WANDERERS.

By Dr. T. J. BARNARDO.



Some of us can regard with comparative calm sufferings which we have not ourselves witnessed. Misery and distress must, however, be *seen*, in order that the heart may flow forth in the full tide of pity. Even a glance at the result of a single night's labours in the London slums would I am sure be enough to move the coldest.

But, oh, how *can* Christians suffer it all to go on unredressed?

Night by night there pace our streets, within sight and sound of our dwellings of ease in this million-peopled city, not merely that "black army" of women which late events have compelled us to weep over with special pity, or men whose lives have become (largely by their own misconduct) a hopeless conflict, but helpless and hapless *Little Children*, boys, and especially *girls* of tender years, who have actually no shelter for their heads; whose rags fail to be a protection from the searching winter; who are, alas! only too familiar with chronic famine, and whose unspoken appeals should go straight to the heart of every beholder. How can we lie down to sleep in our own comfortable beds, or "eat of the fat and drink of the wines" of life, and yet know of a truth that these things are so? Would to God that all Christ's servants could for once see and realise for themselves the misery of these, HIS Little Ones, and understand what it means and to what it all too surely leads!

We are at present but on the threshold of the winter; yet I have no words to describe the results of our night searches made during the past week along the stony streets. Ah, one needs to *see* the child wanderers of London's highways and byways, to view them not only with Christian eyes, but through the very eyes of the loving Christ Himself; and then to ask Cain's question in the Master's spirit, "Am I my brother's keeper?"

Let me narrate one incident only, not of far away, nor of "once upon a time," but of just one week ago, and of streets almost under the shadow of St. Paul's; a story without an end, indeed, for it is taken from that book of "lamentation and mourning and woe," every page of which is blotted and blurred with the tears of hapless little children.

On a recent midnight one of my co-workers, out searching for the destitute, discovered Mary and Margaret Baptiste, aged nine and seven, wandering with their mother in C——-street. The three were soaked to the skin with the rain which had fallen the previous day, though the night itself was dry. The children, crying with cold, weariness and hunger, clung to their mother, who was herself sick and weak from starvation. The poor woman was wan-faced and hollow-cheeked with exhaustion and despair. Her history, I found, was by no means an uncommon one, which, indeed, is my chief reason for recounting it.

She had been respectably married to a working man, who at the beginning was kind, but took to drink shortly after his marriage, and then went down the slope, till, first neglect, and then ill-treatment, became his wife's daily portion. Six months ago he sold up all the household effects, and deserted his family, leaving no trace of his whereabouts, but not until he had made the name of "father" a symbol of cruelty and terror to the little girls.

The poor home—*poor*, as every drunkard's is—was soon broken up, and mother and children went into the Wandsworth Union. This meant constant companionship with paupers, and, what was far more keenly felt, separation of the mother from her little Mary and Margaret. For some time she endured this; but finally she took her discharge, and went to live in Spitalfields, at the only place open to such poor creatures—a common lodging-house.

Then began the life of shifts and privations. Occasionally in the day she got a little work at cleaning, being employed by poor folks, who paid her a few coppers. The money chiefly went for the children's lodging. Frequently, when she could not secure lodging-money for herself and the little ones, the poor soul gave up her own chances of a bed for their sakes. *They* slept warm, while their mother wandered the streets, or dozed fitfully in a sheltered corner. The girls thus for many a night stayed in a house in Wentworth-street, which I know well, and where nearly all of the female *habituées* are of the baser sort. Latterly the repute of this veritable harlots' den became so abominable that Mrs. Baptiste, poor and destitute as she was, resolved that nothing would induce her to suffer the children to sleep apart from her care. So the wretched mother and her little daughters went upon the tramp again all through the dreary London nights. They walked, in hunger and cold and weariness, the streets of the sleeping city, snatching a brief doze on doorsteps, occasionally in the public offices, sometimes, by rare opportunity, in the passages of houses, the hall doors of which had been left ajar. Days of starvation were thus, not once or twice, but again and again, and yet again—for times were dull—followed by long hours of nightly wandering.

One dark evening, after a round of wretched tramping, the mother's hopelessness reached the point of desperation. Such a life had no gleam of happiness in it: *was* it worth living? London Bridge was near: the parapet was low, and the dark waters tempting. Could rest be found *there* for the weary ones? But the mother's heart resumed its sway at the terrified cry of the youngest girl, and, beating back the awful temptation, the poor woman hurried the children off, never resting until they were far away from the region of the river.

The next night she broke her old resolution, and took shelter in the Poplar Union, and she once or twice subsequently housed in the Refuge in Mile End-road. When my agent met her, she was at her very last resource—footsore, starving, wet and desperate—and, after resting till morning in our All Night Shelter, she gladly surrendered her girls to my care and keeping. There, thank God, they are safe from perils of hunger, from perils of the river, from the greater nameless perils of vicious influence and companionship, and their history is finally, I hope, entered upon a brighter chapter.

The foregoing may appear to some very commonplace. That is the pathos and the pity of it. But surely these broken lives are a trumpet-call to action for each one of us.

Every night this winter I or my co-workers purpose (D.V.) with tender violence to bring in these little pilgrims of the night. These searchings of our stony highways and hedges will, I trust, yield to us a goodly harvest of rescued lives. But, in addition to this, I am looking forward with rising hope to the opening of two Special Lodging Houses which I have obtained in notoriously bad districts, and which, I trust, will be licensed under the Act, and set apart for the exclusive benefit of *children*, boys and girls. I may say that one of these Houses is no other than No. 34, Flower-and-Dean-street, the very house in which the unhappy woman Elizabeth Stride lodged, and in the kitchen of which I encountered her a few nights before she perished by the hand of the murderer. These Houses will be a friendly trap for many little feet, and I hope and believe that they will be the means, not merely of averting incalculable suffering, but of delivering hundreds of "Waifs and Strays" from the nameless pollutions of nightly association with criminal men and degraded women. To this work I have put forth my hand, with the determined purpose, if it please God, not to cease until in some degree the evils described are abated.

To fit up, to furnish, and to meet the incidental expenses connected with the opening of these two Lodging-houses, a sum of about £1200 is urgently and immediately required. I cannot believe that the want of this money will long prove a serious obstacle to the accomplishment of so wise and necessary an undertaking. Even as I write these concluding words, the need of such an undertaking as I have here indicated is accentuated by the terrible tidings which are just made public, that yet another awful tragedy, making the *seventh* in grim succession, has been perpetrated in Dorset-street, E., scarce more than a stone's throw from the house I have acquired in Flower-and-Dean-street. The victim is again a member of that unhappy class from which the others had been drawn, and here too the circumstances exhibit daily lives of the darkest shades and of the vilest influences.

And such are the surroundings from which I am seeking to save the unfortunate children of these very Lodging Houses! Surely there are many of the Lord's stewards among the readers of The Christian who will uphold my hands in this endeavour to snatch from present misery and the prospect of lifelong degradation the helpless Little Waifs and Strays of our streets.

18 *to* 26, *Stepney Causeway, London, E.*

WOMEN AND TEMPERANCE.

The annual Conference of the Yorkshire Women's Christian Temperance Union was held at Doncaster, November 6 and 7, and attended by delegates from most of its branches. The reports showed how great and varied is the Gospel temperance work carried on by the Union. Miss Millington, of York, who does an excellent work among showmen, would be glad to receive the dates of fairs in all parts of the country, with a view to its extension. In connection with hiring fairs a good work had been done in one or two towns by ladies opening attractive rooms for shelter and refreshment. Another prominent feature is the workhouse Bands of Hope. Four temperance missionaries are doing good work in the town, especially in connection with the police-courts. In some places special work has been undertaken in connection with the Young Women's Christian Association, or for young women in shops; in others, local exhibitions proved a valuable attraction. A specially interesting work is carried on in the Yorkshire Women's Home for Inebriates, at High Flats, where patients are received from all parts of the country.

The meeting on Wednesday afternoon was devoted to an able paper by Mrs. Doncaster, on the African Liquor Trade, and to two eloquent addresses by the Misses Leitch, of the American Board, on the Liquor Traffic in India and Ceylon. In the evenings public meetings were addressed by Dr. Lees on "Science and Common Sense in respect to the use of Alcoholic Drinks," and by Mrs. Ormiston Chant, whose thrilling address was illustrated by touching incidents in the course of her recent travels in America.

November 16, 1888.

The Christian.

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MORAVIAN LADIES' SCHOOL, BEDFORD.—Accommodation for thirty Boarders and twenty Day Scholars. Pupils preparing for Cambridge Local and R.A.M. examinations. For terms and all particulars apply to
Miss SEIFFERTH, Principal.

PARIS, Bois de Vincennes.—Mme. MOITY desires to take some young Ladies en Pension for French education. References to Pasteurs Th. Monod, Gout, and Dumas.—Write to Mme. MOITY, 1, Rue Cart. St. Mandé, pres Paris.

AT A BOARDING SCHOOL in the best part of Holland, near the German frontier, a Home is offered to any well-educated Christian English Lady who, in return for board and lodging, would be willing to help the pupils in their daily conversation. In case she could undertake to give music or drawing lessons some remuneration could be given.—Miss BREMER, Kronenburgersingel, Nijmegen, Holland.

DUSSELDORF ON THE RHINE.—A Lady can have comfortable Home in an educated German family. Best opportunity to study German, Conserv. music, painting. Terms moderate. References exchanged.
Mrs. HAAG, Marschallstrasse 4.

SWITZERLAND, Lausanne.—Mlles. GAUTSCHY receive young Ladies to educate. Comfortable home. Healthy and beautiful situation. Good references.

EDUCATION. — A small home finishing School recommended by a Lady of position. Evangelical principles. Refinements of home, great educational advantages, resident governesses, attendant professors. The house stands in its own grounds.—ROCK, care of Mr. Boulton, 4, Worship-street, London.

TO PARENTS AND GUARDIANS.—In a high-class Finishing School for Young Ladies, in western county, with very exceptional advantages, religious and educational. Two vacancies are offered at reduced and inclusive terms for spring term. Principal desirous of leaving home in December. Spacious detached residence in private grounds. Referees, Evangelical clergy, Ministers, Parents, throughout Great Britain, Colonies, and abroad. — PRINCIPAL, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

SCHOOL TRANSFER.—A Christian Gentleman having successfully conducted a Day School in Bristol for 11½ years, desires a successor. Present attendance, fifty pupils. Goodwill and school furniture £175.—PRINCIPAL, Hale Bank, St. Matthew's-road, Cotham, Bristol.

BOURNEMOUTH.—A young Lady, experienced in teaching, will be glad to receive a few Boarders, the daughters of gentlemen, to educate with others. References required.
Miss FAIRBROTHER, Arnheim, Bournemouth.

TORQUAY.—A Lady wishes to meet with delicate Girl, whose education has been neglected, to educate with another in private family. Would take two sisters.
E. H., Karachi, Cockington.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.: Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

NEW COLLEGE,
Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams, public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises close to sea. Moderate fees.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established **YOUNG GENTLEMAN'S BOARDING SCHOOL**, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon **HIGH GROUND, NEAR** and **WITH VIEWS OF THE SEA**, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

MORAVIAN SCHOOLS, Fairfield, Manchester. Founded 1790. Rebuilt and renovated 1871. Terms moderate. For prospectus of Ladies' School apply to Miss KOFLER; for the Boys' School apply to Rev. W. J. BIRTILL.

LAUSANNE, Switzerland.—Very comfortable Board and Lodging, in the centre of the most beautiful quarter, for young Ladies and Gentlewomen desiring to learn French and Italian in a short time, or attend the public course of studies. The best references.
Mr. NICOLE, Professor, 4, Square Georgette.

EDUCATIONAL OPPORTUNITY.—To fill some vacancies in a high-class Preparatory School in the North, two Boys would be received at half terms. Boys prepared for examinations. Comfortable premises. Foreign teachers. — For particulars, apply
E. B., 6, Woodside-villas, Surbiton.

A LADY ABROAD wishes to Sell the Goodwill of her English and German Lessons.
S. K., Reading-room, Dunchurch.

WILL ANY CHRISTIAN LADY educate, as a daughter, for a time, a ladylike, clever Girl, whose widowed parent has not the means. References. — Miss MARGARET, The Philberds, Maidenhead, Berks.

CHEERFUL CHRISTIAN HOME wanted (Educational or otherwise), where in exchange for assistance and moderate payment a wilful, badly-trained, but good-hearted Girl, 21, would receive firm, kindly guidance. French, music, singing, drawing. Terms,
MAX, 7, Union-court, London.

GERMAN GOVERNESS required after Christmas, in Ladies' Boarding School, to teach German and music thoroughly in return for happy home and lessons in English.
Miss R. CRUSE, Glastonbury, Somerset.

WESTON-SUPER-MARE.—An experienced Governess required after Christmas in a Ladies' School. Competent to prepare pupils for the Senior Cambridge examinations, in all branches of English, French, grammar, and drawing. Member of Church of England preferred.—Apply, with testimonials, stating age and salary required,
Z., Mr. Cross's Library.

A CONGREGATIONAL MINISTER'S Daughter (17) seeks an engagement to help in the care and education of young children. English, German, French, music, and drawing.
G. H. HANCOCK, Staithes, Yorks.

Appointments, Situations, &c., Wanted.

MEDICAL M.B., C.M., Edinburgh, will be open to an engagement as Indoor Assistant or House Surgeon, early in December. Total abstainer. Good references and testimonials.
Dr. RODGERS, The Poplars, Barnsley.

MR. GEO. HATTON, Superintendent of the St. Giles' Christian Mission, is anxious to recommend young married Man in Home or Institution, as Industrial Trainer, Inquiry Officer, or Assistant to Superintendent. Abstainer. Member of Christian church. Good references.—A. G., care of Mr. George Hatton, 4, Ampton-street, Regent-square, W.C.

A YOUNG GENTLEMAN (25) desires to obtain remunerative employment. Evenings engaged in Christian work. Total abstainer and non-smoker.—C. PITMAN, 91, Euston-road, London.

A YOUNG MAN, highly recommended, who is an experienced Attendant upon the Sick, seeks this situation to an invalid gentleman. He can drive, wait at table, &c. Refer to
Mrs. FIELDER, The Priory, Abergavenny.

AS ATTENDANT on elderly Gentleman, or as thorough, single-handed Manservant. Age 27. Good character. — J. B. M., Morton Grange, Thornbury, Gloucestershire.

ATTENDANT.—Young Man, age 27. Institution, private, travelling. Chief object suitable occupation. Good references. Can arrange waiting any proposed date.
LEONIE, 18, South Church-street, Cardiff.

TO GROCERS OR GROCERS AND CHEESEMONGERS.—Wanted, by an experienced, married Man, an engagement in the above as Manager. Country not objected to.
W. H. B., 73, Sugden-road, Lavender-hill, S.W.

WANTED BY A CHRISTIAN (27), situation in any place of trust, coffee tavern preferred, where missions form part. Five years steward. Good references.
PEARL, 37, St. George's-street, Peckham, London.

AS GARDENER.—Situation wanted in a Christian family. Willing to help in Temperance, Sunday-school, and Parish work. Married, no family. — T. P., Knight's Nursery, Wandle-road, Upper Tooting.

AS MATRON of Convalescent Home, Orphanage, Housekeeper, or similar post.—Widow Lady (40) desires re-engagement. Active, experienced. Good manager, economical housekeeper. Good references. — MATRON, Woodland Villa, Martell-road, West Dulwich.

AS MATRON in a small home (rescue or otherwise), by a trustworthy person. Good references.—E. B., 224, Sandringham-buildings, Charing Cross-road, London.

LAUNDRY MATRON.—A respectable, middle-aged person seeks a re-engagement as Laundry Matron. Abstainer. Long experience. Good testimonials.—E., 416, High-road, Chiswick.

A LADY WISHES TO RECOMMEND a thoroughly nice young Woman as Sub-Matron in any Home. Also a most trustworthy, respectable Woman, 25 years' experience as Manager of a coffee-house, in that capacity again, or working Housekeeper in any Home.
Miss L. VANSITTART, 6, Lancaster-street, W.

A MINISTER'S WIFE recommends a Christian Lady as Governess to young children, Wardrobe Keeper, or Useful Companion. Experienced. Kind and cheerful. Very good needlewoman.—Mrs. COWL, The Manse, Clevedon.

POSITION OF TRUST required, in December, by Gentlewoman (Evangelical), where thorough knowledge of household management and practical cookery would be valued, in return for comfortable home and small salary. No teaching. No agents. Reliable reference.
M., Y.W.C.A., 41A, Pyrland-road, London, N.

MRS. PRICE HUGHES wishes to recommend as Mother's Help or Nursery Governess superior young Woman, daughter of respectable Methodist parents. Good education, appearance, and needlewoman.—Write,
SISTER HILDA, 19, Montague-street, W.C.

A MIDDLE-AGED CHRISTIAN WOMAN wishes the care of an invalid Lady or Gentleman; would not object to Mother's Help. Good nurse, also needlewoman and cutter-out. Excellent testimonials and references. Dissenter.
BOND, 51, Haydock-road, Cliftonville, London.

CHRISTIAN REQUIRES SITUATION of trust. Practical, economical. Thoroughly domesticated. Good needlewoman. Would like entire charge in small home. Highest references.
E. S., 132, Lisson-grove, Regent's-park.

LADIES' MONTHLY NURSE (certificated C.L.H. Abstainer. Terms moderate.—Mrs. H., 41, Crogsland-road, Haverstock-hill, London, N.W.

A CLERGYMAN'S WIFE can thoroughly recommend her Monthly Nurse as being very skilful and experienced, and a comfort in every way.—Mrs. BAKER, 57, Copenhagen-street, Barnsbury, London, N.

HOUSEKEEPER to Widower or single Gentleman. Engagement desired by an experienced person, fond of children. If suitable situation, Continent not objected.
L., 19, Vernon-terrace, East Finchley, Middlesex.

LADY HOUSEKEEPER OR COMPANION.—A Christian Lady, domesticated, cheerful, experienced, educated, musical, and fond of children, desires engagement in position of trust Highest references.
No. 653, KEITH & CO., Edinburgh.

HOUSEKEEPER.—A Lady wishes to highly recommend a Lady (30), who has been with her for the last six years, especially where there are little children who need care. She is a good manager, well educated, and an exceedingly amiable disposition.
Mrs. AKHURST, Avenue House, Rochester.

LADY HIGHLY RECOMMENDS Christian servant, as Useful Maid, or Maid to walking children. Disengaged December 15. 8½ years' character. Willing to go abroad, or travel for six months. Age 34.
Mrs. C., 33, Palmerston-place, Edinburgh.

A LADY IS SEEKING a situation as House-Parlourmaid in a Christian family, for a Girl just 18. She has been trained under experienced servants in her house. Full explanation given in correspondence.
D. M., Clifford's Library, James-street, Brighton.

NURSE-COMPANION to an Invalid Child. A young Lady (age 21), with hospital (children's) training, is desirous of meeting with an engagement as above. Good pianiste. Fluent German and French. Cheerful. Doctor's reference. Terms moderate.—S. X., 1,888, Messrs. Deacon, 154, Leadenhall-street, London, E.C.

MRS. WILKES wants situations at once for one middle-aged and two young Women, who are anxious to redeem lost characters. —Mrs. WILKES, Manor Cottage, Kirbey-st., Poplar, will answer any questions about them.

UNDER-NURSE.—A Lady wishes to recommend a young Woman (17), who has nursed her baby from three months old to fifteen months.
Mrs. YUILL, 41, Bexley-road, Belvedere, Kent.

AS UNDER-NURSE.—A thoroughly nice, respectable Girl, about 18. Very bright and cheerful with children. Can do plain needlework.
M. W., Reading Room, Pavenham, Bedford.

COOK.—A Lady recommends a good Cook, who wishes to regain her character. Honest and sober.—Mrs. WILLIAM SPICER, Sloperton Cottage, Chippenham.

A LADY WISHES to find a situation for a respectable Girl, aged 14, under another servant.—Miss EFFIE BUXTON, Easneye, Ware.

A LADY DESIRES to procure position for a young Girl (16), daughter of one of her helpers, with decided Christian Confectioner, Dairy, or similar trade.
M., Willowdene, King's-road, Clapham.

MRS. R. L. HOWARD recommends a very respectable young Housemaid. Has been two years in service. A Christian home valued.—Mrs. R. L. HOWARD, Mackerye End, Harpenden, Herts.

AS KITCHENMAID.—A Lady seeks situation in earnest Christian family for Girl aged 17, where scullery-maid kept. Well trained by French cook. — Mademoiselle ANET, Vicarage, Hertford-heath, Herts.

SUPERIOR GENERAL SERVANT.—Wanted by a Farmer's Daughter, a re-engagement as Superior General Servant in a small family. Thoroughly trustworthy. Christian home valued. Age 38. Three years and three months' reference. - B. MERRYMAN, Norton Villa, Norton, near Gloucester.

MRS. BRAMWELL BOOTH has in her Rescue Homes several young Women whom she can confidently recommend as General Servants, Cooks, Housemaids, &c.
259, Mare-street, Hackney, London.

Appointments, Situations, &c., Vacant.

AN INDEPENDENT GENTLEMAN wanted, aged about 30 years, single, a University man preferred, who is desirous to be engaged as assistant in an important Christian work. He must be an earnest, evangelical Christian, well able to hold meetings, also a practical man in the common things of life. The work has been in existence more than 30 years. The present Director is nearly 70 years of age. No salary offered at first, but free board.—N., care of Rev. B. A. SCHLEICHER, 18, Strode-crescent, Sheerness-on-Sea.

HANDY MAN AND WIFE wanted, without family. Man well qualified to do repairs to cottage property, keep accounts, &c. Wife as domestic servant to owner. Terms commencing at 25s. per week, with apartments and firing.—Send full particulars of experience, age, &c., in man's own writing, to 43, The Common, Upper Clapton, E.

HOUSEKEEPER-GOVERNESS.—A Resident in Cheshire desires to find a Lady of education and refinement, who is thoroughly conversant with housekeeping in all its little details, and one who is fond of and understands the management of children. To take entire charge of her house (with the assistance of her eldest daughter, aged 18, who has had the housekeeping for some months). Her other duties would be to read French and German with the eldest daughter, and superintend the music practice of the younger ones. One that has had experience in Christian work would be preferred. There are four children at boarding school, four in the nursery, and seven indoor servants.—Address, stating all particulars as to age, salary, church, &c., ADVERTISER, care of Lee & Nightingale, Advertising Agents, Liverpool.

HANTS FEMALE ORPHAN ASYLUM, Bellevue, Southampton.—Wanted a strong, able-bodied person as General Assistant. Age must be between 25 and 35 years. She must be a communicant member of the Church of England, and have had previous experience of institution work, and also be a good needlewoman. Full particulars as to duties required may be obtained of the Matron at the Asylum.—Applications to be made in writing, accompanied by three testimonials, to Miss HODDINOTT, Honorary Secretary, 69, Park-place, Bedford-place, Southampton, not later than Nov. 21, 1888.

UNDER-MATRON wanted, for young Servants' Training Home, of high Christian principles, able to do and teach household work, plain cooking, and needlework. Salary £16.
Miss BLIGH, 17, Portland-place, Brighton.

WANTED FOR SMALL "SHELTER" FOR GIRLS in Brighton, an Under-Matron to assist in housework and general supervision of girls. Age, from 25 to 30. Salary £16 a year.—Apply by letter, to
Miss BAYLEY, 81, Marine-parade, Brighton.

WANTED, WORKING MANAGER for Steam Laundry near London. Must be married, thoroughly trustworthy, understand machinery, and be competent to undertake all responsibility. A good house, gas and coal provided, and salary according to results.—Apply by letter, to H., care of Hull, Law Stationer, 22, Chancery-lane, London.

A LADY RESIDING in Kent, about twelve miles from town, wishes to meet with a middle-aged Christian Lady as a Companion, who, for a home, would give her services in light household duties. An abstainer and Congregationalist preferred. Servant kept. Large garden, and every home comfort.—Apply, in first instance, by letter only, to M. B., care of Mr. Edward Stanford, 26 and 27, Cockspur-street, S.W.

HEAD LAUNDRY-MAID wanted. Must be thoroughly experienced, and have good personal character. Wages £20 to £25.—Write, stating age, character, &c., to
Miss FOWLER, Gastard, Corsham, Wilts.

NURSE (TRAINED) wanted at once to take the charge of five beds. Also wanted, young Woman desiring training in nursing.—Apply personally any evening, 1, Rudall-crescent, Hampstead.

NURSEMAID required. Good needlewoman; knowledge of dressmaking. Youngest child two and half years. Two other servants kept. State wages.—G. VALLANCE, Chadwell Heath, Essex.

A LADY wanted, as Nurse, to take charge of three children, 9, 6, and 2 years. Must understand and be fond of children, and a good needlewoman. — Apply by letter only, to Mrs. TALBOT REED, Tweed House, Cholmeley-park, Highgate, N.

NURSE WANTED, in tradesman's family, about 25 to 30. Must be good needlewoman, cheerful, trustworthy, and fond of children.
Mrs. CLARE, Surrey House, Brixton-hill.

USEFUL HELP.—Wanted, a conscientious, trustworthy person, age 30. Accustomed to children of all ages. Good plain needlewoman, with some knowledge of dressmaking. Must be strong, active, and able and willing to make herself useful in any way.—Mrs. CHARLES STEPHENS, Frome Hall, Rodborough, Gloucestershire.

NURSE OR LADY HELP wanted immediately, to take charge of three young children. Must have experience. Under-nurse kept. —Apply, stating wages, to
Mrs. KITCHING, Trinity-road, Scarborough.

NURSE.—Wanted in a Minister's family, an experienced, trustworthy Nurse for three little children, youngest a baby. Must be an abstainer, and fond of children. — Mrs. REES, Southbourne-terrace, Weston-super-Mare.

COOK WANTED. — Trustworthy Woman, about 30. A reliable servant would be appreciated, and find a good home. Coachman and gardener assist with rough work.
Dunlewey, Bedford-park, Croydon.

HOUSEMAID.—Can any Lady recommend respectable young Girl as Housemaid, who has been out before, and has knowledge of plain needlework.
A., 11, Wolseley-road, Crouch-end, London, N.

£6 MONTHLY easily made by selling our celebrated Teas in packets, French Coffee in tins, and Cocoa.—Write for particulars to OLIVER, OLIVER & Co., 301, outhgate-road, London.

MOTHER'S HELP wanted.—Good-principled, trustworthy, experienced with young children. Been out before. Good reference essential. Early riser. Two children, 4 years, and 8 months. Good needlewoman. Perambulator. Servant kept. State salary, age.—M., Grindelwald, Cheshunt.

HOUSE-PARLOURMAID wanted. Must understand her duties. Strong, willing, and obliging. Dissenter preferred. Age about 25.—Mrs. HIGGS, Sussex Lodge, Binfield-road, Clapham.

GOOD COOK wanted. Other servants kept. Personal character required. Good wages.—Apply personally any morning before one, or by letter, to Mrs. FIELD, Lyston, Clifton-road, Wimbledon.

SUPERIOR GENERAL SERVANT required, who is thoroughly reliable and conscientious. Must be a good plain cook and an early riser. Three in family. Help and every consideration given. A quiet, comfortable home. Good wages. Personal character. Abstainer.
Mrs. F., 16, Gayton-road, Harrow.

GOOD PLAIN COOKS, NURSES. House-Parlourmaids, and good General Servants wanted. Town and country. Good wages. Quiet, comfortable homes. — Miss MAULDEN, Church-street, Paddington Green. Stamped envelope for reply.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

WEST CENTRAL HOTEL,
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Southampton-row, Russell-square.

This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
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BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

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BROADSTAIRS.—Seafield Boarding Establishment. Best situation in town. Close to sea. Liberal table, with every home comfort. Terms moderate. Very highly recommended by all who have visited. Special terms for permanent boarders.

HASTINGS BOARDING ESTABLISHMENT.—Cornwallis House, 23, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Late dinner. Smoking-room. Good winter home. Well recommended. Terms from 30s.—The Misses WOOD.

ANNESLEY HOUSE,
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Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

ST. LEONARDS.—88, Warrior-square. Superior boarding establishment. South-west aspect. Good cuisine, bath-room, and every home comfort. Good tennis courts. Close to sea and station. Well recommended. Terms moderate and inclusive.—PROPRIETRESS.

LLANDUDNO.—The Eigen Seaside Home of Rest, 8, Tudno-street. Resident Matron, Mrs. Dunbairn. Hon. Physician, Dr. Nicol, J.P. Lady Superintendent, Mrs. Goode. Young Women, Widows, &c., admitted on reasonable terms.—Apply to Mrs. GOODE, Holme Lea.

ELECTRO-HOMŒOPATHIC HOME AND NURSING INSTITUTE. — Addison House, 96, Addison-road, W. For treatment by Count MATTEI'S Remedies, Massage, Galvanism, and Electric Baths. Private rooms, superior cookery, and every comfort. For all information apply LADY SUPERINTENDENT.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Arrangements for winter residents. Terms 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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BOURNEMOUTH, Mancetter, West Cliff.—Superior Family Boarding House. Best position, close to sea and pines Very comfortable winter residence. Terms moderate. Liberal table.
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BOURNEMOUTH. — First-class Boarding House, beautifully situated on sea front due south. Every room commands fine sea views. Bath and smoking rooms. Well warmed.
Ben Wyvis, West Cliff.

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TORQUAY. — To Visitors and others. A Home from home, in a cheerful, Christian family. Terms from 21s. to 25s. weekly, in advance. Stamped envelope for reply.
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GREAT MALVERN.—Comfortable Furnished Apartments, with or without board. Good cooking and attendance.
Mrs. ROBATHAN, Brunswick House, Malvern.

PENZANCE.—A Lady wishes to Let part of her House for the winter. Apartments or board. Permanency preferred. References exchanged. Terms moderate.
A., Mrs. Beare, Stationer, Market-place, Penzance.

NEWTON ABBOT, S. Devon.—A quiet, Christian Home offered to a Lady or two Sisters for the winter in this mild climate. Good references given. Terms moderate.—E. M., care of Mr. Lawrence, 37, Queen-street, Newton Abbot.

TUNBRIDGE WELLS.—A Widow Lady offers a thoroughly comfortable, refined Home to two or three Ladies. An invalid or motherless Girl would receive kind and careful attention. House beautifully situated. Bath-room, &c.—Mrs. SLOMAN, Birchfield, Woodbury-park-rd.

BRIGHTON.—Christian Boarding House. Close to sea and West Pier. Terms 1 to 2 guineas.—Mrs. JOHNSTON, 11, Cannon-place.

RAMSGATE.—St. Luke's Convalescent Home and Workers' Rest. Vacancies now for Ladies seeking rest and Christian fellowship. Terms 15s. to 21s. a week. Dressmakers, servants, &c., taken in Cottage department at 12s. 6d.—Mrs. W. HATHAWAY, Finsbury House, Ramsgate.

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(*Continued on page 22.*)

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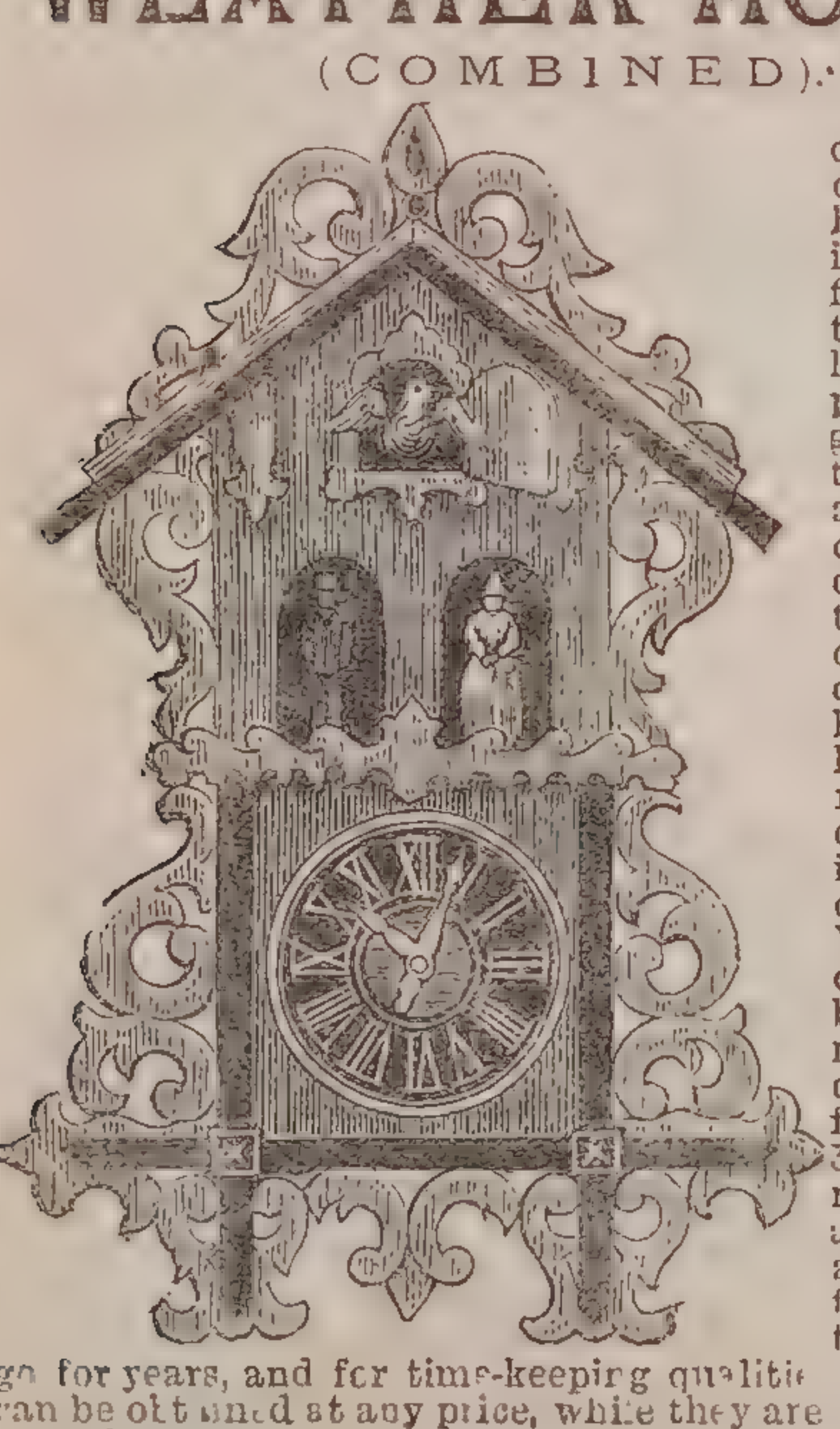

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For the Young.

A NEWSBOY HERO.

A SUNDAY-SCHOOL teacher writes to *The Thames Valley Times*:—

"*Thames Valley Times! Thames Valley Times!!*" Such was the cry ringing out on the clear frosty air during the winter of 1886-87. There was nothing unusual about the cry, but the voice that uttered it had a charm for one household at least. There was a flutter in the kitchen as the cry drew nearer and nearer, for that little newsboy was a scholar in the Sunday-school where they went. He was also fatherless, had a bad cough, and supplemented the little store in the home by his newsvending. The cup of hot tea or cocoatina was always ready when he arrived at the door, but such was his desire to "sell out," that no temptation of fire or tea on the bitterest night would induce him to sit down; so, after standing and drinking the tea, with a slice of cake in his hand, away he would go with his "*Thames Valley Times! Thames Valley Times!!*" until his voice died away in the distance. Around the fire the cheery little "halfpenny" would be read, while the heads of the household would try and inculcate gratitude on those present by contrasting the little newsboy's trials with their own. Then spring and summer came, and went, and with it health and all the help from the quires of newspapers sold by the lad.

Another scene. Time, October, 1888. Place, a little room, neatly, but sparingly, and cleanly furnished, in one of the by-roads in Richmond, 'where the poor most do congregate.' And in the corner, in a little cot, lay our hero, for hero he was in the best sense. Conscious he was of the determination of the guardians to withhold help from his widowed mother, which she had received since the death of his father, unless she parted with him and other members of the family, and equally determined he had been that such should not be the case. So, giving up his boyish play after school (his attendance was compulsory), all efforts were directed to keep the home going. He succeeded, but now his rapid respiration, short, dry cough, and difficult expectoration told of early dissolution, and his anxious, wan, little face concern for his mother.

There was an anxiety to know how far Sunday-school training and Godly example had prepared him for the change that evidently awaited him. Naturally reticent, it was difficult to extract much from his lips, but there was no hesitation in his avowal to the writer that the fifty-first Psalm was his favourite, and on being pressed as to the special portion of that Psalm that suited him, he replied that "like David he prayed." The visitor bowed the knee and asked our heavenly Father for that precious grace which he said he needed, viz., "Patience to bear pain." The influence has been justly described as

Hushing every muttered murmur,
Makes our fortitude the firmer,
  And girds our soul with strength.
While no treason near her lurking,
"Patience" in her perfect working
  Remains queen at length.

This visit was but a fortnight before his decease. About four days after that visit, when grapes and beef-tea, &c., were all eschewed, a water bed provided, and weakness correspondingly increased, he had by his side his Bible and a hymn book containing one thousand hymns, mostly written by Puritans, and out of the mass he had selected Cowper's "There is a fountain filled with blood" as the one he liked best. A few days later, with a full knowledge of his approaching decease, he called his younger brother (aged eleven), who had undertaken his news rounds, and his mother to his bedside, settled up his worldly affairs, which consisted of dictating a list of those who had paid, and those who had not, and on the following morn went to be "for ever with the Lord."

On Thursday, October 25 last, he was laid by the side of his sister, who had been buried a short time previous, only a year older than himself, 15. His fellow scholars sang a hymn over his grave with the refrain "A hope beyond the grave." The minister spoke of the "good hope," and the grave-digger thought he "must have been a good sort of a boy to have all that preaching over him," and the scene closed. This little episode in a short life teaches us that the most common-place calling may be honoured; the most suffering and humble home cheered and helped, and Sunday-school teachers encouraged by the life and death of a newsboy.

[Very willingly do we give publicity to this pathetic little story. At the same time we think our correspondent must be at fault in some of his particulars respecting the guardians. The name of the poor lad may be obtained on application.—ED. *Thames Valley Times*.]

"TRADING."

In some families the children are encouraged to economise by putting the money given to them into money-boxes: a good plan, if it does not lead to covetousness. An American pastor has sought to encourage thrift and generosity. On New Year's Day he got two hundred new pennies from the Bank, and after explaining the parable of the talents to some children, gave each a penny, on the understanding that they would trade with it for the benefit of missionary work. The following Christmas Day the children, with the exception of five or six, presented the results of their labour and ingenuity, which amounted to about £12.

The methods adopted may be gathered from one or two specimens. One girl bought a pennyworth of wool, with which she knitted a pair of garters, and sold them for sixpence; with this she bought perforated card and silk, and made one or two little objects, which were sold for 2s.; and so on until she gained about 6s. A boy purchased some radish seed and sold his radishes for 1s. Another boy made a pen-wiper with some small pieces of cloth, sold it, and bought more cloth.

The products of their labour and ingenuity taught these children the pleasure of giving. Many English children do the same; but could not more begin to give of that which costs them some little self-denial?

SERVICES FOR CHILDREN.

A fortnight's services have been conducted by Mr. Josiah Spiers in the Lecture Hall, Dorking. Mr. Spiers' former visit to the town seven years ago resulted in great spiritual blessing. Notwithstanding the unfavourable weather, both afternoon and evening meetings were well attended; parties of children came in from the many villages round. On Sunday afternoon, at a united meeting of several of the Sunday-schools, 950 were present. Mr. Spiers, with his striking anecdotes and true narratives, has again won the love of the children. Many young hearts have been yielded to the Master's service. Teachers and scholars are rejoicing together.

Mr. Herbert W. Pewtress has concluded a nine days' mission at the Centenary Memorial School, Kennington. The effort has been most encouraging in point of numbers, and it has been crowned with God's blessing resting upon the labours of his servant. Many young hearts were drawn to Christ. Amongst the workers of this year were some of the senior scholars who were brought to Christ at a previous mission.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, City Hall, Carlisle, November 16—30. Mr. H. Hutchinson, Free Church, Grange, Edinburgh, November 10—17; Derby, November 22, 23. Mr. E. Arrowsmith, Walthamstow, November 10—21; Wrexham, November 24—29. Mr. T. Lewes Sayer, Clapton Hall, E., November 13—15; Hatfield-street Sunday-school, Golden-lane, E.C., November 19—24; Gospel Mission House, Appleford-road, Kensal Town, November 26—30. Mr. H. W. Pewtress, Baptist Chapel, Upper Holloway, November 18—23. Mr. S. D. Rickards, South Norwood, November 26—28.

"TOO LATE NOW."

"It is too late now: I can truly say no man has cared for my soul." *

IT is too late now, though with face aglow,
  And with earnest interceding,
You tell the love of the Christ above;
  My heart is dead to pleading.

Full well I ween that it might have been,
  If someone before had spoken;
Ere my chains grew strong, ere they bound me long,
  They might have been burst and broken.

Had I heard in youth of the way of truth,
  My heart had been set a burning;
But I've trod too long in the paths of wrong,
  And now I am past returning.

Though they knew it well, none paused to tell
  That Jesus had died to save me;
On the husks I fed, but the living bread
  Not one of his people gave me.

At times we met where the feast was set,
  In some scene which the worldling pleases;
They spake of this earth, of its songs and mirth,
  But never a word of Jesus.

It is too late now, for my blood runs slow,
  And I'm nearing death's dark river;
On its wild waves hurled, to another world
  It will bear me away for ever.

H. E. W.

---

* These words were spoken by an elderly gentleman at a dinner party to a lady who sought to lead him to Jesus.

BERACHAH MISSION, NEW YORK.

"HELL'S KITCHEN" is the name by which the neighbourhood surrounding this Mission is known; it will indicate the kind of people we are called to labour amongst. The Mission district covers ground between Thirtieth and Fourtieth-street, on the west side of the city, on the north river front, and contains a large number of the most desperate specimens of fallen humanity. Amongst these we have had very many blessed proofs of the wonderful saving and keeping power of Divine grace. The premises occupied by the Mission were erected by Mr. and Mrs. Henry Naylor. We make special efforts to reach the railroad-men, street car men, police officers, seamen, firemen, and others. Besides the Gospel services we have a free medical mission and industrial schools which have also been attended with very blessed success.

Amongst the branches of work are those in connection with the seamen, both in dealing with them personally and the holding of services on board while the ships lie in port. Although great blessing has attended these efforts, we are not satisfied, and desire to do more. The managers of the Mission are anxious to start a library for the use and benefit of the sailors. Up to the present, Mr. and Mrs. Henry Naylor have generously met all the expenses attached to the working of the Mission, and propose to continue to do so. But it is felt that many others would rejoice to help in this special effort. We can commence a suitable library for circulation amongst seamen for about 200 dollars.

E. W. BLANDY, Superintendent.
463, *W. Thirty Second-street, New York City.*

WHEN YOU HEAR EVIL of anyone, suspend judgment. Do not decide till you have heard the man's defence. Do not run out to meet every heated whelp of malice that runs with its head down and its tongue out. The probability is that it is mad and will only bite those who attempt to entertain it.—*Dr. Talmage.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 18, Heb. x. 15—25; Mon., Nov. 19, Heb. x. 26—39; Tues., Nov. 20, Heb. xi. 1—16; Wed., Nov. 21, Heb. xi. 17—29; Thurs., Nov. 22, Heb. xi. 30—40; Fri., Nov. 23, Heb. xii. 1—13; Sat., Nov. 24, Heb. xii. 14—29.

Dr. Saphir on the Bible.—2.

Dr. Saphir's second address on the Bible, at St. John's Presbyterian Church, Allen-street, Kensington, on Thursday morning, last week, was listened to by a large and delighted audience. In the course of the devotional exercises, the first ten verses of 1 Cor. ii. were read, special attention being directed to the words of the Apostle to the effect that what man's genius or imagination could not discover as to the Divine ways and purposes "God hath revealed unto us by his Spirit."

The aspect of the subject now dealt with was that embodied in the proposition: The Bible is the Word of God. At the outset the speaker maintained that a book revelation is not unworthy of God. Indeed, it is according to the Divine wisdom and love that God, who revealed Himself in acts and in words unto the fathers, by prophets and apostles, should cause the entire revelation to be committed to writing in order that future generations might possess it in a form at once secure, complete, correct, and easy of access. Many great men have esteemed the Bible highly, as some men looked upon Christ from the outside and greatly admired Him. As, however, Christ's disciples were, on higher grounds, satisfied that He was the Son of God, and the Saviour of the world, so the friends of the Bible, enlightened from above, bear testimony that it is, indeed, the Word of God. Moreover, it was pointed out that, as Christ was rejected because He, "being a man, made Himself equal with God," so some reject the Bible because, though like other books, it yet claims to be divine.

Proceeding, Dr. Saphir showed that literature in general is ephemeral, books addressing themselves to limited sections of mankind. The Bible, however, is inexhaustible, and speaks to all. Books in general contain error, and, being imperfect, have to be supplemented; but the Bible is like gold tried in the fire, and not only is it free from error, but it contains the rectifying fire by which all other error as it arises may be discerned.

Man in his wisdom cannot find out God. Reason is not light creative, but light receptive. Learning, tradition, genius, will not discover what God has "prepared for those who love Him," but "God hath revealed them unto us by his Spirit." Of the things thus revealed, Dr. Saphir proceeded to single out six, of which the first was *God*. In its ignorance and its wisdom, in its sinfulness and its virtue, the world does not know God. Nature too does not reveal Him; when it pleases God to speak through nature, his existence, power, goodness, and wisdom are revealed, but not God Himself. All, however, who have drunk from the well of Scripture are convinced that God has revealed Himself to them. The Infinite and Incomprehensible One, dwelling in light that is unapproachable, condescends to make Himself known unto the children of men, even unto babes. The Eternal and Omnipresent One lives with us from day to day, and is the dwelling-place, home, and sanctuary of his people in all generations. The Holy One, who even charges his angels with folly, is yet the Redeemer and Saviour of sinners; though Just, He is nevertheless the justifier of the guilty. Terrible in his majesty and judgments, He is also tender and compassionate, merciful, patient, and long-suffering. Other attributes of the Almighty having been in like manner contrasted, attention was drawn to the fact that God is in the Bible spoken of as seeing, hearing, stretching out hands of help, rejoicing, and is otherwise brought to man's view in a way which the simplest may understand. Neither man or angel can comprehend God, or possess an intellectual knowledge of Him. God reveals Himself, not to the intellect, but to the whole man, to the heart, where mind and will meet in central unity. Scripture tells us nothing of the idea of God, the substance of God; none of these high-flown metaphysical notions. On the contrary, it speaks of the living face of God, and that is just what we want. The Bible, moreover, tells us of Jehovah—God in his aspects towards us. The speaker further pointed out, in an interesting manner, that the emphatic "I" and "I am the Lord" of the Old Testament appears in the New Testament in the form, "It is I," "I am He," and "I, Jesus."

The second great fact about which the Scriptures speaks is *Man*. Dwelling on this, Dr. Saphir pointed out that apart from revelation man does not know that the world was created by God. The Bible not only tells us that man was made in the image of God, but it records his fall and sinfulness. It shows man his sin without degrading him; his misery without driving him to despair; his exaltation, and all the while ascribes the glory and the honour to God. And, instead of dwelling on pre-Adamite and post-Adamite man, concerning whom some are given to speaking, it tells us of the deutero-Adamites, of the glorious future of humanity, when Christ "shall appear," and his people shall be "manifested with Him in glory," and be "made like Him," who is the Second Adam.

The third thing of which Scripture speaks is *Grace*, which is an attribute of God manifesting itself in righteousness, and based upon atonement or substitution. Grace is a golden thread running through Scripture, as atonement is a scarlet one. Here is the great difference between the Bible and all the religions of the world; whereas man tries to make himself more and more worthy before the Deity, the Bible declares that we begin with perfection—with the best robe given to us through the love of the Father by Jesus Christ.

The fourth fact touched upon was *Incarnation*. After some words of explanation, it was shown that just as truly as He lived here, and died upon the cross, so is the Son of Man now attending at the right hand of the Majesty on high as a mediator—rooted, so to speak, in the very centre of humanity, and also in the very centre of the Godhead—God and man being united in one person for all eternity. The speaker also pointed out that the Old Testament, equally with the New, exhibits the Messiah—the Angel of the Covenant, and the glory of the Lord.

Dr. Saphir then referred to the fifth fact, *Communion with God*. Having pointed out, with regard to the conduct of life, that morality and ethics are but other words for custom, he said that the Bible tells us that Enoch "walked with God," and that God told Abraham to "walk before Him." The ten commandments had for their object the guiding of men in walking with God, having communion with Him; the Sermon on the Mount, also, was spoken that we might be "perfect, as our Father in heaven is perfect."

Lastly, the Bible gives me a revelation of *God's kingdom*, which is not an abstraction, but a real purpose. The glories of the world's hope were mentioned under this head. Satan shall yet be bound, and God's will be done on earth as it is done in heaven. For God has revealed it in the Book, wherein his counsel is set forth to mankind. In conclusion, Dr. Saphir beautifully emphasised the fact that the things of which he had spoken could not have been known unless God had seen well to reveal them by his Spirit.

HARVEST THANKSGIVING SERVICES have been held at the Field-lane Refuges and Ragged Schools. The children and teachers of the Bible Ragged Schools brought their offerings of fruit and flowers, which were sent to the patients of the Royal Free Hospital, Gray's Inn-road. On the second day, the mothers and the ladies conducting the Mothers' Meeting presented their thankofferings, which were divided amongst the Holborn and St. Pancras Infirmaries and the Royal Free Hospital.

ROMANISM IN CANADA.

The Protestants of Canada are waking up to the dangers to which their country is exposed through the rapid progress of Romanism in the province of Quebec. The subject was discussed last month at a meeting of a Christian Conference in connection with the Evangelical Alliance held in Montreal. Principal Barbour, of the Congregational College, in the course of a brief address, remarked upon the worldly ways of Rome, and said that in Montreal, where Roman Catholics are four times as numerous as Protestants, if anyone tries to put a man on the right road, he is more hated than one who tries to lead his neighbour astray.

Principal MacVicar, of the Montreal Presbyterian College, read an exhaustive paper on the subject. Throughout the Dominion, with the exception of the Province of Quebec, all religious denominations enjoy much the same legal status. In Quebec, however, the Church of Rome has a conspicuous advantage, being distinctly established by law. This position was acquired by stages, and the clergy are now fully empowered to collect tithes and levy taxes as they may deem necessary for Church purposes. As it seems that any legislation that may be desired may be now procured by the Church in the Provincial Parliament, it is feared that the liberties of the people will in the future be still more seriously encroached upon.

The speaker went on to give some idea of the immense sum raised in taxes in the province, computed at eight million dollars per annum; and to speak of Church possessions in lands, churches, and other institutions, amounting to over sixty million dollars. The figures are taken from Roman Catholic sources, and admittedly they understate, by a great deal, the actual facts. Some of the ecclesiastical orders are also known to be very wealthy; the Sulpicians, for example, are said to be richer than the Bank of Montreal. Some towns and villages are, to a large extent, ecclesiastical property, and are accordingly exempt from municipal taxation. The speaker also pointed out that in raising money, the Romish Church systematically uses lotteries, wheels of fortune, and other methods thoroughly corrupting to the hearts and consciences of the people.

He went on to allude to the poverty and stagnation produced by the exactions and teachings of the Church of Rome demand the attention of all true patriots. It is obvious that no people, however industrious and frugal, can prosper under such grinding impositions. The Church has breathed the spirit of stagnation into her votaries in Quebec, and some of the parishes are now very much what they were a century ago. In educational matters, also, the Romish ascendancy makes itself felt, and among other ominous indications is the activity of the Jesuits, who have actually received a large grant from the public funds in respect of estates which were confiscated when the order was suppressed at the end of the last century. In conclusion, the speaker gave some advice as to means whereby the stagnation may be broken and the intrigues defeated.

Among other speakers was Rev. Dr. King, of New York, who remarked that the Pope has a hand stretched across the sea wherewith to take America by the throat. The land which God long kept veiled, in order that all the down-trodden of the earth, all the outcasts, all the victims of monarchical and other tyrannies might find a refuge in it—that land is coveted by the Pope. Americans must, however, see that their free institutions are not linked with the system which the Pope of Rome represents.

MAJOR WHITTLE IN BELFAST.—Notwithstanding that the mission has been in progress for six weeks, the evangelist continues to preach the Gospel with marvellous power, and to secure the attention of the vast congregations which throng to hear his words.

Rest for Wearied Workers.

Whatever may be the peculiar attributes of the present age, laziness is not one of them. Competition is writ large everywhere, and in its best sense it is by no means wanting in the wide field of Christian effort. There is to-day a holy rivalry among the servants of the Great Master in spending and being spent for the good of their fellows. But men and women are not machines, and the disciples need more than ever to hear the voice of their Lord, "Come ye yourselves apart and rest awhile." Many of those who have no well-appointed homes of their own are enabled to obey the call through Miss Mason's Houses of Rest at Kilburn and Eastbourne. In the words of one of its beneficiaries, the Mission is a long-felt "missing link."

Quite a number of those who have shared in the benefits of the Houses gathered in Exeter Hall on Tuesday evening, last week, for the annual meeting, over which the Hon. Henry Noel, a tried friend of the work, presided.

Miss Mason began her statement with the balance sheet, which was applicable to the year ending March 31. It showed a balance to the good of nearly £800, reckoning for a special donation of £1400, and a payment of £750 for the freehold of the Eastbourne House. Speaking of the "majority fund," which was projected last year, Miss Mason told how, in answer to definite prayer last March, the money needed for the purchase of the freehold came in the very nick of time. A little has also been done in the way of providing for aged and incapacitated workers. The needs of these are a heavy burden on Miss Mason's mind, and she made a touching appeal that they should not be forgotten. Passing from the money question, it was stated that during the year about six hundred weary workers had passed through the two Houses of Rest, besides many casual visitors. As to testimony with respect to the usefulness of the Homes, there were plenty, she said, who would gladly render it if the opportunity were given.

Some exceedingly helpful words then came from Rev. F. B. Meyer. He said that two words casually used by Miss Mason, "prayer and perseverance," were the keynote and the secret of the success of her work. In the harvest field there are not only the reapers and gleaners, but those who carry refreshment to the workers; and this is the blessed mission that Miss Mason's Houses so delicately fulfil. The Master does not wish that any of his servants should be overstrained or neglected, and this institution is one of his messengers of mercy. In the days of his flesh He invited his tired disciples to "Come and dine" after a long night of toil; in the Houses of Rest He is but repeating these acts of tender care and thoughtfulness. Addressing the workers, Mr. Meyer said, when God gives them a good time of this sort, let them make the most of it. They need not be afraid of his taking them behind the door afterwards and giving them a little private chastisement for being too happy. Workers sometimes complain, on the other hand, that they have lost their joy in their work; let them go on, even if it be "in the dark," and not think too much of their personal joy, which of itself is no test of being right with God. The great thing is to know that we are doing God's will, whatever may be the evident success. If we would win power in service, it can only be done as we are co-workers with and under Christ. We want to be where He is working, and to know, not that He is helping us, but that we are helping Him. After all, God Himself is the great dwelling-place and resting-place for the weary worker; let us abide in Him, amid all the chafe and fret of this busy life.

After the collection, the Chairman called for testimonies from the body of the meeting. A gentleman was the first to respond, and he said the kindness he received at Eastbourne, whither he went jaded and worn, overwhelmed him, and he returned to his work "wound up" in body and mind, and better equipped for service. A lady followed suit, and spoke most warmly of the way in which she was nursed through an illness at Kilburn, and directed to a new and happy sphere of work. She thanked God she was not one of the workers who lacked joy in service. Another brother, a colporteur, said he never had such a time all the holidays he ever had as when he went to Eastbourne. God's presence pervaded the House, and since then he had much more power and happiness in his work than before. During his stay he never heard a cross word or saw a frown. Before that he was so greatly broken down and discouraged that he thought of retiring, but now he had wonderful joy in his work. The balance was kept even by further testimony from a lady in the gallery, as to spiritual as well as physical blessing received. There were still other "testifiers," and this was a singularly interesting part of the evening's programme. "It's so nice," said one, "to feel you have got nothing to do; that you can just lie down and *rest* as long as you need to." This good friend had a word of praise, too, for the Kilburn doctor, and she was specially thankful for the absence of the alcohol. From these testimonies, it will be seen, that the advantages of the Houses are open to both sexes.

Pleasant and encouraging words followed from Rev. J. S. Russell, D.D., who aptly compared the Houses to John Bunyan's "House Beautiful." He told a striking story of one who, when a poor Bible-woman, had the chance of having a fortune of £80,000 if she would become a Roman Catholic. She kept a good conscience, and lost her fortune; but she is happy in her work as a Bible-woman still, and has been greatly blessed in being one of Miss Mason's guests. Mr. T. A. Denny wound up the speechifying in his peculiarly genial and mirth-provoking vein, and everybody went away, if appearances may be trusted, as happy as if they had received that fortune of £80,000, without the unpleasant proviso.

THE CHRISTIAN COMMUNITY.

This estimable organisation continues to carry on good work in many needy centres in the Metropolis. Over a hundred active members attended a meeting held a few days ago at Bethnal Green, to review operations, and see what other means of Christian labour could be devised. The open-air services of the past season were reported to have been much blessed, the converts including a notorious infidel who had for years opposed Gospel preaching, but has now become a helper in the very work which, in ignorance, he formerly endeavoured to destroy.

Two mission-halls in the East of London, one at Blackwall and the other at Canning Town, have recently been taken over by the Society, These are the centres of many good agencies, and it is hoped that, with God's blessing, they will prove increasingly useful in neglected localities.

Since October last the mission-hall in Thrawl-street, Spitalfields, has been opened nightly for the reception of those having nowhere to sleep. Most of the poor men seeking this refuge are comparatively young, many of them strong and able to work. They all tell the same tale of inability to get anything to do, and their wretched condition is pitiable in the extreme. After the night's rest they are supplied with breakfast, and then they all stay during a Gospel service. Further details of these good operations may be had from the secretary, Mr. James Atkinson, 28, Enfield-road, Kingsland, N.

WORK AMONG FRENCH WOMEN.

By Mrs. HENRY FOWLER.

It may interest some of your readers to hear of a quiet work of evangelisation that has been greatly blessed to many poor families in Paris and elsewhere, and which at the present time is restricted in its operations for want of help.

At the time of the Franco-German war, a gentleman residing in Paris sent his wife to England for safety. She came under the notice of some members of the Society of Friends, one of whom was a native of the South of France, and always retained an ardent longing for the spiritual good of her "pauvres compatriotes," as she called them. During the time of retreat from the horrors of war, Mdme. Dalencourt, the lady referred to, occupied herself in studying philanthropic work in England conducted by ladies. Mothers' meetings engaged her special attention, and she believed that, should she be restored to her country and her home, it would become a duty, to which she was called by God, to devote herself to the elevation of her poorer neighbours by this means.

When peace was made, she returned to Paris, to find that many Communists had been arrested, and their families were left destitute. She made a beginning amongst these, and they responded to her invitation. Whilst they worked with their needles on materials provided at cost price, she read and explained the Bible to them, comforting them with motherly assiduity, so that, when their husbands were released at the end of their term of imprisonment, they found their homes and families so improved that it had a marked effect for good on these misguided men.

I cannot do more than touch briefly on the results of Mdme. Dalencourt's able management of the work which she carries on under the sanction of a committee of ladies in London; as far as they can, they assist her by means and advice. As the work has grown under her hands, Mdme. Dalencourt has availed herself of the progress in Christian knowledge and conduct of some of the women to make use of them among their own class. At the present time she has three whom she is training to visit the sick as Bible-women, hoping that they may advance to be Bible-nurses.

In the provinces sewing meetings have been opened one after another by Protestant French ladies, more or less in connection with those in Paris. In several places lending libraries, classes for girls, savings banks, clothing clubs, &c., have sprung up. All these necessitate expenditure, which, though carried on with strict economy, outstrips the rate at which means come into the hands of the committee. Help will be thankfully received by myself, or by Mrs. Braithwaite, 312, Camden-road, N.; and the last report will be gladly sent to anyone desiring to know more of the work now being carried on in seventeen different places.

Woodford, Essex.

HEREFORDSHIRE.—Mr. Leonard Weaver is spending some time in the villages of this county, visiting the homes of the people during the day, and holding services in the evening. His address is South-villa, Leominster.

MR. ARTHUR H. DE ROUGEMONT, from Switzerland, who has for several years been connected with Mr. McAll's Mission in France, is now in England, on behalf of the Parisian Committee of the French Home Mission, known as the "Œuvre Nationale des Conférences." This Mission has for its object the promotion and revival of spiritual life in the country, and, taking advantage of the liberty guaranteed by the new French constitution, it has sent pioneers into some sixty Departments of the Empire. A few days ago M. Rougemont addressed a meeting at Basingstoke, on the urgent needs of France and the greatness of the present opportunity for evangelisation. He would be glad to plead the same cause in other centres, and communications may be addressed to him, care of Mr. Percy Crosse, Northumberland-chambers, Charing-cross, W.C.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Dr. Bickersteth, Bishop of Exeter.

The fresh murder-and-mutilation horror in the East-end of London suggests many saddening reflections as to the depths of human depravity. Several correspondents suggest that there should be earnest and united prayer to God for the discovery of the assassin. *The Times*, in a leading article, well says that, instead of undeserved criticism of the police, there should be

> Deep searching of heart, humiliation of spirit, and sorrowful reflection over the causes which make these unspeakable atrocities possible.

It is one comforting thought amid the gloom, that many Christian ladies are bestirring themselves to consider the case of those unhappy sisters from whose ranks all the victims have been taken.

The following excerpt from *The Times* Parliamentary report of Monday night's proceedings in the House of Commons speaks for itself: –

> DEMORALISING PUBLICATIONS.
>
> Mr. Jennings asked the Secretary of State for the Home Department whether the Government would take into consideration the necessity for adopting more stringent measures for the suppression of the thieves' literature and other demoralising and indecent publications which are now so extensively circulated among the young, and which led to the Tunbridge Wells murder and so many other crimes.
>
> Mr. Matthews: The Government are as anxious as my hon. friend to suppress demoralising and indecent publications, and the recent prosecution of the publisher of M. Zola's works by the direction of the Attorney-General is an instance of their action in this direction. It must be borne in mind that prosecutions sometimes do more harm than good, by making obscure publications more widely known; and that it is desirable not to prosecute unless it is tolerably certain that a jury will convict. Subject to these considerations, the Government are prepared to take all the measures that the law permits.

In *Gil Blas*, a French paper which the editor of *Le Christianisme au XIXième Siècle* calls "despicable," a writer, in connection with some remarks on a new book, "Le Fin du Monde," says:—

> We have no longer any chapel in which to kneel, no faith to cling to, no God to pray to. Our heart is empty, our soul is widowed of the ideal and of hope. Ah, sir, you who have the happiness of believing in a Sovereign Master, beseech Him to reveal Himself to us! Time is drawing to a close (*les temps sont accomplis*). We stretch out our hands in despair towards the inexorable heavens. Oh! that a Messiah would come down and restore to us hope and love; listening to his Divine word we would follow Him to the conquest of a new world, for we hunger to suffer and to die for a faith and an idea.

Is not this heart-breaking? says the editor of *Le Christianisme*—this cry of distress, sincere or not (and why should it not be sincere?). Is it not the Christian who should respond to the appeal?

"A Mother" writes that a family of seven, during the recent "week of self-denial," saved £1 6s. in quality rather than in quantity, and by foregoing extras and luxuries. She adds that in many households a much larger sum might be saved, "if we mothers and mistresses, aided by our Christian servants, prayed over and planned a real week of self-denial for Christ's sake, and tried to make it so pleasant that a second week would not be dreaded." To which it may be added that the terms of our discipleship are, "If any man will come after Me, let him deny himself, and take up his cross *daily*, and follow Me."

Last week we expressed a hope that the recent sentence upon a publisher of impure books would be impartially applied to other booksellers. We are glad to know that in Liverpool, at any rate, the authorities are sensible of their responsibilities in the matter; a bookseller has been charged with selling a copy of one of these vile publications. With anything like zeal on the part of the police, the traffic might soon be reduced to a comparatively trifling minimum; we trust that those of our readers who are interested in the purity of our youth will not fail to direct the attention of the local police to places where the books are being sold.

We may say that our remark of last week as to the continued public exposure in London of this literary filth still holds good. Sir Charles Warren, we observe, has resigned his post; but we would draw the attention of Dr. Anderson, chief of the Criminal Investigation Department, to the fact we have stated.

Those who have enjoyed Richard Jefferies' many charming papers and books on country life and surroundings, will be glad to learn from Mr. Walter Besant's "Eulogy," recently published, that for a considerable period before his death, the dying author's time was spent in the study of the Gospel according to Luke, and in prayer with his wife.

The official statement recently made by Lord Salisbury with regard to the East African slave trade justifies the hope of a more effective blow being struck at this accursed traffic than has so far been possible. Hitherto a fatal obstacle in the way of its suppression has been that it was carried on with impunity under the French flag, and no vessel running under such colours could be searched. France having now conceded the right of search, which Lord Salisbury termed "of priceless value," the contemplated joint blockade of this very difficult coast will, it is trusted, have the result not only of rendering this trade impossible, but also of stopping the importation of arms and powder. But why should not England, France, Germany, and Portugal hold a conference, and join heart and soul in some well-considered scheme for completing the work which Livingstone and Gordon so nobly began? In the words of a correspondent of *The Times*:—

> Have our Christianity and civilisation done so little for us that the very idea of getting Englishmen, Frenchmen, and Germans round another table to talk this question out must be sneered at as the dream of an enthusiast, or the mischief of a busybody?

We trust there is no truth in the growing rumour that the Government intend to oppose some of the clauses of the Bill for extending to the five large towns the Irish Sunday Closing Act, and that they will propose an amendment, under which the hours of trading in these places on Sunday would simply be cut short by two hours. Such a step would be a blow at the best interests of the Irish people, the better portion of whom will hail with satisfaction any legislation reducing the terrible temptations of the Saturday night, as well as of the Lord's Day.

Just and most needed were the words lately uttered by the Earl of Lichfield, at a meeting of the Y.M.C.A., Stafford:—

> They knew what pain and trouble it was to themselves to see the Book upon which they depended for everything pulled to pieces right and left by people who seemed to vie with each other to see how much they could take out of it, and how little they could leave in it.

Referring to the recent Church Congress, the Earl went on to say:—

> He did not know what young people were to think of the discussions which took place on the subject of Bible criticism. He wished the Bishops and Deans and Doctors of Divinity and Church authorities generally would conduct some of their discussions in private, until they had agreed among themselves as to what they could remove from the Bible with satisfaction to themselves, and then let the public know the result.

This recommendation does not mean that doctors of divinity should hold esoteric doctrines, but that they should refrain from unsettling the mind of the people on points on which there is no common agreement. This is but to do what is done by all true scientists. A new speculation of an eminent man of science is first discussed by the Fellows of the learned Society to which he belongs. Maybe it is exploded, and the public hear no more of it. It would seem, however, to be thought right that every new notion of what is called the "higher criticism" should be at once paraded before the world. A very heavy responsibility rests on those who attend congresses and conferences to air their rationalistic speculations, and weaken faith in the claims and authority of Scripture.

Whatever these ecclesiastical speculators may think, many devout and simple-minded believers are feeling much indignation on this matter. Congregations hear pulpit discussions on inspiration, while Oxford professors come and tell them that parts of the Old Testament history are no more veritable than Greek mythologies. Those who know that such teaching is opening the floodgates of profligacy demand that the teachers of this destructive criticism shall be agreed among themselves (which they are very far from being) before they disturb other minds with their immature theories and hasty conclusions. Attacks from infidels may be borne, but surely professed Christian teachers ought to be sure of their ground before they adopt such a *rôle*.

No work can be more Christian than to wait at the prison gates in order to divert the criminal stream into another and wholesome channel. This good work, in which the St. Giles' Mission and Mrs. Meredith's Mission to Women are prominent agencies, is not in vain. There is a manifest diminution in the returns of criminals to prison. In 1878 the average number of prisoners was 21,000. For the year ending March last the number was reduced to 14,500. Female prisoners show a still more gratifying rate of decrease, and these are specially the objects of Christian effort. It is true these returns are not exclusively for Metropolitan prisons, but the decrease is in the scenes where the Prison Missions are at work, and no efforts are better entitled to prayer and support.

In a paper on Socialism at the recent Leeds Church Conference, the Earl of Meath said that there could be no alliance between Christians and advocates of murder and robbery, and urged that Churchmen should not allow feelings of ignorance and bigotry to prevent them from joining hands with the Christian Socialists in supporting some of the reforms advocated by the latter. The Bishop of Ripon, in closing the discussion, pleaded that although advantages might accrue from the promotion of a large social spirit, yet the power of individualism ought to be maintained.

These words of the Bishop seem to denote at once the weak point in Socialism, as generally understood, and that which differentiates it from Christianity. The tendency of Socialistic theories hitherto has been towards State control, compulsion, and provision, the inevitable result of which would be to weaken personal Christian responsibility. It is not by experiments upon society at large that the individual can be improved; the process must be reversed. The first step must be the regeneration of the individual; there can be no true social reform, no effectual remedy for the present abuses of property and glaring anomalies, which does not run upon the lines of Christianity as laid down eighteen hundred years ago in the Sermon on the Mount.

BRISTOL Y.M.C.A.

The attendance of Mr. Sankey gave peculiar interest to the thirty-eighth annual meeting of the Bristol Y.M.C.A., which was held a few days ago. The Association is the centre of many intellectual and social agencies, which are to be increasingly appreciated in the city, and it is gratifying to note that the more definite Christian effort is leaving its impression upon the community.

Last year closed with a membership of 618, showing a steady increase. The Bible-classes are well attended, and the department in which younger members are specially looked after, is one of the most interesting details of the Association's work. General Christian work in the city and neighbourhood has been greatly helped by members and officers of the Association, upon whom calls are more frequently made as time goes by.

Rev. Talbot Greaves delivered a vigorous address on "The Word of God." He urged the young men to stand up in defence of the Bible. Apostles of doubt would liberate us from what they are pleased to call bibliolatry, and it needs a vast deal of moral courage for a young man to profess the old-fashioned belief in the inspiration of the Word of God. Not to be ashamed of the unpopular side was the point specially emphasised, and the address was highly appreciated.

A NEW MISSION HALL has been erected in Oak-road, Church-road, Willesden, and was recently opened. The new building is the outcome of a work commencing in two rooms of a small cottage some eighteen months ago. The various meetings are well attended by the people in the district. The hall accommodates about 150 persons, and has been built largely at the expense of Mr. John Willey.

NEWCASTLE-UNDER-LYME has been greatly moved by a mission which Rev. Thomas Cook has held there. Most of the churches have partaken of the fruits of the revival. One very pleasing feature of the mission was seen in a general awakening among the workpeople employed in a local factory. About one hundred persons engaged at these works have professed conversion, and that circumstance has naturally attracted very great attention. The Roman Catholic priest of the town, having heard of this remarkable revival in a business house, called upon the proprietor with a view to investigate the matter. This gentleman, being an earnest Christian, seized the opportunity to instruct the priest in the vital doctrine of justification by faith, and the interview between the layman and the priest did not terminate until a two-hours' conversation had taken place between them.

THE FOREIGN FIELD.

YOUNG MEN AND MISSIONS.

Members of the Y.M.C.A. in various parts of the country really mean to help the cause of foreign missions. This was made clear on Thursday evening, last week, at the fifth annual meeting of the Young Men's Christian Association Foreign Mission Society, held at 186, Aldersgate-street, E.C. Mr. George Williams presided, and there was a large muster of young men. The report, read by Mr. J. H. Putterill, showed that during last year eighteen associations united themselves to the Society, while several others still have the matter under consideration. The Society assists students in securing training before leaving for work abroad, and this is regarded as one of the most interesting features of its work.

The need for earnest testimony for Christ abroad was remarked upon by the Chairman in some stirring words. He hoped that means would be devised whereby business young men may go abroad and support themselves while preaching the Gospel, or whereby Christian workers desiring to be self-supporting may be assisted. Mr. Williams called for hearty praise to God for open doors all over the world.

Rev. T. W. Drury, Principal of the Church Missionary College, delivered an address, in which he commended the activity of the young men in the matter of missions, and spoke of the prerequisites to testimony for Christ in a foreign land. He showed the importance of all-round preliminary training, as nothing comes amiss to the missionary. Therefore, at the college over which he presides, the educational curriculum is accompanied by technical and practical instruction, so that workers may turn their hand, among other things, to carpentry, printing, and even giving medical advice and assistance to the sick and needy.

After expressing pleasure at finding the young men earnest on this subject, Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society, addressed himself to answering the question, "Are Missions a Failure?" He maintained that, if all that had been said about the failure of missions were true, it would yet remain that Christ lives and is supreme; that He is the Saviour of the world, and that, wherever his name is known, men turn from darkness to light.

Brief addresses were delivered by Messrs. Thomas Macoun (of the Pastors' College), H. N. Lachlan (of the Chancery Bar), Edward Hunt (also a member of the legal profession), and Thomas Selkirk (a bright young man of good business experience), all of whom are about to leave for spheres of labour in connection with the China Inland Mission. All were members of the Y.M.C.A. Their words were listened to with much pleasure, and prayer was offered to God that their testimony for Christ may be crowned with abundant blessing.

THE SALVATION ARMY.

On Monday evening General Booth presided over a large and enthusiastic missionary demonstration in Exeter Hall for the farewell of about fifty officers leaving for various countries. The party included a captain and officers for Germany, workers for Holland and Sweden, nine English officers for Canada, and twenty-six for India. Of these last six were returned coloured warriors, and twenty were whites, all Canadians, selected from no fewer than 300 volunteers from the Dominion.

Having pledged their fidelity to God and the Salvation Army, the men for Holland left the meeting to take ship without delay. Other parties were described, and details given of the progress of the Army work in the countries to which they are designated. The officers seemed, as a whole, to be men of superior parts, but the bravest of the brave were the Indian contingent. One of them, named Gough, announced as a relative of the renowned temperance orator, made a very able address. Among the other speakers were Major Musa Bhai, and Lieuts. Aorotulo and Mahkaberer. The first of these Tamil gentlemen has developed much power in English speech, with which the last, a Cinghalese lady, is also quite at home. All the addresses had the right ring about them, and the devotional exercises were characterised, as usual, by much fervour. The meeting voted a message of sympathy with "the prisoner of Chillon," great indignation being expressed at the action of the Swiss authorities in hindering the work of Captain Stirling in Canton Vaud.

CHINA INLAND MISSION.

While the Salvation Army were demonstrating in the hall above, many friends of the China Inland Mission gathered in the Lower Exeter Hall, on Monday evening, to say good-bye to fifteen friends soon to proceed to China. A special interest attached to the meeting from the fact that seven of the band were Y.M.C.A. men. In presiding, Mr. George Williams touchingly alluded to this gratifying circumstance, and said he hoped many more would proceed to the foreign field in connection with the Associations. In the course of the evening all these friends told something of how they had been led out into this service and asked to be borne up in prayer by the stay-at-homes. Very interesting addresses were given by Rev. W. Cooper and Dr. Randle, both of whom are returning to China. Mrs. Randle, Mrs. Cooper, Miss H. Mackenzie, and Miss Grabham also spoke some suitable words in turn. At the close of the proceedings a party of American missionaries were greeted; some are going to Burmah to enter on work, others are returning from Persia on furlough.

A deep note of sorrow and sadness was struck by Mr. Broomhall in announcing the news, just received, of the death of Mr. H. L. Norris, teacher in the school at Chefoo, and also of Mr. A. C. Dorward. The former succumbed to hydrophobia, caused by the bite of a dog; the details of the latter's death have not yet come to hand. Mr. Broomhall stated that with the parties who have already left from England and America, and those about to sail, fifty-five new missionaries would have been sent out this year.

LADY MISSIONARIES FOR INDIA.

On Saturday afternoon a large company of friends assembled in the Morley Hall, Regent-street, W., by invitation of the Indian Female Normal School and Instruction Society, to bid "God-speed" to seven lady missionaries, three returning to their posts, and four going out for the first time to labour in India. Lord Kinnaird presided. Mr. W. T. Paton and Rev. Nevile Sherbrooke addressed the missionaries, two of whom have been members of Mr. Sherbrooke's church (Portman Chapel, Baker-street, W.), whilst a third is to be entirely supported by his congregation. Rev. F. B. Meyer and five of the ladies also spoke, and prayer was offered commending the missionaries to God in their future work.

CHELSTON, TORQUAY.—Mr. Henry Bray, of the Evangelisation Society, has conducted a mission in Chelston Mission Hall. The preaching of the Word has been much blessed. This mission is carried on under the superintendency of the Dowager Countess of Castlestuart.

THE BIBLE IN THE GLASGOW EXHIBITION.—At a meeting of the Directors of the National Bible Society of Scotland, it was stated that thousands visited the stall daily, inspecting with interest the Scriptures, in two hundred different languages and dialects. Upwards of 21,000 copies have been sold, a large proportion to the working classes.

MR. J. C. RAINEY has been having a good work amongst the red-coats at Miss Daniell's Soldiers' Home, Aldershot. Besides evangelistic services for the rank and file, drawing-room meetings for officers and their families have been held, as well as afternoon meetings for soldiers' wives, and all of these have been attended with most encouraging results.

Times of Refreshing in India.

During the Daschra Festival among the Hindus, when the deeds of "gods which are no gods" are rehearsed all over the North-West Provinces and Oudh, the missionaries are unable to do much in the way of aggressive Christian work. For some years past, therefore, missionaries of all denominations in the region have assembled at this period of the year for spiritual refreshment, and prayer to God for increased power for service. The meetings have always been held at Lucknow, which, being a central point, has also the advantage of a large and influential European and Native Christian Church, the members of which, with the visitors, are accordingly brought under the influences of this "Christian Dasehra."

The session this year extended from October 10th to 14th, and the proceedings were reported at length in *The Bombay Guardian* of October 20. At one of the meetings, Rev. Dr. Johnson, presiding elder of the Methodist Episcopal Church, alluded to the fact that there are at present some thousands of Hindus all over the country who are intellectually convinced of the truth. Having, however, to face casting out from home in the event of their confessing Christ, they hesitate to give proof of their faith. Missionaries are being asked how they would provide for such converts if they should become Christians? In answer, he pointed out that Christ had the same difficulty to face. It will be remembered, moreover, that He had nothing to give his converts, and though He told them that He "had not where to lay his head," thousands followed Him. Dr. Johnson maintained that the problem will be solved by the power of Christ resting upon every Christian worker in India; then thousands of the people will be found willing to give up all for Him.

In an exhaustive address on "The Fulness of the Spirit," Rev. J. N. Forman said: Every Christian, weak or strong, has the Holy Spirit. That is the one great difference between a moral Mohammedan or Hindu and a Christian; one has, and the other has not, the Holy Spirit. But the command is, "Be *filled* with the Spirit." This fulness of the Spirit is wanted for active service. It gives wisdom, holiness, courage, and power. The knowledge of God is by the Holy Ghost. "They that know the Lord shall do exploits."

Dr. McCoy, of *The Indian Witness*, spoke on "Walking with God." This is not a temporary experience, by fits and starts, but the current of the life. There are some people who, in momentary ecstasies, seem to go into the third heaven, but the current of their life is earthly, sensual, devilish. Walking with God is the source of power. Many speakers followed on the same subject, most of them dwelling upon the necessity of a childlike trustfulness.

Rev. W. H. Hollister spoke on the admonition: "Confess your faults one to another, and pray one for another." Man's way of saying things is, "Confess one another's faults, and pray for yourself," but God's command was to confess one's own faults and pray for others. When the speaker had sat down, many others spoke briefly, and amongst them a clergyman, who thanked God that he had been present, and asked the prayers of everyone, as he intended, by God's grace, to go home and confess his bad temper to his heathen native servants.

In the course of a powerful address, Rev. F. W. Warne pointed out that the way to get at the Rajah is to convert the coolie; when the Rajah is in spiritual want, he will seek for the spiritual peace he has seen in the coolie. The early Church was built upon this principle. The first that were converted were slaves, and people of the lower classes, in greater and greater multitudes, until the whole of society was permeated. The Reformation started on this same basis, and every revival since. God is always getting his choicest workers out of the most unexpected places. He *chooses* the weak things of the earth to confound the mighty.

At the several meetings many signified their desire for abounding spiritual life, and not a few persons confessed Christ for the first time. Among the latter was a Jew, and among the former a lady reputed to belong to the Roman Catholic communion. Many natives also testified their faith, and among the children there were some who stood up and blessed the name of Jesus.

THE SCRIPTURES IN RUSSIA.

From private letters, addressed to Rev. J. Wilkinson by Mr. J. A. Adler, we learn that the work of distributing the Hebrew New Testament among the Jews in various towns, though attended by many difficulties, is yet full of great interest and encouragement, many hopeful cases of conversion being the result. Being a native of Russia, Mr. Adler gains a more ready ear than would a foreigner, amongst his countrymen, which, of course, is an important factor in the success of his work.

Minsk has proved a most inviting field for labour. The streets are crowded with Jews, who are not mere visitors, as is the case to a large extent in St. Petersburg, but are settled—at least so far as a Jew can settle in such a country as Russia—and, not being so deeply absorbed in money-making, as in some places, they are of a more religious tendency, and also have more leisure to study the Scriptures.

A Bible depôt has been established here, and in a few days no less than 2000 Testaments were distributed to eager applicants. Nor were these merely accepted with a view to their destruction, as was proved by the many earnest questions asked of the missionary, and the conversations which he held with the inquirers. As Mr. Adler says:—

"Every Jew is possessed by a legion of questions which torment him, and with which he torments the poor missionary...The excitement was more than I can describe; hundreds and hundreds streamed to us to receive the books, and, on the other hand, numbers of fanatics opposed them, trying to prevent them by force. You might see in the streets large groups of Jews around one book, reading and discussing it together."

Again, on returning to this town after a brief absence:—

"No sooner had we arrived than the Jews began to flock to us in very large numbers. The excitement was increased by the accidental conflagration of a Talmudical College. Some fanatics ascribed it to our work, declaring it to be a punishment of God upon the Jews of Minsk for accepting the books."

Subsequently it transpired that "a fanatical Jew was going to burn one of the Hebrew New Testaments (in the College), and whilst he was doing that some of the sparks fell, and in a moment the College was in flames. That made a deep impression upon the Jews. They are now reading the New Testament very much. But it created a great stir for many miles round. Two ministers of the Greek Church travelled a long way to see the Jewish missionaries, and to get New Testaments for the Jews in their respective neighbourhoods."

At Kieff the work was not so easy. First, there was a difficulty in getting the Governor's permission, the fact that Nihilism is strong here making the authorities suspicious and cautious. Then two other obstacles had to be overcome; the Jews are scattered and hard to find, owing to the hostile outbreaks made by the inhabitants against them about four years ago, the bitter feeling still prevailing. Consequently the work could not be rapidly made known among them; and the visit was paid at a time when they are more fanatical than at any other time of the year. But a private gentleman rendered happy service by himself distributing a large number of Testaments, and making known the work as widely as possible.

In this and other towns very welcome help has been received from the Lutheran pastors, who have interested themselves in the work, and distributed copies of the Scriptures. They are rewarded with the joy of receiving converts into their churches.

From Wilna, Mr. Adler writes:—

"Just on the eve of the great Day of Atonement a rich Jew here made a present to our depôt of a splendid bookcase with glass doors, large enough to hold nearly 1500 of the Hebrew New Testaments. This is, as far as I know, the first Jewish contribution towards the New Testament movement. It is a beautiful piece of furniture, and I was glad to see it, especially coming from an unbaptized Jew. But the words the giver uttered filled my heart with joy: 'I received very much blessing by the reading of the New Testament. To-day being the eve of the Great Day of Atonement, I should like to express my gratitude by some gift, and I do not know a more appropriate one than a bookcase for these very precious books.' He is a wealthy Jew, as well as a great Talmudist. He makes no secret of his faith in Christ, and distributes New Testaments as much as possible.

"On the Great Day of Atonement our depôt, which is close to a large synagogue, was full of Jews who came to ask for New Testaments and concerning the way of salvation. Several had their Jewish prayer-books in their hands, and some expressed their faith in our Lord. In the evening our room was full of Jews listening to the truth. One poor man said, 'I trust that next year at this time I shall have more certainty about the forgiveness of my sins than I have to-day, although I have fasted for more than twenty-six hours.' Another said, 'I can assure you I believe with all my heart in our blessed Messiah, Jesus of Nazareth; I am willing to confess my faith in Him to-day and die to-morrow.'

"Two days after, a Jew walked nineteen English miles to get a Hebrew New Testament. He saw a friend reading one in his native place and desired to have a copy. One evening we received a Hebrew letter from a Jew in a distant town, expressing his faith in the Messiahship of our Lord, having been brought to it by reading the New Testament. He wishes to be baptized and asks for advice.

"In Dubblen a Jew sold a copy of the New Testament to a co-religionist for five roubles (about eleven shillings), the latter being so anxious to possess it."

In a later letter, Mr. Adler says that the work has got known widely enough now in Kieff, for a friend there writes to him saying that the Jews "have already got to know that the New Testaments are to be got of him, and they literally besieged his house. One day the number of Jews was so large that they broke down the fence around his house, but he restored it in the night. In ten days he distributed nearly 500 copies, and is asking for more."

It is very interesting to note that here and there Mr. Adler's letters are suddenly interrupted by a knock at the door, announcing that a Jewish caller is there desiring to speak with him. Truly God has not forsaken his ancient people, and many are now looking on Him whom they pierced.

WEST BRIGHTON.—On Sunday afternoon, November 4, after the usual Bible-reading, a very handsome Dresden clock and candelabra were presented to the president and hon. secretary (Mr. and Mrs. G. T. Congreve), by Rev. David Davies, on behalf of the members of the Young Women's Christian Institute. An accompanying testimonial said: "We know that God has blessed and is blessing your labours here, and we pray that you may both be spared to us for many years to carry on the good work." The lecture hall and the entrance hall of the Institute were packed to overflowing. The class now numbers 315.

MISSION WORK IN BELGIUM.

Paifve is a village of four hundred inhabitants, prettily situated at about two hours' walk from Liège. Being neglected by the priests, the people sought out an evangelical preacher, and in June last prevailed upon the pastor of the Missionary Church at Liège to visit them. In an interesting communication describing the work which followed, Pastor Charles Merle d'Aubigné, of La Rouvière, Belgium, writes:—

"The pastor did not expect so warm a reception as he had on the first Sunday evening. As he came in sight of the village, he was met by a crowd of men and women, some bearing flags, and was triumphantly escorted to the place of meeting. There he began to preach in the open air to an attentive audience composed of the whole village, young and old: eight gendarmes stood there to insure quietness if it had been necessary. But then! hardly had the preacher said Amen, when all the young people rushed off to their accustomed games, and the pastor left, accompanied by the firing off of gunpowder. Notwithstanding all this, 102 New Testaments were asked for, and handed over to the people on that day.

"Now was the time to begin work, by careful and persistent nursing, feeding these babes with the milk of the word, explaining to them the real nature of the Gospel, and driving away the evil spirit from their midst. This was entrusted to the care of a thoroughly earnest Bible reader from our station of Lizè-Seraing. He has spent, during the summer, several days in each week going from house to house visiting the people, explaining to them the word of God, answering their questions on evangelical doctrine, showing them how to pray, and teaching the children hymns. Besides that, meetings continued to be held on the village green every Lord's Day with large audiences. Now for the results: all the families of the village, except three or four, have forsaken the Church of Rome, and have declared themselves willing to receive the Gospel. Mass is now, of course, since the arrival of the heretics, celebrated every Sunday, but the people will not go back to it; and the priest has a meagre audience of fifteen persons; the worldly amusements have been given up.

"'How things have changed!'" said an old man to the Bible-reader. "The children used to fight coming home from school; now they sing hymns!' 'There are here,' says Pastor Gagnebin in his report, 'souls who are truly converted to the Lord; I have found in my visits Lydias whose hearts have been opened, so that they have received the word; fathers also who rejoice now with all their family because they have believed in God.'

"A chapel is now being built, and it is hoped that this will be a centre of light for all the surrounding villages, many of whose inhabitants already come to the meetings."

PRAYER FOR FRANCE.—The Committee of the Paris City Mission request that prayer may be made on the tenth day of each month for God's blessing on the various Paris missions, in respect of the united efforts that are to be made in the coming Paris Exhibition of 1819, by the sale and distribution of Bibles, portions of Gospels, religious tracts, preaching in Gospel halls, &c. The Exhibition is fixed to open on May 1, 1889.

FEASTING THE POOR.—On Friday last, while the Lord Mayor's dinner was in progress at the Guildhall, some three thousand persons, of the poor and wretched classes, were given a bountiful meal in the Great Assembly Hall, Mile End-road. Hundreds of "stewards" rallied round Mr. F. N. Charrington, and those who looked on enjoyed the proceedings as much as did the most needy of the guests. Admission was by tickets, which had been distributed to dock labourers, overworked factory girls, the old and infirm, and others included in the great "all sorts and conditions" denomination. Singing was engaged in, to the delight of all, and the promoters found much cause for satisfaction in the success of their noble efforts.

PRACTICABLE SOCIALISM.*

At the present time, when social questions are forcing themselves upon public attention, a volume which is dated from a Whitechapel rectory, and which represents the combined experience and wisdom of two such workers as Rev. S. A. Barnett and his wife must necessarily possess great interest. Although in the thirteen admirable papers which form the book now before us there is much from which we are forced strongly to dissent, there is much more with which every Christian man and woman must be in thorough agreement. The authors claim for their book that it is to some extent "the voice of the dumb poor." As it is written, not from any high theoretical standpoint, but from that of sympathy and knowledge, the claim is by no means a groundless one. Written with the object of bringing the rich and the poor together, the socialism of the volume is of that kind which is in accordance with the teachings of Jesus, and it is advocated on the basis that "the social reformer must go alongside the Christian missionary, if he be not himself the Christian missionary."

What is true of the East-end of London is applicable, to a greater or lesser degree, to the poor districts of each of our large towns; and such suggestions as the authors are well qualified to make in regard to the terrible problem of the poverty of the poor, are doubly valuable to-day, when overcrowding and its consequent evils in all our large centres are occupying the thoughtful attention of many of those who sincerely desire to see the boundaries of the Lord's kingdom widened.

Many of Mr. and Mrs. Barnett's suggestions would bring about a better and holier condition of things, and would retard, if not prevent altogether, the coming of a disastrous time, which at present seems to be rapidly advancing. No nation can afford to neglect its poor, for most poverty may be regarded as the result of unrighteousness in one direction or another, and it is beyond contradiction that "if the rich were as generous and as just as Christ, if the poor were as honest and as brave as Christ, there would not be much left which socialism could add to the world's comfort." To do good, however, it is not essential that one should be rich, and if this timely volume is full of valuable suggestions for those who have means, it is equally full of advice and warning for those men and women who have nothing but time to give to God's service.

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* Practicable Socialism: Essays in Social Reform. By Rev. and Mrs. Samuel A. Barnett. 2s 6d. *Longmans, Green & Co.*

MR. H. T. LODGE has held a successful nine days' mission at the Palmer-place Mission-hall, in Holloway-road. The meetings were well attended throughout.

ALTRINCHAM.—A successful three weeks' mission has been held in the Baptist Tabernacle by Mr. W. R. Bradlaugh. Sinners have professed conversion, and believers have been quickened.

WORK AT NIGHT.—A lady working at the East-end writes:—Our lady workers have been out on the streets for several nights the past week, and have proved the power of God with them. It is more Christian effort that is needed: more prayer, more power of the Holy Spirit, and then effectually dealing with the young girls in a common sense way. Some were taken to Miss Steer's Home at once. One in a fit of self-will had left her home a month ago, and was only too glad to escape from such a life.

"SWEATING" IN IRELAND. — If Lady Aberdeen be well informed, the deepest depth of the sweating system seems to be touched by the Donegal worker. Her Ladyship avers that the knitters of Donegal are paid from three halfpence to twopence a pair for long socks. It take a whole day to knit a pair of these socks. Three halfpence, or twopence at the outside, for a day's work! Fourteenpence, if we include Sunday as a working day, for a whole week's toil! Is Lady Aberdeen quite sure of her figures?—*The Echo.*

MILDMAY HOSPITAL AT JAFFA.

Many will be interested to hear that Miss Newton, and the fellow-worker who sailed with her in the ill-fated *Nepaul* (wrecked at Marseilles), reached Jaffa in safety, after their marvellous escape; and that both the hospital and the general mission work are now again in full activity. Many patients were anxiously waiting for admission, and the forty beds were soon filled, the medical mission being also attended by increasing numbers.

One morning lately Miss Newton was about to give the usual Arabic address to the out-patients when her attention was called to a poor man who crawled in, evidently at the last extremity. An artery in his leg had given way, and only her instant summons to the doctor and the prompt measures taken saved his life. It was afterwards ascertained that he had fallen into a lime-kiln five days before, and had been severely burnt about the legs and feet. This happened at a village many miles away, and he had lain in helpless suffering till some-one gave him a lift on a camel to Jaffa. The effort of crawling on hands and knees up the little hill to the hospital had ruptured a large artery in one of the injured limbs; but there is now hope of his recovery, though the case will be a tedious one. Will readers pray that his prolonged sojourn in the hospital may be blessed to both soul and body?

This incident illustrates vividly the great need of the merciful work carried on in the Jaffa hospital, comprising not only the constant care of from thirty to forty in-patients, but the relief of large numbers of out-patients. Sometimes one hundred and twenty attend on a single morning, to all of whom, Moslems, Jews, and Christians alike, the Gospel is faithfully and lovingly spoken. The work of the deaconesses is now so well known all over the country that they meet with a ready welcome in the large Moslem villages for many miles round. Some of these number thousands of inhabitants, who are willing to hear the message of salvation from the lips of the sisters.

Prayer is asked for these devoted workers, and also liberal help. They are spending life and means ungrudgingly in this good work. Is it too much to ask friends at home to share the burden of expense? With the utmost economy, a hospital with forty beds and hundreds of out-patients weekly must require solid and substantial support.

MESSRS. HARMER AND PARKER have concluded a successful eight-days' mission at Queensbury, Yorkshire. Large numbers of young people entered the inquiry rooms each night. Denholm is now receiving a like blessing. The intended mission tour of the evangelists in India is postponed until next season.

MR. EDWARD HURDITCH. — Mr. James Scroggie writes from Dulverton that they have had a visit from Mr. E. Hurditch, with the Bible carriage. All classes have gathered round him, and have been held in rapt attention while he proclaimed the Gospel message with wonderful effect. His son accompanies him, and sings, and plays the harmonium.

KNOTTINGLY, YORKS.—A successful mission was held here in the Churches of S. Botolph and Christ Church, by Rev. A. R. D'Arcy and Rev. J. Stephens. A very marked work of the Holy Spirit was manifested in awakening sinners, and leading them to Christ. The place was thoroughly stirred, and the mission left many rejoicing in the full salvation of the Gospel.

WINTER IN EAST LONDON.—Sir,—Black winter is settling down upon East London. My missionaries give a deplorable account of the distress. Many of the people are foodless and fireless. A great number have the poorest apologies for boots and clothing. We actually hear of respectable people going without food for two days together! If friends care to help, it shall be turned to good account.—Yours faithfully,

W. Evan Hurndall.

16, *Cottage-grove, Bow, London, E.*

MR. IRA D. SANKEY.

On Monday last week Mr. Sankey visited Bath, which city had not been included in either of the campaigns held by Messrs. Moody and Sankey in this country.

The invitation issued from the Young Men's Christian Association, of which Mr. George E. Thomas is the president, and the large Assembly Rooms were engaged for the meetings, which were held in the afternoon and evening. On both occasions the hall was filled to overflowing, a large number failing to obtain admission.

The singing was led by a large choir associated with the work of Rev. E. L. Hamilton (who for the last three years has preached the Gospel in the same hall on Sunday evenings with many tokens of blessing). Mr. Hamilton related in the afternoon how he had been converted during the visit of Messrs. Moody and Sankey to Liverpool in 1875, and followed with an earnest Gospel appeal. He purposes going to Tangier in connection with the North Africa Mission. Mr. Sankey introduced a number of the new hymns which were taken up with great heartiness by the audiences, and sang several solos, relating the circumstances under which some of them were written. Especially solemn was the description of the sad railway disaster by which Mr. and Mrs. P. P. Bliss met their death; following this Mr. Sankey sang "Eternity," which was the last hymn that Mr. Bliss set to music.

Mr. Sankey received the support and assistance in the meetings of the following local clergymen: Rev. F. M. Roden, Rev. W. H. Etches, Rev. E. Murphy, and Rev. H. T. Gower (Baptist minister), it being his desire to work in harmony with those who carry on regular work for God in the places which he visits. Mr. Sankey has since received an urgent request to conduct a protracted mission in this city, but other calls render it doubtful if he will be able to do so, at any rate during his present stay in this country.

On the following day, Wednesday, Weston-super-Mare accorded the evangelist a hearty welcome in the Victoria Hall and the Assembly Rooms, the latter being secured for an overflow meeting. Here again the Y.M.C.A was to the front, aided by Rev. Colin Campbell, vicar of Christ Church, Rev. J. Finch (Bible Christian), and Captain West, of Bristol, all of whom took part in the meetings. Here there was no organised choir; but, with the assistance of a few friends who accompanied Mr. Sankey from Bristol, those present lost very little time in mastering several of the beautiful sacred songs. In the evening Mr. Sankey first of all addressed the gathering in the Victoria Hall, and then left it in charge of Captain West, while he adjourned to the overflow meeting in the Assembly Rooms, where the Spirit of God was present in power, a large number expressing anxiety for their eternal salvation.

From Weston Mr. Sankey returned to Bristol, to be present at the anniversary of the Y.M.C.A., as that institution owes its existence to the energy of Messrs. Moody and Sankey while conducting a mission in Bristol four years ago.

On Sunday Mr. Sankey conducted Gospel services at Torquay, in connection with the People's Mission. The songs charmed assemblages of two thousand persons on each occasion. An esteemed correspondent writes: "Such a blessed season has not been experienced by us since the visit of Messrs. Moody and Sankey in 1882." Mr. Sankey is expected to conduct services in Plymouth on Sunday next.

MR. D. L. MOODY, who is accompanied by Mr. G. B. Studd, has been conducting Gospel services at Victoria, British Columbia, a district of country which he has visited for the first time. There have been overflowing meetings and many anxious inquirers after salvation.

THE WHITECHAPEL TRAGEDIES.

Dear Sir,—Poor, distracted women are rushing up to us from Whitechapel, to find refuge in the Prison Mission. Their claim is legitimate, for most of them are known to us as those who refused our offers of help at the prison gate. Their terror at the fate of their companions is creating great excitement among them. Let us hope that they may become truly penitent, and that many may be led to the "refuge provided on Calvary's hill."

We want to find work for this crowd of suppliants for aid. Already our hands are full, and much success has attended the efforts to help this class of women. Letters come to us from the very ends of the earth, telling the news of the salvation of some whom we have sent abroad to lead a new life, who are now, indeed, following the commandments of God, and glorifying his name. There are scenes here that touch our hearts, and from which we cannot turn away.

Will your readers help us to bring these wanderers to the fold of the Good Shepherd? Some poor women have lost their reason; others in their agony of despair threaten to take their own lives. Our work is to bring them to the Saviour, and we do so in faith that many will find rest unto their souls. Sympathy, prayer, and true hand-to-hand fellowship should now be manifested. Few can join us in personal service, but all can unite with us in earnest supplication that the present distress may issue in a grand delivery of Satan's captives, and a glorious trophy for the Saviour of the lost.

The visits of friends to our works are welcome. Clapham-road is accessible from all parts by tramcar and train. The Conference Hall is well known and easily reached, not far from what was formerly Kennington Gate. I will be very glad to see any who will come over and help us.—Yours in Christian bonds,

(Mrs.) S. Meredith.

LADIES IN CONFERENCE.

The Autumnal Conference of Ladies in the interests of the young, held on Wednesday, last week, in Exeter Hall, was more numerously attended than either of the preceding gatherings. Mrs. F. A. Bevan and her friends so far relaxed the rule of confining the attendance, as to ask Rev. H. W. Webb-Peploe to open the afternoon meeting with prayer and a brief address. He spoke on the need of patient, long enduring love on the part of those who would engage in the work of rescue and reclamation with any hope of success.

During the afternoon the evils connected with baby farming came under review. Miss Heath, Miss Stroud, Miss McPherson, and other friends detailed their experience of work amongst factory girls and other classes, both of the fallen and the destitute.

Mr. E. W. Thomas, who opened the evening conference, referred to the great changes which have taken place in recent years in the opinion and attitude of Christian people in reference to the "friendless and fallen." A paper was read by Mrs. Gunster, in which the descriptions given of the language and behaviour of the women frequenting the common lodging houses of the East-end were revolting in the extreme.

Mrs. F. A. Bevan's paper opened with a reference to the atrocities in the East-end, which have aroused horror and indignation amongst all classes of society. But these crimes did not stand alone; they were but illustrations of the cruelty of wickedness in the dark places. A very important division of the paper referred to the need of a higher standard of capability, fitness, and efficiency amongst female workers generally, and matrons of Homes especially. Mrs. Bevan further dwelt upon the importance of gaining the confidence of young women, and gave some needed cautions in reference to the subject of marriage.

In the course of the evening it was suggested that much good might be anticipated from the visits of Christian women to the common lodging-houses at the East-end and other parts

NIGHT SHELTERS.

Mr. Philip Gough, one of the foremost workers at the Gray's-yard Mission, has had it much upon his heart lately to establish in London night shelters for the relief of the utterly destitute. His desire is to open one immediately for women, and, if possible, another afterwards for men, say 150 of each. He is encouraged by the promised hearty support and co-operation of Mr. Geo. Holland (George-yard), Mr. Charrington (Great Assembly Hall), Dr. Harry Guinness (Harley-house), Mr. C. S. Thorpe (Rescue Society), and other servants of God.

His idea is to rent a suitable building, roughly fit it up with "plank bed," &c., and open it every night to destitute women. He does not even propose that bread should be given at the beginning, seeing that this would considerably increase the expenses. He would himself cheerfully undertake the superintendence of the fitting up, and the overlooking of the work, should funds be supplied for it. But after all, the chief aim would be to reach the souls of the outcasts, through texts of Scripture on the walls, by distributing tracts, and by reading the Scriptures, Gospel addresses, &c.

A SPHERE IN SOUTH INDIA.

The pressing need of the hilly district of Travancore, known as Pir Merde, has been brought under our notice by an esteemed correspondent, who writes:—

For many years the residents in this locality had no church, and no religious services, except when a missionary might visit it for health's sake, until Rev. Henry Baker, of the Church Missionary Society, settled there, taking a coffee plantation on his own account. He was instrumental in erecting a small church, where he frequently officiated, but since his death, several years ago, the people, English and native, have been almost abandoned.

Recently the Roman Catholics have been very active in the region, which is within the Church Missionary diocese of Travancore. The Bishop writes: "The Church Missionary Society sends out its missionaries for work among natives, and not for European communities. But the native population far outnumbers the European, and no doubt Roman Catholic zeal will accomplish the work which Protestants seem too feeble to attempt. Meanwhile English children are growing up accustomed to no worship but such as they see the Roman Catholics practise."

The C.M.S. doubtless are willing to supply the need, for one of their secretaries writes: "If a medical missionary were to present himself to us, who seemed suitable, we would consider the question of his being sent to Pir Merde, but no one has offered himself. Of course, unless a medical missionary were an ordained clergyman, we could not do what the residents at Pir Merde desire and need." Surely some suitable candidate will offer himself as soon as this need is known. The cultivation of tea is fast superseding that of coffee on these hills; and, as the late Mr. Baker was permitted to maintain a thriving coffee plantation, the like indulgence could not becomingly be denied a medical missionary if he possessed a small capital.

REV. W. HASLAM will conduct a ten-days' mission at St. James's, Plumstead, Kent, commencing November 17.

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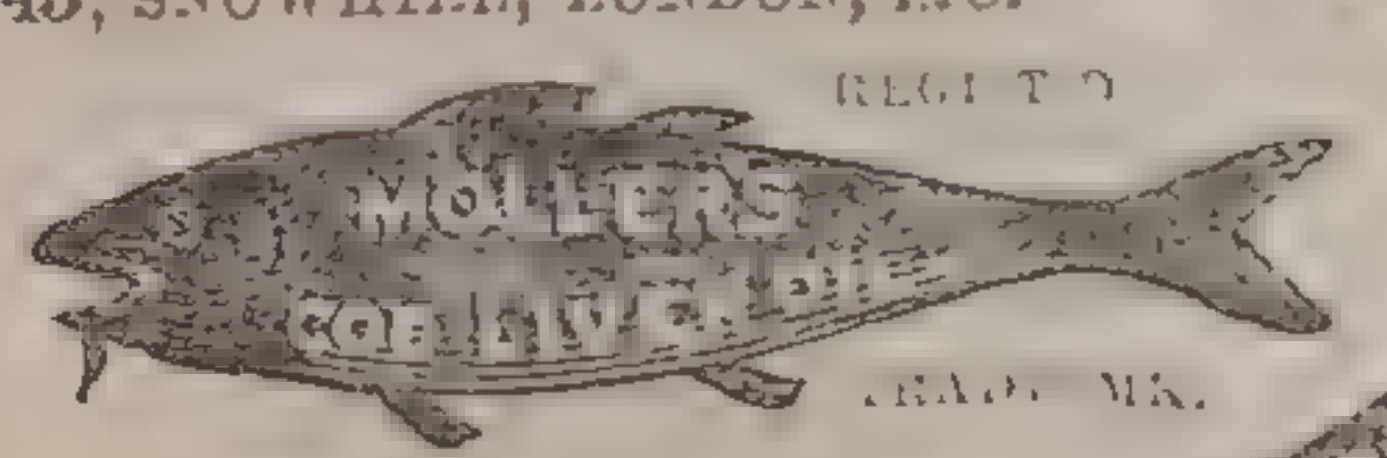

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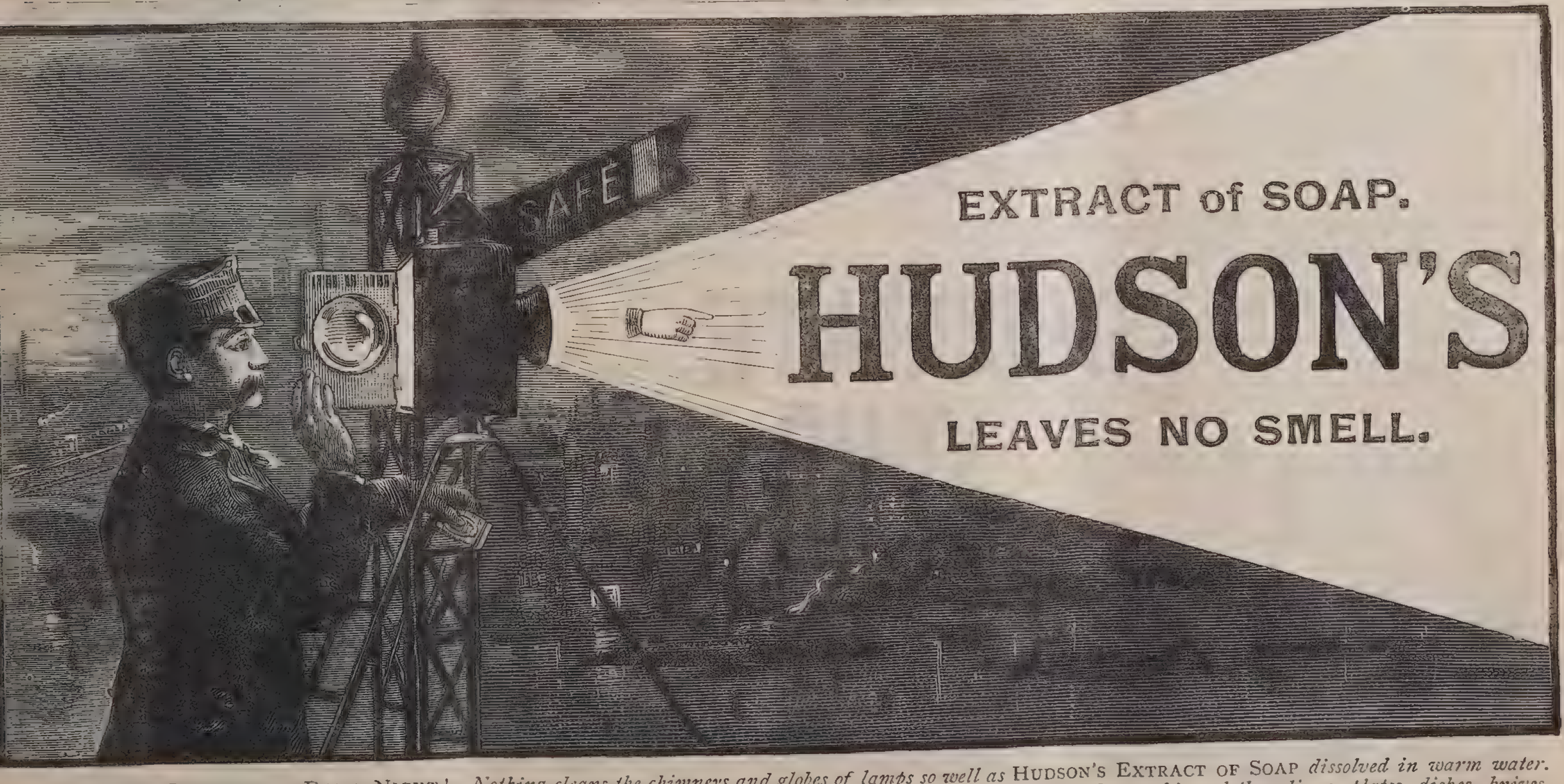
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(*Continued from page* 11.)

A LADY, who has been staying with two devoted Christian Women, is anxious to recommend their Apartments. A sitting-room with one or two bed-rooms. Clean and comfortable. Reasonable terms. A delicate Lady requiring Christian care would find a comfortable home. Ten minutes' walk from Blackheath Station.
63, Quentin-road, Lee.

A MEDICAL GENTLEMAN living in a Western Suburb of London, is willing to receive into his house, and assist with his work, a Student who may be studying at one of the London hospitals, or otherwise. The charges would be £2 2s. a week.—M. D., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

SOUTH COAST.—Two Ladies living in their own house, offer a friendly Home and cultivated Companionship to one or two Ladies. Terms, two guineas; or two sharing large room, three guineas. References exchanged.
SIGMA, Mercer's, 19, High-street, Worthing.

WATERLOO, near Liverpool.—Board and Residence offered to one or two Ladies in a quiet family. Good references given and required.—S. T., 49, Handfield-road, Waterloo, near Liverpool.

CHRISTIAN HOME for two young Men. Double-bedded room and private sitting-room, with partial board, 12s. each; full board, 16s. each weekly. Use of bath-room and piano.
12, Prideaux-road, Mayflower-road, Clapham-rise.

THE REV. FREDERICK WHITFIELD, Vicar of St. Mary's-in-the-Castle, Hastings, wishes to recommend the Apartments of a Lady in the same town, whose house faces the sea. Moderate terms.

COMFORTABLE CHRISTIAN HOME offered to delicate or elderly Lady, or one wanting opportunity of Christian work. Or Indian children would receive careful training.
Miss SAVAGE. Cressingham House, Sutton, Surrey.

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John Marriot's Idol, by Mary Russell Day (1s. 6d.), is a strange and unpleasant story of wrong-doing on the part of an aged man; side by side with this runs the tale of the heroism and holiness of Jane Harding; the book ends with justice being meted out to all.—Our Martha, by Edith Greeves (1s. 6d.), is excellent as a gift-book for servants. Martha is a sweet and beautiful character, and her unselfish life meets with a blessed reward.—My Brother Jack, by Emily Searchfield (1s.), is a story possessing true literary merit; but, better still, it has "heart" in it. Joan and Jack will do good to all who make their acquaintance.—Matthew Windrod, by James W. Dove (1s.), is an out-and-out Methodist story, full of warmth, and plenty of common sense.—The Story of Christian, by Samuel Gregory (1s. 6d.), is useful and helpful, as giving the main outlines of the beautiful allegory of Bunyan in simple form.—Love and Victory. Edited by Oliver Pacis. 1s. 6d. These twenty-five temperance dialogues may be found useful for Bands of Hope and temperance gatherings. They are arranged for from two to five characters.—The Ruby Necklet, by Beth Richardson (1s.), is a child's book, telling a story of sin, discovery, repentance, and forgiveness. —Ned's Victory. By Alice Briggs. 6d. Ned, the soldier lad, amidst the temptations of his calling lives an overcoming life, and is enabled to bring others to serve his Master.

MESSRS. J. F. SHAW & CO.

The new publications of this house are got up, as usual, in very attractive dress. Out in the Forty-Five, by Emily Sarah Holt (5s.), is a tale of the last century, written in excellent tone, and with a good moral purpose. The characters bear well-known English and Scottish names, and their conversation turns to a considerable extent upon the movements of Wesley and Whitefield. Opinions as to methods and impressions are freely expressed in the dialogue, which, however, is dominated by a thoroughly evangelical spirit. The work is decidedly instructive, as well as very entertaining.—From Squire to Squatter. By Dr. Gordon Stables. 5s. A capital illustrated volume, by a versatile writer. Squire Broadbent, becoming reduced in circumstances at home, at last goes to Queensland, where his high-spirited son had settled and succeeded as a squatter. Bush life and gold-diggings' experiences are ably delineated.—The Earls of the Village. By Agnes Giberne. 3s. 6d. Several persons of the name of Earl lived in the village of Falbrook, and this book gives an interesting account of their sayings and doings.—Alma Ryan. By Charlotte Mason. 3s. 6d. A picture of life governed by high principle; a love story coming in at the close.—Hillside Farm. By M. L. Ridley. 2s. 6d. A well-told tale of family pleasures and disappointments.—Up to the Mark? By Harriett Boultwood. 1s. 6d. This schoolboy's story, told in his own way, makes an excellent presentation volume for lads.

MISCELLANEOUS.

Told Ever so Long Ago. By Agnes Park. *Marshall Bros.* In the form of allegory, an aunt discourses to her nephew and niece of "things good, true, and lovely." Children will enjoy the book.

A wonderfully cheap, handy, and neat edition of Bunyan's Holy War has been issued by *Mr. Andrew Stevenson, Edinburgh.* It is well printed, in clear type, on good paper, and substantially bound in cloth boards. It costs only sevenpence.

Tales and Sketches, in Prose and Verse. By J. W. Wood, F.S.A. 5s. *Elliot Stock.* While there are some good thoughts in this handsome volume, the want of arrangement causes the reader to question the author's intent. Hymns, valentines, comic verses, and spiritual reviews are all jumbled together in confusion. The quatrain in praise of "Tobacco" and the lines upon "House Sparrows" come somewhat strangely from the writer of "Alone."

Birds and Beasts. By Rev. J. G. Wood. 3s. 6d. The many illustrations in this volume are excellent; the name of the accomplished author is sufficient guarantee that the letterpress is alike instructive and entertaining. Intelligent children will hail with delight so fascinating an introduction to natural history wonders. (*J. F. Shaw & Co.*)

The Lives of Robert and Mary Moffat. By their son, John S. Moffat. 3s. 6d. *T. Fisher Unwin.* At present, when so much interest is being evinced in missionary work, this popular edition, embellished with several illustrations, ought to find many readers. It will, we hope, be long ere the grand story unfolded in these pages is regarded as wanting in lively interest.

In Immanuel's Land. Memorials of Sophia Mary Frances Wood. By her Mother, F. L. Cheales. 5s. and 3s. 6d. *A. Holness.* This is a second and revised edition of a book which we know has been a blessing to many. We commend the beautiful record of this gracious young life to all who are seeking greater light in their Christian walk. To young Christians it must prove a valuable help.

Messrs. Cassell & Co. have just commenced the publication, in monthly parts at 6d., of a new and carefully revised edition of that standard favourite, the Popular Educator. This great work is so well known that it is almost superfluous to say it is a complete and reliable medium of thorough self-instruction, for all ages and classes, in every branch of a liberal education—literary, commercial, and technical.

The Sermon Bible. 7s. 6d. *Hodder & Stoughton.* This is the second volume of a work which most preachers are sure to find extremely useful. It is a rich mine of homiletic wealth, as well as an excellent guide to modern sermon literature. The area covered is 1 Kings to Ps. lxxvi., and on some passages of special experimental value there are several explanatory outlines, by preachers of name and power.

Abraham: or, The Obedience of Faith. By F. B. Meyer. This volume contains the series of studies which were recently given in these columns. There is something for all in its pages; for those who have not the faith which was accounted unto Abraham for righteousness, as well as for those who are the true children of him who has been apostolically designated the father of all them that believe. In serial form these chapters were read by many to great profit, and it is hoped that in this collected form they will be abundantly blessed. Several original illustrations help in the elucidation of the story. The price is 2s. 6d. and 3s. 6d. according to style of binding. (*Morgan & Scott.*)

Jeremiah: His Life and Times. By T. K. Cheyne, D.D. 2s. 6d. *Nisbet.* This is another volume of the "Men of the Bible" series. Those who know the devious ways of modern criticism, and can distinguish evident and ascertained truth from mere assumption and conjecture, however confidently expressed, will read it with considerable profit, as well as much interest. Questions arising in the study, and suggested by various interpretations of the history, are discussed in a very free and attractive manner. Like all others who pursue the "higher criticism," Dr. Cheyne finds much to reject in the positions of his fellow-speculators. The fact is becoming increasingly patent that Colenso, Wellhausen, Robertson Smith, and Dillmann are teachers whose errors are being continually corrected by their humblest, as well as their most distinguished disciples and followers.

REQUESTS FOR PRAYER.—For blessing on a mission being held in All Saints' Church, Caledonian-road, Holloway, N., by Rev. W. Laycock.——For blessing on a special mission at the Gospel Hall, Wood-green, London, N., by Mr. J. Crofton Rainey, commencing on Sunday, Nov. 25.——For blessing on a mission at Pontypool, by Rev. R. Balgarnie, Nov. 17 to 23.——For blessing on a mission at Queen's-park Hall, Harrow-road, conducted by Mr. Chas. Inglis, Miss Vansittart, and Miss Schofield.——For blessing on a mission in St. Paul's Church, York, conducted by Rev. A. R. D'Arcy and Rev. A. Roberts, from Nov. 10 to 20.——For blessing on a mission to be held at the Colchester Soldiers' Home, Nov. 17 to Dec. 2, by Messrs. Hogben and Middleton.——For blessing on a mission to young men, by Mr. Newton Jones, at the Priory Hall, Upper-street, Islington, from Nov. 18 to 23.——For blessing on a mission in St. James's, Woolwich, from Nov. 17 to 28, conducted by Rev. W. Haslam.——For blessing on missions at Walmer and Dover, commencing Nov. 9, conducted by Alexander Clark.

International S. S. Lesson.

Sunday Afternoon, November 25.

The Covenant Renewed.

Josh. xxiv. 19—28; Golden Text, ver. 24.

The Scene.—The neighbourhood of Shechem, the modern *Nablûs*, one of the oldest cities in the world. The population of Nablûs is now 5000, mostly Mohammedans. The minority, a few hundred strong, are chiefly members of the Greek Church. There are a few Samaritans and Jews, who hate one another as vigorously and desperately as did their forefathers in the days of our Lord. It is extremely probable, indeed almost certain, that this great national assembly was held in the narrow valley between Mounts Ebal and Gerizim, close by Jacob's Well, where the nation had met for a similar, but even more solemn and wonderful covenant-service, twenty-four years before (viii. 30—35, and Deut. xxvii. 1—10). Such is the configuration of this valley that one man could easily address an innumerable multitude. "In the early morning," writes Tristram ("Land of Israel" p. 149), "we could not only see from Gerizim a man driving his ass down a path on Mount Ebal, *but could hear every word he uttered*, as he urged it; and, in order to test the matter more certainly on a subsequent occasion, two of our party stationed themselves on the opposite sides of the valley, and with perfect ease recited the commandments antiphonally" (see also Beecher's "Life of Christ" chap. on Jacob's Well). Teachers should labour to make a vivid picture of this wonderful scene. The noble old man surrounded by the leaders of the nation, the historic meeting-place, the countless multitudes, Joshua's stern, earnest, but tender appeal, and the answering enthusiasm of the people.

The Leader.—Joshua was now 110 years old, feeble (xxiii. 1), and about to die. He is evidently afraid that the people will, in their prosperity, forget Him who made them prosperous. The beginnings of idolatry are seen among them (ver. 23). Notice the old man's consuming zeal for Israel's purity and devotedness to God. How *spiritual* he is! He believes in no good, no seeming prosperity, that is not based on true decision for God. He has no fear for them in respect of their enemies; but he does fear lest they should grow half-hearted, insincere, or hypocritical. Hence *decision for God* is the keynote of the whole lesson.

Ye cannot serve the Lord (ver. 19).—Many take this as equivalent to, "Ye cannot serve the Lord *in your own strength*," a great truth that may very well have been in Joshua's mind. We shall do well, however, to connect this clause with what follows, and read, "*If ye forsake the Lord*, and serve other gods, ye cannot serve the Lord." It is the Old Testament version of the New Testament saying, "Ye cannot serve God *and* Mammon." It is important to note that the chief point of the lesson is *single-mindedness, wholehearted decision for God, unreserved* consecration, as opposed to double-mindedness, insincere and partial obedience. The warning is not so much against thoroughgoing and formal apostasy as against the sin of cherishing idols, more or less secretly, at the very time when we endeavour to serve God. Even in her worst days Israel never renounced God entirely. Her temptation was to *practical* as opposed to *formal* apostasy. Just so with us; few of us are avowed atheists, yet how many mingle the worship of self, the following of sin and ungodliness, with the profession of, and even with the practice of, the service of God.

Reasons for True Decision.—If we include the early portion of this chapter, we find seven reasons given, each of which is most pertinent to our own case. (1) *Gratitude* (vv. 2—13).—God's former mercies recounted. They owe *all* to Him. (2) *Duty.*—Being their God, their Redeemer and Preserver, their *first* duty was to love, serve, and trust Him. (3) *God's faithfulness* to them called for answering faithfulness in them. *He* had been true to them, overcoming all their enemies; now *they* should be true to Him. (4) *Joshua's personal example* (ver. 15).—A powerful appeal this from one so venerated as he! Yet to how many of us do the holy lives of loved friends and teachers make a similar appeal. (5) *Covenant vows.*—"Therefore will we serve Him *for He is our God*"—words spoken by the people, not Joshua. (6) *The judgment that would follow disobedience* (19, 20).—"The Lord will not forgive," &c. There is no limit to God's forgiveness in the case of the truly penitent; but these verses suppose them to be at once wilful and hypocritical, wishing to go their way, and yet hoping for God's mercy. (7) *God's jealousy* (ver. 19).—He *abhors* a *divided* heart. How solemnly this truth is reiterated throughout Scripture, even to the last words of Revelation (chap. iii. 15, 16).

Witnesses to the Covenant.—(1) *Themselves* (ver. 22). Everyone who willingly promises to serve God will, in case of apostasy, be a witness against himself in the day of account. Can there be a more terrible judgment than that of one's own conscience fully roused by the Spirit of God? Should it witness against us *now*, let us listen in time. (2) *The Stone of Memorial* (vv. 26, 27).—So Baptism or the Lord's Supper are stones of witness against all who have observed them. *The Oak of Memorial* (ver. 26) was called "Abraham's Oak," probably the one mentioned (Gen. xii. 6). So certain buildings, localities, or anniversaries witness to the act of voluntary dedication to God once made by us.

ILLUSTRATION.

A soldier who had lived in notorious wickedness was aroused to deep spiritual concern. At the evening roll-call, he asked to be allowed to say a few words; and, after permission had been given, said:—"Comrades, you know how wicked I have been, what a life I have led in this regiment. With God's help, this day Charley Rockwell turns over a new leaf, and begins to live as a Christian. He wants your forgiveness for the wrongs he has done, and asks you to join him in trying to serve Christ." He made his decision consistent by restoring his gambling gains. So he *put away the strange gods*, &c., and became a happy Christian man.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, November 25.

The Impotent Man.—John v. 1—16.

Christ's miracles were mercies and the symbols of greater mercies. Each act is an expression of sympathy and a sermon touching the power of Christ to heal and bless the soul. The miracle we are now to consider was wrought upon the occasion of a great feast (ver. 1). Our Lord made the most of special occasions. Comp. Mark ii. 1, 2; John vii. 37. Races, fairs, market days, and great funerals furnish the Christian worker with great occasions still, and he ought to make the most of them. Note:—

(1) The Man's Condition.—(*a*) *He was one of a multitude.*—Jesus thinks much of the individual. He cares not only for the great multitude but for the component parts of it (comp. "thinkest upon me," Ps. xl. 17). (*b*) *He couldn't help himself.*—In a recent boat accident the only person drowned was a man who, being able to swim, thought he could save himself. Jesus comes to save those who cannot save themselves. Comp. "without strength" (Rom. v. 6). (*c*) *He had been afflicted for a long time.*—Comp. Luke viii. 27, xiii. 11. Diseases of long standing yield readily to the healing touch of Jesus. (*d*) *He was looking to the pool for help* (ver. 7).—Some look to the preacher, some to the penitent bench and some to the baptismal font; false grounds of trust (Ps. xx. 7). (*e*) *He had failed to get healing at the pool* (ver. 7).—Many have failed in the search for rest, because they have sought it in forms and ceremonies (Heb. x. 4). (*f*) *He was discouraged.*—He could scarcely have hoped he would ever be saved, but the blessing came. The ship in which Paul sailed to Rome was wrecked, but help came when all hope was gone (Acts xxvii. 20). None need despair of salvation when Jesus is near to save. (*g*) *Nobody cared for Him.*—"No man" (ver. 7). Many disregarded by men are cared for by the Lord (comp. Isa. lxiii. 5).

(2) The Master's Appeal.—"Wilt thou?" (ver. 6). Surely the man was willing, but the Lord would draw from him an expression of his helplessness and of his desire to be saved (Ps. xxxiv. 6). It is not enough to be willing for Christ to save us, we must earnestly desire salvation. Notice how the appeal is adapted to the man's need ("made whole"). Jesus proposes to save the soul, and not that the sinner should save himself. The power of Christ was equal to the work of the man's restoration (Heb. vii. 25). We see this in the healing of the man. Jesus saved him easily (no remedies used), quickly ("immediately," ver. 9), and completely (he was made whole).

(3) The Complete Cure.—The man got: (*a*) *Freedom from disease*; (*b*) *A new supply of strength*; (*c*) *Ability to walk*; and (*d*) *Power to work.*

Personalia.

Mr. Denham Smith has again rallied, and is this week free from the prostration and suffering which followed the recent attack. He has been able to leave his bed for short intervals.

Mr. Gordon Forlong asks us to say that he often receives from kind friends at home papers wrongly addressed; he wishes to intimate that "Wanganui," New Zealand, is the correct address.

Mr. George H. Vanderbilt has purchased 1000 acres of land near Ashland, N.C., a beautiful and healthful region, where, in conjunction with several friends, he intends to found a great industrial school for the education of poor white children, so that they may be taught how to support themselves.

The late Samuel Morley.—We welcome a new and popular edition of Mr. Edwin Hodder's "Life" of this much-esteemed city merchant, whose name and memory will be a fragrant possession of the churches for many a generation to come. It is published by Messrs. Hodder & Stoughton (5s.)

Mr. Lewis E. Jackson, so long the secretary of the New York City Mission and Tract Society, has died at the age of sixty-six, of Bright's disease. The Society had in Mr. Jackson a most faithful and able manager of affairs. He had the cause thoroughly at heart, and much of its success was due to his painstaking labours.

Rev. W. C. Van Meter.—We regret to learn that this well-known worker expired at Rome on the 26th ult., after a brief illness. Mr. Van Meter's work in Rome dates from 1870, when the city was opened to Protestant effort by the entry of Victor Emmanuel. His remains were interred in the city which he so much loved, and for whose people he laboured so earnestly. Mr. Van Meter was 68 years of age.

The Nun of Kenmare.—American mail news to hand says that at Pittsburg, U.S., it is positively stated that the celebrated Sister Mary Clare, the Nun of Kenmare, has changed her religious views, and is now actively opposing the Roman Catholic Church. It is added that the Nun of Kenmare will publish an autobiography containing the account of her conversion to Protestantism, which will reveal many secrets of the Church of Rome.

Rev. Canon Hoare has returned from his holiday with eyesight seriously impaired. There is much concern on this account among the members of his large congregation, and in Tunbridge Wells generally. The loss is the more marked because the richly evangelical nature of the Canon's preaching has been remarkably based upon Scripture, to which he has continually turned. He now requests the congregation to seek out for themselves the numerous Biblical references with which he has been accustomed to illustrate and enforce his discourses.

Dr. Barnardo, in *Night and Day*, refers to the law which gives a parent absolute rights over his children, although he may have utterly neglected his duties, and grossly abused to the worst ends the opportunities which the custody of the children gave him. "I am told that I shall have to give up children whom I have rescued, and let their young lives be once more smirched in the foul mire from which I took them. *If God spares my life, however, I know I never shall.* There is a case now pending, which I am told will go against me. Unless I give up a little girl whom I have rescued to the custody of a worthless fellow who claims to be her father, he will, I am told, apply to the Courts for a writ of *Habeas Corpus.* This is a case in which, if it be decided against me, *I shall nevertheless decline to surrender the child*, and I firmly believe that if I am committed to prison for contempt in refusing to obey such an order, more rapid progress will be made in one month in obtaining the repeal of an injurious law, than by the efforts of isolated philanthropists, in Parliament or out of it, in a whole year."

GIFTS TO CHARITIES.—*The Philanthropist* for November contains a full list of the awards to charities and societies just made by the administrators of the residue of the estate of the late Miss McKellar, of Argyll-lodge, Chapham-park, which lady, after providing reversionary benefits to some forty-five different hospitals and charities, left her residuary estate, amounting to £43,848, for division amongst other charitable and benevolent institutions, at the absolute discretion of her trustees.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive only 570. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions gratefully received.** Superior provision made for private cases on payments regulated by the Board of Management.

Bankers, Messrs. HOARE, 37, Fleet-street, E.C.
H. GERARD HOARE, Esq., Treasurer.
JAMES DOWNING, Secretary.
Offices, 36, King William-street, E.C.

FATHERLESS.—The Board of Managers of the ASYLUM for FATHERLESS CHILDREN, Reedham, Purley, Surrey, earnestly APPEAL for HELP to maintain and educate the **300** Children now under their care. These children have been admitted to the Asylum at ages varying from six months to eleven years, and will all be retained and cared for until 15 years of age.

The Institution is entirely Unsectarian, has no endowment, and is, therefore, dependent upon public benevolence for support.

The necessary expenditure averages **£8,000** per annum, but the only reliable income—that from Annual Subscriptions—does not provide one-third of that amount, hence the necessity for this Appeal. ANNUAL SUBSCRIPTIONS and DONATIONS will be most thankfully received. HENRY SPICER, *Treasurer.*
JOHN R. EDWARDS, *Secretary.*
Office—35, Finsbury-circus, E.C.

ORPHAN WORKING SCHOOL (instituted May 10, 1758).

Senior children at Maitland-park, N.W.
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635 orphan and other necessitous children from infancy to 14 years of age are now maintained and cared for by this National Charity. Founded more than a century and a quarter ago. More than 4 000 have been benefited.

President—H.R.H. the DUKE of CAMBRIDGE, K.G.

The NEXT ELECTION of CHILDREN will take place on Wednesday, January 30, 1889.

Children of both sexes, between infancy and 11 years of age, are eligible from all parts of the Empire.

Forms of nomination of candidates must be in the hands of the Secretary, completed, on or before November 30.

The need of FUNDS is most urgent.

Contributions sent now will entitle the subscriber to vote at the forthcoming election.

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THE SUFFERING AND UNEMPLOYED POOR.

Sympathising friends are heartily thanked for contributions toward giving Food, Coals, and Clothing to the Poor of a very poor London parish. For each 10s. forwarded, 15 adults or 20 children can be provided—by a local Committee—with a substantial meal.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell (nearly 30 years in London), 45, Colebrooke-row, N.

UNIVERSAL WEEK OF PRAYER, JANUARY 6—13, 1839.—The Evangelical Alliance, by its various Branches throughout the world, has issued its annual invitation and programme for the Week of United and Universal Prayer at the commencement of next year. Ministers and others friendly to this object are cordially invited to co-operate. Papers containing the suggested subjects may be obtained of the Secretaries of the Alliance, 7, Adam-street, Strand, London.

10/- worth of Books for 4/6

MESSRS. MARSHALL BROTHERS will send the following Books:—Helps to Burdened Souls, 8d.; Christian Homes, by Thornley Smith, 2s.; Leisure Hours with London Divines, 2s. 6d.; The Brothers Turville, a Tale, 2s.; Footmarks of Jesus, by J. P. Hutchinson, 1s.; "Christine," an Autobiography, 1s.; The Saint in Sunshine, 10d.—for **4/6.**

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BASIS.—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the **500** Boys now in the Homes. Over **1,000** have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN; or the Secretary,

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FRIENDLESS AND FALLEN.

TO THE READERS OF "THE CHRISTIAN."

I shall be thankful now to **RECEIVE DONATIONS,** *as the great needs of Winter will soon press, and the work of* 1888 *will also soon end; but* **I AM NOT ANXIOUS,** *for* **HE WHO HAS SUSTAINED** *in a continuous Christian Work since* 1847, **WILL NEVER FAIL.**

THE LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION, *established in* 1857, *now sustains Homes, &c., in different parts of the Metropolis for upwards of* 200 *Young Women and Girls, and for these I plead.*

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Note.—Friends will please notice the **exact title,** "Scripture Readers' Society for Ireland," and not Irish Scripture Readers' Society."

MIDNIGHT MEETING MOVEMENT.

THE Committee, through their Organising Superintendent, Mr. J. H. L. CHRISTIEN, have just completed a

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Among the Churches.

CHURCH OF ENGLAND.

Rev. W. H. Barlow, the vicar of Islington, has been mentioned as a possible suffragan bishop for the northern district of the diocese of London.

Bishop Crowther sailed on Saturday week in the s.s. *Calabar* for Sierra Leone. The Bishop is now eighty years of age, and just sixty-six years ago was rescued by a British man-of-war from the slave-dealers.

A ten-days' mission, conducted by Rev. S. A. Selwyn, vicar of St. James's, Hatcham, has been held at St. Mary's, Malden. The rector, Rev. A. L. Hunt, hopes to carry on further evangelistic work by means of the Church Army, a branch of which will shortly be formed.

The county of Shropshire, in which Bishop Walsham How spent twenty-eight years, has taken in hand a mission district in Tottenham, and has already contributed £1600 for the mission-hall and £1500 for the building of the church.

The boys of Rugby School entirely support a native Christian school in Masulipatam, South India, founded forty years ago by Henry Fox. There is now talk of adding mission work at home to this philanthropy. The sphere would be the East-end of London, or Leicester, or perhaps Birmingham.

In the parish of St. Paul's Lorrimore-square, Walworth, London, S.E, the work of evangelisation, says *The Record,* goes vigorously forward. The last development has been the establishment of a house for ladies who devote themselves to work among the poor. There are now four ladies residing in it, but more workers are urgently needed. Those already in residence are much overdone, and new wants become apparent almost every day.

CONGREGATIONAL.

A navvies' mission reading-room has been opened in connection with the Chinley (Derbyshire) Church, intended for the use of the men employed on the Dore and Chinley line.

Rev. Fred. C. B. Fairey has made a mission voyage of 1,427 miles down the Murray River, Western Australia, 1,150 miles of the distance in the *Evangelist* canoe. Soon after the close of a lecture in the North Adelaide Congregational Lecture Hall, the canoe and all the fittings were by some accident destroyed by fire.

Dr. Behrends, pastor of the Central Congregational Church in Brooklyn, told his people on Sunday, the 21st ult., that the year before they had given a little less than a thousand dollars to the American Board for Foreign Missions, and that this year he wanted thirty per cent. advance. When the collection came to be counted up it amounted to over twenty-one hundred dollars.

The North-West District of the London Congregational Union has arranged to hold an Autumnal Conference annually on Sunday-school work, to which are specially invited the ministers and delegates from the churches in the North-West district, and also the superintendents, secretaries, and two delegates (male or female) from each of the schools in these district. The first of the conferences was held on the 30th ult., in the schools of Paddington Chapel.

METHODIST.

The annual missionary gatherings are now being held in many circuits. To awaken a deepened interest in the foreign work, the use of the magic lantern is being resorted to with no little success. Rev. J. Nettleton, of Brixton, himself for some years a missionary in Fiji, has been giving representations of mission work in South London churches, and has attracted very large audiences.

The Primitive Methodist Missionary Society is receiving good support from a series of great district missionary conventions being held in different parts of the country. It is hoped to get the new expedition to Central Africa on its way to the interior early in the new year. The enterprise will be led by two English missionaries. Many prayers are being offered up for God's blessing to rest upon this expedition to the Barotsé valley.

A remarkable outpouring of God's Spirit has been manifested at Mere, Wilts., in the Primitive Methodist Motcombe Circuit, where Mr. John W. Bennett, of Southampton, has been labouring for three weeks. Seventy souls have professed decision. The greatest unanimity has existed between the Primitives and the Congregationalists of the town, and both churches have been blessed. Good work for God has been done in many other parts of the circuit where Mr. Bennett has laboured.

Encouraged by the hearty response to the appeal amounting in all to close upon £3000, the conductors of the West London Mission have set about the extension of the work. Lincoln house has been vacated by Mr. and Mrs. Nix and the brotherhood, who now occupy commodious premises in Fitzroy-square, to be called "Wiclif House." Lincoln House will be converted into a crèche and a shelter for friendless and homeless girls. Rev. Hugh Price Hughes announces that steps have been taken to secure an additional mission-hall in a crowded quarter.

The Adult Bible-class movement, says *The Methodist Times*, is spreading with considerable rapidity. As the result of what he had read in the Methodist newspapers of Mr. C. R. Parson's great class at Bristol, and of similar classes, Mr. Jennings, of Plymouth, was led to commence such a class in his own town. Mr. Jennings has been almost as successful as Mr. Parsons, and of late both these gentlemen have been employed in visiting various circuits, in order to help local workers to establish adult classes. Mr. Jennings has just visited Newcastle-on-Tyne, where he has assisted to commence one of these classes in the Elswick-road Circuit.

Mr. E. P. Telford, who has returned from an evangelistic tour in America, has been successfully conducting a month's mission in Scotland-street Methodist New Connexion Chapel, Sheffield. There have been overflowing congregations, and some remarkable conversions occurred.

SALVATION ARMY.

New barracks were opened last week at Kilburn, and this week at Ely.

The Clothworkers' Company have made a grant of £10 towards the Army funds.

Major Adams' report, at the Seventh Scotch Anniversary recently held in Glasgow, was most encouraging.

The Canadian-Indian party, who "farewelled" at Exeter Hall on Monday evening, leave London to-day for Genoa, and hope to arrive at Bombay on Dec. 9.

PRESBYTERIAN.

An eight-days' Gospel mission has been held in connection with the Silverhill Church, St. Leonards-on-Sea. This special effort had been before the minds and in the prayers of the people for several months past, and God has vouchsafed an abundant blessing upon it. Not a few have surrendered themselves to Christ, and several who have for years made a formal but lifeless profession of Christianity have been enabled to trust in the Redeemer, and to enter upon the joy and peace of believing.

A great revival has been the result of a three-weeks' mission at St. Andrew's Church, Swansea, conducted by Mr. W. Thomson, of Glasgow. The word was preached with power, and large numbers professed conversion. The members of the church have also been much quickened and refreshed. As an outcome of the services, a Guild for Young Men and Women has been formed, the object of which will be the enlargement of the Christian usefulness of its members. A permanent home mission in a poor district of the town is to be commenced immediately. The winter's work has been most auspiciously begun, and much blessing is expected to attend it.

SOCIETY OF FRIENDS.

Joseph James Neave returns to Australia on the 16th inst., expecting to spend some years more in service among the scattered Friends there.

Professor Trueblood, LL.D., writes an able paper in *The Christian Worker*, in support of periodical conferences of American Yearly Meetings, and a committee of Indiana Yearly Meeting recommends it, "provided six or more Yearly Meetings unite in the concern," 1892 for the first.

Hereford school anniversary was recently held, and was a happy and hopeful time. Growth all round marks the school's work, and several testified to the blessing received there. Frederick Pessions, Gloucester, and William Hobson, Cardiff, besides local friends, helped in the service.

On Saturday last the remains of Hannah, widow of the late Joshua Richardson, of Neath, were laid in their last resting-place there. She was 87 years old, and her death breaks another connecting link between a prominent and honoured generation now nearly gone, and our own.

Isabella Young, York, and Maria L. Gilpin, London, have just concluded a week's mission in one of the branches of Friends' Christian Mission, Birmingham. Every night, after the first, there were anxious souls "inquiring their way to Zion," and twenty-three pledges were taken at the Saturday evening temperance meeting.

BAPTIST.

Rev. E. L. Hamilton, formerly pastor of Hay-hill Chapel, Bath, and who for the past few years has been conducting services at the Assembly Rooms in that city, is about to leave for the mission field in Africa. At a farewell meeting good wishes were expressed for prosperity in his future work.

Notice has been given by Rev. John Haslam, president of the Yorkshire Baptist Association, to the Council of the Baptist Union, that it is his intention to move a resolution urging the desirability of the amalgamation of the General and the Particular Baptists, and praying that steps may forthwith be taken to effect it.

On Sunday week the first service in connection with the starting of a Baptist Chapel at Herne-hill, Surrey, was conducted by Mr. Frederic Carter (connected with Mr. Spurgeon's Pastors' College), at Railton-road, where the services will for a time be held. There was a full attendance, and the singing by a choir of boys from Mr. Spurgeon's Orphanage was much appreciated.

At Longcross Baptist Chapel, Cardiff, on a recent Thursday evening, Rev. F. C. Spurr gave an address on the Ordinance of Baptism, in the course of which he expressed his willingness to baptize there and then any who desired it, and who would satisfactorily answer his questions. Five persons came forward, two of whom, after a declaration of personal faith in Christ, were immersed, the other three being reserved until the following Sunday. Those baptized belonged to the Church of England.

NOTES FROM SCOTLAND.

The Sabbath evening evangelistic services at Tobermory continue to be highly appreciated, and there is evidence of blessing.

Mr. and Mrs. Webster conducted evangelistic services in the Fishermen's Hall, Buckie, on Sabbath week. The people turned out well.

Evangelistic meetings, under the auspices of the Y.M.C.A., Banff, have been held in the Seafield-street Hall. Mr. McKenzie was the evangelist.

A daily service has been introduced in Govan Parish Church. Besides an afternoon service the Church is open daily for six or seven hours for the purpose of private devotion.

The Edinburgh Evening Dispatch is publishing almost every day reports of addresses by Rev. John McNeill. *The Dispatch* is the evening issue of *The Scotsman.*

The Bible-class at Clutha Works dining-hall, Plantation, Glasgow, conducted by Mr. W. S. Ross, held their first soiree on Thursday last. Over two hundred were present. Mr. Ross gave an interesting account of the work, which has been blessed to the conversion of many.

The annual Conversazione of the Home Mission Union was held last Friday in the Christian Institute, Glasgow. The purpose of this Mission is to supply the missing link between the Church and the masses. During the past twelve months 828 men and women of the non-churchgoing class have been led to join the Church through its instrumentality.

"FALLEN ON SLEEP."

Rev. John Dickenson, for forty-four years a minister of the Primitive Methodist Connexion.—Rev. W. F. Everitt, of Helston, Cornwall, a prominent minister of the United Methodist Free Churches.—Rev. G. Cooper, of Liverpool, senior naval instructor and chaplain in the Navy.—Rev. W. H. Iggulden, Warden of Browne's Hospital, Stamford, whilst preaching on Sunday afternoon in Little Casterton Church, near Stamford, was seized with a fit of apoplexy, and expired within four hours.

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Appeals.

Borough Market.—Miss E. Sandell begs for clothing to be distributed in connection with the mothers' meeting at the Mission Hall, 9, Park-street, Borough, S.E.

Medical Aid Society.—This Society, established 1879, to provide poor gentlewomen with the best medical aid and medicines, free of all charge, is now £150 in debt. A friend has kindly promised £10, if nine others will do likewise before Christmas. Full particulars on application to Captain Hamilton, 2, East India-avenue, London, E.C.

Ham Yard Soup Kitchen and Hospice.—The Hospice contains twenty beds for cases of temporary sickness. For years on Christmas Eve the committee has been enabled to give a good dinner to about a thousand very poor families. Gifts of money and kind are solicited for this special object. Communications should be addressed to Mr. W. Stevens, superintendent, Ham Yard, W.

Brunswick Hall, Poplar.—Will your readers help us to carry on the work amongst the poor at this hall? We are now without funds. In addition to giving free meals, visits are paid to railway and police stations, docks, ships, hospitals, &c. We carry on Sunday-schools and Band of Hope, work amongst dock labourers, &c. Any help in funds, left-off clothing, tracts, &c., will be thankfully received by George Fuller, superintendent, Brunswick Hall, Poplar.

St. Andrew's, Hoxton.—We have started a branch of the "Young Men's Friendly Society." The main object is to obtain a good influence over boys between the ages of thirteen and eighteen. For this purpose, in addition to Sunday Bible-classes, various games, papers, magazines, &c., are provided for their use three evenings a week. We should be much obliged if your readers would send us suitable periodicals, &c.; also any old numbers of *The British Workman.*—(Rev.) W. L. May, St. Andrew's Church Institute, Canal-road, Kingsland-road, N.

REV. W. HAY AITKEN will conduct a mission in St. Mary Magdalene, Upton, Torquay, November 18 to December 3. Our readers are asked to unite in prayer for blessing on the work, and in praise for much blessing given on Stone and St. Helen's missions.

MR. RICHARD MURPHY is conducting a three-weeks' Gospel mission at Adelphi Hall, Paisley, in connection with the Lodging-house Mission. The meetings have been very good; the word has been preached with power, and not a few have decided for Christ.

WEST AFRICA.—At the monthly meeting of the C.M.S. Lay Workers' Union, held on Monday week, Rev. W. Allan, vicar of St. James's, Bermondsey, gave an account of his recent visit to West Africa. Sierra Leone, Mr. Allan said, was not the dismal swamp so many seemed to imagine, but was in as beautiful a situation as probably most present had ever seen. In describing the work of the various missions, he said that the progress made during the last twenty years was nothing short of wonderful. Large congregations, regular attendance at the Lord's Supper, hardly a child unbaptized, complete absence of Sunday trading, all testified to reality and success. Still, with all this attention to external things, a low moral tone in many instances had to be deplored. This was doubtless due to hereditary causes, and could not occasion surprise when it is considered that only a generation or two back the people were sunk in the lowest heathen degradation. In some cases he had never met men of greater spirituality. —*Record.*

Notices.

Inspiration of the Scriptures.—One is often met with the inquiry, "What evidence have you that the Scriptures are inspired?"...You cannot wade through books at a conversation, and I want to be able to reply off-hand.—Harold. No one but the Holy Spirit can enable you to "reply off-hand" as to the inspiration of the Scriptures. When, by his operation, the living and powerful Word has pierced you to the dividing asunder of soul and spirit, and of the joints and marrow, and discerned the thoughts and intents of your heart, you will have no difficulty in "replying off-hand," but not in an off-handed way, to the question, "What evidence have you that the Scriptures are inspired?"

Communications Received with Thanks.—W.H.K. W.C.G. G.N.K. W.R.B. J.C.S. P.P. A.B. M.E.C. E.V. G.J.H. F.R. R.S.M. H.M. M.W. G.S. H.E.W. M.H. R.F.W. B.B. H.B. E.J.P. F.N.C. R.H. W.C. C.E.I. A.L. W.H. A.M.S. G.H.G. E.T.S. W.T. A.R.D. R.C. C.W.P. E.H. J.F. T.J.B. W.B. C.S.R. E.C. A.M.M. F.J. A.B.S. W.M. M.O.D. H.M'I. A.W. E.W.T. E.S. A.E. K.I.G. E.W.M. E.J.W. G.S.C. J.C.E. J.F. G.F. E.M.L. K.W. L.J. F.P.C. C.T. H.C.L. H.H.E. A.M. J.H. L.A. C.S. A.W.R. J.B. G.M. L.W. J.P.H. L.O.B. M.R. S.S. H.S.T. T.R.L. A.B. L.O. W.S.R. W.M.O. G.B. A.J.B. J.D. J.M.G. W.A. E.F.G. G.F. J.H.H. J.I. E.W.J. C.R.H. W.H.S. A.W.M. T.R.H. S.M. J.M.D. A.C.R. J.M.F. S.G.B. S.H. H.C. D.H.H. J.C. N.H. H.W.T. G.F. W.T.F. W.H.H. J.M. E.C.N. H.M. B.H.N. M.T.S. F.T.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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TEMPERANCE NOTES.

HOME.

Mr. William Forbes closed his mission on Thursday last at Heyrod-street Hall, Manchester. Many pledges and ribbons were taken.

The Holborn Guardians have resolved to allow no more public-houses, and not to renew those existing on their Highgate property.

It has been decided in the Scotch Court of Session that publicans compelled by law to close earlier are not entitled to a reduction in the licence fee.

The Christian Leader says many day-school teachers squeeze in a little temperance teaching, either in the headings of the copybooks, the music, or other ways.

The Governor of the Isle of Man proposes extensive changes in the local licensing system. One is that grocers having a licence must have an entirely separate shop for liquor sale.

The London West-end Cabdrivers' Gospel Temperance Association recently held a successful meeting. Mr. T. Gent, Missionary to Cabmen, gave a report of the past year, mentioning cases of men who have been saved from drink and moral ruin.

Mr. George Blaiklock has during the past month been addressing a large number of farewell meetings. He has visited Manchester, Hoylake, West Kirby, Bath, Bodmin, Plymouth, Shaldon, and Newton Abbott, and all the meetings have been successful. Mr. Blaiklock will leave England for his Australian tour in February next, and will be busy lecturing up to that time.

Mr. Edward T. Smith, of Birmingham, has given his recitals of Gough's Orations in Moneymore, Donegal, Enniskillen, Boyle, Castlefin, Coleraine, Ballymena, Lecumpher, Coagh, Downpatrick, Dublin, and Kingstown, receiving a most enthusiastic reception in each place. Mr. Smith conducted a mission in Londonderry from the 7th to the 14th ult. He is now conducting a mission in Waterford, and will subsequently address meetings in Limerick, Cork, &c.

FOREIGN.

In New Guinea to supply natives with firearms, drink, or opium will be illegal.

At Sacramento, California, the police may revoke any licence on petition of a majority of the residents in the block.

Colonel Crookshank, killed in the late operations against the Black Mountain tribes in India, was president of the Soldiers' Total Abstinence Association.

An Australian company has lately purchased about 500,000 acres of land on the River Murray, and though not teetotalers, have prohibited the sale of drink on the estate.

SOUTH LONDON PALACE.—Gospel services are about to be held here on Sunday nights during the winter, by the Evangelistic Mission. Mr. Wm. Grove will preach on Sunday evening next at seven; the hall is in London-road, near the Elephant and Castle. The co-operation of Christian workers in the neighbourhood is desired.

[1084]

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Mon., Nov. 19, and 26, and Dec. 3 and 10, lectures, by Rev. James Neil, on "Figurative Language of the Bible," 6.30 p.m. Nov. 20, 6.30 p.m., addresses by Misses Leitch, of Ceylon.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays, Nov. 18 and 25, 3 and 7 p.m., Rev. F. D. Sanford, of Boston. Between these dates, daily meetings for Christians, 3 and 7.30 p.m.

Y.M.C.A., The Priory, 198, Upper-street, N.—Week of prayer for young men; addresses: Thurs., Nov. 15, 8.30 p.m., Mr. W. Edwyn Shipton; Fri., Mr. Grattan Guinness; Sat., Rev. F. B. Meyer. Sun., 8.30 p.m., special mission to young men will be commenced by Mr. Newton Jones.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Week of prayer for young men, each evening at 8.45. Thurs., Nov. 15, social meeting, 8.30 p.m. Addresses by delegates to the Stockholm Conference.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 7.30 p.m., public, Mr. E. Kerwin. Thursdays, 8.30 p.m., Bible talk, by Mr. J. Gibson Watson.

Y.M.C.A., 186, Aldersgate-street, E.C.—Fri., Nov. 16, 8 p.m., Bible-reading, by Rev. F. B. Meyer. Mon., Nov. 19, 8 p.m.. address to young men, by Mr. J. H. Putterill, "A Terrible Night." Tues., Nov. 20, 8 p.m.. debate, "Technical Education." Wed., 8 p.m., lecture by Mr. Frederick Villiers, the war artist, "Here, There, and Everywhere."

Y.M.C.A, Finsbury Park Hall, 255, Seven Sisters'-road, N.—Week of Prayer: Fri., Nov. 16, Mr. G. W. Forman, at 8.30; Sat., Nov. 17, Mr. H. Holme, at 7. Nov. 18, at 7, valedictory service of China Inland Missionaries (mostly Y.M.C.A. men). Nov. 19—24, mission, conducted by Mr. W. R. Lane, each night at 8. Sun., Nov. 25, afternoon and evening, Mr. R. C. Morgan.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Thurs. next, 11.30 a.m., Bible-reading, by Rev. F. B. Meyer. All cordially invited.

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m, Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

Conference Hall, Mildmay-park, N.—Sun., 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. J. Shaw. Tues., Nov. 20, 7.30 p.m., "Mission Work in Belgium," by Rev. Charles Merle D'Aubigne. Thurs., 3 p.m., Bible-reading, by Rev. J. Neil, "Picture Language."

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Nov. 16, Bible-study; subject—"The Lord Jesus Christ as King." Tea at 6. Christian workers and friends specially invited.

Dr. Adolph Saphir's lectures on "The Bible," Thursdays, St. John's Presbyterian Church, Allen street, Kensington, 11.30 a.m. Tickets from Mr. R. J. Masters, 327, Vauxhall Bridge-road, S.W.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row, W.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Nov. 16, Rev. E. W. Moore. Nov. 23, Rev. C. A. Fox.

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Nov. 21. Tea at 6; meeting at 7. Address by Rev. F. B. Meyer, on "The Conditions of Successful Christian Work." Miss Macpherson will give an account of her recent visit to Canada.

Conference Hall, Eccleston-street, S.W.—Sun., Nov. 18, Mr. A. C. P. Coote, 3.30 and 7 p.m.

Great Assembly Hall, Mile End-road, E.—Sun., at 11 and 6.45, Mr. Richard Coade.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Eleventh annual meeting, Fri., Nov. 23. Tea at 5.30; meeting at 6.30; Lord's Supper at 8.30.

Walford-road Hall, Stoke Newington, N.—Sundays, at 11 and 6.30 p.m., and Wed. at 8, Mr. James Townley.

Salvation Army.—Two days with God, Exeter Hall, Dec. 11 and 12.

Speke Hall, Battersea (close to Clapham Junction).—Mr. Reader Harris, Sun., at 11 and 7; Thurs., at 8.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m., Ned Wright; 3 and 7 p.m., Rev. Henry Bright.

Messrs. Fullerton and Smith.—To Nov. 18, Metropolitan Tabernacle, at 8. Nov. 24 to Dec. 9, Bloomsbury Baptist Chapel, W.C.

Highgate-road Chapel, N.—Expository addresses on the unfulfilled prophecies of the New Testament, by Rev. James Stephens, Wednesdays, 7.30 p.m.

Meeting for Special Prayer on behalf of London, 186, Aldersgate-street, E.C., to-day (Friday), 12 to 1. Addresses by Revs. W. Mottram and George Thompson.

Liverpool Convention for Deepening of Spiritual Life and Y.W.C.A. Conference, Dec. 3—7, Gordon Hall Blackburne-place.

◆

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*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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Mr. Fegan's Boys' Home—Miss S. 3s 7d; D.C.J. 10s	0	13	7
Anti-Infidel Tract Enterprise—F.T.	1	0	0
Midnight Meeting Movement—J.F...	0	10	0
Tower Hamlets Mission—W.H. £1; *Meat Tea, Lord Mayor's Day*—J.F. 10s; F.P.W. 10s; R.E. 2s 6d; E.F.G.H. 4s; A Watcher, £5 ...	7	6	6
China Inland Mission—J.F. 10s; Delta, £10; "Forget Not," Heb. xiii. 16, £3; J.B. £1 ...	14	10	0
Dr. Barnardo's Homes—J.F. 10s; W., Leeds, 10s; A.E.Y. 10s; E.L. 6d	1	10	6
St. Giles' Christian Mission—J.B. 4s; A.E.Y. 10s; D.J. 2s; M.B. 5s; M.G.G. £1	2	1	0
Spezia Protestant Hospital—A.S.	0	10	0
Mrs. Meredith's Prison Msn.—R.C.S. £1; E.J.U. £2	3	0	0
British & Foreign Bible Soc.—Anon. £5; J.B. £1	6	0	0
Bristol Orphan Houses—Anon. £5; C.L.M.T. £1	6	0	0
Home of Industry—G.K. £2; J.B. £1	3	0	0
Cripples' Home, Marylebone—G.K.			
George-yard Ragged Schools—G.K. 10s; D.C.J. 10s; E.J.U. £2	3	0	0
Rescue Home, Prague—E.G. & S.G.P.	1	10	0
Asylum Fatherless Chldrn., Reedham—Mrs. B....	5	5	0
London City Mission—A.B. £5; J.B. £1; E.J.U. £2; M.D.G. £1	9	0	0
Miss Robinson's Soldiers' Home—A.W...	1	0	0
McAll Msn.—A.E.Y. 10s; M.G.G. £1; M.D.G. £1	2	10	0
Miss Weston's Work, Royal Navy—F.R.	0	10	0
N. Africa Mission—"Forget Not," Heb. xiii. 16	3	0	0
Foreign Missionary (Dr. Maclean)—"Forget Not," Heb. xiii. 16	5	0	0
Dover Soldiers' Home—W.H.	0	10	0
Royal Blind Pension Society—M.S.	1	1	0
Union Hall Mission—M.S.	2	0	0
Dnrs. Poor Chldrn. (Miss Okell)—S.G., No Sugar	0	3	0
Mission to Deep Sea Fishermen—J.B. £1; F.R.J. 2s 6d; M.G.G. 10s	1	12	6
London Biblewomen's Mission—J.B.	1	0	0
Mr. Quarrier's Orphan Homes—J.B.	1	0	0
Mrs. Birt's Sheltering Homes—J.B.	1	0	0
Christian Colportage Association—J.B.	1	0	0
Railway Mission—J.B.	1	0	0
Turkish Missions' Aid Society—Eastbourne ...	0	10	0
Thames Church Mission—F.R.J.	0	2	6
Salvation Army—M.D.G. £1; *Red Cross Soc.*—A Watcher, £10; *Dublin Brnch.*—J.G. £5 5s 7d	16	5	7
Fuel for Poor (Rev. J. W. Atkinson)—C.E.Y. ...	0	10	0
Halfpenny Dinners (Mrs. Hastings)—C.E.Y. ...	0	10	0
Working Men's Lord's Day Rest Assoc.—L.H. ...	1	0	0
Religious Tract Society—C.L.M.T.	1	0	0
Mildmay Missions—H.H.S.	2	0	0
Poor of Whitechapel (Mr. G. Holland)—H.H.S...	2	0	0
Bridge of Hope (Miss Steer)—T.Y...	1	0	0
London Samaritan Society, &c.—G.E. & W.H.N.	1	0	0
Halfpenny Dinners—G.E. & W.H.N.	1	0	0
Penny Dinners Poor Children—G.E. & W.H.N.	1	0	0
E. Lond. Fund (Bp. of Bedford)—G.E. & W.H.N.	1	0	0
Mrs. Hammond's Work, Venice—G.E. & W.H.N.	1	0	0
Movement against the Opium Trade—G.C. £3 3s; F.J.B. £1 1s; *Tracts*—Mrs. T. 1s 9d	4	5	9
Home Aged Blind Xtn. Men & Women—M.G.G.	1	0	0
Scripture Readers' Society, Ireland—M.G.G. ...	1	0	0
Foreign Evangelisation Society—M.G.G.	0	10	0
Medical Mission, Syria—A Watcher	5	0	0
Rescued Slaves at Aden—A Watcher	5	0	0
Kolar Mission—A Watcher	5	0	0
Miss Sharman's Orphans' Home—A Watcher ...	5	0	0
Blaenavon Mntns. (Pastor Tidman)—A Watcher	5	0	0
Colliers Rents' Poor (Mrs. Mearns)—A Watcher	5	0	0
Mrs. Mumford's Work, Philippopolis—A Watcher	5	0	0
Homes for Working Girls, London—M.S.	5	5	0
	£170	4	5

[Advertisements.]

Mr. F. N. Charrington (Dinner, Nov. 9)—M.A.G. 10s.

St. Giles' Christian Mission—H.M.R. £1.

Anti-Infidel Tract Ent. (Mr. Bradlaugh)—Mrs. G.P. 2s 6d; W.T.M. £1.

Trinitarian Bible Soc. (Heb. New Test.)—T.M.W. £1 10s.

London Samaritan Society (Free Meals)—Mr. J.S. £1; Mr. J.P.L. £1; Captain G.K. 5s 2d.

Union Hall Mission—Anon. 1s; Malvern, 1s; Nottingham, 10s; Stone, 1s.

Tolmers-square Inst., Drummond-st. (Mrs. Hastings), Halfpenny Dinners—R.H.B., Balham, £1; Friend, 1s.

WORKING LADS' INSTITUTE,

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THE TWELFTH ANNUAL MEETING

WILL BE HELD IN THE LECTURE HALL

On MONDAY, November 19, 1888.

The PRESIDENT, the Right Hon.

THE LORD MAYOR,

WILL TAKE THE CHAIR AT SEVEN O'CLOCK.

The following Gentlemen are expected to be present:—Samuel Montagu, Esq., M.P.; Rev. J. B. Heard; Rev. Wm. Tyler, D.D.; F. A. Bevan, Esq., Treasurer; Henry Hill, Founder and Hon. Sec.

The prizes for progress at the Evening Classes, and a Swimming Challenge Cup, will be presented by the LORD MAYOR. During the evening there will be a Gymnastic Display by the Institute Club. Admission Free by Ticket.

HENRY HILL, Hon. Sec., 38, Bow-lane, E.C.

FREE DINNERS TO HUNGRY CHILDREN, AND HELP FOR THE SICK AND DESTITUTE.

THE COMMITTEE OF THE

LATYMER ROAD MISSION

Plead very earnestly for Funds to carry on their Winter Work, which comprises a Soup Kitchen, Relief Fund, Evening Shelters for Boys and Girls, Gospel Temperance Meetings, and other agencies. Much distress prevails in the neighbourhood. Contributions will be gratefully acknowledged.

Miss GLADSTONE, Hon. Sec.
CHARLES SMALLMAN, Secretary.

Latymer-road Mission, Blechynden-street, Notting-hill, W.

HOMES of HOPE,

4, , & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

The Committee are in very urgent need of £250.

Bankers—LONDON AND WESTMINSTER BANK (Bloomsbury Branch), 218, High Holborn.

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The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

MISSION TO CENTRAL AFRICA.

Married Layman and his wife (Church of Ireland), who have been in Central Africa about two years, and who speak fluently *Kiswahili* language, feel called upon by God to open a Mission among the *Wamasai* or other tribes of Eastern Equatorial Africa, to whom, as yet, no missionary has gone forth; if the Lord would lay it upon one or two of His own people to provide the means which would be required to *take them there.* References permitted to a leading Missionary Society, address of which may be had by addressing AFRICAN MISSIONARY, care of Messrs. Dickeson & Stewart, 4, Queen Victoria-street, London.

THE "CARTER" HOME

FOR DESTITUTE BOYS,

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OPENING OF A SUBURBAN BOYS' HOME.

THE COMMITTEE of the "Carter" Home for Destitute Boys, Clapham, invite all Christians interested in Rescue Work amongst Boys, to join in the

OPENING MEETINGS, on WEDNESDAY, NOV. 21, at 3.30.

A Special Meeting for praise and thanksgiving will be held. T. A. DENNY, Esq., will preside, and addresses will be given by the Rev. F. C. LILLINGSTON, M.A., Miss MACPHERSON, the Rev. G. FORRESTER, the Rev. MARCUS RAINSFORD, M.A., Mr. R. C. MORGAN, Editor of THE CHRISTIAN, W. OLNEY, Esq., and others. The EARL OF ABERDEEN is also expected to be present.

A PUBLIC MEETING

Will be held at 7.30 p.m., when Sir JOHN KENNAWAY, Bart., M.P., will preside, supported by J. S. GILLIAT, Esq., M.P., Rev. Dr. CONCANNON, Rev. Canon HUSSEY, D.D., Rev. JAS. DOUGLAS, M.A., Rev. ALFRED MARTYN, Rev. J. G. ROGERS, B.A., the Rev. Dr. MCEWAN, READER HARRIS, Esq.

TEA will be provided at the close of Afternoon Meeting. Every opportunity will be given for inspecting Premises.

As the new Premises are Freehold, and will accommodate 200 Boys, the readers of THE CHRISTIAN **ARE EARNESTLY ENTREATED** to assist, so that this Home, which has the sympathy all sections of the Christian Church, may be opened **FREE OF DEBT**. The Home receives really of destitute Boys, without vote or interest, from all parts. It has the great advantage of being in a good locality, so that the Boys can attend the Board schools, also the Sunday-schools: the great aim is to fit them for usefulness, and lead them to Christ. Last Report can be obtained on application at the Home. Subscriptions will be thankfully received by—

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The Home is close to Clapham-road Station; trams and 'buses from all parts also pass the door.

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THE

ELEVENTH ANNUAL MEETING

WILL BE HELD (D.V.)

On FRIDAY, NOVEMBER 23, 1888.

The Chair will be taken by

GEORGE WILLIAMS, Esq.,

At 6.30 precisely, supported by

J. E. MATHIESON, Esq.; REGINALD RADCLIFFE, Esq.; W. H. SEAGRAM Esq.; Rev. C. H. TURNER, M.A.; Rev. PETER THOMPSON; Rev. FRANK H. WHITE; and other Friends.

THE LORD'S SUPPER at 8.30.

The "Rest" is ten minutes' walk from Shadwell, and fifteen from Aldgate and Mark Lane Stations.

TEA and COFFEE from 5.30 to 6.30.

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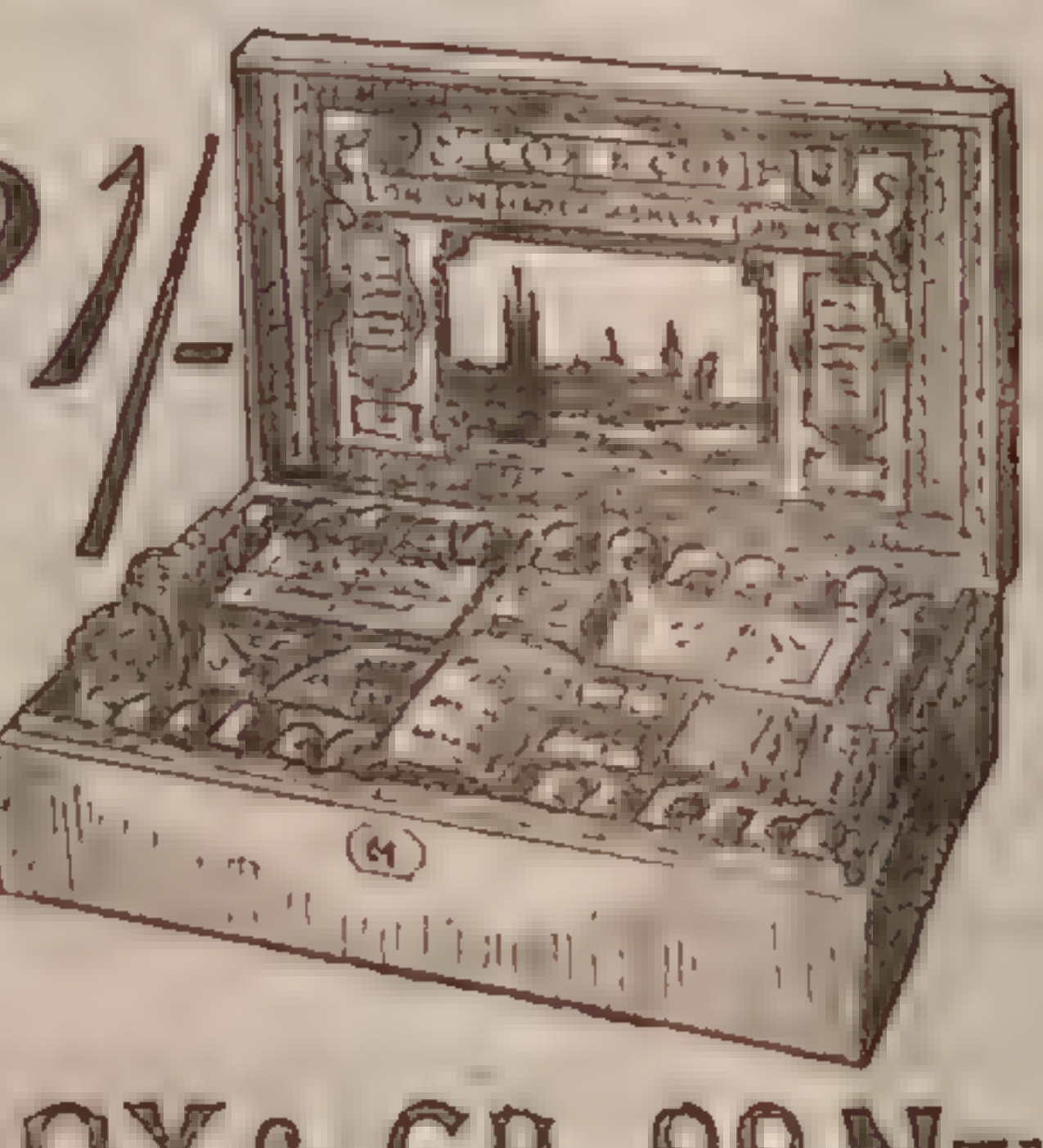

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IN WRITING MENTION THIS PAPER.

COMFORT FOR THE FEET.

Corns, hard or soft, Bunions, and Chilblains may be removed, and Enlarged Toe Joints reduced, by the use of the New French Corn Plaster. The Sole Importer and Proprietor is M. F. Thompson, Homœopathic Chemist, 17, Gordon Street, Glasgow, from whom the Plaster may be had in packets, by post, for Fourteen Stamps. Those who are troubled with the discomfort of Corns, &c., will be glad to have attention called to this remedy, as it removes pain very speedily.

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The Christian:

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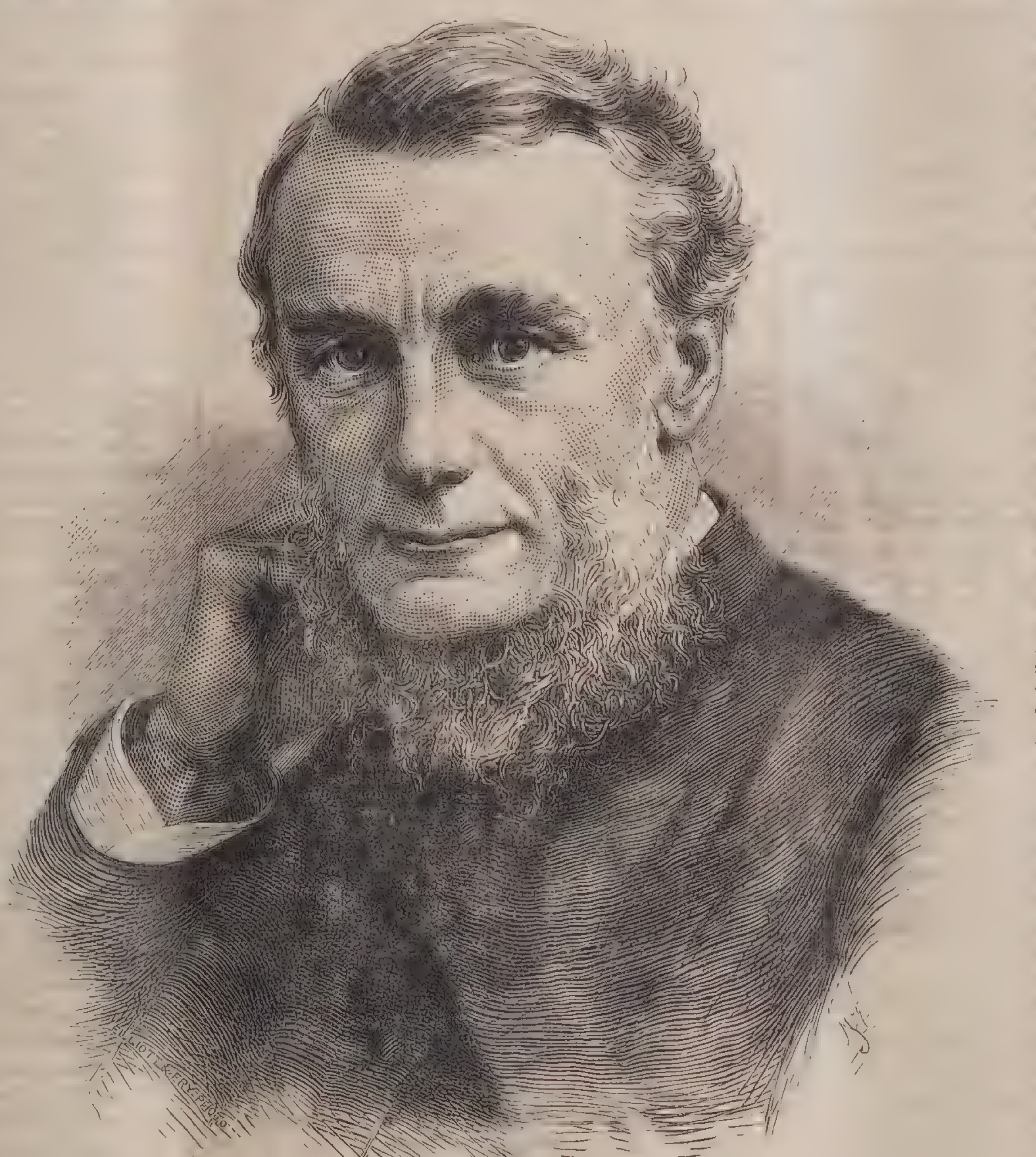
A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

No. 982.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, NOVEMBER 23, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

RIGHT REV. E. H. BICKERSTETH, D.D.,

Lord Bishop of Exeter.



(From Photograph by Messrs. Elliott & Fry.)

THE subject of our present sketch is the only son of the late Rev. Edward Bickersteth of Watton, first cousin of the late Robert Bickersteth Bishop of Ripon, and father of the present Bishop of Japan. He was born in 1825, while his father was assistant secretary of the Church Missionary Society and resided at Barnsbury Park. He commenced his University course in 1843 at Trinity College, Cambridge, and in January, 1847, when he took his degree, appeared in the Classical and Mathematical Triposes.

Early in February, 1848, he was ordained by the Bishop of Norwich, and later in the same month he married his cousin, Miss Rosa Bignold. His curacy was in the country, some fifteen miles north from Norwich, at Banningham, the living of which village, in the patronage of the Bignold family, was held by Rev. J. W. Jex-Blake. He was curate here when, in February, 1850, his father died, and he remained so until 1851. In 1852 he became curate of Christ Church, Tunbridge Wells, under Rev. T. W. Franklyn; and the same year he was presented to the Dorsetshire rural living of Hinton Martell by the Earl of Shaftesbury, between whom and his father there had existed a most affectionate friendship. In 1855 he accepted the important incumbency of Christ Church, Hampstead, London, his successor at Hinton Martell being Mr. Charles Bridges, who was then needing a less laborious sphere of duty than Weymouth. In 1885 Mr. Bickersteth followed Dr. Temple in the see of Exeter.

Amid the changes of the times Mr. Bickersteth ever cherished his early Watton principles, and during the thirty years of his residence in the suburbs of the Metropolis the name he bore was sufficient to double the influence merited by his unquestioned talents and ministerial faithfulness. Among the points wherein the father more conspicuously lives in the son may be mentioned a warm affection for the Church Missionary Society. When, a few years ago, a new wing was at great cost, but on urgent necessity, added to the House in Salisbury-square, the vicar of Christ Church stepped forward with £250, associating with it the name and memory of his beloved father, and inviting others who possessed sufficient means for such gifts to commemorate in a similar manner some dear or honoured name. Canon Babington was the first to respond with two donations in memory of his wife, and her sister Miss Charlotte Elliott; and the result has been the disappearance of a very large part of the building debt, and the appearance of a mural brass with a long and growing list of the commemorated and the commemorators, which is one of the things to see at the Church Missionary House. At this year's anniversary of the Society, Dr. Bickersteth occupied the pulpit of St. Bride's, Fleet-street, as the selected preacher.

The Bishop is yet too new to his diocese for his ministry there to have told in a way which could be gauged by an outsider. That his position is one of difficulty, involving many an anxious thought as to the imperative line of duty, few will need to be reminded. The maxim of "To his own Master" is one to be remembered by all who are more or less directly affected by his administration where this has to be exercised within clear bounds of discretion. Integrity of purpose and prayerful action, we are convinced, are the very last things that will ever be doubted of him, however much judgments may differ from his in other respects. One of the things that may have attracted the notice of distant observers is that in his charges the Bishop of Exeter has sought to call the attention of the clergy to some of the less studied but yet very important subjects of Holy Scripture, like that, for instance, of the Second Advent. There have been many improvements made in late years in conducting visitations, and this may prove a useful experiment in the same direction.

Another thing in which the Rector of Watton survives in his son is the large use made of the Press; but the Bishop has developed a poetical talent quite his own, and this we have reserved here for our final remarks. While an undergraduate at Cambridge, Henry Bickersteth gave signs of no mean ability by gaining the Chancellor's gold medal for English verse, open to the whole University, three years following, a success never achieved again before or since in the whole seventy-five years of the existence of the prize, though in a few instances a competitor has carried it off twice, as

Macaulay, Praed, C. Wordsworth, and one or two more. The subjects were: "The Tower of London," in 1844; "Caubul," in 1845; "Cæsar's Invasion of Britain," in 1846. It is not, therefore, surprising that Mr. Bickersteth brought out a volume of poems (these three included) in 1849, when he was but twenty-four. In 1851 he published "Nineveh," a poem; and in 1854, "Ezekiel," which gained the Seatonian Prize at Cambridge. These earlier efforts prepared for the poem which has made his name now familiar in literature, "Yesterday, To-day, and for Ever." It first appeared in 1866, and its wide circulation is attested by the issue of more than seventeen editions at various prices, ranging from a shilling to half-a-guinea. A long poetical work in twelve books with such an evidence of readers cannot but possess striking merits. It is indeed in many respects remarkable. Dealing with a profoundly mysterious subject, but one lending itself with unusual facility to imaginative treatment, the poem has ever excited a very keen interest, and even readers who have been unable to indorse the author's ideas in some parts are impressed with the strength of its execution, and confess the charm of the work as a whole, provided they think it a wise thing to enter upon such realms of thought at all without the closest possible textual guide of Inspiration.

This poem was preceded by two tracts and succeeded by another, which show how the author's studies were being drawn all about that period to the subject of the world unseen. These were: "The Blessed Dead," in 1863; "The Risen Saints," in 1865; "The Second Death," in 1869; all close investigations of Scripture texts. These were for study and meditation. For liturgic use within his own church he issued his well-known "Hymnal Companion to the Book of Common Prayer" in 1870, and in 1883 a meditative companion to the Prayer Book (which he greatly prized), entitled, "From Year to Year." This is in fact a new "Christian Year," which claims a place, and assuredly not in vain, in the series started by Heber and continued by Keble, Monsell, and C. Wordsworth. When we have mentioned a "Commentary on the New Testament," which has had a circulation of many thousands, we have not exhausted the list of the Bishop's publications; nor when we have laid down our pen shall we have described more than a fractional part of what the Church of Christ owes, under God, to the family of Bickersteth.

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Two Mount Hermon Graduates.

Dear Sir,—Permit me, through your pages, to introduce two young brethren, graduates of Mount Hermon School, and now in this country, Messrs. Hyde and Stevenson. Since leaving Mount Hermon, Mr. Hyde has been pastor's assistant at the Chicago Avenue Church, while Mr. Stevenson has aided evangelists in service of song, besides being officially connected with the Brooklyn Y.M.C.A.

Pastors needing evangelistic help this winter would find these young men efficient workers. Mr. Hyde preaches the Gospel of Christ faithfully, while his fellow-helper does good service with choirs and solos. They are ready to co-operate with every superintendent of Christian work, in halls or churches. Both are connected with evangelical churches in the United States. Though recently from America, they are natives of Ireland. I heartily commend them as modest, earnest, and judicious young evangelists. Letters will reach them, care of Y.M.C.A., Dublin.

In best bonds, Geo. C. Needham.

Can Pentecost be Regained?

"Thus it is written, that Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached unto all the nations in his name." The latter was as necessary as the former. If the Christ tasted death for every man, every man should know it. If it was written that the Christ should suffer and rise again the third day, it was also written that repentance and remission of sins should be preached in his name unto all the nations.

The necessity in each case lay in the Scriptures of truth. From Genesis to John the Baptist—from "Thou shalt bruise his heel" to "Behold the Lamb of God which beareth away the sin of the world," a suffering Messiah had been foretold; and from "To Him shall the gathering of the peoples be" to "My name shall be great among the Gentiles," it had been shown that the good tidings of redemption were intended for the whole world.

Many times did the Lord, before and after his resurrection, urge this upon his Apostles (Matt. xxiv. 14; xxviii. 19, 20; Luke xxiv. 46, 47; Acts i. 8; xxvi. 16—18). The Book of Acts is a record of their obedience to his command. The Epistles declare that Jesus tasted death for everyone; that He gave Himself a ransom for all; that God is the Saviour of all men, especially of them that believe; and that the Gospel is the power of God to everyone that believeth. And the Apocalypse contains repeated visions of the redeemed out of every kindred, and tongue, and people, and nation, who have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb.

The declaration of the message by human lips, even of eye-witnesses of his glory on the holy mount and of his sufferings on the cross, would be of no avail without the power from on high—the Holy Ghost sent down from heaven. Therefore Jesus told them, "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be clothed with power from on high." And on the day of Pentecost the promised Spirit was given—the promised power fell upon them, and the evangelisation of the world began by the hundred and twenty from the upper room speaking in all languages the wonderful works of God. But nearly two thousand years have passed, and little progress has been made in the accomplishment of this great commission.

The day of Pentecost inaugurated the New Dispensation. When a monarch is crowned, his coronation day is expected to be followed by years of reigning. When a railway is opened, it is expected that trains will never cease to run. But, instead of the day of Pentecost being succeeded by Pentecostal centuries, the one accord was early broken and the pristine power lost. The great calamity which has befallen the Church is the loss of Pentecost. Nothing can compensate for this. Without Pentecostal power, the Church is like Samson bereft of his locks, and weak as other men.

Let us consider what were the characteristics of that time, if haply, knowing what they were, and seeking them by faith and prayer, they may be restored to us once more.

Jesus had been glorified. John, a year before, had said, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." But now God had glorified Him, and said, "Sit Thou on my right hand, until I make thine enemies thy footstool."

Pentecost was the fiftieth day from the resurrection of the Lord Jesus. "Seven Sabbaths shall be complete." This symbolic period represented a perfect rest of faith in the risen Christ. And thus Jesus was glorified by man as well as God. Pentecost was counted from the first day of the week, the resurrection day, and it fell upon the first day of the week, the resurrection day, fifty days after: thus emphasising the great truth of the Gospel, the resurrection of Christ, and our resurrection in Him.

The hundred and twenty disciples, both men and women, were all with one accord in one place. They were of one accord in believing that Jesus was the Son of God—the promised seed of the woman; that He had died to take away the sin of the world; that He had ascended into heaven, and that all power was given unto Him in heaven and on earth. They were of one accord in obedience to their Lord's command to evangelise the world; of one accord in the consciousness of their own insufficiency, and in tarrying together until they were endued with power from on high; and when the Spirit came upon them as a rushing, mighty wind, and the tongue of fire sat upon each of them, they all, with one accord, spake in all the diverse tongues the wonderful works of God, as the Spirit gave them utterance.

The day of Pentecost and the outpouring of the Holy Ghost is historically past, and never can return, any more than any other past event can happen a second time. But the experience of Pentecost, which would never have been lost had the conditions of its continuance been maintained, may be, and ought to be, regained.

So far as God is concerned, those conditions have never been reversed. Jesus has been glorified, and the Holy Ghost has been given. But a blessing may be given yet not received. God gave his only-begotten Son, but the world does not receive Him. The glorified Son has received of the Father the promise of the Holy Ghost, and sent forth the Paraclete, but the Church does not—cannot—receive Him in Pentecostal fulness, because the conditions have been departed from.

Those conditions were: (1) Acceptance of the call to be the witnesses of Jesus Christ, "Ye shall be my witnesses, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." (2) Obedience to the great commission, "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I command you: and, lo, I am with you all the days, even to the end of the age." (3) Implicit belief that apart from Him they could do nothing, and consequent waiting, in sevenfold rest of faith, upon the risen Saviour. for the power of the Holy Ghost upon them; which power had been promised solely for the purpose of fulfilling the great commission to evangelise the world. (4) Unanimity in this faith; in this obedience; in this waiting for the promised power: "They were all with one accord in one place." All the people of God cannot now be physically in one place, as those hundred and twenty were; but we may be spiritually in one place—at the throne of grace—which was the essential thing: "These all with one accord continued stedfastly in prayer."

A measure of Pentecostal grace and power will be given to the individual disciple whose heart is fixed to obey the great command; who prays, "Unite my heart to fear thy name:"

Let all my powers be joined
Thy glorious name to raise.

A more than proportionate measure of the same power will be given to any number of believers who are of one accord, continuing stedfastly in prayer, having chosen the one thing needful, the good part which shall not be taken from them, to sit at Jesus' feet, and hear and obey his word, "Go ye into all the world, and preach the Gospel to the whole creation: he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."*

But "only with *all* saints" can we comprehend the love of Christ, or receive the Pentecostal baptism of the Holy Ghost. "For we are members one of another." And "God hath set the members *every one* of them in the body," of which Christ is the Head: "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Oneness in judgment, oneness in opinion, oneness in experience, is impossible; but oneness of faith in Christ, and oneness in obedience to his great commission to evangelise the world is not impossible; and without these Pentecost can never be restored. But when the members of the Church which is in God the Father are content to leave the husks of selfishness and the chaff of party for the finest of the wheat, continuing in supplication for the fulfilment of Jesus' prayer: "That they all may be one, that the world may believe that thou hast sent Me," then Pentecost in its integrity and fulness, the gift of the Spirit without measure, will be restored, and with it the centuries that the locust hath eaten; so that the Bride will make herself ready, and haste the coming of the day of God. M.

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* The stronger word must not be explained away. The condemnation anticipates the doom which will be incurred by persistent unbelief.—*Canon Cook in "Speaker's Commentary."*

SHEFFIELD.—A mission to miners has been commenced here by Mr. Thomas Hickling, evangelist.

Dr. Saphir on the Bible.—3.

At St. John's Presbyterian Church, Allen-street, Kensington, on Thursday, last week, Rev. Dr. Saphir delivered the third of his series of four addresses on the Bible. The weather was unfavourable, but nevertheless the attendance was large. In the course of the preliminary service, 2 Pet. i. 15—21 was read, special emphasis being laid upon the re-assuring words: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Dr. Saphir's object on this occasion was to accentuate his previous argument that Holy Scripture *is* the Word of God. It does not simply contain that Word, combined with something besides, but it is, in deed and truth, a revelation from God. It was shown at the outset that one spirit pervades the entire Book, one light illumines it, one hope animates it, and the voice we hear therein is that of the Eternal One, who, having in his own mind purposed great things for our salvation and to his glory, spoke unto us in various portions and divers manners, and, moreover, caused the words to be written for our instruction.

The great truths of the Bible are not put forward in a methodical or systematic form; doctrine does not succeed doctrine, and facts and promises are not arranged in a way calculated to make the learning of them specially easy. There is, however, in Scripture that harmonious irregularity which is found in nature. Above all, Scripture shows us a history in which God Himself was the great Agent. God takes the initiative throughout; his acts have priority, not merely in time, but also in causality. After the fall of man, God begins by giving promises. After the three great catastrophes, or judgments—the expulsion from the Garden of Eden; the judgment of the flood in the days of Noah; and the dispersion of the human race at the Tower of Babel—God begins the golden history of election and grace, in the call of Abraham, which does not end until the appearing of Jesus Christ and the outpouring of the Holy Ghost, and, in fact, concludes with the Apostle Paul being a preacher of the Gospel not only in Jerusalem, but even in Rome. This point having been further illustrated, it was maintained that as God acts so He speaks; He interferes in action, and also in revelation and oracle.

The progress of events leading up to the appearing of Christ was beautifully illustrated. After many promises and much waiting, Christ came in "the fulness of time." Century upon century elapsed while this consummation was being expected, and in that time God was not only preparing his chosen nation of Israel, the womb out of which the Messiah was to come, but by many of the outstanding characters, such as Abel, Moses, Isaac, and David, He prefigured the coming Deliverer, as well as indicated his work and offices by such things as the brazen serpent and the typical appointments of the Tabernacle. Moreover, not only was the nation prepared for the first advent of Christ, but also for his second, so that all that is told us in the Scriptures about Israel—even the genealogies, statements about localities, and minute prophecies respecting Israel's restoration to their own land, and their condition in those days—are a necessary part of the Word of God, although perhaps not so interesting to some of us as other parts are. The Old Testament history is indeed a drama and not a monologue. Israel was sometimes obedient, at other times disobedient, but God overruled their unbelief and unfaithfulness, for his purpose and election stand sure.

After referring to the five books of Moses, which specially set forth the beginnings of things, God ever taking the initiative, Dr. Saphir pointed out that the ancient Hebrews who collected the Scriptures called the historical books, beginning with Joshua, called them "the Former Prophets," and in this they certainly showed their wisdom, for the history of the Jews was not drawn up on the same principles as secular histories, but it has reference throughout to the kingdom of God. It hastens to one consummation, the advent of the Messiah; and everything recorded stands in a more or less direct relation thereto. So the writers must have had the Prophetic mind, the Theocratic spirit; more than that, He who knoweth the end from the beginning must have guided them. Besides, they were not mere historians, for "whatsoever was written aforetime was written for our learning." Whether, then, penned by Samuel, or Joshua, or someone who remains anonymous, the real author was Divine.

The objection that those writings which contain records of man's folly cannot be the Word of God was then referred to. Certainly they *are* the Word of God, for God distinctly wants us to know these things; He wants to show us what sort of a world it is in which we live, and the anatomy of our own heart. In the Bible wickedness and villainy, private and public, are fully described, but in a way that only God can portray them—in their real nature and depth, and in such a way that the poison is, as it were, hermetically sealed. The Bible also contains words spoken by the devil, and most important it is that we should know what the devil says. One of the truths revealed to us in Scripture—a truth of which this age has no hold, and of which believers have but little hold—is the important doctrine concerning the devil and his kingdom and influence over men.

Other objections having been referred to, Dr. Saphir emphasised the human element of Scripture. God's channels of blessing to man are all human. Then he spoke of the Divine element. One after another the prophets hesitated to do the will of God; some even expostulated. But against their own inclinations they delivered the message God gave them. The later prophets quoted the earlier writers, and the New Testament Scriptures quoted the Old. Then, again, Jesus the Son of God explained his actions by "It is written," and sent his Apostles into the world to bear testimony thereof. Scripture is now the rule of faith, because the source and foundation of faith. "Faith cometh from hearing, and hearing by the Word of God."

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Glasgow Home Mission Union.

Five years ago this organisation was instituted for the purpose of prosecuting the task of gathering in the non-churchgoing population. All the evangelical denominations were invited to co-operate, and nearly all responded. The president of the Union at present is Dr. Marshall Lang, and the secretary Dr. Joseph Corbett. The Council is composed of representatives of almost every denomination.

At the annual meeting, recently held, encouraging statements were made as to the results achieved, though the fact was deplored that some of the co-operating congregations do not prosecute the work so steadily and earnestly as could be wished. Good work, however, is being done by a large staff of workers, and doubtless the Union will win its way to the sympathy and support of Christians in Glasgow and elsewhere.

AMONG JEWS IN THE EAST-END.—Mr. Israel Isaiah Aschkenasi has for some years been privileged to carry on a good work among his brethren according to the flesh in the East-end of London. He has recently taken the premises, 160, Brick-lane, Spitalfields, and every Saturday afternoon there is Gospel preaching for adults, and a service specially for children. Mrs. Aschkenasi is labouring among the Jewish women, and by various channels and different means many have been helped and blessed, temporarily and spiritually. Mr. Aschkenasi's address is 52, Alconbury-road, Clapton.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

V.—WHAT IS MAN?

Hebrews ii. 5—9.

In the first great division of this treatise, we have seen the incomparable superiority of the Lord Jesus to angels, and archangels, and all the heavenly host. But now there arises an objection which was very keenly realised by these Hebrew Christians, and, which, to a certain extent, presses upon us all, Why did the Son of God become man? How are the sorrows, sufferings, and death of the Man of Nazareth consistent with the sublime glories of the Son of God, the equal and fellow of the Eternal?

These questions are answered during the remainder of the chapter, and may be gathered up into a single sentence: He who was above all angels became lower than the angels, for a little time, that He might lift men from their abasement, and set them on his own glorious level in his heavenly Father's kingdom; and that He might be a faithful and merciful High Priest for the sorrowful, and tempted, and dying. Here is an act worthy of a God! Here are reasons which are more than sufficient to answer the old question, for which Anselm prepared so elaborate a reply in his book, "Cur Deus Homo."

What is man?—Those three words in ver. 6 are the fit starting-point of the argument. We need not only a true philosophy of God but a true philosophy of man, in order to right thinking of the Gospel. The idolater thinks man inferior to birds and beasts and creeping things, before which he prostrates himself. The materialist reckons him to be the chance product of natural forces which have evolved him, and before which he is therefore likely to pass away. The pseudo-science of the time makes him of one blood with ape and gorilla, and assigns him a common origin with the beasts. See what gigantic systems of error have developed from mistaken conceptions of the true nature and dignity of man!

From all such we turn to that noble ideal of man's essential dignity, given in this sublime paragraph, which corrects our mistaken notions, and, whilst giving us an explanation that harmonises with all our experience and observation, opens up to us vistas of thought worthy of God.

I. Man as God made him.—The description given here of the origin and dignity of man is taken from Ps. viii., which is doubtless a reminiscence of the days when David kept his father's sheep, even if it were not composed on that very spot, over which in after years the heavenly choirs broke upon the astonished shepherds "abiding in the field, and keeping watch over their flocks by night."

Turn to that Psalm, and see how well it expresses the emotions which must well up in devout hearts to God as we consider the midnight heavens, the tapestry work of his fingers, and the spheres lit by the moon and stars, which He has ordained. How impossible it is for those who are given to devout and pensive reflection to come in contact with any of the grander forms of natural beauty—the far-spread expanse of ocean, the outlines of the mountains, the changing pomp of the skies—without turning from the handiwork to the great Artisan, with some such expression as the apostrophe with which the Psalm opens and closes: "O Lord, our Lord, how excellent is thy name in all the earth."

At first sight, man is utterly unworthy to be compared with those vast and wondrous spectacles revealed to us by the veiling of the sun. What is his life but a breath, a shadow careering over the mountain side, the existence of the aphides on a leaf in the vast forest of being? What can be said of his character, sin-stained and befouled, in contrast with peaks whose virgin snows have never been defiled; with sylvan scenes, whose peace has never been ruffled; with silvery spheres, whose chimes of perfect harmony have never been broken by discord? Four times over is the question asked upon the page of Scripture, *What is man that Thou art mindful of him?* (Ps. cxliv. 3; Job vii. 17, 18, 20; Ps. viii. 4, and here).

And yet, nevertheless, it is an undeniable fact that God is mindful of man, and that He does visit him. Mindful! There is not a moment in God's existence in which He is not as mindful of this world of men as the mother of the babe whom she has left for a moment in the next room, but is quick to catch its slightest cry or moan. "I am poor and needy, yet the Lord thinketh upon me." "How precious are thy thoughts unto me, O God." *Visiting!* No cot is so lowly, no heart so wayward, no life so solitary, but God visits it. No one shall read these lines, the path around whose heart-door is not trodden hard by the feet of Him who often comes, and stands, and knocks. We speak as if only our sorrows were Divine visitations. Alas for us, if it were only so! Every throb of holy desire, every gentle mercy, every gift of Providence is the visitation of God.

But there must be some great and sufficient reason, why the Maker of the Universe should take so much interest in man. Evidently *bigness* is not *greatness*; a tiny babe is worth more than the tallest mountain; and an empress-mother will linger in the one tiny room where her child is ill, though she forsake the remainder of her almost illimitable domain. What if earth shall turn out to be the nursery of the Universe? *The true clue*, however, to all speculation is to be found in the declarations by the Psalmist of God's original design in making man. "Thou crownedst him...Thou didst set him...Thou didst put all things under his feet." Nor was this lofty ideal *first* given to the Psalmist's poetic vision. It had an earlier origin. It is a fragment of the great charta of humanity, which God gave to our first parents in paradise.

Turn to that noble archaic record, Gen. i. 26—28, which transcends the imaginings of modern science as far as it does those legends of creation which make the heathen literature with which they are incorporated incredible. Its simplicity, its sublimity, its fitness attest its origin and authority to be Divine. Evolutionists tell us that our race has developed from specimens of humanity little removed from the level of the miserable Bushmen of Australia. But it is very unlikely that evolution is *all* the truth. Science is rash, indeed, if she thinks that she has spoken her last word in that matter. And, indeed, true science would not dare to dogmatise.

We are prepared to admit that God's work in creation was symmetrical and orderly, and that He worked out his design according to an ever-unfolding plan. But science has discovered nothing as yet to contradict the express statements of Scripture, that the first man was not at all inferior to ourselves in those intellectual and moral faculties which are the noblest heritage of mankind.

God created man in his own image (Gen. i. 27).—There we have *the Divine likeness*. Our mental and moral nature is made on the same plan as God's: the Divine in miniature. Truth, love, and purity, like the principles of mathematics, are the same in us as in Him. If it were not so, we could not know or understand Him. But since it is so, it has been possible for Him to take on Himself our nature, and that we should be one day transformed to the perfect image of his beauty.

And God said, Have dominion (Gen. i. 28).—There you have *royal supremacy*. Man was intended to be God's vicegerent and representative. King in a palace stored with all to please him, monarch and sovereign of all the lower orders of creation. The sun to labour for him as a very Hercules; the moon to light his nights, or lead the waters round the earth in tides, cleansing his coasts; elements of nature to be his slaves and messengers; flowers to scent his path; fruits to please his taste; birds to sing for him; fish to feed him; beasts to toil for him and carry him. Not a cringing slave, but a king, crowned with the glory of rule, and with the honour of universal supremacy. Only a little lower than angels, because they are not, like him, entangled with flesh and blood. This is man as God made him to be.

II. Man as Sin has made him.—"We see not yet all things subjected to Him" (ver. 8). His crown is rolled in the dust, his honour tarnished and stained. His sovereignty is strongly disputed by the lower orders of creation. If trees nourish him, it is after strenuous care, and they often disappoint. If the earth supplies him with food, it is in tardy response to exhausting toil. If the beasts serve him, it is because they have been laboriously tamed and trained, whilst vast numbers roam the forest glades, setting him at defiance. If he catch the fish of the sea, or the bird of the air, he must wait long in cunning concealment.

Some traces of the old lordship are still apparent in the terror which the sound of the human voice and the glance of the eye still inspire into the lower orders, in the feats of lion-tamer or snake-charmer. But for the most part anarchy and rebellion have laid waste his fair realm.

So degraded has man become that he has bowed before the objects that he was to command, and has prostrated his royal form in shrines dedicated to birds, and four-footed beasts, and creeping things. It is the fashion nowadays to extol heathen philosophy, but how can we compare it for a moment with the religion of the Bible, when its pyramids are filled with mummies of deified animals, and its temples with the sacred bull.

Where is the supremacy of man? Not in the savage cowering before the beasts of the forest; nor in the civilised races that are the slaves of lust, and sensuality, and swinish indulgence; nor in those who, refusing to recognise the authority of God, fail to exercise any authority themselves. Sin reigns, as the Apostle says most truly. And all who bow their necks beneath its yoke are slaves, and menials, and cowering abjects, in comparison with what God made and meant them to be.

Do not point to the wretched groups surrounding the doors of the gin-palaces in the metropolis of the most Christian people of the world, and impute their condition as a stain on the love or power of God. This is not his work. An enemy has done this. Would you see man as God intended him to be, you must go back to Eden, or forward to the New Jerusalem. These are the products of sin. Sin defiles, debases, disfigures, and blasts all it touches. And we may shudder to think that its virus is working through our frame, as we discover the results of its ravages upon myriads around.

III. Man as Christ can make him.—"We behold Jesus ... crowned with glory and honour" (ver. 9). "What help is that?" cries an objector; "of course He is crowned with glory and honour, since He is the Son of God." But, notice, the glory and honour mentioned here are altogether different from the glory of Heb. i. 3. *That* was the incommunicable glory of his deity. *This* is the acquired glory of his humanity.

In John xvii. our Lord Himself distinguishes between the two. In verse 5, the glory which He had with the Father as his right before all worlds. In verse 24, the glory, given as the reward for his sufferings, which He could not have had unless He had taken upon Himself the form of a servant, and had been made in the fashion of man, humbling Himself, and becoming obedient to the death of the cross—"made a little lower than the angels, for the suffering of death, that He, by the grace of God, should taste death for every man."

This is the crown wherewith his Father crowned Him in the day of the gladness of his heart, when, as man, He came forth victorious from the last wrestle with the Prince of Hell. All through his earthly life He fulfilled the ancient ideal of man. He was *God's Image*, and those who saw Him saw the Father. He was *Sovereign in his commands.* Winds and waves did his bidding. Trees withered at his touch. Fish obeyed his will in shoals. Droves of cattle fled before his scourge of small cords. Disease and death and devils owned his sway. But all was more fully realised when He was about to return to his Father, and said, in a noble outburst of conscious supremacy, "*All power is given to Me in heaven and on earth.*"

"*We behold Him.*"—Behold Him, Christian reader. The wreaths of empire are on his brow. The keys of death and Hades swing at his girdle. The mysterious living creatures, representatives of creation, attest that He is worthy. All things in heaven, and earth, and under the earth, and in the seas worship Him; so do the bands of angels, beneath whom He stooped for a little season, on our behalf.

And as He is, we too shall be. He is there as the type and specimen and representative of redeemed men. We are linked with Him in indissoluble union. Through Him we shall get back our lost empire. We too shall be crowned with glory and honour. The day is not far distant when we shall sit at his side; joint heirs in his empire; comrades in his glory, as we have been comrades in his sorrows; beneath our feet all things visible and invisible, thrones and principalities and powers; whilst above us shall be the unclouded empyrean of our Father's love, for ever and for ever. Oh, destiny of surpassing bliss! Oh, rapture of saintly hearts! Oh, miracle of Divine Omnipotence!

A Seven Years' Evangel Tour Round the World.

By Rev. J. MOUNTAIN.

II.—TASMANIA AND AUSTRALIA.

After a pleasant sail of thirty days we arrived at Adelaide, in South Australia. From there we took steamer to Melbourne, and from there we sailed to Launceston, Tasmania. It was apparently unfortunate for our work that we arrived in November, which is the beginning of the Tasmanian summer. In Africa, evangelistic work can be done all the year round; but in Tasmania, owing to local customs more than to the climate, special missions in churches are almost impossible during the summer months.

It was to us a source of sorrow to find that throughout Tasmania the work of most evangelists was lightly esteemed by ministers and churches generally. Good and true evangelists had visited the country; their labours had been successful, and they and their work will be long remembered with gratitude. But I was informed on good authority that others had distinguished themselves by publicly denouncing the ministers and the churches, encouraging separatist tendencies among their converts, and mixing themselves up with local questions of which their knowledge must necessarily have been imperfect. Far from acting in the spirit of Mr. Moody, they undermined the influence of the ministers, and left the churches weaker than they found them. Other evangelists had committed various indiscretions; while one or two others had been rank impostors. Under these circumstances, accompanied by the fact that a large proportion of the population consists of Irish Roman Catholics, it will be evident that evangelistic work in Tasmania presents many special difficulties. Nevertheless, much earnest and successful labour is being put forth by the pastors of all Protestant denominations, and by various outside agencies. It was our privilege to preach, or conduct missions at Launceston, Evandale, Richmond, Hobart, and five or six places in the Huon. There are branches of the Y.M.C.A. in Launceston and Hobart, but they were both in a weakly condition. We found Tasmania a beautiful island, as green as Ireland itself. It is, however, very wet and windy. By and by, as the forests are cut down and the country is brought under proper cultivation, the climate will be drier. As a country, it is decidedly the most backward of all the colonies we have visited, which may be due to the well-known manner in which many of the earlier settlers found their way thither.

After remaining in Tasmania for about four months, we sailed for Sydney, the capital of New South Wales. Up to this time we had conducted our missions upon a broad, undenominational basis; but when we arrived in Sydney we found that most of the leading denominations had one or more ministers devoted to the work of the evangelist. It was therefore a necessity that most of our missions in all the Australian colonies should be conducted in Congregational churches. On our arrival in Sydney, we found there two of the ministers with whom we had held missions in Scotland several years before. They welcomed us, and introduced us to the brethren generally. We found Sydney a large city of 250,000 inhabitants, a centre of wonderful activity in business, philanthropy, and religion. We conducted seven or eight missions, nearly all of which were greatly blessed. We were then invited to Brisbane, the capital of Queensland. Our first mission there resulted in the admission to Wharf-street Congregational Church of over one hundred members. We conducted three other missions in the city, and then visited, Maryborough, Rockhampton, Bundaberg, Goodna, and Ipswich. We then returned to New South Wales overland, a journey of about eight hundred miles, and then from there overland to Melbourne, the capital of Victoria. Melbourne is a city about the same size as Sydney, with, however, far more architectural pretensions. It is really a beautiful place. We conducted missions at Kew, Williamstown, Warnambool and Ballarat. There were several more applications for our services; but we had promised to take a number of missions in South Australia, so we journeyed thither overland, a distance of about six hundred miles. We were greatly delighted with Adelaide, the capital city. We had four missions there. We also laboured at Glenelg, Gawler, Angaston, and several other places.

Our tour in Australia occupied us about two years. To us it was a very delightful one. As a rule, we were entertained most hospitably. The churches in which we laboured were sympathetic, and the ministers, generally, were in hearty accord with our work. All the churches, episcopal as well, seemed to be more fraternal than they are in England. The piety in the colonies is as real and true as at home, but it flows through shallower, yet wider channels. There is more freedom and dash about the churches, as a whole. Now and then some Episcopalian will set people by the ears by making some startling sacerdotal assumption for his church; but the bishops and the episcopal clergy generally make a warm recognition of the clergy of other churches. Be it remembered that all ministers in Australia are alike called "clergymen." Australia leads the van in the march of Christian union. In this matter she is twenty-five years ahead of the old country.

The climate of Australia is manifold, but charming in all its variety. In the colonies we visited, the air is light and dry, except, of course, in the usual wet season. People there seem to enjoy life greatly, and many live to a good old age.

Evangelists and other Christian workers who purpose visiting Australia should take with them the best credentials. So many money-hunters, faddists, and impostors have turned up in that part of the world, that the most charitable and generous people there have been imposed upon. They are naturally and justifiably upon their guard.

Destitute Children's Dinners Society.

Sir,—This Society is now entering on its twenty-third year of labour. It provided weekly during the last season between 17,000 and 18,000 meat dinners in sixty-four dining-rooms located amongst the poorest districts of the Metropolis. Each child contributes a halfpenny towards the expenses of its dinner, these halfpennies during the past season amounting to the large sum of £713 3s. 3d. The rule of the Society is to allow each child a quarter of a pound of meat in every dinner provided. The last two seasons have greatly drained the resources of the Society mainly from its continuing its operations later than heretofore.

Although the cash in hand was only one-fourth the amount required to open all the dining-rooms, we have opened them, having faith in the kindness of the public, and with a firm hope that many may be induced to visit our dining-rooms, and realise what it would be should the doors be closed. The committee dare not comply with requests for increased grants, or open fresh centres without a large increase of help. One pound it is calculated will enable us to provide a dinner for 120 children. Anyone wishing to help personally in the work may ascertain particulars by writing to the secretary, Mr. H. Morton Carr, 89, St. George's-square, S.W. The treasurers are Lord Kinnaird, 1, Pall Mall East, S.W., and Mr. William Fuller, Stoughton Grange, Guildford.—Yours faithfully,

E. M. O. Henderson. Burdett Coutts.
Kinnaird. William Fuller.
Ebury.

MID-DAY PRAYER.—A Wednesday afternoon prayer-meeting, from one to two o'clock, has just been established in connection with the new Surrey Chapel, Blackfriars-road.

Leaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.,

Author of "From Death into Life: An Autobiography."

XXXIV.—TESTIMONY.

After a sermon I had been preaching in a university town, a student came up to me and said, "I feel that I can speak to you; will you permit me?"

"Certainly," I replied, "come at once."

"No," said the young man, "thank you. I must be in College at nine o'clock; but, if you will allow me, I will call upon you to-morrow morning."

We made an appointment, and punctually to the time the young man made his appearance, looking very miserable. He sat down, and at once told me how unhappy he was. He said, "I have lost my light and my joy."

I replied, "We do not naturally have light and joy to lose."

"Oh yes, I know that," rejoined the young man, "but I mean to say, I have had great joy; but it has all gone."

I said, "Now I understand you. Do you mind telling me how you received the joy you refer to?"

He readily complied with this request, and began his story.

He gave me to understand that he was the son of believing parents, and that he came up to the university a steady, well-disposed man. He did not waste his time, as far too many do, in idle amusements, or dissipation; but, on the contrary, applied himself diligently to his books.

Being thus engaged all the week, it was his custom on Sundays to go out for a long walk in the afternoon.

He said, "Upon one occasion, as I was passing a certain church, I heard the two bells ringing. They seemed to my ears to say, Come in, come in, come in. I looked towards the church, but I could see no one; also up and down the street, but not a person was approaching. Yet the bells pleaded on as distinctly as before, Come in, come in.

"As I walked forward, the thought came to my mind, Why do not you come in? I come in? No, I am going for my walk. I have been reading hard all the week, I have been to College chapel this morning, and intend going to church again this evening; I am going for my walk now.

"Still the bells went on with their distinct Come in, come in. No, I said, I am going for a walk, I cannot; but the bells seemed to say more vehemently than before, Come in, come in, come in. I said, I won't, striking the ground at the same time with my stick. That very instant the bells stopped.

"It was foolish of me, you will say, but I could not help myself; I was all of a tremble, and felt inclined to turn back and go into church. However, I rallied myself, and set out resolutely for my walk, inwardly saying, I will not be so superstitious. For all this, I was obliged to return, and go into church.

"It was rather late, as you may suppose; but I took a seat near the door, and joined in the service.

"As the curate was reading the second lesson, he looked off his book straight at me, and uttered the words, 'By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast' (Eph. ii. 8, 9). I heard no more, and cannot describe to you the effect those words had upon me. I was as it were arrested, I trembled, and fell upon my knees. 'By grace ...through faith...not of works.' These words convicted me. Hitherto I had been trying to lead a good life in order to go to heaven; but all that was brought to an end now. Before the service was over, I was as happy as I could be, and down at the bottom of the high pew was thanking God, wondering what had happened.

"At the conclusion of the service, I went away in haste, and on my way met one of the men, who said, 'Holloa, what's the matter with you; have you good news?' I did not speak, but hurried on to my rooms. There I sat down, 'lost in wonder, love, and praise,' as the hymn says, at what the Lord had done for me."

He continued: "I went on rejoicing in my heart, with a sense of sins forgiven, and was so happy that I could not hide it. Men in College made remarks about my appearance, and asked whether I had received a legacy, or what. 'Have you got the vacant scholarship?' said one; but I evaded all their questions."

"Why did you not tell them your experience?" I asked; "it would have increased your joy, and most likely have done them good too. Were you afraid they would laugh at you, or what?"

"No," he replied, "I did not think about that. I cannot tell what made me so reserved."

"Go on with your story," I said, "and tell me all."

He continued: "When the vacation began, I went down, and on my arrival home, my dear mother remarked, 'I am very pleased to see you looking so well; and *so happy*,' she added, significantly. But somehow, though I knew what she was referring to, and what joy it would have given her to hear the good news, I did not tell her why I was so happy.

"My father also asked me many pointed questions—whether we had had any special services or meetings during the past term, and so on. Still I was silent, and did not tell them about myself.

"After the vacation, I came back to College as happy as before; but all at once my joy went away, and I have been most miserable ever since. Last night, while you were speaking, I thought you could help me. I am——"

There he paused. I said, "Are you miserable now?"

"No," he replied; "strange to say, I feel happy again."

I did not like to interrupt his story, but while he was speaking I could see his countenance brightening. "Shall I tell you," I said, "why your joy went away, and why it has come back again? You lost your joy because you did not tell of it, and you have received it back because you have borne testimony. We are but broken cisterns at best, which cannot *hold* water, though we may do very well for channels to transmit it."

"I am very much obliged to you," said the young man, "for the encouragement you give me, and thank you sincerely."

"I accept your thanks," I said, "and will ask you to show your gratitude in two ways. First, I should like you to write home to your parents at once, and tell them why you were so happy at Christmas; and secondly, I want you to tell some of your College friends what the Lord has done for you."

He promised me he would comply with these two requests. Some time after this he told me that the first he found comparatively easy, but the second cost him a great struggle. He said he went to several of the men, but had much difficulty in originating the subject.

At last, he communicated his secret to one of his friends, who, to his astonishment, replied, "I take shame to myself that I have never spoken to you. I am a converted man too." They rejoiced together, and then went in company with each other to a third man whom they suspected, and found that he was a believer also. In this way they discovered several more who could sympathise with them. They all came to my service in the evening.

My friend of the morning looked up with a bright face, as if he would say, "See the six men I have brought with me." None of them were gloomy, or sad of countenance.

Afterwards I talked to these men, and impressed upon them the importance and advantage of testimony. I pointed out how much we lose if we do not testify, and what encouragement we have if we do.

I said to them, and I say to all, "Never be ashamed to tell of the Lord's goodness to you. Only think, who is to tell of your salvation, if you do not? And how is God to be praised if those who have received his benefits do not acknowledge Him?

THE OPIUM QUESTION.

Dear Sir,—Encouraged by the strong feeling expressed on the subject by the recent Missionary Conference in London, and by the formation at the Conference of an "Anti-Opium Christian Union," intended to strengthen and consolidate that feeling amongst the Christian public, the Committee of the Anti-Opium Society has appointed Mr. Arthur Williams, B.A., of Saffron Walden, a member of the Society of Friends, as secretary. Mr. Williams assumes his office with a strong conviction of the unrighteousness of the opium revenue raised by our Government in India, and with an earnest desire to be an instrument in God's hands in putting away this reproach from our nation.

I would ask for the new Secretary and for the Committee the prayerful support of your readers. Mr. Williams hopes to devote a large portion of his time to work in the provinces, and will be glad to respond to applications to give lectures and attend Conferences on the Opium Question. The Society's address is Broadway Chambers, London, S.W.

Yours truly, Joseph G. Alexander.

Bridwold, Croydon.

Mr. James Murray, of Hankow, Central China, writes:—The treaty with England for admission of Opium to China is binding only up to January 18, 1890. It can then be terminated by either party at twelve months' notice; therefore, it can be made to expire on January 18, 1891. As to the desirability of terminating this traffic there can be but one answer.

Christians are gathering money to build Opium Refuges all over the country to save the lives of the devotees to the opium pipe, and missionaries are called for by day and by night to attend cases of opium poisoning. I have myself been in hundreds of opium dens, and there have seen poor, wasted-looking human beings with the fatal pipe in their mouth, careless of all else but this selfish craving for opium. I have seen troops of these devotees come into hospital, and gladly pay the physician to cure them of the craving. I have heard the taunt thrown in the teeth of English missionaries, "Is it not you who send us the opium?"

To be callous and inactive when a question so momentous is before us is to retard the coming of the Lord's kingdom. In England there are conscientious men urging the question upon the Government, but they have hitherto met with a response tantamount to, "*We cannot afford* to abandon the trade." Such an answer is pure mockery of Divine law, and to continue in known sin is to heap up a certain and awful retribution. Let all who "serve God rather than man" petition the Emperor of China and his Government to give notice to England that this treaty will not be renewed.

NORTH-EAST LONDON GOSPEL MISSIONS.—A second institution for working girls has been opened by this Mission at Ball's Pond-road, near Dalston. It is likely to prove of great service to the large number of factory and other girls living in the neighbourhood. The visitors of the Mission are already finding great privations among the sick and unemployed poor. The Director of the Mission is Mr. W. Chorley, 2, Marquess-grove, Canonbury, N.

THE SLAVE TRADE IN CENTRAL AFRICA.—Père Lourdel, a Roman Catholic missionary in Uganda, in a recent communication states that the Arab slavers have been inciting King Mwanga against English and Germans alike. Not only have they instilled into his mind suspicions as to the intentions of missionaries and other Europeans, but they have also appealed to his cupidity, for the king himself has large dealings with the Moslem traders, who put arms and powder in his way in payment for the surplus proceeds of his numerous raids for the replenishment of court service. Père Lourdel thinks the Arabs have some great design for conquest, and that Europeans who intend establishing colonies in the country will have to make a clean sweep of the slavers, and interdict the importing of guns and powder, which are stored in such quantities in Uganda as to fully explain the haughtiness of Mwanga.

The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being Extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

VI.

JAMES NIMMO had arrived in Morayshire, very shortly before the death of Elizabeth Brodie's father, in September 1680. His employer, Mr. Hay, laird of Park, was connected by marriage with the Brodie family, of which Brodie of Brodie was the head, and, with others of his kinsmen, made no secret of their attachment to the cause of the Covenant. It is not surprising therefore to learn that James Nimmo, introduced to such a circle by one who was himself a warm sympathiser in the cause, met with a reception which enabled him to write of it thus:—

"It pleased the Lord to give me favour in the sight of all I had to do with, and made those I was to stay with more tender of me than my father and mother; the which was very encouraging to me, and I was made to serve the Lord with rejoicing, and gladness of heart."

But his position in Park's service proved one of great trial, as his duties brought him so much more into public places than he considered safe, and he was required as overseer of the estate "to engage with cesses, militia, and paying kirkmen," the which he "had no freedom" to do.

Nor is this surprising, seeing that the cess was a tax which had been laid upon property solely for the support of troops maintained to suppress field meetings, the militia were liable to be called out at any time to assist them, and the kirkmen were the curates occupying pulpits which ministers, now outed, had at one time filled.

Meanwhile, his burdens, of another kind, had been very heavy, in the prospect of the meeting of the Scottish parliament in 1681, as he had reason to believe that his own case would be brought before it, he tells us, but he does not state in what manner. Going out to the fields one night, at a late hour, to lay the matter before the Lord, he could get no freedom in prayer, and was on the point of returning when he thought he "would strive to mind the Church's case" before giving up the contest, in which the Lord gave him "much freedom, tenderness, and faith in laying hold of the promises," so that all his unbelief and discouragements were dispelled.

Some believer who reads these lines may rejoice to find Nimmo's experience confirming his own, as he remembers seasons when he has sought the Lord for light and comfort for himself, "without any intimations of favour," but, when led to intercede for others, or for the Church of God, has found the door thrown wide open, as it were, giving him access to the throne of grace "with great freedom, tenderness, and faith," to the dispelling of all discouragement! Is not this one way the Master takes of teaching his disciples to bear one "another's burdens, and so fulfil the law of Christ," by leaving them to bear their own until they bring those of others before Him in prayer, then taking them all on his own shoulders, as it were, and letting his servants go forth from his presence with wonder, love, and praise in their hearts?

Leaving the service of Park, Nimmo accepts an invitation from Brodie of Lethen, to stay with him, and help him in the management of his property. He did not take this step without anxiety, he tells us, not knowing how their disposition and his would agree. But as to this he receives some encouragement, on arrival at the house, on December 23, 1681, when the Laird gives out a portion of Psalm xxxvii. to be sung at family worship in the evening, especially as that Psalm had been Nimmo's "ordinary reading" on that day; "and yet," he adds, "partly through weights in my mind, and partly by unacquaintedness in the family, I was somewhat cast down, and attained to little freedom for some weeks."

He had by this time become acquainted with one of the most eminent of the outed ministers in the North of Scotland for personal piety and ministerial gifts, Mr. Thomas Hog, of Kiltearn. This most excellent man had but recently obtained his liberty, after eighteen months' imprisonment on the Bass rock, for conscience' sake; and, as fellow sufferers in the same cause, and of one mind in their loyalty to the Covenant, which they believed to be the cause of Christ, he and Nimmo seem to have been attracted to each other from the very first, and knit together with an affection which was to prove a source of the greatest comfort to both during the years of suffering and persecution which were still before them. Mr. Hog was much the older of the two, and Nimmo found in him and his wife a father and mother, whose tender sympathy and wise counsels were peculiarly grateful to him in his trials. He frequently mentions having been present when Mr. Hog or some other outed minister preached, and occasionally at Lethen House, a mark of the favour with which they were regarded by some of the gentlemen of the county, in spite of the severity of the laws against such meetings.

It is interesting to note how greatly he must have profited by the experience gained when seeking the Lord by night in the fields, as stated above, as he now writes: "I was made to observe sometimes that little more than the seventh part of my requests were on behalf of myself, but all this time, as it pleased the Lord to help me to be concerned for others, so it also pleased Him to help others to be concerned for me, which was sometimes a sweet refreshment to my soul, to think the Lord made others the means of my spiritual support, more than anything I could do myself."

For believers whose joy in the Lord is but intermittent, and who cannot understand why it is so, the following testimony of Nimmo should prove helpful: "That was brought to my mind with much light that I had wholly closed with God, through Christ, for salvation, and continually trusted in Him for the same; but I had not so closed with Him for sanctification, and for leading and guiding me in my daily straits."

Nimmo's circumstances at this time were such that we would suppose him to have been the very last man to be advised by his friends to marry, but some of them seemed to have thought very differently, and to have seen no reason why he should not propose to a young lady related to some of the best families in the county. He tells us that he had not been long in Morayshire before "a godly friend proposed that one Elizabeth Brodie (who she said was a gentlewoman of good friends and truly pious) would be a fit wife" for him, but that he took little notice at the time. About a year later, others of his friends proposed the same thing to him, and amongst these Mr. Hog, who most strongly urged him to marry and settle in that part of the country, where nothing was known as to his antecendents, save by a few of his most intimate friends, on which account he might probably remain there in comparative safety. Mr. Hog likewise recommended the same gentlewoman to him for a wife, "to which," adds Nimmo, "I had little inclination (considering how I was circumstanced) and therefore I waived it then."

So urgent, however, was his friend, Mr. Hog, in charging him, as he must answer to the Lord, to set some time apart for special consideration of his duty in the matter, that Nimmo did so, and sought the counsel of some of his more special friends amongst the godly upon it. He names one after another, men and women, consulted by him, and quotes the advice given by each, showing how all agreed in supporting the proposal, but adds, "Now all this while it pleased the Lord to help me to be so much concerned with other things upon my spirit, that this had not great weight; but truly I must confess that there was much concernedness about the Church in my mind at this time."

Meanwhile, Elizabeth Brodie had been living quietly at home, with her mother, her brother, and her younger sister, Barbara, who, though very rarely mentioned in the diary, seems to have been very much of one mind with Elizabeth in her religious views. The following extract gives some indication of the dependent position in which the sisters found themselves after their father's death:—

"*June* 21 (1682).—The first fifteen days of this month my soul was in no good condition, under deadness and hardness of heart. After that came on a quarrelling frame of spirit, at length unbelief, distrust. I could not get relief either for the present, or for the time to come, as to my outward condition. Upon the 13th of this month I was going to Elgin, and I thought there was a great many things I stood in need of, but, my father being dead, I had no confidence to seek money from my brother to buy anything. Then Satan took occasion to make me discontent with my lot, and made everything appear as great difficulties when there was none. At last I went to prayer, and the Lord composed my mind so, that when I returned, and was asked by my brother what money I would need, I saw not the need of anything. Thus the Lord shamed me out of my unbelief, and by his outward providence stopped my mouth."

(*To be continued.*)

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BLESSING IN LIVERPOOL.

DURING the last two months special missions have been held by some of the Liverpool town missionaries, which have been of a very fruitful character. United prayer had been offered. One night we spent in this way till two o'clock.

The first mission was held in Norwood Mission Hall, Boaler-street, where the meetings continued three weeks, each week being better than the other. At the close it was seen that over 130 had been personally dealt with. These have been seen (some twice) in their homes, and we believe a large proportion are hopeful conversions. We could tell many interesting facts. So decided has the blessing been in this district that after a short break we have resolved to go on another fortnight.

Following this, other two missions began, one in Kensington, and the other in St. Domingo-road. God has richly blessed both. In Kensington night after night many were wounded. Several times men would or could not leave before they knew that they were saved. At the other hall (St. Domingo-road) fruit was gathered every night, and we are full of praise to God.

We are in the midst of a mission at present. Another begins on the 18th, and two more on the 25th. For these we ask your prayers.

J. B. B.

AMERICAN FREEDMEN AND MISSIONS.—Rev. J. A. Taylor, of Richmond, U.S.A., secretary of the Coloured Baptist Foreign Mission, in writing to acknowledge contributions sent to him from our readers, says:—"The money came just in time to aid us in making necessary improvements on our mission field in West Central Africa. We have added twenty to our number of converts this year. We are preparing to send out more missionaries, and we need help in the work."

Mr. SPENCER WALTON in S. AFRICA.

Our hearts are filled with gratitude for what God has done among us through his servant. He has given him much wisdom in meeting ministers of different views and tendencies. He has been made a blessing to believers in opening up to them the possibilities of a life of consecration, as indeed brought within the reach of all, and secured to them in our blessed Saviour. God has also used him to gather many out of darkness to light and service. Wherever he worked there was but one complaint, that the time was too short. We do bless God that He has put into the heart of his servant the thought of giving himself entirely to South Africa, and are looking forward to much blessing, if his purpose be realised.

I believe there are wonderful openings for evangelistic work, both in the large new centres, such as Kimberley and Johannesburg, and in all our colonial towns. There is hardly a place where one or more ministers will not be found who will rejoice to have a visit from time to time from one so fitted to help in rousing believers, and gathering in those who are outside. And if the prospect could be realised, that Cape Town should at the same time be made the centre of home mission work, whence other towns might be guided and helped, a work might be accomplished of which it is difficult to calculate the consequence. We shall wait on God to remove every difficulty out of the way, and trust that our brethren in England will help Mr. Spencer Walton forward in prayer in the work he hopes to undertake.

Wellington, S. Africa. Andrew Murray.

A Wesleyan minister writes that the visit of Mr. Spencer Walton to Grahamstown, Cape Colony, was greatly blessed of God. The local Ministers' Union, in conjunction with representative laymen belonging to the Baptist, Congregational, Presbyterian, and Wesleyan Churches, united in meeting him here. The special services extended from September 14 to 24; beginning vigorously, they increased in interest and power to the end. Mr. Walton's services have been appreciated highly by the various ministers and churches who co-operated. He has been manifestly successful as an evangelistic reaper. The names of about one hundred inquirers were taken by the Christian workers; some of these were already church members, but the majority were not such; and many others, whose names do not appear on our lists, were undoubtedly strengthened and blessed.

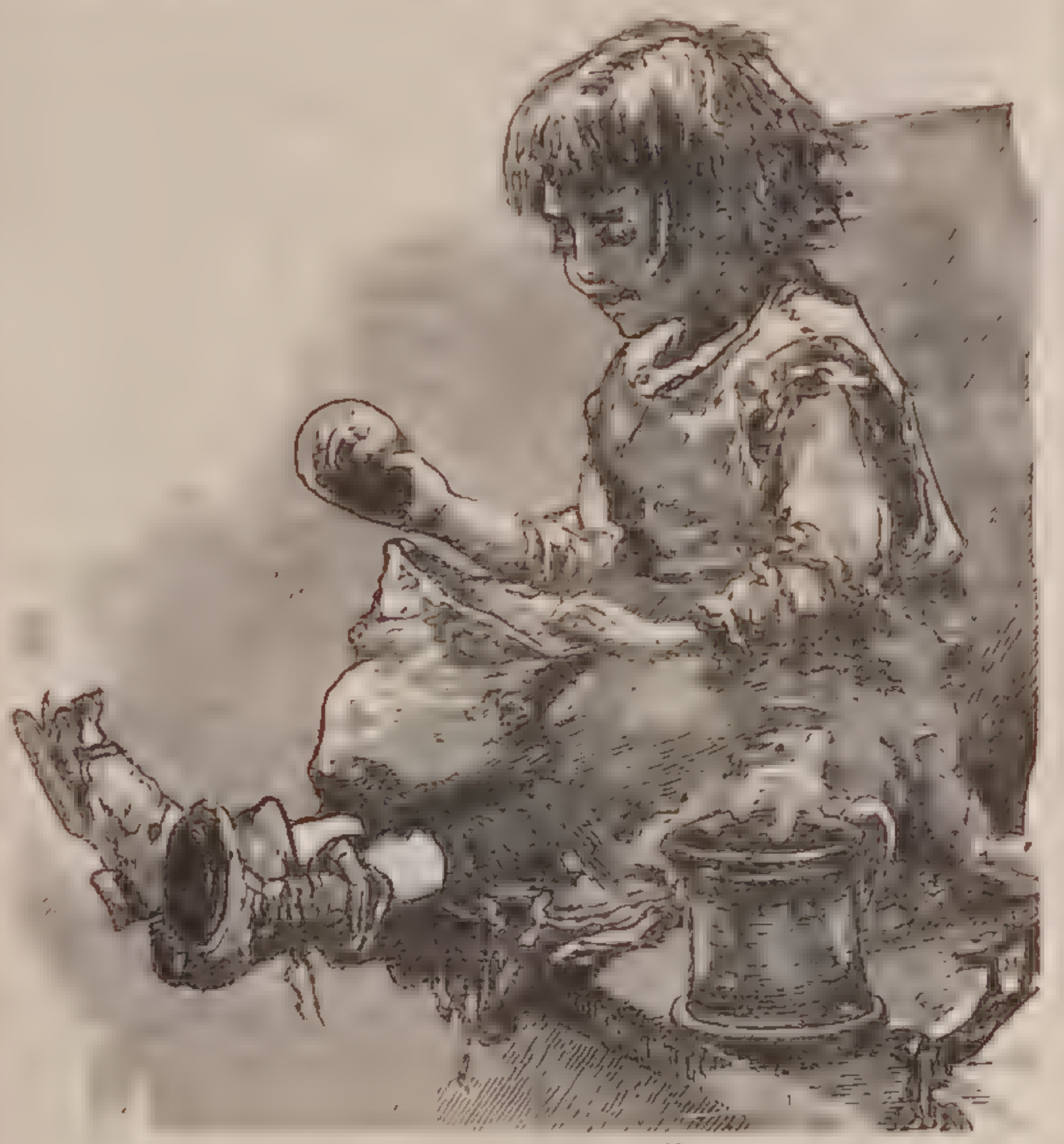
THE "SECULAR" PRESS.—A correspondent, in sending to us a copy of *The Essex Newsman*, which devotes a column to "religious readings," suggests that many Christian friends might be able to secure the carrying out of a similar arrangement in the daily and weekly press.

FLOODS IN MANCHURIA.—Mr. John Ross, 10, Rocklea-terrace, Kelvinside, Glasgow, writes:—"The floods which have again this year burst with great violence over northern China have in Manchuria drowned in the waters or killed by falling houses thousands of the people. Tens of thousands of horses, mules, oxen, and pigs have been carried away. Great multitudes have been rendered homeless. The destruction of the growing grain, which a previously dry summer had stunted, is such that a widespread famine is unavoidable. The Chinese Government has an enormous extent of flooded country to relieve, and cannot by any possibility overtake more than a fraction of the destitute. Rev. James Webster, Mookden, is in great distress because of his inability to cope with the impending famine, which, with the cold now setting in, will be of the most aggravated form. Half-a-crown will keep a man from starvation for a month. Mr. Slight, treasurer, College-buildings, Edinburgh, or myself, will be glad to receive contributions towards this clamant need."

RESCUED!

Dr. Barnardo thus writes, in *Night and Day* for November, of a boy and a girl rescued by him:—Recently I admitted Robert F., 15 years of age. He never had a home. His father and mother both died in common lodging-houses, *the former actually of starvation.* The lad, thus left orphaned and friendless, wandered aimlessly over the country, selling matches, carrying parcels, and begging, sleeping nightly beneath the open sky, in fields, under hedges, or where he could find a resting-place. He was never at school in his life; he could not write, and he can read only a very little. He came to me shoeless, clad in a few filthy torn rags, well-nigh starving; in fact, faint from prolonged want of food. His last meal had been a piece of bread picked up in the street on the morning of the previous day.

Of course I admitted Robert, and with that admission has ceased at once and for ever (I hope) the story of his sufferings. *But what about the thousands yet unreached?* I would that I could cry aloud on their behalf and spare not, in a voice which all England should hear!



"OUR JENNY."

Jenny Wren came to one of my tea-meetings, and as the result of what she heard and saw there she wanted badly to be admitted to the Home, but durst not stop that night. Mother, she told me, said she was to return early. Mother, I learned, lived in G—— street, in a common lodging-house. She could not tell me what mother *did*, but she was "out a good bit," and was "*fond of gin!*" So I said good-night, but invited her to visit me later. She responded to the invitation by bringing "mother" two days afterwards with her to the Home. She would not sign any agreement yet awhile, but she would leave Jenny for a bit to see how she liked it. Meanwhile Jenny, with her fate in the balance, sat outside in the hall, drinking her mug of tea, and eating hungrily the food brought to her in one of the paper bags left over from a feast of the day before. Poor little ragged damsel! She does not even know how badly she needs care and kindness, and food and education, and is only happy in her ignorance of the dreadful lot that all too surely awaits her after a year or two more in that dreadful lodging-house, with such a mother, and with only evil women around her.

Thank God, there is now no such alternative for "our Jenny." A happy little lass she is, if ever there was one. But, oh, the pity of it, that Jenny *as she was* can be paralleled to-day in every back street and slum, and in hundreds of the common lodging-houses scattered throughout the Metropolis!

18 *to* 26, *Stepney-causeway, London, E.*

CHILDREN IN LODGING-HOUSES.

Dr. Barnardo's plan for securing London waif-children from the evil surroundings of the common lodging-house has been launched with every prospect of abundant success. The need for such efforts as have thus been determined upon is altogether unquestioned, and it is profoundly to be hoped that Dr. Barnardo's arrangements, which have been entered upon in the fear of God and for the good of humanity, will prove a great blessing to many little ones who would otherwise, almost certainly, be doomed to a life of unhappiness and a death of shame. At a meeting of friends of his work, on Tuesday afternoon, last week, Dr. Barnardo unfolded his scheme, and bespoke the hearty co-operation of the Christian public. He pointed out that for years he had realised the sad need for steps for the rescue of young children of the destitute class from the awful houses into which they are taken by their parents, to herd with vicious men and degraded women. Nothing short of legislative interference will go to the root of the matter, yet scores of little ones may be reached by philanthropic means, whereby also experience may at the same time be gained as to the best way to effectually deal with the whole subject.

Mentioning the fact that he had taken a common lodging-house, for children only, in a district much frequented by waif children, and that he had all but secured a second, calculated to prove equally useful, Dr. Barnardo spoke of the way in which he proposes to have these institutions managed. In ordinary common lodging-houses children are paid for; so in his a nominal charge of a penny each will be made, which will also entitle the inmates to a warm meal. The want of a penny will not, however, be a bar to admission; and destitute children will ever find kindly consideration at the hands of the people in charge. One Home will be for girls and the other for boys, and for the first a suitable deputy, a good and qualified woman, is already in mind. The houses are small, holding from thirty to thirty-five children each; if they prove successful, then similar ones may be established in all the lodging-house districts in London.

Dr. Barnardo gave figures showing the magnitude of the lodging-house population of London, and said there must be from 50,000 to 60,000 persons homeless in the city, of whom 25 per cent. are children. Some little girls who had just been brought into his Homes were led into the room in which the meeting was held, and sorry objects they were, albeit intelligent in physiognomy. Their histories were (in their absence) briefly detailed, and they were sad in the extreme—poverty and wretchedness made up the tale. Having mentioned that money was required wherewith to furnish the houses, and said that the highest good of the children is his great object, Dr. Barnardo left the cause in the hands of the friends of the young.

Mr. J. B. Wookey having spoken of the fearful sights he had seen at nights on the streets of London, Rev. Walter J. Mayers made some remarks on Prayer, and introduced to notice the Daily Prayer Union, the members of which undertake daily to ask a blessing upon all rescue work among orphans and destitute children. Mr. J. Rankin, M.P., followed with a few words, in which he cordially commended Dr. Barnardo's scheme to the liberal support of the Christian public.

HOUSEWIFERY.—Miss Headdon's Training House at Riverdale, Newnham-on-Severn, is an excellent institution. With the present spacious accommodation, more pupils can be taken in than previously. The house is a real home school for the teaching of housewifery, and efforts are made to secure employment for pupils after training. Such a work requires outside support, and Miss Headdon will be glad to communicate with sympathising friends.

Registered as a Newspaper.]

The Christian.

November 23, 1888.

[Price, 1d. Post Free, 1½d.

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HELP WANTED FOR THE ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes for Destitute Children,"

Now Sheltering, Educating, and Training nearly 3,000 poor Waifs and Strays.

Will all who are preparing gifts for the ANNUAL SALE on behalf of these Homes

KINDLY SEND THEM IN AT ONCE?

Will those whose busy fingers are at work for the Sale remember that crochet shawls, really fine underclothing for ladies and children, shirts for boys and men, suits for little boys, aprons and pinafores for girls, and sets of baby clothing, are particularly valuable additions, being much asked for and readily sold? Well-made woollen shawls are frequently asked for, and, indeed, women's garments of all kinds would be especially useful. Of course, besides these, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of vertu, books, drawings, bric-a-brac, and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, &c., would kindly mark on them their value, or indicate the price which is likely to be obtained.

The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS**; that is to say, Instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the Goods received will be made up into

£5 and **£10** Boxes. These Boxes will each contain a very excellent selection, of at least the value of **£6** and **£12** respectively, and will be sent to any part of the country on receipt of P.O. Order or Cheque made payable to Mr. J. T. Page.

Ladies willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and have promised to purchase Boxes, with the contents of which they propose to hold

SPECIAL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in the Large Hall of the "Edinburgh Castle," Limehouse, London, E.

Dr. Barnardo earnestly invites all who love poor children to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed ready for transmission, can be despatched on receipt of remittance to any railway station in the Kingdom. Applications (Prepaid), with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to

THE TRADE MANAGER,
18 to 26, Stepney Causeway, London, E.

To all who have already in any degree helped by Contributions of Useful or Fancy Articles, Dr. Barnardo desires to offer the expression of his very grateful acknowledgments and hearty thanks.

18 to 26, Stepney Causeway, London, E.
November, 1888.

ANXIETY OF SOUL, — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland sincerely thanks R. B. for Clothing; M., for 3 Flannels; L. E., a Parcel.

The Infant Day Nursery. The Ragged Schools, Sunday Schools and Week Evening Classes. Boys' Industrial Classes. Rations of Food to Hungry Children. Band of Hope. Children's Service. Meetings and Classes for Lads. Meetings, Classes, Library, Reading, and Tea-room for Elder Girls and Young Women. Mission to Inebriate Women. Mothers' Meetings. Evangelistic Services. Doorstep Mission. Room to Room Visitation. Bible Classes. Temperance Meetings, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

Regent's Park Chapel Literary Society.

On MONDAY NEXT, at 8.45 p.m.,
E. H. PICKERSGILL, ESQ., M.P.,
will Lecture at
Regent's Park Chapel, Park-square East
(Near Portland-road Station), on
"The Women of Shakespeare's Plays."
Admission 1s., 6d., and 1d.

On WEDNESDAY, DECEMBER 5, at 8, Gounod's Grand Oratorio, "The Redemption." Eminent Artistes. Full Professional Orchestra.

Tickets 5s., 2s., and 1s.

DUBLIN CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE.—It is purposed to have a Convention in Dublin for the Deepening of Spiritual Life, similar to that held at Keswick, and Meetings will be held (D.V.) in the Ancient Concert Rooms, Great Brunswick-street, Dublin, from January 21 to 25, 1889. The following Speakers are expected to take part in the Meetings:—Rev. Dr. Elder Cumming, Glasgow; Rev. George C. Grubb, Cahir; Rev. J. Gelson Gregson, Bradford; Rev. Evan H. Hopkins, Richmond; Rev. F. B. Meyer, London; Rev. E. W. Moore, Wimbledon. Conveners: HENRY F. BOWKER, 42, St. John's Wood-park, London; ROBERT WILSON, Broughton Grange, near Carlisle.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money and clothing will be gratefully acknowledged by the Committee.

A COTTAGE FOR SALE.—Price £50. Adjoining Shaftesbury Ragged School, Chiswick. Wanted 1000 shillings to purchase same for extension of God's work, in consequence of increasing numbers. One shilling will be thankfully received by
R. T. SMITH, Evangelist, Mission Hall, Chiswick.

NORTH LONDON HOME FOR INCAPABLE BLIND CHILDREN, Alexandra House, Palace Gates-road, N. Branch from Hackney. Children admitted from two years of age. Applications to Miss RYE. Subscriptions will be gratefully received.

GEE-STREET MISSION, Goswell-road.—Funds are urgently required for food and clothing to deserving poor. Please send donations to Hon. Superintendent, HENRY RUDGLEY, 16, Corporation-row, Clerkenwell; or Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; or to Bankers, Messrs. Barclay Bevan, 54, Lombard-street, City.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

CHRISTMAS PRESENTS AND GIFTS FOR THE POOR.—THE COUNTESS OF HARROWBY and the Committee of the SOCIETY FOR PROMOTING FEMALE WELFARE invite inspection of the Industrial Work of their affiliated Institutions, which will be on sale at their Central Office, 22A, Devonshire-street, W., on Tuesday, Wednesday, and Thursday, December 4, 5, and 6, between 12 and 5 o'clock.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONE , 98, High-st., Homerton, London, E.

Educational.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

BATH. — Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

ADDISCOMBE HOUSE, MARGATE.—Miss COWLEY, assisted by efficient governesses, English and foreign, and visiting masters, receives a limited number of young Ladies to Board and Educate. Most careful attention given to the moral and religious training of pupils. Highest references can be given. Term commenced September 18

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

CLIFTONVILLE, MARGATE.
LYNTON HOUSE LADIES' SCHOOL.

A thorough Education given, including languages and music. Constant care and attention given to the health and comfort of each pupil. A sound Christian and moral training. Very successful in exams. Inclusive and moderate terms. Excellent references.—Apply for a prospectus to Mrs. WARD.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

MORAVIAN LADIES' SCHOOL, BEDFORD.—Accommodation for thirty Boarders and twenty Day Scholars. Pupils preparing for Cambridge Local and R.A.M. examinations. For terms and all particulars apply to
Miss SEIFFERTH, Principal.

PARIS, Bois de Vincennes.—Mme. MOITY desires to take some young Ladies en Pension for French education. References to Pasteurs Th. Monod, Gout, and Dumas.—Write to Mme. MOITY, 1, Rue Cart, St. Mandé, pres Paris.

DUSSELDORF ON THE RHINE.—A Lady can have comfortable Home in an educated German family. Best opportunity to study German, Conserv. music, painting. Terms moderate. References exchanged.
Mrs. HAAG, Marschallstrasse 4.

EDUCATION. — A small home finishing School recommended by a Lady of position. Evangelical principles. Refinements of home, great educational advantages, resident governesses, attendant professors. The house stands in its own grounds.—ROCK, care of Mr. Boulton, 4, Worship-street, London.

HOME SCHOOL FOR GIRLS, The Grove, Clapham-common.—Miss WINTERBOTTOM, assisted by efficient English and foreign governesses, receives twelve Boarders. Kindergarten for juniors. Pupils prepared for examinations. Thorough Bible teaching and careful Christian training. References to parents. Terms moderate.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

NEW COLLEGE,
Cliftonville, Margate.
Head Master: REV. G. HUGH JONES, F.A.S.

Latin, Greek, French, German, and thorough English. Preparation for Exams. public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

MORAVIAN SCHOOLS, Fairfield, Manchester. Founded 1730. Rebuilt and renovated 1871. Terms moderate. For prospectus of Ladies' School apply to Miss KOFLER; for the Boys' School apply to Rev. W. J. BIRTILL.

EDUCATIONAL OPPORTUNITY.—To fill some vacancies in a high-class Preparatory School in the North, two Boys would be received at half terms. Boys prepared for examinations. Comfortable premises. Foreign teachers. — For particulars, apply
E. B., 6, Woodside-villas, Surbiton.

ALRESFORD HOUSE SCHOOL, Margate.—High-class Preparatory School for the Sons of Gentlemen. Special preparation for University. Local and public school exams. Comforts of a Christian home. Special arrangements for children from India. Resident foreign master. For prospectus, address the PRINCIPAL.

WIDOW LADY offers happy Home to two little Girls to educate with her own. French, German, music, drawing, painting. Terms 25 guineas. Highest reference.
FAITH, Carl Villa, Palace-road, Crouch End, N.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

TUTORSHIP desired, holiday or other, by young Gentleman (Matric. Lond. Univer.) in family or school. Abstainer and non-smoker. Small salary required. Good references.
N., 43, Moscow-road, Bayswater, W.

GOVERNESS WANTED. Children six, ten, and fourteen. Comfortable but quiet country home to a thoroughly competent and reliable person. State references, and salary expected. Photo shall be returned.
Mrs. CROSHER, Westwood, Melton Mowbray.

DAILY GOVERNESS wanted for young Children. Music, French, elementary Latin. Required to assist with older children during Christmas vacation. Reference required. — Mrs. A. J., Lines' Library, Fairfax-road, S. Hampstead.

REQUIRED AFTER CHRISTMAS vacation, re-engagement as Governess in good school or family. Thorough English and arithmetic, music, harmony, drawing, French. Good references. — Miss FLORENCE, Milton House School, Luton, Beds.

CLERGYMAN'S DAUGHTER (20), junior Camb. certif. English subjects, fluent French, German (taught 20 months in Kreuznach School), elementary Latin, drawing, music, painting, needlework.—L., Mrs. Hooper, Governess Institute, Compton-terrace, London. Free to employers. Several Governesses disengaged for after Christmas.

GOVERNESS. — Wanted, in a Ladies' School in Devonshire, after Christmas, a resident Christian Governess. Certificated, energetic. English subjects. — Apply by letter, ALPHA, care of Mrs. Slater, 3, Josephine-avenue, Brixton, S.W.

Appointments, Situations, &c., Wanted.

EVANGELIST. — G. J. COPPING, having just finished a mission near Bedford, is now open for engagements. Reference to Mr. St. Quintin, Harrald, Beds.
3, Gladesmore-road, Stamford-hill.

BAILIFF'S OR MANAGER'S SITUATION wanted, by a practical Man. Age 44. Thoroughly understands buying and selling stock, and the management of farms or estates. Wife, a good dairy and poultry woman. Personal reference to late employer.—J. PAPE, Lamarley Farm, Halfway-street, Eltham, Kent.

MANAGEMENT OF COFFEE PALACE or Temperance Hotel wanted by Man, Wife, and Daughter. Christians and total abstainers. Or will take the above at a rent.
R. E., 29, Princess-street, Edgware-road.

COACHMAN (thorough). Town or country. One year last place, two years previous. Christian, total abstainer. Single. — J. A., 39, Bryanston-mews, Upper George-street, Bryanston-square, London, W.

AS UNDER GARDENER, wanted by a young Man. Understands pony, &c. Highly recommended. Three and a half years' character. Age 19 years.
HARRY COLLINS, Hall Green, near Birmingham.

EMPLOYMENT. — Would any Christian friend help a young Man to get employment? Has been very useful in evangelistic and Temperance work. Only limited education.
B., 19, Albert-street, Camden Town.

LADY GUENDOLEN RAMSDEN recommends a Boy, just leaving school, who wishes to be a School Teacher but cannot afford it. Anxious to find employment where he could improve himself. Good at figures. Intelligent, honest.—Bulstrode, Gerrard's-cross, Bucks.

A GENTLEMAN desires to recommend a nice healthy Lad about 16 (abstainer), as in or outdoor servant.—Dunkeld Lodge, St. Albans.

HUSBAND AND WIFE desire re-engagement—former Clerk and Useful Man in offices, latter Caretaker or Housekeeper, in small business. Total abstainers. Middle age. No family. References undeniable.
T., 18, Third-avenue, Queen's-park, W.

BIBLEWOMAN seeks employment. Evangelical views. Country preferred. Active and experienced.
Miss BUTCHER, 2, Priory-st., East-hill, Colchester.

MATRON in small Home (rescue or otherwise), or Sub-Matron in Institution. Re-engagement wanted by widow. Thorough housekeeper. Experienced in laundry work. Good references. Abstainer.
E. W., Penitentiary, Holloway-street, Exeter.

AS MATRON of Convalescent Home, Orphanage, or similar post. A Lady desires re-engagement. Good manager, economical. References from Miss Sharman, and Dr. Barnardo, M.B.
2, North-road, Clapham-park.

POSITION OF TRUST required, in December, by Gentlewoman (Evangelical), where thorough knowledge of household management and practical cookery would be valued, in return for comfortable home and small salary. No teaching. No agents. Reliable reference.
M., Y.W.C.A., 41A, Pyrland-road, London, N.

COMPANIONSHIP wanted immediately, by a Lady in London or suburbs. Very musical, cheerful, and domesticated. Highest references. — Miss BARNARD, 39, Westbourne-terrace, Hyde-park, W.

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A CHRISTIAN LADY (28) experienced, desires engagement as Governess (children under 12), Housekeeper, Accountant, or any position of trust. English, music, French, drawing, shorthand, needlework. Domesticated, systematic, and energetic. Nonconformist. References. Salary £25 to £30.
R., Merrywood Hall, Southville, Bristol.

TWO LADIES (24 and 27, sisters), with excellent testimonials, desire to obtain engagements together. Thoroughly domesticated and accomplished. Singing, pianoforte, drawing, painting, French, shorthand, needlework. One excellent housekeeper, one correct accountant, correspondent, or governess.
R., Merrywood Hall, Southville, Bristol.

A COMFORTABLE SITUATION wanted as Useful Companion or Maid to one Lady, or care of one child. Good dressmaker and plain worker. Country preferred.
A. W., 182, Green-lanes, Finsbury-park, N.

A WIDOW, accustomed to travelling, wishes for an engagement as Attendant on a Lady, or an invalid going to the Colonies, for the voyage, or a longer period.
Mrs. L., 151, Grange-road, Bermondsey, S.E.

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E. M., 46, Noyna-road, Upper Tooting.

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(Continued on page 22.)

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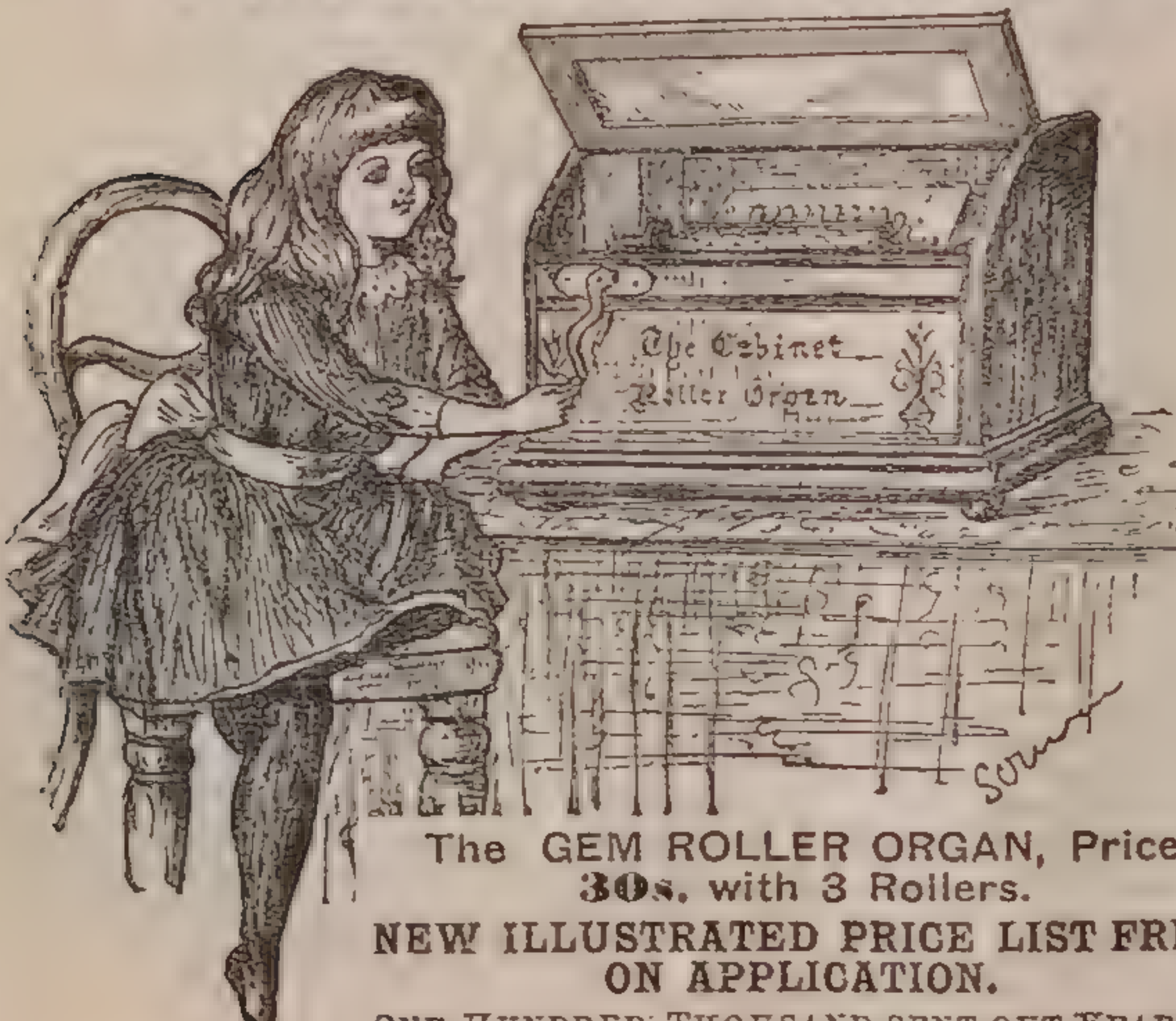

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FREDERICK HAYNES."

For the Young.

A NIGHT AMONG THE BEDOUIN.

By Miss Dora Fooks.

I was once travelling with a friend in Galilee, and as we were riding along, tired and hungry, near the waters of Merom, we longed to find some place where we could rest, and get shelter for the night. There were no villages or houses near where we might ask for a lodging, so we continued our journey until we came in sight of some black camel's-hair tents, which we knew belonged to the Bedouin. These people are very hospitable and kind to travellers, and after having eaten bread with a stranger, consider themselves bound to protect and care for him. So we rode up to the tent door and asked for the sheik. He came out to welcome us and sent for his wives to entertain us. Very soon we were surrounded by a crowd of dark figures; carpets were brought out and we were seated in the middle of the ring of women. The first thing we did was to get some bread from our saddle-bags and invite the chief wife to eat with us. She took a small piece and liked it so much that she asked for more, and in a few minutes our little store of bread had quite disappeared. Our appearance excited great curiosity; a circle of open-eyed, admiring children gathered round me as I showed them my watch, and tried to explain its use. The only clock they know of is the sun, and as soon as it sank to rest we took up our baggage and entered the tent.

It was a strange dark place, about thirty feet long, with no furniture but a few mats round the camel's-hair walls. A large wood fire was burning in the centre opposite the door, and our beds were put down behind it. An immense iron pot filled with rice was taken off the fire as we entered; we all sat round on the floor, and dipping our fingers into the unsavoury mess, managed to eat a few mouthfuls. Then we talked to the group around of the goodness of our heavenly Father, who not only gives us temporal mercies, but loved us so much that He sent his beloved Son to die for us. The poor ignorant women could hardly understand, and when we knelt down to pray seemed very much mystified. The sheik informed me that he could pray, and spreading a small carpet on the ground, bowed himself down on hands and knees, repeating over many times:—

"La illah illa Allah wa Mahommed rasoul Allah."

"There is no God but God, and Mahomet, the prophet of God."

He knew nothing about the God he prayed to, so, as he could read a little, I gave him a Testament, which I told him would teach him about God. Then we gathered the children together, and tried to make them learn a text. It saddened us to see so many growing up without hearing anything about our dear Saviour. You English boys and girls who have learned so much, and listened to the story of the Gospel so often, think of these poor wild children who have none to teach them, and who live more like animals than human beings. Yet Jesus loves them just as much as He loves you, and shed his blood for them, that they, neglected and wicked, as they are, might become sons and daughters of God. The poor Bedouin do not know this, and never will unless you or some other Christians go and tell them.

When all the men had left the tent we lay down on the mats provided for us, and watched one after another of the tall black-robed women disappear into the darkness in the corner of the tent. One only remained crouching with her long pipe over the smouldering embers, and every few minutes a man would glide softly in, light his pipe and go out again. Dogs and goats came in and out as they pleased, and evidently thought we had no business to be there from the suspicious way in which they snuffed around us. We lay, unable to sleep very much amid such strange surroundings; but, as we looked out on the beautiful stars which studded the heavens, our hearts were cheered by the remembrance that our Father made them all, and we felt ourselves perfectly safe under the shadow of his wings. Early in the morning before anybody was awake, we crept out of the tent, called our muleteers, saddled our horses, and set off again on our journey to the Sea of Galilee, feeling quite rested after our night among the Bedouin.—*Regions Beyond.*

CHILDREN'S SPECIAL SERVICES.

By Lady Hope.

Sunny smiles! bright faces! sweet singing! earnest, attentive listening! In what other words can we sum up the general impression of one of Mr. Spiers' meetings?

A fortnight of real and most successful work in connection with this Mission has been ended, or perhaps we should say begun, at the Lecture Hall, Dorking. Who can tell what its results may be? Several hundreds of the children in that town, as well as large numbers from the adjoining villages, have been assembling daily to hear Mr. Spiers give his short and telling addresses, so simple that all could understand them, and to join in singing sweet, lively hymns.

His methods of working are remarkable in more than one respect, because they are unique. But perhaps the most telling of all these efforts is the interest he takes in each child. In a few days he knows every face. While he speaks he watches every expression before him: nothing is lost. If the children look about, if they whisper, if they look grave and thoughtful, he sees it all, and remembers afterwards the little faces, speaking a kind word to each, day after day, as they come and go from the meetings. And their unbroken attention, assembling together as they do in such vast crowds, is really wonderful.

Each child is asked at the beginning of the mission to buy a portfolio, which costs 3d., or 1½d.; and in this portfolio the daily gift of leaflets, cards, picture papers, and tiny Gospel books is placed. During the meetings the children are sometimes asked "to hold up their portfolios," and then the whole room looks like an animated flower garden. By the end of the mission these portfolios are well stocked, and Mr. Spiers very truly says, "their work will follow," when he has gone away, and the mission is ended. Then the little books will be read and treasured, kept, perhaps, for many a day.

To me this mission was one of special interest, because I have known for many years the fathers and mothers of most of the children. Some of them were boys and girls in my classes fifteen years ago; and numbers of them have now happy homes, who once had dark and wretched ones. Thank God for such victory won. Let us praise Him for each soul saved, each life that has been rescued.

There are many earnest workers at Dorking; and this mission has certainly been full of encouragement to them. The closing praise-meeting seems to have been one of the most interesting features of the work; when many parents, friends, and older girls and boys gave their testimonies to the blessing they had received during the past fortnight.

It is difficult to instance special cases of conversion at so early a date; but in another year's time, we may feel certain this will be no difficult task, as then the work will have been tested, and its results more definitely seen. "It has been so nice"; "We are so sorry it is over"; "Oh, I wish it would go on," many of these dear children said, with pathetic looks on their little faces. "May its good work go on for ever; may this mission increase and prosper," we older ones can earnestly respond.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, City Hall, Carlisle, November 16—30; Public Hall, Cockermouth, December 1—14; Broughton, near Carlisle, December 17—22. Mr. H. Hutchinson, Free Church, Grange, Edinburgh, November 10—17; Derby, November 22, 23. Mr. E. Arrowsmith, Wrexham, November 24—29; Lichfield, December 2—7; Regent's Park Chapel, December 9—16. Mr. T. Lewes Sayer, Hatfield-street Sunday-school, Golden-lane, E.C., November 19—24; Gospel Mission House, Appleford-road, Kensal Town, November 26—30, 6.30 p.m.; Bedford, December 1—2; Blenheim-road Mission Hall, Stroud-green, December 2—7. Mr. H. W. Pewtress, Baptist Chapel, Upper Holloway, November 18—23. Mr. S. D. Rickards, Baptist Chapel, South Norwood, November 26—28.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 25, Heb. xiii. 1—15; Mon., Nov. 26, Heb. xiii. 16—25; Tues., Nov. 27, Ps. lvi. 1—13; Wed., Nov. 28, Ps. lvii. 1—11; Thurs., Nov. 29, Ps. lx. 1—12; Fri., Nov. 30, Ps. lxi. 1—8; Sat., Dec. 1, Haggai i. 1—15.

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DEEP SEA FISHERMEN.

Sir,—The case of the Deep Sea Smacksmen, as placed before the public by this Institution, has awakened great interest, and large sums have been subscribed towards mitigating the evils incidental to their hard and toilsome life. For this practical sympathy we are profoundly thankful.

So many contributors have, however, preferred to give "towards a new Mission ship"—so few to the general funds—that we are brought face to face with a most serious disproportion between available income and the necessary expenditure involved in efficiently maintaining the Society's vessels. The *Queen Victoria*, specially furnished with ten hospital cots, and quarters for a resident surgeon, is nearly ready for sea; her sister smack the *Albert* (generously given at a cost of £3500 by an anonymous donor) is on the stocks.

Yet so low are the general receipts, that even the pioneer hospital ship cannot be despatched on her beneficent errand unless additional funds be speedily forthcoming, while, for the same reason it may prove needful to delay the completion of the *Albert*, and it is evident that we ought not to accept the proposed gift of other vessels until such time as there is reasonable prospect of maintaining those we already have.

Meanwhile the winter is creeping on, and illness and accident abound, as proved by the fact that no fewer than 6575 smacksmen, 96 of whom were in-patients, have received treatment during the present year on board our *Dispensary* Mission Smacks, while three surgeons have been almost constantly afloat since the spring, and by their valuable efforts, even with the crude resources at their command, have demonstrated at once the great need and the practicability of a more elaborate hospital scheme.

As yet, however, we have merely touched the fringe of this keen distress, and we feel it to be essential that suitable cruising hospitals should accompany the fleets in order that this hard-working and most deserving class may benefit by the professional skill and careful nursing secured to the very poorest on shore, but of which, by reason of the conditions of their life, they have hitherto been entirely deprived.

This can only be accomplished when the fish-eating population at home are more fully alive to their responsibility—we would rather say privilege—in respect of the thousands of our fellow-countrymen who risk and lose their lives on the fishing-grounds.—Your obedient servants,

James Fergusson, Chairman of Ann. Mtng.
E. J. Mather, Founder and Director.
Thomas B. Miller, Chairman of Council.
Thomas Gray, Chairman of Finance.
Frederick Treves, Chn. of Hosp. Comm.
Alexander Gordon, Secretary.
181, *Queen Victoria-street, E.C.*

[1093]

BOW AND BROMLEY INSTITUTE.

THE name of W. Evans Hurndall is widely known as that of one of the most popular preachers of the East-end. People are not generally aware, however, of the fact that the preacher goes straight from his own pulpit on a Sunday night to the room over the entrance of Bow Railway Station, where he conducts another service for a congregation of 1200 persons.

The spacious old chapel in Harley-street, Bow-road, is one of those suburban sanctuaries that were exceedingly respectable half a century ago, but which changed for the worse with changing times, until empty pews became more numerous than their congregation. Since Mr. Hurndall's acceptance of the pastorate, however, more than the old prosperity has been revived at Harley-street Chapel. The chapel itself has been enlarged, while new vestries and rooms have been erected. On a recent Sunday evening, at the seven o'clock service, the aisles were crowded as well as the pews, and on almost every night of the week something appears to be going on. Mr. Hurndall so far resembles the pastor of the Metropolitan Tabernacle as a preacher that he is not by any means enslaved by pulpit conventionalities. In discoursing on the text, "They knew not that evil was near them" (Judges xx. 34), he described the battle between Benjamin and Israel in glowing style; and, while expressing the delight that it afforded him to see boys and girls who could fight evil, he showed that danger came to those who were busy, and were getting on famously in the world, as well as to the idle. What they wanted was a capable leader, such as they had in Christ. The world was full of danger, and they could not fight their own battles; but Christ would do that for them.

The service at the chapel is over at 8.15, and a quarter of an hour later Mr. Hurndall is on the platform at the Bow and Bromley Institute, and there is a look of expectancy on the sea of upturned faces that greet the preacher. This meeting is a winter institution, which has just been commenced for the season; and it has become so popular with working people, more especially, that they were eagerly asking the visiting missionaries a short time back what would be the date of the opening night. We cannot wonder at this meeting's popularity when the peculiar circumstances of large numbers of the poor and struggling people are taken into account. There are not a few mothers, for example, who actually cannot leave home until after eight o'clock, or until their children are out of hand for the day, by being in bed. Then it is a curious fact that some of these women have husbands who are so uxorious that they will not attend a meeting at all without their wives. There are some present who either cannot or will not attend an ordinary church or chapel service. To take more particular notice of the closely packed assembly is to see that though they are much mixed, some evidently being well-to-do, a large proportion are of a very poor class.

The service is enlivened by the singing of several pieces from *The Christian Choir*, &c., and a lady sings a solo, the chorus of which is taken up by the congregation. After the singing follow a brief prayer, and the reading of Ps. i., care apparently being taken that nothing shall weary the people by its length. Then such of the people as happen to be what Mr. Hurndall calls "early risers" on Sunday mornings are invited to be at the Harley-street Chapel service at 11 a.m. on the 28th instant. Beyond this a Bring-some-one-else-with-you Society had been started, and people were invited to be of some use by honouring its principal rule.

Those who wish for advice or instruction are invited to retire into ante-rooms, and on the evening of a recent Sunday sixteen persons thus turned aside. Mr. Hurndall states that there is very rarely a church meeting held at which persons do not apply for membership whose first impressions were received at these late meetings after the ordinary chapel service.

In a very literal sense the church is a working mission church, with eight missionaries, who are constantly visiting among the people, and with a Sunday-school of 850 scholars, besides Bible-classes for adults, and the usual Christian agencies. The elder girls of the school constitute a working society, which makes clothes for needy children, and for the poor generally. Living at 16, Cottage Grove, Bow-road, Mr. Hurndall is a near neighbour of Mr. A. G. Brown; and while the two are in hearty sympathy with each other's work, they are together recognised by poor East-enders as two of their principal benefactors during trying winters and hard times. G. H. P.

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MEDICAL PRAYER UNION.

THE annual meeting of this Union was recently held at the Memorial Hall, Farringdon-street. Dr. F. LE GROS CLARK presided, and delivered an excellent opening address.

The Hon. Sec., Mr. C. F. HARFORD-BATTERSBY read the annual report, referring to the work done by the Christian associations at the various Metropolitan hospitals. He spoke of some excellent work being prosecuted by St. Bartholomew's and University College Hospitals, who are leading the van in this Christian enterprise, the former with a Medical Missionary Society, the latter with a Working Lads' Club. It is found that many men, not decided Christians, cannot be induced to interest themselves in the latter project. Good work is being done in many of the hospitals, and, on the whole, he could give a very satisfactory report of the year's progress. Unfortunately, some of the hospitals are very lukewarm in their love for Christ, and in two no Christian Associations are at present in existence.

Rev. F. B. MEYER gave the address of the evening. He said it was but rarely that the medical man and the minister of the Gospel meet except in the sick-chamber, and then under circumstances when human nature is generally seen at its worst, with mind and spirit alike overclouded. Yet man was made in the image of God, and that gasping, struggling creature, clinging desperately to the last fragment of life is the wreck of the grand original design. As we see the picture of the perfect man, Christ Jesus, we think of what man shall be. And as we contemplate the wreck before us, let us think, "Yet that man was enough for Christ to die for." We are all equally fallen from the standard of the perfect man. We may enjoy perfect bodily health, but what an infinite distance is yet between us and the perfect man! Man always has fallen short of the highest standard—not from want of knowledge, but from want of power to perform the good we would do. How shall we get this power? We have talked much of the Gospel as a scheme of salvation from sin, as if that were all. But the Gospel is also the power of God to enable us to be what we wish to be. We may have to do with mysteries which we cannot analyse. The power which comes into a human life is not a mere power or an influence, but the very presence of the Spirit of God. Christianity is not merely the whitewashing of a filthy soul on the verge of eternity, but something which comes as health to the diseased spirit, power to the impotent soul.

There was not so large an attendance as usual, but a spirit of deep and earnest attention prevailed, and many must have gone forth to another year's work feeling that it had been good to be there. Students from most of our large London hospitals were present, and we also noticed present Dr. Alder Smith, Dr. Heywood Smith, Dr. Thorne Thorne, Dr. Thorowgood, Dr. Maxwell, &c., &c.

WHO WILL GO?

OH, where are the twelve who shall ventur
    A valiant Apostle band, [forth
To carry the words of the Prince of Peace
    To yonder benighted land?

Perhaps to-night, by the fireside bright,
    They are reading some thrilling tales
Of mission emprise, which shall rouse their soul
    And take from their eyes the scales.

Perhaps they are found in a concourse vast,*
    Engaging in praise and prayer,
Where a still small voice to their hearts shal
    That they in the work must share. [sa

Wherever they are, and whate'er excuse
    They urge as a plea to stay,
Make plain their way by thy power, O Lord,
    And thrust them forth, we pray!

How passing strange that a thrusting forth
    Is needed for work so high;
In reaping for Thee such a harvest field,
    The angels might surely vie.

ISETTE TERESA MODY.

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* These lines were written on the evening of *Th Church Missionary Gleaner*'s annual meeting, and wer suggested by a request for prayer that twelve volunteer might soon come forward for Eastern Equatorial Afric

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MR. IRA D. SANKEY.

MR. SANKEY concluded his visit to Torquay o Wednesday night, last week, when he held service in the Upton Vale Baptist Chapel. Th spacious building was crowded. Mr. Sanke occupied the first half-hour rendering some o the best known of the "Additional Songs an Solos." Then, after singing "In the shado of his wings," the evangelist gave a powerfu address, and at the close of the meeting twent persons professed to accept Christ as thei Saviour.

Going on to Plymouth, Mr. Sankey attende a service held on Friday evening in St. Andrew' Hall. He was accompanied by several minister and laymen, who are in the habit of takin part in Gospel meetings, which have been con tinued since the visit of Messrs. Moody an Sankey in 1882. The building was crowded After singing "Numberless as the Sands of th Sea," and "Belshazzar's Feast," Mr. Sanke delivered a stirring address. His utterance were highly appreciated.

Mr. Sankey will next visit Devonport an Brighton.

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MAJOR WHITTLE IN IRELAND.

THE sixth week of Major Whittle's mission i Belfast opened on Sunday, November 11, whe crowded meetings were held in the largest buildings of the town. The evening meeting in the Ulster Hall, had features of a specially interesting character, one of which was the attendance of a large body of soldiers of the Black Watch and Gordon Highlanders. The Major delivered a powerful address from the words, "One of the soldiers with a spea pierced his side," and introduced some thrilling incidents by way of illustration.

Meetings for conversation, after the regula proceedings, were attended by hundreds, among whom a band of earnest workers moved. A the Sunday services, and for some days following, Mr. Clement Davis, of London, sang number of solos. During the week Bible-readings were given in one church, and evangelisti services held in another. Throughout the entire mission special meetings for the member of the Y.M.C.A. have been held each evening and have been followed by very encouraging results.

MISSIONARIES FOR NORTH AFRICA.

THREE new workers for the North African Mission were present at the noon-day prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, E.C., on Tuesday, last week, and were commended to God in earnest prayer. Two of them told of the way in which they had been led to decide upon preaching Christ in a foreign land.

One of the party, Pastor Hamilton, late of Bath, takes a wife and family with him. His wife's sister is another worker. Mr. Hamilton has for some years been the life and soul of a notable effort in the city he has just left. On quitting the Pastors' College nine years ago, he addressed himself to real uphill work at Bath, and having built up a large church, he founded an evangelistic mission, with a large Assembly-hall for its centre. This agency has been instrumental of much good in East Somerset, where Mr. Hamilton's name will long be remembered with affection. Going to Morocco, trusting the Lord to use him for his glory, Mr. Hamilton is following the noble example of Miss Herdman, formerly a member of his church at Bath.

Miss Hodges, another of the outgoing missionaries, had the advantage of training at Doric Lodge, one of Mr. Guinness's institutions. For some time she has been an earnest worker in connection with the Y.W.C.A. The third missionary who attended the meeting was Mr. Harding, who will leave England shortly.

A GOOD WORK AT SPEZIA.

SIR,—May I be allowed to occupy a few lines of your valued space in putting before your readers the impressions I have formed of the work being carried on by Rev. Edward Clarke, at Spezia. It was my privilege to spend two days with him lately, and to visit his Orphanage for girls, and some of his day-schools, and I was extremely gratified with all I saw and heard.

Spezia is now a very important place, as there are 6000 men employed in the arsenal, and buildings are being erected for the accommodation of 10,000 working people, so that there is a splendid field for work among children. I found that there are about 400 children in Mr. Clarke's various day-schools, who, in addition to the ordinary secular instruction, are being taught the simplest truths of the Gospel. The Orphanage now contains twelve young girls, under the care of a most competent person, and it was delightful to see their neat and cheerful appearance, and hear them sing Sankey's hymns in Italian.

Mr. Clarke has besides several preaching stations as well as schools in the neighbouring villages, and these he is anxious to multiply as the needful funds are supplied. At present there is a debt of nearly £400. He also wishes to establish an orphanage for boys in a most suitable house, and I shall be very glad if Christian friends will come forward and help him to fulfil his wish, as he might then be enabled to rear and train teachers and preachers of the Gospel, which is Italy's great need at this time. The people are most willing to receive Gospels and tracts, as I can testify from a visit with Mr. Clarke to Porto Venere, a small town near Spezia, where only two persons out of about sixty spoken to refused the offered tract.

The Lord has hitherto guided and prospered his servant and those who help him in a remarkable way, and I should rejoice to know that my recent visit resulted in an extension of the work. I will gladly take charge of any contributions for the purpose

Yours faithfully, F. A. BEVAN.
54, *Lombard-street, London, E.C.*

THE RAILWAY MISSION.—We understand that Mr. D. Spencer has resigned the secretaryship of the Railway Mission, and that Mr. H. W. Fry is acting as hon. sec. for the present.

INQUIRERS' PAGE.

IMMERSION.

DEAR SIR,—Thanks for your notice of my question. Owing to your oft-repeated "want of space," I wished to be concise. I have no reason to complain of the spirit of the replies, and certainly they are instructive. By "old and new use of *baptizo*" I wished to emphasise what I think in this controversy cannot be fairly maintained, that the word only implies total immersion, even granting, as I do, the root meaning of the word is "to dip." By principal meanings, I meant *uses* of the word in old writers and the New Testament.

One of your correspondents said: "There is something at the bottom of this question which he wished could be got at." So say I; and this is at the bottom of it. When our blessed Master gave (Matt. xxviii. 18, 19) the admittedly *universal* command, "Go, teach...baptizing," &c., did He command every true follower of his to be totally put under water, on peril of disobedience to a Divine command, or otherwise there could be no baptism? I, for one, trusting I understand what whole-hearted surrender to his will is, have not a shadow of doubt He did not lay such a ritual upon his followers. Such a command would necessitate that the delicate, infirm, sick, and dying, newly converted, should be put under water. Of these I have cases now in my parish. Do the Baptists do this? Shall we heat the water, or provide waterproof clothing? Or can a universal command be set aside by, "Oh, the Lord does not expect it of you."

Now, what is the *use* of this word, with its root meaning "to dip"?—(1) To immerse totally; (2) to dip a part only; (3) to wash or bathe; (4) to wash a part only (Mark vii. 4; Luke xi. 38; Heb. vi. 2; Acts xxii. 16); (5) for sorrows to come upon one (Luke xii. 50; Mark x. 38—40); (6) for the descent of the Holy Spirit (Acts i. 5); baptized with the Holy Ghost, explained ver. 8, "Holy Ghost *come upon* you"; (7) where no water touched (1 Cor. x. 2. See Exod. xiv. 22: "Upon the dry ground"); (8) the word *baptizo* is nowhere in the New Testament defined by the words, "went under the water." Standing in the water, ankle or knee deep, and pouring the water, would cover the expressions "into and out of." In Matt. iii. 16, "Jesus came *from* the water." Luke iii. 16, dative of the instrument, is *with water*, also Acts i. 5, xi. 16; John iii. 13, "much water there," R.V. (margin) "many waters"; is this a reference to the springs? In Rom. vi. does the language imply a fact or a figure? "Buried with Him *through* baptism into death." I understand this to be, made partaker of his death by baptism as the public profession of the acceptance of Christ crucified and risen. This passage certainly cannot be held to *define* the mode of baptism.

How can any maintain that this word with all these diversified uses must and can only mean, when applied to the Christian ordinance, total immersion? Of course, there is no sprinkling directed to be used in the English or Irish churches. E. R. MONCRIEFF, Clk.

DEAR SIR,—Some of your correspondents seem to overlook the fact that those best able to judge have long been agreed that the original baptismal institution was immersion administered to believers on personal profession of their faith. All that the most exacting Baptists could say in contending for the practice of immersion has been said over and over again by men who decline to tread the "old paths" in this particular. Lexicographers are practically at one as to the meaning of the word, and those who are recognised as learned in Christian antiquities hold it to be clear beyond doubt that from the beginning immersion was the simple way.

Primarily, the Greek word *baptizo* means to dip, as a dyer steeps a fabric, and a bather immerses himself. Secondarily, it means to submerge an object or person, as when water swamps a ship, or suffering overwhelms a man. All figurative and developed uses come from these senses, as "Baptism of the Spirit," when the Spirit falls upon, endues, or clothes a person. Some correspondents find difficulty in understanding 1 Cor. x. 1, in the sense of immersion. They have not, however, denied that the cloud "covered" the Israelites (Ps. cv. 39), and the sea also, though not the waters (Exod. xiv. 22; Ps. lxxviii. 13, 14). The people "passed through the sea," under the leadership of Moses; Christians also "pass through" the waters of baptism when confessing Christ in that manner.

One correspondent says that our Lord "sanctioned the relaxation" of the Sabbath law. This is certainly a mistake. The good law was upheld, but the tradition which made it void was exposed. To argue that Christian institutions may be altered because the Day of Rest was in early times altered from the seventh to the first day of the week, is to make it very clear that there is little or no excuse for modifying Christ's own ordinance. Obviously, the practice of the Apostles with regard to the Lord's Day amounts to a command to us, who should follow them as they undoubtedly followed the Lord Himself.

There is nothing novel in ceremonial dipping. It had its place in the significant ordinances of the Jews ages ago, and it is not surprising that Christ should have instructed his disciples therewith to show forth that their sins had been put away, covered, renounced; that He should give them an ordinance in the observance of which they would declare their death to sin and rising again to a life of righteousness. One of your correspondents finds the origin of baptism in the law of Moses. No doubt he is right; but it is in the many washings from impurity, not the mere sprinklings of consecration we find the Mosaic counterpart of the rite.

With regard to the objection about the facilities for immersion in Jerusalem at Pentecost, I may point out that travellers have shown that they were ample. The vast pools of the city were many of them used for purposes of ablution. Seeing, however, that the word "baptize" clearly answers to the Latin "immerse," and the Saxon "dip," objectors must be careful how they discredit the Scriptures, if they do not create confusion as well. In *The Nineteenth Century* for November, 1879, the late Dean Stanley honestly admitted that the Western Church had "changed" Christ's institution. He said: "The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word." I cannot but think that such a "setting aside" requires more than sentimental or preferential justification.

Yours faithfully, T. W. J.

"Nemo" writes, drawing attention to the statement of "Patrobas" in a recent issue that the 3000 baptized on the Day of Pentecost could readily find convenience for immersion in the Jordan, "which was not far off." As a fact, the distance from Jerusalem to the nearest point of the Jordan is from twenty-four to thirty miles.

"Investigator" states that in the East the mode of washing or bathing (except in the sea) is invariably to sit or stand on the floor, or in shallow water, the water being then poured over the person. It is the same with the washing of hands and feet. Therefore the idea of pouring was more natural to the Eastern mind than dipping. The primitive word for "bathing" in all languages means at first "dipping," but we talk of a "shower bath" or "douche bath," and so it seems to have been with "baptize."

"K. L." writes with regard to the question: When should baptism be administered? In the mission field it should follow conversion. Should it then be administered on the confession of Christ to those who, brought up under Christian influences, have been baptized in infancy? The writer says: "Should anyone be called, being baptized, let him seek to be 'filled with the Spirit'; but should any be called, *not* having been baptized, that is a different matter, and not to be treated lightly, or put aside altogether, as some would teach."

"Shem," a Hebrew Christian, points out that baptism is still universally practised among the Jews; the form is identical with that which obtained in the time of Christ, when "immersion" was the sign of the washing away of sins. Sprinkling was an essential part of the Temple service, but the Jews have never confounded it with baptism. As to the objection based on the record concerning Pentecost, the writer says: "I cannot find in the Acts that 3000 men were baptized in Jerusalem in one day."

[Both sides having been now heard at length, we do not propose to prolong this correspondence.—ED.]

Notes and Comments.

NEXT week we hope to give portrait and sketch of Captain Dawson, Evangelist, Bournemouth.

Not long ago Mr. Arnold White, in his admirable volume, "The Problems of a Great City," dealt with the question of the absence of a general system of mortuaries, and called attention to the necessity under which so many of the poor labour, of keeping corpses in the living-room of the family until the interment can take place. Such a provision for the comfort and health of the living might well be made at the expense of the community, but in the absence of legislation we are glad to see that here and there private individuals are taking upon themselves to provide what is required.

The Literary World asserts that a great change is passing over the taste of the Church in relation to hymns; that all save the most lyric and inspiring of the older hymns are dropping out of use, and that their place is being taken by the far more poetic and lyric productions of the last half century. No doubt a number of whilom favourites are gradually dropping into disuse, but it is not because of objection to their doctrine. Toplady's noble hymn, "Rock of Ages," still holds its place, despite "Down-grade" movements, and it is satisfactory to find that not long since the readers of *The Sunday at Home* placed it at the head of a list of one hundred favourite hymns.

There is a nameless something in a really good hymn which it is, perhaps, difficult to characterise, and it is the absence of that something which leaves numbers of our hymns, that are faultless from the purely critical point of view, cold, and without power over men's hearts and lives.

Referring to Canon Taylor's recent attack upon the missionary societies, *The Irish Ecclesiastical Gazette* says very aptly :—

> Progress often seems slow to contemporaries, but even in the case of the great dominion of India, at the present rate of evangelisation the entire empire will be Christianised within one hundred and fifty years; and how many centuries did it take to Christianise Europe?

A recent painful death from the improper use of one of those drugs now so commonly advertised for the use of those suffering from "overwork" and "brain worry," intensifies our recent warning against the adoption of such remedies without the sanction of an able medical man. Those suffering from nervous disorders who find temporary relief from the use of the dangerous sedatives advocated by interested people are only too likely to become slaves to the habit of indulgence in that which, in another way, is not less sinful and destructive than the companion habit of intemperance.

For a considerable time now the doctrine of the Real Presence has been openly insisted upon by a large number of "Protestant" clergymen, and, as an almost necessary adjunct to that "doctrine of the mass," prayers for the dead have been taught. It is difficult to stop the ball when it has been set rolling, and it appears that now the argument will be forced to its legitimate conclusion. As *The St. James's Chronicle* puts it, "the lucrative milch cow of purgatory" will be made to enrich the advocates of the doctrine, "special intercession" for the departed having been urged, and a gentle intimation made that the "daily Eucharist" cannot be kept up without funds.

From the lately issued Report of the Local Government Board, which contains a mass of information of interest and importance to all who are either working for the reform of the poor laws, or who have to administer the present complex system, it is gleaned that during the last twenty years pauperism has diminished by nearly one half; for whereas in 1869-71 the mean number of paupers in London was over 150,000, in 1887-8 it was less than 100,000, and the proportion of paupers to population is now twenty-six per thousand, as against forty-seven per thousand at the former period. The percentage, it appears, is very much higher in such southern counties as Wiltshire and Devonshire, than in the northern; in Kent and Sussex, notwithstanding the diminution of agricultural labour, there has been no appreciable increase of pauperism.

Mr. Hedley, the Metropolitan Poor-Law Inspector, holds that the present distress in London is not exceptional, but chronic and permanent, being mainly due to improvidence and to the scarcity of cheap house accommodation—a defect which, as we have frequently urged, calls for immediate remedy. Mr. Fleming, another inspector, advocates the discouragement of outdoor relief, and a stricter administration of the poor-law. Whilst agreeing that the system of outdoor relief, unless carefully guarded, opens the door to imposition, it must be remembered that the dread and abhorrence in which "the house" is held by so many of the independent poor are more than a mere sentiment; and it is towards the enabling of such persons to retain their homes that the efforts of private charity, working hand in hand with the local authorities, may be with advantage directed.

It is well that official and public attention has been drawn to the subject of the boarding-out of pauper children by the recent brief discussion in the House of Commons. It is satisfactory to know, on the authority of the Parliamentary Secretary to the Local Government Board, that the number of cases where children are educated in the workhouse schools has considerably decreased during the last five years, and that the necessity of careful inquiry as to the character of the persons who receive the children is continually impressed upon Guardians. With respect to the emigration of pauper children the President of the Local Government Board gave the assurance that no impediment would be placed in the way of Boards of Guardians. *A propos* of this, it may be mentioned that in an exhaustive paper on "Child Emigration," read by Mr. Rankin, M.P., before the Reformatory Conference some months ago, it was stated that children could be fitted out and sent to Canada and placed in good situations there at a cost of £15 per head (the expense of keeping a child in the workhouse under the present system being £9 a year), and that only eight per cent. of those hitherto so sent out had proved failures. Such an economical and effectual method of reducing the supply of possible paupers and criminals deserves every attention and encouragement from our philanthropists and reformers.

The Mansion House Conference on the condition of the unemployed have issued a memorandum stating that after much careful investigation it has been decided to adopt (with many modifications) the plan of labourers' training colonies which is in operation in Germany. The committee hope by this means to arrive at some feasible method of assisting individual cases of unemployed in the Metropolis, and that some light may thus be thrown upon the question of the treatment of wayfarers and vagrants. "It would prove," says the memorandum, "how far, under strict discipline and the regenerating influence of steady work, men might learn to adapt themselves to new conditions, or acquire habits of punctuality and perseverance." The experiment is worth a trial, and will be watched with interest. The Conference invite suggestions from any persons interested in this question; communications may be addressed to Mr. J. H. Allen, 46A, Pall Mall, S.W.

It is to be regretted that many persons, to whom they are sent, do not make themselves acquainted with the richly interesting matter in the annual reports of the various missionary societies. The last report of the London Society presents evidences of progress in China, which would go far to cure the unbelief that is a paralysis on the zeal and hope of many at home. If they see no converting power in the congregations where they worship, the more necessary is it that they should go for proofs of this to the mission field. Nor is this grace shown there among the poor only, though that would be no disparagement of the work: men of education, high position, and philosophic tastes accept salvation through a crucified and risen Saviour, and go forth to preach the truth of Christ with earnestness and fervency.

But it is the old-fashioned Gospel that is being shown to be "the power of God unto salvation" among the people of China, as elsewhere. Rev. Griffith John writes of "the splendid work" done in the hospital in Hankow through clear Christian teaching, and in a passage we cannot refrain from quoting, remarks :—

> You would be surprised to see how the darkness, the death, and the gloom of heathenism give way to the light, the life, and brightness of Christianity under this simple teaching. I have known men to stand up and thank God for the illness which brought them to the hospital, because it was the means of bringing them into contact with the life which is eternal. Some of your good people at home are beginning to think that they can do with a Christianity in which the Divinity of Christ and the Atonement of the Cross may be classed among the debateable non-essential dogmas of the Church. The moment you have made up your minds to adopt that conclusion as the truth of God, that very moment you may break up your missions; for we feel that a Gospel robbed of these two cardinal doctrines is no Gospel at all to the heathen.

The Record says of the prosecution of the Bishop of Lincoln for unlawful ritual, that the die is now cast. The gravity of the step must be profoundly felt by all wise men. Our contemporary, in very firm language, blames Dr. King for laying himself open to it; for not exercising the self-restraint that his official prominence demanded; for taking all the Church could give him of profit and influence, and involving himself, the Archbishop of Canterbury, and, in a degree, every Churchman, in a dangerous strife and turmoil of far-spreading consequences. Onlookers may regret the occasion these things

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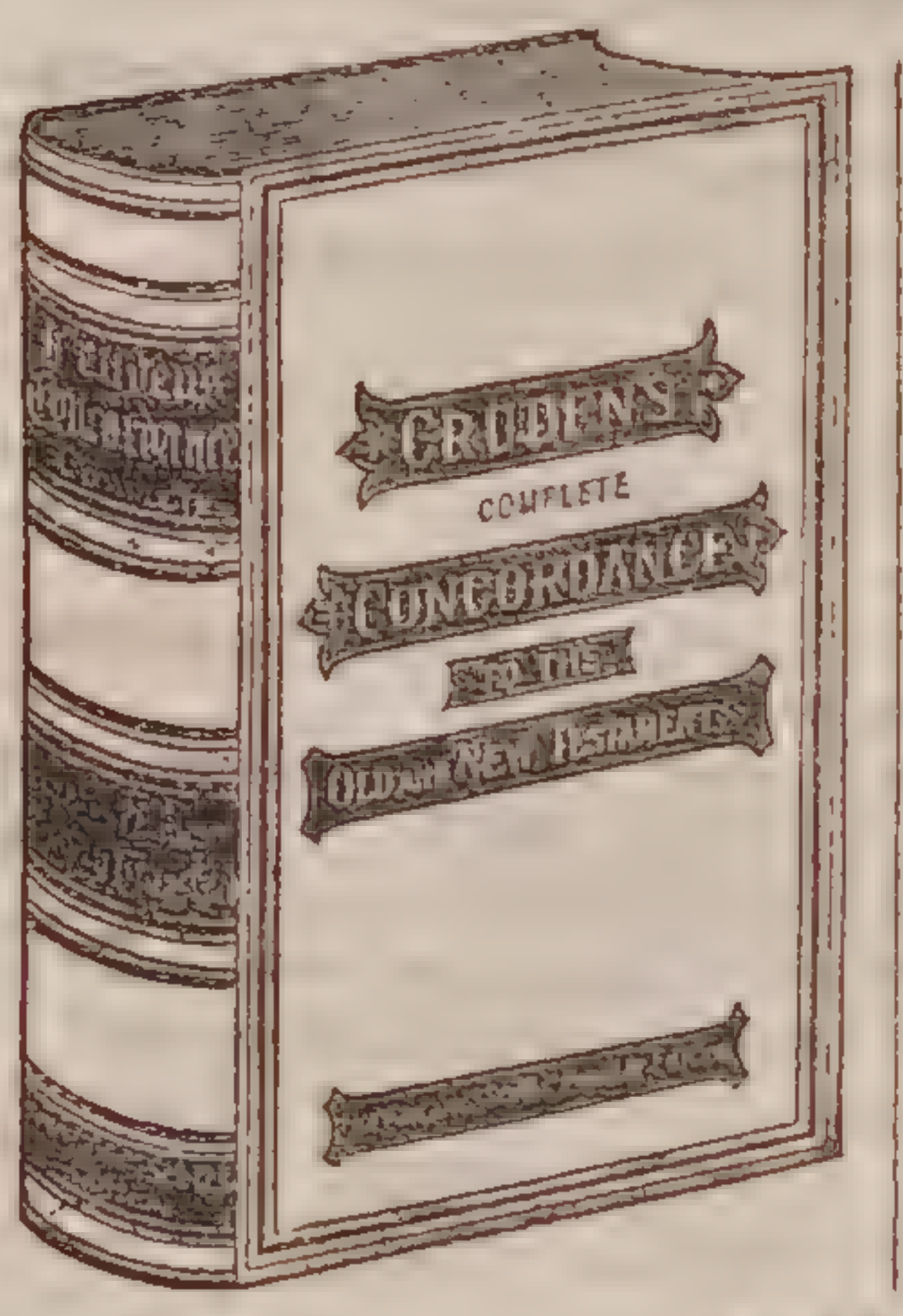

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furnish to the enemies of religion; nevertheless, the Church of England is a Reformed Church, or it is not. It would be a happy thing for England if the clergy would, by their unmistakable Protestantism, decide this question; but, if they do not, it cannot awaken surprise that there should be among thousands of the best of her adherents very anxious solicitude while waiting for an authoritative opinion upon it.

It is remarkable that while a large number of Englishmen seem desirous to draw nearer to the Church of Rome, in many parts of the Continent a work of self-reformation is springing up of a deeply interesting nature. We learn from an address delivered last week by the Archbishop of Dublin, who has visited Spain and Portugal for the express purpose of testing reports which had reached him, that in Portugal, within the last twenty-five years, 250 congregations, representing 10,000 persons, have come out of Romanism. In Spain the friends of the Gospel are increasing, and are about to raise "The Church of the Martyrs" on the site in Madrid where Spanish reformers have been put to death. In Canada, also, 30,000 have forsaken the Romish Church, and the movement is spreading in Mexico, Cuba, and Brazil. Let us not doubt, spite of adverse appearances, that the Holy Spirit is working in the earth, and that the great redemption is drawing near.

Mrs. Josephine E. Butler's quarterly review, *The Dawn*, deserves the cordial support of all who are exerting themselves for the abolition of the State regulation of vice. The third quarterly number, recently issued, is well filled with information calculated to equip and encourage all who are interested in the progress of this special Christian endeavour at home and abroad. It is an excellent medium of inter-communication between the friends of purity and workers for the protection of young women. More subscribers are required to cover the cost of production. Those who send 2s. to Mr. J. T. Doswell, publisher, Winchester, will receive *The Dawn* for a year, and at the same time help to sustain Mrs. Butler's noble endeavour.

The Irish Ecclesiastical Gazette makes a strange statement with reference to the breakdown in health of bishops and clergymen:—

> We do not remember the time when so many were *hors de combat*, and we cannot but think that the almost universal prevalence of total abstention from the use of alcohol in some shape or other as a needful stimulant has something to do with it.

From this and a good deal more to the same effect which follows, it would seem as if the editor of the journal referred to were a second Rip Van Winkle, so far as the temperance question is concerned.

We are asked to insert the following. We recognise and heartily acknowledge the kindness of Miss Grace Hawthorne; but, with our convictions as to the stage, we must express our great regret that the wife of a clergyman should thus become a purveyor for the theatre:—

THE STAGE AND HUNGRY CHILDREN.

Miss Grace Hawthorne has kindly given permission for a Ticket Benefit at the Royal Princess's Theatre on Monday, Nov. 12, to Friday, Nov. 23, on behalf of the Christ Church East London halfpenny dinners. All tickets bought direct of Mrs. Priscilla Jay, Christ Church Vicarage, Watney-street, E., will benefit the charity.

Next Sunday will be observed as "Temperance Sunday" in Nonconformist churches. This is in accordance with an agreement entered into last year by representatives of the principal Nonconformist temperance organisations.

A correspondent who, as a justice of the peace, is now on a licensing bench, writes to express the fear that the new County Councils, being elected by the democracy, may largely represent the drink interest, and that the public may be the losers instead of the gainers by the change. No doubt there is great peril that this result will accrue unless the Christian temperance electors bestir themselves to appoint the proper men. We trust that strenuous efforts will be made everywhere to get those elected who will consider the highest interests of the people.

We have not experienced a greater shock of surprise for many a day than when we read in Rev. William Rogers' recent letter to *The Times* on the East-end murders, the barefaced suggestion that "all those women who ply the meretricious trade should be registered, and, if need be, licensed." Of course, there is not the remotest chance, we are thankful to believe, that the Rector of Bishopsgate's plan will be adopted; but we confess we stand aghast at the confusion of thought which will permit a religious teacher to advise the licensing and regulation of iniquity as a method of stamping it out.

It is interesting to find from reports in *The Guardian* that recent experiments in the direction of "three acres and a cow" have been remarkably successful. Several clergymen who have divided their glebe lands into allotments of from one rood to five acres state that the land has maintained a larger number of persons than that employed by the farmers who previously held it, and that the occupiers have "a store of wheat and potatoes to help them and their families through the winter months." In one district there was only one tenant who did not pay his rent punctually, although the total number of allotments was 130.

It appears from some very suggestive figures, which, according to the Madrid correspondent of *The Daily Chronicle*, have been lately published respecting the religious orders in Spain, that in that country there are two hundred and twenty-one monasteries, containing four thousand monks and friars, and eleven thousand convents, containing twenty-five thousand nuns. Nearly two hundred monasteries have been built during the last twelve years, and there is scarcely one of the above number which does not control large sums of money. It is an evil day for a State when Popish orders become numerous and rich, and therefore the alarm felt by the Liberal press of Spain is amply justified. In the face of these figures it is little wonder that the civil power should be paralysed by the ecclesiastical; they may also serve as a warning to England, who, from a false idea of tolerance, permits the free entrance and settlement of Jesuits and Roman Catholic orders. Moreover, in view of the present tendency to throw a false charm over the monastic and conventual system, it may be well to remember that our own sixteenth century records show that these institutions are but too often whited sepulchres, and that behind the mask of poverty and separation from the world lurk superstition, profligacy, and well-endowed idleness.

A correspondent draws our attention to the prospectus of a proposed Cab Company for Paris. One thing specially impressed on likely shareholders, in favour of the enterprise, is the fact that the cabs "would be worked every day, and *more especially on Sundays* and holidays." We should think that the words we have italicised will have a very different effect on the minds of Christian capitalists from that intended by the promoters.

A recent issue of *The Rangoon Gazette* contained a long letter ventilating a grievance which will have an interest for English and American Christians. The Government of India has, it seems, imposed upon Christian missionaries a tax similar to the British income tax, while exempting Buddhist monks, public officials, and foreign consuls. As they derive no financial benefit by living in the country, the missionaries claim to be at least as generously dealt with as the idle native monks, and it is hoped that the Government will see its way to grant the relief which is being asked for. If, however, the payment of the tax is a condition of citizenship with its privileges, we can conceive circumstances in which it may be a decided advantage in Burmah for Christian workers to act without hesitation on the command, "Render unto Cæsar the things which are Cæsar's."

The experiment of providing dinners for poor children, which has proved such a boon in London, is being attended with equal success in Vienna, which contains about thirty thousand pauper school-children. More than forty thousand florins have already been collected this winter, the Emperor heading the list of subscribers, and a free dinner of excellent and abundant soup and bread is to be given six days a week to children of needy parents, the serving being done by lady volunteers. It is stated that similar dinners last year effected a wonderful improvement in the physical and mental health and strength of the children. It is certain that the attempt to cram facts and subjects into the heads of children whose bodies are only half fed cannot be a success from any point of view, and such a practical form of charity as the above deserves every encouragement, and might with advantage be still more generally adopted than it is even in our own country; for, wherever it has been in operation, teachers bear unanimous testimony to its beneficial effect upon their child scholars.

MR. DENHAM SMITH.—We are happy to be able to state that the improvement in Mr. Denham Smith's condition is still maintained.

"THE GREAT BIOGRAPHY."—On Thursday evening, last week, in Union Chapel, Islington, N., a service of a somewhat novel character was held. This was the exhibition by M. Gautschy, of Lausanne, of a series of 24 cartoons, illustrative of scenes in the life of Christ, from the exquisite paintings by Hoffman in the Dresden Gallery, magnified and shown up to great advantage on a large sheet through a magic lantern, by the electric light. The pictures were accompanied by the reading, by Dr. Allon, of appropriate passages of Scripture, and the rendering of sacred music by an efficient choir. The whole was most instructive, and could scarcely fail to deepen the interest of those present in the life of our Lord on earth, whilst doubtless being a real means of grace to many.

EVANGELICAL PREACHING.

THIS week, as announced, a series of Conferences on Evangelical Preaching, convened by Dr. Parker, have been held at the City Temple. An introductory meeting on Monday evening, at Union Chapel, Islington, was presided over by Mr. H. H. Fowler, M.P. He advised preachers to avoid controversy and party politics, and to give much time to exposition of the Scriptures. Rev. T. V. Tymms described Evangelicalism as standing between Rationalism and Romanism. Rev. Newman Hall read a paper on preaching. He insisted that there must first be a distinct call to the ministry of the word; then culture would be an advantage. Dr. Parker urged Evangelicals to show that it is only by the way of the Cross of Christ that man can come to God.

Dr. Allon opened the Conference on Tuesday with a powerful address on the evangel, and the way it should be preached. The history of the past cannot, he said, be dispassionately studied without the conviction being wrought that whatever results may have been produced by ecclesiastical organisation and ritual, the New Testament forecast of the Christian propaganda has been abundantly verified: "It has pleased God, by the foolishness of preaching, to save them that believe." Such methods as have for their motive the lessening of the pressure of Christian appeal, while augmenting the sense of religious enjoyment, he altogether disapproved, and maintained that a strong religious life can only be sustained by intelligible theology. As the endeavour of the preacher should be to convert men to Christ, and perfect the life of believers, the evangel must tell men how they may receive forgiveness of sins, and lead a life of acceptance before God. This is through the atoning sacrifice of Christ, and the regeneration of the Holy Ghost, which are the distinctive points in the evangel. Preachers must emphasise these, with other truths, in their proper place, not for the sake of theological instruction, but for helping men to live the life which Christianity puts within their reach. "Christ crucified" was the keynote of Dr. Allon's powerful address.

Rev. Dr. H. R. Reynolds followed with a closely-reasoned and highly spiritual paper on "Evangelical Religion contrasted with its rivals, ancient and modern." Of this and other papers we hope to give some notice in our next issue.

BRISTOL Y.M.C.A.—In our report of Mr. Sankey's visit to Bristol Y.M.C.A., in our last issue, it erroneously appeared that *that Association* owed its existence to a previous visit of Messrs. Moody and Sankey. It is the large Y.M.C.A. *Hall*, in which the meetings were held, of which this is true, the Association itself having been founded as far back as 1862.

THE BRITISH AND FOREIGN BIBLE SOCIETY are in need of a man who will go to Persia as their agent. He must acquire a knowledge of the language, if he does not already possess it, and he will also have to study Arabic and Armenian. There is also needed a young man of missionary spirit with business capacity, and linguistic gifts to go to Calcutta to be secretary of the auxiliary there. He will have the oversight of a vast field of labour in which fifty colporteurs are at work. Laymen are eligible for these two posts.

REQUESTS FOR PRAYER.—For blessing on a special mission in Shaftesbury Memorial Hall, by Mr. John A. Arnold, from Nov. 25 to Dec. 3.——For blessing on a fourteen days' mission, at Tollington Hall, 239, Hornsey-road, from Nov. 25 to Dec. 9.——For blessing on a mission by Mr. Wm. Forbes, at Cheadle, Staffs.——For blessing on a work among young lads in Hoxton, commenced last week.——For blessing on Lorrha Protestant School, co. Tipperary, Ireland.——The Geneva Railway Mission has re-opened this autumn under heavier difficulties than ever. The ladies at the head of the Mission ask prayer that they may have wisdom, strength, and an increase of faith, so that the mission may be blessed to many.

The Book World.

**** Prices of books sent for review will be given if stated.*

ROCKVILLE (1s. *Hamilton & Adams*) is an interesting temperance story, specially suitable for girls.

RIVETS OF GOLD. By Mrs. Bradshaw. 1s. 6d. *Jarrold & Sons.* A well-written tale, specially fitted for a girl just entering domestic service.

Like all his other works, Dr. Macduff's new work, RIPPLES IN THE STARLIGHT (2s. *Nisbet & Co.*) is marked by much freshness of thought, couched in chaste and expressive language. An excellent companion for a quiet hour.

The late Dr. Guthrie is the subject of the latest of *The Tract Society's* "Biographical Series." It is written by Rev. J. Radford Thomson, and graphically describes in outline the career of the popular and eloquent Scottish preacher. (1d.)

THE GLEANER PICTORIAL ALBUM is now complete. Vol. iii., the last of the series, gives details of the Church Missionary Society's work in China, Japan, Africa, and other parts of the world, the whole being sumptuously illustrated. (5s. *C. M. S. House, Salisbury-square, E.C.*)

THE STORY OF JONAH. By Captain Dawson. 1s. *Shaw & Co.* Here are some old lessons for the New Year. The matter is expository and practical, the manner terse and evangelical. The book is well worth study by those who desire to grow in grace and in the knowledge of Christ.

There is a great deal of reading in Margaret Robertson's new story, BY A WAY SHE KNEW NOT (5s. *Hodder & Stoughton*), but the interest never flags as the chequered career of the heroine unfolds itself. As a record of the refining influences of severe discipline in life, the tale deserves commendation.

Two volumes of HORNER'S STORIES are issued in highly coloured covers that will be sure to catch the eye of the inveterate story reader. Those who can thus be beguiled to dip into these lively and moving tales from real life, will find something that they do not get in the "penny dreadful"—a clear setting forth of the way of salvation, and the path of righteous living. We are glad to see the stories are being so widely circulated.

We have received an attractive parcel of artistic books and booklets from *Messrs. H. Drane & Co., Lovell's-court.* They are beautifully illustrated, and are very suitable for Christmas and New Year's gifts for the young. Whilst all are splendidly produced, we must specially commend "Songs of Love and Joy," poems by Dr. H. Bonar. 6s. —"The Right Way," by Charlotte Murray. 2s. —"In the Service of the King," containing some of Miss F. Havergal's beautiful poems. 2s.—"The Better Land" (2s.), poems by Dr. Bonar and others, and "Memories," by Mrs. Tom Kelly. 2s.—"Little Songs for Little Singers" (1s. 6d.) is beautifully illuminated.—The Rose, Shamrock, and Thistle books, by Edith Prince, are ingenious novelties.

VOICES OF THE SPIRIT. By Rev. George Matheson, M.A., D.D. 3s. 6d. *James Nisbet & Co.* There is considerable charm in the style and a striking originality and beauty in some of the thoughts brought out here. The work consists of ninety-five chapters, expository and devotional in character, the particular lesson in each case being made vocal in prayer. Our regret is that with so much that is admirable in exposition, there is also so much that is questionable incorporated. Too often the interpretation is ingenious rather than sound. The work is distinguished by freshness and occasional brilliancy of thought, but as an exposition it is encumbered with serious defects, and, we reluctantly add, mistaken interpretations.

LANDMARKS OF NEW TESTAMENT MORALITY. By Rev. George Matheson, M.A., D.D. 6s. *James Nisbet & Co.* This work deserves a more extended notice than our space will allow. While much impressed by the ability of the writer we take serious exception to his treatment of his theme. We are at issue with Dr. Matheson in his chapter on the motives of Christian morality, the first stage of which he says was "Epicurean," the second "Stoic." Leaving other matters untouched, what are we to think of the theologian who is of opinion that when Paul treats of the flesh and the spirit he is speaking simply of "two kinds of love—self-love and universal love"? The conception is purely rationalistic, and is virtually extrusive of the Holy Ghost, which in Christian experience is the true antithesis of the flesh.

LIFE'S PROBLEMS HERE AND HEREAFTER, by Geo. T. Flanders. 4s. 6d. *R. D. Dickinson.* We are by no means disposed to chime in with the favourable criticism which has been passed upon this book. That it is thoughtful and entertaining, and that some of its chapters are decidedly helpful, we do not deny, but we are doubtful whether it will fulfil the author's purpose of meeting "the intellectual as well as the heart wants" of his readers. It is calculated to unsettle the stable, rather than to establish the doubting. It describes the author's return to faith after a painful experience of doubt and darkness. The method by which his return was effected may be judged from his own words, "Scripture, to be worth anything, must have the unhesitating verdict of reason in verification," p. 144. "Reason and revelation, when their final verdict is made up, have always been found to be in perfect agreement. It is well for revelation that they are not in conflict," p. 173. Indeed, the author confesses in the last chapter that he has subjected the problems dealt with to "a purely rational treatment." This new faith is reached, therefore, not by revelation, but by reason; and texts of Scripture are cited only to confirm the conclusions of reason. Those of us who are accustomed to find fullest rest for mind and heart in God's revelation of Himself in Christ are not likely to forsake the voice that speaks "with authority" for the uncertain conclusions upon which this author depends. Nor can we help being surprised that an author who cannot accept the authority of the Bible should so readily trust the apparitions which he says entirely removed his doubts as to the soul's immortality. This seems to us like forsaking the true light for a doubtful will-o'-the-wisp. We are equally dissatisfied with the faith to which his struggle leads him. It is both less and more than that which he formerly held. It is less, inasmuch as "theological lumber" and "teasing, unrestful dogma" are abandoned; it is more, inasmuch as it includes several speculations of very doubtful character. Sin, Atonement, Justification, the New Birth, as taught in the Bible, have no place in his new creed; while God, as the universal Father, and, consequently, universal salvation, are, of course, prominent. We think we have found a more honourable use for our reason than that to which this book invites us.

The Christmas issue of *The Graphic* as usual is exceedingly attractive from the artistic standpoint, and constitutes a wonderful shilling's worth.

STORIES AND PICTURES OF ANIMAL LIFE. By James Weston. 1s. *Partridge.* A capital book for the little ones—admirably illustrated, and well written.

THE DAILY TREASURY OF PRACTICAL THOUGHTS. By Rev. W. J. Spriggs-Smith. 1s. *The "Church Monthly" Office.* The "thoughts" are original and selected, and varied in quality as well as in subject.

GOD CALLS THE CHILDREN. By Mrs. W. E. Legg. 1d. *J. E. Hawkins.* An excellent tract, containing a Gospel appeal to children. Mrs. Legg is a friend of the Children's Special Service Mission, and has a kindly anxiety for the little ones.

THE NORTHERN ADVANCE is the title of a new politico-religious weekly newspaper, published at Manchester, and circulating in the Northern and Midland counties. We sincerely trust that it will worthily perform the functions of its important mission.

PENNY DINNERS AT HOME. By E. Seeley. 1d. *Jarrold & Sons.* A pamphlet that is calculated to be of great service in many a home, as it records hard "facts" as to the advantage to which a hard-earned penny may be spent, when reason rules the transaction.

VALLEYS AND VILLAGES OF THE BIBLE. By Josiah Viney. 1s. *E. Stock.* Scripture scenes are here illustrated by a description of sacred localities. A spiritual tone runs through the entire book, which is calculated to prove specially useful to youthful readers of the Bible.

EVANESCENT PHILOSOPHIES AND CHRISTIAN CERTAINTY. 1s. per dozen. *Drummond's Tract Depôt, Stirling.* This is a remarkably good tract. A wide field is covered in terse language, and with a forceful conclusion. Let it be widely and prayefully circulated, and much fruit may be confidently expected.

FAIRIES AND FIENDS is the title of a little penny book, by Annie Beale, descriptive of the work of the Theatrical Mission among pantomime and other children. Copies may be purchased at the office of the Mission, Macready House, Henrietta-street, Covent-garden, London, W.C.

TRUST JESUS, well-known card (*Partridge & Co.* 6d. per 100), is now printed on very large cards, 12 in. by 10 in., as one of the "Floral Series," published by Messrs. Drummond & Co., of Stirling. 2d. This would be a suitable Christmas or New Year's gift, to remind us silently from the wall of the one thing that we have ever to do.

BRIGHT SABBATHS. 1s. *Partridge.* A few words to mothers are here spoken by "One of Themselves." They are words of sound sense, and we trust many will give heed to them, and make Sunday a day of real joy and profit to the little ones. To show how this may best be done is the object of the book, which is now in its third edition.

From *Mr. R. J. Masters*, 327, *Vauxhall Bridge-road, S.W.*, comes a packet of four exquisite chromo-lithographed cards, entitled "Choice Words" (2s.). They would grace the wall of any drawing-room. Mr. Masters has also issued three very chastely designed brochures for the Christmas and New Year seasons. They are uniform in size and style, the price being 3d. each.

The Young Churchman's Searching and Finding Almanac. We recommend this neat almanac to clergy and Sunday-school superintendents as well as to parents. An introductory letter by Rev. H. C. G. Moule adds to its interest. It can be procured of M.A.E.W., River Hill, Bramford, Ipswich. 1½d. single copies by post; 3d. extra per dozen; 1s. extra per 100. Profits go to work among factory girls in Ipswich.

Faith Lacking. By Frank H. White. 1d. *Partridge.* This is "a message for the New Year," and a grandly forcible one too. Defined and expounded from the Holy Scriptures, faith is beautifully illustrated from the chief allegories of Bunyan.

The True Position of the Sacrament of the Lord's Supper among the other Means of Grace. By Rev. C. H. Waller. *Bemrose.* The author contends that the Lord's Supper is a means of grace especially devised to remind the faithful of the covenant into which they were baptized, and that far from being a participation in the risen life of the Lord, it is set forth in Holy Scripture as a showing forth of the death of Jesus. On several points, chiefly involving ecclesiastical positions, we are unable to follow Mr. Waller.

ANNUAL VOLUMES.

Dr. Whittemore's two annuals, *The Sunshine* and *The Little Star*, are very prettily got up and display the usual attractive qualities of reading matter.

Hand and Heart for 1888 will cheer many a home with its bright family, social, and temperance stories and sketches. (2s. "*Home Words*" *Office.*)

The first year's numbers of "*A1*" make a very handsome and useful volume. It would be an immense favourite in village and Sunday-school libraries.

The Fireside for 1888 is a grand pictorial volume, with contents for old and young alike, calculated to prove very interesting and instructive in the family circle. "Some Eminent Scotchmen" is the title of a capital series of sketches. (7s. 6d. "*Home Words*" *Office.*)

Early Days for 1888. 1s. 6d. *T. Woolmer.* The year's issues of this attractive serial make a very acceptable volume.

Our Boys and Girls, 1888. This annual volume will delight many a child. The pictures are bright, and the reading pleasant and profitable. 1s. *Wesleyan Methodist Sunday-school Union.*

The Mother's Friend. Mrs. Reaney edits this magazine, which is excellent in tone as well as high in purpose. The yearly volume (1s. 6d.) would make a capital present to many young women as well as experienced matrons. (*Hodder & Stoughton.*)

BOOKS RECEIVED.

Bible Christian Book Room, 26, *Paternoster-row*:—Miller Manning, a Story of Cornish Life, by Matthew Forester. 1s.

Religious Tract Society of Scotland, Edinburgh:—Not Cunningly Devised Fables, by the late Rev. Alex. Ewing. With Memoir.

Messrs. Passmore & Alabaster, 4, *Paternoster-buildings*:—Harry Adair and his blind mother, by Georgiana, Countess of Seafield. 1s. 6d.

Messrs. Hatchards, Piccadilly, W.:—A Short Life of Christ for old and young, by Cunningham Geikie, D.D. With fifty illustrations. 6s.

Mr. T. Fisher Unwin:—The Story of the Nations. Vol. 17.—Persia, by S. G. W. Benjamin. 5s.—The Life and Times of Girolamo Savonarola, by Prof. Pasquale Villari. 2 vols. 32s.

Mr. T. Woolmer:—The Christian Conscience, a contribution to Christian Ethics, being the Fernley Lecture for 1888, by Rev. W. T. Davison, M.A. 3s.

Drummond's Tract Depôt, Stirling, N.B.:—The Little Woman in Grey: Scenes and Incidents in Home Mission Work, by C. R. Parsons. 2s. 6d.—"To Him that Overcometh"; Scripture Scenes and their Lessons, by Rev. Andrew Carter, M.A. 1s. each.

Messrs. J. Nisbet & Co.:—Oliver's Old Pictures, by Emma Marshall. 2s. 6d.—Dulcibel's Day Dreams, by Emma Marshall. 3s. 6d.—Will it lift? the Story of a London Fog, by Rev. J. Jackson Wray. 3s. 6d.—Musical Service—is it right? by a clergyman. 1s.

Messrs. Hodder & Stoughton:—Bible Studies. The International Sunday-School Lessons for 1889. By Rev. George F. Pentecost, D.D. 5s.—Recent Events and a Clue to their Solution, by Lord Robert Montagu. Third edition.—A Manual of Introduction to the New Testament, by Dr. Bernhard Weiss. Vol. II. 7s. 6d.

Messrs. Longmans, Green & Co.:—Light through the Crannies; parables and teachings from the other side. First Series. 1s.—The English Church in the Middle Ages, by Rev. William Hunt, M.A. 2s. 6d.

Messrs. S. W. Partridge & Co.:—The Lady of the Forest, by L. T. Meade. 3s. 6d.—The Lads of Kingston, by James Capes Story. 1s. 6d.—The Little Princess of Tower-hill, by L. T. Meade. 1s. 6d.

PAMPHLETS RECEIVED.

The Protestant Educational Institute, 38, *Parliament-street, S.W.*:—"Popery completely at variance with the Bible," by Rev. James Garner, M.D. "What do we owe to the Reformation?" by J. C. Ryle, D.D., Bishop of Liverpool. 1d. each, 7s. per 100.—*Messrs. Houlston & Sons, Paternoster-buildings*:—"The Apostles' Creed"; "The Stars"; Sermons to Children, by Rev. John Bruster. 3d. each.—*National Temperance Publication Depôt*, 33, *Paternoster-row*:—"The Alcohol Habit and Medical Authority," by H. W. Williams, M.D. 1d.—*Primitive Methodist Book Room, Sutton-street, Commercial-road, E.*:—"The Millennium," by Silas Henn. 4d.—*Messrs. Hatchards, Piccadilly, W.*:—"The Life of Moses," by M. S. C. 1s.—*Mr. T. Laurie*, 28, *Paternoster-row*:—"A History of the Independents, or Dissenters, at Mortlake," by J. E. Anderson.—*Mr. Elliot Stock*, 62, *Paternoster-row*:—"The Province of Civil Government in Relation to Religion," by Absalom Clark. 4d.

Almanacks for 1889.—"*The Church Monthly*" *Office*, 30 *and* 31, *New Bridge-street, E.C.*:—"The Church Monthly' Almanack. 1d. *C.E.T.S.*, 9, *Bridge-street, Westminster, S.W.*:—The Church of England Temperance Society Almanack. 1d. *Messrs. Marshall Bros.*, 10, *Paternoster-row*:—"The Life of Faith" Almanack, compiled by Rev. Evan H. Hopkins. 1d. *Church Association*, 14, *Buckingham-street, Strand, W.C.*:—The Church of England Almanack. 1d. "*The Christian Million*" *Office*, 20, *St. Bride-street, E.C.*:—"The Christian Million" Almanack. 1d. *Church Missionary Society, Salisbury-square, E.C.*:—The Church Missionary Almanack, 1d.; mounted on canvas, 6d.—*J. T. Shaw & Co.*:—The Bible-Searching Almanack for 1889 has been published. Besides the penny edition there is one in stiff covers, provided with a pencil.—*The Orphans' Printing Press, Broad-street, Leominster*:—"The Friend of Missions" Almanack. 1d.

CONTINENTAL & FOREIGN NOTES.

TORONTO has sent forty-three missionaries to foreign fields during the past ten months.

PARIS EXHIBITION.—The Paris Religious Tract Society offers three prizes—one of 150 francs, one of 100, and the third of 50 francs, for the best tracts suitable for distribution at the coming Paris Exhibition.

THE FRENCH SUNDAY-SCHOOL COMMITTEE have decided, after much deliberation, to give up using the International Lessons for 1889. It was agreed to have a series of lessons from the Old and New Testaments, to run simultaneously for four years.

DR. BHANDARKAR, OF POONA, has been telling his co-religionists that India's Sacred Book does not support child-marriage or forbid the re-marriage of widows. When Dr. Bhandarkar speaks on Sanskrit literature, other authorities are wisely silent.

THE RELIGIOUS PRESS CLUB, NEW YORK, lately held its first autumn meeting, which was made especially interesting by an address of Dr. J. M. Buckley on "Religious Journalism." He made a comparison between English and American religious newspapers, that was decidedly favourable to the American papers.

CHILDREN IN PARIS.—The Children's three weeks in the Country Society contemplates adding two branches to its work—a family branch and a seaside branch. Last year 273 children and one whole family enjoyed the much-prized country air for three weeks each, and all increased in weight and strength.—*Le Christianisme.*

CENTRAL AFRICA.—The secretary of the Universities' Mission states that none of the mainland stations have been abandoned. The ladies have been withdrawn to the island of Zanzibar for the present, but in other respects the work goes on as usual. This explanation is made in view of a somewhat general impression that the political disturbances on the east coast have obliged the Mission to suspend its work on the mainland.

EVANGELICAL ALLIANCE.—During the last six months most of the cities in New York, having a population of 15,000 or more, have organised branches of the Evangelical Alliance. A call has been issued for a convention at Syracuse, Nov. 20 to 22, to study the methods and needs of the new movement inaugurated at the great Washington Conference last December, and to consider the formation of a permanent State organisation.

CEYLON.—We hear (says *The Ceylon Observer*) that there is a probability of another Special Anglican Evangelical Mission being sent to Ceylon, and worthy successors to Rev. Mr. Grubb and Col. Oldham are said to be ready to take up the work. The missioners so far mentioned (although nothing is decided yet) are Rev. W. Haslam (whose praise is in all the churches) and Rev. Hubert Brooke. Ceylon is indeed being highly favoured in the present day, and there is much call to act up to special and abounding privileges.

MISSIONS IN SPAIN.—The negotiations between the U.P. Church of Scotland and the Mission Directors of the Irish General Assembly for the taking over by the latter of the U.P. Church's Mission in Spain have not been successful. The Irish Presbyterian Church were prepared to take over the ministers and stations in Spain, which the United Presbyterians are abandoning, upon receiving a certain proportion of the expense of maintaining the work. The U.P. Foreign Mission Committee would only promise an inadequate sum for three years, and thus the Mission in Spain is hampered, and Rev. William Moore's College at Puerto Santa Maria (in connection with the Irish Presbyterian Church) will suffer seriously. If some generous friends do not come forward to help Mr. Moore and the others engaged in this important field, there may be a sad collapse.—*Presbyterian Messenger.*

O LORD, HOW LONG?

AN ADVENT HYMN.

O Lord, how long? Our weary feet
Are failing on this world's rough way,
While vainly strive our eyes to greet
Some glimmerings of approaching day;
Our hearts grown sick with hope deferred,
Will scarce allow a pilgrim song,
Faith strives to rest upon thy word,
But fainting hearts ask, "Lord, how long?"

O Lord, how long? The haughty foe
Oft makes us feel his cruel hate;
Mocking to see us brought so low,
He asks us where our Lord doth wait?
Oh, think of thine, so faint, so few,
Amid the hosts that round them throng.
Thy word is sure—thy promise true;
But fainting hearts ask, "Lord, how long?"

O Lord, how long? Dost Thou forget
The blood of those who died for truth?
It cries to Thee; and wilt Thou let
Proud Babylon renew her youth?
Some deemed her arm was weak with age,
But, oh, how mighty still for wrong!
Kings cower before her hellish rage,
While fainting hearts ask, "Lord, how long?"

O Lord, how long? Not earth alone
Would know thy own appointed hour;
But heaven, with earth, impatient grown,
Waits the revealing of thy power.
On earth, Thy weary people sigh,
And, mingling with the angel song,
From 'neath the altar comes the cry
Of martyred saints, "O Lord, how long?"

John E. Linnell,
Pavenham Vicarage, Bedford.

MR. WILLIAM NOBLE has commenced his winter's campaign in the provinces. The audiences have been large and enthusiastic. At Colchester, under the auspices of a united committee, he inaugurated a mission in the Drill Hall on Monday week. Mr. Noble is about to visit Plymouth, Exeter, Torquay, and other important centres.

MARITIME DISTRESS.—At a recent meeting of the Shipwrecked Mariners' Society reports of relief of the immediate necessities, and forwarding to their homes, of 521 shipwrecked seamen were recorded as received from the Society's outport stations. These men were saved from vessels wrecked on the coast, or foundered at sea, for the most part, during the recent November gales. In addition, the Society has given prompt aid in numerous cases to the distressed dependants of the many mariners unfortunately lost during the same disastrous weather.

PRAYER FOR MISSIONS.—Next week special meetings for prayer on behalf of missions are to be held at the Conference Hall, Mildmay Park. On Lord's Day next Jewish missions will be the subject; Monday will be given to the claims of the Church Missionary Society; Tuesday to the London Missionary Society; Wednesday to the Baptist Society; Thursday to the Wesleyan Society; Friday to Presbyterian missions; Saturday to the Moravian and the China Inland Missions, and Sunday week to Home missions. Monday to Friday the meetings will be at noon and 7.30 p.m.; Saturday, noon and 4 p.m.; Sundays, 3.30, 7, and 8.30.

A SPHERE FOR WORKERS.—At the noonday prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, E.C., on Monday last, Miss Macpherson spoke of testimony among the women of the East-end of London. She said that while midnight meetings are held among the unhappy class of women, nothing is done to influence the dissolute men. The latter are about in the streets during the time that endeavours are made for the good of the women, and their conduct plainly shows their wicked bent. Miss Macpherson called upon Christian gentlemen to exert themselves for the good of outcast men, and so to help forward the important work among women.

BIBLE TRANSLATION.—Archdeacon Farler, of the Universities Mission to Central Africa, has translated the Gospel of Matthew into Bondei, a language of the people to the north of Zanzibar, and the south of Mombasa. Another version of the Gospels, and the Acts has been recently made for the Moskito Indians of South America.

WORKING LADS OF LONDON.

ON Monday evening the Lord Mayor attended a meeting in connection with the twelfth anniversary of the Working Lads' Institute, Whitechapel, E. The Institution has more than once had similar official recognition, but never has the chair been occupied by a warmer friend of the cause than on this occasion. Hearing the encouraging report read by Mr. Henry Hill, the founder and hon. sec., his lordship was deeply impressed with the value of the Institute and the evident solidity of its work. The members (over 600 in number) contribute substantially towards the maintenance, and it is hoped that when the debt on the building (£5300) is cleared off, the Institute will be nearly self-supporting.

In the course of a vigorous address, the Lord Mayor remarked that, being convinced that the West-end can take care of itself, he will endeavour to help forward all beneficial movements in the East-end. Having spoken in terms of hearty appreciation of the work of the friends of the Institute, specially commending the many educational agencies, he expressed pleasure at the prominence given to the principles of temperance. In view of the fearful results of indulgence in strong drink, he rejoiced in the inculcation of teetotal habits and respect for the men who advocate temperance principles throughout the country.

His Lordship's earnest temperance observations were highly appreciated. In a few words to the lads, he said: "Be steady, be honest, be industrious, and be thorough; whatever you do, endeavour to do it so well that nobody can possibly do it better. And begin to act on this advice at the very outset of your business life: then you will surely succeed." In some words of explanation his Lordship said that he was simply handing on to others the advice he himself received many years ago from his own father—advice which had had more influence than anything else upon him in bringing him to the position of honour he now occupies.

Brief and earnest addresses were also delivered by Sheriff Gray, Mr. G. S. Roberts, and Rev. J. B. Heard. The prizes awarded for progress at the evening classes were distributed.

REDRUTH Y.W.C.A. was recently opened. The Association now numbers about fifty members.

MISSION WORK IN HOLLOWAY.—The twenty-second anniversary of the Holloway Evangelistic and Open-air Mission was held on Tuesday, last week. Mr. R. C. Morgan, in presiding at the public meeting, said he was more and more impressed with the great need of Gospel work carried on with Pentecostal power—the power which he believed ought to have been retained by the people of God in all ages. The report stated that in addition to the many Gospel services, 1500 free meals were given to the poor. During the winter the Gospel was also preached. Many visits had been made to the common lodging-houses in the neighbourhood, and words of comfort carried to the sick and dying. The balance-sheet showed a deficiency of £25. Addresses were delivered by Messrs. W. Holmes, J. Townley, F. Herwood, and H. Putterill.

MILDMAY DEACONESSES.—The work undertaken by the large band of deaconesses who daily sally forth from the Home at Mildmay is so quietly done that few are aware of its magnitude or worth. Here are made up thousands of those small bunches of flowers distributed throughout our hospitals by the Flower Mission; here are sewing-classes, mothers' meetings, fathers' meetings, &c. Then there are a hundred nursing sisters, under a lady superintendent, who nurse the Doncaster Infirmary, a hospital at Bethnal-green, a Mildmay Cottage Hospital, hospitals at Jaffa and Malta, an infirmary at Newington-green, convalescent homes at Barnet and Brighton, and such private nursing as they can venture to accept. The hospital at Bethnal-green is an excellent little institution, which ministers to about five hundred patients yearly. There is also a dispensary attached to it, which some thousands of patients visit in the course of twelve months.—*The Hospital.*

[1100]

MESSRS. FULLERTON AND SMITH.

THE special services at the Metropolitan Tabernacle have been most successful. There is a spirit of earnestness on the part of the members of the church—a large number taking an active part as workers. Scarcely a house in the neighbourhood has been left unvisited, the result being congregations consisting very largely of non-church-goers. The evangelists are at their best, "the Lord working with them, and confirming the word with signs following." On Sunday week, in spite of the fog, Mr. Smith had the Tabernacle well-nigh filled for a children's afternoon service. The evening congregation, when Mr. Fullerton preached, was as crowded as when Mr. Spurgeon is the preacher.

The services are of a bright character, the singing being led by Mr. Smith and a choir of 200 boys and girls from the Stockwell Orphanage. As models of evangelistic addresses, Mr. Fullerton's sermons are admirable. While keeping to the simple Gospel, his points are illustrated and enforced by anecdotes and similes not likely to be forgotten. It has been a pleasing feature of the meetings that many from Upton Chapel and Christ Church, where services were previously held, have followed the evangelists, Christian workers rendering valuable help, and inquirers receiving the blessing sought.

At the close of the service each evening a young men's meeting was held in the Lecture Hall and largely attended. On Wednesday evening the leader of the meeting invited all who had consciously given themselves to Christ to stand out and link hands. There was a prompt response, and a circle was formed round those who were still anxious. The scene was most impressive as verses of testimony were sung, such as, "I came to Jesus as I was, Weary and worn and sad," &c., prayer offered, and words of counsel and encouragement given. Then the circle was broken and the Christian workers told off to speak with inquirers.

On Friday evening Mr. Smith told his life story, and a wonderful story it is. The narrative of facts was so interesting that the great audience sat out the delivery, which occupied the best part of two hours. The lessons suggested were so important and so numerous that, had it been called an evangelical address, the title would have been fully justified.

One interesting feature of the missions by these brethren is the song service on Saturday, when the working classes have a leisure evening. A series of seven services, incorporated with their book, and also published separately, are made to serve the purpose of the evangelists. On Saturday evening the Metropolitan Tabernacle was crowded, a most unusual event in the history of the building. The service, entitled, "Heaven our Home," was well rendered by the orphan choir, strengthened by a contingent of the Southwark Coral Society. Alternating with song and solo, Mr. Fullerton's addresses illustrated and enforced the subject in a masterly way. This service will prove one of the brightest memories in a very memorable mission.

CLOSING SERVICES.

On Lord's Day, Mr. Fullerton delivered in the morning a sermon of great freshness and power. At three o'clock there was a meeting for men only, upwards of 2000 being present. Many, it was evident, were strangers to the building, having doubtless seen the notices on the local tramcars, and in the Sunday papers which are read by working men. This fact is worth mentioning as a suggestion to others. The evangelist's appeals to the conscience seemed irresistible. Strong men wept, and many rose in their places to testify their decision for Christ. The inquiry-room was crowded and became a veritable Bochim.

Had the Tabernacle been double its size it would have been filled in the evening. When the gates were closed, a band of workers were posted outside to direct the people into the College buildings for overflow meetings. Here Mr. Charlesworth and Mr. Chamberlain delivered addresses, and the College students rendered good service amongst the inquirers. For some time the streets were astir with those who had to turn back disappointed. Mr. Fullerton's closing address was based on the text, "Choose life," and was one of tender pathos. In response to an appeal, large numbers rose to declare they had found the Saviour during the mission, and others to express their resolve to give themselves to the Lord. These were all invited to meet the evangelists in the Lecture Hall, and to a late hour they were kept busy in dealing with inquirers. Regrets were expressed on all hands that the mission was closing, and all will look forward with joy to the return of the evangelists.

Throughout the remainder of their London campaign they will be followed by the earnest prayers of thousands, as they will be, we are sure, by the prayers of our readers. Mr. Spurgeon made himself personally responsible for the expenses of the mission at the Tabernacle, but his friends will surely not allow him to have a monopoly of such a privilege. C.

OBITUARY.

MRS. DORA M. GLADWIN.

WE regret extremely to learn from *The Bombay Guardian* of the death of this earnest worker in that city in the cause of social purity. A supposed passing ailment became aggravated, and brought Mrs. Gladwin to such a condition of weakness that she was not able to rally. She is best known to our readers in connection with the Homes of Hope, which, in conjunction with her husband, she carried on successfully.

REV. W. C. VAN METER.

This well-known worker in Rome, whose death we recorded last week, was ill only about two weeks before his death. It was a sudden break-up of the constitution, and derangement of the vital organs, accompanied by intense pain. Shortly before death terminated his sufferings, he became quiet, and passed away peacefully. He was conscious, full of faith and trust, and many times gave assurance that in passing through the Valley of the Shadow of Death the Lord was with him. The greatest kindness was shown him by Christian friends in Rome; his wife, too, was with him, and nursed him throughout his sickness. He was buried in the beautiful little Protestant cemetery; the restless, energetic, and devoted worker rests in the city he loved, among the people he laboured for, whose religious liberty and welfare he had ever in view.

CAPTAIN GEORGE BAYLY

entered into rest November 13, 1888, aged 81 years. By many Captain Bayly was well known and honoured for his work's sake. By others his name will be recognised as the husband of the author of "Ragged Homes, and how to mend them." He not only entirely sympathised with Mrs. Bayly in all her undertakings; but from the time of the formation of the Rescue Society, when temperance work led to the cry for a "public-house without the drink," the whole of his leisure was devoted to the work connected with the Workmen's Hall, Kensington Potteries, opened in April, 1861. Nothing went on there without "the Capting." It caused him the deepest regret when circumstances compelled him to leave the neighbourhood, and though the different branches of the work went on, the old centre was no more. Many sorrows followed, but the shadows of illness and bereavement only showed up the brightness of his unfailing trust in God, and each privation and infirmity of old age was accepted with a smile, as one more token that the time had come for him to "lay aside his earthly garments one by one, and dress himself for heaven." The warm reception given to his work, "Sea Life Sixty Years Ago" (*Kegan Paul & Co.*), written when he was 78, was a great pleasure and interest to him. He continued able to attend to his duties as an Elder Brother of the Trinity House until within ten days of his gentle release, which took place from bronchitis, after only one week's illness. Mrs. Bayly is greatly sustained; he is "gone but a minute" from her.

BRITISH NEEDLEWOMEN'S SELF-HELP ASSOCIATION.—The first annual meeting of the Newcastle-on-Tyne branch of this Association was held recently at the rooms of the Y.W.C.A. The object is to afford young women thorough instruction in the various branches of needlework, thus enabling them to earn a respectable living. During last year a number of girls were trained so as to take situations, while others who received instruction are now carrying on the dressmaking business at their own homes. Moreover, work has been got for many who needed it, and numerous orders have been received and executed by the Association for the benefit of the members. Madam Lofvall, of London, who organised the Association, continues to superintend it at 15, Ridley-place, Newcastle-on-Tyne.

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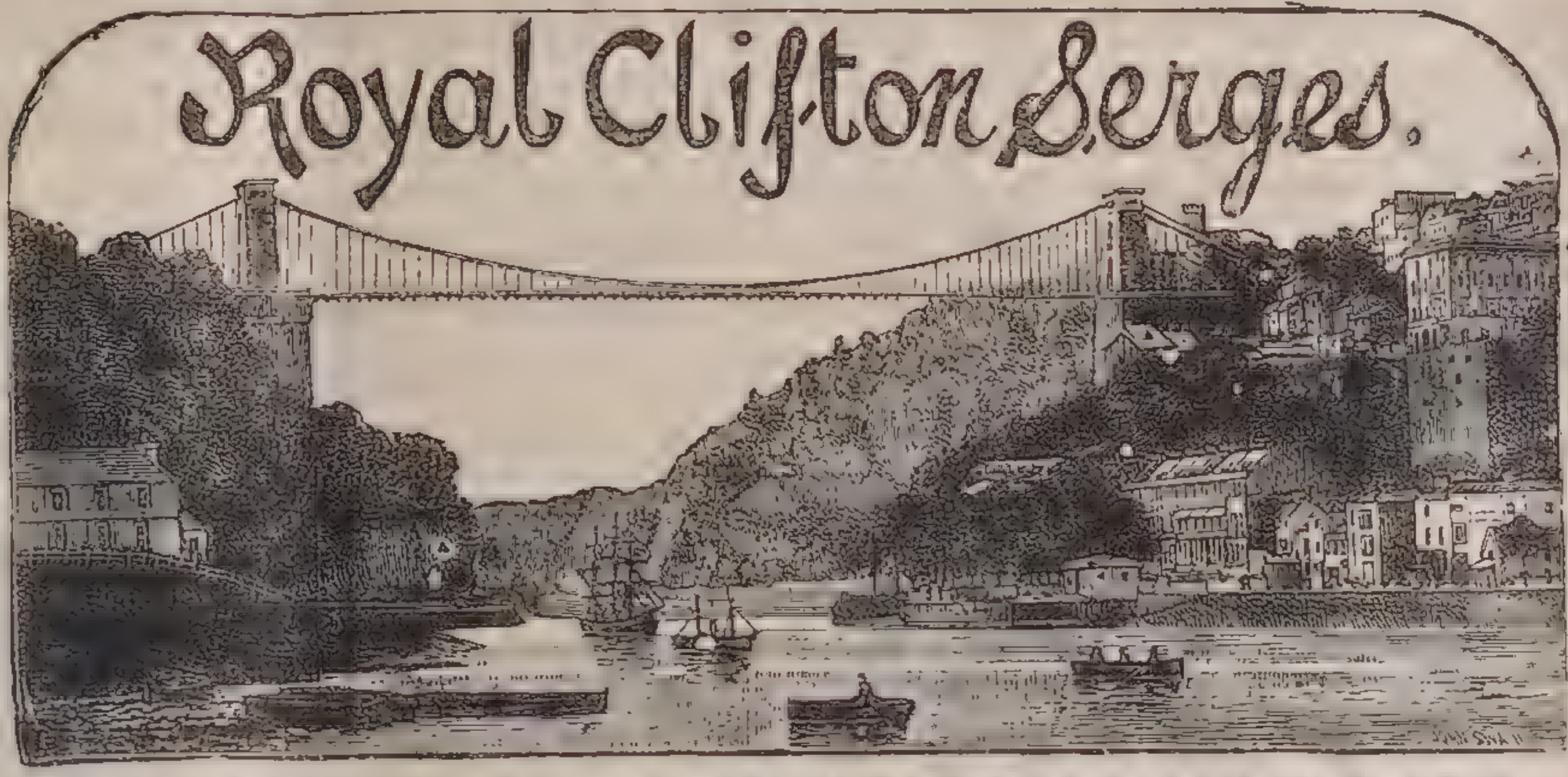

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(Continued from page 11.)

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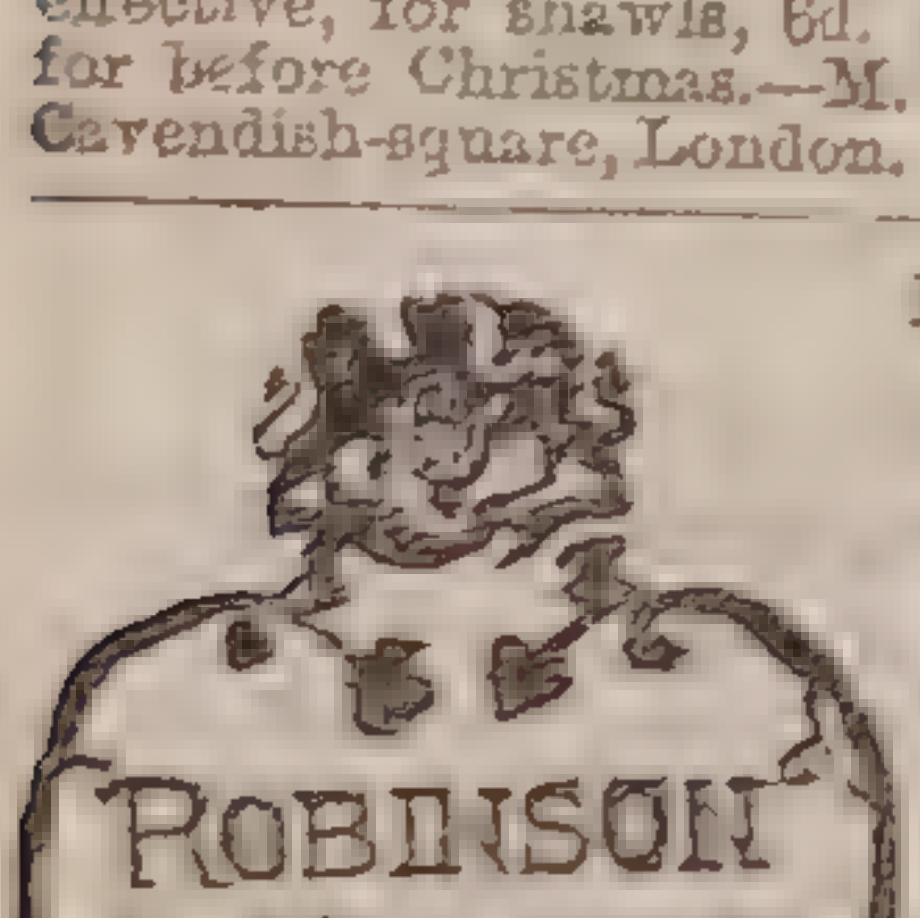

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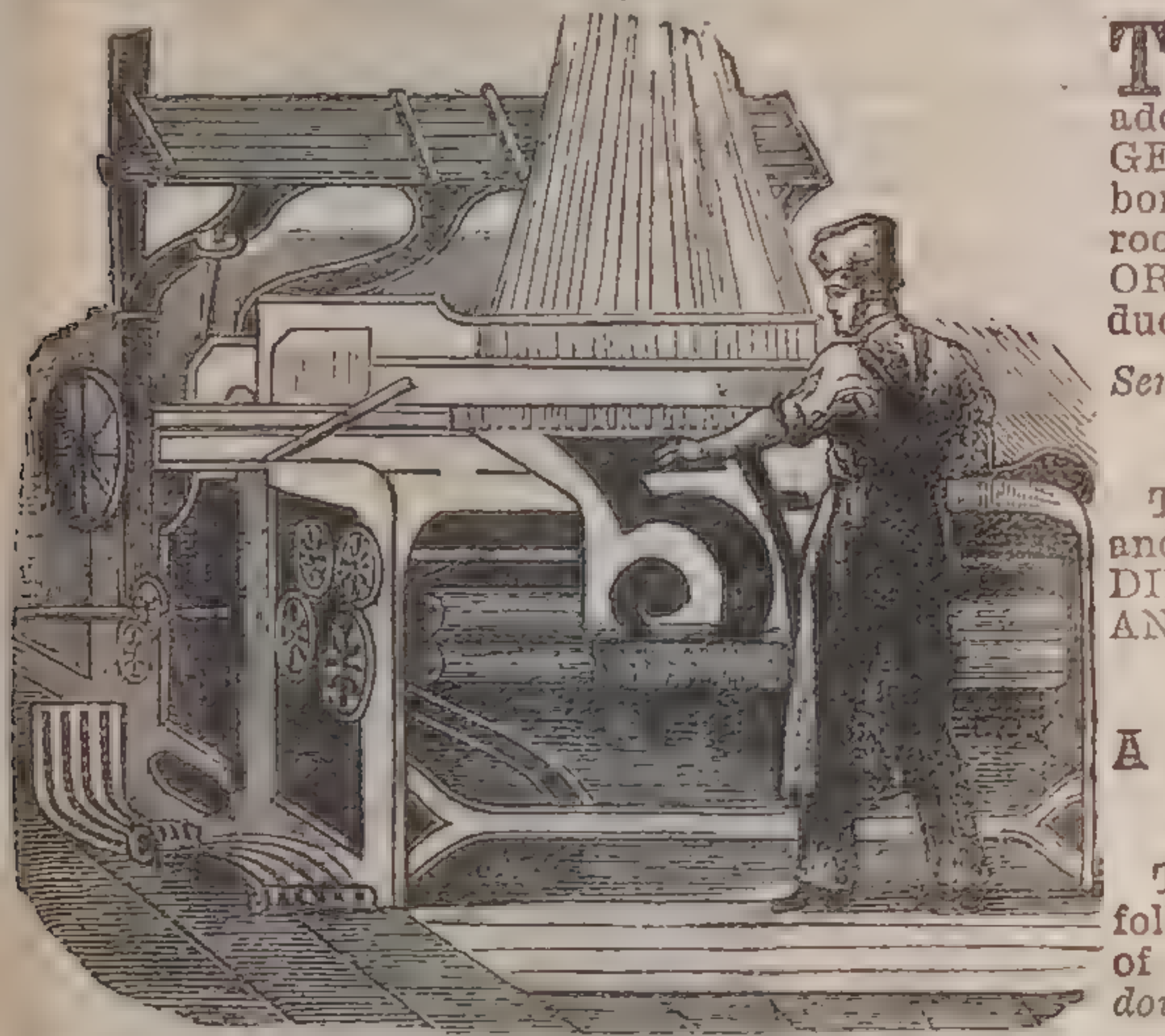

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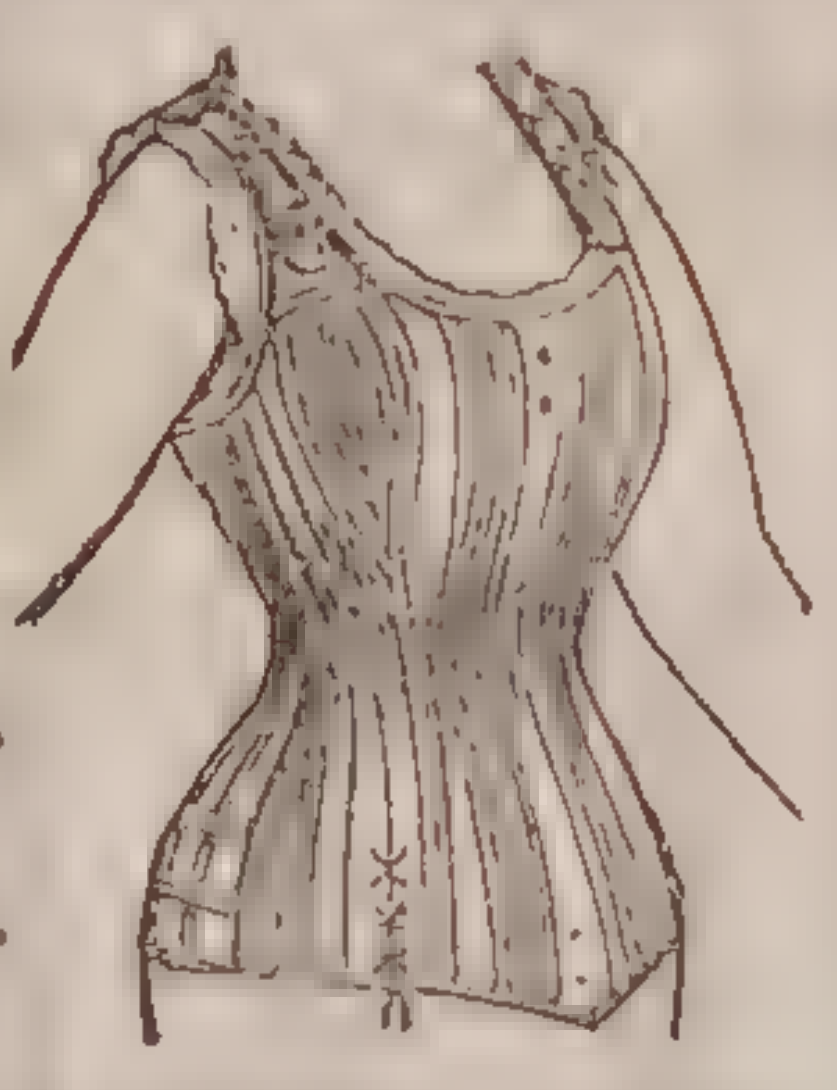

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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CHRONIC BRONCHITIS and ASTHMA.—Case of Miss A. LILLEY, near DARTFORD.

This patient, residing at St. Mary's, Stone, applied to me in May last. On visiting Coombe Lodge, her chest was carefully examined, and the diagnosis of her case was as above. She had been attended by two doctors all the winter without much benefit.

Hooping cough in childhood had left a permanent weakness of the lungs. A constant bronchial cough had troubled her all the winter, now worse, with thick and yellow expectoration, and severe spasmodic breathing. The appetite had failed. She had lost much strength, and flesh also.

In June she was much better. The cough had greatly abated, the expectoration was less, the pain and breathing improved. For dyspepsia and flatulence some powders of Bismuth and Charcoal were ordered.

Writing me at the latter end of August, she says:—"I am happy to say I have been feeling better lately than for four years past, though I have had five different doctors, and been a patient at the Consumptive hospital at Brompton. You are welcome to make any use of my case."

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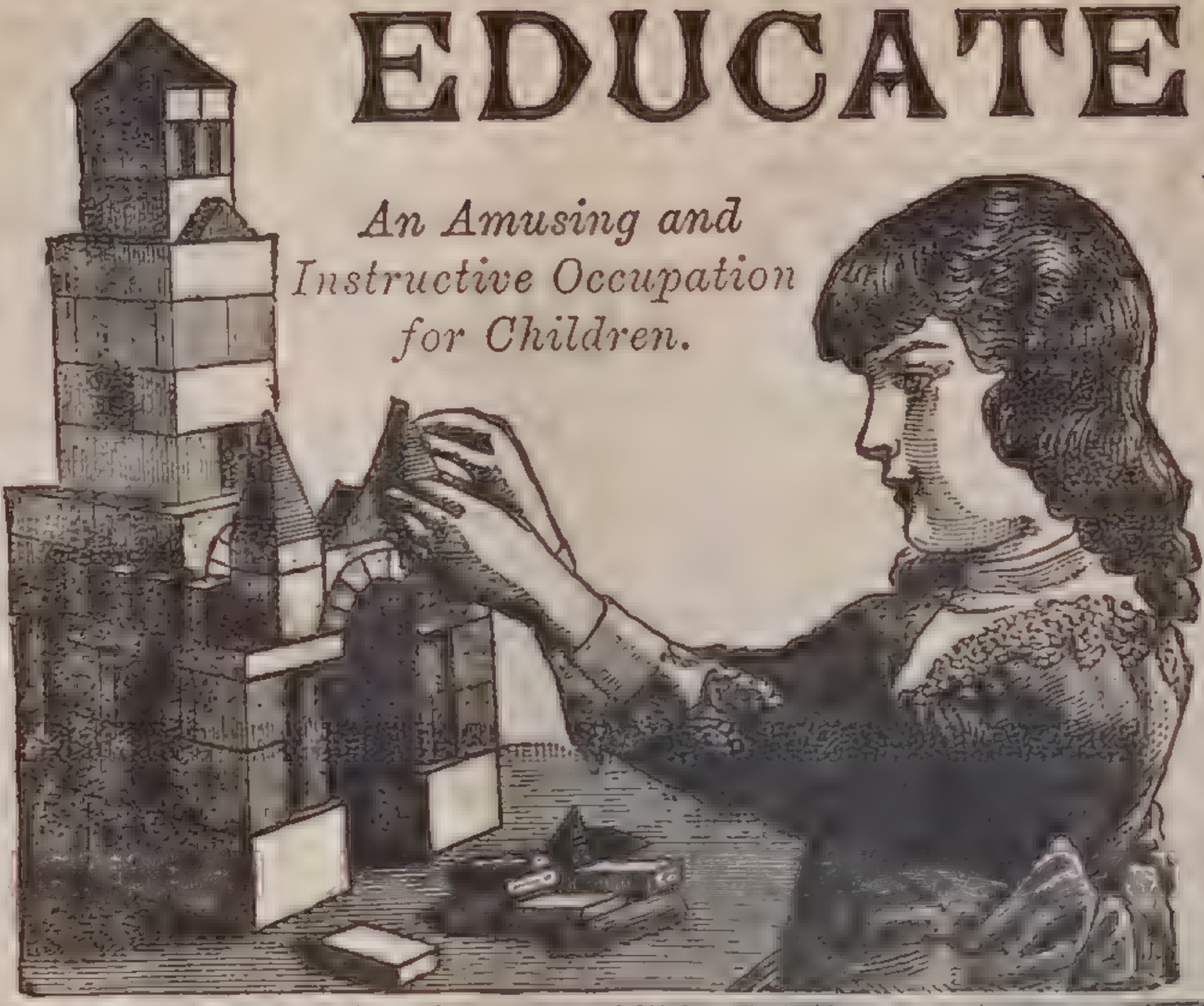

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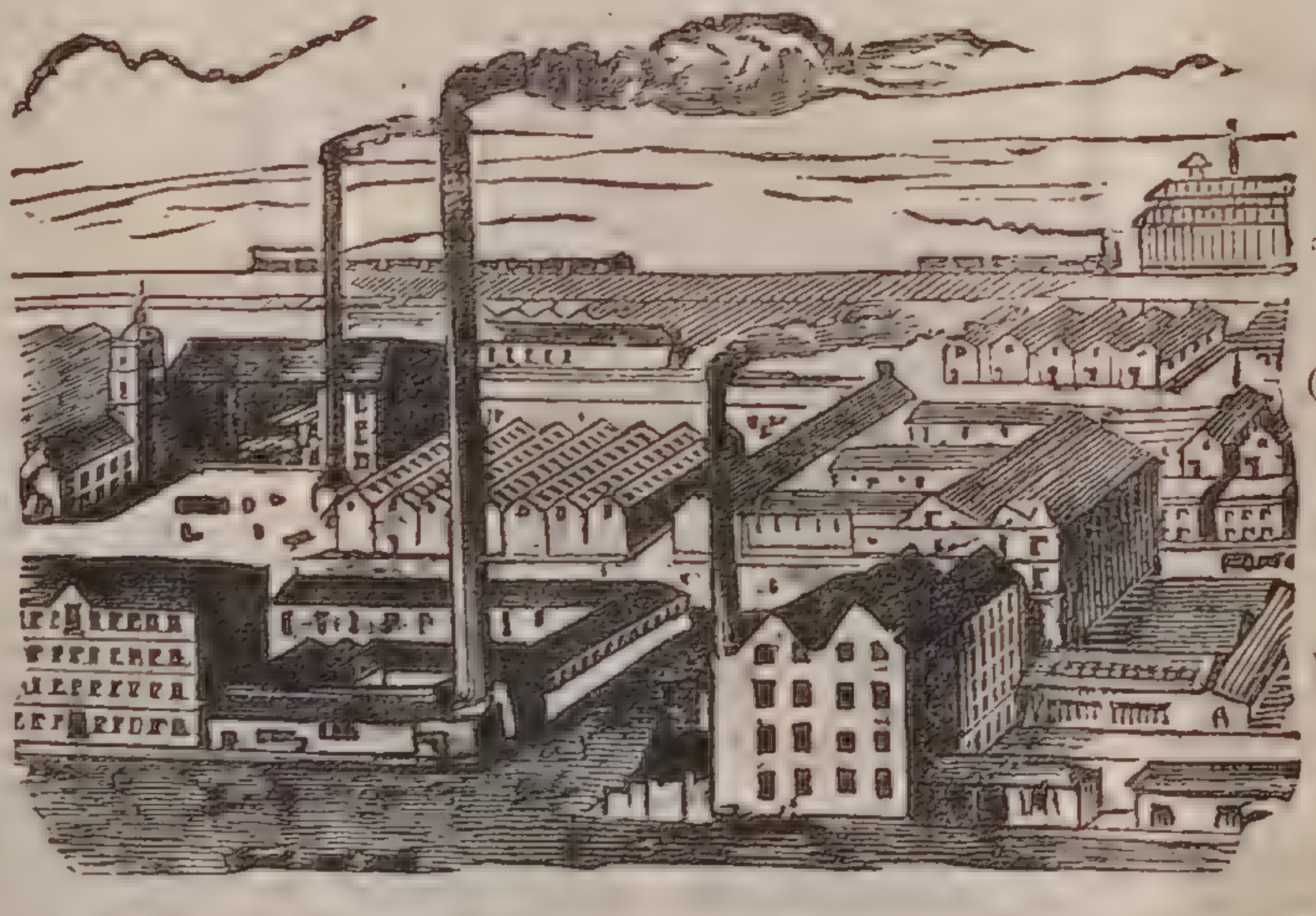

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Personalia.

Mrs. Beecher's Stowe's recovery has astonished her physicians.

Mr. John Boyd, who succeeds Sir Thomas Clark as Lord Provost of Edinburgh, is an elder of Broughton-place U.P. Church.

Professor Henry Drummond resumed his meetings for the Edinburgh students on Sunday week. Each year witnesses an increase of interest.

Rev. Hugh Price Hughes has been sketched by *The Figaro*:—" He has originality and courage; and he is satisfied with an income which many City clerks would turn up their noses at. His doctrines may not always command approval, and his methods may not please all tastes, but never since the days of Morley Punshon has any Wesleyan minister been so popular in the metropolis. Mr. Hughes has been styled a brilliant beggar. He has neglected no effort to keep up the reputation."

Mr. A. B. Owen, formerly of the Peterborough, Ont., branch, but now manager of the Toronto branch of Dr. Barnardo's Homes, has (says the *Peterborough Examiner*) been visiting the boys placed in the townships of Cavan and Emily. Out of about thirty-five boys in these townships sent out from the Home, Mr. Owen reports that only one has not given entire satisfaction. Mr. Owen is very popular with the boys; he uses every kindness and effort to conduce to their welfare and comfort. He will spend the fall and winter visiting boys placed throughout the Dominion.

Miss Guinness is writing delightful letters from her post in China to her friends at home. Our readers should peruse those that appear in *Regions Beyond* for November. In one letter she says:—" How the people run from every quarter, and with what eager attention they listen! Oh, *wonderful opportunities!* How is it that there are not hundred of voices to 'tell it out among the nations that his name is Love'; *hundreds* instead of so few? Such wide openings are here, such ready hearts, waiting to drink in the glad tidings; waiting—waiting, and, lo, there is no man to carry to them the message of life!"

Mr. Edward Clifford, treasurer of the Church Army, who was one of the band of special missioners sent out to India last year by the Church Missionary Society, is about to leave England to join Father Damien in his self-abnegating toil among the lepers on the island of Molokai. Father Damien, who is a Roman Catholic priest, devoted himself to this work some years ago, and he has laboured among the lepers so long that at last the terrible disease has thoroughly laid hold of him. Mr. Clifford is taking out with him some special oil, which he has got for the purpose, in the hope that it may cure Father Damien.

Mr. W. Mackintosh, the British and Foreign Bible Society's agent for North Africa, has for some time been in bad health, but he has so far recovered since his visit to England that he is now returning to his work in Morocco. Exposure to hot sun and air, and sometimes long fasting from causes difficult to prevent, in his summer visit to the Canary Islands, and his tour in the interior of Morocco, had placed even life in jeopardy, and his recovery is matter for much thankfulness to God. The Bible Society Committee have engaged Mr. William Watson, formerly a corporal on active service in Egypt, to join Mr. Mackintosh's staff in Morocco, where his knowledge of Arabic, and his experience in dealing with Mohammedans, are likely to be of much service in extending the circulation of the Scriptures.—*The Record.*

Canon Basil Wilberforce, writing to *The Pall Mall Gazette* on oratory, says:—" When the occasion is the advocacy of some great moral, social, or political reform, such as purity, temperance, the abolition of slavery, or the protection of the weak from coercion, I am of opinion that the success of the effort will be in direct proportion to the conviction of the speaker and the reality of his touch with God. My advice would be, have the subject well up in heart and head, be armed with a few incontrovertible figures, familiar with a few apt illustrations, spend the time immediately preceding the meeting, not in the inanities of a conventional dinner party, but in prayerful, mental concentration upon the subject of your address, thus preparing yourself rather than your speech. Have very few, easily readable, notes; lift your subject as soon as possible out of the littleness of detail into the atmosphere of eternal principles, and remember that God makes one of your audience; stop the moment you feel you have no more to say."

Mr. George Clarke hopes to leave behind him in Melbourne a permanent memorial of his Victorian visit in the form of a building for the Y.W.C.A. to cost £15,000.

Mr. Spurgeon's health improved to such an extent in the course of the past few days as to justify him in starting last Monday for his usual winter resort in South France.

Mr. Graham W. Brooke, the pioneer of the Central Soudan Mission, recognising that the Upper Congo route is closed at present, has decided, as his recent letters say, " to lose no time in setting off to find the right one," and has gone from the Congo to the Niger, hoping to reach Central Soudan by the Binué instead of the Mobangi river.

Rev. John McNeill.—We learn that in all probability Mr. McNeill will accept the call from Regent-square. We are informed that he has requested his building committee in Edinburgh not to take any further steps for the present. Many of Mr. McNeill's friends think his peculiar gifts would have greater scope in the Scottish capital than in London, but there is no reason to doubt that his advent to the Metropolis would wake up Presbyterianism mightily.

General Booth, of the Salvation Army, being lately interviewed by a *Star* reporter, said the Army was quickly becoming the greatest teetotal society in the world. " We not only persuade the drunkard to give up drink, but we supply him with the internal force to sustain him. Some of the noblest of our workers have been notorious drunkards. We are just now pushing the slum work. We have fifty officers in London—some brought up in the lap of luxury—who go into the worst slums they can find, take a room, and dress very simply and plainly, like the people around them. They make friends with the people in the courts, and, by and by, get some saved. As soon as they are saved they migrate, and quit their old associates. This slum work is most successful, but rather costly."

Rev. W. Robertson Nicoll, Editor of *The British Weekly*, evidently levies tribute on his own experience in an article last week on the Pulpit. As the result of much hearing of sermons of all sorts during the last three years, he says:—" While celebrities are generally worth hearing, of the average of modern preaching he thinks very unfavourably. It would, he thinks, be impossible for the pulpit to sink lower than it has now done. Not over ten per cent. of the sermons he heard from unknown men were worth printing; and at least one half were so disgracefully bad that they ought never to have been preached. There was no style in them—not the faintest attempt at brightness or freshness, no thought above the multiplication tables and other formulæ of theology. Warmth and earnestness were conspicuously absent."

Dr. A. T. Pierson, in a reply to Canon Taylor, which appears in *The British Weekly*, says:—" The work of Christian missions is far from being a failure. It has developed single characters amid all the surroundings of heathen superstition and pagan darkness and degradation that are alone worth all the time, money, and still more precious life-blood expended in the work. San Quala, in Burmah, Asaad Shidrak, in Syria, Deacon Guergis, in Persia, the Christian queens of Hawaii and Madagascar, these are specimens of what missions have done and can do. These results cannot be over-estimated, and they cannot be depreciated. Even Charles Darwin confessed that the work of the missionary in Tahiti, New Zealand, and Tierra del Fuego is 'the lesson of the enchanter's wand.' And where a scientist and materialist like Darwin gives such a testimony, it is astounding that any professed believer and Christian minister can proclaim Christian missions a failure."

Dr. John Hall, of New York, is described by "Annie Swan" in *The Christian Leader* as she heard him at a conference in Montreal:—" He has a tall, portly presence, a ruddy clean-shaven face, a mobile mouth, and an eye which can express both tenderness and strength. He speaks in a direct, unaffected, but very effective way. There is no striving after effect, but it is there, and sinks into one's being. He deplores the decay of family religion, and believes that a rigid discipline in youth is good. His description of how the Sabbath was kept in the Scottish home of his boyhood was a beautiful and faithful word-picture. Now that he is a father and a grandfather, he blesses God for that rigid observance of the Sabbath. He believes the home to be the cradle of the Church and the nation; and Christian people should see to it that Sabbath desecration does not begin at home."

EVANGELISTIC NOTES.

MR. E. VENN, of Chard, has been labouring at Stroud, Gloucestershire, with great acceptance and blessing. Many prayers follow him to Ilfracombe.

MR. J. W. MOODIE has conducted a fortnight's meetings in the Town Hall, Duns. Many believers were stirred up, and not a few of the undecided passed into the anxious room to be spoken to.

TROWBRIDGE, WILTS.—Rev. R. Balgarnie concluded on Friday a seven-days' mission at the Tabernacle (Rev. Thomas Mann, pastor). It was a time of reviving to Christians, and many professed acceptance of Christ.

MR. J. M. SCROGGIE is conducting Gospel meetings at Cumberland-street United Presbyterian Church, Glasgow, in connection with the Wynd Church. Most faithfully and earnestly has the Gospel message been delivered, and not a few have professed to receive spiritual blessing.

A REMARKABLE WORK OF GRACE is at present going on amongst the boys gathered into Dr. Barnardo's Homes. On Sunday last considerably over a hundred boys were asking " What must I do to be saved?" Many of them wept bitterly on account of the burden of sin. Will your readers join us in praise for the showers of blessing received, and prayer that every one of Dr. Barnardo's foster family (now numbering nearly 3000) may be won for Christ. Prayer is also asked for all the workers.

JAMES B. WOOKEY.

MR. CHARLES INGLIS has been conducting a most successful mission in connection with the Y.M.C.A. at Hastings. Much prayer was made for the services, and the Lord has abundantly answered. The afternoon Bible lectures will long be remembered as seasons of deep spiritual refreshing, and profit by many who flocked to them from all denominations in the town. The Gospel meetings were marked by great power and solemnity, in the after-meetings backsliders have been restored and many weary ones have found the Lord Jesus as their Saviour.

TOLLINGTON HALL GOSPEL MISSION.—The efforts of earnest workers have been greatly blessed at Tollington Hall. During the past twelve months over a hundred persons have professed conversion. A fourteen-days' mission is to be commenced on Sunday next. The secretary is Mr. J. R. Bullock, 2, Gloucester-road, Holloway, N.

THE SAILORS' WELCOME HOME, CARDIFF, is an institution which is constantly affording evidence of its great utility. Men of many nations seek its shelter, and the Gospel is presented to them by loving workers. Recently a parcel of books and tracts was received from the Queen of Sweden. The superintendent of the Home is Mr. Lars Olsen, 179, Bute-road, Cardiff.

THE EAST-END OF LONDON.—On Friday last at the noon-day prayer-meeting, at the Y.M.C.A., 186, Aldersgate-street, E.C., a deputation of the Christian Instruction Society delivered addresses, and the needs of the East-end were remembered before God in prayer. It was stated that prayer-meetings are being established to petition for blessing on Christian work in that part of London.

FLORENCE MEDICAL MISSION.—The report for the eighth year speaks of progress. There were more patients during the twelve months than for two years previously, and the benefits of the dispensary are evidently appreciated. During last winter the soup kitchen was carried on, but through lack of funds fewer tickets were issued than in other years. The attendance at the Sunday-school has been good, and the Viareggio Convalescent Home has received a greater number of inmates than ever before, seventy-four altogether.

BELFAST Y.W.C.A.—The anniversary of this institution has just been celebrated. At a public meeting, presided over by Mrs. Richardson, of Moyallon, a very cheering account was rendered of the work of the year. The Sunday afternoon and Tuesday evening meetings have been much owned of God, there being reason to believe that conversions have taken place at every such meeting since May last. Considerable interest was evinced in the endeavours of the missionary band, whereby a substantial sum was contributed during last year towards testimony for Christ abroad. It was stated that two members of the Association intend shortly to proceed to India as missionaries.

International S. S. Lesson.

Sunday Afternoon, December 2.

ISRAEL UNDER JUDGES.

JUDGES ii. 11—23; GOLDEN TEXT, HEB. iii. 12.

THE BOOK OF JUDGES.—Its *author*, according to Jewish tradition was Samuel. Its *plan* is peculiar, it "does not follow the order of time, but groups its incidents to show the course of the history of Jehovah's redemption of his people in spite of their follies." "The whole period under the Judges may easily be mistaken for an unbroken series of idolatries and crimes, if we do not observe that the lapses that incurred punishment, and the Divine deliverances which attended repentance, are related so fully as to occupy almost the whole narrative; while periods when the people followed God, and the land enjoyed peace, are passed over in a single verse" (Quoted by *Kitto*). We may learn from the Book of Ruth the simple, earnest piety prevalent during the purer periods, which, according to one writer, cover fully three-fourths of the whole time of the Judges.

ISRAEL'S GOVERNMENT was a *theocracy*, the Lord Himself being their King, abiding among them in the Tabernacle. Between Him and the people, as mediator and interpreter, stood the high priest; while the heads of the tribes, of the families (the *clans*), and of the houses were the instruments of local government. In case of dispute, the ultimate appeal was to the high priest, whose duty it was to inquire of the Lord, whose prime minister he was.

ISRAEL'S RELIGION centred in Shiloh, where rested the ark, the tabernacle, and the altar for daily sacrifice, and whither the tribes came up for the three great feasts.

ISRAEL'S BACKSLIDING: ITS BEGINNINGS.—"There arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel" (ver. 10). This is an exceedingly important fact. All this backsliding, with its fearful punishments, began with neglecting to teach the children, so that they grew up ignorant and indifferent, an easy prey. Apply to those careless about sacred things, who think it a little thing to be ignorant of God, his truth, and ways. Here Israel's trouble began, as ours must too, if we also remain ignorant.

DID EVIL IN THE SIGHT OF THE LORD.—"This is the regular phrase for falling into idolatry through Judges and through all the historical books. It occurs seven times in Judges, as descriptive of the seven apostasies of Israel which drew down upon them the seven servitudes" (*Sp. Com.*). "Evil *in the sight* of the Lord." Is not *all* evil done before his face? So we *cannot* sin alone and in secret! All naked and open! BAALIM, plural of Baal, and refers to the numerous images of Baal set up. Baal=owner, lord, master. Hence, *Lord God*. *Baal* was the highest *male* god, just as *Astoreth*, or *Astarte*, was the highest goddess. Baal's symbol was the sun, or the planet Jupiter; Astarte's was the moon, or the planet Venus.

What were the attractions to idolatry? They must have been very real to the Israelites. (1) The images that represented Baal were visible and tangible, and the ceremonies of his worship full of appeals to the *senses*. God was invisible, except to faith, and his worship simple and spiritual. The Baals of our day are money, and all that it buys—pleasure, fame, self-pleasing, power, &c. These things are very real, making constant and powerful appeals to the senses and natural desires. Meanwhile God is known and felt only by the men of faith who trust and obey Him. (2) Idolatry was novel and fashionable. So a life of carelessness of God often attracts by its air of freedom and novelty. Then it is almost always fashionable to be worldly. (3) The sports and revels connected with idolatry made it very attractive. Licentiousness was taught as an act of worship; every passion was provided for; and this was a great temptation to Israel, whose God was so pure, abhorring every sin. Those who hankered after forbidden sin were pleased with a worship that allowed full licence, called for no confession, and even sanctioned what God denounced. So to many now the life of indolatrous worship of self and the world attracts by its promise of freedom to sin.

THEY FORSOOK THE LORD GOD, &c. (ver. 12).—At first through ignorance and indifference (ver. 10), but the evil grew. "Decay of morals inevitably follows decay of faith. A curious proof of this is embedded in almost every language, in those words whose primary signification implies unbelief, and whose secondary meaning is expressive of practical wickedness—*e.g.*, *miscreant*, first *misbeliever*, then a *vile wretch*; the word *unprincipled* first had reference to *speculative religious* opinions, then passed over into its most common signification of *profligate* and *vicious*" (*Dr. Steele*). Observe how the phrase, "they forsook the Lord," is repeated, as though to emphasise both their ingratitude and faithlessness, and his grief and jealousy. THE ANGER OF THE LORD WAS HOT.—Specially hot, because they were specially loved by Him. The more God loves us, the more angry do our sins make Him. HE DELIVERED THEM...HE SOLD THEM.—No doubt there were many *second causes*—*e.g.*, death of brave leaders, dying out of the old spirit of freedom and courage, lack of skill, indifferent arms, jealousies and divisions, and sheer misfortune. While they were impenitent, they would regard these second causes; but penitence taught them that God still reigned, was punishing them through these second causes, and that his hand was against them. AS THE LORD HAD SWORN, &c.—"God is as true to his *threats* as to his promises." CEASED NOT FROM THEIR OWN DOINGS, NOR FROM THEIR STUBBORN WAY.—Many think it a fine thing to have their own way, and to persist in doing so. This is seen here as *desperate* sin, wilfulness—the most dangerous form of sin. God even can do nothing with a wilful sinner but punish him, unless He let him alone, the worst fate of all!

LESSONS.

(1) The main ideal of the entire lesson is, Behold how evil and bitter a thing it is to depart from the living God.

(2) The danger of evil communications and examples.

> Vice is a monster of such hideous mien,
> That to be hated needs but to be seen;
> But seen too oft, familiar with its face,
> We first endure, then pity, then embrace.
>
> *Pope.*

(3) The fearful consequences of forgetting and breaking our vows and covenants with God. He is a God of truth, *i.e., faithfulness.*

(4) God's great patience—the pains He takes to correct his people. How eager for their holiness!

(5) His awful hatred of sin.

(6) His wonderful readiness to restore and bless the penitent.

THE "JOHN BOST" ASYLUMS at Laforce, Dordogne, France, are excellent institutions. When the report, just issued, was drawn up, the inmates numbered 480, distributed among the different homes, which are for imbeciles, epileptics, blind people, and incurables of various classes. Every endeavour is made to render life as happy and useful as it is possible in the asylums, and remarkable success continues to attend the efforts put forth. Among the friends who have recently been lost by death is Madame Bost, widow of the founder. Romanists have looked on with admiration at the excellence of these Protestant institutions, and have made them the model of homes for members of their own community. All communications respecting the Asylums should be addressed to Pastor Ernest Rayroux, director.

MOROCCO AND CHRISTIAN POWERS.—The ire of the Sultan of Morocco has been raised at the large number of Moors who have by some means or another secured the protection of foreign powers. Without such protection, well-to-do natives have long been liable to momentary imprisonment, with the view of a ransom being extorted from them; now it has become the rule for the protection of Christian powers to be held in fanatical contempt. Recently a Moor, who made an arrangement with a British Jewish subject, which be thought entitled him to protection, was beaten unmercifully by order of the Governor of the district, and not only was his property all taken away from him, but a pack-saddle having been put on his back and a bitted bridle in his mouth, he was made to walk on all fours through the town, and proclaim himself the beast of burden of the Christians. He is still working as a mortar-man in prison. *The Times* correspondent at Tangier declares this to be one among a thousand similar outrages.

Seacombe, Cheshire.—Miss Owen, late of Egremont, has removed to 17, Albemarle-road, Seacombe, Cheshire. The work formerly carried on at Egremont has been discontinued, that full attention may be devoted to the Cottage Mission work in Demesne-street, Seacombe, in the midst of the poor and degraded, many of whom have been reclaimed from drunkenness and sin.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, December 2.

THE WITNESS OF THE HOLY GHOST.—Ps. xcv.; HEBREWS iii. 7—19.

THE ninety-fifth Psalm was regarded by the writer of the Epistle to the Hebrews as the testimony of the Holy Ghost (iii. 7). Here is one of the many passages in which the New Testament bears witness to the inspiration of the Old (comp. Rom. vii. 25; Acts iii. 18, 21; Mark xii. 36). By comparing the two passages included in our lesson we shall see that they bring out the testimony of the Holy Spirit in two different dispensations, and that there is a remarkable agreement between the testimony of one dispensation and that of the other. We shall notice in our lesson:—

(1) A DIVINE VOICE ("his voice," ver. 7).—This voice is: (*a*) *The voice of God.*—God speaks through Jesus (Heb. i. 1, 2). The word of Jesus is the word of God (Luke viii. 11). Of every word of Jesus it may be said, "Thus saith the Lord." This is why we are exhorted to give earnest heed to the Gospel message ("therefore," Heb. ii. 1). (*b*) *The voice of a Friend.*—Ps. xcv. shows it was the Shepherd's voice of which the Psalmist spoke ("the sheep of his hand," ver. 7). The Eastern shepherd is regarded by the sheep as their friend, and therefore when they hear his voice they follow him. Jesus is the Good Shepherd (John x. 11), and his sheep see the advantage of hearing his voice and of following Him (John x. 27). (*c*) *A loud voice.*—God spoke in the wilderness by miracles, which all could see.

(2) A GRACIOUS DISPOSITION ("if ye will hear his voice").—Some are: (*a*) *Not willing to hear the preaching of the Gospel.* Comp. "lest they should be converted" (Matt. xiii. 15). (*b*) *Willing to hear the preacher.*—Herod heard John gladly (Mark vi. 20), and others heard Jesus gladly (Mark xii. 37), but there is no evidence of a disposition to hear the voice of God. (*c*) *Willing to hear the Divine voice.*—This is a gracious disposition. Men sometimes go to the Bible, or to a meeting, with the earnest desire to get a message brought to their hearts by the Holy Ghost. Such a disposition is to be cultivated, and not trifled with. It comes from God, and should therefore be greatly prized.

(3) A TERRIBLE POSSIBILITY ("harden not your hearts").—It is not in the power of man to soften his heart (God alone can do that. See Ezek. xxxvi. 26), but it is in his power to harden it. Our lesson suggests that: (*a*) *We should watch against the beginning of this evil.*—"To-day." If the heart is hardened to-day, it will probably be harder still to-morrow. (*b*) *Hardness of heart results from trifling with good dispositions.*—It is difficult to persuade those to be Christians who have often been "almost persuaded." (*c*) *Hardness of heart is the result of unbelief* (ver. 12).—This was the prime sin of Israel. It was unbelief that kept them in the wilderness (ver. 19). Hardness of heart revealed itself in what was its chief cause—mistrust of God. After all the mighty works the Lord had done, these unbelievers said, "Is the Lord among us or not?" (Exod. xvii. 7). (*d*) *Hardness of heart provokes the anger of the Lord* ("My wrath, Heb. iii. 11).—This Epistle shows the compassion of the Lord (chap. v. 2), and his severity in the punishment of wilful sin (xii. 29). (*e*) *Hardness of heart must be carefully guarded against.* Believers may get help from each other (Heb. iii. 13), and from the Word (Heb. iii. 10). To know God's way we must know his Word (Acts xviii. 26). (*f*) *Hardness of heart leads to fatal consequences.*—Comp. the case of Pharaoh (Exod. viii. 32, x. 1). For the hardened heart there was no rest (Heb. iii. 18). It is into the broken heart that God pours the balm of Gospel blessedness (Isa. lvii. 15; Matt. xi. 28).

OPEN-AIR MISSION—The Committee of the South London Auxiliary of the Open-Air Mission have arranged that doctrinal topics shall be considered at its monthly conferences of preachers this winter. The October subject was, "The Devil," opened by Mr. Algernon C. P. Ccote. Last week "Sin" was dealt with by Rev. William Frith. The attendance has been very good, and the friendly discussion proves that the preachers enter thoughtfully and earnestly into the subject. The conferences are held in the Mission Hall, Melior-street, Weston-street, Bermondsey (five minutes from London Bridge), on the second Wednesday of each month, at seven p.m. Christian workers will be made welcome.

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Among the Churches.

CHURCH OF ENGLAND.

Two more working-men officers of the Church Army were sent last week to labour in India, among their own class.

On Sunday week a ten-days' general mission was commenced in the churches in York, the Archbishop preaching in the Minster in the afternoon to men only.

The Church Missionary Society have appointed Thursday, Nov. 29, as a day of intercession on behalf of foreign missions. A communion service will be held in St. Dunstan's Church, Fleet-street, E.C., at 11 a.m., and from 3 to 5 p.m. a meeting for prayer will be held in Sion College, Thames Embankment.

On Sunday week Dr. Scott, bishop of North China, preached a most interesting sermon from the University pulpit at Cambridge. The bishop spoke at length on the great need for fresh volunteers in the mission field, and referred to the want of life which characterises the Church in China, and which requires both the outpouring of the Holy Spirit's influence to awaken the consciences of the sleeping Church, and start it into fresh life.

Mr. H. H. Johnston, Vice-Consul for the Oil Rivers of the Niger Delta, in a lecture before the Royal Geographical Society on Monday week paid a high tribute to the work of the Church Missionary Society. Speaking of the superstitious worship at Bonny and Brass of the python and lizard, and of the evils resulting both to Europeans and natives, he said that a great and good change had been brought about, not by the consuls nor by naval action, but by the earnest and devoted labours of the agents of the Church Missionary Society.

In connection with St. Matthew's, Brixton-hill, London, S.W., pending the erection of a permanent mission church, a temporary mission-hall has been opened in Railton-road. Under the direction of the vicar (Rev. N. A. Garland) a band of ladies and gentlemen, says a daily paper, work very zealously in house-to-house evangelistic labour. The aged poor, and those who are sick, receive considerable temporal assistance and tender nourishing; whilst, especially during the winter months, the genuine unemployed are relieved with bread, meat, and coal tickets. The mission services are well attended, under the superintendence of a lay evangelist.

BAPTIST.

Rev. John Compston, of London, closed a series of special evangelistic services at Westgate Baptist Chapel, Rotherham, on Friday last. The attendance at all the meetings was good, and cheering results have already been welcomed.

The new Mayor of Leicester (Alderman Edward Wood) presiding at the anniversary meeting of Dover-street Church, Leicester, last week, said that any good which he had been enabled to accomplish in any way he owed to the inspiration of that Sunday-school and church where he was baptized on April 6, 1856.

Rev. W. F. Harris, of Trinity Baptist Church, Derby on a recent Sunday evening took the report of the Wesleyan Methodist West Central Mission as the basis of his sermon. He characterised the report "an additional chapter to the Acts of the Apostles," and urged all his hearers to take the most prayerful interest in the "Forward Movement" of Methodism.

A United Communion Service of the London Baptist Association was held on Monday week at the Downs Chapel, Clapton. Several pastors of neighbouring churches in the Association were present. There was a large attendance at the afternoon prayer-meeting, and at the Communion Service in the evening. Some short addresses were given, and the season was felt to be one of solemnity and power.

The church at Peckham, under the pastorate of Rev. Frank M. Smith, is now worshipping in the Public Hall, the old building in Norfolk-street having lately been closed. An eligible site has been secured at Peckham-rye, and it is proposed to erect a new tabernacle, to seat 1000 persons, at a cost of £5000. During Mr. Smith's pastorate of two years, 200 new members have been admitted to church fellowship.

The sixteenth anniversary of the settlement of Rev. William Cuff at the Shoreditch Tabernacle was celebrated last week. Pastor Cuff and his workers are most zealous in their efforts to reach the people with the Gospel. The Tabernacle has a membership of considerably over a thousand; while there are connected with it five mission chapels and schools, a lodging-house mission, open-air mission, house-to-house visitation society, and other organisations in vigorous working order. Mr. Cuff is endeavouring to raise funds for the building of a new Sunday-school, to accommodate about 1200 scholars.

At the annual meeting of Regent-street, Church, Smethwick, Birmingham (Rev. W. H. Purchase, pastor), reports presented of the various departments of the church's work showed that during the year progress has been made in every direction. Thirty new members have been received into fellowship. The school has increased by 144 scholars on the books, and the attendance has more than doubled. Weekly offerings are £36 in advance of last year; while the income of the church from all sources has been an average of £6 per week. There is a Christian band in good working order, and a meeting for inquirers has been continuously sustained week by week. It was decided to work the church in future on the principles of open membership and open communion.

SALVATION ARMY.

New barracks have been opened for Bristol No. 3 Corps.

Staff-Capt. Orsborn's last month in Norway showed most encouraging results.

Volunteers are coming forward in response to recent appeals for China and Japan.

The State legal authorities of the Canton Vaud have quashed the conviction of Miss Sterling, "the prisoner of Chillon," and she has been released.

General Booth is on a visit to Sweden and Norway. He hopes to return to London for the two-days' special meetings in Exeter Hall, Dec. 11 and 12.

SOCIETY OF FRIENDS.

Darlington Monthly Meeting is anxious that one or two suitable Friends should settle and work in West Hartlepool Meeting.

During the last year 17,126 persons have attended the Temperance meetings held in Bunhill-buildings, and 320 pledges have been taken.

A site for the much-needed hospital at Antanamrivo has not yet been secured, but Dr. Fenn, who has gone out to superintend and labour there, hopes it may be soon.

Henry Stanley Newman's excellent address to the ministers and elders of Indiana Yearly Meeting appears in *The Christian Worker*. He has also, by special request, delivered an address at the Ohio Wesleyan University, Delaware, Ohio.

In Augusta, Maine, the Friends have just opened a new meeting-house as a result of evangelistic labour by Hannah T. Pratt. "It is a truly historic building. On the place where it now stands was once the whipping-post and pillory."

At the request of John Henry Douglas, endorsed by *The Christian Worker*, Sunday week was set apart by many Friends in Iowa for prayer that the Holy Spirit might descend on ministers and members of the Church, and that revival power might result in wide-spread conversion to God. We might safely imitate Ohio here.

CONGREGATIONAL.

Rev. Baldwin Brindley, preaching at Castlegate Chapel, Nottingham, on Sunday week, condemned the keen appetite for sensationalism that marked the religious life of many Christians.

The church at Rendham has engaged a colporteur from the Metropolitan Tabernacle Association, who assists the minister (Rev. G. Hollier) in village work, and visits from house to house in sixteen parishes.

A united meeting of the Congregational Churches of Brighton was lately held at Clifton-road Church, and was very largely attended, there being numbers from all the nine churches present. The first part of the evening was spent in friendly social intercourse, after which there were practical addresses and prayer.

Rev. James Mahood, on the 4th inst., preached at Burlington-street Chapel, Liverpool, his farewell sermon, on his retirement after a pastorate of nearly forty years. In an address presented to him, the congregation testified their high appreciation of the good and faithful work which he had achieved during his long pastorate.

METHODIST.

There has been a great revival at Lincoln as a result of a fortnight's mission by Rev. T. Waugh. The names of 520 inquirers have been taken.

The work of God in connection with New Surrey Chapel, Blackfriars-road, London, under the direction of Rev. B. Senior, is being much blessed. The chapel is filled every Sunday evening, and since the opening there have been many conversions.

The success of the West-end Mission, says *The Baptist*, seem to be giving impetus to home missionary work in the Wesleyan body, and much interest is being stirred as to the best means to be used. An effort is being made to raise the general income of the Wesleyan Home Mission Fund, which now stands at about £36,000, to at least £50,000 per annum.

Rev. T. Cook has concluded a very successful mission at Barrow-in-Furness. During the mission over 300 persons entered the inquiry-rooms, and every church in the town has been benefited. The good work is still going on. Eighteen railway men were converted through the instrumentality of two of their comrades who were saved during the mission.

The Primitive Methodists at Birmingham have opened an Evangelists' Training Home. Some of the districts are employing evangelists with great success. Many hearts are stirred to put forth special and determined efforts to win souls to Christ. At Shildon a series of special services has been crowned by the professed conversion of a hundred souls.

The missionary committee of the Methodist New Connexion has been gratified with the intelligence from China that a body of gentlemen in Tientsin have offered to erect a mission hospital with twenty-four beds for in-patients at Chu Chia Tsai, Shantung. This is to be done in order that Dr. Shrubshall, the medical missionary recently sent out, may have opportunity for extended usefulness in his great work.

The missionary spirit of the Primitive Methodist Connexion, says *The Methodist Times*, is more deeply stirred than it has been for many years. The steam launch for Fernando Po, West Africa, left Liverpool last week. The difficulties connected with the new mission to Central Africa are not yet all overcome. Rev. H. Buckenham, of Burton, is appointed to superintend the work. It is hoped to start the expedition to the Barotsé country early in January.

PRESBYTERIAN.

Mr. Murdo Mackenzie was recently ordained by Inverness Free Church Presbytery as a missionary to China in connection with the Presbyterian Church of England.

About twelve months ago a Presbyterian Church was started at Doncaster, Yorkshire, under the leadership of Rev. W. Duncan. At the anniversary service recently held it was reported that the year has been one of great success. The church has about eighty members.

NOTES FROM IRELAND.

A central mission hall for the deaf and dumb has been opened in Belfast.

Major Whittle preached last Sunday the annual sermons in aid of the Belfast Y.M.C.A.

At Fermoy, co. Cork, largely attended Gospel meetings have been held by Mr. Cummins.

Several Belfast gentlemen have promised £100 each towards the cost of establishing the Stevenson College for the training of native missionaries in Kattiawar, India.

A mission conference has been held at Londonderry for the purpose of explaining the foreign mission work of the Presbyterian Church, and creating in it a deeper interest.

A meeting to commend to the care of God Rev. Robert Gillespie, Mrs. and Miss Gillespie, Mrs. Jacob and Miss Stavely who are going out to India as Presbyterian missionaries, was held last week in Belfast.

A Methodist district convention extending over two days was held last week in Clones. Addresses on personal holiness, private prayer, family religion, the systematic reading of the Word, &c., were delivered.

A united evangelistic mission has been held at Clonmel by Rev. James Kirkwood. Presbyterians, Methodists, and Quakers heartily united in the services which were held in their respective meeting-houses. Many testified that they had received blessing.

NOTES FROM SCOTLAND.

More than a hundred office-bearers have joined the the new Free Church Deacon's Association of Glasgow.

Weekly meetings in connection with the Evangelistic Association, Cambuslang, are conducted by a number of earnest Christians.

Mr. Daniel McLauchlan is conducting Gospel meetings in Wilson-street Hall, Renfrew. The meetings are fairly attended, and some anxious cases have been dealt with.

A new mission-hall in Rothesay, in connection with the West Free Church, has been opened. The hall is capable of holding 300 persons, and has a fine suite of class-rooms attached.

Rev. Mr. MacDonald, Free Church, and Rev. Mr. Mackay, Tiree, have been holding special evangelistic meetings in the district. The meetings have been a source of much and needed blessing.

The Hamilton branch of the Y.W.C.A. held a social meeting last week, preparatory to the winter's work. Over seventy young women were present, most of whom joined the Association.

Mr. A. C. Dorward, of the China Inland Mission, whose death we announced last week, was a native of Galashiels. At an early age he gave himself up to mission work in China. He was a young man of great promise.

Earl Compton, in opening the winter course of lectures in connection with St. Cuthbert's Church, Edinburgh, said he wished Christians resembled Mohammedans in respect to the absence of shame in performing their devotions.

Five thousand Souvenir Testaments sent by the National Bible Society of Scotland to the Melbourne Exhibition have been circulated there, and have been much prized, upwards of £100 have been received from new subscribers.

Among recent accessions to the library of the Free Church College in Edinburgh are the books of the late Ion Keith Falconer, a very remarkable library intended to prepare for the most scholarly and efficient work in the Arabian mission field.

New Pitsligo, Aberdeenshire, says *The Christian Leader*, has of late been enjoying a time of blessing in a very marked degree, as shown by the crowds coming out to special services held for some months past conducted and taken part in by all the ministers of the place.

Rev. Donald Macleod, of Glasgow, in his morning sermon on Sunday week, said the success of the Glasgow International Exhibition formed an earnest appeal for the provision of some continuous and inexpensive form of instruction and amusement for the toiling masses of Glasgow.

"FALLEN ON SLEEP."

Rev. James Macnair, nineteen years minister of Canongate Parish, Edinburgh.—On Nov. 13, at New York, of heart disease, Rev. H. Friedlander, 61, Corrance-road, Brixton, London, formerly missionary of the London Jews' Society at Jerusalem.—Rev. James Whiteford, for forty-eight years minister of the Presbyterian Church at Raloo, Ireland.—Rev. R. Stepney, Houghton-le-Spring, for fifty years a minister of the Wesleyan Connexion.—Rev. Canon George Griffith, rector of Machynlleth, Wales.

M. MABILLE, French missionary in Lessouto, Africa, writes in May to the Paris Directors, telling them of the complete destruction of a chapel only just finished and dedicated, and which had cost much labour and 5000 francs (£200). The hurricane which blew down the chapel caused also much damage besides. But it will not do, he says, to look at the ruins: the chapel must be rebuilt; but where to get the means is the difficulty. While M. Mabille was one side of the river Makhaleng, observing the Christian ordinances of Baptism and the Lord's Supper, Lerotholi, the chief, was on the other side, having brought a herd of cattle with which to purchase two wives.—*Journal des Missions.*

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Thurs., Nov. 22, Gospel address, by Rev. Marcus Rainsford, jun., 6.30 p.m. Mon., Nov. 26, Dec. 3 and 10, Bible lectures, by Rev. James Neil, 6.30 p.m. Nov. 27—30, Mr. E. P. Telford, to young men, 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Nov. 25, 3 and 7 p.m., Rev. F. D. Sanford. Thurs., Nov. 29, lecture on "Life in a Palestine Farm," by Rev. James Neil.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thurs., Nov. 22, 8.30 p.m., mission to young men, address by Mr. Newton Jones. Wed., 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Nov. 22, 8.30 p.m., address to young men, by Rev. F. B. Meyer. Fri., Nov. 23, 8.30 p.m., Gospel temperance meeting, chairman, Rev. J. Hind.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. S. Golding; 7.30 p.m. (public), Mr. Harry G. Guinness. Thurs., 8.30 p.m., Bible talk, Mr. J. Gibson Watson.

Y.W.C.A., MORLEY HALLS, 316, Regent-street, W.—Thurs. next, 11.30 a.m., Bible-reading, by Rev. F. B. Meyer. All cordially invited.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

TALBOT TABERNACLE, Talbot-road, Notting-hill, W.—Sun., Nov. 25, 7 p.m., Mr. M. C. Leite Rozas.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly meeting of "Christian Lifeboat Crew," Tues., Dec. 4, 7 p.m. Friends heartily welcome.

NEW SURREY CHAPEL, Blackfriars-road.—Prayer-meeting every Wed., 1 to 2 p.m., conducted by Rev. B. Senior.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 7, all-day meeting: 11 a.m., prayer; 3 p.m., Mr. Spencer Walton; 7 p.m., "Retrospection of Past Mercies."

CONFERENCE HALL, Eccleston-street, S.W.—Sun., Nov. 25, Mr. J. L. Fenn, 3.30 and 7 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. T. Shuldham Henry, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row, W.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Nov. 23, Rev. C. A. Fox. Nov. 30, Rev. Evan H. Hopkins.

NATIONAL VIGILANCE ASSOCIATION.—Annual meeting, Exeter (Lower) Hall, Strand, Tues., Nov. 27, 3 p.m., Earl of Meath presiding. Tickets of Secretary, 267, Strand, W.C.

PRAYER-MEETING FOR FOREIGN MISSIONS, Harley House, Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness.

"THREE MONTHS IN AMERICA."—Lecture by Mrs. Ormiston Chant, Kensington Town Hall, Kensington High-street, Fri., Nov. 30, 8 p.m. Tickets may be purchased at K. Wade's, 98, Kensington High-street (next Vestry Hall); Young's Library, 36, Kensington High-street; and David Stott's, 370, Oxford-street.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., at 11 and 6.45, Mr. Richard Coade.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Annual meeting, Fri., Nov. 23. Tea at 5.30; meeting at 6.30. Sailors' tea, Fri., Nov. 30, at 6.30. Monthly workers' meeting, Fri., Dec. 7. Tea at 6; meeting at 7. Address by Mr. Finlay Gibson. Lady missionaries leaving for China will be present.

WALFORD-ROAD HALL, Stoke Newington, N.—Sundays, at 11 and 6.30 p.m., and Wed. at 8, Mr. James Townley.

SALVATION ARMY.—Two days with God, Exeter Hall, Dec. 11 and 12.

SPEKE HALL, Battersea (close to Clapham Junction).—Mr. Reader Harris, Sun., at 11 and 7; Thurs., at 8.

MESSRS. FULLERTON AND SMITH.—Nov. 24 to Dec. 9, Bloomsbury Baptist Chapel, W.C.

HIGHGATE-ROAD CHAPEL, N.—Expository addresses on the unfulfilled prophecies of the New Testament, by Rev. James Stephens, Wednesdays, 7.30 p.m.

RAILWAY MISSION HALL, Richmond.—Mr. Charles Inglis from Nov. 25 to Dec. 4; Sun., 3 and 7 p.m.; week-days, 4 and 7 p.m.

LIVERPOOL CONVENTION for Deepening of Spiritual Life and Y.W.C.A. Conference, Dec. 3—7, Gordon Hall Blackburne-place.

TEMPERANCE NOTES.

It is stated that the Emperor William of Germany has entirely given up alcoholic liquors.

The British Women's Temperance Association has four hundred branches and 25,000 members.

The public-houses in Liverpool have been reduced by fully three hundred during the last eighteen years.

Many of the farmers of Somerset have this year taken their apples to the jam factory instead of turning them into cider as formerly.

An Anti-Tobacco Congress is being convened in connection with the Paris Universal Exhibition of 1889. Delegates and adherents of the cause from all parts of the world are invited to attend.

About two years ago the Committee of the National Temperance League offered premiums for the three best essays "in advocacy of the principles of total abstinence." Twenty-seven essays were received. The adjudicators, Sir Nathaniel Barnaby, K.C.B., Hon. and Rev. Canon Leigh, and Dr. Benjamin W. Richardson have awarded the first prize (£90) to Mr. W. J. Lacey, Chesham, Bucks; the second prize (£67 10s) to Rev. E. R. Barrett, Liverpool; and the third prize (£45) to Rev. James Smith, Tarland, Aberdeenshire.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—P.J.E. H.B. L.E.K. G.A.B. W.J. D.M. J.M.H. E.D. W.E. W.M. S.R.G. E.M. F.S.A. M.T.H. I.T.M. F.B.M. W.B. V.J.C. H.E.B. M.E.H. C.G. J.R. A.A.B. J.E.L. G.K. J.H.S. H.T. E.J. C.S.M. C.C. W.D.S. A.C.S. C.F.H.B. A.N.L. J.F. M.P. S.H.B. M.A.S. C.B.S. R.D.F. J.S. R.C. C.H.M. R.B. J.F. A.L.W. F.T. D.S. J.R.B. C.J. A.W.B. J.E.T. G.F. R.S.M. W.F. W.T.F. W.J.M. H.H. W.M. I.D.S. E.S. W.S.R. C.A. W.H.K. S.P. W.W. C.M. T.C.R.H. G.A. S.E.B. E.A.C. E.W. W.T.W. A.D. E.M.T. M.A.H. R.Z. H.F.

APPLICANTS FOR TRACTS.—G. J. Phillips, 1, Clemence-street, Burdett-road, E.; Jane Hennessy, 67, Penton-place, Newington Butts; Rev, G. Harris, 45, Capel-street, Newport, Mon.; Mrs. Stone, 26, Deerbrooke-road, Herne Hill, West Norwood, S.E.; F. G. Wheeler, 7, Grayshott-road, S.W.; Mr. Brimson, 9, Cumberland-street, St. Paul's, Bristol; M. Brothers, Stacey House, Hardingstone, Northampton; Rebecca Barrett, care of Mrs. Sutton, 50, Clapton-common, N.; M. A. Swannel, 13, Newtown-road, Wellingborough; C. W. Scott, 17 P, Juniper-street, E.; W. Mussell, Waterloo-gardens, Salisbury; E. H. Howard, 62, Victoria-street, Batley Carr, Dewsbury, Yorks; I. Skidmore, 74, Craddock-street, Spennymoor, Durham; W. E. Abbott, 91, Grafton-street, Mile End-road, E.; W. J. Mace, 61, Southover-street, Brighton; H. Twigg, 10, Queen's-road, Dalston, E.; Miss Kelland, Langham Lodge, Oakham Rutland; T. Glover, Grange House, Eastbourne, Sussex'

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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Appeals.

Crown-court Dorcas Society.—Remnants of material suitable for making articles of clothing as Christmas gifts for the poor, or help in money, will be thankfully received by the SECRETARY, Crown-court Church, Russell-street, Drury-lane, W.C.

Lower Clapton, E.—Last year, soup, coals, groceries, bread, and clothing were distributed to many through the Chatsworth-road Tabernacle Benevolent Society. This winter there is also manifest need in the district, and gifts will be gladly acknowledged by Rev. JOHN BAIN, Lindholme, Goulton-road, Clapton, E.

Bible Christian Church, Hoxton.—At this place work of an essentially mission character is carried on. The district is very poor, and the efforts of the friends of the cause have been severely taxed of late, in order to keep the various agencies in operation. There being a fall of £100 on last year's receipts, a bazaar has been arranged for November 27 to 29. Assistance, in cash or goods, will be gratefully received by the pastor, Rev. J. CORY, 57, Fairbank-street, Hoxton, N.

Children's Gospel Mission at Clerkenwell.—For some years a good work has been carried on among the children at Plumber's-place, Rosoman-street. Through the death of friends, the effort has now become embarrassed, and unless a debt of £10 is soon discharged, about a hundred children will be denied the kindness and instruction which they so much need. Donations will be thankfully received by the hon. superintendent, Mr. J. M. HUTCHINSON, 16, St. John's-lane, Clerkenwell, E.C.

Sailors' and Soldiers' Institute, Alexandria.—Rev. T. R. Lawrence, superintendent, asks for subscriptions towards the present need of this Institution, which does not pay its way. Remittances to Miss ROBINSON should be labelled, "Alexandria current expenditure." Cheques may be paid to Mr. LAWRENCE's credit at the agency of the Bank of Egypt, 26, Old Broad-street, London; and postal orders sent direct. Wealthy Christian officers are specially asked to remember this effort to bring a large and influential class of the community under the power of the Gospel.

THE AVERAGE LENGTH OF LIFE of the Protestant pastor, according to a German Life Assurance Society, is much longer than that of the Roman Catholic priest.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, NOVEMBER 19, 1888.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

	£	s.	d.
H.M.A.S.—Kindly say which fund for Invalid Sick Children's Dinners.			
Mr. Fegan's Boys' Home—J.J.W. £5; A.M. & N. £2; K.F.C. £1	8	0	0
Evan. Vil. Misn.(Mr. G. D. Shipley)—J.J.W.	5	0	0
China Inland Mission—H.F.P. 12s 6d; A.M. & N. £3; C.J.H.B. £1; V.W. £3; A.E.J. £1	8	12	6
London Samaritan Soc., &c.—S.G. £2; J.B. 10s	2	10	0
Field-lane Refuge—S.G.	1	0	0
Free Breakfasts—S.G.	0	5	0
Lepers in India—S.G.	2	0	0
Widows' Sewing Class—S.G.	1	0	0
Mr. H. Cook's Work, Gosport—S.G.	2	0	0
Rescue Society—S.G.	1	0	0
McAll Mission—A.M. & N. £2; J.B. 10s	2	10	0
Miss de Broen's Work—A.M. & N.	2	0	0
Salvation Army—A.M. & N. £2; K.F.C. £2	4	0	0
Miss Weston's Work, Royal Navy—A.M. & N. £5 2s; H.M.A.S. 10s	5	12	0
George-yard Rag. Schools—A.M. & N. £5; J.B. £1	6	0	0
Dr. Barnardo's Homes—A.M. & N. £2; M.P. 5s; C.J.H.B. £1; H.E. 10s; E.H. 2s 6d; L.H. £2 10s; J.C.P. 10s 6d; K.F.C. £1; G.A.C. £1; *Children's Lodging-house Fund*—M.T. 10s; H. £10; H.M.A.S. £1; I.W.D. 12s	21	0	0
Mission to Deep Sea Fishermen—A.M. & N. £5; Daisy Hope, 2s 6d; M.T. 5s; W.M. 2s 6d	5	10	0
London City Mission—A.M. & N. £2; Matt. xxv. 40, £1	3	0	0
Home Aged Blind Xtn. Men & Women—A.M. & N. £2; M.S. £5	7	0	0
Miss Robinson's Sldrs. & Sailrs.' Home—A.M. & N.	2	0	0
Brist. Orphn. Houses—A.M. & N. £5; J.C.P. 10s 6d	5	10	6
Miss Gough's Work, Y. Women Restaurants—M.S.	3	3	0
Tram & Scrip. Text Msn.—M.S. £1; H.M.A.S. 5s	1	5	0
Missy. & Evan. Bureau, 186, *Aldersgate-st.*—M.S.	2	2	0
Baptist Mission, Congo—N.B.	0	2	6
Spezia Protestant Hospital—M.S.	0	10	0
Lon. Soc. for Prom. Xtnty. among Jews—A.J.C.	5	0	0
Medical Mission, Syria (Dr. Shepard)—Lady T.	2	0	0
Kolar Mission—Lady T.	2	0	0
Keith-Falconer Mission—Lady T.	3	0	0
Mr. Wall's Mission, Rome—Lady T.	2	0	0
Miss Whately's Mission, Cairo—Lady T. £3; M.C. £10	13	0	0
Bridge of Hope (Miss Steer)—Lady T. £2; S. & C.D. 10s; J.B. 10s	3	0	0
Miss Mittendorff's Homes—M.T.	0	5	0
Halfpenny Dinners—M.T.	0	2	6
Homes of Hope, Regent-sq.—M.T. 2s 6d; J.B. 10s	0	12	6
Surrey Chapel (Rev. B. Senior)—M.S.	5	5	0
Indigent Blind Visiting Soc.—M.S. £1 1s; J.B. 10s	1	11	0
Mr. Rabinowitz's Work—Late S.E.H.	2	0	0
Children's Dinners (Miss Jeune)—E.V.	1	0	0
Christian Community—X.Y.	1	1	0
Friendless & Fallen—Matt. xxv. 40, £5; J.B. 10s; Z.Y.X. £1	6	10	0
Mrs. Hilton's Crèche, &c.—Matt. xxv. 40, £1; H.E. 10s	1	10	0
Whitechpl. Fund (Lady Kinnaird)—Matt. xxv. 40	1	0	0
Metropolitan Tab. Colporteurs—Matt. xxv. 40	1	0	0
Mr. J. Gibbs (Emigrtn.)—J.H. £2 2s; R.C.M. £5	7	2	0
Mrs. Meredith's Prison Mission—J.B. £1; F.J. 5s; S.E.B. £1	2	5	0
Bloomsbury Nat. Refuges (Mr. W. Williams)—J.B.	0	10	0
Home of Industry—J.B. £1; K.F.C. £1	2	0	0
Miss Leigh's Work, Paris—J.B.	0	10	0
Blackdown Hills Mission—J.B.	0	10	0
Joshua Poole—J.B.	0	10	0
Home for Worn-out Governesses—J.B.	0	10	0
Gray's-yard Ragged Church—J.B.	0	10	0
Home, Blind Children, Hackney—J.B.	0	10	0
Ladies' Sam. Soc. (Paralysed & Epileptic)—J.B.	0	10	0
Midnight Meeting Movement—J.B.	0	10	0
Ragged School Union—J.B.	0	10	0
St. Giles' Christian Misn.—J.B. 10s; K.F.C. £1	1	10	0
Mrs. Wilkes' Rescue Work, Poplar—J.B. 10s; *Hope Cottage*—J.M.S. 4s	0	14	0
Mildmay Mission to Jews—H.E.	0	10	0
Tower Hamlets Mission—V. £7; *Emigration Fund*)—V. £3	10	0	0
Mr. A. Brown's Work (Poor)—V. £7; *Orphns.*—V. £3	10	0	0
Professor De Launay's Work, Paris—York	0	5	0
Aged Pilgrims' Friend Society—M.S.	1	1	0
E. London Institute (Dr. H. G. Guinness)—A.E.J.	1	0	0
Moravian Missions (London Assoc.)—H.M.A.S.	0	10	0
Homes for Working Girls, London—H.M.A.S.	0	10	0
London Female Penitentiary—H.M.A.S.	0	10	0
Marylebone Medical Mission—H.M.A.S.	0	10	0
Food, &c., Poor (Rev. J. W. Atkinson)—Of His Own	0	5	0
Movement against the Opium Trade—J.C. £5; J.W.J. £5	10	0	0
Relief of Poor Jews—L.T.	0	10	0
	£208	11	6

[ADVERTISEMENTS.]

Ham-yard Soup Kitchen & Hospice—Postal Order, J-21,831421, 5s.

Evangelistic Mission—M.L. 2s; Miss C. 6d.

London Samaritan Society (Free Meals)—Mrs. R.B. £2 2s; Miss C.C. 6s 6d; Mrs. E.P. 6s.

Day Nursery, Kensington (Mrs. Stapleton)—Anon., 5s.

Hope Cottage (Mrs. Andrew Johnston)—E.M.C.M. 10s.

Christian Community.

ALL-NIGHT RESCUE WORK.

Already **20,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the Secretary; or Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or by the Editors of "The Christian."

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Those not quite friendless upon part payment, or according to circumstances.

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OUR COUNTRYMEN IN INDIA.

"Come over and help us!" is the cry that comes from the East, from the Evangelists who are too few, and from Railway Men, Planters, and others, who value the means of grace that are now beyond their reach. The *need* of those who make no appeal, because they have ceased to care for these things, is more impressive than even the cry for help. Their souls are precious, and they have been connected with all the British Churches. In the midst of the heathen their influence as belonging to the ruling race is very great. They help or hinder the work of Missionaries. Earnest efforts are needed to supply their need by the visits of Evangelists. An appeal is made to the Lord's stewards, to whom He has intrusted *His silver and gold*. Aid is needed to support nine Evangelists now at work in the great field, and to send others. Contributions may be sent to the Publishers of The Christian, or to J. FORDYCE, (late of Simla),

General Secretary.

33, *Sutherland-place, Bayswater, London, W.*

National Vigilance Association.

THE THIRD

ANNUAL MEETING

Of the above Association will be held in

EXETER (LOWER) HALL,

On TUESDAY, NOVEMBER 27, at 3 p.m.

The Chair will be taken by the Earl of Meath, who will be supported by Mrs. Henry Fawcett, Mrs. Ormiston Chant, Rev. Canon Scott Holland, Samuel Smith, Esq., M.P., J. E. Mathieson, Esq., Percy W. Bunting, Esq., Mr. R. C. Morgan (Editor of The Christian).

Tickets for the Meeting can be obtained on application to the Secretary, 267, Strand, W.C. A few Seats will be numbered and reserved. Tickets 1s. each.

CONTINENTAL MISSION

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Donations and Subscriptions will be thankfully received by Mr. J. E. Tresidder, Hon. Finance Secretary, Sunday School Union, 56, Old Bailey, or at the Union Bank of London, Holborn Circus.

All communications with reference to the Continental work to be addressed to Mr. W. H. Millar, Honorary Corresponding Secretary, 56, Old Bailey, London, E.C.

UNIVERSAL WEEK OF PRAYER, JANUARY 6—13, 1889.—The Evangelical Alliance, by its various Branches throughout the world, has issued its annual invitation and programme for the Week of United and Universal Prayer at the commencement of next year. Ministers and others friendly to this object are cordially invited to co-operate. Papers containing the suggested subjects may be obtained of the Secretaries of the Alliance, 7, Adam-street, Strand, London.

THE SUFFERING AND UNEMPLOYED POOR.

Sympathising friends are heartily thanked for contributions toward giving Food, Coals, and Clothing to the Poor of a very poor London parish. For each 10s. forwarded, 15 adults or 20 children can be provided—by a local Committee—with a substantial meal.—A. Styleman Herring, Vicar St. Paul's, Clerkenwell (nearly 30 years in London), 45, Colebrooke-row, N.

THE COMMITTEE

OF THE

MISSIONARY AND EVANGELISTIC BUREAU

EARNESTLY INVITE:—

1. Young men or women feeling called of God for Missionary Work abroad, and experiencing difficulty in reaching the heathen world, to communicate with them through the Secretary, when every possible assistance will be given to suitable applicants.

2. Correspondence from Christian missionaries and laymen residing abroad, upon the needs of, and openings for, Christian work in the countries where they dwell. Also of the special kind of help they need in their own sphere of service.

3. Correspondence from any willing to help in making known the object of the Bureau, whether at home or abroad.

Circulars and papers setting forth the work more fully will be gladly sent on receipt of a stamped envelope. Donations or subscriptions urgently needed, and may be sent to the Secretary,

JOHN M. PAMMENT,
Missionary and Evangelistic Bureau,
186, Aldersgate Street, London, E.C.

Thousands of Fishermen are engaged all the year round in providing **OUR TABLES** with fish These men, who **FOR US** hazard their lives and toil through furious blasts and sleety storm (not only cut off from the comforts of home, but at two days' distance from medical or surgical aid), may rightly claim some small share in the privileges we so richly enjoy. **THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS,** carrying to the Fishermen the message of Divine mercy and love, affording relief in sickness, and cheering dull lives by their presence.

HELP WANTED FOR THE TOILERS OF THE DEEP.

NINE Mission Vessels now cruise with the Trawling Fleets, each being at once a **CHURCH, DISPENSARY, LIBRARY, and CLUB.** Funds are required to provide a Mission Vessel for **EVERY FLEET,** and for the maintenance of the **HOSPITAL MISSION SHIPS** *Queen Victoria* and *Albert.* The urgent necessity of these floating Hospitals is shown by the fact that during last year nearly 4,000 cases of accident and sickness were successfully treated on board the Dispensary of the Mission Vessels. **WHO WILL HELP?** Large or small Offerings will be thankfully acknowledged.

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CHRISTMAS APPEAL.

The season has again come round when we are thinking more particularly of the Incarnation of Him "Who was rich, and for our sakes became poor." **TENS OF THOUSANDS** are living in indifference to the precious Evangelical truths that brighten our lives. Will you, Reader, help us to take to our brave but tempted Sailors the message of God's Wondrous Love in Christ?

HOW TO MAKE CHRISTMAS JOYOUS.—Provide the means of making other men happy.

CONTRIBUTIONS are earnestly asked, and will be received by the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, Lombard-street, E.C.; or by the Secretary, Rev. H. Bloomer, at the Societ Offices, 31, New Bridge-street, London, E.C.

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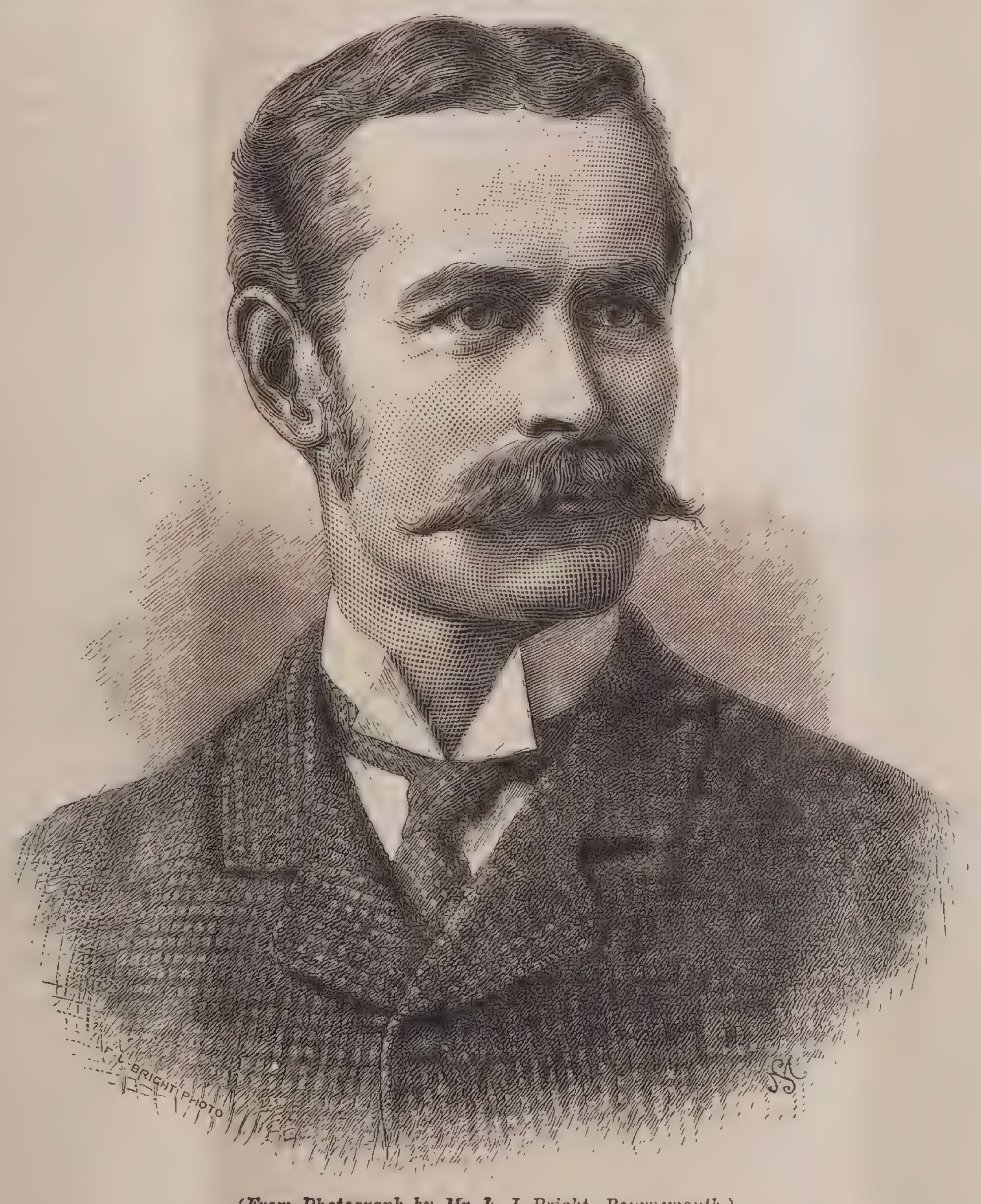
CAPTAIN W. H. DAWSON,

President Y.M.C.A., Bournemouth.

As one who endeavours to serve Christ with the earnestness with which he formerly lived for pleasure, Captain DAWSON is a Christian whose career furnishes material for instructive study. An only son, he had large opportunity for enjoying the world, and he knows somewhat of that which satisfies many who are "without God and without hope"; but his continual delight is to compare as gold with copper the happiness which he enjoys as a soldier of Christ with that which he once knew as an unprofitable servant of sin.

Born in 1850, the subject of this sketch entered the British Army when nineteen years of age, receiving a commission in the Inniskilling Dragoons, which he held until 1884, when ill-health compelled him to abandon the regiment in which he was then senior captain. In 1874, when in Ireland, he yielded himself to God, and the ten years which followed were marked by active endeavours to lead those with whom he was associated to a knowledge of Christ as their Saviour. It seemed as if a career of eminent usefulness would be cut short when the Captain retired into private life, but events showed that the Lord had in store for him a still wider field of labour.

Residing at Bournemouth for a large portion of every year, Captain Dawson soon found there was ample scope for evangelistic work, which he carries on on Sunday afternoons during the winter months, open-air services on the beach taking their place throughout the summer. The work found favour with God and man, and steadily developed. The Y.M.C.A., with which this effort was identified, had long been seeking a spot which it could call "home," and when the late Earl Cairns, whose name had been associated with every good work in the town, passed away, it was decided to erect a Y.M.C.A. building as a memorial to that great and noble man; and not to him only, but the name of another of earth's and heaven's peers must be coupled with his, and accordingly we now have standing side by side in Bournemouth the Cairns Memorial House and the Shaftesbury Hall and Gymnasium, both of which were erected in 1886.



(*From Photograph by Mr. F. J. Bright, Bournemouth.*)

Here adequate accommodation is found for every branch of the Association work, mental, physical, and spiritual, and many are the voices which can exclaim, "I was born there."

It is in the Shaftesbury Hall, which seats 1000 persons, that Captain Dawson now conducts his services, and the blessing of God has richly attended them. Perhaps their value may be gauged by a few facts, which are but indications of the success by which they have been attended. Bournemouth being pre-eminently a visitors' town, the audiences are ever changing. The effect of this is at once discouraging and the reverse; discouraging, because many in whom interest is aroused disappear on their visit being ended, and are thus lost sight of; encouraging, because numbers who enjoy the services, and are led to God through them, mention them to their friends in various parts of the country, and thus the work becomes widely known, and blessing received in Bournemouth is thus carried far and wide.

Captain Dawson hesitates to say much about results, as the details are sacred, and cannot be written. It is a quiet and steady work, free from extravagance of any sort. Letters come from all parts asking what is done and why the services prosper. The only answer is, God first; then prayer and pains. In fifteen different places visited during the summer in various parts of England, results were found, one clergyman coming from Ireland on purpose to see the services, as a relation of his, a young officer, had received such blessing. A gentleman coming to England from America was told by the captain of the ship to be sure and go to this service, as it had been the means of blessing to him. One who is now working in South Africa writes: "I owe everything, under God, to that service." One Sunday a gentleman stayed behind, and said, "I was told of these services in Melbourne, but I never expected to get such blessing." Last winter Prince Oscar of Sweden was a regular attendant, and the Queen of Sweden, when well enough.

Monday and generally another day in the week are given up to see those who wish for spiritual help, and in this way one or two follow up the work. The correspondence arising from these services, and the Y.M.C.A. work carried on in the Cairns Memorial House, is very considerable. Several young men have joined the Y.M.C.A. through this work, and there they find a home and welcome. Many persons have also become regular attendants at places of worship. It is emphasised that the effort is an extra means of grace, and not to take the place of the public services in the churches and chapels. Some happy expedients are occasionally resorted to. The outline of the subject of discourse is printed, and a copy given to the visitors on entering the hall, so that they can attentively follow it. In these cases the subject lasts three or four Sundays. This is specially useful for the many that have no Bibles with them, or when it is an Old Testament subject and they have only New Testaments. People are also encouraged to read the Scriptures out loud in alternate verses, and repeat special verses. This greatly helps the memory of some.

An excellent feature of the work is the effort to gather in the cabmen, many of whom are regular attendants; seats are kept for those who cannot come early. A letter is sent annually to each cabman, yardman, and boy, and an annual gathering with meat supper is held, when each attendant receives a pair of thick socks or gloves. They are also visited and looked after in various ways.

Another important feature is the visiting of young men who are sent to Bournemouth for the winter, and sometimes are almost alone in hotels or lodgings. This is a slow and difficult work, but not in vain. Many of these young men would shrink from seeing a minister of the Gospel, but they will welcome a visit from a layman, and one of themselves. Many of these go to the hall or to Captain Dawson's house. For a few Sunday evenings, services are being held for men only, to carry on the work of the ten days' special services when Rev. W. Mowll, from Langham-place Church, London, visited Bournemouth.

As a servant of the Queen, Captain Dawson was a hard-working officer; in athletics and amusements he also took a great interest before his conversion. As a servant of Christ he is likewise remarkably active, and only when he has an opportunity to preach Christ from the stage will he enter a theatre. Besides his voice he uses his pen. There are over 300,000 of his little books in circulation, and they are useful in keeping up the links and strengthening the bonds of friendship with many. The "Story of Jonah" is the latest of these brochures, and is full of pungent and pertinent suggestion.

Captain Dawson was an active helper in Mr. Moody's London missions on each of his visits to this country, and was greatly used in leading anxious ones to Christ. During the summer months he engages in evangelistic work in various parts of the country. In conclusion we may say that Captain Dawson is a man who realises the blessedness of being out and out for his Divine Master, and enjoys that true, whole-hearted service which brings its own reward here, as well as will secure the "well done" to which the "good and faithful servant" looks forward in the life which is to come.

THE CHURCH ARMY.—The winter campaign is about to be begun. Requests for evangelists come from all quarters, and mission nurses, who give much attention to prevention and rescue work, are called for from many places. The Training Homes are full, but the funds are very low. Rev. W. Carlile, honorary secretary of the Army, writes: "We are sorely needing many more suitable persons of the right stamp to be trained, but until I am released from the unpleasant duty of seeking funds, I cannot be free to go and search for them." The headquarters of the Church Army are 128 and 130, Edgware-road, London, W.

Points for Preachers.

ROBERT HALL'S METHOD.

It sometimes seems to me that in our present craving for new methods of preaching, we are bewildered by having abandoned the laws that guided the great preachers of the past, without having found adequate ones to take their place. I have always thought there was sound wisdom in Robert Hall's assertion – that the mind of an ordinary congregation is, at the beginning of a sermon, so apathetic as to the realities of our religion, as to make it needful that the preacher should spend some time in nothing more than in expounding, proving, and showing the importance of a special Christian doctrine. The mind and conscience of the hearers thus become awakened to the seriousness of the theme. And then ten minutes or a quarter of an hour may be hopefully spent in enforcing it, by *appeal* to the heart and judgment. Certainly sermons that laid such a foundation as Robert Hall recommends, and this followed by appeals to the conscience, to the fears and hopes, mingled with warnings, expostulations, pleadings, and beseechings, were the mark of the sermons that gave such power to the pulpit in the last generation.—*Rev. W. Guest.*

THE ESSENCE OF THE GOSPEL.

The Gospel of the grace of God does not consist in pressing the duty defined by the words, "Give your heart to Christ," although that is often unwisely pressed upon inquirers after salvation as if it were the Gospel. The very essence of the Gospel is contained in the words, "Having liberty to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, his flesh; and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith. "Give your heart to Christ" is rather law than Gospel. It is most proper that it should be done, for God Himself demands it; but merely urging the doing of it is far short of the Gospel. The true Gospel is, Accept the free gift of salvation from wrath and sin by receiving Jesus Himself, and all the benefits He purchased with "his own blood," and your heart will be his in a moment, being given to Him, not as a matter of law, but of love; for if you have the love of his heart poured into yours by his blessed Spirit, you will feel under the constraining influence of a spontaneous spiritual impulse to give Him in return your heart, and all that you possess. It is right to give Him your heart; but unless you first receive his, you will never give Him yours.—*Rev. Wm. Reid.*

Apocalyptic Interpretation.

A few years ago, at one of the Mildmay Prophetic Conferences, the venerable Dr. Horatius Bonar thus expressed himself as to the vexed question of the interpretation of the Apocalypse:—

> I feel more and more uncertain as to the various systems of Apocalyptic interpretation. I confess that I do not adhere to any of the prophetic schools. I am still a learner with regard to the Apocalypse. I am waiting for light, and believe the Holy Spirit will give it, and that ere long it may be we shall understand that marvellous book which the Church has, age after age, tried to comprehend, and yet which (I believe) it has hitherto failed in a great measure to unravel.

These words come with peculiar force from one to whom Prophetic students owe no small debt of gratitude for having so long and ably conducted *The Quarterly Journal of Prophecy*. If one who, from his age and experience, has had such opportunities of being well versed in the subject, adopts the attitude of a learner rather than of a teacher, it may well rebuke the very dogmatic tone so often found in books on prophetic subjects.

There is something very cheering in the expectation suggested by Dr. Bonar, that we are drawing near the time when more light than yet has been vouchsafed may be expected on the interpretation of the Apocalypse; and surely this should stimulate prayer that He who inspired the writing of this wondrous book, and gave it as a special gift to His Church, may be pleased to remove the difficulties and perplexities of its interpretation.

At present, not to speak of the Preterist school, which is mostly rationalistic, those students of prophecy who may be called evangelical are split into two hostile camps: the Futurists, who think that from the fourth chapter onward no part has been as yet fulfilled; and the Historical school, who regard it generally as a symbolical representation of events occurring between the first and second Advents.

Between these two opposing camps many endeavour to maintain an intermediate position by advocating a double fulfilment, which would give room for both, but they find it not easy to maintain this neutral ground in the midst of the hot cross-fire which is continually going on between the Historical and Futurist combatants.

There is nothing more devoutly to be hoped for in the interests of Prophetic Truth than that more light may be granted than we now possess upon the point at issue in this controversy, so that greater unanimity may be attained as to what the Book of the Revelation was intended to set forth; that so, instead of being as it is now a battle-field for warm controversy amongst Christian brethren—for they alone care much about the subject—it may become a field of pasture wherein the shepherds may feed their flocks, and find fellowship one with another in so doing; not separating as did the herdmen of Abram and Lot: for surely it cannot be said of ground so specially blessed (Rev. i. 3, xxii. 7), "The land was not able to bear them that they might dwell together."

It is purposed in two or three more papers to consider some of the salient points on which the controversy between the two chief schools of Apocalyptic interpretation may be said to turn. The approaching Advent season will by many be considered not unsuitable for the consideration of such a subject.

H. E. B.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. James Spurgeon, of Croydon, and co-pastor of the Metropolitan Tabernacle.

Messrs. Morgan & Scott beg to intimate that Mr. George Ernest Morgan, M.A., son of the senior partner, has now become a member of the Firm. No alteration, however, will be made in the style of the Firm, the business being still continued under the name of Morgan & Scott.

The following is a copy of a circular sent, by a West-end money lender, to a young man at Cambridge University. The circular, on the face of it, reveals its true character; but such offers are, nevertheless, a great temptation, and we hope parents will see that their sons are put on their guard:—

> SIR,—In the event of your ever requiring money at a moment's notice, I will advance you, on your note of hand, any amount without security.

"The cowardly" head the doomed list which concludes with "all liars" (Rev. xxi. 8). "Whisperers" and "backbiters" are associated with "haters of God" in the grave indictment of mankind which closes the first chapter of Romans. And "backbitings" and "whisperings" are enumerated by the Apostle among the evils which he fears to find among the carnal saints at Corinth. These sins are more common than many think, and more heinous than they who are guilty of them seem to suppose. We earnestly and affectionately warn Christians to avoid them.

The Church Times tells one of its correspondents that the reason for holding aloof from the Bible Society is because

> There is nothing to warrant the opinion that mere dissemination of copies of the Bible forms any part of the Divine plan for propagating Christianity, or has hitherto produced any satisfactory results.

The Editor surely has never read a Report of the Bible Society, or he would have a more correct and adequate knowledge of its work. The early Christian Church found a Vernacular Bible essential for all its missions, and within 150 years of the Ascension had provided itself with the Syriac, the Coptic, and the Latin versions. The Bible Society's work is linked in unbroken bonds with the missionary work of that Early Church. Not ten years ago Bishop Steere, in accepting the office of a Vice-President of the Bible Society which printed his translations for the Universities Mission, wrote to it from Zanzibar:—

> I feel here that our work must be all unsound without a Vernacular Bible.

This month, Rev. B. La Trobe, secretary of the Moravian Missions, on his return from inspecting the Missions in Labrador, wrote gratefully to the Bible Society respecting the Scriptures it had supplied for the Eskimo:—

> I found many well acquainted with the Bible, and I certainly saw its fruit abundantly manifest in Labrador.

These are but one or two cases of "satisfactory results," of which the records of the Bible Society could furnish hundreds.

After our article of last week entitled "Can Pentecost be regained?" was in type, we received from a missionary in the foreign field a series of papers, of which the first appears in our present issue. We bespeak the earnest attention of our readers to "The Question of the Hour: Foreign Missions." The series will extend over many weeks, and we confidently trust that their effect will be, in conjunction with many other evident present operations of the Spirit of God, to raise the Great Commission to evangelise the world, into the high place which its supreme importance demands.

The December issue of *The Sentinel* gives particulars of the recent "great address" to Lord Lansdowne, the new Viceroy of India, with regard to the reforms so sadly needed in our Eastern Dependency for the protection of women. Only influential signatures were sought, and of those in a very short time nearly three thousand were got together, the names being almost entirely those of persons occuping responsible public positions. The address "requested" Lord Lansdowne to make personal investigation of the matter in question upon his arrival in India, and to "insist upon the immediate, complete, and effectual execution of the expressed will of the British Parliament," so that every Act and provision for the regulation of vice shall now be repealed. A number of other addresses and letters were sent to Lord Lansdowne, who made several promises to give the subject his very careful consideration.

A correspondent sends to us an illustrated handbill which had been placed inside the copy of THE CHRISTIAN supplied to him by a local bookseller, which advertised a grimly sensational novel. We can only repeat what we have many times stated, that no insets of any kind emanate from this office unless bearing the words, "Supplement to THE CHRISTIAN," and the date of the current issue.

Several inquiries having been made as to the reason why the Salvation Army reprinted Canon Isaac Taylor's article on Foreign Missions, we understand that the pamphlet in question was produced by the department which undertakes the issue of any literature likely to make the work of the Army more widely known. Directly the fact of its publication came to the knowledge of General Booth, he withdrew it from circulation, when only a few copies had been issued, fearing that such a step might be misconstrued as an endorsement of Canon Taylor's strictures on the work of other missionary societies.

A catechism has been published by the Vicar of Great Barling, Essex, which shows that we are even further from Christian union than we feared. It is almost incredible that in these days the tenth edition of a publication "for the use of families and parochial schools" should contain the following:—

> 85. In what light ought we to consider Dissenters? As heretics.
>
> 86. Is their worship a laudable service? No; their worship is idolatrous.
>
> 87. Is Dissent a great sin? Yes; it is in direct opposition to our duty to God.
>
> 88. Why have not Dissenters been ex-communicated? Because the law of the land does not allow the wholesome law of the Church to be acted on.

Rev. F. A. Gace probably gave much study to the composition of this remarkable *brochure*, but we think if he had prefaced his labours with a little prayerful consideration of Luke ix. 49, 50, the catechism would have given some evidence of the author's possession of a little Christian charity and love.

It is a hopeful sign that the municipal elections of the month, now closing, turned, in a few places, on great social questions. In the town of Wakefield, where the betting curse has become an open and unblushing scandal, the matter, we are told, was made a cry in the municipal contest, and in each of the five wards the election was largely determined by it. There is a strong impression that the police do not in many places enforce the law with respect to gambling clubs and taverns, and to publicans serving drink to men and women already intoxicated. The evidence of the latter neglect is shamefully notorious. When, after the example of Wakefield, the religious part of the community take up these matters, and place them ahead of politics in elections to public boards, we may hope to see a powerful check given to practices which are, much more than is imagined, ruining the young life of our country, and filling the land with crime and poverty.

The Christian World thinks "the most noticeable feature of the Conference on Evangelical Preaching, summoned under Dr. Parker's auspices, was its inconclusiveness." Is not the same epithet to be applied to three-fourths of our modern theological writing and speaking? How grandly conclusive was Peter's address at Pentecost, and Stephen's shortly after. Nowadays there is endless speaking round a subject, without getting at the heart of it. It is like philosophical talk to hungry South Sea Islanders about their native nut-shells, and never giving them the kernels. People are bewildered with mere sound and words. A truer sentence was not heard at the above Conference than that of Dr. Allon: "It is indubitable that strong religious life can be sustained only by intelligent theological thought."

The evidence which is being given before the Select Committee of the House of Lords appointed to consider the sweating system, is throwing a lurid light upon the potent causes of the poverty of the poor. A few days ago it was stated by Mr. Tillett, the secretary to the Dock Labourers' Union, who may be considered as the mouthpiece of the 100,000 dock labourers in London. that in some cases a contract given out at 1s. 8d. per ton was sublet until only 4½d. per ton was paid for the work, the men being discharged at dinner time, and taken on again afterwards, so as to save payment for the time.

Mr. Tillett added that the East India Dock Company had stated that they could get plenty of men at 2d. per hour "there were such a number out of employment." About 70 per cent. of these men are married, it was stated, and that the others lived in "doss-houses," paying 2d. or 3d. per night for a bed. "*They frequently assisted one another, paying for a bed when a fellow labourer was unable to do so.*" Perhaps it is hardly to the "doss-house" of the half-starved dock labourer that one would go for a living illustration of true practical Christian benevolence, yet the cup of cold water is here, and it is refreshing to turn to it from the unseemly squabble in the courts of law over the price of one thousand seven hundred pounds for the orchids for a dinner party.

Much modern so-called "Socialism" is due to the simple fact that the poor can read; and perhaps it is too much to expect that a starving man, with a sick wife and hungry children dependent upon him, would turn from the perusal of an account of such wasteful extravagance and sit down altogether satisfied with the constitution of society.

The effort to force the opening of the British Museum on Sundays has again failed in Parliament, the voting being nearly six to one, and it is to be hoped that the matter will now be allowed to rest for a while. Surely if the working classes were at all anxious in the direction of the opening, the question would not have been allowed to remain so long a hole-and-corner one; but as a matter of fact, the movement is that of a number of theorists, who constitute themselves the mouthpieces of those whose wishes they misrepresent.

It is a remarkable fact that although upwards of ninety per cent. of the patients in the hospitals of the Irish Metropolis are Roman Catholics, the Roman Catholics in that city take no part in the Hospital Sunday Movement. It is difficult to understand why the Roman Catholic Bishops refuse year after year to sanction any union in so good a work, but the fact remains that the annual November collection of some £5000 is made entirely from Protestants.

The Charity Organisation Society has many opponents, but perhaps few objectors will be found to its recent proposal to attach to every poor crippled or bedfast child in London a lady visitor, who will to some extent look after the little sufferer. The suggestion was a simple one, but to carry out large co-operation will be required, and the Secretary, at 18, Buckingham-street, will be glad to hear from those who are willing and desirous to help in this good work.

Dr. Vaughan's recently published volume of University sermons contains much food for thought, as, in fact, anything from the pen of the Master of the Temple invariably does. One of the addresses is of singular interest in days when the advantage of prayer is being so widely and ignorantly questioned, and it is hardly necessary to say that Dr. Vaughan's estimate of prayer is a high one.

> The reality of prayer is the meeting of the two spirits—the "I," and the "I AM"—unto communication, unto converse, unto interchange (with reverence, be it spoken) of thought and speech, of life and love. Where this is, prayer is, though nothing be asked, and nothing be given, save that ineffable grace of the Divine Presence, from which the earthly countenance shines, and men take knowledge of the man that he has been with Jesus.

"It is sometimes the art of the sceptic," Dr. Vaughan remarks, "to dwarf down prayer to petition," but perhaps others than sceptics have a tendency to do this, and to dwarf praise and thanksgiving out of their proper proportions.

Rev. W. Haslam's engagements are as follow: December 1, Cambridge; 8, Liverpool; 15, Ryde, Isle of Wight; 22, Cannes, S. France.

EVANGELISTIC NOTES.

Major Whittle closed his meetings in Belfast last Sabbath, and goes next to Ballymena.

Mr. Richard Hill, evangelist, is conducting Gospel meetings in White Memorial Free Church, Glasgow.

Gospel meetings are being held in connection with the Established Church, Uddingston, conducted by local pastors.

Gospel meetings held in connection with Y.W.C.A. in the Friends' Schoolhouse, Lurgan, have been largely attended by young women.

Dr. Pentecost has during the last four weeks been conducting evangelistic meetings in Dublin. Two meetings were held at least each day, and much good is believed to have been done.

Mr. Opie Rodway writes:—You will be glad to hear that at Gotherington on Sunday week nineteen anxious inquirers came forward, and on Monday night thirty-four stood up to be prayed for.

Rev. Thomas Waugh is conducting Gospel services in Glasgow. Mr. Waugh also gives interesting and profitable Bible-readings every weekday at one o'clock in St. John's Church, Sauchiehall-street.

Evangelistic services were held in the Established and Free Churches of Braemar, N.B., last week. On the last Sabbath evening an overflow meeting had to be held, the attendance was so large.

Gospel meetings extending over a fortnight have been held in the Presbyterian Church, Tullylish, Ireland, by Rev. H. Williamson, Belfast, and others. Several are believed to have been brought to the Saviour.

Mr. Collins, of the Evangelisation Society, has concluded a fortnight's services in the Mission Hall, Netley. The meetings were well attended, and the interest sustained to the last. Many have reason to thank God for his visit.

Evangelistic meetings have been held at Castlederg, Ireland, by Mr. James Dixon. As the result, a female prayer-meeting and two ministers' Bible-classes have been established, and a large number of persons have professed to receive converting grace.

Y.M.C.A., Stratford.—Rev. F. D. Sanford has held a week of services for Christians here. The interest and attendance increased, and much blessing was the result, not only to Christians, but to the unconverted. The addresses were powerful and searching. E. F. B.

Mrs. Valence (better known as Miss Waterman) has been conducting special services during the past fortnight at Eastney and Forton, Portsmouth. The attendance was good, and much good appeared to result from the meetings, especially those held at Forton. J. C.

Mrs. W. E. Legg has had a week of Gospel services in the quiet little village of Dalton Holme, Hull. Many professed conversions have taken place, while believers have been helped and strengthened. Out of a population of 450, over 100 assembled every evening to hear the Gospel message.

Rothesay.—A wave of spiritual blessing is passing over this seaside resort. Mr. J. G. Govan and four other friends have been holding Gospel meetings. Large numbers wait to the after-meetings, and the energies of the workers, from all congregations, are taxed in speaking to anxious inquirers.

Mr. J. Crofton Rainey has concluded a fortnight's mission at Erdington, Birmingham, which has resulted in a large ingathering of souls. One noticeable feature was the abnormal proportion of men among the converts. This was largely due to persons who, having found Christ, afterwards brought in their mates, who themselves again brought others.

Mr. I. D. Sankey had very large and fruitful meetings at Devonport, the estimated attendance in the hall on one occasion being 4000, besides an overflow. Many rose for prayer, and were found inquiring the way of salvation. Last Sunday evening Mr. Sankey addressed a large audience at Connaught Hall, Brighton, an overflow meeting filling the adjoining chapel. He sang and spoke; at the close of the address a large number rose for prayer, and many professed decision for Christ.

Mr. Richard Murphy is conducting Gospe meetings at Strathaven, with many tokens o encouragement.

Mr. Joseph Clarke has conducted mission in various parts of Breconshire with much success He expects to stay in Breconshire for the next tw months.

Messrs. Fullerton and Smith commenced mission on Saturday at Bloomsbury Baptist Chape So far they have been greatly encouraged, man people confessing Christ.

Mr. and Mrs. J. S. Harrison have hel evangelistic services in Hay Hill Congregationa Chapel, Bath. Many persons professed conversion and the church is revived.

Mr. Charles Garnett, mission preacher, ha recently conducted evangelistic services in th Runcorn Wesleyan Circuit, in connection wit which some remarkable conversions have occurre

Sir Arthur Blackwood addressed the under graduates' evangelistic meeting in the Alexandr Hall, Cambridge, on Sunday week. The room wa densely crowded. The address was mainly on th blessedness of taking the first step, and then th next, in the path of life.

Torquay.—Simultaneous missions are bein held here in connection with the Church and Chape organisations. The Bishop of Exeter took part i the inaugural meeting of the Church Mission. number of well-known workers are conducting th Nonconformist meetings.

Forfar has been favoured with a visit fro Mr. M. E. Steedman, of Edinburgh. Night afte night he riveted attention with his thoughtf addresses. A village somewhat neglected wa visited, and a remarkable work of grace was accon plished as the result of a week's meetings.

Rev. Dr. L. W. Munhall has closed a serie of evangelistic meetings at Clifton Springs, N.Y Notwithstanding the very great political excit ment in all parts of the Empire State, the intere increased to the end. Believers were great quickened, and many were led to accept Christ their Saviour. Dr. Munhall has also visited D troit, where his labours were greatly blessed, young men particularly.

An eight-days' Gospel mission was con menced on Sunday evening, at St. Alphege Churc Lancaster-street, Blackfriars-road, by the vic (Rev. A. B. Goulden). The mission is intend specially for the poor, who abound in this neig bourhood, and whose temporal as well as spiritu needs (says a daily paper) have been well look after by the authorities of St. Alphege Mission sin its institution some fourteen or fifteen years ago.

Gipsy Smith, of Hanley, has held a nin days' campaign at Manchester. The people literal came in crowds. The Gospel as preached by th "Gipsy" touched many hearts. Stalwart me steeped in crime, wept like children. A gre number of persons entered the inquiry-room, whe they found the Pearl of great price. An e publican was one among the number. Scores persons who never attend a place of worship we found forming part of the audiences.

Wallingford. — A successful eight-da mission has recently been conducted by Rev. J. T. Hallowes in the Y.M.C.A. Mission H Wallingford. The meetings were well attend the numbers increasing daily, and a large prop tion remained for the after-meetings. Hallowes' earnest Gospel addresses were carr home by the power of the Spirit to many hea leading several to decide for Christ; whilst Chr tians were greatly stirred up and encouraged.

Methodist missions are reported from seve important centres. At Bath, Revs. J. E. Claph and H. P. Hughes have been labouring with mi encouragement. A fortnight's mission at Burt on-Trent, conducted by Mr. W. Thorpe, was ab dantly blessed. A singing band paraded the stre and invited people to the services. At Brixton (Lyham-road) over fifty workers carried ou house-to-house visitation. Rev. G. Kirby W has been holding a ten-days' mission service Exning, many souls being brought in. At High (Archway-road) services in connection with October days of prayer proved very success Many Sunday-school children entered the inqu rooms. Mr. William Sampson has been gre encouraged in testimony at Kingston-on-Tha At Malton, Sawtry, and Nantwich, missions likewise been held, and much fruit of labour been visible.

The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being Extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

VII.

JAMES NIMMO yields at last to the urgent representations of some of his most intimate friends, that it is his duty to marry the gentlewoman who has been recommended to him, if she will have him. He tells us how, after much prayer for guidance as to the will of God, not only in private, but in company with others, it is decided that one of his friends shall wait upon the lady with an offer of marriage from him. The quaint style in which he describes the result throws such an interesting light upon the manner in which very many, doubtless, of the Covenanters would carry themselves in such matters, that we give it in his own words :—

"*June* 14.—Mr. Sutherland went to Elgin, supposing she might be there, and (as he told me afterwards) he begged of the Lord before he went that, if she was there he might meet with some person that might direct him to her. And the first known person he met with was her eldest brother, at whom (after saluting) he inquired for her, who directed him to where she was. Coming to her, he told her he had some serious matter to speak to her anent. After some little communing, it was concluded they should go to the Town Clerk's house, where she was acquaint, where they got a chamber there alone, where he proposed the affair with much tenderness of me ; and she, being tender of me also, as circumstanced, would not give denial at first, but took two or three weeks to consider the same."

We have seen how, on June 13, Elizabeth Brodie had been in some anxiety owing to the dependent condition in which she had been left at her father's death, and in which she still continued. On the following day she is is enabled to write thus :—

"*June* 14 : The Lord let me see He was not unmindful of me. James S. came to me with an offer of marriage with a person deserving and truly gracious. I saw much mercy and love in it, yet cannot be roused up from melancholy discouragements with the apprehension of such mercies as I was trysted with."

Eventually, Nimmo is enabled to write thus of her decision : "Upon July 8, she came to her cousin Lethen's, where I communed with her on that matter myself, and she told me that she did not find much darkness in her mind in the consideration of it, neither wan to much light thereanent ; but that (not being willing to do anything to afflict me a stranger, as circumstanced then) she had got that Scripture with much sweetness applied to her mind, 'Light is sown for the righteous, and gladness for the upright in heart' (Ps. xcvii. 11)." This answer, enigmatical it may seem, James interprets in his favour, and without protest on the gentlewoman's part.

But he must now get his father's approval and help, if possible, and hurries to Edinburgh, at no small risk, as an intercommuned man. He hides there for a week, during which he has secret interviews with his father, and hurries back to Elgin, not only with his full consent to the union proposed, but with promise of such assistance in the matter of a marriage settlement as secures the consent of Elizabeth Brodie's brother and uncles likewise to it. The difficulties before him are still so serious, however, that at times he is almost overwhelmed by them. Going out into the fields one night to lay them before the Lord, he finds comfort in a reflection which he describes as follows : "When in this distress, this Scripture came with some power on my spirit (2 Kings vii. 3—14), anent the four lepers at the gate of Samaria, which was made very applicable to my case. If I returned where I came from there appeared death, and if I stayed in the single solitary case I was in it seemed a kind of death also. Seeing the difficulties of a married lot mustered up as the army of the Syrians, if I might venture on it, I should but die also. Blessed be God, they met with a merciful disappointment, and so might I."

One difficulty arises in connection with the publishing of the banns, as if these are proclaimed in church in the usual manner Nimmo's identity is disclosed, and they cannot find any outed minister who will marry them privately, so severe is the punishment which such a violation of the law may bring upon him.

Their friend, Mr. Hog, however, accepts this risk, and we find in Elizabeth Brodie's narrative that the next entry after that of June 14, already quoted, is as follows :—

"Upon December 4, 1682, it was accomplished. That morning the Lord was very gracious to my soul, and gave me many such a sweet promise, as 'Thy Maker is thine Husband' (Isa. liv. 5). When I was in the place where the ceremonial part of it was accomplished, Mr. Hog spoke awhile to the nature of the covenant between Christ and believers. Much of God was in the meeting. The minister told us that it was not present affections that would carry us through, but they behoved to be maintained by prayer, as every piece of furniture the Christian wants must come that way. Oh, I saw myself empty of all, and also a new necessity of going to Christ for everything. After I was married I went that day to my dear friend L. D——, her house."

Nimmo thus describes the event : "Now having been married privately (both for our own and blessed Mr. Hog's safety), after partaking of a small refreshment with him, we parted and went home ; she with a friend about two miles distant, and we continued living at a distance for some months."

Within a month from the date of their marriage we find Nimmo holding in his hand a letter from his father unopened, and, fearing there might be something in it to trouble him, bowing before the Lord in prayer, that, "whatever was in it, the Lord might take the trouble of it off his mind in anything that might weaken his hands in duty." The which he finds Him do, he tells us, for his father's letter, and one received at the same time from his friend the Laird of Park, warn him that he must leave Morayshire if he would escape persecution. His perplexities are most trying, as he now finds many slackening in their friendship for him, fear being on every side. He writes : "I was at my wits' end what to do, seeing I was like to be cast off as it were here, and could not see where else to go." But his troubles only lead him to more continued waiting upon God in prayer.

The month of March finds him still in Morayshire, when news arrives that a military force is expected immediately, in order to put the laws into vigorous execution. He goes to see his wife, staying with her mother at Pluscarden, and while sitting in the house is warned of the approach of two soldiers just in time to escape to the neighbouring Abbey, the beautiful ruins of which still remain. He tells us that "when there I thought fit to slip into an old vault and deliberate what to do. I was but a little there till the two soldiers came to the door of the vault and righted the works of their muskets ; but that place was so dark where I was that they saw not me, and I put my hand upon my cravat lest it appeared white and discovered me. They went away, and in a little thereafter a servant of my mother-in-law came to the vault, and told me they were gone into a change house. I went out and walked straight forward, but was hardly out when the soldiers came after me, but walking forward I cast a hill between them and me, and returned another way." This, happening immediately after a warning sent to him "that my lord Donne and Kilravock was heard by the servant that was serving them at a ball at Kilravock's house to swear that if Nimmo was in Moray, he would secure him," decides him on immediate flight, and on March 23 we find him once more in Edinburgh, hiding, his poor wife remaining with her mother.

(*To be continued.*)

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"GOD GAVE THE INCREASE."

ABOUT a year ago the Earl of Carrick and Mr. J. W. C. Fegan held some evangelistic services in Caterham Valley, and a precious soul-saving work has been going on since. About eighty have been gathered into Church fellowship ; a Sunday-school, mothers' meeting, &c. have been started, and the whole neighbourhood is visited by a home missionary, Bible-woman, and other helpers with tracts.

The hall soon became quite too small, but it was thought well to defer erecting a larger one till there were reliable evidences that the interest and spirit of hearing would be sustained. A freehold site has now been purchased, and it is intended to put up a plain but strong building to hold 400 people. The land and building (which will be vested in trustees) will cost about £560. Of this several of Mr. Fegan's friends have subscribed about £300, leaving £260 still to be raised.

There are about 600 young soldiers at Caterham Barracks (recruits for the Guards, undergoing their preliminary training for five or six months), and as there is no Soldiers' Home for them, if not welcomed in somewhre to hear the Gospel on Sunday evenings, they must either go back to barracks or turn into the beer-shops, as the dark country roads are not inviting these winter months. Many of them are mere youths, some of them away from home for the first time in their lives, and their hearts touched by letters from those grieving after them—not a few the sons of Christian parents. It is felt by those who have had experience in Christian work amongst soldiers that decided efforts ought to be made to lead these young soldiers to Christ before they are hedged round with temptations in London, Dublin, Windsor, &c. It is proposed to allow them 100 seats in the new hall.

The crowding and heat are now both inconvenient and exhausting to preachers and listeners. The task of raising the bulk of the money devolves upon Mr. Fegan, whose hands are already so full of responsibilities as to work in other villages as well as his well-known Homes for waifs and strays. His address is Deepdale, Caterham Valley, Surrey.

DEEPENING OF SPIRITUAL LIFE.—A convention was held at Kendal the week before last. The meetings were presided over by Mr. Robert Wilson, and addressed by Revs. J. Sloan, T. J. Madden, G. Grubb, J. G. Gregson, W. Haslam, Dr. Elder Cumming, Mr. W. Sloan, Colonel Oldham, and others. Many local ministers took part, and members of all the churches attended regularly. The Convention was a season of great spiritual profit to many.

THE CRIPPLES' NURSERY.—For twenty-six years the Cripples' Nursery has sheltered about fifty boys and girls from three to twelve years old, many of whom have left it able to earn their own living, who would otherwise have been helpless cripples. Many a seed has been sown which has flowered and borne fruit in a Christian life. The Committee have had to draw out their whole reserve fund, and they are now in the greatest straits to carry on this expensive work, for the delicate children require good food and constant attendance. The Margate Branch Home, though it is so beneficial to the children, is a heavy tax on their resources. The Committee would be most unwilling to close it unless absolutely necessary. Mrs. Kirk, 15, Park-place, Upper Baker-street, W., is secretary of the Cripples' Nursery.

ELIZABETH HENRIETTA KNOX.
10, *Gloucester-place, Portman-square, W.*

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

VI.—PERFECT THROUGH SUFFERINGS.

Hebrews ii. 10.

There is no book which can stand the test of sorrow and suffering as the Bible can. Other books may delight us in sunny hours, when the heart is gay; but in dark and overcast days we fling them aside, and eagerly betake ourselves to our Bibles. And the reason for this is in the fact that this Book was born in the fires. It is soaked with the tears, either of those who wrote or of those addressed.

Take, for instance, this Epistle. It was intended to solace the bitter anguish of these Hebrew Christians, who were exposed to the double fury of the storm. *In the first place*, there was the inevitable opposition and persecution to be encountered by all followers of the Nazarene, not only from the Gentiles, but specially from their fellow-countrymen, who accounted them apostates.

Next, there was the pain of excommunication from the splendid rites of the Temple, with its daily service, its solemn feasts, its [illegible] ceremonial. Only those amongst [illegible] who from childhood have been wont to [illegible] in some splendid minster, with its pealing organ, full-voiced choir, and mystery of architecture, arresting and enchaining every sense of beauty, but who have felt compelled to join the worship of an obscure handful in some plain meeting-house, can realise how painfully those who were addressed in these words missed the religious associations of their early days.

And then this suffering, thorn-crowned, dying Messiah! It seemed almost impossible to realise that He was the Christ of national desire. The objections that baffled the faith of the two travellers to Emmaus arose in almost irresistible force: "The chief priests and our rulers have crucified Him, but we trusted that it had been He which should have redeemed Israel" (Luke xxiv. 20).

No attempt is made in these words to minimise the sufferings of Christ.—That were impossible and superfluous. He is King in the realm of sorrow; peerless in his pain; supreme in his distress. Though earth be full of sufferers, none can vie with our Lord in his. Human nature is limited. The confines of its joys or sorrows are soon touched. The pendulum swings only hither and thither. But who shall estimate the capacity of Christ's nature? And because of it, He could taste the sweets of a joy beyond his fellows, and of sorrow so excessive as to warrant the challenge: "Behold and see if there be any sorrow like unto my sorrow, wherewith the Lord has afflicted me in the day of his fierce anger." If it be true, as Carlyle says, that our sorrow is the inverted image of our nobility, how deep must not the sorrow have been of the noblest of our race? Well may the Greek liturgy, with infinite pathos, speak of his "unknown sorrows."

Shall the sufferings of Christ cause us to reject Christ?—Ah, strange infatuation! As well reject the heaven because of its sun, or night because of the queenly moon; or a diadem because of its regal gem; or home because of mother. The sufferings of Christ are the proudest boast of the Gospel. He Himself wears the *insignia* of them in heaven, as a general, on the day of triumph, chooses his choicest order to wear upon his breast. Yes, and it was the deliberate choice of Him, "for whom are all things, and by whom are all things," and who must, therefore, have had every expedient at his command, that the path of suffering should be his Son's way through our world. Every track through creation is as familiar to Omniscience as the tracks across the hills to the grey-haired, plaided shepherd. Had He wished, the Father might have conducted the Son to glory by another route than the thorny, flint-set path of suffering. But the reasons for this experience were so overwhelming that He could not evade them. Nothing else had been becoming.

These reasons may be stated almost in a sentence. *Our Father has on hand a work greater than his original creation.*—He is bringing many sons unto glory. The way may be rugged and tedious, but its end is glory. And it is the way along which *our Father* is bringing us, for, since we believe on the Son, we have the right to call ourselves sons (John i. 12). And there are many of us. *Many sons*, though only one Son. We do not go solitary along the narrow way. We are but part of a multitude which no man can number. The glory of which we spoke in our last, and into which Jesus has entered, is not for Him alone, but for us also. Many sons are to be his joint-heirs, reigning with Him on his throne, sharing his unsearchable riches, and his everlasting reign.

But all these sons must tread the path of suffering.—Since the first sin brought suffering to our first parents, and bloodshed into the first home, there has been but one lot for those who will live godly. Their road leads to glory, but every inch of it is stained with their blood, and watered by their tears. It climbs to Hermon's cliffs, but it descends immediately into sombre and devil-haunted plains. It conducts to the Mount of Olives, with its ascension light, but it first traverses the glades of Gethsemane, the winepress of Golgotha, the solitude and darkness of the grave.

> The path of sorrow, and that path alone,
> Leads to the land where sorrow is unknown.

What true soul has not its wilderness of temptation; its conflicts with Sadducees and Scribes; its hour of weariness and watching; its tears over cities full of rebellious men; its disappointments from friends; its persecutions from foes; rejection, agony, friendlessness, loneliness, denials, trials, treacheries, deaths, and burials? Such is the draught which the noblest and saintliest have drunk from the golden chalice of life.

Foreseeing our needs, our Father has provided for us a Leader.—It is a great boon for a company of pilgrims to have a Greatheart; for an army to have a Captain; for an exodus to have a Moses. Courageous, sagacious, and strong leaders are God's best gift to men. And it is only what we might have expected that God has placed such a One as the efficient leader at the head of the long line of pilgrims, whom He is engaged in bringing to glory. The toils seem lighter and the distance shorter; laggards quicken their pace; wandering ones are recalled from by-paths, by the presence and voice of the Leader, who marches, efficient, royal, and divine, in the van. Oh, heirs of glory, weary of the long and toilsome march, remember that ye are part of a great host, and that the Prince, at the head of the column, has long since entered the city; though He is back again, passing as an inspiration along the ranks as they are toiling on.

Our Leader is perfect.—Of course this does not refer to his moral or spiritual attributes. In these He is possessed of the stature of perfect manhood, and has filled out, in every detail, God's ideal of manhood. But He might have been all this without being perfectly adapted to the work of leading many sons through suffering to glory. He might have been perfect in character, and desirous to help us; but, if He had never tasted death, how could He allay our fears as we tread the verge of Jordan? If He had never been tempted, how could He succour those who are tempted? If He had never wept, how could He stanch our tears? If He had never suffered, hungered, wearied on the hill of difficulty, and threaded his way through the quagmires of grief, how could He have been a merciful and faithful High Priest, having compassion on the ignorant and wayward? But, thank God, our Leader is a perfect one. He is perfectly adapted to his task. His certificate, countersigned by the voice of inspiration, declares Him fully qualified.

But this perfect efficiency, as we have seen, is the result of suffering.—In no other conceivable way could He have been so effectively qualified to be our Leader as He has been by the ordeal of suffering. Every pang, every tear, every thrill—all were needed to complete his equipment to help us. And from this we may infer that suffering is sometimes permitted to befall us to qualify us to be, in our poor measure, the leaders and comforters of our brethren, who are faltering in the march. When next we suffer, let us believe that it is not the result of chance, or fate, or man's carelessness or hell's malevolence; but that perhaps God is perfecting our adaptability to comfort and succour others.

Are there not some in your circle to whom you naturally betake yourself in times of trial and sorrow? They always seem to speak the right word, to give the very counsel you are longing for; you do not realise, however, the cost which they had to pay ere they became so skilful in binding up gaping wounds and drying tears. But if you were to investigate their past history you would find that they have suffered more than most. They have watched the slow untwisting of some silver cord on which the lamp of life hung. They have seen the golden bowl of joy dashed to their feet, and its contents spilt. They have stood by ebbing tides, and drooping gourds, and noon sunsets; but all this has been necessary to make them the nurses, the physicians, the priests of men. The boxes that come from foreign climès are clumsy enough but they contain spices which scent the air with the fragrance of the Orient; so suffering is rough and hard to bear, but it hides beneath it discipline, education, possibilities, which not only leave us nobler, but perfect us to help others. Do not fret, or set your teeth, or wait doggedly for the suffering to pass, but get out of it all you can, both for yourself and for your service to your generation, according to the will of God.

Suffering educates sympathy; it softens the spirit, lightens the touch, hushes the tread; it accustoms the spirit to read from afar the symptoms of an unspoken grief; it teaches the soul to tell the number of the promises, which, like the constellations of the Arctic circle, shine most brilliantly through the wintry night; it ves a depth, a delicacy, a wealth to the spirit, which it cannot otherwise possess itself. hrough suffering He has become perfected. *His sufferings have purchased our pardon,* e tasted death for every man.

But his sufferings have done more in enabling im to understand experimentally, and to lay, with the tenderness of one who has ffered, all the griefs and sorrows that are ex- erienced by the weakest and weariest of the eat family of God.

So far, then, from rejecting Him because of s sorrows, this shall attract us the more ickly to his side. And, amid our glad songs, is note shall predominate: "It behoved Christ suffer." "The Lamb in the midst of the rone, as it had been slain."

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eaves from my Note-Book.

By Rev. WILLIAM HASLAM, M.A.,

thor of "From Death into Life: An Autobiography."

XXXV.—THE LATCH.

ALKING along a street in London, I observed clergyman looking at me; but not knowing m I moved on. Presently I heard footsteps ickly approaching, and in a moment the me clergyman was by my side.

He said, "Is your name Haslam?"

"Yes," I replied, "that is my name."

"God bless you, a thousand times," he claimed.

"Thank you," I said, "as much of that as you ease, and the same to you. But let me ask, at is it all about?"

"Did you not say in Paris," inquired the rgyman, "the latch is on your side of the or?"

I answered, "I dare say I did; I have said ch a thing more than once."

"Oh, God bless you—it was you, then. I nnot tell you what effect those words had on me."

"Do try and tell me," I said. "I should like much to know."

My newly found friend was so excited and de- onstrative in his manner that I saw we were racting public attention, I therefore took arm, and, walking along, bid him tell me all out it.

"I am a converted man," he said, "but I was weak in myself, and so powerless in my nistry, that I went on praying, and asking d to give me strength. I did not seem to eive any answer to my petitions, and this de me both unhappy in mind and depressed body.

"At length I went to Paris for change of scene, d it was there I heard you say, 'Many ople are praying and waiting for God, while the time He is waiting for them. The very t that they are desiring and praying is a of in itself that Christ is knocking at the r of their hearts to give them the very ssing which they are craving. The latch is your side of the door. Do not wait for m, but lift the latch and bid Him enter.'

"This word came to me like a revelation m heaven. You went on speaking as if you said nothing particular; but, indeed, it was st particular and effective to and for me. m your preaching I returned to my hotel, there I knelt down and said, 'Lord, if Thou waiting for me, come in. I lift the latch— ne in, and welcome.'

"Oh, what joy filled my soul that day. I ged to find you in order to tell you of the ssing I had received, but I could not. Soon r this I returned to my parish here, in gland, and with joyful voice and lips I told people that it is not by asking and waiting, by believing and taking, that we have God's ssing.

"I am thankful to say," he continued, "that my ministry is altogether changed in its character, and my congregation and parish are now a delight to me, instead of a burden as they used to be. Oh, I find it such a joy to speak from experience of the things of God."

I could not do otherwise than agree with my friend, and thanked God with and for him, and for the work in which he was so happily engaged.

"I have not yet told you all," said the clergyman. "My two daughters were with me in Paris at that time, and they also heard you say, 'The latch is on your side of the door.' Without speaking a word to me, they each went to their room that evening, and opened the door to Christ. They had been seeking for salvation a long time, and were expecting it would come to them somehow. Instead of this, they learned from you that Christ was waiting for them. It reversed the course of their action, and instead of waiting longer for this great gift, they accepted it; instead of waiting for God, they saw that all things were now ready. That visit to Paris has revolutionised not only my family, but my whole parish."

Dear man, he was so happy, and so full of gratitude, that I could not bear to stop him; but I was obliged to tell him that I was pressed for time.

"Which way are you going?" he inquired.

On my reply, he said, "I will go so far with you."

As we were walking along I took the opportunity of asking him why he had not communicated with me before.

"The fact is," he said, "I have written several letters to you; but somehow they were never sent. I have been wanting you for a long time to come and preach in my parish."

"It is all right," I replied; "God intends you to be his instrument in your own place, and while you are so full and so zealous there is no need for another voice. Go on, and prosper more and more."

Before parting I asked his name, and that of his parish. We exchanged cards, and then took leave of one another with warm and mutual greetings.

A few months after this time, I received a most urgent letter from my friend, begging me to pay him a visit. I went as soon as I could arrange, and found him and his two daughters involved in a difficulty not at all uncommon.

They had been confusing the door (Christ) at which a sinner enters for salvation, with the door of the believer's heart, at which Christ stands waiting for admittance. The door of salvation is open for the sinner; whereas the believer has to lift the latch to admit the mighty Saviour Himself. I was not surprised to hear that this clergyman's experience, and that of his daughters, had come into collision. They had not distinguished the difference between their respective standings.

It is well ever to remember that the unsaved need salvation, and that those who are saved need a living Saviour. The Lord sets an open door before the former, and He comes in person to the door of the latter, and knocks that He may enter in and dwell there.

Obviously, a difference is manifest between our dwelling in Christ for safety, and his dwelling in us for our usefulness. This simple information set these friends right, and helped them to go forward in the double work of saving sinners and building up believers.

It is an important thing to divide the Word of God rightly. For want of this, too often the unconverted are led on to light beyond their experience, and the converted are kept back, to the detriment and hindrance of both kinds. The door of salvation which the sinner is invited to enter should never be confused with the door of the believer's heart, which Christ desires to enter.

Receiving the knowledge of salvation is not imparting it. The receptive life is not the life of giving. One proceeds from faith, and the other from love.

It was really surprising to learn what a difference that little word "latch" had produced in my friend's family and parish. His congregation, which used to be dead and leafless as a tree in winter, burst out into life, blossom, and fruitfulness. All glory be to God.

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MARYLEBONE MEDICAL MISSION.

FOR twelve years Dr. Robert Chambers has been labouring as a medical missionary amongst the crowded population of the narrow and inodorous streets between Lisson-grove and Paddington-green. The Mission goes quietly to work, but its efforts are much appreciated; its doors are thronged by the sick and suffering poor, who three times a week attend in largely increasing numbers the short midday service and the dispensary. Men, women, and children of the poorest class are attracted by the hope of bodily healing. During Dr. Chambers's short addresses, it is very encouraging to observe the attentiveness with which many listen to the clear, simple words of Gospel teaching.

There are many sick who cannot come to the Mission; these are seen in their own homes by the doctor or the deaconess, Miss H. D. Smith. Both are incessantly engaged going from house to house and room to room, ministering to the sick and afflicted. Many a strange experience is theirs. Here they find a grim old sceptic, who long has hardened himself against religious truth; there a poor unhappy backslider, who has wandered far from God. Here a miserable wreck, ruined body and soul by drink and vice; there a shrinking, timid girl—sinned against rather than sinning. To all they come with the kindly ministry of help and healing, pouring in at the same time the oil and grace of Gospel consolations.

Nor is this labour in vain. There are many who gladly confess that their changed life and conduct are due to the Medical Mission. In the women's Bible-class (or mothers' meeting), on Monday evenings, with an average attendance of ninety-six, the signs of this fruitfulness are very apparent.

The work of the Mission has for some time been carried on in premises ill-suited to the work. Of late the attendance has altogether outgrown the accommodation, and Dr. Chambers has felt that some extension must be secured. At length the way has been opened, and a large hall has been secured close by in an adjoining street. The hall will seat some 300 persons, its position is admirable, and there is every convenience for the dispensary work and the various classes. In view of the great increase in numbers this extension is hailed with delight. In a few weeks, it is hoped, the new hall will be opened, and dedicated to the Medical Mission service.

Not only is there increase in accommodation, but in workers. Two Christian ladies, one of whom is a thoroughly trained hospital nurse, have resolved to give themselves, voluntarily, to the help of Dr. Chambers and his deaconess co-labourer in their service amongst the sick poor of Marylebone. To this fresh development the friends of the Mission are looking forward with hopefulness and prayer.

Amongst the class reached, sickness means poverty, and poverty means the lack of nourishment, warm clothing, firing, and other things essential to the recovery of the sick. So also in the matter of clothing, warm blankets, flannel underclothing, &c., must in many instances be given, if the patient is to have a chance of recovery. Many friends might happily co-operate in this important work. Dr. Robert Chambers's address is 43, Carlisle-street, Edgware-road, London, N.W.

MR. JOHN E. THOMAS has left Sardinia, and taken charge of the Bible Society's depôt in Rome. His address is 51, Via Capo le Case. Mrs. Thomas will be glad of Italian tracts for distribution in Sardinia.

Dr. Saphir on the Bible.—4.

On Thursday, last week, Dr. Saphir delivered the fourth of the series of addresses on "The Bible," in St. John's Presbyterian Church, Allen-street, Kensington. The attendance was large, and a keen interest was sustained to the last. Having read Ps. cxix. 97—104 and 2 Tim. iii. 15—17, which spoke of the "Law of the Lord" and "Scripture given by Inspiration of God," Dr. Saphir brought forth fact after fact, and argument after argument, with increasing force and conclusive cogency, to show the decisive character of the testimony of Christ concerning the Old Testament.

The testimony which Jesus Christ bears to Moses and the Prophets should, said the speaker, be decisive in the minds of all who acknowledge that He is the Son of God. Among the objections which have been brought against receiving this testimony is one which maintains that in his references to the Old Testament Scriptures, our Lord merely accommodated Himself to the prejudices of his contemporaries; that He did not believe in the inspiration of Scripture, in Satan, and in persons being possessed with devils, but He simply adapted Himself to the ignorance and weakness of the Jews. Surely such a course of conduct would be unworthy of an honest man, much less could it be consistent with the dignity of a prophet, while to impute it to Him who is "God over all blessed for ever" is blasphemous. Not only did Jesus never accommodate Himself to the prejudice sof the Pharisees and Scribes, but with all the energy of his character He protested against the traditions of the elders. By illustrations it was shown that Christ meant what He said. Again, it is said that as the Son of God "emptied himself" on becoming man, we must take account of the limitations of human knowledge when we consider his statements respecting Moses and the Prophets. But this fails to touch the point, for the range of Christ's vision was more than that of a man. This was illustrated from several incidents in the Gospel story, showing that even in the days of his humiliation Jesus exercised the divine prerogative of searching the heart; He "knew what was in man, and needed not that any should tell Him." Dr. Saphir spoke at length of Christ's vision as extended to the invisible world, and then of the close communion He had with the Father as expressed in such words as: "No man knoweth the Father but the Son." This same Jesus said, "The Scripture cannot be broken."

As the Great Prophet, knowing all the mind of God, possessing the Spirit in his sevenfold plenitude, Jesus was entrusted with the whole Divine message to man, and not with fragments such as the other prophets had been. Those who in earlier times spoke from God were not always in the Spirit, but the Spirit "came upon" them from time to time. Jesus, however, was filled with the Spirit throughout his existence, and therefore every utterance proceeded from Him when he was in communion with the Holy Ghost, "my doctrine is not mine, but the Father that sent Me." "All that I have heard of the Father I have given unto you." If the words of Jesus are fallible, then we have no infallible God, neither Father nor Holy Ghost. Where were the limitations after Christ had risen from the dead? Even then He led his disciples back to the days when He was yet with them, and expounded unto them, from Moses and the Prophets, the things concerning Himself. And his last commission to them was that they should preach the Gospel as it was "written" and as it was "fulfilled."

Thus Christ's testimony settles the question that the Old Testament Scriptures are infallible and authoritative, and they reveal Himself to us, in all his glorious person and the perfections of his will. Proceeding, Dr. Saphir powerfully maintained that the Jesus of the New Testament is the Jehovah of the Old. The bearing of this on Christ's relation to the New Testament was shown at length. Of his Apostles Jesus said: "He that heareth you, heareth Me." Therefore, He promised them the Spirit to lead them into all truth, and bring all things to their remembrance. Their writings are therefore divinely inspired. As we to-day continue in the Apostles' doctrine, we shall have the Word of Christ dwelling in us richly.

Speaking on the relation of the Holy Spirit to the Scriptures, Dr. Saphir touched upon many points of interest. Much that the Old Testament writers penned was not understood at the time, because they not only wrote for contemporaries, but for our instruction upon whom the latter days have come. The New Testament exposition of the Old is the true one: we must read Leviticus in the light of the Epistle to the Hebrews, and the entire Old Testament in the light of the writings of the Evangelists and Apostles. In conclusion, Dr. Saphir spoke of the Bible as a book not to be thought of apart from God the Father, Jesus the Saviour, and the agency and work of the Holy Ghost. Christians have experimental assurance that the Scripture is truth—even as the Spirit is the Spirit of truth. Those who have been regenerated by the Holy Spirit find in the Scriptures that which feeds, strengthens, encourages, or rebukes them in every condition and situation of life, and they also know that it will give them light and assurance in the hour of death.

This week's subject is, "The Jews: custodians of the Old Testament, and witnesses of the truth of Bible history and prophecy." Two other addresses will complete the series of seven.

◆

SPANISH PRISONS.

Three thousand convicts, mostly "for life," are immured in Ceuta. This was the first Spanish gaol I visited, in the hopes of leaving with the prisoners the Word of God. Ceuta is on the North African coast, being a Spanish province or colony in Morocco. Owing to the influence of Sir W. Kirby Green every obstacle was removed which would have hindered my visiting the place. Unlike most prisons of Europe the men were employed in no kind of work; hundreds were standing listlessly about, a few offered me some small articles which they had made, some of which I bought, taking care to make the vendors a present of a Testament.

The worst criminals from Spain are sent here. There was a brigand who laughingly confessed he had killed seven men; another, who had recently murdered four men, and yet another, bound hand and foot, and confined in a totally dark cell, waiting to be shot.

No less than 112 men sleep in one large room, and in this one part of the prison there are twelve such brigades, as they are called. The only wonder to me is that they do not oftener break out in rebellion; it seems a great mistake to allow these men to idle away their time. The place was far from clean. Those who are well behaved are allowed out in the town, and serve as a sort of police, while their wives keep shops, many of them wine-shops. Very little restriction is put upon them, but they are obliged to be back into their prison by evening gun-fire. How I longed to be able to give a Testament to every convict! Though unable to do this it was cheering to see their gratitude, and hear the thanks from those to whom I did give copies of the priceless Book.

San Rock I also visited, which is near Gibralta. Here the Governor had himself been locked up for bribery. Again I found there was no work for the prisoners to do. An Englishman was in this place for brutally ill-treating his wife. What touched our hearts most was noticing a little boy who, for some trifling offence, had been imprisoned. The mother of the child, rather than allow him to go alone, had preferred to suffer with hin
This prison was very filthy.

Next came Cordova, and here no hindranc
was offered me as I distributed the books.
small square place was pointed out as havi
been used in the days of the Inquisition, in
which many martyrs had been thrown a
devoured by wild beasts. In one lofty dungeo
where the windows were high up, a prison
had been kept for nineteen years without on
being allowed outside; when they brought hi
into the light and sunshine the change was
great that he instantly died. The Mosque
Cordova is worth a journey from London to se
Here I met the Hon. Granville Waldegrave a
the Marquis of Ailsa, and was thankful for t
fellowship enjoyed in a strange land.

A tedious journey next day brought me
Linares, where Mr. Wigstone is faithful
labouring. On the Sunday I preached to h
English congregation. Lady Congleton a
myself also addressed the Spanish congreg
tion which crowded the comfortable buildi
which Mr. Wigstone uses. Lady Conglet
and her daughter are visiting the brethr
labouring in Spain, and cheering many hea
by their presence in this dark land. Not o
is it dark, but the people are cruel. Hardly
cat that I saw but had its tail and ears cut
close, while the weekly bull fights are a d
grace indeed. With Mr. Wigstone I went
the gaol, and not only left with the prison
nearly three hundred Gospels, but held a sh
meeting in the prison yard, and exhorted th
present to seek to turn from their evil wa
and serve the Lord.

In Madrid I found Mr. Fenn in the midst
his busy and valuable work. His schools ar
credit to him; whilst his services are wond
fully well attended, and many are there w
have been brought by his ministry from t
idolatry of Rome to the light of the Gosp
But he is sadly needing helpers; there is ro
for several young earnest evangelists in Madr
and I pray that what Mr. McAll has done
Paris may soon be done in Madrid. The peo
are ready. The evil lives of many of
priests are well known, and there is an op
door for the Gospel. I visited the prisons h
and would only briefly say that I was able
many cases to put the New Testament into
hands of the prisoners. The authorities as
me to report to them my impression of t
prisons, which I did, complaining very
tinctly of the badly-ventilated prison
Linares, which I had just come from.
Minister thanked me, and promised tha
should at once be seen to.

It was here, I believe, that I caught
prison fever, from which I have suffered
much since I returned, but am thankful to
that I have now nearly recovered. It is
only occasion that my health has been affec
and, considering how many filthy dungeo
have been into, I feel profoundly thankful.

Will your readers pray that the W
scattered, and the words spoken, may be ble
by Him who came to bring "deliverance to
captives, and the opening of the prison to t
that are bound." I shall be glad to
from any interested in prisoners, or to give
lecture on "The Prisons of the World," i
trated by the costumes of the countries in w
I have travelled. Chas. Coo

Hyde Park Hall, London, W.

THE SMYRNA AND CONSTANTINOPLE RE
—Miss Green Armytage has taken the resp
bility of the work at Constantinople. In th
report she mentions many encouraging facts, a
the most interesting being cases in whic
simply reading the Scriptures, men have be
convinced of their sinfulness, and have learn
the Saviour. The Blue Ribbon Moveme
making vigorous strides among Armenians.
Dr. Constantine's work at Smyrna was much bl
last year. An Evangelical Alliance has been fo
and it is hoped that it will be instrument
developing Christian work among the G
throughout Asia Minor. Voluntary worker
sadly needed, and any such may count u
hearty welcome in many centres.

Registered as a Newspaper.]

The Christian.

November 30, 1888.

[Price, 1d. Post Free, 1½d.

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Latin, Greek, French, German, and thorough English. Preparation for Exams., public schools, and commerce. Resident foreign master. Decided Christian training. Splendid premises, close to sea. Moderate fees.

A JEWISH MISSIONARY wishes to give Hebrew or German lessons, in order to be able to work amongst his Jewish brethren.
UDOLF KANOL, 4, Vine-street, Minories.

THOROUGHLY EFFICIENT GOVERNESS required, after Christmas. Clergyman's family. Eldest girl twelve; only boy nine. Latin essential. State fully qualifications, age, health, experience, salary last received. Bright Christian influence desired. Likely applications answered. No agents.—Mrs. MONRO, Bloomfield House, Bath.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MR. J. W. C. FEGAN desires
recommend to Christian parents a high-class Sc
for Boys, at a very select and temperate Sout
England-seaside health resort. A thoroughly
education, with real Christian influence, l
comforts, and close individual attention to
boy.—Mr. J. W. C. FEGAN, Deepdale, Cater
Valley.

MANY CHRISTIAN PARENTS, w
at the present time are seeking a School at w
to place their Sons, are invited to write to
undermentioned, who is desirous of recommend
an old-established YOUNG GENTLEMA
BOARDING SCHOOL, where the constant
of the Principal is to train those committed to
care in the fear of the Lord; and by the powe
Gospel teaching maintain a Christian tone am
the boys, combining this with a thorough and fi
class Education.
The Premises are advantageously situated u
HIGH GROUND, NEAR and WITH VIE
OF THE SEA, on the South Coast, a short
from London, and afford especial facilities for
door recreation.
Prospectus and Papers of Examinations pas
and honours gained will be forwarded on ap
cation. Several of the Vice-Chancellors h
appointed their Wards as Pupils to the Sch
Terms moderate.
Dr. THORN, Paddington, London

YOUR BOYS will have a Christi
Home and sound Education with Mr. and M
DIXON, Middle-class School, Kingston-on-Than
Near Richmond and Bushey parks. Healthy
beautiful district. 18 to 25 guineas yearly. P
spectus.

PREPARATION FOR HOLY ORDER
—Assistance given by Tutor willing to reside n
Pupil's home. Moderate terms. References to w
known clergymen.
Rev. TUTOR, 11, Strand, Shaldon, Devon

RESIDENT OR DAILY GOVE
NESS.—An experienced Lady requires a re-enga
ment. Advanced English, French, music (mo
and classical), drawing, rudimental Latin, a
German. Moderate salary.
Miss SHARP, 8, Kempshott-road, Streatham

NURSERY GOVERNESS or superi
Mother's Help. English, music, elementary Frenc
German, and drawing. Age 30. Salary £16 to
—M. B., care of Miss Gough, 17, Old Cavendis
street, London, W.

WILL ANY LADY kindly recom
mend a Governess not under 30 years of age, f
three children, eldest nearly twelve years of age.
L. C., 57, Thorpe-road, Norwich.

A PARISIAN LADY (28), speakin
German, wishes to find an engagement in a fami
for the Christmas holidays.
Mlle. C., Mentone, Willingdon-road, Eastbourne.

SUPERIOR NURSERY GOVERNESS
22. English, French, music, drawing, calisthenic
Twelve months' experience. Good references.
A. B., care of The Principal, Ladies' Colleg
Ilfracombe.

FOREIGN GOVERNESS wanted
a Christian, to teach French, German, music, an
English. Pupils' ages, 5, 9, 11.—Mrs. THOMPSO
Clonskeagh Castle, Co. Dublin, Ireland.

GOVERNESS WANTED. Childre
six, ten, and fourteen. Comfortable but quiet countr
home to a thoroughly competent and reliab
person. State references, and salary expecte
Photo shall be returned.
Mrs. CROSHER, Westwood, Melton Mowbray.

Appointments, Situations, &c., Wanted

A CITY MISSIONARY (30) desire
re-engagement in any Mission work. Accustome
to conduct indoor and outdoor meetings. Goo
education. Married, abstainer. Excellent test
monials.
MISSIONARY, 5, Lyndhurst-terrace, Bath.

A CHRISTIAN OF BUSINESS EX
PERIENCE and matured years seeks confidentia
employ. Country preferred. He would endeavou
to be of value to any Christian Lady, or Gentle
man, who for any cause are unable to superinten
their affairs, and strictly to carry out their wishe
Remuneration moderate. Has been used to Missio
work.—FIDES, 125, Denmark-road, S.E.

AS SCRIPTURE READER.—
Twelve years' experience. Reference to the
Rector of St. Peter's, Nottingham.

BUTLER.—A respectable, middle
aged Manservant requires a situation as Butler, o
single-handed. Town or country. Good reference
Personal character.
H. W., Custen, 104, Mount-street, W.

RE-ENGAGEMENT wanted a
Missionary. Town or country. Several year
experience. Total abstainer.—Miss NEWMAN, car
of Mrs. Lovell, Paradise, Newton Long Ville
Bletchley, Bucks.

HANDY MAN AND WIFE.—A Lad
highly recommends above. Christians and abstain
ers. Man, bricklayer by trade, understands hous
or roof repairs. Frequently testifies at Lockhart'
and other meetings. Has a thrilling history; a
second Billy Bray. Wife a plain cook and first-rat
laundress. Ages 48 and 50. No children.—C. BAL
LANCE, 58, Fellows-road, South Hampstead, N.W.

POSITION OF TRUST required, in December, by Gentlewoman (Evangelical), where thorough knowledge of household management and practical cookery would be valued, in return for comfortable home and small salary. No teaching. No agents. Reliable reference.
M., Y.W.C.A., 41A, Pyrland-road, London, N.

WANTED, BY A CAPABLE and intelligent Christian young Woman, highly recommended, situation as Mother's Help, Nursery Governess, Attendant on invalid, or any similar position.
Miss HUGHES, 60, Pyrland-road, Canonbury, N.

MATRON, Laundry or Home.—Re-engagement wanted. Many years' experience. Energetic, cheerful, economical, great tact, good disciplinarian. Member Y.W.C.A. Aged 34.
J. H., 64½, Messrs. Deacon's, Leadenhall-street, E.C.

PARISH NURSE.—Young Woman, age 25, seeks engagement as Parish Nurse. Has hospital experience, with knowledge of midwifery, and understands working amongst the poor. Town or country.—MCK., 4, Royal Mint-square, E.

HOUSEKEEPER, where servant is kept. Thoroughly domesticated, good plain cook, and needlewoman, economical manager, middle-aged; Christian, abstainer. Good references. Or post of trust.—H., 200, Great Portland-street, W.

TWO LADIES (24 and 27, sisters), with excellent testimonials, desire to obtain engagements together. Thoroughly domesticated and accomplished. Singing, pianoforte, drawing, painting, French, shorthand, needlework. One excellent housekeeper, one correct accountant, correspondent, or governess.
R., Merrywood Hall, Southville, Bristol.

A WIDOW, accustomed to travelling, wishes for an engagement as Attendant on a Lady, or an invalid going to the Colonies, for the voyage, or a longer period.
Mrs. L., 151, Grange-road, Bermondsey, S.E.

A CLERGYMAN'S DAUGHTER seeks situation for Biblewoman, or as Lady Help, Companion, Caretaker (mission-room, &c.) Age 30. Salary no object. Also for Mother and Son (18). Willing to do anything, Both have furniture.
St. Mary's Vicarage, Surrey-square, London.

LADIES' MAID.—A Lady highly recommends a nice Christian Maid for any Lady intending to spend the winter in the south of France, or in some equally mild and healthy climate. Her constitution is too delicate for the north, but she is perfectly capable for a situation as Ladies' Maid. She can do plain dressmaking, and has proved herself a faithful and valuable servant. She speaks German and English.—For further particulars apply to Mrs. KELLY (wife of the English Chaplain), Gothenburg, Sweden.

A LADY can recommend a young Woman as Assistant in a Fancy Shop. Good fancy and plain needlewoman. Good manners and appearance. Small salary and comfortable home required.—Mrs. EVANS, 56, The Grove, Ealing, W.

AS USEFUL COMPANION or Maid to one Lady. Very good needlewoman; a comfortable situation wanted.
A. W., 182, Green-lanes, Finsbury-park, N.

A YOUNG PERSON, age 28, seeks an engagement as Useful Companion or Maid. Good needlewoman, and plain dressmaker. Over two years' reference from last situation.
W., 19, Albert-street, Regent's-park, N.W.

COMPANION-HOUSEKEEPER, or entire charge in small Home. Well-educated Lady (32). Experienced, fond of children. Cheerful. Good needlewoman. Baptist. Excellent references.—Y.W.C.A., 20, Wilson-street, E.C.

A YOUNG LADY, Y.W.C.A., who has worked a branch, seeks an appointment in Institute or Home, her chief object Christian work. Is well known to Y.W.C.A. workers. Would commence on small salary.
L. A. P., Christian Union Buildings, Dublin.

MAID TO ELDERLY OR DELICATE LADY.—A Lady wishes to recommend a highly respectable person, accustomed to illness. 3½ years' reference. Age 40.
LEWIS, 128, Goldhawk-road, Shepherd's Bush.

LADY HIGHLY RECOMMENDS Christian servant as Nurse to walking children, Useful Maid, or any place requiring trust. 8½ years' character. Willing to go abroad or travel. Age 34. Disengaged December 15.
Mrs. C., 36, Palmerston-place, Edinburgh.

A LADY, well educated, certificated trained nurse, seeks appointment as Companion to invalid, or in other position of trust. Would go abroad. Good testimonials.—Address, stating salary, MURIEL, Quorndon, Loughborough.

A SITUATION WANTED in a Christian Lady's household, where the duties are light, for a delicate Girl of 17. Beautiful needlewoman, and very gentle, quiet manners.
Girls' Reformatory, Ipswich.

UNDER-NURSE.—Will any Lady take a young Girl, age 16, as Under-Nurse.
SECRETARY, 113, High-street, Newport, I. W.

RE-ENGAGEMENT desired as Mother's Help in Christian home. Thoroughly domesticated. Fond of children. Abstainer. Wages from £14. Ample references. South of England preferred.
E T., 19, Barnstaple-street, Southmolton, Devon.

A LADY WISHES to find a place as House-Parlourmaid for a strong, active person, where total abstinence is followed.
Lady F., [illegible], Chapel-street. Grosvenor-place.

MISS MEREDITH BROWN wishes to find a situation for a clever and intelligent Girl, (aged 16), where she would receive Christian training as well as careful supervision.—Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

AS GENERAL SERVANT.—Good character.
MARY GARDINER, 3, Cheltenham-place, Acton, W.

WILL ANY LADY give a start to a Girl who has been out of place from ill-health. Year's good character.—Miss E. NICHOLSON, 28, Queen Anne's-gate, Westminster.

WILL ANY CHRISTIAN LADY take, as General Servant, a fallen Girl of 15, most anxious to regain her character. The last place four months.
Miss EDITH CORDEAUX, Woodford, Essex.

A LADY WISHES to find a place for strong, willing Girl (15 as Kitchenmaid, or general service with kind, firm mistress to overlook. Mrs. BROWN, 6, Trumpington-street, Cambridge.

Appointments, Situations, &c., Vacant.

SECRETARY.—Wanted for the Railway Mission, a Christian Gentleman to act as Secretary. He must possess the highest qualifications.—Apply by letter only, stating full particulars, to H. W. FRY (Hon. Sec. *pro tem.*) Dashwood House, London, E.C.

ARCHITECT AND SURVEYOR.—A vacancy as Pupil for a suitable Youth. Premium required.
ARCHITECT, 1, Station-road, Redhill, Surrey.

COACHMAN wanted, to help in House and Garden. Married Man. Christian and abstainer.—Mrs. MILLS, Cranwell House, Rusthall, Tunbridge Wells.

MANAGERESS.—Required at once, a thoroughly competent Manageress for a Ladies' Restaurant. No one need apply who has not had previous business experience. Highest references required. Personal application before 11 a.m. to
Mrs. D., 39, Bryanston-square, W.

DEAF AND DUMB INSTITUTION, Derby.—Wanted, as Helper, Christian Woman with knowledge of dressmaking and good needlewoman. Early riser, strong and trustworthy. Salary £18 per annum.—Address with reference, age, experience, &c., to HEAD MASTER.

FOR BIRKENHEAD RESCUE HOME.—An Under-Matron (Protestant, abstainer). Twelve girls. Must understand needlework, laundry, and cooking. £16. Must have tact and good judgment.
Mrs. MEDLEY, Beresford-road, Birkenhead.

CHURCH OF ENGLAND MISSION WOMAN wanted. She must be thoroughly Protestant, young, strong, and well recommended.—Apply personally, to Rev. J. STAREY, St. Thomas' Vicarage, 82, Westminster Bridge-road.

PAGE wanted, middle of December, Abstainer. Must be well recommended. Small, quiet household. Also Lady recommends a PAGE, nine months in her service.
17, Leyland-road, Lee, London, S.E.

PAGE.—Wanted, early in December, a reliable Christian Lad, between 15 and 18 years of age, to act as Page under a parlourmaid.—Apply by letter, with references, and stating wages required, to Mr. W. MAEERS, Christowell, Boscombe, Bournemouth.

CHRISTIAN LADY wanted to reside on Y.W.C.A. premises in Devonport, and to take interest in the work. Rent free; not board.
HON. SEC., 37, Torrington-place, Plymouth.

REQUIRED about the middle of January, two thoroughly Christian servants as General, and House-Parlourmaid. The former with fair knowledge of cooking; the latter, good needlewoman. Comfortable home, with good wages.—Mrs. BARNES, Bro-dawel, York-place, Newport, Mon.

ENERGETIC CHRISTIAN PERSON wanted to assist in the management of girls, and make herself useful. Christian home, board and wage (work easy).—W., 43, Shaftesbury-road, Stairfoot, Barnsley, Yorkshire.

A TRAINED NURSE wanted immediately, not under 25, for the Invalid Asylum, a small temporary home at Stoke Newington, for respectable women, not mentally affected. Salary £25 to £30 without uniform.—Apply by letter, to HON. SEC., 172, Church-street, Stoke Newington.

AS MOTHER'S HELP.—A Christian young Woman wanted in a family where there are two children. A servant kept for house-work.
M., 20, Paternoster-square.

MOTHER'S HELP wanted, in Evangelical Clergyman's family, to teach two young children. Music required. Comfortable Christian home offered, with small salary.—ALPHA, 1, Park-villas, Knowle-road, Totterdown, Bristol.

EAST LONDON HOSPITAL FOR CHILDREN, Shadwell, E.—Wanted, a Head Laundry-Maid. Wages £20, with board and lodging.—Apply to the MATRON, at the Hospital, from 10 to 12 noon.
ASHTON WARNER, Secretary.

A HOUSE-PARLOURMAID wanted. Good-tempered, conscientious, and clean; understands her duties. Wages £16. Small family.
K., 6, Montpelier-row, Blackheath.

SUPERINTENDENT required for a Home for Working Girls in London. A woman of capacity, full of sympathy, common sense, and love to Christ. A good housekeeper: age not to exceed 30. No personal interviews.—Address by letter only, to JOHN SHRIMPTON, Esq., 2, Westminster-chambers, London, S.W.

USEFUL MAID for elderly invalid Lady, in the country. Good reader and needlewoman. Abstainer. References required. A Christian valued. Age 35 to 45. State height.
Box No. 5, Launceston.

GENERAL SERVANT wanted. Must be good plain cook, early riser. Also Christian Girl as nurse to three children. Must be strong, healthy, and fond of children. Both abstainers.
Mrs. GRAY, Slindon, Arundel.

GENERAL SERVANT.—Wanted December 20, a thoroughly conscientious young Woman as General Servant, to do plain cooking. Another servant kept. Must be clean, and industrious, and of good personal character.
St. Stephen's Vicarage, North Bow, E.

GOOD PLAIN COOKS, NURSES. House-Parlourmaids, and good General Servants wanted. Town and country. Good wages. Quiet, comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamped envelope for reply.

AGENTS WANTED for the Sale of the Universal Tea Company's Celebrated Teas. Liberal commission.—UNIVERSAL TEA COMPANY, 137, Fenchurch-street, London, E.C.

£6 MONTHLY easily made by selling our celebrated Teas in packets, French Coffee in tins, and Cocoa.—Write for particulars to OLIVER, OLIVER & Co., 301, Southgate-road, London.

A GENERAL SERVANT wanted.—Must understand plain cooking. Good character indispensable.
Mrs. GOTELEE, Medstead, N. Alresford, Hampshire.

A USEFUL OR LADY HELP wanted, to wait on a helpless Invalid Lady. Assist in light housework. Strong enough to lift. Age about 35. £16 to £18, all found except beer.—A. B., Holland's Library, Earl's-court-gardens, S.W.

CAN ANY GENTLEMAN recommend a Groom, out of livery, to be under good Coachman. Christian Churchman and abstainer appreciated.
L., Sharp's Library, Berkeley-square, London.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

WEST CENTRAL HOTEL,
97, 99, 101, 103,
Southampton-row, Russell-square.

This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

BEDFORD HOTEL, London.—93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

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BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

HASTINGS.—BOARDING ESTABLISHMENT. Sunnyside, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Can be well recommended. Hall and staircases heated in the winter. Smoking-room.
Proprietress, Mrs. BUTTERWORTH.

BOURNEMOUTH.—Furnished Apartments. Central, sheltered position. South aspect. Near pier and gardens. Hot and cold water baths. Terms moderate.
Mrs. MOON, Ootacamund, St. Peter's-road.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

SOUTH SHORE, near Blackpool, Lancashire.—Comfortable Apartments, pleasantly situated, near sea and station. Good cooking and attendance. Winter terms.—E. F., 2, Tolson-villas.

BROADSTAIRS.—Seafield Boarding Establishment. Best situation in town. Close to sea. Liberal table, with every home comfort. Terms moderate. Very highly recommended by all who have visited. Special terms for permanent boarders.

HASTINGS BOARDING ESTABLISHMENT.—Cornwallis House, 28, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Late dinner. Smoking-room. Good winter home. Well recommended. Terms from 30s.—The Misses WOOD.

ANNESLEY HOUSE,
186, EUSTON ROAD, N.W.
Residence for Lady Students & Christian Workers,
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

NEWTON ABBOT, S. Devon.—A quiet, Christian Home offered to a Lady or two Sisters for the winter in this mild climate. Good references given. Terms moderate.—E. M., care of Mr. Lawrence, 37, Queen-street, Newton Abbot.

ALL SEEKING APARTMENTS or Board (towns, suburbs, country, seaside, or anywhere) should call or write, stating wants. No charge whatever. Only fee (2s. 6d.) paid by those who let. All wishing to Let rooms or obtain Boarders should write for prospectus, sent free.—BROOKES' Apartments Agency, King-street, Cheapside, London. Agencies everywhere.

HOME.—The friends of a Lady or Gentleman mentally or physically weak, or otherwise requiring care and SUPERVISION (not insane), are offered a comfortable HOME, with every medical and other attention, by a married TOTAL ABSTAINER of great experience, living in the south-west of England, within easy access of London.—SUCCESS, Tayler's, 154, Fleet-st., London, E.C.

ELECTRO-HOMŒOPATHIC HOME AND NURSING INSTITUTE.—Addison House, 96, Addison-road, W. For treatment by Count MATTEI'S Remedies, Massage, Galvanism, and Electric Baths. Private rooms, superior cookery, and every comfort. For all information apply LADY SUPERINTENDENT.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Arrangements for winter residents. Terms 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH, Mancetter, West Cliff.—Superior Family Boarding House. Best position, close to sea and pines. Very comfortable winter residence. Terms moderate. Liberal table
Address PROPRIETRESS.

MISS KENNEDY'S HOLIDAY AND INVALID HOME for Boy Clerks and Apprentices in business houses. Terms 15s. weekly. Motherly care and nursing, Christian influence. Sea front. Southern aspect.
Lichfield House, Eastbourne.

BOURNEMOUTH.—West Cliff.—Comfortable Apartments, with board if desired. Pleasant situation, close to sea, and central. Moderate terms for winter months.
Miss SOYER, Bradgate, St. Michael's-road.

BOURNEMOUTH.—To Let, furnished, Sitting-room, with one or two Bed-rooms on same floor. Comfortable, convenient; cheerful situation. Good cooking and attendance. Piano. Terms 21s. weekly.
Mrs. MATON, 54, Holdenhurst-road.

BOURNEMOUTH.—Comfortable Apartments, best part of West Cliff. South aspect; good sea views. Board if required. Terms moderate.—PROPRIETOR, Holly Hurst.

EASTBOURNE.—Comfortable winter Apartments.—South aspect, close to park and sea.—Drawing, dining, two or three bed-rooms let together or separately. Bath-room. Excellent references.
E. H. A., Helstonleigh, 37, Jevington-gardens.

HASTINGS.—Boarders received on moderate terms at a Training Home for Girls. Opportunities for work among the flower-sellers living near. A Furnished Room offered to a voluntary Rescue Worker, in a small Refuge, to assist the Lady Superintendent. Visitors are requested to send work to the Mount Pleasant Laundry.
SECRETARY, 1, Belgrave-terrace, Hastings.

HASTINGS.—Pleasant winter Apartments in nice warm little house close to sea and town (best part). Sitting-room and bed-room 18s. 6d.; or homely board from 17s. 6d. weekly. Good cooking.—HOMELY, *Observer* Office, Hastings.

HASTINGS.—Apartments, Board and Residence, or House for the winter. Central position; sunny, south aspect. Three minutes from sea and station. Well recommended. Moderate terms.—Mrs. HARDEN, Avondale, Cornwallis-terrace, Hastings.

HASTINGS.—A Clergyman's Widow offers comfortable Home to a Lady for the winter. House detached. Near church, sea, and shops. References. Terms moderate.—S., Tendall, Bookseller, 4, Bank-buildings, Hastings.

EALING.—Superior Christian Home offered to Lady or two Sisters, in the most pleasing suburb west of London. Private villa residence. Two only in family.
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HOME OF REST FOR LADIES, FOLKESTONE.—There are now vacancies in this Home on reduced terms for the winter months.—For particulars, write (enclosing stamped envelope), to
Mrs. DEAN, 4, Ingles-road, Folkestone.

(*Continued on page 34.*)

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WITH VERSES BY
FRANCES RIDLEY HAVERGAL
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DESIGNS BY THE
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AMERICAN NOTES.

A SAD occurrence has just come to light—the onsecrating of a Buddhist temple in New York City. This temple, which makes no preensions as an edifice, is located on Nassautreet. It is concealed from the curiosity and ccess of the "profane," by a shop, or office in ront, through which the initiated must pass to nter the sacred shrine. This is said to be duly quipped with an idol, with rare mystic paintngs, and with a sacred oracular crystal. The valls of the temple are enriched with twentyive memorial shields, each bearing some egend in Sanscrit, these being donated by the wenty-five Theosophical Societies of the United States. It is no Chinese joss house, but a high-toned sacred resort, where the cultured in occult religion meet at stated times each month for worship, meditation, and training "in the mysteries."

And this in an age of Christian missions! in a land of Christian Government! in a city of Christian energy! Alas! we seem to receive it as *only another wonder*, and offer no protest.

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While the fight is going on in Boston over Swinton's History, which was suppressed by the priests from the public schools, because it told too truthfully the story of indulgences which Friar Tetzel sold for the benefit of the great Church of St. Peter at Rome, Father O'Conner, the ex-priest and able editor of *The Converted Catholic*, is casting in an antidote, through the effectual Gospel work which he is doing among inquiring Romanists in New York, Philadelphia, and other large cities. More Roman Catholics (and some of them cultured priests) than Protestants have an idea of are consulting this estimable and devout ex-priest for guidance out of the meshes of Rome, and instruction into the truth of Divine forgiveness, through Jesus Christ alone. As the fruit of his modest, personal ministry in the past five years, *eight hundred* Catholics have been brought to the saving acceptance of Jesus Christ.

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Another hopeful work is that among the seed of Abraham. The Hebrew Christian Mission of Rev. Jacob Freshman, in New York, has, like Joseph's fruitful bough, "run over the wall," and quite recently took root in Philadelphia. It was a touching sight, a few days since, when in a medical mission room in that city thirty-three Israelites gathered around a table covered with Hebrew, German, and English Bibles, to learn what Moses and the prophets had written concerning their Messiah; and how all was fulfilled in that Jesus now preached unto them. American Gentile Christians are learning that the great lever in their hand to move the heart of the most disbelieving Jew is to show them the glorious unfulfilled prophecies of Scripture concerning their own nation. This once grasped, *faith in Him*, who is the "Desire of Nations," follows speedily.

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One of the latest surprises in non-evangelical circles has been the confessions of the noted Fox sisters—the modern revivers of ancient spiritualism—to fraud and hypocrisy, throughout their public career. Their showing has been such a bad one personally as to provoke unpitying disgust. They sowed thistle-down. The harvest is beyond their control: no confession at this late day can undo the mischief wrought, or liberate the souls bound in chain of hell through their lying wonders.

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The McAll Mission of France has many warm sympathisers in America. On November 8, the American McAll Association held a formal opening of their new Bureau in Philadelphia; it was an occasion of rare interest. The deep sympathy which American Christians feel in the evangelisation of France was indicated by the presence of such men of high evangelical standing as Bishop Nicholson, the Rev. Dr. McVicker, Bishop Whittaker, Dr. Arthur T. Pierson, Dr. George Dance Boardman (Adoniram Judson's step-son), and the Rev. Dr. L. T. Chamberlain, to whose first thought, afterwards developed by the late lamented Miss Beach, the McAll Auxiliaries of America owe their parentage. Of these branch missions there are now sixty in America. This work is exclusively a woman's work, the whole official staff, with a single exception, being ladies.

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Some genuine alarm is being felt over the revelation that the Roman Catholic Church is getting an undue proportion of public money from the Indian Bureau at Washington for the ostensible support of Indian children, but in reality for the purpose of making Roman Catholics. Reliable figures show that they get vastly more than one-half the public money appropriated for Indian schools, though they do not comprise one-ninth of the population. Last year Government paid for the education of Indian youths the sum of 318,147 dollars 25 cents; of this only 141,555 dollars 20 cents went to the non-Catholic schools. The large proportion, 176,691 dollars 15 cents was, manipulated by the Catholics, and for what purpose the unchanged spirit of the Romish Church too plainly indicates. As this is contrary to our form of Government, American people have a right to call a halt, and stop their money from being devoted to sectarian uses.

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We chronicle a remarkable testimony to the inexhaustible depth of Scripture truth. Recently, in an address at West Virginia, the devout and revered president of Crozer Theological Seminary, Rev. Dr. H. G. Weston, said: "For fifty years I have read through the New Testament every month, yet I never go to a meeting and hear a man read a chapter without feeling that I have learned something new from hearing that chapter read."

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Police records show that thousands of immigrant girls are annually led astray from the original worthy purposes for which they came to this country, For their protection, and also to take under training and supervision American girls designed for domestic service, is the worthy object of the "Sunshine Mission," now being projected in New York city. The organisers will form a joint stock company, and after being chartered and duly incorporated, will start with a capital of 50,000 dollars, divided into 50,000 shares. Two buildings are to be erected, one in New York and the other probably in Philadelphia. It is proposed to make the Homes of the Mission self-supporting.

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The event of events to an American citizen, Presidential election, has come and passed. Apart from all political preferences, one acknowledgment is on every honest lip, "A genuine Christian man has been elected." His own party looks most confidently for him to pursue a vigorous and wholesome policy. The Church of God in the United States rejoices in knowing that our chief magistrate elect is a man of prayer, whose firm trust in God has throughout the past of his career been as distinguishing a feature as his wise statesmanship.

RAILWAY WORK IN AMERICA.—Our recent visitor, Mr. Herbert Fairfax, of Sydney, writes to us from Denver, Colo., on his way back to Australia. Referring to a statement in a recent report in our columns that "spiritual effort is not characterised by anything like vigour" in work among railway-men, he says:—"Having passed through some of the head centres of railway work in this country, permit me to say that the statement is hardly correct. I have found that true, earnest, Christian work is carried on amongst railway-men by Bible-class study, prayer-meetings, and individual dealing to lead men to Christ. I believe it can be shown that many have become faithful disciples of the great Master."

LIVERPOOL SHELTERING HOMES.

Dear Sir,—The work at this Home is fully set going for the winter. We have already a pretty large-sized family of boys and girls rescued from terrible want and misery. The poor relations who called to see them said they did not know their own children again, so wonderfully were they transformed in the short time of kindly handling.

I have in my mind yet the despairing look and cry of one deserted young mother, her lot made ten thousand times more bitter by seeing her helpless children pining for want of food and warmth. She had pawned her jacket for a bit of bread to soak for the baby dying in her tired, weary arms. She was wet with the drenching rain-storms, and completely worn out in tramping the streets seeking something to do. A neighbour's damp cellar was all she had to creep into these awful stormy nights. It is a wonder that reason holds its sway under such terrible misery.

A little fellow came in to-night, who has been deserted both by father and mother. He has been for three years seeking them on the streets of five big cities. When asked how he would behave if taken into a good home, he remained quiet for a moment; then, with a sob, he burst into tears, and said, "I never had a good home, but I think you'll find me a good boy, if you'll try me." These children have had no loving hand to care for them, and with every form of evil around their young feet, how can they but grow up evil? Yet we find them most amenable to kindly training and gentle treatment.

Our widows' sewing class of 300 has resumed for the winter its happy afternoons; the slice of meat and the warm tea is a great boon to them. I do not suppose one of them possesses a blanket, though they are old and rheumatic, and live in poor cellars, sadly in need of warmth.

We sorely need help for the children. The bright gleam of constant sunshine in this work among widows and orphans is the stream of letters coming weekly across the sea from the happy ones we have succeeded in placing into more comfortable surroundings. These letters tell us how grateful they are for being got into such good homes, and cheer us in our own work of rescue, training, and emigration. We need help for the general work this winter, and also the means to complete the new premises. Our Hon. Treasurer is Mr. R. F. Lang, 4, Chapel-street, Liverpool. Louisa Birt.

GOVERNESSES.—Miss C. F. Ryffel, Bienvenue, 3, Colville Houses, Talbot-road, London, W., directress of Home for Foreign Governesses, writes:—"Kindly let your readers know that we are ready to receive applications from families for foreign governesses for the holidays."

SHAFTESBURY HOUSE, MARGATE.—This seaside Home of the Young Men's Christian Association continues not only to serve a very useful purpose but to command wide-spread appreciation. This is made abundantly clear by the sixth annual report, which states that during the past twelve months no fewer than 942 visitors stayed in the Home. The Bible-readings and Gospel-meetings have been well sustained, and many among the visitors have done good outdoor and other evangelistic work during their stay.

WOMAN'S MISSION TO WOMEN.—The work of this agency in various parts of London is at once difficult and encouraging. Since the perpetration of the recent horrors in the East-end, additional efforts have been made to induce outcast women to leave their sad course and evil surroundings. The success has been very marked, and many who were previously inaccessible to the entreaties of the missionaries are now ready to listen to their loving appeals. It is most desirable to extend the work, as the mission houses are full nearly every night. Steps are also being taken to provide temporary shelter; but the want of funds greatly cripples the Committee. The secretary is Mr. A. J. S. Maddison, 32, Charing-cross, S.W.

ORPHAN HOMES OF SCOTLAND.

The annual meeting of friends and subscribers to these Orphan Homes was held last week in the Christian Institute, Glasgow. A band of children from the Bridge of Weir Homes sang with fine effect a number of airs and hymns. Sir **William Collins** presided, and a well-filled platform of ministerial brethren and local gentlemen supported him.

The Chairman said the past year had been to Mr. Quarrier one of considerable trial; but, although his faith had been tested, he had, as in the past, received the support required. The fact that during the past year he had received more money both for maintenance and for buildings was a great testimony to the value in which Mr. Quarrier's services are held by friends scattered all over the country. It was not astonishing that his demands were increasing, for Mr. Quarrier had seen year after year the need of the enlargement of the work in which he was engaged. The people of Scotland had entire confidence in the way in which he had managed the noble enterprise. The sum required for the maintenance of the Homes is something like £30 per day. Since the commencement of the Mission, Mr. Quarrier has sent about 3000 children to Canada. It is satisfactory to know that 95 per cent. of these have turned out well.

Dr. **Marshall Lang** spoke of Mr. Quarrier's work as an important contribution towards the solution of the social problems which are exercising the intellect, the heart, and the conscience of our time. It is taking hold of our colleges. A professor of Divinity told him the other day that there were 40,000 one-roomed tenements in the city of Glasgow, and waxed indignant at the landlords of such tenements, wishing they could be summarily dealt with. If we could strike at the root of the evil—viz., the public-house and its baneful influences, we would go far to remedy this overcrowding. Dr. Lang declared this work to be remarkably wise, and admirably administered. He had been round a great bit of the world, and he had seen nothing so fair and nothing so admirable as that children's town at the Bridge of Weir.

Mr. **Alex. Allan** said he had been struck in reading the report with the fact that contributions came, not only from all parts of Scotland and England, but from various parts of the world. This shows the widespread interest felt in Mr. Quarrier's Homes. As to the social problem alluded to by Dr. Lang, he believed that if the working classes would give up the use of strong drink and cease smoking tobacco, there would soon be no demand for one-roomed houses.

Mr. **Quarrier** then gave some particulars with regard to the past year's work. The money received from all sources was £18,965 19s. 5d., the second largest sum contributed in one year during seventeen years. It had come in pounds, shillings, and pence, and had arrived just when it was really needed. In the same time 390 children were admitted, and these, with the 622 with which they began the year, made up a total of 1012 who had passed through the Homes in the twelve months. In addition a night's shelter had been given to 1088, who had not even one-roomed houses to live in, but were houseless. Then, to a certain extent the School Board had been assisted by the Mission, for hundreds of children whom no School Board officer could touch, and whom no power on earth could keep in order had been reached by this agency, and by God's blessing set in better paths. During the twenty-four years in which he had been engaged in rescue work he had been asking the magistrates to control the children on the streets, but up to the present time nothing had been done in that direction. In the course of those years thousands of poor children had passed into reformatories, and become criminals. He laid the blame of these children becoming criminals at the door of the magistrates. Every week he saw boys and girls passing into the criminal ranks who could be saved from that fate if these rulers would act. So far as the Homes were concerned, they had been the means of saving to the ratepayers certainly not less than £200,000. Surely, therefore, he had some right to be heard as to the best method of saving street children. Fifteen hundred of them were now on the streets selling newspapers, matches, singing, and begging, and from these largely sprang the criminal class. The citizens should bestir themselves, and teach the men whom they send to the bench that they had a duty towards the poor children. Until something is done to remedy this dreadful evil, by the supervision of the streets, all the efforts of the industrial schools, all the efforts of the Orphan Homes, all the efforts of the training ship *Cumberland*, all the efforts of Sabbath-school teachers and of others, will be much hampered and interfered with. The surplus of £40,000 from the Glasgow Exhibition, it seemed, was to be spent on an art union. As to the orphan and the fatherless, there was never so much as a whisper about them. He wondered if these men had any heart in them, that they could give all that money to the wealthy and not remember the poor, one of the first doctrines of our common Christianity. The best thing they could do would be to build almshouses with that money. Glasgow required such houses for its houseless ones, for its poor widows; yes, for its decent widows, with probably six mouths to fill and rent to pay on 6s. a week. By far the greater part of those he helped were from Glasgow, and he did not think that the city had yet risen to her responsibility in this matter. Twelve cottages are still required, an Invalid Home for boys, and additional accommodation for laundry work. These, Mr. Quarrier felt sure, would all come, for He who hath helped will help, and would yet do exceeding abundantly above all that we can ask or think.

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Mr. CHAS. INGLIS at QUEEN'S PARK.

A most blessed work has been witnessed in the mission just brought to a close in the Queen's-park Hall, Harrow-road. Mr. Chas. Inglis has been preaching nightly to the crowds who thronged the building to hear the message of peace from his lips, and the power of God has been wonderfully displayed. The touching scenes in the after-meetings will not be easily forgotten. Stout-hearted men, who have had their consciences ploughed up, have sobbed like children, as they thought of the past, and have been led to the inquiry-room, to be pointed to the Lord Jesus. Numbers of backsliders (some of whom have been wandering for years from the Father's house) have realised what it is to be forgiven and restored to communion. Many a mother has had the desire of her heart granted, in seeing her children brought to Jesus, and wives, who remained at home to pray for their husbands, have had the joy of seeing them return confessing Christ.

The afternoon meetings, for women only, addressed by various ladies, have been much blessed. God's own people have been greatly blessed. Some who had never been workers before, have been directing the anxious to the Saviour. It has been a great joy to see Christians of all denominations working so unitedly, to extend the Redeemer's kingdom.

EXHIBITION HOUSE.—The Home at 58, Eardley-crescent, South Kensington, for young women employed in the Exhibitions, has proved a great blessing during the past six months. Miss C. M. Gough, of the Restaurant Branch, 14, John-street, Bedford-row, writes that it is very desirable that the Home should be opened again for the winter exhibition at Olympia. Already promises have been received of over half the sum required (£90) to start the Home afresh, free of debt, on Dec. 1. On Dec. 17, a four-days' sale of work will be opened, for the benefit of the Restaurant Branch in John-street.

VILLAGE MISSION WORK.

Mr. **W. Catlin** thus writes:—I have recently been on a visit to a village pastor and evangelist in Herts, and feel constrained to put on record what I have seen and heard. Some eight or nine years back Mr. G. D. Shipley was invited for a fortnight's mission to Breachwood, situated midway between Luton and Hitchin, the scene of John Bunyan's labours (in this Breachwood Chapel may still be seen the old pulpit in which he preached), this and other places of worship came into existence through the itinerant labours of the Bedfordshire tinker.

The success attending Mr. Shipley's special services led to their nightly continuance for more than two months, and finally to his being asked to take the oversight of the church; the building holds about 400, and has been the scene of a blessed work of God; the district is but thinly peopled, but 150 have been baptized and received into fellowship. It has a Sunday-school of nearly 200 children and young people, a congregation such as is not often to be found in a village; a men's Bible-class has been conducted for years by a good brother in the church, and a women's Bible-class generally led by Mr. Shipley himself, and consisting of about sixty names. This good work got noised abroad, and a cry arose from other dark spots, "Come over and help us," and Mr. Shipley "armed his trained servants born in his own house" (church), and actually undertook not only the supplies but the travelling and other expense.

Breachwood is but a sample of many other places. Dilapidated chapels have been renovated, and not less than twenty well nigh deserted places have been benefited by special missions. They are now in a prosperous condition, several having settled pastors, and over others he still exercises a constant supervision. God only knows what hardships these village missionaries have to endure, to drive day after day through drenching rain, horse, harness, and man soaked and soddened; in the winter through blinding sleet, and on the high hills snow drifts so deep as to be impassable without the use of shovel to cut a way through, and often at the end of a long day's ride but humble accommodation and frugal fare. Twice within a short period this year my friend was pitched out of his trap headlong and stunned, owing to the bad and slippery state of the roads; but these Apostolic labourers account these things no hardship, and think themselves well rewarded by the warm welcome from their humble friends, and the good everywhere so manifestly seen.

The only trial they are conscious of is limited means, and their inability to do what is so much needed; demands are made on the Mission purse continually, and poor brethren who need help abound in villages as well as towns. With the exception of a little help received from a few friends, this work has been done for many years by Mr. Shipley himself; he gives his time, money, talents, horses, and all the means at his command to this his chosen work.

Last week he drove me forty-five miles in two days, over high roads, by-roads, ploughed fields, and through broad streams; and I would here say that any friend wishing for a few days' relaxation from business could not do better than write to Mr. Shipley, and arrange to accompany him on one of his missionary journeys. The Bible in these villages seemed to bring down the people like a scythe in a harvest field, so unlike anything I have seen in London.

Oh that the Lord would give our helpers in the Cow Cross Mission a little change to such work in a quiet, healthy village (not far from London). Mr. Shipley would be glad for me to look after his work in this district, as he is anxious to go and open up other spheres.

EVANGELICAL PREACHING.

The Conference on Evangelical Preaching, held last week in the City Temple, proved profitable to a large number of Christian workers. The speakers, as well as the audience, included Christians of the various evangelical denominations, and many important suggestions were made by well-known men. Rev. Dr. Reynolds, in his paper on Tuesday, which was referred to last week, dealt with the rivalry and opposition which evangelical religion has had to encounter throughout its history, and emphasised the fact that evangelical religion takes its stand on salvation by faith rather than on legal or sacramental principles. To urge, to persuade, to induce men to believe and obey the Gospel, seemed to him to be the key of the whole position, and to bring with it the service, the sacrifice, the philanthropy, the humility, the worship, the song, the obedience, the true humanity, the Christ-likeness of the family of God.

Rev. Dr. Stoughton read a paper on what evangelical preaching has done in Great Britain. After many forcible historical allusions, he said: I am sorry, indeed, to learn that there are departures from beliefs which appear to me exceedingly precious; and that there is a lessening hold on Divine Scripture as the supreme law of Christian thought and faith. But whatever shadows may overcross the prospects of our immediate future, I see glorious sunshine lighting up the fields beyond.

"What evangelical preaching, including doctrine, spirit, purpose, has done in heathen countries," was the subject of a paper by Rev. E. E. Jenkins, who reviewed the mission field and its victories. Rev. Dr. Macfarlane, of New Guinea, followed with a spirited address on the power of simple, earnest, prayerful, practical, positive evangelical preaching in the South Seas. He declared emphatically that this preaching never fails, and in terms of great joy he testified of marvellous things which he himself had seen.

On Tuesday evening a very powerful discourse was delivered by Dr. Fairbairn, on "Christ as the Revealer of God the Father."

Opening the Conference on the second day, Rev. Dr. Green delivered a thoughtful address. He urged more thorough study of the Bible, and maintained that the supreme power and highest glory of evangelical preaching is that it is a witnessing for Christ. Rev. Dr. Clifford dealt with "Mistakes regarding Evangelical Preaching." After some searching definitions and arguments, he maintained that evangelical preaching is essentially a ministry to the conscience.

Rev. Dr. Parker spoke on the evangelical spirit. Preaching to broken hearts will never be "behind the times," and the Cross will, as it has done, overcome all darkness, ignorance, superstition, and sinfulness.

Rev. Dr. Monro Gibson, in a paper on "Evangelical Doctrine in relation to its purpose," held that the moral purpose of the Bible is first. The salvation is primarily a salvation from sin, and the life is primarily a life of obedience and trust. But the moral purpose does not mark the limit; for the salvation, though primarily from sin, includes deliverance from all that is evil; and the life which is offered, though primarily a life of obedience and trust, is without limitation. Professor Davison followed with a paper on "The Breadth and Comprehensiveness of Evanglical Preaching."

In the evening Mr. Percy W. Bunting presided over a public meeting, and delivered a brief address. If the sermons were filled with the grace and truth and spirit of Christ, hearers would be filled with the same. Rev. J. Guinness Rogers spoke a word for a many-sided Gospel for all men and conditions. Some deprecate interference in politics. If, however, politics are steeped in the mire of corruption, and intrigue, and self-seeking, and ambition, it is the Christian's business to let it be seen that there is a nobler side to them, that it is possible to make the lives of men happier in a better way.

Rev. R. F. Horton delivered a telling address on the relation of working men to evangelical preaching. Much preaching lacks intellectual transparency, and this is a reason why intelligent artisans will not attend places of worship. If, said Mr. Horton, I were a listener, as I have been, of course, very often, I would never go and listen to any man who did not seem to me to be preaching what he realised at every step; what he felt, not only as the thing he had learnt as a dogma, but as a thing which had become an experience to him, and was all the outcome of his own spiritual growth. Exclusiveness and pride on the part of many who go to church and chapel, likewise repel thoughtful working men. In conclusion, Mr. Horton urged the preaching of Christ as the Way, the Truth, and the Life, in all the full force and meaning of those words.

Rev. Hugh Price Hughes followed, maintaining that Christ must be personally known before He can be effectively preached. A living and not a dead Christ must be proclaimed, not only to the poor but to the heathen aristocracy. Speaking of the needs of the upper classes, Mr. Hughes said: "We cannot walk into the drawing-rooms of Belgravia in the way in which we do into the cottages of the poor, and I do think that some of the most titled and most privileged people in this country deserve our highest sympathy. A great many journalists, and members of Parliament, and all sorts of persons there know nothing at all about Christianity, have never believed a creed, never read the Bible, and never said prayers. People of this kind have come to hear me, and have afterwards confessed to me that they have never prayed since they were born, that they have never read a single chapter in the Bible, and some of these are persons whose names you would know if I were to mention them." Christ must, the speaker said in conclusion, be preached as the Giver of a new life, bringing about a revolution in the very being of those who are created anew in Him.

The Conference closed with a public meeting, presided over by Dr. Parker, at Westbourne Park Chapel. The speeches throughout were weighty and marked by careful preparation. Our endeavour in this summary has been to give some of the more profitable remarks. Those who wish to possess a complete report will find it in an Extra Number of *The Christian World Pulpit*—a most extraordinary pennyworth.

CARDIFF STRANGERS' REST.—The sixth annual report records a number of incidents of the work. During the year 532 pledges were taken in the Rest, and 458 bags of reading matter given to seamen. The attendance at the English meetings was 26,320, and at Scandinavian meetings 5800. Miss Tilly is the hon. superintendent of the Rest, which is situate at 180, Bute-road, Cardiff.

A DISCHARGED PRISONERS' AID SOCIETY has been formed at Inverness for the northern counties of Scotland. The object of the Society will be to aid prisoners on their discharge from prison to become useful members of society by such means as procuring lodgings, furnishing temporary maintenance in case of need to individuals seeking employment, assisting in obtaining work, in returning them to their homes, or by emigration, and subsequently exercising a friendly supervision over them.

ITALY.—The November issue of *A Voice from Italy* contains many very cheering notices of earnest evangelical effort. In view of the approaching bicentenary of "the glorious return," several churches, colleges, and other buildings are projected in memory of long-to-be-forgotten sufferings and victories. The reports from various centres tell of a large amount of work, resulting in more fruit than meets the eye of the casual observer. The secretary of the Waldensian Church Missions in Italy is Major M. Frobisher, 118, Pall-mall, London, S.W.

WAKEFIELD CONFERENCE.

The second annual Conference, recently held here, was numerously attended, and the three days spent in exhortation and prayer will not soon be forgotten. The brethren who took part in the Conference were Revs. Dr. S. C. Morgan, Colin Campbell, John Luce, Grattan Guinness, John Sloan, Messrs. Wm. R. Lane, Frederick Sessions, Seton Churchill, Spencer Walton, Reginald Radcliffe, John M. McAuliffe, &c. Mrs. Menzies spoke on behalf of the Y.W.C.A. and women's work.

The subject of Conference was "The Grace of God." The first day was devoted to the consideration of its saving and sanctifying power; the second to its bearing upon the Christian's service in the world, and the hope of the Church the Coming of the Lord; the third, to the aspects of grace in the duty of the Church in the evangelisation of the world and the claims of the heathen.

On the last day addresses were given on South Africa by Mr. W. Spencer Walton, upon zenana work by Major Seton Churchill, upon women's work by Mrs. Menzies, and upon China and its needs by Rev. J. Baller and Rev. E. Williams, late of Leeds.

The afternoons were taken up by accounts of work—seaside work, by Mr. Alfred Haley; wayside work, by John McAuliffe; street preaching, by Mr. W. R. Lane; the Congo, by Rev. H. Grattan Guinness; South Africa, Mr. Spencer Walton; China, Rev. J. Baller; India, Major Seton Churchill; and women's work, by Mrs. Menzies. Gospel meetings were held in workhouses, mills, and other places by the Conference speakers.

Following up the Conference, a large children's gathering was held on Saturday, addressed by Messrs. Ridley, Lane, and Haley. In the evening Mr. W. R. Lane spoke to Christian workers on our Lord's Second Coming. Great interest was manifested. Sunday was a day of great blessing. Mr. Lane conducted three meetings, and the power of the Lord was present in the conviction and conversion of not a few.

CHANGE OF ADDRESS.—Professor G. Lyon Turner, late of Lancashire Independent College, to Highbury Villa, Mount Pleasant, Hastings, until beginning of May, 1889.

ENGLISH DEACONESS IN JERUSALEM.—On Friday, November 9, the Deaconess House was opened and dedicated to God in prayer. Rev. J. Zeller, of the C.M.S. in Jerusalem, presided, and other Christian friends were present. The sisters are asked to instruct the children of missionaries, and teachers and others of the better classes, the need of such tuition having been long felt in Jerusalem. The house is large and spacious, and so they propose to do this. Many of the daughters of Protestants are sent to the convent to be taught by nuns for want of such a school as the Deaconess House will now afford. The nursing sisters hope to go to Jerusalem in January. All information about the Deaconess House in Jerusalem may be had from Miss M. A. Lloyd, 143, Clapham-road, S.W.

EGYPT AND THE HOLY LAND.—On Wednesday and Thursday evenings, last week, two very interesting and instructive lectures were given in the Shaftesbury Hall, Bournemouth, by Mr. G. H. Lord, in connection with the Y.M.C.A. The lectures were illustrated with photographs and paintings of scenery, and by a number of friends in Eastern costume. Captain Dawson presided on the first evening, and the lecture was descriptive of a trip to Cairo, the Pyramids, the Nile, and from Joppa to the walls of Jerusalem. On Thursday evening the subject of the lecture was a tour in the Holy Land, with a vivid description of the customs and every-day life of the inhabitants of Jerusalem. Mr. Lord explained that the object of his lectures was to enable inhabitants of the West to read the Scriptures through Eastern eyes, by which alone they could be properly understood. The Shaftesbury Hall was crowded on both occasions, and a hearty vote of thanks was accorded to Mr. Lord for his lectures.

The White Cross Movement.

Dear Sir,—The White Cross Movement has now spread all over the world, even to distant Japan. Upwards of a million of the White Cross papers have been circulated. They have been introduced into many of our large public schools. One of the most experienced house school matrons states that nothing in her experience had done so much good among the boys. The papers are read and re-read with the greatest avidity. Above all, many parents have been helped in fulfilling their function of moral teachers of their own boys, the neglect of which lies at the root of the whole evil. Many a parent finds no difficulty in giving a paper such as "Purity the Guard of Manhood," or "My Little Sister," to their boys, and so opening the door for that perfect confidence between parent and son that is a boy's best safeguard. The fact that men are banding themselves together under the banner of the White Cross to reverence womanhood, to protect young girls from all wrong, to maintain the equal standard of the moral law, and themselves to wear "the white flower of a blameless life," is surely one to fire the imagination of a boy, and go far to supply an ideal of purity in his mind which will make it something to be aimed at as manly, as much as courage and honour.

This vital movement needs to be placed on a sounder financial basis. Its working expenses will always be comparatively small. An active secretary is all that is needed to start branches, and to enrol the members who send in their names from all parts of the kingdom, to conduct an enormous correspondence, to distribute literature, to organise speakers, and to bring personal influence to bear on the extreme reluctance manifested by both clergy and lay workers to grapple with a difficult and painful subject. This is already secured in the person of Rev. G. S. S. Vidal, one of the best speakers of the Oxford Union, and whose headquarters are at that University, where he can gather round him a band of voluntary helpers. These working expenses can be met by an income of from £500 to £600 a year. The Bishop of Durham is raising a fund which will bring in this amount, and £2500 has been promised in legacies.

My personal connection with the movement has ceased owing to my having entirely broken down under the terrible strain of ten years of the saddest and most difficult work that can be found. But it would be an unspeakable comfort and cheer to me if, in my long, unoccupied, and too often painstricken days, I could still give some help to the movement for which I have laid down all that makes life precious. There are mothers and fathers, I feel sure, who have been helped in guarding their own boys, who would gladly give a thank-offering for them; there are men who would willingly show some mark of sympathy to one who has laid down health and strength in fighting the battle of her own womanhood. There are thoughtful minds who know that the greatness of England rests upon the pure manhood of her sons, and on the arrestment of disintegrating forces of impurity, which are silently at work below the surface, and who would gladly help the movement.

The treasurer is Lord Kinnaird, 1, Pall Mall East, London; and the secretary, Rev. G. S. S. Vidal, Museum Close, Oxford.

Very faithfully yours, Ellice Hopkins.
Percy House, Brighton.

Rev. G. S. S. Vidal, Museum Close, Oxford, also writes to say that a great extension of the work of the Society is proposed, by means of special committees in all large towns. He appeals for volunteers, who will undertake to distribute papers to their Bible-classes, and Christian Associations of all kinds.

A HEROIC TEACHER.

A letter recently received from Miss Annie Sanderson, one of the teachers in the girls' school in connection with the China Inland Mission at Chefoo, contains the following particulars relative to the death of Mr. Herbert L. Norris, the headmaster of the boys' school at Chefoo, already referred to:—

"Help, in the way of additional teachers, for the boys' school here has not yet arrived; and the events of the past week render the need now more than doubly urgent, as Mr. Norris has gone in to 'see the King in his beauty.'...His life, and to crown that his death, were a literal laying down his life for those whom he loved. He was terribly overworked, though that was not the cause of his death, and his great trouble was that he could not give the elder boys in the school the attention he felt they needed. But with so many boys (forty), and only two masters, who had not only to teach, but to constantly supervise out of school, he felt it impossible. Besides that, his position as principal involved a good deal of correspondence, &c.

"A week after his return from a brief holiday in Japan he was bitten, in the schoolroom, by a dog which had attempted to attack some of the boys, but he placed himself before it. He stayed to kill the dog before going up to the doctor. That kept him about twenty minutes, and, of course, the poison had circulated. The bite was cauterised and nothing more heard of it. On Sunday week he was at church with the boys, looking particularly bright and well. On Monday he laid up with what he thought a cold; on Tuesday became delirious and acted rather strangely. The doctor had him brought to his house, and treated him so skilfully and mercifully (keeping him under the influence of chloral and opium) that the very painful symptoms of hydrophobia were not allowed to develop. On Thursday morning he entered into rest. He had no idea he was going, so it was just falling asleep and waking with Christ. The funeral took place on Friday afternoon, both schools following. Mr. Norris was shortly expecting out the young lady to whom for some time he had been engaged to be married. He leaves also a mother and sister."

ROME.—Mrs. Dawes, formerly of Pozzuoli, Naples, has opened a hotel at Rome, at 57, Via Sistina. Mrs. Dawes's hotel at Pozzuoli was for many years a pleasant staying-place for English travellers, as well as a centre of Christian effort.

REV. PEACHY T. WILSON, M.D., of the American Methodist Episcopal Mission, Budaun, N.W.P., India, writes on October 30:—We have baptized during 1888 some 240 persons—five of these from Islam, most of the others from low caste Hindus.

UNOCCUPIED FIELDS.—There is not a single Bible missionary in Beloochistan, Afghanistan, and the French possessions in Anam and Tonquin, nor in Siberia or any of the adjoining countries under Russian rule. Church of Christ, wake up!—*Bombay Guardian.*

WORK IN ROME. — Bishop Cheetham (ex-Bishop of Sierra Leone) has taken the chaplaincy of Trinity Church, Rome, for this season. He is a decided evangelical, and his preaching not only brings out strongly Gospel truth, but has a spirituality in it. Meetings in connection with the Y.W.C.A. are held monthly by the secretaries, Mrs. Young and Miss Simpson. Any members of the Y.W.C.A. coming to Rome will be welcomed, if they call on Miss Simpson, 3, Piazza di Spagna.

FOREIGN EVANGELISATION SOCIETY.—The fifteenth annual report of this Society contains notices of mission work in several countries towards which the Society makes grants. The door is wide open, but the fewness of the labourers is deeply deplored. It is gratifying to read of Catholics being converted, not only to Protestantism, but to Christ, and also to know that an impression is being made upon the irreligious classes in some parts of the Continent. Rev. Horace Noel, Woking, Surrey, is the hon. sec. of the Society.

Feathers for Arrows.

SUNDAY RELIGION.

Many a man sits in his pew on Sunday night and sings "Rock of Ages," and rolls up his eyes very piously, who, on coming out at the close of the service, shuts the pew door, and says, "Good-bye, Religion, I will be back next Sunday!" A religion that does not work all the week as well as on Sunday is no religion at all.—*Dr. Talmage.*

THE MUSIC OF HEAVEN.

Gottschalk, on a visit to Spain, learned of a poor dying girl who asked but one privilege before she breathed her last—"to hear him make his piano talk." His generous nature responded; and he had his favourite instrument carried to her apartment, and there for hours soothed her sufferings by his master melodies and harmonies. So deep was her enjoyment that while he was playing plaintively she quietly passed away. What might not we accomplish if we had such a passion for souls as would lead us to bear to the huts of the poor and the bedsides of the dying, without money or price, that blessed Gospel which is vocal with the music of heaven!—*Dr. A. T. Pierson.*

A TRAGEDY IN FIVE ACTS.

Act I. Young man starting from home. Parents and sisters weeping to have him go. Waggon passing over the hills. Farewell kiss thrown back. Ring the bell, and let the curtain drop.

Act II. Marriage altar. Bright lights. Full organ played. White veil trailing through the aisle. Prayer and congratulation, and exclamations of "How well she looks!" Ring the bell, and let the curtain drop.

Act III. Midnight. Woman waiting for staggering steps. Old garments stuck into the broken window-pane. Many marks of hardship on the face. Biting of the nails of bloodless fingers. Neglect, cruelty, disgrace. Ring the bell, and let the curtain drop.

Act IV. Three graves in a very dark place. Grave of child who died from lack of medicine. Grave of wife who died of a broken heart. Grave of husband and father who died of dissipation. Plenty of weeds, but no flowers. O what a blasted heath with three graves! Ring the bell, and let the curtain drop.

Act V. A destroyed soul's eternity. No light; no music; no hope! Despair coiling around the heart with unutterable anguish. Blackness of darkness for ever!—*Dr. Talmage.*

OBITUARY.

DR. SUMMERS, MISSIONARY TO AFRICA.

We learn with the deepest regret that Dr. W. R. Summers has died at his post in Central Africa. When first reported, the fact was doubted, but now it seems to be beyond question. This earnest worker has finished his course while endeavouring to spread the light in the Dark Continent. We are in possession of two letters written by Dr. Summers in March last; we hope next week to publish some extracts from them.

DUCHESS OF SUTHERLAND.

We regret to record the death of this lady on Sunday evening last, after a brief illness. It may be remembered that she was a not infrequent attender at the meetings held by Messrs. Moody and Sankey in the Haymarket Opera House; on one occasion she was accompanied by the Princess of Wales. *The Times*, in an obituary notice of the Duchess, says:—"She was formerly a prominent figure in society; but during recent years she has not been much seen in London, but has spent considerable time at Torquay, where she had a villa. Stafford-house has frequently, under her influence, been the scene of meetings and concerts and other entertainments for charitable objects."

SOUTH AFRICA. — Mrs. Samuel Aitchison, writing from Ikwezi-Lamaci, Alfred county, Natal, reports a journey made this summer to Maritzburg, to attend a Missionary Conference with her husband. On the cross-country "treke," much that was encouraging was seen, as well as much that called for more Christian teachers among the natives. The Conference was a season of great profit to many workers who throughout the year are living far apart, in scenes of great spiritual destitution.

For the Young.

AMONG THE FRENCH MOUNTAINS.

My Dear Young Friends,—I have long intended writing to you to tell you something about Volrent, a mountain village where we have been this autumn. Before telling you about it, and some of its inhabitants, I will tell you how we came to find it out. Some years ago I wrote something in The Christian about Ancelon, and the pastor who works there in a village to which no wheel vehicle has ever mounted; where there are no shops; and where the ravines which surround it are of an extraordinary depth. I am sorry to tell you that Pastor M. has been ill all summer. The deep snows and keen winds, in his long walks to his distant annexes, have at length exhausted his strength, and he has been obliged to descend into the plain, and rest in his old homestead by the Rubrion.

What about his people? you will ask. God has provided for them. He has not left Himself without witnesses. I think I wrote last summer how, in a very wonderful way, God had converted one of the peasants of the village. When the pastor had his last service before leaving for his summer's rest, he was hardly able to speak, but one of the Christians of the village spoke, and then this man told, in his own dialect, what great things God had done for him. All this summer, Sunday after Sunday, these two have held meetings: sometimes in the temple, oftener in the distant "granges," on the forests, on the hillside, in the deep ravine, where the Protestants met for worship in the time of persecution, and always the people have come to hear them.

They are *poor* men, obliged to work hard from dawn to dark to win the bread for their families, and the others knew well that it was no light thing to give up their day of rest in order to announce the Gospel to those who, without them, would have had no message of salvation given them. So Ancelon was provided for, although the two volunteers longed greatly for the return of their pastor.

But Volrent, the most distant of his annexes, was too far for them to reach. It is more than three hours' distance across the mountains. The service should be held there once a month, but when the snow lies deep it is sometimes impossible; and when we crossed it, as we did several times, we could fancy a little how wild and keen the "bise" would sweep over it in winter, where for miles there is absolutely not a tree, and only one solitary hawthorn bush slowly dying on the bleak hillside. The pastor's daughter lives with me, and it was she who suggested: "Cannot we do something for Volrent?" She knew that in her father's absence nothing was done there. Happily there was one room to be had there, which we secured, and then started. Helome's brother drove us to St. Nazaire, the nearest point where there is a road, and thence we walked the three hours, passing I think two houses on the way. We were very glad before sunset to find the village, for it is so hidden behind ridge after ridge of steep long hills that we began to fear we had lost our way.

And now I see that I must leave Volrent for another letter, and tell you instead of our visit to the peasant preacher of whom I have already spoken. He lives in the ruined chateau of Ancelon, higher than the rest of the village. We had only just arrived, but we knew that if we did not see him that night he would be off, to work on the rocks for the barrage, which is to bring a road across the ravine. So, lantern in hand, we passed over the heaps of ruin to his door. We stopped in the wide vestibule to put out our lantern, and to listen to the solemn voice from within. He was reading, with occasional hesitation, his French Bible, and giving explanation and exhortation in "pators" to his family. His voice is wonderful. Formerly they say it was a terrible voice; no one cared to meet him in the street or to hear him abusing wife, children, or cattle, or shouting in the cabaret.

And now as we entered we saw a scene I can never forget. The vast kitchen, vaulted as they were built formerly, was all dark, but for the dim oil lamp on the table; for the hearth fire was almost out. The only light was on his earnest face as he bent over his Bible. Beside him was his little girl, her curly hair resting on the table, fast asleep. On the other side his little boy, his eyes looking up at his father with an expression of loving reverence and wonder, and his wife and a neighbour, were equally intent. I believe I cried for joy! I do know that we knelt down, and rejoiced, and thanked God together for the great things He had done. Will you pray for Amabu, its pastor, and his peasant helpers.—Your sincere friend,

S. R. Geldard.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 2, Haggai ii. 1—9; Mon., Dec. 3, Haggai ii. 10—23; Tues., Dec. 4, Ps. lxii. 1—12; Wed., Dec. 5, Ps. lxiii. 1—11; Thurs., Dec. 6, Ezra i. 1—11; Fri., Dec. 7, Ezra iii. 1—13; Sat., Dec. 8, Ezra iv. 1—10

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, City Hall, Carlisle, to November 30; Public Hall, Cockermouth, December 1—14; Broughton, near Carlisle, December 17—22. Mr. E. Arrowsmith, Wrexham, November 24—29; Lichfield, December 2—7; Regent's Park Chapel, December 9—16. Mr. T. Lewes Sayer, Gospel Mission House, Appleford-road, Kensal Town, November 26—30, 6.30 p.m.; Bedford, December 1—2; Blenheim-road Mission Hall, Stroud-green, December 3—7. Mr. S. D. Rickards, Baptist Chapel, South Norwood, November 26—28. Mr. W. L. Seyler, Devonshire-square, Stamford Hill, N., December 4, 5, 7.

WORK IN THE LEBANON.

A quiet and good work has for some time been carried on at an important centre between Sidon and Beyrout, by a party of independent English ladies. In hearty sympathy with the American missionaries of that region, these ladies have gained great influence over the natives by practical sympathy in their bodily sufferings, and care for the education of their children. Recently Miss Taylor, medical missionary of the Society for Female Education in the East, stayed some weeks with these ladies, and rendered medical and surgical aid to more than 300 native sufferers. She writes: "I find the Druses most accessible, especially to English people. Past political benefits are not forgotten. I have ridden as freely over Lebanon as I could over the hills and dales of England, meeting with uniform respect and kindness."

One of the workers referred to, after a short absence, is soon returning to her interesting sphere, and is particularly desirous of obtaining help in the medical department, which has been sadly crippled for want of funds. She is also anxious to take with her a number of slides illustrative of Bible subjects, for use with the magic lantern. Rev. H. Jones, 20, Porter's-road, South Norwood, Surrey, late secretary of the Turkish Missions Aid Society, highly commends this unostentatious but truly Christian effort, and will be glad to give information respecting it.

GLASGOW EXHIBITION.—The Trustees of the Stirling Tract Enterprise circulated nearly 400,000 of their publications. In the Exhibition itself over 205,000 booklets were printed, folded and stitched, by machinery, and handed to visitors; while 184,000 Stirling floral tracts, booklets, &c., were distributed at open-air meetings outside the building. Some of the booklets were carried to the Shetland Isles, Cardiff, Ireland, &c.

AT WORK IN BRAZIL.

Dear Sir,—Much good has resulted from the letters, by my husband, you so kindly published. How it would encourage me could I know that earnest prayer is being offered in every home where The Christian enters, for God to bless our efforts in Brazil! The people here, both rich and poor, live such ungodly lives, that they judge us by their own standard, and it would be risking my husband's character for him to enter the home of a Brazilian should the master of the house happen to be out. In some things, therefore, I have to work single-handed. Boys and girls attend separate schools, and this is one obstacle in the way of Sabbath-school work, until the people get to know and have confidence in us.

After but few months' work in this part of the city, I have seen some fruit of my labours; many homes are open for me to visit and read with the women. Several are interested about their souls. One old lady, finding it so hard to get her children to read to her, has asked me to teach her to read, so that she may read the Scriptures for herself. Several mothers are also sending their children to me one afternoon a-week; and after our sewing class we have singing, reading of the Bible, and prayer. The children love music and singing, and it sounds so good to hear them singing "Come to the Saviour" in Portuguese. What joy when these little ones shall learn to love and confide in our loving Saviour! Dear sisters in Christ, will you not pray God to fill me with grace and wisdom to guide these mothers and little ones to Christ?—Your sister in Christ, Grace M. Soper.

In a letter to a helper in this country, Rev. E. H. Soper also writes:—God is blessing our work in this great city of sin and immorality. Next Sunday we hope to baptize several on profession of faith, and many others are anxious about their souls. On all sides God is opening up the way for his work. We hope very soon now to have full liberty to preach in the streets and public parks of the city. The Bill granting full religious liberty to all alike is sure to pass. I cannot understand why there should be so little interest for Christ's work in Brazil among the Christians in England. There is as much need of missionaries here as in Africa or any heathen land. The millions of Brazil are still in darkness; they know not the glad tidings of salvation. I have seen more wickedness here than ever I saw in the interior of Africa or any other part of the world I have visited. Yet the Church of Rome does not condemn such things; it rather encourages them as a means of filling her treasury. The workers of the Lord in Brazil are few; we need at least twelve men for Rio alone, and there are provinces as large as the whole of England where the Gospel has never yet been preached.

Rio de Janeiro, Brazil.

EXETER HALL.—On Monday, December 3, at the prayer-meeting from 1 till 2, M. A. H. G. de Rougemont will speak upon "The Young Men of France," and how far their religious wants are met. On December 4, Pastor Merle D'Aubigne will speak upon "Work among the Catholics in Belgium."

THE SOCIETY FOR RELIEF OF PERSECUTED JEWS, in token of Christian sympathy, reports with some satisfaction upon its operations during the past year. On the one hand Jews have been enabled to settle among friends in America and elsewhere, and on the other, many have been helped to gaining a livelihood in the Holy Land. Temporary relief has also been given, and much has been done to call forth Hebrew gratitude for Christian kindness. There are now 40,000 Jews in the Holy Land—more than the number taken back from the Babylonish Captivity by Ezra and Nehemiah. The Society is endeavouring to assist some Jews in the formation of agricultural colonies in Palestine rather than increasing the congested population of the towns. Communications should be addressed to the secretary, Mrs. Finn, 41, Parliament-street, Westminster, S.W.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

I.—The Present Outlook.

WHEN Christ had been taken up, and the cloud had received Him from sight, and the voices of the men in white apparel telling of his coming again had died away, the little handful of disciples returned to Jerusalem under the deep consciousness of a heavenly mission. They were to preach the Gospel to all the nations. What was their resource under the pressure of such responsibility? They well knew that a greater power was needed than had accompanied their service for the three years they had followed Christ. They betook themselves to "the very words of Jesus." They obeyed his detailed instructions. In consequence of this, soon "rivers of living water" were flowing from each of them. Now again, in this day, as the cloud that then hid Him begins to enkindle with his returning glory, an aroused Church faces the same tremendous problem. The same inspiring consciousness of a mission from her Lord is upon her; and, remembering the centuries she forgot her vocation, humbled in view of her lethargy since the Reformation, alarmed at the slight impression her testimony has made on the heathen world in the past century, which has witnessed the beginnings of modern missions, conscious of a deep lack somewhere, what can she do but turn again to her Lord's living words and scan again his directions?

Let us first look out upon the field—the world. Gross darkness is everywhere save among the nations of Christendom, and there the prevailing tint is sombre enough. The heavy pall of Papal darkness covers entire kingdoms, and is spreading into lands where "the true light shineth," like the rolling clouds of an oncoming thunderstorm. As smoke from the pit, the infidelity of France has crossed the Channel, and the Rationalism of Germany has passed over the North Sea, and from England has been carried westward and southward to the other Anglo-Saxon peoples. From the mouth of the dragon have come forth the frogs of modern Spiritualism for the masses, and Theosophy for the cultured. In that which bears the name of Christ the outlook is dark. In the Church of England the tide sets Romeward. Among Dissenters "modern thought" comes in like a tidal wave. "Science, falsely so called," builds its nests in the very seats of Christian science, and teaches, as the truth of God, the germ errors of that apostasy that will soon say of God and his Christ, "Let us break their bands asunder, and cast away their cords from us." More alarming than all else is the worldly conformity that not only rules the nominal, but that obtains all but universally among the true. The maxims of earth, the rules of human expediency, have everywhere displaced the simple and fearless obedience of faith, so that all religious institutions, including that of foreign missions, are largely founded and conducted on the principle of prudential foresight rather than living faith.

When the eye is turned abroad a vast column of seven hundred and fifty millions of souls is seen moving steadily, blindfold, into the pit. The head of the column is ever disappearing, irrevocably lost. They have not yet heard of Christ or seen the face of one of his witnesses. How overwhelming!

Of these, something like one hundred and eighty millions are not heathen but Mohammedans, adherents of that false faith which God permitted to come as a scourge upon Eastern Christendom, as the Papacy came upon the West. While through the centuries the Church has been sleeping, her vocation forgotten, this formidable power has been spreading itself by its armies and its missionaries, until now its blight is upon those lands where the Gospel once triumphed. Not only much of Asia, but in Africa all the northern countries are solidly Moslem, while its white mosques gird the entire continent on the coast, and the vast interior is rapidly yielding to its propagators. It finds its apologists among the dignitaries of the Church of England, even as Buddhism has its growing societies of avowed converts in Christian lands. Mohammedanism is Christianity's greatest foe. Let us not be deceived by the thin coating this pill of poison wears. It is one of Satan's masterpieces. It was in such trances and fits as come upon modern mediums that Mohammed received from time to time the Koran. It is little wonder that it degrades Christ to the level of an ordinary prophet, and far beneath Mohammed, and denies both his deity and his death. The regions over which the fire of its fanaticism has passed, to all human appearance, yield no promise of fruit to the messenger of the Cross. But faith looks not at the outward appearance, nor sits down, like Hagar, in supine hopelessness, saying of Ishmael's seed, "Let me not see the death of the lad," but perceives the spring of the water of life, and would lift even these seemingly hopeless ones in her arms and give them to drink.

It is best that we face all the facts, that a wholesome fear may possess our souls; lest, going on still in our own strength to encounter this great array (as, alas! we have done too long), we meet only defeat and shame.

That the full gravity of the situation be realised, contrast our position with that of the Pentecostal Church. To accomplish the evangelisation of the seven hundred and fifty millions we have put some five thousand labourers into the field. They are toiling wearily on, with scanty results, unaided by any of those outward signs and wonders which riveted attention in the early days of Christianity, and with but a comparatively small degree of even inward converting power. At home the societies experience no little difficulty in sustaining the existing agencies. Much perplexity is felt as to how the forces in the field are to be adequately recruited, and how even those eager to go forth can be sent. A grave apprehension has crept into the minds of many of the more spiritual of some radical defects in missionary operations as at present conducted.

But glance now at the Primitive Church. Her many thousands, greatly outnumbering those we have in the field, and all young converts in the glow of their first love, "went everywhere preaching the Word," with memorable success. They were flushed with constant victory; they were supernaturally preserved and sustained; they had the mighty power and demonstration of the Spirit, "the Lord working with them, and confirming the Word with signs following." Their commission was to "preach the Gospel to every creature." This, the Apostle Paul tells us, they did. To all the then known world they gave the glad tidings. Upon every successive generation the same responsibility for the gradually enlarging limits of the known world rested. But no generation since those first golden days has done it.

Behold our position. The accumulated work of some fifty-four slothful generations confronts us, besides the effort we would have had to put forth had all that preceded us been faithful. How the enemy has wrought while the Church has slept! How tremendous are the odds! But let no man's heart fail him. Be strong and of good courage. Let the fearful and unbelieving be sifted out; and if but a Gideon's three hundred remain, if they will but have recourse to that which is the open secret of the power of the Apostolic Church—a deep reverence for the commands of Christ, and a quick obedience to them when discerned—they need not fear. This with us, as with them, will issue in a mighty baptism of the Spirit, before which these obstacles of centuries will be like the green withs which bound Samson. As

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> Oh! scenes surpassing fable, and yet true,
> Scenes of accomplished bliss.

We propose, having now surveyed the field, to go on to examine the forces which are supposed to be available, seeking to learn their true value as tested by God's principles; after which we hope for wisdom to point out the hindrances and defects which we are assured account for the friction in the home machinery, and the disappointing results abroad, and which, as far as we know, have yet to be faithfully laid bare. The ground will then be cleared to consider the true methods of foreign mission work laid down by the Lord Jesus.

Orphans at Bagshot.

In company with Mr. Gilbert McCaul, the well-known Australian merchant, and a member of the managing committee of the Royal Albert Orphan Asylum, one of our staff recently paid a visit to that institution. He was greatly delighted with what he saw, and is anxious to enlist on its behalf the practical sympathies of the readers of The Christian.

The institution appears to be, in most respects, an ideal one. Its situation, on the breezy heath-covered heights above Bagshot, is splendid. No wonder that the 200 odd boy and girl residents looked pictures of perfect health. The immunity of this Orphanage from disease or serious ailment is both gratifying and easy to be explained. The original pile of building, named Collingwood Court, was intended for a private residence, and it had to be adapted for the purposes of the institution. An addition was erected, comprising workshops for the boys and a large dining-hall, which also serves as a chapel for morning and evening prayer. Attached to the house there are 200 acres of land; only a part of this is under cultivation, but enough to form a farm and large garden from which to supply the children with milk, fruit, vegetables, and other articles of diet.

Here, then, we have all the elements for such a successful rearing and training of boys and girls as will prepare them to take an honourable place in the ranks of the world's workers. Judging from what our representative saw of the daily life of the institution, that training leaves nothing to be desired. About noon the children were gathered for the meal that divides the labours of the day. One had only to glance at the ruddy faces and well-knit forms of the boys and girls alike to see that their creature comforts are well looked after. Due economy is, at the same time, observed in the working of the place—a thing not only essential, but desirable, in view of the future prospects of the children. They have all to fight their own way as working bees in the great human hive, and any pampering in early life would be doing them the worst possible service.

After dinner the children sang various pieces in a way that testified not only to youthful purity and richness of voice, but to care and taste in training. Then they dispersed to their varied occupations. To say all that might well be said about this interesting department would much more than exhaust our space. One little band of boys, who have chosen the tailoring vocation, were busy stitching with the needle, or pressing with the hot-iron goose. Another small company, convinced, we may suppose, that "there is nothing like leather," were being trained as shoemakers and shoemenders; looking at the long array of small boots waiting to be cobbled, they had their winter's work cut out for them. Then in succession we visited the bakehouse, where all the bread eaten by the large family is prepared; the shop of the carpenter, that most sacred of callings; the great kitchen garden, where a bevy of lads were manuring and digging around some raspberry canes; and finally the farm, with its health-giving and varied occupations of tending the live stock and tilling the soil.

Inside the main building the girls were distributed and were actively at work, under proper supervision, washing, ironing, sewing, knitting, darning, patching, cooking, waiting at table, and we know not what. They seem to be carefully taught all the diverse operations that go to make up housekeeping, so that when their period of tuition is expired they can at once enter on the responsible work of domestic service. We were not surprised to learn that there is a great and constant demand for these girls when they are ready to leave the fostering roof of the institution.

Perhaps the school work should have been mentioned before the industrial training; but it matters little, as both branches go on simultaneously, on the "half time" system. That is to say, the boys and girls who do manual work in the forenoon, are at the school desk or in class, during the afternoon, and *vice versa.* This plan does away with any possibility of over-tasking either brain or muscle, and is really beautiful in its naturalness and practical value. As to the tuition in the school we need only say that the last report of the Government inspector is a singulary favourable and satisfactory one. Again we are constrained to remark that the system of training adopted is one of ideal excellence. The children are well clothed, well fed, and carefully initiated into the apprentice work of the handicrafts they have elected to follow. When they bid farewell to the institution, at the age of sixteen or thereabouts, they are able at once to do skilled work, and to earn their own living. We cannot refrain from recording the impression formed by our visit that the Committee are most fortunate in their managing officers. Along with alertness and governing capacity, we could discern that sympathetic consideration so needful in dealing with a large body of children, born in different homes and having such varied temperaments or capacities.

We have left almost to the last the mention of one of the most distinctive features of the institution. It was founded in 1864, as a memorial of the then deseased Prince Consort, and was designed specially to avoid the baneful principle of canvassing for votes. The subscribers of course possess the elective authority in proportion to the amount of their contributions, but the election of candidates is carried through purely on the merits of each case. This method, which abolishes the traffic in votes and secures help to the most needy and deserving cases, should alone commend the Royal Albert Orphan Asylum to the heartiest countenance and support of the philanthropic public. Its benefits are available, as a rule, for children who have lost the bread-winning parent, and whose mothers have a heavy burden to carry. To many of these it has been as a very messenger of mercy and help from heaven. The loud claims of those who have suffered from any great catastrophe are also heard and heeded when it is possible to do so. Several children were taken in who were orphaned by the sinking of the ss. *Princess Alice* in the Thames several years ago, and more recently by the disastrous and fatal fire at Exeter theatre. Such readiness to step into the breach is another reason why this Orphanage should not be forgotten by the giving public.

The fact that it is to a certain extent self-contained, through the industry of the children, promotes economy; the average annual cost of each child is only about £22. Still, we regret to say, its financial burdens are pressing. There is no endowment of any sort. From the beginning a heavy mortgage on the property has been a drag on the management, and causes many anxious hours to the friends—mostly active City gentlemen—who oversee the affairs of the institution. Mr. Samuel Morley was, during later life, one of its most energetic and generous helpers.

We have three suggestions for our readers, who, we feel certain, regard with a specially tender interest the case of the orphan and the widow. First, let all who can, pay a visit to the place and see its working. If that is impossible, and in any case, send to the secretary, Mr. Richard Witherby, 62, King William-street, E.C, for some literature giving fuller particulars than we can furnish in this brief notice. Finally, give due weight to the fact stated about the non-traffic in votes. If the world's wealth were well distributed there would certainly be enough and to spare in the coffers of this Home that perpetuates the name and memory of Albert the Good; that casts gleams of sunshine across the shaded pathway of the sorrowing widow; and that gives so many young lads and lasses a fair and well-furnished start in the stern battle of modern life.

PARIS.—For over thirty years M. Vignal has borne testimony for Christ in Paris; and from "Recollections of a Paris Evangelist," part 30, just published, it appears that he is still heartily co-operating with others in France in making known the love of God and the way of life. Copies of the report may be had from Miss E. W. Clift, 10, Trafalgar-terrace, St. Mary Church-road, Torquay.

MRS. GEORGE C. NEEDHAM is, during the month of November, conducting a series of drawing-room meetings in Philadelphia. Large numbers are responding to personal invitation. The object of this mission is to reach the higher class ladies of Philadelphia, whose superior social surroundings often sadly interfere with the culture of the Christian life. Mrs. Needham also delivers a weekly Scripture lecture in the Women's College. This is for medical students and young ladies intending to devote themselves to the foreign mission field, who are anxious to equip themselves for their important work by a clearer doctrinal understanding of the Scriptures.

AN ENGLISH COLONY IN BRAZIL.—For nearly twenty years a small English colony has been settled in Assunguy, Brazil. These poor people are practically cut off from civilisation, and their lot has been a very hard one. The projected roads to the colony have not been made, and the journey to the nearest city is one of great peril. The nearest medical man resides sixty miles off, and his fee for visiting the colony is quite prohibitory. Mr. William Westley, one of the settlers, has a knowledge of homœopathy, and his services, both medical and spiritual, have been simply invaluable to his fellow colonists. The people, however, are too poor to buy medicines. At the request of Mr. John Pearce, of 73, Ludgate-hill, London, E.C., the Imperial Government of Brazil has undertaken to convey to Mr. Westley (free of charge) a package of medicine, medical books, and surgical appliances, and Mr. Pearce, who is anxious to utilise to the fullest extent this valuable concession, asks contributions to enable him to send out a really valuable consignment, addressed to him as above.

MISS MACPHERSON'S REPORT.

'One soweth and another reapeth" is very generally the law of Christian work. Those, however, who seek to rescue neglected children, and train them for God, frequently experience the double joy of casting in the seed and bearing home the golden sheaves. So it is with Miss Macpherson and her helpers. For the greater part of the year our sister is busy in London finding out and manipulating the raw material. Then in the fitting autumn time she crosses the Atlantic, and there beholds the full fruition of her toil, in the different stages of that blessed evolution which transforms the East-end waifs into blooming, happy children; young men and maidens, whose lines have fallen in pleasant places; or the more matured, devoted Christian worker, ready for service wherever the Master may appoint.

The workers' meeting at 29, Bethnal Green-road, on Wednesday week, was the occasion of Miss Macpherson's first appearance after her return from the far West. The report she had to give was extremely pleasing to hear; radiant indeed were the wreathed smiles that overspread the faces of the large company as she passed from point to point in her narrative. First of all she recapitulated somewhat her experiences in journeying to and from Canada and the States with Mr. Hudson Taylor, Mr. and Mrs. Radcliffe, and others. That wonderful missionary campaign has already been partially described in these pages. Then we were carried away in thought to the rolling prairies of Manitoba, in order to hear something of the "new departure"—the 640 acre farm near Winnipeg, the gift of a kind Scotch friend. Miss Macpherson went almost into raptures about this location. "The air; oh, the air!"—it was well she stopped for lack of adjectives, or she would have made it difficult for us to reconcile ourselves to the fogs that await us in London 'twixt now and spring. Her nephew told her that in ploughing the land he had uprooted tens of thousands of blooming rose trees! The flowers bedecked themselves in colours unspeakable. Even the cows were of an abnormal kind, for they had developed extraordinary agility in scouring the prairie when it was not milking time. This Manitoba farm is clearly going to play a very important part in the future of the work. From the land, Miss Macpherson passed to the still more important lads and lasses. The history of one, Emma, was rehearsed in a few graphic touches, and we saw before our very eyes, as it were, the poor orphan girl growing into the industrious and well-paid young woman who is about to make a happy home under the bright Canadian skies for her widowed mother and the younger children. A boy's story was about one Jasper Jackson, who was sent out as a lad, and who has so well improved his opportunities that he has fitted himself for service in the foreign mission field, whither he greatly desires to go. Hinting that she could go on "at any length" in expounding such a congenial theme, Miss Macpherson imparted the good news of a gift of £500 from a kind friend, which has encouraged her to aim at sending out to Canada in the coming season 400, instead of 300 children. She did not of course forget the home work, and had very pathetic words to say about the special effort that is now being made to gather in some of the lost sisters among whom the cruel hand of the assassin has been so busy in these dark weeks bygone.

Miss Stock was able admirably to supplement the statement of Miss Macpherson, whom she accompanied to Canada. She spoke of the heavy end of the work that has to be borne by Mrs. Merry and her helpers at Stratford, in fitting the children for being transplanted into new homes, and in dealing with them in all the vicissitudes of their life. Miss Stock afforded no small diversion by telling the story of a Christian couple "over the border" in the States, who wished to adopt some children, having none of their own. The wife wrote that her husband had not a coarse thread in his nature! Her heart was capacious enough to prompt her to ask for four girls and two boys! The result of much anxious cogitation at Stratford was the sending of two girls and a boy—Frankie, Dolly, and Flossie. These were duly taken, and left with her by Miss Stock, who told us she discovered that the lady was at the same time bringing up two other poor children, sending them to school, and herself teaching them domestic duties. Here, surely, is a practical hint for some of the many well-to-do English ladies whose hearts are unsatisfied with the pleasures that are "like poppies spread," and whose time hangs heavy on their hands. After some further particulars as to the doings in Canada, Miss Stock closed with the excusable exclamation, "It is a great joy this blessed work!"

The more solid speaking of the evening was an address by Rev. F. B. Meyer, on "The Conditions of Successful Christian Work." These, in brief, were, agreement with Christ in his purpose—the glorifying of the Father; in his principle of action—the emptying of self that He might be filled with the Spirit; in the plan of his work—referring all to God; in his use of the great weapon, the Word of God; and in the matter of being clean vessels or instruments fitted for Divine use. The points were impressively elaborated and applied. Some searching words as to the removal of hindrances, such as exaltation of self, or jealousy of others, were pressed home. At the close Mr. Meyer led in the language of confession, and renewed consecration of heart and life. Miss Barclay, a young lady soon to proceed to China, and Dr. and Mrs. Wilson, of the China Inland Mission, each in a few words desired to have fellowship in prayer with the assembled workers, for power in their future service.

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GOSPEL WORK IN ROME.

A commodious hall for undenominational evangelistic work has been secured in an admirably central part of this city. The Gospel work to be carried on in this centre, it is hoped, will be a means of strengthening the hands of the brethren who are already occupying this important and difficult field. In addition to Gospel work for the Italians, meetings for united prayer are being arranged, and an evangelistic service in English will be held every Sunday evening, to which strangers passing through the city will be cordially welcomed.

Major Colquhoun, the superintendent of the Roman Evangelistic Mission, will be glad to see Christian visitors during their stay in Rome, and will be happy to put them in the way of becoming acquainted with the Roman workers, and the work they are doing for the Master.

D. Young, M.D.

6, *Via Marco Minghetti, Rome.*

THE "NEPAUL" STEAMSHIP, belonging to the P. & O. Company, which was referred to in a recent article, was not "wrecked at Marseilles," as stated. The vessel ran aground, but it has since been safely set afloat, and put in proper repair.

RELIGIOUS SERVICES IN THEATRES.—The Committee for Special Services in Theatres and Halls, in a circular just issued, express the conviction that the sad revelations respecting the conditions of human life in parts of London should quicken the conscience alike of every disciple of Christ and every lover of his country. Thousands of people are, it is stated, now hearing the Gospel in the Pavilion Theatre, Whitechapel, and the third Shaftesbury Memorial City Mission Hall in Union-street, Borough, will shortly be opened. It has been admitted that the great mass of the working population is untouched by the religious organisations; the Committee seeks to make to this very class of people an offer of the Gospel of Christ, free from a system of pew-rents and the denominational characteristics which alike "puzzle and paralyse" them. The secretary of the Committee is Mr. C. M. Sawell, 3, Bridewell-place, New Bridge-street, E.C.

A FATAL WHISPER.

A whisper stole upon the air,
A vague, uncertain sound;
Loosely it floated here and there,
Sailing and circling round,
Like those light spider-threads that stray,
About on a calm summer's day.

Wherever two or three were met,
It, eddying, near them drew;
And then, as if in motion set
By their lips' breath, it flew
Away to others, that like these
Caught it, and sent it with the breeze.

And thus it sailed and circled on,
A faint and formless thing;
Yet many felt when it was gone
It left a trailing sting;
Such as the swimmer feels when he
Meets the medusa in the sea.

At length it lighted!—round the frame
Of a strong man it coiled:
His eyes, they flashed into a flame,
His bosom heaved and boiled;
His heart was seized with piercing pains,
His blood was poisoned in his veins.

Against this subtle foe he fought,
But fought without avail;
Its nature and its source he sought,
But only sought to fail:
Though many knew, yet *none would speak*,
To tell him where he was to seek.

Could he but trace from whence it came,
He there might find its cure;
A breath, a hint, a word, a name,
Might health and hope ensure;
But name, or word, or hint, or breath
Comes not to shield his soul from death.

His spirits droop, his strength departs,
His flesh falls off his bones;
Awake, he stammers and he starts,
And in his sleep he moans:
He shuns the crowd; and, as he walks
Alone, unto himself he talks.

At last he sinks upon his bed,
Never to rise again;
One thought runs through his weary head,
And racks his wandering brain:
That whisper faint, that vagrant sound,
Has brought the strong man to the ground!

The slander of a vicious tongue
Broke down a spirit brave;
Its poisoned folds around him clung,
And dragged him to the grave:
While those who *could* have saved *stood by*,
And *saw him perish*—by a lie!

BATH PUBLIC-HOUSE AND CABMEN'S MISSION.—Under the auspices of this Society, over eighty Bath chairmen a few days ago sat down to tea in St. James's Hall. The occasion was much enjoyed by the men, and the proceedings were very cheering to the friends of the Mission. Addresses were delivered by some of the local clergy, Mr. Charles Smith, the missionary, and Miss Skinner, the secretary, author of the well-known "Friendly Letters." Particulars of this good work may be had by addressing Miss Skinner, 5, St. James's-square, Bath, who will also gladly acknowledge book or tracts sent for distribution among the men.

DEACON ABRAHAM.—Dr. J. Shedd, of the American Mission, Ooromiah, Persia, with Mrs. Shedd, spent a few days in England, *en route* for a short rest in America. Dr. Shedd addressed a public meeting in Andover, Hants, on behalf of Deacon Abraham's Nestorian Orphanages. It is now twenty-nine years since Dr. Shedd commenced his work in Ooromiah, and during this time he has had an intimate acquaintance with the Deacon. He spoke in the warmest praise of the work done at the Orphanage, the moral and industrial training the children receive, and the economy with which the whole work is conducted. Information and collecting boxes may be had from Henry Tasker, Brookside, Andover, Hants.

The Book World.

**** Prices of books sent for review will be given if stated.*

Mr. Spurgeon's "Interpreter."

Among the many priceless services that the Tabernacle pastor has rendered to the Church of God, we deem the preparation of this manual of family devotion to be one of the greatest; right gladly do we welcome a new and cheaper edition. In the preface Mr. Spurgeon points out that the book contains the gist of the complete Bible, the omitted passages being generally epitomised; further, that it is only intended for concerted family reading, and not as a substitute for fuller individual study. The interpolated comments are pithy and pregnant with profit. We do not doubt that there are many thousands of Christian households where the aid afforded by this compilation will be of extreme worth. We would counsel every young Christian couple to treat themselves to a copy as a New Year's possession, and to accompany Mr. Spurgeon, by its pages, throughout the year. We may mention that one friend has purchased 2500 copies as gift books. (12s. 6d. *Passmore & Alabaster.*)

The Fernley Lecture.

The Christian Conscience. By Rev. W. T. Davison, M.A. 3s. *T. Woolmer.* We congratulate Professor Davison on his choice of a theme for the Fernley Lecture of the current year. Conscience lies at the very heart of ethics and religion; and any system of ethical or religious belief which fails duly to correlate and explain the phenomena and functions of conscience is self-convicted and condemned. While attempting to give only an outline of this large question, the author has at the same time, we think, written up to date, and adequately met the various modern systems which misapprehend the nature and largely eliminate the authority of this voice from heaven in the soul. It is demonstrated that morals cannot be explained in terms only of man's descent from the lower animals; the like conclusion is established as it concerns every scheme of mere pleasure-seeking or hedonism. While the scientific or philosophical bearings of this work are valuable, its spiritual bearings are still more important. We have much pleasure in commending this Fernley Lecture as an able, sound, and spiritually helpful contribution to an important department of Christian ethics.

MISCELLANEOUS.

Modern Miracles. By Laila Thompson, with preface by Alex. Maclaren, D.D. *James Nisbet & Co.* This is not a treatise on faith healing, but a series of well-told narratives of conversions to God. The last chapter is headed "A Peep at Mannedorf." It is a useful book for Christian workers.

Twilight Verses. By Agnes Giberne. *Nisbet & Co.* Verses from a consecrated pen and cultured mind. "Difficulties" and "The Old Mower and Child" have a special charm. "Drifting," suggested by a letter of Miss Havergal's when her valuable life was all but spent, will touch many hearts.

Will it Lift? By Rev. Jackson Wray. 3s. 6d *Nisbet & Co.* A chance encounter in a London fog forms the ground-work for this cleverly constructed story with a somewhat complicated plot that gets unravelled at last. Life in both hemispheres is incidentally illustrated, and the character sketching is up to Mr. Wray's usual mark.

Miss Annie Swan's story, Miss Baxter's Bequest (2s. *Oliphant, Anderson & Ferrier*) is a charming sketch of Scottish life and character, that will be specially welcome in the Border country because of the local colouring. The influence for good exercised by a young lady imbued with the Christian spirit is admirably portrayed.

A Short Life of Christ. By Cunningham Geikie, D.D. 6s. *Hatchards.* Notwithstanding the many lives of Christ which have lately appeared, we agree with the author that there is room for this book. It is not an abridgment of his larger work, but an attempt to present vividly, and in smaller compass, the story of our Lord's wonderful life. We anticipate that this will be as popular among general readers, as that is and will continue to be among students. Numerous illustrations, and a useful index of subjects, and of Scriptural texts, increase the value of the book. It is written in Dr. Geikie's bright, graphic style, and will be found pleasant and profitable reading to old and young.

Palestine of To-day. Under this title *Messrs. Marshall Brothers* are issuing in parts an illustrated work describing the Holy Land. Each part will contain ten views with descriptive matter, the illustrations being well-executed photo-gravures Single parts 6s. each; if a series of ten be taken, 5s. each.

The Drummond Book Depôt has published two excellent little books from Rev. Andrew Carter's pen. In Scripture Scenes and their Lessons, thoughts calculated to stimulate devotion are woven around some of the outstanding events in the Gospel story. "To Him that Overcometh" contains words of cheer for all Christian soldiers, based upon promises in the Apocalyptic Epistles to the Seven Churches. Both books are rich in experimental teaching. (1s. each.)

Persia. By S. G. W. Benjamin. 5s. *T. Fisher Unwin.* This is another volume of the attractive "Story of the Nations" series. Amply illustrated and supplied with maps, it presents an outline of the history of Persia, from the earliest times, so rich in legend, to the present day, when the country gives much promise of an interesting future. The author has an intimate acquaintance with Persia and its affairs, and he shows considerable power of historical interpretation. When events of special significance come under notice, his writing is both eloquent and forceful.

Not Cunningly Devised Fables. By the late Rev. Alex. Ewing. *Hodder & Stoughton.* This is a memorable volume, which will be highly valued, not only by those who were personally acquainted with the late author, but by all lovers of evangelical truth. The author evidently possessed a cultivated and well-stored mind, and a devout reverence for the Word of God. His sermons are thoughtful and inspiring, and his style vigorous and clear. A photograph of the author and an interesting memorial sketch by his widow increase the value of the book.

Recent Events and a Clue to their Solution. By Lord Robert Montagu. New edition. 6s. *Hodder & Stoughton.* When the first edition of this work appeared, in 1886, we indicated its remarkable character, and are not surprised that two editions have been exhausted. In the preface to this third edition, Lord Robert Montagu says he has received letters from correspondents in all parts of the world who believe with him that there is a vast conspiracy in these days, just as there was in the times of the Stuarts—and especially during the reign of James II.—to bring England under the dominion of the Pope.

A Memorial of Professor Graham. This volume of essays, by the brilliant Presbyterian Professor whose death was so widely lamented, is prefaced by a vivid and altogether admirable biographical fragment from the friendly pen of his fellow Presbyter in Liverpool, Dr. William Taylor, now of New York. The sketches are of four Reformers—Wiclif, Luther, Calvin, and Knox; three Missionaries—St. Columba, Xavier, and Brainerd; Milton and Burns as poets, and three of his contemporary ministerial workers. Here is a varied field for the exercise of the Professor's great gifts in the analysis of character and his powers of graphic description. All the sketches are so deeply interesting that we can only sound a general note of admiration, and hope for the book a host of readers. (5s. *James Nisbet & Co.*)

Life and Times of Girolamo Savonarola. By Professor Pasquale Villari. 2 vols. 32s. *T. Fisher Unwin.* This is a new edition of a work which has appeared in several forms during the past twenty years. It is here translated from the Italian into excellent English by Linda Villari, and embellished by a number of portraits and illustrations. The story of the eloquent monk is powerfully told, and with great regard for accuracy of detail. The times and circumstances likewise are graphically delineated, and, while Savonarola is shown to stand out boldly as a religious reformer and political leader, denouncing vice and corruption, and pleading the cause of the down-trodden and helpless, no effort is made to gloss over his many weaknesses and inconsistencies. If his martyrdom arrested his projects, it certainly did not extinguish his influence, and this biography has many important lessons for the present time.

"Feeling Saved"; or, Difficulties Dissolved. This little tract, by Rev. W. Carlile, of the Church Army, is full of searching questions and cogent answers. (6d. per dozen. *Marshall Brothers.*)

Popular Poets of the Period. Edited by F. A. H. Eyles. 6d. *Griffith, Farran & Co.* Here are brief biographies of living British poets, with choice selections from their works. Ten well-known writers are represented in the first two series.

The Gospel in Song is the title of a penny hymnal just brought out by *The Sunday School Union.*

The second part of *Cassell's* Popular Educator, which is just published, contains the first of a series of maps in colours, specially prepared for this new edition, in which the commercial aspect of geography is to receive special attention.

Miller Manning. By Matthew Forester. 1s. *Bible Christian Book Room, 26, Paternoster-row.* A well-written and thoroughly readable sketch of the honoured career of a Cornish Methodist local preacher. The book abounds in quaint anecdotes and revival incidents.

The first monthly part of the People's Edition of the Doré Bible (a weekly issue of which has been commenced in halfpenny numbers) will be published at the end of this month. By means of this edition the work will be procurable at one-twentieth of its original cost.

Food and Shelter for the Poor.

Hunger at any time is bad enough, but it is doubly hard to bear when it treads on the heels of cold and nakedness. So at this season of the year many of the workers among the great army of London's poor, redouble their efforts to cope with the abounding distress. We have received appeals from some of these friends; we hope their pathetic calls for help may be heard and heeded by those of our readers who are able to respond:—

Rev. P. Gast, 12, Noel-street, Islington, N., says he has in his district a long list of widows with large families, and of wives with sick husbands, besides many who are extremely. He pleads for blankets, boots, clothing, and money.

Mr. Wm. Catlin, 17, Claremont-square, Pentonville, N., wants to give a great many halfpenny dinners to Clerkenwell children with empty stomachs, but many of them come also with empty hands; and so he asks that kind Christians who fare sumptuously every day will supply the needed coins.

Passing from London's centre to the teeming East, we have a bitter cry from Rev. J. Rolfe Fisher, 26, Cottage-grove, Bow, E., who says:—"Day by day I meet the wailing cry of hundreds of starving half-clad children; and the pale, wan faces of heart-crushed men and women tell a deeper tale of want and sorrow than words can express." He would like, in the name of his Master, to distribute portions of soup, bread, coals, and clothing to these deserving poor.

Mr. James Sharpless, of the Spitalfields Gospel Mission, 14, Sydney-square, E., says the poor homeless waifs of the district come flocking to their Gospel hall on Saturday nights expecting shelter and some warm refreshment. His heart is moved with compassion towards them, but his exchequer is empty.

Rev. W. E. Hurndall, 16, Cottage-grove, Bow-road, E., is purposing to give a good Christmas dinner in their own homes to ten thousand of the East-end poor. He adds that donors may, if they prefer it, have part of their gifts devoted to the continuous relief of specially needy cases.

Notices.

Mr. William Forbes, Gospel temperance evangelist, has removed from 71, Windsor-road, to 71, Tollington-road, Holloway, N.

Communications Received with Thanks. — G.M.C. H.T. J.R.F. L.C. W.R. H.W.G. R.N.F. M.C.K. W.C. M.G. W.T. H.B. N.B.A. J.S. A.J.B. D.D. A.F.S. H.L. V.M.S. J.N.F. C.F.R. E.F.B. E.E.P. G.S.S.V. C.W. W.E.H. J.C. S.A.H. A.A. C.M.S. Mrs. T.H. H.E.B. J.F. G.K. A.M.M. H.J.A. W.S.R. G.L.T. J.H.L.C. W.Q. M.A.L. J.K. M.T. G.J.E. R.S.M. Miss J. E.J.R. D.C.F.M. A.W.P. E.S. A.J.C. H.L.H. A.C.T. E.H.J.E. G.D.F. T.K. A.M.W.C. J.H.D. C.A.T. J.A.B.C. C.R.H. D.M. D.Y. A.S. E.W.G. J.H.P. H.T. P.A.D. L.B. T.J. C.N.B. H.S. J.H. E.E.H. M.S. R.P. W.F. J.McA. C.G. W.G. W.S. L.L.T. J.C.H. J.C.P W.B. N.H. J.F. C.J.H. L.W. W.F. W.H. V.A. J.M. M.H.

Applicants for Tracts.—F. P. Keen-White, 29, Crouch End-hill, Hornsey, N.; W. Robinson, 66, Wellington-street, Burton-on-Trent; M. White, St. James's-street, Walthamstow, E; G. W. Dover, 21, Market-street, Abergavenny; Mrs. A. M. Pengelly, Front-street, Camelford, Cornwall; W. Redpath, Barrington Colliery, by Bedlington, Northumberland; W. Farley, 14, Charles-street, Commercial-road, E.; Miss Brown, 5, Carlton-terrace, Carlton-road, Kilburn, N.W.; K. Gardner, 95, Ledbury-road, Bayswater, W.; Mrs. Smith, 110, Westminster Bridge-road, Lambeth, S.W.; H. J. Hadfield, 29, Hanover-gardens, Kennington Park, S.E.; Mrs. Nott, Wigmore, Kingsland, Herefordshire; R. King, 12, Baythorne-street, St. Paul's-road, Burdett-road, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

MISSION AT TORQUAY.

A simultaneous mission is being held at Torquay in connection with the established Churches and Nonconformist bodies. It is proving absorbingly interesting, all the places of worship being open. Large numbers of persons have been holding up their hands for prayer and remaining to the inquiry meetings. Morning prayer-meetings, midday meetings for working men, and afternoon Bible-readings are being held and numerously attended.

By common consent the shops of the town have been closed at an early hour in the evening; and the Gospel as a Divine message to men has been the one theme of conversation. Rev. W. Hay Aitken has been doing hearty and good service in the churches. Intensely earnest, and faithfully evangelical, he has been listened to with profit by believers and with conviction by many others. Rev. Newman Hall, one of the Nonconformist mission preachers, addressing a meeting of men, gave the substance of one of Mr. Aitken's powerful addresses, and the appreciation was very manifest. It is gratifying to be able to report that the evangelical bodies of the town have been seeing so much blessing upon their combined testimony.

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THE "CARTER" BOYS' HOME.

On the occasion of the formal opening of the spacious new premises in High-street, Clapham, on Wednesday last week, the friends of the "Carter" Home for Destitute Boys were much cheered by the increased public interest manifested in the welfare of the institution. Among those who attended the afternoon meeting were the Earl of Aberdeen, Mr. J. S. Gilliat, M.P., Mr. T. A. Denny, and Miss Macpherson; and while praise was offered to God for the success which has hitherto attended the operations of the Home and the efforts of the Committee to extend its usefulness, earnest prayer was offered for future guidance and blessing.

At a public meeting, in the evening, Sir John Kennaway, M.P., who is president of the Home, occupied the chair. Dr. Eugene Cronin, treasurer, outlined the rise and progress of the institution, pointing out that every step had been taken in dependence upon God, and although difficulties have presented themselves, prosperity has, nevertheless, been continuous from the first. In securing the new premises, formerly a college in the charge of Jesuits, the Committee have certainly done a very good stroke of business, and it is hoped that they will soon be clear of the incubus of an indebtedness thus contracted, and have a free mind for developing the resources of the Home for the benefit of destitute youths.

In the course of a hearty address, Sir John Kennaway pointed out that the House makes useful citizens of its inmates by training them in industry, and fits them for every circumstance of life by instructing them in Divine truth. He enlarged upon the Christian origin of all such endeavours, and in language which showed the mind of the Spirit he impressed upon all workers in such spheres the importance of individual interest and appeal in dealing with the young. Mr. J. B. Gray, master of the Home followed with an account of the emigration work, which is to be extended, and Mr. Reader Harris also spoke. Destitute boys, of from six to sixteen years of age, are received at any time. Mr T. Jones is the secretary of the Home.

JAPAN AND INDIA.—At the noonday prayer-meeting, at the Y.M.C.A., Aldersgate-street, E.C., on Monday last, a Japanese Christian journalist spoke of the spiritual needs of his native country. Rev. Dennis Osborne, of India, remarked at the same time upon the responsibility of Britain in relation to her great Eastern Dependency.

Personalia.

The Bishop of Durham is now able to take the air in a bath chair, and the threatening aspect of the attack appears to be fading out; the medical advisers give every hope of a slow but sure return to convalescence.

Mr. Philip Phillips.—Many friends of this exponent of sacred song will be glad to know that he will give his new illustrated song addresses at the Metropolitan Tabernacle, December 11, 12, and 14, and at the Great Assembly Hall, Mile-end, December 13.

Rev. W. Newell.—The American Church in the Rue de Berry, Paris, has just lost its minister, Rev. Mr. Newell. On Sunday, November 11, he preached his farewell sermon to a large congregation. Both he and his wife will be regretted by the many friends they have made during their stay in Paris.

Dr. A. J. Gordon, of Boston, U.S., and Mrs. Gordon, lately celebrated their silver wedding. Many friends gathered for the occasion in the parlours of Clarendon-street Church, and words of warm appreciation were addressed to the pastor and his helpmeet. Dr. Gordon has ministered to this church for nineteen years.

Mr. Denham Smith.—We are sorry to announce that the happy reports from Mr. Denham Smith's sick-room which we have lately been able to give are again interrupted by the occurrence of another attack of the same nature as those which have so prostrated him in the past. This relapse, however, is so far of a milder character than the last, and it is hoped that the accompanying prostration will be less.

Princess Maud of Wales, according to *The New York World*, receives an allowance, a considerable part of which she spends in charity. There are so many appeals to her sympathy that her little fund is entirely inadequate to meet them, so she has hit upon a method of replenishing her exchequer. She makes a habit of gathering up all the peacock feathers that are dropped by the great flock of pea-fowl at Sandringham, and these she weaves into fans and fire-screens to be sold at charity fairs. The fact that they are made by a Princess, and also that they are very prettily and tastefully done, gives them a considerable value, and she reaps from them a neat little sum for her pet pensioners.

The new American President.—The following interesting incident with respect to the President-elect of the United States, is told by one of the elders in the Presbyterian Church, Indianapolis:—"On the morning after the nomination of General Harrison for President, I thought I would step around and see how my brother elder was taking the news, and congratulate him on the event. Reaching his house, I learned at the door that the family were done breakfasting, and had just retired to the library for the usual morning devotions. Stepping inside, I stood waiting and listening. I heard the General's familiar voice; he was reading from the Book of Psalms. Soon there was a pause, and I heard him leading in prayer. While he was praying I was rejoicing in the conviction that God was preparing him for the exalted place at the head of the nation."

CHINA INLAND MISSION.—A large public meeting and valedictory service, on the occasion of the departure of missionaries for China, was held in the Union Tabernacle, Wandsworth-road, on Thursday, Nov. 22, to commend unto God a party of missionaries, who sailed yesterday, the 29th inst.

EVANGELISATION IN BELGIUM.—On Thursday, last week, Pastor Charles Merle d'Aubigne, son of the famous historian of the Reformation, was present at the noon prayer-meeting at 186, Aldersgate-street, London, and gave some interesting information concerning the work of the Evangelical Missionary Church in Belgium. There is not a country in Europe, he said, which is so thoroughly Roman Catholic as Belgium; but the priests are rapidly losing their hold of the masses of the people, who gladly listen to the evangelists of the Missionary Church, as they earnestly make known the way of salvation through Jesus Christ. Whereas forty years ago the name of Protestantism was unknown in Belgium, now there are several thousands of Christian men and women who will not bend the knee before the elevated "host," while the future prospects of evangelistic effort in the country are exceedingly bright.

Letters to the Editor.

BISHOP BICKERSTETH'S WORKS.

Sir,—Will you allow me to draw attention to two works of Bishop Bickersteth, especially suited to mourners, that your editorial notice has omitted? "The Shadowed Home and the Light Beyond," being Thoughts on the Funeral Service of the Church of England; and to the deeply touching Memoir of his daughter Alice, in "The Master's Home Call." At the last of his clergy quiet days at Hampstead, in Oct. 1879, I said that with at least a hundred I had at different times got into real religious conversation, through that little book, with its beautiful poems of "Alice" herself, and its thrilling descripton of the Master bringing her godchild "Irene," eight weeks after Alice's home-going, as "an added joy to heaven."—Yours faithfully, Arthur W. Phelps.

Amesbury Vicarage, Nov. 23.

ANTI-INFIDEL TRACT ENTERPRISE.

Dear Sir,—When I tell you that at A—— there is an old man in the habit of getting a number of young lads in his yard every Sunday morning, and reading to them *The National Reformer*, *The Freethinker*, and books of the vilest imaginable character, you will quite see with me the need for the Anti-Infidel Tract Enterprise in which I am engaged. To my certain knowledge this case is far from being isolated. Accompanied by a friend, I called upon this man, and sought to point out how wrong it was for an old man to seek to corrupt youthful minds; but all I could get from him was this: "I don't want to have anything to say to you. I don't believe in a God, a devil, or a hell. I don't want to be converted." If, therefore, in consequence of men having grown old in sin, such cases are all but hopeless, should we not be stirred up to greater diligence to save the lads? I do not think the Lord would have me cease, and until He closes the door I must continue. It is not only Infidelity I am fighting; it is what is beneath the surface—I mean Impurity.

Asking an interest in your prayers, and thanking you most sincerely for all your kind sympathy,

Yours faithfully, W. R. Bradlaugh.

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A Bonfire of Bibles.

The Madrid correspondent of *The Daily News* writes:—

"The Liberal Government tries in vain to enforce the spirit of toleration among the authorities and subjects of his Catholic Majesty. Very recently in Biscay an agent of the Bible Society was attacked and insulted by twenty young Catholic students led by a Jesuit Father, who excited the lads to take possession of, tear up, and make a pious bonfire of the Bibles, Testaments, and tracts. The Spanish judges after carefully investigating the case declined to send the offenders before the Tribunal for the assault and the destruction of the property of the Foreign Bible Society. The students and not the Jesuit Father, who was the principal instigator of the outrage, will have to appear before the Municipal Magistrate, who can only inflict a fine and a few days' arrest even if they are convicted. Whilst this treatment is meted out to foreigners and Protestants, the Spanish Courts of Justice send journalists to penal servitude for criticising the State religion."

REQUESTS FOR PRAYER.—For blessing on a special mission in the Wesleyan Chapel, Yeovil, by Mr. W. Woodhouse, Dec. 2 to 14.——For blessing on a special mission in Edinburgh, by Dr. H. G. Guinness, from Dec. 2 to 11.——For blessing on fourteen days' special services at Swansea, by Mr. Opie Rodway, to commence Dec. 2.——For blessing on a mission by Mr. Newton Jones, at Chelmsford, from Dec. 1 to 9.——For blessing on a special mission by Mr. H. Veasey, at Union Hall, Carlisle-street, Edgware-road, London, from Dec. 2 to 9.——For blessing on mission in Netley, Hants, from Dec. 2 to 9.——For blessing on a mission at Victoria-park (St. Mark's Parish), from Dec. 9 to 23.——For blessing on a mission in Holy Trinity Parish, Ipswich, by Rev. F. S. Webster, of the Church Parochial Missions Society.——For blessing on a Gospel mission at Preston Brook, by Mr. Charles Garnett, commencing Dec. 2.——For blessing on a mission at Musbury, Devonshire, to Dec. 16, conducted by Mr. J. C. Hefford, of the Evangelisation Society.

RATCLIFF STRANGERS' REST.

The work done at the Strangers' Rest for Sailors, 163, St. George's-street, Ratcliff-highway, E., was deservedly eulogised at the eleventh annual meeting, held on Friday evening last, under the presidency of Mr. G. Williams. The eulogy was not in praise of man, however, but rather a hearty acknowledgment of what God has wrought through human instrumentality. The Rest is the centre of much vigorous effort put forth through the constraining love of Christ, and the living bread which is there dispensed is, in more senses than one, "cast upon the waters," happily to be seen "after many days." Besides, many point to the Rest and say, with spiritual emphasis, "This man was born there."

The meeting having been led in devotions by Mr. Charles Inglis, the Hon. Secretary (Mr. T. J. Isaac) gave some account of the work during the past year. All the departments have been carried on with cheering results, Englishmen and foreigners of many nations, and not a few Jews, having listened to the word of life, and been personally looked after in many ways. Among the most blessed means of influencing the sailors is the system of correspondence; the addresses of men are taken, and they greatly appreciate the letters that are sent to them. Mr. Isaac referred to the variety of the work, whereby the Gospel is actually sent to all parts of the earth; as a rule, the men are not Gospel-hardened, and when they do receive the truth, they tell it out with earnestness wherever they go. The unsectarian and voluntary features of the work having been mentioned, an appeal was made for continued help, as well as for presents for the Christmas tree, for which preparations are being made. Mr. H. Kellaway, hon. treasurer, reported with pleasure that funds have come in as needed.

Mr. Reginald Radcliffe was expected to attend the meeting, but business detained him in Liverpool. Mr. J. E. Mathieson read the following deeply interesting letter received from him:—

Liverpool, November 21, 1888.

To the Workers and Friends of the London Strangers' Rest.

This year it must not be my happy lot to take part in your annual meeting to-morrow. It would, indeed, have made my heart full of joy to have been amongst you all. May God bless every one of you. Once again let me remind you that when Miss Macpherson, eleven years ago, and about a year after the starting of the Liverpool Strangers' Rest, invited me to come to London to advocate a similar Rest being started in London, I explained that it would not be for sailors merely, but (1) for sailors; (2) for Christendom; (3) for heathendom.

Eleven years have now rolled away, and how faithfully and nobly has our God enabled you to carry out in your Rest this threefold purpose. Thank God you have rightfully taken Israelites with Christendom, and Mohammedans with heathendom. Thus we can say your object is as wide as "The Evangelisation of the World."

It would take too long to attempt to detail or even to refer to instances of good to the seamen of the many nations who have passed through your hands, but it may encourage you, and be very useful to show you from a few actual cases connected with the London Rest, the Welcome Home, the Liverpool Rest work, &c., how remarkably has God blessed your efforts regarding the other objects.

Let us begin far away with—

Iceland.—Louis Johnson, an Icelander, got blessing, and went as a missionary to his native isle.

Denmark.—Markisson, converted at Liverpool Rest, has been labouring in Denmark for years. Miss R——, Copenhagen, visited Rest in England, and went back and introduced similar work in Denmark.

Norway.—Printed appeals for the heathen were, I hear, taken by sailors from one of our Strangers' Rests to Norway, and resulted in Miss Reuter and Miss Jacobson, two Norwegians, coming to London, and going to China as missionaries with the China Inland Mission. They have since been most remarkably used by God in the burning of idols and conversion of the Chinese.

Sweden.—Oulsen, a Christian Swede, blessed at the Welcome Home, is now working in Sweden in the Salvation Army.

Finland.—A sailor converted has since, for years, been working in that country.

Russia.—From this country you have had as helpers some earnest workers of the upper classes. A Russian sailor named Hans, converted in the Liverpool Rest, said after his conversion he would go back to his own land, fearing no prison.

Germany.—A Rest has been opened by workers from the Liverpool Rest in Hamburg, and one in Bremerhaven. Five of the English Rest workers have visited those Rests and worked there. One of the Rest workers returning from Russia through Hamburg, had a number of young German landsmen introduced to him, as having been converted in that Rest.

France.—There is a most valuable Rest at Havre, connected with one of the earnest lady workers. It cannot but have an excellent effect in France.

Spain.—One of the lady workers is now a missionary in Spain.

Italy.—An Italian seamen, converted at the Liverpool Rest, preached at his own charges both on board ship and at ports between Liverpool and his own country. He then went preaching in his own country.

Turkey.—The Rest at Constantinople has been much blessed. Lately we heard of an awakening from it amongst mountaineers at a distance from Constantinople.

Smyrna.—A Rest arose here, and led to an extensive work amongst resident Greeks and others.

South Africa.—Miss Lowe suggested to Mrs. Osborn: "Have you never thought of foreign work?" Mrs. Osborn began her work amongst soldiers and natives at Cape Colony, and Mr. Hannington, brother of the martyred bishop, was induced to go there. Now the work is spreading extensively, and likely to be taken up by Mr. Spencer Walton.

Australia, &c.—What could not our former worker, Mr. Wilkie, now superintendent of the Emigrants' Home, tell us of the many conversions in that Home, and of what some of those young converts are now doing in many foreign lands.

Jewish Converts.—There have been not a few, and deeply interesting some of them. They may affect the very heart of Russia.

Scandinavian Home. — What could not Miss Hedenström report of conversions, which affect not only the North of Europe, but some parts of the United States and Canada.

China.—Miss Lowe writes:—"So many who have worked have gone to China, that I have looked on it as quite a training school for foreign work."

The Heathen.—Mr. Isaac writes detailing special cases of workers who have gone to the foreign field in consequence of working at the Rest, and of a sailor converted there who went to work in South Africa. He adds the names of several of the Rest workers now in China, and says:—"Scarcely a month goes by without one or another saying, 'Good-bye,' for Africa, China, or elsewhere. We often tell the workers we wish they would all go, as we should not be the losers."

America.—I want some workers to stand in the midst of the streams of emigrants that flow from Europe through Hamburg, Bremen, Holland, and Havre, for America. Having for years had somewhat to do with the flood of foreign emigrants weekly passing through Liverpool to America, not a few of whom have been converted at the Strangers' Rest during the two nights they sleep in Liverpool, I was a few weeks since, in America, greatly concerned that something more should be done for the vast multitudes from Europe who arrive at New York and settle in multitudes in certain American towns. One day we were pledged to preach in Cincinnati in English, and pass on; no time to speak in German, though there were over one hundred thousand Germans in that city, and although I had been accustomed to preach to them in the towns of their own former Fatherland. I can tell you it was hard to be thus unable. Germans and other foreigners are swarming into America. Many of them, I understand, never frequent a place of worship. We should at least supply them with reading as they lodge in and pass out of ports of Northern Europe. Cannot we also follow them to the places where they concentrate in masses in America, or at least send a deputation to our warm-hearted American brethren, and encourage them to co-work with us?

Then, if God has so blessed your simple agencies to seamen, so blessed you amongst many of the nations of Christendom, as well as so specially amongst the Israelites, and sent so many of those whom we have had the privilege of working with to labour amongst the heathen, what may He not do in days to come with you for the evangelisation of the whole world?

Already, we are living in a very different day from the day the Strangers' Rest was begun. Let me conclude with a verse given me in America:—

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling
To be living is sublime.

Reginald Radcliffe.

In the course of some remarks on world-wide evangelisation, Mr. Mathieson remarked that he believed that the great missionary societies purpose soon to throw open their doors for the reception of men who have not gone through a long training or curriculum, and send them forth on some such lines as the China Inland Mission.

Some hearty words having been spoken by the chairman, Miss Hedenström told of the success of the efforts among Scandinavians, in which she lends valuable aid. Rev. D. M. Cameron followed with an earnest address. Then three seafaring men, who found the Lord at the Rest, spoke words of gratitude to God and cheer to his servants. Capt. Lowe, of the London City Mission, also addressed the meeting. The proceedings closed with the observance of the Lord's Supper.

THE WEEK OF PRAYER, 1889.

We recently referred to the programme for the coming Week of Prayer issued by the Evangelical Alliance. The topics suggested for exhortation and prayer, January 6—13, are as follow:—

Sunday, Jan. 6.—*Sermons.*

Monday, Jan. 7.—*Thanksgiving and Confession.*—*Thanksgiving* for the goodness and mercy which have followed us; for answers to prayer; for support in times of trouble; for the continued spread of the Gospel; for the spirit of inquiry among the Jews, and the increasing intercourse and sympathy between Christians of many nations.—Ps. ciii. 1—5, xl. 5; 1 Thess. v. 18; 2 Cor. ix. 15. *Confession* of much and grievous sin, lukewarmness, and formalism; restraint of prayer; indulgence of vainglory; unprofitableness in the service of Christ; conformity to the world.—Hosea xiv. 1, 2; 1 John i. 8, 9; Ps. xxxii. 1—5.

Tuesday, Jan. 8.—*The Holy Spirit in the Church.*—For the demonstration of the Spirit and power; for his abundant grace and effectual operation as the Spirit of truth, holiness, comfort, and love; that multitudes may be convinced of sin, and converted to God; that backsliders may be restored; that believers may walk in newness of life; that divisions among Christians may be healed, and the spirit of humility increased.—John xvi. 8—15; Rom. viii. 14—17; 1 Cor. xii. 13; Gal. v. 22—26; Phil. ii. 5—16.

Wednesday, Jan. 9.—*Families and Schools.*—That husbands and wives, parents and children, masters and servants may, in their mutual relations, observe the law of Christ; that family worship may be more generally observed; and that domestic life may be sweetened and hallowed by godliness. For Sunday-schools and Week-day Schools; for Universities and Colleges; for all Associations which promote the intellectual, moral, and religious welfare of young men and young women; for the preservation of young minds from the current scepticism and superstition.—Deut. vi. 1—7; Eph. v. 22, vi. 9; Col. iii. 18, iv. 1; 2 Tim. i. 5; 2 John iv.

Thursday, Jan. 10.—*Home Missions and Social Reforms.*—For all who preach Christ, and seek to spread righteousness and peace; for city missionaries, Bible-women, district visitors, and other helpers; for special efforts to reach and influence special classes of the people; for the counteraction of the designs of the Papacy; for a blessing on sound literature; for the progress of temperance and of purity; for the suppression of cruelty; for the better observance of the Lord's Day; for persons who are afflicted—the sick, the blind, the deaf, and dumb.—Matt. ix. 35—38, x. 6; Prov. xxiii. 26—35; Ps. cvii. 23—30; John iv. 28—30; 1 Cor. vi. 18—20; Titus ii. 11—15; 2 Tim. iv. 1—5.

Friday, Jan. 11.—*Missions to Israel, to Moslems, and to the Heathen.*—That this great work may be carried on with faith and patience. For the removal of the veil from the heart of Israel; for a special blessing on the circulation of the Holy Scriptures among all nations; and that powerful witnesses of the Messiahship of Jesus may be raised up among the Jews. For a spiritual awakening among the Oriental Churches. For Christian missionaries to the heathen; for native churches and converts, preachers and teachers; and for mission colleges, schools, and hospitals. That the work to be done may be wisely distributed among the missionary agencies of Protestant Christendom; also that the ignorance of Islam may be removed, and the Word of the Lord have free course among the Moslem nations.—Matt. xxviii. 18—20; Acts xiv. 46—50; Gal. ii. 9; 1 Cor. i. 21—24; 2 Tim. iii. 10—17; 2 Thess. iii. 1—5.

Saturday, Jan. 12.—*Nations.*—For the outpouring of the Holy Spirit upon the nations; for all sorts and conditions of men; for rulers, legislators, judges, and all in authority; for soldiers and sailors; for social order and universal peace; for the extinction of the slave trade, the opium trade, and the base traffic which corrupts and destroys native races by the introduction of spirituous drink. That religious liberty may prevail; that politics may be moralised, and public life adorned by high integrity. Finally, "that all the ends of the earth may remember and turn unto the Lord, and all the kindreds of the nations worship before Him."—Joel xi. 28—32; Amos v. 6—15; 1 Tim. ii. 1—6; Rom. xiii. 1—7; 1 Pet. ii. 13—17, iii. 8—15; Rev. xxi. 24—27.

Sunday, Jan. 13.—*Sermon.*

SOCIAL QUESTIONS IN FRANCE.—A large and influential meeting of Protestants, which included many well-known pastors, was recently held at Nîmes for the practical consideration of social questions. Special remedies were suggested for special causes of pauperism: For sickness, mutual help societies; prison, help to liberated prisoners; alcoholism, temperance societies; debt, co-operative societies; stoppage of works through new inventions, freaks of fashion, &c.; agricultural colonies where measures should be devised to retain the workers in the country. Some of the remedies would need Government aid for their application.—*L'Evangéliste.*

International S. S. Lesson.

Sunday Afternoon, December 9.

GIDEON'S ARMY.

JUDGES vii. 1—8; GOLDEN TEXT, ZECH. iv. 6.

ISRAEL'S STRAITS.—It would be hard to imagine anything more desperate than Israel's condition. For seven years the fierce hordes of the desert, Midianites, Amalekites, and various Arab tribes had swarmed across Jordan into the central plain of Esdraelon, reaching even to the western seashore. "They swept almost the whole land, pitched their tents, and fed their camels in the midst of the rich cornfields of Israel. The people fled to mountain fastnesses, and hid themselves in caves. The land lay uncultivated, the cattle were destroyed, and a grievous famine ensued." In one of the many skirmishes of these times Gideon's brothers were killed (chap. viii. 18). Words could never describe the horror of such invasions. It was a riot of cruelty, oppression, and bloodshed. The enemy, on this last occasion, was at least 135,000 strong, while Israel was disorganised, unarmed, and dispirited. All this a picture (1) of God's Church overrun with worldliness, or error; or, (2) of a soul in the power of evil, desolated and enslaved by sin.

ISRAEL'S DELIVERER.—(1) Was *humble*, both in position and spirit—his family "poor in Manasseh," and he "the least" (vi. 15). See 1 Cor. i. 26—29. How modest he is! "God's heroes ever shrink from great tasks, and are humbled, not exalted, when large fields of service open before them. It is the spirit in which alone true work for God is ever done. Braggart self-confidence, and ambitious seeking for high position, as peacocks will get up on a wall to show their tails, should have no place in the hearts of God's soldiers."—*McLaren.* (2) Was *devout* (vi. 11—20).—The spirit of deep reverence breathes in all his speech with the angel of the Lord. Some boys think it brave to make fun of good things, but the really brave are devout and reverent. (3) Was *patriotic*, with his country's cause at heart, ready to do anything for her deliverance. (4) Very *cautious*, being most careful not to go unless *quite* sure he was sent of God. Distinguish carefully between the rash credulity, which accepts any plausible tale, and the true faith, which first weighs and tests to the uttermost, and then trusts without reserve. (5) Was *grandly courageous*, both in destroying Baal's altar (vi. 25—32), and in the great attack with only 300 men.

ISRAEL'S ARMY.—Was but one-tenth of its proper size—only 32,000 answered the summons, whereas Israel could have sent 300,000 or more. This shows how demoralised the nation was. Yet they were *too many;* for "man's extremity is God's opportunity." The army was made up of *three* classes: (1) *The Cowards*, 22,000. Remember how their courage was tested—32,000 facing, at least, 135,000! But when all is said, they are cowards. Why? They do not believe God's promise. Why not? Perhaps an evil conscience told them of ill-desert, as though God's mercy was to be measured by our merit! There is no place for cowards in God's army. See Deut. xx. 8. God expects his people to be bold in faith, in word, in deed. (2) *The self-indulgent*—the 9700 who went down on their faces to drink. These were brave men, and they were not sent home, but only to their tents, where they remained as a sort of reserve force. They showed their character by the way they drank—a little thing! But straws show how the wind blows, and little things reveal character. They chose the slower method of drinking, as though in no hurry to meet the enemy. (3) *The brave and single-hearted*—the 300 who lapped—eagerness for the battle; they *snatched* their drink, perhaps as they marched, like dogs eager in the chase who drink as they run.

LESSONS.

(1) Be brave and hopeful even in the darkest times. (2) If we would be fully delivered, we must assume a God-honouring attitude. Victory must honour Him, rather than ourselves. (3) The value of true courage in God's service. "Only be thou strong, and very courageous." God wants brave men. "He that loveth his life shall lose it," &c. (4) Never mind being in a minority, if only you are in the right. (5) This story is a parable of the history of almost every good cause. The battle for righteousness has been won again and again by a little band of consecrated men against the whole world. *Vide* Pentecost and modern missions.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, December 2.

A GOOD WIFE.—PROV. xxxi. 10—31.

MARRIAGE was instituted before the Fall, and it is one of the blessings that have survived it. Christians are to marry only in the Lord (2 Cor. vi. 14). When Eleazar was sent to seek a wife for Isaac, he prayed for guidance (Gen. xxiv. 12), and it would be well if all believers, seeking for wives, would follow his example. Good men have often made a bad choice.

Our lesson contains words uttered by a mother to her son (ver. 1). Solomon's wisdom was not conspicuous in relation to the question of marriage. Let others guard against his mistakes by pondering seriously what were probably his mother's words. We may notice concerning the good wife, of this graphic portion of Scripture, that she is:—

(1) VIRTUOUS (ver. 10).—Virtue is a priceless jewel. It is a thing of the heart (Matt. v. 8), and it finds expression in the countenance and in the apparel (1 Tim. ii. 9).

(2) RELIABLE (ver. 11).—Mutual confidence is one of the most precious qualities of the conjugal relation.

(3) BENEFICENT (ver. 12).—Practical goodness is revealed here, and that goodness finds expression in beneficent acts; this is a Christlike quality (Acts x. 38).

(4) INDUSTRIOUS.—Ten of the twenty-one verses in our lesson speak of this. There is no rank of life in which idleness is becoming. The labour of the good wife is useful (ver. 13), profitable (ver. 14), self-denying (ver. 15), healthy (ver. 17), toilsome (ver. 19), tasty (ver. 22).

(5) DOMESTICATED.—Cares for the household (ver. 15). Home piety regards home duties. Religion in the house of God is worthless if it is not seen in our own house.

(6) GODLY.—She "feareth the Lord" (ver. 30). This is the highest of all her qualities and the root of them all. For such a woman there will be a blessing from her children and from her husband (ver. 28), and with good reason, for the husband is by her influence made a better citizen (ver. 23), and her children grow up with the consciousness of the beauty of her character.

MR. WILLIAM BENZIE, a blind evangelist, has been conducting Gospel services in the Congregational Church Hall, New Deer, N.B.

RESCUE WORK.—With the aid of many zealous Christian friends meetings of fallen women have been held at Bath, Plymouth, Falmouth, and Bristol, during the last few weeks by Mr. John H. L. Christien, organising superintendent of the Midnight Meeting Movement.

MISS JESSIE P. RHIND, of Shawlands, Glasgow, the first European missionary sent out under the auspices of the Soul-Winning and Prayer Union, sailed yesterday, the 29th inst., by the s.s. *Nepaul*, for China. Farewell meetings were held at 186, Aldersgate-street, at the Zenana Medical College, and at the Union Tabernacle, and a number of friends gathered on the vessel to commend Miss Rhind to God upon her departure. Miss Rhind has been provided by the Soul-Winning and Prayer Union with means for the support of three native Biblewomen, and asks prayer that the right selections may be made. Mr. J. C. Smith, the secretary of this Union, will be glad to receive the names of candidates for the foreign mission field. His address is Newport-on-Tay, N.B.

EVANGELISTIC MISSION.—The recent mission at Malden Hall, conducted by Mr. John Connor and Mr. Grove, has proved a time of much blessing. Perhaps the prominent feature of the mission has been the solemn earnestness manifested alike in the preachers, the workers, and the people. At the close of the address it was quite an unusual thing for more than a dozen people to leave; practically the whole congregation remained to the after-meeting, and we believe many received the Lord Jesus as Saviour. One special request in the prayers of the workers was that the relatives of believers might be saved, and this prayer God has signally honoured. A mission, extending over a fortnight, has also been held by Mr. H. Veasey at West Kensington Hall, Hammersmith-road, with encouraging results.

Appeals.

Enkel-street, Holloway, N.—We have started a "Young Boys' Christian Society," in order to obtain Christian influence over the poor boys in the lodging-houses of Finsbury-park and Holloway. Any help in funds, books, clothes, &c., will be thankfully received by T. C. ROBERTS-HORSFIELD, 11, Upper Tollington-road, Holloway, N.

Factory Helpers' Union.—The Hon. Sec. would be grateful for any cast-off clothes for the factory girls amongst whom she is working. The things most acceptable are dresses, jackets, boots, and shoes. The girls themselves buy the things at a low price, and are then taught to mend and alter them at the sewing classes. Parcels may be sent to the HON. SEC. Factory Helpers' Union (Clothing Department), 16a, Old Cavendish-street, London, W.

The Phœbe Home of Rest, Clacton-on-Sea.—This Home is open to receive patients paying reasonable charges. The surroundings are very desirable, and Christian workers of limited means would find a congenial atmosphere. So far there are no funds to the good, and free cases cannot be received. Further particulars may be obtained by addressing THE MATRON, 2, Merton Villas, Holland-road, Clacton-on-Sea. Some articles of utility and decoration are needed, and help in the funds is also solicited.

TEMPERANCE NOTES.

There are 2608 public-houses and beer-shops in Manchester, or one for every twenty-nine families.

Dr. Russell, medical officer, Glasgow, has once more called attention to the terrible evils of over-crowding in the city.

Mr. Coad recently conducted very successful temperance missions in Mr. Councillor McDougall's Mission Halls, Manchester.

Alderman Barrow, Mayor of Birmingham, has announced that he is a total abstainer, and in any mayoral entertainments will act accordingly.

Hundreds of men in Swansea and neighbourhood are working at the furnaces of steel, copper, silver, and tin-plate works who are total abstainers.

In the Merchant Seamen Branch of the Church of England Temperance Society 8612 pledges were taken last year. This shows most commendable activity.

The Bishop of Manchester recently said that many working men by giving up the drink might at once double their resources for the comforts and necessaries of life.

Mr. George Rough, an ex-Provost of Dundee, died last week, aged 88 years. He was the first teetotal Provost in Scotland, and during his reign licences in Dundee were reduced from 620 to 306.

The Commander-in-Chief has ordered that at all the home stations of the Army, where practicable, the chaplains shall have at their service a room for temperance and social and other meetings for the soldiers.

An eight days' Gospel temperance mission has been conducted by the Liverpool Diocesan C.E.T.S. Meetings were held in about 60 parishes, addressed entirely by local speakers. The Women's Branch took a very active part.

Alderman Agar, Lord Mayor of York, during the seven years which have elapsed since he filled the office, has been even "more fully convinced of the righteousness and the advantage of having adopted teetotal principles."

Mr. George Blaiklock, of Hoxton Hall, has held successful temperance meetings in Boston, Lincolnshire, during the past week. Mr. Blaiklock has also visited Stourport, and his lectures have been eagerly listened to. There is always the true Gospel ring about Mr. Blaiklock's addresses.

Canon Wilberforce, preaching on Sunday morning, November 18, in St. Mary's Church, Southampton, spoke of drinking as that form of sin which has the most fatal power of over-shadowing the innocent happiness of human beings, and filling them with misery. Canon Barker, in the evening, dwelt upon the immense progress that has been made of late years in creating a healthy public opinion on temperance.

In a recent sermon, Rev. R. F. Horton said:—"I have seen some drunkards, but I never saw one that I thought hopeless. I have before my mind now a woman—and a drunken woman is ever harder to bring back than a drunken man—who had gone so far on the way that leads to hell that she had actually squandered in the course of a few weeks £200 in drink, and to-day she is rejoicing in Jesus Christ, saved and cured. I want just to leave this message with everyone, teacher or no teacher: Never give a drunkard up."

Jews in Russia.—During the last three months nearly 2500 foreign Jews have quitted Odessa, in obedience to the edict, published in the spring, ordering their expulsion. The greater part of these are poor artisans, while many are without any means of subsistence. They have emigrated to the United States and to England.—*Le Réveil.*

German Deaconesses.—The "Martha House" was opened in October at Stuttgart. It is a large building, containing rooms for medical mission work, for servants out of situations, for more than 100 young girls who, having finished their school-days, desire to be useful. There are twenty-two rooms at different prices where lonely women may find a home. These evangelical deaconesses are enlarging their sphere of work in Würthemberg, and thus helping to solve the Socialistic question in a spirit of Christian love.—*Journal Réligieux.*

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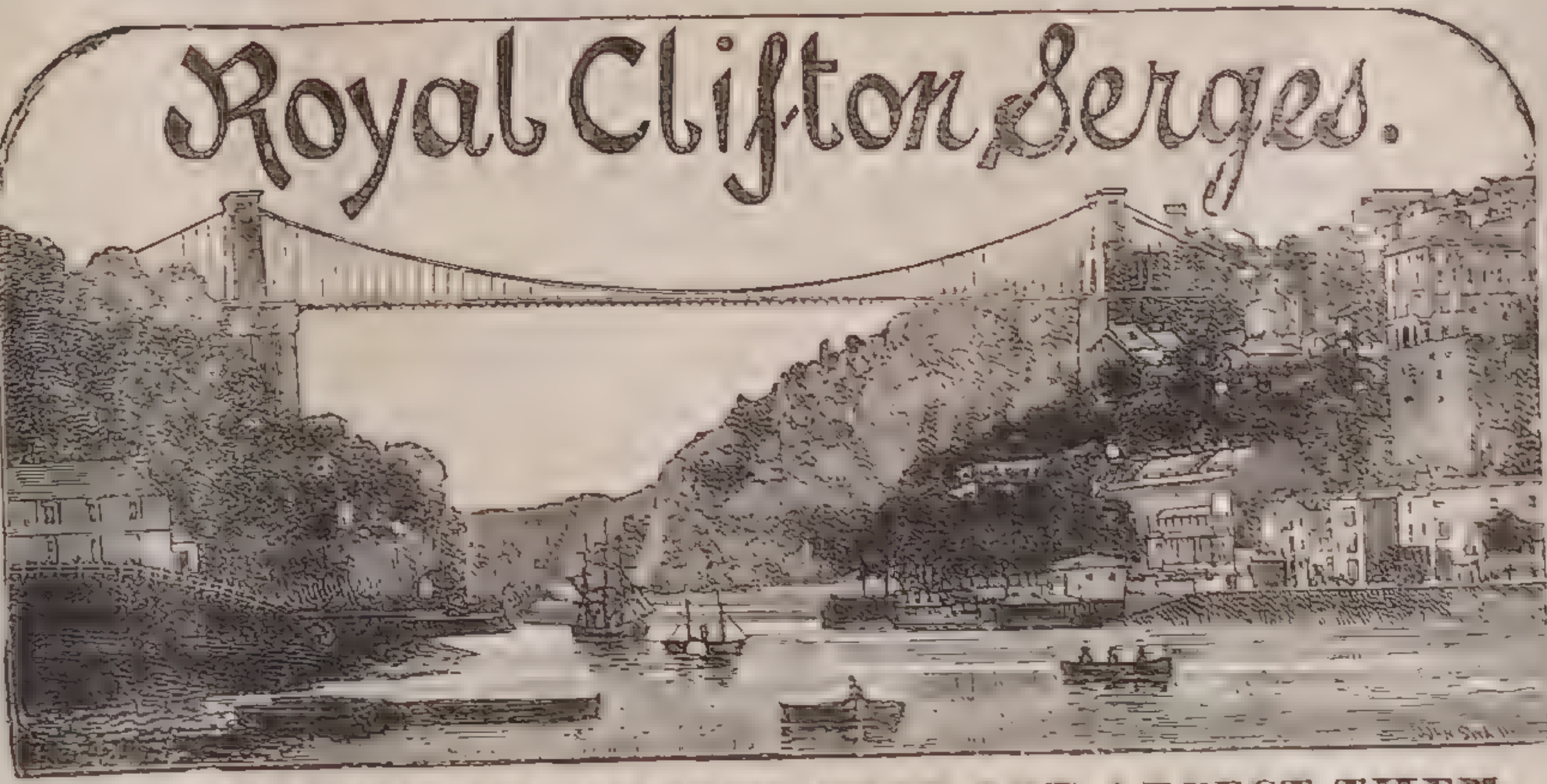
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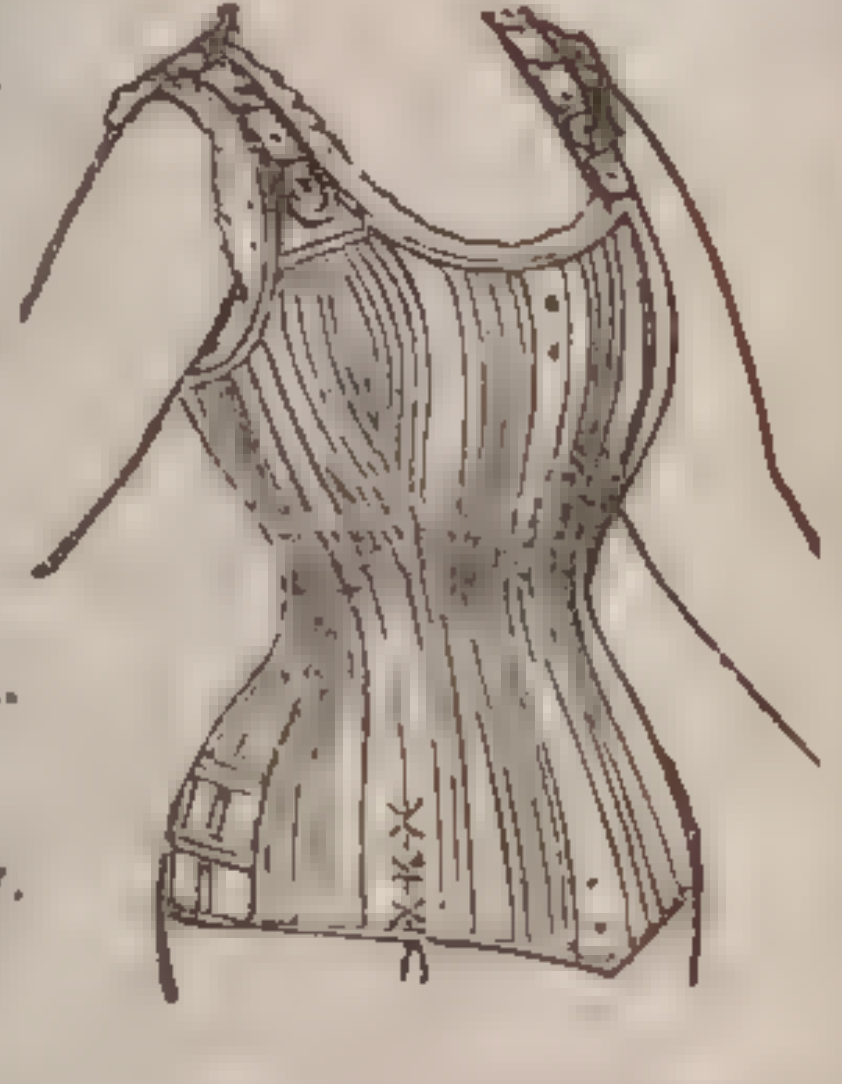

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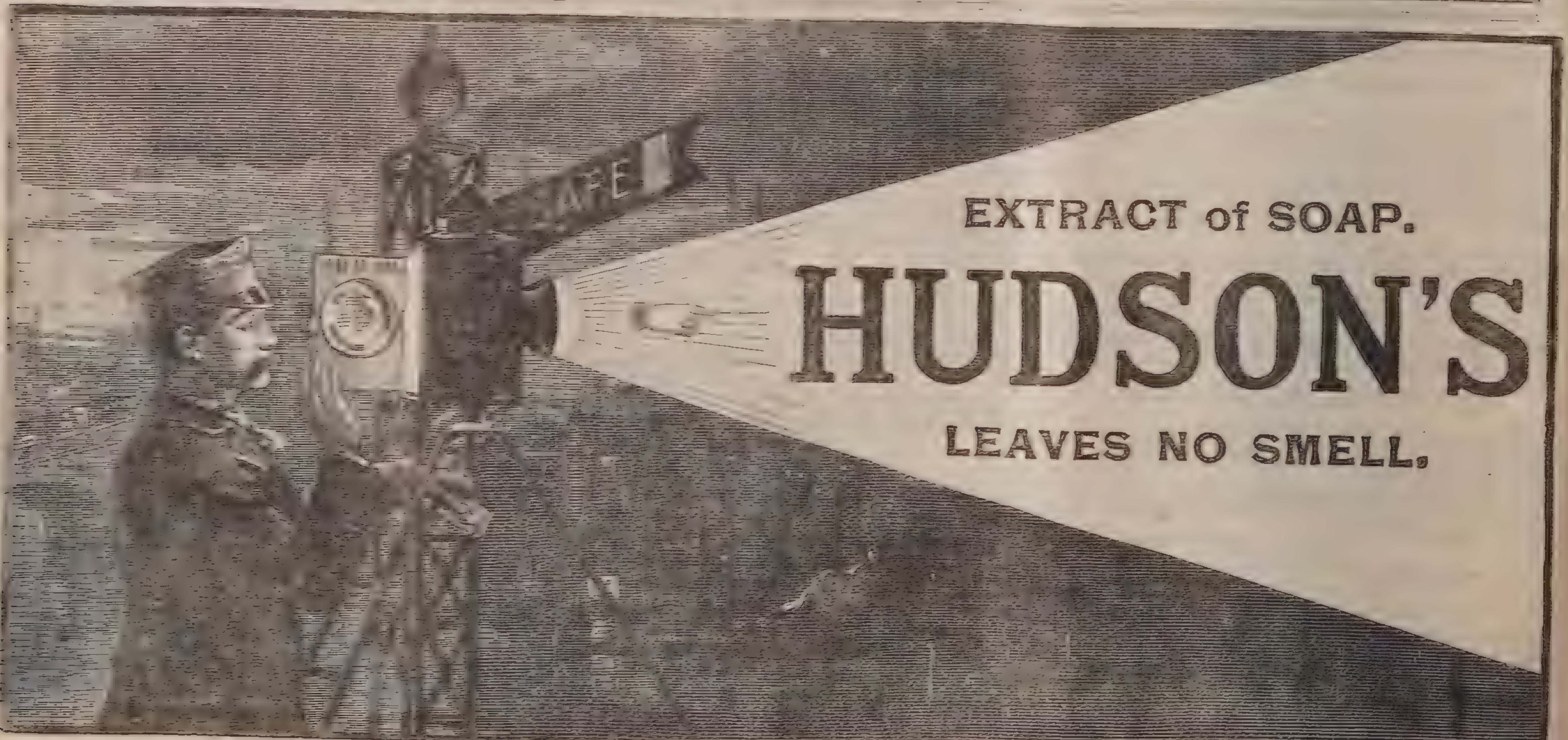

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RESCUE WORK IN INDIA.

THE EXISTING EVIL.

While recent events have stirred up many people in England to feel the need of rescue and purity work in India, very few have any accurate or adequate conception of the sort of effort needed, or the kind of difficulties to be encountered in undertaking such work in this country. I propose in this paper, therefore, to give an account of such facts and experiences as have come under my notice during the past twelve months, that may help to increase the interest of friends at home, and guide those whom God is calling to come over and help us.

The longer one remains in this country, the more intensely one feels this need, as well as the importance of keeping closely to a crusade on Gospel lines, and upholding a preaching of righteousness, that all, heathen and nominal Christian alike, may be lifted to a higher level. While the heathen have no conception of what purity of life is, Christianity has not much helped them yet, the light of the few saved ones being almost overclouded amid the mass of nominal Christianity, whose light is darkness, and by whose example the heathen are more swayed than by the teachings of the former. All classes alike are permeated with this miasma of impurity. Hindu worship is inextricably mixed with obscene practices. Their gods are revolting, their priests lascivious wretches, their temples abodes of infamy, and throngs of women dedicated to the service of sin are attached to them. Then, again, the priests are the only men admitted into a Hindu zenana. I have seen a priest performing "poojah" (worship) in a zenana where the women would be considered guilty of crime if they permitted their faces to be seen by any other man. The havoc that these priests work among ignorant women in the zenanas is unspeakable. It is an act of religion to yield to all their demands, and case after case is known where a wife has left her husband and her home to follow one of these priests about as a pilgrim.

The Hindu women who lead an evil life are mainly recruited by three classes. (1) Girls of one particular caste who are brought up as dancing girls from childhood. In one village in the hills *all* the girl children are reared for immoral purposes, wives for the boys being sought elsewhere. As the girls attain the age of six or seven they are consigned to the care of prostitutes in some of the neighbouring cities, by whom they are taught to dance and sing, and trained for their life of vice. Later, when this evil training is complete, they are sold for the harems of native princes, for temple service, or to licentious Europeans, just, of course, to the highest bidder. A missionary's wife once tried to purchase some of these unfortunate children, with the view of training them carefully in an orphanage, but her offer was simply scoffed at.

Some Christian officials of the district have tried to put this custom down, but it is so profitable that the people resort to every possible scheme to evade the law. Sir Henry Ramsey advocates new and special legislation in the following words:—

> When the children are removed to the Plains no one takes any interest in them, while the prostitutes find many friends and legal advisers, which renders it almost impossible for the Kumaon officials to prepare a case that will stand an appeal to a "revising" Judge of the High Court; and such cases ought, according to the penal code, to be taken up where the crimes occurred, *i.e.*, in the Plains. The present system practically legalises children of Kumaon and Garhwal being brought up for prostitution in the Plains, where nothing is known of their history or their moral murderers. I believe there never was a case of "Patter" being punished in the Plains Courts for the crimes specified in sections 372, 373 of the Indian Penal Code, although some of these unfortunate children are hopelessly ruined every year. The object of the parents in sacrificing their daughters to a life of infamy is that they thus make money. If the female children are prevented from being apprenticed to harlots, they will not have the opportunity of acquiring the accomplishments which now make them so attractive; and their parents, finding it difficult to keep them in their villages till they are sixteen years of age, will adopt the system of marrying them. Everything that can be done to put a stop to this abominable trade has been attempted, but the Naites and Patters have baffled the Hill authorities by sending their female children, at the age of five or six years, to the Plains, and they never return to the Hills till they are hopelessly ruined.

With a view of making their profession still more attractive, the trainers of these children avail themselves of the advantages of Government education for the children—greatly to the detriment of the other pupils in the schools they patronise.

(2) *Widows.*—Under the joint family system, widows are cared for by their own or their husband's relations. As many of these are virgin widows whose husband's have died during their childhood's days, the cruelty of condemning them to a life of servitude is obvious. It is a fact that thousands of them lead lives of shame, some openly, others in perhaps greater numbers are kept for evil purposes by the men of the family. When one contemplates the fate of so many Indian widows, one feels tempted to ask if the abolition of *Suttee* was such a boon after all.

(3) *Discarded wives.*—As it is an article of faith among Hindus, that he only is blest, and assured of happiness in the next world who possesses a son, it is permissible to discard a childless wife and take another. If she has no relatives to shelter her, the discarded wife has no alternative but to accept the "protection" of some other man, or go into open vice. One who had chosen the former life as the lesser of two evils, after trying in vain to gain a living by grinding corn, assured me, through the zenana visitor who had kept track of her through many vicissitudes, that she was forced to live as she did to keep from starvation. The atrocious system of child-marriage is responsible for much of this evil. Numberless wives of tender years are physically ruined and child-bearing rendered impossible.

Amid the multiplicity of castes, it is true, there are many where families live as faithfully, one man with one wife, as is the case in nominally Christian countries; yet in other castes, various degrees of immorality are allowed.

In regard to personal purity of life, the Parsee Mohammedans are not one whit better than the Hindus. A very large proportion of publicly fallen women belong to the latter community.

In many respects the heathen are better than their creed, while the Christians are worse. An intelligent Hindu once remarked to a Christian, "Your religion is beautiful, but your people are vile." The natives look at our practice, not at our profession.

Instead of raising a strong standard of purity to counteract the impurities of heathenism, our Christian Government licensed and raised to a level of respectability the calling of the prostitute. In Bombay there are less than 500 adult native Christians in full standing, while, until the recent abolition of licensed sin, there were 500 women licensed by our so-called Christian Government to carry out the sin of impurity. Most of those who will read this are familiar with what has been lately written about the Government regulation of vice, so that I need only make a passing allusion to its deadening influence and bar to all true progress in the way of a national movement towards purity, transferring, as it does, the sin from the vice to the disease, calling good evil and evil good.

We hear of many Europeans, official and military, openly indulging in vice, employing their native servants as procurers, making themselves a scandal in the eyes of the natives by their private lives, and endorsing the impurities of heathenism by their public acts. A European official recently headed a procession of nude fakeers at one of the large religious fairs. Government officials lend their presence and sanction frequently to Nautch parties. On the occasion of a native wedding in a central city a few months ago, a Nautch was provided. It was the first, or preliminary, marriage of the infant son of a man of some position. Many of the highest European officials in the place were present. The walls of the principal apartment were adorned with European immoral photos. Thus, in addition to the vices of heathenism, we have the vices peculiar to civilisation in full force. Bradlaugh's immoral publications and Zola's novels are all here, thrust into notice on every side. From recent inquiries at a railway bookstall at an important junction station, it transpired that the largest sales were made from the shelf devoted to this literary filth. Young India is rapidly learning to read English; what will the future be if these are their studies? English Christians hear that the Hindus are forsaking their idols as education and enlightenment progress, and that they are drifting into scepticism instead. But English Christians do not realise that with the spread of infidelity there is also this active propaganda of its inseparable and insidious accompaniment of impurity—a tenfold worse phase of impurity than the immoral rites of their former paganism. An apt illustration of the condition of India in this respect is to be found in St. Matthew's Gospel xii. 43—45.

Rescue work, as we understand it at home, is yet in its infancy in this country. Excellent beginnings have been made, but what has been done is but as a drop in the ocean. The larger proportion of candidates for the existing Homes are chiefly from the Eurasian class. Like the poor whites of the Southern States of America, the condition of many of these people is very gloomy. Brought up with European tastes and habits, they are at an utter disadvantage in the competition for work with the educated natives who can live comfortably on what the others would starve on. A missionary's wife in the North-Western Provinces told me how, in visiting amongst the poor of this class, cases of immoral living were continually coming to light, cases of children trained to vice, and of all the other evils which make a Criminal Law Amendment Act as needful in India as in England. She also told me of one poor woman who, deserted by her husband, although in a position to earn her own living and honestly trying to keep respectable, was constantly subject to persecution from men of all classes to induce her to lead an immoral life. Other workers who know this class tell stories of the same character, as to what shifts some of these poor women are brought in order to live, and how the tempter is ever near in the shape of some well-to-do man who wants a "mistress."

At all the large stations where British troops are kept there is a large population of this poorest class of the mixed races, as well as a percentage of European Army "leavings." The work among these alone would be sufficient to employ the energies of many workers.

Next week I shall show how these evils may be remedied. Helen S. Dyer.

Bombay.

THE SYSTEM OF SIN-LICENSING is creeping into Canada. A health bill has been quietly slipped through the Parliament at Ottawa, with a clause which authorises the establishment of state harlotry. The party of impurity in the Dominion have achieved their design by a trick, just as the wicked Acts were passed in the dark at Westminster.

EVADING THE LAW.—So far as we can make out, it is evident that the military authorities in India are resolved to maintain the system of licensed sin, while pretending to obey the instructions from home consequent on the action taken by the Imperial Legislature. At Darjeeling and elsewhere the Cantonment Acts continue in full swing, though it was asserted by Lord Cross months ago that the whole of the regulations under these Acts were "absolutely suspended and non-existent." This seems to be an absolute falsehood, though we presume Lord Cross believes it to be true. The officials in India, in such a case as this, appear to do pretty much as they like; and they are not overburdened by scruples.—*Christian Leader.*

The Agapemone Iniquity.

We have received a letter from Christiania, Norway, in which the writer says :—

> In your esteemed magazine I see something about a kind of religious people known as the Agapemone or Princeites. Some teachers of these erroneous doctrines, have also come to our country a short time ago. There is a Mr. Ker and Mr. Fox, who travel about, and not a few have been beguiled with their enticing words about redemption of their bodies from which Satan is cast out by faith in their Testimony! The same results have followed here as there. Alienations between Christian friends and family discords have arisen.
>
> I write this to ask if you could send me information of what you call immorality. They say that all this is slander, because of their Testimony for the truth. If you could favour me with some information in this respect, it might help to reclaim those that are giving themselves over to his delusion.
>
> Hoping you will excuse my liberty in writing you, the reason of which is a knowledge of the sad results here, and the rather wide spreading of it in a short time. I trust to receive an answer.

As we have been challenged more than once as to the revolting immorality which we have charged upon this evil delusion, we will, however shocking it may be, let it speak for itself :—In 1856—7 a series of pamphlets was published entitled, "The Little Book Open. The Testimony of Br. Prince concerning what Jesus Christ has done by his Spirit to redeem the Earth. In Voices from Heaven." We have not been able to obtain "Voice the First." "Voice the Second" was published by Messrs. Houlston & Stoneman; but "Voices Third, Fourth, and Fifth" bear no publishers' names; they were issued from the Agapemone.

The first page of each of the "Voices" is occupied with the following imitation of, and addition to, Scripture :—

THE TESTIMONY.—The Son of Man so loved the earth that He gave his own Spirit, that whosoever believeth in Him should not die, but be alive, and abide the coming of the Lord. Behold He cometh!

We now quote from these "Voices." The italics are their own.

> *Voice the Second*, p. 26.—This opening of what the Holy Ghost came to be and to do in God's people, will serve to make quite clear what is meant by *his fulfilling the gospel in Br. Prince.* It means that all He came to be and to do in the gospel, He was and did *fully* in Br. Prince; so that he left not anything undone of all that was in Him, as the Spirit of the dispensation, to perform. Briefly, He took him *entirely* out of self, *entirely* into Christ. In other words, He raised him up out of self, as wholly dead in the first Adam, and united him to God his life in the second Adam; or, He emptied him entirely of self, and filled him with all the fulness of God in Christ Jesus.
>
> *Voice the Third*, p. 8.—As He who fulfilled the law did also introduce the gospel, viz., Jesus Christ; even so, He who fulfilled the gospel has introduced the judgment, that is, the Holy Ghost in Br. Prince.
>
> P. 10.—He declared absolutely—did the Holy Ghost in Br. Prince—that the gospel as a dispensation was ended, and that Jesus Christ did come, not in grace, but in Judgment...This was that Servant of the Lord, the angel or messenger—angel means messenger—whom He did send, and who came in the spirit and power of Elias to prepare the way before Him.
>
> Pp. 16, 17.—The door being shut, the sun of the gospel dispensation having set, those that had rejected his message were left by God in outer darkness—the darkness of the shadow of death, wherein they now sit.
>
> It was not so with those He had taken, and whom He kept absolutely in his hand for the fulfilment of his counsel. He watched over them with a jealous eye, and led them in a narrow way. He separated them more and more from the world around them, and drew them more and more to Him, until at length He chose one place wherein to put his name, and there He met with them—that place was the *Agapemoné*—the Abode of Love.
>
> *Voice the Fourth*, p. 22.—Jesus Christ *began* his work of creating a new earth *in the very place where began the fall of the old earth;* that is, in the *human consciousness.* The fall of the old earth did not begin in the ground, or in the trees, or in the cattle—though all these were earth—but in Adam's flesh; that is, in Eve. Eve was *conscious earth*—earth alive—that is, flesh.
>
> P. 23.—As the fall of the old earth began in the *human consciousness* in Adam's flesh—in Eve, the woman; so also has Jesus Christ, by his Spirit, begun the restoration of the earth by a new creation in the human consciousness, in flesh, in a woman.
>
> P. 24.—Now the body by which the Holy Ghost did carry out this counsel of the Lord concerning earth was Br. Prince as a spiritual body (that Br. Prince whom He had raised from the dead, as has been before mentioned), not Br. Prince as a *natural* body, because *the living soul of Br. Prince was not the life of it;* that having been entirely taken into Christ by the complete fulfilment of the gospel in him: but Br. Prince as a *spiritual* body, because the Holy Ghost was the life of it.
>
> P. 25.—These two things, then, were needful as preparatory steps to the creation of a new earth; and accordingly, these two things the Holy Ghost accomplished. How He accomplished them has been declared in the two preceding Voices. In them it was shown *how* he created a new heaven—by fulfilling the gospel in Br. Prince, and raising him up a spiritual body; and *how* He dissolved the old heaven—by superseding the gospel as a dispensation, and introducing the judgment. Therein it was shown also, how He at the same time called out a people from the professing Church and the world through the Testimony of Jesus, Behold He cometh, and afterwards gathered them together in one place—The Agapemoné.
>
> P. 26.—Having taken these two preparatory steps; and having a people who had known and acknowledged Him in this work of superseding the gospel, that is of laying aside the spiritual dispensation: Jesus Christ did now, by his Spirit, proceed to create a new earth.
>
> Pp. 27, 28.—He assembled the peculiar people whom God had called out from the Church and world, and gathered into one place—the Agapemoné—and whom He had prepared for this very thing...He reminded them of what God had done—that He had perfected his work in spirit, and had laid aside the gospel as a dispensation; he then proceeded to declare that it was now God's purpose to extend his love from heaven to earth, from spirit to flesh, from soul to body. He told them that *they* were flesh, and that God so regarded them; and that having completed his work with the Spirit, and laid aside the Gospel, it was his intention henceforth *to make Himself known to flesh.*

What follows is incomparably the most wicked, the most blasphemous, piece of writing we have ever read. With the most Satanic subtlety it pourtrays a breach of the seventh commandment, and attributes it to the Holy Ghost in Br. Prince as a spiritual body. If Zola's writings are "earthly, sensual," this is "devilish" (James iii. 15).

> P. 32.—Thus the Holy Ghost took flesh and made it one with Him; and so made it *new flesh.* He created it a new consciousness.
>
> Thus the third thing that the Christ did to redeem the earth was, having created a new heaven and dissolved the old, to create a new earth; for the Son of Man so loved the earth, that He gave his own Spirit, that whosoever believeth in Him should not die, but be alive, and abide the coming of the Lord. Behold He cometh.
>
> *Voice the Fifth*, p. 5.—The fourth thing that Jesus Christ did by his Spirit to redeem the earth was, having created a new earth, to dissolve the old. As He created the new heaven and dissolved the old, and created the new earth, *according to promise*, so also did He dissolve the old earth according to promise.
>
> P. 6.—The reader may be reminded of what the very thing was that He did in *creating a new earth*, namely, *creating flesh* a new consciousness. The thing then that Jesus Christ did by his Spirit, and which is expressed by the words "dissolved the old earth," is this:—He has destroyed the old consciousness of flesh.

Let us now look back and see what The Testimony amounts to.

First—Br. Prince is declared to have died and risen again, and so to have become not a natural body but a spiritual body. Thus the Holy Ghost created a new heaven.

Second—He dissolved the old heaven, by superseding the gospel as a dispensation, and introducing the judgment. These two were needful, "not only in order that the gospel as a dispensation might be laid aside, but that the Holy Ghost might have a *spiritual body* through which to fulfil His purpose."

Third—Having gathered into the Agapemoné those who had received The Testimony, He proceeded to create a new earth: that is, to create flesh a new consciousness.

Fourth—He dissolved the old earth, that is, He destroyed the old consciousness of flesh.

In other words, having obtained a spiritual body, Br. Prince gets rid of the gospel—which forbids not only the sinful act but the sinful look. Then he commits sin in his spiritual (?) body, and pretends that the flesh thus becomes a new consciousness. Then he gets rid of the old consciousness. For consciousness read conscience, and we are not surprised to find that a new conscience was necessary in order to relief from the old one.

It may be said that Messrs. Ker and Fox and the rest who are spreading this Testimony, are not immoral persons. We do not say they are; but we say that the core and essence of The Testimony is adultery. It seems impossible to read these "Voices" without coming to the conclusion that the Testimony was invented in order to excuse the abomination described in Voice the Fourth, and to whitewash the sinner who took a young and innocent girl, without her consent, in the presence of the assembled congregation, and made her his mistress.

A friend with whom we read the Fourth Voice, and who had some years ago been intimate with the foremost present teacher of this delusion, as we read such passages as, "Conscious earth, that is flesh," &c., said, again and again, "That's exactly what —— says." Is it possible that The Testimony will fail to produce in its present teachers or disciples what it produced in its first propounder?

It has been a practice to take parties of young people and others for a few days' visit to the Agapemoné. Some months ago a working man, who had been converted, was taken there. On the way he was told that in this sanctified life there was not found the same necessity of abstinence that he had been accustomed to, and he would probably find wine on the table. Having been saved from drink, he felt he would be on dangerous ground, and thought he ought to get out at the next station and return home. However, he went on, and got through dinner without tasting the wine. But he said that the familiarities which he described as taking place in the grounds, and in the sumptuous room where they worship, might be safe for others, but would not be safe for him.

The career of the so-called Army of the Lord at Brighton, which has been a coarser version of the Agapemoné, is another indication of what may be expected as the outcome of The Testimony of these deceived deceivers.

◆

Dr. Ziemann in Germany.

The German papers contain some interesting reports of Dr. Ziemann's labours in Schleswig-Holstein. He had been invited to attend the Conferences of the Church Congress in Neuminster, October 3 to 5. Accompanied by Pastor Braune, the secretary of the Evangelisation Society, he afterwards visited Flensburg, Glückstadt, Preetz, Schleswig, and Serup. Says one writer :—"To the Congress the Doctor came as an old friend, and a very hearty welcome was accorded to him. He delivered a very powerful address on our present wants and difficulties. He gave a dreadful picture of the abounding forces working iniquity, and contended that all work against them must be Christian work, while he related many remarkable Gospel triumphs from his own experience in the work in Germany. The audience was deeply impressed. In the provinces he had very crowded meetings, and it is chiefly owing to his energy that different local associations have been started for vigilance and rescue work in connection with the Evangelisation Society. The Doctor won even the most cautious people. His language is simple and direct, and he has the power of arresting attention and holding his audience spell-bound from the first word to the last. We thank God for him and for the results which have attended his work."

PASTOR CHINIQUY writes to a friend that he has recently been on a lecturing campaign in New England; that many Romanists have relinquished their errors, and accepted the pure Gospel of justification by faith.

SEVERAL NEW YORK GENTLEMEN, believing that they could wisely help the poor who lived in the more degraded regions of the city by providing better apartments at the usual rents, formed themselves into a tenement house building company. Last December the first buildings were finished, and all the apartments, containing from one to five rooms, each with a window on the open air, were rented at sums varying from 6.50 dollars to 14 dollars a month, according to size. The rules in regard to cleanliness, behaviour, and the payment of rent are very strict. Connected with the tenements are a kindergarten and a young people's club. It is hoped that the success of this experiment will incite other capitalists to erect similar buildings in New York and elsewhere.

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Sympathising friends are heartily thanked for contributions toward giving Food, Coals, and Clothing to the Poor of a very poor London parish. For each 10s. forwarded, 15 adults or 20 children can be provided—by a local Committee—with a substantial meal.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell (nearly 30 years in London), 45, Colebrooke-row, N.

FATHERLESS.—The Board of Managers of the ASYLUM for FATHERLESS CHILDREN, Reedham, Purley, Surrey, earnestly APPEAL for HELP to maintain and educate the **300** Children now under their care. These children have been admitted to the Asylum at ages varying from six months to eleven years, and will all be retained and cared for until 15 years of age.

The Institution is entirely Unsectarian, has no endowment, and is, therefore, dependent upon public benevolence for support.

The necessary expenditure averages **£8,000** per annum, but the only reliable income—that from Annual Subscriptions—does not provide one-third of that amount, hence the necessity for this Appeal. ANNUAL SUBSCRIPTIONS and DONATIONS will be most thankfully received.

HENRY SPICER, *Treasurer.*
JOHN R. EDWARDS, *Secretary.*
Office—35, Finsbury-circus, E.C.

FREE DINNERS TO HUNGRY CHILDREN, AND HELP FOR THE SICK AND DESTITUTE.

THE COMMITTEE OF THE

LATYMER ROAD MISSION

Plead very earnestly for Funds to carry on their Winter Work, which comprises a Soup Kitchen, Relief Fund, Evening Shelters for Boys and Girls, Gospel Temperance Meetings, and other agencies. Much distress prevails in the neighbourhood. Contributions will be gratefully acknowledged.

Miss GLADSTONE, Hon. Sec.
CHARLES SMALLMAN, Secretary.

Latymer-road Mission, Blechynden-street, Notting-hill, W.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions are urgently required.** Ample provision made for private cases on payments regulated by the Board of Management.

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THE SALVATION ARMY

Will hold a Convention at

EXETER HALL,

DECEMBER 11 and 12; at 11, 2.30, and 6.30.

Subject: "THE TRUE RELIGION OF HUMANITY."

GENERAL BOOTH will Preside, and be supported by Chief of Staff, Commissioner Railton, Colonel Boon, and a large number of other veteran officers, including Major Musa Bhai (India), Major Hodder (Holland), &c.

N.B.—Dec. 10, at 7 p.m., Junior Soldiers' Anniversary at Exeter Hall

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POOR IN EAST CENTRAL LONDON. PHILIP GAST, 12, Noel-street, Islington, pastor of Spencer-place Chapel, Goswell-road, pleads for the poor of St. Luke's and Clerkenwell, for sufferers, for the Widow and Fatherless, and for those in want. The work is carried on in one of the most poverty-stricken districts in London. Clothing and money will be gladly received.

The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

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Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN; or the Secretary,

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This Branch of the "SEAMEN'S CHRISTIAN FRIEND SOCIETY" supports a Missionary, Steam Launch, and Lugger, circulates Bibles, Tracts, &c., gives Medical Help to Sick Seamen, and is doing a great and blessed work among Seamen and Fishermen in many ports on the Cornish coast.

A "SAILORS' REST AND HOME" is urgently needed for the Port of Fowey. Waterside premises (freehold) have been secured for £400. To adapt these premises for the work, and add more Rooms and Mission Hall, a further sum of £500 is required.

£25 is offered by Mrs. Stopford Sackville on condition that Five Donations to same amount are obtained within three months.

Will any Readers of "The Christian" respond to this kind offer?

Contributions for the "MISSION" or the "REST" will be received by Messrs. MORGAN & SCOTT; Rev. G. J. HILL, Secretary, 255, Burdett-road, Limehouse, E.; or the Rev. H. N. PURCELL, M.A., Hon. Sec., The Vicarage, Fowey, Cornwall.

TO LOYAL PROTESTANTS.

To give permanent effect to the Protestant sympathies evoked by the Commemoration in 1888 of the Accession of the Protestant Dynasty in 1688, and of the defeat of the Spanish Armada in 1588,

A CONFERENCE

OF DELEGATES AND LOYAL PROTESTANTS WILL BE HELD IN

EXETER HALL, on Thursday, December 6, 1888.

CONFERENCE { **11 a.m. to 1 p.m., Chairman:—Hon. P. CARTERET-HILL.**
2.30 p.m. to 4.30 p.m., Chairman:—JAMES MADEN HOLT, Esq.

GENERAL MEETING at 7 p.m., Chairman:—Col. SANDYS, M.P.

SPEAKERS:—Sir S. Arthur Blackwood, The Dean of Achonry, Rev. C. H. Wainwright, Rev. Dr. Wylie, Canon Woodward, Rev. Richard Roberts, Mark Knowles, Esq., and others.

For tickets of admission, apply to A. H. GUINNESS, Esq., at the Office of the Protestant Alliance, 9, Strand (to whom contributions may be sent); and at Exeter Hall, London.

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LIVERPOOL ROAD, ISLINGTON.

CHRISTMAS, 1888.

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The Committee of the above Mission, mindful of the approach of the winter season, when they find themselves surrounded with much of bitter poverty and sore distress, appeal to their friends to aid them by their Contributions, to carry on these Beneficent Agencies, which have in years gone by proved so useful to the poor of the neighbourhood.

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Subscriptions will be gratefully received by the above Officers of the Mission.

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Among the Churches.

CHURCH OF ENGLAND.

The living of Spitalfields vacated by Bishop Billing has been accepted by Rev. J. H. Scott, rector of Melcombe Regis, Weymouth.

PRESBYTERIAN.

Rev. Alexander MacLeod, D.D., of Claughton, Birkenhead, has been selected for the Moderatorship of the next English Presbyterian Synod.

CONGREGATIONAL.

Since Rev. Colmer B. Symes settled at Leytonstone his ministry there has been greatly appreciated; large crowds have flocked to hear him, and the church has been so crowded that the sitting accommodation has had to be considerably increased.

A mission house has been erected at the angle of Commercial-road and Flanders-street, Liverpool, by Crosby Church, of which Rev. T. H. Darlow is pastor. About forty ladies and gentlemen will assist an experienced missioner in the works carried on there.—Another Lancashire church—that at Liscard, near Birkenhead—has built a new mission house which has become the centre of much earnest and useful work.

METHODIST.

The proposal to hold a triennial General Methodist Church Congress is being very warmly supported, mainly on the ground that it will bring the various offshoots of Methodism and the parent body into closer union.

The entire £3000 aimed at has been received by Rev. Hugh Price Hughes. The next step, it is expected, will be an effort to secure a permanent building for the West London Mission, similar to the Mildmay Conference Hall.

An important Wesleyan Connexional Committee has been meeting in the Centenary Hall, London. It was reported that revived interest in foreign missions is general throughout the country; also that the proposal to raise £10,000 by Christmas family offerings is being taken up with great heartiness. Rev. J. E. Clapham reported a revived interest in home missions, as witnessed by the large and enthusiastic conventions held in the great centres of population.

BAPTIST.

The Council of the Baptist Union and the Committee of the London Baptist Association have arranged to hold a special ten-days' mission in the churches throughout the Metropolis during the first and second weeks in February. The churches are requested to pray for the Divine blessing upon this special effort.

The church at Frogmore-street, Abergavenny, Mon., is enjoying a "time of refreshing." A week of earnest waiting upon God was followed by some special services which resulted in the decision of several young people for whom teachers and others had long laboured and prayed. In other branches of the church's work there are cheering tokens of good, which have filled the hearts of faithful workers with thankfulness and joy.

In connection with the Baptist Total Abstinence Association a series of local meetings have been arranged for the winter months, to which the pastors, deacons, Sunday-school superintendents, and workers of the London Baptist churches are specially invited for the purpose of taking counsel together as to the best way of stimulating the interest of the churches in temperance work. The first meeting of the series was held on Thursday, November 15, at Regent's-park Chapel, Rev. F. B. Meyer presiding. A number of useful suggestions were made, some of which will, doubtless, be profitably acted upon in future work. The next meeting of the series will be held on Tuesday next, at Borough-road Chapel, S.E.

SALVATION ARMY.

Staff Capt. and Mrs. Otway have completed 2000 miles on a tandem tricycle, evangelising amongst the villages of the Eastern Counties.

A Swiss, writing to the *Gazette de Lausanne*, in reference to the treatment the Salvationists are receiving, says: "It is forced upon me that our people lack intelligence, tolerance—that they are brutal, coarse, and violent in their disapprobation and actions."

The first anniversary of the junior soldiers' work will be held at Exeter Hall Monday, December 10, on the eve of the great Convention, or "Two Days with God." Some startling facts about children are being collected, and a tremendous demonstration is expected.

There is no law to prevent the circulation of atheistical and indecent literature, &c., amongst the children of Switzerland; the strict embargo is upon making them Christians, for which Captain Stirling is still in Chillon Castle. The announcement of her release by the telegram of *The Daily News* was premature.

When in Queensland (writes a friend) we had service held at the station I was staying at by three Army men; they were uneducated, but very zealous in the cause of salvation. Their weekly occupation was killing kangaroos for the skins, which have become very valuable. On Sundays they held services in the settlers' houses, or in the school-houses of the district, and report says they have persuaded many careless ones to come to Christ. I believe them to be a power used by God to reach those whom the regular clergy never touch. There are clergymen who visit the settlers regularly, but their congregations are not half so numerous as those of the Army.

NOTES FROM IRELAND.

Tuesday week was observed in Belfast by the Presbyterian ministers as a day of special prayer for the outpouring of the Holy Spirit on themselves and on their congregations.

The annual meeting of the Belfast branch of the Evangelical Alliance has been held. The report stated that there are now 700 members of the Alliance in Ireland, and of these 106 are in Belfast.

The manner in which the Roman Catholic Church teaches the people morals will be seen from the fact that at a bazaar held last week in the Ulster Hall, Belfast, under the sanction of the Bishop, for paying the debts of Roman Catholic churches in Belfast, whisky, brandy, gin, port, sherry, and claret were offered to the public.

NOTES FROM SCOTLAND.

The recently formed Y.M.C.A., Strathaven, continues to draw a goodly number of young men.

Saturday Gospel temperance meetings have been started in the Temperance Hall, Cumbernauld, with great success.

By a bequest of the late Mr. Kedslie, of Edinburgh, a missionary has been appointed for the Inveraray and Minard district of Lochfyneside.

Rev. Dr. Paton J. Gloag, of Galashiels, has been chosen Moderator of the next Assembly of the Church of Scotland, and Rev. John Laird, of Cupar, Fife, is to occupy the same position of honour in the Free Church.

Rev. Robert H. Logan, of Renton, who was originally a merchant in Glasgow, but who abandoned commerce for the pulpit, has been elected to the pastorate of Chalmers Free Church, Dundee, vacant by the sad death of Rev. Robert Milligan, who was drowned in the summer at Montrose.

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Gray's-yard Msn. (Free Brkfsts.)—Caritas, Natal	2	0	0
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The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Thurs., Dec. 6, lecture by Earl Compton, "My Tour in the Holy Land," illustrated by dissolving views, 6 30 p.m. Dec. 7, Gospel temperance address, by Mr. William Noble, 6.30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Dec. 2, 3 and 7 p.m., Mr. Alderman Phillips. Thurs., Nov. 29 and Dec. 6, 7.30 p.m., two lectures, by Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thurs., Nov. 29, 8.15 p.m., annual meeting of Northern District Christian Post Office Association. Addresses by Sir Arthur Blackwood and others. Sun., Dec. 2, 3.15 p.m., special address, by Rev. A. J. Bridgman. Wed., 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., Nov. 29, 8.30 p.m., address, by Rev. J. B. Meharry, of Presbyterian Church, Crouch Hill, on "Manliness in Religion."

Talbot Tabernacle, Bayswater, W.—Illustrated lecture on the Tabernacle of Moses and Solomon's Temple, by Pastor Frank H. White, Mon. next. Dec. 3, 8 p.m. Tickets free of Mr. Evans, 27, Westbourne-grove W.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 7.30 p.m., public, Mr. Ned Wright. Thurs., Dec. 6, 8.30 p.m., Bible lecture, by Rev. J. Wilkinson. Mon., Dec. 3, M. A. L. G. de Rougemont, on "The Young Men of France, and how far their Religious Wants are Met," 1 p.m. Tues., Dec. 4, Pastor Merle D'Aubigne, on "Work among Catholics in Belgium," 1 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Fri., Nov. 30, 8 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"Judgment to Come." Mon., Dec. 3, 8 p.m., address to young men, by Mr. J. H. Putterill; subject—"Wise Building." Tues., Dec. 4, 8 p.m., debate on "Social Influence." Wed., Dec. 5, 8 p.m., elocutionary entertainment, by Alexander Watson. Thurs., Dec. 6, 7.30 p.m., missionary address, by Mr. H. W. Fry.

Conference Hall, Mildmay-park, N.—Sun., Dec. 2, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. C. Russell Hurditch. Tues., Dec. 4, 7.30 p.m., illustrated lecture, by Rev. W. Wetton Cox, on "Moravian Missions." Thurs., Dec. 6, 3 p.m., Bible-reading, by Mr. Finlay Gibson, on "Christ in the Psalms."

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

New Surrey Chapel, Blackfriars-road.—Prayer-meeting every Wed., 1 to 2 p.m., conducted by Rev. B. Senior.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 7, all-day meeting: 11 a.m., prayer; 3 p.m., Mr. Spencer Walton; 7 p.m., "Retrospection of Past Mercies."

Union Hall Mission, Carlisle-street, Edgware-road, W.—Eight days' mission, Dec. 2—9, by Mr. Herbert Veasey. Each night, at 8; Sundays, at 7 p.m.

Salvation Army.—Two days' convention, Exeter Hall, Tues. and Wed., Dec. 11 and 12, at 11 a.m., 2.30 and 6.30 p.m each day, led by General Booth, assisted by staff of officers, including Major Musa Bhai (India) and Major Hodder (Holland). Subject—"True Religion of Humanity." Reserved seat tickets: to one meeting, 1s; three meetings, 2s.—Apply Secretary, 101, Queen Victoria-street, E.C.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Nov. 30, Rev. Evan H. Hopkins. Dec. 7, Rev. Henry Sharpe.

Prayer-meeting for Foreign Missions, Harley House, Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness.

"Three Months in America."—Lecture by Mrs. Ormiston Chant, Kensington Town Hall, Kensington High-street, Fri., Nov. 30, 8 p.m.

Great Assembly Hall, Mile End-road, E.—Sun., at 11 and 6.45, Mr. J. S. Harrison.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright.

China Inland Mission.—Farewell meeting to missionaries, Exeter Hall, Mon., Dec. 3. 7.30 p.m.

Walford-road Hall, Stoke Newington, N.—Sundays, at 11 and 6.30 p.m., and Wed. at 8, Mr. James Townley.

Speke Hall, Battersea (close to Clapham Junction).—Mr. Reader Harris, Sun., at 11 and 7; Thurs., at 8.

Messrs. Fullerton and Smith.—Each evening to Dec. 9, Bloomsbury Baptist Chapel, W.C. Dec. 5, 3 p.m., Bible-reading.

Highgate-road Chapel, N.—Expository addresses on the unfulfilled prophecies of the New Testament, by Rev. James Stephens, Wednesdays, 7.30 p.m.

Sailors' Welcome Home, 173, St. George's-street, E.—Monthly meeting Christian Lifeboat Crew, Tues., Dec. 4. Tea at 6; meeting at 7. Address by Colonel Macgregor.

Dr. Adolph Saphir's sixth lecture on "The Bible," St. John's Presbyterian Church, Allen-street, Kensington, W., Thurs. next, Dec. 6, 11.30 a.m.

Belgrave Presbyterian Church, Halkin-street West, Belgrave-square.—Rev. Adolph Saphir, Sun., Dec. 2, 11 a.m.

Dr. Barnardo's Homes.—Rev. W. J. Mayer's engagements: Nov. 29, Speke Hall, Clapham Junction; Nov. 30, 9, The Cedars, Clapham Common.

South London Palace, London-road, Sun., 7 p.m., Mr. William Grove.

Evangelistic Mission.—Social gathering, Stafford Rooms, Titchborne-street, Edgware-road, Mon., Dec. 10, on the occasion of Mr. C. Russell Hurditch's completion of twenty-five years' service in the Gospel in London. Mr. George Williams will preside, and many well-known friends will take part. Tea at 6. Tickets 1s. each (number limited), to be obtained at Stafford Rooms, or at any of the halls of the Evangelistic Mission till Dec. 6.

Railway Mission Hall, Richmond.—Mr. Charles Inglis to Dec. 4; Sun., 3 and 7 p.m.; week-days, 4 and 7 p.m.

Eastbourne Conference, Town Hall, Dec. 3, 4, 5. Speakers—Rev. S. C. Morgan, Rev. C. S. Moore, Mr. Reader Harris, Dr. E. Cronin, Mr. W. Spencer Walton, Mr. Whithall Smith, Miss M. Fitch, and others.

Liverpool Convention for Deepening of Spiritual Life and Y.W.C.A. Conference, Dec. 3—7, Gordon Hall Blackburne-place.

Lectures on the Manners, &c., of the Soudanese may be given by Hatterchele Macher Kistheshe, rescued by General Gordon, in native attire, in connection with missions, &c., by applying J. White, 29, Crouch End-hill, N.

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(*Continued from page* 11.)

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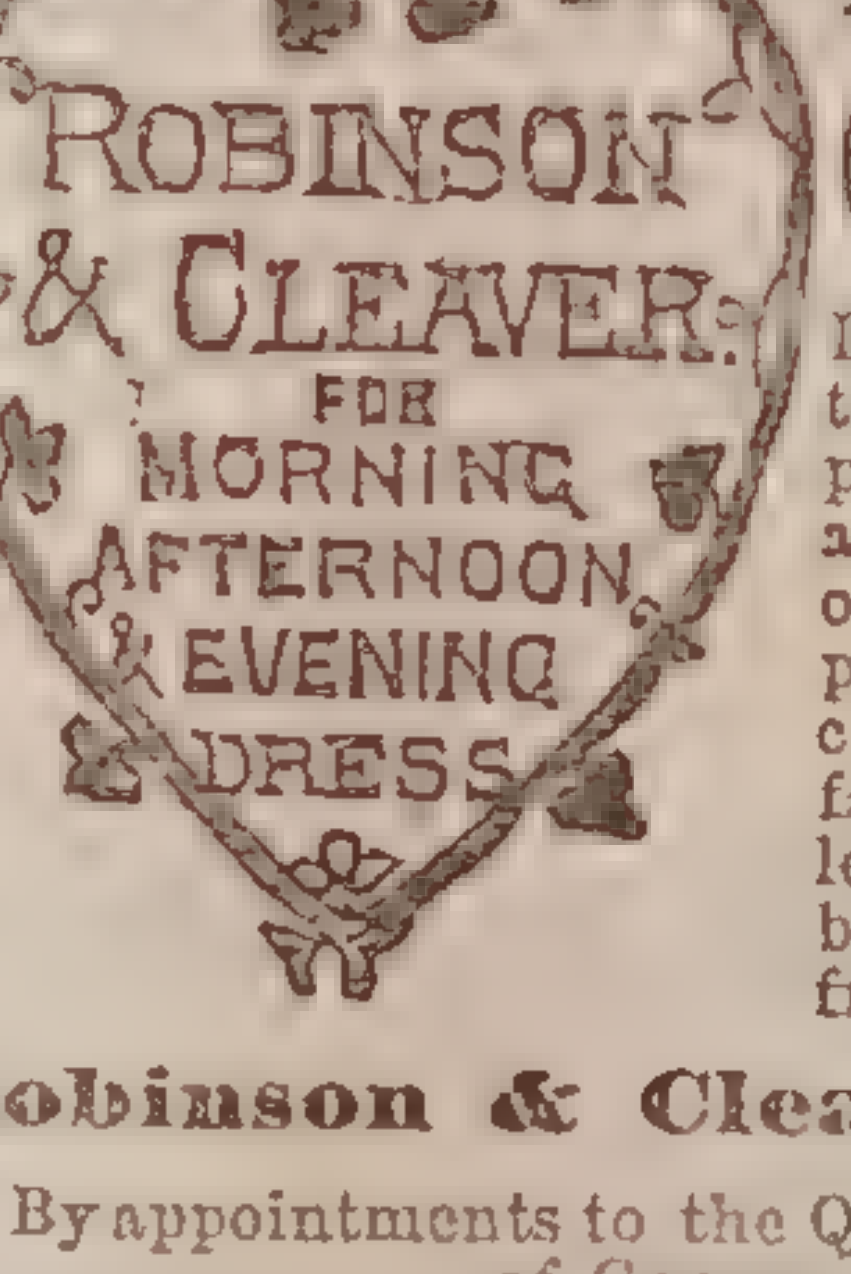

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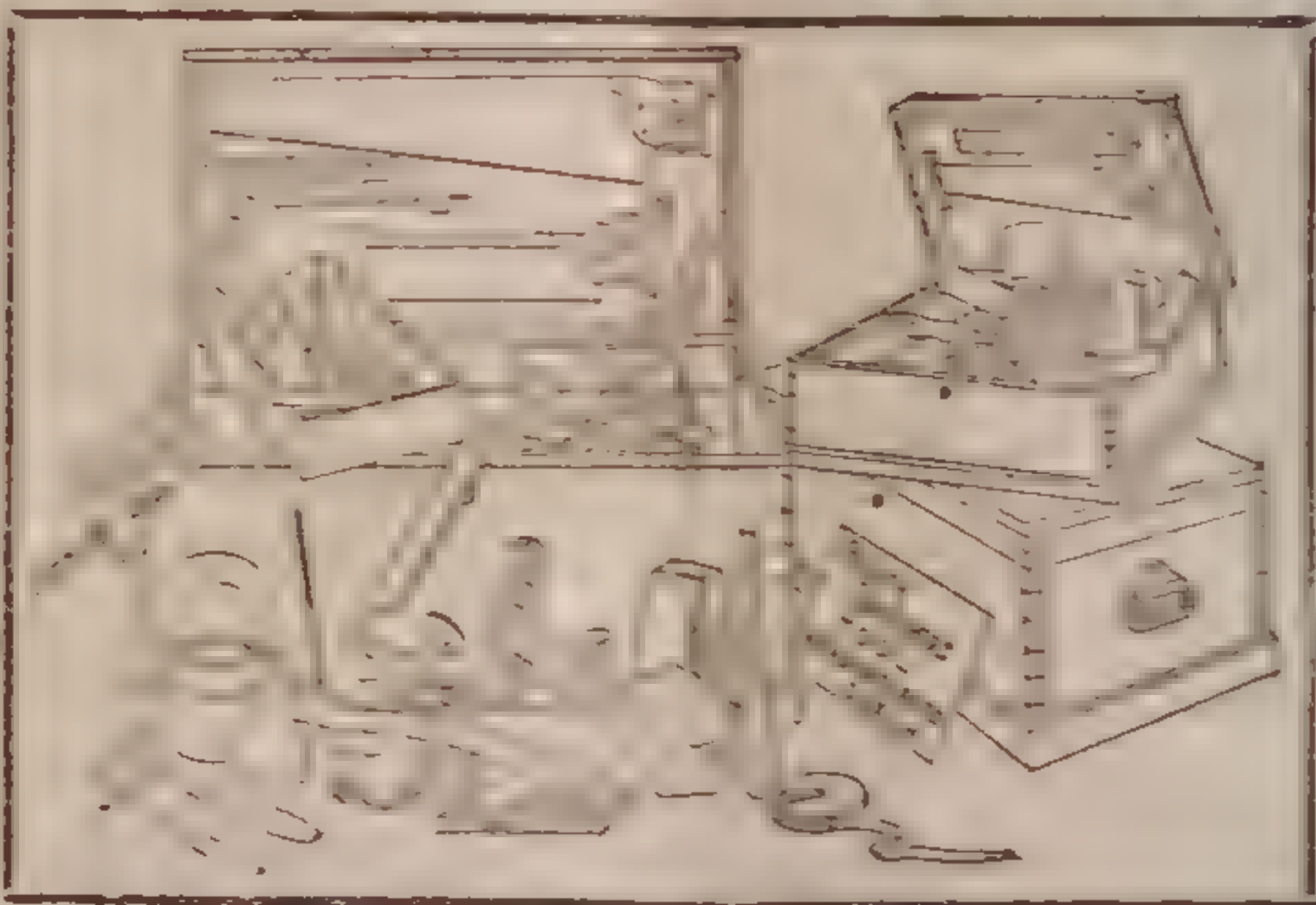

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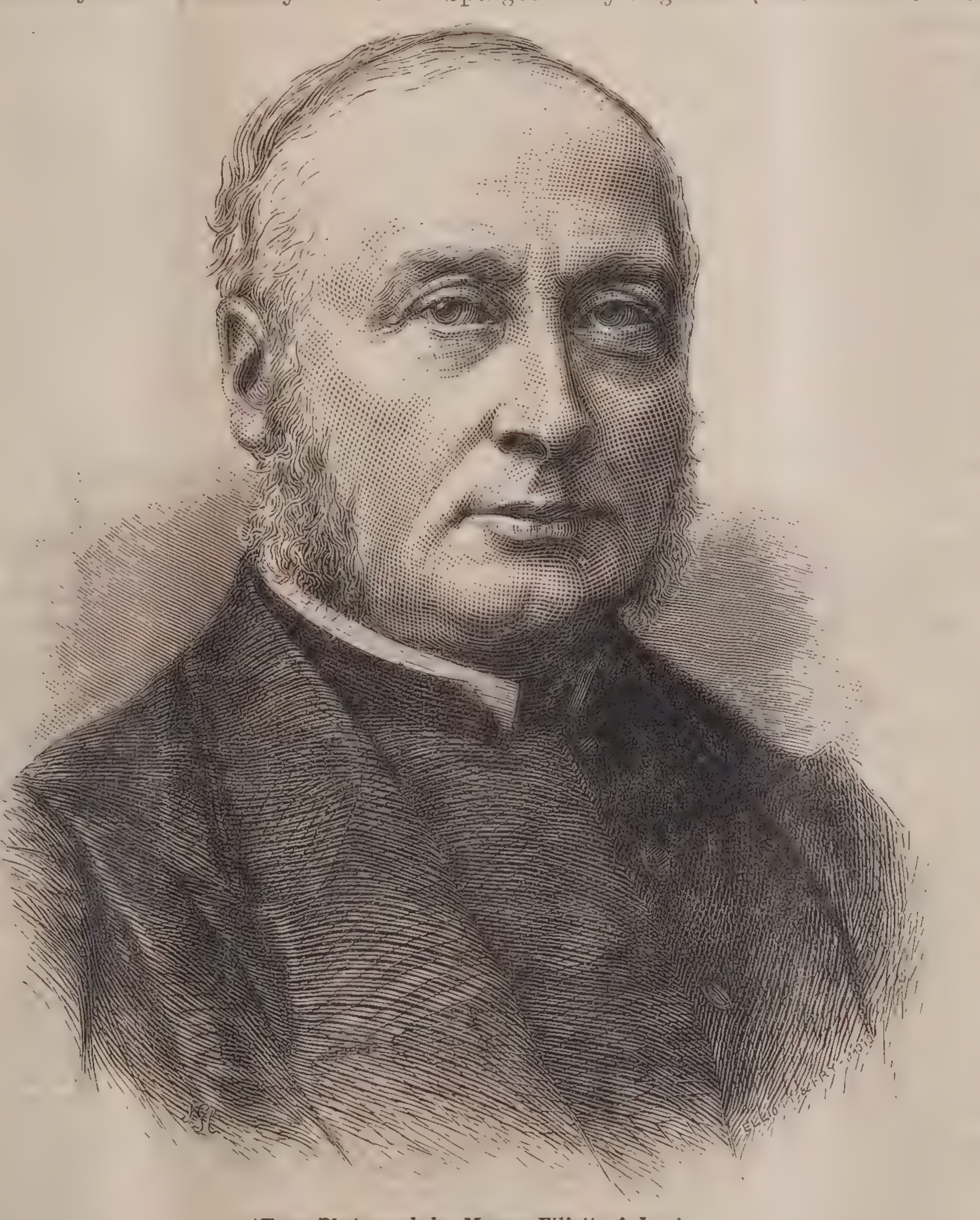
REV. JAMES A. SPURGEON,

Baptist Church, Croydon.

WHEN, by the special endowment or achievements of one of its members, a family becomes famous, the rest must expect to be designated by terms which express their relationship; they must also accept the position assigned them by comparison with their rightly honoured kinsman. Whatever may be their personal excellences, they must suffer some disparagement, as they will of necessity be referred to an arbitrary standard of an exceptional character.

This is very marked in the case of the Spurgeon family. Mr. C. H. Spurgeon is, by universal consent, *sui generis;* and all who bear his name are, beyond their own immediate sphere, designated by the relationship in which they stand to him. Thus Rev. John Spurgeon is described as "Mr. Spurgeon's father," Rev. J. A. Spurgeon as "Mr. Spurgeon's brother," and Revs. Charles and Thomas Spurgeon as "Mr. Spurgeon's sons." This is inevitable, perhaps, but it is not strictly just towards those who have other claims than the accident of birth to regard or notice. All the members of his family rejoice in the position and influence of the pastor of the Tabernacle, and unite to bless the Lord for his remarkable character and life work; so the peculiar disadvantage personal to themselves excites no feeling of envy or regret.

That MR. JAMES SPURGEON is a man of no ordinary ability and attainments is attested on all hands, and, had he pursued an independent course, he would without doubt have been more easily appraised at his true worth. Being led, however, into association with his brother as co-pastor, he has had to suffer from the comparison incidental to their close companionship as well as from their family connection. A stranger with another name holding the same position would not have been placed at so great a disadvantage, but then a stranger could not have rendered the same service as a brother. Their confidence is mutual, and their affection reciprocal; and if the qualities of the two men differ in any respect or degree, the differences are not divisive but complementary. Mr. C. H. Spurgeon may originate and direct, but in the administration of detail he needs a second, and in this capacity his brother has, with commendable self-abnegation, displayed qualities of the highest order.



(*From Photograph by Messrs. Elliott & Fry.*)

When it is borne in mind that the church at the Tabernacle numbers nearly six thousand baptized members; that the Pastors' College has about seventy young men in training for the ministry; that the Stockwell Orphanage shelters nearly five hundred fatherless children; that the Colportage Association maintains an average of eighty colporteurs, who carry the Word of God and pure literature to all parts of the kingdom; and that the usual agencies of a live Christian church are in full operation, it will be seen that the senior pastor must depend very largely upon his chief lieutenant for their administration and control. For this work, especially as to all matters of finance, Mr. James Spurgeon has a remarkable aptitude.

The outer world may know but little of the work and the anxiety incidental to the direction of such a gigantic institution as that of the church at the Tabernacle and its affiliated societies, but a moment's reflection will suffice to show that only unwearied devotion and rare administrative ability could keep the machinery in full working order. We are not surprised that Mr. C. H. Spurgeon, who knows his worth, has thanked God again and again in public for giving him a brother, and that his brother is all that he is to him in the work which he holds so dear.

Absorbed as James must have been by his avocations, it was impossible for preaching to monopolise his powers; still his sermons betray diligent study and varied attainment, and compare very favourably with those of many men devoted exclusively to the ministry of the word. Preaching without MS. or pulpit notes, his style is fluent and his language felicitous, abounding with choice and original metaphors and similes. He has the making of an orator, though he does not seem to have cultivated oratory as an art. There is no wisdom in comparing the sermons of the two brothers. Sermons, like the distinctive styles of architecture, follow a law of their own, and they should not be required to conform to any one standard, excepting in this, that they really expound the theme in hand, and contain a clearly defined statement of the Gospel. Mr. James Spurgeon is intensely evangelical in his preaching, and he is always in earnest when enforcing the claims of the Gospel or in descanting upon its wondrous provision. On one occasion he was accosted by an Irishman who was in doubt as to which of the pastors he had been listening to, and he addressed to him the question, "Sure, and are you your brother?" The question may excite a smile, but it was an unwitting tribute to the excellence of the discourse.

The senior pastor of course occupies the pulpit at the Tabernacle whenever he is able to do so, and, his services not being required on the Lord's Day excepting at the evening communion once a month, Mr. James Spurgeon was free to minister to other churches or to concentrate his efforts upon one centre. This latter he deemed to be the wiser course to pursue, and in 1869 his attention was directed to Croydon. The small iron chapel in which he began to minister soon proved too small, and the services were transferred to the Public Hall pending the erection of a more commodious building. The congregations increased, souls were saved, and a church of baptized believers formed. It was soon found, however, that the new building was inadequate, and in 1873 the present chapel, erected at a cost of £8000, was opened. Six years later additional class-rooms were designed to complete the block at a cost of £1500. The whole of the money has been cheerfully subscribed, and there is no debt remaining. At the present time there are 436 members on the revised church roll, and the chapel, which holds nearly nine hundred persons, is well filled on the Lord's Day by attentive congregations.

The West Croydon Baptist Church embraces an unusual number of busy workers, who have covered the district with a network of Christian agencies. In the Sunday-schools there are about 1400 scholars and a staff of 80 teachers. Several mission stations, one building erected by the church, are maintained, and workers are also supplied for other centres. Bible-classes for young men and young women are held every Lord's Day, and each class sustains a week-night prayer-meeting. The young women meet once a month to work for the Stockwell Orphanage, and, under the direction of Mrs. Spurgeon, a bazaar is held annually, the proceeds being sent to the Orphanage, in addition to the garments which are supplied to the children from time to time. In connection with the schools there are a Young Christians' Band and a Band of Hope, and the members of the church sustain the usual benevolent societies.

In the conduct of the work at Croydon Mrs. James Spurgeon is a true helpmeet, and devotes herself with commendable tact and zeal to every department in which a pastor's wife is expected to second the labours of her husband. They have two children, the elder a boy, and should he be called to the ministry he will be enriched by the heritage of the prayers of a family of preachers, and thousands will fervently pray that he may be as distinguished for usefulness as by the honoured name he bears.

SOUL-WINNING AND PRAYER UNION.—Text for Dec. 10 (Ps. cxix. 49):—"Remember the word unto thy servant, upon which Thou hast caused me to hope."

CEYLON.—We are desired, both by Rev. W. Haslam and Rev. Hubert Brooke, to contradict the statement made on the authority of *The Ceylon Observer*, that they about to make an evangelistic visit to that island.

Apocalyptic Interpretation.

II.

The chief point at issue between the Historical and the Futurist Schools of Prophetic interpretation, so far at least as concerns the Apocalypse, is as to the time contemplated in the visions of that book. Whether, in fact, they refer to the present or future dispensation; whether they relate to events spread more or less over the whole period between the first and second coming of Christ, or whether the events symbolised do not begin until the Church has been caught up to meet the Lord in the air.

It is manifest that this point is one of the utmost importance in interpreting the Apocalypse, and every ray of light which can be obtained from the book itself upon this subject is to be most eagerly sought for. The most distinct note of time that we get in the first chapter, and which is admitted to be such by writers of all schools, is our Lord's threefold division of that which John was told to write: (1) "The things which thou hast seen," *i.e.*, the appearance of the Lord Himself (ch. i.): (2) "The things which are," *i.e.*, the state of the churches described (ii., iii.); and (3) "The things which shall be hereafter" (iv.—xxii.).

The solution of this whole problem as to time hinges on the period we assign to the third of these divisions, and that again on the extent of time covered by the second, "the things that are."

The Epistles to the Seven Churches in Asia have a primary and literal application to seven churches then and there existing. Seven seem to have been chosen as representative churches, in order to set forth different phases of church life existing at that period. They also, doubtless, have a secondary and mystical meaning; shadowing forth seven successive ages of church history, or seven stages of the Church's progress upon earth. But this secondary and mystical meaning must not be allowed to supplant the primary one; and hence the natural interpretation of "the things that are" would limit it to the then existing time, for that alone could be truly spoken of in the Apostle John's day as "the things which are."

It is by no means fair, therefore, to explain the second division, "the things that are," exclusively in a mystical manner, as spread over the whole dispensation, and as thrusting forward the third division to the future dispensation. The simpler and more natural interpretation would allow the third division to begin after the actual state of things on earth in St. John's days, as set forth in the Epistles to the then existing Churches. The Futurist view in this respect does violence to the plain literal meaning of "the things which are," as uttered in the Apostle's days. To suppose that our Lord in speaking in the first century of "the things which are" meant by that phrase to cover events in the nineteenth century is strange indeed. Some words of Edward Irving, that great pioneer in prophetic investigation, may well be quoted in reference to the importance of maintaining in its place the primary application of the Epistles to the Seven Churches.

"These," he says, "were, I have no doubt, seven actual churches, as Babylon, and Egypt, and Jerusalem, were actual places, and that their encouragements, admonitions, threatenings, and promises were both needed by them and carried to them by the messenger to whom they were entrusted. And as I perceive, moreover, that the threatenings contained in them have all an allusion to the pagan persecutions which were about to come upon them, I am very much disposed to confine these Epistles to that specific object. But if anyone, considering the broad characteristic differences which there is amongst them, and the promises all applicable to the coming of the Lord, and the mystical import of the number seven, be disposed to regard them as including in some larger sense the successive states of the whole Christian Church up to the coming of the Lord, I am not careful to controvert that position, so that it be granted to me that this part of the book which is called 'the things that are' had a real and literal application to those seven churches to which it is by name addressed."

Those who maintain a double fulfilment would probably here insist on the primary meaning of "the things that are" being limited to St. John's own time, while allowing for a secondary extension of the time indicated in accord with the mystical meaning of the Epistles. This double view of fulfilment has its difficulties, but it at least avoids this serious objection to the exclusively Futurist view, that it does violence to the plain language in which our Lord announces the threefold division of the contents of the book.

The next note of time is a very important one, but the consideration of it must be reserved for another paper. H. E. B.

A MARKET MISSION.—During the past four years Mr. Henry Till has been engaged in an endeavour to reach market dealers throughout England. Lately he has been labouring in London, going from one market to another daily, distributing books and seeking opportunities for preaching the Gospel. His efforts have been greatly blessed, many drunkards having been reclaimed. Mr. Till's present address is 58, Chalfont's-road, St. James's-road, Holloway, N.

THE CHILI MISSION is under the care of the Presbyterian Board of Foreign Missions, U.S.A. It carries on an important school of eighty pupils in Santiago, a city of 250,000 inhabitants, under the management of Rev. S. J. and Madame Christen (known to many friends in England as Mdlle. Sophie Kilpfer). In this Institution special pains are taken to give instruction in Bible truth, and there are public services every Sunday. Just now there is urgent need for a suitable building in which to carry on this promising school. If any of our readers incline to help in establishing what it is hoped will prove a Christian College for Chili, communications may be addressed to Miss D. Wright, Forest Villa, Mansfield.

The Position in East Africa.

WHY are we helping Germany to blockade the coast of East Africa? Ostensibly in order to check the slave trade. We do not doubt the sincerity of our Government in the matter; but what is Prince Bismarck's design? Why is this particular moment chosen for two European fleets to assemble for the purpose of stopping a few Arab dhows with their slave cargoes?

The story is not a pleasant one. First, the dominant influence of England at Zanzibar was thrown away, and Germany was allowed to assume exclusive rights of protectorate and "influence" over immense territories on the mainland. A German company thereupon sent its agents to settle at various points and open up trade; but so wanton and overbearing was the conduct of these "pioneers of civilisation" with the natives that, despite the humane efforts of the missionaries at some places (particularly Dr. Pruen, of the C.M.S., at Mpwapwa) to prevent fighting and bloodshed, the whole country rose against the aggressors, and simply turned them out. Now, what the blockade is really to do is to punish the natives and frighten them into admitting the German traders again; and the best English authorities on the coast, travellers and missionaries, fear that our joining in it will identify us with the Germans, and bring trouble upon us for their faults. Hitherto the natives have distinguished the one from the other, and carefully limited their hostility to the Germans. If the joint action of the fleets should lead them, as it well may, to drop the distinction, very real peril will accrue to the English missions in the interior.

The missions affected may be thus described. The traveller landing on the mainland from Zanzibar, with a view to going due west along the road to Lake Tanganyika or the Victoria Nyanza, finds no mission at once as he disembarks, except a French Roman Catholic one; but on his right hand, northward, stretches the hilly country of Usambara, in which the (High Church) Universities' Mission, under Bishop Smythies, has some important and successful work; while far away on his left, southward, is the country towards Lake Nyassa, in which the same Mission has stations. Proceeding westwards into the interior, he comes, after a march of 180 miles, to Mamboia, a C.M.S. station, now occupied by Rev. A. N. Wood and Mr. and Mrs. Roscoe. Sixty miles further, at Mpwapwa, he finds Rev. J. C. Price, and Rev. H. Cole and Mrs. Cole, also of the C.M.S. Dr. and Mrs. Pruen, who were there, have lately come down to Zanzibar. Nearly three hundred miles further is Uyui, a C.M.S. station at present unoccupied. More than a hundred miles north of this are two more stations of the same Society, at the south end of the Victoria Nyanza. At one, Usambiro, the scene of Bishop Parker's death, is Mr. Mackay, alone; at the other, Nassa, are Mr. Douglas Hooper, and Mr. Deekes. Then northward again, two hundred miles, across the Great Lake, is Uganda, where are Revs. E. C. Gordon and R. H. Walker. All these missions and missionaries are seriously imperilled by the present action of England in joining the German blockade.

Returning to the coast, and sailing northward, we come to that portion of East Africa not allotted to Germany, but now the sphere of the new Imperial British East Africa Company, whose headquarters are at Mombasa. Here we find a new group of mission stations, Frere Town and Rabai, of the C.M.S., and Jomvu and Ribe, belonging to the United Free Methodists. At the C.M.S. stations there are just now fifteen or twenty missionaries, some of them waiting to go into the interior and reinforce Mr. Mackay and the others, but unable to get through, owing to the revolt against the Germans. Inland from this, in a north-westerly direction, at a distance of about 150 and 300 miles, are the Taita and Chagga Missions of the C.M.S., with three more missionaries. How far these will be affected is at present uncertain.

At the stations near Mombasa, the troubles have been of a different kind. For several years fugitive slaves have sought refuge there. These the missions have had no right to harbour, as they are the legal property of their Mohammedan owners. The "freed slaves" at the stations are quite different. These have been rescued from slaveships on the high seas, and are now legally free. Every effort has been made to prevent mere runaways from settling around the stations; but it has lately been found that many who came to "join the Book" (*i.e.*, to come under Christian teaching), and who were supposed to be free natives, were really fugitive slaves. Many of them have embraced Christianity, been baptized, and are leading "quiet and peaceable lives in all godliness and honesty." Suddenly the Mohammedans of Mombasa took alarm, and threatened destruction to the missions unless these people were given up to them, that is, sent back into slavery. The poor creatures declared that they would resist, and fight for their families and homes, and Rev. W. S. Price, the veteran C.M.S. missionary, was extremely anxious, and could only commit all to the Lord.

The danger is now happily averted, as we learn from *The Times*' telegrams, by the wise and timely action of the new British Company. Mr. Mackenzie, the chief agent of the Company, saw that if its régime in the country began with the restoration of a thousand escaped slaves to the slave owners, his Company's influence would be seriously injured. He has, therefore, undertaken to compensate the Arab slave owners, paying (it is believed) £3000 down, on condition that the whole of this fugitive slave population, a large portion of which is Christian, are declared free for ever. The arrangement, as the telegrams of this week tell us, has delighted all parties. A grand feast has been given by the Mohammedans of Mombasa to Mr. Mackenzie, while the slaves are set free, and the missions are saved. This is a happy illustration, indeed, of what British commerce may do for peace and truth, if only it pleases. It is in strong contrast with the conduct of the Germans, and emphasises the importance of our keeping separate from them as much as possible.

We regret to have to censure any action of the Germans. We do not forget that German missionaries (albeit of an English Society, the C.M.S.), Ludwig Krapf and John Rebmann, first opened up East Africa, and that German travellers, like Schweinfurth and Nachtigal, have been foremost in explorations in the further interior. But the great Teutonic nation has been badly represented by its recent pioneers.

Much prayer is asked that all these events may be overruled to the extension of God's kingdom.

Points for Preachers.

[THIS week we extract "points" exclusively from MANY INFALLIBLE PROOFS; or, THE WRITTEN AND LIVING WORD OF GOD, by Rev. Dr. A. T. Pierson, of Philadelphia—a work of which an English edition is about to be issued by *Messrs. Morgan & Scott.* 2s. 6d.]

THE PERSON OF CHRIST.

ONE of the most sublime facts in connection with the Person of Christ is the strange hold He has upon millions of believers at this remote age. After eighteen centuries have passed, a large proportion of the human race, the most intelligent and the most lovely, can with Paul say of Christ, "whom having not seen, we love." Everything connected with his personal life on earth has perished. We can only guess at the spot where He was born, the place where He lived, the site of the cross and the tomb; and yet millions are living for Him, and would die for Him.

THE GOD-MAN.

The God-Man! The "Daysman betwixt us both, who can lay his hand upon us both," because He is of us both! The way of God to man—the way of man to God; the true Jacob's ladder between heaven and earth. God above it to come down—man beneath it to go up! The God-Man, in Himself our pledge that as God in Christ became a partaker of the human nature, so man in Christ becomes a partaker of the Divine nature. Born of a woman, made like unto us, that we might be born of God, and be made like unto Him! The God-Man is not only a mystery and a miracle, but a prophecy and a promise. He tells us what man shall be, when, by faith in Jesus, he is for evermore made like unto the Son of God.

"NOW, LEARN A PARABLE."

Let us learn of the bee. See him alight on the flower and linger there, thrusting his trunk down into the heart of the bloom, where the sweet juices lie in a flask fairer than alabaster. Honest, earnest, studious searching of the Scriptures, lingering on the heavenly blossoms, the patient and prayerful penetration which touches the heart of the Word of God is our great need. He who sucks the honey needs no other proof that the flower-cup holds the nectar! He who has stored the symmetrical cells of memory and heart with the treasures of God's truth, and has found full satisfaction and delight in it, needs no other proof. He exclaims:—

> How sweet is thy Word unto my taste!
> Yea, sweeter than honey to my mouth!

SCIENCE AND REVELATION.

For what has modern science more earnestly contended than for the reign of law throughout the creation of God! Yet mark the stress laid by the Bible on this fact, that even those things which seem most capricious and uncertain are under the control of fixed order. The rain obeys a decree, and the thunder and lightning move obedient to law—the sea can go but so far, and the wind returns according to its circuits. Sir John Herschel was so much impressed with the harmony between the facts of physical science and the Word of God that he remarked: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that have come from on high, and are contained in the sacred writings."

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Peter Thompson, of the East London Wesleyan Mission.

Sunday next, December 9, is the centenary of the death of Charles Wesley, the Christian poet. In many of the churches of America, and also in connection with the Y.M.C.A., sermons will be preached, having reference to this hundred years of sacred song. We do not hear that our Wesleyan friends on this side the Atlantic are making any special arrangements for celebrating the occasion. But the songs of Charles Wesley are the heritage of all the churches, and we doubt not many of our preachers and evangelists will make the occasion one of thanksgiving to God for this channel of spiritual blessing, which has widened so greatly since Wesley's day.

A Roman Catholic publishing firm has recently sent out a large edition of the New Testament at the price of sixpence per copy. Unfortunately no Roman Catholic in England is permitted to have God's Word in his possession without written permission, at the cost of not receiving "absolution." It cannot, therefore, be expected that the sale will be very large. We shall, however, look with considerable interest for the result of the experiment.

The fact that much of our most valuable information respecting the East comes to us from the West is again strikingly illustrated by a charming paper in the current number of *The Century Magazine*, under the heading of "From Sinai to Shechem," a paper in which Mr. Wilson goes carefully over the ground, from the Hill of the Golden Calf to the Promised Land. The able reproduction of Mr. Wilson's beautiful photographs makes the narrative of the journey doubly interesting, and the article is of great value as a thoughtful and capable contribution to our knowledge of Bible lands.

From a long and exhaustive report furnished by Mr. John Burnett upon the nail and small-chain-making industries of the "Black Country," it is abundantly evident that the conditions under which these trades are carried on urgently need reform. It is gathered that under the system of family workshops which prevails, husbands, wives, and children (both boys and girls) labour at home, and are practically subject to no regulation or restriction either as to age, sex, or hours of employment. One of the results is that women are allowed prematurely to exhaust themselves by rough toil for which they are physically quite unfitted; and it is only by a vigorous enforcement of the compulsory clauses of the Education Act that the employment of young children is kept within comparatively narrow limits. This female labour is denounced by the workers themselves as a fruitful source of trouble and distress, but it appears that both sexes are unanimously opposed to its total prohibition, their representatives wishing only for its regulation. At present the factory inspectors, who are too few in number for the thorough performance of their duties, have no power over these family workshops. Obviously, therefore, the first step towards an amendment of these evils is, as suggested by the report, the extension of the Factory Acts so as to meet the circumstances of these trades.

One of the delegates to the Trades Union Congress in 1887 produced a ponderous iron chain which had been made by a woman for the splendid sum of three halfpence. Apart from the economical evils entailed—for the cheap labour of workmen's wives and daughters forces down the already small wages lower and lower—it is a disgrace to a Christian country, and to our boasted civilisation, that women should be allowed to do such work. Moreover, as sweating is stated to exist in the nail and chain industries, the Committee of the House of Lords, now sitting on this subject, would do well to include these trades in their investigations.

An interesting report has lately been published of a movement organised by the working men of Sheffield, the object of which is, by means of a levy of sixpence in the pound on the average wages, to give full compensation for loss of earnings to all who may be obliged to abstain from work by reason of any member of the family suffering from infectious disease. Orginating last winter with the employés of Messrs. Dixon & Sons, Ironfounders (who cordially co-operated in the scheme), the workmen's association then formed has now become a permanent one, and the system has spread over the town, so that there are now over one hundred and thirty assurance funds of this description in operation, and the number of individuals thus insured is stated to be upwards of thirty-three thousand. During the past few months compensation has been awarded in more than two thousand cases, involving an expenditure of more than £6000—the voluntary contributions of workmen and their employers. This movement, serving the twofold purpose of encouraging thrift and of materially reducing a danger to the public health, reflects great credit upon the working-classes of Sheffield.

OUR DAY, the excellent monthly published at Boston, Mass., is to have several new features next year. Among them will be a series of articles by Rev. Dr. Parker, of London, in reply to the popular novel, "Robert Elsmere." Mr. Joseph Cook's well-known Boston Monday lectures appear in this magazine, which specially addresses itself to preachers, politicians, students, reformers, and the educated classes in general. The publishers are OUR DAY Publishing Company, 28, Beacon-street, Boston. Annual subscription, 10s. 6d.

The present-day remarkable movement among the Jews in the direction of Christian light and liberty is illustrated in a most interesting manner by a case described in the December issue of *The Jewish Intelligence*, published by the London Society for Promoting Christianity amongst the Jews. A learned Rabbi in Russia, realising the darkness and slavery of traditional Judaism, recently became disposed impartially to consider the long-ignored claims of Christ. After anxious longing for a real ground of faith and hope, he gladly borrowed a New Testament. He could only retain the precious book three days, but in that brief period of time he read it attentively from beginning to end. Having a perfectly open mind, he naturally found the book to be at once a revelation and a beacon, and both heart and spirit rejoiced. With a wonderful grasp of Divine truth, he then wrote to a Hebrew Christian, upon whom he invoked the blessing of Jehovah, and from whom he earnestly begged such instruction as might dissipate his doubts, and solve the difficulties which were embarrassing him. This case is typical of many in which those who claim Abraham for their father are now seeking after the Lord their God, and Jesus their Messiah.

The alliances of our times are at once surprising and portentous. A French writer, M. Drumont, has sent out a book called "La Fin d'un Monde," which, we are told, is having a very wide circulation, and which is uniting different revolutionary societies against the Jews, recommending the seizure of their property, and the transplanting of them once more into Asia. The Jews are declared to have grasped the financial influence of the world, and their talent in amassing wealth is made an occasion for arousing against them a bitter Continental hatred. The remarkable feature of the circulation of such literature in Europe is that it is uniting in one aim the various bodies of Anarchists and Socialists. To the Christian, however, the threatening storm that is, to all appearance, gathering around Israel on the Continent, brings hope that again, as in Egypt, the Hebrews will awake from their dream of earthly wealth and turn for guidance and deliverance unto the God of their fathers.

An interesting and encouraging illustration of the great results which may spring from small beginnings has been given by *The Hospital* in a story of the "Victoria Infirmary," the building of which is rapidly being proceeded with at Tynemouth. It appears that in 1875 a number of young people who attended a Sunday Bible-class commenced a flower mission, the members visiting the sick, and singing for them and comforting them in many ways. Two years afterwards there was a development in the direction of lending out sick-room utensils. Then in 1884 an "Infirmary and Benevolent" Society was started, and last year the foundation-stone of the new hospital was laid. This is an example worthy of imitation.

The meeting in connection with the Missionary and Evangelistic Bureau announced to be held at 186, Aldersgate-street, next Wednesday afternoon, is another indication of the rising tide of missionary interest. We are a little doubtful as to the utility of multiplying "unions" and organisations; but if there were a more abounding life, the form in which it should express itself is a secondary consideration.

The current *Fortnightly Review* contains the official reply to Canon Isaac Taylor's attack in the same Review on the Church Missionary Society. The reply deals with sixteen of the Canon's criticisms, and after careful perusal it must be felt to be a clear and firm rejoinder. It is not for us, and would be impossible in this note, were we so minded, to enter into the controversy which has been so ungraciously raised. But this we ought to say: when the Church of Christ is showing some signs of awakening as to its duty to the majority of the human race which does not know Him who came forth from God as its Saviour, a critic ought to be very sure of his ground before he assails the book-keeping, expenditure, and methods of a great Society. Mr. Stock's article leaves on our mind very grave doubts whether the Canon has anything like adequately attempted to do this; and any who are withholding subscriptions because of his animadversions, may surely be expected to read the official reply. See also Mr. Stock's letter to us on a subsequent page.

It were to be wished that the Postmaster-General, in his desire to ascertain the feeling of the public in regard to the discontinuance of the Sunday post, had consulted that public, and not merely the corporations of the eight largest provincial towns in England, as he said last Friday night he had done. Town councillors by no means represent, as a rule, the sentiment of the people on such a question, and at very little expense the true opinion of the selected communities might have been obtained. The result in this latter case would have been far more satisfactory to all concerned.

Mr. Edward Wright is prepared to assist ministers and principals of missions in London during the next two months by giving free meals to the destitute in needy districts, and preaching the Gospel to them without charge. In prospect of the trying time which is sure to come upon the poorer classes this winter, many will, no doubt, be glad to avail themselves of this offer. Such should write to the Secretary of the Christian Workers' Mission, 32, Sackville-street, Piccadilly, W., in order to secure help in this direction. We need scarcely remind our readers that aid towards this special effort will be welcome and judiciously used.

What is the meaning of the following passage in *The Northern Advance*, which was lately announced as a new weekly paper intended "to promote the great principles of Protestant Nonconformity" in the northern and midland counties? The passage occurs in "Notes from Cambridge, from Our Own Correspondent." Lord Plunket's University sermon is spoken of as a sample of "the unhealthy diet on which bigoted Irish Protestants are reared," and then the writer says:—

> The Archbishop of Dublin was terribly afraid lest a belief in the actual presence of the Deity in consecrated bread and holy water should gain ground. Yet he defends with blindest zeal every scrap of miracle or superstition contained in his Testament. We can assure the Archbishop that the grosser beliefs of the Romish Church are not infectious here, and that even his own peculiar form of superstition is ceasing to be attractive. Despite his abhorrence, the Catholic religion in some respects responds perhaps more truly to the yearnings of human nature than the Protestant.

In our notice of this paper we said, "We sincerely trust it will worthily perform the functions of its important mission." We must say that if the above is a sample of its principles, we are grievously disappointed.

A subtle reserve has always marked the tactics of Romanism. It has known, with consummate wisdom, how to wait its opportunity. The system, which in the sixteenth century had made the Church a huge scandal to Christendom, had grown up gradually, and changes had cautiously been introduced that had at length made Popery and Christianity two most opposite things. High Ritualism in England has, through one of its exponents, apparently departed from this caution of reserve. Wide attention has been called to an avowed advocacy of a Popish Sunday in *The Church Times*. A Protestant Sabbath is assailed; Church-going according to English usages is caricatured; the separation of families and the isolation of each worshipper, after the Romanist fashion, is advocated, and a worship is suggested which would give attendance at "the celebration of the Eucharist," and leave the rest of the day for pleasure. This Parisian Sunday has, we would hope, been somewhat prematurely broached.

A few weeks ago we referred to the appointment of Canon Jayne to the bishopric of Chester, quoting a statement from *The Record* as to his particular church principles. We are asked to state, on the authority of a Leeds newspaper, that the Canon was highly esteemed in the Yorkshire town for his success in carrying out philanthropic work.

Our contemporary, *The Irish Catholic*, in which week by week there is appearing much abuse of Protestant effort in Dublin, has in a recent issue given publicity to what is termed "The Providential Proposal," founded at a church in Genoa where there are twelve altars, at each of which a daily mass is celebrated for the members, and the writer adds that the Pope has decreed that "whoever shall inscribe their names and pay one shilling once in their lives shall enjoy the same benefits as if they had caused the said twelve masses to be said daily, for all time, for their intentions."

As if this were not sufficient, the Pope has also granted that "new-born babies" may have their names inscribed, or even the names of "departed friends or relatives," in which case "they also enjoy the same privileges after death as whilst living." Similar privileges may be obtained at Lerius for another shilling, 23,559 masses having been said at the latter place, "in all of which the members participate."

In Mr. Rennell Rodd's deeply interesting biography of the late Emperor Frederick of Germany, there is a passage that throws light on the doings of "the power behind the Pope," and, generally, on the pretensions of the Papacy. In 1878, negociations had been reopened between Germany and the Vatican; we can judge of the claims advanced by the self-styled "Vicar of Christ" from the answer of the Crown Prince Frederick, then acting as Regent for the Emperor. The Crown Prince wrote:—

> The demand advanced in your letter of April 17, that the Constitution and the laws of Prussia should be modified to meet the principles of the Roman Catholic Church, is one which no Prussian sovereign will be able to admit; because the independence of the monarchy, which it is now my duty to defend, as an inheritance received from my fathers, and an obligation owed to my country, would cease to be absolute if the free development of its legislation were to be subordinated to the control of another power without....I am, nevertheless, prepared to meet the difficulties which both parties have inherited in this conflict, in the peace-loving and conciliatory spirit which my convictions as a Christian enjoin.

These firm yet friendly words show the Christian statesman, and afford one of the many proofs of the great loss that Europe sustained when this noble-minded monarch was removed from the earthly scene. Would that all rulers displayed the same backbone in dealing with the monstrous demands of that bastard Christianity which cares nothing for the true welfare of the people so long as its own selfish interests are conserved.

☞ In our next issue we shall publish a list, occupying four pages, of all Protestant Foreign Mission Organisations in Great Britain and Ireland.

The most notorious dancing-saloon in the neighbourhood of Ratcliff-highway, which was closed as such through the prayer and effort of Christian workers in that locality, has been offered to Miss Child, of the Sailors' Welcome Home, for evangelistic and philanthropic purposes. The rent and taxes will be under £100, and a present outlay of the same amount will be necessary. It will be of the greatest use for the winter work, if secured immediately. Of course the only hindrance is ways and means. It is a fine opportunity for an investment on the terms of giving to the poor and lending to the Lord.

> Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on [take account of] these things.

This wise and godly counsel has relation to ourselves and others. Feed yourselves with that which is good, and not, like the prodigal, fill yourselves with the husks that the swine eat. Take account, in others, of whatsoever things are honest, pure, lovely, and of good report. If there be any virtue in them, if there be anything that deserves praise, take account of *these* things, rather than of those things which are the reverse of these. There are insects which suck the poison from the flowers, but the bees suck the honey. To find only the evil argues that we are evil: the good extract the good. Love rejoices not in iniquity, but rejoices in the truth.

A YOUNG WOMEN'S TEA PARTY.

IF the height of happiness be found in making others happy, that altitude must have been gained one evening last week by Miss Dudin Brown and Mr. John Shrimpton. This estimable lady renewed her annual invitation to tea for the inmates of the Homes for Working Girls in London. The feast was spread at the spacious Portman Rooms, Baker-street, and the invitation of course was widely accepted. It would be a very big obstacle that would keep any of these young friends away from this gathering, especially when Mr. Shrimpton is there as master of the ceremonies.

Of the tea and its concomitants we cannot speak, but will refer briefly to the feast of music and the flow of soul that followed. As for the music, a grand piano and a violin, both of them most deftly and skilfully handled, and two beautiful lady voices, contributed to the melody and harmony of the evening. The contralto singer gave us "The Better Land" and "Oh, Rest in the Lord," and very thrilling they both were. The lady violinist brought really exquisite music out of bow and strings. But all was first-rate, and the young women showed in hearty style how they enjoyed it.

The speaking was equally good. Professor Elmslie's very practical and clever talk about the heart, and the need of having it well garrisoned, will surely be long remembered. So, we think, will Rev. E. A. Stuart's acrostic address on the word *Jesus*, which was full of Gospel truth, simply and finely put. Miss Dudin Brown was not present to see the beaming, interested faces of her guests, but Mr. Shrimpton doubtless conveyed to her the thanks that were so vigorously expressed. We scarcely know who ought to feel the happiest, the hostess or her humbler sisters, whom she so royally entertained.

The Epistle to the Hebrews.

By Rev. **F. B. MEYER, B.A.**, Regent's Park Chapel.

VII.—THE DEATH OF DEATH.

Hebrews ii. 14, &c.

We fear death with a double fear. There is, first, *the instinctive fear*, shared also by the animal creation, for the very brutes tremble as the moment of death draws near. Surely this fear is not wrong. It is often congenital and involuntary, and afflicts some of God's noblest saints; though doubtless these will some day confess that it was most unwarrantable, and that the moment of dissolution was calm, and sweet, and blessed.

It is a growing opinion among thoughtful men that the moment of death, when the spirit passes from its earthly tabernacle, is probably the most painless and happy moment of its whole earthly story. And if this be so generally, how much more must it be the case with those on whose sight are breaking the glories of Paradise! The child whose eyes feast upon a glowing vista of flower and fruit, beckoning it through the garden gate, hardly notices the rough woodwork of the gate itself as it bounds through; and probably the soul, becoming aware of the beauty of the King and the glories of its home, is too absorbed to notice the act of death, till it suddenly finds itself free to mount, and soar, and revel in the dawning light.

But there is another fear of death, *which is spiritual.* (1) *We dread its mystery.*—What is it? Whither does it lead? Why does it come just now? What is the nature of the life beyond? We see the movements on the other side of the thick curtain, which sways to and fro, but we can distinguish no form. The dying ones are conscious of sights and sounds for which we strain eye and ear in vain.

(2) *We dread its leave-taking.*—The heathen poet sang sadly of leaving earth, and home, and family. Long habit endears the homeliest lot, and the roughest comrades; how much more the true-hearted and congenial; and it is hard to part from them. If only we could all go together, there would be nothing in it. But this separate dropping-off, this departing one by one, this drift from the anchorage alone! Who can deny that it is a lonesome thing?

(3) *Men dread the after-death.*—"The sting of death is sin." The sinner dreads to die, because he knows that, on the other side of death, he must meet the God against whom he has sinned, and stand at his bar to give an account and receive the due reward of his deeds. How can he face that burning glory? How can he answer for one of a thousand? How can mortal man be just with God? How can he escape hell, and find his place amid the happy, festal throngs of the Golden City?

All these fears were known to Christ. And He knew that they would be felt by many who were to be closely related to Him as brethren. If, then, He was prompted by ordinary feelings of compassion to the great masses of mankind, he would be especially moved to relieve those with whom He had so close an affinity, as these marvellous verses unfold. He and they are all of one (ver. 11). He calls them brethren through the lips of psalmist and prophet (ver. 12). He takes his stand in the assembled Church, and sings his Father's praise in its company (ver. 12). He even associates Himself with them in their humble childlike trust (ver. 13). He dares to accost the gaze of all worlds, as He comes forward leading them by the hand (ver. 13). Oh, marvellous identification! Oh, rapturous association! More wondrous far than if a seraph should cherish friendship with a worm! But the preciousness of this relationship lies in the fact that Jesus will do all He can to alleviate that fear of death, which is more or less common to us all.

But in order to do it, He must die.—He could not be the death of death, unless He had personally tasted death. He needed to fulfil the law of death, by dying, before He could abolish death. Our David must go into the valley of Elah, and grapple with our giant foe, and wrest from him his power, and slay him with his own sword. As in the old fable, Prometheus could not slay the Minotaur, unless he accompanied the yearly freight of victims, so must Jesus go with the myriads of our race into the dark confines of the tomb, that death might do its worst in vain, that the grave might lose its victory, and that the grim gaoler might be shown powerless to hold the Resurrection and the Life. Had Christ not died, it might have been affirmed that, in one place at least, death and sin, chaos and darkness were supreme. "It behoved Him, therefore, to suffer, and to rise from the dead the third day." And, like another Samson, carrying the gates of his prison-house, he came forth, demonstrating for ever that light is stronger than darkness, salvation than sin, life than death. Hear his triumphant cry, as thrice the risen and ascended Master exclaims, "I died, and, lo, I am alive for evermore, and have the keys of Hades and of death." Death and hell chose their own battle-ground—their strongest—and there, in the hour of his weakness, our King defeated them, and now carries the trophy of victory at his girdle for evermore. Hallelujah!

But He could only have died by becoming man.—Perhaps there is no race in the universe that can die but our own. So that there is no other spot in the wide universe of God seamed with graves, shadowed by the outspread wings of the angel of death, or marked by the plague-spot of sin. "Sin entered into the world, and death by sin, and so death passed upon all." In order then to die, Christ must take on Himself our human nature. Others die, because they are born; Christ was born that He might die. It is as if He said: "Of thee, oh human mother, must I be born; and I must suffer the aches, and pains, and sorrows of mortal life; and I must hasten quickly to the destined goal of human life; I have come into the world to die." "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, *in order that* through death, He might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage."

I. By death Christ destroyed the power of death.—Scripture has no doubt as to the existence of the devil. And those who know much of their own inner life, and of the sudden assaults of evil to which we are liable, cannot but realise his terrible power. And from this passage we infer that that power was even greater before Jesus died. "He had the power of death." It was a chief weapon in his infernal armoury. The dread of it was so great as to drive men to yield to any demands made by the priests of false religions, with their dark impurities and hideous rites. Thus timid sheep are scared by horrid shouts and blows into the butcher's shambles.

But since Jesus died, the devil and his power are destroyed. Destroyed! Certainly. Not in the sense of being extinct. Still he assails the Christian warrior, though armed from head to foot; and goes about seeking whom he may devour, and deceives men to ruin. Yet he is destroyed. Are we not all familiar with objects which are destroyed without being actually ended. Destroyed as objects of dread, though they linger in an attenuated and impotent existence.

The aged woman exists, but her power to bless or blast as a witch is gone. The insect still taps its signal in the woodwork, but it no longer gives the dread signal for death. The giant sits in his cave, gnawing his teeth in rage at the pilgrims, but too crazy in his joints to touch them. The lion is there, but toothless; the serpent, but it has lost its fang. Satan exists as a strong man, he is no longer armed, and is the attenuated shadow of his former self.

And his power was broken at the cross and grave of Jesus. The hour of Gethsemane was the hour and power of darkness. And so far from alluring Christ to his death, I believe that the devil did his utmost to arrest Him. "See," said the Prince of Hell, "man rejects Thee, thy chosen forget Thee, the load of a world's sin is too much for Thee; back, back, take not another step; back, Prince of Life; back to thine own bright home." But Jesus persisted to drink the cup from the Father's hand. And Satan must have watched the death-scene of Calvary in despair. It was the knell of his destiny. It sealed his doom. The prince of this world was judged and cast out from the seat of power (John xii. 31, xvi. 11). The serpent's head was bruised beyond remedy.

Fear not the devil, O child of God; nor death. These make much noise, but they have no power. The Breaker has gone before thee, clearing thy way. Only keep close behind Him. Hark! He gives thee power over all the power of the enemy, and nothing shall by any means hurt thee (Luke x. 19). No robber shall pluck thee from thy Shepherd's hand.

II. By death Christ delivers from the fear of death.—A child was in the habit of playing in a large and beautiful garden, with sunny lawns; but there was one part of it, a long and winding path, down which he never ventured; indeed he dreaded to go near it, because some silly nurse had told him that ogres and goblins dwelt within its darksome gloom. At last his eldest brother heard of his fear, and, after playing one day with him, went with him to the embowered entrance of the grove, and, leaving him there terror-stricken, went singing through its length, and returned, and reasoned with the child, proving his fears were groundless. At last he took the lad's hand, and they went through it together, and from that moment the fear which had haunted the place fled. And the memory of that brother's presence took its place. So has Jesus done for us.

Fear not the mystery of death.—Jesus has died, and has shown us that it is the gateway into another life, more fair and blessed than this—a life in which human words are understood, and human faces smile, and human affections linger still. The forty days of his resurrection life have solved many of the problems, and illumined most of the mystery. To die is to go at once to be with Him. No chasm, no interval, no weary delay in purgatory. Absent from the body, present with the Lord. One moment here in conditions of mortality; the next beyond the stars.

Fear not the loneliness of death.—The soul in the dark valley becomes aware of another at its side, "Thou art with me." Death cannot separate us, even for a moment, from the love of God, which is in Jesus Christ our Lord. In the hour of death Jesus fulfils his own promise, "I will come again and take you unto Myself." And on the other side we step into a vast circle of loving spirits, who welcome the new comer with festal songs (2 Peter i. 11).

Fear not the after-death.—The curse and penalty of sin have been borne by Him. Death, the supreme sentence on sinners, has been suffered for us by our substitute. In Him we have indeed passed on to the other side of the doom, which is justly ours, as members of a sinful race. "Who is He that condemneth? Is it Christ that died, yea rather, that is risen again?"

Death! How shall they die who have already died in Christ? That which others call *death*, we call *sleep*. We dread it no more than sleep. Our bodies lie down exhausted with the long working-day to awake in the fresh energy of the eternal morning. But in the meanwhile the spirit is presented faultless in his presence with exceeding joy.

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NOTES FROM NORTHFIELD.

Those who have been at the Northfield Summer Conference will remember the singularly clear and scholarly speaker, Rev. W. W. Clark, of Brooklyn, N.Y. A graduate of Williams, a successful business man, the son of a gifted preacher, he became so greatly interested in the Bible as to abandon a lucrative profession for further study. He has the gift of presenting truth in a fresh, vivid manner, and is able to unfold the Word with great clearness. Himself all aglow by contact with the Bible, he commands the thoughtful attention of large audiences. He is now doing evangelistic work.

For a month he gives daily lessons on the Bible to Mr. Moody's two schools. He tells us that seldom has he found so large a class of young men so keenly alive and hungry for the unfolding of the Scriptures as at Mount Hermon. After a lecture, when time is given, they rain down questions upon him, which indicate great thoughtfulness, and which demand in reply alertness and thorough knowledge. Mr. Moody's training of the school is a grand foundation on which to build. After leaving Northfield, Mr. Clark goes to the Moody School of Evangelistic Workers at Chicago for a month, a cordial invitation having been given him by pastors and workers of that city.

Professor Drummond has left his stamp upon the schools. A healthful, manly, earnest Christianity is being developed grandly here, and the Professor's name is held in grateful remembrance.

The new Church building at Northfield is a model of roominess and convenience, and will be finished next summer probably. Let the readers of The Christian come over next August in large numbers to this most delightful of all New England villages, and to the annual Conference. S. E. B.

Northfield.

REV. F. J. HOBBINS, 25, Stepney-green East, E., will be happy to receive sums in aid of a fund to provide a few dinners for some 300 aged poor of the district, and children attending the Sunday-schools. Much distress prevails, and this effort is being organised by the committee and friends of the Silver-street, Stepney, branch of the London City Mission.

Dr. Saphir on the Bible.—5.

An increasing interest is being manifested in the series of addresses on the Bible which Rev. Dr. Saphir is delivering in St. John's Presbyterian Church, Allen-street, Kensington. On Thursday last week the subject was "The Jews, the custodians of the Old Testament Scriptures, and witnesses of the truth of Bible history and prophecy." As a preliminary exercise, John v. 33—47 was read, a passage in which our Lord told hostile Jews that Moses, in whom they put their trust, wrote of Him, while of the Holy Scriptures, which they accepted, He also said, "They testify of Me."

In the Epistle to the Romans, after showing that both Jews and Gentiles are guilty before God, and that the Jew, having received greater privileges, is under greater condemnation, the Apostle Paul asks: "What advantage then hath the Jew?" (Rom. iii. 1). And he answers: "Much every way: chiefly, because that unto them were committed the oracles of God." Here, said Dr. Saphir, the Apostle uses the very strongest possible expression to show that the Scriptures are the very words of God—"oracles"—authoritative and everlasting; he also employs another term—"were committed"—to teach us that these oracles, the Word of God, communicated unto Israel, and written so as to be easily transmitted to future generations, came down from heaven, and were merely entrusted to the guardianship of Israel. Israel did not produce the oracles, but only received them. Moreover, the Apostle points out that in this guardianship consists the sum and substance of the privileges and advantages of Israel.

Having observed how the Jews and their affairs lie embedded in both Old and New Testament writings, Dr. Saphir remarked that the oracles of God were all written by Jews. Pharaoh had a dream, and Joseph interpreted it; again, Nebuchadnezzar had a dream, and Daniel made known the interpretation. Israel is the prophetic nation, chosen by God for that purpose, and, accordingly, all the writers of Scripture belonged to the chosen people. This was not said in praise of the Jews, but to show that in his wisdom God appointed them to be the recipients and vehicles of Divine treasures for the world. Proceeding to notice the contention of some modern writers, that the peculiarities of the Old Testament may be accounted for by the peculiarities of the Semitic race, Dr. Saphir urged the folly of speculation in the face of historical facts. Israel did not find God; on the contrary, God found Israel. The religions of other nations may be accounted for by the peculiarities of the people, but we cannot truthfully say, "As was Israel, so was Israel's religion." Israel's religion came from God.

Developing this thought, the speaker showed that from the first Israel was not only stubborn and stiff-necked, but idolatrous at heart. Hence, it is certain that Israel could not have made its religion. It was only through the sad experience of the captivity that the tendency to idolatry was burnt out of the nation. God entrusted his oracles unto this people. Therefore Moses and the prophets wrote by inspiration. They were not the products of their age, nor the exponents of the nation's thoughts. They represented the elect of the nation, had the Spirit of God guiding them, and received the truth from heaven. Referring to the contention of some that the books of Moses were fabricated after the exile, Dr. Saphir said: There is no nation on the face of the earth that could be induced to preserve books picturing their sins and turpitude, their unthankfulness, their constant apostasies, and comparing them with other nations of the world by saying, "You are worse than any other nation, less loyal to Me than any other nations to their false gods." The five books of Moses depict the wickedness and ingratitude of Israel; the other historical books do the same; and the prophets say, "Be not as your fathers." Yet, though they killed the prophets, and stoned those that were sent unto them, the Jews never dared to touch the written record of the lives and testimonies of God's servants, because they reverenced the record, and looked upon it as given by the Most High, as it claims on the face to have been.

God often commanded his servants in old times to "write in a book" certain things. Such cases were noticed in detail, and the composition of the Old Testament was dwelt upon. The Jews always discriminated between the sacred writings and ordinary literature. The Apocryphal books, moreover, are not only different from Holy Scripture, but they themselves do not profess to occupy the same high level. Nothing is needed to bridge the chasm between Old and New Testaments, for there was no prophetic development in the meantime. The Old ends with an intimation of the coming of the forerunner of the Mesiah, and the New begins with an announcement of "the man sent from God, whose name was John." In the times of our Saviour the Jews had the Old Testament Scriptures in their present form, having since the Babylonish captivity thrown all their energy into the study of them. Alas! that their veneration should have become a false one; for the Book was practically put in the place of the Living God. To the self-righteous people the words of the prophets were of secondary importance; and so the law was hedged about by traditional safeguards, while its true spiritual object was quite lost sight of. When Jesus came, then, He truly found the people believing the Scriptures, but He had to tell them, "Ye have not the word of God in yourselves." Therefore, they rejected Christ. There were, however, some still faithful, who had heard the voice of God in the Scriptures. Among these are named John the Baptist, the Virgin Mary, Zacharias, and Simeon, who were "waiting for the consolation of Israel."

Dr. Saphir went on to show the wide scope of many of the prophetic passages of the Old Testament, and to maintain that God's declared purpose regarding Israel will in due time be fulfilled to the letter. He likewise examined the words of the Apostle Paul in Romans ix. 4—5, specially dwelling upon the significance of the clause "Whose are the fathers." Having filled up the cup of their iniquity by crucifying the Lord, God had to chastise privileged Israel, and the Temple was laid in the dust, and the people were dispersed among the nations of the earth. They are to-day a witness to the truth of Bible history. In conclusion, Dr. Saphir drew attention to the hopeful words, "All Israel shall be saved," found in Rom. xi. 26.

◆

WORK IN CEYLON.

Rev. L. G. P. Liesching, C.M.S. missionary, Kandy, Ceylon, recently held a very successful mission in the large village of Talampitiya. The place has a population of about 1000, of whom about 200 are Christians.

Writing to a friend in England, Mrs. Liesching, who accompanied her husband, says: "In the morning there were meetings for Christians, and in the evening gatherings for Buddhists at various native houses. God abundantly blessed the effort, giving us sixty-five souls. The Spirit was evidently working amongst the people, and making them conscious of sin, and longing for pardon. We have left a really consecrated catechist in charge of the new converts. He will instruct them more perfectly in the ways of God, and prepare them for baptism; Mr. Liesching, moreover, will visit them every month, and I shall go as often as I can.

"All the meetings were conducted in Church Army fashion, and I feel more and more anxious to introduce the Church Army into Ceylon. Their methods are manifestly blessed of God, and they are just what we need at the present time."

MAJOR WHITTLE IN BELFAST.

THIS mission, memorable to many in our city, has come to a close. Since the beginning of October Major Whittle has been labouring in our midst with more than ordinary acceptance. His style of delivery, his great earnestness, his mode of illustration, his logical faculty, and above all his close adhesion to all the old verities of the faith, make him peculiarly acceptable to north of Ireland audiences.

The services have been held in churches in different parts of the city. The plan worked admirably. On Sundays the meetings were generally held in the great Ulster Hall at hours which did not conflict with the regular church services. At all these gatherings the people not merely filled the buildings—they were packed with eager auditors, and often many were turned away, unable to obtain admission. To the glory of God be it recorded, his servant was much owned among us. God greatly blessed the Word to the conviction and conver- of sinners, and to the restoration of backsliders.

The inquiry meetings which followed the addresses were really battlefields where solemn encounters took place as between light and darkness, heaven and hell. God was there. As a rule, the young men met in the Lecture Hall of the church and here solemn business for eternity was transacted until a late hour. A great many football and lacrosse players have decided for Christ, and have made a manly confession of it before their companions. Major Whittle has been greatly blessed among young men, and his son, Mr. Charles Whittle, has made his way to the hearts of a large circle of them. He has been of real service during the course of the mission, especially among the undecided youths with whom he came in contact. One of the most interesting meetings convened was that for students, medical and theological. It was held in the Presbyterian College Chapel. The venerable and distinguished president (Dr. Killen) opened the proceedings and delivered a short address. He not only spoke kindly of the evangelist, whom he said God had so honoured in their midst, but he spoke frankly and solemnly to the large gathering of students present. An unconverted minister, he said, was a living lie; his best sermon would be his worst condemnation. Let no one dare to enter the ministry of the Gospel until he had experienced the power of it in his own heart. Major Whittle followed with a kindly conceived and earnest word dealing largely with confession of our faith in Christ. He received a cordial hearing. At the close of his address several brief, pointed, yet modest testimonies were given, after which the meeting dispersed. Several students have professed conversion during the progress of the Mission. At the students' meeting Professors Watts, Robinson, and Leitch were also present, and in full sympathy with the proceedings.

One notable feature of the Mission was the constant co-operation of the ministers of various evangelical bodies. Night after night they were to be found in hearty sympathy and active service for the Master.

The musical department greatly missed the accomplished and devoted singers who accompanied Major Whittle on his former visit. Mr. and Mrs. McGranahan were much beloved in the Lord for the helpful part they took in the service of praise and Gospel song, and many prayers have gone up for them that God would specially and abundantly bless them, now that through the illness of Mr. McGranahan they can no longer actively help in the work of the Lord. The songs our brother has written, and the music to which he has set many of our most valued pieces will live long after his work has been finished here. Mr. Vance and his choir rendered ready aid as often as possible during the mission.

The closing meeting was a solemn, stimulating sight. The admission was by ticket only, and was for those who either had been led to decision during the mission, or who wanted to decide. Aisles and every available spot were occupied. It was an inspiration to hear the hearty burst of song, and to see the shining faces of the happy throng. The Major delivered his closing word; it was clear, full of Gospel, and very tender. His eyes were wet, for he was looking at a sight he would never see on earth again; and with Dr. Watts on one side of him in the pulpit, and Rev. R. J. Lynd, Moderator of the General Assembly, on the other, and many ministerial brethren scattered over the building, he offered his last prayer, full of pathos and power, asking blessing on young converts and anxious ministers and workers, commitee and secretaries, and on the city at large. After the benediction groups still remained in church and Lecture Hall, and spoke of the things concerning the kingdom. Major Whittle is now at work in Ballymena, in whose immediate neighbourhood the revival of 1859 began.

Belfast, December 1. H. M.

A LADY'S WORK IN INDIA.

DEAR SIR,—Miss A. E. Mullins, of Brixton, London, promotes, as well as directly conducts, a many-sided Christian work in Bangalore and elsewhere. As regards Miss Mullins herself, she is an English lady who, having consecrated herself to the service of her Redeemer, left her native land, bright with all the comforts of an English home and the social joys and happiness of the circle of her beloved ones and friends, to spend her life and means for the salvation of the millions of India.

The work which she is carrying on may be classified under two heads. There is, first, a direct personal work, which is entirely controlled and managed by herself, viz.:—

(*a*) The work of education. She has founded a school in Bangalore for the children of the poor. She pays also for the education of several poor Christian Hindu and Brahmin lads in the Government Colleges.

(*b*) There are two temperance and reading rooms; one is situated in the military and civil station of Bangalore, and the other in the Pettah (*i.e.*, the Maharajah's dominion). These rooms are available to all on every day of the week (except Sunday). Miss Mullins presides at one room every Saturday evening, and at the other room every Tuesday evening, where the Gospel is always presented to the heathen either by herself, by Her Majesty's chaplains, or ministers or catechists of other Christian denominations. The meetings afford opportunities for the members of all denominations to work for the Master unitedly. Another feature of her work is that Miss Mullins encourages poor Christians to frugality and economy by allowing 25 per cent. to all savings made by them at these institutions.

(*c*) Miss Mullins, in addition, has opened a free medical dispensary at the Pettah for the public. The average number of cases attended to during every day probably amounts to about seventy.

Secondly, there is an indirect work. Miss Mullins gives liberal help to all missions which apply to her, for educational, or medical, or evangelical work. She spends probably many scores of thousands of rupees every year, and since her arrival in Bangalore has spent several lacs of rupees. I have merely sketched these brief outlines, so that others may be encouraged to follow her healthy and ennobling example. She has declined every solicitation to leave India, and chooses rather to remain in Bangalore to spend and be spent for her Master's cause.—Yours in the Lord,

BENJAMIN PETERS,
Missionary, Methodist Episcopal Church.
Yellavanka, viâ Bangalore, India.

AMERICAN NOTES.

SAN FRANCISCO numbers 30,000 Orientals among her population. These are chiefly Chinese. Right in the heart of "Chinatown" stands the neat brick chapel of the First Chinese Baptist Church. Here also is a beautiful mission in charge of Dr. Hartwell and Miss Booth. In the chapel is a Sunday-school with an attendance of 200. In their night school are 130 pupils. They have also a Young Men's Christian Association, and a weekly prayer-meeting. It is but a grain of salt in heathendom. But it is salt full of savour.

. . . .

The recent meeting of the American Oriental Society in Philadelphia is fraught with promise to the student of sacred literature. If Assyrian and other Semitic languages are speedily to be systematically taught in our theological seminaries, who can tell what floods of light may not be cast upon our Old Testament Scriptures.

. . . .

One of the most revered and cheerfully optimistic of New York clergymen is thus impelled to wail out his impressions; "The Church of Christ is cursed with 'shoddy' when it ought to put on the beautiful apparel of humility and holiness. Self-indulgence sends many a church member to the opera, the play-house, the party, on the evening that he or she ought to be in the prayer-meeting. Self-indulgence demands the superb carriage and dresses and other fineries at the expense of an empty contribution-box, and a starved-out piety. Who pretends that the percentage of donations to religious and benevolent objects in our churches is one-half, or even one-quarter as large as it ought to be? The canker at the core of the Church is extravagant living. And when so many of God's people aspire to live, and cut a figure, in Vanity Fair, what can be expected of the rest of mankind?"

. . . .

Anthony Comstock's indefatigable labours in New York, and Josiah Leeds's equally earnest efforts in Philadelphia, against impure literature, are at last waking up a systematic response among Christian parents. The Young Folks' Reading Circles are now become organised efforts on an extensive scale. Their aim is to guide young people in the proper selection of wholesome reading matter, and grip and regulate the promiscuous education which is entirely outside the school or college course.

. . . .

The masses of immigrants arriving on these shores from Scandinavian countries and Iceland and Finland are Lutheran, almost to a man. And nobly are American Lutherans meeting this contingency. Before they leave their native shores, lists of Lutheran pastors and churches are put into their hands. Arriving in New York, three church immigrant houses welcome the strangers to shelter and good advice. Last year 12,000 such were harboured, and started on their Western destination. And this is followed up. In the Western town or city, the missionary, the parochial school, and the church await them. This is marvellous work, since the Lutheran Church of America is poor, and its institutions have but little prestige.

. . . .

American Christians extend their prayerful fellowship to the faithful workers in the East of London, that this time of terror and suspense around Whitechapel may be the missionary's supreme hour, in God's hand, when the healing and peace of the Gospel shall find many a poor sinful heart open for its entrance.

Registered as a Newspaper.]

The Christian.

December 7, 1888.

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"We are orphans and fatherless, and our mothers are as widows."—Lam. v. 3.

ORPHANS AT BAGSHOT.

An Earnest Appeal is made on behalf of the **220 DESTITUTE ORPHAN CHILDREN** *who are now being Clothed, Fed, and Educated at the* **ROYAL ALBERT ORPHAN ASYLUM** *at* **BAGSHOT.** *The Institution is conducted on strictly non-canvassing principles, so that only the most needy and deserving are admitted. In addition to a simple religious and secular education, the children are trained as Carpenters, Tailors, Shoemakers, Bakers, Gardeners, Farm Servants, Domestic Servants, Laundry Maids, Needlewomen, &c.; so that boys and girls are alike fitted, on leaving the Institution, immediately to earn their own living.*

The Committee of Management make a **MOST EARNEST APPEAL** *to the readers of* "**THE CHRISTIAN**" *to help them in this very practical work of charity. They feel assured that it is one of the few working examples showing how the poorer classes of orphan children at the present day can be brought up, both morally and physically, so as to fight the battle of life, and become good members of society. An article appeared in* "The Christian" *of Nov. 30 describing in detail the working of the Institution.*

Donations, but especially Annual Subscriptions, are much wanted, and any amounts forwarded to the Secretary, Mr. Richard Witherby, *62, King William-street, London, E.C., or to* Messrs. Morgan & Scott, *will be thankfully received.*

FRIENDLESS AND FALLEN.

DONATIONS NOW MOST ACCEPTABLE BEFORE CHRISTMAS DAY.

To the **READERS** *of* **THE CHRISTIAN,**

Since my last appeal I have received **MANY TOKENS OF SYMPATHY,** *which I* **GRATEFULLY ACKNOWLEDGE,** *and now in view of the near approach of the* **CLOSE** *of 1888, I am sure that I shall be excused if I state that*

ONE THOUSAND TWO HUNDRED *and* **FORTY FRIENDLESS** *and* **OUTCAST YOUNG WOMEN** *and* **GIRLS** *have been brought to the* **OFFICE, 200, EUSTON ROAD**—*some from* **SPECIAL MISSIONS** *to the* **FALLEN,** *others direct from the* **GAOL DOORS,** *the* **STREETS,** *and* **DENS** *of* **INFAMY**—*some have been brought* **BY DAY,** *others* **BY NIGHT**—*and, I may add, in all conditions*—**COUNTRY GIRLS, ORPHANS, &c.**

PROMPT SUCCOUR *has been given to all suitable cases. And now with respect to* **IMMEDIATE**

TEMPORAL WANTS, TWELVE HUNDRED AVERAGE *Donations of £1 each, and the expenses of the Work for 1888 will be met; may I ask for this* **FURTHER SYMPATHY.**

Messrs. Morgan & Scott, *12, Paternoster Buildings, will, as usual, take charge of Donations, or they may be sent to*

200, Euston Road, N.W.

EDWARD W. THOMAS.

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY **20,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the Secretary; or Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or by the Editors of "The Christian."

JAMES ATKINSON, *Secretary.*

28, Enfield Road, Kingsland, N.

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT, S.E.

To the Readers of "The Christian."

We beg very earnestly to appeal to your benevolence on behalf of the work of the above Mission, in connection with the

POOR & UNEMPLOYED OF THE NEW CUT, LAMBETH, & DISTRICT.

Last winter the number relieved EXCEEDED 25,000. Much more might have been done in this beneficent work had Funds permitted. We are surrounded at all times by a numerous population of POOR AND NEEDY PEOPLE, but the distress is most severely felt during the COLD WINTER MONTHS. The distress falls very severely upon the many Poor Widows and the Children. These crowd the doors of the Mission, eager to obtain the Nourishing Food, and satisfy the cravings of hunger.

Contributions will be thankfully received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or the Superintendents, The Brothers Young, 32, Nelson-square, Blackfriars-road, S.E.; or through Messrs. Morgan & Scott.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from G. B. Clothing. M.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

DINNERS TO POOR CHILDREN in Clerkenwell.— 600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Objects: (1) House to house Visitation in the Poorer Districts for Instruction in the Word of God. (2) [illegible] Distribution of the Scriptures and simple Gospel Tracts., (3) To hold Mission Services, Cottage Meetings, and Sunday Schools. (4) To Assist Deserving Poor and Sick Persons. (5) To give occasional Free Teas to the Poorest Classes as a help to the Ministry of the Gospel. The Mission is Evangelical and Unsectarian. — Superintendent, Commander B. H. KEY, Downham, St. Edward's-road, Southsea, Portsmouth. Funds are very urgently needed.

Y.W.C.A., RAMSGATE.—The Institute in connection with the above-named branch, has been opened at No. 65, West Cliff-road, the Lady Superintendent, Mrs. LANCE. Any Subscriptions or Donations kindly given by Christian friends to forward this good work, to be sent to Mrs. LANCE, [illegible] West Cliff-road; or to the Hon. Sec., Y.W.C.A., Miss F. BROOK, 101, West Cliff-road.

CHRISTIAN NURSES, fully hospital trained, for monthly, medical, surgical, and mental cases, can be obtained [illegible] or letter, from Miss H[illegible] Nurses' Home, Fakenham, Norfolk, to any part of England. Nurse probationers and useful women on reduced terms. Telegraphic address, "Nurses, Fakenham."

CHRISTIAN WORKERS and others are received during the winter months at the Y.W.C.A. Seaside Home, Alexandra-gardens, Folkestone, on very reasonable terms. Separate bedrooms. Reduced railway fare from London.
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THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money, clothing, or coal tickets will be gratefully acknowledged by the Committee.

THE HOWARD-STREET MISSION, New-road, Wandsworth-road, S.W., is situated in a very poor and thickly populated district. Funds earnestly solicited for the winter's work. The need is great. Smallest contribution duly acknowledged.
JOHN SOAMES, Superintendent.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare. — This Home affords rest and change to English and Foreign Governesses, also to Lady Christian Workers. Terms, 12s. to 21s. inclusive.—LADY SUPERINTENDENT.

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TORQUAY.—Mildmay Consumptive Home, for Female Patients ineligible for other Institutions. 10s. 6d. and 7s. weekly. Apply SECRETARY, Smyrna, Torquay. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

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MORAVIAN LADIES' SCHOOL, BEDFORD.—Accommodation for thirty Boarders and twenty Day Scholars. Pupils preparing for Cambridge Local and R.A.M. examinations. For terms and all particulars apply to
Miss SEIFFERTH, Principal.

EDUCATION. — A small home finishing School recommended by a Lady of position. Evangelical principles. Refinements of home, great educational advantages, resident governesses, attendant professors. The house stands in its own grounds.—ROCK, care of Mr. F. Thomas, 96, Castle-street, Cambridge.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

MODENA HOUSE,
RAMSGATE.
Principal: MISS GRANT.

The School is conducted on highly moral and religious principles. High-class education. Talented profesors and teachers. Cheerful home, and very healthily situated. Terms moderate and inclusive. Highest testimonials.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

ALRESFORD HOUSE SCHOOL, Margate.—High-class Preparatory School for the Sons of Gentlemen. Special preparation for University. Local and public school exams. Comforts of a Christian home. Special arrangements for children from India. Resident foreign master. For prospectus, address the PRINCIPAL.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MORAVIAN SCHOOLS, Fairfield, Manchester. Founded 1790. Rebuilt and renovated 1871. Terms moderate. For prospectus of Ladies' School apply to Miss KOFLER; for the Boys' School apply to Rev. W. J. BIRTILL.

LONGTON COLLEGE, Crystal Palace Park-road, Sydenham.—High-class School for Girls. Three vacancies will be filled at £40 a year. No school extras. Pupils very successful in public examinations.—Apply PRINCIPAL.

CHILDREN, two or three, would be received by Lady and Gentleman into their house in Derbyshire, to be Educated with their own two children. Christian home, and every care. Large house; healthy; extensive views. References, and liberal terms required.—Apply by letter to X. Y. X., care of Housekeeper, 31, Nicholas-lane, E.C.

DE MONTFORT HOUSE,
LEICESTER.
A BOARDING SCHOOL FOR GIRLS.

Principal, Miss ROBERTS. Careful Christian training and personal supervision. Prospectus and copy of testimonials on application. The spring term will commence on Thursday, January 17, 1889.

KINDERGARTEN.— Wanted after Christmas, a young Lady to manage Kindergarten class, and assist in a Preparatory School for little boys.—C. M., 3, York-road, Tunbridge Wells.

HOME SCHOOL FOR GIRLS.—The Grove, Clapham-common. Miss WINTERBOTTOM, assisted by efficient English and foreign governesses, receives twelve Boarders. Kindergarten for Juniors. Pupils prepared for examinations. Thorough Bible teaching and careful Christian training. References to parents. Terms moderate.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, and visiting Professors. Pupils prepared for local examinations. Vacancy for a student on half terms.

EDUCATION.—An M.D. is anxious to recommend a School for the Daughters of Gentlemen, in a western county, where his daughters are being educated. He is desirous of expressing his personal indebtedness, for the individual Christian training, exceptional educational advantages, refined home surroundings, liberal diet, and judicious discipline exercised. He has personally inspected the perfect domestic and sanitary arrangements.—Dr. H. T., care of Caretaker, 13, Rose-street, Newgate-street, London, E.C.

A JEWISH MISSIONARY wishes to give Hebrew or German lessons, in order to be able to work amongst his Jewish brethren.
UDOLF KANOL, 4, Vine-street, Minories.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

THE VICAR OF BRIGSTOCK, Thrapston, seeks a Companion Pupil to his Son, aged 10. Most careful training and education. Classics, modern languages, &c. Special attention to speaking, Gymnasium. Liberal terms.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus, honours list, references, on application.

EXPERIENCED CHRISTIAN GOVERNESS (Group B. Honours, higher Cambs.), seeks engagement. Fluent French, German con. gram. (Paris, Germany), English, &c. Experienced traveller. Gladly help in Christian work.
MURIEL, 45, Fairmead-road, Tufnell-park, N.

MARRIED LADY living in healthy suburb (N.) wishes care of Child to bring up with her own. Strictly confidential. Resident French nursery Governess.—CONSTANCE, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

SUPERIOR NURSERY GOVERNESS. 22. English, French, music, drawing, calisthenics. Twelve months' experience. Good references.— A. B., care of The Principal, Ladies' College, Ilfracombe.

MISS BAMBER most highly recommends an accomplished and experienced English Governess. Certificated from Cambridge Higher Local and South Kensington. Earnest Christian. Fullest particulars will be given.
Marlborough, Exeter, Devon.

REDUCED TERMS.—Vacancy for two Girls in good Boarding School. Ten guineas each per term inclusive. Healthy locality. Christian home.—Apply first instance,
PRINCIPAL, 30, Bellevue-road, Southampton.

GOVERNESS.—A Christian young Lady desires re-engagement after Christmas in a good family. She has resided two years in France, is certificated from Kensington, A.C.P. London, and A.A. Oxford. Good salary.
EMILY, 1, Castle-street, Ludlow.

GOVERNESS.—Wanted after Christmas, a competent Christian Governess for five children; the eldest 13.
Mrs. V., Tunnel House, Purfleet, Essex.

RE-ENGAGEMENT wanted. Age 30. English (Camb. Sen. Cert.), conversational French and German (Germany), music and painting. Good references. — Miss DECK, care of Dr. Hatchett, Maryborough, Queen's Co., Ireland.

NORTH GERMAN GOVERNESS requires Holiday engagement from December 21. French (conversational), music, drawing. Highest references.
M. H., 57, Hendford, Yeovil, Somerset.

RESIDENT OR DAILY GOVERNESS.—An experienced Lady requires a re-engagement. Ad. English, French, music (modern and classical), drawing, rudimental Latin, and German. Moderate salary.
S., 8, Kempshott-road, Streatham, S.W.

GOVERNESS. — Re-engagement wanted by Minister's Daughter, in or near London. Fond of children, seven years' experience. English French, music, drawing. Efficient teacher. Salary £20.—A., 13, Carisbrooke-road, Walthamstow.

A YOUNG LADY, holding certificates from College of Preceptors and Trinity College, wishes to enter a good School on mutual terms, to continue her studies and assist with juniors.—A., care of Miss Meakin, Alkington-road Whitchurch, Salop.

GOVERNESS.—To children under 15. English (cert.), French, music (harmony cert.), German (elementary), water-colours, drawing, Church of England. Salary £30.
F., Beckford House, near Tewkesbury.

CAMBRIDGE UNDERGRADUATE (19), reading for honours, would be glad to meet with Tutorship for Christmas vacation. Ordinary mathematics, classics, and English, elementary Anglo-Saxon, French, German, physics, chemistry, and logic.—CANTAB, 54, Hills-road, Cambridge.

PREPARATION FOR HOLY ORDERS. —Assistance given by Tutor. Willing to reside near pupil's home. Moderate terms. References to well-known clergymen.
Rev. TUTOR, 11, Strand, Shaldon, Devon.

Appointments, Situations, &c., Wanted.

TO CHRISTIAN EMPLOYERS.—A young Man, who is leaving present situation to get more time for the study of God's Word and other Christian work, wishes for position as Head Clerk, Secretary, or Manager. Has had over ten years' good experience. Correct accountant. — Further particulars of W. E. E., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

SEED BUSINESS.—Situation wanted by young Man, as Shopman. Good knowledge of trade, especially seed and bulb departments, office routine, &c. Would manage a branch establishment, and give security if required.
A. D. KEMPSON, 50, Kennington-oval, S.E.

MR. J. H. TRITTON wishes to recommend his late Coachman, with nearly four years' excellent personal character.
ANDREWS, 60, Camera-square, Chelsea, S.W.

INDOOR SERVANT.—Lady can highly recommend a young Man, age 35, as Indoor Servant, or look after invalid or place of trust. Christian and total abstainer.
L. W., 62, High-street, Chatham.

A GENTLEWOMAN, experienced in tuition and thoroughly conversant with social and domestic duties, seeks a re-engagement as Governess-Housekeeper, Companion, or any position of trust. Advanced English, fluent German, French, music, some Italian, and drawing. Good references.—Miss WATERS, Woodside, Haywards Heath, Sussex.

A YOUNG LADY of the highest respectability, and whose parents have suffered great reverses, earnestly desires a position as Lady Clerk. Good and distinct handwriting. Highest references.—A. R., 9, Pentonville-road, London, N.

THE DAUGHTER OF A CLERGYMAN desires engagement as Companion to a Lady, invalid or otherwise. Christian home desired. Small salary. Isle of Wight preferred. — Miss SMITH, Ebernoe Parsonage, Petworth.

RE-ENGAGEMENT as Housekeeper, Matron, or in any position oi Trust, where one or more servants are kept. Experienced. Domesticated. Good references.—E. B., Stace, Stationer, Guildhall-street, Folkestone.

AUSTRALIA OR ENGLAND.—Lady requires position of trust as Housekeeper or Companion. Accustomed to management of large family and servants. Good traveller. Open Brethren.—Miss BATES, Upper Caterham, Surrey.

LADY HOUSEKEEPER to single Gentleman, Matron in small institution, or house of business. Re-engagement required by middle-aged Lady. Thoroughly domesticated. Moderate salary. 7 years' reference.—BETA, The Priory, Eddington, near Herne, Kent.

A DISTRICT NURSE desires a re-engagement, where her services would be entirely devoted to the poor free; or Nurse to invalid Lady.
Nurse C., Orchard-place, Timperley, Cheshire.

A CHRISTIAN LADY desires to recommend an earnest Woman for any kind of Mission work, or place of trust, where she could make herself generally useful.
S. F., 1, Jenner-road, Stoke Newington, N.

HOUSEKEEPER, MATRON, &c.—A Lady fully experienced in the duties of above, earnestly seeks Re-engagement in institution or college. References from Miss Sharman and Dr. Barnardo.—M. B., 2, North-road, Clapham-park.

WRAPPERS, ENVELOPES, &c., neatly and quickly addressed by a young Lady. Circular letters carefully written, or a daily engagement required. Quick writer.
A. E. C., 5, Charlotte-villas, Brockley-lane, S.E.

LADIES' MAID.—A Lady highly recommends a nice Christian Maid for any Lady intending to spend the winter in the south of France, or in some equally mild and healthy climate. Her constitution is too delicate for the north, but she is perfectly capable for a situation as Ladies' Maid. She can do plain dressmaking, and has proved herself a faithful and valuable servant. She speaks German and English.—For further particulars apply to Mrs. KELLY (wife of the English Chaplain), Gothenburg, Sweden.

AS HOUSEKEEPER AND GENERAL SERVANT, wanted by a Christian Woman, to a single Gentleman, where the duties are light. Good cook. Churchwoman. High wages not required. Can be well recommended,— Mrs. VADO, 1, Abingdon-villas, Thistlecroft, Hersham, Surrey.

GOOD COOK.—Will any charitable Lady take middle-aged Woman into her service. Good cook. Lost situation and character by one act dishonesty; temptation, intemperance. Has now taken pledge, and truly repentant. For details apply to
Miss NEWCOME, Feltwell Hall, Norfolk.

AS HOUSEKEEPER OR COMPANION. —A Lady requires a situation, and can be strongly recommended.—A. B., 10, Fitzroy-square, W.

SITUATION REQUIRED by respectable Man as Timekeeper (experienced), or Watchman.—J. H. P., 19, Montague-street, London, W.C.

SUPERIOR WOMAN requires employment as Working Housekeeper. Also, situation wanted for respectable Woman as General Servant.
J. H. P., 19, Montague-street, London, W.C.

HOUSEKEEPER. — Useful Companion, amanuensis. Domesticated Lady, of good education, seeks re-engagement. Certificated dressmaker. Musical. Clergyman (advertiser's uncle), and other referees, highly recommend. — PERSEVERANDO, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

GENERAL SERVANT, or Plain Cook, in small family and house. Christian and abstainer. Well recommended. Could take situation as Working Housekeeper. Age 40.
Mrs. S., Nagpore, Walthamstow.

A LADY, cheerful and thoroughly domesticated, seeks engagement as Housekeeper, Companion, or any position of trust. No objection to travel. Highest references.
H., 29, Alfred-place West, South Kensington.

MRS. REGINALD FAWKES recommends a Girl (nearly 15), for a place in a Christian family (Clergyman's preferred), who has had partial training under a good nurse.
Spondon Vicarage, Derby.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles, are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

RE-ENGAGEMENT REQUIRED by a Lady, age 32, as Lady Housekeeper in small family; or as useful Companion. Thoroughly domesticated; not musical. Good needlewoman. Church of England. Would take charge of one or two children.—A. T., Cavers, Hawick, N.B.

POSITION OF TRUST REQUIRED. —As Housekeeper, Matron in small school or home, or Attendant on an invalid or elderly Lady. Experience in young Gentlemen's College. Highest references.
M. A., 1, York-place, Newport, Mon.

AS UPPER HOUSEMAID, where three are kept. Leaving with no fault. Wages £26. all found.
R. BEAL, Hurstbourne-park, Whitchurch, Hants.

MISS MACINNES recommends two Girls, aged 16 and 18, as Under-Housemaid, Nurserymaid or School-room maid. Not general servants.
A. J., Fern Lodge, Hampstead, N.W.

NURSE.—Seeks situation in January in Gentleman's quiet family. Lady's first baby, or young children. Six and four years' characters. Cambridge or Clifton preferred.
A. F., 4, Victoria-terrace, Cromer.

MRS. J. PELLY recommends a Christian Girl of 19 as Under-Parlourmaid, or Under-Housemaid. Been out for some years. Can only reply to likely answers.—Loughton, Essex.

Appointments, Situations, &c., Vacant.

IS THIS A CALL TO YOU? Working men and women trained free as Church Army Evangelists and Mission-Nurses. Grants towards support of family in urgent cases while training. Scholarship not primary in all cases. After long, faithful service C.A. Readerships generally obtainable.—Apply, SEC., 130, Edgware-road, W. Funds also urgently needed.

DENTAL PUPIL. — A well-established Dentist (decided Christian) has a vacancy for a well-educated Youth as Pupil. Comfortable home and facilities for acquiring a thorough practical knowledge of the profession. Premium required. Highest references.
SCOTT, Dentist, Ramsgate.

SUPERINTENDENT required for a Home for Working Girls in London. A woman of capacity, full of sympathy, common sense, and love to Christ. A good housekeeper: age not to exceed 30. No personal interviews. — Address by letter only, to JOHN SHRIMPTON, Esq., 2, Westminster-chambers, London, S.W.

A LADY by birth and position (widow preferred), acquainted with illness, middle-aged, and without children, desired as Resident with a Lady in delicate health, to act as Companion when required. Church of England, but not High Church. A physician's widow might be desirable. None need apply who is not in London. Personal references required, and no photos can be returned. —Apply by letter only, to P. S., Jackson's Library, Albion-street, Hyde-park-square, W.

A CLERGYMAN'S WIDOW seeks a Christian Lady, who in return for board and residence, will take charge of three little girls. Age over 30. Church of England. Good needlewoman.
E. A., 24, Wickham-road, Brockley, S.E.

SUPERIOR COOK wanted, in a large household. Christian, abstainer, active and economical. Kitchenmaid and scullerymaid under her.—Apply by letter, ALPHA, Mr. Phillipson, Stationer, Richmond.

A YOUNG PERSON wanted, about 20, as Matron's Assistant.
Mrs. LINNEY, Friends' School, Saffron Walden.

NURSERY GOVERNESS wanted for three little Girls, eldest ten. Must be a Christian. Age not under 20.
Mrs. POUNCY, Holme, Wareham, Dorset.

A SWISS OR FRENCH Christian young Lady wanted to assist a Mother in the care of three children, and in domestic matters, needlework, &c. To teach the children thoroughly French. Must have references from some member of a Christian church. — Mrs. JOHN YEO, 6, Hartley-avenue, Compton, Plymouth.

NURSE.—Wanted steady, Christian person (27). Must be used to young children. Thorough good needlewoman. Good personal character. — Apply, stating age, experience, and wages, to 73, Dartmouth-park-road, N.W.

NURSE.—Middle-aged Christian person wanted. Fond of and accustomed to young children. Six in nursery. Under-nurse kept. Total abstainer, early riser. State wages and full particulars, to
Mrs. PETRIDES, 58, West-hill, Sydenham.

PARLOURMAID wanted immediately; thoroughly efficient, not under 26. Gentleman's family. Country. Must be good waitress, plate cleaner, needlewoman. Care of drawing-room, library. Five servants kept. Good wages. All found.
L., Mrs. Piggott, Alton, Hampshire.

NURSE.—Required, in a quiet family, a trustworthy and competent young person as Nurse to young children. Must be clean, active, and good needlewoman.
A. J., Lansdowne, Guildford.

UNDER-NURSE wanted at country Vicarage, twenty miles from London. Five little children, youngest 2 years. Abstainer and decided Christian desired. Wages about £14.—Mrs. C. W., Barclay Vicarage, Hertford-heath, Hertford.

NURSE. — A Christian Woman wanted, as Nurse in a clergyman's family. Three children. Must be trustworthy, experienced, cheerful, and active. Good needlewoman. State age. Wages £18.—Sulhamstead Rectory, Reading.

USEFUL MAID wanted, for aged invalid Lady. Must be kind and active. Good needlewoman, reader, and writer. Must take entire care of own and lady's room.
Miss PEACOCK, Pavenham, Bedford.

GOOD PLAIN COOK and General Servant required at once. Wages £12 to £16. Also HOUSE-PARLOURMAID. Young girl willing to learn would be accepted. Wages £10 to £12. Total abstainers. No fringe.—Apply by letter or personally, Saturday morning 8 till 2 o'clock.
Mrs. TULLOCH, 50, Grange-park, Ealing.

A GOOD PLAIN COOK wanted for a quiet family, ten miles north of London.
Mrs. KNIGHT, The Grove, Waltham-cross, Herts.

A STRONG RESPECTABLE WOMAN wanted, as General Servant. Age not under 30.—Apply personally to 60, Greek-street, Soho, W., between 10 and 1.

A GOOD GENERAL SERVANT wanted by a Widow Lady. An abstainer.—Apply personally to The Ferns, Southwood-lane, Highgate.

GOOD PLAIN COOKS, NURSES. House-Parlourmaids, and good General Servants wanted. Town and country. Good wages. Quiet, comfortable homes. — Miss MAULDEN, Church-street, Paddington Green. Stamped envelope for reply.

AGENTS WANTED for the Sale of the Universal Tea Company's Celebrated Teas. Liberal commission.—UNIVERSAL TEA COMPANY, 137, Fenchurch-street, London, E.C.

£6 MONTHLY easily made by selling our celebrated Teas in packets, French Coffee in tins, and Cocoa.—Write for particulars to OLIVER, OLIVER & Co., 301, outhgate-road, London.

A STRONG ACTIVE GIRL wanted, about 18, to assist a Manager and wife in Coffee Palace. Another servant is kept. Good character.
Ye Old Bell Coffee Palace, Upper Tooting, S.W.

GOOD PLAIN COOK and **HOUSE-PARLOURMAID** wanted immediately. Churchwomen.
Mrs. ODELL, St. Lawrence Rectory, Ventnor.

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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.— Mrs. LLOYD HARRIS, Proprietress.

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This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

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BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

HASTINGS.—BOARDING ESTABLISHMENT. Sunnyside, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Can be well recommended. Hall and staircases heated in the winter. Smoking-room.
Proprietress, Mrs. BUTTERWORTH.

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ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

ALL SEEKING APARTMENTS or Board (towns, suburbs, country, seaside, or anywhere) should call or write, stating wants. No charge whatever. Only fee (2s. 6d.) paid by those who let. All wishing to Let rooms or obtain Boarders should write for prospectus, sent free.—BROOKES' Apartments Agency, King-street, Cheapside, London. Agencies everywhere.

HOME.—The friends of a Lady or Gentleman mentally or physically weak, or otherwise requiring care and SUPERVISION (not insane), are offered a comfortable HOME, with every medical and other attention, by a married TOTAL ABSTAINER of great experience, living in the south-west of England, within easy access of London.—SUCCESS, Tayler's, 154, Fleet-st., London, E.C.

ELECTRO-HOMŒOPATHIC HOME AND NURSING INSTITUTE. — Addison House, 96, Addison-road, W. For treatment by Count MATTEI'S Remedies, Massage, Galvanism, and Electric Baths. Private rooms, superior cookery, and every comfort. For all information apply LADY SUPERINTENDENT.

£20 PER ANNUM, Board and Lodging.—A Lady wishes to be received into a Christian family at the above terms. Satisfactory references given and required.
MUNRO, Cresslands, Alresford, Colchester.

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WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Arrangements for winter residents. Terms 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

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Lichfield House, Eastbourne.

TO INVALIDS.—Board and Residence, medical attendance, and trained nursing in well-appointed house in healthiest London suburb. Excellent cuisine, massage, electric and pine baths. Inclusive terms from two guineas. Special terms for permanent case.—For full particulars address NEWMAN, 9 and 10, Railway-approach, London Bridge.

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A WELL-KNOWN RESORT (En Pension). Combining the privileges of a first-class Hotel and Refined Home.
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(Continued on page 38.)

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Not a complaint of the wear of these Cashmeres and Merinoes for over a quarter of a century.

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TRAMPS IN FOLKESTONE.

GIPSY WILLIAM SMITH, of Folkestone, has issued a statement of his year's work among tramps, &c. He has fed 500 with soup and bread, given lodgings to 100, rescued two fallen girls and one unfallen, taken forty pledges, and dealt with nearly fifty who have professed conversion. An Italian was removed from a common lodging-house with his wife and two children, and sent to Boulogne on their way to Italy. A wild youth, given to drink, was sent home. Several men rescued from lodging-houses are now living respectable lives. A poor woman found dying of starvation was fed and cared for till the end came. A black man found in a boxing booth at the fair was brought to the Lord and sent to his own country. The list of converts also includes the man who has the camera on the beach. Medical assistance has been procured for about twenty tramps.

Seldom have I been more interested in a report. It reveals a quiet but real work for God. Gipsy Smith wants a place where he can give his soup suppers, and one is available at half a crown a night. I shall be happy to be the medium of sending our hard-working brother some help. GAWIN KIRKHAM.

14, *Duke-street, Adelphi, London, W.C.*

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THEATRE MISSION, CAMBRIDGE.

THE tenth anniversary tea-meeting of the Theatre Royal, Barnwell, Mission, Cambridge, was recently held. Upwards of three hundred sat down to tea. The meeting, presided over by Rev. W. R. Mowll, was thoroughly hearty and enjoyable. Excellent addresses were delivered by the representatives of the various evangelical churches in the town. Among the letters of regret for absence was one from Mr. G. E. Morgan, of London, giving a very interesting account of the conversion of a terrible drunkard he met with in the Newmarket-road when resident at Cambridge four years ago. The Gospel had wrought such a change in this man that after working for some time as an evangelist in Nova Scotia, he has recently left for the mission field of Demerara.

Rev. A. H. Delme-Radcliffe, vicar of the parish, bore testimony to the great usefulness of the Mission, and urged all present to active work for the Master. Rev. W. S. Houghton (Congregational) spoke upon the desirability of cultivating cheerfulness and fellowship with those around. Rev. J. S. Lidgett (Wesleyan) expressed his belief that God was reviving faith everywhere, and that there was more unity amongst Christians, and more desire to cooperate in service than in any previous age.

Rev. J. Barton, vicar of Trinity Church, appealed to parents to train their children early in the fear of God. Mr. J. T. Simmonds, the theatre missionary, who is about to join the Evangelisation Society, bade the people farewell in a few terse sentences. Mr. William Taylor, from the Evangelisation Society, gave a most instructive address on the words, "A man that hath friends must show himself friendly, and there is a Friend that sticketh closer than a brother." The chairman concluded the speaking, and urged that, in order faithfully to carry out all that the speakers had said, it was necessary to have a true heart, as pointed out in Ps. cxii. 7, 8—true and fixed, trusting in the Lord. EDITH S. SARJANT.

MR. CHARLES C. GIRLING, 33, Queen Margaret's-grove, Mildmay-park, N., hon. secretary of the Hackney-road Mission, will be glad to acknowledge contributions towards the annual endeavour of the Mission to deal out bread to the hungry and give clothing to the perishing poor. Young and old are alike cared for by this voluntary agency.

ENGLAND AND JAPAN.

THE influences in this country working upon all classes of society are exceedingly varied and powerful. Japan has been conservative in the past, and contains a vast quantity of conservatism yet; but she is now in a formative state. She needs the wisest heads and the firmest hands to guide and control her in her present rapidly increasing race after "foreign civilisation."

This advancement has come thus far from two very small classes of men; first, those Japanese gentlemen who years ago "went abroad;" and second, from foreigners who have done much in Japan. But these two little handfuls of men are few compared with the many thousands who are now rushing forward to take their places. These young and vigorous aspirants are legion, and come trooping from every part of the empire. There are two classes of Japanese ready to push all others to the wall. (1) The hundreds now in Europe and America, and the hundreds on the way shortly. (2) The thousands who are being trained in all the advanced schools of the country. The few foreigners who have been quietly and powerfully working for years among the people will soon be lost and overwhelmed by the hosts of foreigners who will soon visit and travel all through this land as freely as through Canada or England.

In the coming ten or twenty years, when the two, or say three, classes get fully into the nation's councils and movements an immense amount of good or bad can be done by England. If good, then England will rise and tower above all others in the Orient; if bad, she will meet it again to her shame. Many young men go to England from Japan for an education, and for general knowledge. They are mostly of the highest families, and, therefore, on their return will surely carry back to their native land and practise largely what they have learned when in England. If young Japanese go from Japan as young Christians and return drunkards, or unbelievers, agnostics, atheists, or heartless towards, and disrespectful concerning, the venerated family and social home customs, then England is to blame.

These young men go to England because it is considered the most civilised, most prosperous, most humane, and most perfect nation on the earth. Cannot leading patriotic, Christian gentlemen in England see to it that the young men who are sent there from Japan are carefully guarded and protected from the cultured rowdies, Sabbath-breakers, drunkards, and fast young men ever ready to hold out the hand of friendship (false friendship) to wealthy young gentlemen from foreign lands?

In the name of all the noble traits and virtues on which England's greatness has ever rested; in the name of the purest and highest patriotism, I call upon England's Christian nobles, high and low, to make, by every possible means, the young men in your land from Japan better gentlemen, better Christians, better scholars, better statesmen, better business men, in a word, better men. Do so, and Japan will repay you. Do so, and God in heaven will bless you.

Toyo Eiwa Gakko, E. ODLUM.
13, *Torii-Zaka, Tokio, Japan.*

CHURCH OF ENGLAND BOOK SOCIETY.—The recently-issued Report of the Church of England Book Society, 11, Adam-street, London, is a record of continued and increasing usefulness; and it exemplifies, in an unmistakable manner, the real need that there is for the gratuitous supply of Christian literature—the sole great object of the Society's existence. As one reads the statement of the work that has been accomplished during twelve months, one becomes conscious of the reality of the want that has, in some degree, been met. It is impossible, in the face of the evidential facts contained in the book, to doubt the existence of widespread intellectual destitution. Grants are made to clergymen, missionaries, and in poor districts throughout the country.

OUR COUNTRYMEN IN INDIA.

DEAR SIR,—Letters from India tell of blessing on the work of the agents of the Anglo-Indian Evangelisation Society. Men who lately were indifferent to religion, or bitterly opposed, are now living witnesses for Christ. The Lord is setting his seal on the work of six ordained ministers and three lay evangelists, and especially on that of Rev. Isaac F. Row, who is now our secretary. His evangelistic work in Assam and in Southern India has been remarkably successful among Europeans, and also in some places among natives.

The large cities and the great cantonments are provided for; but the need of more labourers in outlying stations is increasingly urgent, owing to the extension of railways, and the development of the tea enterprise, &c. More than half the railways of India—now 14,000 miles or more—have been traversed by our agents during the last twelve months. The Gospel has been preached at many stations—at some once or twice, at others often. Means and men are required for new lines, and to resume work in districts that have been left for a time without Christian ordinances. In India, both in the cities and in the destitute districts, some of which have never been visited before, the residents contribute more readily to the work from year to year. If more labourers could be sent the local aid would increase. We specially appeal to Anglo-Indians who know the need, and to those Christians who have relatives in India.

The interests of Christian Missions are deeply involved in the character of our countrymen in India. Hence, at our Anglo-Indian breakfast in Exeter Hall the day before the late General Missionary Conference, Lord Northbrook said it was appropriate to have a meeting of our Society at the very opening of that Conference. A few days ago I received a letter from a gentleman in London, enclosing a cheque after reading the last Report, of which he says, "The Report makes out an unanswerable case for such a Society."

JOHN FORDYCE, Secretary.
33, *Sutherland-place, Bayswater, London, W.*

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PRISON GATE MISSION, GLASGOW.

THE work of the Whitevale Mission Shelter goes on vigorously. We have had during the past year a larger number of inmates than in any previous one, and have had to add to our beds and bedding. There have been many openings for the young women going out to situations, and many of them are so far doing well. As far as possible we keep up a correspondence with each we send out to service. The younger girls, before the love of drink becomes a diseased craving, are the most hopeful class; but we cannot turn the older ones from our doors whilst we have room. Some of these are rescued by the power of Christ, and have been going on their way steadily for some years. The sum earned for work done last year was above £958, while donations amounted to £149. Against this is a heavy outlay for women's wages, provisions, laundry, and sewing materials, keep of horse and van, as well as all the other running expenses. We are unable to make the work self-supporting, and need still the kind aid of those who are interested in this work of seeking to save the lost.

AGNES A. BRYSON.
1, *Belmar-terrace, Pollokshields.*

ANTI-OPIUM MEETINGS were held in Norwich on Thursday, November 29. Resolutions were passed strongly condemning the complicity of our Government therein, and it was resolved to form a local auxiliary to co-operate with the Society for the Suppression of the Opium Trade between India and China. Mr. E. A. Williams, the newly appointed secretary of this Society attended as a deputation. The City Sheriff and the Deputy-Mayor took a leading part in the proceedings. ROBERT ADCOCK.

ANSWER to "O LORD, HOW LONG?"*

O weary mourner, waiting for the light,
The promised light that soon, so soon will come,
Who findest not thy daily journey bright
With rays of sunshine from the Father's home;
Art thou prepared to enter into rest?
Is thy work finished as thy Master's was?
Are there not some, the dearest and the best,
Thou fain wouldst rescue from eternal loss?

Thy heart is sore maybe with sense of sin,
The sin of those who *will* not hear thy voice,
Who do not wish in joy to enter in,
Who this gay world have made their only choice.
But, burdened though thou be, do not despair,
That heart is peaceful where He has his home;
Work on, work on, there is no struggle there,
And in an hour ye think not He will come.

Hildesheim. J. Ella Cowan.

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* See The Christian, November 23.

Dr. A. Bonar's Jubilee.

On Thursday, last week, the ministerial jubilee of Dr. Andrew A. Bonar was celebrated in the Queen's Rooms, Glasgow. The gathering was one of the most noted and interesting that has been held in the West of Scotland for many years. Mr. J. Campbell White presided, and the large platform was crowded with ministers of all denominations. The body and gallery of the hall were packed with members of the Doctor's congregation and friends from different places. Letters regretting absence were read from Lord Kinnaird, Sir William Muir, Sir Arthur Blackwood, Principal Rainy, and others.

The chairman heartily welcomed the guest of the evening as one of the "Disruption ministers," and spoke in eulogistic terms of Dr. Bonar's connection with the church and evangelistic work. He expressed the loving good wishes of Dr. Bonar's many friends, and the desire that God would still greatly bless and use him in Christian service. He then presented Dr. Bonar with a silver salver and £4000. Addresses were read from Collace, in Perthshire, from the congregation of Finnieston, from the Glasgow Presbytery, and from ministers formerly connected with the congregation, as well as a Mildmay Conference [illegible] greeting, and a greeting from America.

Dr. Bonar, in his reply, said his two brothers and himself had each obtained from the Lord the wondrous privilege of a fifty years' ministry; their great grandfather not only finished his jubilee, but laboured four years afterwards. After giving some interesting details of his ministry at Collace, in Perthshire. He referred to the work at Finnieston. He would be quite safe in saying that during his thirty years ministry, their mission church had brought out of the lapsed masses not less than 2000 persons. He had never aspired to be an intellectual or eloquent preacher. All that he wanted was to be a Bible expositor, to stand at the well, roll off the stone, water the flock, and send them away. He never, however, entered the pulpit unprepared. He concluded by thanking the friends for their munificent gift.

Dr. J. H. Wilson expressed the deep obligation under which they lay to Dr. Bonar for his teaching, his influence, and his personal friendship. Dr. Joseph Brown, Dr. Andrew Melville, and a number of others spoke, and the occasion was one not soon to be forgotten.

MISSIONARIES FOR NORTH AFRICA.—Mr. Cuthbert Nairn and Miss Jessie Nairn sail from London to-morrow (Saturday) for Mogador, as representatives of the Ayrshire Christian Union on the mission field of Morocco. Valedictory meetings have been held in a number of places, and they go forth supported by the fervent prayers of many friends who are interested in the progress of the Gospel in that benighted and long-neglected land.—*The Reaper.*

THE LATE DOWAGER LADY KINNAIRD.

It is with great regret we have to announce the death of the Dowager Lady Kinnaird, which took place at her residence, Plaistow Lodge, Bromley, Kent, on Saturday last, after a somewhat protracted and severe illness.

Lady Kinnaird was well known as a most devoted Christian worker, giving largely of her time, talents, and means to promote the extension of missionary effort abroad, and of religious and educational work at home. Some idea may be formed of how thoroughly and energetically she gave herself to all these agencies, when we mention that she established, in 1842, the St. John's Training School, Westbourne Park, for girls intended for domestic service, and through this upwards of 1000 have already passed, the greater number of whom are filling situations with credit alike to themselves and the institution where they were trained. Lady Kinnaird was also the founder of the London Young Women's Christian Association, and in all that concerned the social, moral, and religious welfare of young women she manifested the warmest interest.

She took a leading part in the formation of the Indian Female Normal School and Instruction Society or Zenana, Bible and Medical Mission, subscribing liberally to its funds, taking a personal interest in its management, and presiding at the committees up to the time of her illness. She gave special attention to the subject of emigration, whilst latterly the development of Africa and the suppression of the liquor traffic amongst native races aroused her active and practical sympathy. Such are some of the works which follow her devoted life of service. Her home at Pall Mall East was a centre of philanthropic effort, and, as was aptly and truly said by an American clergyman, "her library was an evangelistic workshop."

Lady Kinnaird will be missed and mourned by a large circle of friends and fellow-workers, who, knowing the force and worth of her Christian character, and the value of her counsel and help, gathered around her with a confidence and affection which a closer intimacy or a lengthened friendship only served to strengthen and confirm.

To her children her loss will be a bereavement such as can only be repaired when they meet again in the fulfilled prayer of their Lord and Saviour: "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold my glory;" whilst here and now the recollection of all that she was to them in herself, and of her bright and consistent example, will be indeed a "precious memory," and they will rise up to call her blessed.

Lady Kinnaird has, we understand, been buried in the churchyard, at the family estate, Rossie Priory, amidst the quiet and under the shadow of the Perthshire hills, where she will rest safely in his keeping who gives "unto his beloved sleep."

MR. W. C. LESTER, secretary of the Indigent Blind Visiting Society, 27, Red Lion-square, W.C., asks for donations for the purpose of providing the blind poor with a Christmas dinner, and coals during the winter months. Every shilling contributed will, in the same way as for many years past, be devoted to the specific purposes named.

CHILDREN IN EAST LONDON.—We recently gave an account of work among children in East London by Mr. C. L. Boyer, an American gentleman. Much has been done to brighten the lives of the little ones, who have also been collected in meetings, and addressed on subjects of temporal and eternal importance. Workers well known to the public are associated with Mr. Boyer as an advisory committee, and funds are now awaited with which to develop this promising effort to influence the thousands of children who are being brought up in unhappy ignorance in densely populated regions. Communications may be addressed to Mr. J. Kirk, Ragged School Union, Exeter Hall.

FREEDOM IN SERVIA.

Dear Sir,—For more than a month fifteen men and women—Nazarenes—have been in prison here; they were apprehended in a private house, where they habitually met for worship. They have been committed for trial, and bail offered for them has not been accepted. The Public Prosecutor has not yet prepared the charge, hence it is not known upon what counts they will be tried.

I believe the only legal offence is their constant refusal to bear arms; but, as some are women, others foreign subjects, and none now called upon to serve, it is difficult to see how this can be substantiated. I write to stir up the Lord's remembrancers to prayer, not only for them, but that God's kingdom may come in this country generally, and that liberty of conscience may be respected both by the law and by the nation.—Faithfully yours,

Francis H. Mackenzie.

Vrachar, Belgrade, Servia.

MRS. GINEVER'S HOMES.

Under the title "Day by Day," Mrs. Ginever has just published a report of her deeply-interesting work during the past sixteen months. There have been trials as well as encouragements during that period, but Mrs. Ginever has allowed nothing to hinder her from diligently pursuing the course of duty in dependence upon the Father of Mercies.

Boys and girls, afflicted orphans, and tiny infants, all have the advantage of Mrs. Ginever's care, and it is gratifying to notice that when the children leave the Homes they do not forget their "mother," whose personal needs are certainly small, although not less real for all that. Many friends have come forward on various emergencies to sustain Mrs. Ginever's hands in her good, useful work, and the example of some ladies who have exerted themselves to raise funds for the Homes deserves earnest imitation. Copies of the report may be had by addressing Mrs. Ginever, at Kingsdown Orphanage, Pemberton-road, Upper Holloway, N.

FRIENDS' HOME MISSIONS.

The annual meeting of the Bedford Institute First Day School and Home Mission Association was held at Devonshire House on Friday evening last. The report showed that at the six chief centres of effort, in and about London, a steady evangelistic work is being done. The active mission agencies connected with various halls and meeting-houses are being ably worked by a large staff of helpers. A regret was expressed that the expenses exceeded the receipts by nearly £100; besides which the Association have a building debt of £1200.

The chair was taken by Mr. Charles C. Morland. Mr. Charles F. Coffin, of Chicago, gave an interesting review of the advances which Friends have made during the past twenty years. Mr. John T. Dorland, Jun., gave a spirited address, in which he represented that the Society would add to its strength if it had a stronger missionary spirit. In advocating an aggressive movement, he urged that "a church which is not evangelistic soon ceases to be evangelical." Mr. Dorland gave some interesting facts in reference to a visit to the Provinces. He has been passing from Meeting to Meeting throughout the country during the past five months. As a result, he has come to the conclusion that a stagnant Meeting has no right to exist. On being shown over one Meeting-house and burial-ground by a "Friend," he remarked that they would soon need a fresh piece of land for purposes of interment. The other replied, "Well, no! I have made a careful calculation, and find that we have just room enough for the rest of the Meeting!" The address, which was an admirable and eloquent appeal for an awakening, made a deep impression upon the audience. Mr. G. W. Clarke, China missionary, also spoke.

ROMISH INTOLERANCE.

DEAR SIR,—Nearly three years ago I wrote asking the prayers of your readers for Manoel Milim and myself, who had been arrested in the little village of Santa Cruz for preaching the Gòspel in a private house. After fruitless appeals to Lisbon, the case has finally been sent back to Santa Crúz, and we are to be tried there early in December for the "crime" of speaking disrespectfully of the dogmas of Rome, and trying to make proselytes or conversions to the Protestant religion! So reads the indictment, and, if found guilty, we may be expelled from all Portuguese territory for some years.

I need hardly say that if we have "tried" to make conversions, it has not been to the Protestant religion, but to the living and only true God, and He has, indeed, converted some poor sinners to Himself. May I once more ask your readers to pray that all may be overruled for the spread of the Gospel in this island?

H. MAXWELL WRIGHT.

Funchal, Madeira.

LASSERRE'S GOSPELS.

YOUR readers who are interested in Lasserre's Version in French of the Four Gospels will be pleased to read the following letter:—

DEAR DR. WRIGHT,—I thank you very much for Lasserre's *Evangiles.* I have read the book, and enjoyed the reading very much. Although the translation may not be called literal, yet I consider it one of the best I have seen in French.—Yours truly,

L. L. BONAPARTE.

This is the most valuable opinion yet given with respect to Lasserre's Version. No man living, or that ever lived, has produced so many versions of the Scriptures, in whole or in parts, as Prince Lucien Bonaparte. He handed over to the British and Foreign Bible Society over 150 versions, made at his own expense, and by his assistance. He has devoted his life, his profound scholarship, his fortune, to the work. No one knows better than the Prince the difficulties of translation, and there is no man living so competent to recognise excellence in a French translation.

The opinion came opportunely on the eve of Lasserre's departure for Rome, where he hopes to induce the men of the Vatican to permit the people of France to read the Version. Lasserre will approach the Pope with a very strong case; indeed, with an overwhelming case. Will he succeed in having the decree removed? The Pope has already given his official benediction and malediction in relation to the Version. Will he now have the courage to withdraw the malediction, and let the book go forth once more with the stamp of his benediction?

The decree will not be removed without a fierce struggle, for the strong-willed, resolute men who surround the Pope know the Gospel to be a dangerous book to the Papal fabric. Few will fail to sympathise with the delicate old Pope in the struggle, whether they wish Lasserre success or not: but all will await the momentous issue with intense suspense.

Meanwhile the *damnata opera* have not been destroyed. I have had the pleasure of putting a considerable number of copies into safe hands, and copies can now be had at Bagster's, Paternoster-row, at 3s. 6d. per copy. W. WRIGHT.

Woolsthorpe, Upper Norwood.

THE GOSPEL IN BELGIUM.—Speaking on Monday last at the noon-day prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, E.C., Rev. C. Merle D'Aubigné gave some account of mission work in Belgium. A special interest attached to several instances he related of people having become enlightened with regard to sin and salvation simply as a result of reading the Bible. One man discerned such a difference between the Gospel extracts and the set prayers in a Romish manual that he sought out the Bible in order that he might know more of God's purpose and ways.

THE SPREAD OF ROMANISM.

WITH reference to the progress of Romanism Deputy Surgeon-General W. P. Partridge points out that although the Church of England is the "Protestant Reformed Church established by law," two of the things against which it protests being the sacrifice of the Mass and Mariolatry, these very doctrines and practices of Rome are actively propogated in our midst. He sends us the following notices copied from a board at St. Clement's, Cambridge, on November 12:—

Your prayers are desired for the repose of the soul of Arthur Bilton, a server at the altar, and member of the choir.

R.I.P.

The body will be received at the church on Wednesday evening, at 9.0 p.m., and the office of the dead sung.

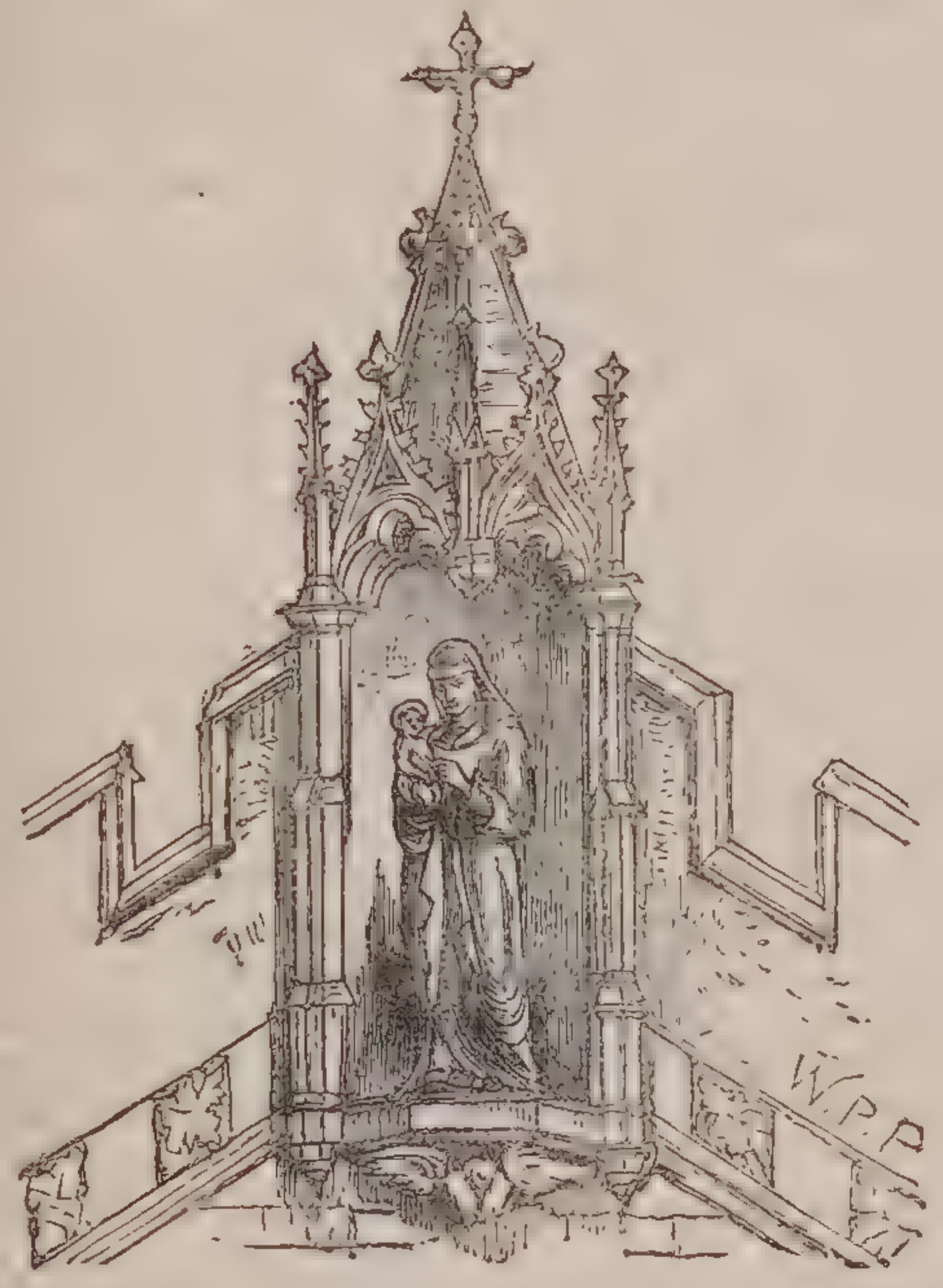
On Thursday there will be two mortuary *Masses*:—

(1) Low at 7.0.
(2) Choral at 8.0.

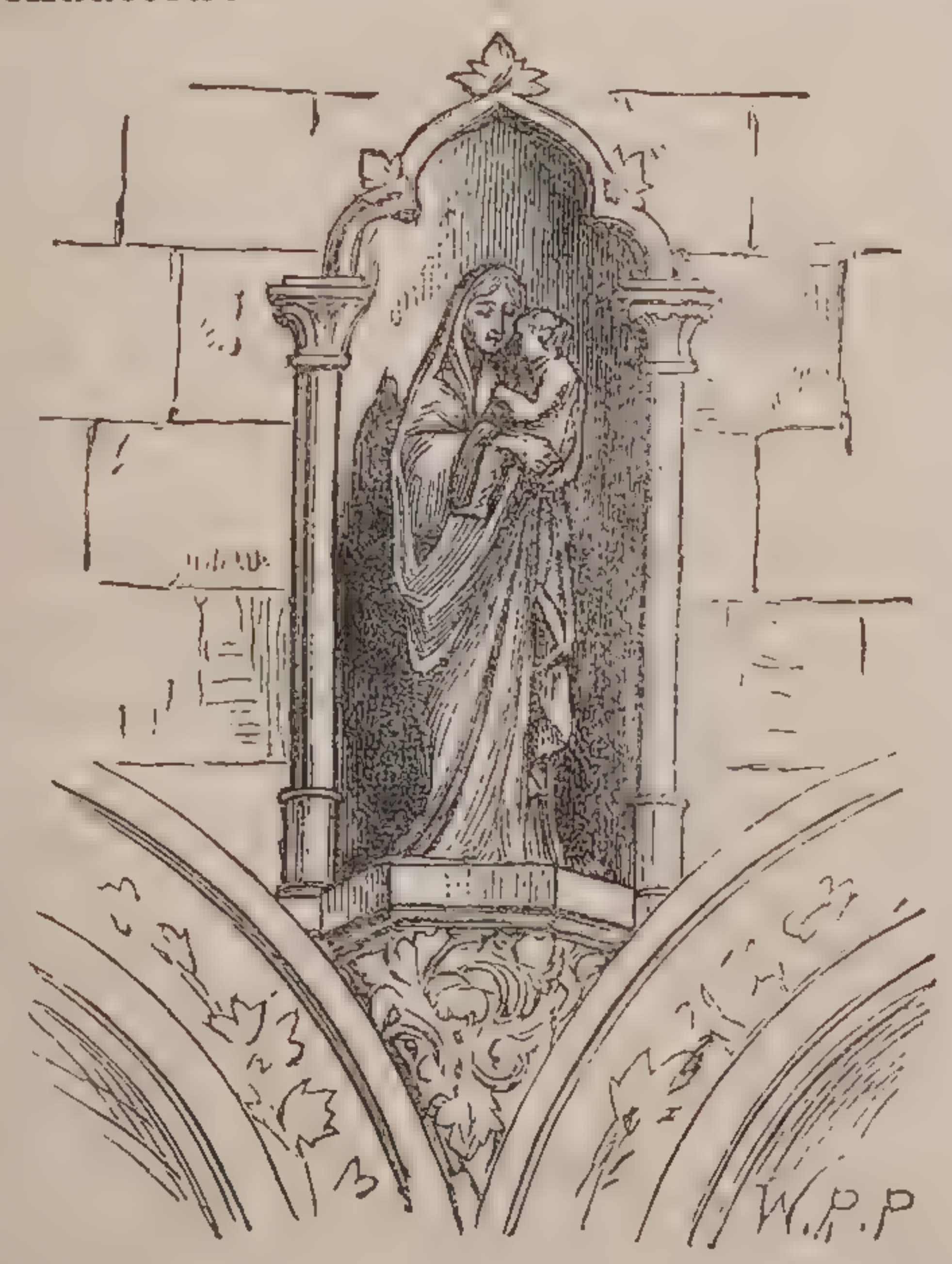
The first part of the Burial Service will be sung at 2.0 p.m. in the church, after which the funeral will proceed to the Cemetery (St. Clement's ground).

On Thursday in this week, November 15, the *First Mass* will be at 7.0 a.m. instead of 7.15.

Our correspondent further sends us two sketches he has made of statues of the Virgin and Child, recently erected. The following is the front of a new porch at the University Church, Great St. Mary's, Cambridge:—



The second sketch was taken in Roslyn Chapel Scotland, where the Episcopal service is conducted:—



These are *not* restorations, but entirely new statues. Our correspondent asks whether these facts do not clearly show that there are traitors in the Church of England. He adds: "I trust that the time is not far off when the people will demand that these practices be put a stop to, and that the Protestant reformed religion, as established by law, be upheld."

EVANGELISATION IN BELGIUM.

EVANGELISTIC progress of a deeply interesting character continues to be reported from Belgium. The fiftieth annual report of the Evangelical Society of Belgium, or the Belgian Christian Missionary Church, is a truly remarkable record of earnest labour in many fields. What with its statements respecting preaching in the open air as well as places of worship, missionary effort of various kinds to different classes of people, Sunday-schools, and temperance organisations, the report reads in some places very much like an account of thorough work in some highly-favoured district of England. Young people are banded together, and the aged are visited by Scripture-readers. And that an impression is being made upon the Roman Catholic community is one of the most cheering tokens of blessing.

The report gives several instances of the power of the Gospel to open the eyes of the blind, and give strength to the weak and feeble knees. The churches, formed in a large number of towns and villages, are composed almost entirely of working people, and outside help is therefore requisite; moreover such help is heartily given by friends in Great Britain and several other countries. The general secretary is Pastor M. Kennedy Anet, Chaussée d'Ixelles, 123, Brussels.

HOLIDAY AND INVALID HOME.

DEAR SIR,—I have just returned from a flying visit to Eastbourne, spending the night at Miss Kennedy's Holiday and Invalid Home for Boy Clerks and youths employed in our London houses of business. Glad and sad sum up my reflections on returning. Glad to think such a Home exists in such a situation and under such management, and sad that it is so little known, and consequently enjoys so limited a share of sympathy and help.

Homes for young men, though not too numerous, are yet not few. These, however, are beyond the reach of lads, at least of those who are orphaned, or whose parents, as is often the case, are too straitened to furnish them with the means to obtain their much-needed annual holiday.

Of Miss Kennedy's long devotion to the well-being of young business people, I need say nothing. Happy the boy who comes under her influence. The house is a most suitable one, with a Southern aspect and facing the sea, with twenty separate beds (the bed-room arrangements are admirable). 15s. a week is charged for the board and lodging of each lad. Of course, at a growing age, and with sick ones needing extras,* such terms scarcely allow of the Home being self-supporting, even if it were kept full all the year round. But in the case of fatherless and orphan lads even this sum in not within reach, hence the necessity of annual subscriptions. No less, I am told, than eighty pounds were received last season from inmates alone.

I found Miss Kennedy "faint yet pursuing." She is wholly cast on the Lord. Hers is truly a "faith" work. I write as one who has long known her worth, and has been for very many years intimately acquainted with the necessities and temptations of the class for whose benefit she is labouring.

Miss Kennedy's address is Lichfield House, Royal Parade, Eastbourne.

Faithfully yours, FRANK H. WHITE.

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* I would especially call attention to the invalid branch of the work. A boy sent to Miss Kennedy in October helpless from rheumatism, who had to be carried to his bed, left in a month perfectly restored.

FOOD AND SHELTER FOR THE POOR.—Dr. J. W. Williams, hon. treasurer of the Good Shepherd Mission and Institute, Wagner-street, Canterbury-road, Hatcham, S.E., will gratefully acknowledge any sums forwarded to him for providing 150 little "sparrows" with a good hot dinner three times a week for the winter months.

Missionaries for China.

ANOTHER of those cheery and hallowed gatherings convened so frequently by the China Inland Mission, because they are so frequently sending out missionaries, was held in the Lower Exeter Hall, on Monday evening, under the genial presidency of Mr. T. A. Denny. Three brethren and their wives with ten other ladies will sail next Thursday, making fifty-five sent out during the present year. Among them are Rev. E. O. Williams, who has given up a living in Leeds to spend the remainder of his life with his wife and children among the Chinese.

As is usual on these occasions, most of the party, in few words, told how they had been led to give up themselves to work for God among the heathen. All were deeply interesting; some, notably of those less educated, manifestly possessed that touch of nature which makes the whole world kin. One cannot but admire the wisdom of God in leading his servants to make their standard a spiritual rather than an educational one, and so to secure spiritual fitness with great diversity as to knowledge and culture.

Mr. Broomhall, in his opening remarks, saddened the meeting by saying that since the painful intelligence received on November 12 that two beloved brethren had died—Herbert L. Norris, at Chefoo, and Adam C. Dorward, at Sha-shi—they had suffered the loss of yet another faithful brother, Eldred S. Sayers.

Mr. Denny entirely put aside the idea that friends of outgoing missionaries should be sad on their account; they were not so much to be condoled with as congratulated that they have the glorious opportunity of thus serving their Redeemer.

Mr. Reginald Radcliffe, after giving some account of his visit to America with Mr. Hudson Taylor, and an earnest entreaty to avoid all sectarian bitterness, repeated with emphasis the declaration of Mr. Eugene Stock that none of the churches either in England or America have yet taken up the matter of the evangelisation of the world, except as a by-question. Dr. Duff said, years ago, that the Church had been playing with this matter, and if he rose from the dead to-day he would say the same. In an earnest and characteristic speech, based on the discovery of the lost book of the law in the days of Josiah (2 Chron. xxxiv.), he urged that the neglected command of Christ to preach the Gospel to every creature should now be implicitly obeyed. He protested against the spiritual luxuriousness which spends thousands of pounds on building a church or chapel at home, while the heathen millions are hungering and thirsting for the bread and water of life. Let us share and share alike. If you spend £100,000 at home, spend the same sum to send the Gospel to the heathen.

REQUESTS FOR PRAYER.—For blessing on a week's mission to be held at Drayton-park, by members of the King's-cross Y.M.C.A. Evangelists' Association, Dec. 3 to 9.——For blessing on missions by Mr. William Forbes, at Colchester and Framlingham.——For blessing on a mission at Miss Papillon's Soldiers' Institute, Sandgate, by Mr. Henry Bray. Dec. 9 to 23.——For blessing on a mission by Rev. R. Balgarnie, at Bedford, Dec. 8 to 14.——For blessing on an eight days' mission at the Gerston Hall, Paignton, S. Devon, by Mr. J. Crofton Rainey, from Dec. 9 to 17.——For blessing on a mission to the French, by John Barnabas, to be held in April or May, in Montreal.——For blessing upon the Hereford Youths' Gospel Mission; a number of lads have been lately brought to Jesus in the meetings.——For Mr. Morphey, secretary of Y.M.C.A., Ryde, who has gone to Mentone for the benefit of his health; that the Lord would spare his valuable life to resume work among young men.

EVANGELISTIC NOTES.

Rev. J. F. T. Hallowes has recently been conducting a successful eight days' mission in the Y.M.C.A. Mission-hall, Wallingford.

Rev. James Kirkwood, Methodist Conference evangelist, has held hopeful Gospel meetings in Waterford; he is at present conducting meetings at Roscrea.

Co. Cork.—Evangelistic meetings have been held in Clonakilty, Ballineen, and other places in co. Cork, and have been attended with much spiritual good.

A Parochial Mission is being held at Holy Trinity, Ipswich (Rev. W. H. Williamson, vicar). The services for children have been a special feature of the mission.

Mr. Duncan Wright, of Dunedin, has been on a four months' evangelistic tour in the North Island and Christchurch, New Zealand. His labours were crowned with many tokens of blessing.

Mr. Gipsy Smith, of Hanley, has concluded a series of evangelistic meetings at Manchester. The meetings were attended by large crowds, who listened with profound interest to the addresses. The results of the mission have been most encouraging.

Evangelistic services were held in each of the Methodist Churches in Belfast every night last week. A noon prayer-meeting was also held each day in Donegall-square Church. The meetings were well attended, and were productive, it is believed, of much good.

Bradford, Yorks.—Mr. Thomas Payne has conducted an eight days' mission at Clayton-lane Mission with blessed results. A number professed to find peace, some of them among the worst in the place. At a praise-meeting nearly seventy testified to blessing received.

Methodist Missions have been held at Banbury by Rev. Thomas Cook, at Bishop Auckland by Rev. W. L. Tasker, at Hungerford, at Liverpool by Rev. William Middleton, and at Plymouth by Rev. E. Davidson. In each case there have been gratifying results, many persons having passed through the inquiry-rooms.

Lisburn, Ireland.—During the past five weeks most successful Gospel meetings have been held each night in the Methodist Church here. In a room in one of the factories where a large number of girls are employed all the young women except two have professed conversion, and altogether over 100 persons have evinced a change of life.

The United Baptist Church, at Albemarle and Ebenezer, Scarborough, is rejoicing in a season of revival and ingathering. A week of earnest waiting upon God was followed by a twelve days' mission, conducted by Rev. Frank Russell, of Hull. The results have been most cheering, more than thirty persons having been led to decision for Christ.

Stratford.—We desire publicly to thank God for the great blessing received during Mr. Sanford's two weeks' mission here. The word of God has indeed been "quick and powerful." Souls have been brought into the kingdom of Christ, and many others have been let into greater fulness of blessing. Many people are under the impression that Mr. Sanford believes in sinless perfection; we are glad to be in a position to deny this entirely.

E. F. B.

Mr. J. Crofton Rainey has been holding an eleven days' mission at the Gospel Hall, Wood-green, N., with encouraging attendant blessing. Several cases of decided conversion have taken place, the converts being bright and rejoicing. Mr. Rainey's bold, manly style, and earnest address, win the attention of young men who are often difficult to reach. Mr. Rainey is returning to his home at Paignton, where he is to conduct a special mission from December 9 to 17.

Gresham Chapel, Brixton.—Prayer has been answered in connection with the Gospel services held here by Miss Smith and Miss Bax. The people have come up in numbers to hear the truths spoken and sung. Over a hundred and fifty have passed through the inquiry-room, each one being personally dealt with. It was refreshing to see husbands and wives coming together. One wife who had prayed for her husband ten years had the joy of seeing him converted; they at once commenced family prayer at home. A street for which two saints of God (recently taken to glory) had prayed ten years, without seeing the answer, received blessing in seventeen houses. The children's meetings were much blessed.

Coventry.—Mr. Henry Thorne has conducted a ten days' mission here in connection with the Y.M.C.A. The word was with power, and at each meeting there were inquirers after the way of life. The noon prayer-meetings and afternoon Bible-readings were seasons of deep spiritual profit. The praise-meeting at the close of the mission was also a soul-saving time. Mr. Thorne attracted a large company to hear the story of his life, "From the Stage to the Cross."

Braunston, Northamptonshire.—Evangelistic services have been held in the Baptist Chapel in this village (Rev. T. Brimley, pastor), conducted by Rev. J. Compston. The addresses were characterised with such earnestness, clearness, and simplicity as left a marked impression on the hearers. The members of the church have had their spititual life quickened; deep impressions have been made on others, and the heart of the pastor has been greatly cheered.

Mr. I. D. Sankey.—An esteemed Plymouth correspondent writes to say that Mr. Sankey's testimony made a lasting impression upon many who attended the large meetings held recently in the Exeter-street Mission-hall, a building capable of seating 2000 people. On the Sunday evening Mr. Sankey attended two meetings, and, after an address on the fall of Babylon, many persons went into the inquiry-room. On Monday last week, Mr. Sankey took part in two immense meetings at Brighton in connection with the Railway Mission.

Mr. Gawin Kirkham preached at Lowestoft for three Sundays in November. He was invited by the clergy, the chief object being to reach the numerous fishermen which frequent that port during the herring fishing. He also addressed the Exeter Hall noon prayer-meeting during the Thursdays in November on "The Christian," as follows:—The Christian Defined, the Christian in the Church, the Christian in the World, the Christian in the Family, and the Christian at Work.

Hamburg.—Evangelistic meetings have been held in well-known concert halls in Hamburg, which may be regarded as forming an important epoch in the religious history of this city. The meetings were conducted by Rev. E. Schrenk, and were throughout characterised by Gospel simplicity and earnestness. The numbers in attendance grew gradually from about four hundred on the first evening to about 2400 on the last. It was something new and wonderful here to see a concert hall filled with men and women, many of whom had to stand during the whole service, listening with earnest attention to the simple Gospel. Mr. Schrenk also held meetings in the Auschar Chapel for the edification of Christians, which were well attended and accompanied by much blessing. J. C. ASTON.

Hamburg, Königstr.

Rev. W. A. Blake, of Southport, intends to relinquish his pastorate early in the new year, and devote himself to special mission work in Congregational churches. Address 132, Duke-street, Southport.

The King's Cross Y.M.C.A. Evangelists' Association will send evangelists (young men) to conduct missions in connection with churches or chapels of any denomination or mission halls in any part of London.—Hon. Sec., 91, Euston-road, N.W.

"JERUEL" HOME FOR SERVANTS, Quarry-road, Hastings, is an excellent institution, receiving servants out of place or requiring rest, and invalids in need of change and quiet. The accommodation has been in steady request from the first, and by the kindness of friends a few free cases have been received. The hon. superintendents, Misses Marchant and Harding, would be glad if friends or societies purposing to take a bed for the coming year, or any part of it, would without delay intimate their desires, so that the needful arrangements may be made. Cheap return tickets are now available. Further particulars may be obtained from the superintendents.

HOWARD-STREET MISSION.—A social gathering of workers and friends connected with this Mission in Wandsworth took place last week. Colonel H. G. Macgregor presided. The Hon. Secretary made a statement concerning the open-air work carried on by the Mission during the past seven months. Upwards of 150 meetings had been held in the neighbourhood, and nearly 2000 addresses had been given, besides much healthy literature disseminated. Many cases are on record where notorious characters have been reclaimed and enlisted in the work. The superintendent, Mr. J. Soames, gave a general account of the working of the Mission. Mr. John Hayward and others also spoke on its behalf. N. A. S.

Our Chinese Girls' School.

AN ADDRESS BY MRS. STOTT,

Of the China Inland Mission.

It is over twenty-two years since Mr. Stott went to China. I joined him in 1870. When we were married, we went to reside in the city of Wan-chau, and there we lived and laboured for eighteen years. At first it was very hard uphill work. As the result of the first ten years we had gathered a small church of about twenty members. In the church there was a young man who had been converted, and a question arose about his marriage. We could have told him that he was not to be unequally yoked with unbelievers; that God's Word said it was wrong. But there was a practical difficulty in the way; if he was to marry only "in the Lord," that meant that he was not to marry at all. So he married, and very soon after he began to decline in the Christian life. It was the old story over again. One or other must give way, and I am sorry to say very often it is the Christian one. They must either endure the unhappy relation or give up Christ altogether.

About two years afterwards this man gave up all profession of Christianity, and he is now lost to us as a Christian. This set us thinking as to how we could meet the difficulty, and we determined to begin a girls' school, so as to train the young girls that they might be suitable wives for the Christian converts. I want to tell something in connection with that school. There may be those hearing me who, for many years, have been praying for the conversion of some in whom they are specially interested. They have begun to think that God has forgotten to be gracious. For their encouragement I would like to tell you the story of our girls' school.

We had a great deal of difficulty in commencing it, because we decided that we would have nothing to do with feet-binding. Some missionaries thought that as this was a very serious difficulty, and would probably prevent the girls coming into the school, it was better to give way on this point, and let the girls have a chance of their souls' salvation. However, we felt differently about the matter; we thought the feet-binding was wrong, and nothing could ever make it right. We determined to begin on true sound principles, thinking it was better to have perhaps six girls on that foundation than to have twenty on a false one. For a long time we had only four little girls. By and by others were added, and time passed on.

During the early time of the school I did not feel so great intensity of desire about the children's salvation, because they were young, and the mind opens up very slowly in China. But as the years rolled by and they had grown up to be sixteen or seventeen I became desperately in earnest. Often when I had come from the Bible-class to my husband I was constrained to cry out, "Will these girls never be saved? Will they never open their hearts to the message of salvation?" We had a time of heavy disappointment, too, as we heard of blessing in other schools. The girls read their Bibles and prayed, and were all, outwardly, that we could desire. But we had seen so much in the old country of a profession of Christianity without power, and we did not want to see it reproduced in China. We wanted living souls that should be as gems to adorn the Master's crown, and we knew that nothing short of regeneration could accomplish that.

After waiting eight long years, the day came that we had prayed for. We were sitting in the workroom with the elder girls, and there had been no outward indication at all of the working of the Spirit of God. We had not had any special services or Bible-readings, and everything was going on seemingly as before. The eldest girl quietly looked up to me and said, "Teacher, do you think I could be saved now? You have urged me so often, and I have never been willing till now; do you think He will take me still?" Dear friends, have you ever had the joy of hearing such a question after years of prayer and waiting? Then you will understand my feelings. It seemed as if I could scarcely get words to utter what I felt, and I said, "Yes, indeed, He will save you just as you are at this moment." Then I began to tell them of my own conversion at sixteen years of age. The poor girl could not stand it; she burst into tears and rushed from the room.

I went at once to tell my husband the good news. I felt like a Hallelujah lass. We talk about "doing things decently and in order." I could not do it. I found him alone, and I burst out: "Praise the Lord; the blessing has come." My husband said, "What—what is it?" I replied, "A-Me is seeking the Lord; praise his name." We knelt down together, and gave thanks to God. By and by I said I must go back to her. I found her in her bedroom, kneeling and weeping bitter tears. I pointed her to the Lord Jesus Christ, and urged her to decide, as He was waiting to receive her. She knew the Gospel theoretically, and so I thought it would perhaps be good to leave her to herself for a little. I went downstairs, and found that two of the others were weeping. "What is the matter?" I asked. "Oh, I am a sinner!" I led them upstairs, into my room, and told them how God would have mercy upon them. One said, "Oh, I am such a sinner, you do not know how bad I have been. I am a thief." I felt shocked; I had thought she was a very good girl. She told me she had stolen some pieces of trimming; would God still save her? I did not want her to think lightly of sin, and I said, "Yes, you are a thief; but God had mercy on a thief once, and will He not do the same with you?"

The other girl said, "I am worse still; you do not know how wicked I have been." And then she took me away back three years to a sin she had committed, and that no one but herself knew of. I cannot go into details, but she brought to my memory circumstances, showing that she had managed so as to put the guilt on another child who had been punished, though she was innocent. I felt so indignant for a moment, that I could hardly speak, but at length I said, "What, did you stand up and see me punish her?" "Yes." She wept and said, "Is there mercy for me?"

I went downstairs and gathered the school; I was determined to put the matter right as far as I was concerned. An awe seemed to have come over them. I called the one whom I had punished and asked if she remembered it; she said she did not. I do not think I should have forgotten if I had been punished. I put myself before her as a criminal, told her how sorry I was and that I had sinned against her. The little ones all seemed rather to enjoy it; they had been accustomed to be brought before me, and this was the first time I had been brought before them.

To make a long story short, there were within three weeks seven girls in that school decidedly converted to God. The seventh was a most remarkable case. The eldest girl of all had been married from the school two years, but she had gone out unconverted. She attended the services regularly, and prayed with her husband, but the grace of God never seemed to have reached her heart. The Sunday after the first three were converted, one of them spoke to this one and urged her to yield to Christ. "No," she said, "there is no help for me; my heart is so cold and hard. I do not seem as if I want to believe; I do not think God means to save me." On Monday the children told me they had agreed to pray every night that God would bless this one. A week passed, and then the girls asked permission to go and visit her. In an hour or so they came back running, almost pell-mell, as if each were trying to get in first to tell the good news. They said, "Our elder sister is saved." I was almost struck dumb. Somehow I did not expect an answer. But God was better than our fears that day. The day before we began to pray that girl was saved. That very Sunday she went to her home. She thought over what everyone had said, and the words I had spoken in the class had gone home to her heart. She had knelt down, confessed her sin, and there and then found peace in believing. So while we were praying for her she was a rejoicing believer. "Before ye call I will answer; yea while ye are speaking I will hear." How faithful God is to his own promises. He tells us, "In due season ye shall reap if ye faint not." Here is where we often fail: we faint before the time of blessing comes.

These girls continued true to their profession. I think I may say without hesitation they are the finest Christian characters I have ever known anywhere. Their development in grace has been something wonderful. Truths that seemed before to be lying dormant in their hearts immediately sprang up and brought forth fruit. They had the little ones in their care; day by day they took them aside—each "mother" taking the one under her special charge—and prayed for them, pleading with God for their salvation. They went on praying thus for more than a year. Then the Lord heard our prayers, and we had another revival in the school. Five were converted. So we have been going on, one here and another there, until more than half of those in the school are now decided and intelligent believers.

I will tell you how they were the means of the conversion of a woman. She came in on a Saturday asking to be baptized. She had been before, and had been refused because we could not see about her any evidence of regeneration. She was again put off, and in the evening she went into the school and told her story to these girls. One of them said, "Are you born again?" "I do not know. I believe in Jesus; is not that enough?" "You must be born again." "Well, I do not know." "Ah, if you do not know, I am afraid you are not born again. It makes such a wonderful difference when you are." I have been born again, and I know it. It has changed my whole life. This girl here has been born again, and she knows it too. If you were born again I am sure you would know it." "Ah, then, perhaps I am not."

The woman went away to her room, and kneeling down she prayed in agony: "O God, if I am not saved, let me be saved to-night. If I have not been born again, let me be to-night. If the blood of Jesus Christ has not cleansed me from sin, let it be to-night." We had a special prayer-meeting that evening, at which there were some eight or ten candidates for baptism to be examined. My husband said to this woman: "Are you born again? Do you know that Christ is your Saviour?" I shall never forget her appearance; with beaming face she said, "Yes, teacher; but only to-night." Then she told the story, and said, "I am so glad I ever went into that school to know that I was not born again." She was accepted and baptized next day, and is now an earnest Christian worker.

NATIONAL REFUGE HARBOURS SOCIETY.—Several gentlemen of high social position have written to the newspapers to say that they are not patrons of this Society, and that they do not consider it or its founder, Mr. F. Johnson, worthy of public support.

HAMBURG HOME FOR JEWISH INQUIRERS.—We recently referred to this institution, which has proved a blessing to many a Hebrew who, through confessing Christ, has been persecuted and cast friendless upon the world. Helped to earn a living and otherwise assisted, the inmates turn out very useful men, and former protégés may to-day be found in many countries preaching Christ to Jews and Gentiles alike. The hands of the director, Rev. S. T. Bachert, are often tied for want of funds, although the Home has some warm friends in Great Britain as well as in Germany.

THE LONDON SAMARITAN SOCIETY.

THE winter's distress among the unemployed poor has begun to make itself felt with exceptional severity. From various parts of the Metropolis those interested in the condition of the poorer classes may hear of mission workers sorely perplexed by the prevalence of destitution around them. Many of these local workers look to the London Samaritan Society as a centre of relief, whence they derive assistance in dealing with the necessities of their respective districts. I have therefore been interested (says a correspondent) in making some inquiries as to the present prospects in view of the winter's needs.

Already I find the work in full swing. Applications are coming from mission workers throughout London, urging the necessity for large and liberal aid. Thousands of relief tickets have been sent out for wise distribution by experienced visitors. Here are samples of the many cases for which help is desired:—

One man has been out of work since June 13; he has a wife and five children—one in arms.

Another has been out of work since the beginning of August; he has been sold out for rent, and with his wife and three children are now living in a little back room, bare of furniture of any kind. The children have to go to school many a morning without a bite of food and with little prospect of faring better at dinner-time.

I found (says a worker) a most respectable family who last week had only two dinners—each consisting of two pennyworth of sheep brains—for the lot. The children are famished. Our children's free dinners are just commencing: what can you do for us?

I was so thankful last night that I had a few still remaining of your lodging-house tickets. I found a family—once in fairly comfortable circumstances—tramping about with no hope of a shelter for the night. The father seems to have done all he could to obtain work, but so far in vain.

The London Samaritan Society can reach and relieve such cases by supplying clergymen, ministers, mission superintendents, city missionaries, Scripture-readers, Bible-women, and other workers with tickets, that can at once be exchanged for food and shelter. The tickets are varied. One represents a shilling's-worth of groceries; another a loaf of bread, a cwt. of coal, a cup of cocoa and bread, or a night's lodging. Comprehensive arrangements have been entered into in all parts of the Metropolis, so that the poor people find the tickets negotiable in whatever district they may reside. The simplicity and convenience of such a system are apparent; at the same time it affords no temptation or opportunity to waste money in drink.

In Homerton and Hackney the Society is also doing an extensive work. Children's free dinners are commencing for the winter. These are an untold blessing to hundreds of starving and destitute children, who come from far and near for a warm and nourishing meal. The tickets are placed in the hands of teachers, who take care to distribute them only to those in real want.

For the adults the Sunday morning free breakfasts and free suppers are commencing. To hundreds these are the only "real meal" enjoyed in the week. After "feeding the hungry" the workers see to it that the poor thus assembled have the Gospel preached to them.

The distribution of clothing, too, must not be overlooked. Men and lads frequently cannot obtain work by reason of their dilapidated attire; more frequently still, children cannot attend school for lack of boots and decent clothing of any kind. When such cases are brought before the Society, inquiry is made, and if the results be satisfactory the necessary clothing is provided. Many friends might co-operate in this branch by giving out the contents of their lumber-rooms and sending cast-off clothes to the Society.

The Convalescent Homes continue their admirable work. At Sandgate there are three Homes, and at Bournemouth one, providing altogether 185 beds. These have been well patronised the whole year round, and have proved an unspeakable boon to convalescent poor, just emerging from sickness, and sorely in need of seaside breezes to recruit them for the battle of life. The Home at Bournemouth is much too small for the demands upon it, and steps are being taken for building a larger Home (at the cost of £5000) on a site close by the sea. Many hospital superintendents and others have expressed their high sense of the importance of these Convalescent Homes for the poor.

All information as to the work of the London Samaritan Society may be had of the director, Mr. John James Jones, 98, High-street, Homerton, London, E.

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A DAY ON THE THAMES.

RECENTLY I had the privilege (writes a correspondent) of going afloat with one of the agents of the Thames Church Mission, to obtain a glimpse of the work of that excellent Society. We embarked on board the missionary's skiff at London Bridge Pier, and ten minutes' rowing brought us alongside some half a dozen Dutch luggers. These trade regularly to the Thames with cargoes of eels, and lie in a row opposite the Custom House. Catching sight of the missionary on the outside craft, the men belonging to the other vessels at once deserted their duties and made their way towards him. Then came requests for "little books with the good news." These Dutchmen have a remarkable reverence and love for the Word of God, and many of them are most exemplary Christians. Regularly at every meal a portion of Scripture is read.

A delightful incident occurred here. While the missionary was having a homely chat with those who had gathered around him, the skipper of one of the luggers, a man with a weather-beaten face, and grey, grizzly beard, who appeared to be between sixty and seventy, pressed through the little crowd, and with a cordial, "Good morning, my old friend," thus addressed the missionary in broken English: "I want you to bring me a new Bible; one with large print. The one I bought from you eighteen years ago, which has been a great comfort to me, is worn out and dirty, and so I want you to fetch me another. But, oh, I've derived many and many a blessing from the old one." The missionary having spoken a few words on the love of Christ, the old Dutchman followed them up: "We're always glad to see you, because you preach the grand old truths of the Gospel. In our country they are trying to preach away the Atonement, but we don't believe in that. We love our Saviour Jesus Christ."

On boarding a large cargo and passenger steamer, which half an hour later started on her voyage to the Continent, the captain, a fine, happy-looking man in middle life, descended from the bridge and heartily greeted the missionary. "You are always welcome here. Go forward and speak to the lads; they are just having dinner. We will be under way in a few minutes, and I don't know when you may have another opportunity of a yarn with them. I know they are always benefited by what you say." To the fo'c's'le, therefore, we proceeded, and found about seventeen or eighteen sailors and firemen, busy with forks and knives. We were heartily welcomed, and, as if afraid that they might miss what they called their "usual yarn," the missionary was reminded that he must not "lean on his oars," but put on "full speed ahead." Then for a few moments my companion, who is himself an old salt, simply and clearly told the men of Jesus and his love, of sin, and salvation. All seemed deeply impressed. The Saviour was not without followers in that fo'c's'le. There were there, I learned, at least half a dozen Christian men, several of whom had once been down in the lowest deeps of sin, but who have now become, as most sailors do when converted, zealous and successful workers. We were informed that, with one exception, every man on board, captain and officers included, is a total abstainer. Such a crew is seldom to be met with on the Thames.

This reminds me that temperance work has its place in the Thames Church Mission; every member of the staff is a blue ribbonist. The missionaries carry the Bible in one hand, and the pledge-book in the other; and they frequently have the gratification of taking five or six pledges on one vessel.

And so from vessel to vessel we went, the man of God meeting with the same hearty reception on all hands. Tracts and Gospels were distributed on every ship, and when time and circumstances permitted every man was spoken to. We came across several men who gladly acknowledged that one of the missionary's fo'c's'le yarns was the first link in the chain of their conversion. Your readers would scarcely believe the number of Christian and teetotal sailors now to be met with. And yet they form but a unit as compared with the vast multitude still under the influence of the evil one. That these may not perish in their sin, "but have everlasting life," is the object of the Thames Church Mission. Truly it deserves the prayer, the sympathy, and the support of all who love the Lord Jesus Christ?

A new steam launch, the *Edward Auriol*, was dedicated to the work of the Mission, by the Bishop of London, last week, at the Temple pier, in the presence of a large and influential assemblage of clergy and laity. The Bishop, who is much interested in the work of the Mission, delivered an eloquent and touching address. The cost of the new steam launch is £975. An offertory realised the sum of £84.

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Miss Daniell's Soldiers' Homes.

LAST year's work in connection with the several important efforts which have grown out of the late Mrs. Daniell's Mission to Soldiers at Aldershot is reviewed in an interesting report just issued by Miss Daniell from the London Soldiers' Home, 170, Buckingham Palace-road. During last year a little Home at Windsor was added to the list, bringing the number up to seven. The definite object of the Mission—the winning of souls to Christ—has been constantly kept in view, and, as heretofore, those who have lent a helping hand have been greatly encouraged by seeing the fruit of their labours.

There have been many difficulties and delays in obtaining a suitable site for the London Homes, but at last an admirable one has been secured, and it is hoped that building will soon be begun. Gifts and promises have been received for £3400; but altogether upwards of £8000 will be required to cover the cost. The branch Homes at Chatham, Colchester, Manchester, and Plymouth have been blessed to many, and the several village missions continue their good work. Realising the great importance of her undertaking, Miss Daniell says that she feels more and more the need for the strength which comes from God. "If ever, during these twenty-six years, the prayers of the Lord's people have been needed, it is now. So we say, with all our hearts, and from the very depths of self-despair as we look upon this extended field of work, 'Brethren, pray for us.'"

MALTA SOLDIERS' AND SAILORS' INSTITUTE.—Since the return of the Fleet and the coming to Malta of the Border Regiment, the work of the Lord in this Home has been greatly revived. Mr. W. Boyle, the Scripture-reader, writes that in his district there are three regiments and two batteries of Artillery, besides a large Hospital and the Home. He would be very glad of a further supply of tracts, and also newspapers, for the reading-room of the Institute, in 104, Strada S. Lorenzo.

For the Young.

A BOOK OF REMEMBRANCE.

I want you to come with me to a grand palace close to the banks of a beautiful river. It is the home of one of the greatest kings that ever lived. He is ruler over a hundred and twenty-seven provinces, reaching all the way from India to Egypt. The palace courtyard is paved with marble, red and blue, white and black. Inside all is on the grandest scale, even the bedsteads are of gold and silver. But, with all his power and wealth, the king's life is hardly safe. He has enemies among his own servants; and, if we listen, we shall hear two of them plotting together to stab and kill him.

The two conspirators try to get one of their fellow-servants to join them; he is a foreigner who was captured in war, and is now in a position of trust at the entrance of the palace. He might join in the plot, and thus get back his liberty, and return to his native land. But, no, he will not be a traitor to his king; but, like a faithful servant, he sends him warning of his danger.

An inquiry is made, the two men are found guilty of high treason and condemned to death, and the king has an account of it written in his book of remembrance, with the name of Mordecai, the servant, who has saved his life. That is the only reward Mordecai receives at present for taking the king's side, but the day is coming when his life will be saved through his name being written in the book of remembrance.

Have you who read this had your name written in the book of life? Perhaps you say, "I don't know." Well, ask yourself the question, "Have I decided for Christ? Am I on the King's side?"

Satan's servants are often plotting against the King of kings, and they come and ask us to join them. What do you do when selfishness and envy whisper in your ear, or when deceit and untruth invite you to join them? Do you say, "No, I am on the King's side—I belong to Jesus"?

If you have really chosen for Christ, then you can be quite sure that your name is written in his book of remembrance.

Some time after that plot, the king took into his favour a bad, proud man, named Haman, and set him above all the other nobles and princes. As Haman passed by the palace gate, the king's servants always fell on their faces before him—all, except Mordecai, whose rule was, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Haman was full of wrath at this insult, as he thought it, and determined to take vengeance on Mordecai and all his countrymen, the Jews. So he went to the king and persuaded him that it would be a good thing to slay all the Jews, because they obeyed not his laws. By this falsehood he got the king's consent to arrange to slay all the Jews in all parts of the world on a certain fixed day eleven months later.

Letters were sent in different languages to the governors in all the different countries for this cruel and spiteful object. But even this did not satisfy Haman; he had not patience enough to wait eleven months for vengeance on Mordecai; so, by his wife's advice, he had a gallows made seventy-five feet high, and decided to go to the king next morning and ask his consent to hang Mordecai at once on the gallows.

But on that very night the king could not get to sleep, and, feeling somehow uneasy, he ordered someone to come and read to him to pass the time. It was not by chance, but by the good providence of God that the servant happened to read from the king's book of remembrance the account of his danger from the plot of which Mordecai had warned him.

The king asked, "What honour or reward has been given to Mordecai for this?"

"None, your majesty," answered his servant. Just at that moment, in the early morning, Haman came in, so the king asked him, "What shall be done to the man whom the king delighteth to honour?"

Haman naturally thought that the king meant himself. Here was a grand chance of feeding his pride and vanity. He replied, "Let the king's royal robe of purple be put on him, and the king's crown on his head, and let him ride on the king's own horse through the city, while one of the princes goes before him proclaiming, 'Thus shall it be done to the man whom the king delighteth to honour.'"

Then the king said to Haman, "Make haste. Take my royal robe and crown, and put them on Mordecai, the Jew, and do just as you have said."

Haman's heart sank within him, but he had to do it. He dare not utter a word now about the gallows, but he had to walk through the streets and proclaim before Mordecai, "Thus shall it be done to the man whom the King delighteth to honour." That same day the king found out that his own wife, Queen Esther, was herself a Jewess, and that Haman's plan to kill all the Jews was all out of spite. His servants pointed out to him the lofty gallows too which Haman had prepared, and the king at once gave the command, "Hang him thereon."

Fresh letters were hastily sent to all the provinces bidding the Jews everywhere defend themselves from the attack of the enemies whom Haman had stirred up against them, and thus they were all preserved.

In this story we see a picture of our own safety and sure reward if we are true to Christ.

Those whose names are in God's book of remembrance may pass through trials and dangers, but God does not forget them; but one day they shall put on the King's robe of righteousness, and receive a crown of life. But while the honours bestowed on Mordecai lasted only for a time, those that we may gain last for ever; and while his name was proclaimed by the king of a grand earthly city amongst his fellow mortals, the Lord Jesus has promised to the one who is true to Him, "I will confess his name before my Father and before his angels" (Rev. iii. 5).

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Malachi iii. 16, 17). H.

CHILDREN'S SPECIAL SERVICES.

Mr. Pewtress, of the Children's Special Service Mission, has concluded a week of special services among the scholars of the Upper Holloway Baptist Sunday-school. Every evening the schoolroom was crowded to excess. The services were bright and happy, with plenty of singing. The addresses were simple, interesting, to the point, and set the way of salvation clearly and forcibly before the children. The after-meetings gave an opportunity to the teachers for personal conversation with the scholars. It was a work much prayed over beforehand, and will be long remembered by all the workers. Many children professed to give their hearts to the Saviour during the week.

Mr. Josiah Spiers, Public Hall, Cockermouth, December 1—14; Broughton, near Carlisle, December 17—22. Mr. E. Arrowsmith, Lichfield, December 2—7; Regent's Park Chapel, December 9—16. Mr. T. Lewes Sayer, Blenheim-road Mission Hall, Stroud-green, December 3—7. Mr. W. L. Seyler, Devonshire-square, Stamford Hill, N., December 4, 5, 7. Mr. Hubert Pewtress, Creek-street, Deptford, December 10—14. Mr. J. H. Greene, Watford, December 17—19. Mr. George Banaster, Bailden, near Shipley, December 1—8. Mr. Frederick Pitts, Standen Mission Hall, Wandsworth, December 3—7.

DO THE RIGHT, BOYS.

Have courage, boys, to do the right!
  Life's battle must be fought,
And those who strive will win the fight,
  Success cannot be bought;
For cowards ne'er can win the day,
  Nor men who idly pace,
'Tis only those who work away
  Who gain the foremost place.

Have courage, boys, to do the right
  In every *little* thing!
No sin is small in Heaven's sight,
  And trouble sure 'twill bring.
The wise and good can safely stand
  Where others surely fall,
For goodness strengthens every hand,
  And makes strong men of all.

Have courage, boys, to do the right!
  Be bold, be brave, be strong!
By doing right we get the might
  To overcome the wrong.
'Tis only those who evil do
  That feel a coward fear,
So let your lives be good and true,
  And keep your conscience clear.

Have courage, boys, to do the right,
  Like heroes of renown;
For only those who bear the fight
  Can hope to wear the crown.
Let manliness your standard be,
  Nor heed the scoff and jeer;
Seek after truth and purity,
  And holy, filial fear.

Have courage, boys, go on and win;
  Walk in the good old way;
Strive day by day to conquer sin,
  And ever watch and pray:
Success will come; still persevere,
  And keep the prize in sight;
Held from on high your heart will cheer
  While fighting for the right.

—*Union Signal.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 9, Ezra iv. 11—14; Mon., Dec. 10 Ezra v. 1—17; Tues., Dec. 11, Ezra vi. 1—12; Wed., Dec. 12, Ezra vi. 13—22; Thurs., Dec. 13, Ezra vii. 6—20; Fri., Dec. 14, Ezra vii. 21—28 Sat., Dec. 15, Ezra viii. 21—31.

HOMES FOR THE AGED POOR.

The Hon. Secretaries of these Homes send some interesting information as to the work and needs of those for whose well-being they are solicitous These Homes have 111 inmates. To provide a quiet resting-place in the evening of their days for such aged ones the object of the Homes; the streams of applicants for admission, with their pitiful and well-authenticated tales, reveal the need of this and similar charities. In the eight Homes at present open, a peaceful old age is enjoyed. A room is provided rent free, where the inmate can come and go at pleasure, where the spending of the small income, and the keeping clean of the room, afford as much occupation as the strength permits. Aged couples, widows, widowers, and spinsters are all among the number. As a rule they most fully appreciate their surroundings.

There is great need during the winter season for coal to be provided, and help to be given in sickness both in nursing and extra comforts. Fifty tons of coal are needed to supply the old folk with fires. The Homes may be visited by any friends interested in the aged between the hours of three and five. They are situated at 25 and 27, St. George's-road, Notting-hill; 7, 9, 11, 15, 17, Minford-gardens, West Kensington-park; and at 65, Walterton-road, St. Peter's-park, Paddington.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

II.—The Available Resources.

LET us marshal the forces the Church has, or seems to have, for the colossal task we have considered. WHAT ARE HER RESOURCES AND POINTS OF ADVANTAGE, as usually enumerated by mission writers and speakers? In scanning them let us separate the seeming from the real, and reckon not upon that which, wearing the outward guise of an ally, is after all a foe.

First and foremost there is preparing, if not ready, for the emergency, A GREATLY AROUSED CHURCH. A profound conviction prevails that "the crisis of missions" is upon us. The rustle and stir and preparation are everywhere heard. They are the uppermost topics in religious gatherings. This interest has produced, and has in turn been forwarded by, missionary conferences, and a vast amount of periodical and other literature. It has given birth to a world-embracing monthly Review, enlisting that rare combination in periodical literature, the highest talent united with the deepest consecration of life and heart-loyalty to Christ. Eminent representatives of foreign mission advocacy and effort on this side the Atlantic have lately been preaching the quickened missionary crusade in America, while equally honoured workers from that side have been fanning the flame in the churches of Great Britain. Thus the Church seems to have shaken off the sleep of ages.

She marvels that the quickening of life in the Reformation did not bring a quickening also of intelligence as to her real errand to the world. She thinks with sorrow upon these three lost centuries. She is ashamed that it has taken a century to don her armour and find her implements of war; and even yet she has misgivings lest she be not panoplied as her Lord and Leader requires. Is this, she asks, after all, like David trying on Saul's ill-fitting armour? If so, it is better left, though it look so well to human sight. The sling and stone of God's appointment alone can bring the victory.

Now that the Church's true work is so coming to the front, and enlisting sympathy where a little time ago lethargy only was seen, the danger is great, lest, as the movement widens its area, it should decrease its depth. Hitherto a degree of courage and personal conviction has been required in those who have sustained the cause at home, or pressed to the front abroad, which will become diluted and weakened as missionary work becomes the fashion among the many; and for the reason that "the many" are not above the low level of worldliness and spiritual weakness that too evidently prevails in all churches.

Over this aroused interest a shadow rests, which touches the heart of our ultimate and main subject. It concerns another force available for the conflict. It is the existing missionary agencies, methods, and operations, with their home and foreign appliances—the channels which the river of missionary activity and needs has cut for itself. For a time, hardly-entertained doubts were hesitatingly and covertly alluded to, but now they find expression in such strong sentences as that uttered at the late World's Conference by one of the best known and most worthily esteemed of its leaders—viz., "*There is something radically wrong in the prosecution of foreign missions.*"

There are many indications of a wholesome shaking of present methods, that those things which cannot be shaken may remain. In America, a series of kind but strongly written pamphlets, by an esteemed veteran from the field, have for some years stirred the more thoughtful to consideration. A wholesome agitation against evident mistakes of administration, and upon questions of economy, was long maintained by an ably-conducted Quarterly, whose editor recently passed from the scenes of earth. On every hand it is being asked, "What is wrong? Why, with such a plethora of money in the Church, is there such a stagnation in the stream of supplies? Why are results so meagre abroad? Why is not the Pentecostal power of the Spirit with us as of old? The triune God is the same; his heart of love is unchanged; the Gospel is still mighty; the nations need it, ah, unutterably! the dumb white lips of their need parting in mute appeal.

Very various suggestions are made. Our religious papers teem with them. Many look to the increase of machinery. Others propose expedients to get willing workers into the field, and have them supported. All of these plans are more or less divergent from existing methods. An international, inter-denominational committee on missionary comity, and for a general advisory oversight and stimulus, is hinted at. Some of these ideas are good; many of them might be utilised; but none touch the real difficulties, save in a superficial way. Behind all, and deeper than all, is the need of power. Of course everyone will admit this. But do all see that the hindrances to power are somewhere and somehow in the existing state of things? Perhaps excision of unhealthy growths rather than stimulating tonics is needed. May there not be some "right hands" or "right eyes" to be parted with?

In this connection a significant indication of the times is a STRONG TENDENCY TO ESTABLISH AGENCIES IN ADDITION TO THE OLD DENOMINATIONAL SOCIETIES. Thus, at the last two Keswick Conventions, pledges were made to send out and to sustain workers. Colleges, Associations of different kinds, individuals, groups of friends, Conferences on both sides of the Atlantic, follow in the same line. Is this a disintegrating process? Or is it the new life outgrowing the garments of childhood? Does it indicate a popular questioning of old methods, or a providential bringing-in of a new and better way?

Another force of great importance is THE NEW ARMY OF MISSIONARIES being enlisted. The numbers willing to go are rapidly approaching in volume the numbers already in the field. But here our riches embarrass us. How can these workers be sent, and sustained? Even if they were all in the field to-day, how inadequate they would be. We are confronted by the solemn fact that were fifty thousand missionaries set down among the heathen nations to-morrow, supplied with every material need, and in possession of the difficult languages that have to be acquired, the results would be utterly disappointing, unless these labourers should rise in spiritual vigour far above the level of the fountain-head from which they come—the churches at home.

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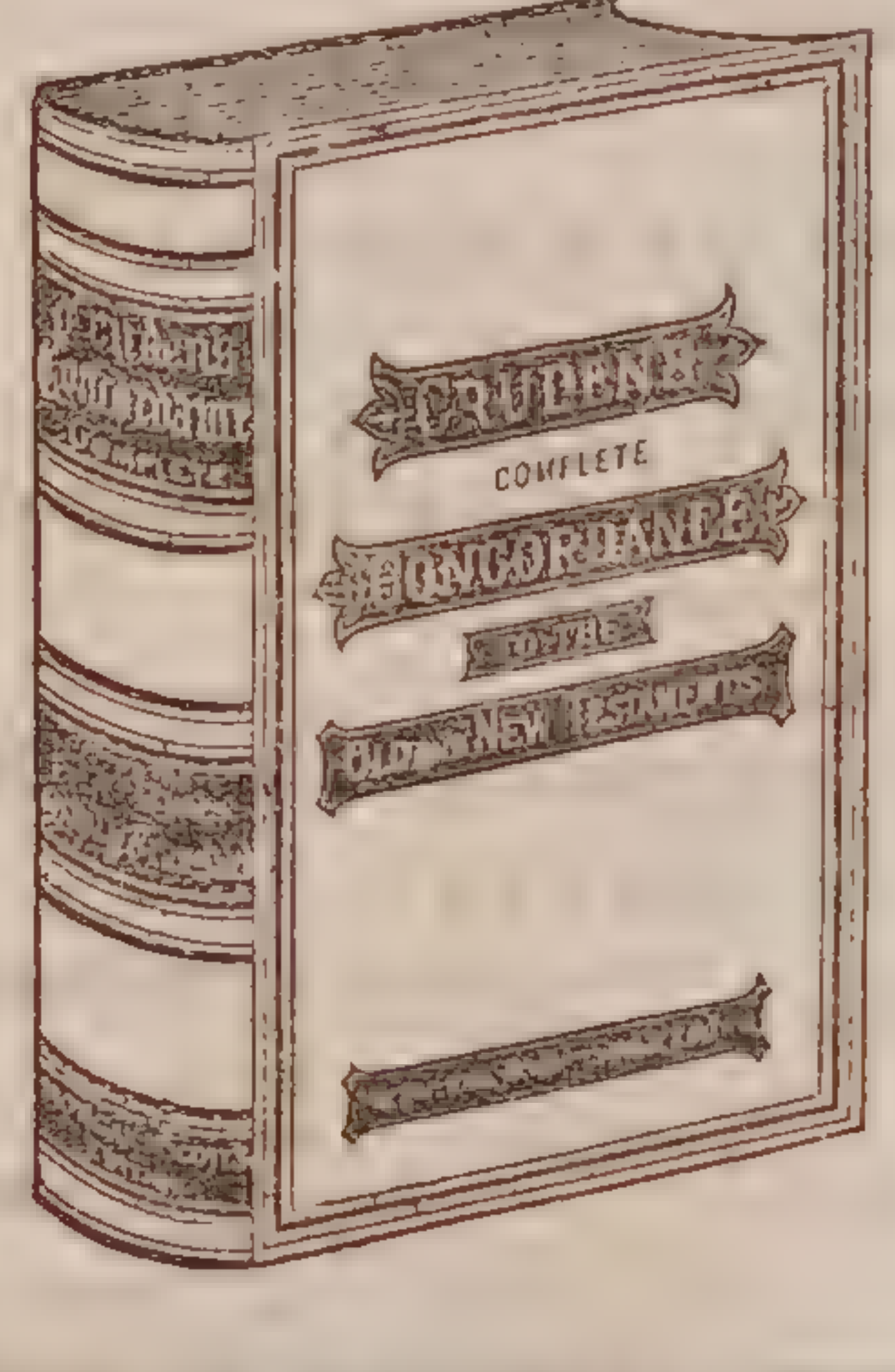

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As the movement grows in popularity, and as the candidates for service multiply, their quality is liable to be of an inferior kind. Experience has shown that thus far the best of the home workers do not go abroad; though there are notable exceptions. The Church has pitched her tents in the low-lands of worldly conformity. Can the foreign contingents fail to exhibit the weaknesses of those who breathe a faith-enervating atmosphere? The entire company of the faithful must climb up the mountain slopes where God's Abrahams stand with Him; they must leave to the nominal and the false the plain and its cities, which are near destruction. Spiritual youth passed in these pure elevations would issue in a rugged manhood, fitted for the task of evangelising the world. Such workers, with cleared vision, would discern, and enter upon, the manner of life that alone fulfils the apostolic conditions on which the Spirit can be mightily bestowed. An eminent advocate of missions writes in a late number of *The Missionary Review*:—

> I am painfully conscious that the occupation of the world-field, vast as it is, is not a matter of numbers. There is an enthusiasm of mere numbers that is often misleading and mistaken. God can work by a few humble, faithful, consecrated souls better than by a vast host of nominal disciples.

There are other items on the list of the Church's estimated resources, which will next occupy us.

A Missionary.

A WIFE'S CURE.

We were the only occupants of the hotel parlour in a small town of Southern Michigan, each awaiting trains which were to bear us in different directions, and we talked together as strangers will, idly, inconsequently, with no thought of aught more than to pass the time as little monotonously as possible—certainly with nothing of real interest in one another beyond the companionship of the passing moment. But some things which were said to me by this plain, unpretending little woman, who bore me company for a few hours that now far-away morning, still remain among the most vivid of memories, and it is with the hope that they may convey to other young wives a suggestion of value that I herewith pass them on.

We had been speaking of the universality of the tobacco habit, and of the tendency of men soon after marriage to fall into the practice of spending their evenings away from home, the objective moral being, of course, the idle, dissipated habits almost sure to result.

There was an odd little twinkle in her eyes as my companion remarked—

"If, when first married, women would do as I did, such practices might more often be prevented than they are."

Seeing my look of inquiry, she continued—

"On our wedding day I took my husband apart, and made to him what I called a declaration of principles. I said to him that it was my purpose to make his conduct my guide in all respects: that in our family there should be no separate standards, and whatever he would think right for himself should be right for me also. Somehow, he seemed not to have expected so much complaisance on my part, and to his masculine vanity my proposition was most enchanting. That I might be aiming at anything in particular seemed not to occur to him—men are so deliciously stupid at times," and the little woman leaned back in her chair, and laughed heartily as she thus recalled how completely her husband of a few hours had mistaken her meaning.

"But," she resumed, "all went serenely, until, one evening when we had been married about three weeks, and were nicely settled in our new home. That day I had made a little errand of my own down street, the purpose of which I had not taken pains to mention. Supper was over, the shades drawn down, the lamps lighted, and we had seated ourselves for an evening of reading and sewing, when my husband took up his pipe preparatory to his usual evening smoke. Seeing this, I calmly drew from my own pocket a pipe which I began to fill with tobacco exactly as he was doing. He stopped, and looked at me fairly aghast.

"'Why!' he exclaimed, as soon as he could catch his breath; 'what are you going to do?'

"'Nothing much,' I answered sweetly, 'only going to learn to smoke with my husband. You know that I promised to make your conduct my guide, and you have appeared to get so much solid comfort out of your evening pipe, that I have quite longed for the time when I could join you,' and with that I coolly struck a match, and placing the pipe in my mouth, proceeded to take a whiff.

"Evidently this was an interpretation of masculine guidance not expected, and my poor husband was too astounded to say a word. After fingering his pipe a trifle irresolutely a moment or two, he rose, and, taking mine from my lips, laid them both on the tray, remarking: "'Well, I guess we'll not smoke together to-night,' and resumed his seat and his book.

"The evening passed pleasantly enough, but with never a word on the subject which was uppermost in both our minds. But the next evening, and for many thereafter he laboured hard to cure me of my strange conception of wifely duty. Ridicule, persuasion, argument, were exhausted in a vain endeavour to make me see that any habit of his could be wrong in me. I was very stupid. I did not want to be any better than he was. Other wives might set up a separate standard for themselves; but I could trust my husband to do right, and I would pattern after him.

"I have often wondered," said this little woman, with an amused smile, after a moment of retrospective silence, "what my husband really did think of me in those days. I was so insensible to all arguments, so absolutely calm in my conviction that what he did was altogether right, that he was fairly driven to his wits' ends with me. He could not get angry, because anger must have something of its own kind to feed upon, and through it all I remained as serene as a May morning.

"One day he made a final appeal. 'Smoking,' said he, 'will give you an offensive breath, which will be disagreeable to me.'"

"'Not more so than yours will be to me,' I replied; 'and surely you would not object to that in me of which I would not presume to speak on your part!' This was unanswerable, and so he gave over the contest.

"But, as I well knew, the real tug of war was yet to come. We had been married nearly two months, when one evening my husband appeared more than usually restless, and after taking up his book and laying it down a number of times, he said he 'believed he'd go down and spend an hour with the boys at the grocery, if I didn't mind.'

"'Not in the least,' I answered cheerfully. 'I will go too!'

"'Why,' he exclaimed, 'it is not a proper place for you. There will be no ladies there!'

"'All the more reason why I should go,' I said. 'Any place that is fit for my husband is fit for me. I will go with you, and together we may succeed in making the grocery as popular a place for the wives of the village as it seems to be for the husbands,' and so saying, I tied on my hat, turned down the light, and led the way to the door.

"My husband hesitated for a moment, then seeming to determine to put my resolution to the test, he followed me out. All the way down the street I chatted away as though the thing upon which I was bent was but an ordinary transaction, and neither paused until we were at the very door of the grocery—in reality, a grocery and a saloon combined—and my husband's hand was upon the knob. Then, turning to me, he said—

"'You still persist in going in with me?'

"'Why not?' I innocently answered. 'It looks pleasant in there, and I'm sure we'll have a nice time.'

"His hand dropped to his sides, and with a muttered ejaculation, which was not exactly pious, he turned homeward."

"But would you really have gone into that saloon with him?" I asked, wondering what amount of resolution there could be within one woman's soul.

"Most assuredly," she replied. "I felt that my husband's future manhood was at stake. I could not draw back. However," she continued, "to make a long story short, I kept right along on that line, never dictating or remonstrating with my husband as to any course of conduct he might choose for himself—all that I asked was the privilege of following his example. The result has been just what I intended. We have been married over three years, and through fear of leading his wife astray my husband was long since cured of all inclination to drink, smoke, or spend his time with idle companions.

"But to this day," she said in conclusion, with a ringing laugh, "to this day, I do not know whether my husband thinks me incapable of appreciating the proper distinctions of conduct for men and women, or if he suspects that once upon a time I indulged in a bit of dissembling for his good."

Just then our trains arrived, and we two women parted as we had met, strangers, ignorant even of one another's names; but as my train steamed away from the village, I thought, "Oh, that other women were more often as shrewdly wise as she."—*Union Signal.*

A PRAYER

For all Christian Ministers of every section of Christ's Church on Earth.

[Inserted by Request.]

O Lord, our heavenly Father, we lift up our hearts to Thee, in humble but earnest prayer, on behalf of all the ministers and stewards of thy Word, of every section of thy Church on earth, as well as for all missionaries at home and abroad, all Christian agencies, and every individual effort put forth in thy name for the good of mankind everywhere; that Thou wilt be pleased to pour out thy Divine blessing upon them, that they may go forth in the power of the Holy Ghost to proclaim the glad message of repentance and salvation to every creature. That they may the more effectually do this, we pray that they may be united in Christian love and duty; that, soloving each other for Christ's sake, they shall put forth the right hand of fellowship to each other without envy or jealousy of any kind, but rejoicing in the work of each other's hand, they shall help each other. Then shall the outside world, seeing this, believe, and be converted, and live; then shall peace and joy, truth and happiness, religion and piety be established among us. Seeing we ask it all for Christ's sake. Amen.

T. N. Y.

The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being Extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

VIII.

HAVING married him with her eyes open to the persecutions she might have to share with him, Nimmo's brave wife has no thought of shrinking from her duty to join him as soon as he sends for her. In the end of April we find her in Edinburgh; nor has she long to wait for a personal experience of suffering for conscience' sake. Most unexpectedly a rigorous search is made by the authorities for intercommuned persons, and those found to have harboured them are severely punished. The landlord of the house next to that in which they lodge is taken to prison with a man found in it, and their landlady implores the Nimmos to leave at once. After finding shelter with a friend, Nimmo has to flee again alone. He starts for Berwick, "not knowing a foot of the way, or having a single friend there," hoping to get to Newcastle, and thence escape to Holland. He dares not attempt to do so from Leith, so closely are vessels searched lest any of the intercommuned should escape from the country by that port.

Immediately on reaching Berwick (where he is warmly received by Godly sympathisers), we find him going out of town to attend a field meeting; but when about to start for Newcastle, news arrives of the arrest there, on board of a vessel about to leave for Holland, of several Scotch gentlemen, Covenanters, who are sent as prisoners to Edinburgh, and Nimmo finds it expedient to hide in the neighbourhood of Berwick "with honest Mr. Reston." When he desires, after a week, to pay for bed and board, this good man refuses to accept any money, and consents to do so, at last "with tears in his eyes," only at Nimmo's urgent request, the latter knowing that the old man can ill afford to keep him as a guest.

After a time he sends for his wife, on hearing that she "lived in such terror in Edinburgh, that the sight of soldiers, or the noise of a drum filled her with fears." Before her arrival he is again in great danger, search parties being sent out almost daily to apprehend men in his position. "Some flee one way, some another, and some are taken." He and his landlord hide in the fields one night, and in the morning he is told of his wife's arrival at Castlehills, near Berwick, where he meets her. Her own account of her experiences in Edinburgh is brief, but very significant. She writes:—

"Coming to Edinburgh April 27, I met with sore trials, and much terror was on my mind with all the trouble that was upon me. But the want of faith was the thing the Lord did contend with me for; this, indeed, was my sin. Oh, how terrible was the fear of man, and what would I have given to have had peace and quiet in my mind, but I had none, night or day."

Frequently changing their quarters, Nimmo and his wife remain at Berwick, or in the neighbourhood, escaping discovery we are not told how, though hearing every now and then of one friend or another captured, but often in straits for want of means, as his father can spare but little for their support.

In April, 1684, they are greatly cheered by the unexpected arrival of their friend Mr. Hog, banished from Scotland by order of the Council. Not long afterwards, when he and Nimmo are lodging in the same house in Berwick, the gates of the town are closed, and the soldiers proceed to search every house very thoroughly. Nimmo writes: "They began at the house next to that in which Mr. Hog and I were, and went round so as our house was last—a mercy also. Mr. Hog went to a closet, behind a hanging, and I went up to a little place made for doves, above a fore-stair, where I could sit or lie, but not stand; and so we were in prison till they went the round of the place. Against they came to the house it was growing dark, and they were much fatigued. Mr. Harry Sheil, our landlord and true friend, met them at the entry, and said he judged they were weary; would they take a bottle of his ale? To which they willingly agreed, and he did carry pleasantly with them, and diverted them for some time, and told them an old woman, his mother, lived in the lodging beside him; if they pleased, they might go in and see if there were any others there, which they refused, saying they would not trouble the old gentlewoman; and so they were gone. Immediately the landlord came to Mr. Hog and me and took us in his arms with as much joy as if he had got a prize, and said that all was over; and so we mercifully escaped."

But soon affliction reaches Nimmo from a quarter wholly unexpected by him. He writes:—

"*Nov.* 5.—I got word that my father was taken, and in prison for me;" and, in addition to this trial, he learns that some friends in Edinburgh are obliged to go into hiding on his account. Very touching are the notices given in his diary of his extreme distress under this new flood of trouble, and of his humiliation under the chastening hand of God. He tells us that some of his letters to his father, having been found in the latter's house when unexpectedly visited and searched one night, his father was taken as a prisoner to Edinburgh, and brought before the Council. He adds, "After reading the letters, one of the Lords smiled, and said to my father, 'If ye had obeyed your son, you would not have been here' (for I had said in the end of each letter 'read and burn'); but although there be nothing in them against the King or us, yet ye are guilty of converse with your son, and must go to prison.'"

In the following sentences Nimmo gives an insight into the sensation created in Berwick by the news of the death of the King:—"About the beginning of February, 1685, King Charles dying upon the 7th (without any knowledge of his sickness to us), about the 10th, at night, the gates of Berwick were shut, and proclamation made by tuck of drum that none, after such an hour, should be out of their houses, under pain of death, which begat a great and surprising consternation in most of the town, and many apprehended a massacre, for the Governor and several officers were Popish. Ammunition was taken to the streets and the whole garrison was in arms all night. When, at supper, some came in, we desired them to take some meat, they insinuated that they would never eat more. However, my wife and I took supper, and watched at the window all night by turns. Then next day King James was proclaimed, and we were told Charles was dead."

About the end of this month he hears that his father has been set at liberty, for which Nimmo is made with his whole heart to bless the Lord. But this year brings such fresh trouble upon the land that he has once more to take flight, and, leaving his wife and infant son in Berwick, he lives in concealment in country places for many months, seeing them very rarely, much broken in his own health, and exceedingly tried by the continued ill-health of his wife, and the alarming illness of their child. At length, in November, he manages to bring them to Edinburgh, and with great difficulty gets them on board a vessel bound for Rotterdam, where they arrive in safety on December 4.

It is worthy of mention here, in evidence of the attachment of many members of the Brodie family to the cause of the Covenant, that Brodie of Milntown was fined £10,000, Brodie of Windyhills £3333, Brodie of Lethen £40,000, one of his brothers £18,722, and another brother £333, all in this year 1685, for refusing what was called the Test Act.

The year 1685 had found in Holland a large number of fugitives from persecution in Scotland. These were located chiefly in Leyden and Rotterdam, where they formed Scotch communities, mainly composed of people of the educated classes, as there were men and women of rank amongst them, lairds of many acres, advocates from Edinburgh, merchants from Glasgow, and many ministers of the Gospel. During that year their number was largely increased, under the tyranny of James II., and yet fell very far short of the mass of Huguenots who sought shelter in Holland when driven from France by the revocation of the Edict of Nantes in 1685. So great, therefore, is the demand for accommodation, owing to the immense influx of strangers into Rotterdam, that, on the arrival of the Nimmos towards the close of the year, they meet with much difficulty in securing even a single room in which to dwell, but they are most warmly welcomed by friends who had escaped before them, and they now most thankfully enjoy a rest "from the terror by night and the arrow that flieth by day," such as they have not known for years.

But their lot continues one of great trial, as they are entirely dependent for support on the elder Nimmo, and so great is the difficulty of procuring remittances from Scotland that they are frequently reduced to straits of poverty, which prove their faith to the utmost, their narratives recording repeated instances of remarkable answers to prayer in help reaching them when most urgently wanted, but least expected. The difficulties arising from their poverty continuing of the gravest kind, Nimmo ventures back to Scotland alone early in 1688, to see what prospect there may be of his living there in less danger than when he fled from it in 1685, and eventually writes to his wife that she may join him as soon as she can find an opportunity to come in a vessel for Leith. In this she succeeds, though not without much difficulty, and in the summer of 1688 Nimmo, with his wife and their two children, are living, hiddenly, in a house in the Grassmarket, Edinburgh.

But the darkest hour that precedes the dawn had passed, the tide of persecution had reached its highest, and was stayed at his bidding who saith to the sea: "Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed;" and the tyrant whose cruelties had driven into exile so many of his innocent subjects, was himself to be driven into exile at the command of the King of kings.

Nimmo thus describes his situation when the day of deliverance arrived, and some of the events in Edinburgh which marked the time.

"*July*, 1688.—Albeit I needed to be cautious as to my safety, yet there was not that violence of persecution. King James resolving on smooth methods for some time. Yet I caused speak to some to see if my full liberty could be procured, but they durst not engage therein, and even some of my near relations refused to converse with me for fear of after trouble.

"But it pleased the Lord to open that wonderful door of deliverance Himself, by that glorious providence of the Prince of Orange, landing in England about November 4, which freely loosed all our bonds as to that tyranny and oppression we had long groaned under. *Let that day never be forgotten by fearers of God,* and good Protestants, for it was a day of the rejoicing of their hearts.

"Now, having heard of the Prince, his making ready to come over, about the middle of October I ventured to go to see my father at his own house at Boghall, and passed that winter sometimes with my wife, sometimes with him. And albeit all in England submitted to the Prince, yet Duke Gordon, our Popish Governor of Edinburgh Castle, thought fit to hold out, which obliged the Prince to bombard and cannonade the same. And we living in the Grassmarket, where we could hardly go out or in but in view of the Castle, and they having killed some persons in the street, our friends were pressing for our removal from thence. As also Captain Wallace kept the Abbey, with the foot guards, as long as he could, which worked the minds of several against him, and particularly the college youths, and apprentices, with some others. These went down in a body to require his leaving the Abbey, which he refusing, and they pressing forward, he caused fire on them some small cannon, loaded with small shot, and killed and wounded many.

"This so exasperated the whole town, as well as the relations of the boys killed and wounded, that the boys and others left called for assistance by beat of drums through the whole town, who next night went down, assisted by the magistrates and town guards, who obliged Captain Wallace to leave his post and flee. The boys and youths entering went immediately to the Abbey church, where King James had made much preparation for his idolatrous worship, and brought out all that was there, and burned and broke down the same; and went to several Popish houses, and took what Popish idols and trinkets they found, and burned the same, for there was now a wonderful forwardness in most, and none durst oppose, for there had been fear of massacres formerly."

(*To be concluded.*)

MISSIONS TO INDIA.

DEAR SIR,—My former letter has led to many inquiries about evangelistic work amongst the Gonds in India. To prevent disappointment, will you allow me to inform my correspondents, and others who may be thinking about the subject, that we do not propose to form a new society, but hope that churches, Young Men's Christian Associations, or a body of Christians in a town, will send out evangelists as soon as suitable men present themselves—men who have been thrust out by the Lord of the harvest as his labourers.

The following from a correspondent is very cheering. It is also very important, as it indicates an earnest desire on behalf of the Lucknow Missionary Conference to co-operate and welcome a distinct evangelistic mission, which must become a very valuable auxiliary to the present station and educational work in India. —Yours truly, J. GELEON GREGSON.

5, *Belle Vue, Bradford, Yorks.*

EXTRACT.

The October meeting of the Lucknow United Mission Conference was held in the Lal Bagh Home. A resolution was passed expressing sympathy with the proposal to send out single missionaries two by two to live in the villages on a reduced salary. With many others, we stayed an additional day at Lucknow to attend this Conference, and, by arrangement with the secretary, I got an opportunity to speak of the missionary enthusiasm in England and America, and of your special proposal to send out evangelists at £5 per month. Mr. Cooper having been in Cawnpore with Sydney Smith, several had heard of him, and Mr. Maxwell, who was at Cawnpore, moved the resolution of sympathy, and Mr. Tracey, of Etawah, had previously given me a cordial invitation to Mr. Cooper or any other young man, or more, to share his large bungalow during the absence of his family in America.

REV. HUBERT BROOKE.—The trustees of St. Mary's Episcopal Chapel, Reading, have appointed Rev. Hubert Brooke, late of Liverpool, successor to Rev. G. J. Tubbs, resigned.

IT IS A CURIOUS FACT, says Dr. Cuyler, that several of our finest hymns have been composed with no thought of their ever becoming world-wide favourites. Ray Palmer, when a young man, carried "My Faith looks up to Thee" in his pocket book for a year before he ventured even to print it; Bishop Heber threw off "Greenland's Icy Mountains" for a missionary service, and Dr. George Duffield wrote "Stand up for Jesus" to be sung at a Sabbath-school anniversary. One of these is the finest missionary hymn, another is the finest soldier's hymn. Dr. Hopper's sailor hymn, "Jesus, Saviour, pilot me," is, in its way, a match for them all. It will be sung in many a forecastle and in thousands of sanctuaries around the globe.

MR. HASLAM AT PLUMSTEAD.

REV. WILLIAM HASLAM has been twice before at St. James's, Plumstead. His efforts have on each occasion been greatly owned in conversions, and in helping to assurance those who had already believed. These, his old friends, all flocked around him recently, together with many new ones from far and near. The Soldiers' Home at Woolwich, and Miss Russell's Mission Hall in Plumstead village, both sent their detachments, while others came from Blackheath. The chapels and churches were equally represented.

The Sunday congregations were very crowded, and indeed those in the week were little behind them. Mr. Haslam addressed women in our large hall, where also large audiences testified great interest. Believers were much refreshed, and teachers were glad to learn from one who is a veteran in experience and courage.

STILON HENNING,
Incumbent of St. James's, Plumstead.

PARIS CITY MISSION.

THIS Mission desires to maintain an English missionary who would visit not only the neglected class of coachmen, stablemen, and grooms in Paris, but jockeys and stable-lads at Chantilly and La Morlaye, where English services are held by Rev. Wm. Gibson and voluntary helpers, £50 per annum is necessary. At La Croix St. Ouen, near Compiègne, there are about one hundred Englishmen with their wives and children. There are many stables and establishments where horses are trained and young boys are taught to ride as jockeys. These men and boys do not speak French, and are left to themselves, receiving no religious instruction whatever.

Efforts are being made to hire a room for Gospel services, also to teach the children. An Englishman is ready to give his whole time to visit the three stations of Chantilly, if the means are forthcoming. The secretary is Mr. W. J. Lockie, 71, Rue des Batignolles, Paris.

AT WORK IN PARIS.

DEAR SIR,—God has given us great spiritual blessing in our work lately. Some of the ignorant and superstitious among the Romanists have come into the clear experience of salvation by faith, while many lukewarm or backsliding Protestant Christians have been brought back into liberty and power, and are now helping to save others. We rarely hold a meeting without experiencing that God's power is present to heal.

We are about to open a missionary temperance restaurant in the Rue Clairant, Batignolles, Paris. Good food will be supplied at cost price, but there will be neither wine nor beer on the premises; nor will any business be done on Sunday. We hope thus to accomplish a double end. (1) To enter our protest against the prevailing Sabbath-breaking, which is one of the greatest hindrances to evangelistic work here; and (2) to prove to the people that food may be enjoyed and strength sustained without alcoholic stimulants. In connection with the restaurant there will be a large hall, open every evening for evangelistic services. Christian friends will also be in attendance each day to give away Gospels and copies of our *Bonne Nouvelle* at all the tables. The first expenses will be very heavy, and the difficulties great. French people have yet to learn that it is possible to dine without wine; and teaching is slow work when the appetite is in conflict. The Sunday closing also will be a great hindrance. The sole responsibility rests upon us personally. We undertake it in full reliance upon God for the supply of our need.—Yours truly,

HELEN W. GIBSON.

4, *Rue Roquépine, Paris.*

CRIMINALS AT SUPPER.

THE annual supper given by the St. Giles's Christian Mission to men and lads of the criminal class came off on Friday last in the Mission Hall, Little Wild-street, Drury-lane. Over two hundred sat down to a substantial meal, which all seemed to enjoy right heartily. The company included some men whose looks plainly showed that they sadly stand in need of pity and help such as the Mission seeks to extend to their class. Many of those present had only been punished once for some trifling offence, while the lads had as a rule been rescued from being branded as criminals by magisterial orders under the First Offenders Act. On the whole, the behaviour of the company was highly creditable, and an intelligent interest was taken in the proceedings at the public meeting afterwards held.

Mr. GEORGE HATTON, superintendent, made an encouraging statement as to the Mission operations. During the year about 18,000 prisioners were discharged from the four Metropolitan prisons; of these no fewer than 15,200 accepted the invitation of the officers of the Mission to a free breakfast, and 5400 signed the pledge. Besides these 7548 were assisted in other ways. The LORD MAYOR delivered an address, which was highly appreciated. He showed that of late years there has been a great diminution in crime, and this he attributed mainly to the advance of education. Tracing crime to its source, he indicated poverty and drink as the principal causes of law-breaking, and his statements on this point were emphatically echoed by the guests of the evening. Along with the advance of education, however, there has been the coming into existence of such societies as the St. Giles's Christian Mission, of which the Lord Mayor spoke in terms of warm approval and cordial sympathy. He went on to advocate reform in the method of punishing criminals, maintaining that their work in prison should be such as will enable them to earn an honest living on their discharge.

Mr. HOWARD VINCENT, M.P., who has for several years been present at the supper, followed with a few remarks, giving the men some sound advice—to profit by education, keep away from the drink, and keep out of debt, which means out of danger. Mr. J. A. PICTON, M.P., spoke a few words on the folly of a rebellious life, and the nobility of straightness of character. Mr. W. FOWLER, formerly M.P. for Cambridge, was loudly cheered, on declaring himself a teetotaller of many years' standing. He gave up intoxicants on realising the true force of the Apostolic words: "If meat make my brother to offend, I will eat no flesh while the world standeth." Mr. O. V. MORGAN, M.P., another total abstainer, having addressed the meeting, Rev. MARK GUY PEARSE made a loving appeal to the men to take Christ's hand, and follow his leading. He spoke very highly of the Mission, which he called a most Christlike institution.

In a brief address, Mr. W. WHEATLEY, who has charge of the prison department of the Mission, rejoiced to state that many more employers of labour have recently intimated their willingness to give a chance to discharged prisoners. Bringing the meeting to a close, the Lord MAYOR intimated that, if blessed with health during his year of office, the poor and other needy classes shall have his constant attention and service. Several substantial sums in aid of the funds of the Mission were acknowledged.

"A SPHERE IN SOUTH INDIA."—With reference to a communication bearing this title, which appeared in our issue of November 16, we are informed that the statement that the late Rev. H. Baker, of the Church Missionary Society, combined coffee-plating with his ministerial work at Pir Merde, Travancore, is incorrect. Mr. Baker used to visit Pir Merde regularly, but he was never a coffee-planter, although one of his sons was.

Mission Work in South Africa.

During my recent pioneer visit to South Africa, of all the towns I visited Kimberley was the most remarkable, but awfully degraded by the cursed drink and its accompanying vice—immorality. Since the discovery of the diamond fields, some nineteen years ago, the natives have come in large numbers from all parts of South as well as from Central Africa, to work in the mines. As a rule, they remain from six to twelve months, and then return to their respective tribes, in many cases taking with them the evil habit of drink, and disease, common to immorality, both learnt from the white man!

In the great bustle and eagerness of making money as quickly as possible, these poor natives have been, comparatively speaking, left altogether to themselves with respect to religious instruction, except the colonial natives, who belonged to some Christian church or other before they came to the diamond fields, and who in course of time formed themselves into small churches here and there, and were afterwards taken over by their respective denominations. No wonder the poor native, after having stayed here for some time, and acquired the vices of a so-called civilisation, returns to his native country ten times more a heathen than when he came to the land of the white man. In many cases he is ruined for life by this liquor traffic, which, in the way it is carried on in the diamond fields, is a disgrace to any civilised, not to say Christian, community. It is not an unusual thing to hear that eight or ten dead bodies of natives, who died from drink and exposure, are picked up about the mines in a week's time. Saturday being pay-day, the cursed canteens all over the place are swarmed with these poor natives.

The greatest enemy that Christian Missions in South Africa has to cope with is this liquor traffic. A bottle of wine (brandy) can be bought in Cape Town district for 1d. to 3d., and in the Kimberley district for 6d. to 1s. While travelling with Mrs. Osborn and Mr. Howe, after we had left Towse River, we counted for miles and miles by the railway track a broken bottle every twenty-five yards!

The mining companies, seeing their industry suffered heavily on account of this trade (for the native will not work as long as he has money to spend on drink), and also to stop illicit diamond buying, have lately erected large enclosures in which their native labourers are now compounded. They contract to work for three, six, nine, or twelve months, and to be compounded during that period, and are thus kept out of temptation's way. These compounds are fitted up with sheds built against the high walls, with verandahs in front. They have a fine store, a well-furnished hospital, swimming baths, a mission and school house, &c.

The Wesleyan missionary took me over, and spoke in glowing terms of their eagerness to listen. Among more than two thousand compounded, the majority are heathen. He told me how they were constantly coming and leaving, and so could carry the glad tidings to the seven or more tribes represented. "We have room," he said, "for two hundred native missionaries here and in the other compounds, if the money only came in." I met one or two native Christians doing a quiet work, and when they read the Bible they soon have a circle of natives sitting round and listening. White men can go in and out by pass only, but natives must be compounded. Native missionaries could work occasionally, and give a good deal of their time to the Lord's work.

My friend, Rev. A. P. Kriel, Dutch Reformed minister, has employed two for the last three months with great success, at a cost of £5 10s. each, *i.e.*, £22 per annum. He has promised, providing I send him the money, to engage more, to see they are men of the right sort, and look after them until I have returned. He is a most godly man, an earnest evangelist, and known to Rev. Andrew Murray. I am most anxious to send him out £100 to set four to work at once, and should I receive more, would set others to work in other compounds.

In time I hope to see an English missionary stationed there, who would work on undenominational lines, superintend the native missionaries, visit the locations (native), hospital (native wards), and jail, but the cost of living is high. Meanwhile, Mr. Kriel will act for me and with me.

I hope to return in August for a life work in that colony, taking up Mrs. Osborn's work, as she cannot stand the heat, and adding many new branches to it as God enables me. My heart ached as I looked at these fine fellows reeling about by the score, and I blushed to think Christian England had introduced this curse, and is forcing it on her coloured subjects. I say "forcing it," for the liquor laws are more than lax, and no duty is paid by the manufacturer. A wonderful work is to be done all over the colony, and the rush for gold in the Transvaal is only increasing the field of labour. As the door may open I would be so glad to speak on the needs of South Africa at conferences and other meetings. Meanwhile, I cry to God to send the money to enable me at once to employ native missionaries. Oh, for a breath of Heaven's power through that vast colony, and for men who are willing to go out in faith, with hearts burning with divine love! W. Spencer Walton.

11, *Tierney-road*, *Streatham-hill*, *S.W.*

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Messages from the Grave.

We append the greater portion of the two letters written by the late Dr. William R. Summers, whose lamented death we recorded last week. The first was addressed to Mr. S. J. Mead, Angola, and the other to Mr. H. Chatelain, one of his fellow-missionaries, who is at present in Switzerland.

Luluaburg, *March* 3, 1888.—Just a line, as a messenger has just turned up, and is off to Malange now, waiting only for me to finish writing. You see I write badly; you must excuse me, I am very sick. In fact, I have little hope of many days. Phthisis or consumption, the disease from which my mother died, has caught hold upon me, my temperature every day reaching about 103 or 105 degrees Fahrenheit, and this now for months. I can do nothing but see and think, can't walk, nor work, nor write; so am in a pretty bad state. My school at Chinyama's is building, but I can't take much count of it. Without regard to treatment, everything is bad—temperature, moisture, food; everything bad, so my condition is not enviable.

Well, I just wish to say that utterly neglected by my friends, I have a Friend who sticketh closer than a brother, and He says continuously to me: "I will never leave thee, nor forsake thee." Now, this is better than other friendship, and this Friend is better than other friends, the most beautiful among ten thousand, the altogether lovely. "Lo, I AM with you alway, even unto the end of the world." Yes, Lord, I am sensible of thy blessed presence, and it's better than a thousand of earthly friends. So we walk together, Jesus and I, and I am not lonely, blessed be God. I can't write more, so excuse me.

Your brother in Christ, and for Africa,
W. R. Summers.

Luluaburg, *March* 30, 1888.—My dear Brother, your letter of November, 1887, to hand two weeks ago. I cannot join you in England simply because I cannot leave here, I have not a cent in the world; then, how foolishly we talk of such a thing. I can't get to Leopoldville under 50 dollars, and then what am I to do? Walk to the coast? I can't walk a mile, I'm broken down in body. My daily maximum temperature is 103·3 to 105 degrees Fahrenheit, and min. 101 degrees, and this I have had for four months! I ought to be away, but I can only stop and push on till God restores me or calls me. I am going ahead with my work. I have a nice three-roomed cottage, with verandah all round and large portico for prayers, finished; and my large school-house and store and private house are progressing. Maize, millet, and beans planted, too late for other things. If I leave here, and do not put a teacher in charge, my ground reverts to the State. So you see my position is not enviable. If I die my ground goes to the State; so I need a lively faith to keep on expending what little I have in building; but God has a plan and I don't know it, but I am sure He will work out the thing all right in the end. His word to me is: "Be still and know that I am God." I'm learning to be still, and I'm knowing more and more of God, and can trust Him more and more every day.

I do wish you had been coming to give me relief, but you will be too late. I wish for your trip a brilliant success. Open your mouth, God will give you words, and you will get enough help to come back *decently*. I have things of value here—my cattle—but can't sell for cash (and there is no rubber worth speaking of at present), and besides, I always reserved them to sell to the Bishop when he comes, as he will not be able to buy others at any price. I have a little ivory, 40 dollars—50 dollars near the coast, but here they won't buy for money. I have a magnificent collection, perhaps worth 500 dollars or 600 dollars, *when I get to Europe!!* and so on. But I have no cash. I wish you could send me £3, as a loan, in French money, to pay for my ground and survey. I will have to pay when the return European mail comes. My papers go by this mail to Brussels, where they will be definitely signed, and I have to pay on their return here. So you see what a big difficulty is in front of me; but, like all others, God will clear it. If you can do this, you will oblige me much. I may be able to return the cash before end of year. God bless you, and give you good health to push ahead in the name of Jesus and win souls to Him. My love to your mother and brothers, and remember me to your sisters.

Yours for ever in Christ and for Africa,
W. R. Summers.

Mr. Chatelain writes to us:—"In a letter from the Governor-General of the Congo Free State, I have received some details concerning Dr. Summers's last days. After removing to his own station at Chinyama's, far from improving, Dr. Summers got worse, and when the steamer arrived at Luebo, the *chef* advised him to embrace the last opportunity of getting right away. The doctor started on May 20; on the 24th he was very ill; and on the following day he could not speak. On May 26 his lifeless body was conveyed back to the station, and within twenty-four hours interred at Chinyama's." Mr. Chatelain adds: "In one of his last letters, Dr. Summers asked me to collect and publish his MSS., if he should not live to do it himself. I am now trying to get at his papers and carry out his desire." Mr. Chatelain's address is La Ferrière, Basel, Switzerland.

PERSECUTION IN RUSSIA.—Religious persecution (says *The Queen*) is going on in the dominions of the Czar. The fate of the Jews in Russia is known to all the world. Recently the Lutherans of German descent in the Baltic Provinces were made to realise the value of religious liberty as it exists in other countries; and now it is the turn of the Roman Catholics to illustrate once more the blessings of paternal *régime*. A number of Catholic families have been ruthlessly, and without cause assigned, expelled from their homes and possessions in Poland, and conveyed to the interior of Russia. The object, it is said, was solely religious, to compel them to embrace the orthodox faith.

OBITUARY.

MR. JAMES PASCOE, OF MEXICO.

This well-known missionary expired on November 28, at Southport, after much suffering. We recently notified our readers of the sad circumstances under which Mr. Pascoe returned to England, as it has proved, speedily to die. In an early issue we hope to give his portrait and a sketch of his important life-work.

REV. W. E. RICHARDS, SOUTH PACIFIC.

Information has been received of the death, at Raiatea, Society Islands, Polynesia, of Rev. W. E. Richards, of the London Missionary Society. He was ordained in June, 1882, and was first sent to Madras, as head of the Society's high school there; but, after successful work, his health broke down, and he went to Sydney for a change. Here he was married, in March, 1885, and directly afterwards he and his wife sailed for Raiatea. Their work there has been abundantly blessed, though much hampered by the circumstances of the French occupation. Mr. Richards, who was but 33 years of age, leaves a widow and one child.

MR HENRY THORNE has resigned his post as Travelling Secretary of the Y.M.C.A. in order that he may be quite free for evangelistic work.

ENGLISH SUNDAY CLOSING BILL.—Dear Sir,—As Mr. W. H. Smith has repeated his promise that he will this Session provide a day for discussing the second reading of Mr. Stevenson's Bill for stopping the sale of drink throughout England during Sunday, may I earnestly ask your readers to pray that God may incline our legislators to pass this measure. All electors should write to their representatives and urge them to be present and support the Bill.—Yours truly,

Kendal. E. Whitwell.

TRACTS FOR SOLDIERS.—Mr. R. J. Masters, 327, Vauxhall Bridge-road, S.W., writes:—We should be extremely thankful for a liberal supply of Gospel papers and tracts just now for the missionaries who visit the barracks daily. If your readers would send us one hundred copies of *The Herald of Mercy* monthly it would be a real boon. Small Gospel books, such as "Gripping and Slipping," and illustrated narrative tracts, are always valued. Money sent to me would be laid out to the best advantage.

BARBICAN MISSION TO THE JEWS.—Sir,—I ask the attention of your readers to the very sound, important, though unobtrusive work carried on by means of this Mission by its earnest and painstaking secretary, Rev. P. Warschawski, ably assisted by his wife. This Society is doing a good work. Upon the last Tuesday of each month a Bible-reading is held at the house of Mr. Warschawski, 11, Toniano-avenue, Camden-road, who will welcome cordially all friends of Israel, and to whom any contributions may be sent. Having seen something of the worth of the Mission and its conductor, I could not help adding my testimony.

Holloway. G. C. W.

MR. WILLIAM NOBLE has recently held successful and useful meetings at the Notting Hill Tabernacle, Herne Bay, &c. On Friday last he spoke to the students from four colleges at the New Hackney College, Finchley-road. The meeting was presided over by Rev. Mr. Sharp, of Hampstead, and was very largely attended. This is a hopefel sign for future temperance work in the churches. On Monday Mr. Noble was at Balham, on Tuesday at Hastings, Wednesday at Reading, Thursday at Cheshunt, and to-day (Friday) at Finsbury Chapel. Next week he speaks at Wandsworth, Exeter, Plymouth, and Torquay. On the 17th he gives his "Night with John B. Gough" at Finsbury Chapel.

Rev. W. J. Mayers will preach and give addresses as follow, on behalf of Dr. Barnardo's Homes, during the present month:—December 5, 6, 7, 8, Liverpool; 9, 10, 11, 12, Stockton-on-Tees; 13, Sunderland; 14, 15, 16, 17, 18, Newcastle-on-Tyne; 19, Markham-square Congregational Church, Chelsea, 7.30 p.m.; 23, Kingston-on-Thames; 25, 26, Edinburgh Castle, Limehouse, E.; 30, Agricultural Hall, Islington, 3.30.

Romanists in China.—The Romish Church, says a contemporary, is manifesting unwonted activity in central and western Chek-Kiang in seeking to proselytise native Christians of the Protestant faith. They diligently visit the houses of the converts and argue, offering many substantial rewards in return for adherence to the Popish faith. The priests do not hesitate to add falsehood to argument.

The Book World.

**** Prices of books sent for review will be given if stated.*

"Frocks;" or, The Rector's Charge, by A.E.G., is a book that may with advantage be placed in the hands of any lad starting out in life; if he heeds the lessons which it contains, he will, like the hero of this story, find favour with God and man. (1s. *Jarrold & Sons.*)

The Minister's Diary and Visiting Book. 2s. *Hodder & Stoughton.* This book is well fitted to serve the purpose for which it is intended, but we are not sure that all purchasers will appreciate the necessity of carrying fourteen advertisement leaves always about with them.

Many besides young people might derive great benefit from reading the story of Harry Adair and his Blind Mother, by Georgiana, Countess of Seafield. 1s. 6d. *Passmore & Alabaster.* The narrative, apparently a true one, is touchingly pathetic, and the tone and sentiments are devout and elevating.

The Spell of Ashtaroth. By Duffield Osborne. 5s. *Sampson Low & Co.* This is a tale of folly, with the scene laid in the land of Canaan in the days of Joshua. The drift is not to point a moral lesson, and, as the author's acquaintance with Oriental antiquities is very faulty, the book can hardly prove useful, although it has a certain entertaining charm.

The Little Woman in Grey. By Charles R. Parsons. 2s. 6d. *Drummond's Tract Depôt.* Scenes and incidents in home mission work are here presented in the form of a very pleasant story. The book has its lessons for earnest workers as well as its interest for those who get no further than reading of what others are doing.

That Bother of a Boy, by Grace Stebbing (3s. 6d. *Jarrold & Sons*), is the expressive title of a record of the doings and misdoings of Ted Carmett, whose inextinguishable humour of a powerfully practical sort sorely tried the patience of the household of which he was an important member. The story is very cleverly worked out.

The Nurse's Companion in the Sick-room, and Invalid Cookery. By Mary Davies. 1s. each. *Virtue & Co.* Amongst the many dietary and nursing manuals extant, we have seen few, if any, that equal the series of which these two form a part. They are practical, useful, and economical; but so simple that every housekeeper or nurse should make a point of possessing them.

The Least of all Lands. By William Miller, C.I.E., LL.D. *Blackie & Son.* These seven chapters on the topography of Palestine in relation to its history are so well written that a deep interest is kept up in the writer's narrative from the first line to the last. Principal Miller's advice to those who visit the Holy Land, and who wish to see it as it is, is worth the consideration of travellers.

Having expressed at the time of its first publication our very high estimate of the genuine worth of Mr. E. J. Mather's Nor'ard of the Dogger (5s. *Nisbet & Co.*), we are uncommonly pleased to record the issue of a new and revised edition, making the thirteenth thousand. That is an encouraging fact, but we shall not think the book has met with its deserts till it has reached its thirtieth thousand at least.

The Popes and the Hohenstaufen. By Ugo Balzani. 2s. 6d. *Longmans.* Another volume of the excellent "Epochs of Church History" series, edited by Professor Mandell Creighton. The period traversed by the book is undoubtedly one of the most striking in the history of the Papacy of the Empire; for, as the author well says, their struggles far exceeded the thoughts and aims of the combatants, and hastened a marvellous development of change and progress in Europe. The facts are brought together with much care, and the story is told with great clearness.

The House and its Builder. By Samuel Cox, D.D. 2s. 6d. *T. Fisher Unwin.* Most of the sermons in this volume are an attempt to reconcile the existence of evil, physical and moral, with the goodness and supremacy of God. They are thoughtful, of course; and are written in Dr. Cox's clear, easy, interesting style. The author's exposition of Rom. viii. 18—27 contains much that is good and suggestive; but the "reasonable faith" to which he aims to conduct the doubtful does not satisfy our judgment. It is easy to deride "dogmas," but they are an essential part of New Testament religion, and are not to be lightly rejected.

The C.M.S. Pocket Almanack and Calendar is specially suited to the requirements of the clergy, containing a variety of useful matter, without being in the slightest degree cumbersome.

John Ploughman's Almanack (1d. *Passmore & Alabaster*), as usual, shows Mr. Spurgeon at his best. His store of wise and witty sayings seems inexhaustible. In sheet almanacks there is none to compare with this.

As New Year booklets, Rev. J. T. Wrenford, of Newport, Mon., has written The One Body and The Christ Life. The former is "A plea for Christian unity," a much-needed and timely word of counsel. They may be had respectively for 6d. and 3d. per dozen. (*Partridge & Co.*)

"What can I do?" By Rev. Dr. Pentecost. 2d. *Morgan & Scott.* A little book specially prepared for circulation amongst professing Christians at the commencement of a series of evangelistic meetings. It points out, in Dr. Pentecost's forcible manner, what each can do towards securing good results.

Songs of Love and Joy. 6s. *H. J. Drane, Paternoster-row.* This is really an exquisitely designed volume of Dr. Horatius Bonar's poems, each page being beautifully embellished with flowers. In the crowd of fancy books this stands prominently forth—in fact, it surpasses any we have seen of the kind.

Disabled City Missionaries. Once more Mr. Weylland has taken up his sympathetic pen, and in a little book called "Weary" has pleaded the cause of his special protégés, the veteran workers of the City Mission, who have worn themselves out in its Christian service. Copies of the pamphlet may be obtained at the Mission House, 3, Bridewell-place, E.C. (1s. per dozen, post free.)

The Personal and Pre-Millennial Coming of our Lord. 1s. 6d. *Hodder & Stoughton.* This volume contains the papers read and addresses delivered at the Convention held at Edinburgh in October last. Taken as a whole, the utterances were fully worthy of collection in this permanent form. That which has been Apostolically designated the "blessed hope" may well be given special prominence at the present time, when many disciples of Christ join with the scoffers in asking "Where is the promise of his coming?" We trust these pages will be as profitable to the reading public as the Convention itself proved to many who attended its sessions.

The People of the Pilgrimage. Second Series. By Rev. J. A. Kerr Bain, M.A. 6s. *Hodder & Stoughton.* As an expository study of the Pilgrim's Progress, the plan of this book is novel. Under the three divisions of Helpers, False Pilgrims, and Enemies, are grouped all the people whom Bunyan introduced into his allegory; and each character is subjected to a most careful study. The author displays sound judgment, clear insight, and originality, as well as depth of thought; and his book is the result of painstaking, patient toil. It is a most excellent work, full of interest and suggestion; and will repay diligent study. The allegory itself is made more valuable by such an exposition.

From the Cross. By Lady Beaujolois Dent, with Preface by Rev. Fred. Whitfield. *Messrs. Nisbet & Co.* A series of valuable Bible-readings on Leviticus, in which, as the title implies, the "Gospel according to Moses" is clearly set forth. The writer has a thorough grasp of the subject, and by a judicious use of capitals and italics conveys plainly to the reader the main points of each chapter. No small addition to this precious little book is a striking preface on Atonement truths by Rev. F. Whitfield. It has seemed to us that Christians who, by prayer and study, master Leviticus and Hebrews, are least liable to modern heresies, and are the safest guides of others. "From the Cross" corroborates this opinion.

The Five Talents of Woman. By the Author of "How to be Happy, though Married." 6s. *T. Fisher Unwin.* Mr. Hardy says that the proper study of man is woman, and he practises what he preaches. The five talents he here assigns to the gentler sex are "pleasing, feeding, clothing, keeping orderly, and teaching people." In proving his points, he appears to scan the whole horizon of feminine life, and it is not easy to take rational objection to much that he says. Certainly no woman, young or old, who carefully and prayerfully peruses this most attractive volume, can fail to be the better fitted for life's duty and destiny, whatever these may be. If, as the author thinks, man ought to study woman, it follows, of course, that this handbook should form a part of his curriculum.

Bible Studies: (1) Studies in Mark; (2) Studies in Jewish History. The International S.S. Lessons for 1889. By Dr. Pentecost. 4s. *Hodder & Stoughton.* A decidedly able and useful book, written with clearness and painstaking carefulness. We do not recommend it to the average Sunday-school teacher, except for private and personal study. It is very deficient in illustrations. While the whole treatment of the various subjects dealt with makes it suitable for grown men and women rather than for children, teachers of elder boys and girls, and of Bible-classes, should get great help from it. We specially commend it too for the purposes of private study. Lay preachers should look out for this book; it will give them abundant matter for thought and use.

A Manual of Introduction to the New Testament. By Dr. Bernhard Weiss. Translated from the German by A. J. K. Davidson. Vol. ii. 7s. 6d. *Hodder & Stoughton.* Messrs. T. & T. Clark must look to their laurels as publishers of translations of foreign theological works if they are not to be a little supplanted by the new series of which the present volume forms a part. The first volume of Dr. Weiss's manual did not impress us as favourably as we had expected from the author's reputation, but the second is exceedingly able. It comprises "Introductions," to the Epistle to the Hebrews (Dr. Weiss inclining to the early tradition of its author being Barnabas), the Apocalypse, the Catholic Epistles, the Synoptic Gospels (which present problems of which Dr. Weiss has made a special study), the Acts, and, last of all, the Fourth Gospel. We are thankful that, though Dr. Weiss may still be fettered in minor details by rationalistic theories, he is on all the greater questions essentially orthodox, accepting, for instance, the Johannine authorship of the Fourth Gospel, and, as at least the most probable view, the Petrine authorship of the Second Epistle of St. Peter. He adds an appendix on the history of the New Testament text; but, though rightly advocating the excellence of Westcott & Hort's edition, it is unfortunately too concise a summary to be of much practical use.

RELIGIOUS TRACT SOCIETY.

Aunt Diana, by Rosa Nouchette Carey (2s. 6d.), is a bright, healthy story, portraying life at its noblest and best. Girls who are seeking "a mission," and girls who think they have found their mission, cannot fail of being helped a step higher by the wise and loving counsels of "Aunt Diana," and their fulfilment in the life of her beautiful niece, Alison.—All for Number One, by Henry Johnson (3s. 6d.), is a handsome book. While there are some good points in the story, we cannot help feeling, however, that the unpleasant, and afterwards ridiculous, character of "Old Smythe" had been better left undetailed; while "Skylark's" grammar will frighten careful parents.—More than Conqueror, by Harriette E. Burch, (2s.) makes a splendid book for elder boys. Good principle and bad, honesty and its reverse, God's love and the world's poor pleasure, are cleverly contrasted; and we hope many lads will read the story.—Dolly, by M. F. W. (1s. 6d.), is very good of its kind—and its kind is the watery, aimless novelette, without any positive ill, with some amount of truth, but with a lack of the true, spiritually good element.—Higher Up, by Nellie H. Ellis (2s.), is a sweet, simple story of two child lives, illustrating the truth, "A little child shall lead them."—Every Day, by Evelyn L. Farrar (1s. 6d.), introduces us to real children and good parents. The lessons taught are of the best kind.—Geoffrey Heywood, by Mrs. Cooper (2s. 6d.), is thoroughly interesting from beginning to end. Geoffrey is a splendid character; though many boys will prefer the daring Archie.

DECEMBER MAGAZINES.

The Friend of Missions has a well-considered paper by Mr. John Hilton on "Definiteness of Aim in Sunday-school Teaching."

In *Scribner's Magazine* Mr. Stevenson concludes his series of monthly papers with "A Christmas Sermon"—a familiar talk about happiness and duty.

"John Hampden's Country" is the subject of a very interesting paper in *The Boy's Own Paper.* "A Cruise in a Five Tonner" admirably describes the beauties of Poole Harbour.

Messrs. Ward Lock & Co. have commenced the monthly issue of *Beeton's Boy's Own Magazine* (6d.), "an illustrated journal of fact, fiction, history, and adventure." It is edited by Mr. G. A. Henty, the well-known writer of stories for boys.

The Young Man contains an article by Rev. W. J. Dawson, entitled "Wake up, Y.M.C.A." Some of the suggestions are worth considering, but certainly not all of them. The criticisms are candid, and expressed in friendly terms.

The Reporters' Magazine (4d. 5, *New Bridge-street, E.C.*) has a very interesting interview sketch, telling of Dr. Joseph Parker's pulpit methods, and various incidents of his preaching. Mr. Nankivell's shorthand caligraphy seems to get more and more beautiful.

Our Boys' Magazine, edited by University men, has many very attractive features; while instructive and entertaining, it at all times keeps the ideal Christian life well in view. It is published monthly at the offiice of the Children's Special Service Mission, Warwick-lane, E.C.

The Girl's Own Paper has a very important article, "Before and Behind the Counter," that deserves the careful study alike of ladies who buy and young women who sell. *Household Harmony*, the Christmas number of this serial, contains a full supply of seasonable literature.

The Century Magazine we have noticed elsewhere. Besides the article on the Holy Land, there is a finely illustrated paper on London. The instalments of the Siberian exile narrative, and of President Lincoln's life, are of unusual interest, and the number as a whole is one of great beauty and value. (1s. 4d. *Fisher. Unwin.*)

St. Nicholas provides a wonderful store of entertaining reading for the young, with exquisitely engraved pictures. But we must strenuously demur to the suggestion in one place that the dramatic representation of a sixteenth century Christmas is "specially adapted to a Church Choral Society, or to the elder pupils of a Sunday-school."

One of the most interesting among many excellent articles in *The Quiver* is Annie Beale's sketch of the different branches of work in connection with the Society for the Employment of Women in London. These include type-writing, wood-carving, engraving, type-setting, and literary work of various kinds. Another very readable paper is that which describes the adult Sunday-schools in Birmingham.

NEW YEAR'S ADDRESSES.

Among the customary issues for the New Year, we always look with interest for the suggestive and instructive brochures, published by *Messrs. S. W. Partridge & Co.*, of Rev. C. A. Fox, Miss Nugent, and Rev. E. W. Moore. These have now reached us, and are well worthy of circulation for the important truths they teach, and for the luminous manner of their telling.

Mr. Fox asks his readers whether they will choose "Withered Hands or Warriors' Arms." 2d. He shows that (as in his text, Mark iii. 4) there are many withered hands in our Synagogues now, and contrasts them with the warrior arms of faith, which take the five stones, worn by the action of the living water of the Holy Ghost, God is, God has, God can, God will, Goes does, and overthrow the giant.

Mr. Moore, on the same martial lines, writes Courage Wanted (1d.), which he discusses, with "Be strong and of a good courage" for his text, and enforces with Joshua for his illustration. This will be to many a key to the hidden treasures of the land of promise.

Miss Nugent's Folded Wings (6d.) leads us in an almost untrodden path. The open secret of the living creatures which Ezekiel saw remains to most an unopened secret. It is a wise word which their sister says to her fellow-workers: "Fold your wings and listen," for "there was a voice from the firmament that was over their heads, when they stood, and had let down their wings," and to hear the voice of the Man on the throne is our supreme need.

ANNUAL VOLUMES.

Mr. T. B. Bishop's Annual, Our Own Mag. (2s. 13, *Warwick-lane, E.C.*), is a very pretty volume, and is a valuable repertory of evangelical truth, suited to the capacities of the young. With an excellent staff of contributors, the editor maintains a high tone and a living interest in the salvation and sanctification of our boys and girls.

The Welcome. *Partridge & Co.* Ever "Welcome," this old friend again introduces itself to our notice. Having followed its monthly career during the year, we are glad to see that such excellent contents are encased in such an appropriately beautiful cover. The reading matter is full of interest and profit, while the engravings can hardly be surpassed. It is a splendid gift-book.

The Mother's Companion (3s. *Partridge & Co.*) now completes its second year, and its contents fully justify its existence. It only needs to be widely known to become quite a favourite, for its illustrations and general contents are well up to the mark.

Home Words and The Day of Days (2s. each. 7, *Paternoster-square*) are each replete with good, interesting, and edifying reading. Rev. Charles Bullock has rendered good service to the home circle for many years in this direction, and we hope he may be spared to continue his useful work for many years to come.

Faithful Words keeps to the good old well-trodden paths, and gives prominence to narratives of conversion, Scripture exposition, and the records of missionary triumphs. It has many messages alike for old and young, and the annual volume will make a good gift book for a thoughtful young boy or girl. (2s. *Alfred Holness.*)

MUSIC.

Temperance Choruses. Part i. 1s. *Curwen & Sons.* This part contains thirty-two melodies set to temperance hymns, many of which are very "taking," and will prove a valuable adjunct to the work of Gospel temperance. Sacred Quartets, forty-eight in number (in one volume, 4s.; or separately for 1½d. each), will also find a welcome in the church and in the home. The fact that the music of both these collections is given in both notations will add greatly to their general usefulness.

Amongst other Christmas pieces just issued by *The London Music Publishing Company* (54, Great Marlborough-street, W.) we must especially mention the following anthems: "This Day is Born" (G. A. Macfarren); "Glory to God in the Highest" (S. C. Cooke); "Hark! Hear you not a Cheerful Noise?" (F. W. Davenport); "Balaam's Prophecy" (W. Spark), 3d. each, and "It came to pass as the Angels were gone" (A. Simms), 4d., all of which are thoroughly good and bright, and yet easily mastered. These, together with "Ring Out, Sweet Bells" (W. J. Westbrook, 1½d.), a very tuneful and pretty little carol, should occupy no mean place in the sacred music of the season. The Music-class, or Sight Singer, by Sinclair Dunn (1s., same publishers), will be found a useful manual of voice-training instruction and exercises.

Christmas Company, the Christmas issue of Mr. Jackson Wray's magazine *Good Company*, is a very excellent two pennyworth of story and song. Among the latter is one of Will Carleton's pathetic ballads. *Woodford, Fawcett & Co.*

Horner's Penny Stories. The two latest issues of this popular series are Bridget O'Mara's Secret, a tale of the Siege of Derry, and Through Weal and Woe, the story of an orphaned governess. There are no dull or frivolous pages in these excellent publications.

A Clergyman of the Church of England has written a brochure in answer to the question, Musical Service: is it right? The answer is an emphatic negative; it is strongly condemned as unscriptural, unreal, selfish, sensuous, worldly, uncongregational, unprotestant, and injurious to the ministry. 1s. *Nisbet & Co.*

Jesus is Coming. By W. Blackstone. 6d. *Partridge.* This is a new and enlarged edition of a book which has already had a wide circulation in many countries. Mr. Blackstone has exhibited a great truth with remarkable clearness, and his language ever reveals regard for Scripture, and love for those whom he wishes to instruct.

Text Cards. Some very attractive cards in chromo lithography are published by *The Drummond Tract Depôt, Stirling.* The shilling packets of six floral wall cards will be specially welcome in mission-rooms, homes, and other such religious institutions. The twopenny sheets of coloured reward cards, containing Scripture texts, are specially suited for Sunday-schools.

Christmas and New Year's Cards. Among the various issues that come before us at this season we would give a word of commendation to the numerous packets published by *E. Kaufmann*, 30, *Paternoster-square, E.C.* All these have pleasing and attractive designs: a special feature in the different series is the spiritual intelligence shown in the selection of texts and mottoes There are a variety of packets at 6d.; 9d.; 1s.; and 1s. 6d. A full list will be sent on application to the publisher.

Rev. Dr. W. M. Taylor, of New York, is the subject of the special illustrated sketch in *The Quiver* for December. The Doctor, it appears, is paid at the rate of £3000 a year, but he is supposed to entertain in a princely style the "leading merchants, lawyers, physicians, editors, and politicians," who form part of his influential congregation. Dr. Taylor says he has never regretted going to America; his influence has been greater there, he thinks, than it could ever have been in England.

Letters to the Editor.

THE C.M.S. AND ITS CRITICS.

SIR,—The Church Missionary Society has lately been subject to much adverse criticism, not merely from the open antagonists of missionary enterprise, but from some who are sincere friends of missions. Much misconception is prevalent regarding the Society's methods, and the results of its work. The unjust accusations of open enemies have been repeated over and over again, until some even of its friends have believed them, or at least been unable to suppress grave doubts regarding them. I am permitted by the kindness of the Editor of THE CHRISTIAN to make a few brief remarks, which I hope may tend to reassure the minds of some who have been perplexed.

Let me premise that we are at all times grateful for candid and friendly criticism from those who have no desire but the glory of God and the spread of his Gospel. We only ask that they first make themselves acquainted with the real facts of the case.

(1) It is said that there is an immense expenditure of money with utterly disproportionate results. I answer: The amount spent is not immense, but ridiculously small. The whole sum expended by the C.M.S. each year is about equal to the money expended in England upon drink in eight hours. When Mr. Stanley was preparing to start on his expedition for the relief of one Austrian gentleman in Central Africa, he asked for £30,000. That is twice the amount which the C.M.S. expends upon the whole of its East and Central African missions, with about thirty English missionaries at eight or ten centres widely scattered, involving charges of all kinds, including the care and maintenance of hundreds of rescued slaves. For the enterprise we have in hand, the preaching of Christ, and the establishment of Christian churches in wide districts of Africa, India, China, Japan, North America (not to speak of Palestine, Persia, Ceylon, New Zealand, &c.), the funds contributed and expended are absurdly small, when compared with the amounts thought perfectly reasonable in the case of any secular enterprise.

(2) It is said that our missions (and the missions of other societies) are a failure, because, according to certain calculations, the number of heathen is increasing faster than the number of converts, and, therefore, we are getting further from, and not nearer to, the conversion of the world. The calculations themselves are very uncertain; but admit them for argument's sake. How do they affect the question? First, we do not believe the world is to be converted at all in the present dispensation. Secondly, it is entirely beyond our power, spend what amount of money we will, to convert a single soul. Thirdly, we are simply obeying our Master's command. Duties are ours; results are his. We believe He is using the work of missionary societies to "take out of the heathen a people for his name." The future we leave to Him. At the same time we cannot think the actual results small, though we ardently long that they should be larger. Knowing what Heathenism and Mohammedanism are, and what is the power of the prince of this world, we do not despise an average of ten baptisms of adult converts, on their own profession of faith, and after careful instruction and due testing, every day throughout the whole year. But the results of missions, after all, cannot be measured by the number of baptisms. It is more to the point to plead the unanimous opinion of all statesmen, rulers, travellers, &c., who are Christian men, and have studied missions on the spot, and are, therefore, qualified to judge, that the results are enormous and beyond calculation.

(3) But it is said, Would not God bless the work more if the methods were different? That is a fair question. If any missionary body can invent improved methods, and prove that God specially honours them, we shall only rejoice, and shall be quite willing to learn. But I answer, We believe in St. Paul's principle in 1 Cor. xii., "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all....And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." And, as a matter of fact, there is scarcely one method of missionary work, if one, which is not included in the diversified operations of the C.M.S. Is bazaar preaching right? We do that. Is village itineration right? We do that. Are medical missions useful? We have many of them. Are schools good evangelistic agencies? Our schools are numerous. Is it a Christ-like thing to care for famine orphans? We have several Orphanages. Is woman's work the special feature of the day? We use it on an extensive scale in India, and are rapidly increasing it in other lands. Is Bible translation and circulation the best form of missionary effort? We have a very large share in it. Should we seek to influence the educated classes of India? To this end we use efforts and agencies too numerous to mention. Should we go to the poor and the outcast, the pariah and the leper? Very many of our workers give themselves wholly to this work. Should our missionaries exhibit the beauty of family life and honest industry among savage races? It has been done among the Red Indians, the Maoris of New Zealand, the wild hill-tribes of India, and many African tribes. Should they abjure family life and English habits and live among the natives? Readers of the "Life of George Maxwell Gordon," just published, will find a conspicuous example of it. Ought we to send forth men of means and culture, who don't need to live upon the pence put into missionary boxes? We have had men who have dedicated their property and their learning, as well as themselves, to the cause. Ought we to send forth consecrated men and women from the humblest ranks of society? We have done so for nearly ninety years —blacksmiths, sugar-bakers, gardeners, domestic servants, &c. Ought we to foster the evangelistic work of native Christians? Many of our best men are specially told off to train native evangelists, teachers, and pastors.

(4) But it is said, Your missionaries get large salaries, and keep pony-carriages. Our missionaries get no salaries at all in the usual sense of the term. What they get are "allowances," varying in different countries according to ascertained needs. It is the Society's interest to keep them as small as possible; and they have been fixed after years of practical experience by men who know the respective countries personally. As to the pony carriage, some few in the large Indian cities do keep one. It is a miserable trap to look at, but it is as indispensable to a man who has to superintend numerous and widely scattered agencies in an Indian climate as the country doctor's far superior "trap," if he is to visit his scattered patients. A missionary who is a mere preacher can preach in the cool of the evening and rest all day, and boast that he (forsooth) keeps no pony carriage; but what is a man busier than an East-end clergyman to do in a district as large as the whole East-end?

(5) But it is retorted, still the "allowances" are too high. And this is said by wealthy gentlemen with carriages, and footmen, and country houses, and yachts, who take the chair at religious meetings, and put a sovereign in the plate. All honour to missionaries who pinch and live on less than they are "allowed" (as many do), and spend the rest on their mission; but shame upon the critics who, while enjoying their luxurious dining-tables, grudge them their scanty "allowances," and dole out a miserable guinea or five guineas a year to help support them. In point of fact, the "allowances" are not a third or a fourth of the amount thought necessary for the maintenance of Government servants or mercantile men in similar surroundings.

(6) But the wives and children cost so much. Well, if Romish celibacy, with all its unmentionable evils, is to be the latest development of Protestant missions, there is no more to be said. We are content to bear the reproach of having three-fifths of our missionaries married. But why spend so much on the children? Why, because we give no "salaries." If we had a scale of salaries like a bank or a Government office, the missionary would take his pay and do the best he could with it. But if we limit a missionary to just such "allowances" as appear to us reasonable for his immediate needs, then we are responsible for the children God gives him (for, after all, "children *are* a heritage that cometh of the Lord"!); and what sort of criticism would be directed against us (probably by the very same persons!) if we neglected them? In point of fact, complaints of the Society's niggardliness from injudicious friends of missionaries are not infrequent.

(7) Yet, after all, it is urged, your expenditure altogether per missionary is nearly £1000 a year. It is nothing of the kind; *but I wish it were.* For what would it mean? It would just mean successful work! It would mean that the missionary's agencies of all sorts had so ramified and extended that his personal allowances had become only a small part of his total expenditure. In the first stages of a mission, almost the whole expense is the preaching missionary. If chapels, and schools, and hospitals, and orphanages, and mission steamboats are to follow, and if bands of native evangelists are to give up their trades and devote themselves to missionary work, then, however cheaply all may be done, the expenditure per head of the English staff will increase, and we should rejoice at its increase. Of course, every possible effort should be made to throw the expense on the native Christians themselves—only you must get them first; and it is a simple matter of fact that the C.M.S. has always led the way in all plans for the development of native Church self-support.

(8) Then it is urged, Why are your missionaries guaranteed a living and a pension, and this, that, and the other? Why don't they go out simply trusting in the Lord? That is precisely what they do. We guarantee them nothing. How can we? Our missions are supported by funds contributed voluntarily year by year, chiefly in hundreds of thousands of small sums. Suppose the cavils of our enemies should be only too successful, and should stop all these contributions. The reserve funds which we hold (to avoid running into debt, and to provide things honest in the sight of all men) would probably keep us going for nearly half a year. After that there would not be a farthing for anybody. Our entire reliance is upon the gracious purpose of God to maintain the liberality of our friends. And assuredly if ever the Society were to be literally bankrupt—that is, unable to pay the drafts from the mission field—the moral obligation on the Christian public to come forward and support the starving missionaries would be tremendous. In that obligation lies the only "guarantee" we can give our staff of nearly four thousand English and native workers. And that obligation is precisely the same in the case of other societies, whose living by faith is more cordially recognised; so that the real position of their missionaries and ours is identical.

In these few remarks I have only been able to deal with some of the questions recently raised. Others not less important are not forgotten, but I dare not occupy more space.

I ask the prayers of all Christians that the various Missionary Societies may more and more help and sympathise with one another, and that their only rivalry may be as to which can do most for the glory of their common Master and Lord.

EUGENE STOCK.

"CATHOLIC BELIEF."

DEAR SIR,—"Catholic Belief" is issued by Romanists, endorsed and strongly recommended by Cardinal Manning. It is in its seventh edition of half a million, 427 pages, at 6d. It is extensively given away to Protestants for their perversion. It is a most specious, plausible, but deceitful work, replete with misrepresentations and misquotations. None of our leading religious societies have undertaken to reply to it. My reply, Part 1 (Protestant Alliance, 9, Strand, London), treats principally on "Tradition, Authority, and Infallibility." I have been urgently requested to issue a second part on "Doctrine." This I have completed under fourteen different heads, and I desire to present the whole free of expense to the Protestant Alliance. This can only be done by subscriptions to cover the first expense. Mr. Guinness, Secretary of the Protestant Alliance, will receive the subscriptions.

Will any of your readers enable us to meet the first cost? Such a work is much needed, which is my justification, if any is required, in appealing to Protestants.—Yours faithfully,

C. H. COLLETTE.

2, *Lanhill-road, Elgin-avenue, London, W.*

GIFT BOOKS.

DEAR SIR,—I am anxious for advice as to the most suitable book or books for presentation to men of the superior mechanic or messenger class, which, while containing an interesting narrative, and generally attractive in style, would be calculated to present the Gospel clearly and forcibly to the minds of men whose conversion is desired.

Any suggestions by your readers would be acceptable to many, especially in view of the approaching Christmas.—Yours truly,
H.

CALEDONIAN CHRISTIAN CLUB.—A sale of work is being held on the last three days of this week at 5, Southampton-street, Holborn, W.C., on behalf of the funds of this Institution. At the opening on Thursday, December 6, at 3 p.m., Lord Polwarth will give an address.

International S. S. Lesson.

Sunday Afternoon, December 16.

DEATH OF SAMSON.

Judges xvi. 21—31; Golden Text, Job xxxii. 9.

More than 120 years intervene between Gideon's victory and the death of Samson. The history of Ruth belongs to the earlier half of this interval.

The Philistines.—Name means *Strangers*, or immigrants. From it comes the word "Palestine." They held the narrow strip of rich lowland that lay between the hills of Judah and the sea. They were the most aggressive people in Palestine at this time—fierce, highly organised, rich, well armed, and advanced in the arts of civilisation. They were skilled as smiths and armourers; also as builders. They had a wide commerce, and were devoted to war both on sea and land. To them the Anakims, the ancient giants of Hebron, had fled. For forty years before Samson's birth this people had overrun Southern Palestine, ravaging the fields, carrying off men, women, and children into slavery, disarming the Israelites, and forbidding any worker in iron to ply his trade among them.

Samson, the Deliverer.—One of the strangest of all the Bible heroes. More is told of poor faulty Samson than of any other Judge. What a testimony to the truthfulness of Scripture that his character is painted so vividly, with all its blemishes! His revengeful spirit, sensuality, and folly are clearly shown; but underneath all there is real heroism, real concern for God's people and name, real faith and devotion, and real penitence. Beware of judging him by the higher standard of later revelations. Make full allowance for the dark times he lived in. See with what poor instruments God can work, and be thankful that He called and used Samson as well as Gideon, David as well as Moses. Bible saints are like modern saints, not perfect. But the clearer light given to us demands a far higher standard of righteousness.

Samson's strength was a miraculous endowment, given on condition of his living the life of a Nazarite, *i.e.*, "*one separated*" (Num. vi. 2—5). A Nazarite might not touch grapes, wine, or anything intoxicating. No dead body might be touched, nor might the hair be cut. The vow was generally taken for a period only, but Samson, Samuel, and John the Baptist were Nazarites for life.

Samson's Fall.—The Spirit of the Lord was the secret of his might (xiii. 25, xiv. 6, 19, xv. 14). What could he not have done if he had only obeyed the Mighty One, who was with him and upon him! But he departed from God, and soon God departed from him. He grieved God by self-will and self-indulgence. *His fall was gradual*, though sudden at the last. The final crash was preceded by a long course of wilfulness and sin.

Illustration.—An oak of vast girth, with gnarled trunk, and mighty arms far-stretching, the pride of the forest, and the living symbol of sinewy strength. Lo, it suddenly falls before a blast of no unusual strength. The whole forest is amaze, until they see that the trunk is eaten hollow with decay. The crash came in a moment, but the preparation for the crash had been going on in silence and secrecy for many a year. *He fell, too, because his watch against sin was partial.* Watching against drunkenness, he was careless as to passion and lust.

> But what assailed this temperance, not complete,
> Against another object more enticing?
> What boots it at one gate to make defence,
> And at another to let in the foe,
> Effeminately vanquished? *Milton.*

Samson's Punishment.—"*The Philistines took him.*" To proud, victorious Samson it was a horrible thing to be in the power of the Philistines—the men whom God appointed him to overcome. God calls to victory over sin, and over many of its consequences; but, if we yield to sin, bondage to sin will follow. We shall be "holden with the cords of our sins." "*Put out his eyes.*"—Those eyes that betrayed him to lust; the first to sin, the first to suffer. So indulged sin blinds the mind. "*Brought him to Gaza*"—a prisoner where once he was conqueror! "*Did grind in the prison house.*"—Degradation indeed! Treated with the ignominy of a slave. "He was hence to be regarded as a public slave—the worst of all conditions into which a man can be brought." Grinding corn was specially *woman's* work. To grind it *for others* was the task of the most oppressed and degraded of women, probably slaves. "Samson, the fool of women all his life, set, in his blindness, to do a woman slave's work, was the very superlative of humiliation."—*Geikie.* Most nobly does Milton make the fallen hero say in his repentance:—

> But foul effeminacy held me yoked
> Her bond slave; oh, indignity; oh, blot
> To honour and religion! Servile mind
> Rewarded well with servile punishment!
> The base degree to which I now am fallen,
> These rags, this grinding, is not so base
> As was my former servitude, ignoble,
> Unmanly, ignominious, infamous.
> True slavery, and that blindness worse than this,
> That saw not how degenerately I served.

"*Then the lords of the Philistines gathered themselves together for to offer a great sacrifice unto Dagon their God, and to rejoice,*" &c.—Who can tell what agony of soul Samson suffered as he heard the mocking exultations of the foe. But worse than all to him would be the dishonour to God's name. His overthrow is boasted of as though it were God's; just as to-day, when Christians disgrace their profession, God's cause is blamed, and his name blasphemed. In this is often found the sharpest punishment of sin.

Samson's Repentance and Death.—"The greatness of the fallen Samson consisted in this, that like all noble natures in similar circumstances, he became greater and freer in the deepest suffering than he had ever been before." "It is better for Samson to be blind in prison than to abuse his eyes in Sorek; yea, he was more blind when he saw licentiously than now that he sees not; he was a greater slave when he served his affections than now grinding for the Philistines. The loss of his eyes shows him his sin."—*Hall.*

Samson's prayer was right enough for him; but it would be wrong for us, with our greater light. So he dies fighting God's enemies, with God's name upon his lips, using his last strength in God's cause, and doing all in the energy of godly trust. Thus poor, blind, fallen Samson dies a hero of faith.

LESSONS.

(1) "When he broke the Nazarite vow, he lost his strength, and was taken captive. So all our strength lies in our simple devotion to God."

(2) "His weaknesses were overruled to show the folly as well as the sin of such indulgences. The spectacle of Samson, the hero, and judge, brought to death by the sin of his life, must have created awe."

(3) He fell through keeping bad company.

(4) His greatest victory was won by the sacrifice of himself.

(5) When God's people sin, God's cause suffers.

(6) Ps. cvii. 10—22.

(7) Though wandering Samson was restored to God, he failed to do the great work to which he was called. He did not fully deliver his people as Gideon did. So if we wander and are restored, we cannot make up for wasted opportunities and neglected duties. We miss the crown of life.

Protestant Commemorations.

A Protestant commemoration meeting was lately held in the schools in rear of Christ Church, Teddington, a representative and enthusiastic audience filling the large hall. Rev. E. Theodore Hitchens occupied the chair, and said that as Protestants they were anxious to maintain their present religious privileges charitably, but firmly. The Dean of Achonry told in eloquent language the story of the Spanish Armada; Rev. C. Stirling, vicar of New Malden, explained the terms of the Protestant Accession; and Rev. George Mackey showed how Romish practices were again creeping into the English Church. Revs. S. N. Waterhouse (Congregational), S. Burrow (Wesleyan), and F. Bateman (Baptist) were also present, besides several prominent laymen among both Churchmen and Nonconformist.

At Lewes a week of Protestant commemoration meetings, lectures, and services has been held, in which local Churchmen and Nonconformists united. The special deputations from London included Rev. Lancelot Holland, vicar of All Saints, Hatcham-park, who occupied the pulpit of Southern Church, and Rev. E. Theodore Hitchens, of Christ Church, Teddington, who preached successively in the Congregational, Baptist, and Wesleyan Chapels. The services were well attended and much appreciated.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, December 16.

THE POUNDS—PRIVILEGED BUT RESPONSIBLE.

Luke xix. 12—27.

(1) Note what is said of the King Himself.—Called a "Nobleman" (ver. 12). Trace the nobility of Jesus. "Son of David" (Matt. xxii. 42). Son of God (Rom. i. 4). Above the angels (Heb. i. 5). Worshipped by angels (Heb. i. 6).

(2) The Journey of the King.—"Far country." So Herod the Great went to Rome, and was there made "King of the Jews." Went to receive a kingdom for himself. The kingdom was to be in the place he left. So Jesus has gone to receive a kingdom which, though not of this world (John xviii. 36), is in it. ("In earth," Matt. vi. 10). See connection between the departure of Jesus out of this world and his kingdom in the world (Phil. ii. 8—11). His kingdom includes universal dominion ("All things," Eph. i. 22) for his Church, and absolute control in his Church (Matt. xxiii. 8).

(3) The Servants of the King.—*They were required to engage in a specific service.*—Making gain for their Master. True believers gain glory for Jesus (1 Peter iv. 14). *They were supplied with what was necessary for the service.*—Jesus gives grace (Ps. lxxxiv. 11); the Gospel (John xvii. 14); and various talents (1 Cor. xii. 4). *They were rewarded according to their faithfulness in the service* (vv. 16—19).—These verses would seem to teach that there are degrees of glory in the future life, and that the degree of glory enjoyed depends upon the degree of faithfulness manifested.

(4) The Enemies of the King.—They were: *His citizens* (ver. 14).—Compare "His own" (John i. 11); the conduct of the people of Nazareth (Luke iv. 29): the "no king but Cæsar" of the Jews (John xix. 15); and "another king" (Acts xvii. 7). All men are, in one sense, his citizens, for He is "the Son of Man," but the words had no doubt a primary reference to the Jews. *They declared their enmity.*—"Sent a message" (ver. 14). The world is full of declared hostility to Christ. *They gave no reason for their enmity.*—Simply "we will not." There can be no reason for the rejection of Jesus. *Their enmity cost them dearly* (ver. 27).

(5) The Return of the King.—He intended to return (ver. 12). See indications of an intention to return to this earth revealed in the words and acts of Jesus (John xiv. 3, xxi. 22; 1 Cor. xi. 26). See also the angelic assurance (Acts i. 11). He returns: (*a*) *To reign* (ver. 15, "received the kingdom"). See Isa. xxiv. 23; Rev. v. 10. (*b*) *To reward his saints.*—"My reward is with me" (Rev. xxii. 12). (*c*) *To punish his enemies* (ver. 27; 2 Thess. ii. 8).

Kingstown Y.M.C.A.

The Association in Kingstown, near Dublin, is carrying on active evangelistic effort right through the year, not only for its members, but for the general public. It embraces in its ranks members of all evangelical churches. The Sunday night evangelistic service for men draws large numbers from the streets, of all classes and conditions. Sailors from ships in the harbour, working men, and men of the better classes are represented, and even Roman Catholics attend. An earnest young student of Trinity College stands outside in the street with a lighted lantern-board, to beckon the wanderers in; while other workers distribute handbills along the street.

An evangelistic meeting for men and women is being started on Wednesday evenings. A weekly Cottage Meeting in an outlying village named Newtown Park, near Blackrock, is a most interesting feature.

BY THE WAYSIDE.—For some months past, on the way to his place of worship, the writer has distributed Jubilee Testaments, published at one penny by the British and Foreign Bible Society. In their scarlet and blue covers, and non-biblical form, they present a most attractive appearance, and are gratefully received. This is a humble effort within the reach of all, but, accompanied by prayer, we doubt not that God will bless it to the conversion of many. If this simple effort were carried out on a large scale, what a revenue of glory might redound to the Redeemer! F. J.

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of Rev. C——, CONGREGATIONAL MINISTER, ILLINOIS, U.S.A.

Formerly a missionary in Africa, this patient returned with broken-down health to England. There was an affection of the left lung, complicated with pleurisy. Writing me from Illinois on behalf of patients there, he reminds me of his own case. "My chest symptoms gave me great trouble, and the physicians afforded me no relief. I applied to you, and took (as you will remember) nine bottles of medicine, which cured me. My lungs were wonderfully strengthened."

CASE of Rev. D. J——, a WELSH MINISTER.

This patient was under my treatment, on and off, for nearly two years. Writing me recently, he says: "I am glad to inform you that I have perfectly recovered. One lung was on the point of ulceration, but by your efficient treatment the disease was removed, and *my life was saved.* I feel my lungs all right. If you publish my case, do not print my name."

A WESLEYAN MISSIONARY AT BRADFORD Writes me: "I have seen your medicine work wonders. I have the greatest faith in it, as I have seen it used with success when all other doctors have failed."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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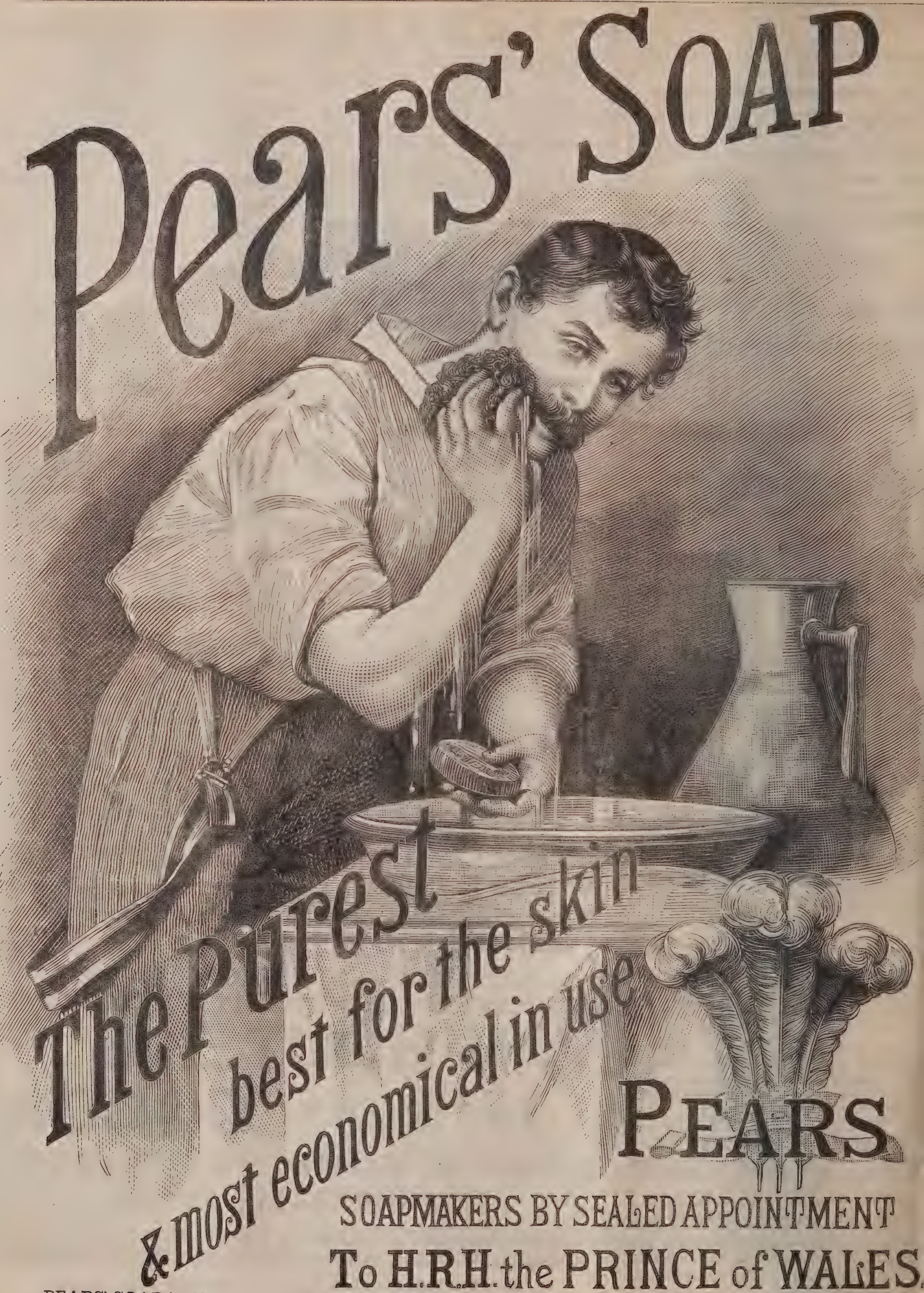
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RESCUE WORK IN INDIA.

II.—THE REMEDY.

The stumbling-block which has been described throws in the way of the spread of the Gospel in India is *very real.* There is no remedy, no true amelioration possible for this condition of evil but the bold uplifting of the Cross of Christ, and of the Bible standard of purity as the rule of life. Any minister, chaplain, or missionary who fails to speak out boldly on this subject, or who allows his tongue to be tied on account of the existence of this vice among so-called "Christians," either native or foreign, is preaching a one-sided Gospel. Deliverance from sin must be upheld as God's standard of right living. Let us have every other measure possible that Christian ingenuity can devise to peg away at this terrible evil, Rescue Homes, employment for widows, legislation on the lines of the Criminal Law Amendment Act, and preventive work of all kinds; but a faithful declaration of the whole counsel of God is indispensable;—the equality of man and woman in the sight of God; that God has the same laws for the body as for the soul; that the sin which violates the moral law also injures the human body which is the work of his hands; that the might of the risen Christ is needful to break the power of the adversary.

Special workers are needed for this. The present mission staff cannot reach out to what is required to be done, though by speaking out boldly they can do more than they have hitherto. A special band of workers is needed to reach these special classes of fallen women that I have enumerated. One missionary lady in a northern city, moved with compassion for these poor ignorant women living in sin, commenced to visit them with the Gospel message, but was soon compelled to give it up, as it clashed with her original work. Zenanas where she already had a footing were being closed to her as soon as it was known that she was visiting this class.

In Calcutta there is a large institution called the "Protestant Women's Home," under the direction of its founder, Miss Mary Fendall. It is a splendid building, accommodating about thirty European and Eurasian women, with a separate department for natives. One feature of this work has been to provide the women with occupation that should make the institution as far as possible self-supporting. Those who are suitable are trained to very fine needlework; we saw some beautiful specimens of baby-linen and underclothing of various kinds. A department has also been added for scientific dressmaking. The large and airy basement is devoted to the manufacture of curry powders and jellies. Miss Fendall has given the best years of her life to this work, but has latterly had warning that the earthly house of her tabernacle may soon be dissolved, and she is wishful to meet with a lady of kindred spirit to continue the work. She feels that it should be someone of independent means, of ability and experience, and with an intense love for souls, who should take her place. The property is vested in trustees; there is no committee; it has been an independent individual work carried on under the direct leadings of the Lord. Miss Fendall has always made it a matter of earnest prayer that the Lord would give her the soul of every girl that comes under her care. The whole history of the institution is a monument to the gracious fulfilment of the motto text emblazoned around the arched door of the dining-room, which faces one on entering: "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

Calcutta has also a band of workers in connection with its Missionary Conference—a strong committee in good working order, where moral questions are well to the front. Miss Mary E. Leslie is one of the mainsprings of the movement which this Committee has in hand towards enforcing and improving the law for the better protection of girls. These workers have a good Rescue Home, more on the family principle; also a female workshop in a crowded thoroughfare for the employment of destitute women.

Calcutta is 1400 miles from Bombay, where we are located, and between these two great centres, the gates of India, there are almost on the direct line of rail a dozen cities and large towns where no work of this kind has ever been attempted.

An added necessity for rescue work exists in Bombay, and, to a lesser degree, in Calcutta, on account of the importation of European girls, which is constantly going on from Bulgaria, Russia, and other parts of Eastern Europe. This white slave trade claims immediate attention from purity workers in India.

The "Home of Hope" was opened in 1877. It came into the hands of Mr. and Mrs. Gladwin in 1885. Since this letter was commenced, Mrs. Gladwin has been called away to her eternal home. During the three years this work was under her care, many fallen and friendless girls passed through the Home, besides many destitute and deserted children who were cared for for a time, and then passed on to orphanages and other institutions in various parts of the country. Babies of all sizes were taken in, tenderly nursed, and judiciously placed out with those who were ready for Christ's sake to take and train a child for Him. Thus many childless homes have been blessed, and many young lives rescued from future misery and shame.

As Mr. and Mrs. Gladwin went into this work the wide ramifications of the evil were more and more vividly presented to their minds. They continually prayed for labourers to enter on these truly "white fields." On various occasions they wrote letters to The Christian and other English papers, as well as to private friends in England, urging the needs of India. In response to one of these appeals in 1886, Miss H. Richardson was led to come out, and, after studying the various needs, she opened at her own expense a Home and Reformatory Hospital for the treatment of fallen women, who received medical care to heal them, "to go and sin no more," in contrast to the Government policy of healing them to sin again. This has been in operation nearly two years, and has done great good. Miss Richardson specially aims at the industrial occupation and spiritual reformation of her patients, and has been richly rewarded by the changed lives of many who have come under her care. Her work has developed beyond the capabilities of the original house; a second has been added, and it is in contemplation to build a suitable place at Poona, and simply keep a small receiving house in Bombay. Poona is a healthy station, at no great distance from Bombay, where the cost of living is much cheaper.

Mrs. Gladwin's work must be continued. It has been arranged for the present that all rescue cases shall be handed over to Miss Richardson, leaving the babies, the deserted children, and the friendless but unfallen girls and women to be dealt with in the Home of Hope. Miss Rumsey, who came out in response to an appeal in The Christian last July, and only arrived the week Mrs. Gladwin died, will unite with Miss Richardson in special efforts to reach the European imported women, for which her knowledge of French and German makes her specially suitable, and for which she felt specially drawn to come to Bombay.

In the absence of any other suitable arrangement, I have for the present accepted the superintendence of the Home of Hope, believing that the Lord will provide all needful help, both in workers and funds, and will give me the needed guidance and strength for the continuance of the work.

Before closing, I should mention that there is an excellently conducted Home for Homeless Women in connection with the Methodist Episcopal Mission at Lucknow, a small Refuge belonging to the S.P.G. at Delhi, and possibly the same thing may exist in other places of which I have no information. But for aggressive rescue work on Gospel lines the whole of India is practically unoccupied ground.

May the Lord of the harvest use these facts to impress his servants everywhere, and may He thrust forth many labourers.

Bombay. Helen S. Dyer.

NATIONAL VIGILANCE ASSOCIATION.

A right good work has been done by the National Vigilance Association during the third year of its existence. By suppression and repression much has been effected to protect the innocent from moral defilement, and to make evil-doers know that they are not to have a clear course in all their wickedness. Doubtless, many of the rising generation will bless the exertions which are now being put forth, whereby they are guarded from polluting influences, and enabled to cleanse their way in life.

The Earl of Meath presided over the annual meeting of the Association on Tuesday last week, and, in an address showing hearty appreciation of its work, he declared impurity to be a sin demanding more than passive resistance; it is so fearfully destructive that really active measures must be taken against it. The Earl impressed upon Christian people the necessity of making their influence felt at the polling booths, so as to secure as members of Parliament and county councillors, men who, being personally pure, will vigorously exert themselves in the interest of public purity.

Mr. P. W. Bunting gave an interesting summary of the legal operations of the Association. Much has been done by way of assisting provincial organisations, which, he said, ought to be much more numerous, so that a perfect system of espionage may be brought to bear upon the wicked. Many houses of a disreputable character have been closed, and evil-doers have been brought to book in the law-courts for publishing demoralising books, selling obscene pictures, and outraging defenceless females. The great importance of the work of the Association was very evident, and full particulars will be found in the printed report, to be had from the office, 267, Strand.

In the course of an address full of sympathy with the work, Mrs. Ormiston Chant spoke of the importance of measures for preventing the sorrow and crime of immorality. Much pity is felt for those who have fallen; the concern, however, ought to be to prevent the poor and down-trodden from thus becoming objects of pity. In need and temptation, the poor should be helped and kept from falling. Mrs. Chant also urged reasons why pantomime children should be included in the provisions of the Factory Acts, and vigorously denounced such a wholesale spoiling of young life simply for the sake of amusement. She called upon ladies to be missionaries in this cause, and generally to exert themselves in promoting a higher moral standard. The lowness of the wages paid to some women was indicated as in many cases responsible for their yielding to temptation. The public conscience sadly needs educating, many good men and women being yet unable to see the true side of the great question of public morality. We deal with criminals, while we ought to prevent crime. In the course of some concluding remarks, Mrs. Chant said women must take up this question. And those mothers have most to fear who bring up their daughters in ignorance of the evil that lies nearer to them than any other.

Mrs. Henry Fawcett followed with a thoughtful address. Moving a resolution recommending efforts to extend the operations of the

Association throughout the United Kingdom, she insisted upon a higher standard of morality for women, and a raising of the morality of men to the same level. Those who have fallen must know that there is a door to a better life open to them; vigorous preventive measures must be taken; and there must be severe laws for the punishment of crime by men as well as women. Mrs. Fawcett further urged education of the public on this subject. She declared herself convinced that the great mass of the working classes take not the smallest interest in such questions. All this work, however, is mere machinery, and, apart from a change of heart, and the mind being set upon higher things, nothing really permanent will be effected.

Canon Scott-Holland, in seconding the resolution, also discriminated between the inner and outer forms of purity work. The former is to be accomplished by spiritual means, the latter by vigilance measures. The elevation of the public mind may be helped by means of associations, and he eulogised all efforts to this end. It is needless to say that the resolution was carried.

Mr. Samuel Smith, M.P., in moving a resolution rejoicing at what has been done to restrain the spread of corrupting literature, referred to his own exertions in the House of Commons. He expressed the conviction that the traffic in foul books and papers, which has so greatly increased in recent years, has done more to deteriorate public morals than any other evil. Some provincial newspapers are publishing stories fearfully suggestive of crime, and a large number of London weekly papers are continually providing similar reading for the rising generation. Mr. Smith spoke with regret of the difficulties which stand in the way of moral agitation, and argued that it is all the more necessary that Christian people should awake to their duties.

The resolution was seconded by Mr. R. C. Morgan and carried. A few words were also spoken by Messrs. W. A. Bewes, W. F. Craies, T. A. Denny, and F. W. Crossley. Mention was made of the great indebtedness of the Association to its large staff of voluntary workers and advisers. Mr. J. E. Mathieson presided over the latter part of the meeting, as Lord Meath had to leave after Mr. Bunting's address.

◆

WORK AT CHRISTIANIA.

For over three years a very good work has been carried on in Peperviken, Christiania, Norway, by Countess Wedel Jälsberg and Miss Esmark. The effort was begun by inviting a number of poor women to meetings in a little room for prayer and Bible reading. It was soon found necessary to hire a large hall, but, such has been the development of the work, the accommodation is now by no means adequate to the pressing needs. Two years ago a branch of the Y.W.C.A. was formed, and the distinctly spiritual part of the mission was handed over to its workers.

There has been blessing all along, many women and girls having become true and happy Christians. Temperance meetings led to the formation of a branch of the Norwegian Temperance Society, and the children have been banded together in the same good cause. Moreover, the poor have been helped in various ways. Many men and women, once on the verge of despair through sin and a sense of guilt, are numbered among the trophies of this noble endeavour. The present need of the Mission is a suitable home and centre, and efforts are being made to buy land and build a house. In this the Norwegian Christians are asking help from those of like precious faith in other countries. The work is highly commended by Mr. H. J. Atkinson, M.P., of Gunnersbury House, near Acton, W., who became acquainted with it during his recent visit to Norway.

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Among the Churches.

CHURCH OF ENGLAND.

The Church Association has received a legacy of £50 under the will of the late Miss Harriet Williams, of Ramsgate, who during her lifetime was a warm supporter of Reformation principles.

The Bishop of Liverpool recently addressed a meeting of Christian workers connected with St. Bride's, Liverpool. In the course of his address the Bishop said that all who enter churches should endeavour to benefit in some manner their fellow men and women, and try to bring home to them the truths of the Bible. When the Methodists were commencing their work, it was enforced upon all who joined them to undertake some real work. He wished this were carried out in all churches, but at present there was a very large percentage who thought of little but the saving of their own souls, and did nothing to help others.

SALVATION ARMY.

The new hall at Utrecht recently opened by Mr. Booth has already become the spiritual birthplace of many.

At Dudley, during the six months' command of Capt. Brain and Lieut. Bree, not a week passed without some professed conversions.

The Christmas number of *All the World* is enlarged and improved; it contains much valuable information. well put together; a view of "Chillon's cold prison walls" heads a specially interesting article *re* Capt. Stirling.

PRESBYTERIAN.

Dr. Morrison and his congregation at Westbourne Grove, in the West-end, continue to take practical interest in the struggling East London congregation at Millwall. Dr. Monro Gibson's congregation at St. John's Wood have also joined hands with the friends at Bow. Hampstead and Upper Norwood have a care for the congregation in the unsavoury precincts of Drury-lane.

Rev. L. B. Woffendale, of Somers Town Presbyterian Church, gave the right hand of fellowship on Sunday week to one hundred and fourteen new members. Eleven adults, and nineteen children were baptized the same evening. This large increase to the membership of the church has resulted from the recent evangelistic services which have been held at the church, and in the King's Cross Theatre.

BAPTIST.

Rev. Walter J. Mathams, late of Falkirk, has been welcomed as pastor of Wycliffe Chapel, Birmingham.

The Baptist says that a united letter of resignation from the London Baptist Association has been signed by twenty-two pastors, and that five others agreed with, but were unable to sign it, having already individually resigned.

The Baptist Missionary Society have accepted two additional missionaries for service on the Congo—Mr. J. A. Clark, of Folkestone, and J. L. Roger, of Leslie, N.B. Both have been trained at the Pastors' College, and they depart for Africa about the end of the year.

Rev. W. Brock recently tendered his resignation of the pastorate of Heath-street Church, Hampstead, which he has held since the formation of the church, more than twenty-seven years ago, giving as his reason for the step the need he felt, after so many years of almost continuous labour, of a time of rest and of preparation for fresh work. The church unanimously passed a resolution assuring Mr. Brock of their unabated confidence and affection, and earnestly requesting him to abandon the purpose he had resolved upon, and to take twelve months' complete rest from ministerial labour; as a result of this he has withdrawn his resignation.

METHODIST.

The good work being done in the Newtown-row Wesleyan Chapel, Birmingham, by Rev J. G. Mantle and his assistants, is warmly appreciated by the people, and is being much blessed by God. The mission is taking a firm hold of the great population that surrounds the chapel, and conversions crown almost every service that is held in the Birmingham Town Hall to promote the "Forward Movement."

The Wesleyans at Hatfield have not been well treated by the Marquis of Salisbury. For years they have had to worship in a converted cow-shed, and Lord Salisbury has resolutely refused to sell them a piece of land on which to erect a chapel. A short time ago, however, they secured a site from another gentleman for the purpose. Rev. A. E. Gregory, minister of the circuit, in which the converted cow-shed is situated, recently received notice that he was to give up the premises last Saturday, at the same time being informed that the Wesleyans could not be allowed to retain possession an hour longer.

A special effort was lately made in Cardiff by the members of the Broadway Wesleyan Chapel to reach the large numbers of people who are heedless to the claims of God upon them. A week of preparatory prayer was attended with much blessing and power. The work of missioning the neighbourhood was undertaken by members of the church, and was entered into with great zeal. Some special services held in the chapel were well attended, and most successful. Night after night sinners were found "weeping their way to the cross," and many are now rejoicing in Christ their Saviour. Popular Saturday evening meetings for the people have been started with the hope of reaching godless men and women, and a Christian Workers' Association has been formed.

CONGREGATIONAL.

On Sunday week at Libanus Church, Morriston Swansea, sixty-six new converts were admitted int church fellowship. All these had entered the inquiry room in the course of the six weeks that Rev. W Dyfodwig Davies has been pastor of the church.

A "Young People's Meeting" has been established i connection with the church at Buxton. It is held onc a week, and is open to the youth of both sexes. Th members read short papers on Biblical subjects, followed by discussion. A Young Men's Christian Associa tion has also been formed in connection with the senio class in the Sunday-school.

Since he commenced his pastorate at Malton, in Apri last, Rev. R. C. Scurrah has been most energetic i endeavouring to spread the Gospel in the town. He ha lately conducted some special evangelistic services, as result of which twenty-six persons have professed con version; about forty have been added to the churc during Mr. Scurrah's pastorate.

The following resolution was adopted by the Congres of the Victorian Congregational Union at a recen meeting:—"That this conference request Dr. Hanna to urge upon the committee of the Congregationa Union in England the advisability of summoning repre sentatives of Congregationalism throughout all parts o the world to a general congress, to be held in London o a future occasion."

At Clifton Church, Peckham (Rev. H. J. Perkins pastor), efforts are being made to reach the non-wor shipping portion of the community by throwing th whole of the church open to strangers on the fourt Sunday evening in each month, the seatholders wor shipping in the lecture hall. The second of thes services was held on Sunday week, when between 60 and 700 persons responded to the invitation.

NOTES FROM SCOTLAND.

A new mission hall has been opened in Paterson-street Anderston, Glasgow, in connection with Berkeley-street U.P. Church. It is a large, commodious, well-arranged hall, and will supply a felt want in the district.

A Conference was held in the Parish Church, Bridge-of-Weir, on Saturday last, on the "Second Coming o Christ." Dr. Elder Cumming, Rev. John Sloan, Mr Walter Sloan, and Mr. William Quarrier took part.

"FALLEN ON SLEEP."

Miss Janet C. Thom, a devoted worker in connectio with the Church of England Zenana Society's Village Mission, Jalandar, Punjaub, India.—Rev. William B. Luddington, a missionary of the Primitive Methodist Connexion, who was lately compelled to return from Fernando Po, West Africa, where he had for some years laboured with much devotion.—Rev. Joseph Townend, a minister of the United Methodist Free Churches since 1836.—Rev. John Stronach, for forty years a missionary of the London Missionary Society at Amoy, China.—Rev. W. B. Philip, some time a missionary of the London Society in South Africa, and since for nearly twenty-five years pastor of the Congregational Church at Queen's Town, Cape Colony.—At Bray, Rev. John W. Hackett, of the Episcopal Church, aged eighty-four.—At Carnone, Rev. John Porter Dickey, Presbyterian Church, Carnone, aged eighty-three.

RESCUE WORK IN PECKHAM.—Dear Sir,—For the past eighteen months our Night Shelter has been always open for any homeless or fallen girls. but as the work has so developed we have taken a larger house. Several children have been rescued from evil parents and sent to industrial schools; and prosecutions instituted and convictions obtained against keepers of disorderly houses. We appeal to the Christian public for help to enable us to go forward, also to clear off the expenses of a recent prosecution. Gifts of bedsteads, bedding, tables, forms, chairs, and other necessaries will be welcome. We hope to have a prayer and committee meeting at the Shelter, 1, Bournemouth-road, on Friday, December 14, at eight p.m., and invite any who would be willing to help.—Yours faithfully,

Charles W. Vincent, Hon. Sec.

FOREIGN MISSIONS.—The Day of Intercession for Foreign Missions was observed by the friends of the C.M.S. on Thursday last week. In the morning a special service, with Holy Communion, was held in St. Dunstan's, Fleet-street, when a stimulating sermon was preached by Rev. J. B. Whiting, of St. Luke's, Ramsgate. In the afternoon, instead of the weekly prayer-meeting at the C.M. House, Salisbury-square, a meeting for prayer was held at Sion College, when the large hall was well filled. Rev. F. E. Wigram presided. and addresses of a helpful and spiritual character were given by Canon D. D. Stewart and Rev. A. E. Barnes-Lawrence; prayer was offered by Revs. M. Washington, G. S. Whitlock, E. D. Stead. General Touch, and others. In the course of the meeting Mr. Wigram read a letter from the Bishop of Exeter to Mr. Eugene Stock, enclosing £100, and suggesting that during the ensuing Advent season the friends of the Society should subscribe £25,000 or £50,000 to the C.M.S., as an answer to Canon Isaac Taylor's attack. Much interest was excited. and two donations, one of £1,000 and the other of £100, were announced.—*The Record.*

FREE DINNERS TO HUNGRY CHILDREN, AND HELP FOR THE SICK AND DESTITUTE.

THE COMMITTEE OF THE

LATYMER ROAD MISSION

Plead very earnestly for Funds to carry on their Winter Work, which comprises a Soup Kitchen, Relief Fund, Evening Shelters for Boys and Girls, Gospel Temperance Meetings, and other agencies. Much distress prevails in the neighbourhood. Contributions will be gratefully acknowledged.

Miss GLADSTONE, Hon. Sec.
CHARLES SMALLMAN, Secretary.
Latymer-road Mission, Blechynden-street, Notting-hill, W.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions are urgently required.** Ample provision made for private cases on payments regulated by the Board of Management.

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TWO DAYS WITH GOD.
THE SALVATION ARMY

Will hold a Convention at

EXETER HALL,

DECEMBER 11 and 12; at 11, 2.30, and 6.30.

Subject: "THE TRUE RELIGION OF HUMANITY."

GENERAL BOOTH will Preside, and be supported by Chief of Staff, Commissioner Railton, Colonel Boon, and a large number of other veteran officers, including Major Musa Bhai (India), Major Hodder (Holland), &c.

N.B.—Dec. 10, at 7 p.m., Junior Soldiers' Anniversary at Exeter Hall

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IRISH SOCIETY.

Week of Special Prayer.

The Committee invites all who are interested in the work of the Irish Society to set apart one week for UNITED PRAYER TO ALMIGHTY GOD THAT DIVINE BLESSING MAY REST UPON BOTH WORK AND WORKERS; AND THAT INCREASING MEANS MAY BE VOUCHSAFED, ADEQUATE NOT ONLY TO THE URGENT REQUIREMENTS OF THE PRESENT, BUT TO THE FURTHER OPPORTUNITIES WHICH ARE ALMOST DAILY OFFERING.

The First Week in Advent commends itself as most appropriate for this purpose. The Committee suggests that, wherever possible, a Prayer Meeting should be held; but that, at all events, all whom these words may reach should, collectively or individually, devote some time daily throughout that Week to Prayer—UNITED, DEFINITE, and SPECIAL as regards the present need of means to carry on, and, if possible, extend its Work.

Communications may be addressed to Rev. T. KEANE, 32, Sackville-street, London, W.; Rev. W. FITZPATRICK, 17, Upper Sackville-street, Dublin.

MORLEY HOME

For WORN-OUT GOVERNESSES and NEEDY GENTLEWOMEN, &c., &c.,

25, CHATHAM PLACE,
Paragon-rd., Hackney, E.

ELIZABETH COALES again gratefully thanks the many friends who have hitherto helped her in her work. May she now hope to be remembered, when so many kind gifts are being distributed, that the various claims may be met up to December 31.

MATT. XXV. 40.

MR. GEORGE WILLIAMS, MR. S. GURNEY SHEPPARD, & MR. JAMES E. MATHIESON

CORDIALLY INVITE ALL CHRISTIANS INTERESTED IN THE FURTHERANCE OF

Foreign Missionary Enterprise

To a **MEETING** to be held in the ROOMS of the

YOUNG MEN'S CHRISTIAN ASSOCIATION,
186, ALDERSGATE STREET, E.C.,
On WEDNESDAY Afternoon, DEC. 12,

To consider a proposal for the formation of a MISSIONARY PRAYER UNION. Other matters of interest will also be laid before the Meeting.

TEA and COFFEE at 4. MEETING at 4.30.

Thousands of Fishermen are engaged all the year round in providing OUR TABLES with fish These men, who FOR US hazard their lives and toil through furious blasts and sleety storm (not only cut off from the comforts of home, but at two days' distance from medical or surgical aid), may rightly claim some small share in the privileges we so richly enjoy. THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS, carrying to the Fishermen the message of Divine mercy and love, affording relief in sickness, and cheering dull lives by their presence.

HELP WANTED FOR THE TOILERS OF THE DEEP.

NINE Mission Vessels now cruise with the Trawling Fleets, each being at once a CHURCH, DISPENSARY, LIBRARY, and CLUB. Funds are required to provide a Mission Vessel for EVERY FLEET, and for the maintenance of the HOSPITAL MISSION SHIPS *Queen Victoria* and *Albert*. The urgent necessity of these floating Hospitals is shown by the fact that during last year nearly 4,000 cases of accident and sickness were successfully treated on board the Dispensary of the Mission Vessels. WHO WILL HELP? Large or small Offerings will be thankfully acknowledged.

MISSION TO DEEP-SEA FISHERMEN.

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President: THE RT. HON. LORD PLUNKET, ARCHBISHOP OF DUBLIN.

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Note.—Friends will please notice the **exact title**, "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society."

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IN CONNECTION WITH EMIGRATION.

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LILIAN MARY BIRT,
Secretary.

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President: THE EARL OF ABERDEEN.
Treasurer: THE LORD KINNAIRD.
Secretary: REV. T. W. BROWN, D.D.

Office: 32, The Avenue, Bedford-park, Chiswick.

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THE Lord has vouchsafed a time of much spiritual blessing in this well-known Scottish watering-place. For years sowers have gone forth bearing precious seed, but little fruit has been seen. The cry has gone up to God, "Lord, if there are none Thou canst use here, send someone Thou canst use." The prayer has been answered, and now sower and reaper rejoice together.

About six weeks ago, two young women, members of the "Faith Mission," whose headquarters are in Glasgow, arrived, full of zeal and of the Holy Spirit. They sang and preached in street and hall, wet or dry, accompanied by a number of local helpers, they marched and sang through the main thoroughfares. Young converts, many from the roughest class, began to swell their ranks. At first the work was principally amongst the young, it soon spread to those of older years, grown-up men and unmistakable sinners stepped out to the penitent form, no small test to "a canny Scot."

About the third week, Mr. Govan, originator and director of the Mission, arrived, accompanied by other two helpers, making five in all. The work deepened and widened. The largest hall in the place was taken, capable of holding 1200 people, this was filled on Lord's Day evenings, 600 to 800 attending on week nights, often amid storm and rain. The more respectable and church-going class now began to frequent in greater numbers. The Lord gave his servants much power, dealing with all manner of sin and self-righteousness, pride was shown no mercy. Many professors were humbled. The halting brought to decision; and all made to feel that the salvation of the Lord was a very real and a very glorious thing. Down-grade tendencies have no place evidently in the theology of the "Faith Mission." It is intensely *up grade.* What the Lord has done and could do for and in the sinner was set forth with charming fulness; correspondingly the high claims of Christ on the whole man, spirit, soul, and body, were set forth, everyone feeling that the workers themselves were embodiments of the truths they preached. The meetings have been of an entirely unsectarian character. Christians of all denominations have worked together. The well-known simile of the little pools on the seashore, all being merged into one when the tide arose has had a fulfilment. We are swimming at present in larger waters. The work goes on. C. C.

Appeals.

Hoxton Hall.—Mrs. WM. NOBLE, Ashfield, Seven Sisters-road, Finsbury-park, N., asks help for the women's and children's Christmas treat at the hall. Gifts of warm clothing, books, toys, money, and, indeed, anything, will be most gratefully received and acknowledged.

Lambeth Ragged School Society.—The workers of this Society are anxious to distribute worn and cast-off clothing among the poor. The district is densely populated, and there is ample scope for judiciously aiding cases of distress. The schools are attended by a thousand children. Communications may be addressed to Mr. E. NICHOLLS, Newport-street, Lambeth-walk, S.E.

Maryland Point Schools and Mission.—There is much distress at Stratford, E., and this Mission endeavours to assist the old and infirm by supplying them with food and fuel. This is an effort which we can heartily commend, and we hope the earnest workers will have their hands sustained. The treasurer and hon. sec. is Mr. JOHN STABB, 6, Norcott-road, Stoke Newington, N.

Mount Hermon Mission Girls' Orphan Homes (Kilburn and West Hampstead).—A circular recently issued says: Our family consists at present of 114 orphans. We have had very heavy and unforeseen expenses this year, and are quite without funds. Our needs are: money for general expenses, new matresses, and other household necessaries. New or cast-off clothing is always acceptable. Address, Mrs. PARRY, 55, Cambridge-road, Kilburn, N.W.

Bethesda Town Mission, Portsmouth.—The funds of this Mission are very low; so much so that the superintendent fears a missionary will have to be discharged this month unless some considerable help is given. The work comprises that of a town mission with mission halls, services, Sunday-schools, and various branches of Gospel ministry for the ingathering of souls from among the poor and working classes, and is superintended by Commander B. H. KEY, Downham, St. Edward's-road, Southsea.

Notices.

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◆

TEMPERANCE NOTES.

HOME.

A plebiscite taken at Norwood on Sunday closing gave out of 2000, 1785 for, and 210 against.

Rev. David Macrae is the author of the Scottish Temperance League's "New Year Tract."

The late Duchess of Sutherland was an ardent temperance advocate, and wore the blue ribbon.

Mrs. Reaney, of Manchester, and Mrs. Lewis, of Blackburn, have been addressing a series of meetings on the temperance question in Lancashire.

An eight days' Gospel temperance mission has been held in the Wesleyan Schoolroom, Cheadle, by Mr. W. Forbes. It has been a success, growing in interest from the first.

Sir Edmund Hay Currie, the great London distiller, some time ago declared himself an abstainer. It is now stated that he has given up his connection with the business.

Speaking recently, Mr. W. Bowen Rowlands, Q.C., M.P., alluded to the great triumphs of the temperance party. In a mixed company a teetotaler no longer has to adopt a tone of apology because he does not drink wine. The wine-drinker has now to adopt the tone of apology.

The Board of Guardians of Mile End Old Town, London, E., recently adopted a petition in favour of Sunday closing. An objection that the subject was not one on which the Board was called upon to express itself was promptly met by Mr. F. N. Charrington with the statement that the workhouses are filled as a direct result of the liquor traffic.

A movement has commenced among Wesleyan Methodists to wear the blue ribbon in such a manner that wherever Methodist workers meet they can recognise each other. The members have a white border to the blue ribbon, and the centre of the blue bears in red the letter "C.," for Crusader, or "M.B.," for Mission Band. Every wearer of the ribbon is understood to pledge himself in favour of temperance, the social purity movement, and aggressive Christianity. The movement originated with *The Crusader*, the organ of South Wales Methodism.

FOREIGN.

There are 136,000 drink-sellers in Belgium, or one for every ten families.

An estate of 500,000 acres has lately been purchased on the River Murray, Australia, by a company who have prohibited the sale of drink thereon.

Mr. R. T. Booth has resigned his position as a temperance advocate, and now represents the Sun Insurance Co. (Victoria) at San Francisco.

A temperance café and restaurant has been opened next door to the Seamen's Rest, Marseilles, and it is expected to prove very helpful in the work of that institution. It was formerly a low public-house.

REV. JOHN D. KILBURN has resigned the pastorate of the British and American Congregational Church in St. Petersburg.

CANNES.—A Bible-reading is held every Tuesday at 2.30 p.m., at Châlet des Syrphes. Any who wish to attend will please communicate with Mr. Cheyne Brady.

REV. J. E. SOMERVILLE has left Cannes for Mentone, to the great regret and disappointment of the congregation, which has been greatly increased during his ministry, especially on the week-day service.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

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The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Dec. 7, address, by Mr. William Noble, 6.30 p.m. Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 p.m. Foreign missionary prayer.meeting, Fridays, 6.30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Dec. 9 and 16, 3 and 7 p.m., Mr. Abraham Wallis. Meetings for prayer, Sun., 7.45 a.m.; Wed., 7.30 p.m.; Fri., mid-day; Sat., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 7.30 p.m., public meeting, Mr. Ned Wright. Thurs., 8.30 p.m., Bible lecture, by Rev. John Wilkinson. Wed., Dec. 12, musical evening.

Y.M.C.A., 172, Queen's-road, Westbourne-grove.—Tues., Dec. 18, 8.45 p.m., address, by Mr. Reader Harris; subject—"Unbelievers, Make-Believers, Half-Believers, Believers."

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Thurs., Dec. 6, 11.30 a.m., Bible-reading, by Rev. F. D. Sanford.

Conference Hall, Mildmay-park, N.—Sun., Dec. 9, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. D. B. Hankin. Tues., Dec. 11, 7.30 p.m., British & Foreign Bible Society; chairman, Mr. George Williams; speakers—Rev. W. S. Swanson, Rev. D. Brodie. Thurs., Dec. 13, 3 p.m., Bible-reading, by Mr. Finlay Gibson; subject—"Christ in the Proverbs."

The West Central Mission.—*St. James's Hall*: Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall*: Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

New Surrey Chapel, Blackfriars-road.—Prayer-meeting every Wed., 1 to 2 p.m., conducted by Rev. B. Senior.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 7, all-day meeting: 11 a.m., prayer; 3 p.m., Mr. Spencer Walton; 7 p.m., "Retrospection of Past Mercies."

Reformatory Employment of Women.—Meeting, 143, Clapham-road, S.W., Wed., Dec. 12, 4 p.m., Colonel Howard Vincent, M.P., in the chair.

Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, morning and evening, Rev. John McNeill, of Edinburgh.

Mr. Philip Phillips in London.—Dec. 10, Edinburgh Castle, Limehouse, E.; Dec. 11, 12, 14, Metropolitan Tabernacle; Dec. 13, Gt. Assembly Hall, Mile End, E.

Salvation Army.—Two days' convention, Exeter Hall, Tues. and Wed., Dec. 11 and 12, at 11 a.m., 2.30 and 6.30 p.m each day, led by General Booth, assisted by staff of officers, including Major Musa Bhai (India) and Major Hodder (Holland). Subject—"True Religion of Humanity." Reserved seat tickets: to one meeting, 1s; three meetings, 2s.—Apply Secretary, 101, Queen Victoria-street, E.C.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Dec. 7, Rev. Henry Sharpe. Dec. 14, Rev. William Haslam.

Prayer-meeting for Foreign Missions, Harley House, Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness.

Great Assembly Hall, Mile End-road, E.—Sun., at 11 and 6.45, Mr. J. S. Harrison.

Christmas Letters Mission.—Central annual prayer-meeting, Ladies' Waiting Room, Mildmay Conference Hall, Wed., Dec. 12, 3 p.m.

Walford-road Hall, Stoke Newington, N.—Sundays, at 11 and 6.30 p.m., and Wed. at 8, Mr. James Townley.

Speke Hall, Battersea (close to Clapham Junction).—Mr. Reader Harris, Sun., at 11 and 7; Thurs., at 8.

Dr. Adolph Saphir's seventh lecture on "The Bible," St. John's Presbyterian Church, Allen-street, Kensington, W., Thurs. next, Dec. 13, 11.30 a.m.

Dr. Thain Davidson's monthly sermon to young men, Sun., Dec. 9, 6.30 p.m., Islington Presbyterian Church, Colebrook-row, N.

Evangelistic Mission.—Social gathering, Stafford Rooms, Titchborne-street, Edgware-road, Mon., Dec. 10, on the occasion of Mr. C. Russell Hurditch's completion of twenty-five years' service in the Gospel in London. Mr. George Williams will preside, and many well-known friends will take part. Tea at 6.

Mr. James B. Wookey will conduct a series of meetings in Scotland, extending over sixteen days, and commencing at St. George's Free Church, Edinburgh, on December 8, in connection with Dr. Barnardo's Homes.

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(Continued from page 11.)

RAMSGATE, St. Luke's Convalescent Home and Workers' Rest.—Friends are asked to send contributions of Fancy and Useful Articles for Sale of Work, December 19, 20.
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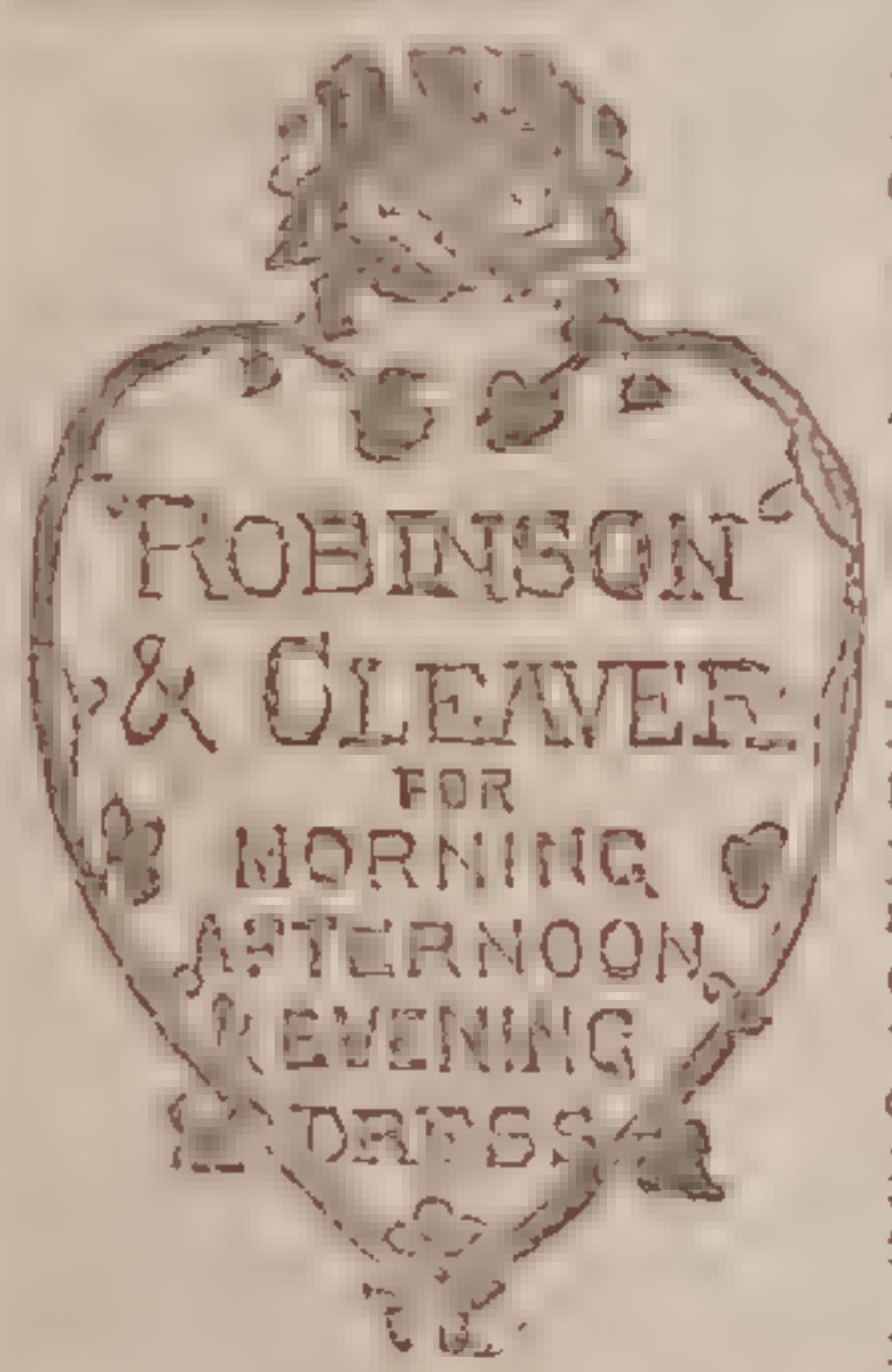

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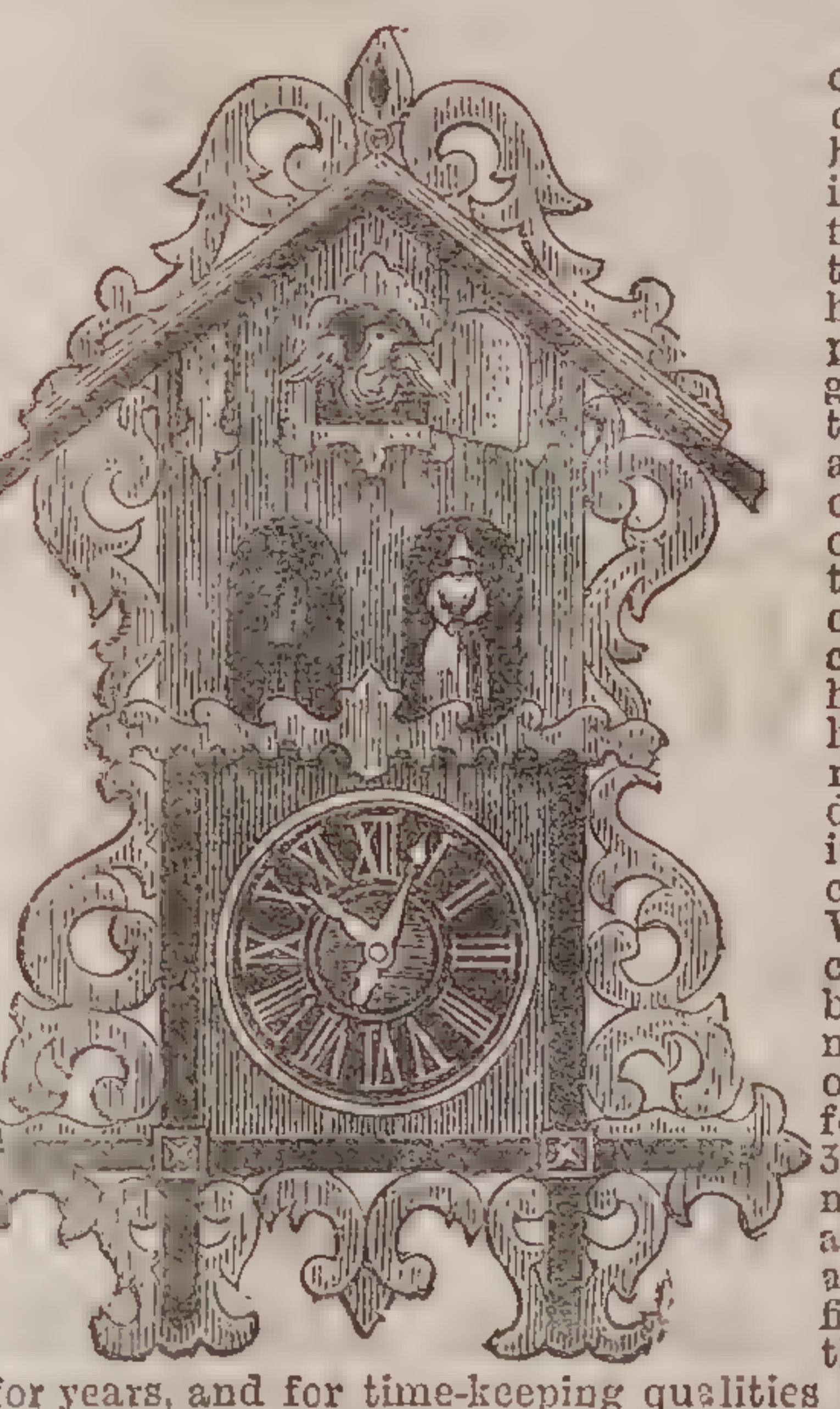

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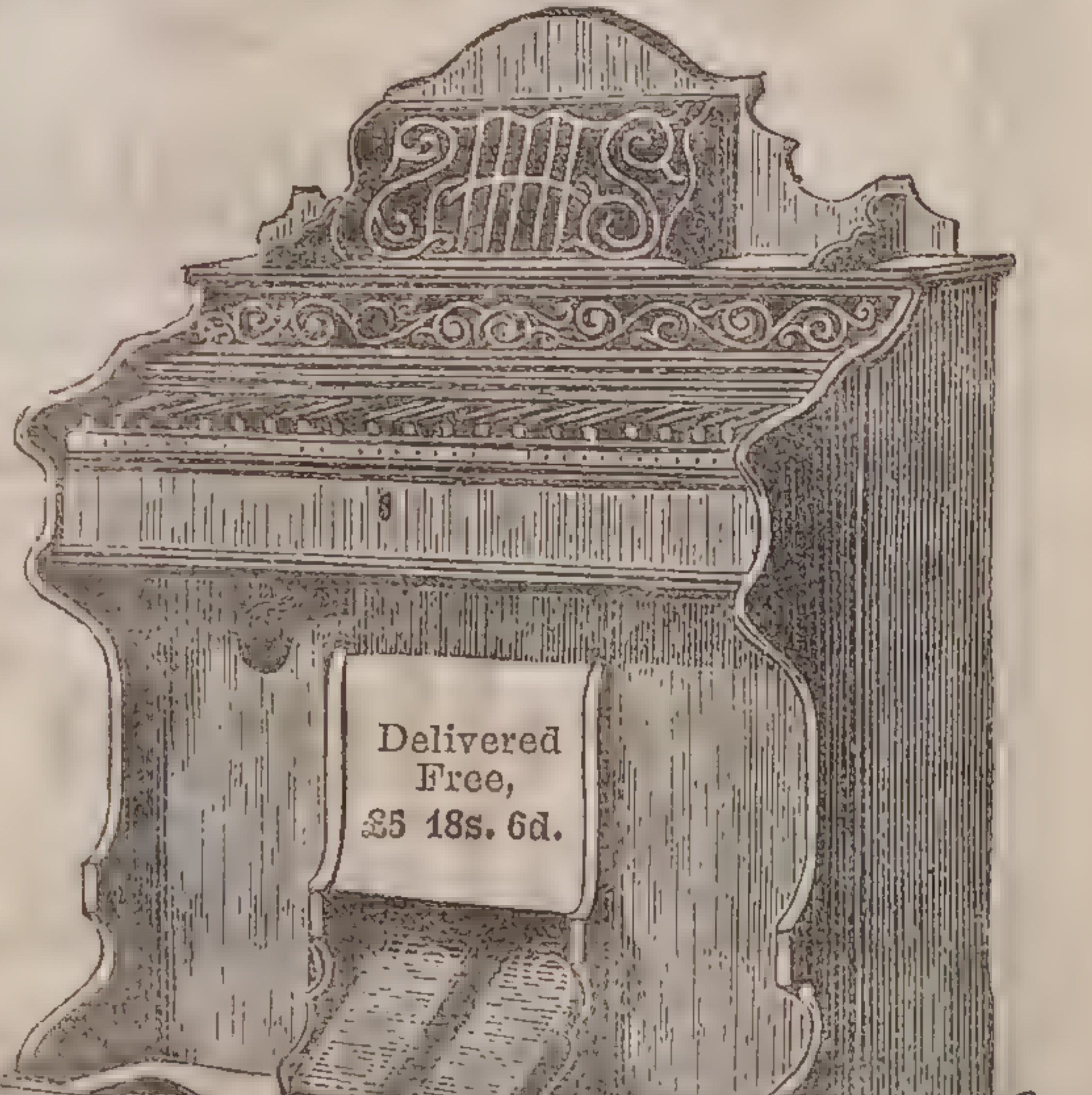

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REV. PETER THOMPSON,

London Wesleyan Mission East.

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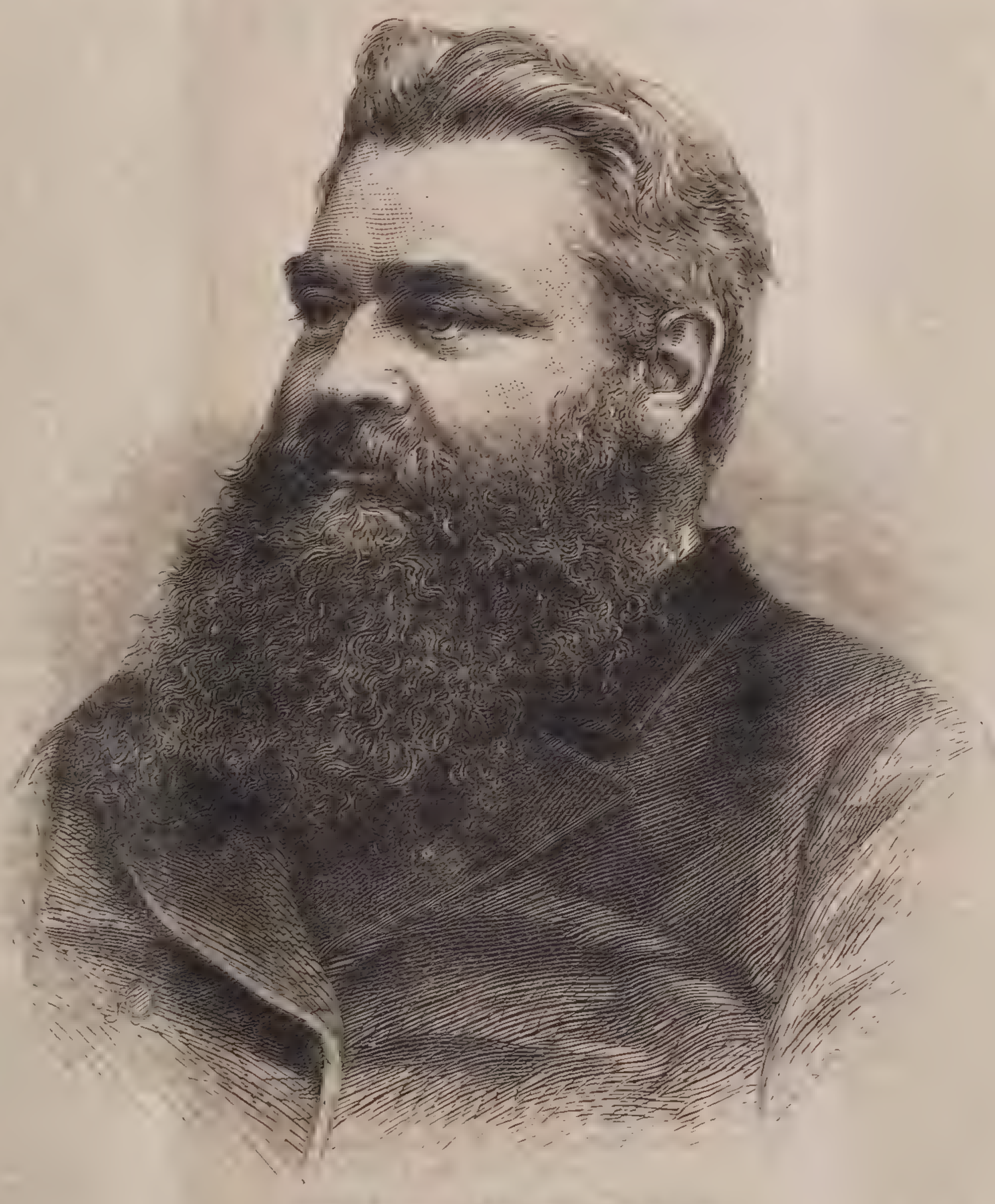

(*From Photograph by Messrs. Elliott & Fry*)

A VERY conspicuous figure in the ranks of Christian chivalry at the present time is that of PETER THOMPSON, who is at the head of the London Wesleyan Mission East. Most of our readers will have heard of the great work of religion and philanthropy which Wesleyan Methodism is doing in the neighbourhood of St. George's, a centre of sin and misery unsurpassed in East London; and they will be interested to know something of the man who is the leader in one of the bravest and most successful crusades against evil amongst the many which are the glory of this century.

Peter Thompson is of a sturdy stock, belonging to one of those Lancashire families in which the grit of the most rugged and determined section of our Teutonic ancestry remains with all its strong characteristics in their ancient vigour, undiluted by any alien intermixture. He was born in the Fylde between Preston and Blackpool in 1847. In the pure and bracing air of that wild region he spent his boyhood and youth, developing on his father's farm a physique constructed for wrestling with difficulties, and adapted for the toils of the most arduous service. His father is a Methodist local preacher and class-leader of forty years' standing, and the boy grew up in the midst of the sacred influences of a Methodist home, having religion in its intensest and brightest form continually exemplified before him.

He ascribes many of the best elements of his character to the influence of his saintly mother, who was distinguished by a strong practical sagacity. She very early became a teetotaler through her own observation of the terrible mischief wrought by intoxicants, and through her influence they were banished from the farm. Mr. Thompson attributes his first interest in Christian work to the zeal for teetotalism which his mother's precept and example inspired in him.

From his earliest childhood he was taught that he belonged to Christ. The period of his full decision was when he was about eighteen years of age. As soon as he had surrendered himself to God, he began work as a home missionary, taking the sphere which was nearest to his hand in seeking to win the donkey drivers of Blowing Sands for temperance and for Christ. The Church soon discerned his gifts and graces, and in March, 1866, he became a local preacher on trial in the Blackpool Circuit. As a local preacher he was "in labours more abundant," displaying that avidity for hard, persistent toil which has always characterised him. On the Lord's Day he was generally in the pulpit either in his own or the Garstang Circuit, and on the week-day evenings he was engaged in fighting alcohol, taking an active part in the formation and working of the Fylde Temperance Union, of which he was for some years a vice-president.

In 1869 he was accepted as a candidate for the Wesleyan ministry, and was sent to Didsbury College, where he was a most diligent and successful student, being the first to whom an extra year was granted on account of his proficiency and good influence in the College. In 1871 he matriculated at the London University. His duties in connection with his work since then have been so many that he has not proceeded to his academic degree, but he has won a better degree which will confer greater honours upon him in eternity.

At the Conference of 1873 Mr. Thompson was appointed to Broughton-in-Furness, in the Ulverston Circuit. Here our friend found himself in the midst of circumstances calculated to test his tact, his faith, and his courage. He had no chapel, and only six members constituted his little church. But he is one of those men who find stimulus in difficulties. He threw his whole energy into the work, and at the expiration of three years, the longest period allowed amongst the Wesleyans for continuous ministry in the same circuit, he left behind him new places of worship and healthy churches at Broughton and Coniston.

In 1876 he went to the Queen-street Circuit, Huddersfield, taking with him as his wife and helpmeet in the work a daughter of the late Mr. John Thomson, of Annfield, Glasgow. Mrs. Thompson has been an invaluable co-worker with her husband in all his undertakings, and has not only made sunshine at home, but by her personal efforts has contributed greatly to his successes. Upon entering on his work at Huddersfield he found the minds of many of the young men agitated by rationalistic questions. With his usual facility of adaptation to the special needs of his sphere, he set himself in his pulpit ministrations to combat those errors, and won the gratitude of many by removing their doubts.

In 1879 Mr. Thompson began his labours in the Metropolis, becoming the resident minister at Wood Green, in the Finsbury Park Circuit. During his stay there the admirable school premises at Wood Green, which are amongst the best in the neighbourhood, were built, and also a beautful little chapel at Winchmore Hill. His most successful work in this place, however, was the establishment of a working men's Bible-class, a department of service which has been his peculiar delight, and in which he has had remarkable success. He succeeds in awakening in the men an intense enthusiasm for Bible study, and in making each member feel a personal interest in the class. By means of his class at Wood Green Mr. Thompson won his way into the hearts of many amongst the working classes, and in that neighbourhood his name is gratefully remembered.

In 1882 he became superintendent of the Redhill Circuit. During his ministry in this lovely district of Surrey the work was strengthened in every place. At Dorking the chapel was enlarged, and a schoolroom and class-rooms were built. At Reigate a fine chapel and schools were erected. These enterprises, costing about £6000, were completed without entailing any burden of debt. Here, again, his working men's Bible-class was a training-school for Christian workers, as well as a seminary for the study of the Scriptures. During the three years about four hundred men were members of the class.

At the Conference of 1885 Mr. Thompson was appointed to take charge of the first effort of Wesleyan Methodism to respond to the appeal of "The Bitter Cry of Outcast London." He had St. George's Chapel in Cable-street, E., as the centre of his work. He took with him as his aide-de-camp a most devoted and able lay evangelist, Mr. Jameson; and succeeding events have shown the wisdom of Mr. Thompson in his choice of his chief fellow-worker. The Mission has been one of marvellously rapid progress. Three chapels are now included within its area—viz., St. George's, Spitalfields (which is full of historic interest, having been originally a chapel of the Huguenot refugees), and the Seamen's Chapel in the Commercial-road.

The "White Swan" public-house, situated in that part of the Ratcliff-highway now known as High-street, Shadwell, has become the property of the Mission. That public-house with its two music-halls had long been notorious as one of the vilest dens of iniquity in East London. Well known amongst the seafaring community as "Paddy's Goose," it was a great resort of prostitutes and sons of Belial. It was frequented by the *habitués* of the prize ring, and it is said that men of high position used to go there to witness fights between women stripped to their waists. "Paddy's Goose" is now a glorious focus of Christian activities. In its principal music-hall evangelistic services are constantly held. Its bar is used as a working-men's Christian club-room, and from it a network of Christian toil radiates into the streets and alleys of the neighbourhood.

Another notorious public-house has also been converted to Christian uses in connection with the Mission. The Old Mahogany Bar and Wilton's Music-hall came into the market, and were purchased by Mr. Watson, a Methodist local preacher, who has the salvation of the masses much at heart. He fitted up the premises for mission purposes, intending to work them himself; but, feeling the infirmities of age, and being struck with admiration at the methods of Mr. Thompson's Mission, he finally decided to offer them to him. The property has been purchased by the Committee, and is entirely free from debt. Situated as it is close to Wellclose-square, the Old Mahogany Bar, with its Coffee Tavern and Mission-hall, is a centre of gracious influence in a district "where Satan's seat is."

When the Mission was inaugurated, St. George's Chapel was almost deserted. There were then only 150 church members; now there are 430. More than 1000 persons have come out as inquirers, but a large number have been seamen, others have not remained in the neighbourhood, and thus nothing like the full results can be gathered into church fellowship. The congregations are large. And, what is best of all, the most glorious triumphs of grace have been witnessed amongst the most degraded.

Soon after entering upon the work, Mr. Jameson suggested that an attempt should be made in the evenings to gather in the ragged children who swarmed in the streets, and to instruct them in the ways of God. This Children's Meeting has achieved a success far beyond Mr. Jameson's most sanguine expectations, so that, on three or four evenings of the week, hundreds of these poor little ones are brought together for Christian instruction. Through the children the workers have got access to the parents, and something like 500 mothers assemble weekly in the mothers' meetings at the several centres.

In all these various enterprises, Mr. and Mrs. Thompson are assisted by a large number of helpers, many of whom are voluntary. There are workers' houses for the accommodation of these workers, both men and women. Ladies and gentlemen of wealth and position from the suburbs, and even from the provinces, have given themselves to the work; some are occasional helpers, and others have entered into residence for longer or shorter periods. A great deal of the best work of the Mission is done by women, whose tact and tenderness find a way to hearts that have long been closed against the truth. The band of Christian women, who, with Mrs. Thompson as their leader, go into the dens of this awful neighbourhood, carrying light into places which never saw it before, deserve all praise. The terrible revelations of the last few months (for the *locale* of the Whitechapel tragedies is in the heart of this district) will show how great are the self-denial and courage involved in this work.

The ladies from Blackheath who assist in the Mission are supporting, at their own cost, in that important suburb, a training-home for servants, to which young girls are drafted from the Mission circle, in order to preserve them from the contamination arising from the overcrowding and other evil environments of the district.

In addition to this, his main work, Mr. Thompson is also connected with several other good enterprises. He has considerable interest in the management of one or two better-class lodging-houses. He is the proprietor and editor of *Experience*, a journal whose design is to revive the testimony of the early Methodists, and to promote mission work. It was commenced eight years ago by Rev. Alexander McAulay, one of the most honoured of the Ex-Presidents of the Wesleyan Conference. Mr. Thompson is also one of the secretaries of the "Out-and-Out Band," and one of the editors of its monthly organ, *Out-and-Out*. The aim of this movement is to band together young Christians in whole-hearted devotion to Christ, and service for man. Instituted only at the beginning of thepresent year, it has had marvellous success.

The London Wesleyan Mission, East, is giving the best possible answer to modern scepticism by showing that the preaching of Christ crucified is the best solution of the vexed problem concerning the lapsed masses, and by demonstrating that those whom social reformers have abandoned as outcasts can be transformed into saints by bringing them under the spell of the compassion of Christ. Mr. Thompson feels deeply the necessity of the establishment of better social conditions for these populations, herded together under circumstances which render decency and morality well-nigh impossibilities; but still he holds that it is not the social reformer who is to be the forerunner of the evangelist, but the evangelist of the social reformer. He believes that the Gospel, which in the days of Whitefield and the Wesleys regenerated and raised the colliers of Kingswood and Newcastle and the roughs of Moorfields, is the power of God for the salvation of outcast London. We commend him, and all the noble army of Christian workers in East London, with their glorious work, to the prayerful sympathy of our readers.

SEAMEN IN "THE SOUND."

A WORK has recently been begun among sailors on ships passing through the "Sound," between Denmark and Sweden. Vessels are often compelled to "bring up," or pass slowly through this channel, and fishermen and others have for years made this an opportunity for a traffic by no means elevating to the morals of the sailors.

Having been a seaman, and converted during my seafaring life in Liverpool, I thought what an excellent opportunity this would be for bringing the Gospel to these men. Lastsummer I went there in a small boat, flying the Bethel flag, with tracts in different languages, a little musical instrument, my Bible, and the love of God in my heart. This work is carried on day by day, and I have had many encouragements in it. I shall be pleased to supply any Christian friend with more particulars as to this work,

JOHAN MARCUSSEN.

Fortuna Tvergade, 10, *Copenhagen*, *Denmark*.

THE CABMEN OF BATH, to the number of about 120, were the other day entertained at tea by the local Public-house Mission. Several gentlemen and ladies afterwards delivered brief addresses, which were listened to with marked attention. The men appeared to highly appreciate the kindness thus shown to them by the Mission. Copies of the report may be had from the secretary, Miss Skinner, 5, St. James's-square, Bath, who will also gladly receive suitable books and tracts for distribution among the men.

Apocalyptic Interpretation.

III.

In considering what notes of time are to be found in the Apocalypse, we must distinguish between the time when the visions were seen (which was probably about the year A.D. 95) and the time to which they refer, which can only be known by the subject-matter of the visions themselves. No one supposes, or at least has reason to suppose, that what John saw was what was actually taking place in heaven at the time when the visions were shown to him. What he saw was a symbolical representation of certain events, but whether these events may have been as to the actual time of their occurrence—past, present, or future—can only be discovered by such notes of time as the visions may themselves afford. Nor does the threefold division of the book into "things seen," "things which are," and "things which shall be hereafter," forbid the thought of some of the events portrayed in the visions under the third division being already past when John saw them, for in exhibiting events in the main future it might be necessary to go back and exhibit the sources from which such events had originated. Many actions cannot be rightly understood unless seen in connection with the roots out of which they have sprung. Thus in chap. xii. the conflict between the Dragon and the Woman and her Seed, is traced back to the birth, resurrection, and ascension of Christ, the Man-Child, who is to "rule all nations with a rod of iron."

After the grand vision of the fourth chapter, in which the throne of God is seen surrounded by elders and cherubim, the seven-sealed roll is shown in the fifth chapter, and the challenge goes forth, "Who is worthy to open the book, and to loose the seals thereof?" Of all the explanations of this sublime vision none can be compared to that which a Futurist writer, the late Dr. De Burgh, following in the steps of Edward Irving, gives in his "Exposition of the Revelation." By reference to a Jewish legal custom, described in Jer. xxxii. 7—15, he shows that a sealed roll suggests the title-deed of a purchased inheritance, and that the language of the whole chapter confirms the thought that we have here the earth, considered as the lost inheritance of Adam, redeemed by the Goel or Kinsman Redeemer, and redeemed, it may further be added, in accordance with another Jewish law (illustrated in Ruth iv. 5—10), by which the widow of the dead is purchased also as wife by him who redeems the inheritance, to raise up the name of the dead upon the inheritance. Thus in Rev. v. we have both an inheritance claimed by one who has redeemed it, and a people purchased to share it with the Redeemer (vv. 9, 10).

This view of the whole scene is infinitely grander and more in accordance with the language used in the chapter than the popular notion that the roll contains the Revelation itself. The challenge as to worthiness, and the acceptance of the challenge by the Lamb, would in this case be pointless, for no peculiar worthiness had ever been required in those many prophets through whom God had granted of old revelations of the future. Nay, some of the leading ones, such as Isaiah, Daniel, and Jeremiah, were specially convinced of their unworthiness when God vouchsafed to use them (see Isa. vi. 5; Jer. i. 6; Dan. ix. 20). But if the redemption of the lost inheritance of earth be seen to be the subject, then all is in keeping, and the opening of the sealed roll is the unfolding of the title-deed, and that by the rightful Purchaser Himself, preparatory to his entering upon the possession of his purchased inheritance, as seen in Rev. xix., which chapter, as the late Edward Bickersteth said, "really belongs to the time of the Seventh Seal."

But now let us mark a distinct note of time. After the challenge has gone forth there is no response; nay, we read: "No one in heaven, nor in earth, neither under the earth was able to open the book, nor to look thereon." Plainly then the vision contemplates in this its introductory stage a time previous to Christ's death, for John, who wept much because no one worthy could be found, is at once comforted by the announcement, "The Lion of the tribe of Judah, the Root of David hath overcome (literally 'conquered') to open the book, and the seven seals thereof" (see for the meaning of "overcome," John xvi. 33, Rev. iii. 21); then appears the Redeemer as "a Lamb as it had been slain," and He takes the roll, and in doing so his title is recognised, not only by the Church more immediately concerned, but by all sentient creation. Thus we identify the time referred to in the vision with that spoken of by our Lord (Matt. xxviii. 18): "All power is given unto me in heaven and in earth," or rather "authority" (R.V.), for we are reminded by this more accurate translation that while the right or authority was conferred upon Him at his resurrection, it is not till his Second Coming that He "takes unto Himself his great power" (Rev. xi. 17). The word here for "power" is different.

To sum up, then, the argument in favour of a definite point of time being here referred to. Only before the death and resurrection of the Lord Jesus could it be possibly said with truth of the title-deed of redemption, "No one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon." The scene, therefore, presented to John in vision goes back to this time, in order to exhibit the total lack of redemptive power in man; but then appears the true Redeemer in all the efficacy of his sacrificial work, and his claim to open the title-deed of earth's inheritance is fully recognised. He then proceeds to open the seals, that so the writing within may make good his claim, and hence the point of time from which the opening of the seals begins is the death and resurrection, and glorification of the Lord Jesus Christ.

Those who view the vision seen at the opening of the first seal—a white horse whose rider has a bow and a victor's wreath going forth conquering and to conquer—as being (to quote Godet's words) "an emblem of the Gospel which through the instrumentality of preaching is about to extend itself victoriously through the earth" cannot but be struck with the very parallel vein of thought between the subject of chap. v. leading to the opening of the first seal, and our Lord's words (Matt. xxviii. 18, 19), "All authority hath been given unto Me in heaven and on earth, go ye therefore and disciple all nations," &c. Indeed this parallelism goes far to confirm the correctness of the view thus arrived at—viz., that the time indicated by the vision (Rev. v.) is that connected with the death, resurrection, and exaltation of our Lord, and that this is the true starting-point of the subsequent visions of the Book of the Revelation.

H. E. B.

In the Potter's Hand.

"The vessel was marred."—Jer. xviii. 3, 4.

Dear brother or sister in suffering, is it so with you? Marred, and broken, and laid low; but, oh, not laid aside! The marred vessel was in the hand of the Potter all the while. Is there not wonderful comfort in this one thought? In weakness, in suffering, in uncertainty as to what the issue may be; but in the skilful, loving hand of Him who cannot make one mistake. Another might lay the vessel aside as useless; not so the Potter. His own glory is at stake. Concerning the broken earthen vessel He has a purpose—a purpose of mercy—and it must be accomplished.

"Rest in the Lord, and wait patiently for Him." However useless you may appear in the eyes of others, you are precious in his sight; hence all this hewing, and filing, and polishing—this continual movement of the Divine hand. Job had not "seen the end of the Lord," when he cried, "Cease then, and let me alone, that I may take comfort a little." He was weary of his chastening.

We cannot now fully know his purpose concerning us. Nay, it is too glorious. "He made it into another vessel as it seemed good unto the Potter to make it." A vessel meet for his use, filled with his glory, on earth and in heaven, in time and through eternity: that is what He is making "upon the wheels"! According to the Divine pattern, pure and complete and perfect, it will reflect that glory throughout the ages to come in the palace of the King. Shall we not say—bruised and bleeding and broken as we are—

Take thine own way with me, my Lord,
Thou canst not otherwise than bless.

It is said that there is a place of rest in the centre of the mighty wave, which the sea-bird knows. It is said that there is a cool spot in the heart of the consuming flame where life may exist in safety. Dear sufferer, so may we rest in the hollow of our Father's hand.

The mighty waves and billows may go over us; but "Thou wilt keep him in perfect peace whose mind is stayed on Thee." This for the present; and for the future we "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" Rom. viii. 18).

B. Campbell.

Inchmarlo, Banchory, N.B.

THE COTTAGE HOME, KINGSTOWN.—The annual meeting of the friends and supporters of this Institution for little children was held a few days ago, the Archbishop of Dublin presiding. Just a year ago the new Home was entered. At present some forty children are being cared for, varying in age from eleven months to six years. Since the Institution was founded, on a small scale, in 1879, about 250 children have been received as inmates for a longer or shorter time. The Archbishop eulogised the work, which was also commended by other influential gentlemen to the cordial support of the Christian public.

EVANGELISATION IN ROME.—A new centre for evangelistic work has been inaugurated in a hall on the new street, Marco Minghetti, leading up from the Piazza Sciarra on the Corso. It is intended to hold an English service every Sunday evening for preaching the Gospel and bringing strangers into contact with the various branches of evangelical work in the city. As soon as possible, Italian services of an entirely undenominational character, and with the help of the various pastors, will be begun in it. The need for such a rallying centre has long been felt. Major Colquhoun, in this effort, merits the hearty and generous support of all who would see the progress of evangelical work in the city.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

III.—Still Other Resources.

A CURSORY glance at the literature which this Missionary Movement is producing, and which in turn increases its momentum, reveals many other items claimed as points of advantage and elements of success for the future. Some of these may be profitably considered and their actual value weighed.

Constant reference is made to THE MECHANICAL APPLIANCES OF THE AGE; THE INCREASED FACILITIES OF LOCOMOTION, INTERCOURSE, AND COMMUNICATION OF THOUGHT. These, it is said, offer us marvellous advantages over former ages. It is in a sense true. But let us not glory over much in these devices of the world, or join in its boastings of progress and celerity of movement. They are but bringing it more swiftly to its doom.

The PRINTING PRESS, for instance, has indeed been a mighty help to the friends of Christ; but has it not been a still mightier ally to his foes? Estimate the proportion that good books and spiritual periodicals bear to the flood of literature, obscene, rationalistic, infidel, fictitious, vomited uninterruptedly forth, and you may estimate its comparative advantages. It might be desirable for a regiment to possess a Gatling gun; but would not the advantage be questionable if it also gave the enemy a score of them?

Much is also heard of "the sea white with the sails of commerce," and of INTERNATIONAL TRAVEL AND TRAFFIC. We may send men and Bibles everywhere. But do we consider the awful price at which this convenience is purchased? These vessels do occasionally take a missionary party and a few cases of Bibles; but their holds are full also of other things—liquid fire, devilish engines of destruction, troops of soldiers, for whose sake vice must be legalised. They bring back from abroad the seeds of the ancient demon-inspired mysteries and philosophies of the East—and plant them among us, so that Buddhism and Theosophy find kindly soil in London, Paris, and Boston. They familiarise us with Islam, and raise up for that creed of war and lust, apologies and panegyrics. True, the world is opened up, but rum is being pushed into Africa, opium into China, and European infidelity into Japan and India. True, the sturdy Anglo-Saxons now are everywhere; but is it a great advantage to the spread of the Gospel that England is so well known in China, where millions languish in the fumes of opium? Is India or Cape Colony so much nearer the kingdom of God for learning that England provides brothels of native women for her redcoats? Are Mohammedans edified by seeing English and French steamers yearly cruising along all their seaboards to carry their devotees on their vain pilgrimages to Mecca?

In unevangelised lands England's drunkenness, America's reckless extravagance, Spain's popery and ignorance, and France's shameless licentiousness and infidelity, are on full exhibition, and the diplomatic representatives of all these nations unite in agreeing that the nations should not be disturbed in their respective superstitions. All, too, carry violence and bloodshed. All press the weaker races to the wall. "Christendom" does not carry Christ with it. Do not let us assume that it does; it rather does the reverse. God's providence has opened the world, and has given us certain material facilities, but the devil is making a thousandfold greater use of them than the Church. Therefore, while we use them, let it be without boasting, or reckoning on forces that are more against us than for us. Such a spirit induces disappointing reliance.

In addition to all this, we question whether it is according to the mind of the Spirit for us to point our exhortations and adorn our perorations with the assumption that the world has only become open, within the past fifty years, to the inroads of missionary effort. In a very true sense IT HAS ALWAYS BEEN EVERYWHERE OPEN to heroic souls who loved not their lives unto the death, and who went upon Apostolic methods. The Moravians long ago found even leper communities sufficiently open for them, as were countries where Christians could only go as slaves. They sold themselves as slaves: they became lepers. Of such the world is not worthy.

Centuries ago China, India, and even the cruel Barbary states, were open enough for Roman Catholics. To the average missionary of the modern type, who settles down safely and comfortably upon the edge of civilisation, in coast towns or inland military stations, with their little circles of Europeans, the world may not have been opened a century ago. But when, in all the centuries, was not Africa open to a Livingstone, an Arnot, a Wilmot-Brooke; or the far-away islands of fierce cannibals to a Williams or a Patteson; or the frozen shores of Patagonia to an Allen Gardiner? Some of these, indeed, died; but thus was the rift made that let in the light. Let us hereafter abandon this assertion also, of the world being but recently opened, lest thereby we make the more apparent the divergence of our thoughts and methods from those of Pentecostal times.

Much is continually said of a few FIELDS IN WHICH GRATIFYING RESULTS HAVE APPEARED. Thousands have been gathered in, generally very gradually through many years, but in one marked instance within a few days.* How cheering such a Pentecostal scene! It is right that we should speak of these instances to the praise of God, and therewith encourage our hearts in the Lord. But have we not now spoken of them in print and on the platform quite enough? Should they not suggest to us the humbling thought, after all, how isolated, how very exceptional are these cases? How very dark the other portions of the field appear by contrast! On a vast prairie, with the ripe heavy grain rustling in the breeze, and inviting the sickle and stretching away for miles, shall we boast if three or four swathes a few rods long are garnered? Was it seemly for Israel to glory in Caleb having long before taken Hebron from the sons of Anak, when almost all the land was yet to be possessed, and failure and defeat because of sin were their chief portion?

Another element of success much emphasised is THE CHURCH'S VAST WEALTH. She has but to give, and all the shafting, pulleys, and belts revolve, that give motion to her multiform machinery of home effort, with its secretaryships, boards, committees, agents, delegations, workers, theological and medical students, and nurses in hospital training, its outfits and passages; and, abroad, its schools, colleges, seminaries, dispensaries, hospitals, churches, services, and itinerant work. But without the money all must stop. Therefore, naturally, much is said of money. More is said of it than of any other factor. Money is that which, at all hazards, must be had. How it overshadows all other items, even in Mr. Johnston's valuable statistical pamphlet, "A Century of Protestant Missions." Observe the place it took in the recent World's Missionary Conference. How extraordinary that mammon should occupy a place of such overweening importance! It was not so in Apostolic times.

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* Among the Telugus, when 2222 were baptized in one day.

Let us not boast ourselves that the Church has such wealth. How came she to be "rich and increased in goods"? Being rich, how is it she does not fill the Lord's treasuries? The spirit that disobeyed in accumulating, disobeyed in retaining. A rich and covetous Church! Gold in the forefront! What wonder there is something wrong! Wedges of gold and Babylonish garments agree not with spiritual power, and have brought defeat to God's Israel before. But this subject of money requires separate treatment.

There is yet another force the Church possesses in which is more of potency and promise than all the rest combined. It is in THAT MOVEMENT IN PROGRESS NOW FOR YEARS, EVER GATHERING FORCE AND NUMBERS, IN THE DIRECTION OF CONSECRATION AND HOLINESS. This is one of God's chief factors in the vast problem of the world's evangelisation in the little time of harvest that remains. Closely related to this remarkable movement, and before it in point of time and causation, is the clear and increasing light which for half a century has been pouring in upon God's Word in all its departments. The privileges of believers are entered upon, their responsibilities realised, and the prophetic word has glowed in sevenfold light. Especially has it come to be largely seen that the Gospel is to be preached, not for the conversion of the world, but as a witness, and to take out of the Gentiles a people for Christ's name. When the witness is fully borne, the elect will have been gathered in, and the end of the dispensation will come—the Lord Himself will appear.

This last feature, to an intelligent and spiritual people, waiting to do his bidding, is like a prophecy of blessing. It is they who will discern the voice of the Lord pointing out afresh in the Word his principles and methods, whose adoption must precede his fulfilment of Joel's great promise of the Spirit being poured upon all flesh, of which Pentecost was but a provisional and partial fulfilment. It is from their ranks those will yet go forth who, in the Spirit's power, shall shake the nations. But let them be humble and obedient, for even their works are yet far from perfect before the Lord. To point out what is the marked defect in present attainments in consecration will next occupy us, as it bears so vitally on our general subject.

A MISSIONARY.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mons. Eugene Reveillaud.

Appeals flow in upon us from London workers, asking help in providing some material cheer for the poor at the approaching Christmas season. We shall be only too happy to respond, if the generosity of our readers will enable us to do so.

Canon Butler, we very much regret to say, is seriously ill; the nature of his malady causes a depression which is one of the most trying circumstances of the case. We are sure our readers will affectionately remember him and Mrs. Butler at the throne of grace; and also a little granddaughter suffering with spinal affection.

The Times of Friday has a leader on "Affairs in Eastern Europe," in which the complications between Russia and Austria, on account of Servia, Bosnia, and Montenegro, are discussed. The article thus concludes:—

> Can King Milan resist? Is he strong enough to prevent an insurrection in Belgrade, the proclamation of Karageorgevitch, and the inevitable consequence—an Austrian occupation of Belgrade, and, as a certain sequel, the outbreak of war between Austria and Russia and the beginning of that Armageddon to which pessimistic politicians are looking forward? That the danger can be altogether overcome and swept out of existence is scarcely possible; we can but hope that it may be long deferred.

It seems a little inconsistent to stigmatise as "pessimistic politicians" those who foresee a danger which the writer himself thinks cannot be altogether overcome, and only hopes that it may be long deferred.

☞ Messrs. Morgan & Scott beg to announce that their establishment will be closed for the Christmas Holidays from Saturday, December 22, until Thursday, December 27. Orders for books, &c., should therefore reach them not later than Friday morning, December 21, by first post, to prevent their delivery on the Lord's Day. ADVERTISEMENTS for THE CHRISTIAN, December 28, must arrive not later than Saturday morning, the 22nd.

The editor of *The Homilist* gives as one reason for the failure of marriage,

> The wretched laws of breach of promise and the unjust way in which they are administered. A young man discovers on sufficient acquaintance that a girl to whom he has got engaged is not calculated to make him a suitable wife, but he finds that he dare not withdraw. He must either be publicly ruined by law proceedings, or else he must be privately ruined by being dragged into an alliance he knows will end in an earthly hell.

There is truth in this, but our contemporary makes no mention of the other side. It much more frequently occurs that the weaker one is deserted, to the ruin of her prospects; and is often betrayed, to the ruin of her character.

But we should not have taken notice of the above remark, had not the Homilist continued his homily in the following astounding fashion:—

> There has been an outbreak of diabolical crime by some individual in the east of London, who has committed murder after murder undetected, and is still at large. ...I believe that the withdrawal of the Contagious Diseases Acts is one of the most fatal blunders, religiously and morally, that was ever undertaken.

What can we say when a professedly religious teacher commends the uncleanest legislation that ever disgraced our statute book? The Homilist seems to think that the best way to check immorality is to attempt to remove the penalties which the Creator has attached to it.

Mr. Dyer, whom the Homilist criticises, telegraphed to us on Friday the message given on page 22, under the heading, "Is there none to save her?" We cannot but wonder whether the writer in *The Homilist* ever, in all his life, made as much effort to save one woman, as Mr. Dyer is making on behalf of all women every day of his life.

The reply of Sir John Gorst in the House of Commons, on Monday, to the question addressed to him, is altogether unsatisfactory. He has apparently been instructed that the girl is married, and that the courts decide on her return "to her husband and mother." The contention of Mr. Dyer and his friends seems to be that she is a widow, and that sending her back to her mother is simply compelling her to lead a life of sin—a course which she now regards with loathing. Certainly the last has not been heard of this unhappy case.

A fresh voice has now been raised against theatrical entertainments on behalf of religious work. The manager of a theatre in a provincial city has lodged an objection to such an item on the programme of a bazaar held in the Congregational Church, on the ground that no licence had been obtained. Is it not time to "draw the line" when the world itself has to step in and rebuke the Church's worldliness! The minister of the church in question lays the responsibility upon a deputy who, unknown to him, engaged professional actors and actresses for the occasion. But surely he ought to have expressed his wishes more clearly. As it is, the incident has become a scandal and a stumbling-block.

The North Middlesex Chronicle also utters a needed protest against "smoking concerts for lads of fourteen," and "entertainments which can be obtained at any music-hall," held at a Church "Iron Room" in a northern suburb, under the auspices of a "Young Men's Mutual Improvement (!) Association." The writer suggests that these are hardly calculated to "improve" the youth of the neighbourhood. That such things should be done in the name of religion, is the saddest feature of the case.

In a recent note we stated that the Archbishop of Dublin had said that in Portugal, during the last twenty-five years, some ten thousand persons have come out from Romanism. A correspondent writes to us from Oporto:—

> This may be the case in Spain, but not in Portugal, and I think you will find that the Archbishop referred to the former country. In Portugal I do not suppose there are 2000 open converts, and they are poor, and much dependent upon outside help for spreading the Gospel.

With regard to the increase in the number of religious institutions in Spain, the same correspondent writes:—

> Unfortunately, this is also the case in Portugal, at least, so far as female votaries are concerned. As convents and nuns are prohibited, these institutions and their inhabitants are called "Retirements" and "Sisters of Charity." The votaries go to France and other countries to take their vows. The whole country is overrun with them, and as they are well off, the authorities wink at them. Jesuitism, though illegal, has regained much of her old sway, and is the cause of these institutions.

Nevertheless, with a vigorous reformation movement in Spain, and a hearty response to the Gospel in many parts of Portugal, there is much to encourage Christian labourers in the fair Peninsula.

We ask our readers' attention to the important article in our present issue reprinted from *The Financial Critic*. It shows that modern mammon worshippers are prostituting commerce into worse than gambling—into a criminal conspiracy—into gambling with loaded dice in the necessities of the people. Is this one of the ways in which curses come home to roost? In the name of commerce successive English Governments have blasted China with unnecessary and destructive opium; now the necessaries of life to our own people are the stakes for which prostituted commerce gambles with loaded dice. South-sea bubbles were bad enough, but corn, and cotton, and copper corners, and salt syndicates, are infinitely worse.

The American Board of Foreign Missions is agitated afresh by the "future probation" question. A church in Boston has three times applied to the Board to send to Japan a Rev. W. H. Noyes, who draws what he terms corollaries and inferences from Scripture that the love of God in Jesus Christ will be revealed after death to those who have not heard the message in this life. Why, it may be asked, should men intrude into what is not revealed? We cannot take a step in speculations about the state after death except as Scripture gives us light, and no words are more emphatic than of the "now" being the acceptable time and *the* day of salvation. This matter is sorely agitating good men in the United States, and it certainly seems to us that missionary boards are justified in declining candidates whose opinions are formed on "inferences," concerning which they may be mistaken, rather than from the unambiguous teaching of God's Word.

A Welsh correspondent calls our attention to the custom which prevails in the Principality of raising statues as memorials of departed worthies. Quite recently several such monuments have been erected at considerable expense. Our correspondent well says:—

> Are there not many other ways more Christian-like, and more sure to perpetuate the characters and usefulness of the mighty dead than by erecting statues? Now that Christians are being more stirred to consider the need of workers for heathen countries, could not the money be far more profitably utilised, in the name of the departed, for the preparation and support of missionaries, or to enable some poor thirsty boy or girl to obtain higher education, or to place destitute children in a Christian home?

We leave these suggestive words to carry their own force, confident that they will receive due attention at the hands of Welsh Christians.

In times of political discussion concerning Ireland, it is pleasant to read of the ministers of the Irish Presbyterian Church meeting in Belfast for a day of humiliation and prayer. An utterance not often heard respecting the "evangelisation of the nation" was made prominent, and it was confessed that the Presbyterian Church had in this respect "miserably failed." Doubtless the difficulties are very great. But Ireland has not been without her great spiritual revivals, and they are her true friends who, in these days of her trouble, are preparing the way for the uniting and ameliorating influence of another gracious visitation.

We can see no sign of any satire in Mr. Bent's paper, in the current *Nineteenth Century*, written after two visits to Patmos. The information, although not entirely new, possesses a curious interest. From Patmos, he says, there may be seen, rising out of the sea, a conspicuous and awe-inspiring cone of a submarine volcano, called the Island of Thera (*thēr*—"the beast"); that it is surrounded by a number of islands all of which seem violently agitated during an eruption; that the sea appears at such a time to be mingled with fire; and that classical writers bear witness to a remarkable activity during the first century when thick vapours darkened the air. Sir William Dawson, the Christian scientist, has held the opinion that John derived illustrations from these phenomena. This would not be inconsistent with his inspiration. The prophets often took their imagery from contemporaneous events, and the facts would go to confirm the orthodox opinion as to the date of the Apocalypse.

Now that the season is at hand for kindly thought on behalf of those to whom winter brings want and little work, some words may be remembered which Archdeacon Farrar lately uttered in Westminster Abbey. He did not make the mistake of condemning the outlay whereby a man sought to give employment to others, according to the position in which Providence had placed him; but, after referring to a costly and luxurious expenditure on articles of ostentation, the Archdeacon said:—

> If there is such a Pactolus of wealth for these gewgaws of silk and clay, can there be by comparison only a drop or two to heal the bodies and ameliorate the souls of men? Why should the runnel of charity dribble on as it does, while the tide of luxury is still at flood.

This, surely, is a right way of looking at this matter. At a time of Christmas appeals it may be fittingly asked whether to the expenditure that terminates with ourselves there should not be some correspondence in gifts that go to bless others?

In a recent volume of sermons, Dr. Whiton refers to a poor negro woman, "who bequeathed to the Yale Theological Seminary the savings of a life spent at the washtub, to be a fund for the education of men of her own race to preach the Gospel of Christ." He goes on to say:—

> Here we have found, on one of the humblest levels of the modern world, a life of the commonest drudgery, filled with dignity and power by the same divine object that inspired Paul's life of tribulation with thanksgiving. The laundress, the Apostle, are both full of the same inspiration.

What an impetus would be given to the evangelisation of the world if we had more of the spirit which animated the poor washerwoman!

The Hospital, in calling attention to what it terms "the slaughter of shop assistants," says that in many parts of the United Kingdom the working hours of shop assistants number eighty-four or eighty-six per week, *i.e.*, fourteen hours every week day, and that the condition of many of these, especially the young women, is painful in the extreme, at least half of them being in chronic bad health.

> We take the pick and flower of our lower middle class, and utterly destroy them in health and physique.

It is perhaps useless to appeal in such a matter to the majority of shopkeepers. Backed up by the teachings of political economy, the shopkeeper does his best to increase his profits, and it is for the Legislature to see that the profit is not built up upon the happiness and lives of others.

Commenting upon the recent attacks by a Romish paper in Dublin upon Christian and philanthropic movements in that city, *The Ecclesiastical Gazette* recently remarked that it would look better if the critics were doing something to reduce the number of public-houses responsible for the thousands of destitute children. A recent official return points to the sad pre-eminence of the Irish capital in regard to intemperance. It shows that the number of arrests in Dublin between the hours of 8 a.m. Sunday and 8 a.m. Monday, during twelve months, was nearly double that of the other four cities together; Belfast, with a population nearly as large, and with a much larger number of the "working classes," not having a sixth of the number of arrests.

Notwithstanding the great reduction which has been made in the death-rate of our large centres of population during the last quarter of a century, much remains to be done in the direction of improving the surroundings, which are so influential in producing preventable sickness. The better housing of the poor remains one of the most pressing duties of the time, and the longer the solution of the problem is delayed the greater will be the roll of those whose death is nothing more or less than martyrdom to the apathy and neglect of those who should have cared for them. In London alone nearly 36,000 preventable deaths occur each year, deaths which, it is asserted, more attention to sanitary arrangements would stop. What, then, must be the number for the entire country?

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

VIII.—CHRIST'S MERCIFUL AND FAITHFUL HELP.

HEBREWS ii. 16, &c.

DOST thou wonder that thy Lord was tempted and sorrowful? It is indeed the marvel of eternity; and yet not so marvellous, when we consider the beings whom He elected to succour, help, and save, and of whom each of us is one.

Had He chosen to lay hold of fallen angels, with a view of raising them from their lost estate, He would without doubt have taken upon Himself their nature, and descended into the pit, identifying Himself with their miseries, and paving, by his sufferings, a pathway across the great fixed gulf which intervenes between their lost estate and Paradise. But verily He took not hold of angels, but of the seed of Abraham, and had no alternative therefore but to assimilate Himself in all points to the nature of those whom, in infinite mercy and grace, He *brothered*.

There are two things thou needest, reader, and not thou only, but all men—*reconciliation, and succour in the hour of temptation*. These instinctive cravings of the soul are as mighty and as irrepressible as the craving of the body for sleep or food; and they are as evident amid the luxury of Belgravia as in primeval forests, or beside the historic rivers of antiquity—the Nile, the Indus, the Euphrates.

To meet these two needs, men have constituted one of their number a *priest*. That word has an ominous sound to our ears, because it has been associated with immoralities and cruelty. The world has never seen more unscrupulous or rapacious tyrants than its priests, whether of Baal or Moloch, of Judaism, or the Papacy. All through the ages it has seemed impossible for men to receive power in the spiritual realm without abusing it to the injury of those who sought their help. Study the history of the priesthood, which murdered Christ because He threw too strong a light upon their hypocrisies and villainies, and you have the history of every priesthood which has darkened the world with crime, and saturated its soil with the blood of the noblest and saintliest of men.

And yet the idea of the priest is a natural and a beautiful one.—It is *natural* for men who are conscious of sin barring their access into the presence of a holy God, and demanding sacrifice in order to peace, to say to one of their fellows, "Our hands are stained with blood, and grimed with toil; our garments spotted with pollution and dust; our lives too busy for us to spare time for those rites which alone can fit the sinner to stand before the eye of God; do for us what we cannot do for ourselves; prepare thyself by holy rite, and vigil, and fasting from sin, so as to be able to stand in the presence-chamber of the All Holy; and, when thou hast acquired the right of audience with Him, speak for us, atone for us, make reconciliation for our sins, and then come forth to us, succouring and blessing those who cannot attain to thy position, but must ever struggle as best they may with the strong, rough, bad world in which they are doomed to live."

This seems the underlying thought of the vast system, which has built temples in every land, reared altars on every soil, and constituted a priesthood amid the most degraded as well as the most civilised races of mankind. And there is great *beauty* in the work and ministry of a true priest. Not always engaged in the darker work of sacrificing flocks of fleecy sheep, by which alone, in those rude days, the cost of sin could be computed, the true priest would have other, and, perhaps, more congenial work. He would be the shepherd of the timid souls around him; listening to confessions whispered over the heads of the dumb victims; feeling compassion for erring and wayward ones; comforting those who were passing through scenes of sorrow, till faces, shadowed with tears, began to gleam with holy light; arresting the proud hand of the oppressor, as Ambrose did in lawless days, to rescue the poor from the mailed blow. Never studying self-interest; never consulting ease, or pleasure, or gain; never resting while one poor wanderer was away in the snowdrift or on the wild. Yes, and more; he would be the spokesman of souls, praying for those who did not pray for themselves; praying with those who knew not what or how to ask; interceding for the whole race of man. Ah! how often must such a one have been compelled by the pressure of the burden to go apart from the busy crowds to some lone spot, that he might pour out before God the long litany of need and sorrow and temptation which had been poured into his heart. Lovely ideal, ah! how seldom realised!

All this is Jesus Christ, and more.—Words fail indeed to say all that He is in Himself, or all that He can be to those that trust Him. And it is because of this; that He is able to give such blessed help to all who need it. Let us consider that help.

I. IT IS SOVEREIGN AND UNEXPECTED HELP.—Angels fell. Once they were the peers of heaven. They sang its songs, plucked its flowers of amaranth, and drank its tranquil bliss. They loved its King, and served Him, like the sunbeam, with unpolluted brightness and unswerving direction. But, alas! they fell from heaven to hell. And for them there is no help, so far as we can learn. "God helped not angels."

But He has set his heart upon us, the poor children of dust, the creatures of the transient moments of time, who had fallen by the same sin of self-will. Here is a theme for meditation! We cannot pierce the mystery, or understand its full import. But we may, with wondering faith and joy, accept the chalice, brimming with unmerited, unexpected, undeserved grace, and drain its draughts of bliss.

II. IT IS HUMAN HELP.—"Made like his brethren." The peculiarity of this phrase testifies to Christ's pre-existence and glory, and indicates how great a stoop on his part it involved ere He could be like man. He had *to be made* like man, *i.e.*, He was not like man in the original constitution of his being. We cannot solve the mystery of the holy incarnation. And yet the thought of it has never been quite foreign to the heart of man. Many a Greek and Hindu myth rested on an instinctive craving for the presence of God in human flesh, which became parent to the belief that such a thing had been, and might be again. Even in the highlands of Galatia, the most ready explanation of the miracles of Paul was that the gods had come down in the likeness of men.

But though there be such a profound mystery resting on this subject, yet the union of the Almighty with a human life is at least not more incomprehensible than the union of a spiritual, unmaterial principle, as the soul, with a material organism, as the human body. When the secrets of our own nature have been unravelled, it will be time enough for us to demand of the Almighty that, when He assumes our nature, He should disrobe Himself of all mystery. How lovely is the arrangement that God's help should come to us through the Son of Man; that our helper should shed true human tears, and feel true human pity. Jew though He were, child of the most exclusive, intolerant of peoples, yet the humanity which is greater than Judaism makes us oblivious to all else than that He is our Brother.

III. IT IS HIGH-PRIESTLY HELP.—The full meaning of this phrase will appear as we proceed. It is sufficient to say here, that all that men have sought to realise in human priesthoods, but in vain, is realised with transcendent beauty in Him. Nor is there any way of weaning men from the human priesthoods which deceive, but to present to them the all-glorious, immaculate priesthood of Christ.

It is of little use only to denounce the priests that are coming back to Protestant England through a thousand covert channels, or the people who go to them. There is a craving in their heart which impels them. It is of no use to fight against nature. But satisfy it; give it its true nutriment; supply its wants with reality; and it will be content to drop the false for the true, the paste diamond for the Golconda pebbles, the human for the Divine. Men must have a priest; and they are going back to the mummeries of Rome, because there has been too scanty a presentation in our pulpits of the priesthood of Jesus.

IV. IT IS MERCIFUL AND FAITHFUL HELP.—When we are in need, we want help *wedded with mercy*. The patient in the infirmary does not like to be treated as a broken watch. Oh that he were at home again to be nursed by the soft hands of his mother, which always seemed so skilful, and gentle, and soft. We need merciful help, which doesn't upbraid, isn't in too great a hurry to listen, and gladly takes all extenuating circumstances into account, Such mercy is in the heart of Jesus. And his help is ever *faithful*, too. This word has a fine tint of meaning, almost lost in our translation, giving the idea of one who runs up at the first cry of distress. He neither slumbers nor sleeps. He watches us with a gaze which is not for a a moment diverted from us. He sees us through the storm. He sits beside the molten metal. He will help us right early—*i.e.*, when the day breaks. You may be bereft of all power of consecutive thought, unable to utter a single intelligible sentence, frantic with agony and remorse; but, if you can only moan, He will instantly respond. "He will be very gracious unto thee at the voice of thy cry."

V. IT IS HELP BASED ON RECONCILIATION FOR SIN.—Sin is one of the greatest facts in our history. It is impossible to ignore it. You cannot explain man unless you take it into account. For this the world has been covered with the apparatus of sacrifice; and the cry has rung in a monotone of despair, "How shall man be just with God?"

But Jesus met the demands of conscience, echoing those of a broken law, when on Calvary, as High Priest, He offered himself as victim, and made an all-sufficient, satisfactory, and complete sacrifice for the sins of the world.

Burdened one, groaning under the load of sin, remember that He bare thy sins in his own body on the tree. Approach the Holy God, reminding Him of that fact, and daring on account of it to stand unabashed and accepted in his sight.

VI. IT IS SYMPATHETIC HELP FOR THE TEMPTED.—"Them that are tempted." Within that circle we all stand. Each is tempted in subtler, if not in grosser, forms; in extraordinary, if not in ordinary, ways. You have been trying, oh! so hard, to be good; but have met with some sudden gust, and been overcome. Tempted to despair! Tempted to yield to Potiphar's wife! Tempted to become a brute! No lawn without the fowler's snare! No day without its arrow! No night without its noisome pestilence! No rose without its thorn!

Do we not need succour? Certainly; and He is able to succour the tempted, because He has suffered the very worst that temptation can do. Not that there was ever one symptom or thought of yielding, yet suffering to the point of extreme anguish, beneath the test.

O sufferers, tempted ones, desolate and not comforted, lean your heads against the breast of the God Man, whose feet have trodden each inch of your thorny path, and whose experiences of the power of evil well qualify Him to strengthen you to stand, to lift you up if you have fallen, to speak such words as will heal the ache of the freshly gaping wound. If He were impassive, and had never wept or fought in the garden shadows, or cried out forsaken on the cross, we had not felt Him so near as we can do now in all hours of bitter grief.

O matchless Saviour, on whom God our Father has laid our help; we can dispense with human sympathy, with priestly help, with the solace and stay of many a holy service; but Thou art indispensable to us, in thy life, and death, and resurrection, and brotherhood, and sympathising intercession at the throne of God!

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WORK IN YORKSHIRE VILLAGES.

MESSRS. HARMER and PARKER, Mr. Spurgeon's evangelists have just concluded a very successful seven weeks' mission in the manufacturing villages around Bradford, Yorks. At Queensbury, under the preaching of Mr. Harmer and the singing of Mr. Parker, many were induced to confess Christ. The work at Denholm, a village of 4000 inhabitants, was also greatly blessed, denominational differences being left quite out of sight in the warmth of combined Gospel testimony.

At Allerton, another large village, a work of much depth and breadth was done. People of all churches and no churches at all trusted the Saviour for the first time, and many a Christian home was made bright by the conversion of the younger members of the family. Sunday-school teachers were also, in several instances, gladdened by their children entering the inquiry-room. Clayton was the last place visited, and peace was there spoken to many a heart. Great was the joy of believers to see the power of the Gospel night after night in large assemblies of people. The young converts have been banded together in classes for weekly meetings.

Messrs. Harmer and Parker have engagements for some months ahead. Letters to them may be addressed, care of Mr. Hibbert, Metropolitan Tabernacle, S.E.

MERSEY MISSION TO SEAMEN.—For some years past an effort has been made at Christmas to show a little seasonable brightness to the sailors and boat people of Liverpool and neighbouring places. It is hoped that by the hearty assistance of friends this will be rendered possible again this year. Rev. T. Patrick, Seamen's Institute, Hanover-street, Liverpool, will be glad to receive donations, and also gifts in kind, including woollen articles, such as are so welcome to those who face all weathers at sea.

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Dr. Saphir on the Bible.—6.

ON Thursday last week, at St. John's Presbyterian Church, Allen-street, Kensington, Dr. Saphir delivered the sixth of his series of seven addresses on the Bible. The aspect of the subject dwelt upon was "Israel since the Dispersion a witness for the Truth of the History and Prophecy of Holy Scripture." The address was replete with historical allusions and instruction on Bible themes. There was again a large attendance.

Since the destruction of Jerusalem and all during the dispersion of Israel, we behold the descendants of Abraham under the displeasure of God, spiritually blind, yet in allegiance with God, and God still regarding them with favour. Israel is a witness for the truth in a negative way, as compared with the Church of Christ, which bears a positive testimony. Wonderful are the complicated methods of Divine Providence! That the Messiah, after many centuries of preparation, should come to Israel and be rejected, and that Israel's rejection of the Messiah should not end their history, but only retard it for a number of centuries, thus giving opportunity and time for the working out of another portion of the counsel of the Most High; this none but prophets sent by God could possibly have foretold!

Having shown how the prophecies concerning Christ's coming in glory are commingled with those setting forth his First Advent to suffer, Dr. Saphir pointed out that the fulfilment of the one set of predictions was not such as to compel faith. In all God's revelations there is an element of darkness, in order that faith may be tested. Proceeding, the speaker powerfully maintained that the nation of Israel is now being preserved, as up to the present it has been, for the fulfilment of God's gracious purpose.

Dwelling upon the scattering of Israel, Dr. Saphir said: What a strange thing, that, after God had for centuries been keeping them away from all the nations, and caring for them in one little corner of the world, he should take them and disperse them among all peoples of the earth! The entire history of Israel went to teach them that they were to remain separate, and to keep themselves distinct as a people — concentrated, not scattered. No human wisdom could ever have foreseen such a paradox as is exhibited in the experiences of Israel in their own land and the subsequent dispersion which, in his providence, God brought upon them. At some length Dr. Saphir showed that the Israelites were never led to believe that God's interest was confined to them; rather, God said, in effect: "I have chosen you as my first-born, for I want to bless all nations of the earth. You must not think I have chosen you for your own sake alone, but that you may give forth my light among the idolatrous nations of the world." Israel was prepared in some measure for the dispersion by the influence of the Greek language and culture, and also by the multiplication of places of religious worship and instruction in Palestine, in the form of synagogues.

When the destruction of Jerusalem came, and thousands of Jews lost their lives, many being also led into captivity, a calamity such as no nation has ever experienced overwhelmed Israel. Still, notwithstanding all this, the people remained loyal to God, although blood-guiltiness was still upon them. Nothing would induce them to give up the worship of the one true God, or to adapt themselves in any way to the idolatrous customs of the nations. Indeed, as if nothing had happened, they continued to love the Holy Scriptures, and every Sabbath the law of Moses was read. They did not apostatise from God, and lapse into infidelity; they did not give way to despair, but, feeling that they were justly suffering for their sins, with wondrous heroism and faith they continued in the old ways. It was the Word of God that thus preserved Israel. Although not understood, there being a veil upon the hearts of the people, that Word was with them. To this day Israel is a witness for the Word of God. Monuments of marble and stone are nothing compared with a nation of millions, who, for centuries, in spite of bitter persecution, have continually commemorated the great facts which are recorded in Holy Scripture as having occurred in the days of old.

Dr. Saphir went on to speak of the Sabbath and its significance; the Passover and its associations; the Day of Atonement and its teaching. These, with the Feast of Weeks, and other ordinances, have been observed, notwithstanding degrading persecution. The deterioration of Israel in some respects was then noticed; on the one hand, their growing indifference, and on the other their superstitious helplessness. Yet, as the prophets have declared, Israel shall yet "Seek the Lord"—seek Jehovah, and hail Him whom they once rejected, saying "Blessed is He that cometh in the name of the Lord." For this glorious consummation and blessing to the world, God is preserving Israel. Their condition since the dispersion runs in every sense parallel with prophecy, which is also eloquent with the glory that will follow the return of the Lord from heaven. These themes were pursued at some length. The hope of the pious Jew meets with that of the instructed Christian here; for at the Passover commemoration the Jew says "Next year in Jerusalem," while at the table of the Lord the Christian says, "Until He come." Thus the testimony to God's purpose is a combined one, in presenting to view Him who is, and who was, and who is coming.

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MISSIONARIES AT SEA.

THE following extracts from the letter of a passenger on board the ss. *Victoria, en route* to Adelaide, may be read with interest:—

What do you think? Out here on the Indian Ocean to-night we have had a missionary meeting upon deck. It was so full, and was not over till past ten o'clock. Four missionaries going to China and four going to New Zealand spoke. The Bishop of Waiapu closed with prayer. On Friday we are to have a farewell meeting, as we hope to be at Colombo on Sunday. Last Sunday was the happiest day we have had in the Red Sea, only so hot that we had the piano on deck. Last Friday and Saturday the glass stood at 100 degrees. At eight on Sunday morning there was a communion service in the saloon; at eleven, a service on deck; at three, a service for children (of whom there is a good number on board) in the saloon; and at four, a Bible-reading. Then at eight in the evening a service on the second-class deck, followed by the singing of Mr. Sankey's hymns till eleven o'clock. God grant that some souls who came on board dead, may leave it alive.

Nov. 9. We had the farewell meeting to-night, and such a meeting out on sea you could hardly imagine. The deck was full from end to end; many were in tears. A testimonial was given to each missionary, presented by the Bishop, with nearly a hundred signatures promising to pray for them. The venerable Bishop spoke so nicely to them and all. One gentleman gave £20 to start a collection for them.

SUNDAY CLOSING.—Mr. Stevenson's bill is down for discussion to-day (Friday). Would it not be well if Christians would devote some portion of the day to private prayer that the subject may be fairly discussed and not shelved? It has been suggested by the leaders of the British Women's Temperance Association that a portion of the noon-tide hour should be devoted to prayer for the success of temperance work. M. E. D.

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The Christian.

December 14, 1888.

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THE SICK, SUFFERING & DESTITUTE POOR.

THE LONDON SAMARITAN SOCIETY is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate.

RECENT TESTIMONIALS ON THE WORK OF THE CONVALESCENT HOMES.

Hospital for Consumption and Diseases of the Chest, Brompton, S.W.,
October 4, 1888.

During the year we have sent from Brompton Hospital to the London Samaritan Homes at Sandgate and Bournemouth *over two hundred patients to complete there the time which they would have spent here.*

This fact, as expressive of our confidence in these Homes, speaks for itself.

Many of these patients have afterwards come spontaneously to express their gratitude for benefits received; and, indeed, all that I have seen and heard during this period of these admirable Homes only goes to confirm the high opinion which I had previously formed of them.

HENRY D. WAUGH, B.A.,
B.Sc., M.B.,
Resident Medical Officer.

From tee past Vicar of Sandgate.

It gives me much pleasure to bear my testimony to the value and benefits of the Convalescent Homes in connection with the London Samaritan Society. *During the six years of my sojourn at Sandgate, as Vicar of the parish, I had ample opportunity of observing the arrangements in the home at Beach Rocks, and frequently performed Divine Service within its walls. The patients were well cared for, and treated most hospitably, and I am fully sensible of the energy and prudence of* Mr. John James Jones, *the Director. I hope all the Homes will be well supported, and beg to subscribe myself,*

E. MUIRHEAD EVANS, M.A.
Vicar of Ilkeston, Derbyshire.
November 24, 1888.

From the present Vicar of Sandgate.

My Dear Mr. Jones,—

My experience of the Homes is sufficient to make me willingly subscribe to their excellence. The patients have laid special stress, when speaking to me, upon two things, 1st, *the food,* 2nd, *the thorough feeling of "home" which they have when under your charge. The secret of your success I believe to be the great care in management of details. It is true that Sandgate is exceptionally healthy, and that there are nice walks in abundance, that, in fact, nature has been bountiful, but if it were not that the homes are well looked after, we should soon find patients grumble. I have never heard a word said by Convalescents in anything but praise; from outsiders I have never heard any complaints, and I can therefore, with justice, speak as reflecting the opinion of the people of Sandgate.—Yours sincerely,*

H. RUSSELL WAKEFIELD,
Nov. 17, 1888. *Vicar of Sandgate.*

Donations for the General Relief Work of the Society, by means of Tickets for Coal, Bread, Grocery, Provisions, Cocoa and Bread, Lodgings, &c., will be thankfully received by the Director—

JOHN JAMES JONES,
98, High Street, Homerton, London, E.

HOMEWARD BOUND!

THE UNLOADING OF THE
Christmas Boat,
Laden with Gifts for Sailors of various nations, will (God willing) take place on
SATURDAY, DECEMBER 29, at the
SAILORS' WELCOME HOME,
173, ST. GEORGE'S STREET
(Corner of Princess-street), RATCLIFF HIGHWAY, LONDON, E.
ALL FRIENDS ARE WELCOME.
Tea and Coffee at 6. Unloading of Boat at 7.
MEETINGS in Different Languages before and after.
☞ *Will Friends sending Cargo for Boat kindly forward as soon as possible to* Miss Child, *at the above Home.*

SPECIAL APPEAL.

THROUGH the kindness of the readers of "The Christian" we were enabled last year to give **250** poor Boys, gathered from the lowest streets of Deptford, a good Dinner on Christmas Day, and several Teas during the winter. It is proposed this year to increase the number to **300**. Contributions will be thankfully received by H. A. Punnett, care of Mr. Fegan, Boys' Home, 95. Southwark-street, S.E.

THAMES CHURCH MISSION.

EXTRACT FROM THE REPORT.

DURING the year the Missionaries have paid 79,059 visits to individuals, 16,326 visits to barges, 19,839 visits to ships and steamers, and 2,385 visits to foreign vessels; they have distributed 538,260 English and 18,452 foreign tracts, 1,277 English and 2,813 foreign "portions" of Scripture; and 17,573 copies of the New Testament; they have also sold 641 Bibles, and 5,845 New Testaments in English and 105 Bibles and 104 New Testaments in foreign languages; 450 Prayer Books have been either sold or given away; 603 total abstinence pledges have been taken; library bags have been placed on 269 additional vessels; medical aid has been rendered in 17 cases, and hospital letters granted in 107; 1,053 mufflers and cuffs have been given away, and 12,266 Emigrant's Packets have been distributed on board 141 emigrant vessels, and last, but by no means least, 5,065 services have been held, with an aggregate attendance of 130,727. Never before in the history of the Mission has so much been accomplished. To God be all the glory!

The work has been, and they hope it will ever be, essentially a quiet work, but they venture to believe it has been none the less real. "Jesus only" is the keynote of every effort of the Thames Church Mission.

31, *New Bridge Street, Ludgate Circus, London, E.C.*
December, 1888.

The above extract from the Report of the Committee shows what an important and international work is being carried on by this Society.

We are, however, in need of additional Contributions to enable us to send our New Steam Launch (Edward Auriol) to her work on the Thames, and to maintain the Mission in its present efficiency. Pray help us.

Any Contribution which you may feel free to send may be addressed as usual to our Secretary (the Rev. H. Bloomer).

We are, Dear Sir, Yours truly,

William Ellice, Chairman.
Samuel Hoare, Treasurer.
C. H. M. Buckle, Admiral, K.C.B.
T. N. Were, Trinity House.
H. H. Beamish, C.B.
Cecil M. Bevan.
G. L. Dashwood.
J. Gurney Fox.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving £1 from a Friend in the North.

"E. L." Yes. Calico, Flannel, Print, and remnants will be of the greatest use.

"Olivia." Thursday evening will be a good time to see the Classes for Elder Girls and Young Women, and the work amongst Boys and Lads.

The Infant Day Nursery. Rations of Food to Hungry Children. Ragged Day Schools. Band of Hope. Children's Services. Mothers' Meetings. Bible Classes. Mission to Inebriate Women. Lodging House Meetings. Evangelistic Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

DINNERS TO POOR CHILDREN in Clerkenwell.— 600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Objects: (1) House to house Visitation in the Poorer Districts for Instruction in the Word of God. (2) The Distribution of the Scriptures and simple Gospel Tracts. (3) To hold Mission Services, Cottage Meetings, and Sunday Schools. (4) To Assist Deserving Poor and Sick Persons. (5) To give occasional Free Teas to the Poorest Classes as a help to the Ministry of the Gospel. The Mission is Evangelical and Unsectarian. — Superintendent, Commander B. H. KEY, Downham, St. Edward's-road, Southsea, Portsmouth. Funds are very urgently needed.

NEWRY.—Y.M.C.A. and Y.W.C.A. —£50 urgently needed. Who will help our little band? We want our Hall re-seated and the premises made suitable for carrying on the Lord's work, consisting in Bible Classes, Evangelistic Services, a flourishing branch of The Railway Mission, Prayer Meetings, Ladies' Devotional Meetings, Temperance Meetings, and Y.W.C.A. Meetings. We require to make the place bright and cheery, and retain our hold on careless and indifferent people; also an instrument to assist our services, and a library of good, pure Christian Literature. Our one object is to help the people, and win them for the Master. Contributions thankfully received and acknowledged by

ALFRED ALDERDICE, Hon. Sec., Y.M.C.A.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. — Next Session opens January 7. Who will give 100 guineas towards earnest appeals from a former student for free scholarships for two of her Syrian pupils.

Dr. GRIFFITH, Hon. Sec.

DESTITUTE CHILDREN'S DINNER SOCIETY.—Funds are most urgently needed for the above old and deserving Society, to re-open and carry on through the winter months their Dining Rooms. Last season they gave away 343,301 dinners, and gave grants of £1,750, towards the same. Subscriptions may be sent to Lord Kinnaird, 1, Pall Mall East; W. Fuller, Esq., Stoughton Grange, Stoke, Guildford; to the Secretary, H. Morton Cair, Esq., 89, St. George's-square, S.W.; or to the Bankers, Messrs. Barclay, Bevan, Tritton, Ransome, Bouverie & Co., 1, Pall Mall East, S.W.

JOHN STREET CHAPEL, Marylebone, late of Circus-street Mission. — Funds are urgently required to carry on the work, and to provide a free dinner for poor people at Christmas.—W. T. RUSSELL, 27, Cambridge-street, Edgware-road, W.

STAR VILLA ORPHANAGE.— Funds are most urgently needed to feed, clothe, and educate twenty destitute Orphans. Smallest contributions will be gratefully received by Mrs. WILLIS, Hon. Superintendent, Penrhyn Lodge, Hastings.

CHRISTIAN NURSES,

Fully hospital trained, for monthly, medical, surgical, and mental cases, can be obtained at a moment's notice for rich or poor, from Miss HAMOND'S Nurses' Home, Fakenham, Norfolk, to any part of England. Nurse probationers and useful women on reduced terms. Telegraphic address, "Nurses, Fakenham."

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

ALBION HILL HOME, BRIGHTON.

FOR FEMALE PENITENTS FROM ALL PARTS OF THE KINGDOM.

FUNDS URGENTLY NEEDED.

The late Mrs. Murray Vicars wrote in an appeal, circulated in 1883, "I have a scheme in hand to raise guinea subscriptions, for, in spite of the faith within me, founded on countless mercies in the past, still the thought will arise, 'What will become of the Home when I am gone?' Will you for the Lord's sake help me?" The Committee would reiterate these words. "She, being dead, yet speaketh." There is a prospect of a falling-off in subscriptions for the sixth year in succession, and also of a falling-off in donations, as compared with 1887. Subscriptions and donations will be thankfully received by the Secretary, Rev. REGINALD C. MACDONALD, Home Lodge, Queen's Park, Brighton; or by Messrs. Hall, Bevan, West & Hall, Union Bank, North-street, Brighton.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

CHRISTMAS DINNERS for the Blind Poor.—The Committee of the Indigent Blind Visiting Society earnestly plead for Aid, to give 1,000 blind persons the means of obtaining a Christmas Dinner for themselves and families; also, to give Coals during the winter months.—Contributions will be gratefully received by W. C. LESTER, Secretary. Office, 27, Red Lion-square, W.C.

HOME FOR BLIND CHILDREN, College Avenue, Hackney. Branch for Incapable Blind Children, Alexandra House, Palace Gates-road, N. Children admitted from 2 years without election. Subscriptions earnestly solicited and gratefully received by Miss RYE, Founder and Lady Superintendent.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money, clothing, or coal tickets will be gratefully acknowledged by the Committee.

PRINCES' HALL, PICCADILLY.— Major MEARES' Services for Young People. "Toy" Sunday, December 16, collection of Toys, Picture Books, &c., for sick children, 3.15 p.m. Subject of the address, "A Talk about Toys." A choir of children.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare.— This Home affords rest and change to English and Foreign Governesses, also to Lady Christian Workers. Terms, 12s. to 21s. inclusive.—LADY SUPERINTENDENT.

REGENT HALL, Oxford-street.— Holiness Meeting at 3 p.m. every Tuesday. Noon Meeting at 12 every day, excepting Thursday and Saturday. All Christians cordially invited.

SPECIAL ADDRESS in Exeter Hall, Thursday, December 13, at 8.30 p.m., by Rev. J. WILKINSON. Subject, "Israel's Election, Rejection, Restoration, and Mission." All Christians are cordially invited.

EVANGELICAL MISSION FOR THE POOR FRENCH IN LONDON.—Funds are urgently needed, and will be gratefully received and acknowledged if sent either to Mons. BARBIER, Missionary, 10, Charlotte-street, Portland-place, W.; or JOSEPH WEATHERLEY, Esq., Treasurer, 51, Gordon-square, W.

TRAM-CAR AND 'BUS SCRIPTURE TEXT MISSION.—Established 1883, to publish the Word of God to the millions who travel by these means. Funds much needed. Address all communications to Mrs. E. WOOD, Hon. Sec.; or W. WALTERS, Hon. Treasurer, 53, Paternoster-row, E.C.

Educational.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

CLIFTONVILLE, MARGATE.

LYNTON HOUSE LADIES' SCHOOL.

A thorough Education given, including languages and music. Constant care and attention given to the health and comfort of each pupil. A sound Christian and moral training. Very successful in exams. Inclusive and moderate terms. Excellent references.—Apply for a prospectus to Mrs. WARD.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

MORAVIAN LADIES' SCHOOL, BEDFORD.—Accommodation for thirty Boarders and twenty Day Scholars. Pupils preparing for Cambridge Local and R.A.M. examinations. For terms and all particulars apply to

Miss SEIFFERTH, Principal.

EDUCATION.—Near London.—A small home finishing School recommended by a Lady of position. Evangelical principles. Refinements of home, great educational advantages, resident governesses, attendant professors. The house stands in its own grounds.—ROCK, care of Mr. F. Thomas, 96, Castle-street, Cambridge.

MORAVIAN SCHOOLS, Fairfield, Manchester. Founded 1790. Rebuilt and renovated 1871. Terms moderate. For prospectus of Ladies' School apply to Miss KOFLER; for the Boys' School apply to Rev. W. J. BIRTILL.

LONGTON COLLEGE, Crystal Palace Park-road, Sydenham.—High-class School for Girls. Three vacancies will be filled at £40 a year. No school extras. Pupils very successful in public examinations.—Apply PRINCIPAL.

DE MONTFORT HOUSE,

LEICESTER.

A BOARDING SCHOOL FOR GIRLS.

Principal, Miss ROBERTS. Careful training and personal supervision. Prospectus and copy of testimonials on application. The spring term will commence on Thursday, January 17, 1889.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon. — To ensure a high moral tone, and safe Christian training. Residents only are received.

HOME SCHOOL FOR GIRLS.—The Grove, Clapham-common. Miss WINTERBOTTOM, assisted by efficient English and foreign governesses, receives twelve Boarders. Kindergarten for Juniors. Pupils prepared for examinations. Thorough Bible teaching and careful Christian training. References to parents. Terms moderate.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, and visiting Professors. Pupils prepared for local examinations. Vacancy for a student on half terms.

EDUCATION.—An M.D. is anxious to recommend a School for the Daughters of Gentlemen, in a western county, where his daughters are being educated. He is desirous of expressing his personal indebtedness, for the individual Christian training, exceptional educational advantages, refined home surroundings, liberal diet, and judicious discipline exercised. He has personally inspected the perfect domestic and sanitary arrangements.—Dr. H. T., care of Caretaker, 13, Rose-street, Newgate-street, London, E.C.

MODENA HOUSE,

RAMSGATE.

Principal: MISS GRANT.

The School is conducted on highly moral and religious principles. High-class education. Talented profesors and teachers. Cheerful home, and very healthily situated. Terms moderate and inclusive. Highest testimonials.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

ALRESFORD HOUSE SCHOOL, Margate.—High-class Preparatory School for the Sons of Gentlemen. Special preparation for University. Local and public school exams. Comforts of a Christian home. Special arrangements for children from India. Resident foreign master. For prospectus, address the PRINCIPAL.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

THE VICAR OF BRIGSTOCK, Thrapston, seeks a Companion-Pupil to his Son, aged 10. Most careful training and education. Classics, modern languages, &c. Special attention to speaking, Gymnasium. Liberal terms.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus, honours list, references, on application.

A JEWISH MISSIONARY wishes to give Hebrew or German lessons, in order to be able to work amongst his Jewish brethren.

UDOLF KANOL, 4, Vine-street, Minories.

WELLESLEY COLLEGE, NEAR NOTTINGHAM.—Boys prepared for Professional and Commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical faculty as perfect. Boys receive individual attention, which ensures success in teaching. Christian principles instilled. Those in delicate health receive kindly care and attention. Very moderate and inclusive terms.

Prospectus address, HEADMASTER.

SWITZERLAND, Lausanne.— Mlles. GAUTSCHY receive young Ladies to educate. Comfortable home. Healthy and beautiful situation. Good references.—4, Rue de la Tour.

SOUTHSEA. — Small, high-class Home School for a few Girls, exclusively Gentlemen's Daughters. Christian training. Pupils successfully prepared for Cambridge Royal Academy of Music, and College of Preceptors' exams. References to clergymen, officers of high rank, and others. Terms reduced to fill two vacancies at Christmas.—PRINCIPAL, 5, Sussex-place, Southsea.

MORAVIAN SCHOOL.—Christian education. Pupils prepared for Royal Academy and other local exams.—PRINCIPAL, East Tytherton, Chippenham, Wilts.

SELECT CHRISTIAN HOME-SCHOOL for Girls, in a beautiful part of Herts. Preparation for exams. Separate bed-rooms if required. Very highly recommended.—THE LADY PRINCIPALS, Bennets', 82, Queen-street, E.C.

CAMBRIDGE UNDERGRADUATE (19), reading for honours, would be glad to meet with Tutorship for Christmas vacation. Ordinary mathematics, classics, and English, elementary Anglo-Saxon, French, German, physics, chemistry, and logic.—CANTAB, 54, Hills-road, Cambridge.

FRENCH TUTOR.—Pasteur Du Pontet de La Harpe wishes to recommend a young French graduate, as Tutor in a school, or in a family. Holiday engagement would be acceptable.
F. H., French Parsonage, Bayswater, W.

YOUNG LADY desires engagement as Governess. Acquirements, English, music (Trin. Coll.), French, and the rudiments of German. Age 22. Highest references.
J., Mostyn Hall, Penrith, Cumberland.

A YOUNG LADY, 19, wishes for a daily or morning engagement in Bournemouth or its neighbourhood, to teach and take care of young children. She is bright and lively, fond of children, and has had some experience.
A. A., 21, The Lees, Folkestone.

YOUNG LADY, 26, desires engagement after Christmas as Governess in Christian family. English, French, music, drawing (first-class certificate, College Preceptors), German. Good references.—D., 104, Park-street, Hereford.

GOVERNESS.—A Christian young Lady desires re-engagement after Christmas in a good family. She has resided two years in France, is certificated from South Kensington, A.C.P. London, A.A. Oxford.
EMILY, 1, Castle-street, London.

AN ENGAGEMENT wanted by a young Student of 20, for the Christmas holidays. Would make himself useful in a family with young boys. Teach English, Latin, French (elementary), drawing, and water-colours. Advertiser is a member of the Established Church. Highest references.
N. J. J., Goodacre Bros., Barnstaple, Devon.

AN EXPERIENCED TEACHER (certificated) wishes for re-engagement in School, Institution, or Orphanage. Uedeniable testimonials.
L., care of Y.W.C.A. Secretary, Chesham, Bucks.

GOVERNESS (36) desires re-engagement. English, good music, French, elementary Latin, and drawing. 15 years' experience. No objection to go abroad. Good references.—G., Mrs. Crompton, Statham-avenue, Lymm, Warrington.

AS NURSERY GOVERNESS to young children. A re-engagement desired. English and music. Thoroughly experienced. Good needlewoman.—B., 3, The Avenue, Acre-lane, Brixton.

AS NURSERY GOVERNESS.—An engagement wanted after Christmas, to young children. English, music, and drawing. Good references.—Miss——, 28, Market-hill, Wisbech.

EXPERIENCED GOVERNESS for Christian family required, after Christmas. Thorough English, music, singing, drawing, Parisian French, North German, Latin.—Write, stating age, and salary required, to
Z., Post-office, Stroud, Gloucestershire.

RESIDENT GOVERNESS wanted, in Boys' Preparatory School, to teach and assist generally. Good drawing and music essential. A real Christian earnestly desired. Age from 20 to 25. —State salary and experience to
A., Pulsford's Royal Library, Eastbourne.

Appointments, Situations, &c., Wanted.

A CHRISTIAN GENTLEMAN (late Manager of large firm), aged 30, married, seeks some position of trust; or would entertain Partnership.—Particulars of
AJAX, 18, Freeland-road, Ealing.

LAYMAN, Anti-Ritualist, desires to be engaged in the Master's service, by Church of England. Highest references. Distance no object.
55, Welbeck-street, C.-on-M., Manchester.

A CHRISTIAN MAN, age 26, seeks some employment in London or Liverpool, where he could attend the Salvation Army.—Apply, personally or by letter,
HERBERT WOOD, Gay-street, Liverpool.

SITUATION WANTED for a young Man, 23; tall. Indoor or shop preferred; or any position wherein to prove his trustworthiness.
EYRE WALKER, Esq., Harlow, Essex.

A CLERGYMAN can recommend a Christian Man (aged 45) as Messenger, or any place of trust. Good scholar. Highest testimonials.—J. F., 138, Ebury-street, S.W.

CAN ANYONE kindly tell me how to obtain a place for a poor Youth, age about 19, who through an accident on a farm has lost his right arm. It is cut off to the elbow; he has a hook fastened on, and could carry light weights as Messenger or run errands. He is a bright, strong, willing lad, and can write with his left hand.
Miss J. W., Fulmer Hall, near Slough.

MAJOR S. WATSON, R.A., recommends a most trustworthy, nice-looking Boy, nearly 14, as Page under butler, in a Christian family. Knows his duties. Excellent character.
Wilton House, Shaftesbury-road, Southsea.

AS HOUSE AND GARDEN BOY, for Lad 16 years of age. Is honest, industrious, obliging, and very useful in the house. Board and lodging, and a small sum per annum required.
Mr. EDWARD PASH, Chelmsford.

AS ENGLISH TEACHER (high testimonials), Matron, or Lady Housekeeper. Recommended by Mrs. WARD POOLE, Camden Villa, Panmure-road, Sydenham.

WANTED BY A YOUNG LADY, age 19, re-engagement as Useful Companion and Help.—Address, stating salary, to K. R., care of Mr. Overhead, High-street, Harrow.

COMPANION, OR NURSERY GOVERNESS.—Wanted, engagement by young Lady, cheerful, domesticated, musical.—G. S., Fern Cottage, Brettel-lane, Stourbridge.

AS COMPANION-HOUSEKEEPER, or any position of trust. Can be highly recommended.—122, Regent-road, Leicester.

COMPANION.—A Lady who is willing to make herself useful, seeks employment as above. Good reader. Accustomed to invalids. Quiet home desired.
M., 155, High Park-street, Liverpool.

COMPANION.—Christian young Lady desires engagement. Well educated. Musical, useful. Good references.
A., King, Stationer, Redhill, Surrey.

A CHRISTIAN requires a situation of usefulness and trust. Economical housekeeper, good needlewoman. Highest reference.
E. S., 132, Lisson-grove, Regent's-park.

LADY (over 30) desires engagement as Companion to Lady, invalid or otherwise. Willing to look after house. Cheerful, accomplished, and musical. Good references.
M., 13, Rose street, Newgate-street, E.C.

A YOUNG LADY desires Christian work, or Companionship to a Lady. Prefers the former.—Apply by letter only to Mrs. BURTON ALEXANDER, 36, Bloomsbury-square, London, W.C.

YOUNG LADY earnestly seeks situation as Companion to a Christian Lady, or as Governess to young children. Highly recommended. Would travel.
B., 45, Moray-place, Edinburgh.

A LADY, cheerful and thoroughly domesticated, seeks engagement as Housekeeper, Companion, or any position of trust. No objection to travel. Highest references.
H., 29, Alfred-place West, South Kensington.

MENTAL.—A Lady experienced in the treatment of nervous cases and the supervision of households, desires a re-engagement. 5½ years in last appointment. High testimonials and references.—Miss T., 20, Gratton-road, Kensington, W.

AN EARNEST CHRISTIAN requires a situation as Bible-woman in the country, or as Working Matron in a small Home. Middle-aged. Can be well recommended.—Miss CHAPMAN, Mission Buildings, 41, East-street, Manchester-square, W.

A CHRISTIAN WOMAN, well educated, gifted in speaking and teaching, wishes for Mission work.
S. GREEN, Post-office, North-hill, Highgate.

RE-ENGAGEMENT wanted in any kind of Mission work, by earnest Mission woman. Good references. Age 28. Unsectarian.
M. L., 176, Waterloo-road, S.E.

YOUNG WIDOW seeks engagement as Housekeeper at once, where a servant is kept; or any place of trust. Thoroughly domesticated, economical, and fond of children. Good needlewoman.—E. R., 30, Broadway, Wimbledon.

AS HOUSEKEEPER, Companion, Useful or Lady Help, or attend on an Invalid. Immediately, situation by Lady. Thoroughly domesticated and obliging. Not in country.
GRIEVE, Park House, Ramsbury, Wilts.

MATRONSHIP or Mission Work among business or factory Girls required by experienced worker, who has been in Y.W.C.A. three years.
L., care of Miss Hall, 316, Regent-street.

MATRON.—Wanted, a situation as Matron in a small home for children (orphans or otherwise). Four years' experience. Aged 30. Anxious to serve the Lord. Highest testimonials.
M. S., 2, Marquess-grove, Canonbury, N.

MISS A. GOUGH is anxious to find a situation for a Nursery Governess, or Mother's Help. English, music, elementary French, German, and drawing. Moderate salary.
17, Old Cavendish-street, London, W.

MAID TO ELDERLY OR DELICATE LADY.—A Lady highly recommends a respectable person accustomed to illness. Three and a half years' reference. Age 40.
LEWIS, 128, Goldhawk-road, Shepherd's-bush.

A LADY recommends a young Woman as Mother's Help. Has been a pupil-teacher for seven years. Good-tempered and willing. Age 19.
Miss HILDA SPICER, Sloperton, Chippenham.

A LADY, well educated, certificated trained nurse, seeks appointment as Companion to invalid, or in other position of trust. Would go abroad. Good testimonials.—Address, stating salary, MURIEL, Quorndon, Loughborough.

A LADY WISHES to find a situation in the nursery and under a good nurse, for a strong, healthy Girl of 14½. Has had over 2 years training in general service, is fond of children and liked by them. Wages not so important as good home and training. Scotland or North of England preferred.
Miss JOHNSTON, The Beeches, Carlisle.

A LADY WISHES to recommend a thoroughly nice young Woman of 23 years, as Needlewoman or Sub-Matron in any institute, in or near London. Also, Mother and Daughter to take charge of a small Home.
Miss L. VANSITTART, 6, Lancaster-street, W.

RELIABLE DRESSMAKERS, Milliners, and Upholsteresses sent to Ladies' houses.—Miss HALL, Sec., Y.W.C.A. Business Agency, 316, Regent-street, W.

WILL SOME CHRISTIAN help a lady-like, clever Girl, so that she may be self-supporting. Needlewoman. Can assist in housekeeping.—Miss J. N., Hillside, Station-road, Finchley, London.

A LADY WISHES to find a situation for Girl, aged 17. Can do plain cooking. Fond of children.
Mrs. PIBEL, 163, Brixton-road, Brixton.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

WILL ANY LADY take as General Servant a fallen Girl of 23, most anxious to regain her character.
Miss TURNER, Hythe House, Staines.

Appointments, Situations, &c., Vacant.

SUPERINTENDENT required for a Home for Working Girls in London. A woman of capacity, full of sympathy, common sense, and love to Christ. A good housekeeper: age not to exceed 30. No personal interviews.—Address by letter only, to JOHN SHRIMPTON, Esq., 2, Westminster-chambers, London, S.W.

LAY MISSIONARY and Collector (Church of England). Wanted for North London. Must be a thoroughly efficient house to house visitor, and capable of giving a good Gospel address. Married man preferred. Highest references required. Salary and commission about £100 per annum. Apply by letter only to
E. A., 22, Highbury Quadrant, London, N.

HEAD MATRON.—Bath Penitentiary.—Earnest Christian. Understanding housekeeping, accounts, and correspondence. Abstainer. Previous experience necessary. 40 inmates. Salary £45.—Mrs. G., 4, Lansdown-crescent, Bath.

MAN AND WIFE as Gardener and Plain Cook.—Can anyone recommend a Christian couple, abstainers. Quiet situation with two ladies.—Apply by letter only, stating wages required, and length of character, to
S., 2, St. Aubyn's-gardens, Hove, Brighton.

INDOOR HELP.—Wanted by January 3, strong, active, and intelligent Lad, about 16, as Indoor Help in private family. Must be well recommended.—Apply before 11 o'clock, at 43, Hertford-street, Mayfair.

A LONDON MINISTER desires to meet with an Assistant, age about 30; married. Able to direct a Mission Station, and assist among the young people in the Mother Church. Baptist preferred. Salary £100.
Pastor X., 186, Aldersgate-street, E.C.

A HOUSEKEEPER wanted in Mogador, Morocco, to superintend the servants in a large house, occupied by an English Protestant family engaged in Mission work.
Miss DEW, Wickham House, Shortlands, Kent.

NURSERY GOVERNESS, or useful Mother's Help wanted, over 20. Must assist generally. Accustomed to and fond of children. Three girls.—137, Ladbroke-grove, London.

A YOUNG LADY wanted in a Retired Officer's family (country), as Nursery Governess for an only girl of 7. Must be cheerful and companionable. Good testimonials indispensable.—Write full particulars, salary required, Mrs. RANDELL, 14, Hatherley-grove, Bayswater, London.

DISTRICT NURSE required for Edinburgh. Church of Scotland preferred. Age from 25 to 35.—No. 739, Keith & Co., Advertising Agents, Edinburgh.

LAUNDRESSES.—Vacancies for one or two Christian Women, abstainers, if good washers and ironers. Comfortable home, full board, and wages according to capability.—Apply with full particulars to GOVERNOR, Village Home, Ilford, Essex.

NURSE.—Decided Christian wanted, experienced with young children. Six in nursery. Under-nurse kept. Total abstainer, early riser. State wages to
P., 58, West-hill, Sydenham.

CAN ANYONE recommend a respectable, trustworthy Woman as Servant to two Ladies, often away from home? Widow with one child, over ten, not objected to. Must know plain cooking. Housemaid kept. Situation on South Coast.—L., 33, Southam-road, Banbury.

A YOUNG PERSON wanted, about 20, as Matron's Assistant.
Mrs. LINNEY, Friends' School, Saffron Walden.

COOK.—Wanted immediately, a thoroughly respectable person as good plain Cook. Age about 30. No help given. No beer. Wages £18 to £20.
Mrs. EDMUND PARKER, Benet-street, Cambridge.

COOK, GOOD PLAIN, age not over 30. Early riser. Required at once, in family of six, where another servant is kept. No washing. Wages £16, all found, no beer. Must be a Christian. One meeting with Open Brethren preferred.
Mrs. SALTER, 2, Grove-road, Sutton, Surrey.

WANTED TO CORRESPOND with a Christian Gentleman of reduced means, but strict integrity, who for 6s. a week, would be glad to do postal work at his own home for a few months.
DUNKELD, St. Albans, Herts.

A USEFUL SERVANT wanted as plain Cook in a quiet, small family. About 35. Good recommendations. Good wages. Also a steady young Housemaid.
E. Z., 7, Kings-road, St. Leonards-on-Sea.

SUPERIOR COOK wanted, in a large household. Christian, abstainer, active and economical. Kitchenmaid and scullerymaid under her.—Apply by letter, ALPHA, Mr. Phillipson, Stationer, Richmond.

COOK AND HOUSEMAID wanted for end of December, in Gentleman's small family. Early dinner. Good plain cooking. No parties; no children. From country preferred. Cook must be willing to learn from Lady to suit family's tastes. Housemaid accustomed to take care of furniture, &c. Good personal characters required. —P., care of Davis & Goodwin, 94 High-street, Croydon.

NURSEMAID wanted. Age not under 18. Must be trustworthy, used to, and fond of children. Three boys, youngest 19 months old. —Mrs. PEARMAN, Caledonian Lodge, London-road, Enfield.

YOUNG WOMAN wanted, to wait on an invalid. Need not apply unless hospital trained. Useful, and under 30. Needlewoman. No lady need apply.—State full particulars to Mrs. H., care of Chas. Walter, 24, Old Cavendish-street, Cavendish-square, London.

CAN ANY LADY recommend a Christian Woman as good plain Cook to a Lady in delicate health. An abstainer, and aged about 30. Quiet place, and four servants kept.—B. A., care of Mr. Powell, Bookseller, Bournemouth.

A GOOD PLAIN COOK wanted. Trustworthy. Wages £20. All found, except beer. Three servants, boy to clean boots and knives.
Mrs. FARMER, Thames Bank, Mortlake.

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(Continued on page 30.)

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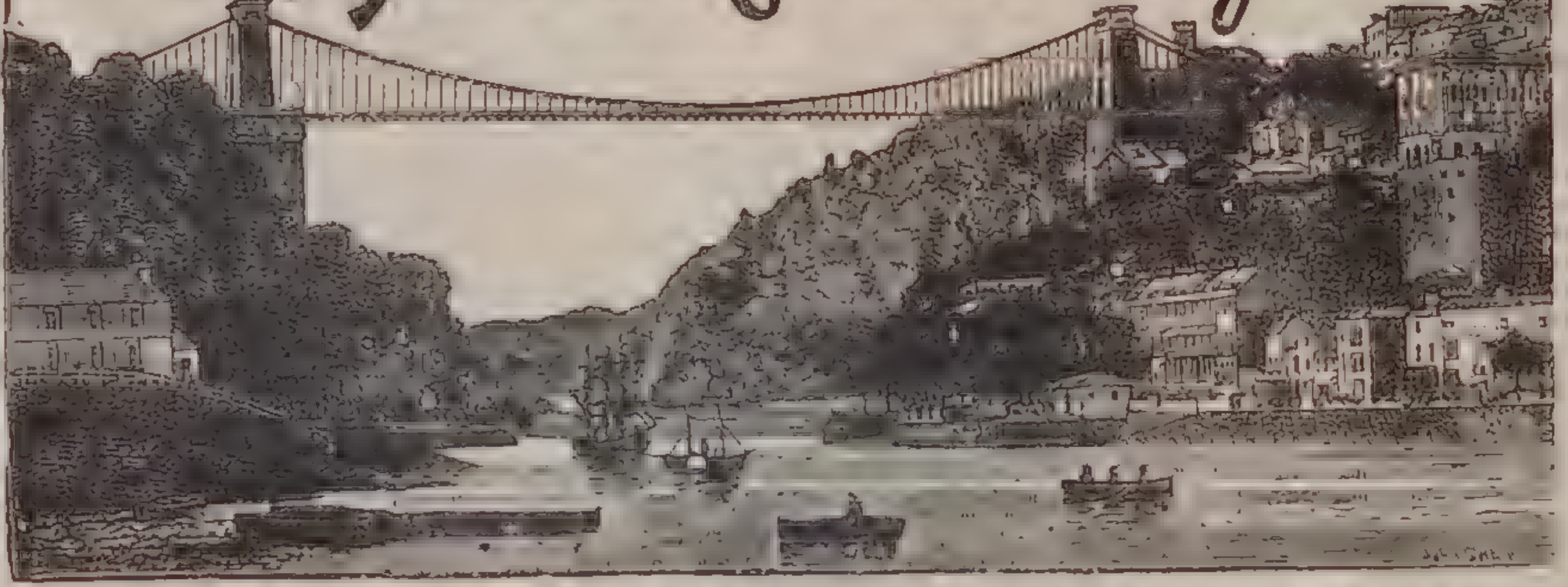

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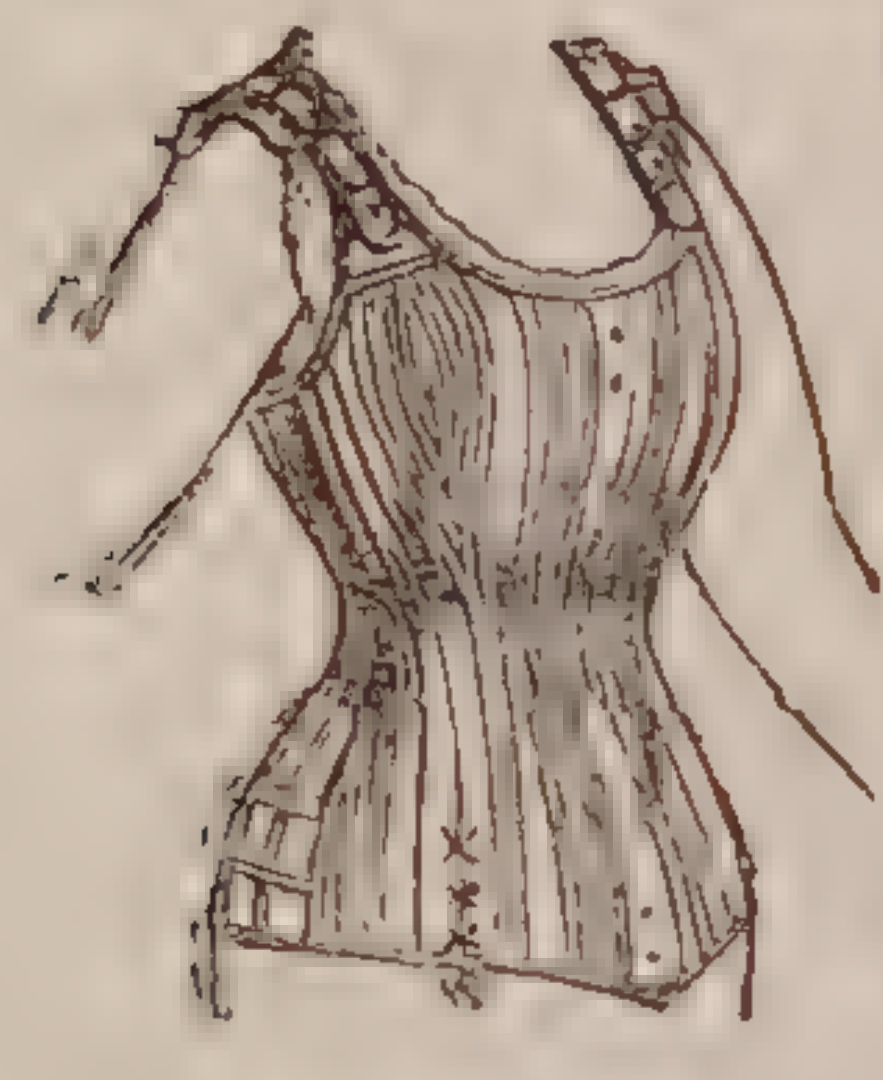

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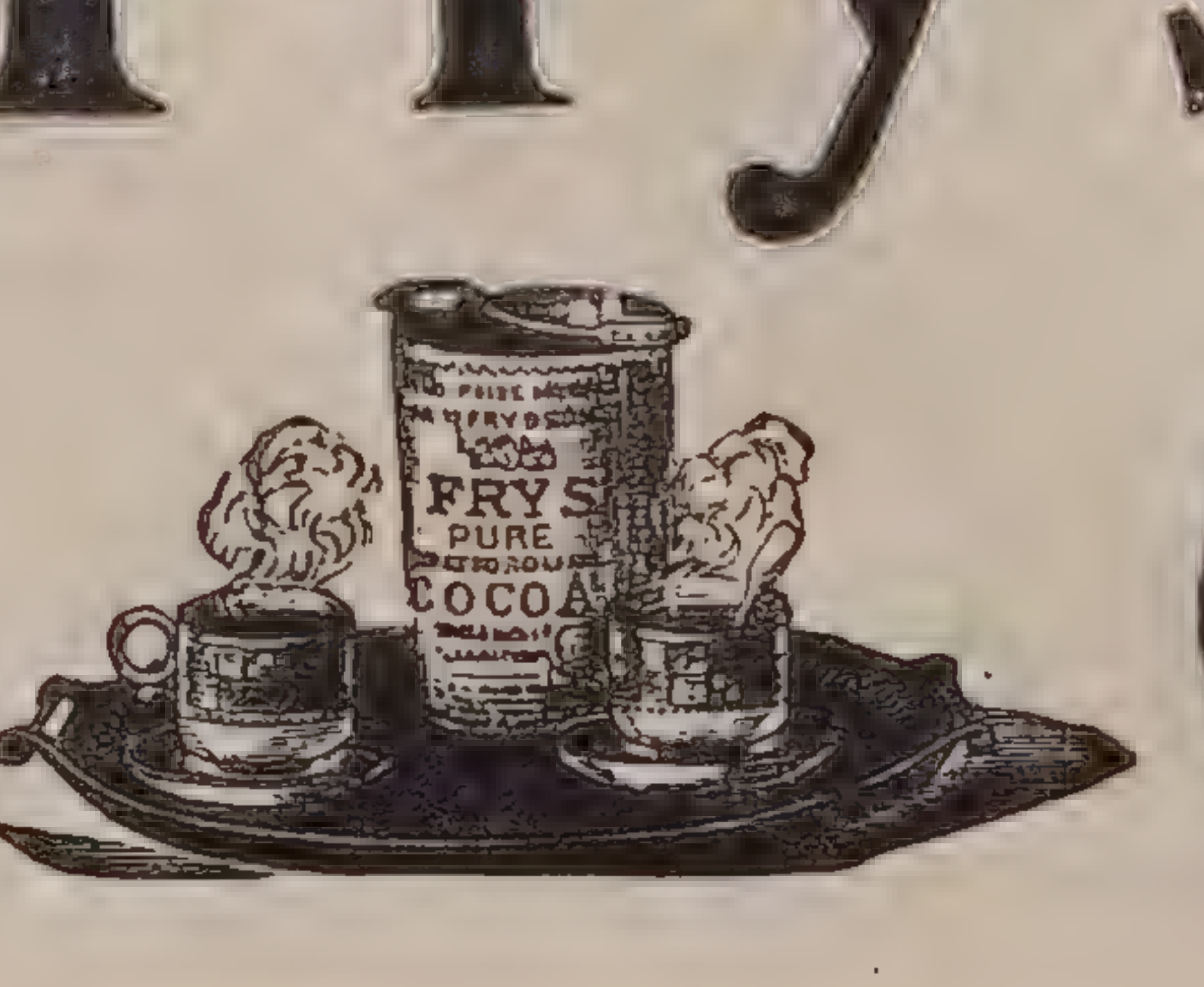

LIVERPOOL CONVENTION.

This Convention was held last week in the Gordon Hall, Hope-street, the centre of the operations of the Y.W.C A., under the superintendence of Mrs. Stephen Menzies. These noble premises are well adapted for the purpose, containing a number of retiring-rooms, as well as a fine audience chamber, capable of containing, when the wing-rooms are added, some eight hundred persons. The audiences have been very large, at night overflowing into the passages and every available space.

The meetings were held three times a day, presided over by Rev Evan H. Hopkins, and among the principal speakers were Revs. Dr. Elder Cumming, J. B. Figgis, W. Haslam, F. B. Meyer, and Mr. Robert Wilson. Rev. Walter Mayers presided at the harmonium, and interspersed the addresses with solos that produced a deep impression upon the audiences. On Monday a preparatory prayer-meeting was held with short addresses by Revs. W. Haslam and J. B. Figgis, and the holy power which pervaded the meeting was a true augury of the blessed times which followed.

TUESDAY.—PEACE.

Dr. Elder Cumming, speaking on Psalm lxxxv. 2, referred to the frequent complaints made by Christians of their want of peace and power and victory over besetting sin; he asked if they were satisfied with the results; and pointed out that the life of which the Scriptures spoke was infinitely superior. Rev. J. B. Figgis next dwelt on Haggai ii. 9. Peace of conscience, peace of mind, and peace of life are God's gifts to his children. In the afternoon, Rev. W. Mayers spoke of the keeping which is at the bottom of all restful life. Place yourselves by full surrender and earnest faith under Christ's control. Endeavour to realise the Divine purpose in your life, and seek to fulfil it. Aim at likeness to Christ. Cast all your care upon Him. Ever be ready to take all that God is willing to give. Rev. W. Haslam gave an address on peace with God, and the peace of God. In the evening, Rev. F. B. Meyer gave the five sources of peace in the believer's life. The Blood of Christ (Col. i. 20), the Rule of Christ (Isa. ix. 9), the Care of Christ (Phil. iv. 6), the Ownership of Christ (Gal. vi. 17), and the all-sufficiency of Christ (2 Pet. i. 2), and urged that all should abandon the wilderness wanderings of Hebrews iii. for the rest and Sabbath-keeping of Hebrews iv. Rev. Evan Hopkins spoke of Hebrews iv. 1 and 1 Peter v. 6, 7, 8: Power over us, "submit yourselves"; power under us, "casting all your care upon Him." Power around us, nearer than the devil or circumstances.

WEDNESDAY.—PURITY.

Rev. J. B. Figgis said purity is possible, not sinlessness. If Christ is in a man, the Christ will not drink, or be puffed up, or get out of temper. In many, Christ is a visitor, not the owner. Does every whit of the temple of our body utter God's glory? Rev. Evan Hopkins gave an address on how to get holiness, describing the three methods advocated in the present day, the ordinary teaching as to progressive sanctification, the extreme view of eradication of the old nature, and the one advocated on that platform of the placing the heart and life by an instantaneous act into the hands of Christ, and expecting Him to work within, to will, and to do of his own good pleasure. God is stronger than flesh. Expect victory therefore through his indwelling. In the afternoon, Dr. Elder Cumming spoke on 1 Cor. i. 1: Saintship is not sinlessness, but deliverance from the outburst of evil, and from the chafing and stirring of the soul. No quarter to sin. God has grace sufficient to cleanse it away, and keep it away. Moses, naturally hot-tempered, became the meekest of men. Make God first in everything. Rev. F. B. Meyer said that holiness was the presence of God in the heart, and described the five purifying agents—blood, water, life, faith, and fire. In the evening, the addresses were given by Rev. W. Haslam on Luke xi. 21, Christ casting Satan out of God's Temple; and by Rev. Evan Hopkins on Zeph. iii. 17: Don't seek holiness, but the Holy One; and when He is within, beware of the sin of Israel, in limiting the Holy One.

THURSDAY.—POWER.

Rev. F. B. Meyer spoke of the three conditions of power in service, as exemplified in the life of the Lord Jesus—living on God's plan (John v. 19), seeking God's glory (John vii. 18), and yielding the whole nature as an organ for the Spirit of God (John xiv. 10). Rev. Dr. Cumming, Ps. lxii. 11: The longing, the cry for power. There is nothing that needs more guarding then power. Has anything proved more destructive of men than the possession of power? Our self-love feeds on the sense of power. God, therefore, cannot answer our prayer for power without previous preparatory work. The Christian never gets power apart from God. It is not an entity of the mind, but the attribute of a person; get the person, and the attribute is yours. We must receive Him in whom the power resides. What are the conditions of receiving the Holy Ghost? Emptiness, willingness to receive by faith, yielding to Him. No being so sensitive as the Holy Ghost. If He be welcome, He stays, and gives greater power. We lose many blessings because not quick to understand and obey. "I once thought the baptism of fire was a great and marked experience. I have found it to be a series of losses, humiliations, that He might burn away self. There is the concurrence of bitterness and the sweetness of his will." In the afternoon, Rev. W. Haslam spoke on John xv. 4, and Rev. J. B. Figgis on Luke xxiv. 49. In the evening, Rev. F. B. Meyer spoke on power toward (Eph. i. 19), power with (Mark xvi. 20), power in (Col. i. 29), and concluded by referring to Samson's loss of power through indulgence in the sins of the flesh. Rev. Evan Hopkins concluded the Convention by some very graphic and telling illustrations of the life of faith; and, at the close, many rose to testify to the blessing received.

THE CLAIMS of the HEATHEN WORLD.

It has happily become a well-established custom to devote the closing day of our Christian conventions to this vast subject; and the custom was followed at Liverpool. At the forenoon session, Gordon Hall was well filled, almost exclusively by ladies; Mrs. Menzies held the reins of the meeting. The first item on the programme was a pathetic little address from Miss Barclay, of Reigate, one of the China Inland Mission band about to leave England. She pressed home on her young Christian sisters their responsibility towards the women of China. As an instance of the great need, she observed that in the one city of Gan-king, in the province of Ngan-whi, there are 40,000 women, and only two lady missionaries. In the same province there are forty-six great walled cities without a single missionary among the women. There are so few that seem to care about these things. Even a Y.W.C.A. worker said to her lately, "I don't care a bit for the heathen, and I do not know how to." How many young girls there are in our English homes to whom the love of Christ and his work is but an empty name; they hear so much about it without any practical result that it almost ceases to have any meaning for them. People are so ready to make excuses when their responsibilities towards the heathen abroad are brought home to them; they refer to the claims of the heathen at home. But surely the people of England have had so many invitations to the Gospel feast, it is time to go to those in the highways and hedges abroad. Is it not a piece of terrible self-conceit to think it necessary that every Englishman should be pressed to accept it over and over again, while there are millions of others, for whom Christ died, who are lying in the shadow of death? If young girls had some definite aim in life in connection with Christian work, how it would give an added interest to all their studies and all their acquirements. Miss Barclay referred to a lady who went from a Surrey home a year ago to the mission field, and whose going had been a wonderful blessing to that home. Are there not many others who would like to be the means of bringing a similar blessing into their homes? Alas! there are so many who are retaining for themselves what God would have them lay at his feet, and their souls are suffering loss in proportion. At the close of Miss Barclay's remarks, Mrs. Grattan Guinness led in earnest prayer that she and those about to proceed to China with her might be endued with power and consolation according to their need.

A brief but very practical talk by Mrs. Menzies on "How to reach and influence our young Ladies" was interposed before Mrs. Guinness's address on the subject of the day. While there are many Christian mothers who are seeking to bring up their daughters wholly for God, there are other Christian families into which the spirit of the world has entered. One who is now a very devoted worker stated that she was brought up in a Christian home, but they were allowed to go to dances. That sort of thing, said Mrs. Menzies, is an utter paradox. She entreated mothers to put aside everything in the way of education or earthly advantage that would interfere with the training of young daughters for God. As to those who were not as yet definitely on the Lord's side, it was a great mistake to leave them alone. They may be interested and won, if the likely means are devised and carried out. Many of these worldly girls are thirsting for something that will satisfy their hearts and minds, which cannot be done by the empty round of calls, the fancy work, and the lounge on the drawing-room sofa. They perhaps will not go to a Bible-class, pure and simple; but they may be attracted by pleasant social gatherings in the afternoon or evening where informal Bible study takes a portion of the time. It is a great responsibility to have a drawing-room and not to use it in such ways for God's glory. These young ladies may also be invited to help in flower missions and in other ways that will bring them within the circle of Christian influence. Mrs. Menzies closed by quoting a statement made by Mrs. Guinness, that in cases where mothers had prevented their daughters yielding to the call of God to some definite work, she had watched the future of these daughters and found that they had gone back into a semi-worldly life, or into something worse. The young lives have been blighted, and for that the mothers have been responsible.

THE CRISIS OF MISSIONS.

A MASTERLY REVIEW BY MRS. GUINNESS.

For the remainder of the sitting Mrs. Grattan Guinness held fast the attention of the meeting by a vivid and comprehensive survey of the advance of Christian missions during the last century. Applying to the present juncture the term "crisis," she first of all referred to previous periods that might be similarly described. Such was the defeat of the Spanish Armada, three hundred years ago, now being celebrated; an event which conserved for England, and through her Europe at large, the power of Protestantism. A century later there was the English Revolution and the establishment of a Protestant dynasty, on the basis of righteousness, with liberty of conscience and an open Bible.

Then, after a rapid glance at the gross darkness of the Middle Ages, Mrs. Guinness came to the time, about a century ago, when the modern missionary enterprise was virtually begun by Carey and his contemporaries. At that time there was scarcely a country in the world open to the Gospel. All the Papal lands were closed to the free proclamation of the truth; so were the regions under the sway of the Greek and Armenian Churches. Mohammedan countries were sealed against the Gospel preacher. In India the so-called Hon. East India Company turned the first missionaries out of the country; these few Englishmen thought more of their gains and their selfish aggrandisement than of doing good to the people out of whom they extracted their wealth. No one could get into Persia; Burmah lay buried in darkness; China's great wall effectually excluded the light from its teeming millions. Africa was then indeed the Dark Continent, not only in its unknown centre, but on its coasts. Across the Atlantic the American Indians were purely idolatrous. Mexico and the southern regions of America were the abodes of Papal darkness and the grossest corruption. In England at that time nobody seemed interested in the work of missions. The opposition to it was almost incredible, and the ignorance equally so, as the experience of Carey and the few earnest spirits of that time shows.

Look, now, at the state of matters to-day, and see the marvellous change in one short century—mainly indeed during the last thirty years of that period. Papal France open and studded with McAll Mission stations, besides those of other workers; Spain, once the darkest of European countries, open, and a Protestant Church planted in it; Portugal pretty much the same; Italy with the Gospel planted at the very gates of the Vatican, so that the Pope can almost look into the Bible depôt, and religious liberty complete; Austria, Belgium, and most other European countries as open almost as they can be. In all these changes the Divine hand has been clearly manifest. Coming to Mohammedan lands, we find the power of Turkey broken, and one after another of its tributaries liberated from its influence, not only in Europe, but in Northern Africa. Persia and Arabia now occupied in many place by Protestant missionaries, with their Christian education and other Gospel agencies; India, now under direct British rule, with its hosts of missionaries and Christian institutions, so that the ancient forms of corrupt faith are undermined and nearly tottering to their fall; even at the present rate of progress, India will very soon be christianised, in spite of Canon Taylor. China, though still under a heathen government, now open to the messengers of Christ from end to end, so that any English young girl may travel through it unmolested, without an escort, and with every possible facility. Yes, China, so long jealously guarded from the intrusion of the foreigner, is thrown wide open, and its 350 millions are waiting to be evangelised. Truly the pillar of cloud and of fire is moving; the providence of God is in operation.

There is another very important thing to be noticed. A century ago there was not a single heathen language reduced to writing. Now there are many aids to the acquisition of these tongues and dialects; and, best of all, the Word of God is translated into 250 of them. So that this gigantic barrier of language has been thrown down like the walls of Jericho, and the hosts of the Lord's missionary army have but to march in and take possession.

Surely the grand lesson of all this is that it is the purpose of God to have the world wholly evangelised in these last days. What do we mean by the crisis of missions? A crisis is a combination of two things—a great opportunity and a great responsibility. We have the opportunity, and most assuredly the responsibility rests upon us, the Anglo-Saxon races, to seize it. Supposing that the doors had all been open a hundred years ago instead of being shut, the Church of Christ in England was not in a position to take advantage of it. Then there were very few Christians of the right sort. There was such deadness in the Church that all the available power was needed for home evangelisation. Thank God for the blessed revivals of the last thirty years! Notwithstanding mistakes in teaching and in methods, the people known as "Brethren" were among the first to hold a clear, simple Gospel, and to show that not merely to clergymen, but to every Christian, is committed the stewardship of the Gospel, and that every believer is indwelt by the Spirit of God. These truths are now the property of all the evangelical denominations. The tide has gone on rising. When Mr. Guinness began as an evangelist, there were hardly any others in the field, except Mr. Brownlow North and Mr. Reginald Radcliffe. Now we have not only ministers, but evangelists at work in every part of our own country, and going out into the wide world besides. Where we had one true Christian thirty years ago, we have a thousand now. We have our great meetings and conferences; our flood of Gospel literature, and, above all, we have had the mighty working of the Spirit of God, till England, Scotland, and the United States are like new countries. There is not merely the outward form, but a living and God-energised host, anxious to evangelise the world.

All this supplies another tremendous argument as to the importance of the present crisis. An officer of the Queen's army recently stated that a Royal proclamation might, with the resources at disposal, be made known in every city and town in the British Empire in about eighteen months. Eighteen hundred years ago our Lord and Master sent out his proclamation. We will not speak of these years; they are past and gone, and may God forgive their sins. But how long is it going to take a revived and privileged Church to make known that proclamation, with the whole wide world open to it; with steamboats, railways, and telegraphs; a printing press that can scatter the Scriptures by millions, and with the power to acquire any of the languages of the world within twelve months? I solemnly believe, and many are of the same opinion, that, if we were minded to do so, we could do it in ten years. We have got the men and the money and the opportunity. The solemn question is: Are we going to do it? Or are we going to add one more to the terrible list of failures and unfaithfulness and delinquencies from Christian duty, which form the staple of Church history?

Addressing her younger sisters, Mrs. Guinness told them that none of them must say they had not the necessary talents for the work. Nearly every Christian educated girl in England has all talents required. She has the grace of God in her heart; youth—a great talent that is too often squandered; a good education; the power of speech; knowledge of the facts as to the state of the world; the facilities for easy and inexpensive travel, as well as inexpensive living in such lands as China, whither one can go for £50, and where she can live comfortably on £50 a year. Are there not thousands of Christian girls in Liverpool who could either provide these resources, or get friends to do it for them, and thus have the glorious privilege of making Christ known among the millions of Chinese women who never heard his name? Handel, the great musician, was so stirred by the prophecy recorded in the Bible about Christ one day reigning from pole to pole, and from the river to the ends of the earth, that the thought filled his soul, and he sat down and wrote the "Messiah," bringing it to a glorious climax in the unparalleled "Hallelujah Chorus." Let us be inspired to resolve, not to write a Hallelujah Chorus, but to live one.

Rev. CHARLES GARRETT presided over a large assembly in the evening, but he made no set speech. Mr. Reginald Radcliffe and Mrs. Guinness between them did the lion's share of the talking. As a sort of interlude, Mr. Garrett remarked that they had experienced great blessing during the week, and if they did not do more and give more for the Lord's service than before, they would have received that blessing in vain. There would be no formal collection, but an opportunity would be afforded for voluntary gifts, and any surplus after paying expenses would go to the China Inland Mission. That Mission was one of the noblest movements of the day, and he hoped that by their generosity they would show their appreciation of it. Then the chairman had a little hit at the religious dissipation of the confirmed habitués of Christian conventions. If we look, he said, into the unutterably terrible abodes in the Liverpool slums, the fever dens where thousands of our fellow-creatures are rotting, how can we quietly sit in meetings, and talk about "getting a blessing" for ourselves, while these multitudes are left to perish? Alluding to a remark by Mr. Radcliffe, about the folly of transplanting home-church differences to heathen lands, he observed that the churches would do well to forget for a time their denominational peculiarities, and combine to evangelise the world. It was at the close of the day, after their work was done, that those mentioned in the parable disputed among themselves. If the churches would leave their disputing till their work was done, they would have clearer heads and warmer hearts, and would reach a more satisfactory conclusion.

MR. RADCLIFFE'S ADDRESS

was marked by his usual boldness and ruggedness of metaphor and fervour of appeal. He based his exhortation on the narrative in 2 Kings xxii., which tells how the good king Josiah, when he heard the words of the book of the law, that Shaphan the scribe had found, rent his clothes, called his people together to hear the Lord's message, and rooted out the idolatrous practices that prevailed. Our fathers, he said, did a good thing when they translated the Scriptures into the vulgar tongue; but the devil survived it, and he was only too successful in persuading them that they need not observe all the things written in the Book. He blinded the eyes of the king, clergy, and people, so that they acted as if the Gospel commission included only the little kingdom of Britain, and had no reference to the vast outlying peoples of the globe. The Lord's last command was given to the whole body of the disciples, but nowadays the devil has persuaded ministers and people alike that they need not obey that command unless they have each received a special command to go! Here is the command: "Thou shalt not steal"; who ever heard of a man saying that unless he received a special impression in his soul that *he* was not to steal, he might righteously be a thief? Yet the one command is as binding and as inclusive as the other. No lawyer accustomed to interpret the decisions of the court, could distinguish any difference between the two. Christ said his followers were to be fishers of men. Surely it is in accordance with reason that fishermen should go where the fishes are. What is the puny population of these islands compared with that of the great world? Besides, those in Great Britain have had abundant chances of hearing the Gospel, whereas the millions of our fellow-subjects in India have never had the chance.

Hereabouts Mr. Radcliffe went off at a tangent, and said that on Sunday week he was to meet young Wilmot Brooke in Manchester, and they are to have two great meetings about the Central Soudan. Mr. Brooke has made every effort to penetrate, from the East, this region which he has taken up as his parish—3000 miles long and 700 miles broad, with a population far greater than that of Great Britain and Ireland put together. He has been thwarted at every point and has had to retreat for the present; but he is going back to see if he cannot enter from the West Coast. He is only some twenty-four years of age, and this is the fourth time he has been in Africa. He has surrendered himself entirely to the Lord, and it matters not to him whether he lives or dies, if only the Lord's will is done. Any young man or woman who is not fully surrendered to Christ had better stay at home; they are not wanted abroad. God keep them out of all the missionary societies. This led on Mr. Radcliffe to expatiate on the need of whole-hearted consecration, and to tell some rather striking cases of it he had lately met with. Towards the close of his very earnest address he referred to the spirit of devotion to missionary work he had recently seen manifested in Canada. He made a solemn appeal to architects, ministers, and trustees of churches not to spend money in beautifying church buildings, at the expense of the heathen, who are starving for want of the bread of life.

MRS. GRATTAN GUINNESS

again spoke with great power, mainly in continuation of her morning address. We regret that we have only space to indicate her leading points. Like Mr. Radcliffe, she started from an Old Testament passage, Ps. lxvii., "God be merciful to us, and bless us...*That thy way may be known upon earth, thy saving health among all nations.*" It is because we do not give forth the waters of salvation, with which God has inundated us, so to speak, that we grow so poor and lean, and lame and worldly, as Christians. Picking up the threads of her previous address, she went on to show, in a very impressive way, how the Lord had made the great curse of negro slavery to work for the furtherance of the Gospel. Another encouraging point in the survey of missions is the rapid extension in Bible translation that we have seen within the last generation, and chiefly within the last ten years.

Turning to the other side of the shield, Mrs. Guinness went on to point out how the rapid successes in missions had roused the devil to devise counteracting influences. One of the chief devices of Satan in this direction has been the paralysis produced by what is known as "the New Theology," added to scientific infidelity. The great point at issue is: Are we living in a lost world or not? Has man risen from the level of the monkey to that of the angel, or has he fallen from the image of God to the image of Satan? As one who had searched a good deal into every branch of the subject, she made bold to say that there is not a single science that does not contradict the theory of an upward growth, and that does not support the position that we are living in a lost world. She appealed to Christians everywhere not to allow this false theology, or these pseudo-scientific speculations, or any foolish and baseless teaching about comparative religions, to cause them to relax missionary effort for the heathen. Another modern danger is the growth, in the churches, of worldly selfishness, and this also was the text for a fervent warning and exhortation to real self-denial and whole-souled consecration to the cause of Christ. Yet another point that demands our earnest attention is the want of more living links between churches or Christians at home and the work abroad. She would not wish to say a word against any of the missionary societies, but there is a decided loss of stimulus to the home churches in present methods. Every church, if possible every family, and certainly every Christian circle ought to have a living link with the heathen world in the shape of some worker whom they support, and from whom they could receive the stimulus of direct and frequent communication. Such a plan would greatly intensify and increase our interest in the work. On this point Mrs. Guinness very effectively used as an illustration, the case of her own daughter in China, through whom the needs of that land had become far more real to her than ever before. She said she felt certain that almost any middle-class family in a city like Liverpool could furnish the support, either of one of themselves or someone else as a missionary in China, at £50 a year. In closing, Mrs. Guinness addressed a strenuous appeal to Christian mothers, elder sisters, governesses, and teachers, to realise their responsibility in moulding the minds of the young, and in training them up with a view to their being witnesses for Christ at home or abroad. If this were universally done, who can estimate the effects it would have on the evangelisation of the world?

A brief address came from Rev. E. O. Williams as to the circumstances which led him to leave his parochial work at home and go to China as a missionary. Then Rev. F. W. Baller displayed a Buddhist tract issued in China in the time of famine, and showed from an analysis of its contents how dark is the boasted so-called "Light of Asia." Altogether it was a very full day, and the eye of faith sees a rich harvest of results that must come from the scattering of so much of the good seed of the kingdom.

N. OF ENGLAND Y.W.C.A. CONFERENCE.

The conferences which, during the last year, have been a feature of the Northern Division of the Association, have done much to draw together workers who had hitherto been unknown to each other, and to stimulate interest in work amongst young women. Both at Harrogate and Leicester these occasions for mutual help and counsel were much appreciated. The one which has just closed in Liverpool was arranged simultaneously with the Convention for the Deepening of Spiritual Life, in order that secretaries and workers might not only meet for deliberation upon plans of extension, but also for their own spiritual refreshment, believing that the increased impetus thus given to their own spiritual life would ensure increased energy in their work. Truly, the Convention meetings were a feast of good things; dove-tailed in between were the ladies' meetings to confer together on Association plans.

The Executive Committee, on Monday afternoon and Tuesday morning, was occupied mainly with the consideration of departmental organisation, and well to the front came the North of England Foreign Missionary Scheme. The first suggestion was that each of the thirteen northern counties should try and raise sufficient funds to maintain each county its own missionary. But as many of the branches are already helping various societies, it will not be practicable thus to draw the funds into our special channel.

Mrs. Grattan Guinness suggested that the aim should be to arouse interest in branches where at present it is dormant, and that in such cases the contributions might be directed into our central North of England Missionary Fund (already started), and devoted to the planting of missions in new foreign spheres. The advantage of this would be that probably missionary interest would be greatly stimulated if the funds were thus spent on missionaries chosen and planted by our own Association. Co-operation with the North Africa Mission was suggested. After further prayer and consultation, it is hoped that these plans may take definite shape, and that at the next Conference, to be held at Leeds on March 27 and 28, further progress may be reported.

Meanwhile, Miss McLean, who has laboured in China for eleven years, is ready to respond to any invitation in the North to visit and stir up branches. Letters addressed to her, care of the Secretary, Gordon Hall, Liverpool, will always find her.

The next subject discussed was the importance of new explanatory papers; these have been prepared, and are already in the printer's hands. The importance of securing a lady as travelling and organising secretary was unanimously admitted; and negotiations are already on foot with this in view.

The subject of emigration was treated very practically by Mrs. D. W. Drysdale, who pointed out the importance of only advising young women to go out to our colonies who are prepared by habits of industry and perseverance to adapt themselves to the needs and surroundings of a new home. Free passages are only now granted by Government to Queensland, but servants who can afford to go to the States would find excellent openings and good wages. Idle, thriftless girls are not wanted in the States or our colonies any more than they are at home; and the young woman who is of no value here will not be welcomed there. Strong emphasis was laid on the importance of giving time, by writing well beforehand, for young women to be properly met at their destination. So often lack of forethought or promptitude has involved most serious consequences.

Another practical suggestion was that secretaries should always reply *at once* to a transfer paper commending a young woman to a new locality.

The Factory Helpers' Union was represented by Miss Browne, of Manchester, and Miss Lucy Guinness, of London. The former has been instrumental in opening about ten Evening Homes in Manchester, which have an aggregate attendance of nearly one thousand weekly. The mill-girls pay nothing. The meetings are held chiefly in the City Mission Rooms, kindly lent for the purpose. Sewing, singing, musical drill, and games are some of the features of these meetings, which are closed by a hymn, a few short, bright words on some part of Scripture, and prayer. Various ways of drawing out the latent talent of these girls might with great advantage be pursued.

Factory work admits of almost infinite development, especially in our large manufacturing centres; and it is hoped that through this Factory Helpers' Union a friendly link may be established amongst all workers in this special department of the Master's vineyard. The co-operation of any and all such workers would be greatly valued; and if such would send their names and addresses to the Secretary, Gordon Hall, Liverpool, it would be a real help.

The Week of Prayer for Young Women is fixed for Feb. 3 to 10, 1889; and it was agreed to adopt the suggestion of the United Central Council, and print a letter to be supplied to secretaries, for them to forward to the clergy and ministers of a town, asking that special sermons for young women might be preached on either of the Sundays, and drawing attention to the work of the Association.

Reports from branches, especially those recently planted, were listened to with warm interest. Openings for new branches are earnestly invited, and existing Bible-classes may be affiliated with mutual advantage.

The Convention and Conference were closed on Friday, by a conversazione of Christian workers in the afternoon, and by missionary meetings morning and evening. Thus closed four blessed days of help and refreshment, which we doubt not will mark an era in the spiritual life of very many.

THE OPIUM INIQUITY.

The conviction that something must really be done to awaken the conscience of this nation to its bloodguiltiness in the continued existence of the opium trade between India and China, led to the formation last June of "The Christian Union" for the stoppage of that traffic. Its membership already exceeds fifteen hundred, many of the members being well-known Christian workers. The scope of the Union embraces "national sins" other than those relating to the opium trade, and we earnestly commend it to all who would lend a helping hand in the promotion of national righteousness. The hon. secretary is Dr. Maxwell, 104, Petherton-road, London, N.

An occasional paper, entitled *National Righteousness*, and edited by Mr. B. Broomhall, will be issued as the mouthpiece of the Union. The first number (2d. *Morgan & Scott*) contains a full report of the speeches at the recent Misssionary Conference, on the opium trade, the drink traffic with heathen lands, and the licensing of vice in India, besides other important matter bearing on the subject. Friends of the cause should give this paper a wide distribution.

A collection of toys, picture books, &c., new or used, will be made at the young people's service in Princes Hall, Piccadilly, on Sunday, December 16. The articles collected will be distributed among children who are sick in their homes or in hospital. The service will be conducted by Major Mears, and begins at 3 p.m.

For the Young.

CHRIST'S EMPTY GRAVE.*

BY REV. JAMES WELLS, POLLOKSHIELDS.

IF you were to go to Palestine, you would find thousands of pilgrims going to the supposed grave of Christ. I wish you to be a pilgrim in spirit, and with me take a delightful walk in the garden of Joseph of Arimathæa. The object-lesson for this afternoon is Christ's empty grave. It is full of lessons about (1) *Salvation*, (2) *Victory*, (3) *Heaven*. Christ professed to be a Saviour, but He died on the cross amidst shame and pain, and that seemed to be the end of Him. His salvation seemed to have come to an end. His own disciples thought so. They said in their sorrow: "We trusted that it had been He who should have redeemed Israel." Christ said on the cross "It is finished"; but He Himself seemed to have been finished, yet, during his life, He told them that He would rise again from the grave on the third day. And on the third day He did rise from the grave, and his rising from the grave is God's seal to the work of Christ as our Saviour. It tells us that Christ has finished his work, that He is able and willing to save to the uttermost all that come unto God by Him, seeing He ever liveth.

The empty grave is filled and crowded with proofs of Christ's full and blessed saving work. How the early preachers delighted to speak of Christ's empty grave. They thought it the best and grandest proof they could give that Jesus was the Saviour of sinners. I think Christ was not the same in mind after He rose. He was not the Man of Sorrows, He had not Calvary and Gethsemane before Him. He seems to me to move with freer step. He was Christ still, but his great work, his hard work was over: He felt free. But He was the very same in heart. You remember how tenderly He instructed the two disciples on the way to Emmaus, how He solved the fears of the doubting Thomas, and forgave the backsliding Peter. The risen Christ has the very same kind heart to sinners that He had while in the days of his flesh. He is ready to welcome all comers, and to do them good. And, therefore, Christ's empty grave speaks to you and me of perfect, full, free salvation.

When I was a student in Edinburgh there was a street preacher known as Bobby Flockhart. He was a soldier; and some thought him a little wanting in his wits, but he was a clever fellow, and had some genius in him. Bobby used to tell two stories about two soldiers who were condemned to death. One was condemned to be shot, and Robert Flockhart did a Christian's part to him. The soldier out of gratitude made a will, a testament, leaving Robert his kit and the two or three pounds he had saved. "But I didn't get the legacy," Robert used to say, "because the man did not die. So, because the man who made the will did not die I lost my legacy." A legacy is of no force while the testator, the man who made the will, liveth. The other soldier, who did die, also left Robert his kit and some money, but the man's relatives disputed the will, because some words in it were not very plain, and so Robert said, "I lost this legacy because the man didn't live to make plain what the meaning of it was."

By a stroke of genius Robert put these two stories together to illustrate the testament of Christ, the legacy of salvation Christ leaves to his people, "Christ has died and so I get the legacy, Christ lives and so no man will be able to dispute it, for Christ will make it plain." And this was the meaning of the Apostles, and the early preachers, when they said that Christ died for our sins according to the Scriptures, and rose again. I receive the Saviour, He has died, and we are sure of the legacy, for the testament takes force when the testator dies. The empty grave shows us we get the legacy of peace and salvation. This dying will and testament He has made over to us. This is one of the grandest themes I can bring before you.

We have (2) *Victory*. Perhaps some of you have been by the bedside of a dying mother. Oh! how cruel and black and dark is the victory of death. The beloved form wastes; she cannot speak; at last she dies. Then is brought the horrid, black coffin, and the body of your mother is laid in it, death has swallowed it up, and you are not permitted to see her beloved face. And when the hearse, with its nodding plumes and black horses, arrives, what black thoughts of death's tyranny and cruelty fill your heart, and the coffin is taken away and covered up and nothing is left but red earth. Was ever victory more complete? How sad and dark and full of sorrow everything seems to you. If you had not known of the empty grave, what a sad heart you should have had that day. But at that hour you thought of Christ. Christ had conquered, and that thought told you that death is not to have its own way in this world. Christ has abolished death, and brought life and immortality to light by the Gospel, and there rushed upon your soul all the blessed hopes with which God cheers his own people in their days of sorrow. Christ has gained a complete victory over death and the grave. All does not die when the saint dies.

A little boy and his sister, a little older than himself, had gone into the room where lay the body of their mother ready for burial, and the door being left open they were heard to reason—the little boy first: "Mother's dead, we shall see no more of her." "No; she isn't dead," replied the little girl. And so they argued and argued; but he said, "She is dead, she cannot stir nor speak." At last the sister said, "No; she isn't dead, her 'think' is not dead." So we read in 1 Cor. xv., "For this corruptible must put on incorruption, and this mortal must put on immortality ... then shall be brought to pass the saying, Death is swallowed up in victory." And, therefore, as we look into this empty grave, we see that Christ has not only conquered death for Himself, but for all his people. He is the firstfruits of them that sleep. And so we thank God; and, remembering Christ's empty grave, we can stand by the horrid black coffin and see it lowered into the dark earth, and say with the Apostle, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Christ's empty grave is a favourite spot which we should love in spirit to visit, and where we should love to linger. If Christ is not in the grave, where is He? He is at the Father's right hand. He Himself has told us, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also."

Christ's empty grave tells us that He is in (3) *Heaven*, to receive and bless his people. Think more about heaven, my dear children. And when death comes to your own homes, how blessed it is to let your thoughts go to heaven,

> Where death-divided friends at last
> Shall meet, to part no more.

A minister, preaching the funeral sermon of one of his flock, a good man, made a profound impression by pointing to the vacant seat in which he used to worship, and solemnly saying, "absent," and then, pointing to heaven, "present." An aged minister lay dying, in sore pain. A friend called to see him, to whom he said, "I am supported by three pillows, God's infinite love, God's infinite power, God's infinite wisdom." The minister preaching for him told the people that their pastor was dying, and that he was supported by three pillows. A young woman was present, who shortly after had to undergo a serious operation. One of her limbs had to be cut off, and they supported her with pillows. When the limb was taken off she pled with the doctor to let the pillows remain. The doctor said he could not; she must lie straight on the table. The suffering girl replied, "Well, at any rate, you cannot take from me my minister's three pillows."

You know not whether you may have sorrow or trial, but these are pillows no man can take from you by land or by sea. Let me, in closing, roll these pillows into two, Christ risen, and Christ in heaven. Or, if you will have three pillows, we may get them from my text, Christ's salvation, Christ's victory, Christ's home for us in heaven. Have these pillows with you, and then you will agree with me in thinking that one of the grandest and best objects in all the world from which you can gather object-lessons, is the empty grave of which the angel said, "He is not here: for He is risen, as He said. Come, see the place where the Lord lay!"

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*Notes of sermon to children, Sunday, December 2.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 16, Ezra ix. 5—15; Mon., Dec. 17, James i. 1—15; Tues., Dec. 18, James i. 16—27; Wed., Dec. 19, James ii. 1—13; Thurs., Dec. 20, James ii. 14—26; Fri., Dec. 21, James iii. 1—18; Sat., Dec. 22, James iv. 1—17.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Public Hall, Cockermouth, December 1—14; Broughton, near Carlisle, December 17—22. Mr. E. Arrowsmith, Regent's Park Chapel, December 9—16; Sheffield, December 30—January 16. Mr. Herbert Pewtress, Creek-street, Deptford, December 10—14. Mr. J. H. Greene, Watford, December 17—19; Woking, December 30 to January 1. Mr. Martin J. Hall, Windermere, December 13—23. Mr. W. H. Roberts, Loughborough, December 11—13; Plymouth, January 6—14. Mr. H. Hutchinson, Town Hall, Congleton, January 13—20.

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Besides these, there is a constant round of services and meetings, clubs, schools, and bands, which are exercising a very beneficial influence on the neighbourhood. It is further desired to establish a soup-kitchen and a night refuge. But all the work just now is overclouded and cramped by a deficit in the working expenses account to the amount of £200. Is it too much to ask this of the Lord's stewards? All contributions may be sent to Dr. Habershon, 70, Brook-street, Grosvenor-square, London, W.

F. B. M.

THE LATE MR. PASCOE'S WORK.—In a circular, Mr. J. Mercer, 29, Queen's-road, Southport, remarks that it is impossible to say much of the work in Mexico which the late Mr. Pascoe had so much at heart. He says:—"Miss Pascoe's return to the field of labour will, in all probability, be the means of giving animation along the whole line of the work. The boy, Frank, is likely to take up the printing work he has so ably helped on for years. Meantime, there is sufficient printed matter to give work in circulation for some years. The brother-in-law, Nestor Gomez, is still carrying on the work at St. Telmo; so that friends may consider there is a present definite claim for sympathy and help."

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1816 General Baptist Missionary Society: Sec., Rev. William Hill, Mission House, 60, Wilson-street, Derby.

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1861 Strict Baptist Mission: Sec., Mr. Josiah Briscoe, 17, Arlington-square, Islington, London, N.

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1834 German Baptist Mission: Sec., Rev. F. Horace Newton, 11, Bismarck-road, High-gate-hill, London, N.

1848 Young Men's Association in Aid of the Baptist Missionary Society: Sec., Mr. C. Holliday, Mission House, 19, Furnival-street, Holborn, London, E.C.

Aid: (b) Literary.

1840 Bible Translation Society: Sec., Rev. J. Trafford, M.A., 83, Lordship-park, Stoke Newington, London, N.

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1881 Medical Mission among the Armenians: Sec., Mrs. W. C. Braithwaite, 312, Camden-road, London, N.

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1818 London Association in Aid of the Moravian Missions: Sec., Mr. George E. Roberts, 29, Ely-place, Holborn, London, E.C.

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1875 Ladies' Committee of the London Missionary Society: Sec., Miss Bennett, 22, Cavendish-square, London, W.

1803 British and Foreign Sailors' Society: Sec., Rev. Ed. W. Matthews, Sailors' Institute, Mercer-street, Shadwell, London, E.

1804 British and Foreign Bible Society: The Secretaries, Bible-house, 146, Queen Victoria-street, London, E.C.

1834 Society for Promoting Female Education in the East: Sec., Miss Webb, 267, Vauxhall Bridge-road, London, S.W.

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1864 Sunday-school Union Continental Mission: Sec., Mr. W. H. Millar, 56, Old Bailey, London, E.C.

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Many of the above Editions will be found Suitable for Christmas Presents, and New Year's Gifts.

London: MORGAN & SCOTT, 12, Paternoster Buildings, E.C. *And may be ordered of any Bookseller or Musicseller.*

1881 North Africa Misson: Sec., Mr. E. H. Glenny, 21, Linton-road, Barking, Essex.

Aid: (a) Financial.

1839 Foreign Aid Society: Sec., Rev. H. Joy Browne, M.A., vicar of Christ Church, Barnet, Herts.

1848 Evangelical Continental Society: Sec., Rev. R. Stone Ashton, B.A., 13, Blomfield-street, London Wall, London, E.C.

1855 Turkish Missions Aid Society: Sec., Rev. T. W. Brown, D.D., 32, The Avenue, Bedford Park, Chiswick, London.

1857 The London Bible and Domestic Female Mission: Sec., Mrs. Selfe Leonard, 2, Adelphi-terrace, Strand, London, W.C.

1868 Waldensian Church Missions in Italy: Sec., Major M. Frobisher, 118, Pall Mall, London, S.W.

1869 The Italian Missionary Society in aid of the Free Italian Church: Sec., Rev. R. S. Ashton, B.A., 13, Blomfield-street, London Wall, London, E.C.

1871 Evangelistic Mission in France, known as The McAll Mission: Sec., Rev. Robert McAll, 17, Tressillian-crescent, St. John's, London, S.E.

1873 Foreign Evangelisation Society: Hon. Sec., Rev. Horace Noel, Woking, Surrey.

1874 Children's Medical Mission: Sec., Miss Annie R. Butler, 104, Petherton-road, London, N.

1878 Medical Missionary Association: Sec., Dr. James L. Maxwell, M.A., 104, Petherton-road, London, N.

1879 Freedmen's Missions Aid Society: Sec., Rev. J. Gwynne Jones, D.D., 18, Adam-street, Strand, London, W.C.

1883 Helping Hands Zenana Mission: Sec., Miss Beynon, 25, Ashburn-place, London, S.W.

1885 Breton Evangelical Mission: Sec., Mr. J. Wates, 4, Princes-road, Lewisham, Kent.

1888 Rabinowitch Council in London: Sec., Mr. James E. Mathieson, Conference Hall, Mildmay-park, London, N.

Aid: (b) Educational.

1838 Institution for the Education of the Daughters of Missionaries: Sec., Mrs. Pye-Smith, St. Katherine's, Sevenoaks, Kent.

1842 Home and School for the Sons and Orphans of Missionaries: Sec., Rev. R. W. Thompson, London Mission House, 14, Blomfield-street, London-wall, London, E.C.

1880 The Zenana Medical College: Sec., Dr. G. de G. Griffith, 58, St. George's-road, London, S.W.

1883 Young Men's Foreign Missionary Society: Sec., Mr. John H. Putterill, Y.M.C.A., 186, Aldersgate-street, London, E.C.

1884 Missionary Training College, Puerto Santa Maria, Spain: Sec., Mr. Donald Matheson, 120, Queen's-gate, London, S.W.

Aid: (c) Literary.

1799 Religious Tract Society: The Secretaries, 56, Paternoster-row, London, E.C.

1830 Trinitarian Bible Society: Sec., Rev. E. W. Bullinger, D.D., 7, St. Paul's-churchyard, London, E.C.

1854 Pure Literature Society: Sec., Mr. Richard Turner, 11, Buckingham-street, Adelphi, London, W.C.

1862 Bible Stand, Crystal Palace: Sec., Mr. W. Hawke, Bible Stand, Crystal Palace, Sydenham, London, S.E.

1866 Children's Special Service Mission: Sec., Mr. Henry Hankinson, 13, Warwick-lane, Paternoster-row, London, E.C.

1874 Association for the Free Distribution of the Scriptures: Sec., Mrs. A. E. Robertson, 1, Oak Hill Park, Hampstead, London, N.W.

Aid: (d) Philanthropic.

1836 Aborigines Protection Society: Sec., *pro tem.*, Mr. H. H. Idle, 6, Broadway-chambers, Westminster, London, S.W.

1839 British and Foreign Anti-Slavery Society: Sec., Mr. Charles H. Allen, F.R.G.S., 55, New Broad-street, London, E.C.

1846 Evangelical Alliance (British Organisation): Sec., Lieut.-Gen. Field, C.B., 7, Adam-street, Strand, London, W.C.

1875 Society for the Suppression of the Opium Trade: Sec., Mr. Edwin Arthur Williams, B.A., Broadway-chambers, Westminster, London, S.W.

1878 The African Lakes Company (limited): Sec., Mr. William Ewing, 7, Royal Bank-place, Glasgow.

1882 Society for Relief of Persecuted Jews ("Syrian Colonisation Fund"): Sec, Mrs. E. A. Finn, 41, Parliament-street, Westminster, London, S.W.

1882 Anti-Opium Prayer Union: Sec., Miss Mary S. Whiting, Regent-villas, Headingly, Leeds.

1883 Jewish Refugees Aid Society: Sec., *pro tem.*, Rev. Herbert A. Birks, M.A., Bowls, Chigwell, Essex.

1887 United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic: Sec., Rev. J. Grant Mills, M.A., 139, Palace Chambers, Westminster, London, S.W.

1886 Missionary and Evangelistic Bureau: Sec., Mr. John M. Pamment, 186, Aldersgate-street, London, E.C.

1887 Movement for Educating and Stirring up Public Opinion against our National Opium Trade: Sec., Rev. Goodeve Mabbs, F.S.S., 73, Godolphin-road, Shepherd's Bush, London, W.

1888 The Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic: Sec., Dr. J. L. Maxwell, M.A., 104, Petherton-road, London, N.

The Mission to Lepers in India has an Auxiliary in England.

IN SCOTLAND.

General.

1840 Edinburgh Medical Missionary Society: Sec., Rev. John Lowe, F.R.C.S.E., 56, George-square, Edinburgh.

Special.

1863 Tabeetha Mission at Jaffa, Palestine: Sec., Miss E. Walker-Arnott, 24, St. Bernard's-crescent, Edinburgh.

1872 The Lebanon Schools for Children of Mohammedans, Druses, Maronites, and Greeks: Sec., Mr. Andrew Scott, C.A., 2, York-buildings, Edinburgh.

1887 Mission to the Chinese Blind: Sec., Mr. William J. Slowan, 224, West George-street, Glasgow.

Aid: (a) Financial.

1826 Glasgow and West of Scotland Continental Society: Sec., Rev. William Boyd, LL.D., 8, Windsor-terrace, W., Glasgow.

1866 Indian Home Mission to the Santhals: Sec., Dr. Archibald Graham, 1, Chamberlain-road, Edinburgh.

1874 Mission to Lepers in India: Sec., Mr. Wellesley C. Bailey, 17, Glengyle-terrace, Edinburgh.

1877 Evangelical Mission to the Upper Zambesi: Sec., Mr. Richard H. Hunter, 27, Jamaica-street, Glasgow.

1884 Book and Tract Society of China: Sec., Mr. A. Cuthbert, 14, Newton-terrace, Glasgow.

Aid: (b) Literary.

1793 Religious Tract and Book Society of Scotland: Sec., Rev. George Douglas, 99, George-street, Edinburgh.

1860 National Bible Society of Scotland: Sec., Mr. W. J. Slowan, 224, West George-street, Glasgow.

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London Missionary Society and the Ladies' Society of same.
British and Foreign Sailors' Society.
Society for Promoting Female Education in the East.
British Society for the Propagation of the Gospel among the Jews.
Indian Female Normal School and Instruction Society.
Christian Vernacular Education Society for India.
British Syrian Schools.
Turkish Missions Aid Society.
Waldensian Church Missions in Italy.
Free Church of Italy.
Evangelistic Mission in France (McAll).
Sons and Orphans of Missionaries' Institution.
Society for Relief of Persecuted Jews.

IN IRELAND.

The following Societies have Auxiliaries in Ireland:—

London Missionary Society.
Society for Promoting Female Education in the East.
Indian Female Normal School and Instruction Society.
Turkish Missions Aid Society.
Waldensian Church Missions in Italy.
Mission to Lepers in India.
Sons and Orphans of Missionaries' Institution.

DIVISION III.—INDIVIDUAL.

IN ENGLAND.

General.

1852 Mildmay Mission to the Jews: Sec., Rev. J. Wilkinson, 79, Mildmay-road, London, N.

1880 The Salvation Army: International Headquarters, 101, Queen Victoria-street, London, E.C.

1887 Evangelical Mission to Israel: Sec., Mr. D. C. Joseph, care of Mr. R. Morgan, 133, Clifden-road, Clapton, London, E.

1887 "Joyful News" Foreign Missions: Sec., Rev. Thomas Champness, "Joyful News" Home, Rochdale.

Special.

1853 Portsmouth and Gosport Seamen's Mission (French Mission Schooner): Sec., Mr. Henry Cook, Gosport.

1856 Mission to Jews in Paris: Sec., Mr. Alex. Donaldson, 6, Rue Malhar, Paris, France.

1862 English Egyptian Mission, Cairo (Miss M. L. Whately): Sec., Miss Jourdan, 21, Westbourne Park-villas, London, W.

1865 China Inland Mission: Sec., Mr. B. Broomhall, 2, Pyrland-road, Mildmay, London, N.

1866 Spezia Mission for Italy and the Levant (Rev. Edward Clarke): Sec., Mr. Eliot Howard, J.P., Walthamstow, Essex.

1871 Belleville Mission, Paris: Sec., Miss de Broën, 3, Rue Clavel, Belleville, Paris.

1871 Evangelical Mission known as Mr. Pascoe's Work in Mexico: Sec., Mr. John Mercer, 29, Queen's-road, Southport.

1871 Mission to the Italian Soldiers: Sec., Miss Annie M. Stoddart, 36, Dennington-park, West Hampstead, London, N.W.

1875 Bethel Santhal Mission: Sec., Miss M. C. Gurney, Granville-road, Eastbourne.

1875 Highways and Hedges Mission, Cuddalore, India: Sec., Miss C. M. S. Lowe, 12, Dafforne-road, Upper Tooting, London, S.W.

1876 Pastor Lopez Rodrignez's Mission in Figueras (North East Spain): Sec., Rev. J. C. S. Matthias, Aldringham Vicarage, Saxmundham, Suffolk.

1876 The Kolar Mission, Mysore, India (Miss Anstey): Sec., Miss Helen James, Fair View, Sevenoaks, Kent.

1877 Jaffa Medical Mission: Sec., Miss Cooke, 68, Mildmay-park, London, N.

1879 Mission to Kaffirs at Rock Fountain, Ixopo, Natal (Mr. Elbert S. Clarke): Sec., Mrs. E. Fothergill, Pierremont-crescent, Darlington.

1881 Church of England Women's Missionary Association: Sec., Miss M. A. Lloyd, 143, Clapham-road, London, S.W.

1883 Methodist Mission to Palestine (Mr. W. Lethaby, Kerak, Kir-Moab): Sec., Rev. G. Piercy, 276, Burdett-road, London, E.

1885 Normandy Protestant Evangelistic Mission (Rev. A. Monchatre, director, Montaure, France): Sec., Rev. Randolph E. Healey, B.A., Lower Crumpsall Rectory, Manchester.

1887 Tonjoroff's Cottage Hospital and Mission at Philippopolis: Sec., Mr. M. Braithwaite, 312, Camden-road, London, N.

Aid: (a) Financial.

1829 George Müller's Scripture Knowledge Institution for Home and Abroad: Sec., Mr. George Müller, The New Orphan House, 3, Ashley Down, Bristol.

1876 Dr. Comandi's Orphanage and Work, North Italy: Sec., Dr. Comandi, 6, Via Aretina, Florence, Italy.

1880 Nestorian Orphanage (Deacon Abraham): Sec., Mr. Henry Tasker, Brookside, Andover, Hants.

Aid: (b) Educational.

1860 Missionary Training Home: "The Willows," Sec., Mrs. Pennefather, 68, Mildmay-park, London, N.

1869 Mrs. Boyce's Work at Bordighera (Italy): Sec., Miss Kennedy, 4, Onslow-crescent, London, S.W.

1871 East London Institute for Home and Foreign Missions, and English Auxiliary of the Livingstone Inland Mission, founded 1877: Sec., Mrs. H. Grattan Guinness, Harley House, Bow, London, E.

1886 Missionary Training Home, Drayton-park: Sec., Mrs. M. Baxter, 10a, Drayton-park, Highbury, London, N.

Aid: (c) Literary.

1876 Text Card Mission: Sec., Mrs. Grimké, Wellington House, Higher Broughton, Manchester.

The names, addresses, and particulars concerning work of many additional (fully fifty) individual workers on the Foreign Field can be got from the annual volume of *Echoes of Service.* 1d. Monthly. Edited by Dr. J. L. Maclean, 10, Widcombe-crescent, Bath, or Mr. Henry Groves, Bankfield, Kendal. It is published by Mr. James E. Hawkins, 17, Paternoster-row, London, E.C.

IN SCOTLAND.

Special.

1854 Spanish Evangelisation Society: Sec., Mrs. Maria D. Peddie, 8, Granville-terrace, Edinburgh.

Aid: (a) Financial.

1868 Association for the Support of Miss Taylor's Moslem Girls' School (Beyrout): Sec., Mr. Wm. Ferguson, Kinmundy House, Mintlaw, Aberdeen, N.B.

1880 Soul-Winning and Prayer Union: Sec., Mr. J. C. Smith, Newport-on-Tay, N.B.

Aid: (b) Literary.

1881 Stirling Tract Enterprise: Sec., Mr. John Macfarlane, Drummond's Tract Depôt, Stirling, N.B.

The Spezia Mission has an Auxiliary in Scotland.

WAR AND CHRISTIANITY.

Miss Ellen Robinson, of Liverpool, has lately addressed meetings in the Midland counties on Peace and Arbitration as opposed to war. Considered in the light of Christian principles, war was powerfully declared to be both criminal and productive of crime of all kinds. Every Christian acknowledges Christ as his Master, and war, if it is right, must be justified by the spirit and teaching of the New Testament Scriptures. In view of Christ's teaching, however, no one can pretend to say that war is consistent with a Christian profession.

Pointing to the militarian spirit of the time, Miss Robinson maintained that, though peace reigns for the moment, there is war in the heart of the nations of Europe. She went on to show that the approval of war by Christian people leads to most illogical consequences, and results in the virtual establishment of two codes of morals, one private, the other national. In private life, the duty of forgiveness is felt to be binding; but in international affairs revenge is tolerated, and military reprisals are frequently taking place. So also with other Christian principles, until it is found impossible to carry on war without lying, dishonesty, fraud, brutality, murder, and every species of violence and crime. The time has come, the speaker maintained, when all right-minded men should unite in the determination to discover some wiser and better way of dealing with international disputes.

BRITISH AND FOREIGN SAILORS' SOCIETY.—The institute at Shadwell was re-opened last week, after renovation, by the Duke of Cambridge. The important work of the Society by means of its many agencies in different parts of the world, was heartily attested by his Royal Highness, who moved a resolution, commending the Society's labours to the generous support of the public. Lord Brassey, president of the Institute, in seconding, stated that, in addition to fifty ports in which work is regularly maintained, twenty are visited every year. There were forty-six institutes, homes, rests, and bethels, either owned or worked in direct association with the Society, as well as two steam launches, eighteen boats, and three floating bethels. The Society enjoys the valued co-operation of the American Seamen's Friendly Society.

Is There None to Save Her?

We received the following telegram on Friday last from Mr. Alfred S. Dyer, Bombay:—

Mr. Quinn, the European magistrate at Patna, yesterday, illegally and by force consigned Christian girl, whom he holds to be under fourteen years of age, to life of infamy. Under magistrate's order, girl torn amidst her piteous screams and struggles from arms of Miss Abraham, Church Missionary Society Zenana Mission, and handed over to immoral man to whom her mother had sold her. Is there no power in the British realm to save this child? We exhausted all legal expedients prior to yesterday. "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The following particulars, received from Mr. Dyer by letter, explain the case referred to in the telegram given above:—

On November 4 I received a letter from Miss Abraham, of the Zenana Mission, Patna, stating that two widows, aged respectively twenty-six and fourteen, both living in the house of a man named Kadha Kishen, having heard the truth, wished to leave a life of sin and to embrace the faith of Christ. They went to her a fortnight before, without help from anyone, and had remained under her roof, eating with her teacher, and learning both to read and understand the truth very rapidly.

A summons was sent to Miss Abraham, charging her with having unlawfully abducted Musammet Lachhmin, returnable on Nov. 6, "in order that she may be made over to the charge of her husband or mother, who have been directed to be present on that date." Miss Abraham asked if there was any new law bearing on this point, and if a mother could force her child to lead an immoral life. The following request had been made by the girl:—"I beseech the Sahib log (Magistrate) not to let me be returned to my mother. She left me in Kadha Kishen's house, and will again, if she can, place me where I must live in sin!"

After Maurice Gregory and I had carefully looked up the law upon the subject, I telegraphed early the morning after the receipt of Miss Abraham's letter, both to her at Patna and to her solicitor at Bankipur: "Section 551, Code Criminal Procedure, only refers to cases where a girl is detained for unlawful—that is, immoral—purpose. You are not detaining child widow for unlawful purpose, and must not give her up. Magistrate's order is illegal, and if persisted in, case shall be at once brought before Parliament. Under Section 372, Indian Penal Code, the mother is liable to ten years' imprisonment."

Miss Abraham wrote from Patna, on Nov. 7:—"I am indeed grateful to you for telegram. At the hearing of the case the solicitor clearly showed that detaining a child in order to prevent prostitution was not an immoral action. The case is postponed until Nov. 14." On the night of the fourteenth I received the following telegram from Miss Abraham:—"Case adjourned, on condition that girl lives in house of third party—Mohammedan. Committee appointed to devise *modus vivendi*. In default case to proceed." In reply I wired the same evening:—"The compromise not satisfactory. If girl still desires to escape evil life, or to be a Christian, she should not be sent to Mohammedan household. Mr. Gregory, representing me, will start to-morrow evening to consult with you, unless you wire not to come." No reply having come, Maurice Gregory started for Patna last night.

The case of the girl widow comes on at Patna to-day, Nov. 23. The Mohammedan to whose charge the magistrate consigned the girl went away to a feast, and returned the girl to Miss Abraham. The spirit of violence is abroad. Twenty-five men have bound themselves to ruin the girl-widow.

MR. F. N. CHARRINGTON, so well known for his philanthropic work in East London, will stand as a candidate for the Mile End Division of the County Council.

Night Shelters for Women.

The consternation caused by the awful atrocities recently perpetrated in the East-end of London, followed by a season of suspense and almost paralysis of action, has at length given place to a movement for mitigating the evils from which the poor women of that and other districts of London suffer.

A few representative ladies and gentlemen of mission work in the Metropolis met last week at the Home of Industry, Bethnal Green-road, E., to consider the matter, and seek Divine guidance as to the means to be adopted for accomplishing this most desirable object, and it was unanimously agreed that free Night Shelters, and a meal night and morning for each poor woman seeking admission, will meet the need. As to the kind of building most suitable for carrying on such a work, it was considered that warehouses could be most readily and cheaply adapted, and we rejoice to hear that such a building has been offered rent free for the coming winter. The only thing needed, therefore, to commence operations at once will be means for fitting it up, and providing for a laundry in the basement, which, it is considered, would make the effort self-supporting.

Will not the Christians of England assist in this pressing enterprise? Sixty-six poor girls have, within the last few weeks, fled for refuge to places provided by Christian women for them.

At the meeting referred to, two committees were named—one of gentlemen to provide buildings and fittings, the other of ladies to undertake and carry on spiritual work among the poor women. Means sent for the work to the office of The Christian will be acknowledged therein. The Treasurer's name will be published as soon as one is appointed. A crisis is upon us. Urgency is needed. May we, as Issachar of old, have "understanding of the times to know what Israel ought to do."

MISSION-WORK AT JAFFNA.

News from Jaffna, Ceylon, tells of continued blessing following upon the recent awakening among the churches. Believers have been quickened to new zeal in the work of God, and the conversions among the heathen have been very cheering. At a recent communion service, six students of the Jaffna College were received into the church on profession of faith. The religious interest is deepening in this important educational institution. Besides the two weekly prayer-meetings, conducted among the professors, there are now three such meetings held weekly among the students themselves.

The intended settlement of Dr. H. J. Marston, as head of the medical department, is looked forward to with much interest. It is hoped that the philanthropic work of the Mission will then be of greatly increased value. A considerable sum of money has been promised, by friends in England and America, towards developing the various departments of the college. At present the need of a hospital is greatly felt. Further particulars may be had by addressing the Misses Leitch, care of Spicer Brothers, 19, New Bridge-street, E.C.

ROME.—A correspondent writes:—We are hoping for a Conference in the spring; it will be the first ever held here. Major Colquhoun has secured a large newly built hall close to the Corso, which will hold about 300 people. He told frankly all the uses he would put it to, and said he would only take it on condition that it was stated in the agreement that it was for evangelical religious meetings. We hope it will be a glorious winter in the history of the Protestant Church here. Pray for us especially this winter.

FREE DINNERS TO HUNGRY CHILDREN, AND HELP FOR THE SICK AND DESTITUTE.

THE COMMITTEE OF THE

LATYMER ROAD MISSION

Plead very earnestly for Funds to carry on their Winter Work, which comprises a Soup Kitchen, Relief Fund, Evening Shelters for Boys and Girls, Gospel Temperance Meetings, and other agencies. Much distress prevails in the neighbourhood. Contributions will be gratefully acknowledged.

Miss GLADSTONE, Hon. Sec.
CHARLES SMALLMAN, Secretary.
Latymer-road Mission, Blechynden-street, Notting-hill, W.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions are urgently required.** Ample provision made for private cases on payments regulated by the Board of Management.

Bankers, Messrs. Hoare, 37, Fleet-street, E.C.
H. Gerard Hoare, Esq., Treasurer.
James Downing, Secretary.
Offices, 36, King William-street, E.C.

Turkish Missions' Aid Society.

THIS Society (established 1854) advocates and assists evangelical missions within the Turkish Empire, and other Bible lands. Last year help was sent to fifty-four different localities. The Society is undenominational. Funds are greatly needed.

President: The EARL OF ABERDEEN.
Treasurer: The LORD KINNAIRD.
Secretary: Rev. T. W. BROWN, D.D.

Office: 32, The Avenue, Bedford-park, Chiswick.

THE SUFFERING AND UNEMPLOYED POOR.

Sympathising friends are heartily thanked for contributions toward giving Food, Coals, and Clothing to the Poor of a very poor London parish. For each 10s. forwarded, 15 adults or 20 children can be provided—by a local Committee—with a substantial meal.—A. Styleman Herring, Vicar St. Paul's, Clerkenwell (nearly 30 years in London), 45, Colebrooke-row, N.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President:
The Rt. Hon. Lord Plunket, Archbishop of Dublin.

FUNDS GREATLY NEEDED in order to extend the itinerant work of the Society, as well, also, to supply Scripture Readers to places in urgent need of such aid. Reports and full particulars can be had on application to the Secretary, Capt. Jas. Kearney White. *Offices:* 27, Lower Pembroke-street, Dublin; and No. 9, Paternoster-row, London, E.C.

Note.—Friends will please notice the **exact title**, "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society.

Extract from Report of Clifton Conference, October, 1888.

"E. J. Mather, Esq. (Founder and Director of Mission to Deep Sea Fishermen), said he was so struck with the report of the work of the Society, that he would gladly give Five Pounds if nine others would join in making up what was necessary for the support of another Scripture Reader."

CONTINENTAL MISSION OF THE SUNDAY SCHOOL UNION.

17 MISSIONARIES

ARE NOW EMPLOYED IN

France, Germany, Holland, Sweden, and Norway.

The average Annual Income does not exceed £1,600, while the Expenditure last year was £2,000.

THE FUNDS ARE NOW ENTIRELY EXHAUSTED.

Donations and Subscriptions will be thankfully received by Mr. J. E. Tresidder, Hon. Finance Secretary, Sunday School Union, 56, Old Bailey, or at the Union Bank of London, Holborn Circus.

All communications with reference to the Continental work to be addressed to Mr. W. H. Millar, Honorary Corresponding Secretary, 56, Old Bailey, London, E.C.

The Anchorage.

Hebrews vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

The Rescue Society,

79, FINSBURY PAVEMENT, E.C.

SOCIETY FOR THE RESCUE OF YOUNG WOMEN & CHILDREN
GO AND SIN NO MORE

SEVERAL circumstances have combined this year to cause very heavy additional expenditure to the above Society.

The **REBUILDING** on a greatly improved and enlarged plan, and furnishing of our New Preventive Home at Woodford (now occupied), in place of the one destroyed by fire in January last, will cost £2,400. The **INDUSTRIAL** work of this Home is very encouraging, **£4 PER WEEK** having been earned by the reduced number of inmates in the small temporary building. With the increased accommodation a still larger sum can be raised, thus going far towards self-support.

The **REMOVAL** of a second Home to **MORE HEALTHY AND SUITABLE PREMISES** at Dalston necessitated an outlay of £850 for the purchase of lease, repairs, and alterations, but saves £43 per annum in rent.

At a **THIRD HOME** at Buckhurst Hill it was compulsory to replace the wooden Wash-house, &c., by brick buildings at a cost of £100.

The large sum of **£3,350** has thus to be found this year, **IN ADDITION TO THE ORDINARY EXPENDITURE**, towards which amount we have received from the Insurance Company £1,510, and Special Contributions to the Rebuilding and Fire Fund £599 15s., leaving **OVER £1,000** to be made up from other sources.

Notwithstanding the foregoing, our **GENERAL WORK HAS INCREASED**, and more than **560** Young Women and Girls have already received the benefits of our Homes this year.

We are now in **Urgent Need of Help.** *Our* **Homes are more than full,** *and our Funds are quite exhausted.*

Contributions will be kindly received by Messrs. Morgan & Scott, Office of "The Christian;" by the Bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street; or will be gratefully acknowledged if sent to the Secretary,

Mr. C. STUART THORPE,

79, Finsbury Pavement, London, E.C.

FIELD LANE REFUGES & RAGGED SCHOOLS,

VINE STREET, CLERKENWELL ROAD, E.C.

President.—The Right Hon. the EARL OF ABERDEEN.
Vice-President.—The DUKE OF ARGYLL, K.G.
Treasurer.—WILFRID A. BEVAN, Esq., 54, Lombard Street.

THIS CHARITY, founded in 1842, Maintains 260 Destitute and Homeless Children and Adults. Gives Hot Dinners four days a week to 200 other Ragged Children. Gives free Breakfasts, after Religious Service, on Sunday Mornings (1 o'clock), to about 450 Men and Women. Upwards of 1,000 Children are in attendance at the Bible Ragged Schools and Sewing Schools.

THE BENEFITS OF THIS CHARITY DISPENSED AMONGST THE POOR EXCEED 3,500 WEEKLY.

The Committee make a special appeal for Extra Funds to enable them to provide a Dinner on Christmas Day for about 700 of the Destitute, and to send provisions for a similar entertainment to the Homes of about 600 poor families in the neighbourhood, all known to the Institution Visitors.

SUBSCRIPTIONS and DONATIONS will be thankfully received by the Treasurer, Wilfrid A. Bevan, Esq.; the Bankers, Messrs. Barclay, Bevan, Ransom & Co., 54, Lombard Street, and 1, Pall Mall East, W.; or by Peregrine Platt, Secretary, Vine Street, Clerkenwell Road, E.C.

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The Turning of the Tide, 1688.

A TRUE TALE OF THE COVENANTERS.

Being Extracts, hitherto unpublished, from personal narratives of James and Elizabeth Nimmo.

IX.

CONCLUSION.

WITH the flight of the tyrant, in 1688, the "killing times" in Scotland were at an end, and throughout the land the doors were thrown open to everyone lying in prison for conscience' sake. Women received, as it were, "their dead raised to life again," and many who had literally been "tortured, not accepting deliverance," were restored to freedom, so that, in many hundreds of Scottish homes, high and low, they sang, with a meaning such as nothing could have imparted to the words but the sudden cessation of a persecution, which had lasted for many years, that beautiful song of deliverance, Psalm cxxvi., commencing:—

When Zion's bondage God turned back,
  Like men in dreams were we
Then filled with laughter was our mouth,
  Our lips with melody.

The tide had, indeed, turned for the whole nation, and there was not a single hamlet or cottage in which the influence of the turning was not felt.

And Nimmo finds that it brings for him not only freedom, personal and religious, but prosperity in matters temporal likewise, though but slowly. Like many others who had suffered persecution and survived, he obtains employment under Government, and though his income is very small, it provides for his family necessities.

In the year 1693 we find him holding the post of Treasurer to the University, and in a few years thereafter he is raised to the dignified position of Treasurer to the City of Edinburgh, an office of much responsibility and fair emolument. His means, at a later period, are largely increased from other sources, and until his death, in 1709, he holds a high position in the esteem of his fellow townsmen.

His narrative and diary are carried down to within a few years of his decease, furnishing records of his religious experience which show that, throughout the years of his prosperity, he was no less earnest in seeking to walk closely with God than he had been in those of his adversity.

Nimmo died at the age of fifty-five. His wife survived him for several years, and with some characteristic extracts from her narrative, we shall bring to a close this record of their joint lives.

In reference to the death of one of their children in infancy, she writes: "On the day before his death, I was concerned about his salvation, and was crying to the Lord for mercy on his soul, when I got a pleasant discovery of Christ's second coming, and the little child on Christ's right hand; and then, as if there had been a holy contest between him and me, which of us was most obliged, and greatest debtor to free grace, as if the child had asked me 'whether you for pardoning, or me for preventing mercy?'"

In the following extract we have an exceedingly affecting picture of Christian resignation under suffering of no ordinary kind, brought to her personal notice about this time, an outcome of the civil war in Ireland, which had been brought to an end shortly before:—"In 1694, about the end of my long sickness, I heard one of my servants saying one morning, 'There is a poor woman dying of starvation in our water-wife's house.' I desired the servant to carry some things to her, which she did, but the poor woman was past taking anything. When I heard this I was sore afflicted that one should have been in such a case so very near, and I not know of it, it being in the same close. I said I would go and see her, so with great difficulty I got downstairs, and when I entered the place where she was lying I had almost fainted with the smell of foul linen. I had taken a cordial to her, but I was to receive a better from her.

"I thought she looked a gentlewoman, and like one that had breeding, though lying on straw, with scarcely a rag of clothing about her. So I asked where she lived formerly. She said, 'I was a merchant's wife in Londonderry, and bare fourteen children. I lived many years in great plenty, but in the time of Ireland's troubles my husband was killed, and my family scattered. I know twelve of my children died, and I had two sons went to sea, dead or alive I know not. But for all these trials, and for all the outward misery I am in, yet there is mercy and love in all; and for as great an object as I am in, yea, for all I am brought to, yet I know that my Redeemer liveth, and that He shall stand in the latter day on the earth.' She spake for a little very pleasantly, but her strength failed; neither was I able to stand, being very weak, so I went off, and ordered clean linens and bed-clothes for her. She died that night, and truly I got what was well worth my pains."

The last extract we shall give from her narrative is as follows:—

"*August* 6, 1709.—The Lord removed to his eternal rest my precious yoke-fellow. He said, 'My Lord seems to stand at a great distance, and as if He did not hear my prayer, but yet He heareth, for He is my God, my own God is He; these thirty-three years He has made me seek and serve Him as my God and Father, and now, though He hide his face, I have no fear. I can say since my soul first closed with Him by saving faith, I lay not down one night but that I saw a need of Christ to wash me from guilt." This he said to a lady, and to others who came to see him. At another time he said to a gentleman, 'Sir James, I have been a man of many troubles, but when I look back on them all, I cannot pitch upon one that I dare this say, I wish it had not come my way.'

"His bodily sickness was so great that he was not in case to speak much, but, taking me by the hand, he said, 'My dear, my dear, my sympathising wife' (he was pleased to say), 'the Lord in mercy put us together, and He will in mercy part us, and it will not be long till you come where I am, even where Christ is!'"

Their only daughter has left on record, with other particulars as to her father's death, the following:—"When anyone asked him how he was, he said, 'I am a ship at anchor, blow the wind as it will, I am safe, because I am on the rock, Christ, so, whether death or life, it is all one.'

"That morning before he died he said to a friend, 'It is a rough sea, but a sweet harbour, the landing is safe and sure.' He told my mother he was made to observe a mercy he had not noticed before; that, though he had not much sensible joy, yet Satan had never got leave to tempt him with the least doubt of his interest in Christ. I heard him, when in extremity of pain, cry out, 'My God, help me. Thou seemest to shut out prayers, but I know Thou hearest, and wilt answer, for Thou wilt not make me ashamed of my hope, nor shall my expectation be cut off.' He spake not much in his sickness, but all was the language of strong faith. His last words were: 'My Lord is now on his way, my Lord is coming with deliverances.'"

In selecting the extracts which have been furnished from the diaries of the Nimmos, many more containing interesting notices of their personal experiences under persecution might have been given; but have been withheld, in the belief that others would prove more instructive which record their spiritual experiences, and show the armour in which they were clad and overcame in spiritual conflicts, with the secret of their patience under outward affliction.

And such extracts have been quoted the more freely, as they largely illustrate certain features in the piety of the writers which are worthy of all admiration. We find in every page of Nimmo's diary, within a few years after his conversion, evidences of the closest *heart searching, with Bible searching*, the former in the light of the latter, and the latter not only for instruction in righteousness but for guidance from day to day as to the will of God; very much tenderness of conscience, also, as to sin, with continued humiliation in the sense of utter unworthiness of mercies. And the diary of Elizabeth Brodie is no less remarkable for characteristics of the same kind, and this from a period long before she met with James Nimmo. With both, but especially in her case, the habit of self-introspection was practised to a morbid extent, too often; but was it not safer to err on this side than on the other, of failing to cultivate the habit, as we are so prone to do? To Nimmo, again, there was no reality more real than, in prayer, his presence before God, and God's presence to him in Christ. How often, during the years when he had to live in concealment from his persecutors, do we find him by night in the fields, the darkness his closet, wherein, in prayer, he takes refuge in the secret place of the Most High. Nor are his prayers mere religious reveries (as those of believers so often are). He will not be denied, and, though he may fail to win the blessing one night, he returns to the conflict on the next night, with weeping and supplication, until he has the assurance that he is heard, and now the lonely man, who crept into the field like a hunted animal, goes forth from it stronger than the mightiest monarch on earth, in the confidence that he has the Lord of Hosts Himself on his side. Is it not thus that "the kingdom of heaven suffereth violence, and the violent take it by storm"?

Nor was Elizabeth Brodie any stranger to midnight wrestlings in supplication until assured that she was heard; but we find in the diaries of both frequent mention of seasons of deadness in prayer, causing them to go mournfully before God. Intercessory prayer is very often recorded, but praise and thankfulness more frequently still, even in their days of darkest trouble.

But there is one feature common to both diaries which deserves very special notice, and that is their silence as to the names of their persecutors, and we may search both narratives from beginning to end without finding one word of bitterness or resentment against either the Government or its servants, or any others at whose hands they suffered, or of murmuring against God. How Christlike is this! What a noble lesson does it present to us!

It is not pretended that, in the Nimmos, we have a fair type of the Covenanters at large, but there is no reason to believe that they were, spiritually, much in advance of very many of that body throughout the lowlands of Scotland (and of this there is no lack of evidence from other sources than the diaries before us), as we find that, whether in Morayshire or in the Lothians, in Berwick or in Rotterdam, the Nimmos were never without intimate friends, whose fellowship in the Gospel could not have been so precious as it evidently was to them, had these not been found like minded as to spiritual things with themselves. The number of such people of God among the Covenanters was very much greater than their accusers suppose, and we maintain that, under God, it was mainly due to the very large number of such in their body, and to their influence, that the Covenanters showed such marvellous patience under twenty-eight years of persecution, their unyielding endurance at length winning the victory.

It would be wrong to assert that they recognised the duty of religious toleration to others required by the privilege of religious freedom for themselves. But by whom was this recognised in those days, outside small communities of Friends and of Baptists to be found here and there? The followers of Christ, as a body, had yet to learn the meaning of his words: "My kingdom is not of this world, if my kingdom were of this world then would my servants fight," and that the measure of the dependence of the Church upon the civil power, the men of this world, the arm of flesh, is the measure of its weakness. How many of them have yet to learn the lesson, even at this day! R. Scott Moncrieff.

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"SOMETHING FOR THEE."*

By Rev. Dr. PENTECOST.

Sometimes a Christian really cannot, at a given time, bring himself to talk freely with an inquirer; or it may be that deficiency in knowledge of the Scriptures, through past neglect of the blessed Book, gives a sense of weakness and unfitness for this work, where there is still a desire to do some service in an inquiry-room. I knew a dear brother, whom I could not on any account persuade to sit down and talk with an inquirer himself, but who would move about the inquiry-room, and, by a question here and there, and taking advantage of his knowledge of the people, find out who were and who were not Christians; and then he would communicate with some good worker and bring the inquirer and the worker together.

I knew another, who never seemed to be doing anything but standing about the door; yet his face was a benediction to everyone who came in: he would greet them, as they entered, with a beaming smile of welcome; a cordial grasp of the hand; and some such salutation as this: "I am so glad to see *you* in here to-night! We have been praying for you, and shall rejoice to know that you have accepted the Lord Jesus Christ."

This was all he could do; at least it was all he *thought* he could do: but he did this so heartily and lovingly that I believe he prepared the way most effectually for another to win the inquirer. This also is to serve the Master.

I knew another Christian man who refused to talk to an inquirer, on the ground that he did not know how, never having done such service for the Master. The inquirer was a poor woman who was compelled to bring her baby with her. In passing from the Tabernacle to the church where the inquiry meeting was held, the baby had awakened and was very fretful. The mother was doing her best to pacify her little one, while at the same time she was trying to attend to what an earnest minister of the Gospel was saying to her. The situation was an awkward one for both inquirer and minister.

At this juncture the gentleman who had declined to speak with the woman came up to where the minister and his inquirer were trying to converse. Taking in the situation, he said: "Dr. G., it is quite true that I did not feel competent to talk to this good woman about her soul; but if she will trust me with her baby, I will do the best I can to take care of it while you tell her the way of life." Well, the woman handed her crying baby over to the gentleman; and he marched off under one of the side galleries, and there hushed the little thing into sleep and quiet by walking up and down with it in his strong arms. In the meantime the mother was converted; which she possibly might not have been at this particular time but for the help of the man who held the baby.

I have often, since then, said: "If you can do nothing else, you may at least hold a baby."

There are many babies to be held beside flesh and blood ones. "To every man his work." Find out what it is, and then do it with your might.

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* From a booklet "What Can I Do?" 2d. *Morgan & Scott.*

Spain: A Mission Field.

Little is known about this country by Christians generally at home. There is a wonderful variety about its scenery, its climate, and its people. It combines the richest natural beauties with spots so naked, barren, and poor that one is surprised to meet with them in a civilised country. Its climate varies considerably, as it is modified by its elevation, southern position, and coast line. The northern provinces, so easily reached by steamer from England, are temperate, and Catalonia—having Barcelona as its capital—with the exception of its hills and valleys bordering on the Pyrenees, especially so. The eastern coast is hot. Andalucia, on the southern coast, is much resorted to by invalids in the winter. A resident may find many temperate spots to retreat to as the season advances. Throughout the country there are many lovely towns and villages where English families might find a comfortable residence, and a wide sphere of Christian influence in a land so much needing it. The sonorous and musical language is easily learnt, and the people are very accessible. It would be easy to remove furniture by any of the numerous English steamers plying to Spanish ports on the north.

The Spaniards are constantly forced upon our attention here in Algiers as we meet so many of them in our walks. They receive our tracts and Gospels thankfully, with scarce an exception. They are quickly discerned, in their sheet sleeves, with waistcoat unbuttoned, a sash round the waist, sandals, and black slouched hat. The old men, with their dark wrinkled faces, mostly wear a jacket. Sober and industrious, they swarm into Algeria by thousands; they work on the roads, as agricultural labourers, and alfa gatherers. They come from their own poor country to gain their bread more easily, and, as they are here free from priestly influence, a mission in Algiers, Oran, or Tangier would be productive of vast benefit.

Very high hopes were entertained in 1868. Queen Isabella having been driven from the throne, a constitution with religious liberty was proclaimed, and missionaries, evangelists, colporteurs, and school teachers could work openly. This liberty, up to a certain point, still exists, though desperate efforts are made by the Jesuits to contravene it. For instance, on the outskirts of Malaga are some hamlets which have not been visited by the priests for years.

SIGNOR VILA,

of the Reformed Spanish Church, commenced a mission there. Hundreds came to hear the word, and groups of "Evangelicos" were formed, and a school opened in Puerto de la Torre. The priests took the alarm. A small "local" was fitted up; a solemn procession, with an image of the Virgin, was organised, in which many priests, beatos (devotees), and soldiers took part; and on March 25, 1887, the image was installed, a sermon preached from a balcony, and the preacher cried aloud, "Death to the Protestants!" He then issued a paper against "the wretched Protestants," and had it widely circulated in the neighbourhood. On April 6, Signor Vila issued a pamphlet in reply, in his own defence, which also had a wide circulation. The Curé replied by another sheet, entitled, "A Denunciation," and on July 17 an order was issued for Signor Vila's arrest, his pamphlet seized, and nine months after a day was fixed for his trial. On the day appointed the Fiscal spoke for an hour, stating that the penal code respecting the free exercise of religion was modified, and demanding five years' imprisonment and a fine of £100. On the 27th the trial was continued. An able defence was made by his counsel, and he was afterwards allowed to speak himself, on which he boldly and faithfully proclaimed the Gospel. Finally he was sentenced to two years two months and one day's imprisonment, a fine of £10, and the payment of the costs, the prison being a den of filth and iniquity. At present, as far as we know, this sentence has not been carried out, and he has appealed to the Supreme Court of Madrid, meanwhile zealously preaching everywhere as before.

A similar case previously occurred in the country contiguous, at Puerto Santa Maria, where

REV. WILLIAM MOORE

is superintendent of the College for Pastors and Evangelists in connection with the Presbyterian Church of Ireland. His schools were arbitrarily closed, and kept closed for two years. The Alcalde, counting on the impunity with which his illegal closing of the schools had been treated, proceeded further. He entered the chapel one Sunday evening during service with a number of policemen, ordered the evangelist to come down from the pulpit, and the people to disperse under threat of imprisonment. The chapel remained shut for six weeks. The British Ambassador took the matter up, and brought the case under the notice of the Spanish Minister of State. Matters were delayed for some time; however, by the perseverance of Sir Clare Ford that was rectified. The Alcalde, who six weeks previously had thus acted, was ordered by telegraph to hand that same preacher a written order, authorising him to preach and to re-open the school. Seldom have the Jesuits received such a rebuff, or has such an effective check been put upon their wicked devices. It is to be observed that almost all those who have suffered persecution in this and other ways have been Spaniards. Numerous cases have occurred of processes against those who have declined to kneel to the Host as it has been carried in the streets; but, notwithstanding these things

ONE WHO HAS LONG LABOURED IN SPAIN SAYS:—

"There is not a better missionary field in Europe than Spain for *God-sent labourers* who will work on *Apostolic lines*, as laid down in the Acts. The climate, on the whole, is healthy. Ladies who have means could settle in any of the large towns quite well, and prepare themselves, and receive others to be prepared. To what better use could they apply their means? Lady —— has been travelling over Spain with her daughter and a maid, visiting the Christians, and her visit has been useful to all who have had the privilege of communion with her. Why should not others do the same, or even settle in the land for the Lord's sake? But the true work of Spain lies outside of the towns, which are awfully corrupt. God's *elect*," he continues, "are to be found in the villages; they are numerous, and must be sought out. Here is the true Spanish field, but a difficult one, though yielding *much* fruit. It is a blessed service, one of much self-denial, needing spiritual, mental, and physical strength. It was the service to which I had given myself, but I have no longer the strength for it; it must pass into younger and stronger hands than mine." He concludes with

THIS NOTABLE STATEMENT:—

"I do not know a single Spanish village in which the Gospel has been faithfully preached without some accepting it and being converted to God. Of the Latin races, Spain is the one in which there lingers more faith in proportion."

Surely some of the young men and women whose hearts God has touched in our own favoured land will come forward and listen to the cry of these dear souls for the light of grace and salvation.

3, *Rue Tanger, Algiers.* George Pearse.

THE CHURCH MISSIONARY SOCIETY. Dr. Bickersteth, Bishop of Exeter, has sent £100 to the C.M.S. as a pledge, at this hour of attack, of unbroken confidence and affection.

The Curse of the Day.

[Under the title of "The Power of Money," the editor of *The Financial Critic* publishes the following scathing indictment of mammon worshippers, for which he deserves the hearty thanks of the poor and the honest.]

THERE have been periods when the tendency to combine in gigantic monetary schemes prevailed as the curse of the day, such as we see now, but the objects of those concentrations of wealth were very largely of the chimerical sort. To-day it is very different. Wealth is more eager than ever to embark in enterprise...But...the venturer now must see some practical demonstration of the scheme set before him. Bubbles may attract the silly, and those who hope to become rich by short cuts, but men who can command immense aggregations of wealth must have some such tangible commodity for the object of their speculation as will, at least, rank among

THE COMMON NECESSARIES OF LIFE.

There is no falling off in the demand for bread, for salt, for cotton, for coal, for sugar. If the power of money can be so stretched as to obtain the control of the demand for any of these commodities, surely millions are to be made by it.

Here is where the adventurous speculator of to-day is so far ahead of those of times gone by. The speculator who can venture millions to-day demands that the commodity to be speculated in must be something that so entirely enters into the economy of men's lives, that there can be no mistake in starting out on a solid basis. And it is from this happy assurance that have sprung the many shameful combinations that to-day disgrace our civilisation. Our operatives in the cotton industry are suffering at their firesides, and must continue to suffer, because of what is nothing less than a conspiracy entered into in America to control future cotton. The copper industry has been practically revolutinised by the action of our great copper companies conspiring with French speculators. A similar trick in the tin line failed. British capital went to the rescue of the Viennese Syndicate, whose object was from the start

TO MAKE BREAD DEARER.

Salt now desires to become a rival with copper, cotton, and wheat. One man at Chicago, which is the governing centre of the price of wheat, has by his speculative genius controlled the price of that cereal throughout the world and pretty much decided the price of the loaf to the Englishman, the Frenchman, the German, as well as the American, at least for months to come. By this man's manœuvring, wheat was made to sell at eight shillings per bushel, which should normally be but four shillings per bushel. To this price it came in forty-eight hours, and yet there was no less supply, and no greater demand for the commodity than there was two days previous. If this sort of jockeying with the staff of life can be carried on, we must not be surprised to see "corners" in salt, coal, cotton, copper, or any other commodity entering fundamentally into our everyday life. This is worse than mere gambling. It is criminal conspiracy. It is gambling with loaded dice in the necessities of the people.

What remedy is there for the fearful tendency of to-day's speculation? There is none. The law of supply and demand used to be considered a safeguard against such craftiness, but the foresight of financiers can now easily discount the probabilities of the future. The law of supply and demand must be considered as a more or less exploded one. How can it break up a wheat ring; or how is it such wealthy people as our cotton manufacturers are unable to contend against a cotton conspiracy aimed at them? And as for the copper industry, those who have not been able to find substitutes for the metal have been compelled to discontinue business.

There must be new measures made to meet these new conditions. We must have laws to prevent these criminal combinations of wealth. We call them criminal, for it is not necessary that an express statute should exist to describe men's conduct. The strife for money is growing more intense daily, we might say. In this mad race are those who already have much. Forgetful of the terrible signs of the times,

THE RICH ARE HUNGERING TO BECOME RICHER,

and seem entirely unscrupulous as to the methods by which their present store is to be doubled. It is useless to cry out against the crazy philosophising of Communists and certain grades of Radicals; wealth is supplying ground for their violence of doctrine. The lower classes cannot figure out the fineness of syndicates, trusts, corners, combinations, or rings; they only know that the commodities—the necessaries—of life are much dearer by those associations, and this is sufficient for them. And who can blame them? Men of high standing in the community, men of title, of national repute, ofttimes lend themselves as directors and supporters to these combinations, and thus contribute more to the disruption of society than the efforts of thousands of blatant agitators. These combinations are the curse of the day. There can be no peace between capital and labour so long as they prevail. Money made by combinations and monopolies to the loss and injury of the people is wrongly made. Any man, or body of men, who conspire to raise beyond their legitimate value any of the necessaries of life, sins against the common weal, and against the very life of the nation. This takes in all trusts, combinations, syndicates, and such as we have enumerated. Such combinations and trusts rob every poor family in the land.

These dishonest combinations must be made impossible by law. There will have to be an international law brought in, the same as there is in the case of murder, forgery, and other great crimes against society. In the United States a law is under way to imprison such conspirators upwards of five years, and to fine them upwards of £4000 for the offence of entering into "corners," whether in life necessities or otherwise. This is a step in the right direction, and if, as we suggest, an international law be agreed to, there will be an end to these illegal combinations.

"STRANGERS' REST," RATCLIFF HIGHWAY.—The monthly meeting of workers and friends, presided over by Mr. J. T. Grellier, was held last Friday evening. Mr. Isaac announced the usual gatherings for sailors, with a Christmas-tree on Christmas Day, for which 2000 useful articles, such as mufflers, caps, cuffs, &c., are needed. The address was given by Mr. Finlay Gibson, who from various passages of Scripture showed the wonderful privilege faithful and loving messengers of Christ have of refreshing our "Master in heaven." The truths brought out were most stimulating and greatly enjoyed. Misses Buchan, Stedman, Guex, and Culverwell, of the China Inland Mission, also addressed the meeting.

NORTH-EAST LONDON GOSPEL MISSION.—The past year's work in connection with this many-sided Mission, of which Mr. W. Chorley is director, had much in it to cheer as well as much to depress. The destitute poor and hungry children of a very needy district are cared for with a view to securing their present comfort, as well as their future good. In eight halls the Gospel is proclaimed, and other institutions render valuable assistance in furthering the Gospel message. Although there are many calls to increased responsibilities, these cannot at present be attended to, as there is no superfluity of funds. Indeed, the Mission stands in need of a few more hearty supporters, as its financial requirements are about £2500 a year. Those who would like to know more of this excellent work are recommended to secure a copy of the recently published report from Mr. Chorley, 2, Marquess-grove, Canonbury, N.

CHRISTIAN COURTESY.

"The multitudes followed Him, and He *welcomed* them, and spake to them of the kingdom of God, and them that had need of healing He healed."—LUKE ix. 11.

"HE welcomed them."
O Master, may we learn from Thee,
Never uncourteous or unkind to be
Toward those who seek or want our care,
A moment's counsel, or a word of prayer.
'Tis Thou who sent them, and Thy watchful eye
Looks on to see how we will heed their cry
For help and comfort, or reproof with love,
However erring they may seem or prove.
And He is grieved when we do send them hence
Without some ministry or some defence
From Satan's wiles, their ever busy foe
Who seeks to harm them wheresoe'er they go.
It may be thou art weak, and sore distressed
With cares that harass and oppress thy breast:
The more the reason that thou should'st display
To thy weak brother the bright, cheering ray
Of light that kindles from the realms above,
Sent from the Comforter whose name is LOVE.

Rome. ELEANOR BULL.

MR. HAMMOND IN DETROIT.

WE have just enjoyed such a series of "conference" meetings in Detroit as reminds an old Londoner of those at Mildmay in years gone by. The occasion was the third international convention of Christian workers in the United States and Canada which continued five days, from November 15 to 20. During that time we were made acquainted with the history and methods of many associated and independent workers in reaching the lost, not merely through reports, but in most cases from the lips of the principals themselves.

The chief interest, however, gathered around the children's meetings each afternoon conducted by Rev. E. Payson Hammond, who had not visited the city for twenty-three years. Local ministers, Sunday-school teachers, and others lent willing aid in personally dealing with the children in the after-meetings. About 200 of these professed conversion, some of them showing astonishing intelligence in comprehending and obeying the Gospel. The work and aims of the Children's Special Service Mission were fully described, and it is quite possible it may ere long have a branch at Detroit, as the story of its work was warmly referred to by Rev. R. A. Torrey, chairman of the Convention, and others.

An encouraging and gratifying evidence of the permanent work accomplished through these meetings in the past transpired in the unexpected presence of one of Mr. Hammond's converts, now a preacher, who was saved here at the evangelist's last visit. The earnest, simple testimony of this young man had a visible effect upon the audience, and he was one of the most active in dealing with souls in the subsequent meetings. Mr. Hammond was persuaded to stay one day after the Convention for an additional meeting. His next meetings are at Jackson, in this State, after Thanksgiving Day (Nov. 29). He is in good health and spirits, and more in love with his work than ever. E. SOPER.

33, Sibley-street, Detroit, Mich.

CONVERTS FROM JUDAISM.—Rev. G. H. Ayerst, principal of the Operative Jewish Converts' Institution, Palestine-place, Cambridge-heath, E., writes that there are at present vacancies for two or three more suitable inmates. The primary object of the Institution is to give careful religious instruction and teach a trade. There is a very promising band of converts now in the Institution, industriously engaged in acquiring trades. Of nearly 900 who have enjoyed the benefits of being inmates, many have entered upon Christian work; while others have risen to positions of influence in business callings.

PROTESTANT CONFERENCE.

Slowly but surely the Protestants of the United Kingdom are bestirring themselves for the defence of the principles of religious liberty and God's truth against the encroachments and claims of sacerdotalism. That such activity would one day be required has long been seen by many, but the great body of evangelical Christians have hitherto failed fully to realise the gravity of the situation. Now, however, throughout the kingdom, resolute men and women are putting on their armour to fight priestly assumption, whether Romish or Ritualistic, in the name of Jehovah, at once with true spiritual weapons and by legitimate political means. In several respects the Protestant constitution of the Empire has been seriously undermined through the growing Papal influence of our time, but now, while freedom of conscience and political independence are yet secure, vigorous measures are being adopted to save the people from superstition and the State from ruin.

On Thursday last week a conference was held at Exeter Hall, to consider the course of action. There was earnest discussion on many subjects, by delegates from various parts. It was generally agreed that Protestants should now prepare themselves to fight the battle of the Reformation over again. In the evening, at a public meeting, speeches were delivered by several influential men, and comprehensive and definite resolutions were carried. Colonel Sandys, M.P., who presided, opened the proceedings with a hearty address, in which he held that the recent commemorations would be fittingly followed by a second Reformation. The means which were formerly used for the dissemination of Protestant truth are, he remarked, now being largely employed for other purposes. Therefore, it is of the greatest importance that something should at once be done to give permanent effect to the Protestant sympathies that have been evoked. Constitutional and firm united action must be taken to protect the rights which have been so long enjoyed, but which are now threatened. This was the finishing note of the Chairman's address, and the point was emphasised by several succeeding speakers.

Mr. A. H. Guinness, hon. sec. of the Commemoration Council, spoke of the great success of the meetings, over three hundred in number, that have been held during the year throughout the kingdom. When instructed on the subject the working-classes at once realise that the cause is their own, as the object of sacerdotalism is to suppress individual liberty. Endeavours should therefore be made to put the truth of the case before the masses of the people. Canon Woodward having delivered a vigorous address on the hand of God in England's great deliverance, Rev. R. Roberts made a short and hearty speech.

Rev. Dr. J. A. Wylie moved a resolution for the establishment of a thorough organisation of Protestants throughout the United Kingdom, by means of which the people may receive effective instruction in the Scriptural doctrines of the Reformation, and the electorate may be awakened to the necessity of returning to Parliament members pledged to maintain the Protestant constitution of the realm. Remarking upon Cardinal Manning's well-known statement that Protestantism must be specially attacked in London, the centre of English activity, and whence the whole world may be influenced, he said that the Cardinal was doubtless thinking of Westminster, with its cathedral stalls and archiepiscopal throne; but the statement rather reminds Protestants of Smithfield, a name more thrilling than Waterloo, or Blenheim, or Marathon. Smithfield, added the speaker, thrills us with joy and courage, but perhaps it fills the Cardinal with terror. We will meet him at Smithfield. Proceeding, Dr. Wylie urged that this cause of truth and righteousness must assert itself in Parliament. Classes must be formed all over England, the subject must have its place in Sunday-school instruction, lectureships should also be endowed in connection with the old universities. Having referred to the increasing political influence of Romanism, Dr. Wylie attended to the objection that the proposed organisation would involve the mixing of politics and religion. William of Orange, he said, had a little politics mixed with his religion, and we might well follow in his noble steps. The Dean of Achonry urged diligence in the circulation of Protestant literature. The laity, he said, have the matter in their own hands, and throughout the country they are rallying to the Protestant standard. He seconded the resolution, which was carried unanimously.

Rev. C. H. Wainwright moved a resolution urgently inviting the clergy of the Established and Non-established Churches to bring under the immediate notice of their people the consideration of the spiritual and temporal dangers that threaten to destroy the Protestant constitution of the Empire; firstly, through the recognition and support accorded to Romanism by the State, and secondly by the encouragement that is afforded, as well by the State as by some of the Anglican bishops, to those clergymen who are inculcating Romish doctrines and introducing Romish practices into the Church of England. He maintained that the country is really in a critical state, owing to Romish encroachments, and spoke of the need for vigorous agitation, so that public opinion may be educated, and sound Protestants returned to Parliament. The connivance of many members of the Episcopal Bench at Ritualistic practices was strongly condemned, although the speaker said that he thought the laity were to blame for not letting the bishops know distinctly just how things stand.

Sir S. A. Blackwood, in seconding the proposition, also held that there is good ground for alarm. He thought that little could be expected from an appeal to the clergy of the Established Church as a body. Though Nonconformist ministers are less affected by the Romanising tendencies, yet many of them may be trusted to do their utmost to counteract the evil. With the help of God the battle may yet be fought and won. The resolution was carried unanimously.

Mr. Mark Knowles moved that funds be raised for carrying out the objects in view. Mr. T. A. Denny seconded the resolution, which was heartily carried. A few words were also spoken by Mr. Geo. Williams, who said that the pure Gospel must be lovingly offered to the Roman Catholics, and by Mr. Donald Matheson, who asked that the entire cause be the subject of earnest prayer to God.

BARCELONA COTTAGE HOSPITAL. — Will friends who collect stamps, except used penny ones, for this hospital, kindly send them again to Miss Mielecka, St. John's Vicarage, Ryde, I.W. Miss Mielecka is in America, but stamps sent to this address will be devoted to the hospital.

PROFESSOR SIR MONIER MONIER-WILLIAMS delivered a powerful address a few days ago at a C.M.S. meeting at Kensington. Having shown that the missionary spirit is of the essence of Christianity, he maintained that those who talk of failure in this work cannot know what is in their own heart, or be conscious that a deep-rooted repugnance to the healing power of the Cross lurks in the very soul and intellect of man. At present God wills to do his work slowly, through man's agency, and progress is not to be settled by the multiplication table. We cannot all bear witness in a foreign land, but we can all persevere in praying to our Father that his name may be hallowed and his kingdom come over all the earth. We have undoubtedly to wrestle with formidable forces, but victory is not doubtful, for "power belongeth unto God."

DR. PENTECOST IN GLASGOW.

At the invitation of the directors of the Glasgow West-end Union, Dr. Pentecost began on Wednesday week the series of meetings now being held in Kelvinside Church. He was cordially welcomed by Mr. Ross Taylor and the members of the Union at their annual meeting on the previous evening. The afternoons are occupied with Bible-readings; and the initial evening meeting on Sabbath week was not without tokens of coming blessing. The after-meetings have been encouraging. On Sunday last Dr. Pentecost occupied the pulpit of Hillhead Baptist Church.

Speaking on Friday evening from Rom. xv. 29, the appeals of the evangelist were heart-searching, and went straight to the conscience of his hearers as he unfolded the fulness of the Gospel.

◆

MESSRS. FULLERTON AND SMITH.

These brethren have concluded a most successful mission at Bloomsbury Chapel. That place of worship occupies a prominent site in the West Central district, and many strangers have been drawn from all parts of the Metropolis by the fame of the renowned evangelists. From the first service to the last there were manifest tokens of Divine power, and the accommodation for inquirers was frequently taxed to the utmost.

Mr. Manton Smith's talent and pathos in singing proved invaluable in these services. By the ministry of sacred song he touched many hearts, and prepared them for the sound Gospel truths uttered by his colleague. Sometimes Mr. Fullerton's appeals are like the strokes of a sledge hammer, and at other times keen as the thrust of a rapier. His tact in dealing with men who object to Christianity because of hypocrites was inimitable. "You hate hypocrites," he said, "so do I. I am travelling to a land where there will be no hypocrites, where all the inhabitants shall be real. Won't you come with me? In heaven all the hypocrites will be outside. Will you be inside?"

The special services for men were attended by hundreds; the marked attention and the hands held up for prayer revealed the sincere desire of many to lead a higher and truer life. Mr. Smith's services for the children must have been a religious paradise for the very little ones. He has a rare gift for telling a Bible story, and his singing fascinated the youngest.

The friends at Bloomsbury have given the missioners their hearty and practical sympathy. The Pastor, Rev. James Baillie, who in early life was trained under the Scotch evangelist, Duncan Matheson, appeared quite at home in these special meetings, and the men and women trained by the sainted Chown were equal to all the demands made upon their sympathy and activity. For three whole Sundays all seats were free, and every agency used in this mission has been most heartily supported by the people. Friends of Bloomsbury all over the world will rejoice that God has visited his people and refreshed them. The inquirers during the past fortnight must have been close on two hundred, and every effort will be made to instruct and guide those who were impressed during the mission.

RABINOWICH AND HIS MISSION TO ISRAEL. —Rev. Dr. Saphir has just written the second annual statement of the Mission of Mr. Rabinowich to Israel. No adequate idea can be given in few words of the intense interest of the work thus brought to view. It is gratifying to see that friends have been raised up for Mr. Rabinowich in England. A council has been formed of Christian brethren who understand the Jewish question, and are convinced that Rabinowich is called of God to be a witness of the Gospel among his brethren, and they are assisting him with sympathy and counsel, and endeavouring to supply him with the funds required to carry on his work. Copies of the statement may be had from Mr. J. E. Mathieson, Mildmay Conference Hall, N.

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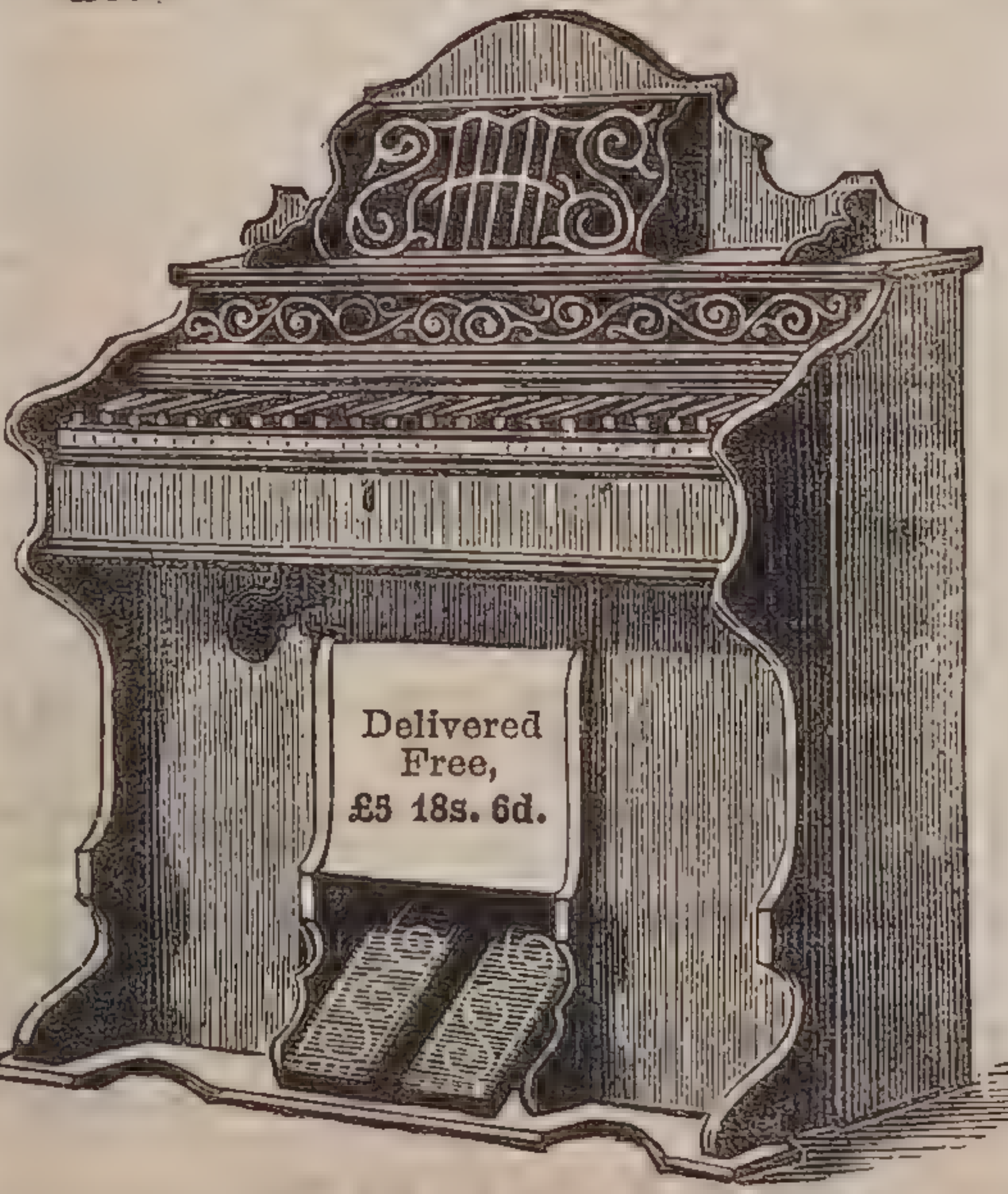

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CONSUMPTION—Miss E. SMITH, of HOLLOWAY.

This is a very interesting and remarkable case. The patient saw a notice of my treatment in *The Christian*, and came to me on May 10, 1887.

She had suffered from cough for years, in the Winter only, but now it had become constant, Summer and Winter both. For twelve weeks blood had been occasionally brought up mixed with her expectoration. The cough had become worse, the breathing very short, pains in both sides, she had begun to lose flesh fast, but feet and legs were swollen, She had lost a brother with Consumption. Her father suffered from Asthma.

She came again on June 23—was feeling better. The cough was better; she was stronger; diarrhœa had ceased.

She then wrote in July. Her "Cough had almost gone." In August, "Appetite better; can sleep well; stronger, though still weak, and no faintness in the morning such as experienced before." In Nov.: "I am pleased to tell you I have a very good appetite now; chest very much relieved by your liniment."

She came again in January last. Was so much better that I allowed her to reduce the frequency of her doses of medicine. And again she visited me in March, when I had the satisfaction to find her nearly well.

The patient acted more wisely than many, and still continued under my treatment.

In August last she writes me:—"I am quite well now in every way. I thank you so much."

The last letter I received from her was Nov. 1. She says:—"I shall be pleased to give my testimony as to the great good your medicines and kind advice have done for me, for I am indeed very grateful. I am quite strong and well. I never felt better. If this will induce any to try your treatment I shall be glad. Emily Smith, 26, Union Street, Tufnell Park, Holloway."

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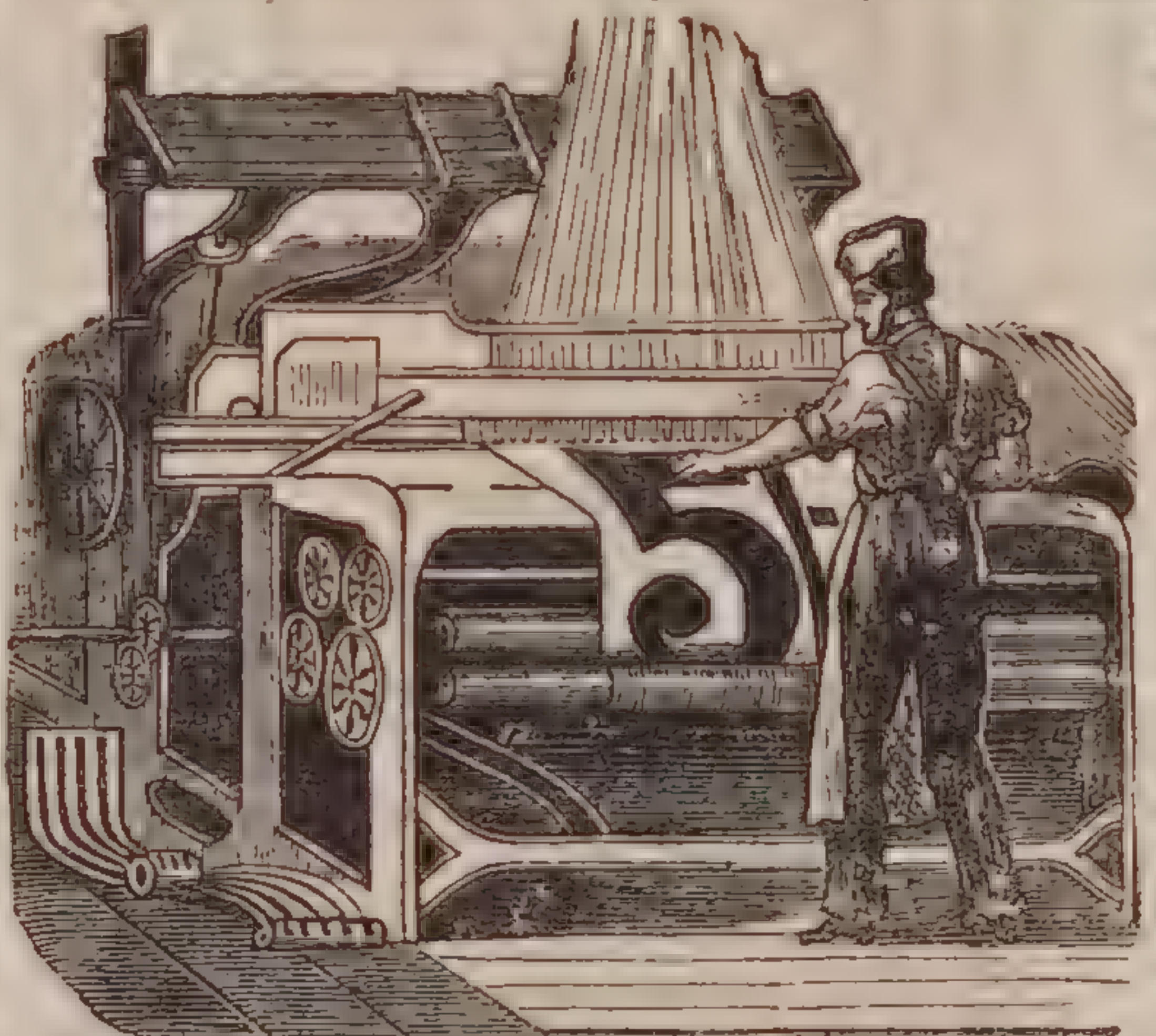

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MR. C. RUSSELL HURDITCH.

ON Monday evening last a social gathering was held in Stafford Rooms, Tichborne-street, Edgware-road, W., by way of "improving" the completion of twenty-five years' service of the Gospel in London by Mr. C. Russell Hurditch, the well-known director of the Evangelistic Mission. The company was a numerous one, including many well-known workers, old and new friends of Mr. Hurditch. Many happy memories were awakened, and while God was praised for the blessings of the past, His gracious promises for future good were held in lively remembrance.

Mr. GEORGE WILLIAMS presided over the proceedings, which were high-toned throughout. Pastor W. STOTT, having recalled some past joys and sorrows of work in London, Mr. HURDITCH addressed the meeting. His heart was full of gratitude to God for having equipped him for some sort of service, and owned his endeavours in many ways. The allusions to the revival of 1859, and the operations of which the Stafford Rooms Y.M.C.A. was shortly afterwards the centre, were full of interest, and led several speakers to refer with joy to past times.

The devotional part of the meeting was very hearty. A number of letters were read from well-known workers and friends who were unable to attend the meeting. Among those who were present a number delivered brief addresses, giving glory to God, and affirming confidence in Him for blessing in coming days. These included Revs. H. G. Guinness, Dr. Donald Fraser, and F. White, Messrs. T. A. Denny, J. E. Mathieson, R. C. Morgan, J. Penstone, and A. Wallis. The meeting was on the whole very refreshing; but the serious illness of Mrs. Hurditch prevented the pleasant brightness which would otherwise have obtained.

OBITUARY.

MR. THOMAS CLARKE, WORTHING.

THIS well-known and deservedly respected Christian gentleman, formerly of the Madras Civil Service, expired while on his way to church, at Worthing, on a recent Sunday. It is just a year since we recorded the death of his truly good wife. "a succourer of many." Mr. Clarke's Christian influence and benevolent disposition will long be remembered by those who knew him in India and also on the Continent, where he spent much of the later portion of his life. At Worthing his name is likewise fragrant with mercy and uprightness, quiet usefulness and piety.

MR. ALEXANDER BROWN, LIVERPOOL.

This highly esteemed merchant, son of the late Rev. Dr. Charles Brown, of Edinburgh, recently died at Capetown, whither he had gone, by medical advice, in the hope of regaining health by the voyage. A member of the Presbyterian Church of England, Mr. Brown was also in sympathy with every form of Christian endeavour in Liverpool and Birkenhead, where his loss will be acutely felt. He was not only a liberal supporter by his substance, but an active worker in connection with several important branches of service. Social questions greatly interested him, and missions to the heathen were very near his heart.

MR. JAMES ALEXANDER.

We much regret to find the following announcement in *The Times* of Monday:—"French sympathisers with the crusade against Monte Carlo have learned with regret the death, at the age of 52, of Mr. James Alexander, at one time secretary of the International Committee, and to the last a zealous advocate of the suppression of the gaming tables. Under the auspices of the late Mr. Edward Cazalet, Mr. Henry Thompson, and others, Mr. Alexander pleaded the cause with many public men in France and elsewhere. He was also a promoter of railway projects in Asia Minor." It will be remembered that Mr. Alexander was connected some years ago with the Bible stand at the Crystal Palace, and took an active part in Bible and tract work at the Paris Exhibition of 1878.

EVANGELISTIC NOTES.

Mr. S. P. Diprose has commenced at Banbury a fortnight's mission. He holds Bible-readings and Gospel meetings. Prayer is requested.

Rev. R. Balgarnie has closed a six days' mission in West Brighton Congregational Church. The proceedings were full of encouragement.

Rev. W. Heather, of Caterham, has been holding special evangelistic services in Sheen Vale Congregational Church, Mortlake. The senior Sunday scholars were in many cases led to decide for Christ.

Kensal Town.—A mission for children was held here last week by Mr. T. Lewes Sayer, of the Children's Special Service Mission. The children were much interested, and we praise God for real work done, as we believe, in many young hearts. E. T.

Union Hall Mission.—An eight days' Gospel mission has been held at Union Hall, Carlisle-street, Edgware-road. Mr. Herbert Veasey, from Devonshire, preached every night, and was greatly helped of God. The workers fully believe that many have been brought to Christ through this special effort, and they expect to see more fruit in days to come.

Newport, Mon.—During the last seven weeks there has been a season of revival at the Duckpool-road Baptist Church. Over seventy anxious ones have been pointed to the Saviour. There have been special services; nearly all have made a stand for Christ, after the Sunday evening services. The pastor of this church is Rev. A. T. Jones, who has conducted series of special services in various places this year with much blessing.

Belfast Y.M.C.A.—Messrs. Hyde and Stevenson, the young graduates from Mr. D. L. Moody's Training Institute at Northfield, have been conducting a week's mission in Belfast, under the auspices of the Y.M.C.A. The meetings were held in the Great Hall of the Association, which was well filled each night. Mr. Hyde's stirring addresses created a marked impression, especially among the young men. Mr. Stevenson sang the Gospel hymns with much acceptance.

Mr. John Anderson, evangelist of the Forfarshire Christian Union, has been conducting meetings in Forfar. Week after week he addressed children, and opened up the Scriptures to people of mature years. There were many decisions for Christ, and to not a few disciples the Bible has become a new book. Gospel meetings were largely attended, and the Lord added to the church daily such as were being saved. Colonel Oldham, president of the Union, took an active part in the meetings.

Mr. Ira D. Sankey.—Last week Mr. Sankey visited Peckham Rye, and Sunday was spent at Bromley, Kent. At each of these places the services were largely attended. On Tuesday at Hemel Hampstead, and Thursday at Bletchley, Mr. Sankey also sang and spoke the Gospel. Much interest has been manifested in the singing of the new hymns from "Additional Songs and Solos," and very encouraging tokens of blessing have attended all the meetings; large numbers have expressed anxiety of soul, and many have been led into the way of peace. Mr. Sankey spoke and sang to a crowded meeting in The Dome, Brighton, on Wednesday evening last week, under the auspices of St. Margaret's Church. Rev. Mr. Pearson, incumbent, was in the chair.

Methodist missions have recently been held in many places. Rev. J. B. Grattan has conducted meetings for ten days at Basingstoke, with results of a very cheering character. Mr. A. Hare, Home Mission evangelist, has been labouring at Cromer, where a goodly number of fishermen were taken in the Gospel net. At Kettering Rev. J. F. Holdsworth has been preaching to crowds; not only have there been conversions to God, but many men have pledged themselves against the use of strong drink and tobacco. In each of these cases the Gospel was sweetly sung, as well as powerfully proclaimed. In Glasgow and Edinburgh, Rev T. Waugh has been making a deep impression. A fifteen days' evangelistic mission at King's-cross Chapel, conducted by Mr. J. H. Fearnsides, of Batley, was attended by good and increasing congregations, and many inquirers. People were visited in their homes, conversed with, and prayed for, and the earnest effort to reach them has been well rewarded.

Rev. R. Crawford Johnson, Methodist Conference evangelist, held, during the past fortnight, a most successful series of Gospel meetings in Agnes-street Methodist Church, Belfast. Several persons professed to have decided for Christ.

Mr. Leonard Weaver is paying a visit to the villages of Herefordshire with the Gospel van. His labours have been very much blessed. Mr. Weaver is accompanied by Mr. Sloggatt, who sings solos very feelingly. W. G. HALL.

Rev. J. F. T. Hallowes, of Birmingham, has held an eight days' mission in the Congregational Church, Truro. Some have been won to Christ, and a deep spirit of earnestness has moved the hearts of others. The mission is being continued for another week by Miss Savill, of Bristol.

Rev. W. A. Meaton has concluded a series of meetings for the deepening of spiritual life in the Congregational Church, Grantham. Rev. W. Weeks, pastor, and others expressed gratitude to God for the benefit received, and the hope that these hallowed services might be followed by a united mission.

Dreghorn, Ayrshire.—Mr. Steedman, of Edinburgh, has finished an eight days' series of evangelistic meetings, holding two services in the district every night. Large audiences assembled, much blessing has been received, and a number have professed to give themselves to Christ, some of them remarkable trophies of redeeming grace.

Grimsby.—Mr. W. Thomson, of Glasgow, has for the third time conducted a successful Gospel mission in the Presbyterian Church here. A large number, old and young, have professed conversion. The special feature of the mission was limelight views of the "Pilgrim's Progress." This brings within sound of the Gospel the very people who never hear it. Mr. Thomson's pithy Gospel addresses on these scenes are much used in saving souls.

Rev. Dr. Munhall has opened a mission at Davenport, Iowa, accompanied by Professor and Mrs. Towner, Gospel singers. Eleven churches united in the effort. *The Morning Democrat Gazette* says:—"Never in the history of Davenport has there been so great a religious awakening. Dr Munhall and Mr. Towner are reaching classes of people other than have been reached in previous similar meetings. The results exceed the most sanguine hopes of those who planned the meetings. with promise of still greater results in the two weeks to come."

Workmen's Hall, Andover. — Mr. Oscar Owers, of the Evangelisation Society, has held a very blessed fourteen days' mission in this hall. Large congregations were nightly gathered, and a widespread interest was manifested. One special feature has been the noon meetings for workmen, who gladly gave up half their dinner hour to listen to the vigorous, pointed Gospel addresses so admirably adapted to arouse the attention of the most careless. The night following the mission was devoted to a praise-meeting, when many testimonies were given as to blessings received during the special services. The introduction of the last addition to *Songs and Solos* proved of marked advantage to the singing, such hymns as, "What will you do with Jesus?" "The love that gave Jesus to die," &c., being "sharp arrows" to bring the indifferent to thoughtfulness, and the hymns of praise supply a felt need.

Mr. Opie Rodway requests prayer for blessing on four days' special services to be conducted by him at the Congregational Church, Usk, Mon., Dec. 15 to 18.

Church Parochial Mission Society.—The following missions are being held during the month of December. It is hoped they will be made a subject of prayer by our readers:—Rev. C. I. Atherton: Dec. 16 and 23, St. Mary Major, Exeter; 11 to 13, St. Matthias', Plymouth; 14, Totnes; 19, Swymbridge, Barnstaple; 20, Fremington, N. Devon. Rev. R. Catterall: to Dec. 18, Holy Innocents', Fallowfield, Manchester; 18 to 20, St. Anne's, Manchester; 23, Leesfield, Oldham. Rev. J. Cullin: Dec. 18, Ashford, Kent. Rev. A. R. D'Arcy: to Dec. 18, St. George the Martyr, Bolton. Rev. J. H. Haslam: to Dec. 15, Higham, Rochester; 16 to 19, Parish Church, Gravesend. Rev. W. Hayton: to Dec. 19, Terling, Witham, Essex. Rev. Dr. Morris: to Dec. 23, Colton, Ulverston; Dec. 29 to Jan 8, Stapleford, Nottingham. Rev. J. Stephens: to Dec. 20, St. James', Birkenhead. Rev. F. S. Webster: to Dec. 19, Parish Church, Lowestoft. Rev. G. J. Watts: to Dec. 18, Hanham, Bristol; 19, Amberley, near Stroud.

The Book World.

**** Prices of books sent for review will be given if stated.*

The Welcome Hour (vol. xii.), *E. W. Allen*, forms an interesting and profitable miscellany of religious and other reading, with ample illustration.

The Expositor, for December, contains among other high-class contributions another very suggestive chapter on "The Epistle to the Hebrews," from the pen of Professor A. B. Bruce, of Glasgow.

Imperial Globe Atlas of Modern and Ancient Geography. *Gall & Inglis.* This work contains thirty-three large maps, with an alphabetical index of 20,000 names. The results of recent travel are embodied, and the latest political divisions indicated. The maps are, moreover, well executed.

Three booklets just issued from *Drummond's Tract Depôt, Stirling*, are: The Year of our Lord, 1889, a very thoughtful and instructive little work, by Lady Beaujolois Dent; Inside or Out: Which? a question for the New Year, from the facile pen of Rev. George Everard; and Why Not? an address to the young, by Mr. J. Forbes Moncrieff. (1s. per dozen.)

The Drummond Tract Depôt, Stirling, has published two very attractive penny booklets by Mrs. Eva Travers Evered Poole, entitled, So Thirsty, and Beautiful New Things. The Kensington Tracts, from the same publishers, are an excellent envelope series. Each sixpenny packet contains fifty eight-page illustrated tracts. They may be had in several different languages.

True Religion, or the Soul Hanging upon God, is the title of a tract by the Rev. Charles Bullock. Sound teaching and earnest exhortation are based upon the words "My soul followeth hard after Thee" (Psalm lxiii. 8), or, as the sentence appears in the prayer-book version, "My soul hangeth upon Thee." (1d. "*Home Words*" *Office.*) A Happy New Year, another tract by the same author, points out how that boon may be secured. ("*Hand and Heart*" *Office.*)

A Winter on the Nile. By Canon Bell. 6s. *Hodder & Stoughton.* Those who have read "Gleanings from a Tour in the East" will read this account of the author's further travel with deepened interest. With no pretension to pose as an "Egyptologist," Canon Bell gives the result of his observations as a casual traveller. He writes in an easy and readable style, and possesses the gift of vivid description. The scenes of his travels are themselves so full of interest to Christian readers that this volume cannot fail to be read with delight and profit.

The Present Tenses of the Blessed Life. By F. B. Meyer. 1s. and 1s. 6d. *Morgan & Scott.* This is an attempt to set forth in its present certainty the precious heritage of God's saints. Some of the most blessed assurances of Holy Scripture are dealt with, in language of fitting chasteness, and with great wealth of helpful illustration. The chapters are eighteen in number, and they present experimental teaching which it is hoped will be read with profit by many, unto edification in the faith of the Gospel, and advancement in the Divine life.

New Commentary on Genesis. By Franz Delitzsch. Translated from the German by Sophia Taylor. Vol. i. 10s. 6d. *T. & T. Clark.* Another volume of the "Foreign Theological Library," and a solid one too. Not that we think all the distinguished author's positions on literary criticism justified. On the contrary, we are convinced that, as investigation proceeds, many of them will share the fate of some of the destructive and sadly popular theories which are so powerfully exposed by the author himself. The commentary is an additional display of what is so often seen from Germany — a really spiritual exegesis running parallel with a more or less severe analysis of Holy Writ. Delitzsch, however, maintains a right spirit throughout. He grandly holds that Genesis is of "fundamental importance," and not only censures, but effectually discredits those who would, "with Vandalic complacency, reduce to ruins that which is sacred." Nevertheless, it remains true that some of the Professor's latest positions have delighted the hearts of those whom he so vigorously opposes. Scholars will discriminate between fact and inference as they read the book, in which we are glad to find the author protesting that he interprets Genesis as a Christian theologian—"a believer in Jesus Christ, who is the end of all the ways and words of God."

Among the many beautiful scenic and floral booklets which abound at this season, few, if any, surpass those produced by *Mr. Ernest Nister*, 28, *Paternoster-row.* His illustrated catalogue is itself worth having, and from it full details may be gathered of the choice collection which he has in stock. Scriptural, poetic, and children's subjects are all carefully selected, and daintily illustrated. Among daily text-books (for a month) we may especially mention Onward, and the Walking with God series. Among the larger books, His Sweet Will takes the palm, which is a "Daily Companion, containing texts and hymns for a month." Without giving further detail, we advise our readers to possess themselves of the catalogue, and choose for themselves.

Turning Points in the Lives of Eminent Christians. By Mary E. Beck. 3s. 6d. *Hodder & Stoughton.* To write upon such a subject as this and to do it justice is no small or easy task. It would involve the study of lives of hundreds of eminent Christians, and even then it would be difficult to draw distinctions. This is where we think the only drawback to this volume lies: it is very incomplete. Every reader will turn to the index to see if some favourite saint is included, and will be disappointed if he is not. Others will want to exclude some that are contained in it. But the authoress has done her work well as far as she has gone, and the book is valuable as showing what insignificant events may, in God's hand, change whole destinies and accomplish mighty work for Him.

Manual of Biblical Archæology. By Carl Friedrich Keil. Vol. ii. 10s. 6d. *T. & T. Clark.* The concluding volume of this important work has been translated into excellent English, by Rev. A. Cusin. The latest "alterations and additions" for this issue had all been received by the editor before the author's lamented death, recently, after a life of remarkable devotion to Biblical studies. This volume deals with Israelitish worship and social relations in their various departments and phases, and is replete with exact and well-digested information. Those who can consult this work on points of Biblical archæology, may be sure that they have access to a source of knowledge which the most learned recognise as reliable and comprehensive.

History of the Waldenses of Italy. By Emilio Comba, D.D. 7s. 6d. *Truslove & Shirley.* A most valuable and interesting history of the Waldenses from their origin to the time of the Reformation. The author is a Waldensian by birth; connected with the Waldensian Church; and a professor in a Waldensian College; and, therefore, possesses unusual opportunities for producing a reliable book on such a theme. He has given himself to the study of it with evident delight, and has exercised the prudence and caution so necessary in a true historian. The claim to antiquity so frequently asserted for this remarkable people is carefully examined, and proved to be unsupported by sufficient documentary evidence. Nor is it necessary that a history in itself so honourable should be encumbered by the addition of legendary statements. He traces their origin to Waldo himself, whose character and work he graphically describes; then follows them into the various places where they were scattered; tells the narrative of the cruel persecutions which they endured, and the brave spirit they manifested; and makes us acquainted with their literature and religious life. The author's work is well done. His style is vigorous, clear, and vivid, and makes reading a delight. We are thankful for so valuable a book upon such an important theme. It is needful to remember in these days the sufferings of God's martyrd hosts, inflicted upon them by a system which remains what it was before the Reformation.

MESSRS. NISBET & CO.

Dulcibel's Day-Dreams; or, "The Grand, Sweet Song." By Emma Marshall. 3s. 6d. Mrs. Marshall always writes well. Her girl characters are fresh and natural, and her stories well conceived. Here is a story which we commend to all who would live out the truth of the well-known motto lines quoted in the title.—Oliver's Old Pictures (2s. 6d.) is another tale by the same author. It is sure to be a favourite. We can give it no higher praise than to say it may safely be put into the hands of the purest girl and the brightest boy of anyone's acquaintance.

With the New Year Rev. F. B. Meyer will assume the editorship of *The Christian Treasury*, published by Messrs. Marshall Brothers. An attractive programme has been issued for 1889.

The Power Behind the Pope. By Rev. Dr. Wright. 4½d. *Bagster & Sons.* This is a cheap edition of the remarkable pamphlet in which the English public is informed of the work of Henri Lasserre, whose translation of the four Gospels into current French was first blessed and then cursed by the Pope of Rome.

A Winter's Cruise is the title of a booklet by Dr. William T. Grenfell, describing experiences and work on board one of the ships of the Mission to Deep Sea Fishermen. A good deal of light is pleasantly thrown upon the life of the fishermen, whose spiritual needs the Mission endeavours to supply. 2d. *Bridge House*, 181, *Queen Victoria-street, E.C.*

Messrs. Misch & Stock, 55, *Jewin-street, E.C.*, have published some attractive Christmas and New Year cards. Among the most successful are some designs that will greatly please the juveniles, as well as sets that cannot but gratify the most fastidious adults. Artistically finished, and expressing good wishes in choice terms, many of the cards are worthy of high commendation.

Report of the Twenty-Sixth Clifton Conference. 1s. *W. F. Mack*, 70, *Park-street, Bristol.* The addresses delivered at the Conference held in October last are here collected. The subject was, "The Word of God: Written, Incarnate, Indwelling." Some of the utterances were of exceptional interest, and, generally speaking, sound doctrine is presented with much vigour and cogency.

The brief memorial notice of the Marchioness of Ailsa, which appeared in our columns at the time of her lamented decease, has just been published, with additions, in an elegant and tasteful booklet, price 3d., by *Mr. Stevenson, of Edinburgh*, and may be obtained in London of S. W. Partridge & Co. It is from the facile pen of the author of "Memorials of Captain Hedley Vicars," and "The Life of Rev. William Marsh, D.D."

How to Study the Bible. A series of articles on this subject by Prof. Elmslie, Dr. Dallinger, Dr. Clifford, Rev. H. C. G. Moule, Rev. C. H. Waller, Dr. Fairbairn, and other eminent men, will appear in the new volume of *The Young Man*, which commences with the January number. In this volume Rev. W. J. Dawson is to conduct an "Inquiry Page," so that young men all over the world will be able to consult him on any matters that trouble or perplex them.

We have received from *Messrs. Wheeler Brothers, Mildmay-park, N.*, an excellent Christmas packet—"The Ruby Easel Calendar" for 1889 (6d.) The "Easel" is an attractive novelty, with twelve sheets of selected daily texts for a month. "Gates of Praise"—cards combining architectural and floral designs, printed in colours (1s.) "Go Forward"—motto cards for 1889, which may be readily localised (6d.) "Those Holy Fields"—cards with charming views of the Holy Land, beautifully printed in colours (1s.) "Gems" is the title of twelve dainty floral cards, with Christmas texts and greetings (6d.) "Precious Seed" (6d.) is a packet of forty selected Gospel texts, with pretty land and sea views. For general distribution these will be found particularly useful. "The Ruby Almanac and Text Book" (1d.) contains many "favourite texts" sent in to the publishers.

MR. DENHAM SMITH.—No marked change has occurred in Mr. Smith, but his physicians note an undoubted progress in his malady, and find his strength decidedly less. He has again suffered from gastric disturbance and pain.

MESSRS. ALLANSON AND DENNIS have conducted an eight day's mission in the Wesleyan Chapel, Ketton, Stamford Circuit, with encouraging results. Many have decided for Christ, and the members of the different churches have had their spiritual life quickened.

MRS. E. T. EVERED-POOLE, after addressing meetings at Brighton and Bath, went on Thursday, last week, to Bridgnorth, Salop, where she advocated Gospel Temperance principles with much power. On Saturday she addressed a large number of children at St. John's Rooms, Winchester. This week her engagements are in the Western and Midland Counties.

NORTH LONDON HOMES FOR AGED BLIND MEN AND WOMEN.—The annual tea to indigent blind was given last week. About two hundred members of this sadly afflicted portion of the community assembled, and after the repast they listened to the Gospel message with evident pleasure. There are at present fifty inmates in the Homes, but the accommodation will shortly be enlarged so as to provide for fifteen more. Rev. H. Bright is the hon. superintendent, the office of the institution being 77, Hanley-road, Crouch-hill, N.

THE LAMB AND FLAG RAGGED SCHOOLS AND MISSION, 10, Red Lion-street, Clerkenwell Green, proved a blessing to many last year. The freehold of the premises has now been purchased, and it is hoped that it will soon be possible to erect a more commodious building on the site. The schools are in an improved condition, and the various adjuncts of the Mission have lately been worked with increased encouragement. One of the missionaries regularly visits the London Central Market, where something like eight thousand men are brought under the sound of the Gospel. The forty-second annual report may be had from Mr. J. C. Sherrard, 7, Oxford-square, Hyde Park.

MISS CHILD'S LIFEBOAT CREW.

The culminating evidence to John's disciples that Jesus was the very Christ was that "to the poor the Gospel is preached." And in accordance with this it must be noted that much of the power of God unto salvation is put forth in upper rooms, and cellars, and such like out-of-the-way places. "The Welcome Home," 173, Ratcliff Highway, is an unpretentious coffee-shop, made conspicuous, however, by the announcement in many languages that sailors are welcome there, and that their good is the purpose of the Home. The underground kitchen was a few years ago made as convenient as its circumstances allowed, and under its appropriate cognomen of "the fo'c'sle it has been the place where many a sailor has seen the light of the knowledge of the glory of God in the face of Jesus Christ. These saved seamen and bargemen have formed, under the direction of Miss Child, a Lifeboat Crew, who as their name implies, occupy themselves in saving men of the sea and passengers "sailing o'er life's solemn main."

We attended the monthly meeting of the crew last week, and found two or three naval officers, a few ladies, a couple of saved women who had come all the way from Westminster, and the rest of the fo'c'sle crammed with sailors of many nationalities, varying in colour from the whitest Norseman to the blackest negro. To say that the room was crowded, and the atmosphere (what there was of it) was close, is to state the conditions mildly. But the power of God was there. Spontaneous, unconventional, free with the liberty of the Spirit, song, and prayer, experience and exhortation flowed in an unceasing stream, fulfilling the promise, "He that believeth in Me, as the Scripture hath said, out of Him shall flow rivers of living water." There are few places where spiritual people are more at home than in the fo'c'sle of the Welcome Home; few places where, in proportion to numbers, so many returning prodigals are welcomed home.

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YOUTHFUL SALVATIONISTS.

General Booth called the immense gathering in Exeter Hall on Monday evening "a new thing under the sun." It was the occasion of the first anniversary of the "Junior Soldiers' War," now an important branch of the work of the ever-growing Salvation Army. The large hall was crowded in every part, the audience being mainly composed of Army "soldiers." The platform presented a lively spectacle, being entirely filled with representatives of the rank-and-file of the Junior Army arrayed in their uniforms, and a large number of them with musical instruments, which they handled with considerable ability.

The General delivered a long speech, in the course of which he urged the great importance of winning the children for Christ. There are thousands growing up in utter ignorance of the Gospel, and totally unreached by other Christian agencies; it is these that the Army seeks to lay hold of for Christ. There are now 744 junior corps, while the number of fully enlisted junior soldiers is 18,020, most of these being actively engaged in helping the officers set apart specially to work among the young. This is very little when it is considered what there is yet to be done, and the General made an earnest appeal for help to extend this work.

The remainder of the meeting was occupied by the singing of songs and choruses, and the giving of testimonies as to the results already attained, by the young people themselves.

THE PROTESTANT CHURCH IN PARIS has lost one of its most faithful and respected representatives by the death of Baron E. de Bussiere at the age of eighty-four. He left the Roman Catholic Church. A French peer, and a former ambassador, he served faithfully as an elder of the Church. Many philanthropic works will miss his intelligent sympathy and the help of his purse.

International S. S. Lesson.

Sunday Afternoon, December 23.

RUTH'S CHOICE.—RUTH i. 16—22.

Golden Text: Ruth i. 16.

(1) *Ruth's attachment to the person of Naomi.*—She knew Naomi was poor, sorrowful, with apparently no bright future before her, but her love for Naomi rose beyond all this. Only to be with her, to cheer and comfort her as far as lay in her power, was enough for her. We see here the mighty power of love. It is a solemn responsibility to have gained the affection of any heart. Well for us if, as in this case, love for us draw a soul to leave that which is opposed to God, and woo and win it to a higher, happier, holier life.

For this attachment to Naomi led (2) *to attachment to her people.*—For Naomi's sake Ruth would henceforth cast in her lot with Naomi's people. She did not know how they would receive her; it was a venture in faith.

(3) *And thy God my God.*—Here is the crowning point, gods many and lords many left behind; her allegiance given to Jehovah, Naomi's God. Oh, what balm to Naomi's sorrowing heart!

(4) *This was a life-long choice.*—"Where thou diest, I will die." No thought here of staying with Naomi for a few years, perhaps till her death, and then to return to Moab again. It is a choice not merely for Naomi's life, but for Ruth's.

(5) *A steadfast choice silences opposition.*—"She left speaking unto her." Naomi saw that this was no mere burst of feeling, but a deliberate and solemn determination, and so she accepted it. Opposition of friends or foes is generally dropped, or greatly modified, when the mind and will are resolute.

In this choice of Ruth's we see a beautiful picture of a soul's choice and decision for Christ. He will not have anyone follow Him without counting the cost, and it is only *attachment to the person of Jesus* which can stand the test. Here is a simple way of looking at the great question of decision for Christ, it is love for and trust in Himself, love and trust won by what He is and what He has done for us. "We love Him, because He first loved us."

This must lead to *attachment to his people*, not because of what they are in themselves, but because they are his. "By this shall all men know that ye are my disciples, if ye have love one to another" (John xiv. 35). "He that saith he is in the light, and hateth his brother, is in darkness" (1 John ii. 9). *This is a choice for life*, for time and eternity. *Stedfastness* of purpose will help the young disciple to overcome opposition. As long as there is wavering Satan will use all his weapons to keep the soul chained, he never ceases his warfare, but it is very different when once a stedfast purpose is shown to serve the Lord and Him only.

19—22.—The arrival of the two women in Bethlehem caused no small stir. "*They* said," *i.e.*, the women said, "is this Naomi." Grief-stricken and aged, the only one to return out of the four who left, no wonder the city was moved. Naomi's answer is very pathetic, "Call me not Naomi (*i.e.*, pleasant), call me Mara" (*i.e.*, bitter). The name that sounded sweet and bright in happier times seemed a mockery now.

"*The Lord hath testified against me.*"—Here Naomi seems to acknowledge that she and her husband had been wrong in leaving their own land to dwell amongst the heathen, and those who were specially severed from them by God Himself (Deut. xxiii. 3—6). It would have been better to trust in God for provision and enjoy his favour than to expose their sons to the influence of heathen customs. The sons disobeyed the command in Deut. vii. 3, and fell under the judgment of Deut. vii. 4. Life must have looked very dark to Naomi as she returned to the old familiar scenes, and at every turn missed the loved and lost ones. But though she was drinking a bitter cup of sorrow God was preparing a cup of blessing.

They came to Bethlehem in the beginning of barley harvest.—It might seem chance to them, but the very time of their arrival was ordered by God, so that at once Ruth could find a means of gaining bread, and should be without delay led to the kinsman whose right it was to redeem.

The choice made in darkness, without hope of reward, led to rich blessing. To Ruth was given the honour of being the ancestress of David and David's greater Son.

For those who choose Christ, often in suffering and darkness there is a glorious reward, "Heirs of God, joint-heirs with Christ." "If any man serve Me, him will my Father honour."

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, December 23.

SIMON PETER.—JOHN XXI. 15—19.

Our Lord dealt with men according to his knowledge of their characters. In our lesson we have:—

(1) A Note of Time (ver. 15).—"When they had dined," or breakfasted. In this meal there was a revelation of: *The power of Christ.*—The food was of his providing. *The sympathy of Christ.*—He still took a place at the social meal. *The thoughtfulness of Christ.*—He provided for the physical needs of his disciples before He spoke to them of weightier things. *The wisdom of Christ.*—He used the charms of association for the accomplishment of his loving purposes. The meal and the miracle that made it possible at the end of his ministry bear a strong resemblance to events connected with its beginning (Luke v. 1—11). By these means Jesus broke through estrangement and reserve, and came near to his disciples. This was a fitting prelude to the faithful and loving words which were to follow.

(2) A Gracious Familiarity.—The Master called Peter by his name. One name had been given him by the Master (Mark iii. 16). By his weakness and his sin the impetuous disciple had surely forfeited his right to that name, but to show perhaps how fully he was forgiven the angel used it in his address to the women (Mark xvi. 7). Jesus, standing in the presence of one who had denied Him, used no upbraiding. We see here the compassionate nature of Jesus (Heb. v. 2). Peter's remembrance of this kindness probably found expression in his epistles (see 1 Peter iii. 9; iv. 18).

(3) Heart-Searching Questions.—In the questions put to Peter by our Lord, we have: *A probable rebuke of self-confidence* (ver. 15).—"More than these." Comp. Peter's proud boast (Mark xiv. 29). Note that the words, "more than these," are not repeated by Peter. The experience of failure has stripped him of self-confidence. Comp. 1 Peter v. 5. *The value of repetition.*—Thrice-repeated questions are likely to be remembered. Comp. John iii. 4, 5, 7.

(4) A Renewal of Confidence.—The fallen disciple receives a fresh commission. Note that this commission provides for: *The lambs.*—Both the Epistles of Peter were for young converts (1 Peter ii. 2; 2 Peter iii. 1). *The whole flock.*—"My sheep." Comp. "the elders" (1 Peter v. 1). *For loving service.*—The work is to be the outcome of love for Christ (1 Peter i. 8, 22; ii. 17). *For the separation of Peter for a special ministry.*—He had once left his nets to follow Jesus (Matt. iv. 20), but he had gone back to his nets (John xxi. 3). This call brings him again to the higher work.

(5) A Prophecy of Death (vv. 18, 19).—A probable reference to death by crucifixion. The death of the Apostle was to bring glory to God. God is glorified by the way in which his people suffer for his sake (1 Peter iv. 14).

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Cannibalism in Central Africa.

Dear Sir,—Mr. Graham Wilmot Brooke, who has just returned to England for a brief visit from his missionary service in Central Africa, addressed this evening a meeting of my communicants. The account he gave of the condition of the ten million cannibals on the Upper Congo is so absolutely appalling that I cannot refrain from writing to call attention to it.

Mr. Brooke leaves England again for Africa (D.V.) in February next, but I earnestly hope that before he does so steps may be taken to give the utmost publicity to the awful facts of which he has been an eyewitness. I have attended scores of missionary meetings, but never have I realised the claims of the heathen world on Christians as I have to-night. I write this note without Mr. Brooke's knowledge or consent, but I feel sure that for the sake of Christ's kingdom he will forgive my doing so.—Yours faithfully, Edw. W. Moore.

Emmanuel Church, Wimbledon, Surrey, Dec. 7.

TENT-STREET MISSION, BETHNAL GREEN.—At the recent re-opening the Secretary gave an outline of the work done during the past year. The renovation of the building cost nearly £50, and £30 is still needed. Addresses were given by Messrs. Lobb, Pickersgill, Rennie, Kirk, &c

Among the Churches.

CHURCH OF ENGLAND.

Rev. G. C. Grubb, the well-known Church of England missioner, is about to start on a two years' mission tour round the world.

Rev. J. W. Horsley, the well-known prison chaplain, has been appointed to the vicarage of Holy Trinity, Woolwich. Mr. Horsley is an extreme High Churchman.

The St. Barnabas Mission House, Queensland-road, Holloway, was opened a few days ago by the Bishop of Marlborough. The neighbourhood is a sadly needy one, and it is hoped that a good work will be done from this evangelical centre. Revs. Talbot Hindley and E. S. Fardell, are, respectively, vicar and curate of the parish.

In connection with St. Mary's, Leamington, of which Rev. Dr. S. C. Morgan is the vicar, an iron room has lately been erected in the church ground, to seat 120 persons, for the purpose of accommodating Mrs. Morgan's class of working men. A Young Men's Institute has also been started, and other work is being vigorously carried on.

CONGREGATIONAL.

Rev. Brooke Lambert, vicar of Greenwich, recently opened a bazaar in connection with a Congregational Church at Greenwich, in token of his hearty sympathy with the good work being carried on. He is anxious to see an exchange of pulpits between the clergy of the Establishment and Nonconformist ministers.

The vicar of St. Saviour's, Dartmouth, Rev. J. S. Exell, was present lately at the opening of a bazaar at Dartmouth, for the purpose of raising funds towards paying off a debt on the Congregational chapel in that town. In the course of an address which he delivered on the occasion, Mr. Exell urged the need there was for union in sympathy and in spirit between religious denominations. He believed that this union would eventually come, and trusted that all Christians would work towards this end.

BAPTIST.

The monthly missionary prayer-meeting at Beulah Baptist Chapel, Thornton-heath, on Monday week, was an occasion of special interest, owing to the presence of four students of the Pastor's College, who are shortly going abroad—Mr. Huntley (China), Mr. Patrick (North Africa), and Messrs. Clark and Roger (Congo River). Dr. Soltau Eccles, of Upper Norwood, explained the work of the North Africa Mission, and the four students gave short addresses.

The church at Silvertown, Essex, under the pastorate of Mr. C. Stanley, has recently celebrated its first anniversary. The report shows that, during the less than fifteen months the cause has been established, the membership has grown rapidly and now numbers forty-three. Twenty-two persons have been baptized, and many more have professed saving faith in the Saviour. The congregations are so large that the greatest difficulty is often experienced to find room for the attendants.

PRESBYTERIAN.

After visiting Ceylon and Madras, Dr. Donald Fraser has returned to England, and preached in his church at Marylebone on Sunday.

On Tuesday, Nov. 27, Dr. Thain Davidson, of London, preached to young men at Grimsby. His subject was, "The perils of the great city." This he handled with great ability, enlarging on dangers from the largeness of towns, from late hours, and from bad company. A large audience—many of them young men—listened with deep attention to the Doctor's thrilling discourse. His earnest appeals for immediate decision have been owned of God to the arousing of many concerning their soul's salvation.

METHODIST.

Referring to the paragraph last week as to Lord Salisbury's treatment of the Wesleyans at Hatfield, a correspondent draws our attention to a letter recently written, by the Prime Minister's instructions, denying that he has refused "to let or sell a site for a chapel' at Hatfield.

The Wesleyan ministers of Manchester were entertained at tea on Friday week by the ministers of the New Connexion, the Primitive Methodist, and the United Methodist Free Churches. Several brethren took part in the friendly conversations afterwards, and it was stated by one or two that the recent evangelistic movements of Wesleyan Methodism had begun to tell beneficially on the Primitive Methodist body, which is shaking itself, as it were, in order to make determined efforts to extend the kingdom of Christ. A practical outcome of this gathering was the appointment of a committee, composed of ministers of the four bodies, to arrange for some united Methodist services, to be held in the Central Hall, Manchester, early in the new year.

A correspondent of *The Methodist Times* gives a glowing account of the work of a mission band connected with Wesley Chapel, Arundel-street, Portsmouth:—Since aggressive work was started, some ten months ago, hundreds of pledges have been taken, and considerable damage has been done to the vile liquor traffic. Many a poor fallen one has had her better nature roused again, and the ladies engaged in rescue work are energetically prosecuting their holy crusade. Christ-like sympathy is much appreciated by those sometimes spoken of as "the lapsed classes," and there is abundant evidence that the affection, as well as the attention, of the people is being gained. Three months ago rooms were engaged in two streets where vice openly flaunted itself, and that step has led to the resurrection of scores of souls who were dead in trespasses and sins. Christ is winning all along the line—there are more frequent conversions in the chapel, and numbers find the Saviour during the week.

SALVATION ARMY.

A special appeal is being made for volunteers for rescue work in Canada.

The Town Council of Peebles have let their Town Hall to be used as barracks.

A new slum post has just been opened at Whitechapel, and a shelter is also to be established there.

Further attempts are being made to check immorality at Woolwich. Thirty unfortunates have already been received by Mrs. Bramwell Booth in the various London Rescue Homes.

Anniversary services have been held at Hamilton, N.B. It is three years since the Army was established in Hamilton, and the year just closed has been the most successful of any.

It is reported from Canada that the band, at present on tour throughout the Dominion, are having a most successful time. Crowds have been brought together at Hamilton, Brantford, and Simcoe, Ont.

Much indignation has been caused at Needham Market by the arrest of Miss Wright and two members of the Army for alleged obstruction. The case, which came before the magistrates in November, created much feeling at the time. The prisoners were marched through the streets handcuffed like felons, and were taken to Ipswich Gaol.

SOCIETY OF FRIENDS.

Frederick Andrews, of Ackworth, has just returned from four busy weeks in America, where he has visited many Friends' colleges and schools.

J. Ernest Grubb, of Carrick-on-Suir, has been giving illustrated lectures on China mission work in the towns round his home. Interest is thus excited, and increased in foreign missions.

Jonathan Backhouse Hodgkin and wife, of Darlington, have just paid a very cheering and helpful visit to several parts of Western Quarterly Meeting, and also to Sidcot school. On Sunday week they were in Cardiff, to the gratification and blessing of the rising meeting there.

John T. Dorland has had large and valued service in London, both at the Bedford Institute and Bunhill-fields mission centres. As a young man speaking to young men, his words come home with remarkable power, and converting grace accompanies them. He is now in Gloucester.

In her eighty-seventh year, Jane, widow of John Wigham (tertius), of Edinburgh, passed away on the 29th ult., leaving a blank in a valued circle of Friends. Her sons, who fill positions of great usefulness in Dublin, and her daughter at home, mourn her loss, and the congregation of Friends in Edinburgh are the poorer for her departure, though she was "ripe and ready" for the blessed change.

NOTES FROM SCOTLAND.

Mr. Moodie is conducting special meetings, with much blessing, at Wishaw.

An effort is being made to resuscitate the once flourishing Y.M.C.A. in Kilmarnock, so as to bring this important town into touch with the movement.

Mr. Richard Hill has held a series of Gospel meetings at White Memorial Free Church, Paisley-road, Glasgow. They have been the most successful and fruitful ever held in this church.

Large congregations have lately been attracted to St. John's Wesleyan Church, Glasgow, by the ministry of Rev. W. J. Dawson, and much blessing has rested upon the services. Many young men have been among the converts. Rev. E. J. Brailsford is also working steadily away at Blairgowrie, and is training several young men to do the work of evangelists. These evidences of quickened religious life amongst the Methodist people in Scotland afford us unfeigned satisfaction, says *The Methodist Times.*

NOTES FROM IRELAND.

The lady missionary of the Women's Temperance Association and Christian Workers' Union has, during the past month, addressed meetings at Newry, Dunmurry, and Belfast, and at each place pledges were taken and good was done.

The Fuh Kien Mission, China, which is maintained by Trinity College, Dublin, is now better than a year in existence, and is doing an encouraging work. Already the Society has one missionary in the field, and in the district there are no less than 6000 native Christians.

Meetings were held last week in the Friends' Meeting House, Lurgan, under the auspices of the Y.W.C.A., and were largely attended. The meetings were addressed by Miss Garry, of England, and other ladies, and much good is believed to have been done among the young women of the town.

A conference of ministers of the Irish Presbyterian Church was held in Belfast recently. A number of brethren, who earnestly longed for an abundant outpouring of the Holy Spirit, gathered together, was a fine representation of the younger clergy—the hope—and not a few travelling many miles to be present.

High Ritualism is not confined to England. The "Protestant" rector of Donegore, Rev. J. Hunt, has recently advocated the efficacy of masses for the living and the dead, the supremacy of the Pope, and has stated that he believes that the only Church in the country which has real orders is the church of the Roman obedience.

"FALLEN ON SLEEP."

Rev. Dr. Albert Revel, Professor in the Waldensian Church's School of Theology at Florence, Italy. Dr. Revel was one of the most learned pastors of his Church, the author of many theological works, and a contributor to the best evangelical papers and reviews.—Rev. Samuel Earnshaw, since 1847 chaplain of the parish church, Sheffield.—Rev. G. L. Withers, Coventry, who was for thirty-five years pastor of the Congregational Church at Foleshill.—Rev. Robert Maden, pastor of the Baptist Church, Ramsbottom, Yorkshire.

Appeals.

Blaenavon Mountains.—Pastor O. Tidman writes from 39, Park-street, Blaenavon, Mon.: "I should be grateful for any help for the sick poor; also for Gospel tracts, books, cards, and left-off clothing."

Lambeth.—The vicar and churchwardens of St. Andrew's, Lambeth, earnestly appeal for help in relieving distress in a large district. Gifts in money, clothing, or old linen gratefully received and acknowledged by the vicar, Rev. Trevor Fielder, 108, Stamford-street, S.E.

Chelsea Preventive and Rescue Home, 28 and 30, Margaretta-terrace, S.W. All during the autumn the funds of this very useful Institution have been extremely low. Several young girls are waiting to be received as soon as possible. Contributions may be sent to Mrs. J. Lawson Forster, 12, Carlyle-square, Chelsea.

Brunswick Hall, Poplar.—Mr. G. Fuller writes: "We have started our halfpenny dinners, and opened our soup kitchen for the poor. Any help, either in kind or in money, will be thankfully received, as we are in sore need of funds. Left-off clothing would also be welcome." Mr. Fuller's address is, Brunswick Hall, Brunswick-road, Poplar, E.

The Boys' Farm Home, Church Farm, East Barnet, Herts, has for twenty-eight years provided healthy work, combined with moral and religious training, for orphans and sons of poor widows, or other destitute children. There is urgent need of funds to maintain the eighty-nine boys now at Church Farm. Voluntary contributions are earnestly solicited. Treasurer, Colonel W. J. Gillum.

The Poor of Newfoundland.—Rev. C. F. Hubbard writes from New Harbour, Trinity Bay, Newfoundland: May I ask for a supply of sheet almanacs, with daily texts, for the ensuing year? Half-worn clothing would also be of great value among the poor, and parcels will be gladly received by Mrs. Hubbard, who will shortly join me. Her address is, 4, Bird's Royd, Rastrick, Brighouse, Yorks.

Poor Children at Stratford, E.—The teachers of High-street Infant School, Stratford, are anxious to provide soup dinners for poor children during the winter months. Many parents cannot every day pay the penny asked for the meal, and none who really need are turned away. Most of the children—over 300 in number—live in the poorest street in the neighbourhood. Contributions will be received by Miss H. Franks, at the school.

Distress at Wandsworth.—Pastor D. M. Cameron, of Union Tabernacle, Wandsworth-road, S.W., writes that there is much want and suffering in that district. Many deserving people are in distress, but through lack of funds they cannot be relieved. Contributions for this purpose, as well as to provide a Christmas dinner for widows and others, and cast off clothing for old and young, will be gratefully acknowledged. Mr. Cameron's address is, Thurlow House, 315, Wandsworth-road, S.W.

East London Soup Kitchens.—Last winter the cost of the dinners (including plant and pannikins, coals and coppers) we gave to the poor children connected with three Board schools in this neighbourhood, was £79. The number of dinners were 10,225. The children were selected and sent by the head master and mistress. They were all really poor and needy, many being most distressing cases. Beyond the grants kindly made to assist this good work, I require funds to meet the expenses up to April next, if the soup kitchens are to be kept open. Annie S. Adamson.

The Vicarage, Old Ford, London, E.

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Notices.

Communications Received with Thanks. — C.M.P. S.P. S.A.H. J.W.C.F. E.J.P. M.E.M. H.J.M. H.F. L.R.H. D.K.M. E.H.K. R.M.B. M.W. J.A. P.A.D. A.C. T.P. J.T.A. S.L. F.W.F. W.C. E.B. T.V.B. H.T. A.R.B. V.M.S. M.O'D. R.B. V.W. C.W. D.S. M.C.R. R.H.W. F.W.D. W.P. W.A.M. A.C.R. H.A. R.M. W.G. J.R.M. R.D.F. W.J. G.T. J.L. J.G.W.B. G.F. A.L.S. J.W.C. J.O.D. F.J. J.H.L. E.W.M. W.E. R.S. H.N.C. J.C.W. G.H.P. F.C.P. M.K. W.B. T.A.H. W.A.S.H. R.C. S.B. M.E.D. P.A.D. J.B. D.A.B. A.S.A. F.S. T.W.B. J.P.H. T.F. M.J.M. W.F. A.W. W.S.R. W.G.H. G.B. L.L. W.H. A.T.J. E.M. W.H.C. G.L. C.L.S. E.E.E. M.K. M.M. J.W.L. S.J.G. W.L. V.M.S. I.M. R.B. W.M. F.F.Y. E.H.K. S.H.B. W.J.B. E.D. J.F. C.A. C.H.M. F.R. A.W.R.

Applicants for Tracts.—J. J. Browne, Meadfield, South Norwood, S.E.; Mrs. M. J. Mewett, 6, Lee-cottages, Newhaven, Sussex; Miss M. Mason, Cranbrook, Kent; A. Salomon, 28, Falkland-road, Kentish Town, N.W.; Miss H. Morris, 116, Oxford-street, Stepney, E.; G. J. Phillips, 1, Clemence-street, Burdett-road, E.; C. Jeffs, Long Eaton, Derbyshire; W. S. Morgan, 69, St. Helen's-road, Abergavenny, Mon.; Mrs. Pratt, 35, Sidney-street, Commercial-road, E.; J. T. Stevenson, Bridstock, Thapston, Northampton; J. Halls, Lower Rainham, near Sittingbourne, Kent; Mrs. R. Hewitt, Hatton, Cheshire; R. Bull, 94, Ainsworth-street, Cambridge; H. S. Nicholls, 9, Cumberland-street, St. Paul's, Bristol; A. F. Solloway, 4, Oriel-street, Oxford.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

FRIENDLESS AND FALLEN.

DONATIONS NOW
MOST ACCEPTABLE
BEFORE CHRISTMAS DAY.

To the **READERS** *of* **THE CHRISTIAN,**

ONE THOUSAND TWO HUNDRED *and* **FORTY FRIENDLESS** *and* **OUTCAST YOUNG WOMEN** *and* **GIRLS** *have been brought to the* **OFFICE, 200, EUSTON ROAD**—*some from* **SPECIAL MISSIONS** *to the* **FALLEN,** *others direct from the* **GAOL DOORS,** *the* **STREETS,** *and* **DENS** *of* **INFAMY**—*some have been brought* **BY DAY,** *others* **BY NIGHT**—*and, I may add, in all conditions*—**COUNTRY GIRLS, ORPHANS, &c.**

PROMPT SUCCOUR *has been given to all suitable cases. And now with respect to* **IMMEDIATE**

TEMPORAL WANTS, EIGHT HUNDRED AVERAGE *Donations of £1 each, and the expenses of the Work for 1888 will be met; may I ask for this* **FURTHER SYMPATHY.**

Messrs. Morgan & Scott, *12, Paternoster Buildings, will, as usual, take charge of Donations, or they may be sent to*

200, Euston Road, N.W. EDWARD W. THOMAS.

In order to meet the convenience of many desirous of visiting his Institutions,

DR. BARNARDO proposes (D.V.) to be **AT HOME** every TUESDAY AFTERNOON during this Winter, between the hours of 2 and 6 o'clock, when any one can see him and inspect the Homes without making a previous appointment.

THE STEPNEY HOMES are also open for inspection on the afternoon of every other week-day (except Saturday, when no one can ever be admitted). But Dr. Barnardo hopes it will be remembered that the great pressure of the work in his hands compels him to announce that he cannot personally see visitors on any other day, except Tuesday, save by appointment, made and confirmed beforehand.

ARRANGEMENTS are being made, by which Visitors, calling at Stepney on the afternoon of any week day (except Saturday) can not only see the Boys Engaged at Work at their various Trades, but may also inspect "Her Majesty's Hospital for Sick Children," in Stepney Causeway, "The Labour House for Destitute Youths," in the Commercial Road, "Leopold House Home for Little Boys," in the Burdett Road, and "The Edinburgh Castle Mission Hall and Coffee Palace. A private Omnibus will convey Visitors (free of expense) to any or all of these Branches from Stepney, situated only a few minutes' distance from each other.

THE STEPNEY HOMES are easily reached from any part of London, thus:—By Train from Fenchurch street, or North London Railway Stations to Stepney Station; By Omnibus from Charing Cross and the Bank to Stepney Causeway; Or by Metropolitan Railway to Aldgate, thence by Poplar Tramcar (yellow) to Stepney Causeway.

JOHN ODLING, *General Secretary.*

18 to 26, Stepney Causeway,
Commercial Road, E.

£20 MORE REQUIRED

TO COMPLETE THE

Abraham Lamb Fund.

Any sum will be gratefully received by Messrs. Morgan & Scott.

WILL YOU KINDLY HELP?

DOCK LABOURERS' MISSION.

32, Chamber Street, London Docks.

Funds are much needed to keep up the daily supply of Free Meals given to the Unemployed Labourers at the Dock Gates; also Free Teas, Lodgings, and Gospel Services. C. H. COLEMAN.

POOR IN EAST CENTRAL LONDON.

PHILIP GAST, 12, Noel-street, Islington, pastor of Spencer-place Chapel, Goswell-road, pleads for the poor of St. Luke's and Clerkenwell, for sufferers, for the Widow and Fatherless, and for those in want. The work is carried on in one of the most poverty-stricken districts in London. Clothing and money will be gladly received.

Paper Covers, 9d.

Conversion of Lydia Montefiore

Aunt of the Late Sir Moses Montefiore.

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And may be ordered of any Bookseller.

"THE HERALD OF MERCY," published monthly at One-Halfpenny. Specimen copy sent, post free, on application to the publishers, Messrs. Morgan & Scott, 12, Paternoster-buildings.

HOMES FOR LITTLE BOYS,

FARNINGHAM AND SWANLEY (Commenced 1863).

President—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

ARE for **300** Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught Trades as Tailors, Shoemakers, Carpenters, Engineers, Bakers, Steam Printers, and Gardeners; and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for **200** Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in Lithography, Telegraphy, Photography, Chemistry, and other subjects, to fit them for a working life.

BASIS.—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the **500** Boys now in the Homes. Over **1,000** have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. Morgan & Scott, Office of The Christian; or the Secretary,

Offices—BANK BUILDINGS, LUDGATE CIRCUS, E.C. BENJAMIN CLARKE.

Bankers—Messrs. SMITH, PAYNE & SMITH, 1, Lombard Street, E.C.

MIDNIGHT MEETING MOVEMENT.

THE COMMITTEE are now circulating among the **FALLEN WOMEN** of the Locality a **SPECIALLY PREPARED** Paper on the most recent of the **EAST-END CRIMES**: the two latest victims having previously attended the Meetings of this Society.

RESCUED *Young* WOMEN *and* GIRLS *are placed in suitable* HOMES. *A* CAPITATION GRANT *is paid with each one remaining over a month.*

With a view to effect Rescues among the numerous classes of **FOREIGN WOMEN** in the **METROPOLIS** the Committee have instructed their Organising Superintendent, Mr. J. H. L. CHRISTIEN, to convene a **CONFERENCE** to promote this important Work

DONATIONS are now very **MUCH NEEDED** to carry on this Rescue Work, and may be sent to Messrs. Morgan & Scott; or to C. WILSON M'CREE, Secretary, at the Offices, 8a, Red Lion Square, W.C.

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT, S.E.

To the Readers of "The Christian."

We beg very earnestly to appeal to your benevolence on behalf of the work of the above Mission, in connection with the

POOR & UNEMPLOYED OF THE NEW CUT, LAMBETH, & DISTRICT.

Last winter the number relieved **EXCEEDED 25,000.** Much more might have been done in this beneficent work had Funds permitted. We are surrounded at all times by a numerous population of **POOR AND NEEDY PEOPLE**, but the distress is most severely felt during the **COLD WINTER MONTHS.** The distress falls very severely upon the many Poor Widows and the Children. These crowd the doors of the Mission, eager to obtain the Nourishing Food, and satisfy the cravings of hunger.

Contributions will be thankfully received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or the Superintendents, The Brothers Young, 32, Nelson-square, Blackfriars-road, S.E.; or through Messrs. Morgan & Scott.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 p.m. Foreign missionary prayer-meeting, Fridays, 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Dec. 16, 3 and 7 p.m., Mr. Abraham Wallis. Meetings for prayer, Sun., 7.45 a.m.; Wed., 7.30 p.m.; Fri., mid-day; Sat., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 7.30 p.m., public, Mr. Ned Wright. Wed., Dec. 19, cantata, "The Footprints of the Saviour," free. Thursdays, 8 p.m., Bible lecture, by Rev. J. Wilkinson.

Y.M.C.A., 172, QUEEN'S-ROAD, Westbourne-grove.—Tues., Dec. 18, 8.45 p.m., address, by Mr. Reader Harris; subject—"Unbelievers, Make-Believers, Half-Believers, Believers."

CONFERENCE HALL, Mildmay-park, N.—Sun., Dec. 16, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. James Neil. Tues., Dec. 18, 7.30 p.m., illustrated lecture, by Mr. G. Kirkham; subject—"To the Rocky Mountains and Back." Thur., Dec. 20, 3 p.m., Bible-reading, by Mr. Finlay Gibson, "Christ in the Song of Solomon."

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m, Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 21, social gathering for Bible-study; subject—"Ready for the Coming of the Lord." Tea at 6; meeting at 7.

MR. PHILIP PHILLIPS IN LONDON.—Dec. 14, Metropolitan Tabernacle.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Dec. 14, Rev. William Haslam. Dec. 21, Rev. F. B. Meyer.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

PRAYER-MEETING FOR FOREIGN MISSIONS, Harley House, Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness. Dec. 21, addresses, by Misses Leitch, of Ceylon.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., at 11 and 6.45, Mr. J. S. Harrison.

WALFORD-ROAD HALL, Stoke Newington, N.—Sundays, at 11 and 6.30 p.m., and Wed. at 8, Mr. James Townley.

SPEKE HALL, Battersea (close to Clapham Junction).—Mr. Reader Harris, Sun., at 11 and 7; Thurs., at 8.

YOUNG ABSTAINERS' UNION.—New Year's meeting for 1889, Mansion House, E.C., Wed., Jan. 2, 3 p.m.

TALBOT TABERNACLE, Bayswater, W.—Sun. evening next, Misses Leitch, of Jaffna, on "Mission Work in Ceylon."

SERMON, by Dr. Thain Davidson, to young women, Sun. next, 6.30 p.m., Colebrooke-row Church, Islington, N.

SOUTH LONDON PALACE, Blackfriars-road, S.E.—Sun., Dec. 16, Mrs. Allison, 7 p.m.

OPEN-AIR MISSION.—Annual prayer-meeting, Mon., Dec. 17, 7 p.m., Christ Church, Westminster Bridge-road, S.E.; address by Rev. Newman Hall.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer, Sundays, at 11 and 7. Mondays, at 7.30. All gallery seats free.

SAILORS' WELCOME HOME, 173, St. George's-street, E.—Unloading of Christmas Boat, Sat., Dec. 29. Tea and coffee at 6; meeting at 7. Watch-night service, Dec. 31, 11 p.m. New Year's Day, Christian Lifeboat Crew, 7 p.m.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly workers' meeting, Wed., Dec. 19. Tea at 6; meeting at 7. Address by Lord Radstock.

DUBLIN CONVENTION for the Deepening of Spiritual Life, Ancient Concert Rooms, Great Brunswick-street, Dublin, Jan. 21—25, 1889. Conveners—Mr. F. Bowker, 42, St. John's-wood Park, London, N.W., and Mr. R. Wilson, Broughton Grange, near Carlisle.

REV. R. W. McALL, of Paris, has recently taken a tep which cannot fail to strengthen and tend to develop his admirable work. Hitherto the Committee of Direction of his Mission has been composed of members regularly engaged in the work. Mr. McAll has now asked several well-known clergymen and laymen from the outside to join his Committee. Amongst the number are M. Louis Sautter, Rev. T. Howard Gill, Pastor Couve, M. Gustave Monod, Mr. Kern, and Dr. Benham. The income of the Mission last year was over £16,000.—*The Record.*

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, DECEMBER 10, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
V.W.—Please send full address.			
Miss Leigh's Home, Paris—Unprofitable Servant	1	0	0
Cancer Hosp., Brompton—Unprofitable Servant	1	0	0
Prevntn. Liq. Traf. among Native Races—M.S....	2	2	0
Rev. W. Gibson's Work, Paris—M.S.	3	0	0
Salvation Army—A.G. 2s 6d; Z.Y.X. £5; J.M. 2s 6d; E.P.M. 5s	5	10	0
China Inland Misn.—S.H.L. £2 2s; Miss T. 2s; Prov. iii. 9, 7s 6d; J.M. 2s 6d; G.T.G. 2s 6d; Mrs. M. £2...	4	16	6
Home of Industry—Z.Y.X. £5; M.L. 10s; J.M. 2s 6d; M.V. £2	7	12	6
Bridge of Hope (Miss Steer)—Z.Y.X. £5; E.N. 10s	5	10	0
Mr. Fegan's Boys' Home—Z.Y.X. £10; V.W. £1; O'C. £3; M.L. 10s; J.M. 2s 6d; W.A. 5s ...	14	17	6
St. Giles' Christian Mission—Z.Y.X. £10; M.L. 10s; G.T.G. 2s 6d; Mrs. M. £3	13	12	6
George-yard Ragged Schools—Z.Y.X. £10; J.M. 2s 6d; Mrs. M. £3; S.S. 10s; M.V. £1	14	12	6
Miss Mittendorff's Orphan Homes—Z.Y.X.... ...	5	0	0
Dublin Prison Mission—Z.Y.X. £5; Miss T. 2s	5	2	0
Friendless & Fallen—Z.Y.X. £5; E.C. 5s; A. 2s 6d; Miss T. 1s; J.M. 2s 6d; In Memoriam Y.Y. £2 10s; G.T.G. 5s; Aunty M. 5s ...	8	11	0
Church Army—Z.Y.X...	5	0	0
Gratuitous Circulation THE CHRISTIAN—Z.Y.X.	3	0	0
Destitute Children's Dinner Society—Z.Y.X. £6; E.T. 10s; S.E.A. 10s; M.V. £1; J.M. 10s ...	8	10	0
Dinners Sick Children—Z.Y.X. £6; E.T. 10s; J.M. 2s 6d...	6	12	6
Miss Robinson's Soldiers & Sailors' Home—Z.Y.X. £5; Miss T. 2s; J.M. 2s 6d	5	4	6
Gray's-yard Mission—Mrs. M. £2; *Free Breakfasts*—Z.Y.X. £5	7	0	0
Rev. A. G. Brown's Work (London Poor)—Z.Y.X.	10	0	0
Mrs. Fuller (Psnl.), Sermon-lane—Mrs. S.	0	10	0
Mrs. Meredith's Mission—E.M. £1; J.M. 2s 6d; S.S. 10s	1	12	6
Mrs. Wilkes' Rescue Work—M.S.	5	0	0
Evangelisation, Normandy (M. Monchatre)—M.S.	1	1	0
Dr. Barnardo's Homes—S.R.S. 10s; S.B. 2s 6d; L.H.R. 10s; A.D.B. £1; Miss T. 2s; O'C. £3; M.L. 10s; J.M. 10s; G.T.G. 5s; W.A. 5s; M.V. £1; *Children's Lodging House Fund*—E.T. 10s; H.E. & E.M.C. 5s; C.D. 10s; Little Maggie, 6d	9	0	0
Keith-Falconer Msn. (Slave Childrn, Aden)—Trust	5	0	0
Mission to Deep Sea Fishermen—V.W. £1; Miss T. 2s; D.B. £1; W.J.H. 2s 6d; E.N. £1 10s; Mrs. M.K. 10s; A. & H.M.G. £1	5	4	6
Mr. Eoll's Work, Port Said—V.W...	1	0	0
Pastor Rodriguez's Work, Spain—V.W.	1	0	0
Scutari Med. Misn. (Dr. Alexandrian)—Sir W.C.	2	0	0
North Africa Mission—H.B. £10; Miss T. 1s. ...	10	1	0
Indian Female Normal School Society—S.E.A...	2	0	0
London City Mission—S.E.A. £2; Miss T. 2s; J.M. 2s 6d; A. & H.M.G. £1	3	4	6
Evangelical Mission to Israel (Mr. Joseph)—S.E.A. £1; J.M. 2s 6d	1	2	6
Tower Hamlets Mission—S.E.A. £1; Miss T. 2s	1	2	0
McAll Misn.—V.W. £2; Miss T. 2s; J.M. 2s 6d	2	4	6
South American Missions—V.W.	2	0	0
London Bible-women's Mission—Miss T.	0	2	0
Zenana Mission—Miss T. 2s; Mrs. M. £3... ...	3	2	0
Crippled Boys' Home, Kensington—Miss T... ...	0	1	0
White Cross Movement—Miss T.	0	3	0
Miss Whately's Schools, &c., Cairo—Miss T. 1s; J.M. 2s 6d; In Memoriam Y.Y. £2 10s; G.T.G. 2s 6d	2	16	0
½d. Dinners Poor Children—Miss T. 2s; O'C. £2	2	2	0
Miss Weston's Work, Royal Navy—Miss T. 1s; J.M. 2s 6d...	0	3	6
London Society for Promoting Christianity among Jews—Miss T....	0	2	0
Whitechapel Fund (Lady Kinnaird)—Miss T. ...	0	1	0
Evangelisation Society—Miss T.	0	2	0
Relief London Poor—O'C...	2	0	0
Dr. Stephenson's Boys' Home—Widow...	0	2	0
British & Foreign Bible Society—M.B. £1 1s; J.M. 2s 6d; Mrs. M.K. 10s	1	13	6
Christian Community—D.B. £1; J.M. 2s 6d ...	1	2	6
Bristol Orphan Houses—J.M. 10s; C.L.M.T. £1	1	10	0
Cripples' Home, Marylebone—J.M...	0	2	6
Dinners to Poor Children—J.M.	0	2	6
Moravian Missions (London Assoc.)—J.M. 2s 6d; G.T.G. 2s 6d	0	5	0
Stockwell Orphnge. (Rev. C. H. Spurgeon)—J.M.	0	10	0
Society for Suppression of Vice—J.M....	0	2	6
Home Aged Blind Xtn. Men & Women—J.M. ...	0	2	6
Miss Sharman's Orphans' Home—J.M.	0	2	6
Mr. Quarrier's Orphan Homes—J.M.	0	2	6
Miss Mason's House of Rest—J.M....	0	2	6
Homeless Boys' Refuge (Mr. W. Williams)—J.M.	0	2	6
Spitalfields Gospel Mission—J.M.	0	2	6
Midnight Meeting Movement—J.M.	0	2	6
London Medical Mission—J.M.	0	2	6
Professor De Launay's Work, Paris—Col. J.B....	0	10	6
Rev. W.E. Hurndall's Xmas. Din. Fnd.—Aunty M.	0	5	0
London Samaritan Soc., &c.—Mrs. M...	3	0	0
Dock Labourers (Free Meals)—Mrs. M.	2	0	0
Thames Church Mission—E.N.	0	10	0
Sailors' Welcome Home (Miss Child)—E.N... ...	0	10	0
Mildmay Msn. to Jews—Mrs. M.K. 10s; E.P.M. 5s	0	15	0
Irish Church Mission—Mrs. M.K....	0	10	0
Christmas Help to Poor—Camajore	5	0	0
Food, &c., Poor (Rev. J. Atkinson)—Friend of Poor	0	2	0
Hospital for Incurables, Putney—A. & H.M.G....	2	0	0
Church Missionary Society—A. & H.M.G. £1; J.N. £50; Mrs. M.K. 10s	51	10	0
Birds-Nest Mission—A. & H.M.G....	1	0	0
Field-lane Refuges—A. & H.M.G.	1	0	0
Mission to Lepers, India—A. & H.M.G...	2	0	0
Movement against our Opium Trade—Friends, E. Finchley, Sale of Work, £15 15s; Miss A.A.F. 5s; Rev. E.R.B. 10s...	16	10	0
	£295	3	6

[ADVERTISEMENTS.]

Deep Sea Fishermen—Prov. iii. 27, £1.

Sheltering Homes (Mrs. Birt)—M.A.H. £1.

London Samaritan Society (Free Meals)—Colonel P.A.E. £1; Mrs. R. 5s; Mrs. M. 5s.

Spitalfields Gospel Mission—Anon., S.W. £1; Anon., S.W. 2s 6d.

Dr. Barnardo's Homes—Goddard, £5; Annie, 5s.

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TEMPERANCE NOTES.

HOME.

The Southampton Temperance Mission was a great success. All denominations assisted.

The London branch of the U.K.A. is endeavouring to promote the election of temperance men on the London County Council.

Several publicans in Manchester were fined recently for supplying drink to intoxicated persons, the latter also being fined.

Mr. Arnold Morley, M.P., at Lambeth Baths, said we ought to be ashamed that our principal colonies are ahead of us in temperance legislation.

Mr. William Forbes has held a three days' mission at the Thetford Town Hall, and four days' services at Miss Daniell's Soldiers' Home at Colchester.

The Northern Advance says: "Lord Salisbury in 1885 declared Sunday closing a burning question, but our leading statesmen do not seem to have caught the flame."

"Why I Became a Total Abstainer," an address by Rev. Mark Guy Pearse, appears in full in *The Temperance Record* for November 29. It deserves to be read by all Christians.

The late Duchess of Sutherland put on the blue ribbon about nine years ago, and her London residence was twice the scene of temperance gatherings. The Duchess of Rutland, Lady Biddulph, and other members of the aristocracy continue to do excellent service in the temperance cause.

The Methodist Recorder had a "Temperance Number" in connection with Temperance Sunday. It contained numerous replies from clergy, medical men, employers of labour, and others, to queries sent out the previous week. The replies were interesting, and fitted to stimulate temperance workers everywhere.

"Specs.," with their many attendant evils, are very common at public-houses during this season of the year. Where the police wink at such proceedings which are distinctly illegal as well as fruitful of much wickedness and misery, private persons may move the local authorities or communicate the facts to the Home Secretary. A resolute clergyman recently cleared a whole county of raffles and other public-house traps for the unwary.

The Commissioners of Customs state that the use of cocoa is growing very remarkably, the revenue from it having increased 75 per cent. in the last few years. There is, too, a remarkable increase in the use of tea, while the consumption of coffee is declining. It is not less pleasing to find also that if our national drinking had kept pace with the growth of population, the revenue from imported liquors during the year ended March 31 last would have been at least two and a half millions greater than it was.

FOREIGN.

A Bill has been laid upon the table of the French Chamber sanctioning the International Convention for the suppression of the North Sea liquor traffic.

Intemperance among the juvenile population of Austria is sadly prevalent. It is by no means uncommon for boys at school to be in a state of semi-intoxication. During the winter months poor children are often given a glass of the cheapest spirits for breakfast, partly to stave off the hungry feeling, and partly to keep out the cold. The Vienna School Board are endeavouring to secure its prohibition to children under fifteen years of age.

THE SABBATH IN FRANCE.—An address has just been issued in Paris, signed by 239 merchants and manufacturers, inviting all those who have not yet availed themselves of the Lord's Day rest to close their workshops and factories on Sunday, pointing out the physical and moral advantages of so doing.—*Le Signal.*

"IN TIME OF NEED."

Dear Friends,

I have been seeking for some months past to carry on the work in our Homes in unobtrusive dependence upon God. Our many pressing wants have been the means of giving us an experience of God's tenderness and faithfulness which we might never have had if surrounded by abundance.

As I do not feel free to leave the work much, even to further its interests financially, by holding meetings in various places, I am constrained, through the medium of an old friend, The Christian, to plead for the help we sorely need for the stern struggle before us these winter months against misery and sin in this vast city.

From Exeter, Leeds, Hanley, Cork, Stuttgard, Jamaica, &c., waifs are driven by the storms of life to seek shelter at our doors, open day and night. *Need is the only passport,* so magistrates loth to put the prison brand on a young life; City missionaries, diving into the lowest slums, and seeing in uncouth Ishmaels possible gems for the Redeemer's crown; policemen on their cold, lonely beats, stirred with pity for homeless starvelings lying asleep in their wet rags, in vans and cellars; even the hawkers and beggars in common lodging-houses, anxious to save woebegone boys from their own irretrievable ruin—*all these day by day send to us cases of bodily suffering and moral danger that we dare not refuse.*

Will you come and see these dear lads in our Home now, and contrast them in your mind with the spectacles of human misery you encounter now and then in the streets? I will heartily welcome you any day between this and Christmas (except Saturdays), from eleven till four, and show you them at work, in school, &c.

In a few months *more than* 100 *of them will* (D.V.) *be on their way to busy, healthy Canadian homesteads, where the training begun here will be continued, and they will never again need a farthing of English money to be laid out upon them;* others, as printers, shoemakers, &c., will be earning their bread honestly in dear old England, where many are now in business on their own account who a few years ago were rescued from the gutter and the gaol by our Homes.

This is a spiritual work, as truly a missionary work as if its sphere was in Fiji or Madagascar. We gather in our young home-heathen, and we are cheered by evidences of the Holy Spirit's work amongst them, many having lately confessed Christ as their personal Saviour; while glad tidings come from time to time of others bearing fruit to God at home and across the sea who "received the engrafted word" under our roof in years gone by.

We are anxious to close the year with the record, *"free of debt,"* and be able to testify that *God has supplied all our need.* Our stores of clothing, boots, &c., need replenishing. Our hungry battalions require nearly 800 meals daily. In fact, our wants are legion. "Nobody's boys" are like everybody's boys in their devouring, wearing-out powers. We do not make any parade, or lavish money on ornamentation, but we do like to see our boys fat and cozy.

This is the eighteenth year of my service for Christ amongst waifs and strays. *Will you, dear friends, kindly come to my aid in this time of need, and enable me to say, as the year closes, that we "owe no man anything save to love one another"?*

Yours very indebtedly,

J. W. C. Fegan

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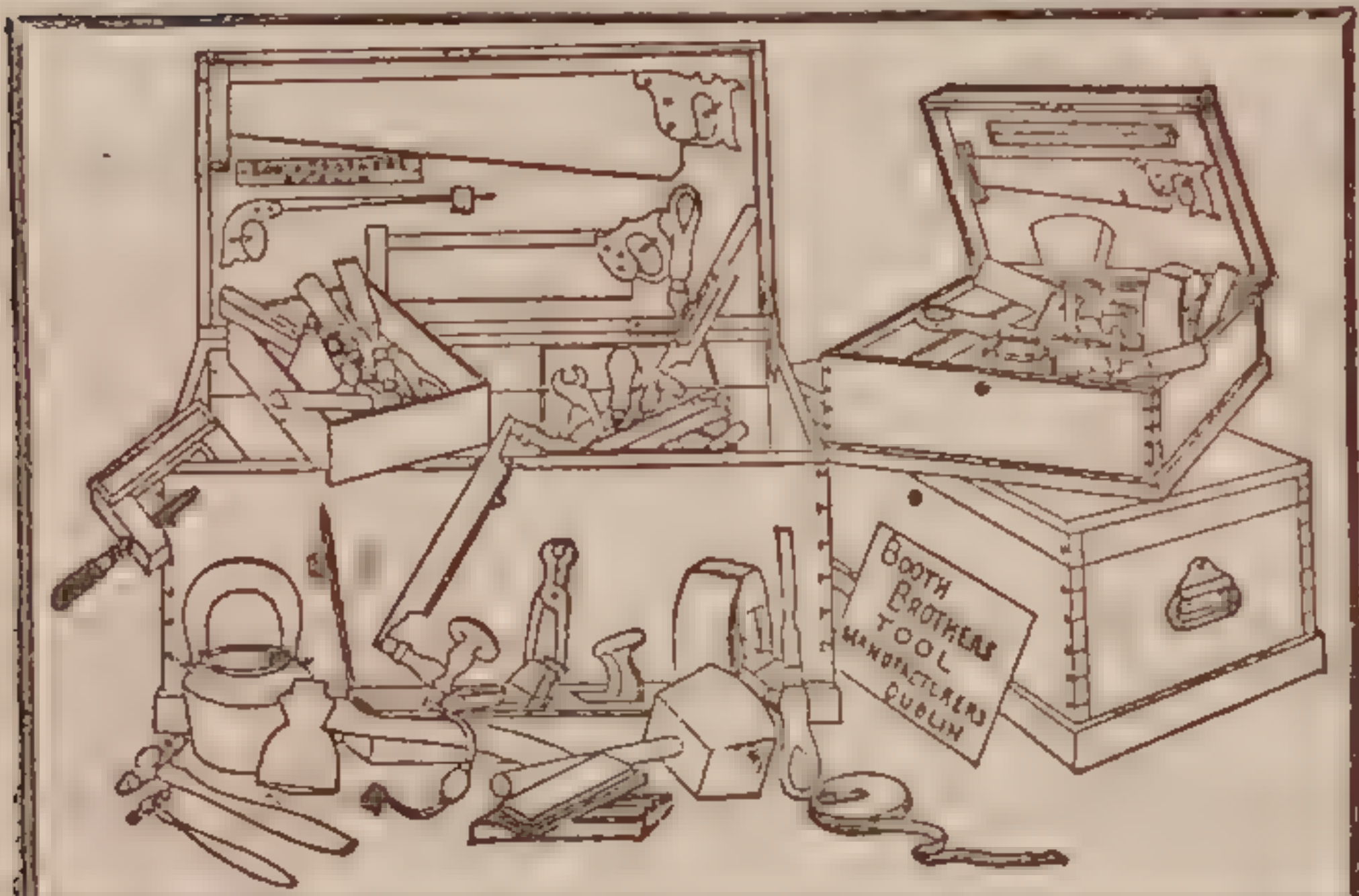

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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

No. 986.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, DECEMBER 21, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 2d.

MONS. EUGÈNE M. L. RÉVEILLAUD,

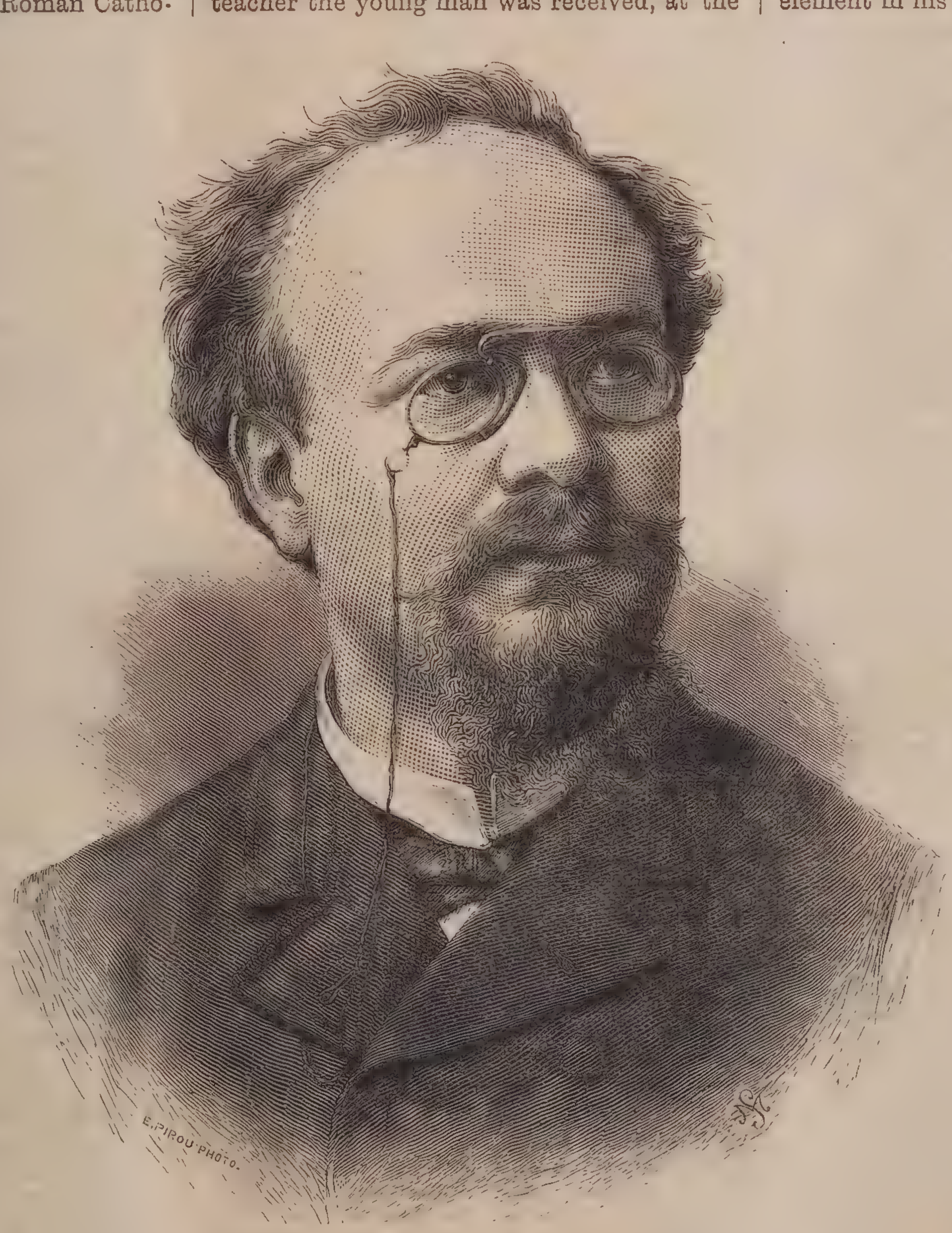
Editor of "Le Signal."

◆

IN the summer of 1878, at a Protestant service held in a French provincial town, a young man rose and asked permission of the pastor to make a public testimony to the reality and power of the Spirit of God. This young man, born in the Roman Catholic Church, had early renounced its communion; but only to wander for years in the dreary wastes of scepticism. He was known as a man of rare mental gifts, and of high promise in his profession of advocate. On the memorable day in question he declared in simple but powerful words that God had visited him, and had filled him with the joy of his salvation.

Ten years ago the tidings that God had raised up this "new champion of the Gospel in France" caused the heart of many a Protestant Christian to beat high with hope. Looking back now, and noting what it has pleased God to accomplish by means of that champion, we are filled not only with thankfulness, but with renewed hope. This man, whom God has marvellously called to be the apostle of modern France, is the subject of our present sketch.

EUGÈNE MICHEL LUDOVIC RÉVEILLAUD was born in 1851 at St. Coutant, near La Rochelle, that classic ground of French Protestantism. Both his parents were teachers by profession. They were members of the Roman Catholic Church, the mother being a devout, earnest Romanist, the father a Romanist only in name, and at heart a Deist of the school of Rousseau.


E. PIROU PHOTO.

Destined for the priesthood by his mother's desire, the young Eugène was early sent to the seminary; but in his twelfth year he revolted against the teaching of the priests, and of his own accord left their school. He had previously written to his father that he could not become a priest. The elder Réveillaud was at first displeased, but he speedily forgave in his son a step which doubtless carried with it much of his personal sympathy. He made other arrangements for the education of the boy. A retired professor in a neighbouring town was engaged to instruct him in Latin and Greek. Through the influence of this teacher the young man was received, at the age of fourteen, at the Lycée Charlemagne, in Paris, with the promise of a bursary, on condition that he should carry off the annual general prize offered for competition to the lyceums and colleges of Paris. The prize was gained; many prizes, indeed—amongst others the notable one of first honours in French style and oratory. Henceforward the young man was able to continue his much-loved studies without charge to his parents.

Having completed his classical course, he proceeded to take his diploma of advocate at the University of Paris; but previously to this, and at a very early age, he had entered upon that career of journalism which now, in a new form, is one important element in his evangelistic work. From the age of twenty-one until he had reached his twenty-eighth year, he was chief editor of more than one provincial paper, as, for instance, the *Indépendant*, of Rheims, and the *Avenir Républicain*, of Troyes.

During all this time Eugène Réveillaud was a stranger to God. He had long cast off the Church of Rome, under the profound conviction that a religion which addressed itself to the senses rather than to the reason and the affections, and severed morality from religion, could not be true. Of evangelical Protestantism he had as yet no direct knowledge. He married, at the age of twenty-two, a lady of Romish family and educated in a convent; but, like himself, with no belief in the tenets of that Church. In order not to degrade their consciences by any act of outward submission to a Church in which they did not believe, Monsieur and Madame Réveillaud had their marriage celebrated only after the civil form before the magistrate. Subsequently, when they both had heartily embraced evangelical religion, they re-consecrated their happy union in the Reformed Church of France.

Eugène Réveillaud was twenty-five years of age before he turned his thoughts seriously to the search after God. The death of his first child was the means of awakening the deep spiritual want within him. He had learned to abhor Romanism and priestcraft, and, on the other hand, he had experienced the impotence of so-called free-thought to satisfy the higher instincts of humanity. But he did not yet know the truth. At this crisis the hand of God led him at Troyes, in Champagne, to the personal acquaintance of a Protestant pastor of deep piety—M. Berthe, who, with his not less devoted and admirable wife, exercised a profound influence upon the soul which was beginning to feel its need of God. In the home of M. and Mme. Berthe, M. Réveillaud recognised the excellence of evangelical teaching, and felt strongly attracted towards Protestantism. As yet, however, he knew Protestantism chiefly on its negative side, as a religion free from degrading superstition. He had not yet learned what he was soon to know in his own blessed experience—the inner peace—the mighty power and joy of a life filled with God.

At this juncture M. Réveillaud wrote a work which excited much interest, and which has now reached its eighth edition, "La Question Réligieuse et la Solution Protestante." Its opening words were significant:—

> This is a work of sincerity, but it is not a work of faith. The author is not a believer. He wishes to believe; but a man can no more command his reason than he can trifle with his conscience.

These touching words and the general interest of the book, led many Christians to pray with great earnestness that "the gift of God" might be speedily bestowed on one thus coming to the light. These prayers were abundantly answered. The seeker after God went on his way, conscious that there existed a Divine life which he had not attained, when suddenly—as suddenly as to Paul on the road to Damascus—a light, beyond the brightness of the sun, shone into his soul. In the night of July 13 and 14, 1878, he received a remarkable illumination—a baptism of the Holy Ghost—in which he became a new man, and from that hour a devoted servant of the Lord. The truth that took supreme possession of his mind was the power and presence of the Holy Ghost, the Revealer of the Father and the Son. In the strength of this he began his life anew. The spiritual destitution of his native land became to him the question of absorbing interest and solicitude. His life work is now summed up in one phrase—the evangelisation of France.

It was immediately after his remarkable conversion that M. Réveillaud made the public confession related in the beginning of this sketch. He was in his twenty-eighth year. He remained at Troyes until the end of the year 1878. Early in 1879 he removed to Versailles, his present home, chiefly at the desire of the late revered and beloved Madame André-Walther, who to the end of her life was his most faithful friend. Encouraged by her sympathy and support, *Le Signal* was commenced in April, 1879. This paper, which M. Réveillaud continues to edit and publish weekly, is of great and growing service to evangelical religion in France.

And, now, what shall be henceforward the manner of life of this man called of God? What means shall he employ for the attainment of his one absorbing aim—the evangelisation of France? As the indefatigable agent of the Mission Intérieure, he travels through the length and breadth of the land, spreading among his fellow-countrymen the knowledge of salvation. In the large towns, to crowded audiences, Catholic and Protestant, he lectures upon the vital truths of Christianity, or preaches in the halls of the McAll Mission. At times he visits the wilds of the Cévennes or the villages of the Hautes Alpes, always and everywhere sowing the seed of the Divine word. The gifts of oratory which had offered so brilliant a prospect to the young advocate, have been altogether consecrated to the supreme work of making known the Gospel of Christ. His pen has not been idle. In addition to the well-known "Question Réligieuse," we may cite the "Histoire du Canada," valuable tractates such as, "L'Evangile et la Liberté," "La Vie Eternelle," "Le Surnaturel dans le Christianisme."

The history and the religious condition of the French Canadians occupy much of M. Réveillaud's attention. He has recently edited an interesting work on the early colonisation of Canada, written by Père Sixte le Tac, and containing much curious information regarding the Jesuit intrigues in North America. In 1880 M. Réveillaud visited Canada and the United States, in company with his friend and fellow-worker, the late lamented Rev. Th. Dodds, of the McAll Mission. In the spring of 1887, being obliged by medical orders to leave France for a time, M. Réveillaud made an interesting tour in the Northern Sahara, particulars of which are given in his "Excursion au Sahara." Prefixed to M. Sanceau's fine translation of Professor Drummond's "Natural Law in the Spiritual World," is an essay of considerable length, by M. Réveillaud, marked by great originality and breadth of range. Of rich and varied scholarship, and of fine philosophic insight, M. Réveillaud is able to meet the boldest attempts of speculation; but never is he so at home, either in public or in private, as when he is unfolding the unsearchable riches of Christ the Saviour.

The present condition of France is a subject at once of absorbing interest and of Christian hope to all who desire the extension of the Redeemer's kingdom. In this land so favoured by nature, yet all but mortally smitten by Rome, there is at present a widespread unrest and dissatisfaction of soul. The French mind, so gay and brilliant on the surface, is conscious of deep recesses of spiritual want which none but God can satisfy. Christian men and women of England and of the world, come to the help of France! Send that which alone can allay the "mighty famine" of the Word of Life which is preying on the very heart of this generous nation.

CHRISTIAN WOMEN AND CHARITY.—*The Queen* is giving some very interesting notes of women's work for charity during 1888. In the last issue it speaks in very cordial terms of the work of Miss Robinson, Mrs. Spurgeon's Book Fund, Mrs. Meredith's Prison Mission, &c.

THE END OF THE YEAR.—1

By Rev. WILLIAM GUEST, F.G.S.

Again it is my privilege to address at the close of the year the numerous readers o this journal who, in a world of apostasy have fellowship in the faith of Jesus, the Deliverer of man from sin and Satan. It has been a year of alarms and apprehensions among nations. A year when everywhere peoples have been at unrest, for they have cast off the dominating law of righteousness, and have been blindly trying to live without a Supreme Ruler. It has unhappily among ourselves been a year of political and religious alienations. It was hoped that the grand historical commemorations of 1888 would have made all Englishmen one in their acknowledgment of the wonders God had in bygone times wrought in the land. But these are days when the nation no longer is invited to a united recognition of the God of our fathers, and when it suffers immensely from the loss of occasions of devout patriotism.

On the other hand, there has never been a year of more marked activity for the bringing in of the reign of God among men. Religious and missionary conferences have been pregnant with even grander results than their promoters intended. The movements of the Spirit are not with observation. Efforts purely seeking the glory of our ascended Saviour are made fruitful in blessing in ways and measure beyond our thoughts. Never before in the history of the Church have so many hundreds of young men in America and Great Britain offered themselves for service in the foreign mission field. Rarely can schemes of a wide and compassionate philanthropy have enlisted such magnificent zeal and liberality on the part of Christian men and women; and during a long life I have never known such readiness to listen to the pure Gospel of God on the part of the people.

Nevertheless, there are subtle and formidable counter-workings of the "adversary." It may be that the developments of error are being allowed to culminate for great Providential purposes. Any way we should be guiltily wrong if we ignored these counter-plottings of evil. Early in the year,

AN IDOLATROUS IMAGE

was unveiled in the Cathedral Church of St. Paul, in London. This was no isolated action. It was a national one; for the ecclesiastical structure which stands in the centre of the Metropolis of England is no church of a parish or city, but is the visible expression of our national Protestantism. The setting up of a huge altar crucifix and of an image of the Madonna was to all intents a repudiation of the most emphatic teaching of our English Reformation. The disinterment of the Scriptures; the recognition of their authority over all the decrees of councils and hierarchies; the emphatic assertion that the Bible and the Bible only is the religion of Protestants, are the very principles of the English Reformation. No one can pretend to plead the sanction of Scripture for the setting up of a life-size image of a fellow-creature in the central church of the nation, and, whatever may be pleaded about St. Paul's, no one who has travelled in Spain and Southern Italy can doubt that images of Mary in churches always mean the idolatrous worship of Mary.

This open apostasy from the spirit and

intention of Protestantism is only one amidst other attempts to carnalise the thoughts of English worshippers. Altar crucifixes, such as appear under the image of the Virgin in St. Paul's, ritualistic performances, crosses, candles, bannerettes, bowings, promenadings, colours of dresses, and shapes of hats, in which it pleases thousands of the clergy to occupy themselves, are alienating the more intelligent part of the nation, not merely from churches, but in many cases from Christianity itself.

A SPURIOUS LIBERALISM

and a scoffing indifferentism make light of such matters. The "lazy tolerance and flabbiness of character" which a pleasure-seeking age induces cannot understand fidelity to the truth. But let us not be hindered. There was a time in the Roman Empire when the Epicureans sneered at the warnings against evils which were destroying the old Roman character and bringing ruin on the nation. To our English Epicureans, in like manner, distinctions between truth and error are nothing; but wiser and stronger men will not allow themselves to be unconcerned about these papistical revivals which exalt priests and prostrate the people. Protestantism, by the deepest struggles this great country has known, fought against services that present a false ideal of the power of the priesthood, instead of services that realise to conscience the authority of God.

No less has the ultimate issue of a Scriptural Protestantism demanded for the laity a co-operative voice in the institutions of worship; and he must be wilfully blind who does not see that it is against these rights of the laity that the efforts of our English ultra Ritualists are directed. The spiritual indolence of the people which priestism has always fostered, and the weakening of the sense of responsibility to God, have been the most serious barriers to the advance of the Gospel in the world. Clericalism has been followed by Atheism in more than one nation, and an impairing of the voice of a personal conscience has always been the forerunner of a destructive immorality. It may please the English hierarchy to ignore that movement of high ritualism which is most unhappily swallowing up all Church parties in a sacredotal one, but they surely cannot take account of the scepticism which is striking its roots into the heart of many of the most cultured men of the nation, and that menacing Socialism which honeycombs the working population; both of which find their strength in the Church's denial of the simplicities of Christianity, and the investing of a costumed officialism with priestly pretensions.

But elsewhere than in one ecclesiastical order has the year been marked by

DIVISIONS AND DIVERGENCIES.

Outside the Established Church, what was termed the "Down-Grade" controversy has been that of the year. The action taken was weakened by its lack of precision. It seemed indefinite, in not making clear whether the creed contended for was that which had grown up in the history of theological conflicts, or that of Scripture only. So far as it went, it was a powerful protest against a loose theology, and has continued courageously unflinching.

It is vain to ignore the assertion that loose theological opinions have been seriously spreading among occupants of pews as well as of pulpits. The fact can no longer be denied that wide divergencies of opinion are increasingly separating those who have hitherto been regarded as belonging to one theological school. The division is marked, and its import is ominous. A few of the divergencies may be noted. As to the Bible, the language now used by one party leaves a great difficulty in understanding how the Sacred Writings can any longer be received by them as a standard at all, or of any supreme authority. Others, however, adoringly maintain that the Scriptures are an inspired revelation of God's method of educating and saving the human race, and are a supreme directory of faith and practice.

As to the exercise of Reason, one party makes it a judge of the fitness of things spoken of in the Book; the other, recollecting the infinite distance between man and God, and the multitude of besetting difficulties which everywhere baffle reason, is willing to acquiesce in ignorance, and to accept incomprehensible revelations by the exercise of a childlike and trusting faith.

As to the Divine acceptance of a sinful man, the difference is vital. With one school, for a sinner to profess repentance and reformation, and a very vague and general belief in Christ suffices; the conversion of the man and reconciliation through the death of Jesus are minimised and explained away: with the other regeneration through the Spirit's grace and enduring faith in the great atonement and piacular sacrifice of the Son of God are held to be indispensable to present peace of conscience and ultimate salvation.

With the one, former customs of separation from the amusements, plays, dances, and ways of irreligious persons are held to be over scrupulous and morbid: while the other hold that separateness is demanded by the Scriptures, and that the precept is applicable to this age as it was to the apostolic—"Whosoever would be a friend of the world is an enemy of God."

Yea, the divergence goes into the great "afterwards." The one party appears to maintain that the condition of souls after death must be according to man's sense of the reasonable and equitable, and that no doctrine can be accepted which violates man's idea of the fitness of things. The other asserts that man is altogether incompetent to judge in such a matter; that there is a mystery as to the effects of evil, and of the sway over the world of malignant powers, which man cannot solve; and that in relation to the future of disembodied spirits that alone has been revealed which eminently serves purposes of probation, but does not gratify curiosity, and which ought to be accepted in a spirit of reverent faith.

THREE THEOLOGICAL PARTIES.

have now therefore appeared among those formerly considered Protestants.

Through the grace of the Divine Spirit, there are among those we call the people, also among the highest class, and pre-eminently among the highest stratum of the middle class, numbers of men and women, who, in the light of all modern inquiries are venturing their all for eternity upon an unreserved acceptance of the teaching of the Bible, and whose Christianity is that of an ingenuous belief in the New Testament as an inspired record. These believers are separated from Ritualists on the one hand and Rationalists on the other. They are either outside of churches, with certain disadvantages, or they are in them, but often in isolation. They are exceedingly numerous; far more numerous than is conceived. They comprise persons of rare piety, of abounding zeal for Christ's cause, and of noble benevolence for suffering men. A zeal and piety may indeed be found among them such as have not been equalled since apostolic times. What will be their action in coming days none can foresee. They are the care of the Eternal Spirit. They are Christ's witnesses. Their duty will be perplexing as error unfolds itself. Happily they are being drawn together, and in the hour of trial their course will be made manifest. It is not for the servant to inquire too curiously concerning the future, but to be faithful in fulfilling his Master's will for to-day.

The second party are the Romanisers in the national Church. This we know: they have no fixed ritual, no certain message. They cannot remain where they are. Their ritual is perpetually undergoing new papistical developments. English opinion is at present too hostile to allow the full flowering of their Sacramentarianism. They are biding their time to disclose ulterior designs. They cannot make manifest to the educated the logical nexus between their ghostly claims and the origin of the Reformed Church. For the present they are content to disparage Protestantism, which is a protest against Popery, and to substitute the sensuous and spectacular for Scriptural teaching.

The third party are those who, under the fine-sounding phrases of "higher thought," "liberal views," "intellectual conceptions," and "opinions demanded by the thought and science of the age," are floundering in their attempt to formulate their new Christian doctrine. They lead the young into quagmires of questionings and doubts, but they give to none the firm footing which man's fears and aspirations need. Teaching men to sit in judgment on the Bible, there is among them no longer any certainty. If every man's reason is the master, and the reasons have become as numerous as the men, there can be no authoritative voice at all. Their fundamental error is an obliviousness to the truth that the Bible does not aim to reveal the all of God, but reveals a God exactly suited to man's condition of sin, temptation, and lost condition, and this revelation they make void. In mercy to men,

TIME IS TESTING

this new theology. Why the grave indictment against the modern pulpit in the letters that have lately appeared? Because preaching on the supremest matters has had no fixed and absolute message. Sermons must be, like political or other discourses, destitute of power, if the Christian preacher has not, as becomes his vocation, an intense and vehement belief. The themes of the pulpit are the most moving under heaven. No other men discourse on subjects of such tremendous and supernal import, and if the generation neither admires nor hates the preacher's message, but, because it lacks moving reality, treats it with an indifferent disdain, the cause is in the paralysed conviction of the man. If he has drunk the opiate of questioning the New Testament revelations, and of being swayed by current fashions of thought, or of accommodating his teachings to the prejudices of his hearers, he must bear a heavy penalty of losing the respect which is paid to efficiency.

And sceptical seatholders are beginning to reap a penalty of another kind. They have called themselves advocates of "advanced theology," and has not the time come when we may ask them in what have they advanced? You, my friend, who have prided yourself in being wiser than your godly father, have you his peace? If so, you would not be always on the defensive or so restless for perpetual excitement.

IN WHAT WAY ARE YOU ADVANCED

over devout evangelical men and women of your age? They are profoundly affected by the ineffable miseries of heathendom at home and abroad, and mainly through their missionary zeal nations are coming into the light, the ameliorations, and the salvation of Christianity. But you are so unconcerned that you never read a page of missionary intelligence, and know nothing of the vast changes going on in the lands of savageism and idolatry. This does not look like advancement. Once you prayed in your family, but the domestic altar is broken down. A home that has laid aside its recognition of God is not giving signs of an advanced piety. You cannot blind your eyes to the miseries, poverties, and ruin which follow a course of worldly dissipation and love of pleasure. But you who have your balls, and dances, and midnight return from theatres, and have levelled the barriers of what you term Puritanism, are not now giving an example of self-restraint that is wholesome to those who witness it. Brother, if a so-designated "advanced theology" is not leading to an advanced life, look to it, as the year closes, whether it be true.

Tunbridge Wells.

Apocalyptic Interpretation.

IV.

If the opening of the seals is thus indicated by the vision of chapter v. as commencing immediately after the death and resurrection and glorification of the Lord Jesus, the vision connected with the first seal will naturally be what Victorinus, the earliest Apocalyptic commentator (A.D. 290), explains it to be, the first going forth of the Gospel with promise of its final victory.

No note of time is clearly intimated in any of the succeeding seal openings, until we come to the sixth seal, when we seem to be close to the end of the dispensation; for, though the exigencies of the continuous historical system lead Mr. Elliott (following Mede) to explain this of the politico-religious convulsions of the fourth century, the older and sounder school of expositors, who adopt the successive or recurring system of historical exposition, all refer the sixth seal to what its language naturally points to, "the signs in the sun, and in the moon, and in the stars," which precede Christ's Second Coming: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke xxi. 26).

If we further adopt the view of the seventh seal advocated by the late Professor Birks and by Rev. E. Bickersteth, one of the most brilliant discoveries in Apocalyptic exposition—that the real vision connected with the seventh seal is postponed from chapter viii. 1 to chapter xix., whence it goes on to the end of the book—we at once see that the visions of the seals are spread over the whole dispensation, and thus constitute the structural framework of the Book of the Revelation.

As to what they signify: there are two explanations worthy of attention which seem to have the same relation to one another as the two explanations of the Epistles to the Seven Churches already referred to. The one, primary and literal; the other, secondary and mystical. The literal would take the second, third, fourth, and fifth seals as indicating literal wars, famines, pestilences, and persecutions, leading up to the great earthquake of the sixth seal, which, though the final one, might include and sum up all previous earthquakes of the dispensation. This literal view is well put by Godet: "How can we fail, as we study these six pictures (the first six seals) to be reminded of the words of Jesus in the prophecy of Matt. xxiv. 7: 'Nation shall rise against nation, and kingdom against kingdom (second seal): and there shall be *famines* (third seal), and *pestilences* (fourth seal), and *earthquakes* (sixth seal), in divers places'; words to which we must add (ver. 14): 'And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations' (first seal)? Does not even the fifth seal rest upon these words: 'They shall deliver you up to be afflicted, and shall kill you' (ver. 9)?"

This literal view is generally accepted by futurist expositors, who fully recognise the parallelism between the visions of the seals and our Lord's words in Matt. xxiv., but their system forces them to postpone the wars, famines, &c., to the very end of the dispensation, whereas from our Lord's words in Matt. xxiv., they would seem to be characteristic of the whole period between his First and Second Coming.

If this be the primary and literal view of the visions of the seals, the secondary and mystical view would, like the corresponding secondary and mystical view of the Epistles to the Seven Churches, present a succession of pictures of Church history, from the beginning to the end of the dispensation, and this is just what the older historical successional view of the seals (Vitringa, Cunninghame, Wodehouse) gives us.

The first seal would thus be a sketch of the comparative purity of the early Church for about four centuries. The second seal would give its sad degeneracy, as seen in the next four centuries, when Christians were engaged in the terrible fratricidal strife of the battle of the creeds, and where the sword of civil power was employed for the Church owing to the professed Christianity of its rulers. The third seal carries us on another period of about four centuries, distinguished by the characteristic vice of covetousness and money-making on the part of the Church, symbolised by the balances of the merchant, and also through the age of terrible spiritual darkness, as shown by the colour of the black horse, and by the words which point to a scarcity or famine of the Word of God. The fourth seal would, in its commencement (about A.D. 1200) synchronise with the infernal persecutions which broke out under the Inquisition, and which dealt death and destruction amongst Christ's disciples, and all who would not submit to Roman tyranny

This era of persecution lasted for three or four centuries. Next comes the Reformation, when indications appear of the cries of the martyred saints being heard; but a postponement for a time of final judgment on corrupt Christendom is announced, in the meanwhile they are justified before men ("white robes were given unto them"), raised from being accounted heretics to martyrs, and it is intimated that many other martyrs have yet to join their ranks.

The great earthquake which ushers in the sixth seal may already have given a premonitory shock (as Bickersteth and Birks think) in the horrors of the French Revolution, but that in the main it is future in its mystical as well as in its literal significance seems undeniable. Bickersteth says: "I view the seals as describing the whole Christian dispensation till our Lord's return; and I consider that we are now in the pause of judgment connected with the sixth seal from the withholding of the winds (Rev. vii.)... When the withholding of the winds ceases, it will probably pass to the literal description of visible events connected with the return of our Lord from heaven, as so often brought before us in reference to that event." Chapter vii. is a supplemental episode to the sixth seal, in time probably prior to it.

As to the seventh seal. Its appropriate vision postponed from viii. 1 appears chap. xix., or in the words of Edward Bickersteth: "The emblem of the white horse appears again. The series of the four horsemen as denoting the visible Church in successive stages, after being obscured for a time by its foul degeneracy, breaks forth anew in more than its original glory, when the armies in heaven are seen following the Word of God, clothed in fine linen, clean and white. This latter vision (chap. xix.) really belongs to the time of the seventh seal."

By thus combining the primary or literal with the secondary or mystical interpretation of the seals, we follow in the track already pointed out to us in the Epistles to the Seven Churches, and we avoid the controversy between the Historical and the Futurist Schools on this point, by owning both views as true and important in their own spheres. We only differ from the Futurists in regarding our Lord's prophecy (Matt. xxiv.; Luke xxi.) as descriptive of the characteristic features of the whole dispensation, rather than of a small period at or rather after its close.

These thoughts on Apocalyptic Interpretation are commended to those who, like the writer, believe that what we need at present is a careful consideration and harmonious arrangement of materials which we already possess, rather than a despairing abandonment of a mode of interpretation on which generations of spiritually minded Christians have laboured, and surely not in vain. Futurism is the result of despair at the supposed failure of the Historic system. Is it not better first to see if such despair is really justified? H. E. B.

SNOWDROP BAND.—Mrs. Watson, Southwold, Sheffield, sends to us a copy of a circular from which we gather that these bands are multiplying. Any friends wishing to form local bands can obtain all information from Mrs. Watson.

MARSEILLES.—The hopes of many years are realised; the Blue Star coffee-house, next door to the Seamen's Rest, is opened, and, though but a short time has elapsed, indications are not wanting to show that God is with us in this further effort to benefit some of the multitudes around us. The transformation from the low public-house, where so many of our sailors were constantly entrapped, is a great cause for thankfulness. When it is considered that on the same quay there are no less than sixty-three cafés, so-called, many of which are really drinking-saloons and resorts of abandoned women, the necessity for such a place is evident. Through the liberality of a few friends, the rent for the first year has been supplied, and owing to the kindness of an old and valued contributor a large portion of what was needed for necessary alterations, furnishing, &c., has also been received. £50 are still required to meet the current expenditure, and to cover the first year's salary of the caretaker, a Christian, and well fitted for the post, owing to his knowledge of several languages. C. E. Faithfull.

40, *Quai du Port, Marseilles.*

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. James Pascoe, of Mexico.

Mr. W. T. Stead's long-expected book, "The Truth about Russia," is about to be given to the public by Messrs. Cassell & Co. One chapter, entitled, "The Shadow on the Throne," dealing with the persecution of the evangelicals, is likely to cause a great stir in Russian ecclesiastical and Court circles. Our review of the book will follow.

We have received with great regret a tract entitled, "Church Clouds Cleared," by Rev. W. Carlile, of Kensington, founder and hon. secretary of the Church Army." The tract is prefaced by this insufficiently deprecatory note: "The Central Committee and Council of the Church Army will not hold themselves responsible for all the expressions in this pamphlet." Surely it is unwise, both for founder and committee, for the former to issue a document prefaced by a partial disclaimer by the latter.

On Sunday and Monday last Mr. Graham Wilmot Brooke, who has recently returned from his third journey into Africa, addressed meetings in Manchester, setting forth in terrible detail the great needs of the central part of the Dark Continent, and telling of the encouraging results of Christian effort among some of the savage tribes. Profound interest was awakened by some of Mr. Brooke's statements about the sixty million unevangelised negroes of the Soudan, and the millions of inhabitants on the Upper Congo. We have in type a comprehensive *résumé* by a special correspondent, but owing to pressure on our space we are compelled to hold it over till next week.

We would refer our readers to Mr. Logan's letter from the Australian Bush. The shocking incident he relates of his opium-smoking female fellow-traveller is an instance of the revenge which the Chinese-Australian colonist is taking upon our colonists and their children; corrupting and destroying them with the same accursed drug with which we are corrupting and are destroying his country.

As enemies of the opium traffic, we have more than once missed the flood-tide which would have carried us on to victory. Now a public opinion has to be created which will compel our Government to cast this demon out of our politics. May God raise up some Wilberforce or Clarkson, or both, to raise the conscience of the nation to the point of action.

Public opinion would appear to be gradually ripening as to the necessity of a well-conceived scheme of State-aided emigration as an outlet for our unemployed population. Several boards of guardians (including those of Manchester, Liverpool, and Leeds) have recently petitioned Parliament to set on foot some such system. Though much good work is being done in this direction by existing societies, yet the difficulty of finding funds sufficient to pay the emigrants' passages, and enable them to make a fair start in life when they have arrived, prevents the carrying out of such operations on an adequate scale. A comprehensive scheme of State colonisation would seem to be the true remedy, and it is hoped that success may attend the efforts of the Association of that name, which, under the presidency of Lord Meath, is seeking to secure the co-operation and pecuniary assistance of the Government. The colonies of Canada, West Australia, and Natal have agreed to the proposals of the Colonisation Committees. In New England alone there are said to be twenty thousand farms lying idle, to be had on reasonable terms. There is the land, here are the men. Cannot the State bring the two together?

We greatly regret to hear that a housekeeper in a clergyman's family has been discharged by him because she read, and refused to give up reading, THE CHRISTIAN. Such an intolerant spirit must disqualify anyone possessed by it for "the cure of souls." Many clergymen, of another spirit, are among our constant readers. We hope the faithful Christian housekeeper will soon find a more congenial home in a family able to appreciate her worth.

The publication of the life and letters of Dr. William Fleming Stevenson is an event in the Presbyterian world, and we have no doubt the volume will be very widely read. There is in the work one letter, written to his mother from college, which is singularly appropriate to the period of Christmas, ending, as it does, with a very fitting prayer. We are sure our readers will gladly ponder upon the thoughtful words:—

> I like the festival of Christmas far better than New Year's Day, which is always associated in my mind with gloomy and melancholy thoughts of duties neglected, time misspent and wasted, and such sad statistics as are, I suppose, the results of everyone's retrospect. Be that as it may, I had rather welcome in the birth of Christ than bid farewell to an old year. Dearest mother, you will join me in praying that He may be born in very many hearts during the year that is advancing, and born again in each of ours.

"Family life fell into shadow when the Christian faith was a vivid dynamic reality remoulding the world." This passage, which appears in a recent historico-metaphysical book, is an extraordinary inversion of the actual fact. One of the most fertile sources of the corruption which pervaded the social fabric of the Romans at the time of our Lord's appearance was the facility of divorce, the marriage compact being dissolved at the merest caprice, and from the slightest motive. Christianity lifted all the social and domestic relationships of life into a higher and purer atmosphere, and the marriage tie acquired a significance and a solemnity which were totally unknown throughout the whole range of Paganism.

> Our nomads are in the mud, and our legislature will keep them there unless public opinion goads it to action in the autumn session.

So wrote Mr. George Smith, of Coalville, nearly four months ago. Yet another year of legislation is almost at a close, and Parliament has done nothing to improve the condition of the 30,000 gipsy, van, and other travelling children, for whom Mr. Smith has so long been earnestly pleading and working. His proposed measures are easy and simple: they have the approval of the parents, and schoolmasters and sanitary officers are well disposed towards them. How much longer is this blot to remain upon the escutcheon of a professedly Christian Parliament?

The result of the division in the House of Commons on Friday evening last on English Sunday Closing, though not all that temperance advocates could wish, was as satisfactory, perhaps, as could have been expected. A bare majority of seven in favour of the existing system, indicates a remarkable progress of sentiment throughout the country in favour of making a clean sweep of the deadly traffic, at least on one day of the week. However much we may desire such a consummation, experience proves that Sunday closing, to be successful in our large cities, must be backed up by a prevailing popular agreement in its favour, and it remains for the friends of temperance to proceed still further in the work of educating public opinion so as to turn the scale in securing this greatly needed reform.

The substantial majority in the Commons in favour of Local Option ought to nerve temperance electors in the endeavour to place good and true men and women on the new County Councils. Unfortunately, the licensing question is only one of many, and there is a danger lest it should be shelved by others, less important but more persistently pressed to the front. In our judgment the licensing question will never be satisfactorily dealt with until it is referred for settlement to the popular vote specially taken, either in well-defined localities or over the country at large. We are glad to see that the advocates of national prohibition are bestirring themselves with a view to aggressive action. While pressing their own view, we trust they will not make the fatal mistake of condemning other plans of fighting the trade less drastic than their own.

Another encouraging item in the week's bill of temperance fare, is the unanimous decision on Saturday by the Court of Appeal that a publican's licence only extends, legally, from year to year, and that the licensing authority have unrestricted discretion in the matter of renewals. This decision completely dissipates into thin air the claim of "vested interests" recently raised; it also creates an effectual barrier, we should think, against any further attempt on the part of any British Government to give compensation to the disestablished drinkseller. The year that is closing has thus marked a distinct advance in the solution of this all-pervasive drink problem.

Mr. William Livesey, who appears to be following in his honoured father's footsteps, has recently been expressing an opinion that Ireland cannot well be anything but poor with a drink bill such as she is at present voluntarily contracting and paying. We heartily and sorrowfully agree with him. The Irish drink bill for 1887, according to Mr. Livesey, was considerably in excess of that of 1886, being £11,041,588, as against £10,497,048. Making allowance for the fact that the population in 1887 was 148,797 less than in the previous, these figures are painful to contemplate, pointing as they do to a terrible Irish social question underlying the difficult political one.

After we had gone to press last week we received a telegram from Mr. Dyer, Bombay, asserting that Sir John Gorst's statement in Parliament, with reference to the Patna case, was incorrect, and that he was sending particulars by mail. Seeing that this, and so many other instances of moral outrage on

Let us therefore watch carefully against heart-hardening.—The hardest hearts were soft once, and the softest may get hard. The chalk which now holds the fossil shells was once moist ooze. The hard palm of toil was once full of soft dimples. The murderer once shuddered as he crushed a worm. Judas once was a tender, thoughtful, impressible lad. Take care lest your heart get hard.

Hearts harden *gradually*, as the freezing of a pond in a frosty night. The process at first can only be detected by the practised eye; then it is a thin film of ice, so slender that a needle or pin would fall through. At length it will sustain a pebble, and if winter still holds unbroken sway, a child, a man, a crowd, a cart may follow. We get hard through the steps of an almost unperceived process.

Hearts harden *through the deceitfulness of sin*. Are you harbouring sin; anything which is not of faith; anything which others may permit, but about which you constantly feel condemned; some secret habit; some unhallowed friendship; some forbidden pleasure? No apparent hurt has come from it. You have not lost caste in the church. You still lead an active life of philanthropy or Christian endeavour. You argue that you may do with impunity what would ruin others. But, beneath all, you are being hardened. The process of ossification has commenced. It may take years ere the disease will show itself, but ultimately the cancer will spread up into your face, and eat out the sinews of your faith, and you will be driven out into the desert.

Unbare your heart to God. Ask Him to search you, and see if there be any wicked way in you. Open all the secrets of your life to the electric ray of his inspection. Entreat Him to run his ploughshare through any cake of hardness which may have commenced to form on the surface or in the secrets of your soul. And when all known evil is determinedly and prayerfully put away, when the will is entirely surrendered to the will of God, when no part of the nature is shut off from his gracious operation, *then* unbelief will shrivel and die, and it will become easy to believe.

And, when once faith has begun to return, feed it on promise, nurture it by the light and air of holy fellowship with God, hand over to Him instantly every worry as soon as it impinges on the soul, and receive from Him abundantly grace upon grace; so shall the desert be left for ever, and that rest entered of which we speak more at length in our next.

◆

PRISONERS IN MANCHESTER.

An earnest work of rescue and reclamation is carried on in connection with the Manchester Prison-gate Mission. Miss Macgregor, hon. superintendent of the Yew-tree Cottage, Sale, one of the two Homes for the shelter of weak and depraved women, recently passed away. It seems that the eighth annual report, now before us, left her hands while she was on her death-bed, and her last effort was an appeal for more Homes and more workers. Miss Watson is the hon. superintendent of the Mission House, Manchester.

Some of the careers briefly sketched in the report are sad in the extreme. It would indeed have been a miracle if many of the young people referred to had turned out otherwise than criminals. Born in shame, brought up in wickedness, and inheriting a craving for strong drink, they become social pests and burdens almost from sheer misfortune. Each of the Homes provides accommodation for fourteen women, and both have been more than full during the year. The address of the Mission is 39, Higher Cambridge-steet, Manchester.

THE PRINCESS CHRISTIAN hopes to commence her free dinners for the children of Windsor poor early in the New Year.

DR. GUINNESS IN EDINBURGH.

We have enjoyed a season of blessing here in connection with the visit of Dr. H. Grattan Guinness. The mission had been the subject of much prayer, and was awaited by many with great interest. Dr. Guinness directed himself more specially to men, although the majority of his meetings were open to both sexes. Nearly all were held within the hallowed precincts of the Free Assembly Hall. It is impossible to give any adequate idea of results, but for what we have seen and heard we have indeed reason to praise God. The hearty co-operation and prayerful sympathy of the great majority of Christian workers in Edinburgh, especially those connected with the Y.M.C.A.; the Carrubber's Close Mission, and kindred agencies was secured from the outset.

The first meeting was a "Medical Talk" to men only, when the spacious hall was filled. There could be but one opinion as to the powerful way in which the speaker handled his subject; pressing home the stern reality of the Scripture warning, "Whatsoever a man soweth, that shall he also reap." The evangelistic services that followed have each and all been fraught with streams of blessing to thirsty souls. The names and addresses were taken of over two hundred, who professed to have found Christ, or, at least, to have been deeply impressed. Many workers were kept busy till after ten o'clock every night. The Sabbath evenings were truly marked by "showers of blessing."

At the second "Medical Talk," the hall was more than overcrowded. The previous lecture had already been discussed widely, and had caused a stir of heart and conscience, which in many cases has resulted in true conversion to God. The second lecture assuredly confirmed and deepened the impressions already made in others. By his impassioned, fearless, and yet loving way of dealing with God's message, Dr. Guinness has ingratiated himself with all who heard him.

On Tuesday evening, last week, the Moncrieff Hall was filled with those who had gathered by invitation to meet the evangelist over a cup of tea. All present professed to have received blessing, and many interesting testimonies were given to the reality of the blessing bestowed. The last evening of the mission was devoted to a missionary address, when Dr. Guinness told of his father's work in East London, and of the five hundred men and women who have gone forth from the East London Institute to the ever-deepening fields of Central Africa and other parts of the world.

Sir Arch. S. L. Campbell, Bart.,
Convener of Sub-Committee.
A. J. Copplestone, Superintendent.

JEWS IN THE HOLY LAND.—Representative Hebrews in England, France, and Germany have founded a "Palestine Aid Society" for the promotion of industry and self-dependence in the Holy Land. From an appeal they have issued, appropriately headed, "For Zion's Sake," it appears that the movement is eminently practical in character, its definite object being to help needy Jews to help themselves. Frankfort-on-the-Maine is the centre of operations of the Society, of which Dr. Hildesheimer is the president.

INDIAN HOME MISSION TO THE SANTHALS.—During the past year the many earnest workers of this Mission had occasions for sorrow as well as for rejoicing. There has been marked progress in many directions, in the Assam colony as well as among the Santhals themselves. The twenty-first annual report, just published, contains many interesting details. Incidentally there is a reference to the liberality of the Santhal Christians. Even the children of the Mission school lay by some rice daily, in order to be able to contribute to the collection on Sundays. To assist these warm-hearted people is simply to help those who help themselves. Mr. W. L. Watson, 7, Wetherby-gardens, South Kensington, S.W., is the treasurer for the London committee.

FAITH, HOPE, LOVE.

Three pearls of priceless value once were sent,
A gift from heaven. [for this
Wilt thou not take and keep them? 'Twas
That they were given.
Hide thou the first pearl, Faith, within thy
For trust should be [heart,
Not seen alone, but lived—a link between
Thy God and thee.
And let the second, Hope, adorn thy brow;
So that its light
May shine afar, to guide some traveller on
Through a dark night.
The pearl of Love; oh! keep it in thy hand,
'Twas meant for use.
And then for lack of generous gifts thou wilt
Have no excuse;
Open thy hand and let its lustre shine
In kindly deeds;
This pearl will larger grow as it is used
For others' needs.

West Bournemouth. Grace A. Elliott.

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EVANGELISING IN THE KAUKASUS.

I have just returned from a three weeks' expedition in the Kaukasus, having spent a week at Baku, then at Schemachah, and lastly at Schuschah, chiefly with the Armenians, who in these places have free churches, and who labour with much zeal and acceptance, both among Armenians and Tatars. The Lord has indeed been very gracious to us, granting special journeying mercies, and giving an entrance in power to his word. The fellowship with the few sheep in the desert places is very precious. The Lord gives springs of living water in the solitary, neglected parts of the earth, even as in the most desert and desolate portion of Transkaukasia there are springs of oil gushing forth.

The work in the prisons is sad and sorrowful, yet it is a great privilege to be permitted in the name of the Lord to preach "liberty to the captives," and to place within hands that are chained the word of life and liberty. In the places which I have lately visited the prisons are mostly filled by Tatars, of whom very few are able to read, and who are kept without occupation of any kind. Yet they have ears to hear, and they eagerly listen to the word spoken, even though it has to be conveyed by interpreters. Many of the governors of the prisons are very kind and most helpful, and altogether the work is encouraging. I would lay claim to the prayers of the Lord's servants at home that the seed sown may be made fruitful.

I hope to visit Kars, Alexandropol, Eriwan, Kutaïs, Batoum shortly, and after that I may once more go to Baku before I leave Transkaukasia. My address will be for some weeks yet, Hotel London, Tiflis, Transkaukasia.

F. W. Baedeker.

COUNT CAMPELLO'S MISSION.—The Ladies' Italian Church Reform Association, in aid of Count Campello's mission work in Umbria and other parts of Italy, has issued its first annual report, with which are stitched some interesting "Words on Catholic Reform in Italy." Under God's blessing much has been already done, and the plans for extending the work seem to be very well devised. Copies of the report may be obtained from Miss Mayor, 20, Manor-place, Paddington-green, London, W.

HOMES FOR LITTLE BOYS.—A circular has been issued on behalf of the well-known institutions at Farningham and Swanley, stating that a special Christmas fund has been opened, not only to meet pressing claims, but to make it possible to re-open two of the houses at Farningham which are now closed for want of funds. With these houses re-opened, many pitiful cases could be admitted. The committee have made themselves responsible for five hundred orphan lads, who are being brought up in the fear of God. The secretary is Mr. B. Clarke, Bank-buildings, Ludgate-circus, E.C.

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The Christian.

December 21, 1888.

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"We are orphans and fatherless, and our mothers are as widows."—Lam. v. 3.

ORPHANS AT BAGSHOT.

An Earnest Appeal is made on behalf of the **220 DESTITUTE ORPHAN CHILDREN** *who are now being Clothed, Fed, and Educated at the* **ROYAL ALBERT ORPHAN ASYLUM** *at* **BAGSHOT.** *The Institution is conducted on strictly non-canvassing principles, so that only the most needy and deserving are admitted. In addition to a simple religious and secular education, the children are trained as Carpenters, Tailors, Shoemakers, Bakers, Gardeners, Farm Servants, Domestic Servants, Laundry Maids, Needlewomen, &c.; so that boys and girls are alike fitted, on leaving the Institution, immediately to earn their own living.*

The Committee of Management make a **MOST EARNEST APPEAL** *to the readers of* "**THE CHRISTIAN**" *to help them in this very practical work of charity. They feel assured that it is one of the few working examples showing how the poorer classes of orphan children at the present day can be brought up, both morally and physically, so as to fight the battle of life, and become good members of society. An article appeared in* "The Christian" *of Nov. 30 describing in detail the working of the Institution.*

Donations, but especially Annual Subscriptions, are much wanted, and any amounts forwarded to the Secretary, Mr. Richard Witherby, *62, King William-street, London, E.C., or to* Messrs. Morgan & Scott, *will be thankfully received.*

THE SICK, SUFFERING & DESTITUTE POOR.

THE LONDON SAMARITAN SOCIETY is in URGENT NEED of DONATIONS for AID to the POOR by TICKETS for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate.

The following few testimonies freely accorded in

LETTERS OF THANKS

from workers, will indicate in some degree the nature and extent of this department of the work :—

"*The Bishop of Bedford* (How) *begs me to convey to you his warmest thanks for the most liberal grant of coal and bread tickets which he has received from the London Samaritan Society.*"

"*We have received your valuable gift of tickets, with cordial gratitude on behalf of the poor of this parish.—Sincerely yours, A. B.*"

"*I am very much obliged for the generous gift of tickets, which will relieve me of some perplexity under the constant applications for help.—Yours very truly,* F. R. B."

"*A thousand thanks for your most kind and generous gift of tickets for our thousands of poor. I am deeply obliged to you on their behalf. Wishing you much success and blessing in your good work, very truly yours,* W. N. L.

"*I have to thank you very much for the tickets for coal and bread which you have been kind enough to send me for our people. They will be most useful, as we have great need.—Yours faithfully,* W.M.C."

"*I am exceedingly grateful to you for your kindness in sending us some of your tickets; they will be much valued by our poor. With kind regards and many thanks, faithfully yours,* F. H. A. H.

"Mrs. P. *desires me to send her very warm thanks for the tickets you have so kindly sent her. They are most acceptable, for the distress amongst the deserving poor is great, as you know, and the Deaconesses meet with multitudes of sad cases amongst the thousands of people who are under their care.*"

Donations for the General Relief Work of the Society, by means of Tickets for Coal, Bread, Grocery, Provisions, Cocoa and Bread, Lodgings, &c., will be thankfully received by the Director—

JOHN JAMES JONES,
98, High Street, Homerton, London, E.

young women in India of tender age, are the direct outcome of the system of child-marriage, we read with pleasure in *The Times'* Calcutta correspondence, of Monday last, that that system, "the root of most of the miseries in Hindoo social life, is severely condemned by a large section of the Hindoo community." We trust that "condemnation" will speedily be followed by abolition.

> The prevailing craze for cheapness is undoubtedly the source of sweating in every possible form.

So Mr. Lakeman, one of the Metropolitan Factory Inspectors, tells the Select Committee. These words, coming from so practical an authority, show that not a little of the responsibility for the present sad state of things in the East-end workshops rests with those who, either in thoughtlessness or in ignorance of the sad hardship and misery to others which may result from their action, are so eager in the pursuit of "bargains."

The general tenour of Mr. Lakeman's evidence goes to show that a remedy for some of the present evils is to be sought in the direction often indicated in these columns, viz., that the number and powers of the inspectors require to be largely increased and extended, and that the workrooms in private dwellings should be brought within the scope of the Factory Acts. He also emphatically condemns the practice of overtime, which he attributes, in part, to the very late hours kept by the London girls, who, consequently, do not commence work until ten o'clock in the morning. Much credit is also stated to be due to the Jewish Board of Guardians for having checked the influx of foreign pauper emigrants.

Many of the guardians who met at Exeter Hall the other day from all parts of the country to discuss the kindred questions of thrift and Poor Law administration, appear to have been strongly opposed to out-door relief, and to have insisted upon "the house" being the proper remedy for pauperism. Medical and clerical opinion, however, went in favour of a wise application of both indoor and outdoor relief, and it is difficult to see why there should be objection to either on the part of guardians. It is evident from the strong repugnance which respectable people overtaken by poverty evince towards the shelter of the workhouse that the place is not regarded as a refuge, but as a prison or penitentiary. If there is to be an agitation against the giving of outdoor relief, as would seem to be foreshadowed, Christian ratepayers should see to it that the proposed form of relief deserves the name of charity, and that it has not in it elements of punishment for what, in most cases, is misfortune, and not guilt.

The Catholic Household, in taking exception to our recent comments with regard to the publication by a Roman Catholic firm of a large edition of the New Testament, asserts that our statements are "utterly false." It adds that "no permission, written or otherwise, is required for a Catholic Bible to be in any Catholic household; and the remark about our 'not receiving absolution' is sheer childish nonsense."

If such be the case, we are glad to learn it; but we should like to draw attention to the fourth rule of the *Index*, which says that, "as it is manifest from experience that, if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to everyone, the temerity of men will cause more evil than good to arise from it," permission to read it shall only be given "to those persons whose faith and piety...will be augmented, and not injured by it. In these cases the permission must be in writing." The rule goes on to lay down that, if anyone shall "have the presumption" to read or possess it without such permission, he shall not receive absolution "until he shall have first delivered up the Bible to the ordinary."

When, a few years ago, one of the Roman Catholic Synods expressed an opinion that learned men should be entrusted with the task of providing a new version of the Holy Scriptures, they ordered that care should be taken "to observe the rules of the *Index* as to the permission and approbation for its perusal." That decree was given in "The Synods in English," published in 1886, under the imprimatur of Bishop Hedley, of Newport, and if it has been recanted we shall be glad if our contemporary will inform us when and where.

An excellent paper on Patience appeared lately in *The Spectator*, wherein it was said that this grace involves faith, hope, and humility, and transforms silent endurance into a power of a new life to the character. The Greeks would have been unfitted to be the nation from whom Christ came. They had no genius for patience: there has, however, never been a higher kind of patience than that which breathes through the sacred literature of the Jews. Let us recall these facts at this Christmas time. The Jews waited for a Messiah, whose glorious reign filled their thoughts, and illuminated their whole history. And yet Isaiah taught that before He became a deliverer He would come as a sufferer. The blighting of their expectation was to be the prelude of their brightest hope.

This time of the First Advent should teach us Gentiles the same lesson of enduring, hopeful patience. The more our complete expectation is delayed, the more should our self-will die, the more should we reverence the Divine wisdom in its evolving purposes, and the brighter should be our expectation of the glory to be revealed at the Second Advent. Jesus said to his disciples concerning the prolongation of their time of waiting, and of suffering, "In your patience ye shall win your souls" (R.V.). Your patience will be the grace that "makes your true selves," and will go to form the sanctified character that will be your preparation for the coming songs of joy.

The particulars that come to us of the Durbar, at Calcutta, when the Marchioness of Dufferin held a reception of seven hundred native ladies of the Indian capital, marks an epoch of progress. That these jealously guarded ladies should have come out of their seclusion for the purpose of expressing their interest in the system the Marchioness has done so much to develop, on behalf of medical help for the women and girls of India, may surely be held to be an evidence of the influence of Zenana work, and of the first open manifestation, spite of the exclusion of men from the scene, of the desire of native ladies to take the place our Christian religion claims for them, and to help forward the amelioration of the women of their country.

Some of Canon Liddon's utterances on missions in St. Paul's Cathedral, last Sunday, were very timely and practical. He showed the need of servants of the Lord Jesus Christ, and especially of missionaries, learning both "to labour and to wait." Pointing to the absence of haste in all truly great and lasting works of man, he argued that the present-day, feverish impatience, which insists upon the commercial principle of so many converts for a certain outlay in a given time, is quite contrary to the mind and Word of the Great Head of the Church. The Canon also instanced the slow progress (from a human point of view) of the Redeemer's kingdom during the past centuries, and emphasised the much-needed exhortation at this juncture of "patient continuance in well-doing."

MR. SANKEY IN THE MIDLANDS.

ONE can scarcely say that the mantle of Mr. Moody has fallen upon Mr. Sankey, for that might seem to imply that Mr. Moody was retiring from work; but while he is carrying the Gospel into British Columbia, and upon the Pacific Coast of America, where there are no buildings of sufficient size for them to be working together, Mr. Sankey is embracing the opportunity of a tour in this country, of which many towns and cities are gladly taking advantage.

An immense concourse of people gathered in the Drill Hall at Hemel Hempstead, on Tuesday evening of last week, the meeting having been arranged by Mr. Dudley H. Ryder. The vicar, Rev. Dr. Robbins, presided. He had heard Mr. Sankey sing and Mr. Moody preach many years ago at the Agricultural Hall in London, and he thought, when asked to preside on this occasion, "Since God has been pleased to acknowledge Mr. Sankey's work in bringing souls to Himself, who am I, that I should resist God?"

Mr. Sankey spent last Sunday and Monday at Nottingham, speaking and singing on Sunday morning at the Tabernacle (Rev. H. E. Stone), and in the afternoon and evening at the Albert Hall. In addition to this, there was a large meeting for women in the afternoon, and a still larger overflow meeting at night. Altogether he took part in six services, and on Monday evening conducted a large united service at the Tabernacle.

The remark at the head of this letter is made in view of the power and unction which were evidenced on all these occasions. Mr. Sankey's years of experience with Mr. Moody have afforded him a great store of anecdote and incident, with which he enforces the truths of the Gospel. I have seldom been at meetings marked by more fervour without excitement, and solemnity without sensation. Numbers of men and women on each occasion rose for prayer. In the afternoon, while this was going on, in a meeting composed almost entirely of men, a voice broke out in earnest prayer, from which we learned that a patriarch of eighty-eight years was pouring out his heart to God, declaring His goodness, and his own readiness to be with Him whenever he was called. It had an evident influence for good on the assembly.

Many incidents of a deeply interesting character have occurred, which are too personal to be detailed in print; thus reports of all such meetings only show the external results, the inmost life of them cannot be recorded.

The Pleasant Sunday Afternoons at the Albert Hall, the chief labour of which falls on Mr. Robert Mellors, is a movement of great interest, to which we have already referred, and of which more remains to be said.

R. C. MORGAN.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

IX.—THE WILDERNESS OF UNBELIEF.

Hebrews iii.

The contrast between the third and fourth chapters of this Epistle is very marked. The former is like a drear November day, when everything is drenched in rain, and the rotting leaves fall in showers to find a grave upon the damp and muddy soil. The latter is like a still, clear day in midsummer, when nature revels in reposeful bliss beneath the unstinted caresses of the sun.

But each chapter represents an experience of the inner Christian life. Perhaps the majority of Christians live and die in the third chapter, to their infinite loss; comparatively few pass over into the fourth. Yet why, reader, should you not pass the boundary line to-day, and leave behind for ever the bitter, unsatisfying experiences which have become the normal rule of your existence? Come up out of the wilderness, leaning upon your Beloved. The wilderness is the result, not of God's appointment, or of your untoward circumstances, but of your unbelief. God is able, but you refuse to trust Him.

I. The Wilderness.—Never did a nation occupy a prouder position than the children of Israel on the morning when they stood victorious on the shores of the Red Sea. The power of the tyrant had been broken by a series of marvellous miracles. The chivalry of Egypt had sunk as lead in the mighty waters of death. And as the sun rose behind the mountains of Edom and struck a flashing pathway across the burnished mirror of the sea, it revealed long rows of corpses lining the water-edge. Behind, Egypt left for ever. Above, the fleecy cloud, chariot of God, symbol of his presence. Before, the land of promise. Many a man was already dreaming of vineyards, and oliveyards, and homes, within two or three months' easy march.

But of those 600,000 men, flushed with victory and hope, two only were destined to see the land flowing with milk and honey; and these not until forty weary years had slowly passed away. And what became of all the rest? Alas! their carcases fell in the wilderness. Instead of lying in some family burying-place, their bodies were taken up one by one and laid in some nameless grave, on the desert expanse of sand. It took forty years for them all to die; and even then there must have been many deaths and funerals a day. How dreary that heavy death-rate! How sad those constant sounds of Oriental grief ringing through the camp! What wonder that Ps. xc., written among such scenes, is so inexpressibly sad!

And yet the counterpart is to be found all around us. How few Christians seem really satisfied. How many are the victims of murmuring and discontent; or are bitten by the fiery scorpions of jealousy and passion, of hatred and ill-will. The almost universal experience is of broken vows and blighted hopes; of purposeless wanderings; of a monotony of failure. The tent is often struck only to be pitched again in much the same spot. The horizon of the desert waste is never broken by glimpses of the hills, and vales, and verdant plains. Life passes away amid fret, and chafing disappointment, and weariness of existence.

Very little things are in some cases not less the cause than greater ones. Annoyances from domestic servants and business employés; the irritable temper of some invalid or relative with whom we are obliged to live; the worry of the details of daily business; the flitting, buzzing swarm of minute anxieties; all these, when we have not learnt God's secret, will keep us on the weary tramp over sands as arid and exhausting as those trodden by the hosts of Israel. Come, now, will you not confess that this is an unexaggerated picture of your own life?

II. The Cause.—"An evil heart of unbelief in departing from the living God." *The first outbreak was in the wilderness of Sin* (Exod. xvi.). There was no bread. The provisions hastily brought from Egypt were consumed. There was no organised commissariat. To the eye of sense, no doubt, the matter was desperate, and the murmurings of the people filled the air, as they loudly cried for the full flesh-pots of Egypt.

The second outbreak was at Rephidim (Exod. xvii.).—There was no water. The scanty desert brooks were heaps of scorching stones, and not a leaf of vegetation trembled in the burning sunshine. And again the sullen sounds of discontent were heard, as the people muttered their belief that they had been brought out of Egypt to perish there.

But the most serious outbreak occurred shortly after they left Sinai (Num. xiii.).—The green hills of Palestine at last appeared in view, and spies were sent forward to search the land. When they returned, the effect of the luscious fruit they brought was annulled by the serious reports of the warlike character of the people. "The people be strong that dwell in the land, and the cities are walled and very great." "And all the congregation lifted up their voice, and cried: and the people wept that night. And all the children of Israel murmured against Moses and against Aaron, and said, Would God we had died in the land of Egypt" (See also Ps. cvi. 12, &c.). And these murmurings were *the evidence and outcome of their unbelief*. They tempted and proved God (ver. 9). They grieved Him, erred in their heart, and refused to know his ways (ver. 10). There was in them an evil heart of unbelief, which made them depart from the living God (ver. 12). This was the root of the mischief, and brought on them their unutterable woes. They looked at God through the haze of difficulty, instead of looking at difficulty through the transforming light of God. They forgot the reiterated promise of God to give them the land of Canaan—a promise which clearly pledged Him to bear all the responsibility of bringing them there. They did not deny the miracles of the past, but they failed to see that each of these only more clearly and distinctly bound Him to bear them, as on eagle's wings, to their appointed abiding-place. "Behold, He smote the rock that the waters gushed out, and the streams overflowed. Can He give bread also? Can He provide flesh for his people? Therefore the Lord was wroth, *because they believed not in God, and trusted not in his salvation.*"

Some people gather strong confidence in God as they recall the history of his past dealings with them. Faith grows strong as she tells the narrative of the wondrous past. Did He not help in six troubles, and will He desert in the seventh? Did He heal the body from some sore disease, and will He not clothe and feed it? Has He commenced, and can He not accomplish? If He gave his Son, will He withhold aught that is good? If, when we were enemies, we were reconciled to God by the death of his Son, shall we not now be saved by his life?

Each sweet Ebenezer we have in review,
Confirms his good pleasure to help us quite through.

Others fail to reason thus. They do not use the key of promise to unlock the wards of daily difficulty and care. They have short memories of the past. Present difficulty blinds them to the help received in many an hour of need. They put circumstances between them and God; instead of God between them and circumstances. They dare to trust Christ to save them from hell, but not from daily besetting sin. They believe in Him, but do not know what it is to keep handing over to Him each worry, fret, and anxiety, as it arises—passing them into his wise and watchful care, assured that He will deal with them, whilst the soul lodges in his goodness (Ps. xxv. 13, margin), and drinks deep draughts of the river of his pleasures.

You were happy in childhood; there is a bright background to your life; fed, clothed, loved, cradled in all comfort. But dear ones have passed away. You are face to face with stern realities, and your heart fails for fear as possibilities of evil loom, weird and indistinct, in the future. Are you not in the wilderness of the soul?

You have stepped forth on some new enterprise, at the manifest bidding of God, and now suddenly the fury of a storm has broken about you, and threatens you with utter destruction, You are beginning to lose head and heart. Forgetful of all the marvellous past, regardless of the evident Providence which has forced you forward, considering only the difficulties and dangers of your path, you have almost relinquished prayer. Are you not in the wilderness of the soul?

Unbelief departs from God.—It severs the gracious connection between the child and its Father. It chokes the channel of supply between the creature and the Creator. It forsakes the fountain of living water, and hews out for itself a cistern, which can hold none. It resorts to its own plannings and strivings, instead of rolling its burden on the Lord. Ah, bitter, bitter is the lot of those who wander throughout the best years of their lives in the waterless, trackless waste, and *all* because of unbelief. "We see that they could not enter in because of unbelief" (ver. 19).

III. The Cure for Unbelief.—We must trace it to its source, and we shall find that it is not in the head but in the heart. "An evil *heart* of unbelief." More scepticism may be traced to a neglected prayer-closet, than to all the halls of infidels or secularists. First, men depart from God, then they disbelieve Him. Sometimes, no doubt, it becomes us to remove intellectual difficulties, which, like the stone on the grave of Lazarus, obstruct the resurrection of the soul. But for the most part unbelief does not yield to clever sermons on the evidences of Christianity, but to home-thrusts that pierce through the joints of the harness to the soul within. "Men do not like to retain God in their knowledge." The mischief is in the will. *A hard heart is an unbelieving heart.* "Harden not your hearts" (ver. 15).

Let us therefore watch carefully against heart-hardening.—The hardest hearts were soft once, and the softest may get hard. The chalk which now holds the fossil shells was once moist ooze. The hard palm of toil was once full of soft dimples. The murderer once shuddered as he crushed a worm. Judas once was a tender, thoughtful, impressible lad. Take care lest your heart get hard.

Hearts harden *gradually*, as the freezing of a pond in a frosty night. The process at first can only be detected by the practised eye; then it is a thin film of ice, so slender that a needle or pin would fall through. At length it will sustain a pebble, and if winter still holds unbroken sway, a child, a man, a crowd, a cart may follow. We get hard through the steps of an almost unperceived process.

Hearts harden *through the deceitfulness of sin*. Are you harbouring sin; anything which is not of faith; anything which others may permit, but about which you constantly feel condemned; some secret habit; some unhallowed friendship; some forbidden pleasure? No apparent hurt has come from it. You have not lost caste in the church. You still lead an active life of philanthropy or Christian endeavour. You argue that you may do with impunity what would ruin others. But, beneath all, you are being hardened. The process of ossification has commenced. It may take years ere the disease will show itself, but ultimately the cancer will spread up into your face, and eat out the sinews of your faith, and you will be driven out into the desert.

Unbare your heart to God. Ask Him to search you, and see if there be any wicked way in you. Open all the secrets of your life to the electric ray of his inspection. Entreat Him to run his ploughshare through any cake of hardness which may have commenced to form on the surface or in the secrets of your soul. And when all known evil is determinedly and prayerfully put away, when the will is entirely surrendered to the will of God, when no part of the nature is shut off from his gracious operation, *then* unbelief will shrivel and die, and it will become easy to believe.

And, when once faith has begun to return, feed it on promise, nurture it by the light and air of holy fellowship with God, hand over to Him instantly every worry as soon as it impinges on the soul, and receive from Him abundantly grace upon grace; so shall the desert be left for ever, and that rest entered of which we speak more at length in our next.

◆

PRISONERS IN MANCHESTER.

An earnest work of rescue and reclamation is carried on in connection with the Manchester Prison-gate Mission. Miss Macgregor, hon. superintendent of the Yew-tree Cottage, Sale, one of the two Homes for the shelter of weak and depraved women, recently passed away. It seems that the eighth annual report, now before us, left her hands while she was on her death-bed, and her last effort was an appeal for more Homes and more workers. Miss Watson is the hon. superintendent of the Mission House, Manchester.

Some of the careers briefly sketched in the report are sad in the extreme. It would indeed have been a miracle if many of the young people referred to had turned out otherwise than criminals. Born in shame, brought up in wickedness, and inheriting a craving for strong drink, they become social pests and burdens almost from sheer misfortune. Each of the Homes provides accommodation for fourteen women, and both have been more than full during the year. The address of the Mission is 39, Higher Cambridge-steet, Manchester.

THE PRINCESS CHRISTIAN hopes to commence her free dinners for the children of Windsor poor early in the New Year.

DR. GUINNESS IN EDINBURGH.

We have enjoyed a season of blessing here in connection with the visit of Dr. H. Grattan Guinness. The mission had been the subject of much prayer, and was awaited by many with great interest. Dr. Guinness directed himself more specially to men, although the majority of his meetings were open to both sexes. Nearly all were held within the hallowed precincts of the Free Assembly Hall. It is impossible to give any adequate idea of results, but for what we have seen and heard we have indeed reason to praise God. The hearty co-operation and prayerful sympathy of the great majority of Christian workers in Edinburgh, especially those connected with the Y.M.C.A.; the Carrubber's Close Mission, and kindred agencies was secured from the outset.

The first meeting was a "Medical Talk" to men only, when the spacious hall was filled. There could be but one opinion as to the powerful way in which the speaker handled his subject; pressing home the stern reality of the Scripture warning, "Whatsoever a man soweth, that shall he also reap." The evangelistic services that followed have each and all been fraught with streams of blessing to thirsty souls. The names and addresses were taken of over two hundred, who professed to have found Christ, or, at least, to have been deeply impressed. Many workers were kept busy till after ten o'clock every night. The Sabbath evenings were truly marked by "showers of blessing."

At the second "Medical Talk," the hall was more than overcrowded. The previous lecture had already been discussed widely, and had caused a stir of heart and conscience, which in many cases has resulted in true conversion to God. The second lecture assuredly confirmed and deepened the impressions already made in others. By his impassioned, fearless, and yet loving way of dealing with God's message, Dr. Guinness has ingratiated himself with all who heard him.

On Tuesday evening, last week, the Moncrieff Hall was filled with those who had gathered by invitation to meet the evangelist over a cup of tea. All present professed to have received blessing, and many interesting testimonies were given to the reality of the blessing bestowed. The last evening of the mission was devoted to a missionary address, when Dr. Guinness told of his father's work in East London, and of the five hundred men and women who have gone forth from the East London Institute to the ever-deepening fields of Central Africa and other parts of the world.

Sir Arch. S. L. Campbell, Bart.,
Convener of Sub-Committee.
A. J. Copplestone, Superintendent.

JEWS IN THE HOLY LAND.—Representative Hebrews in England, France, and Germany have founded a "Palestine Aid Society" for the promotion of industry and self-dependence in the Holy Land. From an appeal they have issued, appropriately headed, "For Zion's Sake," it appears that the movement is eminently practical in character, its definite object being to help needy Jews to help themselves. Frankfort-on-the-Maine is the centre of operations of the Society, of which Dr. Hildesheimer is the president.

INDIAN HOME MISSION TO THE SANTHALS.—During the past year the many earnest workers of this Mission had occasions for sorrow as well as for rejoicing. There has been marked progress in many directions, in the Assam colony as well as among the Santhals themselves. The twenty-first annual report, just published, contains many interesting details. Incidentally there is a reference to the liberality of the Santhal Christians. Even the children of the Mission school lay by some rice daily, in order to be able to contribute to the collection on Sundays. To assist these warm-hearted people is simply to help those who help themselves. Mr. W. L. Watson, 7, Wetherby-gardens, South Kensington, S.W., is the treasurer for the London committee.

FAITH, HOPE, LOVE.

Three pearls of priceless value once were sent,
A gift from heaven. [for this
Wilt thou not take and keep them? 'Twas
That they were given.
Hide thou the first pearl, Faith, within thy
For trust should be [heart,
Not seen alone, but lived—a link between
Thy God and thee.
And let the second, Hope, adorn thy brow;
So that its light
May shine afar, to guide some traveller on
Through a dark night.
The pearl of Love; oh! keep it in thy hand,
'Twas meant for use.
And then for lack of generous gifts thou wilt
Have no excuse;
Open thy hand and let its lustre shine
In kindly deeds;
This pearl will larger grow as it is used
For others' needs.

West Bournemouth. Grace A. Elliott.

◆

EVANGELISING IN THE KAUKASUS.

I have just returned from a three weeks' expedition in the Kaukasus, having spent a week at Baku, then at Schemachah, and lastly at Schuschah, chiefly with the Armenians, who in these places have free churches, and who labour with much zeal and acceptance, both among Armenians and Tatars. The Lord has indeed been very gracious to us, granting special journeying mercies, and giving an entrance in power to his word. The fellowship with the few sheep in the desert places is very precious. The Lord gives springs of living water in the solitary, neglected parts of the earth, even as in the most desert and desolate portion of Transkaukasia there are springs of oil gushing forth.

The work in the prisons is sad and sorrowful, yet it is a great privilege to be permitted in the name of the Lord to preach "liberty to the captives," and to place within hands that are chained the word of life and liberty. In the places which I have lately visited the prisons are mostly filled by Tatars, of whom very few are able to read, and who are kept without occupation of any kind. Yet they have ears to hear, and they eagerly listen to the word spoken, even though it has to be conveyed by interpreters. Many of the governors of the prisons are very kind and most helpful, and altogether the work is encouraging. I would lay claim to the prayers of the Lord's servants at home that the seed sown may be made fruitful.

I hope to visit Kars, Alexandropol, Eriwan, Kutaïs, Batoum shortly, and after that I may once more go to Baku before I leave Transkaukasia. My address will be for some weeks yet, Hotel London, Tiflis, Transkaukasia.

F. W. Baedeker.

COUNT CAMPELLO'S MISSION.—The Ladies' Italian Church Reform Association, in aid of Count Campello's mission work in Umbria and other parts of Italy, has issued its first annual report, with which are stitched some interesting "Words on Catholic Reform in Italy." Under God's blessing much has been already done, and the plans for extending the work seem to be very well devised. Copies of the report may be obtained from Miss Mayor, 20, Manor-place, Paddington-green, London, W.

HOMES FOR LITTLE BOYS.—A circular has been issued on behalf of the well-known institutions at Farningham and Swanley, stating that a special Christmas fund has been opened, not only to meet pressing claims, but to make it possible to re-open two of the houses at Farningham which are now closed for want of funds. With these houses re-opened, many pitiful cases could be admitted. The committee have made themselves responsible for five hundred orphan lads, who are being brought up in the fear of God. The secretary is Mr. B. Clarke, Bank-buildings, Ludgate-circus, E.C.

Registered as a Newspaper.]

The Christian.

December 21, 1888.

[Price, 1d. Post Free, 2d.

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"We are orphans and fatherless, and our mothers are as widows."—Lam. v. 3.

ORPHANS AT BAGSHOT.

An Earnest Appeal is made on behalf of the **220 DESTITUTE ORPHAN CHILDREN** *who are now being Clothed, Fed, and Educated at the* **ROYAL ALBERT ORPHAN ASYLUM** *at* **BAGSHOT.** *The Institution is conducted on strictly non-canvassing principles, so that only the most needy and deserving are admitted. In addition to a simple religious and secular education, the children are trained as Carpenters, Tailors, Shoemakers, Bakers, Gardeners, Farm Servants, Domestic Servants, Laundry Maids, Needlewomen, &c.; so that boys and girls are alike fitted, on leaving the Institution, immediately to earn their own living.*

The Committee of Management make a **MOST EARNEST APPEAL** *to the readers of* "**THE CHRISTIAN**" *to help them in this very practical work of charity. They feel assured that it is one of the few working examples showing how the poorer classes of orphan children at the present day can be brought up, both morally and physically, so as to fight the battle of life, and become good members of society. An article appeared in* "The Christian" *of Nov. 30 describing in detail the working of the Institution.*

Donations, but especially Annual Subscriptions, are much wanted, and any amounts forwarded to the Secretary, Mr. Richard Witherby, *62, King William-street, London, E.C., or to* Messrs. Morgan & Scott, *will be thankfully received.*

THE SICK, SUFFERING & DESTITUTE POOR.

THE LONDON SAMARITAN SOCIETY is in URGENT NEED of DONATIONS for AID to the POOR by TICKETS for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate.

The following few testimonies freely accorded in

LETTERS OF THANKS

from workers, will indicate in some degree the nature and extent of this department of the work:—

"*The Bishop of Bedford* (How) *begs me to convey to you his warmest thanks for the most liberal grant of coal and bread tickets which he has received from the London Samaritan Society.*"

"*We have received your valuable gift of tickets, with cordial gratitude on behalf of the poor of this parish.—Sincerely yours, A. B.*"

"*I am very much obliged for the generous gift of tickets, which will relieve me of some perplexity under the constant applications for help.—Yours very truly,* F. R. B."

"*A thousand thanks for your most kind and generous gift of tickets for our thousands of poor. I am deeply obliged to you on their behalf. Wishing you much success and blessing in your good work, very truly yours,* W. N. L.

"*I have to thank you very much for the tickets for coal and bread which you have been kind enough to send me for our people. They will be most useful, as we have great need.—Yours faithfully,* W.M.C."

"*I am exceedingly grateful to you for your kindness in sending us some of your tickets; they will be much valued by our poor. With kind regards and many thanks, faithfully yours,* F. H. A. H.

"Mrs. P. *desires me to send her very warm thanks for the tickets you have so kindly sent her. They are most acceptable, for the distress amongst the deserving poor is great, as you know, and the Deaconesses meet with multitudes of sad cases amongst the thousands of people who are under their care.*"

Donations for the General Relief Work of the Society, by means of Tickets for Coal, Bread, Grocery, Provisions, Cocoa and Bread, Lodgings, &c., will be thankfully received by the Director—

JOHN JAMES JONES,
98, High Street, Homerton, London, E.

MRS. MEREDITH'S INSTITUTIONS.

Head Office: 143, Clapham Road, London, S.W.

CHRISTMAS CONTRIBUTIONS are earnestly solicited.

FUNDS are utterly EXHAUSTED, and CLAIMS are UNUSUALLY PRESSING this Season.

901 WOMEN, amending their lives, have been employed this year.

FOOD FOUND DAILY for 400 persons, needs that money should be forthcoming to meet all demands, especially at the close of the year.

The SICK AND NEEDY who come to the Medical Mission are suffering this foggy weather for want of nourishment.

The Districts in which it works lie low, and have no other inhabitants but the poor, in ill-health and poverty. They cry for RELIEF.

Who will give CHRISTMAS DINNERS in their Homes to such families?

DONATIONS for this purpose may be sent to the Missionary, Dr. CHARLES L. TERRY, 344, Wandsworth Road, Battersea; or to Mrs. MEREDITH, 143, Clapham Road.

Cheques crossed to the Bankers, Messrs. BARCLAY & BEVAN.

HOMEWARD BOUND!

THE UNLOADING OF THE

Christmas Boat,

Laden with Gifts for Sailors of various nations, will (God willing) take place on

SATURDAY, DECEMBER 29, at the

SAILORS' WELCOME HOME,

173, ST. GEORGE'S STREET
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ALL FRIENDS ARE WELCOME.

Tea and Coffee at 6. Unloading of Boat at 7.

MEETINGS in Different Languages before and after.

☞ *Will Friends sending Cargo for Boat kindly forward as soon as possible to* MISS CHILD, *at the above Home.*

Christian Community.

ALL-NIGHT RESCUE WORK.

ALREADY **20,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS of "THE CHRISTIAN."

JAMES ATKINSON, *Secretary*.

28, ENFIELD ROAD, KINGSLAND, N.

THAMES CHURCH MISSION.

EXTRACT FROM THE REPORT.

DURING the year the Missionaries have paid 79,059 visits to individuals, 16,326 visits to barges, 19,839 visits to ships and steamers, and 2,385 visits to foreign vessels; they have distributed 538,260 English and 18,452 foreign tracts, 1,277 English and 2,813 foreign "portions" of Scripture; and 17,573 copies of the New Testament; they have also sold 641 Bibles, and 5,845 New Testaments in English and 105 Bibles and 104 New Testaments in foreign languages; 450 Prayer Books have been either sold or given away; 603 total abstinence pledges have been taken; library bags have been placed on 269 additional vessels; medical aid has been rendered in 17 cases, and hospital letters granted in 107; 1,053 mufflers and cuffs have been given away, and 12,266 Emigrant's Packets have been distributed on board 141 emigrant vessels; and last, but by no means least, 5,065 services have been held, with an aggregate attendance of 130,727. Never before in the history of the Mission has so much been accomplished. To God be all the glory!

The work has been, and they hope it will ever be, essentially a quiet work, but they venture to believe it has been none the less real. "Jesus only" is the keynote of every effort of the Thames Church Mission.

31, *New Bridge Street, Ludgate Circus, London, E.C.*
December, 1888.

The above extract from the Report of the Committee shows what an important and international work is being carried on by this Society.

We are, however, in need of additional Contributions to enable us to send our New Steam Launch (Edward Auriol) to her work on the Thames, and to maintain the Mission in its present efficiency. Pray help us.

Any Contribution which you may feel free to send may be addressed as usual to ou Secretary (the Rev. H. Bloomer).

We are, Dear Sir, Yours truly,

WILLIAM ELLICE, Chairman.
SAMUEL HOARE, Treasurer.
C. H. M. BUCKLE, Admiral, K.C.B.
T. N. WERE, Trinity House.

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The Committee earnestly appeal for means to carry on the work.

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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of a YOUNG LADY in the UNITED STATES—Miss M. E. MORGAN.

Two years exactly from the time I write (Nov., 1888) I received a letter from Mrs. Robert Alexander, of 4, Mandeville-street, Utica, New York State, U.S.A., relative to a young lady under her care (Miss M. E. Morgan). This letter requested me to send out at once a large case of medicine, with such instructions and advice as I might think needed.

Consumption had been very fatal in the family, her mother, sister, and brother having perished with that fell disease.

For years she had had a cough, with tenderness of the chest and expectoration, which had resisted every means, and now had much increased, with evident signs of positive mischief to the lungs. Much pain was now felt in the region of the heart. Hectic fever had set in. Secretions were all wrong. Loss of flesh was now well marked in the chest and shoulders. Both allopathic and homœopathic doctors in the States had at times despaired of her life. Such was the account of her that I then received.

In the spring of last year I heard from Mrs. Alexander that the patient, after one month of my treatment, began to improve. She persevered, and got thoroughly well. (I had sent her medicine sufficient to last her for six months.)

I have recently had a letter from Mrs. Alexander, writing for another patient, and dated Oct. 27, 1888, in which she says, "Your patient's recovery has been most satisfactory. Her health has been entirely restored. She has married since, and is expecting an early accouchement. Her name is Mrs. Pridmore. The great success of your treatment, with my earnest recommendation, has induced another sufferer to send to you, notwithstanding the enormous duties charged here on all imported medicines."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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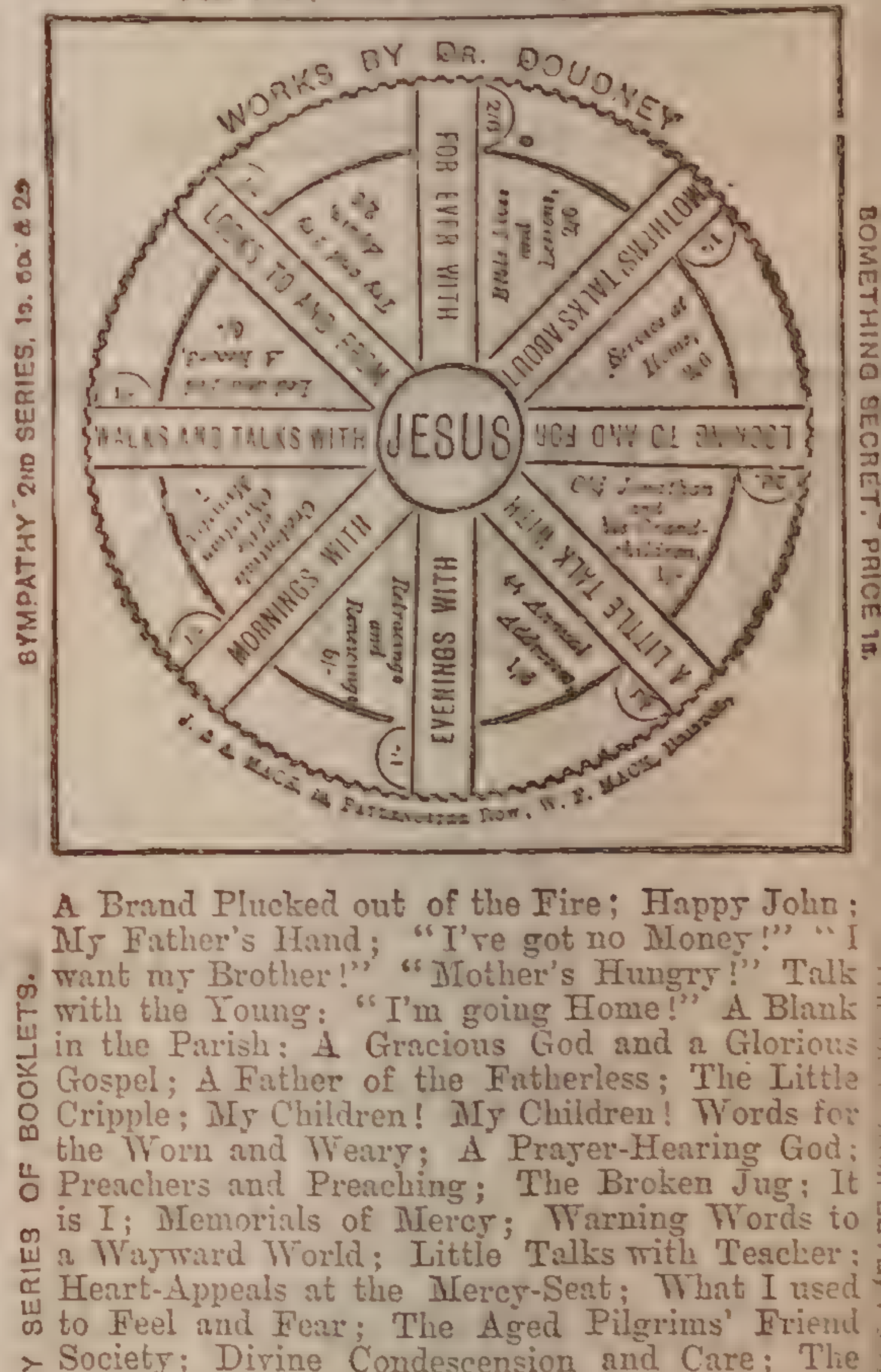

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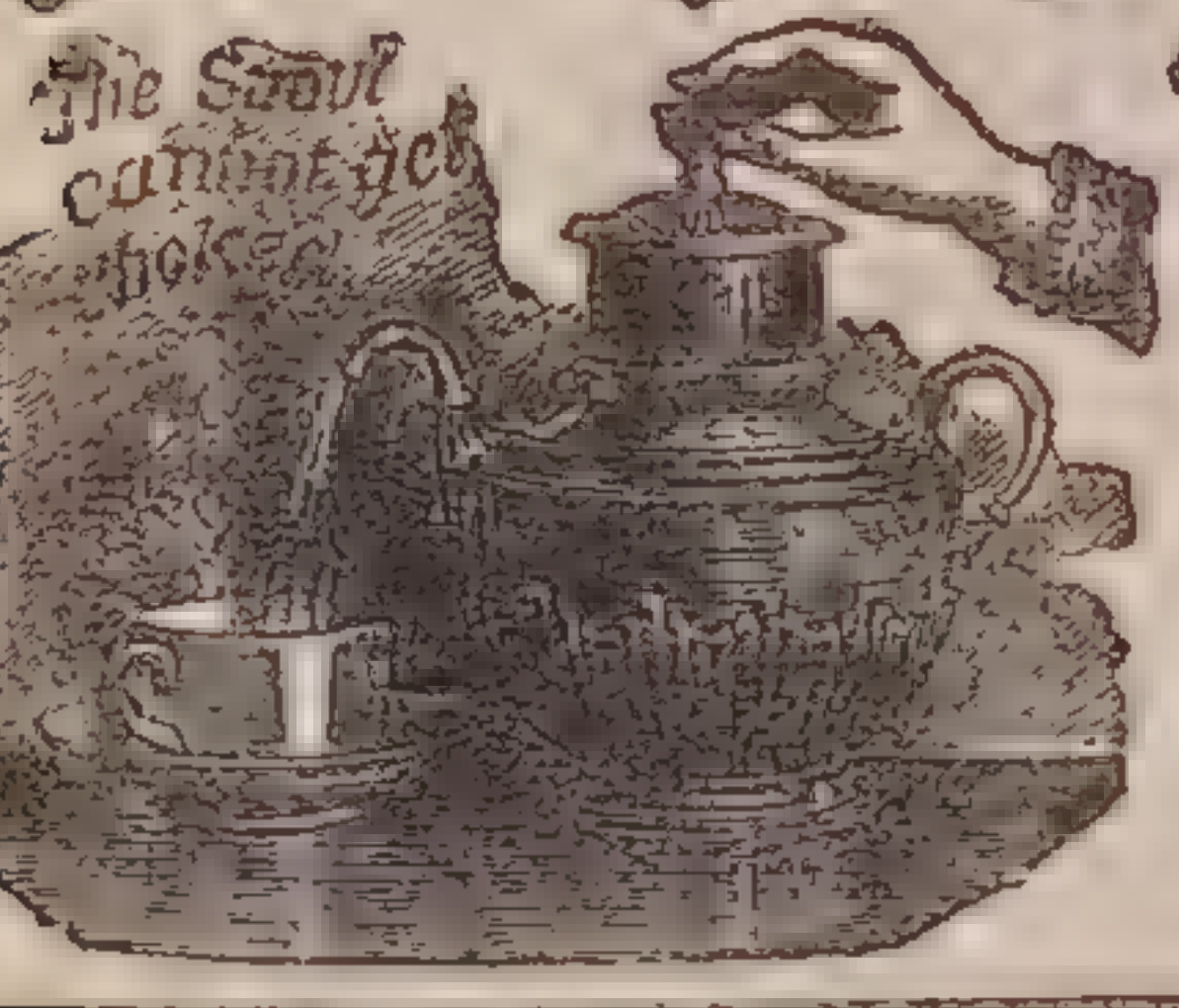
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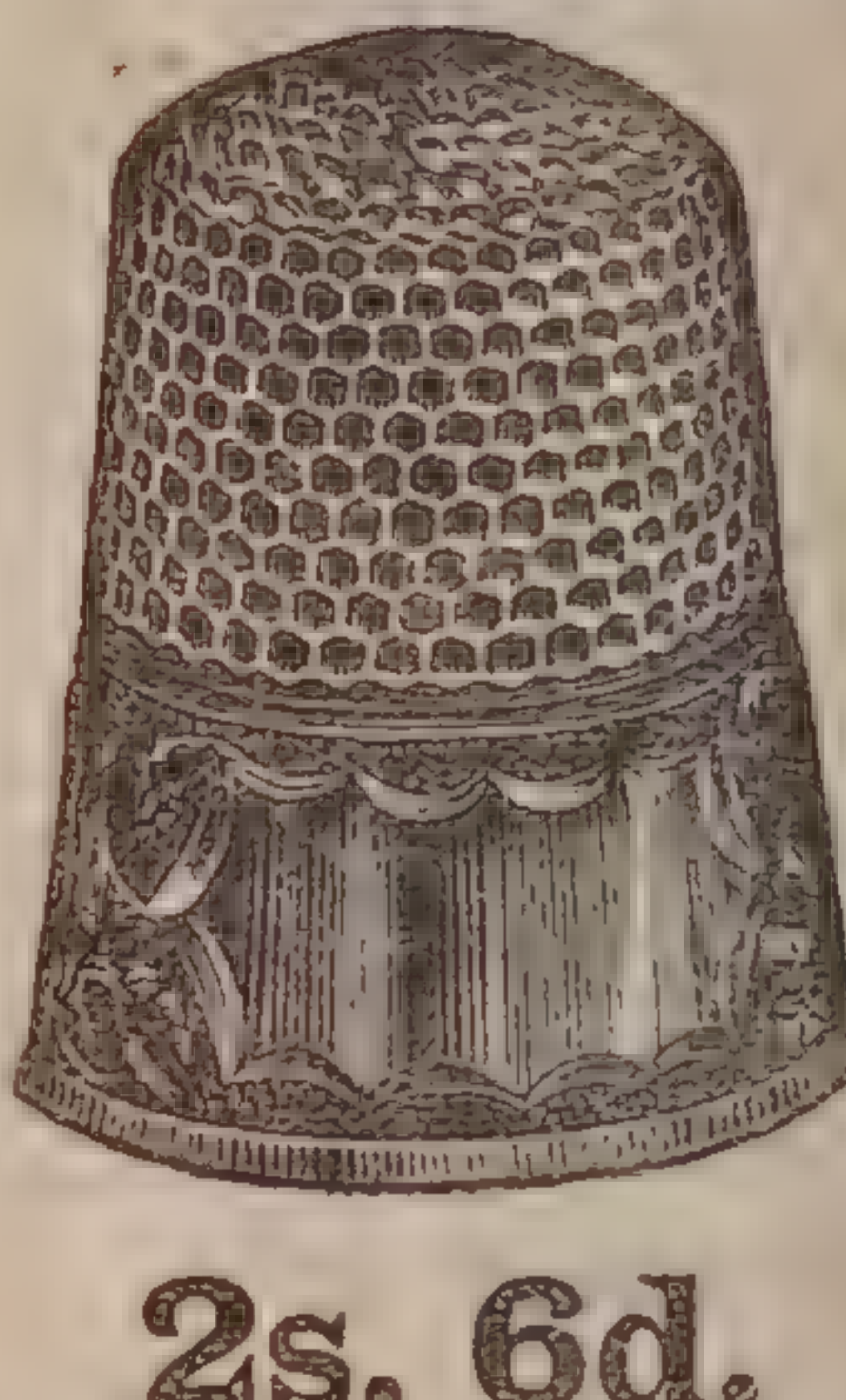

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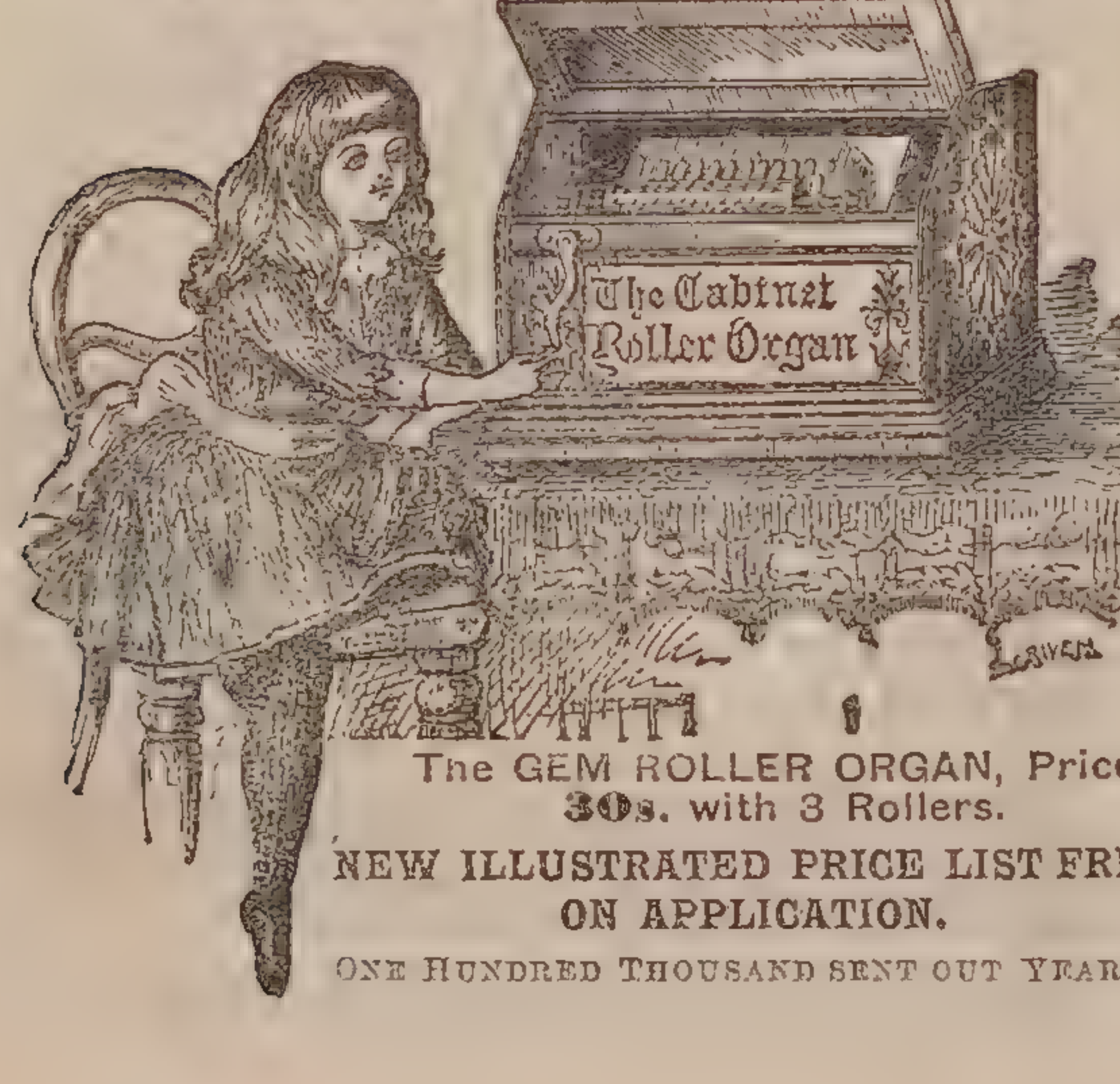

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EMIGRANTS' HOME, BLACKWALL.

THIS truly admirable institution was the scene of deeply interesting farewell gatherings on the evenings of Monday and Tuesday last week. The ss. *Merkara* was to have left on Tuesday, carrying upwards of 500 emigrants for Queensland. These had been arriving at the Home for several days previously. The usual evangelistic meetings each evening had been well attended, and with much appearance of blessing. On Monday evening there was an attendance of over 200 emigrants, for the most part young men and young women, and all of the working class. Lord Radstock and Mr. E. Trotter were the speakers, and their earnest and telling addresses were listened to with very marked attention, as also the short but emphatic testimony of one speaker after another from amongst the audience, who rose to bear witness to the joy and peace received on acceptance of Christ as a Saviour. Very few, however, were found in the inquiry-rooms after the meeting.

It is a custom to hold a prayer-meeting at 7.30 a.m., before breakfast, on the morning of the departure of the emigrants. On the morning of Tuesday upwards of one hundred of both sexes were present at it, and seemed to appreciate the opportunity of once more meeting for prayer and praise before leaving their native land. The fog was so dense on the river that morning that the departure of the *Merkara* was postponed until the following day, which gave the opportunity for another farewell meeting on Tuesday evening, when there was an attendance of about three hundred—the majority were men. Most faithful were the addresses of Mr. Trotter and Mr. Wilké. There was a very marked seriousness upon all faces when the meeting was closed, after an invitation to the anxious to go into the inquiry-room.

Within a few minutes one room was crowded with young men, every one of whom fell on his knees, confessing his sins, and crying for mercy. Most of them were in tears, some sobbing, while Mr. Trotter and other friends spoke to one and another, pointing to the Lamb of God, and entreating them to accept salvation. The scene was very impressive and touching. Eventually, of those who had entered the room there was not one who did not appear to have found peace in believing. One after another openly confessed their thankful acceptance of forgiveness—the voices of several broken with emotion. It was interesting to hear one after another thanking God for the fog, owing to which they had been delayed for another day, and had received such a blessing. Very cordial were their thanks to Mr. Trotter and his friends on parting from them. Meanwhile, in the inquiry-room for women a very similar scene had taken place. With them, as amongst the men, thankfulness was expressed by several for the delay. The Lord be praised for such tokens of his presence, and for seals such as these upon the labours of his servants.

R. S. M.

ORPHANS AT BAGSHOT.—In our recent sketch of the Royal Albert Orphan Asylum it was stated that the late Mr. *Samuel* Morley was a generous helper of the work. It should have been Mr. *William* Morley.

PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.—At the thirty-fifth anniversary, held a few days ago, friends from Folkestone bore testimony to the good work done there through the visits of the ship *Bethel*. The accounts of the work at home and abroad were very cheering. The schooner *Mystery* is now at Trouville, where the Word of God has been preached in simplicity, and received with joy by many. Captain Mountifield, of the ship *Herald*, writes: "If the Christian public of England could see what I have seen in France, the people of Trouville would not, I am sure, be without a place of worship, or a teacher to tell them more about Jesus." The address of Mr. Henry Cook, the faithful director of the Mission, is Stoke-road, Gosport.

OUTRAGES IN KURDISTAN.

THE recently reported rising of hostile Kurds against the Christians of the Julamerk division of the province of Van, in Turkey, has been described in detail by Mr. Athelstan Riley, who has just returned from that part of the Asiatic territory of the Porte. It seems that the sheep of the chief village of the tribe of Tiari were being fed, in the usual way, in a district within easy reach of reputedly friendly Kurdish tribes, some three hundred women and two men being in charge of the flocks. Suddenly a large body of Kurds pounced upon the defenceless company, killing both the men and some of the women; moreover, the women generally were fearfully outraged, and otherwise made the victims of atrocious cruelty. The injured tribe at once prepared to retaliate, but through measures taken by the clergy of the Archbishop of Canterbury's Assyrian Mission to bring the matter under the notice of the Turkish Government, this additional step was not taken.

Mr. Riley says that atrocities of one kind or another are common in that region, it being the apparent object of the Porte altogether to sweep away the Assyrian Christians. To this end lawless Mohammedan tribes are allowed to have their wicked way. Mr. Riley declares the condition of the Christian subjects of the Porte to be a stain upon English honour. The integrity of the Turkish Empire has, he points out, been considered necessary to the best interests of the British Empire, and he contends that the maintenance of that policy carries with it responsibilies which should not be shirked.

◆

PHILIP PHILLIPS IN LONDON.

WHAT an exquisite treat is in store for those who can hear Philip Phillips, "the Singing Pilgrim," in his new character as descriptive lecturer! I had this privilege the other evening at the Metropolitan Tabernacle, and reckon it one of the most interesting evenings of my life, He still sings with singular sweetness: but spends three-fourths of the time in describing his tour "Around the World in a Chariot of Song," for which purpose his voice is stronger than I expected. His old-time tendencies still remain; but there were also rousing passages occasionally which had a strong effect upon the audience. His dissolving-view illustrations are simply superb, and the clever and effective way in which his artist manages them produces wonderful and striking effects. It is one continued transformation scene from beginning to end. Even while Mr. Phillips is singing "Nearer, my God, to Thee," "Father, take my Hand," &c., the scenes are enacted on the screen by these limelight effects.

It takes him three nights to complete his "tour." The other evening he began at New York, and took us across the American continent, then to the Sandwich Islands, the Australian colonies and India; giving most useful and interesting information as he went along. The last public appearance of the late Mr. Pennefather was at a service of song by Mr. Phillips at the Mildmay Conference Hall more than fifteen years ago, when everybody noticed the Johanine spirit they possessed in common; and it is this spirit of love which, by the grace of God, our good brother still maintains.

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MIDDLESEX SOUP AND DINNER KITCHEN.—This institution is in its twentieth year, and its usefulness is recognised by all who know of its work. Relief is given in the shape of tickets, which entitle receivers to substantial free meals. During the past twelve months over 16,000 dinners have been served in exchange for tickets, and many others given without tickets. The office is 12, Windmill-street, Tottenham Court-road, W., and the superintendent Mr. M. Kirschner.

FINSBURY PARK Y.M.C.A.

To epitomise the work that is producing blessed results in this Association, so as to present an idea of its extent and influence, would require more space than you can afford. The Open-air Mission had its annual meeting a few nights ago, and was full of intense interest.

Mr. HENRY BIRD led off. He was converted at the age of 52, and is a striking instance of the power of God's grace. His testimony has been blessed to hundreds. Every Sunday morning at the Manor House, and in the evening in St. Thomas's-road, crowds gather to hear, and many are the slain of the Lord.

Mr. R. C. MORGAN, who presided, remarked that such characters as Mr. Bird's, turned upside down, and inside out, proclaiming the Gospel, ought to convince the most hardened sceptic of the truth and power of the Gospel.

One instance amongst many brought in at the Manor House station is worth recording. A young fellow "on the spree" one Sunday morning heard singing and was attracted. Mr. Bird, in his own earnest way, was telling the story of the Prodigal Son. The word came home. Deep conviction resulted, and W—— cried out in bitter agony, "O God, if there is a prodigal in London, that's me." Friends gathered round him, and soon light streamed into his dark soul. A fortnight after, he stood upon the same stand from which the message came to him, and proclaimed with great power the story of God's love to him. God owned the testimony, and many have reason to bless God for that young fellow's conversion. Ever since June 10, "that blessed Sunday morning," he has been unwearied in preaching the Gospel.

Possessing great talent, it is hoped that he has before him a career of great usefulness. The year before his conversion he obtained and lost over twenty situations through drink. Clothed and in his right mind, he has recently received an appointment in Liverpool of some influence. God is using him there. On a recent Sunday night, whilst he was speaking, four souls were led by the Spirit into the light.

Mr. Snell's work is another remarkable agency connected with Finsbury Park Hall. He was a waif and stray himself, having slept many weary nights on London Bridge. He was taken on board a training ship, where his right eye was blinded by an accident. He shortly afterwards found Christ, and his sympathies were strongly drawn towards street boys. He knows all about them. He can get at their affections in a very remarkable way. A room has been taken for him off the Seven Sisters-road, where he gathers them in to tell them about Christ. Numbers have been saved through his instrumentality.

A Schoolboys' Christian Association has been started by Mr. Leigh Holme, and promises to be a most successful work as a feeder to the Y.M.C.A. It numbers about fifty members, many of whom are converted characters. The first transfer to the Y.M.C.A. was lately made. A Young Men's reception was held in the parlour, the host being Mr. Huntington Stone, of Woolwich. About twenty-six young men were introduced as members and associates.

Some of these were the result of the week's mission conducted in the hall in November by Mr. W. R. Lane. About twelve came out for Christ, whilst the members were stirred up and encouraged. The Sunday night evangelistic service continues to be much blessed. The congregation is a remarkable one, numbering 700 to 900, a great proportion being young men and women. The sight strikes many of the speakers as quite unique—so many fresh, young faces. Large numbers who wander into the hall, almost without an object, are won for Christ; scarcely a service passes without conversions, some of a very remarkable character. Whole families have been saved. To God be all the glory.

H. H.

MISSIONARIES FOR NORTH AFRICA.

At the central noon prayer-meeting on Friday last, addresses were given by Mr. Cuthbert Nairn and Miss Jessie Nairn, who sailed on the following day to join Rev. E. F. Baldwin in Morocco. Mr. John Anderson, of Ardrossan, editor of *The Reaper*, in introducing the missionaries, said that in January last he was visiting Tangier in search of rest. There he was brought into contact with the natives, and his heart was stirred as he saw the great need of the Gospel in Morocco. This led to the resolve that he would do all in his power to send help to these poor Arabs. On his return to Scotland, one friend was laid upon his heart as a suitable man for the work. This friend began to communicate with him regarding missionary work, and after a time wrote saying God had laid the needs of Morocco as a burden upon him. This Mr. Anderson felt to be Divine leading. It was at first intended that Mr. Nairn, who was a farmer, should procure a piece of land, and become a self-supporting missionary; but, on further consideration, it was thought well to postpone this step until the language had been acquired. Should it appear later to be desirable to carry out the original plan, Mr. Nairn hopes to be able in this way to maintain not only himself, but several other workers.

Miss Nairn then communicated her wish to go to Morocco; and, as Mrs. Baldwin was praying for another lady missionary, it was resolved that Miss Nairn should accompany her brother.

Mr. Anderson mentioned one encouraging incident which came under his notice. An old man walked 250 miles to see the missionary. The first day he defended the Koran; the second day he was anxious about his soul; the third day he accepted Jesus, and set forth on his return journey to preach the Gospel amongst his neighbours.

Mr. and Miss Nairn briefly told how the Lord had led them to take up this work, and much earnest prayer was offered for a rich blessing upon their labours.

NATIONAL PROHIBITION.

Last year a number of advanced temperance reformers, inaugurated a National Prohibition party, and issued a manifesto giving reasons for the step. During the first year the movement had to encounter many difficulties. Nevertheless, the first annual conference, recently held in Tolmer's-square Church was marked by much enthusiasm and a spirit of devotion. Self-denial in behalf of the cause was evident by the hearty manner in which all contributed towards the prosecution of the work.

It was decided to inaugurate a "Speaker's Bureau," to furnish speakers on Prohibition; to appoint an agent for the advocacy of its aims; and to hold a special May meeting for bringing the question of Prohibition prominently before the Christian public. The secretary of the movement is Rev. W. Durban, 73, Ludgate-hill, E.C.

MENTONE.—Visitors are much more numerous than last year, and the best hotels and pensions are fairly full. Rev. I. Hodgson is the chaplain at Christ Church, and Canon Sidebottom, who is at St. John's, may be considered as a permanent resident. Rev. J. E. Somerville, son of the well-known venerable Dr. Somerville, is in charge of the Presbyterian service at the Villa les Grottes; these services from the first have been well attended, and a Bible-reading, which Mr. Somerville has conducted, had a full company to assist in it. These signs of spiritual life are most refreshing; indeed, it has been many a season since so much of religious life has been seen. Professor Franck, who is chaplain at the German Church, and several other ministers took part in the Bible-reading. Mr. Spurgeon is making capital progress.

PRAYER FOR MISSIONS.

There have been in existence for some time several sectional Prayer Unions in connection with Foreign Missions; but it has been suggested that the formation of a world-wide, all-embracing Missionary Prayer Union would afford ampler scope for united prayer on behalf of the great work of evangelising the world. At the invitation of three well-known Christian gentlemen, a number of friends deeply interested in missions met at 186, Aldersgate-street, last week, to confer on the subject. Mr. George Williams presided.

In the course of an explanatory statement, Rev. F. B. Meyer said he thought that if a common bond of sympathy and oneness could be formed between missionaries all over the world, and others specially interested in their work, it would prove a source of much comfort and strength to many lonely, discouraged toilers in heathen lands. Such a bond is to be found in united petition at the throne of grace. There cannot be perfect union in matters of ecclesiastical arrangement or Church order, but all may be agreed in making prayer to God daily for one another, and such united prayer may result in universal quickening and the hastening of the kingdom of the Lord Jesus Christ.

Many appropriate and suggestive remarks were contributed by those in the meeting. The Chairman considered that the suggested Prayer Union was certainly from the Lord, and every Christian must rejoice in the privilege of sharing in such a glorious concert of prayer. Mr. J. E. Mathieson referred to the growing practical interest in missions, and the deepening personal consecration among Christians; these results he attributed to united prayer. As to missionary methods, he remarked on the fact that the great and older societies are taking a lesson from the China Inland Mission, and are preparing to relax their arrangements as to the length and the nature of preparatory studies for missionaries. Among those who subsequently spoke were Miss Robinson, late of Mauritius, Mr. Schriemer, Mr. H. Soltau, Dr. Eccles, Dr. Gauld, Mr. R. Burn, and Mr. McAll. The last-named gentleman formally proposed the formation of a Foreign Missionary Prayer Union, the membership of which should be open to all missionaries and others interested in missions. The members are expected to undertake as far as possible to pray for missions every day. A committee, of which Mr. George Williams is chairman, will settle details. In his address Mr. Meyer briefly explained the work of the Missionary Bureau at 186, Aldersgate-street, E.C., the work of which is to be carried on in unison with the Prayer Union. Mr. Pamment, the secretary of the Bureau, will also act as secretary of the Union.

We understand the Prayer Union is about to issue a letter to missionaries all over the world.

Y.W.C.A., BRIGHTON.—On Thursday last week a new hall in Old Steyne, capable of seating about 200, was opened in connection with this institution Dedication meetings were held afternoon and evening, and earnest addresses were delivered by Rev. Dr. Bennett, Mrs. Hatt Noble, Mr. Spencer Walton, and other local gentlemen.

SWEDEN.—Mrs. de Ramsay writes from Jönköping on December 10:—I am this year printing Christmas letters for Sweden, one of them specially for sailors, one for general use, one for the sick, others for sick children, for Sunday-schools, for soldiers, and young women. This last year has been given up to local work in Jönköping. The Y.W.C.A. has developed considerably; we have meetings every night, and the young ladies in the town help with classes for music, &c., while I take the Bible-readings most of the evenings. A Sunday-school for children who never attended any before is gathered from among the mill-workers' families. I have got a great ambition to set agoing a juvenile branch of the Y.W.C.A. for girls between twelve and fifteen.

A GOOD SAMARITAN.

The following incident supplies the answer to the question often asked, "Is it of any use talking to a man under the influence of drink?" A few days since a Christian saw a man the worse for drink; he spoke a kind word to him, and invited him to have a cup of tea. After this he took him to the noon prayer-meeting in Aldersgate-street. At the close of the meeting the poor man broke into tears, prayed the publican's prayer, and professed to receive Christ as his Saviour. He also signed the temperance pledge.

A week later he wrote to a friend who was present:—"You will be glad to know that my faith in the Lord Jesus is not shaken; He has ever since been a strong tower to me, and by his wonderful power has kept that which I committed to his charge last Friday. In his strength I have kept the pledge. He holds me up. I shall never forget the kindness of the gentleman who spoke to me, and shall for ever bless God that he led me into the noonday prayer-meeting. There I was led to see my lost condition. Never until that day did I feel how weak and helpless I am by myself, but I now find in all my temptations the Lord makes a way of escape."

Several lessons to be learnt from this incident:—The Lord puts his seal upon human kindness; we should never despair of the greatest sinners; we should never limit the mercies of God in Christ, who is able to save to the uttermost all who come to Him. H. P.

MISS LEIGH IN EDINBURGH.

Miss Leigh's work in Paris has been well advocated during the past few days. Mrs. Alexander Balfour, of Liverpool, whose late husband was a warm friend of this work from its earliest days, gathered some of her friends in Edinburgh at 40, Drumsheugh-gardens, under the presidency of Dr. Alexander Whyte. After an opening prayer, in which the need of workers and of means was laid before God, Dr. Whyte said that when Miss Leigh came to ask his help he felt he could not refuse her. He had had the pleasure of visiting Miss Leigh's Home, and had seen how admirable the arrangements were, and could therefore commend it. He trusted Miss Leigh would find all she needed in Edinburgh.

Principal Sir William Muir presided at a public meeting at Free St. Andrew's. He spoke of the need of such a work as Miss Leigh's, even at home; how much more, then, in Paris! After Miss Leigh's statement, in which she set forth the present position of the work, and the need of special help during the exhibition year for young women, many of whom were Scotch, who were already coming out to serve in so-called tea-rooms, Professor Blaikie said that, besides the different Homes for young women which Miss Leigh had founded, Paris was indebted to her for the Children's Home and Orphanage at Neuilly. Mr. J. P. Coldstream, W.S., spoke of the pleasure it had given him to visit Miss Leigh's Homes, by means of which a very comprehensive work is done, as eight hundred of our country people, chiefly young women and children, were touched each week by it; he was sorry to see that there was a deficit of over £2000 which it was hoped might speedily be covered. Several other friends warmly commended the work.

The Bishop of Edinburgh presided at a meeting in St. Paul's Church-room, and spoke on behalf of the Mission.

THE PACIFIC GARDEN MISSION, Chicago—started, supported, and served by one earnest man, who never misses an evening service—reveals the power which a single life has to serve God and man; over thirty thousand souls have professed conversion in this Mission during the past ten years.

For the Young.

"BABY MINE;"

OR,

A CHRISTMAS EVE PARABLE.

By Eva Travers Evered Poole.

A Happy Christmas! A Happy Christmas! How cheerily it sounds! How it passes from lip to lip, everywhere accompanied by smiles and joy, and good feeling, and kindly wishes. But there is no answering echo in some hearts to-day. There are mothers who have known the deep sweetness overbrimming heart and soul when little pure helpless ones lay cradled in their arms, whose joy has been suddenly stilled; whose empty hearts quiver and ache, whose craving arms hold no dear burden, and who this Christmastide are faithless and despairing, and at variance with God. The Christmas air may sparkle with radiancy, but the light is deep shadowed to them, there is nothing but sorrow in the season, nothing but bitter, bitter memories, and endless heart-aching.

One never-to-be-forgotten Christmas Eve, a mother was hushing her child to sleep. The little dimpled face lay on her bosom, and the roguish eyes looked sleepless enough; the dancing light in their blue depths answering back to the love that beamed down upon them from mother's loving face. The little hands made many futile attempts to grasp the stray teasing curls that would fall over mother's forehead, and between play and love baby and sleep seemed far, far from each other. Close beside mother sat Aunt Elsie, quietly amused as she watched the pretty pair, wondering whether Maiden Mary had not looked with just such lovely mother-pride at the Baby Jesus of long ago, and whether the tender, innocent eyes of the Jewish maiden had not held in just such sweet thrall the first upward gaze of the new-born Christ.

Presently the loud knock of the City postman startled the two, and the baby, more wide-awake than ever, tried to sit up. "Naughty darling!" chided the mother lips, as she held up her finger to the little one, and sealed the chiding with a kiss.

"What is it, Elsie?"

"Just a parcel addressed to baby: Miss Kathleen Winter. How strange it sounds! Some Christmas present, I fancy. May I open it?"

"Do;" and the string cut, and seals broken, out of a small wooden box and its nest of soft pink wool came a lovely jewel. A jewel, quaint and fair, rich with strange carvings and lustrous with pearls, attached to a ribbon for baby's neck.

"How lovely!" came in twin breaths from mother's and Elsie's lips, while Baby Kathleen cooed and kicked, stretching out eager hands towards the glittering toy.

"Who sent it?" questioned the mother.

Elsie turned over the box and its wrappings. "It has come by the mail," she answered, "and one could see it was Indian at once. See"—she held out a slip of paper—"'For my godchild, Kathleen Winter, with a Christmas kiss, and earnest hope and prayer. It is wrapped all round with love for the tiny mite, and mother must take the jewel into keeping until baby can understand some of the love that it bears with it.'"

"How kind!" cried mother, more pleased at a love-token for the little one than for gifts for herself.

Baby Kathleen stretched out a little hand as Aunt Elsie passed the jewel over for mother's inspection, and grasped it tightly. For a minute mother leaves the bauble in the tiny fingers, when baby suddenly dashes it to the ground, with a shout of glee, as babies will.

"Oh! naughty girl!" scolds mother, frowning. "I hope it is not broken?"

"No; but as baby does not know how to take care of this lovely thing, would it not be better to put it safely away?" prudently suggested Aunt Elsie.

So up on the chimney-piece the costly golden treasure was put, beyond baby's reach, mother talking all the time in loving fashion:

"Don't cry, childie! Don't you know your little baby-hold is too weak and careless for pearls and gold? You are not strong enough, little darling, to hold such precious treasures yet. By and by, when your hands have grown big and strong, you shall have it for your very, *very* own, my sweet. Don't cry, pet, don't cry!" as the baby-face puckered, and the eyes filled up with tears. "Your tears *hurt* mother so. Can't you see, I only do it for the best, baby mine?"

But baby cried, and baby clutched, and grieved for the unreachable—as babies always do.

. . . .

Another Christmas Eve. Beside an empty cot the mother stands with a breaking heart. Only a brief warning, a few hours' illness, a gasp or two, and the little flickering earth-life had ended, and the great unending heaven-life began for "Baby Mine." That very day had seen the little still form shrined in its coffin and covered with flowers, carried out to the cemetery. There, cradled amongst the snowflakes, and crooned over by the robins, baby slept.

With moan and cry, the mother stood that evening by the empty cot. Her heart reached out with a bitter craving that would not be stilled or satisfied for her lost jewel. Sister Elsie stands beside her watching her anxiously, pityingly. Oh how she prays God to give her some word of comfort for that tried and sorrowful mother-heart. Some word that will take the hard rebellion out of her soul, and soften the set lines of her pale, worn face.

"Darling," whispered sister Elsie, laying her hand tenderly on the mother's arm, "Do you remember last Christmas Eve?"

"Oh, yes," said the poor mother, with quivering lips. "I was just thinking of it. Only a year ago!"

"Do you remember our baby's jewel?"

"Yes," came again, dejectedly, as she suffered herself to be led to a seat by the nursery fire.

"Darling, perhaps God means you and me to learn a lesson this Christmas, from that Christmas Eve last year. Little Kathleen was your treasure; a beautiful jewel sent from the far-off land, to gladden our eyes a little while. Only ours to hold for a little, little while. She came, wrapped all round in that love which our Father meant us to understand more perfectly through his beautiful love-gift.

"Perhaps, darling, it *might* be so, you know. God is dealing with you as you dealt with 'Baby Mine,' only a year ago. Perhaps He saw your mother-hold was too weak for such a precious treasure. You and I are not strong of faith or spirit, sister dear. Perhaps God would not let us keep his precious child-jewel, and has taken it from our loose hold, that, by and by, when we have grown strong and able to understand, He may give it back again. Yes, sister, once more you shall have your 'Baby Mine' for your very, *very* own. Don't fret, darling; remember what you said to baby last Christmas Eve. The jewel is only in God's safe keeping till by and by. Won't you trust Him? Don't you see how you are grieving Him. Oh! sister dear, can't you SEE?"

Then the welcome tears came to the hot, weary eyes, and the poor strained mother-heart wept out all its sorrow at the feet of Jesus. One Christmas Eve had been a parable of the other.

Often, as the mother takes the quaint Indian jewel out of its sandal-wood case, and gazes at it, the thought of her own jewel, the dainty "Heaven Pearl"—"Baby Mine"—comes flooding her heart, and she knows God has it in safe, sweet keeping. Ah! to some tired hearts, this Christmas-time will bring sorrowful memories, an empty chair, a familiar face lacking, the longing

...for the touch of a vanished hand,
And the sound of a voice that is still.

The very Christmas chimes that ring out so cheerily in other ears, echo with hollow sound if they strike on an empty heart.

But let God give you his own message of love to-day. He has your treasure in safe keeping. That dear daughter taken away so suddenly, that sister cut off in the bloom of her fair, fresh life, that sweet baby-child, with its blossom face and winsome ways, whom God has taken from the grasp of your earthly love into his own care, shall be yours again some time—some time.

When faith is stronger grown, and you are face to face with Jesus, you may be trusted with your treasures. Can you wait till then, sure that "He hath done all things well"?

BULGARIA'S NEED.

In a village some distance from Philippopolis a teacher obtained a Bible and began to read it in the presence of his family. He and several friends embraced the truth as set forth in the Scriptures. This brought upon them the disapprobation of the whole place. The deacon of the Protestant Church in Philippopolis, who is also a colporteur, soon after this went to that village for the double purpose of selling Bibles and visiting the teacher and his family. He was met by a crowd upon his entrance to prevent his coming into the village. The crowd consented to let him stay overnight, but did not allow him to visit the teacher. God overruled this for the furtherance of the Gospel; many came from all the regions round about to question him in regard to his heresy, and he had the best opportunity to preach Christ to them. This continued the most of the night.

Subsequently the teacher mentioned wrote to the colporteur that the two girls were being severely persecuted, but they were fully consecrated to Christ, and wished to enter a Christian school where they could obtain the necessary qualifications to enable them to do Christian work. The colporteur informed Mrs. Mumford of the facts, and she received them to train for the Lord. Mrs. Mumford has had the offer of all the paying pupils she can accommodate, if she will permit a Greek catechist to come weekly to instruct them; but this she cannot conscientiously do.

Mrs. Mumford writes that the marriage of her adopted daughter to Capt. Nicoloff was a very pleasant and profitable occasion. Her husband is the young officer who was severely wounded in the Servian-Bulgarian war three years ago, and raised up in answer to prayer; he continues to be on the Lord's side. In this marriage, instead of losing a daughter, Mrs. Mumford gains a son and faithful helper for the work of the Lord. They will continue as before to help her, and her son-in-law will be quite a protection to the school in many ways.

(Mrs.) Mary E. Mahan.
55, *Grand Parade, Eastbourne.*

TENT WORK IN THE BORDER COUNTIES.—The fourth annual report of this organised effort to reach people in the Border towns and villages is a simple record of good work. Ministers have cooperated with much heartiness in some places, and farmers have willingly lent carts and men to remove the tent, when required, from one village to another. The evangelists have seen much to cheer them; but yet on all hands there remain evidences of the great need of the Gospel. Mr. W. G. Turnbull, Spittal-on-Rule, Jedburgh, is the secretary of the work.

TENT MISSIONS OF THE EVANGELISATION SOCIETY.—During the past summer evangelists worked in fifty-seven tents, pitched in 196 places. The missions have been of varying length, according to circumstances. Only nineteen of the tents belonged to the Society, the remainder being the property of individuals or associations who depended on the Society to supply mission preachers. There has been abundant evidence that the labour of the evangelists has not been in vain. In Scotland the work proceeds all the year round, and the services of the Society's agents are every year more valued by Christian workers. Copies of the annual report, just published, may be had from the hon. secretary, Captain W. E. Smith, 21, Surrey street,, Strand, W.C.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

IV.—The Lost Element in Consecration.

We cannot expect that the unwelcome message we are now about to deliver will find acceptance with the bulk of professed Christians. Our hope, however, is from those advanced hosts of the people of God of whom we have spoken, who are thirsting after God, and seeking to know and to do his will at any cost. Yet to many, even of them, we fear our words will come as "a hard saying." But "the axe is laid at the root of the tree," and "the time is come that judgment must begin at the house of God." The dumb soul-agony of seven hundred and fifty millions yet untouched by the Church demands it. The colossal task of overtaking the sloth of half a hundred generations of Christians requires that we deal unsparingly with ourselves.

We have seen that the main hope of this quickened missionary movement lies with those consecrated ones whose prayers and efforts have largely contributed towards arousing it, and from whose ranks the effective workers for the field must come. As these go forth, the character and measure of their consecration will be determined by that which obtains at home; in the same way that a draught of water from a spring is affected by the purity and sweetness of its waters. As the colonies of old Rome were bits of the imperial city transplanted to barbarian soil, representing truly its glory or its shame, so are missionaries in relation to the home churches.

We have now a searching question to ask. May the Lord give us all grace to face the light! It is: Do THE RANKS OF EVEN THE MOST ADVANCED BELIEVERS EXHIBIT IN SPIRITUAL INTELLIGENCE AND CONSECRATION REAL SYMMETRICAL APOSTOLIC CHRISTIANITY? It seems hard to reply, No. Can such be the answer, as we recall the gathered hosts of Mildmay and Keswick, of Perth and Manchester? But let us not compare ourselves among ourselves, or our attainments with those of others about us, or of those who preceded us, or with any adventitious standard insensibly adopted among ourselves. "To the law, and to the testimony."

There is a double class of precepts exhorting us to a life of conformity to God's will. One class relates to the inward spirit and graces we are to cultivate. Faith, hope, love, gentleness, patience, and much else are pressed upon us. The other class relates to the outward life of simplicity, self-denial, and suffering, which embody and interpret these inner graces. THE ROOT DEFECT OF THIS AGE IS THAT, ALTHOUGH THE FORMER CLASS IS HONOURED, THE LATTER IS FORGOTTEN. These were both united in their perfection in the earthly life of our blessed Lord. They both shine brightly in the lives of Apostolic Christians. They continued long to mark the believers of the earlier centuries. But when the Church, in Constantine's time, slept upon the lap of Delilah, and had been shorn of her strength, little is seen of either the inward life of faith and love, or the outward life of unworldly simplicity and self-denial. Both disappeared.

After a time the letter of Christ's command was laid hold of by many, who saw that Christianity was not to be clad in soft raiment, and repose in kings' houses. In caves and convents, upon pillars, in winter's cold and summer's heat, by pilgrimages and austerities, a travesty of the severities of Christ's outward life was rigorously lived. But in this age, what do we behold? Neither the pleasing and heavenly picture of an outward life of Christlike simplicity joined to the inner life of spiritual beauty; nor, on the other hand, as in the dark ages, the external, if profitless, exhibition, because devoid of an inward spring and power. We look upon thousands of God's dear children who have reversed the order of the monkish ascetic, *who possess and manifest much of spiritual grace, but fail in exhibiting the corresponding outward life.* They seem blind to one class of Christ's commands, and to one half of his example, and have tacitly agreed among themselves to remand to the limbo of impossible if not unreasonable requirements, many of his plainest precepts. They are living, as to outward circumstances, lives of the greatest comfort, and even luxury, and there are comparatively few who do not live in about the same style as the world's people of similar rank and means.

I speak in all this, not of the camp-followers of the Church, the mixed multitude who, as they have never tasted of Christ's soul-satisfying love, must needs lust after Egypt's leeks and garlick; but of those in the van, spiritually, of the army of the Lord. Alas, as to the question of worldly conformity in these directions being allowable or expedient, the mixed multitude and the faithful few are at one. Beloved, this ought not so to be. We have not so learned Christ. There has been a putting asunder of that which God has joined together. A life of professed or real inward spirituality linked with the form or fashion of this poor and passing world, savours of spiritual adultery. Can Goliath-slayers be born from such an alliance? The consecrated remnant must again marry the life of faith and joy and love in which they so exult, to the outward seeming that belongs to it, and by which alone it can be interpreted to the dull eyes of men at home and abroad; then from the fruit of this heaven-ordained union shall again go forth to the ends of the earth, other Pauls and Stephens.

The state of the church in Laodicea supplies the genius of the professed church of Christ in this age looked at as a whole. "Rich and increased in goods," self-satisfaction, self-sufficiency, and lukewarmness, are its chief marks. *Do these dark hues play upon the more consecrated hosts as well?* They do, in part at least. We beg our beloved brethren who are given up to God, to bear with us while we say there is much yet lacking with them as to this. They, too, find their prototype in the New Testament. Their genius is the church at Corinth. They, like that church, are characterised by worldly wealth and position, large gifts, much grace; "in everything enriched by Him in all utterance and in all knowledge," and "waiting for the coming of our Lord Jesus Christ." But the Lord has somewhat, yea much, against them. Paul speaks of coming to them with a rod. We do not speak of the sectarianism nor the darker lines of gross evil that called for dealing in that church. The parallelism is between the large proportion of men and women of position therein, and their eminent gifts and graces, and the snare that came upon them from continuing, after their conversion, to "reign as kings," and the corresponding state of things

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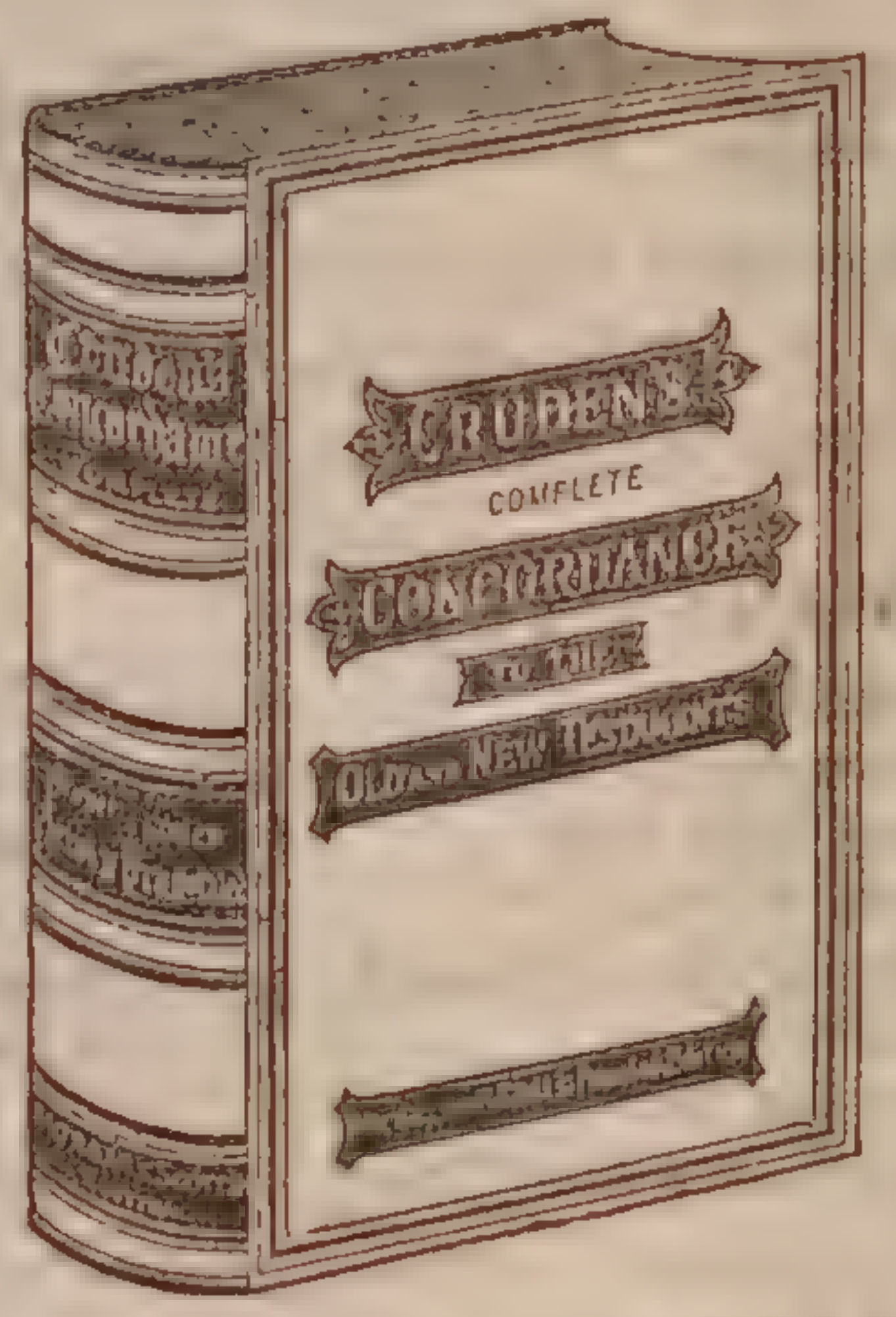

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> Now are ye full, now are ye rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you.

Those who stand well with their fellows, who are rich in what the carnal mind values, have too much at stake to "follow fully"; too much in common with the world to break with it completely; are too laden to run with alacrity; and are, generally, too headstrong to be commanded by the Lord, and so must be "counselled." Behold the secret of Paul's power and of our weakness. Does not his fine irony exhibit the true position of multitudes of the best believers of this day? As to them, in this respect at least, Christ still stands without and knocks—his characteristic attitude even toward the true in this Laodicean age. As to this, at least, his trumpet-call applies: "Be zealous, therefore, and repent"—his characteristic word to his own even now. "Therefore, as ye abound in everything, in faith and utterance and knowledge and all diligence, and in your love to us, see that ye abound in this grace also" (this grace of outward conformity to the commands of Christ), and thus "prove the sincerity of your love."

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A Missionary.

THE SALVATION ARMY.

During Tuesday and Wednesday, last week, all-day meetings in connection with the Salvation Army were held in Exeter Hall. General Booth presided, and the gatherings were very large; at the evening meetings many people who presented themselves could not so much as enter the crowded hall. The proceedings were partly devotional and partly practical.

The addresses were more or less related to the announced subject: "The true Religion of Humanity." At the final meeting, the leaders and others set their hearts upon seeing some results of the many warnings and exhortations that had been uttered. "Heroes" of faith were spoken about, and the assembly was asked to produce some. The General delivered an address on Christ cursing the fig-tree, and pointed out that a lifeless profession is not only vain, but insulting to the Saviour. Those branches that bring forth no fruit must at the last be taken off and cast aside. He called upon his hearers to decide to be out-and-out followers of Christ. Major Musa Bhai, from Ceylon, followed, telling his experiences in the Christian life, and asking for soldiers to fight sin and darkness in India.

Mr. Bramwell Booth made a pointed speech, and songs were afterwards sung. Searching words from the General on the watchword, "For God and Humanity," closed the meeting. As a parting request, General Booth desired prayers for his invalid wife, that she may have recovery in due time in God's own way.

THE CHURCH ASSOCIATION.

During the past three months frequent afternoon prayer-meetings have been held, alternately at Burlington Hall, Savile-row; Mayfair; and Cannon-street Hotel. They were arranged by the Council of the Church Association, in order to beseech the outpouring of God's blessing upon the Church of England. Eighteen in number, they were attended by a number of earnest Christians, and in great measure the petitions were for a general revival of spiritual religion in England, and the spread of truth throughout the world.

The final meeting was held on Friday last. Mr. J. W. Janson presided, and delivered a hearty and helpful address. He indicated with much clearness the point of Christian teaching which specially needs emphasising to-day. Men fail to recognise the priesthood of the Lord Jesus Christ, and so it comes about that they put their confidence in such of their fellows as claim to occupy the position of mediators between God and man. Taking up the Epistle to the Hebrews, Mr. Janson beautifully exhibited the perfections of Him who ever liveth to make intercession for his people. Mortals cannot be invested with the attributes of Jesus, and true religion would be helped by making that fact widely known, and placing Christ before the world as the one name given under heaven whereby men can be saved.

The attendance of evangelical Christians at the meetings has not been what the Council expected. If, however, requests, in encouraging numbers, should reach the secretary, Mr. H. Miller, 14, Buckingham-street, Strand, another series of similar meetings will be arranged for the beginning of the year.

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SUNDAY SCHOOLS IN WALES.

"A reader" draws our attention to the Sunday-school system in Wales. The elder children are taken out of the children's classes according to proficiency in reading and repeating Scripture, and are drafted into Bible-classes best suited to their age and acquirements. The Bible-classes (men and women separately) have generally men teachers who read a chapter, verse by verse, with the class, giving his, and calling upon them for their exposition of the text.

The Bible-classes are held in the same room, and at the same time as the children's classes, the catechising of the children being a means of instructing the backward elders. All ages who attend the services in church or chapel attend the Sunday-school—in fact, never leave school from childhood to old age; and should they move to a new neighbourhood would join a Bible-class in the Sunday-school as a matter of course.

AGED PILGRIMS' SOCIETY.—Mr. J. T. Morton, of Caterham Valley, has enabled the committee to send to the Society's pensioners blankets, flannel, coals, groceries, &c., a kindness which they have very gratefully appreciated. The secretary is Mr. J. E. Hazelton, 83, Finsbury-pavement, and both he and the committee would be very glad to find friends ready to follow so good an example.

Dr. Saphir on the Bible.—7.

ON Thursday morning last, in St. John's Presbyterian Church, Allen-street, Kensington, Rev. Dr. Saphir delivered the last of his present series of addresses on the Bible. The particular aspect of the subject dwelt upon was, "The Relation of the Church of Christ to the Old and New Testaments." At the outset attention was directed to the misleading character of the oft-repeated statement that the Church originated without the Scriptures, and for some time continued to exist without them. The statement, he said, is not true, as the preaching of Christ and the Apostles continually had reference to the Old Testament. The Church owed its origin not merely to the preaching of Him who was the Word, but to preaching which was in explanation of the Word which had been previously written. And not merely was this the case as concerning the Church which was founded among Israel, but even unto those who had been idolaters the Apostles opened the Scriptures, proving from the Old Testament every doctrine He presented for acceptance.

After some remarks on the wealth of the Old Testament, the speaker called attention to the simple grandeur of the New. In the latter, God is revealed as Father, Son, and Holy Ghost. The reason for the frequent occurrence of the expression "before the foundation of the world," is that the New Testament differs from the Old in the fact that it goes back into the eternal counsels of God, and shows us what was in the depths of the Godhead when, in Christ Jesus, as the Lamb slain, He chose the Church to show forth his glory and praise. At some length the human homeliness of the New Testament books was pointed out. Not, as in the Old Testament, was the Spirit of God outside the preachers, so that they had to "search diligently what the spirit which was in them did signify," but it was indwelling, according to Christ's promise, that if He went away the Comforter would come; and in the most subjective manner the various writers bore their personal testimony, their individuality being ever allowed the freest scope.

Having examined the New Testament as to its contents, and maintained that for exposition of the Old, and the proper exposure of heresy, it is perfectly adequate, Dr. Saphir spoke of the essential oneness of the entire Book. The Holy Ghost brought to the remembrance of the Apostles the things which Jesus had said unto them, and so those who listened to them heard the words of Christ. "He that heareth you, heareth Me." In the course of further observations with regard to the early Church, the speaker remarked that the reading in meetings of Christians was chiefly from the Old Testament. Tradition, however, soon obscured the truth, and, as the Jews came to hold Divine revelation in form only, their hearts not realising it, so the Church rapidly declined from the pure teaching of the Gospel. Therefore, antiquity in itself is no authority as regards matters of faith.

These points having been carefully elaborated, it was shown that along the centuries succeeding the Apostolic age, down to the Reformation, there were occasional glimpses of light in the prevailing darkness. The Spirit of God worked mightily in the hearts, consciences, and minds of many faithful men, who earnestly inquired as to the certainty of salvation, and the means of communion with God. Through regarding the Scriptures with the guidance of the Holy Ghost, the Reformers saw that Jesus was the Author of perfect salvation to all who believed. Christ and the Bible in their true relation were apparently realised at the same time.

The first thing the Reformers did was to declare the authority of Scripture, because it is the only Word of God. Next, they showed that Scripture has a centre, and that is Christ. Once you understand the centre, you understand everything. The third point they established was that salvation is assured by faith in Christ, according to the Scriptures. The Church of Rome has never held out any such certainty. Again, the Reformers maintained that Scripture is its own authority. To those who honestly go to it, the Book is plain on all essential points of teaching. At the same time, it is very obscure to those who wish to find in it what is not there, and to those who do not wish to find what they know is there. If we are willing to find what is in the Book, all is simple and easy.

Dr. Saphir went on to speak of the doctrine of justification by faith as the key to open Holy Scripture: "Christ died for our sins and rose again for our justification." This, and the sufficiency of Scripture, as well as the need for the Holy Ghost, stood out boldly in the testimony of the Reformers, and require emphatic statement to-day.

On February 7, in the same building, Dr. Saphir hopes to begin another series of addresses on "The Analysis of the Old Testament."

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From the Australian Bush.

WE are still living in our Bush home. 1887 was a magnificent season, and proved what might be done in this land were we sure of regular rains. This year again sees the country in a sad plight through drought, the winter having been excessively dry, and no steady heavy rainfall having occurred for months. Many sheep and horses have already perished in the back blocks, and even in these parts grass is very short, and the crops are so far behind that grave fears are entertained of a sad failure this season. We get many practical lessons of trust in the living God.

THE CHRISTIAN reaches us regularly, and is a source of great cheer as well as of information to us and to those to whom we pass it on. There are several now in this neighbourhood who get your paper either weekly or in the monthly parts. Its influence is most healthy, and its thoroughness most suitable to the colonial mind, especially to those who are untrammelled by sectarian bonds, and can look at matters in a broad Christian spirit.

A Y.W.C.A. is about to be started at Forbes, a town about thirty miles from this, where Mrs. Stewart (wife of Rev. William Stewart, Wesleyan minister), who was engaged in Christian work for some years in Liverpool, Lancs., is taking an active part in the movement.

Temperance work progresses in this district, and quite a number of all classes have now become abstainers; but, better still, every now and then someone is definitely coming out on the Lord's side. Indeed, there is quite a spirit of inquiry after the truth contained in God's Word, and I have been privileged to have very many cheering conversations, both at home and when travelling about the country, on the all-important subjects contained in the Bible. Curiously enough, since beginning this paragraph, an inquirer's letter has been delivered to me. This seems to be my present work for the Lord, corresponding with anxious souls and with those who are seeking for more light. I feel much impressed with the belief that truly "the day of the Lord is at hand"; "the coming of the Lord draweth nigh"; "the time is short," and we have need to work while it is yet the day of salvation.

Mr. Henry Varley has drawn the attention of the Christian public to what he has witnessed of the flaunting vice of Melbourne, and also to the degradation of colonial girls by Chinamen. Travelling some time ago through Victoria in a second-class railway carriage, I met with a sad specimen of this horrible infatuation. At one of the stations a young woman, about nineteen years of age, came into the carriage. Not long after, uncapping a brandy bottle, she offered nobblers to her travelling companions. I said if she would give me the bottle I would throw it out of the window, as I was sorry to see her indulging in intoxicating spirits. She said it was too late for her to stop it. I told her there was One who would help her if she would really give it up. Lowering her voice she whispered, "I know who you mean—Jesus." Then she sadly added, "But I'm too far gone." We travelled for hours together, during which time some men in the compartment helped her to finish the contents of her brandy bottle.

One man spoke impudently to her, when she sprang upon him like a tigress, and battered his face terribly for a minute or two, when I interfered as he was going to fly at her. At the next station I had him removed from the compartment, and she afterwards thanked me; and, though considerably under the influence of liquor, she produced a purse with a small parcel in it, which she showed me contained opium, which she used constantly, and couldn't live without. She told me she had been well brought up; mentioned the Sunday-school where she was taught about Jesus and his love, after which she described her downward course. Somehow, a Chinaman enticed her with sweetmeats, got her to his den, and persuaded her to try a smoke—of opium. "After that," she said, "it was all up with me, and I can't tear myself away now."

She continued: "The drink's bad enough; but, oh! you don't know the craving that's here—here"; and she clawed away at her bosom as if there were a demon there she would fain tear away and slay, but felt powerless. She was terribly excited, so I sang her one of Sankey's hymns. She then got my hymn-book, and searched till she found, "What a friend we have in Jesus," which we sang together. Some passengers who had come in meanwhile seemed to think themselves defiled by sitting near us. This is only one sample of the many poor creatures decoyed in the same awful way. If we, as a nation, have forced opium on the Chinese, thus sapping their social life, it seems we are suffering but a righteous retribution in having our own social purity defiled. I trust the writings of Mr. Broomhall, and the efforts of many other Christian men and women, will result in our nation shaking off for ever this accursed abomination, which is one of our shameful iniquities.

Brethren, pray for us in the Bush of Australia. I often think the preacher's work in the interior of Australia is as real a mission work as going to the heathen abroad. It is difficult to get hold of a population so much scattered as ours is, and the Bush missionary is doing a noble work, as he drives or rides about, visiting the ones and the twos in the out-of-the-way corners of the colonies. It is grand to hear of the numbers now moved to offer themselves to God in the mission field.

Moura, Bumberry, D. M. LOGAN.
viâ Molong, N.S.W., Oct. 23.

PIRÆUS.—Miss Liebhamer is carrying on a truly interesting work here. She moves among people of several nationalities, and year by year her operations expand. Greek children are taught, almshouses and hospitals visited, and the glad tidings are told out to the poor and others who will give attention. There is a hearing ear, and, although there are difficulties, encouragements are numerous. Outcast young women have been sought, and the sick have been told of the Great Physician. During the year some thousands of tracts, and many New Testaments and Gospels, have been distributed among the sailors. Miss Liebhamer is entirely without fellowship in the Gospel, and she says she would find some of Mr. Spurgeon's sermons helpful. Bible Union cards, in English, French, and German, and almanacks with Scripture texts, in the same three languages, would also be very serviceable. Communications may be addressed Miss L. Liebhamer, Piræus.

EASTBOURNE CONFERENCE.

The second annual Missionary Conference was held on Monday, Tuesday, and Wednesday, Dec. 3 to 5, in the Town Hall, and was very largely attended; the beautiful hall was crowded during the evening meetings.

The subjects for Conference were: The love of God in the gift of Christ Jesus; the world the object of that love; the believer's heart its home; the Church its temple; entire surrender its secret, and missions its work. All the meetings were fruitful in abundant blessing. Three were held each day, preceded by a prayer-meeting at ten o'clock.

The addresses during the three days were delivered by Dr. Morgan, vicar of St. Mary's, Leamington, Dr. Asa Mahan, Rev. C. G. Moore, of China Inland Mission, Messrs. Reginald Radcliffe, W. Spencer Walton, Reader Harris, W. T. Float, of North Africa Mission, Musa Bhai, of the Salvation Army in India, Dr. Cronin, Mr. John M. McAuliffe, Mrs. H. Whitall Smith, and Miss M. Leitch, of Ceylon.

The afternoons were occupied by accounts of mission work at home and abroad; that by waysides in England, by Mr. J. M. McAuliffe; in South Africa, by Mr. Spencer Walton; in North Africa, by Mr. Float; in China, by Rev. C. G. Moore; in Ceylon, by Miss Leitch, and the cause of Dr. Barnardo's Homes was pleaded by Mr. J. B. Wookey. We cannot doubt that the outcome of this happy and enthusiastic Conference, when so many souls were brought into liberty and joy, will be a deeper, fuller consecration of heart, and an intense interest in the absorbing themes under consideration during these three happy days. Hundreds left at the close deeply thankful for the help they had received.

As a practical outcome of the Conference some fifty believers gave in their names as being willing to go forth into the mission field if the Lord Himself opened the way; upwards of £300 was given to the foreign mission field; at least a hundred pounds' worth of jewellery was sent in as free-will offerings. Surely this is pleasing to our Lord Jesus Christ.

On Thursday a prayer-meeting was held; interesting cases of conversion of sinners, of wanderers restored, of believers quickened and cleansed, were mentioned to the praise of God, and very many rose up to repeat a promise or exhortation, or to offer prayer and praise. Further meetings were held in Longstone Hall where blessing still followed, and addresses were given there by Dr. Cronin, Mr. W. Spencer Walton, and Mr. John M. McAuliffe.

THE TABEETHA MISSION, JAFFA.—The twenty-fifth anniversary of this excellent institution was celebrated in the spring of the present year, when Christians, Jews, and Moslems joined in affectionate recognition of the untiring efforts of Miss Walker-Arnott. Many women in the region who are now mothers of families were educated in the Mission school, and, by the medical agency much good has from time to time been done among the people. The last report states that the schools remain in a prosperous condition. Their interests are certainly very near the hearts of many friends of missions in Great Britain. Miss E. Walker-Arnott, 24, St. Bernard's-crescent, Edinburgh, is hon. secretary of the committee.

EVANGELICAL CONTINENTAL SOCIETY.—The thirty-ninth report of this Society is a record of encouraging progress from many important centres. In France the Gospel has made inroads into Roman Catholic strongholds, and the priests have in some places taken alarm. Unfortunately there is a lack of workers to persistently follow up these efforts to counteract Popery, and disperse its superstitions. From Belgium, Austria, Spain, and Italy intensely interesting accounts have come of testimony borne to Christ in varying circumstances. Among the humble and unknown of the populations, triumphs which are none the less real because they do not strike the eye of casual observers are constantly being achieved. The office of the Society is 13, Blomfield-street, London Wall, E.C.

CHRISTMAS HOLIDAYS.

Dear Sir,—The Committee of the Children's Special Service Mission will be glad to arrange, as far as possible, during the Christmas holidays, for special drawing-room meetings and magic lantern lectures. Will any of your readers who desire information forward to me a stamped addressed envelope?

All details as to magic lantern arrangements have now been printed, and I shall be pleased to forward a printed copy to any applicant. Early application is very desirable.—Yours faithfully,

H. Hutchinson, Organising Sec.

13, *Warwick-lane, London, E.C.*

CHRISTMAS CRIES AND CHEER.

In the current number of *Woman's Work* there are some touching stories appealing for sympathy and help; the details of need are taken from notes supplied by the Mildmay Deaconesses, who patiently visit the poor in some of the most desolate parts of London, in their own homes, and by whom, with the most thrifty care, any relief is administered that friends lovingly send. The object of the special relief asked is to cheer the lot of the most needy during the worst weeks of winter, with necessary food, firing, and clothing, and to add to the slender pittance of the aged and sick and overworked, a small weekly allowance. The following is a specimen of the cases mentioned:—

"SOMETHING TO EAT YESTERDAY."

"I have been buying a penn'orth of coals, Miss, with a penny I borrowed from my landlady," was the apologetic greeting I received in the street one raw cold autumn evening this year, as the speaker opened her bag to show me the "penn'orth." She is no stranger to me. I know her, as her landlady has described her, as a respectable, energetic, industrious woman, a widow verging on sixty. However, the "penn'orth" is hard to forget. At my next call I pressed her closely as to her circumstances. In brief this is what I learned. She goes to two different houses as charwoman: she has worked there for years, and she receives at each 2s. 6d. a day. But as they do not need her every week, her earnings weekly amount to 2s. 6d. exactly; *so does her rent.* "But how do you live, Mrs. F.?" "I don't know, my dear; it has been very bad lately. The week before last I hadn't anything from Tuesday till Friday, and then they gave me a cup of tea and some food where I work." "And *this* week?" I had to press the question—the answer came reluctantly: "I had a cup of tea and something to eat yesterday." "And nothing since?" "No; *but I had something yesterday.*" The tears sprang to my eyes. "The 'house' would be better," I suggested as gently as I could. "Yes; when I am too old to work, I should think it my duty to go, and no disgrace; but, you see, I *can* work now, if only I could get it to do; and as long as I can pay the rent of my little home I like to keep it." I looked round "the little home," a tiny back room, clean and neat, and thought how easily the rent could be paid for her, or even what a boon a shilling a week would be to her if only her story could reach someone with pity enough and money enough to give it.

Mrs. Codner, Conference Hall Office, Mildmay Park, London, N., receives contributions for relief in connection with the Mildmay Missions.

THAMES CHURCH MISSION.—An interesting testimony to the value of the work of this Society has recently been received from South America. Mr. W. S. Lawrence, a catechist of the South American Missionary Society at Mossel Bay, wrote to the secretary that amongst some effects landed from the wreck of the *Rosebud* schooner was a canvas bag of books bearing the stamp of the Mission. The books, of which there were about two dozen, being of no intrinsic value, the Customs officer allowed Mr. Lawrence to distribute them among the members of the Rocket Brigade, who had assisted in saving the lives of the shipwrecked crew, as mementoes of the wreck. Mr. Lawrence adds:—"I should like also to bear testimony to the far-spread influence and blessings of your work on emigrant ships. There is an emigrant here who finds daily comfort in a small Testament given him by one of your missionaries on leaving the Thames some years ago."

RE-UNITED.

A fair youth stood at his mother's side,
Her heart was heavy and sad;
For he was her only joy and pride,
This blue-eyed sailor lad.
And he must go forth from his home once more
To battle with stormy seas,
Which had made her a widow a year before;
And her mind was ill at ease.

But she heard a whisper low and sweet:
"Though earthly hopes be blighted,
There's a home above where in peace and love
Fond hearts are RE-UNITED."

The brave lad strove to be bright and gay,
Though his spirit was overcast;
For something told him that sad day
This voyage would be his last.
But duty called, and he must obey
With a heart devoid of fear,
And aboard of his ship he sailed away
From all that he held most dear.

And he sang as he kept his midnight watch:
"Though earthly hopes be blighted,
There's a home above where in peace and love
Fond hearts are RE-UNITED."

The lonely mother wept and prayed:
"Oh, Father, thy will be done
On Thee my faith and trust are stayed
To guard and protect my son."
But tidings came the ship was lost,
By tempest torn and riven;
And the mother the shadowy border crossed
To her husband and child in heaven.

For 'tis ever true of those who trust,
"Though earthly hopes be blighted,
There's a home above where in peace and love
Fond hearts are RE-UNITED."

W. H. H. M.

[These words, set to very appropriate music by "Torriano," are published in song form by *Messrs. Hart & Co.*, 22, Paternoster-row, E.C., price 4s. (2s. net). Copies may also be obtained through Messrs. Morgan & Scott.]

TEMPERANCE NOTES.

HOME.

The Inverness abstainers have just celebrated the jubilee of their society.

The offices of the National Temperance League have been removed to 33, Paternoster-row, E.C.

The liquor organisations are actively endeavouring to secure the election of their friends on County Councils.

In the counties of Brecon and Radnor every Calvinistic Methodist minister, preacher, and student, and nearly two-thirds of the deacons, are total abstainers.

The Travellers' National Total Abstinence Union in eight years has administered the total abstinence pledge to 6050 persons, the great majority of whom, it is believed, have stood firm.

The Manx Legislative Council has passed a Bill to increase licence fees, practically to abolish grocers' licences and also the "*bonâ fide*" traveller, and to give objectors to the issue of licences right of appeal.

The Committee for the Protection of Native Races against the liquor curse have memorialised Lord Salisbury to urge the German Government to join with Britain in opposing the evil, as Britain has joined with Germany against the slave trade.

Upwards of £8000 has been promised towards the sum of £10,000 which the United Kingdom Band of Hope Union is raising for the purpose of promoting temperance teaching in day schools and other educational institutions. Further promises are being solicited, amounts to be payable in five yearly instalments. The offices of the Union are 4, Ludgate-hill, E.C.

FOREIGN.

A drunkards' retreat is to be opened this month at Eilikon-sur-le-Thour, Switzerland.

The temperance awakening in Denmark has called forth active enthusiasm. The last general meeting of the Denmark Temperance Society received reports from 408 local societies, comprising a membership of 17,500. The general meeting for 1889 will be held at Veile, the birthplace of the Danish temperance movement.

Mr. W. S. Caine, M.P., has had a very cordial reception at Bombay. In a recent address there he said that his resolution in Parliament on the liquor traffic in India created the largest division on record on any Indian question; that the Abkari reports prove that drunkenness is making fearful progress; and that it is only a question of forty or fifty years until India will be as drunken as England.

EVANGELISTIC NOTES.

Mr. William Bradlaugh has commenced Gospel meetings in the Town Hall, Macduff, N.B.

Mr. Alex. Bell, of Glasgow, is holding evangelistic meetings at Fraserburgh; they are well attended.

Rev. George C. Grubb conducted evangelistic services in St. Mary's Episcopal Church, Belfast, last week, and it is believed much good was done.

Mr. C. G. Roger is conducting Gospel meetings in connection with the Hamilton Y.M.C.A. A very interesting and successful conference was held on Saturday.

Rev. R. C. Johnson has closed a fortnight's Gospel meetings in the Methodist Church, Banbridge. The services were well attended, and accompanied with blessing.

Evangelistic meetings are being held in the Argyle Hall, Cambuslang, in connection with the Baptist Church. The Gospel is faithfully preached and sung by Mr. Richard Murphy.

Evangelistic Mission.—The work around Banbury continues to give much encouragement. At one village, where a week's special services have just been concluded, twenty or more professed to have found Christ, and are rejoicing in Him.

A twelve days' mission has been concluded by Mr. and Mrs. Alexander, of London, at the Elevator Hall, Bank-road, Bootle, Liverpool. At nearly every meeting inquirers were brought to decision, and during the mission a goodly number professed to receive definite blessing.

Rev. Edward Clarke, of Spezia, writes to a friend in England of an awakening among Italian soldiers there:—"A remarkable work is advancing among the soldiers, and all has sprung from the blessing of God on a conversation with one corporal, who afterwards came to the Italian service. There have been as many as thirty-two corporals at our morning service lately; and, after the usual service, I hold another short service with them, by their special desire. God is, indeed, working in our midst."

Pemberton, near Wigan.—We have passed through a wonderful visitation of God's Spirit, during the visit of Gipsy Smith's sister and her husband, Mr. George Evens, of Frizinghall, at the Methodist Free Church here. There were crowded meetings nightly. On the last Sunday overflow meetings had to be held; the chapel and large schoolroom were crowded. Many, from the ages of seventeen to seventy, have professed to find Christ. Some of the worst men, mostly colliers, have given their hearts to Christ. J.P.

Sutterton, Lincolnshire.—A mission has been conducted in this village by Messrs. Brown and Neech, of the Evangelisation Society, and the Gospel was preached and its invitations pressed home in a most faithful and loving way. Some, it is believed, have been made willing in the day of God's power, and have received the forgiveness of sins. On December 3, a tea was provided, followed by an enthusiastic meeting, at which upwards of 200 persons were present. Addresses were given on praise and Christian stedfastness. A substantial thankoffering was sent to the Evangelisation Society.

Messrs. Middleton and Hogben have conducted a mission at Sandgate and at Cheriton during the past month. Owing to the removal of a number of the soldiers from Shorncliffe, and other causes, the attendance of the military was not equal to their desires. Some of the soldiers yielded their hearts to the Lord, and also a goodly number of civilians. Many Christians were brought into the possession of more abundant life, and others are seeking deliverance from the bondage of sin. On January 5, Messrs. Middleton and Hogben commence a mission at Dudley.

Bible Christians in China.—The news from missionaries in Yunnan Foo, China, is most encouraging. Revs. T. G. Vanstone and S. Pollard, with the agents of the C.I.M., have held a seventeen days' mission. It was preceded by a week of special prayer and a day of fasting. The people attended the two halls in crowds. Several professed openly a desire to serve Jesus Christ. It is calculated that from 8000 to 10,000 visits were paid to the two places. On September 16, three native converts were baptized, who gave open testimony that they were Christ's. A medical missionary is much needed for his part of the mission field.

Mr. Steedman, of Edinburgh, has finished a series of Gospel meetings in Fountainbridge Free Church (New Hall). Several decided for Christ.

Mr. George Clarke is to visit Ireland early in the New Year, and to hold united evangelistic meetings in Belfast, Derry, and various other centres.

Rev. E. P. Hammond writes from Jackson, Mich., U.S.A.:—Dec. 4. A good work has begun here. The pastors are earnestly united in the meetings.

Lisburn.—About 200 persons have professed to have decided for Christ in evangelistic services recently held in the Methodist Church here by Rev. Mr. Johnson and others.

Rev. James Kirkwood, assisted by Mr. Yewdall, has closed a series of Gospel meetings in the Methodist Church, Roscrea, at which many professed to have found the Saviour.

Sydenham.—A good work has been done in a fourteen days' mission at the Gospel hall, in Well's-road, by Mr. J. S. Brunning, of the Evangelisation Society. The evangelist is now labouring in Lincolnshire.

Bonhill Institute, N.B.—Miss Tyson, of New York, has held meetings during the past fortnight, chiefly for children, but largely attended by parents. The interest deepened, until at the close the meetings were crowded out. Many professed faith in Christ.

Mr. and Mrs. J. S. Harrison, from Australia, have conducted evangelistic services at Salem Chapel, Romford. Mr. Harrison has a most effective and impressive style of address. Mrs. Harrison serves the Master effectively by her sweet and expressive singing of the Songs of Zion. Many have professed conversion. J. M. S.

Methodist missions have been held at Great Bridgwater-street, Manchester; at Meanwood-road, Leeds; Victoria-road, Darlington; Wolstanton, Staffordshire; Etherley, Bishop Auckland; Castletown, Isle of Man; Tiverton, Somerset, and other towns. In each case there has been signal blessing, large numbers having yielded themselves to Christ.

Elgin, N.B.—A very successful fortnight's mission has been held here by Mr. J. A. Smith, of Aberdeen. The meetings were under the auspices of the Free High Church Young Men's Association, and a number of the members entered heartily into the work. The results of the mission are encouraging, quite a number having professed to receive salvation. Mr. Smith preaches with great power.

Major Whittle in Ireland.—This evangelist, aided by his son, has had a most successful term of Gospel effort at Ballymena. The people came in crowds from the surrounding districts. Many professed to accept Christ, some of the conversions being of a very striking kind. Three churches were in use for the closing night, and the meeting began an hour before the advertised time. The evangelist proceeded next to Coleraine, where there were also crowded gatherings, and much interest awakened. From Coleraine Major Whittle goes to Limerick, where the services will be in the theatre.

Y.M.C.A., Chelmsford.—A wave of blessing has been passing over Chelmsford. A most successful mission has been held in the Mechanics' Institute, conducted by Mr. Newton Jones, formerly a commercial traveller, but who has now devoted his life to evangelistic work, especially amongst young men. Sunday's services crowned the series. At the closing meeting the place was densely packed. Bible-readings and noon-day prayer-meetings have been conducted by the missioner daily. Christian friends, pray that the blessing we have experienced may prove lasting.
J. H.

Women Evangelists.—Mr. George Clegg, founder and director of the Halifax Training Home for Female Evangelists, has now eleven women evangelists at work under his direction. These young women are doing good service, especially in domiciliary visitation, and they are labouring in the Gospel with the ministers as those women did of whom the Apostle Paul makes grateful mention in his Epistle to the Philippians. The Church of Rome has known how to employ the peculiar gifts of devoted women for many generations. Now Methodism is beginning to do the same, and, while avoiding what is unscriptural as well as unnatural, we are endeavouring—both in the London West Central Mission and by means of Mr. Clegg's institution—to utilise the invaluable services of our daughters.—*Methodist Times.*

Manchester.—A special mission was commenced in Rev. Dr. Macfadyen's church, Chorlton-road, on Sunday week. The services were being conducted by Rev. R. F. Horton, of London, and Dr. Macfadyen.

Blyth.—A series of united special evangelistic services have been conducted in two Presbyterian churches of this town. This united effort to reclaim the lost has been largely blessed by God, not only in converting sinners, but in deepening, quickening, and strengthening the spiritual life of the two congregations, the members of which have been roused to further efforts to bring in the unsaved people of the town.

Ipswich.—A most successful parochial mission has been brought to a conclusion in the parish of Holy Trinity, Ipswich, Suffolk. The missioner was Rev. F. S. Webster. In conjunction with the Vicar (Rev. W. H. Williamson) some of the worst parts of the parish were visited, the two singing in the streets, and inviting the people to the church. Large numbers of men and women attended the services, and great blessing, it is felt, has resnlted.

Mr. J. Crofton Rainey's labours in the Gospel have of late been much blessed. After holding missions in various parts of the country he returned home to Paignton, South Devon, where he has conducted a series of special evangelistic services, at which all the Christian communions of the town have been represented. Not a few who attended the meetings have mixed with faith the Word of God, thereby securing salvation, and in consequence there has been great rejoicing. The entire mission, says a correspondent, has been a glorious triumph of Christ's Gospel.

The members of the Stormont-road Christian Mission will be pleased to render assistance in speaking at mission-rooms, halls, &c.; communications to Mr. W. Riley, of 39, Marney-road, Clapham Common, S.W.

MR. SPURGEON.—The latest accounts show that the reverend gentleman's health is improving, though slowly. His sojourn at Mentone, South France, will, it is understood, extend to the middle of next month.

WATER-STREET, NEW YORK.—The sixteenth anniversary of McAuley Water-street Mission, was lately held. The year's work under the superintendence of Mr. S. H. Hadley, has borne good fruit. Christ Jesus has been presented as the Saviour of the lost, many of whom have here heard the Gospel for the first time in their lives. Services are held every night of the week and every Sunday afternoon also. One of the converts of this Mission is Colonel Hadley, now in charge of the Avenue, a Mission of St. George's Protestant Episcopal Church. His brother, the superintendent at Water-street, attributes his own conversion to the influence of Jerry McAuley and the services at the Cremorne Mission on West Thirty-second-street.

RACE PREJUDICE.—At the recent Christian Convention, at Detroit, Mich., says the New York *Evangelist*, one brother, a noble representative of the coloured race, came as a delegate from the Pacific coast. His genial humour and earnest Christian spirit won him many friends, despite the fact that the hotel at which he stopped refused him admittance to the general dining-room; whereupon he quietly walked into the servants' hall and took his seat, followed by two well-known Christian gentlemen (white) whose names and labours are honoured in all the churches, and who, during the remainder of the sessions, shared the table with him. This event, as remarked by one of the helpers in the house, produced by its Christian courtesy the most salutary religious impression which that hotel had ever known.

MISSION WORK IN TIERRA DEL FUEGO.—Mr. E. C. Aspinall, of the South American Missionary Society, is in England, accompanied by one of the Christian aborigines from Tierra del Fuego. A few days ago Mr. Aspinall delivered an address on his work at the noon prayer-meeting, at 186, Aldersgate-street, E.C. During two years' residence among native tribes on the shores of the Straits of Magellan, he has seen much to cheer him. The people had no idea of religion when the missionaries first visited them; now they call God the strongest one, that is, the Almighty, and there are many earnest Christians among them. The Argentines, who are natives of Spanish origin, practise great cruelty towards the aboriginal tribes, and spread sad havoc among them by paying them in drink, instead of otherwise. As yet only a few tribes have been reached, but others are quite willing to listen to the missionary.

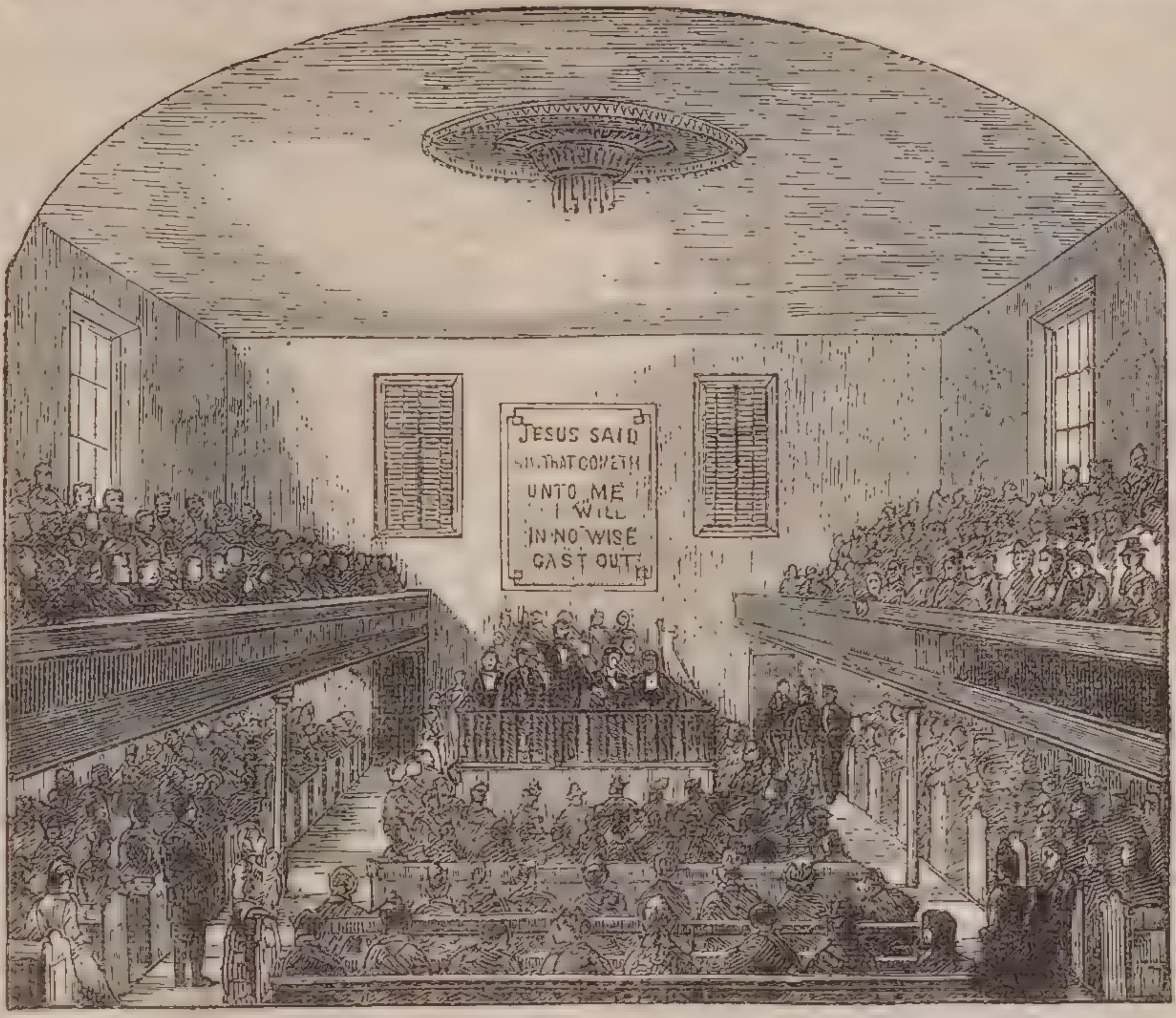
NORTH-EAST LONDON GOSPEL MISSIONS.

OUR SPIRITUAL WORK.

THIS is pressed earnestly forward amongst old and young in EIGHT Mission Halls, most of which are in the poorest and most crowded districts, including the vicinity of several docks.

OUR EDUCATIONAL WORK.

Two Evening Schools specially for older lads are maintained. Evening Institute for working girls at Ball's Pond, Kingsland. House of Rest at Southend, Kent, for ailing mothers and children. The children attending our Sabbath Schools number over two thousand.



OUR BENEVOLENT WORK.

FREE dinners for "Waifs and Strays," also for the crowds of hungry unemployed men found at the dock gates when chance of a day's work is past. We are daily discovering the severest suffering by personal visitation from house to house.

MATCH FACTORY GIRLS.

A FEATURE of our work is our much prospered Match Girls' Institute at Bow; we have large and most suitable premises, a resident matron, and staff of voluntary helpers. Every consistent encouragement given.

We desire earnestly to lay our present need, and that of the suffering poor, upon the hearts of the readers of "The Christian." Our trials from lack of pecuniary help have never been more severely felt than during the last few weeks.

CONTRIBUTIONS would be gratefully acknowledged if sent to the Publishers of "THE CHRISTIAN;" or to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or to the Director,

WILLIAM CHORLEY,
2, MARQUESS GROVE, CANONBURY, LONDON, N.

Bankers: Messrs. BARCLAY, BEVAN & Co. *Hon. Auditors:* Messrs. ARTHUR J. HILL & VELLACOTT, 1, Finsbury Circus, E.C.

SAVE THE CHILDREN.

CHILDREN'S AID and REFUGE FUND.

President—LORD ABERDARE, G.C.B.

946 Children have been rescued from infamous dens.

3,637 are in Industrial Homes, to which grants have been made.

7,000 Children have been aided by the Boys' Beadle.

Particulars of how the children have been rescued by the other Officers of the Children's Aid Society will be sent on application.

FUNDS ARE URGENTLY NEEDED.

ARTHUR J. S. MADDISON, *Secretary.*

Office—32, CHARING CROSS, S.W.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand. W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from L. F., 1s., Cards and Albums; L. E., 2s. 6d. and Clothing; L. E. W., £1; E. A. W., 10s. and Clothing; "Anonymous," a parcel, "Sent by Friends;" "In Memoriam of the late Mrs. Rawence," a parcel of useful Clothing.

"Devon."—The Men's Bible Class is held on Friday Evening at 8 o'clock; there are 250 Members

"May."—Our Shelter is for Girls and Boys, cases arising from our Ragged School work. Children are received from parents when there is non-contagious sickness in the one room, or when death is there, and other sad cases.

The Infant Day Nursery. Sunday and Week-day Schools. Work amongst Big Boys and Lads. Classes and Meetings and Library for Elder Girls and Young Women. Mothers' Meetings. Mission to Inebriate Women. Lodging House Services. Temperance Meetings. Evangelistic Services and Home for Motherless Girls. Nearly 40 Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Objects: (1) House to house Visitation in the Poorer Districts for Instruction in the Word of God. (2) The Distribution of the Scriptures and simple Gospel Tracts. (3) To hold Mission Services, Cottage Meetings, and Sunday Schools. (4) To Assist Deserving Poor and Sick Persons. (5) To give occasional Free Teas to the Poorest Classes as a help to the Ministry of the Gospel. The Mission is Evangelical and Unsectarian.—Superintendent, Commander B. H. KEY, Downham, St. Edward's-road, Southsea, Portsmouth. Funds are very urgently needed.

SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS (applying within the first month of their widowhood). President, the Right Hon. Lord Charles Bruce. Trustees, Sir Thomas W. Waller, Bart.; J. Deacon, Esq.—Funds are solicited, to enable this Society, which has been in operation for above sixty years, to meet the demands on its resources. Every case recommended by a subscriber is investigated by one of the Committee or the official visitor, and relieved according to the character and claim of the individual. £10 10s. donation and £1 1s. annually, gives the privilege of recommending one widow yearly. The smallest contribution will be gratefully received.

SAMUEL RAYSON, Secretary.
Office, 32, Sackville-street, W.

CHURCH OF ENGLAND WOMEN'S MISSIONARY ASSOCIATION (Evangelical). Deaconesses are wanted for Jerusalem and the East, and for China. Training for teaching and nursing provided.—Mrs. MEREDITH, 143, Clapham-road.

CHRISTMAS AND NEW YEAR'S GIFTS.—Special contributions for the purpose of sending Christmas and New Year's Gifts to the poorer of the out-patients, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, W.C.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

TORQUAY.—Mildmay Consumptive Home, for Female Patients ineligible for other Institutions. 10s. 6d. and 7s. weekly. Apply SECRETARY, Smyrna, Torquay. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

CHRISTIAN NURSES,

Fully hospital trained, for monthly, medical, surgical, and mental cases, can be obtained at a moment's notice for rich or poor, from Miss HAMOND'S Nurses' Home, Fakenham, Norfolk, to any part of England. Nurse probationers and useful women on reduced terms. Telegraphic address, "Nurses, Fakenham."

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 125 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 58, High-st., Homerton, London, E.

ALBION HILL HOME, BRIGHTON.

FOR FEMALE PENITENTS FROM ALL PARTS OF THE KINGDOM.

FUNDS URGENTLY NEEDED.

The late Mrs. Murray Vicars wrote in an appeal, circulated in 1883, "I have a scheme in hand to raise guinea subscriptions, for, in spite of the faith within me, founded on countless mercies in the past, still the thought will arise, 'What will become of the Home when I am gone?' Will you for the Lord's sake help me?" The Committee would reiterate these words. "She, being dead, yet speaketh." There is a prospect of a falling-off in subscriptions for the sixth year in succession, and also of a falling-off in donations, as compared with 1887. Subscriptions and donations will be thankfully received by the Secretary, Rev. REGINALD C. MACDONALD, Home Lodge, Queen's Park, Brighton; or by Messrs. Hall, Bevan, West & Hall, Union Bank, North-street, Brighton.

UNION HALL MISSION.

THIS Mission seeks to bring the Gospel of the Grace of God to bear upon the **MASSES OF POOR** in **MANY PARTS** of this **GREAT METROPOLIS,** many, both adults, young people, and children, being constantly benefited by the efforts made.

FUNDS are **NOW GREATLY NEEDED** for the **GENERAL EXPENSES,** and also for **HELPING** the **MANY POOR** in their present distress, in the localities of the **SEVEN MISSION HALLS.**

CONTRIBUTIONS may be sent to the Editor of THE CHRISTIAN, 12, Paternoster-buildings, London, E.C., and to the Director of the Mission, ROBERT BILKE, Abergeldie, Greenhill-road, Harlesden, London, N.W.

CHRISTMAS CHEER.—Rev. J. W. ATKINSON, 308, Old Ford-road, London, E., Urgently Appeals for Help to provide Christmas Dinners (in their own homes) for honest, starving, East End Poor. Destitution great. Children often crying for bread. "For My sake."

JOHN STREET CHAPEL, Marylebone, late of Circus-street Mission.—Funds are urgently required to carry on the work, and to provide a free dinner for poor people at Christmas.—W. T. RUSSELL, 27, Cambridge-street, Edgware-road, W.

ASHLEY MISSION, Bethnal Green, E.—Assistance is earnestly asked for, to maintain this Mission. Large Mothers' Meetings. Classes for Factory Girls, for Men and Lads. Sunday-school. Band of Hope. Tract distribution and Temperance work. All in efficient working order. Cast-off Clothing thankfully received, and the smallest contributions.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

EVANGELICAL MISSION FOR THE POOR FRENCH IN LONDON.—Funds are urgently needed, and will be gratefully received and acknowledged if sent either to Mons. BARBIER, Missionary, 10, Charlotte-street, Portland-place, W.; or JOSEPH WEATHERLEY, Esq., Treasurer, 51, Gordon-square, W.

CHRISTMAS DINNERS for the Blind Poor.—The Committee of the Indigent Blind Visiting Society earnestly plead for Aid, to give 1,000 blind persons the means of obtaining a Christmas Dinner for themselves and families; also, to give Coals during the winter months.—Contributions will be gratefully received by W. C. LESTER, Secretary. Office, 27, Red Lion-square, W.C.

HOME FOR BLIND CHILDREN, College Avenue, Hackney. Branch for Incapable Blind Children, Alexandra House, Palace Gates-road, N. Children admitted from 2 years without election. Subscriptions earnestly solicited and gratefully received by Miss RYE, Founder and Lady Superintendent.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare.—This Home affords rest and change to English and Foreign Governesses, also to Lady Christian Workers. Terms, 12s. to 21s. inclusive.—LADY SUPERINTENDENT.

Educational.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,

THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

MORAVIAN LADIES' SCHOOL, BEDFORD.—Accommodation for thirty Boarders and twenty Day Scholars. Pupils preparing for Cambridge Local and R.A.M. examinations. For terms and all particulars apply to

Miss SEIFFERTH, Principal.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

CLIFTONVILLE, MARGATE.

LYNTON HOUSE LADIES' SCHOOL.

A thorough Education given, including languages and music. Constant care and attention given to the health and comfort of each pupil. A sound Christian and moral training. Very successful in exams. Inclusive and moderate terms. Excellent references.—Apply for a prospectus to Mrs. WARD.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

EDUCATION.—Near London.—A small home finishing School recommended by a Lady of position. Evangelical principles. Refinements of home, great educational advantages, resident governesses, attendant professors. The house stands in its own grounds.—ROCK, care of Mr. F. Thomas, 96, Castle-street, Cambridge.

MORAVIAN SCHOOLS, Fairfield, Manchester. Founded 1790. Rebuilt and renovated 1871. Terms moderate. For prospectus of Ladies' School apply to Miss KOFLER; for the Boys' School apply to Rev. W. J. BIRTILL.

LONGTON COLLEGE, Crystal Palace Park-road, Sydenham.—High-class School for Girls. Three vacancies will be filled at £40 a year. No school extras. Pupils very successful in public examinations.—Apply PRINCIPAL.

DE MONTFORT HOUSE,

LEICESTER.

A BOARDING SCHOOL FOR GIRLS.

Principal, Miss ROBERTS. Careful training and personal supervision. Prospectus and copy of testimonials on application. The spring term will commence on Thursday, January 17, 1889.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon.—To ensure a high moral tone, and safe Christian training. Residents only are received.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, and visiting Professors. Pupils prepared for local examinations. Vacancy for a student on half terms.

EDUCATION.—An M.D. is anxious to recommend a School for the Daughters of Gentlemen, in a western county, where his daughters are being educated. He is desirous of expressing his personal indebtedness, for the individual Christian training, exceptional educational advantages, refined home surroundings, liberal diet, and judicious discipline exercised. He has personally inspected the perfect domestic and sanitary arrangements.—Dr. H. T., care of Caretaker, 13, Rose-street, Newgate-street, London, E.C.

MODENA HOUSE,

RAMSGATE.

Principal: MISS GRANT.

The School is conducted on highly moral and religious principles. High-class education. Talented profesors and teachers. Cheerful home, and very healthily situated. Terms moderate and inclusive. Highest testimonials

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BATH.—Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

SOUTHSEA. — Small, high-class Home School for a few Girls, exclusively Gentlemen's Daughters. Christian training. Pupils successfully prepared for Cambridge Royal Academy of Music, and College of Preceptors' exams. References to clergymen, officers of high rank, and others. Terms reduced to fill two vacancies at Christmas.—PRINCIPAL, 5, Sussex-place, Southsea.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

GERMANY, Coblenz-on-Rhine.—Home School for Girls, under the Inspection of the Imperial Government. Principal, Fräulein LAGER. Resident German and French Governesses. Highest musical advantages. Inclusive terms, 70 guineas. Escort arranged. References, J. C. Buckmaster, Esq., Science and Art Department, South Kensington.

BRAYBROOKE COLLEGE FOR GIRLS, HASTINGS.—Principals, The Misses OAKE. References to parents of past and present pupils.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—Boarders received on moderate terms by the Head Mistress at Glandwr House, Hammersmith. Every care taken of the health and comfort of the pupils. Next term commences January 17, 1889.—Terms, &c., on application to Miss MARY E. PAGE, Head Mistress.

BETHANY HOUSE SCHOOL,

GOUDHURST, KENT (near Tunbridge Wells),

Principal: Rev. J. J. KENDON.

Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examinations of the University of Cambridge.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

WELLESLEY COLLEGE, NEAR NOTTINGHAM.—Boys prepared for Professional and Commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical faculty as perfect. Boys receive individual attention, which ensures success in teaching. Christian principles instilled. Those in delicate health receive kindly care and attention. Very moderate and inclusive terms.

Prospectus address, HEADMASTER.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

ALRESFORD HOUSE SCHOOL, Margate.—High-class Preparatory School for the Sons of Gentlemen. Special preparation for University. Local and public school exams. Comforts of a Christian home. Special arrangements for children from India. Resident foreign master. For prospectus, address the PRINCIPAL.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

A JEWISH MISSIONARY wishes to give Hebrew or German lessons, in order to be able to work amongst his Jewish brethren.

UDOLF KANOL, 4, Vine-street, Minories.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus, honours list, references, on application.

MORAVIAN SCHOOL.—Christian education. Pupils prepared for Royal Academy and other local exams.—PRINCIPAL, East Tytherton, Chippenham, Wilts.

PROSPECT HOUSE, TROWBRIDGE.—Miss PERRY receives a few little Girls to board and educate. Thorough English, with accomplishments and needlework. Happy home guaranteed. Prospectus and references on application. Terms moderate.

AS RESIDENT MASTER.—A Christian Gentleman wanted. He must be an abstainer and non-smoker, an able teacher, and good mathematician. A thorough knowledge of Pitman's Shorthand a desideratum.
D. STROUD, M.C.P., Eastbourne Old School, Sussex.

A LADY WISHES to recommend a Governess (resident) for a small school, or family. Age 23. About three years' experience. Able to teach thorough English, good arithmetic, Latin, French, German, music, and singing (elementary). Certificated, Cambridge Junior, Senior (English, German, &c.), Higher for literature, French, arithmetic.—Mrs. F., Bellevue, Ambleside.

REQUIRED AFTER CHRISTMAS VACATION, Re-engagement as Governess in good school or family. Thorough English and arithmetic, music, harmony, French, drawing. Good references.
X. Y. Z., 1, Wellington-road, Uxbridge, Middlesex.

A GENTLEWOMAN, experienced in tuition and thoroughly conversant with social and domestic duties, seeks a re-engagement as Governess-Housekeeper, Companion, or any position of trust. Advanced English, fluent German, French, music, some Italian, and drawing. Good references.—Miss WATERS, Woodside, Haywards Heath, Sussex.

AN EDUCATED CHRISTIAN LADY wanted in small town in Hants, to instruct a few young girls in English, French, and music, in return for comfortable home.
W., Welcome Villa, Boscombe, Bournemouth.

LADY (28) wishes situation as Companion. Musical. Experience in housekeeping. No objection to travel. Speaks German. £50 or £60. Good references.—No 780, Keith & Co., Advertising Agents, Edinburgh.

FRENCH LADY, clergyman's daughter, diplomée, experienced, requires re-engagement. School or family. Music.—Mlle. BERTIN, 36, Compton-terrace, Upper-street, Highbury, London.

Appointments, Situations, &c., Wanted.

AN INCUMBENT desires to recommend an excellent Evangelist, or Lay-Curate. Good and ready preacher. Has good references.—INCUMBENT, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A CHRISTIAN MAN, aged 54, with good references, seeks an engagement as Coachman, or in any light employment, or position of trust.—C. C., care of F. N. Charrington, Esq., Great Assembly Hall, Mile-end.

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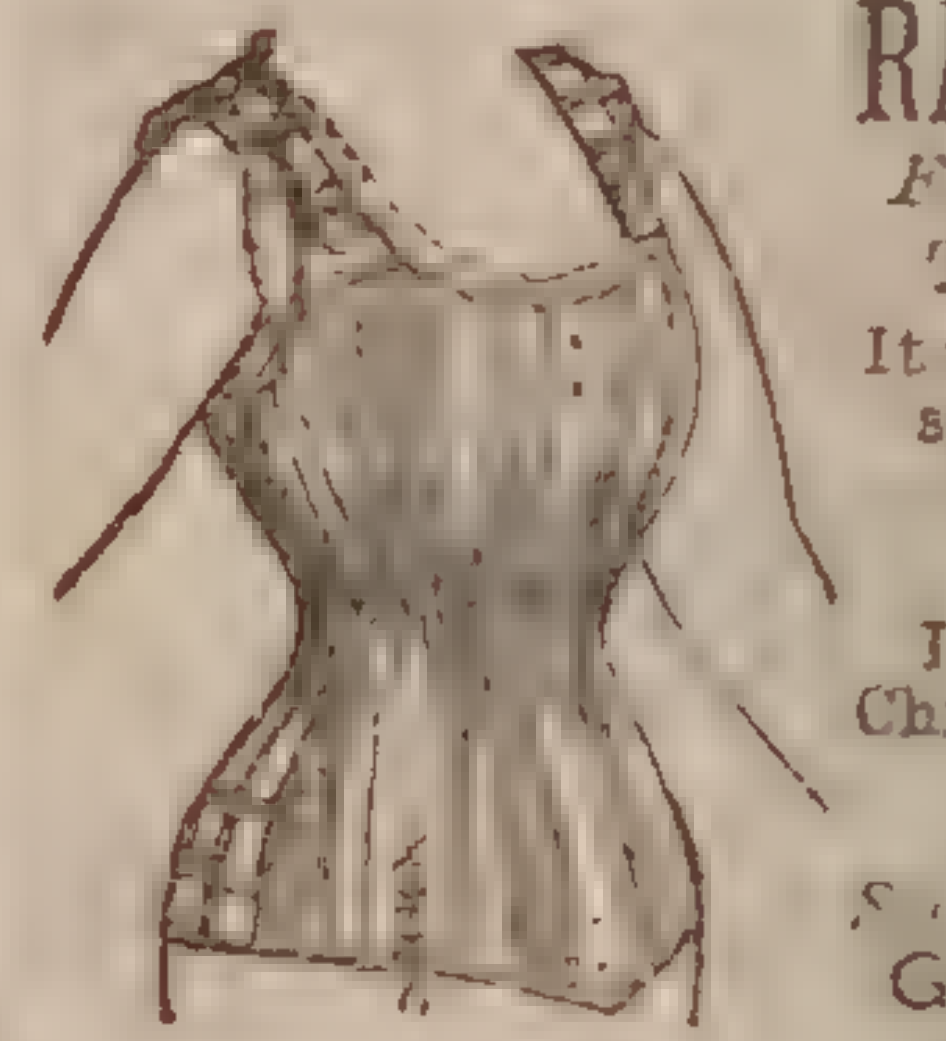

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The Book World.

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Bible Notes for Daily Readings.

For some years past Major Whittle has prepared notes on the International Sunday-school Lessons, and they have been issued monthly by Mr. Revell, of Chicago. These notes can now be had from *Messrs. Partridge & Co.*, 9, *Paternoster-row.* The expositions are highly experimental and practical, as well as clear and vigorous. Major Whittle frequently introduces with effect some of the quaint and suggestive comments of Trapp, the Puritan writer, and also some of Mr. Moody's pointed and pithy sayings. For young converts and Bible students generally, these notes are highly to be commended. The monthly sets can be had at 1s. 6d. per year, post free.

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The Spirit of Christ. By Rev. Andrew Murray. *Nisbet & Co.* For the cultivation of a devout and practical piety the Church of the present day owes much to Mr. Murray. This book promises to be as helpful as those which have preceded it. There can be no doubt that many believers are sadly ignorant of the place the Spirit of Christ should occupy in their spiritual life. Failures, frequent and distressing, result from this ignorance. Here is a book for the help of such. In his his own quiet, clear, thoughful style, Mr. Murray seeks to press home the truth that the believer is "a temple of God, and that the Spirit of God dwells in him." To all who desire practical help on this subject we heartily commend the prayerful reading of these daily portions.

MISCELLANEOUS.

The Hebrew Mother's Mourning. By Sigma. *Chas. Burnet & Co.* A neatly bound little book, in four chapters, designed for the comfort of bereaved parents. The contents are simple, perhaps commonplace; but these are not defects in a book designed for such a purpose.

From Adam to Abraham, or Lessons in Genesis. By Rev. J. Gurney Hoare, M.A. *Nisbet & Co.* Forty-eight Bible lessons, covering only fourteen chapters of Genesis. Teachers of Bible-classes will find them useful. They are full of Gospel, and often exceedingly suggestive. The "word to the teacher" at the commencement of the book contains much valuable counsel.

Theological Review, and Free Church Quarterly. *Hodder & Stoughton.* This review contains three articles, thoughtful and good, on "Some Recent Books on Ecclesiastes"; "The Visions of Paul"; and "Creed Revision." The critical notices are valuable, though they sometimes go out of their way in order to express dissent from the most generally received view of the Atonement.

The Baptism of the Spirit, and other Sermons. By Rev. Charles New. *Nisbet & Co.* A volume of most helpful discourses—evangelical in sentiment, of a deeply spiritual and practical character. It will be found a valuable aid to the cultivation of a devout life. The author has the power of orderly and clear thinking, and can express his thoughts in simple and easy style. We heartily commend the book.

Bishop Cranworth. By Emma Marshall. 5s. *Shaw & Co.* Amongst the many story books of the higher order which press themselves upon public notice at this season, this will occupy a fairly high position. Readers who may be familiar with the narrative, from its appearance in *The Fireside*, will be glad to have it in this form, and others will be glad to make its acquaintance The story is well written, and the characters ably portrayed.

Uncle Steve's Locker. By Brenda. 5s. *Shaw & Co.* A very pretty story indeed. Little Dorothy is a dear!

A Line of Light in the days of King Arthur. By Ellis H. Weaver. 3s. 6d. *Marshall Bros.* The reader who expects in this book a pretty prose rendering of the Idylls of the King will be disappointed. The "Line of Light" is the "unbroken succession of Bishops and Archbishops in the land"—a fable of equal authority with the other legends recorded.

From Generation to Generation. By Emily Foster. 3s. 6d. *National Temperance Depôt.* This interesting volume is written under three titles—viz., Temperance Unknown, Temperance Rising, and Temperance Risen. It traces the history of a family (the Ashtons) from generation to generation, showing the ruin and unhappiness wrought in that home through the use of intoxicating liquors.

Our Little Dots (2s. 6d.) and Talkative Friends (2s.) in Field, Farm, and Forest, are two very pleasing books of pictures and stories for the little ones, and being externally artistic form attractive gift-books. The Child's Companion volume (2s. 6d.) still maintains its character as one of the best of children's annuals. The Cottager and Artisan (1s. 6d.) and The Tract Magazine (1s. 6d.), yearly volumes, are replete with really first-class matter for instruction, profit, and entertainment. In the former, the fine portraits of leading men form an important feature, and we must call attention to a little poem entitled "The Coming Man" (in the number for January, 1888), which is one of the prettiest pieces in the book.

The Gospel according to St. Paul. By Rev. J. Oswald Dykes, M.A., D.D. *Nisbet & Co.* The aim of this book, as stated in the author's preface, is "to restate in plain language, the course of the argument and the development of thought" through the first eight chapters of the Epistle to the Romans. It is sufficient commendation to say that his work is admirably done. Dr. Dykes writes like one who has not only understood, but has felt the power of the Apostle's teaching; and, in the earnest spirit of the Apostle, seeks to make his readers feel it too. His argument is clear and cogent; his doctrine healthy and evangelical; his language simple and forcible; his spirit practical and devout. Lovers of evangelical truth will find it a helpful and inspiring book.

Bible Truths and Church Errors. By William Urwick, M.A. *T. Fisher Unwin.* The Church Errors with which this author deals include Human Official Priesthood, Episcopal Succession, Baptismal Regeneration, Confession and Absolution, and the Sacrifice of the Mass. The snbjects are dealt with in a number of lectures, in which the Bible Truth is put in contrast with the Church Error. It is a good, and useful, and timely book. The author's style is clear and interesting; his quotations from Scripture are wisely made; and he succeeds in exposing the folly and danger of the errors he attacks. The chapter on "John Bunyan not a Baptist" will be convincing to some readers; though we cannot help the conviction that every quotation of the great allegorist on the subject of Baptism is open to a different inference from that which this author draws.

THE NORFOLK COUNTY INDUSTRIAL TRAINING SCHOOL, and Orphanage for Girls, Fakenham, has again passed a satisfactory Government inspection. During the past year nineteen girls have been sent out to service and five have migrated to Canada. This leaves 59 in the institution, 28 of whom are under orders of detention. Subscribers are invited to visit the institution, and judge for themselves whether it is not a privilege to help in carrying on the good work. A Nurse's Home is also carried on with much advantage to the public, under the superintendence of Miss S. Hamond. There is a staff of forty nurses, and through their intelligent and attentive care, many lives have been saved.

THE RED HOUSE HOME for Destitute Boys, at Musselburgh, is an institution which we should like to see multiplied in many centres of the United Kingdom. It is devoted to the shelter and training of destitute children, and for some years its operations have been carried on with very encouraging results. Their is a desire on the part of its friends to add to its agencies, and further develop its resources. "All about" the Home is pleasantly told by Mr. J. Forbes Moncrieff, secretary, 15, Hill-street, Edinburgh. In Scotland the "Red House" has many cordial supporters, but at present others are being sought, so that the institution may be freed from a burden of debt.

A Y.M.C.A. "AT HOME."

Our good friends of the Y.M.C.A., in catering for the needs of their special clients, are sometimes apt to overlook the social element that is so powerful in moulding the expanding life of youth. If the Y.M.C.A. is effectually to supply a "home" to those away from home, this feature of its work will have to be attended to.

The officials at Aldersgate-street are evidently alive to this. On Wednesday evening, last week, their rooms were thrown open for a pleasant gathering of the members and their lady friends. Refreshments were served, and the large reading-room was beautifully garnished with flowers. The programme of the evening included plenty of song. Some of the post-office officials very kindly brought their instruments, and gave working illustrations of the wonders of telegraphy. A workman from Messrs. Doulton's Lambeth establishment was there with his potter's wheel; under his skilful touch, rude lumps of clay were fashioned as if by magic into articles of beauty and utility. Everything was done by Mr. Burn and his helpers to give the young friends a time of real social entertainment.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 23, James v. 1—11; Mon., Dec. 24, James v. 12—20; Tues., Dec. 25, Luke ii. 1—20; Wed., Dec. 26, Psalm xcv. 1—11; Thurs., Dec. 27, Psalm xcvi. 1—13; Fri., Dec. 27, Psalm xcvii. 1—12; Sat., Dec. 29, Psalm xcviii. 1—9.

AMONGST THE LEPERS.—Mr. Edward Clifford, of whom it was recently stated that he was about to join Father Damien in his work amongst the lepers of Molokai, one of the islands of the Hawaiian group, has gone to Molokai only to visit the leper colony and Father Damien, and with no intention of remaining more than a few weeks. His purpose in going is not only to express sympathy, but to obtain additional information as to the treatment of leprosy. In notifying this, his sister, Miss Mary Clifford, brings to remembrance that the conduct of some of the Moravian missionaries closely resembled that of Father Damien. They too, she says, cut themselves off from the rest of the world, and devoted themselves to the service of lepers. The Moravian Leper Hospital at Jerusalem, we may mention, is a well-known and admirable institution.

BISHOP WILLIAM TAYLOR, who is now in his 68th year, left New York for a second four years' sojourn in Africa, on December 1. Notwithstanding his age, says an American contemporary, with unabated vigour he plunges into the wilds of Africa, to accomplish a work sufficient to tax the physical energies of the strongest men, thirty years his junior. Fevers, which frighten thousands from the African coast; perils from the blood-thirsty character of the natives; life under a burning equatorial sun—these have no terrors for him. He is "moving out on the high lines of human impossibilities," he says, "trusting alone in Him with whom all things are possible," and he is strong in faith for the conversion to Christ of the heathen millions of the "Dark Continent." Bishop Taylor will preside over the annual Conference of the African Methodist Episcopal Church, which is to be held at Greenville, Liberia, on January 10.

REFORMATORY EMPLOYMENT OF WOMEN.—Colonel Howard Vincent, M.P., presided over a meeting held a few days ago at the Conference Hall, Clapham-road, S.W., at which this important subject was considered. The laundry carried on close to the Hall is one of the ten institutions devoted to the reformation and employment of discharged prisoners, founded by Mrs. Meredith, and the Chairman made special reference to the excellence of its arrangements and the enormous advantages it offers to a class who would otherwise have great difficulty in obtaining employment. Mrs. Meredith explained that during the year 901 women have been employed at the laundry. The institution requires considerable extension, and she suggested that a syndicate of gentlemen might be formed to take the matter up. Mr. Gainsford Bruce, Q.C., M.P., in the course of some appropriate remarks, said that more such institutions are sadly needed in the country.

Y.M.C.A. Bible Lessons.

OUTLINES PREPARED BY HENRY THORNE.

Sunday Afternoon, December 30.

THE HUSBANDMEN:—DEFIANT BUT DESTROYED.

LUKE XX. 9—18.

THE parable of the Wicked Husbandmen was spoken to the "chief priests, and scribes, and elders," at Jerusalem (comp. Mark xi. 27, and xii. 1); and they were made to know that it was spoken "against them" (ver. 12).

(1) NOTE THE PRIVILEGES OF THE HUSBANDMEN (ver. 9).—They were appointed to take charge of a vineyard in the capacity of tenants. Observe (*a*) *That the vineyard had been duly planted.*—Balaam spoke of the condition of Israel in Canaan as being like trees which the Lord had planted (Num. xxiv. 6). Asaph, referring to the settlement of Israel in Canaan, said, "Thou hast brought a vine out of Egypt; Thou hast cast out the heathen and planted it" (Ps. lxxx. 8). (*b*) *That it was carefully separated.*—"An hedge" (Mark xii. 2). See this idea of separation, in Eden (Gen. iii. 24); in Jerusalem (Ps. cxxv. 2); and in the new Jerusalem (Rev. xxi. 12, 14). So was it with the whole of Israel's inheritance. There was a geographical separation. There was also a separation arising out of the Divine presence and favour (called "a wall of fire," Zech. ii. 5). The artificial barrier was but a symbol of the Divine. (*c*) *That it was well furnished.*—"Wine fat" (Mark xii. 2). This was the principal furniture of a vineyard, and was necessary for the operations of the vintage. The Lord provided all that was needful for the perfect cultivation of godliness, and does so still (2 Pet. i. 3). (*d*) *That it was properly guarded.*—"Built a tower" (Mark xii. 2). The tower in a vineyard was used by watchers (Isa. v. 2), who, from their elevated position, could see the approach of thieves or wild animals, and use means to drive them away. So Israel was guarded by the Lord Himself (Ps. cxxi. 3, 4). (*e*) *That it was let to the husbandmen.*—Their position was one which gave them an interest in the produce. All they were required to do for the owner was to give him a certain proportion of the vintage.

(2) NOTE THE RESPONSIBILITIES OF THE HUSBANDMEN.—They were but tenants ("let it forth," ver. 9); and as such they were responsible to the owner of the land. They were responsible for (*a*) *The cultivation of the vineyard.*—Nothing is said here of the neglect of this duty; for the parable was not intended to deal with this. Yet the Jewish leaders were guilty in this matter. (*b*) *Rendering a proportion of the produce to the owner.*—They had a right to their own share; but they were bound by their agreement to hand over to the owner his share.

(3) NOTE THE SINS OF THE HUSBANDMEN (vv. 3—8).—Observe (*a*) *Their cruelty to the servants.*—See this in their treatment of the servants (vv. 10—12). See here a representation of the treatment accorded to the long succession of Jewish prophets. Comp. Jer. xliv. 4; Neh. ix. 26; and Heb. xi. 37. (*b*) *Their indifference to the long-suffering of the owner.*—The owner might have done at first what he did in the end (ver. 16); but instead of that he kept sending one messenger after another. See here the marvellous patience of our God (1 Peter iii. 20). (*c*) *Their dishonesty* (vv. 3, 7). Comp. "empty," ver. 10, and "ours," ver. 14. They sent no part of the vintage to the owner, but devoted all their efforts to the accumulation of personal gain. (*d*) *Their treatment of the son* (vv. 13, 14).—This was their crowning sin—the culmination of their iniquity—the climax of their villainy. Yet this was what some who heard the parable were soon to do (ver. 12).

(4) NOTE THE PUNISHMENT OF THE HUSBANDMEN (ver. 16).—According to Matthew (xxi. 40, 41), the question of the 15th verse was answered by those standing by Christ compelling them to condemn themselves out of their own mouths, as Isaiah had done before (Isa. v. 3). See here (*a*) *Destruction.*—The reluctance of the owner to destroy the wicked husbandmen is seen in the frequent messages sent, and reveals the long-suffering of God. Comp. Luke xiii. 8, and 2 Pet. iii. 9. But the day of grace ended (Luke xix. 42), as it will for all rejectors of salvation (2 Cor. vi. 2). See Jer. viii. 20; Matt. xxv. 10; Rev. xiv. 19. For the priests and scribes and elders, destruction came with the overthrow of Jerusalem (Matt. xxiv. 27, 28). (*b*) *Deprivation.*—"The vineyard unto others." The kingdom of God was no longer to be a Jewish institution. What of the rejected son? Read carefully ver. 17. It is a quotation from Psalm cxviii., in which the people had found the ascriptions of praise which they uttered on the day of the entry into Jerusalem (Mark xi. 9, 10). The Rejected was to be the Exalted. The stone cast away was to be the head of the corner. Jesus, the crucified, was to be the Foundation of the great temple which God is building now.

International S. S. Lesson.

Sunday Afternoon, December 30.

HEEDLESS YOUTH MAKES CHEERLESS AGE.

ECCLES. xii. 1—8; GOLDEN TEXT, MARK viii. 36.

To those who are not prepared to review the last quarter's lessons we suggest the above as suitable to the close of the year. This is a time when solemn thoughts about life, its aims, tendencies, and end, are natural and common. Teachers will do well to improve such an opportunity.

This passage stands in close connection with foregoing context (xi. 7—10), in which the preacher speaks to the pleasure-loving and wilful, who are bent simply on having "a good time." He warns the young man who is determined to "rejoice in his youth" that bright days don't last for aye; that darkness follows, and the judgment is certain. Then, following close upon this stern warning, comes the gentler message of our lesson—"Remember *now* thy Creator," &c. Acquaint thyself with God and be at peace. His favour is life, and his loving-kindness better than life.

In this passage, the body is thought of as a house, the tenant, or occupier, being the immortal spirit.

WHILE THE EVIL DAYS COME NOT, &c.—Now, while everything is bright, and the house is flooded with sunshine and beauty; now, when the clouds *do not* return after the rain, like trouble upon trouble, but when clear shining follows cloud: Now, remember thy Creator. It is much easier (and how much safer and better!) to learn God's love, and to love Him, in the bright freedom of youth, than in the dark and cloudy day. This point may need careful enforcement, for many young folk do not believe it.

IN THE DAY WHEN THE KEEPERS OF THE HOUSE SHALL TREMBLE, &c.—Here old age is likened to a house going to decay. The picture is wonderfully beautiful, but terribly sad. We must never forget, however, that this is very specially a picture of *godless age*—the decay of one whose delights are in earthly things only. Age need not be dark: it is only age without God, without true hope and comfort, that is so cheerless. The pleasure-loving are bidden look forward to a time when the springs of present pleasures will be dry. Contrast with this terrible photograph of dismal old age, the blessed and honoured old age of the truly godly—the outward man decaying, while the inward man increaseth; the hoary head a crown of glory; the light of heaven, now so near, brightening all the life. It is like a calm, rich sunset closing a day that began in rain and tempest. "Let my last end be like his!"

Two views are taken of this passage. According to one, "The inmate of the house notices a coming storm, the light of the sky darkens, clouds march over the scene, strong men are alarmed at the portent, and tremble; work ceases, the doors are shut, the bird rises up with alarm, music is stayed, and all within await in terror. So in old age do all the faculties become conscious of the approaching tempest of death."

According to the other, the different members of the body are severally described. "*The keepers of the house*"—arms and hands now feeble and trembling. "*The strong men,*" &c.—the legs now weak and bent. "*The grinders,*" &c.—the failing teeth. "*Those that look out of the windows*"—the eyes grown dim and dull. "*The doors,*" &c.—lips once open with laughter and jest, now compressed. "*Sound of the grinding is low*"—life's work done. "He shall rise up," &c., is better translated, "*It is* as the voice of the sparrow," and refers to the weak, thin voice of old age, its piping treble. "*All the daughters of music*" refers to the sadness of age, too deaf or too indifferent to enjoy music.

"*Also when they shall be afraid,*" *&c.*—The timidity of age is referred to. "*The almond tree shall flourish.*"—*White* blossoms in *winter*, on a *leafless* tree, fit symbol of the old man's hoary head. "*The grasshopper shall be a burden.*"—Very little things are a burden to the aged. This clause gives teachers a capital opportunity to teach the much-needed lesson of kindness and consideration for the old folk. "*Desire shall fail*"—appetites grow feeble. How terrible to him whose chosen pleasures are those of sense! These are the features that mark the tenant just as his lease expires, and he "goeth to his long home, and the mourners go about the streets."

And now the house is empty: the passer-by looks in. Lo! the golden lamp that used to hang suspended by a silver chain lies shattered on the floor. Someone loosened the chain; the lamp fell, and was broken.

Just outside the house is the well: over it the wheel by which the pitcher was lowered. Now, both the pitcher is broken, and the wheel also. "The activities of life exist no longer."

LESSONS.

(1) The awful condition of age without God; all its treasure failing, because powers of enjoyment fail. Consider, too, the judgment that follows.

(2) Compare with this the beauty and joy of age when blessed by God—bright with thanksgiving, kindness, love, faith, and hope.

(3) God-fearing youth leads to beautiful old age.

(4) The great lesson of all: Remember now, NOW, thy Creator, &c. *Everybody* intends to remember Him *some day.* Who so impious as to say, I will never turn to God? In nothing is delay more dangerous than in this most important business of all. Will it really be easier to-morrow? Oh, will not to-day's putting off make to-morrow's decision harder than to-day's? *Begin* 1889 *as a true follower of Jesus Christ.*

ILLUSTRATION.—The princes of the pit sat in council, the question in debate being how to ruin the soul of a certain well-taught, well-trained, and well-intentioned young man. "I will go to him," said one, "and will excite his appetite, and spread before him all the allurements of guilty pleasures; and so will I ruin him." "It is well spoken," said his hearers. Then another arose. "I," said he, "will tempt him to think lightly of religion, to be sceptical of the Bible, and to laugh at holy things; so will I ruin him." Still louder applause greeted this proposal. "Nay," said a third, "he will not heed temptations like these. I will tell him of the glory of learning, and of the crown given to successful men. So will I lure him till he loses thought of his soul in strong ambitions for worldly distinction." When the cheers that followed this speech had died away, one wilier than all the others arose and said: "Ye know nothing at all. This young man is too strong, and wise, and earnest to listen to any of these. I will go to him and bid him seek the Lord, pray, read his Bible, and live a truly Christian life; but at the end of all I will whisper: "Only not to-day, but to-morrow; *to-morrow*—TO-MORROW, and so will I ruin him." Then all agreed that none had spoken so wisely as he had done.

OBITUARY.

REV. G. MOIR, AVOCH.

REV. GEORGE MOIR, Congregational minister of Avoch, recently died. He commenced his public career in Muirs of Fyvie as a schoolmaster. Some time after he was appointed East Coast missionary at Macduff, where his labours were much appreciated. Going to Nottingham to complete his studies, he afterwards received a call to the East Congregational Church, Greenock, where he laboured eight years. From Greenock he was transferred to the Albion-street Congregational Church in Aberdeen, where he remained other eight years, doing a great work among the poorer classes. His health having broken down in Aberdeen, he accepted a call to the Congregational Church in Avoch, where he has now ended his career. Mr. Moir was highly esteemed by all classes, and was one of the chief instruments in revival movements at Avoch, which were recorded in our columns at the time.

"THE PILGRIM'S PROGRESS" has been translated into Swahili, the language spoken in Zanzibar and its neighbourhood. The Religious Tract Society have borne a considerable portion of the cost.

Among the Churches.

CHURCH OF ENGLAND.

Rev. Sir Emilius Laurie, who is widely known as a devout evangelical clergyman, is about to resign the vicarage of St. John the Evangelist, Paddington, W., in which parish he has ministered with much acceptance and blessing during the past twenty-one years.

The Australian Christian World learns on good authority that soon after his return to Sydney the Primate (Dr. Barry) may be expected to resign the Bishopric of Sydney. The English physicians strongly advise Mrs. Barry not to return to Australia, on account of the climate.

It is proposed to hold a Conference of Evangelical Churchmen, both clerical and lay, in the early part of next summer. The suggestion has been very generally concurred in, and the requisition has been signed by the leading representatives of every shade of opinion amongst evangelical Churchmen.

BAPTIST.

A Conference on Spiritual Life and Power is to be held at Bath in connection with the Baptist Ministers' and Missionaries' Prayer Union on February 4, 5, and 6.

Rev. G. Wainwright, who a few months ago removed from Grosvenor Chapel, Manchester, to Westbourne, Bournemouth, is setting aside the tradition that the congregation are all saints on Sunday morning and sinners at night. Consequently he is preaching and teaching the Gospel on Sunday mornings with good effect.

At Princes-street Chapel, Northampton, under the pastorate of Rev. G. Crossby Roberts, a good work is being done. The pastor commenced his labours in June last, and since that time forty members have been added to the church. On Sunday, December 2, twenty-five new members received the right hand of fellowship, and three days later eighteen were baptized.

At the seventh anniversary of Rev. J. Wesley Boud's settlement at Penge Tabernacle, it was reported that during the year eighty-three members (fourteen from the Sunday-school) have been added to the Church, making a total of 538 during Mr. Boud's ministry. The report also gave particulars of fourteen branches of work in connection with the church, including mission stations.

METHODIST.

The Wesleyans at Hatfield are to be allowed to retain the use of the building which they had received notice to quit three weeks ago, until the beginning of next June. They hope to commence the building of their new chapel in March.

The opening of Iver Grammar School, near Uxbridge, as a Wesleyan Mission Chapel took place on Wednesday, December 5. The outlook here, says *The Methodist Times*, is most cheering. It is believed that the opening of this Mission will supply a long-felt need of the neighbourhood, there being hitherto in this large and increasing parish (now numbering 3000 souls) nothing but the services of the Established Church.

Rev. R. S. Greene, rector of Cross Canonby, Cumberland, lately wrote requesting the use of the Crosby Villa Primitive Methodist Chapel for the purpose of holding a regular week-night service, that place being a considerable distance from the parish church. The application was readily granted, and in future at Crosby Villa will be witnessed the unusual spectacle of a clergyman preaching in a Primitive Methodist pulpit.

The Wesleyan committee appointed some time ago to consider the question of the employment of lay agents will recommend that Rev. Thomas Champness shall be set apart next year for the purpose of extending the *Joyful News* Mission. Mr. Champness regards this as a call from God for further service, and he has decided to take a larger house for training his evangelists so that the work may be pushed forward still more energetically.

SOCIETY OF FRIENDS.

A powerful awakening has taken place in Antananarivo, the capital of Madagascar, where Mrs. Mary Clement Leavitt, of the American W.C.T.U., has been delivering addresses.

A day-school at Dar Bsaleem, of the Lebanon, has just been re-opened. The priests had bribed the people away, but now the Friends, after urgent entreaty, had returned to the Gloe village. Baltimore Friends sustain the work there.

The cry for help from Robert and Mary J. Davidson for heathen China is being answered, in part, and they are soon to have Caroline Nicholson Southall, of Leeds, with them. In company with other missionaries to China, she sailed on the 13th inst. Before leaving her useful work in Great Wilson-street, a solemn and touching farewell meeting was held, and several presentations were made, and loving words and prayers expressed. Four years ago she had felt the call, and now the Lord's time for obedience and service had come.

Western Quarterly Meeting, held at Gloucester on the 12th inst., was a time of much blessing. John T. Dorland was favoured with great clearness and power, both in the ministry and oversight meeting, and in those for worship and Bible-study. A foreign mission collection on one Sunday in the year, after the pattern of "Hospital Sunday," was agreed to, and a committee embracing all the foreign mission representatives established. The subject of peace too is to be pushed, especially among ministers and teachers, and by literature and lectures.

PRESBYTERIAN.

Lady Grisell Baillie, Dryburgh Abbey, has been admitted to the office of deaconess by the Presbytery of Selkirk.

The Presbyterian congregation at Silverhill, St. Leonards-on-Sea, has, during the past two years, been greatly prospering, especially among the working classes. Rev. W. Armstrong, the minister, has given great attention to evangelistic and temperance work, and has succeeded in a remarkable manner in gaining the affection and esteem of the working people in the neighbourhood.

SALVATION ARMY.

New barracks have been opened at Winchester.

The Army have begun active operations at Keith, N.B.

The report of the junior soldiers' section is issued in an attractive little pamphlet, entitled, "The Coming Army."

A good work has been done during the two years the King's-cross corps has been opened; 250 converts have been enrolled.

On Thursday, last week, Miss Celestine Schoch was married to Major Oliphant, who five years ago was curate, under Rev. H. W. Webb-Peploe, of Kensington.

NOTES FROM IRELAND.

The British and Foreign Sailors' Society held during the year, in Belfast, twenty-seven services for Scandinavian sailors, and a hundred services for English seamen. Nearly 10,000 sailors of various nationalities visited the reading-rooms during the year.

The Townsend-street Presbyterian Church, Belfast, of which Rev. Wm. Johnson, D.D., is the pastor, raised a sum of £2205 for various purposes during the year, circulated 10,000 religious tracts, has over 700 members on its roll, and has four Sabbath-schools, with an average attendance of 1000 children.

There are now 198 persons of various ages, from four years to ninety years, under the care of the Belfast Mission to the Blind. During the past year ten of those under the care of the Mission died, but it is believed they went home rejoicing in their Saviour. The Mission employs a Bible-woman and trained nurse, and is evidently doing a good work.

"FALLEN ON SLEEP."

Rev. J. F. Witty, late vicar of St. Matthew's (parish), Sheffield, which he resigned in 1878, after a fruitful ministry of twenty-seven years.—Rev. Nathaniel Thomas, one of the leaders of the Baptist denomination in Wales.

EDUCATE ONLY A MAN'S HEAD and you make him an infidel. Educate only a man's heart and you make him a fanatic. Educate them both together and you have the noblest work of God.—*Dr. Talmage.*

MR. WILLIAM NOBLE.—We deeply regret to state that this earnest advocate of the cause of Gospel temperance is suffering from the overstrain of incessant work, and is compelled to take a period of absolute rest. We trust he may soon be restored to health and the important service to which he has devoted his life.

MR. W. J. LEWIS.—We are sorry to hear that Mr. William Joseph Lewis, our old friend who delved so long and so successfully among the poor of Spitalfields, is passing through a time of much trial consequent upon the prolonged suffering and helpless state of his wife from rheumatic gout. He writes to Mr. Sharpless: "Though the strain in various ways has been very great, yet God's grace has indeed been sufficient for me, and his strength has been made perfect in my weakness."

REQUESTS FOR PRAYER.—For blessing on a twelve days' mission, to be conducted by Mr. Charles Garnett, at the Brook-street Wesleyan Chapel, Congleton, commencing Dec. 26.——For blessing on special evangelistic services in the Gospel Hall, Lye, Stourbridge, from Dec. 16 to Jan. 6, conducted by Mr. J. Whiting, of the Evangelisation Society.——For blessing on two young missionaries, Messrs. P. H. Shaul and Arthur Le Feuvre, going to Bengal, India, under the new scheme being started by the C.M.S. for sending out lay evangelists.——For a blessing on all Christmas letters sent to the sick and others.

MISSION HALL, NEATH.—We are endeavouring to raise funds before the end of December to enable us to carry on our work in Neath. During the past eleven months we have taken the names of 111 persons who have professed to have found Christ at the services. The changed lives of these converts prove the reality of their conversion. Large numbers also are led to sign the pledge at our Gospel temperance services. Cottage prayer-meetings are conducted every week, and also visitation amongst the people. A good work is being done for the children at the Mission-room, Melincrythan.

The Brothers Joshua, Evangelists, Neath.

Appeals.

Gibraltar.—Rev. J. Grimshaw, Wesleyan chaplain, Gibraltar, asks for back numbers of periodicals and illustrated papers for distribution among soldiers, especially the sick in hospital.

Camberwell Mission and Ragged Schools.—Throughout the winter free breakfasts are provided for destitute adults, and dinners for the children. The secretary is Mr. F. Rainey, 67, Grove Hill-road, Champion-hill, S.E.

"Star Villa" Orphan Home, Penrhyn Lodge, West Hill, Hastings, is a strictly evangelical institution, conducted on the family system. Since 1882, thirty-seven orphans have been cared for. New supporters are much wanted at the present time. Mrs. H. Willis is the hon. superintendent.

Billingsgate Christian Mission.—The hon. secretary, Mr. A. Walters, Lower Thames-street, E.C., states that the Mission desire to give dinner orders on coffee stalls to the unemployed starving on the pavement, and to homeless tramps. The missionary reports much suffering among the resident poor.

Zenana Medical College, 58, St. George's-road, S.W.—Who will give the means to provide scholarships for two Syrian girls, pupils of a former student who, feeling the immense value of her own training at the College, entreats us to receive them as free students?—Dr. G. de G, Griffiths, hon. secretary.

Working Men's Mission, Collingwood-street, New Cut, S.E.—The Brothers Thomas and James Young, 32, Nelson-square, Blackfriars-road, S.E., write: We are greatly in need of funds to carry on the work among the destitute in this very poor district.—Joseph Ashton, 167, Norwood-road, Herne Hill, S.E., is secretary.

Hatfield-street Ragged School and Mission, Golden-lane, London, E.C.—The destitution of many families in this locality is very distressing. We are desirous of relieving, to the extent of our means, many deserving cases personally known to us. Mr. G. A. Robottom, hon. secretary, 115, Winston-road, London, N.

St. Luke's, Camberwell, is a very poor parish, and many of the 13,000 inhabitants will not only be without comforts, but in absolute need at the present season. A distribution of parcels of necessaries is proposed, and contributions will be thankfully received by Miss Haultain, St. Luke's Mission Rooms, Camberwell, S.E.

Rev. Thomas Jackson, 41, Powerscroft-road, Lower Clapton, E., pastor of the Clapton-park Tabernacle, writes: We are labouring with a sad heart among the poor of this district. We are now without funds, and the soup kitchen, children's free dinners, and free meals to outcasts cannot be resumed unless help is forthcoming.

Fox-court Ragged School and Mission.—There are no funds available for the relief of the sick and poor in connection with this Mission in the neighbourhood of Gray's Inn-road. The practice is to give relief in the form of food and coal tickets, and never without due investigation. Contributions may be sent to Mr. H. W. Elcum, 13, Bedford-row, W.C.

The East-end of London.—There is at present acute want here. Several deaths from starvation have taken place, and heart-rending tales could be told of the sufferings of many. Mr. Frederick N. Charrington, Great Assembly Hall, Mile-end, E., will be glad to receive contributions towards its alleviation. Every case will be investigated, and every penny spent in food, the workers being all volunteers.

Field Lane Refuges and Ragged Schools.—This excellent institution, as useful as it is many-sided, in looking after old and young, poor and helpless, requires about £4000 a year to keep all its agencies in action. It is deserving of generous support. At the present season there are special demands upon its resources. The secretary, Mr. Peregrine Platt, may be addressed at the Schools, Vine-street, Clerkenwell-road, E.C.

The Latymer-road Mission provides 2000 halfpenny dinners every week, one half of them to hungry children who can pay nothing. The distress is so great at the present time that the Mission workers are anxious to provide more of these free meals, and give more sick relief. The Mission operations include evening shelters for boys and girls, and many other valuable agencies. Contributions will be gratefully received by Miss Florence M. Gladstone, at the Mission House, Blechynden-street, Notting-hill, W.

Learning by Heart Union.—The cards for 1889 have been sent out. The Secretary will be glad to receive the names of any new members. Subject for next year—"The Daily Life and Walk of the Christian." The Card is 3d. Mrs. May, 59, Freelands-road, Bromley, Kent.

The Ruby Almanac.—Following the plan adopted last year, Messrs. Wheeler Bros., 88, Mildmay Park, N., invite Christians to send their "favourite text" from Holy Writ, for insertion in the Ruby Almanac for 1889. The text and reference, with name and address (not for publication), should be written on a post-card, and forwarded to the Editor of the Almanac, at the address given above.

Pastor Anet, of Brussels, has lately been visiting some of the churches in Canton Vaud, in order to acquaint them with evangelistic work in Belgium. As nearly half the pastors and evangelists who take part in this effort are French Swiss, it has a special interest for them. The Bible occupies a very important place in the work. Nine Bible-readers and five colporteurs are employed. The introduction of the Bible into families through the Sunday-school children has resulted in some cases in leading whole families to Christ from Romanism.—*Journal Religieux.*

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 p.m. Foreign missionary prayer-meeting, Fridays, 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Dec. 23, 3 p.m., Mr. Boardman; 7 p.m., Mr. Thomas B. Miller. Prayer-meetings, Sun., 7.45 a.m.; Wed., 7.30 p.m.; Fri., mid-day; Sat., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 7.30 p.m., public, Mr. Ned Wright. Thurs., 8.30 p m., Bible lecture, by Rev. J. Wilkinson. Watch-night service, Dec. 31, 11 p.m., public.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Dec. 20, 8.30 p.m., young men's meeting. Fri., Dec. 21, 8 p.m., American Coloured Jubilee Singers.

CONFERENCE HALL, Mildmay-park, N.—Sun., Dec. 23, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. F. S. Webster. Wed., Dec. 26, 7.30 p.m., dissolving view lecture, by Mr. E. J. Mather; subject—"Deep Sea Fishing."

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 21, social gathering for Bible-study; subject—"Ready for the Coming of the Lord." Tea at 6; meeting at 7. Fri., Jan. 4, all-day meeting. Rev. E. A. Stuart, 3 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam during December, Sun., 11 a.m. and 7 p.m.; Wed., Burlington Hall, 8 p.m.; Christmas Day, 11 a.m.

TALBOT TABERNACLE, Bayswater, W.—Christmas morning, at 11, Mr. Frank White. Watch-night service, Dec. 31, 11 p.m., address by Mr. A. C. P. Coote.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Dec. 21, Rev. F. B. Meyer. Dec. 28, praise and thanksgiving.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., 3 and 7 p.m., Mr. Charles Cook.

PRAYER-MEETING FOR FOREIGN MISSIONS, Harley House, Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness. Dec. 21, addresses by Misses Leitch, of Ceylon.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., at 11 and 6.45, Mr. J. S. Harrison.

WALFORD-ROAD HALL, Stoke Newington, N.—Sundays, at 11 and 6.30 p.m., and Wed. at 8, Mr. James Townley.

SPEKE HALL, Battersea (close to Clapham Junction).—Mr. Reader Harris, Sun., at 11 and 7; Thurs., at 8.

YOUNG ABSTAINERS' UNION.—New Year's meeting for 1889, Mansion House, E.C., Wed., Jan. 2, 3 p.m.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer, Sundays, at 11 and 7. Mondays, at 7.30. All gallery seats free. Christmas morning, at 11.30, Rev. F. B. Meyer.

SAILORS' WELCOME HOME, 173, St. George's-street, E.—Unloading of Christmas Boat, Sat., Dec. 29. Tea and coffee at 6; meeting at 7. Watch-night service, Dec. 31, 11 p.m. New Year's Day, Christian Lifeboat Crew, 7 p.m.

UNION HALL MISSION.—Meeting for believers for praise, prayer, and conference, Union Hall, Carlisle-street, Edgware-road, W., Christmas Day, Dec. 25. Bank Holiday, Dec. 26, Bible-reading, 4 p m.; tea 5.30 p.m.; addresses, 7 p.m. Dec. 31, watch-night service, 9 p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Sailors' tea and Christmas tree, Dec. 25, 2.30 p.m. Supper, Boxing Day, 2 p.m. Meetings afternoon and evening each day. Monthly workers' meeting, Fri., Jan. 4. Tea at 6; meeting at 7. Rev. F. B. Meyer will give a New Year's address; subject—"The Principles upon which the Apostle Paul Wrought his Life Work."

DUBLIN CONVENTION for the Deepening of Spiritual Life, Ancient Concert Rooms, Great Brunswick-street. Dublin, Jan. 21—25, 1889. Conveners—Mr. H. F. Bowker, 42, St. John's-wood Park, London, N.W., and Mr. R. Wilson, Broughton Grange, near Carlisle.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Broughton, near Carlisle, December 17—22. Mr. E. Arrowsmith, Sheffield, December 30—January 16. Mr. J. H. Greene, Watford, December 17—19; Woking, December 30 to January 1. Mr. Martin J. Hall, Windermere, December 13—23. Mr. W. H. Roberts, Plymouth, January 6—14. Mr. H. Hutchinson, Town Hall, Congleton, January 13—20. Mr. S. D. Rickards, West Croydon, January 6—9; Derby, January 13—18.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, DECEMBER 17, 1888.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
V.W.—Kindly send full address.			
Friendless & Fallen—C.W.H. £5; B.R.J. 10s: H., Umhlali, Natal, £1; C.B.M. £1; E.F.F. £2; L.N.D. 5s; Miss H.N. 10s; A B. 5s; H.N.D. £1; E.K.H., Belfast, £1; J.S.T. £1; M.W. 3s 6d; L.B. 2s	13	15	6
Rev. W. E. Hurndall's Work—B.R.J. 10s; A.C. 2s 6d	0	12	6
London Samaritan Soc. (Food for Poor, &c.)—Sympathy, £5; E.A.E. 10s	5	10	0
St. Giles' Christian Mission—A.C. 10s; C.B.M. £5; E.F.F. £2; L.W. & C.M.T. £1; M.A.C. £1; A.M.M. £5; M.S.R. 2s; H.N.D. £2; S.L.R. 10s 6d; A.T. 5s; T.Y. 10s; Anon. £1; Aunty M. 3s	19	0	6
Hope Cottage (Mrs. Wilkes)—F. & R.V.	0	10	0
Destitute Children's Dinner Society—F. & R.V. 10s; C.F., Reigate, 10s; E.C. 5s; H.N.D. £1; J.S.T. £1; E.C. £1; Mrs. M. 1s 10d	4	6	10
Church Association—H., Umhlali, Natal	2	0	0
Homes of Hope, Regent-square—H., Umhlali, Natal, £1; C.B.M. £1; C.W.H. £5	7	0	0
Wesleyan E. London Misn.—H., Umhlali, Natal	1	0	0
Bridge of Hope (Miss Steer)—H., Umhlali, Natal, £1; A.C. 2s 6d; C.W.H. £5; X.M. £25	31	2	6
Mission to Deep Sea Fishermen—C.B.M. £1; E.F.F. £2; M.G.G. 10s; E.G. 10s; H.N.D. £1; J.S.T. £1; C.W.H. £5	11	0	0
Home of Industry—C.B.M. £1; A.C. 2s 6d; N.J.E. £5; F.F. £1; C.W.H. £5; W.M.C. 3s	12	5	6
Mrs. Meredith's Prison Mission, &c.—C.B.M. £1; E.F.F. £2; T.N.J. 10s; X.M. £10; M.L. 10s	14	0	0
Miss Weston's Work, Royal Navy—C.B.M.... ...	1	0	0
Miss Daniell's Soldiers' Home—C.B.M...	1	0	0
Somers Town Blind Aid Society—C.B.M.	1	0	0
Dr. Barnardo's Homes—C.F., Reigate, 10s; E.F.F. £5; L.N.D. 5s; Larcombe, 5s; A.M.M. £5; N.J.E. £5; A.T. 5s; S.J. £3; J.J. 5s; L.B. 2s; C.W.H. £10; M.L. 10s; *Children's Lodging House Fund*—M.G.G. £1; Miss H.N. 10s; H.N.D. £2	33	12	0
Mr. Fegan's Boys' Home—C.E.Y. 10s; E.F.F. £2; N.J.E. £5; A.T. 5s; Anon. £5; J.J. 1s 6d; E.C. £1; M.L. 10s	14	6	6
National Refuges (Mr. W. Williams)—E.F.F. ...	2	0	0
Cow-cross Mission—C.E.Y. 10s; E.F.F. £2; E.C. 5s; W.M.C. 3s	2	18	0
Latymer-road Mission—E.F.F.	2	0	0
George-yard Mission—E F.F. £2; M.S.R. 2s: F.F. £1; W.M.C. 3s	3	5	0
Field-lane Refuges—E.F F. £2; L.W. & C.M.T. £1; H.N.D. £2; J.S.T. £1; M.L. 10s	6	10	0
N.E. London Gospel Mission—E.F.F.	2	0	0
Soc. Prevention Cruelty to Children—E.F.F. £2; C.W.H. £5	7	0	0
Gray's-yard Mission—E.F.F.	2	0	0
Dinners to Sick Children—E.F.F. £1; H.N.D. £1	2	0	0
Halfpenny Dinners to Poor Children—E.F.F. £1; M.G.G. 10s; E.A. 2s 6d; H N.D. £1 ...	2	12	6
Mr. Orsman's Work—E.F.F. £1; E.C. 5s	1	5	0
Mrs. Hilton's Crêche, &c.—E.F.F.	2	0	0
Rescue Society—Sukia, 5s; A.B. 10s	0	15	0
Work at Christiania—H.J.A. & Mrs. A. £10; Miss E.R.P. 10s	10	10	0
Dock Labourers' Mission—W.S.H. £1 10s; L.N.D. 5s; E.C. 5s; J.S.T. £1	3	0	0
Birds-Nest Mission—J.C.	0	5	0
Dublin Prison-gate Mission—J.C.	0	5	0
London City Mission—L.W. & C.M.T. £2; *Disabled Missionaries*—X.M. £25	27	0	0
Gipsy Children (Mr. G. Smith)—Anon...	1	0	0
Whitechapel Fund (Lady Kinnaird)—M.G.G. 10s; H.N.D. £1; J.S.T. £1	2	10	0
Cripples' Home, Marylebone—M.G.G. 10s; H.N.D. £1...	1	10	0
Tower Hamlets Mission—M.G.G.	1	0	0
Aged Pilgrims' Friend Society—M.G.G.	0	10	0
Halfpenny Dinners (Mrs. Hastings)—A.C. 2s 6d; J.S.T. £1	1	2	6
Home Aged Blind Christian Men & Women—M.G.G. 10s; J.S.T. £1...	1	10	0
Sailors' Welcome Home (Miss Child)—J.K.... ...	0	10	0
Mildmay Mission to Jews—Two Friends, £1 5s; M.L. 10s	1	15	0
Home for Little Boys, Farningham, &c.—A.B. ...	0	5	0
Orphans at Bagshot—A.B.	0	5	0
Wkg. Men's Msn., New Cut—A.B. 5s; W.M.C. 3s	0	8	0
Miss Whately's Mission, Cairo—S.Y.	1	0	0
Mr. A. G. Brown's Work—E.C.	0	5	0
Legal Expenses Rev. Ernest K. Davis—H., Umhlali, Natal	1	0	0
Suffering Unemployed, Firing, &c. (Rev. A. S. Herring)—E.W. 10s; J.S.T. £1...	1	10	0
Salvation Army—M.A.C.	10	0	0
National Vigilance Assoc.—Mrs. & Mrs. J.C. ...	2	2	0
E. London Training Institute—T.Y.	0	10	0
Native Races Liquor Traffic—H.N.D.	1	0	0
Keith-Falconer Misn. (Slave Children)—H.M.D.	2	0	0
Shelters for Women—H.N.D.	1	0	0
Marylebone Medical Misn.—H.N.D. £1; M.L. 10s	1	10	0
British & Foreign Bible Society—H.N.D.	2	0	0
Bristol Orphan Houses—J.S.	0	10	0
Floods in Manchuria—T.N.J....	0	10	0
Society for Relief of Persecuted Jews—T.N.J. 10s; C.W.H. £5...	5	10	0
Evangelisation in Belgium—T.N.J.	0	10	0
Repeal of C. D. Acts—M.S.	3	3	0
Christmas Dinners for Poor—S.L.R.	1	1	0
Homes Aged Poor (Coals)—S.L.R	0	10	6
Paris City Mission—A.T. 10s; X.M. £5	5	10	0
Stockwell Orphanage (Rev. C. H. Spurgeon)—A.T.	0	5	0
Dinners Poor Children—A.T.	0	5	0
London Society for Promoting Christianity among Jews—Major F.D.	1	0	0
Evangelistic Mission—T.Y.	0	10	0
Children's Penny Dinners—J.S.T....	1	0	0
Christmas Dinners (Dr. Guinness)—M.S.R. 2s; J.J. 1s; E.H. 3s 6d...	0	6	6
Relief Poor Jews—Anon.	1	0	0
Church Missionary Society—J.J. 11s; E.A.E. £1	1	11	0
Mr. Quarrier's Orphan Homes—J.J.	0	1	6
China Inland Mission—E.C.	1	0	0
Midnight Meeting Movement—E.C.	1	0	0
Mr. Rabinowitz's Work—E.C...	1	0	0
Poplar Poor, Brunswick Hall—Aunty M.	0	3	0
Thames Church Mission—C.W.H....	5	0	0
Sermon-lane Mission—C.W.H.	5	0	0
Homeless & Destitute, Shaftesbury Ho.—C.W.H.	5	0	0
Home for Worn-out Governesses—C.W.H.	5	0	0
Society Free Distribution Scripture Truth—X.M.	10	0	0
Society for Free Distribution of Scriptures—X.M.	25	0	0
Poor of Whitechapel (Mr. G. Holland)—M.L. ...	0	10	0
Scripture Readers' Society, Ireland—M.L.... ...	0	10	0
Miss Mittendorff's Orphan Homes—M.L.	0	10	0
Mount Hermon Orphan Home—M.L.	0	10	0
	£369	16	4

[ADVERTISEMENTS.]

Ragged School Union—Mizpeh H.M.A.S. £2.

Dr. Barnardo's Homes—Mrs. A.J.E. 5s; Mizpeh H.M.A.S. £3.

Evangelistic Mission—M.B.P. & L.N. 7s 6d; Anon. 2s; Anon. 1s; Mrs. R. 6d.

London Samaritan Society (Free Meals)—Mrs. W. £2; Misses D.G. £1; Mrs. J. 7s 6d.

Notices.

A CORRESPONDENT asks if any of our readers can supply the remaining verses of a poem beginning:—

Abide in Me! The branch must wither,
  Parted from the parent tree;
Fruit and freshness altogether
  Spring, and only spring, from Me.

COMMUNICATIONS RECEIVED WITH THANKS. — M.K H.P. W.E.M. J.W. G.F. J.E.S. S.P. H.A. T.C.P. S.H F.E.A. S.S. W.R. J.B.R. C.J.M. J.C.T. A.C. H.B. B.C D.M.C. S.J. M.B. M.H. H.T. W.D. E.J. D.R.S. C.H.M J.C.P. R.McC. E.N. R.H.W. P.P. P.B. R.L. J.G.M E.B. N.A.P. A.R. T.J.Y. R.D.F. S.M. R.S.M. H.N K.I.G. A.Le F. G.E.R. M.R. A.J.B. F.M.G. C.R.H W.L.L. M.W.L. W.W. W.F.S. J.S.F. L.A. G.J. H.P R.T.S. J.H.S. G.F.H. J.P.H. G.A.R. M.A.G. M.H. H.R E.J.W. J.B. M.M.R. J.N. T.J. A.J.C. S.G.L. A.W E.G.T. J.F.B. C.T. W.S.R. F.F. R.C. J.H. R.S.M W.H. J.R. M.E.S. E.P.H. H.P. J.G.W. G.L. J.S A.H.C. F.E.T. P.A.D. J.M.S. W.H.H. D.B. L.D.D. J.E A W. F.W.S. J.H.M.

APPLICANTS FOR TRACTS.—T. Pearce, 6, Newcastle street, Cubitt Town, E.; W. W. Butler, 34, Pennyfields Poplar, E.; W. Cox, 121, Railway-cottages, Willesden N.W.; Mrs. Bramley, Long Whatton, near Loughborough, Leicestershire; W. Willcock, 271, Deansgate Manchester; Miss Beswick, 45, Egerton-street, Chester road, Manchester; E. McQuitters, 5, Fox-street, New Brompton, Kent; W. Lynn, Lane Ends, Hunwick, *vi* Wellington, Durham; Rev. S. Peariss, 94, Westgate buildings, Abergavenny, Mon.; Mrs. Stevens, 10 Lucas-street, Commercial-road, E.; A. Caldwell, 9 Kirkpatrick-street, Bridgeton, Glasgow; H. Page, 12 Clarence-square, Cheltenham; J. Nelson, Temperanc Café and Restaurant, Milnsbridge, Huddersfield; Mari S. Aggutter, 77, East India-road, Poplar, E.; W. Mortlock, 30, Beaufort-street, Liverpool-road, Manchester J. McArthur, Avoncrook, Torphichen, Bathgate; Mrs Irvine, St. Mary's Vicarage, Warwick.

[As it is found that infidels and others send tracts t the persons whose names are inserted here, it is mos desirable that all books and papers received should b carefully read before being given away.]

TASMANIA AND FOREIGN MISSIONS.—In Hobar Tasmania, a foreign missionary branch of the Y.W.C.A has been lately established. The object of th branch is to send out lady missionaries from Tasmani direct to the foreign field. One lady is going fro Hobart, and her support is guaranteed by friends in tha town.

RELIGIOUS EDUCATION IN HOLLAND.—Sinc 1878 the evangelical Christians of Holland have mad great sacrifices in order to maintain Christian schools, i opposition to the Government schools, from whic religion is completely excluded. To-day the number free Christian schools is 430, attended by 77,000 scholar and conducted by 1100 teachers. The needful fun are raised by donations and voluntary fees. The annu cost is 3,000,000 francs, and when it is borne in mi that the Protestant population of Holland is on 2,700,000, it will appear evident that the schools are heavy charge upon the members of the Reformed fai

FRIENDLESS AND FALLEN.

DONATIONS NOW MOST ACCEPTABLE BEFORE CHRISTMAS DAY

To the Readers of "The Christian."

Practically the 31st year's work of the Institution is now completed, and may be summarised thus—

1st. The Committee had hoped to have been able to have transferred the work of the **Open-all-Night Refuge** to the **Central Home, 200, Euston Road.** They submitted Architect's plans of **Proposed Alterations** to the Metropolitan Board of Works. But after **much trouble and delay,** their proposals were refused. They hope, however, that when the powers of that body get transferred to the **New County Council, they may be more successful. Meanwhile,** the Committee have determined that 37, Manchester Street, shall be continued for the lower and even the lowest amongst the outcast class, that they may have **"A Place for Repentance."**

2nd. The Home, **200, Euston Road,** will be used as far as possible as an **Immediate place of Reception** for the more select cases by night as well as by day.

3rd. **In the interest of the Friendless Virtuous,** the Committee have purchased the ground lease of the house **459, Holloway Road,** and placed it in the hands of Trustees, viz., **F. A. Bevan, Esq., Professor Gladstone,** and **J. F. Fortescue, Esq.,** and thus **Another Training Home** for young girls, also a temporary **Home for young Servants while out of Situations** will be established, where, by the payment of a small weekly sum, they may secure **Board and Lodging under Christian and Total Abstinence principles,** and be assisted to **Respectable Situations** as domestics.

4th. **One Thousand Two Hundred** and **Forty Friendless** and **Outcast Young Women** and **Girls** have been brought to the **Office, 200, Euston Road**—some from **Special Missions** to the **Fallen,** others direct from the **Gaol Doors,** the **Streets,** and **Dens of Infamy**—some have been brought **by Day,** others **by Night—Country Girls, Orphans, &c.**

5th. **540 have been received** into the **Open-all-Night Refuge,** and a large proporton of these have been permanently helped.

6th. **520 have been received** into the various Homes. The Gospel of the Grace of God has been proclaimed in all the Homes. Bible and other Classes, Temperance Meetings, &c., have been held with much encouragement.

Temporal wants, Five Hundred Average Donations of £1 each, and the expenses of the Work for 1888 will be met: may I ask for this **Further Sympathy?**

MESSRS. MORGAN & SCOTT, 12, *Paternoster Buildings, will, as usual, take charge of Donations, or they may be sent to*

200, EUSTON ROAD, N.W.

EDWARD W. THOMAS.

THE THEATRICAL MISSION.

Patron—H.R.H. PRINCESS CHRISTIAN.

MACREADY HOUSE, HENRIETTA ST., COVENT GARDEN, W.C.

The Committee and Directors, Mr. and Mrs. COURTHOPE TODD, *earnestly appeal for help in the Adoption of*

ORPHAN OR FRIENDLESS THEATRICAL GIRLS,

The **COTS, CUBICLES,** *and* **DORMITORIES** *having just been furnished and opened.* **CASES** *cost from* **£14** *per annum. Although when possible a charge is made,* **many are quite unable to pay.**

VISITORS INVITED ANY AFTERNOON, PARTICULARLY TUESDAY AND FRIDAY.

ALL COMMUNICATIONS SHOULD BE ADDRESSED *ONLY* AS ABOVE.

THE COW CROSS MISSION.

Under the General Superintendence of

MR. WILLIAM CATLIN.

25th ANNUAL APPEAL.

This Mission has for its *primary* object the preaching of the Gospel in the Mission Hall, and in adjacent Factories, Hospitals, Workhouses, Prisons, Public Houses, in Open Air, by the Sale of Bibles, and reading aloud the Word of God in great thoroughfares; by Cottage Meetings and House-to-House visitation; also Bible Readings, Mothers' Meetings, Temperance Lectures, Sunday and Week Evening Instruction to the Inhabitants of the parish of Clerkenwell, which has a population of 70,000 souls.

The efforts of the Mission are conducted under the general supervision of well-known Christian Friends, on purely undenominational principles. Annual Report published in March.

The prayerful sympathy and pecuniary help of the people of God are greatly *needed at this moment*, and are earnestly appealed to, on behalf of this thoroughly Evangelistic work, that it may continue, as in past years, to be a means of spiritual blessing to perishing sinners, and that help in temporal things may not be lacking for the sick poor during the inclement season of Winter. It is sincerely to be hoped that through such help we may be enabled to continue our Halfpenny Dinners to the thousands of poor little children who will doubtless crowd in upon us till the second week in March. We are not assisted by any "society."

A SPECIAL APPEAL.

"Retiring poverty still hides its head," and must be sought out to be relieved. We are particularly anxious to provide a plain but substantial dinner for a certain number of poor families, well known to us, especially those of the "household of faith," on Christmas Day at their own homes (distribution on Christmas Eve); also during the first week of the New Year, to give our Sunday School and Band of Hope Children an extra dinner of Roast Beef and Plum Pudding, and some articles of Warm Winter Clothing, &c.

Contributions will be thankfully received at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.; at the Office of WORD AND WORK, 48, Paternoster-row, E.C.; by Mr. G. KIRKHAM, 9, Ribblesdale-road, Hornsey, N.; Mr. F. NEWTH, 44, Percival-street, Clerkenwell, E.C.; also by

Yours obediently in the Lord Jesus,
WILLIAM CATLIN,
Gen. Supt.

Collecting Cards on application.

17, Claremont-square, Pentonville, London, N., to whom all parcels should be addressed.

Cheques to be crossed "The London Joint Stock Bank." For small sums Blank Postal Orders are much to be preferred.

HOMES of HOPE,

4, , & 6, REGENT SQUARE, GRAY'S-INN ROAD
LONDON, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

The Committee are in very urgent need of £250.

Bankers—LONDON AND WESTMINSTER BANK (Bloomsbury Branch), 218, High Holborn.

HENRY THOMPSON, ESQ., *Treasurer*,
38, Mincing-lane, E.C.

WM. HORNIBROOK, *Secretary*,
17, Bloomsbury, Oxford-st., W.C.

THE

Christian Vernacular Education Society for India

is doing good work in India, by training Native Masters, and preparing Native Christian Literature. This work is more important than ever at the present time. All friends of India are heartily invited to contribute.

LORD NORTHBROOK, PRESIDENT.

Address HENRY MORRIS, Honorary Secretary, 7, Adam-street, Strand, London, W.C.

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT, S.E.

TO THE READERS OF "THE CHRISTIAN."

We beg very earnestly to appeal to your benevolence on behalf of the work of the above Mission, in connection with the

POOR & UNEMPLOYED OF THE NEW CUT, LAMBETH, & DISTRICT.

Last winter the number relieved EXCEEDED 25,000. Much more might have been done in this beneficent work had Funds permitted. We are surrounded at all times by a numerous population of POOR AND NEEDY PEOPLE, but the distress is most severely felt during the COLD WINTER MONTHS. The distress falls very severely upon the many Poor Widows and the Children. These crowd the doors of the Mission, eager to obtain the Nourishing Food, and satisfy the cravings of hunger.

Contributions will be thankfully received by the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or the Superintendents, The BROTHERS YOUNG, 32, Nelson-square, Blackfriars-road, S.E.; or through Messrs. MORGAN & SCOTT.

MIDNIGHT MEETING MOVEMENT.

A **THIRD SERIES** of **MEETINGS** are **BEING HELD** in the **EAST END** of **LONDON**; the Committee being assured that the **GOSPEL OF THE GRACE OF GOD** is the **ESSENTIAL REMEDY** for **FEMALE DEGRADATION.** The **RECENT MEETINGS** held in the **WEST OF ENGLAND** were **SUCCESSFUL.**

RESCUED *Young* WOMEN *and* GIRLS *are placed in suitable* HOMES. *A* CAPITATION GRANT *is paid with each one remaining over a month.*

With a view to effect Rescues among the numerous classes of **FOREIGN WOMEN** in the **METROPOLIS** the Committee have instructed their Organising Superintendent, Mr. J. H. L. CHRISTIEN, to convene a **CONFERENCE** to promote this important Work

DONATIONS are now very **MUCH NEEDED** to carry on this Rescue Work, and may be sent to Messrs. MORGAN & SCOTT; or to C. WILSON M'CREE, Secretary, at the Offices, 8A, Red Lion Square, W.C.

The Rescue Society,

79, FINSBURY PAVEMENT, E.C.

SEVERAL circumstances have combined this year to cause very heavy additional expenditure to the above Society.

The **REBUILDING** on a greatly improved and enlarged plan, and furnishing of our New Preventive Home at Woodford (now occupied), in place of the one destroyed by fire in January last, will cost £2,400. The **INDUSTRIAL** work of this Home is very encouraging, **£4 PER WEEK** having been earned by the reduced number of inmates in the small temporary building. With the increased accommodation a still larger sum can be raised, thus going far towards self-support.

The **REMOVAL** of a second Home to **MORE HEALTHY AND SUITABLE PREMISES** at Dalston necessitated an outlay of £850 for the purchase of lease, repairs, and alterations, but saves £43 per annum in rent.

At a **THIRD HOME** at Buckhurst Hill it was compulsory to replace the wooden Wash-house, &c., by brick buildings at a cost of £100.

The large sum of **£3,350** has thus to be found this year, **IN ADDITION TO THE ORDINARY EXPENDITURE**, towards which amount we have received from the Insurance Company £1,510, and Special Contributions to the Rebuilding and Fire Fund £599 15s., leaving **OVER £1,000** to be made up from other sources.

Notwithstanding the foregoing, our **GENERAL WORK HAS INCREASED**, and more than **560** Young Women and Girls have already received the benefits of our Homes this year.

We are now in **Urgent Need of Help.** *Our* **Homes are more than full**, *and our Funds are quite exhausted.*

Contributions will be kindly received by Messrs. MORGAN & SCOTT, Office of "THE CHRISTIAN;" by the Bankers, Messrs. BARCLAY, BEVAN & Co., 54, Lombard-street; or will be gratefully acknowledged if sent to the Secretary,

Mr. C. STUART THORPE,
79, FINSBURY PAVEMENT, LONDON, E.C.

FIELD LANE REFUGES & RAGGED SCHOOLS,

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THIS CHARITY, founded in 1842, Maintains 260 Destitute and Homeless Children and Adults. Gives Hot Dinners four days a week to 200 other Ragged Children. Gives free Breakfasts, after Religious Service, on Sunday Mornings (1 o'clock), to about 450 Men and Women. Upwards of 1,000 Children are in attendance at the Bible Ragged Schools and Sewing Schools.

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THIS Society (established 1854) advocates and assists evangelical missions within the Turkish Empire, and other Bible lands. Last year help was sent to fifty-four different localities. The Society is undenominational. Funds are greatly needed.

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SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President:
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Note.—Friends will please notice the **exact title**, "Scripture Readers' Society for Ireland," and **not** "Irish Scripture Readers' Society.

Extract from Report of Clifton Conference, October, 1888.

"E. J. MATHER, Esq. (Founder and Director of Mission to Deep Sea Fishermen), said he was so struck with the report of the work of the Society, that he would gladly give Five Pounds if nine others would join in making up what was necessary for the support of another Scripture Reader."

SPECIAL APPEAL.

THROUGH the kindness of the readers of "THE CHRISTIAN" we were enabled last year to give **250** poor Boys, gathered from the lowest streets of Deptford, a good Dinner on Christmas Day, and several Teas during the winter. It is proposed this year to increase the number to **300**. Contributions will be thankfully received by H. A. PUNNETT, care of Mr. Fegan, Boys' Home, 95, Southwark-street, S.E.

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HEBREWS vi. 19.

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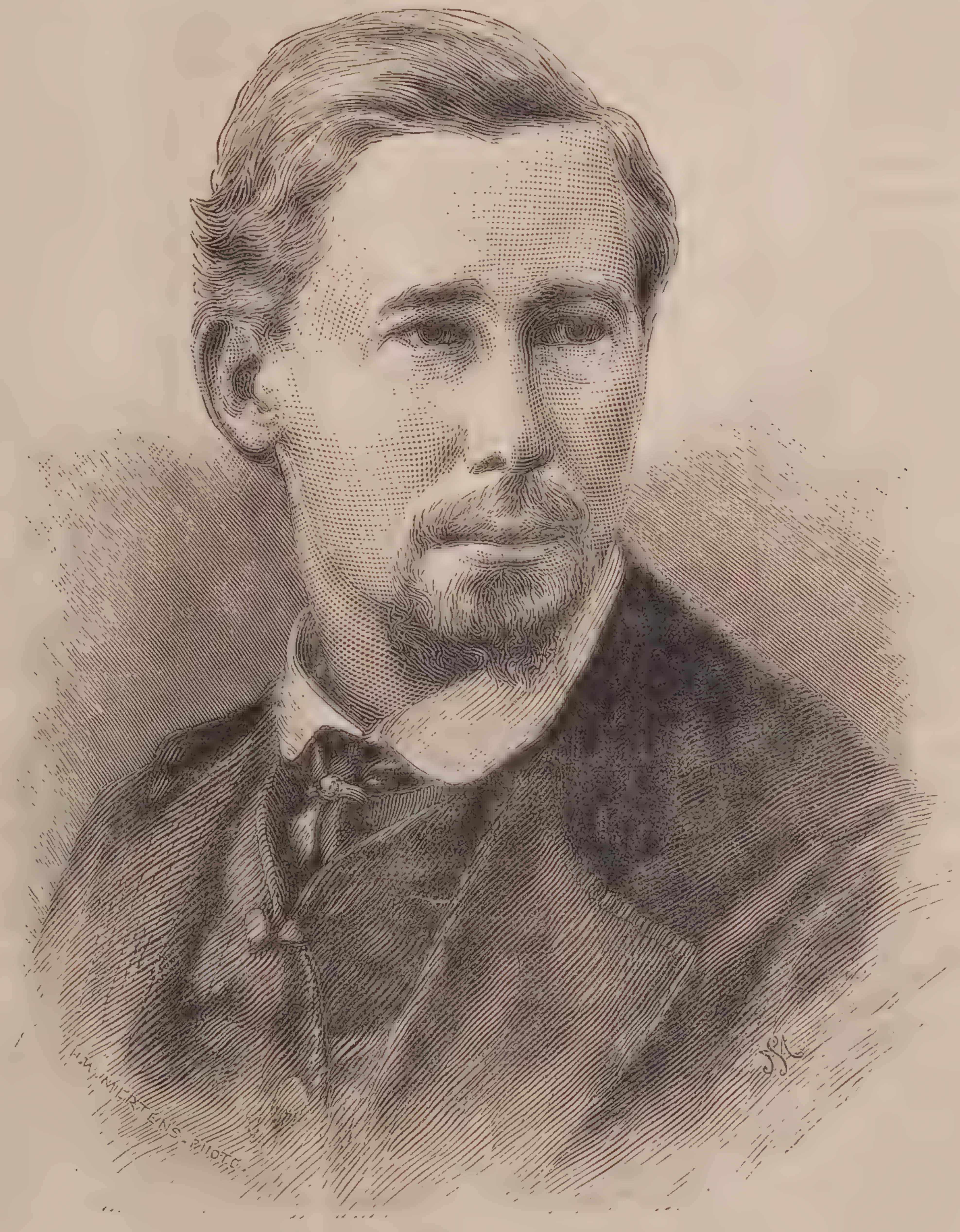
A Weekly Record of Christian Life, Christian Testimony, Christian Work, and Missionary Enterprise.

No. 987.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, DECEMBER 28, 1888. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE LATE MR. JAMES PASCOE,

Of the Mexican Evangelical Mission.

FOR fifteen years past the name of Mr. JAMES PASCOE has been well before the Christian public as director of an intensely interesting mission in Mexico. In that dark and troubled land, until his death last month, he worked with commendable earnestness and singleness of purpose to make known the good news of perfect salvation through Christ the Lord. "In journeyings often," he was called upon to endure constant trial "in perils of robbers, in perils by the heathen, in weariness and painfulness, in watchings often, in hunger and thirst." But, like the Apostle of old, he gloried in the things which concerned his infirmities. It is because he was a man of faith, and was strong in Christ, that he was enabled to do all this. He lived much in the spirit of his life motto: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6).



Born in 1841 at Helston, in Cornwall, the subject of this sketch was one of a family of nine. His father was an intelligent man in good circumstances, being manager of the principal law office and bank of the place. When about six years old, James was saved from a watery grave. Staying at the fishing village of Helford with an invalid brother, in the care of his eldest sister, he insisted upon bathing against her wish, and was only just rescued from drowning. In 1850 the family removed to London, where Mr. Pascoe senior acted as secretary to various Cornish mines. Young James went to school at Peckham-rye, and at the age of fifteen began to study navigation, with a view to acquiring the position of a marine surveyor in the Indian Navy. His teacher, Mr. A. B. Martin, was a true man of God, and in the habit of reading portions of Holy Writ to the pupil. Writing on this just before his death, Mr. Pascoe said: "These quiet readings gradually led me to change my old course of reading, and very speedily the final question was brought home to my soul with power by a little work of Eliza Gaskell: a simple reflection about being prepared for death and for judgment."

The Sepoy mutiny resulting in the Indian Navy being merged in the British Royal Navy, all James Pascoe's schemes were quite upset, and he resolved to go to sea in a merchantman, and by God's grace to be a missionary to sailors. In the meantime he began evangelisation at home; but his endeavours to bring his father to a knowledge of Christ drew upon him such an amount of ill-will that life became a real martyrdom. Some twelve months later, however, the father was converted to God. While out for one of his usual Sunday drives, he was led by curiosity to enter a barn at Beckenham where Miss Marsh was preaching to railway navvies. The word proved living and powerful, and the man who had been in the habit of passing the weekly rest day without thinking of his duty to God, went home rejoicing in a new-found peace and hope.

At this very interesting time James Pascoe was at sea as midshipman on a large full-rigged London sailing vessel. The voyage was to Madras and Burmah, and on the way several of the sailors accepted Christ as their Saviour. "Our ship," wrote Mr. Pascoe, "left England, outward bound, a very floating hell, so vile and blasphemous were captain, crew, and passengers. She came back a floating bethel, so many of her crew had been converted, and our meetings and praises made the old ship echo."

Coming home after two years' absence, the midshipman-missionary found his father dead, and, being then the eldest boy of the family, he could not well return to sea. His desire was to preach the Gospel while earning his living in some foreign country, and while waiting for the way to open he helped many workers for God in various ways. After five years' longing, his wishes were met by an offer of employment in Mexico under a silver mining company. In 1865 he married Caroline, daughter of Mr. John Williams, of Gwennap, near Redruth, Cornwall. She was a born missionary, and full of hope when, soon afterwards, she accompanied her husband to Ixtapan del Oro to work as book-keeper and accountant for the San Pedro del Monte Silver Mining Company, Limited. The engagement did not turn out what Mr. Pascoe, as a man of honour and integrity, required, and at the end of seventeen months he found himself penniless in a strange land. In 1868 he returned to England with his wife and two children in order to form a company for a mining venture in which some wealthy Mexicans had joined him. In Lancashire he conferred with Mr. John Mercer, his life-long and sincere friend, who gave him money for the purchase of a Spanish Bible for Mexico. On returning, this book was at once put into use, being read by many of the Mexican miners. That was, in fact, the foundation of the evangelistic mission in connection with which Messrs. Pascoe and Mercer have ever since heartily co-operated, each in his own sphere.

As the years went by, Gospel truth was vigorously disseminated, and Mr. Pascoe became a known and marked man among the Roman Catholic population. In 1873 he threw all his energies into mission work, and established a centre of influence in Toluca which continues to this day. The Gospel message was greatly blessed, and in three years the Protestants of the town were numbered by hundreds, whereas when the testimony was begun not one could be found among the native population. Mrs. Pascoe headed Dorcas meetings and instructed the children, while her husband conducted public meetings and circulated suitable religious literature. Frequent and great perils had to be contended with, and occasionally there were tumults which had to be quelled by Federal troops. In 1878 San Telmo was also made a centre of operations. Just before his death Mr. Pascoe wrote:—

> There was not a single Protestant in all those parts when I began in 1878; but now in 1888 there are hundreds, and, indeed, thousands. Hundreds whom I personally have seen come over to Christ; but far more I have heard of as receiving the Gospel from us, and from our converts without ever seeing us. All the village of Santa Cruz Indians, over four hundred souls, are firm in Christ's truth. Many others of other Indian towns also believe. In Ixtapan del Oro for years the brethren have held public services several times weekly. In Tepereal also we have a small house of prayer. At San Telmo, our headquarters, the meetings are oftentimes immense. Far away down to the Pacific coast have we thus sent the message of life. In Huetamo, and several other towns, believers meet and study the Word; and all those who come from there declare how rapidly and how extensively has the Gospel spread and is spreading in those hot regions.

Reference has already been made to some of the trials and perils Mr. Pascoe had to endure. In 1875 his beloved wife fell a victim to the insatiable hatred of the Romanists; her death was intentionally accelerated by a Mexican doctor, whom even Catholics in Toluca afterwards nick-named "butcher," such was their respect for Mrs. Pascoe, and their abhorrence of the man who hastened her end. On her death-bed, the noble woman adjured her husband to "hold the fort," and still carry on the wonderful work which she plainly saw God had entrusted to him. At one time the authorities favoured him, at another they plotted against him, and he often felt compelled not only to carefully watch his own movements, but to protect the hundreds of Indians who looked up to him as teacher and friend. In 1877 he and his colporteurs were much persecuted. Such was the public prejudice, even respectable Catholics did not hesitate to surround and threaten the preachers of Protestant truth, and also to fire at them occasionally. Bibles and tracts were burnt, and now and then highway attacks were made upon the evangelists. These things were duly reported to the Governor, but no notice whatever was taken of the complaints. It took a brave man such as Mr. Pascoe was to continue witnessing for Christ under such very uncomfortable conditions.

Special efforts were made to preach the Gospel, at times when the Romanists were keeping high holiday. During the month of March, 1880, while the Catholics were celebrating great feasts, Mr. Pascoe conducted a vigorous campaign, for one reason, in order to draw his new converts away from the idolatrous pantomimes of the occasion. Not less than 200 souls assembled twice a day to hear his message, and over seventy who had come from a distance slept in his little mountain house at Ixtapan del Oro. On the last Saturday and Sunday in the month he baptized no fewer than 140 persons of all ages, who voluntarily requested to be added to the visible Church. Ninety-three of the number are Indians. When these facts were reported in The Christian, we remarked that they read like a chapter from the Acts of the Apostles. After that, other chapters of a like encouraging character were written on more than one occasion.

Early in the year now closing Mr. Pascoe's health gave way, and he had several teeth extracted in order to secure relief from a painful affection of the face. After consulting with friends he came over to England, and, to the grief of all who knew his work, he soon learned that he was suffering from cancer inveterate and incurable. As our readers may remember, he lingered in great pain until November 28, when he expired, as a warrior taking his rest. During his illness he had Divine grace suited to his needs. A great patience befits a great hope; James Pascoe had both, and his friends reflect with pleasure upon his good and active life and its restful and happy close. He left five children, and his second wife, Juana Gomez, a lady of the race for whom he laboured so earnestly. Three of the children are thus Anglo-Aztecs.

Mr. Pascoe was a life-long abstainer from intoxicating drinks. Not even as a sailor, and never during twenty-three years of life in the tropics, did he wet his lips with such beverages. He was an independent evangelist, not a denominational church organiser; and his heart's hope—the glorious appearing of the Lord from heaven—had due place in his public utterances. His children are walking in the ways of wisdom, and carrying on the work with the help of numerous volunteer labourers. It is to be hoped that, to the glory of God and the present and eternal well-being of the Aztec people, the Mission will be continued in the spirit of its noble founder, who verily counted not his life dear unto him, for the excellency of the knowledge of Christ Jesus his Lord.

"BRIDGE OF HOPE" MISSION.

The Night Shelter work has, since the opening, been steadily, and we believe successfully, carried on. During the last ten weeks 1438 nights' lodging, with breakfast and supper, have been given to destitute women and girls. They have not simply been sheltered, and sent adrift again, but every case has had careful, individual attention. Many of the women have been placed in the Refuge laundry; others have been transferred to various Homes. Destitute women, drifting hopelessly about in search of work, have been set upon their feet, and perhaps, as in no other time in the history of the work, we realise the inestimable blessing of an always open door.

Even after the few weeks' experience in this larger Shelter, time would fail us to give the pathetic histories of some of those whom we shelter. By persistently investigating the cases, we often unravel the tangled threads of many weary lives; already our new walls have witnessed the most touching re-unions between mothers and children who have wandered from country homes, only to float on the stream of misery, presently to be lost in the awful vortex, as thousands before them have been. God gave us the new Shelter, as He gives all else, just at the moment of greatest need.

On Sunday week two young girls were sent to us from a neighbouring Home, for which they were unsuited, and we at once took them in. After they had given us many untrue versions of their story, and several false addresses, we got one clue by which the whole secret was brought to light. It was the old, old story of temptation to leave the quiet country home life for the excitements of London, which in the distance look so fascinating to the young and ignorant country girl, ending with the same sad disillusion. Every day during the week fresh efforts were made to find the friends and restore the girls, and at last with success. On Saturday the sister of the younger girl came. She was a respectable married woman, and at the first news she left her home and hastened to London after the lost one whom the sorrowful family had so earnestly sought. Indescribably touching was the meeting between the two sisters. The repentant child, sobbed out her story, and how she had parted with all her comfortable clothes, and was not fit to go home as she was; but, as in the story of the prodigal, the garments mattered not when the lost was found; and the sister said, "Never mind, my child, it's you we want, and now not one of us will be missing at home on Christmas Day." Grateful letters from the mother of the other girl, when she heard of her daughter's safe keeping, gladdened our hearts, and testify that the week's work has not been in vain.

Our friends will understand that this is all in addition to our refuge and preventive work, but after these weeks of Night Shelter work at the beginning of the winter, and at a time when universal attention has been drawn to the special needs of women in the East end of London, we feel constrained to tell those who are interested in the "Bridge of Hope" that the Night Shelter is proving a real blessing, and a quiet, steady work is being daily and nightly carried on. Mary H. Steer.

Ratcliff-highway Refuge, Betts-street,
St. George's, London, E.

WESTMINSTER CHAPEL, says *The British Weekly*, is to be made serve as a sort of Nonconformist cathedral. Arrangements have been made to have the Sunday services conducted for a month at a time during next year by leading preachers of various denominations. Professor Davison, of Richmond, takes January; Dr. Dale, of Birmingham, February; and, later on, the list includes such men as Mr. Goodrich, of Glasgow, Dr. Fairbairn, Rev. Mark Guy Pearse, Professor Elmslie, &c.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

V.

The Union of the Inward and Outward Christ-Life Vital.

To the single eye there is divine beauty in the wisdom that has inseparably joined heart-experience and its appropriate outward expression in a life of manifest self-abnegation. There is a twofold reason for it. The one affects the spiritual growth and power of believers themselves, missionaries included. The other has reference to the effect which the divorce of the two has upon the keen-eyed world, whether at home or abroad, which ever scrutinises the professed Christ-life on its practical side. This latter will be considered in a later paper, dealing with the divine philosophy that underlies the methods for foreign mission work, which we believe were clearly laid down by our Lord. The first of these reasons will now occupy us. It lies in the fact that IT IS ONLY IN THE PATHWAY OF OUTWARD SELF-RENUNCIATION THAT WE CAN BECOME THE SUBJECTS OF THAT DIVINE DISCIPLINE AND DEALING WHICH ISSUES IN MATURITY AND SYMMETRY OF CHRISTIAN LIFE AND FULNESS OF SPIRITUAL POWER.

See this principle illustrated in the life of Christ, "who though He was rich, yet for our sakes became poor, that we through his poverty might become rich." He became poor in the material sense of the word. He chose to take the lowest place. He voluntarily passed by all the higher ranks of society, in any one of which He could have shone. He left on one side the world's arts, sciences, and politics, upon any one of which He could have discoursed as no other could; and took from choice the place of poverty and utter dependence on the Father. He became a peasant, though David's royal blood was in his human veins. He had no food save as the Father gave it to Him—no shelter, no earthly convenience, save as the Father appointed. With the elaborate appointments and refinements of life which obtained among the great of that day, as of this, He had nothing to do. In rude simplicity He ate and drank and was clothed.

Let us not lose sight of *the deep reason for all this in our Lord's life*. It was that for his soul's training and perfecting, He might be, as to all that entered into his environment, pliant in his Father's hands. Every experience, deprivation, deliverance, and suffering needed in the process, the Father could appoint. When, as with Israel in the wilderness, fasting must furnish the lesson of the hour, and He be supplied with heart-food which would become a weapon in his hand, such becomes his experience, and in his quiver is ready found the shaft for Satan, "Man shall not live by bread alone, but by every word of God." He was "made perfect through sufferings"; sufferings in the outward realm as well as inwardly; sufferings which would have been impossible had He either delivered Himself by miracles (which He never used for Himself), or chosen other than the lowly, despised, reputationless and dependent form of a servant. In this pathway of simplicity and suffering He received and manifested the power of God; and when that life of lowly dependence was crowned by the utter self-abnegation of Gethsemane and Calvary, then, being risen, He could say, "*All* power is given unto Me in heaven and in earth." Here is wisdom for the wise.*

The time was when it was the same with Christ's followers as with Him, and when the word was well understood, "the servant is not above his Lord." Let Paul yield us an example. He could have excelled in the schools of philosophy, or graced any social position. He appreciated refined surroundings and fine arts. Yet these were but "bones for the dogs" to the man whose inmost heart Christ had won, and who had been intrusted with the precious freightage of his name, and in whose ears the wail of a dying world was ringing. He enumerates, in Philippians, his outward advantages, and tells us he counted them but refuse. When, in that same chapter, his soul pants forth his desire for power—"the power of his resurrection"—he spoke of that to which it is indissolubly joined, "the fellowship of his sufferings; being made conformable to his death." He followed Christ in his outward sufferings and temptations, or rather he put himself into that position of simplicity and dependence in which God could shape his path and mould him at his will. He had the mind that was in Christ; he well knew that faith best flourishes in the soil of unworldliness of life, and amid the rigours of poverty and outward trial, where the soul is momentarily thrown upon God for everything. He was one in spirit with that goodly "cloud of witnesses," to which the self-emptied and world-emptied souls of all ages belong, mean and despised in the sight of men, but of whom God the Spirit writes, "the world was not worthy"; "they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented . . . they wandered in deserts, and in mountains, in dens and caves of the earth."

As the eye turns from these examples of heavenly life in earthly scenes, as pictured in the Word, to the average lives of the most advanced in our times, how humiliating the contrast! We see what sufficed our Lord and the ancient saints, and the deep reason for their lowly surroundings. But *we* umst needs "reign as kings." They were "fools for Christ's sake," but we are "wise in Christ"; they were weak, but we are strong; they were despised, but we are honourable; they hungered and were athirst, were naked and buffeted and without a certain dwelling-place: but we live in ceiled houses, the best our ample or slender means will allow. None are better clad than we; and as, in these last days, living has become more and more elaborated with its endless niceties and refinements, we have adopted them all. We will be spiritual and consecrated, but will, nevertheless, cast our outward circumstances in that mould which appeals most strongly to our love of position and the material things of earth—the very opposite of the place to which God's Word and providence, as well as their own spiritual discernment of the fitness of things, brought Christ and his early disciples.

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* It is a significant indication of the drift of the consecration teaching of the present day, that a recently published, much read, and otherwise admirable book, by a missionary, on Christ as our example, contains scarcely an allusion to conformity to Him in his outward manner of life.

Why is all this? Why should we be better circumstanced than our Lord? Are we made of better stuff than the Apostles that we need not come under the same rule? We have yet to perceive that, as one mighty in the Scriptures has said on this very point: "It is not a conventional but an appropriate, not an expedient but a necessary character, for everyone who possesses a certain measure of God's Spirit." Are we "still without understanding"? Do we not yet perceive that here is the very source of our weakness; that here are the foxes that spoil our vines?

How well we understand that *emptying must precede in-filling*. But emptying of what? Of outward sins we agree to; but as to social position, a good degree of worldly influence, the comfortable externals of life, the great bulk of our possessions—they must be retained. We must, forsooth, use them for the Lord. We, like Saul, will keep the best of the cattle to sacrifice to the Lord our God. Oh, for some trumpet-tongued Samuel to thunder in our startled ears, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?" Thus Saul lost the kingdom. Thus we are weak and powerless. Our riches, reputations, and positions, are our snare and weakness, not our strength.

Would we be fishers of men? Would we have our missionaries such also? Then we must heed the meaning of the word of Christ, which will never accommodate itself to nineteenth century ideas of consecration. "*Follow Me and I will make you to become fishers of men.*" They became his literal followers in outward life. They left all. This opened the way for that correction and training, that suffering and emptying, that having deepest fellowship with Christ, that being baptized with his baptism, by which were dug out the channels through which the power of the Holy Ghost could flow in. The pathway of power is none other now. They were free from those "cares of this life," and "the deceitfulness of riches," and the imperious demands of society; those "weights" to be not carried but "laid aside," that enervate faith in all, that slay it in many.

There is no escaping them, save by resolute and radical dealing. There must be a real forsaking of all, a coming down from our social heights; a deep, deliberate, practical renunciation of the world, with its lust of the eye and pride of life, as well as the coarser lusts of the flesh—its luxuries, its artificial system of living, its artistic and æsthetic pleasures and occupations; an entering upon a life of evident simplicity and self-renunciation: and all by deliberate choice, rejoicing that we have somewhat to surrender for his dear namesake. *This* is what God calls for. This is the price of spiritual power, or rather the door into the gymnasium where God trains his athletes. This is the Greater-than-David's Cave of Adullam where are to be found his mighty men. Let not the few be pointed out of exceptional spiritual strength who rise apparently superior to the soft ease of their material surroundings. It is in spite of these forbidden things they are strong, and the fact ever remains that their example is most detrimental.

For the future, *of which scene will we make our choice?* Shall it be that "narrow way," that separate and lonely path whose example and inspiration is the Son of God on earth, wherein is much hard to the flesh, but wherein awaits for faith the power of God? Or shall it continue to be the broad pathway of worldly conformity? If the latter, let us not forget the beginning and the end of the boasted progress and civilisation of this age, with its cities, manufactures, multiplied inventions, fine arts, its intricacies of life and etiquette, its pride of birth, position, and wealth. It began with Cain, the murderer, who "went out from the presence of the Lord," and, with his sons, began building cities, establishing manufactures and arts, and undertook to make themselves comfortable in the scene of the curse, and to get from beneath its sharp edge. It will end in the flames that devour Babylon the Great, which is now glorifying herself and living deliciously; when her harpers and musicians, her merchants who have waxed rich through the abundance of her delicacies, her craftsmen and shipowners, her "heaped-up" treasure will perish with her. "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*"

The weakness of the movement toward holiness of life is the absence of these severer and more sombre teachings of Christ on which we have been dwelling. Because they are yet unlearned and unpractised, its full outcome is yet to appear.

We will next consider the subject of money and giving, which appears so largely in all mission ideas.

A MISSIONARY.

HOMES FOR WORKING GIRLS.

THE committee of the Homes for Working Girls in London may be heartily congratulated upon the latest addition to their beneficent institutions. The new Home is Domgay House, 11, Fitzroy-street, Fitzroy-square, W., which was opened and dedicated to God on Wednesday, last week, in the presence of a goodly company of friends of working girls.

Mr. JOHN SHRIMPTON, honorary director, placed before the meeting a deeply interesting statement as to the new Home. When Lincoln House was opened two and a half years ago, it was understood that no further addition would be made to the committee's responsibility, but an anonymous supporter immediately afterwards presented a cheque for 2000 guineas to open another Home, and the path of duty in the matter was soon clearly indicated. After some waiting, Domgay House was placed at the committee's disposal; it has been put in thorough repair and furnished for the accommodation of seventy-five inmates. The walls are bright with pictures and illuminated Scripture texts, and the arrangements in general are such as to make the rooms very cheerful and comfortable. Mr. Shrimpton's few words in justification of the outlay in decoration were hardly required, although it must have been very gratifying to him to be assured, by "hear, hears," and other ejaculations, that the policy that has been pursued commends itself to the many friends of the Homes. About £1300 will yet have to be raised to clear the building of debt.

In the course of some remarks on the important spiritual results of the work, Mr Shrimpton said that every endeavour is exerted to make the Homes a blessing in the highest sense. Eternity alone will reveal the extent to which God has owned the exertions of the workers, and especially the pure and noble influence and example of the superintendents. The work is true and sincere, with nothing sentimental about it, and many and wonderful evidences are occasionally afforded of girls having found Christ, and had the hope of the heavenly home implanted in them. In some words as to finances, Mr. Shrimpton declined to make any appeal, although funds were needed. He beautifully said that, in proportion as the Committee have exercised steady faith in God, their requirements have been most satisfactorily supplied.

Rev. W. R. Mowll, having read Psalm ciii., the dedicatory prayer was offered by Rev. Dr. McEwan. Brief addresses followed. Rev. H. J. Berguer (Islington), expressed a hope that the Home would be a centre of blessed influence. Rev. Dr. McEwan commended the work very highly, declaring it pre-eminently Christian and most humane in character. He remarked upon the large fortunes which are occasionally left by wealthy people, and also upon the extravagance which shows itself when hundreds of pounds are given for a pet dog. He thought Christians should show more clearly what they can do for Christ, who gave Himself for them. Rev. Dr. O'Brien (Somers Town) also spoke. He concluded a hearty address by saying: Go forward, and faint not. The money is certain to come in. It is God's gold and silver, and his servants will support his work. The office of the hon. director, Mr. John Shrimpton, is 2, Westminster Chambers, London, S.W.

THE END OF THE YEAR.—2.

By Rev. WILLIAM GUEST, F.G.S.

If there is one reflection which must occupy men of spiritual enlightenment as the year closes, it is the contrariety of the tendencies and sentiments of the closing years of the century to the Divine aims of Christianity. It may be said that in a world of apostasy this has been true of every century. But men alienated from the life of God may with the progress and enlarged appliances of civilisation develop a tone and spirit which are more than ever Godless. Gluttony, drunkenness, and uncleanness, may not obtrude as in a less advanced condition, while the lust of the flesh, and the lust of the eyes, and the vain-glory of life, may insinuate themselves with a more deadly and dominating sway. The theatre may have elaborate scenic attractions, and the ball-room æsthetical excitements, and the gaming-table alluring baits, that cover worldliness with a witchery and blandishment which conceal its selfishness and wickedness. Falsehood can become a fashion; indelicacy become associated with grace; and an age, spite of its decencies and respectabilities, may be more destitute of spiritual tastes and high aims than a less advanced one. And

TWO REFLECTIONS

flow from this remembrance. Let us not be unduly surprised at the manifestations of evil as the years go by. Our Lord's inquiry as to finding faith in the earth at his coming should teach us that in these latter days the grand motives of God's revelation may become dim to men. The intervening time from Christ's manifestation, and the delay of predicted judgments, produce inaptitude to apprehend the invisible, and limit man's vision to the seen and sensible. Faith is apt to become weaker in teachers, and the outgoings of human thought tend increasingly towards the present and the carnal.

But a second temptation comes, and one more ensnaring because more unsuspected. Good men in all previous centuries have spoken of the dividing line between the saved and unsaved. In our times there is the terrible anomaly of the three parties in the nominal Church, spoken of in the previous paper. There are followers of Christ who are seeking to be Christ-like in their entire aloofness from ways and practices that favour among men a casting away of the fear of God. There are, however, the Romanisers and tamperers with Scripture who unite in this that they counterpoise such an aloofness. They magnify all that pertains to worship in the Church with little care for the Christian life in the world; or they enter on courses of worldly attractiveness, and even provide these for the unsaved, whereby the gulf between those who are Jesus Christ's and those who are of the kingdom of evil, is reduced to a line as thin and invisible as that between two continental kingdoms in many parts of Europe; a line as imaginary as that of the Equator.

Other tendencies of the times may be noted. It may be feared that

PRIDE OF INTELLECT

has, in all ages, done more to close the mind against the truth than wickedness of heart. How frequent are warnings against this in the Scriptures. It was of old time the contempt of the proud that was the complaint of the righteous. It is the proud who hath his name as a scorner. They were the men proud in spirit that resisted the prophets. They were the proud among the Romans who did not like to retain God in their knowledge. And was not this the ruin of Judea when the Incarnate Son was in the land? How could they be saved when they would only have a Messiah after their own thought? Thus they reasoned—"This man the promised Prince, who has beatitudes for the poor! This man the Son of David, who, instead of raising up the prostrate house of Israel, bids us take on us his yoke of lowliness and meekness!" And so the priests with their arrogancy, and the Scribes with their pride of learning, and the Pharisees with their self-esteem, and the Sadducees with their rationalism, prepared the way for the greatest crime the universe can have known, and led on the people to destruction. May God in mercy keep us in these days from the same fatal error! May He teach us the limits of our own wisdom, and deliver us from the sway of the cold reason to which the Gospel is a dead letter.

For let us not hesitate to avow that a merely intellectual conception of the Gospel may be utterly illogical, and credulously shallow. During the year a notable work of fiction ("Robert Elsmere") has passed through eighteen editions. It speaks of the Apostle Paul as "strong in poetry, and weak logically." Never could criticism have been wider of the mark. It represents "the life of Jesus" as having wrought itself ineffaceably into the higher civilisation of Europe, and yet it is the life of a peccable man, who made assertions respecting Himself which are to be put aside as mistakes, and which, to all intents, make Him a fanatic, or an imposter. It is painful to refer to such writings; it is done to indicate the miserable shallowness, spite of literary skill, of the fashionable scepticism of the day. And no less superficial is the view taken about working men. A gospel without forgiveness, and with its fallible human founder, would, we are told, captivate the artisans of our period. Why do not the people of this school make the experiment? The working men would tell those who tried that when they want a Saviour it will be the Christ of the Evangelists, and not a Christ created by these literary pretenders.

The same spirit of indocility is shown in discussing

THE QUESTION OF INSPIRATION.

No demonstration of this is possible. The Church of England has done wisely in withholding any theory. Thank God, with millions who do not merely talk about their Bibles, but devoutly read them, the inspiration of the Scriptures is a common-sense instinct. Why may there not be absolute faith along with insoluble mystery? The law of gravitation is taught by science as a force proceeding from the most distant bodies, but can the most accomplished scientist give even the shadow of a hint which determines its speed? Mind and will and conscience have their seat in a man, but who among physiologists can localise these endowments? There are, as we Christians witness and are fully persuaded, changes of character, and marvellous conversions which completely transform men. Even Darwin acknowledged this among the Fuegians, and a traveller who lately avowed himself "impartial as an ancient Roman about religious systems" bore witness to the unmistakable reality of these conversions among the twelve thousand fishermen of the North Sea.

But can any mortal out of hundreds of cases fix the line, or even guess at the point, where the work of the enlightening and actuating Spirit began, and where human co-operation ended? We accept these mysteries, although transcending our reason, by the docility of faith. Why cannot we do the same thing with the Scriptures? May there not be this concurrent exercise of faith and reason in relation to their inspiration? "The wind," said our Divine Lord, "bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit." To myriads of Christians the evidence of the exceptionally supernatural in the Sacred Writings grows with years, and multiplies in endless minutiæ: it becomes a conviction as firm as is that afforded by our senses, and yet we never get nearer the lines where the individual and the human in the writers, and the superhuman in the inspiring Spirit may be traced. Why should we want to? Who are we, to scan the ways, and to refuse to believe till we have determined the methods, of the infinite God? Man's *à priori* conceptions of God's methods are almost always wrong.

And here I cannot but advert to the perverted learning that is now in vogue. Suppose there *are* two stories of creation in Genesis, and composite writings in the books that bear the name of Samuel, and two Isaiahs and three Zechariahs (although statements of this kind, like hypotheses of modern scientists, may be proved to have been premature), this does not set aside the fact that it was to Israel in its corporate and theocratic capacity, that there were delivered the oracles of God. A man with the cold skill of an anatomist may pretend to show us how the different parts of a book of Scripture came together; but most unfortunate is the congregation who by this method of teaching are led to look on the Bible as a merely human Book, and are brought to forget an earlier faith in its Divine, unique, and incomparable glory. Such teaching is like that of a man who should conduct you through an English Cathedral. He bores you by dilating, without a pause, on the different styles and different dates of the architecture. You would like to feel the grandeur and sublimity of the edifice, but your guide leaves you not a moment for this. What he says of the composite styles and different dates may be true, or may not be true. The man is a verger, and nothing more. Give him his florin, and let him leave you to yourself.

PRIMITIVE CHRISTIANITY.

"It is no delusion that the world was changed in twenty-five years after the Resurrection of Christ by belief in that fact." Such are the words of Dr. Thomson, Archbishop of York. They justify the conviction which has found very emphatic utterance during the year, that the one and only remedy for the age is the revival of the faith and piety of the first Christian age. Two words then expressed discipleship—FAITH and LOYALTY. One grand and all-mastering thought came upon the Church after Pentecost, and that was—the Son of the Highest had come forth from God, and had appeared among men: it was no fiction; He had been seen, handled, heard: He had completed what the Old Testament foretold of complete atonement for sin: He had risen from the dead, and for man, as a Brother and Redeemer, was at the right hand of power. The grand announcement pervaded the Old Testament from the beginning of Genesis to the end of Malachi: He who is mighty to save shall come, and the Apostolic Church proclaimed, He *has* come, and will come again. And then to a world that groaned and travailed in pain came the preaching:—Believing Him, you shall find relief from life's miseries, pardon for its sins, a remedy for its griefs, rest for its heart-aches, overcoming for its fierce temptations, and a magnificent hope for its future. It was this faith and this preaching of all disciples that lifted up the gates of a new era for a despairing age, and in a quarter of a century changed the face of the world.

"It is vain," we are told, "to attempt to reproduce the Apostolic age." In part this must be true: in part it is false. To set forth the contrast between our present-day Christianity and that of the first century would take pages. The "falling away," which Apostles foretold is appearing everywhere. Unchristian customs, official hollowness, and nominal profession, have all but gained a predominance in the churches. Christian discipleship has so changed its character as to provoke the godless to ask of Christians, "Are ye also become like unto us?" But, however impossible it may seem to restore primitive Christianity, this the faithful can do; they can seek in simplicity and retirement to learn their Lord's decision in relation to this age. Freeing themselves from dominating prejudices, policies, and selfish expediencies; aiming with single eye to learn the very thought and mind of Christ, they can be so taken hold of by the Holy Spirit as to be silent witnesses, or fearless protesters on the side of the superhuman in the kingdom of God.

Suggestions as to present duty may be reserved for a New Year's paper. This

LESSON OF THE YEAR

is, however, palpable. Faithful men must protest against a sensuous Christianity on the one hand, and a secularised Christianity on the other. These, working in different directions, are the counter-plottings of the "Power" continually spoken of in Holy Scripture. But the year has shown wondrous movements of the Spirit of God. Lines of Providence are clearly pointing to a new development in human history. A great movement is approaching. Jews are witnessing an astonishing awakening. Christians, and especially young men, are coming out for Christ in a way history has not recorded. Now, in a crisis of peril and hope, let Christ's called ones assert themselves. They ought not to be unconcerned about the reformations that would set right the social conditions of the people. But let them not forget that it is out of the heart of man all evil proceeds, and that men out of touch with the actuating Spirit are powerless to right a world ruled by potentates of darkness. The ark of Israel had to be overlaid with gold, but the "within" of beauty is put before the "without." The Apostles preached at a time when the whole social state was depraved by intolerable evils, and, while they did not forget the ethics of the Gospel, they preached a Christianity that would be efficacious to cleanse the heart of the hitherto mastering selfishnesses out of which injustices sprang.

We close the year, then, with the one conviction that compromises and worldly compliances are utterly inadequate to restore unity to the alienated Church of God, or to right society from its debasing evils. The year has shown not merely unutterable pollution of life, but a sort of tacit acceptance of all this as unavoidable. It is an Almighty power we want; and also the very message of the inexorable claims of God's law and Gospel, apart from which that power refuses to work with us. Our superficialities, hireling officialisms, moral reformations, and popular amusings have been proved to be a miserable abortion. It is fatuity to persevere in such vain reliances. But to you who are refusing to be beguiled by a new theology or new Church fashions, the end of the year *does* bring the lesson of perseverance. You have learnt that a Gospel with its accommodations, modern tastes, and mere culture is a Gospel without converting grace. It is yours to dare to be singular for Christ; yours to be faithful in exclusively following the Word of the Lord; yours to strive for the Christian unity which will do so much for our age; yours to stand in the strength of communion with Him, whom the world vainly thought it had put to death, but on whose uplifted cross of salvation must be written the sign, "Whose We Are and Whom We Serve."

Tunbridge Wells.

Is it Possible?

"What, in a few words, do you understand by the consecrated life?"

To this question, which I was asked recently, I replied: "The true Christian life (for every Christian's life should be the consecrated life), according to my understanding, is—trusting Christ fully, obeying Him absolutely, and making this the habit of the life, moment by moment."

Is this life possible?

Of all axioms of the Christian life there can be none more certain than:—

(1) That it is impossible to trust Christ too fully.

(2) That it is impossible to obey Him too absolutely.

(3) That it is impossible to trust and obey Him too continuously, or with too great persistency.

But again I am asked, Is this life possible?

How important this question is will be very clear to us when we consider how comparatively slight is the influence upon us of that which we know to be beyond our grasp.

We dare not give any other answer to this question than an emphatic "Yes."

Moreover, with equal emphasis I would proceed to say that the possibility lies open to everyone, without exception, who is a "child of God by faith in Christ Jesus."

But, it may be objected, "the great part of my life is spent in the midst of the harrying cares of business, bargaining with men, buying and selling, with temptations thick about me, as flies on a hot summer's day."

Then, Christian, let me give you one further axiom:—

Where and when our need is the greatest, and the most urgent, there and then is our Saviour the most available, and his power the most effective.

"The just shall live by faith."

George D. Freeman.

Sunday-school teachers are needed at the Episcopal Jews' Chapel Sunday-school, Cambridge-heath, E. Classes are held in the afternoon only. Christian men and women of sound evangelical principles are invited to communicate with Rev. J. B. Barraclough, 46, King Edward-road, Hackney.

A.D. 1889.

Blank pagèd still, this New Year's volume lies;
Unwritten yet this annal of our life!
The Old Year, fading, fainting, slowly dies,
Entombing all its passions, and its strife!
Forward! we gaze, and shrink at fears unknown,
Which hover o'er th' horizon of our heart;
The Past, scarce buried, seems no more our own;
The Present, clouded by the tears which start!
But rainbow hues, of Faith, and Hope, and Love,
Span the vast arch that severs earth from heaven!
And sunlit, roseate tints celestial move,
Chasing all cloudy mists, asunder riven!
Faith laughs at Doubt, and boldly trusts untraced,
Each coming moment of the new-born year—
While Hope and Love, twin sisters, locked embraced,
Smiling at shadows, sing, "We Will Not Fear."

Dendy.

Incurable.

The word has a hopeless and saddening sound about it. Yet the darkest cloud in this shadowed world has its silver lining. It may seem best to the great Disposer of all things to ordain that some physical ailments shall find no surcease on this side the tomb. But out of the soil of unremitting pain there grow the beautiful plants of sympathy and kindly help; and over all there stretches the bow of promise, that in the good time to come there shall be neither sickness, nor sorrow, nor pain.

The work that is achieved by the Royal Hospital for Incurables at Putney is a peculiarly pathetic and Christ-like one. In that noble "Palace of Pain" there are over 200 sufferers, whose weary span of life is brightened, so far as practical kindness and relief can brighten it. Then there are more than 550 outside pensioners to whom a helping hand is given under their own roofs, thus keeping the family circle unbroken, and preserving for the invalid the sanctities and attractions of home. Mr. F. Andrew, the secretary, has sent out another of those touchingly written, and artistically beautiful, records of the outside work of the institution. It is called "Letters from the East Country," and describes visits paid last summer to some of the Society's pensioners resident in the Eastern Counties. It would be a rich channel of grace to those who are in robust health, to read this diary of visitation work among the sons and daughters of sorrow. The floodgates of sympathy would be opened and the purse strings would be unloosed, and this noble charity would, mayhap, have the power not only to continue, but to extend its benign and beautiful mission of mercy.

Let all who have hearts to feel and a hand to help, secure a copy of this brochure from the Secretary, 106, Queen Victoria-street, London, E.C.

CHARING-CROSS.—Rev. J. F. Kitto, St. Martin's Vicarage, Charing-cross, writes to *The Times*: The open parade of vice in this neighbourhood is confessedly a scandal and temptation to many, and a committee has been formed, if possible, to abate it. It is found to be not wholly impossible; but the work is difficult. Repression cannot be effected without putting the law in motion—an invidious task. Nevertheless our society has already done something effectively in this direction. Rescue work is still harder and more delicate. It requires Christian care, common sense, and prompt action. A Shelter has been opened in the centre of the neighbourhood; it has already produced encouraging results. But we sorely want money. It would be a pity for the promising work to be choked to death for want of means.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

X.—THE GOSPEL OF REST.

Hebrews iv.

The keynote of this chapter is Rest. In the second verse it is spoken of as a Gospel, or good news. And is there any Gospel that more needs preaching in these busy, weary days, through which our age is rushing to its close, than the Gospel of Rest? On all hands we hear of strong and useful workers stricken down in early life by the exhausting effects of mental toil. The tender brain tissues were never made to sustain the tremendous wear and tear of our times. There is no machinery in human nature to repair swiftly enough the waste of nervous energy which is continually going on. It is not therefore to be wondered at that the symptoms of brain-tiredness are becoming familiar to many workers, acting as warning signals which, if not immediately attended to, are followed by some terrible collapse of mind or body, or both.

And yet it is not altogether that we work so much harder than our forefathers; but that there is so much more fret and chafe and worry in our lives. Competition is closer. Population is more crowded. Brains are keener and swifter in their motion. The resources of ingenuity and inventiveness, of creation and production, are more severely and constantly taxed. And the age seems so merciless and selfish. If the lonely spirit trips and falls, it is trodden down in the great onward rush, or left behind to its fate; and the dread of the swoop of the vultures, with rustling wings, from unknown heights upon us as their prey, fills us with an anguish which we know by the familiar name of care. We could better stand the strain of work, if only we had rest from worry, from anxiety, and from the fret of the troubled sea that cannot rest, as it moans around us, with its yeasty waves, hungry to devour. Is such a rest possible?

This chapter states that such a rest is possible.—"Let us labour therefore to enter unto that rest." Rest? What rest? *His* rest, says the first verse; *My* rest, says the third verse; *God's* rest, says the fourth verse. And this last verse is a quotation from the earliest page of the Bible, which tells how God rested from all the work that He had made. And as we turn to that marvellous Apocalypse of the past, which in so many respects answers to the Apocalypse of the future, given us by the Apostle John, we find that, whereas we are expressly told of the evening and morning of each of the other days of creation, there is no reference to the dawn or close of God's rest-day; and we are left to infer that it is impervious to time, independent of duration, unlimited, and eternal; that the ages of human story are but hours in the rest-day of Jehovah; and that, in point of fact, *we spend our years in the Sabbath-keeping of God.* But, better than all, it would appear that we are invited to enter into it and share it; as a child living by the placid waters of a vast fresh-water lake may dip into them its cup, and drink and drink again, without making any appreciable diminution of its volume or ripple on its expanse.

What does it mean by God resting? Surely not the rest of weariness! "He fainteth not, neither is weary." Though He had spread forth the heavens, and laid the foundations of the earth, and weighed the mountains in scales, and the hills in a balance, and had invented ten thousand differing forms of being, yet his inventiveness was as fresh, his energy as vigorous as ever. *Surely not the rest of inactivity.* "My Father worketh hitherto," said our Lord. "In Him we live, and move, and have our being." True, He is not now sending forth, so far as we know, suns, or systems, and fresh types of being. But his power is ever at work, repairing, renewing, and sustaining the fabric of the vast machinery of the universe. No sparrow falls to the ground without Him. The cry of the young lion and the lowing of the oxen in the pastures attract his instant regard. "By Him all things consist." *It was the rest of a finished work.* He girded Himself to the specific work of creation, and summoned into being all that is, and when it was finished He said it was very good, and at once He rested from all his work which he had created and made. It was the rest of Divine complacency, of infinite satisfaction, of perfect content. It was equivalent to saying, "This creation of mine is all that I meant it to be, finished and perfect; I am perfectly satisfied, there is nothing more to be done, it is all very good."

This, then, is the rest which we are invited to share.—We are not summoned to the heavy slumber which follows over-taxing toil, nor to inaction or indolence, but to the rest which is possible amid swift activity and strenuous work; to perfect equilibrium between the outgoings and incomings of the life; to a contented heart; to peace that passeth all understanding; to the repose of the will in the will of God; and to the calm of the depths of the nature which are undisturbed by the hurricanes which sweep the surface, and urge forward the mighty waves. This rest is holding out both its hands to the weary souls of men throughout the ages, offering its shelter as a harbour from the storms of life.

But is it certain that this rest has not already been entered and exhausted by the children of men?—That question is fully examined and answered in this wonderful paragraph. *The Sabbath did not realise that rest* (ver. 3). We cannot prize its ministry too highly. Its law is written, not only in Scripture, but in the nature of man. The Godless band of French Revolutionists found that they could not supersede the week by the decade, the one-day-in-seven by the one-day-in-ten. Like a ministering angel it relieves the monotony of labour, and hushes the ponderous machinery of life, and weaves its spell of rest; but it is too fitful and transient to realise the rest of God. It may typify it, but it cannot exhaust it. *Canaan did not realise that rest* (ver. 8). The Land of Promise was a great relief to the marchings and privations of the desert. But it was constantly interrupted, and at last, in the captivity, broken up, as the forms of the mountains in the lake by a shower of hail. Besides, in the Book of Psalms, written four hundred years after Joshua had led Israel across the Jordan, the Holy Spirit, speaking by David, points onward to a rest still future (Ps. xcv. 7). Surely then, if neither of these events has realised the rest of God, it remains still, waiting for us and all the people of God. "There remaineth, therefore, unexhausted and unrealised, a Sabbath-keeping to the people of God."

And there is a yet further reason for this conviction of God's unexhausted rest.—Jesus our Forerunner and Representative has entered into it for us. See what ver. 10 affirms: "He that is entered into his rest;" and who can He be but our great Joshua, Jehovah-Jesus? He also has ceased from his own works of redemption, as God did from his of creation After the creative act, there came the Sabbath, when God ceased from his work, and pronounced it very good; so, after the redemptive act, there came the Sabbath to the Redeemer. He lay, during the seventh day, in the grave of Joseph, not because He was exhausted or inactive, but because redemption was finished, and there was no more for Him to do. He sat down at the right hand of the Majesty on High; and that majestic session is a symptom neither of fatigue nor of indolence; He ever liveth to make intercession; He works with his servants, confirming their words with signs; He walks amid the seven golden candlesticks. And yet He rests as a man may rest who has arisen from his ordinary life to effect some great deed of emancipation and deliverance; but, having accomplished it, returns again to the ordinary routine of his former life, glad and satisfied in his heart. Nor is this rest for Christ alone, but for us also, who are for ever identified with Him in his glorious life. We have been raised up together with Him in the mind and purpose of God, and have been made to sit with Him in the heavenlies; so that in Jesus we have already entered into the rest of God, and have simply to appropriate it by a living faith.

How then may we practically realise and enjoy the rest of God?—(1) *We must will the will of God.* So long as the will of God, whether in the Bible or in providence is going in one direction and our wills in another, rest is impossible. Can there be rest in an earthly household when the children are ever chafing against the regulations and control of their parents? How much less can we be at rest if we harbour an incessant spirit of insubordination and questioning, contradicting and resisting the will of God? That will must be done on earth as it is in heaven. None can stay his hand, or say, What doest Thou? It will be done with us, or in spite of us. If we resist it, the yoke against which we kick will only rub a sore place on our shin, but we must still carry it. How much wiser, then, meekly to yield to it, and submit ourselves under the mighty hand of God, saying, "Not my will, but Thine be done." The man who has learnt the secret of Christ, in saying a perpetual "Yes" to the will of God; whose life is a strain of rich music to the theme, "Even so, Father"; whose will follows the current of the will of God, as the smoke from our chimneys permits itself to be wafted by the winds of autumn—that man will find rest unto his soul. And though we may not be always able to feel glad and acquiescent, yet if we will God's will, and are willing to be made willing to will it, then our feelings will presently follow in the train of the will, and we shall come to cry, "I delight to do thy will, O my God."

(2) *We must accept the finished work of Christ.*—He has ceased from the work of our redemption, because there was no more to do. Our sins and the sins of the world were put away. The power of the adversary was annulled. The gate of heaven was opened to all that believe. All was finished, and was

very good. Let us then cease from our works. Let us no longer feel as if we have to do aught, by our tears, or prayers, or works, to make ourselves acceptable to God. Why should we try to add one stitch to a finished garment, or append one stroke to the signed and sealed warrant of pardon, placed within our hands? We need have no anxiety as to the completeness or sufficiency of a divinely finished thing. Let us quiet our fears by considering that what satisfies Christ, our Saviour and Head, may well satisfy us. Let us dare to stand without a qualm in God's presence, by virtue of the glorious and completed sacrifice of Calvary. Let us silence every tremor of unrest by recalling the dying cry of the cross, and the witness of the empty grave.

(3) *We must trust our Father's care.*—"Casting all your care upon Him, for He careth for you." Sometimes a wild deluge, sweeping all before it, and sometimes like the continual dropping of water, so does care mar our peace. That we shall some day fall by the hand of Saul; that we shall be left to starve or pine away our days in a respectable workhouse; that we shall never be able to get through the difficulties of the coming days or weeks. Household cares, family cares, business cares; cares about servants, children, money; crushing cares, and cares that buzz around the soul like a swarm of gnats on a summer's day. What rest can there be for a soul thus beset? But, when we once learn to live by faith, believing that our Father loves us, and will not forget or forsake us, but is pledged to supply all our needs; when we acquire the holy habit of talking to Him about all, and handing over all to Him, at the moment that the tiniest shadow is cast upon the soul; when we accept insult, and annoyance, and interruption, coming to us from whatever quarter, as being his permission, and, therefore, as part of his dear will for us; then we have learnt the secret of the Gospel of Rest.

(4) *We must follow our Shepherd's lead.*—We which have believed do enter into rest (ver. 3). The way is dark; the mountain track is often hidden from our sight by the heavy mists that hang over hill and fell; we can hardly discern a step in front. But our Divine Guide knows. He who trod earth's pathways is going unseen at our side. The shield of his environing protection is all around; and his voice in its clear, sweet accents is whispering peace. Why should we fear? He who touches us touches his bride, his purchased possession, the apple of his eye. We may, therefore, trust and not be afraid. Though the mountains should depart, or the hills be removed, yet will his loving kindness not depart from us, neither will the covenant of his peace be removed. And amid the storm, and darkness, and the onsets of our foes, we shall hear Him soothing us, with the sweet refrain of his own lullaby of rest: "My peace I give unto you; in the world ye shall have tribulation, but in Me ye shall have peace."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 30, Ps. xcix. 1—9; Mon., Dec. 31, Ps. c. 1—5; Tues., Jan 1, Ps. ciii. 1—12; Wed., Jan. 2, Ps. ciii. 13—22; Thurs., Jan. 3, Ps. civ. 1—18; Fri., Jan. 4, Ps. civ. 19—35; Sat., Jan. 5, Dan. i. 1—10.

THE TOWN OF BANGALORE has been in a state of uproar, the cause of disturbance being the conversion to Christianity of a married girl of the Naidu caste, named Muthulutchmi, who was recently baptized. Rev. Josiah Hudson, Wesleyan missionary, says that it will be difficult for people in England to form an idea of the storm that has been created over this zenana convert. Several public meetings have been held in the town to discuss the question, and many parents have withdrawn their children from the mission schools, with the result that two schools have been almost deserted. Householders are also closing their houses against zenana visitors. The excitement in Hindu circles has been intense, and legal process has been threatened.

For the Young.

NESTA'S NEW YEAR RESOLVE.

By EVA TRAVERS EVERED POOLE.

I do not know if you will think it quite fair to peep over Nesta's shoulder, as she sits this New Year's Eve writing in her blue-covered diary. Some of you would not like a stranger to read your secrets, but I think Nesta will forgive us if she ever learns that this little story about her has helped anyone onward and heavenward.

This is what she had written, in a neat, clear hand, better than that of most girls of eleven years old: "I am a Christian—that is, I hope I am; but this is one of the things that trouble me. I don't always feel sure about it; and sometimes, if anyone were to ask me if I was one, I should not dare to say Yes. I wonder if other people ever have doubts about it? I do believe in Him; but I don't always feel that He hears my prayers; and so I go on groping in the dark, and doing such hateful things, making all sorts of blunders, until I get so discouraged, and think it's of no use trying to be a Christian. Oh, dear! to-morrow is New Year's day, and I must begin fresh—I will, I will try harder——."

Then came a little lower down in the page of the diary, these words in big print:—

NEW YEAR'S RESOLVE—"I WILL TRY AND TRUST JESUS MORE."

Poor little Nesta! As she looked at her New Year's resolve printed in big letters, tears gathered in her blue eyes, and a sort of lonely despair crept over her young heart. For had she not resolved something almost the same last New Year's Eve, and, on looking back over the story of the past year, what a miserable failure to trust Jesus it all looked! And would the coming year be any better? Ah! that was the question.

Putting down her pen, and blotting and closing her little book, Nesta rose, and made her way downstairs to Ethel Lyman's room. Ethel Lyman was a distant cousin of her mother's, who, for many years, had been too much of an invalid to take any part in the busy scenes of life. Years ago, Nesta's mother had offered her a home, and this kind act had been more than repaid by the sunshine and blessing which Ethel Lyman brought into the house with her. The tiny room given up to her became the very abode of peace, and there troubled hearts came with their sorrow, weary souls with their burdens, little children with their joys, and in Ethel's sweet, God-taught ministry found comfort, rest, and sympathy. To-night, as Nesta entered, she thought she had never seen Ethel look so sweet, and fair, and fragile, lying like a lily amongst her crimson rugs and white pillows, the faint rosy light of the shaded lamp failing to give colour to her wasted cheeks, but the beautiful light in her wonderful grey eyes looking like a radiancy from heaven itself. The room was fragrant with sweet-scented flowers and dainty with the small elegancies that seemed naturally to surround Ethel Lyman. Nesta stole softly in, with a pleading "I *hope* I am not disturbing you?" seeing Ethel was lying, Bible in hand, with her eyes upraised and shining, as if in happy vision.

"Not a bit, darling. I am glad to have you. So glad to have a New Year's Eve chat with you. Isn't there just a wee shade of trouble on your face, Nesta?" passing her hand gently over Nesta's brow.

"More then a shade, Ethel; a great cloud, I fancy," said Nesta with a little nervous laugh, trying not to show how sore her heart was. But Ethel's quick glance of sympathy rendered this impossible; and, after just a minute's silence, Nesta knelt down by Ethel's side, and laid her fair curly head upon her lap.

"Tell me the trouble, dearie?" murmured Ethel's soft, caressing voice.

"It's about my New Year's resolve," said the child. "I cannot keep it, Ethel; I made the same last year, and yet I was always in trouble, always in the dark, and never happy for long together."

"What have you resolved, Nesta?"

"That I will try and trust Jesus more this year," replied Nesta, shyly hiding her face.

Ethel smiled a sweet, peculiar smile, as she made answer, "Will you alter your New Year's resolve a little, Nesta?"

"How?" said the child, looking up quickly.

"By taking out that word 'try,' and just leaving the word 'trust,' with nothing but a hearty 'I will!' in front of it."

"Will that make any difference?"

"All the difference in the world, darling. You would never dream of *trying to trust* me! You *trust* me, simply but perfectly. Now, just stop 'trying to trust,' and trust Him in the same simple way. Give yourself up entirely to Jesus, trusting in Him for all the help you need, every day of the coming year. He is not only your perfect pattern, but your perfect helper. You are as weak as you can be, but He will be your strength, your ALL—only don't *try* to trust Him—just *trust*——."

Nesta looked earnestly at her cousin, a ray of sunlight seeming to burst across the trouble-cloud on her face.

"Trying is hard; trusting is easy," she said, softly and slowly, more to herself than Ethel.

Ethel only smiled.

"I think—no, I am sure—I have been so busy *trying* that I have forgotten the *trusting*. Has that been my mistake, Ethel, and is that why I cannot keep happy all the time?"

"I am sure it is, darling. We need not waste time in trying to believe, or to trust, or to love; that is often a hard task, but let us enter the New Year without any struggle at all; happily believing, simply trusting, and gladly loving our dear, precious Saviour. Let us put our hands in his, willing that He should lead us, and we shall live in the sunlight all the way. Come, Nesta, not '*Try*,' but '*Trust*' is your motto."

"It shall be, Ethel," promised Nesta, with a glow of earnestness in her dear little face, as she rose to kiss her cousin gratefully. "I'll go and alter it in my diary at once," and she bounded away—closing the door gently after her, however, remembering that Ethel always shivered at a sharp sound, as though a blow had struck her.

And so it was. Many a time she forgot to change the word, and her faith and courage left her; many a time the darkness threatened to overcloud her again; but, like a rainbow in the cloud, the golden letters of the little word "Trust" gleamed out, and reminded her to look to Jesus in shadow as well as sunshine, and the darkness only drove her nearer to Him.

Long years after, people, looking on the young girl's sweet, peaceful face, little dreamed of the doubts that had once filled her soul; little knew when her eyes filled with happiness that they had ever been filled with tears. If they ever put the question to what she owed the serene sunlight of her soul, she would smile and answer, "Just by taking one word out of my 'New Year's Resolve!'"

Young reader, which shall it be for you? Trying to trust, or trusting, throughoutt his new year? Would it not make "all the difference" in your life, if, your New Year's motto being, "I will try and trust Jesus more," like Nesta, you change it to "I *will* trust Jesus more."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, Sheffield, December 30 to January 16. Mr. J. H. Greene, Woking, December 30 to January 1. Mr. W. H. Roberts, Plymouth, January 6—14. Mr. H. Hutchinson, St. Paul's Church-room, Onslow-square, January 1—4; Leytonstone, January 7—9; Chester, January 11; Congleton Town Hall, January 13—20; Birmingham, January 21—22; Hartford, January 23; Halifax, January 25; Wakefield, January 26—27; Bradford, January 28. Mr. Rickards, West Croydon, January 6—9 Mr. T. Lewes Sayer, Slade Hall, Plumstead, January 6—11.

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"We are orphans and fatherless, and our mothers are as widows."—Lam. v. 3.

ORPHANS AT BAGSHOT.

An Earnest Appeal is made on behalf of the **220 DESTITUTE ORPHAN CHILDREN** *who are now being Clothed, Fed, and Educated at the* **ROYAL ALBERT ORPHAN ASYLUM** *at* **BAGSHOT.** *The Institution is conducted on strictly non-canvassing principles, so that only the most needy and deserving are admitted. In addition to a simple religious and secular education, the children are trained as Carpenters, Tailors, Shoemakers, Bakers, Gardeners, Farm Servants, Domestic Servants, Laundry Maids, Needlewomen, &c.; so that boys and girls are alike fitted, on leaving the Institution, immediately to earn their own living.*

The Committee of Management make a **MOST EARNEST APPEAL** *to the readers of* "**THE CHRISTIAN**" *to help them in this very practical work of charity. They feel assured that it is one of the few working examples showing how the poorer classes of orphan children at the present day can be brought up, both morally and physically, so as to fight the battle of life, and become good members of society. An article appeared in* "The Christian" *of Nov. 30 describing in detail the working of the Institution.*

Donations, but especially Annual Subscriptions, are much wanted, and any amounts forwarded to the Secretary, Mr. Richard Witherby, *62, King William-street, London, E.C., or to* Messrs. Morgan & Scott, *will be thankfully received.*

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions are urgently required.** Ample provision made for private cases on payments regulated by the Board of Management.

Bankers, Messrs. Hoare, 37, Fleet-street, E.C.
H. Gerard Hoare, Esq., Treasurer.
James Downing, Secretary.
Offices, 36, King William-street, E.C.

Turkish Missions' Aid Society.

THIS Society (established 1854) advocates and assists evangelical missions within the Turkish Empire, and other Bible lands. Last year help was sent to fifty-four different localities. The Society is undenominational. Funds are greatly needed.

President: The EARL OF ABERDEEN.
Treasurer: The LORD KINNAIRD.
Secretary: Rev. T. W. BROWN, D.D.

Office: 32, The Avenue, Bedford-park, Chiswick.

IRISH SOCIETY.

IMMEDIATE NEED OF FUNDS.

Prompt and generous help is still required to clear off outstanding arrears, which seriously embarrass the work of the Society, and dishearten its hard-working agents. Christian benevolence is earnestly entreated, so that the New Year may open brightly for work and workers.

Contributions may be forwarded to the National Provincial Bank, Piccadilly Branch, W.; Messrs. Nisbet & Co., Berners-street, W.; Rev. T. Keane, or Rev. R. Mease, 33, Sackville-street, W.; or the Rev. W. Fitzpatrick, 17, Upper Sackville-street, Dublin.

FOOD FOR THE HUNGRY.

THE COMMITTEE OF THE

LATYMER ROAD MISSION

Earnestly appeal to the **Readers** of The Christian to help them in their **Pressing Winter Work.**

The Soup Kitchen supplies **1,000 FREE MEALS,** and **1,000 HALFPENNY DINNERS** every week to the suffering poor.

The number of **Free Dinners** supplied last season was **16,596**, besides **17,926** Dinners at a **Halfpenny** each.

TEN SHILLINGS will provide **250 HUNGRY CHILDREN** with a **Good Meal** of Soup and Bread.

Funds are also needed to give over **400 Poor Children** and their Parents a **Christmas Treat.**

The Work includes **Evening Shelters** for the **Children of the Streets,** Infants' Day Nursery, Gospel Temperance Meetings, Sunday Schools, and, to encourage thrift, a Farthing Bank.

"**Light and Shade,**" the Magazine of the Mission, will be sent free on application.

Contributions are **Urgently Required,** and may be sent to Messrs. Morgan & Scott; Miss Gladstone, Hon. Sec.; or to Chas. Smallman, Secretary, Latymer Road Mission, Blechynden Street, Notting Hill

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P. [illegible]

[illegible]

Funds are urgently needed.

[illegible]

DINNERS TO POOR CHILDREN in Clerkenwell.— 600 meals are provided weekly in Cow Cross Mission Hall. [illegible] collecting cards on application. — [illegible] CATLIN, 17, Claremont-square, Pentonville.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the [illegible] (1) House to house Visitation in the Poorer Districts for Instruction in the Word of God. (2) The Distribution of the Scriptures and simple Gospel Tracts. (3) To hold Mission Services, [illegible] give occasional Free Teas to the Poorer [illegible] help to the Ministry of the Gospel. [illegible] Evangelical and Unsectarian. — [illegible] Commander B. H. KEY, [illegible] road, Southsea, Portsmouth. Funds are very urgently needed.

CHRISTMAS AND NEW YEAR'S GIFTS.—Special contributions for the purpose of [illegible] by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, W.C.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next Session opens January 7. Who will give 100 guineas towards earnest appeals from a former student for free [illegible]

[illegible], Hon. Sec.

TRAM-CAR AND 'BUS SCRIPTURE TEXT MISSION.—Established 1882, to publish the Word of God to the millions who travel by these means. Funds much needed. Address all communications to Mrs. E. WOOD, Hon. Sec.; or W. WALTERS, Hon. Treasurer, 58, Paternoster-row, E.C.

HOME FOR BLIND CHILDREN, College Avenue, Hackney. Branch for Incapable Blind Children, Alexandra House, Palace Gates-road, N. Children admitted from 2 years without election. Subscriptions earnestly solicited and gratefully received by Miss EYE, Founder and Lady Superintendent.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare.—This Home affords rest and change to English and Foreign Governesses, also to Lady Christian Workers. Terms, 15s. to 25s. inclusive.—LADY SUPERINTENDENT.

ASHLEY MISSION, Bethnal Green, E.—Assistance is earnestly asked for, to maintain this Mission. Large Mothers' Meetings. Classes for Factory Girls, for Men and Lads. Sunday-school. Band of Hope. Tract distribution [illegible]

EVANGELICAL MISSION FOR THE POOR FRENCH IN LONDON.—[illegible] and acknowledged if sent either to Mons. BA[illegible], Missionary, 16, Charlotte-street, Portland-place, W.; or JOSEPH WEATHERLEY, Esq., Treasurer, 51, Gordon-square, W.

CHRISTIAN NURSES,

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THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at [illegible] and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 88, High-st., Homerton, London, E.

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DELTA, Maclaren's Library, Notting-hill-gate, W.

ALBION HILL HOME, BRIGHTON.

FOR FEMALE PENITENTS FROM ALL PARTS OF THE KINGDOM.

FUNDS URGENTLY NEEDED.

The late Mrs. [illegible] wrote in an appeal, circulated in 1882, "I have a [illegible] mercies in the past, still [illegible] Will you for the Lord's [illegible] yet speaketh." There [illegible] of a falling-off in [illegible] Secretary, Rev. REGINALD C. MACDONALD, Home Lodge, Queen's Park, Brighton; or by Messrs. Hall Bevan, West & Hall, Union Bank, North-street, Brighton.

British & Foreign Sailors' Society.

"After seventy years I will visit you, and perform My good word toward you." We pray for God to do this, by causing His servants to enable us to take possession of seventy ports. Thousands of seamen perishing! Gifts could be sacredly invested in new ports. Legacies would also help the General or Aged Missionaries Funds.

Contributions may be sent to Messrs. MORGAN & SCOTT; the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

GEORGE YARD RAGGED SCHOOLS, Whitechapel, E.

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Rations of Food to the Hungry. Infant Day Nursery. Free Ragged Day Schools. Band of Hope. Toy Classes. Boys' Mending Classes. Penny Bank. Bible Classes for Rough Boys. Bible Scripture Union. Industrial Classes. Shelter for Boys and Girls.

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This year **1,200** *have been sent away for a fortnight's change.*

Letters and Parcels should be addressed to GEORGE HOLLAND, The George Yard Ragged Schools, High-street, Whitechapel, London, E.

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Principal, Miss ROBERTS. Careful training and personal supervision. Prospectus and copy of testimonials on application. The spring term will commence on Thursday, January 17, 1889.

MARLBOROUGH COLLEGE

For Young Ladies, Larkbeare, Exeter, Devon.—To ensure a high moral tone, and safe Christian training. Residents only are received.

MALVERN.—[illegible] High-class [illegible]

EDUCATION.—An M.D. is anxious to recommend a School for the Daughters of Gentlemen, in a western county, where his daughters are being educated. He is desirous of expressing his personal indebtedness, for the individual Christian training, exceptional educational advantages, refined home surroundings, liberal diet, and judicious discipline exercised. He has personally inspected the perfect domestic and sanitary [illegible]—Dr. H. F., care of Caretaker, [illegible], Newgate-street, London, E.C.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus [illegible] on application.

MORAVIAN SCHOOL.—Christian education. Pupils prepared for Royal Academy and [illegible]—PRINCIPAL, East Tytherton, Chippenham, Wilts.

BATH.—Old-established Ladies' School. [illegible] Misses [illegible], Bath.

SOUTHSEA. — Small, high-class [illegible], Southsea.

BRAYBROOKE COLLEGE FOR GIRLS, HASTINGS.—Principals, The Misses OAKE. References to parents of past and present pupils.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—[illegible]

MOUNT RADFORD SCHOOL, Exeter. —[illegible] London University [illegible] paid to juniors, [illegible] The Word of God is [illegible] and spiritual training, and none but Christian teachers are employed. [illegible]

WELLESLEY COLLEGE,

Nr. NOTTINGHAM.—Boys prepared for Professional and Commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical [illegible] HEADMASTER.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. [illegible]

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the [illegible]

ALRESFORD HOUSE SCHOOL, Margate.—[illegible]

WINDERMERE.—First-class Preparatory [illegible]

MR. J. W. C. FEGAN desires to [illegible]

MANY CHRISTIAN PARENTS, who [illegible] YOUNG GENTLEMAN'S BOARDING SCHOOL, [illegible] HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, [illegible]

[illegible]

Dr. THORN, [illegible], London.

YOUR BOYS will have a Christian [illegible]

SWITZERLAND, Lausanne.—[illegible]

LADIES' COLLEGE, GOUDHURST, [illegible]

Miss [illegible], M.C.P.

PROSPECT HOUSE, TROWBRIDGE.—Miss PERRY receives a few little Girls to board and educate. Thorough English, with accomplishments and needlework. Happy home guaranteed. Prospectus and references on application. Terms moderate.

EDUCATIONAL HOME FOR GIRLS. Miss E. DICKES (LL.A. St. Andrews), undertakes the entire charge of children during the absence (temporary or otherwise) of their parents.
75, Loughborough-park, S.W.

RECTOR'S WIFE desires to hear of little Girl from 9 to 12 years, Indian or other, to educate with her own eldest, nearly 9. Good nurse and governess. Healthy, beautiful country. Thorough home care.
C., Nuffield Rectory, Henley-on-Thames.

THE RECTOR of a small country parish in Dorset, M.A. Cantab., is open to receive, after Christmas, two Pupils to read for the Camb. Prelim. Exam., or for the special Exam. in Theology, or for Holy Orders. Country very beautiful and healthy. Home comforts. Terms moderate. Total abstainers.
Rev. M. A., Wambrook Rectory, Chard, Somerset.

YOUNG LADY wishes situation as Resident Governess, after Christmas. Thorough English, arithmetic, French (Paris), German, Latin, music. Highest references.
Mrs. CUNNINGHAM, 21, Pitt-street, Edinburgh.

CAN ANY LADY recommend Swiss Protestant Nursery-Governess, well educated, for North Ireland. Entire charge, four girls 5 to 10 years. French, music. Able to sew. Salary £20. Travelling. Laundress.
Mrs. WILSON, Kilkeel, Newry.

A HEAD ENGLISH GOVERNESS required, with mathematics. Nonconformist preferred. £50.—THE LADIES' AGENT FOR SCHOOLS AND GOVERNESSES, Barker House, York.

LADY WITH SMALL CAPITAL invited to join another in opening a Preparatory School. Experience not necessary. Advertiser has a furnished house, local interest, and experience.
Q. 10, *Morning News* Office, Plymouth.

GOVERNESS.—Wanted, in a Ladies' School in Devonshire, after Christmas, a resident Christian Governess. Certificated, energetic. English subjects.—Apply by letter, ALPHA, care of Mrs. Slater, 3, Josephine-avenue, Brixton, S.W.

GOVERNESS.—Wanted, in a quiet village in Surrey, a Christian Lady, age about 24, to instruct three girls. Preference given to those able to speak German.—State qualifications, certificates, salary required, and all particulars, to P. B., care of Mr. Smith, 109, Talbot-road, Bayswater, London, W.

Appointments, Situations, &c., Wanted.

A CHRISTIAN MAN, married, with some experience of business, seeks situation as Manager of Temperance Coffee House, or Superintendent and Caretaker of mission room. Seaside work preferred, having been in the Navy. Wife could assist. Good references.—G. P., 1, Rock View, Queens-road, Tunbridge Wells.

ACCOUNTANT.—A Christian Man who has had the entire management of the counting house of a large firm for many years, seeks a similar position; or would entertain Partnership if books open to inspection.
ALPHA, care of Mr. Virgo, Stationer, Wimbledon.

RE-ENGAGEMENT wanted in any kind of Mission work, or as Biblewoman. Age 30. Good reference.
Miss S., Westergate Nursery, Arundel, Sussex.

A LADY FULLY EXPERIENCED in the duties of Matron, Housekeeper, earnestly seeks re-engagement in Institution or College. Practical and trustworthy. References from Miss Sharman, and Dr. Barnardo.
M. B., 2, North-road, Clapham-park.

A LADY WISHES to highly recommend her Monthly Nurse. Trained, certificated. Most kind, attentive, obliging, and clean. Abstainer. Terms moderate. Disengaged after December.—Mrs. B., 32, Grove Hill-road, Denmark-park, Camberwell, S.E.

MR. J. W. C. FEGAN desires to recommend an earnest Christian as Housekeeper, Matron, &c., where experience and conscientiousness would be valued.—J. W. C. FEGAN, The Boys' Home, 95, Southwark-street, S.E.

MRS. FREDERICK NORMAN is anxious to recommend a friend (a Lady), aged 22, as a Companion, or to take charge of little motherless children, or an invalid child. Is a Christian. Especially suited to any charge of this kind.
Moor Place, Much Hadham, Herts.

THE MARCHIONESS OF S—— is very anxious to find a happy home for a Girl, aged 15, suffering from hip disease, but quite convalescent, anxious to make herself useful. Can sew nicely. Would like to learn dressmaking. A most deserving case. Family in great poverty in London.—All particulars from Marchioness of S——, Lilleshall, Newport, Shropshire.

RE-ENGAGEMENT AS HOUSEKEEPER or useful Companion wanted by young Lady (farmer's daughter), 28. Well educated, and clever needlewoman. Good references.—A. H., care of Mr. Shimeld, Stationer, Bingham, Notts.

A THOROUGHLY USEFUL LADY, age 32, wishes a re-engagement as Lady Help, or as Companion-Housekeeper. Good needlewoman. Highly recommended.—Miss T., 8, Cambridge-gardens, Kilburn, London, N.W.

A SITUATION AS LIGHT PORTER, Messenger, or any place of trust, wanted by a Christian Man. Age 26. Good references. Abstainer.—J. W. B., 4, Alma-villas, Lord-street, Hoddesdon, Herts.

Appointments, Situations, &c., Vacant.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—Wanted, for the Hebrew Boys' School, Palestine-place, an experienced certificated Master, whose wife is to act as Matron of the schools. Church of England, evangelical. Not under 35. Salary £100, with residence, washing, and board, as provided.—Applications, with references and testimonials as to qualifications, Christian character, and interest in missionary work, to be sent to the Chaplain, Rev. J. B. BARRACLOUGH, 46, King Edward-road, Hackney, E., on or before 12th January next.

ALEXANDRA ORPHANAGE, HORNSEY RISE.—Wanted, Head Nurse (working) for a cottage of boys, 2nd week in January. Age about 35. Wages £20, with uniform. One used to similar situation preferred.—Apply by letter only, in first instance, to the MATRON.

LADY REQUIRES a steady, reliable, superior young person, German or English, for housework. Good needlewoman essential. Knowledge of dressmaking preferred. A Christian much valued. No fringe. Only full particulars answered. State age, height, wages, &c., to D. E., at Shelley & Co.'s Advertising Offices, 5, Leadenhall-street, E.C.

WANTED, USEFUL HELP, to take place of good General Servant. Private family, two, Lady and Gentleman. Comfortable home. Small salary.—Mrs. JONES, 239, Romford-road, Forest Gate, London, E.

A BRIGHT, ACTIVE YOUNG LADY wanted, to help mother of large family. Preparing lessons, music, sewing, &c. An earnest Christian, experienced in training children, would be valued. Good salary. German preferred. Enclose photo to Mrs. S., Glencairn, Dalkeith, Midlothian.

USEFUL MAID required, for an invalid Lady. Strong, healthy, kind disposition, pleasing manners, not over 30. Unexceptionable character. Abstainer. Church of England.
C., Crofthayes, Ryde, Isle of Wight.

GOOD PLAIN COOK wanted, quiet family. Also UNDER-NURSE, accustomed to service. Ages about 30 and 18. Abstainers, early risers. Christians valued. £18, £8; rising if satisfactory.—3, Craven-terrace, Ealing.

GOOD PLAIN COOK wanted, in a Clergyman's family, of only two in number.—Write, stating particulars, to A. B., 6, Church-terrace, Lee.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

WANTED, LADIES who can Knit, do Embroidery, Crewels, &c., to send their name and address to the Providence Mills Spinning Company, Bradford, when they will receive gratis, post free, a splendid set of Patterns of Wools and Silks, and particulars showing the great saving (3d. in the shilling, in some cases more), by dealing Direct with the Spinners.—Mention this paper.

AGENTS WANTED for the Sale of the Universal Tea Company's Celebrated Teas. Liberal commission.—UNIVERSAL TEA COMPANY, 137, Fenchurch-street, London, E.C.

£6 MONTHLY easily made by selling our celebrated Teas in packets, French Coffee in tins, and Cocoa.—Write for particulars to OLIVER, OLIVER & Co., 301, Southgate-road, London.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

WEST CENTRAL HOTEL,

97, 99, 101, 103,

Southampton-row, Russell-square.

This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

BEDFORD HOTEL, London.—93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

INTEMPERANCE.
BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

ALL SEEKING APARTMENTS or Board (towns, suburbs, country, seaside, or anywhere) should call or write, stating wants. No charge whatever. Only fee (2s. 6d.) paid by those who let. All wishing to Let rooms or obtain Boarders should write for prospectus, sent free.—BROOKES' Apartments Agency, King-street, Cheapside, London. Agencies everywhere.

BOURNEMOUTH.—Furnished Apartments. Central, sheltered position. South aspect. Near pier and gardens. Hot and cold water baths. Terms moderate.
Mrs. MOON, Ootacamund, St. Peter's-road.

ANNESLEY HOUSE,
186, EUSTON ROAD, N.W.
Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

ST. LEONARDS-ON-SEA.—Favourite Winter Resort.—Board and Residence (superior). Warm house, good cuisine, baths. Home comforts. Well recommended by visitors. Close to sea and station.—PROPRIETRESS, 88, Warrior-square.

BOURNEMOUTH, Mancetter, West Cliff.—Superior Family Boarding House. Best position, close to sea and pines. Very comfortable winter residence. Terms moderate. Liberal table.
Address PROPRIETRESS.

MISS KENNEDY'S HOLIDAY AND INVALID HOME for Boy Clerks and Apprentices in business houses. Terms 15s. weekly. Motherly care and nursing, Christian influence. Sea front. Southern aspect.
Lichfield House, Eastbourne.

HASTINGS BOARDING ESTABLISHMENT.—Cornwallis House, 28, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Late dinner. Smoking-room. Good winter home. Well recommended. Terms from 30s.—The Misses WOOD.

TO LET, NEAR READING, furnished or partly furnished, one wing of a Country House, standing in a beautiful park. Completely separated from rest of house. Large drawing-room, dining and writing-room, five good bed-rooms, two dressing, one man's room, kitchens, stabling, &c.; fruit and vegetables supplied from garden; milk, butter, from farm.—Major LIEBENROOD, Reading.

TO LET, with or without option of purchase, on easy terms. Large shops in a good position near Highgate. Suitable for bakers, &c., draper and dressmaker, woollen draper and tailor, grocery and provisions (family). Suitable whole-hearted Christians, without children, only need [illegible]. Steady young people with a small capital will find this worth their notice.—OWNER, 4, Page Green-terrace, South Tottenham, London, N. Enclose directed stamped envelope for reply.

APARTMENTS.—Well furnished sitting-room and bed-room, with attendance. Inclusive terms, £1 per week.
CHRISTIAN, 224, Lancaster-road, Notting-hill.

CHURCH FOR SALE, or to be Let. Large iron building seating 450. Christ Church, Hartfield-road, South Wimbledon, being used for Church of England unattached services. Sphere for Evangelical preacher or for removal.

INTEMPERANCE.—A Lady received, after Christmas, with a view to a cure. Every home comfort. Bright, cheerful society. Healthy neighbourhood. Highest references. Terms moderate.—Ivy Cottage, Chelmondiston, Ipswich.

LAUSANNE.—Pension de Famille.—The best situation in the town. Home comforts. Terms moderate. Excellent references. French, Italian, English, German spoke and taught.
Prof. NICOLE, Square Georgette 4 (2nd floor).

A CHRISTIAN YOUNG LADY, with good music and singing, and wishing to gain experience, can meet with a most comfortable home, and small salary, with laundress, in a limited Preparatory School for Boys. A clergyman's daughter preferred.—A. M., W. Hardy, Stationer, High-street, Cheltenham.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W.
Luke ii. 11.

SUB-HIMALAYAN TEA, direct from Tea Estate of R. Morton, in 10 lb. chests, price £1 each (sample 2d). Cash with order.—Address, care Colonel MORTON, 2, Priory-parade, Cheltenham.

MADE WITH BOILING WATER.
EPPS'S
GRATEFUL COMFORTING.
COCOA
MADE WITH BOILING MILK.

TO PARENTS AND GUARDIANS.—Owing to death of late proprietor, a small Tea estate, producing first-class teas, is offered for sale at very moderate price, situated in the beautiful Kangra Valley, North India. Capital stone-built and slated dwelling-house amongst fir-trees, 4,000 feet above sea level. Good factory, Cooly huts, &c., with all working appliances. Out-turn last year 14,000 lbs. A desirable investment yielding comfortable income which could be easily increased.
COLONEL URMSTON, Ardenlee, Maidstone.

INCREASE YOUR INCOME by Selling our celebrated Pure Teas, of all sorts, in packets or loose, at all prices. Good profits allowed.—Write to ASSAM TEA CO., 132, Upper Thames-street, London. Established 1844.

ASTHMA.—Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.—C., Mr. G. A. Keyworth, Hastings.

SUN BUILDING SOCIETY, established 1854. Offices, 12, Holborn, E.C.—Deposit accounts opened. Interest £3 10s. per cent. per annum. Shares (Preference) £10 each. Interest £5 per cent. per annum.—Prospectus on application to J. S. UPJOHN, Secretary.

COLONIES.—Excellent Homes ready for present season for Pupils, on good Stock and Grain Farms, Estates, Fruit Farms, and Ranches, in Canada, United States, and Tasmania.—For pamphlet, &c., apply FORD, RATHBONE & CO., 21, Finsbury-pavement, London.

SPECIAL CHRISTMAS AND NEW YEAR'S GIFTS.

STRONG BROTHERS, the well-known Umbrella Makers, will send one of their celebrated Ladies' Umbrellas, made with good natural sticks, best Paragon frames, and covered with their well-known No. 10 silk, carriage paid for 10s. 6d.; Gents' size, 12s. 6d. Patterns of silk post free.
STRONG BROTHERS, Redhill.

UMBRELLAS RE-COVERED FROM 2S. EACH.

IF YOUR UMBRELLA WANTS RE-COVERING send it by Parcels Post (with Postal Order enclosed) to STRONG BROS., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post, carriage paid. Good strong twill, ladies', 2s., gents', 2s. 6d.; good alpaca, ladies', 3s., gents', 3s. 6d.; strong durable silk, ladies', 4s. 6d., gents', 5s. Patterns post free. Reference kindly permitted to the Rev. J. R. Hewetson, Redhill.

☞ A sample New Umbrella at wholesale price. List free.

IRON MISSION ROOMS, &c., erected on the most reasonable terms, by R. SAUNDERS, 21, Mounery-road, Junction-road, London, N. Estimates and designs free. Also Churches and Schools, &c. Best workmanship and material.

MAGIC LANTERNS or Dissolving Views.—Buy of the Manufacturer, WILLIAM CATLIN, 17, Claremont-square, Pentonville, London. Evangelists sent with lanterns for exhibitions. Slides on hire, 1s. dozen. Monthly second-hand catalogue gratis.

SHOPKEEPERS, STATIONERS, Newsagents, Postmasters, Chemists, &c.—We are now for the first time appointing Agents for our well-known and popular Seeds, &c. All shopkeepers in towns and villages will find the goods sell well, at a good profit, without risk, and bring new customers to the shop. The arrangements are most carefully made; every help to agents to succeed. Write at once for full explanation post free. Early applications are advised, as two agents will not be appointed in the same locality.
RYDER & SON, Seed Merchants, Sale, Manchester.

BRITISH ORPHAN ASYLUM.—Votes are earnestly solicited in favour of the very deserving case of PERCY A. J. GRAHAM. Well recommended.—Proxies will be thankfully received by the widow, Mrs. GRAHAM, 5, Dartmouth-terrace, Lewisham, S.E.

WILL ANY KIND FRIEND help Curate in spreading the Gospel, by giving Piano or Harmonium for Evangelistic Services in Mission-room. District poor.
Rev. J. MONTGOMERY, Ivanhoe, Guildford.

SPEECH AND EDUCATION FOR DEAF CHILDREN.—Mrs. C. M. HALL will recommence her class on January 29. Lip reading. Lessons given to the Adult Deaf.
58, Lordship-park, Stoke Newington, N.

NEAVE'S
FOR INFANTS,
INVALIDS,
AND THE AGED.
FOOD.

Publications.

1s., post free.
INDIGESTION: Its Causes and Cure. By JOHN H. CLARKE, M.D.—J. EPPS & Co., 170, Piccadilly, and 48, Threadneedle-street.

DEAFNESS, its Treatment by Massage (Hommel's method), Baths, and Remedical Agents. With Cases. By ROBT. T. COOPER, M.D., Physician, Diseases of Ear, London Homœopathic Hospital. Price 6d.—J. MACLAREN, Bookseller, 1, Devonshire-terrace, Notting-hill, W.

(*Continued on page 22.*)

CHRISTMAS GIFTS for the POOR

Sympathising friends are heartily thanked for contributions toward giving Food, Coals, and Clothing to the Poor of a very poor London parish. For each 10s. forwarded, 15 adults or 20 children can be provided—by a local Committee—with a substantial meal.—A. Stylekan Herring, Vicar St. Paul's, Clerkenwell (nearly 30 years in London), 45, Colebrooke-row, N.

HOMES of HOPE,

4, 5, & 6, REGENT SQUARE, GRAY'S-INN ROAD,
LONDON, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

The Committee are in very urgent need of £250.

Bankers—London and Westminster Bank (Bloomsbury Branch), 218, High Holborn.

HENRY THOMPSON, Esq., *Treasurer*,
38, Mincing-lane, E.C.

WM. HORNIBROOK, *Secretary*,
17, Bloomsbury, Oxford-st., W.C.

THAMES CHURCH MISSION.

EXTRACT FROM THE REPORT.

DURING the year the Missionaries have paid 79,059 visits to individuals, 16,326 visits to barges, 19,839 visits to ships and steamers, and 2,385 visits to foreign vessels; they have distributed 538,260 English and 18,453 foreign tracts, 1,277 English and 2,813 foreign "portions" of Scripture; and 17,573 copies of the New Testament; they have also sold 641 Bibles, and 5,845 New Testaments in English and 105 Bibles and 104 New Testaments in foreign languages; 450 Prayer Books have been either sold or given away; 603 total abstinence pledges have been taken; library bags have been placed on 269 additional vessels; medical aid has been rendered in 17 cases, and hospital letters granted in 107; 1,053 mufflers and cuffs have been given away, and 12,266 Emigrant's Packets have been distributed on board 141 emigrant vessels; and last, but by no means least, 5,065 services have been held, with an aggregate attendance of 130,727. Never before in the history of the Mission has so much been accomplished. To God be all the glory!

The work has been, and they hope it will ever be, essentially a quiet work, but they venture to believe it has been none the less real. "Jesus only" is the keynote of every effort of the Thames Church Mission.

31, *New Bridge Street, Ludgate Circus, London, E.C.*
December, 1888.

The above extract from the Report of the Committee shows what an important and international work is being carried on by this Society.

We are, however, in need of additional Contributions to enable us to send our New Steam Launch (Edward Auriol) to her work on the Thames, and to maintain the Mission in its present efficiency. Pray help us.

Any Contribution which you may feel free to send may be addressed as usual to our Secretary (the Rev. H. Bloomer).

We are, Dear Sir, Yours truly,

William Ellice, Chairman.
Samuel Hoare, Treasurer.
C. H. M. Buckle, Admiral, K.C.B.
T. N. Were, Trinity House.
H. H. Beamish, C.B.
Cecil M. Bevan.
G. L. Dashwood.
J. Gurney Fox.

THE THEATRICAL MISSION.

Patron—H.R.H. PRINCESS CHRISTIAN.

MACREADY HOUSE, HENRIETTA ST., COVENT GARDEN, W.C.

The Committee and Directors, Mr. and Mrs. COURTHOPE TODD, *earnestly appeal for help in the Adoption of*

ORPHAN OR FRIENDLESS THEATRICAL GIRLS,

The COTS, CUBICLES, *and* DORMITORIES *having just been furnished and opened.* CASES *cost from* **£14** *per annum. Although when possible a charge is made,* many are quite unable to pay.

VISITORS INVITED ANY AFTERNOON, PARTICULARLY TUESDAY AND FRIDAY.
ALL COMMUNICATIONS SHOULD BE ADDRESSED *ONLY* AS ABOVE.

POOR IN EAST CENTRAL LONDON.

Philip Gast, 12, Noel-street, Islington, pastor of Spencer-place Chapel, Goswell-road, pleads for the poor of St. Luke's and Clerkenwell, for sufferers, for the Widow and Fatherless, and for those in want. The work is carried on in one of the most poverty-stricken districts in London. Clothing and money will be gladly received.

The Anchorage.

Hebrews vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

FIELD LANE REFUGES & RAGGED SCHOOLS,

VINE STREET, CLERKENWELL ROAD, E.C.

President.—The Right Hon. the EARL OF ABERDEEN, P.C.
Vice-Presidents.—His Grace the DUKE OF ARGYLL, K.G.; The Right Hon. EARL COMPTON; The Right Hon. LORD KINNAIRD.
Treasurer.—WILFRID A. BEVAN, Esq., 54, Lombard Street.

NEW YEAR'S GIFTS SOLICITED to **MAINTAIN THIS CHARITY,** which Maintains 260 Destitute and Homeless Children and Adults. Gives Hot Dinners four days a week to 200 other Ragged Children. Gives free Breakfasts, after Religious Service, on Sunday Mornings (1 o'clock), to about 450 Men and Women. **£4,000** required for **ONE YEAR'S EXPENSES.** Upwards of 1,000 Children are in attendance at the Bible Ragged Schools and Sewing Schools.

THE BENEFITS OF THIS CHARITY DISPENSED AMONGST THE POOR EXCEED 3,500 WEEKLY.

SUBSCRIPTIONS and DONATIONS will be thankfully received by the Treasurer, Wilfrid A. Bevan, Esq.; the Bankers, Messrs. Barclay, Bevan, Ransom & Co., 54, Lombard Street, and 1, Pall Mall East, W.; or by Peregrine Platt, Secretary, Vine Street, Clerkenwell Road, E.C.

"OH! MY FATHER!"

BY LADY HOPE.

Seven o'clock had just struck, on a dark, rainy evening, when the gutters were overflowing, and the streets were full of mud; for London streets may be seen at their worst on a stormy night in December. The flaring gas-jets gave, with undeserved partiality, their whole illumination to sundry public-houses at the corners of the lesser and greater thoroughfares; and, amidst the mud and dirt, the darkness and the noise, the crowd of foot passengers and the rumble of carts and cabs, stood the half-open door of one of our coffee saloons.

"Do shut that door!" said someone; "the cold gets in."

"Don't shut it!" said someone else. "There are some girls outside. They want to come in."

Then it was swung wide open, and a group of three girls entered. Two of them were supporting—almost carrying in their arms—a third. She was quietly, neatly dressed, or *had* been so during the course of the day; but now her bonnet was battered in. Her clothes were covered with mud. She was so intoxicated that she could not stand.

"We found her," said the other girls, "lying in the street, outside a public-house. A crowd of men and boys were striking and kicking her. We went into the midst of the ring—we were not afraid, for we are Christians! And we said, 'Stand back! and let us save her!' So we got her away from them; and we brought her here; for we thought you would help her."

It was a pitiable story; but they had done wisely in bringing her to us. She was allowed to rest in a warm comfortable room. She was given strong coffee, and after a time some food; for she had not eaten anything that day. Then her face and hands were washed; and she was soon able to tell her history. She was quite young. Her home was in the country; but she had come away from home, and had entered a bad house in London. Only three weeks she had tried this life of sin; and the cruelties she had endured had driven her to drink.

"Why did you leave your home?" she was asked.

Then a bitter cry was wrung from her; and she rocked herself backwards and forwards, moaning to herself.

"Oh! my father! my father!" she said. "He drinks so much; and then he beats us. Mother, and all of us, has a dreadful time. I could not bear it any longer; and so I came away."

"Come with me," said one of our kind helpers; "I will take you to a Home, where you will find food and shelter. There you will have kind friends; no one can hurt you or do you any harm."

"No! no!" she screamed. "I will not go. I know what you mean. I understand all about it. Oh! my father! my father! if only he were right! if only he were good! I should have a home of my own to go to! I should never have been like this, if only I had been like other girls, and had A GOOD FATHER!"

This poor creature, in her utter misery, only spoke the experience of thousands. The fathers go to ruin; and then the children follow. It is indeed well known by all Christian and temperance workers that good fathers have, as a rule, respectable, well-conducted daughters. No sober man would rest for a moment, if he thought his daughter were roaming the streets, or drinking herself to death. These tender home ties are not easily broken. They *cannot* be snapped, except by vice and dissipation.

. . . .

Will you not help to save the fathers? Will you help us to enlarge and extend our coffee-house work? At the Golden Bells, High-street, Notting-hill-gate, we want to OPEN A LARGE HALL. This increase of our premises, the additional space, we absolutely need. For two years we have laboured here, and the result has been, as we expected, a great blessing. We now have not room to move. We cannot hold the meetings, classes, or associations that we require, because we have only small rooms, and very close ones; whereas, surrounded as we are by such a population, and our house much frequented by customers from a distance, we could do an enormous amount of good in a variety of ways, if we could receive the people, instead of sending them away night after night.

I have often helped my friends, and am still doing so, day after day, in their work. Will you not help me to throw wide open, at this time, a much-needed door? We can easily go in and use it; for at this moment we and our helpers are visiting a large number of the poor. The needs of the people are very great. We find it difficult to meet anything like the actual want that surrounds us. Can you help us?

. . . .

On all sides applications are coming to us for the opening of new coffee-houses, worked on our own principles and conducted by ourselves—some with mission work and some without, according to the premises occupied and their localities.

This we can do, if you will give us the money we require.

Hundreds, I may say thousands, of homes might be made happy, children might be saved, mothers' hearts gladdened, a national burden lightened, if only we could open and work ourselves a network of "Our Coffee Rooms" on a large scale, in London, in cities, in towns, and in villages. Thus in each fresh locality a death-blow would be struck, by this practical temperance work, at the deadly drink which forms the basis of so much evil.

Will you enable us now to go forward? Past experience has taught us many a lesson. We tremble before our successes rather than our discouragements. But we are ready, by means of a trained and efficient staff, to increase and extend this work at once, if only we have your aid to do so. Once started, we can easily make the coffee-houses self-supporting. We have no difficulty in attracting customers. We have no difficulty in making them comfortable. We only want to open the rooms for them. Can you possibly help us?

OPEN-AIR PREACHING.

Some admirable counsel was tendered to the members of the Open-air Mission on the 17th by Rev. Newman Hall. The occasion was the annual prayer-meeting, held in Hawkstone Hall. After dealing with the antiquity and divinity of open-air preaching, he dwelt upon its usefulness. It was good for young men to preach out of doors, because it gave them pluck, voice, and health. It was good for the hearers also, as they were willing to listen out of doors, even though they would not come inside. He advocated brevity. "Be as short as you like," he said. "When I began, I preached an hour and a half; now I only preach thirty-five minutes. But the hands of the clock seems to go quicker when I am preaching than at any other time." He was against discussion or long arguments. "Give it them right away!" he exclaimed. "The masses are not in sympathy with infidelity, but will listen to the Gospel.

Mr. Hall then recounted his own experiences as an open-air preacher, first among the hop-pickers near Maidstone, and gave some striking illustrations of the way the word had been blessed. The incident of incidents was the origin of his little book "Come to Jesus," which was the outcome of an open-air sermon in Hull, and the circulation of which now exceeds four million copies.

WATCHWORD FOR THE YEAR.

Wilt Thou, dear Master, as the years are passing,
In me thy purposes of love fulfil;
Wilt Thou transform me into thine own image,
And may I in thy loving hand be still!

For, oh, I want to be more really like Thee,
More sympathising, holy, tender, true;
More earnest in the work which Thou appointest,
More useful in the world I'm passing through.

I want to be constrained by Thee entirely,
To serve so faithfully my gracious King;
That self shall daily have a sharp denial,
And thy love only be my motive-spring!

I know not what Thou may'st consider needful
Thus to transform me to thine image fair;
I only ask for willing, glad submission,
That I in no wise may thy work impair.

Perhaps Thou dost intend in loving-kindness
To mould me very gently, hour by hour:
Whate'er Thou wilt, thy grace is all-sufficient,
To Thee be *Glory*, and to Thee be *Power!*

Charlotte Murray.

[Published on neat card by Henry Randle, Hastings. 1d., or 7s. 6d. per 100.]

AMONG THE ZULUS.

It is three years and more since we came here, and we have been permitted during that time to carry the Gospel to very many of the heathen around. We were not long here when we found that we must take the Gospel message to them in their own kraals. Itinerant work is what is most needed here as yet. Although we are under English rule and enjoy many advantages, we are in the midst of a heathenism as dense and as degrading as could be found in the heart of the continent. Of course, around long-established stations better things are seen, but on the locations here we find the people for the most part in the savage state in which they have lived for generations.

Forbidding as these creatures are in this their heathen state, it is our joy to go amongst them with the message of love and salvation. Everywhere I find an open door for the word; great numbers often come together to listen to it, and I think not a few receive some of the truth into their dark hearts. A meeting-house has been put up in one district where many have come within sound of the Gospel.

We are desirous of taking a new step, which we find necessary if our work is to go on. Owing to a good many having lately moved away to Pondoland and other places, we find it needful to go to a more convenient centre. We could procure a site on good land and well suited for mission purposes within a few miles of our present home, but we need means; £60 would, we think, enable us to do as indicated, as we would with our own hands do much or most of the work. Mrs. Guinness, Harley House, Bow-road, London, E., is able to give particulars regarding ourselves or our labours.

Sincerely yours, W. Christison.
Port Shepstone, Natal, South Africa.

NO MERE LEGISLATORS, either in Westminster or in College-green, will ever be able to go to the root of our Irish troubles. The disease is too deep for statesmen to reach. For the most part, they seem hardly to suspect the existence of the disease. Most Roman Catholic countries may be said to be on the brink of revolution. Is it not so in France, Spain, Italy? It certainly is so in Ireland. Is there a common cause? We think there is. No people who bend their necks to the yoke of a priesthood claiming to occupy the place of God, can possibly possess even the primary elements of liberty. And no people lying under this ignoble bondage can by any possibility be at rest. The hope that many seem to cherish, therefore, that Ireland can be quieted by legislation, is in our judgment misleading and futile.—*Christian Irishman.*

Central Africa for Christ.

This was the keynote of meetings held in Manchester on Sunday and Monday last week, attended and addressed by Mr. Graham Wilmot Brooke, recently returned from the Soudan. Many Christians who listened to the story of Africa's great need felt themselves verily guilty as concerning their dark-skinned brethren, and gave a willing ear to Mr. Brooke's words as to the progress of the Gospel in the interior of the Continent.

Mr. Brooke delivered his first address on Sunday morning in the Central Hall, in Oldham-street. Mr. Leonard K. Shaw presided over the meeting, which was prefaced by a season of earnest prayer, the cause of Africa being definitely laid before the Lord. Mr. Shaw took occasion to speak in recognition of the warm devotedness of Mr. Brooke, and it was very cheering to hear him add that many Christians in Manchester have constantly besought the Lord of the harvest on behalf of our young friend's pioneer missions. "Only last week," remarked Mr. Shaw, "a gentleman told me that every Thursday, at the prayer-meeting in his mill, Graham Brooke and his work are specially mentioned." In some further words Mr. Shaw acknowledged the goodness of God in raising up such earnest labourers for distant lands. "Thank God," he said, "Mr. Brooke is back again for the third time, before going forth into Central Africa to carry the Gospel to its benighted millions."

Mr. Brooke's address was as powerful as it was simple. He spoke from personal knowledge, and testified what his own eyes had seen. On the one hand the story was sad in the extreme; on the other it was full of encouragement. His remarks were confined to the condition of things in the vast Congo basin, which region occupied the larger portion of his attention on the last of his three journeys. He spoke first of the awful wickedness of heathenism, and afterwards of the wonders that Christ has wrought in Africa.

MYRIADS OF HEATHEN.

He began by briefly explaining the extent of the region, with its immense towns and innumerable hamlets, and, in order to convey some idea of the denseness of the population, he adopted the expression of a traveller whom he had met, that the people "swarm like ants." Myriads of heathen! Thick darkness, unrelieved by any light! Some estimate the habitual cannibals at ten millions. They are not of the class who, in times of special excitement or war, eat prisoners or enemies; but they are people whose first thought, on seeing a stranger, is to catch him and kill him for food. And the fact of your being a friend of A makes you at once an enemy of B. Illustrating this and other experiences, Mr. Brooke said: While on a long canoe voyage I stopped at a large town, and the people came to the beach and talked with me. I had been staying at places below theirs, and they knew that I called myself a messenger of God. The fact of there being a God, the Creator of all things and very powerful, is known to them already, it being a tradition of their tribe. They crowded around me, and brought some sick people for treatment. I was careful to explain to them what I was about, and told them of a mission station many miles lower down, at which they might learn more of Christ. At the next place, about five miles farther on, we found the whole population out with their guns and spears, ready to launch their canoes and catch us, simply because we had stopped at the place below. We had to go at once and assure them that there had been no treasonable talk with their enemies.

SIN ABOUNDING.

Enlarging upon the exceeding wickedness of heathenism, Mr. Brooke observed that what is said in the Book of Revelation as to those who are without the gate of the city, and in the Epistle to the Romans of those who are given up to their own evil passions, is a true description of what he himself has seen on the Upper Congo. He remarked: After the age of eight years, there is no crime that I know of with which the children of Central Africa are not practically acquainted. I have with my own ears heard a little boy of about seven or eight years talking and laughing about having assisted in eating up his own mother. The extent to which the devil has indeed had his own way in that region, and is tormenting the people, is simply awful. I have seen canoes full of bound slaves, such as go up the river every month, to be sold for ivory, and then to be eaten. I have slept in a village reception hut with skulls surrounding me—skulls of men who have been eaten. There are millions of cannibals, extending over tens of thousands of square miles, and the practice is carried on to such a degree that I was again and again informed that one tribe had eaten the whole of its slaves, and was sending hundreds of miles around to get more for the same purpose. I have no fear of exaggerating when speaking on the sad wickedness of the country, because all I can say must fall short of the shocking reality.* Mr. Brooke spoke with emphasis when he declared that in narrating these horrors he was not endeavouring to raise missionary zeal. Any other motive than loyal obedience to Christ's command to tell the Gospel in all the earth will surely fail the missionary in dark Africa. Rather he mentioned these things to show the apathetic guilt which lies at the door of the Christian Church, which has not inquired into the condition of the people of the Soudan, as it ought to have done, seeing that the Lord's commission was that the Gospel should be taken to them.

MIRACLES OF MISSIONS.

Proceeding to refer to Christian effort among the many millions of the Lower Congo, the speaker said that when he left there were five workers, who had not been long settled there, and one was preaching to the people. But what is one among so many? I have, said Mr. Brooke, marched about 230 miles through the mountains to a tribe scattered in little farms, and in that country the Gospel has been proclaimed. There are several mission stations, and at three or more of them the Gospel is being abundantly blessed. Genuine conversions — conviction - of - sin conversions — have taken place. At one of these stations Mr. Brooke stayed a month, and, though not cannibals, the people were quite as hard of heart, and quite as attached to their own sins, which are characterised by fearful cruelty, as well as great moral corruption, yet many are now following Christ. When any one of these people begins testifying for Jesus, he is liable to be turned out of his town or village, but these and other hardships are willingly endured. Moreover, as soon as Jesus is acknowledged, He is preached; converts spread the Gospel heartily, and go many miles looking up and cheering their isolated brethren. At one station there have been fifty conversions since Mr. Brooke visited it, and he declared that he knew no congregation in England which, as a whole, has communicants so constant or so spiritually minded as those late savages. They have deep theoretical and spiritual knowledge of the offices of Christ, and holiness is the order of the day. A real persecution, although no bloodshed, attends upon the profession of Christ. In conclusion, Mr. Brooke again called upon his hearers to realise their responsibility in regard to the heathen of Africa.

A CALL TO CONSECRATION.

Mr. Reginald Radcliffe followed with some searching words as to the great commission of the Church. The desideratum is entire surrender to Christ, and a being filled with the Holy Ghost. These points he enforced with power, and entirely carried the meeting with him, when he affirmed that the Church in Anglo-Saxon countries has neglected to discharge her great responsibility to the less enlightened nations of the world. He concluded by leading the meeting in prayer for power and grace in abundant measure, so that the world may speedily be evangelised, to the glory of God.

WHO IS ON THE LORD'S SIDE?

In the evening both these brethren delivered addresses to a large congregation in the Refuge Conference Hall, Strangeways. Indeed, each spoke twice, once at the ordinary meeting, and a second time at a prayer-meeting held afterwards. Having pointed some important lessons from 1 Chron. xii., specially dwelling upon truths suggested by verse 18 ("Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers," &c.), Mr. Brooke asked Christians to examine themselves as to whether they were really on the side of Christ, and doing his work.

Mr. Radcliffe dwelt upon the Lord's words in John xiv. 15: "If ye love Me, keep my commandments." One of those commandments is, "Go ye into all the world, and preach the Gospel to every creature." Referring to the considerations which have in the past deterred Christians from acting on their heart's desires, and taking the Gospel into foreign countries, Mr. Radcliffe showed that the command obviates the special "call," which was once held to be a pre-requisite to entering upon a missionary career.

TRANSFORMING POWER OF THE GOSPEL.

In the course of his second address, Mr. Brooke spoke of what he had seen and heard on the Lower Congo. Debased savages have been transformed by the power of Christ without those civilising processes and influences which some have contended for as necessary preliminaries for their elevation. They have, in fact, gone quite beyond most of the people in England who bear the name of Christ, for they not only endure persecution with patience, but suffer themselves to be defrauded, and actually render good in return for evil. Mr. Brooke told stories in illustration of all this, showing most clearly that these people have in many cases stepped at a bound from the power of Satan to the power of God. Those African Christians have but a few of the books of the Bible, but they make grand use of them, bringing the teaching to bear upon their hearts and lives. We, said Mr. Brooke, sit with sin upon us, while these people are being saved straight from sin; they step into liberty such as we, as congregations, neither aspire to nor expect. Will not many of them rise up in judgment against many of us? For, though they are now what they are, they were brought up to be cunning, and to cheat, and they are so clever that I have never heard of their being overreached in business transactions. The glorious liberty of the children of God is with them no mere theological expression, but a living reality and power.

At the suggestion of Mr. Kirlew, of the Children's Refuge, Mr. Brooke also spoke some encouraging words to several lads nearing twenty years of age, belonging to the institution, who have for some time had it upon their hearts to go to the Soudan, when possible, and as the way may open, in order to there preach Christ while earning their living at trades such as they now practise. Mr. Radcliffe added a few words, as also did Mr. Leonard K. Shaw, who presided over the proceedings. It was felt by many that a Sunday thus devoted to a consideration of the needs of

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* It should be noted that Mr. Brooke was speaking of the Mobange tribes, and not of the Balolos—a very numerous and powerful tribe inhabiting that portion of the interior to the south of the great bend of the Congo.

Christ's heathen had been spent in a right Lord's Day spirit.

SIXTY MILLIONS OF UNEVANGELISED BLACKS.

The meeting on Monday afternoon was held in the Mayor's Parlour at the Town Hall, and presided over by Alderman Hopkinson. Mr. BROOKE's address was on the Central Soudan, information concerning which region has for some time been eagerly awaited by a number of earnest Christian workers in Manchester. Indeed, some two years ago, a fund was started towards helping any effort that might be made to send the Gospel to the vast territory stretching from the Atlantic to the Red Sea. The Soudan, said Mr. Brooke, is peopled with black races, chiefly negro, almost all of them Mohammedans, and formed into large kingdoms with fairly centralised government, under Moslem Sultans. Perhaps about 60,000,000 in number, these people have so far been left totally unevangelised. Large numbers of them can read Arabic, internal communications are said to be generally pretty open, and the people are attentive, eager listeners. Knowledge of one language opens up as large a work as any one man need attempt.

Speaking at length of the various routes to the Soudan, Mr. Brooke detailed his own interesting travels, in the course of which he received, as a missionary, unvarying courtesy, and often great generosity, from political officials and trading houses. In return, he now felt bound to avoid mixing himself in politics or trade questions. In the Western Soudan he distributed copies of the Scriptures, and did not experience any such fanatical opposition as has been declared to be certain to show itself on the part of the Mohammedan authorities and people. The Niger route offers great advantages, although it also presents peculiar difficulties; other routes are either absolutely closed or impracticable at present.

With regard to his own purposes, Mr. Brooke said: My desire is, if practicable, to go to the existing mission station at Kipo hill, opposite Eggan, on the Niger, and bordering on the great Moslem kingdom of Sokoto. Here the important Haüsa language can be studied, and any number of Mohammedans met, from whom further information may be got as to the condition of things to the North. The mission station is an outpost of the Church Missionary Society, in association with which I wish to go to this place, and the Society feels the warmest interest in the matter. Experience has shown me the utter impossibility of forming opinions of any value except from local knowledge, and as I see no possibility of sailing before the end of February, I am not likely to commence work before April, 1889.

In answer to a question by Rev. T. Champness as to the proportion of pagans in the Soudan population, Mr. Brooke said that his strong conviction was that nearly all the Mohammedans are really pagans living in a rough conformity with the religion which has become fashionable through contact with the Arabs. Replying to another question, he said that though there is no open idolatry, charms abound both in public places and in the houses of the people.

After some hearty words by the Dean of Manchester, Mr. Radcliffe, and Mr. Shaw, each expressing a hope that God will prosper Mr. Brooke's way in the future as He has in the past, the proceedings terminated. Prebendary Macdonald and the Mayor of Manchester were among those who afterwards congratulated the young missionary traveller upon his devotion to the cause of evangelising the dark millions of the Soudan.

It will be seen from our list of Forthcoming Meetings that Mr. Brooke will address a meeting at Regent's Park Chapel, N.W., on Monday evening, January 7.

Mr. W. J. Orsman, Costers' Hall, 234—242, Hoxton-street, N., appeals for funds to carry on free cocoa breakfasts, and an Irish-stew soup-kitchen, throughout the winter.

A Seven Years' Evangel Tour

Round the World.

BY REV. J. MOUNTAIN.

III.—CONCLUSION.

WE left South Australia in the early part of November, 1886, and sailed for New Zealand *viâ* Melbourne. New Zealand is about 1000 miles from the latter place, and we arrived just at the commencement of the summer. We were welcomed by the Congregationalists and by the General Assembly of the Presbyterian Church of Otago. We laboured in this colony about eighteen months, and conducted nineteen missions, which ranged from Invercargill in the south to Auckland in the north. All the missions were attended with blessing, but some more so than others. I have seen it stated that religion is at a low ebb in New Zealand, and that the ministers of various denominations are lacking in earnestness regarding the salvation of souls. Both parts of this statement are, so far as my observation went, entirely erroneous. As a rule, the ministers of all denominations there work very hard, often preaching three times on Sundays, besides travelling considerable distances. I found very few traces of what is called the "new theology" either in New Zealand or in any of the colonies.

As to climate, we found the summer weather exceedingly pleasant; but the autumn, winter, and spring are trying. The mean temperature is considerably above that of England, but the rain is very copious, the winds are cold and searching, and the sudden changes are very severe. Moreover, many of the houses are built of wood, and are not lined. They are, therefore, extremely cold at night. People suffering from pulmonary affections require to be very careful. The country is fertile, well-wooded, mountainous, and well supplied with beautiful lakes. As to trade and commerce, New Zealand is passing through a time of serious depression. What the country now needs is not an influx of clerks, drapers, and grocers, but of small farmers and farm-labourers. With a plentiful supply of these, and economy in public and private expenditure, its vast resources will be opened up, and prosperity will again visit her shores.

On March 26 of this year we sailed from Auckland for San Francisco. One of our fellow-passengers was the Bishop of Nelson, Dr. Suter, a liberal and large-minded man, with whom I had much pleasant fellowship. We spent three weeks in San Francisco, and then sailed for British Columbia, our desire being to see as much as possible of the Dominion of Canada. After staying three weeks in Vancouver's Island, we took the train from Vancouver for Canada proper. The Canadian Pacific Railway extends a distance of 4500 miles, and is well built and well officered. For the first 800 miles the scenery is of the most magnificent description. After travelling 1500 miles we reached Winnipeg, a large town, the capital of Manitoba. It is well supplied with large and beautiful churches. We remained there about two weeks, and conducted a mission in the Congregational Church. We then started for Toronto, a journey of 1500 miles, partly by rail, but chiefly by Lake Superior and Lake Huron. I preached several Sundays in Toronto, and two months at London, Ontario. A number of applications for missions reached me while I was in the latter, but so far as we could see the cloud of guidance seemed to point homewards. After a pleasant voyage from Montreal, we landed at Liverpool on October 12, thankful to our gracious God for the privilege of preaching the glorious Gospel all round the world, and for all his protecting care during the vicissitudes and dangers of the journey.

Taking a general survey of our seven years' colonial tour, I have been greatly struck by the religiousness of the people, and the willingness of even unconverted people to support the public worship of God, because they respect Christianity, and acknowledge that its influence in the world is beneficent. Another thing which has impressed me is the fact that all denominations of Christians are liberally supported, and do not need, as they do not possess, State patronage and control. Judging from what I saw of the Church of England in the colonies, I should say that, if that Church in England were disestablished next year, its spiritual strength and its hold upon the general public would be greatly increased. Another thing impressed me, and that was the practical spirit of ministers and churches generally, their fraternity with each other, and their devotion to all religious and philanthropic matters. Much attention and energy is given in Great Britain to ecclesiastical differences, educational squabbles, and fierce political contests; but in the colonies these things are almost unknown, so that the churches come nearer to each other, work more together, and labour more directly for spiritual and philanthropic objects than in the Mother Country. Lastly, I never felt so thankful as I do now to be a citizen of the world-wide British Empire. In the colonies one finds a reproduction of all that is good and noble in the Mother Country. May the numerous portions of this Empire be united still more closely together, and be, in the future, more conspicuous than ever among the nations of the world, for the love of liberty, peace, righteousness, and the spread of God's Holy Word.

A CALL TO CHINA.

ON the coast of China, lying on the north bank of the great Yangtsi River, there is an immense plain of some 150 miles broad and 170 miles long, with an area of about 13,000 square miles. It is well watered, very fertile, and teeming with a population of some 6½ millions. There are thirteen cities and sixty towns and villages known to us, and I have reason to believe that perhaps other sixty could be found if the place were more thoroughly explored. The highways are canals and rivers. I have travelled over this region at different times, and have visited every city, and a good number of the smaller places.

These journeys were all taken for the purpose of selling Scriptures; and, with the assistance of the native helpers, perhaps twenty thousand portions and New Testaments were sold. In Rukao, with the additional help of Mr. Hogg, we once sold a thousand Scriptures in one day. At another place, single-handed, I sold four hundred and fifty portions during the day. The people bought them, some out of curiosity, others, possibly, because they contained what we had been talking about. The people are quiet, industrious, and well-to-do generally. On our last Bible-selling journey (Sept., 1887) they paid great attention to the preaching of the Gospel. Thousands must have heard it, and I frequently caught the remark, "Every sentence we understand." This was encouraging to the preacher, and I believe I never enjoyed a month's Gospel work so much anywhere.

There is no missionary of any kind throughout this vast region for these six and a half millions of heathen. The country is open, and should be occupied at once by a number of men and women who, out of love to the Lord Jesus Christ, and in obedience to Him, will go and spend and be spent in his service among these perishing heathen. The Lord will surely provide for everyone who is willing to go to the heathen for Christ's sake. Let us have child-like faith in the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. iv. 19). I am purposing to return to China early in February to work in this hitherto neglected part. May the Lord stir up others to go too, and fit them for the work!

ALFRED COPP.

53, *Holly Park-road, New Southgate, N.*

THIRTY YEARS AGO AND NOW.

The last issue of another year seems to call for a few words, from ourselves, of thanks to God and to our readers. We echo what the venerable and lowly-minded George Holland said at the opening of Louisa Lady Ashburton's magnificent new hall at Canning Town last week: "We think how much God must have loved us to have given us such a work to do." With soul and spirit we thank Him for the testimony received frequently during the past year from dear missionary and other readers abroad and at home, to the benefit they have received. It is no small pleasure to know that with the help of our friends we have been able to send The Christian, without charge, to 1400 foreign missionaries and other workers; and although we have directly heard from only a small proportion of them, we are assured by these that they have derived edification and impetus from the instructive articles and the encouraging information which our columns have contained. We shall rejoice if enabled during the coming year to reach a still larger number.

Of course we have not pleased everybody: we have not tried to do so: if we had we should have deserved to fail. We will not spoil the peace and goodwill of the season by recounting the grievances of our few complaining friends. Suffice it to say that they have about balanced each other; those who were displeased that we went too far on any given line were probably equalled by those who suffered because we did not go far enough. We are assured, however, that they would have been still more displeased had we endeavoured to please either of them instead of seeking to please God and satisfy our own conscience.

It is very nearly thirty years since the Revival which had begun in America visited our own shores. One of its chief characteristics was a terrible conviction of sin, followed by a corresponding exultation when the grace of the Gospel had been received. There had been years of legal preaching, and now the glad tidings of a full, free, and present salvation filled thousands with an unknown joy. John iii. 16 and v. 24; Isa. liii. 6, and other passages became luminous as an electric light, and those illuminated by them enlightened others.

The truth of resurrection life in Christ was restored and enjoyed as it had not been since apostolic days, and it was learned that the standard of holy living must correspond with the standing thus apprehended: "Therefore we were buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Very early in those days there came a sense of individual responsibility, and individual effort in very great variety was quickly manifest. The need to-day is not more individual effort, so much as a spirit of harmony combining those multiplied individualisms into one accord and one mind. There is a passage which we would leave with our readers this week, and on which we may dwell a little more fully in our next; it is Ephes. iv. 1—16, especially the last verse. Individuality has degenerated into isolation, and isolation has produced independence one of another, while the grieved Spirit testifies that we are members one of another; members of his body; many members but one body; "the body of Christ and members in particular."

A new era, unsurpassed for fruitfulness in any century since Jesus died and rose and ascended into heaven, will dawn upon us with 1889, if we enter upon the new year "speaking the truth in love, growing up into Him in all things who is the Head, even Christ, from whom the whole body fitly joined together, and compacted by that which EVERY JOINT SUPPLIETH, ACCORDING TO THE EFFECTUAL WORKING IN THE MEASURE OF EVERY PART, maketh increase of the body unto the edifying of itself in love."

May God give his beloved saints an old year's benediction and a new year's blessing, while they meditate on this, his holy, acceptable, and perfect will concerning them.

Notes and Comments.

Next week we hope to give portrait and sketch of Rev. E. E. Jenkins, Hon. Sec. of the Wesleyan Methodist Missionary Society.

As this issue goes to press some days earlier than usual, owing to the Christmas holidays, late communications and donations will be acknowledged in our next.

We once again plead the cause of the poor. At this season much is being done to alleviate the hard lot of the weak and the needy, and Christian workers are continually asking for help. We trust that, as in years past, the generosity of our readers will enable us to respond to the appeals of many who are devoting the Christmas holidays and New Year season to deeds of love and mercy.

A letter recently received from Bishop Smythies, of the Universities Mission to Central Africa, confirms the view we have already expressed as to the blockading operations on the Zanzibar Coast. The Bishop says:—

> I hope it is clearly understood in England that the disturbances on the coast have had nothing to do with opposition from the slave traders, or with Mohammedan feeling; but are entirely due to the high-handed action of the members of the German East African Company, who have treated the parts of the coast where they have settled as a conquered country.
>
> As they have had...to revenge the action of coast people against them, we can see what an opportunity is here opened for cruel reprisals.
>
> I hope God may bring good out of the evil, but, as the superior of the French mission said to me to-day, it is the very worst moment in the last fifty years that could have been chosen by the Powers for a blockade. Besides it seems to me to be very like a gigantic fraud; the blockade is professedly directed against the slave trade; the real reason for it is to cover the loss of German prestige which would otherwise result from the insolent oppression on the part of the members of the German Company, and their consequent failure to establish themselves in Africa....

Telegrams telling of the slaughter, by British and Egyptian troops, of four hundred Arabs in one brief half hour, are not a very gratifying prelude to the Christmas bells, which are supposed to sound forth the message of "peace on earth, goodwill to men." As far as we have been able to grasp the situation in the Soudan, it seems clear that whatever differences have arisen between the Dervishes and the friendly tribes might easily have been settled by peaceful negotiations, if these had been entered on at the proper time, and in the proper spirit. If this be so, a very heavy burden of guilt rests on the British military authorities in Egypt, as well as on the Government at home. Well might Sir Wilfrid Lawson exclaim in the House of Commons:—

> If this is Christianity and civilisation, then civilisation is a sham, and Christianity is a mockery, a delusion, and a snare.

We cannot help feeling that this "brilliant victory" is, in reality, one more dark stain on our national escutcheon. Moreover, it brings into sharp relief the necessity that is laid upon Great Britain as a professedly Christian country to carry the Gospel message into these regions so long devastated by the slave trader, and the cruel hand of war.

Our readers will learn with pleasure that Mr. H. M. Stanley is reported to have reached the Aruwhimi in August, after having relieved Emin Pasha. It appears, from intelligence received last week from Zanzibar, that Mr. Stanley is in good health, and his expedition in want of nothing. There have been of late many apprehensions and evil rumours as to the fate of the intrepid explorer. Happily, these seem to be now dissipated. We sincerely hope that Mr. Stanley will accomplish his important mission without any further difficulty, and that his future course will add much to our knowledge of the Dark Continent, and greatly help forward the work of its evangelisation.

A few months ago there were many searchings of heart among the officials of our missionary and charitable societies, at a decision of the Court of Queen's Bench, by which the funds of the Moravian missions were made liable to income tax. The Lord Chief Justice ruled that the expression "charitable purposes" in the Act, was only intended to apply to monies devoted to physical relief, and that religious societies could not claim exemption. We are very glad to see that the Court of Appeal last week upset this ruling, and unanimously decided in favour of the Society. The members of the Appeal Court did not quite agree in their method of interpreting the word "charitable," but they were at one in deciding that it applies to the Moravian Missions, and, by parity of reasoning, we should say, to all similar societies.

The power of definite Gospel preaching was established at the mouth of many witnesses at the meeting held a few days ago in token of our dear friend and fellow-worker, Mr. C. Russell Hurditch, director of the Evangelistic Mission, having completed a period of twenty-five years' service of the Gospel in London. During this entire period, the endeavours of Mr. Hurditch, and those with whom he has laboured, have been on strict and steady evangelistic lines, and men and women have uniformly been persuaded to accept Christ, not only in view of God's great goodness, but also of his just severity. By tongue and pen, with untiring diligence, Mr. Hurditch has exerted himself in proclaiming glad tidings and unfolding the Scriptures; and not only is his name now widely known as a Christian worker, but it is rightly associated with activities which have been crowned with abundant spiritual success. We trust many more

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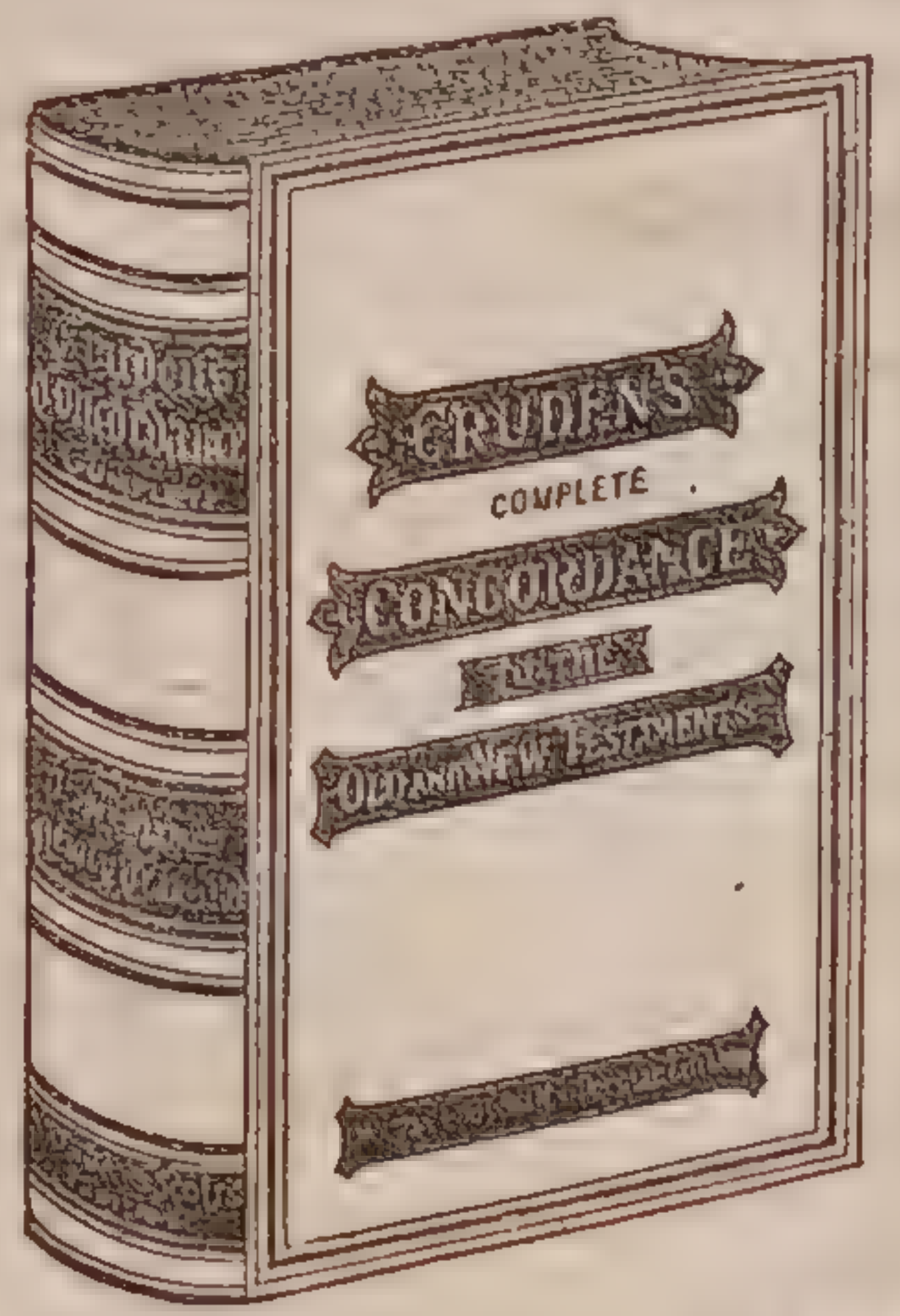

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years of usefulness are before him, and that in the future his word will be with increased assurance, and also greatly multiplied power for good.

A friend of the Y.M.C.A. has offered three prizes, of £20, £5, and £2 10s., for the best essays on "What is Protestant Christianity?" The competition is open to all members and associates of the Y.M.C.A. in Great Britain and Ireland, under the age of twenty-five. Particulars may be had on applying to Mr. E. J. Kennedy, Secretary, Exeter Hall, Strand, W.C.

We regret to see in *The British Weekly* a somewhat captious criticism upon a well-known text. The writer says:—

> Mr. Spurgeon says when a text from the Word has been peculiarly precious to the Christian man's heart, he will hear its authenticity impugned, its translation disputed, or its Gospel reference denied. Does Mr. Spurgeon mean that every text that has been peculiarly precious is authentic, rightly translated, and with a Gospel reference? What is his opinion about "Though He slay me, yet will I trust in Him"? A more precious word has not been found in the Bible, and yet the translation is, beyond dispute, wrong.

This is not the opinion of some, well competent to judge. "The Speaker's Commentary" gives a long note on the supposed difficulties of the original, mostly arising from a difference of reading, but sums up thus: "On the whole, the rendering of our Authorised Version should be retained; or, with a very slight change of expression, the clause may be translated, 'Lo! He may slay me, I will wait for Him,' *i.e.*, abide hopefully the issue of his judgment." The Revised Version renders it, also, "Though He slay me, yet will I wait for Him."

It ought to be known that the general apprehensions as to the incurableness of hydrophobia are quite without foundation. For many years now, a system of treatment named after Dr. Buisson, an eminent French physician, has been before the public, and both in Britain and on the Continent has been applied with great success. By a series of Turkish or vapour baths, with accessory measures to promote perspiration, the poison is extracted from the patient through the pores of the skin, even after the disease has plainly shown itself. Thus many valuable lives have been saved. More about this treatment may be learned at the principal hydropathic institutions of the country.

A Scottish daily paper thinks it has cut the ground from under the feet of the Anti-Opium agitators in this country by some quotations from a Chinese Yellow Book, to the effect that the native-grown article is superseding the drug as imported from India. We cannot see much cause for jubilation in the fact that the Chinese, having learnt the use of the soul-and-body-destroying opiate from their Indian neighbours, are now, from motives of economy, producing it for themselves. "The subject," says our contemporary, "must cause some uneasiness in the financial department of the Indian Government." We hope it will cause sufficient uneasiness to induce that Government to look elsewhere for its income. We can never atone for the guilt of the past, but we can at any rate "cease to do evil, and learn to do well." We might make some tardy reparation if we relinquished the opium trade while it is to a certain extent profitable; there will be no virtue at all in doing so when we cannot help it.

In a letter to *The Times*, Mr. A. C. P. Coote makes the suggestion that half a million pence be weekly subscribed among the industrial classes of London, to defray the annual deficit in the hospital funds of the Metropolis. As this class benefits almost exclusively by the hospitals, the proposal is a fair and feasible one. Mr. Coote thinks the Hospital Saturday Fund should carry it out.

No prophet could, as we close the year, bid a beholder look upon any nation, and say: "Thine eyes shall see a quiet habitation." On the contrary, the low mutterings of threatened war are everywhere heard. And men boast that the war which is coming, with its new, explosive, and deadly appliances of electricity, will be decisive. But let not the servants of Christ be shaken in mind. This might surprise, if the year closed with the spectacle of nations in peace and safety, which have been ruled by human policies, and not by the precepts of eternal righteousness. Earth's history is always one that teaches man's blind folly in putting from him the law of the Lord. To those who wait and watch for the heavenly kingdom the separating word is spoken: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast."

Another thought is with us as we close the year. There are growing evidences that even the men of our period who are merely literary are not satisfied with present manifestations of people eagerly given up to the chase after pleasure; and express their fear that evil has got the upper hand among us. They do not know how persistently and how self-denyingly a noble army of workers are seeking to keep back these strong tides of evil, and to rescue engulphed ones from the overwhelming waves. How much they have done through the grace of the Spirit has been indicated in the pages of this journal, as the weeks of the year have gone by, but only He can take the full measure of these blessed results who teaches us that He "knows the works" of his servants.

Were there not confidence in the work of the Spirit in believers, and the power of the prayers of godly parents, we should lose heart as we read the following in *The Daily News*:—

> At the discussion in the Diocesan Rooms in Liverpool last week, apropos of Rev. Webster Hall's paper on worldly amusements, the assembled representatives of the Rural Deanery of Liverpool North were found to be all in favour of dramatic and other entertainments which have no tendency to deprave. Only two speakers ventured to utter a discordant note, and to express despair of ever seeing the theatre what they would wish it; but these speakers were laymen. Canon Warr recognised in the theatre a powerful agent for good or evil; and Mr. Webster Hall, by way of completing the rout of the dissentient laymen, told his audience that "one of the most devout and earnest young workers in his parish was a person who experienced the turning-point in his life after seeing Mr. Henry Irving."

When actors themselves warn against young girls going on the boards of a theatre; when they tell us of a moral atmosphere behind the scenes that is growingly full of temptation; when recent special and very carefully conducted inquiries into the causes that have led to the ruin of promising young men have shown that the beginnings of physical and moral debasement were found in the associations of the pit or gallery of a theatre, or its adjacent snares and opportunities of evil: it were surely to be expected that clergymen should wait until the modern theatre were cleansed of its dangers and surroundings, before they took the place of its patrons and promoters.

The other day, before the Lords' committee upon the sweating system, Mr. Lakeman, Factory Inspector, asserted, as the result of his observation, that, so far as Christian women were concerned, the sweating system was responsible for much of the prevalent immorality in the East-end. At the same sitting, evidence was given which pointed to something other than "cruel cheapness" being concerned in the degradation of the workers. Mr. Burnett, the Labour Correspondent of the Board of Trade, stated that a large portion of the West-end clothing was made at the East-end, but that the wearers did not benefit by the falling of wages, the same prices being paid now by the purchasers as was paid seven or eight years ago when higher wages were paid to the worker. Someone is, therefore, intercepting the workers' dues. Looking at the terrible results which are flowing from it, they must sooner or later reap the reward of those in whose skirts is found the blood of the souls of the innocents.

Miss Emily S. Holt says, in her recent book, "The King's Daughters":—

> There are some savages—in Polynesia, I think—who decorate themselves by thrusting a wooden stick through their lips. To our European taste they look hideous. Honestly, I cannot see that they who make holes in their lips to ornament themselves are any worse at all than they who make holes in their ears for the same purpose. The one is just as thorough barbarism as the other.

The hideous fringe and the exaggerated ostrich feather with which the factory girl and the feminine costermonger try to add attraction to their personal appearance would be, to a lady of good taste, vulgar in the extreme. But to the angels, the elegant dress of the fashionable lady may appear no less vulgar. The real vulgarity lies not in the tastefulness or the clumsiness of the attire, but in the self-love, the vanity, the pride, of the wearer. The lady who goes to read or speak to the employées in a warehouse or work-room with her hands glittering with rings, or her head adorned with a miniature imitation of a church spire, is sowing the seeds of vanity and self-love in the hearts of those less-cultured girls, which will bear bitter fruit. Probably the weeds will grow more quickly and more luxuriantly than the good seed, the word of the kingdom, and the unconscious influence of the lady's ornamentation affect the girls more powerfully than the words and counsels of her lips.

In a meeting of Christian workers we have seen a considerable quantity of head-gear disfigured by the skins, and painfully exhibiting the heads and members, of slaughtered birds, which, when they lived, were lovely in sight and exquisite in song. We know a gentleman in the North of England who has a large Bible-class of young women, upon whom not an ornament nor a feather is to be seen. How far more likely are they to pass through life without insult than those whose conspicuous dress seems intended to excite notice. If Christian women of all ranks would adopt the apostolic precepts which prescribe modest attire, they would set a most valuable example to their own sex; would educate men in respect for women; and, above all, would strengthen themselves in the habit of obeying God.

It is matter for very deep regret to find an influential journal like *The Scotsman* devoting its correspondence and leading columns to aspersions of the noble work of rescue maintained by Dr. Barnardo's Homes. The head and front of Dr. Barnardo's offending seems to be that he has been submitting the claims of his institutions to the Scottish public, and asking for support in his efforts to cope with the sins and sorrows of the great city. We agree with *The Scotsman* and its correspondents that Scottish charities have the first claim on the generosity of the Scottish people, and we learn with regret that these charities are not always adequately provided for. At the same time, that can be no bar to the Edinburgh public being made acquainted with an effort like that of Dr. Barnardo, which is cosmopolitan in its scope, and therefore deserving of the help of philanthropic people everywhere. Many Scottish works of charity are advocated in English journals (including our own), and nobody, so far as we know, has ever complained before. There is no compulsion exercised in either case, in the matter of giving, and we entirely fail to see the grounds of the objection.

The Scotsman, and, at least, one of its correspondents, have placed themselves out of court by attributing unworthy motives, roundly insinuating that Dr. Barnardo's Homes exist chiefly for the benefit of the officials, and that they are, in short, "a commercial speculation." Those who have the remotest practical acquaintance with the work of our devoted brother, will know that charges of that sort constitute a gross and foul libel. We are glad to believe that they will probably have an effect altogether opposite to that intended, and will make the friends of the perishing children rally to the support of a work that has helped so many waifs and strays into a new and better life.

In a recent letter to *The Morning Post*, Dr. Drysdale has called attention to some painfully interesting facts contained in the recent report of the French Commission on the Liquor Traffic. It appears that of late years highly impure spirits, which are simply liquid poison, have largely taken the place of wine among French drinkers, and the result has been an immense increase in insanity, suicide, and criminality. In 1885 the proportion of suicides from drink rose to eleven per cent. for the whole of France; in Normandy they constituted fifty-two per cent. of the whole number, and in an asylum in the Seine Inférieure forty per cent. of the cases were ascribed to spirit drinking. Medical experience also proves that these spirit drinkers not only have all kinds of nervous and other fatal diseases, but that their children are largely affected by epilepsy, insanity, and hysteria. In the north of France there is a public-house to every sixty-two persons.

Such is the result of "free trade in drink." With a view to remedy this terrible state of things, the Commissioners recommend that all private distillation (which is now permitted, without duty, to anyone, so long as he only uses the produce of his own fields) should be abolished, that all manufacturers should bring their products to public rectifying establishments, that no wine should contain more than twelve per cent. of alcohol, and that the price of licences should be increased fourfold. It is open to grave doubt whether these prescriptions will avail to arrest the disease which is thus fastening upon the vitals of the nation; but it is a hopeful sign that our Gallic neighbours are awakening to a sense of the perilous position in which their mistaken policy has placed them.

A contemporary, under the heading of "Spiritual Nonsense," recently inserted a letter from a correspondent complaining of an evangelist he had heard at a Bible-reading, because, in expounding Gen. xiv. 23, he drew the very appropriate, and, we may add, generally recognised lesson from Abram's determination not to be enriched by the spoils of Sodom, that such was "an admirable example of the spiritual dignity of the truly consecrated man." To the writer such a mode of treating Scripture is a "brain-confounding surprise!" and he proceeds to expose what he considers its absurdity thus:—

> My mind moved forward to the end of the chapter, like an engine with the steam shut off when a little way from the terminus. I got this lesson, according to his style of exposition: that the modern Abraham should not himself take a shoe-latchet of earth's spoils, but that he should demand a full share of them for his Aners, Eshcols, and Mamres, *his spiritual converts whom he has rescued from the power of the world!* He has to see that they have their fill of the worldling's portion.

The italics are ours. They will show the blunder into which the critic has fallen. Aner, Eshcol, and Mamre, we need hardly say, were not persons "rescued by Abram," but his allies, "confederate with Abram," who had fought with him and helped him to deliver the captives of Sodom. The spiritual lesson is most instructive. A truly consecrated Christian may take high ground in recognising God alone as the source of all his blessings, but must not impose his own high standard on others who may not be able to take similar ground, even though they are "confederate with" him. The Apostle Paul acts on this principle in forbearing to press on others as a necessity a standard which he had himself attained (1 Cor. vii. 35). Had the critic been more careful, he would not have first made a mistake, and then have tried to turn his own mistake into ridicule.

The same critic further reveals his inability to discern spiritual meaning in Old Testament narrative by objecting to an exposition he once heard from a London clergyman from the Book of Ruth, in which Boaz was treated as a type of Christ. We should have thought that such a view was fully sanctioned and generally recognised, but there are some minds that seem incapable of seeing anything but the surface meaning of Scripture, and it is a hopeless task to endeavour to point out the veins of typical or allegorical teaching which so richly reward those who dig beneath the surface. St. Paul's use of the narrative of Sarah and Hagar (Gal. iv. 24) gives, however, Scripture sanction to what some would call allegorising, and though some have undoubtedly carried this mode of interpretation to excess, or based their interpretations on mistaken principles, it is not the less to be valued when soberly and discreetly employed.

A SHAFTESBURY MEMORIAL.

For some years past a really good work has been carried on in one of the poorest districts of South London—namely, the district laying between High-street, Borough, and Blackfriars-road, where large numbers of families of the labouring classes reside in small tenements, amid scenes of wretchedness and squalor. For some time this Pepper-street Mission had for its home and centre an old Greengrocer's shop, wherein the Gospel was preached by a conscientious missionary, and the young were instructed in grace and truth. Moreover, the hungry have been fed, and several helpful agencies established, until at last it became imperative that more commodious premises should be provided.

The mission work will henceforth be carried on in Shaftesbury Memorial Hall No. 3, a very suitable structure which has just been erected in Union-street, Borough, under the auspices of the Special Religious Services Committee. The Mission is in connection with the London City Mission and Ragged School Union. The total outlay on the Hall is about £870, of which £209 has yet to be raised. The formal opening took place on Friday afternoon last, when the Earl of Aberdeen presided over a public meeting at which the Countess was also present.

An encouraging financial statement having been made by Mr. F. A. Bevan, treasurer, the Chairman delivered a brief address. He spoke in terms of warm approval of such unpretending buildings, and testified to their undoubted usefulness. Mr. R. K. Causton, M.P., in a few hearty words, declared his sympathy with the mission-hall movement generally, adding that he was specially interested in its success in the borough which he represented in Parliament. He maintained that such buildings should be used to their utmost, and that something should be done throughout the week to elevate and cheer the people. He moved a resolution affirming the importance of multiplying mission-rooms in poor and populous districts. This was seconded by Rev. G. W. McCree, who, while advocating broad measures and large sympathies in conducting such institutions, forcibly pointed out that like many other good movements this one has been from the first associated with evangelistic effort. Referring to his own mission service in Seven Dials, for a period of twenty-six years, he said that if he had twenty-six years more of young life he would like to devote it to the same cause; for, he said, "if a man wants to be happy and feel that he is doing God's work in God's way, and in God's place, let him give his time to the service of the poor." Mr. C. M. Sawell, 3, Bridewell-place, New Bridge-street, E.C., is secretary of the Special Religious Services.

NEW FRENCH MISSIONARIES.—Several new missionaries are about to leave for their spheres of labour. Messrs. Allégret and Teissères go to the Congo; M. Benjamin Escande to Senegal; and M. Girand to Tahiti.

"FALLEN ON SLEEP."—Rev. Reece Lawrence, Primitive Methodist minister, of Kingston-on-Thames.—Rev. John Howe, late pastor of the Baptist Chapel at Waterbarn, Stackstead, Lancashire.—Rev. John Broadbent, of Knighton, a Wesleyan minister, who for many years was eminently useful in winning souls for Christ.—Rev. William Paton, of Nottingham, for many years a Congregational minister.

LORD RADSTOCK spoke on Wednesday evening, last week, at the workers' meeting at the Home of Industry, Bethnal Green-road, E. He emphasised the great need of power for service. This can only result from communion with God, which is incompatible with the rush and bustle of much that is done to-day. Fellowship with Christ will give the worker that gentleness which will win souls. Then the right word will be said in the right way. We must, however, be empty before we can be filled. If filled with Christ, we shall not labour in vain, but the very spirit and grace of the Lord Jesus will be seen in us.

A DEPUTY'S STORY.

CONDENSED NOTES OF ADDRESS

By Rev. JAMES WELLS, M.A., Glasgow.

More than twenty years ago the General Assembly of the Free Church of Scotland resolved to send deputies to all the congregations within her bounds. At the beginning of the first visitation, which occupied fifteen years, the congregations in Scotland stood at about 750; at its close they numbered over 1000. Visiting about 140 congregations annually, the present deputation will take about eight years to accomplish its work. Its aim is to create a church feeling, to assure the scattered congregations of the sympathy of the whole Church in their trials and work, and to struggle successfully against the tendency to narrowness and isolation. But its chief aim is to call attention to the higher ends of the Church, its spiritual life and work.

I was one of the deputation, about a hundred strong, fifty ministers and about the same number of elders, which visited the Presbytery of Edinburgh. With but few exceptions each congregation had a week of evangelistic services. We met, first, for an hour with the office-bearers, who showed a deep interest in the work. To these office-bearers we were commissioned by the Assembly to put thirty questions, the most of which go straight to the heart of congregational life and work. Of this number I select a few, and the answers we received in the three churches I visited as a deputy.

The weekly prayer-meeting—how is it attended?—One congregation, famed for many things, but specially famed for its prayer-meeting, told us that about six hundred people attended, a third of whom do not belong to the congregation.

State generally the condition of the congregation. Is it in a hopeful and promising state, or the reverse? Then specify causes which operate against it.—Colonel Young, who was my fellow-deputy at one congregation, told us that he visited two congregations in Banffshire, and put these questions to them about the spiritual prosperity of the congregation. He was asked, "How are we to estimate spiritual prosperity?" One of the elders, a miller, said: "I judge of the success of my mill by what it turns out, and we must judge of the success of our congregation by what it turns out, by the kind of Christians we make, and by the number of them." No answer could have been more admirable. And we must test all our congregations by the kind of Christians, and the number of them we turn out. The other congregation was in a fishing village, and Colonel Young was deeply impressed by the manly and intelligent answers of the office-bearers; one of whom said: "I am a fisherman. My boat is built according to the best plan, sails and tackle all right. I have good fishing gear, and I am careful to keep it in order, but often I venture out into the deep and do my best, and come home without any fish. This congregation is, in my opinion, like my fishing-boat. We have plenty to 'man' it, many office-bearers, organisation complete, all in order, and, yet when we cast our net into the deep, we often feel we are not successful." A similar answer might be given regarding the spiritual welfare of our congregation. Not forgetting many things profoundly encouraging, for which we should always thank God, we ought to judge all our congregations as the miller judged of the success of his mill, or that fisherman of the success of his boat.

Do the young men, as a rule, join themselves to the fellowship of the church?—This is a great and a grave question, and we were told in many churches I have visited all over Scotland that they have a great number of young men who are well disposed, and even under conviction; but they lack the desired decision, and, in consequence of that failing, are slow to join themselves to the membership of the church. In addressing these congregations, I used the illustration that these young men were like a vessel I have seen launched on our Clyde, held back half-way in the water and half-way out of it. That, I said, was the position of some promising young men; they were not completely launched for the service of Christ; held back, one can hardly tell by what. We were asked to appeal to some, and were told that the appeal in some cases was not in vain.

How do matters stand in the congregation with reference to family worship?—We visited old-established congregations and were informed that there was every reason to believe that family worship was almost universal among the families who had been for years in the flock. In other cases we were told that they had no definite information about this subject. Scotland owes much to family worship. I am one of those who owe much to it, and I believe there are many in this church who could tell the same story. If they were to go back and explain to you the force that kept them on the side of Christ in youth, and the grandeur and peace that Christianity has impressed upon their minds, they would tell you that family worship had a very large place in it. And it will be an evil day for the cause of Christ and for Scotland if family worship decline. I would affectionately recommend this practice to those who are beginning married life. Let it be ever so simple and unburdensome at first, begin, and begin not only on the Sabbath evening, but seek, if not in the morning, at least every evening to gather your household and to recognise God, though it should be only for a few minutes. I tell you there shall go forth from it a hallowing influence. I tell you that when your sons and daughters reach middle age and old age, one of the things for which they will specially thank you shall be the memory and the music of family worship.

Are means taken to safeguard the morals of the young?—Profanity abounds in some districts, and in one church I related the following incident:—"While the train halted at Dumbarton for a few minutes one day, when I had occasion to be there, a great crowd of farm servants were on the platform, some of whom were tipsy. One man near my carriage window was swearing very rudely, and a young man by his side, apparently a ploughman, said, in the gentlest and most modest way, 'Oh! man, why do you swear that way?' And the blasphemer turned round, and, with a horrid oath, replied, 'None of your Free Kirk here.'" I hope the Free Kirk is honoured by such distinctions, and that the members of it are distinguished in Scotland by their noble-minded concern for purity of speech and purity of life.

What methods are taken to promote a kindly and Christian fellowship among the members of the congregation?—I mentioned one method of having a social gathering every half year, and of introducing new comers to all the families around them. An elder remarked that he had seen people sit in adjoining pews for years, and never speak to each other, in the church where he worshipped, and that it was not easy, under such circumstances, to have a right family feeling. Another elder replied, "That is not our way. We sit for years in the *same* pew, and never speak to one another." This estrangement ought to be overcome. There should be a genial, friendly feeling among all the members of a congregation, and every member should do his and her part in order to secure this. Another question was:—

Indicate any hindrances to spiritual prosperity that may exist in the congregation.—And to this question we received in one congregation an unusual and suggestive answer. Their hindrance was great financial prosperity. A minister, at the close of one of our meetings, said he would take his congregation into his confidence, and tell forth the deepest thought in his heart about them. "In our congregation," he said, "we have many Christian people, but they live on the borderland of the world, and there is in social life very little to distinguish them from the people around who make no special profession of their faith in Christ. This I think it is that injures our congregations all round, and I do not believe that we shall ever be able to rise to higher things in any one department of Christian life till those of us who are sincere Christians are more avowed and more decided, and have more deeply and broadly upon us the mark of the Lord Jesus Christ."

In addressing one of the congregations, I called attention to four risks and drawbacks affecting large congregations: (1) Individuals are overlooked. I pleaded for greater attention to young men, specially young men in lodgings. (2) A lessened sense of individual responsibility. I suppose we must seek the reason in the fact that we have all a sort of subtle mental arithmetic, which computes thus: "Well, here is some work to be done, and there are 850 of us to do it. The 850th part fairly falls to my share." And in this manner we are apt to lessen the efforts we put forth in Christian life and Christian service. (3) Self-satisfaction and self-complacency. (4) Deficient enterprise. We are apt to say of a church like ours, "It is full. The object in view has been secured." That is but the framework. What do you turn out? In our large mission district great moral trophies may, and have been won. Let us pour out our energies there. It may mercifully rescue us from the risks and the drawbacks affecting a large congregation.

I have had some interesting experiences as a deputy. When in Ross-shire, a young blacksmith introduced himself to us at the close of one of the meetings. He said, "I have come to you, because I felt, while you were addressing the meeting, that I was all wrong; that my relationship to the Church of Christ is not right." Some years after I was one of a large gathering which met in the Free Barony Church, to bid God-speed to a small band of young men on the eve of their departure for Livingstonia. This young blacksmith was one of the band. "I am going," he said, "to teach ordinary blacksmith work; but the blacksmith work that most needs to be taught is the beating of their swords into ploughshares and their spears into pruning-hooks. That is the blacksmith work I hope to teach the Africans in Central Africa." Turning to me, he said, "I am going to Livingstonia because I met you in that Ross-shire village." After five years' faithful and honoured service, he returned on furlough to his native country. An appeal was made to young men to assist Mr. Stewart in opening the great highway between Lake Tanganyika and Nyassa. The young blacksmith at once offered his services; and, on Mr. Stewart's death, he became chief of the staff. "It all comes," he said, "from meeting the deputies in Ross-shire."

Our visit to Edinburgh closed with a largely attended and impressive meeting of the Presbytery, at which we compared notes. One minister said it had done him good to be called upon to re-consider his work. A young elder wrote me on my return. His closing words were: "I feel after all that we are a poor lot, letting slip so many opportunities of doing splendid work for the cause of Christ." If we possess this spirit, there is hope. When we labour in our homes, Sabbath-schools, and mission work, we should remember that our very best is poor, compared with what we ought to aspire after and pray for. Having this self-humiliating spirit, we shall betake ourselves to God in prayer, consecrate ourselves afresh to the work of Christ, love our particular congregation better; and ministers, office-bearers, and Christian workers shall all seek to make our flock more worthy of Christ's Church, and to do more than we have hitherto attempted to serve our generation by the will of God.

DOING AND KNOWING.—In the life of Dr. Fleming Stevenson we find an interesting commentary on the words, "He that doeth my will shall know of the doctrine":—"At this time his mind was in a somewhat unsettled state regarding some elements of the creed in which he had been brought up, to which he clung with loyal reverence. It was by plunging into practical mission work that light was to come to him upon these thorny points of theology."

GIPSIES AT CHOBHAM.—About sixty cottage services and ten open-air services have been held during the past year in addition to visits paid to the tents and cottages. The past few winters have been very trying to these unfortunate people, through the lack of work amongst the villagers round—few have money to buy the goods they hawk, and those who are willing to work find it hard to get any. The superintendent of the work is Mr. Stanley Alder, Rose Cottage, Lucas-green, Chobham, Surrey.

WHAT WE WANT JUST NOW, under God, is a Christian poet who will separate humane social aspirations from atheistic and violent associations, and will give articulate expression to the unselfish and tender-hearted sentiments which are fermenting in the souls of our young men and young women. The new pity for the poor, the new sense of social wrong, the new demand for social purity, the growing abhorrence of war, the yearning for ecclesiastical peace, all mark the birth of a great era, which so far, however, has "no language but a cry," and that often a very bitter cry. Now the sacred, the prophetic, function of the true poet is to utter the deepest and most formative thoughts of his age. We have had quite enough jeremiads from the sceptical and defeated representatives of agnosticism and mammonism. Our great need is a Christian poet, emancipated from the traditions of conventional and ecclesiastical Christianity, familiar with the hopes of Isaiah and the experiences of St. John. The new movement in thought and life is an intensely Christian movement. It yearns for the ethical Christianity of Christ, for the pure primitive Christianity of brotherly love, for a Christianity which exhibits itself in business and in politics as much as in sacraments and in prayer-meetings. When and where will the new poet appear?—*Methodist Times.*

Somerstown Blind Aid Society.

We had been visiting a friend and pleading the cause of the blind. "Help the blind!" she laughingly exclaimed; "no, no, *everybody* helps the blind—far too much is done for them"; and bidding us farewell she returned to her artistic drawing-room, to await the dinner summons to her delicately spread table, meanwhile enjoying her hour of choice reading, until joined by husband, children, friends!

"Too much done for the blind!!" the words followed us and seemed to ring mockingly in our ears as we wended our way through gloomy back streets to a few of their uninviting homes. "Too much done for them!!" Thank God much is done; many a loving hand stretched out to help; many a generous gift bestowed; but as yet how sadly far the *need* exceeds the *aid!*

Groping down some broken steps we enter one home. It consists of two small dark kitchens. In the one are two mangles; in the other the living and sleeping accommodation for the family of five. "What have you earned by the mangles this week?" we presently inquire of our blind friend who is doing his best to turn the handle. "Almost seven shillings," he replies. "And what other means of support have you?" "Lately the two shillings a week pension which you know about, and the shilling from you." "And is this all?" "Yes, that is everything. It would not matter so much if the children were older, and able to work. I do my best to help the 'missis' with the mangles, but you know how I suffer since I became blind—I am not fit for much." Is this, then, one of the blind for whom "too much is done"?

Praying that the day may come when we can help him more adequately, we pass on and enter another home. Its owner is a poor widow; she lost her sight by overstraining her eyes with dressmaking—and was forced to stand in the streets selling pins, tape, &c. The room is very tiny and miserably bare, but she is grateful, gentle and quiet, and speaks with refinement.

"How are you getting on?" we ask. "God keeps me just from day to day," she says. "I seem to have prospered ever since you allowed me that 2s. a week." "How much did you make last week?" "Oh! I had a good week, I made enough for my rent, and ninepence over." "What had you to live on?" Why the 2s. and the 9d.—and the lady you sent gave me such a treat—she brought me two new-laid eggs and a rice pudding." "What have you had to eat to-day? I see you have no fire." "My landlady let me have some boiling water—I had a cup of tea and some bread and dripping." "That was for breakfast—it is now nearly five o'clock, what have you had since?" "Oh, nothing since, but I mean to have another cup of tea and some more bread and dripping for tea and supper all in one." The sweet face looked quite contented! We took our leave, again mentally asking, And is this one of the blind for whom "too much is done"?

Again another visit. This time to a blind basket-maker, age forty-five. He has just lost the dear old mother who, to her dying day, bravely toiled and struggled to keep a home over her blind "boy's" head. He is otherwise afflicted in addition to his blindness. He is a good worker, but not quick; his earnings never reliable, depending on the private orders he can get, but never beyond eight shillings in the week, and often nothing at all. He has no pension. Has "too much" been done for him? We promised his dying mother to do all we could to help him. God send us the means to do so!

We could multiply cases by the dozen, while we can point to others whom we ourselves or other societies have been enabled to assist, and where the dark homes have been made bright, and the sad, aching hearts made joyful, by the gift of a few shillings a week. The few shillings make all the difference between poverty and comparative wealth, between a constant state of nervous dread lest the rent cannot be "met," or the children's food fall short, and a thankful contentment.

We know our people well; this enables us to help wisely, and truly they are grateful. We seek their spiritual as well as temporal good, and even pray that "when they sit in darkness, the Lord may be a light unto them." The president of the Society is Rev. Principal Dykes, 13, Coolhurst-road, Crouch-end, N.

(Mrs.) Jessie Hepburn Stacey, Hon. Sec.
53, *Hilldrop-road, London, N.*

◆

THE METROPOLITAN MUSIC HALL.

"My husband kissed me last night for the first time for many years, during which we have known much sorrow, but now I am indeed happy." The husband had been blessed at the same music-hall the previous night; the wife herself and a nephew had been brought to the Lord three weeks before.

"On Sunday evening I came to the service and plucked up courage enough to stay till the after-meeting; but felt too proud to give in, until one of the choir convinced me that I was wrong, and I accepted Christ, and found the rest and happiness I had longed for so long. I had seen other young men happy, which made me desire to be a Christian, and now father's prayers are answered, and I am seeking to follow the Lord."

"I want to join the choir, Mr. Cook, and help you in the singing." This young man had not found rest, but was seeking it. He was led to Christ, and then his services were accepted. Occupying an official position in the neighbourhood, his influence can be of great use, now the Lord has brought him to Himself.

These are some recent cases; let us now sketch the scene on a Sunday evening. It is the advertised time of beginning, but we are met with the words "No room"; but, obtaining entrance to one of the private boxes, we find the huge building crowded from floor to ceiling, and every available standing space is occupied; the stage, seating about 60 or 70, is filled with the choir.

"How long," we ask, "has this hall been used for Sunday services?" "Mr. Chas. Cook has preached here for some twelve years." "And is it always as crowded as to-night?" "Yes, each Sunday night this season large numbers have been turned away, and many in the neighbourhood say 'It's no use going, we cannot get in.'"

Each week a sheet of hymns is printed to suit the address. The singing of the congregation is hearty, and the choir lead with precision and musical ability, as well as devoutness of manner. The text is "Behold the Man." Stress is laid upon his manhood; his divinity is insisted upon. "Mark the perfect Man"—the truth is clearly brought out for *whom* He suffered, for *what* He suffered, and the exhortation pressed home—"Behold the Man." "Imperfect man, behold the perfect Man; sinful man, behold the sinless Man;" and the warning note is sounded out concerning the coming again of the Son of Man. Interspersed with suitable illustrations, it was a sound and useful Gospel address, and at the close the workers and choir were busy with anxious souls.

Here were two elderly women who came to the meeting for the first time, and who were thinking they "had something to do," but their eyes had been turned away from self to Christ, and they were now rejoicing in the text, "Behold the Man." Two young girls living with a member of the choir were induced to come, and both were on their knees seeking the Lord, and soon rejoiced in a Saviour's love. A friend brought by a worker is also seen praying with the ones who led him to the meeting, "Lord, restore me for I have wandered from Thee." In fact, all over the building are souls being dealt with under conviction of their sin.

We leave the building praising God for sermon, songs, and souls; and as we know the neighbourhood is a centre of infidelity and Socialism, we feel that this is a work specially raised up by God, and greatly honoured by Him in the gathering in of precious souls: thank God for this witness for Him in dark and dangerous times, and for such a proof that there is attractive power in the Gospel of our Lord to bring thousands beneath the sound of "the old, old story."

This work began by Mr. Cook preaching alone in Hyde Park. The headquarters of the Mission is Hyde Park Hall, Edgware-road, W. It is supported by a few good men, but it is often cramped and hindered for lack of means. If these were supplied, its usefulness could be greatly enlarged, the whole neighbourhood more perfectly evangelised, and the whole Mission more effectively worked.

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Appeals.

Poplar Ragged School.—Gifts of cast-off clothing or donations will be gratefully received by the Secretary, Miss Taylor, Poplar Ragged School, East India-road, E.

St. John's, Copenhagen-street, N.—We are anxious again to help the poor at this season by giving flannel, coals, or grocery, according to the need.—Mrs. Charles Ough, Worthing House, Barnsbury-square, N.

Evangelistic Mission Hall, 301, Holloway-road, N.—Mr. H. Putterill appeals for help in giving free meals to the unemployed in the North of London. Mr. J. Shelley, 23, Upper Tollington-road, is Hon. Sec. and Treasurer.

Poor in Shoreditch.—Mrs. Cuff writes from the Shoreditch Tabernacle appealing for help towards alleviating the distress in Shoreditch. For many years private friends have helped to clothe and feed the honest needy, but the wants are so many and the work so large that she craves the help of the larger public.

Home Teaching Society for the Blind.—The Secretary of this Mission begs to remind sympathisers that the address is 31, New Bridge-street, E.C. A lady writes:—"I can speak most highly of the good it is doing, having a girl of my own blind. Since I first became acquainted with this Institution, it has regularly sent a teacher gratis to instruct her in reading. No one knows the many happy hours she spends daily in studying the Scriptures and other instructive books."

RAGGED SCHOOL UNION.—Sir,—There are about a hundred thousand of the poorest of the poor benevolently reached by the Ragged School Union. The pressing needs of the children and adults thus coming within the sympathetic touch of the two hundred affiliated Ragged School Missions are increasingly urgent. In desiring to meet these necessities the committee find their resources crippled, both for the regular work, and the feeding and clothing directly undertaken on behalf of the destitute. They earnestly appeal for assistance, so that the four thousand voluntary (besides paid) teachers may be enabled to continue their labours of love, by gifts of free meals.

John Kirk, Sec.
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THE SALVATION ARMY.—Mr. Caine, M.P., writes:—Major Tucker has placed under Major Ajeet Singh sixty Europeans and ten native missionaries, and as soon as the Europeans have acquired the language a determined effort will be made to evangelise Bombay. These Salvation heroes and heroines have thrown up all earthly affairs, and have devoted themselves heart and soul to their work. They receive no wages. I doubt if sixty shillings could be found in their sixty pockets. They live upon bread, curry, and rice, tea being their only luxury. They wear the native dress, and go barefoot, begging their curry and rice from door to door—a course of action which, they contend, enables them to get at the people as in no other way. The average yearly cost to the Salvation Army is about £5 per head per annum. The average cost of a Protestant missionary has hitherto been about £400 a year. It is impossible to doubt the consecrated self-denial of these men and women, whatever opinion may be held as to their wisdom. The Christian Church must give them a fair chance.

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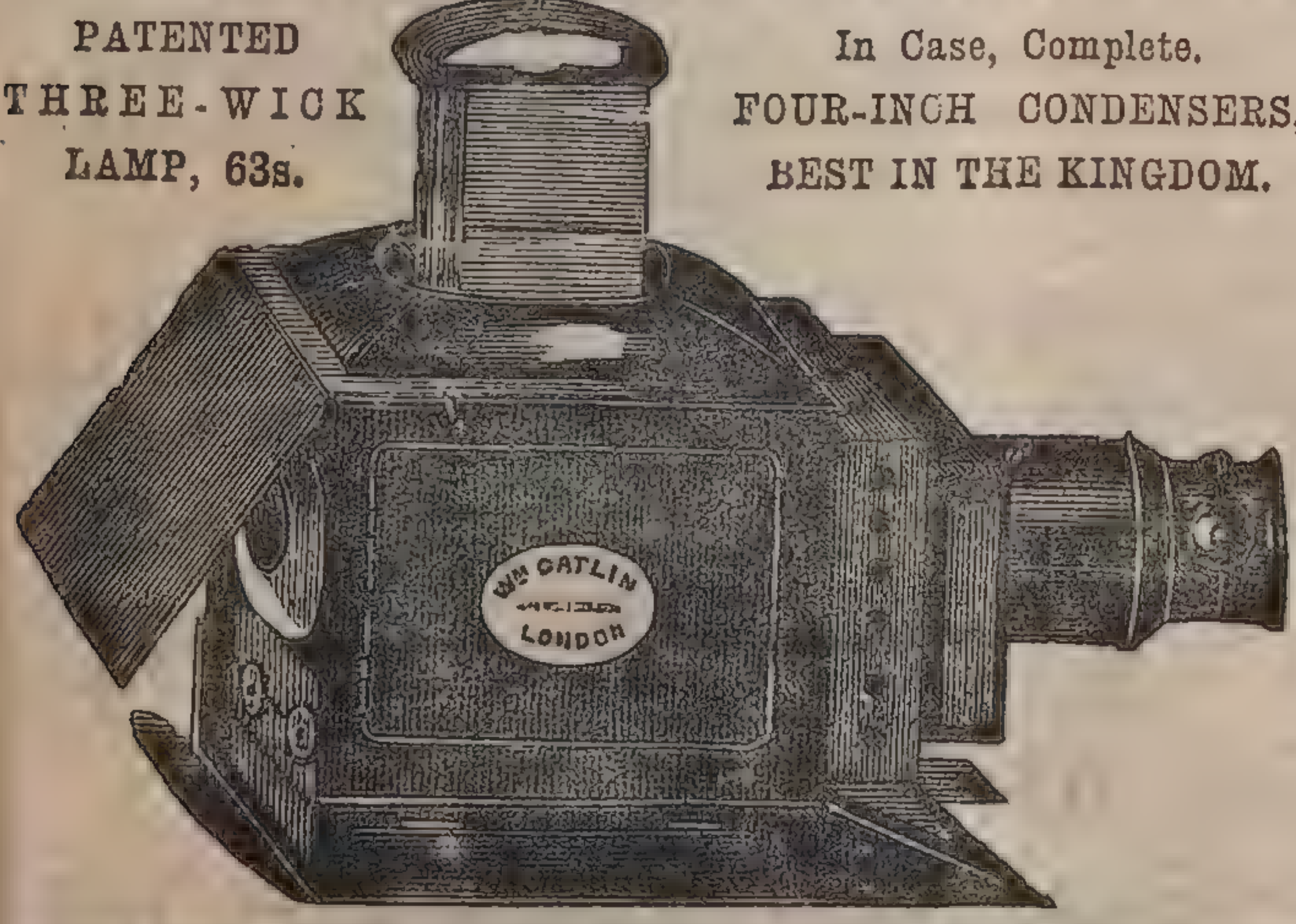

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NOTICE TO THE READERS OF "THE CHRISTIAN"
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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
CONSUMPTION.—CASE of Mrs. ARGAR, RAMSGATE.

In a letter dated Oct. 11, 1888, Mrs. Argar writes:—"Mine is another testimony to your invaluable medicine. Would that all who suffer from the shocking disease with which I suffered could procure it, for it has been life to me."—M. A. ARGAR, 31, Adelaide Gardens, Ramsgate."

The case was brought under my notice in December, 1887, by Rev. Robert Wood, B.M., of Ramsgate, requesting my kind consideration. She had procured medicine through someone in the town, and been benefiting already.

The patient had been delicate from childhood, at which time she had a low lever that left her in a very wasted condition. Had been thin and weakly ever since. She had now a hacking cough, and phlegm mixed with blood, occasionally clear blood spat up, much pain in the chest and side, diarrhœa, &c. There had been an improvement in the short time she had taken the medicine procured in the town.

I advised her fully, and in a few weeks' time there was such an improvement that "astonished her friends." The diarrhœa had ceased, and the spitting of blood. The chest felt wonderfully relieved.

With a little varying at times, there was gradual improvement, the last medicine being sent to her in June, after which she reports:—"Your treatment has cured me, by God's help. Last year, before I commenced with it, I was so weak and ill; now I am able to do a great deal of house-work."

The last letter received from Mrs. Argar (October 11) contains the quotation above.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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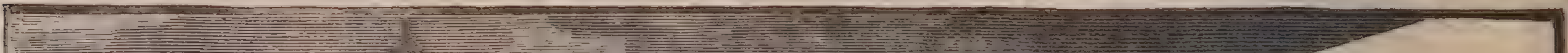

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Rescue Work in Bombay.

Dear Sir,—Though only a few weeks have passed since I landed in this country, the Lord has already shown me the great need there is for more workers. The more we see of the awful depths of wickedness, not only in this place, but in all the large cities of India, the more we feel constrained to cry out to those whose hearts the Lord has touched, to come over and help us.

There is an immense field of labour amongst European girls, English, German, French, Italian, Turkish, Armenian, &c., who are decoyed over here by those who make it their business. They promise their victims situations in bars, and for a time they are placed in some liquor saloon. I visit many of these poor girls there, remonstrating, pleading, and praying with them to give up this evil life. We all know too surely what this leads to; we soon lose sight of them in the bar, make inquiries, and find they have been removed, or have gone voluntarily, to houses of ill-fame, of which there are, alas! so many. Besides this, there is a vast traffic in native girls.

What we hope to do, as the Lord shall send more workers, is so to hedge these people round, and hinder them in every way, that we shall diminish the trade, and in the end make a clean sweep of it from India. I visit saloon after saloon where there are three or four girls, some of them very young; I know one or two only about sixteen. It is fearful to think of their being led off to ruin in this way.

There is one whole street entirely given over to houses of ill-fame. Nearly all European girls live there, or, properly speaking, are kept there. This street I am now commencing to visit; pray for us. We have often to bear oaths and curses, jeers, and mocking laughter, but Jesus bore more for our sakes, and "where He leads we will follow." Our one wish is to rescue the perishing.

Miss Richardson, whom I am helping, is doing a grand work in her Reformatory and Rescue Home, which she started two years ago. If ever work needed whole-hearted consecration this does; it is so trying, so disappointing, so difficult, that it needs tremendous courage, faith, patience, incessant labour, and constant waiting upon God. This fearful slave trade is being carried on every day in our midst, and we are so few to stem the tide. "Who will be the next to follow Jesus" out here for this work? Remember these poor down-trodden fallen women are our sisters, and God will require their blood at our hands. The language need be no hinderance, with so much to be done among European and English-speaking people. Tracts in German, French, Italian, English, &c., will be most acceptable, especially those published for rescue and Gospel purity work. They should be sent to me, care of Miss Richardson, Reformatory Hospital, Tardeo, Bombay.—Yours, on behalf of India's lost ones,

MARGARET MELITA RUMSEY.

Bombay, Nov. 29.

REQUESTS FOR PRAYER.—For blessing on an eight days' mission in Newport (Mon.), commencing Jan. 20, by Rev. F. C. Spurr, of Cardiff.——That the blessing being so largely experienced in Rothesay may spread to other towns and places.

HARECOURT CHAPEL, CANONBURY.—Last week this congregation celebrated the two hundredth anniversary of the building of the first Harecourt meeting-house. In his day John Bunyan preached in the chapel, and it was in the house of one of its deacons, Mr. John Strudwick, that he died, in August, 1688.

IRELAND.—Dr. J. A. Greig, of Edinburgh, has been accepted by the Presbyterian General Assembly's Foreign Mission Committee, and appointed as a medical missionary to Manchuria. Dr. Greig's support for three years, together with that of two assistants, is to be contributed by Mr. J. T. Morton, of Caterham, Surrey.

Mission Work at the Docks.

On Thursday last week a mission hall was opened at Ashburton Buildings, Victoria Docks. Situate nearly opposite the Custom House railway station, Canning Town, the Buildings comprise a coffee palace and lodging house, built about two years ago at the sole expense of Louisa, Lady Ashburton, who has now, by providing a bright and spacious mission hall, given new proof of her deep Christian interest in the poor of the East-end of London. Apart from preliminary outlays, the range of buildings have involved an expenditure of nearly £12,000. The mission hall has been erected to meet the needs of a growing mission agency connected with the coffee palace, and it was formally opened by the DUCHESS OF TECK, who was accompanied in her visit to the Docks by several personages of rank and influence.

On the happy occasion of the opening ceremonial, the Hall, which will accommodate between 500 and 600 persons, was thronged. Rev. C. A. Fox led the devotional exercises, and followed with a brief address, in which he pointed to this grand work as a beautiful instance of what a devoted woman may do. Mr. GEORGE HOLLAND made an encouraging statement as to the rise and progress of the work. The business at the coffee palace has become considerable. Between half-past five and half-past eight in the morning the sales often reach 70 gallons of tea, 50 gallons of cocoa, and 35 gallons of coffee. The men who labour at the Docks are loud in their expressions of gratitude for the benefits thus placed within their reach, for cheap dinners as well as other meals are supplied at a low rate, the customers numbering from 700 to 1000 a day. Beds also are let to seafaring men, and other arrangements are made for their comfort, so that there is no need for them to go to the public-house.

Among the reports presented was one by Miss DOWLES, the lady superintendent of the Mission. It showed that there are meetings and other fixtures for every day in the week, designed to elevate the men and women of the district, the children also coming in for instruction and encouragement at special meetings. In the various adjuncts of the Mission, great help has been received from other workers, in co-operation with whom homes and factories have been visited and many other good endeavours engaged in. Many residents have borne testimony to having received blessing, and not a few homes are to-day purer and brighter than two years ago, through the beneficent agency of the Mission. As a token of their high appreciation of Lady Ashburton's kindness, the women spontaneously put together their mites and bought a capital clock for the hall.

In declaring the hall open, the DUCHESS OF TECK said that taking part in the ceremony gave her great pleasure. She gracefully added: "I think I shall only do what you wish if I tender, in your name, as I do in my own and that of the neighbourhood, our heartfelt thanks to the kind, large-hearted lady to whom you owe this magnificent hall." The Hon. and Rev. E. CARR-GLYN proposed a vote of thanks to her Grace. In seconding the motion, Lady Ashburton said she hoped the hall would be a benefit to many poor fellows who now spend their evenings in public-houses, or hanging about the streets. Moreover, she trusted that such would find great blessing in the place.

In the evening there was a tea party and public meeting in celebration of the occasion. Altogether the proceedings were very delightful, the main regret being that there are not more such generous and earnest ladies as the one who is doing so much for Canning Town. At the New Year, a soup kitchen is to be opened. Public baths are also being fitted up. A provident loan and other benefit societies have been established; and the sick are visited and nursed. It was announced that Lady Ashburton will gladly allow others to share with her the joy of sustaining the Mission in its various departments.

Evangelistic Notes.

Mr. W. R. Bradlaugh continued during the past week to give evangelistic addresses in the Town Hall, Macduff; hundreds of people attended nightly. The evangelist continues in Macduff for the present week.

Mr. and Mrs. Morgan, of Oxford, recently returned from a long tour with the Bible-carriage in Oxfordshire, Berkshire, Hampshire, Wiltshire, and Somersetshire. Thousands of Testaments and good books were sold, and Gospel services were held in chapels, barns, &c.

Rev. R. Balgarnie has closed a ten days' mission at Bedford in connection with the two congregations of Bunyan Meeting and Howard Chapel. At the close of the meetings a large number of young people gave in their names as having been brought to decision for Christ.

Mr. Henry Smith, Jun., of the London Evangelisation Society, has completed his fourth mission this year at Morecambe, Lancashire, and is now engaged in his third at Wilnecote, Warwickshire. Great blessing has been received, and many have professed conversion at each place.

Messrs. Hyde and Stevenson, the two young graduates from Mr. Moody's Seminary at Mount Hermon, who have been labouring acceptably in Ireland for some weeks, will be in London in January to undertake evangelistic work. Letters for them may be addressed to the care of our publishers.

Rev. J. and Mrs. Mountain have completed a ten days' mission in the Lowther-street Congregational Church, Carlisle (pastor, Rev. John Thomas). The meetings were marked by growing interest and spiritual power. Many professed personal decision for Christ. At the close of the mission a Young Disciples' Union was inaugurated.

Mr. J. W. Moodie has concluded his meetings in the Baptist Chapel, Wishaw, N.B. A number of anxious souls have been dealt with. Some were very much broken down, and afterwards filled with joy and peace in believing. Mr. Moodie's Bible-readings for Christians have also been very much enjoyed. He commenced work in Peterhead on Sunday last.

Eden Bridge.—Mr. R. Stark has conducted a series of evangelistic meetings in connection with the Greybury Presbyterian Church. The results have exceeded all expectation. Many have expressed their sense of real benefit received at the meetings, and all felt the influence of the cheerful and hearty brightness with which Mr. Stark enforced and illustrated the old, old story.

Rev. R. F. Horton, of Hampstead, has held a mission in Rev. Dr. Macfadyen's Church, Manchester. Night after night the body of the church was well filled, and Mr. Horton delivered a series of appropriate evangelistic addresses, the aim of which was the immediate salvation of the hearers. The inquiry-room was well used by persons seeking to know the way of salvation.

Mr. Henry Thorne has concluded a seventeen days' mission in Grimsby. It has been a season of blessing. The afternoon Bible-readings were specially blessed to Christians. A goodly number professed to find the Saviour during the mission. Many of these belong to the non-church-going, and some have literally been taken out of the gutter.

Messrs. Fullerton and Smith have held a week of special services at Peckham-park-road Chapel, London. There were crowded congregations nightly. Nearly one hundred and fifty inquirers have been spoken with, and much interest has been awakened among those in the neighbourhood who are entirely neglectful of all religious associations. During January Messrs. Fullerton and Smith will hold services in Exeter Hall, Strand, London.

Cockermouth. — Mr. Josiah Spiers, of the Children's Special Service Mission, has concluded a fourteen days' mission in the Public Hall. From 500 to 600 children were present at each evening service, and there is every reason to believe that much good has been done. Many remained to the after-meetings, which were very helpful in leading little ones to the Saviour. During the mission Mr. Spiers has circulated gratuitously about 15,000 copies of Gospel literature, such as story books, magazines, picture leaflets, music and hymn sheets, tracts, &c. Upwards of three hundred portfolios were made by children to preserve their gifts.

Letters to the Editor.

GIFT-BOOKS FOR WORKING MEN.

Sir,—In answer to your correspondent "H," I should like to mention the new Missionary Series published by *Messrs. Partridge*, 1s. 6d., as likely to serve his purpose. The lives of William Carey, T. J. Comber of the Congo, James Chalmers of New Guinea, Robert Moffat, Griffith John, and Bishops Paterson and Crowther have already thus appeared in a most attractive binding, good type, and with abundant illustrations. "The World's Workers" Series, 1s. each, published by *Messrs. Cassell & Co.*, I find highly appreciated. For men who would read deeper books, "What are we to believe?" (*Mack*), and "How did we get our Bible?" (1s. *Bagster*), are most useful. Some of the "Home" Series, published by *Messrs. Shaw* at 6d. each, are really valuable books. G. H.

Another correspondent recommends Rev. Geo. Everard's "Strong and Free" (*Nisbet*), and Dr. Mackay's "Grace and Truth" (*Hodder & Stoughton*).

JUVENILE DEPRAVITY.

Dear Sir,—Who can wonder at the growing prevalence of crime amongst the young, when we read such paragraphs as the following in a respectable newspaper:—"The Flask Musical Club. The smoking concert of the above club held on Wednesday night at the Flask Tavern, Flask-walk, was a great success, and well attended. After the interval, 'the Brothers Blackwell,' aged four and five years respectively, boxed three good rattling rounds, Qeeensbury rules, and were much applauded."

This I have copied verbatim from *The Hampstead and Highgate Express* of a recent date. I have written a strong protest to the editor of that journal, pointing out the wrong he is guilty of in giving publicity to such disgraceful proceedings without commenting severely upon them.

It is bad enough to have the minds of the young polluted with the vile trash which swamps our streets under the garb of "boys' papers," but what shall we say when a respectable journal encourages such a state of things as that at present under our notice?

Language fails me, so I leave the matter to you, Sir, hoping that you will use your utmost effort to arouse men and women to a sense of their duty towards our future nation.—I am, dear Sir,

Yours faithfully, Wm. L. Tweedie.

53, *South Hill-park, Hampstead, N.W.*

THE LATE MR. BOWEN, BOMBAY.

Dear Sir,—Permit me, simply in the interests of entire accuracy, to correct one or two misstatements in the searching article by "A Missionary" in your issue of the 21st inst. They relate to the Rev. George Bowen, of Bombay, who, more than once, while living, corrected similar misstatements in the paper which he edited.

In the first place, Mr. Bowen never adopted the native costume. Indeed, he strongly deprecated the doing so by others, on the ground that, if truly called, the Head of the Church had called and sent them to the mission field as *foreigners*, who are not required, any more than were the Apostles, to denationalise themselves in any way. It is true that he resided for a long time in the heart of the native population, "on a few rupees a month," to show the disinterestedness of his motives, and practically to evidence the unselfish love of the foreigner who had come to seek the welfare of the people; but he never wore native costume.

That his home surroundings were refined and the circle in which he moved a cultured one, is true; but, that "he left position and wealth," is hardly so. At the time of his conversion, call to the ministry, and subsequent appointment to the foreign field, his immediate relatives were in rather straitened circumstances, his father having retired from business fortuneless.

Mr. Bowen's forte was philosophy rather than science. Previous to his conversion he read extensively, and was thoroughly conversant with, the works of the English, French, and German philosophers, as his "Reminiscences" show; but he does not appear to have given much attention to the study of science. He was passionately fond of music, and, at one period, the slavish admirer of Italian opera.

Personally cognisant of our late esteemed brother's sensitiveness to anything like exaggeration in speaking of his life and work, I deem it due to him and others to make the above corrections. Nothing can be gained by deviation, however trivial and unwitting, from the exact truth. Fully endorsing the remark of "A Missionary," that Mr. Bowen's "Meditations" are to-day drawing men in many lands heavenward.—I am, yours fraternally,

J. E. Robinson, of Bombay, India.

Passing through London, December 21.

"BAPTISM OF THE HOLY GHOST."

Dear Sir,—I was staying last summer for over a month at Deal, a quiet seaside resort known to many Christians, and was glad to find some true and earnest work for the Master going on there; but, as an earnest, godly policeman who lives there said to me, "We want a fresh baptism of the Holy Ghost." I found all to whom I spoke as a rule willing to listen to the truth. I always like to speak to Coastguard men, &c., and, as an encouragement to others, I may mention that on a previous visit a few months before, for a fortnight, the Lord graciously used me in bringing one of these Coastguard men to Himself. He has written me now and again since, and on my last visit I was very pleased to find he was making steady progress in the Christian life. I must not forget to mention a large body of men—viz., the marines, some 1500 in the barracks.

I am glad to say a young resident and his wife have a Bible-reading on Sunday afternoons and Tuesday evenings for those who will go. I was asked to go to two of them, and found much joy and blessing. It was very good to hear the prayers of some of these dear fellows for their friends and their unsaved comrades.

Will not some brother on fire for souls go there for a week's mission this winter? If anyone will communicate through you I shall be glad.

Crouch-hill. J. R.

TEMPERANCE NOTES.

HOME.

The British Women's Temperance Association have issued a handsome Christmas leaflet, suitable for enclosure in letters.

A proposal of the Falkirk U.P. Synod to establish a total abstinence society in conection with the church was rejected in the Presbytery by 11 to 9.

Mr. William Forbes conducted a three days' Gospel temperance mission in the Free Methodist Church, Framlingham. Several signed the pledge, and donned the little bit of blue.

Dr. B. W. Richardson has published a second lecture on "The Storage of Life; or, Health and Length of Days." He says alcohol reduces by one-fourth a standard length of life otherwise easily attainable.

The licensing magistrates at Wolverhampton have decided not to grant any extension of hours to the publicans of the borough during the Christmas holidays, except in individual cases and for special reasons. They hold that eleven o'clock is quite late enough for the public-houses to remain open.

Sir W. Lawson has asked whether the Government proposed to take any steps next Session for giving legislative effect to the resolution passed by that House declaring "That the question of Sunday closing should be relegated to the decision of the inhabitants of the localities in which the public-houses are situated." He got no reply.

FOREIGN.

Nearly five million signatures have already been obtained to the petition for the passage of the Sunday Rest Bill introduced in the Senate.

In Texas during the last year seventy churches have adopted the use of unfermented wine for Communion services, directly through the influence of the W.C.T.U.

In Nebraska, under high licence, the beer consumption has increased since 1880 from 40,000 barrels to 108,000. In Kansas, under prohibition, it has decreased from 32,000 to 16,000 barrels.

ZAMBESI.—Sesheke seems likely to become a really important town in Central Africa. In Lessonto the Roman Catholic Mission is becoming very aggressive. It seeks to damage the influence of the evangelical missionaries, and to increase its own by tolerating certain practices, against which the Christian tries to use his influence.

EVANGELISATION IN FRANCE.—The report of the central Protestant Evangelisation Society for the past year is full of encouraging facts respecting the progress of the Reformed faith in France. When the Reformed Church was reconstituted in 1824, after centuries of persecution and oppression, there were some 140 congregations. To-day there are nearly 600 recognised churches, and as the 300 stations of the Central Evangelisation Society are virtually churches in formation, the number will, it is hoped, soon be very largely increased. Some of the congregations have been organised in towns and villages which were scenes of fearful massacres in the sixteenth and seventeenth centuries. In North Africa also the Society's efforts are being attended by good results.

Personalia.

Rev. J. Mountain has resolved, after fourteen years of continuous mission service in different parts of the world, to resume the work of the pastorate.

Mr. John Wanamaker.—This well-known citizen of Philadelphia, of business and Sunday-school fame, is named as a probable holder of the office of Postmaster-General in the next United States cabinet.

Dr. Lansdell.—Recent news respecting the movements of this traveller tells of his being in the far wilds of Turkestan. At Yarkand he received a demonstrative welcome. No opposition is offered by Buddhist or Mussulman to the sale and distribution of the Scriptures.

"The Good Earl."—In an article on the increase of theatres in London, *The Times*, referring to the fact that one new theatre is named after the late Lord Shaftesbury, says it is so named "by a concentration of inappropriateness. Probably the Good Earl never entered a theatre in his life, except perhaps for a religious service."

Earl Compton, in a recent speech, referred to the serious revelations in *The Lancet* with regard to the dock labourers, and said he wondered that people calling themselves Christians could rest while such things were going on around them. For himself, he would never rest until something had been done to make the lives of the poor less unendurable than at present.

Mr. Denham Smith, still prostrate and weak, is unable to leave his bed, yet the lowering effects of the disease are happily lessened by nights of refreshing sleep. Much painful misconception has arisen from a recent announcement in some of the newspapers of the death of a gentleman bearing the same name, but not a relative. This led to numerous letters and inquiries expressing a widespread sympathy. While, happily, based on an error which has caused much pain, yet we are requested by Mr. Denham Smith's family to say how deeply they have felt the sympathies and kindly feelings thus shown.

Pastor Ruchteschel, one of the German pastors of the Evangelical Church in St. Petersburg, was lately arrested by the police. He was attached in his religious capacity to the German Hospital, and in the course of his duties there he made the acquaintance of a Russian patient. This person induced the pastor to receive him into his fold and administer the sacrament. Proselytism of this kind, although carried out at the urgent request of the convert, is a criminal offence, punishable with deportation to Siberia. The pastor appears to have since started to go abroad, and has recently been conducted back from the frontier by gendarmes to be put upon his trial.

Dr. Saphir and Dr. Stevenson.—In the newly published Life of the late Dr. Fleming Stevenson there are some interesting reminiscences of the relations between these two divines. "It was during Dr. Stevenson's first winter of study in Glasgow that he met Adolph Saphir, the now well-known preacher and writer, who had come from Germany to study at the University. There was a strong intellectual and spiritual affinity between the two students, and they became life-long friends. Mr. Stevenson always delighted to acknowledge how much of the impulse of his life he owed to his friend. Mr. Saphir spent the summer with him at Strabane. There they read books together, discussed problems, sang songs, and talked over the arrangements for their theological studies at the New College, Edinburgh, then under the presidency of the late Principal Cunningham, who was at the same time Professor of Church History. It was probably under the teaching of this distinguished man that Mr. Stevenson acquired that love of the study of Church History which afterwards characterised him, and the fruits of which he turned to such good account in his missionary lectures. He spent three sessions in the New College, during the whole of which he enjoyed the close companionship of his friend, Adolph Saphir." The friendship between the two is frequently referred to in the volume.

OXFORD.—The revived Friends' Meeting here is making itself felt as a power for good. Recently Frederick Sessions and Jean Tennant held a mission there, which has resulted in the formation of a "Christian Band" for aggressive work and the spread of the temperance cause.

The Book World.

A Song of the Sea.

RE-UNITED. By W. H. Hawker Morgan. Music by Torriano. In two keys. 4s. *Hart & Co.*, 22, Paternoster-row, E.C. With so much rubbish as there is forced upon the public in the form of songs—some low and vulgar, others too weak and maudlin even to do any harm, still less any good—it is refreshing to find here and there one that is worth singing. There is a genuine pathos about the words of "Re-united" (which appeared in our last issue) which will go home to many a heart, but an entire freedom from silly sentiment or twaddle. The music is vigorous and tuneful, the air of the refrain being well calculated to catch the popular ear. Perhaps some critics will find one or two points in the accompaniment which are not strictly grammatical, but these are not noticed in the singing. It is a good, wholesome sea song. The version in E♭ is for soprano and tenor singers. Others will choose that in C.

Miss Emily Holt's New Book.

THE KING'S DAUGHTERS; or, How Two Girls Kept the Faith. By Emily S. Holt. 3s. 6d. *John F. Shaw & Co.* No more seasonable book than this, in the class of lighter literature, has been published this season. It narrates an episode in the never-to-be-forgotten story of the Marian persecutions. Its characters, both men and women, are powerfully yet delicately drawn, while in naturalness and naïveté the child Cissy is as fascinating as Little Lord Fauntleroy, with the advantage that she belongs to the aristocracy, not of earth, but of heaven, and her conversation shows that she has been baptized into Christ's death, and walks in newness of life. The generous heroism of our martyred fellow Christians, the wrongs they suffered, and the blessings they bequeathed to us, never needed to be studied more than they do to-day, when long years of the very liberties we have inherited have made this generation careless of retaining them, until our ideal religious liberty has become a "freedom free to slay herself, and dying while they shout her name." Miss Holt serves her generation according to the will of God by recalling "enough of the past for the future to grieve," and yet not idly to grieve, but to shake off the dull sloth which is affording the tyrant of Rome the opportunity to recover his hold of England.

The Missionary Conference Report.

REPORT OF THE CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD, held in Exeter Hall, London, 1888. Edited by Rev. James Johnston. 2 vols., 7s. 6d. *J. Nisbet & Co.* The very useful papers that were read at the Conference in June last are here presented in a revised form, with full notes of the many interesting speeches and discussions. The result is a remarkable body of missionary information and suggestion, filling over twelve hundred octavo pages, beautifully printed and strongly bound. There is a lucid introduction, and also a full bibliography of missionary literature. Excellent indexes are added, and the general arrangement is as good as the subject-matter is undoubtedly important. Mr. Johnston well remarks in the introduction: "This Conference has vastly increased the Church's responsibility. Light has been diffused, and, through these pages, will be within the reach of all. Facts as to the world's wants; the power of the simple story of the Cross to meet these wants has been demonstrated. This means a responsibility commensurate with the demands of our suffering and perishing brethren, and the commands of our crucified but living Saviour." All whose hearts go out in compassion to the heathen should endeavour to possess themselves of these goodly volumes, which are published at a very low price, on the assumption that the demand will be large. We sincerely trust that the mission cause will receive a mighty impetus through the interest excited by a perusal of the report.

MISCELLANEOUS.

STORIES OF BIBLE CHILDREN. By E. M. Waterworth. *Religious Tract Society.* These illustrated chapters on Joseph, Moses, Samuel, David, and other Old Testament children, are written for the young. They not only convey historical information, but forcibly present moral lessons and spiritual truth. The book is likely to prove very useful.

The Christmas issue of *The Queen* (1s. 346, *Strand, W.C.*) contains a gre[illegible]f seasonable writing from able pens. The [illegible] of Rutland describes the work of libraries [illegible] reading-rooms for the industrial classes. Lady Aberdeen advocates co-operation among women. The Countess of Mar dilates on cookery classes. The Countess of Malmesbury tells in part the story of the temperance movement, but in the matter of total abstinence she is very half-hearted. Mrs. Henry Fawcett contributes hints and reminiscences as to public speaking. The pictorial element, of course, is strong.

From *Messrs. S. W. Partridge & Co.* we have the following:—THE LADS OF KINGSTON, by James Capes Story (1s. 6d.), a capital temperance story of thirty years ago, which the boys of to-day will read with pleasure and profit.—THE LITTLE PRINCESS OF TOWER HILL, by L. T. Meade (1s. 6d.), gives a short episode in the career of a spoilt child, whose course of life was changed through coming into contact with one in a lower social rank.—"TOOTS" is the name of a Persian cat, which writes her autobiography for the benefit of boys and girls. The little book contains many amusing anecdotes about cats, and costs only sixpence.

THE OBEDIENCE OF A CHRISTIAN MAN. By William Tyndale. 2s. 6d. *Religious Tract Society.* This famous work, from the pen of the Bible translator and martyr, has been well edited, with introduction, analysis, and notes, for the excellent "Christian Classics Series." "The Obedience" is the largest and most elaborate of all Tyndale's works, and, next to his translation of Holy Scripture, the book by which he was best known to his contemporaries, and which exerted the greatest influence upon those who were friendly to the Reformation. It deals out hard blows against the corruptions of the Romish Church, and has a real use to-day as well as a special literary interest.

JESUS CHRIST THE DIVINE MAN: HIS LIFE AND TIMES. By Rev. J. F. Vallings. 2s. 6d. *Nisbet & Co.* Manifestly, the useful "Men of the Bible" series would have been incomplete had not one volume been devoted to the life and times of the God-man. In thus adding to the long list of lives of Christ already before the public, the author has taken an independent course, and set forth with much clearness the moral and spiritual history of the Life of lives, and that in special relation to missionary work and the contact of Christianity with non-Christian religions. Though not prepared to follow Mr. Vallings on some points of detail, we are glad to be able to speak in terms of warm praise of his unpretentious but very suggestive book. The pages have a charming freshness, and cannot but be read to advantage even by those who are familiar with the many larger works on the subject.

ANNUAL VOLUMES.

THE TEACHER AT WORK. *Stock.* An illustrated magazine for all who train the young. The notes on Bible lessons are very full and explicit.

THE SHIELD AND SPEAR, vol. iii., contains a variety of wholesome reading matter, including vigorous sermons by the editor, Rev. W. Evans Hurndall. (*Elliot Stock.*)

BIBLE LIGHT. Vol. viii. *J. F. Shaw & Co.* A magazine for truth seekers and workers. Many who desire to know the mind of the Spirit will read the various articles with pleasure and profit.

OLD JONATHAN: THE DISTRICT AND PARISH HELPER. Vol. xiii. of the third series is as bright and useful as its predecessors. The illustrations are attractive, the letterpress varied, and the tone uniformly high. (1s. 6d. *W. H. & L. Collingridge.*)

THE METHODIST FAMILY. *Office*, 61, *Paternoster-row.* This capital magazine now enters upon the twentieth year of its existence. The nineteenth volume is filled with interesting articles for quiet hours, and would be a good addition to many a village library.

BIBLE WORK AT HOME AND ABROAD. *Cassell & Co.* Vol. v. of this monthly is a deeply interesting record of work carried on in many lands, in connection with the London Bible and Domestic Female Mission. The many articles and sketches are entertaining, as the reports and efforts by the Bible-women and nurses are gratifying. This volume of 400 pages will be read with special pleasure by those who sympathise most with female agency for the alleviation of human misery and dispersing spiritual darkness. The office of the Mission is 2, Adelphi-terrace, Strand, W.C.

LIFE AND WORK: A PARISH MAGAZINE. Vol. x. of this monthly, from the *Publication Offices of the Church of Scotland*, 42, *Hanover-street*, *Edinburgh*, is a capital book. The articles range over a wide field, from religious instruction and historical narrative to family stories and records of Church life and work. The illustrations are of a high order.

THE HOME FRIEND, published in connection with the Y.W.C.A., admirably answers to its name as "a magazine for young women." The bound volume for the past year contains a large collection of valuable articles of a devotional character, and many on other topics of special interest to the constituency to which it appeals. Such a magazine as this must be found exceedingly useful to Christian young women, and be a great help in the spiritual life to those who read it carefully. (*S. W. Partridge & Co., London*).

SEEKING AND FINDING ALMANAC.—This annual publication is designed to promote daily Bible-reading and study. (1d. *Partridge & Co.*)

CHRISTMAS CAROLS. A selection of Carols and Hymns, with the music in the staff notation, arranged by W. H. Essex. (1d. *Religious Tract Society.*)

"WHO'LL SERVE THE KING?" The words, by Miss Robinson, of the Soldiers' Home, Portsmouth, have been set to an easy tuneful melody by J. C. Wilmot. Specimen copies will be sent on application to Miss Wilmot, Cople, Beds.

"Aids for Mission Workers in Dealing with the Anxious" is a little penny book, into which are gathered texts of Scripture meeting the objections and questions raised by inquirers. (*T. Hamblin*, 16, *The Higher Parade, Leamington.*)

DEAN'S SUNDAY COLOURED PICTURE BOOKS. Two of this series are: CHRIST THE LIGHT OF THE WORLD, and THE ACTS OF THE APOSTLES. 6d. each. The pictures are by André, and sometimes they are very extravagant. Rev. T. Johnson supplies the descriptive matter.

CONSECRATED INFLUENCE: WOMAN'S WORK IN CHRISTENDOM, a very suggestive booklet by the author of "Evanescent Philosophies," has reached a second edition.—THE UNCHANGEABLENESS OF GOD is the title of another little work from the same thoughtful pen. (1s. per dozen. *Drummond's Tract Depôt, Stirling.*)

"I WILL NEVER LEAVE THEE, NOR FORSAKE THEE." This is "A Word for the New Year," by Rev. Robert Cowan, Elgin, and a most cheering word too. Communion with God is explained as a promise and a fact, and some of its most blessed implications plainly pointed out. (2d. *Melven Brothers, Inverness, N.B.*)

Of Denominational Almanacs for next year, the BAPTIST and CONGREGATIONAL, published by *Messrs. R. Banks & Son, Racquet-court, Fleet-street*, are very serviceable. They contain much information, partly of a special and partly of a general character, and may be had plain at 2d., and interleaved with writing paper at 4d.

The Religious Tract Society has published two very useful pocket-books for 1889. The "R.T.S." contains a variety of commercial and other information, as well as a Scripture Calendar. The "YOUNG PEOPLE'S" also gives daily texts, and has some notes on the months, as well as several other features of practical value.

The annual volume of THE JUVENILE, edited by Rev. George Cousins, and issued in connection with the London Missionary Society, is filled with matter calculated to interest and inform the young as to the progress of the Gospel in foreign lands. There are numerous attractive illustrations. (1s. *Snow & Co., Ivy-lane.*)

Among the tracts recently issued by *Mr. G. Stoneman*, 67, *Paternoster-row*, are: STRONG IN HIM, by G. S.; and FATHERLY HINTS, COUNSELS, CAUTIONS, AND ENCOURAGEMENTS TO THE YOUNG, by An Octogenarian. Two New Year addresses are: AN UNCHANGING GOD AMID THE CHANGING YEARS, by Rev. J. C. Carrick; and OUR HOPE, by James Sprunt.

The Almanacs for 1889 issued by the *Religious Tract Society* include: THE PEOPLE'S, a bright illustrated production (1d.); THE CHILD'S COMPANION ALMANAC, which is likely to greatly please young folks (1d.); THE POCKET-BOOK ALMANAC, interleaved with ruled paper (2d.); THE PENNY ALMANAC, for use in pocket-books; and an attractive sheet almanac for the wall (1d.).

Of Gospel booklets Rev. Dr. Doudney's HALFPENNY SERIES is in every way excellent. Over thirty in number, with inviting titles, and presenting the Gospel with much power, they are eminently suited for enclosing in letters, and otherwise putting into wide circulation. Dr. Doudney also writes an introduction to a halfpenny booklet on THE BEAUTIES OF THE HOLY BIBLE. By W. Huntingdon. (*J. & A. Mack*, 28, *Paternoster-row.*)

We have received five songs from *Messrs. Elton & Co.*, 184, *Oxford-street, W.* The music of two songs entitled, respectively, "Darkness and Light," and "Two Thousand Years Ago," by M. Piccolomini, is better suited for professionals than amateurs; but, if carefully sung, they have a pleasing effect.—"Matin Voices," is a simple, pretty, plaintive song.—"In Te, Domine" is seemingly a companion song to "Ora Pro Nobis," and is arranged in the same manner as that successful sacred melody. It should become equally as popular.—"I Will Guide Thee" is really beautiful, both as to words and music.

⁂ In our recent review of Miss Nugent's New Year's address, "Folded Wings," published by Messrs. S. W. Partridge & Co., the price was erroneously stated as 6d.; it is 1d.

Forthcoming Meetings.

WEEK OF UNITED PRAYER.

Centenary Hall, 17, Bishopsgate-street Within.—Mon., Jan. 7, 12 noon, Mr. J. H. Tritton; 1 p.m., Rev. Archibald Brown. Tues., Jan. 8, 12 noon, Rev. H. Webb-Peploe; 1 p.m., Rev. F. H. White. Wed., Jan. 9, 12 noon, Rev. Newman Hall; 1 p.m., Rev. Mark Guy Pearse. Thur., Jan. 10, 12 noon, Rev. E. A. Stuart; 1 p.m., Bishop of Bedford. Fri., Jan 11, 12 noon, Rev. F. W. Baller; 1 p.m., Mr. Eugene Stock, Rev. H. D. Williamson. Sat., Jan. 12, 12 noon, Mr. Edward Trotter.

Metal Exchange, Whittington-avenue, Leadenhall-street.—Mon., Jan. 7, 6 p.m., Bishop of London. Tues., Jan. 8, 6 p m., Rev. F. B. Meyer. Wed., Jan. 9, 6 p.m., Lord Radstock. Thurs., Jan. 10, 6 p.m., Rev. W. R. Mowll. Fri., Jan. 11, 6 p.m., Rev. G. Cousins, Mr. Spencer Walton.

Powis Hall, Talbot Tabernacle, Bayswater.—Mon., Jan. 7., Rev. W. J. Mayers. Tues., Jan. 8, Rev. W. Fuller Gooch. Wed., Jan. 9, Rev. A. G. Brown. Thurs., Jan. 10, Captain Baring; Fri., Jan. 11, Rev. J. Wilkinson. Subjects for exhortation and prayer, as suggested by the Evangelical Alliance. Each evening at 8.

Down Lodge Hall, Wandsworth, S.W.—Devotional meetings daily from Jan. 7—11, 4 p.m. Mon. Jan. 7, Rev. Edward White: Tues., Jan. 8, Rev. C. J. New; Wed., Jan. 9, Rev. E. A. Stuart: Thurs. Jan. 10, Rev. F. B. Meyer; Fri. Jan. 11, Rev. H. W. Webb-Peploe.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Gospel services, Y.M.C.A. Mission Hall, Bermondsey, Sundays, 7 p.m.; Thursdays, 8 p.m. Special meetings during Week of Prayer, Jan. 7—11.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 7.30 p.m. Mr. Ned Wright. Watch-night service, Mon., Dec. 31, 11 p.m. Messrs. Fullerton and Smith, each evening, Jan. 5—27.

Morley Halls, 316, Regent-street, W.—Thurs. Jan. 3 and 10, Bible readings, by Rev. F. D. Sanford, 11.30 a.m. Jan. 3., "The Reception of the Holy Ghost"; Jan. 10, "Wholeheartedness."

Conference Hall, Mildmay-park, N.—Sun., Dec. 30, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. J. Wilkinson. Dec. 31, 10.30 p.m., watch-night service. Jan. 1, 7.30 p.m., illustrated lecture, by Dr. Henry Soltau, on "Burmah and its People"; chairman, Sir Charles E. Bernard.

The West Central Mission.—*St. James's Hall*: Sun. 11 a.m, Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall*: Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Jan. 4, all-day meeting. 11 a.m., prayer for all missions and workers at home and abroad; 3 p.m., address, by Rev. E. A. Stuart; 7 p.m., consecration.

Talbot Tabernacle, Bayswater, W.—Watch-night service, Dec. 31, 11 p.m., address by Mr. A. C. P. Coote.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Dec. 28, praise and thanksgiving.

Prayer-meeting for Foreign Missions, Harley House, Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness.

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. J. S. Harrison.

Walford-road Hall, Stoke Newington, N.—Sundays, at 11 and 6.30 p.m., and Wed. at 8, Mr. James Townley.

Speke Hall, Battersea (close to Clapham Junction).—Mr. Reader Harris, Sun., at 11 and 7; Thurs., at 8.

Young Abstainers' Union.—New Year's meeting for 1889, Mansion House, E.C., postponed to Wed., Jan. 23, 3 p.m.

Regent's Park Chapel, Park-square East, near Portland-road Station.—Rev. F. B. Meyer, Sundays, at 11 and 7. Mondays, at 7.30. All gallery seats free. Watch-night service, Dec. 31, 11 p.m. Monday, Jan. 7, 7.30 p.m., address, on Central Africa, by Mr. Graham Wilmot Brooke.

Powis Hall, Talbot-road, Bayswater, W.—West London Juvenile Missionary Band, Sat., Jan. 5. Address, by Dr. Henry Soltau, 3.15 p m.

Sailors' Welcome Home, 173, St. George's-street, E.—Unloading of Christmas Boat, Sat., Dec. 29. Tea at 6; meeting at 7. Watch-night service, Dec. 31, 11 p.m. New Year's Day, Christian Lifeboat Crew, 7 p.m.

Missionary Prayer-meeting, Baptist Mission House, 19, Furnival-street, Holborn, E.C., New Year's Day, 11 a.m. Address by Rev. T. M. Morris, of Ipswich.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—M[illegible] workers' meeting, Fri., Jan. 4. Tea at 6; meeting at 7. Address by Rev. F. B. Meyer; subject—"The Principles upon which the Apostle Paul Wrought his Life Work." Miss Hodges and Messrs. Patrick and Harding, missionaries leaving for North Africa, will be present.

Mr. Spencer Walton will give an account of his mission tour in South Africa, Welcome Mission Hall, Railway-street, Westfields, Barnes, S.W., Sat., Jan. 5, 3.30 p.m.

Dublin Convention for the Deepening of Spiritual Life, Ancient Concert Rooms, Great Brunswick-street, Dublin, Jan. 21—25. Conveners—Mr. H. F. Bowker, 43, St. John's-wood Park, London, N.W., and Mr. R. Wilson, Broughton Grange, near Carlisle. Revs. Dr. Elder Cumming, G. C. Grubb, J. Gelson Gregson, Evan H. Hopkins, F. B. Meyer, E. W. Moore, and others are expected to take part.

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DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO FRIDAY, DECEMBER 21, 1888.

⁂ In consequence of the Christmas holidays, our Donation List is made up two days earlier. Donations received after Friday, December 21, will appear in the next number.

	£	s.	d.
St. Giles' Christian Mission—H.S. & L.F. 2s 6d; E.J.S.H. £1; S.B. 5s; J.J.W. £2; T.H.H. 2s 6d; M.F.B. 10s; M.A.V. £5; M.M. 10s; W.A.W. 5s; E.M. £1; Mrs. R. £1; S.H. 5s; A.J.O. 5s; A.M.S. 5s; T.P. £1 1s 6d; R.W. £4; A.T. 10s; E.H. £1; Unto Jesus, 2s; Senex, 5s; Miss H. 10s; S. 10s; C.C. 5s; R.C.P. 5s; P. & E. 6s; Two Friends, 2s; H.S. 5s; T.P. 2s 6d; E.W. 5s	21	19	0
Dinners Poor Children—H.S. & L.F. 2s 6d; A.J.O. 5s; E.A. 5s	0	12	6
Salvation Army—L.D.F.	0	2	6
Mission to Deep Sea Fishermen—L.D.F. 5s; Elitta, 4s 6d; E.E.S. 10s; E.H. £1; G.H. 10s	2	9	6
Mr. A. G. Brown's Work—M.S. £10; *Destitute*—C.B. £20	30	0	0
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◆

Notices.

J.W.S.—We cannot but deeply sympathise with you distress in seeing the suffering victims of others' crime. But no remedy which attempts to shield the sinner ca be defended either on moral or religious grounds. Lik all other iniquities, this one must be attacked in it origin rather than in its consequences.

Communications Received with Thanks. — W.C E.J.K. D.S. M.P.L. G.W. F.A. H.B. J.K. J.T. L.K.S W.G. F.J. M.M.C. S.A. C.B. A.F.P. A.M.B. A.E.G. A.M.G. J.T.H. H.H. S.H.B. W.W.H. G.K. H.W.M. J.O. A.C.P.C. E.T. H.L. G.G.G. A.C.F. J.K. J.B. R.C. J.P.H. J.G.M. J.A.H. J.D. F.G B. G.W.S. A.K.B. G.S R.D.F. F.G.H. W.D. D.F.P. W.H.E. S.K. M.L. W.H. W.G. W.F. E.R. W.E.H. A.McP. F.N.C. D.L. W.S. A.E.C. S.H.B. W.E.D. H.G.

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"THE PRISONER OF CHILLON."—Captai Stirling, of the Salvation Army, has been liberated under caution, pending the result of an appeal t the Federal Tribunal. In the event of the decisio being adverse, she will have to surrender, an undergo the remainder of the punishment.

"IN TIME OF NEED."

Dear Friends,—

I have been seeking for some months to carry on the work in our Homes in unobtrusive dependence upon God. Our many pressing wants have been the means of giving us an experience of God's tenderness and faithfulness which we might never have had if surrounded by abundance.

As I do not feel free to leave the work much, even to further its interests financially, by holding meetings in various places, I am constrained, through the medium of an old friend, The Christian, to plead for the help we sorely need for the stern struggle before us these winter months against misery and sin in this vast city.

From Exeter, Leeds, Hanley, Cork, Stuttgart, Jamaica, &c., waifs are driven by the storms of life to seek shelter at our doors, open day and night. *Need is the only passport*, so magistrates loth to put the prison brand on a young life; City missionaries, diving into the lowest slums, and seeing in uncouth Ishmaels possible gems for the Redeemer's crown; policemen on their cold, lonely beats, stirred with pity for homeless starvelings lying asleep in their wet rags, in vans and cellars; even the hawkers and beggars in common lodging-houses, anxious to save woebegone boys from their own irretrievable ruin—*all these day by day send to us cases of bodily suffering and moral danger that we dare not refuse.*

In a few months *more than* 100 *of them will* (D.V.) *be on their way to busy, healthy Canadian homesteads, where the training begun here will be continued, and they will never again need a farthing of English money to be laid out upon them;* others, as printers, shoemakers, &c., will be earning their bread honestly in dear old England, where many are now in business on their own account who a few years ago were rescued from the gutter and the gaol by our Homes.

This is a spiritual work, as truly a missionary work as if its sphere was in Fiji or Madagascar. We gather in our young home-heathen, and we are cheered by evidences of the Holy Spirit's work amongst them, many having lately confessed Christ as their personal Saviour; while glad tidings come from time to time of others bearing fruit to God at home and across the sea who "received the engrafted word" under our roof in years gone by.

We are anxious to close the year with the record, "*free of debt*," and be able to testify that *God has supplied all our need.* Our stores of clothing, boots, &c., need replenishing. Our hungry battalions require nearly 800 meals daily. In fact, our wants are legion. "Nobody's boys" are like everybody's boys in their devouring, wearing-out powers. We do not make any parade, or lavish money on ornamentation, but we do like to see our boys fat and cozy.

This is the eighteenth year of my service for Christ amongst waifs and strays. *Will you, dear friends, kindly come to my aid in this time of need, and enable me to say, as the year closes, that we "owe no man anything save to love one another"?*

Yours very indebtedly,

J. W. C. Fegan

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ARRANGEMENTS are being made, by which Visitors, calling at Stepney on the afternoon of any week day (except Saturday) can not only see the Boys Engaged at Work at their various Trades, but may also inspect "Her Majesty's Hospital for Sick Children," in Stepney Causeway, "The Labour House for Destitute Youths," in the Commercial Road, "Leopold House Home for Little Boys," in the Burdett Road, and "The Edinburgh Castle Mission Hall and Coffee Palace. A private Omnibus will convey Visitors (free of expense) to any or all of these Branches from Stepney, situated only a few minutes' distance from each other.

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1st. The Committee had hoped to have been able to have transferred the work of the **Open-all-Night Refuge** to the **Central Home, 200, Euston Road.** They submitted Architect's plans of **Proposed Alterations** to the Metropolitan Board of Works. But after **much trouble and delay,** their proposals were refused. They hope, however, that when the powers of that body get transferred to the **New County Council, they may be more successful. Meanwhile,** the Committee have determined that 37, Manchester Street, shall be continued for the lower and even the lowest amongst the outcast class, that they may have **"A Place for Repentance."**

2nd. The Home, **200, Euston Road,** will be used as far as possible as an **Immediate place of Reception** for the more select cases by night as well as by day.

3rd. **In the interest of the Friendless Virtuous,** the Committee have purchased the ground lease of the house **459, Holloway Road,** and placed it in the hands of Trustees, viz., **F. A. Bevan, Esq., Professor Gladstone,** and **J. F. Fortescue, Esq.,** and thus **Another Training Home** for young girls, also a temporary Home **for young Servants while out of Situations** will be established, where, by the payment of a small weekly sum, they may secure **Board and Lodging under Christian and Total Abstinence principles,** and be assisted to **Respectable Situations** as domestics.

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